Journal of Discourses

BY BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES, AND OTHERS.

REPORTED BY G. D. WATT,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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LETTER FROM THE FIRST PRESIDENCY.

Great Salt Lake City, Utah Territory, June 1, 1853.

Elder Samuel W. Richards, and the Saints abroad.

Dear Brethren—It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting in Phonography, which he has faithfully and fully accomplished; and he has been reporting the public Sermons, Discourses, Lectures, &c., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a *Journal* of these Reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your co-operation in the purchase and sale of the above-named *Journal*, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

INTRODUCTION

To the Saints abroad.

This *Journal of Discourses* appears in a semi-monthly sheet of sixteen pages, upon good paper, and in a plain round type that aged persons can read with ease, and forms a Volume of nearly four hundred pages.

It affords me great pleasure in being able to put in your possession the words of the Apostles and Prophets, as they were spoken in the assemblies of the Saints in Zion, the value of which cannot be estimated by man, not so much for any great display of worldly learning and eloquence, as for the purity of doctrine, simplicity of style, and extensive amount of theological truth which they develop.

Realizing the moral and intellectual benefit the Saints at home derive from them, I have earnestly desired the time when you also would be enriched by the same incalculable treasure.

To those who are unacquainted with the Doctrines of the Church of Jesus Christ of Latter-day Saints, who are mantled in the darkness of ages, whose minds are sunk in the almost impenetrable shades of error, uncertainty, and doubt, but who sincerely desire to know the truth, these Sermons will prove a source of light, information, and joy. And, according to the vocation which belongs to the Eternal Priesthood, all authorized ministers of God will hail their publication with gladness, for such an embodiment of doctrine will greatly accelerate the grand object they have in view—the salvation of souls the instruction of Saints, and the building up of Zion in the last days.

Particularly to the Elders who are scattered abroad upon the face of the earth, far from those who alone can instruct them in the more exalted branches of the Everlasting Gospel, these Sermons will be most valuable, as a guage of doctrine, a rule of rectitude, and a square to life, furnishing at the same time an extensive repository of historical information.

May the Lord prosper every department of His work, and every laudable effort of His servants to instruct the ignorant, build up and establish the faithful, and gather the honest in heart from among all nations home to Zion.

In the bonds of the New and Everlasting Covenant, I remain your brother and fellow-labourer,

G. D. Watt.

ERRATUM.—Page 105, line 25, for "Bishop's" read Bushes.

JOURNAL OF DISCOURSES.

SALVATION.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JANUARY 16, 1853.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule, and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes, to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortal, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore, and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage,

all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter-day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way, that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation, as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditionated, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death, all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the

Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, *that is Zion.* What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done aught to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter-day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice to day, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way; who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and

watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their actions, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves, that no reasonable being upon the face of the earth could find fault with them, what kind of society should we have? Why every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away. If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares. The wheat and tares, however, must grow together until harvest. I am not, there-

fore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad, If a man's days be filled up with good works, he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as he did from the child, become perfect, and be prepared to be raised to salvation? You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle. The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realise the eternity of your own existence? Can you realise that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the vail, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the vail taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all

things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church, to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

SPIRITUAL COMMUNICATION.

A SERMON DELIVERED BY ELDER P. P. PRATT, BEFORE THE CONFERENCE AT GREAT SALT LAKE CITY, APRIL 7, 1853.

I was led to reflection on this subject, not only by my acquaintance with the present state of the world, and the movements and powers which seem new to many, but because this text, written by Isaiah so many centuries since, and copied by Nephi ages before the birth of Jesus Christ, seemed as appropriate, and as directly adapted to the present state of things, as if written but yesterday, or a year since.

"Should not a people seek unto their God, for the living to hear from the dead?" is a question by the Prophet, and at a time when they shall invite you to seek unto those familiar with spirits, and to wizards, &c., or in other words, to magnetizers, rappers, clairvoyants, writing mediums, &c. When they shall say these things unto you, then is the time to consider the question of that ancient Prophet—"Should not a people seek unto their God, for the living to hear from the dead?"

We hear much, of late, about visions, trances, clairvoyance, mediums of communication with the spirit world, writing mediums, &c., by which the world of spirits is said to have found

means to communicate with spirits in the flesh. They are not working in a corner. The world is agitated on these subjects. Religious ministers are said to preach, editors to write and print, judges to judge, &c., by this kind of inspiration. It is brought into requisition to develop the sciences, to detect crime, and in short to mingle in all the interests of life.

In the first place, what are we talking about, when we touch the question of the living hearing from the dead? It is a saying, that "*dead men tell no tales.*" If this is not in the Bible, it is somewhere else; and if it be true, it is just as good as if it were in the Bible.

The Sadducees in the time of Jesus, believed there were no such things as angels or spirits, or existence in another sphere; that when an individual was dead, it was the final end of the workings of his intellectual being, that the elements were dissolved, and mingled with the great fountain from which they emanated, which was the end of individuality, or conscious existence.

Jesus, in reply to them, took up the argument from the Scriptures, or history of the ancient fathers, venerated by reason of antiquity, in hopes, by this means, to influence the Sadducees, or at least the Pharisees and others, by means so powerful and so well adapted to the end in view.

Said he, God has declared Himself the God of Abraham, Isaac, and Jacob. Now God is not the God of the dead, but the God of the living; as much as to say that Abraham, Isaac, and Jacob were not dead, but living; that they had never been dead at all, but had always been living; that they never did die, in the sense of the word that these Sadducees supposed, but were absolutely alive.

Now if intelligent beings, who once inhabited flesh, such as our fathers, mothers, wives, children, &c., have really died, and are now dead in the sense of the word, as understood by the ancient Sadducees, or modern Atheist, then it is in vain to talk of converse with the dead. All controversy, in that case, is at an end on the subject of correspondence with the dead, because an intelligence must exist before it can communicate. If these individuals are dead, in the sense that the human body dies, then there is no communication from them. This we know, because of our own observation and experience. We have seen many dead bodies, but have never known of a single instance of any intelligence communicated therefrom.

Jesus, in his argument with the Sadducees, handled the subject according to the strictest principles of ancient and modern theology, and true philosophy. He conveyed the idea in the clearest terms, that an individual intelligence or identity could never die.

The outward tabernacle, inhabited by a spirit, returns to the element from which it emanated. But the thinking being, the individual, active agent or identity that inhabited that tabernacle, never ceased to exist, to think, act, live, move, or have a being; never ceased to exercise those sympathies, affections, hopes, and aspirations, which are founded in the very nature of intelligences, being the inherent and invaluable principles of their eternal existence.

No, they never cease. They live, move, think, act, converse, feel, love, hate, believe, doubt, hope, and desire.

But what are they, if they are not flesh and bones? What are they, if they are not tangible to our gross organs of sense? Of what are they composed, that we can neither see, hear, nor handle them, except we are quickened, or our organs touched by the principles of vision, clairvoyance, or spiritual sight? What are they?

Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence, as earth, air, electricity, or any other tangible substance recognized by man; but so subtle, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us, unless we are quickened by a portion of the same element; and, like electricity, and several other substances, it is only known or made manifest to our senses by its effects. For instance, electricity is not always visible to us, but its existence is made manifest by its operations upon the wire, or upon the nerves. We cannot see the air, but we feel its effects, and without it we cannot breathe.

If a wire were extended in connection with the equatorial line of our globe in one entire circle of 25,000 miles in extent, the electric fluid would convey a token from one intelligence to another, the length of the entire circle, in a very small portion of a second, or, we will say in the twinkling of an eye. This, then, proves that the spiritual fluid or element called electricity is an actual, physical, and tangible power, and is as much a real and tangible substance, as the ponderous rocks which were laid on yesterday in the foundation of our contemplated Temple.

It is true that this subtle fluid or spiritual element is endowed with the powers of locomotion in a far greater degree than the more gross or solid elements of nature; that its refined particles penetrate amid the other elements with greater ease, and meet with less resistance from the air or other substances, than would the more gross elements. Hence its speed, or superior powers of motion.

Now let us apply this philosophy to all the degrees of spiritual element, from electricity, which may be assumed to be one of the lowest or more gross elements of spiritual matter, up through all the gradations of the invisible fluids, till we arrive at a substance so holy, so pure, so endowed with intellectual attributes and sympathetic affections, that it may be said to be on a par, or level, in its attributes, with man.

Let a given quantity of this element, thus endowed, or capacitated, be organized in the size and form of man, let every organ be developed, formed, and endowed, precisely after the pattern or model of man's outward or fleshly tabernacle — what would we call this individual, organized portion of the spiritual element?

We would call it a spiritual body, an individual intelligence, an agent endowed with life, with a degree of independence, or inherent will, with the powers of motion, of thought, and with the attributes of moral, intellectual, and sympathetic affections and emotions.

We would conceive of it as possessing eyes to see, ears to hear, hands to handle; as in possession of the organ of taste, of smelling, and of speech.

Such beings are we, when we have laid off this outward tabernacle of flesh. We are in every way interested, in our relationships, kindred ties, sympathies, affections, and hopes, as if we had continued to live, but had stepped aside, and were experiencing the loneliness of absence for a season. Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement, and exaltation through the blood of the Lamb.

Our prospects, hopes, faith, charity, enlightenment, improvement, in short, all our interests, are blended, and more

or less influenced by the acts of each.

Is this the kind of being that departs from our sight when its earthly tabernacle is laid off, and the vail of eternity is lowered between us? Yes, verily. Where then does it go?

To heaven, says one; to the eternal world of glory, says another; to the celestial kingdom, to inherit thrones and crowns, in all the fulness of the presence of the Father, and of Jesus Christ, says a third.

Now, my dear hearers, these things are not so. Nothing of the kind. Thrones, kingdoms, crowns, principalities, and powers, in the celestial and eternal worlds, and the fulness of the presence of the Father, and of His Son Jesus Christ, are reserved for resurrected beings, who dwell in immortal flesh. The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.

Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a vail being drawn between us in the flesh, and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world, as in this. Jesus Christ, when absent from his flesh, did not ascend to the Father, to be crowned, and enthroned in power. Why? Because he had not yet a resurrected body, and had therefore a mission to perform in another sphere. Where then did he go? To the world of spirits, to wicked, sinful spirits, who died in their sins, being swept off by the flood of Noah. The thief on the cross, who died at the same time, also went to the same world, and to the same particular place in the same world, for he was a sinner, and would of course go to the prison of the condemned, there to await the ministry of that Gospel which had failed to reach his case while on the earth.

How many other places Jesus might have visited while in the spirit world is not for me to say, but there was a moment in which the poor, uncultivated, ignorant thief was with him in that world. And as he commenced, though late, to repent while on the earth, we have reason to hope that that moment was improved by our Saviour, in ministering to him that Gospel which he had no opportunity to teach to him, while expiring on the cross. "This day shalt thou be with me in Paradise," said Jesus, or, in other words, this day shalt thou be with me in the next sphere of existence—the world of spirits.

Now mark the difference. Jesus was there, as a preacher of righteousness, as one holding the keys of Apostleship, or Priesthood, anointed to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the captive, and the opening of the prison to them that were bound. What did the thief go there for? He went there in a state of ignorance, and sin, being uncultivated, unimproved, and unprepared for salvation. He went there to be taught, and to complete that repentance, which in a dying moment he commenced on the earth.

He had beheld Jesus expire on the cross, and he had implored him to remember him when he should come into possession of his kingdom. The Saviour under these extreme circumstances, did not then teach him the Gospel, but referred him to the next opportunity, when they should meet in the spirit world. If the thief thus favoured continued to improve, he is no doubt waiting in hope for the signal to be given, at the sound of the next trump, for him to leave the spirit world, and to re-enter the fleshly tabernacle, and to ascend to a higher

degree of felicity. Jesus Christ, on the other hand, departed from the spirit world on the third day, and re-entered his fleshly tabernacle, in which he ascended, and was crowned at the right hand of the Father. Jesus Christ then, and the thief on the cross, have not dwelt together in the same kingdom or place, for this eighteen hundred years, nor have we proof that they have seen each other during that time.

To say that Jesus Christ dwells in the world of spirits, with those whose bodies are dead, would not be the truth. He is not there. He only staid there till the third day. He then returned to his tabernacle, and ministered among the sons of earth for forty days, where he ate, drank, talked, preached, reasoned out of the Scriptures, commissioned, commanded, blessed, &c. Why did he do this? Because he had ascended on high, and been crowned with all power in heaven and on earth, therefore he had authority to do all these things.

So much then for that wonderful question that has been asked by our Christian neighbors, so many thousand times, in the abundance of their charity for those who, like the thief on the cross, die in their sins, or without baptism, and the other Gospel ordinances.

The question naturally arises—Do all the people who die without the Gospel hear it as soon as they arrive in the world of spirits? To illustrate this, let us look at the dealings of God with the people of this world. "*What can we reason but from what we know?*" We know and understand the things of this world, in some degree, because they are visible, and we are daily conversant with them. Do all the people in this world hear the Gospel as soon as they are capable of understanding? No, indeed, but very few in comparison have heard it at all.

Ask the poor Lamanites who have, with their fathers before them, inhabited these mountains for a thousand years, whether they have ever heard the Gospel, and they will tell you nay. But why not? Is it not preached on the earth? Yea, verily, but the earth is wide, and circumstances differ very greatly among its different inhabitants. The Jews once had the Gospel, with its Apostleship, powers, and blessings offered unto them, but they rejected it as a people, and for this reason it was taken from them, and thus many generations of them have been born, and have lived and died without it. So with the Gentiles, and so with the Lamanites. God has seen proper to offer the Gospel, with its Priesthood and powers, in different ages and countries, but it has been as often rejected, and therefore withdrawn from the earth. The consequence is that the generations of men have, for many ages, come and gone in ignorance of its principles, and the glorious hopes they inspire.

Now these blessings would have continued on the earth, and would have been enjoyed in all the ages and nations of man, but for the agency of the people. They chose their own forms of government, laws, institutions, religions, rulers, and priests, instead of yielding to the influence and guidance of the chosen vessels of the Lord, who were appointed to instruct and govern them.

Now, how are they situated in the spirit world? If we reason from analogy, we should at once conclude that things exist there after the same pattern. I have not the least doubt but there are spirits there who have dwelt there a thousand years, who, if we could converse with them face to face, would be found as ignorant of the truths, the ordinances, powers, keys, Priesthood, resurrection, and eternal life of the body, in short, as ignorant of the fulness of the Gospel,

with its hopes and consolations, as is the Pope of Rome, or the Bishop of Canterbury, or as are the Chiefs of the Indian tribes of Utah.

And why this ignorance in the spirit world? Because a portion of the inhabitants thereof are found unworthy of the consolations of the Gospel, until the fulness of time, until they have suffered in hell, in the dungeons of darkness, or the prisons of the condemned, amid the buffetings of fiends, and malicious and lying spirits.

As in earth, so in the spirit world. No person can enter into the privileges of the Gospel, until the keys are turned, and the Gospel opened by those in authority, for all which there is a time, according to the wise dispensations of justice and mercy.

It was many, many centuries before Christ lived in the flesh, that a whole generation, eight souls excepted, were cut off by the flood. What became of them? I do not know exactly all their history in the spirit world. But this much I know—they have heard the Gospel from the lips of a crucified Redeemer, and have the privilege of being judged according to men in the flesh. As these persons were ministered to by Jesus Christ, after he had been put to death, it is reasonable to suppose that they had waited all that time, without the knowledge or privileges of the Gospel.

How long did they wait? You may reckon for yourselves. The long ages, centuries, thousands of years which intervened between the flood of Noah and the death of Christ. Oh! the weariness, the tardy movement of time! the lingering ages for a people to dwell in condemnation, darkness, ignorance, and despondency, as a punishment for their sins. For they had been filled with violence while on the earth in the flesh, and had rejected the preaching of Noah, and the Prophets which were before him.

Between these two dispensations, so distant from each other in point of time, they were left to linger without hope, and without God, in the spirit world; and similar has been the fate of the poor Jew, the miserable Lamanite, and many others in the flesh. Between the commission and ministry of the Former and Latter Day Saints, and Apostles, there has been a long and dreary night of darkness. Some fifteen to seventeen centuries have passed away, in which the generations of man have lived without the keys of the Gospel.

Whether in the flesh, or in the spirit world, is this not hell enough? Who can imagine a greater hell than that before our eyes, in the circumstances of the poor, miserable, degraded Indian and his ancestors, since the keys of the Gospel were taken from them some fifteen hundred years ago? Those who had the Gospel in the former dispensations, and were made partakers of its spirit, its knowledge, and its powers, and then turned away, and became the enemies of God, and of His Saints, the malicious and wilful opposers of that which they knew to be true, have no forgiveness in this world, neither in the spirit world, which is the world next to come.

Such apostates seek, in all dispensations to bring destruction on the innocent, and to shed innocent blood, or consent thereto. For such, I again repeat, I know no forgiveness. Their children, who, by the conduct of such fathers, have been plunged into ignorance and misery for so many ages, and have lived without the privileges of the Gospel, will look down upon such a parentage with mingled feelings of horror, contempt, reproach, and pity, as the agents who plunged their posterity into the depths of misery and woe.

Think of those swept away by the flood in the days of Noah. Did they wait a long time in prison? Forty years! O what a time to be im-

prisoned! What do you say to a hundred, a thousand, two thousand, three or four thousand years to wait? Without what? Without even a clear idea or hope of a resurrection from the dead, without the broken heart being bound up, the captive delivered, or the door of the prison opened. Did not they wait? Yes they did, until Christ was put to death in the flesh.

Now what would have been the result, if they had repented while in the flesh at the preaching of Noah? Why, they would have died in hope of a glorious resurrection, and would have enjoyed the society of the redeemed, and lived in happiness in the spirit world, till the resurrection of the Son of God. Then they would have received their bodies, and would have ascended with him, amid thrones, principalities, and powers in heavenly places.

I will suppose, in the spirit world, a grade of spirits of the lowest order, composed of murderers, robbers, thieves, adulterers, drunkards, and persons ignorant, uncultivated, &c., who are in prison, or in hell, without hope, without God, and unworthy as yet of Gospel instruction. Such spirits, if they could communicate, would not tell you of the resurrection or of any of the Gospel truths, for they know nothing about them. They would not tell you about heaven, or Priesthood, for in all their meanderings in the world of spirits, they have never been privileged with the ministry of a holy Priest. If they should tell all the truth they possess, they could not tell much.

Take another class of spirits—pious, well-disposed men; for instance, the honest Quaker, Presbyterian, or other sectarian, who, although honest, and well disposed, had not, while in the flesh, the privilege of the Priesthood and Gospel. They believed in Jesus Christ, but died in ignorance of his ordinances, and had not clear conceptions of his doctrine, and of the resurrection. They expected to go to that place called heaven, as soon as they were dead, and that their doom would then and there be fixed, without any further alteration or preparation. Suppose they should come back, with liberty to tell all they know? How much light could we get from them? They could only tell you about the nature of things in the world in which they live. And even that world you could not comprehend, by their description thereof, any more than you can describe colours to a man born blind, or sounds to those who have never heard.

What, then, could you get from them? Why, common chit chat, in which there would be a mixture of truth, and of error and mistakes, in mingled confusion: all their communications would betray the same want of clear and logical conceptions, and sound sense and philosophy, as would characterize the same class of spirits in the flesh.

Who, then, is prepared, among the spirits in the spirit world, to communicate the truth on the subject of salvation, to guide the people, to give advice, to confer consolation, to heal the sick, to administer joy, and gladness, and hope of immortality and eternal life, founded on manifest truth?

All that have been raised from the dead, and clothed with immortality, all that have ascended to yonder heavens, and been crowned as Kings and Priests, all such are our fellow servants, and of our brethren the Prophets, who have the testimony of Jesus; all such are waiting for the work of God among their posterity on the earth.

They could declare glad tidings if we were only prepared to commune with them. What else? Peter, James, Joseph, Hyrum, Father Smith, any,

or all of those ancient or modern Saints, who have departed this life, who are clothed upon with the powers of the eternal Apostleship, or Priesthood, who have gone to the world of spirits, not to sorrow, but as joyful messengers, bearing glad tidings of eternal truth to the spirits in prison — could not these teach us good things? Yes, if they were permitted so to do.

But suppose all spirits were honest, and aimed at truth, yet each one could only converse of the things he is privileged to know, or comprehend, or which have been revealed to his understanding, or brought within the range of his intellect.

If this be the case, what then do we wish, in communicating with the eternal world, by visions, angels, or ministering spirits? Why, if a person is sick they would like to be visited, comforted, or healed by an angel or spirit! If a man is in prison, he would like an angel or spirit to visit him, and comfort or deliver him. A man shipwrecked would like to be instructed in the way of escape for himself and fellows from a watery grave. In case of extreme hunger a loaf of bread brought by an angel would not be unacceptable.

If a man were journeying, and murderers were lying in wait for him in a certain road, an angel would be useful to him in telling him of the circumstance, and to take another road.

If a man were journeying to preach the Gospel, an angel would be useful to tell the neighbors of his high and holy calling, as in case of Peter and Cornelius. Or would you not like to have angels all around you, to guard, guide, and advise you in every emergency?

The Saints would like to enter a holy temple, and have their President and his assistants administer for their dead. They love their fathers, although they had once almost forgotten them. Our fathers have forgotten to hand down to us their genealogy. They have not felt sufficient interest to transmit to us their names, and the time and place of birth, and in many instances they have not taught us when and where ourselves were born, or who were our grandparents, and their ancestry. Why is all this? It is because of that veil of blindness which is cast over the earth, because there has been no true Church, Priesthood, or Patriarchal order, no holy place for the deposit or preservation of the sacred archives of antiquity, no knowledge of the eternal kindred ties, relationship, or mutual interests of eternity. The hearts of the children had become estranged from the fathers, and the hearts of the fathers from the children, until one came in the spirit and power of Elijah, to turn the keys of these things, to open communication between worlds, and to kindle in our bosoms that glow of eternal affection which lay dormant.

Suppose our temple was ready, and we should enter there to act for the dead, we could only act for those whose names are known to us. And these are few with the most of us Americans. And why is this? We have never had time to look to the heavens, or to the past or future, so busy have we been with the things of the earth. We have hardly had time to think of ourselves, to say nothing of our fathers.

It is time that all this stupidity and indifference should come to an end, and that our hearts were opened, and our charities extended, and that our bosoms expanded, to reach forth after whom? Those whom we consider dead! God has condescended so far to our capacity, as to speak of our fathers as if they were *dead*, although they are all living spirits, and will *live for ever*. We have no dead! Only think of it! Our fathers are all

living, thinking, active agents; we have only been taught that they are dead!

Shall I speak my feelings, that I had on yesterday, while we were laying those Corner Stones of the Temple? Yes, I will utter them, if I can.

It was not with my eyes, not with the power of actual vision, but by my intellect, by the natural faculties inherent in man, by the exercise of my reason, upon known principles, or by the power of the Spirit, that it appeared to me that Joseph Smith, and his associate spirits, the Latter-day Saints, hovered about us on the brink of that foundation, and with them all the angels and spirits from the other world, that might be permitted, or that were not too busy elsewhere.

Why should I think so? In the first place, what else on this earth have they to be interested about? Where would their eyes be turned, in the wide earth, if not centered here? Where would their hearts and affections be, if they cast a look or a thought towards the dark speck in the heavens which we inhabit, unless to the people of these valleys and mountains? Are there others who have the keys for the redemption of the dead? Is any one else preparing a sanctuary for the holy conversation and ministrations pertaining to *their* exaltation? No, verily. No other people have opened their hearts to conceive ideas so grand. No other people have their sympathies drawn out to such an extent towards the fathers.

No. If you go from this people, to hear the doctrines of others, you will hear the doleful sayings—"*As the tree falls, so it lyeth. As death leaves you, so judgment will find you. There is no work, nor device, nor knowledge in the grave, &c., &c. There is no change after death, but you are fixed, irretrievably fixed, for all eternity. The moment the breath leaves the body, you must go to an extreme of heaven or of hell, there to rejoice with Peter on thrones of power in the presence of Jesus Christ in the third heavens, or, on the other hand, to roll in the flames of hell with murderers and devils.*" Such are the doctrines of our sectarian brethren, who profess to believe in Christ, but who know not the mysteries of godliness, and the boundless resources of eternal charity, and of that mercy which endureth forever.

It is here, that the spirit world would look with an intense interest, it is here that the nations of the dead, if I may so call them, would concentrate their hopes of ministration on the earth in their behalf. It is here that the countless millions of the spirit world would look for the ordinances of redemption, so far as they have been enlightened by the preaching of the Gospel, since the keys of the former dispensation were taken away from the earth.

Why? If they looked upon the earth at all, it would be upon those Corner Stones which we laid yesterday; if they listened at all, it would be to hear the sounds of voices and instruments, and the blending of sacred and martial music in honour of the commencement of a temple for the redemption of the dead. With what intensity of interest did they listen to the songs of Zion, and witness the feelings of their friends. They were glad to behold the glittering bayonets of the guards around the temple ground, and they longed for the day when there would be a thousand where there is now but one. They wish to see a strong people, gathered and united, in sufficient power to maintain a spot on earth where a baptismal font might be erected for the baptism for the dead.

It was here that all their expectations were centered. What cared they for all the golden palaces, marble

pavements, or gilded halls of state on earth? What cared they for all the splendor, equipage, titles, and empty sounds of the self-styled great of this world, which all pass away as the dew of the morning before the rising sun? What cared they for the struggles, the battles, the victories, and numerous other worldly interests that vibrate the bosoms of men on either side? None of these things would interest them. Their interests were centered here, and thence extended to the work of God among the nations of the earth.

Did Joseph, in the spirit world, think of any thing else, yesterday, but the doings of his brethren on the earth? He might have been necessarily employed, and so busy as to be obliged to think of other things. But if I were to judge from the acquaintance I had with him in his life, and from my knowledge of the spirit of Priesthood, I would suppose him to be so hurried as to have little or no time to cast an eye or a thought after his friends on the earth. He was always busy while here, and so are we. The spirit of our holy ordination and anointing will not let us rest. The spirit of his calling will never suffer him to rest, while satan, sin, death, or darkness, possesses a foot of ground on this earth. While the spirit world contains the spirit of one of his friends, or the grave holds captive one of their bodies, he will never rest, or slacken his labours.

You might as well talk of Saul, king of Israel, resting while Israel was oppressed by the Canaanites or Philistines, after Samuel had anointed him to be king. At first he was like another man, but when occasion called into action the energies of a king, the spirit of his anointing came upon him. He slew an ox, divided it into twelve parts, and sent a part to each of the tribes of Israel, with this proclamation—"*So shall it be done to the ox of the man who will not come up to the help of the Lord of hosts.*"

Ye Elders of Israel! you will find that there is a spirit upon you which will urge you to continued exertion, and will never suffer you to feel at ease in Zion while a work remains unfinished in the great plan of redemption of our race. It will inspire the Saints to build, plant, improve, cultivate, make the desert fruitful; in short, to use the elements, send missions abroad, build up states and kingdoms and temples at home, and send abroad the light of a never-ending day to every people and nation of the globe.

You have been baptized, you have had the laying on of hands, and some have been ordained, and some anointed with a holy anointing. A spirit has been given you. And you will find, if you undertake to rest, it will be the hardest work you ever performed. I came home here from a foreign mission. I presented myself to our President, and inquired what I should do next. "Rest," said he.

If I had been set to turn the world over, to dig down a mountain, to go to the ends of the earth, or traverse the deserts of Arabia, it would have been easier than to have undertaken to rest, while the Priesthood was upon me. I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

May God bless you all. Amen.

ELDER JOHN TAYLOR'S MISSION TO EUROPE IN 1849-1852.

HIS REPORT, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 22, 1852.

Brethren and Sisters—I feel happy in having the privilege of meeting you once more in the Valley of the mountains. It is now about three years since I left this place. Since then I have travelled a great distance, enough, if in a straight line, to have gone round the world. Had I only had that to do, I should have been back some time ago. Before I enter upon anything else, I will tell you some of my feelings, and speak of other things afterwards.

I feel glad to see you, brethren, sisters, and friends, and permit me to say that I feel just at home, for Zion is my home; wherever the people of God are, I feel perfectly at home, and can rejoice with them. It seems as though I want to look at you. I have been gazing around at this, that, and the other one, while brother Wallace was preaching; I have been trying to think where I had seen them, and the various scenes we have passed through together, in different places—in journeying, in perils, in mobbing, in difficulties and dangers of various kinds. But out of all we have been delivered, the hand of God has been manifested towards us in a remarkable manner. And then I see people here from different nations, with whom I have associated — from England, Ireland, Scotland, Wales, and from other nations of the earth; from the Eastern, Western, Northern, and Southern States; from Canada, and from almost all parts of the world. I think of the various changes, annoyances, and tribulations that we have passed through, the deliverances we have obtained, and the hand of God which has been manifested to us in all these things; and I rejoice, and praise God my Saviour. I feel perfectly at home, in fact I feel at home wherever I meet with the Saints of God—in this country, or in other countries, but this is the grand home, this is the home for the gathering of the Saints of the Most High God, the place where the oracles of God dwell, and where the Spirit of God is pre-eminently poured out, where we have come to learn, of the great Jehovah, the sacred things pertaining to, and associated with His kingdom.

I am not going to preach, I wish to tell my feelings, and look at you, and think about what we have done, and what we are going to do, for it is not all done yet—we have only commenced the great work of the Lord, and are laying the foundation of that kingdom which is destined to stand forever; what we shall do, is yet in the future; we have commenced at the little end of the horn, and by and bye we will come out at the big end.

I was talking about troubles, but I don't know that we need talk or care about them. We have had some little amusements and frolics among the Gentiles, some few difficulties, but we have struggled through them all, and we are all here safe and sound. True, some of our friends have dropped by the way, they have fallen asleep, but what of that? and who cares? It is as well to live as to die, or to die as to live, to sleep as to be awake, or to be awake as to sleep—it is all one, they have only gone a little before us. For

example, we have left other parts and come here, and we think we have got to Zion; they have gone to the world of spirits, and they think they have got to heaven; it is all right. We have left some of our friends behind in various places; when they arrive here, they will shake hands with us, and be glad they have got to Zion; and when we go to where our departed friends are gone, we shall strike hands with them, and be glad we have got to heaven; so it is all one. Although our friends were sorry when we left them, yet they rejoiced as well as we, that we were going to Zion; and so we shall rejoice with those who have died in the Lord, for they rest from their labors.

We have the principles of eternal life in us, we have begun to live, and we shall continue to live, as the Methodists very properly express it, "while life, and thought, and being last, or immortality endures;" and this is the beginning of it, consequently other little circumstances in this world, or even life or death, have very little to do with it. Some people have said to me, sometimes, Are you not afraid to cross over the seas, and deserts, where there are wolves and bears, and other ferocious animals, as well as the savage Indians? Are you not afraid that you will drop by the way, and leave your body on the desert track, or beneath the ocean's wave? No. Who cares anything about it? What of it, if we should happen to drop by the way? We expect the Lord and His angels can do as much as brother Benson has done in gathering up the people—he has brought a great host from Pottawatomie—and the Lord can surely as easily "send His angels, and gather together His elect from the four quarters of the earth," and, as old Daniel says, we shall all come up and stand in our "lot in the end of the days." These things don't trouble me, but I have felt to rejoice all the day long, that God has revealed the principle of eternal life, that I am put in possession of that truth, and that I am counted worthy to engage in the work of the Lord, and be a messenger to the nations of the earth. I rejoice in proclaiming this glorious Gospel, because it takes root in the hearts of the children of men, and they rejoice with me to be connected with, and participate in, the blessings of the kingdom of God. I rejoice in afflictions, for they are necessary to humble and prove us, that we may comprehend ourselves, become acquainted with our weakness and infirmities; and I rejoice when I triumph over them, because God answers my prayers, therefore I feel to rejoice all the day long.

I feel as though I am among the honorable of the earth when I am here; and when I get mixed up with the people abroad, and mingle with the great people in the world, I feel otherwise. I have seen and deplored the weakness of men—their folly, selfishness, and corruption. I do not know how they feel, but I have witnessed a great deal of ignorance and folly, I think there is a great deal of great littleness about them. There is very little power among them, their institutions are shattered, cracked, and laid open to the foundation. It is no matter what principle you refer to—if to their religion, it is a pack of nonsense; if to their philosophy and politics, they are a mass of dark confusion; their governments, churches, philosophy, and religion, are all darkness, misery, corruption, and folly. I see nothing but Babylon wherever I go—but darkness and confusion, with not a ray of light to cheer the sinking spirits of the nations of the earth, nor any hope that they will be delivered in this world, or in the world to come.

I have been with my brethren here who went with me some years ago

to foreign nations—brother Erastus Snow, who is here; brother Lorenzo Snow, who has not got back yet; brother F. D. Richards, who has been over in England; and brother Pratt. There has been a great work done in all of these places, but I will leave these brethren to relate their own affairs themselves. I rejoice to associate with them, I rejoice to hear of their prosperity, and to see the wisdom, intelligence, and prudence that have been manifested in all their deportment and transactions. I could not have bettered it, and I do not know that anybody else could. Everything has been going on well, and prospering, the hand of God has been with us, and His angels have been on our path, and we are led to rejoice exceedingly before Him as the God of our salvation.

It gave me great joy, on my way home, to find the Saints leaving Kanesville. It seemed as though they were swept out with a besom almost. When I was there, I rode out in my carriage one day to a place called Council Point. I thought I would go and visit some of the folks there, but, when I got there, behold, there were no folks to see. I hunted round, and finally found a place with something like "grocery" written upon it. I alighted, and went into the house, and asked a person who presented himself at the door, if he was a stranger there. Yes, says he, I have only just come. And the people have all left, have they? Yes, was the answer. I next saw a few goods standing at the side of a house, but the house was empty, these were waiting to be taken away. I went into another house, and there were two or three waiting for a boat to take them down the river, and these were all the inhabitants I saw there!

When I first reflected upon this removal, my heart felt pained. I well knew the disposition of many of the men on those frontier countries, and I thought that some miserable wretches might come upon them after the main body of the Saints had removed, and abuse, rob, and plunder the widow, the orphan, the lame, halt, blind, and destitute, who might be left, as they did in Nauvoo; and thus the old, decrepit, and infirm would be abused, insulted, and preyed upon by wretches in human shape, who never have courage to meet men, but are cruel and relentless with the old, infirm, the widow, orphan, and destitute. But, thank God, they are coming, nearly all, old and young, rich and poor.

When I see my brethren and sisters here, I cannot help but to rejoice with them, and especially with those who have been engaged in these various labours.

The reports that have reached me from time to time, of your prosperity —accounts of the great work of the Lord that was going on here, have caused me much joy. I have heard of your progress in the city, and out of it; of your various settlements and explorations; and of the many organizations made by the Presidency, This has been joyful to me while abroad in foreign nations.

Some people think that preaching is the greatest part of the business in building up the kingdom of God. This is a mistake. You may pick out our most inferior Elders, in point of talent and ability, and send them to England to preach and preside, and they think they are great men there. Their religion teaches them so much more than the Gentiles know, that they are received as the great men of the earth. Anybody can preach, he is a poor simpleton that cannot, it is the easiest thing in the world. But, as President Young says, it takes a man to practise. A great many preach first-rate when they get abroad; you there meet with most eloquent men, they will almost make the stones un-

der your feet tremble, and the walls of the building to quake; but the moment they get into a little difficulty, they immediately dwindle down into nothing, and they have not got as much force as would draw a musquito off its nest.

But the things that are going on here, require talent, force, energy, a knowledge of human nature and of the laws of God. The sacrifices that are being made, in leaving home, and travelling from place to place, combating and overcoming the many difficulties that we have had to cope with, and standing in a distinguished position in the eyes of the nations of the earth, are no small affair. They gaze with astonishment at the stand that this people take at the present time in their territorial capacity; to that all the nations and courts of Europe are looking. Talk about preaching; this is a matter of another importance entirely. I do not care how eloquent men are—these are all good in their place—but it is the organization in this place; the wise policy of the Governor who presides here, in the extension of this infant state, by building up new colonies, &c.; making such extensive improvements that preach louder among the courts of Europe, at the present time.

It is one of the most remarkable things that has ever taken place in any age; and kings, and philosophers are obliged to acknowledge it. I remember noticing an article in the London *Times*, not long ago, (and it is one of the leading papers of the day). In speaking about the "Mormons," giving an account of some affairs associated with the Church, and with the establishment of a Territorial Government here, the editor remarks nearly as follows—"We have let this people alone for some time, and said nothing about them; we have been led to believe that they were a society of fanatics and fools, &c.; but let this be as it may, their position in the world, in a national capacity, demands at our hands, as public journalists, to report their progress, improvements, and position." I sent the Epistle of the First Presidency to the *Journal Des Debats*, which is one of the principal papers in Paris. They published the Epistle, and the chief editor made some excellent remarks upon it, and signed his name to them. It was taken from that paper, and translated and published in Switzerland, Italy, Denmark, and Germany, and thus, in their various languages, it was spread before the nations of Europe. Our place and people are becoming well known abroad. While in the city of Paris, I had to do with some of the leading government men. In seeking to obtain authority to preach, all I had to do, generally, was to send my card —John Taylor, *du* (from) *Deseret*.

We are becoming notorious in the eyes of the nations; and the time is not far distant when the kings of the earth will be glad to come to our Elders to ask counsel to help them out of their difficulties; for their troubles are coming upon them like a flood, and they do not know how to extricate themselves.

I will here give a short history of some of my proceedings. I was appointed to go to France some years ago, in company with some of the Twelve, who were appointed to go to other places. The First Presidency asked us if we would go. Yes, was the reply; we can go anywhere, for if we cannot do little things like these, I don't know what else we can do. Some people talk about doing great things; but it is not a great thing to travel a little, or to preach a little. I hear some of our Elders saying, sometimes, that they are going to do great things—to be rulers in the kingdom of God, Kings and Priests to the Most High, and are again to exalt thousands of others to thrones, prin-

cipalities, and powers, in the eternal worlds; but we cannot get them out of their nests, to travel a few miles here. If they cannot do this, how will they ever learn to go from world to world?

We went, and were blessed in our journeying, We had a pretty hard time in crossing the plains, and I should not recommend people to go so late in the season as we did. We should have lost all our horses, but the hand of God was over us for our good; He delivered us out of all our dangers, and took us through safely. When we got to the Missouri river, the ice was running very strong, so that it was impossible to ferry; but in one night the river froze over, and we passed over as on a bridge, in perfect safety; but as soon as the last team was over, the ice again removed. Thus the Lord favoured us in our extremities.

You may inquire, how did you get along preaching? The best way that we could, the same as we always do. We went to work (at least I did) to try to learn the language a little. I went into the city of Boulogne, and I obtained permission there from the mayor to preach; this I was under the necessity of doing. At that time, I had not been very particular in seeking recommends as I went along; but I had a recommend from Governor Young: he told the folks I was an honorable man, and signed his name to it as the Governor of the Territory of Utah, and Willard Richards as Secretary. I told the mayor, in relation to these matters, I had not many papers with me, but I had one that I obtained from the Governor of the state I came from. O, says he, "Mr. Taylor, this is very good indeed, won't you leave it with me, and if anybody finds any fault, I shall have it to refer to."

Several Protestant priests from England commenced to annoy us, and wanted to create a disturbance in the meeting, but I would not allow it, besides I was in a strange city, and was received courteously by the mayor, and wished my meeting to be orderly. These insolent men came to create disturbance in our meetings, but seeing they could not get a chance of speaking inside the doors, they followed me in the streets, asking me questions as I walked along. Among the questions, they said something about "Joe Smith." Says I, Who are you talking about? I was well acquainted with Mr. Joseph Smith; he was a gentleman, and would not treat a stranger as you do me. They still, however, dogged after me, asking me more questions. I told them, I did not wish to talk with men of their caste. They finally sent me a challenge, and we had a discussion; the result of it you may have read as published. The Methodist preacher denied his calling, and was to be removed from his place, in consequence; and the others sunk into forgetfulness —I could obtain no information of them when last there. I decreed, then, I would let the English alone, and turn to the French.

I went from there right into the city of Paris, and commenced translating the Book of Mormon, with brother Bolton to assist me. We baptized a few; some of them men of intelligence and education, and capable of assisting us in the work. Brother Pack went to Calais, and raised a small Church there. We afterwards united some English Branches, Boulogne en France, to it, called the Jersey Islands. There the people speak half English, half French; and brother Pack went to preside over them. Brother Bolton and I remained principally in Paris, and in that neighborhood; we there organized a Church. Before I came away. we held a Conference, at which four hundred members were represented, including those

Branches that were added to the Branch in Calais.

We have got a translation of the Book of Mormon, as good a one as it is possible for anybody to make. I fear no contradiction to this statement from any man, learned or illiterate. I had it examined and tested by some of the best educated men in France. I have got a specimen with me. [The Book was produced, which was beautifully bound.] This is the Book of Mormon, translated into the French language, and it is got up in as good a style as any book that was ever published, whether in the Church or out of it. The translation is good, the printing is good, and the paper is good. I have made some little alterations, that is, I have marked the paragraphs, and numbered them, so as to tell where to refer to, when you wish to do so; and in some instances where the paragraphs are very long, I have divided them. The original simplicity of the book is retained, and it is as literal as the genius and idiom of the French language would admit of.

This book is stereotyped, and I have arranged it so that when copies of this work are sold, a certain amount of money is put away, that when another edition is called for, the money is there; and thus it can be continued from time to time, as necessity shall require, until 200,000 copies are printed without any additional expense. We also publish there a paper called "L'Etoile du Déséret," (The Star of Deseret.) It is got up in good style, and printed in new type. It is also stereotyped, and most of it is new matter. I have given an account of the organization of the Church, and a brief history of it; of the coming forth of the Book of Mormon, and the evidences of it; of the doctrines of the Church, and the position of things in this country, &c. &c. These are some of the leading items of this publication. Instead of filling it with the news of the day, we have filled it with all that is good for the people to read, that it may be a standing work for years to come. It contains articles written on baptism, the Gift of the Holy Ghost, the necessity of gathering together, and all the leading points associated with the religion we believe in, that there may be evidence forthcoming at any time and place, in the hands of the inquirer. If men should be there, not acquainted with the language, and individuals should make inquiries of them relating to the doctrines of their religion, they have nothing to do but hand them this Number or that Number of the "Star of Deseret," containing the information they wish. This will save them a great deal of trouble in talking.

We found many difficulties to combat, for it is not an easy thing to go into France and learn to talk French well; but at the same time, if a man sets to work in good earnest, he can do it. I have scratched the word "can't" out of my vocabulary long since, and I have not got it in my French one.

The Spirit of the Lord was with us, and with the people, and He prospered us in our undertakings, and we were enabled to accomplish the thing we set about. We had difficulties to cope with in regard to the government. If it had not been for the position of things there in relation to the late revolution, that was then brewing, I believe we should have obtained the privilege from the government to preach throughout all France, and also protection for the Elders.

I petitioned the Cabinet for that privilege. While talking to some of them, they told me there would be no difficulty in obtaining permission. But we were unable to obtain the liberty we wished. And I believe it originated from the position of things just before the revolution broke out;

it was through that, or through difficulties in Denmark, wherein a mob was raised against the Saints. They were then banishing strangers out of Paris, and would not allow them a place there unless they were wealthy persons, and had money in the bank, as security for their conduct.

"Liberty, Equality, Fraternity, and Brotherhood," was written almost upon every door. You had liberty to speak, but might be put in prison for doing so. You had liberty to print, but they might burn what you had printed, and put you into confinement for it. The nations of Europe know nothing about liberty, except England; and there it is much the same as here, that is, liberty to do right.

When you get into France, Germany, or any of the foreign nations, where the language is different from ours, the spirit of the people is different, and it appears to me that a different spirit is carried along with these languages, which is peculiar to them.

I might tell you about their political state, but I will preserve that for some political speech or other; we will let that go for the present. At the same time, there are thousands of as good spirited, honest hearted men as I ever met with in any part of the world; they are quiet, calm, peaceable, and desirous to know the truth, and be governed by it; and if we only had liberty to preach to them the principles of truth, thousands would flock to the standard of truth.

Infidelity prevails there to a great extent, and at the same time a great deal of a certain kind of religion, a sort of Catholicism; not the Catholicism that was, but which is. Men have got sick of it, and look upon it as moonshine and folly. You may divide the people into three classes—the most religious class are the women; from observation you would judge that they attend to the affairs of the souls of their husbands, as well as their own. The fact is, the men care little about it themselves. You will find nothing but women in the places of worship there, while on the other hand, if you go out to the public promenades, and theatres, and public amusements on Sunday, you will see men by thousands; and if you judge of their religion by their actions, you would consider that the theatre and public amusements are their places of worship; at the same time, that the Church is the place to do penance, and that the women do it.

I am not surprised that infidelity should prevail in such countries. I declare, personally, if I could see nothing better than what is called Christianity there, I would be an infidel too; and I say the same also in regard to Protestantism. The Protestants talk a great deal about Catholic priests, but I believe they are much more honest in the sight of man, and will do more for their pay, than any Protestant minister you can find. You will find them up at five o'clock in the morning, saying mass, and attending to what they consider are their religious duties—visiting the sick, and going among fevers and plagues, where Protestant ministers dare not go. This is my notion of that. (A voice in the stand—The children are always lazier than their daddy.) The idea of taking Protestantism among the French people is nonsense, for one Catholic priest could prevail over fifty Protestants, The Catholic priests are more intelligent, they know the basis upon which their church is founded, and they can reason upon principles the Protestants cannot enter into. Protestants can do very well when they have got a mass of their own people around them.

When I was in Boulogne, some Protestant ministers were afraid lest I should make a division among them; they were fearful lest I should show

up some of their follies, and the Catholics should laugh at them. One of these Jesuit priests came to me; he was a well educated man. In speaking on those discussions, says he, when they ask about the character of your founders, just examine into theirs, and I will furnish you all the testimony you want. I told him I was much obliged to him, but I could attend to my own business. I thought if I could not get along, and defend "Mormonism" without the help of a Jesuit priest, it was a poor case.

I was speaking, a while ago, about the people there being divided into three classes. One of them you may call infidel, under the head of Socialism, Fourierism, and several other isms. Communism is a specimen of the same thing, and they call it religion! These are generally known under the head of what is called Rouges, or Red Republicans. There is one class that think it is necessary to sustain religions as a national policy, to subdue the minds of the people, and make them easier to govern. The third class is in the minority a long way; it is those who are actually sincere in their religion.

I will give you a specimen of Protestantism as I witnessed it in a grand anniversary Bible Society meeting in Paris. There were some of the most notable men in Paris going to preach there, and that attracted the attention of the public. The meeting was held in one of the principal Protestant churches. The late Prime Minister of Louis Philippe, Monsieur Guizot, presided, and many other eminent men were present. M. Guizot is a man of great ability, and quite an orator, so that all parties respected him on account of his talent. As he was going to be there, and deliver a speech, it attracted quite an audience. I went to hear them, in company with a French minister that was baptized there. The place was pretty well crowded, not so full as this hall is this morning; but in that country it was considered a first rate congregation. When M. Guizot finished his discourse, about one-third of the congregation left. I thought this a curious proceeding; they don't act so in Protestant countries. Another got up to speak, and when he had made a speech, another third of what was left, left the house and went away; and when four or five of them had made speeches, there were about as many left in the house as you would see at a Catholic chapel at mass. I was really surprised at the indifference and carelessness manifested.

This was at the anniversary of a Bible Society in the city of Paris, where some of the most notable men gathered together. I speak of this to represent to you the position of things there, and the spirit of the people in relation to these matters. In a theatre, or in any public spectacle, all would have stayed till the last.

It is among this people we have got to introduce the Gospel. When they come to see it, they rejoice in it, but we do not preach religion much to them, for a great many of them are philosophers, and, of course, we must be philosophers too, and make it appear that our philosophy is better than theirs, and then show them that religion is at the bottom of it. It would be nonsense to talk about justification by faith: they would say it was moonshine, or something else. You have got to talk common sense, you have got to affect their bodies as well as their souls, for they believe they are possessed of both. When they once get interested in the work of God, and get the Spirit of God, they rejoice exceedingly in the blessings of the Gospel. I have seen Saints in that country who rejoiced and thanked God, for the blessings of the new and everlasting covenant, as much as ever I saw Saints in any country.

I had thought, after having completed the translation of the Book of Mormon into the French language, in which I was assisted by brother Bolton, of returning home last year, but I met with the Epistle of the First Presidency, from which I could learn their desire that we should stay another year. I, therefore, thought I would alter my course immediately, and follow the directions of the Spirit of God—for I wished all the time, as Paul says, to be obedient to the heavenly calling; I wished at all times to pursue the course the Spirit of the Lord should dictate. I knew it would dictate them right, though I did not see at that time that it would be of much benefit for me to stay long there, as it was no place for preaching in. The government, after studying about these things some time, denied us the privilege of preaching; and all the place we had to meet in was a private room; and, according to a law of the government, if more than twenty persons were known to meet together they were in danger of being put in prison. The officers were continually on the alert, and when we would meet, lest there should be more than twenty people, they would be counting how many there were in the room, and thus the Saints were continually under the spirit of fear of the authorities. It is under these circumstances we have had to labour.

As it stated in the Epistle, that it was better for the brethren to extend their labours to other nations, it immediately occurred to my mind to go to Germany, so I made a plan before I got up in the morning, for thought flows quickly, you know. The plan was—to publish the Book of Mormon there. I wrote to brother Hyde to send me out some brother that was acquainted with the German language, and my letter got there about the time he left for the Valley, and he did not get it. I said to brother Bolton, and brother De La Mere, who was from the island of Jersey, that there was one man in the Valley I wished was here, and that was brother Carn. There was one brother in France, who was a German, and was well acquainted with the languages, both German and French: I engaged him to go with me to Germany, that is, to translate. However, I went over to England, and thought we would hunt in England to find some person qualified to go and preach in Germany. I found many Germans. but none with sufficient experience in the Church. Finally, I thought I would start by myself. When I got to London, I met with brother Dykes; he had said something about going to Germany, but he concluded he had better be with brother Snow, as he was acquainted with the Danish language; he had got his discharge from that engagement, and was on his way home when I met him. This placed things in another position. He said he would like to go if his family could be provided for, but I could not say anything particular about his family.

I finally had him go for a month or two, for I did not wish to put a thing upon him I would not do myself. He felt a desire to go, and said he would do as I said, so I told him to go for two months. I made an appointment to meet him in Germany, as I had to go through France.

When we arrived there, we started the translation of the Book of Mormon, and it was half completed before I came away. We also started to publish a paper in Germany, called Zions Panier, (Zion's Banner.) I wished to be perfectly satisfied that the translation was right; brother Richards and I heard some of it read in Boulogne, and we thought it was very good, but still it had to be altered. I, therefore, got some of the best professors in the city of Ham-

burg to look over it: some few alterations were necessary, but not many. Also, with regard to the paper, one of the professors said he would not have known it was written in English and translated; he should, if not told to the contrary, have supposed it written originally in German.

I have often heard men in this country splutter a great deal about the meaning of odd words in the Bible, but this only exhibits their folly: it is the spirit and intention of the language that are to be looked at, and if the translator does not know this it is impossible for him to translate correctly, and this is the reason why there are so many blunders in the Bible. I believe the English Bible is translated as well as any book could be by uninspired men. The German translation of the Bible, I believe, is tolerably correct, but some of the French editions are miserable.

A Protestant minister in Germany refused to discuss the doctrine of Baptism, because their Bible is so plain upon that subject that the doctrine of sprinkling could not be maintained. Among the German people, we find a great deal of infidelity, but at the same time we find very much sterling integrity, and there will be thousands and tens of thousands of people in that country who will embrace the faith, and rejoice in the blessings of the Gospel. We have sent our French papers to Switzerland, Denmark, and to Lower Canada, and some of our German papers to France, and *vice versa*.

The languages in these countries are mixed up: it is a profession more general than it is in this country; they think a man is very ignorant if he professes to be a teacher and does not know two or three languages, but with all their knowledge of languages, there is a great amount of ignorance. There are men there acquainted with two or three languages, and that is all they do know; if you except that, there is not an ounce of common sense remains. What if you can read French, or German, or Hebrew, or anything else—what good would it do you unless you read to understand the works written in those languages? Simply none at all. A man is a fool if he boast about anything of that kind.

The Book of Mormon by this time is printed and stereotyped in the German language. I left brother Carn there, to attend to this business: everything was going on smoothly, so I thought I could leave it as well as not. When I got to Liverpool, and was about coming away, the very man I wanted to come from the Valley arrived there. I was glad to meet him in Liverpool.

I shall want to get some folks to go to France, and to Germany. I would not ask anybody to do that which I would not do myself.

There are books, thousands of them, if you cannot talk to the people, you can give them the books to read. But you can learn the language, or you are poor concerns. Any sane person can.

I do not know that it is necessary for me to say anything more. O yes, I organized a society to make sugar, and a woollen manufactory. The sugar factory will be here soon. If you will only provide us with beets and wood, we will make you sugar enough to preserve yourselves in. We can have as good sugar in this country as anywhere else; we have as good machinery as is in the world. I have seen the best specimens of it in the World's Fair, but there was none better than this; there is not any better on the earth, nor better men to make sugar than those who are coming. I found this affair as difficult to arrange as anything I have had to do. We could not bring the other machinery on this year, for we had as much on hand with the sugar machinery as we could get along with,

so we had to leave it, that is, the woollen and worsted machinery, to another year. I can say also of this, that it is as good machinery as there is in the world. It is the same kind of machinery that is made use of in the west of England to make the best kind of broad cloth; also a worsted manufactory to manufacture cloth for ladies' wear, such as merinoes, and alpaccas, and other sorts of paccas, I don't know the names of them all; and various kinds of shawls, blankets, carpets, &c., &c., if we can only command the wool.

After having gone through these things, I will say again, I am glad that I have got back to this place. Some people have asked me if I was not pretty near being taken up and put in prison by the authorities of France. I might have been, but I did not know it.

A gentleman in Paris would make me promise to call on him when I came back to Paris, and make his house my home. I agreed to return, and stay a few days in that city, and hold a Conference there. This was a few days after the revolution. I saw the place where the houses had been battered down, and the people killed by wholesale; where were shot down promiscuously, both big and little, old and young, men, women, and children. I was there soon after this occurrence; and at the very time the people were voting in their President, we were holding a Conference on the same day, for I thought they would have something else to do than to attend to us. Some of the Elders, however, were afraid to come to Paris, lest there should be difficulty.

There were about 400 represented at this Conference; Elders, Priests, and Teachers were ordained; and a Conference was regularly organized. The Spirit of the Lord was with us, and many were ordained to the Priesthood, with a Presidency over the nation.

After I had left Paris, on my arrival in England, I found a letter from brother Bolton, who is president in France; he informed me that the *haut* (high) police had been inquiring for me at my lodgings, but that the gentleman of the house had kept him talking for two hours, defending my character, &c. They came to the house ten minutes after I had left in a cab for the railroad, but I had then finished my work, and when they would have put their fingers on me, I was not there. But at the very time they were voting for their president, we were voting for our president, and building up the Kingdom of God; and I prophesied then, and prophesy now, that our cause will stand when their's is crushed to pieces; and the kingdom of God will roll on and spread from nation to nation, and from kingdom to kingdom. And from these nations we have been preaching the Gospel of Christ to, you will see thousands and tens of thousands yet flocking to Zion, and singing Hallelujahs to the God of Israel.

Did we not talk about England in the same way when the Gospel was first introduced into that country? Brother Kimball prophesied the same things of that country, and they have all come to pass, and this will come to pass by and bye, for there is "a good time coming, Saints, wait a little longer;" and we will rise up like servants of the living God, and accomplish the work He has given us to do; and when we have done our work here, we will then join our friends in the eternal worlds, and engage in acts more vast, more mighty, and that will require more energy than the works we are now engaged in.

I rejoice that I am happy to meet with you and my family: you are my friends, and you are the friends of God, and we are building up the kingdom of God, and by and bye the kings and princes of the earth will come, and gaze upon the glory of Zion.

I used to think there was a good deal of intelligence among the world, but I have sought for it so long I have given up all hopes of ever finding it there. Some philosophers came to visit me in France, and while conversing, I had to laugh a little at them, for the word philosophy is about every tenth word they speak. One of them, a Jesuit priest, who had come in the Church, a well educated man, was a little annoyed in his feelings at some of my remarks, on their philosophy. I asked them if any of them had ever asked me one question that I could not answer. They answered in the negative. But, said I, I can ask you fifty that you cannot answer.

Speaking of philosophy, I must tell another little story, for I was almost buried up in it while I was in Paris. I was walking about one day in the *Jardin des Plantes*—a splendid garden. There they had a sort of exceedingly light cake; it was so thin and light that you could blow it away, and you could eat all day of it, and never be satisfied. Somebody asked me what the name of that was. I said, I don't know the proper name, but in the absence of one, I can give it a name—I will call it philosophy, or fried froth, which you like. It is so light you can blow it away, eat it all day, and at night be as far from being satisfied as when you began.

There are a great many false principles in the world, and as I said before, whether you examine their religion, their philosophy, their politics, or their national policy, you will find it a mess of complete baby work, there is nothing substantial about it, nothing to take hold of. There is no place that I have found under the whole heavens where there is true intelligence, but in the land of Zion.

I will risk our Elders among the world, if they will only brush up their ideas a little. I will take any of you rough looking fellows, put you in a tailor's shop a little, and start you out like gentlemen, as large as life. I tell you there is a great difference between our people and others. Many others have a nice little finish on them; they may be compared to scrimped up dandies; but everything is on the outside, and nothing in the inside.

Our folks who are operating round here in the kanyons, and on the land, are listening to the servants of God, and studying principles of eternal truth; they are like young rough colts, with plenty of bone, sinew, and nerve in them; all they want is rubbing down a little, and they will come out first rate. I believe in the polish, and a little of every thing else, you know I am a Frenchman now.

I have found that all intelligence is good, and there is a good deal in the world, mixed up with all their follies. It is good for the Elders to become acquainted with the languages, for they may have to go abroad, and should be able to talk to the people, and not look like fools. I care not how much intelligence you have got, if you cannot exhibit it you look like an ignoramus. Suppose a Frenchman should come upon this stand to deliver a lecture upon Botany, Astronomy, or any other science, and could not speak a word of English, how much wiser would you be? You may say, I thought the Lord would give us the gift of tongues. He won't if we are too indolent to study them. I never ask the Lord to do a thing I could do for myself. We should be acquainted with all things, should obtain intelligence both by faith and by study. We are instructed to gather it out of the best books, and become acquainted with governments, nations, and laws. The Elders of this Church have need to study these things, that when they go to the nations, they may not wish to return home before they have accomplished a good work.

When I was in Hamburg, there were

30,000 soldiers quartered in the city, and that is called a free city. If you ask any of the inhabitants what they are doing there, they will answer—Ich weise nicht; (I don't know,) but we have to keep them. They are there because the Emperor of Austria placed them there, and he had power to have them there.

In Paris, you would suppose you were in an armed city, for you could not step anywhere without meeting soldiers at every step.

When I was in Hamburg, I had to go and get a permit to authorize me to stay one month, and when that was done, I had to get another to authorize me to stay another month. The only thing we can do in that country at present is to baptize some of the citizens, and set them to preaching, as they have more rights and privileges than a stranger. No man has a right to receive his own son into his own house, if not a citizen, without a card, or a permit from the Government; and that is a free city, so called. We cannot know anything about the blessings and privileges we have as Americans, without becoming acquainted with the condition of other nations, this is one of the greatest countries in the world, but they (the Americans) do not appreciate their privileges.

I am glad to see things moving on so well here; I observe great improvements and changes: you have done a great work, and God will bless you for it. I am glad to see and hear that you are more diligent in paying tithing, and attending to your duties than before I left. It is not hard to do the will of God, and if some of you would go out into the world for two or three years, you would not find it hard to pay tithing when you came back again. I am glad to hear of these things—of the building up of the kingdom of God; and union is strength, and to fulfil the will of God brings down blessings upon our heads. I now expect to rest a little, and visit a little, and we will talk and preach, and do all the good we can in this world, and then go into the next to do more good.

I feel obliged to the brethren here for putting me up a house; and brother Brigham, I am much obliged to you for it; God bless you for it. And I pray that the blessings of God may rest down upon all the Saints, worlds without end. Amen.

RECREATION, AND THE PROPER USE OF IT.

A SPEECH DELIVERED BY PRESIDENT BRIGHAM YOUNG, AT THE LEGISLATIVE FESTIVAL HELD IN THE TERRITORIAL HOUSE, GREAT SALT LAKE CITY, MARCH 4, 1852.

With joy and delight I look upon you, brethren and sisters. I feel to render all praise, thanks, and adoration to our Father and God, that my heart is capable of rendering; and with all the affections, together with

all the talent bestowed upon me, I feel to serve, praise, adore, and acknowledge the Lord our God.

Let me ask a question. Finding ourselves in our present position in the world of sin and darkness, of ignorance, unbelief, superstition, and tradition, which have been woven and interwoven with our lives; thrown around us like a mantle, which is used to shield the body from the cold and from the storm; considering ourselves as we are, then ask ourselves the question, if on earth we have any idea of anything like a kingdom or community of people being celestial; then ask ourselves again, if we have, does not the presentation this evening border very nigh to it? I can say for one, as far as we do know and understand, as far as our capacities can expand, and grasp life and happiness, just so far this community which is present this evening, is advanced in the celestial path.

If there is a heart here this evening, that does not chime in with every sentiment of righteousness, that heart has no power in this assembly. This company are controllable, like the ship by the rudder, in a gentle breeze, that can be turned hither and thither at the will and pleasure of him who commands; so with all here present; at the sound of the voice, all is hushed, and every heart throbs in unison in response to the words of praise and thanksgiving to our Father and our God. This proves that the majority, at least, are right; and I have no reason to believe that there is a heart in this house, but chimes in with my own. Every countenance is cheerful; every face is lit up with a lively glow of joy, peace, and tranquillity.

We are now enjoying our pastimes. We often meet together and worship the Lord by singing, praying, and preaching, fasting, and communing with each other in the Sacrament of the Lord's Supper. Now we are met in the capacity of a social community—for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action to the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

This party was gotten up by the members of the Legislature, to rest their minds, to convene in a social capacity, and enjoy the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them.

With regard to these feelings prevailing in our midst this evening, as well as the correctness of these principles, all men and women must be their own judge. I judge for myself, and not for another, although I have that privilege, and can do it with safety and propriety. Why is this? Because when I look upon the faces of my brethren, I know their hearts; let the roots of bitterness be there, and their countenances meet mine, and I know it in a moment. Do you not know it also? Can you not feel it? Can you not see it? You can. This is why I say that I have the privilege of judging others. You have the same privilege. Having this privilege to judge for others as well as myself, I feel to say, that every heart of the company present this afternoon and evening, feels to sing praises to the Lord, and shout hallelujah to His holy name. I am in the best place I ever was during my life, and with the best society. I never saw a community that enjoyed the tranquillity and peace that are enjoyed by this people in these vallies of the mountains. Is it not so? Judge for yourselves, ye are my witnesses.

A few words, perhaps, will suffice

the company. I was requested to make a few remarks at the opening of the meeting, but I chose to delay speaking until a more suitable time; for when any of my brethren or myself speak to the people, I wish all to hear that conveniently can, because when we are in this capacity, and call our minds together, it is to reflect for a few moments, and look at each other, and think of the Lord; view over the past times of our lives, and contrast their history with the present festive moments. It is good to look upon each other, because the faces of our friends, and the gladness of their countenances, cheer our hearts, furnishing food for future reflection. Under all circumstances, in every situation of our past lives, in every transaction of business and of social enjoyment, remember it is good to reflect and consider upon it now in the days of peace and prosperity, while we have the privilege.

Our present situation, and the enjoyments of this evening, will become subjects of pleasant and agreeable reflection, when we shall be separated from each other. Some of these, my brethren, may be absent in foreign lands; our sisters may be separated from this community, and go to the right and to the left; then these moments of festive joy will be remembered with pleasing emotions, and cherished in fond memory in after years.

Again, when we meet in this capacity, it is good for our minds to be refreshed on this wise a little, for the reason, as you are all aware, that we are naturally forgetful, and it is according to the frailties of human nature to decline and falter in our feelings at the varied, besetting, enticing, and almost overwhelming temptations that are abroad in the world, and with which the people, especially those of the household of faith, have to contend. Our former life, its anxieties and enjoyments, are apt to be forgotten. This is our experience. If we should suffer ourselves to spend our time day after day, and week after week, as we are to-day, how long would it be, before we would forget the Lord? It would not be long. If we continued in the exercising of the body without reflection, this company would soon think—it is no matter about praying, or asking the Lord about anything; we have enjoyed ourselves heretofore, and all has been peace, quietness, and good order. But how long would it remain so? How long would it be before we would become careless, if we remembered not the Lord? For this reason, I say, on every such occasion, it is right, reasonable, and necessary, that every heart be directed to the Lord. When we have had sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live. If I could not enjoy the Spirit of the Lord in this capacity with you this evening, and feel the power of God to rest upon me, I should cease from all such indulgence. From this time, never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason—I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked, What are they for, then? I answer, that my body may keep pace with my mind. My mind labors like a man logging, all the time; and this is the reason why I am fond of these pastimes—they give me a privilege to throw every thing off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed and quickened, and enlivened, and animated, so that my mind may not wear

out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in and practice what I do. The question might be asked, Why not go into the kanyons and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the kanyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, Come, brother Brigham, I want to talk with you; come, I will chop this wood. How many scores of times I have undertaken to work, since I came into this ministry! Scores and hundreds of times when my calling in the kingdom of God was less than it is now, have I endeavored to set myself to work, but seldom could have a chance to do so more than five minutes; some one would come along, "Give me the hoe, brother Brigham, I want to talk with you;" and so stop me, and no sooner stop me than he stops also. I have given it up, I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I do get is to dance a little, while my council room is from my office to this room, and from this room to my house again, into my sitting room, dining room, &c.

You will see the time, you will know what my labor is. I wish this community to consider that I have feelings of a very acute nature. There is not a man or a woman, Saint or sinner, it mattereth not, that feels injured, and lays his or her complaints before me; but what it rests upon my feelings; but my faith is unyielding, and I intend to keep it so, as much as I can; my feelings sympathize so with the injured, that I am grieved and distressed, and my head aches, and large drops of cold sweat sit upon my brow, and no man or woman knows anything about my feelings, and I do not want them to know, for I calculate to kick off from my heels all that I cannot carry. I will carry all I should, but there is not a person in this community that can bring to mind or mention the time whenever I exhibited one particle of sorrow or trouble to them. I calculate to carry my own sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there, and sleep with me in eternal silence.

But to return to our party. I would just say, it was gotten up by the Legislature to enjoy ourselves. I have enjoyed myself first-rate: my heart is cheerful and full of gladness. I am in the midst of the Saints of the Most High, and my desire is, and I will say with all my heart, may God grant that the blessings, favors, and mercies, and kindness of our Father in heaven, may bring us to a sense of the obligations we owe to Him; and cheer, and cause joy and tranquillity to reign in, this community, that every heart may be bound up in the Gospel of the Lord Jesus Christ, without having to feel the rod again. What is the use of it, when mercy and kindness are lavished upon the people of God, and to see them falter in their faith, see them grow cold towards the Lord their God, see them slacken their pace? Is it not grievous? Just look at it. Suppose you had all the

good gifts to bestow upon your children that heart could wish, and you lavish them out, but the more you give, the more slothful they become—how would you feel? Just apply this to yourselves: I know how I should feel. When I bring my mind to bear upon this subject, and see what the Lord has done for me, and for this people, and think that I should become remiss in my duty, so that the Lord should have need to chasten me again, it seems, on the first reflection, that I ought to be damned. When I look at myself before the Lord, and see what He has called me to, and what He has called my brethren and sisters to; how He has bestowed blessings upon us, and heaped them up until there is not room to receive them, and I should want to go to the gold mines, and return again here to speculate upon the Saints, and should be guilty of complaining all the time, it seems, if I were to do this, the Lord would damn me.

I know you feel as I do upon this subject. When you take this into consideration, your serious reflections having place in your heart, you feel as I do. For heaven's sake, for your own sake, and for the sake of Him who died for us, never let us falter in our duty. While we live, it is our duty to love the Lord with all our might, and with all our strength, and with all our souls. This is our duty first and foremost: we ought to love Him better than our wives, children, and brethren and sisters, and all things besides. Is this our duty? Verily yes. Let the heart love God, and serve Him, without any division of feeling: never suffer it to wander to the right or to the left for one moment.

If these were the feelings of this people, the Lord would lift up our hands, exalt our hearts, and cause us to walk in His almighty strength, so that the devil and his imps would never have power to bring another affliction upon us, never, no, never. Therefore, love the Lord, keep His commandments, cleave to the Israel of God; this is my exhortation all the time. And what is the next duty? Love your neighbor as yourself, do unto others as you would that others should do unto you, cease your contention and bad feelings, your evil speaking and evil doing.

As I observed here not long since, I consider it is a disgrace to the community, and in the eyes of the Lord, and of Angels, and in the eyes of all the Prophets and Revelators that have ever lived upon the earth, when a community will descend to the low, degraded state of contention with each other; this little bickering, jarring, fault-finding, somebody's abused me; why do you not say, if you have a mind to abuse, abuse away? Suppose every heart should say, if my neighbor does wrong to me, I will not complain, the Lord will take care of him. Let every heart be firm, and every one say, I will never contend any more with a man for property, I will not be cruel to my fellow-creature, but I will do all the good I can, and as little evil as possible. Now, where would be the wrong of taking this course? This is the way to approximate toward a celestial state. A community cannot be produced upon all the face of the earth that presents a celestial aspect like this. If we continue to be faithful and prayerful, and strive continually to resist every evil, we shall approximate more and more towards that celestial kingdom, where there is an eternal inheritance, and an unsullied glory And if we should look back upon ourselves, when we were doing evil to each other, should we not do so with regret and shame? Should we not look upon our past mortal lives with anguish and disgust? I wish men would look upon that eternity which is before them. In the

great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; they would say, O! do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do good to my fellow men, even if they have abused me. O! how would it appear if you understood the heart of the Lord, and understood the heart and faithfulness of those in the celestial kingdom. As good as we are, we shall not want to look upon our past actions; we shall say, O! do not mention it, but let it sleep; I never want that to be resurrected, but let it die in the grave, and sleep an eternal sleep. Brethren and sisters, I hope and pray that our evils may never rise with us. I can say to you, with all my heart, and with all my soul, and not only to this company, but to all the Saints throughout the world—may the heavens bless you; the Lord Almighty blesses you, my soul blesses you, how my soul loves you, may angels bless you, guard and preserve you; and may all the heavenly hosts, arrayed in all their panoply of power, be engaged for your exaltation.

One thing more. You will perceive all the time, this one thing in me, viz., by my conduct, there is no lack of confidence—not a particle of jealousy arises in my bosom towards this people. I never felt for one moment a shadow of doubt upon that subject. I have never seen one moment but this people loved me; although I may get up here and cuff them about, chastising them for their forgetfulness, their weaknesses and follies, yet I have not seen a moment when they did not love me. The reason is, because I love them so well. Do you not know that spirits beget spirits, and likeness begets likeness. I love this people so well that I know they love me; they have confidence in me, because I have confidence in them. You may scan the history of the whole Church, and look over the whole surface of the matter, and did you ever see this people, when they had the same confidence as they have in each other at this day? No, never. And it is on the increase; and this is what will make a community powerful. But if we lack confidence in each other, and be jealous of each other, our peace will be destroyed. If we cultivate the principle of unshaken confidence in each other, our joy will be full. What does it prove? It proves that we are fast advancing and approximating towards that degree of light, knowledge, and glory, and all the principles that pertain to the everlasting Gospel, and that we are actually in the favor of the Lord. We need not bring any proofs of that, for that devils never kick and cuff their own is certain. As I used to say, fifteen years ago, when I was out preaching, and the people would get alarmed, when the devil would get mad, and would say to me, "Oh! dear, sir, what is the matter, I am afraid we are all going to be killed, for all hell is boiling over"—my answer was, "Thank God, the devil has not forsaken us yet." Will he not sustain his own kingdom? When you see all the powers of the evil one combined against a community, you may know that is Christ's kingdom. Everything has proved that this is God's kingdom, and I need not say anything more about these two powers.

The Lord Almighty is for us, and the devil is against us. However, I will tell you what I think of the whole of the devil's company on this earth—if they will just keep out of my path, I shall be glad, for I never want to see one of them. My soul is satisfied with looking upon this wicked world. If I never see another wicked person while I live, I am perfectly satisfied with the Saints; these are my feelings. True, it is my duty to preach to them; but I am willing, if the Lord is satisfied, that I should never see another

wicked person upon this earth. I would be satisfied to live with the Saints and Angels from this time henceforth. May heaven bless you, brethren and sisters. Amen.

BELIEVING THE BIBLE—THE GOSPEL—PERSECUTION—SPIRIT-RAPPING, ETC.

AN ADDRESS DELIVERED BY PRESIDENT H. C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 11, 1852.

I have been much interested with the principles that have been laid before us by brother Daniel Tyler. He is a man with whom I have been acquainted for many years, and I know him to be a good man. I can say truly that I have heard the Gospel presented before us this morning, as it is recorded in the New Testament.

You know that it is generally understood, and perhaps by many of the strangers who are present to-day, that we do not believe the Bible. That is a great mistake: we do believe it. I can say, as one of the Apostles of old said, and it is my advice and instruction to you—prove all things, and try all things, and hold fast to that which is good. As he exhorted you to prove these things, to investigate them, and reflect upon them, and prove the truth of that which is called "Mormonism," let me tell you, gentlemen, the day will come, if you don't do it, you will be sorry. Why? Because there is a future day that will determine these things.

It will be but a few years, perhaps not to exceed fifty, that not a person here this day will then be upon the earth. You will go into the world of spirits, to try the realities of another state of existence. What we have to do we must do in this state of existence, while in our tabernacles of flesh; and if we make good use of our lives, and of our bodies, and of our talents, it will be well with us; but if we do not, we have to give an account of the deeds done in the body. These bodies are given to you by the same Being that gave to me my body, and they are committed to you as a stewardship by that God who placed us here; and you have got to give an account of your stewardship, and the course you take. If you permit that tabernacle to become polluted, and if your spirit suffers your body to be contaminated with sin and corruption, you will have to make an atonement for it before you can get your redemption worked out. Gentlemen, mark it, for it is even so.

This is the Gospel which has been taught to us to-day, in a plain and simple manner, and in that simplicity that it was taught by Jesus Christ and his Apostles, and by many others who were ordained by them. The people profess to believe the Bible; the whole Christian world profess to believe that book—to believe that it is the Bible, but do they believe what is *in that Bible?* If they do, they don't practise it. How many of you, my breth-

ren and fellow travellers to eternity, how many times have you said in your day, and in your generation, and in your family circles, "If I could see one man practise that religion that was taught by Jesus and his Apostles, I would be a Saint." I said it many times before I ever heard of "Mormonism," and sought for these things, and wished for them, and prayed for them according to the knowledge I then had. But what did I know about God, or about the Gospel, by what I heard from the pulpits of the day?

I have been at the Methodists' meeting many a time, and have followed up their protracted meetings, and sought for religion; and when people were converted to the faith of Methodism, I have seen the priest go to the water because some wished to be baptized in the water, but not because it was at all necessary. One would say, I want to be sprinkled; another, I want to have the water poured upon me; and another, I want to be plunged. All right, says the minister, either of these is just as necessary as the other, for none of them are essential to salvation; we only attend to them to satisfy the candidate. Suppose the laws of the United States were made upon this principle, just to suit everybody's fancy and notions, making laws for every one to do just as he pleased — what kind of laws would they be? What would you think of such a law-making department? Would you sustain it? Would you send to it a man, as a delegate, to represent your case, to make wholesome laws that would give every man his rights and privileges? I would not have such a law, but I would cast it out with those who made it.

God has one mode of saving men and women, and you cannot be saved upon any other principle than that which Jesus Christ taught, and *I know it.* I can say to this congregation, and to every other, which thing I have said in the United States and in Great Britain—except you receive the words of Jesus Christ, and those that are ordained and sent forth by him, you are just as sure of damnation as you are sure of dying, and *I know it.* These things are plain, and the Gospel that brother Daniel has spoken has been revealed in these last times. That light that was once extinguished by wickedness has been lit up again. The ancient Gospel is again revealed, and the Priesthood of the Son of God, and the Latter-day Saints have this power, and *you cannot help yourselves.* That is why we are here to-day, that is the reason why I am here to-day, in a land of peace and plenty, and a healthy location, with my brethren who have come here to find a good home. Don't you find the people here peaceable, and kind, and affectionate, attending to their own business? Did you ever find a more peaceable place in your life, in the United States, or in England, or in any part of the world, than this? No, I defy you to find any more peaceable place than this. The reason we are here in these silent valleys is, because we could not have the privilege of worshipping God according to His requirements in our native country. Some of you may say, "I can scarcely believe that;" but, as sure as you live, I have been robbed and broken up six times before I came here, and was forced to leave my habitation, and my substance. It is there now, and they are welcome to it. I am not the only person who has suffered so, by a great many; and all because of my religion. We are looked upon as the worst kind of beings on the earth. Did you ever think of a wicked thing but what it was placed upon us.

Joseph Smith and his brother were killed in Carthage jail. Joseph Smith was a Prophet of God, and I know it. I am not testifying to this

because I have believed it so long, but I knew it twenty years ago, just as well as I do now, and have testified of it to the nations of the earth. And what will be the consequences of this testimony? They that believe and are baptized shall be saved, and they shall receive the Holy Ghost under the hands of those who have due authority to confer that blessing; and if they go forward and are baptized with full purpose of heart, believing with all their soul, obeying the Gospel, being buried with Christ by baptism, they shall obtain the Holy Ghost.

On the day of Pentecost, when Peter proclaimed the Gospel, about 3000 souls were added to the Church that day. How long did it take them to repent? No longer than they were willing to believe, and put away their sins, with a determination to forsake them, and not sin again.

I rejoice that I live in this day and age of the world; I rejoice that I have passed through what I have for the Gospel's sake; but will it compare with what men passed through in the days of Jesus, who was hung upon a cross for his religion? He expired upon Calvary for his religion; they killed him as a false prophet, and even those of his own household did not believe in him; they also slew his Apostles, and those who believed in them. Don't you suppose it was as degrading to them to believe in Jesus Christ, as for us to believe that Joseph Smith was a Prophet? He was a Prophet, and Jesus was the Son of God; and Hyrum Smith was a Patriarch, and a son of God, and I bear witness of it unto all men. Many feel to damn the "Mormons," and call them everything that is evil—does it harm us? Does it affect our salvation in the least? No! The more patiently we bear it, the greater will be our glory and exaltation. It is because of our religion that the people are in trouble.

In the United States they are troubled about it; in Great Britain, France, and Denmark, they are troubled about it. The priests of the day are stoutly crying, false Prophet, and delusion; and the invisible world are rapping, muttering, and peeping, and they are finding fault. They are at a loss to know what can be the matter. The invisible world are in trouble; they are knocking, and rapping, and muttering; and the people are inquiring of them to know concerning the things of God, and there is not a soul of them can tell them anything about the end of the world. They are in a dreadful situation; and in the city of Rochester, near where I used to live, the last information I received from there, there were 135 spiritual writers in that city. I have a brother-in-law there, who is a Presbyterian priest: he couldn't inquire of God about future things, so he inquired of the spirits; but they could not tell him anything about the dead nor the living. They are just about as intelligent in their revelations as this world are in theirs. They are all in commotion—what is going to be done? I will tell you—God is going to make a short work upon the earth, and the invisible world are troubled about it. You do not doubt that, gentlemen; you who come from the United States can see that it is so; and the people are troubled in New York, and in many of the other States, so that they cannot rest, no not a day. They are in confusion, and so dispirited they know not what to do. The idea strikes me that the day of the Lord is approaching, and nearer than you think it is. You are here in quest of gold, but there is something here worth more than the glittering jewels of the earth. I say, let me serve God, and keep His commandments, and you may have the gold, and all the riches and wealth of the earth in welcome; I care nothing about it; for all you can take with

you, when you leave this earth, is not much.

A dream that my own daughter had lately, comes forcibly to my mind. I will relate it. She dreamed that she was driven, and those that were with her, but they had a great many fine things in the earth, in the shape of furniture, gold and silver, and every thing else; and she suffered in her feelings, because she was under the necessity of leaving all, and could not take anything out of the world with her. Finally she was permitted to take a white dress. I said to her, that is all we can take; in our shroud we shall be laid in the silent tomb. Naked we came into the world, and naked we shall go out of it, for dust we are, and unto dust we shall return. Can you help yourselves? If you can, you have more power than I have. I expect to be laid low, with all the human family, as was the Son of God, and I cannot help myself. I know your feelings; I have seen the day when I loved gold, and silver, and fine carriages, and fine horses, and the good things of this world; but I have lost those feelings, and may God ever continue to separate them from me, as far as the east is from the west; and let my affections be upon Him, and His kingdom, until I breathe my last breath. I know if I never go to the United States again, or to Great Britain, my skirts are clear from the blood of this generation. I have received nothing but ill wages for my labor from them; and if ever a man did his duty, I have done it to this generation. I have told you the truth, and whether you are in hell or in heaven you *shall know* that "Mormonism" is true, and what I and my brethren have told you this day is the Gospel of salvation. So may God have mercy upon you, and save you in His kingdom. Amen.

KNOWLEDGE OF THE DOCTRINE OF CHRIST—THE RELIGIONS OF MEN, AND THE RELIGION OF GOD—JOSEPH SMITH—PERSECUTIONS, ETC.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 11, 1852.

There are a few minutes more of time allotted to us for worship this morning, which I will occupy for the consolation of my hearers, and for my own.

I can bear testimony that the Gospel of Jesus Christ is true; and the word of the Lord, whether written or spoken, is true.

Permit me to ask a question. Who are the individuals upon the face of the earth, that can make this statement in truth? Who are the individuals that can say that the Gospel of Jesus Christ is true, and that he lives? Can the Christian world? They cannot. They may say that they believe, and have all confidence that

Jesus lives; they may have all confidence in declaring that the Gospel of Jesus Christ is true; they may firmly declare that the Bible (referring particularly to the New Testament) is true; that therein contained is the plan of salvation, and is true. This they may declare in all good conscience, and with all soberness. But let me ask, where are the individuals that can say that they know that Jesus lives? And who are the individuals that can say that his Gospel is true, and is the plan of salvation to man? I will let Christendom answer this question for themselves; but to me it is certain, that no man lives on the face of the earth—no woman lives, that can say this, except those to whom Christ has revealed himself.

Though others may say in all good conscience they believe he lives—who knows the doctrine of the Lord Jesus Christ to be true? There is one class of people, and one only, that live upon the face of the earth, who do know it; and that class of men and women are those that keep his commandments, and do his will; none others can say it. None others can declare with boldness, and emphatically, that Jesus lives, and that his Gospel is true. Upon the plain and simple principle of logical and philosophical deduction, we learn this from his own words, as written by one of his disciples—"They that do my will, shall know of my doctrine, and they that love me will keep my commandments;" and I will add, "they that know and love me," says Jesus, "will keep my sayings."

This is my testimony. We have had the first principles of the Gospel laid before us this morning, and we have heard the testimony of one of the Apostles of the last days to confirm it. I am also a witness to the truth of these sayings contained in the New Testament.

Permit me, my hearers, brethren and strangers, to say to you, there is not that man that hears the sound of my voice this day, that can say that Jesus lives, whether he professes to be his disciple or not; and can say at the same time, that Joseph Smith was not a Prophet of the Lord.

There is not that being that ever had the privilege of hearing the way of life and salvation set before him as it is written in the New Testament, and in the Book of Mormon, and in the Book of Doctrine and Covenants, by a Latter-day Saint, that can say that Jesus lives, that his Gospel is true; and at the same time say that Joseph Smith was not a Prophet of God. That is strong testimony, but it is true. No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false. If Jesus lives, and is the Saviour of the world, Joseph Smith is a Prophet of God, and lives in the bosom of his father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph. This is my testimony, and it is strong.

Permit me to say, that I am proud of my religion. It is the only thing I pride myself in, on the earth. I may heap up gold and silver like the mountains; I may gather around me property, goods, and chattels, but I could have no glory in that, compared with my religion; it is the fountain of light and intelligence; it swallows up the truth contained in all the philosophy of the world, both heathen and Christian; it circumscribes the wisdom of man; it circumscribes all the wisdom and power of the world; it reaches to that within the veil. Its bounds, its circumference, its end, its height, and depth, are beyond the comprehension of mortals, for *it has none.*

Permit me to remark, my hearers, as for the intelligence of the day, and the knowledge that they have had in Christendom—how long will it take a man of reflection, of deep thought, and of a sound mind, to circumscribe every particle of it? It can be weighed and measured, as easy as the gold dust. For instance, go to the "Mother Church," from whence all the religions of Christendom have sprung; go back to the time when she flourished in her glory; and how long would it take us to circumscribe the religion of the "Mother Church," the "Holy Catholic Church?" Cannot we learn the principles of that church in a very few years? We can study her theology until we get all the knowledge and wisdom to be had upon every point of doctrine contained in her from first to last. Go then to the Church of England, and from that to the latest and last reformer that lives upon the earth—and how long would it take to circumscribe every particle of their religion from first to last? Not long.

Why do I make these remarks and assertions? It is because I have an experience. All the religion of the world, I have learned already. The best and greatest divines that lived in my boyhood, I may say almost in my childhood, children not as old as I was at the time, almost babes and sucklings, would drown them in their own arguments, and confuse them. Question them, and they cannot answer the simplest question concerning the character of the Deity, heaven, or hell, this or that, or the other; a sucking child would comparatively confuse and confound them upon these subjects; and they would wind up all by saying, "Great is the mystery of Godliness, God manifest in the flesh." I would say, great is their foolery; they are profound in their ignorance.

But I am proud to say of my religion, I have studied it faithfully for twenty-two years, day and night, at home and abroad, upon the rivers, and upon the lakes, when travelling by sea and by land; have studied it in the pulpit; from morning till night; whatsoever might be my pursuit, I have studied it with as close an application as any college student ever did any subject he wished to commit to memory; and I can say I have only just got into the A B C of it; it leads the vision of my mind into eternity.

Suppose the Almighty should unfold the future destiny of the nations to you, and wrap you in a sea of vision, and show you the eternity of knowledge, with the history of worlds on worlds, and their destiny—you can then have a faint idea of what it is like; and any other man, or any other woman, who ever has received the promise of the Gospel, knows that the Lord Almighty is in the midst of all His creatures that are scattered abroad among the nations of the earth, and does His pleasure among them. His scrutinizing eye will not suffer a hair of your head to fall to the ground unnoticed; His attention is at once so minute and so extensive.

He presides over the worlds on

worlds that illuminate this little planet, and millions on millions of worlds that we cannot see; and yet He looks upon the minutest object of His creations; not one of these creatures escapes His notice; and there is not one of them but His wisdom and power has produced. But that is no matter to me, I speak with regard to you. Is there a man who believes, or professes to believe in what Jesus says, where he declares by one of his Apostles, or by more than one pointedly, there is no half way work in this matter? Now if you can believe it, it is directly to the point; says he, "If you love me, you will keep my commandments;" and if you do not love me, you will not keep my commandments—this follows as a matter of course; and that will show to my Father, and to my brethren that follow me, that you do love me; and so say I, they that love the Lord Jesus, will keep his cammandments.

Why should I not be proud of my religion? if a man be permitted to have pride at all; or if this people be permitted to indulge in it in the least degree, why not be proud of their religion? for God loves it, angels adore it, all the heavenly hosts delight in it; it is in the midst of an eternity of intelligence, and forms a part of it; while, on the other hand, all hell is opposed to it, all wickedness is opposed to it, all men and women who desire to make sin their refuge, hate it; and all hell, and all its votaries hate it, and the Lord Almighty, with all His subjects, loves it; and He will yet rule triumphantly over this earth. What shall we say, will not Jesus reign and subdue the world? Is he not the Saviour of the world, and the only-begotten Son of the Father, and will he not accomplish the work he came to accomplish? Is not the earth the Lord's, the wheat, the fine flour, the gold, the silver, the earth and all its fulness? Can you imagine to yourselves anything that pertains to this earth that does not belong to its Redeemer? He is my master, my elder brother. He is the character I look to, and the one I try to serve to the best of my ability. Should I not be proud of my religion? I think if pride can at all be indulged in, the Latter-day Saints should be proud.

I know there are a great many people who are not acquainted with the history of this people; I am personally and most intimately acquainted with the history of Joseph Smith and this people, for twenty-two years. There are a great many people that are not; and they have thought we have been persecuted from state to state, and from place to place, because of our wickedness and lawless acts among the people. I need not say it to my Father in heaven, to Jesus Christ His Son, or to the holy angels, or the Prophets and Apostles, who have lived in former, or in latter days; for they know it; but I can say to those who do not understand and know our history, that we have been persecuted because we believe in the Lord Jesus Christ, and do just as he has told us, and not because of the evil acts of Joseph Smith.

Joseph Smith was not killed because he was deserving of it, nor because he was a wicked man; but because he was a virtuous man. I know that to be so, as well as I know that the sun now shines. Every man and woman who does the will of the Father, and will keep the commandments of Jesus Christ, may also know, as well as myself—it is their privilege. I know for myself that Joseph Smith was the subject of forty-eight law-suits, and the most of them I witnessed with my own eyes; but not one action could ever be made to bear against him. No law or constitutional right did he ever violate. He was innocent and virtuous; he kept the law of his country, and lived above it; out of

forty-eight law suits, (and I was with him in the most of them), not one charge could be substantiated against him. He was pure, just, and holy, as to the keeping of the law. Now this I state for the satisfaction of those who do not know our history; but the Lord and the angels know all about it.

Let me ask another question; do the people know what we were driven from Missouri for? An old friend of mine, called upon me the day before yesterday. He said he had been watching my course, had looked and inquired after me, and had endeavored to find out my history, for we were friends. I asked him if he knew anything about the Latter-day Saints, or not? I found he had been looking after me, and had learned I had become a follower of Joseph Smith. I said, Do you know anything about our history? By his reply, I found he knew nothing at all of it, in comparison.

A great many are in the like situation. Now let me relate one item of it, not for those who are wise, and pretend to be filled with knowledge, and at the same time know nothing, but I relate it for the information of those who know nothing about it. To my certain knowledge, men and women left the counties of Davies and Caldwell, in the upper part of the state of Missouri, set fire to their own buildings, drove off their catttle killed and slayed, (I know, and could name the people), and then swore the "Mormons" had done it. Now this circumstance came under my certain knowledge. Says I, can it be possible that men can become so corrupt, and so sunken in wickedness? I say this for the information of those who do not understand and know this people from the beginning. From the first day I knew brother Joseph to the day of his death, a better man never lived upon the face of this earth.

From the days of my youth, and I will say from the day that I came upon the stage of action to act for myself, there never was a boy, a man, either old or middle aged, that ever tried to live a life more pure and refined than your humble servant. As I told my friend, says I, Brother Brown, I have tried to make myself a better man from the day of our first acquaintance to this. I have not infringed upon any law, or trod upon the rights of my neighbors; but I have tried to walk in the paths of righteousness, and live an humble life, that I might gain eternal happiness. I make bold to speak thus, though in the eastern world it is quite unpopular to speak in one's own praise; but since I have become a western man, I can make stump speeches. Why am I driven from my possessions? Why am I persecuted, and forced to leave thousands and thousands of dollars' worth of property in Ohio, Missouri, and Illinois? though I have never looked back upon it, it is as ashes under my feet. I am in the hands of God, He gave it, and He took it away; and blessed be the name of the Lord.

I am in His hands; all men are in His hands; and He has turned the enemy in his way, and held him by His power. It is not I, it is not Joseph, it is not this people, nor the wisdom they possess, that has delivered them from their enemies; but it is the Lord. He is our captain, our pilot, and our master, and in Him do we glory, and will glory. Let the world say what they please, we will glory in our holy religion, and God will we serve. And furthermore let me remark, I am not afraid nor ashamed to expose and oppose the iniquity of men, though they may stand in high places; neither was Joseph Smith. Let death come, no matter for that; who cares for it?

I am aware, as well as brother Kimball, if my body fall into the dust, I am laying it down to abide the penalty of the law broken in the fall of man; for dust I am, and unto dust I

must return. It is all right to me; I have seen a great many times that I would like to have this body lie down, but as long as the spirit and body hold together, my tongue shall be swift against evil, the Lord Almighty being my helper. Though it may be in "Mormon" Elders, among the people in or out of the Church, if they come in my path, where I can chastise them, the Lord Almighty being my helper, my tongue shall be swift against evil; and if evil come, let it come. If for this my body shall fall, let it fall; when they have destroyed the body, then they have no more that they can do; that is the end of their power, and of the power of the devil on this earth; but Jesus Christ has power to destroy both soul and body in hell. I thank you for your atten-attention. May the Lord bless you. Amen.

LIBERTY AND PERSECUTION — CONDUCT OF THE U. S. GOVERNMENT, ETC.

AN ORATION DELIVERED BY HON. GEORGE A. SMITH, IN THE TABERNACLE, GREAT SALT LAKE VALLEY, JULY 24, 1852.

My Friends—It is with a heart lifted up in gratitude to Him who reigns above, for the privilege of rising before you to express my feelings, and of beholding so many persons happily situated in the enjoyment of civil and religious liberty, that I have the privilege this day, in the company of the thousands that surround me, of rejoicing in the celebration of the 24th of July, it being the first day for seventeen years since the organization of the Church of Jesus Christ of Latter-day Saints, that they could lie down to rest in perfect peace—without being disturbed by the cruel hand of persecution. Yes, my friends, after seventeen years of cruel, bloody persecution, inflicted in the most ruthless and savage manner upon the people of the Church of Latter-day Saints, they—a few pioneers, 143 in number, had at last the privilege, on the 24th of July, 1847, of lying down in this secluded valley, in this desolate and mountain country; of establishing institutions that insure freedom to all, liberty to every person — the liberty of conscience, as well as every privilege which can be desired by any citizens of this earth.

As I walked with the procession from the habitation of the President to this place, with heart and eyes filled with weeping, I saw the beauty and the glory of the liberty and the happiness that surrounded us: my mind was caught back in an instant to the days of bloody persecution. Joseph was not there; Hiram was not there; David (Patten) was not there in the procession. Where are they? Sleeping in the silent tomb. They were murdered, cruelly murdered, in violation of all law, and every principle of justice; cruelly murdered for their religion, and we survive their ashes that are mingling with the dust,

after being sacrificed; after, as martyrs, sealing their testimony, we are even permitted to live, and enjoy five years of our lives where no man has power to murder, or to rob, or to burn our houses, or destroy our property, or ravish our women, or kill our children; no man has the power to do it without justice overtaking him.

The history of our persecutions is unparalleled in the history of past ages. To be sure, persecutions have existed in countries where religion was established by law, and where any other religion than the one established, was decreed by law to be heretical, and its votaries doomed to persecution and the flames. But in the countries where we suffered our persecution, there is a good government; there are good institutions that are calculated to protect every person in the enjoyment of every right that is dear to man.

The persecutions we have suffered were in violation of every good institution, of every wholesome law, of every institution and constitution which exist in the countries where they have been inflicted. And what is more singular, out of the hundreds of murders which have been committed upon men, women, and children, in the most barbarous, ruthless, and reckless manner—not one murderer has ever been brought to justice; not a single man who has shed the blood of a Latter-day Saint has ever been punished or brought to justice; but they are permitted to run at large, in the face and eyes of every officer of government, who are directly concerned to preserve the laws, and see them faithfully executed. The history of no country on the earth affords a parallel to this; it cannot be found; that is, such a wholesale murder, robbery, house-burning, butchering of men, women, and children, and, finally, the wholesale banishment of tens of thousands of souls from their homes and country; this has actually been effected in violation of the laws and regulations of the country where it occured, and not one person has ever been punished for these crimes. I challenge the world to produce the record upon the face of the earth, that shows, in all these murders, cold-blooded butcheries, house-burnings, and wholesale robberies, that a single person has suffered the just penalty of the law; that a solitary criminal was punished; that any of the unprincipled savages who were guilty of these high-handed depredations, were ever brought to justice. Ought we not, then, to rejoice, that there is a spot upon the footstool of God, where law is respected; where the Constitution for which our fathers bled is revered; where the people who dwell here can enjoy liberty, and worship God in three or in twenty different ways, and no man be permitted to plague his head about it? I rejoice that this is the case; and when I reflect upon the scenes we have passed through, and realize our present prosperity, my heart is filled with joy.

I have looked upon scenes that are calculated to stir up the stoutest heart, without shedding a tear; but I cannot look upon the procession of this day, and consider the blessings that now surround this people, without shedding tears of gratitude, that God has so kindly delivered us out of all our distresses, and given to us our liberty. To be sure, after working our way into these valleys, making the roads through mountains, seeking out the route, and coming here, our persecutions did not cease; our enemies were like the good old quaker when he turned the dog out of doors: said he, "I won't kill thee, thou hast got out of my reach; I cannot kill thee, but I will give thee a bad name;" and he hallooed out "bad dog," and somebody, supposing the dog to be mad, shot him. So with us; after robbing

us of millions of property, and driving us cruelly from the land of our birth; after violating every solitary law of the government, in which many of the officers were partakers; expelling us into the wilderness, where they thought we would actually perish, (and there is not to be found in the history of the world, a parallel case of suffering that this people endured;) while in the midst of this, the cry of mad dog was raised, to finish, as they thought, the work of destruction and murder. Without a guide, without a knowledge of the country, without reading even the notes of any traveller upon this earth, or seeing the face of a being who ever set foot upon this land, we were led by the hand of God, through His servant Brigham, threading the difficult passes of these mountains, until we set our foot upon this place, which was, at that time, a desert, containing nothing but a few bunches of dead grass, and crickets enough to fence the land. We were more than one thousand miles from where provisions could be obtained, and found not game enough to support an Indian population. We set down here, and we called upon God to bless our undertakings. We formed a government here; and a government has been in existence in this Territory of Utah for five years.

I now want to ask a few grave questions upon this subject. It is customary for the General Government to extend a fostering hand and parental care to all new territories. When we first settled here, this was Mexican territory; but it was soon after acquired by treaty, and became U.S. territory. Four years and a half, a government has been supported here, governmental laws and regulations have been kept up.

I inquire, has the Government of the U.S. ever expended one dollar to support that government? No! with the exception of the U.S. officers in the Territory a little over one year; 20,000 dols. for the erection of public buildings; and 5,000 dols. for a library.

Has the Legislative Department ever received one dollar? No! And why? Because they are "Mormons;" and fugitive officers could run home to see their mammy, and cry out "Bad dog, bad dog," "They are Mormons, they are Mormons."

What is the reason that a citizen of this Territory cannot get a foot of land to call his own? for there is in reality no such thing. Why has not the Indian title been extinguished, and the people here been permitted to hold titles to land? Let the people answer.

Why is it that the inhabitants of this Territory have never had one dime expended to defray the expenses of their Legislature? Four or five winters they have held their session, and not one solitary dime has been expended by the General Government, as has been done in all other Territories. What is the reason?

What is the reason that the Oregon land law was not extended over Utah, which gives to the citizens who broke up the new ground, a home free, for themselves, as was the case in other Territories? Why are these hard-working pioneers, who dug down the mountains, not permitted a title to their homes?

Let me ask again. The people here have sustained three Indian wars at their own expense. Who pays for the Indian wars of Oregon? the Indian wars in California? or in New Mexico? for the difficulties in Minnesota? and other sundry wars and difficulties that have occurred or may occur in the Territories? Whose duty I ask, is it to pay for them? It is the duty of the Government of the United States.

Why has not Utah the same privilege, the same treatment? Why is it that these three wars have to be totally

and entirely sustained by those citizens, without a dollar of aid from the parental Government?

I need not follow up this train of reflection, but I will add one question more. Why was it that the judges and the secretary returned home last year without performing one particle of their duty? You can read it in their own report; say they, "When we got there, we found that the people were all Mormons;" as if we were horses, or elephants, or Cyclops, whose business it was to get up into these mountains and forge thunderbolts. "Oh! we will run home again, because when we got there, we found the people all Mormons."

I will say, with all reverence to the constituted authority that exists in the General Government, that I do believe that the same spirit of tradition, and the same spirit of persecution, that have ever followed the people of God, have more or less influence with them; and that if we would actually go to work, and alter our name, we might possibly be treated as other men. Be this as it may, I feel, while I stand upon the face of the earth, determined to defend my right, and the rights of my friends and brethren. I know that there is no "Mormonism" known in the constitution of the U.S., but all men are there considered equal, and free to worship God according to the dictates of their own consciences, and enjoy equal rights and privileges.

There is one item of history which I have observed among this people. The very men who were the murderers of our fathers, and our brothers, the burners of our houses, have come here among this people since that time, where they have received protection; they have been fed when they were hungry. The very man who burned the house of Elder Moses Clawson, at Lima, came to him and said, "Mr. Clawson, I want to get some provisions from you." Now, these very persecutors knew that our religion was true, and that we were men of sterling integrity, or else they never would have thrown themselves in our way, and called upon us for aid afterwards; and I am proud to say, that kind aid and assistance on their journey to the gold mines, have been extended to hundreds of these robbers, and thus coals of fire have been heaped upon their heads; but their skulls were so thick, it never burned many of them a bit.

I have but a few more remarks to make, which will be directed to the twenty-four young men, and the braves and warriors of these mountains. Young men, braves and warriors, who sit before me this day, let me admonish you, never to let the hand of tyranny or oppression rise in these mountains, but stand unflinchingly true by the constitution of the United States, which our fathers sealed with their blood; never suffer its provisions to be infringed upon; and if any man, or set of men form themselves into a mob in these mountains, to violate that sacred document, by taking away the civil or religious rights of any man, if he should be one of the most inferior beings that exist upon the face of the earth, be sure you crush it, or spend the last drop of blood in your veins with the words of—Truth and Liberty, Liberty and Truth, for ever!

SELF-GOVERNMENT — MYSTERIES — RECREATION AND AMUSEMENTS, NOT IN THEMSELVES SINFUL — TITHING — ADAM, OUR FATHER AND OUR GOD.

A SERMON DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 9, 1852.

It is my intention to preach several discourses this evening, but how many I do not know.

I will in the first place bear testimony to the truth of many remarks made by brother Hunter, and especially his exhortation to the Seventies and Elders, and those men who wish to go on missions. I wish also to urge the necessity of your proceeding on your missions immediately, and of going to the place of your destination full of the Holy Ghost, preaching righteousness to the people; and while you do this, live up to the principles you preach, that you may teach also by your example, as well as by precept. Go, ye Elders, and now consider yourselves from this time forth missionaries. If the Gospel is in you like a flaming fire, to be poured upon the people, gather your neighbors together, and give your brethren an invitation to your house, and set before them the duties of man; and preach, if you can speak but for five minutes, occupying that time to the best advantage. Continue to preach, study, and learn, by faith and prayer, until your minds and mouths are opened, and you understand most perfectly the love of Christ.

It is not uncommon for Elders to say, "If I could have a mission, and be sent among strangers, I could speak to them, because they have not been instructed in the way of life and salvation; I could lay before them the principles of the Gospel, which have been taught to me, without that diffidence of feeling, and fear, which I experience while speaking to my brethren." It is very true that the first principles of the Gospel taught by the Elders of this Church are easy to be understood, compared with what it is to preach them to our families, or to our neighborhood, and to govern and control ourselves by the principles of righteousness which the Gospel inculcates. Again, to gather the Saints, to preach the Gospel to the world, and convince them of the truth, are much easier tasks than to convince men that you can master yourself, and practise the moral principles inculcated by your religion. That is a small portion of the duty required of you in order to obtain crowns of glory, immortality, and eternal lives. I will here remark, that it is natural for the people to desire to know a great deal of the MYSTERIES; this, however, is not universally the case, though it is so with a great many of the Elders of Israel. I do not suppose it will apply to those who compose this congregation; your object in being here this evening is not to hear some great mystery of the Kingdom, which you never understood before. The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest

mystery we have to learn while in these tabernacles of clay. It is more necessary for the Elders to learn and practise upon this lesson in the midst of the Saints at head quarters than in the world; for their facilities for learning are much greater, and I will tell you *wherein*. Let a Bishop, a High Priest, a President of any Stake or Quorum, any who are Elders in Israel, or any individual Saint from the first to the last of them, fall into error, and it is at once made manifest; he cannot pursue that course any further, for he is where he can learn his duties, and know how to walk straight in the paths of righteousness. *Here* is the place for you to teach great mysteries to your brethren, because *here* are those who can correct you. This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private houses and neighborhoods. When a man is capable of correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand. The privileges of those who dwell here are greater than the privileges of those who are abroad. When your duties call you into foreign lands, and you there exhaust your stock of knowledge and wisdom, and you are not in possession of the keys to obtain that instruction which you desire, it is because you are far from the right fountain—far from the *body*, where all the members are in lively operation—where the eye can see, the ear hear, the nose smell, and the mouth speak, and so forth. When your face is turned from the body, let mysteries alone, for this is the only place for you to be corrected if wrong. Preach the simple, unadorned truth; work out your salvation with diligence, and do that which will guarantee you a warranted deed, an undeniable title to eternal lives.

If you feel prayer in you, pray; and if you feel the spirit of preaching in you, preach; call in your brethren, and read the Bible, the Book of Mormon, the Book of Covenants, and the other revelations of God to them; and talk over the things contained in those books, and deal them out to your brethren and neighbors; pray with them, and teach them how to control themselves; and let your teachings be sustained by your own example. Teach your families how to control themselves; teach them good and wholesome doctrine, and practise the same in your own lives. This is the place for you to become polished shafts in the quiver of the Almighty. This will answer for one sermon.

I feel much inclined to talk to the brethren: I have not had the privilege of preaching much for some time, because of the inconvenience of our former meeting place. Now, as we have a good, convenient place to meet in, and my health will serve me, I expect to improve the time. I love to preach at home with the Saints. I love to meet with them, and look upon their happy countenances, lit up with the joys of eternity. In short, I love the society of all good men, and to preach salvation to them.

You may consider what I shall now lay before you a small matter; but I think it of some importance. When the Elders of Israel leave this place, and go forth among the wicked, it is not their privilege to mingle with them in any of their worldly exercises; for if they do, the devil will obtain an advantage over them, and succeed in drawing them away from the path of their duty. For instance—suppose you and I, with many more of the brethren, meet together in a convenient place in the Valley, and dance to the sweet strains of the violin; we could do so with a perfect good will; but if we should be called to England, and there have an invitation to join

with the wicked in their pastimes and recreations; and we in our feelings bow down to this, and suffer our spirits to be subject to their commandments, we suffer ourselves to be ruled over by them, and at once become their servants. While I am here, I am in the midst of the Priesthood of heaven, and in the centre of the kingdom of God. We are before the Lord, where every hand I shake is the hand of a Saint, and every face I see, when I look upon the assembled thousands, is the countenance of a Saint. I am the controller and master of affairs here, under Heaven's direction; though there are those who do not believe this. I invite those who are not subject to me as their President, not to contaminate my friends; for were I and my friends to become subject to those who object to us, we are then on the ground of the devil, and subject ourselves to him they serve.

Never suffer yourselves to mingle in any of those recreations that tend to sin and iniquity, while you are away from the body of the Church, where you cannot so fully control yourselves. Let the Elders who are going out from this place carry this instruction with them into the other portions of the earth. Whatever a man does, let him do it in the name of the Lord —let him work in the name of the Lord, let all his acts through life be in the name of the Lord; and if he wants light and knowledge, let him ask in that name.

You are well aware that the wickedness of the world, or the apostacy of the Church, is so great, that those who now profess religion cannot enjoy their own natural privileges in the world. In many places their folly and superstition are so great that they would consider they had committed the sin of blasphemy if they happened to hear a *violin*. The whole world could not hire a good, honest, sound Presbyterian, of the old fashion and cut, to look into a room where a company of young men and women were dancing, lest they should sin against the Holy Ghost. This over-righteous notion is imbibed by the generality of professors of religion, but it is because they themselves have made it a sin. Let us look at the root of the matter. In the first place, some wise being organized my system, and gave me my capacity, put into my heart and brain something that delights, charms, and fills me with rapture at the sound of sweet music. *I* did not put it there; it was some other being. As one of the modern writers has said, "Music hath charms to soothe the savage breast." It has been proved that sweet music will actually tame the most malicious and venomous beasts, even when they have been stirred up to violent wrath, and make them docile and harmless as lambs. Who gave the lower animals a love for those sweet sounds, which with magic power fill the air with harmony, and cheer and comfort the hearts of men, and so wonderfully affect the brute creation? It was the Lord, our heavenly Father, who gave the capacity to enjoy these sounds, and which *we* ought to do in His name, and to His glory. But the greater portion of the sectarian world consider it sacrilege to give way to any such pleasure as even to listen to sweet music, much more to dance to its delightful strains. This is another short sermon.

I wish now to say a few words to the brethren upon the subject of *tithing*. It is well known to the majority of this Conference what transpired, last Conference, upon the stand in the old Bowery. At that Conference I had good cause to find fault with the Bishops, and I took the liberty to brush them down a little. From that day to this there has been more accomplished by our Bishops in the short space of seven months, than

was accomplished by them for the space of years previously. This gives me great satisfaction. The Bishops have done as well as men could do: their conduct in fulfilling the duties of their calling has truly been praiseworthy, and I feel to bless them, and pray the Lord to bless them all the day long, for they have done first rate. When we consider the ignorance of the world, their unbelief in God, and realize that the vail of the covering is over the face of all nations, and remember the ignorance we were once in ourselves, having to commence like babes at the rudiments of learning, knowing also how faltering men are in their faith, and then look at what this people have accomplished, we are led to exclaim, "It is marvellous in our eyes!" Were I to say, "Elders of Israel, you that feel to put your all upon the altar, rise upon your feet," who would be left? [All present rose up simultaneously.] Where is there another people upon the earth who would have done this? I have no tithing, but all—all I have is the Lord's. You know the word *sacrifice:* as brother Banks said to-day, it is a mere burlesque—a nonsensical term. No man ever heard me say I had made a sacrifice. I possess nothing but what my heavenly Father has been pleased to give me, or, in other words, He has *loaned* it to me while I remain here in this mortal flesh.

Is it not marvellous, considering the weakness of man, to see the willingness of this whole people to die if necessary for the truth? How do you suppose it makes me feel? Though I may sometimes chastise my brethren, and speak to them in the language of reproof, there is not a father who feels more tenderly towards his offspring, and loves them better than I love this people; and my Father in heaven loves them; my heart yearns over them with all the emotions of tenderness; so that I could weep like a child; but I am careful to keep my tears to myself. If you do wrong, it grieves my heart, and it also grieves the heart of my heavenly Father. I feel continually to urge my brethren to cease from all evil, and learn to do well.

The fulness of the heavens and the earth is the Lord's—the gold and the silver, the wheat, the fine flour, and the cattle upon a thousand hills; and when we fully understand His works, we shall know that He is in all the earth, and fulfils His will among the children of men, exalting and debasing them according to His pleasure; for the systems, creeds, thrones, and kingdoms of the world are all under His control. "Shall there be evil in a city, and the Lord hath not done it"—or that He doth not control? The Lord controls the whole; and in the end, you will find He has regulated all things right, for all will be consummated to His glory.

The children of men are made as independent in their sphere as the Lord is in His, to prove themselves, pursue which path they please, and choose the evil or the good. For those who love the Lord, and do His will, all is right, and they shall be crowned, but those who hate His ways shall be damned, for they choose to be damned.

As I was meditating on the philosophy of the day, it occurred to my mind how visible it must appear to all eyes that the Lord does indeed work, that it is He who blesses this people; and yet it seems as though they cannot see His hand. The Lord fills the immensity of space. What saith the Psalmist? "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand

lead me." I was trying to think of the place where God is not, but it is impossible, unless you can find *empty* space; and *there* I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts. I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken — HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*. Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later*. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so

on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

I will now again take up the subject of tithing. The brethren have done well. They have been willing and obedient, no people could have been more so; for this I thank my Father in Heaven. I could not wish a people to work more kindly in the yoke of Jesus than this people do; the yoke grows more and more easy to them. It seems that every man will not only pay his tithing, but give all he has, if the Lord requires it: still I see wherein they may do better. I asked the people to day to assist to pay our Church liabilities. The offer of three or four yoke of oxen only, we do not want; but I will lay before you what we wish you to do. By the manifesto which has been read, you have learned the precise situation of the property of the Church. What has incurred this debt? Why does it exist in the shape in which it now appears? And wherein could we have obviated the difficulty, and done better? A fourth part of the money already paid out, did not come in upon tithing. This money we have had to borrow in order to keep the public works in progress. You may say, wherein could *we* have done better, for we have paid our tithing punctually? But has that brother, who sent $100 back to the

East for merchandize, paid $10 of it into the tithing office? Or did the brother who has sent $500 back, let us have $50? No; these have used it themselves, and thereby involved those who bear the responsibilities of the Trust. Again, those who have not possessed sufficient money to send back for merchandize, have been necessitated to pay out what they had. Thousands of dollars have been paid here for merchandize. Has one-tenth of all that money been paid into the tithing office? It has not. And where is the tithing that should have come in from England and California. Instead of tithing their money, they have used it for other purposes, and paid it in property, with which we could not pay our debts. This is wherein we have failed to liquidate our debts. The people go to these Gentile stores, on the Saturday, in crowds, to purchase goods. I think we shall not over-rate the amount, if we say that $500,000 has been paid, in these vallies, to the merchants. But suppose they have received no more than $50,000 from this community, $5,000 of that money ought to have been first paid into the tithing office; and we could have sent it to the States, and purchased goods ourselves, for one-third or one-half less than we have to pay the merchants here. And $25,000 more should have come into the tithing office from the Church in the United States. The brethren in California have made no less than $100,000, the tenth of which is due this tithing office. For want of this money, we are brought into bondage; and we must now apply our faith and works to raise means to liquidate our indebtedness, which has accumulated by purchasing goods at high and extortionate prices. I find no fault with the merchants, for *they came here to gather gold by the hundred weight.*

Now, brethren, and Bishops, look over this matter, and try to think what your feelings would be if you were laid under the same responsibility that I and my brethren have upon our shoulders. We are required to see the Gospel preached to the nations afar off, to build council houses and temples, to cope with the united wisdom and craft of legislative assemblies, and with the powers of darkness in high places; and then place yourselves in the circumstances we are now placed in! Besides all this, see the hundreds who come to us every day to be administered to in various ways: some want fruit, some sugar, others tea, and all want clothing, &c. Then step into our private rooms, where we commune with the people, and you will see and hear all this, and a great deal more. Instead of every man bringing his picayune, or his sixpence, or his $5, &c., as tithing on the money in his possession, it is all used for something else, and the storehouse of the Lord is left empty. Suppose nothing had been put in there but what the people have put in, the workmen would have been naked. Walk into the storehouse, and examine for yourselves. To be sure there has been a little clothing put in lately; for instance, there was an old silk dress put in for $40, that had been lying for years rotting in the chest: this is a specimen of the rest. What are such things worth to our workmen? Why, nothing at all. We wish you to put in strong and substantial clothing. Good, strong, home-made stuffs make the most suitable clothing for those who are building up the public works.

Will you help us out of this thraldom, and have it credited to your future tithing? There is already a great deal more due than would liquidate all our debts, but we cannot command it now. Do you feel willing to put your shoulder to the wheel, and continue to roll it forward, and still continue, you that have faith to con-

tinue, to increase in faith? for the business of this kingdom will increase, and the responsibility also; the labor will and must grow, and continue to increase, until the kingdoms of this world become the kingdom of our God and His Christ. So much on tithing; you see where the failure is; it is in that point, and nowhere else.

It is not for any man to think he is a cipher—that what he can do will not tell in this matter, and say, "They will get along well enough without me;" but it is every man's duty to lay it to heart, and help what he can with his earthly substance; though I wish you to understand distinctly that it is no commandment—you are left to act freely.

Let all the sheep stay in the Valley; also the cows; for they will give milk and butter, and replenish the stock. But when we speak of the horses, mules, and oxen, let every man look up his spare stock of this description, and with *them* help to liquidate these debts. Stock will now pay debts. I will use my stock for this purpose, and my brethren will do the same, until we have enough. I do not enjoin this upon you, as you have already paid the tithing which is required of you; except in some instances in the *money* tithing. Had we received the *money* due to us, we should have had no debts; but this failure has been, and is now, in existence. I will take every kind of spare stock I have, except my cows and sheep, and wipe off these debts until they are cancelled; and now every man who will do the same, let him rise upon his feet. [*The whole congregation of two thousand men rose up to a man.*]. Do you suppose we want to deprive you of your teams? It is not so, but we wished to know the state of your faith, so that when we are ready to call upon you, we can be sure our call will be responded to. I would not cripple any man, I would rather give him five yoke of oxen, than destroy his team, and you know it. [Some of the brethren in the stand, not believing their own eyes, that the whole congregation rose, it was tried over again, to satisfy them, when the congregation all rose again to a man.] Brother Hunter now knows what to do. Many of the brethren are killing their calves; don't do this; if you cannot raise them, it will be better to give them away to those who can.

I bless you, and may the Lord bless you, in the name of Jesus Christ. Amen.

CELESTIAL MARRIAGE.

A DISCOURSE DELIVERED BY ELDER ORSON PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 29, 1852.

It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives.

It is rather new ground for me; that is, I have not been in the habit

of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground.

It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavour to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. And I believe that they will not, under our present form of government, (I mean the government of the United States,) try us for treason for believing and practising our religious notions and ideas. I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavour to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

We will first make a few preliminary remarks in regard to the existence of man, to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his next or future state.

The "Mormons" have a peculiar doctrine in regard to our pre-existence, different from the views of the Christian world, so called, who do not believe that man had a pre-existence. It is believed, by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world, or a little before; that then is the beginning of life. They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from the dust; then how was the spirit formed? Why, says one, we suppose it was made by a direct act of creation, by the Almighty Himself; that He moulded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle He had made out of the dust.

Have you any account of this in the Bible? Do the Scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote

generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth earthy. The tabernacle has been organized according to certain principles, and laws of organization, with bones, and flesh, and sinews, and skin. Now, where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? if so, the work of creation, according to the belief of Christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, nor God-like.

But how is it, you inquire? Why the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think: that being that dwells within this tabernacle is much older than what the tabernacle is. That spirit that now dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago—if they began to exist—if there were a beginning to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? Or were we framed according to a certain system of laws, in the same manner as our tabernacles? If we were to reason from analogy—if we admit analogical reasoning in the question, what would we say? We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones. But what says revelation upon the subject? We will see whether revelation and analogy will agree.

We read of a certain time when the corner stones of the earth were laid, and the foundations thereof were made sure—of a certain time when the Lord began to erect this beautiful and glorious habitation, the earth; then they had a time of joy. I do not know whether they had instruments of music, or whether they were engaged in the dance; but one thing is certain, they had great joy, and the heavens resounded with their shouts; yea, the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The SONS of God, recollect, shouted for joy, because there was a beautiful habitation being built, so that they could get tabernacles, and dwell thereon; they expected the time—they looked forward to the period; and it was joyful to them to reflect, that the creation was about being formed, the corner stone of it was laid, on which they might, in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Do you bring it home to yourselves, brethren and sisters? Do you realize that you and I were there? Can you bring it to your minds that you and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it. No wonder! for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had wisdom to assist in the organizatiom of this world; though

it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren—yet we find, with all that great and mighty power he possessed, and the great and superior wisdom that was in his bosom, that after all, his judgment had to be taken away; in his humiliation, his reason, his intelligence, his knowledge, and the power that he was formerly in possession of, vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth, knowledge for knowledge, until he was filled with all the fulness of the Father, and was capable of ruling, governing, and controlling all things, having ascended above all things. Just so with us; we that once lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth, have come here and taken tabernacles, after the pattern of our elder brother; and in our humiliation—for it is humiliation to be deprived of knowledge we once had, and the power we once enjoyed—in our humiliation, just like our elder brother, our judgment is taken away. Do we not read also in the Bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existence. We find that Solomon, that wise man, says that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed *there*, we could not *return* there. I could not return to California. Why? Because I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it—it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the Bible; but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say, that the Prophet Joseph Smith's translation of the fore part of the book of Genesis is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their Father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. Moses was called a God to Aaron, in plain terms; and our Saviour, when speaking upon this subject, says, "If the Scriptures called them Gods unto whom the word of God came, why is it that you should seek to persecute me, and kill me, because I testify that I am the Son of God?" This in substance was the word of our Saviour; those to whom the word of God came, are called Gods, according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God. They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another;

if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many Fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are counted worthy to be Gods.

Here let me bring for the satisfaction of the Saints, the testimony of the vision given to our Prophet and Revelator Joseph Smith, and Sidney Rigdon, on the 16th day of February, 1832. They were engaged in translating the New Testament, by inspiration; and while engaged in this great work, they came to the 29th verse of the 5th chapter of John, which was given to them in these words—"they who have done good, in the resurrection of the just; and they who have done evil in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder; and they lifted up their hearts in prayer to God, that He would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They gazed upon the eternal worlds, and saw things before this world was made. They saw the spiritual creation who were to come forth and take upon themselves bodies; and they saw things as they are to be in the future; they saw the celestial, terrestrial, and telestial worlds, as well as the sufferings of the ungodly; all passed before them in this great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to write, saying, "this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God: and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof are begotten sons and daughters unto God," (meaning the different worlds that have been created and made.) Notice, this does not say, that God, whom we serve and worship, was actually the Father Himself, in His own person, of all these sons and daughters of the different worlds; but they "are begotten sons and daughters unto God;" that is, begotten by those who are made like Him, after His image, and in His likeness; they begat sons and daughters, and begat them *unto* God, to inhabit these different worlds we have been speaking of. But more of this, if we have time, before we get through.

We now come to the second division of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were more noble and great than others, having more intelligence.

Where do you read that? says one. Out of the Book of Abraham, translated from the Egyptian papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits—"the begotten sons and daughters of God"—there are some more intelligent than others; and the Lord showed unto Abraham "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones." And God said to Abraham, "thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then, is knowledge, if we had time to notice it, upon the doctrine of election. However, I may just remark,

it does not mean unconditional election to eternal life of a certain class, and the rest doomed to eternal damnation. Suffice it to say, that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have the privilege of coming upon the stage of action, among the host of men, in favorable circumstances. Some came through good and holy parentages, to fulfil certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel; and that law is the law of marriage. There are a great many things that I will pass by; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short, therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there, and come to their second estate.

The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord Himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any account of, was between two immortal beings—old father Adam and old mother Eve; they were immortal beings; death had no dominion, no power over them; they were capable of enduring for ever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings. For how long? Until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together could not be dissolved, and destroyed, and torn asunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature, and was never instituted for the purpose of being overthrown and brought to an end. It is known that the "Mormons" are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all; for when we come to examine the Scriptures, we find that the very first example set for the whole human family, as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time; but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriage of Adam and Eve, but will pass on to their posterity.

It is true, that they became fallen, but there is a redemption. But some may consider that the redemption only

redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case; every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant, by death—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved—but suppose this was the case, would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? And if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they twain should be one flesh for ever. If you and I should ever be accounted worthy to be restored back from our fallen and degraded condition to the privileges enjoyed before the fall, should we not have an everlasting marriage seal, as it was with our first progenitors? If we had no other reasons in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union? is the next question. We are told the object of it; it is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And, inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall, if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth. Does it say, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No, there is nothing specified of this kind; but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons, to become not only sons of God, but Gods themselves.

This accounts for the many worlds we heard Elder Grant speaking about yesterday afternoon. The peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds; and if one family were to be united in the eternal covenant of marriage, to fulfil that great commandment, to multiply his species, and propagate them, and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds. And if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds as have already been discovered by the telescope; yea, the number must be multiplied to infinity in order that there may be room for the inheritance of the sons and daughters of the Gods.

Do you begin to understand how these worlds get their inhabitants? Have you learned that the sons and daughters of God before me this day, are His offspring—made after His own image; that they are to multiply their species until they become innumerable?

Let us say a few words, before we leave this part of the subject, on the promises made to Abraham, Isaac,

and Jacob. The promises were, Lift up your eyes, and behold the stars; so thy seed shall be, as numberless as the stars. What else did He promise? Go to the sea-shore, and look at the ocean of sand, and behold the smallness of the particles thereof, and then realize that your seed shall be as numberless as the sands. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million particles. Now that is about the estimated population of our globe. If our earth were to continue 8,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe, from the beginning, until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled? No. If that is the end of his increase, behold, the Lord's promise is not fulfilled. For the amount of sand representing his seed, might all be drawn in a one-horse cart; and yet the Lord said to Abraham, thy seed shall be as numerous as the sand upon the sea-shore; that is, to carry out the idea in full, it was to be endless; and therefore, there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the sea-shore were numbered, says the Prophet Enoch, and then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all thy creations; and yet thou art there, and thy bosom is there; and thy curtains are stretched out still. This gives plenty of room for the fulfilment of the promise made to Abraham, and enough to spare for the fulfilment of similar promises to all his seed.

We read that those who do the works of Abraham, are to be blessed with the blessing of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting Priesthood, that by a certain ordinance these blessings were placed upon our heads — the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed as numerous as the sand upon the sea-shore; so will you be blessed, or else you will not inherit the blessings of Abraham.

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines, which he had, from whom he raised up many sons. Here then, was a foundation laid for the fulfilment of the great and grand promise concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow, contracted nations of modern Christianity.

I think there is only about one-fifth of the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some

of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac, and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity—if we would partake of the blessings of Abraham, Isaac, and Jacob—of doing their works; and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that, unless seed was raised up to Abraham, he would come short of his glory; and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile Christendom do such things now-a-days? O no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed; but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well.

That is tradition; and their posterity have been fostered and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation, and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see that such persons be blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery were put to death. I do not say that this people are going to do this; but I will tell you what we believe—we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God; if they are not, woe! woe! be unto them, also; for "thus saith the Lord God Almighty," in the Book of Mormon, "Woe unto them that commit whoredoms, for they shall be thrust down to hell!" There is no getting away from it. Such things will not be allowed in this community; and such characters will find, that the time will come, that God, whose eyes are upon all the children of men, and who discerneth the things that are done in secret, will

bring their acts to light; and they will be made an example before the people; and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented? for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to His faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up, and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient Patriarchs, if they keep not the law of God, but commit adultery, and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this plurality should exist among the Latter-day Saints. I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the sea-shore. There is another reason, and a good one, too. What do you suppose it is? I will tell you; and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the Scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes, we believe it. Do we not also believe, as the Prophets have foretold, concerning the last days, as well as what the new revelations have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people; and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish Prophets, as well as the Book of Mormon, and modern revelations given in the Book of Doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard until it falls upon the head of the nations until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who will hearken to His voice, and receive the proclamation of the Gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well; if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain—that that people are better calculated to bring up children in the right way, than any other under the whole heavens. O yes, says one, if that is the case—if you are the people the ancient Prophets have spoken of, if you are the people that are guided by the Lord, if you are under the influence, power, and guidance of the Almighty, you must be the best people under heaven, to dictate the young mind: but what has that to do with the plurality of wives? I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent than others, that were called the great and mighty ones, reserved until the dispensation of the fulness of times, to come forth

upon the face of the earth, through a noble parentage that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord, and be strong in the power of His might, be clothed upon with His glory, be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be Prophets, Priests, and Kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes; and among the Saints is the most likely place for these spirits to take their tabernacles, through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to their nobility and intelligence, and according to the laws which the Lord ordained before they were born. This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time to send them among the Hottentots, the African negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; His justice, goodness, and mercy will be magnified towards those who were chosen before they were born; and they long to come, and they will come among the Saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage.

Then is it not reasonable, and consistent that the Lord should say unto His faithful and chosen servants, that had proved themselves before Him all the day long; that had been ready and willing to do whatsoever His will required them to perform—take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question, would He not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fulness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it. Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here and there, seeking out the daughters of men as wives unto themselves without any restriction, law, or condition? No. We find these things were restricted in ancient times. Do you not recollect the circumstance of the Prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost through it; that the Lord would give them to another; and he told him, if he had been faithful, that the Lord would have given him still more, if he had only asked for them. Nathan the Prophet, in relation to David, was the man that held the keys concerning this matter in ancient days; and it was governed by the strictest laws.

So in these days; let me announce to this congregation, that there is but one man in all the world, at the same

time, who can hold the keys of this matter; but one man has power to turn the key to inquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the Saints upon the face of the whole earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now, the same as Nathan, in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to inquire of the Lord; and the Lord has set bounds and restrictions to these things; He has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head to preside over all the affairs of the Church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the Prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers; together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph the Prophet, at the time of the endowments in that house.

Now, let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, "they will be damned."] I will tell you: they will be damned, saith the Lord God Almighty, in the revelation He has given. Why? Because where much is given, much is required; where there is great knowledge unfolded for the exaltation, glory, and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of His word, and will not give heed to the principles He has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to His servant Joseph the Prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? He has related to us that there are some damnations that are eternal in their nature; while others are but for a certain period, they will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will only be permitted to enjoy a certain grade of happiness, not a full restoration. Let us inquire after those who are to be damned, admitting they will be redeemed, which they will be, unless they have sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation, and to a fulness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity, and reign over them as kings? No, it will not. They have lost that exalted privilege for ever; though they may, after having been punished for long periods, escape by the skin of their teeth; but no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation

says, not only concerning them that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority, as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness, behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord, all oaths, all covenants, and all agreements, &c., that have been made by man, and not by me, and by the authority I have established, shall cease when death shall separate the parties; that is the end; that is the cessation; they go no further; and such a person cannot come up in the morning of the resurrection, and say, Behold, I claim you as my wife; you are mine; I married you in the other world before death; therefore you are mine: he cannot say this. Why? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement, and conclude between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the Holy Priesthood, would they have any claim on each other in the morning of the resurrection? No; it would not be valid nor legal, and the Lord would say, It was not by me; your covenants were not sealed on the earth, and therefore they are not sealed in the heavens; they are not recorded on my book; they are not to be found in the records that are in the archives of eternity; therefore the blessings you might have had, are not for you to enjoy. What will be their condition? The Lord has told us. He says these are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory; wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever.

Here, then, you can read their history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power; are made Kings and Priests; and this power is conferred upon them in time, by the everlasting Priesthood, to hold a kingdom in eternity that shall never be taken from them worlds without end; and they will propagate their species. They are not servants; for one God is not to be a servant to another God; they are not angels; and this is the reason why Paul said, Know ye not, brethren, that we shall judge angels? Angels are inferior to the Saints who are exalted as Kings. These angels who are to be judged, and to become servants to the Gods, did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a kingdom of Kings and Priests, a kingdom unto Himself, or in other words, a kingdom of Gods, if they will hearken to His law. There will be many who will not hearken; there will be the foolish among the wise, who will not receive the new and everlasting covenant in its fulness; and they never will attain to their exaltation; they never will be counted worthy to hold the sceptre of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the sea shore.

We can only touch here and there

upon this great subject, we can only offer a few words with regard to this great, sublime, beautiful, and glorious doctrine, which has been revealed by the Prophet, Seer, and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations, things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened; the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is! I feel to say, Hallelujah to His great and holy name; for He reigns in the heavens, and He will exalt His people to sit with Him upon thrones of power, to reign for ever and ever.

EDUCATION.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8TH, 1852.

It does not exactly please me at this time to make the remarks I wish upon the subject of education, as the greater part of the morning has been devoted to laying before the congregation, the necessity of improving ourselves in the knowledge of the sciences. The subject which has been aimed at by the speakers this morning, bearing particularly upon the necessity of instructing the human family, has been laid before us in the light in which it is generally held by the world. When we speak upon education, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every branch of scholastic lore, in becoming a proficient in the knowledge of the sciences, and a classical scholar, but also in learning to classify himself and others. It has been hinted that education commences with the first dawn of knowledge upon the mental faculties of the child, and continues with it till death. But I will trace it a little further back still, and say that education commences with the mother, and the child in connection. I will state the facts in the case, as you will find them to be hereafter, in the education of your children. It depends in a great degree upon the mother, as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family. When will mothers understand this? Knowing that this is the case, I am perplexed with grief when I see such a wanton diversion from the real design of life, it causes me to mourn for my poor, ignorant, fellow mortals, and sometimes almost goads me to anger. I can see mothers pay attention to everything under heaven, *but* the training up of their children in the way they should go, and they will even make it appear obligatory on the father to take care of the child at a year old. How often is it the case that mothers will say—"Why, Pa, this child is growing up in ignorance, he is going to ruin. Really, dear husband, what shall we do with him?" I

will tell you the truth as you will find it in eternity. If your children do not receive impressions of true piety, virtue, tenderness, and every principle of the holy Gospel, you may be assured that their sins will not be required at the hands of the father, but of the mother. Lay it to heart, ye mothers, for it will unavoidably be so. The duty of the mother is to watch over her children, and give them their early education, for impressions received in infancy are lasting. You know, yourselves, by experience, that the impressions you have received in the dawn of your mortal existence, bear, to this day, with the greatest weight upon your mind. It is the experience of people generally, that what they imbibe from their mothers in infancy, is the most lasting upon the mind through life. This is natural, it is reasonable, it is right. I do not suppose you can find one person among five hundred, who does not think his mother to be the best woman that ever lived. This is right, it is planted in the human heart. The child reposes implicit confidence in the mother, you behold in him a natural attachment, no matter what her appearance may be, that makes him think his mother is the best and handsomest mother in the world. I speak for myself. Children have all confidence in their mothers; and if mothers would take proper pains, they can instil into the hearts of their children what they please. You will, no doubt, recollect reading, in the Book of Mormon, of two thousand young men, who were brought up to believe that, if they put their whole trust in God, and served Him, no power would overcome them. You also recollect reading of them going out to fight, and so bold were they, and so mighty their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers.

The character of a person is formed through life, to a greater or less degree, by the teachings of the mother. The traits of early impressions that she gives the child, will be characteristic points in his character through every avenue of his mortal existence.

This is the education I wish you to establish in this Church, that mothers may not suppose they are not required to watch over the early education and impressions of their children, but over their husbands to know where *they* are every moment of their lives, taking special care to order them thus and so, so as to keep them advised and properly instructed all the time, instead of doing that which they ought in their houses with their children. I am not quite so strenuous as some of the ancients were, who taught that if the women wanted to learn anything, to learn it at home from their husbands. I am willing they should come to the meetings and learn, but some of the ancients proscribed them in this privilege, and would confine them at home to learn through their husbands. I am a little more liberal than they were, but this is not liberal enough for many of the women, they must also be watching their husbands, while at the same time their children are running abroad in the streets, naked and barefooted, cursing and swearing. What time have I got to watch my children to-day? Does not my duty demand my presence here? Where are my children? Some are here. Where are the rest of them? Perhaps in the streets, with other children, playing, or doing that which is wrong, entirely unnoticed by their mothers. This applies to the community. And then their mother will say—"Husband, our children will certainly be ruined." Mothers, what do you want? Do you wish your husband to sit all the time in the parlor with you? Yes, and I should suppose, by the conduct of some, you want to be seated over the head of

God Almighty, to rule over Him, and all His kingdoms. If I mention my own family, and use them as an example, I do it that other people cannot complain. Do you suppose that I cannot see faults in my own family, as well as in my neighbors'? I am not so prejudiced in their favour, as not to discover faults in them, neither can I close my eyes upon the faults of my neighbors'.

What faults do I discover in my neighbors' families? I can see their women go off visiting, riding on horseback, attending parties, while their little ones are neglected, and left to run at large in the streets, exposed to the pernicious examples of vile company. Hear it again! The blood of these wicked children will be required at the hands of their mothers! Should your husbands be called out to fight the Indians, or go to the islands of the sea to gather the poor, it is none of your business, when it is their calling to be away from home.

I want education to commence here. I wish you strictly to follow out this principle, and when children are old enough to labor in the field, then the father will take them in charge. If children are not taught by their mothers, in the days of their youth, to revere and follow the counsels of their fathers, it will be hard indeed for the father ever to control them. I know it is so, for it is too true. Mothers will let their children go to the Devil in their childhood, and when they are old enough to come under the immediate guidance of their fathers, to be sent out to preach the Gospel in the world, or to learn some kind of mechanism, they are as uncontrollable as the winds that now revel in the mountains.

It is not for the mother to rise up and encourage her children to fight against their father. You know my feelings on this point—they are pointed, resolute, and strong. And when I undertake to conquer a child who wants to conquer me, it shall be death to him before I yield. I would rather see every child I have, go into the grave this day, than suffer them to rise up and have control over me.

Mothers, if you suffer your children to grow up wild, and uncorrected, when they come into the hands of their fathers, and will not follow their counsels, let them be disowned, and have no portion in the inheritance; let them be disfranchised, be banished from Israel, and not be numbered in the books of the offspring of Abraham. This shall be the fate of my disobedient children, if I have any; and if there are any of my children here today, let them hear it! for if they will not keep my commandments, they shall have no part or lot in the household of faith.

Let education commence at this point, you mothers! and then with brother Spencer and the board of Regents. Let mothers commence to teach their children while in their laps, there do you learn them to love the Lord, and keep His commandments. Teach them to keep your commandments, and you will learn them to keep the commandments of your husbands. It is not the prerogative of a child to dictate to his mother, or his father; and it is not the prerogative of the father to rise up and dictate to his God whom he serves. Is it right that my wife should dictate to me? It is just as reasonable, and as right, as it is for your children to rise up and dictate to their mother. It is not their business to dictate to you, their duty is to obey, and not to dictate.

The Lecture which you have heard from Chancellor Spencer, is so far in advance of us, that it does not touch the case of this people, at present, with regard to education, until they have learned the rudiments, that is, according to my view of the subject.

It is true the Lord has revealed

great and precious revelations to us through our language, and I believe it is as good a language as any now in use; but when we scan it narrowly, we find it to be fraught with imperfections and ridiculous vagaries. I am as far from believing that it is meet for us to adopt it in preference to any other tongue, as I am that it is to adopt Presbyterianism, or the Baptist's religion, in preference to any other of the same order of antichristian churches, for they are all imperfect. The Lord can reveal Himself to these Indians, He can talk to any nation, it makes no difference to Him, as He can connect the ideas He wishes to convey by means of their language, as imperfect as it is.

I wish to impress my lecture more particularly upon the minds of mothers. Am I not continually exhorting the brethren to be kind to their families, and never to ill use a human being on the earth? I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you preside over. And let them be obedient, let the wife be subject to her husband, and the children to their parents. Mothers, let your minds be sanctified before the Lord, for this is the commencement, the true foundation of a proper education in your children, the beginning point to form a disposition in your offspring, that will bring honor, glory, comfort, and satisfaction to you all your life time. To the mothers who may be here today, who have not the experience they will have, and young women who are perhaps just entering upon the stage of life, let me say, (and I wish you always to keep it in remembrance, even you younger females who have newly entered into the sacred state of matrimony,) fulfil the commandments of Eloheim, fill up the measure of your creation, that the joy of your hearts may be full in the day of the resurrection, in that you have done all you could to fulfil His law, and bring to pass the purposes of the Lord. Always keep your minds pure before the Lord. You may say it is impossible, because of your temptations, but let me inquire, Do you pray? Did you pray this morning, before you left your houses? Did you pray last evening, before you laid your bodies down to rest? Did you pray that the Holy Spirit might rest upon you, so that your sleep might be sweet and refreshing? Some of you may reply, that you have children, and have not time to pay attention to this duty in the morning. Some of you may have sick families, and others of you may be afflicted in other ways, and you will offer these facts as reasons for similar neglect. In these circumstances the mind must be centred upon the Lord, and upon His work, continually. When you embark to fill up the end of your creation, never cease to seek to have the Spirit of the Lord rest upon you, that your minds may be peaceable, and as smooth as the summer breezes of heaven. Never cease a day of your life to have the Holy Ghost resting upon you. Fathers, never cease to pray that your wives may enjoy this blessing, that their infants may be endowed with the Holy Ghost, from their mother's womb. If you want to see a nation rise up full of the Holy Ghost, and of power, this is the way to bring it about. Every other duty that is obligatory upon man, woman, or child, will come in its place, and in its time and season. Remember it, brethren. Let your hearts be pure before the Lord, and never cease to do anything you can for the satisfaction and comfort of your family, that all may enjoy the comforts of the Spirit of the Lord continually. If you do not come to this, your literary attainments will not exceed those of the world.

We have but few collegians among us, but I know that a thoroughly educated man knows no more than you do, when his literature is displayed,

though he spreads himself like the green bay tree. Brother Spencer has given us a display of the learning of the day, he has erected a beautiful building, but where is the foundation? In his discourse, he referred to Joseph. Joseph built on the sure foundation, and, when I build up my superstructure, it shall be upon the same foundation. Brother Spencer has used language quite beyond your reach. Well, I have the foundation, and he can make the building. When he commences the building, I have asked the Board of Regents to cast out from their system of education, the present orthography and written form of our language, that when my children are taught the graphic sign for A, it may always represent that individual sound only. But as it now is, the child is perplexed that the sign A should have one sound in *mate*, a second sound in *father*, a third sound in *fall*, a fourth sound in *man*, and a fifth sound in *many*, and, in other combinations, soundings different from these, while, in others, A is not sounded at all. I say, let it have one sound all the time. And when P is introduced into a word, let it not be silent as in *Phthisic*, or sound like F in *Physic*, and let two not be placed instead of one in apple.

I ask, have the great and learned men completed their education? No, they are ever learning, and never able to come to the knowledge of the truth. Let the Board of Regents commence on the proper foundation, that when we have learned a great while, we may find to our satisfaction, we have at last come to the knowledge of the truth.

The English language, in its *written* and *printed* form, is one of the most prominent now in use for absurdity, yet as a vehicle in which to convey our ideas *verbally*, it is one of the best, for extent and variety it goes before, and far beyond, any other. Its variety is what I dislike. The schools in the Southern, New England, and Eastern States, all teach the English language, yet the same ideas are conveyed with entirely different classes of words, by these separate communities. If there were one set of words to convey one set of ideas, it would put an end to the ambiguity which often mystifies the ideas given in the languages now spoken. Then when a great man delivered a learned lecture upon any subject, we could understand his words, for there would be only one word with the same meaning, instead of a multiplicity of words all meaning the same thing, as is the case now. For instance, there are men in this house so technical in their feelings with regard to their choice of words, that when their ideas are formed, and they commence to convey them, they will stop in the middle of a sentence, and introduce another set of words to convey the same idea. If I can speak so that you can get my meaning, I care not so much what words I use to convey that meaning.

I long for the time that a point of the finger, or motion of the hand, will express every idea without utterance. When a man is full of the light of eternity, then the eye is not the only medium through which he sees, his ear is not the only medium by which he hears, nor the brain the only means by which he understands. When the whole body is full of the Holy Ghost, he can see behind him with as much ease, without turning his head, as he can see before him. If you have not that experience, you ought to have. It is not the optic nerve alone that gives the knowledge of surrounding objects to the mind, but it is that which God has placed in man—a system of intelligence that attracts knowledge, as light cleaves to light, intelligence to intelligence, and truth to truth. It is this which lays in man a proper foundation for all education. I shall yet

see the time that I can converse with this people, and not speak to them, but the expression of my countenance will tell the congregation what I wish to convey, without opening my mouth. We are at present low, weak, and grovelling in the dark, but we are planted here in weakness for the purpose of exaltation. It is at the time of the formation of the tabernacle of flesh, that the education of human life commences. Now, mothers, train up your children in the way they should go. Fathers and husbands, instruct your wives and children in the ways of the Lord, and love, joy, and prosperity will attend you from this time, henceforth and for ever, which may God grant for Jesus' sake. Amen.

SANCTIFICATION—ECONOMY—APOSTATES—THE WOLVES AND THE SHEEP.

AN ADDRESS DELIVERED BY ELDER ORSON HYDE IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 9, 1853.

We have been listening to a very interesting discourse from brother Pulsipher. His remarks were truly appropriate when speaking upon the subject of sanctification.

I want to say a little more touching that principle. If I understand it correctly, it means a purification of, or a putting away from, us, as individuals, and as a community, everything that is evil, or that is not in accordance with the mind and will of our heavenly Father.

Sanctification has also an eye to our own preservation for usefulness—for executing, carrying forward, and perpetuating the work of the Most High God.

We have been hearing that this is a fruitful valley. The blessing of the Lord descends upon the mountains, and abundantly flows into the Valley, causing it to spring forth, and produce whatever is necessary to sustain life.

I wish to observe here, that so bountiful have been the productions of the fields of our farmers, that after they have harvested their grain, they have not taken care of it, but have thrown it together in a very loose and careless manner. From want of proper respect for the temporal blessing of heaven, hundreds of bushels of grain have been wasted, to which many who are here to-day can testify. In consequence of this, and some other causes, flour can scarcely be bought for six dollars per hundred-weight. A short time ago it was sold in great quantities at the rate of three dollars per hundred to the stores, and now there is hardly bread enough in Israel to supply the wants of our children. Why is this waste? A little more care should be exhibited by the farmers for the products of the soil.

If God our heavenly Father has given us temporal blessings in the due course and order of nature, we ought to hold them sacred, and be as prudent and economical of them as we are of a precious truth revealed from heaven by the agency of an holy an-

gel from the presence of God. I know not which to prize the most, the blessings of the earth which pertain to the sustenance of these bodies, or the blessings of heaven that give food to the mind; for they are all the blessings of heaven to me and to you. I look upon every blessing as the gift of Jehovah, as the Apostle James wrote anciently, "every good and perfect gift cometh from the Father of lights, with whom there is no variableness, neither shadow of turning," whether it be wheat, corn, flocks, herds, houses, lands, wives, or children; we can obtain none of these things independent of this blessing; neither can we make one hair white or black, or add one cubit to our stature, without it is by the blessing of our Father in heaven.

Sometimes for want of proper care in keeping a secure fence, cattle break through, and destroy the fruits of our toil. I hope, as the time of sowing seed is at hand, that we shall remember these things. And let me say further, that a good fence is the most effectual "Stray Pound Law" that can exist. If there are any so circumstanced as not to be able to walk up to the full extent of these instructions, let us, however, try to do a little more than we have done heretofore, and by a little extra exertion secure to ourselves an additional amount of comfort, and have a little more to contribute to the building up of the Temple of God, in which operation we may be sanctified. Brethren, bear these things in mind.

We have heard, of late, a great deal about stray cattle, stealing, dissension, and apostacy. I have not spoken upon the subject, I believe, from this stand; at the same time I have my feelings and views in relation to these matters, and I wish now to express them by introducing a figure, from which you may draw your own conclusions.

Now sanctification means, not only the purifying of the heart by prayer, and by acts of obedience to God, but it means also to purify a people, and purge from their midst that which is evil. I will suppose a case, viz., that here is a large flock of sheep out on the prairie, and here are shepherds also to watch over them with care. It is generally the case that shepherds are provided with most excellent dogs, that understand their business—their duty in relation to the flock. It has been said by some, that shepherd dogs should be reared with the sheep, and suck the milk from them, and thus partake of their nature; that the child not only draws its nourishment from the woman, but from the same source conceives a strong attachment, a kindred feeling and sympathy, for the fountain of its life. How this is I cannot say; I have heard the observation, but those who understand and know concerning this matter, can properly appreciate the remark in relation to it.

Suppose the shepherd should discover a wolf approaching the flock, what would he be likely to do? Why, we should suppose, if the wolf was within proper distance, that he would kill him at once with the weapons of defence which he carries; in short, that he would shoot him down, kill him on the spot. If the wolf was not within shot, we would naturally suppose he would set the dogs on him; and you are aware, I have no doubt, that these shepherd dogs have very *pointed teeth*, and they are very active, very sensitive to know when the flock is in danger. It is sometimes the case, perhaps, that the shepherd has not with him the necessary arms to destroy the wolf, but in such a case he would set his faithful dogs on him, and by that means accomplish his destruction.

Is this true in relation to the shepherd, and the flock, and the dogs? You can all testify to its truth. Now was Jesus Christ the good shepherd? Yes. What the faithful shepherd is

to his sheep, so is the Saviour to his followers. He has gone and left on earth other shepherds who stand in the place of Jesus Christ to take care of the flock. When that flock is out on the prairie, and the pasture range extending broad and green before them, and completely cleared of wolves, is not that sanctified and cleansed, when there is nothing to hurt or destroy them? I ask if one wolf is permitted to mingle with the flock, and unmolested proceed in a work of destruction, will he not go off and tell *the other* wolves, and they bring in a thousand others, more wicked and ravenous than themselves? Whereas, if the first one should meet with his just deserts, he could not go back and tell the rest of his hungry tribe to come and feast themselves upon the flock.

Now don't say that brother Hyde has taught strong things, for I have only told you what takes place between the shepherd and the flock, when the sheep have to be protected.

If you say that the Priesthood or authorities of the Church here are the shepherd, and the Church is the flock, you can make your own application of this figure. It is not at all necessary for me to do it.

It is all the same to me whether they want to destroy the flock, or destroy, steal, and carry off the property of the flock. If you steal my team, which is my means of living, you might just as well kill me at once. It is like this—"Brother Hyde, I will not disturb, molest, or harm *you*, or any of the rest of your brethren; but we will take you out on the bleak and comfortless prairie, and leave you there to starve or freeze to death, and take possession of your property." You might as well destroy us at once as take us where we should starve. It would be much better to take our heads off at once than to subject us to a lingering death. Says the Apostle, to the flock over which the Holy Ghost had made him overseer—"The time will come when grievous wolves will enter in among you, not sparing the flock, and even of yourselves will men arise speaking perverse things to draw disciples after them." &c.

I will tell you a feeling that I have ever cherished, though some may think I speak contrary to my real sentiments; because in certain circumstances I spoke in defence of a certain individual, which heaven knows whether he be guilty or innocent. Perhaps my zeal carried me beyond mediocrity, if it did that will be overruled for my good, for it may show me who among my friends are my enemies. At the same time my feelings are these—the best way to sanctify ourselves, and please God our heavenly Father in these days, is to rid ourselves of every thief, and sanctify the people from every vile character. I believe it is right; it is the law and practice of our neighbouring state to put the same thing in execution upon men who violate the law, and trample upon the sacred rights of others. It would have a tendency to place a terror on those who leave these parts, that may prove their salvation when they see the heads of thieves taken off, or shot down before the public. Let us clear up the horizon around us; and then, like the atmosphere after the thunder storm has spent its fury in the tops of the mountains, becomes purified; and a calm sun-shine pervades the whole. I believe it to be pleasing in the sight of heaven to sanctify ourselves and put these things away from our midst.

I have delivered the sermon I wanted to preach. I told the President I wished to preach a sermon of about twenty minutes long, and I believe I am at an end of it, inside of the time. I bequeath these remarks to you in the name of Jesus my master, with the best feelings of a heart devoted to your good. Amen.

CONFIDENCE—ADVICE TO EMIGRANTS—DANGER IN PROSPERITY.

AN ADDRESS DELIVERED BY PRESIDENT B. YOUNG IN THE TABERNACLE GREAT SALT LAKE CITY, SEPT. 11, 1853.

After giving you a brief explanation of the feelings of those who profess to be Saints, I wish to give a little counsel—as I have frequently done before—to new comers.

I am acquainted with the general disposition of mankind, and also considerably acquainted with the traditions under which their minds, feelings, passions, judgments, or I will comprehend the whole by saying their consciences, have been formed by parents, teachers, ministers, and others, who have exercised an influence over the young and tender mind; these things are familiar to me in a great degree, and have been for many years. I see them manifested each day I live. The branches of the tree shoot forth, and bear their fruit, and men can judge of the nature of the tree, by its fruit.

The feelings and sentiments of this people, the Latter-day Saints, are varied; they are far from being of one heart, and of one mind, of one judgment, and of one desire; but I have no doubt they come nearer to it, than any other community upon the face of the earth. *This we know.*

In reality, the inhabitants of the earth do not vary so much in their *sentiments* as they do in the *explaining* of them to each other. This I have good reason to believe; when feelings and ideas are explained, people vary more in language than in sentiment, yet they differ widely in their sentiments, feelings, customs, habits, and manner of life.

With regard to the kingdom of heaven now on the earth, of which we form a part, we admit the kingdom of God has come; many of us believed *that* years ago, who believed Joseph Smith was a Prophet, who believed he had power and authority to establish it on the earth. What were the feelings of the people, almost universally, in the infancy of this Church? Men of science and talent in this Church believed—or they said they believed—honestly, truly, and with all their hearts, that Joseph Smith did not understand anything about *temporal* matters. They believed he understood *spiritual* things—that he understood the Spirit of the Lord, and how to build up the spiritual kingdom among men; but when temporal matters were talked of, men were ready to decide at once, that *they* knew more than the Prophet about such matters; and they did so decide.

Were you to ask how many times men did so, who did so, and on what occasions they did so, I could answer you, for I am conversant with every circumstance that transpired, pertaining to temporal matters, from the first of my acquaintance with Joseph Smith, as a Prophet of the Lord. The first Elders of this Church decided that Joseph did not understand temporal matters. The first Bishops of this Church said they believed with all

their hearts, that *they* understood temporal matters far better than the Prophet Joseph. Are these the feelings of the people at the present time? They are not, but right to the reverse. I could have said then, the same that I could say now, if Joseph was living—if he could have been believed, and confidence could have been placed in him, with regard to temporal matters, wealth would have been poured into the laps of this people, to overflowing.

The remark that was made this morning is a true one, although the matter referred to is small, apparently, but it is a fact, there was not enough confidence in the people to satisfy them that the Prophet knew how to handle money, or what to do with it; they did not believe he knew how to manage temporal affairs. This lack of confidence brought poverty and distress upon the whole people.

When men came into our midst, who shut up the bowels of their compassion, and held their money with an iron fist, they were held in communion with us, our faith was exercised for them, we mingled with them, and gave them fellowship for a time, yet one man, with his covetousness, tied up the whole people. In many instances, men were cut off for their covetousness, and because they had not confidence in the Prophet, and held their substance when means were wanted to carry on the work of God, to send the Gospel to distant lands, to sustain the poor, build houses, and accomplish that which was necessary to be done. While this means was withheld, it brought the whole Church under condemnation, for this reason all had to suffer.

This was in the days of the Prophet Joseph. Have the people reformed since then? Perhaps a few of them have; and again, perhaps a great many of them have not. Many have not had an opportunity to reform, as there is a considerable portion of this community who have not had an acquaintance with the Prophet; they never associated with him, they have not had an opportunity of sustaining his hands. Again, there is a certain portion of the people who were associated with him. What would the people do now, if they by their voice could call him back to their midst? Would they be willing to lay their substance at his feet? I very much doubt it. He was poor, harassed, distressed, afflicted, and tormented with law suits upon law suits, persecution upon persecution, and thus it cost thousands and hundreds of thousands of dollars to keep him alive, which a few had to sustain. Is this affliction upon them now? It is not. The scene is reversed. And as the people once thought, that many by one man could be made poor, they now believe, by one man many will be made rich. At the present day I do not know where the opportunity is to prove the people.

There are individuals here, and members of the Church, that when they come up to this land, are very careful to leave their substance behind them. And if they have money to lend, they are very careful to lend it to persons who do not belong to the Church. There are such present to-day. They are fearful and unbelieving. They did not believe in the days of Joseph that he could tell them the truth. But if you asked them if they believed Joseph was a Prophet, and if God sent him to build up the kingdom, "O yes," would be their reply; and yet they had not confidence to ask him what they should do with the thousands in their possession. These are a few facts in the life and experience of the Prophet Joseph.

How is it now? Have the people confidence? They say they have. Are they willing to take counsel? They say they are. As it was observed here this morning, when we wish anything done, the peo-

ple are ready and willing to raise their hands to accede to the propositions made by their leaders. Do you remember what I told you a few sabbaths ago — this whole people are willing to *receive* counsel, but who of them are willing to carry it out to the very letter? The future will prove that. It is not proven by sitting on your seats and simply raising your hands, as a *token*, a *covenant*, a *witness to God and angels* that you are ready to take counsel, and also carry it out.

For men of principle, and seemingly of good sense, to believe the Prophet Joseph, who was inspired to build up the kingdom of God temporally as well as spiritually, did not know as much about a picayune as about God's spiritual kingdom, about a farm as about the New Jerusalem, is folly in the extreme, it is nonsense in the superlative degree. Those who entertain such ideas ought to have their heads well combed, and subjected to a lively course of friction, that peradventure a little common sense might dawn upon their confused ideas.

Consult your own judgments in such matters. Do you think that God would set a man to lead his people, who does not know as much about a picayune or a farm, as about God's spiritual kingdom, or the New Jerusalem? Shame on those who would entertain such ideas, for they debase and corrupt the hearts of the community who imbibe them. According to the sentiments of some of the Latter-day Saints, the Lord must have become wonderfully high minded in the last days; I should think he has become too proud, according to their belief, to notice farms and merchandise, and other little affairs and transactions that pass around us. He used to notice the very hairs of our heads that fell, and the sparrows; He took care of the ravens, and watched over the children of Israel, and supplied all their temporal wants; but we say now, *He* does not condescend to such small matters, having given *us* an understanding, and *we* know what to do. Are not these the feelings of the people? I could refer to some little things by way of example, but it would hit somebody rather too publicly.

Let me ask that brother, if you have not thought in your heart, you would not go to brother Brigham for counsel, for fear he would counsel you to go to some place you do not want to go? Still you say, "I believe this is the kingdom of God, and I do not want to come in contact with brother Brigham, I do not wish to meet him, for fear he should come in contact with my calculations, and what I have decided upon in my mind." I could put my hand upon some of you who entertain such thoughts.

I will refer you now to the counsel I wished to give the brethren who have lately come into the city from the East. I have heretofore counselled new comers, to go to the South, or to the North, for we have settlements 360 miles, North and South.

Many of the people here have their friends, who have come in this season, and some are still on the plains, who will be in in a few days. I have been in the habit of saying to the brethren —You take one hundred families and settle in such a place; and you take fifty and settle in yonder place; but I never have given such counsel for the guidance of the brethren, that it has not raised one continual whining, saying, "I want to go to another place, for *there* is somewhere you want me to go that I do not like;" or, "I rather think brother Brigham thinks I am not tried and proven sufficiently, and he wants to put me in circumstances to finish trying me." That is the reason I want you to go here or there, and the reason why you complain; for when men are thoroughly tried, they are ready to go to any place *where* they are *told* to go, and *when* they are told

My counsel now to new comers is, *to do just what you have a mind to, and go where you please*, IF YOU CAN. You may go and settle in any part of the Territory that you please; and furthermore, you may go to California if you wish.

I have told you what you may do, I will now tell you what you may not do. You may try to gather a little company, and go to settle a place where there are no inhabitants. You cannot, with *my consent*, go to any place, unless it is to a city, that is, or will be walled in. If you go from this city, go to a neighbourhood where you can be defended from the ravages of Indians or other evil designing persons.

Brother David Fullmer, this morning, talked about working all our lives upon a wall, if it were necessary; but the wall we contemplate making here, is not a breakfast spell. I calculate to keep walling until the mountains around us become an impregnable defence. What we have now on hand is not a circumstance. I will venture to say, that brother Parley P. Pratt has got a job on hand infinitely more extensive than the walling in of the whole territory of Utah. His work was given to him sixteen years ago, by the Prophet Joseph Smith, in the Kirtland Temple. Parley P. Pratt has yet to build temples in old Scotland. The Scotch brethren might say, "What is the use then of our coming to these distant vallies, so far from our native country?" Had you not better write to your brethren who are still in Scotland to stay where they are, think you? He has to build temples there of greater magnitude than we have yet contemplated. *When* he will do it I do not know; it is certain he will do it if he is faithful; but whether he will do it after the earth is glorified, or before that time, I do not know.

I have a word to say to the sisters who have lately come into our city. Do not allow your fathers, your husbands, and your brothers, to go to any place to settle, unless it is walled in, or in some other way made perfectly capable of defending you and themselves from the attack of Indians, or those who would seek to destroy you and your property. If they want to drag you off to some place where you will be exposed to the ravages of Indians, tell them you are going to stay where you are, and then ask them what they are going to do about it. It is not my general practice to counsel the sisters to disobey their husbands, but my counsel is—*obey your husbands*; and I am sanguine and most emphatic on that subject. But I never counselled a woman to follow her husband to the devil. If a man is determined to expose the lives of his friends, let that man go to the devil and to destruction alone.

You have got my counsel. You need not, any of you, ask my counsel to run over to the west mountains to settle, for there are plenty alone there already. If you have not elbow room enough, rub my elbows, I can rub as hard as you can. I can tell you something you never have yet thought of. You may number all the families in this city, and with them their cattle and flocks, and there is more ground within its precincts, if properly cultivated, than would support them all from year to year. There are not inhabitants enough in the city to cultivate the land in it, as it should be. Look around and see the hundreds of acres that have not been cultivated at all; one bushel to ten has not been raised, that might have been, on the lots that the people have pretended to cultivate. Be not afraid of being too close together. The men or women who enjoy the Spirit of the Lord, never feel themselves crowded by that spirit, or by those who possess it; and they never will. When disturbance and difficulty occur, it is because of

the opposite spirit, which is a contentious spirit; and those persons who possess it may expect to be crowded when they get to hell, as much or more than they are here; they will not have as much elbow room there as they have here, perhaps.

The Latter-day Saints ought not to feel so. Our cities are open, our streets are wide, and we have the sweet mountain air, and a healthy country. Do not be afraid to live together. What kind of air did *you* breathe, who lived in eleven, twelve, and fourteen story houses in your native country? If you could live in such confined circumstances, why cannot you live here, while breathing air as sweet, I may say, as the New Jerusalem.

I have told you my mind, you can now do as your own minds shall dictate, if you think proper, and be responsible for the same. I have frequently thought, what would be the consequence in this community, were we to be as strict now, as the authorities of the Church once were? for it used to be, if a man did not obey counsel after it was given him, he was cut off from the Church. Do you not think we are lenient, easy, and forgiving? Let us be kind to each other, and cultivate the spirit of peace, and seek diligently to know the will of God. How can you know it? In matters pertaining to yourselves as individuals, you can obtain it directly from the Lord; but in matters pertaining to public affairs, His will is ascertained through the proper channel, and may be known by the general counsel that is given you from the proper source.

I have told you heretofore what I am afraid of, (and, in reality I am not afraid of anything else,) which is incorporated in the idea—See that ye forget not the Lord your God. If this people will serve Him with all their heart, mind, and strength, they have nothing to fear from this time henceforth and for ever. You are not to be overcome by your enemies, or put down and trampled under foot, if you will do this, and continue to be humble before the Lord your God. In doing this, no power under the heavens can disturb this people.

If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counselled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the Prophet. He was full of sorrow, trouble, poverty, and distress; but now the people are led into riches, by the example, counsel, advice, and dictations of their leaders. They are on the high way to wealth; *and there is danger in it.* Here are men that never knew enough of the principles of economy to gather substance or save anything to themselves, until within a few years back; but now they are becoming rich in a moderate point of view. We do not expect to become wealthy like the Rothschilds, or some other large capitalists of Europe. This people are gathering much substance around them, which is a principle of heaven—a principle of Zion, but there is a fear within us lest it cause us to forget our God and our religion. Whether we have much or little, let it be on the altar, for it is all the Lord's, whether this people know it or not. Joseph Smith said to this people, that all the wisdom he had was received from the hand of the Lord. All the knowledge, wisdom, economy, and every business transaction pertaining to human life in connection with the spiritual kingdom of God on the earth, is given unto us as individuals, or as a community, from the liberal hand of God.

Do you realize this? Or will some of you say, "It is my own wisdom and economy that have accomplished this or that?" If you do, beware, lest the Lord

withdraw the light of His spirit from you, that you be left in darkness, and your former judgment, wisdom, and discretion be taken from you. If we receive good, it is of the Lord; then let us serve him, and love him with a true heart. As to the world, they may do as they please, for we care not for it anyhow. Let this people cleave unto the Lord, and righteous principles, and all is right and well.

May the Lord bless you. Amen.

THE NAUVOO LEGION—CIVIL AND RELIGIOUS RIGHTS.

A SPEECH DELIVERED BY MR. GEORGE A. SMITH, IN THE TABERNACLE, GREAT SALT LAKE CITY, ON THE ANNIVERSARY OF THE FOURTH OF JULY, 1852.

As a humble private from the ranks of the Deseret mountaineers of the Nauvoo Legion, I have the honor, though unexpectedly, to rise and offer a few of our feelings in view of the great matters which have been presented before us this day, and of the great events of which this is the anniversary. From the remarks of the gentlemen who have occupied this stand previous to my rising, we might think, that a people who have been driven, and who have suffered so many difficulties, robbings; shaking of the ague, catching birds with hands, and for a time living on crickets, &c., that we would be very lean and poor; but my friends, I think I am a pretty fair specimen of the privates who compose the Nauvoo Legion. The experiment has been tried of living in the deserts, of wandering among mountains, and of solving the philosophical problem of almost living upon the air; and it has answered exceedingly well.

It is with the greatest pleasure that I address you; for I can assure you that the Nauvoo Legion view with the strictest jealousy, every violation of the provisions of the federal constitution; every infringement of the rights of the people is regarded by the Nauvoo Legion with the most fiery indignation. Whenever the rights of a religious body are invaded—whenever the privileges of a civil community are trampled upon with impunity—whenever any man in power, or any man out of power shall trample upon the provisions of that legacy bequeathed us by our ancestors, there rises in us an unbounded indignation; for our fathers' legacy was sealed with their blood, and we are determined to maintain it inviolable. When an executive of a state rises up and assumes to himself a dignity and a power that no autocrat of all the Russias dare presume to exercise, and issues a bloody order as did L. W. Boggs, for the utter extermination of all the "Mormons;" men, women, and children, that may belong to, or be in any way connected with them, it raises the indignation of the Nauvoo Legion to an unbounded pitch.

What is more curious than all the rest; it frequently occurs in all governments that corruption arises among the people; the people become corrupt, and to a great extent, it must affect the government also; no matter how good its form may be, the corruptions that arise among the body of the people, must in a great measure paralyze the head of the government. The Roman Catholics in Philadelphia were attacked by a lawless mob, and thousands turned out to demolish their churches and dwellings, and murder their people, and the perpetrators of such deeds are suffered to go unpunished—this fills the Nauvoo Legion with burning indignation. The legacy bequeathed to us by our forefathers was a constitution which will protect every man in his civil and religious rights; and where this Legion is, woe to him that infringes upon these constitutional liberties. Being called upon without reflection, or time to prepare a speech; and not possessing the requisite talents for preparing notes, I must give you what I have to say in an off-hand style.

Men will rise up in distant countries, and say that the inhabitants of these mountains are rebellious. Rebellious! against what? Against the power of mobs, lawless robbery, and the infringement and violation of the constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against; and the Nauvoo Legion are ready to rebel against every agression of this kind, as long as there is one drop of blood left in their veins.

These bayonets now before me have been carried upon the shoulders of these men to extend "the area of the American Liberty," over 4000 miles, suffering almost every kind of distress and fatigue; sometimes travelling on foot over a hundred miles of desert, from water to water. Such a march has not been equalled by any body of infantry in the world; and General Kearney said, that there was no other set of troops in his army that could endure such service.

Talk of rebellion! or want of loyalty! men might as well say the sun does not shine, as to argue that this people are enemies to their country's freedom. There is a spirit of religious intolerance that has arisen in the minds of a great many men against this people in the present age; they say, "you shall think as I think, or damn you, we'll destroy you." General Joseph Smith, the commander of our Legion, was treacherously murdered, and his noble brother by his side also, while under the pledge of safety of Governor Thomas Ford. The grandfather of that murdered general, (murdered while under the sacred pledge of the State of Illinois,) his paternal grandfather, I say, was at the elbow of Colonel Ethan Allen, at Ticonderoga, and with Stark at Bennington; and his maternal grandfather was in the first naval battle, and at the elbow of the first Commodore of the American navy, when the first naval battle was fought by Americans against Great Britain, and served during the entire war. Why was he murdered? Because he thought different from his neighbors. Religious toleration was not in accordance with the feelings of narrow minded men; he must be butchered—basely murdered—and to accomplish it the faith of a sovereign state had to be pledged. We love the constitution of the United States in its organization; but we detest southern secession, and northern disunion, or anything that would be calculated to destroy our glorious Union, and the institutions which have been sealed by the blood of our fathers.

Gentlemen, appearing as I appear in your midst, lean though I may be, (Mr. Smith now weighing 230 lbs.,) I

will tell you that I have the honor of having descended from an officer of the revolution, who marched 150 miles under the command of General Morgan, from the battle of the Cow Pens, with nothing to eat but the raw hide belt of his cartridge box. That cannot be the cause of my fine appearance; but it must be the noble living my ancestors have had, when fighting for the liberties we enjoy this day, in these mountains. And although I have passed through so many trials and afflictions to get here, having been driven out of three dwelling houses in different states, by mob force; as many times deprived of my property; and having buried most of my family from suffering on the plains; been three days at a time, without taking food, that there is now scarcely a hair left on my head between me and heaven; yet I am on hand, and with the Nauvoo Legion, rejoice that there is a place amid the mountains where men are free to enjoy civil and religious liberty and truth. Truth and Liberty forever! Amen.

JOSEPH, A TRUE PROPHET—APOSTATES—DREAM, ETC.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 27TH, 1853.

I do not know that I can speak so that you can hear me, as you perceive something affects my throat; I wish, however, to say a few words to you this morning; I would like to say considerable—a good many words, but perhaps a few will answer.

There are a goodly number in the congregation, who have been acquainted with this Church and kingdom from its rise, and that knew Joseph in his first career in the Gospel. There are many here that have been in the Church for fifteen, sixteen, and some more than twenty, years. I have been in the Church, wanting a few days of twenty-one years, and there are a considerable number that I know have been in it longer than I have. They knew Joseph—they knew him from week to week, and from year to year, they knew what he did, they knew how he spake, they knew the spirit he possessed, they were acquainted with it, it is the same spirit they possess to the present day—the spirit of "Mormonism," the spirit of the Gospel. I will ask those brethren, and those sisters, if they believe Joseph Smith was a Prophet of God? if they believe that he magnified his calling? I will ask them if Joseph *lived* and *died* a *Prophet* of God, and what would they answer? All men and women know, by the power of the Holy Ghost, by the spirit they know it, by the light that is in them, for light cleaveth to light, and truth embraces truth. These pure attributes, as I told you here a few Sabbaths ago, stand upon their own basis—the fabric sustains itself, but falsehood, and that which is built upon it, will, sooner or later, fall.

How many witnesses could we bring, men that are upon the islands of the sea, in foreign lands, and people scattered

through the United States, hundreds and thousands in their poverty, who are not able to gather with the Saints; I ask, what would they witness if they were here to-day? They would tell you, and they would sound it so that all the world might hear, if they could, that Joseph Smith was a man called of God to build up His kingdom in the last days, preparatory to the coming of the Son of Man.

There are many witnesses here, not only witnesses of Joseph and his career, but witnesses of the disaffected spirits that have come into this Church, and gone out again. Are there witnesses of men trying to rise up and usurp Joseph's place in his day? Yes, there are many witnesses, that many men tried it. Are there witnesses here, of the rise and fall of men in this kingdom? Yes, plenty of them. I have witnessed more than has been pleasing to me. It delights me to see men come into the Church, and magnify the Holy Priesthood, but it is a grievous matter to see men turn away from the holy commandments delivered unto them, gather to themselves false spirits, follow after a phantom, and be duped by the devil—be ensnared by the power of the enemy, and give way to it until they fall. It is a source of regret, but we witness it, we could name many of this class.

Let me ask this congregation, that portion of it that was in Jackson county; and again that portion that was in Kirtland in the days of Joseph, and in leaving Kirtland; then those that were in Caldwell and Davis counties, Missouri; then ask those who were in Nauvoo in his day, and after he was slain; these portions of my congregation which I have mentioned, I will ask, what has produced your persecutions and sorrow? What has been the starting point of all your afflictions? They began with apostates in your midst; these disaffected spirits caused others to come in, worse than they, who would run out and bring in all the devils they possibly could. That has been the starting point and grand cause of all our difficulties, every time we were driven. Are there not witnesses of this, here? Yes, a good portion of this congregation are witnesses of these things, although many of them never saw Joseph, and were not personally acquainted with him.

We have been persecuted—we have built houses, made farms, cultivated the land, broken up the wild prairie, and made it like the Garden of Eden; we have fenced, built, and gathered substance around us many times, and as many times have been driven from our possessions, until we came to this inheritance which we now enjoy in these valleys of the mountains.

Now think a moment, reflect, and ask yourselves what do we see here? I am coming nearer home, I am coming to this place; what do we see here? Do we see disaffected spirits here? We do. Do we see apostates? We do. Do we see men that are following after false and delusive spirits? Yes. When a man comes right out, as an independent devil, and says, "Damn Mormonism, and all the Mormons," and is off with himself, not to Texas, but to California, (you know it used to be to Texas), I say he is a gentleman, by the side of a nasty sneaking apostate who is opposed to nothing but Christianity. I say to the former, Go in peace, sir, go and prosper if you can. But we have got a set of spirits here worse than such a character. When I went from meeting, last Sabbath, my ears were saluted with an apostate crying in the streets here.

I want to know if any one of you who has got the spirit of "Mormonism" in you, the spirit that Joseph and Hyrum had, or that we have here, would say, Let us hear both sides of the question, let us listen, and prove all things? What do you want to

prove? Do you want to prove that an old apostate, who has been cut off from the Church thirteen times for lying, is anything worthy of notice?

I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, Let this man alone, these are Saints that are persecuting (sneeringly.) We want such men to go to California, or anywhere they choose. I say to those persons, you must not court persecution here, lest you get so much of it you will not know what to do with it. Do NOT court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor, dirty curse. Here is sister Vilate Kimball, brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you Bishops, do not allow them to preach in your wards. Who broke the roads to these valleys? Did this little nasty Smith, and his wife? No, they staid in St. Louis while we did it, peddling ribbons, and kissing the Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. [Voices, "that's true."] We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you.

I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters, they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved, they were all in motion. Their object in this appeared to be, to attract attention. Said they to me, "We are Mormons, brother Brigham." "No, you are not," I replied. "But *we have been*," said they, and they began to jump, and caper about, and dance, and their rags of many colors were all in motion, to attract the attention of the people. I said, "You are no Saints, you are a disgrace to them." Said they, "*We have been Mormons*." By and bye, along came some mobocrats, and they greeted them with, "How do you do, sir, I am happy to see you." They kept on that way for an hour. I felt ashamed of them, for they were in my eyes a disgrace to "Mormonism." Then I saw two ruffians, whom I knew to be mobbers and murderers, and they crept into a bed, where one of my wives and children were. I said, "You that call yourselves brethren, tell me, is this the fashion among you?" They said, "O, they are good men, they are gentlemen." With that, I took my large bowie knife, that I used to wear as a bosom pin in Nauvoo, and cut one of their throats from ear to ear, saying, "Go to hell across lots." The other one said, "You dare not serve me so." I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat, and sent him after his comrade; then told them both, if they would behave themselves they should yet live, but if they did not, I would unjoint their necks. At this I awoke.

I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, "go it, go it."] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work.

After Alfred Smith was called upon to go on a mission, he would not go, and I knew he would apostatize. Do you suppose that after a man has refused to fulfil his calling, he can retain the spirit of truth, and stand? *He can not.* They say they believe that Joseph Smith was a Prophet raised up to establish the work of the last days, and bring forth the Book of Mormon; and thus they deceive. But if you will examine them you will not find anything but contradiction to every principle of truth.

I felt to say this that I have said, though my throat is very sore, but I think this exercise has done it good. I feel to say to Jew and to Gentile, Let this people alone in these valleys of the mountains, or you will find that which you are not looking for. We are on the Lord's side, and we have the tools to work with. But shall this people sink? No. The time has come that Israel shall be redeemed, and they never shall be trampled under foot again. Now is the time; Joseph told us, before he was killed, the set time to favor Zion had come. I want you to hear, Bishops, what I am about to tell you. Kick these men out of your wards. If you want to apostatize, apostatize, and behave yourselves. You shall not disturb my peace, nor the peace of this people. If you want to go to California, go, and serve Gladden Bishop there, if you wish, but disturb not this community, or else you will find judgment is laid to the line. Do not court persecution, for, remember, you are not playing with shadows, but it is the *voice* and the *hand* of the Almighty you are trying to play with, and you will find yourselves mistaken if you think to the contrary.

May the Lord bless you, my brethren; and I pray, all the time, that we may be preserved in the truth, that when the Lord has anything for us, we may be ready to receive it, and thus serve Him all the day long. If we have not been driven far enough to enjoy peace, tell me where next we can be driven to, to find it; and if apostates follow, let them follow.

PERSECUTIONS OF THE CHURCH — APOSTATES — FREEDOM — SELF-DEFENCE.

AN ADDRESS DELIVERED BY ELDER P. P. PRATT IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 27TH, 1853.

Brethren and Sisters—My feelings are with those who have spoken, decidedly and firmly so. You have heard with reference to the experience of the past. I have had an opportunity to obtain experience in the past, and to observe as much perhaps as any one individual now living, as it regards the Church of the Saints in this age.

And I bear testimony, not only by the Holy Spirit, but by personal observation, memory, experience, and knowledge, that what has been said is true, strictly speaking, in all

its bearings, in regard to the result of apostacy, as it relates to persecutions, breaking up, robbing, plundering, suffering, and martyrdom in this world.

The subject that has been presented here by President Young, I have revolved over in my own mind, and reflected upon it in its order. I remember well several scenes, and the places, he referred to; and I do not know of one single persecution, of any magnitude, that brought trouble and general distress upon the people of God in this age, that was not brought about directly by means of those that went out from ourselves, who professed to be of us, if I may except the first trouble in Jackson County, Missouri. I lived there at that time, and I do not personally know, that apostates, or unlawful conduct on the part of those professing to be Saints, was the particular agent of bringing about that persecution. I do not know, so far as my own acquaintance with the circumstances is concerned, but that may be an exception. I do not recollect but what the world there, without aid from apostates, arose up and did what they did.

[Mr. Pratt's mind was refreshed by a person in the stand, that there was an apostate who wrote a book previous to that persecution.] I now recollect there were some writers, among which was a Mr. Booth, that had been ordained to the Priesthood in this Church. He published things well calculated to bring on persecution. There might have been others also.

But I was speaking of personal actors, there, in the county. It was not then, as generally is the case, or as it has been since, aided by those from among ourselves. In all the general persecutions, from that time to the present, I do not recollect of a single instance, that the general storm was not brought about by men from among ourselves, professing the name, membership, and Priesthood of the Latter-day Saints, traitors to the cause that they professed to believe. This was the direct means of the suffering, and the breaking up, of the community in Kirtland; of the breaking up of the community in, and the expulsion of them from, Missouri. It was the direct means of this last persecution which led to the martyrdom of the Prophet, and the destruction of many others; the plundering of millions, the burning of our Temple, and our migration to this country. We came here for peace. We are now in a place where the extended desert, and snow clad mountains, widely intervene on every side between us and our neighbors, that they may not tread on our toes, and that we may not tread on theirs.

We know who led us here. It was not only the Almighty God, by His matchless providence, but by His servant—he that stands at the head of this people, and those that were with him. These were they that led us here—that so counselled and arranged and organized our local matters, that we have been sustained here, and have been fed, clothed, sheltered, and preserved. We have obtained our local, political rights and privileges, and have been enabled to preserve them inviolate in the face of all the opposition, lies, and slanders, which have been so industriously circulated.

Many of *us here*, as well as many who sleep in the dust, have been worn out in industriously accumulating property, making homes, and being deprived of them by violence and robbery. We have spent our lives in making homesteads, fencing, improving, cultivating, &c., without enjoying the fruits of our labors.

Sooner than be subjected to a repetition of these wrongs, I, *for one*, would rather march out to-day and be shot down. These are my feelings, and have been for some time. Talk about liberty of conscience! Have

not men liberty of conscience here? Yes. The Presbyterians, Methodists, Quakers, &c., have *here* the liberty to worship God in their own way, and so has every man in the world. People have the privilege of apostatizing from this Church, and of worshipping devils, snakes, toads, or geese, if they please, and only let their neighbors alone. But they have not the privilege to disturb the peace, nor to endanger life or liberty; that is the idea. If they will take that privilege, I need not repeat their doom, it has been told here to-day, they have been faithfully warned.

Why is it that these apostates wish to cram down people's stomachs that which they loathe? That which they have no wish either to hear, think about, or digest? If the people of a neighborhood, ward, or city, wish to speak, hear, or worship, or to discuss any subject, they have public and private buildings, school houses, churches, or assembly rooms in abundance. Why, then, are our streets disturbed by tumults, railings, slanderous, abusive, and treasonable language, under the name of preaching? If the city, or a large portion of its citizens, wish to discuss any general principle, here is the Tabernacle, and yonder is the State-House, or the Theatre—all owned by the people, and under their control. Where is the need, then, of preaching in the streets. But where is the city or community to be found, who wish to discuss that which they already know and understand? As to this *man*, or rather "*thing*," called Gladden Bishop, and his pretended visions and revelations, I know him of old. I knew him in Ohio, some eighteen or twenty years ago. I remember his name. My memory is poor in names, many of you know; but when there is something associated with a name, that stamps it strongly on my mind, I am not apt to forget it. I scarcely ever heard that name in my life, that it was not associated with some imposition or falsehood in the name of the Lord. If he was tried before the Councils of the Church, he would confess that he had lied, in pretending to visions, angels, and revelations, and ask forgiveness. If he was excommunicated, he would join again, &c.

I never heard of him in any other light, but as a man or a "*thing*" that crept in from time to time among the Saints, with attempts to deceive the people with one imposition or another.

His difficulty all the time was, that the people would not be deceived by him. I will not put him on a level with other apostates. Where can we find one of them that has not had some influence? I know of no one that had not some followers for awhile, although none could keep them; but I never knew Gladden Bishop to gain a single follower among his personal acquaintance. He was disfellowshipped, and received on his professions of repentance, so often, that the Church at length refused to admit him any more as a member. These apostates talk of proof! Have we not proved Joseph Smith to be a Prophet—a restorer, standing at the head of this dispensation? Have we not proved the Priesthood which he placed upon others by the command of God?

I see no ground, then, to prove or to investigate the calling of an apostate, who has always been trying to impose upon this people. It is too late in the day for *us* to stop to inquire whether such an outcast has the truth.

We have truths already developed, unfulfilled by us — unacted upon. There are more truths poured out from the eternal fountain, already, than our minds can contain, or than we have places and preparations to carry out. And yet we are called upon to prove—what? *Whether an egg that was known to be rotten fifteen years ago, has really improved by reason of age!!*

"*You are going to be destroyed*," say they, "*destruction awaits this City!*" Well! What if we are? We are as able to be destroyed as any people living. What care we whether we are destroyed or not? These old tabernacles will die of themselves, if let alone.

We have nothing to fear on that head, for we are as well prepared to die as to live. One thing we have heard to-day, and I am glad to hear it. We shall not be destroyed in the *old* way—as we have been heretofore. We shall have a change in the *manner*, at least. We shall probably be destroyed *standing*, *this time*, and not in a *sitting* or *lying* position. *We* can die as well as *others* who are not as well prepared! I am glad that while we do live we shall not submit to be yoked or saddled like a dumb ass. We shall not stand still to see men, women, and children murdered, robbed, plundered, and driven any more, as in the States heretofore. Nor does God require it at our hands. That is the best news we have heard to-day.

You may say, Wait till an enemy forms a league with others for your destruction. We would do this, if we did not know the spirit that actuates our enemies. Ignorant of this, we might sit down and wait till men did actually cut our throats, in order to prove them. But if you will manifest to me a spirit in any person, I will tell you where that spirit leads, and so can President Young and his Counsellors, and every true-hearted Saint who has experience in the operations of spiritual powers. We will try to act in time, and not suffer the spirit of destruction to ripen in our midst.

It is not enough for people to have liberty to worship according to sectarianism, Judaism, heathenism, and everything else, but they wish the liberty to stab you to the heart.

It is policy not to wait till you are killed, but act on the defensive while you still live. I have said enough on this subject.

I rejoice in living with this people. As brother Kimball said, this was his heaven. It is mine. There might be a better people, but we can't find them—they are not known upon the earth, in mortal flesh. If we find a better people we shall have to wait till people grow better.

If we should find a better people before ourselves are grown better, *we* could not live among them, and that would be the hell of it. We have found a people as good as we are, and we are agreed to live together. The light of truth has united us, and the spirit has baptized us into a degree of oneness. The world thinks we are one in the highest sense of the term; but God sees that there is much room for us to improve in oneness. Where shall we begin to improve? I don't know of anything better calculated to improve our union than to have some wide meshes in the net, to let those slip through who don't wish to be gathered, and to unite with the rest. There is an accumulation here of the good and the bad, the chaff and the wheat, the tares and the good grain, the good and bad fish which the Gospel net gathers. The only safe way is for the good and bad to be separated. I like to see the roads open, the snow disappear from the kanyons, that spirits not congenial to the Gospel of peace may go as many roads as there are points of the compass. Such movements give opportunity for the Saints to draw the cords of union still closer. May God bless you all. Amen.

MARCH OF "MORMONISM"—THE POWER OF GOD AND THE WISDOM OF MAN—GOOD AND EVIL INFLUENCES—THE LAW OF INCREASE.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 13TH, 1852.

As there is more time which remains to be improved this morning, I will offer a few remarks to the congregation, feeling thankful for this privilege, and for all others that I enjoy from day to day.

We have had the pleasure this morning of hearing the truth of the work of the last days declared, with the testimony of one of the servants of the Lord, (Ira Ames), who has had an experience of twenty years in this Church. There are many others who also have had a lengthy experience, and some who have not had more than six months' trial, but who have, in that short time, obtained an experience which has given them sufficient information to satisfy them that there is a God in this work, that a Supreme Power has attended the Gospel of salvation, or what is called "Mormonism," from its rise to this day. I say to all, both Saint and sinner, that there is not an individual who has heard the sound of the Gospel of Salvation, the report of this work of the last days, of the coming forth of the Book of Mormon, and of the mission of Joseph Smith, but the Spirit of the Lord in a greater or less degree accompanied that report with power, and with the testimony of its truth, no matter as to the character of the individual, nor yet whether he admits and embraces the truth. If he has heard it in its simplicity and purity, the weight of testimony which it bears along with it, carries conviction to his mind that it may be true, although, through the influence of the world, of evil associations in life, or the instigations of the enemy of all righteousness, those convictions and impressions may be swept away, which, if exercised at the time, in sincerity, with full purpose of heart to know the truth, would have substantiated the matter to his entire satisfaction. A weight of testimony always accompanies the promulgation of the Gospel of Salvation.

Brother Ames has said that "'Mormonism' will progress." If it does *not*, God will be dethroned, for when He undertakes to do anything, it will be done, notwithstanding every opposing influence. When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty, *they may then think to check "Mormonism" in its course*, and thwart the unalterable purposes of heaven. Men may persecute the people who believe its doctrines, report and publish lies to bring tribulation upon their heads, earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity. Men may persecute the Prophet, and those who believe and uphold

him, they may drive the Saints and kill them, but this does not affect the truths of "Mormonism" one iota, for *they* will stand when the elements melt with fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved. "Mormonism" stands upon the eternal basis of omnipotence. Jehovah is the "Mormonism" of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that "the race was not to the swift, nor the battle to the strong," neither riches to men of wisdom. I happened to cast my eyes upon Ira Ames, who was sitting in the congregation, I knew he had been in the Church a considerable length of time, I have been personally acquainted with him for twenty years. My eye also caught many more of the first Saints at the same time. These men know that "Mormonism" is true, they have moved steadily forward, and have not *sought* to become noted characters, as many have; but, unseen as it were, they have maintained their footing steadily in the right path. I could place my hand upon many in this congregation, who will win the race, though they are not very swift, to outward appearance, and they make not great pretensions; they are found continually attending to their *own business*. They do not appear to be great warriors, or as if they were likely to win the battle. But what is their true character? They have faith today, they are filled with faith, their words are few, but they are full of integrity. You will find them to-morrow as they were yesterday, or are today. Visit them when you will, or under whatever circumstances, and you find them unalterably the same; and finally when you have spent your life with them, you will find that their lives throughout have been well spent, full of faith, hope, charity, and good works, as far as they have had the ability. These are the ones who will win the race, conquer in the battle, and obtain the peace and righteousness of eternity.

I would inquire if the congregation recollect the text for the season. Let every man who preaches it act according to it himself. If those who speak, do so by the Spirit of the Lord, they will speak according to the text, for it is impossible ever to depart from it if they remain in the truth. If they live to it, their whole lives will aim directly to the one grand object, namely, to be encircled, wrapt up, and surrounded with the knowledge of God; *that will make them one*, (according to the text), prepare them to do unto others as they would that others should do unto them, to keep the whole law of the Father and the Son, and all the laws of the Celestial Kingdom which have been, or ever will be, revealed, and to meet the Saviour at his coming.

It yields solid satisfaction to hear men testify of the truth of the Gospel. It is always peculiarly interesting to me to hear the Saints tell their experience. It is to me one of the best of sermons to hear men and women relate to each other how the Lord has wrought upon their understanding, and brought them into the path of truth, life, and salvation. I would rather hear men tell their own experience, and testify that Joseph was a Prophet of the Lord, and that the Book of Mormon, the Bible, and other revelations of God, are true; that they know it by the gift and power of God; that they have conversed with angels, have had the power of the Holy Ghost upon them, giving them visions and revelations, than hear any other kind of preaching that ever saluted my ears. If I could command the lan-

guage and eloquence of the angels of God, I would tell you why, but the eloquence of angels never can convince any person that God lives, and makes truth the habitation of his throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds. What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the understanding. When that which inhabits this body, that which came from the regions of glory, is enlightened by the influence, power, and Spirit of the Father of light, it swallows up the organization which pertains to this world. Those who are governed by this influence lose sight of all things pertaining to mortality, they are wholly influenced by the power of eternity, and lose sight of time. All the honor, wisdom, strength, and whatsoever is considered desirable among men, yea, all that pertains to this organization, which is in any way independent of that which came from the Father of our spirits, is obliterated to them, and they hear and understand by the same power and spirit that clothe the Deity, and the holy beings in His presence. Anything besides that influence, will fail to convince any person of the truth of the Gospel of salvation. This is the reason why I love to hear men testify to the various operations of the Holy Spirit upon them—it is at once interesting and instructive. When a subject is treated upon with all the calculation, method, tact, and cunning of men, with the effusions of worldly eloquence, before a congregation endowed with the power of the Holy Ghost, and filled with the light of eternity, they can understand the subject, trace its bearings, place all its parts where they belong, and dispose of it according to the unalterable laws of truth. This makes all subjects interesting and instructive to them. But the case is quite different with those whose minds are *not* opened and instructed by the power of God. Sermonizing, dividing, and subdividing subjects, and building up a fine superstructure, a fanciful and ærial building, calculated to fascinate the mind, coupled with the choicest eloquence of the world, will produce *no good* to *them*. The sentiments of my mind, and the manner of my life, are to obtain knowledge by the power of the Holy Ghost.

If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon, and had declared, in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say, "I know, by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony of the man was true. But the wisdom of the world, I say again, is like smoke, like the fog of the night, that disappears before the rays of the luminary of day, or like the hoar-frost in the warmth of the sun's rays. My own judgment, natural endowments, and education bowed to this simple, but mighty testimony. There sits the man who baptized me, (brother Eleazer Miller.) It filled my system with light, and my soul with joy. The world, with all its wisdom and power, and with all the glory and gilded show of its kings or potentates, sinks into perfect insignificance, compared with the simple, unadorned testimony of the

servant of God. Jesus said, "Consider the lilies of the field," behold the splendid, yet simple beauty of their clothing; even Solomon, the greatest, and wisest of earthly kings, who swayed his sceptre so as to be admired and feared by all nations—he, in all his glory could not compare with one of these lilies, which you can sever from its native stem, with the least effort, admire for a moment, and then toss it from you. All that is considered valuable, precious, glorious, or magnificent among men, cannot even compare with that lily, which you tread under your feet, for beauty and excellence.

The glory of man is fleeting as the twilight, and like the "baseless fabric" of a dream, it vanishes away. It is fitly compared in the Scriptures to the flower of the grass when it is cut down, which whithers and is gone forever, but when the Almighty sheds forth His Spirit upon an individual, or upon a people, the vision of their mind is opened, so as to discern between the things pertaining to this organization, and those pertaining to organizations which are brought forth in other spheres, all things are made new to them, for all things in the heavens and on the earth are in the power of the Almighty, and can only be revealed unto mortals, in their proper light, by the power of the Holy Ghost.

While brother Ames was relating his experience previous to believing and embracing the faith of the Gospel, and the few words of conversation that passed between him and brother George Curtis, this question occurred to my mind—"What causes men and women, whose minds have been unaccustomed to reflect upon theological subjects, to speak so intelligently as soon as the Spirit of the Lord touches their understanding?" The experience of most of the congregation can answer this question. You are the oracle of the Spirit, the repository of the intelligence that comes from another state of existence invisible to the natural eye; of the influence that produces an effect without revealing the cause, and is therefore called a miracle. You are already acquainted with my views upon the doctrine of miracles. In reality there can be no miracle, only to the ignorant. There are spiritual agents, invisible to the natural eye, not only in us, but in the elements, in the heavens above, and in the earth beneath, who are continually producing effects, the cause of which we cannot comprehend.

Does the experience of this people teach them what that is, which causes men and women to speak that which is wrong? Many of them, but not all, understand it tolerably well. Paul could not explain it though he was one of Gamaliel's household servants, and probably swept his house, or cleaned his sandals. However, he had an opportunity of learning much, but, with all his learning and talent, he could not explain this matter any better than his uneducated brethren. When he would seek the Lord with all his heart, he found something in the way, which endeavoured to overcome him, and block up his path, when he pursued the course of righteousness; and the only way he could explain it was by saying "when I would do good, evil is present with me." This evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ our elder brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Consequently, when the evil is present with me, I have a little fighting to do, I must turn and combat it until it is eradicated from my affections, as well as from my actions,

that I may have power to do all the good I wish to perform. Every person is capable of this, all can bridle their tongues, and cease from every evil act from this time henceforth and forever, and do good instead.

There is an old maxim, and in many cases an excellent one, it is, "think twice before you speak, and three times before you act." If we train ourselves to think what we are about to do, before we do it, and have understanding to know, and power to perform the good, we can thereby avoid the evil that is present with us. When the enemy makes war with me, I am thrown on the defensive, and if I use my weapons skilfully, and with firmness of purpose, my antagonist must yield to me the victory, the Lord being my helper. The Scriptures say—"Rebuke the devil, and he will flee from you." This is the duty of every Saint. When evil is present with us, we must overcome it, or be overcome by it. When the devil is in our hearts, tempting us to do that which is wrong, we must resist him, or be led captive by him. When brother Ames, without giving himself time to pause or think, said to the person who presented the Gospel to him—"I do not want to hear one word about 'Mormonism,'" it was the evil in him that caused him so to speak. Man is endowed with power and wisdom sufficient, if he will exercise them, to hush to silence his tongue, and cause his hands to cease their operations. His feet may be swift to shed blood, but he has power to pause, and combat and conquer the enemy; for good is present with him also, and he is influenced in a greater or less degree, by the Spirit of the Lord. You experience these two opposites of good and evil in yourselves, every day you live, you are tried, tempted, and overtaken in sin, by saying and doing that which is wrong. Now from this time, henceforth, *pause*, and, whatever you do, let it be done in a spirit of reflection, never again act in haste, but let your actions always be the result of mature consideration. "Do not hurry me," is one of the prominent characteristics of my history. I frequently exhort the brethren *not to be in a hurry*, for we shall not stop here, we are only hunting for the grave, and there is no fear but we shall find it.

We have embraced the Gospel, and are professedly Latter-day Saints, but evil will introduce itself in the midst of my brethren, then I have frequently to chastise them. There are two thousand persons in this assembly, and if only half a dozen of them have done wrong, I could not chastise them without appearing to chastise the whole congregation, which in reality is not so. By chastising the guilty, however, it is impossible to spot the conscience of good men and women, whose hearts are clean and pure as a piece of white paper.

The Lord will help those who help themselves to do right. Should the people be determined from this time henceforth, never to do anything but good, and should go forth to build up the Kingdom of God, doing everything in their power to promote the cause of truth, and never do another wrong, it would be but a short time before this people would be a holy people, sanctified unto the Lord. We are already the best people on earth, but we can still improve, we are made for that purpose, our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom, and to continue worlds without end.

There is another thought which strikes my mind at this moment, upon which it will perhaps be well enough to throw out a few ideas. It has been, and is now, believed by numerous individuals, that the brute creation, by increase in knowledge and wisdom, change their physical or bodily organi-

zation, through numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, and vice versa. This is one of the most inconsistent ideas that could be possibly entertained in the mind of man; it is called the transmigration of souls. It is enough for me to know that mankind are made to improve themselves. All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world, and created every living thing upon it, to act in its sphere and order. To this end has He ordained all things to increase and multiply. The Lord God Almighty has decreed this principle to be the great, governing law of existence, and for that purpose are we formed. Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings. We are now, or may be, as perfect in *our sphere* as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.

We are created for the express purpose of increase. There are none, correctly organized, but can increase from birth to old age. What is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase. Does this idea startle you? Are you ready to exclaim, "What! the Supreme in us!" Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, possess the Godhead. This you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created, therefore let us commence to do the will of God in earnest from this time henceforth. Let the child, when he comes to understanding, and the father communicates his will to him, say, "*Father, from this time, henceforth and for ever, I will do thy will.*" So it has been, beginning with Father Adam, and so it will continue to be the duty of his posterity who will be sanctified, and enter into the celestial kingdom. This will cause every person to do unto others as they would that others should do unto them, and will make them as pure and holy in their sphere as God is in His. Commence with it, go through the vail into eternity with it, and still continue, and the end thereof no man on earth knoweth, nor the angels in heaven.

Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven, and on earth; as it is with angels, with Prophets, with all good people, and with every sinner that dwells upon the earth. There is not a man or woman that loves the truth, who has heard the report of the Book of Mormon, but the Spirit of the Almighty has testified to him or her of its truth; neither has any man heard the name of Joseph Smith, but the Spirit has whispered to him—"He is a true Prophet."

God has raised up a Prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his kingdom, taking two of a nation, and one of a family. When a person is worked upon by the Spirit to believe the truth of the Gospel, the Devil tells him it is a falsehood. And again, "*the loss of my good name*" exercises a powerful influence against a person's embracing the truth, if

he determines to adhere to "Mormonism," his unbelieving friends take it for granted that he is deluded. Therefore but a few prove themselves worthy of the truth by taking the right path. Nearly all the world pursue their own path, they will not believe the truth when it is declared to them, nor see the light when it is before their eyes, but they close their eyes, harden their hearts, and would rather believe a lie that they may be damned.

I am experimentally conversant with the history of this Church further back than brother Ames is, and he commenced in 1830. At that time it was said, "*Mormonism must be put down*;" but IT IS NOW LARGER THAN EVER! They can only kill the body, and "Mormonism" is not altered by that in the least. The Prophet Joseph was the oracle through which God spoke; they slew his body, but "Mormonism" is still the same. Had "Mormonism" been a falsehood, the Devil and the world, instead of fighting against it, would have sustained and built it up.

Perhaps I have said enough to the brethren at this time. It would give me much pleasure if we could prevail on all the inhabitants of these valleys, on the inhabitants of the whole earth, and on ourselves, to cease to do evil, and learn to do well; that is all I could wish or ask for. All I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, and confess His supremacy, and His righteous covenant. To Him let every knee bow, and every tongue confess, and let all creation say Amen to His wise providences. Let every person declare his allegiance to God, and then live to it, saying—"As for me and my house we will serve the Lord. *As for me, and all I have, it is the Lord's, and shall be dedicated to Him all my days.*" If this can be done, happiness is here, angels are here, God is here, and we are wrapped in the visions of eternity. But I am not the Lord, and can do nothing more than others of His servants. I can do good myself, and my brethren and sisters can do the same; we can unitedly keep His commandments, and do His will. This is all I desire, to make me happy here, and feel as well as I can in my mortal body. When I see an Elder in Israel who is looked up to, who stands high in the Kingdom of God, doing something to tarnish his own character, and that of others, it grieves my spirit; but when I can see all the people filled with the knowledge of God, then all is peace, all is happiness with me.

May the Lord help us to live our religion, from this time henceforth and for ever. Amen.

PLEA OF GEORGE A. SMITH, ESQ., ON THE TRIAL OF HOWARD EGAN FOR THE MURDER OF JAMES MONROE,

BEFORE THE HON. Z. SNOW, JUDGE OF THE FIRST JUDICIAL DISTRICT COURT OF THE UNITED STATES FOR THE TERRITORY OF UTAH.

Great Salt Lake City, October Term, 1851.

PLEASE THE COURT, AND GENTLEMEN OF THE JURY—With the blessing of the Almighty, although not in a proper state of health, I feel disposed to offer a few reasons, and to present a few arguments, and perhaps a few authorities, upon the point in question. In the first place, I will say, gentlemen of the Jury, you will have to bear with me in my manner of communication, being but a new member of the bar, and unaccustomed to addressing a Jury. The case upon which I am called to address you is one of no small moment. It is one which presents before you, and to investigate which involves, the life of a fellow-citizen.

I am not prepared to refer to authorities on legal points, as I would have been had not the trial been so hasty; but as it is, I shall present my arguments upon a plain, simple principle of reasoning. Not being acquainted with the dead languages, I shall simply talk the common mountain English, without reference to anything that may be technical. All I want is simple truth and justice. This defendant asks not his life, if he deserves to die; but if he has done nothing but an act of justice, he wishes that justice awarded to him.

It is highly probable that the manner in which I may present my arguments, may be exceptionable to the learned, or to the technical policy of modern times; be that as it may, the plain simple truth is what I am aiming at.

I am happy to behold an intelligent jury, who are looking for justice instead of some dark, sly, or technical course by which to bias their judgment. I shall refer in the first instance to an item of law, which was quoted by the learned prosecutor yesterday, in which he stated to this jury, that the person killed should be, or must be, a reasonable creature. Now what dark meaning, what unknown interpretation the learned and deep-read men of law may give by which to interpret this language, it is impossible for me to say; as I said before, it is the plain mountain English I profess to talk. It was admitted on the part of the prosecution, that James Monroe, who is alleged in this indictment to have been killed by Howard Egan, had seduced Egan's wife; that he had come into this place in the absence of her husband, and had seduced his family, in consequence of which, an illegitimate child had been brought into the world; and the disgrace which must arise from such a transaction in his family, had fallen on the head of the defendant. This was admitted by the prosecution. Now, gentlemen of the jury, according to plain mountain English, a *reasonable creature* will not

commit such an outrage upon his fellow man; that is the plain positive truth, as we understand things.

But, perhaps, this defendant is to be tried by the laws of England, and perhaps in England they have a different understanding of the passage. Suppose I admit it for argument's sake. It was a point repeatedly argued and decided by Chancellor Kent, that every honest man was a lawyer, and that the intent of the law was to do justice. The Statute or Organic Law of Utah, which extends the laws of the United States, and secondly, in a degree, the laws of England, over this country, makes a reservation in the matter, which reservation I wish you to consider favorably, for the benefit of my client—"The laws of the United States are hereby extended, and decreed to be in force for said territory, *so far as the same or any provision thereof may be applicable.*" Now we do not consider the wise legislators extended these laws over this territory, only that they should be extended where they should be applicable; they no doubt supposed they might not be applicable in certain cases, and therefore wisely inserted that clause. Then, if a law is to be in force upon us, it must be plain and simple to the understanding, and be applicable to our situation.

I will quote history instead of law. I will go back to the time when Rome was a young and flourishing state; when in the midst of prosperity they thought proper to procure a code of laws; and being wilderness men, they sent to the wise and learned Greeks for a code of laws. The wisest lawyers of Greece were selected, who formed first a code written upon ten tables, and finally added two others, which were received by the Roman Senate. Now I wish you to understand me as bringing this up by way of illustration, knowing that these men before me are sworn to execute justice, and if I can illustrate this to their understanding, one point is gained, so far as it has a bearing upon this case.

The laws of the twelve tables were formed for a people possessing the Greek refinements and Greek ideas, Greek notions of right and wrong; these laws were made according to a genius of liberty known among that ripened confederacy. They were brought to Rome, to a people entirely different in their genius, who placed different values upon different points, and had different views of right and wrong; they had to put them in force: and, let me ask you, what was the result? Read the pages of history, and hundreds of mourning families will tell the sad tale! The truth is written with the blood of thousands, through taking the rules, laws, and regulations of an old and rotten confederacy, and applying them to a new and flourishing territory! I argue, then, that these laws, which may have force in Old England, are totally inapplicable to plain mountain men.

I want to inquire whether the genius, and the spirit, and the actual existing principle of justice and right, which abide in the inhabitants of these mountains, are the same as those found among the nations of the old world? And whether such an application of law and justice as that I have just noticed is applicable to us?

In England, when a man seduces the wife or relative of another, the injured enters a civil suit for damages, which may perhaps cost him five hundred pounds, to get his case through; and, as a matter of course, if he unfortunately belongs to the toiling million, he may get twenty pounds as damages. In this case, character is not estimated, neither reputation, but the number of pounds, shillings, and pence alone bear the sway, which is common in courts of all old and rotten governments.

In taking this point into considera-

tion, I argue that in this territory it is a principle of mountain common law, that no man can seduce the wife of another *without endangering his own life*. I may be asked for books. Common law is, in reality, unwritten law; and all the common law that has been written is the decision of courts; and every time some new decision comes up, it is written, which you may find stacked up in the Attorney General's office, in Great Britain. This is continuing: fresh decisions are still being made, and new written authorities added, and precedent upon precedent established in the courts of the United States and Great Britain; and must we be judged by these ten thousand books?

What is natural justice with this people? Does a civil suit for damages answer the purpose, not with an isolated individual, but with this whole community? No! it does not! The principle, the only one that beats and throbs through the heart of the entire inhabitants of this Territory, is simply this: *The man who seduces his neighbor's wife must die, and her nearest relative must kill him!*

Call up the testimony of the witness, Mr. Horner, and what does he say? After Mr. Egan had killed Monroe, he was the first one to meet him. Egan said, "Do you know the cause?" Mr. Horner had been made acquainted with it; he said he advised Monroe, and told him for God's sake to leave the train, for he did not wish to see him killed in his train. Mr. Horner knew the common law of this Territory: he was acquainted with the genius and spirit of this people: he knew that Monroe's life was forfeited, and the executor was after him, or he (the executor) was damned in the eyes of this people for ever. "*Do leave the train,*" says Horner; "I would not have you travel in it for a thousand dollars."—Was Monroe a *reasonable creature?* A *dog* that steals a bone will hide away; but will a man be called a *reasonable creature*, when he knows the executioner is on his track, and at the same time walk right over the law, crawl between the sheets of a fellow-citizen, and there lay his crocodile eggs, and then think to stow away gunpowder in a glowing furnace? If we are called upon here to say whether a *reasonable creature* has been killed, a negative reply is certain.

Not Mr. Horner only, who has testified that he knew the cause of the deed, but a number of others. When the news reached Iron County, that Egan's wife had been seduced by Monroe, the universal conclusion was, "there has to be another execution;" and if Howard Egan had not killed that man, he would have been damned by the community for ever, and could not have lived peaceably, without the frown of every man. Now we see that the laws of England only require a civil suit for damages, in a case of seduction; but are these laws to be applied to us who inhabit these mountain heights? The idea is preposterous. You might as well think of applying to us the law of England which pertains to the sovereign lady, the Queen, alone. I will apply it, and with much better sense: "To seduce the sovereign lady, the Queen, is death by the law." I will say, here, in our own Territory, we are the sovereign people, and to seduce the wife of a citizen is death by the common law.

There is no doubt but this case may be questioned, but there is an American common law, as well as an English common law. Had I the books before me, which are at hand in the public library, I might show you parallel instances in the United States, where persons standing in a like position to this defendant have been cleared. I will refer to the case of "New Jersey *v.* Mercer," for killing Hibberton, the seducer of his sister. The circumstance took place upon a

public ferry-boat, where Hibberton was shot in a close carriage in the most public manner. After repeated jury sittings upon his case, the decision was NOT GUILTY. We will allow this to be set down as a precedent, and, if you please, call it American common law. I will refer to another case: that of "Louisiana *v.* Horton," for the killing of the seducer of his sister. The jury in this case also found the prisoner NOT GUILTY. This is the common practice in the United States, that a man who kills the seducer of his relative is set free.

A case of this kind came under my own observation in Kentucky. A man, for taking the life of the seducer of his sister, was tried and acquitted, although he did the deed in the presence of hundreds of persons: he shot him not more than ten feet from the Court House. I saw the prosecutor, and conversed with him, and have a knowledge of the leading facts. I bring these instances before the jury, to show that there are parallel cases to the one before us in American jurisprudence; and yet, in some of the States a civil suit for damages *will answer the purpose.*

Walker, on this subject, for instance, in the State of Ohio, tells us in cases of this kind a civil suit may be instituted, and a fine be imposed; the civil suit may bring damages according to the character of the person, and that is considered an equivalent for the crime. What is the reason that these civil suits are tried in this way? It is because the spirit which actually reigns in these rotten and overgrown countries is to prostitute female virtue.

Go to the cities of Great Britain, where the census reports between two and three hundred thousand prostitutes: if a man seduces a female, no matter how it occurs, a few pence is all the scoundrel pays. He *damns* the *woman,* who is *consigned to infamy,* and compelled to linger out a short existence, and ultimately covers her shame, seeking repose in a premature grave; and this is the spirit and genius, not only of the people of Great Britain, but of some of the States also. How is it here in these mountains, where the genius, spirit, and regulations of society are different from those old nations? Why, men are under the necessity of respecting female chastity, when a seducer is no more secure abroad than the dog is that is found killing sheep. Female virtue is not protected by those old governments; but they are corrupt institutions, which prostitute and destroy the female character and race.

Just consider this matter. Are the law, the genius, the spirit, and the institutions of a people who go in for preserving inviolate—in perfect innocence, the chastity of the entire female sex—are they to compare with the spirit and the genius of communities that only value it by a *few dimes? Is that law to be executed on us?* I say that the Congress of the United States have wisely provided that the laws of the United States shall not extend over us any further than that they are applicable.

The Jury will please to excuse my manner of treating this matter: I am but a young lawyer—this is my first case, and the first time I ever undertook to talk to a Jury in a court of justice. I say, in my own manner of talking upon the point before you, a fellow citizen, known among us for years, is tried for his life; and for what? For the *justified killing* of a *hyena,* that entered his sheets, seduced his wife, and introduced a monster into his family! and to be tried, too, by the laws of a government ten thousand miles from here!

If Howard Egan did kill James Monroe, it was in accordance with the established principles of justice known in these mountains. That the people

of this Territory would have regarded him as accessory to the crimes of that creature, had he not done it, is also a plain case. Every man knew the style of old Israel, that the nearest relation would be at his heels to fulfil the requirements of justice.

Now I wish you, gentlemen of the jury, to consider that the United States have not got the jurisdiction to hang that man for this offence: the laws are not applicable to it; they have ceded away the power to do that thing: it belongs to the people of this territory; and, as a matter of course, we deny the right of this court to hang this defendant, on principles that have been ceded away to somebody else to act upon.

For instance, the learned attorney for the prosecution read a certain item in the law of the United States yesterday to the jury, that they might know how to act. Now this is presented to us as a case of exclusive jurisdiction, and, as a matter of course, no common law must be brought in, but we are called upon to hang a man according to the customs of a nation ten thousand miles from here, whose principles, organization, spirit, ideas of right and wrong, of crime and justice, are quite different from those which prevail in this young and flourishing territory. To enforce these laws would be highly pernicious to our prosperity as a people, and as a nation. Therefore, Congress has wisely provided that the people of this territory should not be thus imposed upon; for instance, as long ago as Sept. 9, 1850, they passed an act providing for the organization of a judiciary, that an original jurisdiction should be acknowledged, *as far as the same be applicable to us*, AND NO FURTHER. This act of killing has been committed within the Territory of Utah, and is not therefore under the exclusive jurisdiction of the United States.

I have been admitted to speak before this intelligent court, for which I feel grateful; and I come before you, not for the pence of that gentleman, the defendant, but to plead for the honor and rights of this whole people, and the defendant in particular; and, gentlemen of the jury, with the limited knowledge I have of law, were I a juryman, I would lie in the jury-room until the worms should draw me through the key-hole, before I would give in my verdict to hang a man for doing an act of justice, for the *neglect* of which he would have been *damned* in the eyes of this whole community.

I make this appeal to you, that you may give unto us a righteous verdict, which will acquit Mr. Egan, that it may be known that the man who shall insinuate himself into the community, and seduce his neighbor's wife, or seduce or prostitute any female, may expect to find no more protection than the wolf would find, or the dog that the shepherd finds killing the sheep: that he may be made aware that he cannot escape for a moment.

God said to Cain, I will put a mark upon you, that no man may kill you. I want the crocodile, the hyena, that would destroy the reputation of our females to *feel that the mark is upon him;* and the *avenger upon his path, ready to pounce upon him at any moment to take vengeance;* and this, that the chastity of our women, our wives and daughters, may be preserved; that the community may rest in peace, and no more be annoyed by such vile depredations.

Should the jury feel it their duty to return a verdict in favor of the defence, you are aware that you are borne out in this by the precedents already set up by the Courts of the United States in the few instances I have noticed; that the jurisdiction of the United States extending to this case, does not exist; that the laws of the

United States do not apply to it at all; and as men who look for justice, as intelligent lawyers, knowing what is right and wrong, must know, that a verdict, such as the defendant desires, will alone bear justly on the case.

I feel very thankful to the honorable court, and to the jury, as also to the spectators, for the audience given me; and, as I said, in the commencement, my health not being good, I was unable to take hold of this business so as to treat it in a manner to satisfy myself, and do justice to the case of my client; and I would say further, what I have said has been in my own mountain English; what the learned prosecutor may be able to show I cannot tell; enough has been said to show you that this defendant has a right, upon just and pure principles, to be acquitted.

CHARGE OF HON. Z. SNOW, JUDGE OF THE FIRST JUDICIAL DISTRICT COURT OF THE UNITED STATES FOR THE TERRITORY OF UTAH, TO THE JURY, ON THE TRIAL OF HOWARD EGAN FOR THE MURDER OF JAMES MONROE.

Great Salt Lake City, October Term, 1851.

Gentlemen of the Jury—The grand jury, called and sworn on behalf of the United States, having presented an indictment against Howard Egan, for the murder of James Monroe—it becomes our duty to proceed with the case, and if he should be convicted or found guilty of violating the laws of the United States in this behalf, to pass sentence against him. For the purpose of determining the facts, you have been empannelled and sworn to give a true verdict according to the evidence which should be given you in court. You will readily see that your duty is important. It is the right of the United States, the right of the citizens of this territory, and the right of the defendant, to insist that you shall now discharge that duty without fear, affection, or partiality. It is the right of us all to insist that, when a crime has been committed, the offender shall be punished by due course of law, but not otherwise. We have no right to punish a person for a real or imaginary wrong, except with the authority of law. The safety of ourselves individually, and of society, depends on the correct and faithful administration of good and wholesome laws. No one ought to be punished unless he be guilty of an act worthy of punishment, nor even then, unless that act has been declared to be penal by the law of the land, and the punishment directed, nor until he has had an opportunity of having a fair and impartial trial, for, peradventure, he may not be guilty as alleged against him. If the law suffered a person to be punished upon mere rumour, or upon strong circumstance, accompanied with the communication of our best—our

bosom friends, without the usual tests of truth which have been established, we might well pause and wonder whereunto this would grow.

Gentlemen, you are the exclusive judges of the facts, and the court is to be the judge of the law when the facts are found by you. Murder may be defined to be, the unlawful killing of a human being in the peace of the Republic, with malice prepense, or of forethought, by another human being who is of sound mind and discretion.

In this case, there is no pretence but that the defendant, at the time of the alleged killing of James Monroe, was of sound mind and discretion; so you are relieved of that part of the case. When you retire to your jury-room, you will first proceed to inquire from the evidence, whether or not James Monroe be dead. If you do not find him to be dead, that ends the case, and your verdict must be, not guilty. If you find him to be dead, you will proceed to inquire by what means he came to his death; if by violence, then inquire whether or not the defendant gave him the mortal wound. If you find he did not, that ends your inquiries, and he is entitled to a verdict of not guilty. If you find the defendant gave him the mortal wound, you will then inquire whether the killing was lawful or unlawful. In law every killing of one human being by another of sound mind, is unlawful, except such as the law excuses or justifies.

If a person when doing a lawful act, by accident kills another, it is excusable homicide. If a person kills another on a sudden attack in defence of himself, wife, child, parent, or servant, it is excusable homicide. If the proper officer executes the sentence of the law upon another, by taking his life pursuant to the judgment of a court legally rendered, it is justifiable homicide. If an officer of the law in the exercise of a particular legal duty, is forcibly resisted or prevented, and, without malice, kills the one who resists, it is justifiable homicide. If a homicide be committed to prevent the forcible commission of an atrocious crime, such as murder, robbery, rape, &c., it is justifiable; but it is not so if done to punish the offender after the crime has been committed. If you find any of these in favor of the defendant, then your verdict must be, not guilty; but if none of these things exist, then the killing, if it has taken place, is unlawful: in that event, you will proceed to inquire, in regard to the malice prepense, or malice aforethought. Malice prepense, or malice aforethought, means premeditated malice, or malice thought of, before the killing occurred. It may be a meditation for a few moments only, or it may be of long standing; it may be owing to injury, real or imaginary, received from the deceased, by the accused. The law does not permit a person to take the redress of grievances into his own hands. Though the deceased may have seduced the defendant's wife, as he now alleges, still he had no right to take the remedy into his own hands. If, for seduction, the law inflicted the punishment of death, it would not justify nor excuse the injured party from guilt, if he inflicted death without a judgment of the law to that effect, nor even with such a judgment, unless he be the officer of the law appointed for that purpose. If, as it is contended by the defendant's attorney, he killed Monroe in the name of the Lord, it does not change the law of the case. A man may violate a law of the land, and be guilty, and yet, so far as he is concerned, do it in the name of the Lord. If, as it has been contended by the district attorney, the defendant, before he left the city, formed the design of killing Monroe; or if he so formed the design after he left, and before he met him; or if he formed it while in conversation with him, it was malice prepense or

aforethought. If the deceased did seduce the defendant's wife, and begat a child with her; and if for this the defendant killed him, in law, the killing was unlawful.

Should you be of the opinion in all these things, that the defendant is guilty, then the place in which the act was committed becomes material. This would not in most cases affect the general result, provided the crime be committed within the jurisdiction of the court trying the accused.

The materiality in this case, arises in consequence of the peculiar relationship of the United States courts with the courts of the several States and Territories. The jurisdiction of the United States courts is separate and distinct from the jurisdiction of the State courts. But in the Territories, the same judges sit in matters arising out of the constitution and laws of the United States, as well as the laws of their respective Territories. This, to me, has been the most difficult part of the case. The Territorial courts being of a mixed jurisdiction, partly national and partly local in their organization, it becomes important to keep in view these two jurisdictions. When sitting as a court of the United States, we must try criminals by the laws of the United States, and not by the Territorial laws; we must look to them for our authority to punish violators of the law.

When sitting as Territorial courts, we must try criminals by the laws of the Territory, and look to them for our authority to punish. If the laws of the United States do not authorize us to punish in a case like the present, as we are now sitting as a United States court, the defendant, for this reason, is entitled to a verdict of, not guilty.

The United States have no right to pass a law to punish criminals, except in those cases which are authorized by the constitution. These may be said to be national in their character, and to extend to all places under the *sole* and *exclusive jurisdiction* of the United States, but they do not extend to those places within the United States, when there is an existing State or Territorial jurisdiction, unless they are to protect its necessary internal authorities, such as protecting its postal arrangements, its revenue laws, its courts and officers, and the like cases. There is a large extent of country between this city and the Missouri river, over which the United States have the *sole* and *exclusive* jurisdiction; and there is a part of this same country within the jurisdiction of the State of Missouri, and another part within the jurisdiction of this Territory.

It is the right of every American citizen to have full and ample protection in the enjoyment of life, liberty, and happiness; and the duty of the United States, in those places where it has the sole and exclusive jurisdiction, to extend that protecting hand over them; and the duty of the States and Territories in their respective jurisdictions, subject to the constitution and laws of the United States, to extend a like protecting hand. By this you will see that the United States, when it established the Territorial governments, giving them the right of legislation, created a jurisdiction within its own jurisdiction, but subject to its supervisory control: therefore it has not the *sole* and *exclusive jurisdiction* within the limits of the existing Territories.

By the 3rd section of the act of Congress, approved April 30, 1790, chapter 9, it is enacted, "that if any person or persons shall, within any fort, arsenal, dock-yard, magazine, or any other place or district of country, under the *sole* and *exclusive* jurisdiction of the United States, commit the crime of wilful murder, such person or persons on being thereof convicted, shall suffer death."

You see by this law, the crime must be committed within the places over which the United States have the *sole* and *exclusive jurisdiction*. You will look to the evidence given you in court for the facts of the case; if you find the crime, if any has been committed, was committed within that extent of country between this and the Missouri river, over which the United States have the *sole* and *exclusive jurisdiction*, your verdict must be guilty. If you do not find the crime to have been committed there, but in the Territory of Utah, the defendant, for that reason, is entitled to a verdict of, not guilty. If, in any of these points, you entertain reasonable doubts, you may give the defendant the benefit of these doubts. Reasonable doubts are not merely capricious doubts, but such as reasonable men may honestly entertain. We often have painful duties to discharge, but ought not for this reason to shrink from duty. It is better to bear with many wrong acts, than for the accomplishment of a given object, to depart from the great and well-approved principles on which mainly depend our lives, liberty, and happiness. Gentlemen, the case for the present, is committed to your consideration.

PRESIDENT B. YOUNG'S JOURNEY SOUTH — INDIAN DIFFICULTIES — WALKER — WATCHING AND PRAYER — THIEVES AND THEIR DESERTS — EASTERN INTELLIGENCE — FINANCIAL STATE OF THE CHURCH — GAINING KNOWLEDGE, ETC.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, MAY 8, 1853.

I take the liberty to occupy a short time, this morning, in addressing my brethren and sisters.

I do not profess to be extensively versed in historical lore, still I expect to be able to relate a small portion of my own history to you this morning, referring especially to the latter part of my life, say for three weeks past.

It is known by you all, that I started from this place with the intention of journeying south to the extent of our southern settlements, but I have returned short of performing that journey. I will state the reasons why, that the minds of the people may be at rest, and freed from anxiety.

We went to the city of Provo, in Utah Valley, where I had some business to attend to. We tarried there a short time before proceeding on our journey, the principal items of which I wish to lay before the brethren, in connexion with some circumstances that had transpired previous to our leaving this place. These circumstances combined together, caused a suspicious feeling in my own heart. I have endeavored all my life to follow one portion of the instructions of the Sa-

viour to his disciples, that is, to "WATCH." *I am a very watchful man.*

Previous to my starting from this city, there was an express sent from Iron county, that Indian Walker manifested hostile feelings; for it seems he had drawn out his men on a small portion of our brethren, and commanded them to return home, when they were in pursuit of supposed thieves; these Indians would not suffer them to proceed any further.

This circumstance, small as it might appear to some, caused suspicion in my mind that all was not right with the Indian chief, though I expected to visit him on my journey.

After tarrying at the city of Provo a day and a night, I was accosted in a very abrupt manner by a stranger, a person that I knew nothing of, and had never seen before. I have learned since that he is an American from the State of New York, and has been living in New Mexico some years. This person came to my carriage, while I was standing upon the steps of it, arranging my luggage, preparatory to proceeding onward, and said in a rough, authoritative tone, "*Is Governor Young in this carriage?*" "No, sir," I said, "but he is on the steps of it. What is wanting?" I turned round to see who addressed me, and saw this stranger, dressed in buck-skin, pretty well smoked. He said, "I have a little privacy with you." Stepping aside, far enough not to be heard by any other person, I said, "Say on, sir." "*But I want to see you in private,*" he replied. I said, "I have no privacy with strangers; if you have any communication to make to me, you can do it by letter." He walked, and left me. That was all that passed between us. As soon as he intimated that he wanted a private conference with me, I scanned the man, and saw that his pockets were filled with deadly weapons, and of his intentions I had my own thoughts.

I went about my business, but in the meantime sent a man to reconnoitre him, to whom he made some haughty expression about Governor Young. Said he, "Governor Young need not feel so damned important, I associate with Governors when I am at home, and have money enough to buy Governor Young and all his wives." He further said, "I have four hundred Mexicans waiting my orders, and can have as many more if I wish, besides, the Indians here are all at my command."

I soon learned to my satisfaction, that he had come into the Territory to buy Indian children, and sell them again for slaves. Therefore I issued the Proclamation which you have no doubt read in the pages of the *News*, gave orders to the Lieutenant General, and he has done what he has.

We proceeded on our journey, and found that this man had been trading with the Indians. He said, "He asked no odds of the authorities of this Territory, but calculated to buy all the Indian children he could." He was told it was against the law. He replied, "Catching is before hanging."

When I arrived at San Pete, I learned that one hundred and fifty Yampa Utes on the west fork of the Sevier river, had come over to Walker's camp. I did not believe that this Mexican trader had four hundred Mexicans lying on the head waters of the Sevier, for I did not think that men would patiently wait in the snow and frost for a man of his appearance. Instead of Mexicans, they turned out to be those Yampa Utes.

I sent out a reconnoitering party consisting of thirty men, to learn their intentions, if possible; also the whereabouts of D. B. Huntington, who had gone previously, but I have not heard from them, nor him, since they left

us at Salt Creek, about a week ago last Tuesday morning. Amasa Lyman and Charles C. Rich proceeded on their journey, and omitted calling at San Pete. I went to San Pete to learn the situation and proceedings of the Indians. Arapeen, it appeared, from some cause, had been dissatisfied, and had left. Before he left, he gave them to understand that he desired peace, and wanted to live in peace. However, I was prepared for whites, reds, or blacks, by night and by day, and always intend to be.

This is a short account of my journey. I wished to lay it before you as it was, in consequence of the different statements which have been made, that vary considerably from the truth, after passing through a few hands. After relating the simple facts as they existed, you may regard them as you please; but when you tell them over again to your neighbors, tell them as they were, or not at all.

I have heard a great many different stories since I came home, and find the minds of the people very much agitated about the probable result of the hostilities of the Indians, and the presence of the Mexicans among them. I will tell you the reason why I returned home before accomplishing the remainder of my contemplated journey—it was because I wished to return. You may inquire why I wished to return. I will tell you. I am a great coward myself, I do not wish to rush into danger imprudently. If there should happen to be any trouble with Indians, and I away from this place, there would be more trouble here than with me. Of this I was fully aware, and it was proved to my satisfaction when I returned home. Imagined danger always produces the most trouble. The Indians are very much as *they* say the whites are, that is, uncertain —not to be trusted. The whites *may* be uncertain, *but I know* the Indians are. I dislike to trust them far. I never wish to be injured, nor have this people injured by Indian depredations, committed upon them; and if the Saints will do as they are told, they will never suffer from that quarter in this Territory.

Take up the history of the first settling of America, and you cannot read of a colony ever being settled in the midst of savages, without having trouble, and suffering more from them than this people have in Utah. What is the reason? It is because those people did not know how to take care of themselves. We can scarcely read of one colony founded among the aborigines in the first settling of this country, wherein the tomahawk of wild Indians did not drink the blood of whole families. Here there have been no such deeds committed; because when we first entered Utah, we were prepared to meet all the Indians in these mountains, and kill every soul of them if we had been obliged so to do. This preparation secured to us peace.

Every settlement that have been made in these valleys of the mountains, have received strict charges from me, to build, in the first place, a Fort, and live in it until they were sufficiently strong to live in a town; to keep their guns and ammunition well prepared for any emergency; and never cease to keep up a night watch, if any apprehensions of the Indians being hostile were entertained. We have suffered nothing from them, compared with what we have suffered from white men who are disposed to steal; and I would rather take my chance to-day for good treatment among Indians, than I would among white men of this character.

I have no recollection of the Indians killing any of this community, except one man, which happened about three years ago this spring, who

had started for California, on foot and alone, against counsel. The red skins found him and slew him. I have never heard of their even disturbing a family; and I do not intend that they ever shall, if watching, and praying, and being ready for them will prevent it.

I have always acknowledged myself a coward, and hope I always may be, to make me cautious enough to preserve myself and my brethren from falling ignobly by a band of Indians. I am satisfied that the men who follow Walker, who is the king of the Indians in these mountains, do it out of fear, and not because they have real regard for their leader. If he becomes hostile, and wishes to commit depredations upon the persons or property of this people, he shall be wiped out of existence, and every man that will follow him. This is my calculation, and I wish you to be ready for it.

Yesterday morning, we received a communication from father Morley, in which we were informed that Walker and Arapeen came down to pay him a visit. The morning that we left San Pete, we sent back by the hands of Arapeen's two messengers, some little presents in the shape of shirts and tobacco. Walker said to Father Morley, "Tell brother Brigham, we have smoked the tobacco he sent us in the pipe of peace; I want to be at peace, and be a brother to him." That is all right. But it is truly characteristic of the cunning Indian, when he finds he cannot get advantage over his enemy, to curl down at once, and say "I love you." It is enough for me to know that Walker dare not attempt to hurt any of our settlements. I care not whether they love me or not. I am resolved, however, not to trust his love any more than I would a stranger's. I do not repose confidence in persons, only as they prove themselves confidential; and I shall live a long while before I can believe that an Indian is my friend, when it would be to his advantage to be my enemy.

I wish now to put you in mind of a few things. Do you pray for Israel? You will no doubt answer in the affirmative. These Indians are the seed of Israel, through the loins of Joseph who was sold into Egypt; they are the children of Abraham, and belong to the chosen seed; were it not so, you would never have seen them with dark, red skins. This is in consequence of the curse that has been placed upon them, which never would have come upon them in the world, had their fathers not violated the order of God, which was formerly among them; for in proportion to the light they sinned against, so were they reduced by the curse of God, which has been visited upon their children for many generations. They are of the House of Israel, and the time has come for the Lord to favor Zion, and redeem Israel. We are here in the mountains, with these Lamanites for our neighbors, and I hesitate not to say, if this people possessed the faith they ought to have, the Lord Almighty would never suffer any of the sons of Jacob to injure them in the least; *no never.*

But I am suspicious that this people do not possess the faith they should have, therefore I calculate to carry with me proper weapons of defence, that if a man should aim a blow at my person to take away my life, before he is aware, *he* himself is numbered with the dead. I have always been thus prepared for years. It is a matter of serious doubt in my mind, whether this people have faith enough to control the Indians in these mountains, by that alone, without works. Again, you may pray as fervently for them as for yourselves, which I have always done; it is my business to pray for them, and seek the redemp-

tion of Israel, but something more is wanted to hold them at bay.

Who are Israel? They are those who are of the seed of Abraham, that have received the promise through their forefathers; and all the rest of the children of men, who receive the truth, are also Israel. My heart is always drawn out for them, whenever I go to the throne of grace. I love Israel, I long for their salvation, and look forward with a desire full of hope and peace to the day when they will be gathered and saved; when their forefathers who enjoyed the Gospel, and through their faithfulness received great promises and blessings for their posterity, shall see them fulfilled upon their heads.

I wish you to have faith to lay hold on the promises, and claim them as your own. If you had faith like the ancients, you might escape the edge of the sword, stop the mouths of the lions, quench the violence of fire, open the prison doors, and burst asunder iron fetters—all this could be accomplished by faith. But, lest you should not have faith, we have caused to be done that which has been done, in having this people prepared for any emergency that should arise. My advice is *be on the watch all the time.* Do not lie down, and go to sleep, and say all is well, lest, in an hour when you think not, sudden destruction overtake you.

We will carry this out a little further. Never permit yourself to sleep in your houses until your doors are made perfectly secure, that the Indians cannot come in and kill you in your sleep. In this respect the people generally are careless, and perfectly unconcerned. Some want to be separated far from their neighbors, and own all the land around them, saying "all is right, all is peace, and the Indians are perfectly good natured, and wish us no harm;" wrapping themselves up in the mantle of security, with a few shattered boards roughly put together for a door to their houses, and that without any fastening. Were it not that the people of this city are kept stirred up continually, and teased from time to time by some person on this matter, it would not be one year before fifty men could conquer and slay the whole of the inhabitants.

Are you sure you have faith enough to bind Satan so that he can have no influence in this city? If you are not, you had better watch as well as pray. Are you sure you have faith enough to control the ungovernable nature of the Lamanites, or subdue a Gentile mob? If you have, I am glad of it, it is the first time this people ever enjoyed it. Even suppose you have faith to accomplish all this, will you add no works to your faith? And if you have the spirit of prayer to an almost unlimited degree, will you cease to *watch?* I have prayed many times, and had a man at the door to watch for the murderer who thirsted for my blood. Then he would pray, and I would watch. What for? To kill the blood-thirsty villain. I would not go and seek for him, but when he came to kill me in my own house, I wished to be prepared to disembody his spirit, to save my own tabernacle, and send his down to the dust, and let him go to the place prepared for murderers, even to hell.

Suppose we had faith enough to accomplish all we have been speaking of, which would be the most proper, to use prayer alone without watching, and have faith alone without works, or watch and add works to faith? I will mix works with my faith, and watching with my prayer, and reap the benefits of their united operation.

A few words more concerning Walker the Indian. He sent word to us that he was coming down to this city to trade. That is all right, it is very good. I expect he will be peaceable,

and the rest of the Indians also. I have no doubt of it. Why? *Because they dare not be any other way.* If they dare be otherwise, I know not how quick they would be at war with us. But they will be kind and peaceable, because they are afraid to die, and that is enough for me.

If they will in the least receive the spirit of the Gospel, I shall be glad of it. There is no doubt in my mind but Walker has felt it from time to time, and I am satisfied that our faith and prayers will do a great deal of good to these wretched remnants of Abraham's seed. We must continue our labors until we have faith to bind satan; and if you and I do not live to do it, our posterity will step forward and accomplish it after we are gone.

When a person is placed in circumstances that he cannot possibly obtain one particle of anything to sustain life, it would then be his privilege to exercise faith in God to feed him, who might cause a raven to pick up a piece of dried meat from some quarter where there was plenty, and drop it over the famishing man. When I cannot feed myself through the means God has placed in my power, it is then time enough for Him to exercise His providence in an unusual manner to administer to my wants. But while we can help ourselves, it is our duty to do so. If a Saint of God be locked up in prison, by his enemies, to starve to death, it is then time enough for God to interpose, and feed him.

While we have a rich soil in this valley, and seed to put in the ground, we need not ask God to feed us, nor follow us round with a loaf of bread begging of us to eat it. He will not do it, neither would I, were I the Lord. We can feed ourselves here; and if we are ever placed in circumstances where we cannot, it will then be time enough for the Lord to work a miracle to sustain us.

If you wish to know what you must do hereafter, I will tell you in a few words—*keep your powder, and lead,* and your guns in good order. Go about your work, plough your fields, work in your mechanic shops, and be ready in the morning, at noon, or in the night, that whenever you are called upon, you can put your hand upon your musket and ammunition at the shortest notice. "*Be ye also ready, for in an hour you think not behold the thief comes,*" and takes away your horse from your stable.

How many complaints have been made to me by men who have had their horses stolen out of their stables, or out of their carals, or of clothes being taken from the line. The reason why people lose their property is because they do not watch it. Have I ever complained of any such thing? No! Why? *Because I watch my caral.* Do I lose anything out of my barn. No. *Because I lock it up,* and keep somebody there to watch it. Do I lose any clothing? Not that I know of. I tell my folks not to leave out their clothing. "Why," they ask, "is there any danger of their being stolen?" It is none of your business, they will not dry after dark, therefore take them in, and hang them out again in the morning. That is the way to live, and this is what I wish to say to you concerning these matters, that your minds may be at peace. All will be peace this summer, if you will keep on watching.

If you want to know what to do with a thief that you may find stealing, *I say kill him on the spot,* and never suffer him to commit another iniquity. That is what I expect I shall do, though never, in the days of my life, have I hurt a man with the palm of my hand. I never have hurt any person any other way except with this unruly member, my tongue. Notwithstanding this, if I caught a man stealing on my premises I should be very apt to send him *straight home,*

and that is what I wish every man to do, to put a stop to that abominable practice in the midst of this people.

I know this appears hard, and throws a cold chill over our revered traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to estimate them by the rule of equity and truth, and not by the false tradition of the fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart.

As you have heard the history of our journey south, I will now give you a little of what is going on in the world beneath us, gleaned from the eastern mail which came in last evening. I know there is a great anxiety in the minds of the people to learn the news, as it is now seven months since we had anything from that quarter.

I understand that New York is yet standing in the same place, also the cities of Philadelphia and Washington still flourish, also the old Bay States, with the Northern, Southern, and Western States, are all there yet, and Franklin Pierce is President of them. That we guessed would be the case, last year. But if the Whigs had had half the cunning that men have here, they would have beaten that party, and Franklin Pierce would not have been President; but they do not know enough.

Brother Orson Pratt was in Washington, when he wrote last March; he is probably now in England. He has published a paper called *The Seer*, seven Numbers of which have appeared before the public. He also hired a Hall in that city, when he first arrived there in December last. Many came to hear him at first, but they kept dropping off, until there were so few that he gave it up, but he continues publishing.

There is influence enough there, among the priests, and the members of Congress, to keep the people away from hearing Orson Pratt. They are all well persuaded that if they contend with him, he will break up their churches. Ignorant as they are in other matters, they know enough to guard against that. The paper has a good effect. He says, "A great many who have apostatized, say, had they seen the Revelation on Celestial Marriage, years ago, they would never have left the Church. They believed 'Mormonism;' but supposed there was no such Revelation in existence."

He says that hundreds of families from whom the light of truth had well nigh departed, are again reviving, and inquiring how they may get to the Valley. There is no opposition compared with what has been. The public prints burlesque the doctrine published in *The Seer*, which is about all the opposition there is. And what can they say? Nothing more than what they always have said. I can sum up all the arguments used against Joseph Smith and "Mormonism" in a very few words, the merits of which will be found in "OLD JOE SMITH. IMPOSTOR, MONEY DIGGER. OLD JOE SMITH. SPIRITUAL WIFE DOCTRINE. IMPOSTURE. THE DOCTRINE IS FALSE. MONEY DIGGER. FALSE PROPHET. DELUSION. SPIRITUAL WIFE DOCTRINE. Oh, my dear brethren and *sisters, keep*

away from them, for the sake of your never dying souls. FALSE PROPHETS THAT SHOULD COME IN THE LAST DAYS. OLD JOE SMITH. ANTI-CHRIST. MONEY DIGGER, MONEY DIGGER, MONEY DIGGER. And the whole is wound up with an appeal, not to the good sense of the people, but to their unnatural feelings, in a canting, hypocritical *tone*, and there it ends.

I have not learned anything yet of any change being made touching the Executive Officer of this Territory. Brigham Young is still the Governor of Utah. Brother Bernhisel has succeeded in getting liberal appropriations for the Territory, among which twenty thousand dollars has been appropriated for a Penitentiary. I appointed Dr. Willard Richards, Secretary *pro. tem.*, which appointment has been honored by the General Government, and one thousand eight hundred dollars appropriated for his services; notwithstanding I rebuked the runaway Secretary in a public manner, when he and his companion publicly insulted this great people; and notwithstanding the hue and cry which they made about the "Mormons in Salt Lake Valley." I have courage enough to tell a man of his meanness, no matter whether he be a Sheriff, a Judge, a Governor, a Priest, or a King. I have courage enough to tell them of their wickedness, and expect I always shall have.

The general news you will get through the columns of our city paper.

We have a great many letters still back at Laramie; when our mail carriers left there, there were seventeen mail bags, six of which they brought away. As a general thing, the people will get their letters; as the newspaper bags were chiefly left, and the letter bags brought on.

I will say a word concerning the brethren who left here last fall. Daniel Carn had to leave Germany, and brother Orson Spencer could not obtain permission to stay in Prussia. The Governor said to the brethren who went to Jamaica, that they might minister among the people; and the minister from the States did all he could to have them stay there, but they had to leave on account of the prejudices of the community, and they are now preaching in the United States. These are some of the leading items we have received per this Mail.

I now wish to say to the Latter-day Saints that which will be a great comfort to them. We laid before you our Church indebtedness a year ago, last April Conference; it now gives me great consolation to be able to say that every dime of that debt is paid, and money left, enough to answer our purpose at present. [A general expression of satisfaction in the congregation.]

The Lord has delivered us from this difficulty. I never liked to be in bondage to my enemies, but I would be as willing to owe the brethren money as not, for it is better doing good in my hand, than to be locked up in a chest, doing no good.

When the brethren go to the world to administer salvation to them, we wish them to go perfectly clean, and represent an honorable and independent people. It is a great consolation to me that we do not owe the Gentiles one red cent, or not more than one tenth part of the money we have got on hand, at the furthest.

We can now put forth our hand and help the poor Saints, that are scattered abroad, to this place. We can now obtain articles to build the Temple we have commenced. Joseph Smith laid the foundation of the great fabric, and we have commenced to build upon it. If we do right, there will be an eternal increase among this people in talent, strength of intellect, and earthly wealth, from this time, henceforth, and forever.

I might tell you many great and good things, but I will tell you at

once, if you will do your duty, and live as you ought to live before God and your brethren, you will have good with you all the time. It is our duty to apply our hearts to wisdom, and learn enough of the things of God to enable us to see the world as it is, which is one of the greatest privileges that can be granted to man. It is not only a privilege, but a duty for the Saints to seek unto the Lord their God for wisdom and understanding, to be in possession of the spirit that fills the heavens, until their eyes are anointed and opened to see the world as it really is, to know what it is made for, and why all things are as they are. It is one of the most happifying subjects that can be named, for a person, or people, to have the privilege of gaining wisdom enough while in their mortal tabernacle, to be able to look through the whys and wherefores of the existence of man, like looking through a piece of glass that is perfectly transparent; and understand the design of the Great Maker of this beautiful creation. Let the people do this, and their hearts will be weaned from the world.

If this people will pursue the course they are bound by their obligations and covenants *to take*, they will obtain spirit enough to see and understand all things in heaven and on earth, that are sufficient for their salvation. The cobwebs of early traditions and antiquated superstitions will be brushed away, and they will plainly see that the world is just the world, and nothing but the world, and we are nothing but people on the world, designed to fill the measure of our creation, to bring to pass certain results that pertain to our exaltation.

Let us seek the Lord with all our hearts, then shall we be weaned from the world; no man will love this, that, or the other thing, except to do good with it, to promote the eternal interests of mankind, and prepare them to be exalted in immortality. No man can be exalted unless he be independent. I will use a comparison to illustrate this idea. If you put an animal or being not endowed with intelligence on a throne, he would be nothing but an animal still; but put intelligence into that creature, to give him knowledge how to prepare himself to reign on that throne, and fortify it with strength, then he is exalted. Mankind are naturally independent and intelligent beings, they have been created for the express purpose of exalting themselves. When they apply their hearts to wisdom, they will then get understanding. There is the fountain, go and drink at it, ask and receive all you wish, for there is an eternity of it, it will never become any less. It is for you and me to receive wisdom so as to be prepared for exaltation and eternal lives in kingdoms that now exist in eternity.

May God bless you. Peace be upon you. Be fervent in spirit, humble, teachable, and prayerful, taking care of yourselves, endeavoring to save yourselves and all you have any influence over, which is my continual prayer for you, in the name of Jesus. Amen.

DUTIES AND PRIVILEGES — SACRIFICE — CONFIDENCE — LANGUAGE — ORGANIZATION AND DISORGANIZATION — TAKING WIVES.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, FEBRUARY 27, 1853.

I arise to make a few remarks, upon the subject on which brother Hyde was speaking, concerning the privileges of the Saints. I think that he has plainly shown us, that privileges are, in a measure, disconnected with duties; and although we may not exercise ourselves in all of them that we might, still, we shall not fall under condemnation for this neglect.

The privileges of the Saints of God, and that are granted unto the inhabitants of the earth, are founded upon the principles of truth and righteousness; but many people use them to their own condemnation; yet, if they knew how to receive and act upon them, there would be no condemnation, but to the contrary, a blessing. This remark applies not only to the privilege of dancing, (for such it is,) that has been spoken of this morning, but to all other acts and privileges that exist, and still are not specifically pointed out by revelation as duties or requirements. All blessings of this nature are to be used as such, understandingly, by the Saints, and upon righteous principles.

What are the privileges of the Saints in these valleys? Are they abridged in the least? Can they not accumulate wealth by trading with each other, with emigrants, by cultivating the soil, raising stock, going to the mines and digging for gold—in short, pursuing any and every avocation to increase in wealth, and accumulate unto themselves the things of this world? Still further, if they wish to act upon unrighteous principles, they can take advantage of their neighbor's necessity, ask extortionate prices for rendering any little assistance or service, and after thus dishonestly filling their purses, go to the gambling table, or grog shop, and spend it by getting drunk, and rolling in the streets. Almost numberless indeed are the privileges and blessings of the human family, and their abuses co-extensive therewith.

But when blessings and privileges are to be used by the Saints, it should be so as not to bring condemnation. Upon what principle, when, and where may we use them? I have the privilege of associating myself with my brethren and sisters in the dance. When can I do this without abusing this privilege, and thereby bringing condemnation upon myself? I answer, it is when I have performed every act, every duty that is incumbent upon me, when every necessary labor and requirement is accomplished, when I have served my God and my brethren, when I have performed every act required of me, *until nothing remains to be done, but to lie down and rest,* to seek recreation, then it becomes my lawful privilege, and not before. I fear this is quite different from the practice of many. I also, as well as others, could act upon unrighteous principles, if I would, and neglect my duties pertaining to life and salvation.

Suppose you go into some of the wards and say, "we have obtained

some music, let us go into the school house and have a dance." "O yes!" is the ready response, and they will immediately prepare, get ready their sons and their daughters, and, leaving all important duties pertaining to their welfare here and hereafter, unattended to, fill the house to overflowing. Brethren, you will use these privileges to your own destruction, if you are not careful. Yes, you could have a full house, dancing attendance to the sounds of *revelry* and *music;* but, on the other hand, suppose your invitation is to your neighbor, "Come, brethren, sisters, we are going to have a prayer meeting over at the school house. Will you go? Will you come? Not to dance, but to pray!" "Well, really, I do not see how I can; my work is not done; I have a few chores [trifling domestic affairs] to do yet; I have agreed to go to a neighbor's on business; a neighbor promised to call on me to night, and I cannot well leave. I should like very much to go, but I really do not see that I can to-night." In short, excuses are not wanting. I say to you, my brethren, and to myself, if we take this course, condemnation is our doom, we will ruin, condemn ourselves, and the Lord Almighty will judge us out of our own mouths. This is the tale told as it is. It is not for any of us to enjoy the privilege of the dance, or any other recreation, until every duty that is enjoined upon us is performed.

I cannot, legally, have the privilege of exercising myself perfectly independent of my brethren, until I have performed every requirement that they have placed upon me; the same applies to you and all Saints.

I ask the brethren, do you pray before you go to these dances? When you return, are you not tired, fatigued, and is not your mind filled with nonsense, so that you do not want to pray; and finally, do you not conclude to wait, to put it off until morning? This abuse of this privilege, of this blessing, will bring condemnation to thousands; and not this alone, but all the privileges of this life, if they are not wisely used.

When you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the Spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained the mastery over yourself, until you can command the influences around you, that you may have the Spirit of the Lord in any situation in which you may be placed. Then, and not until then, does it become the privilege of you, of me, or of any of the Saints, to join in the festivities designed by our Creator for our recreation. I wish that you would remember it; and that you may, I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, *until you have performed every duty, and obtained the power of God* to enable you to withstand and resist all foul spirits that might attack you, and lead you astray; until you have command over them, and by your faith, obtained, through prayer and supplication, the blessings of the Holy Spirit, and it rests upon, and abides continually with you.

You can never obtain my consent to engage in amusements and recreations, until you are in this situation, until you are exercised and influenced by the Spirit of the Lord our God. *Hear it, all ye Latter-day Saints! Will you spend the time of your probation for naught, and fool away your existence and being?* You were organized, and brought into being, for the purpose of enduring forever, if you fulfil the measure of your creation, pursue the right path, observe the requirements of the Celestial law, and obey the commandments of our God. It is then, and then only, you may

expect that the blessing of eternal lives will be conferred upon you. It can be obtained upon no other principle. Do you understand that you will cease to be, that you come to a *full end*, by pursuing the opposite course?

The privileges and blessings of the Saints of the Most High God, are many. Yes! All there is in heaven, and on the earth—kingdoms, thrones, principalities, powers, heights, depths, things present, and things to come; with all you can see, hear, or think of, realize or contemplate; everything in heaven, earth, or hell, is for your glory, exaltation, and excellence, if by your lives you honor the Priesthood which has been conferred upon you; and, in the proper time, all will become subservient unto you, but not until then. But if you submit to serve your own feelings, and if you desire not to build up the kingdom of God, and sanctify your hearts, they will lead you down to be eternally subject thereunto—subject to the power that will afflict and torment you, and eventually bring you to destruction; whereas, if you pursue the opposite course, those feelings and passions will become subject unto you; you will be enabled to govern and control them, and cause them to serve you, and subserve the object and design for which they were planted in your bosoms.

Often have I looked at individuals passing to and fro through our Territory, and heard them say, "These are the jolly Mormons; these are the merry Mormons, I never saw such a society!" Why is this? Simply because they enjoy themselves, because they take so much comfort.

Is a man a Saint, who comes into the Church of God under such influences, merely because the Saints appear to be happy? No, he is not. No person can be a Saint, unless he receives the Holy Gospel, for the purity, justice, holiness, and eternal duration of it. Everything else tends to decay, separation, annihilation; no, not annihilation, as we use the English term, there is no such principle as this, but dissolution or decomposition.

Now, you Elders who understand the principles of the kingdom of God, what would you not give, do, or sacrifice, to assist in building up His kingdom upon the earth? Says one, "I would do anything in my power, anything that the Lord would help me to do, to build up His kingdom." Says another, "I would sacrifice all my property." Wonderful indeed! Do you not know that the possession of your property is like a shadow, or the dew of the morning before the noonday sun, that you cannot have any assurance of its control for a single moment! It is the unseen hand of Providence that controls it. In short, what would you not sacrifice? The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. If you give a *penny* for a *million of gold!* a *handful of earth* for a *planet!* a temporary worn out *tenement* for one *glorified*, that will exist, abide, and continue to increase throughout a never ending eternity, what a *sacrifice to be sure!*

Many, no doubt, would consider it a great sacrifice to be called to go on a mission a few years; to leave wife, children, friends, comfortable homes, travel perhaps on foot, encounter storms on the sea, be in perils on land among mobs, and be hated of all men. It is true we might consider this a great sacrifice, and yet men do all this, and more—they risk their own lives upon their venture to get gold, to follow the allurements of pleasure. And should not the Saints of the Most High God be more willing, more anxious to promote the cause of their holy religion, devoting themselves, their influence, property, and, if necessary, their existence, than the votaries of fashion, the devotees of wealth and pleasure,

and to merely sensual, temporary objects of worldly gain or aggrandisement? Verily I say unto you, if you are not, and if you have a spirit to seek after the giddy, vain, foolish vanities of the world, the things pertaining only to the gratification of present feelings, passions, and selfish desires, and have no spirit of prayer and supplication, cannot and do not feel to exercise an interest above all others, for the cause of truth, my advice and counsel is for all such, to go straightway to the *gold mines* of California, and seek for gold, for rest assured, as many as have this spirit, will run as their unrighteous feelings prompt or dictate. Yes! Go to the gold region, and do not come and seek my counsel about it, whether I am willing that you should go or not, for I am not only willing that you should leave, but anxious that you may as soon as possible.

If you do not love God, and His cause, better than everything else besides, and cannot with a good heart and willing hand, build it up upon the earth; if you will not repent of your follies, and get the Spirit of truth in you, so as to love it, and feel willing to sacrifice all for it, you cannot build up the kingdom of God.

Confidence, brethren, CONFIDENCE in our God, and in each other, is the text I gave the Twelve and all others who preached last sabbath, to preach from. The Twelve received missions to preach to the people in these valleys, in their various locations, last Conference; and I believe they have been tolerably faithful, under the direction of the President of their Quorum, brother Hyde. Let them now preach from this text, CONFIDENCE; and let the entire people act upon its principles, and notice when and where it will begin and end, and see if we do not establish such confidence in this community, among this people, as never did, nor ever will exist upon the earth, in any community of people but Saints. I may say, that we have it already; but I think that an increase of faith in our God, and confidence in each other, is desirable. If we could obtain that faith and confidence in each other, and in our God, that when we ask a favor, we could do so with a full assurance and knowledge that we should receive, do you not perceive that it would lead us directly to do as we would be done by, in every transaction and circumstance of life. It would prompt us to do, not only as much as requested, but more. If your brother should request you to go with him a mile, you would go two; if he should sue you for your coat, you would give him your cloak also. This principle prompts us to do all we can to promote the interest of each other, the cause of God on the earth, and whatever the Lord desires us to do; makes us ready and willing to perform it at once. It needs the language of angels to express our ideas, to converse with each other in a manner to be perfectly understood. When we see and comprehend things in the Spirit, we ofttimes realize an utter inability to simplify and tell them in our language, to others; though we may receive principles, and convey the same to others, to some extent. It would be a great consolation to me, inasmuch as faith comes by hearing the word of God, if I had language to express my feelings. No man can tell all that he can see in the Spirit, when the vision of the Spirit is upon him. He can see and understand in the Spirit only. He cannot tell it, yet many things may be given, in part, to others.

I thought, while brother Rich was speaking upon certain principles, how beautiful, how satisfactory it would be to the Saints, could they converse in a pure language; if they could have the language of angels with which to communicate with each other. I have contemplated the principles that per-

tain to salvation—the principles which I have been trying to lay before you; the acts of men, and how they should be ordered before their God. I would simply say, we must attend to the duties which are laid upon us, before we enjoy our privileges.

What principle does this convey to your minds? None, unless your minds are open, and enlightened by the visions of the Holy Spirit. The principles of truth are eternal. The mind would ask at once, what is truth? It is any thing, principle, or fact that actually has an existence. If a falsehood, yet it is true that falsehood exists. It is as true that devils exist, as that Gods exist.

Jesus says, "I am the *way*, the *truth*, and the *life*." The devil also says, "I am, I exist;" and consequently, by the same rule, "*I am Truth*." How far short is this of what the Lord reveals by His Holy Spirit! Jesus Christ, his Father before him, all the faithful, the Gods of eternity, and all organized elements, have been organized for the express purpose of being exalted to an eternal increase; or suppose I say to eternal truth. Would this convey to your minds that the devil, because it is a truth that he exists, could attain to the same power and exaltation? Suppose that we admit the idea that we shall see the time when we can combine and organize elements, bring worlds into existence, redeem, and bring them up to eternal glory, by merely saying—"*I am Truth*." As before quoted, "Jesus is the way, the truth, and the life." We can turn round and say—Satan is the way, the truth, and the death; or the way, and the falsehood. Can you perceive the difference? But to say that Jesus Christ is the way, the truth, and the life, is equivalent to saying that he is the only continued or eternal existence. The Lord Jesus Christ works upon a plan of eternal increase, of wisdom, intelligence, honor, excellence, power, glory, might, and dominion, and the attributes that fill eternity. What principle does the devil work upon? It is to destroy, dissolve, decompose, and tear in pieces. The principle of separation, or disorganization, is as much an eternal principle, as much a truth, as that of organization. Both always did and will exist. Can I point out to you the difference in these principles, and show clearly and satisfactorily the benefit, the propriety, and necessity of acting upon one, any more than the other? I will try in my own way, as briefly as I can. It is plain to me, but can you understand it?

In the first place, matter is eternal. The principle of annihilation, of striking out of existence anything that has existed, or had a being, so as to leave an empty space which that thing occupied, is false, there is no such principle in all the *eternities*. What does exist? Matter is eternal. We grow our wheat, our fruit, and our animals. There they are organized, they increase and grow; but, after a while, they decay, dissolve, become disorganized, and return to their mother earth. No matter by what process, these are the revolutions which they undergo; but the elements of the particles of which they were composed, still do, always have, and always will exist, and through this principle of change, we have an eternal increase.

But Satan works upon the opposite principle; he seeks to destroy, would annihilate if he could, but only decomposes, disorganizes. Permit me to inquire what was his curse? It was, that he should not increase any more, but come to an end.

When I came to the door of the tabernacle, this morning, I heard brother Rich telling about one third part of the heavenly host revolting from the government of Jehovah. This was their curse—to never have tabernacles to dwell in. They now exist

in Spirit, but shall never have a body, nor be exalted; they shall have no further addition to their existence; whilst those who did not rebel, could have tabernacles, and, through the resurrection, become personages of tabernacle in the eternal world. There it is, on the one hand, and on the other. You can now see the benefit, the propriety of obeying the principles which lead to eternal lives, exaltations, and increase; and why it is that Jesus Christ has so much more power than Satan. The power of the *evil one* is beyond the conception of man; his cunning craft, and winning ways to insinuate and introduce himself into a community, an individual. This is to obtain, if possible, a tabernacle, which, although a borrowed one, yet increases his power, so long as he can wield it to suit his purposes; and if he fails in this, and in enticing unto evil, then, his object is to decompose, to destroy, that the good power, the good influence, may, like himself, become bereft of the power pertaining to an embodied spirit.

The Lord operates upon the principles of continuing to organize, of adding to, gathering up, bringing forth, increasing and spreading abroad; while the opposite power does not. It shows the nature of his opposition to that peculiar trait of Christianity, based upon the principles of eternal duration, increase, power, glory, and exaltation; and points out the difference between the two adverse powers.

Again, what do you love truth for? Is it because you can discover a beauty in it, because it is congenial to you; or because you think it will make you a ruler, or a Lord? If you conceive that you will attain to power upon such a motive, you are much mistaken. It is a trick of the unseen power, that is abroad amongst the inhabitants of the earth, that leads them astray, binds their minds, and subverts their understanding.

Suppose that our Father in heaven, our elder brother, the risen Redeemer, the Saviour of the world, or any of the Gods of eternity should act upon this principle, to love truth, knowledge, and wisdom, because they are all powerful, and by the aid of this power they could send devils to hell, torment the people of the earth, exercise sovereignty over them, and make them miserable at their pleasure; they would cease to be Gods; and as fast as they adopted and acted upon such principles, they would become devils, and be thrust down in the twinkling of an eye; the extension of their kingdom would cease, and their God-head come to an end.

Language, to convey all the truth, does not exist. Even in the Bible, and all books that have been revealed from heaven unto man, the language fails to convey all the truth as it is. Truth, wisdom, power, glory, light, and intelligence exist upon their own qualities; they do not, neither can they, exist upon any other principle. Truth is congenial with itself, and light cleaves unto light, it seeks after itself, and clings thereto. It is the same with knowledge, and virtue, and all the eternal attributes; they follow after and attract each other. Mercy cleaves to mercy, because it is mercy; light to light, because it is light, and there is no darkness, no deception, no falsehood in it. Truth cleaves unto truth, because it is truth; and it is to be *adored*, because it is an *attribute* of *God*, for its *excellence*, for *itself*. It is upon this principle, that these principles should be held, esteemed, practised. Any persons, men or women, who do not receive these principles for the love which they bear towards them, because of their beauty, excellence, and glory; and because they are congenial to their feelings upon this principle, are not Saints! They exist upon their own basis, and rest upon their own foundation. Eternal

justice, mercy, love, and truth, never can be moved; they are attributes that correspond, and are congenial with each other; they promote each other, fortify the heavens, the Gods, and that which the Gods possess.

Now look upon the opposite side of these principles. Suppose you say, "We will give up the pursuits of our holy religion. We are not Latter-day Saints. Let us go and seek after the things of the world, speculate, get unto ourselves riches, turn away from our duties, neglect the things pertaining to our salvation, go with the giddy, the frivolous, the seeker after gold, to California, Australia, or elsewhere, for the purpose of acquiring wealth." I tell you the result of that course. You would cease to increase in all the attributes of excellence, glory, and eternal duration, from that very moment. So soon as you conceive such ideas, they find a soil within you prepared to nurture them, and it brings forth their direful effects; from that very moment you cease to increase. The opposite principle seizes you, fastens itself upon you, and you decrease, lessen, diminish, decay, and waste away in quality, excellence, and strength, until your organization becomes extinct, oblivion covers you, your name is blotted out from the Book of Life, from the heavens, from the earth, and from under the earth, and you will return, and sink into your natural element, which cannot be destroyed, though many read the Bible as conveying such an idea, but it does not.

The principle opposite to that of eternal increase from the beginning, leads down to hell; the person decreases, loses his knowledge, tact, talent, and ultimately, in a short period of time, is lost; he returns to his mother earth, his name is forgotten. But where, Oh! where is his spirit? I will not now take the time to follow his destiny; but here, strong language *could* be used, for when the Lord Jesus Christ shall be revealed, after the termination of the thousand years' rest, he will summon the armies of heaven for the conflict, he will come forth in flaming fire, he will descend to execute the mandates of an incensed God, and, amid the thunderings of the wrath of Omnipotence, roll up the heavens as a scroll, and destroy death, and him that has the power of it. The rebellious will be thrown back into their native element, there to remain myriads of years before their dust will again be revived, before they will be re-organized. Some might argue that this principle would lead to the re-organization of Satan, and all the devils. I say nothing about this, only what the Lord says—that when he comes, "he will destroy *death*, and him that has the power of it." It cannot be annihilated; you cannot annihilate matter. If you could, it would prove there was empty space. If philosophers could annihilate the least conceivable amount of matter, they could then prove there was the minutest vacuum, or *empty space;* but there is not even that much, and it is beyond the power of man to prove that there is *any*.

Brethren, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you rulers, kings, and priests unto our God, and gives you *great power?* There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel how *almighty they have become.* They will *curse* you, if you do not see proper to *comply with their wishes.* Many men have feelings in their hearts towards their wives, that if they will not do *precisely* as they wish to perform this or that, they will *curse* them. What wonderful things they are going to do! "If you do not obey *my* voice, *my* counsel, I will send you to hell,

and turn the keys upon you, that you may *never!* no NEVER! be released." Sisters, you might as well heed the crackling of thorns under the pot, the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that "cursings are like young chickens, they will still come home to roost."

Is it for *this*—is it because it gives you such great *power* and *authority*, that *you love* the *Truth?* That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by *the northern route;* not to San Bernardino, at brothers Lyman and Rich's location, for they have devils enough there already; but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practised by all men. They should love mercy, because of its benevolence, charity, love, clemency, and of all of its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

If selfishness prompts you to embrace the truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on the *northern route*, for we can do you no good if you wait, or remain with us; not but that God has regard for all His children; but He loves those who love all the principles of righteousness, because they are righteous, and have a delight in the exercise of pure principles, of virtue, of excellence and truth, of meekness, long-suffering, and self denial, mercy, and charity.

I am aware that my language fails to convey my ideas to you as I could wish. But I will proceed a little further. A great promise was made to Abraham, which was — you shall have seed, and unto your increase there shall be no end. The same promise was made unto the Saviour, and unto every true and faithful man who serves God with all his heart, and whose delight is in keeping the law of the Lord, obeying the behests of Jehovah, and building up His kingdom upon the earth.

The Elders of Israel frequently call upon me—"Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the *Almighty God*, it is not the privilege of *any Elder* to have even ONE *wife*, before he has *honored* his *Priesthood*, before he has *magnified* his *calling*. If you *obtain one*, it is by *mere permission*, to see *what* you will *do*, *how* you will *act*, whether you will *conduct yourself* in *righteousness* in that *holy estate*. TAKE CARE! Elders of Israel, *be cautious!* or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, *never*, NO NEVER!

Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making to-day. Whose privilege is it to have women sealed to him? It is his who has stood the *test*, whose *integrity* is unswerving, who *loves righteousness because it is right*, and the *truth be-*

cause there is no error therein, and *virtue because* it is a *principle* that *dwells* in the *bosom* of Him who sits *enthroned* in the *highest heavens;* for it is a principle which existed with God in all eternities, and is a *co-operator*, a *co-worker* betwixt *man* and his *Maker*, to *exalt* man, and *bring* him into His *presence*, and *make* him like unto *Himself!* It is such a man's privilege to have wives and children, and neighbors, and friends, who wish to be sealed to him. Who else? *No one.* I tell you *nobody else.* Do YOU HEAR IT?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. Nothing would damn *such* men sooner than to *give* them this privilege. I answer the brethren, they have to go upon *their own responsibility.* I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and bye they are left in the shade, their glory is clipped, and their house is left unto them desolate.

Pray the Lord to inspire your hearts. Ask for wisdom and knowledge. It is our duty to seek after it. Let us seek, and we shall find; knock, and it will be opened unto us. But as for His coming down here to pour His Spirit upon you, while you are aiming after the vain and frivolous things of the world; indulging in all the vanity, nonsense, and foolery which surrounds you; drinking in all the filthy abomination which should be spurned from every community on the earth—so long as you continue this course, *rest assured He will not come near you.*

I will not enter into particulars. You already know enough about them. I ask that you would leave it off; refrain, purify, and sanctify yourselves before your God, and get so much of the spirit of truth that you may become filled with it, so that you can shout aloud with all your might to the praise of God, and feel your hearts clear as the noon-day sun. Then you can dance, and glorify God; and as you shall abide in the truth, God will raise you up, and add to your numbers, so that your train will fill the Holy Temple, as it was said of the Lord by one of old. May the Lord bless you. Amen.

THE MAN TO LEAD GOD'S PEOPLE—OVERCOMING—A PILLAR IN THE TEMPLE OF GOD—ANGELS' VISITS—THE EARTH.

A DISCOURSE DELIVERED BY PRESIDENT ORSON HYDE, AT THE GENERAL CONFERENCE HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 6, 1853.

At the commencement of our Conference, it has fallen to my lot to make a few remarks.

If you will indulge me with your prayerful attention, I will try to communicate to you a few words, which I hope and trust may prove, not only edifying to you now, but a source of comfort and consolation in time to come.

Be it as the Lord will, I shall use my best endeavors for this; and if I fail in it, it will be for want of ability, and not for want of a disposition.

I discover before me many strange faces; I presume they are our friends from the different settlements, South, North, East, and West, who have no doubt assembled here for the purpose of obtaining instructions and information respecting the prosperity of the Church, the duty of its officers, and what is to be done in the important period in which we now live.

It is a peculiar and interesting time with us. In the first place, our brethren from abroad, who are unaccustomed to a mountain life, or a life in this Valley, are emigrating to this place; and when they arrive here, they do not find every thing, perhaps, as they anticipated, or they find things different from what they have been accustomed to in the places from which they came. Everything seems new and strange, and it takes a little time, as we say in a familiar phrase, "to get broken into the harness."

Not only so, but we have had some little disturbance with the red men this season, and this is a cause of some digression from the common path of duty we are accustomed to move in.

Under all these circumstances, as we have business of importance to transact during this Conference, it becomes necessary that our minds should become united in one, as far as possible, that we may act in accordance with the mind and will of our Father which is in heaven. Let me here observe, that the people of God can be united only upon that principle that vibrates from the very bosom of heaven. If we are united, if we can touch one point or principle upon which all can strike hands, by that union we may know that our will is the mind and will of God; and what we, in that state, bind on earth, is bound in heaven, for the action is reciprocal, it is the same.

Hence, after so long a separation, we have come together again, under circumstances somewhat peculiar. It is necessary that we seek to be united. How shall we be united? Around what standard shall we rally? Where is the beacon light to which our eyes shall be directed, in order that our actions may tend to the accomplishment of the same purpose and design?

The beacon light is he whom our heavenly Father has ordained and appointed to lead His people, and give them counsel, and guide their destiny. That is the light to which the eye should be directed. And when that voice is heard, let every bosom respond, *yea* and *amen.*

But, says one, "If this be correct, it is giving to one man almighty power. It is giving to one man supreme power to rule." Admit it. What are we all aiming for? Are *we* not aiming for supreme power? Are *we* not aiming to obtain the promise that has been made to all believers? What is it? "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Are we not all seeking for this, that we may overcome, that we may inherit all things? For says Paul, "Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's, and Christ is God's." Well, then, if all things are ours, we should be very insensible to our best interests if we did not seek diligently for that which Heaven promises as a legacy to the faithful. It is our right, then. Do we not all expect to be armed with almighty power? Is there a Latter-day Saint under the sound of my voice, whose heart is fired with celestial light, but that seeks to be in possession of supreme power (I had like to have said) both in heaven and on earth? It is said, we are "heirs of God, and joint heirs with Jesus Christ." Does Jesus Christ possess all power in heaven and on earth? He said, when he rose from the dead, "All power is given unto me in heaven and in earth." Are we heirs of God, and joint heirs with that illustrious character? He has so declared! If we are, do we not, in common with him, possess the power that is in heaven and on earth! If one individual, then, is a little ahead of us in obtaining this power, let us not be envious, for it will be our time by and bye. We ought to be the more thankful, and glorify God that He has armed one individual with this power, and opened a way that we may follow him, and obtain the same power. Instead of it being a cause of envy, it ought to be, on the contrary, a matter to call forth our warmest thanksgivings and praise to God, that He has brought back that power again to the earth in our day, by which we may be led step by step to the point we hope to attain.

After reflecting a little this morning, a passage of Scripture occurred to my mind—the words of John the Revelator, or the promise made to him. It says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

In the course of my travels in preaching the Gospel to different nations, I have often heard it remarked by the people, in days gone by, "We have heard *your* testimony; we have heard your preaching; but really, why does not Joseph Smith, your Prophet, come to us and bear testimony? Why does he not come to us and show us the plates from which the Book of Mormon was translated? If we could see the Prophet and the plates, then we should be satisfied that the work is genuine, that it is of God; but if we cannot see him and the ancient records, we are still in doubt with regard to the genuineness of the work."

My reply to them was something like the following—"Joseph Smith cannot be everywhere, and the plates cannot be presented to every eye. The voice of Joseph Smith cannot be heard by every ear." And I have

said to them, "You that have seen me have seen Joseph Smith, for the same spirit and the same sentiments that are in him are in me, and I bear testimony to you that these things are verily true."

It is generally the case, and I think I may say it is invariably the case, that when an individual is ordained and appointed to lead the people, he has passed through tribulations and trials, and has proven himself before God, and before His people, that he is worthy of the situation which he holds. And let this be the motto and safeguard in all future time, that when a person that has not been tried, that has not proved himself before God, and before His people, and before the councils of the Most High, to be worthy, he is not going to step in to lead the Church and people of God. It never has been so, but from the beginning some one that understands the Spirit and counsel of the Almighty, that knows the Church, and is known of her, is the character that will lead the Church.

How does he become thus acquainted? How does he gain this influence, this confidence in the estimation of the people? He earns it by his upright course and conduct, by the justness of his counsels, and the correctness of his prophecies, and the straightforward spirit he manifests to the people. And he has to do this step by step; he gains influence, and his spirit, like an anchor, is fastened in the hearts of the people; and he is sustained and supported by the love, confidence, and good-will of the Saints, and of Him that dwelt in the bush. This is the kind of character that ought to lead God's people, after he has obtained this good will and this confidence.

What then is he to do? Is he to go abroad to the nations of the earth and preach the Gospel; to leave his home and the people of his charge? May we not count him as first and foremost in the ranks of them that overcome? I think so! Well then, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." All those who approach the nearest to that standard, we expect will remain in the temple of God at home, and not go abroad to the nations of the earth.

Says one, "If an angel from heaven would descend and bear testimony that this work was of God, I would believe it. Why may *I* not receive the testimony of angels, as well as Joseph Smith or any other person? for God is no respecter of persons! If I could receive it, I would be satisfied then that the work is true." But let me here remark again—suppose the Omnipotent Jehovah, that sits upon His throne of glory and power, was to descend and bear testimony, what further credence would you then want? You would want some one to tell you that it was really God Himself that had visited you, that you might be satisfied it was not an angel of darkness in the similitude of a heavenly personage.

Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He now is. "Is this really possible?" Why, my dear friends, how would you like to be governed by a ruler who had not been through all the vicissitudes of life that are common to mortals? If he had not suffered, how could he sympathise with the distress of others? If he himself had not endured the same, how could he sympathise and be touched with the feelings of our infirmities? He could not, unless he himself had passed through the same ordeal, and overcome step by step. If this is the case, it accounts for the

reason why we do not see Him—He is too pure a being to show himself to the eyes of mortals; He has overcome, and goes no more out, but He is the temple of my God, and is a pillar there.

What is a pillar? It is that power which supports the superstructure—which bears up the edifice; and if that should be removed from its place, the edifice is in danger of falling. Hence, our heavenly Father ascended to a throne of power; He has passed through scenes of tribulation, as the Saints in all ages have, and are still passing through; and having overcome, and ascended His throne, He can look down upon those who are following in the same track, and can realize the nature of their infirmities, troubles, and difficulties, like the aged father who looks upon his race, upon the smallest child; and when he sees them grappling with difficulties, his heart is touched with compassion. Why? Because he has felt the same, been in the same situation, and he knows how to administer just chastisement, mingled with the kindest feelings of a father's heart. So with our heavenly Father; when He sees we are going astray, He stretches forth His chastening hand, at the same time He realizes the difficulties with which we have to contend, because he has felt the same; but having overcome, He goes no more out.

When the world was lost in wretchedness and woe, what did He do? Did He come here Himself? No. But, says he, I will send my son to be my agent, the one who is the nearest to my person, that is bone of my bone, and flesh of my flesh; I will send my son, and I will say, he that heareth him, heareth me. Go, then, my son. He came, and how did he look? He looked just like his Father, and just as they treated him, they treated his Father in heaven. For inasmuch as they did it unto him, they did it unto his Father. He was the agent, the representative, chosen and sent of God for the purpose. When it was necessary that the Saviour of the world should have help and strength, should be sustained in the darkest hour, did God Himself in person come to his aid? No, but He sent His angel to succor him. When the Saviour was born, the spirits around the throne of God were ready to fly to his protection, when the kings and rulers of this lower world sought his destruction. What did they say to the wise men of Israel on that eventful occasion? "Glory to God in the highest, and on earth peace, good will toward men."

When he fasted forty days and forty nights, the angels appeared and strengthened him. His heavenly Father did not come Himself, but, says the Saviour, he that hath seen me hath seen the Father also; I am just like him, the brightness of his glory, and the express image of his person. The same spirit that is in the bosom of the Father is in me. I came not to do my own will, but the will of Him that sent me. Then the character that looked upon the Saviour, looked upon the Father, for he was a facsimile of Him; and if they would not believe the Son, they would not believe the Father.

The Saviour, in the performance of his mission, laid down his life for the world, rose from the dead, and ascended up on high. And few and blessed are the eyes that have seen him since! It is sometimes the case that the veil of mortality has been rent, and the eye of the spirit has gazed upon the Saviour, like as did Stephen of old, when he was stoned to death. In his expiring moments, in the agonies of death, what did he say? He said, "I see the heavens opened, and the Son of man standing on the right hand of God." Stephen saw him in that *trying hour*.

True it is, that in the most trying hour, the servants of God may then be permitted to see their Father, and elder brother. "But," says one, "I wish to see the Father, and the Saviour, and an angel now." Before you can see the Father, the Saviour, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Saviour, be willing to come to that point where no mortal arm can rescue, no earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Saviour and your Redeemer may appear; his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; and when help on all sides appears to fail, my arm shall save, my power shall rescue, and you shall hear my voice, saith the Lord.

"Him that overcometh will I make a pillar in the temple of my God," &c. The Father has overcome, the Saviour has overcome, and the angels are overcoming like we are. But let me here observe, it is a good deal with the angels, in my opinion, as it is with us.

We who have been in the Valley some length of time, feel that we are at home, and in a goodly place, chosen of God, a secret habitation surrounded by mountains, walled in by natural barriers, where we are secluded from the world, and inhabiting a little world by ourselves. We know the world is opposed to our doctrine. Now if one of us were required to go abroad among the nations, a spirit of patriotic devotion to the interests of God's kingdom, would stimulate us to forego all the pleasures of domestic life, to earn a crown of glory, and shine as stars in the firmament for ever and ever; when, if we consulted our own individual feelings and interest only, we would say, "O that we might remain at home, and not go out and be buffeted by a cold and heartless world!" We would rather remain with our friends, and bask in the sunshine of their good will and favor, and enjoy life as we pass along; but to go out into the world, and meet its scoffing sneers, it is alone for the cause and kingdom of God's sake; and for the sake of this, we not only long to go abroad to the nations of the earth, but to do every thing that is laid upon us to do.

Look at the angels of heaven. If there are so many millions of them, and they manifest such an interest for the welfare of mortals, why do they not come, and visit us more? They may have the same feeling in relation to coming to this earth, that we would have in going to the nations of the world. If they are sent, they will go; but if not sent, it is very likely they will stay at home, as we will. If we are sent, we will go; if we are not sent, we are glad to stay at home. This, then, I presume, is their feeling; hence it has become proverbial in the world, that angels' visits are few and far between. And let me here observe, that when a servant of God, clothed with the spirit of his calling, enters a house, a town, or a country, he feels the spirit in a moment that prevails in that house, country, or people among whom he comes. For instance, if he lands upon the shores of a foreign country, the moment his feet press their soil, their spirit presses his heart! he senses it; and if the spirit that reigns in the country is diverse to the Spirit of God, he feels it painful to his heart; and it is upon this principle that the Saviour said to the disciples, "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." Then when a servant of God enters a strange place, and he feels the son of peace there, let his peace come

upon that people, house, and city. If he feels there is an adverse power that holds the sway there, his peace must return to him, and he must go his way after he has faithfully discharged his duty.

I recollect once in a certain place in England, when travelling along with brother Kimball, it was in a country town called Chatburn, where the people were humble, simple, and honest; they loved the truth, and were seeking for it—when we went there, their hearts and doors were opened to receive us, and our message. What were our feelings? We felt that the ground upon which we stood was most sacred, and brother Kimball took off his hat, and walked the streets, and blessed the country and the people, and let his peace come upon it. These were our feelings. Why? Because the people were ready to receive the word of our testimony, and us for Christ's sake.

We had been to other places, where the very moment our names were sounded, and it was known we were in a house, there was a similar spirit manifested as there was in the days of Lot, when the Angel came to his house to warn him to flee from Sodom; for a mob was raised at once, and demanded the strangers to be given up to them. We have been in places where the mob demanded us to be given up to them; but we were shielded by friends, and God always opened a way of escape for us. Wherever there is a spirit congenial with the Spirit of God, and a loyalty to the kingdom of the Most High, you will find a hearty welcome, and you are glad to go there.

If we, whose sensibilities are benumbed by this veil of flesh which is around us, have discernment to discriminate where the son of peace is, the angels, who are not clogged as we are, whose sensibilities are keener than ours, do you not think when they approach the world, they know where the son of peace is? In the last days, I will take peace from the earth, saith the Lord by one of the ancient writers, and they shall kill one another. And there was given a great sword unto him that sat on the red horse. And the nations will be armed against each other. The angels are not fond to descend to this world, because of the coldness of the spirit that reigns in it; they would rather remain in heaven around the throne of God, among the higher order of intelligences, where they can enjoy life, and peace, and the communion of the Holy One. When they are sent, they will come; but they are tolerably well advanced among them that overcome.

These are some of the reasons why they do not mingle with us, why we cannot see them. But let me tell you, brethren and sisters, if we will be united as the heart of one man, and that general union of spirit, of mind, be fastened upon the Lord Jesus Christ, we shall draw down celestial intelligence by the Spirit of God, or by angels who surround the throne of the Most High. It is an electric wire through which and by which intelligence comes from heaven to mortals; it is only necessary for the word to be spoken, and the power of it is at once felt in every heart.

"Him that overcometh will I make a pillar in the temple of my God," &c. Do we ever wish to see the time when we can retire from the scenes of every day life, to the temple of God, and go no more out? Are we looking for a period of this kind? Yes, when we shall be made pillars in the temple of our God. We know when a pillar is placed in a building, it is placed there to remain, pillars are not often removed. All pillars are considered permanent; they are not to be taken away, because the removing of them endangers the safety of the building. In order to be made pillars in the temple of our God, what

are we to do? WE MUST OVERCOME.

Let it be remarked, that the disposition so prevalent in the hearts of many, not to abide the counsel of their superiors, has to be overcome; it must be slain, and laid prostrate at our feet; and we must say we came not to do our own will, but the will of him that sent us. We came to do the will of him to whom we have plighted our faith, to uphold him as our leader, lawgiver, and Seer. We have got to overcome the inclination to revolt at the idea, and be brought into complete submission, and union of spirit.

"O," says one, "how does this look, to be slaves, to have no mind or will of our own, but be swallowed up in the will of another, and thus become tools, machines, slaves, and not free men, and independent like other people!" Well, my dear friends, I will tell you how it was in heaven. There was a disposition once in heaven that preferred to be independent enough to chalk out its own course. The rebellious angels undertook it, and what became of them? They fought against the throne of God, and were cast down, to be reserved in chains of darkness, unto the judgment of the great day. Yes, they are reserved there, and that is their glory, and the honor that is attached to them for being independent, and declaring in the presence of God their independence — instead of deriving any advantage from this course, down they went to their reward.

I will advance a sentiment by Paul the Apostle, showing that we were there at the time *that* notable controversy was going on, and no doubt we took an active part with them who sustained the throne of God, and we were therefore permitted to come to this world and take upon us bodies. The devils that fell were not permitted to enjoy this privilege; they cannot increase their generation; *glory to God, they cannot do it*, but we have the power of multiplying lives; this is what they are angry about. Says Paul, "Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Is it possible that these Elders and servants of the Most High, who are going abroad among the nations, will have power to judge the nations of the earth? Says one, "God will do it, and not man." Now, for instance, I am building a house, and it is said Solomon built a temple, but do you suppose Solomon quarried the rock, laid it up, &c.? No, but he gave directions to others, and it is said Solomon built a temple; so God will judge the world. The Almighty Ruler will instruct His servants to do it, and the Saints will give the grand decision, and the nations that have slain them will have to bow to their word.

What says the good Book again? "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Do we not expect to overcome and have power over the nations? Yes. Says Paul, the Saints shall judge the world; not only this, but they shall judge angels. "Why," says one, "I thought that angels were greater in might and power than we, and is it possible that we, the servants of God, are going to judge angels? You are surely exalting yourselves above all that is called God; for God shall judge the world." How is it that we do not recollect anything now that took place before we took upon us these bodies? When we lay them off we shall remember everything, the scenes of those early times will be as fresh in our view as the sun

was this morning when he rose over the mountains. The Saints will say to their fallen brethren, You were arrayed under the command of Lucifer, and fought against us; we prevailed, and it now becomes our duty to pass sentence against you, fallen spirits. You have been reserved to this condemnation, and bound with a chain. With what chain? That you could not multiply your race. There were limits put to you that you could not increase. It was never said to *you*, Go forth into hell and multiply; but it was said to man, Go forth and increase on the earth. Here were stakes set they could not go beyond, and this is what they are angry about, this makes a hell to them, because they "can't do it." They see the superiority of the Saints who have kept their first estate, and they are envious, and now it becomes the Saints' duty to pass sentence upon them. The Saints shall judge angels, even those spirits who kept not their first estate, and have been a long time in chains like criminals who are kept in bondage to await their sentence. It will be the prerogative of the servants of God to pass a decision upon them, and not only upon them, but upon the world, among whom they have been associated, and having combined in them the judicial power, and power of witness, they will have power to judge and determine, for the Saints shall judge the world.

How will the wicked feel when they come up at the last day, (or at some day, be it last or middle,) how will they feel when they see, perhaps one whom they have persecuted, one whom they have killed as an impostor, or because they said he was an impostor, when they see that person exalted upon the judgment seat, and they themselves arraigned before him, and compelled to hear from his lips their sentence? Sadly will they be mistaken. Says the Saviour, "If they have persecuted me they will also persecute you." They knew him not, neither did they know his disciples. Well did the Saviour say at one time, "Father forgive them, for they know not what they do." They did not understand the power that was lodged in the breast of their victim; but when the day of his wrath will come, they will say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" It will not only be the Lamb that will come in the clouds of heaven with power and great glory, but his angels and Saints that have gone before him; these are they that will come with him; myriads of spirits will come, wafted as it were through the air to earth's cold regions to call the sons of men to an account for their doings.

Now, "him that overcometh will I make a pillar in the temple of my God," and "he that overcometh to him will I give power over the nations." Do you want to overcome this worldly ambitious spirit that is ever burning to be independent, that is, self sufficient and proud? Overcome this, and bring every power and faculty of the soul into subjection to the power of the Most High, and you are safe. What have you to overcome next? You have to overcome that untiring disposition to do wrong, to overreach your neighbor, that thereby you may acquire for yourselves a paradise or heaven in this world, while in its fallen state. Remember this one thing, if you want to be free from the curse. You know it is said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Who then can be saved? Again, says the Saviour, "With men this is impossible, but with God all things are possible." Let me show you the philosophy of

this, why it is impossible for a rich man to enter into the kingdom of God. God said in the beginning, "Cursed be the ground for thy sake;" that is, earth and earthly things are cursed. Now the man who has the most of it has the greatest amount of the curse; therefore if a man acquire a great deal of earthly things, he acquires a great deal of this curse. For they that will be rich are made to pass through many sorrows, and they have to harden their hearts and their faces, and oppress the poor to acquire it; and when they have acquired it, what have they got? It is to them something like a red hot ball in the hands of a child, it burns; they have acquired it, and have got a great curse along with it. It is hard for such to enter into the Kingdom of God. The gate is narrow, and the curse is wide, so if they wish to go in at that gate, they must be stripped, and become destitute of the love of this world's goods. I recollect a beautiful illustration of this in the case of the rich man, and Lazarus that was poor, and full of sores, and who lay at the rich man's gate. There was the rich man clothed in fine linen, and fared sumptuously every day. By and by he died, and went to hell, and saw Abraham afar off with the same poor Lazarus in his bosom. Says the rich man, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." He was so humbled as to accept one drop of water from Lazarus, who while he lay at the rich man's gate was ready to eat the crumbs that fell from his table. How reverse the scene. Abraham, with the kind feelings of a father, at the same time with that justness and dignity which is ever the characteristic of the upright, said, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." His arm was too short to reach that one drop of water to him, for there was "a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The scene was changed. This is enough to admonish us, and to make us adopt the advice of the Saviour, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

When should we want to be rich? When the curse is taken from the earth. We do not want the earth while it is cursed, for "cursed be the ground for thy sake," &c. Let the world that love darkness rather than light, be heirs of the curse if they will; but do not let us seek after it with too greedy hearts, until the curse is taken away; and when the curse is rebuked, and the earth undergoes such a change that it will shine forever and ever, and there is no night there, then we may have it, and it will do us good. It is like this—We say that wheat and barley are excellent when we use them in their native state; but when we extract the spirit from these grains, and drink it, it intoxicates; when they are used in their native state, they make bread which gives life to the body, while in the other state, they destroy. So the earth, when the curse is taken away, will sustain an endless life. Though the figure is not altogether correct, still it serves to illustrate the principle. The Saviour did not say the Saints should inherit the earth while the curse was upon it, but he said, "Blessed are the meek: for they shall inherit the earth." He will not give them something to destroy them, but they have got to stay until the earth has fulfilled the measure of its creation; and then the angel will raise his hand to heaven, and swear that time shall be no longer. What becomes of the earth then? Why, says the prophet, it shall "reel to and fro like a

drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, *and it shall fall, and not rise again.*" If the earth falls, which way will it go, up or down? Tell me, ye wise men, ye philosophers. Will not the greatest and most powerful planet attract it whether it goes up or down? for the greater bodies attract the lesser. If the earth falls, and is not to rise again, it will be removed out of its present orbit. Where will it go to? God says He will gather all things into one; then He will gather the earth likewise, and all that is in it, in one. The gathering will be upon a larger scale in time to come; for by and by the stars of Heaven will fall. Which way will they go? They will rally to a grand centre, and there will be one grand constellation of worlds. I pray that we may be there, and shine among those millions of worlds that will be stars in the Almighty's crown.

The earth will have to be removed from its place, and reel to and fro like a drunkard. The fact is, it has got to leave the old track in which it has roamed in time passed, and beat a new track; and saith the Lord, "come up here." What is He going to do with it? Why, take it where the sun will shine upon it continually, and there shall be no more night there; and the hand of God will wipe away the tears from all faces. "Come up here, O earth! for I want the Saints who have passed through much tribulation to be glorified with you, and then I will give the earth to the meek. For I will take the curse from it, and rebuke the destroyer for your sakes, and bring all things in subjection to you, and you shall dwell in everlasting light." Now it is half day and half night, but I tell you it is not going to be half and half, but there will be no night there. We have but one sun to shine upon us, but when the earth is taken out of this orbit, it will come in contact with the rays of other suns that illuminate other spheres; their rays will dazzle our earth, and make the glory of God rest upon it, so that there will be no more night there.

Is it possible, then, that there are worlds reserved in eternal night, in an eternal eclipse, rolling in the shade? What is their use? They are the homes of them that love darkness rather than light; and it shall be said unto them, Depart, ye cursed, into outer darkness. There are planets that revolve in eternal darkness, that you who love darkness rather than light may go and find your own home. There is a place prepared for every body, no matter what their character. Says the Saviour, "I go to prepare a place for you." There is a place for every person. There is a place for every body that comes into this Valley, if they can only find it. So there is a place in yonder world for every person; but to him that overcometh will I give power over the nations, and he shall be a pillar in the Temple of my God, and go no more out.

If there is any thing in this world my soul desires the most, it is that I may overcome, and be made a pillar in the Temple of my God, and remain at home in the society that is continually warming my spirit, encouraging my feeling, with that which is congenial with every principle of my nature; let me bask in their goodly presence, live in their affections, dwell forever in the midst of their society, and go no more out. And may God in His mercy help us all to overcome every obstacle, and endure hardships like good soldiers of the Lamb, and dwell eternally in the mansions of light; which may God grant for Christ's sake. AMEN.

THE TEMPLE CORNER STONES—THE APOSTLESHIP, &c.

A SERMON DELIVERED BY PRESIDENT B. YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1853, AT THE GENERAL CONFERENCE.

We have assembled together this afternoon to continue the business of the Conference, a portion of which I feel should be devoted to instruction, teachings, traversing the experience of the Church, or in any way the Spirit of the Lord shall manifest.

The special business that has to be transacted in a Conference like this, can be done very quickly—perhaps we might do all that is necessary in half a day, or in a day at the furthest.

We came together for the purpose of worshipping the Lord, and many have come from a distance, who wished to come up here and join with their brethren in contemplating the work of the last days, and in speaking to each other comforting words, for it is a very agreeable exercise, on occasions like this, as well as in other meetings, to rehearse over to each other the scenes of life, the feelings of the heart, the tragedies that have passed among us, the difficulties we have surmounted, and the days, months, and years we have been brought through.

I will say, for one, so far as it concerns my own feelings, my brethren are at liberty to talk about that that is in their hearts. This is my privilege, and I wish it to be understood that it is the privilege of those who shall address this Conference. If they want to preach us a discourse on doctrine—on the gathering of Israel, for instance, they are at liberty so to do. If any one wishes to preach the first principles of the Gospel—repentance and baptism, with the gifts, he is at liberty.

Were it not that our bodies have to be fed and clothed, I would propose that we tarry here a few months, to give all a chance to speak, to exhort, to pray, to prophesy, to sing, to speak in tongues, or to do whatsoever the Spirit should manifest unto them. But our work is a work of the present. The salvation we are seeking is for the present, and, sought correctly, it can be obtained, and be continually enjoyed. If it continues to-day, it is upon the same principle that it will continue to-morrow, the next day, the next week, or the next year, and, we might say, the next eternity.

If we are saved, we are happy, we are filled with light, glory, intelligence, and we pursue a course to enjoy the blessings that the Lord has in store for us. If we continue to pursue that course, it produces just the thing we want, that is, to be saved at this present moment. And this will lay the foundation to be saved for ever and for ever, which will amount to an *eternal salvation.*

Brethren, we have accomplished the design of our hearts, that we listed to accomplish. And really, this thought inadvertently rushes upon my mind—*Wherein have we not accomplished all we have listed to do?* not only in excavating the earth, and laying down the Corner Stones in the centre of the main body of the building we shall rear for the Temple, but

wherein have we contemplated doing one thing we have not done, to build up the Kingdom of God? If there has been a failure, it does not occur to my mind at present. I cannot now recall to my mind one circumstance of that kind, with all the mobbing, driving, and afflictions that this people have passed through.

Though the enemy had power to kill our *Prophet*, that is, *kill his body*, did *he* not accomplish all that was in *his heart* to accomplish in *his day?* He did, to my certain knowledge, and I have many witnesses here that heard him declare that he had done everything he could do—he had revealed everything that could be revealed *at present*, he had prepared the way for the people to walk in, and no man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an eternal exaltation, if they would *walk in the path he had pointed out.*

From the day that he fell, until this day, if there is one item of business, if there is one thing that should have been done by this people, that has not been done, I cannot call it to mind, though it looked gloomy for a month or six weeks past, the weather being so unfavorable with regard to being ready to lay those Corner Stones, to-day.

I am happy to say that there has been a great deal of faith manifested by the Saints, and, through that faith, the Lord has granted unto us the desire of our hearts, or else the devil has been sent on an errand another way, and has forgotten himself. I do not think, however, he need trouble himself much about the world, for he has them secure enough. Perhaps he may have slept a little too long, as he has not been here on this notable day. I attribute it to our Father in heaven, for giving us this beautiful weather to-day.

The congregation was not accommodated as we desired. We should have been pleased if they could have been so situated that all could have heard the orations and prayers that were made upon those four stones; but they will be in print, so you can read them at your leisure.

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current can carry it. It is a day in which all the faithful will rejoice in all time to come.

Some will inquire, "Do you suppose we shall finish this Temple, brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care any more about it than I should if my body was dead and in the grave, and my spirit in Paradise. I never have cared but for one thing, and that is, simply to know that I am now *right* before my *Father in Heaven.* If I am this *moment*, this *day*, doing the things *God requires* of my *hands*, and precisely where my *Father in Heaven wants me to be*, I care no more about to-morrow than though it never would come. I do not know where I shall be to-morrow, nor when this Temple will be done—I know no more about it than you do. If God reveals anything for you, I will tell you of it as freely as to say, go to City Creek, and drink until you are satisfied.

This I do know—*there should be a Temple built here.* I do know *it is the duty of this people to commence to build a Temple.* Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesy-

ing. When I want any of that done I call on brother Heber—he is my Prophet, he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the Spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of Temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

The First Presidency proceeded to the south-east corner, to lay the first stone, though it is customary to commence at the north-east corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the south-east corner. We sometimes look for light, you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-*east corner*, because *there* is the most *light*.

Just as quick as the minutes of this day's proceedings are out, there will be Elders, High Priests, and Seventies, inquiring whether the same order has been carried out to-day, as was observed in laying the Corner Stones of the other Temples. I want to give you a little history of it, that you may know.

When the corner stones were laid in Kirtland, they had to pick up boys of fifteen and sixteen years of age, and ordain them Elders, to get officers enough to lay the Corner Stones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence. Joseph presided over the Church, by the voice of the Church.

Perhaps it may make some of you stumble, were I to ask you a question —Does a man's being a *Prophet* in this Church prove that he shall be the *President* of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation *appointing* him the *President* of the Church? The *keys* of the *Priesthood* were committed to Joseph, to build up the *Kingdom of God* on the *earth*, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the *Priesthood, independent* of their voice.

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole into snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, a man might have visions, the angels of God might administer to him, he might have

revelations, and see as many visions as you could count; he might have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint: something else is wanted to prove it. Why I mention this, is because of the frailty, weakness, and short-sightedness of the people. If a man should come and tell you he had had a vision, and could appear to substantiate his testimony that he had had the heavens opened to him, you would be ready to bow down and worship him; and he might be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. "If you love me," says Jesus, "you will keep my sayings." That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will. If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth were first made manifest to him. Then is the time for men to make their decision, and if they turn away from the Lord, it prepares them to become devils.

Now, I want to go back, for I have wandered on a little with regard to laying the Corner Stones, and take up the Apostleship, in connexion with this. Let me ask the High Priests' Quorum a question, in order to bring out the thing I wish to lay before you. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? I will venture to say, if I was not here to-day, and this question was proposed for debate, you would find the Elders in this congregation, perhaps, nearly equally divided on the point. There would be as many High Priests to say the Apostleship grows out of the High Priesthood, as there would to say it does not. Let me answer the question. Now recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, are combined, centered in, composed of, and circumscribed by, the Apostleship. Brethren, did you ever know that before? If you had read that book attentively, [pointing to the Book of Covenants,] it would have told you the story as I am now telling it to you, yet the High Priests did not know it.

I speak thus to show you the order of the Priesthood. We will now commence with the Apostleship, where Joseph commenced. Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the kingdom of God, for he had committed unto him the *keys* of the *Priesthood*, which is after the order of Melchisedec—the *High Priesthood*, which is after the order of the Son of God. And this, remember, *by being ordained an Apostle.*

Could he have built up the Kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all

the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say incorporated within the circumference of, the Apostleship.

Now who do we set, in the first place, to lay the Chief, the South East, Corner Stone—the corner from whence light emanates to illuminate the whole fabric that is to be lighted? We begin with the First Presidency, with the Apostleship, for Joseph commenced, always, with the keys of the Apostleship, and he, by the voice of the people, presiding over the whole community of Latter-day Saints, officiated in the Apostleship, as the first President.

What comes next in the Church? I will now refer you directly to the building up of the Kingdom of God in the last days. What do we see next? Joseph as an Apostle of the Lamb, with the keys of the eternal Priesthood committed unto him by Peter, James, and John. What for? To build up the Kingdom of God on the earth. Next grows out an office pertaining to the temporal affairs of this Kingdom, the keys of which are committed to man on the earth, preparatory to its establishment, preparatory to its spreading, growing, increasing, and prospering among the nations. The next step we see taken by the Lord, is to provide for the body, therefore some person must be appointed to fill this office, to stand side by side with this Apostle, this first President. Who was it? It was not brother Hunter. Who was it? It was brother Partridge. We see brother Partridge was called to fill that place before there was an Elders' Quorum, or a High Priests' Quorum, in existence, yea, before the thing was talked of, and also before the Twelve Apostles were chosen, not, however, before the revelation was given to signify there *would be* such a Quorum.

We see this Apostle with the keys of the Priesthood to build up the Kingdom, to give light to those who were in darkness, to succor those who were feeble, to sustain the trembling, to administer salvation to the penitent, and to be a stay and a staff to those who were ready to fall. We see this gigantic Apostle thus standing forth, clothed with the authority of heaven, to build up His cause on the earth. Him the Lord told to call a Bishop. So the Bishop was the next standing authority in the Kingdom of God; therefore we set the Bishop at the second corner of the building. The Melchisedec Priesthood, with the altar, fixtures, and furniture belonging thereunto, is situated on the East, and the Aaronic Priesthood belongs in the West; consequently the Presiding Bishop laid the second stone.

Do you ask, was it so in the other buildings? I do not know, neither do I care.

The High Priests' Quorum—do they come next in order, do they next step into the field? No, not particularly, any more than the Elders, nor the Elders any more than the High Council, nor the High Council any more than the Teachers, Deacons, or Priests. The High Priests' Quorum is a standing Quorum, abiding at home. So is the Elders' Quorum; but the place of the Bishop is in the temporal affairs in the Church; so then what shall we say? Why, out of due respect to the High Priesthood, which is nothing more than what is right and reasonable, that we should honor the Priesthood that God has bequeathed to us, we say to the High Priests, lay the third corner stone.

We started at the South East Corner, with the Apostleship; then the Lesser Priesthood laid the second stone; we bring them in our ranks to

the third stone, which the High Priests and Elders laid; we take them under our wing to the North East Corner Stone, which the Twelve and Seventies laid, and there again join the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchisedec, which is after the order of the Son of God.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the Kingdom of God from first to last; but it is not so by saying he is ordained a High Priest. The Bishoprick by right belongs to the literal descendants of Aaron, but we shall have to ordain from the other tribes, men who hold the High Priesthood, to act in the Lesser, until we can find a literal descendant of Aaron, who is prepared to receive it.

The Lesser Priesthood then, you perceive, comes within the purview of the Apostleship, because a man that holds it has a right to act or officiate as a High Priest, as one of the High Council, as a Patriarch, as a Bishop, Elder, Priest, Teacher, and Deacon, and in every other office and calling that is in the Church, from first to last, when duty demands it.

This is the order of the Priesthood, brethren. I felt as though I wished to make some remarks upon this subject on the Temple ground; but dismissing the congregation hurt me much. I wanted to make some remarks at the same time, but I despaired of making you hear, so I thought I would omit speaking in the open air, and say what I had to say in the Tabernacle.

I know what was done at Nauvoo; it was all right. Everything is right with me. There the Twelve were called to lay the North West Corner Stone, if I mistake not. However, it is no matter, they were just as well there, as anywhere else. But to take up the Priesthood in its perfect order and form, you perceive that the Apostleship circumscribes everything in the Church of God on earth. This is the order, and I have endeavored to carry it out before you, that you all might know hereafter, what is the true order, as far as it can be exhibited in the laying of Corner Stones. So far as simply laying a corner stone is concerned, one corner is just as good to me as another.

I will give you the explanation why we proceeded as we have. It was suggested to me, that perhaps the Twelve would feel better to lay the second stone. When I told them the fourth stone was the stone they should lay, it struck my mind that I was ordained an Apostle; and I still belong to the Apostleship; did you ever cut me off, brethren? [Voices in the stand, No.] It struck my mind if you wanted to lay the second stone, you did not feel that you had the Apostleship in you, or you did not feel like as I did; for it is the beginning and the end, the height, depth, length, and breadth of all that is, that was, and ever can be to all eternity. I have not heard that there were any feelings about the matter, only somebody suggested the thing. It was three of the Twelve, then, that laid the first stone, and then the Quorum of the Twelve laid the fourth.

Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful! I was going to say how little some of the brethren understood the Priesthood, after the Twelve were called. In our early career in this Church, on one occasion, in one of our Councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to brother Patten when he wanted to ordain me in York State: said I, brother Patten, wait until I can lift my hand

to heaven and say, I have magnified the office of an Elder. After our conversation was over in the Council, some of the brethren began to query, and said we ought to be ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject, at that time, but thought I would hear what brother Joseph would say about it. It was William E. McLellin who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "Will you insult the Priesthood? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be, conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.

I have tried to shew you, brethren, as briefly as possible, the order of the Priesthood. When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchisedec; for it was his *Priesthood* that was spoken of in this language, and not the *man*.

When I arose to address you, I wanted to talk to you a little of my experience in practical "Mormonism," but I have not had time, and have talked long enough already. I have been round about it, you know, for it is all inside of what I have been telling you.

May the Lord bless you forever, in the name of Jesus Christ. Amen.

DECLARATION OF INDEPENDENCE — CONSTITUTION OF THE UNITED STATES — DISCOVERY, COLONIZATION, AND PROGRESS OF AMERICA — DESPOTIC NATIONS— INFLUENCE OF AMERICA FOR THE UNIVERSAL PREVALENCE OF LIBERTY.

AN ORATION DELIVERED BY P. P. PRATT, AT GREAT SALT LAKE CITY, 1853, ON THE ANNIVERSARY OF THE 4TH OF JULY, 1776.

Friends and Fellow Citizens—We have been edified and instructed today, our hearts have been warmed, and our minds entertained with a variety. Shall I say interspersed with music? No, for it has all been music, whether flowing from the hearts of our fellow citizens, or produced by the skill of our bands in the use of musical instruments. All has been music—music to the ear, and poetry to the heart. We have had a variety, all

tending, however, to one point, all chiming in one common harmony, without a jarring string. We have had the gushing eloquence of youth, kindled as it were with liquid fire, portraying the glories of our country, and touching upon some portion of its history.

Our sympathies, and feelings of patriotism, have been moved in listening to the items relating to the "Mormon Battalion"—their sufferings upon the plains of Sonora, and the variety of scenes of joy, and sorrow, and patriotism; and the results in their march. We have had portrayed before us at one moment the opening of the treasures of the western mines, and the cause that led to it, pouring into the treasuries of nations, as it were, a stream of gold. At another moment we have been entertained with a view of the results of the actions of our fathers, and the causes that led to the great Declaration of Independence, and to the statement of the principles contained in that instrument, which was read to day; contemplating, not only the direct bearing of those actions of our fathers in setting a nation free, but the indirect bearing and influences of such movements upon the whole world of mankind—upon the destiny of the race of which we form a part.

At another moment we have listened to the grave eloquence of official gentlemen, portraying the history of our fathers in the anxious movements that finally resulted in the establishment and in the maintainance of those great principles and truths put forth in the Declaration. In short, we have had a variety, and we have had entertainment that has been profitable to the mind, and that has caused us to reflect. And as to the display of eloquence, poetry, music, and above all of patriotic feeling, good sentiment, and wholesome doctrine, what is there left?

I, for one, feel, in rising under these circumstances, as though I would rather sit and contemplate, and reflect upon the history of the past, and the glorious prospect of the future. But on the other hand, I feel willing as a fellow citizen to contribute my mite, realizing at the same time my own weakness, and not having had time to prepare anything in writing.

I will express my ideas, or rather a few of them, in regard to the Constitution of our own country, and its political principles, of their effects, and of the results of the movements which gave rise to that Constitution. The longer I live, and the more acquainted I am with men and things, the more I realize that these movements, and particularly that instrument called the Constitution of American Liberty, was certainly dictated by the spirit of wisdom, by a spirit of unparalleled liberality, and by a spirit of political utility. And if that Constitution be carried out by a just and wise administration, it is calculated to benefit not only all the people that are born under its particular jurisdiction, but all the people of the earth, of whatever nation, kindred, tongue, religion, or tradition, that may seek to take a shelter under its banner. It seems broad enough, and large enough, to receive and protect all that may be in any way deprived of the common rights of man. It was doubtless dictated by the spirit of eternal wisdom, and has thus far proved itself adequate to the wants of the nation, and to the wants of all mankind that have seen fit to attach themselves to it, to come under its protection, and share in its blessings.

The great question, as has been before observed to-day more than once, is, not the operations of the instruments, the beauty of the writing, the formation of the language, or the principle of liberty guaranteed therein, but the administration of those prin-

ciples. For instance, paper itself cannot enforce its own precepts; and unhallowed principles in the people, or in the rulers which they choose, may pervert any form of government, however sacred, true, and liberal. They may overthrow and destroy the practical working of those very principles, which are so true, and so dear to us, and in which we so rejoice. It is the living administration, after all, that is the government, although a good form opens the way for good results, if carried out; but if not carried out, the form becomes a dead letter. Much depends on the feeling and action of the people in their choice of men and measures, and much depends on the administration of those they may choose.

In the principles of the Constitution formed by our fathers, and handed down to their children, and those who should see fit to adopt this country as theirs, there is no difficulty, that is, in the laws and instruments themselves. They embrace eternal truths, principles of eternal liberty, not the principles of one peculiar country, or the sectional interest of any particular people, but the great, fundamental, eternal principles of liberty to rational beings—liberty of conscience, liberty to do business, liberty to increase in intelligence and in improvement, in the comforts, conveniences, and elegances of this life, and in the intellectual principles that tend to progress in all lives.

The more I contemplate our country, the providences which have attended it, the principles upon which it is governed, the principles upon which the Constitution is founded, and the practical working of it when properly carried out; the more I look at the spirit of our institutions; and the more I contemplate the circumstances of mankind in general; the more I realize that which before I had scarcely thought of, that which even the largest capacity had failed to grasp—the greatness of the destiny of those principles. One thing is certain, in the minds of all Christians who admit the truth of the Bible, and who have perused its pages, and that is, there is a day coming when all mankind upon this earth will be free. When they will no longer be shackled, either by ignorance, by religious or political bondage, by tyranny, by oppression, by priestcraft, kingcraft, or any other kind of craft, but when all will positively have the knowledge of the truth, and freely enjoy it with their neighbors. However they may do in other points, these points are clearly developed in that good Book which Christendom acknowledges. This is the destiny that the Prophets of old have predicted in regard to the race of mortals upon the earth. Whatever principles of darkness have united to obscure ages and generations; whatever of wrong and blood-shed might prevail; whatever of corruption, deception, or superstition might enslave the mind of man, and chain down his body; however the earth might be drenched in the blood of millions; however many might be the futile struggles of nations or individuals for liberty; yet, in the final result, the darkness which has covered the earth will be chased away, light will prevail, liberty triumph, mankind be free, the nations be brethren, and none have need to say to his neighbor, "Know ye the Lord," or the truth, which is just the same thing; for all will know Him, from the least to the greatest. If such is to be the final result, how natural it is for men to look at the workings of the causes that will bring it about, and to contemplate the great things that are growing out of so little, comparatively speaking. When a single individual conceived a big thought, and formed a grand design of taking an unbeaten track, and penetrating the unexplored

seas of the West, who could have contemplated the result that has grown out of it in about 300 and odd years?

On the other hand, when a few colonies, weak and feeble, settled on these western shores, called New England, when all the grain they had in their possession, in a little while after they landed, might have been measured in a pint cup, who then could have contemplated the result? Or when a few small colonies, weak and far separated from each other by dreary miles, without the aid of steam cars, or steam boats, or the convenience of the telegraph to convey news from place to place with lightning speed, were united, and by their representatives made this Declaration we have heard to-day, and pledged themselves, though few in number—only between two and three millions, to defend and carry it out, who could have contemplated the result even of that? And when these few colonies were once set free to manage their own affairs, and, having achieved that which they so bravely undertook to accomplish, and establish liberty, they came together to establish a capital that should be central and convenient for the colonies that were then strewed along the shores—at that time who could have contemplated a nation that would stretch its dominions and settlements from Maine to Florida, and from the north east, washed by the Atlantic, to the very interior of the continent then unknown to civilised man? and that the shores of the Pacific would have formed our western limits, its seas been whitened with our sails, and the unnumbered millions of Asia influenced by our institutions?

Our hearts beat high for liberty. The valleys of the mountains, the back bone of the American Continent, are peopled with 20 or 30 millions of free people scattered over the land, and dwelling securely under the same banner, and now are we assembled to celebrate the day on which freedom dawned.

Who can realize the present and future bearing of this? Mine eyes have beheld the down trodden people of our ancient mother country—England. I have contemplated the working of European nations, not after the hearing of the ear only, but mine eyes have beheld it. I have also beheld a portion of the great Pacific, and seen our brethren of mankind at war with each other in Spanish America, for I have crossed the equator, and been far along the western shores of the Pacific. I have also seen thousands of people of Asia, from the most despotic government on the earth, swarming upon our western shores, dwelling under the common banner of freedom—I mean the Chinese.

We have heard something to day about the prospects of annexation, or enlargement of the dominions of the Constitution of America. The principle of annexation of large countries is not important, but the influence of our institutions, the pattern we set, the working of these institutions, and their influence abroad will bring about the same results precisely, whether it is particularly by annexation or not. The Spanish American, who is he? He possesses a country and resources almost unbounded. Put that country and its resources with the United States, with the Canadas, and I will guarantee that every man that now stands upon the earth could be sustained by these resources, if the rest of the world were to sink.

The natural elements of the American continent, that are not developed, would sustain the world. The Spanish American possesses a country that is rich in every thing that is desirable, as a climate in all its varieties. It is rich in mineral wealth and agricultural resources, in timber, and in all the elements of wealth and greatness, and is comparatively undeveloped and unoc-

cupied. But who are these Spanish Americans? They are in a great measure aboriginal inhabitants of this country, mingled with European people, from the pure white of old Spain, and in all its shades until you come to the full blooded Indian, or Redman.

What institutions are they under? They are said to have liberty, something after the pattern of the United States, but in many instances, I am sorry to say, only in part, not in spirit, nor in truth; for while they profess liberty, they themselves are in bondage to a religion established by law. While their institutions may be nominally free in many respects, they have this awful clause specifying a certain religion, that shall be the religion of the State, to the prohibition of all other religions, or public exercise of other religions. Hence the people are trammelled by priestcraft, by a yoke of bondage, first enforced upon them by the sword in the days of Cortes and Pizarro, and afterwards rivetted by the traditions of three centuries. They know not how to appreciate liberty, they know not how to throw off the yoke that goads their neck.

As it has been observed to-day by one of the orators, mankind are progressive beings, and there are no obstacles that might be thrown in the way of their progress, that could not be overcome. This will apply to our brethren of every shade on this continent, and to mankind in general. It is hardly possible for one dwelling at home to realize the influence that American and English institutions, which are the best, exert over the nations, and among them. They look to America for instruction and example in the first place, and they next look to England; they look to these countries for everything that is yet undeveloped, of liberty, art, science, education, and improvement. You may say they are Catholics, but who blames them for this? The law of their country made them so, and tradition has fastened the bands, and makes them so yet. But when they speak to Americans, they speak with those whom they suppose can teach them. When they contemplate the United States, they contemplate a country that they suppose is setting them an example worthy to be patterned after. They delight to sit for hours and learn of our institutions, of our railroads, of our telegraph, of the speed by which we can convey ourselves and goods from place to place, and of our wonderful quickness of conveying news. They love to hear of our improvements in steam, of our navigation, of our schools, of our newspaper liberty, or the liberty of the press, of our liberty of conscience, of our universal adaptation of education, and of our system of paying for education out of the public funds, leaving the people to contribute freely according to their own judgment and desires for the support of religion. These things have a bearing upon their minds; they are ready to converse upon them, and when they have heard the description, say they, "It is good, far better than our own institutions," and they are ready to condemn the priestcraft among them, but they have to follow it because they have nothing else. Their organs of thought are not accustomed to much exercise, they want the information to liberate themselves.

When we contemplate the designs of the country, and its influence, we contemplate not merely our own liberty, happiness, and progress, nationally and individually, but we contemplate the emancipation of the world, the flowing of the nations to this fountain, and to the occupation of these elements, blending together in one common brotherhood. They will thus seek deliverance from oppression, not in the style of revolution, but by voluntarily emerging into freedom, and the free occupation of the free

elements of life. In contemplating the fulfilment of things so clearly developed by the Prophets, I do not view it as do many, who suppose a revolution should take place in France, in Austria, in Germany, and the other nations, and that one revolution following another, would gradually emancipate mankind in every nation, and give progress to the principles of freedom, to liberty of thought and action, and to the free circulation of intelligence. We have seen it tried, and tried in vain. The people are not able to throw off those fetters of bondage, and that heavy yoke. Circumstances are against them. But Providence opens the way whereby they may liberate themselves—I mean the first and best spirits from all countries under the heavens. They may leave the old constitutions to crumble down in their own rottenness, and emerge from them, and come out where they may enjoy sufficient of the elements upon free, good, and equitable principles; operate upon these elements, and increase their numbers and powers by the union of the best spirits of all nations of the earth.

On the one hand the Chinese emerges from the institutions of ages almost immemorial, from the antiquated creeds and regulations that he thought every man in the world had been governed by for thousands of years. He emerges from that superstitious government, and lands upon these shores, and learns principles of freedom faster than he does the English language—his old traditions are swept away, and he is a man. But take that whole nation, and they could not be brought to think of liberty as we do; take from ten to a thousand individuals and put them where they may think, and they will think; and as they think, their old traditions will vanish one by one. At the same time the Spanish American follows, and all the other nations in the train; the barriers will be broken, and they will begin to emerge into freedom. In short, all the people of the earth, though they cannot master their tyrants at home at one fell swoop, and burst asunder their chains and the fetters of priestcraft that have bound them down, and trammelled the free circulation of thought, yet one by one, family by family, can flow out from those countries, to where they have a right to the elements to sustain them. What is to be the result in the end? They will step on the other side of the big ship called the world, or in other words the Eastern Hemisphere, and take their stand together, at least upon general principles, if not upon particular items, and begin to think. It will be a long time, of course, before all things will settle into a state of harmony; it will be a long time before many will begin to think at all. They will ultimately begin to think, and think until they form habits of thinking, and perhaps after a while they will learn to think truly. Men who are not in the habit of thinking are as apt to think wrong as to think right, but when the habit is once formed they will begin to discriminate, and use faculties with which they are naturally endowed. When they emigrate to this land, the first thing they think of is to improve the elements, and provide for themselves the means of subsistence.

But the stepping of the people on this side of the ship, or on the land shadowing with wings, in such numbers, would, to use a figure, almost turn the world over; they would, in other words, overbalance it, the same as a ship would be overbalanced by the shifting of the cargo from one side of the vessel to the other.

You take the people from the Eastern Hemisphere, and put them on the western, far away from tyranny and oppression, and let them use their individual exertions to improve themselves, mentally and nationally, and

their influence will ultimately overbalance the world, they will overturn those institutions which they could not conquer in their own country.

Hence we contemplate that small beginning made by the American pioneers, by Columbus as the first pioneer, and by our fathers the pioneers of religion and liberty; we contemplate how that influence has spread and increased in the earth, influencing the feelings of individuals as well as national institutions, until among all the nations of the earth, a sufficient number are gathered together, and the elements sufficiently developed that now lie unoccupied, and sufficient light is infused for them to comprehend, to contemplate, to investigate, and interchange with each other the blessings of Providence, until by and by the rest of the world is overwhelmed, that it is obliged to bow to their superior greatness. "Do you mean that we shall return again to our fathers' land, and compel them to be American citizens?" No. But to two hundred millions of people on the American continent, dignified by the principles of American freedom, Europe must bow, by the indirect influence which must necessarily be exercised on those despotic nations.

Suffice it to say the continent is discovered, the elements for life and happiness are known to exist, and are partly developed, and constitutions and governments formed, and principles beginning to be instituted and developed, and influences are at work of such magnitude and greatness, that language is inadequate to express the probable result; we can only borrow the language of the Prophets, which is also insufficient to convey the idea properly, that is, The earth shall be full of knowledge, light, liberty, brotherly kindness and friendship; none will have need to teach his neighbor to know the Lord, but all will know Him from the least to the greatest; darkness will flee away, oppression will be known no more, and men will employ blacksmiths to beat up their old weapons of war into ploughshares and pruninghooks. Their occupation will be to develop the inexhaustible resources of nature, improve the intellect, and lay hold of the Spirit of the Lord, and live by it. The world will be renovated both politically and religiously.

These are but partial ideas. To view the subject in its true light, would lead the mind to contemplate all the practical truths in the universe, that are within the grasp of mortal man; indeed it may reach into immortality. We will acknowledge the hand of God in the movements of men, and in the development of minds, the result of which will be the fulfillment of what the Prophet has spoken—the renovation of our race, and the establishment of a universal Kingdom of God, in which His will will be done on earth as it is done in heaven.

THE PIONEERS — CAPABILITIES AND SETTLEMENT OF THE GREAT BASIN — EXHORTATION TO FAITHFULNESS.

A SPEECH DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, 1852, AT THE ANNIVERSARY OF THE 24TH OF JULY, 1847.

I wish to make a few remarks only, to this congregation, as the time allotted to us this morning, is far spent. The remarks which have been made previous to my rising are very good, as they are also true. They are things not fresh to the majority of this assembly, though there may be some present who are perhaps ignorant of them.

Suffice it to say, that five years ago this day, the Pioneers approached this valley, with their implements of husbandry, &c., which were represented by them in the procession to-day. We came for the purpose of finding a place to set our feet, where we could dwell in peace. That place we have found. If the Saints cannot enjoy that peace which is so dear to them here, I would say that I am ignorant of the spot on the earth where they can. Where could a place have been found where we might enjoy freedom of thought, freedom of speech, and freedom of worship? If not in these mountains, I am ignorant of the place.

We have enjoyed perfect peace here for five years; and I trust we shall for many fives to come. If the Saints are persecuted, it is for their good; if they are driven, it is for their good; consequently, when I reflect, I have nothing to fear in all the persecutions or hardships I may pass through in connection with this people, but the one thing, and that is, to stray from the religion I have embraced, and be forsaken of my God. If you or I should see that day, we shall see at once that the world will love its own; and affliction, persecutions, death, fire, and the sword, will cease to follow us.

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years, will pass away without the Saints ever being interrupted, or driven again from their possessions: thus far it is for our good.

I did not rise for the purpose of delivering an oration on this occasion, but to remind you of the blessings we now are privileged to enjoy. When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these valleys of the mountains, or knew anything of the Great Basin, who knew that corn, or any other kind of grain could be raised here. Can you find the man who had any knowledge of the Great Basin, as it is called, that believed there could be an ear of corn ripened in it? There is not that man on the earth, when you have excepted the people called the Latter-day Saints. We came here and planted our garden-seeds of various kinds, five years ago this day; they grew, but they did not

ripen, though the buck-wheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here; they, however, lived; how? Shall I say by faith? Yes, partially so; for had they not had faith, they certainly never would have come to this place: it is the faith of the Latter-day Saints that brought them here.

There is a very mysterious principle that abides with this people; it is a mystery, and one of the greatest mysteries to the inhabitants of the earth that have been made acquainted by history, or by personal knowledge, with this people. And what makes it more singular, say they, by all our calculations we cannot conceive of it; it is so mysterious that it absolutely amounts to a miracle. What is this great mystery? It is that these Latter-day Saints are of one heart, and of one mind.

To Saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints; it is the Spirit of the living God that leads them; it is the Spirit of the Almighty that binds them together; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is, that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say it is wonderful in the extreme. Who gives me power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire. It is the God of heaven; it is the Spirit of the Holy Gospel; it is not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.

The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that that sustained them until they raised it from the earth? They could not do it, for they were obliged to bring tools, ploughs, drag-chains, &c.; they were obliged to bring their wives and children in their wagons; five, and six, and eight, and in some wagons ten, people would get huddled together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness, where nothing met the eye but snowy peaks, and parched vales; and trust in the God of Israel to sustain them. Let the world ask the question—would the Methodists thus run the hazard of losing their lives for their religion? Would the Presbyterians, the Baptists, the Quakers, or their old mother, the Roman Catholic church, run the same risk? Would she venture thus in the wilderness? No. It is not very common to find a whole people on the earth, as in the case of the Latter-day Saints, who would do it; though single individuals might be found so enthusiastic as to sacrifice their lives, and run into a lion's den, in proof of their faith in their religion. But where are the tens of thou-

sands, and the scores of thousands, and the hundreds of thousands, who would lay down every principle of life and happiness, and everything that is desirable, pertaining to this world, for the principles of eternal life; and would go forth into the wilderness, having no other stay but the hand of God to lead them? They are not to be found!

We meet here and celebrate the day; five years we have been in this valley; and I will say to the new comers, our brethren, or those who are not our brethren, three years ago last October, the first house was reared in this place. There was not a rod of fence, nor a house, except the old fort, and a little log cabin. Here we are now, spread out from the east to the west, measurably so, but more extensively to the north and south. Travel through the valleys, and scan the houses, and the farms, and see the improvements that have been made; take the back track of the "Mormons;" follow them from here to Nauvoo: from Nauvoo to Far West; then to Kirtland; and back to Missouri again to Jackson county; and all people will acknowledge that the "Mormons" have had enough to do to mind their own business, and make the improvements that have been performed by them! they have done nothing but mind their own business. Look at the improvements that have followed this people, in all their travels up to this place, for a testimony of their endurance, and unflinching industry.

I say to this community, be humble, be faithful to your God, true to His Church, benevolent to the strangers that may pass through our territory, and kind to all people; serving the Lord with all your might, trusting in him; but never fear the frowns of an enemy, nor be moved by the flatteries of friends or of enemies from the path of right. Serve your God; believe in Him, and never be ashamed of Him, and sustain your character before Him, for very soon we will meet in a larger congregation than this, and have a celebration far superior; we will celebrate our perfect and absolute deliverance from the power of the devil; we only celebrate now our deliverance from the good brick houses we have left, from our farms and lands, and from the graves of our fathers; we celebrate our perfect deliverance from these.

Our lives have been spared, and we are yet upon this planet; and by and by we will celebrate a perfect deliverance from all the powers of earth; and we will keep our eyes set upon the mark, and go forward to victory.

I say to the aged, to the middle-aged, and to the young—all be true to your God, true to your brethren, and kind to all, serving God with all your heart. And may He bless you for Jesus' sake. Amen.

MOTIVES AND FEELINGS OF THE SAINTS—EXPERIENCE NECESSARY—THE STATE OF THE WORLD—INFIDELS—RELIGIONS AND WORKS OF MEN, AND THE RELIGION AND WORKS OF GOD—TRUTH AND SALVATION.

A DISCOURSE DELIVERED BY ELDER JOHN TAYLOR, IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 12, 1853.

In rising to address you this morning, I do it with feelings of peculiar pleasure, for I always love to meet with the Saints of the Most High; I always loved to speak or to hear of the things associated with the kingdom of God; and consequently, as we are all engaged in the worship of the Almighty, and meet together from time to time, to sing, to pray, to speak, to edify, and be edified, it is of little importance to me what part I take in the drama, I am pleased at all times to hear my brethren speak, and it likewise gives me pleasure to address the Saints for their edification.

As men and women of intelligence, as those who profess to be the servants of the Most High, we all have more or less reflection pertaining to the kingdom of God. The ideas that we have entertained, relative to this kingdom, have brought us here; these feelings and principles have caused us to leave our native homes, our former habitations and associations, and to mingle with the Saints of the Most High in the valleys of these mountains. If we have suffered afflictions and privations, if we have passed through troubles or sorrows, if we have had to do with the chequered scenes of this life, more particularly as it is associated with the kingdom of God, it is because we have been stimulated by thoughts, feelings, hopes, and desires, pertaining to the eternal world, and those things associated with our everlasting welfare.

If these are not our feelings, what are we doing here? Why are we found in this distant land? Why have we left the land of our birth, and dwelling place? Why have we quitted our former associations and friends, in different nations, countries, tongues, and peoples, and thus become amalgamated? Why do we together worship the Most High in the valleys of the mountains, if these have not been our feelings? We have come here expressly for this purpose. This has been our only object, our only hope, our chief desire, and may account for our singular gathering, and our peculiar location here. And notwithstanding we may have a few trials and difficulties, and various things that frequently perplex and annoy our minds, and disturb our feelings, yet the polar star of our minds, the strong and deep feeling of affection, and the principle of truth within us, still point to the same thing for which we started at the commencement of our career; and when we bow down before our God, when we enter into our closet and call upon the Lord, when associated with our families to supplicate the Most High, when we mingle with the Saints in public worship, or whenever we are led seriously to reflect upon the true position of this kingdom, our rejoicing is, that our face is Zion

ward, that our hopes are placed upon God, and we know that He is our Father and Friend. We contemplate with joy that the heavens have been opened, that truth has been revealed, and the power of God developed; that angels have manifested themselves, that the glory of the eternal world has been made known, and that we have been made participators in that light, glory, and intelligence which God has been pleased to reveal for the blessing, salvation, and exaltation of the human family in this time and throughout all eternity. These are our feelings.

We believe that God has set His hand in these last days to accomplish His purposes, to gather together His elect from the four winds, even to fulfill the words which He has spoken by all the holy Prophets, to redeem the earth from the power of the curse, to save the human family from the ruins of the fall, and to place mankind in that position which God designed them to occupy before this world came into existence, or the morning stars sang together for joy. We believe in and realise these things; we feel them, we appreciate them, and therefore are we thus assembled together.

I know that, as other men, we have our trials, afflictions, sorrows, and privations; we meet with difficulties; we have to contend with the world, with the powers of darkness, with the corruptions of men, and a variety of evils; yet at the same time through these things we have to be made perfect. It is necessary that we should have a knowledge of ourselves, of our true position and standing before God, and comprehend our strength, our weakness, our ignorance and intelligence, our wisdom and our folly, that we may know how to appreciate true principles, and comprehend, and put a proper value upon, all things as they present themselves before our minds. It is necessary that we should know our own weaknesses, and the weaknesses of our fellow-men; our own strength, as well as the strength of others; and comprehend our true position before God, angels, and men; that we may be inclined to treat all with due respect, and not to overvalue our own wisdom or strength, nor depreciate it, nor that of others, but put our trust in the living God, and follow after Him, and realise that we are His children, and that He is our Father, and that our dependence is upon Him, and that every blessing we receive flows from His beneficent hand.

It is necessary, then, that we pass through the school of suffering, trial, affliction, and privation, to know ourselves, to know others, and to know our God. Therefore it was necessary, when the Saviour was upon the earth, that he should be tempted in all points, like unto us, and "be touched with the feeling of our infirmities," to comprehend the weaknesses and strength, the perfections and imperfections of poor fallen human nature. And having accomplished the thing he came into the world to do; having had to grapple with the hypocrisy, corruption, weakness, and imbecility of man; having met with temptation and trial in all its various forms, and overcome, he has become a "faithful High Priest" to intercede for us in the everlasting kingdom of His Father. He knows how to estimate and put a proper value upon human nature, for he having been placed in the same position as we are, knows how to bear with our weaknesses and infirmities, and can fully comprehend the depth, power, and strength of the afflictions and trials that men have to cope with in this world, and thus understandingly and by experience, he can bear with them as a father and an elder brother.

It is necessary, also, inasmuch as we profess that we are aiming at the same glory, exaltation, power, and

blessings in the eternal world, that we should pass through the same afflictions, endure the same privations, conquer as he conquered, and overcome as he did, and thus by integrity, truth, virtue, purity, and a high-minded and honorable course before God, angels, and men, secure for ourselves an eternal exaltation in the eternal world, as he did.

The world, at the present time, is all confused, and it seems to me, sometimes, that even we have made very little improvement indeed, according to the light and intelligence God has communicated to us. But what has the world done? Whether you look at it morally, religiously, philosophically, or politically, or in what way you please, you will find it is all a chaotic mass. Confusion, disorder, weakness, corruption, and vice of every kind are abounding, and the whole world seems to be confused and retrograding. The human family have departed from the principles which God has laid down for their guidance, direction, and support; they have forsaken Him the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water.

I shall not, at the present, examine particularly their philosophy or politics; these things you are already acquainted with, for you have had more or less to do with them; you have seen their weakness, and incompetency to accomplish anything they desired in times past. There is no project they have put on foot, to the present time, if carried out to the furthest extent, according to the most sanguine desires of its advocates, that would be capable of producing happiness to the human family. I shall not enter into a detail of these things at the present, but merely make this statement. Suffice it to say that we have been satisfied of these things years ago, and therefore have come here. Have we come here because we expect to become more rich? No. Have we united with this Church because we expect to become more honorable in the eyes of the world? No. I think this work would have been the last ship we should have boarded, if that had been what we sought. This reminds me of a minister that I once conversed with in England. He wanted a little private conversation, after having had some public debate with me. Said he, "Elder Taylor, is there any way you know of that I can be saved without uniting with your Church?" These were the feelings most of us had when we first heard the Gospel. "*Mormonism*" is the first impression, and the "Mormons" are looked upon as being deluded fanatics and fools, the offscouring of the earth. This is the way we have been looked upon, and in this light we looked upon "Mormonism," ourselves, at the first. When I first read about the Gospel preached by the Latter-day Saints, I thought it was nothing akin to religion; and I presume now that the people in England, and in the United States, particularly since they have heard some of the late doctrines which have been proclaimed, think it is nothing like religion. I know what their feelings are, and I know that nothing but a sterling desire to do the will of God will cause men to endure the contumely and reproach of their fellow men, and associate themselves with the people denominated Latter-day Saints or "Mormons." We had similar feelings to these ourselves; and we united with this people because we considered there was truth associated with their religion, otherwise we never should have become converts to it, we should never have been here, but we should have been with the world, and following in their path. But we are here; the world have their ideas, and we have ours. I was going to say, they think they are right; but on reflecting a moment,

I am led to think they do not think so, but they are at a loss to know how to mend themselves. The difference between them and us is, they think they do not know a better way than that they are pursuing; we think we do, *and some of us know we do.* I confess, myself, that if I knew no other religion, than the religions that are propagated abroad, I would not be a religious man at all, but I would lay it all aside, as something beneath my notice, and worship God as the great Supreme of the Universe, according to my own judgment, independent of the opinions of man, and without having any regard to the ridiculous dogmas taught in the world.

Many find fault with and blame the infidel community, and say that none but scoundrels would be associated with them, &c. The most intelligent men in the world are found among the Infidel class of society. They see a variety of sects and parties contending for all kinds of conflicting dogmas. They know that persecution and wrong have prevailed, under the cloak of religion, causing many to be imprisoned and put to death. In fact there has been no inhumanity, barbarity, or cruelty equal to that practised by the professors of religion. Humanity shudders at the thought, and yet the hypocrites tell us, it is all for the love of God. And they do it for the benefit of the human family. The Catholics have killed Protestants by thousands, and *vice versa*, and yet we must believe it is for the love of God, and for the welfare of souls. Can I think that God has any thing to do with influencing such a course of conduct? No. What can there be more ridiculous, for instance, at the present day, than two Christian nations fighting with each other, and both worshipping the same God, and whose ministers call upon God, as they say, in sincerity. What for? For God to destroy their enemies, their brother Christians, who are going to the same heaven. The other party pray for the same thing, and when both have been praying, then comes the clang of arms, the deadly strife, the groans of the dying, blood, carnage, and desolation. And after they have got through, the victorious party thank God that He has given them the victory over their enemies.

These kinds of christian feelings do exist. I speak of this as one circumstance. What can I think of such priests, and of such prayers? I think just as much of the one as I do of the other. But what would you think of the gullibility of the people who would listen to such things? Would I be gulled by such inconsistencies? Not if I had my reason. At the present time, take Christians in general, which, you know, we all suppose to be the best people in the world, and one half of their time is spent in polemical essays and strife; and I think sometimes our Elders engage too much in that matter. But I am not surprised at it, because they have come from that school, and have been trained in that element. They seem to have the bump of combativeness well developed, for almost the very first thing that men do when they go out to preach, is to run against these Christians, and their principles. We are not among them here, but gathered out from them, and if we refer to their inconsistencies, it is that we may comprehend our own, and the position of others.

There are Catholicism, Presbyterianism, and all other isms, the advocates of which worship the same God, though their doctrine, precepts, and belief are not the same; they think differently, and worship differently, and each party sends to hell, in a wholesale manner, all who differ from them! and if God was no more merciful than they are, we should find ourselves all there together. This is the way things exist down in the world. If it was not for the religion

I profess, which gives me to know something about the matter, by revelation for myself, I would not have anything to do with religion at all. I would worship God the best way I knew how, and act justly and honorably with my neighbor; which I believe thousands of that class of men called Infidels do at the present day. But I never would submit to be gulled with the nonsense that exists in the world, under the name of religion.

What is it, then, that we believe in? We believe in the restoration of all things. We believe that God has spoken from the heavens. If I did not believe He had, I would not be here. We believe that angels have appeared, that the heavens have been opened. We believe in eternal principles, in an eternal Gospel, an eternal Priesthood, in eternal communications and associations. Every thing associated with the Gospel that we believe in is eternal. If it were not so, I would want nothing to do with it. I do not want to make a profession, and worship a God because this one, that one, or the other one does it, and I not know whether I am right, and those whom I imitate not know, any more than myself, whether they are right or wrong.

I profess to know for myself, and if I did not know for myself, I would have nothing to do with it. Acting upon this principle, I associated myself with the Latter-day Saints. I preach that doctrine which I verily believe with my whole soul. I believe in its principles, because there is something intelligent about it. For instance—if I am an eternal being, I want something that is calculated to satisfy the capacious desires of that eternal mind. If I am a being that came into the world yesterday, and leaves it again to morrow, I might as well have one religion as another, or none at all; "let us eat and drink; for to-morrow we die." If I am an eternal being, I want to know something about that eternity with which I am associated. I want to know something about God, the devil, heaven, and hell. If hell is a place of misery, and heaven a place of happiness, I want to know how to escape the one, and obtain the other. If I cannot know something about these things which are to come in the eternal world, I have no religion, I would not have any, I would not give a straw for it. It would be too low and grovelling a consideration for a man of intelligence, in the absence of this knowledge. If there is a God, I want a religion that supplies some means of certain and tangible communication with Him. If there is a heaven, I want to know what sort of a place it is. If there are angels, I want to know their nature, and their occupation, and of what they are composed. If I am an eternal being, I want to know what I am to do when I get through with time; whether I shall plant corn and hoe it, or be engaged in some other employment. I do not want any person to tell me about a heaven that is "beyond the bounds of time and space," a place that no person can possibly know any thing about, or ever reach, if they did. I do not wish any person to frighten me nearly to death, by telling me about a hell where sinners are roasted upon gridirons, and tossed up by devils upon pitchforks, and other sharp pointed instruments. These notions are traditionary, and have come from the old mother church.

I have a Catholic book containing pictures of devils roasting sinners on gridirons, tossing them about with pitchforks; of snakes and dragons devouring them, &c.; which I have brought with me from the old country. The Protestants are indebted to the Catholics for all this blessed information, and all the glory associated with it, and I suppose the Catholics are indebted to some of the ancient painters

for it. I want nothing to do with such things, I care nothing about them. But as an intelligent being, if I have a mind capable of reflection, I wish to contemplate the works of nature, and to know something of nature's God, and my destiny. I love to view the things around me; to gaze upon the sun, moon, and stars; to study the planetary system, and the world we inhabit; to behold their beauty, order, harmony, and the operations of existence around me. I can see something more than that mean jargon, those childish quibbles, this heaven beyond the bounds of time and space, where they have nothing to do but sit and sing themselves away to everlasting bliss, or go and roast on gridirons. There is nothing like that to be found in nature — every thing is beautifully harmonious, and perfectly adapted to the position it occupies in the world. Whether you look at birds, beasts, or the human system, you see something exquisitely beautiful and harmonious, and worthy of the contemplation of all intelligence. What is man's wisdom in comparison to it? I could not help but believe there was a God, if there was no such thing as religion in the world.

If we look at men, with the best and most exalted talents you can find, what do they know or comprehend, or what can they do in comparison to the works of God. What is there that is worthy of notice in all the mechanism of men, with all their intelligence and science combined, upon which they have been improving from year to year, and from generation to generation? What do they know to the present time? If you look at their governments you see none of them pursuing their legitimate object of promoting the happiness of the world, but they are engaged in watching each other for evil, and destroying themselves. They have organized armies, navies, custom-house officers, &c., in order to support their own peculiar locality and interests, independent of any thing else, or any regard to the rest of mankind. They look upon each other as upon as many thieves, and maintain their armies and navies for self defence against the intrusions of their neighboring brother robbers.

Such is the nature of the main organization of the nations at the present time. But if we look back for a few ages, we shall discover that where the most mighty nations existed generations ago, is now a desolate waste, and a howling wilderness. We are now occupying a place that was a wilderness, before we commenced to people it, but which was densely populated generations ago. Such is the case, in a great measure, with Palestine, Babylon, and many parts of the Assyrian empire. Changes have been going on continually, and the ambition of man has desolated nations, overturned kingdoms, depopulated empires, overthrown countries, and millions have had to welter in their gore. This has been the wisdom of Gentile governments, with all their intelligence and philosophy.

We look again at the works of God, and see nothing exhibited there but perfection, harmony, symmetry, and order. If we look at the planetary system, we see this principle beautifully and most perfectly maintained. Immense planets revolve round our sun, and this system; and other suns, with their systems, round another; and that, and innumerable other suns and systems, with our own, around another yet greater and more magnificent; and so, millions of systems more in their order, until it is past our comprehension, and yet every thing is beautiful, perfect, and harmonious. If it was otherwise, if the kingdoms of God were governed by the same confused order of things that are characteristic of the governments of this world, we would have had planet dashing against planet in wild confusion,

and millions of their inhabitants sent to desolation in a moment.

God's works are perfect. If you examine vegetation, how beautiful that is. Who is there that can imitate it? We can see some painters who have managed to make rough daubs in imitation. One of the greatest feats that a painter ever did, was to paint a curtain so perfectly as to deceive another painter so, that he went forward to draw it aside to exhibit a picture behind it. There are millions of curtains in the works of nature, which spring forth from the works of God by that light which is in them, which is imparted to them by the great Eloheim.

We see men who are considered very talented, whose names are handed down to posterity as great sculptors or painters. Their works are among the ancient ruins, and are exhibited as specimens of artistic skill, that men may see how intelligent their forefathers were. And what is it which they had wisdom to make? Something like a man, or a beast. But break off an arm or a leg, and you discover that it is but a lifeless piece of matter, though the outlines may be true to nature; and in this alone consist the beauty and skill of the artist. But there is no life in them, and they fall far short of perfection, beauty, and symmetry, as it is seen in the human system, or that of any other animal. Look upon a man, he is a perfect being, he is perfect inside and outside. If you remove the skin, the perfect covering of the human form, the nerves, muscles, arteries, veins, and everything necessary for this peculiar system, are there found in perfect harmony, and in every way adapted to make complete a living, moving machine. Not only so, but he is an intelligent being, capable of reflecting and acting. We profess to know a great deal, but what of our philosophy? Who is there can tell me by what power I lift my right arm? If that cannot be told, what do we know? How far short, then, are we of that intelligence that governs the universe, and regulates all the works of nature. I look at the bones of the mammoth, and they tell me of something that was. I can gaze upon an elephant, as it now is, a mighty, ponderous moving machine, with strength and energy. Who planned and contrived these mighty beings? I look again at the animalcula, a thousand of which can float in a drop of water, and I see, by means of a powerful glass, the veins, muscles, and everything that is perfect to constitute a living, moving creature, invisible to the naked eye. He who organized the one, regulates the other. Man is an intelligent being, but how far does his intelligence fall short of that which regulates the world! He cannot even govern himself, he never was able to do it, and never will be able until he receives that wisdom and intelligence which comes from God. If every man can obtain intelligence of that kind, and from that source, which governs the world, and keeps in order all the planetary systems, and adapts every fish, fowl, and insect to its own peculiar position in the world, and supplies all its wants; if he can receive it from God, as his instructor, he is then able to govern himself, possessing intelligence which he now knows nothing about; and intelligence which indeed is worthy of God and man. If I cannot have a portion of that intelligence and that wisdom, if the great Eloheim cannot impart a portion of that spirit to me, and teach me the same lessons that He understands, I want nothing to do with a system of theology at all.

I believe in obtaining from Him, intelligence to enable me to comprehend all the works of God, to comprehend all the purposes of God. And if I cannot know something of these, I am altogether in the back-ground, and shall not be able to comprehend

my true position in society, and for what I came into the world.

What are we? We are noble, intelligent beings, bearing the impress of Jehovah. With all our imperfections, we can reflect upon things back, and things to come. Our minds are capable of flying from one part of the earth to the other, in less than a moment of time. We can contemplate things we did in the years of our infancy, and thousands of miles distant from our present position; and in another moment contemplate things that are a-head of us. That is a degree of wisdom and intelligence which God has imparted unto us, and which we may improve as intelligent beings, and, having tasted of the fountain, go and drink, and participate more fully in all those blessings which are in store for us.

I have often been amused at the narrow contracted ideas of men, when I have looked abroad in the world, and seen their cogitations and calculations in their writings. One man believes in justification by faith, another in justification by works. Some believe in one thing, and some in another; all have their own peculiar ideas, unguided and ungoverned by the only legitimate rule and standard of truth —the living and eternal Priesthood of God. Few can extend their charity sufficiently for to believe it is possible that some will be saved as well as themselves; but that some few thousands of people are going to heaven, and all the rest, to hell, is the prevailing belief; and if a few, besides these "elect," reach heaven, they think it will be a hard chance. The Protestants believe the Catholics are all in error, and pack the whole church off to hell as the mother of harlots, without any trouble, or without even a sigh. And the old mother is just as uncharitable towards her daughters, for they are her offspring, and she sends the whole of them unceremoniously to the same place. The Catholics and Protestants are generally united in sending all the Mahometans and Heathens there. It would be something like it was with me once, when I was discussing with a minister on the principles of "Mormonism." Before I got through with him, he nearly destroyed and cast away the whole of the Bible, in his zeal to destroy our faith. He threw away one book after another, until but a small portion remained. So it is with the religious world generally; each one packs off his neighbor to hell; and after such narrow minds have made their selections of the worthy ones, and put them right, as they think, few besides will get to heaven.

Others will take every body to heaven, no matter who or what they are. I think the latter idea is as ridiculous as the former, although there is something more pleasing in the last idea, I must confess, than in the other. The only thing I would hate in it, is being associated with a multitude of cutthroats and blacklegs there. For instance—the old world was cut off through their wickedness and corruption. I could not think it right of the Lord to take all those wicked fellows straight to heaven, because they were wicked and unworthy, and leave Noah and his family to combat with the troubles of earth because they were righteous. But such are the ideas of men; while some are all charity, others have none at all. I have sometimes thought that we "Mormons" are almost as uncharitable as others.

I believe God has a great design in view, in the creation of the human family. I do not believe that an all-wise Being would ever make a beautiful earth like this, and people it with man, and a multiplicity of other kinds of beings designed to exist upon it, and all for no purpose. I do not believe that 350,000,000 of people that

live in China in a state of heathen darkness are created to live in this state, and be damned because they have not the right religion. I do not believe that all the nations that worship various kinds of idols, in different parts of the earth, and know nothing about the true God, will be consigned to be burned in fire hereafter, because they know no better than worship as they do. I cannot receive any such ideas into my mind. Although I was going to say I am not a Universalist, but I am, and I am also a Presbyterian, and a Roman Catholic, and a Methodist, in short, I believe in every true principle that is imbibed by any person or sect, and reject the false. If there is any truth in heaven, earth, or hell, I want to embrace it, I care not what shape it comes in to me, who brings it, or who believes in it, whether it is popular or unpopular. Truth, eternal truth, I wish to float in and enjoy.

Now I come to us, "Mormons." We are the only true Church, so we say. We have got the only true faith, so we say and believe. I believe we have got many great and true principles revealed from the heavens. I will tell you how I feel about it, and what I have said many times when I have been abroad among the priests, people, and philosophers. If any man under the heavens can show me one principle of error that I have entertained, I will lay it aside forthwith, and be thankful for the information. On the other hand if any man has got any principle of truth, whether moral, religious, philosophical, or of any other kind, that is calculated to benefit mankind, I promise him I will embrace it, but I will not partake of his errors along with it. If a man should say, I am in possession of one piece of truth, and, because I have got that, I must be right, am I to believe him? Certainly not. It does not follow that he has not many errors.

The Catholics have many pieces of truth; so have the Protestants, the Mahometans, and Heathens; and am I to embrace one of these systems because it has got certain things that are right? No. Suppose a person should tell me that two multiplied by two makes four. Well, that is right. I believe it with all my heart. But suppose he believes and teaches also, that six and four make twenty, and exhorts me to believe it, saying—I was right in the other calculation, did I not prove the other to you? O yes, but you did not prove that six and four make twenty. I will take out the truth and leave the error.

Then you believe that we, as "Mormons," have got truth? O yes, I do, and for this reason, I have travelled extensively in most of the States of the Union, and in Canada; also in England, Ireland, and Scotland; in the Isle of Man, Jersey, and other islands of the sea; in France, Germany, Belgium, and other parts of the earth; and I have not yet seen a man that could find one error in doctrine or principle connected with the religion of the Latter-day Saints. I do not talk of practice. God knows there is too much delinquency among us. I speak of principle. Then if you have got a thing that nobody can overturn, but can be sustained everywhere; that bids defiance to the wisdom and intelligence of the world to find one fault in it, you must say it is right, until it is proven to be wrong.

Can anybody prove to you that two multiplied by two makes six? There are certain things which are matters of fact—two multiplied by two makes four, and two parallel lines infinitely extended will never meet at right angles, but run to eternity. These truths demonstrate themselves, no man can alter these matters of fact. And if I have got principles which are out of the power of man to prove false,

I consider they are right, and I stand upon them as a sure foundation.

On the other hand, am I to think it is right, because I am right, to send every body else to hell? No, I will leave them in the hands of God. He has told me to preach the Gospel to every creature, saying, "he that believeth and is baptized shall be saved; and he that believeth not shall be damned." He has told me to do this. And how many millions of mankind are there who have never heard the Gospel? And are they going to be damned for not believing in a thing they have not heard, and that never came within their range, and that they have not the slightest knowledge of? No. What is it we have to do? We must spread forth the light of the Gospel. Why? Because God has communicated a system of religion which is calculated to ennoble and exalt the human family.

The world is confused, it is in darkness and ignorance, and knows nothing about God, His purposes, designs, or the object of His creations. God knows how to touch my understanding, and how to touch theirs; and if they live and die without a knowledge of God, and His law, we are told that they will be judged according to the light they have, and not according to that they have not. Those that have lived without law, will be judged without law.

Am I going to weep over the condition of the world? No. God made it, and if He suffers millions to dwell upon it in ignorance of Him, I have nothing to do with it. All I have to do is, when God sends me, to go and teach the people the principles of light, intelligence, and truth, so far as I know them, and no further; and if they reject them, it is none of my business. In many instances, they do it for want of information, and according to the government, priestcraft, prejudices, &c., of which they are under the dominion. It is difficult for them to comprehend correct principles when they hear them, or to know the light when they see it shine. The light shineth in darkness, and the darkness comprehendeth it not. They understand many things, perhaps better than you do, but they do not understand the principles of the Gospel as you do, for want of the light of the Spirit of God. No man can understand that without the Spirit. A great many among the prevailing sects of the day have to some considerable extent encompassed sea and land to make proselytes, and in the majority of instances where they have been successful, they have made them ten fold more the children of hell than they were before." They have taught them hypocrisy, and evils of many kinds, of which they were ignorant before. They do not understand how to propagate true principles, for they do not understand them themselves, and how can they teach them to others? But I will love them, and let them go.

We "Mormons" think that we have made a wonderful stretch, for we say that all Israel is going to be saved, and we believe we are of Israel, and that we shall be gathered into the fold with them. And when we are gathered in with all the Israel of God, as we call them, that have lived in the various ages of the world up to the present time, we with them shall be redeemed and saved in the eternal kingdom of God. What else? Then His work will be accomplished, you may say. But I do not think it will, though it will certainly be a great work. This looks like the time of the restoration of all things, but in reality it is only a restoration of a few. Why, you may inquire, will you take in somebody besides the Israelites? Certainly. We are told they were beloved for the fathers' sakes, and in consequence of the promises made to the fathers. If they are brought in, it

will be in consequence of these promises. I wonder if there were no other men of faith besides Abraham, Isaac, and Jacob, that existed previous to their days. And if there were, I want to know if they knew anything about God, and obtained promises for their offspring. I will go a little further than old Abraham, and say, I am glad to see your posterity saved, Abraham, but I think some of your descendants prophesied of the time when Ammon would stretch out his hands to God, and Moab and Philistia be blessed with the same blessing. I think some of your descendants, when their minds were enlightened and expanded, looked forward into the womb of the future, to a time when there would be a great gathering, when people from Hamath, Cush, and from the islands of the sea, when different tribes and nations, should flow together to the name of the Lord of Hosts. If Abraham knew how to obtain promises, I wonder, for instance, if the old man that was called Melchisedec, who lived before Abraham, and whom Paul in his writings makes a greater man than Abraham, for, says he, "the lesser was blessed of the greater"—I wonder if Melchisedec did not know also how to obtain promises for his seed? There was an old man who lived in the land of Uz, who is said to have been a very patient man; notwithstanding he cursed the day he was born, and the womb that gave him birth. He surely knew how to obtain blessings from God. God came to him, and he obtained blessings from God, and could look forward through the dark vista of ages and contemplate the purposes of God, and he saw himself not only dead and buried, but, said he, "though after my skin worms destroy this body, yet in my flesh shall I see God." He had the kind of religion I believe in, exactly—a religion that caused him to know and understand something of God and His purposes; and he acted upon it, and profited by it. Very well, if he knew about these things, I want to know whether he will not have some promises to claim for himself and descendants by and bye, when they are hunted up.

I will go further back yet; to old Noah, for instance. He was a good man, and while the whole earth was destroyed, his life was preserved, and his posterity with him. He was a man of God. I want to know if he could also obtain blessings for his posterity, and whether he will feel after them some time or other, and if the time will come round that they may partake of the covenants and blessings of God, and stand in their proper place, and not be consigned to all eternity in this dreadful hell. I think he would not like to see his posterity there, more than Abraham would like to see his. All these holy men have their interest to feel after their posterity, and all desire to see them brought forth.

"But," says one, "they are fallen creatures." And so are the Israelites. Where will you find a more corrupt set than the descendants of Ephraim, so far fallen and so debased a set as the Indians that dwell in these mountains, and that roam wildly over the broad prairies of this country? Their fathers have got to do something for them, to bring them forth to inherit the promises. It is for Abraham to feel after his seed, and be interested in their welfare.

We will go back to old Adam, and see him coming on the earth, as he is the head and father of us all. Well, now I want to know if the old gentleman would like to see his children packed off by nations into a place of torment, millions and millions turned off into the Catholic hell, to roast there to all eternity. I think he has fatherly feeling to his numerous offspring, and would desire, and seek earnestly to

have them saved, to have them redeemed from their fallen and degraded condition. For they are no worse fallen, no more degraded and corrupt, than the Israelites are, and have as much right to be brought forth at the proper time, and be blessed, as *they* have. This is my doctrine, and these are my feelings.

You may go to the head fountain of all, to the God who made Adam, and say, O Lord, why did you make the earth, and cause the sun, and moon, and stars to be made to give light to it, and man to inhabit it, telling him to multiply, and replenish the earth, and cause it to bring forth in its strength for man and beast?

I will go back further, and find the spirits that are existing with him in the eternal world. They came here, and obtained bodies, that both bodies and spirits might receive an exaltation among the Gods, and be capable of eternal increase worlds without end. I think this agrees more with philosophy and truth, with an intelligent and extensive mind, with true religion, with our fathers, and with God, than any thing else we see abroad.

I see the world of mankind in darkness, and try my best to enlighten them as much as possible. If I can do them any good, I will do it. God has revealed His truth to us, "Mormons." What to do? To make us glory in it, and in nothing but what God gives to us; and to teach it to others, that they may be put in possession of the same intelligence that we enjoy. What have we to do? To spread this Gospel to every nation, kindred, tongue, and people, that the Spirit of the Lord may operate upon those who love the truth, that they may have an opportunity of embracing it, and of participating in the same blessings we enjoy, and forming a nucleus whereby a fulness of eternal truth may be developed, and angels come again and communicate with the human family, that the earth may answer the end of its creation, and that all men who ever did or ever will live may answer the end of their creation, that men who have fallen from righteousness may suffer for their sins and transgressions, and by and bye come forth and enjoy their proper lot in the eternal world.

"O then," say you, "I will do as I please in this world." Very well, go and do it. It will prove that you do not live by the truth because you love it, but if you follow the truth, you are actuated to do so by a dastardly fear of hell. If that is the case, I would not give the ashes of a rye straw for ten thousand such "Mormons." If a man cannot stand up in the defence of truth, to the death, it is not worth having, and he is not a man who is acknowledged or considered worthy among the Saints. But such will find it is a fearful thing to fall into the hands of the living God.

I will notice an instance for your information, to stir up your pure minds, if you have got such minds. I read of many people who were destroyed by the flood; and in Jesus Christ's day, we read that he was put to death in the flesh, and quickened by the Spirit, by which he went to preach to the spirits in prison, who had been disobedient in the days of Noah, &c. He preached to them, and they came forth out of their confinement. "Well, that would be all right," you say. O yes, but I want to know how you would like to be shut up in prison, three or four thousand years, or even one year. It is said in Scripture, that "it is a fearful thing to fall into the hands of the living God." It also says that "the wicked shall be turned into hell, with all the nations that forget God." Do you believe that? "Certainly I do." I remember a minister once asking me a question upon this subject. Says he, "Do you believe in eternal punish-

ment?" "O yes, I believe the wicked will be turned into hell, with all the nations that forget God." "Do you believe they will stay there?" "O no." "Why do you not?" "Because it is not according to Scripture." "But if they all be turned into hell, who forget God, and will go away into everlasting punishment, will they not stay there forever?" "Yes," I said, "they will go into everlasting punishment, but they will come out again." "How is that?" "Why the Scriptures declare that death and hell will deliver up their dead, and the sea deliver up the dead that is in it; and all nations will stand before God, to be judged according to the deeds done in the body." So you see they have got to come out to be judged according to their works, whether they be good or evil. Suppose we have a States prison, for instance, in this place, a transgressor of the laws of the land is put in for a certain time, according to the deeds which he has done, and the evidence and circumstances of the case. After he has suffered according to law, he is set at liberty, but, mark you, the prison still remains, which may be compared to eternal punishment, or God's punishment. Who will go there? The wicked, for the punishment of their sins, and to teach them a useful lesson. The Scriptures say that some will not have forgiveness in this world, nor in the world to come, but these we will leave in the hands of God.

Some people will ask if we think the devil will be saved. You must ask him, for I have nothing to say about it. I have gone far enough in my remarks. I believe God will accomplish all His purposes, and Satan will not have power to frustrate His designs in any way whatever; for if he did, he would be more powerful than God. Every man will be rewarded according to the deeds done in the body. Those who have received pure and heavenly principles, and lived up to them, and kept the celestial law of God, will enjoy a celestial kingdom. Those who have not attained to this perfection, but can obey a terrestrial law, will receive a terrestrial glory, and enjoy a terrestrial kingdom, and so on. But I believe, furthermore, that there are eternal grades of progression, which will continue worlds without end, and to an infinity of enjoyment, expansion, glory, progression, and of everything calculated to ennoble and exalt mankind.

This is one of our first estates, or it is our second estate, if you please, and so we move on from state to state, with a knowledge of the true principles of the eternal world revealed to us, which principles are eternal—eternal truth, eternal life, eternal intelligence, leading us on to the possession of celestial kingdoms of God. From intelligence to intelligence, from glory to glory, from power to power we proceed onward, until we possess thrones, and powers, and dominions in the eternal worlds. And I pray God to give us power to obtain all these things in the name of Jesus Christ. Amen.

MATERIALS FOR THE TEMPLE—THE CLAY AND THE POTTER.

AN ADDRESS DELIVERED BY PRESIDENT HEBER C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 9, 1852, AT THE GENERAL CONFERENCE.

The subject President Young wished me to speak of is in regard to our temple, which we shall soon commence to build—what course we shall take, and what kind of materials it shall be built of; whether we shall build it of the stone that is got in the Red Bute Kanyon, or of adobies, or of the best stone we can find in these mountains. For instance—at Sanpete there is some splendid stone; and inasmuch as we intend to build a house unto the Lord for Him to accept, for His angels to come to as ministers to give instructions, I can feel, myself, as though we are perfectly able to build one, of the best kind of materials, from the foundation to the tip top. We are able, and we have strength and union, and we have bone, and marrow, and muscle, and we are able to commence it next year.

I merely present these things for the brethren to consider and reflect upon. We can go to work and make an adobie house, and lay the foundation of stone from Red Bute, and then we can plaster it outside, and make it like the Titbing office. I would like to see something pretty nice, something noble, and some of the most splendid fonts that were ever erected. I know for a certainty that our President is perfectly able to give us the design of this contemplated house, and all other necessary instructions. What we need is to receive those blessings that we all want, and this must be felt more. especially by those who have come in this present season. These blessings are just as necessary for those who go South, as for those who go North, it makes no difference. They will all, however, get their blessings, and enjoy their privileges in obtaining those things. We have plenty of time, and there is no particular hurry, but it is for every man to walk up to his duty in the time being, and then when to-morrow comes, walk up to it to-morrow, and so let us do all we can, for we have got considerable over one thousand years to work, and when we have worked one thousand years, there will be another, and another, and we shall be at work to all eternity. There is no end to our work for the living and for the dead. Let us try and be active to do whatever we find to do to-day.

Let the brethren go and get farms, and locate themselves, and raise good fields of grain, that they can bring in the first fruits of the earth. This is what is required to be done at the present time. Take this course, brethren, and then every thing you possess will prosper, and you will be abundantly blessed. It is just as necessary to be engaged in one thing, as it is in another. It takes many kinds of materials to build a house, so it requires all kinds of materials to build another earth like this, it requires the same kinds of materials to make one man as it takes to make another. But let us try to temper ourselves acccording to the Gospel of Jesus Christ, and the plan of salvation.

We will bring up a few comparisons.

Now supposing brother Tanner goes into the shop, to make a scythe, and he takes the materials necessary for the formation of that scythe, is he dictated to by *it*, as to how he shall mould it and fashion it? Would you have the scythe rise up and say—Brother Tanner, what do you do so for? Why do you strike me on the back? Well, it is just as ridiculous for you to undertake to dictate to President Young, or those whom he sets to work. It is not for you to dictate to them. Upon the same principle, supposing I have a lump of clay which I put upon my wheel, out of which clay I want to make a jug; I have to turn it into as many as 50 or 100 shapes before I get it into a jug. How many shapes do you suppose you are put into before you become Saints, or before you become perfect and sanctified to enter into the celestial glory of God? You have got to be like that clay in the hands of the potter. Do you not know that the Lord directed the Prophet anciently, to go down to the potter's house to see a miracle on the wheel? Suppose the potter takes a lump of clay, and putting it on the wheel, goes to work to form it into a vessel, and works it out this way, and that way, and the other way, but the clay is refractory and snappish; he still trys it, but it will break, and snap, and snarl, and thus the potter will work it and work it until he is satisfied he cannot bring it into the shape he wants, and it mars upon the wheel; he takes his tool, then, and cuts it off the wheel, and throws it into the mill to be ground over again, until it becomes passive, (don't you think you will go to hell if you are not passive?) and after it is ground there so many days, and it becomes passive, he takes the same lump, and makes of it a vessel unto honor. Now do you see into that, brethren? I know the potters can. I tell you, brethren, if you are not passive you will have to go into that mill, and perhaps have to grind there one thousand years, and then the Gospel will be offered to you again, and then if you will not accept of it, and become passive, you will have to go into the mill again, and thus you will have offers of salvation from time to time, until all the human family, except the sons of perdition, are redeemed. The spirits of men will have the Gospel as we do, and they are to be judged according to men in the flesh. Let us be passive, and take a course that will be perfectly submissive.

What need you care where you go if you go according to direction, and when you get to Coal Creek, or Iron County, be subject to that man who is placed there to rule you, just the same as you would be subject to President Young, if you were here, because that man is delegated by this Conference, and sanctioned by this people, and that man's word is law. And so it is with the Bishops; they are our fathers, our governors, and we are their household. It is for them to provide for their household, and watch over them, and govern and control them; they are potters to mould you, and when you are sent forth to the nations of the earth, you go to gather the clay, and bring it here to the great potter, to be ground and moulded until it becomes passive, and then be taken and formed into vessels, according to the dictation of the presiding potter. I have to do the work he tells me to do, and you have to do the same, and he has to do the work told him by the great master potter in heaven and on earth. If brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other Saint to take, and by your taking this course, I will tell you, brethren, you are on the top of the heap. We are in the tops of the mountains, and when the stone shall roll down from the mountains, it will smash the

earth, and break in pieces every thing that opposes its course; but the stone has to get up there before it can roll down.

We are here in a happy place, in a goodly land, and among as good a people as ever the Lord suffered to dwell upon the face of the earth. Have I not a reason to be proud? Yes, I am proud of the religion of Christ, I am proud of his Elders, his servants, and of his handmaids, and when they do well I am prouder still. I do not know but I shall get so proud, that I shall be four or five times prouder than I am now.

I want a vote from the congregation concerning the temple, whether we shall have it built of the stone from Red Bute, or of adobies, or timber, or of the best quality of stone that can be found in the mountains. It is now open for discussion.

Our temple block is 600 feet square, and according to the number of people that compose the Church of Jesus Christ of Latter-day Saints, we are able to build a temple that size, and do it easier than we built a temple at Kirtland. I put the motion which is before you, that we build a temple of the best materials that can be furnished in the mountains of North America, and that the Presidency dictate where the stone and other materials shall be obtained; and that the Presidency shall be untrammelled from this time henceforth and forever. I want every brother, sister, and child to vote one way or the other. All in favour of this motion raise your right hand. [It was unanimous.]

INDIAN HOSTILITIES AND TREACHERY—EXCITEMENT—COVETOUSNESS—CONSEQUENCES OF OBEDIENCE AND OF DISOBEDIENCE—POLICY TOWARDS THE INDIANS—WALKER AND HIS BAND—VIGILANCE.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 31, 1853.

I wish to say a few words to the Latter-day Saints this morning, as there seems to be considerable excitement in the feelings of the people, and many inquiring what will be the result of the present Indian difficulties.

I will give you my testimony, as far as I have one on the subject, concerning these difficulties in this territory, north and south, pertaining to our brethren, the Lamanites. My testimony to all is—IT IS RIGHT, and perfectly calculated, like all other providences of the Lord, of the like nature, to chasten this people until they are willing to take counsel. They will purify and sanctify the Saints, and prepare the wicked for their doom.

There has nothing strange and uncommon to man, yet occurred; nothing has yet happened out of the ordinary providences of the Lord. These com-

mon dealings of our great Head with His people have been manifested from days of old, in blessings and chastisements. Wars, commotions, tumults, strife, nation contending against nation, and people against people, have all been governed and controlled by Him whose right it is to control such matters.

Among wicked nations, or among Saints, among the ancient Israelites, Phillistines, and Romans, the hand of the Lord was felt; in short, all the powers that have been upon the earth, have been dictated, governed, controled, and the final issue of their existence has been brought to pass, according to the wisdom of the Almighty. Then my testimony is, IT IS ALL RIGHT.

There seems to be some excitement among the people, and fears are arising in the breasts of many, as to the general safety. Some person has been shot at by the Indians, or some Indians were seen in an hostile condition. And away go messengers to report to head quarters, saying, "*What shall we do?* for we cannot tell, but we shall all be killed by them; they have stolen our horses, and driven off some cattle, which has created a great excitement in our settlement," &c.; when, perhaps, to-morrow, the very Indians who have committed these depredations will come and say, "*How do you do?* We are friendly, cannot you give us some *Chitcup?*" They will shake hands, and appear as though it were impossible for them to be guilty of another hostility. And what is the next move? Why, our wise men, the Elders of Israel, are either so fluctuating in their feelings, so unstable in their ways, or so ignorant of the Indian character, that the least mark of friendship manifested by these treacherous red men, will lull all their fears, throw them entirely off their guard, saying, "It is all right; wife, take care of the stock, for I am going to the kanyon for a load of wood."

Away he goes without a gun or a pistol to defend himself, in case of an attack from some Indian or Indians, to rob him of his cattle, and perhaps his life. Herds of cattle are driven upon the range, the feelings of the people are divested of all fear by this little show of Indian friendship, and their hearts are at peace with all mankind. They lie down to sleep at night with the doors of their houses open, and in many instances with no way to close them if they were willing, only by means of hanging up a blanket. Thus they go to sleep with their guns unloaded, and entirely without any means of defence, in case they should be attacked in the night. On the other hand, they no sooner discover an Indian in an hostile attitude, than the hue and cry is "*We shall all be murdered immediately.*" That is the kind of stability, the kind of unshaken self-command, the style of generalship and wisdom manifested by Elders in Israel. To-day all are in arms, war is on hand; "we are going to be destroyed, or to fight our way through," is in every mouth. To-morrow all is peace, and every man turns to his own way, wherever the common avocations of life call him. No concern is felt as to protection in the future, but "all is right, all is safety, there is no fear of any further trouble," is the language of people's thoughts, and they lie down to sleep in a false security, to be murdered in the night by their enemies, if they are disposed to murder them.

I can tell you one thing with regard to excitement and war. You may take Israel here, as a community, with all their experience, and with all they have passed through in the shape of war, and difficulties of various kinds, and these wild Indians are actually wiser in their generations in the art of war than this people are. They lay better plans, display greater skill, and are steadier in their feel-

ings. They are not so easily excited, and when excited are not so easily allayed, as the men who have come, to inhabit these mountains, from where they have been trained and educated in the civilization of modern nations. You may not believe this assertion; it is, however, no matter whether you do or do not, the fact remains unaltered, as well as the conviction of my own mind regarding it.

I have been frequently asked, what is going to be the result of these troubles? I answer—*the result will be good.* What did you hear, you who have come to these valleys within the last few years, previous to your leaving your native country? You heard that all was peace and safety among the Saints in these regions; that the earth yielded in her strength, giving an abundance of food; and that this was a splendid country to raise stock. Your determination was then formed to go up to the Valleys of the mountains, where you could enjoy peace and quiet, and follow the avocations of life, undisturbed. When the people arrive here, many of them come to me and say, "Brother Brigham, can we go here, or there, to get us farms? Shall we enter into this or that speculation? We have been very poor, and we want to make some money, or we want the privilege of taking with us a few families to make a settlement in this or that distant valley." If I inquire, why they cannot stay here, their answer is, "because there is no room, the land is chiefly taken up, and *we* have a considerable stock of cattle, we want to go where we can have plenty of range for our stock, where we can mount our horses, and ride over the prairies, and say, I am Lord of all I survey. We do not wish to be disturbed, in any way, nor to be asked to pay tithing, to work upon the roads, nor pay territorial tax, but we wish all the time to ourselves, to appropriate to our own use. I want you, brother Brigham, to give us counsel that we can get the whole world in a string after us, and have it all in our own possession, by and bye." If there is light enough in Israel, let it shine in your consciences, and illuminate your understandings, and give you to know that I tell you the truth. This is the object many have, in wishing to settle and take in land that is far distant from the main body of the people. I have not given you the language of their lips to me, but the language of their hearts.

Elders of Israel are greedy after the things of this world. If you ask them if they are ready to build up the kingdom of God, their answer is prompt —"Why, to be sure we are, with our whole souls; but we want first to get so much gold, speculate and get rich, and then we can help the Church considerably. We will go to California and get gold, go and buy goods and get rich, trade with the emigrants, build a mill, make a farm, get a large herd of cattle, and *then* we can do a great deal for Israel." When will you be ready to do it? "In a few years, brother Brigham, if you do not disturb us. We do not believe in the necessity of doing military duty, in giving over our surplus property for tithing; we never could see into it; but we want to go and get rich, to accumulate and amass wealth, by securing all the land adjoining us, and all we have knowledge of." If that is not the spirit of this people, then I do not know what the truth is concerning the matter.

Now I wish to say to you who are fearing and trembling, do not be afraid at all, for it is certain if we should be killed off by the Indians, we could not die any younger; this is about as good a time as can be for us to die, and if we all go together, why you know, we shall have a good company along with us; it will not be lonesome passing through the valley, which

is said to have a vail drawn over it. If we all go together, the dark valley of the shadow of death will be lighted up by us, so do not be scared. But there will not be enough slain by the Indians at this time to make the company very conspicuous in that dark valley. Do you begin to secretly wish you had staid in the States or in England a little longer, until this Indian war had come to an end? There is a mighty fearing and trembling in the hearts of many. I know what men have done heretofore, when they have seen the enemy advancing, they have skulked, they were sure to be somewhere else than on hand when there was fighting to do, although, upon the whole, I have no fault to find with the Latter-day Saints, or with the Elders of Israel upon that subject, for they love to fight a little too well. If I were to have fears concerning them, it would not be that they would make war, but in the case of war being made on them, I should have more fear in consequence of the ignorant and foolish audacity of the Elders, than of their being afraid. I should fear they would rush into danger like an unthinking horse into battle. So I will not find fault with regard to their courage. On that point I am a coward myself, and if people would do as I tell them, I would not only save my own life, but theirs likewise.

Suppose, now, that we should say to this congregation, and to all the wards in this city, *the time has come for us to fort up;* do you not think a great many persons would come immediately to me, and inquire if I did not think their houses quite safe enough, without being put to that trouble and expense? Yes, my office would be crowded with such persons, wanting to know if they might not live where they were now living, "for" they would say, "we have got good houses, and well finished off, besides, such a course will ruin them, and our gardens will go to destruction; we really cannot fort up." Would there not be a great amount of hard feelings upon the subject? I think so, whether you do or not. I think I should want as many as a legion of angels to assist me to convince every family it was necessary, if it actually was so.

I do not know but the time may come, and that speedily, when I shall build a fort myself in this city, and those who are disposed can go into it with me, while the rest can stay out. When I see it is absolutely necessary to do this, I shall do it. If the people of Utah Territory would do as they were told, they would always be safe. If the people in San Pete County had done as they were told, from the beginning of that settlement, they would have been safe at this time, and would not have lost their cattle. The day before yesterday, Friday, July 29th, the Indians came from the mountains, to Father Allred's settlement, and drove off all the stock, amounting to two hundred head. If the people had done as they were told, they would not have suffered this severe loss, which is a just chastisement.

I recollect when we were down at Father Allred's settlement last April, they had previously been to me not only to know if they might settle in San Pete, but if they might separate widely from each other, over a piece of land about two miles square, each having a five acre lot for their garden, near their farms. They were told to build a good substantial fort, until the settlement became sufficiently strong, and not live so far apart, and expose themselves and their property to danger. Father Allred told me they were then so nigh together, they did not know how to live! I told him they had better make up their minds to be baptized into the Church again, and get the Spirit of God, that each one might be able to live at peace with his

neighbor in close quarters, and not think himself infringed upon. They wanted to know if they were to build a fort. "Why, yes," I said, "build a strong fort, and a corral, to put your cattle in, that the Indians cannot get them away from you." "Do you think, brother Brigham, the Indians will trouble us here?" they inquired. I said, "It is none of your business whether they will or not, but you will see the time that you will need such preparations." But I did not think it would come so quickly. There will more come upon this people to destroy them than they at present think of, unless they are prepared to defend themselves, which I shall not take time, this morning, to dwell upon. I said also to the brethren at Utah, "Do you make a fort, and let it be strong enough, that Indians cannot break into it." They commenced, and did not make even the shadow of a fort, for in some places there was nothing more than a line to mark where the approaching shadow would be. They began to settle round upon the various creeks and streamlets, and the part of a fort that existed was finally pulled up, and carried away somewhere else. I have told you, from the beginning, you would need forts, where to build them, and how strong. I told you, six years ago, to build a fort that the *Devil could not get into*, unless you were disposed to let him in, and that would keep out the Indians. Excuse me for saying devil; I do not often use the old gentleman's name in vain, and if I do it, it is always in the pulpit, where I do all my swearing. I make this apology because it is considered a sin to say devil, and it grates on refined ears.

I told the settlement in San Pete, at the first, to build a fort. They did not do it, but huddled together beside a stone quarry, without a place of common shelter where they could defend themselves, in case of an Indian difficulty. They had faith they could keep the Indians off. Well, now is the time to call it into exercise. They did, after a while, build a temporary fort at San Pete, which now shields them in a time of trouble.

When the brethren went to Salt Creek, they wanted to make a settlement there, and inquired of me if they might do so. I told them, no, unless they first built an efficient fort. I forbade them taking their women and children there, until that preparatory work was fully accomplished. Has it ever been done? No, but families went there and lived in wagons and brush houses, perfectly exposed to be killed. If they have faith enough to keep the Indians off, it is all right.

From the time these distant valleys began to be settled, until now, there has scarcely been a day but what I have felt twenty-five ton weight, as it were, upon me, in exercising faith to keep this people from destroying themselves; but if any of them can exercise faith enough for themselves, and wish to excuse me, I will take my faith back.

The word has gone out now, to the different settlements, in the time of harvest, requiring them to build forts. Could it not have been done last winter, better than now? Yes. Do you not suppose people will now wish they had built forts when they were told? If they do not, it proves what they have been all the time, shall I say fools? If that is too harsh a term, I will say they have been foolish. It is better for me to labor in building a house or a fort, to get out fencing timber, and wood to consume through winter, when I have nothing else to do, and not be under the necessity of leaving my grain on the ground to do those things. Harvest is no time to build forts, neither is it the time to do it when we should be plowing and sowing.

Now the harvest is upon us, I wish to say a few words concerning it. I desire you to tell your neighbors, and wish them to tell their neighbors, and thus let it go to the several counties around—now is the time for women and children to assist in the harvest fields, the same as they do in other countries. I never asked this of them before; I do not now ask it as a general thing, but those employed in the expedition south, in the work of defending their brethren from Indian depredations, who have heavy harvests on hand, rather than suffer the grain to waste, let the women get in the harvest, and put it where the Indians cannot steal it. And when you go into the harvest field, carry a good butcher knife in your belt, that if an Indian should come upon you, supposing you to be unarmed, you would be sure to kill him.

Tell your neighbors of this, and go to work, men, women, and children, and gather in your grain, and gather it clean, leave none to waste, and put it where the Indians cannot destroy it.

Does this language intimate anything terrific to you? It need not. If you will do as you are told, you will be safe continually. Secure your bread stuff, your wheat, and your corn, when it is ripe, and let every particle of grain raised in these valleys be put where it will be safe, and as much as possible from vermin, and especially from the Indians, and then build forts.

Let every man and woman who has a house make that house a fort, from which you can kill ten where you can now only kill one, if Indians come upon you. "Brother Brigham, do you really expect Indians to come upon us in this city?" This inquiry, I have no doubt, is at this moment in the hearts of a few, almost breathless with fear. Were I to answer such inquirers as I feel, I should say, it is none of your business; but I will say, you are so instructed, to see if you will do as you are told. Let your dwelling house be a perfect fort. From the day I lived where brother Joseph Smith lived, I have been fortified all the time so as to resist twenty men, if they should come to my house in the night, with an intent to molest my family, assault my person, or destroy my property; and I have always been in the habit of sleeping with one eye open, and if I cannot then sufficiently watch, I will get my wife to help me. Let an hostile band of Indians come round my house, and I am good for quite a number of them. If one hundred should come, I calculate that only fifty would be able to go to the next house, and if the Saints there used up the other fifty, the third house would be safe.

But instead of the people taking this course, almost every good rifle in the territory has been traded away to the Indians, with quantities of powder and lead, though they waste it in various ways when they have got it. The whites would sell the title to their lives, for the sake of trading with the Indians.

They will learn better, I expect, by and by, for the people have never received such strict orders as they have got now. I will give you the pith of the last orders issued—"That man or family who will not do as they are told in the orders, are to be treated as strangers, yea, even as enemies, and not as friends." And if there should be a contest, if we should be called upon to defend our lives, our liberty, and our possessions, we would cut such off the first, and walk over their bodies to conquer the foe outside.

Martial law is not enforced yet, although the whole territory is in a state of war, apparently, but it is only the Utah [Indians] who have declared war on Utah [Territory.] Deseret has not yet declared war; how soon it will be declared is not for me to say; but

we have a right, and it is our duty, to put ourselves in a state of self defence.

The few families that settled in Cedar Valley, at the point of the mountains, were instructed to leave there, last spring. They have gone back again, upon their own responsibility, and now want to know what they must do. They have been told to do just as they have a mind to.

Those who have taken their wives and children in the kanyons to live, have been told to remove them into the city; and if you want to make shingles, or do any other work that requires you to remain there, have your gun in a situation that an Indian cannot creep up and steal it from you before you are aware, that you can be good for a few Indians if they should chance to come upon you.

If I wished to live away from the body of the people, my first effort should be directed towards building a good and efficient fort. When new settlements were made in the eastern countries, they built them of timber, and they were called "block houses." I would advise that every house in a new settlement should be made good for all the Indians that could approach it, with an intention to tear it down. If I did not do that, I would go to where I could be safe, I would take up my abode with the body of the people. I would take my family there at least. By taking this course, every person will be safe from the depredations of the Indians, which are generally committed upon the defenceless and unprotected portions of the community.

I know what the feelings of the generality of the people are, at this time —they think all the Indians in the mountains are coming to kill off the Latter-day Saints. I have no more fear of that, than I have of the sun ceasing to give light upon the earth. I have studied the Indian character sufficiently to know what the Indians are in war, I have been with them more or less from my youth upward, where they have often had wars among themselves. Let every man, woman, and child, that can handle a butcher knife, be good for one Indian, and you are safe.

I am aware that the people want to ask me a thousand and one questions, whether they have done it or not, touching the present Indian difficulties. I have tried to answer them all, in my own mind, by saying, *it will be just as the Lord will.*

How many times have I been asked in the past week, what I intend to do with Walker. I say, LET HIM ALONE, SEVERELY. I have not made war on the Indians, nor am I calculating to do it. My policy is to give them presents, and be kind to them. Instead of being Walker's enemy, I have sent him a great pile of tobacco to smoke when he is lonely in the mountains. He is now at war with the only friends he has upon this earth, and I want him to have some tobacco to smoke.

I calculate to pursue just such a course with the Indians, and when I am dictated to by existing circumstances, and the Spirit of the Lord, to change my course, I will do it, and not until then.

If you were to see Walker, do you think you would kill him? You that want to kill him, I will give you a mission to that effect. A great many appear very bold, and desire to go and bring me Walker's head, but they want all the people in Utah to go with them. I could point out thousands in this Territory who would follow these Indians, and continue to follow them, and leave the cattle to be driven off by the emigrants, and the grain to perish, and thus subject the whole community to the ravages of famine, and its consequent evils. I have been teased and teased by men who will come to me and say, "Just give me twenty-five, fifty, or a hundred men,

and I will go and fetch you Walker's head." I do not want his head, but I wish him to do all the Devil wants him to do, so far as the Lord will suffer him and the Devil to chastise this people for their good.

I say to the Indians, as I have often said to the mob, go your length. You say you are going to kill us all off, you say you are going to obliterate the Latter-day Saints, and wipe them from the earth; why don't you do it, you poor miserable curses? The mob only had power to drive the Saints to their duty, and to remember the Lord their God, and that is all the Indians can do. This people are worldly-minded, they want to get rich in earthly substance, and are apt to forget their God, the pit from which they were dug, and the rock from which they were hewn, every man turning to his own way. Seemingly the Lord is chastening us until we turn and do His will. What are you willing to do? Would you be willing to build a fort, and all go in there to live? I tell you, you would have a hell of your own, and devils enough to carry it on. Do you suppose you will ever see the time you would do that, and live at peace with each other, and have the Spirit of the Lord enough to look each other in the face, and say, with a heart full of kindness, "Good morning, Mary," or "How do you do, Maria"? YOU WILL BE WHIPPED UNTIL *you have the Spirit of the Lord Jesus Christ sufficiently to love your brethren and sisters freely, men, women, and* CHILDREN; *until you can live at peace with yourselves, and with every family around you; until you can treat every child as though it were the tender offspring of your own body, every man as your brother, and every woman as your sister; and until the young persons treat the old with that respect due to parents, and all learn to shake hands, with a warm heart, and a friendly grip, and say, "God bless you," from morning till evening; until each person can say, "I love you all, I have no evil in my heart to any individual, I can send my children to school with yours, and can correct your children when they do wrong, as though they were my own, and I am willing you should correct mine, and let us live together until we are a holy and sanctified society."* There will always be Indians or somebody else to chastise you, until you come to that spot; so amen to the present Indian trouble, for it is all right. I am just as willing the rebellious of this people should be kicked, and cuffed, and mobbed, and hunted by the Indians, as not, for I have preached to them until I am tired. I will give no more counsel to any person upon the duties of self preservation; you can do as you please; if you will not preserve yourselves, I may reason with you until my tongue cleaves to the roof of my mouth, to no avail. Let the Lord extend the hand of benevolence to brother Walker, and he will make you do it by other means than exhortations given in mildness.

This very same Indian Walker has a mission upon him, and I do not blame him for what he is now doing: he is helping me to do the will of the Lord to this people, he is doing with a chastening rod what I have failed to accomplish with soft words, while I have been handing out my substance, feeding the hungry, comforting the sick. But this has no effect upon this people at all, my counsel has not been needed, so the Lord is making brother Walker an instrument to help me, and perhaps the means that he will use will have their due effect.

Do you suppose I want to kill him? No. I should be killing the very means that will make this people do what we wanted them to do years ago.

There are hundreds of witnesses to bear testimony that I have counselled this people, from the beginning, what

to do to save themselves both temporally and spiritually.

In one of our orders issued lately, the southern settlements were advised to send their surplus cattle to this valley. No quicker had the news reached them, than our ears were greeted with one continued whine, which meant, "We are afraid *you* want them." So we did, to take care of them for you.

When Father Allred was advised to adopt measures to secure themselves and their property, he replied, "O, I do not think there is the least danger in the world; we are perfectly able to take care of our stock, and protect ourselves against the Indians." All right, I thought, let circumstances prove that.

Now as difficulties surround them, they say to me, "Why, brother Brigham, if you had only told us what to do, we would have done it. Were we not always willing to take your counsel?" *Yes, you are a great deal more willing to take it, than to obey it.* If people are willing to carry out good counsel, they will secure themselves accordingly.

I have thought of setting a pattern, by securing myself; but were I to build a fort for myself and family, I should want about a legion of angels from the throne of God, to stay nine months with me, to get my folks willing to go into it. But I am so independent about it, I care not the snap of my finger for one of them. If my wives will not go into a place of security with me, it is all right, they can stay out, and I will go in and take my children with me. I say, I do not know but I may take a notion to set a pattern by building a fort; if I do, some one in this city may follow my example, and then somebody else, &c., until we have a perfect city of forts.

"Brother Brigham, do you really think we shall ever need them?" YES, I DO. All the difficulties there is in the community this year, is not a drop in comparison to the heavy shower that will come. "Well, and where is it coming from?" From hell, where every other trouble comes from. "And who do you think will be the actors?" Why, the Devil and his imps. [W. W. Phelps in the stand, We could not do very well without a devil.] No, sir, you are quite aware of that; you *know* we could not do without him. If there had been no devil to tempt Eve, she never would have got her eyes opened. We need a devil to stir up the wicked on the earth to purify the Saints. Therefore let devils howl, let them rage, and thus exhibit themselves in the form of those poor foolish Lamanites. Let them go on in their work, and do you not desire to kill them, until they ought to be killed, and then we will extinguish the Indian title, if it is required.

Did you never feel to pity them on viewing their wretched condition? Walker with a small band has succeeded in making all the Indian bands in these mountains fear him. He has been in the habit of stealing from the Californians, and of making every train of emigrants that passed along the Spanish trail to California pay tithing to him. He finally began to steal children from those bands to sell to the Spaniards; and through fear of him, he has managed to bring in subjection almost all the Utah tribes.

I will relate one action of Walker's life, which will serve to illustrate his character. He, with his band, about last Feb., fell in with a small band of Piedes, and killed off the whole of the men, took the squaws prisoners, and sold the children to the Mexicans, and some few were disposed of in this territory. This transaction was told by Arapeen, Walker's brother, though he was not at the affray himself.

The Indians in these mountains are continually on the decrease; bands that numbered 150 warriors when we

first came here, number not more than 35 now; and some of the little tribes in the southern parts of this territory, towards New Mexico, have not a single squaw amongst them, for they have traded them off for horses, &c. This practice will soon make the race extinct. Besides, Walker is continually, whenever an opportunity presents itself, killing and stealing children from the wandering bands that he has any power over, which also has its tendency to extinguish the race.

Walker is hemmed in, he dare not go into California again. Dare he go east to the Snakes? No. Dare he go north? No, for they would rejoice to kill him. Here he is, penned up in a small compass, surrounded by his enemies; and now the Elders of Israel long to eat up, as it were, him and his little band. What are they? They are a set of cursed fools. Do you not rather pity them? They dare not move over a certain boundary, on any of the four points of the compass, for fear of being killed; then they are killing one another, and making war upon this people that could use them up, and they not be a breakfast spell for them if they felt so disposed. See their condition, and I ask you, do you not pity them? From all appearance, there will not be an Indian left, in a short time, to steal a horse. Are they not fools, under these circumstances, to make war with their best friends?

Do you want to run after them to kill them? I say, let them alone, for peradventure God may pour out His Spirit upon them, and show them the error of their ways. We may yet have to fight them, though they are of the house of Israel to whom the message of salvation is sent; for their wickedness is so great, that the Lord Almighty cannot get at the hearts of the older ones to teach them saving principles. Joseph Smith said we should have to fight them. He said, "When this people mingle among the Lamanites, if they do not bow down in obedience to the Gospel, they will hunt them until there is but a small remnant of them left upon this continent." They have either got to bow down to the Gospel or be slain. Shall we slay them simply because they will not obey the Gospel? No. But they will come to us and try to kill us, and we shall be under the necessity of killing them to save our own lives.

I wished to lay these things before the people this morning, to answer a great many questions, and allay their fears. Yesterday, brother Kimball heard at his mill, ten miles north, that I had sent word to him, that the mountains were full of Indians, and he and the families with him were to move into the city; so they immediately obeyed this report. Brother Kimball came to me and inquired if I had sent such orders. I said, no. But it is all right, for I wanted the women and children from there. This shows the excited state of the people.

One thing more. I ask you men who have been with Joseph in the wars *he* passed through, and who were with him at the time of his death, what was it that preserved us, to all outward appearances? It is true, in reality, God did it. But by what means did He keep the mob from destroying us? *It was by means of being well armed with the weapons of death to send them to hell cross lots.* Just so you have got to do.

As for this people fostering to themselves that the day has come for them to sell their guns and ammunition to their enemies, and sit down to sleep in peace, they will find themselves deceived, and before they know, they will sleep until they are slain. They have got to carry weapons with them, to be ready to send their enemies to hell cross lots, whether they be Lamanites, or mobs who may come to take their lives, or destroy their property. We must be so prepared that they

dare not come to us in a hostile manner without being assured they will meet a vigorous resistance, and ten to one they will meet their grave.

The Lord will suffer no more trouble to come upon us than is necessary to bring this people to their senses. You need not go to sleep under the impression that it is the north and south only that is in danger, and we are all safe here. Now *mind*, let this people here lie down to sleep, and be entirely off their watch, and the first thing they know, they are in the greatest danger. You must not desert the watch tower, but do as I do—keep some person awake in your house all night long, and be ready, at the least tap of the foot, to offer a stout resistance, if it is required. Be ready at any moment to kill twenty of your enemies at least. Let every house be a fort.

After the cattle were stolen at San Pete, a messenger arrived here in about thirty hours to report the affair, and obtain advice. I told brother Wells, "you can write to them, and say, 'Inasmuch as you have no cows and oxen to trouble you, you can go to harvesting, and take care of yourselves.'" If you do not take care of yourselves, brethren, you will not be taken care of. I take care of them that help themselves. I will help you that try to help yourselves, and carry out the maxim of Doctor Dick—"God helps them that help themselves."

I am my own policeman, and have slept, scores of nights, with my gun and sword by my side, that is, if I slept at all. I am still a policeman. Now is the day to watch. It is as important for me to watch now, as well as pray, as it ever has been since I came into this kingdom. It requires watching, as well as praying men; take turns at it, let some watch while others pray, and then change round, but never let any time pass without a watcher, lest you be overtaken in an hour when you think not; it will come as a thief in the night. Look out for your enemies, for we know not how they will come, and what enemy it will be. Take care of yourselves.

Again, let me reiterate to the sisters, do not be afraid of going into the harvest field. If you are found there helping your sons, your husbands, and your brethren, to gather in the harvest, I say, God bless you, and I will also.

Take care of your grain, and take care of yourselves, that no enemy come to slay you. Be always on hand to meet them with death, and send them to hell, if they come to you. May God bless you all. Amen.

THE STANDARD AND ENSIGN FOR THE PEOPLE.

A DISCOURSE DELIVERED BY ELDER PARLEY P. PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, JANUARY 30, 1853.

Brethren and Friends—I am glad to see you once more, and for the privilege of meeting with you. I did not expect to address you this morning, not being well in health; but at the request of my brother, who pre-

sides over me, and in the absence of many who might edify you, I rise to speak a short time, and give place to others.

I desire your prayers, that my body may be strengthened, and also for the Gift of the Holy Spirit, without which no man can edify his fellow man.

We are told, by the Prophet of old, in the good old Bible, and by that peculiar Prophet that the Christian world (that portion of them that esteem the Bible) consider more clear, and more eloquent than any other, whose prophecies are on record—the Prophet Isaiah; we are told by him, that the Lord would, some time, "lift up a standard for the people," "an ensign for the nations," and that He would not only do this, but do it as a manifestation which should result in the great restoration of all things spoken of by the Prophets, in the restoration of the twelve tribes of Israel from the four quarters of the earth, to their own country, nationality, institutions, and religion; that they might again be nationalized, established, and reinstated in their covenant renewed unto them, as in days of old, and have their own Priesthood, rulers, governors, and consequently their own blessings. I say, we are told, by one of the greatest Prophets, whose prophecies are on record, that a standard would be lifted up or manifested, in order to bring about that great restoration. What is that standard? Let us reason a little upon that subject, this morning. Some might say it is a book. It might be, in a certain sense. A dictionary of a language is sometimes called a standard, that is, something established, something that is a sufficient authority, something to which all can refer, as to a sample or doctrine, to decide a question or an uncertainty in the meaning of words.

In point of principle or doctrine, a book that we might call a "standard," might be considered to contain *truths*. But I do not understand the prediction to which I refer as exclusively pertaining to a book, but rather to a religion, to a set of principles developed, to a covenant established, or, to carry it out more fully, to a people organized, gathered together, and established in one, having one faith, one spirit, one baptism, one God, one eternal and everlasting covenant by which they are all united, and one set of principles by which they are governed. For where such a government might be subdivided by local circumstances, whether these principles were written in one book or in a thousand books, or whether they were taught and acted upon without any book, whether the people could read a book or could not, nothing short of the development of certain principles of religion, law, and government, embraced by a certain portion of people, by which they could see eye to eye, in which they were united, and by the spirit of which they were made one in light and truth and fellowship, and gathered, organised, planted, established—in short, a system containing a development of all the principles that constitute a heavenly government, nothing short of this, if I understand the prediction of Isaiah, would be considered by the Jews, and by the other tribes of Israel, wherever they were found, and finally by the whole of the Gentile world that might live to see it, as a "standard." This would be something worthy to be called a standard, something to which they could look, and come to, and be organized, consolidated, nationalized, and governed by, politically and religiously; or more truly and consistently speaking, *religiously*, because that includes all the political governments that are worth naming or striving for in heaven or on earth.

A system of religion, or a people organized upon it, should include every branch of government that they

could possibly need for their dwelling with each other, for their organization, peace, welfare, defence, order, happiness, and for their dwelling with neighboring nations. A system of religion that is from heaven never would stop short of including all these principles. Therefore it is inconsistent, it is because of the ignorance that is in the world that two terms—"political government" and "religious government," are used.

Men have been in the habit of walking with, of being organised and identified with, religions more or less false, and not sufficient in themselves to carry out all the principles of government; they are a kind of Sunday convenience, separate and distinct from the every-day affairs of life; a kind of a big religious cloak, to be put on for that day, but not to be considered to have anything to do with every-day affairs. This kind of religion not being sufficient for the happiness and government, enlightenment and improvement, education and regulation of mankind, or of society in all its branches, of course men would get up some thing else separate from it, and call that "the policy of civil government." I do not blame them, for a false religion, or one partly false and partly true, never was calculated to answer the purpose. A religion not wholly true could not possibly develop all the resources, principles, branches, departments, officers, and powers adapted to the government, organization, peace, order, happiness, and defence of society, and for its regulation while dwelling with foreign departments and powers.

Men require something more than these imperfect systems, which are a mixture of truth and error, that exist in the world, (and they have no better, of course;) they need something else besides their Sunday arrangements, besides this machinery of theories; they need something of every-day practical utility; and this they call civil government and politics, distinct from religion, though in some countries they blend one with the other, and both are in force. But I use the terms politics and religion to adapt myself to those obsolete ideas, that are about passing away with us, but under which a great majority of mankind still labor. In addressing the Saints, I make no distinction; when I say a religious system, I mean that which unites principles of political government and religions, which is perfectly sufficient for, and completely adapted to, all the wants of cities, boroughs, counties, states, kingdoms, empires, or the world, or a million of worlds; that system of religion or government, just which you please to call it, that regulates things in heaven, and for which all professing Christian men pray.

Whether men realize it or not, when they say, "Thy kingdom come, thy will be done on earth as it is in heaven," it is as much as to say, "O God, sweep away all the falsehood and abuses of power there are in the world, whether religious or political; down with the tyrants, down with the abuses, down with the false nobility, down with the pride, extravagance, and idleness of the one class, and down with the hard trials, want, oppression, and poverty that are heaped upon the other class; do away with all the kingcraft, priestcraft, and republic craft that are in the world. And in the place of all these false governments and religions, in political and social life, introduce that eternal government, that pure order of things, those eternal principles and institutions, which govern society in those better worlds, the worlds of immortality and eternal life." That is what a man prays for, as well as I can tell it, when he says, "Thy will be done on earth, as it is in heaven." He says, "Sweep away all abuses, all corruption, all falsehood,

all war, all ungodly and selfish ambition; and in its place introduce a new government for universal man, a system that will touch all his wants, religiously, politically, and every other way; which will organise and govern society upon the principles that society is governed upon in heaven."

I pray for that day, understanding it in that light. And if anybody uses that prayer, and does not mean it in that light, it is for want of reflection. For instance—does any man in his senses, believe that the government of the eternal heavens in the presence of God, consists of a variety of kingdoms, empires, republics, and states, governed by various principles, ruled by aspirants, and sometimes by tyrants, that differ widely one from another in the principles by which they rule, one jarring with, and encroaching upon, the other, and frequently going to war with him, having a thousand different ways of worship, and of religious and political administration? I ask, again, does any sane person, who reflects, believe that heaven is governed in that way? No. Every reflecting person believes as well as I, that if there is a world of immortality at all, where righteousness rules, the same principles, as far as they go, are developed unto all, and adapted to all. Some may have more truth, ascend to greater degrees of perfection, and be able to receive higher and more glorious principles of government than others, even in heaven. Some may attain to a celestial glory, of which the sun is typical; others be as telestial beings, the glory of which is compared with the stars, as they appear to our sight; and these two classes may differ as widely from each other as the stars differ from the sun in glory, as seen by man. So far as heavenly beings have become enlightened by revelation in the laws of eternal government, a sameness exists in their possession of principles of truth, as far as it goes. Some may be in possession of the same portion of truth, but may not possess it in fulness, but it is true so far as it goes, by which all are in union, peace, and love, and by which they all do right, and all glorify God, and maintain an eternal peace and bond of happiness.

In viewing heaven thus, "I do not believe I differ, except in degree, from the expectations and views of all Christendom that believe in a hereafter. They would not contend for a moment for the jargon and division that exist in this world, that produce—what? Envy, hatred, darkness, and ignorance. They do not believe for a moment that anything of this kind exists in heaven. They pray as well as we, "*Thy will be done on earth as it is in heaven.*" They pray, whether they think of it or not, that all the jargon, errors, abuses, darkness, and ignorance that now exist in the world, under the name of religion, government, or anything else, may come to an end; that, so far as there is unrighteousness, or any error in principle, thrones may be cast down; that all the powers of earth, whether republic or monarchial, that are not in accordance with the law and government of heaven, may pass away, and those principles be introduced that govern the sanctified in heaven, so far as man in this life is capable of receiving these good things, and enjoying them in truth, union, and peace. Then with this view of the subject, such a system introduced, even among a few men, they being organised upon it, and acting it out in a good measure, we should call this a "standard." The Jews could look to it and call it a "standard." The ten tribes, and the scattered remnants, and all that appertain to the lineage of Abraham, Isaac, and Jacob, scattered through the world, waiting for the redemption, and the restoration of the kingdom to Israel, could look to such a "standard," to the people or-

ganised upon these principles developed from heaven, and carrying them out in all their points, for they are capable of governing a world, or a million of worlds; to this they could look and say, there is a "standard."

If all the railroads, steam-boats, and other swift means of conveyance, with all the gold and silver, were in the hands and under the control of the right lineage, and all the sea captains and railroad proprietors stood ready to serve them, as the Jew turned his attention to the brightening prospect, and to his own land, the question would naturally arise in his mind—under *what* STANDARD *shall I go?* You may say under the colors of Great Britain, but that is not sufficient. Upon what principles shall we be organized, religiously and politically? Which of all the churches in Christendom will present us with a just standard, constituted to our capacity? Which of all the nations will present a government *standard*, constituted to our position?

"Well, but," you say, "let the Jews take their own standard." Then they will neither have the Christian dispensation, nor that of Moses and the Prophets, because both of these had power in them that the Jews do not profess to have. The Christian religion had its inspired men, Apostles and Prophets. Those the Jews have not got. Moses and the Prophets had their miracles, gifts, powers, and oracles, men who were raised up by heaven, to direct, make laws and governments, and organise a kingdom among the Jews; they have not got these either. The most they pretend to have is a Book that gives the history of their fathers, and of Moses and the Prophets; showing that they lived under a dispensation of Priesthood, revealed from heaven, and handed down from the fathers, from generation to generation, which Priesthood held the Urim and Thummim, and the charge of the holy place, containing the holy things, and power to inquire of God, and to instruct the people in what was for their peace, defence, welfare, government, judgment, and law. The Jews cannot say they have these things now. Moses and the Prophets had the ministering of angels. The Jews at this day have not. Moses and the Prophets had living oracles from heaven. The Jews have not. Moses and the Prophets had power to control the elements, and work mighty wonders in the name of the Lord, some of them even rolled the earth back on its axis. Have the Jews this power? No. To restore them to Palestine, and let their own institutions be *a standard*, would be to put there what neither resemble Moses and the Prophets, nor Jesus and the Prophets.

"But suppose we try to convert them to the present Christian institutions," says one. Well, where is the "standard?" Who has got it? The Christian institution consisted of Apostles and Prophets, ministers whose Priesthood was after the order of the Son of God, and ordained by himself, for he says, "As my Father hath sent me, even so send I you;" "ye have not chosen me, but I have chosen you, and ordained you." Connected with the Apostleship are the keys and powers of government, the administration of ordinances, and the gifts and powers of the Holy Spirit. This is a "standard," which the Jews, and the ten tribes would all acknowledge, and it is a Christian one, yet such a one all Christendom cannot present. They can present a book, like the Jews; the one is a book that testifies that Moses and the Prophets had this power, the other that Jesus and his Apostles had it, but neither of these books can be the "standard," because the mere history that somebody had this power would not be a living "standard." If the Christians pre-

sent the Jews with the New Testament, the Jews will present the Christians with the Old Testament, and the writers of both of them had the power. The Jew would have to admit, that the power and "standard" that his book was the key of, had passed away; and the Christian, that the angels, gifts, and blessings that his book gave an account of, had also passed away.

If you take the despotic standard of Russia, or the standard of any other of the nations of Europe, some of them are unlimited in their provisions —the sovereign is the law; others are limited—the sovereign only being part of the law and power, frequent bloody wars arise between the monarch and the people; and those who come direct to the throne by hereditary right are beset by the same evils. Besides that, in Russia there is one kind of religion; in Greece, another; in Rome, a third; and in England, a fourth; all widely differing from each other.

To take the republican form of government, and set it up as a standard, would be to set the Jews and the Ten Tribes, when they get home, to creating their own government, religion, and officers. They would say, "This is not a restoration of all things to the order of the fathers. Who ever heard of a nation's rising up, and making its own ministry of angels, its own Prophets, Apostles, and Priesthood to speak the word of God, and to inquire of Him?" The Lord would turn round and say, "I have not chosen this man, you have chosen him and ordained him." Did the people elect and appoint Moses to receive all his powers, to hold communion with the burning bush, and divide the waters of the Red Sea? Did they elect Joshua to that faith by which he lived to lead Israel into Canaan, and divide Jordan by the word of God? Did they instruct him to lengthen out the day while Israel conquered their enemies? No. God Almighty chose Moses and ordained him, and Moses laid his hands upon Joshua and ordained him, and therefore the two were full of the Spirit of God to fill a similar calling.

The Jews and the Ten Tribes know better than to bow to such an order of things, for no rule, precedent, or example, can be found in the history of the fathers to substantiate such a course; they would either conclude that God had changed, or that such proceedings were an imposition, and pertained to no real government from heaven at all.

"Well, then, "says the Lord," I will set up a standard for my people, and lift up my hand to the Gentiles. A system shall be developed from heaven, by which the people are to be planted in one, that is, those who embrace it; by which shall be developed among them all, one spirit, one doctrine, one order of Priesthood, worship, power, and government, to lead, direct, control, and say what religion they shall adopt, including every department of government, sufficient for all the affairs of state, both internal and external, and that would contribute to their enlightenment, improvement, defence, exaltation, and their relations with all the world." Such a thing would be a "standard." It would answer the purpose to plant and govern them. It would bring the Gentiles to it. In order for this, it would be a principle of government developed in all its parts, not differing so much from the old one either. "Do you mean the law of Moses?" Yes, but only so far as the same eternal principles existed in that law. There were many principles given in that law which pertained not to the eternal kingdom of God; they had to be fulfilled in Christ, and then have an end.

"Well, then, what do you mean? Do you mean to say that this modern standard must not differ from the in-

stitutions revealed and carried out in the days of Christ and his Apostles?" No, this is not what I mean, because it must differ in some of its bearings from those institutions. "Wherein?" In this respect, if nothing more—Peter and the rest of the Apostles having done what we are doing now, that is, talked about that "standard," and the restoration of the kingdom and government to Israel, said to Jesus, "Lord, wilt thou at this time restore the kingdom to Israel?" That is, "Wilt thou at this time *raise a standard* with all the powers of government, break down the Roman Empire, and give the kingdom and the greatness of the kingdom under the whole heaven to thy Saints, that so all Israel may be saved?" So far from a satisfactory answer being given to Peter and the Apostles, the Saviour said, "It is not for you to know the times or the seasons" when this shall be done, letting alone doing it, for the knowledge of these times "the Father hath put in his own power." Jesus did not turn round and answer them as the sectarians would—"You are entirely mistaken, my kingdom will always be a spiritual kingdom; and you will be very much disappointed if you look for anything else." He virtually said —"Suffice it to say, it is not given to you Apostles to hold the keys of my kingdom in that day and age of the world, or even to know the time that I will do that work." "Well, Lord, what will you have us to do? As the Scriptures are more full upon that subject than almost any other, for kings and Prophets spoke of little else, and you will not tell us of that, but reserve it for some other people, and to be known at some other time, which we are not to know, what is it you would have us to do?" "Simply be witnesses of me in Jerusalem, Samaria, and in the uttermost parts of the earth. Baptize the people, if they will repent, after you have taught them to believe in me, their eternal King and great High Priest, who rose from the dead, and ascended up on high in your presence, to reign in heaven, and eventually upon the earth. Go and tell the people that, and let them repent, and turn to me with full purpose of heart, and know that I am the law, and the way, and the truth; and if they shall keep my words, they shall have eternal life; and if they do not, they shall remain in condemnation. If they hear you, they hear me; and if they receive you, they receive me; and if they receive me, they receive him that sent me; and if they reject you, they reject me. And whatsoever they do to you, it is the same as though they did it to me. You are my ambassadors, my representatives, my ministers, and if they do good to you, it is the same as though they did it to me. If they discard you, and believe not your words, and withhold their hands from helping you to carry out the principles of truth, it is the same as though they did it unto me." "But, master, how shall we establish a *standard* of government, and peace, so as to maintain these principles?" "*You cannot do it.*" Did Jesus Christ and his Apostles say these things in so many words? No. But in words that amounted to the same thing. Says he—"The time cometh, that whosoever killeth you will think that he doeth God service." And unto Peter, the head of the Apostles, Jesus said, speaking of the death Peter should die—"When thou shall be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Jesus told his servants they would be scourged from city to city, and from place to place, and from synagogue to synagogue, and be overcome, for another power would rise different from the kingdom of God, and it should make war with them, and overcome them, and be drunken with the blood of the

Saints, and hold dominion over all the kings of the earth, over every tribe and tongue and people, until the words of God should be fulfilled; therefore they were not to think to gather the people, to establish a kingdom or government on the earth, *for they could not do it.* There was another power to rise, that would put their power down, and bear rule over all nations, and all nations would be deceived by it.

Now you take the instructions of the Apostles to the Saints in former days, and the manifestations of the Lord to the last of the Twelve while he was on the Isle of Patmos, and see if they do not amount to the above.

Well, then, give us a dispensation like the one they had, one fitted to the New Testament; and it is simply to run through the world, and witness of the manifestations of the Lord of life and glory in the flesh, and his resurrection from the dead; to call upon the people to repent and be baptized, and give them the first principles of the Gospel, and prepare them to reign in yonder world of glory, so far as they could by being faithful through the Gospel; and as fast as they were baptized, say to them, "You may expect to be killed, and if you are not willing to lay down your life, do not put your name among us, nor be baptized at all, for the wicked will make war with the Saints and overcome them." To repent, and be baptized, and receive the Gospel for the remission of sins, be killed and go home to glory, was the Gospel the ancient Apostles preached. I say, if we had a dispensation precisely like that which Peter and the rest of the former-day Apostles had, that is just as far as we could carry it. Where is the place where we could build up the kingdom of God? No where. If you lived in Rome (and Rome was the world), and submitted to its butcheries, until the words of God should be fulfilled, you would be slain and go into yonder world.

Hence the kingdom of God had to be set up twice, once in the days of Peter, wherein those who obeyed the Gospel ordinances had to submit to the Roman power and be killed. After they are killed, and the Priesthood is taken from the earth, and the keys of it are gone from the earth also, or hid up, so that no body holds them, and all nations are deceived, as it was written by the Revelator John, by this ruling power, which is nothing more nor less than Rome, for that was the world then known—after all this, when the time comes for the word of God to be fulfilled, and for a standard to be set up, what does this book, the Bible, say? What does Jesus Christ himself say? "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear;" and he goes on to say that when you shall see these things come to pass, then know that the kingdom of God is at hand.

The Millerites mistook it, and thought it meant, then know that the kingdom of the Lord Jesus Christ is just at the door. A great many have been mistaken on this subject, among Christian communities, so called. But if they had searched diligently to know, they would not have taken the second advent of Messiah, and put it in the place of his kingdom, to be at hand when you see the signs begin to take place; then "know ye, that the kingdom of God is nigh at hand."

Now it is evident that the kingdom of God was to be set up twice—at two distinct times, or else the whole matter is a mistake from the beginning to the end, because John the Baptist said it was at hand in his day, Jesus Christ said the same, the Apostles and Seventies said, in their days, that it

was right at the door. And then Jesus Christ predicted a whole string of events, including the destruction of Jerusalem, and the dispersion of the Jews. He then predicted signs that were to be seen in the sun, moon, and stars, and said, lo! "the kingdom of God is nigh at hand." Just as sure as the sun shines, the kingdom had to be set up twice, or there is no meaning to the Book, and the last, too, at the time the Millerites and others have set for the personal appearance of the Saviour.

The Lord, in speaking to his Apostles, said, "It is not given for you to know the times or the seasons, which the Father hath put in his own power." What would he say to the Apostles in the last days? He would say quite the reverse of this—"To you it is given to know the times and the seasons, because you are the very men to do that work, but my old Apostles were only to bear witness of me to the world. As the received traditions and religion of the world were at war with the principle of the resurrection presented in my body, I required my ancient Apostles to bear witness of it in Jerusalem and Samaria, and to the uttermost parts of the earth, wherever they could find followers. But I now will raise up you and other men, and ordain you, and cause keys of power to be committed to you, as in days of old, in the same Gospel ordinances and spirit; but when they come, you will not be required to fulfil any such thing as my servants did anciently, which was, to bear witness, preach repentance, baptize the people, and be killed. You will know the times and the seasons, which the Father put in His own power, and which my other Apostles could not know, and then go to work with your mights and fulfil it."

Hence the gathering of the Saints; the organization of the kingdom of God, religiously and politically, if you will; the revelation of the law of God, and the new and everlasting covenant made to Abraham of old and his seed, which has never been altered by the Lord, only lost to the people. Paul said that the law given upon Mount Sinai, four hundred and thirty years after that covenant was made, might not disannul it. Jesus Christ was that man spoken of when God said, "In thee and in thy seed shall all nations of the earth be blessed." Thus, Paul and Jesus, in so many words, confirmed the covenant made with Abraham, that neither the law of Moses nor Jesus Christ ever disannulled. What was it? A great many things, but the principal thing was, "I will greatly multiply thy seed;" in short, a law was given him by which he and his posterity should be regulated and governed, with regard to matrimony and posterity.

Now, then, to restore the new and everlasting covenant made with Abraham, and not disannulled by Moses, the Prophets, Jesus Christ, and the Apostles; to restore an organization of principles, of law; a development that would make a standard to regulate families, households, and kingdoms in every respect; that would be to fulfil the words of Isaiah, where he says, I will "set up my standard to the people;" then I will gather you. Going to work to gather them to a standard set up by modern professors would be nonsense, for it would not chime in with the law that governed Abraham and his family matters, when he and a great many others should come together and sit down in the kingdom of God. Such a standard would be lame in some points.

If I were a Jew, you might cry to me and preach to me until doomsday, and then take a sword, and hold it over me to sever my head from my body, but I should say, "I will not move one step to the *standard that is not Abraham's*, nor from the everlasting covenant in

which my fathers Abraham, Isaac, and Jacob, and all the holy Prophets will come and sit down in the presence of God, upon the same principles with their modern children. I am a Jew, and my hope is in the covenants of the fathers. If you nations who are not numbered in that covenant wish to be blessed, it must be in that covenant, and in no other way; and you cannot bring me any other standard that is a lawful one. You may teach me Christianity, as you call it; you may try to govern me by a republican government, as you call it; and ten thousand other things; but when you have taught them all to me, neither for your fire, your sword, your government, your religion, your threats, nor anything else will I ever embrace any other system but the standard, the covenant, in which all my nation, all the Ten Tribes and the scattered remnants can be blessed; a covenant that will look them up, with all the Gentile world; and raise all the ancients from the dead, and by which all can sit down together in the same kingdom, and be governed by the same principles, covenants, laws, and ordinances for ever." That is the stubbornness I should have in my nature, if I were a Jew. And the blood that flows quick through my veins tells me I am not one whit behind the Jew; it tells me I am of the seed of Abraham, Isaac, and Jacob; therefore I am just about as hard as they are to believe in anything but a full and complete *standard*, a development of that system which will organize me and my house, and all the people, whether Jew or Gentile, that will embrace it, in all the world, if they will repent. I read it, in so many words of the good old Prophet, that "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." I would say to king Agrippa, if he were here to-day, "Believest thou the Prophets?" If the world would believe, then, the whole of their kingcraft, and priestcraft, and confused systems would soon pass away, and the covenant made with Abraham, Isaac, and Jacob, and to which the Prophets, Jesus, and the Apostles looked forward, would be established.

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Is it a system of government, to organize and gather the people? Yes, a people that will not have their heads cut off any more by that government that has deceived the whole world, and drunk the blood of the Saints of the Most High. It is a kingdom that the wicked will not be permitted again to possess or destroy. How shall we look for it? It will be one of the smallest of governments upon this earth, to which a grain of mustard seed is brought as a comparison. When we see the signs in the sun, moon, and stars, and among different nations, it proves that the kingdom of God is nigh at hand; we may then begin to look around for it. We must not look to Russia, or to England, to become this kingdom, but to the smallest of the governments in this world, one so small that it is compared to a grain of mustard seed. Where must we look for it? In the very spot where it has room to grow, and in its smallness be overshadowed with weeds and plants of other kinds; so we must look for its organization, establishment, and development in some country where that little few compose the majority, and should rule. Now with these great characteristics, and plain directions, which any man can gather from the Bible, we need not look to any other place where we may find this kingdom. Then among the Saints right here, where they compose the majority, where there is not another larger government, where they are hemmed in with mountains, and can establish peace, and a kingdom,

and a government, and a law. "Well," says one, "you are a republican government; how does that chime in with the word kingdom?" It matters not as to the outward name, whether it takes the name of republic or kingdom, or this, that, or the other; it is not the name that does the business. We call England a monarchy, because its Presidency perpetually comes from one line, it is hereditary. We call the United States a republican government, because they put in a man to rule, and put him out once in four years. I have been in both countries, and lived and acted more or less under the two governments. I went to England with a good deal of prejudice; for I was brought up to believe that a republican government was the only good government in the world, and the British were made to be killed off. When my brother Orson began to speak at all, the first word which I can remember he ever said, was—"*Why, dad's gone to shoot the British.*" So I must have gone there more or less prejudiced against that government. What is the fact, against all these prejudices of early life? It is, that government is tolerably good in both countries. The United States have the best institutions of the two, but I tell you, if they had carried them out better for us, we might have been here, not so poor as we are to-day. I like England the better of the two; not because her institutions are better, but because they are carried out better. A government well carried out is better than any other form of government not carried out. You may spread your forms on paper, but paper will lie a long time before it will take off a man's head for breaking the law.

Here we are, and, thank God for it, a small government, you may call it a republican government, or what you please; but the spirit, and Gospel, and law, and principles of union are here, and nobody can help it. There is no law against unity, against being baptized, against receiving the administration of angels, or the keys of the Apostleship, against laying hands on others that men may be filled with the Holy Ghost. There is no law against these things, thank God. This makes us united, it makes us do our duty, and remain in the spirit of oneness and in faith, operating diligently upon the principles developed by revelation upon revelation, and precept upon precept, and law upon law, and truth upon truth. We find ourselves a government, organized upon these great principles, and a government in peace. This government has to maintain its character, and become a *standard*, having developed in it every principle for the salvation of the living and the dead; to hold the keys of the Priesthood that bear rule in heaven, on earth, and in hell, and maintain a people built upon it, which is all necessary in order to become a standard. To this the Ten Tribes will look, to this will look the scattered remnants that are aware of the promise to Abraham, that in his seed, and not in some other Priesthood and lineage, shall all the nations and people of the earth be blessed. Where should they look, if *we* were to be scattered abroad, if *we* should come to a standstill, and stick our stakes, and say to the Almighty and to His servants—"*We* will do this, and that, and that is what we will not do, but we will go our own way?" Suppose now the spirit of prophecy should descend upon the Ten Tribes of Israel, and they smite the mountains of ice by the word of God, and the mountains flow down, and their Prophets travel abroad to search the world through, for they have seen the signs in the heavens, and they feel like the wise men of the east as they inquired for the Saviour; suppose the Ten Tribes come and inquire—"Where is the Temple of God, for we have

seen the signs in the heavens; where shall we find it?" and we were to scatter and divide, and lose the Spirit of God, and become sectarians, or something worse; the Ten Tribes would then have to search with a lighted candle, and could not find the Temple here, and I defy them to find it anywhere else.

"Now, then, brother Pratt, we have embraced all this good Gospel, which you tell about. We have been baptized, we have come into the new and everlasting covenant, we are one, our sins are forgiven us, and we have received a portion of the Holy Ghost." Having availed ourselves of all these things, what we are, as individuals, we have gained together as number one and two, and all are justified together, and the common interests of the kingdom are carried out. Some may say, "There are warmer climates than this, why not go to them, and accommodate ourselves better than we can here? Besides that, there are places where men get more gold and silver, and can buy sugar, fruit, &c., where wood is plentiful, and where the country presents more beautiful scenery, and is more like Paradise than this place is; the whole earth is before us, why can we not go and possess it where we please? Why can we not go and serve ourselves awhile, and let the kingdom of God take care of itself, or let these good, pious Elders and Apostles that are so attached to it, take care of it?" If it is right for you to set your minds upon warmer climates, upon more convenient timber, and upon making money, then it is right for every one of us to do the same. If it is right for you, it is right for our President, and his Council, and the Twelve, and everybody else. If each person should get his own way, go to where the climate will suit him best, where there are a market and all other conveniences, I want to know, then, where the kingdom of God is? What worldly government could you live under, as the kingdom of God, when you had satisfied these desires? Just point your finger to the place, on this wide earth, where there is any better climate than this, any better market than this, where the staple necessaries and conveniencies of life exist in greater abundance than they do here. Point your finger to such a place, and convince me by mathematical demonstration that this people can live there, and be a majority there, and reign there, and maintain the kingdom of God there, and I am not sure but I will go with you, and, I believe, the President will, and I think the Lord would be pleased with it. If we had such a place, and could go and enjoy it, who cares? The less time it will take to get a living, the more time we shall have to attend to the teaching of others, and the more convenience to gather them to it. I do not know that the Lord would have any objection to it, if you could name such a place.

What kind of a government is there out yonder, west of us? The very scum floods out of the United States into that goodly land, that golden country; there is a concentration of jargon, ignorance, folly, corruption, and abomination, all gathered together in one focus, and then corrupting itself after being made of corruption. A Saint of God might put all the advantages of climate, timber, soil, trade, and money together in the world, and he could not live under that government. Why did you not stop in Rome, and serve God there? You were in a fine country, a salubrious climate, the timber was handy, and you possessed a delightful situation. Why? Because the Apostles could not live under the Roman Government without being killed; and how could you do it without sharing the same fate? If you did live in Rome, you cannot say that the government

is according to the covenant made with Abraham, Isaac, and Jacob. Why not stay in England? It is a fine climate, and, in many respects, it has a good soil, with trade, and plenty of coal for fuel. Why not stay in the United States, where you can get sugar for three cents. per pound? Why did you ever leave your countries, your native homes, to come here? Look at these snow-clad mountains, and naked plains—look at the scarcity of timber, and the difficulty of travelling such a distance to get here, and so far from any market. Bless your soul, you will not find conveniencies in the world, anywhere, handier than they are here! Why not stay where you were? "Why," you say, "I thought I should get a little instruction here, that I could not get anywhere else; but, having got that instruction, I thought to enjoy it, and go where I pleased." My view of the subject is this—to gather, and stay gathered, to be organized into the government of God, and call it what you please as to name. They used the word kingdom in ancient times, meaning nothing more nor less than government. We should stay gathered, and count one in schools, in meetings, in paying tithing, in paying taxes, in acting our part as members of the community; count one when men are needed, if necessary, to go against the savages; count one in influence, in beauty, in spirit, in faith, and in works; to build Temples, to attend to the ordinances, and administer to the living and the dead, and set an example worthy of imitation. What would a million of people do if they were all doing this, under one covenant, being actuated by the same spirit, baptized by one baptism? They would be a million of that faith, a million of that spirit, a million of that light and truth, a million possessing the very powers of peace, and heaven, and Zion in their bosoms. What would they do? Why, the world itself would see their light. Like a lighted candle on a candlestick, it could not be hid. Do you want riches? This is gold, it is silver, it is clothing, it is bone, it is sinew, it is industry and power. It will come flowing to you like a flowing stream. Your Apostles and your First Presidency, instead of being perplexed with the cares of this world, as to how to plow their fields, or build their cabins, would not have time scarcely to go out of yonder temple to get their breakfast, if we had the temple built. To a people thus consolidated, nations of the earth would come. The kings and queens, and governors and rulers, and a great many of the house of Israel, and people of influence and power out of all nations, would come. They would say, "The Lord is there, the power of God is there;" and if they had any money they would make a deposit of it there, for the nations would be breaking up, and the people would want to escape with their life from war, and distress of nations. The people would say, "There is where we will go to find safety, for there the inhabitants live in union, they have the light of eternal truth, while other people are in darkness and ignorance without measure. Those happy people know how to unite and defend themselves: it is not their numbers that constitute their strength, but it is their union, and, of course, their numbers have an influence."

If one man is mighty, there are more mighty. If a man wants the riches of time and eternity, let him have a good government, education, and the laws of heaven to bring up his children in the right way. He never will get rich as fast as he would if he co-operated with the kingdom of God. You know when anything is wanted of me, I am on hand all the time, though there would not be a man you could hire. Men will go to

California, to the States, or anywhere else, but you could not get them to do it ordinarily without hiring them. But if you appoint them to take a mission without purse or scrip, the same as an angel, they will go to hell, if the Lord will give them a mission there, and be mighty glad to get back as soon as they have done it.

I have detained you too long. May the Lord bless you. Amen.

WHERE THE WICKED GO—CONTINUAL OPPOSITION TO AND PREJUDICE AGAINST THE TRUTH—THE JUDGES AND THE DELEGATE OF UTAH—THE SPIRIT OF GOD AND THE SPIRIT OF THE WORLD—POTENCY OF THE GOSPEL.

AN ADDRESS DELIVERED BY PRESIDENT B. YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 19, 1853.

I do not feel like making a military or a political speech on the present occasion; but I wish to say a few words in reference to some of the items that have occupied the tongue and the lips of so many of this community.

The expression, "Old Zechariah Taylor is dead and in hell, and I am glad of it," which the returning officers, in their Report, alleged was said by me, I do not know that I ever thought of, until I heard Brocchus himself mention it on the stand in the Old Bowery. When *he* made the statement there, I simply bore testimony to the truth of it. But until then, I do not know that it ever came into my mind whether Taylor was in hell or not, any more than it did that any other wicked man was there. I suppose he is where all the ignorant wicked are gone, and where they will continue to go. The Bible declares that the Lord Almighty turns the wicked into hell, with all the nations that forget God. But I did not suppose that Zechariah Taylor could be classed with those that forget God, for he never knew anything about Him. I am confident that such a thing was never mentioned by me.

When wicked men die—Zechariah Taylor, or any other wicked man, *they go to hell.* This has been explained to a congregation in this hall by Elder Hyde, and also in the *Frontier Guardian.* If as good a man as Jesus Christ went to hell, we may well expect that a wicked and ungodly man will go there to atone for his sins. Enough upon that matter: suffice it to say, that all, when they die, go somewhere; and if the people want to know particularly where they are going when they die, let them read the Bible and learn. As for this people, as for the disturbances and Reports of the returned judges, as for the say so of one nation, and all the

nations upon the earth, I am entirely unconcerned; but I hope one thing concerning this people and kingdom of God which are established upon the earth, that they will turn neither to the right nor to the left, but maintain continually a steady and unslackened pace to build up the cause of truth. Let small men or large men, officers of state or citizens, kings or beggars, say or do what they please, it is all the same to the Almighty. The king upon his throne, the president in his chair, the judges upon the bench, and the beggar in the street, are all overruled in their actions by the Almighty God of heaven and earth. Who can successfully fight against Him? All persons who are acquainted with this kingdom, who knew Joseph Smith from his boyhood, from the time the Lord revealed to him where the plates containing the matter in the Book of Mormon were deposited, from the time the first revelation was given to him, and as far back as he was known, in anywise whatever, as a person professing to have received a visitation from heaven—all must know that as much priestcraft as was then within the circle of the knowledge of Joseph Smith, jun., he had to bear on his back, and to lift from time to time. On the other hand, as his name spread abroad, and the principles of the Gospel began to be more extensively taught, in the same proportion he had more to bear. The Lord began to raise him up, and endow him with wisdom and power that astonished both his friends and his foes. Did Joseph rise? He did. Did his influence grow and spread far and wide? It did. Under what circumstances? Why, with all the influence and power that could possibly be arrayed against him, by priests and people, by doctors and lawyers, judges and juries, backed up by the whole mass of the wicked world. All this he had to raise up, and carry with him.

If anything oppose the progress of this great work, if any person, whether great or small, should stand in the way of it, do you suppose it will stop? Do you think the great car will stay in its onward progress, because some infernal scoundrel stands on the track? *No*; but the wheels will roll over him, and crush him, until, like the pig brother Bernhisel spoke of, he will "die all over."

I admit it is hard for our Elders, for our brethren that are abroad, when anything of a transverse nature occurs in the midst of this people, especially in our present organization. It is hard for our Elders to meet with interruptions in their course, to meet with, and have to combat, the prejudices of the people. But who causes prejudice against this people? Do they cause it themselves? No. It is the wicked. They court it, and nourish and cherish it; they suck it in like the infant child the mother's milk, they love it, they languish for it; it is their food, it is their life. Why do they love it? Because it is falsehood.

Do the righteous of this people cause persecution to come upon themselves? No. Do the principles of the Gospel create prejudice and persecution against them? No. But it is the disposition of the wicked to oppose the principles of truth and righteousness, which cause it.

When the officers returned from this territory to the States, did we send them away? *We did not.* But I will tell you what I did, and what I will do again—I did chastise the mean ruffian, the poor miserable creature, who came here by the name of Brocchus, when he arose before this people to preach to them, and tell them of meanness which he supposed they were guilty of, and traduce their character. But they bore the insult like Saints of God. It is true, as it is said in the Report of these officers, if I had

crooked my little finger, he would have been used up, but I did not bend it. If I had, the sisters alone felt indignant enough to have chopped him in pieces. I did not, however, do it, but suffered him to fill up the measure of his shame and iniquity until his cup is running over. He was not hurt in the least.

With regard to the four different Reports of those judges, which were in existence at the same time, brother Bernhisel seems to wonder how they came. I know how they came. Some friends of those judges, thinking they could better the matter for them, were the authors of those extra Reports. But those friends found that the Reports did not answer their expectations, and those officers themselves would not acknowledge who wrote them. In this instance, they over-shot their mark, and foiled, in a signal manner, their own purposes.

There is one circumstance the doctor did not relate, which is worthy of notice. Secretary Harris stated that he did sign Doctor Bernhisel's certificate, but that he was intimidated by Governor Young, and dare not but do it. How could this be, when no person knew about this signing, but the doctor and Harris? Thus every man that operates against the truth, will forestall himself, and be confounded by his own arguments and operations in every movement and act that he shall perform; it will all work to his own injury and disgrace. Every man that comes to impose upon this people, no matter by whom they are sent, or who they are that are sent, lay the axe at the root of the tree to kill themselves. I will do as I said I would, last Conference. Apostates, or men who never made any profession of religion, had better be careful how they come here, lest I should bend my little finger.

If the congregation wish to know if we are well situated for territorial officers at the present time, I will say, for their information, I believe we are. I will speak for this people, and say, we cannot be situated better in that respect than we are at the present time, so far as we know. One of our judges, Judge Shaver, has been here through the winter, and, as far as he is known, he is a straightforward, judicious, upright man, and a good adjudicator in the law. This I believe, and so do others who are acquainted with his acts. He cannot be beaten among Jews or Gentiles. He and Judge Reid, who has lately arrived, I believe will do the best they can, and all is right. They have not come here with the impression that we are going to send them as our delegates to Washington, as others did, so they are not disappointed. As far as I know, we are just as well situated in this respect as we need ask to be.

I have no fears whatever of Franklin Pierce excusing me from office, and saying that another man shall be the Governor of this territory. At the beginning of our settlements here, when we sent Almon W. Babbit to Washington with our Constitution for a State Government, and to ask leave to adopt it, he requested that I should not sign my name to it as Governor; "for," said he, "if you do, it will thwart all your plans." I said, "*My name will go as it is in that document, and stay there from this time henceforth and for ever.* Now," I continued, "if you do not believe it, you may go to Washington, and give those papers to Doctor Bernhisel, and operate against him, and against our getting a State Government, and you cannot hinder it, I will be Governor still, after you have done every thing you possibly can to prevent it."

We have got a Territorial Government, and I am and will be Governor, *and no power can hinder it, until the Lord Almighty says, "Brigham, you need not be Governor any longer;"*

and then I am willing to yield to another Governor. I have told you the truth about that. I entertain no concern about it, or about the changing of any of our other officers; we are well enough off in this respect at present.

It came into my mind when brother Bernhisel was speaking, and the same thing strikes me now, that is, inasmuch as he has done first-rate, as our delegate in Washington, to move that we send him again next season, though it is the Sabbath Day. I understand these things, and say as other people say, "*We are Mormons.*" We do things that are necessary to be done, when the time comes for us to do them. If we wish to make political speeches, and it is necessary, for the best interest of the cause and kingdom of God, to make them on the Sabbath, we do it. Now, suffer not your prejudices to hurt you, do not suffer this to try you, nor be tempted in consequence of it, nor think we are wandering out of the way, for it is all embraced in our religion, from first to last.

Brother Kimball has seconded the motion, that Doctor Bernhisel be sent back to Washington, as our delegate. All who are in favour of it, raise your right hands. [More than two thousand hands were at once seen above the heads of the congregation.]

This has turned into a caucus meeting. It is all right. I would call for an opposite vote if I thought any person would vote. I will try it, however. [Not a single hand was raised in opposition.]

I will now say, not only to our delegate to Congress, but to the Elders who leave the body of the Church, that he thought that all the cats and kittens were let out of the bag when brother Pratt went back last fall, and published the Revelation concerning the plurality of wives: it was thought there was no other cat to let out. But allow me to tell you, Elders of Israel, and delegates to Congress, you may expect an eternity of cats, that have not yet escaped from the bag. Bless your souls, there is no end to them, for if there is not one thing, there will always be another.

Do you suppose that this people will ever see the day that they will rest in perfect security, in hopes of becoming like another people, nation, state, kingdom, or society? *They never will.* Christ and Satan never can be friends. Light and darkness will always remain opposites. The kingdom of God and the kingdom of Satan will always remain two kingdoms; and so long as they are, you will find from time to time that the citizens of Satan's kingdom will be telling you of cats that are ready to leap out of the bag, of something that is wonderful and alarming in its nature, as much so as the circumstance which brother Bernhisel touched at, which created a great excitement in Washington—that we had revolted from the parent Government, and hoisted the flag of our independence. I know how that report originated. The letter containing this startling intelligence, and purporting to have been received at California from this place, was written in Washington. After the originators had failed in their object, they supposed that nothing more would be said about it, but the whole of the United States believed the report to be true, and thought that all the citizens in Utah were rebels.

Do you understand the reason why such feelings exist against this people? Go to the United States, into Europe, or wherever you can come across men who have been in the midst of this people, and one will tell you that we are a poor, ignorant, deluded people; the next will tell you that we are the most industrious and intelligent people on the earth, and are destined to rise to eminence as a

nation, and spread, and continue to spread, until we revolutionize the whole earth. If you pass on to the third man, and inquire what he thinks of the "Mormons," he will say they are fools, duped and led astray by Joe Smith, who was a knave, a false Prophet, and a money digger. Why is all this? It is because there is a spirit in man. And when the Gospel of Jesus Christ is preached on the earth, and the kingdom of God is established, there is also a spirit in these things, and an Almighty spirit too. When these two spirits come in contact one with the other, the spirit of the Gospel reflects light upon the spirit which God has placed in man, and wakes him up to a consciousness of his true state, which makes him afraid he will be condemned, for he perceives at once that "Mormonism" is true. "*Our craft is in danger*," is the first thought that strikes the wicked and dishonest of mankind, when the light of truth shines upon them. Say they, "If these people called Latter-day Saints are correct in their views, the whole world must be wrong, and what will become of our time-honoured institutions, and of our influence, which we have swayed successfully over the minds of the people for ages. *This Mormonism must be put down*." So priestcraft presents a bold and extended front against the truth, and with this we have to contend, this is our deadliest foe.

Why should there be any more excitement when a public officer is chastised in Utah for publicly insulting a loyal people, than there would be if a similar occurrence transpired in Oregon, Minnesota, or any other territory? *It is because we are Latter-day Saints.* And let me tell you the Devil has put the whole world on the watch against us. It is impossible for us to make the least move without exciting, if not all the world, at least a considerable portion of it. They are excited at what we do, and, strange to relate, they are no less excited at what we do not do.

You will find that there will be cats and kittens leaping out of the bag continually. "*What can come next, I wonder!*" I do not know; but this I know, the Lord Almighty will not suffer the Saints, neither the world, to slumber upon their oars. *The time is past for them to fold their hands, and say, "Yet a little sleep, a little slumber, a little folding of the hands." This people will never see that day*, for the Lord will keep them on the alert all the time; they will continually have something to contend with to keep them from dropping to sleep, and it is no matter to me as to what means He may use to do it.

Inasmuch as we send brother Bernhisel back to Washington, I say to him, *Fear not their faces, nor their power*, for we are perfectly prepared to take all the nations of the earth on our back; they are there already, and we will round up our shoulders, and bear up the ponderous weight, carry the Gospel to the uttermost parts of the earth, gather Israel, redeem Zion, and continue our operations until we bind Satan, and the kingdoms of this world become the kingdom of our Lord and His Christ; and no power can hinder it.

I care not what may come, I will do the work the Lord has appointed unto me. You do the same, and fear not, for the Lord manages the helm of the ship of Zion; and on any other ship I do not wish to be. As I once said to Sydney Rigdon, our boat is an old snag boat, and has never been out of snag harbor, but it will root up the snags, run them down, split them up, and scatter them to the four winds. Our ship is the old ship of Zion. Nothing that runs foul of it can resist the shock and fire.

The hue and cry in the world about this people is—"What an awful set of people these Mormons are! Why,

they are a dreadful people!" What makes them so? "They are Mormons." And that is all the people can say about the matter.

Do you know what it is that scares the world? As I have already said, it is the Spirit of the Lord that is placed in man, and the reflection of light from it upon his spirit wakes up the sensibilities in him, and creates conviction. That Spirit, with the Gospel of Christ, interrupts the whole world in their common career, in every capacity of life. That Spirit does not chime in and harmonize with any earthly kingdom or government, either in their political or religious institutions; but it seems to put a check upon every thing, to throw into disorder the best laid plans of the wise and far-seeing among men; in short, it turns the whole current of earthly calculations back upon the world, and deluges it in the dark waters of confusion.

As this kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness. He who supposes his house to be built upon a rock, and well calculated to withstand any test that may be applied to it, finds, when it is tried by the Gospel of the kingdom, that its foundation proves to be sand, and the whole fabric appears nothing in which a man may securely trust for salvation. One of the weakest of our Elders, I mean one of our boys, who is conversant with the Bible, is well qualified to instruct the learned priest, confound in Bible doctrine the greatest theologians upon the earth, and throw into confusion, and interrupt, and fill with contradictions and inconsistencies, their choicest theories.

Imagine to yourselves a learned doctor of divinity, securely surrounded with the bulwarks of his religious lore, pampered with the applause of thousands who hang on his skirts for religious instructions; he is satisfied that he knows and understands the Bible from the beginning to the end of it, and is capable of withstanding all creation upon Bible doctrine, and is as well skilled in theological researches as a man can be—imagine this great man sailing triumphantly over the sea of time, and the little unassuming bark, the boy, darts along, and strikes this proud hulk, this great, tremendous vessel, and pierces it through below the water mark; it begins to sink, and turns to make battle, but the little craft hits it on the keel and capsizes it, sinking it in shame and bitter disappointment. *Such will be the fate of all who will oppose the truth.*

The report of the Gospel of Jesus Christ terrifies the people, it goes forth with such gigantic strides. When this Church first commenced, I used to say to the people, "If you do not like my preaching, when I do the best I can, I cannot help it, but if you will let us alone, and suffer us peaceably to enjoy our religion, we shall enjoy ourselves better together, as friends, neighbors, and citizens. If you will come to my house, I will give you your dinner and your supper, I will treat you hospitably, as one friend ought to treat another; and when I come into your neighborhood, do the same to me, for, in pursuing this course, we shall feel much better, than if we suffered a difference of opinion to make us enemies. I will tell you what we will do—we will preach the Gospel, and revolutionize the whole earth, that is, if you will let us alone, *but if you persecute us, we will do it quicker.*" This places the wicked in the same circumstances as the drunken man, who would fall down if he tried to stand, and fall if he tried to walk. So, if they will let us alone, we will evangelize the whole earth; and if they do not, we will do it the quicker.

How often, to all human appearance, has this kingdom been blotted out from the earth, but the Lord has put His hand over the people, and it has passed through, and come out two, three, and four times larger than before. Our enemies have kicked us and cuffed us, and driven us from pillar to post, and we have multiplied and increased the more, until we have become what we are this day, in possession of a territory with an appropriate government. Let them still continue to persecute us, and who cares? If they will let us alone, we will preach the Gospel to all nations, and gather Israel. If they continue to abuse us, we will overrun them entirely, until all shall be brought in subjection to the will of heaven.

Do not be afraid, whether you are at Washington or anywhere else, *for we will progress.* I say to brother Bernhisel and everybody else, Put your shoulders to the wheel, and do not go from this place with your hearts in your mouths, you that go to the nations, and be so faint that you have need to carry a bottle of camphor with you, but go like men of great hearts, and say, in the midst of your enemies—I stand here in the name of Him who sent me, and who has called me to defend the truth, which I am determined to do, whether I live or die.

God bless you all, brethren, in the name of Jesus Christ. Amen.

DISOBEDIENCE OF COUNSEL—THE INDIAN WAR THE RESULT OF THE SAME.

AN ADDRESS DELIVERED BY ELDER GEORGE A. SMITH, IN THE TABERNACLE, GREAT SALT LAKE CITY, AT THE GENERAL CONFERENCE, OCT. 7, 1853.

It is with pleasure that I have listened to the remarks of President Kimball. The sentiments he has advanced are true and just, and I am certain no person can have listened to them without having felt edified and instructed.

There is no doubt that a great proportion of the people who have been here in these valleys for years past, can bear witness to the counsel and instructions that have been given, for the preservation of the settlements, and the establishment of the stakes of Zion within the limits of these mountains. Perhaps those persons, when they see me arise to occupy the stand, will at once say within themselves, "We are going to hear something in relation to enlarging the new settlements, making entirely new ones, establishing iron works, or some other thing of that nature, to draw our feelings out of the channel they have run in," for it is so really certain, that I have scarcely attended a single Conference since I have been in the Valley, without having something of this kind to present during the term of Conference. I think, however, for the last year, it has not been my lot to address an assembly in this place,

perhaps more than once or twice, and as I had been noted for short sermons, and short prayers, my addresses have also been few. But although my voice has not been heard from *this* stand, I have not been silent, neither have I been idle.

I was appointed to preside over the affairs of the Church in the county of Utah. I have also made two trips annually through the southern portions of the territory, visiting all the Branches, taking considerable time and a great deal of interest in the affairs of Iron County, besides making as many missions to this place as were necessary, to obtain counsel, and acquire information to carry on the work entrusted to my charge.

Any man that knows the country, and is acquainted with the business that has been placed before me, will be aware, that, lazy as I might be, I have had plenty to occupy my thoughts, and to give me active exertion, at least for the past year, in the exercise of my ministry and calling.

I present myself before you, then, to offer a few reflections upon what I feel to be important for this Conference to consider for the safety, welfare, and protection of the Saints in the valleys of these mountains. I have been made familiar with the condition of our settlements south, and am aware somewhat of the condition of our settlements in other parts of the territory.

In the commencement of my remarks, I will say, that the people almost universally do not realize the importance of listening to the voice of God through His servant Brigham. My heart has been pained by the things that are past, when I have been travelling and laboring in different parts of the territory; it has been pained to see the carelessness and indifference with which the words of the Almighty, through His servant, have been received.

Numbers were counselled to go to Iron County, and make there a strong settlement, sufficiently so to enable the people to protect themselves, and establish iron works. Many started in that direction, and succeeded in making the distance of from thirty to seventy miles, and concluded they had travelled far enough on good land without settling upon it.

Last spring, when President Young made his visit through the settlements, the county of Utah was very flourishing in appearance. Many splendid farms had been opened, and men were living upon them with the same security and carelessness as heretofore the people have done in the State of New York, where they need not fear the attacks of hostile Indians. The President had previously counselled them to settle in forts, and not scatter asunder so as to render themselves in a state of helplessness in the case of attack by the red men. Forts had accordingly been surveyed, and cities had been surveyed, where the people could gather together and fortify themselves; yet the great mass, I may say, or, at any rate, all the wealthy portions of them, had selected good farms, and were building good buildings, and making improvements upon them, and were dwelling safely, scattered all over the valley; a great many of them had lately come from England, and different parts of the world, and were in a flourishing condition; cattle were increasing around them, corn was growing in abundance, and fruit and all things seemingly were beginning to flourish exceedingly.

On viewing this state of things, I said to myself, "Is this to be the order of things? Are the people going to prosper in this way, while in open violation of the counsels that have been given, namely, to gather into forts?" I knew that that state of affairs would not continue a great length of time, and can call the men

and women in every settlement to bear witness that I have publicly testified that that order of things could not remain; for when God has a Prophet on the earth, and that Prophet tells the people what to do, and they neglect to do it, they must suffer for it. I bear witness before you, this day, in the name of the Lord God of Israel, that no people can treat lightly the sayings of a Prophet of God, whom He places on the earth to direct His people, and prosper. I know it is impossible. I have borne this testimony to the settlements, in my preachings, when I have visited them. In reply, the folks would say, "There is no danger, brother Smith, if we do live in the country, upon our farms, for it is so unpleasant to live in town."

When President Young was going south last season, in one of the large meetings he addressed at Palmyra, in Utah County, he bore testimony, in the name of the Lord God of Israel, that if the people did not gather into cities and forts, and fortify themselves, they should be driven out of these mountains. If God had come down upon one of these mountains as He did upon Mount Sinai, and kicked up a tremendous thunder storm, I could not have been impressed with the truth of those remarks one particle more than I was on that occasion. I knew Brigham to be a Prophet of the Lord, and esteemed his words as the voice of God to the people.

I straightway commenced to encourage the people, and preached to them, and proposed laying out a fort for them, when they would perhaps turn round and say, "Really, brother Smith, do you think there is any danger?" I would say within myself, "Here are hundreds and thousands of brethren that have never been proved; they have never borne the heat and burden of the day, but they are picking up the fat valleys of Ephraim, and selecting good farms, and securing to themselves beautiful situations, and making splendid improvements, and living in peace, and eating of the fat of the land, and forgetting their God. Can this state of things remain?"

I went to every settlement, and attempted to encourage them to fort, but failed to accomplish anything towards getting them to obey the word of the Lord on this matter. Some of them said they would move into forts in the fall of the year.

Some time in the summer, however, a man, known in these mountains by the name of Walker, found that the people cared nothing about God, or the instructions of brother Brigham, and brother George A., so he said, "I wonder if you will mind me;" and in less than one solitary week, he had more than three hundred families on the move, houses were thrown down in every direction, and I presume one hundred thousand dollars' worth of property was wasted.

Had the people listened to the counsel of President Young, in the first place, and put their property in a proper place, it would have been protected. In the counties of Utah, Juab, and San Pete, the houses were vacated, and the Indians got into them, and shot the brethren, so they had to be entirely demolished, which rendered it necessary for great numbers to move into forts. This has been affected by brother Walker. That blood-thirsty Indian, in this matter, had more influence to make the Saints obey counsel than the Presidency of this Church had, and could actually kick up a bigger fuss in a few days than they could by simply telling the people the will of the Lord.

When God places a man on the earth to be His mouth, he says this or that is the law, and this is the thing for the people to obey. "Well, but," says one, "I cannot make as good a living in town as I can away out on a

farm, where I can keep a great many cattle." It appears probable to me, you might make more by going to parts of California, or Australia, than you can make even out on a farm in this country. If your object is to make as much earthly gain as possible, why not go where you can get the most of it? This business of having one hand in the golden honey-pots of heaven, and the other in the dark regions of hell, undertaking to serve both God and Mammon at once, will not answer.

Aside from the settlements in San Pete, I believe I have, more or less, been with nearly all the settlements south, and I have also visited the San Pete settlements two or three times, and I do know, that if the counsel and instructions of President Young could have been observed, it would have saved the people at least one hundred thousand dollars. And I do further know, to my satisfaction, that if the counsel of President Young had been observed, not one of the Saints would have lost his life by an Indian. I am certain of these facts; and yet occasionally some man falls a prey to some cruel savage, and whole villages have to be removed, and farms vacated, and tens of thousands of dollars' worth of damage is done all the time, because men will not live according to the instructions given to them by the Prophet of God. If you ask men to build in a fort, they will say, "It is a free country, and we can build where we please." I admit that a man is free to serve the devil if he thinks proper; but let me tell you, *it is the cheapest in the end to do right.*

There was no more necessity of having this Indian war than there is of our going out to kill the cattle on the plains of Jordan, and leave them for the wolves to devour. If we had taken the course that was marked out to us, and observed the advice given to us, all our past troubles would not have occurred. I know this language will hurt the feelings of a great many.

But I will talk about Iron County, as I am the "Iron Major;" I am advancing in the ranks. They used to say, in Utah, I was a pretty good sort of a fellow until I got to be a Colonel, and then I became more savage. Be this as it may, I do know, that if the people of Iron County had listened to the counsel given to them, they would have saved to themselves in that little settlement—not over eight hundred strong, not less than twenty-five thousand dollars, which they have actually lost, or I may more properly say, WASTED, in consequence of the disposition *to do as they pleased.* When we first went to Iron County, we went with the same instructions the people had in all the other settlements, and accordingly we laid out forts as well as we were capable of. We will admit that those efforts were not planned as well as they might have been, but they were planned as well as we knew how to plan them at the time. A considerable number of men went to work at building forts, and those who did so were subjected to very little loss. But almost every time I have visited any settlement in Iron County, from the time it first commenced, up to the present, and I have been through a great proportion of them, I have had from one to fifty applicants saying, "Brother Smith, may I not go further, this way or that way, to make me a farm? or, to the other place, to make me a ranch?" And so it would be almost continually—asking for privileges to do things that they knew were contrary to counsel. My answer would be, "Yes, of course, just as soon as the settlements are strong enough to secure to you protection; but it will not do to venture out, and separate far from each other, for two or three years. Until the settlements get strong, we must stay together, lest some evil influence should stir up the

Indians, and destroy our settlements entirely."

With all the influence I could use in those parts of the country, some of the brethren broke through and established several posts for cattle ranches, and commenced to open farms, but it was afterwards found necessary to gather these distant posts in, and those who were living on large farms, and erecting fine buildings, which either had to be removed away or entirely abandoned. All this trouble and loss of property could have been prevented, only for that reckless disposition—"*I want a little more liberty to go a little further off.*"

As I had the honor to preside over Provo, I take the liberty to talk about my own place, and tell its history, and I want all the new comers to profit by it. In the first place, there was a number of men wanted to go to Provo and make a settlement, and have a chance to fish in the waters, and trade with the Indians. They accordingly begged of the President to let them go in accordance with their wishes. He finally gave them the privilege of going there, if they would build a fort for their protection. They went, and made a beginning; they built something, but I never knew what it was. I have passed there, but not being very well acquainted with the science of fortification, nor with the science of topography, I never could find or frame a name for the thing which they built.

They then petitioned for the privilege of laying out a city with small lots, and living in the capacity of a town, as it is so much more convenient to live in a town than in a fort. The President gave them the privilege, because he was afraid, I presume, if he had not granted it to them, some of their own careless boys, or the Indians, would set their hay on fire and burn up the whole concern. They went to work and laid out a city. The President of that company is one of the most righteous men I ever was acquainted with; there is not a man living, I presume, would say any evil of him, and I am the last man to do it on any account; but he wanted to set an example, you know; for it is generally expected that Presidents and Bishops love to set an example to the flock of Christ; so he went off up the creek, and found a splendid piece of farming land. He took his cabin from the miserable huddle they meant for a fort, and put it on this piece of land, and said, "Now, you poor brethren, (if he did not say it, I always thought he did,) you stay in town, and I will remain here, and when I get rich I will remove into town, and build me a fine house, for these log cabins will not look well in town." Every man that wanted to get rich went up the creek to what we technically call "the Bishop's," and pretty much all the property went into the bushes, and there it remained until Walker spoke, and it was not a week after before this good President, and all who followed his brave example, came bundling into town, after he had put up a thing up the creek among the bushes, that I call one of the mysteries of the kingdom.

Now if that man had taken the good and wholesome advice that was given him, he would now have been well off, it would have been over two thousand dollars in his pocket, and so it is with all the balance of the people who have acted as he has. They have had to sacrifice all this property by taking their own way.

The Indian war is the result of our thinking we know better than our President, the result of following our own counsel instead of the counsel of Brigham Young. It has been the cause of almost all the loss of life and property that has been sustained from the Indians; that is, in

the southern departments. Understand me, I do not pretend to say anything about matters this side the Utah mountains, but I will tell you what I think: I think that all the forting I have seen in Great Salt Lake County—it is true I have not seen much of it, but the most of what I have seen amounts to nothing more than a humbug; and if ever an Indian war comes upon you, you will be no better off than the distant settlements, unless you make timely calculations for it beforehand, and make them right. Such a war will cost you nearly all you possess. I do not know that you will ever have one, but I should think, allowing me to judge, that you have one on your hands now. And if I had a family scattered out on any of these creeks, or living in any of these unfortified settlements, I should think it prudent for me to move them into the city, or into a fort, and do it the first thing I did. After the Indians have come and peeled your heads clean, murdered your wives, killed off your children, burnt your houses, and plundered your property, then you can move into forts, and it will be all right. That appears to me to be the kind of forting I can observe in the thinly settled parts of this county; in the cities the people are more wide awake.

I expect, brethren, I shall preach here again, if I live, and I shall probably preach about the Indian difficulties, about the Indian war, if they did say I was the biggest coward south of the Utah mountains, and that I dare not go out anywhere, not even for my cows, without my gun, and generally with somebody with me; and consequently, being so nervously afraid, I shall say to the new comers, especially if they want to be preserved and to save their property, and labour to preserve the lives of their families, they have got to take the counsel of President Young, and that is, to SETTLE IN FORTS—and have fortified cities; and not only to settle in forts and cities, but to go armed, and not be overtaken and murdered by the way, in the manner that some have been.

You might suppose, because I am so cowardly, that I am very anxious to kill the Indians; but no man ever heard me undertake to advocate the business of killing Indians, unless it was in self defence; and in no orders that I have issued (and I have issued a great many under different circumstances since the war commenced, being the "Iron Colonel,") have I ever given licence of this kind, but to act in defence of ourselves and property. For I do believe, if the people can be made to listen to President Young's counsel, we can close the war without bloodshed. I have believed it all the time, and I have acted upon it. With the exception of a few blood-thirsty individuals that may have to be punished for their crimes, the great body of the Indians that have been affected, can be brought to peace and duty, if the people themselves will observe their instructions.

I know not what my friends may think of me for talking as I have to-day; but I have expressed freely my candid sentiments, and I can express nothing else; at the same time I do not consider that the Indians have had any provocation in any shape or manner, to cause them to commence this war upon their friends. I believe it was commenced through the influence of some corrupt individuals who were fired with a desire for plunder; and that it never would have been commenced at all, if the people had all been in forts, as they ought to have been, notwithstanding this influence. But when the Indians saw property scattered all over the plains, thousands of cattle and horses, with grain and everything spread before them, in an unprotected condition, those that were evil minded among them coveted our property, and

thought we could not defend it. And sure enough we could not, for we have more property than we can defend, we have more cattle than we can take care of; Indians can steal from us all the time, and we cannot take care of that which God has given us, because we have so much of it; and for want of its being brought under a proper organization, it is badly scattered and exposed; and until we make proper provisions to take care of our stock, evil minded persons will plunder us.

If we had built our forts, established our corrals, and taken care of every thing we had, according to the instructions that all the new settlements received, this Indian war never would have commenced, because the Indians would have discovered there was no chance for plunder. They had no idea we would move into forts as we have done.

I advised one individual, before he built a house out on a farm, to build in the city. O no, he must have more room; and he built in one of the most dangerous positions in the mountains. By and by the Indians drove him in. I absolutely did know, if I let that man's house stand, his family would sooner or later be murdered, which might have occurred any day; so I issued an order for it to be removed. He durst not trust me to remove it, for fear I should break something; and don't you think the poor miserable fellow broke two joists in removing it himself, which did not appear so small a matter to him as it does to us. He lost considerable, because he would not build in a safe place. His house was situated in a position to completely command the mouth of a kanyon, and at the same time a more dangerous place did not exist in the district; the safety of the settlement actually required its removal.

There were several men wounded through leaving their houses and not throwing them down, for they became a barricade for the Indians; so I took upon me the responsibility of removing such dangerous places as would give shelter to our enemies, while they pierced us with their bullets.

Some men would tell me such a course was not strictly according to law. I told them I should save the lives of the people. And if they had not been gathered up, scores of men, women, and children would have been butchered before now.

I presume I have talked to you long enough. It is a matter I feel considerable about. I know men are careless, women are careless; and if there is not greater care taken, women will be carried away prisoners; and their children will be murdered, if they wander off carelessly and unprotected. I tell you, in a country like this, where women are scarce and hard to get, we have great need to take care of them, and not let the Indians have them.

Walker himself has teased me for a white wife; and if any of the sisters will volunteer to marry him, I believe I can close the war forthwith. I am certain, unless men take better care of their women, Walker may supply himself on a liberal scale, and without closing the war either.

In conclusion I will say, if any lady wishes to be Mrs. Walker, if she will report herself to me, I will agree to negociate the match.

WEAKNESS AND IMPOTENCE OF MEN—CONDITION OF THE SAINTS—DEDICATION TO THE LORD—THE MILLENNIUM.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG AT THE OPENING OF THE NEW TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1852.

I rise to occupy a few moments of time this morning, as we have opened our Conference by the dedication prayer, for we will spend the remainder of the forenoon in speaking. I desire to offer my own reflections upon this interesting occasion, but whether they may be strictly appropriate or not, will, of course, be left for you to judge.

We have assembled together in this comfortable and commodious building in peace, and are we not led to exclaim who could have fathomed, who could have understood the ways of the Lord, which are higher than man's ways, as heaven is higher than the earth? We can now calmly reflect upon the experience of our past lives, and those minds that are opened to receive light and truth, that can behold the manifestations of the Lord, can at once see that He has done that which we could not have accomplished by our own power, and that directly behind (to all human appearance) a frowning Providence oftentimes are concealed the greatest blessings that mankind can desire. It teaches us to trust in the Lord, to have confidence in our God. It teaches us absolutely that we need never undertake to guide the ship of Zion, or dictate, by our own wisdom, to the kingdom of God on the earth. It teaches us definitely and emphatically that the Lord Almighty can do His own work, and no power of man can stay the potency of His wonder-working hand. Men may presume to dictate to the Lord; they come to naught, but His work moves steadily forward. Many who have left this Church have tried the experiment of building up the kingdom of God by their learning, saying, "When we have established our Church it will then be the kingdom of the Lord." They have laid their subtle plans, have marked out their ground, pointed out their own path, have firmly (as they supposed) set their stakes, commanding their proselytes not to turn to the right hand nor to the left, from the course marked out by them, but in every case has the Lord overthrown their plans, and thwarted all their designs. When the Lord works, no man can hinder, while those who feel willing to hearken to His words work with Him; and when He says, "Be still," they are subject; when He dictates, they cease to direct; when He directs, they are willing to do His commandments, He bestows blessings on their labors, His work prospers in their hands, His kingdom moves onward with a steady and unwavering progress, the honest in heart are blessed, and the whole is in a state of continual and rapid increase. Then let the world and the enemies of Christ and His kingdom that are upon earth and in hell, do their worst, it matters not, the work of the Lord is still onward and prosperous in His hands.

It is a great privilege which we enjoy this morning of assembling our-

selves together in this comfortable edifice, which has been erected in the short space of about four months, in the most inclement season of the year. We have now a commodious place in which we can worship the Lord, without the fear of being driven from our seats by wet and cold, or of standing exposed to the weather. I now say to my brethren, that I feel to dedicate myself and all I possess to the Lord, and constantly feel, with all I have, on the altar of sacrifice to the cause of my God.

A year ago this day, when the brethren were assembled to offer up their prayers, and to present business before the Conference, for the consideration of the people, and for the furtherance of the cause we have espoused, I recollect I was not able to sit up, being sick, but not discouraged. I had not fainted by the way, but my heart was as brave as it ever was in any moment of my life, yet I was not able to be in the assembly. I contemplated the situation of this people, and looked over our past history, considered our then present prospects and privileges in these peaceful valleys. My eyes were upon those who were faltering by the way or wandering after the things of this world, and I could not refrain from tracing their steps, as they were passing to the right and to the left after the perishing things of this life. I saw the afflictions of the people, and contemplated their past sufferings and present situation. As I mused, I said in my heart, "As soon as I am able to speak to the people, I will unfold to them my thoughts and feelings, and tell them that in the midst of all the afflictions and checquered scenes through which the Saints have passed—their joys and their toils, their sufferings and their comforts, their fears and their faith, I have never seen them as comfortable as they are now. I shall say to the brethren, Come, let us build a house that we may enter within its walls, and there offer our prayers and thanksgivings before the Lord, and worship Him as long as we please, without the fear of being driven home with storms of wind, rain, and snow." I said, "If the Lord blesses me with life and health, I shall put forth my hand to rear an edifice, in which the people can comfortably assemble, as large as we can build at present, and dedicate it to the Lord, that the people may say in their heart, Let us go up to the house of the Lord to worship." I saw that when we should obtain this commodious building, some would wish to be excused from engaging in the pleasing duty of worshipping here, and say, "My cattle, my farm, or my business will be forsaken, I must take care of my family, for the Lord gave them to me to take care of;" or, "I must attend to my affairs here and there, and I cannot therefore stay to worship the Lord." I say to such, Go! but as for me, though all the world should sink into oblivion, I will go up to worship the Lord.

These were my feelings a year ago, and they are the same to-day. I dedicate myself, my family, and my substance anew unto the Lord, they are not mine, I am not my own creator, nor the producer of anything I possess; I did not originate one atom of it. Let the world and its cares go! The Lord Almighty, who made it, is able to take care of it, and He may do with it what He pleases; but He has commanded me to worship Him, which is one of the greatest privileges that could be conferred upon man.

How long shall we stay here? I answer, as long as I please. Brethren and sisters, cast from you the love of the world, and let it have no dominion over you. There are a many who delight in the good things of this earth —in gold and silver, in carriages and horses, in houses and splendid furniture, in costly clothing, in orchards

and gardens, in vineyards and fields, and extended possessions. These things, compared with eternal riches, are nothing, though in their place they are good. You may say, "If we live, we must eat, drink, and wear clothing;" and, "He that provideth not for his own household, has denied the faith, and is worse than an infidel;" numberless arguments of this kind will present themselves to the minds of the people, to call them away from the line of their duty, when they know it is their privilege to dedicate themselves, their families, and all they possess to the Lord. How quick is the enemy, how ready to present something of an opposite nature to what is right before them! You know the mental and physical weakness of man, so common to mortality, and which the enemy is so ready to turn against you, to his own advantage. You think that your business needs your continual and undivided attention, that you must attend to this, or to that, before you can dedicate yourselves and families to the Lord. There may perhaps be some few here this morning who feel they ought to be plowing, fencing, building, or attending to some minor affair, and cannot possibly spend time to remain at the Conference. If you will hearken to the counsel of your humble servant, you will say to the fields, the flocks, and the herds, to the gold and the silver, to the goods and chattels, to the tenements and the possessions, and to all the world—Stand aside, get away from my thoughts, for I am going up to worship the Lord. Let it all go by the board, brethren, and who cares? I do not. Your oxen and horses will not live for ever, they will die occasionally; and sometimes we are deprived by death of our children, and other members of our families. I say, let the dead bury the dead, let the corn and the wheat, and all other things, take care of themselves, but let us dedicate ourselves, our families, our substance, our time, our talents, and everything we have upon the face of this world, with all that will hereafter be entrusted to us, to the Lord our God; let the whole be devoted to the building up of His kingdom upon the earth, and whether you are called here or there, it makes no matter; but this morning let every heart be humble, watchful, and prayerful, dedicating themselves unto the Lord.

This people have passed through scenes of deep sorrow and affliction, but they are now in comfortable circumstances. They have been miserably poor, but they are now, I may say, in comparative wealth. We have been sick, now we are well. We have been tormented, now we are comforted. We have been afflicted by our enemies, but we are now far from them. You pause, and ask, how long will it be so? I answer, so long as you and I serve the Lord with all our hearts, just so long shall we be free from our enemies.

We have now a comfortable habitation to meet in, and we enjoy the privilege of assembling here in peace. How has it been in by-gone years? Look back six, seven, eight, ten, or twelve years ago, or to the year 1830, when the Church of Jesus Christ of Latter-day Saints was organized with six members—which is twenty-two years ago this day, and can you tell me of a year, of six months, or of three months that Joseph was not hunted like the deer upon the mountains, by sheriffs with writs in their hands to drag him from us to prison; when he and his brethren were not menaced with blood-thirsty mobs, until this people assembled in the peaceful valleys of the mountains? Who troubles them now? No person who fears God, who serves the King, the Lord of Hosts; and none who are willing to love our Father in heaven supremely—above all things else upon the face of this earth, or in eternity, will be found

persecuting even an idolater, to say nothing of the Saints of the Most High.

Let us now seek with greater diligence to build up the kingdom of heaven, and establish righteousness; seek to magnify the Lord God, and sanctify our own hearts; establish peace on earth, destroy every root of bitterness from among the people, and cease from this moment to find fault with any brother or sister, even though they do wrong, for the Lord will apply the chastening rod to them if they need it. We serve our children so; if we consider they need chastening, we chastise them, but we do not thereby hate them. If it is necessary, we will correct their faults. But should we contend with them? By no means.

Are those who have assembled here this morning prepared to make a covenant with themselves that they will cease from all evil practices, from all evil speaking, and from all evil thinking, and say from this very morning, I will never do another evil as long as I live, the Lord being my helper? I will do all the good I can, and prepare for the coming of the son of man? To this end I wish we should dedicate our hearts, our affections, and our whole life to the cause of God on the earth.

I do not feel like preaching a discourse upon any particular subject; but of urging the necessity of the brethren and sisters absolutely coming to this determination this morning, and dedicating themselves and all they have to the Lord from this time henceforth. Can we come to this conclusion, to firmly, faithfully, and unitedly enter into a covenant with ourselves, saying, I am for the Lord and none else; from this time henceforth, I will do the will of my Father who is in the heavens, who has called me to minister the fulness of the Gospel, and to share the glory that is prepared for the righteous; I will be like clay in the hands of the potter, that He may mould and fashion me as seemeth Him good; and if He will make known to me His will, mine shall bow to it, my affections shall be placed upon eternal things, and shall not rest upon the fading, transitory objects of time and sense? Can we make this covenant with ourselves this morning. Not only to *say* we dedicate this house and ourselves, our flocks, herds, families, and possessions, to the Lord, but actually perform the work, dedicating our affections to His service. If our affections are won and wholly dedicated to His cause, we have then obtained the victory.

Perhaps we may find one here and there who will say, "I cannot do this, I may say it with my lips, but to feel it in my heart, the case is hard; I am poor and needy, and desire to go to the gold mines to obtain something to help myself, by speculating upon the Gentiles, and thus get me a good farm and team, with which to get out of this thraldom and difficulty; my mind is so perplexed, I cannot say my affections are fully dedicated to the Lord my God." What is to be done in such a case? I know what I would do, for I have experience in these matters—I would call upon the Bishop, and make known to him my distress. There are many who in these words complain, and say they are so poor they cannot pay their tithing; say they, "I have only got three horses and two yoke of cattle and about fifty sheep; I want one horse to ride, and the others to haul wood, I therefore do not know how I can possibly pay my tithing." While on the other hand, others who have only got half a dozen chickens can willingly pay their tithing. You may say, "It is easier for them to pay tithing than for those who possess so much, for they are so very poor, it does not infringe upon other matters." Now if I had but one cow, and felt thus, I would give her away forthwith. If you have only six

horses and ten yoke of cattle, or only one cow, and you are too poor to pay your tithing, give the whole into the public works. I speak thus to those who are inclined to love the substance of this world better than the Lord. If you have gold and silver, let it not come between you and your duty. I will tell you what to do in order to gain your exaltation, the which you cannot obtain except you take this course. If your affections are placed upon anything so as to hinder you in the least from dedicating them to the Lord, make a dedication of that thing in the first place, that the dedication of the whole may be complete.

What hinders this people from being as holy as the Church of Enoch? I can tell you the reason in a few words. It is because you will not cultivate the disposition to be so—*this comprehends the whole.* If my heart is not fully given up to this work, I will give my time, my talents, my hands, and my possessions to it, until my heart consents to be subject; I will make my hands labour in the cause of God until my heart bows in submission to it.

I might here use a just and true comparison which will apply to the Church. The rulers of Great Britain have tried to make every capitalist identify his interest with the Government—*that* has sustained the kingdom, and is like a powerful net-work around the whole. Apply this comparison to the kingdom of God on earth.

Brethren, do you wish this heavenly government to stand? There is no government more beautiful, no confederacy more powerful! What shall we do to accomplish this? Imitate the policy of that earthly kingdom, identify our interest with the kingdom of God, so that if our hearts should ever become weaned from loyalty to the sovereign, all our *earthly* interest is bound up there, and cannot be taken away. We must therefore sustain the kingdom in order to sustain our lives and interests; by so doing, we shall receive the Spirit of the Lord, and ultimately work with all our hearts.

This is a policy which I have not reflected upon until this morning, but before we get through with the Conference, I shall, perhaps, see it entered into, not as the result of any premeditation in the least, but when the condition of our temporal affairs is read from the stand, you will find the Church in considerable indebtedness. If any man is in darkness through the deceitfulness of riches, it is good policy for him to bind up his wealth in this Church, so that he cannot command it again, and he will be apt to cleave to the kingdom. If a man has the purse in his pocket, and he apostatizes, he takes it with him; but if his worldly interest is firmly united to the Kingdom of God, when he arises to go away, he finds the *calf* is bound, and, like the cow, he is unwilling to forsake it. If his calf is bound up here, he will be inclined to stay; all his interest is here, and very likely the Lord will open his eyes, so that he will properly understand his true situation, and his heart will chime in with the will of his God in a very short time. Were we to dedicate our moral and intellectual influence, and our earthly wealth to the Lord, our hearts would be very likely to applaud our acts. This reasoning is for those who do not feel exactly to subscribe to all that has been said this morning, with regard to dedicating ourselves to the cause of truth. This is what you must do to obtain an exaltation. The Lord must be first and foremost in our affections, the building up of His kingdom demands our first consideration.

The Lord God Almighty has set up a kingdom that will sway the sceptre of power and authority over all the kingdoms of the world, and will never be destroyed, it is the kingdom that

Daniel saw and wrote of. It may be considered treason to say that the kingdom which that Prophet foretold is actually set up; *that* we cannot help, but we know it is so, and call upon the nations to believe our testimony. The kingdom will continue to increase, to grow, to spread and prosper more and more. Every time its enemies undertake to overthrow it, it will become more extensive and powerful; instead of its decreasing, it will continue to increase, it will spread the more, become more wonderful and conspicuous to the nations, until it fills the whole earth. If such is your wish, identify your own individual interest in it, and tie yourselves thereto by every means in your power. Let every man and every woman do this, and then be willing to make every sacrifice the Lord may require; and when they have bound up their affections, time, and talents, with all they have, to the interest of the kingdom, then have they gained the victory, and their work is complete, so far as they understand.

If this people would take that course, what hinders their being in the Millennium? If I were to ask what the Millennium—the Latter-day glory so often spoken of, is, I should find numerous opinions among this people, and many in and out of this congregation. I have learned long ago that the thoughts and expressions of men are very diversified; if, indeed, their thoughts or ideas are similar, I know their words differ widely; so should I find a great many different opinions among this people, with regard to the real essence and effect of the Millennium. The Millennium consists in this—every heart in the Church and Kingdom of God being united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy, and the earth under their feet will be holy. Let the people be holy, and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man. The more purity that exists, the less is the strife; the more kind we are to our animals, the more will peace increase, and the savage nature of the brute creation vanish away. If the people will not serve the devil another moment whilst they live, if this congregation is possessed of that spirit and resolution, here in this house is the Millennium. Let the inhabitants of this city be possessed of that spirit, let the people of the territory be possessed of that spirit, and here is the Millennium. Let the whole people of the United States be possessed of that spirit, and here is the Millennium, and so will it spread over all the world.

Let us cease from all evil, and do all the good we can to the nations abroad, and by and by the vail of the covering will be taken from the earth, and the inhabitants see as they are seen.

May the Almighty Father of heaven and earth bless you, and I bless you in His name, and pray that we may be diligent in every good word and work before the Lord, in the name of Jesus Christ. Amen.

BLESSINGS OF FAITHFULNESS—EDUCATION OF CHILDREN—PRESIDENT BRIGHAM YOUNG—THE CLAY AND THE POTTER.

AN ADDRESS DELIVERED BY PRESIDENT HEBER C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 8, 1852.

Brother John Young said he felt as though he wanted to talk; I told him to open his mouth wide, and he would be very apt to pour out something. What he has said, and what President Young has said before him, to-day, is verily true. I felt a flow of good feelings while he was speaking, and this I feel all the time while sitting under such teachings. The ideas advanced are so plain and simple, it seems to me as though every person possessing a sane mind, when they leave this house, or when they go home from this Conference, will do right, will determine in their hearts to do as they are instructed. If they will do this, it is well with them.

There are a great many who have the idea, that the time will come when we shall be broken up as a people. Do I fear any such thing? No, I do not fear any thing. I fear nothing that is in heaven, or that is upon the earth. I do not fear hell nor its combinations; neither hell, nor the devil, nor any of his angels, has power over me, or over you, only as we permit them to have. If we permit the devil to have power over us, and we are seduced by him, and we crouch down under his power, then he will have dominion over us. Upon the same principle, we let sin have power over us, but it has no power over us unless we subject ourselves to it.

I think and reflect much upon these principles, and I wish to God, that you, my brethren, the Elders of Israel, when you go home from this place, would treasure up the counsel that you have received, that you would nourish and cherish it in your hearts, then you never would be unfruitful nor walk in darkness, nor be left to murmur, complain, and find fault.

When I proposed to the brethren of the complaining class, that they be organized into a building committee, I wish you to understand, that I had not heard any one murmur, but I heard there were some. I was rather inclined, however, to believe that those who told it were the ones that murmured, but they wanted to throw it off from their own shoulders, and make it out that somebody else was complaining. I do not believe you were, brethren. I do not believe we can raise material enough to organize a company of such characters. I do not believe you are going to murmur, but I believe you will go to and do as you have been told. I want you to do so, I know the blessings you will obtain in so doing.

Go and take up some good farms, but do not take up too much, as a great many in this place have done, they have taken up from one hundred to one hundred and fifty acres, and have then undertaken to put in 50 acres of wheat, when they could not

attend to the half of it. Be cautious in this matter, put in no more seed than you can manage, and improve all the land you do take in, and be faithful to God, and I know that He will bless the land for your sakes, and He will bless you abundantly, and He will bless your increase, and He will bless your wheat, and your corn, and every thing that pertains to you.

I have spoken about these things many times. There is nothing impossible with God, but He will not do any thing that is contrary to His law, and that is not according to his designs. I have said, many times, if you only have faith, and listen, and put works with your faith, doing as you are told, it is not impossible for a hen to lay two eggs per day. To prove this, I have sheep in this valley, and so have other people, that have had four lambs this year, and we have over thirty lambs now of the second crop. I have seldom heard of such a thing in my life. This is quite a testimony to bear, but I can prove it to be true, now, on the spot, if it is necessary. The sheep have brought forth the second crop of lambs. That is a great curiosity, but it is true, and has taken place here under our immediate notice, and some of the sheep that have been so prolific belong to me.

This is not contrary to my faith; we are the children of Israel, and it is for us to be faithful, and listen to the will of heaven, and to the man that presides over us, and to his associates, for they will not teach you anything only what he sanctions; you need not be afraid, for if I should teach wrong doctrine or principle, here is the authority to correct me, that this people may have correct views. Well, inasmuch as we are the children of Israel, we are bound to prosper, if we continue in the goodness of God, and walk in His precepts; if we do not, it will be with us as it was with the children of Israel of old, our burdens will become hard to bear; but I believe ourselves, our flocks, our herds, our crops, and every thing that pertains to the earth which we inhabit, will greatly multiply and increase. These are my feelings, and this is my faith all the time—I have no other.

We should teach our children righteousness, if we would raise them up in the way of the Lord, as it is spoken in the Book of Mormon. Let mothers teach their children as they were taught then. Three thousand of those men are worth more than one hundred thousand not raised as they were. They had faith that they should never fall in battle, because their mothers taught them so. Although there was much of their blood shed, yet not one of them fell. That was the result of proper instructions being given them by their mothers. Mothers, I wish you would wake up and act in your office and calling, as well as the brethren. It is *their* calling to go and preach the Gospel, build up the kingdom of God, and establish righteousness, and it is for you to be stewards at home, and attend to the things that they leave behind, and to get wisdom and knowledge in all these things pertaining to your duty.

When I heard brother Brigham preaching here to-day, and laying things of worth before us, I felt greatly to rejoice, and I believe you felt as I did, and as though they never would be eradicated from your minds, but that you would treasure them up in your hearts. We have not a great while to stay on the earth, if we live to the full age of man. We must all die, sooner or later, as it regards our earthly tabernacles, but our spirits will continue to live for ever. If they go to a state of happiness, they will be happy; and if they go to a state of misery, they will be miserable. You all know this as well as I do, then why do you not live accordingly? I presume you will.

A great many things of this kind have been laid before the brethren who have come from England, and from the States, and from different nations of the earth. They will hear many more things taught here in addition to what they have heard in Old England. They could hear nothing there, except the first principles of the doctrine of Christ; but since they have come here it is all let out, that is, a great many things; the bird is let out of the cage, and they have it before them to read and reflect upon; it is the truth, it is the word of God, and the revelations of Jesus Christ, which were revealed to brother Joseph and others.

As to the power and authority invested in brother Brigham, do I doubt it? Have I the least hesitation as to his calling as the President of this Church? No, no more than I have that God sits upon His throne. He has the same authority that brother Joseph had. That authority was in the Twelve, and since brother Joseph stepped behind the vail, brother Brigham is his lawful successor. I bear testimony of what brother Joseph said on the stand at Nauvoo, and I presume hundreds here can bear witness of the same. Said he, "These men that are set here behind me on this stand, I have conferred upon them all the power, Priesthood, and authority that God ever conferred upon me." There are hundreds present this day who heard him utter words to that effect, more than once.

The Twelve had then received their endowments. Brother Joseph gave them the endowments, and keys and power were placed upon them by him, even as they were placed upon him by Peter, James, and John, who ordained him. That is true, gentlemen, because they held the Apostleship last, and had authority to confer it upon him, or any whom the Father had chosen. Brother Joseph called and ordained the Twelve Apostles of the last days, and placed that power upon them. Five of those men who received that authority from under his hands are now living. Have I any doubt? Why, no. I know all about it, I am a witness of this Gospel, of the order and power of the Priesthood, and of the organization of this Church from the beginning. I glory in it, I glory in this Gospel, I know it is like a root out of the dry ground, it neither has form nor comeliness to this world, it is against them every way, and they will run against it and snag themselves. You know a root out of dry ground has many snags or sharp points to it, and they stick out many ways; so the people run against a snag when they run against this work, or against the servants of the Most High. I know, as well as I know that I live, that every man that fights against it will be damned. I know it, and am bearing testimony to what I know, gentlemen, and you may know it just as well as I do. This Gospel, this kingdom, this Church, and this people, are the pride of my heart, I have no pride in anything else. I have pride to see this work roll forth, and turn over the kingdoms, and break in pieces the nations of the earth. I know that every man and woman, every nation and king that oppose it, will wither like a limb that is severed from a tree.

Now there are a great many people that have broken off from this Church, we will not mention names, but have they not withered? Yes, and so will you if you turn away from it, and if you refuse to obey the counsel that is given to you, you will wither away like a limb that is cut off from an apple tree, or the grass that is mown down when the sun strikes it. We are the people of God, and we cannot prosper upon any other principle than to cleave together, to cleave to His

work, to amalgamate our feelings in one, and nourish the all-powerful principle of union, all feeling a general interest for the public welfare.

As President Young has said, this is the household of faith, this is his house, and this is his people, and he is our leader, our Governor, he is our Prophet, and he is our Priest. As I have said in other places and in other meetings, when speaking to the Elders, when they are sent from this place, they are sent forth by the shepherd that God has stationed here; he is the head shepherd that is visible on earth, under the direction of Joseph, and he sends forth the Elders as shepherds to gather up the lost sheep of the house of Israel, and bring them home to put them into the fold. I have said that you have no business to make a selection of any of these sheep, or to make a choice of them, or make any covenant with them, until they are brought home and placed in the fold, and then if you want a sheep or two, ask the shepherd for them, and if you choose a sheep without taking this course you will get your fingers burnt. Why? Because they are his sheep—mark it. How would you like it, were I to go and take one of your sheep without permission, would you ever think of such a thing? One is just as right as the other. You will learn these things by and by. I would rather have my head laid upon a block, and severed from my shoulders, than ever make a proposal to any woman living upon the earth and marry her, unless I had permission from the chief shepherd. *That tells it.* I do not know that you can all understand me, but those who have their eyes open understand it. I only hint at these things, that you may be careful of the course you take.

Well, then, he that will not provide for his own household is worse than an infidel, and hath denied the faith. If this is brother Brigham's household, I belong to him, and it is my household. Well, then, provide for it, provide for Israel first, and when they have got enough, then let others have it. Do not let others have the bread until Israel, the household of faith, are provided for. Do you understand it, brethren? If you do, say aye. [Aye.] All say aye for Israel.

Now we are going to stick together. Those that have come in here are like clay brought from different parts of the earth—it is taken out of the bank and thrown into the mill, and the mill has been grinding it until it has become pliable and passive; then we send out the Elders to bring in a fresh supply of new clay, and it is thrown into the mill, where it has to become passive, and thus the mill keeps grinding and grinding, and mixing that which is thrown into it. As soon as you are passive others come in.

It keeps us thrashing all the time. The reapers go forth, and bind up the wheat and draw it in, and thus we keep throwing in new wheat all the time, and we shall never get the floor empty, but we must thrash and thrash until we are worn out, and others will come up and continue it. Did you ever see them thrash in country towns in England? It is something like that. We are passing through the mill, and we have got to be thrashed and cleaned up, and the chaff has to be separated from the wheat in passing it through the fanners. There are three ends to this mill in the mountains, where the chaff goes out. Brother Brigham does not grind any in his mill, without first passing it through the smut machine; so we have got to pass through the smut mill, before we are fit to be thrown into the hopper to be ground.

We must be passive as clay in the hands of the potter. The potter takes the passive clay, and moulds it into

numerous shapes; he can make it into a milk pan, or into a crock, or into a cup, or a jug, and from that into ten thousand shapes; he does everything according to his own pleasure, and as the Master Potter has told him to shape it. If the Master gives him a pattern, he must mould according to that pattern; it would make him busy indeed if he were to work according to every pattern. We must work according to the Master's pattern. If we take this course there will be no trouble. Go forth, then, upon your farms, sow your grain, and when you get your sheep, they will have two litters a year, but if you do not do right you shall have none. Does not God love to bless those who appreciate His blessings? Yes, just as much as a kind father loves to bless his son. Our Father in heaven is much more willing to bless us than we are to bless each other.

Let us remember these things in which we have been instructed. And let us take hold of that wall when the Conference is over, and put it round this block this winter, so that next spring we may fill it up with shrubbery of all kinds, and decorate it, and prepare it for future purposes. And let us build up a temple with diligent hands. I have helped to build up two temples, and have had my endowments in them, and in other places; but to have an endowment that is proper and consistent, is to have it in a temple that has been built and consecrated to that purpose. Now go to, and get your farms, and bring in the first fruits of the earth, the first things you raise; bring them in here and commit them into the hands of the Bishops. Remember that, and you shall have an endowment, and shall be greatly blessed with that blessing you have not room to contain, if you only appreciate it We want these things to roll on, God's work to prosper, and His kingdom to be built up, and the work of God to spread to all the nations of the earth.

Do I fear the world? I do not fear them, I never did fear them, and I have seen enough of their stuff. I have been driven with the rest of my brethren from the United States and from my native home, but what do I care for it? My kindred are there, but they do not believe the Gospel, nor the revelations of Jesus Christ; they believe in the spiritual knocking, and nearly all the world are going into it, and receiving revelations for themselves from the regions of despair. It used to be with them, "*Old* JOE *Smith, an old gold digger*," but all are digging gold now, and all are getting revelations, but they did not believe a word from him. He was a Prophet of God, and they cannot help themselves. They slew him, and that nation has got to smart for it, and it will be as much as the Saints can do to gather out of it. If they stay there, they will not gather from there; it is necessary to gather the wheat, and put it into the barn; if it is left out, the storms will come and actually waste or destroy it.

Let us be stirring and moving the principles of life and salvation forward in every rightful and possible way. I do not care what I am told to do, if it were to take an adobie and turn it over 500 times a day; if I am doing the will of God, if I am doing the will of him who sent me to do it, it is none of my business nor yours. It is for us to do that which we are told to do. You need not trouble yourselves about brother Brigham, nor about brother Heber, nor about the Twelve; brother Brigham will attend to them, and then, if they live faithful, will judge you and your children, and the nations of the earth, and those that are dead. Don't *you* judge those men—*that* is for brother Brigham to do; if we need thrashing, he is capable of thrashing us, it is none of

your business; and we will sit down and bear it like good fellows, and not move our tongue; if it should move, we will take it between our teeth, and give it a nip, and say, "Stay there, you little fellow." As for the Twelve, and brother Brigham, and brother Willard, they are all men of God; and there never were better men than the Twelve that live in these last days —better men never lived. [A voice in the stand, "True."] It *is* true, and I know it. Every soul of them can be prepared in two days to go to the nations of the earth, if we say so. You have got to be so too, brethren and sisters; you have got to learn to be subject to the Priesthood, as well as these brethren, and your children must learn the same lesson, and then you will be moulded into vessels of honor, but you cannot be moulded into vessels of honor except you be subject. You potters know it, if you have worked at the potter's business as I have.

I love to talk about these things. I love the Saints, they are the pride of my heart. As for the world, its gold or silver, or any thing that pertains to it, my heart is not upon it, but upon this Church and kingdom, and it never will be overcome, worlds without end. [A voice in the stand, "Amen."] Although we may be scattered to the four quarters of the earth, we will gather again, never to be removed any more, henceforth and for ever. Amen.

MANAGEMENT OF THE KANYONS—PAYING DEBTS—KEEPING STORES—MATERIAL FOR THE TEMPLE.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 9, 1852.

There is a matter of temporal business that I wish to lay before this Conference, and I embrace the present opportunity to do so. I have not very acute feelings upon the matter, but I have frequently known cases of difficulty and dissatisfaction come before me, which were calculated to annoy my feelings, and the feelings of this people. I feel very acutely, very exquisitely, upon certain subjects pertaining to their history, but on the present occasion I am quite careless and indifferent as to the subject I now propose to lay before the Conference. If we could obtain a hearing of all the male members of this community, or in other words, get all the inhabitants of these valleys together, that portion of them that can hear and understand, it would be better; but seeing that this cannot be done, we shall have to content ourselves by laying before this Conference the matter, pertaining practically to the actions of men, that we now wish to present. It is concerning the kanyons, the wood, the timber, or whatever the kanyons situated near these valleys produce.

Wood seems to be the first and most prominent product of the kanyons. The situation of them is too

well known to make it necessary for me to offer a description. I believe that there are some acts performed in these kanyons, of which the actors are ashamed, and they would rather I would pass over these points, and the hard words they have made use of; they would much rather have them forgotten by all who have a knowledge of what they have done and said in the kanyons.

There are a great many whose experience exceeds the experience of brother Hyde in this matter. His short experience, he says, teaches him, that if he had the power in his hands, he would decree that all men who go into the kanyons for wood and timber should be saved. This may be the mind of others, and to them it may serve as an excuse for outraging the principles of righteousness, but to another class of men it would be no excuse at all. I believe it would be just as necessary for the boys, when they have mounted their sleds on the top of the hill, to curse, and swear, and fight, and quarrel, while they are riding down with all ease, and without any trouble, as it would be to curse, swear, and fight while drawing their sleds up the hill to enjoy another ride. You know, boys enjoy themselves very well while their sleds are travelling down the hill at a great speed; it is hurrah with them, and all is right; but in dragging their sleds up the hill, they fall down sometimes, and bump their heads, and bruise their knees against the hard snow, and they have no sooner recovered their foot-hold than down they go again, and so they get into confusion. Now it appears to me to be just as necessary for them to quarrel in riding down the hill, as it is for them to quarrel in drawing their sleds up the hill, as for any good it accomplishes in either case.

It is an up hill business to go into these kanyons and get wood, to say the least of it. If I am able to present what I would like to present, and what I have previously had in my mind, and exhibit it in a few words, and in its true colors, I believe an expression upon it from this Conference will have a salutary influence upon the community; that is my opinion, and the reason why I now present the subject before you. I will call upon my brethren who sit here, to let their past experience answer a question, or perhaps more than one. Are you not dissatisfied, and is there not bitterness in your feelings, the moment you find a kanyon put in the possession of an individual, and power given unto him to control the timber, wood, rock, grass, and, in short, all its facilities? Does there not something start up in your breast, that causes you to feel very uncomfortable? You may be ready on the right and on the left to say, "No, I am not aware that it affects me any." This may be the case with a few, but while we find one here and another there of that class, do we not find multitudes of the other class that would be very irritable upon that subject—a fac-simile of a roily fountain much disturbed, or like the troubled sea that casts up mire and dirt? Why I judge the matter in this light is because of what I have learned previously to this day, concerning the real feelings of the majority of the people touching this matter. There were a few instances, some two or three years ago, of the legislative council assigning kanyons to individuals. Now it is in the hands of county officers to dispose of such matters. Are the people satisfied with these assignments? They are not. Could they be satisfied were they placed under different circumstances in relation to this matter? They could. Have we power as a people to introduce an order of things that will give general satisfaction? I will say, that it depends altogether upon circumstances. It can or it

cannot be done, just as the people please.

I will relate a few circumstances or incidents that have taken place here, but I will not name particular places, nor individuals. Mr. B. goes into the kanyons, without any leave or licence, and without even asking for a grant; he makes his way up a kanyon, and finds, on each side of him, both fire-wood and fence poles. He climbs the mountain, for two or three miles, works a road, and gets to the timber, poles, and wood, at an expense of from one to five hundred dollars. He commences to get out poles, and keeps his men and teams laboring there from day to day. Now how long will he remain there before news will come into the city, that Mr. B. is getting timber and poles at such a point, and that it is a most excellent chance there? Well, some of the citizens will say, "Has brother B. worked a road up there?" "Yes." "Can we get up with a team?" "Yes." "Then let us go and get some wood and poles." How long would it be before the eyes of a portion of the community would be turned directly to that spot? How long would it be before they would go to the very place where brother B.'s road branches off from the main road, and go up the mountain, (of course they could see no other track than where Mr. B. was getting out *his* wood,) and get poles, wood, and timber? They would not stop to look on the mountains around them, and make new roads for themselves. No, they can only get wood, poles, and timber where brother B. is getting them, after he has been at the trouble and expense of making a road. When they find brother B. there, he says, "You cannot come into this kanyon, for I have worked the road myself, to facilitate the getting of my wood and poles here." Another person comes along with twenty or thirty wagons. Mr. B. says to him, "Look yonder, there is plenty of timber, and as easy to get at as this that I call my own." Friend H. replies, "But I will be damned if I don't get wood where you get it." Mr. B. says, "And I 'll be damned if you *do* go there." This is the language of men who sit here before me to-day, and so near me that I could put my hand upon them. They go up in the kanyon, and there quarrel with each other. Let friend S. once pass by the road that Mr. B. has made, and he may go on up the kanyon ten miles, surrounded with wood, and not get a stick of timber, for he and friend H., with his train, and others, never can see and understand how they can get poles in any other place than where friend B. has made a good road leading to where he gets *his*. Is this so? You Elders of Israel will go into the kanyons, and curse and swear—damn, and curse your oxen, and swear by Him who created you! I am telling the truth. Yes, you will rip, and curse, and swear, as bad as any pirates ever did.

Suppose these characters do as the old quaker did when he whipped the man: he took off his coat, and said, "Religion, do thou lie there, until I whip this man." The boys, or many of them, who go into the kanyons with wagons and teams, do the same: they lay down their religion at the mouth of the kanyon, saying, "*Thou lie there, until I go for my load of wood.*" I expect, in all probability, it was the case with Elder Hyde, for he never would have thought that he ought to be saved for going into the kanyon *once*, if he had had his religion along with him.

I do not wish to say much upon this subject, I am not spirited in it, nor do I care much about it. I want to show to this community a plan by which these matters of business transactions can be brought to some kind of a system, to the better accommoda-

tion of the public. We will suppose, when strangers come to these valleys, that they find land offices, kanyon offices, timber offices, &c. They enter, and walk up before the clerk in the office, and inquire what facilities there are to get a living here. Out steps the landlord and says, "This valley and all the kanyons belong to old General Harris, and to his heirs after him. That valley over yonder —Utah Valley, belongs to old General Wolf's heirs; and there's another valley, that belongs to another man; and I am here as the guardian of these heirs to all this property, I am here to dispose of it." "We want to settle here," say the people, "can we get any land?" "O yes," the landlord replies, "lift up your eyes to the right, and to the left—do you see the grass?" "Yes." "Do you see the lovely streams that gush from the mountains?" "Yes." "Do you see this vast prairie before you?" "Yes." "Look at the soil, it is rich and productive. We do not have winters here, as you do in the eastern countries, but your cattle can feed in these mountain valleys both winter and summer." The landlord says again, "Lift up your eyes and look: this wood, land, and the grass that you see growing, and all these valleys, with all they contain, you are freely welcome to; go now, lay out your city plots and your farms, dig your ditches, and turn the streams whithersoever you will, for to all this you are welcome." Would they not think he was one of the finest men that ever was? Would they not love such a landlord? The people inquire again, "What chance is there here for getting wood?" "O," says he, "that is another thing, I will talk to you about that." "We wish to know if we can get wood here to burn, to cook our food with, and to keep our houses warm; and upon what terms?" Says the landlord, "My hired servants are up in the Redbute Kanyon, or they may be in Kanyon Creek Kanyon, or over in the west mountains; I have got servants, and plenty of wood, this you can have on certain conditions." "What *are* your conditions, good landlord?" "These are my conditions—you must take your teams into Redbute, where you will find a gate, and a man living there, to him you will have to pay 25 cents for getting a load of wood." "But how is the road after you get through the gate?" "O, it is a good road, and the wood, timber, rock, and every thing else are first rate; and now you go and get a cord of good wood for 25 cents. Or you may go to the west mountains, there the kanyons are all prepared for you, the roads are made, and I keep men there to see that they are kept in good repair, and all you have got to do is to pay 25 cents for the use of the road." What would be the feelings of this people under such circumstances? Do you suppose they would feel as those do that have kept up a continual quarrelling, murmuring, and bickering, and have given way to wickedness? The kanyons are precisely in the position I present them to you in this similitude; and you murmur at the council, at the legislative assembly, at the county court, and at every body that wants to make these kanyons convenient and passable to the community.

Again, I ask the question, what would be the feelings of this people, supposing they had come to these valleys under such circumstances? "The valleys, the grass, the soil, the water, and all the advantages you are welcome to, but I shall charge you 25 cents per load for your wood." If you won't answer the question, I will for you: every time you would meet with that landlord, it would be, "God bless you, you are the best man on earth;" and you would be ready to lick the dust off his feet; you would not say "God

damn you, I will get wood where I please." I am ashamed to repeat the language that is too often made use of, but I do it that the community may see how disgraceful it is, and frown upon every man that will allow himself to be degraded by the use of such filthy language; it is a disgrace to the wicked, to say nothing of Saints. Again upon this point, would you not take off your hats, and say, "Thank you," every time you met that landlord? Yes, you would, and I know it. Well, supposing the legislative body in these valleys should say to some man, Take that kanyon, and put a gate at the mouth of it, and make a good road to the wood and timber, and to defray the expence of this, lay a tax of 25 cents on every man that passes through with a team to get wood, timber, or anything else the kanyon produces—could you bless that legislature, could you greet it with smiles and thanks, for doing that for this people? Or would you curse it?

If I had time to do so, and if it would be wisdom, I could demonstrate, by a mathematical calculation, definitely and truly, and you might take into the calculation Redbute kanyon, and every other kanyon that the people have been into — I could demonstrate that they have destroyed more horses, mules, harness, oxen, wagons, chains, and ox yokes, and other property, in getting out of these kanyons what they have got, than what would lay a first rate turnpike road in every direction, as far as they have penetrated these kanyons. Suppose we have a kanyon here within one mile of us, open to all the people, I ask where is there a man that would work the road to the wood? He is not to be found in this community. If it were open and free to all, I might spend a thousand dollars there, and never get one load of wood. I have done just such things myself. I have gone to work and made roads to get wood, and have not been able to get it. I have cut it down, and piled it up, and *still* have not got it. I wonder if anybody else can say so. Have any of you piled up your wood, and when you have gone back could not find it? Some stories could be told of this kind, that would make professional thieves ashamed. It is not all of this community that possesses such spirits. A flock of sheep consisting of thousands must be clean indeed if some of them are not smutty. This is a large flock of sheep that have come up to these mountain valleys, and some of them have got taglocks hanging about them, or in other words, there are those that will do what you have heard exhibited to you to-day.

What shall be done with sheep that stink the flock so? We will take them, I was going to say, and cut off their tails two inches behind their ears; however, I will use a milder term, and say, cut off their ears. But instead of doing this, we will try to cleanse them; we will wash them with soap, that will come well nigh taking off the skin; we will then apply a little Scotch snuff, and a little tobacco, and wash them again until we make them clean. That is what I am doing now. Peradventure we shall find a few such sheep here in the flock, and a few that have got the itch; these are apt to spread the disease among those that are clean, for they will run along and rub themselves on others, until all are smitten with the disorder, and it would be hard to tell in which it originated.

I do not want to destroy the people, I want to wash them, and, if necessary, apply the Scotch snuff. If this community would let any man of sense, of calculation, of a good mind and judgment, sit down and make his calculations, with regard to their getting wood out of these kanyons, they would see the advantage of taking the

course the legislature has marked out, so clearly, that this whole people would speak out boldly and say, "You men having authority, look up every kanyon in these valleys, and put them in the possession of individuals who will make good roads to the timber, that we may get there without breaking our wagons, or without breaking our limbs, destroying our property, and endangering our lives." I say, every man of good sense would exclaim, "Put these kanyons into the hands of individuals, with this proviso —make good roads, and keep them in good repair."

To exhibit it to the people in another point of view. I will suppose a Gentile owns all these kanyons, Uncle Sam, for instance. He determines he will work these kanyons himself, work the roads, &c., and draw his revenue from them by the people's getting their timber—should we not esteem it a blessing? We should. If it would be a blessing to him, or to any rich company of speculators, then why would it not be a blessing to us, to act upon the same principles ourselves? Could you tell any reason why not?

A great many here do not understand certain things that exist; I can tell you some of them. If any individual will come here and live, and find out how we do business, learn and understand our business transactions, he will see that exhibited that will prove to him a great many things he is not acquainted with. I will take one of the best individuals we have, and put him into the tithing office, put another into the stone-cutter's shop, and another in the joiner's shop, and let them work there one or two years, when the books are examined they have taken up every farthing of their wages, and many have contracted considerable debts in that office, some are owing 800, 1000, and some as high as 1500 dollars. Now comes the decision. Suppose you owe that store across the road there 1500 dollars, would you try to pay it? Yes, you would lie awake at nights to think how to pay those merchants that do not belong to the kingdom of God, you would offer them horses, and wagons, and oxen, to liquidate that debt. But that man who owes on the tithing books will say, "Just straighten that up for me, cancel that debt, for I want my name to look as good on the tithing books as the rest." Would he say this to a Gentile? No, he would not. We never see such goodness, such kindness, such benevolence, such philanthropy in the persons who owe the tithing office anything.

Did you ever ask me to liquidate your debts? You may answer the question for yourselves. I shall not name anybody. But let one of these merchants ask for the payment of a debt, saying, "I am going away in September," and you conclude that that debt must be paid—do you pay it? Yes, you will sell every thing you have on earth, to pay it. But do you owe the tithing office anything? "O yes, and I am going to work it off; I know I owe about 1500 dollars. But you know it won't do to owe the Gentiles anything. Brother Brigham, can't you lend me some money to pay a small debt on that store? Can you let me have a yoke of cattle, my family is suffering for want of wood?" You trace those cattle, and where are they gone to? Why, to pay the enemies of this people. You would take out of this Church the last dime of money, and every ox, and cow, and horse, and hand them all over to our enemies, and let the Church sink to the nethermost hell, for aught you care. That is the difficulty that exists here. If I have got your spectacles, or your shoes, or any other thing of yours, the common saying made use of is, "O, never mind, it is all in the family, you are a brother, it is all right." I am telling you as it is in that tithing office. What

did you hear read, last April Conference? That there were 48000 dollars owing to the tithing office; yet do you try to pay that debt? No, but the word is, "Brother Brigham, trust me another thousand;" and you never will pay it on the face of the earth, and you think me rather hard because I scold you. These are the difficulties that are here among us.

There exists a double spirit, there is a false, hypocritical spirit in many of the people; it is bred in the flesh, and in the bones, it is received from their fathers and mothers, a hypocritical pretension to friendship, when the real thing itself does not exist in them, and never did; but they are destitute of the true knowledge of the principles of righteousness. I have frequently thought it was not good for a man to have around him too many friends. I have said to my brethren, heretofore, "Don't love me quite so well as to take away all I have got. I want you to love me pretty well, I have plenty of flour now, and scores and scores of tons I can distribute, but do not take my soul out of me, do not love me quite to death. I am willing to be loved sincerely, but covet not that which I possess, under a false pretension of love to me." There is that spirit among this people, but it is for want of knowledge, and a proper understanding. Did they possess these, there would be no difficulty in the case.

Now, for instance, a great many inquire, saying, "Why does not our Church keep a store here?" Many can answer that question, who have lived here for some years past; and you who make such an inquiry, would have known the reason, had you also lived here. You that have lived in Nauvoo, in Missouri, in Kirtland, Ohio, can you assign a reason why Joseph could not keep a store, and be a merchant? Let me just give you a few reasons, and there are men here who know how matters went in those days. Joseph goes to New York and buys 20,000 dollars' worth of goods, comes into Kirtland and commences to trade. In comes one of the brethren, "Brother Joseph, let me have a frock pattern for my wife." What if Joseph says, "No, I cannot without the money." The consequence would be, "He is no Prophet," says James. Pretty soon Thomas walks in. "Brother Joseph, will you trust me for a pair of boots?" "No, I cannot let them go without the money." "Well," says Thomas, "Brother Joseph is no Prophet; I have found *that* out, and I am glad of it." After a while, in comes Bill and sister Susan. Says Bill, "Brother Joseph, I want a shawl, I have not got the money, but I wish you to trust me a week or a fortnight." Well, brother Joseph thinks the others have gone and apostatized, and he don't know but these goods will make the whole Church do the same, so he lets Bill have a shawl. Bill walks off with it and meets a brother. "Well," says he, "what do you think of brother Joseph?" "O he is a first-rate man, and I fully believe he is a Prophet. See here, he has trusted me this shawl." Richard says, "I think I will go down and see if he won't trust me some." In walks Richard; "Brother Joseph, I want to trade about 20 dollars." "Well," says Joseph, "these goods will make the people apostatize; so over they go, they are of less value than the people." Richard gets his goods. Another comes in the same way to make a trade of 25 dollars, and so it goes. Joseph was a first-rate fellow with them all the time, provided he never would ask them to pay him. In this way it is easy for us to trade away a first-rate store of goods, and be in debt for them.

And so you may trace it down through the history of this people. If any brethren came into the midst of them as merchants, I never knew

one of them go into their stores and go out again satisfied, neither did you. If I had 100,000 dollars worth of goods in that store, owned by myself, or held by a "Mormon" company, in six months the goods would be gone, and we should not have 100 dollars to pay the debt. But let an infernal mobocrat come into our midst, though he brands Joseph Smith with the epithet of "false Prophet," and calls the "Mormons" a damned set of thieves, and would see all Israel scorching in Tophet, you would give him the last picayune you could raise.

There is not a man who has been in this community a few years but knows I am telling the living truth. Do any of you hate me for it? Do any of you love me for it? It is all the same to me. Do you love the cause? "Yes," every heart at once responds," "I love the cause, I love the Lord and my religion." If I would only permit myself to swear, I would say, *What the devil is the reason, then, you don't live according to it?* What keeps you from that? What is the reason you cannot pay me what you owe me, as well as your enemy. You continue to trade with the Almighty that way, and it will sink this whole people down to hell. You trade with the Almighty worse than you do with the devil. These things exist, and you know it. A man comes into this Church with a little property, and he must suffer them to pick him until he is as blind as brother Leonard is, that sits over there, or else the people will turn round and curse him, and sink him to the nethermost hell if possible. They have treated Edwin D. Woolley so, and others. Can they keep a store among this people? No, they must let them have the goods, and wait until they can pay them, if they ever do it at all.

They got up a quarrel, about a year ago, and every High Priest and Elder were going to cut Thomas Williams off from the Church, because he asked them to pay their just debts. I said to Thomas, "If they do not pay you as they agreed, arraign them before the High Council; I will be your lawyer, and they shall be cut off from the Church." They had got it all cut and dried, that if he asked them to pay him, he should be cut off from the Church, but I told them that if they did not live up to their agreement, *they* should be cut off from the Church, and then be tried by the law of the land.

How has Thomas Williams behaved here? He has paid his tithing, and done good to this people; he has handed over nails, cotton cloth, and other necessary articles. When he brings in his goods, he pays his tithing on them honorably, yet he can be abused; and it is so with every man who comes into the midst of this people with goods, unless he pays them out at random to Tom, Dick, and the devil. Latter-day Saints cannot keep a store of goods, because they will not act as Latter-day Saints, but they will sustain their enemies. How much do you suppose you have paid into these Gentile stores within four months? Can you give a rough guess? I can tell you, if you do not know, for I know something about it. You have paid to them 300,000 dollars within the last six months. The brethren think that we are very hard with them if we ask for a little tithing. I wonder if we have received 30,000 dollars, which we should certainly have received in silver and gold, if the people had been faithful in paying their tithing on the money they have spent at these stores; the money has gone, from time to time, in gold and silver, by box-fulls, to the east. There is not a span of mules that could be found in this valley, able to draw the money, if it were all in silver, to the States, that this people have spent with these merchants within a few months past; they must therefore do

business upon the principle of checks; in any other way it is a burden to them to get it over the plains. These are the difficulties that work against our living and doing as we should do.

I will now go back, and say to all the inhabitants of these valleys, if I had the power, and the people were willing to subscribe to that which would do them good, I would look up all the kanyons containing wood and other facilities, put gates at the mouths of them, have good roads worked in them, so as to make the wood and the timber easy of access, and make the people pay for the roads and the keeping of them in good repair. If I was a Gentile, and I owned these kanyons, and should make such a proposition, it would be so that I could hardly get down to this meeting house without some one crying out, "I move that we give that gentleman a vote of thanks;" another would second it, "For that is certainly a Gentile of the first class." [The speaker made motions, such as bowing and scraping, as the poor serfs of foreign nations do, who subsist on the patrimony of a titled fellow mortal.] I make these motions to show this people how disgraceful it is; it is a disgrace to any community to act as they have done towards the measures of those who wish to do them good all the day long. If a Latter-day Saint wants to do good, why not bless him for it. But no, it is overlooked as a thing of naught. Now, if I do ape out a little of these feelings here, it is to show you how they look inside. I can see them in the people, I know what there is in the midst of them, I know what they have to contend against, and the difficulties and weaknesses they are subject to; it is the want of true knowledge and a sound understanding which causes them to act as they do; if it were not for that, if this people had the knowledge of angels, and then did as they do, they would be sent to hell before the rising of another sun; but as they are ignorant, and inasmuch as they desire to do good, God winks at their foibles, and hopes by it to bless them.

Now, I am going to have an expression from this Conference, with regard to the plan that we, as a community, shall adopt; not as a county, not as the Legislature of Utah, not as civil and military officers, but as officers and members of the Church of Jesus Christ of Latter-day Saints; and before I take the expression, if there is one man in this house who feels himself capable of showing a better method, or of producing a better plan to keep the people from running over each other, from breaking each other's necks, and the necks of their horses, I will give him an opportunity of presenting that plan. In the first place, the feelings of individuals are—what advantage can I get by introducing this plan? I wish you to remember that all I can get by it is, to protect you against running over and trying to kill each other. We do not own the kanyons, but the plan is—let them go into the hands of individuals who will make them easy of access, by paying them for their labor. Before I take an expression, I want to see if there is a man that can rise up and propose a better plan than I propose, which of course would be to our advantage to adopt in preference to mine. I have talked long enough upon this matter. The motion is, that we, as the Church of Jesus Christ of Latter-day Saints, in the capacity of a General Conference assembled, and embracing the whole community in the midst of the mountains, recommend, and give it as our opinion, that the best method of disposing of the kanyons is to put them in the hands of individuals to make good roads in them, and obtain their pay by taking toll from those who use the roads, at a gate erected for that purpose at the

mouth of each kanyon. Now, sisters, I want you to vote also, because women are the characters that rule the ballot box. If you are in favor of this motion, as Latter-day Saints, signify it by the uplifted hand. [Unanimous.]

Let the judges in the county of Great Salt Lake take due notice, and govern themselves accordingly. The same thing I say to the judges of any of the other counties of the territory, Take notice, and govern yourselves accordingly. Put these kanyons into the hands of individuals who will make good roads into them, and let them take toll from the inhabitants that go there for wood, timber, and poles. Now this is my order for the judges to take due notice of; it does not come from the Governor, but from the President of the Church; you will not see any proclamation in the paper to this effect, but it is a mere declaration of the President of the Conference. Let these things go out to make the people satisfied, and feel contented to have the privilege of getting wood without breaking their necks and destroying their teams.

I want to occupy a few moments more, and talk about our contemplated temple. It has been moved, seconded, and carried by this Conference, that we build a temple here of the best material that America affords. If this is done, it will have to be built of platina; and I do not know that there is any of it to be got in this territory. It is purer, stronger, and is every way a better metal than pure gold. If we cannot get the platina, we must build a temple of pure gold; that is here, I know. But if the Conference want us to build a temple of pure gold, they will have to put into the tithing stores something besides old half-dead stinking cows, and old broken-kneed horses; or if they even put in all the good cattle they possess, will it build a temple of gold, of silver, or of brass? No, it will not.

I am inclined to offer a chemical argument with regard to the material for building a temple in our present circumstances. The best materials, I have mentioned, probably. Iron might be better than stone; the time will come when the Lord will bring for brass gold, for iron silver, and for stones iron, and for wood brass, to beautify His sanctuary, and make the place of His feet glorious. That will be, but it is not now. I thought, when I was at Iron County, and saw the iron mountains, that the iron was actually come instead of stone.

But for the chemical argument touching the material for the building of a temple in this city. It has been proposed, that we send to San Pete to get the rock. Some say it will cost too much, others say we cannot do it, and others say that we can. I, not being a practical chemist, but only a chemist in theory, shall have to use my own language, to express my ideas. You may bring the stone from San Pete, which is a beautiful specimen of rock, and erect a temple here with it; then you may take this sand stone that is found in abundance in the Redbute Kanyon, and build a temple of that; then you step over to the Emigration Kanyon, and get this bastard marble, and build another of the same dimensions as that you have built of the red sand stone. Now you have got the San Pete rock temple, the red sand stone temple, and another built of lime stone, or bastard marble I call it; then, right beside of that, another one of adobies, mixed with pebbles—take that clay, and these pebble stones that are so abundant here, and mix in with them straw, and build another temple of that composition, besides the three which are built of different kinds of rock, and let them stand together—which do you think will stand the longest?

Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan, the other buildings will still be standing, and be in moderate condition. The red sand stone will go the next, and the other two still remain, the bastard marble or lime stone will be in pretty good preservation; and when that is all decomposed and washed away into the Jordan, you will find that temple which is built of mud or adobies, as some call them, still remains, and in better condition than at the first day it was built.

You may ask any practical chemist, any man who knows, understands, and studies the elements, and he will corroborate these statements. This is a matter I want you to look at, to think and meditate upon. I do not talk about the expense of the building, and the time it would take to erect it, but its durability, and which is the best material within our reach to build it with. If you take this clay, which is to be found in abundance on these bottom lands, and mix with it these pebble rocks, and make adobies of the compound, it will petrify in the wall and become a solid rock in five hundred years, so as to be fit to cut into millstones to grind flour, while the other materials I have mentioned will have decomposed, and gone back to their native elements. I am chemist enough to know that much. My simple philosophy is this. The elements of which this terra firma is composed, are every moment either composing or decomposing. They commence to organize or to compose, and continue to grow until they arrive at their zenith of perfection, and then they begin to decompose. When you find a rock that has arrived at its greatest perfection, you may know that the work of decaying has begun. Let the practical chemist make his observations upon a portion of the matter of which this earth is composed; and he will find, that just as quick as it is at its perfection, that very instant it begins to decompose. We have proof of this. Go into Egypt, for instance, and you will find the monuments, towers, and pyramids, that were erected in the days of Joseph, and before he was sold into Egypt; they were built of what we call adobies, clay mixed up with straw; these fabrics, which have excited interest for so many ages, and are the wonder of modern nations, were built of this raw material. They have bid defiance to the wear of ages, and they still remain. But you cannot find a stone column that was reared in those times, for they are all decayed. Here we have actual proof that the matter which is the furthest advanced to a state of perfection, is the first to decompose, and go back into its native element, at which point it begins to be organized again, it begins to congeal, petrify, and harden into rock, which grows like a tree, but not so perceptibly.

Gold and silver grow, and so does every other kind of metal, the same as the hair upon my head, or the wheat in the field; they do not grow as fast, but they are all the time composing or decomposing. So much, then, for my views touching the material to be used in building a Temple upon this block. You may go to San Pete and get stone for it, and when five hundred years have elapsed you will not find a building. You may build of that red sand stone, and it will live out the San Pete rock, and the lime stone will out-live that. But when you come to the adobies, they will out-live either of them, and be five hundred years better than the day they were first laid. This is a pretty strong argument in favor of a mud building.

How long has the city of Washington been built? What was there before my father entered into the revo-

lutionary war? Where was the Capitol then? It was in Philadelphia sixty years ago, there was no such thing as a Capitol in Washington. Let me ask a question—is it built of rock? I never was there. [Voice, "Yes."] It is built of rock. The House of Representatives was rebuilt in 1812, not more than forty years ago. Would any of you that have not been there, suppose that it would need patching up already to make it comfortable for the representatives of the nation? This, however, is the case, for within ten years past eighty thousand tons of putty have been used to putty up the places where the stone has decayed by the operation of the elements, and it has not yet been built forty years. I mention this, because I wish the Conference to know what they are doing when they commence to build a temple of stone. As for myself, I know enough about rock. If a man should undertake to put me up a stone house, I should wish him to build it of adobies instead, and then I should have a good house. We are talking about building one for the community, and I mention this about the Capitol to show you that the rock does not endure; the moment it becomes as hard as it is ever going to be, that moment it begins to decay. It may be a slow process in growing, or decomposing, yet it is doing the one or the other continually.

I have my own individual thoughts, of course, and these I express with regard to the temple. According to my present views, there is not marble in these mountains, or stone of any kind or quality, that I would rather have a building made of than adobies. As for the durability of such a building, the longer it stands the better it becomes; if it stands five thousand years, it increases in its strength until it comes to its highest perfection, before it begins to decay. What do our "Mormon" boys say about trying to dig into one of those old Catholic cathedrals that are now standing in California? They say they might as well have undertaken to dig through the most solid rock you ever saw, as to dig through those adobie walls. Do you think they are decaying and falling down? No, they are growing better all the time, and so it is with the houses we live in. If they have good foundations, these houses that we live in will be better when they have stood fifty years than they are at this day. I will not say that it is so with a stone house, or with a brick house; for when you burn the clay to make brick, you destroy the life of it, it may last many years, but if the life is permitted to remain in it, it will last until it has become rock, and then begin to decay.

As for the temple, I will give you the nature of your vote with regard to it—the sum of it was, that those that dictate the building of it be left to do with it as they please. They will, anyhow. But I give it as my opinion that adobies are the best article to build it of. I do not fear the expense, neither do I care what you build it of; only when it is built, I want it to stand, and not fall down and decay in twenty or thirty years, like brother Taylor's one would, that he was giving an exposition of; "that when we go within the vail into the heavenly world, we need not be ashamed of it, but when we look down upon it, it will be of solid rock:" but if it is built of San Pete rock, when he looks down to see it he will find it *aint there*, but it is gone, washed into the Jordan. It cannot remain, it must decay.

May the Lord bless you. Amen.

LEGITIMACY AND ILLEGITIMACY.

A SERMON DELIVERED BY ELDER JOHN TAYLOR, AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1853.

It rejoices my heart to hear the principles that have been advanced this day by our President, because they have their foundation in truth, are based upon the principles of equity, and are calculated to promote the happiness, well-being, exaltation, and glory of man, in time, and throughout all eternity. They lead us back into eternity; they existed with us there, and in all the various stages of man's existence they are calculated to elevate and ennoble him, and place him in a proper position before God, angels, and men. They will put him in possession of his legitimate right, save him from the grasp of the adversary, from every subtle stratagem of the powers of darkness, and place him in his proper station in time and in eternity.

I have been much pleased with and edified by the remarks that have been made upon this stand during the Conference. Wisdom has been displayed in them; from them the intelligence of heaven has beamed forth, the mysteries of eternity have been spread before our minds, and we have had a view of heavenly things, that has filled our hearts with joy and our mouths with praise. It has made us feel as though we were upon the threshold of eternity; as though we were eternal beings, and had to do with eternal things; as though the things of this world were short, fleeting, and evanescent, not worthy of a thought when compared with those things that are calculated to exalt and ennoble us in time and in eternity.

The principles of justice, righteousness, and truth, which have an endless duration, can alone satisfy the capacious desires of the immortal soul. We may amuse ourselves like children do at play, or engage in the frivolities of the dance. We may take our little enjoyments in our social assemblies, but when the *man* comes to reflect, when the *Saint of God* considers, and the visions of eternity are open to his view, and the unalterable purposes of God are developed to his mind—when he contemplates his true position before God, angels, and men, then he soars above the things of time and sense, and bursts the cords that bind him to earthly objects; he contemplates God and his own destiny in the economy of heaven, and rejoices in a blooming hope of an immortal glory.

Such have been some of our feelings, while our minds have been carried away from the things of earth to contemplate the things with which eternal beings are associated, and the glories that await us in the everlasting mansions of the Gods.

The principles that we have to do with, then, are eternal, and not simply to play a game upon the checker of mortality, on which people can win and lose for the time being. We have to do with that which shall continue

> "While life, and thought, and being last,
> Or immortality endures."

We seek not to build our hopes upon things that are evanescent, fleeting, and transitory.

It is not he that can play the best game at checkers, that can take the most advantage of his neighbor, that can grasp the most earthly good, or that can put himself in possession of anything his heart desires pertaining to time, that is the most happy; but it is *he* who does that which will *last*, *live*, and *continue* to abide with him while "*immortality endures*," and still be on the increase worlds without end.

If we can possess principles of this kind, then we are safe, everything else amounts to an illusion or a delusion, which cannot satisfy the desires of the mind, but as the Prophet says, it is like a thirsty man who dreams he is drinking, but when he awakes, he is faint, and his soul is thirsty; he dreams that he is eating, and when he awakes his soul is empty. This is the true situation of all men who are without God in the world; and nothing but a knowledge of eternal principles, of eternal laws, of eternal governments, of eternal justice and equity, and of eternal truth, can put us right, and satiate the appetite of the immortal soul.

If we make not a just estimate of these things, it is in vain that we attempt to say, "Lord, Lord," because we do not the things which He says. Every thing associated with the Gospel of salvation is eternal, for it existed before the "morning stars sang together for joy," or this world rolled into existence. It existed then, just as it now exists with us, and it will exist the same when time with us is no more. It is an eternal principle, and every thing associated with it is everlasting. It is like the Priesthood of the Son of God, "without beginning of days or end of years." It lives and abides for ever. If there is any principle that is not eternal, it is not a principle of the Gospel of life and salvation.

There are many changes and shifting scenes that may influence the position of mankind, under different circumstances, in this state of mortality; but they cannot influence or change the Gospel of the Son of God, or the eternal truths of heaven; they remain unchangeable; as it is said very properly by the Church of England, in one of their homilies, "as it was in the beginning, is now, and ever shall be, worlds without end." If nothing else they say is true, that is, and I can say amen to it, with all my heart. All true principles are right, and if properly understood and appreciated by the human family, to them they are a fountain of eternal good.

The principle of "heirship," which President Young preached about today, is a principle that is founded on eternal justice, equity, and truth. It is a principle that emanated from God. As was said by some of our brethren this morning, there may be circumstances arise in this world to pervert for a season the order of God, to change the designs of the Most High, apparently, for the time being, yet they will ultimately roll back into their proper place—justice will have its place, and so will mercy, and every man and woman will yet stand in their true position before God. If we understand ourselves correctly, we must look upon ourselves as eternal beings, and upon God as our Father, for we have been taught when we prayed to say, "Our Father, which art in heaven, hallowed be thy name." We have fathers in the flesh, and we do them reverence, how much more shall we be in subjection to the Father of Spirits and live. I need not enter into any proof in relation to this, for it is well understood by the Saints that God is the Father of our spirits, and that when we go back into His presence, we shall know Him, as we have known our earthly parents. We are taught to approach Him as we would an earthly parent, to ask of Him such blessings as we need; and

He has said, If a son ask bread of his father shall he give him a stone, or if he ask for fish, a scorpion. If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give His holy Spirit to them that ask Him.

We have a Father, then, who is in heaven. He has placed us on this earth for some purpose. We found ourselves in possession of bodies, mental faculties, and reasoning powers. In a word, we found ourselves intelligent beings, with minds capable of recalling the past and launching into the unborn future with lightning speed; and were it not for this earthly tabernacle, this tenement of clay, they would soar aloft and contemplate the unveiled purposes of Jehovah in the mansions of the redeemed. We found ourselves here with minds capable of all this and more. God, who has ordained all things from before the foundation of the world, is our Father. He placed us here to fulfil His wise and unerring counsels, that we might magnify our calling, honor our God, obtain an exaltation, and be placed in a more glorious, exalted, and dignified position than it would have been possible for us to enjoy if we had never taken upon us these bodies. This is my faith; it is the faith of this people.

I have no complaints to make about our father Adam eating the forbidden fruit, as some have, for I do not know but any of us would have done the same. I find myself here in the midst of the creations of God, and it is for me to make use of the intelligence God has given me, and not condescend to anything that is low, mean, grovelling, and degrading — to anything that is calculated to debase the immortal mind of man, but to follow after things that are in their nature calculated to exalt, ennoble, and dignify, that I may stand in my true position before God, angels, and men, and rise to take my seat among the Gods of eternity.

We will now come to the principle of *legitimacy*, which was the text given out this morning—to our rights, privileges, Priesthoods, authorities, powers, dominions, &c. &c. And as some of us are Scriptorians, and all profess to believe the Bible, I feel inclined to quote a text from it. Paul, when speaking of Jesus Christ, gives us to understand that he is the first-born of every creature, for by him were all things made that were made, and to him pertains all things; he is the head of all things, he created all things, whether visible or invisible, whether they be principalities, powers, thrones, or dominions; all things were created by him and for him, and without him was not anything made that was made. If all things were created by him and for him, this world on which we stand must have been created by him and for him; if so, he is its legitimate, its rightful owner and proprietor; its lawful sovereign and ruler. We will begin with him, then, in the first place, in treating on the subject of legitimacy.

But has he had the dominion over all nations, kindreds, peoples, and tongues? Have they bowed to his sceptre, and acknowledged his sway? Have all people rendered obedience to his laws, and submitted to his guidance? *Echo* answers "NO!" Has there ever been a kingdom, a government, a nation, a power, or a dominion in this world that has yielded obedience to him in all things? Can you point out one?

We read of the Jews who were a nation that submitted only in part to his authority, for they rebelled against his laws, and were placed under a schoolmaster until the Messiah should come. We read also, in the Book of Mormon, of some Nephites that dwelt upon this land, who kept the commandments of God, and perhaps were

more pure than any other nation that history gives any account of. But, with these exceptions, the nations, kingdoms, powers, and dominions of the world have not been subject to the law, dominion, rule, or authority of God; but, as it is expressed by one of the ancients, the prince and power of the air, the god of this world has ruled in the hearts of the children of disobedience, and led them captive at his own will. Where is the historian, the man acquainted with ancient lore, who can point me out one government, nation, power, or dominion, that has been subject to the rule of God, to the dominion of Jesus Christ, with the exception of those Jews and Nephites which I have referred to? If there has been any such nation, the history of it has escaped my notice. I have never been able to obtain such information.

What then has been the position of the world for generations past? They have been governed by rulers not appointed of God; if they were appointed by Him, it was merely as a scourge to the people for their wickedness, or for temporary rulers in the absence of those whose right it was to govern. They had not the legitimate rule, Priesthood, and authority of God on the earth, to act as His representatives in regulating and presiding over the affairs of His kingdom.

Perhaps it may be well, at this stage of my remarks, to give you a short explanation of my ideas on government, legitimacy, or Priesthood, if you please. The question, "What is Priesthood?" has often been asked me. I answer, it is the rule and government of God, whether on earth, or in the heavens; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom. When every wrong thing shall be put right, and all usurpers shall be put down, when he whose right it is to reign shall take the dominion, then nothing but the Priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

In the absence of this, what has been the position of the nations? You who have made yourselves acquainted with the political structure and the political intrigues of earthly kingdoms, I ask, from whence did they obtain their power? Did they get it from God? Go to the history of Europe, if you please, and examine how the rulers of those nations obtained their authority. Depending upon history for our information, we say those nations have been founded by the sword. If we trace the pages of history still further back to the first nation that existed, still we find that it was founded upon the same principle. Then follow the various revolutions and changes that took place among subsequent nations and powers, from the Babylonians through the Medo Persians, Grecians, Romans, and from that power to all the other powers of Europe, Asia, and Africa, of which we have any knowledge: and if we look to America from the first discoveries by Columbus to the present time, where are now the original proprietors of the soil? Go to any power that has existed upon this earth, and you will find that earthly government, earthly rule and dominion, have been obtained by the sword. It was the sword of men that first put them in possession of this power. They have walked up to their thrones through rivers of blood, through the clotted gore and the groans of the dying, and through the tears and lamentations of bereaved widows and helpless orphans; and hence the common saying is, "Thrones won by blood, by blood must be maintained." By the same principle that they have been put in possession of territory, have they sought to sustain themselves—the same vio-

lence, the same fraud, and the same oppression have been made use of to sustain their illegitimacy.

Some of these powers, dominions, governments, and rulers, have had in their possession the laws of God, and the admonitions of Jesus Christ; and what have they done to his servants in different ages of the world, when he has sent them unto them? This question I need not stop to answer, for you are already made too familiar with it. This, then, is the position of the world. Authority, dominion, rule, government has been obtained by fraud, and consequently is not legitimate. They say much about the ordination of kings, and their being anointed by the grace of God, &c. What think you of a murderer slaying hundreds and thousands of his fellow-creatures because he has the power, and while his sword is yet reeking with human blood, having a priest in sacerdotal robes to anoint him to the kingship? They have done it. What think you of the cries of the widows, the tears of the orphans, and the groans of the dying, mingling with the prayers and blessings of the priest upon the head of the murderer of their husbands and their fathers?

It is impossible that there can be any legitimate rule, government, power, or authority, under the face of the heavens, except that which is connected with the kingdom of God, which is established by new revelation from heaven.

In a conversation with some of our modern reformers in France, one of their leaders said, "I think you will not succeed very well in disseminating the principles of your religion in France." I replied, "You have been seeking to accomplish something, for generations, with your philosophy, your philanthropic societies, and your ideas of moral reform, but have failed; while we have not been seeking to accomplish the thing that you have, particularly, and yet have accomplished it." We began with the power of God, with the government of heaven, and with acknowledging His hand in all things; and God has sustained us, blessed and upheld us to the present time; and it is the only government, rule, and dominion under the heavens that will acknowledge His authority.

Brethren, if any of you doubt it, go into some of those nations, and get yourselves introduced into the presence of their kings and rulers, and say, "Thus saith the Lord God." They would at once denounce you as a madman, and straightway order you into prison. What is the matter? They do not acknowledge the legitimacy, the rule and government of God, nor will they inquire into them. They receive not their authority from Him. Nations honor their kings, but they do not honor the authority of their God in any instance, neither have they from the first man-made government to the present time. If there has been such a nation, or if there is at this time such a government, it is a thing of which I am ignorant.

The kings and potentates of the world profess to be anointed by the grace of God. But the priests who anoint them have *no authority* to do it. No person has authority to anoint a king or administer in one of the least of God's ordinances, except he is legally called and ordained of God to that power; and how can a man be called of God to administer in His name, that does not acknowledge the gift of prophecy to be the right of the children of God in all ages? It is impossible. These men have been grasping after power, and for this they have laid waste nations and destroyed countries. Some of them possessed it for a while, and others were on the eve of getting it when they were cut off, and down they went. What became of them afterwards? Isaiah in vision saw the kings of the earth ga-

thered together as prisoners in a pit, and after many days they were to be visited.

Having said so much in relation to other governors and governments, we will now notice the difference between them and Abraham of old. Abraham was a man who contended for the true and legitimate authority. God promised to him, and to his seed after him, the land of Canaan for their possession, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." What did Stephen say, generations afterwards? That God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Ezekiel's vision of the dry bones explains this seeming contradiction. The Lord said to him, "Son of man, can these bones live?" &c. Who are they? We are told, in the same chapter, they are the whole house of Israel, and that they shall come out of their graves, bone come to its bone, and sinew to sinew, and flesh come upon them, and they shall become a living army before God, and they shall inherit the land which was given to them and their fathers before them. The measuring line shall again go forth upon those lands, and mark out the possessions belonging to the tribes of Israel.

Abraham was a man who dared fear God, and do honor to His authority, which was legitimate. God tried and proved him, the same as He has tried many of us, and felt after his heart-strings, and twisted them round. When He had tried him to the utmost, He swore by Himself, because He could swear by no greater, saying, "That in blessing I will bless thee, and in multiplying I will multiply thy seed." "And in thy seed shall all the nations of the earth be blessed." Abraham obtained his dominion by legitimate authority; his Priesthood was obtained from God; his authority was that which is associated with the everlasting Gospel, which was, and is, and is to come, that liveth and abideth for ever. And the promises made to him will rest upon him and his posterity, through every subsequent period of time, until the final winding up scene of all things. Will he ever obtain them? Yes. For we are eternal beings, and I am now talking as though we were in eternity. We shall wake up in the morning of the resurrection, attain to all the blessings which have been promised to us, and strike hands with Abraham, and see him inherit the promises. Abraham and all his children will then inherit the promises, through the principle of legitimacy. And there are many of the sons and daughters of Abraham among us at the present time; these will be baptized for their dead brethren and sisters, and by this means bring them unto Christ, beginning on the outside branches of the tree, and so progressing to the main stock, and from that to the root. And it shall come to pass that all Israel shall be saved. Why? Because it is their legitimate right. And they are Israel who do the works of Abraham.

Thus it is, then, with Abraham. The old man feels perfectly easy about the matter; and if he does see many of his descendants existing as a cursed race on account of their transgressions, many of them enjoying no higher avocation than crying "Old clothes," still the time of their redemption will come, and by means of the eternal Gospel and Priesthood, they with us will be made perfect, and we with them. While the faithful are

operating in heaven to bring this about, the Saints are operating on earth; and by faith and works we will accomplish all things, we will redeem the dead and the living, and all shall come forth, and Abraham will stand at the head of his seed as their ruler. This is his legitimate position.

We will now notice those men who are contending for it without any authority, and make a contrast between the two. We see them gathering their forces, and using their influence to destroy the poor among men. How long will the kings and rulers of the earth do this? Until they are dead and damned. And what then? They will be cast down into a pit. Isaiah saw them there, along with many other scoundrels, murderers, and scamps. After many days they will be visited, but they have got to lie in prison a long time for their transgressions. The one is legitimacy, and the other is illegitimacy; the one is the order of God, and the other is the order of the devil.

Such is the position of things in relation to the world, to legitimacy and illegitimacy, in regard to things that are right and things that are wrong. Jesus Christ created all things, and for him were they made, whether it be principalities, powers, thrones, or dominions. Now the question is, is he going to be dispossessed of his right because scoundrels exist in the world, and stand in power and dominion; because his subjects have rebelled against him from time to time, and usurpers have taken his place, and the dominion is given to another? Verily, no. But the time will come when the kingdom and the greatness of the kingdom under the whole heaven will be given to the Saints of the Most High, and they will possess it for ever and ever.

We will now notice some of the acts of God, and some of the acts of those who have been under the dominion of Satan, those who have had dominion over the world—the proud and haughty usurpers, and the shedders of innocent blood. These are they that have lived in the world, and possessed all the good things of it. And what has been the situation of the Saints in every age? All those who dared acknowledge that God lived, that this kingdom belonged to Him, that it was His right, and that He would without doubt possess it, have been trodden under foot, persecuted, cast out, hated, killed; "they wandered about in sheep-skins and goat skins; being destitute, afflicted, and tormented." As one of old says, in speaking of the Jews—Which of the prophets have not your fathers killed, who testified before of the coming of the Just One.

This was the case in ancient days, and has been carried on in modern times. I have, with my own eyes, seen holy Prophets expire, who were killed by the hands of a murderous gang of blood-thirsty assassins, because they bore the same testimony that the holy Prophets did in days of old. How many more of their brethren who dared acknowledge the truth, have fallen beneath the same influences—have been shot, whipped, imprisoned, and put to death in a variety of ways, while hundreds of others, driven from their homes in the winter, have found their last bed; they were worn out with suffering and fatigue, the weary wheels of life stood still; they were obliged to forsake the world, in which they could no longer remain, because of the persecution heaped upon them by the enemies of the truth.

The reason of all this vile outrage upon innocent men, women, and children, is because there is no legitimate rule upon the earth. God's laws and government are not known, and His servants are despised and cast out.

Legitimacy and right, whether in heaven or on earth, cannot mix with

anything that is not true, just, and equitable; and truth is free from oppression and injustice, as is the bosom of Jehovah. Nothing but that will ultimately stand. What has been the position of the world generally, among themselves? You see men marshalling armies, and making war with one another to destroy each other, and take possession of their territory and wealth. One man who is in possession of wealth, power, and authority, sees oppression exercised by kings; so he follows the example, as do rulers who exercise authority under their sovereign; then others in a still lower degree do the same; thus oppression treads upon the heels of oppression, and distress follows distress. You will find this to exist in a great measure through every grade of society, from the king on his throne, down to the match-maker, or the chimney-sweep.

To ameliorate the condition of man, there are a great many institutions introduced into the world in the shape of Tract Societies, Bible Societies, and many more too numerous for me to name. Many of them are founded by sincere men, but commencing on the wrong foundation, they keep wrong all the time, and fail to accomplish the object desired. If any one of these different institutions were to carry out their own principles, they would not only fail in accomplishing the object they have in view, but ultimately destroy themselves.

There are Peace Societies among the rest; their object is to bring peace into the world, without the Spirit of God. They see plainly that peace is desirable, but they wish to graft it on to a rotten stock. In Europe they had a "Peace Congress," and sent their representatives to all parts of the world; and of course this "Congress of Peace" wished to regulate the world, make an end of war, and bring in universal peace.

Talk about peace, when rancorous discord makes its nest in the councils and cabinets of all nations, and the hearts of their statesmen are steeped in hatred one to another. Jealousy, animosity, and strife, like the influence of a deadly contagion, may be found in almost every family; brother rising up against sister, sister against brother, the father against the mother, and the mother against the father, etc. We can find discord reigning even in the "Peace Society" itself.

Jesus Christ says, "My peace I give unto you: not as the world giveth, give I unto you," &c. Wherever this peace exists, it leaves an influence that is comforting and refreshing to the souls of those who partake of it. It is like the morning dew to the thirsty plant. This peace is alone the gift of God, and it can only be received from Him through obedience to His laws. If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven, and obedience to its laws.

Everything is disordered, and in confusion in the world. The reason is, because no legitimate authority has been known or acknowledged on the earth. Others have been trying to build up and establish what they supposed to be the kingdom of God. The socialists of France call themselves religous people, and they also expect to bring about a reign of glory through a species of Robespierreism. I was told by a man well acquainted with matters of fact in relation to these things, that if they gained the ascendancy in France, their first object would be to erect a statue to Robespierre. They were going to cut off thousands of people, to accomplish their designs: and had not Napoleon taken active measures to head them, bands of men were ready on a moment's warning to

cut off the heads of thousands, and among these, I was informed, fifty thousand priests were doomed.

These are some of the principles and ideas that exist in the world, among the various nations and institutions of men, which are framed according to illegitimate principles. A change of government changes not the condition of the people, for all are wrong, and acting without God.

Our ideas are, that the time has come to favor God's people; a time about which Prophets spoke in pathetic strains, and poets sung. These men of God looked through the dark vista of future ages, and being wrapped in prophetic vision, beheld the latter day glory—the time of the dispensation of the fulness of times, spoken of by all the holy Prophets since the world began; for they all looked forward with joyful anticipations to the things which have commenced with us; they all had their eye upon the time when legitimacy would obtain its proper place upon the earth, in the shape of the kingdom of God established in the world, when all false rule and dominion would be put down, and the kingdoms of this world would become subject to God and His Christ. These are the ideas that they had, and these are the things we are seeking to carry out.

If we look at what illegitimacy has done in former times, we shall see the absolute necessity of the restitution spoken of by the Prophets, for it has filled the earth with evil, it has caused the world to groan in bondage, laid millions in the cold embrace of death, and caused disease to spread its pestiferous breath among the nations, leaving ruin, misery, and desolation in its path, and made this fair earth a howling wilderness. And nothing but the wisdom and intelligence of God can change it. The kingdom of God will establish truth and correct principles —the principles of truth, equity, and justice; in short, the principles that emanate from God, principles that are calculated to elevate man in time and through all eternity. How shall this be? It will be by a legitimate rule, authority, and dominion.

Who have we for our ruling power? Where and how did he obtain his authority? Or how did any in this Church and kingdom obtain it? It was first obtained by a revelation from the Lord of the Universe, by the opening of the heavens, by the voice of God, and by the ministering of holy angels. It is by the voice of God and the voice of the people, that our present President obtained his authority. Many people in the world are talking about mis-rule and mis-government. If there is any form of government under the heavens where we can have legitimate rule and authority, it is among the Saints. In the first place, we have a man appointed by God, and, in the second place, by the people. This man is chosen by yourselves, and every person raises his hand to sanction the choice. Here is our President, Brigham Young, whom we made choice of yesterday, who is he? He is the legitimate ruler among this people. Can anybody dispossess him? They cannot, because it is his legitimate right, and he reigns in the hearts of the people. He obtains his authority first from God, and secondly from the people; and if a man possesses five grains of common sense, when he has a privilege of voting for or against a man, he will not vote for a man that oppresses the people; he will vote according to the dictates of his conscience, for this is the right and duty of this people in the choice of their President, and other leading officers of the kingdom of God. While this is being done here, it is being done in every part of the world, wherever the Church of Jesus Christ of Latter-Day Saints has a footing. Is there a monarch, potentate, or power under the heavens that under-

goes a scrutiny as fine as this? No, there is not; and yet this is done twice a year, before all the Saints in the world. Here are legitimacy and rule. You place the power in their hands to govern, dictate, regulate, and put in order the affairs of the kingdom of God. This is, *Vox Dei vox populi.* God appoints, the people sustain. You do this by your own act; very well, then, it is legitimate, and must stand, and every man is bound to abide it if it takes the hair off his head. I know there are things sometimes that are hard, tough, and pinching; but if a man is a man of God, he has his eyes upon eternal things, and is aiming to accomplish the purposes of God, and all will be well with him in the end.

What advantage is there, then, between this government and others? Why, we have peace, and as eternal beings we have a knowledge of eternal things. While listening to the remarks made on this stand, what have we not heard—what have we not known? The curtains of heaven have been withdrawn, and we have gazed as by vision upon eternal realities. While, in the professing world, doubt and uncertainty throw their dark mantle over every mind.

Let us now notice our political position in the world. What are we going to do? We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him; we are all one, and will take the kingdom and possess it under the whole heavens, and reign over it for ever and ever. Now, ye kings and emperors, help yourselves, if you can. This is the truth, and it may as well be told at this time as at any other.

"There's a good time coming, Saints,
A good time coming,
There's a good time coming, Saints,
Wait a little longer."

Having said so much on this point, we will return to the principle of legitimacy. God is our legitimate Father, and we are His children, and have a claim upon Him, and He has a claim upon us. We have come into this world to accomplish a certain purpose, and we have come in the dispensation of the fulness of times, when God decreed to gather all things together into one, whether they be things in heaven or on earth; and everything that has been in existence in any age of the world, or that is, or will be, which is calculated to benefit and exalt man, we shall have; consequently it is for us to look after anything and everything that ever has been true, or that has ever been developed in any period of the history of man, for it all belongs to us, and has got to be restored, for restitution means bringing back that which is lost. If the Antediluvians enjoyed anything that was good, true, and eternal, which is not yet made known to us, it has to be restored; or if anything existed among the ancient Patriarchs and Prophets, that has been lost, it has to be restored. If there are any people of God upon any detached part of this world, they with it have got to be restored. God's word will also be gathered into one, and His people and the Jews will hear the words of the Nephites, and the Ten Tribes must hear the words of the Jews and Nephites, and God's people be gathered and be one. All things will be gathered in one, and Zion be redeemed, the glory of God be revealed, and all flesh see it together. God's dominion will be established on the earth, the law go forth from Zion, and the word of the Lord from Jerusalem, and the kingdoms of this world will become subject to God and His Christ.

As eternal beings, then, we existed with our Father in the eternal worlds. We came on to this earth, and obtained tabernacles, that through taking possession of them, and passing through a scene of trial, and tribula-

tion, and suffering, we might be exalted to more glory, dignity, and power, than would have been possible for us to obtain had we not been placed in our present position. If any of you do not believe this, let me refer you to a passage of Scripture or two. How was man created at first? We are told that God made man a little lower than the angels; then says Paul, "Know ye not that we shall judge angels." What through? It is through the atonement of Jesus Christ, through the taking of our bodies, the powers of the holy Priesthood, and the resurrection of Jesus Christ that we shall obtain a higher exaltation than it would have been possible for us to enjoy, if we had not fallen. To do right in our present state, then, we must carry out the principle of legitimacy according to a correct rule, and, if we profess to be subjects of the kingdom of God, we must be subject to the dominion, rule, legitimacy, and authority of God. No person can escape from this, unless he apostatizes, and goes to the devil, like a fool. He must be a fool who would barter away eternal life, thrones, principalities, and powers in the eternal world, for the paltry trash which exists in the shape of wealth and worldly honor; to let go his chance of heaven and of God, of being a King and Priest unto Him, of living and reigning for ever, and of standing among the chiefs of Israel. I cannot help calling such men fools, for they are damned now in making such a choice, and will be hereafter.

I will say a little more on legitimacy and right to rule. What would be the position of a man who would take a course to rob his neighbor, or take advantage of him in the case of his legitimacy, which you have heard of this morning? Such a man must be a greater fool than the other. For instance, a good man dies, who has served God in righteousness all his days; the weary wheels of life stand still, and he goes to the world of spirits. He believed in the principles of justice, equity, righteousness, and truth, and that his rights would be held sacred to him by his brethren after he was gone. But some professed man of God comes to his widow, and wants to steal her away from him; he would rob the dead with impunity, under the ostensible garb of justice to her and her dead husband; he will tell her he is doing it out of pure love to them both, and he is going to exalt them in the kingdom of God. We read of the kingdom of God suffering violence; if violence is ever attempted, it is in a case of this kind. It is bad enough to steal from a man his earthly property, his oxen, his cow, his horse, his harness, his wagon wheels, and other paraphernalia; but what think you of a man that would rob the dead of a treasure which he holds the most dear, and prized as the most precious thing he possessed on earth—his affectionate wife! Such a person will assuredly miss his figure.

You will find in the ancient laws of Israel, there were proper rules in relation to these matters; one was, that if a man died without a child, his brother or the nearest relation of the husband should take the widow, and raise up seed to her husband, that his name might be continued in Israel, and not be blotted out. Where did these laws come from? We are told they came from God. But instead of doing this, suppose he should try to steal this woman away, and rob his brother—how would he get along, I wonder, with such a case against him, at the bar of justice? The laws and ordinances that exist in the eternal world have their pattern in the things which are revealed to the children of men on earth. The Priesthood as it exists on the earth is a pattern of things in heaven. As I said in a former part of this discourse, Priesthood is

legitimate rule, whether on earth or or in heaven. When we have the true Priesthood on earth, we take it with us into the heavens; it changes not, but continues the same in the eternal world.

There is another feature of that ancient law which I will mention. It was considered an act of injustice for the nearest relation not to take the wife of the deceased; if he refused to do it, he was obliged to go before the Elders of "Israel, and his brother's wife shall loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house; and his name shall be called in Israel, The house of him who hath his shoe loosed." If the restitution of all things is to be brought to pass, there must be a restitution of these things; everything will be put right, and in its proper place.

There is another thing which is most grievous, afflicting, and distressing to contemplate. When a man takes to himself a woman that properly belongs to another, and defiles her, it interferes with the fountain of life, and corrupts the very source of existence. There is an offspring comes forth as the fruit of that union, and that offspring is an eternal being—how can it be looked upon? To reflect upon it, wounds the finest feelings of human nature in time, and will in eternity. For who can gaze upon the degradation of their wife, and the corruption of their seed, without peculiar sensations? How much more is this feeling enhanced when the wronged man considers that he has been robbed by one who professed to be his friend? This thing is not to be trifled with, but is of the greatest importance; hence the necessity of the sealing powers, that all things may be pure, chastity maintained, and lasciviousness be rooted out from among the Saints. Why so? That we may have a holy offspring, that shall be great, and clothed with the mighty power of God, to rule in His kingdom, and accomplish the work we propose they shall fulfil; and that when we go to sleep, we may sleep in peace, knowing that justice will be administered in righteousness. We shall know that we have a claim upon our own in the first resurrection; we shall know that our wives and our children will be there to join us, justice will be administered, and we shall have a claim upon them in the eternal world, and that no unprincipled scoundrel will be permitted to set his foot on another, or rob him of his just claims. Why is a woman sealed to a man for time and all eternity? Because there is legitimate power on earth to do it. This power will bind on earth and in heaven; it can loose on earth, and it is loosed in heaven; it can seal on earth, and it is sealed in heaven. There is a legitimate, authorized agent of God upon earth; this sealing power is regulated by him; hence what is done by that, is done right, and is recorded. When the books are opened, every one will find his proper mate, and have those that belong to him, and every one will be deprived of that which is surreptitiously obtained.

Let us do righteously, and you who would seek to injure another and take advantage of one who was just and faithful to his God in his day, how would you like, when you get a few years older and drop into eternity, for somebody to come and serve you the same? You could not expect anything else, you could not die without being menaced by this supposition, and your dying pillow would be made unhappy, you would know you had done wrong, and would expect somebody to measure to you the same measure pressed down, shook together, and running over.

We have been told to preach confidence—correct principles and just dealings alone will inspire it. If a

man speaks that which is not true about another, can you have confidence in him? No. If a man defrauds another, can you have confidence in him? No, But if you would, through a principle of covetousness, seek to sap the foundation of another's happiness, by trying to wrench from him those sacred rights which pertain to his interest in the eternal world, how much greater will be your condemnation? Nothing but truth, integrity, virtue, honor, and every pure principle, will stand in the great day of God Almighty. If such a person happens to get through this world, he will find barriers in the next, and probably miss a chance of obtaining a place in the first resurrection. Nothing contrary to the authority, rule, and government of heaven, will stand in time or in eternity; and if any man wants to be blessed and honored, and to obtain a high place in the eternal world, let him pursue a course of honor, righteousness, and virtue before his God; and if he wants to find himself amongst usurpers, defrauders, oppressors, and those in possession of illegitimate claims, let him take an opposite course. If time would permit, much more might be said about social, family, and individual legitimate rights; but as time hastens, I forbear for the present.

Well, brethren and sisters, may God bless you. Amen.

EFFECTS AND PRIVILEGES OF THE GOSPEL—THE LATTER-DAY SAINTS AND THE CHRISTIAN WORLD.

A DISCOURSE DELIVERED BY PRESIDENT B. YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 24, 1853.

I feel disposed to occupy a portion of time this morning.

I have no doubt but the people, who are Saints, are much edified by the preaching and exhortations given from this stand. Were I to speak for myself, I could truly say, I am glad, I rejoice, and I feel exceedingly happy, when preaching myself, and when listening to preaching, exhortations, and prayer, and when associating with the Saints in other occupations and pursuits of life. Also in a family capacity, in our family prayer meetings, and in all the avocations of life that concern myself as an individual, I am happy.

The Gospel of Jesus Christ, as it is given in the Old and New Testaments, the Book of Mormon, the Book of Doctrine and Covenants, and in the experience of every true Christian who has lived and still lives upon the earth, teaches that it is the privilege of every Saint so to live and walk before their God, as to enjoy the light of the spirit of truth from day to day, from week to week, and from year to year, through their whole lives. Without this privilege in the Gospel, connected with

the gifts of the Holy Ghost, I should be inclined to believe that the religion that is taught in the Bible and in the Book of Mormon, would amount to nothing more than a mere phantom—an imaginary thing. It would be inadequate to satisfy, in any degree, the mind of man, as it is now organized.

I can appeal to the experience of thousands, as well as to my own, that the doctrine of the Saviour is *true*, that the history given in the New Testament is a true history, as far as it goes, of the feelings and the experience common to every variety of human life, and chimes with the experience of every true believer in Jesus Christ in all ages of the world, though the expression, "*true believer*," needs qualifying, for many believe *who do not obey*—I will qualify it by saying, a believer in Jesus Christ, who manifests his faith to God, angels, and his brethren, by his obedience. Not but that there are believers who do not obey, but the only true believers are they who *prove their belief* by their obedience to the requirements of the Gospel.

It is a special privilege and blessing of the holy Gospel to every true believer, to know the truth for himself. For orators to speak to us, Prophets to expound the law, and teach us doctrine, for the special purpose of giving us comfort, is not particularly required; but in the reflections and meditations of the mind in contemplating the things of God and the rich treasures of infinite wisdom, which are opened to the children of men who obey the Gospel, they enjoy a continual feast to the soul. This is the privilege of Latter-day Saints, it is the privilege of the whole world, as quick as the knowledge of God can be disseminated among the people. It is true, the world groans in darkness. They are bound with the fetters of unbelief, error, and ignorance, more than we are; yet we can say truly, that we only begin to see the dawning of truth through the deep mantle of ignorance in which we are enveloped. To those who live faithfully in their duty as Saints of God, and *continue* to serve Him, time will develop that the Latter-day Saints—the best of them—the most intelligent among them, are still in ignorance, still wanting, still looking for something more, still increasing, still growing; I say, time will develop to their satisfaction that at this stage of their existence they were in ignorance, but not to the same degree as those who had not had the privileges they enjoyed.

It is frequently observed—especially by the Latter-day Saints—what a curiosity it is, how singular that the Gospel of Jesus Christ should have the effect upon the minds of the people that it does have. It is remarkable! It is strange! When people reflect upon it, they are astonished that the Gospel of salvation should so disturb the feelings, the quiet, the peace of the community. Does it have this effect upon the world? Your own observation enables you to answer in the affirmative. It is a true saying of the Saviour's, that he came not into the world to make peace, to unite the whole people, but to make division. He came for the express purpose of dividing the righteous from the wicked. This formed as much a part of his holy ministry as any other part of the will of his Father.

We see this principle verified from days of old. It was demonstrated in the very commencement of the peopling of the earth. How soon an opposition was introduced in the morning of creation, when righteousness was proclaimed, when truth was revealed, when the light and knowledge of eternity shone with lustrous beauty upon Adam and his children, Cain must rise up and slay his brother, while they were walking with the Lord, while He visited them from day to

day, administered to them, conversed with them, preached to them, and gave them instruction, as I and my brethren instruct you from this stand. He taught them how to live, how to order their course, and acted in all points like a tender and affectionate parent, yet at the same time there must be an opposition.

It is very true, had not sin entered into the world, and opposition been introduced, death would not have entered. From that time to this, death, opposition, selfishness, malice, anger, pride, darkness, and wickedness of every description that could be invented by the children of men, as they have multiplied and spread abroad on the earth, have increased. Yes, verily, they have increased. And the days that we, as Christians, call *the days of darkness* and ignorance, were days of light, knowledge, and intelligence, to exceed that which we enjoy in this age.

We discover that the Gospel of life and salvation is perfectly calculated to disturb the wicked. Shall we say they are at peace? Are they in happiness? Are they enjoying that which their hearts desire? We can truly say they are seeking for it as well as they know how, but the result is, the increase of wickedness upon the earth, and the increased unhappiness of the human family. Mankind, indeed, cannot be happy unless they are first miserable; they cannot be easy, they cannot be at rest and feel comfortable, unless they are first in pain; *they cannot be joyful, unless they are first in sorrow.* Refer, for instance, to your own dispositions, to the fallen nature that is in you. When passion rises within you, can you satisfy your feelings unless you give way to them, to the injury of yourselves and others? You cannot sit down and feel at rest unless you can satiate the burning vengeance of passion, by reeking your vengeance upon some person, or upon some helpless animal.

The Gospel of salvation is perfectly calculated to cause divison. It strikes at the root of the very existence of mankind in their wickedness, evil designs, passions, and wicked calculations. There is no evil among the human family, but at the foundation of which it strikes effectually, and comes in contact with every evil passion that rises in the heart of man. It is opposed to every evil practice of men, and consequently it disturbs them in the wicked courses they are pursuing.

When the Gospel which was preached by Jesus and His Apostles was preached to the children of Israel by Moses, it created the same effect among them. When he taught them to forsake their sins, to forsake every evil principle and practice of their lives, and turn to the Lord with all their hearts, it created such a division that Moses could not establish the Gospel among them, after all the kindness the Lord had shown towards them, though He brought them out of Egypt with a high hand, dividing the sea, causing the water to gush out of the dry rock to quench their thirst, manna to fall from heaven to satisfy their hunger, and quails to satisfy their desire for flesh. He also ordained that their clothing should not wax old, nor their shoes wear out for the space of forty years. They did not have to plough, to reap, or gather into barns, as we do. Notwithstanding this manifestation of the goodness of their God, he could not establish the Gospel among them, and was obliged to give them a law of carnal commandments. Why did not the Lord destroy them, seeing they were so very wicked? He did; and out of all who left Egypt, only two went into the land of Canaan —Joshua and Caleb.

Whenever the Gospel is preached in towns, cities, country places, or in any community who are in darkness, it never fails to bring light; it mani-

fests their ignorance; it distracts them, and annoys their peace. They say, "I supposed I was wise, happy, comfortable, and well enough off; but here comes something that informs me I am mistaken, that this and the other thing are wrong. It reflects light upon my understanding, and teaches me that my acts, while I live upon the earth, should tend to the glory of God and the peace of mankind. This naturally seems contrary to my feelings, disposition, passions, and traditions, and to every thing about me, except the reflection of truth upon my mind, which enlightens my understanding, and teaches me to glorify God, and do good to my fellow creatures."

The Gospel is not only calculated to divide the people, but it will divide sin from those who embrace it with a true heart. In the world we find goodness, honesty, humility, and prudence, which are prompted by the motives of a good heart. But virtue is trampled into the dust, honesty and prudence are pointed at with the finger of scorn and derision! We see almost every principle of righteousness discarded. If the *whole* world are not in this condition already, it needs but a few steps more to lead them into the depths of it, and complete them in their rebellion against all good and its Author.

It is the darkness upon the earth, the gross darkness that broods over the minds of the people, that leads them into error, wickedness, and distraction, yet in the midst of this ignorance and awful corruption of the human mind, there are to be found humility, goodness, and virtue. But what use is made of them? They are destroyed; they are used according to the wishes of the wicked, and according to the designs of the evil designer. This is almost universally the case.

The Gospel is calculated to divide this wickedness from those who embrace it, and then it will divide those who embrace it from those who reject it. Christ and Belial cannot be made friends, neither can the Church of Christ and the worshippers of Belial unite together. They cannot amalgamate. Consequently, those who receive the Gospel with all their hearts, after believing the testimony of God's servants, will divide themselves from those who do not receive it. In this Gospel, life and salvation are offered to every honest soul; in the world they find tribulation, but in Jesus Christ peace. In obeying the Gospel is comfort, but in the glory of the world sadness and sorrow.

If the inquiry should arise in our minds, why it is that we are in the position we this morning occupy, it is very easily answered and understood by every person who understands the nature of the Gospel of Christ. It is because it is impossible to unite Christ and Belial — to unite righteousness with unrighteousness, for they never can go hand in hand. Righteousness cannot become unrighteousness, and wickedness never can inherit a righteous kingdom.

The ancient Saints were and the Saints of latter days have been driven from pillar to post, their name a hiss and a byeword, and their character traduced to the lowest degree. I will appeal to men in this congregation, who have lived for years in the society of the world, who are judges, magistrates, sheriffs, merchants, mechanics, and farmers, if anything was ever alleged against their character until they joined the Latter-day Saints. But where are your characters now in the world? Your former friends *now* have found out that you always were miserable creatures, they *now* declare they never had any confidence in you, for you always were enthusiastic beings, and knew not what you were doing. They always believed you would prove yourselves dishonest, &c.

This has been the character given to the Saints by the world in all ages.

Suppose we now notice that part of the world called Christians, that profess to believe the Old and New Testament, King James's translation. They say they believe this Bible, yet if you are in France, Germany, England, in the United States, in the Canadas, in the islands of the sea, or no matter where among the Christian nations, the moment you make it known that you have embraced the Book of Mormon, and that you believe Joseph Smith is a Prophet, they will at once accuse you of throwing away the Bible, they will publish abroad that you have become a "*Latter-day Saint*," "*a Mormon*," and consequently have denied the Bible you formerly believed, and have cast it entirely away. What is the reason of this, which I need not undertake to substantiate, for it is a fact that almost every person knows? Now, we ARE believers in the Bible, and in consequence of our unshaken faith in its precepts, doctrine, and prophecy, may be attributed "*the strangeness of our course*," and the unwarrantable conduct of many towards this people.

Come, my brother Presbyterian; come, my brother professors of every persuasion of long standing and popular distinction in the world, who are dubbed with the word "ORTHODOX;" come, we are all good Christians; I find no fault with you—why should you find fault with me? But you reply, "I cannot be a Latter-day Saint, consequently we must be separated, and we cannot be brethren any longer."

Come, my good brother Methodist, and my good brother Baptist, you are free and open in your views and feelings, for you hold forth a free salvation. This is a favorite doctrine of the Methodists. They say salvation is handed out to all the human family, without money and without price, and invite them to come and partake of the waters of life freely. *I declare the same.* I am a believer in Jesus Christ, in God the Father, and in the doctrines of salvation as they are taught in the Old and New Testaments, though not so pointedly in the Old as in the New. Yet the same principles of life and salvation are set forth in both of these books, and I believe them. Come, my brother B, do you believe them? You reply, "Yes, and have for these thirty years, twenty-seven of which I have been a preacher of the Gospel. I believe in the Son of God, and in the Old and New Testaments." Well, then, what in the world do you want to quarrel with me for? "Because you are not a believer, you have thrown away the Bible." You are mistaken, Mr. B.; for instead of that, I have learned wisdom, got light, knowledge, and understanding, so that I know how to believe the Bible. I ask you, brother B, how I must believe the Bible, and how shall you and every other follower of the Lord Jesus Christ believe it? "Brother Mormon, how do you believe it?" *I believe it just as it is.* I do not believe in putting any man's interpretation upon it, whatever, unless it should be directed by the Lord Himself in some way. I do not believe we need interpreters and expounders of the Scriptures, to wrest them from their literal, plain, simple meaning.

Let us take up a point of Scripture, and we will try to agree with Mr. B, and take him along with us a few moments, and find out where we disagree. We read in the Bible many things pertaining to life and salvation. We first begin to read that Jesus came in the flesh. Now to touch that point, which I do not purpose to do but slightly this morning, I am sure we shall disagree at the commencement. But suppose I examine that, a moment. The New Testament tells

me that the Father gave His only-begotten Son a ransom for the sins of the world. Do you believe that, brother B.? Do you believe that Jesus Christ is the only-begotten Son of the Father? "Yes." Do you believe the Son was begotten by the Father, as the Apostles said he was? Here I shall have to disagree with you, to begin with; for I believe the Father came down from heaven, as the Apostles said he did, and begat the Saviour of the world; for he is the ONLY-begotten of the Father, which could not be if the Father did not actually beget him in person.

"I cannot believe that, for he is a God without body, parts, or passions; He has no person, therefore, I must disagree with you, brother Mormon." I believe the Father came down in His tabernacle and begat Jesus Christ. Mr. B. believes He has no tabernacle. I believe He has a tabernacle, and begat Jesus Christ in His express image and likeness, because the Bible expressly declares it. You disbelieve it, because your priest and your mother have taught you it is not so. When your mothers first read this Scripture, it was so plain to their understandings and to their children, that they understood it as an angel would, but deacon Jones must be called in to explain, and he explained it away. So I disagree with you, Mr. B., in the first point we have noticed, for you believe that God is without body and parts, while the Bible declares He has a corporeal body; that in His likeness, precisely, He created Adam. The priests of this age declare it is not so. The God Mr. B. believes in, is without body, parts, and passions. The God that his "brother Mormon" believes in, is described in the Bible as being a personage of tabernacle, having eyes to see, for he that made the eye shall he not see? Having ears to hear, for his ear are open to hear the prayers of the righteous. He has limbs that he can walk, for the Lord God walked in the garden in the cool of the day. He conversed with His children, as in the case of Moses at the fiery bush, and with Abraham on the plains of Mamre. He alsoate and drank with Abraham and others. That is the God the "Mormons" believe in, but their very religious Christian brethren do not believe in the God of Abraham, Isaac, and Jacob, which is the God the Bible sets forth, as an organized corporeal being. In this one point, you can now clearly see wherein we disagree.

You say, I have thrown away the New Testament. *I say, I have not.* You say, I have sacrificed it for the Book of Mormon. I say, I have not. I have acknowledged the Bible from the time I could be taught by my parents to revere it. They taught me that it was the sacred word of God. And as far as it could be translated correctly from the Hebrew and Greek languages, it is given to us as pure as it possibly could be given. The Bible is mine, and I am not prepared to have you rob me of it, without my consent. The doctrine in it is mine, which I firmly believe. I believe the Father begat the Son, and gave him to be a propitiation for the sins of the world. I believe he died for the redemption of man, and rose again the third day.

Do you believe in the death and resurrection of Christ for the salvation of man, Mr. B.? "Yes."

Again, I believe he endowed the Apostles to go and preach the Gospel of life and salvation to the world. For, said Jesus Christ, "Ye are my witnesses; go and preach my resurrection from the dead. Tell the people, the Father gave me for their sins; but in Adam all die, but in me all shall again be made alive. If they ask you what they shall do to be saved, tell them what I have told every other person who has been sa-

ved; that they can only be saved in acts of obedience to prove they believe in me, in the Father, in heaven, in angels, and in you, that you are my servants and true believers in me. Tell them to go into the waters of baptism, and be baptized for the remission of sins. That is the first ordinance to be attended to after believing. After they have manifested their faith in God the Father, in me, and in your words by their repentance, then immerse them in water in imitation of my burial, and raise them up again out of the water, in imitation of my resurrection."

"Oh," says brother B., "I believe in baptism, but still I believe a person can be saved purely by the blood of Jesus, without the first drop of water." But Jesus told them to go into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

"And do you believe it is absolutely necessary to be baptized in order to be saved? I cannot believe that." This is another point wherein you and I differ, Mr. B. You cannot say with a good grace, you believe the Bible, while in your works you deny it. I not only say I believe, but prove it by my works. I go and submit to be baptized for the remission of sins, as I am commanded.

"But, brother Mormon, do you really suppose that water will wash away your sins?" I will tell you what I suppose. I suppose THE LORD SAID IT WOULD, and further it is none of my business. Baptism has been instituted for the remission of sins; I therefore do it to take away my sins; if there is any guilt in this, it rests upon the Author of it, and not upon me. Paul was told to be baptized TO WASH AWAY HIS SINS.

My Christian brethren in the world say it is a piece of folly—a species of extreme nonsense, to believe that water will wash away sins. It is no matter to me what they say; it is a commandment of the Lord; there is no mistake in it, it tells for itself. He says, Do thus and so, and your sins shall be washed away. I care not how they are taken away; whether an angel takes them to the Lord to get forgiveness, whether they sink to the bottom of the stream, or float on the top, and be scattered to the four winds; He says, *Go into the water* and be baptized, and they shall be washed away; which is enough for me. On this point also the Christian world and the "Mormons" disagree. But I want to know if we agree with the teachings of the Bible, in our belief and practice. The Latter-day Saints believe in doing just what the Lord has told them to do in this book. If they go forth and are baptized for the remission of sins, their sins are remitted to them, if they go with all good conscience, calculating to serve the Lord all the rest of their days.

What next? Jesus instructed his servants, after they had baptized believers, to lay their hands upon them for the gift of the Holy Ghost. We believe in that. What do you believe concerning it, Mr. B.? "Why, I believe it is necessary to give up our hearts to God." We believe that, as much as you do. "I believe in going to our great meetings, to our prayer meetings, and protracted meetings, and camp meetings, and reformation meetings; for they are got up for the purpose of exciting the feelings of the people; I believe in going there and struggling with the Lord for the forgiveness of sins. We do not care how long or how loud you pray; you may pray loud enough to break up the roof of the house, and send it to the four winds, but are you going to get the forgiveness of sins in this way? "O yes, brother Mormon, do you not see the world is almost evangelized

by our meetings, our tract societies, and our missionary societies. We are going to convert the world in that way. I was converted so, and I am trying with all my might to convert others in the same way. We tell sinners to go to the anxious seat to get remission of their sins." Here is where we differ again. You tell them to go to the anxious seat to get forgiveness; Christ, his Apostles, and we, tell them to be baptized for the remission of sins. You also tell them to go to the anxious seat to get the Holy Ghost; we tell them to receive it by the laying on of hands, as the Bible instructs us.

"Well, Mr. Mormon, and do you actually receive the Holy Ghost in that way?" Yes, we do. If you call for testimony to substantiate this, we can give the highest, the testimony of Jesus Christ. He said to his ancient servants, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." We appeal to thousands in this Church, who can testify to the fulfilment of this quotation. At any rate, for one I am here to testify to hundreds of instances, of men, women, and children being healed by the power of God, through the laying on of hands: and many I have seen raised from the gates of death, and brought back from the verge of eternity; and some whose spirits had actually left their bodies, returned again. I testify that I have seen the sick healed by the laying on of hands, according to the promise of the Saviour.

"Well," says Mr. B., "if you have got this great power, and can heal the sick by the laying on of hands, come with me and heal the sick in our neighborhood; or how is it that any of you Mormons die at all?" Take your time, Mr. B. The Bible teaches me I am dust, and to dust I must return. It is not for me to thwart the plans of Jehovah, or do away with any item of doctrine the Lord has taught me. From dust I am, and to dust I must return. So it is with the rest of us, we shall all die and be buried in the silent grave, unless we can obtain faith sufficient to overcome death. We die because we have not conquered death, hell, and the grave. But if we continue obeying the Gospel, you will see the time when we will have that power.

Here again we disagree, as to the reception of the gift of the Holy Ghost. Mr. B. converts people with long prayers and loud shouting; we convert people by preaching repentance, and baptizing them for the remission of sins, and laying on of hands for the gift of the Holy Ghost; which spirit broods over them continually for their good, heals their bodies, enlightens their minds, and makes them humble, meek, and harmless as little children. When a person receives the Holy Ghost by legal authority, he is like a child in its mother's lap; all is harmony, praise to God, and good will to the children of men on the earth. He is full of peace, comfort, and salvation, and feels like crying hallelujah all the time. He is perfectly humble and passive, and the Lord can do with him as He pleases. Will this state of feeling always remain? Will passion ever rise again? Yes; for you then commence a warfare, though the Comforter fills your heart, making you rejoice in God your Saviour, with the atmosphere of your existence clear and unclouded; this is not to continue, but soon the day of trial and temptation darkens the

fair prospect, to teach you to lean on the Lord, and to overcome the world. Under the influence of the Holy Ghost I have felt as happy as I possibly could feel, my heart has been full of joy; I cling to that, and hold fast to the promise of the Lord in the hour of temptation, and call upon Him to give me strength to overcome.

I must break from the thread of my discourse here, and say — Husbands, is that the way you do? Wives, do you adopt that plan when passion arises in your hearts against each other? Do you call upon the name of Jesus Christ, and say, "Father, I ask thee for the gift of thy Spirit to conquer this rising passion;" or do you give way to it, and scold at your wives, or at your children, in bitter and vindictive language? I say, *shame* on that man who will give way to his passions, and use the name of God or of Christ to curse his ox or his horse, or any creature which God has made; it is a disgrace to him.

After this short digression, I will again resume the thread of my subject. You remember the points upon which we disagree with our brother Christians; our disagreement is mutual; they disagree as much with us as we with them. The Bible leads us to disagree with all the Christian nations, and then with all the world. It has drawn the line of demarcation between those who serve God and those who serve Him not.

The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and His creations are dignified, and "Hallelujah to God and the Lamb in the highest," is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth, and mankind upon it, and the ultimate purpose of all His creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace, and in the knowledge of the truth as it is in Jesus Christ, until they see as they are seen, and know as they are known.

"What!" says Mr. B., "a man or a woman have revelation in these days —in this enlightened age!" Yes, my brethren and sisters here, both men and women, have revelation, and I can say with Moses of old—"Would God that all the Lord's people were prophets." But in this point we disagree.

Mr. B. is a stormer to preach, and to work upon the sympathies of the people, and especially upon the tender feelings of the female portion of his congregation. He will tell about their children dying, and picture out the sufferings of the poor, little, tender creatures. He will tell about their husbands dying, and about wives dying, and how they are lying in the lowly and silent grave. Add to this subject, which is so thrilling to the sensations of mortals, a peculiar trembling, plaintive tone, and perhaps accompanied with a shower of tears streaming down the preacher's face, and it is well calculated to disturb the equilibrium of the naturally tender-hearted, throw them into tears and sobs, and make them suppose it is the operations of the Holy Spirit, when in reality *there is not one word of common sense or saving truth in all the preaching.*

Again, they will walk up into the pulpit and pray for God the Father to descend into their midst, for Jesus Christ and angels to mingle in their company, and be one with them. They will pray for a Pentecostal shower of

the Holy Ghost, whereas, in very deed, the persons who want the Holy Ghost, angels, the Son, the Father, and all heaven in their midst, when they have done praying, will straightway tell the people that God does not give the Holy Ghost, and that there is no such thing in these days as revelation; that Joseph Smith was an impostor because he professed to have received new revelation; that the Latter Day Saints are all impostors, and have thrown away the Old and New Testaments; that they are dangerous persons; and advise their hearers to keep away from them, or they are sure to be deluded, and carried away with their false doctrines; that they are the most wicked and dangerous people on the earth, &c.

Well, Mr. B., on this point you and I disagree. We believe the New Testament, and consequently, to be consistent, we must believe in new revelation, visions, angels, in all the gifts of the Holy Ghost, and all the promises contained in these books, and believe it about as it reads. We give great credit to the Apostles, translators, and the fathers that have preserved and handed down the Bible to us, their children, and defended it through blood and fire. In this they have certainly bequeathed a great blessing to the world, if they will be guided by the plain instructions contained in that book.

The Latter-day Saints understand the Bible as it reads, but the generality of modern Christians disagree with us, and say it needs interpreting. They cannot believe our Lord means what he says in the 16th chapter of Mark, when he tells his Apostles to go "into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe," &c. "Now," say they, "we cannot believe that as it is written, but we have a very pretty interpretation which suits us much better than the plain text. And furthermore we have a sweeping argument that will destroy all your system from beginning to end, and prove there is to be no more revelation." Let us look at the passage here referred to. John, while upon the Isle of Patmos, had a revelation which he wrote, and he concluded the same by saying, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." When this book, the Bible, was compiled, it was selected by the council of Carthage from a pile of books more than this pulpit could hold, which has been printed, and bound in almost all shapes and sizes, and called the Bible. John's revelation was one of the many books destined by that council to form the Bible. And the saying which we have quoted, and which constitutes the sweeping argument of modern Christians against new revelation, only alludes to this particular book, which was to be kept sacred, as the word of the Lord to John, and not to the whole Bible; nor does it prohibit the Saints in his day, or the Saints in any future time, from getting new revelation for themselves. That is not all; if we turn to the writings of Moses, we find the same sentiment, and almost the same language used. Moses says, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." So if such quotations are given with the intent to shut the heavens,

and put an end to all new revelation, then the revelations given to Prophets who arose after Moses, and the revelations given to Jesus Christ and his Apostles, including John and his revelation on the Isle of Patmos, all amount to nothing, and are not worthy of our notice. This "sweeping argument," when it is examined, sweeps away rather too much; besides, John's Gospel and his epistle to his brethren were written after he wrote his revelation on the Isle of Patmos, consequently he would destroy his own system; but it sets forth the ignorance and short-sightedness of those who have not the testimony of Jesus, which is the spirit of prophecy.

In this we disagree. They say that the Bible needs interpreting; that it does not mean what it sets forth; that the Holy Ghost has not been given since the days of the Apostles; that there is no need of any more revelation, the canon of Scripture being full. My KNOWLEDGE is, if you will follow the teachings of Jesus Christ and his Apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will become a Prophet, Seer, and Revelator, and an expounder of truth. They will know things that are, that will be, and that have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings and capacities.

There is one idea entertained by the "Mormons" which is somewhat of a stumbling-block to the people, and apostates handle it to suit their purpose. It is, that we consider the Bible merely as a guide or finger-board, pointing to a certain destination. This is a true doctrine, which we boldly advance. If you will follow the doctrines, and be guided by the precepts, of that book, it will direct you where you may see as you are seen, where you may converse with Jesus Christ, have the visitation of angels, have dreams, visions, and revelations, and understand and know God for yourselves. Is it not a stay and a staff to you? Yes: it will prove to you that you are following in the footsteps of the ancients. You can see what they saw, understand what they understood, and enjoy what they enjoyed.

Is this throwing the Bible away? No, not at all; but it adds faith to faith, virtue to virtue, knowledge to knowledge, light to light, truth to truth; for truth embraces truth, light cleaves to light, and every holy principle cleaveth to its own. We have always differed in these items.

I have always, from my first experience, been ready to talk, converse, and exchange ideas with every man and woman in whose society I have chanced to be thrown. I say to all parties, I have no quarrels with you, no contentions, but I am willing to exhibit my belief before you, for it is the doctrine of the New Testament, which is also the doctrine of the Book of Mormon, and the Book of Doctrine and Covenants, which books contain the revelations of Jesus Christ, and lead to eternal life. I give them to you freely. If you have got anything extra, and worth more than what I have, why not be willing to give to me as I am to give to you? Have you got true principles of Christianity? They are also mine. I never had any occasion to have a quarrel or debate with any man.

You say you belong to the Presbyterians; it is no matter if you have got the truth. Are you a Calvinist, or a Wesleyan? It is no matter, if you have got the truth; that truth is also mine. Do you belong to the Methodist's society? And have you got the truth? It is right, that truth is "Mormonism," it is my property. Are you a Quaker? It is no matter,

if you have the truth, that same truth is mine. Are you a Catholic, and have got the truth? That is my doctrine, and I will not quarrel about it.

"Well," says one, "I am a Jew; I guess I can get up a quarrel with you." No, you cannot. I shall not contend with you, for the Jews have got true principles, and they possess no truth but what belongs to "Mormonism;" for there is *not a truth on earth or in heaven, that is not embraced in "Mormonism."*

Another steps forward and says, "I am a Pagan; I think you will not agree with me." Yes I will, as far as you follow the path of truth; and when you have got to the end of that, I will give you more truth; but if you reject it, it is your own business, and not mine. I will not ask any person to embrace anything that is not in the New Testament, until they have asked God if it is true or untrue, who will satisfy them if they ask in faith nothing doubting. I will not ask any person to embrace the Book of Mormon and the Doctrine and Covenants, to believe that we talk with God and angels, until they find out the truth of it for themselves. If you say you believe it, because I say it is true, and never seek to know it for yourselves, my testimony will do you very little good. For me to say, I believe in Christ, and not obey the Gospel, will do me very little good; to say that Joseph Smith was a Prophet, and not obey his Gospel, would not profit me.

This may be considered strong language. But I will say further: if I attain to the knowledge of all true principles that have ever existed, and do not govern myself by them, they will damn me deeper in hell than if I had never known anything about them.

I have noticed a few principles upon which the Christian world so called, and the Latter-day Saints, disagree. Now let me say to you, my hearers, to Saints and sinners: there is the New Testament; you may leave out the Book of Mormon, and the Book of Doctrine and Covenants, and follow the precepts of that book *faithfully*, and I will warrant you to arrive at salvation.

"That is what we have believed all the time," say some; "we never did believe in gathering to the Salt Lake Valley; we have always believed the Lord could save us in our own land as well as in America. Cannot the Lord save us in England as well as in that far off distant valley? And we never thought it was very necessary to embrace the Book of Mormon." But if you will follow up the testimony of that book (the New Testament), and square your lives strictly by its doctrines, precepts, and commandments, you will come to me and say, "Brother Brigham, baptize me, that I may receive the Holy Ghost, for the Lord has told me that I must be baptized for the remission of my sins by one who has authority; and the Latter-day Saints hold the keys of the kingdom;" and by that means find out that the Book of Mormon is true, that Joseph Smith was a true Prophet of the Lord, that an angel from heaven administered to him, that the Latter-day Saints have got the true Gospel, that John the Baptist came to Joseph Smith and committed to him the keys of the Aaronic Priesthood; and that Peter, James, and John also came to him, and gave him the keys of the Melchisedek Priesthood, which is after the order of the Son of God. "And now, brother Brigham, Joseph has sent an angel to me, who has told me all about it, and I am going with you to the Salt Lake Valley in the mountains." So by faithfully attending to the first principles of the Gospel laid down in the New Testament, you are introduced into the knowledge of the works of God in the dispensation of

the fulness of times. I say to the Christian world, all this is as true as the Lord God liveth; but is this my testimony to convert anybody? No. Nevertheless it is verily true.

If the Christian world would follow the instructions of the New Testament, they would believe the doctrines of the Latter-day Saints: and our swords would be beaten into plough-shares, and our spears into pruning-hooks, and we should hail each other as brethren. All quarrelling upon these plains would come to an end, and all desire to injure each other would cease. The word in each person's mouth would be "Brother, what can I do for you? Have I anything you need, that I can serve you with, which is necessary to administer to your sick wife and children? Are your cattle lost, and shall I help you to find them?" All the weapons of warfare would be buried in the dust, no more to be resurrected, and each man would say, "Come, let us hail each other as brethren, and do each other good instead of evil."

How is it with the Latter-day Saints? I dare scarcely talk about them. We that have been inside among the Saints, have known longer than you who have been outside, that they are not over righteous, though we are not guilty of what you think we are.

Let me explain. A man or woman who has embraced, and who enjoys, the principles of this Church, ought to live like an angel. They ought never to be angry with each other, but live in the light of the truth continually, and every man be kind to his neighbor. Instead of that, there are bickering, quarrelling, and hard feelings, and men who are seeking to build up themselves, and get glory at the expense of their brethren. I would not give much for the exaltation of such men, unless they seek to do good for this people, and the people immediately around them. The Lord does not thank you for your alms, long prayers, sanctimonious speeches, and long faces, if you refuse to extend the hand of benevolence and charity to your fellow creatures, and lift them up, and encourage and strengthen the feeble, while they are contending against the current of mortal ills.

Cease your anger, and sullenness of temper, and serve the Lord with cheerfulness, and singleness of heart. You need not expect salvation, except you can administer the same salvation to others, both in precept and example. If you expect compassion from me, administer the same to me. If you wish kind words and kind treatment from me, give me the same blessing you desire yourself; and that is the way you will be saved.

I say, O! ye Latter-day Saints, cease your wickedness; serve the Lord with all your hearts, and keep your covenants with God and your brethren. Then we shall gain the victory, and our warfare very soon will come to a close. We will gain the upper hand of the enemy and subdue our foe, and find ourselves in heaven with our families and friends.

This is Zion; and if we do not get this union among ourselves, it is not Zion that will make us happy. We must begin and make Zion in our own hearts, and then extend it to our neighborhoods, and so continue until the Lord shall reign upon the earth.

These broken remarks I have dealt out to you freely. May God bless you. Amen.

FUNERAL ADDRESS.

DELIVERED BY PRESIDENT HEBER C. KIMBALL, SEPTEMBER 23, 1852, ON THE DEATH OF SISTER MARY SMITH, RELICT OF THE MARTYRED PATRIARCH HYRUM SMITH, AND WHO DEPARTED THIS LIFE AT THE RESIDENCE OF PRESIDENT KIMBALL, SEPTEMBER 22, 1852.

I wish to make a few remarks, on this solemn occasion, in regard to sister Mary, and in regard to what brother Brigham has said, which is perfectly congenial to my feelings.

As it regards sister Mary Smith's situation and circumstances, I have no trouble at all, for if any person has lived the life of a Saint, she has. If any person has acted the part of a mother, she has. I may say she has acted the part of a mother, and a father, and a Bishop. She has had a large family, and several old people to take care of, and which she has maintained for years by her economy and industry.

One thing I am glad of, and I feel to rejoice in the providence of God that things have been as they have. She came here sick on the Sabbath, eight weeks ago last Sunday, for me to lay hands upon her. She was laid prostrate upon her bed, and was not able to recover afterwards. I felt as though it was a providential circumstance that it so happened. She always expressed that she knew the thing was dictated by the Lord that she should be placed here in my house, though accidentally. She probably would not have lived so long, had she been where she could not have had the same care. On Tuesday evening, eight weeks and two days since, she came here sick; from that time until her death she was prayerful and humble. I have never seen a person in my life that had a greater desire to live than she had, and there was only one thing she desired to live for, and that was to see to her family; it distressed her to think that she could not see to them; she wept about it. She experienced this anxiety for a month previous to her death, and she wept and prayed that the diseased place might be opened.

She was never left alone, after she became sick. My family, and brother Brigham's family, and others, waited upon her all the time. She had every attention paid to her, that ever was paid to a sick person. This she expressed, herself, times and times again. Sister Thompson has been here ever since sister Mary was taken sick, and she paid every attention to her. I say, with regard to my family, if ever there were good feelings shown to any person, they have manifested them to her, so also have brother Brigham's family, and others who live around here. I will say so much in their behalf, and for the consolation of the friends of the departed.

I am thankful to the Lord God, that I have had the privilege, with my family, to do Mary a kindness; it is a consolation to me. Do I regret it? No. I never regret a good deed that I have done in my life. If I regret

anything, it is that I have not the ability to do more good.

Let us do all the good we can. Show all the kindness we can to the world, to both Saint and sinner, to all upon the face of the earth, and I know we shall receive our reward for every good and for every evil work we do, but I do not want to be rewarded for anything but that which is good. May God grant me life, that it may be spent for the good of this people, and for the comfort and consolation of brother Brigham. God forbid I should ever grieve his feelings, and the Spirit of God, from this time forth, that when I die I may depart in peace, to mingle with those who have gone before me.

I know sister Mary has departed in peace; she has gone home. I never heard her murmur against brother Brigham in my life, nor against me. If I went to see her, it was well; if not, it was all the same. She has come to see me, sometimes once, and sometimes twice a-week. When I have seen her, I have said to her, I have no time to come and see you, Mary, therefore you must come and see me. She never considered it too much trouble to come and see me and her brethren. I am satisfied she desired to live for the benefit of her children. I know she has given them good counsel, and if they will follow it they will never be in trouble. I feel well towards them, and towards all present, and, in fact, I have nothing against any being upon the face of the earth. I feel to rejoice, I am comforted, and I feel to praise the Lord God; and when I have done my work, I will go to my brethren, and be with those I have associated with from the beginning. Why I believe it, is, because I have an assurance for myself, which is like an anchor, and taketh hold of that which is within the vail. I shall land safe; this is my feeling, and I have no other desire in my heart, nor ever had from the first day I enlisted into this Church. I never had any wish, but to do that which is right all the time. Considering the character of my calling, connected as I am and have been with the Prophet, Apostles, and Patriarchs of Jesus Christ, and with holy men of God, I do not consider that anything else but doing right is the character of such a man, it is the nature of his calling and office to be an Apostle, and issue forth the light and truth of God, from this time henceforth and forever. These are my feelings, brother Brigham, all the time. [President Brigham Young, "I know it."] When I eat and when I drink, when I go out and when I come in, my prayer is, and feelings are, to do right; and I am glad I did right to sister Mary, and took care of her, and that my family had the pleasure of nourishing her; the satisfaction this gives me, is worth more to me than a hundred thousand dollars. Do I believe they know it in heaven? Yes, as much as you do. I want to live all the time in righteousness, as I know that God sees me and all the works of His hands. When we see as He sees, and comprehend as He comprehends, it will be by the same powers and keys that we are known to Him. I rejoice exceedingly before God, that I am a Latter-day Saint, that I am a "Mormon" Elder in Israel, for what I know, and for what I have seen and passed through; it is worth more to me than gold and silver, or precious stones; what I have passed through has given me an experience, and I praise the Lord God that I am a member of the house of Israel, and one of the elect of God; and I shall dwell with you in eternity, and I know it.

May God bless you forever, Amen.

USE AND ABUSE OF BLESSINGS.

AN ADDRESS DELIVERED BY PRESIDENT B. YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 5, 1853.

I feel disposed to say a few words on the present occasion. It is said, that "at the sight of the eyes the heart is made to rejoice." This is truly the case with me this afternoon, when I look upon the congregation, to see this spacious hall filled with the Saints of the Most High, for the purpose of partaking of the Sacrament of the Lord's Supper. It is a sight which I have not had the privilege of seeing before, only on Conference days. This morning I looked around to see how the house was crowded, which was packed to that extent that scores could not be seated. I looked if peradventure I could designate any person that did not belong to the Church, that did not profess to be a Saint; but I could not see a single person of that description, that I knew of. I thought, why not be as diligent to attend the afternoon meetings, to partake of the Sacrament of the Lord's Supper, as to attend the morning meetings? Hitherto it has not been the case, but my heart rejoices to see the house so well filled this afternoon. I feel in my heart to bless you; it is full of blessings and not cursings. It is something that does not occupy my feelings to curse any individual, but I will modify this by saying *those who ought not to be cursed.* Who ought to be? Those who know their master's will, and do it not; they are worthy of many stripes; it is not those who do not know, and do not do, but those who know it, and do not do it—they are the ones to be chastised.

While the brethren have been speaking upon the blessings the Lord bestows upon this people, my mind has reflected upon many of the circumstances of life, and upon certain principles. I will ask you a question—*Do you think persons can be blessed too much?* I will answer it myself. Yes, they can, they can be blessed to their injury. For instance, suppose a person should be blessed with the knowledge of the holy Gospel, whose heart is set in him to do evil. We esteem this as a blessing, and would not the Lord consider it a blessing to bestow His favors and mercies upon any individual, by giving him a knowledge of life and salvation? But suppose He bestowed it upon persons whose hearts were set in them to do evil, who would by their wickedness turn these blessings into curses, they would be blessed too much. It is possible to bless people to death, you can bless them to everlasting misery by heaping too many blessings upon them. Perhaps this is what was meant by the saying—It is like heaping coals of fire upon their heads; it will injure them, consume them, burn them, destroy them. Suffice it to say, that people can be blessed too much. Can you bless a wise man too much? a man who knows what to do with his blessings when they are bestowed upon him? No, you cannot. Can you bless a wise people too much? No, it is impossible, when they know how to improve upon all blessings that are bestowed upon them. But

the Lord does and will bless the inhabitants of the earth with such great and inestimable blessings, in the proclamation of the Gospel, that they will be damned who reject them, for light brings condemnation to men who love darkness rather than light.

Have this people been blessed too much? I will not positively say, but I think they have, inasmuch as their blessings in some instances have been to their injury. Why? Because they have not known what to do with their blessings.

While the brethren were speaking of the liberal hand of Providence in bestowing abundantly the products of the earth, it occurred to me, that this people, to my certain knowledge, had felt that they had too much, and they esteemed it as good for nothing. It is true what brother Jedediah Grant said with regard to wheat, and other grains, for I have seen it myself. I have seen hundreds, and thousands, and scores of thousands of bushels of grain lying to waste and rot, when it has not brought a great price. Many of this people have thought, and expressed themselves in language like this—"I can go to California, and get so much gold, or I can trade and make so much gold, I cannot therefore spend time to take care of wheat, nor to raise it; let it lie there and rot while I go and accumulate riches." They were then wealthy, for their granaries and barns were full of the blessings of the Lord, *but now they are empty*, because they did not know what to do with their blessings.

I can tell this people how to dispose of all their blessings, if they will only allow me time enough; and if I cannot tell them how, I can show them. For instance, you who have fields of wheat, beyond the limits of grasshoppers, will have considerable crops when it is harvested, and perhaps so much that you will not know what to do with it. I know what you ought to do with it; you ought to say to your poor brethren—"Come and help take care of my grain, and share with me, and feed yourselves and your families." If you have so much that you cannot take care of it, and have no where to put it, and your neighbour is not without bread, tell Bishop Hunter that you have got so many hundred bushels to lay over in the store, and you will have the benefit of it on your tithing. That is what I recommend you to do with your blessings, when you have more than you can take care of yourselves. I say, hand it over and let your neighbors take care of it for you.

This makes me think of what I saw the first year I came into this valley, the same year I moved my family, which was the next season after the pioneers arrived here. It was late in the season when I arrived, but from the ground where this house now stands, there had been cut two crops of wheat. They had harvested the first crop very early, and the water being flooded over, it again started from the roots, and produced a fair crop, say from ten to twelve bushels to the acre. That was harvested, and it was coming up again. I said to the brethren, "Let these my brethren who have come with me gather up this wheat," but they would not suffer *them* to do it. Some of the brethren had gathered their crops of grain, and left a great deal wasting on the fields. I said, "Let the poor brethren, who have come in from abroad, glean in your fields." You can bear me witness that a great many widows and poor men came here, and brought but very little with them, and there never was a man, to my knowledge, ever expressed a desire to let them glean in his field. "All right," I said, "we can live on greens," while at the same time there was more wasted that season than to make up the deficiency, that all might have been comfortable.

Late in the fall I saw one man working among his corn; he had a large crop, more than a single man could take care of. I saw he was going to let it go to waste; I said to him, "Brother, let the brethren and sisters help you to husk your corn, to gather it and put it safely away, for so much it will benefit them and help you." "O," he replied," I have nothing to spare, I can take care of it myself." I saw it wasting, and said to him, "Brother, get your corn husked immediately, and let the brethren do it, and pay them with a portion of it." He replied, "I cannot spare a bit of it." I have no question of it at all in my mind, but three-fourths of his corn went into the mud, and was trampled down by the cattle; and women and children went without bread in consequence of it. That man had no judgment, he knew not what to do with the blessings the Lord had bestowed upon him.

Were I to ask the question, how much wheat or anything else a man must have to justify him in letting it go to waste, it would be hard to answer; figures are inadequate to give the amount. *Never let anything go to waste.* Be prudent, *save everything*, and what you get more than you can take care of yourselves, ask your neighbors to help you. There are scores and hundreds of men in this house, if the question were asked them if they considered their grain a burden and a drudge to them, when they had plenty last year and the year before, that would answer in the affirmative, and were ready to part with it for next to nothing. How do they feel now, when their granaries are empty? If they had a few thousand bushels to spare now, would they not consider it a blessing? They would. Why? Because it would bring the gold and silver. But pause for a moment, and suppose you had millions of bushels to sell, and could sell it for twenty dollars per bushel, or for a million dollars per bushel, no matter what amount, so that you sell all your wheat, and transport it out of the country, and you are left with nothing more than a pile of gold, what good would it do you? You could not eat it, drink it, wear it, or carry it off where you could have something to eat. The time will come that gold will hold no comparison in value to a bushel of wheat. Gold is not to be compared with it in value. Why would it be precious to you now? Simply because you could get gold for it? Gold is good for nothing, only as men value it. It is no better than a piece of iron, a piece of limestone, or a piece of sandstone, and it is not half so good as the soil from which we raise our wheat, and other necessaries of life. The children of men love it, they lust after it, are greedy for it, and are ready to destroy themselves, and those around them, over whom they have any influence, to gain it.

When this people are blessed so much that they consider their blessings a burden and a drudge to them, you may always calculate on a cricket war, a grasshopper war, a drought, too much rain, or something else to make the scales preponderate the other way. This people have been blessed too much, so that they have not known what to do with their blessings.

What do we hear from the inhabitants of the different settlements? The cry is—"I do not wish to live out yonder, for there is no chance to speculate and trade with the emigrants." Have you plenty to eat? Have you plenty of wheat, fowls, butter, cheese, and calves? Are you not raising stock in abundance for flesh meat of different kinds? What use is gold when you get enough to eat, drink, and wear without it? What is the matter? "Why, we are away off, and cannot get rich all at once." You are lusting after that which you do not know what to do with, for few men

know what to do with riches when they possess them. The inhabitants of this valley have proved it. They have proved it by their reckless waste of the products of the earth, by their undervaluing the blessings conferred upon them by the emigration, which has administered clothing and other necessaries to them. We can see men who can clothe themselves and their families easily, go into the kanyons in their broad-cloth pantaloons to get wood, or you may see them take a horse, and ride bare-backed until they tear them to pieces, that they are not fit to come to meeting in. They do not know how to take care of good clothing. Again, if we were digging in a water-ditch to-morrow, that required all hands, in consequence of the rising of the water, I have no doubt but you would see what I saw the other day—one of our young dandies, who was perhaps not worth the shirt on his back, came to work in a water-ditch, dressed in his fine broad-cloth pantaloons, and a fine bosomed shirt, and I have no doubt he would have worn gloves too if he had been worth a pair. You would see men of this description, who are without understanding, whole hearted, good fellows, and ready to do anything for the advancement of the public good, commence to dig in the mud and wet, in their fine clothes, and go into the water, up to their knees, with their fine calf-skin boots. This is a wanton waste of the blessings of God, that cannot be justifiable in His eyes, and in the eyes of prudent, thinking men, under ordinary circumstances. If prudence and economy are necessary at one time more than at another, it is when a family or a nation are thrown upon their own resources, as we are. But you may trace the whole lives of some men, and it will be impossible for you to point out a single portion of time when they knew how to appreciate and how to use even the common comforts of life, when they had them, to say nothing of an abundance of wealth.

Again, there have been more contention and trouble between neighbors, in these valleys, with regard to surplus property, which was not needed by this people, than any other thing. For instance, a widow woman comes in here from the United States, and turns out on the range beyond Jordan three yoke of oxen and a few cows, for she considers she is too poor to have them herded. Again, a man comes in with ten yoke of oxen; he also turns them out to wander where they please. If he is asked why he does not put them in a herd, he will tell you, "I do not want to pay the herding fee." Another comes on with three or four span of horses, and twenty or thirty yoke of cattle. Has he any for sale? No, but he turns them all out upon the range and they are gone. By and by he sends a boy on horseback to hunt them, who is unsuccessful in finding them after a week's toil. The owner turns out himself, and all hands, to hunt up his stock, but they also fail in finding them, they are all lost except a very few. He was not able to have them herded, he thought, though he possessed so much property, and knew nothing more than to turn them out to run at large. Thus he consumes his time, running after his lost property. He frets his feelings, for his mind is continually upon it; he is in such a hurry in the morning to go out to hunt his stock, that he has no time to pray; when he returns home late at night, worn out with toil and anxiety of mind, he is unfit to pray; his cattle are lost, his mind is unhinged and darkened through the neglect of his duty, and apostacy stares him in the face, for he is not satisfied with himself, and murmurs against his brethren, and against his God. By and by some of his cattle turn up with a strange brand upon them; they

have been taken up and sold to this person or that one. This brings contention and dissatisfaction between neighbor and neighbor. Such a person has too much property, more than he knows what to do with. It would be much better for a man who is a mechanic, and intends to follow his business, to give one out of two cattle which he may possess, to some person, for taking care of the other. It would be better for those who possess a great quantity of stock, to sell half of them to fence in a piece of land, to secure the other half, than to drive them all out to run at large, and lose three-fourths of them. If there are half-a-dozen men round me, and I can put a cow in their way or anything else that will do them good, for fencing up a lot for me, the property I thus pay is not out of the world, but is turned over to those men who had not a mouthful of meat, butter, or milk; it is doing them good, and I am reaping the profit and benefit of their labors in exchange. If I did not do this, I must either see them suffer, or make a free distribution of a part of what I have among them.

It is impossible for me to tell you how much a man must possess to entitle him to the liberty of wasting anything, or of letting it be stolen and run away with by the Indians. The surplus property of this community, as poor as we are, has done more real mischief than everything else besides.

I will propose a plan to stop the stealing of cattle in coming time, and it is this—let those who have cattle on hand join in a company, and fence in about fifty thousand acres of land, make a dividend of their cattle, and appropriate what they can spare, to fence in a large field, and this will give employment to immigrants who are coming in. When you have done this, then get up another company, and so keep on fencing until all the vacant land is substantially enclosed.

Some persons will perhaps say—"I do not know how good and how high a fence it will be necessary to build to keep thieves out. I do not know either, except you build one that will keep out the devil. Build a fence which the boys and the cattle cannot pull down, and I will ensure you will keep your stock. Let every man lay his plans so as to secure enough for his present necessities, and hand over the rest to the laboring man; keep making improvements, building, and making farms, and that will not only advance his own wealth, but the wealth of the community.

A man has no right with property, which, according to the laws of the land, legally belongs to him, if he does not want to use it; he ought to possess no more than he can put to usury, and cause to do good to himself and his fellow-man. When will a man accumulate money enough to justify him in salting it down, or, in other words, laying it away in the chest, to lock it up, there to lie, doing no manner of good either to himself or his neighbor. It is impossible for a man ever to do it. No man should keep money or property by him that he cannot put to usury for the advancement of that property in value or amount, and for the good of the community in which he lives; if he does, it becomes a dead weight upon him, it will rust, canker, and gnaw his soul, and finally work his destruction, for his heart is set upon it. Every man who has got cattle, money, or wealth of any description, bone and sinew, should put it out to usury. If a man has the arm, body, head, the component parts of a system to constitute him a laboring man, and has nothing in the world to depend upon but his hands, let him put them to usury. Never hide up anything in a napkin, but put it forth to bring an increase. If you have got property of any kind, that you do not know what to do with,

lay it out in making a farm, or building a saw mill or a woollen factory, and go to with your mights to put all your property to usury.

If you have more oxen and other cattle than you need, put them in the hands of other men, and receive their labor in return, and put that labor where it will increase your property in value.

I hope you will now lay your plans to set men to work who will be in here by and by, for there will be a host of them, and they will all want employment, who trust to their labor for a subsistence; they will all want something to eat, and calculate to work for it. In the first place, keep the ground in good order to produce you plentiful crops of grain and vegetables, and then take care of them.

Let me say to the sisters, those who have children, never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire; let it be eaten by something, and pass again into the earth, and thus fulfil the purpose for which it grew. Some mothers would fill a basket full of bread to make a plaything for their children, but I have not had flour enough in the time of my greatest abundance, to let my children waste one morsel of bread with my consent. No, I would rather feed the greatest enemy I have on the earth with it, than have it go into the fire. *Remember it*, do not waste anything, but take care of everything, save your grain, and make your calculations, so that when the brethren come in from the United States, from England, and other places, you can give them some potatoes, onions, beets, carrots, parsnips, water-melons, or anything else which you have, to comfort them, and cheer up their hearts, and if you have wheat, dispose of it to them, and receive their labor in return. Raise enough and to spare of all the staple necessaries of life, and lay your plans to hire your brethren who will come in this fall to fence your farms, improve your gardens, and make your city lots beautiful. Lay your plans to secure enough to feed yourselves, and one or two of the brethren that are coming to dwell with us.

When we first came into the Valley, the question was asked me, if men would ever be allowed to come into this Church, and remain in it, and hoard up their property. *I say*, NO. That is a short answer, and it is a pointed one. The man who lays up his gold and silver, who caches it away in a bank, or in his iron safe, or buries it up in the earth, and comes here, and professes to be a Saint, would tie up the hands of every individual in this kingdom, and make them his servants if he could. It is an unrighteous, unhallowed, unholy, covetous principle; it is of the devil, and is from beneath. Let every person who has capital, put it to usury. Is he required to bring his purse to me, to any of the Twelve, or to any person whatever, and lay it at their feet? No, not by me. But I will tell you what to do with your means. If a man comes in the midst of this people with *money*, let him use it in making improvements, in building, in beautifying his inheritance in Zion, and in increasing his capital by thus putting out his money to usury. Let him go and make a great farm, and stock it well, and fortify all around with a good and efficient fence. What for? Why for the purpose of spending his money. Then let him cut it up into fields, and adorn it with trees, and build a fine house upon it. What for? Why for the purpose of spending his money. What will he do when his money is gone? The money thus spent, with a wise and prudent hand,

is in a situation to accumulate and increase a hundred-fold. When he has done making his farm, and his means still increase by his diligent use of it, he can then commence and build a woollen factory for instance, he can send and buy the sheep and have them brought here, have them herded here, and shear them here, and take care of them, then set the boys and girls to cleaning, carding, spinning, and weaving the wool into cloth, and thus employ hundreds and thousands of the brethren and sisters who have come from the manufacturing districts of the old country, and have not been accustomed to dig in the earth for their livelihood, who have not learned anything else but to work in the factory. This would feed them and clothe them, and put within their reach the comforts of life; it would also create at home a steady market for the produce of the agriculturist, and the labor of the mechanic. When he has spent his hundred and fifty thousand dollars, which he began business with, and fed five hundred persons, from five to ten years, besides realizing a handsome profit from the labor of the hands employed, by the increased population, and consequent increased demand for manufactured goods, at the end of ten years, his factory would be worth five hundred thousand dollars. Suppose he had wrapped up his hundred and fifty thousand in a napkin, for fear of losing it, it would have sent him down to perdition, for the principle is from beneath. But when he puts forth his money to usury, not to me or any other person, but where it will redouble itself, by making farms, building factories for the manufacture of every kind of material necessary for home consumption, establishing blacksmith's shops and other mechanical establishments, making extensive improvements to beautify the whole face of the earth, until it shall become like the garden of Eden, it becomes a saving blessing to him and those around him. And when the kings, princes, and rulers of the earth shall come to Zion, bringing their gold, and silver, and precious stones with them, they will admire and desire your possessions, your fine farms, beautiful vineyards, and splendid mansions. They will say—"*We have got plenty of money, but we are destitute of such possessions as these.*" Their money loses its value in their eyes when compared with the comfortable possessions of the Saints, and they will want to purchase your property. The industrious capitalist inquires of one of them—"Do you want to purchase this property? I have obtained it by my economy and judgment, and by the labour of my brethren, and in exchange for their labour I have been feeding and clothing them, until they also have comfortable situations, and means to live. I have this farm, which I am willing to sell to enable me to advance my other improvements." "Well," says the rich man, "how much must I give you for it?" "Five hundred thousand dollars," and perhaps it has not cost him more than one hundred thousand. He takes the money and builds up three or four such farms, and employs hundreds of his brethren who are poor.

Money is not real capital, it bears the title only. True capital is labor, and is confined to the laboring classes. They only possess it. It is the bone, sinew, nerve, and muscle of man that subdue the earth, make it yield its strength, and administer to his varied wants. This power tears down mountains and fills up valleys, builds cities and temples, and paves the streets. In short, what is there that yields shelter and comfort to civilized man, that is not produced by the strength of his arm making the elements bend to his will.

I will now ask the question again—

How much must a man possess to authorize him to waste anything? Three or four years ago money was of little value in this country; you might go round exhibiting a back load of gold, and hold out a large piece to a man, I was going to say, almost as big as this bible, and ask him to work for you, but he would laugh at your offer, and tell you he was looking for some one to work for him. He would then hail another man who had been in Nauvoo, and passed through the pinches there, and had scarcely a shirt to his back; but he would reply—"I was looking for some man to work for me." Gold could not purchase labor, it was no temptation whatever, but those times are passed. It is not now as it was then. I consequently alter my counsel to the brethren. I used to counsel you to hand over your surplus property, or that which you could not take care of, to me, and I would apply it to a good purpose, but now I counsel you to put it into the hands of men who have nothing at all, and let them pay you for it in labor.

I have never been troubled with thieves stealing my property. If I am not smart enough to take care of what the Lord lends me, I am smart enough to hold my tongue about it, until I come across the thief myself, and then I am ready to tie a string round his neck.

I have not the least hesitation in saying that the loose conduct, and calculations, and manner of doing business, which have characterized men who have had property in their hands, have laid the foundation to bring our boys into the spirit of stealing. You have caused them to do it, you have laid before them every inducement possible, to learn their hands and train their minds to take that which is not their own. Those young men who have been taken up the past season and condemned to ignominious punishment, may trace the cause of their shame to that foundation. *Distribute your property.* The man that thinks he requires ten yoke of cattle, and can only use one yoke, is laboring under a mistake, he ought to let nine yoke go to the laboring community. If every man would do this with the property which he is not using, all would be employed and have sufficient. This would be the most effectual means of bringing the vile practice of stealing cattle and other property to a termination, which, as I have already said, has been encouraged by covetous, selfish men, who have refused to use their property for their own good, or the community's.

Let us hold before our mind the miser. If the people of this community feel as though they wanted the whole world to themselves, hate any other person to possess anything, and would hoard up their property, and place it in a situation where it would not benefit either themselves or the community, they are just as guilty as the man who steals my property. You may inquire—"What should be done with such a character?" Why, CUT HIM OFF FROM THE CHURCH. *I would disfellowship a man who had received liberally from the Lord, and refused to put it out to usury.* We know this is right.

I recollect well the days brother Grant was telling of, when it was so hard to raise fifty dollars for brother Joseph. I also remember we had a man for trial before the High Council, a man who had plenty of money, and refused to loan it, or use it for the advancement of the cause of truth. He would not put his money out to usury. I was going into the Council when he was making his plea, and he wept and sobbed. His name was Isaac McWithy, a man of about fifty-three years of age. I knew him when he lived on his farm in York state. He told them, in his plea, what he had done for the cause, that he had al-

ways been a Christian, and had done so much for the Churches, and for the Priests, and been so liberal since he had been in this Church, which was between three and four years. Some of the brethren said—"Brother McWithy, how much do you suppose you have ever given for the support of the Gospel?" The tears rolled down his cheeks, and he said, "Brethren, I believe I have given away in my life time two hundred and fifty dollars." I spake out and said, "If I could not preach as many months each year in this kingdom as you have been years in this Church, and give no more than two hundred and fifty dollars, I should be ashamed of myself."

On one occasion, brother Joseph Young and myself had travelled more than two hours among snow, and in a piercing cold, to preach in his neighborhood one evening. Having had no dinner or supper, we went home with him, and he never asked us to eat a mouthful of supper, though he did muster courage enough to go into the cellar with a little basket, he came up with the tears almost running down his cheeks, and said with some difficulty—"Brethren, have some apples." He held out the basket to us, and when we were about to help ourselves, his niggardly soul made him draw it back again, for fear we should take any. I saw he did not intend us to have any apples, so I put my hand on the basket, and drew it out of his hand, saying—"Come here." I took it on my knees, and invited brother Joseph to eat some apples. He did make out to give us some breakfast in the morning, and even then he got up from the table before we had time to half finish our breakfast, to see if we would not give over eating. Said I—"Never mind, I shall eat what I want before I stop."

I am happy to say, through your Trustee in trust, that the Latter-day Saints, in the capacity of a Church and kingdom, do not owe near as much money as they have on hand. A year ago last April Conference, we owed over sixty thousand dollars, but we do not now owe a single red cent.

May God bless us, that we may always have enough, and know what to do with what we have, and how to use it for the good of all, for I would not give much for property unless I did know what to do with it.

HEIRSHIP AND PRIESTHOOD.

A DISCOURSE DELIVERED BY ELDER P. P. PRATT, AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 10, 1853.

At the request of my brethren, I rise to occupy a portion of the time. I realize that there are many present who are equally prepared to administer in the things of the Spirit of God. The time is precious, and I desire that I may have the Spirit of God, with the prayers and confidence of the people, to speak in wisdom that which is necessary, and then give opportunity to my brethren; for I love to hear them, and so do this people.

I have reflected a little upon the text that was presented to us by our President a few days since, and upon the excellent remarks made by himself and others upon the subject of heirship, or the inherent rights of the first-born, and of election. I consider, indeed, that it opens a broad field, and that there is no danger of exhausting the subject, whatever may be said of it.

The covenants made with the fathers, and the rights of the children by reason of them, are an interesting subject to me.

In the first place, if all men were created alike, if all had the same degree of intelligence and purity of disposition, all would be equal. But, notwithstanding the declaration of American sages, and of the fathers of our country, to the contrary, it is a fact that all beings are not equal in their intellectual capacity, in their dispositions, and in the gifts and callings of God. It is a fact that some beings are more intelligent than others, and some are endowed with abilities or gifts which others do not possess.

In organizing and peopling the worlds, it was found necessary to place among the inhabitants some superior intelligences, who were capacitated to teach, to rule, and preside among other intelligences. In short, a variety of gifts, and adaptations to the different arts, sciences, and occupations, was as necessary as the uses and benefits arising therefrom have proved to be. Hence one intelligence is peculiarly adapted to one department of usefulness, and another to another. We read much in the Bible in relation to a choice or *election*, on the part of Deity, towards intelligences in His government on earth, whereby some were chosen to fill stations very different from others. And this election not only affected the individuals thus chosen, but their posterity for long generations, or even for ever.

It may be inquired where this election first originated, and upon what principle a just and impartial God exercises the elective franchise. We will go back to the earliest knowledge we have of the existence of intelligences. We learn from the writings of Abraham and others, and from modern revelation, that the intelligences that now inhabit these tabernacles of earth were living, active intelligences in yonder world, while the particles of matter which now compose our outward bodies were yet mingled with their native element; that then our embodied spirits lived, moved, conversed, and exercised an agency. All intelligences which exist possess a degree of independence in their own sphere. For instance, the bee can go at will in search of honey, or remain in the hive. It can visit one flower or another, as independent in its own sphere as God is in His. We find a degree of independence in everything which possesses any degree of intelligence; that thinks, moves, or acts: because the very principle of voluntary action implies an independent will to direct such action.

Among the intelligences which existed in the beginning, some were more intelligent than others, or, in other words, more noble; and God said to Abraham, "These I will make my rulers!" God said unto Abraham, "Thou art one of them; thou wast chosen before thou wast born."

NOBLE! Does He use the word *noble?* Yes; the word noble, or that which signified it, was used in conversation between God and Abraham, and applied to superior intelligences on earth, and which had pre-existed in the heavens.

I am aware that the term is greatly abused, in Europe and elsewhere, being applied to those titled, and to those who inherit certain titles and estates, whether they are wise men or fools, virtuous or vicious. A man may

even be an idiot, a drunkard, an adulterer, or a murderer, and still be called a nobleman by the world. And all this because his ancestor, for some worthy action, or perhaps for being skilled in murder and robbery, under the false glare of "military glory," obtained a title, and the possession of a large estate, from which he had helped to drive the rightful occupant.

Now the Lord did not predicate His principle of election or nobility upon such an unequal, unjust, and useless order of things. When He speaks of nobility, He simply means an election made, and an office or a title conferred, on the principle of superiority of intellect, or nobleness of action, or of capacity to act. And when this election, with its titles, dignities, and estates, includes the unborn posterity of a chosen man, as in the case of Abraham, Isaac, and Jacob, it is with a view of the noble spirits of the eternal world coming through their lineage, and being taught in the commandments of God. Hence the Prophets, Kings, Priests, Patriarchs, Apostles, and even Jesus Christ, were included in the election of Abraham, and of his seed, as manifested to him in an eternal covenant.

Although some eternal intelligences may be superior to others, and although some are more noble, and consequently are elected to fill certain useful and necessary offices for the good of others, yet the greater and the less may both be innocent, and both be justified, and be useful, each in their own capacity; if each magnify their own calling, and act in their own capacity, it is all right.

It may be inquired, why God made one unequal to another, or inferior in intellect or capacity. To which I reply, that He did not create their intelligence at all. It never was created, being an inherent attribute of the eternal element called spirit, which element composes each individual spirit, and which element exists in an infinitude of degrees in the scale of intellect, in all the varieties manifested in the eternal God, and thence to the lowest agent, which acts by its own will.

It is a fixed law of nature that the higher intelligence presides over, or has more or less influence over, or control of, that which is less.

The Lord, in surveying the eternal intelligences which stood before Him, found some more noble or intellectual than others, who were equally innocent. This being so, He exercised the elective franchise upon wise principles, and, like a good and kind father among his children, He chose those for rulers who were most capable of benefiting the residue. Among these was our noble ancestor, Abraham.

I do not take up the subject in the middle of it, like the natural man who knows little of the past or future, and who judges by the things present before his eyes. Such a one might suppose that it so happened that Abraham came along, and was picked up without any particular reference to the past, or to eternal principles, and was elected to office; that it might just as well have been somebody else instead of him. But instead of this, he was chosen before the world was, and came into the world for the very purpose which he fulfilled. But, notwithstanding this pre-election in passing the veil, and entering a tabernacle of flesh, he became a little child, forgot all he had once known in the heavens, and commenced anew to receive intelligence in this world, as is the case with all. He therefore was necessitated to come up by degrees, receive an experience, be tried and proved. And when he had been sufficiently proved according to the flesh, the Lord manifested to him the elec-

tion before exercised towards him in the eternal world. He then renewed that election and covenant, and blessed him, and his seed after him. And He said—In multiplying, I will multiply thee; and in blessing I will bless thee.

The Sodomites, Canaanites, &c., received the reverse of this blessing. Instead of giving them a multiplicity of wives and children, He cut them off, root and branch, and blotted their name from under heaven, that there might be an end of a race so degenerate. Now this severity was a mercy. If we were like the people before the flood, full of violence and oppression; or if we, like the Sodomites or Canaanites, were full of all manner of lawless abominations, holding promiscuous intercourse with the other sex, and stooping to a level with the brute creation, and predisposing our children, by every means in our power, to be fully given to strange and unnatural lusts, appetites, and passions, would it not be a mercy to cut us off, root and branch, and thus put an end to our increase upon the earth? You will all say it would. The spirits in heaven would thank God for preventing them from being born into the world under such circumstances. Would not the spirits in heaven rejoice in the covenant and blessings of Abraham, Isaac, and Jacob, in relation to the multiplying of their seed, and in every additional wife which God gave to them as a means of multiplying? Yes, they would; for they could say—"Now there is an opportunity for us to take bodies in the lineage of a noble race, and to be educated in the true science of life, and in the commandments of God." O what an unspeakable contrast, between being a child of Sodom, and a child of Abraham!

Now, Abraham, by his former superiority of intelligence and nobility, by his former election before the world was, and by conducting himself in this world so as to obtain the renewal of the same according to the flesh, brought upon his posterity, as well as upon himself, that which will influence them more or less to the remotest generations of time, and in eternity.

Paul, the great Apostle of the Gentiles, when speaking upon this subject, testifies that the children of Israel differ much every way from the Gentiles, for to them, says he, pertains the election, the covenants, the promises, the service of God, the adoption, the glory, the giving of the law, and the coming of Christ in the flesh. He then goes on to trace the peculiar branches in which the heirship is perpetuated. Abraham had a son Ishmael, and several children by his other wives and concubines which the Lord gave unto him. They might all be blessed, but the peculiar blessings of heirship and Priesthood remained and were perpetuated in Isaac.

Again, when Rebecca, the wife of Isaac, had conceived twins, the election to these peculiar blessings ran in the lineage of Jacob, and not of Esau. True, Esau was the first-born, and was heir to the inheritance, which always pertains to the birth-right, but the election to hold and perpetuate the keys of eternal Priesthood was peculiar to Jacob, and even that which Esau did inherit was forfeited by transgression, and therefore transferred to Jacob.

The Lord blessed Ishmael in many things, because he was Abraham's seed. The Lord blessed Esau in many things, because he was a son of Abraham and Isaac, but the peculiar things of the Priesthood, through which all nations should be blessed, pertained exclusively to that peculiar branch of the Hebrews which sprang from Jacob.

Now before these two children were born, or had done any good or evil in this life, God, who was acquainted with

them in the former life, and who knew the grades of intelligence or of nobility possessed by each, revealed to Rebecca, their mother, that two nations or manner of people would spring from these twins, and that one people should be stronger than the other, and that the elder should serve the younger. When these two children had been born, and had died, and when their posterity had become two nations, then the Lord spoke by the Prophet Malachi, that He loved Jacob, because of some good he had done, and that He hated Esau, and laid his mountains waste, because of certain evils specified in the same declaration.

The Apostle Paul, in speaking of Jacob and Esau, quotes the revelation of Rebecca, before they were born, and the revelation to Malachi after they had become two nations; and the two quotations, both following in immediate connexion in Paul's writings, have been mistaken by many, as if God had revealed both sayings before the two children were born; and thus the Scriptures are wrested and made to say that God hated a child before he was born, or had done any good or evil. A more false and erroneous doctrine could hardly be conceived, or a worse charge sustained against Juggernaut, than the imputation of hating children before they are born.

Here I would inquire, if it is anything inconsistent, or derogatory to the character of a good or impartial father, who loves all his children, for him to elect or appoint one of them to fulfil a certain purpose or calling, and another to fulfil another useful calling? Is it anything strange for one person to be stronger than another, for one person to serve another, or for one person to have a more numerous posterity than another? Is it anything strange or unrighteous for one person to be a farmer, a wine-dresser, or a builder, and another a teacher, a governor, or a minister of justice and equity? What is more natural, more useful, or just, than for a father who discovers the several abilities or adaptations of his children, to appoint them their several callings or occupations?

God did not say that Jacob should be saved in the kingdom of God, and Esau be doomed to eternal hell, without any regard to their deeds; but He simply said that two distinct nations, widely differing, should spring from them, and one should be stronger than the other, and the elder should serve the younger. If one nation is stronger than the other, it can assist to defend the other. If the one nation serves the other, it will have a claim on a just remuneration for services rendered. If one inherits a blessing or Priesthood, through which all nations shall be blessed, surely the nation which is composed of his brother's children will have an early claim on salvation through this ministry. I should esteem it a great privilege if, while I was serving my brother, and we were both partaking of the fruits of my labors, he should be elected to a Priesthood, through the ministry of which myself and all my posterity, as well as his own, might be taught, exalted, and eternally saved. By our mutual labors, then, we could be mutually benefited in time and in eternity. I am administering to him, and I am happy. He is administering to me, and he is happy. It is a kind of mutual service, a classification of labor, wherein each attends to the business most natural to him, and wherein there is mutual benefit. Why, then, should I find fault, or entertain envy or hatred towards my brother? Dressing a vine, ploughing a field, harvesting, or building, is just as necessary as teaching, or administering the ordinances of salvation; one acts in one

capacity, and the other in another, but they are mutually blessed and benefited by their separate callings and endowments.

On the subject of hatred, I feel much as the Lord did when He hated Esau, and laid his mountains waste. When the children of Jacob were in trouble with their enemies, Esau's descendants joined with the enemy, and did not stand by their brethren. When Jacob was unpopular, and the nations hated him because of the peculiarities of his religion, Esau forsook his brother and disowned relationship, fellowshipping with his brother's persecutors. I also hate a traitor, who turns against me in a day of adversity, when I have claim on him as a brother.

But to return to the subject of election, and of heirship. In the lineage of Abraham, Isaac, and Jacob, according to the flesh, was held the right of heirship to the keys of Priesthood for the blessings and for the salvation of all nations. From this lineage sprang the Prophets, John the Baptist, Jesus, and the Apostles; and from this lineage sprang the great Prophet and restorer in modern times, and the Apostles who hold the keys under his hand. It is true, that Melchizedeck and the fathers before him held the same Priesthood, and that Abraham was ordained and blessed under his hand, but this was an older branch of the chosen seed. I am speaking more fully of those who have lived since the older branches passed away, and since the transfer of the keys to Abraham and his seed. No Ishmaelite, no Edomite, no Gentile, has since then been privileged to hold the presiding keys of Priesthood, or of the ministry of salvation. In this peculiar lineage, and in no other, should all the nations be blessed. From the days of Abraham until now, if the people of any country, age, or nation, have been blessed with the blessings peculiar to the everlasting covenant of the Gospel, its sealing powers, Priesthood, and ordinances, it has been through the ministry of that lineage, and the keys of Priesthood held by the lawful heirs according to the flesh. Were the twelve Apostles which Christ ordained, Gentiles? Were any of them Ishmaelites, Edomites, Canaanites, Greeks, Egyptians, or Romans by descent? No, verily. One of the Twelve was called a "Canaanite," but this could not have alluded to his lineage, but rather to the locality of his nativity, for Christ was not commissioned to minister in person to the Gentiles, much less to ordain any of them to the Priesthood, which pertained to the children of Abraham. I would risk my soul upon the fact that Simon the Apostle was not a Canaanite by blood. He was perhaps a Canaanite upon the same principle that Jesus was a Nazarite, which is expressive of the locality of his birth or sojourn. But no man can hold the keys of Priesthood or of Apostleship, to bless or administer salvation to the nations, unless he is a literal descendant of Abraham, Isaac, and Jacob. Jesus Christ and his ancient Apostles of both hemispheres were of that lineage. When they passed away, and the Saints, their followers, were destroyed from the earth, then the light of truth no longer shone in its fulness.

The world have from that day to this been manufacturing priests, without any particular regard to lineage. But what have they accomplished? They have done what man could do; but man could not bestow that which he did not possess, consequently he could not bestow the eternal keys of power which would constitute the Priesthood. They have manufactured something, and called it Priesthood, and the world has been cursed with it up to this time.

But God Almighty, in fulfilment of

the covenants made with Abraham, Isaac, and Jacob, and with the Prophets, Apostles, and Saints of old, raised up a Joseph, and conferred upon him the ancient records, oracles, and keys of the eternal Priesthood. If he was the impostor the world took him to be, why did he not happen to state in his book that he was a descendant of the Romans, or that he had come through the loins of Socrates, or sprung from some of the Greek philosophers, or Roman generals? Why not a descendant of some noble house of the Gentile kings or nobles? As we were ignorant of the peculiarities of election and heirship to the royal Priesthood, why did not the Book of Mormon predict that a noble Gentile should be the instrument to receive and translate it in modern times, that through the Gentiles the Jews might obtain mercy? It is true the book was brought forth and published among the Gentiles: it is also true that it comes from the Gentiles to Israel, speaking nationally; but when it predicts the name and lineage of its modern translator, "Behold, he is a descendant of Joseph of Egypt," why should an imputed impostor be consistent in this as well as in all other items? The reason is obvious. It is because the record is true, and its translator no impostor.

Knowing of the covenants and promises made to the fathers, as I now know them, and the rights of heirship to the Priesthood, as manifested in the election of God, I would never receive any man as an Apostle or a Priest, holding the keys of restoration, to bless the nations, while he claimed to be of any other lineage than Israel.

The word of the Lord, through our Prophet and founder, to the chosen instruments of the modern Priesthood, was this—"Ye are lawful heirs according to the flesh, and your lives have been hid with Christ in God." That is to say, they have been held in reserve during the reign of Mystic Babel, to be born in due time, as successors to the Apostles and Prophets of old, being their children, of the same royal line. They have come forth, at length, as heirs to the keys of power, knowledge, glory, and blessing, to minister to all the nations of the Gentiles, and afterwards to restore the tribes of Israel. They are of the royal blood of Abraham, Isaac, and Jacob, and have a right to claim the ordination and endowments of the Priesthood, inasmuch as they repent, and obey the Lord God of their fathers.

Those who are not of this lineage, whether they are Gentiles, Edomites, or Ishmaelites, or of whatever nation, have a right to remission of sins and the Gift of the Holy Spirit, through *their* ministry, on conditions of faith, repentance, and baptism, in the name of Jesus Christ. Through this Gospel they are adopted into the same family, and are counted for the seed of Abraham; they can then receive a portion of this ministry under those (literal descendants) who hold the presiding keys of the same.

By obeying the Gospel, or by adoption through the Gospel, we are all made joint heirs with Abraham, and with his seed, and we shall, by continuance in well doing, all be blessed in Abraham and his seed, no matter whether we are descended from Melchizedeck, from Edom, from Ishmael, or whether we be Jews or Gentiles. On the principles of Gospel adoption, the blessing is broad enough to gather all good, penitent, obedient people under its wings, and to extend to all nations the principles of salvation. We would therefore more cordially invite all nations to join themselves to this favored lineage, and come with all humility and penitence to its royal Priesthood, if they wish to be instructed and blessed, for to be blessed in this peculiar sense in any other

way, or by any other institutions or government, they cannot, while the promises and covenants of God hold good to the elect seed.

Turn from all your sins, ye Gentiles; turn from all your sins, ye people of the house of Israel, ye Edomites, Jews, and Ishmaelites; all ye nations of the earth, and come to the legal Priesthood, and be ye blessed. The promise is to each and all of you; do not reject it. The keys of the kingdom, of government, of Priesthood, of Apostleship; the keys of salvation to build up, govern, organize, and administer in temporal and spiritual salvation to the ends of the earth, are now restored, and held by the chosen instruments of this lineage.

I have spoken in a national capacity and in general principles. In regard to individual heirship and the rights of fathers, mothers, husbands, wives, sons, daughters, &c., I have not the power, if I had the time, to make the subject any plainer than our President made it the other day. It is for us to learn more and more from day to day, and continue to learn and practise those principles and laws that will secure to each individual and family its rights, according to the ancient order of the government of God, which is now being restored.

The living oracles or Priesthood in our midst can develop these principles from time to time as we need them, for they minister in holy things, and soon they will enter with us into the holy temple, where we may learn more fully; and if we are still lacking, they will with us enjoy the great thousand years in which to teach, qualify, and prepare us for eternity.

We have need to learn more fully the relationship we sustain to our families, to the community, to the nations of the earth, to the house of Israel, to heaven, to earth, to time, and to eternity. We have need to learn more fully to fulfil the duties of those relationships. We must learn by degrees. Truth is not all told at once, nor learned in a few days. A little was developed by our President the other day, for which we are very glad; we will treasure it up, and as circumstances call for it, we shall receive a little more, until by degrees the law of God is learned from those who hold the keys, even every item which pertains to our own rights, and the rights of our children, so that we shall not trespass on another's. In this manner all the good people on earth, in the spirit world, or in the world of the resurrection, may become one in love, peace, good-will, purity, and confidence, and in keeping the laws of Jesus Christ and of the holy Priesthood. If each person has the knowledge and the disposition to do right, and then does it continually, even as he would wish others to do to him, this will not only give to each his right, but create the utmost confidence, love, and good-will, by which a perfect union may be formed between each other, and with all good spirits and angels, and, finally, with Jesus Christ and his Father in worlds without end. Amen.

TRUE AND FALSE RICHES.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, AT THE SPECIAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 14, 1853.

I am disposed this morning to give my testimony to this congregation upon the subject of true riches. Wealth and poverty are much talked of by all people. The subject was tolerably well discussed yesterday, and according to my understanding, the most that I have heard said upon that point has been on the negative of the question.

If you wish me to take a text, I will take the Scriptures of the Old and New Testaments, referring, if you please, to both text and context, and let the people distribute, or apply them according to their own pleasure. I will, however, use one passage of Scripture as a text, that was used yesterday. Jesus said to his disciples, to them it was given to know the mysteries of the kingdom of heaven, but to them that were without, it was not given. If we were to examine the subject closely, we should learn that a very scanty portion of the things of the kingdom were ever revealed, even to the disciples. If we were prepared to gaze upon the mysteries of the kingdom, as they are with God, we should then know that only a very small portion of them has been handed out here and there. God, by His Spirit, has revealed many things to His people, but, in almost all cases, He has straightway shut up the vision of the mind. He will let His servants gaze upon eternal things for a moment, but straightway the vision is closed, and they are left as they were, that they may learn to act by faith, or as the Apostle has it, not walking by sight, but by faith.

In viewing this subject, permit me to preach what I have to preach, without framing or systematising my address. When I have endeavored to address a congregation, I have almost always felt a repugnance in my heart to the practice of premeditation, or of pre-constructing a discourse to deliver to the people, but let me ask God my heavenly Father, in the name of Jesus Christ, to give me His Spirit, and put into my heart the things He wishes me to speak whether they be for better or worse. These have been my private feelings, as a general thing. I would ask our Father in heaven, in the name of Jesus Christ, to pour His Spirit upon each one of us this morning, that we might speak and hear with an understanding heart, that a hint, a key word, or a short sentence pertaining to the things of God, might open the vision of our minds, so that we might comprehend the things of eternity, and rejoice exceedingly therein.

In the first place, suppose we commence by examining the principles that have been laid before us this Conference, taking up the negative of the question; suppose, in our social capacity here, we have a system that feeds the hungry, clothes the naked, administers to the widow and the

fatherless, so that we can say of a truth, as they did in the days of the Apostles, *we have no poor among us.* Would it establish the principle that we are rich? To me it would establish no more than a good wholesome principle upon which the wicked may act, as well as the righteous—a principle upon which the world ought to act, by the moral obligations they are under to stretch out the arm of charity to every person, to fill up their days with industry, prudence, and faithfulness, procuring means to sustain themselves, and to administer to the wants of those who are unable to administer to themselves. To me, I say, this principle manifests no more than a moral obligation under which all are placed. Though some may think it a decided mark of Christianity, that it is a proof of deep piety, and bespeaks the character of Saints, and all this, if we scan the subject closely, it amounts to nothing more than a moral obligation all are under to each other.

Again, we call up the question of riches, wealth. We may behold one upon the right, that commands his thousands of gold and silver, which he has treasured up; he has houses and lands to occupy, goods and chattels to fill his store-houses, cattle to cover his fields, and servants to obey his commands; we call such an individual *rich, wealthy*, but when we take into consideration the "*true riches*" spoken of in this book [the Bible], they are not riches. We may behold another upon the left, reigning as a monarch; the gold, and the silver, yea all the treasures of the kingdom over which he reigns are at his command; and all his subjects are fully disposed to do the will of their sovereign. He reigns, he rules, he governs, and controls, and there are none to gainsay, none to offer a single word of opposition, his word is the law, his commands are supreme, he rides in his richly-adorned chariots, and wears his crown of gold, set with the most precious stones. He sets up one, and drags down another. Those who have in the least incurred his displeasure, he condemns to the block, and he exalts others to sudden wealth and power. This monarch reigns for a day, a month, a year, or for half a century, according to the will of Him by whom kings sway the sceptre of power; and the world say he is a rich man, a powerful and wealthy man. But this is not riches according to the saying of the Saviour in the New Testament.

Suppose we could heap to ourselves the treasures of the earth, as was mentioned yesterday; suppose we could load our wagons with the purest of gold; with it we could open our commercial business on an extensive scale, we could build our temples and mansions, macadamise our streets, beautify our gardens, and make these valleys as it were like the Garden of Eden, but would it prove we were actually rich? It would not. As it was said yesterday, and justly, too, we might be brought into circumstances, in the midst of this supposed wealth, to be glad to give a barrel of gold for as much flour. In such a circumstance, of what benefit to us would be this wealth, so called? Would not the idea which the wicked, and, I may say, with some propriety, the Saints, have of wealth vanish like smoke, and should we not find ourselves poor indeed? If we possessed mountains of gold, *should we not perish without bread, without something to feed the body?* Most assuredly. Though an individual, or a nation of people, could command their millions of millions of gold and silver, houses, lands, goods, and chattels, horses and chariots, crowns, and thrones, or even the products of the soil—the wheat, the fine flour, the oil, and the wine, and all the precious metals of the earth in abundance—though they were flooded

with all these good things, yet if the Almighty should withdraw His hand, they would be smitten with the mildew, and disappear; their wealth would become the most abject poverty. The possession of these things is not wealth to me. Not that I would cast them away as a thing of naught, or look upon the good things of this earth, and the riches of the world, as things of naught, but they are not the true riches, the pearl of great price spoken of in the Scriptures, when a man found which, he sold all he had to purchase; they do not belong to those principles couched in the saying of our Lord, touching the mysteries of the kingdom. The riches of this world are nothing more than a stepping stone, or necessary means whereby people may obtain the true riches—by which they can sustain themselves until they can procure the true riches of the kingdom of God. As such they ought to be looked upon and handled. "Seek first the kingdom of God." "*Seek* FIRST" that durable object. "*Seek* FIRST" the righteousness that will never betray you. *Obtain* "FIRST" the prize that will not forsake you. Procure to yourselves "FIRST" *of all*, that which will endure through time, and through all the eternities that will be. "Seek FIRST *the kingdom of God, and its righteousness*," and let the gold and silver, the houses, the lands, the horses, the chariots, the crowns, the thrones, and the dominions of this world be dead to you, as it is necessary you should secure for yourselves eternal riches that will never forsake you in time nor in all eternity.

The negative of the question is present with the people. If they begin to seek the kingdom of heaven, if they set out to glorify God in their souls and bodies, which are His, how quick their feelings and desires, how soon their natural propensities cling with greater pertinacity to the things that are perishable. On the right hand and on the left we see persons whose trust is wholly in the riches of this world; they say, "I have gathered to myself substance, if you rob me of it you rob me of my all. I have my flocks and herds around me, if you take these from me all is gone." Those men or women to whom this will apply have not eternal riches abiding in them. Their minds are set upon the things of this world, upon a shadow, upon the substance that passes away, like the shadow of morn, or like the morning dew upon the flowers. They are like a thing of naught to those who understand the things of the kingdom of God. They are to be used, but not abused. They are to be handled with discretion, and looked upon in their true light, without any lustful desires, as the means to feed, clothe, and make us comfortable, that we may be prepared to secure to ourselves eternal riches.

Suppose we should remain here to discuss the subject, for days, months, and years, and scan it with a scrutinizing examination, in the end of all our labor we should find that the things of this world called riches, are in reality *not riches*. We should find they are like miracles to the ignorant, mere phenomena to the inhabitants of the earth; to-day they are, to-morrow they are not; they were, but now they are gone, it is not known where. The earthly king upon his throne, who reigns triumphantly over his subjects, is blasted, with all his kingdom, and brought to naught at one breath of Him who possesses true riches. Let Him who possesses the true riches say to the elements around that kingdom, "produce no wheat, nor oil, nor wine, but let there be a famine upon that people," in such a circumstance where is the wealth of that king, his power, his grandeur, and his crown? There is no bread, no oil, there are no flocks, no herds, for they have perished upon the

plains, his wheat is blasted, and all his crops are mildewed. What good does his wealth do him? His subjects are lying all around him lifeless for want of bread; he may cry to them, but in vain; his wealth, power, and influence have vanished, they are swept away like the flimsy fabric of a cobweb.

Again, the rich merchant, or private individuals, may have millions of gold and silver deposited, hid in the ground, or elsewhere, perhaps, and this is their god. Should the Lord Almighty say, as he did in the days of the Nephites, Let their substance become slippery, let it disappear that they cannot find it again; it is gone, and they may hunt for it in vain. Or let it be deposited in a bank, the first they know, the bank is broken, their substance is gone, and they are left in perfect beggary. To possess gold and silver, or earthly power and wealth, is not riches to me, but it is the negative of the question.

There are hundreds of people in these valleys, who never owned a cow in the world, until they came here, but now they have got a few cows and sheep around them, a yoke of oxen, and a horse to ride upon, they feel to be personages of far greater importance than Jesus Christ was, when he rode into Jerusalem upon an ass's colt. They become puffed up in pride, and selfishness, and their minds become attached to the things of this world. They become covetous, which makes them idolators. Their substance engrosses so much of their attention, they forget their prayers, and forget to attend the assemblies of the Saints, for they must see to their land, or to their crops that are suffering, until by and bye the grasshoppers come like a cloud, and cut away the bread from their mouth, introducing famine and distress, to stir them up in remembrance of the Lord their God. Or the Indians will come, and drive off their cattle; where then is their wealth in their grain, and in their cattle? *Are these things riches?* No. They are the things of this world, made to decay, to perish, or to be decomposed, and thus pass away.

Were we to spend the period of our lives and try to trace the history of mankind upon this world, from the beginning to the present time, by referring to the lives of kings, rulers, governors, and potentates; to the wealth, magnificence, and power of nations; also to the poverty, wretchedness, war, bloodshed, and distress there have been among the inhabitants of the earth, it could not all be told, but I have noticed some few of the items which I call the negative of the question. To possess this world's goods is not in reality wealth, it is not riches, it is nothing more nor less than that which is common to all men, to the just and the unjust, to the Saint and to the sinner. The sun rises upon the evil and the good; the Lord sends His rain upon the just and upon the unjust; this is manifest before our eyes, and in our daily experience. Old King Solomon, the wise man, says, the race is not to the swift, nor the battle to the strong, neither riches to men of wisdom. The truth of this saying comes within our daily observation. Those whom we consider swift are not always the ones that gain the mastery in the race, but those who are considered not so fleet, or not fleet at all, often gain the prize. It is, I may say, the unseen hand of Providence, that over-ruling power that controls the destinies of men and nations, that so ordains these things. The weak, trembling, and feeble, are the ones frequently who gain the battle; and the ignorant, foolish, and unwise will blunder into wealth. This is all before us, it is the common lot of man, in short, I may say, it is the philosophical providence of a philosophical world.

Suppose we look for a short time

after the true riches—after the pearl of great price. In doing this were I to systematize, I would say, let us leave this subject, which is the negative of the question, and take up another, entirely different. We would have to take up the subject of salvation to the human family, calling up the characters who have officiated in this great work, and have brought forth redemption, and placed it before the world, putting it within the reach of every individual of the sons and daughters of Adam and Eve. Yet it is all the same subject.

Where shall we direct our course to find true riches? Who is there that possesses them? Were we to admit scriptural testimony, I could refer you to the Bible, where we read of people exhibiting a power that gave their beholders satisfactory proof of their possessing the true riches. The riches of the world are natural, and common to the human family, but who governs and controls them? Who holds the destiny of the wealth of the nations in his hand? Do the kings, rulers, governors, or the inhabitants of the earth generally? No, not one of them, by any means. Have there ever been persons upon the earth who have exhibited the principles of true riches? Yes. The Bible tells us who they are, and delineates the principles of true riches.

Again, here is the philosophical world, the *terra firma* on which we tread. Here is the atmosphere which the wise men of the world tell us it is surrounded with, which is congenial to the constitution of the vegetable and animal world, it is the air we breathe. Philosophers tell us that the *terra firma* on which we walk is surrounded with it 40 miles high from the surface of the earth. It revolves in this subtle element, which is a combination of other elements. This is a philosophical world. What then are the results of the philosophical world? Why, if you were to put wheat in the ground that has been well tilled, it would grow, and bring an increase to repay the husbandman for his labor. If you plant potatoes in the ground the philosophy of the earth is, it will bring forth potatoes. If you plant corn, corn will be produced in abundance, and this will apply to all the grain, and vegetables, and products of this earth.

What is there here, in the valleys of these mountains? Why, the same that was centuries ago. As I told my brethren six years ago, I said, there are here wheat, corn, potatoes, buckwheat, beets, parsnips, carrots, cabbage, onions, apples, peaches, plums, pears, and fruits of every description and kind. They are all in the philosophical world—in the air we breathe, and in the water we drink; it needs nothing more than philosophical applications to bring them forth. The most delicate silks, the finest linen, and fine cloth of every description, that were ever produced upon the earth, are right here in this valley, and it requires nothing more than a philosophical application to bring them forth to administer to our wants. What more is there here! When we first came into this valley we had no knowledge that our brethren could find gold in California, or perhaps we might have been digging gold over there at this time; but our thoughts were occupied with how we should get our wives and children here; we were thinking about wheat, potatoes, water melons, peaches, apples, plums, &c. But allow me to tell you, that gold and silver, platina, zinc, copper, lead, and every element that there is in any part of the earth, can be found here; and all that is required, when we need them, is a philosophical application to make them subservient to our wants.

Here we pause, and think—"What! is there gold here, silver here? Are the finest and most beautiful silks that

were ever made, to be found here? Yes. Is there fine linen here? Yes, and the finest broad-cloths, and shawls and dresses of every description. We are walking over them, drinking them, and breathing them every day we live. They are here with us, and we can make ourselves rich, for all these things are within our reach. What hinders us from being truly rich? This is the point. I will tell you when you and I may consider ourselves truly rich—When we can speak to the earth — to the native elements in boundless space, and say to them—"Be ye organized, and planted here, or there, and stay until I command you hence;" when at our command the gold is hid so that no man can find it, any more than they could in California until within a few years back.

Again, we have a little absolute truth still nearer, and which comes under our own knowledge. There is the Sweet Water that runs into the Platte river, that this people have passed by for years. There have been no pains spared to find gold on that stream and its tributaries, but it could not be seen, and yet of late an abundance of it has been discovered, ranging over a district of country from the South Platte to the South Pass. There are men present here to-day, I have no doubt, who have it in their pockets, or in their wagons. There are as good prospects for gold *there*, as there ever were in California. How is this? Why He that hath all power and all true riches in His possession, has said, "Let that sleep, let it be out of sight to this people, until I say the word; I organized the elements, and control them, and place them where I please." When He says, "Let it be found;" it is right there on the top of the earth. Where was it before? I do not know; it was out of sight. In the very place where men have gone from this valley, to my knowledge, and hunted weeks and weeks for gold, and could not find it, there is plenty of it now. When you and I can say, "Let there be gold in this valley," and turn round again, and command it to disappear, that it is not to be found; when we can call gold and silver together from the eternity of matter in the immensity of space, and all the other precious metals, and command them to remain or to move at our pleasure; when we can say to the native element, "Be thou combined, and produce those commodities necessary for the use and sustenance of man, and to make this earth beautiful and glorious, and prepare it for the habitation of the sanctified;" then we shall be in possession of true riches. This is true riches to me, and nothing short of it constitutes them. When I have gold and silver in my possession, which a thief may steal, or friends borrow, and never pay me back again, or which may take the wings of the morning, and I behold it no more, I only possess the negative of the true riches. When the riches of this world leave me, I cannot say —"Gold, return thou to my chest." I cannot say to the gold I pick up out of the earth, "Be thou separated from every particle of dross, and let me see the pure virgin gold." I cannot do that without submitting to a tedious process of chemical action.

All those who wish to possess true riches, desire the riches that will endure. Then look at the subject of salvation, where you will find true riches. They are to be found in the principles of the Gospel of salvation, and are not to be found anywhere else. With whom abide eternally the true riches? With that God whom we serve, who holds all things in His hands, that we know anything of; He is the first and the last, the Alpha and the Omega, the beginning and the end, who at one survey looks upon all the workmanship of His hands; who has the words of eternal life, and holds the hearts of the child-

ren of men in His hand, and turns them whithersoever He will, even as the rivers of waters are turned; who commands the earth to perform its revolutions, or stand still, at His pleasure; who has given the sun, the planets, the earths, and far distant systems their orbits, their times, and their seasons; whose commands they all obey. With Him abide the true riches.

I will now notice the character who exhibited the power of true riches on the earth, though he himself was in a state of abject poverty, to all human appearance, for he was made poor that we might be made rich, and he descended below all things that he might ascend above all things. When the only begotten Son of God was upon the earth, he understood the nature of these elements, how they were brought together to make this world and all things that are thereon, for he helped to make them. He had the power of organizing, what we would call, in a miraculous manner. That which to him was no miracle, is called miraculous by the inhabitants of the earth. On one occasion he commanded a sufficient amount of bread to be formed to feed his disciples and the multitude. It was in the air, in the water, and in the earth they walked upon. *He*, unperceived by his disciples and the multitude, spoke to the native elements, and brought forth bread. He had the power. We have not that power, but are under the necessity of producing bread according to a systematic plan. We are obliged to till the ground, and sow wheat, in order to obtain wheat. But when we possess the true riches, we shall be able to call forth the bread from the native element, like as Jesus Christ did. Everything that is good for man, is there. Jesus said to his disciples, Make the multitude sit down, and divide them into companies, and take this bread and break it, and distribute it among them. They did not know but that it was the few loaves and fishes that fed the whole of them as they ate. The truth is, he called forth bread from the native elements. Is that mystery to you? Did you never think of it before? How do you suppose he fed them, he did not feed them upon nothing at all, but they ate bread and fish, *substantial bread and fish!* until they were satisfied. This the Saviour called from the surrounding elements; he was quite capable of doing it, because he had the keys and power of true riches, if any man possess which, he is rich in time, and in eternity both.

Again, the Saviour changed water into wine, in the same manner, by commanding the elements. Can that be done by a chemical process. I admit it can by the persons who understand the process; and that men can make bread also. As quick as I admit that the history Moses gives of himself is true, I cannot have any question in the world but what in ancient days they understood in a measure how to command the elements. The magicians of Egypt were instructed in things pertaining to true riches, and had obtained keys and powers enough to produce a bogus in opposition to the true coin, as it were, and thus they deceived the king and the people. They could cause frogs to come upon the land, as well as Moses could. They could turn the waters of Egypt into blood, and in many more things compete with Moses. There was one thing, however, they could not do, though they produced a very good bogus, but it was not *quite* the true coin. When they threw their staffs on the floor before the king, they could not swallow the staff of Moses, but the staff of Moses swallowed the staffs of the magicians. I have no doubt that men can perform many such wonders by the principles of natural philosophy.

Again, they can deceive the inhabitants of the earth, and make them believe that things were done, which in reality were not. If there were not a true coin in existence, how could there be a bogus produced? The true coin is what we are after, the true riches. We are seeking to be made rich in the power of God, so as to be able to control the elements, and say—"Let there be light," and there is light; "Let there be water," and there is water; "Let this or that come," and it cometh; by the power that is within us to command the elements; and they obey, just as they did the Saviour when he changed the water into wine, or made bread to feed the multitudes.

What shall we say? Do the things of this world, in their present state, offer unto us true riches? *I say they are not riches*, in the true sense of the word; there is no such thing as a man being truly rich until he has power over death, hell, the grave, and him that hath the power of death, which is the devil. For what are the riches, the wealth possessed by the inhabitants of the earth? Why, they are a phantom, a mere shadow, a bubble on the wave, that bursts with the least breath of air. Suppose I possessed millions on millions of wealth of every description I could think of or ask for, and I took a sudden pain in my head, which threw me entirely out of my mind, and baffled the skill of the most eminent physicians, what good would that money do me, in the absence of the power to say to that pain, "Depart?" But suppose I possessed power to say to the pain, "Go thou to the land from whence thou camest;" and say, "Come, health, and give strength to my body;" and when I want death, to say, "Come you, for I have claim upon you, a right, a guarantee deed, for this body must be dissolved;" says death, "I want it, to prey upon;" but again I can say to death, "Depart from me, thou canst not touch me;" would I not be rich indeed. How is it now? Let the slightest accident come upon one of the human family, and they are no more. Do we then possess true riches in this state? We do not.

What shall we do to secure the true riches? "*Seek first the kingdom of God, and its righteousness.*" Lay up for ourselves treasures in heaven, where moth cannot eat, rust corrode, nor thieves break through and steal them. If we find the pearl of great price, go and sell all we have to purchase it, and secure to ourselves the friendship of God, and our Elder Brother Jesus Christ, and walk humbly before God, and obey those whom He has told us to obey, all the days of our lives, and He will say, "*These are my friends, and I will withhold nothing from them.*"

And is it indeed possible that we can come into that power, while we are in this mortality, to say to death, "Touch me not?" Were it possible, I for one do not want it, I would not accept it were it offered to me. If the Lord Almighty proffered to revoke the decree, "Dust thou art, and to dust thou shalt return," and say to me, "You can live for ever as you are;" I should say, "Father, I want to ask you a few questions upon this point. Shall I still be subject to the tooth-ache, to the head-ache, to the chills and fever, and to all the diseases incident to the mortal body?" "O yes, but you can live, and never die." "Then I would have you, Father, to let the old decree stand good; I find no fault with your offer, it may be a good one; but I have the promise of receiving my body again—of this body coming up in the morning of the resurrection, and being re-united with the spirit, and being filled with the principles of immortality and eternal life. Thank you, Father, I would rather take a new body, and then I shall get a good set of new teeth. My sight, too, is failing; if I want to read,

I cannot do it without using glasses; and if I wish to walk a few miles, I cannot do it without making myself sick; if I wish to go out on a journey, I am under the necessity of taking the utmost care of myself for fear of injuring my health; but when I get a new body, this will not be so; I shall be out of the reach of him that hath the power of death in his hands, for Jesus Christ will conquer that foe, and I shall receive a new body, which will be filled with eternal life, health, and beauty."

What more? Why, to him that overcometh shall be glory, immortality, and eternal life. What more? Jesus says, as it was said yesterday, Except ye are one, ye are not mine. Again, he says, I pray thee, Father, to make these, my disciples, one, as thou, Father, art in me, and I in thee, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one. This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are *one*, you disciples and I are *one*; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a key-word to exaltation, glory, power, and excellency, by which principalities, kingdoms, dominions, and eternal lives will surround us.

That will give you true riches, and nothing else will. The only true riches in existence are for you and I to secure for ourselves a holy resurrection; then we have command of the gold and the silver, and can place it where we please, and in whose hands we please. We can place it here and there, where it can be found, and in abundance, when we say the word. We can say then to the flies, and to the grasshoppers, "Be ye extinct," and it will be so; and again say, "Go ye, and make a work of devastation," and at our word clouds of them darken the sun, and cover the ground, the crops are destroyed in a day. We can then say to the hail-storm, "Stay thou thy rage, and hurt not the fields and fruit trees of the servants of God;" and we are obeyed. On the other hand, when they need a little chastisement, we can say to the rain, to the lightnings, and to the thunders, "Chasten ye the people;" and the elements are at once in a state of agitation, and they are chastened by the destruction of their crops, and cities are swallowed up in the yawning earthquake, when God can bear their wickedness no longer. He does not want to slay His children who love and serve him, He is not a hard master, nor a severe Father, but when He chastens, it is because He wishes to bring His children to understanding, that they may know *where* the true riches are, and *what* are the true riches of eternity, and rejoice with Him in His presence, being made equal with Him.

These are some of my reflections upon *true riches*. Why will the Latter-day Saints wander off after the things of this world? But are they not good? We cannot do very well without them, for we are of the world, we are in the world, we partake of the elements of which it is composed; it is our mother earth, we are composed of the same native material. It is all good, the air, the water, the gold and silver; the wheat, the fine flour, and the cattle upon a thousand hills are all good; but, *why do men set their hearts upon them in their present organized state*? Why not lay a sure foundation to control them hereafter? Why do we not keep it continually before us that all flesh is grass; it *is* to-day, and to-morrow *it is not;* it is like the flower of the grass when it is cut down, it withers, and is no more? Why do the children of men set their hearts upon earthly things? They are to be used, but not to the abusing of yourselves. They are to be used to make us comfortable. Suppose all

the good things of this world should be given to us, the gold and the silver, the cattle and the horses, and all the flocks of a thousand hills; it would be for the express purpose of building mansions and temples, of feeding the poor that cannot feed themselves, of succouring the tried and the tempted, of sending Elders to preach the Gospel from nation to nation, from island to island, and of gathering Israel from the four quarters of the globe. But that moment that men seek to build up themselves, in preference to the kingdom of God, and seek to hoard up riches, while the widow and the fatherless, the sick and afflicted, around them, are in poverty and want, it proves that their hearts are weaned from their God; *and their riches will perish in their fingers, and they with them.*

Where are the true riches—the pearl of great price? They are here. How can we secure them? By being obedient, *for the willing and obedient will eat the good of the land by and bye;* but those who heap to themselves riches, and set their hearts upon them, *where will they be by and bye?* There are men in our midst who will quarrel for five dollars, and have their trials before Bishops and other tribunals if it costs all they possess. They say, "I will have my rights." They tell about their rights, *when they know nothing about rights; in this they are governed solely by the influence of former traditions.* Why do they not say, "*I will satisfy my hellish will, if it destroys me for time and all eternity.*" If they would say that, they would say the truth. If a man says "It is my right to have this or that," *he knows nothing about rights*, so never say anything more about rights. But if you can find *one individual* who knows what right is, ask him, and then say, "That is right, and I will do it." Take that course, and rejoice that you have found somebody to tell you what right is. When my heart trembles with rage, and my nervous system becomes irritated to knock down and kill, it is for me to say, Brigham, hold on, you should not do this. Do you wish me to tell you what right is? I will point out the way if you will walk in it. If your neighbor or your brother should sue you at the law for your coat, give it to him, and your cloak also, and not turn round and say, "It is my right; are you going to rob me?" The instructions of the Saviour of the world, which I have quoted, are right; and I could prove it so by philosophical reasoning, and make you believe it, and you would be satisfied it is the best course you could pursue. I will give you the key to it, which is this—it gives you an influence you never can obtain by contending for your rights. You say, "Take it, it is no matter whether it is my right or not." If a man asks you to go with him one mile, go two, and then you can say, "You only asked me to go one mile, but I have gone two." That is the counsel Jesus Christ gave. If you sit down and calmly reason the case, you cannot but discover that it gives you an influence over that man, which you could not gain by contending with him in anger. All the power which is gained by contending with people is usurped power.

The power which belongs to the true riches is gained by pursuing a righteous course, by maintaining an upright deportment towards all men, and especially towards the household of faith, yielding to each other, giving freely of that which the Lord has given to you, thus you can secure to yourselves eternal riches; and gain influence and power over all your friends, as well as your enemies. "If you want anything I have, here, take it, and I will have influence and power over you;" this is a key word to gain the true riches; that is the amount of it.

I want to hint at the negative of

the question again. I have, from time to time, said many things to you in this tabernacle, and so have my brethren, and the people are much inclined for the mysteries of the kingdom. I can tell you what they are, in some degree. The idea appears very foolish to me when we are talking about it, but we are obliged to use the English language as it is, which is scarcely a similitude of what we want. Again it is first rate to communicate our ideas, and good to enable us to talk one way, and mean another, when we have a disposition to do so. Brother Hyde preached us a good discourse on mystery yesterday.

What is a mystery? *We do not know, it is beyond our comprehension.* When we talk about mystery, we talk about eternal obscurity; for that which is known, ceases to be a mystery; and all that is known, *we* may know as we progress in the scale of intelligence. That which is eternally beyond the comprehension of all our intelligence is mystery, yet this word is used by the translators of the Bible. They write about mystery, and talk about mystery; what are they talking about? I do not know what they mean, nor what they wish to convey by that word, and they do not know themselves. This language is made use of in the Bible, because they have nothing better. Things transpire almost every day in our lives which we class under the term mystery, for want of a better term. What does it mean, in reality? *Why, nothing at all.* But for the accommodation of those who speak the English language, we will continue to use the term, and proceed to examine the negative of true riches.

Here are the earth and the inhabitants upon its face, organized for the express purpose of a glorious resurrection. The *terra firma* on which we walk, and from which we gain our bread, is looking forth for the morning of the resurrection, and will get a resurrection, and be cleansed from the filthiness that has gone forth out of her. This is Bible doctrine. What filthiness has gone forth out of her? *You and I*, and all the inhabitants of the earth; the human body, and all earthly bodies, both animal and vegetable; are composed of the native element that we breathe, that we drink, and that we walk upon; we till the earth for our bread, which is one of the materials of which your body is composed, it comes forth from the native elements into an organized state; what for? To be exalted, to get a glorious resurrection. We are of the earth, earthy, and not only will the portion of mother earth which composes these bodies get a resurrection, but the earth itself. It has already had a baptism. You who have read the Bible must know that that is Bible doctrine. What does it matter if it is not stated in the same words that I use, it is none the less true that it was baptized for the remission of sins. The Lord said, "I will deluge (or immerse) the earth in water for the remission of the sins of the people;" or if you will allow me to express myself in a familiar style, to kill all the vermin that were nitting, and breeding, and polluting its body; it was cleansed of its filthiness; and soaked in the water, as long as some of our people ought to soak. The Lord baptized the earth for the remission of sins, and it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face.

The earth is organized for a glorious resurrection, and life and death are set before the people, true riches and false riches; and the whole world are gone after the false riches; after that which is not life, after decomposition, after that which perishes, and passes away like the twilight of evening. The Lord has set before the inhabitants of the earth, true riches, from the days of

Adam until now. In olden times, in the ages we call "the dark ages of the world," men could talk to the Lord face to face, and He looked like another man. When He had a mind to do so, He could walk into the assemblies of the people, and none of them would know him, only they knew He was a stranger that had visited their meeting. He understands the difference between true riches and the bogus which passed current in the days of Pharaoh in Egypt. We see the bogus power again exhibited in the days of Saul the king of Israel, by the witch of Endor, who, at the request of Saul, brought forth the spirit of Samuel, or some other spirit. They understood the principles of life, for the Lord had set life and death before them, true riches and false riches, or in other words, composition and decomposition, and the laws, principles, and powers of the eternal world; and the people of the early ages of this world understood them.

The people in this age, are like the old miser, whose latter end was drawing nigh; he had saved a good purse of gold, but he was blind and could not see it, so he requested the attendants to bring him the gold that he might put his hand on it; when he laid his hand upon it, he could go to sleep. He possessed the negative of true riches. Again, they are like the man who found a lump of gold which weighed 100 pounds, the last that was heard of him was, he was sitting upon it, offering a great price to the passers by for something to eat, and swearing that if he had to starve to death, he would stick by the gold, and die a rich man. If he had understood the principles of life—the principles of true riches, he could have commanded that gold in California, in England, or anywhere else; but he had no power over it, and died like a fool, no doubt. What good was his gold to him? He had not the power of endless life in him, and he will be decomposed, and the particles which compose his body and spirit will return to their native element. I told you some time ago what would become of such men. But I will quote the Scriptures on this point, and you can make what you please of it. Jesus says, he will DESTROY *death* and *him* that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. That appears a mystery, but the principle has been in existence from all eternity, only it is something you have not known or thought of. When the elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. All I have to say about it is what Jesus says —I will *destroy* Death, and him that hath the power of it, which is the devil. And if he ever makes "*a full end* of the wicked," what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the kingdom.

On the other hand, let us take the affirmative of the question; and inquire what is life and salvation? It is to take that course wherein we can abide for ever and ever, and be exalted to thrones, kingdoms, governments, dominions, and have full power to control the elements, according to our pleasure to all eternity; the one is life, and the other is death, which is nothing more or less than the decomposition of organized native element. There can be no such thing as power to annihilate element. There is one eternity of element, which can be organized or disorganized, composed or decomposed; it may be put into this shape or into that, according to the will of the intelligence that com-

mands it, but there is no such thing as putting it entirely out of existence.

I never studied philosophy to any great extent, but on one occasion I had a kind of a confab with Professor Orson Pratt, who endeavoured to prove that there was empty space, I supposed there was no such thing. He thought he had proved it; but I thought he had not proved a word of it, and told him the idea was folly. After hearing a good many arguments from him, and other men, his colleagues in learning, I wished them to tell me where empty space was situated, that I might tell the wicked, who wish to hide themselves from the face of him that sitteth upon the throne, where to go, for they will then be *where God is not*, if they can find empty space. To argue such a question as that, would be, to confute my own arguments in favor of other truths I have advocated, and oppose my own system of faith. We believe that God is round about all things, above all things, in all things, and through all things. To tell about empty space is to tell of a space where God is not, and where the wicked might safely hide from His presence. There is no such thing as empty space.

Remember, that true riches—life, happiness, and salvation, is to secure for ourselves a part in the first resurrection, where we are out of the reach of death, and him that hath the power of it; then we are exalted to thrones, and have power to organize element. Yes, they that are faithful, and that overcome, shall be crowned with crowns of eternal glory. They shall see the time when their cities shall be paved with gold; for there is no end to the precious metals, they are in the native element, and there is an eternity of it. If you want a world of the most precious substance, you will have nothing to do but say the word, and it is done. You can macadamize streets with it, and beautify and make glorious the temples. We can then say to the elements, "Produce ye the best oranges, lemons, apples, figs, grapes, and every other good fruit." I presume we do not draw a single breath that there are not particles of these things mingled in it. But we have not the knowledge now to organize them at our pleasure. Until we have that power we are not fully in possession of the true riches, which is the affirmative of the question, and the negative of the question is no riches at all in reality.

Well, brethren, I think I have stood out first rate. When I rose I did not think I could speak over ten minutes. May the Lord God bless you, and have mercy upon the world, and upon this people, that we may be saved in His kingdom. Amen.

BUILDING TEMPLES.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, ON THE TEMPLE BLOCK, GREAT SALT LAKE CITY, FEB. 14, 1853.

If the congregation will give me their attention, I will detain them but a short time. Our history is too well known to render it necessary for me to enter into particulars on the subject this morning. Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. Perhaps we may in this place, but if, in the providence of God, we should not, it is all the same. It is for us to do those things which the Lord requires at our hands, and leave the result with Him. It is for us to labor with a cheerful good will; and if we build a temple that is worth a million of money, and it requires all our time and means, we should leave it with cheerful hearts, if the Lord in His providence tells us so to do. If the Lord permits our enemies to drive us from it, why we should abandon it with as much cheerfulness of heart as we ever enjoy a blessing. It is no matter to us what the Lord does, or how He disposes of the labor of His servants. But when He commands, it is for His people to obey. We should be as cheerful in building this temple, if we knew beforehand that we should never enter into it when it was finished, as we would though we knew we were to live here a thousand years to enjoy it.

If the inquiry is in the hearts of the people—"Does the Lord require the building of a temple at our hands?" I can say that He requires it just as much as ever He required one to be built elsewhere. If you should ask, "Brother Brigham, have you any knowledge concerning this? have you ever had a revelation from heaven upon it?" I can answer truly, it is before me all the time, not only to-day, but it was almost five years ago, when we were on this ground, looking for locations, sending our scouting parties through the country, to the right and to the left, to the north and the south, to the east and the west; before we had any returns from any of them, I knew, just as well as I now know, that this was the ground on which to erect a temple—it was before me.

The Lord wished us to gather to this place, He wished us to cultivate the earth, and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit. And further, if the people and the Lord required it, I would give a written revelation, but let the people do the things they know to be right. Permit me to ask the question—do you not know that it is your duty to accumulate your daily bread, to cease your wickedness? Are not these duties required at your hands? Do you not know this of yourselves? There is not an individual in this assembly that does not understand this, that is not as well convinced of it as I am.

Concerning revelations pertaining to building temples, I will give you

the words of our beloved Prophet while he was yet living upon the earth. Many of us that are here to-day, were with him from the commencement of the church. He was frequently speaking upon the building of temples in Kirtland, Missouri, and Illinois. When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to His name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them; the revelations giving us the order of the Priesthood make known to us what is wanting in that respect at our hands. If you should go to work to build a dwelling house, you know you would want a kitchen, a buttery, sitting rooms, bedrooms, halls, passages, and alleys. He said, you might as well ask the Lord to give revelation upon the dimensions and construction of the various apartments of your dwelling houses, as upon the erection of temples, for we know before hand what is necessary.

Concerning this house, I wish to say, if we are prospered we will soon show you the likeness of it, at least upon paper, and then if any man can make any improvement in it, or if he has faith enough to bring one of the old Nephites along, or an angel from heaven, and he can introduce improvements, he is at liberty so to do. But wait until I dictate, and construct it to the best of my ability, and according to the knowledge I possess, with the wisdom God shall give me, and with the assistance of my brethren; when these are exhausted, if any improvement can be made, all good men upon the earth are at liberty to introduce their improvements. But I trust this people do not require commanding, every day of their lives, to pray, to do unto others as they would that others should do unto them: I trust they do not want a special command for this; if not, upon the same principle, they will not want any commandment upon the subject of building a temple, more than what is before them.

A few words to this people, upon the principles which were laid before them yesterday, in the tabernacle. One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.—to pay their tithing. I do not suppose for a moment, that there is a person in this Church, who is unacquainted with the duty of paying tithing, neither is it necessary to have a revelation every year upon the subject. There is the law—pay one tenth. I wish to say to you, and I wish you to tell your neighbors, if there is any man or woman who do not want to pay their tithing, we do not want they should. It is for your particular benefit, and that of every individual upon the face of the earth. To me, as an individual, it is no matter whether you build a temple or not; I and my brethren have received our endowments, keys, blessings—all the tokens, signs, and every preparatory ordinance, that can be given to man, for his entrance into the celestial gate.

The Prophet's feelings were often wounded because he was under the necessity of giving commandments concerning duties that were already before the people, until the temple was completed; but had he not done so, the temple would not have been built; had he waited until the minds of the people were opened, and they were led to see and do their duty, without commandment, he would have been slain before the keys of the

Priesthood could have been committed to others, but the Lord put it into his heart to give this power to his brethren before his martyrdom.

If the people will pay their tithing, we have all the means we can ask or wish for. If the tithing is paid, we do not want the brethren and sisters to give up their surplus property, for there will be a great surplus in the storehouse of the Lord. This is what is required of this people, not to give all they have, though it should be constantly upon the altar, but to be ready, if required; but if the people will pay their tithing punctually, there will be an abundance, yes, and a surplus. For me to ask the people if they will give their surplus property, would be useless. I shall not ask any such question, but I shall now ask the people to pay their labor tithing, that we may excavate this foundation, and prepare for the stone work by the 1st of April. I expect to see a great turn out, no doubt we shall have all the help we can require.

While the brethren are before me, let me say, that we cannot commence to lay rock here without time, and we cannot get the stone for the foundation without the railroad from this place to the quarry is completed; these two items must be attended to. This is sufficient to say upon that matter.

Let us revert for a moment to the past, to the years we have spent in toil and labor, though very agreeably. Seven years ago to-morrow, about eleven o'clock, I crossed the Mississippi river, with my brethren, for this place, not knowing, at that time, whither we were going, but firmly believing that the Lord had in reserve for us a good place in the mountains, and that He would lead us directly to it. It is but seven years since we left Nauvoo, and we are now ready to build another temple. I look back upon our labors with pleasure. Here are hundreds and thousands of people that have not had the privileges that some of us have had. Do you ask, what privileges? Why, of running the gauntlet, of passing through the narrows. They have not had the privilege of being robbed and plundered of their property, of being in the midst of mobs and death, as many of us have.

Only be faithful, brethren and sisters, and I promise that you shall have all such privileges as shall be for your good. You need not be discouraged, or mourn, because you were not in Jackson County persecutions, or were not driven from Ohio, Missouri, and Illinois, and stripped, robbed, and plundered of all your property. Do not mourn and feel bad, because you were not in Nauvoo; have no fears, for if the word of the Lord is true, you shall yet be tried in all things, so rejoice, and pray without ceasing, and in every thing give thanks, even if it is in the spoiling of your goods, for it is the hand of God that leads us, and will continue so to do. Let every man and woman sanctify themselves before the Lord, and every providence of the Almighty shall be sanctified for good to them. I will now close my remarks.

A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO, OF THE HEAVENS AND THE EARTH.

DELIVERED BY ELDER ORSON PRATT, AT THE TABERNACLE, GREAT SALT LAKE CITY, JULY 25, 1852.

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse—

"Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good: everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made

pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying can not be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence—immortality reigned in every department of creation; hence it was pronounced very "good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the fowls of the heavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. "What! is the earth alive too?" If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the

heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner! What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so, the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject; he says that by one man came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was; it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who has never heard of the revealed laws of God with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to many other things that are evil; which are only made evil by commandment.

For instance, here is the Sabbath day: a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is no evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, "Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die." Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree, without any remorse of conscience; just as the savage, that never has heard the revealed will of God,

could work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He had constructed man capable of living for ever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity: it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it were broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say—"Where is the principle of justice in the giver of the law? It is not there: we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampled under foot, by those whom He has made; therefore we care not for Him or His laws, nor His pretended justice; we will rebel against it." Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here, by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in

his dominions had to feel the effects of it, the same as a father or a mother, who transgresses certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned, it was with both the body and the spirit that he sinned: it was not only the body that eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or, as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, "If Adam had not fallen, then there could not have been any posterity." That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multipled and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was

not deceived; but the woman, being deceived, was in the transgression," says the Apostle Paul. Well, after the woman was deceived, she became subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon *her*, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, "I will not partake of this forbidden fruit;" the next word would have been, "Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated." I ask, on these conditions could they fulfil the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw, also, that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree, of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience, which you and I have: all they knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you had never tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit; good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain, to a being that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good

and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered—let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

In order to show you the dire effects of the fall, it is not only necessary to say that old father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you, and I, and every man, and woman, and child, have got to undergo that penalty; it will be inflicted upon us, and thus will the law of God be magnified, His words fulfilled, and justice have its demands. It is not because of our sins, that we die; it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? We had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new, that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steam-boats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme—it is certain, that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it,

and how was it discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercises both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discovered this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs: when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live for ever, and gaze upon His glory, and dwell in His presence.

This great Redeemer is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first-born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, "Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honourable; here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception." This is the way that justice is magnified and made honourable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, "You have deviated from your words." Justice has had its demands in the penalties that were inflicted upon the Son of God, so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now understand me correctly. If there are any strangers present, that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of father Adam is concerned, you and I will have to suffer death; and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. "But," says one, "where I came from they tell me I ought to repent for the original sin." I care not what they tell you; you will be redeemed from the original sin, with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of this earth. This is the kind of universal redemption the "Mormons" believe in, though in one sense of the word, it is a different kind of universal redemption from that which the nations have been in the habit of hearing. We believe in the universal

redemption of all the children of Adam into the presence of God, so far as the sins of Adam are concerned. They will obtain a universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject, as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? "You have now got into a condition that you know good and evil, by experience, and I will give you a law adapted to your capacity," says the Lord, "and I now command you, that you shall not do evil."

What is the penalty? Second death, What is that? After you have been redeemed from the grave, and come into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have already remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? They would make a hell of any heaven the Lord ever made. It is the second death—the penalty attached to the commandment given to the posterity of Adam, viz., "*You shall cease to do evil;* for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power," saith the Lord.

"But," says one, "He is so merciful, that He would not inflict such a penalty upon us." Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child, suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, "Is there no escape?" No; not so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remains a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions, but it is different from the

redemption from the original sin of Adam. The redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it requires a little work. But what are the works? Jesus Christ, through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble, and meek, and prayerful, until you go down to your graves; and on these conditions, Jesus will plead for you before the Father, and say, "Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now, Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome, and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away."

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple, so simple and easy that many step over it and say, "O, that is of no consequence, it is of no avail, it will do no good to be baptized in water." But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, "Father, I will cease from this time henceforth to sin, and will work the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism; and thus cast off the old man, with his deeds," and henceforth live in newness of life. If you will do this, you will just as sure be redeemed from your own sins, and the penalty thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and by and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will fall asleep, with a full assurance that you will come up, in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more

perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have fought a good fight," "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "*that day*"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests; he says, Christ "hath made us kings and priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying," Thou "hast redeemed us Oh God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou "hast made us kings and priests." Now we see the reason why they are to wear crowns, for they will be made King s and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated

and contraced in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance; we will see if he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be a shadowy existence, like the God that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation—the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, "Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face." The fountains of the great deep, and the windows on high, were opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the begin-

to all eternity. Is our God so narrow ning. The waters were assuaged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the prophet Malachi, "Behold, the day cometh that shall burn as an oven, &c." A complete purification is again to come upon the earth, and that too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His Spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled—"The heavens shall vanish away like smoke, and the earth shall wax old like a garment," &c. When the earth waxes old, and has filled the measure of its creation, and all things have been done according to the mind and will of God, He will say to the earth, "Die." What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fervent heat, and the hills are to be made like wax before the Lord. Will the earth be annihilated? No, there is no such a word in all His revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian folies, that the elements and every thing else are to be completely struck out of existence. The Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. Every chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. The passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made precisely like this earth? No; but as this earth was, before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is

a new earth made, wherein dwells righteousness, and blessed are ye, for ye shall inhabit it. "Blessed are the meek," says our Saviour, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints were driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? They are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. "But don't be so fast," says one, "don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe? Will this accommodate all the inhabitants after the resurrection?" Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor infringements upon one another's rights. Will not a man have his own family? Yes; he will also have his

own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, "My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know." And thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love Him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and He shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

GOING SOUTH — BUILDING THE TEMPLE — MURMURERS.

A DISCOURSE DELIVERED BY PRESIDENT HEBER C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7TH, 1852, AT THE GENERAL CONFERENCE.

The brethren have heard considerable about going south; and I know there is considerable feeling manifested upon this matter. There are a great many persons in this valley, who are working against this operation; I mean fathers and mothers, brothers and sisters, and other relations. Nearly all of these persons have city lots, and they propose to divide them with the emigrants, rather than that they should leave the city; and at the same time take one hundred and fifty or two hundred dollars out of their brethren's pockets for that which cost them little or nothing; so they have a certain object in view in persuading people to stay in the city. These things have a strong tendency to bind the brethren here.

There are also many other things that have the same tendency. They reason among themselves, saying, "If we go to Iron County, or to Millard County, we shall perhaps lose our blessings, our sealings, and our endowments, and many other privileges;" and conclude to stay here for the purpose of obtaining these things. I will tell *you*, that stay here for this purpose, you will not get your blessings as soon as those will who go and settle where they are counselled. For none of you can have these blessings until you prove yourselves worthy, by cultivating the earth, and then rendering to the Lord the first fruits thereof, the first fruits of your cattle, of your sheep, and of all your increase. This is how I understand it. Now go and get farms for yourselves while you can.

Those brethren in Iron County, and those that are still at Coal Creek, pretty much all of them, are ironmongers; they were the first to go into the iron and coal business and leave their farms. There are somewhere in the neighbourhood of two hundred acres of land under cultivation in those valleys, that you can have the privilege of purchasing, or of cultivating for the time being, until you can make farms for yourselves. In the city of Manti, half of the houses are vacant; there are houses enough empty *there* to accommodate fifty or a hundred families. In Iron County also there are similar advantages.

Fillmore City, in Millard County, is situated in a very extensive valley. I think we travel, as we are going to Iron County, somewhere in the neighbourhood of fifty or sixty miles, and then it extends west far beyond the power of the eyes to see; the fact is, we can see no distant mountains at all in some directions; and there are numerous rich valleys that are connected or which communicate with this, on to Iron County. Millard County we wish to make strong and powerful, for there is the centre of the government of the State of Deseret, and where the governor and his associates, some time in the future, will dwell part of the year. There will be a building erected there for the use of the general government of this State and for the general government of the Church and kingdom of God. Then why need you be afraid of the result of anything that is best for you to do? Let grandfather, grandmother, brother or sister, have no influence over you to turn you aside from your duty.

If brother Brigham is not of more consequence to you than your brother or sister, or father or mother, or anything else that pertains to this life, I would not give much for your religion. If you will reflect for a moment, and let the Spirit of the Lord—the spirit of revelation, have place in your bosoms, so that you can foresee the future events which we are approaching, and let your minds expand by the power of the Holy Ghost, you will not hesitate one moment to go to these valleys.

We have no wish to get rid of the Saints, but the counsel that is given them to go and settle those places, is for their best interest, and for the upbuilding of the kingdom of God.

You have arrived safely in this valley, by the providence of God, from Old England, where it rains almost every day, and where they have to keep the lamps lit, sometimes, in order to pass through the streets safely in the day time. Often, when I was there, I had to sit and read in the day time by candle light; and we very seldom durst go out without an umbrella, for if we did, we were sure to get soaked to the skin before we returned. It is not so in this country; and the further you go south, the higher the valleys are, until you go over the rim of the Great Basin, about sixty miles, down to the Rio Virgin. As soon as you get there, you are

where it is summer all the year round; but we do not wish you to go there until you are appointed to go. We want you to go where you are sent, for you cannot get your endowments until you have proved yourselves—that is what we intend; it is the mind of brother Brigham, the President of the Church of Jesus Christ of Latter-day Saints, and the Prophet of God, who holds the keys of life and salvation pertaining to you, and me, and all the world—not a soul is excepted, neither man, woman, nor child; they all belong to him; for he is the Prophet, he is our Priest, our Governor, even the Governor of the State of Deseret.

I think more of the things that pertain to the Church of Jesus Christ of Latter-day Saints, or the kingdom of God, than I do of these little petty territorial matters. I presume if the brethren in this Conference will go into these valleys, and grow wheat, raise cattle, and other products of the earth, and then give one-tenth of all their increase into the Lord's storehouse, and one-tenth of all they have got now, we shall be able to set to immediately, and build a temple, and finish it forthwith, and abandon the idea of the Church building houses for individuals, to get a few dollars here and there to carry on the public works. Let us attend to the Church matters, and rear that wall round the Temple block as soon as possible, and apply the Church funds to this purpose, instead of putting them into the hands of a few individuals, that would perhaps pay one hundred dollars, or turn in a yoke of cattle, and say, "Build me a house, and then let the Church pay the difference." They will pay so much, and perhaps the rest of it is sucked out of the vitals of the Church. This is afflicting the Church; it cannot carry this burthen, but must and will throw it off, and use the tithing in building a temple, a baptismal font, store houses, and such things the Church has need of. I do not know whether you have any desire to have a temple built or not. Have you reflected upon it, that we may go to with our might, our means, our substance, and with all we have to build a house to the Lord, to build fonts, that we can attend to the ordinances of salvation for ourselves, our children, our fathers, and mothers, both living and dead? What do you say? If you say we shall do so, raise your right hands. (All hands were up.) It is clear that they will have a temple, brother Brigham.

Now if you will take hold together, and do as you have been told, and go and people those rich valleys, except those who have been counselled to stay here, for if they are wanted here, it is necessary they should stay here; you shall be blessed. Gather up your substance, and go and make farms for yourselves, that you can raise from two hundred to three thousand bushels of wheat next summer. We have been in those valleys two or three times on exploring expeditions, and we are going again next fall, over the mountains, down into the lower world, if the Lord will. We shall thus travel back and forth, and live about as much in one place as in another; for the future we shall keep on the move, going to and fro, and shall never be easy; we never want to be, nor that you should, until the kingdom of God prevails over this earth. We will fill up these mountains, take up the land, and, as they used to say in the States, "become squatters," and we will become thicker on the mountains than the crickets ever were.

If you can once break up the ranks of the crickets, it breaks up their calculations, and under such circumstances they never will undertake a war upon your crops. In like manner we have to become one, and *build a*

Temple, that we may learn the principles of oneness more fully, to prepare for all things to come, that when we become fixed for war, we may whip out all the enemies of truth, and never yield the point, neither man, woman, nor child that is in Israel.

As for murmurers and complainers and fault-finders, we want to give them some employment, and we shall attend to that part of the business before long. After meeting we will lay the thing before them, and all the murmurers, and complainers, and fault-finders, &c., we want they should raise their right hand to do some good. If they want to vote, we will appoint a meeting at the Council House directly after Conference, and organize them into companies, and appoint a building committee to build brother Brigham a house, and the person who murmurs the worst shall be the President. We will give him the same right which we gave to Father Sherwood; but it was a tie between him and Zebedee Coltrin which should preside; but Father Sherwood's tongue being more limber, he whipped out Coltrin, and got the Presidency. We will organize a company of males and females, for we calculate to give females an office in that company, and they shall be upon an equal footing with the men. Now there's a chance for you women who seek to be equal with your husbands. This is sticking to the text brother Brigham gave yesterday. But I believe I will stop speaking for the present.

"MORMONISM."

A DISCOURSE DELIVERED BY PARLEY P. PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

I hope the congregation will lend us their undivided attention, and exercise their faith and prayers for those that speak, that the truth may be drawn out to the edification of all.

I always feel diffident to address the assemblies of the people of God, at the seat of the government of the Church, knowing that there are many that can edify and enlighten our minds better than I can. I always feel that I would sooner hear than speak. But nevertheless, I feel it my duty to impart my testimony, and exercise my gift among my brethren, according to my calling; I therefore shall address you for a while this morning.

There may be many strangers assembled with us as at this season of the year; many are passing through this city from different parts of the world. The members of the Church need not complain, if I should address myself to the people as if they were all strangers, on the principles that are sometimes designated "MORMONISM;" and confine myself to some of the plain, simple, introductory principles of that system. It will refresh the minds of those acquainted with them, and perhaps edify them, and at the same time edify others.

Suppose I were to ask a question this morning, as a stranger, "What

is Mormonism?" I suppose it is known to most men at all conversant with principles classed under that name, that it is a nickname, or a name applied by the public, and not used officially by the Church so called. Mormon was a man, a Prophet, an author, a compiler, and a writer of a book. Mormon was a teacher of righteousness, holding certain doctrines. The Church of Jesus Christ of Latter-day Saints are agreed with Mormon, as well as with many other ancient writers, and hold to the same principles; therefore their neighbours have seen fit to call those principles they hold, "MORMONISM." They might as well have called them, *Abrahamism*, *Enochism*, or *Isaiahism;* because the ancient Prophets, Patriarchs, and Apostles, held to the same truths in general terms, only differing in circumstances, in distant countries and ages of the world, and acted upon the same general principles, according to the particular circumstances that surrounded them. But the world, out of all the ancients, have selected one called *Mormon*, and all the principles held by all good, inspired men of all ages and countries they have seen fit to sum up, and call "Mormonism." Well, it is as well as anything else, for aught I know; the name does not affect the principles.

The word of God, as written in the good old Book, designates the people of God by the name of Saints; which name is almost or quite as ancient, as any writings extant. Saint was spoken of by Enoch long before the flood. The same term was applied to the people of God by the Prophets, the Psalmist, and by the writers of the New Testament.

Not only was this term applied to Saints in ancient days, but the Patriarchs, Prophets, and Apostles applied it prophetically, speaking of the people of God in the latter days, when the kingdom should be given to the people of God, and the principles of God should bear rule over all the earth. Daniel and the other Prophets, in speaking of this subject, always call them the Saints of the Most High. They do not call them "Mormonites," Methodists, Presbyterians, Congregationalists, Jews, Pagans, or Mohammedans, nor yet Catholics; but the language of the Apostles and Prophets is, that the SAINTS of the Most High shall prevail—prevail over the world, establish a true order of government, and, in short, rule the lower world, and that all the nations shall bow to him who is at their head, and to the principles held by them.

Why not this be continued and sustained, O ye people of Christendom, and, letting these party names go by the board, and be classed among the things that were in the darker ages, come to the proper and correct Scripture language, and when we speak of the people of God, call them SAINTS OF THE MOST HIGH?

Well, then, such is the name that the Church which I represent, do their business in. As such, they are known on their own records, and on the records of heaven, inasmuch as they are recognized there. But we know what the world mean when they say "Mormonism," and "Mormon." What are the principles called "Mormonism?" You may ask those who profess to be instructors of the people abroad in the States, and elsewhere—and very few of them will give you one correct idea in regard to the doctrines of the Latter-day Saints. Indeed they have not informed themselves, but remain in ignorance on the subject; and when they would show others, of course they cannot inform them correctly on that subject. But you will generally be informed, that "Mormonism" is a new religion, that it is something new under the sun, and of course is an innovation—a kind of trespass on Christianity, on the Bible, or on the

good old way. "O," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails, Christianity will come down."

Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of a people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or in other words, certain individuals in this age enjoyed open visions.

Now we will stop, right at this point; it is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity, or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here to-day, and a person were to relate to him a vision wherein an angel appeared to him and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught, and introduced into the world?" I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose, for a moment, that Peter or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel.

Now that was the principle that disturbed this generation, in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient Church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it.

But where can we read, under the government of the Patriarchs, before the flood or after it; before Moses or after him; before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine of visions and ministering of angels would be discarded, or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian Church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God.

It is astonishing then, to me, that the modern Christian world consider this a new doctrine, an innovation—a

trespass on Christianity. No! it is as old as the world, and as common among the true people of God, as His every day dealings with man. We will leave that point, and say, it is the Christian world, and not the Latter-day Saints, that have a new doctrine, provided they discard that principle.

What next? Why, that man, by vision, the ministering of angels, and by revelation, should be called with a high and holy calling—commissioned with a holy mission to preach, and teach, and warn, and prophesy, and call men to repentance. That was one of the first principles introductory to what is now called "Mormonism" in this age.

Is there anything new about that, anything strange, anything that differs from the Patriarchal ages, from the Jewish economy, the Mosaic dispensation, or from the dispensation called Christian? Similar things happened before Moses, in his day, and after his day; and among the Prophets, and in different ages. Were not such things common in the days of Jesus Christ, and after that in the days of the Apostles? Was not John the Baptist thus commissioned? Was not Jesus thus commissioned. And were not His Apostles, Elders, and Seventies? After his resurrection, and ascension into heaven, were not others called, and ordained under the hands of those who were thus commissioned, and called sometimes by visions and revelations directing them to those who were thus commissioned in order to be ordained? That was no new doctrine, no innovation on Christianity, no perversion of the Scriptural system, nor was it anything new, unless you call the old principle new.

Well, then, that the man thus commissioned should call upon others to turn from their sins; and that an individual, a government, a house, a city, a nation, or a world of people should perish unless they did turn from their sins—is that anything new? No. Every one conversant with the Bible will say, that such things took place frequently under all the different dispensations. The heathen were warned in this way. Individuals, households, cities, nations, and the world have to be warned in this way, and especially under the Christian dispensation. So there was a special commission given to the servants of God, to go to all the world, and call upon everybody to repent, or whole nations should become disfranchised, scattered, and millions be destroyed, as for instance the Jews at Jerusalem, because they would not hearken to it. It is nothing new, to cry to all men to repent, and warn different cities and nations of wars coming upon them, or that they will be damned if they do not repent. This is one of the early principles called "Mormonism." Is there anything new in this? Is there anything strange or unscriptural? No; no sensible professing Christian will maintain such a point for a moment.

Suppose that some people should hearken, when the ministering of angels takes place. Among many men one certain man is commissioned by revelation to preach the Gospel, and cry repentance. Suppose that some persons hearken and repent, and he should take them and walk down to the water, and bury them in the water in the name of the Father, and of the Son, and of the Holy Ghost, and raise them again out of the water, to represent the death and burial of Jesus Christ, and his resurrection from the dead; and to represent the faith of the individual thus ministered to, that he does believe in Jesus Christ, that he died, and that he did rise from the dead, and that he, the individual, does put his trust and confidence in him for the remission of sins and eternal life—is that anything new? Would that be new to Peter? Suppose some person was to relate before

Peter and Paul to-day, and the Christians with them, that lived when they lived—suppose they were all present, and this person told them that a man came along preaching repentance, and he called upon us to believe in Jesus Christ, and we did so, believing their testimony, and they took us and buried us in water, and raised us again out of the water unto newness of life —would Peter or John blame him? Would Paul say, "It is something new?" Or would he say, "Brother, thousands of us received the very same thing in ancient days?"

The Catholic Church profess to be the true Church—the ground and pillar of the truth, handed down by regular succession from the ancient Church, of which they are still members; and their priesthood and apostles are now of the very same Church which the New Testament calls the true Church at Rome. These Roman Catholics of modern times profess to be members of the very same Church that Paul wrote that epistle to. If they are, I will show you to demonstration, if the Scriptures be true, that this doctrine called "Mormonism" is not a new doctrine. Paul, writing to that Church, of which they profess to be members, says, Know ye not, brethren, ye Romans, that as many of you as have been baptized into Christ have been baptized into his death, being buried with him by baptism into death, that like as Christ rose from the dead, even so ye may walk in newness of life? Now this epistle containing this doctrine was written by Paul to the Church at Rome, and which these modern people called Roman Catholics profess to be members of. If they are what they profess to be, every one of them have been buried with Christ in baptism, and have risen again to newness of life. We will, however, leave them to describe whether that is really the case, or whether they are contented to sprinkle a few drops of water on an infant's face and call that a burial! Paul said that was a principle of the true Church of Rome that had been buired with Christ by baptism into death, and had risen to newness of life. Have these modern Roman Catholics gone forward repenting of their sins, and been buried in water, in the likeness of the death of Jesus Christ according to this pattern? If they have not, they are a spurious Church of Rome, and not real. Therefore, if they be the real Church of Rome, it will be no new thing to them when the Latter-day Saints inform them upon being buried with Christ in the likeness of his death, &c. If this is a new doctrine to them, they had better be looking about them to see if they have not got up a counterfeit Church of Rome, for Paul knew of only one, and the members of it were all buried with Christ in baptism.

If 500 persons here were to say they came repenting of their sins, and went down and were buried in the waters of baptism, and had risen again to walk in newness of life, Paul would say, if he were here, "It is just what we used to do in ancient times; and I wrote to the Church of Rome, telling them that as many of them as were baptized into Christ were baptized into his death, buried with him by baptism into death," &c.

Now if this doctrine is new to the church of Rome, then that is that Church, that priesthood, and those members that have introduced something new, who are departing from the old Christian religion, and not the "Mormons."

This reasoning applies just the same to the Church of England. They have just as good a right to have a Church in England as anywhere else—to have a national Church of England by law established, but if they are a true Church of God, all of them have been buried with Christ in baptism, &c., or the Apostle must have been

mistaken, or there are two different kinds of Gospel.

Now if I were speaking to the state church of England, or the state churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," &c.

I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrine of the ancient Church, they hold the doctrine of the Apostles, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, &c. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter-day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, called so by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say, "If Mormonism prevails Christianity is in danger?" for if it is a false Christianity, the quicker it falls the better.

We have examined three general principles, to see if there is anything new in "Mormonism." First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets, and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through his name. So far, I think, we have fairly stated some of the first principles of what the world calls "Mormonism;" and every one who has heard us, must decide that there is nothing new in these principles, but rather, that those who have departed from them, are justly chargeable with introducing new things, and innovations on Christianity.

Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptized, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "this is Mormonism, come to do away with Christianity?" Why, no! Every sensible man at all acquainted with the Holy Scriptures, would laugh at the idea. If the ancient Saints were here, they would tell you that it was their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible, knows it.

Well, then, the different sections of what is called Christianity, never do this, and call it something new. When the "Mormons" do it, they are at once charged with innovation; and yet we have not got anything new in that respect, but simply a restoration of that which was. They are the persons chargeable with new doctrine, and not the Latter-day Saints.

Well, then, suppose that after this ordinance, the Holy Spirit falls upon these congregations, or upon these individuals thus baptized and confirmed, and fills them, and enlightens their minds, and bears testimony to them of the truth which they have received, and confirms them in the faith of it, and fills them with the spirit of utterance and prayer, and with gifts whereby they prophesy, or speak in tongues, lay hands on the sick and they recover, in the name of Jesus, or whereby they are filled with the spirit of any gift, renewed in their utterance, strengthened in their powers of intellect, so as to be able to speak with eloquence to the edification of others by the word of wisdom, knowledge, and prophecy; or peradventure some one, two, or three of them have a heavenly vision, and happen to relate it—is this something new? Are these things an innovation on Christianity?

Let the Apostles of the ancient Church come up now, and be judges, not these innovators. O yes, Saints of ancient days, are these things new to you? "NO," they reply, "but just exactly what we used to have among us; and you who have read the New Testament know it is so." If this, then, is "Mormonism," it is nothing new, but simply that which should have been in the world in order to constitute true Christianity.

Now suppose, after all these have been established, the people organize on them; and that in the enjoyment and cultivation of them, this people unite in their efforts, both temporally and spiritually, to build up themselves as a people, and each other as individuals, in righteousness upon the earth; and the Spirit of the Lord God into which they were all baptized, should make them very great in union—in union of effort, in counsel, in operation, in fellowship, in temporal things in a great measure, and in spiritual things, by which they are all of one heart and mind to a great degree, and growing in it every day—is this something new, because it is "Mormonism?" Or is this the very doctrine which was inculcated in days of old by the Apostles of Jesus Christ?

It was the main object for which the Holy Spirit was given, that they might all grow up in union, in fellowship, in co-operation, in holiness in the Lord. No man who has read the New Testament, will say this is NEW, when we say that the great object of the Gospel is, that we may all become one in Christ Jesus—one in knowledge, and in the love and practice of the peaceable things of God. Is it anything new? No. Well, it is a part of what the world calls "MORMONISM;" and I would to God it was more perfected among this people than it is.

If any one of these principles in practice, should prevail over the whole world, it would be nothing new; but the world only hold this last as a theory; as to the practice of it, they are strangers.

We have examined five or six general principles, called "Mormonism," and found nothing new in them. "But," says one, "I heard you had got a new Bible; that is certainly an innovation." But stop; suppose, on inquiry, you become as much surprised and disappointed as many have who have asked for a "Mormon Bible," and when we have presented them with one, behold, it is King James' translation of the Scriptures, the standard we read, containing the covenants, predictions, and hopes of the ancients, and the doctrines

of Jesus Christ, just as we believe them, and hope for their fulfilment. Is that anything new?

"Well, if you have not a new Bible, you have certainly got a new book." Is that anything strange? Have not other societies got new books? The Church of England have not only the Scriptures, but the Book of Common Prayer, and the time was when they did not have such a book, therefore when they made that, it was something new. They are not alone in that, however, for the Methodists have a new book called the "Methodist's Discipline." One hundred and twenty years ago there was no such thing in existence. If having a new book be an innovation, then all are guilty of it as well as the "Mormons."

"But those other people do not profess that their books are inspired, and we have learned that you have a book that you believe is inspired. What is it, anyhow?" This is all a fact, and if it is wrong we will cheerfully plead guilty. We have got another book besides the Bible, that was an ancient book, and profess that it is inspired, and was written by Prophets, and men that enjoyed the ministering of angels, more or less of them, and had communion with the heavens, and the spirit of prophecy. And moreover, we profess that this ancient book was restored to the knowledge of the modern world by inspiration, and the ministering of angels. Is that something new? It may be new to the world in its history, and in its bearings; in that respect it may be new to them; but suppose, after all, it should contain no new doctrine, no new principle, no new prophecy, that is, differing from or doing away that which is already extant in the Bible? Well, then, I do not say that it would be a new doctrine. Men had books revealed in the days of old.

"If it is no new doctrine, and if its predictions do not differ from those contained in the old and new Testaments, what is the use of it?" The same question was investigated in ancient times. A great conqueror had taken possession of an ancient library, when there were no printing presses, containing one hundred thousand volumes, all in manuscript, comprising more history than was in any library extant in the ancient world. The conqueror was a Mahommedan. He wrote to the head of the department to know what to do with this library. It was invaluable in its cost and intrinsic worth. "What shall I do with it?" The reply was, "If it agrees with the Koran, we have no use for it; and if it does not agree with the Koran, it is false anyhow; so in either case burn it."

"Now if these Latter-day Saints have a book extant among them, and it agrees with the Bible, there is no kind of use for it," says the opposer, "for the Bible contains all that is necessary; if it does not agree with the Bible, it is false anyhow; so in either case burn it." This was a principle of Mahommedanism, and may be a principle of what is called modern Christianity. I hope not, however.

"What is the use of the book in question, anyhow?" Why, in the first place, it differs in its history from the Bible. The Bible is a history of things that took place in Asia principally, and a little of what took place in Europe and Africa. The Book of Mormon is a history of things in another hemisphere. The one book is the ancient history of the Eastern Hemisphere, in part; and the other is a history of the Western Hemisphere, in part. Shall we say, because we have the history of one part of the world, that the history of the other part of the world is good for nothing? Could the rulers of nations realize that fact, and could they only have a copy in their libraries at the cost of

$100,000, they would appropriate it for this history of the Western Hemisphere.

Discredit it as you will, we have it in genuineness and in truth, written by the ancient Prophets that lived upon this land, and revealed in modern times by the ministering of angels, and inspiration from the Almighty. It is in the world, and the world cannot get it out of the world It is in the world in six or seven languages of Europe. It is as important in its history as the Bible, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get an understanding of the history of Asia.

"But are the merits of history all that it is good for?" It is good in doctrine also. If two or more writers, one living in Asia, and the other in America, and cotemporary, have the same doctrine revealed to them, and both bear record of the same plan of salvation, who is he that shall say that the record of one is of no worth?

Is it not a satisfaction to sit down and read, that a country far removed from Bible scenes, from that part of the stage on which figured the Patriarchs of old, with Moses and the Jewish Prophets, John the Baptist, Jesus Christ and the Apostles, was also the theatre of revelation, prophecy, visions, angels, of the ministration of the doctrine of Christ, of the organization and government of his true Church; that there too were angels, that there too were Apostles, that there too was the word of God, that there too faith came by hearing, and salvation by faith! Shall we say that such things and such good news are worth nothing, when that very news corroborates the song of the heavenly hosts, when they declared to the shepherds of Judea, in joyful songs, that they brought glad tidings of great joy, that should be to all people! And here comes a book informing us that these glad tidings were also to another hemisphere at the same time.

Now, stop a moment, and let us reason. Suppose yourself an angel of God at that time, full of benevolence, full of joy, full of a soul-inspiring hope, full of charity for poor, ignorant, perishing mortals, and you felt so full of poetry, and song, and gladness, that you could scarcely hold your peace. Suppose you had a bird's eye view of our little, dark, benighted world, by soaring above it, and in a moment you could light down upon any part of it. You come to Palestine, in Asia; that part of the globe is rolling under your feet; you visit it, and sing to the shepherds the glorious tidings of great joy, which shall be to all people: "for unto you is born this day in the city of David, a Saviour which is Christ the Lord." The earth rolls on about half way round, you look down again with a bird's eye view, and you discover the Western Hemisphere, and it is full of people: I wonder whether your soul would still swell with the same glad tidings—or would your charity have become exhausted? Would you not fly and declare these glad tidings to them also, and sing them a song of joy, and tell them what day the Saviour was born, that would reach their case as well as the case of those who dwelt upon the continent of Asia? "Yes," you reply, "if I were an angel, and had liberty to tell these glad tidings, I would never tell them to one part of the earth and go to sleep there, while the other part rolled under my feet unnoticed."

Were those angels commissioned and endowed to bear glad tidings to ALL PEOPLE, that the Saviour was born? I say that the choir of angels which sang that song, had full liberty, not only to tell the plan of salvation to chosen vessels of the Lord, in one country, but also to another country—not only that the Saviour

was born, in general terms, but the place where, and the time when, he was born. These were the tidings, "Go to all people." An angel must be a limited being, or be very ignorant in geographical knowledge, or partake largely of sectarian feelings of heart, to bear such tidings to one half of the globe, and not to the other.

I knew an infidel once, who did not believe in the Christian religion, nor in the New Testament, nor in the Saviour of the world. I asked him why he did not believe this. "Because," says he, "according to the New Testament the manifestation of such an important affair was so limited. Here was half of the world, according to the New Testament, that never heard of it. A message so important should have been made more public." "Well," said I, "if I will produce you a record, and a history, as well authenticated as the New Testament, showing that angels, the risen Saviour, holy inspired Prophets and Apostles, ministered in the western hemisphere, and preached the Gospel to every creature, and handed it down to ages, will you then believe?" "Yes," he answered, "I will." I presented him the Book of Mormon, which he perused. I inquired if he now believed. "Yes," he said, "I do." And he has lived a Christian until now, for aught I know. I have seen him in this congregation, and he may be here to-day. His name is Alger.

What objection have you to the hope of eternal life being as widely developed as the ravages of death, sorrow, and mourning? What objection have you to the angels of God, Apostles of God, the Son of God, or to the Holy Spirit of prophecy being poured out in more countries than one? You may say the keys of the Gospel were given to the Jewish Apostles, but they were so far off as not to be able to reach the western hemisphere, even if they had had a knowledge of it. Were there ships and steam vessels to bear them to this country? No. Was there any communication kept up, or was this country known to them? No. But the waves, and winds, and elements, and the great depths that intervened, even the unexplored ocean, said to the ancient Apostles, "Thus far shall ye go, and no further." This ocean however was no barrier to the fleet-footed angel of God, to the risen Jesus, and to immortal man. They could come to this hemisphere, and reveal the things of heaven to the people, and could rejoice in the same glad tidings, whether it was here or in Jerusalem, or if it were in the uttermost parts of the earth.

Though Peter was crucified at Rome, and Paul suffered in the same manner; though Saints of the Most High were slaughtered by thousands and tens of thousands, and bled at the feet of Roman altars; yet a crucified and risen Redeemer, angels of God, and the Holy Spirit of truth that fills all things, were not thus curtailed and limited, but could minister truth to the uttermost bounds of the universe of God, where intelligences were mourning in darkness; wherever the ravages of death had spread sorrow, wherever there was a broken heart to be bound up, or wherever there was a despairing mortal to be inspired with hope, they could go and tell the glad tidings of life and salvation. The Book of Mormon says they did come to this continent. It is a history of their coming, and contains the doctrine taught to the people here by the risen Jesus, and by his predecessors. In short, the doctrine taught and practised in ancient America is there portrayed, together with the history of the people.

Again, is this book of no interest with regard to the prophetic value? It reveals many things not noticed by the Jewish Prophets. Did the old Prophets touch upon every item that

pertains to man in other countries? No, they did not, only in general terms together with the rest of the world. These other Prophets portrayed many things not in their book, though agreeing with it as far as it goes, but touching events on which their book is silent.

Has any person any cause to say that there has not been a multiplicity of revelations, testimony, prophecy, history, and doctrine developed in various countries by the same Spirit of God, and by angels? And is not all this of great worth, to compare, in order to blend it together, that we may see more clearly the principles of the doctrine of salvation, and understand prophecy more extensively, especially in an age when the mind has been obscured by priestcraft?

If these are the principles of "Mormonism," where can you point out an innovation on Christianity? "But is this all? No, this is not all, and I shall not tell it all to-day. I do not know it all yet. I have been twenty three years learning "Mormonism," and I know but little of it. If any one expects to learn all the doctrines of "Mormonism," he must learn more than twenty-three years. For be it known unto you all, that "Mormonism," instead of being confined to a few dogmas or general truths, opens the flood gates of all truth and knowledge, and teaches mankind to retain all the truth they can already comprehend, and comprehend as much more as they can all the time.

"Have you not other books?" Yes, we have histories and compilations of the dealings of God with us as a people. We keep a record, if you must know, not only individually some of us, but as a Church, as a body, or community. We have revelation penned, revelations and visions penned, we have revelation and prophecy penned, we have knowledge penned, we have knowledge and principle penned, we have principle and history penned; the history comprising but a small portion, such as can be written, revealed to us Latter-day Saints, and practised upon; so that our modern books are like the ancient books—a mixture of revelation, prophecy, history, and doctrine. Has any person any objections to this? I ask, should an angel administer to this or that man, or suppose an open vision was manifested to him, revealing many precious truths, would he not be a simpleton not to write it? If the power of God, and the ministering of God, and the visions of the Almighty are extant in the world, these will be written. The practical part of history will be written, for if all were written, the world would not contain the books. The ancient Apostles and Prophets wrote a few of the items revealed to them, and a history of the practical workings of the system over which they presided. Do we differ from them? No.

"Well," says one, "to be plain with you, Mr. Speaker, we have been taught to believe that the one book, called the Bible, contains all the revelations that God ever revealed to man, therefore it is an innovation to offer anything else to the world as a revelation." This is a tradition of your own, so I have nothing to do with it. The Bible never taught that to you, nor angels, neither did any minister of God ever teach it to you; and if it is a modern sectarian tradition, it is calculated to bind men into a cast iron creed, and the sooner you break the fetters the better; burst them asunder, and come out into liberty and freedom, and know and understand that there is no such doctrine in the broad principles of eternal truth, that heaven is full of knowledge, and the earth ought to be full of Prophets, heaven and earth full of angels, and both full of inspiration; and if the inhabitants of all the worlds of the universe were scribes, every blade of grass a pen,

and every ocean ink, they could not write all the doings of the Almighty, of His servants, and of His angels. If I were to live for millions of years to come, and then millions of millions more, I expect there would always be some being ready to reveal something new, and somebody would write it. The art of writing will never cease. We may not have pens and ink, but we may have something better. Suffice it to say, that the arts and sciences will not come to an end, yet man may have been traditionated to believe that one small book contains all that God ever said or did. Such persons are to be pitied, and not to be reasoned with.

What is "Mormonism?" It is a restoration by new revelation, by the authorities of heaven, by the ministration of angels, by the ordination of Prophets and Apostles, and ministers or Elders, by their testimony and ministry on the earth, by the organization of Saints, by the administration of ordinances, by the operations of the Holy Spirit; it is a restoration of these ancient principles revealed from heaven, for the government of man.

Says one, "You have said you are not going to tell the whole system to-day." I do not know it all, and I shall not state the half I do know. What I have said are a few every day items, a few of the first principles of the Gospel of Christ, as believed and practised by the "Mormons."

I will tell one more before I close. "Your marriages," says the objector, "are founded upon principles entirely new, and different from the Christian world." I say, without any hesitancy, I defy the world to establish that assertion. I say our marriage relations are nothing new at all. There is no man, or set of men, or nation of men, where the Bible is extant, and they are readers, but what know that the institutions of marriage contained in the Bible, and the organization of families, differ widely from modern Christianity. We differ from modern Christianity, but not from the Bible. Patriarchs of the remotest ages, that obeyed the Lord God in regard to their marriages and family organizations, have not disagreed with us, nor we with them, so far as we and they have obeyed the law of God. If there is any difference at all, it was more developed among them than it is among us, we being in our infancy. If it should happen to be, that the whole modern world differ from the Bible—have done away with the law of God, and we have come in contact with them, instead of with the word of God, then the boot is on the other foot, and in reality what is said to us applies to them. It is like the farmer and the lawyer. A certain farmer came to a neighbouring lawyer, and frankly confessed that his bull had had the misfortune to kill one of his (the lawyer's) oxen. The lawyer replied, "Thou art a very honest fellow, and will not think it wrong that I have one of thy oxen in return." "But said the farmer, "I am mistaken, it was thy bull that killed my ox." "O," replied the lawyer, "that alters the case, and if, if, i-f—."

Now, then, if it is the whole Christian world, from Catholicism down to the latest of her daughters, that have made void the law of God, and trampled under foot the institutions of heaven, the holy principles of matrimony and family government, and have made them void also, by their traditions, and introduced that which God never did, and "Mormonism" has restored the law of God, in theory and practice, then it is the so called Christian world, and not us, that are wrong. Whether it regards family organization, the law of God, Patriarchal government, ordinances, principles, and prophecy, I know of nothing new, or of nothing wherein we are innovators.

As I said before, and I am able to

maintain it when called upon, "Mormonism" is a system which was understood and enjoyed by the ancients, and restored unto us by revelation. And if carried out, what will it do? It will simply fulfill the sayings of the Prophets, both ancient and modern, put down all wickedness, abuse, proscription, misrule, oppression, ignorance, darkness, and tyranny, and restore mankind to righteousness, truth, liberty, law, and government, in which the Lord's will will be done on the earth as it is in heaven. That is what "Mormonism" will do, when carried out.

May God bless you all. Amen.

THE PRIVILEGES AND BLESSINGS OF THE GOSPEL.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG AT THE TABERNACLE, GREAT SALT LAKE CITY, FEB. 20, 1859.

Truly happy is that man, or woman, or that people, who enjoys the privileges of the Gospel of the Son of God, and who know how to appreciate his blessings. Who is that person, or that people? We are ready to reply, "The Latter-day Saints are the only people on earth, that we have any knowledge of, to whom the everlasting Gospel has been given in these days; they are the only people who are the heirs to it, with all its blessings and privileges. Not to our knowledge is there any other people on the face of this globe that enjoy this inestimable blessing." True, all mankind enjoy to a certain degree its influence, the manifestations of the Author, Proprietor, and Giver of the Gospel of life and salvation to fallen man. All the offspring of Adam, from his day to this, have enjoyed, to a greater or less degree, the light, the glory, and the manifestations of the countenance of their Lord. But they have not enjoyed in all ages the Gospel, with its ordinances, blessings, and privileges. This is the only people that now enjoys such signal favours. The Priesthood has been upon the earth from time to time, and the kingdom of God has been organized to certain degrees, but we can truly say, this is the time of times, we live in the day of days, we enjoy the blessings of the blessed, and have bestowed upon us, in the fulness of times, privileges that surpass all privileges hitherto bestowed upon mankind. In this dispensation all things will be gathered together in one, and, strange and marvellous as it may appear to the world, these are the people who are the instruments in the hand of God to bring it to pass. This is a truth that no arguments can successfully bear down. No matter how it is despised, persecuted, or neglected, as a frivolous, trifling, and childish work, it is true, and it will remain; it is the kingdom of heaven upon the earth. Here is the plan of salvation, here are the words of life, here is the light of eternity, here is the intelligence that will instruct kings, and impart judgment to rulers. It is em-

bodied here in the midst of this people, and from them the rays of heavenly light, wisdom, and intelligence have spread upon the wide earth; and the Spirit of the Lord, that fills immensity, has been poured out upon its face, giving light to every man and woman that cometh into this world.

Brethren and sisters, can we realize its greatness? Arouse the reflecting and reasoning faculties with which you are endowed, reason upon your past experience in this Church, and then inquire if you are as happy as you anticipated you would be, if you have received that which you desired, if you enjoy that which was once in the future to you—and what will be your reasonable conclusions? What would an enlightened judgment tell you? What would the spirit of truth decide? That here are the pure rays of light, here is heaven on earth; and no argument, no intelligence, no influence of earth and hell combined could disprove it, or produce one good reason to the contrary. You may then ascend to the powers supreme, and consult the intelligence that fills the bosom of eternity; you may inquire of the Creator, Organizer, and Preserver of the Universe, our Father who is in heaven; you may associate with the glorious retinue of Saints, angels, martyrs, and the spirits of just men made perfect; and they will all, with one voice as it were, testify to the truth of this work in which we are engaged. On the other hand, nothing short of the power of the Almighty, nothing short of the Holy Spirit of Jesus Christ, can prove to you that this is the work of God. Men uninspired of God cannot by their worldly wisdom disprove it, or prevail against it; neither can they by wisdom alone prove it to be true, either to themselves or to others. Their not being able to prevail against it does not prove it to be the kingdom of God, for there are many theories and systems on the earth, incontrovertable by the wisdom of the world, which are nevertheless false. Nothing less than the power of the Almighty, enlightening the understandings of men, can demonstrate this glorious truth to the human mind.

When you were in your native homes in the old countries and in the United States, before you gathered with the people of God, what were your thoughts and expectations, when you looked forward to the period of your being embodied with the Saints? What were the vision of your mind, and the operations of the Spirit upon your understanding? When you were gathered with the Saints of the Most High, and became associated as a brother, a sister, and a neighbour with that blessed society, you expected to enjoy the manifestations of the Lord Jesus Christ, to walk in the light of his countenance, and by the power of the Holy Ghost have the oracles of truth revealed to you continually, and that you would be in heaven, and in the Zion of the Lord. These were your expectations. You did not expect to hear the name of the God we serve blasphemed from morning until evening; you expected to be delivered from hearing the blasphemies of your wicked shopmates, from the tyranny of your ungodly employers, and from the persecutions of the bigoted religionists, who were all united to pick you to pieces, and destroy you both temporally and spiritually, if it were possible; on one side you were sheared, and on the other shaved. You were annoyed with the ungodly conversation and filthy deeds of your neighbours, your peace was destroyed, and you could not enjoy that happiness held out to you in the Gospel; yet you felt the influence of the spirit of truth burning in your heart, which kindled in you a longing desire to mingle with the Saints; you would

exclaim, "Oh! that I could enjoy the society of the Saints, and make my escape from this ungodly place. Oh! that I had means to gather up my little family, and journey to the place of the gathering of the Saints of the Most High." This was your feeling, and this your prayer. You anticipated deliverance from hell, to find a heaven with the Saints; you expected to exchange confusion for a Zion of order and beauty, misery for peace and happiness, blasphemy and tumult for quietness and reverence to the name of God, starvation for plenty; in short, you expected to find a place where all evil had ceased, and iniquity and sorrow were brought to an end, and where you would bask undisturbed in the smiles of the countenance of your Lord from day to day. I think I have drawn a faithful picture of what were the thoughts of the majority of this people, before they were gathered to the body of the Church.

Now, brethren and sisters, what hinders you from enjoying all you anticipated? The calm reflections of your own minds, and the conclusions of a well balanced judgment, enlightened by the Spirit of the Lord, will give you a correct answer to this question. I can answer it for myself, and perhaps for many of you. If I do not enjoy all I anticipated, if my happiness is not as complete as I anticipated, if the light of the Holy Spirit is not in my heart to that degree which I expected it would be, if I have not obtained all I anticipated when I was down in yonder world, mingled with the wicked, *the cause is in myself*, in my own heart, in my own disposition, in the weakness of human nature; it is my own will that prevents me from enjoying all I anticipated, and more. It is a mistaken idea to suppose that others can prevent me from enjoying the light of God in my soul; all hell cannot hinder me from enjoying Zion in my own heart, if my individual will yields obedience to the requirements and mandates of my heavenly Master. He has set me a pattern to copy, which, if I imitate faithfully, will yield to me all and more of heaven in my own heart than I can anticipate. This is my answer.

Brother Erastus Snow asked a question—"If my neighbour shall do wrong to me, am I thereby compelled to do wrong to my next neighbour?" I say, no. If a brother shall tread down my grain, that is ripening in the field, am I thereby compelled to run through and tread down yours? No. When a person steals my poles from the fence, am I compelled to steal yours? If my neighbour, or my brother in the Church, shall swear, and take the name of God in vain, does it necessarily follow that I must use the same language? If my brother shall do wrong in any way, it does not follow that I shall be justified in committing one single evil in all the acts of my life. Let each Latter-day Saint examine himself, and inquire, "Am I one of those persons who will do right in all things, though others may do wrong? Am I that person that will serve the Lord with my house, that will cease from every evil act, and from every evil word, though my neighbours, or my brethren and sisters, may do the opposite?" Let the spirit within you reply to these questions, and in every breast the response is, "Let me be that person, let me do right from this time henceforth and for ever, without committing another evil." Then what have you got? You have got heaven in your own bosoms, you have got Zion in your hearts, you have obtained all the glory, all the peace, all the joy, all the comfort, and all the light you anticipated when you were mingling with the wicked world. If you are deceived, who will deceive you? If you are wronged, who wrongs you?

If you are cheated out of your crown at last, who has cheated you? These questions may apply in different ways. They may apply to the business operations of the world, as well as to the grace of God in the heart, and the salvation of the soul. It is to the latter I wish them more particularly to apply. Who has influence over any one of you, to cause you to miss salvation in the celestial kingdom of God? I will answer these questions for myself. If brother Brigham and I shall take a wrong track, and be shut out of the kingdom of heaven, no person will be to blame but brother Brigham and I. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator. There are those among this people who are influenced, controlled, and biased in their thoughts, actions, and feelings by some other individual or family, on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end. These persons do not depend upon themselves for salvation, but upon another of their poor, weak, fellow mortals. "I do not depend upon any inherent goodness of my own," say they, "to introduce me into the kingdom of glory, but I depend upon you, brother Joseph, upon you, brother Brigham, upon you, brother Heber, or upon you, brother James; I believe your judgment is superior to mine, and consequently I let you judge for me; your spirit is better than mine, therefore you can do good for me; I will submit myself wholly to you, and place in you all my confidence for life and salvation; where you go I will go, and where you tarry there I will stay; expecting that you will introduce me through the gates into the heavenly Jerusalem."

I wish to notice this. We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them, They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold sceptres of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. Will this apply to any of you? Your own hearts can answer. Do you know what is right and just, as well as I do? In some things you do, and in some things you

may not know as well; but I will explain what I mean, in the following words—I will do all the good I can, and all I know how to do, and I will shun every evil that I know to be an evil. You can all do that much. I will apply my heart to wisdom, and ask the Lord to impart it to me; and if I know but little, I will improve upon it, that to-morrow I may have more, and thus grow from day to day, in the knowledge of the truth, as Jesus Christ grew in stature and knowledge from a babe to manhood; and if I am not now capable of judging for myself, perhaps I shall be in another year. We are organized to progress in the scale of intelligence, and the least Saint by adhering strictly to the order of God, may attain to a full and complete salvation through the grace of God, by his own faithfulness.

I know how it was in Jackson County. There are families in this city that went to that county twenty-one or twenty-two years ago last fall, if I mistake not. I know what their feelings were. All their desire was to get into the town of Independence, Jackson County, where they expected to find all sin and iniquity dried up, heaven begun on earth, and an end to all their mortal griefs. That was the motive that prompted them to go there. Poor souls, how little they knew about salvation and its mode. I might have gone there too, but I wanted to thunder and roar out the Gospel to the nations. It burned in my bones like fire pent up, so I turned my back upon Jackson County to preach the Gospel of life to the people. Such were the feelings of those who went up to Jackson County, but I did not want to go there, nothing would satisfy me but to cry abroad in the world, what the Lord was doing in the latter-days. After a while this under current began to work two ways, and they had more trouble in Independence than we had in York State; it came foaming, and bellowing, and pressing upon them, until they had to fly.

I wish to ask those persons who were driven from Jackson County, if they suffered as much in the actual driving as they would have done in the anticipation of it a year before it took place? You will all reply that, if you had known it a year beforehand, you would not have endured the thought. I wish to apply this both ways. You that have not passed through the trials, and persecutions, and drivings, with this people, from the beginning, but have only read of them, or heard some of them related, may think how awful they were to endure, and wonder that the Saints survived them at all. The thought of it makes your hearts sink within you, your brains reel, and your bodies tremble, and you are ready to exclaim, "I could not have endured it." I have been in the heat of it, and I never felt better in all my life; I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me. I hear people talk about their troubles, their sore privations, and the great sacrifices they have made for the Gospel's sake. It never was a sacrifice to me. Anything I can do or suffer in the cause of the Gospel, is only like dropping a pin into the sea; the blessings, gifts, powers, honour, joy, truth, salvation, glory, immortality, and eternal lives, as far outswell anything I can do in return for such precious gifts, as the great ocean exceeds in expansion, bulk, and weight, the pin that I drop into it. Had I had millions of wealth, and had I devoted it all to the building up of this people, and said, "Take it, and build temples, cities, and fortifications with it," and left myself pennyless, would it have been a sacrifice? No, not to my feelings. Suppose I should be called to preach the Gospel until my head is

white, and my limbs become weak with age, until I go down into my grave, and never see my family and friends again in the flesh, would it be a sacrifice? No, but one of the greatest blessings that could be conferred upon mortal man, to have the privilege of calling thousands, and perhaps millions, from darkness to light, from the power of Satan and unrighteousness to the principles of truth and righteousness in the living God.

I was as ready to pass through the scenes of mobbing and driving in Jackson County, as I was to pass through the troubles in Kirtland, Ohio; in Davis and Caldwell Counties, Missouri; in Illinois; and up to this place. And what of it? I have not known or seen a single sacrifice that this people have made. There has not been one such providence of the Almighty to this people, that was not calculated to sanctify the pure in heart, and enrich them with blessings instead of curses—enrich them not only with earthly blessings, but with crowns of glory, immortality, and eternal lives in the presence of God. Where, then, is the sacrifice this people have ever made? There is no such thing—they have only exchanged a worse condition for a better one, every time they have been moved—they have exchanged ignorance for knowledge, and inexperience for its opposite.

I want you to look at the Saints before they first gathered to be mobbed; they expected all sin to be at an end at the place of gathering. These were my own feelings, though I did not gather with them at that time. I had to go out and preach, lest my bones should consume within me. But I will tell you what I did do, I commenced to contract my business operations and dealings, and laid away my ledger, and note books, saying, "I shall never want you any more." I believe that those who wanted to be Saints indeed, should do every thing to promote righteous principles and peace among men, and be perfectly of one heart and of one mind. I laid aside my old account books, because I expected we should be one family, each seeking to do his neighbour good, and all be engaged to do all the good possible. To carry out this principle faithfully, would crown the people of God with good to overflowing. It is easy for us to think how things should be, but the difficulty is, things are not always as we would like to have them. Though if the Saints at that time could have rightly judged of appearances, could have understood the aspect around them, it was clear that sorrow and trouble were impending. It was right they did not see the dark cloud that was ready to burst with violence upon their heads.

In the short speech of not more than five minutes, which I delivered in the old Bowery, when that judge publicly insulted this people, there were men and women in the congregation who suffered more in the anticipation of what might be the result of it in future, than the generality of this people have suffered in being actually mobbed. They could see, in imagination, all hell let loose upon us, themselves strung up, their ears cut off, their bowels torn out, and this whole people cut to pieces. After they had had time to think, they found themselves still alive and unhurt, to their great astonishment. They suffered as much as though they had been sent to the bottom of the bottomless pit. They suffered all this, because I told that corrupt man, that he ought to be kicked out of the territory for his insolence and barefaced presumption. I know this people have suffered more by the contemplation of trouble, than they have when actually passing through it.

As they have magnified future

trouble almost infinitely beyond its real dimensions, so they have imagined to themselves a greater heaven than they can find in Zion, at its present stage of progression. You do not enjoy the Zion you anticipated. That mankind make mistakes in these two ways must be apparent to those who have felt the workings of hope and fear in their nature. People suffer more in the anticipation of death, than in death itself. There is more suffering in what I call borrowed trouble, than in the trouble itself. On the other hand, you have anticipated more Zion, more happiness, and more glory in the flesh than you will ever realise in this mortality. Those who are apt to go to one extreme, are almost sure to go to the other, which always causes disappointment, either agreeably, or disagreeably. These two extremes have caused the Saints much trouble; and some, for want of patience, and a little reasonable thought, have laid the blame of their disappointments in the wrong quarter, and have apostatised from the Church, never thinking the blame was in themselves. Upon these weaknesses of human nature the devil works sometimes very succesfully. But brethren, we cannot escape from ourselves; and while we remain in this tabernacle, our onward course will be obstructed, more or less, by the weakness to which the mortal flesh is subject. By and bye our bodies will go to their mother earth, and receive a resurrection, and become glorious; then we shall enjoy all, and more than the heart of man can conceive, unless it is inspired by the Holy Ghost. This will be the inheritance of the faithful.

There is much room for improvement in all. If we commence from this day, and do all the good we can, and never do another evil, we shall come to that which I want the brethren to preach about, and endeavour to establish. I wish it preached by the Bishops, by the Deacons, and by every officer in the Church; I wish fathers to teach it to their children; and I desire the subject to be taken up by all bodies of the Saints throughout the world, viz., establish CONFIDENCE IN EACH OTHER. Take this for a text if you like, and preach upon it, both verbally and practically, until confidence in each other reigns universally among the Saints, and then will be accomplished what I wish to see. If we wish to establish a confidence such as the Gods enjoy, let us cease from every evil act, and from the contemplation of every evil design; never infringe upon another's right, but let each one sustain his brother in the enjoyment of his privileges and rights, holding them as sacred as our own salvation. If confidence has been lost, this is the surest and only successful way to restore it. Hear it, ye preachers, ye Apostles, and Prophets; ye Elders, High Priests, and Seventies; ye Priests, Teachers, Deacons, and Bishops; every man and woman in the Church of God throughout the world; commence to preach this discourse at home, beginning with your own heart; then teach your wives and your children; then let it spread its warming and cheering influence, like the genial sun beam, from family to family, until the whole Church of Jesus Christ of Latter-day Saints is united as the heart of one man.

I will illustrate the method of establishing confidence in each other by taking, for example, the child of four or five years of age. The mother allows that child to own a small chest in which to keep his little trinkets, such as little bosom pins, ribbons, doll clothes, &c. This is considered by all the family the child's chest. Now let none go into that chest and take anything from it, without the consent of the child. This is a very small matter, some may think; but begin at as small a point as this to create confidence, and let it grow up from little

to much. Wives, let your husband's stores alone, if they have not committed them to your charge. Husbands, commit that to your wives that belongs to them, and never search their boxes without their consent. I can boast of this. I have lived in the marriage relation nearly thirty years, and I never was the man to open my wife's chest, without her consent, except once, and that was to get out a likeness that I wanted on the instant, and she was not at home to get it for me. That was the first time I ever opened a trunk in my life, that belonged to my wife, or to my child. The child's little chest, with its contents, is as sacred to him, as mine is to me. If this principle were strictly carried out by every man, woman, and child among the Saints, it would make them a blessed people indeed. We should seek to preserve our neighbour's horse or ox from starving in the cold of winter, and if we see any of his property in jeopardy, we should be as careful of it as if it were our own; our object should be to save every thing we can, both of our neighbour's and our own.

Let every man pay his just debts. The editor of the *News* has published a piece in the paper about owing no man anything; read it, reflect upon and practise it. I can owe everybody everything; that is one side of the matter, and to pay everybody is the other. I mean to owe every man a debt of gratitude.

I have perhaps spoken too long. I have given you all a text to preach upon, and to act upon in your lives; do it faithfully, and it will do you good.

May the Lord God of Israel bless you, and save you in His kingdom, is my prayer. Amen.

ADVICE TO IMMIGRANTS.

AN ADDRESS DELIVERED BY ELDER FRANKLIN D. RICHARDS, AT THE GENERAL CONFERENCE, GREAT SALT LAKE CITY, OCTOBER 6, 1853.

Brethren and Sisters—It seems to have fallen to my lot this afternoon to speak to you. Whether I may speak lengthily, or occupy but a short time, will be as I am led and dictated by the Holy Spirit.

I rejoice in the opportunity, for many reasons. The first and greatest is, it is a blessing for a man who is called of God to teach the people, to exercise himself in his office and calling, and try to magnify it, for he is thereby made a blessing to the people, and is himself edified, often, yea, I may say generally, quite as much as they are.

I rejoice this afternoon in the privilege of meeting so many of my brethren who have just arrived from the old country. I behold faces in the congregation with whom I have within a few years past been wont to assemble in England, in Scotland, in Wales, and in other places. There we used to rejoice together. The Spirit and power of God rested upon us while we contemplated the things of God, that are calculated to pre-

pare us for the life which is to come.

I feel to congratulate you, my brethren, who have newly come in, and who constitute so goodly a number of my hearers this afternoon, upon your safe arrival in these beautiful valleys; for you have now accomplished one of the greatest undertakings of your lives. Once, had you been told that you would forsake father, mother, brethren, sisters, kindred, and friends, and that you would do it under the stigmatized appellation of "Mormon"—to come so great a distance, to traverse one-third of the circumference of the globe, it would have been as incredible to you as to any of us. While you were near the close of this great task, doubtless some felt that had it been one hundred miles further, they scarcely could have endured to the end of the journey; yet, to some of us, this wonderful, great undertaking is but a small thing; we have done it several times, and expect to do it many times more. I congratulate you, however, on your having accomplished the task, and feel, as your brother in the Lord, to welcome you here in the midst of God's people, and to pray with sincerity that the spirit of Zion may rest upon you.

You have come to this place with feelings and views as varied as the degree of faith in, and knowledge you have of, the Gospel, and the measure of spirit in which you walk. There are some who, in their own estimation, are well qualified and fully prepared to judge of the propriety and impropriety of everything that exists here; and such, while they may find some few things answer pretty well, will find many things which, in their opinion, are not right, and really need reformation.

Brethren, you who have just arrived in the Valley, I wish to direct my words to you this afternoon, to sound a word in your ears that may not be lost upon you, and it is worth your while to hearken to it. You may dwell in this society, and never know what manner of spirit you are of, nor the power of God that dwells in the Priesthood in your midst; and, on the other hand, you may come here in a right frame of mind, and hearken to the Spirit of God through the man whom He has appointed to watch over us, and know that the words of all God's servants are the words of life to you; and their faces will shine with wisdom in your eyes. If you possess this frame of mind, you will be prepared to drink in intelligence from day to day, from their counsel and examples, that will lead you on in the bright and shining way that was discoursed upon this morning.

In the first place, I will offer a word to all, whether they are mechanics or common labourers. No matter what calling you may follow in life, you have need, at this juncture of your existence, to observe and treasure up one thing carefully and faithfully in your minds, namely, if you live a proper life before the Lord, you know that you have the fellowship of His Spirit, so that you know your prayers are heard and answered, because you receive the things you ask for. If you live so as to always have the witness of the good Spirit, you will be saved to-day and every day, and thus it will constantly be well with you. But if you are heedless of *this day*, and calculate on to-morrow, you have no assurance that you will realize your hopes to-morrow. The only certain stepping stone to the great good you may have to morrow in the midst of this people is, that you be faithful to your covenants with God, and secure thereby the fellowship of the Spirit, and walk in the counsels of it to-day; if you do this, you will have the good that is for you to morrow.

If you have come into this place

nearly penniless, and, in many respects, comparatively destitute, and with no one to take you by the hand, or your friends are not here, or, if they are, and do not hail you as you think they ought, be of good cheer, and let not your hearts be sad, knowing you are doing right, and have gathered according to the word of the Lord.

If you look about you and see the Saints who have been here some years, and the choice locations taken up by them, and you are still at the foot of the hill apparently, do not fret your souls; remember that those brethren made the roads to this place, killed the snakes, or gently turned them out of their path, made the bridges, opened the kanyons, made the fences, ploughed the ground, and worked in the wet and cold, in the midst of hunger and privation, to the best of their ability, more than any portion of this people have. Have they not worked to obtain what they have now got? If you look at it with a single eye, it is marvellous to see the kingdom of God at this day. After being here only six years; after being driven from Nauvoo, and suffering the toils of a wilderness life among savages and wolves, to see it at the present time is indeed comforting and cheering; the aspect is promising beyond all we could have anticipated, or almost what could have been wished. Does it not make your souls rejoice in the Lord, that He has established His people, and to realize that you are blessed above measure in having a name and a place in this city or territory? You are better off this afternoon in this place, in rags, and begging your bread, than in England, Scotland, or Wales, earning one hundred pounds per annum. You would there be dwelling among the cloudy mists of Babylon, where you dare not say your souls were your own. You could make but little advancement in your holy religion there; but here you can receive words of life from those whom God has appointed to lead His people into the way of salvation. Be careful now, that the good Spirit which has accompanied you in the old world, and dwelt with you in the ship across the sea, and has sustained you and your teams while crossing the plains —be careful that you retain it, and make it your counsellor here.

I know how natural it is for the Saints who come from abroad to be very diligent in inspecting God's people, to see if they are as righteous as they ought to be; but they forget they have a duty to perform to themselves. As one of old said, "the eye is not satisfied with seeing, nor the ear with hearing," but they forget to look at themselves; the spirit of murmuring and complaining takes possession of them, and you may see them wandering about in sorrow, affliction, and grief; and what is worse than all, *they have brought it upon themselves*, because they have not retained the fellowship of the Holy Spirit through faithfulness of conduct, and away they go to California. I felt to speak these things to you, that you might be admonished at the present time to faithfulness, and that you might rejoice in the assembly of God's people, that you had been brought over the mountains to this place in safety. I feel to magnify the name of the Lord to see so many of you, and pray that those who are still journeying on the plains may be safely brought in.

In coming here, you cannot, as individuals, know all things that are before you. You are now dwelling in a society that differs from any you ever dwelt in. The circumstances of life are all different, and the business arrangements different, to those you have been used to in the old country. It is necessary that you look about you for a season, find out whom you are among, and know the condition and nature of the elements and state

of the society, that you may drop into business through the fellowship of your brethren and sisters, and take hold with them in the different branches of business that are carried on here for the comforts of life. You Elders, who have been in that country, preaching and building up Branches of the Church there; you that have taken up your cross, and gone from your homes, and warned the inhabitants of the earth where you have laboured, the Lord went with you, when you went in the name of Jesus; His Spirit was upon you, and you were the means of building up Churches, and of doing much good in various ways; that same Spirit will be with you when you go to labour in the kanyons, or do anything else, if you will nourish it, and not cast it from you. Peradventure in the kanyons you may need its premonitions most when your life or limb may be in jeopardy. This, my brethren, is the rock upon which many Saints split—they leave the way of truth, they step aside from the rugged path of duty which they have been wont to walk in, and, feeling a degree of ease and safety, as they suppose, on arriving here, they forget their prayers, and that they have need to continue to increase their fellowship with the Holy Spirit; they leave off their duties, and, ere they are aware of it, they are left to themselves.

It is said that the females are the ones by whom the nations are ruled. It is certain that the females have necessarily great influence upon the whole community, and especially upon the rising generation. Allow me a word with the sisters. In your associations and visiting with those about you, when you find a sister or brother that can speak evil of dignities with impunity, and can find fault with what is being done by the Church, and cannot do any good themselves, (for such folks cannot do anything themselves but bark and snarl like the dog in the manger,) when you get into the society of such people, you will take notes, if you do as I do, and seek the company of those who will speak well of the brethren and sisters, and then you may expect they will speak well of you. When you associate with those who speak well of the truth, their counsels will edify you, and their words will be seasoned with grace to your edification and instruction, and the clouds of adversity that rest down upon you will vanish away.

You will find Saints living about you, that have the good Spirit, and can give you the word of comfort, and take you by the hand and pour the oil of consolation into your heart, and do you good in the name of the Lord. If you seek that kind of society, you will tend upwards towards the realms of light, in duty and intelligence. By taking this course, you will be cultivating the same good Spirit in your own hearts, that you see in the hearts, examples, and general conduct of your brethren and sisters around you, and which is most conspicuous in those who are called to lead and direct in the Priesthood. On the other hand, if you come in here, with the intention to be right down sharp, careful to watch and to criticise your brethren very closely, you will find all the evil you look for, and see imperfections which the cloak of charity and good will would have covered, had you possessed it yourself. You never were among a people where men talked as they meant, and meant what they said, so near as in this place. If you feel to take advantage of your brother or your sister, you may, but it will not be good for your soul; it will be money badly earned. But if you come here with a frank and honest heart, and prepared to speak and act without hypocrisy, and just as you feel, you will find yourselves among a community of brethren and sisters that are

ready to aid, comfort, and bless you. If you look with your eyes, as I did with mine when I came home from England, you will find your brethren and sisters to be such kind of beings, whose good works you will wish to emulate.

Take the wisest course to grow in grace, and in the knowledge of the truth; and the only way is by attending diligently to your prayers, and walking in the light of God's Spirit. You will find that condescension in the hearts of your brethren, that love and charity abounding in their bosoms, that if you are in adversity and need, they will extend a helping hand, and comfort you, and do you good, and will not charge you one hundred per cent interest either. I have to say that if you have come to these valleys determined, as for you and yours, to serve the Lord, you will find it the easiest thing in the world to fellowship with those whose hearts run together like two drops of water, and you will be blessed, as also will those with whom you associate. You have arrived at a juncture of your life where two ways branch out; if you wish to travel downward, the great depot of that route is California; if upward, the great depot on that road is this city, these men that surround me in this stand. You do not know what you may be called upon to do. I do not know what I may be called upon to do before this Conference comes to a close, in addition to what is already laid upon me here at home. It is necessary to be always ready; and if you live as you ought, you will always be ready, and nothing will come wrong to you; and if you always live that way, you may always be as happy as you wish to be.

The work we are called unto in these last days, calls upon us not to narrow our minds down to the building of a piece of fence, to the enclosing of a piece of land, or to the putting up of a house, alone; but it is our duty while seeking to make an inheritance here, to reach out our prayers in faith and supplication for the general good, and with becoming liberality feel after those who are to enjoy the same blessings we enjoy. We have our duties to ourselves and families to perform, and our daily and hourly duties to our God; but there is a duty we owe, in common with all God's people, to those who are not yet gathered from the house of bondage. How many of the Israel of God are there sitting in darkness, in distant nations, that have not the light proclaimed to them? Have we come home here to sit down in ease, and let them go down to the grave in ignorance? If we have, we mistake the matter, and in the end will find we shall come short of that glory and reward we anticipate. You have come here to obtain inheritances for yourselves and families, and for your generations for ever, in righteousness, as God shall give you power to do. You have, in connexion with this, to build up the kingdom of God, to pay tithing, and be ready to fill every office and duty that is put upon you, making the kingdom of God the first and foremost in your affections and attention, and yourselves and families a secondary consideration; and this Gospel has to be borne off among the nations of the earth.

How good it is for us to hear, by the monthly mails, how many there are continually witnessing afar off to the forgiveness of sins through the Gospel. We ought to remember them, and be prepared for whatever may be expected at our hands in those far off regions. Let us not settle down and become sordid in our affections to anything earthly. It is our duty to seek first the kingdom of God, and the promise is that other things shall be added unto us.

The Lord has manifested His readiness, and determination of purpose, to

pour out knowledge and intelligence upon His people, as fast as they are prepared to receive it. Since I left you the last time in the old country, the revelations of the Lord have been sent forth, which had never before been made public, and we have all been led along by degrees in the knowledge of life and salvation. Yet a great amount of advancement has yet to be made while we are in the flesh, greater duties are rolling upon us as fast as we can perform those we are already engaged in. We look around us here upon the house of Israel, the Lamanites, and while our hearts are opened towards them for good, they are not backward to administer death to our brethren. Is this always going to be so? No. The Lord God will work upon them in His own way, until they become one with us in building up the kingdom of God.

The Priesthood in the last days has to be manifested in sufficient power to bear off the kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a *law of ordinances* administered to them, not according to the power of an endless life. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.

We may speak in terms of wonder and admiration of what has been done, and yet where shall these things grow to? They must grow until they spread over all the face of the earth, and control the powers that exist upon it. There must be other revelations fulfilled in our return to Jackson County, and building up the New Jerusalem there; the Lord prepare us for that day, that we may be able to stand the exhibition of glory that will there be made manifest. Before that comes to pass, something must be done here, there is a temple to be built in this city. You, brethren, who received your blessings and endowments in the temple that was built in Nauvoo, have been made witnesses of the wisdom and power that have gone forth to the nations of the earth from that place, and of the power that was realized in the quorums of the Priesthood; no tide of oppression could be raised powerful enough to bear down the authorities of God's kingdom; we see the wicked who came to rule us turned back to their own place, and the Priesthood appears greater than the powers of earth. The powers of the Priestood must be made manifest before the eyes of all the world, and become transcendently above every other influence. You have sure grounds for confidence, for every step and every turn this Church makes, is calculated to increase confidence; and if we live so as to have our eyes washed with the eye-water of the Gospel, we can ourselves realize the rapid growth of Christ's kingdom, and the growth of grace in ourselves and in others necessary to lead us on to perfection. You have come here to cultivate perfection in yourselves in the name of the Lord; and if you do that, and try to be useful, and willing to do anything here or anywhere else you are instructed to do, you will be made fit for the performance of any essential good in the kingdom of God.

Well then, brethren and sisters, while all is auspicious around us, and everything calculated to encourage us to do good, let us be up and doing, and try to keep the commandments of God with all our hearts, and we shall find it easier and easier to do it. Let us be prepared always for every duty that is laid upon us, and the grace of God will be sufficient for us under every circumstance.

When I was called to preside in England, I felt as though I never

could magnify that calling, it appeared too great for me. But if we feel right, we shall feel like the Prophet of old, the Spirit of the Lord will be sufficient for us in the performance of every duty. I pray that the spirit of Zion may be given to you who have newly come in, that you may go on your way rejoicing, and be able to do the will of God here and abroad. May the blessings of God be and abide upon you by day and by night, and increase you on the earth, in blessings and riches for ever, is the prayer of your brother Franklin.

GATHERING THE POOR—THE PERPETUAL EMIGRATING FUND—INGRATITUDE.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, AT THE GENERAL CONFERENCE, OCTOBER 6, 1853.

I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this valley and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this valley six years ago, also five and four years ago. Were we to go through this community and search out the men, women, and children who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals, it would be seen that a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have. Thousands of men, women, and children have been helped here by the Perpetual Emigrating Fund alone.

This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in gathering the poor, to give us their names and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress—we had just arrived here, and had scarcely sufficient to sustain life; notwithstanding these straightened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and $5,700 in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise $5,000 or $6,000 this Conference, to be applied to the same good purpose? The people are better able to raise $50,000 now, than they were to raise $5,000 then. Suppose we

raise $15,000 or $20,000 to send for our poor brethren and sisters, who long to be here as much as any of you did, before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets or enter a shop, like another citizen, without the finger of scorn being pointed at you, without suffering the malignant taunts and sneers of the ungodly, for the sake of your religion. Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings and meditations, when Zion and its glory burst upon your vision? when the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man? Again, what were your feelings, when in every direction that you turned your eyes, they were met with scenes of wickedness, and your ears saluted with deep dyed blasphemies of every description? Were there any that feared the Lord? No. The most pious could do nothing more than some did in the days of the Apostles; they could erect an image to the unknown God, and worship somebody, or something, but they knew not what. What were your feelings and reflections, under such circumstances, when you first heard of the latter-day work? of the Gospel in its fulness? when you first learned that the Lord had a Prophet, and Apostles, who held the words of life for the people? What was there you would not have sacrificed in a moment for the privilege of assembling with the Saints? of mingling your voices and conversation with theirs, day by day? of visiting, journeying, doing business, labouring, and spending your lives with those who know and love the Lord, and will serve Him? Is there anything you would not have sacrificed? Verily, no!

If you can remember your own feelings then, you can know how others feel, you can realize how thousands and scores of thousands feel at this present moment. There is no hardship they would refuse to undergo, no danger they would not endeavour to surmount, if they could assemble with us here this day. No trial would be too keen for them; there is no sacrifice that they would not readily and willingly make for the privilege you enjoy this day. Brethren and sisters, can you realize this?

Let us now read a chapter on the other side of the page, and we find the hearts of men and women, by crossing the ocean, by travelling a few weeks or months by water and land, appear to become partially closed up, and they lose sight of the object of their pursuit. It seems as though the hardships they pass through, in coming to this land, banish nearly every particle of the light of Christ out of their minds.

If you started on your journey with the influence of the Holy Spirit warming your hearts, who prevented you from retaining it every day of your life? You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? "No," you reply, "I had forsaken him and all my old associates and feelings, and had given myself to the Lord, had embraced His Gospel, and set out to build up His kingdom, and wished to gather with the Saints at the gathering place."

Suppose the devil does tempt you, must you of necessity enter into part-

nership again with him, open your doors, and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to begone, feeling you have served him long enough.

Says one, "I did not know that I could possibly come here with unruly cattle, without getting wrong in my feelings;" or, "this brother did wrong and marred my feelings; I was irritated, and the cares of the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I stared for, or not; things are different here to what I expected to find them, &c."

This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, *go and be baptized for the remission of sins, and start afresh*, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares.

In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light and beauty; but if your hearts are so engrossed in the things of this world, that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some kanyon or closet, to repent of your sins, and call upon the name of the Lord, until you get His Spirit, and the light thereof, to reflect upon you, that you may know the nature of your offences, and your true condition; that you may realize and appreciate the blessing you enjoy in being here with the Saints of the Most High.

Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it. When the Lord Almighty opens the vision of a person's mind, He shows him the things of the Spirit—things that will be. If any of you had a vision of Zion, it was shown to you in its beauty and glory, after Satan was bound. If you reflected upon the gathering of the Saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellency of the Gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mud hole; you did not see the stampedes among the cattle, and those of a worse character among the people; but you saw the beauty and glory of Zion, that you might be encouraged, and prepared to meet the afflictions, sorrows and disappointments of this mortal life, and overcome them, and be made ready to enjoy the glory of the Lord as it was revealed to you. It was given to you for your encouragement. RECOLLECT THAT.

You will recollect my exhortation to those who have means; we want them to give the Perpetual Emigrating Fund a lift. Bring in your tithes and offerings, and we will help a great many more to this place in the future than we have this year. We wish to double our diligence, and treble the crowd of immigrants by that Fund.

I wish to show you a little of the philosophy of human nature in its fallen and degraded state; you may consider it in the Gospel or out of it; in the light of the Holy Spirit, or without it; as you please. The philosophy of mankind, in their daily avocations, you may all know for yourselves, by your own observation and experience. I wish to mention a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances.

We pick up, say 200 persons, in England, and convey them across the water, and across the plains, and set them down in this valley. They commence to labour, and in a short time

they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labour, such as bread—the staff of life, butter, cheese and vegetables. When a man gets these things, without the fancy nicknacks, he does well.

Suppose we pick up a company of these poor Saints in England, whose faces are pale, and who can scarcely tread their way through the streets for want of the staff of life; you may see them bowed down from very weakness, with their arms across their stomachs, going to and from their work; the greater part of them not enabled to get a bit of meat more than once a month; and upon an average only about one table spoonful of meal per day, for each person in a family, without butter or cheese, by working 16 hours out of the 24; and when they go to their work and return from it, they need a staff in their hands to lean upon. We bring 200 of them here; instead of their being obliged to work for two or three pence per day, they can get a dollar and a dollar and a half per day. With one day's wages they can purchase flour and meat and vegetables enough to last a moderately sized family one week.

They have not been here long when they may be seen swelling in the streets with an air of perfect independence. Ask one of these men if he will pay you for bringing him here; and he will reply, "I don't know you, sir." You ask another if he will work for you, for bringing him out to this place; and he will appear quite astonished, saying, "What have I had from you?" Another will say, "If I work for you, what will you give me? Can you give me some adobies? for I am going to build a fine house, or if you have any money to pay me, it will answer as well."

How does such language and ingratitude make the benefactor of that person feel? Why, his heart sinks within him. I can find thousands of just such men and women in this territory. When they are brought to this place, they do not know their benefactors, who saved them from death, but they are a head and shoulders above them, when they meet them in the streets.

Do you know the conclusion that is natural to man, when he is treated in such a manner by his fellow man? It is, "I wish I had left you in your own country." I wish so too. I say, let such persons starve to death, and die Christians, instead of being brought here to live and commit the sin of ingratitude, and die and go to hell; for while they remained in their poverty, they were used to the daily practice of praying for deliverance; and I say it is better for them to die praying, and go into eternity praying, and the Almighty to have bowels of compassion and mercy towards them, than for them to come here, and lose the Spirit of God through ingratitude, and go into eternity swearing.

I can pick up hundreds of men who have passed by their benefactors, and if they should speak to them, would turn round and say, "I really don't know you." Or if they do, they will speak every thing against them their tongues can utter, or can be allowed to; and they will swear falsely about them—about the very men who have saved them from starvation and death.

I frequently refer to facts that come under my own observation. When I came into this Valley, we had notes amounting to $30,000 against brethren we had assisted, which no person will pay one cent for. We have helped men, women, and children from England, to over the amount of $30,000. Except one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman, who came from Eng-

land, there has never been a single person who has paid one dime towards cancelling a debt amounting to over $30,000, besides other notes, accounts, and obligations which we hold.

Do I mean to be understood that no person pays their passage? By no means. My remarks will not hit those, neither are they directed to them who are thankful to their benefactors, and who do, and are willing to pay. But as far as I am concerned, before we came into this Valley, with the exception of one man and woman, no person has offered to pay us one dime, and eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.

Now do you see the philosophy of human nature, and I will say of divine nature? Let me help a man who makes an evil use of the assistance I render him, and endeavours to injure himself and me, and his neighbour with it, what does the Spirit of the Lord teach me in such a circumstance? What would the Lord do, provided He was here himself? Do you not think He would withhold the thing from him? Do you think an angel would help a man who would turn round and destroy that angel and himself? I do not, neither do I think the Lord would, and no good man would if he knew it, unless it were done with a view to prove a person. I do not think a bad man would distribute his means to another individual, or to individuals, who would use them to his injury.

It is the evil actions and covetousness in the hearts of the poor that shut up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered hundreds of thousands more of the poor, were it not that the rich have been so biased, and still continue to be. Say they "We do not wish our means to be applied to an evil use."

If you wish to know what I mean by all this, it is that if any men or women refuse to pay their passage to this place when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law, and collect the debt.* Sever those limbs from the tree, and then make them pay their honest debts. *That is to the poor.*

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have received from it, the first opportunity, that others may receive the same benefit they have received. We wish you in the first place to get something to eat, drink, and wear; but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the Fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The $5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to $20,000.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied

being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it, and yet we are preachers of the same Gospel, and brethren in the same kingdom of God. You may consider this is a little strong; but the speculation I am after, is to exchange this world, which, in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, for the world that is made an inheritance for the Gods of eternity.

The plan is to make every thing bend to the revelations of God; this is the object of our Priesthood—to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view; and when we get through we shall reap the reward of the just, and get all our hearts can anticipate or desire. To lay plans for the attainment of this, is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise. It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth; and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities and powers. It is said union is strength; and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the brethren to whisper this around among their neighbours, when they go out of this tabernacle, and say, "What can we give to the Perpetual Emigrating Fund? Can we give anything this sea on?" We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances, you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you have need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well, but we want it to do a great deal better. We want to swell the operation, and bring the poor from the nations by scores of thousands instead of by hundreds. This embraces what I wished to lay before the Conference upon this point.

Before the Conference is concluded we shall call for quite a number of Elders. It was anticipated that our missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. You need not inquire where we want you to go, for it will be told you when you are ready. Prepare your mind and circumstances against that time, for we wish to send the Gospel to Israel.

May the Lord bless you. Amen.

THE EARTH — ITS FALL, REDEMPTION, AND FINAL DESTINY — THE ETERNAL ABODE OF THE RIGHTEOUS.

A DISCOURSE BY PROFESSOR ORSON PRATT.

The earth was formed to be inhabited—it was designed to be the abode of animated existence—the dwelling-place of beings capable of enjoying life and happiness.

At the time of its creation, it was pronounced by its Author to be "*very good.*" The term "very good" could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. However beautifully formed—however grand and magnificent its motions—however skilfully its elements are combined, or its parts proportioned to each other, yet, if not designed to be connected with perceptive beings, the earth could not be pronounced good.

A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be good nor bad with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence.

Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The nourishing element of life was diffused through the earth, the ocean and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here, then, was a creation "very good," inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode.

Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came

over the fair face of creation—the earth was cursed—sickness, pain, and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard; not a voice of wrath and indignation, but the voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in their primitive excellence and beauty. Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate; the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequences of sin. Hence, the whole world still groans under the sad effects of the original transgression. Sorrow, mourning, and death, still prevail—the aged, middle-aged, and infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and miseries of the fall—none escape—none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state; the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of man; redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores them to the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature; it is offered to all, but not received by all; it is a

universal gift, though not universally accepted; its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the Gospel.

Unconditional redemption is a gift forced upon mankind, which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works; redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam; was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth keep pace with each other. When one falls the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be inquired into, and not Adam's. As he stands before the judgment-seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redemption from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death, with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled His word in the first provocation, to the very letter, why should any one suppose that He will not inflict the second death as a penalty of the second provocation?

All generations bear witness to the faithfulness of His word spoken in the garden of Eden. Why, then, should we suppose that justice shall be frustrated, and His word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the Gospel. All who will believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them

and receive the Holy Ghost through the ordinance of the laying on of hands, and continue faithful unto the end, shall escape the penalty of the second death. All who reject these conditions must suffer it, for the word of God cannot become void, and justice be thwarted from his stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet we have great reason to fear that but few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death, after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the new-born child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble; after which, the glory of God shall cover the earth, as the waters cover the deep. Here then is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, in the same manner the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.

Righteousness will abide upon its face, during a thousand years, and the Saviour will bless it with his personal presence: after which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of a fire. This death, or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies, or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed, its elements will again be collected, they will be recombined and reorganized as when it first issued from the womb of chaos.

As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be so constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendours of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death must be banished from the presence of God, it necessarily follows, that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of His power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities — the Old Jerusalem of the eastern continent, and the new Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities, with all their glorified throng, will descend upon the redeemed earth, being the grand capitals of the new creation. "Without" (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth) "will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Rev. xxii. 15.) These are they who are banished from the presence of God, and from the glory of a celestial earth.

It is the meek only who shall receive the promised inheritance—they are the lawful heirs. "Blessed are the meek, for they shall inherit the earth," was the promise of the great Redeemer.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the Gospel, with its ordinances and blessings, Priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the Gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to His children, as their *everlasting* inheritance. As instances—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been and will be disposed of to the lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be

cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness during another probation.

How great will be the disappointment to the rich, the high and the noble, who have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek.

Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescue the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains 197,000,000 of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century, (which is probably an average far too great,) yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over *one acre and a-half* for every soul.

But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent. of all this immensity of population shall, through obedience to the Gospel, become lawful heirs to the new earth, then there will be over one hundred and fifty acres for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty* acres for every redeemed soul. But the new earth is represented by the Apostle John, as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to to the new earth for his everlasting inheritance, need have no fears of of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure-grounds; his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, &c.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it, that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendours of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of beings who have been redeemed, exalted, and glorified, to-

gether with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.

COMPREHENSIVENESS OF TRUE RELIGION—THE SAINTS BUT STEWARDS.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, AT GREAT SALT LAKE CITY, DECEMBER 5, 1853.

Myself and my brethren frequently rise to address the congregation in this place, not knowing precisely what may prove the most beneficial and instructing. The same weakness is in me, that is common to the most of my brethren who address you from this stand, that is, a degree of timidity, which arises from a sense of the importance of the work in which we are engaged; but my resolution overbalances this.

Can anything be taught that will edify this congregation like the principles of the Gospel? It may be said the life and existence of man, with the varied avocations of his life, from birth to death, are an interesting subject, as much so as the Gospel. But this is connected with the Gospel of salvation, as well as everything else that is associated with his being. The whole mortal existence of man is neither more nor less than a preparatory state given to finite beings, a space wherein they may improve themselves for a higher state of being. The labour of man in this existence seems to be almost wholly directed to procure a mortal subsistence; this is more particularly the case with those who have not learned the order of heaven, and that it is necessary to direct our energies, during our time here, in a channel to secure salvation in the kingdom of God.

Mankind, in general, do not stop to reflect, they are pressing headlong to grasp the whole world if possible; each individual is for himself, and he is ignorant of the design the Almighty had in his creation and existence in this life. To obtain a knowledge of this design is a duty obligatory upon all the sons and daughters of Adam.

The Latter-day Saints realise that there is no period of man's existence not incorporated with the plan of salvation, and directly pointing to a future existence. Consequently, when we stand here to speak to the people, let every man speak what is in his heart. If one of our Elders is capable of giving us a lecture upon any of the sciences, let it be delivered in the spirit of meekness—in the spirit of the holy Gospel. If, on the Sabbath day, when we are assembled here to worship the Lord, one of the Elders should be prompted to give us a lecture on any branch of education with which he is acquainted, is it outside the pale of our religion? I think not. If any of the Elders are disposed to give a lecture to parents and children on letters, on the rudiments of the

English language, it is in my religion, it is a part of my faith. Or if an Elder shall give us a lecture upon astronomy, chemistry, or geology, our religion embraces it all. It matters not what the subject be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all the arts and sciences forms a part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture to-day upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth. Were I to lecture on business principles of any kind, our religion embraces it; and what it does not circumscribe, it would be well for us to dispense with at once and for ever.

This language may come in contact with the prejudices of many people, and I will add, of all people, unless they have been schooled in "Mormonism." It comes in contact with the traditions, prejudices, and feelings of former years, when the alpha and omega of our religion consisted in singing, preaching, exhorting, and shouting "Glory, hallelujah, praise the Lord!" And when Monday morning came, we would go to our farms, to our merchandize, to our mechanism, and to what we called our dull business of life, which we considered did not belong to our religion. These are the traditions of the world, but it is not so with us; we have learned the Gospel better.

I am aware how easy it is for the mind of man to become entangled with the deceitfulness of riches, for I am somewhat experienced in the spirit of the world. How easy it is for the love of the world to take possession of the hearts of the human family! How easy it is for their minds to become darkened by the god of this world, and become like the eyes of the fool, which are in the ends of the earth, seeking for gold and silver, and for the riches, grandeur, popularity, and titles of this world. If the religion we possess does not control and reign predominant over every other principle and feeling, we have not been schooled in it so as to learn our lessons correctly—we are not masters of this heavenly science. If the Latter-day Saints have not been schooled enough to realise that all things which pertain to this world—riches, honours, worldly grandeur, and worldly titles, are not wholly subservient to their religion, they are not fully skilled in their profession. Are you aware of this? Do the Latter-day Saints individually realise the circumstances in which they are placed, the position they occupy in human society, in the midst of the Church of Jesus Christ? How many are there here to-day who realise as they ought their standing with God and man, and who understand precisely their position in life, their relationship with angels, and the destinies of Providence? Here are many who have been in the Church for years—are they masters, or are they yet only scholars? Are they fathers, or yet only babes? Have they need to be taught what are the rudiments of the doctrine of Christ, or are they capable of teaching them to the human family, pointing out the way of life and salvation? Many are capable. If we have learned our lessons well, while we teach the way of life and salvation to others, we shall exemplify it in our own lives. How many of my hearers possess the mastery over themselves, can keep the angry spirit of wrath under the empire of reason, and cannot be prejudiced against their brethren? Select the men or women who are capable of judging a righteous judgment, who can weigh exactly the life and conduct of their neighbours in the balance of justice, mercy, and truth? Are there any? I hope there are many.

How many of the Latter-day Saints, who have been in the Church from fifteen to twenty years, have learned the Gospel sufficiently to be masters of their passions? How many have learned the nature of things, as well as of men, the use of gold and silver, and the elements that are around us, so as to enjoy the life of the world, and understand the nature of it well enough to devote all the treasures of the east, did they possess them, to the building up of the kingdom of God, and to have no will but the will of the Lord? Who is proof against the influence of a good name, and wordly renown? How many have learned the lesson so perfectly as to defy the depths of poverty, distress, and misery to move them, or in the least shatter their integrity? The congregation can answer these questions at their leisure, each one for himself. I can assure you we have to learn such lessons, if we have not learned them already.

The mysterious and invisible hand (so called) of Providence is manifested in all the works of God. Who of this congregation can realise for one moment, that the Lord would notice so trifling an affair as the hairs you have combed from your heads this morning? Yet it is so, not one hair has fallen to the ground without the notice of our Father in heaven. To convince the ancient Apostles of His care over them, Jesus selected the most trifling things, in their estimation, to illustrate to their minds that the least thing escaped not His notice. Said he—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without the knowledge of your Father. But the very hairs of your head are numbered."

Can we realize how this Providence governs and controls the nations of the earth, and marks out the destinies of individual man? If we have not learned these lessons they are before us, and we have them yet to learn. If we have not yet learned that poverty, sickness, pain, want, disappointment, losses, crosses, or even death, should not move us one hair's breadth from the service of God, or separate us from the principles of eternal life, it is a lesson we have to learn. If we have not learned how to handle the things of this world in the light of salvation, we have it yet to learn. Though we have mountains of gold and silver, and stores of precious things heaped up, and could control the elements, and command the cattle on a thousand hills, if we have not learned that every iota of it should be devoted to the building up of the kingdom of God on earth, it is a lesson yet to learn.

Our religion embraces every truth pertaining to mortal life—there is nothing outside the pale of it. It is no matter what persons do, if they keep within the bounds of truth and righteousness, of the Gospel of the Son of God. Can they step beyond these bounds? They can. I will tell you how easily. When Saints start to cross the plains to this place, no matter where they start from, they are full of faith and religion, they are full of prayer and humility, and O how they desire to get to Zion! They cross the Atlantic, travel on the waters of the Mississippi and Missouri, and commence their journey over the plains, but before they have travelled over half the distance, they enter into temptation, some of them so far as to say, "When I get to the Valley I shall go on to California." Some will step out of the way far enough to curse and swear at their cattle, and others will cruelly treat them, in a rage of madness. Those who do these things know they are beyond the bounds of

what they have been taught is right, even by the traditions of the fathers. We have been taught from our childhood, that passion, anger, strife, and malice are wrong. Our former traditions, in a great many instances, have been as true, and as much in accordance with the Gospel, as they could be given. We have been traditionated not to swear, and the spirit within us forbids it. If we maltreat our animals, or each other, the spirit within us, our traditions, and the Bible, all agree in declaring it is wrong. When the Saints arrive in Salt Lake Valley, how easy it is for them to wander from the right way! I could point out scores of cases, had I time. On the other hand, I can point out men who have been with us for years in the depths of poverty, and some from the beginning, and they never saw the time they could feed their families with sufficient food, nor clothe them, and yet they are full of faith and humility. Should this people partake of the blessings of the Lord as freely as He is willing to bestow them, it would destroy them. They do not realize they are to be tried in all things. They would say, "I acknowledge I am blessed, but I have blessed myself;" and forget it is the Lord who has blessed them, and given them their gold and silver, their houses and lands, their horses and carriages, and all things they possess.

If the Latter-day Saints have not learned to handle the good things of this world, acknowledging the hand of God in putting them into their possession, they have this lesson yet to learn. When those who can bear poverty are blessed with prosperity, they are apt to rise up in their own strength and wisdom, and forget the God who has blessed them, and make shipwreck of faith. Again, there are those who have been prospered in their life, when they are brought to poverty and want, turn away from the truth, like the young man in Nauvoo, who sat down to breakfast from a Johnny cake alone; says he, "I do not ask a blessing upon this; if God does not give me better food than this, I shall never ask him to bless it." I said, "You will make shipwreck of faith." The spirit he manifested was an apostate spirit; he had forgotten there was a providence in the very circumstance he spurned, and he went to destruction. Mysterious as it may appear to the children of men, God is in and round about all things.

To do right, can be reduced to perfect simplicity in a few words, viz., from this time henceforth, let no person work, or transact any kind of business whatever, that he cannot do in the name of the Lord, and let him sink wholly into His will, whether it oppose his prejudices, or not, or is decidedly objectionable to his feelings. The Lord will ultimately lead such persons into the fulness of His joy by a way that may sometimes appear dark to them. But there are thousands who will say, "Lord, we believe in your name, in your name we have been baptized, and we have prophesied, and have cast out devils in your name; do you not remember we laid hands on a person in yonder city, or in that house, and cast a devil out of him?" Such persons, that have healed the sick, or cast out a devil, sooner or later, take strength to themselves, if they are not careful, and believe they have power of themselves to do what they please. Boast not of these matters. You hear many say, "I am a Latter-day Saint, and I never will apostatize;" "I am a Latter-day Saint, and *shall* be to the day of my death." I never make such declarations, and never shall. I think I have learned that of myself I have no power, but my system is organized to increase in wisdom, knowledge, and power, getting a little here and a little there. But when I am left to myself, I have

no power, and my wisdom is foolishness; then I cling close to the Lord, and I have power in His name. I think I have learned the Gospel so as to know, that in and of myself I am nothing. In the organization of my system, however, is a foundation laid, if I rightly improve upon it, that will secure to me the independence of the Gods in eternity. This is obtained by strictly adhering to the principles of the Gospel in this life, which will lead us on from faith to faith, and from grace to grace. This is the way, I think, I have learned the Lord.

Shall we ever see the time we shall be perfectly independent of every other being in all the eternities? No; we shall never see that time. Many have fallen on as simple ground as this, and were I to use a Western term, I would say, "they were troubled with a big head." Such persons think they have power to do this, that, and the other, but they are left to themselves, and the Lord loves to show them they have no power.

We hear some saying—"I will get out of this community as soon as I can." Why? "Because I bought a wagon of one of my brethren, and he wants me to pay for it." Or, "I rode a brother's horse to death, and he thinks I should make it good." "It is a damnable community, and I will not stay in it." I do not hear these things myself, but I can hear of them. I know it is so. What ails such people? They have taken strength to themselves, and forgotten the Lord their God. They do not call upon His name, and trust in Him to direct them in all their ways. They forget they are doing as they used to do, viz., serve the Lord on the seventh day, and take six to themselves. They will traffic, trade, labour, and heap up riches six days, and go to meeting on Sunday to serve the Lord one day. About such a religion I am ignorant, only I know it is good for nothing. My religion must be with me from one Monday morning to the next, the year round, or it will not answer me. You can see how easy it is for Latter-day Saints to step out of the path of duty.

Those who step out of the way do not know themselves, they are unacquainted with the nature of the human family, and with the principles of the kingdom we are engaged in building up. When the Latter-day Saints make up their minds to endure, for the kingdom of God's sake, whatsoever shall come, whether poverty or riches, whether sickness or to be driven by mobs, they will say it is all right, and will honor the hand of the Lord in it, and in all things, and serve Him to the end of their lives, according to the best of their ability, God being their helper. If you have not made up your minds for this, the quicker you do so the better.

Persons who cannot control themselves, and hold in subjection their feelings, and lustful desires, and appetites, know no better than to run distracted after the perishable things of this world. They say they "are going to California;" and I thank the Lord they are. Why? Because I would rather be in this community with one hundred families of poor, honest-hearted Saints, than one hundred millions who mix up with devils, and go to California. And how long will they be there before they are begging of some Gentile merchant to bring them back again? But I say, "let them lie there in hell, until they are well burnt out, like an old pipe." I would not move my finger to help them back now, for they would only corrupt the community. After a while, when they are purified, then we will bring them to Zion, if they wish to come and serve the Lord; but if they wish to serve themselves, let them serve themselves, and if the devil, let them serve him.

My prayer for you, this morning, is,

that you may be servants of the Most High God; but if any of you find men or women who will not serve the Lord, do not lay a straw in their way to hinder them from serving the devil, but give them a dollar, or help them to a wagon, to speed their way out of this community. It would be better to do so than to keep them here, when they have no disposition to love and serve the Lord. We are better without them.

Judge not, that ye be not judged. Let no man judge his fellow being, unless he knows he has the mind of Christ within him. We ought to reflect seriously upon this point; how often it is said—"Such a person has done wrong, and he cannot be a Saint, or he would not do so." How do you know? We hear some swear and lie; they trample upon the rights of their neighbor, break the Sabbath by staying away from meeting, riding about the city, hunting horses and cattle, or working in the kanyons. Do not judge such persons, for you do not know the design of the Lord concerning them; therefore, do not say they are not Saints. What shall we do with them? Bear with them. The brethren and sisters from the old countries frequently place great confidence in the American Elders who have been their pastors, but some trifling thing occurs that does not appear right to them, and they say in a moment, "That Elder is not a Latter-day Saint." Judge no man. A person who would say another is not a Latter-day Saint, for some trifling affair in human life, proves that he does not possess the Spirit of God. Think of this, brethren and sisters; write it down, that you may refresh your memories with it; carry it with you, and look at it often. If I judge my brethren and sisters, unless I judge them by the revelations of Jesus Christ, I have not the spirit of Christ; if I had, I should judge no man. This is true doctrine. Now let the newcomers especially remember not to judge their brethren and sisters. A great many sit in judgment upon me, and upon this people, and I have a right to judge as well as they. Were I to pass my judgment upon those who judge me and this people, I would do it in the language of Joseph, in the Dialogue we have in print. In it a question is put to Joseph as follows—"Joseph, are you Jesus Christ?"—"No; but I am his brother."

Will all the people be damned who are not Latter-day Saints? Yes, and a great many of them, except they repent speedily. I will say further, that many of the Latter-day Saints, except they learn their lessons better, will be judged in the same way. That is my candid opinion. There are families with us here with whom I have been acquainted from the beginning, who have ideas of the things of this world that appear strange to me. They have a strange conception of the good things of the earth. Upon this item especially, I wish the Saints of God to concentrate their minds, and learn this important lesson right, that they enter not into temptation. We will suppose, for instance, a small Branch of the Church raised up in a district where they are generally well off as to earthly substance. They sell their property, and gather with the Saints. Say there are ten families in the Branch, and allow them to be worth ten thousand dollars each. Nine of the ten lose their property by lawyers, by their brothers, by their fathers, or by some person who robs them on the way, and they have only enough left to get here. One of the ten is fortunate enough to save his property, and has it in gold. He, however, lends one man a hundred dollars, buys a team for another, and pays the passage of this or that poor family until he expends all his money, and he also arrives here naked. Now, take these

ten families and put them together; from the lips of the nine, whose property has gone into the hands of the wicked, you will not hear one murmur or complaint, where you will hear a hundred from him who has disposed of his money to help the poor Saints to gather to Zion. I am now telling you what I know to be true, for I have watched this item of human life from the beginning.

Allow me here to say to the Saints, that I have accumulated a great amount of wealth in my time; and I call upon all who are acquainted with me, to bear witness, if they can, that I have ever distressed a man for what he owes me, or crowded any person in the least. Have I ever turned the widow and the orphan empty away, or the poor man hungry from my door, or purse, if I had a dime in it? Have I ever taken a brother by the throat and said—"Pay me that thou owest me?" No. But I have stacks of notes against them, amounting to over thirty thousand dollars. I boast not of this, but present the picture as an example for you to follow.

When poor, miserable curses, who would cut our throats, get means from a member of this Church, it hurts my feelings. How much better would it be to hand it over to the proper person, saying—"Take this, feed the poor Saints, and do good with it?" Who can realize that the Lord can put a great amount of property in his hands in a short time, or take it from him again? I can realize this to a considerable degree. I may have thousands of wealth locked up to-day, and hold checks for immense sums on the best banking institutions in the world, but have I any surety that I shall be worth a cent to-morrow morning? Not the least. The Lord Almighty can send fire and destruction when He pleases, destroying towns and swallowing up cities in the bellowing earthquake. He can set up kingdoms, and make communities wealthy, and bring them to poverty, at His pleasure. When He pleases, He can give them wealth, comfort, and ease, and, on the other hand, torment them with poverty, distress, and sore afflictions. Who can realize this? All the world ought, and especially the Saints.

I wish to impress another thing upon your minds. An Elder, who is willing to preach the Gospel, borrows a hundred or a thousand dollars from you, and you never breathe the first complaint against him, until you came home to this valley, but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, "I do not know." Thus you are distressed and in misery, all the day long, to get it back again. If an Elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the Gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you. The doctrine of brother Joseph is, that not one dollar you possess is your own; and if the Lord wants it to use, let it go, and it is none of your business what He does with it. Should it be laid out to pamper the lazy? No; but you can see those who have been out on missions, working in the kanyons, and traversing the country right and left, trying to get a living by the work of their hands.

But you say, "What has he done with my money?" He has, perhaps, helped that poor family to gather with it, or they would not have been here. If you murmur against that Elder, it will prove your damnation. The money was not yours, but the Lord Almighty put it into your hands to see what you would do with it. The gold, the silver, the wheat, the fine flour, the buffalo, the deer, and the cattle on

a thousand hills, are all His, and He turns them whithersoever He will; and He turns the nations whithersoever He will, casting down one nation and setting up another, according to His own pleasure. All there is of any worth or value in the world is incorporated in our glorious religion, and designed to exalt the minds of the children of men to a permanent, celestial, and eternal station.

No man need judge me. You know nothing about it, whether I am sent or not; furthermore, it is none of your business, only to listen with open ears to what is taught you, and serve God with an undivided heart.

Perhaps I have detained you long enough. In my remarks I have not transcended the bounds of my religion. If I had told you about the Latter-day Saints' new spelling book, my religion embraces it, and all the good we see from one year's end to another.

Will you try to be Saints in very deed? I do not pray the Lord that you may, but my prayer is offered to you, and I pray you, in Christ's stead, be ye reconciled to God, and serve Him with an undivided heart, to the end of your lives. And I pray my Heavenly Father to enable you so to do. And may God bless you. Amen.

UNIFORMITY.

A DISCOURSE BY ELDER JEDEDIAH M. GRANT, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUG. 7, 1853.

The weather being warm, and the people generally of the laboring class, I presume are the cause of a rather late attendance at meeting this morning.

There are peculiarities connected with our duties, that make them differ from the duties of almost every other community. Other communities have gold and silver to aid them, in building, in planting, in gathering, and in all the different avocations of life; but this people have to accomplish all they do accomplish, by the bone and sinew alone, which the Almighty has given them; and where it is constantly employed, it has an effect upon the bank more or less; not, however, that the specie is exhausted, or the bills depreciated in value, but it exhibits a feature in our history which has been frequently exhibited, and is, as it has been, peculiar to this society.

The world, and the inhabitants thereof, are fluctuating; not only the inhabitants, but the elements that surround the earth are frequently in a fluctuating condition. I have often listened, with a great deal of attention and interest, to the explanations given of the beauties and of the uniformity of nature, contrasted with the fluctuations and changes of men, of nations, of kingdoms, and of countries.

Man is sometimes represented as if he were the only fluctuating and changeable being in existence; but when I contrast in my thoughts the revolutions of nations, with the revolutions and changes that have taken

place upon the face of our globe, I am sometimes led to the conclusion that the elements change as often as the inhabitants that dwell upon the earth.

We see at one time, the earth shaken, as it were, from centre to circumference; we hear the sound of bellowing earthquakes; we see the smoke of the towering mountains, and the yawning crater belching forth its boiling lava; indeed every mountain, valley and dell, the rivers, and the ocean into which they empty their waters, and all the elements with which we are surrounded, exhibit one constant scene of change, one constant scene of variety, and one constant scene of commotion.

We cannot say, "*Man*, thou art the only changeable creature, the only changeable substance we gaze upon." But the ocean, and all the waters communicating therewith; the earth, with its ten thousand lofty mountains, verdant valleys, and extended plains; exhibit to our view a variety of changes that have been, and that we may expect will continue to be, from this time forth.

Consequently, when we see man excited to follow any avocation in life, whether it be for gold, silver, or other precious ores, for which he leaves his all, acts unwisely and inconsistently, sacrificing his home, his family, and everything dear and near to him, we can exclaim, "This wild career of man is not the only wildness exhibited in nature."

If you refer back to the earliest ages, and trace the history of the world, where can you find uniformity in nature's works? If you can find a uniformity at any time in the earth, the sea, the air, or in the elements, pray tell me when it was.

Was it when our first parents were cast out of the Garden of Eden, when it became desecrated by sin; or when old father Noah rode safely over the mighty deep, protected by the arm of Jehovah, while every other living thing sank in the depths of a watery grave? Was it when Abel rose up to offer in sacrifice the first fruits of his flock to the Most High God, and Cain his brother rose up and murdered, or sacrificed him for doing so? Was that a day of uniformity? Were the elements calm and composed? Did nature exhibit a serene and smooth surface?

You pass further down the lapse of time, from the days of our earliest progenitors, until the earth was deluged in water, and the lofty summits were submerged in the raging element. After the waters subside, and the inhabitants of the earth begin to increase and go forth upon its face, you soon discover a change in them and in the earth itself.

If you look for uniformity in man, was it when the descendants of Noah sought to build a great tower, that they might, as they thought, climb up to where their Father in Heaven lived, and thus try to defy His power, should He again bring a flood of water to deluge the earth? Was that the age, when people studied to know the purposes of a righteous God?

Pass on from that day, until you come to the illustrious Abraham, the father of the faithful, and ask yourselves if his course was very uniform, and if the course of the inhabitants of the earth around him was very uniform, and something to be admired. You see him rushing forth to war. Not only did he sally out to the field to fight with the weapons of death in his hands, but we might take a glance at his course in the domestic circle. Was it uniform in Sarah and Hagar to quarrel with each other, and when Hagar had to be banished with her son Ishmael? Even in the domestic circle of the great Patriarch, we discover nature was not uniform. Was it uniform when the cry of the

banished Hagar ascended to heaven, and brought an angel to give drink to the young urchin who was dying of thirst under one of the shrubs?

If you pass on through the line of his descendants, you find the same lack of uniformity. How sublime the quarrel that took place between Joseph and his brethren! What remarkable contentions existed among them. Look at the old Patriarch Jacob in his family circle, and you see him goaded with thorns of grief because of his family broils. Do we find the elements around that family very calm, pacific, uniform, serene, angelic, and God-like? How calm they were when one of his wives, in order to get her rights, had to purchase her husband with mandrakes?

You discover a scene of vexatious broils in the domestic circle; though they were not at war with surrounding nations, yet the elements were at war in the very centre of that venerable house.

Such, then, were the scenes in early ages among those righteous, pure, holy, just, and noble Patriarchs, who conversed with God, wrestled with angels, obtained promises, and coped with high heaven.

If you pass on and seek to find uniformity, beauty, and sublimity, will you find it when the Israelites were bondmen in Egypt, when they were compelled by hard task masters to gather straw and make bricks for a living?

If you should pass on to the time the illustrious meek man of God, Moses, was sent to them, how much uniformity do you discover when he led them to the Red Sea, and a mighty host from Egypt around them threatening their destruction, but the sea opened and let them through dry shod, and the mountains skipped like rams, and the little hills like lambs? Was this a scene where we may look for uniformity? Or, after he led them forth to Sinai, where the voice of God, the roaring thunder, and vivid lightning were exhibited. While Moses was upon the mount conversing with the Most High God, Aaron took the gold offered to him by the people, and made a calf for Israel to worship, and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Was there any sublimity, glory, and loyalty to God in this? When Moses descended from the mountain, was everything calm and peaceable, and uniform? No! The Israelites had made a golden calf, and were dancing round the god they had made out of their ear rings and jewelry they had pilfered from the Egyptians — they had stolen by revelation, by divine direction; they were having a grand dance around this molten calf, when Moses in his anger broke the tables. Can you find any uniformity, any beauty, any order reigning in the house of Israel?

Pass on, and look at affairs in the days of Solomon—how uniform that mighty king was in his course, with his seven hundred wives, and a legion of concubines. How uniform *he* was in his passions and feelings. He was not contented with the fair daughters of Israel, but the queen of Sheba, and the women of nations afar off, captivated this wise king—by whom he was led astray, and desecrated the altars of God, the sanctuaries of Israel, and the Urim and Thummim, by introducing the idolatrous worship of the strange gods of his wives and concubines.

There was also David, the father of Solomon, and the man after God's own heart. Though his wives were many, and his family numerous, yet he could not cast his eyes out of a window, and see a beautiful woman in a bath, without lusting after her. His heart was so susceptible of love, that he conceived the murder of her husband to possess her, and caused his

victim to be stationed in the front of the battle where he would be sure to be slain. This was the kind of sublimity the men of God exhibited anciently.

Look at the difficulties that existed between Israel and the Prophets; look at the murders, devastation, destruction, altars smoking with blood, cities wrapped in flame, and thousands and tens of thousands mantled in death upon the blood-stained earth by contending armies; and ask yourselves if that is the time to look for uniformity.

Was it to be found in the days of Alexander the Great, when he conquered the world, and spilled rivers of blood to attain his purpose? Was it to be found among the Romans, or among the Medes and Persians? Shall we look to any of the ancient nations for uniformity.

But we will pass by these dark ages, and come down to the interesting time when the Son of God unfolded the glorious theme of the Gospel of peace, of matchless glory, of matchless love; when the babe of Bethlehem was born; when the sun of righteousness appeared with healing in his wings; and when beauty, and glory, and sublimity were displayed in their grandeur, full bloom and glory.

You do not wish us to understand, that that was the time when Herod put forth his hand to put to death the young children under a certain age, in hopes to kill the young child Jesus. Is this the beauty of that age —the sublimity to which you call our attention—when the reigning king put to death thousands of helpless children, drenching the earth with their innocent blood?

When the babe Jesus returns from Egypt, he exclaims of himself, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Even in that age, look at the commotion, the turmoil, the strife, and the difficulties that existed.

Were sublimity, uniformity, and beauty seen at the time when the King of righteousness, the anointed of God, was carried up unto an exceeding high mountain by Lucifer, who showed him the kingdoms of the world, and the glory of them, saying, "All these things will I give thee, if thou wilt fall down and worship me." Was that uniformity?

Suppose a Prophet should arise now, and proclaim to the world he is a Prophet of God, and Lucifer should take him by the coat collar, or by the hair of the head, and escort him to the top of a high pinnacle, and hold him there, would they believe he was a Prophet? The uniformity of that age is thus exhibited, however, by the writers of the New Testament.

Again we find it exhibited when a legion of devils was cast out of a man, and entered into a herd of swine, causing them to run down a steep place into the sea, where they were drowned. These are some of the characteristic features of the age in which Christ and his apostles lived.

If you pass on to the time when Jesus Christ the Son of God was put to death, when they mocked him, spit upon him, placed a crown of thorns upon his head, and smote him upon the cheek, saying, "Prophesy." Is that the time for us to look for uniformity? If you wait until they arraign him before an earthly tribunal, condemn, and put him to death, and place him in the tomb, do you there look for beauty and uniformity? What do you see? A host of soldiers guarding the mouth of the tomb to keep his disciples from stealing his dead body; they did not only think they would steal his dead body, but that they would lie about it afterwards, and say he had risen from the dead, and palm an imposition upon that age of the world. These are

some of the sublimities of the Christian religion in the days of its Founder; and the confidence the multitude had in the advocates of that religion.

But if you still wait until he who was once the babe in Bethlehem, bursts the barriers of the tomb, and approaches and speaks to his disciples, and commissions them to preach his Gospel, beginning at Jerusalem, what do you see? Watch the movements of the disciples. The Son of God told them to wait the appointed time at Jerusalem. And when the Holy Ghost came upon them, and they began to speak by the inspiration and power thereof, the multitude cried out, "These men are full of new wine." This was the uniform testimony of the multitude. But if you will notice the assembly preached to on that occasion, there were some few who gave a contrary testimony. But what were a few thousands, compared to the vast number then assembled? In some small hamlet a few thousands of people might be a decided majority, and perhaps take in all to baptize so many. But a few thousands in comparison with the great multitude that dwelt in Jerusalem, was only like one grain of sand in comparison to a handful. The grand majority of the mass governs; the uniform testimony of the million was, that they were drunk, and of course you are to believe according to the greatest amount of testimony, are you not? Then if you arraign those disciples before the grand tribunals of the nations, the great majority of the multitude would say they were drunk; but if only a few thousands say they were not, which are you to believe? Where then is the uniformity in this testimony? Look at the discrepancy, and the array of testimony against the disciples. It is certainly overwhelming in its nature.

But if you look still further, and seek to find uniformity in that age of the world, follow the disciples when they left Jerusalem to go forth with the proclamation of the Gospel, and we find wherever they went, they were considered insane, mad, and possessed of devils. It was said of Jesus their master, he was leagued with Beelzebub, the prince of the devils. And, said the Saviour, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Wherever they went, then, they were called Nazarites, and Christians was an odious name in that age. They were hooted at by the Jews, pointed at by the Gentiles, and scoffed at by the world; if you seek for testimony in that age of the world, was it for or against them?

Pass on still further in their history, and look at their course and conduct, if you will believe the writers that lived in that age. What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master. For instance, John the beloved disciple, writes in his second Epistle, "Unto the *elect lady and her children, whom I love in the truth.*" Again, he says, "Having many things to write unto you (or communicate), *I would not write with paper and ink:* but I trust to come unto you, and speak face to face, *that our joy may be*

full." Again—"*The children of thy elect sister greet thee.*" This ancient philosopher says they were both John's wives. Paul says, "Mine answer to them that do examine me is this:— .

Have we not power to *lead about a sister, a wife, as well as other apostles,* and as the *brethren of the Lord, and Cephas.*" He, according to Celsus, had a numerous train of wives.

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were "Mormons."

But if you pass on in their history to seek for uniformity and beauty, you will find some grand flare-ups among them. Look, for instance, at Paul and Peter, disputing and quarrelling with each other; and Paul and Barnabas contending, and parting asunder with angry feelings. "When Peter came to Antioch," says Paul, "I withstood him to the face, because he was to be blamed," &c. Paul does not gain much credit with the Mormons for taking this course. We know he had no right to rebuke Peter; but some man said he was like Almon Babbit, *he wanted to boast of rebuking Peter.* He thought it was a feather in his cap because he coped with Peter and rebuked him. Had that affair come before a "Mormon" tribunal, they would have decided in favour of Peter, and against Paul. We believe when Paul rebuked Peter, he had in him a spirit of rebellion, and was decidedly wrong in rebelling against the man who held the keys of the kingdom of God on the earth.

But I will proceed, and I wish you to understand that I am only just giving you a *rap* here and there; you know spiritual rappings are quite common in this day.

If you will pass along in the days of the Apostles, after a while you see them thrust into cauldrons of oil, crucified with their heads downwards, and persecuted in various ways until they became extinct. After a while, you have the beauty, the sublimity of Catholicism. Look at the old mother, seated upon a scarlet-coloured beast, boxing the ears of her daughters; and the Church of England in turn boxing the ears of the old mother, assisted by her other numerous offspring, and then mark the bitter contentions and bloody feuds among the children! O, have they not had a sublime time—a beautiful dish of suckertash. What a uniform course they have taken!

But are the inhabitants of the earth the only portion of nature that is not uniform? No.

Look at the bellowing earthquake, uprooting the mountains and precipitating them from their beds, and rending the rocks with violence, leaving the trembling earth in a state of horrible devastation; and then for men to teach me about the uniformity of nature's course, and that man is the only being in nature that is uniform, is folly. Talk not to me about the uniformity of nature; where is it to be found upon this earth, among men, in the mountains, among the valleys, in the ocean, or among the streams that water the land.

Before you censure my views upon this subject, look at mother earth, at the ocean, at the rocks, at the planets that bespangle the blue vault of heaven; in short, at nature in all her works, which you will find stamped with the insignia of continual change. But pass on.

You look and you see the Church, as it were, driven from the earth; you see it left without a Prophet, without a Seer, without Apostles, and without the voice of inspira-

tion. You hear the professed ministers of Christ teaching the benighted multitude, that the day when angels administer to men has ceased; that the sacred Urim and Thummim is lost; that the holy Priesthood is no longer needed, and the sacred place where they offered sacrifices for Israel is gone; all are gone.

In this way, century after century passed away; nation rose against nation, and kingdom against kingdom; nations and kingdoms rose, and in their turn fell in succession, to give place to others, while nature, in her convulsive throes, shook the earth from centre to circumference. Pass on still, and do you look for uniformity?

But says one, "You Mormons tell us, that in the age in which we live there is a work commenced on the earth that will entirely eclipse every other dispensation, and usher in a day of righteousness, overcome Lucifer the arch deceiver; a day wherein he is to be bound, and thrust into the pit, and lose his power; when the earth will be redeemed, and appear in her primeval bloom and beauty, and man shall cease to war against his fellow man; when the convulsions of the earth shall cease—the earthquake cease to bellow, the thunder cease to roar, and the lightning cease to become destructive, and to mar the face of nature, spreading terror and dismay among animated beings; when the earth and all nature shall become calm and tranquil, and the glory of God shall be among men."

"Why bless me, with the exception of a few points," say statesmen, "your society has decidedly changed from what it was in the days of Mr. Smith. Because of the peculiar traits of his character, it could not have possibly existed under his government; we are glad to see the decided improvement that has been made since his death, and under the administration of Mr. Young." This is their language. They suppose that the "Mormons" have turned a somerset, have apostatized, and altered their character and creed as a people. I always take great pleasure in telling such honorable men, such wise men, that that which they call "Mormonism" *changeth not*. It is the same now as in the days of Joseph.

"And do you Mormons in the Valley believe and advocate the same doctrines that Joseph Smith did?"

Yes, sir, precisely, not one practical point of the religion has changed; but we as a people may be fluctuating, but our religion changeth not. You see some of our men want to go to California for gold—they want to do this, and to do that; but the people generally are right at home.

But you must look in the last days for a kingdom that in its commencement will be the least of all, and is compared to the mustard seed. If then it is the smallest of all kingdoms, we need not look for a large church like the church of Rome, or the English church, but like a mustard seed; look for that, and it will grow and become the largest of all herbs, so that the birds of the air will shelter in it.

Says one, "I like it very well, if you did not gather together, and suffer Brigham Young to lead you like one man."

In that consists the beauty of our religion; and he can wield us as a people, like God does the armies of heaven. He can wield us to preach, to pray, or to fight. We have everything spiritual, temporal, and natural, as it should be. We believe it is just as much our religion to talk about wheat, plowing, sowing, and gathering in at harvest time, it is just as much our religion as anything connected with it.

"Pertaining to the Mormons away off in the Valley, they never will be much anyhow," says one. They used

to tell Joseph Smith he could never accomplish anything, for he had neither money nor friends. They tell us we cannot accomplish much, "for everybody says you are crazy followers of Joe Smith, and believers in the Book of Mormon; therefore what can you do?" We will do just as Jesus Christ said the mustard seed would do. If you will read and learn what it did, you will then know something about the future history of "Mormonism." You will ascertain just what we will do.

"But do you really believe your Church is the kingdom Daniel spoke of—the stone that should be hewn out of the mountain without hands?" I suppose he might have said with hands just as well, for it is no matter whether it was hewn out with or without; suffice it to say, the result of it is what we see; no matter how it came out of the mountain. What does the historian represent by that stone? Something that would begin to roll, and smite the great image on its feet, and roll forth until it should fill the whole earth. If you want to know what "Mormonism" is, it is that which will roll forth until it fills the whole earth.

Do we expect to find uniformity at this time? No sir; but we look for mobs, and the very scum of hell to boil over. Do we look for a privilege to fold our hands and sing lullaby baby, etc.? No; we expect the rage of all hell to be aimed at us to overthrow us; we expect mobs, and troubles with the Indians. The earth will be rent with earthquakes, and a thousand thunders will utter their voices, and make the ears of mortals tingle, and their hearts to fail within them; and the voice of God will be heard, that will pierce the wicked to the very core.

Do the Latter Day Saints expect to settle in peace? MARK you, your peace has not come yet, for Lucifer is not yet bound; and while the earth is fearfully convulsed because of the wickedness on its face, the nations will gather themselves and make an effort to wrest the kingdom from the Saints, and destroy them root and branch.

We are not coping with a few people here and there, but with the world, with all the enemies of God, with all hell, and with the devil and his host. That is "Mormonism."

You need not wonder that we raise stout boys in the mountains, for we want children of the right blood; we do not want a scrubby breed here. Men of "Mormon" blood are not afraid to die. The men that tremble, and whose hearts go pit-a-pat because they have got to die, are not worth a picayune. A man that refuses to walk up in the track, no matter what comes, and steadily press forward, though there should be a lion in the way, is not of "Mormon" grit. That was the grit Joseph Smith had; and when he spoke, he spoke by the power of an endless Priesthood, which was upon him; and that is the power by which Brigham speaks. When he stood up in the majesty of his Priesthood, and rebuked the judges here, I know some of our milk-and-water-folks thought all the fat was in the fire. "Brother Brigham has gone rather too far; he might have spoken a little milder than he did; I think it would have been much better," &c. This was the language of some hearts; and I feel to say, damn all such poor pussyism. When a man of God speaks, let him speak what he pleases, and let all Israel say, Amen.

We expect to see and hear tell of earthquakes, and other mighty convulsions in the earth, as it has been in former times; and if the devil exerted his power in ancient days to destroy the work of God, so he will in the latter days.

My exhortation to the Latter-day

Saints is to keep the commandments, until truth shall prevail, the devil is bound, and righteousness prevails; then watch for the Lord's coming, for you know not the day nor the hour the Son of man cometh. Amen.

LIFE AND DEATH, OR ORGANIZATION AND DISORGANIZATION.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

Life and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but, like every thing else, they are hard to be understood in its absence.

To choose life is to *choose* an eternal existence in an organized capacity: to refuse life and choose death is to *refuse* an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to ennoble, to enlarge, and to increase, in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CAN NOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he be-

gins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men, in the eternal world which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow-creatures die, is *it* the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or a greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, *as we use the terms;* but another form of language fits this phenomenon of nature much better, (viz.) *forming, growing, increasing,* then begins the opposite operation—*decreasing, decomposition,* returning back to native element, &c. These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel, by those who have given us the plan of salvation, is to take the path that leads to life, *to eternal increase;* it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. For instance, we would have *destroyed* more of the material called flour, had we possessed it this spring in greater abundance. We should have *destroyed* more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly *destroyed* when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to

grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see anything in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them, above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them, which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, showing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a vail over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring him forth on the face of the earth, drawing a vail before his eyes. He has caused us to forget every thing we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the vail which is over the inhabitants of the earth; they have forgotten that they once knew. This is right; were it

different, where would be the trial of our faith? In a word, *be it so; it is as it should be.*

Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? you inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren, with regard to life and death.

As to the word *annihilate*, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that ENDLESS, which is synonymous to the word eternity, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found, and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, &c., until he can proceed no further, he is no nigher the outside of eternity than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched, where you must dwell. How long? Why, I should say, just as long as you please.

One thing more. The beauty of our religion, *that very erroneous doctrine*, which the world call "Mormonism," we had set before us this morning by Elder Parley P. Pratt. The whole object of my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree, the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they know a little, and that little every other sane person knows, whether he is educated or uneducated; they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No! And I should very much doubt some of the sayings of one of the best philosophers and writers of the age, that we call brother, with regard to the character of the Lord God whom we serve. I very much doubt whether it has ever entered into his heart to comprehend eternity. These are principles and ideas I scarcely ever meddle with. The prac-

tical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom, the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory—all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers; to exist, and continue to exist; to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, *yes*, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than it is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say we could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable, that are tangible, that are calculated in their nature to produce endless life—I say, when we have lived long enough in them to see the least Saint, that can be possibly called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the sea shore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you that have the principles of life in you, be sure you are gathering around you kindred principles, that will endure to all eternity.

I do not desire to talk any more at this time.

CONDITION OF THE PEOPLE — CONTROL OF THE BODY — INDIVIDUAL RESPONSIBILITY — HEAVEN AND HELL — BUILDING A TEMPLE.

A DISCOURSE BY PRESIDENT HEBER C. KIMBALL, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, NOV. 14, 1852.

The hymn which has been sung, I think, is a very appropriate one, and if we can all put it in practice, if we all say we will commence to do it from this day, I imagine that we have created a heaven already in our own minds. If we would forsake everything that is unrighteous, that creates sorrow and misery in this world, you will all admit that I and you would be at once in possession of a heaven of happiness.

The discourse we have heard from brother Taylor was a rehearsal of a great many things we have passed through, that is, many of us. Those who have passed through these things have appreciated them, and they are actually in possession of more knowledge and experience than those who have not passed through them. Still, we find, in the course of our experience, that many think they have more experience, and know more and comprehend more, than their neighbors. However, I will let time suffice to give them an experience in that matter—time is necessary to bring it about. I have said it many times, that I had no doubt that every man and every woman would, perhaps, get all the experience they wanted. And as for this people, I do not say to what they can be brought; but sometimes I have thought, or had my doubts, whether or no the majority of them will take a course to keep peace in our midst, and secure to us continually the comfort and consolation we now enjoy.

The majority of you enjoy greater blessings this day than you ever did in your lives. I have travelled over a great portion of the earth in days that are past. I have seen the sorrows of the world. I have seen this people, or many of them, very poor, and penniless. I have dwelt in England, and a part of the time in London, and established the Gospel there, when I have lived upon my two penny loaves per day, with a glass of water. You that have come from there, know what kind of a thing a penny loaf is; there certainly is not that substance existing in it that there is in a piece of good solid bread the breadth of my three fingers; it is not all bread, but it is a mixture, a combination of other fixings, something like their milk in London, which they make from chalk; so if any of you are destitute of milch cows, I am telling you how you can make milk. I speak of these things because I have experienced them. I want to know if there are any people brought to that, in this community? Do you live as poor and as penniless as you did there? No, you do not. There are many here that did live there, and they have now their abundance, and they eat so much here that they are almost disabled, their minds are not so active, and this is the cause many times they are not to be found in this hall—they eat so much, they are under the necessity of going to bed, not to rest themselves, but to rest the food they have taken. This is

too much the case. If I take food in the afterpart of the day, it is disagreeable for me to speak in the afternoon; it is hard and laborious. When you go from this place and return to your homes, you eat so much, that when you return here again, those that do, you are as void of receiving intelligence and the Spirit of the Lord God as a stone. This I know to be true; that is, with many of that portion that do return. There is nearly one-half of this congregation who disable themselves, and are obliged to go to bed to rest their food, on the Sabbath afternoon. I am not speaking of this thing as though it is practised here any more than it is in the whole world. You do not train your bodies, and cultivate your minds, in eating and drinking, in partaking of the fruits of the earth; your lives are wasted away, not in a useful manner, but in a very useless manner. You throw away your lives. I could prove it to you very easily if I had you in a place where I knew who you were. I know I cannot teach here, and come upon little matters, that, nevertheless, are important to be known. Why? Because it would be considered ridiculous. What did brother Brigham say here one day, when he was speaking upon the works of the human family, and that they would have to give an account of their works? Said he, "It is ridiculous for me to recount their works, or speak them before any public assembly." So you would consider, many of you, that the holy order of God, or what I would say to you, is ridiculous; on the other hand, many of you would consider it the most consistent. But allow me to say, that your salvation and exaltation depend upon what you consider indelicate for a man to speak in a public congregation.

Brethren, there is not anything I fear, sisters, there is not anything I fear, in this world, but that we shall prosper, and dwell upon the earth, and continue in the Valleys of the mountains, and never be removed, that is, if we will be faithful, and do as well as we know how, and follow the dictates of the Holy Spirit of God, and of him and his brethren who preside over us. If we do this, we never shall be overcome. These things have been talked about many times, and I might split my lungs, and my brethren might do the same, unto some people in the world; for the more you talk to them, the more light that is revealed to them, the less they seem to appreciate it. If they do seem to appreciate it, they do not obey it, they do not walk in the path marked out; but they will receive instructions from day to day, and enter into the most solemn obligations, before God and angels, that they will observe them, but before they get home they forget them. Is not this true, gentlemen? Is it not true, ladies? I will tell you my feelings plainly about these matters. I wish to God that this people would do as they are told, as brother Taylor has said to-day. You know what my belief is, and I am satisfied it is the belief of every person here. Many are willing to eat and drink, wear clothing, and lie down to sleep, and they think they are going to be ushered into the Kingdom of God by that portion of men and women that are faithful. This is a mistake, gentlemen and ladies. If you do not cultivate yourselves, and cultivate your spirits in this state of existence, it is just as true as there is a God that liveth, you will have to go into another state of existence, and bring your spirits into subjection there. Now you may reflect upon it, you never will obtain your resurrected bodies, until you bring your spirits into subjection. I am not talking to this earthly house of mine, neither am I talking to your bodies, but I am speaking to your spirits. I am not

talking as to people who are not in the house. Are not your spirits in the house? Are not your bodies your houses, your tabernacles or temples, and places for your spirits? Look at it; reflect upon it. If you keep your spirits trained according to the wisdom and fear of God, you will attain to the salvation of both body and spirit. I ask, then, if it is your spirits that must be brought into subjection? It is; and if you do not do that in these bodies, you will have to go into another estate to do it. You have got to train yourselves according to the law of God, or you will never obtain your resurrected bodies. *Mark it!* You do not think of these things, you only think of to-day. If you can pass along to-day, it is all right, thinking that brother Brigham, brother Heber, brother Willard, and the Twelve, with brother Joseph at our head, will lead you all into the celestial world. We cannot do it. Why? Because Justice sits at the door, and will not admit a single soul until he has paid the uttermost farthing. Do you think we can pass you in there clandestinely? If you do, you will find justice sitting at the door, and she will require justice at your hand, and mercy will claim all that is due to her, but mercy will not rob justice, not one whit, neither will justice rob mercy; they are united together, just as much as the Father, Son, and Holy Ghost ever were. As brother Brigham said here, if you sin against God, you have got to satisfy Him; and if you sin against Jesus Christ, you have got to make confession to Jesus, and He and the Father can forgive you; and if you sin against the Holy Ghost, you have got to satisfy the Holy Ghost, for neither the Father nor the Son can forgive that sin. Is not that good law? That is the law of Deseret, gentlemen. And when you sin against brother Brigham, will the Father forgive you? No: you have got to ask forgiveness of brother Brigham. And when you sin against me, you have got to seek forgiveness of me, before you get it from the Father. You have got to repent of your sins, and turn unto the Lord your God, with full purpose of heart, and cease your murmuring and complaining, that you may be forgiven.

I could not get a company here last Conference, I could not get one solitary vote for a man to preside over a company, of murmurers. You cannot organize ten murmurers in this whole city; for if you can get them together, they cannot agree, and that is the difficulty.

I will tell you what will be good for us, and it will bestow upon us all the luxuries of this life, of heaven and earth. You are talking about heaven and about earth, and about hell, &c.; but let me tell you, you are in hell now, and you have got to qualify yourselves here in hell to become subjects for heaven; and even when you have got into heaven, you will find it right here where you are on this earth. When we escape from this earth, we suppose we are going to heaven? Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves. Not one soul of you ever will leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on this earth; and you will not find it anywhere else. Is it not hard to bring these truths home to you. I tell you I am at home now, and I am in heaven; but

the heaven I have to enjoy is the heaven I make myself. Do you know it? Well, if this be the case, which you will probably all admit, for it will be the case with me, it will be the same with you, and you cannot help yourselves — I want to know if you have any peace at home, in your families, only what your wife and children make? You have not. If you make peace and a heaven in your habitations, then you are in heaven, both you and your families. Now suppose we apply this principle to the house of every man in Israel, who is a father of a family, and they all agree they will make heaven at home, and after that they all conclude to come together and make a general heaven. But the first place to begin to make a heaven, is to make it at home, and then we will club together, and conclude to have it all over. Do you understand my logic? Do you, brother Hyde? [Elder Hyde, "Yes, sir."] These are my feelings.

Now let us go to work, every one of us, and pull together, and put means into the hands of the Trustee-in-trust, pay up our tithing, and then if we have a surplus which we do not want to put out to usury now, put it in the hands of the Trustee-in-trust. Go to work, not only next spring, but now make preparations, and let us build a temple. What say you? I do not want you to say yes, unless you calculate to do it, but, as brother Joseph used to say, "Yankee doodle do it." Now go to work, and do the thing right up, and when next fall comes to pass, let us see the walls of the temple erected, and the roof on it. What say you? It is just as you say. No one man has the capacity and power to do it himself, but if you say it, and you will do it, there will be a temple next fall, with a roof upon it. Do you believe it? You do. You nod your heads; come, nod them a little lower still; none of your half winks here, but whole winks or nothing. We can do it just as easily as I have built a little house on the corner there. How do you feel, brethren? Do you feel, do it? Don't you say yes, or give me a half wink, without meaning it; but, as the girls say, give me a whole heart or nothing. I do not want you should have my heart, and I do not want you should have the hearts of my brethren, because if you have their hearts, they will do nothing for God or His cause. You know I talk just as I have a mind to, when I get up to talk here. Do you consider it sensible, that we go to work, and rear a temple to the name of the Lord, and have the roof on it next fall? Say? None of your half winks to me again; is it not reasonable to say, it cannot be done unless you do it?

It is necessary to unite and cultivate the hearts of this people together, more than any thing else. The subject of building a temple alone will not do it, or your means; but to bring this to a focus, your hearts must be where your treasure is. If you place your treasure in the temple, your hearts must be there, they are wherever you place your treasure. The Scripture says so, and so say I. I am a servant of God, a man of truth, and President Young is my brother, my leader, and governor, and shall be for ever and ever, and you cannot unhorse me if you try, and we will unhorse the whole of you if you do not do right. Shall we go to work, and build a temple, and a wall around it? Now, gentlemen, if we do it at all, we have got to commence the work, and continue to progress in it until we have completed it. You must put your means and labor in it. How many hands do we see here on the public works weekly? Why there is scarcely a man to be seen, except regularly employed hands. Do not talk to me about doing a thing, when

you do not do it. As brother Hyde said, it is punctuality that will save you. The Lord said, through Joseph, in the Book of Doctrine and Covenants, that a covenant breaker never could be saved. You never can be saved, only in truth and faithfulness to God, and those whom He has appointed and selected to govern the affairs of His Church on the earth. Now, you say, "Brother Kimball, you talk rather barefaced, the Gentiles will hear you." That is what they dread. Bless your souls, we want they should hear it more and more and more, until the kingdom of our God brings under subjection every kingdom in the world. Can we do it, gentlemen and ladies, upon any other principle than by being one? Tell me if any of you have got an argument to prove to the contrary? I know you have not got it; if you have, I am ready for it to-day.

I am perhaps trespassing upon your time and patience; well, I do not care whether I am or not, you seem to sit very easy notwithstanding. It is not very cold; though your faces appear rather blooming, your eyes are bright and your spirits look cheerful. I do not think you are cold; you never saw a man or a woman have the blues yet, but they looked black, and their flesh looked blue, like the green-fly. I have got the start of you, for I have on a great coat. I have not spoken in public for some time, and I did not know if ever I should again, my lungs are so injured by speaking in private meetings.

What do you say now, casting away the blues and everything of this kind, what do you say about going to, ye Bishops, with your several wards, after this day—to-morrow morning, with light hearts, and cheerful spirits, and glad countenances, to prepare for the erection of a temple to the name of the Almighty. We want to get stone on the ground, and other preparations are necessary to be made, to lay the foundation for this work. What do you say? I will have no half winks, neither will I call a vote without you go it as the heart of one man. What do you say, brethren and sisters? Will you say, "Yankee doodle do it?" If you do, say aye. [All said, "Aye."]

There, Bishops, I will deliver up the meeting into your hands.

WEAKNESSES OF MAN — LOYALTY OF THE SAINTS — CORRUPTION OF THE WORLD — TRUE LIBERTY — CONDUCT OF THE AMERICAN PEOPLE.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 1, 1852.

As there is still a little time which may be occupied to our benefit this morning, I arise to improve it.

These are happy days to the Saints, and we should rejoice in them; they are the best days we ever saw; and in the midst of the sorrows and afflictions of this life, its trials and temp-

tations, the buffetings of Satan, the weakness of the flesh, and the power of death which is sown in it, there is no necessity for any mortal man to live a single day without rejoicing, and being filled with gladness. I allude to the Saints, who have the privilege of receiving the Spirit of truth, and have been acquainted with the laws of the new covenant. There is no necessity of one of these passing a day without enjoying all the blessings his capacities are capable of receiving. Yet it is necessary that we should be tried, tempted, and buffeted, to make us feel the weaknesses of this mortal flesh. We all feel them; our systems are full of them, from the crown of the head to the soles of the feet; still, in the midst of all these weaknesses and frailties of human nature, it is the privilege of every person who has come to the knowledge of the truth, to rejoice in God, the rock of his salvation, all the day long. We rejoice because the Lord is ours, because we are sown in weakness for the express purpose of attaining to greater power and perfection. In every thing the Saints may rejoice—in persecution, because it is necessary to purge them, and prepare the wicked for their doom; in sickness and in pain, though they are hard to bear, because we are thereby made acquainted with pain, with sorrow, and with every affliction that mortals can endure, for by contrast all things are demonstrated to our senses. We have reason to rejoice exceedingly that faith is in the world, that the Lord reigns, and does His pleasure among the inhabitants of the earth. Do you ask if I rejoice because the Devil has the advantage over the inhabitants of the earth, and has afflicted mankind? I most assuredly answer in the affirmative; I rejoice in this as much as in anything else. I rejoice because I am afflicted. I rejoice because I am poor. I rejoice because I am cast down. Why? Because I shall be lifted up again. I rejoice that I am poor, because I shall be made rich; that I am afflicted, because I shall be comforted, and prepared to enjoy the felicity of perfect happiness, for it is impossible to properly appreciate happiness, except by enduring the opposite.

I was glad to hear brother Babbit speak this morning. He wondered why he had been called to the stand to speak, and could not conceive of any other reason, except it was that the people might know whether he was in the faith or not. He guessed pretty nigh right. He has been gone some time, and travels to and fro in the earth, playing into law up to the eyes, mingling with the bustle of the wicked world. Has he got any faith? We think he has. I wanted to hear him speak, and to know what his feelings were, and if the root of the matter was in him; so we had him come before the public congregation, to exhibit it there. My reasons for pursuing such a course are known to myself; but one thing is certain, if we magnify our calling as Elders in Israel, we are the saviors of the children of men, instead of being their destroyers. We were ordained to save the people, and to save them in the manner the Lord has pointed out. The Savior came not to call the righteous, but sinners to repentance; and we preach to the people, and call upon them to be saved—not the righteous, but we call upon sinners; for those that are well, need no physician, but they that are sick. With those who are saved already, we have nothing to do. But it is those who are in sin and transgression, who are in darkness and in weakness, those who are wrapt up in the superstitions and false traditions of the nations that have lived and passed away, whom we must plead with and try to save; and if they begin to see, continue to anoint their eyes with truth, that they may see clearly; and put

them in every possible condition we can place them in, to encourage them to call upon the Lord, and trust in Him alone; for those who will trust in the Lord will be made strong.

As for the weaknesses of human nature, we have plenty of them; weakness and sin are with us constantly; they are sown in the mortal body, and extend from the crown of the head to the soles of the feet. We need not go to our neighbors for sin, to palliate all our crimes, for we ourselves have plenty of it; we need not crave weakness from our fellow man, we have our own share of it; it is for us to trust in the Lord, and endeavor to deliver ourselves from the effects of sin, plead with every person to take the same course, and propose and plan every possible means to become friends of God, that we may thereby become friends of sinners, and receive a great reward in a day to come.

I am satisfied with the remarks of brother Babbit; and if we sum them all up, and make a close calculation upon the whole, looking over the lives of Prophets, Patriarchs, and Apostles; not overlooking the circumstance of Peter denying his Lord, or any of the old ancients faltering in their steps, transgressing, falling into weaknesses, turning away from the commandments of the Lord, or being overtaken in any fault whatever—sum up the whole, and add the weaknesses and sins of modern Prophets, Apostles, and Saints; then sum up all the weaknesses and sins of mankind, and bring them together, and you will find that it will never justify you nor me one moment in doing a wrong thing, in forsaking the Lord, and serving the devil, or any of his emissaries. Consequently, I feel to urge upon every person who has named the name of Christ, the necessity of his being faithful to the requirements of his religion, and of shunning all evil, as quick as he becomes acquainted with the principle by which he can discriminate between good and evil; and cleave unto the good, follow after it, pray for it, and cling to it by day and by night, if he wants to enjoy the blessings of a celestial kingdom. I wish this for myself and for my brethren. Never think that the Lord will permit you to commit a little sin here, and a little sin there; that He will permit you to lie a little, serve yourselves or somebody else a little, besides Him, because you have faith, and are a professed friend of God, and have a desire to see His kingdom prevail, thinking you will be saved at last. This throws a person, at least, upon the ground where he is liable to be overthrown by the enemy. It is a risky position to stand in, to say the least of it, for a Saint of God to say he can serve himself, or the enemy, or anything else in this world, for gold; those who do it, stand upon slippery ground, and if they are saved at all, it will be by the skin of their teeth; so I will not justify any person in pursuing such a course. Brother Babbit has to law it here, and law it there; though he may not feel justified in doing so, I rejoice to hear him declare that the root of the matter is in him. Would I not rather see him an almighty man before God, thundering out the truths of eternity, and living in the flame of revelation, than see him engaged in the paltry business of pettifogging? I thank the Lord for all the good and for all the faith there is in him. Brother Babbit is near to my heart, for notwithstanding all the faults of the brethren, I love them—the old, middle aged, and young; if they have a particle of love in them for the truth, they are near to my heart. I wish to bind them to the Lord, and to His cause upon the earth, that they may secure to themselves salvation.

I am happy, and am made glad this day. If you wish to know what I think of brother Babbit, I will tell you.

If we could keep him here a few months, and in our councils a few years, I think that he would despise litigation as he would the gates of hell. If we had him here, we would wrap him up in the Spirit and power of God, and send him to preach glad tidings to the nations of the earth, instead of his being engaged in the low and beggarly business of pettifogging. If he would dwell among us, doubtless he would despise it, for it is from hell, and it will go there.

We have heard good remarks, but let me forewarn you again, that the Elders in Israel need never flatter themselves that they can serve the devil, because they think the root of the matter is in them, for before they are aware, they will be led captive by him, and he will lead them down to hell. That is my exhortation, not only to the Elders in Israel, but to all Saints.

There is one thing in the sayings of brother Babbit, which I will refer to, in relation to the loyalty of this people. I am at the defiance of the rulers of the greatest nation on the earth, with the United States all put together, to produce a more loyal people than the Latter-day Saints. Have they, as a people, broken any law? No, they have not. Have the United States? Yes! they have trampled the Constitution under their feet with impunity, and ridden recklessly over all law, to persecute and drive this people. Admit, for argument's sake, that the "Mormon" Elders have more wives than one, yet our enemies never have proved it. If I had forty wives in the United States, they did not know it, and could not substantiate it, neither did I ask any lawyer, judge, or magistrate for them. I live above the law, and so do this people. Do the laws of the United States require us to crouch and bow down to the miserable wretches who violate them? No. The broad law of the whole earth is that every person has the right to enjoy every mortal blessing, so far as he does not infringe upon the rights and privileges of others. It is also according to the acts of every legislative body throughout the Union, to enjoy all that you are capable of enjoying; but you are forbidden to infringe upon the rights, property, wife, or anything in the possession of your neighbor. I defy all the world to prove that we have infringed upon that law. You may circumscribe the whole earth, and pass through every Christian nation, so called, and what do you find? If you tell them a "Mormon" has two wives, they are shocked, and call it dreadful blasphemy; if you whisper such a thing into the ears of a Gentile who takes a fresh woman every night, he is thunderstruck with the enormity of the crime. The vile practice of violating female virtue with impunity is customary among the professed Christian nations of the world; this is therefore no marvel to them, but they are struck with amazement when they are told a man may have more lawful wives than one! What do you think of a woman having more husbands than one? This is not known to the law, yet it is done in the night, and considered by the majority of mankind to be all right. There are certain governments in the world, that give women license to open their doors and windows to carry on this abominable practice, under the cover of night. Five years ago the census of New York gave 15,000 prostitutes in that city. Is that law? Is that good order? Look at your Constitution, look at the Federal law, look at every wholesome principle, and they tell you that death is at your doors, corruption in your streets, and hell is all open, and gaping wide to inclose you in its fiery vortex. To talk about law and good order while such things exist, makes me righteously angry. Talk not to me about law.

Suppose that the things they are pleased to say about this people are true, do you suppose I care about it? I do not, for I ask no odds of them. This people have treated them kindly. Did we not pay for our land honorably when we settled in Missouri and other places? We have paid them millions of dollars for land, of which we have been basely robbed; and shall I crouch down, and say I dare not speak of it? I would rather have my head severed from my body in this room, than be compelled to be silent on this matter. I am a green mountain boy, I was born in the State of Vermont, and plead for my rights, and the rights of this people, upon the broad Constitution of the United States, which we shall certainly maintain, in spite of the poor, rotten, political curses that pretend to enforce the Constitution. I ask no odds of them. I will feed them, if they come hungry to my door, for they are flesh of my flesh. The King upon the throne, and the President in his chair, are the same to me as these poor emigrants, who are lying around my doors—when they are hungry, I feed them; when they are sick, I nurse them; the same as I would the President of the United States, or any of the kings of Europe, unless they were better men.

As for the pride that is in the world, I walk over it, it is beneath me. To see men who are called gentlemen of character, sense, taste, and ability, who pass through this city, and come bending with their recommendation, saying, "Governor Young this," and "Governor Young that"—it makes me feel to loathe such hypocritical show, in my heart. I shall not say all I think about it. If they would come to me, and say, "Brigham, how are you?" or, "I want to speak to you, &c.," with a good honest heart in them, instead of, "Governor Young," "Governor Young," in a canting tone, with hearts as black and deceitful as hell, they would command that esteem from me which is due to an honest man.

A blackleg is a polished rascal. If you go to the polished circles of society, you will find the greatest scape-graces and pickpockets concealed under the most polished gentlemen in appearance. A man never can be a polished scoundrel, until he can figure in polished society. It proves the truth of the saying, that it takes all the revelations of God, and every good principle in the world, to make a man perfectly ripe for hell.

You will not see in the nature of a man who has a soul in him, and who is filled with the Holy Ghost, a disposition to bow and scrape to every blackguard that may come in the shape and address of a gentleman. But if you are thirsty, hungry, or destitute, I will assist you. How many have I helped away to California, and given them bread and meat, notwithstanding they wanted to go to the devil; this made no difference to me; I have helped them, and told them to go, if they wished to. There is no tyranny here, but perfect liberty, which is a boon held sacred to all men. They have a right to come and go as they please. I do not ask you to be a "Mormon." Can you point out one person who has entreated any of the emigrants to become "Mormons," since they came into our midst? Since their arrival here, we have been kind and hospitable to them, and have not cared whether they have been "Mormons" or Methodists. They can come and hear preaching, if they think proper; but we shall never put them to any trouble because they are not "Mormons."

You may say you do not believe in God. Well, it is your privilege to believe as you like; you can believe in the Methodists' God, that has neither body, parts, nor passions (which amounts to nothing at all), if you please.

But one may say, "I belong to the

holy Catholic Church." You have a right to belong to what Church you please. Another may say he believes in and worships a white dog, for he has lived with the nations who have a tradition teaching them to do so. It is all right; you are as welcome to worship a white dog as the God I do, if it is your wish. I am perfectly willing you should serve the kind of a god you choose, or no god at all; and that you should enjoy all that is for you to enjoy.

There are some things, however, I am not willing you should do. For instance, I am not willing you should steal the money out of my pocket, and then cry, "Bad dog;" and get somebody to kill me. I am not willing you should enter my house to defile my bed, or endeavor to bring death upon an innocent people. I am not willing you should drive me and my brethren from our houses and farms, as has been the case in former times. There are scores of thousands, I may say hundreds of thousands, of acres of land in the United States, for which we have paid money, but which we cannot possess. I am not willing you should drive your cattle into my corn field, which has been done before my eyes, by men who have thought, "You are only poor damned Mormons anyhow, and we 'll tread you down." I am willing every man should worship God as he pleases, and be happy. But the measure that has been meted to this people, will be measured to that people; and it will be heaped up, pressed down, and running over; and then as much again thrown in; all this good measure I am willing they should have when the Lord will. I shall not exult in the miseries that will come upon them, but weep over them; whereas I have seen a mob with their rifles pointed at me by hundreds, and could not be moved to tears, but I felt like Daniel of old, "*I will worship my God, and pray with my windows open, if my life should be the penalty.*" I would not be afraid if the whole artillery of the United States, with the best engineers that could be raised to manage it, were arrayed against me for righteousness' sake, knowing that the God of heaven, in whom I trust, would not suffer a ball to touch me, if it was His will that I should yet live. This I have felt time and time again.

I do not desire to harass the feelings of the people by reiterating the past, but if you want these things buried up, treat us like men and human beings, and they will be forgotten, but if you still want to probe us with the hot iron of persecution, probe on.

We came here ourselves, unassisted by any power, but that of God, and walked through the Indian tribes as independent as I am this day. We dug our way through the kanyons, and made the roads to this place; while at the same time five hundred of our most energetic men were fighting the battles of the United States in Mexico.

When our women and children were left on the banks of the Missouri, in a helpless condition, I said to one of the United States officers, who had been threatening those who were left behind—"While I am gone to find a home for my family, if you meddle with them, or insult them in the least, by the Gods of Eternity I will be on your track." And had their threats been executed, I would have slain them, even though I should have had to go into the heart of Washington city to do it. Says he, "Mr. Young, you talk strangely." "Well," I said, "let my family alone;" for they wanted to persuade them back to the other side of the river, to afflict them still more.

Five hundred of our best men were then in the United States' army, traversing the sandy deserts and scorching plains of the South, without shoes to their feet, or clothes to cover them.

There are scores in this congregation who can prove this declaration. On one occasion they travelled day and night for ninety miles, through the scorching sands, without one drop of water. And now, as payment for this arduous service, they try to taunt us by saying—"We don't want to give you Mormons anything." I care not if you should never give us one dime.

Now let me tell you the great killing story—"Governor Young has sixteen wives, and fourteen babies." Now they did not see that sight; but the circumstance was as follows. I took some of my neighbors into the large carriage, and rode down to father Chase's, to eat water melons. When driving out of the gate in the evening, brother Babbit walks up, and I invited him into the carriage, and he rode up into the city with me, and I suppose he told the United States' officers. That I believe is the way the story of sixteen wives and fourteen children first came into circulation. But this does not begin to be the extent of my possessions, for I am enlarging on the right hand and on the left, and shall soon be able, Abraham like, to muster the strength of my house, and take my rights, asking no favors of Judges or Secretaries.

Do you think we shall all die in Utah? If so, why have we not died ere this, when we dwelt in the midst of a people that cherished hostile feelings against the Latter-day Saints? Who delivered Joseph Smith from the hands of his enemies to the day of his death? It was God; though he was brought to the brink of death time and time again, and, to all human appearance, could not be delivered, and there was no probability of his being saved. When he was in jail in Missouri, and no person expected that he would ever escape from their hands, I had the faith of Abraham, and told the brethren, "As the Lord God liveth, he shall come out of their hands." Though he had prophesied that he would not live to be forty years of age, yet we all cherished hopes that *that* would be a false prophecy, and we should keep him for ever with us; we thought our faith would outreach it, but we were mistaken—he at last fell a martyr to his religion. I said, "It is all right; now the testimony is in full force; he has sealed it with his blood, and that makes it valid."

I would be happy, exceedingly happy, to let our past experience and afflictions sleep for ever; but the Lord will not suffer me to let them sleep. I would be willing to forget them, but I cannot. The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does He want any person to help them but Himself. Satan and the Lord never can shake hands, and He will let the nation know it; for He has got servants who will do His righteous will, and that faithfully. I would rather be chopped to pieces at night, and resurrected in the morning, each day throughout a period of threescore years and ten, than be deprived of speaking freely, or be afraid of doing so. I *will* speak for my rights. I would just as soon tell a government officer of his meanness and filthy conduct, as I would any other person; they are all alike to God, and to those who know His will.

I have studied the law, and say again, I defy the united authorities of the earth to shew where this people have not been loyal, wherein they have not proved loyal, in Germany, in France, in England, or in the United States; for they are the best people upon the face of the earth to observe the law and keep order. I want to live perfectly above the law, and make it my servant, instead of its being my master. That is the way to live; to be humble before God, and observe the laws; for there is no necessity of breaking the laws in America, in keep-

ing the commandments of God. When the law is our master, the yoke is hard to bear; but when it is our servant, it works easy; whereas, if it be our master, we are continually compelled and driven by it.

There is not a single constitution of any single state, much less the constitution of the Federal Government, that hinders a man from having two wives; and I defy all the lawyers of the United States to prove the contrary.

Let the past experience be buried in the land of forgetfulness, if the Lord will; but if this is done at all, it will be by showing kindness towards us in the future. If they wish us to forget the past, let them cease to make and circulate falsehoods about us, and let all the good people of the Government say—"*Let us do this people good for the future, and not try to crush them down all the day long by continuing to persecute them.*"

If we are a company of poor, ignorant, deluded creatures, why do not they show us a better example? Why not send the money to pay the expenses of our legislature, and the expenses of the expeditions against the Indians, as they do to other territories? Their present course towards us, put in language, is, "We will squeeze them still, and dig out their eyes if it be possible." While they continue to pursue that course towards us, we shall continue to tell them of it. It makes me think of what an old farmer said in Boston, who had been in the habit of paying his merchant's bills very punctually, but, from some cause, he did not continue to meet his payments as usual. The merchant sent for him, and said—"I have always found you to be a very honest man, why do you now lie to me?" The farmer replied, —"Because I am pinched." The merchant asked—"How hard should an honest man be pinched to make him lie?" The farmer replied—"Just pinch him till he lies." They want to pinch us till we are led to do something to bring the whole nation down upon us, according to the plan of old Tom Benton, but, gentlemen, this cannot be done, for there is a God in Heaven, and He rules, thank His Holy Name; and we will be wise enough to keep His commandments, that we may be saved. Amen.

MEN ETERNAL BEINGS—DARKNESS, IGNORANCE, AND WEAKNESS OF THE WORLD—PRIVILEGES OF THE SAINTS.

A DISCOURSE BY ELDER JOHN TAYLOR, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 19, 1854.

Having been called upon by President Grant to address you this morning, I do so with pleasure. How long I shall speak, I do not know, for I have been quite unwell for some time past, and whether my strength will hold out or not, I am unprepared to say; I can tell you better when I have tried.

I have been much interested during the Conference that is past; and although I was not able to take an active part in the business that was going on,

yet my spirit rejoiced to hear the principles of truth that were advanced, and in the things that were developed and fully made manifest by the Spirit of the Most High God.

Associated as we are with the kingdom of God, we may reasonably expect, so long as we do our duty before the Lord, to have continual developments of light, truth, and intelligence, that emanate from the great God, for the guidance, direction, salvation, and exaltation of this people, whether it relates to time, or to eternity; for everything we have to do with is eternal; and when we speak of time and eternity, they are only relative terms which we attach to things that are present, and things that are to come, and things that are past. But in relation to ourselves as individuals, we are eternal beings, although we occupy a certain space of eternity called time; in relation to the Gospel we preach, it is eternal; in relation to the Priesthood, it is eternal; in relation to our covenants and obligations, they are eternal; in relation to our promises, prospects, and hopes, they are eternal. And while we are acting upon this stage of being, we are merely commencing a state of things that will exist while countless ages shall roll along; and if we have right views and right feelings, and entertain correct principles as eternal beings, all our thoughts, our actions, our prospects—all our energies and our lives, will be engaged in laying a foundation upon which to build a superstructure that will be permanent, lasting, and enduring as the throne of the great Jehovah; and if anything is short of this, it is short of the mark of the high calling whereunto we may or ought to arrive; and many of the little incidents and occurrences of life that we have to pass through, are transient in comparison to the things that are to come; and yet all these little things are so many links in the great chain of our existence, of our hopes and prospects.

There are many things that seem to us trials and difficulties, that perplex, annoy, and harass our spirits; yet these very things, as one justly observed, are blessings in disguise, so many helps to us to develop our weaknesses and infirmities, and lead us to put our trust in God, and rely upon Him to give us a knowledge of ourselves, of our neighbors, and of the work of God; they have a tendency to develop principles of worth to our minds, and thus they serve as schoolmasters, helps, and instructors, and are to us as many blessings in disguise. In fact all things that we have to do with in the world, whether they are adversity or prosperity, whether they relate to ourselves or to others, if rightly appreciated and understood, may teach us a lesson that will be to our joy, probably not only in time, but in all eternity. We must know ourselves, learn what is in our nature—our weakness, our strength, our wisdom, our folly, and the like things that dwell in others, that we may learn to appreciate true and correct principles, and be governed by them whenever they are developed; that we may learn to set a just value upon all sublunary things, that we may not value them above their real value, and that we may neither value ourselves nor others above our or their worth; that we may learn to look upon ourselves as eternal beings, acting in everything with a reference to eternity; that we may by and by secure to ourselves eternal exaltations, thrones, principalities, and powers in the eternal worlds.

These are some of my feelings in relation to every-day affairs and occurrences in life, and the things with which I am surrounded, and I feel anxious every day, when I feel right, to make an improvement to-day, in something that will benefit me or others in relation to eternity, as well

as to time; for while we are eternal beings we are also temporal beings, and have to do with temporal things, as well as with spiritual or eternal things. Taking this view of the subject, it is of very little importance whether we are rich or whether we are poor, whether we are placed in adverse or in prosperous circumstances. It may, however, be of more importance than we think of. I think adversity is a blessing in many instances; and in some, prosperity; but nothing is a blessing to us that is not calculated to enlighten our minds, and lead us to God, and put us in possession of true principles, and prepare us for an exaltation in the eternal world.

In regard to God and the things of God, could the world of mankind see aright, and understand aright; could they know what was for their true interests; or could they have known it for generations, there are none of them but what would have feared God with all their hearts, minds, soul, and strength, that is, if they had had power to do so; that would have been their feeling, and more especially so among the Saints. If the Saints could understand things correctly; if they could see themselves as God sees them; if they could know and understand and appreciate the principles of eternal truth as they emanate from God, and as they dwell in His bosom; if they could know their high calling's glorious hope, and the future destiny that awaits them, inasmuch as they are faithful; there is not a Saint of God, there is not one in these valleys of the mountains, but would prostrate himself before Him; he would dedicate his heart, and his mind, and his soul, and his strength to God, and his body, and spirits, and property, and everything he possesses of earth, and esteem it one of the greatest privileges that could be conferred upon mortal man. If there are those who do not see these things aright, it is because they see in part, and know in part; it is because their hearts are not devoted to God, as they ought to be; it is because their spirits are not entirely under the influence of the Spirit of the Most High; it is because they have not so lived up to their privileges, as to put themselves in possession of that light and truth that emanate from God to His people; it is because the god of this world has blinded their minds that they cannot fully understand, that they cannot be made fully acquainted with the great and glorious principles of eternal truth. When we look at ourselves aright, when we understand the principles of truth aright, what is there we would not give for salvation? When the Spirit has beamed forth powerfully upon the hearts of the Saints, when the light and intelligence of heaven have manifested themselves, when the Lord has shone upon the souls of the Saints when assembled together, what have they felt like? That they are the blessed of the Lord. How oft, when they have met together on special occasions to receive certain blessings from the hands of God, has the spirit of revelation rested upon them, and the future been opened to their view in all its beauty, glory, richness, and excellency; and when their hearts have been warmed up by that spirit, how have they felt to rejoice! How have they looked upon the things of this world, and the prospect that awaited them—upon their privileges as Saints of the Most High God, and upon the glory they will inherit if they are faithful to the end! You may have experienced the feeling that such thoughts and prospects would naturally create in the human heart. Why is it we feel otherwise at any time? It is because we forget to pray, and call upon God, and dedicate ourselves to Him, or because we fall into transgression, commit iniquity, and lose the Spirit of God, and forget our calling's

glorious hope. But if we could all the time see, and realize, and understand our true position before God, our minds would be continually on the stretch after the things of God, and we should be seeking to know all the day long what we could do to promote the happiness and salvation of the world, what we could do to honor our calling —to honor the Priesthood of the Son of God, and what to do to honor our God, and to improve the remaining time we have upon the earth, and the energies of our bodies, for the accomplishment of His purposes, for the rolling forth of His kingdom, for the advancement of His designs, that when we stand before Him He may say to us—"Well done, thou good and faithful servant, enter into the joy of thy Lord; thou has been faithful over a few things, I will make thee ruler over many things."

These would be our feelings, and no doubt this is what we came into the world for. I know of no other object, no other design, that God had in view in sending us here. We came forth from our Father in heaven, having the privilege of taking bodies in this world. What for? That our bodies and spirits together might accomplish the will of our heavenly Father, and find their way back again into His presence; that while we are upon the earth, we might be governed by His wisdom, by the intelligence and revelations that flow from Him; that He might be a guide and dictator of our steps while we sojourn here; and that we might fill up the measure of our creation in honor to ourselves, in honor to our progenitors, and in honor to our posterity; and finally, find our way back into the presence of God, having accomplished the object for which we came into the world, having filled up the measure of our creation, having obtained honor to ourselves, honor for our posterity and for our progenitors, and become an honor to God our heavenly Father, by walking humbly before Him, fufilling His laws, and accomplishing this the object of our creation.

I say, as I said before, if we understood ourselves aright, this would be our main object; but we know in part, and see in part, and comprehend in part; and many of the things of God are hid from our view, both things that are past, things that are present, and things that are to come. Hence the world in general sit in judgment upon the actions of God that are passing among them, they make use of the weak judgment that God has given them to scan the designs of God, to unravel the mysteries that are past, and things that are still hid, forgetting that no man knows the things of God but by the Spirit of God; forgetting that the wisdom of this world is foolishness with God; forgetting that no man in and of himself is competent to unravel the designs and know the purposes of Jehovah, whether in relation to the past, present, or future; and hence, forgetting this, they fall into all kinds of blunders; they blunder over things that are contained in the Scriptures, some of which are a representation of the follies and weaknesses of men, and some of them perhaps may be the wisdom and intelligence of God, that are as far above their wisdom and intelligence as the heavens are above the earth. How often have I heard individuals, for instance, exclaiming against the harshness, the cruelty, and tyranny of God in destroying the antediluvians, the people of Sodom and Gomorrah, and other cities and places, and against other judgments and cruelties that befell the people. How little do such persons understand about it. According to their own systems of philosophy, they would act precisely upon the same principles if they only understood the principles He acted upon; whereas in ignorance of them they think it cruel indeed for God to de-

stroy the inhabitants of the old world, the cities of Sodom and Gomorrah, or other places. Why? Because it was the destruction of so much human life. But do they know the whys and the wherefores of that? No. In the same way they look upon Moses, Joshua, and some other eminent men of God, who were called forth to execute His judgments, and accomplish His designs — root out the wicked, destroy the ungodly, and establish the principles of righteousness. They would look upon their acts as acts of cruelty, tyranny, and oppression. Why so? Because they can conceive of no other idea than that which dwells in their own bosoms; there dwells the principle of revenge, or ambition, and they know of no other motive that could prompt God to do as He has in the destruction of the wicked at sundry times. In the same way men judge us in relation to our matrimonial relations; if a man is associated with more females than one in the world, they cannot look upon it in any other way than lasciviousness and adultery, the very principles that predominate in themselves; they have no other idea. Our situation, our conduct, and our proceedings, to their feelings and views, are outrageous and abominable; and this they believe in all sincerity. Why? Because they know of no other principle than that, they have not been enlightened, they do not understand the end from the beginning, the whys and the wherefores; if they did, they would know that virtue, purity, and strict integrity dwell in the bosoms of the Saints, and that they are governed by correct, virtuous, and holy principles, and a thousand times more so than ever they dreamed of in their lives. This is so with regard to their views of the transactions of God with the wicked in former ages.

The whole antediluvian world was enveloped in corruption; they had forsaken God, the Father and fountain of their existence, and the giver of every good and perfect gift, yielding submission to the powers of the adversary in a state of darkness and ignorance, living and propagating their species innumerable in that state of corruption, depraving themselves morally and intellectually, forsaking God, and teaching nothing but principles that were corrupt and abominable. Look at the world in that state, and consider God as their Father, and themselves as eternal beings, and propagating eternal beings in a state of the deepest depravity; look at things that awaited them in the future, the position they stood in, the misery they must endure in the future after they had lived here, the trouble and position they had got to be placed in before ever they could get back to the presence of their Father; think of millions and millions of people living and dying in this, and bringing millions of individuals into the world, that had got to bear their fathers' sins, cursed with their curse, and living and dying in their corruption still more increased, to be damned and go to hell, to be redeemed before they could be brought back again into the presence of their Creator—taking this view of the matter, can you say that God was unjust, cruel, and tyrannical for destroying such a people as that? No; for there were millions of unborn spirits to come into this world and inhabit these depraved bodies, and become subject to the corruptions of a depraved parentage; for there was not a righteous generation, for the whole earth had corrupted themselves. He had power to put a stop to the propagation of such corruption, but, had He not done it, would He have acted righteously to those yet unborn? Would He be doing justice to His creation upon the earth to let the devil bear rule and universal sway, and never put forth His hand to stop mankind in their mad

career? Every man of reflection would look upon the destruction of such depraved beings as an act of mercy, thus stopping those growing evils by cutting off the life of man from the earth, and stopping the onward course of that vile seed.

What is the reason men form wrong judgments about such things? It is because they do not understand and comprehend correct principles, because they do not possess the visions of the Almighty; they understand not the end from the beginning, neither do they comprehend the designs of the Great Jehovah; if they did, they would have very different feelings and ideas in relation to the destruction of Sodom and Gomorrah and the old world, with all their abominations and corruptions, and in relation to the doings of Moses and Joshua, and other men of God, who were set apart to keep in order affairs pertaining to the kingdom of God, and establish righteousness, and do the will of heaven. If they had not done these things, they themselves would have been corrupted, and their children after them, they would have suffered the evil to overcome the good, and suffered Satan to triumph over God, and to bear rule, and have dominion, and corrupt the whole of the human family. There are thousands of such things as these that men form wrong ideas about, and wrong judgments; whereas, if they only understood the mind of God, and correct principles, they would come to other conclusions, and say—"God acts with wisdom and prudence, and righteously, in all His dealings with the human family."

It is necessary that men should possess the Spirit of God before they can know the things of God: hence the great difficulty that the servants of God have had to labor under, in different ages of the world, in the propagation of the truth, is, what would be right in the eyes of God would seem wrong to the understanding of mankind; hence His servants have been persecuted, afflicted, tried, driven, hunted, put to death, and endured every kind of torment and affliction that the ingenuity of wicked men, and the hellish malice of demons could contrive, and all this for the lack of understanding and of love for the principles of truth. It has been difficult in every age of the world for the servants of God to accomplish His purposes upon the earth. It has been difficult for those who have professed to be Saints of God, in every age, to do His will faithfully without being molested, such has been the influence of the powers of darkness, the weakness of man's intellect, and the lack of knowledge in the things of God. Because of this, it has been a difficult matter for those who have professed godliness, to discriminate between right and wrong; they would feel inclined to do right, but as it was with Paul on certain occasions, when he would do good, evil was present with him. I expect he ought to have overcome it, and I expect we ought likewise; but such is the case, we cannot look anywhere but we can see the weakness and infirmity of human nature.

We can sit down and reason calmly and dispassionately upon this matter, guided by the Spirit of God, and reflect back to the time of Enoch, and read some of the revelations given to that people, and look at the struggles and trials they had to pass through; then look also at the length of time that elapsed, after he had gathered His people from the corrupt world, before they were prepared to be caught up into the heavens; for Enoch was translated, and the city with him, and the Saints, its inhabitants, those who believed in him as a Prophet of God, and worked righteousness.

Look again at the time that Noah came from the ark, after he and his household were saved from the flood that drowned the world; they were

the only ones that were righteous. When Noah and his family had seen the dreadful wreck, the awful calamity, the heart-rending scenes of distress and anguish, trouble and death, that overwhelmed the world—with all this staring them in the face, how soon his posterity departed from correct principles, and bowed their necks to the power of the adversary; how soon was the weakness of human nature made manifest! Consider the trouble, afflictions, war, and bloodshed that have come in consequence of all this, the fostering of evil passions in the human heart, and giving way to every kind of iniquity, being led captive by the devil at his will, until nation has been arrayed against nation, kingdom against kingdom, power against power, and authority against authority. Witness the human beings that have been slain, and the human carcases that have been left to rot upon the battlefields; all this has been in consequence of not adhering to what is righteous, true, and holy.

Again, see the old Israelites. Abraham had been set apart, and selected by the Almighty, as a man who had proved faithful in all things, after being tried to the uttermost extremity. God positively said, "I know Abraham will fear me and command his children after him." Yet look at his children, and look at their seed in the wilderness, and when the arm of God had been stretched out in their behalf, see their rebellion, idolatry, and lasciviousness, and you will see fair specimens of poor, fallen, depraved human nature. Such was the case with them, and such has been the case in every age of the world. We cannot account for it upon any other principle, than that the God of this world has blinded, and does continue to blind, the hearts of the children of men, lest the light of the glorious Gospel of peace should shine in upon them, and they should be saved.

Wherein are we better than many of those of which we have spoken? God has revealed His truth to us; He has opened the heavens and sent forth His holy angels, has restored the holy Priesthood in as great power as ever it was in any age, and in fact greater; for we are now living in the dispensation of the fulness of times, when God has determined to gather all things in one, whether they be things in heaven or things in the earth; notwithstanding all this, are we much better than the ancient people we have just noticed? We can read the history of the people of this continent, in the Book of Mormon, of their faithfulness to God, and the principles of truth and righteousness, and the hand of God was stretched out in mighty power to save them from their enemies; and we read again of their destruction and overthrow in consequence of their departure from God. And among this people, who have been blessed with the light and revelations of God, who have been gathered from different nations, who have travelled thousands of miles for the privilege of listening to the oracles of eternal truth, of securing to themselves salvation, who have hailed with joy the message of mercy that has been extended to them, whose hearts in former times beat high with prospects of mingling with the Saints of God in Zion, and listening to the words of eternal life, what do we see even among them? The same specimen of fallen human nature; the same weaknesses, infirmities, and follies that have characterized men who have lived in former ages.

How many of us have fallen on the right hand and on the left; those we have judged to be men of intelligence, some of them have stepped aside in one shape and some in another. Some have given way to their corrupt appetites and passions, and have fallen in an evil hour, have lost the Spirit of

God, have destroyed themselves, and have destroyed others; corrupted, weak, fallen, degenerate, and abominable, they have sunk to their own place. How much of this has there been both among men and women, to the violation of the most sacred covenants they have made before God, angels, and men. They have broken their covenants, corrupted themselves, departed from the right way, lost the Spirit of God, and they are anxious to go here and there, and everything is wrong with them, and every place fails to yield them comfort, because a consciousness of their guilt is continually with them; everything is out of place to them, and their understandings are darkened. At one time they were quick to comprehend truth by the light of the Spirit, but now they walk in darkness.

This reminds me of a remark made once in Far West by a man; says he, "I know Joseph Smith is a false Prophet, and that the Book of Mormon and Covenants are false." How do you know it. "Why, says he, if a man commit adultery, he shall apostatize; and I have done it, and have not apostatized." That is a good sample of the intelligence that is manifested by many. Do people think they can commit acts of iniquity, transgress the laws of God, and break their covenants, after being admitted to great privileges in the kingdom of God, and retain His Spirit, and a knowledge of His purposes? I tell you, no; but their very conduct and spirit give the lie to their profession all the day long, just as much as this Missouri man's did which I have mentioned.

Well, what is it we are engaged in? Is the object of our being, in this life, attained by thinking of nothing else but horses, to look to nothing else but our little interests, our little farm or house, a few cattle, and the like? Is this all we are concerned in, ye Latter-day Saints? And if some of these things do not come smooth and square according to your notions; and if you have made your golden or some other darling idol, and a Moses should come along and break it to pieces and stamp it under his feet, and scatter it abroad, and say, "Arise, Israel, and wake from your slumbers;" do you feel very much grieved? Do you feel as though some dreadful calamity had happened to you? Have you forgot who you are, and what your object is? Have you forgot that you profess to be Saints of the Most High God, clothed upon with the Holy Priesthood? Have you forgot that you are aiming to become Kings and Priests to the Lord, and Queens and Priestesses to Him? Have you forgot that you are associated with the Saints of God in Zion, where the oracles of truth are revealed, and the truths of God are made manifest, and clearly developed; where you and your posterity after you can learn the ways of life and salvation; where you are placed in a position that you can obtain blessings from the great Eloheim, that will rest upon you and your posterity worlds without end? Have you forgot these things, and begun to turn again to the beggarly elements of the world, and become blind, like others we have spoken of, turning like the sow that was washed to her wallowing in the mire? We ought to reflect sometimes upon these things, and understand our true position. Have you forgot that you came from God, that He is your Father? Have you forgot that you are aiming to get back to His presence? If you have forgot all this, your conduct and actions now are fraught with eternal consequences to yourselves, to your progenitors, and to your posterity after you. Have you forgot that thousands who have possessed the Holy Priesthood here, still exist in the eternal world, and look with interest upon your conduct and proceedings? Have you forgot

that God has set His hand again the second time to gather the remnants of His people? Have you forgot that He is preparing a people that shall be pure in heart; be blessed with light, life, and intelligence; with knowledge of things past, present, and to come? Have you forgot that you are standing in the midst of brethren who have gone behind the vail, who are watching your actions, and are anxious for your welfare, prosperity, and exaltation? Have you forgot that we are living in the last time, wherein a mighty struggle will have to take place between the powers of darkness that are in the world, and the children of light; that it is necessary for us as individuals to gird ourselves with the principles of truth, and be girt about with righteousness on the right hand and on the left, to enable us to stand in the midst of desolation, ruin, and misery, that are overhanging a devoted earth; and that as eternal beings we ought to have our eyes open to eternal things, and not be dreaming away our existence, forgetful of what we came into the world to accomplish?

Well, here we are, and who are we? We are Saints of the Most High God, are we not? And after all our weakness and infirmities, we are the best people there is under the face of the heavens, by a thousand fold. Poor as we are, weak as we are, changeable, afflicted as we are, still we are the best people God has upon the earth. If truth is revealed anywhere, it is here; if God communicates His will to the human family anywhere, it is here. If anybody can enlighten mankind, this people can; and if the nations of the earth, with their kings, potentates, and powers, are ever exalted in the kingdom of God, ever receive the light, truth, and intelligence of heaven, it will be through the means of this people. We are His servants; we are enlisted for life in the kingdom of God, to do His bidding, and to walk in obedience to His laws, to sustain His kingdom, to roll forth His purposes, and do whatsoever He shall think fit to require of us.

We have had some things presented to us during the Conference, about which I am ignorant of the feelings of this people, neither do I care what are their feelings; it is a matter of no moment to me, neither is it to my brethren, nor to any who do the will of God. But one thing I know, and one thing you know, you are not competent, in and of yourselves, to regulate anything pertaining to your eternal welfare; I do not care how wise and intelligent you may be, there is not one among you independent of God, or of the teachings of His servants. That I know, and that you know.

We have noticed some things this morning, wherein the world are at fault, because of their lack of experience. Take, for instance, one half of the world, I mean China, and the great majority in Europe. Notice their position at the present time, and can any of you point out a remedy that will restore amity and peace among them? Is there a master mind, or spirit—a man possessed of sufficient intelligence, to walk forth among the nations of Europe, and say to the hydra headed monster, "War, lie still and be thou quiet?" Is there a man who can go into China and do the same thing, and straighten out the snarled condition of the world?

Let us come nearer home; can any of you regulate the affairs of this nation and put them right? I do not believe you can; and if you cannot do such small things, that are associated with time, things that we can see, know, and understand, how are you going to put in order the things of God? How are you going to order ends that are to come? to know what will be the best course to pursue, when the nations shall be convulsed,

thrones cast down, and empires destroyed; when nation shall rush madly upon nation, and human blood shall flow as rivers of water? What would we do in such circumstances? Some people have thought we were in a dreadful condition, when the Indian difficulties were among us in these mountains; and our distant neighbors have been surprised how we have existed; but what would you think if you were in some of the European nations at the present time? Suppose you were one of the kings of those nations, or one of the counsellors, and some of the largest nations should undertake to command you to supply a number of men to help fight their battles, and you would say, "We wish to remain neutral;" the reply would be, "But we will make you fight, and if you do not do it we will exterminate you, to begin with." Suppose you were in a position like that. I think we are no worse off in these mountains, than the world are. We may be in some circumstances, but in many other respects we are much better off than they. I think our young men, for instance, would think it very hard if they were obliged to spend from three to five years in soldiering in times of peace, which they have to do in many of the nations of Europe, or bring a substitute to go in their place. I think sometimes we might be a great deal worse off than we are; and I think it is necessary men should be tried in order that they may be proved, and that they may know themselves; and that some should be destroyed, as they have been on this continent, or on the other; it is all in the wise providence of God; life and death are of little moment to Him. It is a matter of great importance to know the truth, and obey it, to have the privilege of learning, at the mouths of the servants of God, His will, and then to have the privilege of doing it unmolested, no matter what it is, whether to live or die, or whatever course we may have to pursue. I think it is a great privilege for us to be associated with the kingdom of God. I esteem it so myself, and I feel to bless God my heavenly Father, all the day long, that He has counted me worthy to obtain the Priesthood, and to be associated with His servants, who are the most honorable, pure, and philanthropic men upon the earth; and I feel to bless and praise my heavenly Father all the day long; my heart is full of praise, and I rejoice exceedingly that I have been counted worthy to be associated with His people and kingdom.

Should we not all feel alike in this? We all profess to be full of love for, and manifest a great amount of confidence in, the Holy Priesthood. It reminds me of some of the missionaries among the churches of the day; they always have a great deal of faith about the spiritual welfare of the people, but they never had faith enough to trust their time and their friends in the hands of God, while they were engaged in His work; but there must be missionary boxes to swallow up the money put into them, and if they go abroad, they must be well supplied with money, but they call upon the people to trust them for their spiritual welfare, while they cannot trust God for a piece of Johnny cake. I think we are very like them sometimes; we have a good supply of faith, we can speak and sing in tongues, and some of us have the gift of prophecy, and are full of religion and zeal. We pray fervently for the President, and for the Twelve, and for the rolling forth of God's kingdom, and we seem all alive in it in this way; but what about our temporal interests? "O, I do not know so much about them, I think we are the best judges in these matters, but in spiritual matters I do not meddle as a judge, they are in the hands of the Lord's servants, and I

can attend to my temporal affairs myself."

"Yes, we have a great deal of faith, we can speak in tongues, and cast out devils in thy name." But take care he does not say at last, "I do not know you." "Why, Lord? Did we not cast out devils, and were we not full of thy religion, and did we not pray unto thee often?" Yet He will say, "I never knew you."

I will tell you how I feel about the principle of consecration, that has been presented by the President before the Conference; but there is one thing that will perhaps make a difference with me, I have not much to consecrate or sacrifice, consequently I cannot boast much in these matters. No matter about that, let it come; for I feel I am enlisted for the war, and it is going to last for time, and throughout all eternity; and if I am a servant of God, I am under the direction of those servants of God, whom He has appointed to guide and counsel me by revelation from Him; it is their right to dictate and control me amid all the affairs of those associated with the kingdom of God; and I feel moreover that everything, whether spiritual or temporal, relating to time or to eternity, is associated with the kingdom of God. Feeling in that way, it makes very little difference to me which way things go; it is not a matter of great moment whether they take that side, this side, or the other side; whether the path is rough or smooth; it will only last a certain time, and I can only last a certain time; but the chief thing with me is, how to hold on to my faith, and maintain my integrity, and honor my calling, and see to it that I am found faithful at the latter end, not only of this life, but in worlds without end; and continue to grow in all intelligence, knowledge, faith, perseverance, power, and exaltation; that is a matter of some importance to me, but the other is scarcely worth a thought.

The principle that was laid before us has been published years ago in the revelations of God, and the Saints have anxiously looked forward to the time when it would be fully entered into by them. But there is one thing you may set down for a certainty—if a man has not confidence in one revelation of God, he has not in another; and if a man feels right in one, he will in all the revelations from that source. I would hate, after struggling, and trying to master the evil around me, and to conquer the evil disposition that besets me, to let some little thing upset me, and root me up, and cause me to lose my high calling's glorious hope, and make a shipwreck of my faith, and send me down to perdition; and I know you would hate it also. We have got to follow the oracles of heaven in all things; there is no other way but to follow him God has appointed to lead us and guide us into eternal salvation. He is either delegated from heaven to do this, or he is not; if he is, we will follow his counsel; if he is not, then we may kick up our heels, and every man help himself the best way he can. If I came from my Father in heaven, and am seeking to find my way back to His presence again, and I do not know the way myself, I feel, for one, by the grace of God, to yield to the intelligence He gives, and go forward in the name of the great Elohim, that I may obtain the object of my creation, and not make a fool of myself, and destroy myself, but be a blessing to myself, to my progenitors, and my posterity, and obtain a seat in the kingdom of God.

These ought to be our feelings. I know the majority of this people feel right, and I pray God to increase this good feeling in every bosom, that our hearts may expand, and that the blessings of the great God may rest upon us, and that we may all ultimately be saved in His kingdom. AMEN.

BLESSINGS OF THE SAINTS—A HOUSE FOR THE LORD.

AN ADDRESS BY PRESIDENT BRIGHAM YOUNG, DELIVERED AT THE CHRISTMAS FESTIVAL OF THE PUBLIC HANDS, IN THE CARPENTERS' HALL, GREAT SALT LAKE CITY, DEC. 16, 1851.

Five years ago we were menaced on every side by the cruel persecutions of our inveterate enemies; hundreds of families, who had been forced from their homes, and compelled to leave behind them their all, were wandering as exiles in a state of abject destitution: but, by the favor of heaven, we have been enabled to surmount all these difficulties, and can assemble here to-day in the chamber of these mountains, where there are none to make us afraid, far from our persecutors, far from the turmoil and confusion of the old world.

Brethren and sisters, has not the Lord poured out His blessings upon you to surpass all former times? Your barns and presses are filled with fine wheat, and other productions of these valleys; your tables groan under the abundance of the blessings of the Almighty. Is there room for one complaint or murmur by this people? No! You are full with the blessings of God; you can sit down and eat and drink until you are satisfied. There are hundreds of thousands in the old world who can say they never did have enough to satisfy the cravings of nature. There are thousands at this time, who would crawl upon their hands and knees, or travel on foot over the mighty ocean, were there an highway cast up, carrying their little children upon their backs, to obtain the blessings that we this day enjoy. That day of peace and plenty which the Saints have looked for from the commencement of this Church, has in a great measure come to pass.

This is a party for the public hands, those who are laboring for the public good. I am a public hand, and myself and all I possess belong to the Lord; all I possess is tithing, from the cap upon my head to the soles of the pumps upon my feet. When my Bishop came to value my property, he wanted to know what he should take my tithing in. I told him to take anything I had got, for I did not set my heart upon any one thing; my horses, cows, hogs, or any other thing he might take; my mind was not set upon any of them. My heart is set upon the work of my God, upon the public good of His great kingdom. If there be any public hands who feel contrary to this, they had better leave, and seek to build up themselves; let them try if they can accomplish any more in that way, than by dedicating themselves to the Lord, in the building up of His works. Those who wish to try this, will meet with a signal disappointment.

Brethren, we are the Lord's, and all we possess; and I have determined, by the help of the Lord and this people, to build Him a house. You may ask, "Will He dwell in it?" He may do just as He pleases; it is not my prerogative to dictate to the Lord. But we will build Him a house, that if He pleases to pay us a visit, He may have a place to dwell in, or if He should send any of His servants, we may have suitable accommodations for them. I have built myself a house, and the most of you have done the same, and now shall we not build the Lord a house? (The deep-toned voices of the public hands answered, "Aye.") I will not interrupt your enjoyments by saying more, though, on such an interesting occasion as this, much more might be said.

Brethren and sisters, I feel to bless you in the name of the Lord. Amen.

Journal of Discourses

BY BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY G. D. WATT,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

The Second Volume of the *Journal of Discourses* needs no recommendation to make it interesting to every Saint who loves to drink of the streams that flow from the fountain of Eternal Truth. It is made up of the choicest fruit that can be culled from the tree of knowledge, suited to the tastes of all who can appreciate such delicious food. It contains the principles of the Gospel of Salvation to this generation. By the rules and precepts found in it, he that reads with the light of the Holy Spirit may measure himself and the progress he has made in the way of Eternal Life. Like a mirror it will reflect upon the souls of the meek and humble the beams of light which emanate from the presence of the Father. Hypocrites, and workers of iniquity, will find in it the most cutting rebukes, that, when uttered, tingled the ears of those who heard, and caused the wicked to feel the canker worm of conscious guilt, which will gnaw upon their vitals until the day shall come when they have paid the penalty of transgression, and are permitted to reap the blessing of repentance.

As the Kingdom advances, and the Saints emerge from the receding shadows of sectarianism and the prejudices of early education, the revelations of the Lord, through His servants, abound with increasing intelligence, and are more cogent and powerful in administering rebuke to the wicked, comfort and consolation to the Saints, and reveal more distinctly the way-marks which point the way to exaltation and eternal lives.

There is a feast of fat things continually spread in Zion for the faithful, and the longing appetite for celestial food need never go unsatisfied. Some discourses in this Volume mark distinct eras in the progress of the work. Among these we will only notice the discourses on the principles of Consecration, and those in which President Young has administered severe but well-merited rebuke to the General Government of the United States and its corrupt officials, and indicated the future course and policy of Utah.

According to the measure of light in which a man lives, the past serves as an index to the future. The marks which recent events have left on the dial plate of time, indicate a rapid increase in the brilliancy of the light which shines from Zion, and that the voice of "The Lion of Lord" will increase the terror of the wicked, and send trembling and dismay into the camps of the enemy. Let him that would be saved *watch and pray*, and read with an understanding heart the words that flow from the lips of Prophets and Apostles, and, when he has read, *practise the principles they teach.*

THE PUBLISHER

JOURNAL OF DISCOURSES.

THE GOSPEL—GROWING IN KNOWLEDGE—THE LORD'S SUPPER—BLESSINGS OF FAITHFULNESS—UTILITY OF PERSECUTION—CREATION OF ADAM—EXPERIENCE.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 23, 1853.

I wish to bear my testimony, before this congregation, to the religion which is called "Mormonism," and preached by the Elders of the same profession in all the world; and that, we believe, is the Gospel of salvation, and calculated to save all the honest in heart who wish to be saved.

This is my testimony concerning it—*It is the power of God unto salvation to all who believe and obey it.* The words "obey it," I have added to the text as it is given to us by King James's translators. To say it is the power of God unto salvation to them that believe, and that be the end of it, then the people could not be saved by it. It is quite possible some may argue the point as it is held out in the New Testament reading, and in their own estimation justly. But to me one argument is sufficient to lay the matter at rest in my mind—a person who disobeys the Gospel, and operates against it, may not only believe it, but know it to be true. Therefore I read the Scripture thus—"This Gospel that we preach is the power of God unto salvation to all who believe and obey it."

My testimony is based upon experience, upon my own experience, in connexion with that obtained by observing others. To me it has become positively true — no doubt remains upon my mind, whatever, as to the power of the revealed will of Heaven to man upon the minds of the people, when the principles of salvation are set before them by the authorized ministers of heaven. The heavenly truth commends itself to every person's judgment, and to their faith; and more especially to the senses of those who wish to be honest with themselves, with their God, and with their neighbor. Yet I must admit that all men are not operated upon alike; the evidence of truth comes more forcibly to the understandings of some than others. This is owing to numerous influences. The Gospel may be preached to an individual, and the truth commend itself to the conscience of that person, creating but a little faith in its truth, to which there

may be an addition made. If persons can receive a little, it proves they may receive more. If they can receive the first and second principles with an upright feeling, they may receive still more, and the words of the Prophet be fulfilled. He, seeing and understanding the mind of man, and the operations of the different spirits that have gone abroad into the world, and knowing the ways of the Lord, and the vision of his mind being opened to those things we call mysteries, said—"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little." That is, He gives a little to His humble followers to-day, and if they improve upon it, to-morrow He will give them a little more, and the next day a little more. He does not add to that which they do not improve upon, but they are required to continually improve upon the knowledge they already possess, and thus obtain a store of wisdom. It is plain, then, that we may receive the truth, and know, through every portion of the soul, that the Gospel is the power of God unto salvation, that it is the way to life eternal; still there may be added to this, more power, wisdom, knowledge, and understanding. The Apostle does not say, grow in grace, and in the knowledge of the truth, as Jesus did; no, but it reads, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," which implies a growing in strength, wisdom, and understanding, as he did.

It is the privilege of all Saints to grow and increase in understanding, and to spread abroad. If they receive a little, it is their privilege to improve upon that little, and so receive more, until they become perfect in the Lord—knowing and understanding perfectly His ways. Then the manifestations of His providence among the children of men cease to be a mystery to them. Kingdoms and thrones, princes and potentates, with all their earthly splendor, may be hurled to the dust, and revolution upon revolution may spread scenes of affliction and blood among the inhabitants of the earth, yet their eyes are open to see the handy work of the Lord in all this. They realize that He is capable of endowing His ministers and servants on the earth with the same power as He possesses in Himself, that He scrutinizes every particle of His work, and that not a hair of their heads can fall to the ground without His notice.

I bear my testimony that the Gospel you have embraced is the way of life and salvation to every one that believes it, and then obeys it with an honest intent. The inquiry may arise in the minds of some, as to how far they shall obey it. Every son and daughter of God is expected to obey with a willing heart every word which the Lord has spoken, and which He will in the future speak to us. It is expected that we hearken to the revelations of His will, and adhere to them, cleave to them with all our might; for this is salvation, and any thing short of this clips the salvation and the glory of the Saints. Consequently, we are here to-day, engaged in the administration of the ordinance of the Sacrament of the Lord's Supper. How does it appear to you, and what are your sensations, when the servants of the Lord present to you the emblems of His body? Do you believe you receive life? Do you realize that you receive any benefit? Do you feel that you will receive fresh strength, or additional knowledge, through this holy ordinance? Or, do you do it because others do it? Do you partake of these tokens of the

love of the Redeemer because it is a mere custom? Suffice it to say, varied are the feelings among the human family upon this subject.

If you ask a certain class of the priests of Christendom what they think of the bread and wine administered for the Sacrament of the Lord's Supper, they will declare that the bread is the actual flesh, and the wine the real blood, of him who was slain for the sins of the world.

If you ask another class of men what benefit they derive from partaking of the Sacrament, from eating and drinking the emblems of the body and blood of Christ, they reply, "It is merely a token of our fellowship with each other." Is there any life, any power, any real and substantial benefit to be obtained by adhering to, and obeying faithfully, this ordinance? What do the Latter-day Saints think about it? Do they understand the true nature of this ordinance? Perhaps they do, and again perhaps they do not.

It is an easy matter for me to understand the information the Lord has imparted to me, and then communicate the same to you. Will the bread administered in this ordinance add life to you? Will the wine add life to you? Yes; if you are hungry and faint, it will sustain the natural strength of the body. But suppose you have just eaten and drunk till you are full, so as not to require another particle of food to sustain the natural body; you have eaten all your nature requires; do you then receive any benefit from the bread and wine as mere articles of food? As far as the emblems are concerned, you receive strength naturally, when the body requires it, precisely as you would by eating bread, and drinking wine, at any other time, or on any other occasion.

In what consists the benefit we derive from this ordinance? It is in obeying the commands of the Lord. When we obey the commandments of our heavenly Father, if we have a correct understanding of the ordinances of the house of God, we receive all the promises attached to the obedience rendered to His commandments. Jesus said—Verily, verily I say unto you, except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you. Again, "*He that eateth me*," "shall live by me." Again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "For my flesh is meat indeed, and my blood is drink indeed."

Can you understand these sayings of the Saviour? These sayings are but isolated portions of the vast amount of instructions given by him to his followers in his day. Had a thousandth part of his teachings to them been handed down to us, and all his doings been faithfully recorded and transmitted to us, we should not have known what to do with such a vast amount of information. The Apostle says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Allow me to explain this text. The Apostle could not possibly mean what the language of the quotation implies—that the whole earth would have been covered with books to a certain depth; no, but he meant, by that saying, there would have been more written than the world of mankind would receive, or credit. The people then were as they are in this day—they are continually reaching after something that is not revealed, when there is more written already than they can comprehend. Instead of saying the world could not contain the books, we will say there would have been more written than the people would carry out in their lives.

I will now tell you what the Saviour

meant by those wonderful expressions touching his body and blood. It is simply this—"If you do not keep the commandments of God, you will have no life of the Son of God in you." Jesus, as they were eating, took the bread, and blessed it, and broke it, and gave it to the disciples, and said, "Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." What were they required to drink it for? What are we partaking of these emblems for? In token of our fellowship with him, and in token that we desire to be one with each other, that we may all be one with the Father. His administering these symbols to his ancient disciples, and which he commanded should be done until he came, was for the express purpose that they should witness unto the Father that they did believe in him. But on the other hand, if they did not obey this commandment, they should not be blessed with his spirit.

It is the same in this, as it is in the ordinance of baptism for the remission of sins. Has water, in itself, any virtue to wash away sin? Certainly not; but the Lord says, "If the sinner will repent of his sins, and go down into the waters of baptism, and there be buried in the likeness of being put into the earth and buried, and again be delivered from the water, in the likeness of being born—if in the sincerity of his heart he will do this, his sins shall be washed away. Will the water of itself wash them away? No; but keeping the commandments of God will cleanse away the stain of sin.

When we eat of this bread, and drink of this water, do we eat the literal flesh of the Son of God? Were I a priest of the Roman Catholic church, and had been trained from my youth in that faith, I might believe fully, with my whole heart, that my prayers would transform the bread of the eucharist into the literal flesh, and the wine into the literal blood, of the Son of God. But notwithstanding my faith on that matter, the bread and wine would be just the same in their component parts, and would administer to the mortal systems of men, or of beasts, the same amount and kind of nutriment that the same quantity of unblessed bread and wine would. If bread and wine are blessed, dedicated, and sanctified, through the sincerity and faith of the people of God, then the Spirit of the Lord, through the promise, rests upon the individuals who thus keep His commandments, and are diligent in obeying the ordinances of the house of God. So I understand all the ordinances of the house of the Lord. You know we used to get down upon our knees and pray for the remission of sins; and we would pray until we got peace of mind, and then we thought our sins were forgiven. I have no fault to find with this, it is all right. Many in this way have been made to rejoice in the hope of eternal life, to rejoice in the gift of the Spirit of the Lord, and in the light of His countenance. Many received heavenly visions, revelations, the ministering of holy angels, and the manifestations of the power of God, until they were satisfied; and all this before the ordinances of the house of God were preached to the people. They obtained those blessings through their faith, and the sincerity of their hearts. It was this that called down heavenly blessings upon them. It was their fervency of spirit, and not their obedience to the celestial law, through which they received such blessings; and it was all right. What is required of us when the law comes? We must obey it, as old Paul did. He was a servant of God in all good conscience, when he took care of the clothes of those who stoned Stephen to death;

but when the law came, sin revived in him, and he said, "I died." That is, his former notions of serving God, his former incorrect traditions, all appeared to him in their true light, and that upon which he had trusted for salvation as baseless as a dream, when the law of the Lord came by Jesus Christ; and in it he found the promises and the gifts and the blessings of the holy Gospel, through obedience to the ordinances. That is the only legal way to obtain salvation, and an exaltation in the presence of God.

In this light do I view all the ordinances of the house of God. I do not know of one commandment that may be preferred before another; or of one ordinance of the house of God, from the beginning to the end of all the Lord has revealed to the children of men, that is not of equal validity, power, and authority with the rest. So we partake of bread and wine, obeying the commandments of the Lord, and by so doing we receive the blessing.

But how do the people feel? Perhaps you will refer the answer of this question to myself. Were I to answer it, I should say, they feel every way. Permit me to refer particularly to the brethren and sisters who have lately come to this place—they have all the variety of feelings that is common to the human heart. They know how they feel; they are my witnesses. The most frivolous and trifling circumstance that can transpire, will produce in them the most keen and cutting trial. What can we say about it? For one I will say, let them come, the small trials and the large ones; let them be many or few, it is the same; let them come as the Lord pleases. Brother Heber C. Kimball was speaking this morning about this people being driven from pillar to post, and he told the cause of their many trials. I will ask a question concerning this matter. If you had not been driven from York State, and the persecution become so hot as to send you up to Kirtland, Ohio, would you have known as much as you now know? Persecution did not commence in Kirtland, nor in Jackson County, but it commenced at the time Joseph the Prophet sought the plates in the hill Cumorah. It did not commence after I came into the Church, but I found it at work when I entered the Church.

Suppose Joseph had not been obliged to flee from Pennsylvania back to York State, would he have known as much as he afterwards knew? Suppose he could have stayed in old Ontario County in peace, without being persecuted, could he have learned as much as he did by being persecuted? He fled from there to Kirtland, accompanied by many others, to save their lives. There are men now in this Church, whom I see before me, and in full fellowship, who haunted my house for days, weeks, and months to kill me, and I knew it all the time; and Joseph had to flee to Missouri.

Would he have known as much if this persecution had not come upon him, as he afterwards did by its coming upon him? When the people left Kirtland they went to Jackson County, Missouri, and Joseph commenced to lay out a city to be called Zion; and not now, but after a time, when the Lord has accomplished His preparatory work, it will be built, even the New Jerusalem. The brethren were persecuted also in Jackson County, and driven out; they had trial upon trial, persecution on the right hand and on the left. Suppose, when they went to Jackson County, all the people of Missouri had hailed them as brethren, fellow citizens, and as neighbors, and had treated them accordingly, and they had been protected in their religious liberty, would the people that were driven from Jackson County have known as much as they

now know? Could they have gained the knowledge and wisdom they have obtained by means of their persecutions? You can answer these questions to suit your own minds. When they had to flee from Ohio to Missouri, it certainly gave the people an experience they could not have obtained in any other way. When they were driven from Jackson County, and went to Clay, Ray, Caldwell, and Davies counties, persecution still followed them, and every man and woman who acknowledged Joseph Smith to be a Prophet, had to leave the State forthwith.

I feel inclined now to give some of you a gentle touch on the left side. Brethren, how glad I am to see you; how pleased I am to see you; where have you been these few years back? Where have you been living? Where did you go after you left Missouri? "Why I stayed there." I say, there was not a man who would say that Joseph Smith was a Prophet, could stay there; they had all to leave the State; and you will now show yourselves at this late day, and try to have us believe you are first-rate Latter-day Saints. My thoughts are, "You POOR DEVILS!"

I hope I do not hurt any of your feelings. If you will do right from this time henceforth, and help with your mights to build up the Kingdom of God, I will hold you in fellowship after you have thus proved yourselves. But you may regard it as an established fact, that I have no fellowship for you yet; and I have as much as the Lord has. Still, if I have anything to fear, it is that I fellowship people too much, when they are not worthy; that is, I reflect—"Can I be more merciful than the Lord?" But I have not got light enough nor wisdom enough to fellowship men who lived in peace with those who sought to kill us.

Ask yourselves whether you think this people would have received as much as they have received, if they never had been persecuted. Could they have advanced in the school of intelligence as far without being persecuted, as they have by being persecuted? Look for instance at Adam. *Listen, ye Latter-day Saints!* Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the breath of life, and left it there, in that state of supposed perfection, he would have been an adobie to this day. He would not have known anything.

Some of you may doubt the truth of what I now say, and argue that the Lord could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him. You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please—that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.

But suppose Adam was made and fashioned the same as we make adobies; if he had never drunk of the bitter cup, the Lord might have talked to him to this day, and he would have continued as he was to all eternity, never advancing one particle in the school of intelligence. This idea opens up a field of light to the intelligent mind. How can you know truth but by its opposite, or light but by its opposite? The absence of light is darkness. How can sweetness be

known but by its opposite, bitter? It is by this means that we obtain all intelligence. This is "Mormonism," and it is founded upon all truth, upon every principle of true philosophy; in fact the Gospel of Jesus Christ is the only true philosophy in existence. There is not one particle of it that is not strictly philosophical, though you and I may not understand all the fulness of it, but we will if we continue faithful.

Let the brethren who have been persecuted and driven from city to city, inquire of themselves if they like it. Some of you may give a negative to this inquiry. You recollect brother Taylor telling about a woman in Far West who had her house burnt down some four or five times; she finally said, "she would be damned if she would stand it any longer." If her eyes had been opened to see, she would have thanked the Lord for that, more than for anything else; that persecution was more precious to her than riches, because it was designed to teach her to understand the knowledge of God. Do I acknowledge the hand of the Lord in persecution? Yes, I do. It is one of the greatest blessings that could be conferred upon the people of God. I acknowledge the hand of the Lord in levelling His people to the dust of the earth, and reducing them to a state of abject poverty.

Time and time again have I left handsome property to be inherited by our enemies.

Suppose we were called to leave what we have now, should we call it a sacrifice? Shame on the man who would so call it; for it is the very means of adding to him knowledge, understanding, power, and glory, and prepares him to receive crowns, kingdoms, thrones, and principalities, and to be crowned in glory with the Gods of eternity. Short of this, we can never receive that which we are looking for.

For example, I will refer to your crossing the plains. How could you in any other way have known the hardships incident to such a journey? And do you not feel ashamed for getting angry at your cattle, or for letting passion arise in your bosoms? Suppose you were rolling in wealth, and perfectly at your ease, with an abundance around you; you might have remained in that condition until Doomsday, and never could have advanced in the school of intelligence, any more than Adam could have known about the works of God, in the great design of the creation, without first being made acquainted with the opposite? "Is there evil in the city and I have not done it, saith the Lord." There is no evil that is not known to the Lord. He has been perfectly acquainted with all the persecutions the Saints have passed through. His hand was there, as much so as it is in building up and tearing down kingdoms and thrones on earth; and even the moth we trample upon is not overlooked by Him. Everything is under His watchful eye; he understands all the works of His hands, and knows how to use them to His own glory. He has given the children of men the privilege of becoming equal with His Son Jesus Christ, and has placed all things that pertain to this world in their hands, to see what use they will make of them.

Joseph could not have been perfected, though he had lived a thousand years, if he had received no persecution. If he had lived a thousand years, and led this people, and preached the Gospel without persecution, he would not have been perfected as well as he was at the age of thirty-nine years. You may calculate when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled, the Almighty is rolling on

His work with greater rapidity. But let you and me live and die in peace, and in our lives we send the Gospel to the nations, from kingdom to kingdom, and from people to people, will it advance with the same speed if it receive no persecution? If we had received no persecution in Nauvoo, would the Gospel have spread as it now has? Would the Elders have been scattered so widely as they now are, preaching the Gospel? No, they would have been wedded to their farms, and the precious seed of the word would have been choked. "Brother Joseph, or brother Brigham, do not call upon me to go on a mission, for I have so much to do I cannot go," would have been the general cry. "I want to build a row of stores across this or that block, and place myself in a situation to make $100,000 a year, and then I can devote *so much* for the building up of the kingdom of God." The Elders would have been so devoted to riches, they would not have gone to preach when the Lord wanted them. But when they have not a frock to put upon the backs of their children, or a shoe for their feet, then they can go out and preach the Gospel to the world.

Well, do you think that persecution has done us good? Yes. I sit and laugh, and rejoice exceedingly when I see persecution. I care no more about it than I do about the whistling of the north wind, the croaking of the crane that flies over my head, or the crackling of the thorns under the pot. The Lord has all things in His hand; therefore let it come, for it will give me experience. Do you suppose I should have known what I now know, had I not been persecuted? I can now see the hearts of the children of men with the same clearness as I can your persons in the light of day. I know we have been sunk in the depths of poverty and wretchedness, by the hands of our enemies, but in this we have seen the works of the Lord, and the works of darkness intermingled; this has taught us to discriminate between the two, that we may learn to choose the good, and refuse the evil; or in other words, to separate the chaff from the wheat.

I am a witness that "Mormonism" is true upon philosophical principles. Every particle of sense I have, proves it to be sound, natural reason. The Gospel is true, there is a God, there are angels, there are a heaven and a hell, and we are all in eternity, and out of it we can never get, it is boundless, without beginning or end, and we have never been out of it. Time is a certain portion of eternity allotted to the existence of these mortal bodies, which are to be dissolved, to be decomposed, or disorganized, preparatory to entering into a more exalted state of being. It is a portion of eternity allotted to this world, and can only be known by the changes we see in the composition and decomposition of the elements of which it is composed. The Lord has put His children here, and given them bodies that are also subject to decay, to see if they will prove themselves worthy of the particles of which their tabernacles are composed, and of a glorious resurrection when their mortal bodies will become immortalized. Now if you possess the light of the Holy Spirit, you can see clearly that trials in the flesh are actually necessary.

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them today is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not com-

mitted any sins, I answer, it is necessary to fulfil all righteousness.

I have heard of some of you cursing and swearing, even some of the Elders of Israel. I would be baptized seven times, were I in your place; I would not stop teazing some good Elder to baptize me again and again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion of Jesus. That is my counsel.

Furthermore I counsel you to stop and think what you are doing, before you commit any more sins, before you give way to your temper. The temper, or the evil propensities of men, when given way to, are the cause of their sinning so much. The Lord is suffering the devil to work upon and try His people. The selfish will, operated upon by the power of Satan, is the strongest cord that vibrates through the human system. This has been verified a thousand times. Men have sacrificed their money, their health, their good names, their friends, and have broken through every tender tie to gratify their wills. Curb that, bridle the tongue, and then hold the mastery over your feelings, that they submit not to the will of the flesh, but to the will of the Holy Ghost; and decide in your own minds that your will and judgment shall be none other than the will and judgment of the Spirit of God, and you will then go and sin no more.

Many of the brethren who have led companies through this season are scattered through the congregation. I will tell a story you will scarcely believe. In the first place, I will remark, it has been very common for the companies crossing the plains to send into the city for provisions to be sent out to them. Again, many of you new comers have suffered for want of food on the plains. Would you have suffered as you did if you had been in possession of the experience you now have? "No," you reply. "No," says this father, and that mother, and this man that brought through a company, "had we the experience we now have, when we left the Missouri river, we could have come through, and none have suffered for food, and less of our stock would have been destroyed." This experience is good for you. It helps you to learn the lessons of human life, for the Lord designs His people to understand the whole of it—to understand the light and the darkness, the height and the depth, the length and the breadth of every principle that is within the compass of the human mind.

Now for the hard saying. Brother David Wilkin's company, Joseph Young's company, John Brown's company, and other companies, had more provisions for their journey, when they left Missouri river, by a great amount, than the first emigrants had who started to come to this valley, not knowing whither they went, carrying with them their farming implements into a country where they could obtain nothing to sustain themselves in life until they raised it from the ground. When you started for this place, you had more provisions, according to your numbers, than the first Pioneer companies had who came here six years ago. Can you believe this statement? I can prove it to you. Here are hundreds who can testify to the truth of this statement. And you complain of suffering! If you suffer, it is for want of experience. This is positive proof to you, that were it not that the Lord turns us into these difficulties, and leads us into these trials, we could not know how to be glorified and crowned in His presence. If these companies were again to cross the plains, they would have plenty, and some to spare to feed the poor, and

take up the lame, and the halt, and the blind, by the way, and bring them to Zion, and then have a surplus. Are you to blame? No. If you are to blame for anything, it is for complaining against the providence of God, instead of feeling thankful for the knowledge and intelligence the Lord has given you in this experience. When you are in the like situation again, you can save yourselves, and those associated with you. Your experience is worth more to you than gold.

Brother Kimball referred to Zion's camp going to Missouri. When I returned from that mission to Kirtland, a brother said to me, "Brother Brigham, what have you gained by this journey?" I replied, "Just what we went for; but I would not exchange the knowledge I have received this season for the whole of Geauga County; for property and mines of wealth are not to be compared to the worth of knowledge." Ask those brethren and sisters who have passed through scenes of affliction and suffering for years in this Church, what they would take in exchange for their experience, and be placed back where they were, were it possible. I presume they would tell you, that all the wealth, honors, and riches of the world could not buy the knowledge they had obtained, could they barter it away.

Let the brethren be contented, and if you have trials, and must see hard times, learn to acknowledge the hand of the Lord in it all. He directs the affairs of this world, and will until He reigns King of Saints. The vail which is over this people is becoming thinner; let them be faithful until they can rend it asunder, and see the hand of the Lord, and His goings forth among the people, with a vision unobstructed by the vail of ignorance, and bless the name of the Lord.

Brethren and sisters, inasmuch as I have the right and privilege, through the Priesthood, I bless you in the name of the Lord, and say, Be you blessed. These are my feelings to the Latter-day Saints, and would be to all the human family, if they would receive my blessings, in the name of Jesus Christ. Amen.

THE POWER OF GOD AND THE POWER OF SATAN.

A DISCOURSE BY ELDER JEDEDIAH M. GRANT, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, FEB. 10, 1854.

I have been pleased with the remarks of Elder Hyde this afternoon. I am myself more or less familiar with the doings of the Spirit Rappers, having had an opportunity of becoming acquainted with them when I was last in New York and Philadelphia; and I am satisfied now, and was then, that they are manifestations of spirits; and startling are the sentiments, developments, and doctrines they have made known. It has been treated as a bubble upon the wave that soon would burst asunder; but I am satis-

fied the result of the manifestations of the spirits (wicked spirits) will be to combine their forces in as systematic an order as they are capable of, to successfully resist the Priesthood upon the earth.

I am aware that even some of the Latter-day Saints are slow to believe in relation to the power of Lucifer, the son of the morning, who was thrust from the heavens to the earth; and they have been slow to believe in relation to the spirits that are associated with him; but from the first revelations of the Almighty to brother Joseph Smith, not only revelations in relation to the deep things of the kingdom of God, and the high things of heaven, and the depths of hell, but revelations showing him the power of Lucifer, the opposite to good, that he might be aware of the strength of his opponent, and the opponent of the Almighty—I say, from perusing these revelations, I have always been specially impressed with the doctrine relating to the power of Satan, as well as with the doctrines relating to the power of God.

I have always felt that no Saint fully comprehends the power of Satan as well as God's Prophet; and again I have thought that no Saint could fully understand the power of God unless he learn the opposite. I am not myself acquainted with any happiness that I have not learned the opposite of. You may perhaps enjoy a great deal, the opposite of which you know nothing of, you may be constituted different to me, your feelings may be different, you may have learned to enjoy without first experiencing the opposite; but I may say with safety, nearly all the blessings I enjoy and highly prize are most appreciated after I have learned their opposite; and I am of opinion that all Saints sooner or later will have to learn the opposite to good, they will have to partake of the bitter in order to properly appreciate the sweet, they will have to be impressed with pain that they may appreciate pleasure.

In relation to spirits, for it seems to be the subject introduced to-day, I have this idea, that the Lord our God absolutely gave Lucifer a mission to this earth; I will call it a mission. You may think it strange that I believe so good a being as our Father in heaven would actually send such an odd missionary as Lucifer. You may call him a missionary, or any thing else you please, but we learn he was thrust out of heaven, the place where the Lord dwells, to this earth; and his mission, and the mission of his associates who were thrust down with him, and of those whom he is successful in turning away from God's children who have tabernacles, is to continue to oppose the Almighty, scatter His Church, wage war against His kingdom, and change as far as possible His government on the earth. He could take the Saviour upon the pinnacle of the temple, and show him the kingdoms of this world, and could perform many wonderful works in the days of Jesus. When the Priesthood of God is upon the earth, then the priesthood of the devil may be seen operating, for he has got one. When the kingdom of God is on the earth, you may expect to see a special display or manifestation of the opposite to the Gospel of the kingdom, or of the Priesthood of God.

If you read the Book of Mormon, the Bible, and the Book of Doctrine and Covenants, you read about the power of Satan upon the earth—the manifestation of wicked spirits. When was this special power of Satan more particularly made manifest? It has always been when the power of the holy Priesthood and the kingdom of God were upon the earth. In the days of Moses, in the days of the Patriarchs, in the days of the Prophets, and in the days of Jesus and his

Apostles, and while his Church remained upon the earth, the opposite of the principles of heaven were specially made manifest, causing a lull in the public mind. The world is more or less controlled all the time by influences that Lucifer evidently is not opposed to; he has little objection to the present organization of human society, from the fact that every thing passes along in the wake that agrees with his religion, and rather tends to forward his purposes.

Now some suppose if they can see a miracle, as they call it, that is, something beyond that which is ordinary with man, they are bound to believe; but I am of opinion that Lucifer and his associates can show as many miracles as the people desire to see; they can show as many as were exhibited in Egypt in the days of king Pharaoh. I believe Lucifer has just as much power to make lice now as ever he had, he has just as much ability to display his power in making a serpent to oppose a Moses as ever. Has he lost his power during the last two, three, or four thousand years? We do not believe he has. If, then, he possesses the same power as he once did, why is he not able in this dispensation to make manifestations corresponding to those in previous ones?

I wish to come down to our own day, for you know I am fond of rooting, grubbing, building, fencing, and doing the things needed right here at home. Let us then confine our remarks to this dispensation, when the Prophet Joseph Smith was visited by an holy angel, clad in robes of light, who authorized him to sound the trump of the Gospel of peace, and receive the sacred records from the earth, and the Urim and Thummim, and who laid hands upon him and gave him the Holy Ghost, and authorized him to baptize for the remission of sins, and organize the kingdom of God on the earth. What do we see at this time? We see the manifestations of the power of Satan immediately after the revelations of the angel to Joseph. For instance, there were spirit mediums in Kirtland, when the Church was first organized there by brother Parley P. Pratt and others; but when Joseph went with the Priesthood, the devil had to leave, for he had learned the power of Lucifer; and Joseph organized the Church, established the Priesthood, and set every thing right.

I might go on with a long routine of manifestations of the power of God, and of the power of the devil; but you who have come from the old country, and some of the first Elders that went over there—Presidents Young, Kimball, Hyde, and others, recollect manifestations of the spirits of the devil in that land. They attacked those brethren by hundreds and by thousands, and the spirits were actually visible. If you could call up brother Willard Snow, and converse with him, I have no doubt that he would tell you he was attacked by them, and they overcame his body.

I am not surprised to see these manifestations increased upon the earth; but where is the anchor to the faith of the Saints? Where is the surety of the Saints against these manifestations? Inasmuch as the world would not listen to the Prophet Joseph, and receive the word of God through him, I look for the Lord to fulfil His word, and send them strong delusion, inasmuch as they believe not the truth, and will permit them now to believe a lie, that all who have pleasure in unrighteousness may be damned. I anticipate seeing strong delusion among the wicked in the day in which we live, but where is the anchor for the faith of the Saints? I will tell you where mine is.

When Joseph Smith was alive, his

declaration to me was as the voice of Almighty God. Why? Because he had the Priesthood of God on the earth; the Priesthood that is without father, without mother, without beginning of days or end of years, which is God's authority, the eternal power and right of the government of God upon the earth. I was subject to that government in the days of Joseph. Men used to talk on this wise —"But would you believe in the Prophet if he should demand all your property?" Lucifer would suggest this idea to them. "No," says another, "I would not." "Suppose he should come to you, and tell you, you must sell your farm in the east, and go to Kirtland, and consecrate your property to the Lord, would you do it?" "No," answers his neighbor, "the Lord has no use for my property, I would not do it." "Well," says one, "do you think Joseph is right to dictate in temporal matters?" "No." There were quite a majority, I believe, in the days of Joseph, who believed he had no right to dictate in temporal matters, in farms, houses, merchandize, gold, silver, &c.; and they were tried on various points.

When the family organization was revealed from heaven—the patriarchal order of God, and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel. Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants; now suppose Joseph should come and say he wanted your wife, what would you say to that?" "I would tell him to go to hell." This was the spirit of many in the early days of this Church.

If you maintain the fact that the Priesthood of God is upon the earth, and God's representatives are upon the earth, the mouth-piece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. I allude to the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning. And righteous men in every dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God had a people and a government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God, he did not have the endless Priesthood that emanates from an eternal being. A Priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph

Smith, and has been handed down to his successors.

I do not care how many devils rap, it is no trouble to me. I say, rap away, and give as many revelations as you please, whether you are good spirits or bad ones, it does not trouble my cranium. Rap away, for I trust in the anchor of my soul that is sure and steadfast, in the Priesthood of God upon the earth.

What would a man of God say, who felt aright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help to build up the kingdom of God." Or if he came and said, "I want your wife?" "O yes," he would say, "here she is, there are plenty more."

There is another main thread connected with this, that I have not brought out. You know in fishing with the hook and line, if you draw out suddenly on the line when you have got a large trout, you may break your line; you must therefore angle a little, and manage your prize carefully. I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to kill Isaac? Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." A man who has got the Spirit of God, and the light of eternity in him, has no trouble about such matters.

I am talking now of the present day. There was a time when we could be tried pretty severely upon these points, but I now could pick you out hundreds of men that cannot be tried in this way, but they will hand over every thing they possess. They understand the nature of such doctrines, and the object of such requirements. They know it is to prove the people, both men and women, and to develop what they will do. How can the Priesthood judge the people, if it does not prove them.

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you—it will try you to the core. If one thing won't try you, something else will be adopted, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.

The world philosophizes about the "Mormons," about their leaders, and the life they are living. There are a thousand conjectures among them in relation to the "Mormons." The grand secret is told in a few words; the fact is, the Almighty God has spoken from the heavens, sent heavenly messengers, and organized His Church, restored the Holy Priesthood, established His government on the earth, and exerted his power to extend it, and send forth His word. And that Priesthood understands the principles and motives by which men are actuated, and it understands the workings of the devil on the earth; that Priesthood knows how to govern, when to strike, and when not to strike.

Some things in this Church start up at times, that you would think the whole Church would be rent asunder, like the clans of Scotland. Clanism,

and "Mormonism" are like that [putting his fingers across]; "Mormonism" is *one*, it is governed by one head, one President, and that head representing God on earth. If Joseph Smith held the keys of the kingdom of God on earth, of the Apostleship, does not his successor possess the same? Does he not have a right to give laws, to instruct, to control and rule the people of God?

I might still go on, and explain to your understandings exactly what I mean by rule. If this Priesthood is upon the earth, and you are controlled thereby, and listen to its counsels, you will be united as one people. I know the time was that many of this people believed that if a man was adopted here and there, one man would hold this way, and another that; but the fact is, in the kingdom and Church of the Lord they are all in one pile. I do not care how many of you have been adopted here or there; that is the doctrine to me.

Let the devils rap, then, and let them talk, and mutter, and have their mediums; what do I care, so long as the Priesthood is upon the earth, and the Apostleship is upon the earth, and the government of God, and the light and influence of the Holy Ghost, are upon the earth? Can they shake the Saints? No. But let a man lose the Spirit of God, and depart from this Church, and from the men that hold the Priesthood of God on the earth, and I have no doubt that Lucifer will reveal a great many truths to him, and teach and advocate principles and sentiments that will agree with doctrines of this Church. And they will even imitate Joseph Smith's hand writing, and the hand writing of brother Hyrum, of Bishop Partridge, and of Bishop Whitney, and others; and they will give you flaming revelations, and the light they emit will blaze like a comet.

Now Lucifer has philosophy enough and religion enough to suffer his agents to run along with the truth hand in hand, and make himself appear like an angel of light, and teach hundreds of true principles, if he can only thereby get you to swallow one item of false doctrine. But the grand story is, the devil may rage as long as he pleases, and use all the cunning and craft that he may, yet he never can overreach those who hold the keys of the Priesthood, nor succeed in deceiving them. This Joseph taught the people, but they were slow to believe. But now the energies of the people move as one man; and if they want to build a Temple, they can build it, and whatever they want to accomplish they can do.

The Priesthood is a power we should respect, reverence, and obey, no matter in whose hands it is. Let Lucifer mix in truths with error, and work great signs and wonders to deceive the very *elect*, but it is not possible. Why? Because they have learned the Priesthood, and they possess the power thereof that cannot be shaken. Let the Rappers go ahead, then, for it is not possible for them to deceive the elect of God; and let the witch of Endor, and all other witches and wizards, with the prince and power of the air at their head, do their best, if we keep the commandments of God we shall continually soar far above their power and influence.

I want to have nothing to do with Satan, I desire not to shake hands with him, nor to do anything that will bring me in contact with him, for he is powerful, and if he once gets you in his grasp and shakes you, you will think you are less than a grasshopper. Let us rally round the standard of God, and when we are in the circle of truth, then let the devil and the enemies of the Church of God fire their loudest guns, and wage their war, and marshal their strength, yet, armed with the armor of righteousness,

clothed with the Priesthood and generalship of the Almighty, we shall successfully resist, and triumphantly conquer Satan and all his allied forces of the earth and hell. They will then find out whether Joseph had a right to rule this earth by the power of the Priesthood. They will then find out that the "Mormons," notwithstanding their curious bumps, for they have got some curious bumps, are authorized to preach the Gospel of God, gather Israel, build up Zion, bind Lucifer with a chain, and establish the reign of peace on earth.

My prayer is that the Saints may understand that they are safe as long as they listen to the Priesthood authorized of heaven, are united in one, and not divided into clans, but become one great clan, under one head. Then let all the clanism of the world rally against us, and we are as firm as the rock of ages, that supports the throne of Jehovah.

May God bless you with the truth as it is in Himself, and save you in His kingdom, through Jesus Christ. Amen.

THE WORD OF WISDOM ESPECIALLY SUITED TO INFANTS AND YOUTH—PRIVATIONS IN MISSOURI—NECESSITY OF INTEGRITY, AND STRIFE FOR EXCELLENCE—RESPONSIBILITY OF PARENTS.

AN ADDRESS BY PRESIDENT BRIGHAM YOUNG, TO THE CHILDREN WHO FORMED THE PROCESSION AT THE ANNIVERSARY OF THE ENTRANCE OF THE PIONEERS INTO GREAT SALT LAKE VALLEY, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 24, 1854.

My remarks on this occasion will be disconnected, in order to answer my feelings, and to satisfy the congregation.

Here is a spectacle that is indeed admirable, and a scene that has called forth many reflections in my mind, and, no doubt, in the minds of the spectators.

First of all, allow me to remark, that before it was concluded to celebrate this day, the Seventh Anniversary of the entrance of the Pioneers into these valleys which we now occupy, I had determined to treat some of my family and friends to a dinner, and had made preparations accordingly. This has occupied a portion of my time and attention, but before all my preparatory labor was performed, I was urged to attend on this interesting occasion. This has thrown my previous plans, touching this day, somewhat into confusion, still I am filled with joy in beholding this heart-cheering scene. According to the Programme it seems I am to be escorted by the procession back to my dwelling. I however ask it as a favor of the officers of the day to excuse me,

and relieve me from being present, or from taking any further part in this day's proceedings, after the dismissal of this congregation, that I may repair immediately to my house, for, if I have to wait for the company to escort me, it will make it late before I can be present to wait upon my friends.

Before I proceed further, I wish to make another request, in behalf of the children, who are not capable of judging for themselves—they would traverse these streets until they fainted. I wish the Bishops and Marshals of the day to consider this, and my advice is to dismiss them soon; and while they are parading the streets, be sure to have plenty of water handy for them to drink. If these requests can be granted, I shall feel thankful, and I presume you will have no objections to granting them.

On such occasions as this, our Tabernacle does not afford room for seating the people, I wish the Bishops to hearken to a request I will make of them—Enable brother Hyde to prosecute the labors placed upon him to build a Bowery, on the north of this Tabernacle, that will convene about twelve thousand people; and let it be done before another Celebration comes off, or even before another Conference. I am disposed to take a vote upon this matter. If the brethren and sisters, old and young, will put forth their exertions and means to assist in accomplishing this work, let them signify it by rising their right hands. [All hands were up.] I shall with pleasure render all the assistance possible.

Were there time, I would like to make a great many remarks pertaining to parents and children, but my time will be too limited.

A portion of the youth of our community is before me, and could I give these young persons a word of counsel, it would meet my wishes, and gratify my desires to do them good. I will venture to give them a few items pertaining to life, health, vigor, and salvation; and I hope they will not forget what I am about to say to them.

I will begin by asking the older portion of the assembly, if you do not recollect that when you were two, three, or four years of age, many of your mothers, as soon as you were able to drink out of a glass, and they happened to have a little wine, would compel you to partake of it, contrary to your feeble remonstrances? Do you not recollect when your mother made a little sling to revive her when she was fatigued with labor or exertion of any kind, saying to you, "Drink, my child?" Now, I wish to say to you girls, never be guilty of such practices when you become mothers. Never, when you sit down at the table to drink strong tea, perhaps as a stimulant when you are fatigued, give it to your child. I see this practice almost daily, or occasionally, at least, in this as well as other communities. Keep the tea, the coffee, and the spirits from the mouths of your children.

I could say many things that would be of great worth to you, pertaining to the rising generation, had I time; but I wish you to recollect and practise this one item I have briefly laid before you. I wish the daughters of Israel to far exceed their mothers in wisdom. And I wish these young men and boys to far exceed their fathers. I wish my sons to far exceed me in goodness and virtue. This is my earnest desire concerning my children, and that they not only walk in the footsteps of their father, but take a course to enjoy life, health, and vigor while they live, and the Spirit of intelligence from God, that they may far outstrip their father in long life, and in the good they will perform in their day. What I say of my children I apply to all.

Young men, my young brethren,

will you accept a little counsel from me? When you go from this Tabernacle make a covenant with yourselves that you will taste no more ardent spirits, unless it is absolutely necessary, and you know it is; also make a covenant with yourselves that no more of that filthy, nasty, and obnoxious weed called tobacco shall enter your mouths; it is a disgrace to this and every other community. I am well aware of the reflections of many upon this subject. You may say to yourselves, "If I can do as well as my parents, I think I shall do well, and be as good as I want to be; and I should not strive to excel them." But if you do your duty you will far excel them in everything that is good —in holiness, in physical and intellectual strength, for this is your privilege, and it becomes your duty. Young men, take this advice from me, and practise it in your future life, and it will be more valuable to you than the riches of this world. "Why," say you, "I see the older brethren chew tobacco, why should I not do it likewise?" Thus the boys have taken licence from the pernicious habits of others, until they have formed an appetite, a false appetite; and they love a little liquor, and a little tobacco, and many other things that are injurious to their constitutions, and certainly hurtful to their moral character. Take a course that you can know more than your parents. We have had all the traditions of the age in which we were born, to contend with; but these young men and women, or the greater part of them, have been born in the Church, and brought up Latter-day Saints, and have received the teachings that are necessary to advance them in the kingdom of God on earth. If you are in any way suspicious that the acts of your parents are not right, if there is a conviction in your minds that they feed appetites that are injurious to them, then it is for you to abstain from that which you see is not good in your parents.

I will now offer a few words of encouragement, and I wish you to listen to them attentively. If you wish to be great in the Kingdom of God, you must be good. It has been told you often, and I reiterate it to-day, that no man or woman in this kingdom that the Lord Almighty has again established upon the earth, can become great without being good — without being true to their integrity, faithful to their trust, full of charity and good works. If they do not order their lives to do all the good they can, they will be stripped of their anticipations of greatness. You may write that down, and write it as revelation if you please, for it is true. Again, you must make sacrifice, if such you may call it, of every feeling you possess on earth, as a man, as a woman, as a father, as a mother, as a husband, as a wife, as a member of a family or community, for the sake of the kingdom of God on earth—that you assuredly must do. Now remember, that no earthly object may stand between you and your calling and duty.

While gazing upon the scene before me, and thinking of what we had passed through—scenes of affliction fleeting through my memory, I reflected on the generation now growing up, and on the past dealings of the Lord towards this people in His wise providences. I recollect that in 1839, the Twelve and others were called upon to go to England, after they had suffered much persecution and tribulation. Brother Joseph Smith had to leave Ohio and escape for his life. I had also to leave the country to save my life; I was going to the west, where Joseph told me to go. I had not been in Missouri more than five months, before the mob commenced to burn houses. I had expended what little means I had left, to purchase an inheritance for my family,

but I had to leave Missouri, after being at the trouble and expense of conveying my goods there, and preparing for living; I left all behind and went to Illinois. Well, the revelation was that several of the brethren must start on missions to foreign lands, and we fulfilled it in the midst of poverty. This is a proof that the hand of God is able to sustain His people, and he will continue to provide for them.

If we do His will, He will take care of us as a people, and as individuals. One proof of this, is in my own life and experience. When I left my family to start for England, I was not able to walk one mile, I was not able to lift a small trunk, which I took with me, into the wagon. I left my wife and my six children without a second suit to their backs, for we had left all our property in possession of the mob. Every one of my family were sick, and my then youngest child, who has spoken before you to-day, was but ten days old at the time I left for England. Joseph said, "If you will go, I promise you, that your family shall live, and you shall live, and you shall know that the hand of God is in calling you to go and preach the Gospel of life and salvation to a perishing world." He said all he could say to comfort and encourage the brethren. This was our situation, and I say, with regard to the remainder of the Twelve, they had all been driven like myself, and we were a band of brethren about equal. My family lived. When I left them they had not provisions to last them ten days, and not one soul of them was able to go to the well for a pail of water. I had lain for weeks, myself, in the house, watching from day to day for some person to pass the door, whom I could get to bring us in a pail of water. In this condition I left my family, and went to preach the Gospel. As for being cast down, or at all discouraged, or even such thoughts entering in my heart as, "I will provide for my family, and let the world perish," these feelings and thoughts never once occurred to me; if I had known that every one of them would have been in the grave when I returned, it would not have diverted me from my mission one hour. When I was ready to start, I went and left my family in the hands of the Lord, and with the brethren.

I returned again in two years, and found that I had spent hundreds of dollars, which I had accumulated on my mission, to help the brethren to emigrate to Nauvoo, and had but one sovereign left. I said I would buy a barrel of flour with that, and sit down and eat it with my wife and children, and I determined I would not ask anybody for work, until I had eaten it all up. Brother Joseph asked me how I intended to live. I said, "I will go to work and get a living." I tarried in Nauvoo from the year 1841 to 1846, the year we left. In that time I had accumulated much property, for the Lord multiplied everything in my hands, and blessed all my undertakings. But I never ceased to preach; and travelled every season, both in the winter, and in the summer. I was at home occasionally, and the Lord fed and clothed me. It has never entered into my heart, from the first day I was called to preach the Gospel to this day, when the Lord said, "Go and leave your family," to offer the least objection. It has never entered into my heart to violate my covenants, to be an enemy to my neighbor, to deceive, to lie, or to take to myself that which was not my own. The youth around me, in their addresses this day, have eulogised the life and ability of brother Brigham; I want you not only to do as I have done, but a great deal better.

I am trying to encourage you to do good, and not evil, that the Lord Almighty may take care of you, sustain

you, and give you power and influence, which He will do, if you serve Him with an undivided heart, but if you do not, He will chastise you. Remember it.

When I left Nauvoo, I again left all I had, and was under the necessity of borrowing a span of horses from this man, a yoke of cattle from that, and a wagon from the other; and after gathering up what little moveable property I could in this way, I left the country. I had accumulated thousands of dollars' worth of property, and had to leave it in the hands of the mob, and, said I, "Eat it up, destroy it, or burn it down, as quick as you please, for 'the earth is the Lord's and the fulness thereof.'"

How did I obtain all this property? The Lord gave it to me; He has done what has been done. And if the youth will turn their hearts and affections to the Lord their God, they will be prepared to enter into the glory we are contending for, they will be prepared to redeem Zion. These young brethren and sisters will be prepared to return to Zion, bear off the Priesthood triumphantly, and build up the kingdom of God among the nations of the earth far better than we their fathers and mothers have, though we have done the best we could. Be full of integrity and love for all people, let hope abound in you, be filled with truth and virtue, and never allow yourselves to do a thing you would be ashamed to do in the presence of the Lord Almighty, or that you would be ashamed of were He to stand in your path, and call you to an account. That is the way to live, and it is the only way for a "Mormon" Elder to live, or for a "Mormon" mother, or daughter, or sister, in order to obtain what they wish to obtain. It is the only path you can possibly walk in to secure that which you desire. There are men who will tell you many things in your houses, and will try to pervert the truth, and the simple principles of the Holy Gospel, but you must remember that it is a holy life before God which gives you influence with Him.

Look, and see the past course of brother Brigham; he is not any different to-day from what he ever was. Knowing that the Lord wishes him to do a certain work, he is willing to do it. This has always been his character. You have seen me rise up here in my authority, when necessary, and I have had to be like a lion among the people. But who can point out a single act that has not been full of kindness to this people, collectively and individually? Though sometimes I have to roar to them; and why? Because sometimes they are foolish. This was exhibited here to-day, and also on the fourth of July. I saw scores of men who had no more sense than to crowd upon the women and children, at the risk of crushing them to death. When I see such conduct, I feel like a lion in the cause of the oppressed; and when the dogs and the wolves undertake to make this people a prey, they may expect that somebody is ready to roar, and contend for them.

Do you wish to know how men of God feel under such circumstances? I will tell you. If an enemy is crawling round this people, trying to make inroads to destroy them, they can pick up men as fast as they come to them, and throw them out of their way; they can conquer and destroy army after army; and in their feelings a thousand or ten thousand are no more to them than so many grasshoppers. It is the strength of the Almighty God that is in them. Keep His commandments, if you would have strength in the day you need it; and when you do not need it, be passive, like children in their mother's lap, and be always ready and willing to extend the hand of charity and benevolence, and do all the good that is needed to

be done, and you will thereby be able to resist the evil.

I had to go out to the door, when the people were crowding each other down, and talk as if I would swallow them up. What for? To injure them? No. Did I tell you to rush on and tread down women and children? No. Have I ever told you to take advantage of the weak and defenceless, or in any way oppress the innocent? No, never; and if you do, I shall handle you; and if you get into my way, you will be no more to me than a child's toy.

I am consuming much time, and I wish to dismiss the meeting. But I will state that if children could know the feelings of their parents, when they do good or evil, it would have a salutary influence upon their lives; but no child can possibly know this, until it becomes a parent. I am compassionate therefore towards children. Parents, will you have a little wisdom, and learn to bring up your children under a proper influence, and under proper teaching? Mothers, remember that when your husbands are engaged in the service of the Church, and are all the time occupied in the duties of the Priesthood, so that they have not time to instruct their children, the duty devolves upon you. Then bring your children up in the ways of truth, and be to them both a father and mother, until they are old enough to perform duties by the side, and under the immediate eye, of their father. I like to see mothers bring their children to meeting, as soon as they can be brought without injuring them, and when they can tell what they want, and call for water when they are faint. As soon as they are old enough to receive instructions, bring them here to be taught; and when you go home with them, do not put strong drinks, or tea, or coffee to their lips. I have actually seen women whip their children to make them drink spirits; such mothers do not know what is actually necessary they should know. Children should have milk, bread, water, and potatoes; and everything that would lay the foundation for disease should be strenuously kept from their stomachs, that no appetites may be formed for pernicious substances, which, when formed, cannot be overcome easily, if at all. The course mothers generally take in the world with their children, produces an appetite in the child that almost invariably leads to excess. There are scores in our midst who were begotten in a vault of liquor, and were enveloped in it till the day of their birth. They have come forth from it, and have a longing desire to still swim in it unto the day of their death. I wish you to understand this, sisters; and when you become mothers, know how to train up your children better than the past generations have been brought up.

Brethren and sisters, may the Lord bless you all. If I had time to answer my feelings here to-day, I should enjoy more freedom in my remarks. Brother George A. Smith has given you the music, and I wished to point out the way in which you ought to walk. Take him for the music, and my words for the counsel; all he said was right, and I want you to observe what he told you; and what more you should do, we will tell you in season.

REMINISCENCES OF THE JACKSON COUNTY MOB, THE EVACUATION OF NAUVOO, AND THE SETTLEMENT OF GREAT SALT LAKE CITY.

An Address by Elder George A. Smith, to the Children who formed the Procession at the Anniversary of the Entrance of the Pioneers into Great Salt Lake Valley, Delivered in the Tabernacle, Great Salt Lake City, July 24, 1854.

My Young Friends — It is with pleasure I rise to address you on the present occasion.

Having been called upon to walk in the Procession, as the Historian of the Church of Jesus Christ of Latter-day Saints, it created in my breast feelings not easily described; it brought up reminiscences of past scenes, and of celebrations similar to this, wherein I have acted in company with my worthy predecessor, Dr. Willard Richards, one of the First Presidency of the Church of God on earth, and one of the Pioneers who first entered this Valley. He has gone to rest, after being worn out by trials, persecutions, and adversities, and by the difficulties incident in the forming of this settlement in the Valleys of the mountains.

I could have stopped to drop a tear to the memory of departed worthies — the Historian, the aged Patriarch John Smith, and many others; at the same time, I could but feel joyful to see such an immense assembly, gathered together to commemorate the day on which the Pioneers first arrived in this region to inhabit these valleys.

Should we refer to the pages of the history that is no doubt written in many a private journal, our memories would be refreshed with the startling truth, that the first fifteen years of our existence had been a continued scene of trials, persecutions, afflictions, and murders; including the murder of the Prophet, the Patriarch, and a great many others of the ablest and most energetic members of the Church.

At a Council of the leading men of this community in Nauvoo, it was concluded that on finishing the Temple there, a company of one thousand or fifteen hundred pioneers should establish themselves in the mountains, to prepare the way for a safe retreat from the tyranny and oppression which had so long followed this people. This conclusion was unknown to the public, hence the surprise of the mob at our willingness to depart.

In a very few days afterwards, bands of organized mobbers commenced the work of burning our houses in Yelrom, Green Plains, and Bear Creek settlements, and throughout the country. As if they were not satisfied with the destruction of the hundreds of lives their persecutions had already sacrificed, and the millions of property they had already destroyed in Missouri; as if dissatisfied with the blood of the Prophet still smoking from the ground as it were; they lighted anew the torch of the incendiary, and the Governor of the State was silently willing to fan its fires. It will be recollected that he

did not stop the house burning, but we stopped it ourselves, under the direction of the Sheriff of the County.

The moment that was done, General Harden, mounted on a white horse, backed up and accompanied by other dignitaries of the State. came into Nauvoo with four hundred men. What was said to us by these worthies? They said, that in consequence of the combination against us throughout the State, the Governor did not feel at liberty to do anything for us; so we were abandoned to the rage of unprincipled men.

They then informed us they had come to search for some men that were missing, and formed a square around the Temple, also around the stables of the Nauvoo house, but more particularly around the Masonic Hall, the basement story of which contained a quantity of wine. General Hardin, and others of his band, went into the stables where a horse had just been bled, and concluded a man had been killed there, but fortunately the horse was there to answer for the blood. The General and his Staff then pierced with their swords the heaps of manure, thinking, I presume, that if they pricked a dead man, he would *squeal*. I thought they acted a little simple, for they might have presuned that if anybody had been killed, they would have been thrown in the Mississippi, which was not more than ten rods from the stables.

This was all that was done to punish the house burners; and the State authorities said hey could do nothing for us; hence the only alternative was to leave, as nine counties of the State had concluded in Convention, that we must leave or be exterminated. The fact is, this was the very conclusion we had alrady come to, ourselves, in a Council a few days before. Yet it was thought, proper not to reveal the secret of our intention to flee to the mountains; but as a kind of put off, it was communicated in the strictest confidence to General Hardin, who promised never to tell of it, that we intended to settle Vancouver's Island. This report, however, was industriously circulated, as we anticipated it would be.

The persecution was blazing on every hand, and the reputable authorities "could do nothing for us;" which was equal to saying, "Hold on, and let us run our daggers into you."

The first companies which left, in consequence of those persecutions, were obliged to start in the dead of winter, in the beginning of February, 1846. Many of the companies crossed the Mississippi, with their wagons, on the ice, and the rest in flat-boats, and winding their way through a new and trackless country, making a road of nearly four hundred miles in length, stopped to winter on the right bank of the Missouri, where they built quite a town, called Winter Quarters.

Finding that our numbers in Nauvoo were reduced to a mere handful, the mob, numbering some 1800 armed men, supplied with scientific engineers, and good artillery, attacked the remaining few, who were chiefly lame, blind, widows, fatherless children, and those too poor to get away. There were not one hundred able bodied men to stand against this superior force in defence of the helpless; this is called the battle of Nauvoo, and was fought in September. They cannonaded the citizens of Nauvoo, and finally, after three days' fighting, and being forced to retreat three times, they succeeded in driving them over the river.

What was the result of all this? In April 1847, we started from Winter Quarters, with a hundred and forty-three men (instead of 1000) as Pioneers. We were "few," and I was going to say "far between," but we were close together. We set out, and made a new road to this valley,

the greater portion of the way; we thus worked the path through, and arrived here on the day we now commemorate.

This is a hasty glance of history. To enter into details would introduce matters that would unnecessarily harrow up the minds of many. Suffice it to say, like the pilgrim fathers who first landed upon Plymouth Rock, we are here pilgrims, and exiles from *liberty;* and instead of being driven into the wilderness to perish, as our enemies had designed, we find ourselves in the middle of the floor, or on the top of the heap. Right in the country that scientific men and other travellers had declared worthless, we are becoming rich in the comforts and blessings of life, we are now rocking in the cradle of liberty, in which we are daily growing; and I challenge the Union to produce a parallel of this day's Celebration.

I say to my young friends, be firm to extend the principles of freedom and liberty to this country, and never suffer the hand of oppression to invade it.

In the history of our persecutions there have arisen a great many anecdotes; but one will perhaps serve to illustrate the condition in which I wish to see every man that raises in these mountains the hand of oppression upon the innocent. I wish to see such men rigged out with the same honors and comforts as was the honorable Samuel C. Owen, Commander-in-Chief of the Jackson County mob. He, with eleven men, was engaged at a mass meeting, to raise a mob to drive the Saints from Clay County. This was in the year 1834, in the month of June. They had made speeches, and done everything to raise the indignation of the people against the Saints. In the evening, himself, James Campbell, and nine others, commenced to cross the Missouri river on their way home again; and the Lord, or some accident, knocked a hole in the bottom of the boat. When they discovered it, says Commander Owen to the company on the ferry boat, "We must strip to the bone, or we shall all perish." Mr. Campbell replied, "I will go to hell before I will land naked." He had his choice, and went to the bottom. Owen stripped himself of every article of clothing, and commenced floating down the river. After making several attempts he finally landed on the Jackson side of the river, after a swim of about fourteen miles. He rested some time, being perfectly exhausted, and then started into the nettles, which grow very thick and to a great height, in the Missouri bottoms, and which was his only possible chance in making from the river to the settlements. He had to walk four miles through the nettles, which took him the remainder of the night, and when he got through the nettles, he came to a road, and saw a young lady approaching on horseback, who was the belle of Jackson County. In this miserable condition he laid himself behind a log, so that she could not see him. When she arrived opposite the log, he says, "Madam, I an Samuel C. Owen, the Commander-in-Chief of the mob against the Mormons; I wish you to send some men from the next house with clothing, for I am naked." The lady in her philarthropy dismounted, and left him a light shawl and a certain unmentionabb under garment, and passed on. So His Excellency Samuel C. Owen who was afterwards killed in Mexico by foolishly exposing himself, contary to orders, took up his line of march for the town, in the shawl and peticoat uniform, after his expedition against the "Mormons."

My young friends, have the goodness to use every man so, who comes into your country to mob and oppress the innocent and LADIES, DON'T LEND HIM AN CLOTHING.

PERSECUTIONS, DUTIES, AND PRIVILEGES OF THE SAINTS.

An Address by Elder Daniel H. Wells, to the Children who formed the Procession on the Anniversary of the Entrance of the Pioneers into Great Salt Lake Valley, Delivered in the Tabernacle, July 24, 1854.

Beloved Friends—We are met in commemoration of the important historical fact, that on the 24th of July, seven years ago, a band of brethren came to this place, seeking a home, an asylum, where they might rest awhile from their arduous and toilsome march, and feel secure from the wrath of wicked, wreckless, infuriated men, who had, in times past, pursued and hunted them with relentless fury, and driven them from the abodes of civilization. Directed by the same God who led Moses and the children of Israel out from the land of Egypt, they, with our beloved President at their head, located in this valley.

This becomes an important fact from its associations, fraught as it is with momentous consequences to us as a people; transplanting us from the narrow limits of a single city, to a large territory, in which we are fast becoming a mighty people. We perceive the hand-dealing of a wise and beneficent God in this, who has said, by the mouth of His Prophet, that it was "His business to provide for His Saints." This also furnishes a strong illustration of high Heaven's economy, in over-ruling and turning the wrath of man to its service and praise, and from "seeming ill still educing good."

This day, in reality, is the Anniversary of our Birth-day as a free people. We may say that it was a bloodless conquest, and yet our path has not been strewn with flowers, as witness the parting pang when exhausted strength has been laid low in the dust, and bitter tears have only been dried in view of a better future.

We this day rejoice together in union and harmony—in peace and prosperity; and as the sun of gladness has arisen upon our horizon, so may it never again become darkened by the mists of sorrow, nor the storms of persecution be permitted to obscure its genial rays.

We now possess a country sufficient for our present necessities and purposes, institutions which we have received from God, through His Prophets, and, under the broad folds of our glorious Constitution, American Freedom.

We now have the privilege of worshipping God according to the dictates of our own consciences, and no one to disturb, or make us afraid.

What more can we ask? What more can we expect? The balance rests with ourselves. If we would be happy, if we would be great, have the knowledge and wisdom of God, and be prospered, it remains with us to pursue that course, to perform those duties, and to live that life, which shall conspire to produce those blessings.

The kingdom will advance, and bring with it the treasures of know-

ledge, wisdom, and power, just so fast as the Lord finds that He has a people ready, willing, and capable of receiving, and bearing it off. If we would hasten the time for the coming of the Son of Man with power and great glory, we must increase our diligence, hasten ourselves in the attainment of every perfection, and by our purity and excellence bring unto ourselves Heaven's excellence and purity.

My friends, this is a day of rejoicing with the Saints, and here in this sacred place of worship, we mingle together, the old and the young, in offering to our God, praise and thanksgiving for His kind mercies and blessings. As we mingle in our amusements and rejoicings, and participate together in our celebration of this day, and the realization of our dependence upon Him who has wrought out our salvation, and brought us to an inheritance in this goodly land, amid scenes of joy and prosperity, it is always well to remember and acknowledge the kind hand of Providence, from whom we receive every good and perfect gift.

How can we well express the overflowing gratitude of our hearts to the Giver of all good, for what we this day behold? Thousands of children in a single city, of less than seven years growth, convened under their respective banners, each bearing a motto expressive of their views and sentiments, intention and designs; each bosom swelling with pride and gratitude, that they too are the children of the Kingdom, unto whom pertain the promises of God concerning Israel.

My young friends, how shall we reciprocate? What shall we do to advance the glorious cause of truth, make ourselves useful, and fulfil the measure of our creation upon the earth? I answer, it is for us to be obedient, hearken unto the counsel of our parents and leaders, to keep the commandments of God. It is to qualify ourselves to follow some useful occupation, to be industrious in acquiring knowledge, and not spend our time in useless visiting, and lounging about in idleness. It is to have every moment devoted to some useful employment, to serve God, and walk humbly before Him, blameless in all of His ordinances, be true to God and His servants, follow in the dictates of wisdom and experience, be patient and courteous toward each other, be persevering, virtuous, honest, and faithful—in short, be good, faithful Saints of the Most High God.

If we do this, we shall always enjoy the blessings of a good conscience, void of offence toward God and man. Let our aim be for God, and an exaltation in His Kingdom, keeping our minds constantly directed to the attainment of this object; and no matter what may befal us here below, we shall be safe in the arms of our blessed Redeemer, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Does our Father in heaven view us with approbation this day? Let us look to it, each one of us, that we do nothing either in thought, word, or deed, neither this, nor any other day, but that He can look down upon us with approbation. Let not folly nor wickedness be committed in Israel, lest we be called upon to put away the workers of iniquity from our midst, and thus cleanse Israel from sin and guilt.

Young men and youths, just rising to take a part in the affairs of men, if you follow in the precepts of wisdom, and abide in the counsel of truth, you shall have strength according to your day, and the mountain torrent shall not be more fierce to encounter than you, when the enemy shall again marshal his hosts for battle; the mountain roe shall not be swifter, nor more agile in its flight, than you in scaling the mountain height, or leaping the

deep, dark chasm, made by a thousand floods. Nothing shall present a barrier too high, too rugged, or so difficult that you cannot surmount it.

As physical strength shall be given, so shall mental strength and ability, and you will increase and strengthen until you can fathom the deep sciences, and unfold the mysteries of eternity.

To you, also, ye maidens of Israel, is it not an honor to be numbered among the daughters of Zion? Unto you this invitation extends, to make yourselves useful in the drama of life; qualify yourselves also for the part which may be allotted you to perform in the Kingdom of our God. Preserve yourselves in purity and the perfection of every virtue. Let your time be fully occupied in some useful employment, and although you may not be called upon to encounter the fierce contest of the world, as your brothers, fathers, or husbands, yet your path shall so closely entwine itself with theirs, as to strengthen, nourish, and sustain them, be a present help in every time of need; and when the storm clouds shall lower, and fierce persecution rage, be enabled by united faith and energy to bid defiance to "Mormon" foes, whether they come in form of men in hostile array, or the more insidious and stealthy manner of demons from the arch and subtle intriguer, and deceiver of the human race.

Yes, fair maidens, if you would have loveliness encircle your brow, and beauty adorn your forms, let the gems of virtue, truth, and sincerity sparkle your eyes, and adorn your minds with knowledge and wisdom. Let excellence, goodness, and industry, embellish your lives, and the star of your glory shall never wane, nor the promised inheritance to dwell among the Gods be withheld, proving to God and man

"The kindest blessing High Heaven could send;
In life a treasure, and in death a friend."

This is an age of progress, and if we would keep pace with the times, we must progress also. The youth of other States, Territories, or Nations, must not outstrip us in the arts and sciences, nor in anything that is calculated to adorn life and become useful to man.

Situated as we are, so far distant from the emporium of letters and commerce, some may think that this is difficult to avoid; but it is not so. It is easy not only to keep pace with, but outstrip them even in the race of progress. Our advantages are simply these—we have not the burden of trash and nonsense to wade through at the beginning, which others have; the mind is therefore more free to act, and can conceive more real truth and imbibe more real knowledge in a given time; and although we may not yet possess every facility for our advancement, still we are more than compensated by the wholesome influence of virtue and religion, rules, regulations, and institutions freed from the bigotry, superstitions, dogmas, and follies of ages. We moreover breathe the pure mountain air, and drink from the cool mountain stream, and dwell in a lighter and purer atmosphere, not only physically, but socially and morally. Are these advantages, and do they contribute to correct thinking? If they are, and if they do, then we have certainly no cause to complain.

If we will only avail ourselves of the opportunities which we possess, take the good, and reject the evil, abide in the light and truth, and apply ourselves, we have no fears but that we shall excel. And time will show in regard to our moral and social institutions, which Congress are so often trying to legislate about. They are welcome to all of their moral and social rules and regulations, religious or otherwise; nor do I suppose that we shall try to legislate about them, al-

though we have just about as much right to, as they have about ours. The argument is opportune; I could not wish for better illustration for the subject under consideration, than the already muddy and beclouded brains which some of the present Congress exemplified upon this very subject. One might suppose that the spirit at least of the 3000 clergymen upon the Nebraska and Kansas Bill, had found its way into their minds, and left its impression with them. What other item of religious faith they will next seek to interfere with, is left for time to determine; but I should expect, that women would be prohibited from marrying, or Shakerism abolished.

Excuse me, my friends, for alluding to such a subject, upon an occasion like this, but the absurdity of undertaking to legislate upon the morality of our social relations and religious institutions, imperceptibly led me to make a comment upon it.

If it is an indication of a righteous feeling among them, there may be some small hopes of them yet; but it "smacks rather too much of the SULPHUR to be genuine," as the parrot said when the devil taught him prayers. I hope you will accept of my apology, and I will refrain.

Our Pilgrim Fathers, when they landed on Plymouth Rock, constituted a small band, 'tis true; yet by uniting rich resources with energy and determined perseverance, witness what it amounted to—New England's rocks and hills were peopled; large cities sprung into existence, and she sends her sons and daughters too into every State; they are the first upon the confines of civilization, exploring the deep forest and wide-spread prairie, stemming Missouri's flood, and traversing ocean's wide domain. The sons of the Pilgrim Fathers are everywhere; here to-day are congregated thousands of them, who feel the same spirit of freedom which emulated them to flee from under the oppressor's rod, and beyond the tyrant's grasp.

Our Pioneers, unlike our Revolutionary Fathers, did not dissolve their political ties, but more than our Pilgrim Fathers, fled from persecution, and planted their standard like them, free to all to flee unto. Here we hope to preserve American freedom, to ourselves and others, although it was not preserved to us in the land of our nativity. Here we hope to be prospered and increased in knowledge, wisdom, and power; enabled to preserve our rights, and our liberties, as did our Revolutionary Fathers, when oppression became too onerous, and tyranny ranked too high.

But I forbear. Let us do our duty to ourselves, our country, and our God; be vigilant in the preservation of virtue and truth; and leave the event with the God of Nations, who shutteth and no man can open, and opens and no man can shut.

NECESSITY OF BUILDING TEMPLES—THE ENDOWMENT.

An Oration by President Brigham Young, Delivered on the South-East Corner Stone of the Temple at Great Salt Lake City, after the First Presidency and the Patriarch had laid the Stone, April 6, 1853.

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever have transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when he had left the most exalted regions of His Father's glory, to suffer and shed his blood for sinning, fallen creatures, like ourselves, and the people crowded around him, a certain man said unto him, "*Master, I will follow thee whithersoever thou goest.*" Jesus said unto him, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay HIS *head.*" And we find no record that this man followed him any farther.

Why had not the *Son of Man* where to lay *his head*? Because his Father had no house upon the earth—none dedicated to Him, and preserved for His exclusive use, and the benefit of His obedient children.

The Ark containing the covenant—or the Ark of the Covenant in the days of Moses, containing the sacred records, was moved from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jostled, he was smitten, and died. And would to God that all who attempt to do the same in this day, figuratively speaking, might share the same fate. And they will share it sooner or later, if they do not keep their hands, and tongues too, in their proper places, and stop dictating the order of the Gods of the Eternal Worlds.

When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest, (for they were mobbed and harassed somewhat like the Latter-day Saints,) the Lord, through Moses, commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how

to build it without revelation, without a *pattern.*

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing or occupying a Tabernacle, or tent. But to David, God gave commandment that he should build Him a house, wherein He, Himself, might dwell, or which He might visit, and in which He might commune with His servants when He pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth, (and for how long a period before that day, the history is unpublished,) but walked in the tent or Tabernacle, before the Ark, as it seemed Him good, having no place to lay His head.

David was not permitted to build the house which he was commanded to build, because he was a "*man of blood,*" that is, he was beset by enemies on every hand, and had to spend his days in war and bloodshed to save Israel, (much as the Latter-day Saints have done, only he had the privilege to *defend himself* and *people* from *mobocrats* and *murderers*, while we have hitherto been denied that privilege,) and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Temple at Jerusalem, which God had required at his hands.

The pattern of this Temple, the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this *revelation-pattern* necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle.

This Temple, called Solomon's Temple, because Solomon was the master workman, was completed some time previous to the appearance of the Son of Man on the earth, in the form of the babe of Bethlehem, and had been dedicated as the House of the Lord, and accepted as a finished work by the Father, who commanded it to be built, that His Son might have a resting place on the earth, when he should enter on his mission.

Why, then, did Jesus exclaim to the man who volunteered to follow him wheresoever he went, that "the Son of Man hath not where to lay his head?" Jesus knew the pretended Saint and follower to be a hypocrite, and that if he told him plainly that he would not fare as well as the birds and foxes, he would leave him at once, and that would save *Him* much trouble.

But how could Jesus' saying, that he had "*not where to lay his head,*" be true? Because the house which the Father had commanded to be built for his reception, although completed, had become polluted, and hence the saying, "My house is the house of prayer: but ye have made it a den of thieves," and he made a scourge of cords, and drove the money-changers, and dove-sellers, and faro-gamblers, all out of his house, and overthrew their tables; but that did not purify the house, so that he could not sleep in it, for an holy thing dwelleth not in an unholy Temple.

If Jesus could not lay his head in an unholy, polluted temple, how can the Latter-day Saints expect that the Holy Spirit will take and abide its residence with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for he had no place on earth to lay his

head; his house still remaining in the possession of his enemies, so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it; and the occupants thereof were professors in name, but hypocrites and *apostates*, from whom no good thing can be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostacy, the Church of Christ became extinct from the earth, the Man Child—the Holy Priesthood, was received up into heaven from whence it came, and we hear no more of it on the earth, until the Angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, re-organized on earth, twenty-three years ago this day, with the title of "Latter-day Saints," to distinguish them from the Former-day Saints.

Soon after, the Church, though our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon's Temple. Joseph not only received revelation and commandment to build a Temple, but he received a *pattern* also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple, —the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, *very few* of the Elders of Israel, now on earth, who know the *meaning* of the word *endowment*. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the *keys* to these endowments are among you, and thousands have received

them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by *killing* a few, for he cannot do it. God has set His hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil and daily labor, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten, with many like associates, and where were imprisoned in loathsome dungeons, and fed on human flesh, Joseph and Hyrum, and many others. But before all this had transpired, the Temple at Kirtland had fallen into the hands of wicked men, and by them been polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.

At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was murdered—*murdered at sun light*, under the protection of the most noble government that then existed, and that now exists, on our earth. Has his blood been atoned for? No! And why? A martyr's blood to true religion was never atoned for on our earth. No man, or nation of men, without the Priesthood, has power to make atonement for such sins. The souls of all such, since the days of Jesus, are "under the altar," and are crying to God, day and night, for vengeance. And shall they cry in vain? God forbid! He has promised He will hear them in His own due time, and recompense a righteous reward.

But what of the Temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with fire arms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the Temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fulness. And then, to save the lives of all the Saints from *cruel murder*, we removed westward, and being led by the all-searching eye of the Great Jehovah, we arrived at this place.

Of our journey hither, we need say nothing, only, God led us. Of the sufferings of those who were compelled to, and did, leave Nauvoo in the winter of 1846, we need say nothing. Those who experienced it know it, and those who did not, to tell them of it would be like exhibiting a beautiful painting to a blind man.

We will not stop to tell you of the sufferings of widows and orphans on Omaha lands, while their husbands and fathers were traversing the burning plains of the South, to fight the battles of a country which had banished them from civilization, for they secured the land on which we dwell, from our nation's foe, exposed the gold of California, and turned the world upside down. All these things are before you—you know them, and we need not repeat them.

While these things were transpiring with the Saints in the wilderness, the Temple at Nauvoo passed into the hands of the enemy, who polluted it to that extent the Lord not only ceased

to occupy it, but He loathed to have it called by His name, and permitted the wrath of its possessors to purify it by fire, as a token of what will speedily fall on them and their habitations, unless they repent.

But what are we here for, this day? To celebrate the birth-day of our religion! To lay the foundation of a Temple to the Most High God, so that when His Son, our Elder Brother, shall again appear, he may have a place where he can lay his head, and not only spend a night or a day, but find a place of peace, that he may stay till he can say, "I am satisfied."

Brethren, shall the Son of Man be satisfied with our proceedings this day? Shall he have a house on the earth which he can call his own? Shall he have place where he can lay his head, and rest over night, and tarry as long as he pleases, and be satisfied and pleased with his accommodations?

These are questions for you to answer. *If you say yes, you have got to* do the work, or it will not be done. We do not want any whiners about this Temple. If you cannot commence cheerfully, and go through the labor of the whole building cheerfully, start for California, and the quicker the better. Make you a golden calf, and worship it. If your care for the ordinances of salvation, for yourselves, your living, and dead, is not first and foremost in your hearts, in your actions, and in everything you possess, go! Pay your debts, if you have any, and go in peace, and prove to God and all His Saints that you are what you profess to be, by your acts—a God of Gods, and know more than He that made you.

But if you are what you profess to be, do your duty—stay with the Saints, pay your Tithing, and be prompt in paying, as you are in feeding your family; and the Temple, of which we have now laid the South-east Corner Stone, will arise in beauty and grandeur, in a manner and time which you have not hitherto known or contemplated.

The Saints of these valleys have grown in riches, and abundance of the comforts of life, in a manner hitherto unparalleled on the page of history, and if they will do by their Heavenly Father as He has done by them, soon will this Temple be inclosed. But if you go in for a speculation with passers by, as many have hitherto done, you will not live to see the Topstone of this Temple laid; and your labors and toils for yourselves and friends, dead and alive, will be worse than though you had had no existence.

We dedicate this, the South-east Corner Stone of this Temple, to the Most High God. *May it remain in* peace till it has done its work, and until He who has inspired our hearts to fulfil the prophecies of His holy Prophets, that the House of the Lord should be reared in the "Tops of the Mountains," shall be satisfied, and say, "It is enough." And may every tongue, pen, and weapon, that may rise against this or any other Corner Stone of this building, feel the wrath and *scourging of an incensed God!* May sinners in Zion be afraid, and fearfulness surprise the hypocrite, from this hour. And may all who do not feel to say Amen, go speedily to that long night of rest from which no sleeper will awake, till roused by the trump of the Second Resurrection.

A PRAYER,

By President Heber C. Kimball, Delivered on the South-East Corner Stone of the Temple at Great Salt Lake City, after the First Presidency and the Patriarch had laid the Stone, April 6, 1853.

O God, the Eternal Father, in the name of thy Son Jesus Christ of Nazareth, we ask thee to look upon us at this time in thy tender mercy. Thou beholdest that thy servants, Brigham and his Council, have laid the Chief Corner Stone of a holy House, which we are about to erect unto thy name. We desire to do it with clean hands and pure hearts before thee, and before thine holy angels.

We thank thee that we are permitted to live in the flesh, and have a place upon thy footstool, and partake daily of the bounties thy hand bestows, for thou art our Father, and Jesus Christ is our Elder Brother.

Inasmuch, O Lord, as we desire to erect a House to thy name, that if it seemeth thee good to come and take up thine abode on the earth, thou mayest have a place to lay thy head, we pray thee to assist us to erect it in purity before thee, and the Heavenly hosts.

We ask thee to help us so to conduct ourselves, that all the holy Prophets, the angels of Heaven, with thee and thy Son, may be engaged continually for our welfare, in the work of salvation and eternal lives. Bless us in this attempt to glorify thee. Bless this portion of the earth we dwell upon —even these valleys of the mountains, which we have consecrated unto thee. Cause them to bring forth the productions of the soil in rich abundance. Bless the seeds that are placed therein by thy servants and handmaidens. And inasmuch as they are disposed to do thy work, and erect a Temple to thy name, which is their fixed purpose and determination, let the heavens be gentle over them. May the earth be sanctified for their good, and the seeds they throw into it yield to them an hundred fold in return. We pray thee to bless such men and women—may the blessings of the Almighty richly attend them, and multiply them in their families, in their herds and flocks, in strength and in health, in salvation, and in eternal lives.

We also pray for those who do not feel favorably disposed to thy work—may thy blessings not attend them, but may they go backward and not forward, may they wither and not increase, and may the strength that they might have received, through their faithfulness to thy work, be multiplied and divided amongst these thy servants, who are determined to keep thy commandments, and sanctify their affections unto thee.

Look upon thy servant Brigham, O Lord, and let thy Holy Spirit rest mightily upon him this day, and from henceforth. May he live to dictate the erection of thy house, see the Topstone brought on with rejoicing, and administer the keys of salvation and eternal life unto his brethren therein. Bless his Council in common with him, may they live to a good old age, and glorify God in all their days; may they never want for food and raiment, for fathers and mothers, for wives and children, and for the power of thy

Spirit to inspire them, and those thou hast given them.

Pour out thy Spirit upon thy servants, the Twelve Apostles; may thy power abide upon them, to qualify them for the responsible calling unto which thou hast called them. Also, in connexion with them, let thy Spirit rest upon the Quorums of the Seventies, the High Priests, the Bishops, the High Council, the Elders, Priests, Teachers, and Deacons; and upon every faithful member of thy Church in these valleys of the mountains, and in all the world.

Now, O God, we dedicate this Stone to thee. May this spot be holy, and all that pertaineth to it. And inasmuch as there shall be an enemy, or a person that are evil disposed towards thy house, and they shall endeavor to lay snares for the feet of thy people, may they be caught in their own net, be overwhelmed in their own dilemma, and have no power nor influence in the least to hurt thy Saints from this time henceforth and for ever. May the power of the mighty God of Jacob fortify thy servants, enabling them to execute righteousness before thee the Lord our God.

Hear us, O Lord, for we dedicate this, the South-east Corner Stone unto thee, praying that it may sleep in peace, be preserved from decay, for it is the Chief Corner Stone of the House we shall rear to thy name. May the same blessings attend the other three Corner Stones, and all the works thy servants shall set their hands to do, from this time henceforth and for ever.

Bless the architect, the superintendent, the foremen of the various departments, and all the laborers that shall raise a hand, or move a thing for the erection and perfection of this thine house; and provide for them, their wives, their children, and all that pertains unto them, that they may want for no good or necessary thing, while they are engaged in thy service, and from this time henceforth and for ever.

We dedicate ourselves unto thee, with our wives, our children, our flocks, and our herds, with all the settlements and possessions that pertain to thy people in these valleys of the mountains. And all the praise and the glory we will ascribe to the Father, Son, and Holy Ghost. Amen.

PERSECUTIONS, POSITION, PROSPECTS, AND AGENCY OF THE SAINTS.

[*An Oration by Bishop Edward Hunter, delivered on the South-West Corner Stone of the Temple, at Great Salt Lake City, after the Presidencies of the Aaronic Priesthood had laid the Stone, April 6, 1853.*

Brethren and Friends—This, the South-west Corner Stone of this Temple, in Salt Lake Valley, and Utah Territory, has been laid by the Aaronic Priesthood, which is in connection with the Melchisedec Priesthood forever—to connect those two Priesthoods to the building up of the kingdom of the last days, and exalt mankind on the earth, and in the presence of God, and prepare for the coming of Christ our Redeemer.

The past, the present, and the future—our history, our destiny, recur

with redoubled force upon our minds, upon occasions like this. In honor to the great God we are here assembled. To the Valleys of the mountains we have been led by His Almighty power and watchful guidance. We have been delivered from our enemies, from our oppressors, by His unerring wisdom, and surpassing kindness.

Never before could the Saints look around, and behold so glorious, so prosperous a prospect before them, for the accomplishment of the enterprise which we this day commence. Although peace may temporarily have smiled around, yet it was like the lone traveller, struggling to make his way through the scarcely incrustated lava, yet warm, amid the craters of the momentarily extinct volcano, which has only ceased to pour forth its liquid fire, to gather renewed and increased energy, and again send forth its lurid flame, molten fury, and devastation, to all around. Thus has it ever been with this people—in the midst of enemies have they struggled to build up cities, wherein they might inhabit; erect temples unto the name of the God whom they serve, wherein to worship, and receive their holy anointings and endowments. But no sooner have they commenced, than have also commenced the howlings of the myrmidons of Satan's kingdom, crying, as they did before Pilate, when they murdered the Saviour of the world, "Away with him! away with him! crucify him! crucify him!" And they have poured out their wrath—they have murdered the Saints, driven them from city to city, from land to land, dispossessed them of their inheritances, destroyed their cities, their temples, and slain their Prophets.

As it was in the days of our Saviour and his Apostles, so has it been in our day. They have used every stratagem, every exertion to destroy the Priesthood from the face of the earth. They were successful then—will they be so now? Will the authority of the holy and eternal Priesthood of Almighty God, again be driven from the face of the earth, the Prophets and Apostles all slain, and none left in possession of the living oracles of divine truth? No! no!! The might of Jehovah will preserve us. The Lord God will sustain us, and, if so be we should be scattered as hitherto, He will gather us in greater power, greater numbers, with increased ability to perform His work upon the earth.

Let all people, sinners, mobocrats, and devils, learn from experience that persecution, plunder, robbery, rapine, murder, and expulsion from home and country, will not win. They have effectually tried this plan, and it has as effectually failed every time. Please take notice! and devise some new scheme the next time, wherein you can feel some assurance, that you may possibly succeed, and we have the pleasure of not being plundered, murdered, and disfranchised in the same old way. Tax your inventive genius for some broader scheme to destroy God's people from the face of the earth.

Suppose you try the suggestion of our much esteemed, though distant, learned, very polite, and unsolicited chronicler, Lieutenant Gunnison, "*of letting us alone severely.*" But I will not make suggestions for you, having great confidence in your ability of changing your mode of operation. When your plans become so futile, weak, and unavailing, as to become stale and uninteresting, I may suggest for you. In the meantime, let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this temple, on the 14th of February last—"Not one of them, who had not been through the fiery ordeal, should lose the privilege, if he continued faithful; he shall not be a whit be-

hind the most exquisite infliction of torture that any of the Saints have had to endure." If you are faithful, you shall have the promised blessing pertaining to those characters who became partakers of the sufferings of our Lord and Saviour Jesus Christ.

When we look around us, what do we behold? We see the most unmistakable tokens of prosperity, peace, and plenty; the self-evident fruits of high heaven's protecting care, industry, sobriety, and faith. What else do we behold? Wickedness—the hydra-headed monster, apostacy, dares to lift his head; thieves dare to prowl in our midst.

It seems, that no sooner can the Lord pour out His blessings upon His people, and Zion be favored for a season, than it becomes occasion for some to kick and flounder, turning their heel against that beneficent power unto whom they owe their being, their existence—who has fed them, and nurtured them, and led them, like as He did the Saints of old, all the day long.

What becomes the duty of the Saints under such circumstances? Do you realize that upon yourselves, in a great measure, depends your future prosperity, the prosperity of Zion's cause, the extension and advancement of the cause of truth in the world? Do you consider that it is your duty to purify and sanctify your hearts before God, to put evil far from you, to resist the allurements, temptations, and devices of Satan, and thus panoplied in the bright armour of integrity, truth, and righteousness, with pure hearts, and clean hands, and arising in the strength, might, and majesty of the great Jehovah, put down iniquity, yea, with an eagle eye, ferret it out, and with a strong arm, hush in eternal silence every ingrate spirit, who profanes, with his unholy presence, the most holy place; who tramples under his feet, as a thing of naught, those covenants, those most solemn obligations, which he has freely made? So shall Israel put away iniquity from their midst, and obtain and retain the favor of the Lord of Hosts.

Do you remember the history of the Gadiantons, as told in the Book of Mormon? We are surrounded by their descendants. Those loathsome, effeminate specimens of humanity, which we daily see in our midst, are their children, low, degraded, sunken to the lowest depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns, and fortifications are yet to be seen—they continue unto this day. Shall we, the Saints of the Most High God, who have been the special recipients of the oracles of life and salvation to this generation, to all generations to come, to even those who have preceded us—shall we, through supineness and neglect, permit a foundation to be laid in our midst, for the ultimate triumph of wickedness, apostacy, and every abomination which maketh desolate? I tell you, if we do, we need go no farther in the progress of this work, for we shall most probably share the fate of those Gadiantons and their children. Better, far better, would it be for us to stop, and, in the first place, sweep from our midst and from our borders, every vestige of unmitigated wickedness and sin. If we do not put it down, it will put us down. If we do not, when we have the privilege, the opportunity, magnify our calling, fulfil our covenants, the Lord our God will withdraw His Spirit from our midst, as being unworthy and negligent servants.

I am aware that the devil raves and grows angry when the Saints prepare to build a temple, I am aware that he rummages every nook and corner, to gain the ascendancy, seduce away, stir up strife, contention, and to hin-

der the progress of the work; he seeks to lull into a false security, the vigilance of the Saints; to cool their ardor, check their efforts, and render them fruitless; to cause them to neglect their duties, grow luke-warm and indifferent towards the cause of God.

Brethren, let me exhort you against these allurements, against this apathy —it will never do, it does not become the Latter-day Saints, whose work rolls upon them as fast as they are able to accomplish it. The Saints pray their Father in heaven to hasten His work, and roll it forth with mighty power.

Do you not know that the heavens are ready to drop with blessings in store for the faithful Saints, if they were ready and able to receive them? The Almighty God is ready to establish His kingdom upon the earth, in power and majesty, if His people were ready to receive, were prepared to administer therein in holiness, purity, and wisdom.

But are this people ready? No! they are not—their work is preparatory, and I am happy in believing that their progress is onward, that they are advancing toward that unity, faith, and perfection, those good works and Godlike attainments, which shall witness unto the Lord our God, that they are rapidly approximating towards that eventful period, when the Son of Man will appear in his temple, to cheer the hearts of his people.

The heavens are propitious, and if we do right, the Lord our God will be our friend, bless and prosper us in our endeavors to bring to pass this our preparatory work. We will build a temple unto the name of the mighty God of Jacob, here in the wilderness of deserts, amid the forest of mountains, upon the foundation which we this day consecrate unto the Lord of Hosts. We will rear a superstructure wherein we can receive the ministrations of angels and holy beings; wherein we can receive instructions, and perform offices for the redemption of our dead, receive keys for the resurrection of the Saints of God, wherein we can meet the spirits of just men made perfect, and again strike hands with the martyred Prophets, Joseph and Hyrum, and all those who have suffered and died for the testimony of Jesus.

We are far more commodiously situated, far better prepared for this work, than ever before, as a people. We have a house wherein we can hold our Councils; a tabernacle wherein to worship, storehouses to contain the tithing of the people, and shops, and machinery in full operation.

The wall around the Temple Block will soon secure those grounds from intrusion. We are comparatively free from debt, everything seems favorable for the rapid progress of this work.

Brethren, it depends upon your efforts, your liberality, your faithfulness, whether its progress be slow or fast. We are now ready to bid the Saints "come lend us your aid—bring up to the Tithing House of the Lord, your tithings and your consecrations; pay up what you owe, that our hands may be untied, and freed from our remaining indebtedness; that the hearts of the public workmen may rejoice in the blessings and comforts of life." Let your liberality be known by your works, and remember that it is your own work you are called upon to perform, and one in which you have the deepest and most abiding interest.

Bring forth the materials for building—stone, lime, and sand; lumber and timber; the pine, the fir, and the cedar; the iron and steel; the silver, gold, and precious stones; to ornament, make beautiful and glorious the place of His presence, whose excellence surpasses the understanding of the children of men. Amen.

PRAYER

By Bishop Alfred Cordon, Delivered on the South-West Corner Stone of the Temple at Great Salt Lake City, after the Presidencies of the Aaronic Priesthood had laid the Stone, April 6, 1853.

O God, the Eternal Father, we thank thee that we are assembled here this morning, to lay the foundation of another Temple to thy name. We ask thee, in the name of Jesus Christ thy Son, to let thy blessing rest upon this, the South-west Corner Stone, which has been laid by the Presiding Bishop of thy Church, and his Council. Also let thy power and strength rest upon thy servants who shall endeavor to build upon the same—may that spirit of unanimity and peace that pervades our bosoms this morning, rest upon those who shall labor upon this building; may it also rest upon their wives and children, and extend itself throughout the length and breadth of this territory, and the whole world, that the honest in heart may rejoice, and thy Saints be filled with thanksgiving, with praise and adorations to thy great name, for the mercies thou art continually extending unto them.

Especially let thine Elders abroad, whose hearts are panting this day with joy and satisfaction, feel the force and influence of thy Spirit, that so richly rest upon us, that they may take comfort and consolation. Let their lives be preserved, that they may return, and behold a building reared to thy name, and greatly rejoice and adore thee, O God. May their way be opened, that they may move from nation to nation, from city to city, and from habitation to habitation. Let thine angels go before them, and the secret agency of thy Holy Spirit touch the hearts of the people for their good, that thy purposes may soon be accomplished, that Israel may be gathered from the nations of the earth, that light and truth may spread itself, until all the honest in heart rejoice in the principles of freedom, and every band and yoke of the tyrant is snapped and broken asunder, and the knowledge and power of God shall cover the earth, as the waters cover the face of the great deep.

We pray thee to let the petitions of thy servant, which were offered upon the Chief Corner Stone, be answered upon the heads of this people, and may thy blessing and power rest upon him and his brethren, even the First Presidency of thy Church. May they be filled with the spirit of revelation continually, that thy Saints may flourish, thy kingdom prospor, and thy work roll forth under their guidance, that the day may soon come when Zion shall be respected among the nations, and the *Holy Priesthood* be the only *authority* acknowledged, either at home or abroad, on the land or on the sea.

Direct thy people in thy path, that they may be prepared for the accomplishing of thy purposes. Let the Temple for which we are this day laying the Corner Stones, be reared to thy name, and the Top-stone be brought on with shouts of rejoicing before thee. Let every person that shall put forth his hand to prevent.

this thing from being accomplished, sink into oblivion, and may his power wither like the gourd of Jonah. Let all those who put forth their hands to rear this House, or in any way assist in doing the same, be blessed abundantly in the blessings of heaven, and the blessings of earth. And may all things work together for the good of thy people in all time to come.

We dedicate this Stone, and resign ourselves to thee, to use us according to thy pleasure, praying thee to direct our course, and save us eternally in thy celestial Kingdom, in the name of Jesus Christ. Amen.

THE CHURCH BUILT ON A ROCK—EFFORTS OF SATAN—THE PRIESTHOOD.

An Oration by Elder John Young, Delivered on the North-West Corner Stone of the Temple at Great Salt Lake City, after the Presidency of the High Priests' Quorum, and the Presidency and the High Council of the Stake had laid the Stone, April 6, 1853.

Brethren and Sisters—I have not a written oration to read before you, but shall content myself with simply expressing the feelings that pervade my breast on this interesting occasion. What I say, will come at once from the fountain of my heart.

I have one thing to say particularly—that this is the best day I ever saw in all my life. I realize that I am greatly blessed, in connection with my brethren and sisters of this Church, that I am permitted to live to see the present day, and to stand upon this rock, which is the North-west Corner Stone of a Temple that is to be built upon this ground, which Stone we have laid in the name of the Lord Jesus Christ.

I firmly believe that, as we stand upon this *rock*, so is the Church of Latter-day Saints founded upon the *rock* of eternal *ages*. My continual prayer and desire are, that we may live to see a Temple built to the name of the Most High God. I feel myself honored of God and my brethren, in having the opportunity of standing here to-day, in speaking, and realizing what I have, since I came on the Temple ground.

I hope we shall see the Cap-stone brought on with shouts of joy. I believe we shall, if we remain faithful in the cause of truth.

I very well know that, at the commencement of the Temples that have heretofore been built to the name of the Lord, by this people, the devil has always moved his artillery with greater power and activity at that time. This is the foundation of the fourth Temple that the Latter-day Saints have laid; and I pray that we shall all feel nerved up with power to accomplish the great and glorious work which we are called to perform.

For my own part, I am sensible that I have not long to stay upon the earth, but I have a great desire to live in connection with my brethren, to see this Temple completed. I believe we shall.

My chief interest in living on the

earth is to see the work of the Lord prosper, and to assist all in my power to roll it forth; and why I say this is the best day I ever saw upon the earth, is because the prospects for the advancement of the kingdom of God are greater now than ever I saw them before in my days. I have always, in all my life, been desirous to see the cause of the Lord prosper on the earth, but more especially so since I found a true Church founded by the Prophet of God.

We have Prophets among us—a Seer and Revelator, and also Apostles of Jesus Christ. Do I not know that I am standing this day in the presence of the greatest men that are to be found upon the footstool of God? My voice is now sounding in the ears of the greatest men that are this side of eternity, and I know it. If I should stand before all the kings, potentates, and princes of the earth, in one general assembly, the comparison would not begin to bear with the present occasion. They are men chosen by the people alone, and destitute of the power of an eternal Priesthood. These are the mighty chieftains of Israel, called and appointed by the Lord of Hosts, clothed with salvation and eternal lives, and sent for a blessing to the faithful.

I am thankful and happy. I have not language sufficient at my command to express, in full, my feelings. If I did not make a written oration, it has fallen to my lot to make a few verbal remarks. I am proud to stand here with my brethren, and pray that the power of the Spirit of God may rest upon His people, that they may prosper exceedingly, and bud and blossom like a fruitful bough upon the mountains. I have felt, while these Stones were being laid, that the angels of God were round about us. And may a convoy of them continually attend this holy spot, until all the things we desire to do for the glory of our Heavenly Father, and the extension of His cause on earth, are accomplished, which is my prayer. Amen.

PRAYER

By Elder George B. Wallace, Delivered on the North-West Corner Stone of the Temple, at Great Salt Lake City, after the Presidency of the High Priests' Quorum, and the Presidency and the High Council of the Stake had laid the Stone, April 6, 1853.

Righteous and merciful God, the Eternal Father, in the name of Jesus of Nazareth, we consecrate and dedicate this Stone unto thee, even the North-west Corner Stone, which we have laid as part of the foundation of a Temple to be built unto thy great and holy name. We pray thee, O God, to accept this offering from our hands; and may thy peace and blessing be and abide here, that this spot of ground may be holy unto thee, and never be polluted by those who are unholy, or by any unclean thing.

May this foundation be firm as the foundations of the everlasting hills

that cannot be moved, that the superstructure which shall be reared upon it may never be shaken, that the people may receive their blessings therein, to qualify them to pass through the vale, into celestial happiness.

We pray thee, O Lord, to let thy peace be upon those who labor upon these works; may their hearts be inspired by the Holy Ghost, to realize that they are working to build a House to thy name, that immortal beings may come and administer in the ordinances of salvation, and teach thy servants things that are beyond the vail, to prepare them to enter into that rest which is prepared and promised to thy Saints. We pray thee to cement this Corner Stone in a bond of indissoluble union with the other three, that they may stand firm as the eternal Priesthood which has been given unto men, even thy servants, that never can be moved out of its place, but will stand, from this time henceforth and for ever.

Bless the people that are congregated together this day; may it be to them a day long to be remembered; let thy Spirit prevail in their midst, and every heart be filled with unutterable joy. Let the visions of eternity be opened unto them, that they may behold things new and precious, and rejoice in the holy principles of the Gospel of God, that has been brought to light in this dispensation, by the administration of angels to thy servants, even in the latter days.

Let our enemies be taken in their own snare, and fall into the pit they dig for thy people. Let confusion come upon them; may they be turned backward, and have no power from this time henceforth and forever, to prevail against the Saints and the Lord's anointed. Inspire the hearts of thy servants that are scattered abroad among the nations of the earth, and upon the islands of the sea; may their eyes be inclined towards us this day, and let their hearts be lifted up in joy and rejoicing before thee. Strengthen them, and give them great prosperity in their missions, and return them with honor to see the Cap-stone of this Temple brought on with shouting grace unto it.

We now dedicate ourselves, our wives, our children, our flocks and herds, unto thee, O God the Eternal Father, and pray thee to accept of us, in the name of Jesus Christ. Amen.

SPIRITUAL COMMUNICATION.

An Oration by Elder Parley P. Pratt, Delivered on the North-East Corner Stone of the Temple at Great Salt Lake City, after the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elders' Quorum had laid the Stone, April 6, 1853.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to hear from the dead?"

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now contained in the second Book of Nephi, chap. ix.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. "Mesmerism," "Clairvoyance," "Spiritual Knockings," "Writing Mediums," &c., are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek to some "*medium*"—to some one "familiar with spirits," in order to hear from a deceased father, mother, husband, wife, or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature; that there can be no medium of communication between the living and those who have passed the vale of death; and that, therefore, all alleged communications from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved or indiscriminate guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being and of thought in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—The spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject, we will consider the telegraphic wire as a medium of communication between New York and Boston.

Through this medium a holy Prophet or Apostle could communicate the holy and sacred words of truth; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, &c.; and also every species of lie, error, imposition, fraud, &c. Hence, if the people of New York should submit to the guidance of beings in Boston, who communicate

with them by telegraph or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, &c., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy or fact of an existing medium of communication.

If, on the other hand, we deny the philosophy or the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount? Moses and Elias, from the invisible world. Who bestowed upon the Apostles the commission to preach the Gospel to every creature in all the world? He that had passed the vale of death, and had dwelt in the spirit world, yea, he that had ascended far on high above the realms of death, and far beyond all the principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book? He that liveth and was dead, through his angel, who declared to John—Behold, I am thy fellow-servant, and of thy brethren the Prophets, that have the testimony of Jesus.

Who communicated with our great modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow-servant, to the preparatory Priesthood, to baptize for remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? and the keys and preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the *holy of holies?* Those from the dead!

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.

Shall *we*, then, deny the principle, the philosophy, the fact of communication between worlds? No! verily no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire, and sword, and plunder, and imprisonment, and final banishment to these far-off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of

the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of converse with the dead, by visions, divination, clairvoyance, knocking, and writing mediums, &c., &c. This spiritual philosophy of converse with the dead, once established by the labors, toils, sufferings, and martyrdom of its modern founders, and now embraced by a large portion of the learned world, shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of "Mormon" philosophy, viz.—"*That the living may hear from the dead.*"

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communications being established, by which the living hear from the dead—being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discriminating or judging between the lawful and the unlawful mediums or channels of communication—between the holy and impure, the truths and falsehoods, thus communicated.

The words of the holy Prophet in our text, while they admit the principle of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from the dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no persons can successfully seek to God for this privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life are absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach to God. None, then, can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a Holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between angels, spirits, and men, and between all the holy de-

partments, principalities, and powers of His government in all worlds.

And again—The Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of His holy Temple on the earth, when prepared for that purpose by His Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in His ways, and to walk in His paths; for out of Zion shall go forth the law, &c. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains. For if the oracles, and most holy ordinances, and the keys or the mysteries, could be had elsewhere, or in any and every place, the people would never take the pains to resort to one house amid the mountains in order to learn of His ways, and to walk in His paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances and visions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, &c., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper channels, or unholy mediums, of spiritual communication, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divinations of foul spirits, abandoned wizards, magic-mongers, jugglers, and fortune-tellers.

Ye Latter-day Saints! Ye thousands of the hosts of Israel! Ye are assembled here to-day, and have laid these Corner Stones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where "*the people may seek unto their God, for the living to hear from the dead,*" and that heaven and earth, and the world of spirits may commune together—that the kings, nobles, presidents, rulers, judges, priests, counsellors, and senators, which compose the general assembly of the Church of the first-born in all these different spheres of temporal and spiritual existence, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the "mystery of iniquity," the thrones of tyrants, the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin, and death.

Saints! These victories will be achieved, and Jesus Christ and his Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these Corner Stones for a Temple amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and accepted by, the Almighty, let it be preserved in holiness according to the laws of the Holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer in His holy sanctuary,

and to administer the keys of His government upon the earth,

> While sun, or moon, or stars shall shine,
> Or principalities endure.

If the Saints accomplish these things, and fail not to keep the commandments of Jesus Christ and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and for ever.

But remember, O ye Saints of the Most High! *remember* that the enemy is on the alert. That old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be reconquered by its rightful owners. No! From the moment the ground was broken for this Temple, those inspired by him [Satan] have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.

PRAYER

By President Orson Hyde, Delivered on the North-East Corner Stone of the Temple at Great Salt Lake City, after the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elders' Quorum had laid the Stone, April 6, 1853.

Almighty Father—Thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power, we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere, and, as we have laid, help thou us to dedicate unto thee, this Corner Stone of Zion's earthly Temple, that in her courts thy sons and daughters may rejoice to meet their Lord.

Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us—that since we have been compelled to flee to the valleys and caves of the mountains, and hide ourselves in thy secret chambers, from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs of Jesus, thou hast caused the land to be fruitful—the wilderness and desert to rejoice and blossom as the rose. Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength

and our weakness, our joys and our sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants!

Remember us, Oh Lord, and let the radiance of thy favor, like the rainbow of peace, encompass thy people while we sojourn here, and remain tenants at will in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy, and malicious intent, have compelled us to find homes in these distant regions, and in the more lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

The Twelve Apostles of the LATTER-DAYS, to whom has been committed the pleasing task to lay the North-east Corner Stone of this Temple, even the last Corner Stone of the building, are here convened to discharge their duty before thee, in the midst of the authorities of thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

We, therefore, implore thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions, is changing the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach, and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

From the very hour that the ground was broken to prepare for this foundation, Satan has been more diligently engaged in stirring up the hearts of his children to hate the servants and people of our God. But, O Lord, the work is thine, and thine arm is able to execute and defend it.

We now, in the name of Jesus Christ, our great High Priest and Lawgiver, dedicate and consecrate this Corner Stone unto thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of thy people, under thy providential care and blessings, and the protecting and fostering arm of the Angel of thy presence.

Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, goodwill, and means—with their silver and their gold, with their labor and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessaries, or availables—may they rise in wealth and influence, and in the confidence and favor of God and His servants; and may the blessings of this Temple be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct the progress of this building, or that shall hate or blaspheme the same, or that shall, in any way or manner, knowingly, wilfully, or intentionally destroy, injure, mar, or deface any part or portion of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of thy providences, as they may manifest or desire to manifest towards this edifice.

Hasten thou the period, O Lord, when this thine House, in the midst of the mountains, shall receive the Top-stone with the shouts of gladness, and be completed, and nations flow unto it—when many people shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law," making manifest every false and delusive spirit,

every true principle, and also the errors that have involved nations in broils and contentions, in strife, in darkness, and in sin; and that will remove the vail of the covering that has been cast over all people; and the Gentiles shall come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, Eternal Parent, when the intelligence and knowledge obtained by thy servants, on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time in a dark, cloudy day.

O God of our fathers Abraham, Isaac, and Jacob, overrule, we pray thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest-hearted ruler in the governments and kingdoms of men, and, though they may be ignorant of thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in thy bosom, and decreed in thine heart.

Holy Father, bless, we pray thee, the Presidency of this thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon thy name with our voices. May none of us ever fall by transgression, or bring dishonor upon thy cause, or a stain upon our reputation. But preserve us in thy fear, in the light of truth, in the favor of our God, in the confidence of one another, in the estimation of our superiors, and in the favor of the just.

As we have laid and dedicated this Corner Stone, with our best wishes, most lively hopes, and unshaken faith that the building may be speedily erected and finished, we ask thee that we may become pillars in thy spiritual Temple, and go no more out, but sustain and uphold, in connexion with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honors, praise, dominion, and glory, both now and for ever. Amen.

DEBTORS TO THE PERPETUAL EMIGRATING FUND.

An Address by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, October 6, 1854.

It is rather late in the morning to offer a lengthy discourse upon any particular subject; but I will give a text for others.

Unless we continue our Conference after the first day of the week, we shall not have time to instruct the people as fully as we should like to; but we will endeavor to do what we feel to be our duty in this matter.

I more particularly wish those who have lately come into this place, to consider the teachings that may be given upon the text. The greater

part of those who have come across the plains this season, will no doubt attend this Conference; though, perhaps, a few of them may be necessarily absent, and a few have gone to other settlements.

I will comprise the text in a few words, though not exactly as it reads in the Bible, and will put it in the form of a question. My brethren, you who have been helped to this place by the Perpetual Emigrating Fund—*Will you do to your brethren as you would have, or wish, them to do by you in like circumstances?*

Can you call to mind the time, when you have seen others emigrating to America—being helped away from poverty and distress? Can you recollect the days and weeks when at work, when walking abroad, and when at meetings, that your hearts have been full, and lifted to the Lord, in earnest supplication, to incline the hearts of your brethren in Zion to put forth their hands, and help you away from that country where hundreds and thousands are turned out of employment, in consequence of their embracing the Gospel—thus depriving them of labor, and consequently the necessary food for themselves and families?

Can you who have arrived here this fall, or who arrived one, two, and three years ago, think how you felt when you heard that a company was established, and means were being provided, to help the poor to this place? If you can, call to mind now the feelings you had then, and ask yourselves if you are willing to do to your brethren who are now in that country, as you wished to be done unto by those who emigrated before you; or whether you will do as many have done after they have arrived here.

Many brought here in former years by the Perpetual Emigrating Fund have wanted the highest wages for their labor, when they could not do half the amount of work that a man can do who has been here a few years. They have wanted to make themselves rich, or at least very comfortable, before they could think of paying their passage here. They must have a good house, and a fine garden; and by the time they have got that, they think they really need a farm.

They will say to themselves, "I must raise grain, for it is becoming dear, and there will be a high-priced market opened here for it by and bye; grain is going to be in good demand, and I must have a farm; I must get poles to fence it; I must have my oxen; and I shall not pay what I owe the Perpetual Emigrating Fund yet. I want, at least, time to fence my farm, and I want so many cows that I can have a dairy, for butter and meat will be very scarce. And by the time I have got me a farm and a dairy, I must have a carriage to ride to my farm to see how my servants are getting on; and I must have horses," &c., &c.

With a very few exceptions, no man has put forth his hand to pay the debts he owes the P. E. Fund.

I now ask you if you are willing to do what you have wanted others to do by you? Let the first thing you attend to be to pay the debt you owe the Fund. Do you say, "Well, shall we not get us a house?" No; live in your tents, or go into the woods, and bring down bushes and make bough houses as the Indians do, and say you will be satisfied with that until you have paid the debt you owe the poor. You do not owe it to me, nor to these my brethren; we have plenty. We have houses; we have enough to sustain ourselves. You do not owe it to any individual here, but you owe it to the poor who wish to come here; the debt is due to them alone. If you refuse to do this, would you not shut up the bowels of your compassion against the poor?

Be careful, brethren, that your eyes

follow not after the riches of this world, to lust after them; I say, *be careful*, that you do not want a cow, and then another, and another, and another; that you do not want a carriage, and then another, and so on, before paying your debt to the Fund. And if you are not careful, you will never be satisfied with earthly possessions, worlds without end.

I would like about six discourses preached upon this text, each about six hours long, if we had time, to see if we could remove the scales from the eyes of the people, and stir them up to faithfulness in keeping their covenants, and doing to others as they would have others do to them.

If any of the brethren are disposed, they can go into mathematical demonstrations on this subject; and can show to the congregation what the Fund would probably be another year, if all were faithful in paying back what they have received from it. If I were to guess, without entering into an examination of the books, I should judge that we would have between one and two hundred thousand dollars, with which to bring the poor to this place next season.

The Perpetual Emigrating Fund is a business transaction that increases; it is bound to increase, if men and women will be faithful to pay what they owe. The question may be asked, "Do you want the people to pay when they are suffering?" There is no such thing as suffering here. Is there a man, woman or child in this territory who cannot get what is necessary for them to eat without being forced to the necessity of stealing it? Is there a house in this city, or territory, that will refuse a hungry person a meal of victuals, when he has not been here long enough to earn his food? Every person acquainted with the circumstances and disposition of the people here will say "No, there is not a family that would not impart to their brethren and sisters, to the passing stranger, and even to an *enemy*, to feed them."

Again, how many invalids can you find here, or people who cannot do enough to maintain themselves? Very few.

Four years ago we commenced to lay our plans to sustain the poor, and take care of those who could not take care of themselves. We provided sixteen houses on one farm which we purchased, and had men selected to take care of those who could not sustain themselves; but there has not been a man or woman, a widowed lady or an orphan child who was old enough to speak for himself, that has been willing to occupy one of these houses, go to a farm, or live in a house that we purchased for them. They say, "We do not want to live there, for it was purchased for the poor." We have never found a family that would acknowledge themselves so destitute as to live in a house we bought for the accommodation of the poor. "But," say they, "if you will purchase a house for us close to the Tabernacle, we will live in it."

For the last four years, we have fed, on an average, six hundred people, who come to the Tithing Office, and who never give us a dime for it: and yet they will not acknowledge themselves *poor*. There are also hundreds of persons in this city, and in other cities in the territory, who require the Bishops to help them, when at the same time they are able to drive a pretty good team, and occupy as good a house as I live in, and are able to have a good garden, and quite a farm... Yet they will go to the Bishops, and say, "Will you let me have a yoke of oxen?" or, "I wish, Bishop, you would let me have those horses; I do not know when I can pay you for them; I am poor;" or, "Will you let me have that carriage that has been put in on tithing? I

do not know when I shall pay you for it; I have raised considerable wheat, but I want to get a quantity of clothing with that for my family this year; let me have the carriage anyhow, and I do not want you to ask me for the pay, or say anything about it." Still we cannot find one family to acknowledge they are sustained by the Church, and own the name of being poor—who cannot sustain themselves. We have the proof on hand for this.

There is much said in the Bible with regard to the rich. In one place it is said, "It is hard for a rich man to enter into the kingdom of heaven;" but "blessed are the poor, for they shall inherit," &c. Can you understand what the Lord means by these sayings, and others, by His Prophets and Apostles, touching the poor? He means simply this, "Those who have the good things of this world, and will put them to use in building up the kingdom of God on earth; will feed the hungry, clothe the naked, and do good with them; they are my people, saith the Lord."

But let me tell you, poor men, or poor women, who have nothing, and covet that which is not their own, are just as wicked in their hearts, as the miserly man who hoards up his gold and silver, and will not put it out to use. I wish the poor to understand, and act as they would wish others to act towards them in like circumstances.

Let the brethren and sisters who have come in this season, as quick as the Lord puts anything in their possession, first pay the debts they owe the poor in foreign countries. They do not owe it here; it is merely paid into the treasury here, from which it is appropriated to bring the poor Saints of other countries to this place. You owe it to people that cannot help themselves; to those who may travel hundreds of miles, and apply to every mechanic's shop or factory for employment, to get a penny to buy a loaf of bread, and to no avail.

The Americans do not understand this; they have seen hard times it is true, but they never saw people as poor as they are in Europe. In the eastern countries of America, there are thousands who have hard fare, but they can get food in a way the poor of the old countries cannot. You who have come from there, know what it is; it has been before your eyes all your lifetime.

If the poor there are found asking for a meal of victuals, or soliciting the least help in the streets as vagrants, they are reported to the police; and what is next? They are taken and put into the house of correction, and made to work on the tread-mill, and there, by their own weight, made to turn machinery constructed to grind sand and other substances. In these circumstances thousands of them die yearly. It is against the law in that country for them to be found begging, and in some places, if they are found begging a third time, they are put in the stocks.

As many of you may not know what the stocks are, I will try to describe them. You will see, by the side of the most public thoroughfares, or in the public market-places, two posts sunk firmly in the ground; from post to post there is a thick block of wood let into them and pinned fast; there is also another block above the first one, that is made to slide down upon it, where it can be made fast; there is a half circle made in each block, which, when they come together, form a round hole. In this hole the vagrant is made fast by the neck. The upper block is raised, he is made to put his neck between, it is then slid down, and made fast; and there they leave him, where he is obliged to stay as long as the officer is disposed to keep him.

Do you see any such things in any part of America? The brethren and

sisters who have come from the old country will tell you that they have seen hundreds and thousands of men, women, and children, passing through the streets in that country, bowed down with hunger, and their faces pale as death, leaning perhaps upon a little stick they use for a walking cane, and passing slowly along to see if any person would give them something without asking for it.

Are any of our brethren there, in that situation? Yes; there are hundreds of them to-day who have not a morsel of food to put into their stomachs to sustain nature. Are any of them dying with want there? Yes; scores of them will die there before next March, for want of something to eat. Suppose they were here, they would only need to glean in your fields to obtain bread enough, and dig over your gardens again to get the potatoes you have left in the ground, which they would be glad to eat. You may as well abuse your own flesh, as to refuse to put forth your hands to assist the brethren who are thus situated in the old countries.

This text I want preached upon in this Conference, and how many more will be preached upon I do not know. I want the brethren who have come here this season, to do their duty.

Little occurrences may be told with regard to the gathering of the Saints. For instance, men or women put in a few pounds to bring them to these valleys, and the Perpetual Emigrating Fund pays the rest. When they get on the plains, the wagons break down. They begin to weigh up, and find a few hundred pounds over weight; they destroy their large boxes, or leave them on the plains; and in the operation find silks and satins that would twice pay their passage. After they arrive here, boxes of English goods are taken away from the camping ground, which have been smuggled here in the Fund train.

Woe to those who profess to be Saints and are not honest. Only be honest with yourselves, and you will be honest to the brethren. I want the brethren preached to upon this subject, and if they do not remember the instructions given, the sin will lie at their doors, and not at ours.

It is not for men to rise in this stand and tell what will be in the Millennium, and what will be after the Millennium. That which pertains to every day life and action, is what pertains to us; that the Saints here may know how to order their course before each other, and before the Lord; that they may be justified, and have the Spirit of the Lord with them continually. This is our Gospel, it is our salvation. You need to be instructed with regard to these items of every day duty one towards another; and when you know how to be a Saint to-day, you are in a fair way to know how to be a Saint to-morrow. And if you can continue to be a Saint to-day, you can through the week, and through the year, and you can fill up your whole life in performing the duty and labor of a Saint.

This is our religion, and the Gospel of salvation, and is the salvation held out in the discourses we have been blessed with this morning; and I wish you to treasure them up, and profit by them.

I now request the Presidents of every Branch, and the Bishops and their Counsellors throughout Utah, to hunt up those who are indebted to the Perpetual Emigrating Fund, and as fast as possible, collect their dues in available means, and forward the same to my office, even should you have to plan for them, or set them to work, that the Fund may increase, and the poor be delivered from oppression.

And I pray the Lord to bless our efforts for the accomplishment of this and every other good work, in the name of Jesus Christ. Amen.

THE PERPETUAL EMIGRATING FUND—EMIGRATION OF THE SAINTS AND THE NATIONS.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, October 7, 1854.

We will bring up the subject upon which others have spoken, and that which more immediately concerns us, viz.: the Perpetual Emigrating Fund. What is it? For what was it established? What are your duties in regard to this Fund, and in relation to your fellow-beings, your brethren and sisters, and their families that are scattered abroad in the midst of those wretched, wicked, and abominable governments?

We have already been informed, and taught from this stand, by those who are filled with the Holy Ghost, by those who are filled with the inspiration of the Almighty, setting forth the necessity and importance of being awake in regard to the condition of the Saints that are scattered abroad. We are apt to forget the things we ought to do, though they are told to us in plainness. We think in our hearts—"Well, we will go and do as we have been told; it looks beautiful and very consistent; it seems to be the very law by which we should be governed; and when we go from this Conference, we will make all the necessary arrangements to fulfil and comply with this law, and hearken to the counsels and instructions that have been given;" but straightway, as you go out of the Tabernacle, and get out of the voice of the servants of God, the devil comes along, and begins to whisper in your ears, and tells you to be a little selfish, saying, "Look out more for yourselves, for your wives, and for your children; they may go hungry, they may want food, and houses, and ten thousand other things, and unless you put forth your hands, and exert your energies to provide for them, they may be brought into great suffering; and again, perhaps there may be some great trials a-head of the Saints, there may be pinching times; it would be well for you to look out a little, and be prepared against these times of trial," &c. And thus the good word that is sown in your hearts by the Holy Spirit begins to be caught away, one principle after another, until finally selfishness has full control over your movements, and it is the last thing you think of to do unto others as you would have others do unto you under the same circumstances.

The Lord is going to gather His Saints, and we are already gathered, a great host of us, into this territory; but let me tell you this is hardly a beginning; many nations are yet to be gathered unto the name of the Lord of Hosts, unto Mount Zion, where they can be taught in the ways of the Lord, and be instructed to walk in His paths, and understand the principles of true government, and their duties towards one another, and towards the God whom they profess to worship and serve. Nations, not a few, are to be gathered, and to go up for that purpose.

This is just laying the foundation; it is a little nucleus, and a few thou-

sands are gathering to it year after year; but the work that is now commenced will increase, and continue to increase, like the stone that was hewn out of the mountain. In the first place, the stone taken out of the mountain is much smaller than the mountain, but finally it increases to that magnitude that it begins to be a great mountain, not merely to fill one small territory, but as Daniel said, "it became a great mountain and filled the whole earth."

Very well, then, the Saints are to be gathered, and they are to come not only by thousands, but tens of thousands, scores of thousands, and hundreds of thousands are to be assembled from among the nations. How is this to be brought about? Through the servants of the living God. This is what the Lord told us before one Saint was gathered. In a revelation, given in the presence of six Elders, in Sept. 1830, the Lord says, "Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts, wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land."

That is the decree that has gone forth; it is ordained in the heavens, and it will come to pass. As the Saints have already been gathered here unto this territory, even so will it continue to be fulfilled until the last of the elect of God are assembled from the four corners of the earth.

The servants of God are the ones that are called to bring to pass this work, says the revelation. In obedience to this declaration, and in fulfilment of this prophecy, the Holy Ghost wrought upon the heart of our President, to establish a fund—a Perpetual Emigrating Fund, to bring about this great work; he laid the foundation of it; he proposed it to the people, and explained the nature of it—how it was to be used, how it was to be controlled, and how it should be made lasting and perpetual in its nature, to accomplish the design of the Almighty in gathering His elect from the four winds of heaven. Shall we, then, as Saints of the Most High, come here and sit down in our fine habitations, and upon our farms and inheritances, and let this great work of the last days come to naught through our carelessness and indifference? No, brethren; let it not be recorded in the archives of the eternal world that we will thus do, when our brethren have stretched out their hands to help us to this place. Let not the news fly to eternal worlds that we are not willing to do to our brethren scattered abroad, as they have been willing to do to us, when we were in a scattered condition.

I do not know what more can be said, than what other speakers have already said upon this subject. Our President said he would be glad to have some six discourses, each six hours long, preached to the people upon the subject of doing their duty unto others in regard to this Fund. And I have no doubt he included every other duty between man and man, so far as it could be done in that short period of time, for thirty-six hours would not begin to be time enough for a man to tell the people all their duties. Many people think that all the duties of man are recorded in the Bible; that idea is held by many of the sectarian world; they think this book contains all the duties in regard to the relationships between man and man, and that it is a sufficient rule of faith and practice, and enough to govern them in all their dealings with each other, and in their duties towards their God.

Let me tell you, if any one man's duties (if he lived to be an old man) were clearly written, and foretold before he was born, it would take a

larger volume than the Bible to contain them all; and when we consider the thousands and millions of human beings that are on the earth now, and the millions that have dropped into their graves in ages past, it is absurd to suppose that one such volume could point out all their duties, even if they all could have been foretold by the spirit of prophecy.

For instance, the duties of to-day, if written, would require something like one page; and as every day's duties would be different the one from the other, it would require three hundred and sixty-five pages in one year, which in seventy years would amount to upwards of twenty-five thousand pages, which would have to be recorded to point out the duties of one individual towards his fellow-man. Think not, then, that six discourses each, only six hours long, could make known to you the whole of your duties towards each other through life.

This is reason why the Lord has appointed a living Priesthood on the earth; why He has sent down the Holy Ghost from heaven, why it enters the heart of man, and inspires him with knowledge and information concerning his own duties, and the duties of others also, that he may impart to them, week after week, and from one meeting to another, in public and in private, before large assemblies and in the family circle, every principle and duty that is necessary to be known; that his family, his wives and his children, and the Church of God at large may be taught by the Holy Ghost—the Comforter that guides into all truth; it is that power that instructs men in regard to all their duties.

Then let not the immigrants—the Saints that have come into this territory in former years, as well as those who have come here the present year, be asleep upon this subject, but awake from a deep sleep. You know what the parable says, on the subject of the kingdom of God in the last days, comparing it to ten virgins, that took their lamps and went forth to meet the bridegroom. They did not stay abroad among the nations. "*Then*," says Jesus, "the kingdom of heaven shall be likened unto ten virgins." Not the kingdom he built up in his own day, and in the days of his Apostles, who were with him in the flesh; but "*then;*" having reference to what was previously spoken in the foregoing verses, concerning his second coming in the clouds of heaven in power and great glory. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth from among the nations; some took oil in their lamps, and some did not, but let their lamps go out, only having barely lighted up their wicks a little, which contained no oil to feed the flame; and they all slumbered and slept; but by and bye, about midnight, when they were all in a sound slumber, a cry is heard, "Behold the bridegroom cometh, go ye out to meet him." That waked them all up.

Now it would be much better for us to wake up before the midnight cry is sounded in our ears. We gathered here and brought lamps with us, have we got oil in them? Are we doing the things God requires at our hands? Are we doing unto others that we would have others do to us under the same circumstances? If you want to know just precisely your duties towards your fellow-man, always ask yourselves this question—"If I were placed in that man's or in that woman's condition, how should I desire that they should do unto me?" And whatsoever you would have men do to you, do ye even the same to them. We can always tell what we should do by changing circumstances and places; by placing ourselves in other's circumstances, we can see what we would wish them to do to us under those circumstances; and thus find

out what we should do for those in that condition.

What does the Lord intend to do? He is introducing a new dispensation, yet it is the Gospel dispensation, the same as all other dispensations; the Gospel is included in this new dispensation. The Lord intends to do a great many things in this dispensation He never did in former ones; and a great many things that were in former ones will eventually be done away in this new one. What is to be done away? A great many things Jesus taught on the Mount will actually have to be done away in this new dispensation. A great many things were given to meet the circumstances of the people, that when they all become righteous many of those laws and regulations that were given to them in an imperfect state will vanish away; they will be of no use; they are like the platform erected around an edifice, which serves a good purpose for the time being, but when the edifice is completed, the platform is taken away.

We are told a great deal about the poor in former dispensations; how to deal with them, and the laws that were given to regulate mankind in dealing their alms to them. Will this always be the case? No, but the time will come when there will be no poor. The object of this last dispensation is to make the people one as the Father and the Son are one, or as the Book of Doctrine and Covenants says, to make them "equal in earthly things, that they may be made equal in heavenly things."

To bring about this object, and do away with poverty, and make all the people rich, the Lord has introduced laws, and rulers, and governors, to teach us our duty while poverty reigns in the world. If you think it hard to pay back a just and honest debt to the Perpetual Emigrating Fund, what will you think when the pure laws of God are introduced, and you are required by His law to pay over every farthing you have in the world! not only to pay your just and honest dues to the Perpetual Emigrating Fund, but to pay everything in your possession. If you cannot deal justly in relation to these small accounts, how is it to be expected you will perform the pure law of God—the law of consecration? I tell you, we have got to begin and attend faithfully to these small things. But when we are first born into His kingdom we cannot run alone; we are not able to prance, and trot, and caper about; He has therefore ordained certain helps, and governments, and laws to govern us while we are in the creeping state, and trying to advance into a more perfect order of things. This Perpetual Emigrating Fund is one of those helps, ordained to assist us in our imperfect and weak state: by and bye, when the full law of God comes in force, these helps can then be dispensed with. When that will be, I do not know, but I have an idea that it will not be until we get back to Jackson County, for the Lord has told us, in one revelation, in substance as follows—"Let these laws I have given concerning my people in Jackson County be fulfilled after the redemption of Zion."

The Lord is beginning to redeem Zion. You must not suppose, because you are away here in Utah, that you are out of the reach of the Lord's working for the redemption of Zion; for He has been working, ever since we were scattered from that land, to bring it about, and we are becoming more and more of one heart and mind, more and more willing to hearken to counsel. You see among this people a very different spirit manifested, from what was manifested some ten, fifteen, and twenty years ago. How ready and willing they generally are to receive the instructions and counsel of those God has ordained to teach them. ...

We can see how the Lord has prospered us as a people since we came to this territory, and how everything has worked for our good through obeying the counsel of those God has appointed for our consolation, happiness, and benefit, both temporally and spiritually. All this has a tendency to the redemption of Zion; it is all making to that great point. Whenever the properties of this Church shall be consecrated to it, and the Saints receive their stewardship, it will all be tending to bring about that which is so often spoken of in ancient and modern revelations.

The Perpetual Emigrating Fund is one of the helps that is introduced to lead us previous to our getting into that more perfect state; and when we get into that, it will all be Perpetual Fund, or any other kind of funds we please to name, for the property will all be consecrated unto the Lord, with a deed and covenant that cannot be broken; then the servants of God can take the whole of the property and use it according to the mind and will of God, and it will be all Perpetual Fund, and all tithing funds, and all public building funds; for it will be just the kind of funds the Lord shall direct to accomplish whatever is designed in His wise purposes through His servants.

Let us step forward, and build up this Fund, and take hold of simple things, if we ever expect to receive the greater ones. We had excellent preaching this forenoon, as to practical duties; this has been my manner of preaching when abroad upon the earth, except on my last mission; on that, I was sent to preach the doctrine of plurality of wives. In all my preaching on other missions, I have endeavored to be just as practical as possible among the people, showing them their every-day duties. I have published many pamphlets and works, and in the most of them, I have published the simple, plain, easy principles of the Gospel. It is true, in answering some queries that have been put forth by the world, I have been obliged to deviate, in some of my publications, from the plain and simple course I have generally pursued in my works.

For instance, the world read in the revelations we have received, that there are more Gods than one. This is something that does not immediately concern us; but yet opposers get up and contend against us, and prejudice the minds of congregations against the people of God, because they profess to believe, not only in a plurality of wives, but also in a plurality of Gods; it is necessary to show them the reasons for our belief—the whys and the wherefores; and this I endeavored to do in some of my last publications; not because I had more light upon this subject than many others, but I endeavored to do it for the benefit of the people—to show them wherein we believe in the plurality of Gods, and yet acknowledge only one God. I believe both of these principles with all my heart. I believe there is one only wise God, and I believe there is an immense number of Gods. The people know we believe these doctrines, and they publish against us on this ground; and if we should not take up any arguments to explain the matter, it would only serve to rivet down their prejudices on their hearts. Notwithstanding this, it was always more delightful to me in all my preachings abroad, and in any publications I have sent forth, to dwell upon faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, and upon the plain, simple, every-day duties of the Saints, showing them what to do in order to obtain eternal life in the kingdom of God.

So far as I have ever preached abroad in the world, and published, one thing is certain, I have not pub-

lished anything but what I verily believed to be true, however much I may have been mistaken, and I have generally endeavored to show the people, from the written word of God, as well as reason, wherein it was true. This has been my general course. I may have erred in some principles; I do not profess to be wise, or to have more understanding than many others. I am not called with the same calling as those who preside over all the Church. I may not have as great a degree of the spirit of revelation; but I have always tried, in my teachings, and in my proclamations, and publications, where I could not get light by the Spirit of the Lord (or did not get light; I will not say could not, for I believe it is the privilege of all Elders, authorities, and members of the Church of God to get light by the Spirit of the Lord), but where I did not get light by the Spirit of the Lord, I have generally been careful to back up all the doctrines and principles I set forth by reason, or by, Thus saith the Lord, in some revelation either ancient or modern. Previous to declaring a doctrine, I have always inquired in my own mind, "Can this doctrine be proved by revelation given, or by reason, or can it not?" If I found it could be proved, I set forth the doctrine; but if I found there was no evidence to substantiate it, I laid it aside; in all this, however, I may have erred, for to err is human.

I feel thankful to God this day that I stand in the midst of a great and good people, that are willing to practise the principles of eternal truth and righteousness; and those mysteries about the plurality of Gods, and the plurality of worlds also are good in their places; God has revealed them, and they are intended for our good and instruction, or He never would have revealed them.

But to go back to the words of our text; that is the thing that most concerns us at present. It should be laid before the minds of the people, and instilled into their hearts week after week; they should be taught and instructed in such a way and manner that these mysteries, when we get the true light upon them, may do us good. When the Lord sees fit to pour out wisdom and knowledge, and mysteries, and understanding from the heavens, may we, by practical works, faith, and diligence in doing our duties one towards another, and towards our God, be able to receive them, and have them do us good. The time will come when the Lord will reveal all these things; everything in the heavens, on the earth, and under the earth; and everything pertaining to the soul of man will be proclaimed by the sounding of trumpets in the ears of all living.

I will adopt the old saying—"I feel first-rate." It does me good to get back into Utah Territory, after having been gone two years, to behold the faces of the Saints again, and rejoice in their midst, and to bear my weak and humble testimony of the truth of this great and glorious work. It is now over twenty-four years since I was baptized into this Church; it was twenty-four years on the 19th of last month since I was baptized, and became a member of this Church. I have seen it rise to its present greatness from a very few individuals that composed the whole Church in 1830. There were then, perhaps, not fifty Latter-day Saints in the whole world; and every year brings to pass the fulfilment of the sayings, and predictions, and revelations of Joseph, the Prophet.

The work is rolling on as rapidly as the wheels of time will permit. I well recollect a revelation given upwards of twenty-three years ago. What did the Lord say when we were only a little handful? Said He, "It is necessary that my Elders should go forth into all the regions round about, and preach my Gospel, and many shall be

converted; and ye shall have power to organize yourselves according to the laws of man." This was spoken before we began to gather. What was the use of organizing ourselves according to the laws of man? "That you may break every band wherewith the enemy, seeketh to destroy, and that you may keep my laws." Has not this been fulfilled? Look at the time that prophecy was given, away back nearly twenty-four years ago. Has it come to pass? Are we not organized according to the laws of man? Are not many converted just as the revelation predicted? And are we not in a position, by being organized here in Utah territory according to the laws of man, to break the bands of the enemy, that they may not destroy us as a people? If mobs undertake to afflict us here, they will find it very difficult, because we are organized according to the laws of man. If they use any exertion or any influence to bring about the destruction of this people, we are organized according to the laws of man, and can fight them with their own weapons.

Not only was this for the purpose of our being secure from the hands of our enemies, but, "that ye may be able to keep my laws." That was another reason the Lord gave in the same revelation. Are there not some laws of God that we could keep if we were scattered over the other states and territories, unorganized according to the laws of man? Yes. There are laws of the greatest moment, that have a bearing upon the present and future destiny of this people; that have a bearing upon their eternal glory, exaltation, and everlasting happiness. These laws never could have been kept had we not been organized according to the laws of man. The Lord has fulfilled this revelation thus far; how much more complete this organization may become hereafter, I know not, neither do I care.

It was not the invention of man, nor the power and wisdom of man, that organized this kingdom, but the God we worship and serve, who made the heavens and the earth. He made this kingdom and organized it, and established it; it is all His, and He holds it in His own hands; and the same great Being rules and governs the wicked; He controls them, and He will fulfil every word that has been given through the mouths of His servants, as He tells us in the preface of the Book of Doctrine and Covenants —These commandments and prophecies shall be fulfilled; though the heavens and the earth shall pass away, not one jot or tittle of the commandments of that book shall pass away.

Everything will roll round, roll round, roll round in its times and seasons until this kingdom shall spread forth, and the dominion and the greatness of it will cover the whole face of the earth, and there will not be a dog to move his tongue from the Rocky Mountains to the uttermost parts of the earth, but all be in subjection to the kingdom of Christ; all must become subject to her laws; and the great nations of the earth—mighty nations not a few, ere long will come up to Zion to seek wisdom and knowledge from the counsellors in Zion. They will read her laws, and say, "Our laws are as nothing, our wisdom as foolishness, our words like the tow that is exposed to the devouring flame; we are broken asunder, torn into fragments, and ready to crush under our own weight; but your laws, government, and officers are all good, righteous, just, and true; surely the God of Israel is in your midst. Come, let us go up to Zion, let us hear from the wise legislators of Zion, and let us hear the laws proclaimed therein; let us learn of the wisdom that dwells in the servants of the Most High." And they will come up with their armies, and their mighty

men, and their judges, and their rulers, and kings will come to the brightness of her rising, and the Gentiles will come like a flowing stream, and the gates of Zion will be open day and night, and never be shut, to admit the forces that will come rushing in from all nations, to learn the wisdom, knowledge, and instruction that are poured out from the heavens upon the servants of the Most High.

If we are looking forward to such a glorious time—to such a happy period, let us endeavor to prepare ourselves, and awake from our slumber, and do the duties required at our hands. Pay up your debts, pay them up to the Perpetual Emigrating Fund; and let the means be sent back immediately, that those who are starving to death, and are ground down with tyranny, may enjoy the same privileges as you. Remember them, and God will remember you. But if you turn your back upon these principles, and will not seek to do unto others as you would have them do to you; if you will not listen to the instructions of our Prophet, and to the instructions of others who have spoken on this stand, you will wither away like a dried reed, and you will bear no authority, and that you have will be taken from you, and you will be left poor and miserable, and become the offscouring of the earth, under the curse of the Almighty for your disobedience.

GATHERING THE SAINTS—PERPETUAL EMIGRATING FUND.

A Discourse by President Orson Hyde, delivered in the Tabernacle, Great Salt Lake City, October 8, 1854.

I am called upon this morning, beloved brethren and sisters, to make a few remarks, and speak unto you concerning the way and manner of gathering the people of God. In the first place, to show unto you that there is no religion with which we are acquainted, except that of the Latter-day Saints, that can, in its exercise and in its operations, bring to pass the fulfilment of the predictions of the Prophets. All the types and figures presented to our Lord and Saviour to illustrate truths, weighty and important, show that in the last days there is to be a gathering together of the people. They will be gathered by the peculiar attraction that will prevail at the time when they are not weighed down with mortal tabernacles, but released from this cumbrous clay, their immortal spirits will be gathered around the throne of God, there to receive a welcome into the everlasting glory prepared for the righteous; or to hear the dreadful sentence—Depart, ye cursed, into outer darkness, where there is weeping, and wailing, and gnashing of teeth!

But, my friends, there is to be a gathering of the people here on earth. The husbandman, when he sows his seed in the soil, watches it, and cultivates it with care; he does not wait to reap his harvest in some other region, but he reaps it on the ground where he sowed his seed, and there he

realizes the benefits and returns of his labor; not in some other country, but here.

The Saviour says, the kingdom of heaven is like a fish net that is cast into the sea, which took of every kind, both good and bad, and by and bye they brought the net to the shore, and gathered the good into vessels, and cast the bad away. So shall it be in the last days, in the end, when the gathering dispensation shall be introduced, and the Gospel net be drawn to shore; not in some foreign clime or mountain, beyond the bounds of time and space; but on the shore that skirts the margin of the water, as testified by this figure; so on earth, the gathering of the people will be.

We are also told the manner in which they shall come. They shall come upon swift beasts—upon dromedaries and camels; and the ships of Tarshish shall bear them home, and a highway shall be cast up for the ransomed of the Lord to walk in. That highway is not an immaterial one, that leads to mansions in the sky, but it is a highway that has to be cast up on earth; and it may be that the very railroads that are being cast up are one means by which this operation of the gathering will be greatly facilitated. This may be the subject which the Prophet had his eye upon when he said, The lion's whelps have not trod there, and the vulture's eye hath not seen it. At that time it was not cast up; but was reserved to be cast up in the last days. The lion's whelp had never trodden there; but, by and bye, it might when it was cast up.

The old Prophet had his eye upon the increased speed of ships; but our translators have made him to say that swift messengers shall be sent to the nations afar off in vessels of bulrushes. What do we understand by vessels of bulrushes? Do we ever see such vessels, or hear tell of such, except the cradle that was made for Moses to float in on the Nile? Have we ever read of men, swift messengers going in vessels of bulrushes?

It is nonsense; such a vessel could not withstand the buffetings of the winds and the waves, nor ride in safety through the elements contending with each other, as it were, for empire; or as if the winds and waves were both armed with eager vengeance, to see which should first grasp the little speck struggling for life upon the surface of the boiling element. Who believes anything of this sort? The idea is inconsistent. But when we come to look at it in another point of view it is not so inconsistent and obscure. Brother Carn who is present knows how the German Bible reads. I believe it calls them Pipe ships. The bulrush is hollow, resembling a pipe, and the old Prophet had nothing else to represent his idea by, but the bulrush; though he saw ships in which hollow tubes and pipes were running in every direction, and he was at a loss for the name "Steamship" to apply to them. Now, says he, swift messengers shall be sent in Pipe ships, looking at the time when steam should be used as a propelling power. What is this steam power for? Is it merely for the accommodation of mankind? Or has God made this an important agent to perform His work—to facilitate His purposes in the last days? The matter is unquestionably the design of the Great Creator; not only so, but there is another thing in connection with this—the Saviour says, in speaking of his coming, it shall be like the light of the morning, or like lightning that shineth from one end of heaven to the other, even so shall the coming of the Son of Man be. What do we behold being constructed on earth to bring about the designs of heaven? We behold the electric wire running from one country to another, and already it

is in contemplation to carry it across the Atlantic, to bring all nations in immediate communication. Does this look like the lightning that spreads from east to west? Even so shall the coming of the Son of Man be! The electric telegraph takes it from eastern climes to western. It is so quick that a speech made in Washington city at twelve o'clock is delivered in St. Louis at half past eleven the same day. Electricity flys with so much greater velocity than the earth, that it is half an hour before the times between Washington and St. Louis; even so shall the coming of the Son of Man be; or in other words, in the last days intelligence shall fly with such rapidity, so quick shall it be in the day of his coming. We conclude that we are approximating very near that time. We are getting, as it were, in the neighborhood of it. Now, says he, watch! when you see the fig tree and all the trees beginning to bud, and put forth their leaves, know that summer is nigh: and when you begin to see these things come to pass, lift up your heads and rejoice, for your redemption draweth nigh.

I may have begun at the wrong end of my discourse, but if I have, I will get at the other end of it before I have done; so that you shall have all the parts of it, if the Lord will give me strength through your prayers; you shall have the sum and substance of what I was required to make known to you, but I must have my own way of telling it.

The gathering of the Saints together is to take place. "But," says one, "we do not believe that the gathering of the people will take place in the last days literally; we do not believe that angels will minister any more to us." The old-fashioned religion is, "We have got all that heaven was pleased to give, and that can be proven by the good Old Bible. Let the angels stay in glory, and we will stay on our farms, and go to church from one year to another, and follow up the same routine over and over again until we go down to our graves, and that is the end of our service in the flesh." Do you not see that all of the Christian world reject the administration of angels, the Latter Day Saints excepted, and some few others that believe in these things?

There are many in the last days, who believe in Spirit Rapping, and in such kind of angels that have no mouth to speak. The angels that visited the servants of God had mouths, and they spoke! Suppose you wer to ask me a question, and I have intelligence and a mouth to communicate but, instead of speaking to you, I set the table to jumping, or kick over the chairs and the bureaus, &c. What would you know about it? You would know the devil was to pay; you would know there was a total absence of good feeling and intelligence. Man was created in the image of God, and the holy angels that surround His throne, the flaming messengers to bear His will to man, are in His image and likeness. Even the servants of God in the days of old, when they saw one of those celestial spirits, began to bow down and worship him, as though he were the God who created the heavens and the earth; but they were commanded to worship God. There he was, standing in the image of his Maker, and the Prophet mistook him for the Lord. These angels are in the likeness and image of God, and men are also in His image. I believe, if God gave me a message to deliver to the people, and I did not deliver it in the legitimate way, He would close my mouth because I would not give it in the way he gave it to me. Spirit Rappers, below par!

"What is the matter?" "There has some dreadful thing taken place." "What is it?" "We cannot tell you any

thing about it, only there is a wonderful ado—a wonderful thing has happened in the land of Ham." I tell you, those who reject the truth borne to them by the servants of God, who speak to them in plainness, will be acquainted with muttering spirits that know nothing for their good: for, "for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." When people reject the truth they become the plaything of wild delusive spirits, and are tossed to and fro by them like a bubble on the wave. True messengers of God do not come in this way; but says the world—"Angels came in olden times, but do not come now to earth any more; they have gone to heaven, and there is nothing more for them to do here." I can speak to the servant of a king when I cannot speak to the king himself. I could approach the lower orders of his subjects when I might not approach the higher circle. If men reject the administration of angels, and will not believe in their existence, nor regard their words, I do not know how they will ever obtain access to the king. If they will not acknowledge his ministers, I do not know how they are going to speak to the king himself.

Have angels anything to do with what will take place in the last days? He makes His angels ministering spirits, and they are sent forth to minister for them who shall be heirs of salvation. The Lord is everywhere present by His ministering angels, just like any other ruler, monarch or king, who has ministers everywhere throughout His dominions; and God's ministers are everywhere; He has servants tabernacled in flesh on earth, and they are going through the land in every direction, and God is present everywhere with them; and He knows everything. How? When His angels and ministers tell Him of it, like any other ruler. I have been at some of the prayer circles and meetings in the sectarian world, and heard their pious minister say, "Come, sinner, bow to the yoke of Christ; behold the guardian angel standing waiting to be the honored agent to carry the news to heaven, that one more soul is converted." If God knows it already, what is the use of angels to carry the intelligence? God knows everything through His agents, or servants, and that is the way He is everywhere present. But if you were to see Him in *propria persona*, you would see a person like yourself. How was it with Stephen? Was God scattered to the four winds everywhere? If He was in particles smaller than any mathematical calculation could define, you could not see Him. But Stephen, "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold! I see the heavens opened, and the Son of Man standing on the right hand of God." If God was without body, parts, and passions, how could Stephen know whether He stood on the right hand, or the left, or whether He stood upon either side?

However we will pass this by for the present. Angels will have a part in the work of the last days. What are they to do? Says the Saviour—"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." He let them grow together until the time of harvest; then He "will say to the reapers, Gather ye together first the tares, and bind them in bundles and burn them: but gather the wheat into my barn." The field is the world. Who are the reapers? The angels

are the reapers; and still, angels, you say, are coming to earth no more. This won't do, for the reapers are the angels, the good seed are the children of the kingdom, and the tares are the children of the wicked one, and the enemy that sowed them is the devil. In another place it is said. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And yet the present Christian world say that angels have no more to do; of course, then, they do not look for any thing of this kind; their faith does not embrace the sayings of the Savior and His Apostles, touching the winding up scene: and without faith, it is impossible to please God; consequently they cannot share in the blessings of the gathering dispensation of the last days, their unbelief excludes them.

It is said that God helps them that help themselves. I have been showing you what will be done for His elect in the last days; but will He do it for them who will do nothing for themselves? I say no; God helps those who help themselves. I recollect when I was in Potawatomie I was determined to raise a crop if I could. I commenced and plowed up the land, and went into the woods when it was hot enough in the summer season almost to unsolder a skellet, and hauled out my rails, and fenced and sowed the land; when snow came, there was a fleece of wheat over the land like wool on a sheep's back. President Young saw it, and he said it pleased him; and he said, "I know that God helps those who help themselves." We may sit down and persuade ourselves that it is God's will we should do nothing for ourselves, and we may go to beggary; but if we help ourselves, and bestow the labor for nature to bring forth, we shall have an abundance, and God will be faithful in blessing our labors.

We are looking for these things to transpire in the last days, to bring about the gathering of the Saints preparatory to the coming of the Son of Man. We can see the electric wires extending through the earth; and ships are constructed to bear forth swiftly the messengers of salvation, to bring home the Saints under the indulgent hand of our heavenly Father. What does He require us to do? Says He, "I commit to you, my servants, the keys of the kingdom of heaven, the authority of the Priesthood, light and intelligence, and knowledge to make you acquainted with all these things; now I want to see if you will put forth a helping hand, knowing, as you do, your Master's will, and understanding His whole plan of operation, and work according to the ability I have given you; I will put you to the test." What is to be done? "Go forth and preach the Gospel among the nations, and baptize them in my name for the remission of sins, and confirm them by the laying on of hands for the gift of the Holy Ghost, and teach them to gather; for it is the gathering dispensation, and if they have not means to gather, it is for you to advance means to bring them." "Now," says the Almighty, "I want to try you and prove you, and see if you will act in small things that you may render yourselves worthy of being blessed with the means which I will prepare, and which I have ordained. I want to see if you are worthy." What have we done here for the purpose of carrying into effect this desirable object? We have commenced to gather the people, and we have also commenced to raise a Fund by which the poor Saints are to be gathered; and this is based upon principles that are applicable to us in the days of our childhood; but we suppose, when the Almighty begins to put forth His own

hand to accomplish His own work, and sustain the operations of His servants on this small scale, which we shall know it is small when we see the mighty engine of God at work, for when we were children we spake as children, and understood as children, and thought as children; but when we become men, we shall put away childish things. We now have to do with small things, that we may advance from one point to another. What are the small things? Here is a Perpetual Emigrating Fund, for instance, for the purpose of gathering the Saints of God. How is this Fund raised? It is raised by voluntary contributions from every one who is able to help and who has a heart and a spirit to engage in the work of God in the last days. It is raised by the hard earnings of the brethren and sisters. It is the little mites, and large mites, little sums and big sums, all thrown together into one purse.

Now go and take this, ye swift messengers, you faithful agents, in vessels of bulrushes, pipe-ships, or, in other words, steam-ships, and be messengers of glad tidings to the poor, and wretched, and oppressed, and meek of the earth. It is an honor to be a messenger, bearing to them the means of taking them out of their poverty, wretchedness, and oppression. He says to them, "I have come to bring you to the family of God; to rescue you from the land of your oppression and poverty, and put you in a position where you may be blessed temporally and spiritually." Is not he who bears these tidings blessed? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." This messenger goes and brings them to his place by the means that is put into his hands.

Now I know some, when they are brought here by this agency, think they have got to their desired haven. They say, "Now I am secure in a haven of peace, I am among the people of God, and this is all I care for. Now I will make myself as happy as I can, and I will forget my fellows that I have left in bondage; I will not remember them who are oppressed beneath the galling yoke, I am free, let them take care of themselves." That is the feeling that pervades the breast of many after they are borne here by means that were produced by other hands than their own; and say they—"If we can manage any way to postpone the payment of this debt we owe to the institution that brought us here, until we can gather around us the comforts of life, then peradventure we will pay our obligation." But let me here observe, when it is in the power to pay a debt, or do a good deed, the longer we postpone it, the greater will be the detraction from the merits of that act; now is the accepted time, now is the day of salvation, when the hungry, the poor, wretched, and oppressed call for redemption. While the power of redeeming them is in our hands, and we will not extend it to them, how can we expect God to hear our prayers to roll on His great work for the final redemption of the scattered remnants of His people. And let me here say, I very much doubt whether God will hear the prayers of any man that owes a just debt, and has means to pay it, but refuses to do it: or withholds a blessing from his fellow when it is in his power to extend it. What is his prayer? "Forgive us our debts as we forgive our debtors," or in other words—"Do towards us, as we do towards others;" if we withhold benefits due to others, how can God bestow blessings upon us that are not our due, but are the acts of His mercy and kindness? When we have shared the benefit of any charitable be-

quest, more especially when we hold a portion of it in our own hands, that ought to be benefiting others, how can we expect God, or any other philanthropist, to extend to us blessings?

What is the duty of the Saints who have come here by the aid and benefit of the Perpetual Emigrating Fund? It is their duty to pay back the debt they owe immediately. "But," says one, "we cannot pay, we have no means." Very well, we will not oppress you; but you can give your note, and you can file your obligation with the agent, or such authorities of the Fund that it concerns, that they may have some voucher to act upon, or that they can tell at least where the funds are—in whose hands they are lodged; but do not go to the east and to the west, to the north and to the south, from the city, without making it a matter of record in some shape; and when God puts the means in your hands, by your own perseverance and economy, pay it over and liquidate the debt, and these means are sent again to relieve some one else; and the same means that brought you, may perhaps bring out a thousand persons, if they are faithful and active in restoring it to the channel of its usefulness. For instance, I take half a dollar, and it is a debt I owe; I pay it, and that man owes it to another; and by the time it has passed round it has paid a hundred debts, and relieved a hundred wants; whereas, if I keep it in my pocket, I prevent it from being circulated, and doing so much good. Do I get any credit by doing so? I have the satisfaction of saying I am not out of money; while at the same time, I have the disgrace, before God and every intelligent being, which is my due.

Well, then, this money that has been appropriated to bring the Saints here, let it be refunded with all speed, let it be a matter of conscience. If you should see your neighbor suspended from a tower, and hanging by a brittle cord, and by any little struggle he might break the cord, and be dashed in pieces, whatever you might be engaged in, you would leave it and run to his rescue, and try your utmost to save the man who is ready to plunge into this vortex, a gulf beneath his feet. Look, then, at your brethren in a similar position; and perhaps if they were struggling to gain life, they would be plunged into wretchedness forever. This is a debt, a sacred obligation which you owe, not only to the authorities of this Church and kingdom, but you owe it to your brethren whose cries and prayers are ascending up to God; and if you withold that which belongs to them—that which they should enjoy, their prayers will recoil on your heads, not in blessings, but in curses.

We all say here, that we are blessed, we say our labor and toil have been blessed; I am sure of it. Can we work out our salvation? Can we witness to God and angels and to our brethren, that we are willing to put forth our hands and contribute to swell the sum total of this Perpetual Emigrating Fund, according to the ability God has given us? Are we willing to put forth our hand and aid in rolling forth this work, by collecting the people together from wretchedness and want? What shall we gain by doing this? We shall gain numbers that will look up to us as their friends and benefactors, and hail us as their saviors. It is said, that "Saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Some men think the way they are going to be saviors is to get as many wives as they can, and save them; now, they may slip up on that, if that is their view, and their feelings extend no further. I will tell you what a savior is; if I see a family who are starving for want of bread, and are thirsting and fainting for water, and an individual should give them bread and water, he has saved them; that is

the kind of savior I would give the most for, under some circumstances that I have been placed in, and I would prize that savior more precious than gold. If I were in danger of falling from a precipice, or from a building, as I have said before, and had no means of saving myself, if some kind friend would come along, and put forth his hand and help to save me, he is my savior; so if a man rescues me from a galling yoke of oppression, under which I must faint and die, he is my savior. Saviors shall come upon Mount Zion, and they shall judge the Mount of Esau. This is the kind of savior that will judge the ungodly, and give them their due. "What! are you going to judge the ungodly?" Yes, judge the Mount of Esau. You know the Lord has said, "Jacob have I loved, but Esau have I hated." Where is the Mount of Esau? It is the world at large, the wickedness of which God hates. Then saviors shall come upon Mount Zion and judge the Mount of Esau. And says Paul, know ye not, brethren, that the Saints shall judge the world?

We will hand out our money, for that is almighty in the eyes of this world. God has put this means in our hands, and it is for us to advance it to this good purpose according to our ability, and so we shall become saviors to rescue the oppressed from every land; and when we have gone to the extent of our power, and done all we can, will there be any more efficient operations entered into to effect the purposes of God? There will; He will say—"Now, my servants, you have done all you can, I will stretch out my own arm!" Says one, "I really wish I knew how soon it will be when the angels are sent from heaven to gather up the elect at the winding up scene?" I can tell you how soon it will be. "Have you got the word of the Lord upon this subject?" I do not claim that I have, but when I tell you, you will say it is true; and if it is true, it is just as good as the word of the Lord, and as any other revelation already given. When will it be that the angels are sent to gather in the remnant? It will be just at the time when the Saints have done all that is in their power to do, and can do no more, and have been worn out in the service of their God: then the Lord will send the armies of heaven to aid them. He has had an army under His training from the beginning, and when He gives the word of command they will collect the balance of the Saints from the four winds; and not only so, but they will open the graves, and raise the Saints from the dead. An angel showed a little example of this at the time the Saviour ascended from the tomb. He rolled the stone from the door of the sepulchre, and the keepers fell as dead men, and the Son of God arose. There is the work of an angel, of one who was reserved for this purpose, and there are convoys of angels who are schooled and trained to this work, and they can open a grave much quicker than an Irishman can with a spade. At the presence of one of these angels, the earth trembles, and throws out its dead. The angels will do this, but not until we have done our best. I have frequently said to my son, "You take this bag and carry it to a certain place." "I cannot, father." "Well, take hold of it and try." He takes hold of it, and it is a pretty good lift for him, and he begins to labor and lift with all his might; at the moment he begins to try, the father's hand helps him to balance the load. It is just so in this work. "Now," says the Lord, "I have tried you, and you have done as I have told you, and my hand is ever ready to help you. If I were hungry, I would not ask you for food; if I were naked, I would not ask you for clothing." I do not know how many spirits of the condemned are at work making white robes for the just

and pure; I do not know how much they are spinning, and how many white robes they are making, for the Saints and the redeemed; but they have to work out all their indebtedness in prison; and if God is hungry or naked, He will not call upon you; for He has millions of resources in another quarter. He can get along without us doing the work, but He gives us a privilege of doing it if we will; and if we will, He will bless us; and if we will not, He don't care.

There are some men in this kingdom who have an idea it cannot roll on without them—"I must be there, I am of so much consequence and importance, that if I should happen to set up my will in opposition to any measure, the wheels would be retarded in their onward course." "But," says the Lord, "if you do not wish to serve me, go your own way; I have plenty at my command, and when you are out of the way I will let you see that my kingdom will roll on faster without you than with you; still, if you desire to take a part among the multitude of my servants in rolling it on, I will make you an honored instrument in doing so."

I think I have spoken about as long as is necessary. Brother Kimball wished me to speak upon this subject. Brother Young will be in soon, and probably there are other matters to be attended to. I might continue to address you, but I esteem it unnecessary. I believe I have fulfilled the charge laid upon me—to show the necessity of putting forth our own hands to pave the way for the exhibition of the great power of the Almighty in accomplishing His purposes on the earth. I wish to say a word or two more, and then I am done. It is the desire of my heart that we may all live, before God, and before one another, in the way and manner that shall reflect honor upon the cause of the Latter Day Saints—upon "Mormonism," as it is termed. They may publish their squibs in the newspapers, and tell all about our wickedness and corruptions, but if we only live to reflect honor on the cause of God, it matters little what our enemies say.

In a communication from an editor to me, he quotes from the 17th chapter of Jeremiah, where it says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." "Now," says he, "how exactly is this fulfilled in the followers of Joe Smith, that have gone to Utah Territory; there they are in a salt and barren land, and they do not know when good comes." In my communication, I have told him he is mistaken: for we have no more salt here than is necessary; but the quotation made me think of Long Island, for the early settlers were surrounded with salt, and it must allude to Long Island; and if it would not suit there he might apply it to the early settlers of Syracuse: it is all in that country.

But to turn the scale: where shall be the habitation of the righteous? The old Prophet says, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Where is the people who have got more rocks than we have? Do we have bread, and plenty of it? Yes! We have had fine crops of wheat since the cricket and grasshopper war was over, and our waters are sure, for here we have them flowing down every street, in the midst of

summer, and they are not salt waters either, but they are fresh and good. How applicable are these sayings of the Prophet to the Latter-day Saints in Salt Lake Valley. Their habitation is the "munitions of rocks," and they ask no odds of the world, but they are subject to God, who has redeemed this Basin, and put salt enough in it to save us. It is not a dry and barren ground, for we can make it rain when we please, and they cannot in Long Island. The Bible says, "Have salt in yourselves;" we have it here, and if there comes along a villain who is worthy of it, we can salt him up in Salt Lake too. [Laughter.]

There is another thing I want to say. We should live before God and one another so as to reflect honor upon the cause we have espoused, and never let Satan gain an advantage over it, but like the true American soldier, let us keep our colors unfolded, and flying free, in the hour of battle; and let us all the time be right side up with care in the eyes of everybody. If you light a candle and set it on a table, everybody in the house can see; so let your good works shine before men on earth and angels in heaven.

I spoke in relation to some things on Friday evening, about which I merely wish to say the sentiments I advanced, with regard to certain doings here, are unalterable in my heart; I care not whether it is Gentile or "Mormon" that defiles the land in which we dwell. Judgment begins at the House of God, and the "Mormon" will be the first to feel the chastening of the Almighty, because we looked for better things of him: he has light and knowledge, and knows better than to be guilty of such acts. If we always think of God, and maintain our integrity to Him, to ourselves, and towards our neighbors, the unvirtuous and wicked cannot find access into our society. If the gate of the citadel of virtue is never opened to our enemy, he may strive in vain. He cannot find access unless the way is voluntarily opened, and he invited and encouraged. Let every man and woman be on their guard, and situate themselves so that strangers and bogus "Mormons" can neither rob you of your virtue nor of your money or goods, that they cannot do a wrong that will bring a stain upon the fair name of the Saints, or damn themselves forever. I say, then, let the standard of our integrity and virtue be erect, and let it never lean to the right hand or to the left.

I have no blessings upon them that will do these things, even as I have said, whether they be Jew or Gentile, bond or free; but the men or women that observe the common laws of propriety, and walk uprightly, I do not care whether they be black or white, if they mind their own business, I say, God bless them, and guide them in the way of life everlasting. But the villain who seeks to lay the axe at the root of truth, and to bring dishonor upon the Saint, I say, curses be upon that individual, let him die the death of the ungodly. I do not wish anybody to apply this to themselves unless they are worthy of it; and if I am met in the streets and assailed with having spoken rashly, I say, you are the man, the saddle fits you; but those who are not guilty, but are secure in the possession of their virtue and good intentions, may the blessings of the Lord be upon you for ever. Amen.

THE IMMIGRATION—THE PERPETUAL EMIGRATING FUND—SCOFFERS.

An Address by President Jedediah M. Grant, delivered at the General Conference, in the Tabernacle, Great Salt Lake City, October 7, 1854.

This afternoon I have very little disposition to detain you long. My health is such, I would prefer hearing others rather than speak myself.

We have received much good instruction, and I feel that our spirits are refreshed, and cheered up. We have been edified during the Conference.

I like the remarks of Elder Orson Pratt this afternoon. I hope they will be listened to and obeyed.

I regret very much that our immigration this season are so few; though I rejoice on the other hand that the Elders abroad, and the general instructions of the Church, have been able to gather so many. We believe we have brethren here from different settlements, and lots of persons in this city, who are on hand to take into their employment three or four times as many people as have come in this season from the nations of the earth.

The first year we were located in the Valley we wanted a few teams sent out to help the emigration, and we had to use considerable exertion to get those few teams; but this year, all the servants of the Lord had to do was to make a call upon the people, through their Bishops, and all the teams we wanted were forthcoming, with flour and all necessary food, to send forth to help in our emigration.

I have seen the time, in Kirtland, Ohio, the first gathering place I went to, when you could have crowded the whole congregation into one room sixteen feet by eighteen; and these comprised all the Saints that were there. If we had sent up to Jackson County, and brought them all down, and had a house like this, there would have been just a little belt of people in front of the stand, and reaching part way up towards the opposite side of the room.

In the mountains, though it is difficult to gather the people here, though they come from the nations, and have the Atlantic to cross, and have to come from the different parts of the United States, we have got together a considerable body of people. However, there are as yet but few, comparatively. We are looked upon as feeble in the world, of but small height; but it is a very easy thing to bring in an emigration of four or five thousand; and we can bring wagons from different settlements, and the people who have come in are swallowed right up, as it were, so that in three or four weeks we cannot tell what has become of our immigration. They can come by thousands, and be dispersed throughout the Territory among the Saints, and find comfortable homes, and it is scarcely known and felt.

As to the Perpetual Emigrating Fund, to make it *perpetual*, you must replenish it, and not take from it—that would make it a short-lived thing. If you are aided by that Fund, throw the aid you have received back into the treasury, that it may be full, that we may be able to send for others. I have heard the President speaking that he designed to call upon individuals who are pretty well off here, who have friends in England, Scotland, Wales, Denmark, Germany, Italy, and

I don't know where, to operate with the Fund, and become a stay and a staff to it, and associate with it. For instance, here is such a man as father Russell, that has given his thousands; perhaps he knows of some family there he would like to bring here. He can send through the P. E. Fund for that family; and they shall be brought on this condition—that they labor for him, and assist him until they pay for their being brought here.

In Yankee land they make the boys pay for their bringing up; so they can pay for their bringing here, if I have spent the money for them. Some of you who want a gardener, or a farmer, launch out your gold, your cattle, your horses, your food, and your raiment, and deposit the means, and we will send over, and get the family, and that family will aid and assist you in your financial operations, and pay up the debt. I reckon that six or eight thousand in Utah could act upon this principle.

You who have been brought in here, labor, and throw back into the great purse what you have received, that we may bring double the number another year.

Our brethren in Potawatomie County, four or five years ago, had a notion that they were going to get up a machine that would bring fifteen thousand at a load.

The idea of becoming a State in two or three years, when we have only got four or five thousand of an emigration! I do not wonder that the Latter-day Saints believe in the plurality of wives. Launch out your means to help us to bring the poor; if you do not, we will raise up the mountain boys ourselves. This piecemeal business of gathering Saints! we want it upon the wholesale principle. That 's the doctrine. I tell you, a few more boys breaking the crust of nations, like brother Carn, after a while, by driving their little wedges, will bring them over by nations.

A great many people who come here, when they do not find everything right handy—plenty of food, houses, and all other conveniences, are discouraged, and lose their energies. If you want to know something about the "Mormon" grit, remember what brother Carn said this morning; if he is whipped, he don't stay whipped. You cannot discourage a real "Mormon." It is necessary to raise up a certain stripe in the Valley, of the real "Mormon" grit, that those who come over here, and who have the whines and the grunts, may have the "Mormon" leaven among them to leaven the whole lump.

I do not know but the President will be calling for volunteers to operate with the Fund to bring more families here.

There are one or two more little items I wanted to speak about.

I have had one or two cases reported to me. For instance, some of our brethren who cross the plains, when they get here, are a little peevish, snappish, vexed, and quarrelsome. When the wind blowed the other day, a man got the servant girl to hold the tent-pole, to keep it from falling, but she not being strong enough, down went the tent. The man then made a scourge out of a rope, and began to beat the girl, and beat her most unmercifully. I do not know whether that man is converted or not; but it makes me think of an old Baptist preacher in Virginia. He came and preached in a certain place; the next time he came round, a drunken man came staggering up to him and said; "Brother Jones, when you was last in our settlement, you converted my soul." "Well," said brother Jones; "I should think I did, for I do not believe the Lord had anything to do with it." I am rather inclined to think it is possible that the girl whipper is yet unconverted. We like men here to learn how to treat their families, their cattle, and their horses, &c.

I am entirely of a lively disposition; I know not how to be low-spirited; I never knew what it was to be lonesome in my life. Some talk about being lonesome when they are alone; I know nothing about it. I never misuse a beast, and I am not inclined to misuse people; but when they are right mean, I like to work them up with my tongue once in a while. But the idea of people going to work to beat, and kick, and pound their cattle, horses, children, and everything around them, is nonsense. Good-natured feelings and good-natured conduct are worth a thousand of the opposite character. Do right, be kind and gentle. You have come in the midst of the people of God; you have come to unite with us in serving the mighty God of Jacob, and endeavor to do right.

When brethren start to come here, they are anxious to be in this place, but many of them, when they get here, see no charms in Zion. You can learn their spirits directly, for they are known by their associates. We have some High Priests, &c., who have been among us for years, and others who have come in lately, who like to associate with our enemies, those who have a sneering and malicious spirit. Talk about such persons having the "Mormon" spirit in them, and the light of the Holy Ghost, and yet love the world and the things of the world, and the spirit of the world, and the glory of the world, and the wickedness of the world! Some people can associate with those who laugh at the institutions of heaven, at the principles of eternity, and laugh to scorn the ministry of the people of God; they like to converse with them, and they love to be in their society; they love to have them around them. I would rather dig thistle roots and sego roots to live upon, and eat boiled hides, and drink the broth from them, than to take such enemies into my house, and board them; and rather than rent my house to such persons to live in, I would burn it up if they had lived in it, and have a new one. That is my grit. The filthy old building should never hold my family. I wish all the "Mormons" felt as I do, there would be a flame in Zion, and a fire in Jerusalem. I say, if all the "Mormons" felt as I do about those who laugh at our distresses, and when calamities come upon us, wag their heads and say, "Ha, ha! so would we have it," they would think there was a furnace in Zion, and a flame in Jerusalem.

I want "Mormons" to feel like "Mormons," to feel like Saints. I want a man of God to feel fired up with the Holy Ghost, and not place his affections upon the world, and the things of the world; but love your God, and your brethren that are poor and in distress, and who love God. Those high-minded hypocrites, who bow and scrape to get your dimes, let them go to where they belong, they and their dimes; that is the way I feel about them. I like to see the Saints of God fired up to help the poor, and bring them in here to strengthen the reins of Israel. I like to see them exert themselves to send forth the Gospel, and bring from the nations those who are humble, contrite, pure, and holy, and who are uncontaminated by the vices of the world. Go into the circles of high life, if you please; I know about the high and the low in the United States. Talk about high life! about converting many of that class and bringing them here! What will you bring? Those who believe the truth with difficulty. But the poor and needy, who are looked upon as the dross and offscouring of all things, are the best of all creation, and we want the best, the purest, and those that are the most holy, brought to Zion. But the breath of that person who rejects my God is like the upas tree to me—it is poi-

sonous; I do not like it. I admit that I occasionally find some who have not been baptized, in whom there is a stripe of honor and good-will which I like; but I speak generally of those who knowingly persecute the people of God, who reject the truth; I do not love them. I am like the old Indian, "Though I will forgive and forget, I always remember." It is bred in my bones; I was raised up in the "Mormon" Church from my childhood; it is sweet to me, sweeter than the honey or the honeycomb; it is life and breath to me; it is eternal life, and I love it.

I do not like the person who sneers at "*Mormonism*," and I *do not* like those who associate with such; they are no brothers, no sisters, nor friends to me. I fellowship those who love the institutions of God—who love the servants of God, and the truth of God, and the principles of righteousness. But that class that sneer at the principles of the Gospel, and the institutions of the kingdom of God, who like to associate with the wicked and ungodly, are not my brothers, they are not my sisters, nor friends, nor the friends of God. But the person who seeks to convert the sinner, and bring him to the truth; I like that disposition. What I am at is this—not that I feel any different towards those out of the Church than the rest of you; there are a great many of the brethren and sisters who are poor devils. All Gentiles, in their eyes, are so good, so kind, so loving, so gentle, and so full of sympathy, that they cannot tell that there is any difference between them and the Latter-day Saints. Give me the man and the woman that can tell the difference between the devil and a Saint. Says one, "Most all of us can." I tell you, you cannot. I see people on my right and on my left who can dwell and associate with the ungodly, drink into their spirit, and fall into the same condemnation as they do. Take a man who is pure, he sees the corruption of the ungodly. I do not like it; it has no spirit of Zion in it.

New-comers, you will find men called Saints who are "land-sharks of Utah." We have all kinds of men here, and we expect to have them; and if some of you who have been brought here by the Fund this year, are no better than many of those who were brought last season, you will whine; but for God's sake, when you feel like whining, bite your tongue; and if you do not like to do that, use brother H. Kimball's remedy—chew a piece of India rubber, and keep chewing it until you get the grunt out of you.

I do not wish to detain you. May the God of heaven bless you, and bless the Saints in every land and nation, that Israel may be gathered, and the Saints saved, which may God grant. Amen.

THE MARRIAGE RELATIONS.

A Lecture by President Orson Hyde, delivered at the General Conference, in the Tabernacle, Great Salt Lake City, October 6, 1854.

Beloved Friends and Brethren—It appears to have fallen to my lot to be your speaker at this time, and to call your attention to a subject that was proposed in the former part of the day.

At the time I gave out the appointment for this evening's meeting, my eye was fixed upon another person to deliver the lecture. I shall try to do the subject as good justice as my abilities, aided by the faith of the Saints and the Spirit of God, may enable me to do. I desire not only your candid and undivided attention, but I trust I shall also have your prayers, that the Lord may inspire me with those arguments and reasons that are well pleasing in His sight, that I may acquit myself before Him, if it may not be my good fortune to acquit myself so amply before you as my heart would desire.

While reflecting upon the subject of this evening's lecture, those words occurred to my mind, which our Savior spake to the Jews, who considered themselves righteous, and looked upon others with distrust and disdain—in short, who looked upon others as sinners; to reprove them, he said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

I do not know that I shall confine myself to this text particularly. Although I have repeated these words for the text, yet the text is not a guide at all times for the servant of God. It is the letter that killeth, we read, but it is the Spirit that giveth life. The Spirit of the Almighty is the agent by which His servants should ever be led.

The words contained in this Bible are merely a history of what is gone by; it was never given to guide the servant of God in the course he should pursue, any more than the words and commandments of God, given to a generation under one set of circumstances, would serve for another generation under another set of circumstances. There must be something to suggest or to draw forth the command to answer the circumstance under which we are placed at the time.

It is so with the servants of God. There is a Spirit that is ever ready, and points out, under varied and conflicting circumstances, the very course which the servants of God should pursue. The Bible is not a sufficient guide; it is only the history of the people who lived 1800 years ago. The history of our Church in this day, presents the scenes and transactions of this people—the revelations and words of God to them; but if an individual living an hundred, or eighteen hundred, years hence, under different circumstances, were to adopt the history of this people for his guide in all things, he would not find it sufficient to answer the circumstances surrounding him.

Hence, it is the letter that killeth, and the Spirit giveth life. In the light of that celestial agent I ever hope

to walk. I hope that it may be not only my helm and guide, but yours also, through all the labyrinths and windings of this mortal life, until we attain a standing upon ground celestial.

I have heard it remarked sometimes, by individuals who were not identified or connected with our Church, that if they could only be convinced that polygamy was true, they would become "Mormons" at once.

Do you believe the Bible? "Certainly I do," says the inquirer. Did father Abraham and the ancient Patriarchs live in this relation, and practise this doctrine? You say they did. Then if what they practised is true, you are bound to become a "Mormon," upon your own hypothesis and reasons. But, gentlemen, if I knew that that was the all-convincing argument, and if that was the principal doctrine that alone influenced you to become a "Mormon," I should at once say, let me never baptize such a person, let me never be the agent to bring such a person into the Church and kingdom of God.

God despises every character who would enter His Church for no other purpose than to criminally indulge his natural propensities. Then, gentlemen, do not indulge the expectation, if you should be convinced by the arguments I may adduce in favor of the doctrine of polygamy, as it is called, that that will prove a sufficient groundwork for your faith. But where is the ground upon which to base your faith? Where shall you go to find out "Mormonism" from the foundation to the top-stone, from the root to the uttermost branch in the tree? Begin at the beginning. If men wish to accomplish any work, they must begin at the beginning of that work, not in the middle of it, or at the end. I must begin at the beginning, and if I know that the first stone is laid upon a permanent foundation, I can then with safety add another to that already laid; but if I cannot lay the first stone upon ground that is solid—if I cannot lay it upon a rock, I may despair of ever rearing a fabric or superstructure that will resist the rain and winds that may be hurled against it by the power of nature. We must begin at the beginning, and not content ourselves by grasping at that which may be beautiful in illustration and enlist our attention, and begin to build upon it as a foundation. In such a case we may have branches, but we do not bear the root.

I know that this doctrine is made the subject of a great deal of ridicule. I know that the world at large who profess to be pious, or, if not pious, morally upright, look upon it as a damning sin, as a stain upon the bright escutcheon of their country, here in the very heart of the United States territory, surrounded by tall mountains; they consider it a dark spot in the country's history. Many of the great politicians of the day view it in this point of light. Religionists are still more scrupulous—they regard it as a heinous and damning sin.

I always consider it my duty, under proper circumstances, to give a reason of the hope that is in me, with meekness and fear; and if I have imbibed a principle, and am unable to defend it upon the principles of truth, justice, equity, and true philosophy, I should consider I was walking in the dark.

Whenever truth is manifested by revelation to the servants of God, it never comes without a reason for it. When the light of revelation bursts upon the mind, it not only unfolds one principle, but many. For instance, to illustrate this idea, suppose this room were in total darkness, and we were seated as we now are, if a brilliant light were introduced in the midst of the room, it would enable us to see not only one person, but the whole multitude.

So it is with the light of revelation. When it bursts into the human mind, it not only reveals one principle, but casts a halo of light upon all connected with it. An individual thus favored, walks in the light of Jehovah's countenance. I have a desire that in this light we may walk; and he whose eye is single, says the Savior, his whole body shall be full of light, and there is no darkness in him, nor occasion of stumbling.

What is the condition of the world at large, both religious and political, who regard us as being in the depths of sin, iniquity, and transgression? What are their customs? Go, if you please, to the large cities of every nation and clime. I have visited many of them in the four quarters of the earth, and in the islands of the sea. I have had some little experience in relation to these things, so far as common observation could give it to me, and I pretty well understand the manner of life of the world at large.

A man, for instance, who has the most riches, the man who can command the most wealth, I do not not say this is the case with all, but it is the case with the majority—they not only have their wives and families with whom they publicly live and associate, but they also have in secret places their mistresses, whom they maintain not honorably, but under a cloak as it were. When by their illegitimate connexions they are likely to increase their race, what means do they resort to, to save their credit, to keep their honor unsullied in the eyes of the multitude, to cover up their iniquity, hide their crimes, and smother their shame? A skilful practitioner is employed to destroy the embryo offspring. This is murder.

Nor is this the only means used to hide their shame, and save themselves from reproach. They may be successful in hiding their iniquity from the eye of man, but they cannot hide it from the eye of the Omnipotent Jehovah. Is there not a day coming when these acts will be searched out, and proclaimed abroad, and that, too, by a mind that penetrates the secret thoughts and intents of the hearts of the children of men? "What! is there indeed such a day approaching?" Yes. It may be hid for a little season from the view of the wicked, but it is steadily approaching, and will come as a thief in the night; and those very persons, both male and female, who often throw out their anathemas against the "Mormons," against their course, and manner of life, will be overwhelmed with it.

Then how will apply the words of our text—"Ye are they that justify yourselves before men, but God knoweth your hearts; for that which is well pleasing in the sight of men, is an abomination to God." What is well pleasing in the eyes of worldly men—men devoid of principle, and destitute of the righteousness of God? It is pleasing to them to hide and smother up anything that would tend to cast reproach and infamy upon their name. The blackness of their character they seek to conceal from the public gaze, and appear good Christians, and honorable men in society, men of principle, virtue, and integrity. If they can hide their shame, no matter what the expense or suffering caused in destroying the embryo coming into being. They care not to risk the life of her who would become a mother. All this is well pleasing in the eyes of unprincipled men, and that their iniquity should not come to light.

But that that is well pleasing in the sight of men, is an abomination in the sight of God. I will venture to say, that you may go into the most populous cities of the world, and you will find a considerable part of those who give tone to Christianity as it is in the world, standing in these miserable re-

lations, under cover, and in secret. These things are true, and it is enough to pain the heart of the philanthropist, and wound the feelings of any man who is the friend of suffering humanity, to read their history, and observe their course. I would not follow them in all their filthy windings, were I able. Had I the discerning eye of an angel, or of a God, I would not wish to follow them up, and disclose to you the corruptions that are practised in the world, and all under the cloak of popularity, shrouded by high standing, and worldly authority; and thus they are protected in their unlawful relations.

I am not disposed to charge home upon the lawgivers of our country things of this kind; I will not presume to do it; yet at the same time, if I can credit their own statements in relation to the acts of one another touching these matters, it is enough to make the nations blush and hide their heads in shame, from such miserable, MISERABLE, corrupt proceedings.

But we do not wish to sustain our own position upon the corruptions of others—our own position, as it is in the mind and revelations of God. God forbid that our faith should be founded upon the corruptions of the world. Our faith is founded upon the purity of the word of life, and there let it be grounded.

Well, now, friends and brethren, will you listen to me for a short time, and let me conduct you as far as I shall be able this evening, through the volume of inspiration that is universally acknowledged by all Christendom to be the word of God, the truth of heaven? Will you listen to some of the sayings contained in that book? And then say whether we possess the same spirit now that inspired the breasts of the ancients, whose history is penned upon these pages. Judge for yourselves whether it be so or not.

In the first place, then, we will look unto Abraham our father, and to Sarah who bore us, for if we are Christ's, then we are Abraham's seed, and heirs according to the promise. Let any story be told of my father whereby dishonor is laid to his charge, or let any reproach be cast upon my mother, and if the feelings of the loyalty of a son towards his parents dwell in my bosom I will resist all such reproach. No matter how sinful they might have been, their sins must not be portrayed before me. I look then unto Abraham as my father, and unto Sarah as my mother who bore me. How was it, then, with Abraham? He is said to be the father of the faithful, and the great head of the Church in the days of the Patriarchs, and the head of those who have been adopted into the covenant of Jehovah through the blood of His only begotten; for if we are Christ's then we are Abraham's seed, and heirs according to the promise. If, by the virtue of the Savior's blood, our sins are washed away, we are the children of Abraham; we hail him as our father, and Sarah as our mother; he is the father of the faithful, he is the father of many nations. How was it with Abraham? Did he please God, walk before Him uprightly, and obtain this testimony that he pleased God, and obtain promises that no other man has obtained since the days of Abraham, the Son of God excepted? Jehovah promised that in him and in his seed all the nations of the earth should be blessed, as a pattern of piety, and as the great head of the Church. Because of his faithfulness in keeping the commandments of Jehovah on earth, he drew from on high this great promise. Who has lived since that time who has been thus blessed? I will venture to say not one. Then if we are his children, will we not do the works of faithful Abraham? So said the Savior, who ever spoke the

truth, who ever declared the mind and will of his Father in heaven. Are we Abraham's seed, or are we bastards and not sons? That is the question.

Let us see what Abraham's works were. Abraham obtained promises. What promise have you obtained? What promise has the Christian world obtained? "Why," says one, "the Bible is all full of promises made to the people of God long ago." But what have the promises to the people of God long ago to do with us? Have we obtained promises to ourselves? There is the point. If our fathers obtained promises that they should be fed, and were fed, their eating and drinking does not satisfy my appetite. It satisfied them, but that has nothing to do with me, I want the same kind of substantial food myself. If Abraham obtained promises, I want to obtain promises also. "What! A man that has more than one wife obtain promises from God?" I tell you there were but few in olden times who ever did obtain promises from God, that had not more than one wife, if the Bible be true. There was David, and there was Solomon; there were the whole line of the kings of Ismel. Says one, "That Old Bible was for the Jews, and has nothing to do with us; that is the Old Testament; and having more wives was according to their law, and according to their custom, but it does not apply to us; the Savior of the world is our great pattern, he is our great lawgiver."

And how is it with him? Let us inquire. Did the Savior of the world consider it to be his duty to fulfil all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfil all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the garden of Eden. The Lord said unto them, "Multiply and replenish the earth." I will digress here for a moment from the thread of the subject, and bring an idea that may perhaps have a bearing upon it.

The earth, you remember, was void and empty, until our first parents began at the garden of Eden. What does the term replenish mean? This word is derived from the Latin; "re" and "plenus;" "re" denotes repetition, iteration; and "plenus" signifies full, complete; then the meaning of the word replenish is, to refill, recomplete. If I were to go into a merchant's store, and find he had got a new stock of goods, I should say—"You have replenished your stock, that is, filled up your establishment, for it looks as it did before." "Now go forth," says the Lord, "and replenish the earth;" for it was covered with gloomy clouds of darkness, excluded from the light of heaven, and darkness brooded upon the face of the deep. The world was peopled before the days of Adam, as much so as it was before the days of Noah. It was said that Noah became the father of a new world, but it was the same old world still, and will continue to be, though it may pass through many changes.

When God said, Go forth and replenish the earth; it was to replenish the inhabitants of the human species, and make it as it was before. Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfil all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? "Mr. Hyde, do you really wish to imply that the im-

maculate Savior begat children? It is a blasphemous assertion against the purity of the Savior's life, to say the least of it. The holy aspirations that ever ascended from him to his Father would never allow him to have any such fleshly and carnal connexions, never, no never." This is the general idea; but the Savior never thought it beneath him to obey the mandate of his Father; he never thought this stooping beneath his dignity; he never despised what God had made; for they are bone of his bone, and flesh of his flesh; kindred spirits, that once basked in rays of immortality and eternal life. When he found them clothed upon and surrounded with the weaknesses of mortal flesh, would he despise them? No. It is true, I have seen men who became poor and miserable all at once, and then those who were their friends in the days of their prosperity turn from them, and scarcely deign to bestow them a look, it being too humiliating to associate with them in their poverty. But it was not so with the Savior; he associated with them in other spheres, and when they came here, descending below all things, he did not despise to associate with these same kindred spirits. "Then you really mean to hold to the doctrine that the Savior of the world was married; do you mean to be understood so? And if so, do you mean to be understood that he had more than one wife?"

The Christian world by their prejudices have driven us away from the Old Bible, so we must now appeal to the New Testament, for that seems to suit the prejudice of the people; though to me it is all alike, both the Old and New Testaments; for the scribe that is well instructed, brings out of his treasury things both new and old. This is my treasury, or rather, it is one of my treasuries, and what I cannot find there, I trust will come down from on high, and lodge in my heart. The gift of God is also my treasury, even the Holy Spirit.

Now suppose I should set out myself, and travel through the cities of the nation as a celebrated reformer, preaching revelations and sentiments as lofty as the skies, and rolling out ideas strange and new, to which the multitude were entirely unaccustomed; and wherever I went, suppose I had with me three or four women—one combing my head, another washing my feet, and another shedding tears upon them, and wiping them with the hair of her head. Suppose I should lean upon them, and they upon me, would it not appear monstrous in the eyes of the world? Would they ride me into Jerusalem upon our ass's colt, and cast branches of the palm tree beneath my feet, shouting, "Hosannah, blessed is he that cometh in the name of the Lord, hosannah in the highest?" I guess they would give me a coat of tar and feathers, and ride me on a rail; and it is my opinion they would serve the Savior the same, did he go about now as he did eighteen hundred years ago.

There is an old prophecy of Isaiah, which I cannot stop to read, but you will find it in the 53rd chapter of his prophecies; read the whole of the chapter. This particular prophecy speaks of Christ all the way through. It is there said, "When thou shalt make his soul an offering for sin, he shall see his seed." What constitutes the soul? The spirit and body of man united; for you know it is said in one place that so many souls were slain in the night by the angel of God. The immortal part was not slain, but a disunion of the mortal and immortal parts took place. When they shall make his soul an offering for sin, he shall see his seed. If he has no seed, how could he see them? When they make his soul an offering for sin, he shall see his seed, and prolong his days, and the pleasure of

the Lord shall prosper in his hand." By and bye the Prophet goes on to say, "And who shall declare his generation," for his life is taken from the earth. If he had no generation, who could declare it. I told you there was an agent who would bring out every subject in bold relief, which is the Holy Ghost, who searcheth all things, even the deep things of God, and until that celestial agent should fire some man's heart to declare his generation, it could never be made known. Who shall declare it? He could not, for he was cut off from the earth. I have noticed the prophecy of Isaiah, that portion of it which was fulfilled in the person of the Savior, for the Lord divided him a portion with the great, "and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Upon him was laid the iniquity of us all; he was numbered with thieves, and in his expiring moments he said, "Father, forgive them; for they know not what they do." "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Now if one portion of this prophecy has been fulfilled, the other portion has, or will be.

How was it with Mary and Martha, and other women that followed him? In old times, and it is common in this day, the women, even as Sarah, called their husbands Lord; the word Lord is tantamount to husband in some languages, master, lord, husband, are about synonymous. In England we frequently hear the wife say, "Where is my master?" She does not mean a tyrant, but as Sarah called her husband Lord, she designates hers by the word master. When Mary of old came to the sepulchre on the first day of the week, instead of finding Jesus she saw two angels in white. "And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord," or husband, "and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." Is there not here manifested the affections of a wife. These words speak the kindred ties and sympathies that are common to that relation of husband and wife. Where will you find a family so nearly allied by the ties of common religion? "Well," you say, "that appears rather plausible, but I want a little more evidence, I want you to find where it says the Savior was actually married."

Have you ever read your Bibles? I must confess I have not read it for some time, but looked more to Him who rules on high, and to those who hold the words of life in the inspiration of the Holy Ghost; I look to them more frequently than to it. I have once memorized the Bible, and when any one quoted one verse, I could quote the next. I have memorized it in English, German, and Hebrew, still I do not profess to be very familiar with it now, yet the sentiments and spirit of it are in my heart, and will be as long as I live, and still

remain when I am gone to another sphere. When does it say the Savior was married? I believe I will read it for your accommodation, or you might not believe my words were I to say that there is indeed such a Scripture.

We will turn over to the account of the marriage in Cana of Galilee, and the mother of Jesus was there. Yes, and somebody else too. You will find it in the 2nd chapter of John's Gospel; remember it and read it when you go home. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him"—that is, the ruler of the feast saith unto the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

Gentlemen, that is as plain as the translators, or different councils over this Scripture, dare allow it to go to t e world, but the thing is there; it is told; Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do.

Now there was actually a marriage; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savior of the world, then I will acknowledge I am in error. We say it was Jesus Christ who was married, to be brought into the relation whereby he could see his seed, before he was crucified. "Has he indeed passed by the nature of angels, and taken upon himself the seed of Abraham, to die without leaving a seed to bear his name on the earth?" No. But when the secret is fully out, the seed of the blessed shall be gathered in, in the last days; and he who has not the blood of Abraham flowing in his veins, who has not one particle of the Savior's in him, I am afraid is a stereotyped Gentile, who will be left out and not be gathered in the last days; for I tell you it is the chosen of God, the seed of the blessed, that shall be gathered. I do not despise to be called a son of Abraham, if he had a dozen wives; or to be called a brother, a son, a child of the Savior, if he had Mary, and Martha, and several others, as wives; and though he did cast seven devils out of one of them, it is all the same to me.

Well, then, he shall see his seed, and who shall declare his generation, for he was cut off from the earth? I shall say here, that before the Savior died, he looked upon his own natural children, as we look upon ours; he saw his seed, and immediately afterwards he was cut off from the earth; but who shall declare his generation? They had no father to hold them in honorable remembrance; they passed into the shades of obscurity, never to be exposed to mortal eye as the seed of the blessed one. For no doubt had they been exposed to the eye of the world, those infants might have shared the same fate as the children in Jeru-

salem in the days of Herod, when all the children were ordered to be slain under such an age, with the hopes of slaying the infant Savior. They might have suffered by the hand of the assassin, as the sons of many kings have done who were heirs apparent to the thrones of their fathers.

History is replete with circumstances of neck-or-nothing politicians dyeing their hands in the blood of those who stood in their way to the throne or to power.

That seed has had its influence upon the chosen of God in the last days. The same spirit inspires them that inspires their father, who bled and died upon the cross after the manner of the flesh.

"Well, but," says one, "there was certainly an injunction laid upon the Bishops in New Testament times, that they should have but one wife. This is brought up as a great argument against the position the Latter-day Saints have taken. In olden times they might have passed through the same circumstances as some of the Latter-day Saints had to in Illinois. What would it have done for us, if they had known that many of us had more than one wife when we lived in Illinois? They would have broken us up, doubtless, worse than they did. They may break us up, and rout us from one place to another, but by and bye we shall come to a point where we shall have all the women, and they will have none. You may think I am joking about this, but I can bring you the truth of God to demonstrate it to you. I have not advanced anything I have not got an abundance of backing for. There is more truth than poetry in this as sure as you live.

The Bishops anciently, in their office and callings, had a great deal to do with temporal matters—serving tables, attending to the poor, &c. And inasmuch as so much trust was reposed in them of a temporal character, they were required to have a fair reputation, and must not stand in any relation that would in the least prejudice their reputation with the world of mankind.

In certain countries, plurality of wives is legal. Christendom think they are about everybody, and the "rest of mankind" are few and far between. I have travelled among nations and countries where this doctrine was tolerated by law, and I will venture to say, if we were to take a walk through the world to-night, and find out those who are in favor of, or against, this doctrine, the majority would be in its favor. Could the whole world be assembled here before me, and a vote taken upon this subject, they would give us the right of conscience in this matter.

Has not the Mahomedan a right to be in favor of it? Did not God make him? And is not his right as dear to him as ours? Why should we set ourselves up as a little family of nations in Christendom, and say to the rest of the great family of the world, "You shall not do so and so, and you shall do this or that?" Why should we be restricted in this matter, while the great majority of the world decide in its favor?

Take this question up upon political principles, and what do the majority of the world say about it? They establish our right. Then take it upon the principles of natural philosophy, and the truth of our position is made still more apparent. Had I language to portray to the most delicate ear the principles of our existence, and the laws of our nature, the most stubborn sceptic would be obliged to yield to the power of truth. I might take up the subject in this point of light, but I will forbear, I will spare you. If I had a congregation of men, I would not spare them one whit.

The Bishop is to be the husband of

one wife. And as for old Paul, everybody says he lived and died a bachelor; but he said all things were lawful for him, and that he had power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas. Paul did not make known all things, for all things were not lawful to tell. He said himself, he knew a man that was caught up to the third heavens, and heard things unlawful to utter. If he did not take a wife, and multiply, and replenish the earth, he did not fulfil the first great fundamental law of nature.

There are many living now who are bachelors. I do not complain of the very old men, for they cannot help themselves at all times, but I am going to complain of the old bachelors; and I tell you what it is, if you do not step forward and marry, and try to carry on the great work of Jehovah, it will be left for a better man to do than you. [Voice in the stand, "There is but one old bachelor in the Territory, and he has gone to the States."] O! I beg your pardon; President Young says he does not know of but one old bachelor in all the Territory of Utah, and he has gone to the States; therefore I have nothing more to say on this particular point. Look abroad upon the world at large, and how many are there who are too niggardly to take a wife, and support her and her offspring honorably, and rear up a family that will reflect honor upon them in their old age! No—they cannot afford to do this, but they go where they can gratify their fleshly desires, leaving the consequences altogether with the confiding females whom they dishonor, and who in that state despair of ever being reinstated in society with a good character, give themselves to prostitution, and in rottenness go down to a premature grave with ten thousand curses on the heads of their deceivers.

Do you suppose these things are going to escape the all-seeing eye of the Great Jehovah? And will He not visit the guilty sensualist with a dreadful punishment? He will. Why not in honorable wedlock raise up offspring to glorify God? Why this niggardly disposition? No wonder the Lord Almighty sends the pestilence to lay them waste, and reduce nations and cities to ruins.

Brethren and sisters, it is for us to have the light of truth shining in our eyes, and honor that truth in all our intercourse with one another.

The Bishop shall have but one wife. If you were in a country where only one wife is allowed by law, then you would be obliged to have but one. What shall I say? A Bishop in England, where he knew polygamy to be contrary to law, must have but one wife; if you want another, and the law will not allow it, you must go where it is allowed by law. It was the case with the Bishops in olden times. We must submit to the laws of man until he shall reign whose right it is to reign.

This is the cord that shall revolutionize the whole world, and it will make the United States tremble from the very head to the foot; it is like leaven hid in three measures of meal until the whole is leavened. There is such a tide of irresistible arguments that, like the grand Mississippi, it bears on its bold current everything that dares to oppose its course.

Says one, "Why is it that men in your society may have more than one wife? What is the policy of it?" The men of God who hold the Priesthood of heaven, and imbibe the light of the Holy Ghost, have the privilege and right. Now let me illustrate one thing, and let me bring it home to you. There may be some under the sound of my voice that the case will fit. Some man will perhaps marry a wife of his youth. She dies—he loved

her as he loves himself, and her memory ever lingers about his heart. He marries another, and she dies, and he loved her equally as well. He marries a third, and so on, and he loved them all. By and bye he dies, and he dies with devoted affection and love to them all.

Now in the resurrection, which of these wives will he claim? There is no difference in his love to any of them, and they have all perhaps borne children to him. He loves the children of one mother as well as the children of another. What say you? Which shall he have in the resurrection? Why, let him have the whole of them. To whom are they nearer allied?

There is a case opposite to this, where a woman married a husband, and he died, and so on, until she was married to seven husbands, and then she died. The question was asked the Savior, "Whose wife will she be in the resurrection!" for they all had her. The Savior gave a curious answer. Says he, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God." Now tell me how the angels are in heaven, and then we shall have the secret.

It is said, "In the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy." You are praying every day, "Thy kingdom come, and thy will be done on earth as it is in heaven." You never can know how it is done in heaven, unless you can see it by vision; or the kingdom, when it does come, unless it is revealed to you by the spirit of prophecy, or in dreams and visions; then you know it.

This is the benefit of dreams and visions, although this power is lightly spoken of, and repudiated in the Christian world. The revelation of the Almighty from God to a man who holds the Priesthood, and is enlightened by the Holy Ghost, whom God designs to make a ruler and a governor in His eternal kingdom is, that he may have many wives, that when he goes yonder to another sphere he may still continue to perpetuate his species, and of the increase of his kingdom and government there shall be no end, says Daniel. How does the kingdom of God increase, but by the increase of its subjects? Everything increases, everything multiplies. As brother Benson said this morning, even the musquitoes of Nebraska increase and multiply. If they do, why not high orders of the creation have a better right? These musquitoes and insects are the result of a fallen world, but by and bye there will be nothing to hurt or destroy in all God's holy mountain.

These men of God who are married here by the authority of heaven are sealed on earth and in heaven. The good old book says, that which is sealed on earth is sealed in heaven; and whosesoever sins ye remit on earth shall be remitted in heaven, and whatsoever ye bind on earth shall be bound in heaven. That Priesthood that has not this power is no better than a rope of sand. The true Priesthood alone possesses it. The Priesthood that has not this power is a mock Priesthood, and not the Priesthood of the Almighty. Little did the world know when they treated the Savior as they did, that he held their destiny in his hands; the world knew him not; he came to his own and they received him not; but the time will come that they will know him, and the power of his Priesthood.

When the servants of God and their wives go to heaven there is an eternal union, and they will multiply and re-

plenish the world to which they are going.

It is not every man in the United States that can be the president, or that can be a governor, or a judge, but all are within the pale of the government of the United States, though they do not all bear rule; many are called, and few are chosen. But in yonder world those who bear the Priesthood, and by their faith and obedience obtain the sanction of the Almighty, they are sealed on earth and in heaven, and will be exalted to rule and govern for ever; while those who would not listen to the holy commandments, and died without having a wife sealed to them, are angels; they are lower spirits, and servants to them that rule. Therefore, this family of old, which the Savior spoke of, saying, "In the resurrection they neither marry, nor are given in marriage," are not Gods, but angels, who neither marry nor are given in marriage, while the men that magnify their callings are they that bear rule, and hold dominion, and receive their crown, and are one with the Savior, as he is one with the Father. Hence, he that is faithful over a few things shall be made ruler over many things.

I have a few words more to say, and a great deal more can be said; for I have only just dipped into the subject a little. I want to say a few things more, and perhaps this is the most fitting occasion on which they could be said. You never see a "Mormon" man who bears the Priesthood, unless it is some characters that only bear it in form, who are devoid of principle, who have transgressed, and have escaped being dealt with—I say you never see a true-hearted "Mormon" man running after a lewd woman; but there are women among the Latter-day Saints who are loose in their conduct, notwithstanding they have embraced the Gospel. We only wish to apply this where it belongs; do not any of you have your feelings hurt; for God knows I would hold the virtuous and good as sacred as I would my own life. At the same time I am bound to speak in plainness, and I feel that the Spirit is on me now, I am warmed with it, and it presses me to speak on this subject, and to speak it out. There are families in this town that have bowed externally to the yoke of Christ, but they are as corrupt as hell, and I can point where they are, in what direction they dwell. When I approach their habitations, I feel that they are an abomination in my sight. "Have you any tangible evidence of this?" Yes, I have, and more than I want, which I shall keep to myself, but the day will come when it will all come out. Do you see "Mormon" men running there? No. Wherever you find a house among the Latter-day Saints where no "Mormon" men go, you may know it is not all sound in Denmark. I will tell you whom you see there in particular—men who fear not God nor regard man. What have I got to say concerning women that will come into the Church and kingdom of God, and bring dishonor upon themselves, and endeavour to bring it upon the whole Church, by cohabiting with those cursed scapegraces who are passing through here to California, who make their boast of of what they did in Great Salt Lake City? I know their secret talk in their chambers, for the Spirit of God searcheth all things. It may not be with me to the same extent all the time, but sometimes the whole vision of my mind is lit up, and I see and understand it all.

I am going to say something upon those who dishonor the Church and kingdom of God in this way. I will tell you what shall happen to those men and women who commit lewdness, and go and boast of it, and laugh in the face of heaven. The day shall come when their flesh shall rot upon

their bones, and as they are walking it shall drop, and become a nauseous stink upon the highway. Now go and boast that you can get all you want for a dress pattern, or a yard of ribbon; go and boast of it, and the Lord Almighty shall curse you all the day long. [Voice in the stand, "Amen."] And when you step, chunks of your flesh shall drop off your bones, and stink enough to sicken a dog.

I speak this to both men and women that practise this iniquity in the midst of this people; and if you do not refrain from such intercourse, this prediction shall begin to take effect, and by this you shall know whether I have spoken in the name of the Lord, or in the name of Orson Hyde. For such abominable practices to come in our midst under the robes of sanctity, because there are liberal, holy, and righteous principles practised by the Saints, I say, curse their habitation and their persons; and if this is your mind, let all Israel say amen. [The whole of the congregation at the top of their voices said, "Amen!"] And let these contemptible wretches feel the "Mormon" spirit, not by "Mormon" hands, but by the power of God on high.

I feel charged with the Holy Ghost sent down from heaven, and it burns in my heart like a flame, and this is the testimony I bear. If I do mingle in the streets with the crowd to engage in business as any other man, I am not always asleep, and insensible to what is passing around me. I do not profess to know a great deal, but some things I do know, and some things I do not know.

I have endeavored to illustrate this subject for the benefit of the honest inquirer, I have only just touched it, endeavoring to throw out a few hints for your consideration, that you may know we are not without some reason for our faith and practice touching the subject of polygamy. I wish you to mind the admonition I have given. I have given it to you in faith; I have given it to you regardless of consequences, for I ask no odds of any body, except of my Father in heaven, and of my brethren whose hearts I know to be pure; and I want to be identified with them in time and in all eternity, and with my sisters too; and wish to be exalted with them, and they with me, where the Saints may join hands after passing through much tribulation, and gaining crowns, to rejoice together for ever and ever.

I feel as though I had borne a faithful testimony, and I now say, in the presence of God and angels, that I have given the guilty persons warning, and my garments are clean from your blood. Take warning, and never do a thing that will throw dishonor upon the Saints of the Most High.

May God add His blessing, and preserve us to His heavenly kingdom, which may He grant. Amen.

MARRIAGE RELATIONS OF BISHOPS AND DEACONS.

An Address by President Brigham Young, Delivered at the General Conference, in the Tabernacle, Great Salt Lake City, October 6, 1854.

I do not wish to eradicate any items from the lecture Elder Hyde has given us this evening, but simply to give you my views, in a few words, on the portion touching Bishops and Deacons.

In Paul's first epistle to Timothy, third chapter, he writes as follows—

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

I have read this that your minds may be refreshed, and that you may know how it does read.

Instead of my believing for a moment that Paul wished to signify to Timothy that he must select a man to fill the office of a Bishop that would have but *one* wife, I believe directly the reverse; but his advice to Timothy amounts simply to this—It would not be wise for you to ordain a man to the office of a Bishop unless he has a *wife;* you must not ordain a *single* or *unmarried* man to that calling.

If you will read this chapter carefully, you will learn the qualifications necessary for Deacons and Bishops, and also for their wives.

I will simply give my views with regard to this matter, and then leave it.

I have no testimony from the Bible, neither have I from any history that I have any knowledge of, that a man was ever prohibited in the Church in the days of Paul from taking more than one wife. If any historian has knowledge to the contrary, let him make it known at a suitable time; but if such was the case it has not come to my knowledge.

I will now give you my reasons why it is necessary that a Bishop should have a wife, not but that he may have more than one wife. In the first place he is (or should be) like a father to his ward, or to the people over whom he presides, and a good portion of his time is occupied among them. Still he does not wish to be bound up, or flooded with cares of this world, so

but that he can officiate in his office, and magnify it to acceptance.

The office of a Bishop is in his ward; and when he finds a man who is doing a good business as a farmer or a tradesman, and who has plenty around him, and is faithfully paying his tithing, he has no business there only to receive the tithing that man has to pay for the benefit of the kingdom of God; his business is more particularly in the houses of widows and orphans, and he is called to administer to them in righteousness, like a father.

Paul, knowing by observation and his own experience the temptations that were continually thrown before the Elders, gave instructions paramount to this—Before you ordain a person to be a Bishop, to take the charge of a Branch in any one district or place, see that he has a *wife* to begin with; he did not say, "*but one* wife;" it does not read so; but he must have *one* to begin with, in order that he may not be continually drawn into temptation while he is in the line of his duty, visiting the houses of widows and orphans, the poor, the afflicted, and the sick in his ward. He is to converse with families, sometimes upon family matters, and care for them, but if he has no wife, he is not so capable of taking care of a family as he otherwise would be, and perhaps he is not capable of taking care of himself. Now select a young man who has preserved himself in purity and holiness, one who has carried himself circumspectly before the people, and before God; it would not do to ordain him to the office of a Bishop, for he may be drawn into temptation, and he lacks experience in family matters; but take a man who has one wife at least, a man of experience, like thousands of our Elders, men of strength of mind, who have determination in them to preserve themselves pure under all circumstances, at all times, and in all places in their wards. Now, Timothy, select such a man to be a Bishop.

A Bishop in his calling and duty is with the Church all the time; he is not called to travel abroad to preach, but is at home; he is not abroad in the world, but is with the Saints.

When you have got your Bishop, he needs assistants, and he ordains Counsellors, Priests, Teachers, and Deacons, and calls them to help him; and he wishes men of his own heart and hand to do this. Says he, "I dare not even call a man to be a Deacon, to assist me in my calling, unless he has a family." It is not the business of an ignorant young man, of no experience in family matters, to inquire into the circumstances of families, and know the wants of every person. Some may want medicine and nourishment, and to be looked after, and it is not the business of boys to do this; but select a man who has got a family to be a Deacon, whose wife can go with him, and assist him in administering to the needy in the ward.

These are simply my views in a few words on this subject, and always have been since I have reflected upon the doctrine that the fathers teach us in the Holy Scriptures. I will venture to say the view I take of the matter is not to be disputed or disproved by Scripture or reason.

I have no reasonable grounds upon which to say it was not the custom in ancient times for a man to have more than one wife, but every reason to believe that it was the custom among the Jews, from the days of Abraham to the days of the Apostles, for they were lineal descendants of Abraham, Isaac, and Jacob, all of whom taught and practised the doctrine of plurality of wives, and were revered by the whole Jewish nation, and it is but natural that they should have respected

and followed their teachings and example.

So much I wished to say to my brethren and sisters. We have had a splendid address from brother Hyde, for which I am grateful. I feel in my heart to bless the people all the time, and can say amen to brother Hyde's last remarks. I know just as much about those matters as I want to know, and if I do not know more, it is because there is no more of it in the city. It is a hard matter for a man to hide himself from me in this Territory; the birds of the air, they say, carry news, and if they do not, I have plenty of sources for information.

I say to the congregation, treasure up in your hearts what you have heard to-night, and at other times. You will hear more with regard to the doctrine, that is, our "Marriage Relations." Elder Hyde says he has only just dipped into it, but, if it will not be displeasing to him, I will say he has not dipped into it yet; he has only run round the edge of the field. He has done so beautifully, and it will have its desired effect. But the whole subject of the marriage relation is not in my reach, nor in any other man's reach on this earth. It is without beginning of days or end of years; it is a hard matter to reach. We can tell some things with regard to it; it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy Gospel of salvation—of the Gospel of the Son of God; it is from eternity to eternity. When the vision of the mind is opened, you can see a great portion of it, but you see it comparatively as a speaker sees the faces of a congregation. To look at, and talk to, each individual separately, and thinking to become fully acquainted with them, only to spend five minutes with each would consume too much time, it could not easily be done. So it is with the visions of eternity; we can see and understand, but it is difficult to tell. May God bless you. Amen.

ORGANIZATION AND DEVELOPMENT OF MAN.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 6, 1853.

The organization of man, I suppose, is one of the deepest and most profound studies for philosophers and theologians there is in nature. The organization of man, embracing all the attributes and powers of his physical and mental constitution, is considered a mystery by the wisest and most expert philosophers that have lived, and is a subject that daily occupies the thoughts and researches of the more intelligent portion of the children of men.

When we carefully notice the manner of our own reflections, it is a marvel and a wonder to us; and we are apt to say, What am I? Who am I? And for what was I made? Who is

the author of my existence? Who laid the foundation of and planned this singular structure? It is a mystery how this wonderful machinery works, and how it is sustained to fulfil the purpose of its creation! In reality, however, there is no such thing as a mystery but to the ignorant. We may also say, there is no such thing, in reality, as a miracle, except to those who do not understand the "Alpha and Omega" of every phenomenon that is made manifest. To a person who thoroughly understands the reason of all things, and can trace from their effects to their true causes, mystery does not exist. Yet the physical and mental existence of man is a great mystery to him.

In the experience of our lives we are taught many principles that are worthy the attention of the most intelligent on earth. The first great principle that ought to occupy the attention of mankind, that should be understood by the child and the adult, and which is the main spring of all action, (whether people understand it or not,) is the principle of improvement. The principle of increase, of exaltation, of adding to that we already possess, is the grand moving principle and cause of the actions of the children of men. No matter what their pursuits are, in what nation they were born, with what people they have been associated, what religion they profess, or what politics they hold, this is the main spring of the actions of the people, embracing all the powers necessary in performing the duties of life.

This is the lesson we should study. The powers of our minds and bodies should be governed and controlled in that way that will secure to us an eternal increase. While the inhabitants of the earth are bestowing all their ability, both mental and physical, upon perishable objects, those who profess to be Latter-day Saints, who have the privilege of receiving and understanding the principles of the holy Gospel, are in duty bound to study and find out, and put in practice in their lives, those principles that are calculated to endure, and that tend to a continual increase in this, and in the world to come. All their earthly avocations should be framed upon this principle. This alone can insure to them an exaltation; this is the starting point, in this existence, to an endless progression. All the ideas, cogitations, and labors of man are circumscribed by and incorporated in this great principle of life.

When we duly reflect upon the cogitations of our own minds, when we look upon the people called Latter-day Saints, upon the earth on which we stand, and upon the mighty universe around us, by the light of the Spirit of truth in our minds, we marvel with astonishment. When the light that lighteth every man that cometh into the world, illuminates the understanding, and exposes to view the true order of the works of the Framer of the Universe, so that they can contemplate the great first cause of all things, and then look upon the grovelling pursuits of mortals, and their anxiety to obtain that which will perish, at the expense of the more enduring substance, every person must be struck with astonishment beyond measure.

The human family are like so many children that have just learned how to walk, in the eyes of a person whose mind has been opened by the light of the Holy Ghost. The sage, grey headed grandfathers, and those of fewer years, but not of less experience and wisdom, have viewed the eagerness of children to possess mere trifles, and often something that would be their sure destruction if they obtained it. So it is with the inhabitants of the world. A company of little children at play is a perfect miniature picture of the life of man: "Give me

this, and give me that; and I want to have the other thing;" still you are not willing I should possess it; and the parent knows that often its possession would be an injury. Or when one child sits down in a little chair, another one will cry because of it, without receiving the least injury. If you place a plate of apples or plums before a child of three or four years old, he will not be content with one, or two, or with as many as he can hold, but he will try to grasp the whole plate full with his little fingers, dropping one, and taking up another, until he has scattered and wasted them, and at last be contented to sit down and eat one, that is, if the rest of the children have not any but himself; or else cry, when he has as many as he can hold, because he can not hold them all. The little girl will cry for the needle she sees her mother working with, and when she has got it, handle it to her injury; and the little boy will cry for the razor he sees his father using.

It is so with many of the brethren and sisters; *they cry for the razor.* These inconsistent desires of early childhood for trifling things, are exhibited in the human family, after they have arrived to maturer years. They may be reaching after things of weightier importance than the child, but when they are compared with eternal matters, they are just as trifling; and to the mind that is instructed, that has been touched with the light of eternal truth, they appear even more foolish than children, because we expect better things of them. As a general thing, the men of eighty years of age are as contracted in their minds, as to a knowledge of the true principles of life, and the end and purpose of their being, as little children only two and three years old are of the business that occupies the attention of the City Council or the Legislature of the State.

The thousand-and-one inconsistencies of childhood have their parallel in the actions and doings of many of this people. Theatrical companies try to exhibit traits of human life; but a better stage cannot be than the world, nor better actors than men, to a man of understanding. It is pleasing and instructing to see certain characters personified upon the boards of a theatre which is managed upon righteous principles. A prominent feature of the human world was most admirably portrayed by our performers the other evening, in the melo-drama called "The Serious Family." When the mother told the daughter to say to the friend of her husband, they had no spare rooms in the house, the daughter replied, "Shall I tell a lie?" "Yes," answered the old dame, "*if it is to promote our holy cause.*" Do anything, no matter what, whether it is right or wrong, to gain the end we wish, is the language of unenlightened, unregenerate man. If the Lord Almighty should give the human family their desire in full, they would not keep the broad road to destruction, but they would go across lots, quick to hell.

It is not my intention to detain the meeting long this afternoon; but before I bring my remarks to a close, I wish to impress upon your minds some few prominent items of our religion. I can say truly that I am happy, and rejoice exceedingly, and am thankful beyond measure, that the items I wish to notice are in a great degree adhered to by this people as a whole. That I may bring the matter before our minds at once, I will repeat part of the "Mormon Creed," viz., "Let every man mind his own business." If this is observed, every man will have business sufficient on hand, so as not to afford time to trouble himself with the business of other people. You can now comprehend the whole discourse by the nature of the text.

While brother Erastus Snow was speaking, he made use of weedy gardens as a comparison, to apply to those who complained of other people's gardens, while their own were neglected. I will refer to the same idea. There are plenty of evils about our neighbors; this no person will pretend to deny; but there is no man or woman on the earth, Saint or sinner, but what has plenty to do to watch the little evils that cling to human nature, and weed their own gardens. We are made subject to vanity, and it is right. We are made subject to the powers of evil, which is necessary to prove all things. We are apt to neglect our own feelings, passions, and undertakings, or in other words, to neglect to weed our own gardens, and while we are weeding our neighbor's, before we are aware, weeds will start up and kill the good seeds in our own. This is the reason why we should most strictly attend to our own business.

I am happy to say that this people do increase in understanding, wisdom, patience, and faith. It appears to me much more easy for mankind to live without sin, than with it. We have been taught that it is contrary to nature to live without sin. If a man should spit in my face, it would be natural for me to knock him down, or in return spit in his face. But suppose one should injure me in person, or estate, and I should overlook it, and show mercy to the individual, it would cause him to reflect upon his conduct, and show him the true bearings of his unjust act, and make him ashamed of it much better than if I retaliated. If I were to pay him back in his own coin, I should render myself worthy of what I have received. If I bear an insult with meek patience, and do not return the injury, I have a decided advantage over my adversary. And if the person is susceptible of feeling such a rebuke, he will say, "I have done wrong; my conscience condemns me, and my neighbor, or my brother, did not retaliate." It at once causes the evil doer to reflect, and he will say, "Why did I do it? The devil tempted me; I will go and confess my sin to my neighbor, for he is not disposed to return the wrong, and he is a better person than I am; and from henceforth I will mind my own business, and keep a guard upon my passions." Is it not better in all such cases to be guided by that principle, than by the principle of retaliation?

To illustrate still further. Suppose A insults B, and B demands satisfaction, and they agree to fight; they meet and inflict upon each other blows and injuries, and whip each other right well. A, however, is the conqueror, and B retires vanquished, in shame and disgrace. He cannot any longer remain in the same neighborhood with his victorious enemy, and therefore concludes to sell out, and leave the place. Now suppose B had borne the first insult, or injury, and returned it only with good, instead of trying to do A an injury; A would have been completely conquered, and B would have escaped a sound whipping. Were we, one and all, to pursue the latter course, quarrels would soon cease in our community. As I said, if we keep our own gardens clear of weeds, our neighbors will take a pattern by us, and produce from their gardens greater quantities of fruit another year.

Now, brethren and sisters, receive the exhortation and counsel of brother Snow, and profit by it; and employ the rest of your lives in good thoughts, kind words, and good works. Shall I sit down and read the Bible, the Book of Mormon, and the Book of Covenants all the time?" says one. Yes, if you please, and when you have done, you may be nothing but a sectarian after all. It is your duty to study to know everything upon the face of the

earth, in addition to reading those books. We should not only study good, and its effects upon our race, but also evil, and its consequences.

I make these remarks to lay the foundation for principle in the minds of the people; and if you do not yet understand what I would be at, I will try to illustrate it still further. For example, we will take a strict, religious, holy, down country, eastern Yankee, who would whip a beer barrel for working on Sunday, and never suffer a child to go into company of his age—never suffer him to have any associates, or permit him to do any thing or know anything, only what the deacon, priests, or missionaries bring to the house; when that child attains to mature age, say eighteen or twenty years, he is very apt to steal away from his father and mother; and when he has broken his bands, you would think all hell was let loose, and that he would compass the world at once.

Now understand it—when parents whip their children for reading novels, and never let them go to the theatre, or to any place of recreation and amusement, but bind them to the moral law, until duty becomes loathsome to them; when they are freed by age from the rigorous training of their parents, they are more fit for companions to devils, than to be the children of such religious parents.

If I do not learn what is in the world, from first to last, somebody will be wiser than I am. I intend to know the whole of it, both good and bad. Shall I practise evil? No; neither have I told you to practise it, but to learn by the light of truth every principle there is in existence in the world.

Still further. When I was young, I was kept within very strict bounds, and was not allowed to walk more than half-an-hour on Sunday for exercise. The proper and necessary gambols of youth having been denied me, makes me want active exercise and amusement now. I had not a chance to dance when I was young, and never heard the enchanting tones of the violin, until I was eleven years of age; and then I thought I was on the high way to hell, if I suffered myself to linger and listen to it. I shall not subject my little children to such a course of unnatural training, but they shall go to the dance, study music, read novels, and do anything else that will tend to expand their frames, add fire to their spirits, improve their minds, and make them feel free and untrammeled in body and mind. Let everything come in its season, place everything in the place designed for it, and do everything in its right time. And inasmuch as the Lord Almighty has designed us to know all that is in the earth, both the good and the evil, and to learn not only what is in heaven, but what is in hell, you need not expect ever to get through learning. Though I mean to learn all that is in heaven, earth, and hell. Do I need to commit iniquity to do it? No. If I were to go into the bowels of hell to find out what is there, that does not make it necessary that I should commit one evil, or blaspheme in any way the name of my Maker.

Do you not suppose the Lord is there, and knows all about it? I am satisfied of it. If He is not there, when the wicked inhabitants of the earth begin to inquire where they shall flee to escape from His presence, they will find a hiding place in hell. If the wicked wish to escape from His presence, they must go where He is not, where He does not live, where His influence does not preside. To find such a place is impossible, except they go beyond the bounds of time and space.

I have learned enough to be happy, when I am in the enjoyment of the blessings of the Lord. That is a great lesson for a man to learn. There

are two things that make this people unhappy, if ever they are unhappy, viz., themselves, and the spirits that are around them. This, however, will more particularly apply to individuals. As a people, as a community, there is not its parallel to be found on the earth, for contentment and happiness. Will you make yourselves happy? You are greatly blessed of the Lord, all the day long, and should be happy; but we are apt to close our eyes against this fact, and fancy ourselves miserable, when we are actually blessed.

To make ourselves happy is incorporated in the great design of man's existence. I have learned not to fret myself about that which I cannot help. If I can do good, I will do it; and if I cannot reach a thing, I will content myself to be without it. This makes me happy all the day long. I wish you to learn the same profitable lesson. Who hinders you from being happy? from praying, and serving the Lord as much as you please? Who hinders you from doing all the good in your power to do? Who is there here, to mar in any way the peace of any Saint that lives in these peaceful valleys? No one. It is for us to keep our own gardens clean, and see we do not harbor evil in our own hearts. Were we to look into our own hearts, and seek diligently to do all the good in our power, and never commit another evil while we live, what is there to prevent us from being happy? I know there never lived a happier people, upon the earth, I might venture to say, because of the dispensation in which we live; it brings joy, comfort, and satisfaction to those who will receive it, that could not be realized by any people who have lived before us.

Do we expect to see our children grow up in darkness, and rebellion against the principles of the Gospel of Christ? Have you this thought to worry your minds? No. The ancients had, and their souls were sometimes weighed down with sorrow on this account. They saw their children would leave the true Church, transgress the laws, change the ordinances, and break the everlasting covenant. This we have not to fear. God has seen fit in our day to bring forth the Priesthood again, even at the eleventh hour—at the end of summer—at the harvest time—at the gathering up of his sheep. At this time, or never, He has put forth His hand to send the Gospel to all nations, and gather the people together, and give to the chosen of the Lord the inheritance of the earth. Now what hinders our being a happy people? I do not see anything to hinder it.

I have a few words to say concerning our spiritual labors. I cannot, however, define any difference between temporal and spiritual labors. I call it spiritual to accommodate my language to the ideas of the people. Anything that pertains to the building up of the Lord's kingdom on earth, whether it be in preaching the Gospel, or building Temples to His name, we have been taught to consider a spiritual work, though it evidently requires the strength of the natural body to perform it.

If the weather had been fine the past week, we should have been ready to have commenced excavating the earth for the foundation of the Temple. When we call upon the brethren, we wish them to be ready to obey the call. Probably a week from to-morrow we shall call upon them to commence this work. To satisfy those who may wish to know the size of the excavation, I will state that it will be about 250 feet from east to west, and from north to south a little less, and from 10 to 20 feet deep. We expect the mason work of the basement will be 24 feet high, 16 feet below the ground, and 8 feet above. That will require considerable labor.

We wish the excavation made, and everything prepared to lay the corner stones on the 6th day of April next, if the Lord will; and if the Lord will not, I care not whether a stone is laid here, or in any other place; I care as little about it as the snow birds in our fields. All that concerns me, is to do the work the Lord has for me to-day; and if the work is designed for to-morrow, I will prepare for it to-day, so as to be ready to perform it to-morrow with alacrity.

I need not say anything more about the Temple; we shall accomplish that work as expeditiously as we can. I might advance many profitable ideas pertaining to business, if the brethren who are men of business, and understand what is needed in our case, would listen, and profit by them.

I will say a word to the Seventies. Some of them have incorrect notions touching the Seventies' Hall; and I wish them to understand, that the Temple must be the first thing in our thoughts; and if I want all the funds that have been collected for the Seventies' Hall, for the erection of a Temple, I calculate to use them. The people need not expect us to give them the easy circumstances the noblemen of the Gentile nations enjoy, while there is so much for us to do for the public good. There is more before us to be done this year, than will take five to accomplish. We are not, however, going to do all things this year; we are not going to finish the Temple this year, but we will begin it. The Lord requires all we have to be devoted to His kingdom; and though it be but the widow's mite, He can do as much with two mites as we can with millions of them.

May the Lord God of Israel bless you, in the name of Jesus. Amen.

CONSECRATION.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, September 10, 1854.

By the request of our President, I arise this afternoon for the purpose of addressing you upon those subjects that may be presented to my mind, feeling joyful in my heart that I have the opportunity.

I do not say, as many others may have said, that it is a disagreeable task, or a very great cross, for me to address the Saints; this is not the case; it is a pleasure and a joy; and I feel to esteem it as a blessing from the hand of God, that I have the privilege from time to time of meeting with His people, and speaking about the great things that God has revealed, which belong to our peace, happiness, and welfare, both here and hereafter.

There is no other subject that I care much about. As it regards earthly things, temporal things, the riches of this world, or the honors of this world, I will not say they are of a secondary nature to me, but they are far beneath this; though they may be good in their place, yet my whole object and design, delight and joy, is

to do the will of God, to benefit the children of men, and to seek after the welfare, happiness, and peace, not only of myself and family, but also of the whole human race, as far as it is within my power.

It does me good to return, after an absence of two years, and again look upon the faces of the brethren and sisters; there is something so different in the expression of your countenances from what we see abroad in the world; the principles of goodness, of righteousness, of virtue, and of holiness seem to be enstamped upon the countenances of the Saints of the living God; the spirit of meekness, of sobriety, of solemnity—a Godlike spirit is reflected in every feature of those who are truly good, which seems to carry peace, happiness, and joy to the hearts of those who gaze upon them with the same spirit. But after all, brethren, we are not near as good as we might be, in many respects. Though we are far in advance of the nations of the earth, though we have become far exalted above them in the principles of virtue, truth, righteousness, and a oneness of feeling, yet there is still room for improvement, and, while we remain here in the flesh, there will be room for improvement, upon all these principles, upon all the attributes of divinity, and upon everything that is good and Godlike.

There is one subject that presents itself to my mind, and upon which I have meditated in years past and gone, and which gave me great joy when I learned that it was being established in our midst. What is it? It is the consecration of the properties of the whole Church, according to the written revelations, commandments, and laws of the Most High God. I heard of this about the time I was starting upon the plains for this place, and it gave me great joy to learn that there was a prominent step taken at your last Conference to bring about and accomplish this object. I consider it is one of the most important objects to be accomplished among the Saints of Latter-days.

You may ask why? You may think that this contradicts my first statement—that the temporal things of this life are not even of a secondary consideration with me. They are not in one respect, but, in another, I consider them a part and portion of the religion that we as a people have embraced, and a very essential and necessary part too.

We read in the revelations that God has given, that the earth is the Lord's, and the fulness thereof; well, if it is the Lord's and the fulness of it, then it does not belong to you nor me as individuals, exclusive of others. If the Lord had set apart, and consecrated, and given a certain portion of the earth to any individual with a deed and covenant, he might with some propriety call it his own; but all other deeds that are according to Gentile laws, and the institutions of the nations of the earth, do not, according to the laws and revelations of heaven, give to men the exclusive right to the things of this world, as their own; they are good enough in their place, for the Lord deals with the nations according to their light; and suffers laws to be enacted that are good in their place, and calculated to govern imperfect beings; laws to govern and control property; and in many respects, they are just adapted to the circumstances and conditions of the nations where they are enacted; and they are the means of doing much good in preserving what are termed the rights of individuals, and of the citizens generally; and they should not be done away, until circumstances will permit of their being superseded by a more perfect law. That more perfect order is what we wish to speak a few words upon at this present time.

The Lord told us something about it in the revelations He gave a long time ago, in the year 1831, when ancient "Mormonism," as it has often been termed, was first introduced; we call it ancient, because it seems quite long to us narrow minded creatures.

There were certain laws and revelations then given, in the Book of Doctrine and Covenants, pertaining to the Lord's earth, and the righteous that He has upon it. I will repeat a small clause which was given before the Church was one year old, in March 1831. It reads thus—wherefore "it is not given that one man should possess that which is above another, wherefore the world lieth in sin." This was revealed above twenty-three years ago; we will again repeat it, "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." Here was a hint of the more perfect law and order of things that God intended eventually to introduce among this people; and which I am happy to say, there has been a great step already taken at the last Conference to bring about; and I hope that I may be permitted to live to see this law carried out to the fullest extent among the Saints of the living God.

Remember, that as long as there is inequality in the things that belong to the Lord, the world lieth in sin. It is not given to them that they should possess one above another. I intend to explain how this is to be brought about, and also show how one man can possess hundreds and thousands of dollars, in a certain sense of the word, and another man only one dollar, and yet both be equal; but they possess the same, not as their own, but as stewards of the Lord; it being the Lord's property.

We read, in another revelation that God gave in the early rise of this Church, that unless we are equal in earthly things, we cannot be made equal in heavenly things. Here is an equality preached. There must be an equality in earthly things, in order that we may be equal in heavenly things. Now supposing the people were all to be made equal to-day, to-morrow they would, through circumstances, become unequal: but I will show you how this equality can be established upon an order that never can be shaken—that inequality, in regard to property, never more can be introduced among the Saints, that no circumstance which can transpire can make them unequal. If a fire should burn up a man's barn, and his stacks of grain, and every thing he has accumulated, I will prove to you that it does not render him unequal with his brethren on the principle the Lord has established and ordained; so that when this order is once established among this people, they will become equal in earthly things, which will prepare them to be made equal in heavenly things.

In the first place how shall we get at this order? In what manner and by what means shall we begin to lay the foundation of this equality? The Lord has told us, that it is required of every man in this Church to lay all things, not one tenth alone, but to lay all things before the Bishop of His Church; consecrate the whole of it—everything he has—his flocks and herds—his cattle, horses, and mules—his gold and silver—his wearing apparel, watches, jewellery, and everything he possesses; consecrate it; not keep back a portion like Annanias and his wife, but give everything—make a full consecration to begin with. [Voice in the stand, "Wives and children."] Yes, give wives and children of course: the wives have given themselves to their husband, and he has to consecrate them; they are the Lord's, He has only lent them to us.

Supposing that the people had complied with this law when it was first

given, in every respect, instead of seeing inequality that has reigned for these many years in this Church, we should now have seen a different order of things. But we lacked experience, and there was too much covetousness in our hearts, for a full consecration of property, then. In consecrating property, we must, in the first place, remember that it is not ours. Why? Because the earth is the Lord's and the fulness thereof. We have no cattle, no gold or silver, no watches or jewellery, no property of any description, no houses, lands, or any thing else which is our own, if the fulness of the earth is the Lord's. Then in consecrating that which we have been in the habit of calling our own, we are only returning to the Lord His own property—that which we became legally possessed of according to the laws of man, but not according to the laws of God, He never having directly given us the things which we claim as ours; we have not got them according to the celestial law—according to the great principle and order God has established; but we came by them through speculation, trading, labor, etc., and after we thus got them they are the Lord's still. We consecrate this property—it all goes into the hands of the Bishop of the Church. If the whole Church were to consecrate in this way they would have nothing left of their own. Then, it would all be the Lord's, and it has to be consecrated too, says the revelation, with a covenant and a deed that cannot be broken; that is, according to the law of God and man, and if it is made according to the law of God in all respects, and also according to the law of the land in which we live, it will be in the situation the Lord wants it in, even the whole property of the Church.

We ask, are they not all equal now? Yes. If the whole Church have consecrated every thing in their possession to the Bishop, is there not a perfect equality among them before they get their stewardship? Yes: this makes them perfectly so, as far as property is concerned; they are all in a state of equality, owning nothing. What is the next step to be taken in order to bring about equality of property? The Lord says, "Let the Bishop appoint every man his stewardship," for, says the Lord, "It is required of every man to render an account of his stewship, both in time and in eternity." Now the Bishop begins and parcels out to this man his stewardship, and to that one his stewardship, according to the counsels of the First Presidency of the Church—the authority that has the management and control of the Lord's property. Each one gets his stewardship.

Now supposing one man obtained double the quantity of another; it is not his, but the stewardship is the Lord's; consequently the man is on a perfect equality with his brother still. But there is another sense in which this equality may be made, so far as the consecrating of property to the Church is concerned, which includes the whole of it. I say, who does it belong to in another sense of the word? I have shown you that it belongs to the Lord, and if we are His, we shall inherit it with Him; consequently in another sense of the word it is all ours. If each one in the Church, then, possesses the whole of it, as joint heirs with the Lord, is there not an equality? You may diminish the common property or joint fund just as much as you please. Suppose it were diminished to one half by mobs, &c., it does not make the Church unequal, not in the least; for each one may be considered as the possessor of the whole; he inherits all things; he is a joint heir with Jesus Christ in the inheritance of the earth, and all the fulness thereof. Can you make any inequality here? If each man in the Church

is a joint inheritor of all the property, and a part of it, it makes each one perfectly equal with the rest.

Now I defy you to bring about an equality upon any other principle. You may divide the properties of the Church to-day, yes, if it be possible, make a perfectly equal division of it, so that every man in the whole Church should have his share, and let him call it his own; it would not be one day before there would be an inequality again introduced; and one man would possess that which is above another; it could not be otherwise; the changes, difficulties, want of judgment in the management and control of property, and all these things combined together, would serve to render these divided shares unequal; one man losing a large portion of his property through mismanagement; another by fire, by mobocracy, or in some other way, so that neither would have one half, one quarter, or perhaps one hundredth part as much as some of his brethren with whom he was only a short time before perfectly equal.

No equality can be brought about by dividing property; the Lord never intended such an order of things. It is not a *division* of property that is going to bring about a oneness among the Latter-day Saints in temporal things, but it is a *union* of property, that all the property may be united, and considered belonging to the Lord, and to every individual in the whole Church, as joint heirs with Him, or as His stewards. You may imagine, then, how my heart rejoiced, when I received a letter from our beloved President, informing me that steps had been taken for a full consecration of the property of the Church, to introduce the order of stewardships among the Saints of God.

But in regard to these stewardships, it is not needful or necessary, or the Lord never intended, that every man should possess an equal amount of stewardship with his brother. Why? Because God has given to some men greater ability to manage and control property than others. He may give to one, one talent; to another, two; to another, three; to another, five; and to another, ten; and then command them to make use of these talents according to the instructions and revelations given, and be accountable to Him who gave them. "It is required of every man," says the Lord, "to be accountable to me in their stewardships, both in time and in eternity;" consequently these stewards have to render all their accounts to some one in time, but to whom? To the Lord's Bishop—to those whom the Lord has appointed to receive the accounts. And if a man undertakes to squander the stewardship which the Lord has entrusted to him, He takes it away, and gives it to another who is a more wise steward; one who will manage His property in such a way as to benefit the whole; each one seeking the interest of the whole as well as of himself.

Each one is to be considered as possessor of all things in the Church; but if it be all common property, how is it that the Saints can get along and give an account of their stewardship of property? Will not one brother go and pick up his brother's plow, and take it off, without asking him for it, imagining that he is the possessor of all things? Yes, if that brother had no understanding he would do it, but when he comes to understand the law of the Lord, he will find that all these stewardships are controlled by the wisest kind of laws; hence the Lord says, "*Thou shall not take thy brother's garment; thou shalt pay for that which thou dost receive from thy brother.*" Notwithstanding the whole property belongs to the Lord, and to each one as joint heirs, yet the Lord has given strict laws with regard to the stewardships, so that one has no

business to go and pick up his neighbor's ax, or take any of his stewardship from him, without leave; but he is to pay for that which he receives from his brother steward, unless he borrow it by fairly asking for it.

On this principle it would be an easy matter for each steward to render an account of his time; and if necessary he could account for every item of his stewardship. But if it were permitted to run at random, according to the vague ideas of common stock in some societies in the world, away would go a man's hat, or his coat, and he could render no account of it at all. But according to the strict principle which the Lord has ordained, he could show to his Bishop a full account of everything in his stewardship—that he has gained so much here, and made so much there, upon the Lord's property. What says the Bishop? "Well done, good and faithful steward, thou hast been faithful over a few things, I will enlarge that stewardship," providing he had anything to enlarge it with. "You have gained other talents; you have increased upon that intrusted to your charge; you have not squandered it away foolishly for that which would not profit you."

There would be no desire on the part of stewards to steal, "For, says one, If I go and steal from another steward, it is all the Lord's, and it would do just as much good in the hands of that steward to whom it was intrusted, as if I were to possess it by stealing it from him."

How much every Saint ought to be interested for this order of things to be brought about, realizing that all the property of the Church is for his own good as well as for the good of the whole body.

But in regard to these inequalities in stewardship: I will show you another principle where men may have equal judgment, and yet there may be an inequality of stewardships; it is in consequence of the various branches of business in which they may be engaged. It is well known that for farming purposes, it does not require the same skill as for manufacturing many articles, nor the same capital. And the ingenious mechanic, who understands the nature or construction of machinery, might have to be intrusted with a stewardship of one hundred thousand dollars worth of property to establish his manufactory, and work it so as to have it prove a benefit to the whole Church; and without this amount being put into his hands, as a steward, he might not be able to accomplish anything needed in the particular branch of manufacturing with which he was familiar. The stewardships, in such cases, would be different, not only in kind, but in the amount or value of the stewardship.

Let me illustrate this in another way; not but what I suppose all the Saints understand it, but you only want to be put in mind of that you have understood for years, but have not perhaps practised upon it; and unless a people practise upon that they do understand, it does not benefit them much. Suppose a man have twelve sons, and he had according to the laws of the land 78 acres of ground; he gives to his oldest son twelve acres as a steward; he gives to his next son eleven acres, and to the next ten, and so on down to the youngest, which he gives one acre; and he says unto them, "Manage these different inheritances that I have set off to you, and gain all you can;" would those sons have any right or title to call that property their own? No: they would say, "It is father's property, and he has told us to go and occupy it, and he has given us rules by which we are to be governed; that the youngest may not encroach upon the oldest, nor any one encroach upon another, but that each stewardship may be managed

and controlled according to the regulations he has given, and at the end of the year each of us must render a strict account to our father of every iota of our business transactions, of our losses and gains in trading, etc." Now all this property, we see, belongs to the father, but it is all for the benefit of the twelve sons; they are all to be made joint heirs with the father in the possession of it. In due time, when they have learned the law the father has ordained, they will be prepared to enter as joint owners upon the grand inheritances, not only of 78 acres, but to possess all things that the father has.

Temporal things are a type of heavenly things, as the Lord says, in one of the revelations, "All things have their likeness, both things which are temporal, and things which are spiritual." Does this order of things—the equality of property—have its likeness? Yes, in the heavens, and it is typical of that celestial order that we are all praying for, that we all desire the Lord to bestow upon us. We all feel very anxious to enter into the fulness of celestial glory, and inherit thrones and dominions, principalities and powers, and to have kingdoms appointed to us, and to receive crowns and to sway a sceptre over kingdoms, as wise rulers. If we want to get there, we must begin here, and learn the order that is to be there. If we should have a division of property here, as we have had heretofore, and continue this order of things, as has been for many years back, and never should begin to practise upon this equality of things which God has ordained in His law, when we come to enter the courts above, we should be ignoramuses; we could say, "We read in your law something about it, but the people did not practise it, they were careless, and did not keep the law." And now we do not know how to manage this celestial glory, and these kingdoms, and these worlds placed under our charge; for we are to give an account, not only in time, but in eternity, of our stewardship; consequently we must improve upon the true order of things here, which is typical of that which is hereafter; and if we learn the lessons here, everything there will be plain before us, and we will be able to enter into the very things we have been practising years before. There will be an inequality, no doubt, in some respects in the eternal worlds, in proportion to the eternal things that will be intrusted to the servants, as in temporal things; but there will be a perfect equality in another respect; the revelation says, "He maketh them equal in might, and in power, and in dominions."

Did you ever think of that? It is only in one respect. Each one will be made joint heir of all things in heaven, and upon earth. What more can a person want, if he is made a joint heir of all things; and one revelation says, he that is a faithful and wise steward in time shall inherit all things; consequently they are equal in dominion, and in power, and in might, as the vision states. This don't say that each one shall actually control, and govern, and manage all things; that is a very different thing; just as it is here in temporal things, though each person may be considered as the inheritor of all the properties of the Church; yet when he comes to the management of property, he has only a share; so in heavenly things, a person may have the management of only one world, or of two, or of three, or of as many as there are particles of dust that compose our globe, yet, after all, each can proclaim himself as the inheritor of all things, being a joint heir of the grand universal inheritance.

There is no division of celestial glory, imparting to each one an equa-

lity of dominion, and might, and power; it is not to be divided, but there is an equality in the union of all these things. That is what we want to get at here; we want to learn the alphabet of it here, and advance to the a, be, abbs, and get over into two syllables, and keep on until we understand all about the celestial order by practice in this world, and then we will learn the laws that are to govern the different individuals that control and manage certain portions of the great joint stock inheritance; we will learn the laws that are to rule and govern between man and man; and we will not be ignorant of it when we go into the next world, we will find there that one kingdom will not have the right to encroach upon the royalty of another and take away its right, but each one will be governed by true and holy laws. Upon this principle, and this only, can we understand those revelations which so often speak of the principles of equality in the eternal worlds. Equality of dominion we cannot understand, by supposing each person that comes into the celestial glory is going to have the same number of worlds, and of kingdoms, and thrones set off to him that those have who have been in the celestial glory millions of ages—that he is going to have the same number of principalities and powers, and servants or angels to wait upon him to carry out his commands. An equality of dominion is that that I have already explained, each one inheriting all things, according to the laws God has ordained for celestial beings, but not directly or personally controlling only that which is placed under his management.

Much might be said upon this subject; it is glorious, and it is a principle I wish the Saints in Utah may all be enlisted in, that it may be sought by the nations afar off, when they come to learn that this people are the people of God, and they are governed by God's laws; that they may see the order carried out before them in practice, that we may be looked to as a great light set upon the mountains, that will reflect upon all the face of the earth, and show the people the true order by practice, and then they will see the difference between God's order of the possession of property, and the little, narrow, contracted orders established by man; for each one is grasping for all he can get, oppressing the widow and the fatherless, bearing down his neighbor, and grinding him down in distress, tyrannising over mankind, because he has riches at his command. The Lord has seen this order long enough, and it is a stink in His nostrils, and He wishes it driven away from the earth, and He has given us instructions to do it away, and if we want to do it away, let us begin among ourselves first. I rejoice in this principle, because it takes away the idea of having so many poor in our midst. You know in the days of Enoch the Lord placed the people upon the high places and mountains, and they flourished, and He blessed them, and called them Zion because there was no poor among them, and the Lord was in their midst.

Now the Latter Day Zion is to be built up according to the same pattern, so far as circumstances will permit, for we expect that the Zion which was built up by Enoch, that had no poor in it, will come down again at the commencement of the Millennium to meet the Zion here, according to the song in the Book of Covenants, "The Lord has brought up Zion from beneath, the Lord has brought down Zion from above," and they shall gaze upon each other's countenances, and see eye to eye. When we get there how sadly we should be disappointed, if we should look forward upon all the vast extent of the Zion of Enoch, and all the Zions God has taken out of His creations to heaven, and should see no

poor among them; and then we should look upon Zion brought up from beneath, containing poor and rich; should we not be ashamed? especially when we reflected that the law of God had been among us; we should not have boldness to gaze upon their countenances, unless we came into the same order of things that existed among them.

Let us prepare ourselves for the coming of Enoch's Zion, that we may have the same order of things among us that they had in the beginning. Then, again, it will be a glorious thing in many other respects. What is it that creates this great inequality that we naturally see in the world, in regard to the high and low? It is the difference of parentage in many respects. One man is so situated he can train up his children in all the learning of the day; he can take them into his carriage, and they can ride at their ease, and in their grandeur, while the poor and needy and destitute bow before them, or are trampled under their feet. There is no such thing as union there, because they were unequal to begin with. When the Saints have this established in their midst, you will see them all alike, where none can say that "such a person is richer than I am, and I have no right to associate with him." Neither can the rich look upon those that are poor, and say, "My children shall not marry with the poor, and unite with them in their festivities, &c., because I have more property than they;" all these things will be done away, and the principle of equality will be established, and all will be stewards of the Lord's property. That is what I wish to see —that when one family of children have the privilege of being educated, the rest should enjoy it; when one family are in possession of the good things of the earth, the rest should enjoy the same privileges also.

How do I feel, to take it home to myself? I long for the time to come when I can consecrate everything I have got; all the cattle I have; I have got some first-rate cattle, the Lord has prospered them. I want the time to come when I can consecrate every hoof of them; also my books, and the right and title I have to publish my works, also my wearing apparel, and my houses; they are not mine, and not being mine, I have no business with this property, only as the Lord sees fit to let me have it. When I have done this, if the Lord in His mercy will give me one team, five or ten teams, to make use of as His steward, I will endeavor to keep a record of that stewardship, of the losses and the gains of it, and will endeavor to render an account of it in time as well as in eternity, and an account of all things pertaining to it, and of my transactions in regard to it; for unless I am a wise and faithful steward in time, I never expect to inherit all things in eternity.

Having said this much, may the Lord bless you, and may His Holy Spirit be poured out upon you, and may your hearts be united to bring about this union; for if we unite ourselves together upon this principle, with all our hearts, mights, minds, and strength, laying aside all covetousness, there is not any power beneath the celestial kingdom that is able to prevail against us; we will prosper in all things, and the Lord will make us the richest of all people that have been upon the face of the earth for many generations, and He will bless our basket and our store, and increase and multiply the flocks and the herds in the fields, and cause them to flourish exceedingly, and make us mighty; and when we go forth He will make the nations to tremble before us, because His power and glory will be with us when we are doing His will and are united in one.

UNION OF THE SAINTS—AUTHORITY OF THE PRIESTHOOD—POWER OF GOD—OBEDIENCE—THE URIM AND THUMMIM, ETC.

A Discourse by President Heber C. Kimball, Delivered at the Special Conference in the Tabernacle, Great Salt Lake City, August 13, 1853.

The preaching we have had by brother Joseph Young, is the kind I love. It is very unlike the mixed up preaching of the world; but it is music to my ears; there are no jars nor discord when we hear the sounds of the glorious Gospel of the Son of God. It matters not to me what kind of an instrument it is played on, it is music to me and to you; but if you will tear in pieces the best and most perfect thing on the earth, it will not look well in that condition.

The Gospel and plan of salvation that I have embraced, is music to me; it is sweet to my body, and congenial to my spirit; and it is more lovely than any thing else I have ever seen since I have been in the world. I love it, and that is why I love this people better than any other people on God's earth, because there was never a better people, that is, I am speaking of the majority of them; but if you take them as a whole, I do not know that you can find any worse—that is, there are some that will compare with the worst in the world for sin and wickedness.

As brother Joseph said, so say I—Do not fear anything this side of hell, or that is in the east, west, north or south. I do not fear it any more than I do that the sun will fall from its position in the heavens, if this people will do just precisely as they are told. You know I preach upon this a great deal. The world considers it to be quite ridiculous for us to be of one heart, and of one mind. It is this union among those who are faithful "Mormons" that makes the world afraid of us; they fear us because we differ from the world. In the United States and in the old countries, they are divided into six or seven hundred different religious denominations, all disagreeing with each other; besides political and a thousand other kinds of divisions and differences, such as whiggery, democratism, socialism, which, in short, may all be summed up under the term, *Devilism*. This is not the policy of the Latter-day Saints. Jesus says, *if you are not one, you are not mine.* Let the Christian world who profess to believe in Jesus Christ, and in his Father, and in this book, the Bible, note that passage, "*Except ye are one, ye are not mine.*"

There is more oneness in this people, than in any people that ever lived upon the earth. There was not that oneness in the days of Jesus, that there is now, and I suppose there never has been since the days of Enoch. Because there was such a oneness among the people of Enoch, and they could not continue to be one, and live with the people in the same world, God took them and their city with a part of the earth to Himself, and they sailed away like one ship at sea separating from another.

Jesus says, "*Except ye are one, ye are not mine.*" And yet the Christian world take a course to justify themselves in division, in strife, in animosity, in quarreling, in envy, in jealousy,

in war and bloodshed. And yet they say they are one: *I say* THEY LIE. A man that says it, lies to me, and he lies to God. I say this to all the world, and to those who are passing through the city as emigrants; if you profess to be disciples of Christ, and have hatred to us in your hearts, I say you lie; in the name of the Lord God Almighty I say it. Do you not think He will sustain me in it? Yes, and all His faithful followers will too; and those who desire to be the disciples of Christ and to be one, will gather together.

I referred to the days of Jesus; was there that union then, that might have been? Jesus said to the disciples, when the people turned away from him, "*Will ye also go?*" This he said to the Twelve. Many of the disciples forsook him. Even Peter, the chief Apostle, turned away from him when he was in the greatest trouble, and denied him with cursing and swearing.

In this day and age of the world, we profess to be one. Jesus said then, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not. He will do so now if you will let him; he will gather us together from the four quarters of the earth—I mean the Saints, the honest in heart, the elect of God; that they may become one, and lay aside their selfishness, their bickering, their murmuring and complaining, and everything of this nature.

If a man wants my ox, let him come and tell me so, and he shall have it; he need not quarrel with me about it; and if he robs me of it, I want him to enjoy the stolen property, if he can; for I will not quarrel about the foolish things of this world, for they will soon decay, and return to their mother earth, as you and I will.

Now, brethren and sisters, I will say to the emigrants who are passing through this city, and to the world at large, that it is our intention to become perfectly one in heart and mind. Have those who have separated themselves from this people prospered? They may have prospered for a season; but by and bye they become like a limb that is severed from the tree; they wither and vanish away; and all such will continue to do so from this time henceforth and forever. It is just as much impossible for a people to exist that withdraw from this Church of Jesus Christ of Latter-day Saints, as it is for a limb of a tree to live when it is severed from the body of the tree. Of this I am positive, because I know it. So I will say concerning the world and all the sects and denominations and kingdoms of the world, that oppose this work and people of God, *they will wither in due time likewise, and they cannot help themselves.*

When brother Joseph Smith lived, he was our Prophet, our Seer, and Revelator; he was our dictator in the things of God, and it was for us to listen to him, and do just as he told us. Now that appears very absurd in the eyes of the world; but they all say, if they had lived in the days of Peter, Moses, or Jesus, they would not have done as the people in those days did to them; but at the same time they would take their lives if they could, and do just like them.

We are the servants of God; we have been called of God through the ministry of that holy Prophet Joseph Smith, who received his authority through the ministry of holy angels. Now he was just as true a Prophet as Moses was, or as any Prophet that has ever been upon the earth; and we are just as much the authorized servants of God, as the Apostles and disciples in the days of Jesus Christ were, and I know it. And I bear testimony of it to the United States, and to the nations of the world. They say they

do not believe it. What do I care whether they do or not? I know it, and God requires me to bear testimony of it, to be valiant in testimony to the truth of this work, and to preach the Gospel, and to lay before my brethren their duty.

Brother Joseph is gone, and now brother Brigham Young, the Governor of the Territory of Utah, is our Prophet, our leader, our Revelator; and it is for me and you to listen to him with all diligence, the same as we would listen to Joseph were he alive. Brother Brigham is his successor; his word is sacred; and if you do not observe it, it will not be well, and there is where I fear for you, brethren. I do not fear so much for myself as I do for you, because it will go hard with you, if you disobey his advice. There will many of you turn from the faith; you will turn your backs to us, and some will be guilty of shedding innocent blood, if you are not aware. This will be the result of apostacy. When that spirit attacks you, you will be led to do as other apostates have, who have turned from the Church of Christ.

Judas, when he lost the faith, received the power of the devil, and betrayed the Son of God into the hands of murderers. Joseph Smith in like manner was betrayed into the hands of wicked men, who took his life. He was betrayed by apostates, by men whom he once loved when they were in our midst, and had the Spirit of the Lord. We also would have been slain, if they could have got hold of us; but they were afraid to touch us; they knew it would be certain death to the man who lifted his heel against us. Just so now. I have got my old Gospel preparation laid up drying, preparing himself for action. Do I fear? No. I do not fear anything that lives on the earth, or that is in hell; Indians or anything else never will disturb us, the Saints, from this time to all eternity, if we will do precisely as we are told.

I do not speak of these things to establish myself as a Prophet, but I know what I say; I know you will prosper, and live in peace in the mountains of the Great Salt Lake, and be perfectly independent. You will have food and raiment, houses and lands, flocks and herds, and everything your hearts can desire, that there is in heaven and on earth, if you but do as you are told. If you will do this, you will think my words are very profitable to you, whether I am a Prophet or not. I am not saying anything but what my President has said time and time again. You will live in peace, and God will be your defence; and you will increase in knowledge, in power, in grace, and in every good thing that you can think of, or mention. I have said often, you may go and write blessings for yourselves, and insert every good thing you can think of, that is in heaven or on the earth, and it will all come to pass on your heads, if you do right.

What do I care for what the world says? I care no more about it than I do for the squalking of a goose. It is none of their business if I have a mind to be a Saint, and keep the commandments of God; and as you have heard it said, so say I—the time will come in which you will dwell in peace and safety; and when the time comes that you will go back to Jackson County, you will be independent, and live without any opposition at all. Can the Lord do it? Yes. All the people are in His hands, and He can turn the nations as I can an obedient horse. They are governed and controlled by the Almighty as much as we are. What can they do against us? Why nothing whatever, but if we do not do right they will be a scourge in the hands of God to scourge us, just as the Indians are at

this time. There never would have been a disturbance if this people had done as they were told.

I am not speaking of the people in this city any more than of the people of other settlements. To my certain knowledge there is not a settlement in these mountains but were instructed by brother Brigham to build good forts and live in them; and on these conditions alone were volunteers permitted to go out and make new settlements.

Have any of them built forts? Tell of one settlement, if you please, excepting they commenced one in Iron County which remains unfinished yet. The Indians are now upon us, and our brethren are scattered off, three, four, and five families in a place, away off in this and in that direction, exposed to the Lamanites. They have been called into the city that they might be safe, and they are now teasing us, and wanting to go back again, and live in those exposed locations without a fort.

The Lord has made the Lamanites —the Indians, a scourge; but if this people will turn to and do just as they have been told, their wrath will be turned away in a short time, but not until the Lord God sees that this people are determined to do right. Upon the same principle that my wrath would be turned away from a child that repented under the rod of correction, so will the Lord's wrath be turned away from His children when they repent, and go and do what they are told. A spirit of compassion seizes me the moment I see a repenting child; so it is with our heavenly Father. But the most of parents, when they tell their children to do a thing, and happen to give them a little slap on the ear for disobedience, the next moment they are saying, "O my dear child, I am sorry, let me give you a piece of bread and butter." Our Father in heaven does not do so, until he sees contrition of heart in His children, for their wrongs.

We live in the days of Prophets, Apostles, High Priests, and servants of God who have the Priesthood upon them, and I know it. Gentlemen, I have been a member of this Church near 23 years, and passed through the whole of the difficulties in Kirtland, Ohio, and Missouri. When brother Brigham and myself and others, with our families, left Kirtland to go to Missouri with Joseph Smith, we had to lie with our firelocks by our side. When we arrived in Missouri, the devil contrived to raise the armies of the wicked against us there; and all the Elders and male members that could be counted from the western boundaries of Missouri to Nova Scotia, were not more than 205 men. We went up to Missouri to reinstate our brethren who had been driven out of Jackson County. We went up near 1000 miles with our firelocks in our hands. Was there any fear in us? No. It never entered into our hearts, from the day we started to the time we returned again. I never saw the time but I could whip out twenty of the best men on earth.

I had a spirit on me as much superior to this earth, as the earth is superior to the degraded spirits of the wicked that dwell on its face. It was the Spirit of the Lord that stood by me, and diffused strength into my body, and into my limbs, until the very hair of my head felt all alive. Did they fear us in that upper country? Yes, they ran as though they were never going to stop in the world. We felt perfectly able to clear out that country to Nova Scotia, and we could have done it with 205 men, if the Lord God had commanded us, as the Gideonites did in days of old. Yes; 205 men, with the Spirit and power of God upon them, and their faces shining like the sun, it cannot be told what

they could accomplish; neither can we form any conception of it.

Let us be as one person from this time henceforth, and do not let us suffer ourselves to become cold and stupid, but be Saints all the day long: and we shall build up the kingdom of God, and be prospered in all things we set our hands to do.

These are a few things I wanted to say; still there are many more things of great importance to us if we will only listen to them. One is, take care of your grain; for it is of more worth to you than gold and silver. I know you will see harder times before another harvest, than you have seen this season. Do you believe it? Did they believe it last year, when there were 15,000 bushels of wheat in the Tithing Office? No. When brother Brigham said the same thing last spring, to stir up the people to be careful of their grain, they said, "O no, brother Brigham, we cannot surely come to such scarcity as you foretell; look at the storehouse, it is full." How much was there in the storehouse this harvest? There is not one bushel of grain of any kind, and I do not know that there will be.

There has been a great quantity thrashed out this harvest, but little of it has come into the public store, and the hands on the public works are obliged to live. If you go into the joiner's shop, it is almost left desolate. If you go into the machine shops, and into the mason's shop, they are the same; and yet there are thousands of bushels being thrashed out and ground into flour, and sold for from seven to ten dollars per hundred weight to the world—the emigrants who are passing through here yet—and at the same time the business on the public works stopped for want of it.

Brethren and sisters, please to look at this; you know I am telling you the truth, which is every day exhibited before your eyes.

The public ground here has to be inclosed before we can put forth a hand to build a Temple to the name of our God; and you are ready to feed everybody else under the heavens but the workmen. Have you turned from the Lord your God, and forgot His purposes? Think of it, you farmers!

I do not know but I am wearying the brethren, but these things were on my mind, and I have got a back load of them yet; I see them, and reflect upon them in my heart. O Lord God, what will become of us? Have the people forgotten thee and thy purposes, with the Holy Priesthood upon them—with the sacred ordinances of God's house upon them? Now think of it, brethren and sisters. There is enough, and we need never want bread; but if we do not take the right course, we are sure to see sorrow, and the greatest you have ever seen. Some of you never saw any in your lives. Those who were never without bread, and clothing, and good houses to dwell in, murmur the worst: and those who never had any troubles and trials since they have been in this Church, or since they have been on the earth, are the most ready to complain. This may appear strange doctrine to you, but you know it is true.

As to getting rich, why bless your souls, is not the earth the Lord's and the fulness thereof? Are not the gold and precious metals in the mountains, in the dells, and in the cliffs of the earth, all the Lord's? He created all; and the human family, with all the treasures of earth, are in His hand. They all belong to the Lord our God, and we are His people if we do His will. Are we not heirs to all these riches? Certainly we are; every son and daughter of Adam, who loves the great Father of our spirits and His Son Jesus Christ, and obeys the Gospel, and listens to him whom God has delegated as an Apostle and Prophet to counsel His people, I tell you

that all this treasure is theirs, and the devils cannot help themselves. I am just as sure of it as I am that the sun will rise and set to-morrow. Do you believe it, brethren and sisters? Do you know it? Yes, you know it. Now if you ever expect to enjoy it, you have got to live for it, as individuals, independent of any other man or woman. You have got to live as independent Saints, and obey the will of God independently as it is taught, and laid before you from time to time. All that wish to be delivered from the scourge, and from afflictions, will have to rise up and do right to their God, and to each other, not as a Conference merely, but as a people, as the Saints of the Church of Jesus Christ of Latter-day Saints. I am not going to command you to do it; but my advice is for you to do it. Rise up now, and do just as you are told, and you will see happy times.

I know there is a greater desire in this people for things that perish, for theatrical performances and dancings, than there is for the public interests of the Kingdom of God. Well, let us be Saints indeed, and show to the world that we are for God and for none else.

Among some people in the world it is popular to be a Christian; and among another class it is not popular; but it is popular with me to be a member of the Church of Jesus Christ of Latter Day Saints; and then it is popular for me to do the will of the Holy Spirit.

A single man can accomplish more with the power of the Spirit of God, than this whole people can, if they will not do right. Do I fear anything? No; but if I have to bow down to the chastening rod, as I have already done many times in this Church, I will do it like a man of God. I have been driven five or six times, and yonder are my habitations, and they may rot there. And so have some of you been driven in like manner; and some of you never had one thing to trouble you in your lives. I am now well off; but if I have got to come to it again as I have in former times, I will round up my back to the burden, and make it as tough as a piece of sole leather, to bear what shall be laid upon me manfully, or else I will die. I have no fears upon that ground at all; but my prayers are, by night or by day, for the Lord to take me from the earth, rather than I should sin against Him, or against my brethren, or against our President Brigham Young. I have known him 30 years, and he and brother Joseph Smith have been comrades together; and better men never lived on the earth than they are; and you may tell the kings and rulers of the earth this, and the nations over which they preside, if you please. The reason why we would rather have him to be our Governor than any other man, is because he is the best man we are acquainted with.

I have lived in the State of New York, town of Bloomfield, Monroe County, right in the heart of the country where the ancient Lamanites, and other veterans, destroyed each other, root and branch; where the Book of Mormon was discovered in the hill of Cumorah. From among those rich hills the people are flocking to these mountains. Why? Because this is the richest place in the world.

The country adjacent to the Sweet Waters has actually become a rich gold mine. Talk about gold! The Lord can change any of the elements into gold as easy as He could change the water into wine.

I suppose I had better bring my disjointed remarks to a close. I feel first-rate; I feel like a soldier of Christ, like a man of God. I feel sometimes that I could take one of those mountains, and handle it as I could a foot-ball. Bless your souls! if you will only do as the Lord tells

you through His delegated agent, who gives you the voice of God and the wisdom of God, I am not troubled at all. The question is asked many times, "Has brother Brigham got the Urim and Thummim?" Yes, he has got everything; everything that is necessary for him to receive the will and mind of God to this people. Do I know it? Yes, I know all about it; and what more do you want? That is true, gentlemen; I am one of his witnesses in the last days, and to bear testimony of the truth of "Mormonism."

I say to the Saints, do not look upon us as perfect beings; notwithstanding, if you are perfect yourselves, then look for it in us, and not until then. If any of you are perfect, we want you to come here that we may see such beings, and know how to model ourselves after you; just as I take a piece of clay and shape it after another model more beautiful still.

Some of you think you have passed through awful tribulations in leaving your mothers and friends. I was glad when I got away from mine, because they persecuted me, and lied about me, and persecuted my brethren; so I was glad to get away from them. But they will see the day when they will be glad to come to brother Heber, and say, "Let me black your boots, clean your horse, or drive your carriage," &c.

You talk about carriages; good heavens! I am just as sure of enjoying these blessings as I am of enjoying anything on this earth. If you do not believe it, read that book (the Bible), which speaks about the armies of heaven, and about horsemen and chariots, and men armed with swords, and all kinds of instruments of music; it is all spoken of in this book, and we will enjoy it, while those who seek our destruction, and all sinners, will go to hell.

All this enjoyment of the good things of heaven and earth will come by a separation of the righteous and the wicked. There was a time when an eruption took place in heaven, and Michael and his armies arose, and cast out the rebellious portion of the angels from heaven. Don't you think they got tired of contention, and broils, and tumults? Yes, so they universally agreed to cast it out. We will get tired of it too, in these last days, and we will make a separation between Saint and Sinner. The Sectarian priests have written and preached about forty years ago, and have proved to their readers, and to their hearers, that there would be a separation, and the sheep would be placed on the right hand and the goats on the left; I suppose the goats mean those that are not good for much, they bear no wool.

I guess I had better stop speaking. May the Lord God bless you for ever; and may union, peace, righteousness, and salvation be with you for ever and ever. Amen.

COMMON SALVATION.

A Discourse by President Orson Hyde, Delivered in the Tabernacle, Great Salt Lake City, September 24, 1853.

Being called upon this morning to occupy a portion of the time, I gladly arise to do so.

I am not in the habit of making many apologies, for I intend to give you the best I have on hand, and also such as may be given me, during the remarks I may make.

While I attempt to edify you upon some of the principles of salvation and eternal life, I desire an interest in your prayers, that I may speak, not according to the wisdom that man deviseth, but according to that which cometh down from above.

As a foundation for some remarks that I will make, I will read a portion of the Epistle of Jude, 3d verse:—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints."

Were I capable this morning of addressing you upon subjects that are not understood by you, that you do not comprehend, there would remain a doubt in your minds with regard to the truthfulness of what I say; but if I address you upon subjects with which you are familiar, impressing them upon your minds perhaps more forcibly than they have been for some time past—if I refresh your minds with familiar things, you will then know and understand.

The old book, the Bible, which I have read so many times, does not lose its interest by once or twice perusing, but I take it up and read it over and over again, and my mind is refreshed; which is a matter of satisfaction and comfort to me. So it is with the principles of our religion; though we have often heard them, yet we desire to hear them still, and they are of that peculiar nature that they do not lose their interest to those who are seeking for eternal life.

Jude speaks of a common salvation; that it was not only necessary to write unto them of the common salvation, but while he was doing so, that he should exhort them to contend for the faith once delivered to the Saints. Now I know it is too often the case; when we speak of salvation we speak of a state of glory to be attained in the eternal world; that the matters and affairs of this world are of but little consequence, of little importance, but we are looking yonder in the heavens for our reward, for our everlasting inheritance.

I look at it in this light. The husbandman may plant seed in the earth, but if he all the time looks to the golden harvest, and pays no attention to the cultivation of the young plants on their progress to perfection, he will not reap the reward he anticipated. Then it becomes necessary for him, and it is to his interest to attend to the cultivation of the plant in its progressive stages, and encourage its growth.

Just so it is with us. It is for us to attend to the things that are present; the things that are past we are to forget, particularly those things that

are of an unpleasant character; and the things that are in future are not in our hands, and subject to our control, but they are in the hands of the Almighty, and with Him they are secured. It is the present, then, with which we have to do—with the things that are immediately before us; that is, I believe, the common salvation. I do not pretend to say what the Apostle had his eye particularly fixed upon, but I shall pursue this subject as it appears unto me.

Another thing I will suggest in the outset. It is often the case that we hear men and women talk about temporal things, and about spiritual things. What are temporal things, and what are spiritual things? Can you tell me what spiritual things are? Says one, "It is a joyful feeling, that buoys us above the cares and anxieties of this world. Spiritual things are our hope of a glorious inheritance in the Kingdom of God in the future. Temporal things are the things we eat, drink, wear, and use in divers ways, to shelter and sustain this mortal body while it remains a tabernacle for our spirits."

I look at temporal and spiritual things in the same point of light; they are to me all spiritual; I know no difference. The hand that has prepared a place in the celestial kingdom for them that are worthy of it, has also formed the earth and caused it to produce food for every living thing. We behold, in the starry firmament, the worlds that are revolving continually around us, which are made by the same Omnipotent hand, and they are all His, and they are all spiritual, because they are as eternal as God Himself, for there can be no annihilation of matter; consequently they are eternal; and nothing we may conceive or imagine of more refined substances can do more than continue for ever.

Everything God has created and made, even the hairs of our heads that fall to the ground, do not escape His notice. The Almighty has not organized matter as a mere plaything, of a temporary existence, and then plunge it into the regions of utter annihilation; but everything He has done is like Himself, Eternal, and everything eternally witnesses the goodness of the Supreme Ruler, for all His works shall praise Him. If His works are to perish, where is the monument of His labor? There will be none. What He does is eternal, and remains an eternal witness of what He has done, and so His works eternally praise Him.

But we want to come to this common salvation. It is said somewhere, whether in the Bible or some other place, I do not pretend to say; but if it is not in the Bible it is none the less true, that "self preservation is the first law of nature." I have reflected this morning a short time upon our condition. I contemplate the circumstances under which the Pioneers came to this valley—the circumstances that attended the early settlements and exertions made here to procure the necessaries of life.

I was not one among the honored company that first led the way to this distant region, that first plowed up the sterile soil of this valley, but I was engaged in some other country. Indeed while Pioneers were on their way to this land—while they were engaged in that arduous enterprise, I was perhaps upon the banks of the Danube, or might possibly be in England, or in Asia, I do not now recollect where I was; but I was in those eastern regions, bearing my testimony perhaps among the Austrians, Russians, or Turks, among their consuls and agents, bearing my testimony to them of the things to come. Perhaps some in those nations may now remember that an humble servant of God at a certain time bore his testimony among the people in that country, which is

the most beautiful of God's creation, spreading out in valley or plain, and which perhaps is now laid desolate, and drenched in human blood.

I was elsewhere when this valley was settled. How was it? Behold, when they arrived here, all they had to subsist upon, until they raised it from the soil, was in their wagons. There were no crops to come to; there was nothing provided to cheer them at the end of their long and toilsome journey; and the skeletons of cattle might be seen walking to and fro, without anything provided to feed them upon through a long winter. And then, when they had plowed up the soil, and sowed seed in the earth, and the fields began to show an evidence of a future supply, the crickets came in millions from the mountains, and nearly devoured all that grew; everything that germinated in the shape of food for man was eaten by the insects.

But before they had completed the work of destruction, the hand of Providence prepared agents, and sent them to destroy the destroyer; a circumstance that was rare, one that was never known to exist before, and never since to any extent—behold, the gulls came in swarms, and as clouds, and eat up the crickets, and checked them in their destructive career; and there was just enough saved to feed the hungry with a scanty morsel.

There are many before me this morning who can no doubt remember well when their meal bags were perfectly empty, with only a distant prospect of their being replenished; and when a cow was slaughtered, rare as it was, they eat everything; even the hide was boiled, dressed, and eaten, and everything else, external and internal, that possibly could be eaten was eaten; there was nothing lost.

One man said to me, "I labored hard under the pangs of hunger to put up a little adobie cabin and prepare to live, and at the same time my wife and children, pale with want, were ranging the hills and benches to find thistles and roots to eat, which we boiled in the milk of the remaining cows the wolves had not eaten."

Those who have come here since the Valleys have become a little fattened, think it hard if they cannot get what they want, and immediately enjoy a fulness with those who have borne the burden and heat of the day. They think it hard if they have to pass through a close place, and have to struggle a little to obtain the comforts of life. But look back to the early settlements of this place, when nothing but destruction stared its inhabitants in the face, what surety had they from the savage that was in their doors and in their tents? Here was the hostile and blood-thirsty savage, prowling around, and the early settlers knew not what hour he might pounce upon them; they were out of doors; they had not a house to live in, or to form a defence, much less a fort to protect them, until they were able to throw up something of a temporary character to shield them from the attacks of the wild man of the mountains.

This is a little of the early history of this settlement. We have prospered; we have had accessions to our numbers; to be sure we have had trouble and difficulty with the savages in various ways, but in the midst of it all we have arisen from the germ, and the tree has grown up, and begins to shoot forth its branches.

It is not the inhabitants of the little settlement in Salt Lake Valley alone that are now embraced within the walls of this Tabernacle; but three hundred miles to the south, and two hundred miles to the north, large settlements have sprung up. In the midst of these circumstances, the hand of God has been with us as a people, and prospered our labors

abundantly; and I feel proud to meet you this morning in such comfortable circumstances; you all appear comfortably clad, and the bloom of health and the smile of contentment sit triumphantly upon your countenances. The hand of the Almighty is with you, to cheer and gladden you in the midst of all difficulties, and the praise is due unto Him, for He has blessed our labors, and enabled us to acquire these comforts we enjoy; and let me say, they are the staff and bulwark of our common salvation, for it is our lives we wish to prolong on the earth.

Why do we wish to do so in this toilsome and troublesome world? Why not close our mortal career, and our spirits go home to God who gave them? Because we have not done our work. It is said the wicked shall not live half their days; if they did they would only multiply their race until the principles of wickedness would become universally diffused. The Lord will give to the righteous the long end of the cord, for they shall live out their days. Then I say to the Saints, be just and true to each other, and to your God, and you will live out your days, and complete the work assigned you.

I will represent it in another point of light. Suppose a man is sent to England, or to the Continent, to Asia, Egypt, to any part of Africa, to the western islands, or to the islands of the Pacific to fulfil a mission, and he returns before he has completed it; who is ready to greet him? who ready to welcome him, that understands his true position? He has not done his duty; he has not fulfilled his mission, and accomplished the work he was sent to do; and he returns, how? Filled with the Spirit of God? No, but with the spirit of darkness; and his testimony is powerless; he feels he has not done his duty like a faithful servant.

Then how important it is that every missionary that bears a portion of the Holy Priesthood, and this Gospel to the islands of the sea, should magnify it in the eyes of the people, and before his God, and return clean in spirit and in heart; and with a Spirit to bear witness with our spirits that God is with him, and has been all the day long. He is then hailed with a joyful welcome by the servants of God in Zion.

We are all on a mission to this world. We came from yonder bright sphere, and each of us have our lots assigned us; and now if we can accomplish our mission, when we return to the bosom of our Father and God, would you not suppose we shall be hailed with one universal welcome? Yes. "Ah!" says one, "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is the welcome.

Then it is for us to act well our part, and perform our mission faithfully, with fidelity to God and to one another, while we are permitted to dwell upon the earth. If we should not act well our part, and go home to the world of spirits, who will be ready to receive us, to extend to us the welcome hand? Every mouth is silent; no songs of praise greet the ear, or shouts of gladness to bless the heart, that a valiant soldier who has retained his laurels would receive. The unfaithful one has lost his glory, and is shorn of his laurels. What will be said to him? "Inasmuch as you knew your master's will, and did not do it, you shall be beaten with many stripes." He has gone to another society; he is not permitted to mingle with the righteous, but he must seek an asylum in another quarter.

Then remember we are missionaries sent to this lower world to accomplish a work. What is the work we are sent to accomplish? In the beginning it was said to our first parents, Go forth, and multiply and replenish the earth. I have been looking about, and have seen how anxious many of our farmers are to improve their stock of cattle; to make them of better blood, and thus all the time be improving; but I very seldom have heard of man seeking to improve his own species. I wish you to think of that for a moment. I have seldom heard that subject agitated, when indeed it is the most important one that was ever investigated.

Let us go a little into the philosophy of this, and see if it can be done, as much so as we can improve any other portion of the animal creation. It is said we bear the image of God, and now shall we dwindle down to the physical and mental degeneracy of the monkey? Shall we suffer our race to dry up like a parched reed? Let us look at this matter. The question is before you to investigate and understand.

Look around upon all the ranks of mankind, and we see different races, some of a high order of intellect, and some low and grovelling, among all the different grades and classes of the human family. Do you suppose it is so in the spirit world? These earthly tabernacles are merely temporary houses for them to dwell in—moving tabernacles; and there are thousands and tens of thousands in the spirit world that have yet to come and take bodies here; and there are different grades of men. Some are of a high order of intellect, and others are low; some are more noble and generous, and some are less so; they all wish to take tabernacles in this world.

I will illustrate how it is possible to improve our own race. Suppose there comes into the community a noted thief and villain; where will he find a home? He will seek for a man possessing a kindred spirit; with that man he takes up his abode, for he does not find the son of peace there, but the son of villainy.

On the other hand suppose a righteous man comes into the community, would it not be natural for him to make his abode with a righteous man? for no other society would be at all congenial to him. The words of the Savior chime in with this idea. Said he to his Apostles, "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence."

Will that thief and villain go and call upon a righteous man? The atmosphere that surrounds that devoted family is too scorching for him; he is glad to escape from it.

Now then, how shall we improve our own race? Evil communications corrupt good manners. This is as true a saying as it is common. Let every family, every parent, man and woman, set up the standard of purity and righteousness in their own families, and suffer no corrupt principle to lodge in the mind, and never practise it, but by strict integrity and righteousness maintain an atmosphere that is congenial to the good and great.

So, when those spirits come to take bodies, where will the noble and high order of them go? Will they take bodies that have come through a low and degraded parentage? No, no more than the righteous man will take up his abode with the vile and wicked. Where will he go? "Why," says that noble spirit, that is swelling with light and intelligence, "I will take a body through an honorable parentage; I will have a body that will correspond with my mind; I will go to the place where purity and righteousness dwell."

Where do the spirits of a lower grade go? Among the lowest, and uncultivated, where the cultivation of

the principles of virtue and integrity is in part or entirely neglected. In this way the sins of the fathers are answered upon their children to the third and fourth generation.

Do good spirits want to partake of the sins of the low and degraded? No: but they will stay in heaven until a way is opened for purity and righteousness to form a channel in which they can come, and take honorable bodies in this world, and magnify their calling. Let us take that course, and if we do not draw the brightest spirits to honor our generations, it is because I do not understand, and declare unto you, the principles of true philosophy in correctness on this subject.

Try this, and your offspring will be the fairest specimens of the work of God's hand. If the servants of God will maintain the principles of holiness and integrity, they can then have more than one wife, and by that means you can draw in your train more of those spirits that will glorify the God of Israel.

Let me bring it right home to you. Suppose your children were about to go from you to some distance—would you not feel anxious they should fall into good company, into generous hands? Yes. So, when our Father in heaven, who is the Father of the spirits of all flesh, (no mother up there, is there? I do not know that a man can produce his own kind without the agency of woman; I know of no such law in nature,) sends spirits to earth, when they leave Him, is He not anxious they should fall into good hands? Yes. He is anxious they should have an honorable birth, and glorify His name in the flesh, reflecting honor on His character and dignity in heaven. And if there is not much said about the mother, if they honor the Father, the mother will borrow her glory from the father, it will come to her through that channel, and it is a legitimate one.

The parent has a desire that the recreant child may do well, at the same time his good desires and hopes for his welfare are weakened by despair; you commit him to the care and keeping of kind Providence; it gives you sorrow, it pains you that he will not be good, but you cannot help it, for he will not listen to the counsels of a kind parent. So it is with our heavenly Father. He wishes the spirits born to him in the eternal world to do well when they come here to take bodies. If some are not so loyal, so true and faithful as others, yet He wishes them to do well, but at the same time they must pursue their own course, prove themselves, and then receive the reward due to their works done in the body.

Now then, let us commence to improve our race. You know, to one there is given five talents, to another two, and to another one, &c. Let us improve upon the talents we have received—upon every power, ability and trust that has been committed to us. If we do not, the talents we receive may be taken from us. After all these things I have told you about improving our own race, self-preservation is the first law of nature. I have told you about the people in the Valley, about the productions thereof, how it was in the beginning of its settlement.

I wish to come to our present condition, and I want to speak justly and correctly, and if I do not, I know there is a power here that will correct me, and will not fail to do it. If I say anything that is far out of the way, it should be corrected, and I hope I may ever stand in that relation whenever I commit an error, that it may be corrected before it be too late.

This season the Lord has blessed us with abundance. I told you that all things are spiritual to me, and when I talk about potatoes, hay, wheat, &c., I am talking about things that

are given to us of God. Suppose the Lord should give to me the gift of tongues, it would be the gift of God. On the other hand, suppose He should give me a loaf of bread when I am hungry, which shall I prize the most? It is all the gift of God. Then with regard to self-preservation being the first law of nature. When our brethren have a good crop given to them by the hand of Providence, coupled with their own industry, they are anxious to sell it. They want to buy many things, and press it into market, and sell it for comparatively half its value, so crazy are they to sell it.

They are like some men, when they get a few dimes in their pockets it burns them as it were, and they must spend their money, because they cannot rest until it is spent; taking comfort from the idea, "O well, we will get along the best way we can;" and when they have spent the last dime they are hard up sure enough. This is the case with many of our friends whose labors the Lord has blessed, and richly repaid them for their toil by a bounteous harvest, and now they are anxious to get rid of it.

When we descend to the matter of dollars and cents, it is also spiritual; God made the metal of which they are made; He put it in the earth. We came down so, to accomodate ourselves to the understandings of all, for I told you I should talk about things you know, and not about things that you cannot comprehend. I will venture to say, when I talk about dollars and cents, you will all understand me. For instance, you sell your hay at ten dollars per ton, your wheat at a dollar and a half per bushel, and all your other products in the same ratio to the stranger, or any body else that will buy it from you, you are so anxious to get rid of it. But by and by, when your poor brethren come in, and have not means to buy that which they must subsist upon, but are under the necessity by days' work first to earn capital before they can buy the farmer's produce—by the time they get means, the price is raised from fifty to one hundred per cent.

Your own brethren, who stand by you in summer and in winter, in adversity and in prosperity; your own brethren, who roam the world over to bring recruits to strengthen your forces, and make your defences still more invulnerable; when they come fainting from the field of their labors, you make them pay an hundred per cent. more for your produce than the stranger that passes through your country. Is that right? Will God bless an order of things of that kind? Try it, and if you don't dwindle into monkeys, you will dwindle into something more hideous still.

What is to be done? Shall not the stranger be fed? Most certainly. Where rests the difficulty then? If you will only sell to your poor brethren next spring at the same price you will now sell to the stranger, there is no difficulty—I have nothing more to say, but I will be perfectly quiet upon this matter. If you will not do this, raise the price to the stranger, to the same standard you will exact from your poor brethren next spring. If you will do this, you will do right.

This is the common salvation that I wanted to speak to you upon. The scales of justice should be hung upon an even balance. Who are the best able to pay? Your poor brethren, who have hardly a pittance left when they arrive here—who have nothing to bless and comfort their souls and bodies with, or those who come backed up with resources inexhaustible?

Says one, "Do you calculate to go upon the principle that he who has the most shall pay the most?" No; but he shall pay just as much in the fore part of the year, as those do in the latter part of it. I do not see any injustice in this. You now sell your

hay at from eight to ten dollars per ton. Next spring, when your poor brethren who have come from Denmark, England, Germany, Switzerland, Italy, and the islands of the sea, with their cattle poor, and in the winter and spring shivering and perishing around your stack yards, what will you charge these poor fellows for hay? Twenty-five dollars per ton, when in the early part of the season you sold it for ten to the stranger. When it has become scarce because of the draft made upon it in the fore part of the fall at that low price, you then exact more than double from your brethren.

How can you answer for this to the Gods who gave you a being? I will leave you to tell your own story. I say, make your prices so that they continue the same the year round, both in times of scarcity and in times of plenty. What is food for one is food for another.

By taking this course you may perhaps compel a little more money to be left in the Valley. What will be done with it? Why, money, like every other stream, will seek its own level. The water courses here find their own level. Suppose there is more money left in the Valley than we actually need—where will it go to? It will find its own level. By and by the land we occupy will come into market, and then where goes the money? Into the treasury of the United States. Has the Government lost anything? No. Has the consumer? No; he has had the value of his money. The producer has gained, but he has gained no more than his just due for encountering the danger he is exposed to, and the labor he must perform in raising produce in the shape of grain, and stock in an Indian country. When his boys go out to herd the cattle they have to be guarded against the attacks of the savage. When the producer goes into the field to labor, he is liable to be shot down by the Indian. In the midst of dangers they produce the necessaries of life, and yet they will sell their products for a mere song.

"Why," says one, "do you wish to oppress anybody by increasing the price of the staple articles of life to the injury of the purchaser?" That is not the design. But I will tell you what it is; men who pass through here may be thankful to get them on any terms. If they had come eight years ago they would have found a waste howling wilderness. What would they have given then for a bushel of wheat? Almost any price. Who has contended with the obstacles to making things as accessible as they are now? The producers, and they are entitled to the benefit arising from their labors.

We do not wish to oppress any person, but we wish to bring every body to one standard price. We want to see the brethren who come here cold and hungry, have as good a chance as those who come in with their abundance. I am glad we have sufficient to spare to feed the stranger, the soldier, who is the right arm of the nation's defence; I am glad to see them share the bounties of Providence; but I say, let the scale of justice hang upon an even balance.

Do I want any person oppressed, and taken advantage of? No. But I want free trade and sailors' rights. I want even handed justice all round; then I will be satisfied; for this is the common salvation. But if one party is favored more than another, it is a particular salvation. Good wheat, fine flour, beef, butter, cheese, and vegetables are good ingredients to form a common salvation upon; they prolong our lives, lengthen out our days, that we may perform our mission, and do well our work while we are upon the earth, and not die before we have lived out our days, and fully performed what is designed we should.

Now I did not preach exactly so at Dry Creek and Mountainville, but I preached nearly in this way, and when I had done I told them not to be in a hurry to sell their grain, but keep it and try to maintain an equilibrium in the market all the year through. When I had got through, I believed they would do as I told them; for they saw the wisdom of it, and everybody will act according to it only him who says, "I want to live, and I care not if all the rest go to the devil."

What an unenviable situation a man must be in to live himself, and see everybody else destroyed! What a glory it would be to him! He could then exclaim, like Alexander Selkirk,

> I am monarch of all I survey,
> My right there is none to dispute.

It is a glory I never want to have.

The religious world scandalize the Deity by saying He is quite alone. I once learned a piece to repeat on the Fourth of July. It began like this—

> When time was not, o'er suns and planets shone;
> When God their mighty Maker lived alone;
> When men, the high born offspring of the sky,
> Lived but in visions to the Eternal's eye;
> 'Twas then that freedom held her bright abode
> In cloudless glory in the mind of God.

I do not believe God was ever alone; for He has said Himself, it is not good for man to be alone; and if it is not good, I am sure He will not be alone.

We are created in His image and likeness, and I think He has been moving on the same track we are in, and we shall acquire the same experience if we listen to His revelations. "What!" do you suppose He has lived in the flesh?" Paul says, we have not a God that cannot be touched with the feelings of our infirmities. Why? Because he has felt about the same as we do. The other day when brother Hyde was mixing mortar, a person came along and said, "Brother Hyde, is it possible that I see you mixing mortar?" "Yes," I replied, and when I stand up yonder, and see you poor fellows mixing mortar, I can sympathise with you." I should hate to enlist under a General, and follow him to the field of battle if he had never been there; I should want him to have a little experience, and then I could follow him with some degree of confidence.

I have spoken to you freely on the common salvation. And while the Spirit is upon me, I would charge you to practise it; to set your standard prices now, and maintain them to your brethren in the spring. If you have not already set them high enough to meet your ambitious views, raise them until they will, and there let them stand. That is my advice, and who is going to be injured by it? No person. Who is going to be benefited by it? The producer, who has to go into the field with his life in one hand, and the implement of husbandry in the other. If this is done, the hand of God will strengthen the hands of the producer, and he will live in time and throughout eternity; and we shall have abundance, and rejoice in the kingdom of our God.

Contend earnestly for the faith once delivered to the Saints. But if I were to branch out upon that, I should detain you too long. I will therefore leave it for another occasion, or for some one who is better able to handle it than myself.

May God bless us, and save us in His kingdom. Amen.

SAINTS SUBJECT TO TEMPTATION—TRUE RICHES, VIRTUE, AND SANCTIFICATION—"MORMONISM"—GLADDENITES, APOSTLES, AND SAINTS—DEVILS WITHOUT TABERNACLES.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, April 17, 1853.

I will embrace the present opportunity for making a few remarks, as I expect to leave this city before another Sabbath, to be gone several weeks.

You have heard good instructions, counsel, and advice from Amasa Lyman and Charles C. Rich; I desire to profit by their sayings, and I hope this people will.

We see men before us who are old Elders in this Church, veterans in the kingdom of God; I hope they will live many years to grace our ranks. Those who have been in the Church from the beginning are men and women who have paid attention to their faith, and to the doctrine of sound common sense; they have been good scholars, and by this time must understand tolerably well what they believe. They must also be schooled in the study of man, and in matters which pertain to nations and kingdoms, and in circumstances which concern us as individuals.

The doctrine we have heard is good; we have listened to principles that pertain to life and salvation; and I repeat again what you have heard often, "Secure for yourselves first the kingdom of heaven and its righteousness." When you have done this, every good principle, every good thing, every great endowment, every peaceful influence, and all that can be enjoyed by celestial beings are and will be yours.

We may be within the pale of the kingdom of God on earth, yet we are liable to be overcome of evil. There are many spirits who have gone abroad in the world, and men are overcome by false spirits, and led astray from the path of truth. They will begin by doing some evil thing out of sight, and say, "O, it is nothing, it is a mere trifle, and the Lord is merciful, and forgiveth sin." The sins which are considered trifles lay the foundation for greater evils, and expose men to be tempted, and buffeted by Satan, and they will be overcome little by little, until by and by they are overtaken in a fault which is more aggravating in the sight of justice, which lays the foundation for another trial more severe, and to be buffeted more by the devil, for they lay themselves more liable to his power. We might refer you to many instances of Elders of Israel becoming victims to evil—but I pass over that disagreeable matter.

God never bestows His grace upon an individual without trying it in that person, to see if the compound is good. Men do not realize this, nor think upon it as they ought; if they did they would be more careful never to speak against the Father, against the Son, against any heavenly being, or against any being on the earth.

Brethren, seek first the kingdom of heaven and its righteousness, then all the blessings that brother Amasa anticipates enjoying will be yours. But

no man or woman can enjoy them unless they have first secured to themselves the kingdom of heaven—unless they have secured to themselves eternal life.

Our bodies are satisfied with plenty of food, and we have property around us of various kinds, which satisfies our temporal wants for the moment. But, as I told you some time since, the king seated upon his throne wearing a glittering crown, and surrounded with all the glory of his greatness to-day, to-morrow may be numbered with the beggar, and his crown given to another. To-day we possess riches, and to-morrow they may take the wings of the morning and leave us poor indeed.

How long shall we enjoy the happiness we now enjoy, in coming to this house to worship the Lord, and in associating in other capacities with our dear friends? Perhaps by another Sabbath many of us may be laid away, if not in the graveyard, upon a bed of sickness. We cannot trust to the certainty of mortal possessions; they are transitory, and a dependence upon them will plunge into hopeless disappointment all those who trust in them. When men act upon the principles which will secure to them eternal salvation, they are sure of obtaining all their hearts' desire, sooner or later; if it does not come to-day, it may come to-morrow; if it does not come in this time, it will in the next.

If people would contemplate the stupendous works of God, and be honest and candid in their investigations, there is much to be learned that would show them how comparatively worthless are earthly things. We see the spangled vault of the starry heavens stretched over us; but little is known of the wonders of the firmament. Astronomers have, by their researches, discovered some general facts that have proved useful and instructing to the scientific portion of mankind. The phenomena of the motions of the heavenly bodies, and their times and seasons are understood pretty accurately. But who knows what those distant planets are? Who can tell the part they play in the grand theatre of worlds? Who inhabits them, and who rules over them? Do they contain intelligent beings, who are capable of the happiness, light, glory, power, and enjoyments that would satisfy the mind of an angel of God? Who can tell these things? Can they be discovered by the light of science? They cannot. Let every intelligent person seriously contemplate this subject, and let the true light of reason illuminate the understanding, and a sound judgment inspired by the Spirit of Christ be your guide, and what will be your conclusions? They will be what mine are—that the Lord Almighty reigns there; that His people are there; and that they are, or have been, earths to fulfil a similar destiny to the one we inhabit; and *there* is eternity; and as Enoch of old said—"Thy curtains are stretched out still."

Can any of the astronomers in the world point out the kingdom or the world where God is not? where He does not reign? Can a kingdom be found, by worldly wisdom, study, or by any means that can be employed, over which He does not sway His sceptre? If such a kingdom exists, I will acknowledge that the doctrine I taught you the other day is incorrect; and besides that, you will have to blot out some of the writings of the ancient Scriptures.

I wish to make an application of this, with the sayings we have heard from brother Amasa Lyman to-day.

We talk about true riches—about the eternal attributes of the Deity—and about that which He has given to the children of men. I also heard something said the other day about sanctification. This doctrine I heard taught many years ago, and I perceive that men do not fully understand these

principles; even the best of the Latter-day Saints have but a faint idea of the attributes of the Deity.

Were the former and Latter-day Saints, with their Apostles, Prophets, Seers, and Revelators collected together to discuss this matter, I am led to think there would be found a great variety in their views and feelings upon this subject, without direct revelation from the Lord. It is as much my right to differ from other men, as it is theirs to differ from me, in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. I feel it sometimes very difficult indeed to word my thoughts as they exist in my own mind, which, I presume, is the grand cause of many apparent differences in sentiment which may exist among the Saints.

What I consider to be virtue, and the only principle of virtue there is, is to do the will of our Father in heaven. That is the only virtue I wish to know. I do not recognize any other virtue than to do what the Lord Almighty requires of me from day to day. In this sense virtue embraces all good; it branches out into every avenue of mortal life, passes through the ranks of the sanctified in heaven, and makes its throne in the breast of the Deity. When the Lord commands the people, let them obey. That is virtue.

The same principle will embrace what is called sanctification. When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives.

There are numbers of men who can say much with regard to their faith in, and exalted views of, "Mormonism;" they could converse continually about it. In a word, if "Mormonism" is not my life, I do not know that I have any. I do not understand anything else, for it embraces everything that comes within the range of the understanding of man. If it does not circumscribe everything that is in heaven and on earth, it is not what it purports to be.

I will inform you how I became a "Mormon"—how the first solid impression was made upon my mind. When I undertook to sound the doctrine of "Mormonism," I supposed I could handle it as I could the Methodist, Presbyterian, and other creeds of Christendom, which I had paid some considerable attention to, from the first of my knowing anything about religion. When "Mormonism" was first presented to me, I had not seen one sect of religionists whose doctrines, from beginning to end, did not appear to me like the man's masonry which he had in a box, and which he exhibited for a certain sum. He opened the main box from which he took another box; he unlocked that and slipped out another, then another, and another, and thus continued to take box out of box until he came to an exceedingly small piece of wood; he then said to the spectators, "That, gentlemen and ladies, is free masonry."

I found all religions comparatively like this—they were so deficient in doctrine that when I tried to tie the loose ends and fragments together, they would break in my hands. When I commenced to examine "Mormonism," I found it impossible to take hold of either end of it; I found it was from eternity, passed through time, and into eternity again. When I discovered this, I said, "It is worthy of the notice of man." Then I applied my heart to wisdom, and sought diligently for understanding.

But the natural wisdom and judgment which were given me from my youth, were sufficient to enable me to

easily comprehend the discrepancies and lack in the creeds of the day.

"Mormonism" is all in all to me; everything else in the shape of false government and false religion will perish in the due time of the Lord, or else the ancient Prophets have been mistaken. If death is not destroyed, and him that hath the power of it, and every man and woman who are not prepared to enjoy a kingdom where angels administer, then much of the Bible is exceedingly erroneous. Every kingdom will be blotted out of existence, except the one whose ruling spirit is the Holy Ghost, and whose king is the Lord. The Lord said to Jeremiah the Prophet, "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it." The clay that marred in the potter's hands was thrown back into the unprepared portion, to be prepared over again. So it will be with every wicked man and woman, and every wicked nation, kingdom, and government upon earth, sooner or later; they will be thrown back to the native element from which they originated, to be worked over again, and be prepared to enjoy some sort of a kingdom.

Then where will be their glory—their lands—their silver and gold—their precious diamonds and jewels—and all their fine pictures, and precious ornaments? In the hands of the Saints. Will the wicked inherit them? No; they will be disinherited.

I do not wonder at the ancients marvelling at the wickedness and unbelief of the people. I do not wonder at the words of the Savior, which will apply to the people generally as well now as then, when he said, "O fools, and slow of heart to believe all that the prophets have spoken." This generation are seeking eagerly after that which will perish in their hands; they are madly rushing forward, hazarding their eternal all, to secure transitory possessions, which, when they think they have obtained them, are not fully satisfactory; they have grasped at the walls of an airy phantom, and sacrificed an enduring substance. How foolish, in the eyes of the truly intelligent, the pursuits of the wicked appear. They set their hearts' affections upon that which is not durable, seeking happiness where misery and all its attendant effects are sure to be realized. Jesus said to his disciples, when he was about to leave them, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Who wishes to overvalue earthly things as they are now constituted? They are made to be changed, they are subject to decay. But the earth will not be utterly destroyed; the elements of which it is composed will not be annihilated, but they will be changed. Neither shall those be consumed who can abide the day of the Lord Almighty, and stand in His presence. The earth in that great day will be renovated—cleansed from wickedness—purified from dross, sanctified, and prepared for the habitation of the Saints of the Most High.

On the other hand, the wicked shall be consumed with the Spirit of His mouth, and destroyed by the brightness of his coming. The gold, the silver, the precious stones, and all that is desirable to beautify the heaven of the Saints, will be made pure, and fit for them to handle. It is the *misapplied* intelligence God has given us that makes all the mischief on the earth. That intelligence He de-

signed to carry out the purposes of His will, and endowed it with capabilities to grow, spread abroad, accumulate, and endeavor to enjoy greater happiness, glory, and honor, and continue to expand wider and wider, until eternity is comprehended by it; if not applied to this purpose, but to the grovelling things of earth, it will be taken away, and given to one who has made better use of this gift of God.

I say again—"Seek ye first the kingdom of God and His righteousness," and in due time, no matter when, whether in this year or in the next, in this life or in the life to come, "all these things" (that appear so necessary to have in the world) "shall be added unto you." Everything that is in heaven, on the earth, and in the earth, everything the most fruitful mind can imagine, shall be yours, sooner or later. I wish you would square your lives according to what has been said to you to-day, especially while I am gone.

I wish to say to all the brethren, young men, and boys, while I am gone from your midst for a season, let your conduct and conversation be such as *becometh your profession in all things.* I hope I shall not hear of drunkenness, confusion, and quarrelling when I return. I am never afraid of it when I am here, for I can manage such characters so completely that they do not think it worth while to begin. While I am gone, behave yourselves. I will preach to you the same sermon I preached to the missionaries a week ago, viz., "Walk uprightly." When I return, and find you have done this, all will be well; if you have violated this counsel, you may expect to be chastised. Let it be said when I return, "All is right; all has been peace; and good order has prevailed in your absence."

I wish to say a few words about some men and families in this city, called Gladdenites. We have been pretty severe upon them, but nowhere, except in the pulpit, to my knowledge. I counsel my brethren to keep away from their houses; let them alone, and treat them as courteously as you would any other person. Do you enquire whether I have any grounds for giving this advice? I answer, I have. For there are few men in this congregation who know when to stop, should they find themselves engaged in a contest with one of that class of people, therefore let them alone entirely. Those individuals are disagreeable to me, and so are their doctrines. The man they hold up is so low and degraded in his spirit, feelings, and life, I have not patience to hear anything said about him. I have known him too long, and too well, not to be satisfied of the wickedness of his heart.

You say you wish to do right, and please the Lord in all your actions: but were I to adopt an evil practice, the greater portion of this community would follow it. Why not follow me then in doing right? Righteousness, in whomsoever found, will never lead you astray; while wickedness will lead you to ruin. No man possessing the Spirit of the Lord, can for a moment believe Gladden Bishop's writings. If it were possible, his system is more foolish than the exhibition of free masonry I have referred to.

I wish this community to understand, that what has been said here touching those men and their views, has been with no other design than to cause them to use their tongues as they ought, and cease abusing me and this people. Some of them visited me yesterday, and wished to know if it was safe for them to stay here. I told them they were as safe as I was, if they did not undertake to make us swallow, whether or not, something we are not willing to take. "We have been driven, and re-driven," said I, "and if corrupt people stay in our

midst, they have got to use their tongues properly." They promised they would, if they might stay.

If they wish to live here in peace, I am willing they should, but I do not wish them to stir up strife. I never expected that this community would be composed entirely of Latter-day Saints, but I expected there would be goats mixed among the sheep, until they are separated. I do not look for anything else, but I wish them to behave themselves in their sphere, also the sheep; and let the goats associate with their goatish companions, and not endeavor to disturb the equanimity of the sheep in their pasture.

This comparison will apply to this people, and those men. If they wish to labor, and obtain a living, they are welcome to do so; but they are not at liberty to disturb the peace of their neighbors in any way; neither let this people disturb them, but grant them every privilege claimed by, and belonging to, American citizens. Let them meet together and pray if they please; this is their own business. Let them do as some did in a camp-meeting in York State — One man met another and said, "How do you do? How are they getting along on the camp-ground?" "Why they are serving God like the very devil," was the reply. And the Gladdenites may serve God like the devil, if they will keep out of my way, and out of the way of this people.

The men who visited me yesterday, stated that they believed Joseph was a true Prophet, and that they were full-blooded "Mormons;" indeed they seemed to have in them an extra charge of "Mormon" blood. I asked one of them if he had any confidence in the endowment. He confessed he had no faith in it. I then asked him if he did not believe that Joseph Smith was a fallen Prophet. His reply was, "I rather think he is."

When a man throws a stone at me, and with it dashes his own brains out, I have nothing to say. He called himself a full-blooded "Mormon," and almost in the same breath declared Joseph was a fallen Prophet, and that he had no confidence in the endowment. How is it in reality with those men? Why they have not a particle of faith either in Joseph Smith, or in the Book of Mormon. I told one of them, who professed to be so honest, that he wanted the Lord to come down from heaven that moment and judge him, that five years would not pass away before he would be cursing, and swearing, and proclaiming blasphemously against every good principle in heaven and on earth.

They do not know what they believe, neither do they know what they have received; they think they know all about it; they think they know that you are out of the right way, and that they are walking in it. When they say this people are going to be destroyed by the judgments of God, it is to me like the crackling of thorns under the pot. Pass along, and mind your own business, is a fit reply to their declarations.

There has never been a Church of God on the earth without such characters. According to their outward appearance, they are as good men and women as you might think could possibly be. You might say with safety, "They are truly Saints," if you were to judge by the appearance of the outside of the platter. But what does Jesus Christ say? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

He that doeth the will of God, is His disciple. You may say Joseph was a devil, if you like, but he is at

home, and still holds the keys of the kingdom, which were committed to him by heavenly messengers, *and always will.* Do you ask who brother Brigham is? He is an humble instrument in the hands of God, to keep His people in the path which He has marked out through the instrumentality of His servant Joseph; and to travel in which is all I ask of them. I said some time since on this stand, if I was not a Prophet, I certainly had been profitable to this people. I know I have, by the blessing of the Lord, been successful in profiting them. The Lord has done it through me.

There is a man named Martin Harris, and he is the one who gave the holy roll to Gladden. When Martin was with Joseph Smith, he was continually trying to make the people believe that he (Joseph) was the Shepherd, the Stone of Israel. I have heard Joseph chastise him severely for it, and he told me that such a course, if persisted in, would destroy the kingdom of God. Who else ever said that Joseph Smith was anything but an unlearned son of a backwoodsman; who had all his lifetime, ever since he could handle an ax, helped his father to support his little family by cutting wood?

Thus the Lord found him, and called him to be a Prophet, and made him a successful instrument in laying the foundation of His kingdom for the last time. This people never professed that Joseph Smith was anything more than a Prophet given to them of the Lord; and to whom the Lord gave the keys of this last dispensation, which were not to be taken from him in time, neither will they be in eternity.

I wish to see this people fulfil in every particular what Joseph told them to do, and build up the kingdom of God, and this they are doing. I give them praise to-day, for they are a God-blessed people. Which of these Elders that are sitting round me, if they were asked to go on a mission for five, ten, or twenty years, would not rise up and say, "I am ready," notwithstanding all their weaknesses and foolishness?

Ask an apostate to go and preach salvation to a perishing world, and his reply would be, "I cannot go, I am too poor." They are a perfect abomination among men. Did they ever build up the kingdom of God in any way? Never. They have done nothing but apostatize, and they will now continually try to destroy the work of God with all their might. This is all they ever did do, and it is all they ever will do. There is not a faithful Elder here who would not, if called upon, readily go forth to preach the Gospel in distant countries, though he had not a shoe to his feet, or a coat to his back. Would an apostate do it? No, they cannot do anything without money! money! *money!* which is their god. The faithful children of God will be faithful in preaching the Gospel, in building up the cause of their God, and in carrying salvation to thousands and millions of the fallen race of Adam, which we have done.

I wonder what apostate would do as we did when we went to England? I was better off than many of my brethren, for I had three shillings to pay my expenses to Preston. On we went to that town, and held our Conference, and from thence we started out every way, preaching the Gospel in the regions round about.

Allow me the privilege of boasting, though it is not me but the Lord that has done it. We sustained ourselves, and assisted the poor to a very large amount, and only staid in England one year and sixteen days. This means was gathered up by faith, and we baptized over seven thousand people, gave away about sixty thousand tracts, for which I paid the money, and sent Elders out to preach in every

direction. Would an apostate do this? No. But they wish to sour, corrupt, and desecrate with apostacy every Saint they come in contact with. It is not in them to do any good to the cause of truth; but out of the evil they design the Lord will bring good.

This people commenced with nothing. Joseph Smith, the honored instrument in the hands of God to lay the foundation of this work, commenced with nothing; he had neither the wisdom nor the riches of this world. And it is proven to our satisfaction, that when rich men have come into this Church, the Lord has been determined to take their riches from them and make them poor; that all His Saints may learn to obtain that which they possess by faith.

How many times has He made us poor? Thousands of dollars' worth of property in houses and lands, which the Lord gave me, are now in the East, in the hands of our enemies. I never said they were mine, they were the Lord's, and I was one of His stewards. When I went to Kirtland, I had not a coat in the world, for previous to this I had given away everything I possessed, that I might be free to go forth and proclaim the plan of salvation to the inhabitants of the earth. Neither had I a shoe to my feet, and I had to borrow a pair of pants and a pair of boots. I staid there five years, and accumulated five thousand dollars. How do you think I accomplished this? Why, the Lord Almighty gave me those means. I have often had that done for me that has caused me to marvel. I know, as well as I know I am standing before you to-day, that I have had money put into my trunk and into my pocket without the instrumentality of any man. This I know to a certainty. Ask an apostate, if they can, in truth, bear testimony to such a thing. They cannot do it. Enough about that.

Again, I say if "Mormonism" is not all I anticipated it to be, it is nothing. If it is not in me, and I in it, if it is not all and in all to me, I am deceived in myself. It is everything, in heaven and on earth to those who possess it truly; but lose this, and, as I told you the other day, what remains will dwindle, perish, decay, decompose, and be reduced to its native element, or, in other words, be thrown into the mill to be ground over.

The Lord Almighty will not let anything endure that offers hospitality to the devil and his imps. Those who suffer their bodies to be dwellings for evil spirits, must suffer loss, for devils cannot construct a house that will in any way answer their purpose; neither have they been able to do so in all the eternities there are; that is the very thing which causes us trouble continually; for they are trying all the time to get into our dwellings, because they have none of their own. Did you ever desire to take possession of another person's tabernacle, and leave your own? No rational person owning a tabernacle would wish to do so. The devils have no tabernacles, which is the reason of their wanting to possess human bodies. If any of you have suffered any of these houseless spirits to enter you, turn them out, and they will perhaps seek refuge in the body of an ox, or some other animal, or may be go into Jordan.

Do you think the legion we read of, that entered the swine, in the days of Christ, had bodies of their own? No; they have no meeting houses but in ball rooms, gaming houses, brothels, gin palaces, parlors, bed rooms, and other places which they frequent in the bodies of those they lead captive; otherwise they are wandering to and fro in the earth, seeking to possess tabernacles that other spirits, not of their order, already occupy. They are in our midst watching for an opportunity to enter where they may. What will be the doom of those who

give way to them, and yield to them the possession of their tabernacles? They will wander to and fro, happiness will be hid from them, they will weep, and wail, and suffer, until their bodies return to their mother earth, and their spirits to judgment.

Brethren and sisters, you are on the right track; be virtuous, humble, thankful, generous, and true to your God, and to each other, loving Him more than all things else, and making His Law your delight day and night. If I did not love the Lord enough to leave houses, lands, father, mother, wives, and children, and even be ready to lay down my life freely for the kingdom of God's sake, I should not consider I was worthy of it. Were I to forsake all for it, I should lose nothing; for the man who honors and serves God, cannot suffer loss.

The very laws which govern eternity are planned to sustain an eternal growth, gathering together and increasing; so that the true servant of God cannot possibly suffer loss, but will reap eternal gain, though he, for the cause of truth, is poor and needy through the whole of this short life. He has made truth his theme; and what is it? I will say it is that which endures; it is eternity, and its power is to grow, increase, and expand, adding life to life, and power to power, worlds without end.

May God bless you. Amen.

PERFECTION AND SALVATION—SELF-GOVERNMENT.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, December 18, 1858.

I love to hear my brethren speak. Their testimony yields joy and consolation to my heart. But notwithstanding the pleasure it would give me to sit and hear them continually, it is obligatory upon me to occupy the position I do, and let my voice be heard in connexion with theirs.

We all occupy diversified stations in the world, and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether their knowledge be little or much, or whether they can do little or much, if they do the very best they know how, they are perfect.

It may appear strange to some of you, and it certainly does to the world, to say it is possible for a man or woman to become perfect on this earth. It is written "Be ye therefore perfect, even as your Father which is in heaven is perfect." Again, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is perfectly consistent to the person who understands what perfection really is.

If the first passage I have quoted is not worded to our understanding, we can alter the phraseology of the sentence, and say, "Be ye as perfect as ye can," for that is all we can do, though it is written, be ye perfect as your Father who is in heaven is perfect. To be as perfect as we possibly can, according to our knowledge, is to be just as perfect as our Father

in heaven is. He cannot be any more perfect than He knows how, any more than we. When we are doing as well as we know how in the sphere and station which we occupy here, we are justified in the justice, righteousness, mercy, and judgment that go before the Lord of heaven and earth. We are as justified as the angels who are before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is, that they have not done as well as they knew how.

I will apply this to myself, and it will apply to you, and to every man and woman upon the earth; of course including brother Morley, who spoke to you this morning. If he has done the best he could in the late Indian difficulties in the district where he lives, and acted according to the judgment and light of the spirit of revelation in him, he is as justified as an angel of God.

Though we may do the best we know how at this time, can there be no improvement made in our lives? There can. If we do wrong ignorantly, when we learn it is wrong, then it is our duty to refrain from that wrong immediately and for ever, and the sin of ignorance is winked at, and passes into oblivion.

An inquiry was made this morning, if we know who we are, what our situation is, and the relationship we sustain to each other, to our God, and the position we occupy to the human family. I can answer the question. No, we do not. Do the people understand all the obligations they are under to each other and to their God? They do not. Again, do they try to know, as far as it is in their power? They do not. Are there individuals among us who seek with all their hearts to know and understand the will of God? Yes, many. But as a people, do they, with an undivided heart, endeavor to know the will of God in preference to everything else upon earth? They do not.

There is a reason for this. Brother Morley wanted to know if we had learned ourselves. We have not. When he referred to the spirits in the world, and what we could witness in the infant child in its mother's lap, at this moment like a little seraph, and in the next, more like a demon with passion and rage, I thought we need not confine ourselves to the child for example, for this picture of good and evil is exhibited as frequently in the parent, and even in the grey-headed sire, as in the child. If men and women understood perfectly their position before God, angels, and men, the place they occupy, and the sphere they act in, they would know they are as independent in their organization as the angels, or as the Gods. Yet, in consequence of sin entering into the world, darkness, wretchedness, folly, weakness of every kind, and the power of temptation surround the children of men, as well as the power of God. I say the grey-headed father, and the aged matron will give way to the power of evil, when it comes upon them, as readily, in many instances, as the infant child upon its mother's lap.

I speak what I know, and say, shame on those who are subject to such weakness, when they have had time and opportunity to learn better. Brother Morley says, "Such spirits will be damned." Bless your souls, they are damned already. The reason they act as they do, in a manner so diametrically opposed to the angels and Gods in the eternities that are, is because they have been in a miserable condition since they have been upon the earth.

When men and women give way to these wicked spirits, it is a proof they have not learned their organization, and what they were made for.

As for this people knowing their true position before God, in the midst

of the nations of the earth, it is certain they have not yet learned it. Shall we ever learn it? We shall. And further, *we shall be obliged to learn it;* and further still, *we shall be* COMPELLED *to learn it.* How? By flattery? By blessings? By the kind smiles of Providence? By the bountiful fulness of the invisible hand of our heavenly Father bestowing every blessing upon us? Now some of us are ready to say, this will not bring us to an understanding of our true position, and prepare us for what is before us. If the mercies and blessings of our kind and indulgent heavenly Parent will not produce the desired effects upon His people, He will certainly chasten them, and make them know, by what they suffer, how to govern and sanctify themselves before Him.

We ought to pursue the same course with our children when we wish them to obey our commands. It is reasonable and right, after you have held out every kind of inducement possible, to bring them to their senses, and to obedience, if they still continue refractory, to try the rod, and chasten them until they become obedient. That is what our Father in heaven will do for this people, if they will not learn by His blessings and loving kindness.

Do you inquire if I think we are about to be afflicted? If we are not good children, we shall be. We must learn to love righteousness, and hate iniquity, and then we can chasten ourselves, and bring ourselves to the sphere we were designed to fill in our existence, and govern and control ourselves in it, preparatory to power being put into our hands. We should never have but one desire, but one determination; our will should be perfectly centred upon the one object, viz., to find out the will of God, and do it. Let every individual thus school, chasten, prove, view, and review himself, taking himself into custody as a prisoner to be subjected to a severe examination, until his will is perfectly subservient to the will of God in every instance, and you can say, "No matter what it is, let us know the will of the Father in heaven, and that is our will." Then we shall be able to train, school, and practise upon ourselves, until we can control, and bring under subjection, the wicked influences that surround us; we can then begin to pave the way, or throw up an highway of holiness to the rising generation.

This we have to do. It is our business. It is the labor of the Latter-day Saints, which, if carried out, will run through all the various changing scenes of mortal life. It is in every act and dealing, both with ourselves, our families, and strangers. It fills every avenue of human life, from beginning to end. To gain the spiritual ascendancy over ourselves, and the influences with which we are surrounded, through a rigid course of self-discipline, is our first consideration, it is our first labor, before we can pave the way for our children to grow up without sin unto salvation.

No man, in a short hour or two, can tell everything that is in his heart, when it is filled by the inspiration of the Holy Ghost. But I will continue my remarks, and give you a little more.

All persons are surrounded with circumstances peculiar to their location, station, and situation in life. A portion of our old associates believe we are controlled entirely by circumstances; but this people have learned enough to know they have the ability and power to control circumstances, to a certain extent; they will control us more or less, but not entirely. We can lay the foundation in the midst of this people for a train of circumstances to surround the rising generation with a divine influence. We can also

produce a train of circumstances that will work their certain destruction. This is in our power, and the first is the labor of the Latter-day Saints.

Some, when their minds are opened to behold the purity of a God of eternity—the purity of heaven, and understand that no impure thing can enter there; when they can realize the perfection of the redeemed and glorified Zion, and then look at the people now, and their actions, and how they are overcome with their weaknesses, how they cannot go out and come in without coming in contact, in some way, with their neighbors; when they look at the universal sinfulness of mortal man; are ready to exclaim, "We shall all go to destruction, salvation is impossible." I do not believe a word of it. If we do the best we know how, and yet commit many acts that are wrong, and contrary to the counsel given to us, there is hope in our case.

The Savior has warned us to be careful how we judge, forgiving each other seven times seventy in a day, if we repent, and confess our sins one to another. Can we be more merciful and forgiving than our Father in heaven? We cannot. Therefore let people do the best they can, and they will pave the way for the rising generation to walk up into the light, wisdom, and knowledge of the angels, and of the redeemed from this earth, to say nothing of other earths, and they will be prepared to enjoy in the resurrection all the blessings which are for the faithful, and enjoy them in the flesh.

It is our duty, and to this we are called so to frame and control circumstances in our lifetime, as to bring blessings upon the rising generation, which we can never attain to while we are in the flesh. But when the vision of our minds is opened to behold the immaculate purity, perfection, light, beauty, and glory of Zion, the heaven of eternity, the place where Saints and angels dwell in the eternal worlds, then salvation for us poor erring mortals seems almost impossible; it seems that we shall hardly be saved. This, however, is verily true, we shall hardly be saved. There never was any person over saved; all who have been saved, and that ever will be in the future, are only just saved, and then it is not without a struggle to overcome, that calls into exercise every energy of the soul.

It is good for us to follow the example of those who have attained unto salvation; consequently if I wish to be saved, and be an instrument of pointing out the way to others, let me not only preach the doctrine of salvation, but set the example in my conduct, and plead with them to follow it. If our faith is one, and we are united to gain one grand object, and I, as an individual, can possibly get into the celestial kingdom, you and every other person, by the same rule, can also enter there.

Though our interest is one as a people, yet remember, salvation is an individual work; it is every person for themselves. I mean more by this than I have time to tell you in full, but I will give you a hint. There are those in this Church who calculate to be saved by the righteousness of others. They will miss their mark. They are those who will arrive just as the gate is shut, so in that case you may be shut out; then you will call upon some one, who, by their own faithfulness, through the mercy of Jesus Christ, have entered in through the celestial gate, to come and open it for you; but to do this is not their province. Such will be the fate of those persons who vainly hope to be saved upon the righteousness and through the influence of brother Somebody. I forewarn you therefore to cultivate righteousness and faithfulness in yourselves, which is the only passport into celestial happiness.

There is another thing I wish to notice, viz., touching the man brother Morley spoke of this morning, who put away his wife which he had lately taken. He began to tell you how mean it looks to him to trifle in this manner with the greatest blessings of heaven to man. To men who will ask for blessings, and jewels of great price, and seek to cast them away to-morrow, it will be said by and bye, "Take that and give it to the man who is more worthy." And what shall be done with the other? Let him scrub the floor, clean shoes, and make soap. I mean this to be understood spiritually. Of course we shall be so clean in the heavenly Zion, we shall not need anybody to wash for us, When I say we will set such characters to work in the garden, to clean our stables, to curry our horses, or work in the cellar kitchen, it is to be understood spiritually.

You may get jewels of great price, and trifle with them, and think them nothing, but by and bye they will so far outshine you, that you cannot look upon the blaze of their glory without being struck with blindness. The words of the Savior will be fulfilled on such persons, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

That which they think they possess, they only seem to have. It is put in their hands for a few days, to see if they have wisdom sufficient to use it to the glory and honor of God, that they may have more blessings added to them. When they have proved themselves unworthy, that which they seemed to have will be taken away, and given to another who is more worthy, that he may have more abundantly.

As it respects the wicked actions of the people, while brother Morley was speaking, I thought I could tell you things about some men, that you would not want to hear. To satisfy my own feelings by way of comparison, I will give you a faint idea of how they look to me.

Imagine all the carcases of the people who have died of the cholera, and of other loathsome diseases, heaped up to rot in one general mass, under the rays of a southern sun, and the stench of such a mass of corruption would not begin to offend my nostrils, and the nostrils of every righteous man, so much as those men do. On the other hand, if every man will do the best he can, and as far as he knows how, it will be well with him, and he will be blessed until there is not room to contain the blessings which will be poured upon him. Sin consists in doing wrong when we know and can do better, and it will be punished with a just retribution, in the due time of the Lord.

Have this people been blessed? They have. Why can they not understand, that they are organized and formed for the express purpose of becoming independent in and of themselves, that they may begin to guard against any evil principle, or the suggestions of evil? But you will readily say, "That is in all men, it is natural to them." So Paul thought. He was surrounded with spirits of evil, and was wonderfully troubled with them, so much so, that when he would do good, evil was present with him. I would have kicked them out of doors. He was a righteous man, and died for the Gospel's sake, and it was right for him to die, if it were for nothing but taking care of the clothes of those who stoned Stephen to death. "Now," says Paul, "I would do good to that man, but evil is present with me." Why did he not kick that evil out of the way of his doing good? Was he bound to be troubled with it? No, no more than you and I are.

Are those who are drinking and

carousing to-day (and there may be some doing so who profess to be brethren) obliged to break the Sabbath, and make themselves drunkards and gluttons? No. If the brethren who profess to be Saints, and do wrong, would reveal the root of the matter, and tell the whole truth, it would be, "I have a desire to do a great deal of good, but the devil is always at my elbow, and I always like to keep the old gentleman so that I can put my hand upon him, for I want to use him sometimes." That is the reason why men and women are overcome with evil.

Again, I can charge you with what you will all plead guilty of, if you would confess the truth, viz., you dare not quite give up all your hearts to God, and become sanctified throughout, and be led by the Holy Ghost from morning until evening, and from one year's end to another. I know this is so, and yet few will acknowledge it. I know this feeling is in your hearts, as well as I know the sun shines.

We will examine it a little closer. Many of you have fearful forebodings that all is not right in the organization of this kingdom. You shiver and shake in your feelings, and tremble in your spirit; you cannot put your trust in God, in men, nor in yourself. This arises from the power of evil that is so prevalent upon the face of the whole earth. It was given to you by your father and mother; it was mingled with your conception in the womb, and it has ripened in your flesh, in your blood, and in your bones, so that it has become riveted in your very nature. If I were to ask you individually, if you wished to be sanctified throughout, and become as pure and holy as you possibly could live, every person would say yes; yet if the Lord Almighty should give a revelation instructing you to be given wholly up to Him, and to His cause, you would shrink, saying, "I am afraid he will take away some of my darlings." That is the difficulty with the majority of this people.

It is for you and I to wage war with that principle until it is overcome in us, then we shall not entail it upon our children. It is for us to lay a foundation so that everything our children have to do with, will bring them to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel. If we lay such a foundation with all good conscience, and labor as faithfully as we can, it will be well with us and our children in time and in eternity.

What kind of a sensation would it produce in my heart, should I hear at the close of this meeting that the Lord had suffered the devil to destroy my houses, my wives, and my children, and committed every particle of my property to the devouring flames —that I was left destitute, and alone in the world? I wish you all to apply this interrogation to yourselves. What would such a circumstance produce upon this people, provided they did not know the Lord was going to send a judgment upon them, as He has done in former times (though you need not be afraid of it)? how would you feel? Would there not be murmuring, and fault finding, and writing and plotting with apostates, and some fleeing to California, and some running back to the States?

Or suppose, when you arrive at home from this meeting, you find your neighbors have killed your horses and destroyed your property, how would

you feel? You would feel like taking instant vengeance on the perpetrator of the deed. But it would be wrong for you to encourage the least particle of feeling to arise in your bosom like anger, or revenge, or like taking judgment into your own hands, until the Lord Almighty shall say, "Judgment is yours, and for you to execute."

Brother Morley wished to know if any one could tell the origin of thought. The origin of thought was planted in our organization at the beginning of our being. This is not telling you how it came there, or who put it there. Thought originated with our individual being, which is organized to be as independent as any being in eternity. When you go home, and learn that your neighbors have committed some depredation on your property, or in your family, and anger arises in your bosom, then consider, and know that it arises in yourselves.

On the other hand, suppose some person has blessed you when you return home, brought you a bag of flour, for instance, in a time of great scarcity, and some butter, milk, and vegetables, thoughts would at once spring up to bless the giver. The origin of thought and reflection is in ourselves. We think, because we are, and are made susceptible of external influences, and to feel our relationship to external objects. Thus thoughts of revenge, and thoughts of blessing will arise in the same mind, as it is influenced by external circumstances.

If you are injured by a neighbor, the first thought of the unregenerate heart is for God to damn the person who has hurt you. But if a person blesses you, the first thought that arises in you is, God bless that man; and this is the disposition to which we ought to cleave. But dismiss any spirit that would prompt you to injure any creature that the Lord has made, give it no place, encourage it not, and it will not stay where you are. You can let the black man, or the white man into your house, as you please; you can say, "Walk in," to both of them.

This is a figure. When the white man presents himself, you know him at once by his complexion; the same when you see darkness and blackness advancing, you know it is from beneath, and you can command it to leave your house. When the good man comes, he brings with him a halo of kindness which fills you with peace and heavenly comfort; invite him into your house, and make him your constant guest.

I have often told you from this stand, if you cleave to holy, godlike principles, you add more good to your organization, which is made independent in the first place, and the good spirit and influence which come from the Father of lights, and from Jesus Christ, and from the holy angels add good to it. And when you have been proved, and when you have labored and occupied sufficiently upon that, it will become, in you, what brother Joseph Smith told Elder Taylor, if he would adhere to the Spirit of the Lord strictly, it should become in him, viz., a fountain of revelation. That is true. After a while the Lord will say to such, "My son, you have been faithful, you have clung to good, and you love righteousness, and hate iniquity, from which you have turned away; now you shall have the blessing of the Holy Spirit to lead you, and be your constant companion, from this time henceforth and forever. Then the Holy Spirit becomes your property, it is given to you for a profit, and an eternal blessing. It tends to addition, extension, and increase, to immortality and eternal lives.

If you suffer the opposite of this to take possession of your tabernacles, it will hurt you, and all that is asso-

ciated with you, and blast, and strike with mildew, until your tabernacle, which was created to continue throughout an endless duration, will be decomposed, and go back to its native elements, to be ground over again like the refractory clay that has spoiled in the hand of the potter, it must be worked over again until it shall become passive, and yield to the potter's wish.

One power is to add, to build up, and increase; the other to destroy and diminish; one is life, the other is death. Let us, then, lay a foundation for the rising generation to grow up without being trammeled and hindered in their ownward course to glory and happiness by the superstitions, tradition, and ignorance that have blinded and hurt us. Let us do the best we can, and if we make a mistake once, seven times, or seventy times seven in a day, and are honest in our confessions, we shall be forgiven freely. As we expect to obtain mercy, so let us have mercy upon each other. And when the evil spirit comes let him find no place in you.

I recollect telling the Latter-day Saints that no man could judge the nature of a spirit without first testing it; until then, he is not capable to judge of it. Brethren, love righteousness, and hate iniquity.

May God bless you for ever. Amen.

SPIRITUAL GIFTS—HELL—THE SPIRIT WORLD—THE ELDERS AND THE NATIONS—THE LAMANITES—THE TEMPLE.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, Dec. 3, 1854.

There are two or three subjects that I wish to occupy a short time in speaking upon, and I will commence with observations upon spiritual gifts, applicable directly to "such as sit in darkness, and in the shadow of death," according to the words of the Psalmist.

In the Scripture written by Job, or said to be written by him, you can read, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding;" and in the New Testament, "In him (Christ) was life; and the life was the light of men." "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." That was the true light, which lighteth every man that cometh into the world."

We could turn to many other passages of Scripture, alluding to what I have in my mind with regard to the inhabitants of the earth. It is believed, or has been, for I have often heard it taught by the Elders of Israel, that every person of accountable age, who did not believe in the Gospel of the Son of God, as it is written in the New Testament, and practise it in their lives, would be damned; or in other words, if a person does not become a Saint, or what we call a Saint, he must be damned. According to the old Scriptures, in one sense, I can agree with them with regard to the expression, and truly say that the

inhabitants of the earth who have lived and died, and those who are now living, are all damned.

This idea brings to my mind so much not directly alluding to my subject, that I will break off, and say that we are now fighting the devils, in order to make a heaven of this earth.

Any person knowing and understanding the Scriptures as they are, and understanding the mind and will of God, can understand at once that when he is shut out from the presence of the Lord, when He does not hear His voice, sees not His face, receives not the ministering of His angels or ministering spirits, and has no messenger from the heavens to visit him, he must surely be in hell. Does the wrath of God rest upon all such? Yes, and we have plenty of it, just as much as we know what to do with. Are you not aware that the Latter-day Saints are realizing this, and saying "that it seems as though the devils are let loose upon the Saints?" Do you not know that they are liable to temptation? to feel wrath, malice, strife, envy, hatred to God, dislike to righteousness, and an inclination to dethrone the Almighty, and usurp His authority? If this is not being in hell, and if this is not the wrath of God abiding, to a certain degree, upon the inhabitants of the earth, we will wait until we find out what it is; but I cannot tell it any better in so few words.

The Spirit of the Lord, the light of Christ, and the inspiration of the Almighty, are given to every man to profit withal. All who understand the Gospel of salvation, in reflecting upon the condition of their progenitors, as far back as they can trace them, have this consolation; if they were honest, if they were upright, if they lived according to the best light and knowledge they had, if they served the Lord according to all they could obtain from the priest, and other sources, and lived according to that light, are they damned? Yes, precisely as you and I will be.

It is understood, and is so written, that when the inhabitants of the earth pass through what is called the valley of death, that which is in the tabernacle leaves it, and goes into the world of spirits, which is called hades or hell. The spirits that dwell in these tabernacles on this earth, when they leave them, go directly into the world of spirits. What, a congregated mass of inhabitants there in spirit, mingling with each other, as they do here? Yes, brethren, they are there together, and if they associate together, and collect together in clans and in societies as they do here, it is their privilege. No doubt they yet, more or less, see, hear, converse, and have to do with each other, both good and bad. Jesus himself went to preach to the spirits in prison; now, as he went to preach to them, he certainly associated with them; there is no doubt of that. If the prophets went and preached to the spirits in prison, they associated with them: if the Elders of Israel in these latter times go and preach to the spirits in prison, they associate with them, precisely as our Elders associate with the wicked in the flesh, when they go to preach to them.

This is exactly what I wish to get before your minds, not that but many of you understand these principles, and again many of you have not had the privilege of hearing them. Brother Woodard, who spoke to you this morning, has been in Italy, and has never before had the privilege of gathering with the Saints. He first learned of the coming forth of the Book of Mormon, and the restoration of the Gospel, from the Elders who travelled where he was, and by the Spirit of the Lord he understood.

Brethren and sisters, and all who preach the Gospel of salvation, and, in short, all who inhabit this earth, I

wish you to understand that the Lord has pleased to organize tabernacles here, and put spirits into them, and they then become intelligent beings. By and bye, sooner or later, the body, this that is tangible to you, that you can feel, see, handle, &c., returns to its mother dust. Is the spirit dead? No. You believe the spirit still exists, when this body has crumbled to the earth again, and the spirit that God puts into the tabernacle goes into the world of spirits. What is their situation? Is there any opportunity for them whatever? Yes, there is; although there is a great deal of Scripture which the priests have been pleased to make, without revelation, that contradicts this idea; and the traditions of the fathers contradict it, not the traditions of the Prophets and Apostles, but of our fathers, those who have lived in the dark ages of the world, and the great majority of those who live now; for I do not know of a darker period in the history of the world, than that of the nineteenth century, apart from the light of the new and everlasting covenant. It is the ignorance and superstition of the people that contradict future progression in the world of spirits, for the Gospel does not. There is an opportunity for men who are in the spirit to receive the Gospel. Jesus, while his body lay in the grave two nights and one day, went to the world of spirits to show the brethren how they should build up the kingdom, and bring spirits to the knowledge of the truth in the spirit world; he went to set them the pattern there, as he had done on this earth. Hence you perceive that there, spirits have the privilege of embracing the truth.

You may ask if they are baptized there? No. Can they have hands laid upon them for the gift of the Holy Ghost? No. None of the outward ordinances that pertain to the flesh are administered there, but the light, glory, and power of the Holy Ghost are enjoyed just as freely as upon this earth; and there are laws which govern and control the spirit world, and to which they are subject.

Can we do anything for them? Yes. What are we trying to build a Temple for? And we shall not only build a Temple here, if we are successful, and are blessed and preserved, but we shall probably commence two or three more, and so on as fast as the work requires, for the express purpose of redeeming our dead. When I get a revelation that some of my progenitors lived and died without the blessings of the Gospel, or even hearing it preached, but were as honest as I am, as upright as I am, or as any man or woman could be upon the earth; as righteous, so far as they knew how, as any Apostle or Prophet that ever lived, I will go and be baptized, confirmed, washed, and anointed, and go through all the ordinances and endowments for them, that their way may be open to the celestial kingdom.

As I have frequently told you, that is the work of the Millennium. It is the work that has to be performed by the seed of Abraham, the chosen seed, the royal seed, the blessed of the Lord, those the Lord made covenants with. They will step forth, and save every son and daughter of Adam who will receive salvation here on the earth; and all spirits in the spirit world will be preached to, conversed with, and the principles of salvation carried to them, that they may have the privilege of receiving the Gospel; and they will have plenty of children here on the earth to officiate for them in those ordinances of the Gospel that pertain to the flesh.

Many people believe that the Spirit of the Lord has not been upon the earth when the Gospel was not among men in its purity; they believe the Spirit of the Lord has been entirely taken from the earth since the apos-

tacy of the Church. I do not believe for one moment that there has been a man or woman upon the face of the earth, from the days of Adam to this day, who has not been enlightened, instructed, and taught by the revelations of Jesus Christ. "What! the ignorant heathen?" Yes, every human being who has possessed a sane mind. I am far from believing that the children of men have been deprived of the privilege of receiving the Spirit of the Lord to teach them right from wrong. No matter what the traditions of their fathers were, those who were honest before the Lord, and acted uprightly, according to the best knowledge they had, will have an opportunity to go into the kingdom of God. I believe this privilege belonged to the sons and daughters of Adam, and descended from him, and his children who were cotemporary with him, throughout all generations.

Men who are under the influence of their traditions and former notions, will desire to ask scores of questions upon this subject, but I think I can relieve your minds.

The Spirit of the Lord, in teaching the people, in opening their minds to the principles of truth, does not infringe upon the laws God has given to mankind for their government; consequently, when the Lord made man, He made him an agent accountable to his God, with liberty to act and to do as he pleases, to a certain extent, in order to prove himself. There is a law that governs man thus far; but the law of the celestial kingdom, as I have frequently told you, is, and always will be, the same to all the children of Adam. When we talk of the celestial law which is revealed from heaven, that is, the Priesthood, we are talking about the principle of salvation, a perfect system of government, of laws and ordinances, by which we can be prepared to pass from one gate to another, and from one sentinel to another, until we go into the presence of our Father and God. This law has not always been upon the earth; and in its absence, other laws have been given to the children of men for their improvement, for their education, for their government, and to prove what they would do when left to control themselves; and what we now call tradition has grown out of these circumstances.

There is so much of this, that I hardly dare to commence talking about it. It would require a lengthy discourse upon this particular point. Suffice it to say, the Lord has not established laws by which I am compelled to have my shoes made in a certain style. He has never given a law to determine whether I shall have a square-toed boot or a peaked-toed boot; whether I shall have a coat with the waist just under my arms, and the skirts down to my heels; or whether I shall have a coat like the one I have on. Intelligence, to a certain extent, was bestowed both upon Saint and sinner, to use independently, aside from whether they have the law of the Priesthood or not, or whether they have ever heard of it or not. "I put into you intelligence," saith the Lord, "that you may know how to govern and control yourselves, and make yourselves comfortable and happy on the earth; and give unto you certain privileges to act upon as independently in your sphere as I do in the government of heaven."

No matter whether we are Jew or Gentile, as the two classes of people are called; though Gentile signifies disobedient people; no matter whether we believe in the Koran as firmly as we now believe in the Bible; no matter whether we have been educated by the Jews, the Gentiles, or the Hottentots; whether we serve the true and the living God, or a lifeless image, if we are honest before the God we serve.

Brother George Q. Cannon brought me a god from the Sandwich Islands, made out of a piece of wood. If all the people bow down to such a god as that, it is in accordance with their laws and ordinances, and their manner of dealing among themselves; the Lord permits them to do as they please with regard to that matter, and this illustration will apply to all the nations upon the face of the earth. People who fall down beneath the wheels of Juggernaut, and are crushed to death; who sacrifice their children in the worship of idols; if they act according to the best of their knowledge, there is a chance for their salvation, as much as there is for the salvation of any other person.

"Do you suppose the Hindoos have the light of the Spirit of Christ?" I know they have; and so have the Hottentots, and so has every nation and kingdom upon the face of the earth, even though some of them may be cannibals, indulging in a practice the most repugnant to our refined feelings of any we know of among any people; yet that is a practice which the religious, refined, and polished inhabitants of our lovely country shudder at. But let me place any member of this congregation, or the whole of them, in such a state of suffering, from year to year, that they shall never see one day or one hour's comfort, nor satisfaction of human life; when compared with a condition of that kind, the sin of killing and eating a human being would not be as great as many sins committed by the so-called Christian nations.

Can I refer your minds to circumstances of this kind among the people of our lovely country? Yes, brethren and sisters, ladies and gentlemen, scores of them. When a man has power over his neighbour, over his fellow-being, and puts him in torment, which is like the flames of everlasting fire, so that he never dares to speak his mind, or walk across the street, or attend to any branch of business without a continual fear of his oppressor, and of the rod hanging over him for punishment, it is worse than to kill and eat him. That is as the torment of hell, do you know it? Now do not be scared when you hear of the heathen engaging in loathsome practices, for I defy you to bring up a meaner or more degraded set than now exists among the so-called civilized nations of the earth.

When I heard brother George Q. Cannon speak about the traditions of the people where he has been, I thought that some of their traditions were no worse than some of ours. They believe that no one is better capable of teaching the inhabitants of the earth than they; and I defy them to believe that stronger than we believe it of ourselves. It is what we have been taught, and what we verily believe; they have been taught the same idea, and believe it with all their hearts; then don't cast them down to hell for their honest belief.

But when the light of the knowledge of God comes to a man and he rejects it, that it is his condemnation. When I have told all I have been authorized to declare to him in the name of the Lord, if he does not have the visions of eternity, it is all nonsense to him. To know the truth of my testimony he must have the visions and revelations of God for himself. And when he gets them, and turns aside, becoming a traitor to the cause of righteousness, the wrath of God will heat upon him, and the vengeance of the Almighty will be heavy upon him. This comes, not because their fathers lived in darkness before them, and the ancestors of their fathers before them; not because the nations have lived and died in ignorance; but because the Lord pours the spirit of revelation upon them, and they reject it. Then they are prepared for the

wrath of God, and they are banished to another part of the spirit world, where the devil has power and control over them.

Have not all our missionaries complained of hard times in their fields of labor? And some lately sent out are coming home. It is hard times for the brethren who are preaching in India. I understand the cause of it, and I wish to tell you, that you may understand it when you go there, or whether you go or not.

Take an artificial globe, and point out the spot where the Lord commenced to build up His kingdom in the times before the flood: follow the history of that people down to the days after the flood; and find on the globe where their children settled, and where the confusion of languages took place; then trace the children of Israel from Egypt, follow their tracks along the sea, and in their wanderings through the Red Sea to the land of Canaan; then take the site of Jerusalem where the Saviour was martyred; then follow the paths of the ancient Apostles of Christ, and see where they preached the Gospel; and when you have followed their tracks throughout the extent of their labors, and come to those who did not reject the Gospel, or had not the privilege of receiving it, you have come to the borders of the ground where the good seed can be received.

Jerusalem is not to be redeemed by our going there and preaching to the inhabitants. It will be redeemed by the high hand of the Almighty. It will be given into the possession of the ancient Israelites by the power of God, and by the pouring out of His judgments. The ground where you can sow the good seed, and where it will yield crops that you can gather, is outside of that where the ancient Apostles and Prophets labored. They had the light and power of God with them; and made manifest the hand of the Almighty in delivering the people and working miracles, and saving those that were redeemed; and the people who are the most ready to receive the Gospel are those who have lived without it from the days of Noah to this time.

If you can find an island upon which a portion of the people who were scattered from the Tower of Babel found a resting place, and whose inhabitants were never visited by any of the ancient Apostles and Prophets, and where Jesus Christ did not visit, and who have not received any knowledge of the Father, nor the Son, from the days of the confusion, there is the spot where the Elders will reap the fruits of their labor more than anywhere else.

Previous to our receiving the Priesthood in these latter times, when we were members of the different sectarian churches, we used to read much about the Waldenses whom brother Woodard has been speaking about to-day, and who inhabit the mountains and vales of Piedmont, and from whom the Baptists say they received their authority or priesthood. But their priesthood is no better than the Catholic priesthood. Do you think they as a people will receive the Gospel? No. A few of them will. You recollect that brother Woodard said they were a mixed race, and are the descendants of those who heard, and most of whom rejected the Gospel. He said that but very few of them could read and write; and that the priest was ready to chastise those who could read, if they were known to use their knowledge. Now, they are only like the brute; they are not to blame for their superstition; and they are not the people to readily receive the Gospel. I may say they have put their cast-iron creed into the centre of an iron casting; the creed, notions, and superstitions of their fathers, their priests, kings, judges, and men

in authority have been cast into one mould, and there they are stereotyped in cast iron. You may break their iron bands, and set them at liberty, and but few of them will receive the Gospel.

Why is this? Because their fathers heard the Gospel, and most of them rejected it; and the curse of the Almighty is upon them, and upon their posterity until they have wrought out their salvation by suffering; for the last shall be first, and the first shall be last. A nation which has had the privilege of receiving the everlasting covenant, and has rejected it, will be saved in the kingdom of God, but it will be among the very last which will receive the Gospel. Perhaps you will marvel at this. It is no marvel to me, because I perceive natural principles and sound reason for all these providences of the Almighty. All His providences to His people upon the face of the whole earth, are perfectly philosophical. Then recollect, there is a chance for all who are honest in heart. What shall we do with those who are dishonest? Let them remain with the good until the time comes to cast them away, and gather out the good.

We might say much on this point, showing you why things are as they are concerning the inhabitants of the earth receiving or rejecting the Gospel. Do you suppose they believe in Jesus Christ at Jerusalem? Can you make a Christian of a Jew? I tell you, nay. If a Jew comes into this Church, and honestly professes to be a Saint, a follower of Christ, and if the blood of Judah is in his veins, he will apostatize. He may have been born and bred a Jew, have the face of a Jew, speak the language of the Jews, and have attended to all the ceremonies of the Jewish religion, and have openly professed to be a Jew all his days; but I will tell you a secret—there is not a particle of the blood of Judaism in him, if he has become a true Christian, a Saint of God; for if there is, he will most assuredly leave the Church of Christ, or that blood will be purged out of his veins. We have men among us who were Jews, and became converted from Judaism. For instance, here is brother Neibaur; do I believe there is one particle of the blood of Judah in his veins? No, not so much as could be seen on the point of the finest cambric needle, through a microscope with a magnifying power of two millions. This is a secret that you will perhaps find out, in a coming day, to your satisfaction. The Lord knew how to preach to the Jews, and told them what the truth was. You may as well undertake to command the most degraded of these Indian tribes, and give them arms and accoutrements, and try to put them through the regular military exercise, as to preach to the Jews to make them believe in the Lord Jesus Christ.

Jerusalem is not to be redeemed by the soft still voice of the preacher of the Gospel of peace. Why? Because they were once the blessed of the Lord, the chosen of the Lord, the promised seed. They were the people from among whom should spring the Messiah; and salvation could be found only through that tribe. The Messiah came through them, and they killed him; and they will be the last of all the seed of Abraham to have the privilege of receiving the New and Everlasting Covenant. You may hand out to them gold, you may feed and clothe them, but it is impossible to convert the Jews, until the Lord God Almighty does it.

We have this illustrated in the account of Cain and Abel. Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to

possess the kingdom, and to have the whole of it under his own control, and not allow any body else the right to say one word, what did he do? He killed his brother. The Lord put a mark on him; and there are some of his children in this room. When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity. He deprived his brother of the privilege of pursuing his journey through life, and of extending his kingdom by multiplying upon the earth; and because he did this, he is the last to share the joys of the kingdom of God.

Here are the Lamanites, another example. Their wickedness was not so great as those who slew the Son of God. Jesus revealed himself to them after he was slain, preached to them the Gospel. But in the fourth generation the Priesthood was driven from their midst, and after that, the laws, ordinances, and power of the Gospel ceased to be with them. Is their curse as great as that of those in Palestine? No, it is light, in comparison. They began to thirst for each other's blood, and massacred each other, from generation to generation, until they sunk into wickedness, and evil principles the most degrading, and have become loathsome and vile. Still, the curse will be removed from them before it will be removed from the children of Judah; and they will become "a white and delightsome people."

Brother Ballantyne, and many of our brethren in distant lands write, "O, how we would rejoice to have the privilege of visiting our mountain home!" I would rather undertake to convert five thousand Lamanites, than to convert one of those poor miserable creatures whose fathers killed the Savior, and who say, "Amen to the deed," to this day. Yea, I would rather undertake to convert the devil himself, if it were possible.

Then I say to the Elders in those regions, be not astonished if you have to see hard times. And if I had a voice that would reach the ears of all those Elders, I would say, LEAVE THEM, AND COME HOME, THE LORD DOES NOT REQUIRE YOU TO STAY THERE, FOR THEY MUST SUFFER AND BE DAMNED.

Now, sisters, write to your husbands who are in regions where the Gospel has been preached anciently, to come home; and I say to all the Elders who are in lands where the Gospel has been preached previous to our day, come away from that people, and leave them to live and die in their sins and ignorance. For the sins of their fathers are a sweet morsel to them, and they take pleasure in their wickedness; therefore, *let them alone*, and come home, and preach to the Lamanites.

There are many in this city who can bear witness to an incident I will now relate. Last spring, when we visited Walker, the Indian chief, he was dull and sulky, and lay in his tent, and would not come out to meet me. I went into his tent, and the first thing he said was, "Brother Brigham, lay your hands upon me, for my spirit has gone away from me, and I want it to come back again." He was full of anger, for his people had been fighting, and he did not know whether to turn on to the side of peace or of war.

We laid hands upon him, and he felt better. At his request, we sung some "Mormon" hymns, and, as we left his tent, he was full of the good Spirit, and would not injure this people, no, not one particle. He was full of kindness, and love to God, and to all His works. He travelled with us

to Iron County, and had dreams which amounted to revelations. If I could keep him with me all the time, do you suppose he would have an evil spirit? No, he would be filled with the Spirit of the Lord.

Last Sabbath we had an excellent discourse from brother Aaron Farr; his spirit is good, and so is brother Washington L. Jolly's. Brother Farr closed his remarks by saying, "that we were building fine houses, and neglecting the Temple of the Lord," and brother Jolly referred to the same thing in his remarks. If it would not hurt their feelings, I would say, it is none of your business if we do not build a Temple here for years. I know they feel anxious to have a place for us to administer the endowments in, and so do I.

Among those we administered the endowments to in Nauvoo, do you not think we administered to some who were devils, or in other words, full of the devil? You wish to see a Temple built, and, when it is done, some poor miserable beings will come up, and say, "We were baptized by brother So-and-so. Brother Brigham is a charming man, and what an excellent woman his wife is! Cannot we have our endowments this winter, brother Brigham?" And they will plead with brother Kimball, and sympathise for this or that man, saying, "Do let him have his endowment, for he is so generous and loving; he gave a sister a pair of stockings and shoes; cannot he have his endowment?" Well, he gets his endowment, and what for? To go to California, and reveal everything he can, and stir up wickedness, and prepare himself for hell.

I would rather see this people cleansed, and give the righteous their endowments after they have waited awhile. Let the poor, and those who are humble before the Lord, have the first chance. I shall not build a Temple, nor commence to put one piece of hewn stone upon the foundation, or plane a board or stick of timber for that building, until the Temple lot is fenced. If this people will pay one-fifth of the tithing that is due, we can build all that we wish.

I will venture to say that brothers Farr and Jolly never counselled their brethren, where they have been laboring, to come up here and pay their tithing; and yet they look to me and my brethren to do it all, to send the Gospel to the nations, to build temples, and watch night and day over the interests of this kingdom, and they have not even mouthed tithing; or, if they have, they have merely touched upon it, and when they get here, they whisper in my ear, "Brother Brigham, handle them carefully on tithing, for they know but little about it."

I wish you to understand me. Wait until this people have paid their tithing, before there is any demand made on the Lord, or on His servants, for a Temple. If this people rise up, and make demands on me for anything that has not been done, or complain about anything that they have done, I am ready to post up the books, and strike a balance sheet, and show whether it is you or your President that is the defaulter.

If all the brethren understood, and would pursue a proper policy, they would do better than they now do. My policy is to get rich; I am a miser in eternal things. Do I want to become rich in the things of this earth? Yes, if the Lord wishes me to have such riches, and I can use them to good advantage. My policy is to keep every man, woman, and child busily employed, that they may have no idle time for hatching mischief in the night, and for making plans to accomplish their own ruin.

We see men in our streets employed only in plotting the ruin of this people. But men who are engaged in

the kanyons, in stores, or in any active labor in the day time, when night comes they are glad to rest. Night is the time the idle and the indolent watch for their prey. My policy is to keep everybody busy in building up this kingdom; in building houses; in breaking up land; in setting out fruit and ornamental trees; in laying out fine gardens, pleasant walks, and beautiful groves; and in building academies, and other places of learning.

There are hundreds of young men here who can go to school, which is far better than to waste their time. Study languages, get knowledge and understanding; and while doing this, get wisdom from God, and forget it not, and learn how to apply it, that you may do good with it all the days of your lives. May God bless you. AMEN.

FULFILMENT OF PROPHECY—WARS AND COMMOTIONS.

A Discourse by President Jedediah M. Grant, in the Tabernacle, Great Salt Lake City, April 2, 1854.

We are assembled this afternoon to partake of bread, and drink in remembrance of the death and suffering of our Lord and Saviour Jesus Christ.

I am satisfied that the Spirit of the Lord attends us whenever we meet in the way He has commanded; and whenever we have a meek and quiet spirit, we are prepared to receive that additional influence of the Holy Spirit, necessary to lead us into all truth, through the ordinances of the house of the Lord.

While we sit and contemplate upon the fulfilment of prophecy, delivered by the Prophet of the Lord in this dispensation, and by many more of His servants; while we contemplate upon the fulfilment of the revelations in the Book of Mormon, and in the Book of Doctrine and Covenants, and think of the events that we have been for twenty odd years expecting and preaching about, now rolling in on the right and on the left; it is calculated to make some of our very anxious people feel more satisfied.

The time has been, that even many of our Elders, when the sun was retiring in the west, looked for some sign in the heavens—for some flaming sword unsheathed, or some visible display of the power of the Almighty, by which they might know of the near approach of the Son of God. Others have feared greatly they would not live to see the fulfilment of the prophecies of brother Joseph, brother Brigham, and others; they have felt very anxious indeed about it. But I am convinced, that that class of Saints which have been so struck with anxiety and fearfulness, may now dismiss their fears, and dispense with all their anxiety, in relation to the predicted events that are coming upon the earth, for they are rolling in with such rapidity—they are rushing upon the astonished world with such velocity, as to exceed even our most sanguine expectations.

The things that are transpiring upon the earth are certainly as great

and as momentous as any of the revelations hold forth, or as any of the predictions of the Prophet Joseph have foretold.

Notwithstanding this display of the power of God in fulfilling His word, we need not expect the eyes of the inhabitants of the earth to be opened to understand the meaning of the astounding events that are transpiring around them, for one of the marked signs of the last days is, the blindness of the people; we are told they should have eyes and see not, and ears but hear not, and hearts but understand not. If in the days of Jesus this was true of the Jews and surrounding nations, it is doubly so now in relation to the nations with which we are acquainted.

Though the fulfilment of the words of the Prophets is clear and visible to us as the noonday sun in its splendor, yet the people of the world are blinded thereto; they do not comprehend nor discern the hand of the Lord. The Saints who live in the Spirit, walk by the Spirit, and are governed by the counsels of the Almighty, can see the working of the Lord, not only in our midst—not only in Utah Territory, in the midst of the people of God who assemble in this Tabernacle—it is not only in this latter day capacity we view the work of God, but we let our minds stretch abroad to creation's utmost extent, and we can see the hand of the Lord in all the events of earth. We see it in the revolutions of our own continent; we see it in the scattering and scourging of the house of Israel; in the fading away of nations, on the right and on the left; in the present commotion in our own nation; in the broils and contentions between the South and the North; in short, we see it in all the events connected with our own and other nations living on the continent of North and South America. And when the mind's eye stretches abroad across the mighty deep, throughout Europe, we see the hand of the Lord visibly at work there, not only in the spread of the Gospel, in the prosperity of the people of God, and in the proclamation of the eternal principles of truth through the agency of the Elders of Israel, but in the war-cloud gathering black around, dyeing the ocean with human gore, and drenching the solid earth with blood.

We see it in the preparations of war, and the framing of treaties of peace among strong nations. The world is in commotion, and the hearts of men fail them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treaties of peace may be made, and war will stop for a season, but there are certain decrees of the Gods, and certain bounds fixed, and laws and edicts passed the high courts of heaven, beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influence to sheath the sword of war, and make treaties of peace to calm the troubled surface of all Europe, to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolation.

This is a fact the Saints have known for many years—that the Gods in yonder heavens have something to do with these revolutions; the angels, those holy beings who are sent from the heavens to the earth to minister in the destiny of nations, have something to do in these mighty revolutions and convulsions that shake creation almost to its centre.

Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negociations of peace, shall we say they can bring it about? Do we ex-

pect they can stay the onward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the Prophets have declared by the spirit of prophecy in them.

The fact of the Prophet declaring an event before it comes to pass does not necessarily make that event. If he should foresee war, and predict it, the bare prediction, independent of the event that is known in the heavens, and which the world must read in the great chapter of events, does not set Europe to boiling like a pot. The Prophet simply tells a fact that is to exist—simply tells an event that is to transpire in the great chain of the providence of the Almighty relating to this earth, in the winding up sceneries thereof.

Why is it that the Latter-day Saints are perfectly calm and serene among all the convulsions of the earth—the turmoils, strife, war, pestilence, famine, and distress of nations? It is because the spirit of prophecy has made known to us that such things would actually transpire upon the earth. We understand it, and view it in its true light. We have learned it by the visions of the Almighty—by that spirit of intelligence that searches out all things, even the deep things of God.

Can the wise men of Europe tell the result of the present war between Russia and Turkey with the allied powers? No, they cannot. If the present war should be suspended for a time, can they tell you when the next will break out, and what will be the result of it? No, they cannot. But if you will listen to the revelations of God through the spirit of prophecy, and to the servants of God, you may learn it all with certainty.

Three days before the Prophet Joseph started for Carthage, I well remember his telling us we should see the fulfilment of the words of Jesus upon the earth, where he says the father shall be against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law; and when a man's enemies shall be those of his own household.

The Prophet stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising up against nation. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.

When we hear of war in foreign lands—when we hear of the revolutions among nations afar off, we necessarily infer that distresses incident to war and the hottest of the battle will not come nigh unto us. It is natural for man to make favorable conclusions as to his own safety, when danger threatens, but the Prophet saw in the vision, that war and distress of nations will not only occur in Europe, in Asia, and in the islands of the sea, but he saw it upon the American Continent—in the region of country where he first introduced the doctrine of the Son of God; so we may look for calamity in our own borders, in our own nation, as well as in the nations of foreign climes.

Some think, because of the peculiar

situation of the country of the United States—the government being so well organized, little or no difficulty will ever come upon this continent, notwithstanding the European wars. Allow me to tell you in relation to that—when the Spirit of the Lord is powerfully manifested in any of the Elders of Israel, the first thing that is presented to his mind is the shedding of the blood of the Prophet, and those who did the deed.

It is no matter how much they deal in compromised measures, or how often they try to adjust difficulties that thicken around them—it is a stern fact that the people of the United States have shed the blood of the Prophets, driven out the Saints of God, rejected the Priesthood, and set at naught the holy Gospel; and the result of rejecting the Gospel has been, in every age, a visitation from the chastening hand of the Almighty—which chastisement will be administered in proportion to the magnitude and enormity of their crimes.

Consequently I look for the Lord to use His whip on the refractory son called "Uncle Sam;" I expect to see him chastised among the first of the nations. I think Uncle Sam is one of the Lord's boys that He will take the rod to first, and make him dance nimbly to his own tune of "Oh! Oh!!" for his transgressions, for his high-mindedness and loftiness, for his evil, for rejecting the Gospel, and causing the earth to drink the blood of the Saints—for this, I say, I expect he will be well switched among the first of the sons.

I expect John Bull will get the next whipping; and I have no idea of the Lord whipping Russia and letting those refractory sons escape who are better taught—who have had a kind Father teaching them and instructing them by the voice of His Elders; sending Prophets to them, to warn them late and early; inviting them by the voice of His Son, by the voice of angels, and by the still small voice of His Spirit, crying unto them to repent of their sins and to turn unto Him; I say, I do not expect He will pass by these refractory sons who have turned a deaf ear to all His instructions, maltreating His messengers, and whip those boys who have not been so well instructed.

I rejoice in the Lord my God, and feel happy in my spirit that the work of God is prospering, not only by the preaching of the Gospel, but by the progress of revolutions among the nations of the earth, and by the deeper corruption of the press and the people. I do not rejoice that the people and the press are waxing more and more corrupt, and that the war cloud darkens more and more, threatening nations with deeper distress; but I rejoice that the words of the Prophet are being fulfilled.

I do not desire thousands to lose their lives by war, and the attendant distresses; the spirit in me is different to this; but I rejoice that the reign of Satan is short upon the earth, and that the work of the Father has commenced on the face of all the earth—in the north, in the south, in the east, and in the west; and it is seen in our midst by the progress of the work of apostacy; for there is half wise and half foolish, as represented by the parable of the Saviour.

How many of the brethren that are brought here by the Perpetual Emigrating Fund from England and other countries will keep the faith, and stay with the people of God, and do right? I am afraid not more than half. All these things betoken the establishment of the work of God, and the growth of our religion, which gives me great joy.

When the people apostatize there is a contrast between the good and the bad, the just and the unjust. I rejoice when I see the righteousness of

the Saints in contrast with the corruptions of the world.

In the midst of this people there is faithfulness, virtue, and integrity, and they are the most righteous and the best people upon the face of the whole earth; but when the world look upon us, and upon our morals, they look through dark spectacles and goggles, which blind them; they cannot see, and they therefore think we are the blackest people in crime, and the deepest sunk in degradation. When I see that the world have eyes, but cannot see, ears, but cannot hear, hearts, but cannot understand, it speaks volumes on the end being near, when the Son of God will come in the clouds of heaven to take vengeance on the ungodly, and reign in the midst of His people, and bring to a termination the reign of Satan.

I rejoice exceedingly that the work of God is progressing so rapidly under the sun upon the face of all the world. For war and bloodshed are just as necessary, and just as much the work of God, as repentance and baptism for the remission of sins; and it must progress, for the only means to bring about His purposes, consummate His decrees, and establish eternal righteousness, is by cutting off the wicked from the earth, after He has sought to save them by the plan of salvation. Seeing they would not listen—they would not obey—they would not be instructed—then as a kind father who cares for the welfare of his children, He takes the chastening rod, He unsheathes His sword in heaven, and cuts off the disobedient portion of His children. I rejoice to see this work progressing.

To give you my ideas more clearly upon this matter, suppose the people of God are called out to war—would they wish to cultivate the same spirit that the wicked cultivate? No, they would not. Would they go out to war to satisfy a guilty thirst for blood? No. But they would exercise faith in the name of the Lord Jesus Christ, and execute the judgments of God upon the wicked by His command.

I know that some cannot see the difference between a man of God taking a sword as did Samuel, and hewing down Agag, and the wicked slaying each other; but they look upon that the same as they do upon one Gentile hewing down another. When the man of God raises the sword, he would at the same time ask God to nerve his arm with strength, and fill him with the Holy Ghost. Thus strengthened, one man would slay a thousand, and overcome a troop, in executing the judgments of God, like the angels that were sent into the camp of the Assyrians in days of old. Do you think those angels were bloodthirsty? No. They were messengers of the Most High, to execute His judgments, and bring to pass His purposes.

Some think we rejoice to see the wicked in their distress, and to behold the calamity that is coming upon the earth. That is not the true cause of our rejoicing; but we rejoice to see the predictions of the Prophets coming to pass, the reign of wickedness closing, which is the cause of all the ills to which mortality is heir, the cause of God move on in its majesty, and the great work fast approaching the winding up scene of the dispensations pertaining to earth.

Let us hear, see, understand, obey, and serve God faithfully, that we may make our way, through changing elements and the crash of worlds, into the presence of our Father who is in heaven, for Jesus' sake. Amen.

OBEDIENCE—THE SPIRIT WORLD—THE POTTER AND THE CLAY.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, April 2, 1854.

I have been much interested and edified with the remarks of brother Grant: they are good. I wish this whole people could see the propriety of these things as they ought. To me it would be one of the best and most joyful things in the world, if men and women who call themselves "Mormons," or Latter-day Saints, would live up to their profession, and learn to speak the truth as it is in Jesus Christ, and do his will on the earth, as it is done in heaven.

I ask you, brethren and sisters, if you expect to go into heaven, if you do not do his will on earth as it is done in heaven? Can those persons who pursue a course of carelessness, neglect of duty, and disobedience, when they depart from this life, expect that their spirits will associate with the spirits of the righteous in the spirit world? I do not expect it, and when you depart from this state of existence, you will find it out for yourselves.

Brother Grant was speaking about the work of God, in the laying waste of nations by sea and by land. I believe it is all the work of God, and it is all right. Will He sweep them from the earth in order to destroy their power and influence? He will. And when kings, and princes, and captains, and great men, according to the greatness of the world, go into the world of spirits, they will not have as much power as they had here upon the earth. We can hear of their spirits trying to peep, and mutter, and mock, and rap, and cause tables to dance, and chairs to move from one place to another, but that is all the power they have.

While I am in the flesh, I can take a chair, or a club, and make you feel my power to a still greater extent; I could bruise your flesh, and break your bones, but they cannot do anything but peep, and make tables and chairs dance, and rap, and give uncertain sounds. That is wisdom great enough for the world; it does well enough for them; it is all the revelation they deserve; and a few of this people go to those spirits. That man or woman who will not learn the principle of subjection, and become like clay in the hands of the potter, will be led astray by these spirits; and if not by these spirits, something will come by and by with more power.

The Saints are receiving their endowment, and preparing for that which is in the future; to dwell in the heavens, and sit upon thrones, and reign over kingdoms and dominions, principalities and powers; and as this work progresses, the works of Satan will increase, and he will continue to present one thing after another, following up the work of God, and increasing means of deception, to lead astray such men and women, and take them captive. As the work of God increases in power and extent upon the earth, so will the works of Satan increase. I expect that tribulation will be upon the wicked, and continue from this time until they are swept off from the earth. I just as much expect these things as I do to see the sun rise and set to-morrow.

I would like to see all this people do right, and keep the commandments of God. I would like to see them fulfil their covenants, and live up to their vows and promises, and fulfil their obligations, for they have obligated themselves before God, and before angels, and before earthly witnesses, that they would do this.

What you have agreed to do, God will require you to perform, if it should be ten thousand years after this time. And when the servants of God speak to you, and require you to do a thing, the Lord God will fulfil His words, and make you fulfil His words he gave to you through His servants. Inasmuch as you have come into this Church, and made a covenant to forsake the world, and cleave unto the Lord, and keep His commandments, the Lord will compel you to do it, if it should be in ten thousand years from this time. These are my views, and I know it will be so.

Comparing us to clay that is in the hands of the potter, if that clay is passive, I have power as a potter to mould it and make it into a vessel unto honor. Who is to mould these vessels? Is it God Himself in person, or is it His servants, His potters, or journeymen, in company with those He has placed to oversee the work? The great Master Potter dictates His servants, and it is for them to carry out His purposes, and make vessels according to His designs; and when they have done the work, they deliver it up to the Master for His acceptance; and if their works are not good, He does not accept them; the only works He accepts, are those that are prepared according to the design He gave. God will not be trifled with; neither will His servants; their words have got to be fulfilled, and they are the men that are to mould you, and tell you what shape to move in.

I do not know that I can compare it better than by the potter's business. It forms a good comparison. This is the course you must pursue, and I know of no other way that God has prepared for you to become sanctified, and moulded, and fashioned, until you become modelled to the likeness of the Son of God, by those who are placed to lead you. This is a lesson *you* have to learn as well as myself.

When I know that I am doing just as I am told by him who is placed to lead this people, I am then a happy man, I am filled with peace, and can go about my business with joy and pleasure; I can lie down and rise again in peace, and be filled with gladness by night and by day. But when I have not done the things that are right, my conscience gnaws upon my feelings. This is the course for me to take. If it is the course for me to take, it is the course for every other Elder in Israel to take—it does not matter who he is, or where he came from; whether he be an American, an Englishman, Irishman, Frenchman or German, Jew or Gentile; to this you have got to bow, and you have got to bow down like the clay in the hands of the potter, that suffers the potter to mould it according to his own pleasure. You have all got to come to this; and if you do not come to it at this time, as sure as the sun ever rose and set, you will be cut from the wheel, and thrown back into the mill.

You have come from the mill, and you have been there grinding. For what purpose? To bring you into a passive condition. You have been gathered from the nations of the earth, from among the kindreds, tongues, and peoples of the world, to the Valley of the Great Salt Lake, to purify and sanctify yourselves, and become like the passive clay in the hands of the potter. Now suppose I subject myself enough, in the hands of the potter, to be shaped according as he was dictated by the Great Master potter,

that rules over all things in heaven and on earth, he would make me into a vessel of honor.

There are many vessels that are destroyed after they have been moulded and shaped. Why? Because they are not contented with the shape the potter has given them, but straightway put themselves into a shape to please themselves; therefore they are beyond understanding what God designs, and they destroy themselves by the power of their own agency, for this is given to every man and woman, to do just as they please. That is all right, and all just. Well, then, you have to go through a great many modellings and shapes, then you have to be glazed and burned; and even in the burning, some vessels crack. What makes them crack? Because they are snappish; they would not crack, if they were not snappish and wilful.

If you go to the potteries in Staffordshire, England, where the finest china ware is manufactured, you will see them take the coarsest materials about the pottery, and make a thing in the shape of a half bushel; then put the finest ware in these to secure it from danger in the burning operation. All the fine ware made in Europe and in China, is burnt in this kind of vessels. After they are done with, they are cast away—they are vessels of wrath fitted for destruction. So God takes the wicked, and makes them protect the righteous, in the process of sanctifying, and burning, and purifying, and preparing them, and making them fit for the Master's use.

These saggars, as they are called, are compounded of refuse articles that have been cast out; so even they are good for something. The wicked are of use, for they are a rod in the hands of the Almighty to scourge the righteous, and prepare them for their Master's use, that they may enter into the celestial world, and be crowned with glory in His presence.

Brethren who hold the Priesthood, how do you like to rebel against those who are placed over you in the Priesthood, to rule and guide you in the proper way? You Bishops, or Presiding Elder, Teacher, Deacon, Apostle, or Prophet, how do you appear when you rebel against your head? You look like the woman who rebels against her husband or Lord. It also makes the children as bad as the parents; for if the parents are rebellious against their superiors, the children will be rebellious against their parents. Because the parents do not pursue a proper course, God makes their children a scourge to them.

Parents, if you do not listen to counsel, and walk in the path the Priesthood marks out, the Lord will prepare a scourge for you, if it is in your own family, to chasten you, and bring you to a knowledge of the truth, that you may be humble and penitent, and keep the commandments of God.

There is not much of this in the city of the Great Salt Lake, but look among the settlements north, south, east, and west, and see the rebellion against the authorities of which President Young and his associates have sent to preside over them; there is scarcely an instance where a whole settlement will listen to the counsel of their President.

Do you expect to have peace and plenty, to continue to thrive, and increase in property, in life, in herds, in flocks, and in the comforts of this life, while you are disobedient to those placed over you? You may for a season, but there is a rod preparing for the rebellious, and the righteous will have to suffer with the guilty. I know that by experience.

I will tell you another thing that I know. While the righteous are taking the rod along with the wicked, and it comes upon them severely, (I have passed through it many times,) they have joy, and peace, and conso-

lation, and the Spirit of the Lord God rests mightily upon them, and is round about them, and they say, in the midst of it all, "We are determined, by the help of God, to keep His commandments, and by His help to do the will of our President." For if there is no man on God's footstool that will stand by him, and assist him, I am determined to do all that lies in my power to sustain him while I am upon the earth.

My prayer is, O Lord help me to do thy will, and walk in the footsteps of my leader, light up my path, and help me to walk so that my feet may never slip, and to keep my tongue from speaking guile; that I may never be left to betray my brethren, who hold the Priesthood of the Son of God; but that I may always honor that Priesthood, magnify it, reverence it, and love it more than I do my life, or my wives and my children. If I do that, I know the Priesthood will honor me, and exalt me, and bring me back into the presence of God, and also those who listen to my counsel as I listen to the counsel of him whose right it is to dictate me. If brother Brigham should get a revelation containing the will of God concerning His servant Heber, it would be, "Let my servant Heber do all things whatsoever my servant Brigham shall require at his hands, for that is the will of his Father in heaven." If that is the will of God concerning me, what is the will of God concerning you? It is the same.

Brethren of the Priesthood, let us rise up in the name of Israel's God, and dispense with everything that is not of God, and let us become one, even as the Father and the Son are one. If we take that course we shall triumph over hell, the grave, and over everything else that shall oppose our onward progress in earth, or in hell; there is nothing we need fear. I fear nothing only to grieve my Father who is in heaven, and my brethren who are upon the earth.

Now suppose my wives and my children would take the same course to please me, and be subject to me, as I am to brother Brigham, would there be any sorrow, or confusion, or broils? No, there would be no sorrow, there would be no blues in my family. I am never blue when I do brother Brigham's will; but when I do not do it, I begin to grow blue; and when brother Brigham does not do the will of God, he begins to feel blue. It always makes my family feel blue when they will not do as I wish them; and I suppose it affects almost every family so in this town.

Do you suppose I am afraid of the world? No. I have nothing to do with the world, with the devil, with any of his servants, nor with his commandments. All I have to do with is the Saints. I belong to the Kingdom of God, with my family, and with everything I possess on earth or in heaven, it is the Lord's, and I am His servant, and I devote all I have to Him, and to His cause, it is all at the service of this Church and people. I have said it to my family, and I say it now, when I have finished my course pertaining to the flesh, I am going to deed all my property to the Church; my wives, my children, shall not have it to quarrel about; but I will deed it all to the Church, and the Church shall dictate them from this time henceforth and forever.

That is just as I feel; for if I put myself in the Church, and everything I have, and deed it all over to the Church, then I belong to the Church, with all I possess. I have not anything but what the Lord has given to me; He has given me my houses and my land. I have built my houses out of the elements that He organized when He organized the earth. My wives, my children, myself, and all I own, belong to the Lord God; and

when I lay down this tabernacle of clay, my spirit will return to God who gave it. What can I retain of this world when I have done with it in this mortal state? I do not know of anything I can take with me. I came into the world naked, and I shall go from it taking nothing with me.

I have seen many cases where, at the death of the parents, the children will quarrel about the property, and fight about it; but my inheritance shall not be divided, it must remain whole; for except the body remains whole, it will die. If you divide the body, and separate the members of it, it will distress the body, make it imperfect, and it will go to misery, wretchedness, sorrow, and death. Well, then, when you die, put your inheritance into a situation that it will never be divided, and there will be no quarrelling about it.

It is just so with this Church; if we are united, and the Priesthood is united, and the families of this Church, with their husbands at their head, are united, we stand, and all hell, with the devil at their head, have nothing to do with us; they cannot move us. But if we are divided we fall.

What do you say to our being one, and clinging together? I speak to the brethren; I do not expect any woman will stick to me, only my wives; if the women of every man stick to him, as the men stick to me, then we shall all be stuck together, and live together, and reign together, and get rich together, and increase together, and build up together, and be as one man in all things. Would we not be a happy company? It is that alone that will make you truly happy; and to be perfectly limber in the hands of the potter like clay. What makes the clay snap? Because it wants its own way; and you cannot be happy unless you submit to the law of God, and to the principles of His government.

When a person is miserable, wretched, and unhappy in himself, put him in what circumstances you please, and he is wretched still. If a person is poor, and composes his mind, and calmly submits to the providences of God, he will feel cheerful and happy in all circumstances, if he continues to keep the commandments of God. But you may fill the house of a dissatisfied person with everything the world can produce, and he will be miserable with all. All heaven could not satisfy discontented persons; they must first be satisfied with themselves, and content in the situation in which they are placed, and learn to acknowledge the hand of God in all things.

There are some ladies who are not happy in their present situations; but that woman who cannot be happy with one man, cannot be happy with two, and a man that is not happy with one wife, cannot be with two, even though they are good women. You know all women are good, or ought to be. They were made for angelic beings, and I would be glad to see them act more angelic in their behaviour. You were made more angelic, and a little weaker than man. Man is made of rougher material, to open the way, cut down bushes, and kill the snakes, that women may walk along through life, and not soil and tear their skirts. When you see a woman with ragged skirts, you may know she wears the unmentionables, for she is doing the man's business, and has not time to cut off the rags that are hanging around her. From this time henceforth you may know what woman wears her husband's pants.

May the Lord bless you. Amen.

CONTENTMENT—HOME MANUFACTURES—THE PRIESTHOOD—TITHING—GATHERING—BUILDING UP ZION—PURIFICATION.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, Nov. 26, 1854.

I feel grateful for the privileges and blessings we enjoy as a people. This seems to be the feeling of every one that attempts to speak before this congregation. But what are the feelings of thousands of this people that appreciate their blessings and their enjoyments? I know for one that I have never seen a day since I entered into this Church, but what I felt thankful for the situation in which I was placed. I have been many times poor as to the things of this world, but I never saw the time but what I felt rich in regard to the principles of life and salvation, that God has revealed to us.

I presume there are but few in this valley, and perhaps not one, that has seen closer times than I have, or than President Brigham Young has. I hear a great many people say, and even some of those who labor on the Public Works, that they have nothing but bread to eat and water to drink; well, I have seen the time, a great many times, that I had not bread to eat, but there was plenty of water, though not half so good as we have here in these valleys. I have thought a thousand times how it is possible that men can have nothing under the heavens to live upon but bread and water, when the valleys are full of vegetation, and at the same time they will have plenty of potatoes, beets, carrots, pumpkins, and everything of that kind, and still they say they have nothing but bread and water! That is a mystery that never has been unfolded to me. I have never seen the time in my life but what I had something to eat, if it was nothing but some horse beef, or something of that kind.

Well, there are a great many who labor, and have their three dollars and three dollars and a half a day, and they say there is nothing but bread and water to live upon. Ask them how much of a family they have, and you will learn they have only one wife, and no children, and are paid from 18 to 20 dollars a week, and cannot get anything but bread and water!

I merely speak of this because I have heard it so much. Perhaps they cannot get meat, and perhaps they cannot get butter, nor sugar, nor coffee, nor tea, but they have plenty of potatoes, and they have plenty of beets, carrots, pumpkins, squashes, &c., &c., for there are thousands of these things in the Tithing Office. I wish the brethren would not come to President Young, nor to any other one, with that complaint any more, until the potatoes are all gone. Why not say, "We have to live on bread, and water, and potatoes, and pumpkins, squashes, and all these good things?" Will you not be so candid as to make that report the next time? I know perfectly well we are comfortable as a people, and you may go into the United States, and into the best cities and towns that there are in the United States, and you cannot find so large a congregation as are here together,

which is as well clad as you are to-day. If you could stand where I am, and look upon this congregation, you would be surprised to see the good clothing you have on; it is better than I ever saw any congregation have in any part of the United States, or in any portion of Europe that I ever was in; and we have the least cause of complaint of any people that live upon the face of the earth; this I know. And I know another thing, that a great many people are becoming so proud—well, perhaps it is not pride, but they have got so that they cannot dress and clothe themselves with anything that is not brought here by the merchants. Many will bring in their wool, and their linsey, and their good clothing that they make here from the wool, and give it to clothe the Indians, for they are too proud to wear it themselves. But the day will come when the merchants of the earth will lift up their heads and their voices, and cry out, "We have no place to sell our merchandize."

Will the time ever be that we can make our clothing? We nearly can at this time. We can do it almost universally as a people. If there are any who have not got the sheep, they can buy the wool cheaper than it can be bought in the United States this day. You can buy it at from 20 to 50 cents a pound. I would like to see the people take a course to make their own clothing, make their own machinery, their own knives and their own forks, and everything else we need, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and famine, bloodshed and fire, and thunder and lightning will roll upon the nations of the earth, insomuch that we cannot get to them, nor they to us. If you do not believe me I want you to believe the Prophets; read the revelations that came through brother Joseph Smith, and through Daniel and Moses, and through Jesus, and through all the ancient Prophets. They spoke of these things, and declare they shall come to pass in the latter days. Well, what period is it now? Unto us it is the "last days," in which, the Lord says by His Prophets, when you hear of war, and rumors of war, it will not be long before you have it in your own land. Now are we as a people preparing and qualifying ourselves for that day, lest it overtake us as a thief in the night? It certainly will if we do not wake up from our slumber.

There is a blessing that attends this people wherever they go, and every man that comes to us, or is at a place when we come, I never have seen the time but what they begin to get rich. Look at Nauvoo, for instance, and see how poor and penniless we were, living in old log cabins, and destitute; but we began to get rich, and many became wealthy. There is no man upon the face of the earth that will be favorable towards Zion and towards this people, but what he will prosper temporally as well as spiritually. I have never seen a place, since I was born upon the earth, in which I could make one dollar, but that I could make 50 dollars among the Saints in the same length of time. It seems to cost more to build a house here by one half than it does in the United States, still it is easier to build, and to multiply and replenish the earth, and raise food, and everything else, in this place, than in any other that ever I saw. At the same time there are a great many who murmur, and say it is the hardest place they ever saw; that is a curiosity to me, when the blessings of the Almighty attend us wherever we go; for we can build up a city in a few days, or at the furthest in a few years, and it seems to be no trouble at all. Brethren and sisters, let us try to appreciate our blessings, and honor the calling we have received. At the same time there are

a great many who disregard their profession, and tantalize others who hold the Priesthood, and try to make it dishonorable; but they cannot do it. I cannot dishonor it, but I can dishonor myself.

The Priesthood is a gift from the Almighty, and He has placed a portion of it upon me to honor, and if I honor that calling, that Priesthood will honor me, it will magnify me before God, and before the world. I do know that when I take a course to dishonor myself, I degrade myself in the eyes of heaven, and upon earth. When I trifle with the Priesthood I trifle with the Almighty; and when I trifle with President Young I trifle with the Priesthood, and that Priesthood will leave me, and I will fall, and I will become disgraced in the eyes of heaven, and of all Saints; and I forfeit everything that I had attained while I held that Priesthood, when I forfeit it; I forfeit my salvation and every blessing I possess.

Supposing we all realized this, do you not think that those who have the Priesthood, and take a course to pollute not only themselves, but their brethren, and their sisters, and degrade themselves, and steal, and lie, and take the name of God in vain, would repent speedily? How do you suppose the Lord looks upon them? Now reflect one moment; He looks upon them with less allowance than I do, and that in proportion to the light and knowledge which He has. And how do angels look upon them when they are sent forth to minister to those who will become heirs of salvation?

We read in the Book of Doctrine and Covenants that when Peter and James desired to depart, John desired to tarry, that he might accomplish a greater work. "Well," says the Lord, "you may have your wishes, and, as John wants to tarry to do a greater work, I will authorize you, James and Peter, to assist my servant John to perform a good work while he shall tarry." Now, if John has angels to administer to him, why not other men who are servants of the living God? It is just as reasonable that they should. I know it is so; I do not believe it, but I actually know it; and that the God which I serve lives and dwells in the heavens; and I feel to honor Him, I feel to reverence Him, and to do a good work by His authority, that I may come into His presence, and give up my stewardship with joy, and not with grief; and dwell with Him at some future time. And when I give up my stewardship to Him, if He considers me worthy, He can restore it to me, with an hundred fold beside.

We are on trial, and let us prove ourselves by paying our tithing, and fulfilling all our duties before God, and see if He will not pour us out a blessing that there will not be room to contain it. How in the heavens can you prove the Lord whether His word shall be verified, if you do not step forward and do as He has told you? Gentlemen and ladies, let me tell you one thing, your withholding does not impoverish the Almighty, for you have not anything only what is His, and you have not anything only what He gave you; and do you suppose He has given all to you that He possesses? No. When He has given every thing that you can retain, that you can watch over, and preside over, He is not impoverished, because there is an eternal increase, and there is no end to His income, and there is no end to His creations, for they go on continually. You have not anything only what you have received from the Almighty from day to day. Where do you get your water, your meat, your bread, and the luxuries of life? Did not He create them all, or, in other words, organize them? Were not the elements thereof placed here upon the earth before you came

here? One half of this people may draw away from the truth, or two-thirds of them, or a quarter of them, or all but twenty, if you please, and do you suppose it will hinder the salvation, the exaltation, the happiness, and the heaven that pertain to those who cleave to this Church? No, it won't affect them one hair. If you do not pay one dime of tithing it will not impoverish the Almighty, but I will tell you where the effect will be, it will affect yourselves, your own salvation. If you neglect these things, I tell you the Lord will neglect to bless you; it comes on yourselves individually, and it stands you in hand, every soul of you, men and women, to arise and prove the Lord, and see if He does not watch your faithfulness, and is not ready to pour you out a blessing that you have not room to receive.

Since President Young and others have dwelt upon tithing it is coming in first rate, and Bishop Hunter has become frightened; "Good heavens," says he, "what shall we do with the tithing? We have not got room to put it." "Why," says I, "stretch out, Bishop." If he does not stretch out, he will, in comparison, be like an artificial globe, he will become round, he will draw up, that is the trouble. Too many have got the sweeny, and the skins are growing tight on their flesh, and even on their bones. Some of the Bishops and Elders become so contracted that it is too hard for them to pay their tithing when it pertains to them as individuals, for it is an individual salvation. Let us be one in these things, and be up and doing while it is time; and it is time all the time, and it is time in eternity all the time, and always will be; and when we get into the next stage of action it will be time while we are there, and it will be eternity around us. Let us go to work and purify our hearts—our tabernacles—and purify and cleanse our houses, and let us rise up as a people. What say ye? Do you feel inclined to do it? Let us show to the world that we are Saints, for it hurts my feelings to see the steps that some Elders here are taking right in the midst of Israel, rising up in clans to steal from their brethren, and thinking we shall believe it is some one else. Is that righteous? Is that the religion of Christ? Is that doing as you would wish to be dealt by? Such characters will see sorrow, they will see wretchedness, they will see misery; and may God grant that their misery may begin to fall upon them, and increase, that they may never rest until they repent, and wash away their sins, and turn unto the Lord; I wish this on conditions you know. Well, here we pray, and here we desire, that inasmuch as the world raise weapons against Zion, or against God's people, we pray that these weapons may fall upon their own heads, and not upon ours; we pray, inasmuch as they dig pits, that they may fall into them instead of getting us into them.

Bless your souls, I have no fear about any matters pertaining to this people, if they would rise up and be as one man, and act by common consent with the President, as his Counsellors and as the Twelve do. The Twelve feel to be one with the First Presidency, as they are with each other. I do not fear this world, nor do I fear anything that is in it, for where there is union and concentration with that man whom God has appointed, there is a power that this earth cannot handle. Now the world do not know this, but still they are fearful; there is something out of sight which they fear. Again, if those who go forth to preach the Gospel could speedily gather every one of the Saints from Europe, Asia, Africa, the islands of the sea, and from wherever they are scattered, there would be twenty thousand, yes, fifty

thousand, converted, where there now are not ten. The lingerers are right in the gate, like a dog in a manger; they will neither eat themselves nor let anybody else eat; and they are an offence in the eyes of the world, and they block up the work from rolling on. I wish they were gathered into a brush heap and burned, that is those who ought to be burned, and the rest gathered with us; for the Lord, in the very first start of this Church, said, "All those who have entered into covenant with me, and come into my Church, let them gather themselves together into one place." Still, do you not see how desirous people are to scatter here and there, and not go as they are told; but they are for getting off by themselves, to partake of the spirit of the world, and the spirit of selfishness; and they want to own everything there is, that no person or being can get within miles of them.

We are commanded to gather into one place, and purify ourselves, and sanctify ourselves, that we may be prepared for His coming; for He will come by and bye, when He gets ready; the time is not very far off, as many suppose; He will not come to the wicked first, but to those who are virtuous, and have kept their covenants; and when He comes to the wicked He will come in the clouds of heaven and in flames of fire, and will take vengeance on them, and on those that know not God, and do not obey His counsel, and His Priesthood, and the power He has placed upon earth. To me, the word comes from brother Brigham as the word of the Lord; but how many there are who disregard it. He is the delegate that God has appointed to be Joseph's successor, and his word is the word of the Lord, whether it is written or not; whether it comes out as revelation or not, it is the word of God to those who believe and practise it; and when this is done the blessings of the Lord God will rest upon this people to that degree that you cannot conceive nor imagine. As for riches, let us seek after the riches of eternal life, and let us seek first the kingdom of God, and its righteousness, and then all necessary things shall be added unto us, both those that pertain to earth, and that pertain to heaven and heavenly things. As to what little I have in this world, I have not anything but what belongs to the Almighty; and if I have got anything here in my possession that I am steward over, if it is wanted I want He should have it, I do not care what it is. I know the earth is full of the abundance of everything that is or ever was upon it; and we are bound to prosper if we take this course, but if we do not we shall experience the opposite; and when the opposite takes place it will be worse, and more sorrowful, and more to be dreaded than anything we have ever had to experience.

I wish many of you had been through the scenes that brother Brigham and many others have. "What, do you want us to pass through the same that you have?" Yes, and more abundantly. Do you think I will cry about it? No; I will rejoice if you only stick to the faith, because it will be for your good—for your happiness; it will give you an experience that you have not got, and I do not know that you can have it until you have been tried. You have never seen the day that you have had to watch with your firelock in readiness; that is, you have not had to watch President Young, with your fire-arms and other weapons of defence, and not only to watch him, but to watch you Elders. This was all the time the case in the former part of our career in this Church, and we were happy then; were we not, brother Brigham? ["Yes, sir."] and rejoiced all the day long that it was no worse with us.

We talk of these things to you a great many times; well, we have pas-

sed through a great deal of tribulation. Though there may be individuals who have passed through pretty close places, yet I never saw a place where there was not a chance to get out some time; but have you, as a people, one in a hundred of you, passed through any great trials? Many of you have been brought here free of expense, and did not work to pay one dime of it, until you got here, and got settled. Did we get carried in our early day? No, we had to look out for ourselves, and then take a large back load besides.

Some say they do not want to work here for nothing and find themselves; but we found ourselves, that is, we found ourselves right there. Telling about *finding ourselves!* God finds us, and furnishes us with everything we have, with the breath we breathe, and the earth we stand upon, and the water that we drink. Do you make all these things? No, the Lord made them, and placed them here upon the earth for our use; He made the wheat and organized it; we have the seed, and all we have to do is to sow one kernel and get a thousand, to sow one bushel and get twenty, forty, or eighty; to plant one bushel of corn and get five hundred; to plant six bushels of potatoes and get three or four hundred. Find yourselves, do you? Did you find the seed? No, you did not, the Lord found it; when He came here He brought it with Him, and He told His sons to sow it, and let it increase.

You are aware that my object in addressing you is to try to influence your minds to do good, and take the right course, and listen to counsel, and to the government of God as it is established upon the earth. Do you suppose I would occupy this stand, were it not that peradventure I might persuade you? I am exhorting you to faithfulness, humility, and to be true to your integrity, and to your God, and to one another, and to pray. There are a great many men will pray when you ask them to pray, but I doubt whether they pray at any other time, but they must keep up an appearance in our midst, and at the same time carry on iniquity right here in the heart of Zion. As some one said here last Sabbath, I wish things would take a little different course, that we should have no necessity of exhorting you to faithfulness. I wish you would exhort yourselves to faithfulness, and then practise it, and then continue in it to the end. Let us go to work and build up Zion as well as build up ourselves, for when we build up Zion we build up ourselves, when we enrich Zion we enrich ourselves. When we build up the Public Works we enrich ourselves, for the public improvements increase the value of our private improvements, and they are connected together. Let President Brigham Young and his Counsellors, and the Twelve, leave this place and go to Fillmore, and property in Fillmore will rise the moment we go there and commence to build a temple. Lots, instead of selling for 25 dollars, will sell for 25 hundred. Take away the temple from here, and place it there, and see what a change it will make; for where the carcase is, there the eagles will gather together, and you cannot help yourselves. Do you know it? Now let us go to work and build up these Public Works, and make things look nice and comfortable. It will take us but a little while to do a thing if we have means to do it; for the more means there are, the more men can be employed; and after all true riches are in labor and muscle, the sinew and the bone, more than in gold and silver, and fine clothing. Did you ever see a piece of calico make itself? It is produced by bone and sinew.

Some in the world say, "I never can believe the earth was made with

hands, or if it was, it is certainly a curiosity for the Lord to measure the whole of it in the hollow of His hand, and it is said He did; He hefted it and weighed it in a balance. What does all this mean? Does it not mean what it says, or does it mean something else?" God made the earth, and He made it with His hands, just as much as I ever made a vessel from clay with my hands. I shaped it, but the elements were made before; I only took the material from the bank and organized it and put it into such shape as my master told me. An apprentice who goes to a trade has to do as his master tells him. Look at it, we are apprentices, and we ought to become obedient to our masters, that we may become workmen who need not be ashamed to present ourselves before our masters, or before those who of right take cognizance of us.

In Europe all the troops that are enlisted have to be taken and drilled, and when they have been drilled for many years, they have to learn to march with heads up, and eyes right or left, and all step alike; after they can do this first rate they must then be examined by the best military men, and when they are approved they are sent to different parts of the earth to take stations. That is good, is it not?

The Saints have to come to as careful discipline, and the day will come when the wicked will have to come to it, and if they do not learn to step right, they will be made to do it. I was speaking about it yesterday, when I went with brother Brigham to see the review; they are improving, no doubt, though our troops were not all there. We were speaking about an open vision that we saw some years ago; it was not seen in the dark, but we saw it with our natural eyes; President Young, myself, brother Phineas Young, and many others saw it. We saw an army start from the east, and go to the south, and there were twelve men in a column, and one column came right after the other, so that when the first stepped, the next stepped in their track; and they had swords, guns, knapsacks, caps, and feathers, and we could see them march with a uniform step from one side of the heavens to the other. This we saw with our natural eyes, and looked upon it for hours; it was the very night that the angel delivered the plates to Joseph Smith.

This army marched to the southwest, and they marched as if there was a battle to take place; and we could hear the clashing of their swords and guns, and the measured tread of their march, just as plain as I ever heard the movements of troops on the earth. John P. Greene came to wake me up to look upon it. I am speaking of this to show you how exact in our discipline and government we must be to prepare us for a celestial being; we have got to begin to come to it, and I would like to know when you will begin to prepare yourselves. The whole world have got to see and feel the armies of heaven, and when they come they will come with order, and when they are commanded to act there will be no running away, and there will be no traitors in that army, but it will be composed of virtuous Saints, who are clothed with the power of God, and have the integrity of heavenly beings. They will not sell whisky, and stick up grogeries, and establish distilleries, and engage in various other operations to pollute this people among whom they have enlisted, even under the banners of Christ. Among the wicked there will be disorder, but in the armies of heaven there will be order. Things in heaven are in order, there is a pure government there, and it must be observed, and strictly adhered to; this you read in your Bibles. When the order of that government was threat-

ened, did not Michael the archangel, with the hosts of heaven that were with him, cast Lucifer out, and all his votaries?

The world is in confusion, and shall we pattern after the world, or after the armies of heaven? What do you say as a people? To pattern after heavenly things is my religion, it is what I believe, and is what I would like to practise, and what I would like to see the Elders in Israel practise, and all who profess to be Saints.

To judge from my exhortation at this time, some of those who come in from the States might think we are quite corrupt and wicked here; but the gentlemen and ladies who have come in our midst, know that this is the most virtuous and upright community that they ever lived with; and if they ever become doubtful about it, let them go back to the States after they have lived here. You know that it is said to be the most celebrated place for good order. I say the majority of this people are the best that ever lived, or dwelt upon the earth, according to their experience. Is not that a pretty good recommend? But there are some scoundrels, and when we think of it, we wish it were otherwise. But you remember the figure that Jesus used; said he, the kingdom of heaven is like unto a net that is cast into the sea, and it brought together all kinds. Don't you see them here? It is that, for one thing, which makes me think it is "Mormonism;" if there were not such devils here I might doubt occasionally; or in other words, might doubt, if there was any chance to doubt, but there is none. Just look at the different kinds of fish. There is a time coming for the net to be drawn in, and all the fish drawn together, both good and bad; the good will be put into baskets, and the bad will be cast away. You recollect the passage. The day will come when we who prove faithful will dwell on this earth in a Holy City, and it will be walled in, and there will be fine buildings of every description in it; we have not a house here that will compare with the most inferior that will be in that city. Why do you not qualify yourselves, and prepare to go into that city and kingdom where you can be still more useful?

Now look at yourselves, and scan yourselves, and see whether you are fit subjects to go there. Are you without spot or blemish? If not, awake and exert yourselves to work righteousness. What will you see outside of that city? Dogs, sorcerers, and whoremongers, and those who love and make a lie, and steal, and disobey the requirements of God, and take His name in vain. Are they going inside? No; but a wall will have to be built to keep the devils out, even in heaven; and still, many do not deem it necessary for Saints to be gathered together and wall in a city!

Awake, all ye Israel, from your slumber, and call upon God, and listen to His counsel, and obey, and then we shall prevail, and not be prevailed against; then we shall live forever, and see the devil cast out of heaven, and destroyed with his works. I do not expect to live for ever in this old body, for I am going to have a new one. Then let me magnify and keep this body pure, that I may be entitled to a new one, and if I do not keep this pure I shall not be entitled to a better; neither will any of you, except you honor this body. Now, will you go and pollute yourselves, and lose the right and title to a resurrection, to dwell with the Saints, and with God the Father, and His Son Jesus Christ, who is my brother? You who do not wish to be Saints, who do not care anything about righteousness, and desire to follow the evil habits you have been accustomed to in other countries, will you not please to leave

us? Will you lift up your hands and show yourselves? No. I can not get a hand up, you keep down under the curtain; but we will find you out by and bye, and we will cast nuisances out of this city; for in a city acknowledged by God the Eternal Father grog shops cannot be tolerated. Look in the Eastern States; we cast them out there as nuisances, and they never can be tolerated here. Don't you say it will be better to take that course than to have the chastity of our virtuous women violated? Drunkenness and pollution cannot prevail while we dwell here, and when we remove, there will be nobody here but devils. Every place we have left has become a literal hell. Look at Nauvoo, which we tried to build up, and they would not let us, but killed our Prophet and Patriarch, because we preached, and tried to practise, the same righteous course which I am now exhorting you to pursue. That is what they drove us for. I know all about it, I was there, and President Young was there. We never had any peace in the States after we embraced "Mormonism;" even as soon as I embraced it in my own country, men came into my house to drive and mob me. They had no fault to find with me and brother Brigham, but with our religion, because it was severe towards the wicked and ungodly. Now, you who profess to be in the sheepfold, for Heaven's sake be subject to the law and government of the Shepherd.

Have I said enough? I feel just as I say; I am honest, I am a servant of God, and I intend to sustain His cause. When we came to this Valley we came to leave wickedness and work righteousness, though we came here because we were obliged to.

Brethren and sisters, may God bless you, and cause peace and plenty to abound among you from this time henceforth and for ever. Amen.

THE CONSTITUTIONS OF THE UNITED STATES AND ILLINOIS—NAUVOO CHARTER AND MUNICIPAL COURT—WRIT OF HABEAS CORPUS.

An Address by President Joseph Smith, Delivered on the evening of his arrival from Dixon, June 30, 1843, in the Grove, near the Temple, Nauvoo; about eight thousand people having hastily assembled, under the most intense excitement, in consequence of the attempt of Sheriff Reynolds, of Jachson County, Missouri, to kidnap him to Missouri, by preventing him from obtaining a writ of Habeas Corpus.

[REPORTED BY DR. WILLARD RICHARDS AND ELDER WILFORD WOODRUFF.]

The congregation is large; I shall require attention. I discovered what the emotions of the people were on my arrival at this city, and I have come here to say, "How do you do?" to all parties, and I do now at this time say to all, "How do you do?" I meet you with a heart full of gratitude to Almighty God; and I presume you all feel the same. I am well—I am hearty. I hardly know how to express my feelings—I feel as

strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found: then two men tried, but they could not pull me up; and I continued to pull mentally until I pulled Missouri to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H. Reynolds and Harmon Wilson took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner in the hands of the Municipal Court of Nauvoo, and not in the hands of Missourians.

It is not so much my object to tell of my afflictions, trials, and troubles, as to speak of the writ of Habeas Corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the State; and accordingly *they* want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion! Relative to our city charter, courts, right of Habeas Corpus, &c., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth. There is a secret in this; if there is not power in our charter and courts, then there is not power in the State of Illinois, nor in the Congress or Constitution of the United States, for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right or power to take from us; all the power there was in Illinois she gave to Nauvoo; and any man that says to the contrary, is a fool. The Municipal Court has all the power to issue and determine writs of Habeas Corpus, within the limits of this city, that the Legislature can confer. This city has all the power that the State Courts have, and was given by the same authority—the Legislature.

I want you to hear and learn, O Israel! this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us, and deprive us of our constitutional rights and privileges as they have done; and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and constitution of the United States, and of this State, guarantee unto us, then we will claim them from a higher power—from Heaven—yea from God Almighty.

I have dragged these men here by my hand, and will do it again; but I swear I will not deal so mildly with them again; for the time has come *when forbearance is no longer a virtue;* and if you or I are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power, and when you pull, do it effectually—make a *sweepstakes* for once!

My lot has always been cast among the warmest hearted people; in every time of trouble, friends, even among strangers, have been raised up unto me, and assisted me.

The time has come when the veil is torn off from the State of Illinois, and its citizens have delivered me from the State of Missouri; friends that were raised up unto me would have spilt their life's blood, to have torn me from the hands of Reynolds and Wilson, if I had asked them; but I told them not. I would be delivered by the power of God, and generalship; and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness.

I have treated them kindly, I have had the privilege of rewarding them good for evil. They took me unlawfully, treated me rigorously, strove to deprive me of my rights, and would have run with me into Missouri to have been murdered, if Providence had not interposed; but now they are in my hands, and I have taken them into my house, set them at the head of my table, and placed before them the best which my house afforded; and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

I have no doubt but I shall be discharged by the Municipal Court: were I before any good tribunal I should be discharged, as the Missouri writs are illegal, and good for nothing—they are "without form and void."

But before I will bear this unhallowed persecution any longer—before I will be dragged away again, among my enemies for trial, *I will spill the last drop of blood in my veins, and will see all my enemies* IN HELL! To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? [One universal "No!" ran through all the vast assembly, like a loud peal of thunder.]

I wish the lawyer who says we have no powers in Nauvoo may be choked to death with his own words. Don't employ lawyers, or pay them money for their knowledge, for I have learnt they don't know anything. I know more than they all.

Go ye into all the world, and preach the Gospel; he that believeth in our chartered rights, may come here and be saved, and he that does not shall remain in ignorance. If any lawyer shall say there is more power in other places and charters, with respect to Habeas Corpus, than in Nauvoo, believe it not. I have converted this candidate for Congress [pointing to Cyrus Walker, Esq.], that the right of Habeas Corpus is included in our charter. If he continues converted, I will vote for him.

I have been with these lawyers, and they have treated me well; but I am here in Nauvoo, and the Missourian too. I got here by a lawful writ of Habeas Corpus, issued by the Master in chancery of Lee County, and made returnable to the nearest tribunal in the Fifth Judicial District having jurisdiction to try and determine such writs: and here is that tribunal, just as it should be.

However indignant you may feel about the high hand of oppression which has been raised against me by these men, use not the hand of violence against them; for they could not be prevailed upon to come here till I pledged my honor and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my honor? [One universal "Yes!" burst from the assembled thousands.] This is another proof of your attachment to me. I know how ready you are to do right; you have done great things, and manifested your love towards me in flying to my assistance on this occasion. I bless you, in the name of the Lord, with all the blessings of heaven and earth you are capable of enjoying.

I have learned we have no need to suffer as we have heretofore—we can call others to our aid. I know the Almighty will bless all good men—He will bless you; and the time has come when there will be such a flocking to the standard of liberty as never has been, or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by the sword; *is it true?* No, but if Missouri will not stay her cruel hand in her unhallowed persecutions against us, I restrain you not any longer: I say, in the name of Jesus Christ, by the authority of the Holy Priesthood, I this day turn the key that opens the heavens to restrain

you no longer from this time forth. I will lead you to battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defence, you will not offend me. Be not the aggressor—bear until they strike you on the one cheek; then offer the other, and they will be sure to strike that; *then defend yourselves*, and God will bear you off, and you shall stand forth clear before His tribunal.

If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned! Some say they will mob us; let them mob and be damned! If we have to give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for, and which the Constitution of the United States, and of this State, guarantee unto us, we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights of men, and *I can only excuse them because of their ignorance.* Go forth and advocate the laws and rights of the people, ye lawyers; if not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo charter are dangerous; but I ask, is the Constitution of the United States, or of this State, dangerous? No; neither are the charters granted unto Nauvoo by the Legislature of Illinois dangerous, and those who say they are, are fools. We have not enjoyed unmolested those rights which the Constitution of the United States of America, and our charters grant. Missouri and all wicked men raise the hue and cry against us, and are not satisfied. Some political aspirants of this State also are raising the hue and cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the General Assembly have conferred them upon our city, yet the whine is raised—"Repeal them, take them away;" like the boy who swapped off his jack-knife, and then cried, "Daddy, daddy, I have sold my jack-knife, and got sick of my bargain, and I want to get it back again." But how are they going to help themselves? Raise mobs? And what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear. If mobs come upon you any more here, dung your gardens with them. We don't want any excitement; but after we have done all, we will rise up, Washington-like, and break off the hellish yoke that oppresses us, and we will not be mobbed.

The day before I was taken at Inlet Grove, I rode with my wife through Dixon to visit some friends, and I said to her, "Here is a good people." I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds of Missouri, and Wilson of Carthage. As the latter drove up, he exclaimed, "Ha, ha, ha, by God we have got the Prophet now!" He gloried much in it; but he is now our prisoner. When they came to take me, they held two cocked pistols to my head, and saluted me with "God damn you, I'll shoot you! I'll shoot you, God damn you;" repeating these threats nearly fifty times from first to last. I asked them what they wanted to shoot me for. They said they would do it if I made any resistance. "O very well," I replied, "I have no resistance to make." They then dragged me away, and I asked them by what authority they did these things. They said, "By a writ from the Governors of Missouri and Illinois." I then told them I wanted a writ of Habeas Corpus. Their reply was, "God damn you, *you shan't have it.*" I told a man to go to Dixon, and get me a writ of Habeas Corpus. Wilson then repeated, "God damn you, you shan't have

it; I'll shoot you." When we arrived at Dixon, I sent for a lawyer, who came, and Reynolds shut the door in his face, and would not let me speak to him, repeating "God damn you, I'll shoot you." I turned to him, opened my bosom, and told him to "shoot away; I have endured so much persecution and oppression that I am sick of life; why then don't you shoot, and have done with it, instead of talking so much about it?" This somewhat checked his insolence. I then told him that I *would* have counsel to consult; and eventually I obtained my wish. The lawyers came to me, and I got a writ of Habeas Corpus for myself, and also a writ against Reynolds and Wilson for unlawful proceedings and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against such unwarrantable and unlawful oppression, my persecutors could not get out of town that night; although, when they first arrived, they swore I should not remain in Dixon five minutes; and I found they had ordered horses accordingly to proceed to Rock Island. I pledged my honor to my counsel that the Nauvoo city charter conferred jurisdiction to investigate the subject; so we came to Nauvoo, where I am now prisoner in the custody of a higher tribunal than the circuit court.

The charter says that "the city council shall have power and authority to make, ordain, establish, and execute such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, and safety of the inhabitants of said city;" and also that "the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinances of the city council." The city council have passed an ordinance "that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of Habeas Corpus." There is nothing but what we have power over, except where restricted by the Constitution of the United States. "But," say the mob, "what dangerous powers!" Yes, dangerous, because they will protect the innocent, and put down mobocrats. The Constitution of the United States declares that the privilege of the writ of Habeas Corpus shall not be denied. Deny me the right of Habeas Corpus, and I will fight with gun, sword, cannon, whirlwind, and thunder, until they are used up like the Kilkenny cats. We have more power than most charters confer, because we have power to go behind the writ, and try the merits of the case.

If these powers are dangerous, then the Constitution of the United States, and of this State, are dangerous; but they are not dangerous to good men; they are only so to bad men who are breakers of the laws. So with the laws of the country, and so with the ordinances of Nauvoo; they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town, or place; why then need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we had been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and State to State, with the sacrifice of our homes and lands, our blood has been shed, many having been murdered; and all this because of our religion—because we worship Almighty God according to the dictates of our own consciences. Shall we longer bear these cruelties, which have been heaped upon us for the last ten years in the face of heaven, and in open violation of the Constitution and laws of these United States, and of this State? God forbid! *I will*

not bear it: if they take away my rights, I will fight for them manfully and righteously until I am used up. We have done nothing against the rights of others.

You speak of lawyers; I am a lawyer too, but the Almighty God has taught *me* the principle of law; and the true meaning and intent of the writ of Habeas Corpus is to defend the innocent, and investigate the subject. Go behind the writ, and if the form of one that is issued against an innocent man is right, he should not be dragged to another State, and there be put to death, or be in jeopardy of life and limb, because of prejudice, when he is innocent. The benefits of the Constitution and Laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the Constitution, and the writ of Habeas Corpus, and I am bold to ask for this privilege this day; and I ask, in the name of Jesus Christ, and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so, make it manifest by raising the right hand. [There was a unanimous response, a perfect sea of hands being elevated.] Here is truly a committee of the whole.

When at Dixon, a lawyer came to me as counsel; Reynolds and Wilson said I should not speak to any man, and they would shoot any man who should dare to speak to me. An old grey-headed man came up, and said I should have counsel, and he was not afraid of their pistols. The people of Dixon were ready to take me from my persecutors, and I could have killed them notwithstanding their pistols; but I had no disposition to kill any man, though my worst enemy—not even Boggs: in fact *he* would have more hell to live in the reflection of his past crimes, than to die. After this, I had lawyers enough, and I obtained a writ for Joseph H. Reynolds, and Harmon Wilson, for damage, assault, and battery, as well as the writ of Habeas Corpus.

We started for Ottoway, and arrived at Pawpaw Grove, thirty-two miles, where we stopped for the night. Squire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came, and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them. The news of my arrival had hastily circulated about the neighborhood; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them. Sheriff Reynolds entered the room, and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you should disperse; you must not gather round here in this way." Upon which an aged gentleman who was lame, and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, said, "You damned infernal puke; we'll learn you to come here and interrupt gentlemen: sit down there, [pointing to a very low chair,] and sit still, don't open your head till General Smith gets through talking; if you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger driver: you can *not* kidnap men here, if you do in Missouri; and if you attempt it here, there 's a committee in this Grove that will sit on your case; and, sir, it is the highest tribunal in the United States, *as from its decision there is no appeal.*" Reynolds, no doubt aware that the person addressing him was at the head of a committee, who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half

on the subject of marriage; my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. We came direct from Paw-paw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the Municipal Court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honor to lead so virtuous and honest a people, to be your leader and lawyer, as was Moses to the children of Israel. Hosannah! *Hosannah!!* HOSANNAH!! to Almighty God, who has delivered us thus from out of the seven troubles! I commend you to His grace, and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.

[President Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him]—These are the greatest dupes, as a body of people, that ever lived, or I am not as big a rogue as I am reported to be. I told Mr. Warren I would not discuss the subject of religion with you. I understand the Gospel, and you do not; you understand the quackery of law, and I do not.

[Mr. Walker then addressed the people to the effect that from what he had seen in the Nauvoo city charter, it gave the power to try writs of Habeas Corpus, &c. After which President Smith continued as follows—]

If the Legislature have granted Nauvoo the right of determining cases of Habeas Corpus, it is no more than they ought to have done, or more than our fathers fought for.

Furthermore, if Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly as she has done, and to take away and trample upon our rights, I swear in the name of Almighty God, and with uplifted hands to heaven, I will spill my heart's blood in our defence. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world—I will make war. When we shake our own bushes, we want to catch our own fruit.

The lawyers themselves acknowledge that we have all power granted us in our charters that we could ask for—that we had more power than any other court in the state; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defence; and I appeal to your integrity and honor, that you will stand by and help me, according to the covenant you have this day made.

THE CONSTITUTION AND GOVERNMENT OF THE UNITED STATES—RIGHTS AND POLICY OF THE LATTER-DAY SAINTS.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, Feb. 18, 1855.

[READ BY ELDER THOMAS BULLOCK.]

Brethren, Sisters, and Friends—

We are a people believing in the providences of God, and acknowledging His hand in His dealings with us from day to day.

We are a people whose rise and progress from the beginning, has been the work of God our Heavenly Father, which in His wisdom He has seen proper to commence for the re-establishment of His kingdom upon the earth.

Still further we believe that the Lord has been preparing that, when He should bring forth His work, that, when the set time should fully come, there might be a place upon His footstool where sufficient liberty of conscience should exist, that His Saints might dwell in peace under the broad panoply of constitutional law and equal rights. In this view we consider that the men in the Revolution were inspired, by the Almighty, to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God, in thus establishing a new government upon a principle of greater freedom, a basis of self-government allowing the free exercise of religious worship.

It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage, and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and suceeding generations, the blessing of a free and *independent government.*

This government, so formed, has been blessed by the Almighty until she spreads her sails in every sea, and her power is felt in every land.

The American Government is second to none in the world in influence and power, and far before all others in liberal and free institutions. Under its benign influence the poor, down trodden masses of the old world can find an asylum where they can enjoy the blessings of peace and freedom, no matter to what caste or religious sect they belong, or are disposed to favor, or whether they are disposed to favor any or none at all. It was in this government, formed by men inspired of God, although at the time they knew it not, after it was firmly established in the seat of power and influence, where liberty of conscience, and the free exercise of religious worship were a fundamental principle guaranteed in the Constitution, and interwoven with all the feelings, traditions, and sympathies of the people,

that the Lord sent forth His angel to reveal the truths of heaven as in times past, even as in ancient days. This should have been hailed as the greatest blessing which could have been bestowed upon any nation, kindred, tongue, or people. It should have been received with hearts of gratitude and gladness, praise and thanksgiving.

But as it was in the days of our Savior, so was it in the advent of this new dispensation. It was not in accordance with the notions, traditions, and pre-conceived ideas of the American people. The messenger did not come to an eminent divine of any of the so-called *orthodoxy*, he did not adopt their interpretation of the Holy Scriptures. The Lord did not come with the armies of heaven, in power and great glory, nor send His messengers panoplied with aught else than the truth of heaven, to communicate to the meek, the lowly, the youth of humble origin, the sincere enquirer after the knowlege of God. But He did send His angel to this same obscure person, Joseph Smith jun., who afterwards became a Prophet, Seer, and Revelator, and informed him that he should not join any of the religious sects of the day, for they were all wrong; that they were following the precepts of men instead of the Lord Jesus; that He had a work for him to perform, inasmuch as he should prove faithful before Him.

No sooner was this made known, and published abroad, and people began to listen and obey the heavenly summons, than opposition began to rage, and the people, even in this favored land, began to persecute their neighbors and friends for entertaining religious opinions differing from their own.

I pause now to ask, had not Joseph Smith a right to promulgate and establish a different, a new religion and form of worship in this government? Every one must admit he had. This right was always held sacred, for upon it was based the religious liberty of every citizen of the Republic. It was a privilege held sacred in the bosom of every class of people; no Judge dared invade its holy precincts? No Legislator nor Governor ventured to obstruct the free exercise thereof. How then should it be esteemed an object worthy of persecution that Joseph Smith, the man called of God to perform a work in restoring the Gospel of salvation unto the children of men, and his followers, true believers in his divine mission, should attempt to exercise the same privilege held sacred by all others, of every name, nature, and description, and equally so by them? Why should he and his followers be debarred the privilege of worshipping God according to the dictates of their consciences? Legally they cannot, and I will further state, that legally they have not. No! whenever the iron hand of oppression and persecution has fallen upon this people, our opposers have broken their own laws, set at defiance and trampled under foot every principle of equal rights, justice, and liberty found written in that rich legacy of our fathers, THE CONSTITUTION OF THE UNITED STATES.

Whenever popular fury has been directed against us, no power in the government has been found potent enough to afford protection, and what is still more astonishing, honorable enough to yield redress, nor has any effort succeeded in bringing to justice those individuals who had perpetrated such fearful crimes. No! The *murderer*, the *assassin*, the *midday plunderer*, and *highway robber* roam unmolested, and mingle unquestioned in the society of the rulers of the land; they pass and re-pass as current coin, producing no jar in the sensibilities of refinement, no odium in the atmosphere in which they move.

I ask you, friends, how is this? Are not our religious sentiments as sacred to us as to any other portion of the community? And should it not be the duty, as well as the pride, of every American citizen to extend that provision of the CONSTITUTION to us which he claims for himself? And is not that sacred instrument invaded and broken as much in debarring and excluding this people from its privileges, rights, and blessings, as it would be if your rights and privileges were thus invaded? No, gentlemen, we have broken no laws, our Glorious CONSTITUTION guarantees unto us all that we claim. Under its broad folds, in its obvious meaning and intents, we are safe, and can always rejoice in peace. All that we have ever claimed, or wish to, on the part of the government, is the just administration of the powers and privileges of the National Compact.

It is not our acts, neither our intentions that the people or the Government are afraid or complain of, but their own evil surmisings concerning us.

In our first settlement in Missouri, it was said by our enemies that we intended to tamper with the slaves, not that we had any idea of the kind, for such a thing never entered our minds. We knew that the children of Ham were to be the "*servant of servants*," and no power under heaven could hinder it, so long as the Lord should permit them to welter under the curse, and those were known to be our religious views concerning them. Yet, the misrepresentation of our enemies found willing ears in those prejudiced against us, and we were driven from our homes in consequence of the fears of the people, and the prejudice which had been raised against us in consequence thereof.

Again, in Missouri, in the early part of our history, the fears of the people and Government were aroused, because *they, not we*, said that it was our intention to tamper with the Indians, therefore we must not be allowed to exist in their vicinity; and again the alarm was sounded, and we were driven from our homes, plundered, mobbed, some killed, and all this not for any crime which we had committed, but for fear we might commit one.

Again; it was industriously circulated that we were going to declare our "*Independence*," not that we had, or intended to do so absurd a thing; yet anything, no matter how absurd, seemed sufficient excuse to startle the fears of the community, and they began to drive, plunder, rob, burn our houses, and lay waste our fields, and this was called, "*Mormon disturbances*," and the aid of the Government was invoked to quell "*Mormon insurrection*," "*Mormon troubles*," and "Turbulent Mormons." And although it was found necessary, as they state, to drive us from Missouri and the frontiers, to prevent us from tampering with the slaves and Indians, yet it was found equally necessary, ten years afterwards, when we were a hundred to one at that time, to drive us from Nauvoo into the very midst of the Indians, as unworthy of any other society.

Fears of what we might do with the Indians had by this time subsided, and fears of something else that we might hereafter do, if left to remain in peace, and a desire to plunder, accomplished our exodus from Illinois. Perhaps, however, in this last case our enemies might have entertained some fears that, if we were permitted to remain unmolested, the blood-thirsty assassins who killed our beloved Prophet and Patriarch, Joseph and Hyrum, who were inhumanly massacred while reposing under the pledged faith of the State for their protection and safety, might not be

permitted to remain undisturbed in their guilt.

As in the case of the Indians upon the frontier, this also was a false conclusion, for if ever a people would have been justified in redressing their own wrongs, and could have done so with impunity, it was at the time of this horrible murder. But they proved to the world, by their quiet and peaceable demeanor, that they had no such intention, but this was forgotten, and in less than a year and a half we were again assailed, our houses and grain stacks burned, and our brethren shot down in the glare of the light thereof, while attempting to save a pittance to drive starvation not from the doors nor the tents, for there were none of either, but from the famishing hearts of their social circle—of their wives and children.

And again was the aid of the Government invoked to quell the so-called "Mormon disturbances," and still we see the newspapers teeming with these and the like epithets—"Turbulent Mormons." "What shall be done with these turbulent Mormons?" is the cry from one end of the Union to the other. In the name of Heaven what have we done to excite the fears of any People or Government, that the sound of war and blood must eternally be kept ringing in our ears? I answer, nothing. It is the same as before, in the case of tampering with the slaves and Indians, a certain fearfulness that if we are not looked to, driven, plundered of our homes and possessions, slain, and massacred as before, we may do something, they have not yet, to my knowledge, defined precisely what.

Have not this people invariably evinced their friendly feelings, disposition, and patriotism towards the government by every act and proof which can be given by any people?

Permit me to draw your attention, for a moment, to a few facts in relation to raising the Battalion for the Mexican war. When the storm cloud of persecution lowered down upon us on every side, when every avenue was closed against us, our Leaders treacherously betrayed and slain by the authorities of the Government in which we lived, and no hope of relief could penetrate through the thick darkness and gloom which surrounded us on every side, no voice was raised in our behalf, and the General Government was silent to our appeals. When we had been insulted and abused all the day long, by those in authority requiring us to give up our arms, and by every other act of insult and abuse which the prolific imagination of our enemies could devise to test, as they said, our patriotism, which requisitions, be it known, were always complied with on our part; and when we were finally compelled to flee, for the preservation of our lives and the lives of our wives and children, to the wilderness: I ask, had we not reason to feel that our enemies were in the ascendant? that even the Government, by their silent acquiesence, were also in favor of our destruction? Had we not, I ask, some reason to consider them all, both the people and the Government, alike our enemies?

And when, in addition to all this, and while fleeing from our enemies, another test of fidelity and patriotism was contrived by them for our destruction, and acquiesced in by the Government, (through the agency of a distinguished politician who evidently sought, and thought he had planned, our overthrow and total annihilation,) consisting of a requisition from the War Department, to furnish a Battalion of five hundred men to fight under their officers, and for them, in the war then existing with Mexico, I ask again, could we refrain from considering both people and Government our most deadly foes? Look a moment at our situation, and the circumstances

under which this requisition was made. We were migrating, we knew not whither, except that it was our intention to go beyond the reach of our enemies. We had no homes, save our wagons and tents, and no stores of provisions and clothing; but had to earn our daily bread by leaving our families in isolated locations for safety, and going among our enemies to labor. Were we not, even before this cruel requisition was made, unmercifully borne down by oppression and persecution past endurance by any other community? But under these trying circumstances we were required to turn out of our travelling camps 500 of our most efficient men, leaving the old, the young, the women upon the hands of the residue, to take care of and support; and in case we refused to comply with so unreasonable a requirement, we were to be deemed enemies to the Government, and fit only for the slaughter.

Look also at the proportion of the number required of us, compared with that of any other portion of the Republic. A requisition of only thirty thousand from a population of more than twenty millions was all that was wanted, and more than was furnished, amounting to only one person and a half to a thousand inhabitants. If all other circumstances had been equal, if we could have left our families in the enjoyment of peace, quietness, and security in the houses from which we had been driven, our quota of an equitable requisition would not have exceeded four persons. Instead of this, five hundred must go, *thirteen thousand per cent* above an equal ratio, even if all other things had been equal, but under the peculiar circumstances in which it was made comparison fails to demonstrate, and reason itself totters beneath its enormity. And for whom were we to fight? As I have already shown, for those that we had every reason to believe were our most deadly foes. Could the Government have expected our compliance therewith? Did they expect it? Did not our enemies believe that we would spurn, with becoming resentment and indignation, such an unhallowed proposition? And were they not prepared to make our rejection of it a pretext to inflame the Government still more against us, and thereby accomplish their hellish purposes upon an innocent people, in their utter extinction? And how was this proposition received, and how was it responded to by this people? I went myself, in company with a few of my brethren, between one and two hundred miles along the several routes of travel, stopping at every little camp, using our influence to obtain volunteers, and on the day appointed for the rendezvous the required compliment was made up; and this was all accomplished in about twenty days from the time that the requisition was made known.

Our Battalion went to the scene of action, not in easy berths on steamboats, nor with a few months' absence, but on foot over two thousand miles across trackless deserts and barren plains, experiencing every degree of privation, hardship, and suffering during some two years' absence before they could rejoin their families. Thus was our deliverance again effected by the interposition of that All-wise Being who can discern the end from the beginning, and overrule the wicked intentions of men to promote the advancement of His cause upon the earth. Thus were we saved from our enemies by complying with their, as hitherto, unjust and unparalleled exactions; again proving our loyalty to the Government.

Here permit me to pay a tribute of respect to the memory of Captain Allen, the bearer of this requisition from the Government. He was a gentleman full of humane feelings,

and, had he been spared, would have smoothed the path, and made easy the performance of this duty, so far as laid in his power. His heart was wrung with sympathy when he saw our situation, and filled with wonder when he witnessed the enthusiastic patriotism and ardor which so promptly complied with his requirement; again proving, as we had hundreds of times before proved, by our acts, that we were belied by our enemies, and that we were as ready, and even more so than any other inhabitants of the Republic, to shoulder the musket, and go forth to fight the battles of our common country, or stand in her defence. History furnishes no parallel, either of the severity and injustice of the demand, or in the alacrity, faithfulness, and patriotism with which it was answered and complied. Thus can we cite instance after instance of persons holding legal authority, being moved upon, through the misrepresentation and influence of our enemies, to insult us as a people, by requiring a test of our patriotism. How long must this state of things continue? So long as the people choose to remain in wilful ignorance with regard to us; so long as they choose to misinterpret our views, misrepresent our feelings, and misunderstand our policy.

To accuse us of being unfriendly to the Government, is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts. As a religious society, we, in common with all other denominations, claim its protection; whether our people are located in the other states or territories, as thousands of them are, or in this territory, it is held as a shield to protect the dearest boon of which man is susceptible—his religious views and sentiments.

The Government of the United States has never engaged in a crusade against us as a people, although she has remained silent, or refused us, when appealed to for redress of grievances. She has permitted us to be driven from our own lands, for which she had taken our money, and that too with her letters patent in our hands, guaranteeing to us peaceable possession. She has calmly looked on and permitted one of the fundamental and dearest provisions of the Constitution to be broken; she has permitted us to be driven and trampled under foot with impunity. Under these circumstances what course is left for us to pursue? I answer, that, instead of seeking to destroy the very best government in the world, as seems to be the fears of some, we, like all other good citizens, should seek to place those men in power who will feel the obligations and responsibilites they are under to a mighty people; who would feel and realize the important trusts reposed in them by the voice of the people who call them to administer law under the solemn sanction of an oath of fidelity to that heaven inspired instrument, to the inviolate preservation of which we look for the perpetuity of our free institutions.

It should be the aim of all good citizens, and it is our intention and design as a people, to promote virtue, intelligence, and patriotism; and when any person seeks to invade our virtue, by sowing the seeds of corruption and vice, and, when rebuked therefor, assails our rights and patriotism, as has universally heretofore been done, he exhibits, before this people, his own depraved heart. Should not those persons who are appointed to administer law, observe it themselves? Should not those officers who have been sent among us by the United States, be an example in point of morality, virtue, and good behavior; and do honor to those laws which they came here to execute and administer?

And shall they so far forget themselves, as to spend their time in licentiousness, gambling, and seducing the innocent and unsuspecting, and in a variety of ways sow the seeds of sin and immorality, with impunity, and no man dare utter his protest? I tell you nay. With me, with this people you will have war, if needs be, upon this principle. It is incumbent upon us to use our influence for the preservation of ourselves, our wives, our children, our brethren, our sisters, and all of our society from the contaminating influence of vice, sin, immorality, and iniquity, let it emanate from where it will. If it exists in high places, so much the more need of rebuking it, for from thence it will do the most harm.

I claim this as a right, as a Constitutional right; I believe it is legal to exercise all the power and influence which God has given me for the preservation of virtue, truth, and holiness; and because we feel sensitive upon points such as these, should it be construed that we are enemies to the Federal Government? Our history proves that for such things we have been persecuted even unto death, but this deters me not. I would rather have God my friend, and all the world enemies, than be a friend with the world, and have God my enemy; and in this view of the case the Government should also be our friends, for assuredly in the preservation of virtue, morality, and intelligence she may look for the perpetuity of her free institutions, and the preservation of her liberty. And in the moment of her disregard of these principles, when wickedness and sin can run riot with impunity, and not moral influence and force enough be found in the people to check it, and walk it under foot, then may she reckon on a speedy downfall. When moral obligations cease to exert an influence, and virtue hides its face, and the unblushing effrontery of sin and foul corruption takes its place, then may the nation consider there is danger. "When the wicked rule the people mourn."

This then is our position towards the Government of the United States, and towards the world, to put down iniquity, and exalt virtue; to declare the word of God which He revealed unto us, and build up His Kingdom upon the earth. And, *Know all men*, Governments, Nations, Kindreds, Tongues, and People, that this is our calling, intention, and design. We aim to live our religion, and have communion with our God. We aim to clear our skirts of the blood of this generation, by our faithfulness in preaching the truth of heaven in all plainness and simplicity; and I have often said, and repeat it now, that all other considerations of whatever name or nature, sink into insignificancy in comparison with this. To serve God, and keep His commandments, are first and foremost with me. If this is higher law, so be it. As it is with me, so should it be with every department of the Government; for this doctrine is based upon the principles of virtue and integrity; with it the Government, her Constitution, and free institutions are safe; without it no power can avert their speedy destruction. It is the life-giving power to the government; it is the vital element on which she exists and prospers; in its absence she sinks to rise no more.

We now proceed to discuss the question, does our faith and practice—our holy religion, as we hold and believe it—come within the purview of the Constitution; or, in other words, is it a religious question over which the Constitution throws its protecting shield? It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Ours is peck-

liarly a religious establishment; in it are centred all our hopes of salvation, honor, glory, and exaltation. In it we find our hopes of a resurrection, and of a life of immortality in another state of existence. By it we are actuated in all our business of life, through its influence we have preserved virtue, established truth, and been enabled to endure persecution. By its influence we have surmounted the difficulties of a banishment from the abodes of civilization and this world's enlightenment, and established ourselves in these distant vales, where, until we came hither, there was nothing, either in soil, climate, or productions, to attract the notice of even the adventurous and enterprising; in a country which offered no inducements worthy of consideration to any people but us. And why to us as a people? Because here, far distant from any white settlements, upon a piece of earth not valuable for its facilities either for cultivation, navigation, or commerce, where the whole face of the country presented the most barren and forbidding aspect, we considered we might live and enjoy our religion unmolested, and be free from the meddlesome interference of any person. If our principles and religion were obnoxious to any, they were relieved from our presence, unless they chose to follow us.

If the people of the United States do not like our religious institutions, they are not compelled to mix in our society, or associate with us, or with our children. There is nothing here to tempt their cupidity, their avarice, or their lust. Then let them remain at home, or if they wish to roam in quest of new locations, there are none less desirable than this, for any other purpose than the one for which we have selected it, not for its intrinsic value in a pecuniary point of view, but in order that we might enjoy our religion in peace, preserve our youth in virtue, and be freed from the insults, abuse, and persecution of our enemies.

Why should we have enemies? "Why is it," say our objectors, "that you cannot mingle and mix in society like other religious denominations?" It has been seen that the people would not permit us to dwell in their midst in peace. We have been universally driven by illegal force, by mobs, murderers, and assassins, as unworthy of having a place amongst the abodes of civilized man, until, as a last resort, we found peace in these distant valleys. It is because our religion is the only true one. It is because we have the only true authority, upon the face of the whole earth, to administer in the ordinances of the Gospel. It is because the keys of this dispensation were committed by messengers sent from the Celestial world unto Joseph Smith, and are now held on the earth by this people. It is because Christ and Lucifer are enemies, and cannot be made friends; and Lucifer, knowing that we have this Priesthood, this power, this authority, seeks our overthrow.

I am aware that these answers involve the truth of our principles, the divine appointment of Joseph Smith the divine authenticity of the Book of Mormon, Doctrine and Covenants, &c.; but this subject I leave for your consideration and investigation, with this simple declaration, that whether our religion is believed by any other people or not, it is by us, and no power or authority in the government can lawfully or righteously molest us in the peaceable and quiet enjoyment thereof. It cannot be done without law, and surely the government have no right to make any law concerning it, or to prevent the free exercise thereof.

Why should tests of patriotism to the government be required of this people, more than of any other com-

munity in the States and Territories? Would it not be considered insulting and abusive in the highest degree, by any other community in the government, to be thus subjected and humiliated? Cannot the people and government perceive in us, as a people, industry, sobriety, order, and well regulated society; also a general diffusion of knowledge and dissemination of moral principle? And do they not know that these are the unmistakable signs and fruits of virtue, truth, love of our country, and high regard for her institutions? And do not such views, feelings, practices, and principles emanate from a pure and undefiled religion, a high sense of faith, practice, and obligation unto Christ our Lord, and his revealed will unto us?

Does our doctrine, containing such views, sentiments, and practices, and exercising so genial an influence upon society; or in other words, does our religion disqualify us from being faithful, good, and patriotic citizens of the American government? Have the American people so far gone astray, and wandered from the light and power of the Gospel, that they cannot understand, recognize, and appreciate the savory element of religious influence, high tone of morality, and exemplary practice of virtuous and holy principles? If so, then indeed have the degenerate sons of worthy and patriotic sires well nigh spent their substance, and are preparing to subsist on husks, with swine. If so, then does the moral dearth well nigh betoken a famine far exceeding the scorching drought, wasting pestilence, and direful calamities of 1854. If so, then will the government, like the storm-driven bark, soon dash to atoms, having neither rudder to guide, nor calibre to withstand, the angry surging of the tempestuous waves.

In the sincere observances of the principles of true religion and virtue, we recognize the base, the only sure foundation of enlightened society and well-established government. In truth and by virtue of divine appointment we combat error, and seek to rend asunder the vail of darkness enveloping the human race.

In the progress of the age in which we live, we discern the fulfilment of prophecy, and the preparation for the second coming of our Lord and Savior to dwell upon the earth. We expect that the refuge of lies will be swept away, and that city, nation, government, or kingdom which serves not God, and gives no heed to the principles of truth and religion, will be utterly wasted away and destroyed.

The word has gone forth from the Almighty, and will not return unto Him void. It becomes us, therefore, one and all, to have on our wedding garments, to have our lamps trimmed and burning, well filled with oil, lest we also be taken unawares, and share the fate of the foolish virgins.

May the Lord bless us with the inspiration of His Holy Spirit, that our minds may be enlightened, our understandings enlarged and strengthened; and may His grace, wisdom, and intelligence be given unto us for our preservation and sanctification according to our day and generation, for the Redeemer's sake. Amen.

THE PRIESTHOOD AND SATAN—THE CONSTITUTION AND GOVERNMENT OF THE UNITED STATES—RIGHTS AND POLICY OF THE LATTER-DAY SAINTS.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, Feb. 18, 1855.

A portion of this congregation have been brought up in America, and are more or less acquainted with the Constitution, with the Constitutional rights of the people, with the institutions of the country, with the State governments, laws, &c.; and if they have paid particular attention, and have heard brother Bullock read my written discourse, so that they could understand it, they know whether their minds, feelings, and judgments coincide with mine, upon the views that have just been presented.

For one, I can say they are true; they are the sentiments of this people, so far as they are acquainted with the principles of the government of the United States; though a part of our present community have not been reared under the benign influences of the institutions of our parent government. But as far as they understand, I will venture to say that these are the sentiments of all the Latter-day Saints.

In my conversation, I shall talk and act as I please. Still I am always aware, when speaking in public, that there are those present who are disposed to find fault with this people, and to try to raise a prejudice against them; and they will pick up isolated words and sentences, and put them together to suit themselves, and send forth a garbled version to prejudice the world against us. Such a course I never care anything about; for I have frequently said, spoken words are but wind, and when they are spoken are gone; consequently I take liberties in speaking which I do not allow when I commit my sentiments to writing.

The discourse that has just been read, pointing out the path this people have walked in, is merely a brief summary of our experience, of what we have borne, and of what we believe.

Before the Book of Mormon was printed, and immediately after Joseph Smith obtained the plates, and the revelations he received concerning this record being the record of the Nephites, and of the Lamanites, who are the fathers of the present aborigines of our country, and in which the Lord told him that He was about to set to His hand the second time to gather Israel, the war commenced against him; this was long before the book was printed. I will now tell you all a secret, although it has already been read to you; it is this, Christ and Belial are not friends, they are enemies. We ask where Christ's Church is. My conclusive answer is, if the Latter-day Saints do not constitute the Kingdom of God on the earth, the Church of Jesus Christ, it is no where to be found upon it. It is easily proved by the Scriptures that no other church, professing to believe in the Old and New Testament, bears hardly a resemblance to the ancient

true Church in the fulness of the doctrines of the Lord Jesus.

So far as morality goes, in many instances I have no complaints to make. Thousands and millions of people live according to the best light they have, but the Holy Priesthood is not on the earth, unless the Latter-day Saints have it. It is the Priesthood again given to the children of men—shall I say it out? ["Yes."] That raises the devil, and makes all hell angry; and the servants of the devil will run to and fro, and publish his lies about Christ and his Church on the earth. They are not angry with me or with you; and the professors of Christianity, the priests, are not angry with us, but they are filled with wrath and indignation with themselves, and with the Almighty. Why are they angry? Because they are men, and like other men. If a man sees his house about to fall, if he sees something or other continually gnawing, and gnawing, and picking, and operating upon the foundation, and discovers that by and bye his house must fall, perhaps when he is asleep, or when he is gone from home, and destroy his women and children, he is all the time worried, and in a stew; all the time watching with a fearful looking for the time when it will crumble to pieces. This is the difficulty with the professing Christian world. Is it so with the Infidel? No, he does not care anything about the matter; but those sweet, loving, blessed Christians, the priest in the pulpit, and the deacon under it, and the sage followers of their own nonsense and the traditions of their fathers are the ones who are at war with the Eternal Priesthood of God.

The Universalists say that we are all going to heaven in a heap together, and if they believe their religion they do not trouble themselves about "Mormonism." Though I confess that I think the most of them are like the old man who was a strong believer in Universalism, and, while walking among his cattle, and musing over his doctrine, stepped up to a favorite ox, and said to himself, "I believe the doctrine of the Universalists, but, old Bright, as well as I love you, I would willingly give you if I *knew* it was true." You find a man who does not believe in any religious doctrines, who does not believe in a future existence, and what does he care about "Mormonism?" Nothing at all.

Who is it that stirs up the devil all the time? Those sanctified hypocrites, those old sectarians, who profess so much sanctity, and so much religion. They see that their old favorite dwelling is crumbling to the dust, never to be rebuilt again before "Mormonism" will triumph. That is what stirs up all the mischief. It was priests who first persecuted Joseph Smith. I will here relate a few of the circumstances which I personally knew concerning the coming forth of the plates, from a part of which the Book of Mormon was translated. This fact may be new to several, but I had a personal knowledge with regard to many of those circumstances.

I well knew a man who, to get the plates, rode over sixty miles three times the same season they were obtained by Joseph Smith. About the time of their being delivered to Joseph by the angel, the friends of this man sent for him, and informed him that they were going to lose that treasure, though they did not know what it was. The man I refer to was a fortune-teller, a necromancer, an astrologer, a soothsayer, and possessed as much talent as any man that walked on the American soil, and was one of the wickedest men I ever saw. The last time he went to obtain the treasure he knew where it was, and told where it was, but did not know its value. Allow me to tell you that a Baptist deacon and others of Joseph's

neighbors were the very men who sent for this necromancer the last time he went for the treasure. I never heard a man who could swear like that astrologer; he swore scientifically, by rule, by note. To those who love swearing, it was musical to hear him, but not so to me, for I would leave his presence. He would call Joseph everything that was bad, and say, "I believe he will get the treasure after all." He did get it, and the war commenced directly.

When Joseph obtained the treasure, the priests, the deacons, and religionists of every grade, went hand in hand with the fortune-teller, and with every wicked person, to get it out of his hands, and, to accomplish this, a part of them came out and persecuted him.

Ours is professedly a Christian nation, and those who profess to be Christians should be so in very deed; if they were, they would not hesitate to have a good man and a Christian preside over them. As much as is said against Christians sitting in the Presidential chair of the government, they are the only suitable persons to rule, and should be taught of the Lord by dreams and visions. But after all the hue and cry about "Church and State," there has not been a President, nor a Governor, in our day, but what has been controlled, more or less, by priests who deny revelation, believe not in visions, and receive not the ministration of angels. Presidents, Governors, Members of the Cabinet and of Congress are more or less controlled either by the priests, or by a traditionary religious influence; and at the same time nearly all of them will turn round and curse the priests, and curse religion to the lowest hell, while they are governed and controlled by it. The false religion that is in the world, is what raises this "hue and cry," misguides the people, and opposes itself against the Kingdom of God on the earth. Now if *we* would only fall in with the wicked all would be right, and then no person would wish to persecute us.

I will mention a few sayings and doings that transpired in Missouri, when they had Joseph and many others in prison. Old General Clark had discretionary power, from Governor Boggs, to kill man, woman, and child, or to spare the women and children, or distribute the whole community of the Saints among the other inhabitants, just as he pleased. The cause of this was laid to "Mormon disturbances," "Mormon troubles;" though the "Mormons" had not been out of their own county, for they owned nearly all the county where they lived, and they did not go beyond their own boundaries except upon lawful and necessary business. We had given up our arms, by their request, to prove our loyalty to the government, and then many of them said, "Now, God damn you, we will shoot you;" and some of the Saints were killed after they had surrendered their arms, in faithful compliance with the requisition.

The starting point of our persecutions there arose by our enemies setting fire to their own houses, and swearing that they were burnt out and driven by the "Mormons." This I know, for it came under my own observation. When General Clark came into Far West with his army, he sent George M. Hinkle, the apostate, to call out the remainder of the brethren on to the public square, and when they were assembled he surrounded them with his men, and said, "Gentlemen, I have discretionary power in my hands, and I will now tell you what we desire. We wish one to go home with this man, and another with that man, and take your wives and children with you, and distribute yourselves through the State. You are the best mechanics and the most industrious people

we have; and you have accomplished more here in two years, than our old settlers have in twelve. We wish you to live with us. Why cannot you associate with us? I want you to scatter among our people, and give up your religion, and Prophet, for I will tell you now, in the beginning, you will never see your Prophet, Joseph Smith, again." (Said I to myself, 'That is a falsehood.') "Only mingle with us, and give up your Prophet, your Apostles, and your assembling yourselves together, and we wish you to stay with us, for you are the best citizens in the State." I thought that these expressions did not correspond well with many of his remarks, and being determined not to give up my religion, I at once concluded that he might go to hell, and I would leave the State; and so I did, with the balance of the Latter-day Saints, as they had previously killed many.

Brethren and sisters, our friends wish to know our feelings towards the Government. I answer, they are first-rate, and we will prove it too, as you will see if you only live long enough, for that we shall live to prove it is certain; and when the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it.

We love the Constitution of our country; it is all we could ask; though in some few instances there might be some amendments made which would better it. We love the Federal Government, and the laws of Congress. There is nothing in those laws that in the least militates against us, not even to our excluding common law from this Territory. I can inform our lawyers who plead at the bar here, that the Congress of the United States have passed laws giving us the privilege of excluding common law at our pleasure, and that too without any violation of the Constitution, or general statutes. They have also given us privilege to stop drunkenness, swearing, and gambling, and to prevent horse-racing, and to punish men for hurting and robbing each other. The Constitution of the United States, and the whole Federal Government, in their acts, have given us this privilege.

Now I will tell you one thing that I am opposed to, and that this people are opposed to; it is to a man's coming here as an officer, with a bit of sheep's skin in his pocket having some great man's name to it, and beginning to set up his rules of discipline for the people, and saying, "I am a gentleman, I am a high-minded gentleman; can you tell me where I can find a woman to sleep with me to-night?" and setting up gambling shops, and drinking, and carousing, and stirring up strife, and hatching up law-suits; hunting out disaffected spirits, and then lecturing the people on morality, wishing them to become like other communities, and saying to Mrs. Such-a-one or Miss Such-a-one, "Won't you ride with me—won't you take a sleigh ride to-night with me? I am a high-minded gentleman." A prudent father, or husband, says, "Come home here; this is your place; you have no business with strangers." What is the result of this? Why, from most of the high-minded gentlemen, you can hear, "God damn the Mormons, they are opposed to the Federal Government, because they will not let us sleep with their wives and daughters." I am opposed to such men, and am after them with the barbed arrows of the Almighty. To what extent? Let them intrude upon the chastity of my family, and, so help me God, I will use them up. [All the congregation said, "Amen."] Such characters may cry, "Aliens, aliens; the Mormons are all hostile to the government," and they may cry it until they are in hell.

As I have already stated, the President of the United States should be a perfect pattern for all the people to walk after; so also should the Vice-President, the members of the Cabinet, and of Congress, the Governors of States and Territories, and in fine, all the officers in the Government, be patterns for the people to imitate. But what do you find among the leaders of the people? Almost everything but an upright example.

Corrupt men cannot walk these streets with impunity, and if that is alienism to the Government, amen to it. The Constitution of the United States we sustain all the day long, and it will sustain and shield us, while the men who say we are aliens, and cry out "Mormon disturbance," will go to hell. There have been officers here who were not fit to live in our midst, and they ran home, and raised the cry, "Mormon disturbances," "Mormon rebellion," "Mormon war," and, "Treasoners;" but their day is over.

When a man professes to be my friend, and the friend of this people, he will take my counsel, instead of stirring up strife, and practising iniquity. I dislike the wilfully corrupt, and by and bye I will come out thunder-like, as I have done upon others when practising iniquity; and as I did upon a certain individual when he made his glorious speech, and insulted this people, from the highest to the lowest. I chastised him, and he ran off and reported as my sayings those which I did not say. It was told him, while he was on the plains, that President Zachary Taylor was dead and damned, and it has gone through the States, from side to side, that I said so. It was first given out that the "Mormons" said so, and then that Brigham said so; well, I backed it up, because I knew it was true. I have just as good a right to say that President Taylor is in hell, as to say that any other miserable sinner is there. Was he any more than flesh and blood? I have as good a right to canvass him in a religious point of view, as I have to canvass the peasant upon the dunghill. He has gone there, and so have many others; and the Lord Almighty is removing the bitter branches, as foretold in the Book of Mormon.

The newspapers are teeming with statements that I said, "President Pierce and all hell could not remove me from office." I will tell you what I did say, and what I now say; the Lord reigns and rules in the armies of the heavens, and does His pleasure among the inhabitants of the earth. He sets up a kingdom here, and pulls down another there, at His pleasure. He walks in the midst of the people, and they know it not. He makes Kings, Presidents, and Governors at His pleasure; hence I conclude that I shall be Governor of Utah Territory, *just as long as He wants me to be*; and *for that time*, neither the President of the United States, nor any other power, can prevent it. Then, brethren and sisters, be not worried about my being dismissed from office; for when the President appoints another man to be Govenor of Utah Territory, you may acknowledge that the Lord has done it, for we should acknowledge His hand in all things.

All people are in the hands of the Almighty, and He governs and controls them, though they cannot perceive, neither do they acknowledge, His handy-work. He exalts the President to be the head of the nation, and places kings upon their thrones. There is not a man that escapes His cognizance, and He brings forth His purposes in the latter days. I can tell you something more, brethren and sisters, and friends, and the United States, and all the world; the Lord Almighty will not suffer His

Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. The Government of the United States and all the kings of the world may go to war with us, but God will preserve a portion of the meek and humble of this people to bear off the Kingdom to the inhabitants of the earth, and will defend His Priesthood; for it is the last time, the last gathering time; and He will not suffer the Priesthood to be again driven from the earth. They may massacre men, women, and children; but the Lord will not suffer them to destroy the Priesthood; and I say to the Saints, that, if they will truly practise their religion, they will live, and not be cut off.

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding," and many who do not hold the Priesthood have ideas which are really true, yet they are not always certain whether they are true or not. The cogitations, concerning this people, of men upon their beds, of the President of the United States, of the members of Congress, and of the rulers of different nations, when they meditate upon the condition of the world, and their final exit from this stage of action, are that there is no evil in the Latter-day Saints. And I tell you, in the name of the God of Israel, that their secret reflections tell them this, unless they are so far depraved by wickedness that the Spirit of the Lord has ceased to strive with them. But as soon as they engage in the turmoil of their daily duties, the hue and cry that "the Mormons are about to do this and that," attracts their attention. Formerly the rumor was that "they were agoing to tamper with the slaves," when we had never thought of such a thing. The seed of Ham, which is the seed of Cain descending through Ham, will, according to the curse put upon him, serve his brethren, and be a "servant of servants" to his fellow-creatures, until God removes the curse; and no power can hinder it. These are my views upon slavery. I will here say a little more upon this point. The conduct of the whites towards the slaves will, in many cases, send both slave and master to hell. This statement comprises much in a few words. The blacks should be used like servants, and not like brutes, but they must serve. It is their privilege to live so as to enjoy many of the blessings which attend obedience to the first principles of the Gospel, though they are not entitled to the Priesthood.

But to proceed; the principal evil is in the rulers, or those who profess to be rulers, and in the dispensers of the law, and not the Constitution, it is pure. Even those who have evil in their hearts, when they contemplate the powers that be, as now exhibited before their eyes, when they think of them upon their beds, and in their most sober reflections, are beginning to realize that God is visiting the earth, that the Latter-day Saints are not as bad a people as they are represented to be by their enemies, that they are not disposed to be hostile to the Government, and that they are a good people. Many who occasionally reflect calmly are beginning to realize that we have something which they know but little about, and to wish that they understood it. When they cast off these reflections fear comes upon them, because the cry, from one end of the Union to the other, is that "the Mormons are agoing to do something." What was said in Nauvoo? "Let Joe Smith and the Mormons alone, and it will be but a little time before they control the election of this State; and the man that Joe Smith says shall be Governor, so will he be; and the men whom he says shall be Representatives, so shall they be; and we will not bear it."

It was the priest in the pulpit thorning the politician, and gouging underneath, saying, "Don't you bear it;" and this because the priest could not bear to stand up in the pulpit and own his shame for vindicating a false religion, for our Elders could silence every one of them, and crimson their faces with shame. Hence their words and determinations were and are, "We will kill the Mormons;" and the priests were pinching the "Mormons" from behind the politicians. How long would it have been before the whole election of Illinois would have been controlled by the Latter-day Saints? Our enemies saw this, and the devil knew it, and was mad, and determined to remove us. He did so, and I thank God for it. The priests and the politicians could discern that "Mormonism" was gathering to its banner its thousands and tens of thousands, and that it would be but a very short time ere the State would be governed entirely by the Latter-day Saints. The whole election would have been controlled by them, if we had not come out, and forbidden our people to vote. We had to do this, or control the ballot box.

They succeeded in killing Joseph Smith and Hyrum his brother, and in driving us to these Valleys. Now, we are here, and what are they afraid of? I will tell you, they are afraid that we shall become independent of them.

The relation between us and the Government may be likened to a man having twelve sons, and all the elder sons pitch upon the younger one, as Joseph's brethren of old did upon him. They persecuted him, and lied to their father about him, and tried to alienate the feelings of the old man from him, and succeeded in a measure in estranging the feelings of the father from the young child. So it is with the General Government and us. We have plead time and time again, and will plead, saying, "Spare us, love us; we mean to be one of the best boys you have got; be kind to us, and if you chasten us, it may be said that we have kissed the rod and reverenced the hand that gave it, and tried again: but be merciful to us, for do you not see that we are a dutiful child?" But no, Tom, Bill, Dick, Harry, and the rest of the boys are eternally running to the old man with lies in their mouths, and he will chastise little Joseph. And though the old fellow has not come out in open war upon him, and arrayed the force and arms of the Government to kill the boy, yet he sleeps in his chair, and dreams it over, and talks in his sleep, saying, "Go it, boys; go it, boys; we will not say anything here." And Tom, Bill, Dick, &c., commence pounding on to little Joseph; and the old man is dozing in his chair, saying, "Go it, boys." What will become of this little Joseph? I will tell you. We are a child of the Government, one of the youngest children, and we cling to our parent, and desire to be reckoned in the family, and to hail our brethren as brethren, and be numbered among them either in a Territorial or State capacity. What next? The cry is raised by the older boys that "it never will do to admit this younger child into the Union, he is an alien, and we must exclude him." I will tell you what this will amount to, they will pound and abuse little Joseph until his affections are entirely weaned from his parent, and from his brethren, and he becomes an independent boy. Who will cause this, the "Mormons?" No, the elder brethren will do it. They will urge on their hostility against little Joseph until he is driven into Egypt for succor. Well, if this is not Egypt enough, where will you find it?

"What is agoing to be done with these turbulent Mormons, these outrageous Mormons?" I will tell you what might be done, and what ought

to be done. The Government of the United States, and the Presidents of the United States ought to treat the religion of the Latter-day Saints as they do Methodism, Presbyterianism, Quakerism, Shakerism, and many other isms, and say, "Here, I wish you to hold your tongues about the Mormons, for they have just as good a right to their religion as you have to yours." And when the people petition for this or that (as the right of petition should never be denied), it is the duty of those who are addressed to hearken to the petitions of the people, and to let them have officers of their own choice, for the appointing power is elected by the voice of the people, and the mass of the people hold the reins of government in their hands. Then let the people carry out those principles they have adopted and profess to abide by, and when we wish for a Governor, or a Judge, or any other appointed officer, let us have the men we prefer, and not those who will run away and report falsehoods about us.

Many of the Battalion boys are here to-day, who walked over the plains and deserts; they *know* what they have endured. They left their fathers, mothers, and children on the prairie, and some of them they have never since seen, and will not in this time, for they sleep in the silent grave. They suffered all this in fighting for the country that had cast them out!

Do I love murderers and mobocrats as I do good men? No. Do I pray for them? Yes, that the Lord would judge them out of their own mouths, and that speedily.

We plead all the time to be let alone, and to be permitted to live in peace, and not to be whipped and abused without cause, for we are "flesh of your flesh, and bone of your bone;" then why not let us enjoy our piece of cake, as we let you enjoy yours? For this we plead, and plead, and plead continually, but "No," say they, "we will chastise you because we have the power to do it; we will whip you because we are stronger than you."

I will take the Government of the United States, and the laws of Missouri and Illinois, from the year 1833 to 1845, and if they had been carried out according to their letter and spirit, they would have strung up the murderers and mobocrats who illegally and unrighteously killed, plundered, harassed, and expelled us. I will tell you how much I love those characters. If they had any respect to their own welfare, they would come forth and say, whether Joseph Smith was a Prophet or not, "We shed his blood, and now let us atone for it;" and they would be willing to have their heads chopped off, that their blood might run upon the ground, and the smoke of it rise before the Lord as an incense for their sins. I love them that much. But if the Lord wishes them to live and foam out their sins before all men and women, it is all right, I care not where they go, or what they do.

I have but one fear concerning this people in the Valleys of the Mountains, I have but one trembling sensation in the nerves of my spirit, and that is, lest we do not live the religion we profess. If we will only practise what we profess, I tell you we are at the defiance of all hell. But if we transgress the law God has given us, and trample His mercies, blessings, and ordinances under our feet, and treat them with the indifference which I have thought that some occasionally do, not fully realizing the obligations that they are under to their God, I have feared that in consequence they would be overcome, and that the Lord would let them be scattered and smitten. But only let them live their religion, and I have no more fears with regard to their being driven, and with regard to their enemies having power

over them, than I have with regard to these mountains being blown over upon this city. I am willing to fight, or to go; to run, or to stay; or to do anything else that the Lord Almighty requires of me for His Kingdom's sake, and then to lay down my life for His cause. But I swear by the Gods of eternity that I will not suffer men in our streets, and in our houses, to corrupt this people and overthrow them, the Lord and good men being my helpers.

To whom do I allude, but to those who wish to destroy this people? Not one, I am not opposed to any man or set of men who are here, there, yonder, or anywhere else, but I am opposed to wickedness and vice, wherever they may be found in the whole earth; I am opposed to unrighteousness, and I always intend to be.

I prefer to remark upon subjects as they present themselves to my mind; though I might prepare a course of lectures, and confine myself to given subjects, as I have often done; but when I am in this stand I hoist the gate and let the flood run, not caring which way it goes, or how.

What happened when I chastised a runaway officer? I did not say one rash word to him, nor chastise him half as much as he deserved; but I told him what he was, and how he looked to me; what he was sent here for, and what he should be, if he magnified his office. Before the meeting was out the word was, "O! we are agoing to be driven; here is a mob coming." Said I, "Get out of my way, or I will kick you out; what are you afraid of?" "O! of the Government of the United States?" I replied, "Let me die and go to my Father in heaven, before I stoop to that abominable wickedness; I never will stoop to it, so help me God." What was the result of the course I then took? He was chastened, and our Chief Justice who is now here told him in Washington, that he was chastened for his own iniquity, and said to him, "I expect they did not chastise you half enough." Do you suppose that I am agoing to crouch down, and suffer this people to bow down continually to the rod of corruption? No. Come on with your knives, your swords, and your faggots of fire, and destroy the whole of us, rather than we will forsake our religion. Whether it is true or false is none of your business; whether the doctrine of plurality of wives is true or false is none of your business. We have as good a right to adopt tenets in our religion as the Church of England, or the Methodists, or Baptists, or any other denomination have to in theirs. Our doctrine is a Bible doctrine, a patriarchal doctrine, and is the doctrine of the Gods of eternity, and of the heavens, and was revealed to our fathers on the earth, and will save the world at last, and bring us into Abraham's bosom, if we ever get there. Are the officers of the Government the judges of our religion? It is none of their business whether it is true or false. I know whether it is true or not, and that is enough for me; you know, brethren and sisters, and that is enough for you. If they do not believe it, we do not trouble them with it. We say that we will meet you as friends, and as neighbors, as "flesh of our flesh, and bone of our bone," but not, as the world meet you, upon the platform of corruption and iniquity. We are not there, neither will we meet you there; but we will hail you as friends, and as brethren, pertaining to the citizenship of the Government; so we hail the officers who are now with us. And if the gallant gentleman who is now in our midst had received the commission of Governor of this Territory, as was reported, and had accepted it, I would have taken off my hat and honored the appointment; and this people would have been just as passive and

submissive to him as ever they could be to me. That I will warrant and vouch for. If they wish to send a Governor here, and he is a gentleman, like the one I have referred to, every heart would say, "Thank God, we have a *man* to stand at our head in a gubernatorial capacity; a man who has got a good heart, and is willing that we should enjoy the federal rights of the Constitution as well as himself." I am with all such men, heart and hand. But for a man to come here and infringe upon my individual rights and privileges, and upon those of my brethren, will never meet my sanction, and I will scourge such a one until he leaves; I am after him. But I will say, to the praise of the gallant gentleman referred to, if there was going to be a gentleman called upon to be our Governor, there is not a man, out of the Kingdom of God, that I would listen to sooner, and feel more confidence and cordiality towards, than to him. I wish this meed of praise could be awarded to every officer in the Government, but it cannot. We have some of the most corrupt, damnable, mean curses here that ever disgraced the earth; some who even wish to carry the holy sanctuary in one hand, and a jug full of whisky in the other, and follow a whore and have a saint trail behind them to hold up their garments to prevent their drabbling. They are like the pilot fish to the shark, serving to lead him to his victim. I despise them; and so does every good man. Show your colors, gentlemen, and let us know what and who you are, as I do, that all the earth may see and hear.

Have I any feelings against the man who has a true heart for constitutional rights? I have nothing but love and good feelings for all such. What have I for the sinner, the hypocrite, the unbeliever, the ungodly, the liar, the sorcerer, the whoremonger, and the adulterer? I have nothing but chastisement for them, until they repent of their wicked ways, and turn to God and find mercy. This is according to my priestly office. I informed you, in my discourse that has just been read, that my religion is first and foremost with me, and I will send it to all the earth, to President Pierce, whether he retains me as Governor of Utah Territory or not; and, whether I should be President of the United States, or King of Great Britain, or Monarch of all the world, my religion and my God are first and foremost with me. My kingship, my presidentship, and all shall bow to that eternal Priesthood which God has bestowed upon me. I have been Governor of this Territory ever since it has had one, and in all my official transactions I have acted in accordance with the Priesthood. I never will infringe upon it with anything I may operate in in any office; let them all go by the board, before I will be brought into a situation that will cause me to infringe upon my Priesthood. In all my doings as an Elder of Israel, as holding the keys of the Priesthood to this generation, if I continue to be the Governor of this Territory, I shall magnify my office by my Priesthood. No matter what my Priesthood and calling are, all must bow to my God, and to His commandments. Have I been obliged to violate any law? No. The Priesthood assists me to honor, to preserve, to see, and understand the welfare of the Government I am acting for, and enables me so to do a thousand times more effectually than I could if I had not this Priesthood; and if any one can produce documents to prove that any Governor has magnified his office better than I have, let him bring them forth.

In the free and independent government of the United States, who in the eyes of the Almighty ought to have the privilege of sitting in the Presidential chair, to be countenanced,

adored, loved, and reverenced in his capacity, and be justified therein by the heavenly hosts? It is that man who is sanctified before God, and who loves the Lord Jesus with all his heart, or in other words, who is endowed with wisdom from on high, and has revelations, visions, and dreams, giving him understanding to provide for the welfare of every portion of the nation, and a willingness to preserve to every one their fair and just religious rights, as well as political, for the good and benefit of all. In the eyes of eternal justice, only such a man has a right to that office. They are afraid to put a man there who is a professor of religion, lest he favors his own party. A man is a fool that would do that, when he has laws to preserve and keep inviolate towards the Methodists, and all religious denominations.

The kingdom that Daniel saw will push forth its law, and that law will protect the Methodists, Quakers, Pagans, Jews, and every other creed there ever was or ever will be, in their religious rights. At the same time the Priesthood will bear rule, and hold the government of the Kingdom under control in all things, so that every knee will bow, and every tongue confess, to the glory of God the Father, that Jesus is the Christ. Every one must bow to the Savior, and acknowledge and confess him with their mouths. Can they still be Methodists? Yes. Presbyterians? Yes. And I some expect that many will be brought into close places, as the Jew was by the Catholic priest. The Jew fell through the ice, and was about to drown, and implored the Catholic priest to pull him out. "I cannot," said the priest, "except you repent, and become a Christian." Said the Jew, "Pull me out this once." "Do you believe in the Lord Jesus Christ, and the Holy Catholic Church?" asked the priest. The Jew answered, "No; I do not." "Then you must stay there," and the priest held him under the water awhile. "Do you believe in Jesus Christ now?" "O yes, take me out." "Well," remarked the priest, "thank God that another sinner has repented; you are safe now, and while you are safe I will send you right to heaven's gate," and he gave the Jew a push under the ice.

I most assuredly expect that the time will come when every tongue shall confess, and every knee shall bow, to the Savior, though the people may believe what they will with regard to religion. The kingdom that Daniel saw will actually make laws to protect every man in his rights, as our government does now, whether the religions of the people are true or false. We believe this as sincerely as we believe anything else; and I think that the course of this people has proved it, as far as the acts of the children of men are concerned. All creation could ask for no more witnesses than they have, that the New Testament is true, that Jesus is the Christ, that the holy Prophets are true, that the Book of Mormon is true, and that Joseph Smith was a Prophet and Revelator. But the Lord has so ordained that no man shall receive the benefits of the everlasting Priesthood without humbling himself before Him, and giving Him the glory for teaching him, that he may be able to witness to every man of the truth, and not depend upon the words of any individual on the earth, but know for himself, live "by every word that proceedeth out of the mouth of God," love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His glory. Every man and woman may be a Revelator, and have the testimony of Jesus, which is the spirit of prophecy, and foresee the mind and will of God concerning them, eschew evil, and choose that which is good.

There are thousands of things I

would like to name with regard to ourselves and our Government. Our whole interest is in it; we cling to it as a sucking child to its mother's breast, and we will hang to it until they beat us off, until we can hang no longer, and this will never happen, unless they drive us from it under the pretext of what "Mormonism" is agoing to do. What is the Kingdom of God agoing to accomplish on the earth? It will revolutionize not only the United States, but the whole world, and will go forth from the morning to the evening, from the rising of the sun to the going down of the same, so shall be the ushering forth of the Gospel until the whole earth is deluged with it, and the righteous are gathered.

The sinner will slay the sinner, the wicked will fall upon the wicked, until there is an utter overthrow and consumption upon the face of the whole earth, until God reigns, whose right it is. As it was said in the days of the Savior, if we said his man alone you may depend ulet tit that through his influence he will take away our place and nation. If you let "Mormonism" alone, I will promise that every honest man and woman in the United States will be in the Church of Jesus Christ of Latter-day Saints, and be governed by the law of God.

Let them take the counsel of the late Captain Gunnison, who was massacred by the Indians; he was convinced that it would not do to persecute the "Mormons;" for every time we were driven, we have succeeded beyond our most sanguine anticipations. It has happened to us as it did to the old man's stone wall, which was five feet high and six feet thick. The boys could not get his apples, and said among themselves, "We will turn over the old wall;" they turned it over, and it was higher than before. So with us; every time the "Mormons" have been driven they have enlarged their borders. Look out, drive us again and we will take the kingdom before you are aware of it.

We certainly shall gather out all the good as fast as we can, for the people who love truth will hear sound argument, which is our rule of battle, and it is a scientific one. Now come on to war, whenever you think best, and we will gather out the honest until the last seed of Israel is gathered, and there is hardly enough left to elect a President, even among the Know-Nothings.

Only persecute us and we will grow the faster. Say they, "What shall we do; do tell us which way we shall go, for we do not know what to do, nor what to say; if we persecute them they will grow the faster, and take away our place and nation, and will get all the good people to follow them, and what shall we do?" It is a hard case I know.

When strangers come among us they often feel diffident, for we keep to ourselves here in these distant parts, and do not always immediately know whether we are about to receive friends or enemies into our community. We have been persecuted and driven, and been a scoff and a by-word, and when strangers come among us they feel a delicacy in making our acquaintance. I say, brethren and sisters, be frank with strangers, and when you talk with them, or are in their presence, live your religion, and do not vary one particle from the truth.

You say, "I love my God and my religion." Then manifest to them what your religion is, and if they are honest ere long they will fall in with it, if not they will take up their line of march and leave us; and my prayer is that we may be delivered from every inbred corruption.

So far as the time and your patience would permit, I have endeavored to candidly and truly portray our real feelings and views with regard to the

General Government, the members of the various Christian denominations, the upright everywhere, and the corrupt and abominable wherever they are to be found; and also to briefly sketch a few of the scenes and incidents of our past and present history.

Let us live our religion, and show the world that we love the Lord Jesus Christ better than anything else. Though the world persecute you, yet cling to the Lord and the Holy Gospel, even if you lay down your lives for the truth's sake. May God bless you. Amen.

THE CHURCH AND KINGDOM OF GOD, AND THE CHURCHES AND KINGDOMS OF MEN.

A Sermon by Elder Wilford Woodruff, Delivered in the Tabernacle, G. S. L. City, Feb. 25, 1855.

I will endeavor to occupy a little time this morning, and while I address my friends, I hope I may have their attention and prayers; for I realize that while any person stands before an assembly of this kind to teach, he needs the Spirit of the Lord to dictate and direct his mind, that he may speak unto the edification of the people.

I am aware that "Mormonism," as it is called, presents a wide field for reflection and contemplation; it presents an extensive surface upon which the mind may roam; it affords a variety of objects for us to converse upon; but, at the same time, we want our minds led in that channel which is according to the mind and will of the Lord.

We have had some very interesting teaching presented to us from this stand, during the last two Sabbaths especially, though I may say that we have good teaching every Sabbath that we assemble together in this house. In fact, the day and age in which we live, those things connected with the past and present history of this people, and the signs of the times, are matters so diverse from the affairs of the nations of the earth, and from the views of the children of men generally, that they cause them to marvel and wonder exceedingly.

I felt to rejoice last Sabbath while sitting in this stand, listening to our President. I will tell you why I felt to rejoice—there was one main reason for my joy; I have been acquainted long enough with this work to know its truth; I have had sufficient experience in it to see and to know that the hand of God is in it, and that it is controlled and guided by the Spirit of the Almighty, and the revelations of heaven; to know, that from the commencement of it, it has been the design of the God of heaven to establish His Kingdom upon the earth, to be thrown down no more for ever.

I rejoice that this kingdom is blessed with a leader, or leaders, who are not ashamed or afraid to watch over the interests of Zion—at all times to seek diligently the welfare of the children of Israel; who will point out the

path for this people to walk in, whether that path may be popular or unpopular; leaders who will not hesitate to rebuke sin and wickedness, whether emanating from high or low places.

Those who have been acquainted with the Prophet Joseph, who laid the foundation of this Church and kingdom, who was an instrument in the hand of God in bringing to light the Gospel in this last dispensation, know well that every feeling of his soul, every sentiment of his mind, and every act of his life, proved that he was determined to maintain the principle of truth, even to the sacrificing of his life. His soul swelled wide as eternity for the welfare of the human family. He began entirely alone, as far as the influences of the children of men were concerned upon the earth, to endeavor to establish a religion and order of things diverse from anything then existing among men, a religion that was unpopular and contrary to the feelings, and views, and traditions of the whole human family.

Every man that is acquainted with the history of the nations of the world at this time, must know that religion is a very popular thing—it has many followers; and they must also know that the religions of the day are very diversified; and that they are in a great measure framed to meet the conveniences, traditions, and situations of the children of men, with but little regard to the declarations of the Bible, or the revelations of Jesus Christ. Every man that will read the Scripture of the Old and New Testaments, will see that there was an organization in the days of Jesus Christ, a system for the salvation of the children of men. It is laid down plainly and definitely for the inhabitants of the earth to follow. But, if we search throughout the earth at this day, we cannot find a system existing that has scarcely any resemblance to the example laid down by Christ and the Apostles. And I will here say that the persecution, opposition, and oppression that this Church has met with from its first organization, have been in a great measure in consequence of carrying out that very system, those very ordinances, that same Gospel which Jesus Christ and his Apostles established in their day, and which cost the most of them their lives.

The New Testament clearly shows that whenever God has had a people upon the earth—when He has had a Church and kingdom in the world, it has been organized with Prophets and Apostles, and has been endowed with revelations, with diverse kinds of gifts, with healing power, with miracles, with dreams, and I may say with every member that belongs to the body of Christ, necessary for the edifying of the body, for the work of the ministry, or sanctifying of the people. We cannot find anywhere within the lids of the Bible, where the Lord ever had a people He acknowledged, except they were led by immediate revelation. The Lord never had a people in any age of the world without Prophets to lead them, even to the present day; and this is the reason why this Church and kingdom is so diverse from the views, feelings, and traditions of the nations around us, and that has caused it to meet with great opposition, persecution, and opposing spirits from the commencement, and perhaps may continue to do so until the winding up scene.

Many of the Prophets have prophesied that such an order of things as that which Christ and his Apostles established, should again be established in the last days, after ages of apostacy and darkness. When the Jews fell through unbelief, as the Apostle says, the Gospel was taken from them and given to the Gentiles. Did the kingdom go to the Gentiles stripped of any of its powers, or portion of its

organization, because the Jews would not receive it? No, verily it did not. When the kingdom was presented to the Gentiles, it was presented with Apostles and Prophets, with healing powers, with revelations direct from God, and with every gift and grace the Jews believed in and enjoyed while they remained faithful: when it went to the Gentiles it was perfect in its organization, but in process of time they changed the ordinances of the kingdom of God, and fell through the same example of unbelief, and have remained for centuries without the true order of heaven among them.

Ask any portion of Christendom why the ancient order of the Church of Christ is not among them—Apostles, Prophets, revelations, and other gifts, and they will inform you that they were only needed in the dark ages of the world, to establish the kingdom of God, but in this enlightened age are not necessary. It makes me think of a remark made by Mr. Kirkham in his Grammar; he says, "The Lord hung the Bible out of heaven, and retired." It appears so indeed among the Gentile nations, for in process of time the gifts, and graces, and powers of the kingdom of God were taken away, and the men who officiated in the ancient Church of God were nearly all put to death; they were slain because they endeavored to maintain it in its purity, and tried with all their might to establish the principles that God had revealed to the Jews, for they were the chosen people of God, the promised seed; but they fell because they would not receive the Messiah, the Shilo, their Savior; when they put him to death, and imbrued their hands in the best blood that had flowed through the lineage of Judah, they had to foot the bill; blood was shed, the laws of God were broken, the ordinances were changed, and the Priesthood of High Heaven trampled upon: the Jews must, therefore, suffer to pay the debt they contracted. Jesus Christ told them what would come upon them before he was taken away, for he mourned over them, saying, "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Again, he says to them, "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Again, "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." He also told them that their temple would be destroyed, and not one stone be left upon another that would not be thrown down, and thus they had to suffer until the times of the Gentiles should be fulfilled. Jesus Christ lifted up his voice, and spared not, for he knew what was awaiting that nation; and his heart yearned over them when he saw them as a nation rushing madly on to destruction, and sowing seed that would cause a thousand years of sorrow and mourning by their posterity. They had their agency to act upon as seemed them good, and they became wicked and corrupt, and instituted their own systems of religion and ordinances, instead of the true order of the kingdom of heaven.

Jesus told them they would be dispersed among the Gentiles, and be trodden down and afflicted by them until the times of the Gentiles should be accomplished.

We understand from the Scriptures, that have been referred to from time to time in this desk, that the Lord will set His hand again to gather Israel. We heard this subject treated upon a few Sabbaths ago, and what would take place in the last dispensation, even in the dispensation of the fulness of times.

But those who have been taught after the traditions of the fathers, have been taught that the Bible should be spiritualized, that it does not mean what it says, nor say what it means; we have been taught to believe that where the Lord says Israel shall be gathered, it means spiritually. When we read any portion of Scripture, which did not agree with our traditions, every man had his own system of spiritualizing, to make it bend to his own views. Instead of this, we have now learned that God means what He says, and says what He means.

When we read the history of the United States, or the history of General Washington, no man in his sober senses would have the least idea of spiritualizing it. When we read the history of our revolutionary fathers, who sat in solemn council to deliberate upon and sign the Declaration of Independence, because of the grievances they were called upon to bear from the mother country, no man would for a moment dream of spiritualizing these events; but every man would understand that the historian meant them to be read and understood literally.

Now, if we so read and believe the history of the foundation of our national government, or the history of the Jewish nation, or any other nation, that has been written by men who do not make any pretensions to inspiration, if we should never think of spiritualizing their writings, but take them and understand them as they are given to us, why should we take it upon ourselves to spiritualize and twist the words, and the meaning of the words, of that God who rules the nations?

When He gives to us revelations of the greatest moment to us, will He not set forth His mind and will in their true meaning, as He intends they shall be fulfilled, and as He intends we shall understand them? The Latter-day Saints as a people have learned to take God at His word. We admit that there are in the Bible metaphors, figures, and parables.

When Jesus was teaching the women the things of the kingdom of God, he used comparisons which they understood. Hence he says, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." He knew the women understood about making bread. And so he talks to the farmer about sowing grain, that some sow seed on good ground, and others on stony ground, and others among thorns, likening the kingdom of heaven unto it. He used these metaphors to make a deeper impression upon the minds of the children of men; and at other times he used dark sayings in the same way. We understand a figure as a figure, and a parable as a parable, but the meaning of the Savior is plainly manifest in them.

When the Lord says by the mouth of His Prophet, "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that

he came up out of the land of Egypt;" and again, "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord:" again, when He says, "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn;" we believe He means what He says, for we have ourselves seen many of these prophecies literally fulfilled in this generation. Again, we believe He means what He says, when the Lord declares through His Prophet, that an angel shall fly through the midst of heaven, having the everlasting Gospel to preach to every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come. We believe He means what He says. To fulfil this declaration we believe it is necessary for an angel of God to come to the earth, and deliver the Gospel, the true Gospel, and the only Gospel that ever was revealed for the exaltation and glory of man.

Why does it require an angel to bring the Gospel from heaven in these last days, when the earth is deluged with Gospel, with religion, with different systems and plans of salvation? Because that none of them are according to the order or organization that God has given to govern and control the human family when they would be controlled by Him. If there had been a true organization of the kingdom of God upon the earth in these latter-days, there would have been no need of an angel to visit the earth to teach men the first principles of the Gospel of Christ, and administer its ordinances to them.

When the Apostles of old dwelt upon the earth, the angel that appeared to Saul of Tarsus, and the angel that appeared to Cornelius, did not administer the Gospel to them, but instructed them to apply to those men whom Christ had ordained to that authority, and who held the keys, the gifts and graces, and Priesthood of the kingdom of God. So it would have been in the last days, if there had been authority, and the true Priesthood of God on the earth; there would, in that case, have been no necessity for an angel to come with the Gospel.

Angels are sent as ministering spirits to minister to those who shall be heirs of salvation. We believe the Lord means what He says. We believe Israel were led formerly by Prophets who were full of wisdom and truth; and they are again to be led by holy Prophets, that have the Priesthood of the Most High upon them, and power to lead and to teach the children of men. When Daniel the Prophet declared that the kingdom of God should be set up in the last days, and that it should break in pieces all other kingdoms, and have no end, he meant what he said. When we read the prophecies that declare unto us that great wickedness shall be upon the earth in the latter days, and that great plagues will be poured out upon the world; that angels are to pour out the vials of the wrath of the Almighty, and that previous to this all men are to be warned by the proclamation of the Gospel of Jesus Christ, we believe those declarations will have a literal fulfilment.

Before I ever heard of "Mormonism," when reading the Scriptures, I often wondered why it was that we had no Prophets, no Apostles, no gifts and graces, no healings by the power of God, no visions, no angels, no reve-

lations, no voice of God. I often wondered why these things were not continued among the children of men, why they were not enjoyed by the different churches and denominations of the day, and in my conversation with theologians and divines, I often referred to these things, but they all told me that such supernatural manifestations were unnecessary in our day and age of the world, that such power was only necessary in a day of darkness, among an ignorant generation of people; they needed Prophets to lead them; but we who live in the blaze of Gospel light need no such thing; we need no revelation, only that which is in the Bible; we need no visitation of angels now, those things were given to establish the doctrine of Christ, and when it was once established they were no longer needed.

This logic always appeared strange to me. I said then, and I say now, may the Lord give me such periods of darkness as were enjoyed by the Apostles and Saints of old, in preference to the Gospel blaze of modern Christianity. The ancient doctrine and power will unlock the mysteries of heaven, and pour forth that Gospel light, knowledge, and truth, of which the heavens are full, and which has been poured out in every generation when Prophets appeared among the children of men. But the Gospel of modern Christendom shuts up the Lord, and stops all communication with Him. I want nothing to do with such a Gospel, I would rather prefer the Gospel of the dark ages, so called.

I do not wish to be understood that we are now living in a dark age of the world, but for the last fourteen hundred years the world have been enveloped in darkness, in which wickedness has ruled, and the powers of darkness have prevailed among the children of men, and the nations have been bound down by false traditions, and incorrect principles, but the day has now dawned, the dark clouds have now broken up and soon will pass away, and the sun of righteousness will arise in its glory, and show forth the light of heaven; and for that I am thankful, and rejoice, and so do thousands and tens of thousands in this dispensation, who have been touched with the light of the glorious Gospel of Jesus Christ which has been revealed in our day, by the administering of holy angels, in all its fulness, beauty, power, and glory; this Gospel has caused Prophets, Elders, and Saints to rejoice: it has nerved up their spirits with fortitude and strength, and borne them up against every opposing influence; this has been the case in every dispensation when this light and power have been enjoyed by the children of men.

The Gospel has gone forth in our day in its true glory, power, order, and light, as it always did when God had a people among men that He acknowledged. That same organization and Gospel that Christ died for, and the Apostles spilled their blood to vindicate, is again established in this generation. How did it come? By the ministering of an holy angel from God, out of heaven, who held converse with man, and revealed unto him the darkness that enveloped the world, and unfolded unto him the gross darkness that surrounded the nations, those scenes that should take place in this generation, and would follow each other in quick succession, even unto the coming of the Messiah. The angel taught Joseph Smith those principles which are necessary for the salvation of the world; and the Lord gave him commandments, and sealed upon him the Priesthood, and gave him power to administer the ordinances of the house of the Lord. He told him the Gospel was not among men, and that there was not a true organization of His kingdom in the world, that the people had turned away from His true

order, changed the ordinances, and broken the everlasting covenant, and inherited lies and things wherein their was no profit. He told him the time had come to lay the foundation for the establishment of the Kingdom of God among men for the last time, preparatory to the winding up scene. Joseph was strengthened by the Spirit and power of God, and was enabled to listen to the teachings of the angel. He told him he should be made an instrument in the hands of the Lord, if he kept His commandments, in doing a good work upon the earth, that his name should be held in honor by the honest in heart, and in dishonor throughout the nations by the wicked. He told him he should be an instrument in laying the foundation of a work that should gather tens of thousands of the children of men, in the generation in which he lived, from every nation under heaven, who should hear the sound of it through his instrumentality. He told him the nations were wrapt in wickedness and abomination, and that the judgments of God were ready to be poured out upon them in their fulness; that the angels were holding the vials of His wrath in readiness; but the decree is, that they shall not be poured out until the nations are warned, that they may be left without an excuse.

This man to whom the angel appeared obeyed the Gospel; he received it in meekness and humility, and bowed down before the Lord and worshipped Him, and did the best he could in his illiterate state; he was as it were but a mere plow-boy. He laid hold of it with all his heart, though he saw he would have to wage war with sin, and wickedness, and abominations, and the oppositions of the people; he began to trust in the Lord; and what was the consequence? Wherever the words of the Gospel, which the angel revealed to him, were preached among the children of men, it had its effect. The Church was at length organized with a few humble men. The learned might laugh at them because of their ignorance, but their words were like daggers to their hearts, and like a two-edged sword, piercing and dividing asunder the very thoughts and intents of the hearts of men. The honest in heart began to receive their testimony, and it continued to spread from town to town, from city to city, from state to state, and from nation to nation, until we see the fruits of it here to-day in this Tabernacle of the Lord in the tops of the mountains.

I say I rejoice before the Lord this day that we have leaders in Israel that are qualified for their place and station to preside over this people, and who will seek their welfare, and are not afraid or ashamed to rebuke wickedness in high places, whether manifested by their brethren or neighbors, if they do wrong. Their minds are quick as the vivid lightning of heaven; they are filled with the visions of eternity; they are not asleep, but they comprehend the elements around them; they read and digest them, and they know exactly what course to pursue; the leaders of this people know what they are doing, what is approaching this people, and what is approaching the world: and we may all know the same things by reading the Scriptures, and by prayer, and through the ministering of the Holy Ghost conferred upon us. What man is there who reads the Scriptures, and believes that God means what He says, and says what He means, but what can see a flood of dreadful events ready to be poured out upon this generation with the rapidity of lightning. No man can escape the influence of these events that are about to burst upon the heads of this generation. The Gospel has gone forth, and when the nations are warned, another angel will cry, "Baby-

lon is fallen." War, and famine, and the plague will overwhelm the nations of the earth, and none can escape.

As Latter-day Saints, we look upon the signs of the times, we are not ignorant of them, but we understand them. We look upon the events that are rolling upon us with great interest. It matters not what the minds and feelings of men are, the Lord is determined to raise up a people that will worship Him; and if He has to whip, and scourge, and drive us through a whole generation, He will chastise us until we are willing to submit to righteousness and truth, or until we are like clay in the hands of the potter. The chastisements we have had from time to time have been for our good, and are essential to learn wisdom, and carry us through a school of experience we never could have passed through without. I hope, then, that we may learn from the experience we have had to be faithful, and humble, and be passive in the hands of God, and do His commandments. Do I blame President Young because he chastises us? No. Would he be a father to us, a Prophet, and a High Priest of God, if he saw his brethren going wrong, and would not warn and chastise them? The chastisement of a friend is far better than the kisses of an enemy. When I am out of the way, and when you are out of the way, I thank God that we have a man to preside over us, who loves us enough to chastise us; it is for our good, and I believe we have been always ready to receive the chastening rod from our superiors when they thought fit to give it to us, and kiss the rod that chastened us. If a Prophet is called to lead and chastise Israel, shall He not rebuke wickedness when it is not in Israel? The very spirit that vibrates in the soul of President Young, and every act of his life, show, to all acquainted with him, that he will do his duty in this respect, as well as in every thing else wherein he stands connected, while he dwells upon the earth, regardless of all consequences, and will leave the event in the hands of God, and his Counsellors are governed by the same spirit and principles. The Lord has reproved the wicked in all ages, and He will do it again. He also inspires His servants to reprove and rebuke wickedness; He controls all nations, and the destiny of the world is in His hands as much now as it was in the days of Israel when He himself led them out of the land of Canaan.

Wickedness is in the earth, and Satan has great power over the hearts of men, and he seeks to destroy them, and he seeks to destroy this people, and lead away the Elders of Israel; and when he overcomes a man that has made a covenant with God, who has been baptized in this Church and kingdom, he gains a greater victory over him than over one who never made any profession. Why have old grey-headed Israelites turned their faces for generations past towards Jerusalem, and lifted up their voices and mourned in sorrow? Because their fathers had rejected the Messiah and broken their covenants with God. Why are these Lamanites roaming about in misery and wretchedness, living upon reptiles of the earth? Why are they cursed so bitterly, and brought down so low, for they are of the seed of Israel? It is because the chastening rod of the Almighty has rested upon them and upon their fathers. We should be very cautious and careful to keep the commandments of God, and do right, while we have such examples of the dealings of God with the nations who have broken His laws. We shall be corrected in all our errors, that we may become sanctified, and be prepared for those glories, principles, powers, and privileges which the Lord has promised to reveal to us.

The Latter-day Saint, in the vision of his mind, sees displayed on the great panorama of the world all the scenes that are to transpire in the present day, while the wicked are ignorant of what is about to transpire; they do not know what is the matter; while there are cholera, whirlwinds, storms, thunder and lightning, and earthquakes in divers places, and kingdom is rising against kingdom in battle array, they are ignorant of what will be the end of these matters, and the cause of their existence, because the things of God are not before their eyes. They see naturally, but do not understand. They read the Scriptures but do not look for the fulfilment of the words of the Prophets, and they do not understand what those things mean when they are fulfilled before their eyes. Did they understand the Scriptures they could see and understand what is the matter in the world.

But this is only the beginning of sorrow and trouble; the heavens are full of great judgments which are about to be poured out on the world. The words of the Prophets cannot have their fulfilment unless these things take place. Read the Revelations of Saint John, touching the fall of Babylon, and you there have a faint picture of what is about to transpire.

I feel thankful that the Lord has revealed these things for our benefit, and that He has given us power and authority to stand up in the defence of that which is right before the Lord, and to bear testimony of the truth, and to proclaim those things which will assuredly come to pass in this generation. It is better for us to fall in defence of truth, than to deny the words of God, and go to hell. It is better to suffer stripes for the testimony of Christ, than to suffer and fall by our sins and transgressions, and then have to suffer afterwards. I would rather seal my testimony with my blood, and lay my body to rest in the grave, and have my spirit go to the other side of the vail, to enjoy a long eternity of light, truth, blessings, and knowledge which the Lord will bestow upon every man who keeps His law, than to spend a few short years of earthly pleasure, and be deprived of those blessings, and the society of my friends and brethren behind the vail.

There is no man in his sober senses that would not desire this. There is no man that has an understanding of the blessings that God has promised to give to His children, but what will desire that in preference to the fading enjoyments and empty honors of this world. You may surround any man or woman with all the wealth and glory that the imagination of man can grasp, and are they satisfied? No. There is still an aching void. On the other hand, show me a beggar upon the streets, who has got the Holy Ghost, whose mind is filled with that Spirit and power, and I will show you a person who has peace of mind, who possesses true riches, and those enjoyments that no man can obtain from any other source. The servants of God, in every age of the world, have been sustained and nerved up to do their duty by this power; and I will say to the Latter-day Saints, if they will be faithful, and do what they should do, and listen to the counsel given to them, they need not have any fears about anything; for the whole work is in the hands of God, the destinies of nations lie there. It is better for a people to be wise, to get righteousness, to be the friend of God, than to occupy any other position in life.

Then I hope my brethren and sisters will feel in their hearts to sustain the Presidency of this Church, by their faith, works, and prayers, and not suffer them to carry all the load, while we hide ourselves in the rear.

If we should do this we are not worthy, we are not worthy of our position as Elders in Israel, and fathers and mothers in Israel. Let each one bear their share; and if we will correct our own follies, and set in order our own houses, and do that which is right, we shall then do some good, and help to lift the load that rests upon those that lead. It was grievous to the feelings of Jesus Christ, to his Apostles, and to Joseph Smith, when they saw the people running into danger, and it is grievous to President Young, when he sees the people reckless in pursuing their own course leading them to destruction; when they are not willing to take his counsel and abide the doctrines he teaches; but when he sees the people willing to obey wholesome counsel, and endeavor to sanctify themselves before the Lord, he feels strengthened and sustained, he feels backed up by the works of the people, and not by one alone. I hope this will be the case with us, that we will set in order our own houses, as wives, husbands, children, as parents, and as officers in the Church and Kingdom of God. If we will sanctify ourselves, and do right, we shall have our reward, and shall be satisfied with it. No man or woman in the Kingdom of God that does wrong can escape sorrow. It is so in the world; the Lord rewards all men according as their works have been in the body. One reason why the Lord will pour out His judgments upon the nations, is the blasphemous spirit of wickedness and corruption that reigns among men.

When the Gentiles reject the Gospel it will be taken from them, and go to the house of Israel, to that long suffering people that are now scattered abroad through all the nations upon the earth, and they will be gathered home by thousands, and by hundreds of thousands, and they will re-build Jerusalem their ancient city, and make it more glorious than at the beginning. and they will have a leader in Israel with them, a man that is full of the power of God and the gift of the Holy Ghost; but they are held now from this work, only because the fulness of the Gentiles has not yet come in. Tens of thousands among the Gentile nations will receive the Gospel, but the majority of them will reject it, and then the Jews will receive it; and it will go to them with all the gifts, blessings, and powers it possessed when it was taken from them.

We are all Gentiles by nationality, we are of the Gentile nations who hold the sway of the earth. Not only will the Jews have these blessings again, but these poor despised Indians will enjoy the light and glory of the Gospel of Christ; their fathers proclaimed blessings upon them, by the spirit of prophecy and revelation, which are as assuredly to rest upon a remnant of that people as they exist, though they are now the most miserable beings that live upon the face of the earth, nevertheless a remnant of them will embrace the Gospel, and their eyes will be opened and they will understand that they are of Israel. Our missionaries have labored among them, and what effect has it had? But little. Missionaries of different orders have labored among them, with little or no success.

We cannot do a great deal for that people, only pray for them, and treat them kindly, until the power of God begins to rest upon them, and they are waked up by the visions of heaven, and the angels begin to converse with them, They will be inspired by the Spirit and power of God, like other branches of Israel, and the day will come when the poor Utahs, and Piedes, and other degraded tribes in these mountains will again feel they possess souls among men as their fathers did before them. The ten tribes will also come in remembrance before the Lord, and they

will again return with out-stretched arms to their lands, and be led by leaders inspired by the Spirit and power of God, and they will come with visions, revelations, and Prophets, and they will be baptized and ordained under the hands of the children of Ephraim, who bear the Holy Priesthood on the earth at that time, and they will be crowned with glory, power, immortality, and eternal lives before God.

This is only a synopsis of the vision of the things that present themselves to our minds, while we sit and meditate upon the scenes that present themselves to our view. No man can contemplate the truth concerning the nations of the earth without sorrow, when he sees the wailing, the mourning, and death, that will come in consequence of judgments, plagues, and war. It has already begun, and it will continue to multiply and increase until the scene is ended, and wound up.

Do I delight in the destruction of the children of men? No. Does the Lord? No. He gives them timely warning, and if they do not listen to His counsel, they must suffer the consequences. He has determined, in the last days, in spite of earth and hell, wicked men, and devils, to establish His kingdom upon the earth; He has proclaimed it in the Bible, that it shall not be thrown down any more for ever. Who owns the earth? Does the devil? No; but he has had it a great while, and holds universal sway, and has held it almost from the beginning; so much so, that if the Lord inspires a man upon the earth, the power of the devil is so great, that that man is, or men are, slain. Even Christ and his Apostles could but exist in tribulation and suffering for a little while, and then were slain. The power of the devil was so great, that the principles of righteousness were driven from the earth, and those that taught them. But, hark! in the last days it will not be so, the time has come for the kingdom to be established, because the earth is ripe, and the set time has come.

The Lord made the earth, and placed man upon it, and He owns it still; and He will cut off wickedness, no matter where it exists, so that there will be room for the good fruit to grow. As true as the Lord lives, if we wish to exist upon the earth in these days, we must be righteous; if we expect to have a place, an inheritance, and dwell on the earth, we must keep the law of God, or we shall be cut off. This will apply to all, to Jew and Gentile, bond and free; this will apply to all men in every nation, and under all circumstances.

It is the decree of the Almighty God, that the kingdom of heaven shall be established, and shall never again be overthrown, that judgments shall lay waste the nations, enough at least to give that kingdom room to grow, and spread, and prosper. This is the truth, and you will all find it so. Those judgments have begun, that will never leave the earth until it is swept as with the besom of destruction, until thrones are cast down and kingdoms overthrown, until each man draws his sword against his neighbor, and every nation and kingdom that exists will be at war with each other, except the inhabitants of Zion. The Lord has spoken it, and it will come to pass.

I again say I am thankful that we have men to preside over us, who are determined to rebuke sin, wherever it shows itself, and God will sustain these men, and uphold them, whether we do or not. I do not care in what circumstances they may be placed, even if it be necessary for them to seal their testimony with their blood; as Joseph and Hyrum have done; it is all right, they only pass to the other

side of the vail, where they can operate still better for the salvation of the people. We shall not be left without leaders that have the Spirit of God. This people will always have leaders that are just men, that are good men, and that delight to do the will of God, and would sacrifice life and all things for it if required.

If we are afraid to rebuke iniquity, or ashamed to cast it off ourselves, Israel would go to hell, we should be cut off as a people, and the Lord would raise up another; for He is bound to have a people in the last days who will keep His commandments, and magnify their calling, and prove themselves friends of God, and maintain the principles of righteousness, and honor them before God, angels, and men, that His kingdom may be established in purity, and be prepared for the coming of the Messiah; for Christ is coming again to earth; he is preparing the bride, and here is a portion of it before me to-day.

Will he receive us to himself? Are we prepared for his coming and kingdom and the fulness thereof, unless we are sanctified, and lay aside sin, and do right? No. We must sanctify ourselves, and keep the commandments of God, and do those things that are required at our hands, before we can be prepared for the coming of the Great Bridegroom.

The signs of the heavens are appearing, the fig trees are leaving and showing that summer is nigh. It will overtake this generation, and us also, quite as soon as we are prepared for it.

I pray that we may live in such a manner as not to be among the foolish virgins, but understand the signs of the times, do our duty, maintain our integrity, overcome the world, and be prepared to receive our Redeemer when he comes with joy, and not with grief and shame; which may God grant for Christ's sake. AMEN.

THE JUDGMENTS OF GOD ON THE UNITED STATES—THE SAINTS AND THE WORLD.

A Sermon by President Orson Hyde, Delivered in the Tabernacle, Great Salt Lake City, March 18, 1855.

Beloved Brethren and Friends—Since it has fallen to my lot to address you this afternoon, I hope you will not only lend me your undivided attention, but favor me with an interest in your prayers, that I may ever speak according to the mind and will of God, upon all those subjects which may engage my attention.

I shall take a text, according to the mode and fashion of the day; yet, I will not promise to confine myself to it, or take any position that may be calculated to forestall the dictates of the Spirit of God in me. You may be surprised when you are made acquainted with the name of the author of my text. Were I to quote from Joseph Smith, or from Brigham Young, a sentiment for my ground work, you might be gratified and complimented; but the world, or outsiders might

think it folly, blasphemy, nonsense, and trusting in man. I shall not, therefore, borrow my text from either of the foregoing; but from a distinguished outsider, that thereby I may pay a proper tribute of respect unto that department of God's dependent creatures.

In the last General Epistle of Franklin Pierce, Chief Apostle of the United States of America, written to his brethren of the Senate and House of Representatives in General Conference assembled, first clause of the first verse, you will find these remarkable words recorded:

"The past has been an eventful year, and will hereafter be referred to as a marked epoch in the history of the world. While we have been happily preserved from the calamities of war, our domestic prosperity has not been entirely uninterrupted. The crops, in portions of the country, have been nearly cut off. Disease has prevailed to a greater extent than usual; and the sacrifice of human life through casualities by sea and land is without parallel."

When we consider that the author of these words was chosen by the sovereign will of the American people to preside over the destinies of our common country, that he was duly set apart for that station, and regularly installed in power, it is but reasonable to suppose that his words are prompted by the conviction and faith of the nation; and he can hardly be expected to give utterance to an incorrect idea, *if the faith of the nation be correct.* He, therefore, being the head and eye of the Republic, discovered that the land declined to produce in its usual strength, that disease had marked out its increased number of victims with unerring precision, and that sea and land had conspired against the lives of the thousands that float on the former, and the millions that walk on the latter.

Why this increase of Providential manifestations in the form of scourges and chastisements? Is it because the nation has reformed and grown better? Is it because the true God is more correctly and devoutly worshipped? Or is it because the present is an age not so enlightened and scientific; and hence, not so well qualified to guard against the casualties and ills of life as former and more enlightened ages? Or is it because the Prophets of God have been cruelly and treacherously slain, and their brethren and friends banished by violent hands, from their homes, into an untried and wilderness country, where it was hoped and believed, by many, that savage ferocity would terminate our existence as a people?

When the Latter-day Saints fled before the fiery blast of persecution's bitter hate, they left, it is true, their goods and their homes as a prize, rich with curses, to those whose guilty hearts and bloody hands rendered them legitimate heirs to their ill-gotten gain. We brought but little with us when we fled; yet we took what the nation can never re-gain until they punish those murderers according to their own laws, chastise the guilty coadjutors in deeds of cruelty and rapine, and compensate the sufferers for the losses which they so unjustly sustained. We brought away with us from the nation that suffered us to be cast out, the good-will and blessing of our God, even the God of Abraham, of Isaac, and of Jacob. That blessing and good-will cannot return until we return and carry them.

Allow me, in this place, to give you a legal opinion. None of you entertain a doubt but that your claims and titles to the lands sold, under duress, in Missouri and Illinois, are as good and valid now in the eyes of God as they ever were; but I tell you that they are just as good and safe to you at this very moment, in the eye of the

Constitutional laws of the land, as they ever were. No deed of conveyance of real estate, executed by any of you in Missouri or Illinois, after you were warned to leave, and threatened with violence if you did not leave, is worth *one red cent*. No court of chancery in the nation, having jurisdiction, could lawfully avoid giving you your lands again, with interest and damage. But would the Government sustain the decision of such a court? There is the rub, and hence the guilt?

But let us see if we can account for the fearful increase of pestilence, scarcity, and destruction of human life spoken of in our text. God is said to be with His servants and people. "Lo I am with you always, even unto the end of the world." If a nation or people cast out the Saints and servants of God from their midst, God goeth with them and leaveth that nation, and leaveth it under evil influences and afflicting agents.

To illustrate the foregoing statements, I will refer you to the history of Joseph's being sold into Egypt. This younger son of the old Patriarch Jacob was a visionary man, and a great dreamer. His visions and dreams seriously annoyed his elder brethren, and greatly aroused their jealousy. At one time, the lad dreamed that he and his brethren were binding sheaves in the field, and they set them up; and all their sheaves made obeisance to his sheaf. This dream nettled them, and made them very angry, under the conviction that one day the boy might rule over them. The dream appeared to foreshadow the fact. At another time, he dreamed that the sun, moon, and eleven stars made obeisance to him.

This dream even aroused the old man's resentment, and drew forth from him a rebuke upon his son; for he thought the dream indicated that he and his mother and his brethren should bow down to him. His brethren greatly envied him, but his father observed the dream and reflected, notwithstanding the rebuke. The fire of jealousy burning in the hearts of the elder brethren against their younger brother, they resolved to slay him, and conspired to perpetrate this bloody deed! Not that Joseph had injured them, or done them any wrong. It was because they feared he would do something, as his dreams evinced. But, behold the inconsistency of his elder brethren! If his dreams were of God, it was a sufficient cause of great joy to them, that they could have a ruler of divine appointment; and hence worse than madness to oppose him. If his dreams were not of God, they had no cause to fear his elevation to the ruling power. But his dreams were of God, and the means which they adopted to prevent their fulfilment proved, under the over-ruling hand of Providence, to be the very means to bring about the things foreshadowed by them.

It is not unfrequently the case, that plans and measures devised by the greatest cunning, ingenuity, and wisdom of the wicked against God's chosen, prove to be the most impressive and happy means to bless and exalt those against whom these plans are laid. Instead of slaying their brother, they agreed to cast him into a pit where there was no water, that he might perish there. But being a little conscience smitten at this specimen of cruelty towards their brother, they agreed to sell him into Egypt as a slave, and thus rid themselves and the country of this troublesome dreamer.

But God was with Joseph in Egypt, in the house of Potiphar, and blessed Potiphar's house for Joseph's sake. Potiphar, a poor benighted heathen, saw that God was with Joseph, and that he made all things to prosper that were in his hands; and therefore committed his house and all he had into

the care of Joseph. Step by step did he gain influence and consideration in Egypt; and the favor and blessing of God were manifest upon him, and upon all that he did. God even blessed the whole kingdom for his sake. He apprised him, in the interpretation of Pharaoh's dream, of the approaching famine, and greatly multiplied the fruits of the earth, that they might be laid up in store against the time of need. Thus, the country to which the chosen of God was banished, was enabled to feed the starving millions that fled thither for seven long years, and Joseph was prime minister to the crown, and general superintendent of all the affairs of Egypt. He controlled all the food that had been laid up in store. The famine waxed strong in the land from which he was expelled, and they had nothing laid up in store; for they had no Joseph to warn them of the approaching distress. They had driven him away, and God greatly blessed the land to which he fled.

Soon it fell out that Joseph's brethren had to go down to Egypt to buy corn. "Their sheaves began to bow to his sheaf." Again they went, being sorely pressed with famine in their own land; and Joseph made himself known to them. Prince as he was, Prophet and minister of God as he was, I cannot think that the propriety of a union of Church and State was discussed at their meeting at all; especially not until they had taken their dinner together. Thanks be to the God of Israel, they had plenty to eat?

Next, the old man himself came down to Joseph, and all the family—"sun, moon, and stars, made their obeisance to him" sure enough! His brethren do not feel towards him now, as they did when they sold him! O, integrity! like the magnet that ever attracts its own, thou dost command and draw around thee all thy kindred hosts! Oh, selfishness, and narrow-minded jealousy! you are humbled in the dust—you are prostrated at the feet of him whose life and liberty were the sport of your palmy days. How changed the scene? Yet God be praised.

Can any one, acquainted with the Latter-day Saints' history, see any similarity between their expulsion from the States, and the causes of that expulsion; and the banishment of Joseph into Egypt, and the causes of that banishment? Neither of them had done any wrong, but it was feared that they would. They both would dream, and tell their dreams. They were both superlatively hated and envied by their brethren—were both sent away among heathens to perish, and both have been sustained by the favor of God. We both have had coats of many colors: ours, patch upon patch! We have had at least, one coat different from his, probably because such coats were not fashionable in his day, a coat of tar and feathers. Neither of us went away by his own choice; but were forced away contrary to our wishes, and contrary to existing laws. Both went into countries where there is but little rain. The chief difference that I can see, is this. Their sheaves bowed to his sheaf. The sun, moon, and stars bowed to him when they came to him for bread. It has not yet happened so unto us. But when scarcity increases in the land from whence we came, pestilence and plague abound, the channels of business and trade completely broken up, civil war and *know nothing* within, the wheels of diplomacy in the mud without, and foreign foes press sorely on our coasts, then the nation may begin to ask—Was Joseph Smith a Prophet? Is God angry with us because we have only winked at his treacherous murder? Is He angry because we have quietly suffered His chosen people to be robbed, plundered,

murdered, and driven like chaff before the wind, without interposing in any way to prevent it? Is it because we have turned a deaf ear to their petitions and cries for redress?

With all the respect that is due from an humble citizen, to the words of the chief ruler of a great and powerful nation, and with all the modesty that diffidence and delicacy can inspire, I feel it my duty to say, in the name of that God whose I am, and whom I serve, that here lie the causes of the increasing evils in the land, spoken of in our text. For thus the Lord hath spoken. Nations shall be cut off when they are ripe in iniquity. But they are not ripe in inquity, until they kill my servants, and cast out my people; —then will I visit them in my anger, and vex them in my displeasure, and cut off their bitter branches. A desolating sickness shall cover the land. (See Book of Covenants.) Famine shall sorely oppress them—confusion and war shall make their hearts to faint, and their knees to tremble. Would to God that our nation had never given cause for the distress which they now only begin to suffer! Would to God that they, chiefly for their sakes, had never provoked the anger of the Almighty by killing our Prophets, and casting out our people. Yet for us, it is all the better! For if we had not been driven away, we might have remained there to suffer as they are suffering and will suffer. "The wrath of man is often made to praise the Lord," as in this case; and everlasting honors be ascribed to Him for His mercy, His justice, and His truth.

In view of the approaching crisis which has been preached about, written upon, and prophesied of by us for the last twenty years, I would call upon the people of Utah, both Saint and sinner, Jew and Gentile, white men and red, to quit their vain and unprofitable traffic and speculation, and go to with their might to raise wheat, corn, and stock. Be not anxious to drive your stock to California. Save all your grain, and sow all you possibly can. Rich deposits of snow are now being made in the mountains, according to your prayers, which betoken a fruitful year. Ask God to bless your labors, and every seed that you sow in the earth. Prepare storehouses in which it can be saved. Remember Joseph in Egypt! The old man himself, and all the boys had to go to him, for he had corn in time of famine. Politicians oppose our gathering together. But if you will have plenty of wheat, pork, and beef on hand, all hell cannot stop them from coming here. Look out for the old man and all the boys to come bending unto you, and I'll venture they will not quarrel with you about the union of Church and State, at least not until they have had their breakfast. We may then tell them that when we were with them, they burned up our wheat in the stack, in the shock, and that which was scattered in the field. They burned our hay and our houses; and left our sick, our women and children in the scorching sun and beating rain, without food or shelter.

We told them when they did it, that we would have wheat when they had none. When these poor starving thousands flock here for food, will it not be glory enough for you to begin with, to feed them, to give them shelter, and administer to their sick? Will not such coals of fire heaped upon their heads be hot enough to satisfy your righteous indignation? If you will do as you are told, your eyes shall witness just such scenes! You may ask, "When shall these things be?" Answer. Just so soon as you can possibly lay up the wheat. If the United States will not make Brigham Young Governor, wheat will. Joseph's brethren never voted to make

him Governor over them; but he was elected to that office by a joint ballot of wheat and corn. There is more salvation and security in wheat, than in all the political schemes of the world, and also more power in it than in all the contending armies of the nations. Raise wheat and lay it up in store till it will bring a good price; not dollars and cents, but kingdoms, countries, peoples, tribes, and tongues. "They have sold themselves for naught, and must be redeemed without money!" It will take wheat to redeem them! Raise wheat and lay it up securely, and it will preach the "gathering" more eloquently, successfully, and extensively than all the missionaries that we can send out to sweep through the nations, with the proclamation of the judgments of God abroad in the land!

If I feel at our approaching Conference as I now do, I shall ask to move that our home missions be not diminished, but increased, if possible; and all set to raising wheat, and make Zion a house and city of refuge for the Saints and for the sons of strangers, that they may come and build up our walls, even as the old Prophet hath spoken. Many of you have finished your seeding, perhaps, for the season; but suppose you add another edition, enlarged, if not revised. Trust in God! and if your works be good, and plenty of them, your faith will not be questioned!

I will now call your attention, for a short time, to some occurrences that have taken place in our city.

On Sunday, the 4th day of February, brothers Kimball and Grant spoke very plainly and pointedly in relation to the intercourse of the Saints with the world; and seriously objected to that intercourse when it tended to debase and corrupt the Saints. They were tolerably well posted up in some matters upon which they spoke. I will not say by what means they were posted, whether by private confession of some conscience-smitten guilty participant in things not right, or by the common or ordinary means of knowledge. Suffice it to say, that they meant those and those only who were guilty of improprieties, that can not be looked upon with complacency by this people. The line was drawn between vice and virtue, so clearly and plainly that none need mistake it. Several persons took serious exceptions to the teachings that were then given, and felt themselves insulted, excluded from society, and as the Indians say, "*thrown away*."

The next day, Monday, the Eastern Mail arrived, and brought a very belligerent article from the *Charleston Mercury*. It is said to have been prompted by the Cabinet at Washington, with design to raise a fuss with the "Mormons." The article shows a deep-rooted and heated feeling against the Saints, and takes it for granted that every evil that can be said of us is true. The following is a short quotation from the article—

"There can be no fellowship between Mormon and Christian. They cannot exist under the same social system. They cannot be partners in political power."

Here the line is drawn! All fellowship is denied us. No social relations are permitted. Did brothers Grant and Kimball say anything more than this. Did they not make as many honorable exceptions as are made in the foregoing? We are obliged to pocket all such sayings, and go along about our business.

Brothers Grant and Kimball were only God's looking-glasses, to reflect the sentiment entertained towards us, which, like some other coming events, cast its shadow one day in advance of the mail, and was partially endorsed and responded to before it arrived. If outsiders do not like us to endorse their paper, they should not present it; and when we endorse it to a limit-

ed extent, it ill becomes them to object to their own doctrine, when the tables are turned.

Aside from all strife or prejudice on either side, to what extent are the Saints to unite with the world? They are God's creatures as well as we. He sustains them and has regard for them. We ourselves were once of the world, and should not forget the rock from whence we were hewn, nor the hole of the pit from whence we were digged. How far, then, is it our duty to extend our fellowship and regard for them, that we may be justified in the eyes of God who presides over us all? Remember, ye Elders in Israel, that you are to go to all nations, and preach the Gospel to every creature. While abroad on your missions in the discharge of your official duties, what favors have you a right to ask of the world? If you are hungry, you have the right to ask them for food. If you are in distress or in want, and cannot relieve yourselves, you have the right to ask them for relief and aid. If any one kindly and generously gives you food, clothing, or money for Christ's sake, and because he respects and loves you as a good man, let your peace and blessing rest upon that person, and upon all others that kindly administer to your wants; and then when you all appear before the God of truth, forget not to give a good account of those who favored you on your missions through this world, and say: "When I was hungry, they gave me food; when a stranger, they took me in; naked, they clothed me; and when thirsty, they gave me a cup of cold water." Remember that your comfort and happiness in this life were measurably suspended upon their kind offices towards you; and in turn, their future comfort and happiness will be suspended upon your testimony, and upon your favorable report it will be said unto them, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter thou into the joys of thy Lord!"

But when you go abroad on business of a worldly or temporal nature, you have not this claim upon the hospitality of the world; but should pay your way the same as a worldling. But whether you are abroad on ordinary business, or as a minister of God, you have no right to make any more free, or take any more liberties, with other men's wives, sisters, or daughters, than with the men themselves; and the higher you stand in the Church, the more heinous and criminal would be such an offence. Whenever a "Mormon" will do any such thing, you may know that he is under transgression, that the spirit of truth, of honor, of integrity, or of God, is not with him. But if any of you, outsiders, have a "Mormon" wife, who became a "Mormon" before you married her, and you married her with your eyes opened to the fact, I cannot promise that your happiness with her will always be uninterrupted. I say the same in relation to a "Mormon," if he marry out of this Church (a circumstance that never occurred to my knowledge). Any "Mormon" who will seek the company of a lewd woman, either at home or abroad, or that will try to seduce a virtuous woman, is looked upon precisely the same, and with similar feeling to those with which we would look upon the contents of a bilious stomach ejected by the aid of lobelia, or tartar emetic. We spew such out of our mouth. We can look upon no such character as a Christian or a gentleman, though he be the highest "Mormon" official, a civil or military officer, the king upon his throne, or the President in his chair. The higher the station, the more sinful and loathsome the act.

But if a man, in good faith and integrity, with righteousness as the girdle of his loins, take unto himself many

wives, acknowledge and sustain them, and honorably care and provide for their offspring, it is all right with me, and with God, so far as I know and understand His law, with the Prophets and Apostles of old, with the Patriarchs and wise men of the East, to which quarter we look for light natural and spiritual. But woe be unto him who, alone for guilty pleasure, corrupts himself—who, to gratify the lower passions, prostrates the fair temple of virtue, and turns the feet of the unwary and light-hearted female, by soft and flattering words, from the high road of honor, life, and immortality, to the shades of misery, shame, corruption, and death. A creature (not a gentleman), once said to me, "I found that she was corrupt, and hence no sin if I paid her; as, with the price of her shame and debauchery, she could supply herself with the means of a living." "Ah!" thought I, "better die than live by such means. Had you given her aid with a word of kind reproof, and kept yourself free from her snare, you would not have patronized or encouraged her in her sin. Your behavior would have been that of a God and a Savior; but as it is, you have acted the part of a devil—joined hands with corruption, and identified yourself with the prostitute, and with the whore." Let any man, however high or honorable he may wish to be thought, give evidence to this community that such is his moral calibre, he will be spurned from the domiciles and homes of the Saints (that are Saints) with that becoming indignation that God and angels will approve. But that man whose mind is unfortified by religious influence, yet who, from the force of moral principle and natural goodness and virtue, keeps himself free and unspotted from those vices, is more to be valued than the fine gold of Ophir, or the diamond that glitters in the monarch's crown. He is as the shadow of a great rock in a weary land, or like the oasis in the desert, which lures the weary wanderer to repose his brawny limbs on its verdant bed. He draws around him all that venerate genuine moral worth, and holds an influence that will not allow him, like a certain Judge, to fly the track and cry, "Mad dog," when the hydrophobic virus is concealed under his own tongue.

It is our custom to receive all strangers, who come among us under the name and style of respectability, with kindness and cordiality, and yet with cautious reserve. We try to make them comfortable and happy. But if we discover that an advantage is sought to be taken of our generous good feeling, to practise what our religion, laws, and vital prejudices are strenuously opposed to, I mean that practice so common and popular in the world, sexual intercourse without respect or regard to the solemnities of the marriage vow, then the thread will be cut at once, and such characters dropped and despised by the virtuous and good. The armies of the world cannot force us or frighten us to honor or respect such persons. They will then question our patriotism, and send away all manner of reports, prejudicial to our religious and political standing. But they will be careful about reporting what they have done. They, of course, are the innocent ones! It is my candid and unqualified opinion, that but few, if any, persons living among us, and not of our Church, have ever sent or carried evil reports of us, who themselves have not met with some unexpected obstacle in their way to vice and criminal pleasure and indulgence, or to political ambition and advancement. This may serve as a key to many things. Because strong language is used in relation to such vile practices, it may be inferred that much corruption exists here. But the contrary is true. If licentiousness or illicit intercourse had gained the footing

and reputation here that it has in London, New York, Boston, Philadelphia, or Washington, then we might be comparatively silent while such vices carried the popular sway. But anything unusual, and of a corrupting character in our midst, excites in us an indignation that often finds vent in maledictions upon the heads of the demons that attempt to introduce it.

If there were none but Latter-day Saints living in Utah, we should have no occasion to speak upon this subject as we do; but being infested by those "*who profess the pure morality of the religion of Jesus*," such as the *Charleston Mercury* endorses and eulogizes, we are constrained to speak in great plainness. I will now leave this subject, knowing that he or she that is righteous will be righteous still; and they who are filthy will be filthy still.

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.

All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfil the commands of his Father. I worship one that is just pure and holy enough "to fulfil all righteousness;" not only the righteous law of baptism, but the still more righteous and important law "to multiply and replenish the earth." Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did that which he had seen his Father do."

But to return to our subject—the fellowship of the world. Unite with them just as far as you require them to unite with you, and upon the same principle. If they are hungry, feed them when in your power. If they are in distress, trouble, or difficulty, relieve them. Take them in when strangers, if they ask you. Be kind unto them and courteous; yet remember that God has given to you His Holy Spirit as a standard, to which the world should come. It is your duty to honor that standard, and to keep it erect. If the world have fellowship and union with you, let it be in the Spirit of the Lord. But if you allow that standard to fall in your own hearts, or to become recumbent, and you slide back into the spirit of the world and unite with them, you have virtually struck your colors to the enemy, and gone over to his side! The salt has lost its savor, and is become powerless to save. It is only fit to be cast out and trodden under foot of men.

If you love and respect the welfare of the world, never allow yourselves to imbibe their spirit, or to become one with them. For if you do, you cannot be a savior, but need one as well as they; for you both stand upon one and the same level. The world hated the Savior before they hated us, and they killed him because he would never unite in heart and spirit with them. They will kill some of us for the same cause. But blessed are the man and the woman that are hated by the world because they will not be one with them. "Do them all the good you can, and as little harm as possible."

In conclusion, the present is an important era, an era in which the nations are becoming angry. They thirst for each other's blood; and who knows but that all nations will, respectively, file off under the heads of Greek and Roman, or "Gog and Magog," to fight the terrible battles spoken off in sacred writ?

Ye Saints of Latter-days, keep your lamps trimmed and burning, that you walk not in darkness. Ye virgins, wise and foolish, awake, for, behold, the

day is near, and the hour fast approaching, when it shall be said—"Behold, the Bridegroom cometh, go ye out to meet him!"

Allow me here to close by giving you the translation of a stanza from a celebrated German poet—

"Calmly bear the frowns of fortune,
Soothe the heart oppressed with woe;
Sacred keep the plighted promise,
True alike to friend and foe.
Manly pride display to Princes,
Give to modest worth its due,
Cherish truth with all her vot'ries,
Deprecate the faithless crew."

GATHERING AND SANCTIFICATION OF THE PEOPLE OF GOD.

A Sermon by Elder George A. Smith, Delivered in the Tabernacle, Great Salt Lake City, March 18, 1855.

Brethren and Sisters—I must express my gratification at the address which was delivered for our consideration in the former part of the day. I do not feel as much in the spirit of preaching as I do in that of listening; but as there is still a short time to be occupied, at the request of the brethren I will offer for your consideration a few remarks.

According to the example already given this afternoon, I shall commence by taking a text, which will be found recorded in the 23rd chapter of the Gospel according to St. Matthew—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

While I call your attention to this passage of Scripture, I have in view the rich items that have been presented here to-day, the light of the Spirit which has been manifest in revealing to us our duty, that purity of life, that submission of conduct, that correct course which are calculated in all things to enlighten the Saints, and prepare them for exaltation and eternal lives. How often, says the Savior, would I have gathered thy children together, O! Jerusalem, as a hen gathereth her chickens under her wings, and would have nourished you, but you would not.

These words were uttered by the Savior while looking at the vast city and surrounding country which was then inhabited by the Jews, who were residing there in security, surrounded with plenty, and were at the same time almost universally in open rebellion against the law of heaven.

It has been a very common saying in the world that the Lord was able to do everything, that he could do anything he had a mind to do, and accomplish what he pleased; that he possessed universal power, and could accomplish what he undertook. But what says our text? "How oft would I have gathered you, but you would not." This indicates that he could not do it, because they were not willing; that is the way we understand the language. It is plain also from the text, that if the people of Jerusalem, the children of Israel, would have listened, and would have been gathered,

he would have nourished them, and conferred upon them the principles of salvation, the laws of exaltation which it was his desire to give them. Let me say, then, that from the foundation of the world, or, in other words, from the fall of man until the period of the declaration of the words of our text, we find plainly illustrated, in the whole history contained in the sacred book, the principle that the Lord wished to reveal unto the children of men things which had been hid from before the foundation of the world, principles which would exalt them to celestial thrones, but they would not, or, which amounts to the same, He could never find a people, could never communicate with a generation or a very numerous body of men that would obey His commandments, listen to His counsel, and observe His wisdom, or be led by His revelations.

Some of my friends may think I am doing injustice by these remarks to the Zion of Enoch. I am aware that the Lord did in the days of Enoch gather together enough of the inhabitants of the earth to build a city, but in consequence of the rebellion, the wickedness, and oppression of the great mass of mankind, He could not save that city from destruction, only by taking it unto His own bosom; hence went forth the saying of old, "Zion is fled." So far as revealed records show, that is the nearest He ever came to the point of accomplishing the end of His undertaking, touching the redemption of the human family, up to the days of the Savior.

As we have learned, from Elder Hyde's sermon this afternoon, the same thing is illustrated in the history of Joseph; he wished to reveal the will of God to his brethren, but they rebelled, and sold him into Egypt. Moses undertook to give the children of Israel. the laws of the Priesthood, to make them a holy people, a chosen generation, a kingdom of Priests, but what was the result? They would not receive it; and although God had delivered them from the plagues of Egypt, from the hands of Pharoah, brought them through the Red Sea, and led them by a cloud by day and a pillar of fire by night, yet, when Moses went into the presence of God to receive His law, to receive those principles that were to magnify them, and make them a kingdom of Priests, a holy people, they, a whole people, concluded that it was best to worship a calf. "Why," said they, "our neighbors worship calves, they have gods, they have idols, and we wish to worship something that we can see, for we do not know what has become of this Moses, and we want a god that we can see and handle."

In taking a passing glance of this subject, we find the same attempt was made in the days of Solomon, the wise king of Israel. The Lord undertook to prepare a place, a house wherein He could reveal unto His people the law of exaltation. He made the attempt, but before that house could be completed, one of the very men through whom the ordinances of exaltation were to be revealed must be put to death by the cruel treachery of wicked men, stirred up by the adversary, which frustrated the design. The keys of the Priesthood consequently had to be kept a secret, and years after, the Prophets were lamenting, mourning, complaining, and finding fault with the people because the Lord could never be permitted to reveal the fulness of His will to the children of men. Micah, after reflecting how often the Lord had attempted to reveal His law, and as his eye by the spirit of prophecy glanced down through the vista of time to the last days, exclaims in a transport of joy, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the

hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

This was just a glimpse that the Prophet had of the establishment of the purposes of Jehovah in the last days. He saw the nations flowing to the tops of the mountains to receive that law of redemption which the world would not receive in the meridian of time, when the Savior made his appearance, and presented himself to the house of Israel, chose his Apostles, conferred upon them the keys of the Priesthood, and sent them forth to bear testimony to the sons of men. The result of his divine mission is manifested in the words of our text, "O Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

Says John, when speaking of our Savior, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." Power was given them to become the sons of God, and joint heirs with Christ; hence the principles of exaltation were clearly illustrated by Jesus Christ and his Apostles, yet the people would not receive them. In a few years afterwards we find that every person who preached the pure Gospel of Jesus Christ was doomed to destruction by the hands of wicked men, the power of the adversary increased, Paganism overwhelmed the true Church, and Pagan institutions were substituted instead, and the Christian religion either had to hide itself in the dens and caves of the earth, or bow to the unmeaning mummeries of ancient Pagan Rome. Notwithstanding this, the Lord had His eye upon the great point to be attained, the great object to be accomplished, when He would again attempt to gather the children of Israel together, and nourish them, and teach them of His ways, and learn them to walk in His paths.

The very first moment after the angel of God had communicated to Joseph Smith the revelation of the fulness of the Gospel, what do we discover? We discover that all the blood hounds of earth and hell were let loose upon him. The very first attempt that could be made to bear testimony of the Gospel was to be thwarted by persecution, the editorial thunder was immediately let loose, and as the old Quaker said to the dog that came to his store, being a little offended at the animal, "I will not kill thee, but I will give thee a bad name," so he turns him out and halloos, "Bad dog," judging rightly that somebody would suppose him to be mad, and shoot him. That was the devil's plan, when this Gospel was first introduced, the cry was, "False prophet, impostor, delusion, fornication," mixed up with every kind of slander.

Every person who is well acquainted with the history of this Church, knows that at the commencement of it the persecutions commenced, and they continued to increase until the death of the Prophet. Forty-seven times he was arraigned before the tribunals of law, and had to sustain all the expense of defending himself in those vexatious suits, and was every time acquitted. He was never found guilty but once. I have been told, by Patriarch Emer Harris, that on a certain occasion he was brought before a magistrate in the State of New York, and charged with having cast out devils; the magistrate, after hearing the witnesses, decided that he was guilty, but as the statutes of New York did not provide a punishment for casting out devils, he was acquitted.

The limited amount of time which I may use this afternoon, compels me to take but a partial glance at certain points that I wish to notice in connexion with our text.

Among the first principles that were revealed to the children of men in the last days was the gathering; the first revelations that were given to the Church were to command them to gather, and send Elders to seek out a place for the gathering of the Saints. What is the gathering for? Why was it that the Savior wished the children of Israel to gather together? It was that they might become united and provide a place wherein he could reveal unto them keys which have been hid from before the foundation of the world; that he could unfold unto them the laws of exaltation, and make them a kingdom of Priests, even the whole people, and exalt them to thrones and dominions in the celestial world.

For this purpose, in 1833, the Saints commenced to build a Temple in Kirtland, the cost of which was not less than one hundred thousand dollars. A mere handful of Saints commenced that work, but they were full of faith and energy, and willing, as they supposed, to sacrifice everything for the building up of Zion. In a few weeks some of them apostatized; the trials were too great, the troubles were too severe. I know persons who apostatized because they supposed they had reasons; for instance, a certain family, after having travelled a long journey, arrived in Kirtland, and the Prophet asked them to stop with him until they could find a place. Sister Emma, in the mean time, asked the old lady if she would have a cup of tea to refresh her after the fatigues of the journey, or a cup of coffee. This whole family apostatized because they were invited to take a cup of tea or coffee, after the Word of Wisdom was given.

Another family, about the same time, apostatized because Joseph Smith came down out of the translating room, where he had been translating by the gift and power of God, and commenced playing with his little children. Some such trials as these, you know, had to be encountered.

I recollect a gentleman who came from Canada, and who had been a Methodist, and had always been in the habit of praying to a God who had no ears, and as a matter of course had to shout and halloo pretty loud to make him hear. Father Johnson asked him to pray in their family worship in the evening, and he got on such a high key, and hallooed so loud that he alarmed the whole village. Among others, Joseph came running out, saying, "What is the matter? I thought by the noise that the heavens and the earth were coming together," and said to the man, "that he ought not to give way to such an enthusiastic spirit, and bray so much like a jackass." Because Joseph said that, the poor man put back to Canada, and apostatized; he thought he would not pray to a God who did not want to be screamed at with all one's might.

We progressed in this way while we were building the Kirtland Temple. The Saints had a great many traditions which they had borrowed from their fathers, and laid the foundations, and built that Temple with great toil and suffering, compared with what we have now to endure. They got that building so far finished as to be dedicated; this was what the Lord wanted, He wished them to provide a place wherein He could reveal to the children of men those principles that will exalt them to eternal glory, and make them Saviors on mount Zion. Four hundred and sixteen Elders, Priests, Teachers, and Deacons met in the Kirtland Temple on the evening of its dedication. I can see faces here that were in that assembly.

The Lord poured His Spirit upon us, and gave us some little idea of the law of anointing, and conferred upon us some blessings. He taught us how to shout hosannah, gave Joseph the keys of the gathering together of Israel, and revealed to us, what? Why the fact of it was, He dare not yet trust us with the first key of the Priesthood. He told us to wash ourselves, and *that* almost made the women mad, and they said, as they were not admitted into the Temple while this washing was being performed, that some mischief was going on, and some of them were right huffy about it.

We were instructed to wash each other's feet, as an evidence that we had borne testimony of the truth of the Gospel to the world. We were taught to anoint each other's head with oil in the name of the Lord, as an ordinance of anointing. All these things were to be done in their time, place, and season. All this was plain and simple, yet some apostatized because there was not more of it, and others because there was too much.

On the evening after the dedication of the Temple, hundreds of the brethren received the ministering of angels, saw the light and personages of angels, and bore testimony of it. They spake in new tongues, and had a greater manifestation of the power of God than that described by Luke on the day of Pentecost. Yet a great portion of the persons who saw these manifestations, in a few years, and some of them in a few weeks, apostatized. If the Lord had on that occasion revealed one single sentiment more, or went one step further to reveal more fully the law of redemption, I believe He would have upset the whole of us. The fact was, He dare not, on that very account, reveal to us a single principle further than He had done, for He had tried, over and over again, to do it. He tried at Jerusalem; He tried away back before the flood; He tried in the days of Moses; and He had tried, from time to time, to find a people to whom He could reveal the law of salvation, and He never could fully accomplish it; and He was determined this time to be so careful, and advance the idea so slowly, to communicate them to the children of men with such great caution that, at all hazards, a few of them might be able to understand and obey. For, says the Lord, my ways are not as your ways, nor my thoughts as your thoughts; for as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts.

For instance, you tell a man he must be baptized for the remission of his sins: then the query arises, "What use is it to dip a man in water?" You tell a man he should repent of his sins, cease to do evil, and learn to do well, and the answer is, "Well, and what is the reason of all that!" Tell him that he should receive the imposition of hands on his head for the reception of the Holy Ghost, and he will feel some as the old woman did where I was preaching and baptizing in England. An old lady came to be baptized; we accordingly baptized her. When the time came to attend to the ordinance of confirmation, I began to confirm the company of new disciples. I had noticed that she lacked soap and water, things that evidently were scarce about her house. When I came up to lay my hands upon her, says she, "Don't you lay your filthy paws upon my head." The fact of it was, she had received all the law of redemption she could receive, and the law of laying on of hands looked so foolish to her that she would not have anything to do with it.

This serves to illustrate the saying, that our ways are not as the ways of the Lord, nor our thoughts as His; neither do the plans which the Lord

has devised for the good of man correspond with the plans and views which men devise for their own good. Now if the Lord had considered it wisdom, on the day of the Kirtland endowment and great solemn assembly, to come forward and reveal to the children of men the facts that are laid down plainly in the Bible, and had told them that, without the law of sealing, no man could be exalted to a throne in the celestial kingdom, that is, without he had a woman by his side; and that no woman could be exalted in the celestial world, without she was exalted with a man at her head; that the man is not without the woman, nor the woman without the man in the Lord; had He revealed this simple sentiment, up would have jumped some man, saying, "What! got to have a woman sealed to me in order to be saved, in order to be exalted to thrones, dominions, and eternal increase?" "Yes." "I do not believe a word of it, I cannot stand that, for I never intended to get married, I do not believe in any of this nonsense." At the same time, perhaps somebody else might have had faith to receive it. Again up jumps somebody else, "Brother Joseph, I have had two wives in my lifetime, cannot I have them both in eternity?" "No." If he had said yes, perhaps we should all have apostatized at once.

Now I will illustrate this still further. The Lord did actually reveal one principle to us there, and that one principle was apparently so simple, and so foolish in their eyes, that a great many apostatized over it, because it was so contrary to their notions and views. It was this, after the people had fasted all day, they sent out and got wine and bread, and blessed them, and distributed them to the multitude, that is, to the whole assembly of the brethren, and they ate and drank, and prophesied, and bore testimony, and continued so to do until some of the High Council of Missouri stepped into the stand, and, as righteous Noah did when he awoke from his wine, commenced to curse their enemies. You never felt such a shock go through any house or company in the world as went through that. There was almost a rebellion because men would get up and curse their enemies; although they could remember well that it is written that Noah cursed his own grandson, and that God recognized that curse to such an extent that, at this day, millions of his posterity are consigned to perpetual servitude.

Many men are foolish enough to think that they can thwart the power of God, and can liberate the sons of Ham from that curse before its time has expired. Some of the brethren thought it was best to apostatize, because the spirit of cursing was with men who had been driven from Missouri by mob violence. Yet every word that they prophesied has been fulfilled. They prophesied that the bones of many of those murderers should bleach on the prairie, and that birds should pick out their eyes, and beasts devour their flesh. Men who have traversed the plains of Mexico, California, Nebraska, and Kansas, have often seen the fulfilment of that prophecy in the most marvellous manner. We have seen their names upon trees, on the heads of old trunks, and bits of boards; the names of men that I knew, and I knew just as well, in the Kirtland Temple, what would be their fate, as I know now. But that tried us, some of us were awfully tried about it. The Lord dared not then reveal anything more; He had given us all we could swallow; and persecution raged around us to such an extent that we were obliged to forsake our beautiful Temple, and flee into the State of Missouri.

He there put us into another sieve, and sifted us good, and we were then

driven from the State of Missouri, leaving the Prophet and a good many of his brethren in prison. We thus passed on from the year 1837 until the year 1843, when the Lord concluded that the people who had been gathered, since the scattering from Missouri, had been made acquainted with the principles of His kingdom so long, that they must have become strong enough for Him to reveal one sentiment more.

Whereupon, the Prophet goes up on the stand, and, after preaching about everything else he could think of in the world, at last hints at the idea of the law of redemption, makes a bare hint at the law of sealing, and it produced such a tremendous excitement that, as soon as he had got his dinner half eaten, he had to go back to the stand, and unpreach all that he had preached, and left the people to guess at the matter. While he was thus preaching he turned to the men sitting in the stand, and who were the men who should have backed him up, for instance, to our good old President Marks, William and Wilson Law, and father Cowles, and a number of other individuals about Nauvoo, for this occurred when the Twelve were in the Eastern portions of the United States, and said, "If I were to reveal the things that God has revealed to me, if I were to reveal to this people the doctrines that I know are for their exaltation, these men would spill my blood." This shows the improvement that had been, the advancement that had been made, and the light that had been attained. He also said, that there were men and women in that congregation who imagined themselves almost perfect, and who would oppose and reject the principles of exaltation, and would never fully realize their mistake until the morning of the resurrection. I was not there, and did not hear the discourse; but persons were there who could write two or three words of a sentence, and I profess to be good enough at guessing, to tell what the balance was.

In tracing the history of this Church through the records, I make myself acquainted with circumstances, and I cannot but see illustrated before the eyes of the whole people the fatherly care that God had to take in revealing to this people the law of exaltation. Finally, He revealed so much of it that William Law, one of the First Presidency, and one of the most sanctimonious men in Israel, got alarmed for fear that Joseph was going to kill him, and he called the whole of the Police before the City Council, and had them all sworn, and cross examined, to find out if Joseph had instructed any of them to kill him. I told some of the boys at that time, that he knew he had done something that he ought to die for, or he would not be so afraid of his best friends. Joseph said to the Council and Police, "I might live, as Cæsar might have lived, were it not for a right hand Brutus;" and the illustration of that saying is most clearly shown by William Law's operations in bringing about the murder of the Prophet. The men who were in his bosom, shared his confidence, and professed to be his warmest and best friends, were the men to treacherously shed his blood.

Why? Because he had revealed one additional principle of the law of redemption, that is, that the man is not without the woman, nor the woman without the man, in the Lord; that if a man went to the eternal world without obeying the law of sealing, he would remain forever alone, forever a servant, and could never have any increase; that if a woman entered the celestial world without having complied with the law of sealing, as intrusted by the Savior to his Apostles, she would remain for ever alone, and without any increase; and if either man

or woman should reject the principles of that law, they would forever lament and mourn that they might have been exalted to an eternal increase, and an everlasting dominion, but they would not have it.

There was a very high degree of hypocrisy manifested in the manners of this President William Law that always astonished me. I have learned, in writing history, one or two very singular instances.

In 1843 Joseph Smith was arrested two hundred and fifty miles from home; the Saints felt a great anxiety for his safety; hundreds of individuals went out of Nauvoo on horseback, and took possession of all the roads between the Mississippi and Illinois rivers, and some set out on a steamboat, with a determination to examine every boat on the rivers, and attack any one that had him on board; and some of the most rapid marches on record were performed on that occasion. Among others William Law started out with a party; when he met Joseph, he rushed up to him and took him in his arms, and hugged him, and kissed him before some fifty or a hundred witnesses. He must have loved him wonderfully, for, about half an hour previous to his meeting Joseph, he had got the idea that he had been shipped on board a steamboat into Missouri, and he was dreadfully excited. Brother A. P. Rockwood, or John Butler, can tell you how he talked. "O!" says he, "I would not have Joseph taken to Missouri and killed for any thing in the world, for property would fall more than one half its value in Nauvoo." There is the saying of a man who, like Judas, could kiss the Prophet, when probably there were not many men in the whole city that would have cared a farthing for all the property in the world, when compared with saving Joseph's life.

After the death of the Prophet, the world and the devil thought that they had once more destroyed the attempt of the Almighty to reveal the law of exaltation, as only part of the work of rearing the Temple was then done. The news spread all over the United States that the Governor of Illinois had treacherously pledged the faith of the State for the safety of Joseph Smith, and also how honorably the Prophet had acted in every thing under these trying circumstances, being well aware that his death was intended, and the people were really shocked at such base treachery, but generally exclaimed, "How disgraceful! how disgraceful!! to murder him so treacherously!!! But on second thoughts, it is a good thing he is dead."

By and bye the devil discovered that brother Joseph's blood was not spilled before the Lord had said, "You have done enough, you may rest from your labors." He had conferred upon others the knowledge of the Priesthood; and God raised up another man to be a Prophet unto Israel, to be a President, a Ruler, and Instructor. I once heard a person say, "O! I do wish brother Brigham was as good a man as Joseph was." Now let me tell you, brethren, that if brother Brigham was one particle better man than he is, he could not stay among us, he would have to leave us; he is just as good a man as we are at present worthy of having in our midst. The Lord in mercy to us has given us a great Prophet and a wise Ruler in Israel, that we may exert our powers, influence, and wisdom, under his direction, to prepare for the revelation of the law of exaltation which has been so long promised.

We went to work in Nauvoo and finished the Temple, and had no sooner got it done but we had to leave it to be burned by our enemies; and they then thought that if we were only driven into the wilderness, our sufferings would be so great in the

desert that we should all perish, and that would be the end of the matter. The devil wisely got up a new system of treatment; after they had robbed us of every thing we had, and driven us from all the comforts and necessaries of life into the desert, he commenced to adopt the "let alone system" upon us, under the impression that we would die of our own accord. They commenced this under glorious auspices, when we had nothing to eat, nothing to wear, not a drop of rain to water the earth, and a desert all around us, of the apparent fertility of which you may judge, when the mountaineers said that they would give a thousand dollars for the first bushel of wheat or corn that was raised in the Valley. While letting us alone, a considerable change took place; but it was hard to let us alone long, they had to give us an occasional poke, that we might know they were still alive.

While letting us alone the Gospel was introduced into the Sandwich Islands, and into Denmark, and has begun to pour out its blessings in Sweden, Norway, Italy, France, Germany, Switzerland, Africa, Australia, Malta, Gibraltar, the Crimea, and the East Indies, and is spreading all over the world ten times more rapidly than ever. All this came through "letting us alone." I do not know but they may conclude it to be the best to give us another blow up; if they do, it will be precisely as it was with the man who did not like the mustard stalk in his garden, which grew up, and became large and full of seed. The owner saw it had gone to seed in the garden, and became dreadfully irritated with the gardener, and got the hoe, and beat the stalks to pieces in his anger, and scattered the seed all over the garden. That is the way our enemies have operated the whole time, so they may as well take the "let alone system" as any other. Joseph prophesied that if they would let us alone, we would spread the Gospel all over the world, and if they did not let us alone, we would spread it anyhow, only a little quicker.

But to my text, "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Let me tell you, my friends, that the foundation of another Temple is laid, and the very moment the first stone was placed, that moment the devil began to rage again; and if this people will be united, they will be the identical people that will "learn the ways of the Lord," and the Lord will reveal unto them things that have been hid from before the foundation of the world. We find ourselves here, not by our own will but forced by our enemies, in the midst of the tops of the mountains, about a mile above the Christian world, surrounded by mountains whose tops are covered with perpetual snows; and we also find the fulfilment of the prophecy that many people of all nations are saying, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."

We are here, and the Lord is determined, if He can accomplish it, if we will let Him, to reveal unto us the laws of exaltation. He is determined to make this people "Kings and Priests unto God and his Father;" to give them the keys of exaltation for the redemption of themselves, and of all their dead back to the time when the covenant was broken. If this people will be submissive and obedient to the laws and instructions of His Prophet and His Apostles, obey the teachings that are given unto them, and keep themselves pure, He will reveal unto them all those blessings; and

will not say unto us, as he said to Jerusalem, "How oft would I have gathered you, but you would not." If we will be submissive and listen to the revelations of the Most High, remembering that His ways are not as our ways, and His thoughts as our thoughts, for as the heavens are higher than the earth so are His ways than our ways, and His thoughts than our thoughts; if we will remember this, and act upon it, we are in the way to obtain those keys of power, and profit by them; that is to say, we are right on the grand turnpike to exaltation.

I recollect a story I heard Joseph once tell to a sectarian minister; he had been preaching to him some of the first principles of the Gospel; the minister acknowledged that the doctrines were strictly according to the New Testament, but gave a kind of a pious sigh, and said, "I am afraid there is something wrong at the bottom of it." Joseph replied, "I feel a good deal as the honest Irishman did, who landed in America, and started to go into the country, and see how it looked. As he was walking along the road, he came across a very pious minister of the Methodist order, who came up to the Irishman, and, thinking that he must say something about religion, as he sat in his two wheeled gig, says, 'Patrick, have you made your peace with your God?' 'Ah, faith, sir, and sure we never had a falling out.' That rather shocked the priest, and he gave vent to an unearthly grunt, and said, 'You are lost, lost.' 'Faith, sir, how can I be lost in the middle of the big turnpike?'" I tell you we are in the middle of the "big turnpike," and if we continue in it the keys of exaltation are with us, and the great work of God will unfold to this people things that have been hid from before the foundation of the world. Let us be as clay in the hands of the potter, and strive with our mights to build up this work, and it will not be said of us, as it was of Jerusalem, "O Jerusalem, Jerusalem, how oft would I have gathered you, but ye would not."

May God bless you, and enable us to fulfil and carry out His great and glorious designs, is my prayer in the name of Jesus Christ. Amen.

OBEDIENCE—THE PRIESTHOOD—SPIRITUAL COMMUNICATION—THE SAINTS AND THE WORLD.

An Address by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, September 17, 1854.

It is some time since I spoke to this congregation, and it is with me as it probably is with many others, the longer I sit, and the less I say, the more I am troubled with fear. Is it the fear of God? No. It is a kind of a fear of the world—a fear of man. Now there is scarcely a person but what has more or less of these feelings, at times. I recollect often hearing brother Joseph Smith say that many times his legs trembled like Belshazzar's when he got up to speak before the world, and before the Saints,

I have been interested with the relation brother Staines has given, although he could not relate all the experience he has had since he came into this Church some twelve or fourteen years ago. If he could remember it all, and relate it, his experience would be very interesting. It is good, and I have been interested with it. I am interested with everything that is good; and in fact, I am interested with a great many things which are not so very good, for there is nothing that I see on earth or in the heavens but what interests me, and gives me an experience. When I see a man take the wrong road—the road which leads to death, it is an experience to me, and it opens my eyes to shun that path. And we are taught that if a man will not learn by precept, or by example, he has to learn by what he suffers. By seeing the bad example of another I can shun that path, and escape the difficulties he goes into. Of course his experience is quite a schoolmaster to me; for if I do not take that road, I do not suffer the inconvenience he does.

During my whole course from the day I first heard of "Mormonism," more than twenty-two years ago, I have never had but one desire, and that is to do what I am counselled, it matters not to me whether it be by the voice of God, or by the voice of His servants, it is all the same with me. When we go forth as the servants of God, we are dictated by the Holy Ghost, and the Holy Ghost will speak the truth, and that is the word of God, it is the revelations of Jesus Christ, and it is the voice of God to us.

When He commands us to go forth and preach His word, and declare His Gospel—faith, and repentance, and baptism for the remission of sins, with the laying on of hands for the gift of the Holy Ghost, He says it is the same as though it were spoken by His own voice, and the same condemnation will rest upon the world, and upon those people who hear it and do not abide it, and keep it, and walk in it. This is my testimony, and this is the testimony that God has revealed to us as a people. When he sent forth his disciples in his day he said, If they will not hear you they will not hear me; and if they will not obey you they will not obey me, and if they will not obey me they will not obey my Father. So it is with us, if you will not listen, obey, and practise those things that are laid before you by President Young and his brethren, you would not obey God, if He should speak from the heavens.] Why? Because the Almighty has appointed him his delegate, just as much as we have appointed Doctor Bernhisel to be our Delegate to Congress, to lay before them those things that we want in connexion with him. He has not gone to do his own will, but he has gone to do the will of those who have sent him. So it is with President Young. He is our head; he is our President, our Prophet, and Leader, and the Government of the United States have appointed him our Governor. He was before, in a Church capacity. Then his voice to this people is the voice of God, just as much as was Moses God, when God called him and set him to preside among the children of Israel. His word was the word of God to that people, and when they did not listen to him they suffered the penalty. We read there were two-and-twenty thousand fell in one day because of their rebellion. They rebelled against Moses, against his counsel, and against his government, which was of course rebelling against the character who sent him. God sent him and authorized him; and to us President Young is sent, ordained, and appointed by the Almighty, as Joseph's successor, to lead this people. I want the world to know this; I want

the people who come into these valleys, and do not believe "Mormonism," to know what we believe. Probably there are but few men in the United States but what know that we look up to President Brigham Young as our leader, Prophet, and dictator. I want you to understand that I actually do, and I believe I have done so to the entire satisfaction of this people. I have proved it by my works from the day I came into the Church until the present time.

Joseph Smith was a Prophet of God, and was sent of God. He had visits from holy angels from the heavens, who authorized him to commit to this nation the Gospel, the plan of salvation and eternal life, which will save every man and woman that believe it, and practise it in their lives—in their out-goings, and in their in-comings. I know it will save them. You have my testimony, and my testimony is true, and you will find it so, every soul of you who will practise it.

We believe this book, the Bible, to be an historical account of Jesus Christ, and his Apostles and Prophets. We believe it is sacred, and the great majority of this people actually practise it; and there is not a man nor woman in this Church, who believe it, but what have been baptized for the remission of their sins, and that too by immersion, being buried with Christ by baptism. This is what they have done, and that enables them, after they have received the laying on of hands, to receive the gift of the Holy Ghost, and they are entitled to a membership in the Church of Jesus Christ of Latter-day Saints. If they honor that membership, and are faithful, they will continue in it, not in time only, but in eternity, worlds without end. These are my feelings, and my determination is to continue to the end.

I am now in my fifty-fourth year; I am a Latter-day Saint, full in the faith, and not only in the faith, but I have a *knowledge* of the truth of this work. I know that God lives and dwells in the heavens; for I have asked Him scores of times, and hundreds of times, for things, and have received them. Is not that a pretty good proof that He hears me, when I ask Him for things and get them; and is not that a proof that He lives, and dwells in the heavens? I think it is. I suppose He dwells there, He could not dwell anywhere else, but in what particular portion He dwells, I, do not precisely know, though He is not so far off as many imagine. He is near by, His angels are our associates, they are with us and round about us, and watch over us, and take care of us, and lead us, and guide us, and administer to our wants in their ministry and in their holy calling unto which they are appointed. We are told in the Bible that angels are ministering spirits to minister to those who shall become heirs of salvation.

Bless my soul, look at the unbelieving world, that is a great many of them, they now believe in spiritual knockings, spiritual communications, and spiritual rappings, and they will ask the same spirit for this, and for that; to know this, that, and the other; and, "Won't you cause that table to kick up its legs, and that chair to dance, and cause a knocking here, and a knocking there?" They believe all this, still they do not believe that God can communicate. And at the same time those that they communicate with are corrupt spirits, and they might know it, and still they say they can speak from the heavens, and communicate this, that, and the other, and tell them where their friends are. If wicked spirits can do this, I want to know, on the same principle, if the righteous have not power to communicate to the children of men? And has not God power to do it? He has.

The whole world is now enthusiastic in these things.

I never heard a knocking, or saw a table dance, only as I kicked it myself. I do not want them knocking and dancing around me.

The people of the world do not believe in revelation from God, and they believe that Joseph Smith was a fool to pretend to have revelation direct from heaven, but still they are all engaged in this matter, in getting revelations from evil, corrupt, and comparatively ignorant spirits, and wicked men. Some became spiritual writers by a spirit taking their hand, and writing without their consent. I do not thank any person to take my hand and write without my consent; we do not like such proceedings. We believe they exist, but they are not for us. We receive communications upon another principle, and that is direct from heaven, from God's servants, delegates, or administrators; this is what we believe most devoutly; and we intend to practise our religion, and to be governed by it.

I have no doubt but the gentlemen who have come in this year will discover a difference in the manners and conduct of the people here, when compared with those of the cities from whence we have come. We do not admit of some practices in our city that they admit of in the United States, at least in all of their great cities. We desire to live a *virtuous* and holy life, and do unto others as we wish others to do unto us, and for that reason many of us have been driven from the United States; I say many of us, for a great many who are now here have not been driven here, but have come since we were driven, and we have passed through a great many trials. Brother Staines was speaking about some of them. I was one of the first, in connexion with President Young, who came to this valley when it was a desolate region, and we could not even get a chart from Fremont, nor from any other man, from which to learn the course to this place. I was one who helped to pick out the road. When we started to come here, we had no more provisions with us than those emigrants started with, to whom we have sent flour this season. We had only one hundred-weight a-piece, and came here with nothing but what was in our wagons, only as we hunted and killed game. When we got to the upper ferry of Platte river, half of our company had not a mouthful of bread. That would look a little harder to you than the cricket time, still there was no grunting, nor murmuring, for it was beyond the grunting point; it would not do any good to find fault; it would not provide bread, buffalo, antelope, deer, nor elk.

I recollect one day, I believe it was on the Platte, brother Brigham said to me, "Brother Heber, what do you think about it, do you think we shall go any further?" I knew he asked this question to try me. I replied, I wanted to go the whole journey, and find some white sandstone, and see what there was in the earth. There never was a day when I would not go with him until we found a location. I knew there was a place somewhere, thought at times the prospect appeared dreary, but here it was on high. It is the best country I ever saw. I have lived in the best portions of the United States, but this country is better. I have lived where Joseph found the plates, and where the angel of the Lord administered to him; it is the heart of the world, but is that place as good as this? No. It does not begin to bring forth wheat, corn, oats, and every other vegetation that the heart desires, like this land. We are going to be comfortable here.

The troops of the United States have come here; see how liberal they have offered for wheat, and not only

for wheat, but for oats, barley, corn, potatoes, cheese, chickens, beets, carrots, parsnips, and everything they wish to buy. We do not say so much about the merchants, they have got plenty. You will see how good we will make the transient residents feel this winter.

How comfortable they feel, and rejoice to dwell in the midst of white people. They never thought for a moment we were *white* men and women; but when they came, they found out, to their astonishment, that the people in Utah were quite white, and right from their own country. Bless your souls, we are a free people, it is not a slave country here; still I admit we have to slave pretty hard to raise these fine things. Well now, do not be disheartened; make yourselves comfortable; treat us well, and you shall be treated well, and the best you ever were in your lives; but HANDS OFF. I speak just as I feel. My heart is good, kind, and generous; but there are lots of men more generous than I am, and again there are lots that are not so much so. All kinds of spirits have all kinds of capacities. There are as many spirits here as you can see persons, for they all have spirits in them; and some are more snappish than others, and some are more liberal, kind, and generous, and more divested of selfishness than others. If that is a fact, it proves to me that you can become just as generous as the most generous. Let us try, and what I say to one Saint I say to all the Saints, and to all people that come into this valley, be generous, be friendly, and be Saints.

We want you to be Saints while you stay here; for you know in the days of the Apostles, when they were among the Romans they did as Romans did; and while you are among the "Mormons," do as the "Mormons" do; be generous, and be *white* folks. We are white folks; a good portion of us were born in the United States, and a great many in Old England; and they are our brethren and sisters. My father came from there, and fought for this country, and sustained it; if he did not my grandfather did, it is along in that train somewhere. We have all come from the old countries, and come into a new country, into the States; and from that we have emigrated into still newer countries—into the tops of the mountains, just as the Prophet said. They declared the Saints would be gathered in the last days, and we are gathering to build a city to the name of our God, and we are going to build a Temple, and houses of worship, that when you come here you may worship with us, and when you are among the "Mormons" do as the "Mormons" do, do right, and keep the commandments of God. I have said a good many times, when a man comes into my house, if he is a Catholic, a Pagan, a Quaker, a Baptist, a Methodist, a Soldier, a Captain, a Governor, or a President, he has got to subject himself to the order of my house; and when I bow down on my knees, I want him to bow down with me. That is my religion, let him bow down and pray with me; and then if I go into another man's house, if he stands up to pray, I will stand up too and pray with him. That is good religion. Do as the Romans do when you are among them. A man can stand up, kneel down, or sit down, and not pray, and be as cross as he has a mind too, but let him be subject to the governor or the government of that house, and when he goes into another kingdom, let him be subject to that kingdom. God says, "If a man keep my commandments he has no need to break the laws of the land!" These are my feelings.

Let us be Saints, and keep the commandments of God, and mind our own business. That is my religion.

We want all men to do this, we want all women to observe the same thing—to keep the commandments of God, and keep themselves pure and clean. And if you are not clean, pure, and holy, I would advise you to repent of your sins, and go and be baptized for the remission of them, and sanctify yourselves, and receive the Holy Ghost, that it may show you things to come, and bring things to your remembrance. That is my counsel and advice.

May God bless you, brethren and sisters, and bless this whole people, male and female, old and young, foreigner and every body else; may He bless you with peace and quietness, that we may have a heavenly time, a joyful time during the coming winter. May God bless you with these blessings, and every other, in the name of Jesus Christ. Amen.

THE FIRST PRINCIPLES OF THE GOSPEL.

A Discourse by President J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, December 17, 1854.

I will call your attention this morning while I read to you that scripture recorded in the Epistle of Paul the Apostle to the Galatians, 1st. chap.

[President Grant read the whole chapter.]

Not long ago, our President was saying that he would like it, if the Elders would preach the Gospel. Considering myself an Elder, and years ago having had some experience in preaching the first principles of the Gospel to the world, I thought this morning I would endeavor, by the aid of your prayers, and by the aid of the Spirit of the Lord, to preach what I consider the Gospel.

In the chapter I have read there is a favorite text, that I used to select when I was travelling abroad to preach, particularly when I chanced to get among those who supposed the Latter-day Saints, or "Mormons," had a new Bible, and preached a new Gospel. I used to select the eighth verse of the chapter I have just read, which reads as follows—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

All who understand the language of this passage, will agree that the Apostle alluded particularly to the Gospel that he had preached to the Galatians and others, and that which was preached by his colleagues, the other Apostles, and by others who were authorized to preach.

It would be useless for a man to embrace our religion unless he could be satisfied that the first principles thereof are based upon the word of God contained in the holy Scriptures. In relation to our faith, I would say, the Gospel as preached by the Apostles, and as contained in the book of Mormon, is the same, or agrees with the Gospel contained in the Bible. The Gospel preached by Joseph Smith,

and the revelations of God that have come through him to the Church, as contained in the Book of Doctrine and Covenants, fully agree with the Gospel contained in the New Testament.

The commission given to Joseph Smith and others in our day, was to go forth and preach the Gospel of Jesus Christ, and the Lord said unto them, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The Savior gave the same commission to the Twelve Apostles anciently, and said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But he enjoined another duty upon them, he commanded them to tarry in Jerusalem until they were endowed with power from on high.

In the chapter I have read, you will notice the Apostle Paul states he did not receive this Gospel of man, neither was he taught it but by the revelations of Jesus Christ. From this you see, that the Gospel was a certain something he could not receive from man, but had to receive it from Jesus Christ by revelation. The disciples had travelled with Jesus, they had seen him in the midst of his enemies, and witnessed that he had been delivered by the power of God from their grasp; they had seen him cast out devils; they had heard his voice speak to the dead, and they came forth; thus, they had witnessed many mighty displays of the power of God through His Son Jesus Christ; yet, said he, "Before you attempt to preach my Gospel to all the world, after I leave you and go to the Father, tarry in Jerusalem until you are endowed with power from on high." They had learned obedience to his word, and according to the account given of them they tarried.

The nature of that endowment was different from the one we read of in these days, viz., to go to college, or other seminary of learning, and graduate, to be endowed and qualified to preach the Gospel. The nature of the endowment given to the Apostles anciently was of a peculiar kind. They tarried till the Jews assembled to celebrate the feast of Pentecost.

At that feast were assembled the leaders of the Jews, and thousands flocked to the city of Jerusalem not only from the Jewish nation, but from the neighboring nations. They waited until the day of Pentecost was fully come, and while they were assembled together in an upper room, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

"When this was noised abroad, the multitude came together, and were confounded because every man heard them speak in his own language." "They were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born." "Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said to them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the Prophet Joel," &c. Thus, while they were wondering and disputing among themselves, the chief Apostle Peter, who had received the keys of the kingdom from his Master, with his brethren, stepped forward and commenced preaching to them, and gave them a

narrative of the dealings of God with their fathers Abraham, Isaac, and Jacob; noticing the promises made to them, and tracing the subject down through the Prophets to the people then living.

He told them they had crucified the Lord of glory, that he had risen from the dead, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, had shed forth that which they saw and heard. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" The Apostle Peter having sojourned with the Savior, and witnessed his miracles, if you please had been with him on the Mount when he was glorified, and being endowed with the Holy Ghost, the presumption with me is that he actually was qualified to preach the Gospel as it should be preached. If we ascertain the Gospel that Peter preached, the Gospel that John and James preached, the Gospel that the Apostle Paul preached, we shall ascertain that Gospel, that if any man or an angel from heaven preach any other the curses of God shall rest upon him. "And they said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In order that you may draw the line of demarkation between the Gospel preached by Peter on that important day, and the Gospel now preached in Christendom, I need only call upon you to reflect upon your own experience, to reflect upon what has been taught you when you have anxiously inquired what you should do to be saved. How often have you heard the sound from the pulpit saying, "Come forth to the anxious bench, to the prayer ring, and we will unite and pray for you, and you shall be converted;" and sometimes a portion of the congregation is sent to a private house to pray for you, while the preacher is operating upon you in public. Again, others that have been taken from the congregation are waiting at a private house for the priest to operate upon them there, while the congregation remain to pray for them in the chapel.

This is practised extensively among the divines of the present day. You will find the preachers teaching hell and damnation, and in various ways seeking to terrify their hearers, by portraying before them the agonies of the damned, and the miseries to be endured by the unconverted in the hot lava of hell—the awful condition of the damned souls that are cast out into the dark regions of hades; and then they are praying and working with all their might to convert souls, and turn them to the Lord. I have heard so much of this that I can fairly taste it yet.

Now I ask you did the Apostle Peter teach any thing of this kind—did he teach the people that they should come forth and be prayed for, that they might be converted and get the remission of their sins? No; but in the first place he bore testimony to them, he taught them that Jesus Christ had been crucified, and was risen from the dead, and that Jesus Christ is the only name given unto men, by which they can be saved; that their fathers had persecuted the Prophets, and shed the blood of the Son of God, and when they anxiously exclaimed, "Men and brethren, what shall we do?" says Peter, "Repent," &c.

Now upon the subject of repent-

ance; I have been told in my boyhood that it is a sorrow for sin. There are two kinds of sorrow spoken of in Scripture: Paul says godly sorrow worketh repentance that needeth not to be repented of, but says he, "The sorrow of the world worketh death." The sorrow of the world is of this nature; for instance, we find men who curse and swear, lie and steal, get drunk, &c., when they are reproved, or even when they reflect in their reflective moments, they are sorry for their conduct, but does that prove they repent? Certainly not, a man may be sorry for sin and not repent thereof. You may see the drunkard at his home intoxicated, abusing his wife and children, but when he is sober he is sorry for the act, and perhaps the next day is found drunk again, he still continues to pour down the intoxicating fire-water, and is sorry again, does he repent? No; but he is sorry with the sorrow of the world, which worketh death, which is to sin, and be sorry for it, and go and sin again; but godly sorrow worketh repentance that needeth not to be repented of. What kind of sorrow do we understand Peter to mean when he said to the Jews, "Repent." We understand him to mean, they were to *forsake* their sins; to cease to do evil; let him that stole, steal no more; let him that got drunk, cease the sinful practice; let him who has been in the habit of doing wrong in any way, cease to do wrong, and learn to do right.

I am here reminded of a circumstance that took place in Virginia. A deist, a lawyer by profession, was on his death bed through consumption; his friends were Presbyterians, and they had prayed for him again and again, and the poor fellow still remained unconverted, and of course was expected to go into eternity, to dwell in that hot place. The last resort was to have a minister to pray for him, but he still remained unconverted. They exhorted him to repent and turn to God, and be converted before the brittle thread of life should be snapped asunder, and he should take his exit to another world. He thanked them for their advice, and told them he appreciated their labors. After they had got through exhorting him, he being wearied, and very sick, they concluded to let him rest, and converse among themselves on the topics of religion. They began to converse about the conscience being the most troublesome thing in the world. Said one, "I am much afflicted with the smitings of conscience when I lie down and rise up." "And so am I," said another, "that monitor within is more trouble to me than anything else here below." When they had got through, the deist spoke and said, "Gentlemen, you have taken the trouble to come and give me advice, now permit me to give you a little; go home all of you, forsake your sins and behave yourselves, and your consciences will not trouble you any more." It is true repentance, when a man departs from evil, and cleaves to that which is good. This is what the Apostle means when he said to the inquiring Jews on the day of Pentecost, "Repent, and be baptized." "What shall we be baptized for, Peter?" "For the remission of your sins."

In the first place, you notice, he taught them the Gospel, and faith sprung up in them by hearing the word of God—the Apostles, filled with the Holy Ghost, preached the word of God, and the multitude believed. As soon as they had faith, they were taught to repent; then repentance is the second step to be taken by the sinner in the Gospel of salvation. As soon as they were taught to repent, they were commanded to be baptized for the remission of sins. Some preach the ordinance of baptism very lightly, they say that baptism is an outward and visible sign of an inward and invisible

grace. I want to reason on that a few minutes, taking them upon their own grounds.

According to their own admonition, "the faith" means the orthodox clergy. You know every man considers his religion orthodox, and his neighbor's religion heterodox. The orthodox clergy of the day, who are defenders of "*the faith*," say that baptism is an outward sign of an inward work. Suppose it is. Suppose I take this woman's child and sprinkle a little water on its head, that is an acknowledgement or sign of a corresponding inward work. How much inward work has a sprinkled person got? Just a little sprinkling, that is all, if baptism is a sign of the work within.

Now if baptism is an outward sign of an inward work, and you cover a person in water, that is a sign that the entire man had to be filled with the Holy Ghost. They reason rightly in relation to their case, and I presume indeed their mode of baptism is a corresponding sign of the work within; and immersion must certainly be a very strong sign corresponding with an extensive inward work, according to their own reasonings.

But baptism is for the remission of sins. "What!" says one, "baptism is a saving ordinance!" Certainly it is saving in its nature, in connexion with the balance of the Gospel of salvation. The people are to be saved if they embrace the Gospel, and to be damned if they do not. If I escape damnation by obedience to the Gospel, and baptism is a part of it, I would ask if that is not a portion of the scheme by which I escape—a part of the scheme by which I am saved? It is certainly so.

When the angel appeared to Cornelius he did not baptize him, but said he, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." *Cornelius obeyed*; and when Peter came and learned his situation, and the vision he had had of an angel, he taught him the Gospel, and commanded him to be baptized. Peter told him words whereby he should be saved, and these were a part of them.

It was also said to the Apostle Paul, by the servant of the Lord, "Why tarriest thou? Arise, and be baptized, and wash away thy sins," &c. That was the way the Almighty had instituted in the Gospel; baptism is an institution of heaven, sanctioned by the Father, revealed by the Son, taught by the inspiration of the Holy Ghost; and is the method by which a man's sins can be remitted. Faith, repentance, and baptism for the remission of sins were a saving means to the children of men anciently, and are at the present day, because they are a part of the Gospel, and are all essential to the remission of sins.

In relation to the mode of baptism, there is sufficient in the Bible to prove that. The Apostle in writing to his brethren tells them he was buried with Christ in baptism; and Jesus commanded his disciples to follow him. If they were buried with Christ, it shows that he was buried. I ask if you can go and be buried with any of your friends unless they be buried also? But the world are not pleased with this mode of remitting sins; they say it is too easy. They make me think of Naaman the Assyrian, when he came to the old Prophet Elisha; he came with his gold and his silver, with his chariots and servants, expecting to be healed of his leprosy by means of some great thing. He expected by his talents of silver and gold to win the Prophet over to heal him. Elisha did not even go out to see him, but sent his servant with a message saying, Go and wash seven times in Jor-

dan, and be healed. But the old Assyrian was wrath and went away, and said, "Behold, I thought, he will surely come out to me, and stand, and call upon the name of the Lord his God, and strike his hand upon the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." One of his servants stepped up, and said, "My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

It is not that baptism is such a great thing, or that it can be purchased with silver and gold, that it washes away sins, but because the Almighty has instituted it as His own ordinance; and if you will comply therewith, He promises you a remission of sins. If you are buried with Christ in baptism it proves he was buried.

I once asked a Methodist if he considered Jesus Christ the Lamb of God. He said he did. I then asked him if he believed that the Colossians were buried with Christ in baptism, "Yes, but," said he, "Dr. Clark says, when commenting upon that passage, that immersion was administered only to adult believers. We believe they were actually immersed." Said I, "Do you think Jesus Christ was immersed?" "No, we think he was either poured or sprinkled." I then inquired of him how they could be buried with Christ unless he was buried also. He said, he did not know about that; but he thought it was very probable that Christ was sprinkled. I asked him if he considered the head of a man all the man, or if the shoulders and the arms were all the man. "No," he answered. "Well, then," said I, "if you consider the head, arms, shoulders, body, legs, and feet all the man, and the whole man baptized, you must believe he was immersed to accomplish his baptism." "If the Colossians were buried *with Christ* in baptism, he also must have been buried."

Among other arguments against the immersion of the whole body as the mode of baptism, he said that delicate women would catch cold if they were buried in water. I contended, if it would not hurt the Lamb of God to be baptized it would not hurt a sheep. Then baptism by immersion is the third principle in the Gospel of salvation; and the Apostle taught the people if they would be baptized they should receive the remission of sins, and receive the Holy Ghost; for, said he, "The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call."

Notice here the extensive promise of Peter, that the Holy Ghost should come upon every man who would yield obedience to the Gospel. In process of time, as they preached in the regions round about Jerusalem, Philip went to Samaria, and preached to the people of that city; they gave heed to his preaching, and they were baptized, both men and women. It does not read men, women, and children, but Philip went to Samaria, and preached the Gospel, and they were baptized, both men and women; infants are not mentioned; and they had great joy in that city. Says one, "Yes, they had joy because they had received the gift of the Holy Ghost;" but wait; when they at Jerusalem heard that Samaria had received the word, they sent Peter and John to pray for them at Samaria, and lay their hands on them, that they might receive the

Holy Ghost, for as yet it had fallen on none of them; hence you perceive they had great joy, but not the Holy Ghost. But when the Apostles prayed for the Samaritans who had received the word, and laid their hands upon them, they received the Holy Ghost.

Now suppose we should say that the curse of the Apostle Paul would rest upon every person that did not preach the same Gospel that he and his brethren preached and practised, we should only be saying what is emphatically declared in the Scriptures.

The Holy Ghost was received by the laying on of hands. Was this ever taught you in England, or in America, except by the Latter-day Saints? Did you hear this at any protracted meeting of Presbyterians, or at any meeting of the members of the Church of England? Would you hear this Gospel in a Methodist Chapel, or on their camp grounds, to repent and be baptized and receive the Holy Ghost by the laying on of hands? If you would, you would hear something I never heard. Well, though we or an angel from heaven preach any other Gospel, let him be accursed. No matter how near men may preach the Gospel; they must preach the same Gospel, every part of it, every ordinance of it, every principle Jesus Christ revealed and his Apostles taught, if they do not, they teach another Gospel, and if they teach another, says the Apostle, let them be accursed.

Now if you will preach the same Gospel, you will preach the same principles precisely that were taught not only by Paul, Peter, James, and John, but by all the rest of their fellow servants. And when men received the Holy Ghost, they spake with other tongues, and prophesied. In order to tell whether people have embraced the true Gospel or not, we need only to look at their fruits, for by their fruits shall ye know them, says the Savior. Look, for instance, at the Corinthian Church; though you read they were guilty of many absurdities, yet to one was given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. All these gifts, which are reckoned up and classified by the Apostle Paul, were enjoyed by the Corinthians.

Now some suppose there was a necessity for this display of the power of God to establish the Gospel, and that when it was established the gifts would be done away. I recollect reading, in the ninety-fourth sermon of John Wesley, in commenting upon this subject, he says, "It has been vulgarly supposed that after the Gospel was established the spiritual gifts were no longer needed; but this is a gross error. To be sure we seldom hear of them after that fatal period that Constantine called himself a Christian. Scarcely an instance of the manifestation of these spiritual gifts can be found in the second century, the reason is not that they were done away by the will of the Almighty, but Christians had apostatized, and become heathen, and had nothing but a dead form of religion left, and this is the grand reason the gifts have not continued in the Church." This is the idea Wesley gives in the sermon I have alluded to, if not the exact language. That is "Mormonism." In the second century the Church apostatized and became heathen, and men could not speak by the gift of the Holy Ghost, and with other tongues, and prophesy, and obtain visions, and the gift of healing. The Apostle says, If there be any sick among you let him send for the Elders of the Church,

and the prayer of faith shall save the sick, &c.

But in the present day it is, "If any be sick among you let him send for a physician, or a noted practitioner in the healing art; and let him go forth and administer a portion of calomel mixed with gamboge, with the addition of a large blister plaster upon the back of the neck, and you shall be healed." We do not learn this from the teachings of Jesus Christ, Peter, James, Paul, or any of the Apostles; it is not incorporated in the Gospel; but the Gospel plan of administering to the sick is, if any be sick among you, let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins they shall be forgiven him. Jesus Christ says, when speaking of the power that shall attend his servants, "They shall lay hands on the sick and they shall recover;" and, says the Apostle Paul, Stir up the gift of God that is given thee by the laying on of my hands. It is said that Joshua was full of the Holy Ghost after Moses had laid his hands on him. Members of the Church of England when they are sick send for a noted physician, and they trust in a doctor for their recovery, not in the Lord or in the virtue of their religion. They dare not, many of them, live in the city without a family physician; they must have a family physician and an eminent physician, and in case the family physician fails to prescribe an effectual remedy they must send for the eminent physician. This is the case with orthodox professors throughout the world.

Do they preach the Gospel as they did in ancient days? Do they teach the people to repent and be baptized for the remission of sins? If the laying on of hands and the anointing with oil healed the sick then, why not now? If the Gospel is the same, if God is the same, if the Holy Ghost is the same, if faith is the same, if baptism is the same, and if all the principles of the Gospel are the same, will they not produce the same effect?

I want to bear my testimony, that mine eyes have seen the sick healed in the way the Gospel recommends; I have seen the ears of the deaf opened, and they have heard; I have seen the lame man walk, and leap like a hart; and I have seen others rise up suddenly from their sick bed, healed of a consuming fever.

In Montrose, near Nauvoo, hundreds of families were sick nigh unto death, and some were given up to die. The Prophet Joseph Smith took some of the Elders with him, and went over there, and said to the sick, "I command you, in the name of the Lord God, to rise up and walk." And he went from house to house, and made every man, woman, and child to walk, and they followed him to the next sick family, and they are witnesses here to testify to it. There are men now upon the face of the earth, that by the visions of the Almighty have seen convoy after convoy of angels. Can you find these things out of the Latter-day Church? No; you cannot. Are the sick healed in this city? Yes; I know they are. I have administered to the sick, in company with my brethren, and they were healed, and I know they were healed by the power of God; those that die are killed by the doctors. I tell you their calomel mixed with gamboge, their shaving of the head, and their blistering operations, kill ten where they heal one.

The Gospel preached by Joseph Smith is the same that is contained in the New Testament, and which was preached by Jesus Christ and his Apostles, and it is the power of God to every one that believes it; it will

heal the sick, open the heavens, and revolutionize the earth; and this Gospel must be preached to all nations for a witness to them. I bear testimony to all men that Joseph Smith preached it in its purity and fulness, as the Apostles of old preached it; and that it is now being preached in the United States, in Europe, in the Islands of the sea, and will be preached in every nation, kindred, tongue, and people under the whole heavens; and the same fruits, the same blessings, the same light and glory will be manifested as anciently.

May God save us all in the name of Jesus Christ. Amen.

THE POWER OF THE GOSPEL.

An Address by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, Dec. 17, 1854.

The Gospel you have heard this morning from brother Grant, you have heard over and over again. Every one who professes to be a Latter-day Saint, and will acknowledge the truth of this Gospel according to the historical account in the New Testament, must know that it is true. Why? Because, as brother Grant has testified, when brother Joseph Smith proclaimed this Gospel of repentance and baptism for the remission of sins, his testimony would have been true if there had been no New Testament.

God sent an angel to him and others, and the angel preached the Gospel to them, and authorized Joseph Smith to baptize Oliver Cowdery, and then Joseph received baptism from his hands. When Jesus Christ came he authorized men to administer the ordinances of the Gospel, and then he went forward and was baptized himself; he did not excuse himself, neither did brother Joseph. He went forward and set the example, that he might fulfil all righteousness, that he might glorify God on earth and in heaven; and, said he, "That I have seen my Father do, that do I." Upon the same principle, you pursue the course you see the Apostles in the last days pursue.

As to the circumstance brother Grant was speaking of in Montrose, I was with brother Joseph, and so was brother Brigham and many others, and hundreds were healed, and leaped out of their beds, and followed us. If you do not believe it, call on many of those that were sick nigh unto death at that time, and are now living in these valleys, enjoying good health. How many sick have been healed in old England? I have been many a time in houses where people were sick nigh unto death, with small-pox, and with other complaints, and they were healed by the power of God; I have taken them to the water, when they have been on the verge of the grave, and baptized them, and they have been healed. "What, of the small-pox?" Yes; and there are numbers of people here that were sick nigh unto death, and brother Orson Hyde

is a witness that they were just ready to die, and they are now here in a robust state of health. [Orson Hyde, "It is true."] True? Yes, as true as that God reigns in the heavens; and there are thousands more in the Church who know it is true. The testimony of brother Grant and other men is just as true, and will be valid just as much as the testimony of Peter, James, and John, for they speak the truth as it is in Jesus Christ.

I rejoice that I live in this day. You have heard me say a great many times that "Mormonism" and this people are the pride of my heart. I wish to see the Saints do right, and repent of their sins in such a manner, that they never need to have any more repentance from this time, and forsake their sins, and do their first works, and turn unto the Lord with full purpose of heart while it is their privilege, and then it will not be required for a man to preach to this people the first principles of the Gospel of Christ; for there are many who ought to repent and be baptized for the remission of their sins; but never go into the water again and be baptized for the remission of your sins, except you forsake them, and be Saints from that time forth, and not cultivate the principle of iniquity with yourselves, nor with your families, nor among this people. Let every man and woman rise up and purge iniquity from our midst, and if you do not, all I can say is, you will see sorrow, and you will see sorrow that will cleave to you, though you repent in tears, and in sack-cloth and ashes, and you cannot get out of it until the Lord has a mind to deliver you.

Brethren and sisters, treasure up the Gospel, read the Scriptures of the Old and New Testament, and the Book of Mormon. What does the Lord say? That every one, who will read the Book of Mormon attentively, faithfully, and prayerfully, before he gets through, will receive a testimony of its truth. I know it. If you have lost the Spirit, go and read the Book of Mormon, and the Book of Doctrine and Covenants, and you will get it again, more or less. There are but few who know anything about these books and what they mean.

I wanted to bear testimony, in connexion with brother Grant, of the truth of his statements with regard to the healing power of God manifested in Montrose, for I went with the Prophet, and am an eye-witness. Has not this Gospel the same power it had eighteen hundred years ago? It has, for God has renewed it unto us, and conveyed it to us through Joseph Smith, by the ministration of an angel. We have received the Gospel, and we have received the Priesthood, and the keys and power pertaining thereto, and the Kingdom of God is restored, and it will never be overthrown again, but will overthrow all iniquity or power that undertakes to wrestle with it, I care not whether it is a nation or a kingdom. Do the world believe this? Who cares whether they do or not, God knows it will do it, and I know it, and that is enough. If there was not another man in heaven or on earth knew it, and I knew it, and was authorized, it would overthrow all other governments, and they could not help themselves. You all know this, don't you brethren? ["Yes."]

Let us be brethren. As I have often said, I want to see this people acting like brethren; and if any of you have got full lots in the city, let your mother or your sister have a portion; and if you have got more land than you can cultivate, do likewise; and if Weber County has got more than they need, let Davies have a piece, and let us be one. Let us be brethren, and let us be one, and then what will the world be to us? I wish you all felt as I do, and then you would know

that God will not suffer His righteous servants to be overthrown; and you must never undertake to overthrow them, if you calculate to be Priests of our God, and reign for ever.

Millions of men will be saved who will never be Gods. They may be the Saints of God, and be submissive to the sons of God. Listen to the counsel of the servants of God, and do as our head tells us to do, and we will prosper from this time henceforth and for ever.

I know what will save you, it does not require much knowledge to tell that, for it consists in keeping the commandments of God, and that alone will save you. May God bless you, and help you to live faithfully before Him from this time henceforth and for ever. Amen.

THE INCREASED POWERS AND FACULTIES OF THE MIND IN A FUTURE STATE.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, October 15, 1854.

I feel grateful to my heavenly Father this afternoon for the privilege of meeting with the Saints in this Tabernacle; and feel thankful also for the privilege of rising in this stand, for the purpose of speaking to you upon such subjects as may be presented to my mind.

I, however, realize sometimes, more than at others, the necessity of having the gift of the Holy Spirit resting upon me in order to instruct and teach the people; for that is the only object of speaking and hearing in a place like this. We speak for the purpose of conveying to others the ideas that are contained within our own minds; or such ideas as God may condescend to put into our hearts; the people listen for the purpose of receiving the ideas that may be advanced, in hope that their minds will be enlarged and instructed, through the speaker. If I know my own heart, it is my desire when I rise before an assembly to communicate something that shall be instructing to the minds of the people; and in order to do this, I am perhaps as well aware as any other person living, of the necessity of having that Spirit that is able to give truth to the mind—that Spirit that is able to inspire the heart in the very moment with the words and ideas calculated to benefit the people. Indeed this is the promise of the Lord to His servants; they are not to take any thought beforehand concerning the words and ideas they shall utter before a congregation; it is true they are commanded, in the revelations which God has given, to treasure up in their minds continually the words of life.

Why is it that we are required, as the servants of God, to treasure up in our minds the words of life? It is in order that we may have a store of knowledge and information—it is in order that we may understand true principles—true doctrine, upon all subjects that pertain to the welfare of

man, that the mind being filled with understanding, light, knowledge, truth, theory, and with a knowledge of things God has revealed, may be able to communicate at the very moment that part or portion of the same which God shall be pleased to impart to the congregation, suited to their capacity and circumstances; this is not taking thought beforehand what we shall say. If we should treasure up the words that God has revealed — that are written in the Book of Mormon, Doctrine and Covenants, and in the various revelations that God has given in latter times, (I mean the printed and written ones,) together with what he has revealed in ancient times; if we should get it all imprinted upon the tablet of our minds, it would not be taking thought beforehand what we should say.

When we arise to speak before a congregation, if we place our dependence upon God to inspire us with the Holy Spirit, to bring forth not only the knowledge and information in regard to things that are written, and things that have been revealed, but to communicate new ideas, instructions, and information by the power of the Holy Ghost, we shall thus be able to edify.

Sometimes when I arise before a congregation of the Saints, here in the Valleys of the Mountains, I look at myself naturally, and think over naturally in my own mind, How can I edify this people? What can I say to them that has not already been said? This is a weakness in human nature. These meditations and reflections ought not to have any bearing upon the mind; God has wisdom sufficient; He has knowledge sufficient, and understanding, and light, and truth to communicate something for the benefit of the people, though they may have been instructed for a long period, and been well informed in doctrine and principles. Sometimes the Lord does not see proper to impart any new ideas to the speaker, but rather to influence his mind to dwell upon old things, or in other words, that which has already been made manifest, for the purpose of communicating more clearly, or impressing upon the mind more forcibly, the importance of attending to that which has already been spoken and revealed.

We are only sojourners here, stopping here for a short period of time, and while we are here we often meet together. What for? To learn something that is calculated to benefit us temporally or spiritually. Indeed everything with which we are surrounded, every circumstance that we may be placed in, everything with which we have to do, if properly used, is calculated to benefit the mind of man. That is the object of all the works of God, to benefit living beings —beings that are capable of being made happy—capable of receiving joy and peace, all His works from the beginning to the end, (if there be any beginning or end, which we doubt very much,) are calculated in their nature to render happy, living, intelligent beings. That is the reason we are here — the reason we have come from distant countries, from foreign lands, and congregated in these valleys; it is in order that we may be more happy, and more fitted to gain that experience that is calculated to make us more happy. We are looking forward to a time when we shall be exceedingly happy; that is natural to the mind of man; it is on the stretch looking forward to the period when it shall be far more happy than at present. We are inquiring how, and by what means, or by what course of conduct, we can make ourselves more happy than at the present time. Some people pursue one course and some another; mankind have their various paths, walks, and courses, there

are almost as many courses as there are people upon the face of the earth; and they are travelling in these paths and roads: each one seeking his own happiness, and perhaps, in few instances, the happiness of some others. Some take a road of sin and wickedness to secure happiness, but, in the end, they will find themselves literally disappointed. In travelling these great variety of paths, they find that it does not produce the result they hoped for—it does not bring happiness, nor give to them joy. There is something, connected with the travels of the people, and the courses that they mark out for themselves, that is calculated very frequently to leave a bitter sting upon the consciences. They suppose they can be happy in pursuing a certain course, but they find themselves miserably disappointed.

The Lord is gathering His Saints into this valley in order to instruct them how to be happy; that is the ultimate object and aim He has in view: He desires us to be well instructed, and to have the straight and narrow path laid out plain before us, showing us, from time to time, what steps are necessary to be taken, that will lead to the greatest amount of happiness; and if we follow them and continue in the path, we shall find that our light will grow brighter and brighter, our happiness greater and greater, and our joys will become more and more intense, until, in the eternal world we shall be swallowed up, as it were, with a fulness of joy—a fulness of happiness.

We are all the time, as I have already observed, looking forward to something ahead of our present condition, to something that is future.

We believe in a future state; it is a kind of natural instinct in the mind of man, to believe in a never ending hereafter. When he lays down his mortal body in the silent tomb, and it crumbles back to its mother earth, he does not believe that the destruction of the mortal body, is the last of the being called man; he believes that there is something there besides the tabernacle of flesh, that will live, move, and have a being forever. Furthermore, when we reflect more fully upon this subject, we believe that the something which dwells in this flesh and bones, is the only being that is capable of being made happy.

We have often been told this, from this stand; and it has often been told, among the congregations of the Saints abroad, that it is the spirit of man, and not the mortal tabernacle, that enjoys, that suffers, that has pleasure and pain. But the mortal tabernacle is so closely connected with the spirit of man, and we have so long been in the habit of associating the pains and pleasures of the spirit with what is termed the pains and pleasures of the body, that we have almost worked ourselves into the belief that it is actually the body that suffers pain, and enjoys pleasure; but this is not the case; the body, so far as we know, is incapable of feeling; it is naturally incapable of it: it is only the spirit, that dwells within the body, that feels. However severely the body may be injured, it is not the body that discerns that injury, but the spirit, within the body, that discerns it. [The speaker here asked a blessing on the cup.] We were speaking concerning that being that we call ourselves, that dwells in this mortal tabernacle of flesh and bones. We were observing that so intimately are the body and spirit connected together, that we have become habituated to term the pleasures and pains that we experience, the pleasures and pains of the body; but this is not the case; the body of flesh and bones, when the spirit has left it, is incapable of any sensation whatever; it does not form

any portion of that identity that belongs to ourselves as spirits; we are not aware of its pleasures or its pains; for it has neither; but we are aware that if our mortal tabernacle is injured or infringed upon, the spirit within is troubled and pained; but we have become habituated to call this the pain of the body.

I make these remarks in order to extend our ideas beyond this state of existence.

If the spirit while in the body is capable of suffering, of being acted upon from without the body, and of experiencing diverse sensation, if it is capable of intense joy, or intense grief, may we not suppose that when it is freed from the body, when the animal tabernacle is fallen into the dust, and returns to its former earth, the same spirit, unclothed and unshielded, standing naked, as it were, before God, and before the elements that He has made, will be acted upon then, more or less, by these same elements; and that the same spirit that is capable of suffering here, will be capable of far more intense suffering hereafter; the same spirit that is capable of great joy here, will be capable of far more intense joy and pleasure hereafter; and the same things of an external nature that are capable of producing intense pain here, are, under certain circumstances, capable of producing a hundred fold more pain hereafter? If this be the case, how important it is that we should take that course that the spirit may, in its future state of existence, be placed under circumstances where we can obtain the pleasure, joy, and happiness, and escape the pains, evils, and bitterness of misery, to which some spirits will be exposed.

Perhaps there may be in the future state a difference, a vast difference, in some respects, in the reflection of pain upon the spirit from what there is here; and in other respects there may be a similarity. There are many things connected with the spirit of man, in the intermediate state, that we do not know anything about; and then there are other things that we do know, so far as they are revealed, and no further; and then there are other things connected with the spirit of man between death and the resurrection that we may believe, but not have a certain knowledge of, but believe that such and such will be the case from analogy, from reason, from the nature of things. There has been but a little revealed to man on the subject of the intermediate state of the spirit, after it leaves this mortal tabernacle.

We are told in the Book of Mormon that the spirits of all men, as soon as they leave this mortal body, and return home to that God who gave them life, whether they be wicked or whether they be righteous, go back to where they once were; they return to their former state, to their former location and residence; they appear in the presence of the Being that gave them life.

What further are we told on the subject? That after we get back into the presence of God, and return home again, then it shall come to pass that the spirits of the righteous, those who have done good, those who have wrought the works of righteousness here upon the earth, shall be received into a state of rest, a state of happiness, of peace, a state of joy, where they will remain until the time of the resurrection. We are also told that another portion of spirits, another class of them that return home to God, after leaving this mortal tabernacle, are cast out, are sent off again, and are not permitted to stay at home, but are cast out into outer darkness, where there is weeping and wailing and gnashing of teeth. Now there must be some intense suffering, some intense misery in connexion with the wicked class of spirits

in order to cause them to weep and to wail.

We might now inquire, what is the cause of this intense suffering and misery? Is it the action of the elements upon the spirit? Is it the materials of nature, operating from without upon it, that causes this distress, this weeping, wailing, mourning, and lamentation? It may be in some measure; it may help to produce the misery and the wretchedness; but there is something connected with the spirit itself that no doubt produces this weeping, wailing, and mourning. What is this something? It is memory, and remorse of conscience; a memory of what they have once done, a memory of their disobedience. Do you not suppose the spirits can have power to remember in that world as well as in this? Yes, they certainly can. Have you never read in the Book of Mormon, where it informs us, that every act of our lives will be fresh upon the memory, and we shall have a clear consciousness of all our doings in this life? Yes; we have read that in the Book of Mormon—"*a clear consciousness.*"

We read or learn a thing by observation yesterday, and to-day or tomorrow it is gone, unless it be something that impresses us distinctly, that makes a vivid impression upon the mind, that we can remember it perhaps for days, months, and years; but common information and knowledge are constantly coming into our minds, and as constantly being forgotten. And some of the knowledge we receive here at one time becomes so completely obliterated, through the weakness of the animal system, that we cannot call it to mind, no association of ideas will again suggest it to our minds; it is gone, erased, eradicated from the tablet of our memories. This is not owing to the want of capacity in the spirit; no, but the spirit has a full capacity to remember; for do you suppose that God in begetting spirits in the eternal world would beget an imperfect thing, that had no capacities? No. The Being, who is full of intelligence, knowledge, and wisdom, and acting upon the great principles that are ordained for the generation of living beings, spiritual beings, brings them forth with capacities capable of being enlarged or extended wider and wider; consequently it is not the want of capacity in the spirit of man that causes him to forget the knowledge he may have learned yesterday; but it is because of the imperfection of the tabernacle in which the spirit dwells; because there is imperfection in the organization of the flesh and bones, and in things pertaining to the tabernacle; it is this that erases from our memory many things that would be useful; we cannot retain them in our minds, they are gone into oblivion. It is not so with the spirit when it is released from this tabernacle.

I might refer to the words of many of the Prophets upon this subject, but every person of reflection and observation knows that the imperfection of the tabernacle does have a bearing upon the memory, as well upon other faculties and powers of man. It has been proved that when the skull has been depressed by accident, or in the way of experiment, every particle of the knowledge that the person has possessed has been entirely suspended. Relieving the skull from the pressure, things come fresh again into the mind; this shows that the spirit has not lost its capacity for memory, but it is the organization of the tabernacle that prevents it from remembering. Wait until these mortal bodies are laid in the tomb; when we return home to God who gave us life; then is the time we shall have the most vivid knowledge of all the past acts of our lives during our probationary state; then is the time that we will find that this being we call man—this spirit that

dwells within the tabernacle, is a being that has capacity sufficient to retain all its past doings, whether they be good or bad.

It is, then, this memory that will produce the suffering and the pains upon that class of spirits whose works have been wicked and abominable in the sight of God. A spirit, then, will remember, that "at such a time in yonder world, and at such a place, I disobeyed the commandments of God; I did not hearken to the counsel of those whom God had appointed to be my counsellors; I did not give heed to the man of God; no: but I rejected his sayings; good counsel was imparted to me, but I did not heed it." In this life, things that may have been erased from your memory for years will be presented before you with all the vividness as if they had just taken place. This will be like a worm upon the conscience; it will prey upon the spirit, and produce unhappiness, wretchedness, and misery. This will cause you to lament, and mourn, and weep after you are cast out from the presence of God—from the home to which you have returned.

I am speaking now of the wicked. What is it that produces the opposite principle? There is an opposition in all things; it is the reflection of the memory that produces joy; that is one of the elements by which joy and happiness are produced upon the spirit of man in the future state; we remember the acts of our past lives that they have been good; we perceive by our memories that we have been obedient to counsel; we perceive that when we have erred through our weakness we have repented of that error; when we have been told of a fault we have forsaken it. When we look back upon acquaintances and neighbors we perceive that we have observed the golden rule, to do unto others as we would that others should do unto us. We look back upon our past lives, and we perceive we have never spoken evil against a brother or sister, that we have never striven to stir up family broils, and that we have never desired to injure any of the children of men, male or female. What do these reflections produce? They produce joy, satisfaction, peace, consolation, and this joy is a hundred fold more intense than what the spirit is capable of perceiving or enjoying in this life. Why? Because just in proportion to the vividness of the conscience, or the memory, so will be the joy. This you may have knowledge of by every-day experience; just in proportion to the vividness of your ideas, and of the truth set before your minds, and of the good things that are imparted to you, the more intense is your happiness here; how much more intense would it be hereafter, when this mortal clog with all its imperfections has been laid down in the grave! The fact is, our spirits then will be happy, far more happy than what we are capable even of conceiving, or having the least idea of in this world.

Our happiness here is regulated in a great measure by external objects, by the organization of the mortal tabernacle; they are not permitted to rise very high, or to become very great; on the other hand it seems to be a kind of limit to our joys and pleasures, sufferings, and pains, and this is because of the imperfection of the tabernacle in which we dwell; and of those things with which we are surrounded; but in that life everything will appear in its true colors; in my estimation not a single thought of the heart, that has ever passed through the mind, not a single act of an individual, from the earliest period of its memory till the time it comes into the presence of God, will escape the notice of the memory when it appears there, unclogged from this tabernacle.

Are there any other circumstances that will produce pain or joy, besides

that which is connected with the spirit—besides its own conscience or memory? Yes, a great deal will depend upon the place of the residence of these spirits. Suppose you were a righteous spirit, and you were cast out to dwell a certain time; not cast out, but sent out, on a mission to the abodes of darkness, or to those who are not as righteous as yourselves; though you might have peace of conscience and happiness dwelling within your own bosoms in reflecting upon your past conduct, yet the society with which you are compelled to mingle for a short period, in order to impart knowledge and wisdom and such information as is calculated to benefit them, is, in a measure, disagreeable; you are compelled, for a season, to mingle with those who are inferior to yourself in their capacities. When you go and associate with them there is something disagreeable in the nature of this association; you feel to pity them in their ignorance, in their condition and circumstances; their conversation is not agreeable to you as that of your own associates in the presence of God. There is something that is calculated to render their society disagreeable to themselves, which increases as the degradation of the society is increased. Then a wicked man entering into the company of such beings has not only a hell within himself—a conscience gnawing like a worm, but he sees misery and wretchedness; and they cleave one to another in their wickedness, and in their conversation, and acts, and doings, and intercourse with each other; all these things are calculated in their nature to produce misery and wretchedness, as well as their own consciences. It should then be our constant study to escape this order of things. We are free and independent; it is all in our hands whether to escape this order of wretchedness and misery, and the abodes of the wicked in the spiritual world; we can dwell in the society of the righteous, or in the society of the the wicked, just as we choose. As the revelation states, all intelligence and all truth is independent in that sphere in which God has placed it to act for itself, consequently you and I are the ones to make ourselves happy by taking the course pointed out by our superiors, by those who have a right to teach, control, and direct us. It is for us to create a heaven within our own minds. It is for us to choose the place of our abode, either among the spirits of the just or the spirits of the damned.

We have spoken of the memory of spirits in the future state; the same principle will apply to many other faculties of the mind of man, as well as memory; knowledge for instance. How limited, how very limited, in its nature is the knowledge of man in this life. Why is it that our knowledge is so limited? I say limited, compared with that which is to be known, and which will be known. The reason is, God has seen proper in His infinite wisdom to place us in circumstances where we can learn the very first elements of knowledge, and act upon them in the first place. Instead of having the whole of the rich treasures of knowledge and wisdom unfolded to us at once, He begins to feed us little by little, the same as you would feed a weakly, sickly infant with food prepared and adapted to its taste, and to the weakness of its system. The Lord brings us in this state under similar circumstances, endowed with certain senses by which we can gain, by little and little, knowledge and information; but it takes a long time to get a little into our minds. It seems that our spirits, that once stood in the presence of God, clothed with power, capacities, wisdom, and knowledge, forget what they once knew—forget that which was once fresh in their minds.

But, inquires one, "Do you have an idea we had once much information and knowledge in the spirit world?" Yes, we had a great deal of knowledge and information, but to what extent I know not; suffice to say we had much knowledge, we were capable, when the morning stars sang together for joy, when the foundations of this earth were laid, of lifting up our voices and shouting aloud for joy. What produced this joy? The contemplation of a world on which we were to receive our probation, and have tabernacles of flesh and bones, and obtain our redemption. All these things were known to us in our anterior state, but we have forgotten them all. We knew then about the Redeemer—about Christ, but we forgot it in our infantile moments.

As soon as our spirits were enclosed in this tabernacle all our former knowledge vanished away—the knowledge of our former acts was lost, what we did then we know not; we had laws to govern us; how obedient to them we were we know not; how faithful we were we know not, we had a contest with the one third part of the hosts of heaven, and we overcame them; and then the Lord made an earth where we might have a second probation, and forget all we once knew concerning the battles we had fought, before we came here, against Lucifer the son of the morning. We forget about the laws that were given to govern us in that spiritual state. Why all this? If we came here with all the knowledge we formerly possessed, could we be again tried as those who possess only the first principles of knowledge? We must begin at the alphabet of knowledge; and when once we begin to gain knowledge and information the Lord tries us to see if we will comply with that, and if we do, He gives us more, in this probationary state; but after we have gained all we can here, it is nothing compared with that immense fulness, which it is the privilege of the children of men to obtain in the future state of existence.

Our knowledge here is, comparatively speaking, nothing: it can hardly be reckoned the elements of knowledge. What few glimmering ideas the wisest of us get, we obtain by experience, through the medium of our senses, and the reflecting powers of the mind.

Some people suppose that we do not acquire scarcely any knowledge, only what we get by seeing, hearing, tasting, smelling, and feeling; we may not, in one sense of the word, but in another sense there is a vast amount of knowledge which we gain by reflection; the solving of mathematical problems from beginning to end is not brought about by seeing, hearing, tasting, smelling, or feeling, unless the mind can feel them; we reason from one step to another until we solve the proposition. There is a vast field of knowledge, pertaining to this state, that mankind can gain through the medium of their reflecting or reasoning powers; and then there is another vast field that they can explore through the medium of their senses. I am now speaking of temporal knowledge.

We became acquainted with light and color through the organization of our bodies. In other words the Lord has constructed the mortal eye and framed it in such a manner that it is capable of being acted upon by one of the elements of nature, called light; and that gives us a great variety of knowledge. A blind man knows nothing about light, as we were told here the other day by our President, the blind man knows nothing about light if he were born blind. You cannot, by talking with him for a thousand years, instil into his mind an idea what red, yellow, white, black, green, blue are like; they are ideas that have

never entered into his mind. Why? Because the little inlet to this kind of knowledge is closed up, and there is no other part of the spirit exposed to the light. It is only a small place by which the spirit can converse with light and its colors. Just so in regard to many other ideas.

Take a man who is perfectly deaf, who was born deaf, so that no sound has ever entered his ears; what does he know about music? about the various sounds that are so beautiful to the mind of man? He knows nothing at all about it, neither can it be described to him.

A man that has always been deprived of the organ of smell, has no other inlet of knowledge by which he can know and understand the nature of smell; he cannot see a smell, or hear a smell; it can only be perceived by this little organ called the nose; that is the only way these ideas can get to the spirit. If he ever knew them before he came here, he has forgotten them, which is the same as if he had never known them; and if he wishes to gain an idea of the sensations produced by the elements of nature, he must learn them anew by these media. If a man be devoid of taste what can he know about sweet and sour? You might as well talk to him about the bounds of time and space, and get him to comprehend a heaven located beyond their limits, as to comprehend what sweet and bitter are, or tell the difference between a piece of sugar and vinegar, so far as its taste is concerned.

So with regard to touch. There are many things we cannot feel, yet we have knowledge of them; we cannot feel the sun, moon, stars, and comets, and many other things; and if it were not for some senses that give a knowledge of them we should be wrapped in total ignorance concerning them. How do we know, when this spirit is freed from this mortal tabernacle, but that all these senses will be greatly enlarged? If we, by looking through these little eyes of ours, can see objects some thousands of millions of miles distant; if we can see objects that are existing at that immense distance through the medium of these little inlets; suppose that the whole spirit were uncovered and exposed to all the rays of light, can it be supposed that light would not affect the spirit if it were thus unshielded, uncovered, and unclothed? Do you suppose that it would not be susceptible of any impressions made by the elements of light? The spirit is inherently capable of experiencing the sensations of light; if it were not so, we could not see. You might form as fine an eye as ever was made, but if the spirit, in and of itself, were not capable of being acted upon by the rays of light, an eye would be of no benefit. Then unclothe the spirit, and instead of exposing a small portion of it about the size of a pea to the action of the rays of light, the whole of it would be exposed. I think we could then see in different directions at once, instead of looking in one particular direction; we could then look all around us at the same instant. We can see this verified, in some small degree, by bringing to our aid artificial means. Look at the telescopes invented, of what advantage are they? Why, they bring a greater number of rays of light together, and concentrate them upon the retina of the eye. The glasses within the telescope are so constructed as to bring the rays of light to a focus; and when they are placed properly in that instrument it brings a larger number of rays upon the eye, so that it brings objects we cannot see with the natural eye within the power of our vision, thus we are enabled to see many glorious objects in the heavens, that the natural eye could never have gazed upon.

Let the spirit itself be a telescope; or in other words, let there be a million of times more of the surface of the spirit exposed to the rays of light, than is now exposed through the medium of the eyes, or were this body of flesh and bones taken off, and the whole spirit exposed to the rays of light; would not these rays produce an effect upon the spirit? Yes; inasmuch as it is inherently capable of such effects, independent of flesh and bones. Then there would be a vast field opened to the view of the spirit, and this would be opened not in one direction only, but in all directions; we should then have the advantage of the telescope, though it were as large as Lord Ross's, whose object glass is six feet in diameter. What great improvement it would be if a telescope could be invented, to bring the rays of light on other parts of the spirit, besides the eye. Such will be the case when this tabernacle is taken off; we shall look, not in one direction only, but in every direction. This will be calculated to give us new ideas, concerning the immensity of the creations of God, concerning worlds that may be far beyond the reach of the most powerful instruments that have been called to the aid of man. This will give us information and knowledge we never can know as long as we dwell in this mortal tabernacle. This tabernacle, although it is good in its place, is something like the scaffolding you see round about a new building that is going up; it is only a help, an aid in this imperfect situation; but when we get into another condition, we shall find that these imperfect aids will not be particularly wanted; we shall have other sources of gaining knowledge, besides these inlets, called senses.

In relation to this matter, touching the extension of our knowledge year after year, some people have thought that we should have to learn everything by study. I do not believe it; there are a great many ways of learning things without reasoning or studying them out; without obtaining them through the medium of the five senses. Man will be endowed, after he leaves this tabernacle, with powers and faculties which he, now, has no knowledge of, by which he may learn what is round about him. In order to prove this, let me refer you to some things in some of the revelations which God has given. What is said about the brother of Jared? It is said that the Lord showed him all the children of men previous to his day, and all that were on earth at the time he lived, and all that would be to the end of time. How do you suppose he beheld them? Did he look at them with his natural eyes? How long do you suppose it would take a man to see all that are now living, if he only employed one second to look at each individual? It would take him a long time; it would take him over thirty years. In order to see them all, he must place his eye upon them all. If a man look at one individual in this assembly, though he may indistinctly perceive, on each side of that individual, a vast variety of faces, yet there is only one person that he sees distinctly; the rest only produce very indistinct images upon his vision. So with the brother of Jared; if he had looked at each individual of all the generations for one second successively, it would have taken him over three thousand years to have beheld them all.

There must be some faculty or power natural to God and to superior beings, that man, in this life, is not in possession of in any great degree, by which they can look at a great variety of objects at once. The brother of Jared could look upon past, present, and future generations; they all came before him, and he gazed upon them all; there was not a soul that he did not behold.

Moses also had a similar view; he, at a certain time, was clothed upon with the glory of God; and while he was thus clothed upon, he was enabled to behold many things; and seeing some things that looked very glorious, he wanted to see more; but the Lord said unto him, "No man can behold all my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh;" that is, it would consume him; the sight would be so overwhelming that the mortal tabernacle would melt away. Should a mortal man be permitted to gaze upon all the works of God, which include all His glory, mortality could not endure it. But the Lord did condescend to give him, in a measure, the same principle that He Himself is in possession of; for the Lord beholds all His works. He says, "Mine eye can pierce them all," after telling us that the number of worlds were greater than the number of particles in millions of earths like this. Jesus says that he "looked forth upon the wide expanse of eternity," and that "all things are present before mine eyes."

Now, the Lord imparted a portion of this principle to Moses. Let us see how it operated on his vision. As soon as Moses got this new principle, not natural to man, what did he behold? He looked upon that which mankind never can look upon in this natural state, without the aid of the same principle; he beheld every particle of the earth, or, as the new revelation says, and there was not a particle of it that he did not behold, discerning it by the spirit of God. What an excellent telescope! Did the Spirit of God impress it by the rays of light upon the retina of the eye only? No: the vision was exhibited to the mind, independent of the natural eye. Instead of acting upon the mere eye, every part of the human spirit could behold and discern, through the medium of that all-powerful substance—the Spirit of God, every particle of this earth. How long would it have taken Moses to have gazed at each particle separately, with the natural eye? While he was gazing with the eye at one, he could not be looking directly at another. It would have taken him a great many millions of years to have gazed directly and distinctly upon every particle of the earth, as we naturally see things in succession. But, instead of this, we find him, in a short space of time, perhaps the interval was only a few minutes or hours, gazing upon every particle of it. Here was something new, and independent of the natural vision, showing him things beneath the surface of the earth. Men look at things above the surface by the natural eye; but here is a man who, by the power of heaven, is enabled to penetrate that which the natural eye could never behold. Suppose that the spirit of man were unclogged from this mortal tabernacle, the Lord could show him the particles of million on millions of worlds, in the same way, and with the same ease, that he showed Moses the particles of one.

By the same power and principle that Moses beheld every particle of this earth, he could have looked at the moon, and beheld every particle of it; and the same power could have shown him every particle of the sun, planets, comets, and fixed stars.

Here, then, is a new faculty of knowledge, very extended in its nature, that is calculated to throw a vast amount of information upon the mind of man, almost in the twinkling of an eye. How long a time would it take a man in the next world, if he had to gain knowledge as we do here, to find out the simplest things in nature? He might reason, and reason for thousands of years, and then hardly have got started. But when this Spirit of God, this great telescope that is used in the celestial heavens, is given to

man, and he, through the aid of it, gazes upon eternal things, what does he behold? Not one object at a time, but a vast multitude of objects rush before his vision, and are present before his mind, filling him in a moment with the knowledge of worlds more numerous than the sands of the sea shore. Will he be able to bear it? Yes, his mind is strengthened in proportion to the amount of information imparted. It is this tabernacle, in its present condition, that prevents us from a more enlarged understanding. Moses understood all he saw, so far as the Lord pleased to show him; and if the Lord showed him all the properties, qualities, and connexions of those particles, he would have understood it.

There is a faculty mentioned in the word of God, which we are not in possession of here, but we shall possess it hereafter; that is not only to see a vast number of things in the same moment, looking in all directions by the aid of the Spirit, but also to obtain a vast number of ideas at the same instant. Here, we have to confine ourselves in a little, narrow, contracted space, and we can hardly think of two things at a time; if we do, our minds are distracted, and we cannot think distinctly. Some, by habit, it is true, are able to think of two or three little things at once, or at least the interval between the successive thoughts is so small as to be inappreciable. Some people play on an instrument of music, and may go through a very difficult performance, while their minds are thinking of something else; and by habit, they hardly perceive the working of the musical instrument.

I believe we shall be freed, in the next world, in a great measure, from these narrow, contracted methods of thinking. Instead of thinking in one channel, and following up one certain course of reasoning to find a certain truth, knowledge will rush in from all quarters; it will come in like the light which flows from the sun, penetrating every part, informing the spirit, and giving understanding concerning ten thousand things at the same time; and the mind will be capable of receiving and retaining all.

Says one, "Shall we *have all* knowledge?" I have nothing to say about that; that is a matter that you must look to our President for information upon; he is the one to hear upon that subject; and we should not teach anything, when we once ascertain his real mind, that will come in contact with his teachings. I do not know that I have this day presented any views that are different from his: if I have, when he corrects me, I will remain silent upon the subject, if I do not understand it as he does. So with regard to any other principle whatever which I may teach. God has placed him as the President of this Church, as our leader, guide, and teacher, and we are bound not to come in contact with him—not to teach differently to what he does; that is, when we once ascertain fully his mind and views. But, very frequently, mankind are so imperfect, and their minds so contracted, and their knowledge so little, comparatively speaking, that they may throw out many ideas that may not be true, that are incorrect: but the Lord has appointed these that hold the keys, to correct and give us instructions on all principles of doctrine; and as often as they see proper to turn the keys and unlock to their own minds these principles, they can do so. It is not always wisdom to use the keys of knowledge and revelation upon trifling subjects. There may also be many subjects that it is not wisdom for us to understand and receive at present. There may be many items of knowledge in the bosom of God, in the eternal worlds, that He does not see proper to reveal to us, while in our mortal state;

consequently, people may differ with regard to their views of those things not revealed, and which they do not understand. In many of my remarks and teachings, I may have laid before you ideas, which, when you come to learn the President's mind upon them, may be declared erroneous and not sound doctrine. I may have done the same things in many of my writings; but in all points of doctrine, relating to the plan of salvation, and the redemption of man, so far as I understood it, I have endeavored to write that which I, at the time, verily believed to be true. Some of those things may be wrong; I do not say that I am capable, without direct revelation, of writing upon many intricate points, with the same degree of perfection and precision as one who writes only as he is inspired. But I do feel thankful to that God who has placed us in these Valleys of the Mountains, that He has ordained keys by which knowledge and information may be poured down from the great fountain, until we gain all that is necessary for us to know in this state: and I do look forward with great rejoicing at the prospects of the future.

When I speak of the future state of man, and the situation of our spirits between death and the resurrection, I long for the experience and knowledge to be gained in that state, as well as this. We shall learn many more things there; we need not suppose our five senses connect us with all the things of heaven, and earth, and eternity, and space; we need not think that we are conversant with all the elements of nature, through the medium of the senses God has given us here. Suppose He should give us a sixth sense, a seventh, an eighth, a ninth, or a fiftieth. All these different senses would convey to us new ideas, as much so as the senses of tasting, smelling, or seeing communicate different ideas from that of hearing.

Do we suppose the five senses of man converse with all the elements of nature? No. There is a principle called magnetism; we see its effects, but the name of the thing does not give us a knowledge of its nature, or of the manner in which the effects are produced. We know not why a piece of iron will turn towards a magnet this way or that. Now, suppose we had a sixth sense that was so adapted as to perceive this very thing, we should learn some new ideas, connected with the elements of nature, besides those we have learned by the five senses we already possess. I believe there are ten thousand things with which we are surrounded, that we know nothing about by our present natural senses. When the Lord imparts to us a principle by which we can look upon the past and future, as well as the present—by which we can look upon many intricate objects of nature which are now hidden from our view, we shall find our capacity for obtaining and retaining knowledge to be greatly enlarged.

We already have the capacity, and all it wants is to bring things into a situation to act upon it. The capacity is here; and when the Lord sees fit, it will be instructed and taught, and things will be unveiled—even the things of God, and the laws that have been hidden concerning the celestial, terrestrial, and telestial worlds, and concerning all the variety of things that are organized in the immensity of space, so far as the Lord sees proper to unfold them; and we shall learn more and more of them until the perfect day, as the Lord places us in circumstances to become acquainted with them.

I have dwelt upon this subject in order that we may be looking forward with joyful anticipations to the future. I am constantly looking to the future, as well as to the present, and trying to frame my present course of conduct

in such a way as shall enable me to attain to that which is in the future for the faithful. If I had no knowledge or understanding of the future, it would be like a person pursuing a phantom that he did not know was of any worth; but the more knowledge we get of the future, the more we impress it upon our minds and in our thoughts, the more we will be stirred up in our exertions to do that which concerns us at the present moment, knowing that it has an all-important bearing upon the future.

FAITHFULNESS AND APOSTACY.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, April 6, 1855.

Twenty-five years ago to-day this Church was organized with six members. More had been baptized by brother Joseph, but he having received a revelation to organize the Church, and only six members being present, they were all that were then incorporated. Many of the faithful brethren and sisters, who embraced the Gospel of salvation in the early days of the history of this work, have no doubt often looked over the ground this Church has traversed, and have been enabled to discern the invisible hand of the Lord in the preservation of this people in the various scenes they have passed through.

Many times, to all human appearance, there was no temporal salvation for the Saints. Again, those who were not faithful, beholding things as the natural man beholds them, have left the Church; yes, scores of them, hundreds of them, thousands of them, both male and female. They looked at this kingdom, and, considering its progress upon seemingly natural principles, discovered it was best for them to leave it, and if possible save their lives. Those who have been faithful can witness this day, that those who have sought to save their lives have lost them, while those who have sought diligently to build up the kingdom of God, who have clung to the commandments of the Lord, who have not counted their lives dear to them, have saved their lives.

It is marvellous, it is marvellously strange, and truly it is a marvellous work and a wonder, to those destitute of the revelations of Jesus Christ, when they reflect upon the history of this people, in their travels and progress; and it has been a wonder to all who have been acquainted with it.

Those who were acquainted with the rise of this Church, with the lives and acts of the few who then believed the Gospel, and with the lives and acts of many who surrounded them, discovered then that the powers of darkness, the powers of the enemies of all righteousness, were leveled against the few who believed in the Book of Mormon, and who believed that Joseph Smith was a Prophet. Whether they were six in number, or six times six, or whether there was but one, it made no difference. Just as soon as the Book of Mormon was declared to the people, or to a neighborhood, and pro-

claimed to be the history of the aborigines of our country, and to contain the will of God to the people formerly, and that the Lord Jesus appeared to the inhabitants of this continent and revealed to them the Gospel; that the kingdom of God was built up here; that the Lamanites were a remnant of the house of Israel; and that the set time had come for the Lord to favor Zion and gather Israel; at that very time, on that very day, the powers of darkness were arrayed against the Prophet, against the Book of Mormon, and those who believed it to be what it purported to be.

Has this spirit of persecution ceased? No, not in the least, but it has steadily increased. I was somewhat acquainted with the coming forth of the Book of Mormon, not only through what I read in the newspapers, but I also heard a great many stories and reports which were circulated as quick as the Book of Mormon was printed, and began to be scattered abroad. Then the spirit of persecution, the spirit of death, the spirit of destruction immediately seemed to enter the hearts of the pious priests more particularly than any other portion of the people; they could not bear it. Among those who professed great faith and great piety, and believed in the blessings of sanctification, and professedly believed in the ministering of angels, and in the gift of the Holy Ghost, and that it was the privilege of Christians to enjoy the gifts and graces of the Spirit now, as well as in ancient times, as quick as the Book of Mormon was introduced into conversation, a spirit would rise in them causing them to wish to destroy that book and every person who believed in it. They would say, "It is from hell, it is from the bottomless pit, it is of the devil; and those who believe in it ought to go to hell; it is a pity that such a delusion should be permitted to rise in our Christian country." Such expressions came from the mouths of religious priests, from the mouths of leading characters in society, from those who professed to hold the keys of salvation, and to teach the people the way of life. Has this spirit ceased? No, it has not, but it has constantly increased. And to my certain knowledge, through the visions of the spirit of the Lord Jesus Christ, I did know, I did see, I did understand, before I went into the waters of baptism, that this spirit of persecution would increase. As the kingdom of God increased upon the earth, so would the power of the enemy increase in like manner, to keep pace with it; and there never would be a time, except for a short period, that this people would have rest, until Israel was fully gathered, was redeemed and built up, and the Lord had drawn the dividing line between the righteous and the wicked.

This Church has lived twenty-five years and is not dead yet, although a great many of its members have gone behind the vail. Those who were first baptized into the Church have almost entirely left this stage of action. I presume there is not a single person in this congregation who embraced the Book of Mormon in the fall of 1829, or in the fore part of the year 1830. The Prophet, his father, and his brothers, except one, are gone behind the vail. I suppose that Martin Harris and Joseph's mother are living, but Oliver Cowdery has gone to his long home, and most of the witnesses of the Book of Mormon have died; and I know of but very few in these valleys who embraced the faith of the Gospel in the early days of the rise of this Church. When I call to mind the multitudes with whom I have been acquainted in this kingdom, and reflect how few there are who have stood firm, and how many have apostatized, I often at first think it is strange, but again, it is no mar-

vel, realizing as I do that every person who lives in this Church must be faithful. They cannot run by sight, but must actually exercise faith in the Lord Jesus Christ, in order to enjoy the light of the Holy Ghost. When they neglect this, the spirit of the world takes possession of them, and they become cold and fruitless, and pine away into darkness and spiritual death, and finally leave us. Will this continue? Yes.

Perhaps there are many who are astonished to see people apostatize, but it really is no marvel, it is no astonishment at all. If you wish to know the reason why they apostatize, it is because they neglect their duty, lose the Spirit of the Lord, and the spirit of the holy Gospel that they received when they first embraced it. Many receive the Gospel because they know it is true; they are convinced in their judgment that it is true; strong argument overpowers them, and they are rationally compelled to admit the Gospel to be true upon fair reasoning. They yield to it, and obey its first principles, but never seek to be enlightened by the power of the Holy Ghost; such ones frequently step out of the way.

Say they, "Mormonism is true, but I am not going to stand it; I am not going to abide this severe temporal loss; I am not going to stay here and have my rights trampled upon; I am not going to be checked in my career; I do not wish to be trammeled in my doings, but I want my liberty perfectly; still I believe it to be true with all my heart."

Well, right upon these statements, if such men only believe "Mormonism" to be true, and that too no stronger than they do, they are not so far ahead in this particular as the devils in hell, for they both believe and know that the Gospel is true. They believe and know that Jesus is the Christ; they believe in the Old and New Testament, and in the Book of Mormon, and know that they are true. They know when a true Prophet comes forth upon the earth; if they did not they would not raise up persecution against him. Not only believing, but knowing that the Gospel is true, they are arrayed in opposition to the truth, and lay every plan and scheme, that it is possible for devils to invent, to overthrow the kingdom of God on earth, that they may retain possession of the world still longer.

Will there still be apostacy? Yes, brethren and sisters, you may expect that people will come into the Church, and then apostatize. You may expect that some people will run well for a season, and then fall out by the way. For example, take the parable of the sower that went out to sow, "and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."

When the seed falls into good ground it takes root, and brings forth fruit; such individuals will be faithful to the end. The seed that falls by the way side, for want of root cannot endure the scorching sun of persecution. Those who are represented by the seed among thorns cannot endure because of the cares of the world and the pride of life. The influence and power of the world, and of the adversary, surrounding such individuals, they are by and by turned away, and cease to be Saints, cease to serve the

Lord, and turn every one to his own way. Is this strange to you? Yes, for a moment, you say it is very strange. What did you embrace "Mormonism" for? Some have embraced it for the truth's sake; some love the Gospel because it is the Gospel—because it is based upon true principles, and because it is the only system of doctrine revealed to the children of men, that is built upon a sure foundation. They love truth because it is truth, because it is light, and there is no darkness in it; and they fear not to come to the light that their deeds may be reproved, for they wish to get rid of their evil deeds. They love virtue because it is a holy principle by which the angels live; they love all the Gospel principles because they are connected with eternity, and are the foundation of eternal lives, and will exalt the faithful to happiness and felicity, to kingdoms of glory, power, and immortality, and to all the knowledge and happiness that can be enjoyed by the intelligent beings who inherit eternity.

It is not for me to say how many embrace the Gospel for the sake of the loaves and fishes; but I really think, from their conduct, that many have embraced the Gospel to see if they cannot make gain of it; to see if there is any temporal advantage in it. Let this kingdom or this people prosper, let them be free from persecution at this day, let our friends, our relatives, our former neighbors speak well of us and tell the truth with regard to our temporal prosperity, as they would of other people, and what would be the result? Thousands would professedly embrace the Gospel for the advantages to be derived therefrom, to get a good name, and to obtain the riches which are of this world, and to be perfectly free from restraint. Let this kingdom prosper in a manner that all men will speak well of it, and let there be no trials, no threatenings, none to say, "You shall be killed, you shall be destroyed," but let all say "Peace shall be with you, we will bless you, we will neighbor with you, and hail you as our friends and brethren;" under such a state of things, thousands would professedly embrace the Gospel for the sake of living in peace, and to obtain the riches of this world; thousands would professedly embrace the Book of Mormon and the Book of Doctrine and Covenants for political advantages, for a great name, and to obtain what they are seeking after continually. What is that? To be spoken well of by everybody, to obtain power and great influence among men. Were I to give my own private opinion concerning the matter, I cannot say that a great many have come into this Church solely for the worldly advantages which they would derive therefrom. On the other hand, do all people join this Church with a pure intention? A great many embrace the Gospel to be free from the iron hand of oppression, under which they are labouring continually, from year to year, in servile chains, toiling to get a morsel of bread to subsist upon. They are ground down and afflicted; their wages are cut down to the last penny they can live upon, when they know that they must labor or die.

Thousands are in this pitiable condition, and would embrace anything, I do not care what under the heavens was preached to them. You may go and preach the doctrines of Universalism, of Infidelity, or of any other belief in the world, you may boil them down and get their very essence, and with it tell those who are oppressed and borne down by the rich and the great, "You shall be delivered from your factories, you shall make your escape from your shops of toil; we are preaching this to the poor; now embrace our system and our doctrine, and you shall be delivered from

this iron hand of oppression. "We will take you to a land of plenty, to a land of freedom, where you can enjoy your rights and be blessed, and have the privilege of obtaining, with comparative ease like other men, all the comforts of this life." What is their reply? "O, we will embrace your religion, if you will only take us away from these toils and this starvation." Many embrace the Gospel, actuated by no other motive than to have the privilege of being removed from their oppressed condition to where they will not suffer. They will embrace any doctrine under the heavens, if you will only take them from their present condition.

Are there any with us who act upon the same principle? O yes, you may, once in a while, see one who is acting upon that principle. Let persecution be heaped upon this people as it has been heretofore, even let the persecutors threaten, at the great distance from us that they are now, and those who have embraced the Gospel with motives that are not in every sense pure, will say, "I am for embracing something else to get rid of persecution; I am for leaving these Latter-day Saints, lest affliction, trouble, and persecution come upon me and I be killed, or be made to suffer in the flesh. I am going to leave for California, or for the United States, or I am going to do something; I want to do that which will free me from all earthly suffering and trouble." Do these considerations touch one who has embraced the Gospel because of its principles? No. Those who feel like forsaking the religion of Jesus Christ for such considerations, embraced it at first to better their temporal position in life, and for nothing else. This has always been the case with many, and when persecution has come, men and women have said, "I cannot bear it, I thought I was going to have happiness, and to enjoy life; I really supposed that my sorrows were all ended."

A great many have embraced the Gospel, believing that their sorrows would come to an end, at a certain period in this Church and kingdom, on the earth, and that too, speedily. I am a witness to this in my own experience and feelings. When I yielded obedience to the commandments of the Lord, the brethren were preparing to gather to a place that was called Zion, in Jackson County, on the western borders of the State of Missouri. I then actually had faith and the spirit of Zion to such a degree, that I supposed that if we got to Zion our worldly sorrows and afflictions would cease. I had not however a disposition to go there myself, for I wanted to go to the world and proclaim the word of the Lord that was revealed to me, and on that account I never had the privilege of settling in that county. The spirit of Zion which I then possessed is the spirit that inhabits the heavens and fills them, it is in and round about all heavenly beings.

When that spirit is imparted to individuals they realize it as it is in its purity, and are not mindful, at all times, that they are still embodied in a tabernacle of clay that is subject to the power of the devil, and that is liable to be afflicted at any moment, and to have severe trials, and be opposed and persecuted as long as they are in the flesh. But when the spirit that fills eternity is breathed into a person everything else is dispersed in a moment, and he sees Zion as it is in its purity, he then enjoys the spirit of Zion.

A great many people imbibed the same idea which I did in the beginning, and really believed that in Jackson County all the earthly sorrows, afflictions, disappointments, and weaknesses pertaining to the flesh would be at an end, and that every one would

be sanctified before the Lord, and all would be peace and joy from morning until evening, and from year to year, until the Savior should come.

The brethren who went then found themselves mistaken, in a very short time. Those who went there, and those who were acquainted with their going and coming, found the world, the flesh, and the devil there, just as much as any where else, unless they had faith to turn every spirit of the world out of doors, that is, out of their hearts. They found the same tempter, the same covetous feelings, and the same allurements there, as in other places.

When our Elders go out to preach the Gospel, they tell the people to gather to Zion. Where is it? It is at the City of the Great Salt Lake, in the Valleys of the Mountains, in the settlements of Utah Territory—there is Zion now. But you perceive when you come here the same covetous feelings imbibed in the hearts of many, as in other places, the same tempter is here, and there are plenty of allurements; and unless the people live before the Lord in the obedience of His commandments, they cannot have Zion within them. They must carry it with them, if they expect to live in it, to enjoy it, and increase in it. If they do not do this, they are as much destitute of Zion here as they are in other places. Some inquire, "Why cannot we serve God in other countries as well as here?" You can just as well in England, in France, in Germany, in Italy, on the Islands of the Sea, in the United States, in California, or anywhere else, as you can here. "Well, then, let us go," say they. But hold on, you can serve Him just as well anywhere else, when it is your duty to be there. If it is not your duty to be anywhere else, if you would serve him acceptably, it must be where He calls you. To what part of the earth is the Lord now calling His Saints? He has opened up their way far into the interior of North America, they are widely removed from all surrounding civilization.

If you will examine the map you will find that we are located in an isolated portion of what? Of Zion. And what is Zion? In one sense Zion is the pure in heart. But is there a land that ever will be called Zion? Yes, brethren. What land is it? It is the land that the Lord gave to Jacob, who bequeathed it to his son Joseph, and his posterity, and they inhabit it, and that land is North and South America. That is Zion as to land, as to Territory, and location. The children of Zion have not yet much in their possession, but their territory is North and South America to begin with. As to the spirit of Zion, it is in the hearts of the Saints, of those who love and serve the Lord with all their might, mind, and strength. We have opened up the way, and come here, and what will you see? Just as much weakness and trouble as in any other place, if if you have a mind to make it—which you will if you do wickedly, and perform that which is derogatory to the principles of righteousness. We *can* make the Territory of Utah one of greatest sinks of iniquity upon the face of the whole earth, and exceed the abominations of the ancient Sodomites, if we are so disposed.

The first founders of this Territory, those who dug their way through the mountains, cut the sage brush, killed the snakes, made the roads, built bridges and houses, opened farms, laid out and built cities where no white man ever thought that civilized people could subsist, unless they brought provisions from a distant country, can now assemble together surrounded with the comforts and many of the luxuries of this life. No white man who ever passed through this country believed that a settle-

ment could be made in these mountains, and prosper in cultivating the earth. The Lord has brought us here, and what have we brought? Most certainly ourselves, and after we get here some want to go away, and say that the place is not holy enough for them, that they will not endure it, but will withdraw from this society, until we are pure enough, and then they will come back again. Such persons are like those who stayed in Jackson County, they are too pure and holy for themselves. But if they stay, they stay with themselves, and if they go, they take themselves with them, and that is their great difficulty. If they could leave themselves behind, we might succeed in cleansing them from sin; but no, they go and have to take themselves with them.

The Saints who first came into these valleys necessarily brought their tabernacles with them, but we endeavored not to bring any selfishness with us, any erroneous prepossessed notions, any feelings, laws, rules, or acts pertaining to ourselves, except such as the Lord should dictate day by day.

Suppose that every person who comes into those valleys should come with a determination to be led by the Lord, from day to day; suppose they should say, "I will serve my God and keep His commandments; I will not set a stake here, or there, or anywhere else; I will not say that I will rise up to-morrow, and go to this city, or to that town, to exchange and trade to get gain, only as the Lord will say, and this will I do from this time, henceforth and forever;" and then let each one faithfully maintain such a determination, and we could truly say that we have the Territory of Zion, and the spirit, light, glory, and power thereof, and that the God of Zion dwells with this people.

But if we bring our old traditions with us, our prepossessed feelings and notions of this, that, and the other; and set our stakes, build our habitations, and locate our position in accordance therewith, and say, "I will do so and so, this is the path I will pursue, and I am determined to walk in it, regardless of everything else," then we may expect to be overthrown, and the spirit of the holy Gospel will depart from us. Then you would soon learn that there was no temporal, no natural prospect for this people to escape from utter destruction; and you would rise up and say, "I am off to California to save my life." But those who try to save their lives by their skill and craftiness, will lose them, both temporally and spiritually.

A great many say, "I believe the Gospel," but continue to act wickedly, to do that which they know to be wrong. I wish you to fully understand that merely believing the Gospel, that Jesus is the Christ, in the Old and New Testaments, that Joseph Smith was a Prophet sent of God, and that the Book of Mormon is true, does not prepare you to become angels of light, sons and daughters of God, and joint heirs with Jesus Christ to a divine inheritance. Nor does mere belief entitle you to the possession of the crowns and thrones that you are anticipating. No, such preparation can be made, and such objects attained only by doing the work required of us by our Father in heaven, by obeying Him in all things, letting our will, dispositions, and feelings fall to our feet, to rise no more, from this time henceforth, and actually operating upon the principle that we will do the will of our Father in heaven, no matter what comes upon us. Then, if you are going to be killed by your enemies, or destroyed by the adversary, you can say, "Kill away, destroy away."

True, the enemy of all righteousness, Lucifer, the son of the morning, the devil, is in possession of the world,

and of nearly all that is in it, and says, "I am determined to destroy every man, woman, and child that will not yield to my kingdom, obey my mandates, and renounce the Lord Jesus Christ." But my determination is, not to renounce the Lord Jesus Christ and his commandments, but to keep his commandments faithfully, and let this people pursue the same course, and wait until the final issue, and see who will come off victorious in the great contest.

At present the enemies of all righteousness have the lead, and say, "Now you poor Mormons, are you not afraid that we can muster our thousands, and destroy every one of you?" "Go to hell," say I, "and be damned; for you will go there, and you are damned already." I can prove from the Scriptures that they are in hell, though sanctimonious persons consider it wicked to make such remarks. I also say, "Stay in the hell you are in, if you choose, or go to another if you can."

Are the people going to fear? If fear is in the hearts of any of you, it is because you do not pray often enough; or when you do pray you are not sufficiently humble before the Lord. You do not plead with Him until your will is swallowed up in His. If every one of the Latter-day Saints lived up to their privileges, they would not fear the world, and all that they can no, any more than they fear that the cranes, that fly croaking three quarters of a mile above them, will drop their eggs upon them to dash their brains out. You might as well fear that event, as to fear all the forces of hell, if the people were sanctified before the Lord, and would do His will every day.

Are these ideas strange to you? Read and learn how the Lord protected the children of Israel in former days, even during their wickedness, and rebellion against Him.

Whenever a good man would say, "Cease your wickedness, turn from your idols, and seek to the Lord," and they hearkened to his counsel, then the Lord would fight their battles, and kill their enemies by scores and hundreds of thousands. And on one occasion the angel of the Lord slew one hundred and eighty-five thousand of those who came against His people to destroy them, "and when they arose early in the morning, behold, they were all dead corpses." So reads the Bible. The Lord fought their their battles.

Again, Elisha's servant saw that there was more for them than all who were against them; he saw that the sides of the mountains were covered with "chariots of fire."

When the Lord commands those invisible beings, shall I say, those who have had their resurrection? yes, millions and millions more than the inhabitants of this earth, they can fight your battles.

Now, since one angel could fight their battles in former times, and overcome the enemies of the people of God, whom shall we fear? Shall we fear those who can kill the body, and then have no more that they can do? No, but we will fear Him who is able not only to destroy the body, but has power to cast both soul and body into hell fire.

There is an item of doctrine that I will now present just as it occurs to me. You are aware that many think that the devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit

is influenced by the body, and the body by the spirit.

In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the devil then has power to overcome both the body and spirit of that man, and he loses both.

Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffetted, and step out of the way inadvertently: when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.

The influence of the enemy has power over all such. Those who overcome every passion, and every evil, will be sanctified, and be prepared to enjoy eternity with the blessed. If you have never thought of this before, try to realize it now. Let it rest upon your minds, and see if you can discover in yourselves the operations of the spirit and the body, which constitute the man. Continually and righteously watch the spirit that the Lord has put in you, and I will promise you to be led into righteousness, holiness, peace, and good order.

But let the body rise up with its passions, with the fallen nature pertaining to it, and let the spirit yield to it, your destruction is sure. On the other hand, let the spirit take the lead, and bring the body and its passions into subjection, and you are safe.

It is instructive to reflect upon the acts of men, to observe what prompts them to action, and to see how liable they are to get out of the way, how weak they are, how short-coming, how failing in their spirits to do the will of the Lord, and how fearful they are. Afraid of what? Do you reflect, and realize that your fear is all pertaining to your bodies, that it not pertaining to your spirits? Let me tell you, when the spirit is once separated from the body, it is one of the most beautiful and delightful objects that you could contemplate, and there is nothing that can give a pure spirit so much joy as to have the privilege of being separated from the body, and of going back to its Father in heaven, to await the morning of the resurrection.

Remember this when you are afflicted with fear and trembling, and are exclaiming, "Oh what shall we do?" Do you recollect what has been said here? I recollect that when I chastised certain individuals who were really not worth any body's notice, the cry of some was, "O, dear! we are all going to be destroyed, where shall I go to save my life, to the north, south, east or west?" That fear arose from the organization of the tabernacle, and not from the spirit within it.

The fear and trembling, the misgivings and wavering arise from the anxiety we have to know how to save ourselves pertaining to the flesh. That weakness is not exhibited in the spirit.

I am afflicted with it just as you are, but what do my judgment, the revelations of Jesus Christ, the Scriptures, and the spirit of the Gospel teach me? That my tabernacle is of comparatively small value, although it is a pretty fair one, and one that I am willing to take in the morning of the resurrection. The Lord gave it to me, and I am thankful for it. When it is the will of my Father that my spirit should return to Him, what do

I care about the mouldering tabernacle, so that the spirit is unlocked, and set free from its prison-house of clay? It can go to the Father who gave it, until the body is resurrected, when the spirit will again be reunited with the tabernacle, to be exalted to thrones, kingdoms, principalities, and powers, and spread abroad, and to the increase there shall be no end.

Fears arise from the weaknesses of the flesh, over which the devil has power. We should care, comparatively, but little about it; let it crumble, let it fall, and go back to its mother earth, and be reserved to the morning of the resurrection. I shall have this body again, then what need we care how quickly our bodies dissolve? All I care for it, in my spirit, in my judgment, and in my moments of reflection and revelation, is merely that I wish it to endure here to fight the tabernacles which devils dwell in, until the last one is driven from the earth. Then let my tabernacle stay here and contend with the fallen nature that it is heir to, and let my spirit rise triumphant over it, until every passion, feeling, and appetite is brought in subjection to the will of God. Let me stay here until I have accomplished this, and have done the work I was designed for in this my probation, then my spirit will be free from mobs and strife, and I can soar far above those who have power over them, even death, hell, and the grave.

I say to the Latter-day Saints, who are coming here by thousands and thousands, and who are coming into the Church by tens of thousands, begin to think, especially some of you first Elders, and ask yourselves how many you can bring to mind of those who are now in good faith in the Church, in proportion to the number that you have known to have come into it, and you will find that there are only a very few.

If you should hunt up many of those who have been baptized for some time, but have not yet gathered, and ask them if they believe that Joseph Smith was a true Prophet of God, and that the Book of Mormon is true, several of them will reply, "O yes." "Then why don't you gather with the Saints?" "O, I don't know; I am poor now; but I would very much like to gather with them." At the same time, I know that their feelings are, "If I go there I shall be persecuted, but if I live here I shall have peace with my neighbors, so long as I let religious matters alone, and here I can live without persecution, until my tabernacle is ready to return to the earth." What makes them have that fear of trials and persecutions? It is on account of their tabernacles. The spirit is not afraid. If it was free of the encumbrances of the tabernacle, no such fear would be manifested; and while we are in the flesh the Gospel is calculated to deliver those who live by its principles from all those fears.

I recollect many times when brother Joseph, reflecting upon how many would come into the Kingdom of God and go out again, would say, "Brethren, I have not apostatized yet, and don't feel like doing so." Many of you, no doubt, can call to mind his words. Joseph had to pray all the time, exercise faith, live his religion, and magnify his calling, to obtain the manifestations of the Lord, and to keep him steadfast in the faith.

Do you not know others who had manifestations almost equal to those Joseph had, but who have gone by the board? Martin Harris declared, before God and angels, that he had seen angels. Did he apostatize? Yes, though he says that the Book of Mormon is true. Oliver Cowdery also left the Church, though he never denied the Book of Mormon, not even in the wickedest days he ever saw, and

came back into the Church before he died. A gentleman in Michigan said to him, when he was pleading law, "Mr. Cowdery, I see your name attached to this book; if you believe it to be true, why are you in Michigan?" The gentleman read over the names of the witnesses, and said, "Mr. Cowdery, do you believe this book?" "No, sir," replied Oliver Cowdery. "That is very well, but your name is attached to it, and you say here that you saw an angel, and the plates from which this book is said to be translated, and now you say that you do not believe it. Which time was you right?" Mr. Cowdery replied, "There is my name attached to that book, and what I have there said that I saw, I know that I saw, and belief has nothing to do with it, for knowledge has swallowed up the belief that I had in the work, since I know it is true." He gave this testimony when he was pleading law in Michigan. After he had left the Church he still believed "Mormonism;" and so it is with hundreds and thousands of others, and yet they do not live it.

If the Saints in the midst of these mountains would live their religion according to the best of their knowledge, according to what they see, feel, and hear, there is no power that could move them out of their place.

A great many of the new comers have been in the Church but a short time, but you may take the Saints as a body, from those who have been in the Kingdom twenty, and twenty-two years, to those who have embraced it but a few years past, and, according to my feelings and faith, and I will call upon every man and woman, who has got the Holy Ghost, to say whether I am right, faith and good works are rapidly increasing among this people. You know whether I tell the truth, or not. If they have not increased, for heaven's sake, for God's sake, for your own soul's sake, for Zion's sake, for Jerusalem's sake, and for the sake of scattered Israel, let them increase from this time henceforth. Let "Mormonism," the faith of the Gospel, which is "Mormonism," continue to increase, and cease all your evil deeds, and return to the Lord, and be honest and true. I tell you that a man cannot believe "Mormonism" as I do, and be a bad man.

You will find in the Scriptures of the Old and New Testaments, and in the other revelations of God, that there is a clear distinction made between the sinner and the ungodly. A person to be ungodly must have known godliness, and must have a knowledge of what the Lord requires concerning him. There are many in the midst of this people who believe the Gospel with all their hearts, but yet do wickedly; this makes them ungodly. Do wickedly no more, but follow good works, and cherish faith and benevolence one to another.

PROGRESS OF THE WORK—CONSECRATION—PREACHING TO ISRAEL—THE TIMES OF THE GENTILES—SANCTIFICATION OF THE SAINTS.

An Address by Elder Orson Pratt, Delivered in the New Bowery, Great Salt Lake City, April 7, 1855.

With great pleasure I arise before this large congregation assembled here in the capacity of a General Conference. I feel great joy in having the privilege which is now granted to me to stand before you. What I may say, I do not know, but I trust in that God whom we all serve, that He will pour out upon us the Spirit of truth—the Comforter—that shall enable us to say those things which shall do you the most good.

I do not know that I shall be enabled to make the outskirts of this large assembly hear me, but I will speak as loud as I conveniently can.

I truly feel to rejoice, when reflecting upon the greatness of the work in which we are engaged: I rejoice with that joy which I am incapable of finding language to express. The Lord has truly accomplished great things during the twenty-five years that this Church has had an existence upon the earth—things that no man, unless he were filled with a very great measure of the Spirit of God, could have anticipated in the early rise of this Church. Nothing but the hand of an Almighty Being could have brought about a work of the magnitude which we behold before our eyes. It is the hand of the Almighty; it is the power which He has ordained, and the agencies that He has employed, which have performed that which we behold before us.

I have not only read the history of the Church of Jesus Christ of Latter-day Saints, but I have grown up, as it were, in their midst. It will be twenty-five years next September since I was baptized into this Church. At that time I am not aware that there were fifty persons who had been baptized into the Church. How many of those persons still live, and are in the faith, I know not; but I believe, from the testimony of our President, which was given before us in the tabernacle yesterday, that if we were to search through the lengths and breadths of our Territory, and among all the various Branches scattered abroad, there are but a very few individuals indeed, of those who embraced the work in the early rise of this Church, that are still living and strong in the faith. Many of them are gone to the tomb; their bodies slumber while their spirits are mingling with the just, waiting the sound of the trump to call them forth to glory, immortality, and eternal lives. How soon we shall follow and lay down these mortal tabernacles, we know not; neither do I, as an individual, care, if I can be prepared in all things, if I can be ready for that day, to stand in my lot and station, and receive the reward that is promised to those who endure in faith to the end; it matters not to me whether the time shall be longer or shorter; and I presume there are thousands now before me who feel on this subject in the same manner that I do; they care but a very little about this mortal tabernacle; they are looking for a building not made with hands, eternal in the

heavens; they are looking for mansions that are prepared in the presence of God their Father; they are looking for immortality and eternal lives.

But we have no promise, unless we endure in faith unto the end; whether we live few or many years upon the earth, we must endure through all the trials, tribulations, difficulties, and persecutions which the Lord sees fit in His infinite wisdom to cause us, as individuals, or as a people, to wade through; we must endure them, and hold steadfast to the faith, if we would inherit the crowns of eternal lives that are promised to the faithful.

In speaking of this, I will qualify my language by saying, that the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sin, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection. But it is my desire and my constant prayer that I may so live, that when I depart from this life—when I lay down this mortal body, (if I am called upon to lay it down before the coming of our Lord,) I may enter into the paradise of rest, and not only conquer Satan, and have power over him here, but have power over him and all his hosts hereafter. These are my feelings, these are my desires, and this is my prayer.

What am I willing to do to accomplish this? I will tell you what I feel willing to do. I am willing to do everything the Lord requires at my hands, so far as I understand His will concerning me. What is property? what is gold? what is silver? what are houses and inheritances, or any of the riches of this world, compared with the riches of eternal life? Have I anything that I have obtained by my own wisdom, or by my own exertions, independent of the hand and providences of the Almighty? No, I have not. The earth is the Lord's, and the fulness thereof is His. I am in His hands, and all that I have is in His hands; and if the servants of God require it, if God desires all that I have, it is on hand, at any moment. These are my feelings; and should not these be the feelings of all the Latter-day Saints? (Voice, "Yes.")

We heard the testimony of our President from this stand this forenoon, concerning himself, and that which God has been pleased to put within his possession. God has been with him, and His hand has been over him for good, and He has blessed him in all things that he has set his hand to do, even as He blessed Joseph when he was sent down into Egypt. He has accumulated by the providence of the Almighty much of this world's goods; God has given it to him. You heard him express himself before you, that he had made arrangements to consecrate all that he has unto the Church of Jesus Christ of Latter-day Saints? If, then, our President—a man of great possessions, with houses and lands, inheritances, cattle, and with an abundance, is willing to consecrate the whole of it for the building up of the cause of God, should not we be willing to follow in his footsteps? Yes, verily.

As I have said in days that are past, the time will come, (and how soon we know not,) but it will come, when this people will become of one heart and of one mind in temporal things, as well as in spiritual: they will as individuals be identified with the Church, and all they possess, whether it be gold, or silver, or jewelery, or cattle, or flocks, or herds, or lands, or houses, or wives, or children, it matters not what they possess, it

will all go as it shall please the Lord, according to His counsel, and His direction for the building up of this kingdom.

But you know that property is the Gentiles' god; it is sought after more eagerly than any other thing by the Gentile nations; it is worshipped by them, and their hearts are set on their treasures; and their treasures are of the earth and of an earthy nature; and it will take a long time for the Saints to get rid of their old idols—their idolatrous notions and traditions. The Gentile god has great influence even over the Saints; consequently it will take years to eradicate covetousness from our hearts; as our President has told us that the law relating to a full consecration of our property would perhaps be one of the last laws that would be fulfilled before the coming of Christ. Much patience and forbearance will need to be exercised before the Saints will get completely rid of their old traditions, Gentile notions, and whims about property, so as to come to that perfect law required of them in the revelations of Jesus Christ. But the day will come when there will be no poor in Zion, but the Lord will make them equal in earthly things, that they may be equal in heavenly things; that is, according to His notions of equality, and not according to our narrow, contracted views of the same.

Having said this much with regard to property, I wish now to say a few words in regard to one of the most glorious events which has taken place for a long time. It is in regard to sending the Gospel to the house of Israel. O how this ought to rejoice the hearts of the Saints! The Lord told us, in the early rise of this Church, something about the day that is now upon us, and we understood it in a measure; but now the period—the glorious period, has arrived, when we can see the thing fulfilling before our eyes. If you will read the revelations given in 1833, you will find in them a promise made, when the time should arrive for this Gospel to be sent to the house of Israel. If you will read another revelation given on the 7th day of March, 1831, you will there learn also concerning the fulfilment of the times of the Gentiles.

I wish to say a few words upon two subjects; first, the times of the Gentiles being come in; and second, their times being fulfilled, and the sending of the Gospel to the house of Israel.

In a revelation, given in March, 1831, (twenty-four years ago,) to the Prophet Joseph, concerning what Jesus said to the Apostles at Jerusalem, in regard to the last days, and the day of their redemption, etc., Jesus said to his Apostles, when that day shall come, and the light shall begin to break forth among them that sit in darkness, when the fulness of my Gospel shall begin to break forth, that is the period when "the time of the Gentiles shall come in." Mark the expression; when the light shall begin to break forth, then at that period the time of the Gentiles shall have come in, and in that generation "the times of the Gentiles shall be fulfilled."

Here then, we perceive the two distinctions, when the light begins to break forth; that is, when the Book of Mormon is translated, when the Church is organized, these events bring in the time of the Gentiles, and in the generation that the light breaks forth the times of the Gentiles shall be fulfilled. We are also told in the same revelation that the Jews who were to be scattered from old Jerusalem, should remain scattered, until the times of the Gentiles should be fulfilled; consequently, this is the reason why the Jews have not gathered since the rise of this Church. If they were gathered together—if they had assembled at old Jerusalem, it would

have contradicted the prophecies and revelations God has given on this subject. They are to remain scattered, said the Lord, until the times of the Gentiles are fulfilled, and their times are to be fulfilled in the generation that their time comes in, or when the light of the fulness of the Gospel begins to break forth.

Another revelation upon this subject says, that after the times of the Gentiles are fulfilled, the servants of God should be sent forth to Israel. What shall then take place? Behold, "then cometh the day of my power." "Then," when the servants of God turn from the Gentile nations, and shall go forth by commandment of the Almighty, being sent by His Church, the voice of His people, and the Holy Spirit, unto the nations of Israel, "then cometh the day of my power," saith the Lord. What kind of power? He goes on to tell us, that it should come to pass, that the tribes and nations of Joseph should hear the Gospel in their own tongue, and in their own language, through those who are sent forth and ordained unto this power through the gift of the Holy Ghost shed forth upon them, for the revelations of Jesus Christ.

Now the Lord does not accomplish all things in twenty-four years, but He takes His own time to bring to pass the great work He is performing on the earth. Twenty-five years have passed away, and the voice of the Spirit in the servants of God now is, "Go forth to the house of Israel; for lo, the Gentiles count themselves unworthy of eternal life, go to the house of Israel, to the seed of Jacob, call upon them, hunt them out from the holes, the rocks, and from the dens of the earth; gather them together, that the covenants and promises made to their fathers my be realized and fulfilled." Israel are upon all the face of the earth. Some think that these American Indians are Israel, and we think that they are too; but they are only one part or portion of the twelve tribes; indeed, they are only a very small portion of the tribes of Joseph, the most of them being the descendants of Manasseh. But Israel dwell upon the islands of the sea, and in the countries and nations of Europe, in the various kingdoms and empires of Asia; some are scattered through Africa, and wherever you go you find the promised seed—the descendants of Jacob. And if we had the voice of a trumpet and could make our speech heard unto the ends of the earth, we would say to all the nations of our globe—to all peoples, kindreds, and tongues, "Hear ye, when the Lord sends forth a proclamation to Israel that are in your midst; for then shall be fulfilled that which is written, that all nations shall see the salvation of God, for His arm shall be made bare in the eyes of all people; it shall be made bare in power, in signs, in wonders, and in mighty miracles, to bring about His purposes unto the house of Israel."

Who, then, does not feel honored that has been appointed to such a mission by the servants of God during this Conference. Do the missionaries, do the Elders count this a light thing? They should have no such feelings as these; great things result from small beginnings, and the Lord delights to work among the children of men in this way, bringing about great results from small things, that is, from things that are apparently small. This was the case in regard to the organization of this Church with six members only.

Twenty-five years ago yesterday, we were organized into a Church capacity, to whom the Lord gave revelations through the Prophet, Seer, and Revelator who was in our midst, concerning the things that are now about to take place. From six members it has multiplied, and multiplied, until at the present time, there is scarcely a nation under the whole heavens, but what

has heard the voices of the servants of the living God. This is something glorious; it is something that is calculated to give joy to the hearts of the Saints of the Most High. What can be more pleasing than to see the prophecies both of ancient and modern times fulfilling constantly before our eyes.

"But," inquire the people, "do you believe that the times of the Gentiles are fulfilled yet?" No; they are not fulfilled yet. Hundreds and thousands, and tens of thousands of the Gentiles among the various nations of the earth will yet bow to the fulness of the Gospel; and they will come, and the gates of Zion will not be shut day nor night, that the forces of the Gentiles may flow unto her. The Lord will continue to work among both Israel and Gentiles, and His power will increase, the more we send the Gospel among Israel; the more the servants of God seek for the seed of Jacob, the more will the powers of heaven be displayed for the redemption of that people. They are the promised seed; God has not forgotten the prayers of their fathers; Abraham, Isaac, and Jacob prayed for their posterity, and they had faith for them, and in them all the nations of the earth are to be blessed. And those that bow down and worship the works of their own hands will forsake their idols when the day of the Lord's power shall be made manifest in and through the chosen seed. Then will be fulfilled that which was written by the Prophet Ezekiel, that the Lord will gather them with a mighty hand, and with an outstretched arm, and with fury poured out: and He will assemble them in the wilderness, and there will He plead with them face to face, like as He plead with their fathers in the wilderness of the land of Egypt; thus saith the Lord, by the mouth of Ezekiel. He will plead with them by His power; He will plead with them by His angels; and He will plead with them by the revelation of His own face.

And this makes me think of the prophecy delivered by the Prophet Joseph, concerning the Elders in this Church. They were very anxious, in the early rise of the Church, to have the angels of God come from heaven to administer to them, and to have the face of the Lord unvailed in their midst, when they were unprepared for it. By sectarianism and the traditions handed down to us by our fathers, we were not prepared to abide the presence of those holy beings who dwell in the celestial worlds. Joseph, knowing this by the Spirit of truth, arose and said to the Elders, that when the time came that they should go forth unto the house of Israel, when that day should arrive, and their hearts were sufficiently purified before the Lord, then the Lord should appear unto them, that is, in His own time, in His own way, and after His own order, and in His own place. Now this will shortly be fulfilled. Let these missionaries go forth and endure troubles like good and faithful Elders; let them bear all afflictions and trials patiently; let them not be faint-hearted when they go hungry and thirsty; and when they suffer cold, and when they are in deep distress and sore difficulties; for be assured that the time is not far distant when God will fulfil these promises that He made by the mouth of His servant Joseph the Prophet; and the face of the Lord will be unvailed.

How pleasant—how glorious it would be, if we had proved ourselves in all things; if we had become pure in heart, with no unbelief, no evil, no abominations, but our hearts perfectly pure before God; if we could behold His smiling face, and look upon Him, and hear the words of His mouth, pronouncing blessings upon our heads. Would not this be worth sacrificing all

things for? Yes; how pleasing—how glorious it would be, could we see those three old Nephites whose prayers have ascended up, for something like 1800 years, in behalf of the children of men in the last days, and have them return to their old native land, and find the kingdom of God prepared and pure to receive them, and could we hear their teachings, and their voices lifted up in our midst.

Should not this be cheering to our hearts. Yes. Is there anything too great for us to suffer or endure, or any sacrifice too great for us to make to be prepared to receive blessings of this description? No. Then let us wake up, and be assured that just as soon as we prepare ourselves for these blessings, so soon they will be upon our heads. Do you suppose that these three Nephites have any knowledge of what is going on in this land? They know all about it; they are filled with the spirit of prophecy. Why do they not come into our midst? Because the time has not come. Why do they not lift up their voices in the midst of our congregations? Because there is a work for us to do preparatory to their reception, and when that is accomplished, they will accomplish their work, unto whomsoever they desire to minister. If they shall pray to the Father, says the Book of Mormon, in the name of Jesus, they can show themselves unto whatsoever person or people they choose. The very reason they do not come amongst us is, because we have a work to do preparatory to their coming; and just as soon as that is accomplished they are on hand, and also many other good old worthy ancients that would rejoice our hearts could we behold their countenances, and hear them recite over the scenes they have passed through, and the history of past events, as well as prophecy of the events to come. How great and how precious are the promises of the Lord, contained in ancient revelation! how great and precious are the promises He is still making almost every week from the stand, by the mouth of the President whom He has appointed over all this Church! How earnestly has He plead with us as a people! Can we not bear witness? Would not the walls of this Tabernacle, if they could speak, bear witness how faithfully we have been warned, week after week, month after month, and year after year, to cease from all evil, to purify our hearts, to do the things that are required at our hands, and not merely say, "Yes, we will go and do it," but go and do it? It is the study of the servants of God, by day and by night, how to sanctify this people before God—how to lead them according to the law of righteousness, until they hate wickedness and abomination; and when the servants of God see evil rising in our midst they are filled with the spirit of justice, the Spirit of the Almighty fills their souls with indignation against all wicked works, and abominations, and dishonesty, and corruption that may enter these peaceful Valleys. Let us then give heed to the warning voice; let us not count these things as a mere song—as a trifling anecdote to amuse our ears, but let us endeavor to do the things that are required at our hands.

If we have property, let us tithe that property; if we have the privilege of consecrating all we have, and it is required, let us do it freely, and voluntarily, and that will be pleasing in the sight of God, trusting in Him who holds the heavens and the earth in His own hands, who holds the creations of eternity in His own hands, and sways His sceptre over kingdoms and worlds without number, and controls them according to His own will and pleasure. Has He not told us, in the early rise of this Church, if we would do His will, and seek the riches that is the will of the Father to bestow upon us, we should be the richest of

all people; for the riches of eternity should be given to us, and it must needs be, saith the Lord, that the riches of the earth are mine to give. They are all His; how easily He could turn all the riches of the earth into our hands, if we were only prepared to receive them and use them according to His will. But He knows the time to hasten them, and He knows the secret intents of our hearts as a people; He knows whether we are prepared to use the riches of the earth to build up His kingdom or not, and He will withhold them, until the time shall fully come for Him to bless us according to the promise He has made —until we shall be prepared to receive them; we shall have riches then in great plenty. Gold will be so plentiful that we may find no use for it only to make culinary and other utensils; we may use some of it for paving our streets, and for whatsoever is necessary; we can use the gold and silver which we have not toiled for in the gold mines of California and Australia, to collect for ourselves; we shall have that which others have labored for, but were unworthy because of wickedness to enjoy.

We have heard the Elders of the Church give us some idea how this may be brought about. How easy it is for the Lord to stay the rains of heaven, as He did last season in the United States, and shut up the windows on high, that they should not pour out their refreshing showers on the earth, and cause the grain to wither away, and the earth to become barren and desolate, and to reduce the people to starvation; how easy it is for Him to cause these Valleys to be far more abundantly fruitful than heretofore, and to yield their strength in great profusion to the inhabitants of this Territory, and to make their granaries flow with plenty, so that they should hardly have room to contain it. Do you not think this would be tempting to the starving nations, and would they not give gold and silver, and riches, and all things that are now considered choice and valuable by them for that which would appease their appetites? Yes; the Lord can accomplish all this; the rains are in His hands; all things are in His hands to control just as we can control our bodily members; consequently the Lord is a very handy workman, and can bring about His purposes with scarcely any efforts on His part; all He has to do is to speak the word, and it is done.

Let us then, prepare ourselves for whatever shall take place—to be very rich or very poor; it matters not, if we are doing the will of God, whether we have an abundance, or are like the Indians of our Valleys, with scarcely anything to subsist upon from day to day. But if we do the will of God in all things we shall not be left in poverty and distress. Why? Because the Lord has made a decree upon this subject, you can read it in the Book of Covenants. He says, "Inasmuch as my people will hearken unto me, from this very hour, and do the things I command them, the kingdoms of this world shall not prevail against them." And again, "Zion shall flourish upon the mountains and upon the hills." That was said before we came to these Valleys, to inhabit this mountainous district; we were living on those low, broad, flat prairies of the west when He gave us this promise, that Zion should flourish upon the mountains and hills, and that His people should blossom as the rose. This promise was made upwards of twenty years ago, and you can bear me witness whether it is fufilled or not.

Has not Zion prospered on the mountains, and flourished on the hills? Yes, verily. Never were this people in as healthy a condition, or in as good circumstances as you see them at this day; and we shall flourish more

abundantly; and as brother Kimball said to us this forenoon, our riches will be multiplied over five hundred fold if we do the will of God, and not labor for that which perisheth, to heap up riches, but try to keep the commandments of God, and labor for the truth's sake, because we love the truth, because we love honesty, and righteousness, and goodness; this should be the motive power that should prompt our actions — that should inspire us to do the will of God, because we love that which is good. Then we will be happy; we will be happy whether we are poor, and passing through tribulation pertaining to the body or not, we will be cheerful and happy.

I do greatly rejoice; and when I reflect upon the scenes before me, and upon what He will do, so far as He has revealed it in the revelations, and so far as the Spirit of truth opens the visions of our minds to contemplate these things; I say, when I reflect upon these things, I do not know where to find language to express my feelings—to express the joy and gratitude of my heart for these glorious benefits and gifts bestowed upon the people of God in these last days! O how happy I feel that I have the privilege of being among this people. Nearly twenty-five years, as I have stated, have rolled over my head since I had the privilege of going into the waters of baptism, and being immersed for the remission of my sins; I am still one with this people, and in your midst; and I rejoice—my soul is glad, and I feel to cry, Hosannah to God and the Lamb, who has been so kind and so merciful to me.

May the God of heaven bless you all, and His spirit be poured out upon you, that your hearts may be enlightened; and may He continually multiply the blessings of heaven and earth upon you, is the prayer of your humble servant in the name of Jesus Christ. Amen.

PREACHING AND TESTIMONY—GATHERING ISRAEL—THE BLOOD OF ISRAEL AND THE GENTILES—THE SCIENCE OF LIFE.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, April 8, 1855.

It is nearly time to draw our meeting to a close, and I think we had better adjourn our Conference to the sixth of next October, as the business now necessary to be done is accomplished; and I find that we are very much crowded in this Tabernacle, and on this account the congregation is rather uncomfortable.

There has been much said, though for one I can say that we have not preached to the assembled thousands one fourth part as much as we could have wished. But we have been privileged to meet from distant points, and see each other, and hear, learn, and receive spiritual strength.

A few of the brethren have spoken, but there has not been a lengthy discourse delivered since we have been together; and if we were to continue in Conference a whole week, we could

give opportunity to but comparatively few of the Elders who would like to speak, even though we allotted only fifteen, twenty, thirty, forty, or forty-five minutes to each speaker.

I realize that the hearts of many are full, and they would like to rise up and testify, and say that they believe the Book of Mormon, and that Joseph Smith was a Prophet, just as well as the few who have spoken. You are aware that you have this privilege in your several Wards, and any of the Elders of Israel who wish to bear their testimony to the truth of the Gospel, and have not had the privilege in this Conference, can go to the Ward meetings and rise up and bear testimony of the truth, and exhort the brethren. And if you have a word of counsel, or a word of doctrine, give it to the people, and do not be backward, but improve every opportunity that is presented for you to expand your minds.

A man who wishes to receive light and knowledge, to increase in the faith of the Holy Gospel, and to grow in the knowledge of the truth as it is in Jesus Christ, will find that when he imparts knowledge to others he will also grow and increase. Be not miserly in your feelings, but get knowledge and understanding by freely imparting it to others, and be not like a man who selfishly hoards his gold; for that man will not thus increase upon the amount, but will become contracted in his views and feelings. So the man who will not impart freely of the knowledge he has received, will become so contracted in his mind that he cannot receive truth when it is presented to him. Wherever you see an opportunity to do good, do it, for that is the way to increase and grow in the knowledge of the truth.

I expect the brethren who have been selected to go and preach the Gospel will meet this evening in the Seventies' Hall, and the Twelve will meet with them, and the missionaries will there receive some instructions. I will give them one item of instruction now. I wish each man, who does not feel willing to seek unto the Lord his God, with all his heart, for preparation to magnify his mission and calling, but declines in his feelings to walk up to his duty in spirit, and is not anxious to cleave to righteousness and forsake iniquity, to keep away from the Hall this evening; or, if such a one comes there, let him ask us at once to be excused, and we will excuse him. We do not wish a man to enter on a mission, unless his soul is in it. Some of the brethren will say—"I do not know whether my feelings are upon my mission, or not, but I will do the best I can." That is all we ask of you. I have known some of the Elders, when they thought they would be called out to preach, keep away from meeting lest they should be called upon, for they feel their littleness, their nothingness, their inability to rise up and preach to the people. They do not feel that they are anybody, and why should they expose their weaknesses? I have noticed one thing in regard to this—quite as many of these men become giants in the cause of truth, as there is of any other class; for when they get away they begin to lean on the Lord, and to seek unto Him, and feeling their weaknesses, they ask Him to give them wisdom to speak to the people as occasion may require. Others can rise up here and preach a flaming discourse, insomuch that you would think they were going to tear down the nations; but when they go out into the world they often accomplish but little.

You used to hear brother Joseph tell about this people being crowded into the little end of the horn, and if they kept straight ahead they were sure to come out at the big end. It is so with some Elders who go on

missions; while many who go into the big end of the horn, and are so full of fancied intelligence, preaching, counsel, knowledge, and power, when they go out into the world, either have to turn around and come back, or be crowded out at the little end of the horn.

On the other hand I do not wish any of the brethren to be discouraged, for if you feel that you cannot say a single word, no matter, if you will only be faithful to your God and to your religion, and be humble, and cleave unto righteousness, and forsake iniquity and sin, the Lord will guide you and give you words in due season.

Recollect that we are now calling upon the Elders to go and gather up Israel; this is the mission that is given to us. It was the first mission given to the Elders in the days of Joseph. The set time is come for God to gather Israel, and for His work to commence upon the face of the whole earth, and the Elders who have arisen in this Church and Kingdom are actually of Israel. Take the Elders who are now in this house, and you can scarcely find one out of a hundred but what is of the house of Israel. It has been remarked that the Gentiles have been cut off, and I doubt whether another Gentile ever comes into this Church.

Will we go to the Gentile nations to preach the Gospel? Yes, and gather out the Israelites, wherever they are mixed among the nations of the earth. What part or portion of them? The same part or portion that redeemed the house of Jacob, and saved them from perishing with famine in Egypt. When Jacob blessed the two sons of Joseph, "guiding his hands wittingly," he placed his right hand upon Ephraim, "and he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads," etc. Joseph was about to remove the old man's hands, and bringing his right hand upon the head of the oldest boy, saying—"Not so, my father; for this is the first born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Ephraim has become mixed with all the nations of the earth, and it is Ephraim that is gathering together.

It is Ephraim that I have been searching for all the days of my preaching, and that is the blood which ran in my veins when I embraced the Gospel. If there are any of the other tribes of Israel mixed with the Gentiles we are also searching for them. Though the Gentiles are cut off, do not suppose that we are not going to preach the Gospel among the Gentile nations, for they are mingled with the house of Israel, and when we send to the nations we do not seek for the Gentiles, because they are disobedient and rebellious. We want the blood of Jacob, and that of his father Isaac and Abraham, which runs in the veins of the people. There is a particle of it here, and another there, blessing the nations as predicted.

Take a family of ten children, for instance, and you may find nine of them purely of the Gentile stock, and one son or one daughter in that family who is purely of the blood of Ephraim. It was in the veins of the father or mother, and was reproduced in the son or daughter, while all the rest of the family are Gentiles. You may think that is singular, but it is true. It is the house of Israel we are after, and we care not whether they

come from the east, the west, the north, or the south; from China, Russia, England, California, North or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite, and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel.

Again, if a pure Gentile firmly believes the Gospel of Jesus Christ, and yields obedience to it, in such a case I will give you the words of the Prophet Joseph—"When the Lord pours out the Holy Ghost upon that individual he will have spasms, and you would think that he was going into fits."

Joseph said that the Gentile blood was actually cleansed out of their veins, and the blood of Jacob made to circulate in them; and the revolution and change in the system were so great that it caused the beholder to think they were going into fits.

If any of the Gentiles will believe, we will lay our hands upon them that they may receive the Holy Ghost, and the Lord will make them of the house of Israel. They will be broken off from the wild olive tree, and be grafted into the good and tame olive tree, and will partake of its sap and fatness. If you take a bud and inoculate it into another tree it ceases to receive nourishment from its original stock; it must, however, receive nourishment, or it will die. Where must it receive its nourishment from? From the tree into which it has been introduced; it is supported by it, and becomes incorporated with it.

It is so with the House of Israel and the Gentile nations; if the Gentiles are grafted into the good olive tree they will partake of its root and fatness.

You understand who we are; we are of the House of Israel, of the royal seed, of the royal blood.

There are many subjects upon which I wish to speak, but there is not time now, though in regard to teachings pertaining to our temporal organization, I will take the liberty of saying a few words. Do not some of you have to send for doctors to draw your teeth, and lie night after night with a bag of hot ashes, or hot salt, on your faces, and say, "O dear, what a tooth ache I have got?" When your children wake up in the night, crying on account of a pain in their heads, do not some of you go to the doctors, to see what they can do for the little sufferers? Some of your children are afflicted with humors in the head, and blotches upon the body, and other ailments; and some of you have pains in various parts of your bodies.

The fathers and mothers have laid the foundation for many of these diseases, from generation to generation, until the people are reduced to their present condition. True, some live to from fifty to ninety years of age, but it is an unusual circumstance to see a man an hundred years old, or a woman ninety. The people have laid the foundation of short life through their diet, their rest, their labor, and their doing this, that, and the other in a wrong manner, with improper motives, and at improper times. I would be glad to instruct the people on these points, if they would hearken to me. I would be glad to tell mothers how to lay the foundation of health in their children, that they may be delivered from the diseases with which I am afflicted, and have been from my youth up.

Suppose I happen to say "Come, wife, let us have a good dinner today;" what does she get? Pork and beef boiled, stewed, roasted, and fried, potatoes, onions, cabbage, and turnips, custard, eggs, pies of all kinds, cheese,

and sweet-meats. Now grant that I and my wife sit down and overload our stomachs, until we feel the deleterious effects of it from the crowns of our heads to the soles of our feet, the whole system is disturbed in its operations, and is ready to receive and impart disease. A child begotten under such a condition of the systems of its parents, is liable to be born with a tabernacle subject to a life of pain and distress.

Will all the women hearken to this plain statement? No, you might as well talk to the wild geese that fly over us.

Again, a little hot tea, coffee, or sling, is generally given to a babe as soon as it comes into the world, to quiet the nerves, and make it sleep better; and I have seen my own wives almost whip their little ones to make them drink liquor. When I happen to see them, I say, "Stop that, that is something you may very well dispense with; do not put a drop of liquor into that child's mouth."

Some mothers, when bearing children, long for tea and coffee, or for brandy and other strong drinks, and if they give way to that influence the next time they will want more, and the next still more, and thus lay the foundation for drunkenness in their offspring. An appetite is engendered, bred, and born in the child, and it is a miracle if it does not grow up a confirmed drunkard.

Now will you, my sisters who are before me, hearken to good, sound common sense and reason? Will you commence now, and lay the foundation for a healthy posterity? Will you say, "I am determined not to desire this thing, or that, which will be injurious, but I will pray, and ask my Father in heaven for grace according to my day, that I may not desire that which will lay the foundation of ruin to my offspring, and to my posterity for generations?" Or will you say, "Cannot I have a little tea, or a little whisky?"

The satisfying of these desires lays the foundation of sickness, disease, and short life. But if any one really desires a particular kind of food, or drink, and feels as though she could not do without it, let it be obtained, if possible; though it is far better to have faith to overcome such desires.

It is for us to stop the tide of physical degeneracy—to lay the foundation for a return to the position from which the human family has fallen. We have that privilege, by keeping ourselves pure. If we take the right course, our children will live longer than we shall, and their children will surpass their fathers, and have longer life, and so on, till they obtain to the age of those who lived in the early period of the world. The Prophet, speaking of the Saints in the last days, said, "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Still, in the present short period of life some say that "this is a miserable world, I do not care how soon I get through." Well go and destroy yourselves, if you choose, you have all the opportunity that you can desire, there is plenty of arsenic, calomel, and other means, within your reach. But I would not give a cent for such persons; I do not delight in such characters, and I do not believe that the Lord delights in people who wish to die before they have accomplished the work that He designed for them to do. For a person to be willing to die is but a small part of the duties pertaining to the Gospel of salvation and the Gift of eternal life. We ought to prepare ourselves to live in the flesh, and overcome every sin, to live to the glory of God, to build up His kingdom, and to bring forth righteousness, salvation, and deliverance to the house of Israel, until the devil and his associates are driven from the

earth, and he and his clan are bound and thrust down to hell, and a seal put upon them. Latter-day Saints who live merely to get ready to die are not worth much; rather get ready to live, and be prepared to live to the glory of your Father in heaven, and to do the work He has given you to do. That is our duty, and then we shall be ready to receive our blessings.

I do not wish to occupy any more time now, but if we had the time, as we shall have, and a house to hold all who wish to assemble, I am ready to come here every day, for I have nothing to do but to do good. At this time some may say, "My wheat is not all sown." That does not affect my feelings. I will tell you an item of my experience with regard to raising grain. The last year we staid in Nauvoo, I planted from ten to twelve acres of corn, and I never saw one day, from the time it was planted until it was harvested, in which to spend an hour amongst it. My teams were wanted at the Temple, and, said I, "Let the corn go." If they had the teams ready to attend to the corn, the word was, "Go to the Temple," and I do not suppose there was a greater crop of corn raised in all Hancock County. I said to the brethren who plowed and planted the land, "Paul plants and Apollos waters, and if God does not give the increase I can do without it."

I have given the sisters a few words of advice, and wish the brethren to pay particular attention to what brother George A. Smith said this forenoon. If the "old fogies" take a little tobacco, a little whisky, or a little tea and coffee, we wish you boys to let it alone, and let those have it who have long been accustomed to its use. It is far better for these my brethren, who are young and healthy, to avoid every injurious habit. There are a great many boys here who are in the habit of chewing tobacco, they should stop it, and take no more, they are better without it. Some may turn round and say, "Father, do you think so?" Yes, let the old folks have it, but you young, smart gentlemen, let it alone.

I bless you all, and feel to pray for you, and desire you to pray for me; and I believe that you do, as fervently as I could ask.

We have had a good Conference, though it has been a short one to me, and perhaps we may have a long meeting some of these days, and enjoy ourselves to the full extent of our understandings and patience.

FAITH AND WORKS.

A Discourse by Elder J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, March 11, 1855.

I am thankful for the blessings that the Lord has vouchsafed to bestow upon His people. If I do not at all times in public express my gratitude to our heavenly Father, yet I feel grateful and thankful for all His favors, whether I utter it or not. I have reason to believe that all the people feel the same, that is, all who feel right, all the Saints, all who live up to the religion they profess.

We have received many testimonies of the goodness of God, our heavenly Father, in sickness and in health; He has heard our prayers, and supplied our wants; in distress He has administered unto us consolation; and when the light of His Spirit is upon us we comprehend clearly the dealings of the Lord, but when that Spirit is absent from us we do not so clearly comprehend His mercies and blessings bestowed upon us individually, and as a people. I presume that in the order of the providences of God He has considered it necessary, at times, to leave His children to themselves, without the aid of any special influence of the Holy Spirit, that they may learn to comprehend and appreciate it when bestowed upon them.

For instance, the blessings you enjoy every day for a week, a month, or a year, you do not prize so highly as you do the blessings you receive more seldom. Deprive a man of any common article of food, even the bread you now enjoy, keep it from him for a week, for a month, or for a year, and when he again obtains it he will appreciate it very much. It is measurably so with the Spirit of the Lord; we do not enjoy it at all times, we do not receive it under all the circumstances of life, the same as we do under some special condition that we may be placed in, where we particularly need the Spirit of the Lord to assist us.

We pray for many things; and I have heard some people pray in a manner that they would be very sorry, in their sober moments, if the Lord should actually answer their prayers. If the prayers of the people were written down, so that they could read and reflect upon them, I have no doubt but what they would wish to have a new edition. I have heard people pray for the Lord to do this and that; indeed, I have heard them pray for Him to do a thousand things that they themselves would not attempt to do; they would consider it degrading to do them; they would actually consider it sinful to endeavor to accomplish what they will petition the Almighty to perform for them.

A man's works should agree with his faith; if he has faith to sustain his words, if he has faith to sustain his deeds, his works should correspond with his faith. I must be right in my faith, to be right in my works. If the tree is bitter, the fruit will also be bitter; or in other words, the tree is known by its fruits, and faith by its works. If a man's works are good, his faith is also good; if his works are bad, we infer that his faith is bad also, and very just inferences too. All men should be judged by their works;

this is a correct criterion to judge every person by. Many of the Latter-day Saints have correct faith and correct works, while some profess to have correct faith, but exhibit by their works that their faith is actually not good. How can I tell whether your faith is good or not? I can only judge of it by your works.

If your works are good and in accordance with the law of God, with the Book of Mormon, with the Book of Doctrine and Covenants, and with the rules of right, I have a right to infer that your faith has produced the works I behold; that the tree, or stem, if you will allow me the expression, from which they grew, is a good one. But when we see a man's works vary with sometimes a little good to-day and to-morrow, and perhaps the third day he performs evil, to believe that man is correct in his faith, in every sense of the word, I cannot.

We speak of faith as the first principle of our religion. If it is the first principle, other principles grow out of it. We cannot create principle, we can only discover it. If you were to discover a new principle, you would err in saying that you had created a principle, that you had brought one into existence. Principle eternally exists, and man cannot create it. If you discover any law in mathematics, in astronomy, or any principle or law connected with the sciences, this is no proof that you have brought into existence a new law, or process of law, for the principle existed before you made the discovery.

We have the faculty to make discoveries, we have the faculty to discover, we have the faculty to learn and understand the first principles of the doctrines of Christ. Faith, being the first principle of our religion, is established in the mind by hearing, it is established in the mind by evidence and by testimony.

I cannot believe everything that my neighbor may wish me to believe, I cannot always believe to please my neighbor, while I have no evidence perhaps to believe as he does. I have no testimony to receive what he has received, and I reject it. My neighbor is then offended, and calls upon me to have faith, to believe as he does. If he would only produce sufficient evidence and testimony for me to predicate my faith upon, to produce in me confidence, or establish in my mind faith, then I could believe as he does. Faith then comes by hearing testimony, or by testimony being produced, or brought before the mind.

The testimony you have received of the religion you profess is just as different as the religion you profess is different from any other religion. The Methodist, for example, founds his religion upon the kind of testimony he receives; he is taught by the presiding Elder, the circuit rider, the local preacher, the class leader, the exhorter, or some of the lay members, certain principles, or in other words, testimony is produced to convince him that such and such principles are right, and his belief is based upon the testimony that he is capable of receiving and appreciating. Their faith corresponds more or less with their discipline, or articles of faith; they believe there is but one God, infinite, eternal, from everlasting to everlasting, without body, parts, or passions. Their testimony for that belief is only to be found in their discipline and traditions, and has been handed down from father to son, from their grandmother the Church of Rome to their mother the Church of England; they actually believe it, write it, and publish it abroad.

Their notions of sprinkling, pouring, and other works we might mention, correspond with their belief. If they believed it right for a man to be invariably immersed, they would teach him so; if they believed it right for a

man to be baptized only by pouring, they would teach him so; if they believed it right for a man to be sprinkled to answer the requirements of heaven, they would teach him so. Hence you discover that their works would correspond with their faith; if they had no faith, they could not believe either in immersion, sprinkling, or pouring. If a believer in immersion, he will practise it, his works will correspond with his faith, and he will go forth and be immersed. How do you know he believes in baptism by immersion? By his works. What evidence have you that that person believes in immersion? "Why," says my brother, "I was present when he was immersed; I heard him tell the Elder, or the Priest, that he required immersion at his hands, and he went forth and backed up his faith in it by his works." This would be correct reasoning. "But," says one, "I believe in having water poured upon my head." "How do you know he believes this?" "I was present, and heard him require the Priest, or Elder, to pour water upon him, and the Priest complied with his wishes, and his works proved to me that he believed in pouring."

Another one says to the Priest, "I wish you to sprinkle me, I require this because I believe that sprinkling is the best mode." What evidence have you that this man believes in sprinkling? His works prove it. The simple fact that you were present and saw him sprinkled, or heard him request the administration of the rite, convinces you that he had a certain kind or species of faith. Do all people have one faith? No, and their works are as varied as their faith. If there are diverse kinds of faith, there must be diverse kinds of works.

If there is but one faith, there can be but one mode of baptism. Dr. Clark asserts positively that the Colossians were buried with Christ in baptism, that is, they were actually immersed. He says the Greek Testament reads that they were immersed, plunged, buried, that they were covered up. How do you know anything about the Colossians? What process of reasoning would you pursue, to lead you to the conclusion that the Colossians believed in immersion as the only mode? that they were actually buried in water? Again, if you inquire whether the Corinthians were sprinkled, how would you know their faith? Says one, "I would know it by their works, for I know that their works would correspond with their faith. And if the Ephesians had the ordinance administered by pouring, I should know it by their works." What does the Bible tell you? That there is one faith, one Lord, and one baptism.

If the Catholics had the same faith that the Colossians had, could they pour or sprinkle? Certainly not. If you say that one portion of the people of God are poured, another portion sprinkled, and another immersed, you introduce schism and false doctrine, and then different works follow. As quick as you have the Colossians immersed, the Corinthians poured, and the Ephesians sprinkled, you introduce the doing of three kinds of labor. But if there is one faith, and they all had the right kind of faith, if they had all attained to the like precious faith delivered to the Saints, and one portion was immersed, then the balance were immersed also. If the fact can be established that one portion of the Christian Church was immersed, it will establish the fact, beyond the shadow of a doubt, that all the rest were administered to in the same way. The people of God are under the necessity of having like precious faith, and their works therefore would also have to agree. If Dr. Clark was correct, and I have no reason to dispute the learned doctor, that the Colossians were immersed, the balance of the people of

God in all the ancient Church were also immersed. If they had but the one faith, it is impossible to introduce pouring and sprinkling. If you introduce pouring, then they had the pouring faith; if sprinkling, the sprinkling faith. But if you prove that one ortion was immersed, you prove that they had the like precious faith, and the rest must of necessity be immersed. This is the way I reason upon the subject.

Again, if they were immersed, they were confirmed by the laying on of hands, as you learn by the same Scripture. If the ancient Saints believed it necessary to lay on hands, and the Latter-day Saints should believe it to be unnecessary to lay on hands, how could you make your faith agree with theirs? How could you introduce a new doctrine and argument, and reconcile your faith with theirs? They actually believed in the laying on of hands in confirmation for the reception of the Holy Ghost.

The Methodists, Baptists, Presbyterians, Church of England, all believe that was the practice of the ancient Saints. All who believe in the Bible will agree that that was the faith of the ancients as exhibited in their works; therefore if any of the modern Christians reject it, we have a right to assert that their faith is known by their works. We have a right to say that their faith agrees not with that of the ancients. But my faith agrees with that of the ancients. I believe and practise the very works which they practised. I believe in baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and, if any are sick among you, in sending for the Elders of the Church, in anointing the sick with oil, and in praying for them, that they may be healed.

Now I want to dwell a little upon this point. I do not know but some use the ordinances of God too commonly, and on too slight occasions. Some, if they get a sliver in their finger, will call for the laying on of hands and for prayer to cure the wound; or if they get a little gravel or dust in their eye, they will want you to lay hands on them to eradicate it; and so of other little complaints for which we already have simple and known remedies. I do not wish to teach this, but I wish to teach you the doctrine of the Bible. "Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." This is the doctrine of the Bible, mark the words. If any of the Apostles are sick, let them send for some of the rest of the Apostles, and let their brethren Apostles administer to them, and they shall be healed; the Bible does not read thus. It does not read that only the renowned in the Church shall reap the benefits of this institution, but it says, "Is any sick among you?" &c. Suppose God has a true Church upon the earth in this age, what mode would that Church adopt in case any were sick? Says one, "If they had the same faith as the ancients, they would perform the same works." How shall we ascertain whether the Latter-day Saints have the like precious faith with the Apostles? You know that the Apostles said they had the like precious faith. How are we to ascertain that we have it? If any are sick among you, you will send for the Elders of the Church, and let them anoint you with oil in the name of the Lord, and the prayer of faith shall save the sick.

You see at once that it is necessary for your works to correspond, and for you to send for the Elders of the Church. Do you see this practised among the Latter-day Saints? Some

of them must first try the physician, have the head shaved, take a dose of calomel and gamboge, have a blister plaster on the back of the neck, and another all over the bowels, besides one on each hip—in short, they must have six or eight large blister plasters on them at once. After trying all this, and running up a bill with a physician of from six to six hundred dollars, they then send for the Elders. When James is about dead, having had two quarts of blood taken from him on Saturday, and another on Monday, and when the life is nearly drawn out of the poor fellow by physicing and bleeding, why then they send for the Elders, and ask them to pray for him. When a man or woman sends for me after taking such a course, I feel insulted, if I do not act so. I go to the house perfectly good natured apparently, and administer, but there is a frown of indignation within me. I feel that they have insulted the Priesthood, trampled upon the order of the house of God, and treated lightly His holy ordinances. I am not anxious to exercise faith for such persons, for I think that they are fools, and let them die the fool's death.

If the Saints of God actually have the faith of the ancients, let them practise the doctrine in their works. A man will tell me that he is a "Mormon," that he believes in the faith of the ancients, when at the same time he practises everything else but their religion. My rule is to practise our religion. If I want a drink of catnip tea, or of composition, or of lobelia, it is all right, but I will first practise my religion. You know that it is hardly allowable in Utah to drink any more than five gallons of lobelia at once, for the Assembly of Deseret once had the matter under consideration.

I wish to see the Saints practise their religion, and carry it out, and if they cannot live by their religion, then die by it. That is the doctrine. I want my religion if I am going to die. Most certainly that is the time I would not like to lay it by, for it would be unwise to do that, since that is the very time that one needs it the most, and is the time when he should be immersed in it. I want to see the Saints actually show by their works that they have the faith of the ancients.

When the Elders go forth to preach, and people are healed by the laying on of hands, some have said, "We cannot expect the sick to be healed in Zion; we cannot expect to see miracles when we are gathered to Zion." That is the very place for the sick to be healed, and the place where the people of God should exercise the most faith, and be the most diligent in keeping the ordinances of the Lord's house perfectly. You have only heard the theory taught abroad, but you have now come home to practise what you have been taught in other lands.

If any are sick among you, let them send for the Elders of the Church to pray for them, and to lay their hands upon them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick. People neglect to anoint with oil when they should and might use it. I have seen the Elders try to cast out devils, and to accomplish it they have fasted, and prayed, and laid on hands, and rebuked the devil, but he would not go out. I have then seen them bring consecrated oil, and anoint the person possessed of the devil, and the devil went out forthwith. That taught me a good lesson—that God Almighty, when He speaks, means what He says; and if a man's works are right, his faith will be right; and if his faith is wrong, his works are wrong. When a man whose faith is right goes forth to ad-

minister to the sick, he will anoint with oil, as well as lay on his hands and pray. Unless you anoint with oil, your prayers will not rise higher than the fog, and you know that it seldom rises much higher than the tops of the mountains.

If I am sick, and send for an administrator, I want him to fulfil every word of the Lord; and if there is any body there you don't like when you come to me, invite them out of the door. When devils are in the house, and you don't like them, cast them out, but be sure to administer the ordinances right. When an Elder comes to administer to the sick, and is afraid of greasing his fingers, or of dropping a little oil on his vest or pants, and says, "O never mind the oil, there is no virtue in the olive oil; you might as well drink it as anoint with it; besides, I might grease my gloves; I will dispense with it," I want such a man to walk off. If I was sick, and he came to me in that manner, I should say, "You are a poor, miserable hypocrite." That is the way I should feel and talk. Let a man, when he has the right kind of faith, practise the works thereof; and when God says, "Anoint with oil," anoint; I don't care if it runs down your beard as it ran down Aaron's, it will not hurt you. When a man complies with every requisition of heaven, his works and his faith are right. He offers up prayer for the sick, he anoints with oil, and lays on his hands. When his works are right they will correspond with his faith, and men and women will be healed.

This is just as sure as the law of mathematics; I never saw it fail, and it never will fail; I tell you this in the name of the Lord God of Israel. The grand difficulty is, as brother Kimball says, people play with these things as a cat does with a mouse until it is dead; and so it will be with the ordinances of God when a part of them only are performed and a part omitted, for in this way the channel of the Lord's blessings is stopped up. The Saints who are sick need not expect that they are going to be healthy when only half of the ordinance is administered to them. If a man wishes to be healed, he must be administered to lawfully in that way God has appointed, and live his religion.

A great many people partake of the Sacrament, and at the same time are thinking, "How many teams can I get to-morrow to haul stone? I wonder if that sister has a bonnet like mine, or if I can get one like hers? I wonder if it is going to be a good day to-morrow, or whether it will rain or snow?" &c. You can sit in this stand and read such thoughts in their faces. When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who have an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty, for the blessings desired, and in offering thanks for the blessings enjoyed.

We talk about being one; now if our faith is right, let our works correspond. If you have faith to pray, and prayer is offered up in the stand, pray too; and if you cannot confine your thoughts in any other way, mentally repeat the prayer of the one who is praying aloud, word for word, and let every Saint of God pray when the hour of prayer comes. When prayer is offered up in this manner to the God of high heaven for the sick and afflicted, you will find that the sick will be healed, for the prayers of the people of God ascend as incense before

Him, and He has decreed that He will answer their prayers because they are united. When a sick person sends a request here for the benefit of our prayers, it is not sent that one man alone may pray for that person, but that the prayers of the assembled Saints, individually and collectively, may be offered up for that person. Hence every one in the Tabernacle of the righteous should lift up his voice and pray for that sick person, it is your duty to do it. And when you partake of the Sacrament, you should discern the Lord's body, and believe that, by the virtue of his sufferings, blood, and death, you are redeemed. You should realize that it is no little, trifling ordinance, but was instituted by the great God for the benefit of His people, and to commemorate and perpetuate the sufferings and death of His Son.

I wish to call upon you to be faithful, to have the right kind of faith, and to exhibit it by your works. What is the testimony of the Latter-day Saints? Our religion is as different from other people's religion as our testimony is different from theirs. When Joseph Smith bore testimony, he told the people that an angel from high heaven had spoken to him, that he had been ordained by authority from Jesus Christ, and sent forth to preach the Gospel. Did you ever hear the Methodists bear such a testimony? If not, how can you expect them to have such faith as the man who believes the testimony of Joseph Smith? The Methodists have no such testimony, only as they have it from the Latter-day Saints. Joseph also said that he had seen the dark regions of Hades; did you ever hear a Methodist bear that testimony? No. Here are Elders of Israel who have seen company after company of angels, who have seen the sick healed, the ears of the deaf unstopped, the tongue of the dumb loosed, and the eyes of the blind opened. You will hear them testify that they have seen the glory of God; and that by the spirit of prophecy, they have seen war, pestilence, and famine coming upon the earth. The Methodists do not pretend to have such testimony, and of course have not such faith. You may go to any sect you please upon the earth, and their faith corresponds with their testimony, more or less.

The Latter-day Saints have testimony, and faith comes to them by hearing the word of God, but it comes to others by hearing the words of men.

We have testimony that Christ lives, and sits on the right hand of God, that angels have administered to the children of men on earth, and that our God hears and answers our prayers. Our faith is different and our testimony is different, from the rest of the professing world, and, in order to have them agree with us, they have to hear and receive the same testimony, the same doctrine, and the same weight of argument that we have, for faith comes by hearing the word of God. The people of God in these last days differ from other sects of religionists. How can it be otherwise, when our testimony is so different, when the first proclamation we heard was so different, when the restoration of the Book of Mormon, its translation by the use of the Urim and Thummim, the gifts and blessings of the Holy Ghost, the administration of angels, and every thing connected with our religion, are so different from that to which the world have been accustomed? They believe that calomel will heal the sick —we believe not, but that the anointing with oil and laying on of hands will; and we practise accordingly.

It is no wonder that the Latter-day Saints believe differently from other folks, for their works are different, and their testimony is different. We believe in gathering together; the Lord God has spoken to us from the heavens

and commanded us to gather. They do not believe in gathering to where the Almighty can talk to them; they do not even pray for the Lord to send an angel to speak to them. The Latter-day Saints try to live their religion, that they may converse with angels, receive the administration of holy messengers from the throne of God, be sanctified in their spirits, affections, and all their desires, that the Holy Ghost may rest upon them, and their hearts be filled therewith, and become competent to bear the presence of angels.

May the Lord bless you, and wake you up upon these points of doctrine, that your faith and works may ever correspond, and that your blessings be equal with those of the ancient people of God, in the name of Jesus Christ our Lord. Amen.

DEPENDENCE ON THE LORD—COAL AND IRON WORKS—FAMILY EXCURSIONS.

An Address by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, May 27, 1855.

I am happy in the privilege of meeting with you this afternoon. You will recollect that I told you, before I left this place a few week's since, that I should go and come in safety. We have had a prosperous and pleasant journey, have met with the Saints, and their hearts were cheered, and their feelings made glad with comfort and consolation. Quite a number of the brethren proposed going with us, as we passed through the settlements, for the grasshoppers had taken all their crops, and as they had no farming to see to, they wished to go with us and take a ride. Those who went, returned perfectly satisfied with their excursion.

I believe all the settlements we have passed through are satisfied with regard to the Lord's dealing with this people; and I wish to add, to what has already been said, that it becomes our duty to use all possible diligence and every proper means to sustain ourselves. We have yet ample time for planting and sowing; let us improve it, and use that ability which God has given us to provide sustenance, and then let the result rest in His hands, and feel perfectly satisfied.

This people have to learn that the Lord is God, that He rules among the armies of heaven, and does His pleasure among the inhabitants of the earth. They have to be brought to the test, as much so as were the children of Israel when the Egyptians were in their rear, when mountains were on either side, and the Red Sea was before them, with no human prospect for avoiding destruction, yet the Lord brought them salvation. This people have got to trust in Him, and learn that He will be with His people, and provide for His Saints, and defend them against their enemies, and watch over them as a mother watches over her tender infant. We have got to learn the ways of the Lord. If it is

necessary for the Lord to rain down manna from heaven, He has the same power to do it, the same power to feed His people, in the latter days, that He had in former days. It is far easier for Him to feed the Saints from heaven, than it is for them to raise grain in the common way. Still it is our duty to be active and diligent in doing everything we can to sustain ourselves, to build up His kingdom, to defend ourselves against our enemies, to lay our plans wisely, and to prosecute every method that can be devised to establish the kingdom of God on the earth, and to sanctify and prepare ourselves to dwell in His presence. Yet, after all this, if the Lord should not help—if He should not lend His aid to our endeavors, all our labors will prove in vain. This the great majority of mankind do not understand. He has made it obligatory upon them to act, to do their part; yet if He was to neglect His part, or withold His assistance, our labors would prove abortive. We must learn that it is God who gives the increase, or rather, it is His mercy over the people, whether Saints or sinners, that sustains them in life. All Latter-day Saints have got to learn these facts, and it matters but little how we learn them.

If the people are anxious to learn the ways of the Lord, if they wish to see the hand of God made manifest, if they wish to have the visions and revelations of Jesus Christ given in profusion, perhaps the Lord is now using the very means to bring them to that point where they will be obliged to seek Him for themselves. They have been besought by day and by night, and from year to year, to humble themselves before the Lord, to live their religion, and to walk in the light of eternity. They have been plead with to live so that they can know the mind and will of the Lord for themselves, and for that which they preside over; at the same time, not to be too anxious for the Lord to give revelation, and make Himself known, but rather to be very anxious and very tenacious to improve upon what He has already given—this is our duty.

Now I may say to the Saints, you need not be discouraged, we have yet plenty of time to raise good crops. If it is the Lord's will that we raise crops to sustain ourselves, it will be all right, and if it is His will that the devourer eat up the products of our labour, it is all right, and it will deliver and preserve us from greater evil. For one, if weeping would have done any good, I have seen months and months, in this city, when I could have wept like a whipt child to see the awful stupidity of the people in not realizing the blessings bestowed upon them in grain; I could have wept to see this people trample on the mercies of their benefactor in bestowing the fruits of the earth upon them in such plenty. If the Lord is now disposed to learn us a lesson, and make us thereby wise men and wise women, and prudent in all our ways, all I have to say is, amen, it is all right. When chastisements come, let them be what they may, let us always be willing and ready to kiss the rod, and reverence the hand that administers it, acknowledging the hand of God in all things.

As I have already observed, it is our duty to do all we can to sustain ourselves, trusting in God to give the increase, and then be satisfied. So far as I am concerned, I intend to plant and sow, not only in the month of May, but in the month of June, and in the month of July, and I will continue my labors to raise what is necessary to sustain life, as long as the season lasts; and if I raise nothing, I shall be just as well satisfied as though I raised an abundance, at least I ought to be. If the people will take this course, it will reconcile them to the providences of the Almighty.

I am happy and thankful to be able

to say, as far as I have received information in the midst of this people called Latter-day Saints, that there is certainly an improvement in their understanding, and an advancement in their knowledge of the things of God. A good spirit prevails, and contentment, peace, and joy seem to pervade the bosoms of those who walk humbly before God. Yet, whenever we go to meet with the Saints, we can say, as it was said in olden times, Satan is there also. We find the works and power of the enemy, we find that in the midst of the kingdom of God, or, in other words, in the net that was cast forth to gather the people, there are good and bad. So it will be, until the time comes to gather the good and throw away the bad, which is not now. But in regard to those who desire to be Saints, and who try to be Saints, I can say there is an increase in their knowledge, in their faith, and in their understanding. And now I wish more particularly to see an increase of resignation to the will of God, of doing every thing that is possible to build up this kingdom, and of submitting themselves and all their affairs into His hands; and I wish to see this done cheerfully, and a patient waiting for the result of His providences.

There are two subjects which I now wish to speak upon. The coal beds which we visited in San Pete, I think can be made available for fuel, even in this place, at perhaps half or two thirds of the expense of our present method of procuring fuel, for our home fires, for the public works, smith shops, &c. I will say to the brethren here, that I expect the brethren in San Pete will soon send the terms upon which they will deliver coal in this city, and when they do so I shall wish to know whether any person in this city will encourage the business. If we turn our attention to coal for fuel, we can easily store away a winter's stock in our cellars, and turn the key upon it, and this will actually make some men practically honest, whereas, if your wood pile is out of doors, they may continue to be dishonest. I speak now of the practice of dishonest people, not of their intent. If we can get men to practise honesty, virtue, and holiness, I am fully of the faith that they will become righteous in their intentions, —that the time will come when the Lord will bless them, and make them in reality righteous men and women.

Shall we encourage the coal trade or not? Shall we encourage the opening of a mine, and have coal brought to this market? It would no doubt be disagreeable at first to the Americans, or to the majority of them, but people who have lived from their youth by a coal fire admire it. Its use is accompanied with some dust, but I will offsett that inconvenience with one to which we are subject when burning wood; then our houses are often infested with spiders, bugs, ants, and other insects, which has always been a great annoyance to me. I have often almost dreaded to bring an armful of wood into the house, lest such insects should drop from it. True, these are small items, but I will tell you one thing with regard to life, it is the small inconveniences which are interwoven with our existence that mar the peace of mankind, more than the greater afflictions, disappointments, and perplexities men meet with as they pass along in this probation. But enough on this topic for the present.

We have visited the Iron works in Cedar city, Iron county, and as far as I am capable of judging, I will say, that the brethren have done as well as men could possibly do, considering their impoverished circumstances, and the inconveniences they have had to labor under. They have probably progressed better than any other peo-

ple would upon the face of the earth. They are without sufficient capital to rapidly accomplish so great a work, and many are without suitable clothing, and almost destitute of bedding, and other things necessary to supply the common comforts of life for themselves and families. Although they have been thus destitute, yet in the midst of all that, they have progressed almost equal to men of capital in the older states.

I am not familiarly acquainted with the fluxing or separating the metal from the ore, but those who understand building furnaces and their operations, are aware that it is very injurious for a large and expensive furnace to blow out, as they call it, hence policy requires the blast to be continued as long as possible. I have learned, of late, from men of experience in these matters, why it is desirable to continue the heat—it is because no furnace can be heated up for two or three weeks, and then blow out, or stop, without risk of spoiling the furnace, or destroying its lining; and it frequently so injures the furnace, that it has to be rebuilt, or at least a portion of it. Hence, when it costs from one to five thousand dollars to prepare a furnace to bear a long blast, it is a great loss to any company to have it blow out in a short time.

Our brethren who have been operating in Iron county, have a very fine furnace, but they are so weak handed as not to be able to continue the blast over fourteen days, and I have learned that they want help. This is the main object of my speaking upon this subject, and my mind inclines in favour of their having it, and I want to see whether the brethren will turn out with their teams and help them. The Church has done much for them, and we are still intending to aid. Our last winter's operations have helped them; the Territory took two shares, and the Trustee in Trust, two; still they are not able to carry on the business profitably. Iron we need, and iron we must have. We cannot well do without it, and have it we must, if we have to send to England for it. We have an abundance of the best quality of iron ore. A trial furnace was made, and kept hot for sixteen days, and produced as good pig metal as can be found in the world; this they puddled, and brought forth excellent iron. I believe the castings made from the pigs will be superior to any in the world. I repeat that iron we must have, and we are right on the threshhold of obtaining it; we have our feet on the step, and our hand holds the latch of the door that leads to the possession of this invaluable material.

From the time I first went to Iron county until now, I had thought that perhaps the brethren were dilatory—my feelings were tried; I would not say, however, that I had suspicions pertaining to the doings of the Iron Company there; but let that be as it may, it is all right with me now, the iron we must have. From the time I went to San Pete, and saw that beautiful coal bed, averaging eight feet thick, with its stony strata of nine, five, and three inches, which probably will give out, and learned that iron ore was close by the coal bed, I took into consideration the distance from Cedar City to this place, and the distance from here to San Pete. When I had weighed all the circumstances, my mind balanced in favor of the works at Cedar City for the present; and if I can get brethren to join me, I will send one or two teams myself, with teamsters. We want fifteen good teams, with men with them who are willing to take hold and quarry out the ore and the coal, and get wood, and lime, or anything else that is wanted. Twenty or twenty-five men, besides these teamsters, are wanted, and we wish to send them

now, in the fore part of the season. If we will do this, and we can if we have a mind to, I suppose that in two or three weeks after they arrive there, the blast furnace can be kept running for several months, or until they are obliged to stop in consequence of the deficiency of water. There is a large stream of water there, but it is a singular stream, sometimes it will sweep across the flat, carrying down rocks that would weigh perhaps twenty or thirty tons, and appear as though it would sweep everything before it; and when the cold weather comes, and you would naturally think that you were going to have water to turn a mill wheel, or to create the blast for the furnace, and every use for which it might be needed, in one freezing night it will perfectly close up, insomuch that there will not be enough to water a horse.

That is a singular feature, but it is the way it operates. The brethren are now making an engine, so that they can continue their blast through the winter. If any are disposed to forward this work, I call upon them to lend their aid, to send the men and teams, and we can have the iron.

The distance from here to the iron works is about 290 miles. This should not deter us from bringing iron from there, though it could be quicker come at if iron works were established at San Pete, which is not much over 100 miles from here. I have this to say, if any of the brethren feel disposed, (as the grasshoppers have taken their crops, and they have not much to do) to go there, I think it would be a good course to pursue. There is plenty of grain there; I could have bought wheat, I do not know but thousands of bushels, at a dollar per bushel; but as sure as you send men there, it will be raised to three dollars; that is incorrect policy, and, as Jesus said, the children of this world are wiser than the children of light.

I have asked this people not to sell their grain, but to preserve it to a day of need, but sell it they would. I have then said, "Will you sell it for a dollar and a quarter per bushel, and let that be the standing price?" "No, we will have two dollars per bushel for it." I then said, "Well, brethren, will you keep it at two dollars, and not sell it to Gentiles cheaper than that?" "No, I will not, but I will have no more than a dollar and a quarter of a Gentile." This is a great mistake in the dealings of the people one with another.

I will bring my remarks to a close on this subject. I have had a very pleasant ride through the southern settlements, and in a much shorter time than usual; this was due to the good weather, and the improvements in the roads. We had very pleasant weather, and a very good time. We started from Parowan, which is two hundred and fifty-one miles from here, on the morning of the 22nd, travelled thirty-seven miles and turned out our animals. They, however, would not graze, but went to playing, and the brethren said, "Let us drive further next day." We drove fifty miles next day, and on the day following sixty; yesterday I took supper in Springville, and took breakfast to-day in Great Salt Lake City, distance sixty miles from Springville. We camped out as much as possible, which was good for our health.

If the people should conclude to take short excursions with their families, except the smallest children, it would be much to their comfort, and would cheer them up, and I really have some idea of adopting the plan. Though you know what they say about me in the east; should I take my ninety wives and their children, with carriages and wagons enough to convey them, it would make such a vacuum here, and so many others would wish to go, that there would be no Salt Lake City. I

think I will take a few of them, but I dare not take the whole, for if I did they would then know how many wives I have got, and that would not do.

I have visited the different settlements many times, and have invited everybody to go. I now give a standing invitation again; I wish everybody to go that can go without interfering with their business at home. I invite everybody. I am soon going north to explore in the mountains, and I invite you to go. Take your wives, but not your babies, unless you take a cradle along to keep them quiet.

The out-door air is what the people need for health, it is good for them to camp out. Close houses are injurious to the health; if our houses were every one of them levelled to the ground, and we were obliged to live in our wagons and tents, the people would be healthier, from year to year, than they are now. Good houses are comfortable and very convenient, and please our feelings, and are tolerably healthful when properly ventilated. Let us do as Brother Kimball recommends, that is, if we cannot raise grain, raise houses, and build the best houses we can think of. If you are going to do a good deed, do as good a one as you can think of. If you wish to build a house, build as good a one as you can imagine. Some men have not faith to do this. As to means, they have it in their own arm, in their bones and sinews. A great many think and say that they cannot do it: you know cannot never did accomplish much in this world. I never require five dollars to begin to build a house worth five thousand. I do not know that I ever had that much to begin to build with, and I have built a great many houses, both for myself and for others. I have never built two houses alike, and I do not expect to in time or eternity, but I mean to improve every time I begin. Build the best houses you can imagine; and above all things else let this people be faithful to their God and their religion, keep their vows and covenants, and walk humbly before Him, that we may receive the blessings we anticipate, which may God grant, for Christ's sake. Amen.

THE ANCIENT PROPHECIES.

A Discourse by Elder Orson Pratt, delivered in the Tabernacle, Great Salt Lake City, January 7, 1855.

I have been requested by brother Kimball to speak a few words upon the subject of the Ancient Prophecies. I will commence without any preliminaries, for we have not time in one short discourse to take up the prophecies systematically, and trace them down in their fulfilment to the present period; neither have we time to refer to one hundredth part of the prophecies relating to the present period, or those that relate to the future; but we have time to say a few words and glean up some few ideas that have a bearing upon the present generation: and I shall endeavor to make my remarks as plain and as simple as possible.

The Latter-day Saints that are now sitting before me, and those who inhabit this Territory, are here in fulfilment of prophecy. We inhabit these mountains because the ancient Prophets have predicted that such an event should take place, and we are fulfilling their predictions in this respect.

We believe in that sacred record called the Book of Mormon. Why? Because the ancient Prophets have predicted that such a book should be revealed in the latter times; and it has come, accompanied with sufficient evidence to produce conviction in our minds; but if any person could persuade us that the Book of Mormon is not the book predicted by the ancient Prophets, we have sufficient light and information in the prophecies to convince us that such a book must come, and we should with one accord look for a book of a similar description.

This latter-day work that we have received, is considered a very strange work, in the estimation of the world; but in the estimation of the Saints it does not appear strange, why? Because it is the very thing that the Lord, by the mouth of His Prophets thousands of years ago, predicted should take place: and we are the very people that are enjoying the fulfilment of those predictions. We will, therefore, in the first place, bring up some prophetical evidences which prove the divine authenticity of the Book of Mormon; not but that we have other proofs, that are clear and lucid, and demonstrative in their nature, to establish its divine authenticity.

In regard to the prophetic evidences of the Old Testament in relation to this book, we will first turn to the 29th chapter of Isaiah, and see what he has said upon this subject. In the first verse the Prophet addresses himself to the City of Jerusalem, called Ariel—"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow." We will observe, in relation to this prophecy, that the Jews of the city where David dwelt, were distressed; and notwithstanding they prolonged their sacrifices after they ought to have been done away, they were distressed, and brought down, and afflicted with heaviness and sorrow.

After having foretold the distress of the inhabitants of that city, the Prophet commences concerning another people, and says, "And IT shall be unto me as Ariel." Now here is something to be distressed, to be brought down in heaviness and sorrow, and afflicted similar to the city of Ariel—it is some nation the Prophet speaks of that were to meet with similar affliction to that which should come upon the people of Jerusalem, the city where David dwelt. "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee." Against whom? Against that people who should be afflicted similarly to what the inhabitants of Jerusalem were to be afflicted. "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

This people, then, that the Prophet here alludes to, were to meet with a similar destruction and affliction to that which should come upon Ariel, and they were to have forts raised against them, and fortifications. Now is not every year bringing to light ancient forts and fortifications upon this continent? It is well known that, within a very few years past, large and extensive volumes have been published, describing the forts, fortifications, and

ancient ruins that have been found in the midst of the United States. In the large volumes published by the "Smithsonian Institution" in Washington, one of the most learned institutions of our country, are found descriptions of a great number of these ancient ruins; they are situated in the States of New York and Ohio. These discoveries have been published within a few years past.

The ancient inhabitants of this country were eventually brought down, and their ruined cities, temples, and synagogues proclaim in silent grandeur that a great and mighty nation have fallen—they have been brought down and distressed like the Jews at old Jerusalem—like Ariel. But many antiquarians have supposed that they have been brought down, and nothing left of their history, but their old ruins, to proclaim their former greatness. It is not so; for the very people that were thus to be brought down were to speak out of the dust. What! were they to be resurrected to converse with us? Was this what the Prophet had reference to? No; this is not what he has reference to in this passage, as you will find by reading the following in the same chapter; their whispering out of the dust and speaking out of the ground, was a work to take place before the destruction of the nations of the wicked.

Now wherein is this prophecy been fulfilled, if not in the coming forth of the Book of Mormon? That book has come out of the ground; it was found in the State of New York, in the midst of those forts and fortifications that are so plentiful there. That sacred record was found written upon plates that had the appearance of gold; out of the ground it was taken; and it contains the words of the ancient Prophets that lived among this remnant of the house of Israel that were brought down, and whose speech should whisper low out of the dust; it whispers in the ears of mortal man; it proclaims repentance to the present generation, like the voice of one crying from the dead.

"Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly." Any person that will take the trouble to read over that book that has come forth out of the ground, and that whispers to us out of the dust, will find that the multitude of the terrible ones among the ancient Nephites have passed away as chaff, they were destroyed upon this land by hundreds and by thousands, by judgments, and calamities, and war.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." This verse has reference to what follows in the next—"And the multitude of all the nations that fight against Ariel, even all that fight against her and her mupition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion." Here you perceive is another thing taken up by the Prophet in connexion with the whispering of the words of that nation out of the dust; immediately following that remarkable event there was to be a dreadful destruction, not upon Ariel—not upon Israel—but upon the multitude of all the nations of the earth that should fight against Mount Zion. Three things, then, are declared in succession—one is the destruction of a nation, another the speaking of their

words out of the dust in the ears of the living. and the third that which immediately follows, namely, the destruction of all the nations of the earth that should fight against Mount Zion; this latter event has not yet been fulfilled; but is just as sure to be fulfilled as the other portions of the prophecy that have taken place; just as sure as the Book of Mormon has whispered out of the dust, and spoken in the ears of this generation, in fulfilment of the words of the Prophet Isaiah, so sure will the Lord of hosts visit the multitude of all the nations of the earth, that fight against Mount Zion, with thunder, and earthquake, and with the flame of devouring fire, and they shall be as the dream of a night vision, they shall pass away from the face of the earth and be as chaff blown to the four winds of heaven, and no place shall be found for them. But we pass on.

The Prophet now comes back, after having foretold the destruction of the nations following the coming forth of this work, to the thing he was speaking of previously, and gives us more particulars upon this subject, and informs us more particularly in what way the Lord shall accomplish this whispering out of the dust; he says to the multitude of those nations about to be destroyed, "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink." He could not have used language to describe the present generation better than he has done; they are drunken, as John the Revelator saw them, with the filthiness of the abominations of old Babylon; they stagger, not with strong drink, but with the traditions of men, which they have inculcated from generation to generation, and which have become instilled into the minds of the people. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." He calls upon this people on whom the spirit of sleep was poured out, to stay themselves and wonder. Wonder! what about? Why, says he, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

See how clearly the Prophet has illustrated the coming forth of this work. He describes a book, and the words of a book, and even goes on to particularize, and informs us that the words of that book should be sent to the learned. All who are acquainted with the history of the coming forth of the Book of Mormon, know that it is a fact, that several of the words of that book were copied by Joseph Smith, and sent by the hands of Martin Harris from Ontario county to New York city, and he exhibited them to the most learned men that could be found, to see if they could translate them; among others he went to Professor Anthon—a professor of great celebrity. Mr. Anthon examined the characters, as he himself has published since that period. He states that there was an ignorant farmer came to him, and he had some ancient characters or writing that he could not un-

derstand: he supposes them to be characters selected from many alphabets, mixed together; he has published enough to prove that such a circumstance did transpire, that an unlearned man did come to him with words professing to be copied from a book. Mr. Smith did not know anything about this prophecy at that time, for he was unacquainted with the contents of the Bible; he was brought up to work. This part of the prophecy was fulfilled to the very letter; the "words of the book," not the book itself, were sent to the learned. If Mr. Smith had sent the plates to New York the terms of this prophecy would not have been fulfilled.

The next verse says, "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Now Mr. Smith was not a learned man, as acknowledged by all our opposers. It is true he had some of the common rudiments of an English education, he could read, and write a very bungling hand, and this was about the extent of his education. When the book was given to the unlearned man, he did not reply to the Lord as the learned Mr. Anthon did to Martin Harris, that it was a sealed language and he could not understand it, but said he, "I am not learned." What was the Lord's answer to this unlearned young man? He answered him in the words of Isaiah which I have already quoted, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth," &c.

What should we naturally conclude the Lord intended to do, from this expression? He said that He would do a marvellous work and a wonder, after that He had presented the book to the unlearned, and after that he, when he was told to read it, had made an excuse that he was unlearned. We should naturally suppose that the Lord intended to make this unlearned man read the book; that was indeed the fact, he was commanded of the Lord to read it, and he translated it by the means of a Urim and Thummim, which is well known to be an instrument used in ancient times, through which people inquired of the Lord. Aaron had one in the centre of his breast-plate, and when anything came before him he could not understand by his own judgment, he enquired of the Lord, by the Urim and Thummim, and that was the end of controversy. In this way the Lord made this unlearned man read the book. Did this not cause the wisdom of the learned Mr. Anthon to perish, and the understanding of the wise of this world to come to naught? It required inspiration and power from on high—a marvellous work and a wonder to be wrought, in order to translate this book of upwards of six hundred pages, and reveal the history of one half of our globe to the astonished nations of the earth.

Now to prove positively that the Lord did cause this book to be translated by the unlearned, and that it was read by somebody, we will quote the 18th verse of this chapter—"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." We see the fulfilment of this before us at the present time. Here are hundreds and thousands of poor, that were bound down with the curse of oppression and tyranny in foreign lands, who, through the medium of this book that has been translated by an unlearned man, and through the medium of the proclamation of the glorious Gospel contained in the same, have been made to rejoice in the Holy One of Israel. The blind has seen out of obscurity, and the deaf has heard the words of

the book, and they have come forth from the nations of the old world—from under the hand of tyranny and oppression, and have been planted here in these rich valleys; and if you do not believe that they rejoice, get into some of their splendid parties, and stand in one corner and look at them.

There will be a great deal of rejoicing by and bye, when the time shall come that the multitude of all nations that shall fight against Mount Zion will be as a night vision, when they will be perfectly swept away from the earth. See what the Prophet says in the next verse—"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off." This is one cause of their joy, "All that watch for iniquity are cut off," &c. "That make a man offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." No wonder, then, that the poor among men will rejoice in the Holy One of Israel when those events take place.

But how is this book to affect the children of Israel? It is not only intended to make us rejoice, but is going to affect the nations of Israel; if you do not believe it, see what the Prophet says about it—"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale." When this book comes forth, when it is translated, when it is carried to Israel by the authority God has ordained and established upon the earth, and they publish its glorious principles in their ears, "Jacob shall not be ashamed;" though they have been for 1800 years past kicked and cuffed about, deprived of what is called citizenship among the various nations of the earth, and trampled down and destroyed by hundreds and thousands, and though they have wandered about without Prophets and inspired men, without the Urim and Thummim, without visions and angels from heaven, and without the powers and manifestations of the glory of God that were among their fathers; yet, when the Lord sends this sacred book among them, they shall not be ashamed. What have they been waiting for? For the Lord to bring forth this book. And they never could be redeemed, but would remain trampled down by the Gentiles thousands of years to come, unless the Lord should bring forth this book—that is one of the principal means for the redemption of Jacob.

The Prophet continues, "But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." Yes; they shall be brought together, be assembled in one, and the covenants made with their fathers will be fulfilled. Another glorious effect this book will have with the honest among the nations of the earth—"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Every person that is now before me knows very well that there have been many honest, candid, sincere individuals among all the various nations of Christendom who have erred in spirit; they wanted to learn the truth, as we have, but they erred in spirit, and murmured too. How often have my ears heard the murmurings of the honest in heart in something like the following language—"I do not know what to do; it is strange there should be so much confusion, one teaching this, and another that." They would murmur because of the divisions and contentions they saw among religious societies. But here is something that will do away with those errors, for the book will not only

cause the blind to see out of obscurity and darkness, but those that erred in spirit shall come to understanding. In what way? How can they come to understanding by this book? Because of the plainness of the doctrine of Christ contained in it. If any person will take the opportunity to inform themselves concerning the contents of that book, they will find the doctrine of salvation — the doctrine of the resurrection from the dead, and every principle pertaining to the redemption of man, set forth in such a plain, simple, convincing manner, that it is almost impossible for any individual who believes in its divine authenticity, to err in doctrine; it makes a people of one heart and of one mind, so far as their faith is concerned, if they can once be satisfied it is of God.

This is only one chapter of prophecy in relation to the great work of our God in the last days. We might refer you to many others. Indeed, there are some others I will refer you to, if time will permit.

This book professes to be a record written by a remnant of the house of Joseph; while the Bible is admitted to be a record of the Jews, containing a history of Palestine and the adjacent nations, interspersed with doctrine. The Book of Mormon is the history of ancient America, interspersed with the prophecies of numerous Prophets who once lived on this continent. The Lord has confirmed this book by innumerable evidences which I shall not notice in my remarks in this short discourse. He has united the testimony of the ancient nations of America with the testimony of the Jews; we wish to know if there is any indication in the prophecies of the union of the testimony of these two books in the latter times.

We will refer your minds to the 37th chapter of the prophecies of Ezekiel, where we shall find something very definite on this subject, commencing at the 15th verse—"The word of the Lord came again unto me saying, Moreover, thou son of man, take the one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another in one stick; and they shall become one in thine hand." Ezekiel went and did as the Lord told him, and took two little sticks and wrote for Judah and Joseph; after he got through writing he put them together, and held them up before the house of Israel. "And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?" "It is a strange thing that you should write upon one stick for Judah, and upon one for Joseph, and hold them up before us; explain the mystery to us." "Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." "Just as these two sticks are one in your hand, so I will make the stick of Joseph and Judah one in mine hand, but the sticks whereon thou writest shall be one before their eyes."

Here then was a symbol represented before their eyes in language that could not be misunderstood; it was a symbol of two records; for it is well known that records were kept in ancient times on parchment, rolled upon sticks, the same as we keep our maps at this day. All the prophecies of Jeremiah for many years were written and rolled round a stick, and were called a book; so in Ezekiel these sticks represent two records, one

the record of the tribe of Joseph, and the other of Judah: and the Lord promises, through that symbol, that He himself would take the stick of Joseph, and put it with the stick of Judah, and make it one in His own hand, showing that it was to be a work He would accomplish Himself in the last days.

"The sticks whereon thou writest shall be in thine hand before their eyes. And say unto them," now mark what follows these two sticks, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Has that ever been fulfilled? Does this have reference to their gathering from Babylon before Christ? No. They were scattered since that, and the ten tribes were taken away before that time, and they never have been gathered. But here is a prediction that they should never be divided into two kingdoms any more at all, but that they should become one nation upon the mountains of Israel, never afterwards to be scattered. Notice, He declares to them that before He will do this, He will take the record of Joseph and put it with the record of Judah, and make them one in His hand, and then accomplish this gathering of Israel.

Now, my friends, you may go to work with all your Christian benevolent societies, to gather the Jews from the nations; you may combine all the wisdom and learning of Christendom, and put all their exertions, and all the funds they can rake and scrape together from the two hemispheres of the earth, and after all, you never can accomplish the gathering and restitution of Israel until the Lord does it in His own way, by uniting the records of Judah and Joseph to accomplish this work. Then, and not till then, will the house of Jacob rejoice in the Holy One of Israel, and no more be made ashamed.

Now, is there any indication about the house of Joseph coming to America? Says one, "If I really thought these American Indians were the descendants of Joseph, I should be inclined to think that the Book of Mormon was actually the record of Joseph." Let us see what the Prophet Jacob, the old Patriarch, said, concerning the house of Joseph. He calls up the two sons of Joseph, and pronounces a peculiar blessing upon them, laying his right hand upon the head of the youngest, and his left hand upon the head of the oldest, and he blessed them, saying, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; *and let them grow into a multitude in the midst of the earth.*" When Joseph saw his father lay his right hand upon the head of the youngest of the lads, it displeased him, and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head, saying, "Not so, father, for this is the first born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Turn over to the next chapter, and you will find a remarkable prophecy concerning Joseph. After having blessed the two sons of Joseph, he calls up his twelve sons before him,

and commences to bless them, beginning with Reuben; when he comes to Joseph he pronounces upon him a peculiar blessing—"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall," &c. As much as to say that all the branches that descended from Joseph would not remain in one country connected with the parent tree, but they should be so fruitful and numerous, in order to fulfil the prediction uttered in the 48th chapter, as to become a multitude of nations in the midst of the earth; that they would have to leave the parent tree, and the place of their first inheritance; they would have to "run over the wall," over the great wall of waters that intervened between them and this great western hemisphere.

In order to show that they were to inherit a land greater than that which they possessed by Jacob's forefathers, the old gentleman continues in this blessing, and says, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." That is, the blessing of Jacob prevailed above that of Abraham and Isaac. The Lord promised Abraham and Isaac they should have the land of Canaan, and their seed after them, for an everlasting possession. That, you know, is not a large country; but says Jacob, "I have a greater blessing than that. I prevail above that of my progenitors, and I will confer this blessing upon you, Joseph. The blessings of thy father have prevailed above the blessings of my progenitors." How much above? "Unto the utmost bound of the everlasting hills." That is as much as to say, that "my blessings are not only to inherit this small country, called the land of Canaan, but they extend unto the utmost bounds of the everlasting hills; I have a larger country than this conferred upon me, and because you have been a good son, and because your children are good, and because you have taken care of your brethren in the land of Egypt, I will give it unto you. These blessings shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

In order that Joseph might become a multitude of nations his branches had to run over the wall; he had to come to the utmost bounds of the everlasting hills; he had to be located in a large country where his seed could have room to grow into a multitude of nations. Where can you find a multitude of nations who descended from Joseph? You may go through England, Ireland, Scotland, Wales, Europe, Asia, and Africa, but they are not to be found in any of those lands. The origin of those nations can mostly be traced, and it can be proved that they are not the descendants of Joseph. When you have passed through all those countries, and cannot find a multitude of nations from Joseph, cross the great waters that intervene, like a wall, between the land of Palestine, or the eastern hemisphere, and the American continent, and what do you discover? A multitude of nations, evidently having sprung from the same origin, as is indicated by very many striking characteristics.

Here then is the only land on which that prophecy has been fulfilled. If it is not fulfilled here, it cannot have been fulfilled on any other portions of the earth with which we are acquainted. Moses speaks of this land of Joseph, in particular, when he was about to be taken out of the midst of the children of Israel. He pronounced a blessing on the twelve tribes, beginning with Reuben. When he blessed Joseph, his blessing was peculiar indeed. And of Joseph he

said—"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that croucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separate from his brethren." If Joseph only inherited a small portion of the land of Canaan with the rest of the tribes, why does Moses bless his land more particularly than the adjacent inheritances of the other tribes? There could not be much difference in the qualities of lands that lay side by side.

Here we get a clue to a land that was to be blessed above all other lands—a distant land from Canaan, as is expressed by the words, "the utmost bound of the everlasting hills," and sufficiently large to hold a multitude of nations springing from Joseph. Remember that they were to be blessed not only with the precious things of the earth, and the fulness thereof, but with the precious things of heaven. What are the precious things of heaven? Are they anything else but revelations? Can you think of anything else that could be called the precious things of heaven? After the children of Joseph came to this land, they were blessed, as Moses predicted, with the precious things of heaven; the Lord opened to them things past, present, and future, unfolding His great purposes that were to take place in the latter times; He unfolded to them mysteries and things too great to be uttered by man. Many of these things were written; they kept their records, and they were handed down from Prophet to Prophet: at last the people fell into great wickedness, and the principal nation was destroyed; and one of their last Prophets was commanded to deposit the records where they were found by Mr. Smith. Their words have "whispered from the dust," and they have come forth among the nations, accompanied by an abundance of evidences.

Before this was offered to the world, the Lord confirmed it by opening the heavens in broad day light, and sending down an holy angel, who descended in the presence of four individuals, three besides Mr. Smith, and the angel took the plates, and turned them over leaf after leaf, while, at the same time, the voice of the Lord out of the heavens told them it had been translated correctly, commanding them to send forth their testimony to all nations, kingdoms, tongues, and people. They accordingly attached their printed testimony in connection with the Book of Mormon. This was done before they were permitted to go forth and build up the Church. The Lord was determined that this generation should not only have the sure word of prophecy to convince them of the truth of this work, but living witnesses to bear testimony to what their eyes had seen, their ears had heard, and their hands had handled in relation to this matter, that they might have evidences so great as to leave them without any excuse.

We will now pass on to some other prophecies in relation to the gathering of the people together. You know we have already referred you to prophecies relating to the gathering of Israel when this record should be brought forth. But Israel are not the only ones to be gathered, but many of the Gentiles will be gathered also and numbered with Israel. We might first refer you to some prophecies to show you that this work is not to commence among Israel first,

but among the Gentiles; that the Gentiles are the ones to whom the standard should be first raised. This is what the Apostle Paul says in the 11th chapter of Romans, "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (the Jews) unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy." Through whom? Through the Gentiles; for it is through their instrumentality that the Lord is bringing forth the record of Joseph to the world in the last days, as a standard of doctrine, a plan of salvation, raising it up in the midst of the Gentile nations, that we, as instruments in His hands, might go forth and gather the house of Israel, that through our mercy they also might believe, and be brought to the knowledge of the truth. Isaiah, in his 49th chapter has informed us that this work should commence, not among the Jews first, but among the Gentiles.

We will read a portion of that chapter — "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." That is, the sons and daughters of the house of Israel. "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." Here we perceive, that when the great day shall come for the house of Israel to be restored to their own lands, the very first work He accomplishes in relation to that restoration will be to lift up His hand to the Gentiles and set up a standard among them. This shows plainly that it will not be some man among the Gentiles that will rise up uninspired, like the old reformers, setting up his own doctrines and opinions: it is not a work of that description, but it is a work which the Lord Himself has to perform; "and I will lift up mine hand to the Gentiles, and I will set up my standard to the people, and then after I have done this they (the Gentiles) shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, kings shall be thy nursing fathers, and their queens thy nursing mothers," &c. The same things are predicted, also, in the 11th chapter of this prophecy, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt," &c.

Now the Lord will not accomplish this by getting the people together in the capacity of missonary societies, without Prophets, Apostles, and the word of the Lord to direct them; but it is the Lord who says, "I will set up my hand *the second time*," &c. How did He set His hand the first time, to gather Israel out of Egypt? Did He do it by a company of uninspired men, without miracles, angels, signs, and wonders? No; but He set His hand the first time by signs, wonders, Prophets, miracles, sending angels from heaven, by dividing the waters and causing Israel to walk through the midst of the sea without suffering harm, and by coming upon the Mount, and proclaiming the law in the ears of all Israel; when He undertakes to gather them from the nations of the earth, you will find a work of still greater magnitude highly necessary to accomplish that great gathering. To take a nation from the midst of another single nation where they were all collected, and lead them off eleven days' journey to another land, is a small work compared with the gathering

them from all the nations of the earth, and assembling them in one. When He sets His hand again the second time, He says, "He shall set up an ensign for the nations;" which is the same thing as spoken of in the 49th chapter. The standard that I have proved should be lifted up to the Gentiles, is the same thing as the ensign mentioned in this place. "He shall set up an ensign to the nations" "and gather together the dispersed of Judah from the four corners of the earth," &c.

Do you believe they can be assembled before that standard—that ensign, is raised? Can they be assembled in some other way, and the prophecies be fulfilled? In vain would it be for the nations to undertake to accomplish this thing in any other way than the one the Lord has pointed out by prophecy. Mark what He says in the 15th verse, "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Do you believe the words of the Prophet? Do you believe that when the Lord sets His hand the second time to gather Israel from the four quarters of the earth, and lifts up a standard and ensign among the Gentiles to accomplish it, they will go through the sea dry shod, as they did through the Red Sea anciently? If you do not, you do not believe this prophecy. I am now speaking to a people that do believe it; they believe it shall be *like* as it was in the day that Israel came up out of the land of Egypt; not spiritually, but literally, as then.

We, as Gentiles, have cause to rejoice; that is, we who are numbered with the Gentile nations (for there may be many of the blood of Israel among us)—I say, we have cause to rejoice that the Lord has lifted up His hand, and set up His standard, and raised His ensign, and called upon us to bear this ensign—this standard, to the nations of the earth, and to proclaim it in the ears of the Gentiles first; what for? That the times of the Gentiles may be fulfilled, that the fulness may come in, and then all Israel are to be saved, as it is written, "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." Therefore, we are the people identified with the Gentiles, to whom this standard has been raised; and it has been raised too on the mountains, for the Prophet Isaiah has told us that it should be accomplished on the mountains. We refer you to the 18th chapter of his prophecy. In it is a proclamation to all the world. They are commanded in that day to both see and hear—"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches." What becomes of them after they are cut down? "They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." What an awful destruction; the multitude of all the nations will become like the dream of a night vision, they will pass away. All the

nations are here called upon to see and hear at the time the ensign is lifted up: will they see? No. The spirit of deep sleep is poured upon them; the Prophets, and Seers, and rulers are covered.

In order to show still more clearly that the Gentiles are to be the characters that are to carry this ensign to the nations, we will refer you to the last chapter of Isaiah—"For I know their works and their thoughts: and it shall come, that I will gather all nations and tongues; and they shall come, and see my glory." How is He going to do this work? He says, "I will set a sign among them." The same thing as spoken of in the passages already referred to—"And I will send those that escape of them unto the nations" (here go the missionaries)—"to the isles afar off, that have not heard my fame." They will go among the idolatrous nations, to Hindostan, Siam, China, to the Sandwich Islands, etc. "And they shall declare my glory among the Gentiles." The Lord did not send these messengers to declare His glory among Israel first, why? Because a certain work had to be done among the Gentiles first; they were to carry this sign, ensign, or standard, proclaiming the doctrines of Jesus Christ so as not to be misunderstood; they have to carry it to the isles afar off, and declare His glory first among the Gentiles.

What next? A mission to Israel; and these same missionaries "shall bring all your brethren (Israel) for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." The children of Israel will be gathered just as literally as they formerly brought an offering into the house of the Lord. In the last days, when the Lord shall set a sign among the Gentiles, He will as literally bring all Israel back to their holy mountain in Jerusalem, as He brought them from Egypt anciently. After that His people have been gathered out from the nations, they will have the privilege of going to look upon the carcasses of those that transgressed against the Lord; their worm shall not die, neither shall their fire be quenched.

Now, we have a great work before us; we are a little handful in the mountains, but you know what Isaiah said, "A little one shall become a thousand, and a small one a strong nation." However little we may be, we must become a thousand; though we are a small one, it will be but a little while before we shall be a strong nation, not a weak one; and we will have missionaries in every part of the nations of the earth afar of, and we will declare His glory among every nation, people, kindred, and tongue; and as fast as we get the people to believe in the standard the Lord has raised up, we will introduce them into the kingdom, baptize them for the remission of sins, and lay our hands upon them in the name of Jesus Christ, as he has commanded us, and they will receive the Holy Ghost, and be filled with mighty faith, and they will be armed with the power of God, in great glory, and will come from different nations with songs of everlasting joy upon their heads, and nothing will be able to compete with the work of the Lord; but it will progress and continue to roll on, until every nation hears, and every heart is penetrated, and the heavens and the earth shall come together.

That is what we look for, for the union of the heavens and the earth; we are dwelling here, separate from our brethren in heaven; we want to get back to them, and they to us, and we want to be united, and accomplish what the Lord intends to be accomplished in the last days; and before

we get through with it, we shall see greater wonders and signs than that little transaction of bringing Israel out of Egypt; that will almost be entirely forgotten among the great displays of His power in the last days.

There is to be a house of the Lord built in the last days. "What! are there not plenty of houses of the Lord? Go into New York, and many other great cities, and you will find Saint John's Church, and Saint Peter's, and the Church of Jesus, and many houses which profess to be houses of the Lord; and yet you tell us that there is to be a house of the Lord built in the last days." Will it not be a wonderful thing when the Lord gets a house upon the earth? Yes—He has *been so long without one.* People have been building houses to Him, the same as Israel built sepulchres for the Prophets whom their fathers had killed; so it is with the good Christians in the nineteenth century. Did He tell them to build houses unto Him? Did He give them the pattern to work by? Did He point out the location upon which they should be built? No; the Lord had no hand in their works. But, what says the Prophet Isaiah, in the second chapter of his prophecy? He predicts, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." What can there be so attractive about the house of the Lord as to cause all nations to flow unto it, and to cause the Prophet to notice the very spot on which it should be built? It is not to be built in the city of New York, or in Boston; those are comparatively level countries, almost on a level with the sea; but, "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains."

We have got up here over four thousand feet high, and we are going to build Him a house, by the word of the Lord, and by the inspiration of the Almighty, according to the Book of Doctrine and Covenants, commanding us to build one to His name; and it will be a house different from all others, that will attract the attention of the nations; and all nations shall flow into it. What for? Isaiah tells us, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In two places the Lord is going to give revelations; the one is in Mount Zion, and the other in Jerusalem. What shall follow this? "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." What a happy, peaceable time! But before the Lord can introduce such a joyful time, He has got to cut down the branches of the wicked with pruning-hooks, and let the fowls and beasts of the earth have a good supper; "and the fowls shall summer upon them, and the beasts shall winter upon them." When He has got the rebellious eaten up, the rest of the nations will come flocking unto the mountain of the Lord's house, to be taught in His ways, and instructed in His paths; and they will get so perfectly instructed, that they will not wish to learn war any more, and will convert their weapons into farming utensils.

That happy, peaceable time, so often predicted by Prophets, will come; that is the reason, my hearers, we want to build a house of the Lord in the top of the mountains; it is in order to

fulfil ancient and modern prophecy, and the commandments which the Lord our God has given to us. There must be something wonderful, indeed, to attract the attention of all nations; unless there is to be a very great power manifested, it would not attract the attention of the people afar off; if only some few sick people were healed, it might, perhaps, not be heard of only for a few miles from the place where it happened. It must be some tremendous power among that people that build the house of the Lord. What kind of a city will this Zion be, and how will the dwellings of the people be lighted up? Isaiah has told us, in the fourth chapter, "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." No wonder that the nations afar off flow to Zion. Did you ever hear tell of a whole city lighted up in that manner? You have heard of the invention of gas-lights, but this does not attract the attention of the nations; but there is to be a city called Zion, and a house of the Lord in the top of the mountains, that are not to be lighted up with gas, but by the glory of the God of Israel—"I will create upon every dwelling-place of Mount Zion," &c.; not on one house alone, but upon every dwelling-place, "a cloud and smoke by day, and the shining of a flaming fire by night." The nations will be struck with wonder, and will say, "If that people have such great power, let us leave our own lands and countries; for it must be that those people are the people of God, for their houses are enveloped in a flame of fire every night, because of His glory: let us go up there, and know what His will is concerning us."

But the prophecies are so full upon these subjects, and the time so far expired, that I will stop where I am, without saying any more.

CONSECRATION.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, June 3, 1855.

The blessings bestowed upon the Saints are in many instances considered sacrifices, and for this reason I have concluded to say a few words upon the law of consecration, surplus property, and tithing.

The law of consecration was revealed previous to the brethren's going to Jackson County, or about the time they went; after they left Jackson County and went to Caldwell, inasmuch as the people did not understand why they should be called upon to consecrate; for if a man possessed more than he needed, the Lord was welcome to it anyhow, but if a man did not possess more than he really thought he needed, they concluded there should be no such law as the law of consecration, or the law of tithing; and in consequence of many questions being asked upon the subject, a revelation was given after the Prophet had cried unto the Lord, say-

ing, O Lord, show unto thy servants how much of the property of thy people thou dost require for tithing.

This revelation was given in February, 1831, and I will read a part of it, commencing at the 8th paragraph—"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the Bishop of my Church and his Counsellors, two of the Elders, or High Priests, such as he shall or has appointed and set apart for that purpose. 9. And it shall come to pass that after they are laid before the Bishop of my Church, and after that he has received these testimonies concerning the consecration of the properties of my Church, that they cannot be taken from the Church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."

It is hardly worth while for me to say anything about the disposition of the people; still, when a person can realize that men do not know themselves, we consider it proper to tell them who they are, what they are, and how they feel. It would not be worth while for me or for any other person to talk about their dispositions, the nature of their intentions, their attachments to the world, their sympathies, passions, or anything of the kind, were it not that people are often blinded in their minds, and do not know themselves: hence it is proper enough to make a few remarks about themselves.

I will read another revelation given in April, 1832—"Verily thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers. Women have claim on their husbands for their maintenance until their husbands are taken, and if they are not found transgressors they shall have fellowship in the Church; and if they are not faithful, they shall not have fellowship in the Church; yet they may remain upon their inheritances according to the laws of the land."

Paragraph 2. "All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the Church; or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the Church, and widows and orphans shall be provided for, as also the poor. Amen."

There is another revelation still prior to this time, stating that it is the duty of all people who go to Zion to consecrate all their property to the Church of Jesus Christ of Latter-day Saints. This revelation was referred to at the April Conference in 1854. It was one of the first commandments or revelations given to this people after they had the privilege of organizing themselves as a Church, as a body, as the kingdom of God on the earth. I observed then, and I now think, that it will be one of the last revelations which the people will receive into their hearts and understandings, of their own free will and choice, and esteem it as a pleasure, a privilege, and a blessing unto them to observe and keep most holy.

It is time the privilege of consecrating their property was given to the people, it is the will of the Lord they should enjoy this blessing and privi-

lege, those who choose to hand over their property; to whom? To Him who has given them everything they possess: He owns all they possess, and they have no property, more or less, only that which actually belongs to the Lord, and He deals it out and bestows it where it seemeth Him good.]

It is not for me to rise up and say that I can give to the Lord, for in reality I have nothing to give. I seem to have something, why? Because the Lord has seen fit to bring me forth, and has blessed my efforts in gathering things which are desirable, and which are termed property. He has instituted a plan and order, has organized this planet, and peopled it by His wisdom and power. He has given me my being upon this earth which is His, for "the earth is the Lord's," and all that pertaineth to it, all the elements, no matter how they are organized, no matter what element it is, it is the element the Lord has brought together to compose the earth. Was it His in the beginning? It was. Did He cause the atoms of elements to come together to organize the earth? He did. He did bring forth the earth, and formed and organized it as it was in the beginning, and made it perfect, pure, and holy.

To whom do these elements belong now? To the same Being who owned them in the beginning. The earth is still His, and its fulness, and that includes each one of us, and also includes all that we seem to possess. It includes all the elements, in whatever shape, form, or condition, and wherever they are situated, whether in the native state, or in a state of organization for the comfort and benefit of man.

The ability which we have to bring them together we have received of the Lord, by His free gift, and He has made us capable of performing many things for His glory, for His wisdom, and for the exaltation of those creatures He has brought forth and made. Has He not endowed mankind with intelligence? He has created them but a little lower than the angels. They have received wisdom, knowledge, and understanding, and are organized to receive power, glory, and honor. If they are industrious, prudent, and filled with understanding to know from where these favors emanate, of course they will attribute all the power and goodness to the honor and glory of the Being who bestowed them.

As I have already observed, the people are ignorant; they do not know themselves, do not understand their own organization, or from whence they are; if they did, there would be no necessity of talking to the people upon these points. We are here on the earth, we live, and find ourselves endowed with wonderful powers, and it seems as though we, as individuals, were perfectly independent of every creature or being throughout the immensity of space. We cannot see our superiors, and we do not fully realize from whence we have received anything we now have in our possession. This is in consequence of our shortsightedness, of our want of understanding, and of our lack of the knowledge of eternal beings. Herein is where mankind fail, lacking that which we might have in our possession, viz.—the light of the revelations of Jesus Christ, the light of the Holy Spirit, the light of heaven. This is the privilege of the Latter-day Saints, but they do not enjoy it as much as they might; consequently it is right to talk about these matters, and to instruct the people.

If we could perceive and fully understand that all the ability and knowledge we have, every good we possess, every bright idea, every pure affection, and every good vision of mind from our infancy to the present time, are

all the free gift of the Lord, and that we of ourselves have nothing original, we should be much better prepared and far more ready to act faithfully and wisely under all circumstances. Every good thing is in His hands, is subject to His power, belongs to Him, and is only handed over to us, for the time being, to see what use we will make of it.

If we will improve, be faithful and diligent in all the blessings bestowed upon us, we then have the principle of increase, and this is the great blessing given to man, and was the promise which Abraham received at the hands of the Lord. Abraham was fearful he would not increase and multiply his posterity on the earth, though he might increase in power, wisdom, and knowledge himself; and reflected, "I have no children, or even prospect of them, to rise up and bless me, or to honor and revere my name in coming generations." The Lord, however, gave him this promise, "You have been faithful, and gained wisdom and knowledge in every blessing I have bestowed upon you; and now I will give you a promise that you shall yet have a posterity, and it shall multiply upon the face of the earth, and finally, the end of the number thereof no man can tell, for your seed shall be as numerous as the sands upon the sea shore, or the stars in the firmament, and to their increase there shall be no end." The same blessing was promised to the Lord Jesus Christ. It was the privilege of Abraham to receive knowledge, wisdom, and understanding, but this did not satisfy him, he wanted to see his children multiply. When Abraham has passed a certain ordeal and proved himself faithful, he will receive honor, power, glory, and exaltation, which he is made as capable of attaining in the future as those were who acted previous to his day. Were not this the case, the intelligence, the power of the mind, the spirit that is placed in the body, and all that pertain to life in this stage of action, or prior to our coming into the world, are not made honorable; and if they are not honored by the creature, by the principle that is placed in him, that organization is liable to decompose. Can you understand this? For instance, let a man or woman who has received much of the power of God, visions and revelations, turn away from the holy commandments of the Lord, and it seems that their senses are taken from them, their understanding and judgment in righteousness are taken away, they go into darkness, and become like a blind person who gropes by the wall. Many of you witness this almost daily. Such will continue to go on the retrograde path until they are decomposed; while those who are faithful will continue to increase, and this is the great blessing the Lord has given to, or placed within the reach of, the children of man, even to be capable of receiving eternal lives.

To have such a promise so sealed upon our heads, which no power on earth, in heaven, or beneath the earth can take from us, to be sealed up to the day of redemption and have the promise of eternal lives, is the greatest gift of all. The people do not fully understand these things and have them not in full vision before their minds, if they did I will tell you, plainly and in honesty, that there is not a trial which the Saints are called to pass through that they would not realize and acknowledge to be their greatest blessing.

I will give you my reasons for this; if Adam had not sinned, and if his posterity had continued upon the earth, they could not have known sin, or the bitter from the sweet, neither would they have known righteousness, for the plain and simple reason that every effect can only be fully manifested by its opposite. If the Saints

could realize things as they are when they are called to pass though trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them. But put them in possession of true principles and true enjoyments, without the opposite, and they could not know enjoyment, they could not realize happiness. They could not tell light from darkness, because they have no knowledge of darkness and consequently are destitute of a realizing sense of light. If they should not taste the bitter, how could they realize the sweet? They could not. They would be like a machine, and could not approximate to the standard of the present enjoyment of the brute, and probably not even to that of the vegetable kingdom. To know the bitter they must taste it; they must be made acquainted with the evil there is in existence, or they cannot realize the good. If the people could see and understand things as they are, instead of saying, "I have sacrificed a great deal for this kingdom," they would understand that they had made no sacrifices at all. They have received the blessing of the knowledge of God, to know and understand things as they are, that they may contrast between the evil and the good, between the light and the darkness, between that which is of God, and that which is not of God, between that which is calculated to exalt and glorify the people, and that which is calculated to carry them down to destruction, and waste them away until they would be no more.

It is a curious idea, but one in favor of which there is much testimony, that when people take the downward road, one that is calculated to destroy them, they will actually in every sense of the word be destroyed. Will they be what is termed annihilated? No, there is no such thing as annihilation, for you cannot destroy the elements of which things are made. But Jesus will take the kingdom, and reign until he has destroyed death, and him that hath the power of death, which is the devil. The people think that many of the revelations of the Lord are hard, and say, "The Lord has given this revelation to try me, to try the strength of my faith." It is the Lord's design that His people should have an experience; hence I will not dispute for one moment but what it was the will of the Lord that we should be made acquainted with darkness, and subjected to vanity.

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other principle.

I do not dispute but what you and I, naturally, should love the world; this I verily believe. I believe the Lord has designed, from ages immemorial, that we should be in darkness and ignorance, and at the same time I believe it is His will that we should receive light and intelligence in order that we may understand true principle, and the true position which the Saints should take to contrast continually between the evil and the good. I believe all this, just as much as I believe anything else pertaining to mankind. It is then the design of the Lord that mankind should be placed in this dark, ignorant, and selfish state, that we should naturally cling to the earth; for, as it was said here last Sabbath, the earth is very good in and of itself, and has abided a celes-

tial law, consequently we should not despise it, nor desire to leave it, but rather desire and strive to obey the same law that the earth abides, and abide it as honorably as does the earth.

If we do abide this law thus faithfully, we are sure to get our resurrection and exaltation, for then we can see and understand things as they are. Then instead of concluding that the Lord has drawn us into difficulties, and compelled us to do that which is unpleasant to our feelings, and to suffer sacrifice upon sacrifice to no purpose, we shall understand that He has designed all this to prepare us to dwell in His presence, to possess His Spirit, which is right and intelligent, for nothing but purity and holiness can dwell where He is. He has so ordained it, that by the natural mind we cannot see and understand the things of God, therefore we must then seek unto the Lord, and get His Spirit and the light thereof, to understand His will. And when He is calling us to pass through that which we call afflictions, trials, temptations, and difficulties, did we possess the light of the Spirit, we would consider this the greatest blessing that could be bestowed upon us.

When the Lord gave the revelation instructing us in our duty as to consecrating what we have, if the people then could have understood things precisely as they are, and had obeyed that revelation, it would have been neither more nor less than yielding up that which is not their own, to Him to whom it belongs. And so it is now. But what vain and foolish principles and ideas have crept into the world, and have occupied the minds of the people! They are far from the true principles of salvation and godliness; and the world has sunk so far in wickedness, wretchedness, misunderstanding, and every kind of ignorance, and every species of wickedness which can be devised and introduced by the devil and the people combined, that even some of the Saints are almost persuaded to think that the Lord has called upon them to consecrate, to give up something which they consider their own, but in reality is not, to somebody that never did own it. Some of the people feel thus, and it is in consequence of the wickedness that is on the earth. The Lord has not called for one farthing's worth which is not His own. The people could not own it, and if they did, have they power to preserve it? No. Can they preserve their buildings from the raging elements of fire? No. Have they power over their grain to keep it from mould, to preserve it from blight, and from the ravages from insects? No. Have they power to preserve their animals in life? No. Can they do these things independent of the power of the Lord Almighty? No. It is a vain and foolish thought for men to think they own anything of themselves. for they do not. It is here in our possession, but how came it so? They do not know. Life is here, but do they know the power that gave it, or the mode of its coming? Vegetation and animals, in great variety, teem upon the face of the earth, but are mankind familiar with the secret springs of their growth and existence? Men ought, in the first place, to find out how these things came, and who produced them. They will acknowledge at once that there never was a house which was not built, and understand the principles of human art, but do not fully understand the operations of nature, though they proceed upon simple and natural principles.

Hence they see the mountains and do not know how they are made, the grass, but do not know upon what principle it grows; the cattle come and go, but they do not know their first origin. Mankind spread abroad upon the earth, but do not know how they came here, and are not familiar

with the workings of the power that sustains them. This the people ought to find out in the first place, and then they will know that the earth is the Lord's, and the fulness thereof, and that there is an eternity of matter yet to be organized. When the Saints find out the truth as it is, they will learn that they have nothing to consecrate in reality, that they have nothing to give to the Lord, because they hold nothing but what already belongs to Him. We seem to possess much, and if we are faithful and endure to the end will be crowned, and then the Lord will say, "It is enough, you have proved yourselves faithful." Comparatively speaking, He will talk with them as a father does with his children. To one son he says, "Go and improve that farm, though I do not deed it to you;" to another he says, "Take that farm;" and to a third, "Take this;" and all upon the same conditions, "and I will see what you will do with these my farms." They think the farms are already theirs, but they are mistaken, for the father did not deed the farms to them. The eldest son fences, plows, and improves it, builds a house and a good barn upon it, plants an orchard, raises cattle, and makes the possession much more valuable than when the father put it into his hands. "Now, John," says the father, "you have proved yourself a wise and faithful steward, I will now give you a deed of this property which I have owned so long, that it may be your property." He says to William, "How is it with your farm?" "Well, father, it is much the same as when you gave it to me to improve; I have not done much; I raised a little wheat and corn." "Where is your house, William,?" "O I was not sure that the land was mine, and I did not build one." "Why did you not build a barn?" "Well, I did not know that I was going to possess it, so I did not put myself to that trouble; as for an orchard, I was not going to set one out for you to give to some other of the boys." "You are an unfaithful steward, and you can go now and get you a farm, and I will take this that you might have improved, and possessed for an everlasting inheritance, and give it to John, for he has been faithful." The parable delivered by Jesus Christ is a fit illustration of this principle, wherein he likens the kingdom of heaven to a man travelling into a far country, who called his own servants, and delivered unto them *his* goods; "and unto one he gave five talents, to another two, and to another one," &c. The one who received the one talent hid it up; he was unfaithful and unprofitable, and so his master took away from him the one talent, and gave to him that had ten. So it is with the Lord in all things. If men are faithful, the time will come when they will possess the power and the knowledge to obtain, organize, bring into existence, and own. "What, of themselves, independent of their Creator?" No. But they and their Creator will always be one, they will always be of one heart and of one mind, working and operating together; for whatsoever the Father doeth so doeth the son, and so they *continue throughout all their operations* to all eternity. John will be counted worthy to receive his inheritance, but William will be disinherited, and that which he seemed to have will be taken from him, and given to the faithful steward. What have we that is really our own to consecrate? Nothing at all. What is our duty? It is our duty to improve upon every blessing the Lord gives to us. If He gives us land, improve it; if He gives us the privilege of building houses, improve it; if He gives us wives and children, try and teach them the ways of the Lord, and exalt them above the dark, degraded, and sunken state of mankind, &c.; if He gives us the

privilege of gathering together, let us sanctify ourselves. In His providence He has called the Latter-day Saints from the world, has gathered them from other nations, and given them a place upon the earth. Is this a blessing? Yes, one of the greatest the people can enjoy, to be free from the wickedness of the wicked, from the calamities and clamor of the world. By this blessing we can show to our Father in Heaven that we are faithful stewards; and more, it is a blessing to have the privilege of handing back to Him that which He has put in our possession, and not say it is ours, until He shall say it from the heavens. Then it is plain that what I seem to have I do not in reality own, and I will hand it back to the Lord when He calls for it; it belongs to Him, and it is His all the time. I do not own it, I never did. He has called upon the people to consecrate their property, to see whether they could understand so simple a thing as this. When they bow down to worship the Lord, they acknowledge that the earth is His, and the cattle upon a thousand hills; and tell the Lord there is no sacrifice they are not willing to make for the sake of the religion of Jesus Christ. The people were crying this continually among the churches when the Book of Mormon came forth, and the Lord spoke through Joseph, revealing the law of consecration, to see whether they were willing to do as they said in their prayers. In their weekly meetings they have told how the Lord has blessed them and forgiven their sins, what glorious visions they have had, and have declared that the Lord was present, and that they had angels to visit them, and they felt so good that they would give all for Christ. Said the Lord to Joseph, "See if they will give their farms to me." What was the result? They would not do it, though it was one of the plainest things in the world. No revelation that was ever given is more easy of comprehension than that on the law of consecration, which the Christians had acknowledged all their days, and we are all Christians by birth, and all believed that we owned nothing, but that all belonged to the Giver of all good. We believe in God the Father, and in His Son Jesus Christ, the Savior of the world, and we believe that he was actually going to possess the earth, and reign with his people on the earth; that all is his, and for ever will be. Yet, when the Lord spoke to Joseph, instructing him to counsel the people to consecrate their possessions, and deed them over to the Church in a covenant that cannot be broken, would the people listen to it? No, but they began to find out that they were mistaken, and had only acknowledged with their mouths that the things which they possessed were the Lord's. When the Latter-day Saints arise to speak, or bear testimony in their meetings, they tell us about the Lord's owning the earth, and being the maker of it, and I have thought, sometimes, that we could pick up a class that would acknowledge this principle, both out of doors and in. Not like a man who spoke to me last summer, as I was riding in my carriage; he shook hands with me, and kept a firm hold of the carriage with his other hand, and said, "Brother Brigham, how do you do? I am going to consecrate all my property, could you not buy me a farm?" I got my hand out of his, and the other off from the wheel, and he went reeling with drunkenness, and I told him I did not want anything to do with such men.

Another says, "Brother Brigham, I want to consecrate all I have, but you must build me a house for it, or get me my wood." This class will acknowledge that all is the Lord's, both out door and in. I wish to see the people acknowledge the principle

of consecration in their works, as well as in their prayers. Do I, as an individual, want to see the people deed all they have to the Church? It does not concern me individually; I would not give the ashes of a rye straw for a personal deed of all the Latter-day Saints possess. Yet they are trying to acknowledge that all is the Lord's, and will say, "Let brother Brigham come and get what he wants, but I do not believe in giving up this property, it is mine, and I may want to trade this, that, or the other article." I do not want one red cent from you, but the Lord would be glad to see the people practise out of doors what they hypocritically profess before Him in doors. They say they are the Lord's, and when their children are taken sick, or their wives, fathers, mothers, or husbands are taken sick, O, how humble they then are, and they will send for the Elders to pray for them, and acknowledge that all is the Lord's, and say, "We give ourselves and all we have to thee." The Lord makes them well by His power, through the ordinances of His house, but will they consecrate? No. They say, "It is mine, and I will have it myself." There is the treasure, and the heart is with it, and what will be the end thereof? That which they seem to have will be given to those who are faithful, and they will receive nothing at all. They will not get an inheritance upon the earth, and cannot be crowned as kings and rulers in the kingdom of God; but if they are saved at all it will be as servants, to do the drudgery of those who are faithful, and who live the religion out doors which they say they have in their hearts. If the people knew themselves, if they understood their own feelings and reasonings, and the spirits that operate upon them, and of what spirit they are, there would be no need of thus talking to them.

When the revelation which I have read was given in 1838, I was present, and recollect the feelings of the brethren. A number of revelations were given on the same day. The brethren wished me to go among the Churches, and find out what surplus property the people had, with which to forward the building of the Temple we were commencing at Far West. I accordingly went from place to place through the country. Before I started, I asked brother Joseph, "Who shall be the judge of what is surplus property?" Said he, "Let them be the judges themselves, for I care not if they do not give a single dime. So far as I am concerned, I do not want anything they have."

Then I replied, "I will go and ask them for their surplus property;" and I did so; I found the people said they were willing to do about as they were counselled, but, upon asking them about their surplus property, most of the men who owned land and cattle would say, "I have got so many hundred acres of land, and I have got so many boys, and I want each one of them to have eighty acres, therefore this is not surplus property." Again, "I have got so many girls, and I do not believe I shall be able to give them more than forty acres each." "Well, you have got two or three hundred acres left." "Yes, but I have a brother-in-law coming on, and he will depend on me for a living; my wife's nephew is also coming on, he is poor, and I shall have to furnish him a farm after he arrives here." I would go on to the next one, and he would have more land and cattle than he could make use of to advantage. It is a laughable idea, but is nevertheless true, men would tell me they were young and beginning the world, and would say, "We have no children, but our prospects are good, and we think we shall have a family of children, and if we do, we want to give them eighty acres of land each; we have

no surplus property." "How many cattle have you?" "So many." "How many horses, &c?" "So many, but I have made provisions for all these, and I have use for every thing I have got."

Some were disposed to do right with their surplus property, and once in a while you would find a man who had a cow which he considered surplus, but generally she was of the class that would kick a person's hat off, or eyes out, or the wolves had eaten off her teats. You would once in a while find a man who had a horse that he considered surplus, but at the same time he had the ringbone, was broken-winded, spavined in both legs, had the pole evil at one end of the neck and a fistula at the other, and both knees sprung.

This is the description of surplus property that some would offer to the Lord. Such have been the feelings of a great many men. They would come to me and say, "Brother Brigham, I want to pay my tithing; please come outside here, I wish to show you a horse I have got. I want to raise fifty dollars on this horse, and the balance I am willing to turn in on tithing. If you will pay me twenty dollars in money, ten in store pay, and so much on another man's tithing, and so much on my own, you shall have the horse for eighty dollars;" when I could get as good a one for forty. I make no such trades. Some of our brethren would actually take a horse worth no more than forty dollars, pay fifty, and give credit on tithing for thirty.

I mention these things to illustrate the feelings of many of the people, for they do not understand the spirit they are of. When a man wishes to give anything, let him give the best he has got. The Lord has given to me all I possess; I have nothing in reality, not a single dime of it is mine. You may ask, "Do you feel as you say?" Yes, I actually do. The coat I have on my back is not mine, and never was; the Lord put it in my possession honorably, and I wear it; but if He wishes for it, and all there is under it, He is welcome to the whole. I do not own a house, or a single foot of land, a horse, mule, carriage, or wagon, nor wife, nor child, but what the Lord gave me, and if He wants them, He can take them at His pleasure, whether He speaks for them, or takes them without speaking. Should this be the feeling to animate every bosom? It should. What have you to consecrate that is actually your own? Nothing. The time will come when the people will look back on their first experience, and they will realise that that which they now consider hardship was their greatest blessing. They are called to leave their homes, their parents, their families, and their native country. They are called away by the providence of God to what they now consider to be sorrow; but it is not so, it is only an experience put into the possession of the Saints, that they may know the blessings of eternity. There is no being in eternity about whom we have ever read or heard, but what has suffered in like manner as we have, for it was by suffering they had to gain their exaltation, as you and I will have to do.

When was there a beginning? There never was one; if there was, there will be an end; but there never was a beginning, and hence there will never be an end; that looks like eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man. All beings will go into a future state, and what do you suppose those think who are there now? Do you suppose that Joseph the Prophet thinks he has sacrificed anything on this earth? No. But the Lord led him in a way that he might understand glory, exaltation, and power—that he might compre-

hend the blessings the Lord gave to him. Suppose you had a diamond of the finest water, as large as my fist, and worth millions of pounds sterling, and you gave it to one who did not know its value, he would put it in the mud, as quick as he would a potatoe; and a very ignorant person would know no difference between a piece of gold and a piece of bright copper. He has to learn the distinction by those principles of knowledge which the Lord places in the hearts of the human family to enable them to contrast the one with the other, and to know everything by its opposite. Take a little girl who has no more knowledge than to think that piece of white paper is just as good to make a frock of as a piece of good lawn, and she has to wait until she grows up to that knowledge. All the Prophets have had to learn in a similar manner; Joseph learned in that way, and so must we.

How long have we got to live before we find out that we have nothing to consecrate to the Lord—that all belongs to the Father in heaven; that these mountains are His; the valleys, the timber, the water, the soil; in fine, the earth and its fulness?

You now see one of His armies passing through here, sweeping everything before them. Has He nothing to do with these grasshoppers that are destroying our crops? Yes, as He has with every thing else on the earth. Has He anything to do with the locusts in Egypt? Yes; but they are not satisfied with eating the vegetation, but will eat a man's shoes off from his feet, and the beard from his face, for when a man lies down to sleep, he is in danger of losing his mustachios. These are some of the armies of the Lord; He made them and He made man, the one as well as the other. He made man but a little lower than the angels, and next to man the brute creation, and filled the earth with all varieties of seeds and insects; He made the earth and all connected with it, organized it, and brought it forth, and now He intends to see what the people will do with it; whether they are disposed to do anything more than to say, "This is mine, and that is thine."

Observe the men who have come into this Church rich in property, and where can you find one who has said, "I brought fifty, forty, or twenty thousand dollars into this Church," but what they have either come begging to the Church at last, or apostatized? If you cling to the world, and say it is hard for you to do this or that, recollect that the love of the Father is not in you. Let me love the world as He loves it, to make it beautiful, and glorify the name of my Father in heaven. It does not matter whether I or anybody else owns it, if we only work to beautify it and make it glorious, it is all right. Let me do what I am called to do, and be contented with my lot, and not worry about this, that, or the other. I have spoken long enough. May God bless you. Amen.

THE KINGDOM OF GOD.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, July 8, 1855.

I will make a few remarks upon the same subject that was presented this forenoon, although there were many leading items in those remarks that would require a considerable length of time for me to give my views upon them, and to explain fully what I understand in relation to them. My brethren, who rise here to speak to the people, are also aware that it is impossible to fully explain to the congregation all the points that may be alluded to in a discourse.

Hence I design to speak a few words concerning the Kingdom of God. Not that I would disagree in the least from the remarks made by brothers Grant and Pratt, or that we differ in our views upon this subject. It is an extensive one, and the usual time never permits a person, in one short discourse, to fully explain such subjects as were presented for our edification this morning. I noticed throughout the remarks of both of the brethren that they did not make sufficient distinction, nor make it plain to the minds of the people, that the Kingdom of God would be different, in a certain sense, from all other kingdoms and empires upon the earth: this was for the want of time. In public speaking a man's mind is often led from one idea to another, branching to the right and to the left upon matters and points that need explanation, and I presume this is more particularly the case upon the subject of the Kingdom than any other.

If you and I could live in the flesh until that Kingdom is fully established, and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter-day Saints; the Friend Quakers, the Shaking Quakers, and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

The Calvinist would be equally preserved in his rights, whether he believed, wished to believe, or said he believed and did not believe, that God has fore-ordained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

Again, men would come and say, "We believe in the Christian religion,

but we firmly believe that the God we wish to serve has no eyes, no ears, no mouth, no head, and no body, that he is not composed of elements, that he has no parts nor passions, that his centre is everywhere, his circumference no-where; we firmly believe in serving such a God." That people would be preserved in their rights just as much as the people who believe that God lives, exists, and has the power of seeing, hearing, knowing, and understanding, and that we are organized and fashioned after, or, in other words, made like unto Him.

This is what the Kingdom of God will do for the inhabitants of the earth. If a sect should arise and say, "We do not believe in a God at all, and only in that which we can see, hear, taste, and handle, that which we can understand, or in gods our own hands have made, which we have carved out of wood or stone, or cast from metal, we believe in serving only such god; we have many gods, we have a god for every element that has come within the range of our understanding, one for the air, the water, the sun, the moon, the different planets, and the stars; we have a god of war and a god of peace, which we carve out of wood and stone, or make them of silver, gold, iron, or copper, and put them in our temples. These are the gods we worship, and do not believe in any other god or gods"—even they would be preserved in their individual rights and belief, as much so as the Latter-day Saints.

When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone.

As was observed by brother Pratt, that Kingdom is actually organized, and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please Him. As observed by one of the speakers this morning, that Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church, for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all.

And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled, and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a Kingdom of this kind was on the earth, the same as all other people.

It was observed this morning that the government of the United States was the best or most wholesome one on the earth, and the best adapted to our condition. That is very true. And if the constitution of the United States, and the laws of the United States, and of the several States, were honored by the officers, by those who sit in judgment and dispense the laws to the people, yes, had even the letter of the law been honored, to say nothing of the spirit of it, of the spirit of right, it would have hung Governors, Judges, Generals, Magistrates, &c., for they violated the laws of their own States.

Such has been the case with our ene-

mies in every instance that this people have been persecuted. If a person belonging to the Church of Jesus Christ of Latter-day Saints was guilty of stealing while living in the States, or if any of that Church were found guilty of murder, or any other transgression of the civil law, they ought to have been tried by the law, and have received the punishment affixed to the crime. Did any of the Latter-day Saints object to that? No, not one. Joseph the Prophet never objected to it, but on the contrary he urged it, prayed for it, and wished the Church to be delivered from all transgressors.

While we were in Illinois, if every trangressor of the law of that State, in our community, had been taken up and tried and punished, every Saint would have said, "Amen, we are better without than with them." So we say here, we are far better off without wicked men than with them. I would rather be in the midst of these mountains with one thousand, or even five hundred, men who are Latter-day Saints, than with five hundred thousand wicked men, in case all the forces of the earth were to come against us to battle, for God would fight the battles of the Saints, but He has not agreed to fight the battles of wicked men.

I say again, that the constitution and laws of the United States, and the laws of the different States, as a general thing, are just as good as we want, provided they were honored. But we find Judges who do not honor the laws, yes, officers of the law dishonor the law. Legislators and law makers are frequently the first violators of the laws they make. "When the wicked rule the people mourn," and when the corruption of a people bears down the scale in favor of wickedness, that people is nigh unto destruction.

We have the proof on hand, that instead of the laws being honored, they have been violated in every instance of persecution against this people; instead of the laws being made honorable, they have been trampled under the feet of lawyers, judges, sheriffs, governors, legislators, and nearly all the officers of the government; such persons are the most guilty of breaking the laws.

To diverge a little, in regard to those who have persecuted this people and driven them to the mountains, I intend to meet them on their own grounds. It was asked this morning how we could obtain redress for our wrongs; I will tell you how it could be done, we could take the same law they have taken, viz., mobocracy, and if any miserable scoundrels come here, cut their throats. (All the people said, Amen.)

This would be meting out that treatment to wicked men, which they had measured to innocent persons. We could meet them on their own ground, when they will not honor the law, but will kill the Prophets and destroy the innocent. They could drive the innocent from their homes, take their houses and farms, cattle and goods, and destroy men, women, and children, walking over the laws of the United States, trampling them under their feet, and not honoring a single law.

Suppose I should follow the example they have shown us, and say, "Latter-day Saints, do ye likewise, and bid defiance to the whole clan of such men?" Some who are timid might say, "O! our property will be destroyed, and we shall be killed." If any man here is a coward, there are fine mountain retreats for those who feel their hearts beating, at every little hue and cry of the wicked, as though they would break their ribs.

After this year we shall very likely again have fruitful seasons. Now, you cowards, if there are any, hunt in these mountains until you find some cavern where no person can find you, and go there and store up grain

enough to last you and your families seven years; then when the mob comes, take your wives and your children, and creep into your den, and there remain until the war is over.

Do not apostatize to save your lives, for if you do, you are sure to lose them. You may do some good by laying up a little more grain than you want, and by handing out a biscuit to a brave hearted soldier passing by, hungry and fatigued. I could hide myself in these mountains, and defy five hundred thousand men to find me. That is not all, I could hide this whole people, and fifty times more, in the midst of these mountains, and our enemies might hunt until they died with old age, and they could not find us. You who are cowards, lay up your crops another year and hide them away.

You know that almost every time that Gentiles address us in public, they are very mindful to caution the Latter-day Saints "not to fight, now don't fight." Have we ever wanted to fight them? No, but we have wanted to preach to them the Gospel of peace.

Again, they say, "We are afraid that you, Latter-day Saints, are becoming aliens to the United States; we are afraid your hearts are weaned from the brotherhood down yonder." Don't talk about weaning now, for we were weaned long ago, that is, we are or should be weaned from all wickedness and wicked men. I am so perfectly weaned that when I embraced "Mormonism," I could have left father, mother, wife, children, and every relation I had, and am weaned from everybody that will turn a deaf ear to the voice of revelation. We are already weaned, but remember, we are not weaned from the constitution of the United States, but only from wickedness, or at least we should be. Let every man and woman rise up in the strength of their God, and in their hearts ask no favors of the wicked; that is the way to live; and then let the wicked persecute, if they choose.

Are we going to fight? No, unless they come upon us and compel us either to fight or be slain.

Last fall we were visited by some of the brotherhood from the east, and I said, "Come in, my brother, come into my house; this is Mrs. Young, this is my daughter, and this is sister so and so. Wilford, Joseph, and William, open your houses and let these eastern brethren stay with us in comfortable quarters this winter." Wilford turns his family out of a fine house into a log cabin, to let the brotherhood in. Not a person, with but one exception, opened his house for their accommodation, without first asking my counsel. I said, "Yes, open your houses, turn out your wives and children, and let the brotherhood come in, and prove to the old stock, that we are their friends if they will do anything like what is decent;" and we furnished them comfortable winter quarters.

Directly the brotherhood began to pass around, and, as brother Grant said to-day, with a glove half way on their fingers, apparently so virtuous in the day light that they durst not touch a female's hand with theirs, unless gloved, but under the shadows of night they would go whisking around, here and there, saying, "Won't you take a sleigh ride with me this evening? Step into my carriage, and take a ride."

These proceedings were directly in the face and eyes of this people. What did they do when I introduced them to a wife, a daughter, or a sister, with all the grace, politeness, and kindness that could be expected from any man? As quick as my back was turned, it would be, "Miss, or Madam, I want to get into bed with you. Look here, you come to my office, wont you? I have a good bed there."

I will cut the matter short, and ask, once for all, did they return the compliment, and without exception reciprocate the kindness and courtesy with which they were invariably met? No, they did not, at least not all of them, for several returned evil for good, and introduced wickedness and corruption into our midst, and the Lord knows that we already had enough of that to contend with.

Past experience has taught the brethren that in future it will probably be the best policy to let soldiery quarter by themselves, and I am perfectly willing.

If persons come here and behave like gentlemen, they shall enjoy their rights, and we will enjoy ours or fight to the death. Let the laws of the United States be honored, and the laws of the individual States, and we will do as the Kingdom of God will do—protect every body in their rights.

The experience of the last winter has taught us a good lesson, and we hope it has taught the people generally a lesson. I am troubled all the time with, "Brother Brigham," and "President Young, I do love you, President Young," when at the same time some, who use such expressions, will have one arm round my neck, loving me dearly, and the other around the neck of a scoundrel, trying to get Christ and Belial together; this I cannot endure.

If a man will keep a grog-shop and permit wickedness to fester around him, or do anything else that is contrary to the Christian religion taught in the New Testament, I say to all such, either stop it, or take your property and leave, for our laws do not tolerate it, and we will put them in force against you. As to again suffering the wickedness and misrule of foul spirits that come into our midst, and are treated by us as gentlemen, I will not.

I will say to such official gentlemen as tell and boast "what the General Government is going to do," or "what they themselves will do," or "what they want to do," thinking to terrify the Latter-day Saints, that you may as well undertake to terrify the Almighty on His throne, as to terrify a Latter-day Saint of the true stripe—one who has the true blood in him.

True, there are many timid persons: timidity or fear is a weakness of the flesh; but to that person who has so far obtained the victory over the flesh as to know how God is dealing with the people, there is no terror, for he is just as ready to die as to live, just as the Lord pleases; his object is to do right, and he fears not.

The kingdom of heaven is at hand. Jesus taught his disciples to pray that the kingdom of heaven might come upon the earth, and when it does come, you will find that it will be very different from what many people are imagining or expecting it will be. Its spirit will be to preserve their individual rights sacred to the inhabitants of the earth.

What is the foundation of the rights of man? The Lord Almighty has organized man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister the Greek Church, or to be an infidel and belong to no church.

As I have just stated, the Lord Almighty has organized every human creature for the express purpose of

becoming independent, and has designed that they should be capable of receiving the principles of eternity to a fulness; and when they have received them unto a fulness, they are made perfect, like unto the Son of Man, and become Gods, even the Sons of God.

I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low, grovelling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities, as we have to do with these benighted Lamanites; it would be of no benefit to talk to them as I am now speaking to you. Before you can enter into conversation with them and give them your ideas, you are under the necessity of condescending to their low estate, so far as communication is concerned, in order to exalt them.

You have to use the words they use, and address them in a manner to meet their capacities, in order to give them the knowledge you have to bestow. If an angel should come into this congregation, or visit any individual of it, and use the language he uses in heaven, what would we be benefitted? Not any, because we could not understand a word he said. When angels come to visit mortals, they have to condescend to and assume, more or less, the condition of mortals; they have to descend to our capacities in order to communicate with us. I make these remarks to show you that the kingdom of heaven is not yet complete upon the earth. Why? Because the people are not prepared to receive it in its completeness, for they are not complete or perfect themselves.

The laws that the Lord has given are not fully perfect, because the people could not receive them in their perfect fulness; but they can receive a little here and a little there, a little to-day and a little to-morrow, a little more next week, and a little more in advance of that next year, if they make a wise improvement upon every little they receive; if they do not, they are left in the shade, and the light which the Lord reveals will appear darkness to them, and the kingdom of heaven will travel on and leave them groping. Hence, if we wish to act upon the fulness of the knowledge that the Lord designs to reveal, little by little, to the inhabitants of the earth, we must improve upon every little as it is revealed.

When He tells you how to purify your hearts, purify them. He says to the nations, "I send unto you my servants, I raise up unto you a Prophet, and call upon you, O inhabitants of the earth, through him, to repent of your sins." Do the people believe it is right to repent of their sins? Yes. How shall they repent of them? By forsaking them. If they will do this, the Lord will teach them how to become Saints. In what manner? By calling upon them through His servants to be baptized for the remission of sins, if they want to have their sins remitted, if they wish to be washed and made clean.

But before they go into the waters of baptism, they must forsake all their wicked practices, and covenant before the Lord to leave them for ever behind them, saying, "Now we will go and serve the Lord our Maker." Has the Lord called upon the inhabitants of the earth in this way? Has He not taught you and me to become Latter-day Saints in this way? He has. Are we Saints still? When we first

received the spirit of the Gospel, what was the world to us, with its grandeur, its riches, its elegance, its finery, its gaudy show, its glittering array of paltry honors, its empty titles, and every thing pertaining to it? Nothing but a shadow, when the Lord opened our minds and by the visions of His Spirit revealed to us a few of the things He had in reserve for the faithful, which were only, as it were, a drop in the bucket, compared to the ocean yet to be revealed. Yet that little made our hearts leap for joy, and we felt that we could forsake everything for the knowledge of Jesus Christ and the perfections that we saw in his character.

Are you Saints still? If you are not, repent of your sins and do your first works. Has the Lord taught you how to consecrate yourselves to His service, build up His kingdom, and send forth the Gospel to the uttermost parts of the earth, that others may rejoice in the same Spirit that you have received, and enjoy the same things you enjoy? Yes, He has; and what more? A great deal more. He has taught you how to purify yourselves, and become holy, and be prepared to enter into His kingdom, how you can advance from one degree to another, and grow in grace and in the knowledge of the truth, until you are prepared to enter the celestial kingdom; how to pass every sentinel, watchman, and gate keeper.

Then go on and build the Temples of the Lord, that you may receive the endowments in store for you, and possess the keys of the eternal Priesthood, that you may receive every word, sign, and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another, and enter fully into the joy of your Lord. Latter-day Saints, do you live to this, do you seek after it with all your heart? You are aware that the Lord is able to reveal all this in one day, but you could not understand it. The Elders who have preached abroad, and the Sisters who have taught their neighbors at home, know by experience that this is true.

When your minds have been lighted up with the candle of the Lord, and you have been able to speak forth the great things of God, things that were beyond the capacities of the people to receive, you have felt your ideas apparently rebound or return to you again. So it is with the Lord; He would be glad to send angels to communicate further to this people, but there is no room to receive it, consequently, He cannot come and dwell with you. There is a further reason—we are not capacitated to throw off in one day all our traditions, and our prepossessed feelings and notions, but have to do it little by little. It is a gradual process, advancing from one step to another; and as we lay off our false traditions and foolish notions, we receive more and more light, and thus we grow in grace; and if we continue so to grow we shall be prepared eventually to receive the Son of Man, and that is what we are after.

I wish to proceed a little further with regard to the Kingdom of God. The principles, doctrine, germ, and, I may say, marrow of that Kingdom are actually planted on the earth, but does it grow to perfection at once? No. When wheat is planted and germinates, you first see the blade, and by and by the head forming in the boot, from which in due time it bursts forth and makes its appearance. When this Kingdom is set up on the earth, and spreads, its condition is happily set forth in the toast that was given here on the fourth, viz.—"May the wings of the American Eagle spread over the nations, and its DOWN fall on America." Suppose the Kingdom of God is compared to the American Eagle; when it spreads over the na-

tions, what will it do? Will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter-day Saints? If you do, you will be much mistaken.

Do you expect that every person will be destroyed from the face of the earth, but the Latter-day Saints? If you do, you will be mistaken. Many of our Elders labor under these erroneous expectations when reading over the sayings of the Apostles and Prophets in regard to the coming of the Son of Man. In one verse the Prophet will be describing the second coming previous to the commencement of the Millennium, and perhaps in the same verse he will describe a scene that will take place after the Millennium, and when the earth will be cleansed from all wickedness, after Satan has been let loose a little season, and had another tour upon it, and after it is renovated and becomes sanctified, and is like a sea of glass, as John describes it. Will this be in the Millennium? No. But the order of society will be as it is when Christ comes to reign a thousand years; there will be every sort of sect and party, and every individual following what he supposes to be the best in religion, and in everything else, similar to what it is now.

Will there be WICKEDNESS then as now? No. How will you make this appear? When Jesus comes to rule and reign King of Nations as he now does King of Saints, the veil of the covering will be taken from all nations, that all flesh may see his glory together, but that will not make them all Saints. Seeing the Lord does not make a man a Saint, seeing an Angel does not make a man a Saint by any means. A man may see the finger of the Lord, and not thereby become a Saint; the vail of the covering may be taken from before the nations, and all flesh see His glory together, and at the same time declare they will not serve Him. They may, perhaps, feel something as a woman in Missouri did, who had been driven four times, and when she was about to be driven again she said, "I will be damned if I will stand it any longer; if God wants me to go through such a routine of things, He may take me where He pleases, and do with me as He pleases; I won't stand it any longer."

When the nations shall see the glory of God together, the spirit of their feelings may be couched in these words, "I will be damned if I will serve You." In those days, the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, "We will kill you Methodists, Presbyterians, &c.," neither will any of the different sects of Christendom be allowed to persecute each other.

What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

They will be drawn to Zion by the great wisdom displayed there, and will attribute it to the cunning and craftiness of men. It will be asked, "What do you want to do, ye strangers from afar." "We want to live our own religion." "Will you bow the knee before God with us?" O yes, we would as soon do it as not;" and at that time every knee shall bow, and every tongue acknowledge that

God who is the framer and maker of all things, the governor and controller of the universe. They will have to bow the knee and confess that He is God, and that Jesus Christ, who suffered for the sins of the world, is actually its Redeemer; that by the shedding of his blood he has redeemed men, women, children, beasts, birds, fish, the earth itself, and everything that John saw and heard praising in heaven.

They will ask, "If I bow the knee and confess that he is that Saviour, the Christ, to the glory of the Father, will you let me go home and be a Presbyterian?" "Yes." "And not persecute me?" "Never." "Won't you let me go home and belong to the Greek Church?" "Yes." "Will you allow me to be a Friend Quaker, or a Shaking Quaker?" "O yes, anything you wish to be, but remember that you must not persecute your neighbors, but must mind your own business, and let your neighbors alone, and let them worship the sun, moon, a white dog, or anything else they please, being mindful that every knee has got to bow and every tongue confess. When you have paid this tribute to the Most High, who created you and preserves you, you may then go and worship what you please, or do what you please, if you do not infringe upon your neighbors."

The brethren who spoke this morning had not time to explain these points, and I have only just touched upon the subject.

The Church of Jesus Christ will produce this government, and cause it to grow and spread, and it will be a shield round about the Church. And under the influence and power of the Kingdom of God, the Church of God will rest secure and dwell in safety, without taking the trouble of governing and controlling the whole earth. The Kingdom of God will do this, it will control the kingdoms of the world.

When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.

Up to this time we have carried the world on our backs. Joseph did it in his day, besides carrying this whole people, and now all this is upon my back, with my family to provide for at the same time, and we will carry it all, and bear off the Kingdom of God. And you may pile on state after state, and kingdom after kingdom, and all hell on top, and we will roll on the Kingdom of our God, gather out the seed of Abraham, build the cities and temples of Zion, and establish the Kingdom of God to bear rule over all the earth, and let the oppressed of all nations go free.

I have never yet talked as rough in these mountains as I did in the United States when they killed Joseph. I there said boldly and aloud, "If ever a man should lay his hands on me and say, on account of my religion, 'Thou art my prisoner,' the Lord Almighty helping me, I would send that man to hell across lots." I feel so now. Let mobbers keep their hands off from me, or I will send them where they belong; I am always prepared for such an emergency.

I have occupied time enough; may God bless you. Amen.

UTAH DELEGATE TO WASHINGTON—U. S. GOVERNMENT AND OFFICERS.

An Address by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, June 17, 1855.

Perhaps it is expected that I will make a few remarks, after hearing the statements made by our Delegate, the Hon. J. M. Bernhisel.

I presume that but few of this congregation, and I may say that but few of the people of this Territory, have a thorough knowledge, or even a general understanding, of the business transactions and responsibilities of our Delegate in Congress. It is a matter this people have not immediately before them, it does not directly concern them—hence they do not inquire into it.

Brother Bernhisel has given you a very brief sketch of the doings of Congress, necessarily omitting most of them. Doubtless the people of this Territory were perfectly satisfied with the labors of their Delegate during the last session of Congress; or, in other words, it would be hard to find an individual who is the least dissatisfied with him, though it is true that the greater part of the people do not understand what should constitute a proper cause for approbation or disapprobation. They are not dissatisfied with him, and I am not dissatisfied with him, neither have I ever been. He has been in Washington during the past six years, most of which time he has spent there for this people. The general government paid him for the services of four years, the appropriation for the services of the first two years another received.

I can say freely that I am perfectly satisfied with the labors of Dr. Bernhisel in Washington; and I will further say, for the satisfaction of the parties concerned, that I very much doubt whether we could find another man, belonging to the Church of Jesus Christ of Latter-day Saints, who could go to Washington and do as much for this people, in the capacity of a representative, as the one we have sent for years past. Why do I doubt this? In the first place, he is a man of sterling integrity, firm to his faith, punctual, industrious, fervent, and always on hand to do everything that can be done. Another reason is, but few of the talented men who belong to this Church could go to the seat of Government and endure the slang and misrepresentations which the Doctor has endured.

The Doctor is different from that class in this respect, he can endure their insults and abuses. It is true they have to be offered, if at all, behind his back, for you cannot easily find a man who will abuse him to his face, as he is so kind in his manner, so gentlemanly in his appearance, and so easy in his deportment, treating everybody with due courtesy and respect. When a deadly foe to his operations and to the interests of his constituents is in the field, that is the first man the Doctor visits, and he labors to make him our friend.

Having before us these reasons, with many others equally weighty, that might be given, I doubt whether there is another man in the Territory, or belonging to the Church, in or out of the Territory, who could have accomplished what brother Bernhisel

has done in Washington for this people. I am confident that I should not stay there long, for there is too much fight in me.

You have seen some persons who, when mad, would fight a whole crowd as readily as they would a single person. I am somewhat of that temperament; if I should get mad in Washington, I would as soon fight the whole crowd as one individual, and they would use me up. There are but few spirited men who would endure the abuse and lies heaped upon this people.

There is one statement which I have already made in this stand twice or thrice, but I will now make it again before our Delegate, for it has caused him much trouble. It has been reported in the United States that Brigham should have said that the President of the United States could not remove him from his office. I will repeat what I did say, as nearly as my memory will serve me. Exhorting the brethren and sisters, I said, "Do not be alarmed, neither let your hearts sink within you, or be worried in the least with regard to a new Governor's coming to this Territory, for the Lord Almighty will preserve your present Governor unto you as long as He pleases, and no power can hinder. And if it is His will to remove the present Governor, know ye that it will be for the best."

That is the spirit of what I said, if not the exact words; and I say so now. President Pierce has been in power long enough to try the experiment, and there have been many to influence him to remove the Governor of this Territory from office. Is it done? It is not; though we nearly thought it was, when Colonel Steptoe received the appointment; but the Lord operated upon the Colonel to continue his march to California. He received his commission, but he would not be qualified. There were many applicants for the office, but they have not yet got it, and the Lord can baffle them as long as He pleases. He turns the hearts of men when they know it not, and the mysterious workings of His providence among the people they do not understand. He rules in their midst, and controls the nations of the earth according to His will and pleasure; so He does in this case, and will continue to do, just as long as seemeth Him good. When He wishes another Governor here, the proper person will be on hand; until then, there is no power beneath the heavens that can simply remove the present Governor of Utah, much less the loyal people who inhabit these mountains.

The people abroad are at enmity with us; we expect this, for they have been our enemies ever since we were Saints, or professed to be. Are they opposed to us in consequence of the doctrine which has been alluded to by brother Bernhisel, I mean polygamy? No. Let the Methodists, Church of England, Presbyterians, or any other popular church, adopt that principle, and it would be applauded to the skies. They are not opposed to us in consequence of the doctrine of polygamy.

Has the wrath of the enemy become any more enraged since that doctrine has been published than it was before? No, not one particle. Christ and Belial cannot be made friends; the devil is at war with the Kingdom of God on the earth, and always has been, and will continue to be, until he is bound. They do not personally hate you, nor me, any more than they did Joseph Smith, whom they have slain; they do not hate the Latter-day Saints any more now than they did twenty years ago. The same deadly hatred was then in the heart of every one who had the privilege of hearing the doctrines of this Church and refused to embrace them, that we

see exhibited at this day. If they had had the power twenty or twenty-five years ago. they would have slain the Prophet Joseph as readily and with as much rejoicing as they did when they massacred him in Carthage Jail, in the State of Illinois. It is not any particular doctrine or men and women that they are opposed to, but they are opposed to Christ and to the Kingdom of God on the earth. I observed here last Sabbath, "Let the wicked rage and the people mock on, for now is their day, and it will soon be over." Let them do all they can, and if they have power to destroy any more of this people, Amen to it; what will it do? It will only augment the cause of Zion, spread the Gospel of Salvation, and increase the Kingdom of God on the earth. Their persecutions will never destroy this people, or the everlasting Gospel. Every time they have killed any of this people and opposed the Gospel, both have increased ten fold, and the work has spread still the more; yes, more than it would have done had they let it alone, and not have come against the Saints to drive them from their possessions. If it is wisdom that the Saints should be driven again, it would be the greatest blessing that could come to this people, for it would give greater permanency to the Kingdom of God on the earth.

As I said when I commenced preaching twenty-three years ago, and saw the same spirit of persecution exhibited then as subsequently, "Let us alone, persecutors, we do not wish to fight you, for we have not come to destroy men's lives, or to take peace from the earth, but we have come to preach the Gospel, and to make known to you the things of the Kingdom of God. If your doctrine is better than ours, let us know it, for we are searching after the true riches, we wish the light of heaven to accompany us, we are searching after salvation, and if you have anything better than this, let us have it, and if we have anything better than you, you are welcome to it. But just let us alone, for we are determined, in the name of Israel's God, not to rest until we have revolutionized the world with truth; and if you persecute us, we will do it the quicker."

I say the same now. Let us alone, and we will send Elders to the uttermost parts of the earth, and gather out Israel, wherever they are; and if you persecute us, we will do it the quicker, because we are naturally dull when let alone, and are disposed to take a little sleep, a little slumber, and a little rest. If you let us alone, we will do it a little more leisurely; but if you persecute us, we will sit up nights to preach the Gospel.

To return to our Delegate. It is not my intention at this meeting to mention whom I think we had better send to Washington, as I did two years ago this summer, when brother Bernhisel arose to speak here, at which time we nominated him for our next Delegate. Before he is again elected I wish to learn whether he is willing to return. The office is a toilsome one, and is a mission which is not desirable to any Elder in this Kingdom; but if I can learn that he will accept the mission, I have no question but that he will have to round up his shoulders and go again. If he declines accepting, and wishes to be excused, we will pick up somebody else. Who? Why the man who will do the least hurt of any man we can find; as for doing much there, in the way of getting our just share of the appropriations, we care not whether he can do it or not, for we care not whether they make them or not.

True, the members of the Utah Legislature get their per diem, and some money has been appropriated to this Territory, but is it paid to the Territory? No, only a small portion of it, and it has leaked out that they have

determined in Washington, never to pay another dollar to Utah, until they can have all the federal offices in this Territory filled by persons of their own choice.

A few of the brethren have received some money for the labor they have done on the military road, but I think I can take men on to that route, for which $25,000 were appropriated and said to have been expended, and do more good work with $6,000 or $8,000 than has been done with the $25,000.

They wish political gamblers to have the money, in order to work corruption, and make the influence of money affect the ballot box, as in the United States, and thus use the appropriations for this Territory to subserve party purposes and pander to corrupt favoritism. They had better keep the money out of the Territory, than bring it here with such objects in view.

If the government of the United States never pay another dime to this Territory, I will insure that in ten years we shall be ten times better off than if we received a hundred thousand dollars a year from them, and that too upon natural principles.

I will use a familiar comparison to illustrate this. Suppose that a father has a number of sons, and one of them wishes to set up for himself; whereupon the old man furnishes him a farm, buys him a team, builds him a house, and puts bread into the house for his family; buys his seed corn, a plow and harrow; shows him how to plow, and perhaps sends one of his hired men to plow for him. In a great majority of such instances, the son will remain inactive upon his plantation, leaning upon his father for support until he becomes indolent, and says, "If I want wheat I can go and get it from my father; or if I want a team, a barn, a house, or anything else, the old man will supply them; I have nothing to do but call upon my father."

Now what is that boy good for? He is not worth a red cent; turn him out into the world alone, and he will starve to death. But first learn him to go and earn his farm, his teams, and his bread stuff; to understand the value of everything by knowing how to earn it; and he will become independent like the father, and know how to take care of himself.

So it is with States and Territories. Let them be unduly fostered and sustained by the General Government, and it will lead them into idleness, inactivity, and corruption; they will not be as spirited and active as when they are made to rely upon their own resources.

What does it do still further? You distribute money here, and what would you see, should men come in here this fall willing to pay a high price in money for the little grain that will be raised here this season? I tell you, these poor men and women would have to suffer for the want of it, as those who have it, at least many of them, will sell the last mouthful for money, as has been done. Men have taken their grain from their wives and children, and made them live on wolf flesh, in order to get money. The love of money raises trouble among a people and sends them to the devil.

We want none of their money, and if they are not disposed to send it here, I care nothing about their money's coming; and this proves to me, and should to you, that I do not care about a man's getting one dime appropriated to this Territory. But we will send a Delegate who will do no hurt; and if it were not that the hue and cry of "Treason against the General Government" would be made, we would not send a Delegate at all; or were it not that they would say, "Now you have proof sufficient that the Mormons mean to secede from the Union, as they have sent no Delegate;" and thus hatch up a pre-

text for commencing fresh hostilities against us.

It has been observed that the people where Judge Douglass resides say to him, "What are you going to do with Utah? We hope you will do something to put down this odious doctrine, for they will have more women than one, and they will acknowledge them openly." I am now talking in accordance with their practice. "We want to hire our women in the dark, and pay them a few dimes or dollars, use them as long as we wish, and then kick them out of doors. But the Mormons will own them, give them their name, acknowledge their children and educate them."

That is one great difference between the "Mormons" and the Gentiles, and, upon natural principles, that is, to outward appearance, in reality all the difference there is, though we are laying a foundation for another state of being. Are they men of virtuous character who talk so about the "Mormons" having more wives than one? How odious it was last winter, in the sight of certain men who were here, to think that we had more lawful wives than one; yet they would creep into your houses, and try to coax your wives and daughters away from you. What for? Was it to make them more honorable, to give them a better character in the midst of the inhabitants of the earth, sustain them better, and make them more comfortable, and acknowledge them? No—they wanted to prostitute them, to ruin them, and send them to the grave, or to the devil, when they had done with them.

I do not know what I shall say next winter, if such men make their appearance here, as were some last winter. I know what I think I shall say, if they play the same game again, let the women be ever so bad, so help me God, we will slay them.

If any wish to go to California to whore it, we will send a company of them off; that is my mind, and perhaps some few ought to go, for they are indeed bad enough.

There are some things I learned, when I was in the south country lately, which I do not wish to mention, because of the friends of those girls who are gone; but when they passed through the southern settlements they were weeping all the time, and they are perhaps now in their graves. The men who coaxed them away did not intend to take them to California. If any offer to do the same things again, in these mountains, "judgment shall be laid to the line and righteousness to the plummet;" and they say that Brigham does not lie.

If they want women to go to California with them, we will send a company of the same stripe, if they can be found, and then both parties will be suited to and for each other. I would rather follow her to the grave, and send her home pure, than suffer my daughter to be prostituted. I will not suffer any female member of my family to be polluted through the corruptions of wicked men.

Write this to the States, if you please. If there are any Gentiles or hickory "Mormons" here, and so disposed, write it down and send it to Washington, that if they send their officers and soldiers here, to conduct themselves as they did last winter, they shall meet upon the spot the due reward of their crimes.

Though I may not be Governor here, my power will not be diminished. No man they can send here will have much influence with this community, unless he be the man of their choice. Let them send whom they will, and it does not diminish my influence one particle. As I said, the first time I spoke on this stand, my Governorship and every other ship under my con-

trol, are aided and derive direct advantages from my position in the Priesthood.

The office of Governor is not necessarily in the least degree incompatible with the upright course of any person clothed with the Priesthood; but, on the contrary, such a person should be far better qualified to wisely and righteously administer in any civil office, and in this manner the channel of true intelligence would be opened, and light and truth flow freely into every avenue of social life.

There are more things I might talk about, but no matter now, as the meeting has been held long enough. I say, God bless you. Amen.

ARGUMENTS OF MODERN CHRISTIAN SECTS AGAINST THE LATTER-DAY SAINTS.

A Sermon by Elder George A. Smith, Delivered in the Tabernacle, Great Salt Lake City, June 24, 1855.

I must say, brethren and sisters, that it is with a degree of pleasure that I enjoy the privilege, this morning, of rising for the purpose of addressing you. However probable it may be that there are those present who might do so more to your satisfaction; yet, if the spirit of prayer and faith is exercised in the assembly, I may be able to present to your consideration some items which may not be altogether uninteresting.

I have taken a good deal of pleasure in preaching in the different settlements of this territory, wherever I have had the opportunity of meeting with the Saints; but it is seldom I arise in this stand for that purpose, for it requires a voice rather, if any thing, beyond the strength of my lungs, to speak in this large congregation, any length of time, and consequently I do not appear in this stand as often as I otherwise would.

There are many subjects which I take pleasure in discussing in the presence of the Saints. I have felt, ever since I received my ordination, a great desire to preach upon the first principles of the Gospel of Jesus Christ to the world; and to spend my time in proclaiming to the Saints those doctrines of obedience, faith, and charity which are so generally understood, and which by a great many persons are neglected, to their own injury. There is not a person of common intelligence among the Saints, who has resided in this valley for the past three years, who has not heard enough of the principles of salvation to know perfectly what to do to be saved, if they had given that attention to the subject which they ought to have done, if such persons desire to carry out the views and sentiments which have been from time to time proclaimed from this stand.

To be sure we frequently hear inferences drawn, which do not comport altogether with our former sentiments, sentiments and opinions which we have formed by tradition, or which have been the result of circumstances by which we have been surrounded.

I suppose no person will take exceptions if I should in the continuation of my remarks take a text,

which will be found recorded in the 4th chapter of the Gospel according to St. Mark. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." If such a passage as this does not occur in the 4th chapter of Mark, then I will acknowledge myself mistaken. But whether there is or not, the subject that presents itself to my mind is illustrated by the words of this text.

I remember twenty-four years ago, when the doctrines of the Church of Jesus Christ of Latter-day Saints were first being proclaimed to the inhabitants of the earth, we were told that we were to participate in the same blessings, and would be subject to the same kind of persecutions, as was the common lot of all former-day Saints; that the same gifts that were enjoyed in the days of our Savior and his Apostles were and should be in the last days; and that if these things did not follow, it was for want of obedience to the will of our Lord and Savior Jesus Christ. It was this spirit of revelation that pointed out the only way; and because the different churches did not have in their midst the same offices, gifts, and blessings, and the same privileges, the reason assigned was plainly and simply that they had not been faithful in their obedience to the principles which had been revealed, and had thereby lost the spirit of revelation, had slid from the original platform, and had fallen back to principles of folly, teaching for doctrine the precepts of men. The Christian world, as we shall denominate it, being then composed of several hundred different denominations, who all professed to form portions of the Church of Christ, and separately professed to have the only true Church, and the only true doctrines that were upon the earth, each one of them claimed to have the only true plan of salvation that was upon God's footstool, and to disclaim all others as being heretical, erroneous, and corrupt; and yet each and all were differing on some principles. This division of principle had unquestionably, for many centuries, been the cause of bloody war, and millions of people had been slain in consequence; the quantity of blood spilt, and amount of human suffering produced, were immense. These same Christian divisions, which had been so thirsty for human blood, so tenacious to their peculiar doctrines, and that had been so fruitful in producing creeds and systems which they maintained by the edge of the sword, almost invariably, as they would use every means that came within their power to build up themselves, and the more they had of subdivisions the more new schisms; new, because a new division had been made —the whole may be considered a practical illustration of the sentiment of the Irish Poet—

"Who can believe it? the cause is rather odd—
They hate one another for the love of God."

The Lord sent His servant Joseph Smith to proclaim to the world the original principles of the Gospel; and the very moment they heard him calling upon them to come back to the original principles, and partake of the blessings of the Gospel of Jesus Christ, as they were originally preached by those whom Jesus himself sent to preach, all those different sects and denominations began to call for *authority!* On being told that it was revealed from heaven, and that the foundation was revelation from our Lord and Savior Jesus Christ, authori-

ty given by him, and that He had commanded the re-establishment of his Church, or of laying the foundation of his Church upon its primitive or original foundation, they all exclaimed, "There is to be no more revelation, there is to be no more prophesying, no more visions, no more ministering of angels." Hard as it is to believe, and strange as it may appear, these religionists who had read and professed to believe the New Testament, and knew that John did declare, more than sixty years after Christ, that he saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, to every nation, kindred, tongue, and people, see Rev. xiv. 6—these same men would rise up and declare that such a thing never was to take place; and although John plainly declares that what he saw was to come to pass *hereafter*, yet they believed it not, and said all such manifestations had an end when the Apostles, or fathers, fell asleep.

Thus they commenced a persecution, an untiring crusade, against the Latter-day Saints, and by every means in their power endeavored to stop the progress of the work.

"Why," said they, "we have authority direct from Jesus Christ." I remember a circumstance of a certain learned Baptist preacher, rising in a congregation where I had been preaching, and stating that the Baptists had all the authority of the Gospel Priesthood that was required in the Baptist church, and that it had come to them from the Apostles, pure and unadulterated, by way of the Waldenses, and that he was prepared to prove the channel through which it had come. I do not know but his congregation believed what he said; but at any rate, the gentlemen declined to produce his evidence when I called upon him to do so, and all the evidence that he could have adduced was, that about the year 1160, in Lyons, a man named Peter Waldo, hired a catholic priest to translate the gospels of Matthew, Mark, Luke, and John; and they formed a church, which took the name of its mercantile founder. And this is as far as the authority can be traced by the Baptists; this method of tracing authority is of no use, unless they adopt the authority of the pope; and if the Catholic church be taken as authority, then when the Catholic church brings out the edict of expulsion, it certainly deprives those whom it expels of all their authority, for it is impossible for a stream to rise higher than its fountain.

If the pope and his church be corrupt, the authority of no other church can be of any value that has descended from it, and is built upon the validity of its Priesthood.

The Presbyterians consider that they can trace the matter a little further back. They consider that their authority originated somewhere else, but after spending their time and toil they can only get back to the Catholic church, for they renounced its principles and came out from it, set up a new set of doctrines, part of them borrowed and part of their own manufacture. They denied the spirit of revelation, and consequently had no knowledge from the eternal world, and with the exception of those doctrines which they had picked up, they had no priesthood but that which they had borrowed from the mother church; and the mother church having pronounced an edict of expulsion against them, which must have been valid if she had possessed any authority to confer.

Perhaps a Wesleyan might tell us that in their church they had authority from God. Then we ask, where did it come from? "From Mr. John Wesley," they will reply. And where did he get it? "Why he was a minister of the Church of England." And where did the Church of England get the

authority from? From Henry the Eighth, who is designated among English kings as the *wife killer*. And where did he get it? Why, when the Romish church refused to sanction the divorce of his lawful wife, without any just cause, and refused to grant him his wishes, he put away his wife, rebelled against the church, which he had acknowledged, and from which he had received the title of Defender of the Faith, from the Roman pontiff; but yet he came out, excommunicated the pope, and declared the Catholic church to be heretical and abominable, and declared himself to be the head of the church. He enforced his title by military power, seized the revenues of all religious establishments, used them for his own aggrandizement, created new ones upon his own authority, and established the Church of England priesthood. And this is as far as the matter can be traced, and there is the extent of their authority, the idol of their hearts, and the head of the Church of England excommunicated from the Church of Rome for his own corruption. *This is a pretty seat of authority!* Some persons will tell us that God has never intended to give any more revelations, notwithstanding they read that God set in His Church Apostles and Prophets, Pastors and Teachers, and that they had gifts, prophecies, and revelations, and that they were placed in the Church for the express purpose of the work of the ministry, for the edifying of the body of Christ, and that they might be no more children tossed to and fro by every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive.

This is plainly and clearly illustrated before any persons who believe the New Testament, and yet the principles and doctrines, when set forth in boldness and simplicity, have been rejected by them.

When the Church of Jesus Christ of Latter-day Saints was first founded, you could see persons rise up and ask, "What sign will you show us that we may be made to believe?" I recollect a Campbellite preacher who came to Joseph Smith, I think his name was Hayden. He came in and made himself known to Joseph, and said that he had come a considerable distance to be convinced of the truth. "Why," said he, "Mr. Smith, I want to know the truth, and when I am convinced, I will spend all my talents and time in defending and spreading the doctrines of your religion, and I will give you to understand that to convince me is equivalent to convincing all my society, amounting to several hundreds." Well, Joseph commenced laying before him the coming forth of the work, and the first principles of the Gospel, when Mr. Hayden exclaimed, "O this is not the evidence I want, the evidence that I wish to have is a notable miracle; I want to see some powerful manifestation of the power of God, I want to see a notable miracle performed; and if you perform such a one, then I will believe with all my heart and soul, and will exert all my power and all my extensive influence to convince others; and if you will not perform a miracle of this kind, then I am your worst and bitterest enemy." "Well," said Joseph, "what will you have done? Will you be struck blind, or dumb? Will you be paralyzed, or will you have one hand withered? Take your choice, choose which you please, and in the name of the Lord Jesus Christ it shall be done." "That is not the kind of miracle I want," said the preacher. "Then, sir," replied Joseph, "I can perform none, I am not going to bring any trouble upon any body else, sir, to convince you. I will tell you what you make me think of—the very first person who asked a sign of the Savior, for it is written, in the New Testament, that

Satan came to the Savior in the desert, when he was hungry with forty days' fasting, and said, "If you be the Son of God, command these stones to be made bread." "And now," said Joseph, "the children of the devil and his servants have been asking for signs ever since; and when the people in that day continued asking him for signs to prove the truth of the Gospel which he preached, the Savior replied, "It is a wicked and an adulterous generation that seeketh a sign," &c.

But the poor preacher had so much faith in the power of the Prophet that he daren't risk being struck blind, lame, dumb, or having one hand withered, or any thing of the kind. We have frequently heard men calling for signs without knowing actually what they did want. Could he not have tested the principles, and thus have ascertained the truth? But this is not the disposition of men of the religious world. To be sure, I have seen those who would get up and reason that Christ built his Church upon the rock—for say such men, "Jesus promised and said, 'Upon this rock will I build my Church, and the gates of hell shall not prevail against it.'" From this declaration they claim that the Church being built upon a rock would always remain upon the earth in its purity, and the Priesthood and authority be preserved, and this argument would be produced with a degree of triumph. How say they? "If 'Mormonism' be true, and the pure Priesthood had been lost, and the true Church had therefore become extinct upon the earth, the gates of hell would have prevailed against it, or the Savior's words failed." If this conclusion be correct, what was the cause of Mr. Wesley beginning a reformation in his day? The church had got into darkness, and the devil had got such power that it was necessary that a reform should be got up.

Where was the necessity of Waldo beginning a new church in his day? The power of the devil, the great adversary, had entirely overcome the church; and, hence, it was necessary to begin anew. Now suppose we were to read the passage, and see what it was that the Savior did say upon the subject. The Savior said, on a certain occasion, addressing his Apostles, "Whom do men say that I, the Son of Man, am?" His disciples say, "They have different opinions about you—some say thou art John the Baptist, some Elias, and others Jeremias, or one of the old Prophets has risen from the dead." "But," says the Savior, "whom do ye say that I am?" "Why," says Peter, "thou art Christ the Son of the living God." The Savior replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven; I say unto thee, Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it."

This argument would be introduced by those who believe that Christ built his Church upon St. Peter, and you then come to read the passage, and what do you learn by it? You simply learn that Peter had made the discovery, by *revelation*, that Jesus was the Son of the living God, and that upon the rock (*revelation*) he (Christ) would build his Church, and upon nothing else, and that the gates of hell should not prevail against it. Not being a linguist, like my brother behind me, I shall say that the common accepted meaning of the word "hell," is a place of miserable departed spirits, and hence the Savior told Peter that the gates of departed miserable spirits should never prevail against his Church. This is the principle here illustrated, and consequently whenever a reformation becomes necessary in the Church of God, it must be

founded upon the rock—revelation; and whenever the Church left the principles of revelation they ceased to be the Church of God; and nothing could bring them back again, or re-establish them, but being replaced upon the same foundation, and by the same authority.

I have heard arguments brought against this Church, by men endeavoring to prove that there was to be no more revelation. For instance, learned men have quoted the epistle of Paul to Timothy, to prove that all revelations ceased in the time of the Apostles, for at the time Paul wrote to Timothy he made a declaration to him, which the learned have endeavored to use to some advantage. Paul says, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

Now I have heard and seen learned priests rise up against this Church, and say, "There, Paul says that the holy Scriptures were able to make Timothy wise unto salvation, and the 'holy Scriptures' means the Bible, and that is all the Scripture that is necessary now, for it is only necessary to be made wise unto salvation; and if Timothy had enough to make him wise unto salvation, why all Christians have enough, who are believers." Let me here ask a question—are we sure that we have got all the Scriptures that Timothy had known from his childhood? He tells Timothy that from a child he had known the holy Scriptures. Now if Timothy was a man of very mature years, he might have been a child before our Savior's crucifixion; as Paul's epistle was written 30 years after that event, therefore he must have been a child before the writing of the four Gospels, for one of them was not written until years after. Then those Scriptures which he was acquainted with, were those which were written previous to the New Testament, and if we can believe the testimony of the Old Testament, it is found that a great many books were acknowledged as Scriptures and as revelation, which were not by King James's translators considered to be such, and are not at the present day, as they are not incorporated in this Bible. For instance, we learn of the "Book of Enoch;" we read a reference made by Moses to "the Book of the Wars of the Lord." Now what kind of a book, or what kind of Scriptures those books might have been, we cannot tell; but it is probable that they were in Timothy's knowledge, for he had known the holy Scriptures from a child.

This was the great knock-down argument brought by the Campbellites against the Latter-day Saints—"That from a child thou hast known the holy Scriptures." What Scriptures? To be sure John's Gospel was not written at that time, neither were his three epistles, or his revelations, and several other books were not written at that time, although King James's translators considered those books necessary, and inserted them in our Bible. But suppose we read the passage a little further: 2 Tim. iii. 15—17. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation *through faith which is in Christ Jesus.* All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Then you discover that those Scriptures which were given were only sufficient to make even Timothy wise unto salvation, through faith in our Lord Jesus Christ, and that all Scripture given by inspiration was profitable and actually necessary to make the man of God perfect, and thoroughly furnished unto all good works.

Now, my friends, get into heaven without revelation if you can; for all Scripture is given by inspiration of God, and the man of God cannot be thoroughly furnished with all good works without getting a knowledge of the Scriptures. It matters not through whom, this is the principle upon which the true Church is founded, and the gates of hell will never prevail against it; but when they reject revelation they adopt another religion, that is built upon another and sandy foundation, and that has another head, different from the true Gospel; the clouds will come, and the winds blow and beat upon their fabric, and the fabric that has become old and venerated will be thrown down, and great will be the fall thereof; and it will be more tolerable for the heathen than for such churches.

Well, this is the very state and position of Christendom when Joseph Smith introduced the fulness of the everlasting Gospel into the world.

I have narrated the facts relative to the quarrels they had with each other in the several denominations; and yet they united to destroy the little illiterate *boy*, as he was called. If education were necessary to proclaim the revelations which Jesus Christ had revealed unto him (the boy) then we may conclude the Lord did not select the proper person. They persecuted him (not for being wicked), burnt his houses, stole his property, tarred and feathered, scourged and imprisoned him; and his friends also shared a similar fate—they were whipped and driven from place to place; and finally when he was placed under the pledge of protection from the executive of the State in which he lived, he was treacherously murdered, almost the whole Christian world said, "It is too barbarous to kill him in that way, but then it is a good thing that he is dead."

"But," say some, "how is it that all the power, and all the miracles, and all the manifestations and blessings of the Priesthood have not been manifested in the Church, that were manifested in the Church of God formerly by the Prophets of old?

I do not believe that the history of the world records as great a miracle as Deseret now is. The history of the sacred volume does not contain a record of as great and wonderful a miracle as the fleeing of this people into the wilderness, robbed of every earthly thing that could make life desirable, driven before the muskets of the Christian mob, exposed to the vicissitudes of new climates, and exploring into the mountains in a new and desert country, and contending with every difficulty that the devil could introduce, and with all the clamor and calumny that could be invented to harden the hearts of men and women against them. In the midst of all this, they rejoiced, and after locating themselves in the wilderness, a thousand miles from settlements, in a place that was pronounced by all scientific travellers to be uninhabitable, and there producing the bounties of life in great abundance, and to see how it has risen in splendor, in every respect, I say it is a wonder and a marvel far beyond any other recorded upon this earth. The fact of it was, before we were driven from the United States, we petitioned the Governor of every State in the Union for an asylum where we might be permitted to enjoy the blessings of our religion unmolested; and all our petitions were treated with cruel neglect. When our enemies drove us into the wilderness, a great share of the Christian world felt like saying, "They will starve to death, the Indians will destroy them, and we shall have done with Mormonism;" and they concluded that, in the eyes of posterity, they would give us such a bad name as to justify their cruel actions towards us, and as we should be sure to perish,

there would nobody live who would tell the truth for us, and that would be the end of the matter.

We were quite willing to go, for the best of all reasons, we could not stay. There was no chance under the heavens for us to stay, and be protected, in any State in the Union; and I suppose some of them felt as the pious old quaker did when he was on board a vessel which was attacked by pirates—he was too pious to fight, it was against his conscience, but when one of the pirates started to climb a rope and get upon the vessel, the old quaker picked up a hatchet and said, "Friend, if thee wants that piece of rope, thee can have it and welcome," and immediately cut the rope and let him drop into the sea, where he was drowned. So our enemies thought they would let us go into the heart of the Great American Desert and starve, as they compelled us to leave every thing that would make life desirable.

It was even counselled in high places to disarm the "Mormons" after they started, that is, to take from them the few old fusees and cheap arms which they had been able to scrape together, after they had been disarmed the third time by executive authority, and they had subsequently picked up some old fusees to kill game with; and it was gravely discussed to disarm them, so that they would not be able to kill game, or defend themselves against the Indians; but through the providence of God, and our prayers, we were enabled to pack off the few old guns, and started for the mountains. But instead of starting to kill the Indians, as our puritan fathers did, we began endeavoring to teach them to work and be industrious; and had it not been for the interference of other spirits, we would have got along very smoothly; and this has been the result of the united efforts of those who have been willing to listen to the counsel and instruction given to this people. Those who have been unwilling to listen to the counsel and instructions of President Young, have caused us more trouble than everything else we have had to contend with among the Indians.

For instance, in the year 1849, a company of Missourians passing through the country to California, shot a number of squaws, for the sake of stealing their horses, and pursued their journey. This produced enmity among the Indians towards the white men.

A few such circumstances have caused some of our brethren to lose their lives; but not a thousandth part of troubles have occurred here, that was brought upon those colonies established upon the coast, with the single exception of Pennsylvania.

No man that has had to do with the Indians, has ever been able to do the good to them that Governor Young has done; and some of the statesmen have acknowledged it.

And the discovery has actually been made, that the "Mormons" do not starve to death, and that the Almighty did sustain them in the midst of every difficulty which possibly could be brought upon their heads.

I have seen men, even in this Church, who have become discouraged at a few trials. I can tell you, brethren and sisters, if all such men will trace their conduct to its source, they will find that they have fostered an evil spirit, evil principles, and lived in open rebellion to the religion which they have professed; and consequently darkness has come over their minds, and they soon felt as a very self righteous man did some years ago. He was in the Church, and he said he had proved the revelations of Joseph Smith to be untrue. "How did you prove them so?" "Why," said he, "one of Joseph Smith's revelations says, that if a man shall commit adul-

tery, he shall lose the Spirit of the Lord, and deny the faith, and shall be cast out. Now," says he, "I have been guilty of that crime, and I have not apostatized, and consequently that revelation is not true, and that proves Joseph Smith is not a true Prophet." This was the darkness which his corruptions had brought upon him, and this is the kind of darkness which transgression will bring upon all men in this Church.

This people are different from any other people that live upon the face of the earth; they have the Holy Priesthood, and there is no man in all the house of Israel that fulfils the duties of his calling as a Saint, but receives a portion of the holy Priesthood, and every person has his duties to fulfil.

Every man that would believe on the Lord Jesus Christ, that would receive the doctrines he taught, and those taught by his Apostles, that would listen to his counsel, and obey his precepts, were promised, and did receive, the gift of the Holy Ghost, and that Spirit did lead, and guide, and teach him or her that received it, into all truth, unless the receiver afterwards defiled his temple by wickedness and corruptions. And he (the Spirit) would lead into all truth, and that truth when revealed would become a matter of knowledge in the breast of every Saint. And no man can rise up, that has lived in obedience to those principles, and say that he has not realized the very thing promised.

The very first thing that Joseph told the brethren, when they were going out to preach, was, that their salary would be *tar* and *feathers*, abuse and persecution—"You will be driven from house to house, and from country to country, and be hated of all men because of your religion;" and this has been fulfilled, and that too by the people in free America. Thousands of people have been driven over and over again by people living under the free institutions of the United States. Who could have thought that their teachers and leaders would have been murdered while under the protection of the Governor of a State? And who could have believed that this could have been done in free America, without a single murderer being brought to justice?

When Joseph proclaimed these things to the world beforehand, all men said, "Let him alone, he will prove himself a liar in that;" but even that was proved true; the vengeance of the wicked fell upon him, and they took his life, and not a single individual was ever brought to justice for it!

Now in the days of early Christians, when Pagan Rome persecuted the Apostles, it was a different case altogether; for the Pagan religion was the acknowledged creed of the land, therefore the Pagan religion being established by law, made the innovation by the early Christians a violation of their laws; but it has not been so in this land, where freedom of opinion upon all subjects is guaranteed to all, by both State and Federal constitutions. And every murder, every house that has been robbed or burnt, and every act of cruelty and oppression which has been committed upon the "Mormons," has been in violation of both laws and constitution, and these things have been known to the officers of state, and yet, remarkable to tell, not one has ever been punished; still the evidence was in their possession, which would have brought the perpetrators of those crimes to justice. They were sworn to support the constitution and to faithfully execute the laws, the neglect of which was perjury; and they had the laws of their country and of their Senate to back them.

Not so with the Romans. When the Romans carried on their persecution of the Apostles, the laws of their

country and senate supported them, for the proclamation of the disciples of Christ was defaming the gods that the laws of their country commanded to be worshipped; but in this instance it was entirely another thing, for freedom of thought, freedom of speech, and freedom of conscience in religious matters is guaranteed to all people who might choose to come there; and in the face and eyes of all this, not only were their privileges taken away as citizens, but the laws and constitution of their very country, the country in which many of their fathers fought and bled, were treated with utter contempt. And religious prejudices, and Christian stupidity, that defy a comparison or parallel in the history of nations, produced this identical effect.

This, however, is not all the work which is presented to us as an illustration of the fulfilment of the prophecies of the Prophet, that has been accomplished. It is only the commencement of the mighty purposes which have been predicted, for when the Prophet first made his appearance he proclaimed the distresses that were to come upon the nations of the earth; and what has been the result? Why at the present time the nations are filled with madness; they are dashing against each other with perfect madness, slaying their thousands daily. It appears as if all the rulers and great men of the earth had lost their reason, and as if the feelings of the human race were bent perfectly like butchering and destroying each other. Millions of lives during the past year have been sacrificed, either in the battle field or in sickness, or accident by sea, or the sickness which is the result of the war, and yet greater preparations are being made to contest the point; and what point is it? Why, whether a certain tract of land, which neither of the great parties ever saw, or probably ever will see, shall be governed by a man called Sultan, or by a man called Czar. But the real thing is, the spirit of peace is taken from the earth, and the spirit of war and bloodshed runs through the earth, and that to an extent hitherto unknown.

We sometimes see men make their appearance among us, and after a short stay they will say, "Why I believe I will go off to some place and wait till ancient Mormonism comes round again, for this is not ancient Mormonism; these are not the original doctrines that were preached." Well, there were similar persons in the days of the apostle Paul. He in writing to the Hebrews, v. ch., 12 ver., says, "For when for the time ye ought to be teachers," that is, when you have been long enough in the Church to become teachers, "ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." "You," says he, "have need that one teach you again which be the first principles of the oracles of God; and you belong to that class who have need of milk." Now when I hear a "Mormon" talk of going back to "Ancient Mormonism," it forcibly reminds me of this passage of Scripture which I have just cited.

To be sure, when the work first commenced, men would rise up and say, "Show us the wonderful power and miracles which were performed by Moses."

The text shows the kingdom of heaven is likened unto seed cast into the ground; it is compared to corn; it springs up, first the blade, then the ear, and then the full corn in the ear.

You are all aware that it has never been in any one period of the world's history that corn or any other grain has come to maturity at once, and you are also aware that a kingdom or country or nation, of any kind or con-

dition, is not the work of a moment. But the kingdom of heaven was likened by our Savior to seed sown in the ground; it springs up, first the blade, and afterwards the full corn in the ear, and when harvest comes, the sickle is thrust in and the harvest is gathered, and thus the work is progressive. And the Prophets, in speaking of the work of the last days, have said that the Lord will give line upon line, precept upon precept, here a little and there a little, and that a little one shall become a thousand, and a small one a great nation; I the Lord will hasten in its time: so is the kingdom of God.

This people have nothing to expect but persecution, for just as long as they adhere to the principles of revelation, just so long as they are governed by the original principles of the Gospel of Jesus Christ, will every priest upon the face of this earth, that is an hireling, raise his influence to destroy the kingdom and those who bear the Holy Priesthood.

The fulfilment of the predictions of the Apostle is in our own day, viz., that men would after their own ungodly lusts heap to themselves teachers having itching ears, and turn their ears from truth unto fables! not wait till God sent men among them, they would not listen to men whom heaven might send with new revelation, but they would go to work to educate them themselves, heap to themselves teachers of their own manufacture, get up their own factories, and manufacture their own teachers or preachers, who should turn the hearts of the people from the truth, and turn them unto fables, and teach for doctrines the precepts of men.

These will act as the Apostle Peter tells us, for says he, "There shall come false preachers and false teachers in the last days, who shall turn the hearts of the people from the truth, and shall say unto them, Where is the promise of his coming, for since the fathers fell asleep all things remain as they were from the beginning, and the great day is passed, and we are under the necessity of rejecting anything and everything that professes to be revealed from God."

And unless this people so live before God as to have the light of revelation constantly before their eyes, the powers of darkness will prevail over them, for that very day spoken of by the Savior is near at hand, when nation is lifting up sword against nation, and when it is necessary that we should see and understand the signs for ourselves, for it is nearly the time when the sign of the Son of Man shall be again seen.

The signs of the times thicken in the heavens, and the earth shows forth her wonders. And as this is frequently denominated the fast age, I will say that it is fast ripening for the burning, for ere long the Savior will make his appearance among his people, when they are sufficiently united, when they become sufficiently agreed that they can all work with one feeling, one mind, one soul, and with one spirit; the heavens then can be revealed, the curtains unrolled, and the Savior appear in the midst of his Saints.

Some feelings have been created in the world because the Saints are so firmly united. Now they need not be afraid, for it is the work of God, and although they scatter us a hundred times to the four winds of heaven, although they murder thousands of us, and burn and destroy our property, it is the work of the Almighty, and they cannot prevail against it. Whatever may be done will only serve to roll it forth, and hurry forward the work of the Almighty.

The fact is, the time is near at hand when the consummation of the wicked will take place; the day of the Lord is near; the harvest is not far

ahead. The wicked are slaying the wicked, and times are growing worse and worse; all the world feel it; and we should watch for the coming of the Son of Man.

This puts me in mind of a little anecdote that I have heard our Irish brother tell of a son of the Green Isle, who was placed in prison with a Yorkshireman. The Yorkshireman had stolen a cow, and Patrick had been stealing a watch. While they were there, Yorkshire concluded that he would joke his companion about stealing the watch, so says he to Patrick, "What time is it?" "About milking time," said Pat. And I say that it is about harvest time, and it will not be long before the story of the Kilkenny cats will be acted out in earnest; the nations will devour and destroy each other, for peace is taken from the earth.

I shall close, praying the blessings of heaven to rest upon you continually in the name of Jesus Christ. Amen.

THE HOLY SPIRIT AND THE GODHEAD.

A Discourse by Elder Orson Pratt, Delivered in the open air, on the Temple Block, Great Salt Lake City, February 18, 1855.

I presume that the people who are now before me feel, with myself, somewhat disappointed in their expectations this morning. We met together here for the purpose of hearing an address from our beloved President, in regard to the views of this people respecting the Government of the United States, and our relations and connection with that Government as a people.

It is certainly a disappointment to me, and I have no doubt but it is to all who are under the sound of my voice, but you see that the house is insufficient to accomodate us all, and in consequence of this, being requested by some of the First Presidency, I have come out into the open air for the purpose of addressing you, according to the strength of my lungs and the wisdom which God may be pleased to give me.

Let us all lift up our hearts in faith before the Lord, that in our disappointment in not hearing the President, the Lord may still be merciful, and pour out from on high the Holy Ghost upon us, that we may be instructed and edified, and have our minds strengthened by the gifts, and power, and wisdom thereof; for without the gifts and strength of the Holy Spirit to inspire the hearts of those who speak and of those who hear, our remarks will be in vain, and our hearing will be in vain; but keep that Spirit with us, and then, notwithstanding the circumstances under which we are placed, all will be well; and never let the Saints feel discouraged, neither forget to pray for the Holy Spirit to rest down upon them, and upon those who speak to them, that each and all may be directed to act at all times by that Spirit that is able to guide into all truth. This certainly is the object for which we are gathered out from the nations of the earth; this is the object for which

we are assembled here to-day; at least, it ought to be. We ought not to have any other thing in view only to be blessed, edified, and strengthened in the Lord.

I am sure that I have no other object in view, and I am the last person in my feelings that would come out and undertake to speak for the sake of hearing myself and getting the applause of men; for so far as speaking is concerned, I feel more like retiring into some lonely place; for I never did feel a desire to be engaged in public life, only so far as I can do good; but I have a desire to serve the Lord, I have a desire to do good, I have a desire to persuade men and women to become righteous, I have a desire to understand the knowledge and things of God, and those great principles that will be calculated to aid me under all the circumstances of this life, as well as in that which is to come; and for these things I live, and for this cause (believing that it is required of my hands by the Lord) I take a part in public life.

I believe I will take a text, and then I can, perhaps, collect my thoughts and concentrate my mind upon some subject. I am aware that it is very difficult to speak in the open air, but I will endeavor to make all hear. I know of no more appropriate text than one which is expressed in two words, and it is therefore a very short one; and although I have spoken and written upon the subject before, there may be those present who are not fully acquainted with it, and it may also assist the Elders to defend our principles when they are sent forth to preach the Gospel. It is comprehended in the following two words—"BE ONE."

Why are we required to be one? What is the object of being one? I do not know of any better way to illustrate this question than this—if this congregation who are now present before me, were required to perform some great and mighty works, wherein great strength was necessary to be exerted, and each individual went and tried to perform the work given to them to do unitedly, his acts, being individually and separately performed, would fail to perform the work.

It may be a work of great moment which we are called upon to perform, requiring all the union, strength, and force that are in our minds. If men undertake any work of great magnitude by their united force and strength, they may be able to bring to pass that which they could not accomplish individually; and so it is with regard to the things of the kingdom of God.

We are required to be one in order that our exertions and strength may be united, and have an influence to accomplish our great end and aim; for by our united faith and exertions we shall be able to prove ourselves worthy. The Saints are universally interested, as much as we are, in the building up of this kingdom, which requires oneness of action.

The devil is all the time working in opposition to our exertions, and he feels quite interested in opposing us by all his forces, embodied and disembodied; for he has a great many ways by which he overcomes the human family, and brings them into bondage. He has been a long time in war with the kingdom of God, and has become very wily, and has great experience in his favor, and that is the way he has acquired such a great deal of cunning; although he has not the same degree of knowledge that there is in exercise in behalf of the Saints; for he knows not the mind of God in all things.

That he is thus limited in knowledge is clearly revealed in the Prophet Joseph's inspired translation of the book of Genesis. He has many years of experience, and so have his associates; for they have been enga-

ged in a spiritual warfare for many ages, endeavoring to bring into captivity the spirits of men, to lead them into subjection to his own power; and it requires a strong force to operate successfully against his numerous host; consequently, we read that in the last great battle that shall be fought with this adversary, all the forces of heaven will be brought to bear against him: they will all be united in one great body under the direction of our father Adam, the chief prince, the archangel who was appointed in the beginning to overcome the devil by the assistance of his children. He will marshal all the hosts of heaven, and will be able to prevail against him; and then will the Saints be delivered from his power from henceforth and for ever.

Now you see the nature of the thoughts and ideas that the Savior had in his mind when he commanded his people to be one. We have to learn the lesson of union here, and when the time shall come for the commands to be issued forth by the archangel, or the head angel, that his children may be ready, and all under his command really prepared to go and perform the work that is given them to do. How, or in what manner, this battle will be fought, it is not necessary in this discourse to explain; indeed, we do not know all the particulars, for they are not revealed, but we may judge from analogy.

We see how the devil operates with us in this life, for he knows now that our strength is broken; some are in distant settlements, and some here, and others scattered abroad among the nations; and he is all the time operating and laying plans for the purpose of injuring and afflicting the Saints of the living God; and he will not alter his evil course, but will try to entrap as many as possible by his stratagems, and lead them astray from the path of life. That is the way he fights against the cause of God.

Whether there will be any physical force used by celestial beings when fighting against other beings, is not revealed; but suffice it to say, that there will be a spiritual strength and force exercised, and an endeavor made to overcome the minds of men and women, and bring them into subjection and captivity; and when the mind is brought into subjection, there will be a spiritual misery, and this is one of the greatest causes of misery.

It is not this physical body that suffers in such a case as the one we have mentioned; but as I have, years ago, frequently told the people that the body has not life in itself; it is the spirit that has life and feeling, and that is capable of experiencing sorrow and joy, and all those changes of sensation to which we are liable in this mortal state; when we are overcome, the spirit is in bondage, subject to the power of him who has subjected and overcome it, and so it will be with those that Satan finally overcomes; they will become his prisoners, for he will have prevailed against them; and thus they are spiritually subdued.

If they are overcome in their bodies while here, if their minds are bound down in captivity by their great enemy, if they render themselves subject to him, it will produce misery and pain and wretchedness to every such soul. This is compared to a literal pain of the body by fire and brimstone, about which so much as been said by the religious world.

I do not know but there will be a literal hell of this description; for aught I know, the Lord may have worlds prepared with plenty of fire and brimstone in them; but in my opinion the greatest torment the wicked will have, will be the torment and sting of the mind, being brought into subjection to that being that is continually

seeking to overcome and entangle mankind in his snares.

Then, it is necessary that we should be one, and hence the Lord said to us in the early rise of this Church, "If ye are not one, ye are not mine." Why not His? Why will He not accept of us? Because without union, without concentration, it is clear that we cannot enjoy ourselves as the Lord designs we should; in short, exclusive of the principle and spirit of union, we never can accomplish any great work like the one given into our hands.

The Lord, therefore, designed to have His people united in one, to show us the nature of His laws, and the necessity of being united, so that we may enjoy the society of the ancients, and be one with them.

We are also commanded to shun all contentions and strifes, and all those fiendly emanations that would create a hell for us, and for those with whom we are associated in our families.

The Lord has no sure foundation to work upon, unless we are united; and consequently in order to prevent discord and disunion, the results of every one going his own way, He has warned us before hand, and said that unless we are one, we are not His.

But let us for a few moments examine this text. The Scriptures read in one place that the Father, Son, and Holy Ghost are one. What are we to understand from this expression? Are we to understand that the persons of the Father and Jesus Christ are incorporated in one? No, it has no such meaning as this. Then are they one in substance, as the Methodist discipline, and many other creeds, declare? No; from the very fact that two particles of matter can never be one; or in other words, where one is, the other is not, and cannot be at the same instant of time.

There may be several separate substances existing at the same time, possessed of the same properties, perfections, and attributes; the particles of which they are composed may be the same in kind, and be possessed of the same amount of wisdom, power, and intelligence; but still they are separate substances, occupying separate portions of space; so with the persons of the Father and Son: for instance, if we examine the constituents of pure water obtained in Utah and in France, we find them the same, not in substance, but in quality.

A particle of oxygen, or of hydrogen in Europe, is precisely the same in quality as in America, or any where else; it is just so with the Father, Son, and Holy Ghost. They are one in the attributes and principles that exist in their substances, the materials being the same in kind and qualities only. But I will not say that the Holy Ghost is a personage, the same as the Father and Son. When I speak of the Holy Spirit, I speak of it as being a substance that is precisely the same in its attributes as those of the Father and Son; I speak of it as a substance that is diffused throughout space, the same as oxygen is in pure water or air, and as being cognizant of every day's events. And wherever this Holy Spirit is, it possesses the same attributes and the same kind of qualities that the personages of the Father and the Son are possessed of; consequently, the oneness that is here spoken of, must be applied to the attributes, and not to the persons themselves.

This subject has been a great mystery to men in the religious world; they could not comprehend it, and consequently they have conjectured many things in relation to it, without having the inspiration of the Almighty to guide them; and hence, one has got one idea, and another has conjectured in his way and got another idea, quite different from that of his neighbor. And in this way men have got up creeds and systems diverse from each other, and

contrary to the real truth; and about these false creeds they have been striving and contending for ages.

For my own part, I see no mystery about it; the subject is plain and simple to those who enjoy the gift of the Holy Ghost.

In order to explain my mind more fully upon this subject, I will take a father and son, and a person who lives with them, and works about the farm, and performs such other duties as may be required: let those persons have the same attributes, suppose that one knows as much as the other, and that they all act in union and concert; it could then be said of those three persons that they were one; and no one would, from that expression, suppose them to be one identical person, but every one would believe and understand that they were one in their knowledge, one in their views, and in their attributes. I understand the same with regard to the Father, Son, and Holy Ghost.

I will tell you what I believe in regard to the Holy Ghost's being a person: but I know of no revelation that states that this is the fact, neither is there any that informs us that it is not the fact, so we are left to form our own conclusions upon the subject, and hence some have concluded that they were right, and that others were not. It is in fact a matter of doubt with many, and of uncertainty, I believe, with all, whether there be a personal Holy Spirit, or not.

I am inclined to think, from some things in the revelations, that there is such a being as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me any revelation upon the subject, and consequently I cannot fully make up my mind one way or the other.

I know there are indications that such is the fact; for instance, where the personal pronoun is applied to the Spirit, as "*He* shall lead and guide you into all truth;" "*he* shall not speak of *himself;* but whatsoever he shall hear, that shall he speak;" and "*he* shall take of the things of the Father, and show them unto you."

From these and many other passages of the same kind and bearing, we may draw the conclusion that the Holy Spirit is actually a person. Then, again, there are other revelations where the pronoun *it* is applied, such for instance as, "The Spirit *itself* maketh intercession with groanings that cannot be uttered." And many other revelations convey the idea that the Spirit is a diffused substance. Just so in the Book of Mormon, we find many of those terms, and consequently we are left to our own conjecture respecting there being a personal Holy Spirit; but one thing is certain, whether there is personal Holy Spirit or not, there is an inexhaustible quantity of that Spirit that is not a person. This is revealed; this is a fact. And it is just as probable to my mind, that there should be a portion of it organized into a person, as that it should exist universally diffused among all the materials in space.

This Holy Spirit is all-wise, and in many of its attributes much like the Father and Son, and acts in concert with them. It governs and controls all things, and from this some might infer that it has the same knowledge and power as the Father and Son have.

I will tell you some of the knowledge that this Holy Spirit has; it controls all the laws that you see existing around you in the variations of the weather and the changes of the seasons, and all those phenomena that you behold, and that you call the laws of nature; all these are nothing more nor less than the workings of this all-wise Spirit.

You see a stone or other substances fall to the ground, and you ask, What makes them fall, and what controls

them? Why will they not rise? Has any person ever found out the cause of this? No; even Sir Isaac Newton's principles of gravitation have failed to show it; as learned a man as he was, he has only given us an index or key to the effects, but not the cause of those effects. He has taken great pains to show us that when anything falls to the ground, it is the effect of the law of universal gravitation; but he himself declares that the law gives no indication of the cause; he makes this declaration in his writings.

If, then, he knew nothing about the cause of stones falling, and if no other persons know, the inquiry may still with propriety be made—what is the cause of stones or any other substances, when hurled into the air, falling to the earth? This is one of the mysteries of nature not yet discovered, unless we can attribute it to the Holy Spirit's governing and controlling all things. But is the Holy Spirit in the stone, says the inquirer? and is it that which causes it to fall to the ground, instead of going upward, or instead of going in a horizontal direction? This Spirit is in all things, governing and controlling them according to the eternal decrees of the Almighty. "How do you prove it," says one? I will prove it by quoting a revelation where it says, "He is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand."

"And the light which now shineth," meaning the light of the sun, "which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things—which giveth life to all things—which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

This light, then, recollect, is so universally diffused, that it giveth light to all things. This is the same light that governs all things, and it is called the "power of God." And this, in connection with another passage in the same revelation, clearly sets forth the doctrine I have presented before you; the passage says that "light cleaveth to light." You all recollect the paragraph. The revelation goes on to say that "God, who sitteth upon his throne, governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things; and all things are by him and of him, even God, for ever and ever."

Well, then, shall we say, when God, or His Holy Spirit, which in many revelations is called God, is through all things, being universally diffused, and in and round about all things, that it is not in a stone when it falls to the ground? No; we will not exclude it from anything that exists, for if we exclude that Spirit from one substance, we might as well exclude it, or attempt to exclude it, from all matter. If God be in all things, He is in the stone. If we were to take the wings of the morning and fly to the uttermost parts of the earth, God is there; or if we make our bed in hell, He is there; and that Spirit is there, not in suffering, but executing the decrees of the Almighty.

All those vast bodies which we behold traversing space, are governed

and controlled by the same Spirit. If each of them, or the Holy Spirit diffused through them, did not know enough of those universal laws by which all worlds and all matter are kept in order, they might frequently come in contact with each other, as the orbits of many of them intersect each other in performing their revolutions. Even the stone that is thrown into the air does not go at random, but its path is marked out systematically; according to certain laws and conditions, it always falls to the ground.

Why did the axe rise to the top of the water when commanded by Elisha the Prophet? I will tell you how Elisha made it come up to the surface of the water. The spirit or power that caused the piece of iron to sink, was used to bring it up again, for it required the same power to bring it to the top of the water that it did to take it down. The agency or power that caused the iron axe to sink when it fell into the water, is called the law of "universal gravitation." There is no attraction towards the earth, as some have supposed, but there is a gravitating power, or a power that sends everything towards the earth as soon as it is left loose in the atmosphere.

Suppose you take the spirit, which is in all things, away from the axe of which we are speaking, would the particles of iron cleave together? No, they would not; there would be no more union of the particles than there is in the atmosphere we all breathe; but it is the Spirit of God that causes the particles of iron to cleave together in the axe, and it is the same Spirit that brings it up to the water's surface, and that same Spirit causes iron to sink to the bottom of a creek or river into which it may fall; and consequently all these universal laws that appear so prominently before us from day to day are nothing more than the operations of that all-wise Spirit which we are told is "round about and in all things," and which acts according to certain laws prescribed by the Almighty.

It is this same Spirit that acts in connexion with the Father and Son in governing all things in the heavens and upon the earth, and through all the boundless extent of space. Cause this oneness, this union among the particles of the Spirit, to cease, and you would soon see all things go into confusion. Take away this Spirit, and you would immediately see some things going up, others down; some moving horizontally; one portion of the earth would divide from the other; one part would be flying here and another there. Unless there was a oneness existing in the innumerable atoms of this universal Spirit, matter would cease to move by law; but they all act in concert, and hence there is no confusion in the operations of nature or of nature's laws.

I have heard it observed, as an argument against this view of the subject, that if all the particles of the Holy Spirit had the same degree of knowledge, they might get to quarreling with each other. Take away this kind of union that now exists, and you would find one particle contending for one kind of government, and a second for another, and each would think its own method the best; there would be room for a great deal more contention and quarreling where a diversity of opinion exists through lack of knowledge, than if they had the same knowledge. In short, if the particles of the Holy Spirit were not one in knowledge, there would be a constant quarreling for want of understanding. Differences of views, arising from the want of the same knowledge, introduce discordant feelings and expressions into every family, and among every class of persons where they exist.

Give to two individuals of the same capacities the same knowledge of anything—let them see and understand so that they shall have the same views formed by that sameness of knowledge, and they will not quarrel about their views, but they will act as one, and consequently will be one in the thing which they understand alike; and just so it is with the planets, the earth, the moon, and other worlds; they act in concert, and the spirit that governs them understands the principles by which this world and all others are governed, and consequently there is no confusion nor discord; no worlds clashing against each other, and breaking themselves into millions of atoms, and scattering themselves throughout space. Why is there nothing of this kind? Because the particles of the Holy Spirit are one.

You do not find one part of our spirits or our bodies fighting against another part. You do not find the spirit that is in our left foot fighting against the spirit that is in the right foot; but they act together, being one. If one hand gets burnt, the other is warned and keeps away from the fire. Why is this? It is because the particles of spirit in both have the same degree of intelligence, and being united in all things, one is warned by the other.

Some suppose that all our intelligence is in the head. I do not believe any such thing; but I believe that if our spirits could be taken from our bodies and stand before us, so that we could gaze upon them with our natural eyes, we would see the likeness and image of each of the tabernacles out of which they were taken. Not only the head, but the figure of the head, feet, arms, hands, face, and of the whole body. If the spirit is composed of innumerable particles possessing knowledge or intelligence, we argue that it is diffused through the system in which it dwells. For if the parts of the spirit had individually no knowledge, then they would not have any knowledge collectively.

How many dead persons would you have to pile together to make a living one? If ten thousand were piled together they would produce neither life nor knowledge. And it is just so with these particles or parts of the body said to have no spirit in them, you might bring them together, and they would know just as much as a hundred thousand dead persons. Consequently, if the whole is intelligent, the parts are. It matters not if the particles are so small that ten thousand of them might be put upon the point of a cambric needle, they all form parts of that intelligent Spirit, and act in unison one with the other in all things; and hence there is a oneness according to the words of our text. No fighting one against the other, but a perfect oneness exists, and is exhibited through all the actions of that Spirit. If the all-wise Spirit gains an existence in man, it endeavors to influence and persuade him to become one with God, as it is one with Him.

Portions of this Spirit, we say, exist throughout every part of space, and they perform all the work of governing, and keeping that perfect harmony which we behold in all nature. All nature is by these means made to submit to the great law of oneness. Then why not we conform to the same great principle at once? We must conform to it, if we intend to enjoy the presence of God, and of His Son Jesus Christ. We have got to become just as much one in our faith and in our actions as our right and left hands are in their actions one with the other.

"But," say the people, "inasmuch as you are touching upon this principle of oneness, we should like to have you explain to us the passage where it

says, 'The Father is in the Son, and the Son in the Father, and the Spirit is in them both,' or words to this effect." It is the passage recording Jesus' prayer for his disciples. I will give you our Savior's own words: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." How often we are told in the Scriptures of truth of this one great and important fact—the oneness of the Father and the Son, and it is as often repeated in the Book of Mormon. Just on one single page of that book we find it repeated a great number of times.

Now Jesus, in his prayer, had no reference to the oneness of their substances, but to the attributes, showing to us, in a most explicit manner, that the attributes that dwell in the Father dwell also in the Son.

Now, let me ask you, if the same knowledge be in two or more persons—if they understand a truth, and any other persons understand it, does that make it more than one truth? Or, if I understand a truth, and some other person in this congregation understands the same, does that make two truths of it? No; it does not. And if this body of people before me were in possession of the same truth as I am, does that make as many truths as there are persons who understand it? No; certainly not: it is all one truth, dwelling in various tabernacles; it is one truth wherever it is found, or whoever may possess it—it is still the one unchangeable truth.

Jesus could with all propriety say, when speaking of the knowledge he had, "The Father is in me, and I in him."

What does he say concerning us in a revelation in 1831? He says, "I am in the Father, and the Father in me, and inasmuch as you have received me, I am in you, and you in me." That is as much as to say, that "not the whole of me is in you, because, you are imperfect: but inasmuch as you have received the truth I have imparted, so much of me is in you, for I am the truth, and so much of you dwells in me." And if you should happen to get a knowledge of all the truth that he possesses, you would then have all of his light, and the whole of Christ would then dwell in you.

There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman—the greatest of all the parts of God excepting Ahman." "What is the name of men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man."

This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man. What is the conclusion to be drawn from this? It is, that these intelligent beings are all parts of God, and that those who have the most of the parts of God are the greatest, or next to God, and those who have the next greatest portions of the parts of God, are the next greatest, or nearest to the fulness of God; and so we might go on to trace the scale of intelligences from the highest to the lowest, tracing the

parts and portions of God so far as we are made acquainted with them. Hence we see that wherever a great amount of this intelligent Spirit exists, there is a great amount or proportion of God, which may grow and increase until there is a fulness of this Spirit, and then there is a fulness of God.

Looking at the subject in this light, there is no longer any mystery in the Scripture that says the Father is in the Son, and the Son in the Father, for they are always one, working together to accomplish the great work of redemption.

The flesh and bones of the Son were not in the Father, neither did Jesus try to convey such an idea. The Apostles understood as we do on this point, and they likewise knew that he had made and created all things; we believe the same, and that he is infinite. Not infinitely expanded in his person, but that the all-wise substance, called the Holy Spirit, is "in all things, and round about all things."

We see the propriety, then, of this prayer of our Savior's: "Father, I pray not only for these Twelve Apostles that thou hast given me, but for all those who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they may be made perfect in one, even as we are one."

Hence, then, men are to be one with Christ on the same principle that he is one with the Father. Now there is no man that will be so foolish as to think and believe that all men, who shall believe on the Savior through the Apostle's words, will become the same identical person; this is not the idea conveyed, but they were to have that same truth, so as to make them one in their feelings, desires, designs, and actions for the salvation of the fallen race of Adam.

When we look at all those principles, and reflect upon them, they afford us joy and comfort, and the reflection gives me an earnest desire to be one with my brethren, and to be one upon the principles of righteousness, and not upon unrighteous principles; for if it were possible for men to be one upon unrighteous principles, it would be of no use to them.

You will perceive that in the devil's kingdom, with all the knowledge that they have gained by a long experience, they are not one. There are disunion and strife continually among them; they are not united upon false principles, and wherever false principles exist in the world, or anywhere else, there will be discord and contentions, and hence he (Jesus) says "Be one." This has no reference whatever to being one upon an unrighteous foundation; it has only a reference to being one upon the principles of the celestial law. And as soon as this people are united, and become one upon the principles of the celestial law, the Lord will pour out His blessings more abundantly upon them; when all understand it, they will all be governed by it; they will believe alike, and act alike, and this will make them one.

There is another thing upon which I will now speak, namely, the Omnipresence of God.

Every one knows that it is absurd to believe in a personage being present in two places at once. "But," says one, "nothing is impossible with God." But I beg to differ with such persons, and inform them, that if the Scripture be true, there are things which are impossible with God; for it is said that it is impossible for Him to lie; and if so, it would be impossible for Him to act inconsistent with truth; He could not place His body in Europe and America at the same time, for that would be inconsistent with the simplest principles of truth.

We heard a most excellent discourse last Sunday about the angels being sent to the various nations of the earth,

to superintend the affairs and destinies thereof; also about each person upon the face of the whole earth having his guardian angel from the time that he comes into the world. The Holy Spirit acts in conjunction with those angels, and in places where they cannot be, for there are a great many places where those angels cannot be present, and the Holy Spirit being omnipresent is in every place at the same moment of time, regulating the seasons, and governing the planets in their courses. There would have to be a vast number of angels to be present in every place at the same instant of time, directing the movements of each particle of matter throughout the vast extent of space; consequently this is attended to by that All-powerful Spirit that exists in inexhaustible quantities throughout the universe.

The Holy Spirit "is in all things, and round about all things," holding all things together in every place and part of the earth, and in all the vast creations of the Almighty. If you ascend into heaven, it is there: if you take the wings of the morning and fly to the uttermost parts of the earth, it is there; if you go to the depths of hell, it is there, not suffering, but performing the works of His justice upon the ungodly. Go where you will, through endless space, and you will find the Spirit there, and consequently, when we speak of the omnipresence of God, we have reference to His Spirit, and not to His person. But why is this called the omnipresence of God? Simply because this Spirit possesses the same knowledge that dwells in the persons of God the Father and God the Son, hence God is there, so far as that knowledge is there.

This, then, will account for the great mystery which exists in the sectarian world about God's being everywhere present. Some of them think and believe that God is a person, and that He can be everywhere present in a personal capacity. Those who are called the wisest among the religious world have made it out, that the persons of the Father and Son can be in them and in every other place at the same instant of time. This is as gross an absurdity as it would be to say that three times three make ten, or three times one make four. But they have drawn this conclusion out of certain passages of Scripture, in order to satisfy their hearers with regard to this intricate subject. They do not wish to acknowledge their ignorance, and therefore they have given out this doctrine, which is diametrically opposed to every principle of science as well as of reason.

The plain, simple Scriptural doctrine is that God's Spirit is there, which is God in all His power and majesty. All those seemingly mysterious passages which the learned divines have applied to the person of the Father being omnipresent, have reference to that All-wise Spirit of which we have spoken. What effect will this view of the doctrine have upon persons? We answer, that a person who believes and follows this as taught in the Book of Covenants, and the Book of Mormon, will never be confounded. Such persons will be all the time thinking, "If we have anything to do, God is in that thing, and is the law and power by which all things that surround us are governed and kept in such perfect order." What influence will this have over a man who believes it? It will put him more upon his guard, far more than he otherwise would be; for God cannot be in this board, or in each blade of grass in person, but when we know that the Holy Spirit is everywhere present, being combined with all matter, then we have a correct understanding. God cannot be in every place without understanding our ac-

tions and our thoughts too. Do you believe that the particles of the Holy Spirit have such great knowledge? How much knowledge will they require to enable them to overlook and superintend all the works of God? They will require knowledge infinitely greater than ever we thought of. For instance, they must have a most perfect knowledge of the law of the inverse square of the distance pertaining to universal gravitation, or how could they know the exact distance of those innumerable worlds under their charge, so as to keep them all moving harmoniously as we see them. Particles of intelligence that can do all this, can surely know of the thoughts and intents of the heart; hence, we should always consider, when tempted to do evil, that God is round about us with all the knowledge that governs and controls nature. You see, then, that this view of the subject is calculated to have an effect that will be profitable to us all.

"But" inquires one, "how are you going to get along with the passage, in Isaiah, where the Lord declared that, 'There is no God before me, nor shall there be any after me?'" How can we believe this, when we believe in the revelation given through Joseph Smith, which says there are many Gods, and that Abraham, Isaac, and Jacob are Gods, and that all good men in this Church shall become Gods? Paul also speaks of the only wise God. Perhaps some may suppose that it is translated improperly. But you will find the same thing in the Book of Mormon, translated by the Urim and Thummim; the same things are also contained in the new translation of the book of Genesis, given to Moses, where the Lord declares that, "There is no God besides me." In these expressions, God has reference to the great principles of light and truth, or knowledge, and not to the tabernacles in which this knowledge may dwell; the tabernacles are many and without number, but the truth or knowledge which is often personified and called God, is one, being the same in all; God is one, being a unity, when represented by light, truth, wisdom, or knowledge; but when reference is made to the temples in which this knowledge dwells, the number of Gods is infinite.

This explains the mystery. If we should take a million of worlds like this and number their particles, we should find that there are more Gods than there are particles of matter in those worlds. But the attributes of Deity are one; and they constitute the one God that the Prophets speak of, and that the children of men in all worlds worship.

One world has a personal God or Father, and the inhabitants thereof worship the atributes of that God, another world has another, and they worship His attributes, and besides Him there is no other; and when they worship Him they are at the same time worshipping the same attributes that dwell in all the personal Gods who fill immensity. And hence the Lord says, in one of the revelations of these last days: "Ye are tabernacles in which God dwells, man is the tabernacle of God." Suppose that there should be a thousand, or one hundred and forty-four thousand, which number John saw, and they should have the inscription "God" on their foreheads, not placed there to make fun of them, but to describe their persons and the authority they possess. Suppose they should all receive the same knowledge, would not God dwell in them? If man is the tabernacle of God, then God dwells in them all, being only one God; but when we speak of them in their personal capacity, we say that John saw a hundred and forty-four thousand Gods; if we speak of the light or truth in each that governs them all,

then there is but one God, and He is in all worlds, and throughout all space, wherever the same identical light or truth is found; and all beings, from all eternity to all eternity, have to worship and adore the same one God, and always will have to worship Him; though they worship Him in so many different tabernacles, yet it is the one God, or in other words, the same light or truth that is worshipped by all. When we look at the subject in this light, there is no mystery about it. Only look at it in the light that it is revealed to man in these last days, and there is none of that darkness and sectarian foolishness which characterize apostate Christendom; and we cannot understand nor explain one single principle correctly, and are in the dark and cannot see the way before us; but when we talk and act under the immediate influence of the spirit of revelation, then we can see that which the world are ignorant of. When we undertake to talk of the great and glorious principles revealed in our day, and speak of the great and glorious light now revealed, and of which the world have been ignorant for so many generations, and assert that the Lord has seen fit to reveal the fulness of the everlasting Gospel to Joseph Smith, an illiterate man, the religious world spurn at it and drive it from their dwellings.

How came the Lord to pass by all the great and good men with their wisdom—how was it, I say, that He passed by the learning of this generation to reveal the doctrines and principles of our holy religion? Because He was determined that no flesh should glory in His presence. How was it that Joseph Smith was enabled to make those doctrines as plain as the alphabet? It was because God was with him; God was in the work; and we would just as soon worship that Holy Spirit or intelligence in Joseph Smith or in any person else, not the person, but the God that is in him, as to worship the same attributes somewhere else. And when we find the Father of Jesus Christ, we will worship Him, not the flesh and bones, but the attributes. The Savior tells us that he has revealed a great many things, that we may know how to worship in spirit and in truth. How can a man call on the name of God acceptably and understandingly, unless he knows about His attributes, and unless His doctrines are revealed? How can the poor ignorant Indians of the forest worship acceptably until they are taught about God and about Jesus? They must understand a great many things in order to enable them to comprehend the things of God, and be baptized in an acceptable manner. If we would worship the Father and the Son, we must know something about them.

We should study the laws of God, and get a perfect understanding of all things that are revealed, and we will find that we can comprehend all that is for our present good.

I do not know but I am taking up too much time. I have been led in my mind to explain some of these things, I have done it from the fact that the Elders go abroad among the nations of the earth and meet with much opposition. For instance, when the learned and the wise begin to controvert the revelations given to Joseph the Seer, let them (the Elders) know what arguments to bring forth to sustain them, and you will see, brethren, how easy it is to show that there is but one God when speaking of the attributes, but that there are many Gods when speaking of the personages in which the same attributes dwell, and you can make it clear and plain. These things I published on my last mission, according to the knowledge I had, knowing that they were views that the Christian world came in contact with; and knowing also, this

morning, that they were things that the Elders would need to understand, I have spoken as I have. If the Elders would inform themselves, they would find that they have a strong armor to support themselves with, and their testimony would be so powerful that the arguments of our enemies would fall to the ground; indeed, when on my mission, I could not find any to investigate or to controvert what I set forth, and this was a disappointment to me. I could not find any opposition, only through the papers; and consequently, I had to throw out our views and leave the public to judge. Amongst all the papers and periodicals that are published in the States I have never seen one of the arguments set forth in the *Seer* met by good sound reason; ridicule and denunciations were the only weapons used against us; and this has always been the case. You will find when truth is set before the people they will appeal to ridicule, from the fact that they have no arguments.

Having said this much, may the Lord bless you, brethren and sisters, and His Spirit rest upon us all, and may we feel the importance of being one in all things that are good, virtuous, and upright. Amen.

NECESSITY OF OPPOSITION.

A Discourse by Elder Ezra T. Benson, Delivered at the Seventies' Conference in the Tabernacle, Great Salt Lake City, February 16, 1853.

I have listened with a great degree of satisfaction to those who have already spoken. I am now called upon to cast in my mite by the words of my mouth. I take pleasure in doing so. I always have taken satisfaction in speaking to my brethren, whenever it has fallen to my lot.

I have no excuse to make, no particular preliminaries to introduce, but wish at once to mingle my spirit, views, and feelings with those of this people. Whatever may be my field of labor, or whatever I may be called upon to do, I am ready to do it willingly, and wish to act in the calling whereunto I am called, to the best of my ability; whether to preach, or to labor with my hands, or whatever it may be, it is all the same to me, so that I am attending to the duty of my calling, and working in the sphere of this our holy religion. From the experience that most or all of us have had in this day and age of the world, we have all pretty much come to the conclusion that whatever we do, whether it is to day or at any other time, should be within the pale of our religion, acting in the spirit of our calling. This is the instruction we have been receiving this afternoon and this morning. My heart has been warmed up since I have been sitting here, and it does not take a great deal to warm it up in this case, because I try to so live before the Lord and this people, that it takes but little to warm it up.

What kind of feeling do we want resting upon us? We want the testimony of Jesus, and that is what we

must have, not only this week, this month, and this year, but every day of our lives. We should be in possession of that which the Apostle Paul admonished the people to possess in his day, viz., to be ready to give a reason of the hope that you have in you.

Much good instruction has been given to the Elders of Israel. It is true I have been a little surprised, when I have reflected as a man reflects, when I have reasoned as a natural man would reason, at the remarks that have been made here this afternoon by President Joseph Young. Here we are, eating, and drinking, and sleeping in peace, "with none to molest, or make us afraid," worshipping God according to the dictates of our consciences.

But when we reflect for a moment upon the past experience of this people, it speaks louder than thunder in our ears, we are to be on hand, as has been stated this afternoon. What is this for? It is for our good, that we may not lie down and become indolent, and say all is ease now in Zion. But the devil is not dead yet; he is on hand to do his work, to perform his mission, which is to stir up the Saints to their duty, if they do not attend to it by being counselled from God. It has been so in every age of the world—it has been the experience of this people.

We have now commenced to prepare for the building of a Temple; the ground has been staked out and broken; does not the devil know it? Yes; he knows all about it, and there could not be a thing to displease him more than for this people to talk about a Temple, to say nothing about going to work to build one. Did it not always stir up the devil? It was so in Kirtland, Missouri, and Illinois; and will it not be so in the City of the Great Salt Lake? It will. Are you not glad of it? You ought to be. Why? Because it is impossible to do anything, to any great extent, without an opposite. This is strictly according to the experience we have had. We must have an opposite, it must needs be that there is an opposite in all things to square us up, and make us ready to become useful in all things. I am glad of it, myself. What is required of us to do? Why, just do right, and all is right; what an easy lesson. Can you have any enjoyment without an opposite? We hear a good deal said about making sugar; but I tell you it is impossible to make sugar enough to make everything sweet. There is plenty of sweet, and there is also plenty of bitter. There must be an opposite, and it is all right.

What should the Saints do? You know you are right, God has told you so. The revelations of Jesus Christ have told you that you are right, and every body who knows anything about God tells you that you are right, for you want to do right, and work righteousness. What greater testimony do you want? It is enough, it is quite sufficient. It is the privilege of every body to do just as much good as they have a mind to. And what a glorious idea it is to know that we are in the Church and Kingdom of God, where there is a fountain of knowledge, of light, and of faith, where there is an inexhaustible fountain of matter and experience to work upon, so that a man is not trammelled in performing any one good thing. The revelations of Jesus Christ are far more liberal than Mr. Strang's. He told the people that it was only the rich that should have many wives, and the poor are not to have any. Our God does not use any such expression; He makes no distinction between the rich and the poor, between the high and the low, the man-servant and the maid-servant; every body is placed as free as the air that blows. Who is trammelled in the Gospel of Jesus

Christ? Is there one person? No, not one. Are you debarred from getting revelation? No, not at all. Light and intelligence are placed as free as the air that blows.

Can an Elder in Israel leave this place and go into the world to preach the Gospel without revelation? No. Can people live in these valleys of the mountains without? No, they could no more live without the light of revelation than they could without eating bread, and performing the duties required at their hands. Well, what difference is there, then, if a man can have all that he needs?

I once heard a sectarian priest undertake to tell about the different glories Paul speaks of. He compared Christians to cups or tankards, some held a pint, some a gallon, &c. Now says he, "When the cups are all full, is not that enough." I thought the comparison was pretty good. The Lord says He has different gifts and talents to the children of men; to one He gives revelation, to another the gifts of tongues, to another prophecy, to another the gift of miracles, but one man is deprived of obtaining them all, if he has the power of mind, intelligence, and faith to do so. We can get all we desire, all we can comprehend and ask for, or all we can appreciate. Here is wisdom, that a man should not ask for that he could not appreciate or comprehend, or make a good use of, although many of us may ask and receive like the child did the apples. A little child playing upon the floor sees you hold a plate of apples, it asks for one, which it holds in one hand; then it wants another in the other hand; then it wants more, until the arms and lap are filled to overflowing; still it is not content, but craves for more until it cannot hold them, and loses the whole. This spirit the President said he could see manifested by some of this people, so that if they are not careful their blessings will become a curse to them. We have to prove ourselves in all things, every man and woman in the Kingdom of God. Our faith is tried in many ways, and what plan looks better to a faithful, virtuous Latter-day Saint? And can you be a Latter-day Saint without being virtuous? The Prophet Joseph said one could not; and he said a virtuous man or woman is willing to do precisely as the Lord tells him. Then, according to the Prophet Joseph, it is virtuous for you to obey the voice of God—the counsel of heaven through that man whom God has set to preside over us. He holds the keys of salvation to this people, and to the nations of the earth; and when that man unlocks, there is not power enough in this earth to lock. This is the situation we are in, these are the keys that are held by the men of God among us. Have we anything to fear? We need not stop to spend any time to know whether we shall do this thing or the other we have been counselled to do. If it should be to sharpen up our swords, we need not inquire when a mob is coming from the States, or whether there is enough of mobocrats in our midst to raise one.

The longer I live, and the more experience I have, the more I feel like fighting for my religion and my rights. But to make a long story short, I would not give one groat whether I stay here one month, or one year, or twenty years longer. If I sit down, and reason with myself on this wise, "Well, I have built me a good, comfortable house, I have made me an excellent farm, and am just preparing to live;" or, "My wife is sick, and I have scarcely any provisions;" I should begin to draw in my horns, you know, and be against going away. But when we reflect upon the past, looking back upon the days of Nauvoo, and comparing the situation of this people now with their situation then;

could we then claim a wide spread Territory? No, we were settled then in a little elbow of the Mississippi, cornered up with mobs all around us, and even in that condition many of us felt first-rate. When we came away the enemy gave back before the Saints, and we crossed over the river unmolested. I am speaking of those who obeyed the counsel of the Lord.

I can recollect the time I had in Nauvoo. Brother Joseph Young remarked that he was President of the Seventies before any Seventies were organized; I also was somewhere, and was coming along in the natural train of things as fast as I could to stand in my lot among this people. I would have obeyed the Gospel before, if I had known enough. We found ourselves cooped up in Nauvoo, and the word of the Lord to this people was to gather out; and mobs menaced us on every side. Some good men at that time went to brother Brigham, "We shall never get out, we never can be permitted to pass through the Territory of Iowa." Says brother Brigham, in reply to them, "We shall all go through, and not a man shall be hurt." This I heard him say in the Temple of the Lord. Was it not the case? It was. The very moment the Saints began to cross the Mississipi river the cloud began to disperse, and the light in the west began to break forth; mobs began to disperse each way on the right and on the left, to let the Saints pass through unhurt. That was the situation of affairs at that time, it is all fresh upon my memory. I have not time to enter into this part of our history in full, I merely wished to refresh your memories, and make you feel as I do. All the people did not pass through, some half-hearted "Mormons" were left behind, with a sprinkling of true hearts, and the Lord was with them notwithstanding, and they stood there to whip the devil, and they did it first-rate.

Now let us stay here in the valleys of the mountains, and do all the good we can. Let us fight if the Lord says so, and blow and shatter hell from the centre to the circumference if He tells us to do so, then it will be all right. But if He says, "Let the Saints go," I tell you I want to be among the first train, if possible. I want to be on hand to obey counsel when the Lord speaks. We have escaped our difficulties in Illinois, and got a possession in these goodly valleys, by obeying the commandments of heaven, and what are our privileges? We are now organized as a Territorial Government, and acknowledged as such by the parent Government. This is the result of what we have passed through. Of course, then, if we carry out the same principle of progress, before we can be numbered as a free and sovereign State the mustard stalk must be again kicked; this is logical. It was pictured to us by the servants of God, before we embraced "Mormonism," that we could not become Latter-day Saints without passing through much persecution. If we do not pass through it, it shows plainly to me that we are not Latter-day Saints.

I have known men converted to this Gospel through the remarks of the priests of Christendom. A very intelligent man in New York, for instance, when the priest told him not to run after this deluded people, saying, "They are thieves and robbers," replied, "You don't say so; why that is the people I have been hunting for—a people that all denominations of Christians speak against, for that is the Church of Jesus Christ; so, sir, I am a Mormon right straight." We have got all these things to contend with, and it is all right, brethren and sisters; for here is your blessing, here is your crown, and with your crown

here is your glory. You are all desiring this, labor for it; and the longer I labor, the more experience I have. I find we have to labor with our own hands—this kingdom has got to be built up by manual labor; as the Governor said in the Legislature this winter, viz., our capital lies in the physical force of this people. Here is element in abundance all around us, as much as we have a mind to organize, according to the faith, experience, and ability that we possess from day to day.

Brethren, let us build a Temple, make farms, and raise an abundance of the good things of the earth; let us go to work and act according to the revelations we read from time to time, let us establish home manufactories, and, as I have said numbers of times this winter, I would to God we could say to day that we will, from this time henceforth, sustain ourselves by the help of God, and abide by it. Decorate our own bodies with the workmanship of our own hands, and I know, as "Mormonism" is true, and my experience correct, we shall that moment be independent. If we are not willing to fulfil the word of the Lord by counsel, and the experience we pass through, He will let the devil punish us until we do it. What do we want of the Gentiles? I would rather wrap myself up in a buffalo robe than go back amongst them again, unless I was counselled to do so.

We are doing first-rate. I feel as though I was doing first-rate sometimes, and sometimes I do not feel so, but can discover that there is room for me to do a little better. I know the majority of this people mean to do right, and follow the counsel of the Lord's servants, but there are some few who are wandering, their minds are not open to mark the providences of God to this people, but are pinned upon something else. We hear of meetings being established around in this city, for this ite, that ite, and the other ite. What is the matter with this portion of the people? Have they been neglecting their duties and their prayers? When I am out in the country, and stay at the houses of the brethren, I have an opportunity of seeing who prays. I stop all night at a brother's house, I eat with his family, and I begin to know how he feels. If he is a praying man, he will ask me to pray with him, or he will pray for me, and his family, and the welfare of Israel.

I found, as I travelled round among the people, that many Elders of this Church seldom bow down to pray. We cannot live righteously without praying. Show me an individual who lives without prayer, and I will show you an individual who lives without the bread of life. Let us pray, and get into heaven as fast as possible; for we need not be many years in getting there. The quicker we get a Temple built, and preach the Gospel to the nations of the earth, and gather the Saints, the quicker we shall be released from the powers of darkness. If a man is perfectly filled with the Spirit of God, when the devil comes along there is no chance for him to enter. Here then is quite an advantage in a person's being continually filled with the Spirit of truth. So you are on the right track, you are right, and nobody can get you wrong. If you suffer the Spirit of the Lord to leave your hearts, and the devil comes along and finds an empty house, he then enters in, and inasmuch as we are under transgression, he lays his hand upon us, saying, "You shall be my tool for me to work with, you have transgressed the laws of God, and my spirit shall lead you about; you shall go into Gladdenism, to this and that ism." I say you ought to feel the happiest people upon the earth, because we have had experience in this Church; we have got righteous men

to lead us; they have stood the test—stood through mobs, fire, sword, and death, and their knees have never trembled, nor their lips quivered upon any occasion; but they have done every thing that could be done by mortal man for the good of this people, and for our deliverance.

We have nothing to fear, but fear God and work righteousness all the days of our lives. Do not let us be cast down, nor be troubled about that which we cannot help. As the Apostle Paul says, we have done the will of the Gentiles, but from this time we will serve the God of Abraham, Isaac, and Jacob. Let us weed our own gardens, take care of our own concerns, and all will be right as far as we are concerned. I feel well, and I mean to go ahead in this great work; I want to see the winding up scene of this generation. If ever we are clipped of our Priesthood, our glory, and our crown, it will be when we cease to faithfully preach the Gospel, cease to keep the commandments of God enjoined upon us, cease doing good to this people. Then, at once, the principles of "Mormonism" will be contracted in us; we shall become leaky vessels in the principles of the Gospel, while we ought to retain every good thing we receive.

Does a man lose any of his Priesthood and power by going to heal and bless the sick? No, He receives a blessing at the same time. Is not a man blessed when he gets a revelation from God to this people? He is; and so are we blessed if we do the work of God. No man or woman is exempted from doing good; we may do just as much as we please. Let us have respect and kindness for each other; let us feel well towards each other, speak good things to each other, and of each other, for this is the way Saints should live. When we take this course we shall feel right. When I feel like blessing my brethren, like lifting them up, and exalting them in my feelings, I feel first-rate myself; but when I feel like dragging them down, I feel contracted in my feelings, my mind does not expand in the principles of "Mormonism;" but when I feel to bless everybody and do right by night and day, I feel like blessing everybody, and strong like a young lion sallying from his thicket. Do you want a qualification to that expression? I feel like blessing those who ought to be blessed, they do not stick anywhere else. God blesses no person, only on condition, neither do His servants. If a man rises up and prophecies great and glorious things on your head it is all on conditions. And says Jesus Christ, "He that endureth to the end shall be saved." It is the faithful performance of our duties that will insure us an entrance into the celestial kingdom of God, not only to-day, but to the end of our lives.

Now, brethren and sisters, may God bless you; pray for yourselves; go into the private chamber, and there kneel down, and make known your wants unto God; if you ask wisdom He will not upbraid, but give it to you liberally. Get the spirit of prayer upon you, and then you are all right; it is no matter where we are, so as we are found doing the will of God. He does not require us to ascend these snow-capped mountains, or to go to the United States this winter, to do His will, but the arena of action is here, in our family circle, by our own firesides, attending to our daily labors and local duties. And if a man wishes to have the Spirit, let him expand himself in temporal matters, or spiritual if you please, for it is all spiritual and all temporal according to my feelings. I preach the Gospel, it is temporal, it is manual labor; I would rather chop cord wood any time than do it, were I to consult my natural feelings. For when I preach to the people I want to take the word in my

hand and throw it down their necks, and say, "That is 'Mormonism,' will you swallow it? It is the truth from heaven and I know it." That is about all the preaching a man can do. You may quote Scripture for a month, and a sectarian will rise up and tell you, "We preach the Holy Scripture," but if they do, they do not know it is true. I know that "Mormonism" is true; this testimony will make him shake like Belshazzar of old. When a man knows that "Mormonism" is true, he is commissioned to preach the Gospel; if he does not, he is not qualified.

We have heard a great deal this morning about reading and qualifying ourselves; it is right, and according to the revelations of God; but if I cannot have but one of these qualifications given me, I want to have the testimony of Jesus, which will pierce them like a cannon ball. It made me feel so. You will be called upon to go to the nations; and before you go, as brother Jedediah said, we want you to have "Mormon" thunder in you; and if you have not got any of it, we will try to pump some in you before you start. For you will have many kinds of devils to contend with; there are laughing devils, and crying devils, murmuring devils, and sympathetic devils, besides many more I could name. But don't be afraid, brethren, you will all have a chance to go and see for yourselves.

I belong to all the Quorums. One Quorum is just as necessary as another, and if so, it is just as honorable in its place, sphere, and calling. What a beautiful Church the Lord has organized! We could not have thought of it; it is altogether beyond the wisdom of man, because a man, no matter how big, how eloquent, or learned he may be, has to be admitted through the same door, he must pass through the same ordeal. as the ignorant, yet honest, poor man, he must be kicked, and cuffed, he must sacrifice all things for Christ's sake, or he cannot reign with this people. How should we look among the exalted and glorified Saints who have passed through much suffering to obtain their crowns, if we had not passed through the same, could we reign with them with any satisfaction to ourselves? I think not. As we heard here last Sunday, do not be discouraged because you were not in the various troubles the Saints have passed through on sundry occasions, for you will get a chance to try yourselves in like scenes, that you may have the same glory, exaltation, and crown.

May the Lord bless you for Jesus Christ's sake. Amen.

PRIVILEGES AND DUTIES OF THE SAINTS.

An Address by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, September 19, 1852.

Brethren and Sisters—I never saw the day in which I felt more thankful than I do at the present time, that the God whom I serve has given me the Spirit of truth. I have no desire in my heart to manifest anything, by my words or by my acts, only the truth.

There is not anything that has been revealed to me, since I came into this Church, but what I most assuredly know to be true. "Mormonism" is true, and we who have enlisted in this Church have enlisted in a good cause; and by continually obeying the truth to the end of our lives, it will lead us into the Celestial world; and I know that there is no other way to get there, only by the principle of obedience, and bringing our hearts to bear upon the truth, and to gauging our lives by it. I reflect many times upon these things, and am thankful that I know and possess the truth in a degree, still am aware that there are thousands of things before us which I have not yet attained to. The only way for us to be useful to one another is to take a course to build upon the principles of truth, and never to suffer ourselves to cultivate any but the principles of right.

I am satisfied that a man's conduct has a great influence; it has an influence with the Saints and with the world. The world is in possession of the truth and of the Spirit of the Lord in some degree; as you have heard brother Brigham say a great many times, there is not an honest man or woman, who has heard the Gospel, but who has in a greater or less degree been influenced by that Spirit to believe it to be the truth—that Joseph Smith was a Prophet, an Apostle, a man sent of God to preach the Gospel. He was, whether they believe it or not. We live in a day and age of the world which we have talked about a thousand times, but do we fully realize it? We live in a day that the Apostles in the days of Jesus, and the Patriarchs, and thousands of holy men actually saw—they beheld the day we now live in, and anxiously desired to enjoy it in the flesh, but they died without that privilege. Are we not privileged with that day? Do we not live in the days of the Prophets and Apostles, in the days of Patriarchs and holy men? We do. I realize it, I reflect upon it, and desire that the people should reflect upon it, and diligently seek after the Spirit of truth—seek after the Holy Ghost, which is the Spirit of revelation, and it will reveal past things to you and show you things to come. Many times you reflect upon things, but are not certain whether they are correct or not, and by and by they will be revealed from this stand, the very things you had in your mind for years, and that the Spirit of God had shown to you, but you did not know how to organize and classify them, and judge of their truth. President Brigham Young is a Prophet, and can present doctrines to you, classify them, and set them in order; that is his office; and the Apostle has his office, which

is to preach the Gospel in all the world, and organize the Church, and set it in order, to take the elements and combine them together.

Inasmuch as we are the Elders of Israel, the saviors of men, we should take a course to set an example that is worthy of imitation in our daily walk, conversation, and business transactions. While we were hearing from this stand last Sabbath concerning the course which some men took in keeping groceries, &c., I thought all men are not alike—have not all got strong minds, that it is the duty of every person never to introduce into or permit a thing to enter your houses that would have a tendency to allure the mind and lead it astray, but set a good example and do as you would wish to be dealt by?

A man who starts a drinking shop in the midst of this people, is introducing that which has a tendency to lead away men who are habituated to strong drinks from their youth up, and have so craving an appetite for them that they cannot let them alone if they are where they can be got.

Another thing, it does not suit my mind to believe that man to be a good man who would present anything to his neighbor that is calculated in its nature to be injurious. As we are the people of God, as "Mormonism" is true, and as we have enlisted under the banner of Christ the King, the Savior of the world, and as he taught the laws of his Father, we should do his will and keep his commandments as he kept the commandments of his Father, and never allow ourselves to do wrong, or act in any manner that would lead any one astray.

But where a man does permit himself to do those things, I have no doubt that in process of time it will work together for good to those who love God and keep His commandments. We can see who is righteous, who is false, and who is true. Let us keep the commandments of God, and when we meet together, as we have this afternoon, and every afternoon, to partake of the Sacrament, let us pray that we may be strengthened in our bodies and spirits, that we may be filled with the same spirit, power, truth, and righteousness that dwelt in the bosom of Jesus, that we may cleave to the vine and partake of the same nourishment with it.

Let us all take a course to do right, and, if we all do right, there is no person here that will do wrong. I am aware that there will have to be a sifting, but would there be any necessity for it if the elements were pure? No. You can obtain pure sand here upon the public works, and with that you can make good tempered mortar, for the better it is tempered the better wall you can put up for your habitation. Temper the mortar and let the sand be clear of stone, roots, and every imperfect thing.

If this were the case the masons would have no use for the coarse screen to throw the sand against, nor for a fine sieve to separate the finer particles. It is just so with us. The Lord will keep sifting, and will prepare a riddle and sieve, that is, the devil will riddle you, and after that he will sift you. Did not the Savior tell one of his disciples that the devil desired to sift him as wheat is sifted? We have come together here, the wheat is gathered in from the four quarters ready for the thrashing and sifting. The world is called the field, and the reapers are going forth to reap and bind up the wheat, or children of the kingdom, into churches, and then draw them together from the four quarters of the earth. For what purpose? In order that the wheat may be thrashed, and after it is thrashed it must go through the fanning mill, and many of the kernels are blown out with the chaff. The heavier wheat drops down in the place

prepared to receive it, and at the mill it has to go through the smut machine before it is ground, and after it is ground it has to go through a bolt.

At the far end of the bolt there are fans, into which the flour enters, then it keeps growing coarser and coarser, and then goes out the bran at the hind end. In this country we have got a thrashing machine that is fitted with three places; one for the chaff, another for the smut, and other foul articles, and a third to retain the wheat; hence they can go off south, in this way or that way, and some go after gold, and some after a better climate, for they do not like this climate, as they say the winters eat up the summers.

I am more than willing that all such should go, for if they all the time want to go there, let them go. We have got to be brought back into the presence of our Father in heaven, from whence we have fallen; and if we calculate on this we must pass through trials, suffering, and sifting. If you get thrashed, do not murmur. Brethren, let us take the right course, listen to the counsels we are blessed with and that we know to be right.

If you will not take the course the Lord has marked out, you might as well back out and go down to the regions of despair, to the gold regions, or where you please, but do not trouble us, we are bound to be Saints. We know that this work is true, and if you don't know how to take a course that will bind you to it, plead with and ask God until you do get knowledge for yourselves, until you can bear the same testimony as we do. When you can do that, you will have favor with God, He will prosper you here and multiply His blessings upon us, until we are redeemed and prepared to enter into His glory, and sit down with Abraham, Isaac, Jacob, Moses, and Joseph.

You know the revelation says that Abraham, Isaac, and Jacob entered into their glory and exaltation, and they have done this; you can sit down with them by taking the same course that they did. Let us cheer up, let us be comforted. We are comforted, we are blessed, and you feel just as good a spirit here as ever you felt in any place.

You who have lately come in, if you are not very careful, will get to murmuring and finding fault with us, and to think that we are not religious enough. I admit that I am not quite so sanctimonious as they are in London, but I believe that we have got something they have not, we enjoy something they do not. The feelings I enjoy, yield me pleasures that far exceed those derived from the mere luxuries of the world, and that is, to have dwelling in me the power of the Holy Ghost, to be honest, and as pure as a babe, as a lamb, or as an angel.

If you enjoy that condition, brethren and sisters, never be troubled about anything, about food, raiment, houses, lands, the devil, or any wicked person, and we will gain the victory, and become Kings and Priests to our God and to His Christ. If every individual will overcome for himself, he will be crowned. This Church and Kingdom will never fall, therefore let me hear about pure Saints and a pure plan of salvation. Let us observe the order of God, and every one be humble to that order and His authorities that preside over us. Let these Saints in the valleys of the mountains be subject to their officers, the people to their Bishops, and the Bishops to their rulers, and in this way we will move on with mighty power. As for the devil and the world, with its combined powers, if they are all arraigned against us, we have power with God to overcome them all.

In the days of Israel, we read that

one chased a thousand and two put ten thousand to flight. The Lord would send an influence, perhaps a spirit rapping would get into their midst, and they would go to work and slay one another. Cannot the Lord do the same now? Cannot He turn over mountains, if we were followed up by enemies, and heap them upon them just as easy as I can turn over an apple? You need not borrow trouble about brother Brigham—he does right all the time. God is with him, angels are with him and round about him night and day. The wisdom of God is given to him, and it will supersede the wisdom of the world; I know this as well as I know that you are here this day.

The ungodly killed Joseph and Hyrum, but in so doing they furthered the work of God more than tenfold. Joseph laid the foundation, and left us to build the building, and when we are gone we will leave others, for it must be done. Do not be troubled, but do what you have been told today, and never take a course to trammel the First Presidency in their operations, but take off their shackles and burdens and carry them yourselves, for you have just as much physical strength as they have. There is scarcely a weakly man or woman here; then carry your own burdens. God bless you for ever. Amen.

THE WORD OF WISDOM.

An Address by Elder Ezra T. Benson, Delivered in the Bowery, Great Salt Lake City, April 8, 1855.

I feel to rejoice this morning in the remarks that I have heard, and I feel to bear testimony to the same, and also to all the instructions given during this Conference.

I feel that it is good to be here, and I can say that I have tried to appreciate the blessings we enjoy in common with my brethren. It is indeed a privilege to rise before an assembly of Saints in the Valleys of the Mountains, before those that are now so comfortably and favorably located in this place; and while brother George A. Smith was speaking upon the "Word of Wisdom," there was a dream occurred to my mind that I heard related by one of the brethren a short time ago. He said there was a proclamation issued by the President of the Church of Jesus Christ, for the Elders of Israel to collect those together who had kept the commandments of God, for there was a work that the Lord had for them to perform. The people came together very slowly and reluctantly; once in a while a few would come along, but a leader off was wanted, and perhaps an Elder would be seen coming up, but it seemed to be slow work collecting the people together. After a while there was another proclamation issued for the people to come together in masses, those that were true, and that were known to be trying to keep the commandments of God, and they then came up by thousands, by tens of

thousands, and by hundreds of thousands. I felt that it was so this morning, that those that had been speaking had touched the right subject, and it was very good; and I felt that there would be very few in this vast congregation, (if they were called out,) who had kept the "Word of Wisdom;" if all such were called for, I am persuaded that there would be very few that would come forth, but if the word were, "Come forth, all ye Latter-day Saints that are trying to keep the Word of Wisdom," I feel that there would be many that would come forth, and I believe I would be among that number that would be found trying to keep the Word of Wisdom.

When we first heard the revelation upon the Word of Wisdom many of us thought it consisted merely in our drinking tea and coffee, but it is not only using tea and coffee and our tobacco and whisky, but it is every other evil which is calculated to contaminate this people. The Word of Wisdom implies to cease from adultery, to cease from all manner of excesses, and from all kinds of wickedness and abomination that are common amongst this generation—it is, strictly speaking, keeping the commandments of God, and living by every word that proceedeth from His mouth.

This is the way that I understand the Word of Wisdom, consequently we have to keep all the commandments, if I understand the matter correctly, in connexion with this Word of Wisdom, in order to obtain the blessings, for unless we do keep the commandments of God, and not offend in any one point, we have not a full claim upon the blessings promised in connexion with this portion of the word of the Lord.

The Lord says, in reference to these things mentioned in the Word of Wisdom, that they are not good for the body! I know that my brethren and sisters feel as I do, they have a desire to keep the Word of Wisdom, and know it is the wish of the Presidency that the Elders of Israel should preach upon the Word of Wisdom, and establish it in the minds of the people, and suffer not themselves from desire to be overcome by the habits of those among whom they travel to preach the Gospel, but be an example in all things.

I can say one thing which I am very thankful for, I never partook of an evil in my life because my brethren did, but I have always tried to act and live upon my own agency. If I have sinned, it has been through my own ignorance; if I go astray, it is because my mind and my nature are human.

I have ever felt determined to take a course to enjoy the Spirit of the Lord, and when He has left me to myself, and I have been tempted, I have always trusted in the Lord and endeavored to obey Him, and not to give way to the tempter; and I want this feeling to sink deep into the hearts of every man and woman calling themselves Latter-day Saints. And when I hear a word dropped by any one that will tend to thwart the design of God's holy word, why then I feel most indignant.

I wish to see men observe and teach the Word of Wisdom in their families, for to see men throw a bad influence upon the word of the Lord, I was going to say such a spirit is a stink in the nostrils of all righteous men.

Many of the Saints excuse themselves for chewing tobacco because others use it, but let us examine ourselves this morning, and see if such a course will be justifiable before our heavenly Father.

Where is the man that excuses himself on this account? I ask him —is it righteousness for him to excuse himself in order to free himself from blame? If it is not, let him repent, cease his excusations, and turn unto the Lord his God, and work

righteousness all the days of his life, that he may be saved in the kingdom of heaven.

You know it as an old Methodist doctrine, that every tub has to stand upon its own bottom, and we will find that it is so before we get through; yet we will find, brethren and sisters, that it is for every man and woman to take a course to save themselves individually, obey counsel, observe all the revelations of Jesus Christ that shall be given to us as a people in this present age, whether by the dreams of the night, the visions of the day, or the revelations of God's Holy Spirit, and to follow after righteousness, pursue the course marked out for the people of God, and then all will be well with us in this life, and also in that which is to come.

I feel to rejoice, and I thank my heavenly Father that we have escaped thus far the contaminating influences of the Gentiles, and I always do rejoice that our lives are prolonged upon the earth. I never attended a Conference in my life but I felt thankful to God that I had fellowship and a standing in the midst of this mighty people, and that I had some confidence before them and also the God whom we serve.

We are indeed a blessed people, prosperity attends us as a community, the wicked and even the very devils are prophesying the prosperity of this people, to say nothing about the predictions of the Latter-day Saints themselves. The great and influential amongst the nations are all the time speaking of the success and prosperity that attend this people, and their telling this is what stirs up the devil.

We are going to build a temple, we are now laying the foundation, and when it is completed we expect to receive our blessings, and do you think the devil knows this? Yes, he knows all about it, and he stirs up the wicked, and why does he do this? To hinder the people of God from obtaining the blessings they desire. (It then began to rain, and brother Benson remarked,) Well, I can stand the rain if you can. Brethren and sisters, we are neither sugar nor salt, although we are a little of both. Give us your attention for a few moments, and we will dismiss till two o'clock.

May the Lord bless you, that your hearts may be comforted, and that you may listen to all the instructions that you have heard during this Conference; this is my determination. May God bless you through Christ our Redeemer. Amen.

ORDAINING YOUNG MEN TO OFFICE—THE WORD OF WISDOM—UNION.

A Discourse by Elder George A. Smith, Delivered in the Bowery, Great Salt Lake City, April 8, 1855.

As I arise I am cautioned by President Kimball to be careful that my hair does not blow off; I shall exercise as much care and caution as possible on the subject; but if it should actually come off, I have very few friends here to-day in this numerous audience but what know very well how my head looks perfectly bare, and consequently I should not feel as though I was subject to any particular disgrace, while I can enjoy the comfort of sitting in the congregation without having my head tied up in a handkerchief, or suffering with a cold.

I feel a little sorry this morning that our meeting house is so small; really it seems too bad that we have not a little more room, but it fulfils very clearly the early predictions of the first President of the Church, (Joseph Smith,) that we may build as many houses as we would, and we should never get one big enough to hold the Saints; and I presume, before this immense Bowery is absolutely enclosed, and comfortably seated, that we shall find it too small to accommodate those who wish to attend here on the Sabbath day, or on any important occasion.

In rising to speak to so vast an assembly, I am reminded of the old rupture of my lungs, which was made while preaching in the streets of London to scattered assemblies, to persons in the courts, in the squares, in the windows of buildings four and five stories high, and on different sides of the streets, in the midst of a foggy, smoky, damp atmosphere. It is a rupture which caused my lungs to bleed, and which has been a constant caution and effectual check to my course in life, requiring me to keep within a certain limit, with, however, this condition, that, live or die, or whatsoever might be in the road, the Gospel of Jesus Christ *I would preach*, and the testimony of the fulness of the Gospel of the Lord to the Saints in the last days I would bear, wherever and whenever I had the opportunity, backed with a faith in me that I would have power and health to do this; at the same time any kind of exercise, that would heat my blood for one half hour, would produce considerable bleeding from the lungs, and yet by the aid of your faith I undertake to address this immense audience, with full confidence that I shall succeed so that a great portion will hear me, and by the stillness of the balance I may be enabled to make them all hear me, though it requires a great effort for even a man with sound lungs to make ten thousand persons hear him speak distinctly.

I have been a member of this Church from my childhood: I commenced to advocate the Book of Mormon when only thirteen years of age. The second day after I got hold of it I read it nearly through. News flew round the neighborhood that the "golden bible" had come, and a large company of neighbors came in to see the book; they commenced to examine and find fault with it, and I to ans-

wer their objections, as I thought they looked so unreasonable; although I had not made my mind up on the subject, yet I tried to remove their objections; the result was, the whole company went away confounded, leaving me surprised that they could not raise any stronger objections against it; and from that day to this I have not let any proper occasion slip that presented to me an opportunity of defending the mission of Joseph Smith, and the Book of Mormon, to the very best of my ability. It may be said of me that I never knew anything else but "Mormonism," yet I have found that some of the traditions of my early education (as I was piously educated at the Sunday school in the doctrine and principles of Presbyterianism)—some of these principles which I received in my youth have clung to me so closely that I have had to stop at times and reflect whether I had learned that from the proper source, or whether it was part of my old catechism, which I must confess I have forgotten.

I introduce these remarks as a preface to my discourse, because I have been pleased by the remarks of the First Presidency, especially by those of President Brigham Young, on the subject of the appointment of Bishops; he wishes to appoint those who have grown up in the Church, who have not lived a great portion of their days under the influence of sectarian traditions of their fathers, and been subject to the slavish notions of cast-iron creeds, that when they entered into this Church, they were so bound in them, they never could be unbound, and that even now in performing the duties of their callings they do not learn enough of the things of God to in every instance discriminate between the two. I had discovered in a number of instances that appointments of this kind to different offices did not work well; and that when men who are not very old when they come into the Church, all they have learned is the truth, and are not under the necessity of unlearning what they might have learned in twenty, forty, or fifty years, of old tenets, creeds, doctrines, and nonsense, but have taken a start from the right foundation, and what they did learn have learned it right.

I thought I would take the liberty of addressing the younger brethren, as a great portion of this congregation are what might be termed in the States, Young America, if you please, or among us, "Young Mormons," those who have been raised in the midst of persecutions, and the instructions the Saints have enjoyed. President Young, in the course of his remarks, introduces the subject of the divisions that exist in New York politics; for instance, it is customary in the political circles of New York, and has extended from that capital throughout the Union, to denominate men that have become somewhat superannuated in their veins, or have got the old-fashioned slow motion about them, "old fogies." For instance, there are but few of us but what can remember when railroads were first introduced into the United States. It is not difficult for old men to remember when the first steam-boat was built, or when the first telegraph wire was put in operation; and it is properly denominated the "fast age." Men who have got the old principles of locomotion—that cannot accommodate their feelings to the great improvements of the fast age—that have got their education on the slow track, and are determined to follow it, it would be better for them to stand aside, and clear the track for the telegraph speed of the present generation just rising up on their heels.

I was pleased with the resolution, as far as it was necessary to apply it; but there are a great many men of the most mature age, who were at a,

mature age when they received this Gospel, that never had imbibed scarcely any sectarian prejudices; and those that they had got, when they discovered they were of little use, they have cast them behind the lighthouse, and let them go with the waves. There are others who have stood in the stream of light until every single particle of the old imperfections and old prejudices that could possibly have adhered to them, have been carried away; the light of the Spirit has showered upon them so brilliantly that all of us who were younger when we entered the work, were instructed, taught, and made acquainted with the things of God, through the wisdom and light which God has given them.

Mankind is capable of a great many extravagances; we very well remember the time when a very zealous man named Hawley, arraigned Joseph Smith before Bishop's counsel in Kirtland, and charged him with having forfeited his office as a Prophet of God, because he had not prohibited the aged sisters from wearing caps. I attended the Council, which was held very late, and the man there advocated that he was cut off from the Church, for God had cut him off from the Church, as well as from his Apostleship, because he had suffered the men to wear little cushions on the shoulders of their coat sleeves. It being then fashionable to wear a little cotton on the shoulders, and in consequence of some of the brethren wearing such coats, the Prophet of God was cut off from the Church by this man, and persecuted as an impostor, and another was placed in his stead.

That man was possessed of such wisdom as man could reasonably manifest, yet he was so perfectly full of folly and of his own traditions and notions he had fancied over in his own head, that seemingly it was impossible for him to understand anything better; he was blinded, and lifted his hand against the Prophet of God. Instances of this kind have been continually accumulating, and it is one of the most perfect illustrations of the sayings of the Prophet, that He would sift His people as with a sieve. It has been a constant sifting from the time we entered the Church up to the present; some would compel it, while in others none of the old prejudices have predominated; and so it has continued until twenty-five years have passed away, and until a great number of persons have risen up who have not the prejudices of their fathers to contend with, and if they will humble themselves with all their might, knowledge, and intelligence, power will grow in them, and they will approximate nearer to the things of God, to get more light, more knowledge, more intelligence, more faith, and more power to spread forth the work of God, and to roll forth the kingdom their fathers have been able to obtain.

It is an old proverb, that as the old birds crow the young ones learn. There are a great many habits, a great many customs which our fathers have imbibed, and which their children have been induced more or less to practise, which are decidedly in opposition to the true principles of life and prosperity; now for us who are young, we are full of life and vigor, to think, because our fathers or mothers indulged in a good cup of tea, or cup of coffee, and a hundred other different luxuries which are at variance with the Word of Wisdom, that we must follow the same track, pursue the same course, and not only ourselves become slaves to the same habits, but transmit them to our posterity, and continue them, that we may preserve the old Gentile customs which have been established under a system of tactics that have been introduced by

medical men, to injure the health of the community and to make for themselves a growing business! I do not believe in the constant use of tobacco and hot drinks, although they have been for a long time steadily recommended by men in the medical profession as beneficial to health; I believe that learned doctors do know, when they are doing so, they are introducing a system of things to make men sick throughout their lives, weaken the human race, and make business for medical practitioners. If men wish to grow up in these mountains, free from disease, and from the power of the destroyer, and become strong and powerful like tigers—like giants in Israel, let them observe the principles laid down in the words of wisdom, let them observe them when they are children, let them grow up breathing a pure atmosphere, drinking pure water, and partaking of the wholesome vegetation, observing the words of wisdom, and they will grow up mighty men; one of them will be worth five dozen of those who are steeped and boiled by hot drinks, and tanned in tobacco juice.

While I address you, brethren, upon this subject, I speak more from observation of the conduct of others than from my own experience; I have observed considerable upon this matter; I know that indulging in habits of this kind, however simple they may seem, they lead in the end to great evil, and I know from experience that our tastes are in a great measure artificial. Now when a "Mormon" Elder comes up to me, and wants to get a little counsel, and his breath smells as though he had swallowed a still-house, it is all I can possibly do to remain near enough to him to hear his story; he necessarily wishes to come up close to me, as such men are sure to have a secret they wish to whisper, and their breath is so offensive, I am forced to retire. When I am called upon to give counsel to a man who is indulging in these intemperate practices, I feel at a loss to know whether my counsel is going to do him good or harm, or whether he will pay any attention to it after he gets it.

I know that many men have persisted in the use of these stimulating articles until they cannot do without them, or they think they cannot. Perhaps sometimes when they have been reduced by sickness or fatigue, they have then been under the necessity of taking some of these things as a medicine to revive sinking nature, and this was probably when they first began to practise the use of them, and laid the foundation for a short life. They now wish me to prolong their days, like the old toper who had undermined his constitution, and who was about to die in consequence of drinking a quart of brandy a day; he sent for the doctor; he, being anxious to preserve the life of his patient, dared not stop the use of brandy entirely, nor yet suffer the inebriate to persist in his usual course, ordered his patient three glasses of French brandy with loaf sugar per day, upon which the old toper shrugged his shoulders and said, "Doctor, aint it *bad to take?*" In introducing the use of things injurious to our health, when we commence it, it is not so pleasant; perhaps in a fit of sickness, prostrated by the ague, cut down by disease, we will indulge in these kinds of habits, until by and bye a taste is formed for them, and we feel that we really must have our tea or our coffee; a glass of liquor does us good occasionally. How often does "occasionally" come? "O, once in a while." How often is that? "Why, every now and then." And it gets so, by and bye, if a man has addicted himself to it and don't have it, he feels quite lonely, he feels lost, as though there was something wrong about him, and he be-

comes such a perfect slave to it, he cannot exercise his talents or his ingenuity. I have seen distinguished members of the bar with whom it was absolutely necessary they should take a drink of spirits in the middle of a plea, to brighten their ideas; the result is, it will bring a man to a premature grave.

I say to Young America, brethren and sisters, if we have imbibed such habits, let us lay them off; let us suffer our fathers and mothers to drink the tea and the coffee, and chew all the tobacco they want, and as long as we can get it for them, because they have imbibed this practice years ago, and now to deprive them of these things altogether might endanger their lives; but when it comes to us, who have not been believers in the doctrine, let us take these things as we would calomel, opium, arsenic, lobelia, corrosive sublimate, or any other drugs which are so much valued among physicians. Now if a man really felt as if he were dying, and was anxious to hurry himself away, a dose of strychnine might assist him. Now anything that a man takes that stimulates his nerves above their proper mode of action when he is in health, his system will fall in the same proportion below a healthy action, and it will require a little more the next time to stimulate it to the same height, and so on, until the system refuses to be stimulated, and the person will suddenly fall into the grave. So much, then, will answer for my remarks upon this subject.

I believe, brethren, many of us have accustomed ourselves to using articles prohibited in the Word of Wisdom, which prohibition is designed for the benefit of the Saints in Zion, and in all the world; we frequently use them merely out of compliment. For instance, I call in a brother's house, the lady of the house knows I am an Apostle, and she wishes to treat me with marked respect, and she supposes I am entirely unmindful of the precepts contained in the Word of Wisdom, makes me a cup of tea or coffee; well, I think it is a pity to throw it away, after it has spoiled half a gallon of the best American creek water, and I drink it to save it. This is not only the case with me, but with other young men also, (for I can call myself a young man with a perfect grace now, for I have as fine a head of hair as any of you); a great many of us take these stimulating drinks for the sake of fashion. If I should happen to come across those who know how to use "the good crater," they will invite me to partake with them; if I refuse, they will then begin to urge; but the best policy to be observed in cases of this kind is to do as we have a mind to; if we do not want "the intoxicating drink," let them take it all; and if we do, we will take it without urging, and bear the responsibility ourselves. This is the best policy I would wish to be governed by, though I have had to say, once or twice in my life, "Gentlemen, I do not wish to be urged." If a man refuses to drink with those who indulge in the use of strong drinks, it is customary to consider it a want of friendship. Let us be our own masters, and not believe we must be chained down to these foolish and hurtful traditions.

It has happened to be my lot to visit a good many of the Branches; a great portion of the time that I have been in this Church, I have spent in travelling. Last year, in performing the duties of historian, when I found that constant application to these duties became severe on my health, I would go out in the neighboring settlements and preach to the people, and stir them up to diligence, and obedience; in this way I have had a good opportunity to observe the feelings and sentiments of the people, which operate upon the hearts of the

Saints in the different settlements of these valleys.

The view that I wish to take on this subject is, that there is in many of the settlements a want of union. For instance, they will get together in a meeting, and conclude that they will have a certain man for a President, or for a Bishop, they will all agree to it, then some few individuals will go back into a corner and say, "Well, brother, don't you think that such a man would have made a great deal the best President?" And whenever the President steps forward to introduce a measure, the next thing he would come across would be, two or three of the brethren will kindly say to one another, "I, for one, don't like that measure." You understand the simple lever power, the most simple of all mechanical principles; you know that I can take a lever, and by getting a first-rate good purchase, I can hold as much as twenty men can roll; the result is, if I cannot have it my way, I might by that means prevent the President from having it his way. I am more intimate with the City of Provo; its population I do not now exactly recollect, but it is probably about three thousand five hundred; its locality is one of the best in the mountains, from the fact that the position is in the midst of a heavy amount of water power, which can be easily applied to machinery to the best possible advantage; it is also surrounded with the best farming land, with an abundant means of irrigation by the application of a very little labor, and the facilities for timber are a great deal more convenient than in other places, referring especially to this Territory. Provo is also the County Seat of Utah County, gathering to its centre a great amount of county business, at any rate such a portion of it as pertains to keeping of records, which makes it a kind of general place of resort for men from every part of the county, who wish to do business of this kind.

I give you this description to show you that they have every facility to make it one of the handsomest and most wealthy cities, according to the number of its inhabitants; they have a rich soil as well as an abundance of water and mill privileges; and yet, for want of union in the feelings of that community, the place has been a great portion of the time at a kind of drag, the progress of the place has been slow; for when any measure would be presented, a few individuals would use their influence to check the wheel. The fact is, if they were not disposed to roll the load over, they could clog the wheels and hinder in a great measure its progress.

That has been the difficulty which has existed in that place, and in other places, and it has had the effect of retarding the progress of the place in wealth, in prosperity, in public buildings, schools, roads, bridges, and other improvements, in private interests, and in farming facilities. To any man who has an idea of what men can accomplish, this arrangement is positively obnoxious; it seems as a clear illustration of the necessity of Saints being united. There is a city in Utah County, by the name of Springville; in consequence of a little division which has arisen there occasionally, they have been prevented, for several years, from building anything like a reasonable amount of school houses, compared with the number of its inhabitants; there are individuals there who have been all the time blocking the wheels, and by that means they hinder the onward progress of the whole community in their labor of public improvements.

Now, brethren, almost all the difficulties that have been brought on the Saints from the beginning, were in the first place in consequence of this kind of division. There is nothing

we ought to guard against so much, on the face of the earth, as against division of this kind, or any other kind. It is an old adage that "union is strength," and a very true one. An old Scythian king, who had many sons, on his death bed called them around him, and some of them suggested to him the propriety of his dividing his dominions among all his sons. He took a bundle of arrows, and gave them to his sons, saying, "Break that bundle of arrows." They passed the arrows round and all tried to break them, as the old man lay upon his death bed, and they could not. He then said, "Now untie them, and then break them;" which was easily done. He then said to his sons, "If you are all united as one man, you can never be overpowered or destroyed, but if you divide you will be easily conquered." We can now behold the result in the Russian Empire. This principle applies to the Saints, and to every principle of division that sticks out in any Branch of the Church; hang together, and love, and faithfully carry out the measures of those who preside, for they know the best what measures to adopt.

The principle of division aims directly at the foundation of the Church. "But," say some, "I am nobody, and if I stick out I cannot do much hurt anyhow." You can do a little, you can do all the hurt you are able to do; and the little influence you have, if it counts in any way, it should count in favor of the common cause, and not against it; if it counts in its favor, it counts twice. My exertions would count for what they are worth; not only this, but if I was operating against the cause, it would take one of equal capacity of myself to balance against me.

The time is coming when one shall chase a thousand, and two shall put ten thousand to flight. When will that be? When Israel is united. If all this people were absolutely united with all their hearts to pull upon one grand thread, upon one grand cord, they would have power and dominion over the whole earth; all the men and devils in hell, on the earth, or anywhere else could not make a successful opposition against us. The chief point we have got to maintain is the point of union; that is all that is necessary to be done to secure all we anticipate. That is what we have been schooled for in the school-house of trouble and affliction.

It is hard to make the Saints united, and we have to be sifted and sifted until we are perfectly united, that every man in the kingdom will be united as one man, and then no power can break our ranks. Talk about the power of men, only let the Saints be united, and their power vanishes away; it becomes weakness. But how is it? How is it in families? How many men are there that can take their families, and gather round the family altar, and all of them bow before the Lord without a jar of feeling, with one perfect unity, every one willing to submit with the most perfect submission to the will of the Lord, as clay in the hands of the potter? How many families, I say, are there in Israel where this union exists in this style, in all its purity and power? How many men would be permitted to rear a family altar of this kind even in his own house? How many wards can we find in all Israel that could unite so that they would not find a single word of fault with each other, or grumble at the Bishop? The only way we can ever obtain this point is to look at our own faults and not at our neighbors', and listen to the counsel of those men whom God sets to counsel us; correct the errors in ourselves, and dwell on our own faults.

I recollect once in Iron County one of the brethren got irritated at me, and threatened to report my conduct to the First President; I wanted to

know what I had done, and he went on and gave a whole list of my sins for six months past, he seemed to be as well acquainted with them as though he had counted them over every day after his prayers, as the Catholic counts his beads. One sin was, I had threatened to beat a teamster if he did not stop abusing his oxen, and a great many more such like. After he had read all my sins over at once, the list rather shocked me, but I suspected, instead of counting his own faults, and keeping a record of them, he had been at work to keep a record of mine; instead of living to correct his own faults, he was trying to correct my errors.

When he got through, I said if he reported me to the Presidency, they would correct my faults, and that would do me good. I was ready to make all due acknowledgment, and was prepared to receive reproof with a thankful heart, whenever it was necessary, for all my faults; at the same time I really did feel as though he had dwelt more upon my faults than his own; he subsequently acknowledged that was the fact, and I consequently escaped being brought before the Presidency. I always did feel, when I saw a man abusing his oxen, who could not defend themselves, to lay the whip about his back, and I have once or twice come very near trying the operation. I believe every man in Israel is responsible as to how he uses his cattle; I can speak with perfect safety on this subject, for I am not possessed of cattle so as to have any person criticise me; a great proportion of animals that are used among men on the California and Oregon roads are abused in a shameful manner, and thousands have been killed with the Missouri whip; I never believed it was right, and when I had the control of moving a camp, I used a little extra exertion to prevent it.

Now, brethren, I want every one of you to let these principles sink deep in your hearts, that we may cultivate a principle of union, and look first at ourselves, reckon first with ourselves, and dwell upon our own faults, instead of dwelling upon the faults of others. We have to know for ourselves, and every wrong another person may do, it is no excuse for me: and I tell you that every man who raises his hand in the Branches, among the wards, or wherever he may be, to injure and destroy the counsel and instructions given to them, and operate in opposition to those instructions, will fall into a snare; and I do absolutely know, that if the Saints in the settlements, especially in the South, had listened to the counsel of the Presidency in the foundation of those settlements, instead of the Church property ranging at a value of seven or eight hundred thousand dollars, it might have increased to as many millions just as well, if the brethren had listened with one spirit to the counsels and instructions given them from the head which God has appointed to lead and direct us.

But no, some of us thought they had a better plan, and there were as many plans as men, and never found out their mistake till the Indian war set in. We have got along, by the mercy of God, and by His blessings, as well as we have, learning by the things which we suffer, and we all ought to continually thank Him for it, and not our own wisdom. With these remarks I will close by bearing my testimony that this is the work of God, and these men are His servants, and God has placed in His Church a Prophet, Priest, and President, who is just as good and as wise a man as we are capable of keeping in our society; if he was any better than he is, God would have to take him, or we would have to improve with the rapidity of lightning to keep up with him. Joseph Smith was a true Prophet, and that which he has conferred upon this peo-

ple is a true Priesthood, and if you listen to the instructions and be led by the keys of this kingdom, you are in the path to an eternal exaltation, and we shall overcome every power that would seek to prevail against us. Let us be as one, and we can never be broken. May God preserve us in the light and law of Christ, that we may be redeemed. Amen.

FUNERAL ADDRESS,

By Elder Orson Pratt, Delivered in the Council House, Great Salt Lake City, June 30, 1855, over the Mortal Remains of the Honorable Leonidas Shaver, Associate Justice of the Supreme, and Judge of the First Judicial District Courts of the United States, in and for the Territory of Utah.

Friends and Brethren, we have assembled ourselves together on this solemn occasion to commemorate one of our departed friends, who has suddenly been taken from our midst.

It is customary among most of the nations of the earth, on an occasion of this kind, to deliver what is termed a funeral sermon. I have been called upon quite unexpectedly this forenoon to perform this office. I do not expect to be lengthy in my remarks, but shall endeavor to say something in relation to the present condition of man, and his future state.

We have been placed upon this earth for a wise purpose, in a state and condition of being to prepare ourselves for a higher state and order of things. These are the objects for which man exists here. Generations have come and gone. Millions and hundreds of millions of human beings have peopled this globe, and have departed hence, and we must all follow in the footsteps of the generations that are past.

It is a decree of Jehovah who governs and controls the destinies of worlds, who controls all intelligent beings, that man should die. No one can escape this decree! No one can prevail with the grim monster death, and overcome him, but we must all sooner or later meet that enemy of mankind, and be laid prostrate in the tomb.

Why is it that so great and good a Being, a Being who is full of benevolence and love, a Being who is filled with mercy and compassion, should suffer such a dire calamity to befall the human race? Why is it? Is it because He delights in the sufferings of mankind? Is it because he delights to see them writhe in pain and distress? No: it is because man has sinned; it is because he has offended his Maker—because he has transgressed sacred and holy laws, because he has subjected himself to the monster death, to the miseries, wretchedness, and vanities of this life. It is not, however, because we ourselves have sinned that death comes upon us; but it is because of the original sin; for all will admit that infants that are incapable of sinning against God, who are unacquainted with His revealed will, who discern not between good and evil, fall victims to the destroyer, as well as others. If, then, this curse

siezes upon the innocent and upon those who have not transgressed the laws of heaven, it must be in consequence of the original sin that so great a calamity is in the world.

"By man came death," says the Apostle Paul. Again the same Apostle says, "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v, 18.) What free gift? The free gift of salvation from the grave, the salvation of our bodies, or in other words, of our coporeal systems. The redemption of our bodies from the grave is brought about through the atonement of Jesus Christ; hence we have had no agency in bringing death into our world, and we have no agency in the redemption of our world. One man brought death into the world, and one man brought redemption from death.

This redemption is just as extensive as the curse, so far as the body is concerned. The curse affected all, and the bodies of all will be redeemed. When I speak of this redemption, I wish to be distinctly understood, that I mean the redemption of the body from the grave. If the fall lays all mankind low in the dust, the redemption will bring them forth from the dust. If the fall shut them out from His face and presence, the redemption will bring them back into His presence to behold His face.

Jesus was lifted up by sinful man upon the cross; what for? That all mankind might be lifted up from the grave to be judged before God; not for Adam's sins, but for their own personal sins; hence there is no person dwelling upon the face of the earth that is free from the original curse that came in consequence of the transgression of Adam.

If we had no sins of our own, we should ever remain, after this universal redemption of our bodies, in the presence of God, but if we individually have committed sins, we shall be again cast out from the presence of God, unless we have complied with the great plan of salvation revealed by our Savior.

The great question raised by many with regard to the extent of the atonement, is, "Will all mankind be saved eternally in the presence of God, in the celestial kingdom, who have personally sinned?" No; they will not. There is a certain class of mankind that will be saved in the fulness of celestial glory, and partake of all the blessings held forth by the plan of redemption. But this applies only to those who are faithful and obedient.

There are others who will partake of a portion of this redemption; but they will differ from the first, as much as the moon differs from that bright luminary of heaven—the sun. Hence Paul, in speaking of the redemption of man, says, there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one and that of the terrestrial another, and by the glory of the stars he represents a third class of beings. And again, in order to show the difference existing in this third class, he says, as one star differeth from another star in glory, so also is the resurrection of the dead.

Here, then, are three distinct classes of beings in the eternal world, all of whom partake of happiness, each to be rewarded according to their works: one is represented by the sun, another by the moon, and a third by the glory of the stars, that is, by the apparent glory of the stars, or as they appear to us, and not as they would appear to individuals who are in their immediate vicinity.

This third class, it appears, differ in glory while the others are alike; In this third class there is a difference according to their works. Some will shine forth like the brightest stars

the firmament; while others, whose works have not been so honorable, will be like some of those stars that appear to the naked eye in the heavens much inferior.

Who are those individuals who will enter into the higher state of glory? I answer; they are the individuals who keep the law of God, who believe on the Lord Jesus Christ, who repent and forsake their sins, who receive the ordinances of the Gospel, who are baptized in the likeness of Christ's death, who arise from the liquid element in the likeness of his resurrection, who receive the laying on of hands for the gift of the Holy Ghost, who walk stedfastly in all the principles revealed for the salvation of man, and who continue faithful to the end.

These are the righteous who will be admitted into the highest glory. Their glory will be full; it will be like the glory of the Son of God; as the Apostle John has said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Their bodies will come forth from the grave fashioned like unto His glorious body, and in every respect they will inherit the same glory that the Son inherits, and hence they are one as the Father and Son are one.

Now many religious societies are so uncharitable in their feelings, that they suppose that all who die, not having received the plan of salvation, will sink down into a night of endless darkness. I speak of a certain class of Christians; they suppose there will be only two places—heaven and hell; and that all those who do not enter into heaven will sink to hell, where they must remain eternally.

But these are not the views of the Latter-day or former-day Saints. They believe that all will be judged according to their works. If they do not receive the fulness of the plan of salvation, yet, if they are among the honorable men of the earth, having dealt uprightly and honorably one with another, and have lived up to the light which they are in possession of, they will in due time be redeemed, and partake of a degree of glory; such will be exalted to all the happiness and greatness, wisdom and knowledge, light and intelligence which they are prepared for, or capable of receiving. It is true, they may have to associate in the intermediate state with beings, and powers, and principles that will not be pleasant; for the spirit world is, in some respects, like the world we live in.

Beings that enter the spirit world find there classes and distinctions, and every variety of sentiment and feeling; there is just as much variety in the spirit world as in this; consequently, they have to grapple with those powers and influences that surround them. Spirits have their agency between death and the resurrection, just as much as we have here. They are just as liable to be deceived in the spirit world as we are here. Those who are deceived may assist in deceiving others, for they have their classes, their theories, and their opinions. Almost everything that we see here is the same in the spirit world. They are mixed up with every variety, and are as liable to be deluded there as here.

Although the righteous enter into a state of rest and peace, and enjoy happiness in a great degree, yet their happiness is not complete, they are not perfected in glory. It is only their spirits that are there, and they will have to mingle more or less with inferior minds, and different dispositions; but still they will enjoy a great degree of happiness, for their own consciousness of having done right imparts pleasure, consequently it is a state of rest, of peace, free from the

imperfections of mortality; but to say that they will be free from all association with beings that are sinful and inferior to themselves, we do not believe. It is true, they will go back to where Jesus is; they will have communion with him, and behold his face, but they will not always remain in one particular place or position; they will have their works to perform, as we have in this life.

If they are clothed with power and authority in this life, they do not leave their Priesthood when they leave this body, hence John heard them sing, "Thou art worthy to take the book, and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every nation, kindred, tongue, and people, and hast made us kings and priests unto God, and we shall reign on the earth." We perceive that the Priesthood does not die with their bodies, the kingly authority does not cease with the mortal bodies: it is an office that continues for ever, that continues in the spirit world, as well as after the resurrection. Those that receive their authority from heaven, will have to magnify it, and set a good example; and every person receiving an office in this Priesthood, and afterwards dying, will have to perform all the duties and exercise the functions thereof, in order that they may be useful to those spirits in an inferior state. If they hold the Priesthood before the resurrection, do we suppose that they will sit down and have nothing to do? No: there will be other individuals that will not hold the Priesthood, and that have not had the Gospel, and they will be sent to them, to enlighten their minds, and enable them, who will, to rise in the great scale of moral and intellectual excellence.

They will naturally have to mingle with all, as we do in this life; and this will be calculated to make it rather unpleasant; but they are willing to do this for the salvation of those who have died without the Gospel. Jesus himself set the example and pattern for others. While his body lay in the silent tomb, his noble spirit was not idle; hence, Peter says, that Jesus, being put to death in the flesh, was quickened by the spirit, by which also he went and preached to the spirits in prison that were sometime disobedient in the days of Noah, &c. Jesus entered the prison house of those persons who were destroyed in the mighty flood, and preached to them. Those antedeluvian spirits had suffered in the prison some two thousand years, and upwards; they needed some information, and Jesus went to enlighten them.

Why were they shut up in prison? It was because they rejected some light in the days of Noah. It is true, that Noah and his three sons could not preach to all the world, but they had rejected some light, and they had to go to prison to atone for that sin.

It is not as some have supposed, that such characters have to go into a lake of fire and to welter there for ever and ever. These persons were destroyed by the flood; they were shut up in prison and confined there; and after a long period, light broke in upon them, and the prison doors were thrown open. Jesus came for that purpose, not only to benefit the living, but also the dead—to open the prison doors, and break the chains of darkness. Jesus went and preached to the antediluvian spirits. What did he preach? Did he preach, "You must remain here to endless ages without hope of redemption?" If this were the proclamation, what was the use of going to proclaim it? What would be the use of telling those beings that they were to remain in misery, and that there was no chance of escape? No use of proclaiming such news in the ears of any one. Peter tells us why he preached to

them: he said, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit."

This was the object, then, that they might have the same Gospel that men have in the flesh. If we acknowledge they had not the opportunity of receiving it in the flesh, they must have it in the spirit world; for in the great judgment day all men are to be judged by the same Gospel, and consequently, in order to judge them, it was necessary that they should hear the same Gospel that was preached upon the earth, that they might have the privilege of entering into the presence of the Lord their God, or, if they rejected it, be justly condemned.

Jesus has set us the pattern, he held the Priesthood which was conferred by his Father, to redeem those spirits, that they might come forth in the morning of the first resurrection and receive eternal life, and partake a portion of that glory of which I have spoken. If Jesus did this, may not his servants do it also, being blessed in this life with the same authority from heaven, and holding that authority after death? May not they be engaged in the same benevolent purposes? Yes, they may.

These are our views, the views of the Latter-day Saints. And we believe that the spirits of the just will be sent on missions of mercy to those in prison, who had not in this life the opportunity of obeying those principles that I have referred to.

Much might be said with regard to the future state of man between death and the resurrection. We might go on and contrast the difference between man in the flesh, and man in the spirit world. There are many points of contrast, as well as of agreement, in these two states of existence. But we have not time to take up and contrast the difference between disembodied spirits, and those that are in an embodied state.

By way of conclusion, we will say, that all men will come forth and take bodies, some celestial, some terrestrial, and telestial, to occupy degrees of glory and be rewarded according to their works, unless they have sinned against the Holy Ghost. There are certain sins that cannot be forgiven in this world nor in that which is to come; to say that such shall be forgiven, we are not authorized, but all others, after suffering for their evil deeds, will come forth from the grave to receive for their good works, those that have done evil having suffered according to their evil deeds; and thus the justice and mercy of God will be displayed. All will partake of them according to the degree of light that has shone forth in their day.

We are called upon on this solemn occasion as a Territory to mourn the loss of one who has occupied a distinguished position among us, one whose course has been an exemplary one to all mankind, that is, so far as we are acquainted with him. He has now left us, but we expect to meet with him again and see his face. And it it is not long before all now present will again meet with this distinguished individual.

May God bless us and enable us to be prepared to meet with each other in the eternal worlds, and to receive according to the justice and mercy of God. Amen.

OPPOSITION TO THE GOSPEL.

An Address by Elder George A. Smith, Delivered in the Bowery, Great Salt Lake City, August 5, 1855.

I have listened, brethren and sisters, to the remarks of Elder Seth M. Blair with a good deal of interest, and I can appreciate to a considerable extent the sensation that a man feels when he leaves the division, corruption, and savage dispositions that are prevalent among the nations of mankind, and comes among the Saints. Where there is unity and the blessings of the Spirit of the Lord dwelling in the hearts of the people, peace and prosperity will attend their exertions, temporal as well as spiritual, for they will act in unity, and their exertions for each other's welfare being unanimous and simultaneous, success is bound to be their reward.

I am very happy to enjoy the privilege of seeing the faces, and listening to the voices and testimonies, of our Elders when they return from their missions, and I do know that the greatest school to which any man in this Church can be sent, is through the world to preach the Gospel. I used to say when I was a young man and was travelling to preach the Gospel, I would forgive the worst enemy I had if he would only travel among the Presbyterians, Seceders, and Covenanters in Pennsylvania, and preach the fulness of the everlasting Gospel faithfully, without purse or scrip. I would forgive him from the fact that if he lived three months among them in that way, he would have been literally starved into a full atonement for any injury that he could have inflicted on me.

There was, from the beginning, fixed hatred in the minds of the world at large against this people. It is not here as it is in the Christian world generally, for there the Baptists, Methodists, Presbyterians, and Universalists, although bitterly opposed to each other, can all unite to persecute the poor "Mormons," they are all in error together, but they can unite whenever the truth comes along, and use all their combined influences to put it down. They differ on a kind of complimentary principles, but when they speak of the Saints of God, there is in the hearts of the whole of them, a deep-seated, deadly hatred, and they will do all in their power to put them down. I do not know how the people generally feel about it, but it must seem strange to individuals having the Spirit of the Lord, that these different sects and parties despise and hate each other, and differ so materially, and yet the very moment that an Elder comes into a city, town, or village, they all unite to mob him out of the place. He may perhaps allude to some of their doctrines, and perhaps not, but they will all join together to put down the "Mormons." The only difficulty is that the Baptists, Universalists, Presbyterians, and Methodists, and the others have all got different meeting-houses, or else we might conclude that their opposition to the Saints would unite them into one, for some of them believe that they will all be saved, notwithstanding their difference of opinion, but the very moment that a "Mormon" comes and preaches the first principles of the Gospel, you will see the

utmost confusion among them, their preachers all put their heads together to form plans by which to overthrow "Mormonism," and even if there is an infidel that they consider or think is a little smarter than they are, they will sustain him if they can persuade him to unite with them to put down "Mormonism," and if arguments are likely to fail, they start a fresh or more sure method by raising a mob, and exciting the public feeling, and driving out the "Mormons," believing that to allow the "Mormons" to obtain any influence would be hurtful; they are fearful that it would really injure their cause.

And what is the reason that such fear and alarm should seize them when the Elders go among them? Why, it is plain and simple: the man of God who goes forth without purse and scrip, he has the truth, and he has the Spirit of the Almighty God, and he has the truth as it was anciently and as it is modernly revealed, and he lays the axe at the root of the tree, and annihilates error wherever he finds it.

All the systems of Christendom have got so mixed up with the world, and so mixed and interwoven with the corruptions thereof, that the adversary has perfect dominion over them all, and hence the very moment that a man having the Priesthood comes along and pours in a flood of light upon the world, the adversary tells them like this, "Why we should put that down, or it will cause us trouble," and the very spirit that is in them is the spirit of the adversary, and they go to work with all their might, and try to put down all who dare to advocate such strange doctrines, and thereby trammel everything under their control. And nothing is more sure than that when the Spirit of the Lord is withdrawn from a people who have previously received the light of the Gospel, or who have had the opportunity of receiving it, they become violent persecutors, and hence it is that the editors of the newspapers in the United States breathe forth their most bitter anathemas against this innocent and law-abiding people, because that spirit of darkness which rules them is afraid of the truth.

It was cowardly fear that caused the Allies to banish Napoleon the First to St. Helena, and there watch him as they would a wild beast to the day of his death. It is a similar fear that causes the enemies of this people to attempt our utter destruction, and that prompts the great writers and statesmen of the age to cry out, "Annihilate the 'Mormons,' or Christianity is down," and thereby seek to raise the ruthless hand of military power to annihilate and destroy innocent, unoffending, law-abiding citizens of a rapidly improving Territory. Every honest man that comes into our Territory, after a short existence in the midst of the Saints, reasonably concludes we have greater respect for the Constitution of the United States, than any other people, notwithstanding all that may have been said by howling priests about the tyranny in the midst of these mountains.

Circumstances have proven, beyond all successful contradiction, that the Elders and authorites of this Church do respect the great principles of the Constitution, and the Latter-day Saints in and of every nation do respect the constitution and laws of their country; the principles of their faith make this obligatory upon them.

We have been driven from our comfortable homes in the United States, into these mountains, and it is only under the kind hand and protecting care of the Almighty that we are kept here; He gave us the privilege of sheltering and of staying here for the time being.

We are the children of the Most

High, and we have been called upon by Him to make sacrifices for the building up of His kingdom, and it behoves us to be awake to our duties as sons and daughters of God. And I tell you it is for us to depend upon Him, the giver of all good, and if we do not so live as to be partakers of the blessings of the fulness of the Gospel, and of His watchful care, we may anticipate that more destruction will come upon our heads, for the Lord will purify us.

We are blessed indeed to be in a position which is of the utmost importance to the fulfilment of the purposes of God and the accomplishment of the Latter-day work, which we shall be the means of bringing about if we dedicate ourselves to the interests of His work.

We are perfectly aware of the bloody hatred that exists towards us throughout the world, and we are perfectly aware of the hot persecution that we have to endure because of our religion; we know the people of God always were persecuted, and we expect they always will be, until the power of the devil is subdued and the kingdom and the greatness thereof shall be given to the Saints of the Most High, to possess for ever and for ever. Although we have met with opposition from all quarters, yet thousands and thousands of exertions have been made by this people for the express purpose of causing the inhabitants of the world to abandon their corruptions, forsake their wicked practices, leave off and repent of their foolish doings; and our constant exertions have been rebutted with constant abuse from those we were trying to benefit.

The blood of our Prophet and Patriarch, and hundreds of innocent men, women, and children, and the destruction of millions and millions of dollars' worth of property, the long list of abuses to which we have been subjected, and the patience, forbearance, and fortitude with which these abuses have been borne, only prove in the first place the intense hatred with which the world hate us, and in the second the sterling integrity of the people called Latter-day Saints, and their determination to abide the laws of their country.

Then I say, let us be united, and let our voices ascend to Him as the voice of one man, and let every foolish notion depart from our midst, that we may have power with Him, for I tell you we depend alone upon the Almighty for protection, and if we depend upon His arm and upon His power, we can work in faith, believing that He will help us. I do know that if this people were united, and would exercise faith, and listen to the counsel of the Presidency as they ought, and be united as one man, all the powers of earth and hell could not prevail against them; and if no power could prevail, of course there would be but little danger. But if feuds, discord, selfishness, and contentions are permitted to break up our unity, we shall then become like others, weak in consequence of our division.

I have listened with pleasure to the remarks of our brother, and I can appreciate his feelings while he preached the everlasting Gospel on the soil of Texas, for the liberties of which, he had in the days of his youth periled his life on many a bloody battle field.

I realize the sensation of endearment of native country that flows in the breast of a man who has been driven from his rights and privileges, a feeling of a peculiar nature, for when a man is abused by those around him, it is rather humiliating to have to quietly submit to be deprived of his rights; but we have to seek those rights we cannot get at the hands of our fellow men, at the hands of the Almighty; for wicked men will not extend them to us, and therefore

we must depend upon Him who is the source of all good, and from whom protection must be derived, for as the Lord lives, peace is taken from the earth, and every man' hands is against that of his neighbor, and death and destruction and all the powers of earth and hell seem to be manifest to bring about the consumption determined for the last days.

There is considerable anxiety among the Elders to go and preach the Gospel to distant nations, to those who profess to be enlightened, but brethren and sisters, let us preach the Gospel at home, in our houses, to those natives in the mountains who are sunk in misery and distress.

Let us open good schools for the Indians, and use the influence that we have got, for their redemption, and let us endeavor to bring them back to the light, bring them back from their long lost and degraded condition, bringing them back to the Gospel enjoyed by their fathers, for they prophesied that their children should wander in darkness for many generations, and then the Lord would commence His work amongst them again; and let us do it, and do it with faithfulness and tenderness, with kindness and generosity, and act as fathers would act towards their children; and let us spend our means and labor, let us toil, and even spend our all for their redemption and preservation. And let us not take hold of it as a light matter, as a matter that we will never let come near our hearts, but with willingness, long-suffering, and continued endeavors to do them good, and when we are foiled in our endeavors to benefit those people, let us recollect that we are not to be discouraged, but let us remember that we are to keep trying, and pray God to give you wisdom to act aright. Put away from your hearts all desires to shed their blood, and put far from you the disposition that causes you to think they are troublesome, and we should like to get rid of them. Let us consider that they have rights here, that they are the original settlers. They have natural rights, and all our kindness and generosity and all our faith exercised to benefit them will be acknowledged.

I know the feelings of some; they think the best and only method to deal with them would be to kill off and exterminate their race.

But the Lord has placed us here to try us, and if we have suffering He will bless us for our labors among that people.

Do not let us be weary, but let the hearts of young and old throb with emotions to be missionaries, throb with desires to teach them the arts of civilization.

Let these be our feelings and desires, and may God bless us in our faith and works, that we may bring them back to the knowledge of their fathers and the blessings of the Gospel according to the promises. Amen.

JOURNAL OF DISCOURSES,

BY BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY G. D. WATT,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

We are privileged to present to the Saints and the world, the Third Volume of the *Journal of Discourses*, containing the principles of the Gospel of salvation delivered to this generation through the Apostles and Prophets of the Most High, by the power of the Holy Ghost.

These Discourses as they successively reach us from Zion, show to those who have the spirit of discernment that the Lord's power is increasing among His people, and that He is purifying and bringing them nearer to Him by chastisements, while at the same time He is blessing them with a continual development of the pure principles of eternal life, in proportion as they yield obedience to His requirements.

The light of truth, as it emanates from the abode of the Eternal Father through His Priesthood on the earth, is exposing the corruptions of hypocrites, and apostate spirits among the gathered Saints, and making the spiritual darkness of the surrounding nations more visible. It is also heaping condemnation upon those who still choose darkness rather than light.

Each successive Volume of these Discourses is a rich mine of wealth, containing gems of great value, and the diligent seeker will find ample reward for his labor. After the fathers and mothers of this generation have made them the study of their lives, their children's children will find that they are still unexhausted, and rejoice that this Record has been handed down from their fathers to also aid them in following the way of life.

No one can remain a Saint long, unless he progresses by seeking after the higher knowledge, spirit, and power of those who are set to lead him. A little observation and experience will also satisfy him that he can never fully understand their sayings until he has advanced as far as they have, and sees and comprehends as they do, hence he will ever find their instructions the great fountain from which he must draw the elements of his own progress.

THE PUBLISHER.

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Journal of Discourses.

GATHERING THE POOR.

An Address by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, Sep. 16, 1855.

Concerning the Saints in these Valleys, and those who are abroad, I have a few remarks to make. The promises referred to by the brethren who have addressed you this morning are very reasonable—they are very judicious; they have promised to remember the poor in their prayers, and before their brethren in Zion. I have made the Saints some promises, and I am not aware that I have made any promises to them that I have not fulfilled, at least so far as I was personally concerned. I have promised myself that I would plead for the poor; I have done it—I have continued to do it—and I expect to continue to plead for the poor Saints. I have preached in the United States, in the British Provinces, and in the Island of Great Britain, and have invariably promised the Saints one blessing, viz., hard labor, hard fare, and plenty of persecution, if they would only live their religion, and I believe they are generally well satisfied that this promise has been amply fulfilled. If the Saints cannot endure, and endure to the end, they have no reason to expect eternal salvation.

While brother Brown was speaking of the Saints in England, that they would probably be good Saints if they were nursed, nourished, and cherished, I had certain reflections. We gather the Saints, and gather those who are poor; what for? To bring to pass righteousness, but many of them turn and go to the devil. I will relate. Before we arrived in Winter Quarters we held obligations and accounts, against the poor Saints we had emigrated to America, to the amount of about thirty-five thousand dollars, and that too out of our own individual pockets—it was not Church money. But while we were in Winter Quarters, I do not think there could have been ten persons counted, old and young, who were brought from Eng-

land by our liberality. Is this fact encouraging or discouraging? The honest poor are still suffering, I mean the Lord's poor. But you may take the devil's poor and the poor devils, and they will plead a thousand times harder to be brought out of England, to have their feet placed upon American soil, than the Lord's poor, or the honest poor. The devil's poor and the poor devils will manage to get here, while very many of the Lord's poor stay there and suffer, and continue to suffer until they lay down their bodies and sleep in the tomb. Thousands and thousands of them will do this, while that portion who call so loudly for help are those who will come here and then go to the devil.

If there could be any rule by which the honest poor in England could be designated from the dishonest, if the wealthy of that nation could draw the line between them, allow me to tell you that but few of the honest inhabitants of that country would suffer as they now do for want of the common necessaries of life.

What is the cause of so much suffering there? Why the poor devils get licence for begging, and beg from house to house, making a speculation of it; they beg money, bread, and clothing, and then speculate upon it, and thus abuse their friends and their gifts.

There are thousands of houses in England kept by beggars, as fine houses as there are in that country, and their proprietors can ride in their coach and four: that there are such characters is well known among the people. Some of the large boarding houses in England are kept by them, and they hire men, women, and children to beg; they are licensed beggars. The women borrow their neighbor's children and carry them out to deceive the industrious and wealthy population, and thus they excite the sympathies of, and beg from, every passenger going into or coming out of a conveyance, and perhaps go to their homes twice or three times a-day loaded down with money. This is well known by the wealthy, but they cannot draw the line of distinction between them and the honest poor, hence they are obliged to suffer the consequences.

Were it not for this the worthy poor would be fed and clothed in England. If the wealthy of that nation could know the truth they would feed the hungry and clothe the naked, honest, just, and virtuous portions of the community. But they do not know them, and if they give a loaf of bread or a sixpence, they expect it is given to a poor devil; this makes them very careful how they give.

Has not a similar dishonesty the same effect upon us? It has, and that is what I wish to talk about. For example, a man in England, professing to be a Latter-day Saint, will go to his brother in the Church and promise, in the most sacred manner, and call God and angels to witness, and hope he may die, and not live to get to America, if he is not as prompt to his word as an angel, to pay him back at such a time, if he will lend him ten sovereigns to help him away to America; another will get five sovereigns in the same way; another will beg to be allowed to take so much out of a contribution box, promising to refund it, and saying, "When I get to the Saints, where there is liberty, and get work and good wages, I will remember you, my brethren, and send for you;" and when they get here they forget it all. This is the way with the devil's poor; the Lord's poor do not forget their covenants, while the devil's poor pay no regard to their promises. Are you afraid the devil's poor will apostatize? I am not afraid of it, though sooner or later they will. They may hang on to the Church for five, ten,

or twenty years, but by and by, when they cannot endure what the Lord will bring upon them, they will falter and fall, and go by the board.

Now this is discouraging to every man who has been punctual to his word, and done just as he said he would. You will find men in England, who have saved, out of their hard earnings, at ten shillings per week, five pounds, or ten pounds, handing it out as freely to their brethren as water to drink, saying, "Go to America now, and you will help me out." But these men forget their words, and when they have means they tie up their purse strings, before they will bestow their charity upon those who have assisted them.

Do I receive promises? Yes, men will promise me, saying, "If you will let me go out this year by the means of the P. E. Fund, I will refund the means again, that you may have it to send back for more." And what will they do when they get here? Steal our wagons and go off with them to California, and try to steal the bake kettles, frying pans, tents, and wagon covers; and will borrow the oxen and run away with them, if you do not watch them closely. Do they all do this? No, but many of them will try to do it. We checked a number this year who were trying to run away with the wagons, instead of paying their just debts to the Fund. They will hang on and plead poverty and sickness, and say that they cannot live unless they have this tent, or that wagon, and when they get it into their possession they will never return it, unless they are compelled to.

This conduct is discouraging to us. I will tell you a little further; it is actually the faltering, and misgiving, and misdealing of unjust persons that prevent the gathering of the Lord's poor, and that is God's truth. Were it not for that, the Saints would be gathered by scores of thousands. It is the wicked, the half-hearted, and what I call hickory Mormons that prevent a more extensive gathering of the Saints.

We have done pretty well this season, and quite a number are coming out, and I will tell you how this is operating upon me and the people. It is well known that we annually handle a large amount of means, and that we turn it over and shift it about until it will answer the end for which it was designed.

Now I can ask the world this one question, were we ever in your debt and refused to pay you? And they will all answer, "No." We can turn to the Saints in England, France, America, or anywhere upon the face of the whole earth; and ask them, "Have you lent us money, or means of any kind, and we were not on hand to pay you?" And they will answer, "No."

When brother Erastus Snow arrived, on the 1st of this month, he came in the morning and informed me that he had run me in debt nearly fifty thousand dollars; he said, "President Young's name is as good as the bank."

My name has been used without my consent, or without my knowing anything about it, and our agents have run us in debt almost fifty thousand dollars to strangers, merchants, cattle dealers, and our brethren who are coming here.

I will tell you a little about the brethren, to show you the amount of confidence there is.

There are men who have lately arrived in town who have a draft on me, and who have hunted me up for the cash before they could find time to shave their beards, or wash themselves, saying, "I have a draft on you at ten days', fifty days', or six months' sight," as the case may be, with, "Please pay so and so. Brother Young, cannot you let me have the money immediately, for I do not know how I can

live without it, or get along with my business at all?" This is the kind of confidence some men have in me. I wanted to name this. Why? Because I am hunted: I am like one that is their prey, ready to be devoured. I wish to give you one text to preach upon, "From this time henceforth do not fret thy gizzard." I will pay you when I can, and not before. Now I hope you will apostatize, if you would rather do it.

It is the poor who have got your money, and if you have any complaints to make, make them against the Almighty for having so many poor. I do not owe you anything. You have my name attached to the paper to help the poor; whether they are the Lord's poor, the devil's poor, or poor devils, is not for me now to judge. I tell the brethren that they may understand here to-day what kind of sacred confidence some of them have in the leader of this people, though I am happy to say that such cases are few. I would be ashamed to join a people, organized as we are, and be afraid to trust their leader.

It has just come into my mind how the brethren can be relieved of their present dilemma, viz., every soul of you come forward and make a donation of those drafts to the P. E. Fund. That will relieve you of the debt at once, and you can then sit down and enjoy yourselves, and lie down and sleep contentedly. This is pleading for the poor again, and I am bound to do that.

I will tell you what I have done, for I know that many of the brethren think that I am building myself up. I am, but let me tell you that if I do not build up the kingdom of God on earth I never expect to be built up; and I would not give the ashes of a rye straw for any man in this kingdom, or for all his substance, who does not build it up, and gather means for that purpose. It is true I gather a great deal of substance around me; I am obliged to do it, I cannot shun it. I must feed the poor, I must clothe them and take care of them; I must see that they have houses; and when they get so as to deserve them they must have a team, a watch, a farm, &c., and must increase; but they must work and pay for it all.

You know I preached you a short charity sermon last Sunday. I am not now preaching for the poor in England, but for Utah poor; and in Utah no man is deserving, or woman either, of fifty or even twenty-five cents' worth of flour, of a piece of meat, a garment, or the possession of any property without they pay for it with their labor, if they are able. That is for Utah, not for England, France, Ireland, &c. It is plain to you that circumstances actually compel me to do as I do. Do I feed my hundreds? Yes, I have fed them ever since I have been in these valleys, ever since I could raise the grain to do it, which I have always done until this year, and have had a great deal to spare besides.

I collect means around me, the poor must have it, and I make them work and pay for it; that makes me wealthy, and I cannot help it. I have property for sale, and say, if any man in England, or anywhere else, will expand his heart and loosen his purse strings to buy sixty-two thousand dollars' worth of my individual property, I have it for sale to help the poor. I do not want it destroyed, or to go into the hands of a mob, but I want it to go to the building up of the kingdom of God. I would prefer to let it go into the hands of the Saints, and use it to pay off those who have drafts against me. Here is brother Duel, he has a good house, and there are many others, go and buy their property, and they will take your drafts and hand them to me. [Here many voices were heard in a low tone, saying,

"Yes, take my property."] Why do I hear such responses on every side? Because they know me and understand "Mormonism" as they ought. Go and throw out your drafts, it is better for you to do this than to have the money and let it go to destruction, and perhaps you with it. How many scores have come into this kingdom, who have mourned themselves to death because Joseph had five dollars of them? And yet they would let their money go into the hands of the enemies of Christ, and sit down calmly, and say, "Though I have lost that money, I am in the kingdom of God yet." If it is absolutely necessary, and circumstances cannot be controlled to keep the money from going into the hands of our enemies, we will not whine about it, but let it go, and then get more.

All cash means that are in the hands of this people should be kept there for the benefit and convenience of the kingdom of God. What for? To roll on the work of the last days, gather the Saints, preach the Gospel, build up cities and temples, send the Gospel to the uttermost parts of the earth, and revolutionize the whole world.

You who have got those drafts, walk up like men of God and see where you can purchase property, instead of taking the money to put in the hands of some poor apostate, who wants to go to California.

Dare any of you come and buy property? I can furnish as much as you can buy. My house on the hill yonder, I have advertised it for sale, and also my lands and barn. "What do you ask for it?" Sixteen thousand dollars; it is worth that and a great deal more, for it actually cost more. Can any of you buy it? Walk up and buy my beautiful situation on the hill, and I will put the proceeds into the Perpetual Emigrating Fund, if you will pay me the money, and gather the Saints, the Lord's poor, and the devil's poor, and the poor devils, and when we have got them here we will make Saints of them, if we can, and if we cannot, we will cast them out of the kingdom.

If the brethren all felt as some do, the Perpetual Fund means would increase rapidly, but what do they do? It was reported to you here last Conference, that there were then fifty-six thousand dollars owing to the P. E. Fund, by brethren in this Territory; some of the debtors have run away, but the most of them are here. Can these men pay anything? No, they are poor and distressed; they say, "If we let our oxen go, how can we live? If we let our cows go our families will suffer." How did your families get along before you got the cows? Another will say, "I have only one span of horses and a wagon; and I cannot pay the debt." You promised, before you left England, that you would pay it, and pledged your sacred honor, and that is forfeited to the P. E. Fund. You say that you cannot pay the debt; but I know you can if you have a mind to. Live without a cow, as you used to, pay in your houses and farms, and work until you get more. This debt is diminished but little since last Conference; I do not suppose we have gathered in more than one thousand dollars of it, and this season there are about forty-nine thousand dollars more added to it. I calculate that will rest upon my shoulders, but they are so sloping, as you may observe, that it slips off, and then I kick it off at my heels. The money will be forth-coming and all will be well, all will be right; I am not discouraged.

I have a word to say to another portion of the community, some of whom may be here to-day. A great many of the brethren are indebted to the tithing office; and I have a good deal coming to me; and I intend to

put you into the screw, for we mean to make you pay these debts this season. One man says, "I owe the Church the money, it is true, but I believe I shall break and not pay it." They want to get their money into the safe and then break. If they owed a Gentile they would pay their debts, they would work, and toil, and labor, day and night, to pay their enemy; but when they owe the Church and kingdom of God they can lie down and sleep in peace, though they owe thousands of dollars, and say, "O! well, it is all in the family, we are all one, it is no matter whether the debt is paid or not." I want to have you understand fully that I intend to put the screws upon you, and you who have owed for years, if you do not pay up now and help us, we will levy on your property and take every farthing you have on the earth. I want to see if I can make some of you apostatize; I will if I can, by teaching sound doctrine and advocating correct principles; for I am tired of men who are eternally gouging their brethren and taking the advantage of them, and at the same time pretending to be Saints until they gain an advantage over this people, and then they are ready to leave. I want you to leave now; I give you this word of caution, prepare to pay the debt you owe to the Church. If I had the money due to the Church by a few individuals, I could pay every one of our individual debts and the Church debt, and have a few scores of thousands lying by me to operate upon; and in such circumstances I could operate to some advantage, and greatly benefit the Church. But it seems that there are many drones in the hive, who are determined to tie up the hands of those who rule the affairs of this kingdom, and the quicker they are thrown out the better.

I have given you some reasons why things are so slow and tardy in their progress with regard to the gathering of the Saints. Let the poor Saints strive to induce the rich to have confidence in them, by keeping their word and punctually paying those who loan them money. I am sorry to say that this is not always the case. The poor are filled with idolatry as well as the rich, and covet the means of those who have helped them; the rich, also, have the same spirit of idolatry, and stick to what they have. Let the poor be honest, let the rich be liberal, and lay their plans to assist the poor, to build up the kingdom of God, and at the same time enrich themselves. for that is the way to build up God's kingdom. May the Lord bless you. Amen.

THE HOLY SPIRIT, AND HUMAN LEARNING AND SCIENCE.

A Lecture by President J. M. Grant, Delivered in the Social Hall, Great Salt Lake City, May, 30, 1855.

I am pleased with the privilege I have in speaking for a short time this evening.

I wish to have your prayers, and by the aid thereof to speak by the Spirit of the Lord, for I have found that without that Spirit I never could command language sufficient to convey my ideas.

With all the study that I have exercised, with all the books I have read and the experience I have had, I never have been able to convey, with any degree of force, the ideas presented to my mind, without the Spirit of the Lord. Believing in this fact, I have never premeditated what I should say. Some suppose that, to treat upon theology, or any other science coming under the general term, a person must have a classical education.

I hope you, as well as myself, have often thought upon the science of theology, or upon other branches of science; but notwithstanding we may reflect upon them, and think upon them till we make our heads ache, yet my experience has proved to me that an Elder of Israel cannot impress any subject on the minds of the people, unless he has the Holy Spirit.

I might reason upon this point at some length; for instance, we have some among us who are good preachers, and who are considered good in language, but yet they are not able to impress their ideas upon other minds, unless they have the Spirit of the Lord. I find others who are not considered good speakers nor good in language, yet when filled with this Spirit they can convey their ideas in a clear manner to those whom they address. Therefore I reason like this, if a person address you and wishes to make a suitable impression upon your mind, he must have the Spirit.

Latter-day Saints are, and have been highly favored; the channel of communication has been opened from heaven to earth in our day, and has inspired this people with the gift of the Holy Ghost, and by that gift they have proved the things of God. When I read the productions of men I am apt to forget them; I go for instance, to Elder Hyde's grammar class, and I study, and read, and commit the rules of grammar to memory, but unless I keep my mind constantly upon that subject, it will fly away from me; it is like the man's rabbit, "when he went to put his hand upon it, it was not there." On the contrary, there are certain truths brought to my mind by the aid of the Spirit of the Lord, that I have never forgotten. Truths deposited by the Holy Ghost are treasured up in the mind, and do not leave it.

One trait I have had in my character from my boyhood, and that is, not to believe every story told me to be true. I well remember that my mother used to instruct and teach me that if I was a bad boy, I should have to go to hell, and that the fire there was seven times hotter than any fire I could possibly make, even if I should make it with beech or maple wood,

and there I must burn for ever and ever. I never believed this story, but I presume that my mother did; I could not, therefore I felt no trouble about it.

Still I was particular in my notions of certain ideas. I remember reflecting when very young—my brother had killed a quail, and in conversing upon the circumstances, he asked my mother if there was not a quail heaven, which caused me to reflect much upon the idea of a future state of the animal creation. And, when quite young, I read the sermons of John Wesley, who believed that the animal creation would have an eternal existence as well as man, therefore my ideas were strengthened upon this thing; but when I came to read the vision given to Joseph Smith upon a future state, as contained in the Book of Doctrine and Covenants, I believed it, although some in our neighborhood were much troubled with the doctrine it contained, but it gave me great joy and satisfaction.

From the time I began to read books, I have been particular in relation to what I would accept for doctrine. I am aware that some persons will believe almost anything, and are not particular in relation to the doctrine they receive.

I remember well, when a boy, of hearing brother Brigham speak in tongues, and the effect it produced I shall never forget; I could feel the spirit, although I did not fully understand the tongue. I have heard others speak in tongues, but it had not the same effect, and I have marked the different impressions received under different individuals.

When a man teaches doctrine, let him keep on the track, and teach what we can realize and understand, for I do dislike to receive anything for doctrine and afterwards be under the necessity of giving it up because it is erroneous. Hence, if you desire to be constantly led in the path of truth, you will have to be led by the inspiration of the Lord. If I hear a righteous man teach doctrine which I cannot believe nor comprehend, I mark the saying, and I find, that in course of time, the Holy Spirit makes the principle manifest, and sets the matter right.

When you have a teacher upon the earth and he gives you instruction, is it for you to rise up and say that you will not abide by his counsel, that you can instruct as well as he can? If a person possesses more intelligence, and has more knowledge than his teacher, perhaps they might assume the right to teach those who are placed over them. Yet those in this church who have taken this course have betrayed their own weakness and folly. But as God has given us a teacher, it is his prerogative to teach in every sense of the word, and give unto us every lesson that we need.

Take the balance of the world from the Saints, and with all their learning—with all their vanity—with all their books, science, and education—and contrast it with the fountain of knowledge that God, angels, and the servants of God possess, and what are the world with all their boasted acquirements, when contrasted with these things? What do they understand about the principles by which man is to be exalted into the presence of God?

Take the wisest statesmen and philosophers there are in the world, and with all the knowledge they may acquire upon astronomy, philosophy, or any other branch of science known among the children of men, and they will come far short of a perfect knowledge of science in all its parts and bearings. If we could call up father Abraham, I suppose he could teach us more philosophy and astronomy in one day, than those to whom I have alluded could teach you in years. Call

up Daniel, and he would tell us he learned more in one vision, concerning the history of the Medes and Persians, and of the Romans; and others, than modern historians could learn by reading for years.

"No man can understand the things of God, but by the Spirit of God." Ask a person who has preached for years, if he can remember what he said; I know I cannot. I can remember that I had the Spirit of God at such a time; I remember that I taught by the Holy Ghost at such a time, and the testimony that I bore to the people, and I realize the principle, I trusted in the Lord. I know no more about shaping my discourses than I did when I first commenced to preach, and no more than if I had never preached in my life; but I always speak from the impressions of the moment, as I receive them. I want to go into a meeting without anything premeditated, and speak from the impulse of the moment, for I feel well when taking this course. Whether I feel lively and energetic, or dull and sleepy, I shall speak accordingly.

I have passed through various scenes up and down in the world, and never failed to accomplish anything that has been given me to do. I have in my life, crossed some of the most dangerous water courses—some which no other person would attempt to cross; not that I was any more daring than they were, naturally, but by acting in accordance with the impression that I then received, and from those impressions I knew I could cross. And on different occasions, when I have carried out those impressions, it has come out just right; and when I have not done so, it has been just the reverse.

In the year 1834, when Zion's camp was moving from Kirtland to Missouri, one day I left the camp and went out to hunt in the woods of Ohio, and strayed away from the camp some 10 or 11 miles. The camp kept moving on all the time, and I entirely lost the track, and having no compass, I knew not towards what point I should travel. I kept travelling on till the after part of the day; I then concluded I would pray, but I could not get any impression where the camp was. However, I soon after received an impression from the Spirit, the same Spirit we had in Kirtland, and the same Spirit we enjoy in this place; and immediately after receiving the impression, I looked before me, and there was the camp moving on in regular order. I could see it just as clear as I did in the morning; there were the people, the wagons and horses, all in their places as I left them in the fore part of the day, and I supposed they were not more than 80 rods off. But after turning away for a moment, I again looked in the same direction, but all was gone. Still the Spirit told me to travel on in the same direction I had seen the camp; I did so, and after travelling some 8 or 10 miles, came up with them, and when they first came in sight, they looked just as I saw them in the vision.

Again, whenever I have had anything that was great or important to accomplish, I have been impressed with my own weakness and inability to perform the task imposed upon me, and that of myself I was as nothing, only as I trusted in God, and under these circumstances I was certain to speak by the power and influence of the Holy Ghost. When I have trusted in books, or in my own acquirements that I had gleaned from reading the productions of different authors, (for I used to be fond of reading the works of Brown, Abercrombie, Locke, Watts, and other metaphysical writers,) I was sure to be foiled in my attempt, for all would leave me. But whenever I have trusted in the Lord,

and relied upon Him for strength, it has come out right.

I want the Saints of God, when they come to school, to be filled with the Holy Spirit; I want the Saints to pray that those who speak may do it by the power of the Holy Ghost, and by this course you will learn and understand the principle of eternal life and happiness, and will receive intelligence from the fountain of all knowledge, which will exalt you in the presence of God. You may read all the books in the universe, and study all you can upon the science of astronomy, chemistry, and theology, and make those sciences interwoven with your very nature, till they are like a straight-jacket upon you, and you may be wrapped up in them and bound hand and foot, and after all they will not let you into the fountain of all knowledge; but by taking such a course, you will have to become slaves to the learning that you have acquired. But I want the Saints to use their learning in the same manner as a boy uses the top, which is in perfect subjection to him; upon the same principle let the Saints use their learning, and when they speak, let it be by the power of God. It is not that I discard learning, but let it be used properly.

There is a fountain of intelligence, and the channel thereto is open, thank God for it, and the light of heaven bursts forth through this channel.

I will now come right down to your own houses, and among your own families. When you call upon the Lord, night and morning, and do those things which are right in the sight of God, you feel well, don't you? But if you act in a different manner, and neglect to pray, and forget to attend to those duties devolving upon a Saint of God, you feel barren in the things of God. Can you go and read, and study any science, and feel that you have the same light beaming upon your understanding, that a person has who is filled with the Spirit of God, and that light which animates a heavenly being?

Why was it that Joseph could take the wisest Elder that ever travelled and preached, and, as it were, circumscribe his very thoughts? Simply because he had the Holy Ghost. Why can our President do the same? Is it because he has read books for years? No. But he has sought his God, and the Holy Ghost is in him, and he is enabled to search the deep things of God. Then, I say, that man knows the most who enjoys the greatest portion of the Holy Spirit. An individual who lacks this principle may be filled with the learning of the world, but can he rise up and tell it, unless he has the Holy Spirit? I answer, no. To impress the knowledge that he possesses upon the minds of others, he must have the Holy Ghost. I wish to enquire whether the channel is open between you and the heavens, and do you draw daily from that source? If so, then you are in the narrow path, and rejoicing in the truth. I mention this that you may come to the school prepared to receive the impression that may be given. I do not wish you to come here as though you were coming to Fun Hall, (you know this is sometimes called Fun Hall), but when you come, have your minds prepared to be instructed in doctrine, and in the love of God, and pray that you may receive a proper impression upon what may be advanced; for you must receive item after item, principle after principle, here a little and there a little, until you get a fountain of wisdom. I want you to follow the impression that would lead you to serve God, and the still small voice of God will direct you in all your ways, and you will be wrapped up and live in revelation, and it will be your food by day and by night, and it will cause the mind to

expand and the heart to leap with joy. I admit that there are certain Saints who consider certain items as small affairs, but the least thing, however small it may appear to some, in its results may be great. If we as Saints of God do right, no difference about who calls us simple. I tell you, that if you have the Holy Ghost you can understand, and you can be impressed with truth, and that truth will make you free, and you will not forget those things which you receive under the impressions of the Holy Spirit.

A great many people feast upon imagination instead of feasting upon that which is tangible, and they will allow their minds to be led away by fancy, and will make out how great they will be at some future time, and how good they intend to be and how much of the Holy Ghost they expect to receive; but the idea is, what do you enjoy at the present time, and what are the blessings you enjoy at this present moment, right now? Am I doing right to-day? Is the Holy Ghost in me now? Is God's blessing with me now—(not at some other time)? If so, then all is well.

I want the Saints to be impressed with the motto of being happy all the time; if you cannot be happy to-day, how can you be happy to-morrow? I speak this from what I have learned myself; though it has given me much of trouble, and a great amount of perseverance, to be happy under all circumstances. I have learned not to fret myself. It has taken me a great while to arrive at this point, but I have obtained it in a measure, and perhaps many of you have obtained the same thing, but I doubt whether a great many have learned the secret of happiness.

In order to understand the principle of happiness you must not be ever complaining, but learn not to fret yourselves. If things do not go right, let them go as they will, if they go rough, let it be so; if all hell boils over, let it boil. I thank the Lord for the bitter as well as for the sweet; I like to grapple with the opposite: I like to work and have something to oppose. I used to dread those things, but now I like to grapple with opposition, and there is plenty of it on the right hand and on the left. When trouble gets in among you, shake it off, or bid it stand out of the way. If the devil should come and say, "Brother Brigham is not doing his duty, or is not doing right," kick him right out of your way; bid him depart, do not allow him to have place in your habitation, but learn to be happy.

I remember a noted deist who said that it was a poor religion that would not make a person happy here in this life: he would not give a fig for such a religion; and I would say the same; give me a religion that will make me happy here, and that will make me happy hereafter. If you have the blues, or the greens, shake them off, and learn to be happy, and to be thankful. If you have nothing to eat but johnny cake, be thankful for that, and if you have not johnny cake, but have a roasted potatoe and buttermilk, why, be thankful; or if you have a leg of a chicken, or any other kind of food, learn to be thankful, and if you have only one dollar in your pocket, learn to be as happy under these circumstances as if you had ten dollars.

One time in Nauvoo, some English brethren did not like to eat corn bread, and one of them says to another, just before partaking of some, "Are you going to ask a blessing? I am not going to thank God for nothing else but corn bread, potatoes, and salt." Brethren, those feelings should not be, we ought to be happy and shake off the blues, no difference what we may be called to pass through, but let us have the

light of the Lord, the channel of inspiration open, that the light of truth may break in upon our understandings, that we may be rich in faith and in good works.

I used once to be troubled with dyspepsia, and had frequently to call upon the Elders to administer, and on one occasion, brother Joseph Smith says to me, "Brother Grant, if I could always be with you, I could cure you." How is it that brother Brigham is able to comfort and soothe those who are depressed in spirit, and always make those with whom he associates so happy? I will tell you how he makes us feel so happy. He is happy himself, and the man who is happy himself can make others feel so, for the light of God is in him, and others feel the influence, and feel happy in his society. I want the Saints to live in a way that they can feel happy all the time, and then we shall enjoy the Holy Spirit; then we shall meet in heaven to part and meet again; and when we get through our work assigned us, then we may assist, if not to make a world as large as this, in organizing some little lump of clay.

May God bless, save and receive you into his kingdom, is the prayer and desire of my heart, for Christ's sake. Amen.

TRIALS OF THE SAINTS—REDEMPTION OF ZION—SECOND COMING OF CHRIST—THE WORD OF WISDOM.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, May 20, 1855.

I have been much interested in the remarks that have been made by brother Jackman, for they have been according to my feelings, they were right to the point, and many useful ideas have been thrown out before us, and his words have been full of meaning. Although he has considered himself bashful before the people, yet the Lord has put into his heart those things that are calculated to interest the Saints.

We see, from what has been portrayed before us, the trials and difficulties that we, some of us, have had to endure in this Church; we also see, from what he has explained, the patience of the people in passing through those difficulties; no murmuring, no complaining, no fault-finding, but all taking hold with one heart and one mind to do the will of God, under the most straightened circumstances.

We can contrast this feeling with what we see manifested by some of our new emigrants; some of them come in here feeling dissatisfied, having become so in crossing the plains; they will differ with each other, lose the good spirit, and allow themselves to be controlled by an evil

influence; I say we can see, from the discourse of brother Jackman, a great contrast between those that first came here, and those that now come. Now the question might arise in the minds of some, "Were the pioneers who came here so much better than those persons that now come?" I think not. "Then why was there no murmuring, nor fault-finding, nor apostacy?" The reason is obvious; those who first came here had more experience in such matters than the new emigrants have, who come here almost without experience in those things which they naturally come in contact with when crossing the plains.

In fact there are very few in the world that would do any better than the "Mormon" pioneers did the first year they came here. It requires experience to enable people patiently to pass through the scenes of trial that were endured by the pioneers, and those who first came into these valleys. Take our late emigration that have crossed over the plains, and let them be driven a few times from their comfortable habitations, and let them wander for months in the cold winter, and then send them off on an expedition, such as the pioneers took to this country, and you would see them quite a different people: you would see them altered and improved by the course of experience they had passed through; they would be benefitted by certain kinds of experience which others have passed through before them; and, if attentive, they would add many important items to their former stock of wisdom and knowledge.

Consequently, it requires experience, not only for the old members, but for the new; and should the new members be permitted to come from the old countries, and meet with no poverty, no affliction, it would not be known whether those persons would endure such trials; and hence the necessity of such trials to give people experience.

It is true, they have had some things to pass through in the old country of a trying nature, but they have not had a series of different trials to encounter; therefore, there would be no telling whether they would stand or not, if called to pass through similar scenes of trials to those passed through by the earlier settlers of this Territory.

Then, it is not surprising to me that the Lord takes certain measures to bring those persons into difficult circumstances; in fact, we have the Lord's own declaration for it, that He will try this people, not in some things, but in all things, to see if they will abide in the covenant, and He says, "If they will not, then they will not abide in me."

Here, then, we perceive that each will have his share of trials, either in the beginning or in the advanced state of the Church. We do not know what they will be, only so far as God has revealed in His word. He has told us that we should be visited with famine and sword, with pestilence and distress; all these are predicted, and laid before this people in the Book of Doctrine and Covenants. The Lord says, unless His servants should hearken to the words and counsels that He gives unto them, famine, trouble, and distress would overtake them. Now what benefit or what glory is there to an individual who is placed in circumstances that he cannot help but do right? For instance, suppose there were no intoxicating drinks in the world, what glory and credit would it be to an individual to say that he had kept himself from those things? If his father and his forefathers to the third or fourth generation of them, had died from drunkenness, he would have nothing to boast of; for he could not be a drunkard; therefore, I say, if this temptation was set before us as

the forbidden tree was before mother Eve, and we withstood the temptation, then there would be some merit in it, far more than there is for a person to keep himself sober, because he is obliged to do so. So we may take other things in the same light.

Why did the Lord suffer the Hittites, and Perizzites, and Hivites, and Jebusites, and various others, to live among Israel? He had two purposes in view; one was to scourge Israel when they went astray from His commandments; and the other was to see whether they would overcome or not; He placed them where they would have temptations to test their fidelity; then, if directly in the face of the Law of God, they would falter or yield, and give way to the customs and vices of the heathen, they were not worthy of the glory of God, nor of being called His people.

But if the heathen had all been swept away, and those temptations had not been presented, where would have been the merit? It would have been very small indeed.

A commandment was given, forbidding the children of Israel to marry with the heathen; it was commanded that the sons of Israel should not take wives from among the heathen, neither should they give their daughters to the heathen.

Now there was temptation in those days, set before the children of Israel, and sometimes they would break through, and go beyond the bounds, like old Solomon, who transgressed, after God had appeared to him three times, and had given him many choice favors, and manifested Himself to him in dreams, and also when he spread forth his hands to pray God to bless the temple which he had built, then the Lord manifested Himself in the presence of all Israel, to His servant.

He was lifted up in the midst of Israel, and a kingdom and government were given to him, far surpassing all the kingdoms and governments upon the earth, and yet, after all these things, and after the Lord had given him many wives, he took that which was forbidden; he took the daughters of the heathen nations; and he, being their head and their king, set this wicked—this evil example before all Israel, so that if they had followed his foolish and wicked ways, they would have been destroyed, but from the account we have, he was overcome by the temptations laid before him, and consequently the wives that he had taken led him away, so much so, that in his old age, he, in order to please those wives whom he had taken from among the Gentiles, bowed down to their gods. Here then were two evils, first, in taking heathen wives, and the next, in tampering with, and bowing down to their gods; and the Lord will judge him for all those things, just as He will us—according to the works we perform while in this state of probation.

If Solomon, in all his glory, had been contented with all those blessings given him, and had not yielded to the temptations laid to ensnare him, he would have increased in his glory and in his dominions; his glory would have increased in this world and in the future; but the Lord desired to try him.

This shows us that, though a man may be set upon a throne and be exalted high among men, yet he has his temptations, and blessed is he if he endures them and is faithful to his trust; and if he be in distress, bears it all with patience, for he will always have his trials, and no person will escape, all men must be tried and proven.

These are reflections that occurred to my mind while brother Jackman addressed us, showing the contrast between those who first came here, and those who now come. I was led

to enquire, why there was such a vast difference; and the thought occurred to me that it was because of experience, for those who have been here from the first, have been pretty well buffeted, and before they came here they had learned how to submit, when the Lord saw proper to put upon them a chastisement.

Should all this people here in Utah be called to pass through such scenes as some of us have been called upon to encounter, I believe there would be many who would say, "Let us endure these things with all submission and patience before God."

In order to do this, it is necessary for us, in our prosperity, to remember the Lord our God, for if men and women will not remember the Lord, when the heavens smile upon them, and when health is in their habitations —if they will not acknowledge the hand of God then, and be thankful for the blessings that they receive, you may be sure that they will not be so well prepared to endure trials, and to pass through adversities, as those who have, in the days of their prosperity, humbled themselves before the Lord, and acknowledged His hand in all things.

There are individuals in this Territory, of a careless disposition, and you may mark them, and those that have waxed fat, and their hearts are upon the things of this world, that when tribulations come, they will be the ones to quake and fear, while those who have taken a different course will be able to stand.

I heard brother Joseph, when speaking of those that were sick in Nauvoo, make remarks similar to those that I have now made. He said, that those who would not, when in good health, call upon the Lord, and acknowledge His hand in all things, and remember him, would not have faith when it was needed—he said that those individuals would have but very little faith in the days of their calamities and affliction.

Then seek to get faith and spirit sufficient to assist us in the days of our afflictions, that we may be prepared for all the vicissitudes of life. We ought to know that we are well off at the present, but all do not realize this fact.

How often I have thought of the remark made by the Prophet; nothing can be more true than that remark; it carries its own evidence with it, that those individuals who have wealth and riches in abundance, but do not remember the Lord, when troubles come, they will be in the greatest distress, generally speaking.

I do not know what the Lord will hereafter do with this people; I have not myself a sufficiency of the spirit of prophecy to understand all the events of the future; and I doubt very much, whether there is an individual in this Church that does know; but we do know, as far as the things of the future are revealed; and we may know many things by dreams and visions, but when it comes to principles, and to what the Lord will do with this people, I doubt very much whether there is an individual in the world, that knows the changes and variety of scenes through which this people will be called to pass.

There are, in many revelations, not only in modern but in ancient prophecy, predictions touching the scenes of the last days, and the trials of the Saints; and we ought to be prepared for whatever is to come, troubles, distress, famine, war, or anything else.

The Lord has said that great prosperity awaits us, far beyond what we now have, but I doubt very much whether this prosperity will come before we have passed through some further tribulations.

There are revelations in relation to the nations of the earth and this peo-

ple, that seem to indicate that we will have to pass through some things that we never have had to encounter, and it seems to me that we will have to stand forth and defend ourselves against our enemies. And we have got to be tried as Israel was, and to see whether our sons will marry Gentiles, or our daughters Gentile husbands.

Now if there were no Gentiles among us, we could not see whether there was any integrity among the people. Do you suppose that this people will be kept away from the Gentiles? No verily, the Lord does not intend that we should dwell separate from the world altogether. From this time forth, it is our duty to warn our sons and daughters, day by day, and night by night, and week by week, as has been told us from this stand to warn our sons and daughters, as God did our first parents, concerning the forbidden fruit. When He set the forbidden fruit before them, He said, "If you eat, it will make you mortal, whereas you are now immortal, but you may choose for yourselves."

Now how do we know, but when the gates of Zion shall be open to the nations, that the Gentiles will come flocking in, like a flowing stream? A flowing stream is one that runs continually; and the Gentiles will, in that day, come to us as a flowing stream, and we shall have to set our gates open continually, they will come as clouds and as doves in large flocks. Do you suppose that the Gentiles are going to be ignorant of what is taking place? "Now this will not be the case, they will perfectly understand what is taking place. The people will see that the hand of God is over this people; they will see that He is in our midst, and that He is our watchtower, that He is our shield and our defence, and therefore, they will say, "Let us go up and put our riches in Zion, for there is no safety in our own nations."

Those nations are trembling and tottering and will eventually crumble to ruin, and those men of wealth will come here, not to be baptized, but many of them will come that have never heard the servants of God; but they will hear that peace and health dwell among us, and that our officers are all peace officers, and our tax-gatherers men of righteousness.

They will come, not to be baptized, but they will come with their old traditions and customs, and they will flee to Zion with their riches, but they will come in favor of their old customs, and of their old Gentile notions of religion; and if God is merciful unto them, so as to cause them to leave their native land, that we may take them up, and teach them, and nourish them, and bring them up to the standard of truth, all will be right; but if they neglect to observe and obey the instructions given, and to follow the good examples set before them, so much the greater their curse and condemnation.

If our sons and daughters will marry among them, they are much worse than the Gentiles are; for we have been instructed, and ought to know better.

But notwithstanding all that I have said, there may be a time to come, I do not know how long it will be, but the time will come when righteousness will be laid to the line and justice to the plummet.

There will be a certain degree of freedom used with those persons who may come unto Zion, but not so far as to partake of their deeds; but on the contrary, you are strictly prohibited from joining in their evil practices.

But if the Saints act wisely they may set an example before them that will do them good, and if there is any good or righteousness in them, an

upright, holy example will bring it out. All this will take place, and there are many here that will live to see those things, and I rejoice that there is but a comparatively little time for those things to be accomplished.

I look at matters perhaps a little different from some that get away off this way and then the other, and when they get disappointed will apostatize.

In order to explain my feelings I will bring up one little example; for instance, it was expected that when the Saints gathered to Jackson County, there would be a perfect paradise, and that there would be an end to trouble and to opposition. And when the Saints were driven out from Jackson County, almost all in the Church expected that they would speedily be restored; and a person was considered almost an apostate that would say, they would not come back in five years, or ten at the furthest; but the prevailing opinion seemed to be that it would take place immediately.

When Zion's Camp went up, and found the Saints all scattered abroad, what did we hear? Why, all in camp were on the tiptoe to have Zion redeemed immediately; perhaps some would stretch their faith and put it off for five years; but those were considered weak in the faith. This was their extreme enthusiasm.

I was appointed to visit all the Saints in Clay County, to strengthen them, and I proved to them from the Book of Doctrine and Covenants that it would be very many years before Zion should be redeemed; and some would believe it, and some others would think that brother Pratt was rather weak in the faith; but I endeavored to show them that such and such things had got to be fulfilled before the redemption of Zion; and time has proved the truth of what I advanced.

[Now let us see if they have not got to the other extreme; twenty-two years have passed since that time, and if we look around now, is it not the other way, the very opposite? The people think of almost everything else but the redemption of Zion, and speak to individuals about it, and they put it off a great distance ahead. But I do not feel to go to this extreme. I will give you my opinion; so far as the revelations go, in speaking of this subject, I think that this event is nearer than this people are aware of.

Again, take the subject of the coming of Christ, and as far back as 1831, I remember that I came on from New York to Kirtland, Ohio, and I found many Saints thinking that Christ would come immediately. Though I had but little experience, yet I had applied myself to the written revelations, for they were not then printed, but I frequently got the privilege of reading them, and copying some of them, and therefore, I had an opportunity of judging more correctly, perhaps, than those who had not the same privilege.

No doubt they felt exceedingly anxious to have him come, as we all do, and this anxiety overcame them, and hence they were mistaken. I have no doubt that there are others in the Church that think it is a far off event, an event that will probably take place in the days of their youngest children; but from what is written, I look upon it as an event that is much nearer than is generally supposed.

It is true, there is a great work to be performed, but the Lord has a great many to perform it. If He had them all concentrated in one vast body from England, Scotland, the nations of Europe, and the Islands of the sea, he could soon accomplish the work, nothwithstanding its vastness.

A great work has to be brought about; how many years, or scores of

years, it will be, I know not, but from the scenes we behold among the people, the breaking up of the nations, and the signs of the times, and the present aspects of the European war, and from the shutting up and closing up of the proclamation of the Gospel in many lands, the coming of Christ seems to be near at hand, yet Zion must be redeemed before that day; the temple must be built upon the consecrated spot, the cloud and glory of the Lord rest upon it, and the Lamanites, many of them, brought in, and they must build up the NEW JERUSALEM! It is true, so says the Book of Mormon, that inasmuch as the Gentiles receive the Gospel, they shall assist my people the remnant of Jacob, saith the Lord, to build the New Jerusalem. And when they have got it built, then we are told that they shall assist my people who are of Jacob to be gathered in unto the New Jerusalem.

Only a few thousands or hundreds of thousands, then, are to be engaged in this work, and then, after it is done, we are to assist the Lamanites to gather in; and then shall the powers of heaven be in your midst; and then is the coming of Christ.

It will not be before the Lamanites come in, nor before the temple is constructed in Jackson County; but there is a great people to do the work.

I look upon these events as something that will take place sooner than many expect, and it will find many putting it away at a distance. This is evident, from the fact, that he will find them eating and drinking with the drunkard, and marrying, and giving in marriage, to the very hour of his coming.

This shows the state of the world as it is to be at his coming, and if they are to perceive one event after another, why do they indulge themselves in these things? It shows that they do not perceive that it is so near.

It will not be those who have oil in their lamps, for they are ready, and when the sound goes forth, the oil is there; but it will be the others; their lamps will have gone out, and they will have no light; and hence he comes, and men are not aware of it; he enters in and the door is shut, and five out of the ten virgins that have actually gathered, as it appears, are numbered among hypocrites and unbelievers.

How often do I think of this, and the condition of the Saints? Will the Saints be ready? With all the evidence and testimony that they have portrayed before them from Sabbath to Sabbath, is it not strange that so many will be so unprepared for that terrible day of the Lord? It will be a pleasing day to the righteous, but terrible to the wicked.

This ought to brace us up, it ought to keep up our spirits, and cause us to prepare for that time. If I should not do this, I neglect my duty. Should I do wrong because some person in the Priesthood, high in authority, does wrong? No, it should have no influence whatever over me.

We should have the Spirit of light that lighteth every man that cometh into the world, and especially those that obey the truth. And if we will yield to this influence we will not be led away from the right path; we are not to give way, no, not even to angels who may pretend to come from heaven.

The spirit upon us should enable us to do that which is right, and that which is our duty. For instance, take the Word of Wisdom, which is given for our benefit and temporal salvation. It is true, disobedience to that is not so gross a sin as some others; but still, it is given for our temporal salvation, and should be observed. Now, it would require the servants of God

to preach it every two weeks, or at least every month, to persuade this people to hearken to it; and yet they know it is the word of the Lord. If I were to call a vote, I presume that there would not be one that has come to the years of understanding but what would say, it is the word of the Lord.

They go away, after hearing a most glorious discourse upon this and other revelations, and perhaps they will keep the Word of Wisdom two or three days; but it makes their head ache, and then they take a little tea, and it does them good for the moment, and they think the Lord don't know what they need as well as they do. I do not say that you do say this, but your actions bespeak this. But it is such a trial! It must be a terrible trial, which the Lord said the weakest of all that are or can be called Saints could obey. A thing like tea to have influence over us, so that we can only obey the Word of Wisdom two days, and then break it, until we hear another discourse, and thus breaking our covenants, it shows the folly and weakness of man. It shows how the influence of one man prevails over another.

Why cannot you be independent beings, and say, "I will do this, and that, and the other, let my neighbor do as he may; let my neighbor do as he will, but as for me and my house, we will serve the Lord?" This is what ought to be.

In making these remarks I take them to myself, although I have, as an individual, been very strict in relation to the Word of Wisdom since I have been in the Valley, and years before. Do not I like the good old tea? Yes I do, and when it is sweetened up, and a little cream turned in, it is very pleasant, as no doubt also was the forbidden fruit; but it is for me to use my endeavors to have it observed, by setting a good example, that I may have influence over my neighbor and over my family; and I do use that influence as far as is consistent, but it is difficult to persuade persons from their old habits.

I wonder what those persons would do, if called to be martyred for their religion, who cannot do without violating the Word of Wisdom! I am aware that it is not by constraint, and a man should not constrain his family to obey it, but every man will have to give an account of his doings, and abide the consequence, whatever it may be, if it be the destroying angel going through the land to slay the disobedient.

A man may keep the Word of Wisdom so far as tea, coffee, and tobacco are concerned, and still come very short. If he wishes and intends to be right, he must obey this, together with all the commandments and Words of Wisdom. We must regulate our thoughts, our comings in, our goings out, and all our doings and our minds by the Spirit of the Lord, and by the counsels of His servants. Can the destroyer have influence over such a man?

Let such a man stand up and say, "Lord, I have done as you told me, I have kept your words." Could such a man be destroyed before he had accomplished his work on the earth? I question it. Well, we shall undoubtedly see a time when we shall need such confidence as this.

May the Lord bless us all for Christ's sake. Amen.

EXHORTATION TO FAITHFULNESS.

An Address by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, April 18, 1852.

I have heard hundreds and perhaps thousands of people make the observation, that, before they would take the interest and bear what brother Young and others do, they would see the people go to the devil. We never have felt so, and I should not wish those who have had such feelings to rule me. I am satisfied of one thing, we have all got to learn to be mild and forbearing, and to do unto others as we would wish others to do unto us. That is a lesson we all have to learn, and the quicker we bring our minds to it the better it will be for us. If you look to the First Presidency to lead you, assisted by the Twelve and other leading members of this Church, you of course consider them to be good men, and we in turn consider that you ought to be good men.

I think you ought to be good men and good women, good children, good fathers and mothers, and good brethren and sisters. Why? Because you know what is right and what is wrong. There is not a little child before me here to-day, that has arrived to years of accountability, but knows what is right to a certain degree. Then why do you not all act upon the knowledge that you have, and bring your feelings and your passions into subjection, and be like the clay in the hands of the potter? When you do right you feel well, you feel satisfied, and as though you had a conscience void of offence before God and man, and before one another.

The instructions given to day by President Young were good and wholesome; did they not sound delicious upon your ears? Yes, you will all say, we know they were good. Well, then, if you know it is good, cleave to it, listen to it, and abide that counsel, for if you do you will prosper and be blessed, and, as he said, you never will be destroyed, and I know it.

Jesus says, "If you are not one, you are not mine." We must learn to be one, listen to one counsel, and subject ourselves to the will of our God. Some men, in their course, remind me of a man's trying to reach the top of a ladder, without being satisfied to commence at the first round, whereas, if they would commence at the first round, and go step by step, they would soon arrive at the upper rounds.

Again, we are like to a chain, or should be, one link being connected to the other. Then what is the use of any one's trying to leave his position? for by so doing he would break the connection. Act in your places and in your callings, and by so doing the Lord will lead you through into the celestial world, by the assistance of His servants, for as to the Lord our God's coming here in person and leading us into the celestial world, He never will do it, but He will authorize His servants to do it.

When Jesus lived on the earth, he ordained and organized a Quorum of Twelve Apostles, and said to them, "I have laid the foundation, and you must build the house." Joseph Smith did the same; he made choice of

Twelve Apostles, and ordained them, and said, "I have laid the foundation, and you may build upon it, you may rear the house;" and these very persons are the ones who will lead you through into the celestial world, and they will be at your head all the time. It will be a very good thing if you take care of these men and nourish and cherish them, that when you get into difficulty, into snarly hard knots that you do not know how to untie, they may be on hand to render you assistance. Supposing you were the leaders of this people, and they get into a tangle and snarl, like a skein of thread, I tell you there would be snapping, which would only tend to render the difficulty still worse. Reflect upon these things for a moment, and listen to them upon natural principles, for I am only speaking of things as they naturally exist. We are not sufficiently patient; I am not so patient as I wish to be. I wish I was so patient that when a person abused me I could pass away from him, and never notice him; but sometimes I turn round and fight a little; when they shoot, I shoot too.

I again say to you, listen to the counsel that is given to you, from time to time, and be faithful to those men who preside over you—to the President of this Stake and his Council, to brother Hunter as the Presiding Bishop, (to whom all the Bishops are amenable for their conduct), and to all other officers in their places.

Let us all observe obedience to our public officers, be subject to them and listen to them; and all do the best they can; and when we are absent, I know just how you will do, you will do exactly as I used to when my father went away. He would say; "My son Heber, I want you to go to hoeing corn, and to stick to it until I come back." I would put my best foot foremost, and if any of my play-fellows came round me, I would say, "Come, boys, let us make a good job of this corn, that when my father comes home he may rejoice in the good conduct of his son Heber." It will be the same with the boys at the public works, they will say, "Boys, let us do the best we can while they are gone."

Now, brethren, do not be eye servants, do not be merely Christians and Saints while you are here, but be Saints when you are at home, in your secret closets, and in your family, &c. When you labor, be Saints, and work while it is called to day; you cannot do any too much.

Be faithful in your families, and in your prayer circles; be faithful to your wives and to your children; and I say to the wives, be faithful to your husbands and children; and in so doing I know God will bless us to an extent that we have never yet experienced. Let us do right when we are behind the house, in front of it, or in the inside; when we are down in the cellar, up stairs, in the meadow, or in the field; and whatever we do, let us do it in the name of the Lord our God. When we sow our wheat, our beans, peas, and potatoes, let us bow down and ask God to bless the seed and the earth, and warm it, that it may bring forth in abundance, that we may reap the best crops we ever reaped in our lives. Often, when a little child calls upon God to change the mind of its father or mother, the prayer will be heard. I recollect the circumstance of a little boy's being left in the house while his mother went on a visit; the boy used to get hold of a valuable piece of crockery, so she warned him not to touch it in her absence, telling him if he did would certainly break it, and she should whip him. He took it, and sure enough it slipped out of his hands and broke. The little fellow prayed to his Father in heaven, in the name of Jesus, that his mother might not feel

disposed to whip him: When she came home she had not power to punish him. Have you not as much faith and confidence in God as that little boy? It was the same with Daniel in the den of lions. The decree of the king was that he should be thrown into the lions' den. Daniel called upon his Father continually to take the ferocious feeling from the lions, that they might not have power to harm him, and it was accomplished according to his cry.

I could relate scores of circumstances, while I was on missions, of men swearing that if I went to their houses they would blow my brains out, or do me some violent bodily injury. I would go, but instead of putting their threats into execution, nothing would be too good for me, and they would say, "Come back, Mr. Kimball, for I never had such a good time in my life." I held them by my faith, and that is the way in which the devil will be bound; but as long as a person will give him a privilege of coming into his tabernacle, he will remain, for his object is to get a body. It would not be proper for me to come to your house, when you have invited a guest to sit with you, and go to casting him out, and I should have no power to do it.

We are growing pretty fast, increasing in faith, multiplying and progressing, and we must continue to improve while we live in this existence; and when we leave this state, what we do not gain here we have got to gain in another. If you do not overcome your passions here, you have got to do it there. You are not going to step right into the presence of God when you leave this state of mortality; you have got to make many covenants and fulfil them to the very letter.

What kind of people ought we to be? We should be Saints of God, and not sinners. We are about to start for the south, and several are going with us, but none but those who are of one heart and one mind.

This work is never to go down, it has commenced and it will never come to an end until it has fulfilled the will of its Author; you need not be troubled about that.

Now, brethren, be humble, be patient, be industrious, and when we come back, we want to hear the spinning wheel in every house. We do not expect the men to do this buzzing, we expect the sisters to do it. I am going to set my folks to work at spinning up the wool, to working up the old rags, and to making a little yarn for carpeting. I would sooner walk on a rag carpet made by my own family, than upon an imported Brussels carpet made in one of the best manufactories in the world.

Let us be industrious and economical, that the blessings of God and of all good persons may rest upon us, and we will multiply and replenish the earth, and our crops and herds will multiply more than they ever have. Listen to the counsel given to you, and the devil will have no business with you. The devil can hurt no man, only when he gives way to his influence. When he offered Jesus the whole world if he would bow down to him, he had no power over him; says he, "I am the Son of God, mind your own business." Then he took him upon the Temple, and said, "If thou be the Son of God, cast thyself down." But he told him to get out of his way. The devil had no power over him, any more than he can have power over you, if you resist his power. When the devil has power over persons, it is because they have done something wrong, which gives him power and influence over them. You have heard tell of people having the blues; it is not good for men to be blue, nor for women either, but it is for them to have confidence in God by doing right.

God bless you, and peace be with you, and I bid you good bye for a season, and pray that consolation may be with you. Amen.

PREACHING THE GOSPEL.

An Address by Elder George A. Smith, Delivered in the Bowery, Great Salt Lake City, Aug. 12, 1855.

It used to be, in the days of the Prophet Joseph, a kind of common adage that "Mormonism" flourished best out of doors, and although we struggled hard at the time that the brethren undertook in Missouri to build a howed log house that would cost about $1200, yet that tried the faith of many, and was more than we accomplished before the Saints were driven from Jackson County, and we failed to erect a building big enough to hold the Saints previous to the death of the Prophet. At the time of his death we were still trying to build a Temple, but all our exertions only resulted in our having to go out of doors for room enough.

We on the present occasion have the pleasure of sitting out of doors, and of listening to the counsel and instruction of the servants of God without being crowded, from the fact that we have Father's big kitchen to meet in, and in this capacious Bowery we can enjoy a great deal of comfort, instead of being jammed into our large Tabernacle, those of us who could get in, and the balance being obliged to go home.

It is by the request of my brethren that I arise on the present occasion to offer a few reflections for your consideration. When I was first called upon by the Prophet to go and preach the Gospel, I received a little good advice, which I have endeavored to profit by ever since, and that too, to the best of my ability.

In the morning, as I was about to start on my first mission to preach the Gospel, I waited upon brother Joseph, and asked if he had any advice to give me. "Yes," said he, "George A., preach short sermons, make short prayers, deliver your sermons with a prayerful heart, and you will be blessed, and the truth will prosper in your hands." I was a boy of seventeen at the time, and I called this my college education; I however took a second degree, calling upon father Joseph Smith, who was the Patriarch of the Church, and as I was about starting, he said, "One word of advice George A., whatever you do, be careful to go in at the little end of the horn, then, if you increase, though it be but a very little, you are sure to come out at the big end; but if you go in at the big end, you are certain to come out at the small end."

Ever since that time I have applied it, and thought often of the old gentleman's counsel, and I have found it to be very correct.

At that time Elder Sidney Rigdon, our great preacher, (the perfect comber of all the sects,) a man that could bring to bear all the big, jaw-cracking words of the English language, and who could fill up the interstices with

quotations from other languages, and bring all to illustrate the Gospel of Christ, and to contrast it with the errors of the different sects to which he had formerly belonged, I remember seeing him get up to preach when there were present Professor Seixas and several other learned gentlemen who were on a visit to Kirtland, and President Rigdon wanted to show himself to the best possible advantage. I discovered his error when he first began speaking; I saw that he was in his high heeled boots, and at the commencement he soared so far above his subject that he could not get down to it; his whole discourse was a constant series of efforts to descend to a style requisite to illustrate the simplicity of the Gospel, the natural result of his commencing on too high a key—the difficulty and trouble was that he commenced on too grand a scale to carry it through successfully.

Now if he had commenced to preach to those learned men the first simple principles of the Gospel, and then, as the Spirit had opened up things to his mind, have gone into the more advanced principles, he might have succeeded as he desired, but he got up with the intention of showing his great big self, and began at the big end of the horn.

There are several young Elders present, who are going on missions, and the advice that I received may not be uninteresting to them. I have known many young Elders go out preaching, and the first thing they would do when they began to preach would be to tell what a tremendous smart sermon they were going to preach, and what wonderful results would follow; and I have seen those dashing kind of fellows carry on until they withered, and became depreciated, and went out at the little end of the horn.

Now when we present ourselves to a congregation of people, the first thing should be plainly and simply to communicate to them the first principles that we receive, in the best possible manner. But what is the best way to communicate them to the inhabitants of the earth? Shall we select the greatest jaw-cracking words in the English language, and from other languages, or shall we use reasoning the most abstruse and mysterious? The best method is to select the best and simplest way in our possession, and you will find that to be the most successful method of proclaiming the Gospel. You may note it when you will, in men that go forth to proclaim the truth, and you discover that the man who has the fewest words communicates his ideas to the people, as a general thing, in the plainest manner.

When a man uses ten or fifteen superfluous words to convey one simple idea, his real meaning is lost, he reaches beyond all the rules of grammar and rhetoric, and his idea, which, had it been clothed with simple and appropriate language, might have been good, is lost for want of more suitable words. It is like Massa Gratian's wit—"two grains of wheat hid in three barrels of *chaff*." It is my advice that our Elders should study brevity in all their discourses and communications to the people, and that they should speak in the plainest and simplest manner; for if they were to do this—speak so that the unlearned can comprehend, then the learned will be sure to understand, unless they have got their ears so twisted that it is vulgar for them to listen to common conversation; they are like the young gentleman who had just come from college and was desirous of making a considerable show, so when he stopped at a country hotel, he gave the following orders to the ostler—"You will extricate the quadruped from the vehicle, stabulate him, donate him an adequate supply of nutritious aliment, and when the

Aurora of man shall illumine the celestial horizon I will award thee a pecuniary compensation."

The lad went into the house to the old man, crying—"Landlord, there is a Dutchman out here; I can't understand a word he says, do come and talk to him yourself." (Laughter). Now if he had said—"Unharness the horse, water and feed him, and I will pay you for it in the morning," he would have been understood by the ostler. But the fact is, the world through their wisdom know not God, and have lost sight of and forgotten the simplicity of our fathers, and the plainness of the Gospel of Jesus Christ, and the reason is, that from the beginning the plan of salvation was too plain and simple to be interesting to the learned, and it has ever since been the design of men of learning, to couch the wisdom and knowledge of the world in such high flown language that the poorer classes of mankind could not get anywhere near them, and thereby hide it in the superabundance of nonsense they made use of; they made use of thousands of words to blind the ignorant and illiterate, that they might be kept in the dark, and remain in ignorance all through the learning and cunning of men.

These are my sentiments upon that subject in brief, and however much I may break or violate the instructions I received from President Joseph Smith to preach short sermons, and make short prayers, I have always endeavored to observe those instructions, though I may have failed on some occasions. Sometimes perhaps over anxiety has led me beyond the mark, but as a general thing I have endeavored to observe them strictly, and have found it to be good to do so, and I have often and do yet frequently think of my first degree.

But I ought to make some acknowledgment and confessions probably. I well remember the first time I ever broke those instructions; I was preaching in Virginia, in the County of Tyler. There was a Methodist preacher by the name of West, that would follow me wherever I went, and when I got through preaching he would get up to burlesque me, and he would talk for an hour or two, and then he would get his congregation to sing, but with all he could do he could not get more than thirty or forty to come and hear him preach, whereas I had from three to four hundred attentive hearers. So on one certain occasion he came with his Methodist friends to the meeting, and I invited him to preach first, but no—he said he was "going to preach just as soon as I got through;" so I said to myself, "You will have to wait a pretty considerable spell, old gentleman;" and I then selected and read one of the longest chapters I could find in the Bible, and read it slowly; then read a long hymn and lined it off, and got the preacher to sing it for me, after which I preached about two hours and a half. I saw the preacher was in a terrible great hurry to get a chance to speak; the reason was, there were many at the meeting who had come from 20 to 30 miles on purpose to hear me, the country being very thinly settled, and some of them would have turned their pigs out of the pen if they had known West was going to preach in it, and the very moment I had done speaking, he jumped up and said he wanted to preach before I dismissed the congregation. When he commenced, about 300 of the congregation left.

He had made a practice of following every "Mormon" Elder that came into the country, and keeping up his harangue against the truth, then his Methodist brethren would join him and sing at the top of their voices until the congregation dispersed, and it was his intention to serve me the same, but he did not

succeed quite so well as he anticipated.

That was the first time that I recollect violating the instructions I had received, and I must say that I did not repent of it for a good many years, and I have not fully done so yet, for I thought that a man must be pardoned for straining his instructions on an occasion like that; and the fact is, we do not often find such men. This man followed and harassed our Elders every time they went into the country, and kept on their track until he had run them clear out of the country. When he perceived I would preach about there, he gave public notice that if I came into the neighborhood where he lived I should get a coat of tar and feathers; so on hearing this, I resolved to go and try it.

There was a man by the name of Mr. Willey, a near neighbor of the Rev. Mr. West. He was a small man of about 130lbs. weight, with a red head, and he had 13 boys with red heads, each of them weighing from 180 to 250lbs. He had his boys perfectly drilled, and when he could not beat the opposite party at the ballot box by voting, he could always beat them by fighting; for he and his red headed boys, (for they had hair as red as my wig that I wear sometimes,) were more than a match for any party they come in contact with in the County of Tyler; when he could not beat them in the election, he always could the other way. When he heard that West, the Methodist preacher, was going to have me tarred and feathered, he sent his best looking daughter on horseback over the mountains, dressed in the finest silk, and invited me to go over and preach, and assured me that I need not fear the least danger from the Methodists threatening to tar and feather me. I sent an appointment that I would preach at his house in two weeks. Accordingly I proceeded on my way to visit the old man, filling some appointments previously given on Buffalo Creek, Monongahela county, and about 15 miles from Mr. Willey's, I met three young men, all with red heads, well mounted, and standing about 6 feet 2 inches, dressed in Kentucky jeans, but very neat and clean. They looked big enough to have been employed in Erebus, as strikers for Vulcan, forging thunder-bolts for Jupiter. They informed me that they were the sons of Mr. Willey, and that he had sent them to show me the way through the mountains. They remarked that it was rather a wild country to travel in alone, and they likewise informed me that the rumor was that West, the Methodist priest, was intending to meet me with a party of his pious brethren, and give me a coat of tar and feathers, but assured me, in the name of their father, that I need not apprehend the least possible danger.

Before I got into the neighborhood I was met by two or three other red headed gentlemen, and we shortly after arrived at the old man's residence, where I was treated with every kindness, and the first salutation was an assurance that I need not be the least afraid, or anticipate that any harm would come to me from my Methodist friends: and the beauty of it was, as I learned afterward, he had long desired an opportunity to whip the whole Methodist church; and if they had turned out to mob me, he would then have had a good chance to pounce upon them. This is an illustration of what men will do to accomplish their ends, or the objects they have in view.

And as long as I remained in that part of the county of Tyler, the old man would have two or three of these boys go along with me to show me the way through the country wherever I wished to go, and two or three more looking out. I suppose he really

wanted to have the Methodists execute their threat, and attempt to mob me; but West knowing the feelings of the red headed troop, he concluded it was best not to do so.

Notwithstanding all the opposition, we did succeed in gathering a few "Mormons" in that county. I am aware that things were different then to what they are now, for then when an Elder presented "Mormonism" in a town or city, every one that is acquainted with our history knows that it was looked upon by all as a mere matter of humbug. "Why," they would say, "it will be all down in two or three weeks; these are some idle fellows going about for the sake of getting a living." But now it is altogether different; when a "Mormon" goes forth to preach, however much they may oppose him and abuse him, they know that he represents an almighty people, and that he stands in connection with and is backed up by the greatest men of the age. They know that the "Mormons" cannot be successfully contended with by argument and moral suasion, but only on the old Missourian system of mobocracy; they know that the priests have given it up years ago. "O," say they, "if you talk with a Mormon Elder, you are sure to get worsted; tar and feather them, mob them, and stone them out of the country, for if you listen to them, you will be deceived."

I remember when Joseph first got the Abrahamic records, (and let me here say that I hope those brethren and sisters who are not already subscribers to the *Deseret News*, will go to the office and commence to take it while that important record is being published, for it will be of great service in years to come,) there was in the State of New York a very pious Presbyterian deacon, who was very intimate with my father and mother, when they were members of the same church; and, as he was passing through Kirtland, called to see them. It was almost a violation of the pious old man's faith to shake hands with my father when he met him, but he ventured, and finally got courage enough to call, and not only shake hands, but have a little conversation.

My father told him that Joseph had got this Book of Abraham, and that he could translate it, and that it revealed some very important principles. "It is curious," replied the old man, "I really would like to see the record."

"Well, deacon," said my father, "come, I will go over with you to the Prophet's, and show you the papyrus."

"Well, Mr. Smith, but I don't know about going over now."

"O come along," said my father, "there is plenty of time before dinner, it is but a few steps—let us walk over while dinner is being prepared."

"Mr. Smith, Mr. Smith, there is great danger of being de—cei—ved! Mr. Smith—I'd rather not go!"

This is the way men feel; they are all the time afraid of being deceived; when the truth comes, they dare not trust their eyes, their ears, or their understanding; they are all the day long fearing and trembling lest they should be deceived. And at the same time, Infidelity, Mesmerism, Electro-biology, spiritual communications of various kinds and grades are taking hold of the minds of the human race, from those in the highest ranks of society to the lowest.

And here in the newspapers we will find half their columns taken up with accounts of murder, suicide, plunder, bloodshed, and every other species of crime. "And what of it," says one. Why, crime seems to be the principal feature of the day. And what is the cause of all this? The reason is because the people have rejected the truth, and therefore the light of

truth has ceased to shine in their hearts.

They thirst for one another's blood, and they thirst after and desire each other's destruction, and they have no feeling for anything but blood and slaughter: and the great question the world over, but especially in the East, is whether the Emperor of Russia shall have the privilege of building as many ships as he may think proper, and putting them in the Black Sea. He says that a part of the Black Sea and the Sea of Azoff are in his dominions, and that he will do as he pleases; but the allied powers swear that he shall not, and they stake the lives of millions, and declare that he shall not build any more ships than some half dozen other nations see proper to keep in that sea. This seems to be the whole question which causes the lives of millions to be in jeopardy continually.

I say, read the *Deseret News*; read the accounts of the missions of the Elders; read the great things that are being revealed week after week—the History of the Prophet, the revelations which came through him, and see how rapidly they are fulfilling, and observe how partyism and constant rangling are seizing the human mind, and how tremendously they will contend with each other, and sustain one another in lies, and speak evil of those who are good.

With these remarks I shall give way, praying that the Lord may bless you forever. Amen.

THE HISTORY OF MAHOMEDANISM.

A Discourse by Elder G. A. Smith, Delivered in the Bowery, Great Salt Lake City, September 23, 1855.

I arise before you this morning, unexpectedly; but as I always feel willing to make an attempt to offer some reflections for the consideration of my brethren and sisters, I feel a degree of pleasure. While looking at the improved appearance of our benches to-day, I see quite a number of comfortable seats have been brought here, which will in a great degree dispense with the occasional breaking of temporary seats, disturbing the congregation.

The Lord has said, in a revelation given through Joseph Smith, that it is His purpose to take care of His Saints. He also promised His people, in the commencement of the foundation of this Church, to sift them as with a sieve. Some of the old Prophets, in referring to the work of the last days, speak of the sieve of vanity. The history of this people since the Church was organized, has been one continued scene of changes.

In the early years of the Church, there was a great anxiety among the brethren to travel and preach the Gospel among the Lamanites, but the rigid laws of the United States at that time, prevented any intercourse with them. The brethren used to feel animated upon the subject; they

would speak in tongues and prophesy, and rejoice exceedingly in the things that were about to transpire, or that they believed would transpire when they should be permitted to go and preach the Gospel to the Lamanites.

A series of unexpected and unthought of events has at length brought about an opportunity, on our part, to instruct these remnants of the house of Israel in the best knowledge it is possible for us to impart to them.

We have now been for eight years right in their midst, where we could have an opportunity of teaching them to read, if we chose; of teaching them to work, or anything else we may take the time, labor, and expense to teach them. We are now familiar with their habits, character, and customs, to a considerable extent.

When the curse of the Almighty comes upon a people, it certainly is the work of generations to remove it. When Cain brought a curse upon his own head, and that of his household, his after generations bore the same curse.

The curse that came upon Canaan, the son of Ham, has extended to a great portion of the human race, and has continued to the present day.

For the last hundred years, philanthropists, who were ignorant of the order of God—of the irrevocable decrees of the Almighty—have exerted themselves vigorously to thwart the purposes of the Almighty, in trying to remove the curse of servitude from the descendants of Canaan; but their endeavors are vain and useless; it is labor lost, and answers no end, only so far as it serves to multiply the difficulties and perplexities which are arising in this generation, to bring about the great destruction of corruption and wickedness from the earth; in this way it all indirectly serves a purpose.

When God has decreed a certain way for men to be in servitude, and has designed they shall hold that position, it is worse than useless for any man or set of men, to undertake to put them in a position to rule.

The Lord conferred portions of the Priesthood upon certain races of men, and through promises made to their fathers they were entitled to the rights, and blessings, and privileges of that Priesthood. Other races, in consequence of their corruptions, their murders, their wickedness, or the wickedness of their fathers, had the Priesthood taken from them, and the curse that was upon them was decreed should descend upon their posterity after them, it was decreed that they should not bear rule.

In looking abroad on the earth and seeing the effects produced upon different races of men, it will be plainly discovered that there are races who have never been permitted to bear rule to any great extent.

The God of heaven is the creator and proprietor of the earth; we will admit, however, that His claim to it has been considered by men very weak for many generations; His title has been, I would not say disputed, but it has been absolutely denied for a great while, so much so, that when the Son of God came on the earth he had nowhere to lay his head; he said himself, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

We also read that when the Savior was taken by the tempter on to an exceeding high mountain, he showed him the kingdoms of the world, and the glory of them, saying, "All these will I give unto thee, if thou wilt fall down and worship me," although "the poor devil," did not own a single foot of it.

This proves that Satan considered himself so much in possession of the earth, as to actually exclude the Savior's supremacy entirely, and wished

to place him in a position that it might never be acknowledged; but the Savior said, "Get thee behind me, Satan, thou shalt worship the Lord thy God, and him only shalt thou serve."

The dominion of portions of the earth has changed hands frequently, and sometimes in a very unexpected and miraculous manner; the Romans overpowered it to a very great extent, and all that was considered habitable, or that was then known, was either reduced to submission to the Roman sway, compelled to pay tribute, or at least to acknowledge Roman supremacy, with a very few exceptions; this is as far as profane history extends: hence, says Luke, "And it came to pass in those days there went out a decree from Cæsar Augustus that all the world should be taxed. And all went to be taxed, every one into his own city."—ii. 1, 3. This circumstance shows the existence of several emperors possessed of sufficient domains and power in the Roman empire to demand taxation of all the world.

That nation has been compared to a nation of iron in the visions of the Prophet Daniel; it has been considered, by most commentators upon the word of God, that the Prophet Daniel considered the Roman empire to be typified by the dream of Nebuchadnezzar, in which it is represented as being of iron in the great image which he saw.

I believe it came nearer exercising universal dominion than any other empire that has ever existed. Nations of the present time have obtained dominion over a greater extent of the earth's surface than the Roman empire did, yet it appears to be inhabited, cultivated, improved, and discovered to a far greater extent in proportion.

It has been said by some geographers that the empire of Russia is the most extensive one that ever existed; others, that the empire of Charles the Fifth of Germany, which included Spain, Germany, the Netherlands, and Mexico, Guatemala, and nearly all South America, was the greatest. Others say the present dominions of Queen Victoria are the most extensive of any other. Be that as it may, it is but a mere matter of speculation. Rome at its time was the only government that was considered all powerful. That this power was given by the Almighty, no man who believes in the dealings of God with men will dispute, though many who are sceptical on this subject may produce different ideas and views.

From the time Rome was founded —a small city upon the seven hills of the Tiber, to the final extent of its dominion, was eight hundred years, when it commenced to crumble, and continued so doing until it fell in pieces.

About six hundred years after Christ a prophet rose in Arabia, by the name of Mahomet, who was born in 569; he was an orphan boy; his father (Abdallah) having died, he was left in childhood, and was raised under the care of his uncle, whose name was Abu Taleb, and finally became an apprentice to learn the mercantile business; he was sent by his master several times on trading expeditions, as his agent, to take charge of his train of merchandize.

He subsequently married Kadija, the widow of his employer, who had left her, at his death, considerable wealth.

Mahomet carried on the business his master left, profitably, until he professed and proclaimed to the world to have received a mission from heaven. He was five years in making his first convert; this was rather slow progress; and that convert, when made, was only a boy of eleven years of age, whose name was Ali, the son of Abu Taleb.

It will be recollected that the climate of Arabia brings persons to

maturity in body and mind much earlier than colder climates. Mahomet and Ali commenced to preach, and finally succeeded in gathering around them a considerable number of adherents.

Mahomet descended from one of the most noble families of the Koreish; he came direct in descent from Ishmael, the son of Abraham.

He was set upon by that powerful and popular tribe, the Koreish, who were determined to destroy him, as he proclaimed that their idol gods were all a humbug, and setting forth but one true and living God for them to worship. The persecution continued to increase until he was obliged to leave Mecca, and flee for his life to Medina, on 15th July, 622, which is the great Hegira or Mahometan era. On leaving his native city, Al Abbas, his uncle, one of the most powerful chiefs of the Koreish, made the Ansars, as his friends in Medina were called, promise and swear that they would not deceive, but would protect his nephew at the expense of their lives, though Al Abbas himself did not then believe in his divine mission.

Mahomet continued preaching: there was nothing in his religion to license iniquity or corruption; he preached the moral doctrines which the Savior taught; viz., to do as they would be done by; and not to do violence to any man, nor to render evil for evil; and to worship one God.

He continued so to preach until he was driven from his home. After he had commenced preaching his doctrine extensively in different parts of Arabia, and many had believed it, his persecutors at Mecca gathered a large force, and, followed him, with a determination to exterminate him and his friends. They followed him up with their persecutions until he got so mad, that he could not stand it any longer; his religion caved in, he drew his sword, gathered his followers, and gave his enemies such a drubbing that they went off ashamed. This was the battle of Bedr.

They raised a superior force of 3000 men, and had a second fight with the prophet (in 626) who could scarcely muster 1200 men; his orders not being obeyed, his followers left the field, but the prophet was determined not to be beat from the track, and concluded to fight the battle alone; his intrepidity and boldness on the occasion converted a leader of the infidel army, named Khaled, and he subsequently made him his general, and surnamed him the sword of God. This is called the battle of Ohud.

One hundred years extended the Mahometan power over more territory than the Romans gained in eight hundred years; in a very short time all Arabia bowed to his sceptre, and he was confirmed in his kingly power, and assumed the ensigns of royalty in 628.

He then sends his ambassadors to visit the neighboring nations, for he was now the monarch of Arabia, and asked them to receive his religion. They visited Khosroes the Great, king of the Persians, one of the most warlike sovereigns of his time. Mahomet's ministers presented his letters, but the Persian king haughtily tore them in pieces, ordered the ambassadors to be scourged, and sent them home in disgrace. They returned to Medina and found Mahomet mending his shoes, and reported their treatment; with tears he replied, "You need not be alarmed, boys, for many of you will live to riot in the white palace of Khosroes."

It was thought that Mahomet's death would put a final stop to the progress of his religion; some persons gave him poison to see whether he was a prophet or not, and it was his belief that poison was the cause of his death. He died at the age of sixty-three, in 632, and was succeeded by

his father-in-law, Abu Bukker, who was very faithful in sustaining the prophet during his life, and who was acknowledged as the first Khalif after the prophet's death. This man continued the war which Mahomet had commenced, for when the prophet had found that the people would not leave their idols by being preached to, he concluded the sword was the best argument; he therefore decided he would take up the line of march to his native city, sustained by a powerful army. He destroyed the idols in the Kaaba, the temple of Mecca, and dedicated it to be the great temple of Mahomet, and the centre of Mahometan worship, which position it has held up to the present time. Mahomet set his examples, gave out his laws in relation to pilgrimage, prayer, and matrimony, and adopted many rigid rules, which he kept strictly himself, and which his followers have observed for many generations; and in his last pilgrimage, in 632, 114,000 Mussulmen converts marched under his banner.

Now this man descended from Abraham and was no doubt raised up by God on purpose to scourge the world for their idolatry. Immediately after his death, his successors commenced a series of campaigns against the Roman or Greek empire, under the command of Khaled the Great, surnamed the sword of God, and Abu Obeidah. During the two years of the reign of Abu Bukker, who ascended the throne in 632, he determined to enforce the new religion upon the inhabitants of Persia. This expedition, however, failed in consequence of its being too weak; but the expeditions against the Greeks were more successful; battle after battle was fought, province after province was surrendered, and millions were converted to the new faith; and on the death of Abu Bukker, Omar Ebu Al Khattab ascended the throne in 634, and the war continued.

During the reign of Omar they conquered Syria and Egypt, overthrew the Persian monarchy, the old dynasty of the Sassanides yielded their standard (the blacksmith's leather apron), which had floated for several hundred years in triumph over the Persian monarchy, to the Saracen rule, and many who surrounded Mahomet's person in times of his greatest danger rioted in the white palace of Khosroes, which was taken by the Arabs in 637, and where they divided among themselves a spoil of sixty millions of pounds sterling, and many of the companions of the prophet wept when they saw this prophecy so literally fulfilled.

Their manner of doing business was singular; they had a way of their own. When they entered the Persian empire, led by Saud-e-Wekkauss, they received a message from Zezdejird the king, that they were a pack of poor devils, that they came from a country which was a desert, and had not much to eat, and if they would go home and mind their own business he would load their camels with dates. They replied, that they did not come for his riches, nor yet for the fruits of his country, they knew they were poor, and had lived on green lizards and snails, but that had nothing to do with the matter, their business was to present to the king and his people the pure religion which God had revealed to them, and if they would accept of it, and obey its precepts, not one hair of their heads should be hurt, if they would not accept of it, if they would not obey it, they would require of them all to pay tribute, and if they would not pay tribute, they would cut off their heads. It was all told in three words, the Koran, tribute, or the sword.

The proud monarch could not bow to this, but called out his immense armies and placed them under the command of Rustum, the son of Furrukh-zaud and Ameir ul Omra of the

empire. And a decisive battle was fought at Kaudsiah; this opened the whole of the Persian monarchy to Saracenic dominion. Saud-e-Wekkauss was afflicted with a disease called the Sciatica, which rendered his joints so stiff that he could not ride on horseback; he sounded the Tekbair *(alla hu akbar*—God he is great) from a terrace of the palace in Kaudsiah, which was the signal of battle.

The Persian king drew up his hosts amounting to one hundred and twenty thousand men, while the Mahometan army amounted only to thirty thousand men. The battle commenced in the morning at eight o'clock and lasted until dark, when every Saracen lay down on the ground where he finished his day's work.

The women of the Saracens carried them food, and dressed their wounds, and carried away the wounded and dead, but the soldiers, men, and officers, never left their position until the call was given in the morning, "God is great." On account of the position which each army occupied, the one army could not present a greater front than the other; they fought the second day, the third, and the fourth, until tens of thousands were killed. On the second day the Saracens received a reinforcement of two thousand men that had marched five hundred miles under forced marches; the Persians also received a reinforcement of 30,000 men, and on the fourth day at noon the conflict was decided, after about one hundred thousand men had been slaughtered on the field.

I relate this to show you what religious zeal will accomplish. Mahomet, in his day, cautioned his people not to drink wine, or in other words, he had given them a "word of wisdom," showing that it was not proper to drink wine. There was a warrior whose name was Abu Mohudjen, of some considerable reputation at the time, who had broken this law of Mahomet; he had taken some of the good wine of Persia, in consequence of which he had been put in chains, by order of Saud, and confined in the palace of Kaudsiah, while the battle was going on so severely. The general had not left a single staff officer to communicate the word of command, from the point the Mahometan general occupied, to his officers in the field, so he had to send them by his wives, or his servants. The only man left about the house was the general, and this officer in irons, who begged of the women to beseech the general to dismiss him, and let him go and fight, but they dare not do it for fear of the wrath of their husband. He importuned so earnestly when they brought to him his provisions, declaring that if he did not die in the field, he would return again and put on the irons, that they concluded to let him go, so they gave him the general's piebald mare and a suit of his armor, and away he went to the battle field.

Saud was not long in observing the actions of the disguised warrior, whose extraordinary prowess excited his admiration. He inquired of his attendants who he was, but they were unable to give him any information. He concluded that if it were possible to suppose that God sent assistance on such occasions, it must be the immortal Kezzer, which word signifies Enoch, Elias, St. John the Evangelist, or St. George.

The Arabs, through suffering severely from the annoyance of the Persians' elephants, and from the firm and resolute resistance of the troops of Rustum where he commanded in person, were repulsed and thrown into disorder, and were only recovered by the extraordinary and unlooked for exertions of Abu Mohudjen, disguised in the armor of Saud.

After the battle the imprisoned officer returned to his quarters, and the women again put the irons on him, and nothing was said to the general about his having been set at liberty. While the general was exulting over his victory, and the immense spoil he had taken, he told his wives that the immortal Kezzer had fought for him; says he, "The prophet knew I could not ride, and I saw a mighty warrior on my piebald mare, leading the way wherever the battle was thickest."

His wives then told him who it was he saw; Saud says, "Bring him here, take off his chains, give him the piebald mare and armor, and let him drink all the wine he pleases all the days of his life." "But," says the old officer, "if I drink wine now, I shall be doing that which is contrary to the law of God, which if I could atone for by imprisonment I would drink it, but as I cannot, I will drink no more wine;" and he kept his word.

I relate this to show you what union and religious enthusiasm will accomplish: the Greek empire in Asia was crushed to atoms, and in one hundred years the Mahometan dominion was more extensive than that of the Roman empire in eight hundred years from its foundation.

Persia, Egypt, Mauritiana, and nearly all of Northern Africa, Cyprus, and Rhodes were subdued previous to 637, together with Syria, Asia Minor, and the countries now known as Turkistan, Afghanistan, Beloochistan, Circassia, and Asia Minor, and a part of Chinese Tartary. Tarick and Musa completed their conquest of Spain in 714; and had it not been for dissensions among themselves, the probability is, that the crescent would have now surmounted the top of St. Paul's Cathedral in London, instead of the cross.

Christianity had become so corrupt and divided, that none of the Christian princes were willing to unite their power with the Greek emperor to defend themselves against the Mahometan power, or to prevent them overpowering one Christian nation after another, for so they continued to do until division among themselves prevented their increasing; and now their national existence is waning little by little, until it is becoming very weak.

The battle of Tours, in which 370,000 Mussulmen were killed, which prevented the Saracens from not only overrunning France, but all Europe, was fought in the year 732, by the French, under Charles Martel, who was styled in his time, "the hammerer," because he struck such hard blows in battle. He seized on a quantity of church revenues to pay his troops, and for this the Catholics damned him to purgatory, and required his children for generations to pay for prayers for his relief, but he was the great chieftain, as far as man is concerned, that prevented the utter annihilation of the religion of the cross, and the constituting in the place thereof that of the crescent.

History is a natural theme with me, and while I have taken so much license of your time in tracing the progress of the history of nations, I will still say to you, that this Mahometan race, this dominant power of the 7th and 8th centuries, were the descendants of Abraham, which Mahometan records show in a straight-forward genealogy, from the family of Mahomet direct to that of Abraham, through the loins of Ishmael, the son of Abraham; and in this dominion there certainly was a recognition of the dominion of the sons of Abraham, and just as long as they abode in the teachings which Mahomet gave them, and walked in strict accordance with them, they were united, and prospered; but when they ceased to do this, they

lost their power and influence, to a very great extent.

I am aware that it is a difficult matter to get an honest history of Mahometanism translated into any of the Christian languages. One of the best works I ever read upon the subject, and one I can put the most confidence in, is Simon Ockley's History of the Saracens; it was a translation of a Mahometan historian named Abu Abdollah Mahommed Ebn Omar Al Wakidi, who wrote eighty years after the flight of Mahomet from Mecca. Ockley prided himself in rendering the Arabic in good style, although his religious prejudices were so strong that he durst not render the sentiments he translated in full force, without rather blinding them a little. He would frequently translate as it ought to be, as nigh as he could, and then stick down a note in the margin, and say, "That was only done out of hypocrisy." He is one of the best authors, or the one I would rather read.

It is a hard matter, as I have said, to get an honest history of any nation or people by their enemies. For instance, read Governor Ford's History of Illinois, and you will find that he will contradict himself half-a-dozen times in one statement, for fear that he will not flatter the prejudices the people had against the "Mormons." He would in one place assert that he had never done anything to favor the Anti-Mormons, and then immediately afterwards declare that he could not see why the Anti-Mormons could have any feelings against him, when he had done so much for them; and then go on to enumerate how he prevented Backenstos from arresting the house burners; yet he declares he had never done anything to favor them, and wonders why that party should feel crossways to him. This is the temper of almost all men who undertake to write the history of their enemies.

Just read the reports of different generals on the battle fields of the Crimea, and you will see that every one has a different side to it. These reports have got to be received with great allowance all round.

All the Christian translations of Mahometan history, as well as of the Koran, should be received with a great deal of allowance. I would recommend the reading of Major David Price's "History of the Mahometan Empire." He was educated and trained to be a Church of England man, but had not many conscientious scruples on religion; still he had prejudices against the Mahometans, so that when you read it, you must throw your ear a little quartering. I consider Bush's "Life of Mahomet" written under the influence of a violent Christian prejudice. I would prefer the account in Crichton's "Arabia" to Bush.

I would like to inspire in the minds of the youth a disposition to study oriental history, because a great deal of human nature is learned therein: how powerful dominions grew up in a short time, and how, through the violation of the principles of union, those nations have as quickly come to naught. Many useful lessons are taught on the pages of history.

Within the last eighty years our own republican government has increased its territorial limits about threefold, and it is constantly on the increase.

The fact is, if a man who is in the habit of raising trees makes his top to grow larger in proportion to the roots and the main trunk of the tree, it will break asunder or be uprooted. The American power is in danger of losing its balance by extending its limits faster than it accumulates strength to consolidate them together.

I will explain one term which I have used. At the time that Mahomet fled from Mecca, (July 15, 622,)

it was the new moon: the Mussulmen therefore adopted the crescent as their religious emblem.

When the Mahometans conquered a Christian church, and turned it into a mosque, they put the crescent on the top of the cross. The old Greek cathedral church of St. Sophia, in Constantinople, is now a mosque: the cross is surmounted by a crescent. The Russians have conquered and overpowered various countries that were held by the Mahometan power, where you may now find the Greek cross mounted over the crescent, turning many Mahometan mosques into Christian churches. I give this explanation, thinking it may perhaps be information to some of our young people present.

A great deal has been said about some of the religious emperors who have had dominion in the earth being remarkably good men; but if their characters were impartially examined with any degree of criticism, it would be found that many of them used their religion as a matter of policy; as the present pretender to the throne of France of the house of Bourbon, who is so pious that it is said he goes to church six times a day, and that Pope Pius IX has christened him his own dear son; I suppose he feels that he is honest in heart, but he would like the throne of France, and there is probably a better chance to get it by making a great deal of pretension to religion than by any other process; and if he gets it, he thinks he will have a little better chance to keep it.

Such speculations have a tendency to make men religious. Like men who write to President Young, saying, "I am a physician, and graduated so and so, and I would like you to write to me, and let me know if there aint a good chance for me to make a comfortable living in your place, in case I should embrace your religion, and settle among you." We frequently receive just such communications. These are the principles that are rankling in the breasts of selfish and ambitious men. I say, ever since Adam eat the apple, it has been more or less the case.

There was Constantine the Great, who was the first Christian emperor; his dominion was termed a Christian dominion, or in other words, it was a Catholic dominion, and extended far and wide, and everything that dared to oppose it was made to suffer the most cruel tyranny. The truths of the Gospel becoming absorbed and swallowed up by Paganism, and Christianity left only in name, there grew out of his administration Christian division, dispute, war, and distraction, which have continued to the present time.

Look in the history of the revolutions and conspiracies of Europe, and you will find that religion has always a finger in the matter, even in the present great war: it amounts to about simply this — whether the Catholic power shall exclusively control the holy places, or whether the Greek power shall. The probability is, that the Mahometans have got to surrender them to the Christian powers soon; even the mosque of Omar, which is upon the site of King Solomon's temple at Jerusalem, will soon be surrendered to some Christian power; the only thing that delays it is the Christian quarrel between the Greek and Catholic nations.

I do not consider Great Britain has waged this war so much for the sake of religion as to control the trade of India, and the way to it: England is after the purse. But all the Catholic powers that are in any way concerned in the matter are the leading influence in the business to check the growing power of the Greek Church; hence it is a religious war. But the men to whose ancestors God has given Priesthood, and to whom in the last

days the privilege of receiving it has been conferred, have been abroad, and published the principles of salvation, and the voice of the Prophet of God to the world, and now the nations are left to wrangle with, and destroy each other. It is an old proverb, and one of long standing, that "whom the gods would destroy, they first make mad." Peace is taken from the earth, and wrath and indignation among the people is the result: they care not for anything but to quarrel and destroy each other.

The same spirit that dwelt in the breasts of the Nephites during the last battles that were fought by them on this continent, when they continued to fight until they were exterminated, is again on the earth, and is increasing.

I was amused the other day in hearing a relation of a visit of brother Barlow to his native State, Kentucky. He said, "The people are so united in secret conspiracies that everything they do not choose to uphold, they will proscribe in every way." Says he, "If I had mended a clock or a piece of jewelry, it would have been desecrated, and the man that dared to employ me or feed me would have been proscribed by the community, through their secret organizations." That is the spirit that is abroad on the earth, and one party will unite against another, and so on, to the utter destruction of every single principle of liberty, human happiness, and human right upon the face of the earth, and bring down upon the heads of the wicked a terrible destruction, which has been predicted by the Prophets.

I have seen the same spirit operate in the midst of these mountains. I have seen individuals here who are filled with the spirit of contention—who are filled with the spirit of wickedness; I have heard them complain, murmur, and find fault, until, by and bye, they conclude Brigham is wrong, the Church is wrong, and everything is wrong, and that they would go to California, and there stay until the great day, when the Prophet should come and set things right.

This spirit will in the end lead a man to destruction; and all that will preserve the Saints in the last days from the general destruction in the vortex of ruin to which the world is rushing, will be their unity with each other, their clinging with all their might, mind, and strength to the building up of this kingdom, and making it their only interest, that they may hang together as one; knowing the text we started on, that it is the Lord's business to provide for His Saints.

If you excuse me for my Mahometan narrative, I will close my remarks, praying that the Lord may bless you, and lead you in peace to inherit the celestial kingdom in the end. Amen.

MAHOMETANISM AND CHRISTIANITY.

An Address by Elder Parley P. Pratt, Delivered in the Bowery, Great Salt Lake City, September 23, 1855.

My brother, George A. Smith, has wished us to excuse his Mahometan narration, but I would feel more like giving a vote of thanks to the Almighty and to His servant for so highly entertaining and instructing us.

I am aware it is not without a great deal of prejudice that we, as Europeans, and Americans, and Christians in religion and in our education, so called, have looked upon the history of Mahomet, or even the name; and even now we may think that Mahometanism, compared with Christianity as it exists in the world, is a kind of heathenism, or something dreadful, and the other we look upon as something very pretty, only a little crippled; and for my part, I hardly know which to call the idolatrous side of the question, unless we consider Mahometanism Christianity, in one sense, and that which has been called Christianity, heathenism.

Mahometanism included the doctrine that there was one God—that He was great, even the creator of all things, and that the people by right should worship Him.[1] History abundantly shows the followers of Mahomet did not take the sword, either to enforce their religion or to defend themselves, until compelled to do so by the persecutions of their enemies, and then it was the only alternative that presented itself, to take up the sword and put down idolatry, and establish the worship of the one God; or, on the other hand, be crushed and cease to be, on account of the idolatrous nations around them; they seemed to act on the defensive, although it might legally be considered aggression.

The Greek and Roman Churches, which have been called Christian, and which take the name of Christians as a cloak, have worshipped innumerable idols. On this account, on the simple subject of the Deity and His worship, if nothing more, I should rather incline, of the two, after all my early traditions, education, and prejudices, to the side of Mahomet, for on this point he is on the side of truth, and the Christian world on the side of idolatry and heathenism.

In the first place, the latter lay it down as a point of theology, and it is a foundation point too, that there is one only true God, consisting of three persons, the Father, Son, and Holy Ghost, but without body, parts, or passions. Here is the exact image and likeness of an idol established through the principal creeds of Christendom, that is, if it is an image at all, or if it makes a shadow at all, it is that of an idol: it is a being that never existed in heaven, earth, or hell; it will not make even a shadow. Indeed, it is a thing literally motionless and powerless, as much so as any term that can be used to mean nonentity.

Jesus Christ, whom we worship as the Son of God, and the Savior of the world, has body, parts, and passions, and he is like his Father; he is the express image of his Father's person and the brightness of His glory, whom we also worship. They are individual

personages organized as a pattern after which men were created; they have tabernacles, and are in every way personages and intelligent beings.

Therefore, that something, or that nothing, that imaginary being, that idol that is recognised in the creeds of Christendom in general as a god without body, parts, or passions, has nothing to do whatever with the God of Abraham, Isaac, and Jacob, or with the Son of God that came in the meridian of time, who was crucified, died, and rose again from the dead, and ascended on high to lead captivity captive, and give gifts to men. Inasmuch as he and his Father are organised with body and parts, with limbs, joints, flesh, and bones, that are immortal and eternal, they have no part or lot, or communication whatever, with that imaginary being which is recognised in the principal creeds of Christendom as *their* God, viz., a god without body, parts, or passions. Therefore, in that sense, in the very foundation of their creeds they are idolators; and instead of saying that Mahometanism prevailed against Christianity, and that Christianity was in danger of being done away by its prevalence, we would rather say, that where Mahometanism prevailed, it taught and established one truth at least, viz., the true and living God, and so far as this went, it did preserve people from worshipping idols. And had the crescent waved on the tower of London, or on the church of St. Paul, instead of the cross, and had the Mahometan religion been enforced instead of the Roman religion that was enforced for a series of generations, and had tradition riveted what the sword enforced, then that nation and the surrounding nations would have been worshippers of one true God instead of idols; they would have recognized it in theory at least, whether they would have worshipped Him *in spirit and in truth* or not. But now they do not recognize Him in theory, for they acknowledge as their god an imaginary being without body, parts, or passions.

Setting aside this one point, they acknowledge and worship innumerable idols, pictures, images, &c., amounting almost to an infinite number, in every place where Christianity has been blended with the civil power, and enforced and established by law under the one great standard called Catholic—imaginary deities that are the works of men's hands, and to which they actually and literally bow down. This may not be the case so fully in these United States, where there is a kind of balance of power, and religion, and population, and influences of various kinds acting as checks upon each other; but go to those countries where there are no such checks or balances of power; go to Chili, Spain, or any other of the states or nations where the Roman cross, instead of the crescent, or any other ensign, is the standard, where there are no Protestant influences and Protestant dissensions to interfere with the prevailing power, and, as a matter of course, all the subjects of that realm have by law one religion prescribed to them, supported and enforced by civil authority, to the prohibition of all others. In such countries, you can contemplate that religion in all its open and unveiled idolatry; it is there you will see more fully exhibited the practice of worshipping images, of bowing down to dumb idols in the shape of pictures, images, saint worship, angel worship, &c., &c.

I have seen all this with mine eyes, and heard it with mine ears. They will pray to the Virgin Mary, so called, in the form of a painting, which they set up to be prayed to. They also set up other canonized saints in like manner, painted on canvas and other substances.

But I will not confine this practice to those countries alone; but in a city of the United States I have beheld a public procession of a vast majority of the populace united in one grand bowery, extending around the public square, and pictures and images of saints were posted in the roads, and an extra bowery was prepared for each of those images or paintings, decorated in all the pomp and splendor the people could command, and while in procession they would kneel down in the dirty streets and public squares, though dressed in the richest silks and satins that money could purchase; persons so richly attired were bowing down on their knees, or prostrating themselves in the dirt and dust at every place where there was an image, and were devoutly offering up prayers.

This is the idolatry that prevails more manifestly in the countries where religion is the law, but it also prevails right in our own country, because there is a liberty of conscience to worship what you please.

Now, if we take Mahometanism during those dark ages, and the corruptions that are so universally prevalent over the earth, and the idolatrous systems of religion, falsely called Christianity, and weigh them in a balance; with all my education in favor of Christian nations and Christian powers, and Christian institutions, so called, with all my prejudices of early youth, and habits of thought and reading, my rational faculties would compel me to admit that the Mahometan history and Mahometan doctrine was a standard raised against the most corrupt and abominable idolatry that ever perverted our earth, found in the creeds and worship of Christians, falsely so named.

It might not have been a very pure standard, for the fulness of the Gospel, with its Priesthood, ordinances, powers, and gifts were not there, because that pertained to another branch of Abraham's family.

Ishmael and his decendants were blessed by the Lord, who said, "I will make of him a great nation, and kings shall come of him, and he shall have dominion;" yet there was one thing not said on the head of Ishmael. It was not said that in him should the elect seed be chosen, who should bear the keys of the eternal Priesthood, and salvation, in which all nations should be blessed: this was said on Isaac, the brother of Ishmael, the heir; and it was also said of Jacob and of Abraham; therefore, the blessings that were peculiar, that pertained to the fulness of the Gospel, that pertained to the eternal Priesthood, that pertained to the coming of Christ, and to the things of his ministry, and to those that were called with the same calling, and in which all nations should be blessed and redeemed, could not be given to Ishmael and to his descendants, but they belonged by election to the chosen seed to whom the promises were made, viz., the children of Abraham through Isaac, and through Jacob; but the Lord said of Ishmael, "I will make of him a great nation, because he is thy son; I will bless him because he is thine, and kings shall come of him." So the Lord seems to have fulfilled, more or less, from those early days until the present, the promises that He made to the children of Abraham, that were not particularly designed to hold the keys of the Priesthood.

All that a nation could have, without the keys of the everlasting Gospel, without the gifts and powers pertaining to those keys, and without the fulness of the Gospel, the people of the East seemed to have been blessed with, so far as the Lord saw fit to bestow upon them blessings during those dark ages.

A great portion of the oriental country has been preserved from the

grossest idolatry, wickedness, confusion, bloodshed, murders, cruelty, and errors in religion that have overspread the rest of the world, under the name of Christianity, or mystery of iniquity.

An open defiance of God is no mystery; open drunkenness, and revelling debauchery, and all manner of wickedness and immorality professed by sinners who profess to be nothing else, are no mystery; they do not deceive anybody; but when all manner of wickedness, idolatry, drunkenness, and corruption is cloaked under a sacred name, under an outward sanctity and holiness, and under as high and dignified an appellation as Christian, it is a mystery of iniquity; and that has overspread a great portion of the world, and has borne rule until the present day, sometimes under the name of Roman universality, sometimes under the name of the Greek Church, and at other times under various classes and names.

Many that were honest have been deceived by this mystery of iniquity, who have esteemed things to be sacred, which were abominably corrupt; and corrupt superstitions have been revered because of the great names and sanctified professions that were attached to them.

If such institutions actually professed wickedness, they would go for what they were worth; but when a thing professes to be holy, and takes the name of Christ as its founder, and the holy Prophets and Apostles, to carry out all manner of oppression, all manner of idolatry and idol worship, all manner of priestcraft and kingcraft, and more or less instigating division among nations and governments, all to carry out bloodshed, cruelty, the rack, the inquisition, and holding of men in bondage, ruling them with a rod of iron, it is a mystery of iniquity calculated to deceive millions. The Apostle John, speaking of this same power, says, "By thy sorceries were all nations deceived!!"

The Mahometan operations, in the hands of the descendants of Abraham and Ishmael, seem to have warded off that deception and mystery of iniquity in some measure, so that it has not entirely overrun their country, morals, and institutions.

Though Mahometan institutions are corrupt enough, and need reforming by the Gospel, I am inclined to think, upon the whole, leaving out the corruptions of men in high places among them, that they have better morals and better institutions than many Christian nations; and in many localities there have been high standards of morals.

There are, no doubt, sections of country, and different localities in Asia, where the people have not walked strictly according to the regulations and laws given by Mahomet, and observed by his true followers.

But returning to the general corruption that has prevailed nationally, politically, and religiously, under the name of Christianity, leaving out Christ and his Apostles, I do think there has been no idolatry in the world, under any form or system, that could surpass it. It is the mystery of iniquity, the great whore of all the earth. It has brought the whole earth under a lasting curse, having departed from the laws of God, changed the ordinances, and broken the everlasting covenant, in consequence of which the earth is destined to be burned, and few men left.

So far as that one point is concerned, of worshipping the one true God, under the name of Mahometanism, together with many moral precepts, and in war only acting on the defensive, I think they have exceeded in righteousness and truthfulness of religion, the idolatrous and corrupt church that has borne the name of Christianity.

There is one thing for which I like Mahometanism better than the present Christianity of the world; if prisoners are taken by them, no matter of what country or religion, and they become lawful captives, doomed to slavery, according to their rules, they will take them from their labor, order them to wash their bodies, and put on clean clothes, give them plenty to eat to refresh them, until they have rested and have full power and vigor of both body and mind to investigate and study the Mahometan religion. If the captives embrace the true religion, as they call it, they are set free from slavery, and permitted to marry among them. But if the captives still reject the religion of the Mahometans, they are made to return to their slavery.

I want to know where the Christian nation is that does this—that will take their lawful captive that may have some other religion, and set him free from servitude, and give him time to wash and clothe himself, and think, and investigate, when both body and mind are enjoying their full power, and if they embrace their religion, then permit them to become citizens.

I will not detain you; I have been more lengthy now than I intended. We would do well to look into the bearings of the history of nations, and the dealings of God with them, as impartially as we can, at all times, and cull out all the good there has been, is, or may be, and acknowledge the hand of God in all things, in His dealings with the nations as well as in other things. I acknowledge His hand even in this Gentile reign, whose corruption I have been hinting at. It has had its day, which has been a long and dark one; the nations have groaned under its sway; all nations have felt its withering power; all nations have been deceived by its darkening and mysterious influences; they have groaned in ignorance and corruption under the hand of oppression, and tyranny, and wrong, until the head and heart are sick, and they are ready to wake up and seek something better.

I acknowledge the hand of God in it; it was to have its day, that the nations might know fully, and experience the difference between light and darkness, mystery and truth, peace and war, liberty and oppression; between truth and falsehood, between the rule of Satan, of priestcraft and kingcraft, and the reign of the kingdom of righteousness; that they might have enough of their own way, and be filled with it until they would be glad to seek the Lord.

That same God has promised His Apostles and Prophets a day when there should be an end of superstition, and ignorance, and falsehood, of priestcraft and kingcraft, an end of Gentile polity; that their fulness would come in, and the prophecies of the holy Prophets would be fulfilled, and the reign of iniquity would complete its time; and then what? A chaos? No, but an organization, a kingdom, a government, a power which should stand for ever, and no more pass away; and what was that? Why, the God of heaven should set it up; suffice it to say, the kingdom of God.

May the Lord bless you all. Amen.

FAITH—PRACTICAL RELIGION—CHASTISEMENT—NECESSITY OF DEVILS.

A Sermon by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, October 6, 1855.

As we have assembled in the capacity of a Conference to attend to business, we should earnestly seek to enjoy the spirit of our calling. We are called to be Saints, and if we have the spirit of Saints we shall have the spirit of our calling, otherwise we certainly do not enjoy the privileges that the Lord designs we should. The Lord is ready and willing to give His Spirit to those who are honest before Him, and who seek earnestly to enjoy it.

If Saints, assembled to worship the Lord and transact business pertaining to His kingdom, should not have the aid of His Spirit they would be likely to commit errors, it would be strange indeed if they did not, and to do that which they ought not, even in business transactions; they would fall short of accomplishing their own wishes, and of course far short of fulfilling the designs of heaven. We see many led astray, because they have not retained the spirit of Christ to guide them.

When any of this people, who believe the Gospel, forsake the duty which they owe to God and His cause, they are at once surrounded by an influence which causes them to imbibe a dislike to Saints and to the conduct of Saints; they receive a false spirit, and then the Saints cannot do right in their eyes, the ministers of God cannot preach right nor act right, and soon they wish to leave the society of the Saints, and that too, as they suppose, with a sanctified heart and life. They wish to withdraw from this, as they believe, wicked people, fancying all to be wicked but themselves, and wish to separate themselves until the people are as holy as they flatter themselves that they are, when they calculate to return again. Others will lose the spirit of their calling, and realize that they have lost it; they are wicked, and know it, and will have more confidence in others than in themselves. But the self-righteous will go away and wait until we as a people are sanctified and able to endure their presence, and think that then they will, perhaps, gather among us again.

People are liable in many ways to be led astray by the power of the adversary, for they do not fully understand that it is a hard matter for them to always distinguish the things of God from the things of the devil. There is but one way by which they can know the difference, and that is by the light of the spirit of revelation, even the spirit of our Lord Jesus Christ. Without this we are all liable to be led astray and forsake our brethren, forsake our covenants and the Church and kingdom of God on earth.

Should the whole people neglect their duty and come short in performing the things required at their hands, lose the light of the Spirit of the Lord, the light of the spirit of revelation, they would not know the voice

of the Good Shepherd from the voice of a stranger, they would not know the difference between a false teacher and a true one, for there are many spirits gone out into the world, and the false spirits are giving revelations as well as the Spirit of the Lord. This we are acquainted with; we know that there are many delusive spirits, and unless the Latter-day Saints live to their privileges, and enjoy the spirit of the holy Gospel, they cannot discern between those who serve God and those who serve Him not. Consequently, it becomes us, as Saints, to cleave to the Lord with all our hearts, and seek unto Him until we do enjoy the light of His Spirit, that we may discern between the righteous and the wicked, and understand the difference between false spirits and true. Then, when we see a presentation, we shall know whence it is, and understand whether it be of the Lord, or whether it is not of Him; but if the people are not endowed with the Holy Ghost they cannot tell, therefore it becomes us to have the Spirit of the Lord, not only in preaching and praying, but to enable us to reflect and judge, for the Saints are to judge in these matters. They are to judge not only men, they are to be judges not only in the capacity of a Conference to decide what shall be done, what course shall be pursued to further the kingdom of God, what business shall be transacted, and how it shall be transacted, and so on, but they will actually judge angels.

We sit here as judges, and suppose that business which would prove injurious to this people should now be presented for them to decide upon, or suppose that the leaders of this people had forsaken the Lord and should introduce, through selfishness, that which would militate against the kingdom of God on the earth, that which would in the issue actually destroy this people, how are you going to detect the wrong and know it from the right? You cannot do it, unless you have the Spirit of the Lord. Do the people enjoy that Spirit? Yes, many of them do. Do they enjoy it in as great a degree as it is their privilege? A few of them do, still I think that the people in general might enjoy more of the Holy Spirit, more of the nature and essence of the Deity, than they do. I know that they have their trials, I know they have the world to grapple with, and are tempted, and I know what they have to war against.

But let us ask ourselves individually whether we fight this warfare to such a degree that we do overcome in every instance? In every contest do we come off victorious? Here we have to do with our passions; here is fallen nature, that we can never get rid of until we lie down in the grave, it is sown in the flesh and will remain there, but it is our privilege to overcome that, and bring it under subjection in our reflections, in our meditations, and in all the labor that we perform, though we may be tried, tempted, and buffeted by Satan. It is our privilege to have power to rule, govern, and bring under subjection even our momentary passions; yes, it is our privilege so to live and overcome them that we never would have a temptation to think evil, or at least would never speak before we took time to think, but all would be in subjection to the law of Christ. Do we live up to this privilege?

People may ask, are we not good Saints? Yes, I can say that this people are a good people, and they wish to be Saints, and many of them strive to be Saints, and many of them are Saints. I realize the weaknesses of men; I am not ignorant of my own weaknesses, and this is where I learn every body else, their dispositions and the opera-

tions of the spirit upon the inhabitants of the earth; to learn mankind is learn myself.

This is a good people, they are a righteous people; yet there are some who are filled with folly, there are some who are inclined to do wickedly and seem to love wickedness; there are some who are filled with idolatry, and it seems as though it were impossible for them to overcome the spirit of the world, to keep from loving it and from cleaving to it and to the things of the world. I will appeal to the people as judges—are you capable of judging in matters pertaining to the kingdom of God on earth, unless you have the Spirit of truth within you?

Some may say, "Brethren, you who lead the Church, we have all confidence in you, we are not in the least afraid but what everything will go right under your superintendence; all the business matters will be transacted right; and if brother Brigham is satisfied with it, I am." I do not wish any Latter-day Saint in this world, nor in heaven, to be satisfied with anything I do, unless the Spirit of the Lord Jesus Christ, the spirit of revelation, makes them satisfied. I wish them to know for themselves and understand for themselves, for this would strengthen the faith that is within them. Suppose that the people were heedless, that they manifested no concern with regard to the things of the kingdom of God, but threw the whole burden upon the leaders of the people, saying, "If the brethren who take charge of matters are satisfied, we are," this is not pleasing in the sight of the Lord.

Every man and woman in this kingdom ought to be satisfied with what we do, but they never should be satisfied without asking the Father, in the name of Jesus Christ, whether what we do is right. When you are inspired by the Holy Ghost you can understandingly say, that you are satisfied; and that is the only power that should cause you to exclaim that you are satisfied, for without that you do not know whether you should be satisfied or not. You may say that you are satisfied and believe that all is right, and your confidence may be almost unbounded in the authorities of the Church of Jesus Christ, but if you asked God, in the name of Jesus, and received knowledge for yourself, through the Holy Spirit, would it not strengthen your faith? It would. A little faith will perform little works; that is good logic. Jesus says, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

A grain of mustard seed is very small; nevertheless if you had faith as a grain of mustard seed, and should say unto this mountain, "Remove hence to yonder place, it would be done; or to that sycamore tree, "Be thou planted in the sea;" or to the sick, "Be ye healed;" or to the devils, "Be ye cast out; it would be done."

Suppose that I had faith like a grain of mustard seed, and could do the things which Christ has said are possible to be done through that faith, and that another man on the continent of Asia had the same faith, we could not accomplish much because but two would have all the power of Satan to combat. Do you suppose that Jesus Christ healed every person that was sick, or that all the devils were cast out in the country where he sojourned? I do not. Working miracles, healing the sick, raising the dead, and the like, were almost as rare in his day as in this our day. Once in a while the people would have faith in his power, and what is called a miracle would be performed, but the sick, the blind, the deaf and dumb, the crazy, and those possessed with

different kinds of devils were around him, and only now and then could his faith have power to take effect, on account of the want of faith in the individuals.

Many suppose that in the days of the Savior no person was sick, in the vicinity of his labors, but what was healed; this is a mistake, for it was only occasionally that a case of healing a sick person or casting out a devil occurred. But again, suppose that two-thirds of the inhabitants of Jerusalem and the regions round about had actually possessed like faith in the Savior that a few did, then it is very probable that all the sick would have been healed and the devils cast out, for there would have been a predominance of a good power over the evil influences.

Let two persons be on the continent of America, having faith like a grain of mustard seed, and let one of them be situated on the Atlantic and the other on the Pacific coast, and most of the sick would remain sick around them, the dying would die, and those possessed of devils would continue to be tormented, though once in a while a sick person might be healed, or a blind person be made to see. Now let each one of those individuals have another person of like faith added to him, and they will do as much again work; then let there be four persons in the east and four in the west, all possessing faith like a grain of mustard seed, and there will be four times as much done as when there was but one in each place; and thus go on increasing their number in this ratio until, by and bye, all the Latter-day Saints have faith like a grain of mustard seed, and where would there be place for devils? Not in these mountains, for they would all be cast out. Do you not perceive that that would be a great help to us?

If I had power of myself to heal the sick, which I do not profess to have, or to cast out devils, which power I have not got, though if the Lord sees fit to cast them out through my command it is all right—still if I had that power, and there was no other person to help me, the people would do as they do now, they would hunt me almost to death, saying, "Won't you lay hands on this sick person? Won't you go to my house over yonder?" and so on. I am sent for continually, though I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, just as much so as it is my privilege to have faith to heal my family; and if he does not do it he is not living up to his privilege. It is just as reasonable for him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request.

Let this faith be distributed and it makes all things easy, but put one or two dozen men to hauling a wagon containing a hundred tons' weight, and the labor is very heavy, whereas if the whole of the Latter-day Saints would put their shoulder to the load it would be moved easily. It is with the mental powers as it is with the physical, and that is why I wish you to consider the matter, and why I lay those things before you. Let the Latter-day Saints have faith and works, and let them forsake their covetousness and cleave unto righteousness.

I have given you a short discourse upon faith and practical religion, and now I say to the Elders of Israel, to the Bishops of the different wards, and to the Presidents of the different Branches, if there is any business you wish to bring before this Conference, pertaining to fellowship and the conduct of individuals, you can have the privilege. We were accustomed, some years ago, to attend to such business before our General Conference, and it is our privilege to do so again, if

we choose, or if there is any occasion.

In all High Councils, in Bishops' Courts, and in all other departments for transacting our business, the Church and kingdom of God, with the Lord Almighty at the head, will cause every man to exhibit the feelings of his heart, for you recollect it is is written that in the last days the Lord will reveal the secrets of the hearts of the children of men.

Does not the Gospel do that? It does; it causes men and women to reveal that which would have slept in their dispositions until they dropped into their graves. The plan by which the Lord leads this people makes them reveal their thoughts and intents, and brings out every trait of disposition lurking in their organizations. Is this right? It is. How are you going to correct a man's faults, by hiding them and never speaking of them, by covering up every fault you see in your brother, or by saying, "O, do not say a word about his faults, we know that he lies, but it will not do to say a word about it, for it would be awful to reveal such a fact to the people?" That is the policy of the world and of the devil, but is it the way that the Lord will do with the people in the latter-days? It is not.

This is a matter that seems to be but little understood by some of the Latter-day Saints, it may be understood by a portion of them, but others do not understand it. Every fault that a person has will be made manifest, that it may be corrected by the Gospel of salvation, by the laws of the Holy Priesthood.

Suppose that a man lies, and you dare not tell of it; "Very well," says the man, "I am secure, I can lie as much as I please." He is inclined to lie, and if we dare not chastise him about it he takes shelter under that pavilion, cloaks himself with the charity of his brethren, and continues to lie. By and bye he will steal a little, and perhaps one or two of his brethren know about it, but they say, "We must cover up this fault with the cloak of charity." He continues to lie and to steal, and we continue to hide his faults; where will it lead that person to? Where will he end his career? Nowhere but in hell.

What shall we do with such men? Shall we reveal their faults? Yes, whenever we deem it right and proper. I know it is hard to receive chastisement, for no chastisement is joyous, but grievous at the time it is given; but if a person will receive chastisement and pray for the Holy Spirit to rest upon him, that he may have the Spirit of truth in his heart, and cleave to that which is pleasing to the Lord, the Lord will give him grace to bear the chastisement, and he will submit to and receive it, knowing that it is for his good. He will endure it patiently, and, by and bye, he will get over it, and see that he has been chastised for his faults, and will banish the evil, and the chastisement will yield to him the peaceable fruits of righteousness, because he exercises himself profitably therein.

In this way chastisement is a benefit to any person. Grant that I have a fault, and wish it concealed, would I not be likely to hide it? And if the Lord would not reveal it I might cling to it, if I had not the spirit of revelation to discern my fault and its consequences. Without the influence of the Spirit of the Lord, I am just as liable to live and abide in false principles, false notions, and unrighteous actions as true ones. It is so with you.

If your faults are not made known to you, how can you refrain from them and overcome them? You cannot. But if your faults are made manifest, you have the privilege of forsaking them and cleaving unto that which is good. The design of the Gospel is to

reveal the secrets of the hearts of the children of men.

When men intimate to me, whether in public or in private, that their faults must not be spoken of, I do not know how worldly-minded men feel in similar cases, but like Elijah, when he mocked the priests of Baal, I feel to laugh and make derison of such men.

Do you suppose that I will thus far bow down to any man in this Territory, or on the earth? Do you suppose that I will suffer myself to be so muzzled that I cannot reveal the faults of the people when wisdom dictates me to do it?

I fear not the wicked half so much as I would a musquito in my bedroom at night, for he would keep me from sleeping, but for the unrighteous, those who will act the villain and conduct themselves worse than the devil, to insinuate that I have not the privilege of speaking of their faults makes me feel like laughing at their folly. I will speak of men's faults when and where I please, and what are you going to do about it?

Do you know that that very principle caused the death of all the Prophets, from the days of Adam until now? Let a Prophet arise upon the earth, and never reveal the evils of men, and do you suppose that the wicked would desire to kill him? No, for he would cease to be a Prophet of the Lord, and they would invite him to their feasts, and hail him as a friend and brother. Why? Because it would be impossible for him to be anything but one of them. It is impossible for a Prophet of Christ to live in an adulterous generation without speaking of the wickedness of the people, without revealing their faults and their failings, and there is nothing short of death that will stay him from it, for a Prophet of God will do as he pleases.

I have been preached to, pleaded with, and written to, to be careful how I speak about men's faults, more so than ever Joseph Smith was in his life time; every week or two I receive a letter of instruction, warning me to be careful of this or that man's character. Did you ever have the Spirit of the Lord, so that you have felt full of joy, and like jumping up and shouting hallelujah? I feel in that way when such epistles come to me; I feel like saying, "I ask no odds of you, nor of all your clan this side of hell."

I have wise brethren around me who will sometimes say, "Don't speak so and so, be very careful, now do be cautious;" and I have been written to from the east; I have package after package of letters, yes, a wheelbarrow load of them, saying, "O, brother Brigham, I would beseech and pray and plead with you, if I only dare, to be careful how you speak. Would not this or that course be better than for you to get up in the stand, and tell the Gentiles what they are? Would it not be better to keep this to yourself?"

Do you know how I feel when I get such communications? I will tell you, I feel just like rubbing their noses with them. If I am not to have the privilege of speaking of Saint and sinner when I please, tie up my mouth and let me go to the grave, for my work would be done.

It was for this that they killed Joseph and Hyrum, it is for this that they wish to kill me and my brethren; we know their iniquity, and we will tell of it when the Spirit dictates, or talk about this, that, or the other person and conduct at the proper time.

There are people in our midst who grunt at this course, and at the same time have evils that I think are hardly worth notice, for I do not think that such persons will be good for anything even should they happen to

get into the kingdom of heaven, though I suppose they are good in their place if we can find out where it is, but as yet I am ignorant of it; I presume that the Lord knows where it is, but I do not. I wish to say to the Elders of Israel, to all people, I shall tell you of your iniquity and talk about you just as I please, and when you feel like killing me for so doing, as some of the people did who called themselves brethren in the days of Joseph Smith, look out for yourselves, for false brethren were the cause of Joseph's death, and I am not a very righteous man. I have told the Latter-day Saints from the beginning that I do not profess much righteousness, but I profess to know the will of God concerning you, and I have boldness enough to tell it to you, fearless of your wrath, and I expect that it is on this account that the Lord has called me to occupy the place I do; I feel as independent as an angel.

Some of you have been brought before the High Council, charged with this fault and with that, and you say it is too much for you, that you cannot bear it. But you have got to bear it, and if you will not, make up your minds to go to hell at once and have done with it. If you wish to be Saints you must have your evils taken away and your iniquities exposed, this must be done if you remain in the kingdom of God. If you do wrong, and it is made manifest before the High Council, don't grunt about it, nor whine about your loving, precious character, but consider that you have none; that is the best way to get along with it. Myriads have scandalized me since I have been in this Church, and I have been asked, "Brother Brigham, are you going to bear this? Do you not know that such and such persons are scandalizing your character?" Said I, "I do not know that I have any character, I have never stopped to inquire whether I have one or not." It is for me to pursue a course that will build up the kingdom of God on the earth, and you may take my character to be what you please, I care not what you do with it, so you but keep your hands off from me.

If you are brought before the High Council, or before a Bishop's court, and it is proven before either of those tribunals that you are covetous, don't fly in a passion and become so excited that you are ready to burst. I may see fit to expose some men who have not paid their tithing; now if you are going to get nervous about it and are afraid of bursting, let me know, and we will slip an egg shell over you and your precious characters. What precious characters some of you had in Wales, in England, in Scotland, and perhaps in Ireland.

Do not be scared if it is proven against some, before the Bishop's court, that you did steal the poles from your neighbor's garden fence. If you did, it would be far better for you to get right up and own it, for you have in reality lost your character before God, angels, and men, and then refrain from such evils and try to establish a good character. It would be better for you to do that, than to become angry when your faults are made manifest. If it is proven before the High Council that you did steal a beef creature, don't get angry, but rise up and acknowledge that you did steal it.

If it is proven that you have been to some person's wood pile and stolen wood, don't be frightened, for if you will steal, it must be made manifest. Some one may say, "Why I did not think Saints were guilty of such deeds!" Nor I either. Such crimes are committed by people who gather with the Saints, to try them, to afflict and annoy them, and drive them to their duty. Do you not suppose that it is necessary to have devils mixed

up with us, to make Saints of us? We are as yet obliged to have devils in our community, we could not build up the kingdom without them. Many of you know that you cannot get your endowment without the devil's being present; indeed we cannot make rapid progress without the devils. I know that it frightens the righteous sectarian world to think that we have so many devils with us, so many poor, miserable curses. Bless your souls, we could not prosper in the kingdom of God without them. We must have those amongst us who will steal our fence poles, who will go and steal hay from their neighbor's hay stack, or go into his corn field to steal corn, and leave the fence down; nearly every ax that is dropped in the kanyon must be picked up by them, and the scores of lost watches, gold rings, breast pins, &c., must get into their hands, though they will not wear them in your sight. It is essentially necessary to have such characters here.

After we had given the brethren such a scouring two or three months ago, about returning lost property when found, one or two men brought in two or three rusty nails of no value, which they had picked up; this was tantamount to saying to brother Sprague, "If we had found your purse, or if we had found Brigham's purse, we would see you in hell before we would return it." We wish to impress upon you the necessity of your bringing the ax you find, the hay fork, or any other lost property which you find, to the person who is appointed to take charge of such property, that the owners may again possess it. But if you should pick up a piece of rotten wood, and bring it to brother Brigham, or Dr. Sprague, with a show of honesty, and in derision of the counsel you have received, it would be like saying, "If we could find or steal your purses, you should never see them again. We are poor, miserable devils, and mean to live here by stealing from the Saints, and you cannot help yourselves."

Live here then, you poor, miserable curses, until the time of retribution, when your heads will have to be severed from your bodies. Just let the Lord Almighty say, "Lay judgment to the line and righteousness to the plummet," and the time of thieves is short in this community. What do you suppose they would say in old Massachusetts, should they hear that the Latter-day Saints had received a revelation or commandment to lay "judgment to the line and righteousness to the plummet?" What would they say in old Connecticut? They would raise a universal howl of, "How wicked those Mormons are; they are killing the evil doers who are among them; why I hear that they kill the wicked away up yonder in Utah." They do not kill anybody down there, do they?

As for the inhabitants of the earth, who know anything about the "Mormons," having power to utter worse epithets against us than they do, they have to get more knowledge in order to do it; and as for those enemies who have been in our midst, feeling any worse than they do, they have first to know more; they are as full of bad feeling now as they can hold without bursting. What do I care for the wrath of man? No more than I do for the chickens that run in my dooryard. I am here to teach the ways of the Lord, and lead men to life everlasting, but if they have not a mind to go there, I wish them to keep out of my path.

I want the Elders of Israel to understand that if they are exposed in their stealing, lying, deceiving, wickedness, and covetousness, which is idolatry, they must not fly in a passion about it, for we calculate to expose you, from time to time, as we

please, when we can get time to notice you.

During this Conference, I do not want to think where the "Mormons" have been, and how they have been treated, but I want to think of matters that will make my heart light, like the roe on the mountains—to reflect that the Lord Almighty has given me my birth on the land where He raised up a Prophet, and revealed the everlasting Gospel through him, and that I had the privilege of hearing it—of knowing and understanding it—of embracing and enjoying it. I feel like shouting hallejujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom He gave keys and power to build up the kingdom of God on earth and sustain it. These keys are committed to this people, and we have power to continue the work that Joseph commenced, until everything is prepared for the coming of the Son of Man. This is the business of the Latter-day Saints, and it is all the business we have on hand. When we come to worldly affairs, as they are called, they can be done in stormy weather, if we attend to the kingdom of God in fair weather.

May God bless you. Amen.

TIMES FOR ALL THINGS — PRAYER — CHASTISEMENT — UNITY — FAITHFULNESS — REVERENCE FOR SACRED THINGS — REFORMATION.

Discourses by Presidents B. Young, H. C. Kimball, and J. M. Grant, and Elder E. T. Benson, Delivered July 13, 1855, at a Conference held at Provo City, Utah Territory.

PREST. B. YOUNG — As the people have now begun to assemble, I take the liberty of making a few remarks. I request those who profess to be Saints to exercise faith, and to endeavor to realize that the worship of God is sacred, and beneficial to His people. It is true that we have much to do of a temporal nature, as it is termed; many duties pertaining to daily business and the affairs of this life devolve upon us.

This is necessarily the case, for if we are to build up the kingdom of God, or establish Zion upon the earth, we have to labor with our hands, plan with our minds, and devise ways and means to accomplish that object.

There is a time for all these duties, and there is also a time to serve the Lord by praying, preaching, singing, meditating, watching, and fasting. Inasmuch as there is a time for all things, and as this is the time that we have unitedly set apart for the express purpose of worshipping the Lord, and of enjoying His Holy Spirit by calling in our reflections pertaining to earthly things and objects, that we may attend more immediately to a deep reflection and contemplation of heavenly things, it is necessary for these my

brethren, who have accompanied me to this place, to bring their thoughts to bear upon the things that are present, and while we are here, to let Great Salt Lake City remain where it is—don't bring it here.

Those who have left their families at home, and are away from their houses, cattle, fields, flocks, herds, and other possessions, and also all who have assembled from the different settlements in this county, one and all, let all your affairs, those that you were obliged to leave at home, stay where they are, and you stay here and worship the Lord.

In this way every person who has assembled here can feel to leave their affairs and effects where they belong, and bring their minds to bear upon the spiritual things of the kingdom of God. Then they can have their minds enlightened by the Holy Spirit, and understand that which will make them rejoice.

If those are our feelings and determinations, the candle of the Lord will be lighted within our hearts, but if we keep our minds constantly upon our families and effects, we shall be but little benefitted by coming here; this is true in regard to each one of us.

Where our hearts are, there our thoughts will be: and if our thoughts are bound up in our earthly possessions, we had better remain at home and attend to what we have most set our affections upon, and not pretend to try to obtain happiness from any other source.

There is a time for all things, and this is the time for meeting according to appointment. I am frequently requested to come out and hold meetings among the brethren, but I do not recollect that we have at any time appointed a three days' meeting here, though we have previously been here and held one during two days. Much instruction has to be given to enable us to overcome our passions, and to govern and control our feelings and disposition.

Those Elders of Israel who have travelled and preached much have had a good opportunity for experience, and have learned that they cannot, figuratively speaking, take their families, friends, and goods with them, or if they did, they accomplished but little good.

Those who go out to preach the Gospel and at the same time say, "My poor wife and my poor children; and I shall be glad when my mission is out," seldom do much good.

I think that the help mate was designed to take care of the children, house, and gardens, and see, as far as possible, that all is cared for and preserved, as they anciently did. Some went out to war, but they must always leave a few at home to stay with the goods, or whatever they had to be taken care of.

Elders who have had an experience in this matter know whether they carried their families in their feelings, or not; but it is our privilege to train our feelings and dispositions, and to bring all into subjection to the dictates of wisdom, even that wisdom which proceedeth from our God.

When an Elder goes out to preach he ought not to let his mind be filled with care for his family, only when he is praying about them; and if they have lived by faith, all right; and if they have died during his absence, all right; they are the Lord's; and say, "that He gave them to me, it is all right; at the same time I would like to have them, but blessed be the name of the Lord."

An Elder has possessions great or small, much or little, and instead of carrying those possessions in his feelings he ought to leave them, and say that they are the Lord's, and say, "I give my spirit and body and what is committed into my hands, I am only

a steward over it; I yield its care to Him, since He sends me from my home so that I cannot directly look after it." That man can go as free as the air, and will feel that he has in his possession the Spirit of the Lord, which should be considered of paramount importance.

When people assemble to worship they should leave their worldly cares where they belong, then their minds are in a proper condition to worship the Lord, to call upon Him in the name of Jesus, and to get His Holy Spirit, that they may hear and understand things as they are in eternity, and know how to comprehend the providences of our God. This is the time for their minds to be open, to behold the invisible things of God, that He reveals by His Spirit.

Again, suppose a family wish to assemble for prayer, what would be orderly and proper? For the head of the family to call together his wife, or wives, and children, except the children who are too small to be kept quiet, and when he prays aloud, all present, who are old enough to understand, should mentally repeat the words as they fall from his lips; and why so? That all may be one.

If the people will ask in faith, they will receive, and let all mentally ask precisely as does the one who is spokesman. Let all leave the cares of their work behind them; let the kitchens take care of themselves, and let the barns, the flocks and herds take care of themselves, and if they are destroyed while you are praying, be able to freely say, "Go, they are the Lord's; He gave them to me, and I will worship Him; I will assemble my family and call upon the name of my God."

By leaving business and the cares thereof where they belong, and attending strictly to worship in its season, if not at first, you soon will be united, and be able to bring every evil principle into subjection. If all are bound up in this manner, don't you see that it will make a mighty cord of faith?

I will now ask this congregation, how many of you thought of mentally repeating my prayer as the words came to your ears? Did you realize that the order of prayer required you to mentally follow the words of the person who was praying? With us every one should mentally repeat the same words and ask for the same things as does the one who leads vocally, and let all say, amen. There are times and places when all should vocally repeat the words spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.

In some denominations the hearers are accustomed to cry out, "Amen, amen, amen, hallelujah, praise the Lord," &c., during the prayer service, and immediately let their minds wander to the ends of the earth. That is not the right way to pray, but let every one throw off care for their effects, for the Lord knows all about them; He protects them while we are with them; and He is equally able to protect them while we are absent; therefore, while engaged in worshipping Him, let every heart be concentrated upon the subject before them. If this congregation will take this course, I promise them that they will go to their dwellings satisfied that the Almighty has been with us to strengthen us; but if our minds are like the fool's eyes, we shall be profited but little.

There are several here who will ad-

dress you, and suppose that they should chastise us a little, do we not deserve it? Still, perhaps some will complain of the speaker for chastising them, when perhaps the first sentences which meet their eyes upon opening the Bible, will convey the idea that every son and daughter whom the Lord loveth, He chasteneth, but those who are not chastened are bastards and not sons.

Says one, "I am willing to be chastened, but I am not willing to have that brother who has just come from England, or some other country, chasten me, but if some one high in authority should do it, I would kiss the rod and reverence the hand that gave it;" but the man who will only receive chastening from the Lord Himself is not in a proper state of mind before Him.

The Latter-day Saints have been chastened much and often. Many in this congregation have had their corn and wheat stacks burned in consequence of their religion, and have often been called to part with their fathers and mothers, their wives and children, in consequence of their religion. They have been chastened here and there, and perhaps some may think we are being chastened now by the drought and insects. I am willing to take it as a chastisement, and to learn that wisdom and knowledge which I had not before it happened; and if every man could realize and understand it, they would receive it as a prize and as a lesson that would qualify them for future duties. Though our chastisements are often hard to be borne, those who bear them patiently, willingly, and submissively, will find that they yield the Gospel fruits of righteousness insomuch that they will know how to be Saints indeed.

Chastisement often comes upon the Saints of God on account of the wicked, and that also will redound to the benefit of the humble and faithful. If we receive chastisement for our sins, it will teach us to forsake our sins, and become righteous, for we receive chastisement because there is wickedness among us, and it is permitted to come to prevent our turning from the path of duty, and is always designed for our good. In all these things we have to acknowledge the hand of the Lord, and to be passive in His hands, that we may receive the things of His kingdom, that we may govern and control natural things, and all those with whom we have to do, that those we preside over may become eternal heirs of the celestial kingdom of our God.

It seems to be hard work for me to speak here this morning, and I will give way and let the brethren occupy the remaining time this forenoon. The ideas that I have laid before you, if you think of them and lay them to heart, will do you good; and in our protracted meeting we may be spiritually benefited, and receive joy and satisfaction. I feel to bless you all the time, and pray that we may be prepared to build up Zion and to inherit the fulness of the glory of God on the earth; this is my prayer continually. May the Lord bless you. Amen.

Prest. H. C. Kimball — We have heard what has been said by our President, and in my feelings, though I may not always manifest it, I am one with him in all my acts. Brethren and sisters, please to give me your attention, and let your property take care of itself; that is according to the instruction we have had to-day.

Brother Brigham is the President of the Church of Jesus Christ of Latter-day Saints, and it is our duty to give strict heed to his counsels and instructions. This is one thing which this people, universally, individually, and collectively, have got to implant

in their minds, and unless you get this lesson firmly settled in your minds, he can never be of so much benefit to you as he otherwise could, for as sure as you live and dwell here upon this earth, wherever you are inclined to stop, to wait or to lie down, he will leave you there; yes, he will leave you in that very spot, and attend to some more important business, and in some future day he, or some other one, will have to take you and teach you the first principles of the doctrine of Christ, and again try to lead you into the kingdom of God. He will not always dwell here in the flesh, that is, in this mortal body.

I look at this people in the north and in the south, and watch their progress in raising grain, building houses, &c., and I am pleased to see what I behold; and although I do not see such progress as there might be, still I see a great deal, and our extension and progress are far beyond that of the world, under like circumstances. But we do not make the progress that we would, if we strictly listened to the word of God, as it proceeds from our President, our leader and Prophet.

Do we bring about that amount of restitution that we might? I say, no. We should have the faith that we would have if we all carefully listened to the instructions that have been already given us this day. They are of great importance to all, and are as necessary to our salvation as baptism for the remission of sins, or any other life giving principle, they are necessary in order that we may become one.

How can we become one upon any other principle? It is impossible to be of one heart and one mind, except we observe all the counsel given from time to time.

I know it has been a practice with me, since I came to a knowledge of the truth and of prayer, when kneeling with my brethren, to pray for the things which they pray for; and we pray continually, "Our Father who art in heaven, hallowed be thy name, thy kingdom come here on earth, and thy will be done as it is in heaven." Don't you all desire this? Well, you may continue to desire from this time to the day of your death, and you never will be gratified, except you individually and collectively practise the things you are taught, and are one.

You have got to be one in all things. Are we all one in this community? Is that the case in this place? You have not progressed as much as those around you, nor as much as you would have done if you had been diligent all the time, for then your station and faith, your works before God, and power with Him would have been far greater than they now are.

We have surpassed the world now; but if we were, and always had been of one heart and one mind in all our efforts to advance the interest of the work of the Lord, we should have been far ahead of what we are now, and could put to defiance death, hell, and the devil, and all who are in opposition to this work; but we cannot now do all that we could if we had kept all the commandments of the Lord, and been of one heart and one mind.

What was there in the prayer this morning, but what every one of you desired more than gold, silver, and precious stones? Then pray for those things, and practise accordingly.

As for the kingdom to come, and the will of God being done upon the earth as it is done in heaven, it never will, except we practise and carry out the purpose of the Almighty in our daily walk and conversation, and seek to be of one heart and of one mind, and to do unto others as we wish them to do unto us.

I wish that all who call themselves Saints would rise and shine, for the light and glory of God are come upon us, therefore let us rise up and keep

His commandments, and serve Him and glorify His name.

As for any man's going into the celestial glory, or entering through the straight gate into the celestial world, there never will a man or woman go there, except they obey the celestial law which gives them that privilege. I know it is the case, but some think that if brother Brigham, brother Heber, and others go there, they will take the rest with them, but I can tell you that they will not do it, for justice stands at the door and demands its claims, and though mercy stands pleading on the other side it cannot rob justice, for justice must have its demands, and will claim that which is its own, and mercy cannot claim that which is not its own, and neither can rob the other. By observing justice and mercy we can enter through the gates into the city and obtain that glory which we are all anticipating.

Brethren and sisters, reflect where we are, what we are, and what we are doing; how careless and unconcerned some of us often are in relation to those things that we are counselled to do.

I was noticing this morning that the public square and the public buildings are not where brother Brigham first stuck the stake, no, nor within half a mile of that spot. I am only touching upon this one thing to show you how it has been, not to hurt your feelings: and this and like conduct is the reason why there has not been more improvement, and why the Indians burn your wood and kill your cattle and horses, and, in short, is the reason why they do this, that, and a thousand other disagreeable things. Perhaps there is not a perfect unity of faith and feeling towards those appointed to preside in this place. Should any dissension exist here among this little flock of sheep? No.

Whoever is guided by those whom God appoints is the wisest man, although he may appear to be one of the most simple that can be found. Do you not believe that? I know it, for, although he may be rather rough in external appearance, he will be filled with wisdom, inasmuch as he abides the counsel of those placed over him, for it is God who does the work, and He can make a wise man out of one who is very simple in the eyes of the world.

I know some think that they accomplish the work, but it is God that does it. When I place myself passively, like a violin in the hands of a performer, and let the Almighty lay His bow upon me, can He play a good tune upon a rusty fiddle? I have seen and heard a good musician produce some of the best music on an old rusty instrument. It does not matter if you hold out till your hair is as thin as mine, you will have to acknowledge that it is God who gives us wisdom and furnishes us unto good works.

When a man is appointed by the proper authorities and set apart to preside, uphold and sustain that man, for he has power with God; and God will give him revelation for your guidance in the way of all truth, and he will know the mind of the Lord by day and by night.

The difficulty is that no man can be appointed to an office here, nor in Springville, nor in Petectneet, nor any other place, but what there is some man whom many of the people think is a little smarter, and they think that they know a little better than the one who is appointed. Notwithstanding all the instructions that President Brigham Young has given to this people, many still think that they know better than he does, and they do not like his counsel, but reject it and treat it as the words of some wicked man.

These feelings exist, and I do wish that this people were of one heart and of one mind. You cannot and will not listen to the instructions of those placed to counsel you, until you are more united; but when you are united you will listen to the words and counsels of those placed here to counsel and govern you, as strictly as if President Young was constantly here.

When people will not listen to the instructions of their President, do you suppose they would listen to the instruction of the Lord Himself, if He were here? No, they would not. Do many of you believe that this is brother Brigham? If you do, you do not believe that his words are all for your good, and are those which are given to him for your salvation.

You believe that Joseph was a Prophet, but many could not believe even this when he was alive, but now that he is dead they can believe it. Jesus was a Prophet, though few believed so when he was upon the earth, but when he left them, nearly all could believe his divine mission.

This has always been the case in regard to all the Prophets, for the sons of those who killed the Prophets living in their day adorned the sepulchres of those whom their fathers had put to death, and crucified the Son of God.

Why cannot the people acknowledge a Prophet while he is living? It is because their acts and feelings make them like the old infidel who said, "Old Bright, although I love you so much, I would freely give you away, if by so doing I could know that there is a God." I presume many of you would give your pet cow, ox, or horse, if by that gift you could know that brother Brigham is a Prophet. He is what he professes to be, and a good deal more; I wish you all to understand that.

If you will be united and go ahead, be of one heart and of one mind, and make this place like the garden of Eden, the blessings of the Almighty, both temporal and spiritual, will rest upon you.

My mind is cheerful and comfortable, except when I see and reflect upon the carelessness, stupidity, and worldly affections of many of this people, whom I love and delight to be with, then I mourn over them.

Let us go on unto perfection, not leaving the doctrines of Christ, repentance from dead works, and baptism for remission of sins, but, keeping them in mind, go on to perfection. Do not make calculations a second time to lay a foundation for repentance and baptism; but walk humbly and faithfully before the Lord our God, and listen to the counsels that He gives to us through His servants.

In all the counsel and teaching that I give, I lay myself liable to be corrected, and if found in error I am willing to acknowledge it at once. Then why should not you be willing also? I am ready and willing to come to the light, that I may be scanned, purged, and purified, that I may love God with all my heart, might, mind, and strength, and my neighbor as myself.

Perhaps many feel a little sober because our bread is cut off, but I am glad of it, because it will be a warning to us, and teach us to lay it up in future, as we have been told. How many times have you been told to store up your wheat against the hard times that are coming upon the nations of the earth? When we first came into these valleys our President told us to lay up stores of all kinds of grain, that the earth might rest once in seven years. The earth is determined to rest, and it is right that it should. It only requires a few grasshoppers to make the earth rest, they can soon clear it. This is the seventh year, did you ever think of it?

There is very little grain in Great Salt Lake county, and but little between here and that county, and none south of this place, except at Peteetneet, but I expect we will have some potatoes, squashes, corn, and so on, and do first rate.

When we first came here, and lived on thistle roots, segos, wolf skins, and like articles of food, we considered that we were doing well; then let us go to, and strive by the help of God to be Saints.

We are going ahead, and if you who live here are not, we shall leave you behind. Fathers and mothers, families, old and young, all who are in favor of going ahead and serving the Lord our God, say, aye. (The response to this call was simultaneous and unanimous.)

Those who wish to go home and attend to their families, their farms, and their cattle, say, no. (No response.)

If you will be humble and faithful from this time forth, the Lamanites will never trouble you, but will come and humble themselves at your feet and do your chores. Why is it that they trouble you now? Because a portion of the same spirit which actuates them exists among some of you: Is not this the case? Tell it out, have you not some of the same feelings towards them which they evince towards you?

If you are not careful, wrong feelings will get power over you, and you will begin to murmur and grumble. If you will be one, there will be no more trouble from this time forth, and this has got to be done, or there will be trouble. We must be one, in order that this earth may be regenerated, and that we may have peace, unity, and love prevailing. Quarrelling in this Church! Can that be the truth? Yes, and it is hard to tell anything else but truth when speaking of vices and follies of men.

Let us listen to our President, sever ourselves from the world, cling to our God, and to His cause, and turn our minds and thoughts to Him, and the building up of His kingdom on the earth. There is everything here in the mountains with which to beautify our homes and make our cities glorious; then let us go to work with all our mights, and be faithful from this time onward.

May God help you, and bless you in all things that pertain to you, is my prayer. Amen.

PREST. J. M. GRANT—The instructions given in the forenoon, to have your thoughts concentrated, and your faith, prayers, and practice one, must be admitted by all to be of the utmost importance to the Saints of God. If we do not enjoy the Spirit of the Lord, there are reasons that we ourselves can assign for the absence of that Spirit. The practice of Saints, if good, will always bring the Spirit of the Lord, and keep that Spirit with them from day to day.

I am aware that the Spirit is grieved with different individuals for different causes; some do not attend to their prayers in the season thereof, they do not attend to their duties of the present moment, they do not concentrate their feelings, but allow their minds to wander like the fools' eyes to the four winds of heaven, hence they are left to grope for themselves as the blind for the wall. But those who live up to their duties, the duties of the present hour, and always make those duties the primary duties of life, live in the light of the Lord, and walk in the path laid down by the Savior of the world; they are never in the dark, for the light of the Lord is shining upon them.

While there are such items connected with our faith and duty, as were laid before us in the morn-

ing, we may do well to give some additional advice in relation thereto.

I have noticed in my travels among the Saints, from time to time, that their profession was long and loud in relation to their strength and faith in "Mormonism," and in fact they would be much offended if called weak in the faith; they will speak well of faith, repentance, baptism, the gift of the Holy Ghost by the laying on of hands, the healing of the sick by the administration of the Elders, and of some of the general views of the Church, and claim to be very strong, very devout, and very much attached to the cause, and would feel much offended indeed if any one should even suspect that they were weak in the faith; and at the same time perhaps those individuals, who make such high professions of faith and devotedness, will acknowledge that there are certain important truths revealed from heaven which they would ridicule, scoff at, and trample under their feet.

They will also permit their children to ridicule them, and will laugh them out of their doors by the aid of their children and those friends who visit them, and yet claim to be strong in the faith, to be firm in the principles of "Mormonism," and Latter-day Saints of good standing. When the Prophet Joseph was living and gave such revelations to the Church as God gave to him, those persons could not endure them all, there were doctrines which they would not receive as from God.

I, as one individual, would give all such persons this advice—whatever you do, and whatever you may have been guilty of, for you are guilty of many improprieties and, probably, of many unvirtuous acts of life, forsake that which is not right, and begin to walk in the light of life.

Do not allow yourselves to laugh at, or treat with scorn, any revelation of God; and I would further advise that you do not allow your wives, sons, or daughters to do it, but rear the standard of truth, and make it one of the leading points of your faith to support that standard in your families, and among your friends, and thus have the law of God made honourable.

Inasmuch as the Almighty God has revealed certain doctrines and sanctioned certain practices, and seeing that the Almighty has said that these revelations and practices are true and righteous, I therefore advise that you do not allow the same to be trampled under foot as salt that has no savor. Again, let no man, whether Gentile or Jew, Israelite or Greek, nor your wives or children, nor any whom you have jurisdiction over, throw out any jeers upon, nor sneer, laugh, and scoff at, any portion of the law of God. Some items of doctrine are especially obnoxious to some men and some women who have peculiar feelings respecting them, and because of such feelings they begin to laugh at those who are favorable to those items, and attempt to spoil the good leaven.

My advice in all such cases is, just tell them that there is the hole which the carpenter made, and they can go through it, for you will have the law of God reverenced by all who reside in or visit your habitation. I merely give this advice as some that might be applied to the Saints; as some of the every day and practical advice. I allude to the entire law of God, to all that the Lord our God has revealed, whether it pertains to the building of tabernacles or to the building of temples, or to faith, repentance, baptism, or the laying on of hands, or to the matrimonial relations, or to any doctrine or principle which relates to the salvation and glory of man.

I say as one, that I have no fellowship for that man who will permit any person, over whom he has any right-

ful control, to ridicule the law, or any portion of the law, of God. I have no fellowship for those who allow any such proceedings in their houses, neither have I any fellowship for those who ridicule the law of God in any respect; and I shall be glad when they take their exit to California, or to the States, for they are, in their persons, in their actions, and by their words, detrimental to their neighbors and the circles in which they move.

You who live here and round about, whether you are governed by a proper spirit in all these matters of doctrine I know not, but whether or not, these ideas will not hurt you. It is too late in the day to preach poor pussyism here, for you will have to live up to these practical duties of life, one and all, and be one, to pray often in public as well as in private, to honor God and His word in all your ways, and to see that His law is not dishonored by any under your control.

I am aware that some of you suppose that this is a great meeting, a three days' meeting, and of course you expect to hear some great mysteries pertaining to the kingdom of God. Well, you have heard them this morning, and I wish to offer some further teaching on the practical duties which pertain to family government. I know some men, who have been in this Church twenty or twenty-two years, who are as they were, stereotyped editions, and who admit strangers into their houses, and allow them to blaspheme, to curse, and swear.

I wish to see those who profess to be Saints act as Saints ought to act. In the Church of the living God I believe that every man and woman that will admit evil practices, ought to be called up and dealt with for their fellowship, and if they will not reform, regulate their households and set them in order, they ought to be cut off from the Church. It is humbug to talk about first regulating a city, a county, or a territory; but start with a family at a time, and let the Bishop who presides see what is going on with every family, and when a family is found which will admit of God and His laws being ridiculed, cut them off from the Church. If any are found who will curse and swear, and break the law of the Sabbath, bring them up and deal with them for that; and if any are known to steal, deal with them for that act.

The Church needs trimming up, and if you will search, you will find in your wards certain branches which had better be cut off. The kingdom would progress much faster, and so will you individually, than it will with those branches on, for they are only dead weights to the great wheel.

First get the families united, then get the wards, the towns, the cities, and the counties regulated, and you will have every part of the Territory right; but this spirit of ridicule must not be allowed. Is a man who loves God going to have the law of the Almighty ridiculed? Many of those who profess so much, will feign publicly acknowledge and support the very doctrines which they and their friends deride and permit to be scoffed at, and at the same time they will practise unlawfully, in secret, those things which they accuse others of.

I would like to see the work of reformation commence, and continue until every man had to walk to the line, then we should have something like union; but you might as well cast little pebbles in the air to stay the wind as to undertake to make those walk right, pray right, and do right who are full of the devil. People must be right in their works, and be brought to know and practise their duties. You have got doctrine enough

and revelation enough, and perhaps one difficulty is that you are too full of them. One doctrine which you need is to make your families, your streets, and every thing about you clean, and to prepare proper outhouses. Purify yourselves, your houses, lots, farms, and every thing around you on the right and on the left, then the Spirit of the Lord can dwell with you.

Do you suppose, when I go into a house that is filthy, that I believe that Saints of God dwell there? No, I believe that they are a filthy set of beings. Saints must practise cleanliness and purity, and show by their prayers, by all their works, and in their families, that they are reforming, and forsaking all and every kind and species of filthiness and evil practice, no matter what it is, no, not though it takes the hair off from your heads; no matter if it be high, low, rough, or smooth, the Almighty has given you a law to obey and reverence; and if you practise those doctrines which you have embraced, though all hell foam against you, by the power of God you will triumph and ask no odds of any one.

Talk about the Saints coming up to the Church of the first born, to the state of perfection which Enoch attained; if men and women ever attain to this, they have got to be pure in all their habits, pure in their spirits as well as in their doctrines, for the Lord has told us what is right and required in those things.

We have the best code of laws and the best men to teach us there are upon the earth, therefore all that is wanted is for us to practise those lessons which are taught us by the servants of the living God, and to love God with all our hearts, and live continually in the fear of the Almighty. Then when you come to meeting, you will not hear chastisement and reproof, but you will hear the peaceable things of the kingdom, and you will hear men and women speak and sing the sweet things of the kingdom of God.

In conclusion, may that light which is in you increase till you are prepared to bask in the perfect light of God. May God bless and save you, is my prayer in the name of Jesus. Amen.

Elder E. T. Benson — I feel thankful for the privilege and blessing that I now enjoy with my brethren, and for the privilege of bearing my testimony to the peaceable things of the kingdom of God. I have been indeed edified to-day by the remarks that have been made, and for one I mean to try to practise the teachings, and carry them out to the letter, according to the ability that I have.

Although some people may think that those items are small, and not what they expected to have on this occasion, still they are just such doctrines as I expected to hear; and I shall continue to expect to hear them until we become more perfect in the Gospel than we are at present, for we must learn to practise what has been committed unto us as a people and as individuals, before we shall be taught any greater things. You may search into your own hearts, among your families, and in the midst of your own neighborhood, and you will find that those things which have been touched upon, are what grieve the Holy Spirit, and cause more or less dissension in our midst.

When Jesus commissioned the Apostles, telling them to go and preach the Gospel to every creature, and baptize every one that believed, he promised that they should receive the gift of the Holy Ghost, which would lead them into all truth, and show them things past, present, and to come. We all know that the

Spirit is a sure guide for all the Latter-day Saints; hence, we also know that the dictation of that Spirit will not lead to confusion, neither will it bring darkness, hatred, malice, and envy, and it will not lead a man into error, but it will lead and direct him into all truth. That Spirit which we received by being obedient to the Gospel covenant will be our constant guide and companion in sickness and in health; and what is the feeling of that individual who enjoys the sweet and benign influences of the Holy Ghost? He acknowledges the hand of God in all things, whether in life or in death, in prosperity or in adversity; it matters not what his situation may be, all is right with him. He merely wishes to know what there is for him to do, and he is all alive in "Mormonism."

Such an individual is willing to be taught the simple things of the kingdom, and he will not ridicule "Mormonism" in any respect, neither will he suffer it to be done under his roof, nor upon his possessions, and he is willing to lay down his life for it, and Jesus said, "Greater love has no man than this, that a man lay down his life for his friends." I was actually astonished when I used to hear some of the brethren, at the time the Prophet Joseph was martyred, say they were afraid he was in transgression, and had incurred the displeasure of the Almighty, for no Latter-day Saint ever believed it for a moment. Why? Because there were the words of Jesus, that he had the greatest love who could lay down his life for his friends; and Jesus himself had this love, for he laid down his life for his friends; and by his death and resurrection opened up the way to eternal lives.

It is the little things that we need to observe now, and as brother Brigham says, the observance of the small things is what brings us the great blessings of the Almighty. Look, and think of the position of the people here, and in various other places throughout the Territory of Utah; do they all strictly honor the principles which brother Grant has been speaking upon? Most of them say they do, but I wish to see the works.

A man who has labored from the commencement of the work has embraced certain principles because God has commanded him, not because he wanted such principles to be established, not that his appetite was of such a nature that he desired something of the kind, but because the great Jehovah had so commanded through His Prophets; and hence these things cannot be ridiculed by the Saints; the counsel of the servants of God cannot be treated with contempt, and set at naught, without condemnation following. Still you will find some who ridicule and treat as naught the holy principles of our religion, and say, "I am sound in faith; I am filled with religion, but I cannot put up with that awful doctrine, polygamy."

It is not best to make a great profession in these days, but let our actions and works correspond with our profession, and that will show that we have embraced the truth for the love of it, and not for gain. Let persecution come, let drought, famine, and distress come, for the Lord has designed them; and when these things come, we can eat thistle roots and drink buttermilk, and honor God, and have His Holy Spirit with us. We can do this because we have embraced the Gospel of Jesus Christ, and the faith of Abraham. Abraham did not stand and argue with the Lord, in order to find out whether Sarah was to bear him another, Isaac in the place of the one he was commanded to offer up, but he believed that God would order all things right, and his faith

was accounted to him for righteousness.

Shall we not have confidence in God's Prophets, and in those whom He has placed to teach us? Those who are not satisfied with them are constantly grumbling and growling about their circumstances and the prosperity of the Church, but when we have the Holy Spirit, all is right, and we feel satisfied; the visions of the Almighty and of the heavens are before us night and day, and we have confidence in the holy Gospel, in the work of the Lord, in the Priesthood, and in those who hold that authority upon this earth.

When people have the keys of the Priesthood and the light of heaven, they ought to use the blessing of God as not abusing them.

I wish to bear my testimony to the truth of what you have been taught this day, for it is faithful, and has been dictated by the Holy Ghost. When I enjoy the spirit of this Gospel and the power of the Priesthood, do you wish to know how I feel? I feel that I could preach my way through all manner of opposition. Do I rejoice? Yes, all the time; when I lie down and when I rise up. Latter-day Saints never should be troubled by any small matters, but when troubles do arise, say, "The Lord's will be done in all things; I am short-sighted; I cannot see afar off, and unless my mind is lighted up by the Holy Spirit, I cannot do much good."

Do we enjoy ourselves without that Spirit? I will ask my brethren and sisters now present, do we enjoy as much as it is our privilege to enjoy? Can we enjoy the Holy Spirit when we are finding fault with our neighbors? No, we cannot. God has set in His Church, firstly, Apostles; secondarily, Prophets; then pastors, teachers, helps, governments, and spiritual gifts; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, and to prevent the members thereof from being tossed to and fro by every wind of doctrine; and they are to continue until we all come to a unity of the faith. I think you are pretty well satisfied in Provo with those who are placed over you, for you know that they are appointed by the authority of heaven, and it is the right of those who appointed them to dictate you and all others; it is therefore your duty to give heed to those placed over you in authority, and if you do, you will enjoy the Spirit of God to a great extent, even to your hearts' satisfaction.

We are called upon to uphold, by our faith, works, and our prayers, those who are over us: we have raised our hands to sustain and uphold them, and will we turn round and find fault with that which we have sanctioned? Can you enjoy the Spirit of God if you do this? No. In order to enjoy that spirit you must reverence all the members of the Priesthood, no matter who may be in possession of it. Do you ever hear brother Brigham, brother Heber, brother Jedediah, or the Twelve Apostles, censuring the Bishops, or any other person, without a cause? No, never. They give them all the influence and power that they can, in order that they may be bold before the people, and have influence to carry out the things that are given to them to accomplish. Where there is a lack of confidence and proper reverence, people are afraid of the Prophet of God.

Does brother Brigham ever tyrannize! No, he blesses the Saints all the day long, and bears with the sins of the people, as much so as any other Prophet of God ever did, and asks God all the day long, to forgive them; and he continues to do this so long as there is a spark of integrity left in the individuals over whom he is watching.

We do not expect to be purified and become perfect at once, so much so that the old cloven foot can have no influence among us, but I expect that the vision of the Prophet Daniel will be fulfilled, and we are the persons to carry it out. I feel to continue to work righteousness, and the time is soon coming when all will have to walk to the line.

Jesus says, "Except ye are of one heart and of one mind, ye are not mine;" and we have to shape our minds until they become alike. There are not many ways of getting to heaven, for God is one, and His way of saving mankind is one.

"But," says the old sectarian priest, "going to heaven is like going to mill; if your wheat is good the miller will never inquire which way you came." Let others say as they please, we know that we have got to walk in that straight and narrow path which has been pointed out to us, and that the course which saved men in former days will save the people in these days, and that the same principles that will save us will save others. If we would carry out practically all that we have received, and not trouble ourselves about any more until that was done, it would exalt us to a higher state than we now enjoy. I have something good to do; I am all right. Here are our blessings now; we taste the blessings of this congregation to-day, and our place and our blessings are at present in this bowery, and not away off somewhere else. If our feelings are centred here, then are we blessed indeed; but if our minds are wandering, they cannot be full of joy, for they must be concentrated on the things of God and His kingdom so long as this meeting continues; then we shall feel refreshed, and I presume we all need to be.

[After making a few remarks about the traditions, habits, and practices of the Indians, Elder Benson continued as follows—]

It is our duty, brethren and sisters, to go to work and bring these natives to an understanding of the principles of civilization, to teach them to till the earth, and earn their bread by the sweat of their brows; and if they are needy and ask us, we should feed them, and at all times be an example to them. We have not been as faithful as we ought to have been in many of these things.

I have a little Indian boy and girl, and certainly it is repugnant to my feelings to have to put up with their dirty practices, but I have passed a great many of these things by; and this I have done because I knew what our duties were. In a short season we shall be rewarded for all that we do to civilize this lost and fallen race, The little boy will soon be quite bright, his mind is becoming clear and perceptive, and if he sees a horse, a man, or any other object, he will always remember them. True, he yet has some of his Indian traits, and I presume it will be some time before they are all erased from his memory.

And even some Saints are guilty of many filthy habits, for some, when they are sick and ought to observe cleanliness in the fullest degree, will send for the Elders to lay hands upon them, and say, "I was taken sick a week ago last Sunday, and have been so bad that I have not washed since, and I have not had a clean shirt on, or clean sheets upon the bed."

God has condescended to speak to His Saints, and has instructed them to wash their bodies with pure water, and to observe cleanliness of body as well as of spirit; this is necessary, and belongs to our religion. We should also have wisdom, and exercise it in both eating and drinking, over keeping a guard over ourselves in all the practices of life, and listen to the still small whisperings of the Holy

Spirit which never leads a man into error.

I know that the Lord directed brother Joseph by His Spirit, and he never went wrong. What guides brother Brigham? The same Holy Spirit of promise, and blessed is that man who understands the things of the Spirit, for it will direct him aright and lead him in the way of life, and open up his mind to behold the things of eternity; and the very moment that a man sees with this Spirit, he understands the mind of God.

Many have been led astray, and have believed that they could get to heaven without being united with the body of the Church; but if we are ever saved, we must be concentrated in our feelings, and our power, objects, and faith must be one in the kingdom of God. When we are one, we feel to rejoice in the things of God, and all goes well.

May the Holy Spirit guide you from this time, henceforth. Amen.

INSTRUCTIONS TO NEW COMERS.

A Discourse by President Jedediah M. Grant, Delivered in the Tabernacle, Great Salt Lake City, September 24, 1854.

While the sacrament is passing it may be well to speak a few words to the people. I am aware much instruction has been given to the people, at least to the majority of those who are here before me; and we do not wish to preach you to death, but we wish to preach so that you may enjoy life. A thousand ideas float in the minds of the people in relation to preaching; each have their standard, and their notions of what they call the sacred desk. All "Mormon" desks are sacred. I am no more religious to-day than yesterday. I am equally as religious in the kanyons hauling wood as in the pulpit; and if I were agoing to swear in either place, I should prefer the pulpit to swear in; consequently, I consider that a man should live his religion in all places, and under all circumstances and situations in life.

We understand how to serve the Lord, (I speak of all the Latter-day Saints,) that is, we understand how to serve Him in some things—we have learned some duties which are practicable at the present time. I am aware that some Elders who go forth and preach long and pious sermons, frequently represent Zion as one of the most delightsome places in the world, as if the people in Salt Lake City were so pure and holy that the flame of sanctity would almost singe the hair off a common man's head. Others suppose when they come here, that they are to be fed, clothed, and housed independent of their own exertions. Some of the Elders have told the Saints in England that the first two weeks after they landed here all they would have to do would be to contemplate the beauties of Zion, and be furnished two weeks' provisions. The imaginations of some Saints have been so exalted by the Elders who preached to them, that they suppose that all our pigs come ready cooked,

with knives and forks in them, and are running round squealing to be eaten; that every tray is filled with bread, every manger with potatoes, and every man's wagon with the choice fruits of the earth. On the contrary, when the Saints from abroad come to Zion, they will find the people so busy that they can scarcely find time to speak to them, and if they have lost some of their friends on the way, the people in Zion have not time even to help them mourn.

Some come here and are astonished, for they had supposed that they should find the stereotyped editions of Zion sitting on the seats singing "hallelujah," and shouting "Glory to God" continually; but when they find us all active, some rushing to the kanyons, some gathering in the crops, and others rearing houses—when they find the people all alive with business, they think that the "Mormons" are all telegraphs; and so we are, stereotyped editions of the telegraph. Every man and woman in Zion at their duty is a telegraph moving and exerting an influence, building up, fortifying, and fulfilling the words of the Prophets by building city after city. It makes no difference whether we have gold and silver, or not; we build just as fast without money as the people of the east build with it, and a little faster. A man who has faith says he has capital in himself; he is telegraph enough to build him a house. Another man has to sit down, and count "three and two are five, five and two are seven, seven and four are eleven, and eleven and six are seventeen;" and so he will calculate, and unless he has so many dimes, he has not faith enough to draw the first rock, or the first adobie, or get the first foot of lumber, or do the first thing.

But you take a man who has got in him the true "Mormon" spirit, and he considers that he can accomplish, just what he thinks ought to be accomplished. If he considers that he wants a house, he deems himself competent to go at it, and to build such a one as he wants; if he wants a small one he can build it, and if a large one he can build it. That is the "Mormon" spirit.

If you Saints who have just arrived here expect a heaven, I will tell you how to get it; if you have brought a small one with you, keep it, and keep adding to it; that is, if you want a heaven, go to and make it. If you have not means enough to buy a farm, go to work and make one; if you have not means enough to buy a house, build one, and thus gather around you the comforts of life, and the means to subsist upon. But I will tell you one thing, if you neglect to pray, neglect to watch, neglect to do your duty, and to serve your God for yourselves, you will be apt to become dissatisfied, disheartened, and dispirited, and wish to go back from whence you came. But the opposite will be the result with those who keep the commandments of God, who watch and pray, who are active in their spirits and in their religion, and work out their salvation with fear and trembling, if you please, or they may work as hard as they please without fearing and trembling, if they have a mind to. Consequently, when you come here, it is essential that you keep the same religion that you embraced before you started to come here.

I am aware that a great many have so much piety in them, that they are like the Baptist priest who came to see Joseph Smith. Joseph had the discernment of spirits to read a man, and a peculiar faculty of using up the old sectarian tone to "my dee-e-er brethren." When he heard that good old tone he used to imitate it; and whenever one of the class, who are so filled with piety, and the good old tone, came to Nauvoo, Joseph used forthwith to take a course to evapo-

rate their sanctimoniousness, a great deal of which consists in the long ass-like tone. Before the Baptist priest, I have referred to, came to Nauvoo, he had heard brother William O. Clark, who could preach a bible and a half at a sermon, and could use the fashionable old tone, the blessed old tone. This Baptist imbibed a notion that we were as much ahead of his ideas of piety, and that our tone was as much longer than his, as the strength of the arguments produced by Clark were stronger than his; and supposed that our sanctimoniousness was co-equal with what he considered the merits of our doctrine.

Under these impressions he came to Nauvoo, and was introduced to the Prophet. In the meantime some person came up that brother Joseph would have a talk with, but while doing this he kept his eye upon the stranger, on this priest. After he got through chatting, the Baptist stood before him, and folding his arms said, "Is it possible that I now flash my optics upon a Prophet, upon a man who has conversed with my Savior?" "Yes," says the Prophet, "I don't know but you do; would not you like to wrestle with me?" That, you see, brought the priest right on to the thrashing floor, and he turned a summerset right straight. After he had whirled round a few times, like a duck shot in the head, he concluded that his piety had been awfully shocked, even to the centre, and went to the Prophet to learn why he had so shocked his piety. The Prophet commenced and showed him the follies of the world, and the absurdity of the long tone, and that he had a super-abundant stock of sanctimoniousness.

You Saints who have come here, if you have around you the garb of sectarianism, must calculate that the "Mormon" plow will turn that under; you must calculate that here we are a practical people; a people who believe in their religion, and are good Saints; who do their work, and attend to their prayers in the season thereof; and are not so much in a hurry in the morning, but that they can kneel down and consecrate their families, their effects, themselves, and all they have, to the Most High God.

But in the midst of this people you will find various stripes of character. The net has been cast into the sea, and, if the parable is true, it has drawn to the shore all kinds of fish, and you must not be alarmed if you find in Zion some curiosities. If I wished to find the best men in the world, I should go to Zion to find them; if I wished to find the biggest devil, I would look in Zion for him, among the people of God; there I can find the greatest scamps. I believe the words of Christ are true, that the net has gathered of every kind of fish; that it has gathered men of every class. Do not marvel if you find here goats as well as sheep, and the speckled goats and the long-haired goats, and the smooth goats and the rough goats, and goats of every grade, size and color, mixed among the sheep. Do not think you will be without your trials here, that you are to be a stereotyped edition to sit upon stools, singing glory to God, and that that is all you have to do.

I have often said to the English brethren and sisters that were I in England, for there is where the Elders preach piety, I would tell them the first things they might expect to meet in Zion, viz: to leap into the mire and help to fill up a mud hole, to make adobies with their sleeves rolled up, and be spattered with clay from head to foot; and that some would be set to ditching in Zion, to making ditch fence ankle deep in mire; and that they might expect to eat their bread by the sweat of their brow, as in their native country. I

told them when I was in St. Louis, where there were many English and Scotch, that if we succeeded in getting to Zion it was a "knack," and if we did not it was a "knick," and consequently there were "knick-knacks" in going to Zion, and "knick-knacks" after we got to Zion.

These things are all connected with the common salvation that you heard Elder Hyde treat upon this forenoon, the salvation that is common with the people of God. You understand it, you have practised it, and tasted the sweets thereof. You come here, and you *think* that we are busy and active, but only live your religion, and you will feel the power, spirit, and fulness thereof, as you have never felt it previous to this. What I mean by the spirit is the Spirit of God, the Holy Ghost, which you can feel from the crown of your heads to the soles of your feet. It is here with you if you do right, and everything you anticipate in the Holy Ghost, and in the power of the Priesthood, and in the love of God, and everything you have thought of in your own minds is here, and God is here; and if you have thought of bad, it is here also. If you approach a large furnace, the first thing you see are the black columns of smoke rising up and towering aloft, and if you approach nearer you discover piles of coal and ore, and the ashes, dust, and cinders which have been heaved out; but all this will never convince you that there is no iron there. You would say that where there is so much iron cinders there must be iron; that the iron has been taken out and dressed; that there must have been lots of iron here, and you begin to look for the iron.

If you occasionally see a dirty sheep, do not let it try you; if you do not get a bushel of wheat as quick as you want it, do not let that try your faith. If you are going to die of hunger, that is the time to be strong in the God of Israel. I wish to see the new comers active in their religion; I wish to see them live their religion, and not only seek to be endowed with the spirit of Zion, but to bring the spirit of Zion with them. I wish to see them come here with their countenances lit up with the love of God, and their hearts burning with the Holy Ghost, and their voices sounding like the music of sweet instruments, to join in the songs of Zion, and in the work of our God, in cultivating the earth, and in building houses. Bless your souls, if you desire an experience of this kind, in order to build up Zion, you must learn. Unless you have practice in it, unless you begin with one house, and then go from one house to another, you cannot learn how to build. You cannot learn how to make a farm by reading alone, but you have got to have the practical knowledge. So it is in relation to building; an architect may draw a fine design of a house, yet there is not one man in a thousand who can carry it out, without the architect is continually by him to direct, and to say, place that there, and this yonder.

We may talk of making our own heaven, and of building up the city of Zion, and making it beautiful, and having it polished after the similitude of a palace, but we must have an experience in doing such a work, before we can accomplish it. The world do not comprehend all things as they should; they do not comprehend the greatest things; the light and power of God, pertaining to man in his probation, towering among the clouds and smoke, but its force is down here in the practical duties of life, in the work under the sun that we have to do.

Now when you come to Zion, you will find men standing upon their feet; but go into the world, and there, if a man wants to show himself to be

a smart man, he must mount a cabbage leaf, hiccup, and jump up to spit over his shirt collar. There was a man here last winter who thought himself a smart man because his father was a smart man; and he was all the while on the strain, like a man who mounts a cabbage leaf to hiccup, or jumps up to spit over his shirt collar in trying to be smart. What do they make of it? Nothing but a bubble, and a laughing stock for men of sense.

The ore, coal, and flux are put in the tunnel head of the furnace, and iron and cinder run to the boshes below, and are separated. You see the smoke first, but you find here the true metal.—"The Mormons, a little handful of Mormons cannot accomplish much," used to be said. But we are gathering out the tough wire, it has got to come here.

I wish the Saints who come here, to be Saints. I said last spring, curse a man who will starve the poor by keeping up the price of grain, and who will not help his brethren. I know some men will say that we have fine men among us. I know that we have first-rate, good mercantile houses here; I like them first-rate; but it would be better for us to do our own trading, and by that means keep our money in our midst.

These are my views, and have been all the time. I like to see a "Mormon" be a "Mormon," and act like a "Mormon." A good "Mormon" will have an elastic faith, and not say, "O brother Grant, the old snag ship is in snag harbor," but be mindful that brother Brigham is cautious how he guides her. Brother Joseph had not time to be careful, and run the ship around the snags, but was under the necessity of running the ship right on to them. But when Brigham chooses to run around a snag, or across a snag, he will do so. The ship is all oak, let her slide. If we are in snag harbor, all right; we will steer the ship, and run around the snag, or over it, just as the Lord pleases. Jesus, our elder brother, is at the helm, and has a good crew aboard, who are faithful, meek, and humble. If the Saints desire to strengthen Zion, let them be humble, meek, lowly, and contrite in spirit; let them be diligent, and seek counsel through the light of the Spirit of God, and watch and pray, and they will be filled with joy, and be happy at night, and healthy in the morning; and their spirits will be buoyant, and they can shout "glory hallelujah" in reality.

May the God of heaven fill you with the Holy Ghost, and give you light and joy in His kingdom. Amen.

THE KINGDOM OF GOD.

A Discourse by Elder Orson Pratt, delivered in the Bowery, Great Salt Lake City, July 8, 1855.

I have been highly pleased with the remarks that have fallen from the lips of brother Grant, who first addressed us this morning. The subject of the coming of the kingdom of God, and its organization upon the earth, is one of vast importance to the present generation, as well as to all past generations, who are equally concerned with the present. Ever since the day that men were organized upon the earth they have been equally concerned in regard to that period—that eventful period when God's kingdom should be established upon the earth. That day or period has been looked forward to as the day of the perfection of their glory and exaltation.

And when that time comes, all governments, and systems of government, that have been organized upon this little creation of the Almighty, contrary to the order of heaven, or in other words—all governments that have not been theocratical in their nature, but that have been organized in a greater or less degree by man's wisdom, will be done away.

The Almighty in some degree controls among mankind, as far as they will let Him. He controls the destinies of the nations, so far as they will permit Him; yet He does not control them so far as to destroy the agency of the human family, consequently they, through their own corrupt notions, have departed from the great principles of government given by the Lord to man in the beginning. Mankind have felt a disposition to seek after some kind of government of their own; they have all seemed to manifest a feeling to have a different government from the one established by the Almighty; and hence, they have all rebelled against His government, and they have introduced creeds and systems of their own manufacturing.

If there had been a government upon the face of the earth, from the creation of man to the present time, according to the mind and will of God; you would not have seen in the present age, and in generations that are past, different nations, different classes of people, having different governments, as we now behold them, but there would have been a oneness of nationality—a unity existing over all the earth. But mankind have existed for ages past in a divided state—in a broken condition, because of their rebellion against the laws and government of heaven.

If God made this earth, and all things that pertains unto it, and if all were created for His honor and glory, He has the right to govern and control them by His own laws; and He has a right to enforce that government, and show Himself able to control the works of His hands, and it is the duty of all men to render obedience to His requirements. The government of heaven would not have been separated from the government of men, or in other words, there would not have been two kinds, one

called ecclesiastial, and the other a civil government; but inasmuch as they have rebelled, and become corrupt and wicked, governments have been introduced of a different character; and the Lord has, in some measure, sanctioned those governments, so far as there were good principles existing among them.

All good principles and laws have emanated from the Almighty, and have come to man by inspiration from Him. For instance, the government of the United States, or the Constitution, came from Him; it was given, we believe, by inspiration, and there are many things connected with the various institutions of men that are very good. There are many good laws and good institutions in the government of the United States, as well as among many other governments, but the government of the United States is one of the best that has been organized among men upon the face of the earth for many generations.

"Did the Lord have a hand in the organization of the United States government?" asks the enquirer. Yes, the Lord had a hand in framing its Constitution. Why did not the Lord, at that time, introduce a perfect government—a theocracy? It was simply because the people were not prepared for it—they were too corrupt; and although they had more integrity, more virtue, more honesty, and more sympathy and feeling for that which is just and upright and good, than any other portion of the inhabitants of the earth, and probably more than a great many now have, yet they were far from being prepared for the government of God, which is a government of union.

They were far from that, consequently the Lord inspired them to introduce a government that He knew would be just suited to their capacity, and hence it was that He inspired Jefferson, Washington, Franklin, and others to introduce those measures which they did, and to carry them out, and they were such as were just suited to the conditions and circumstances of the people; hence the government of the United States we, as a people, venerate and defend.

Why do we do this? We do it because God had His hand in the organization of it; He controlled it so far as He could do so without interfering with the agency of man.

We have seen plainly and clearly that had it not been for the organization of this government, as has wisely and justly been said, where would have been the liberty of the Latter-day Saints.

This government, then, was organized to suit the people and the circumstances in which they were placed, until they were prepared to receive a more perfect one.

But will the government of the United States continue for ever? No, it is not sufficiently perfect; and, notwithstanding it has been sanctioned by the Lord at a time when it was suited to the circumstances of the people, yet the day will come, (I will say it on my own responsibility and not that of this people,) the day will come when the United States government, and all others, will be uprooted, and the kingdoms of this world will be united in one, and the kingdom of our God will govern the whole earth, and bear universal sway; and no power beneath the heavens can prevent this taking place, if the Bible be true, and we know it to be true.

The Lord will govern all things that He has made and created, for it is entered upon the records of heaven that all nations shall bow to His authority; and, consequently, we respect the government of the United States, because it has good principles in it, and not that we think it will endure for ever.

Many great and glorious principles are contained within the Constitution of our country, not to say that it is perfect, but it is perfect so far as it pertains to the rights and privileges of the children of men. But there is a nucleus of a government, formed since that of the United States, which is perfect in its nature. It is perfect, having emanated from a Being who is perfect.

But some may enquire, is it right —is it lawful for another government to be organized within the United States, of a theocratical nature? Yes, perfectly so! Does not the Constitution of our country guarantee to all religious societies the right of forming any ecclesiastical government they like? Certainly it does, and every intelligent man knows this to be the fact.

The nucleus of such a government is formed, and its laws have emanated from the throne of God, and it is perfect, having come from a pure fountain; but does this make us independent of the laws of the United States? No, this new government does not come in contact with the government of the United States. In keeping our covenants, and observing our religious laws and ceremonies, or the laws that God has given to the children of men, we are not required to violate the principles of right that are contained in the Constitution and laws of the United States.

Had not the government of the United States been framed, where would have been safety for this people? I answer, nowhere. If this Republican government had not been organized upon this continent, the kingdom of our God could not have been protected; but the hand of the Lord has been in it, and superintended its organization, and no one can hinder its progress.

If this government had been formed in any other kingdom or nation upon the earth except the United States, where would have been the privileges and liberties of this people? Without the interference of the Almighty, and the manifestation of His miraculous power for our protection, we should have been rooted out of the earth.

God foresaw this—He knew what would take place long beforehand, and He saw that it was not only necessary to have a day set for the preparation, and also for the beginning of the Latter-day work, but it was likewise important for the different kingdoms and nations which were in existence, and that had been organized by man, to go to work and start up some religious reform, and for the people to struggle against their mother church, and to fight against her tyranny and oppressions, that religious liberty and freedom, and the right of a free exercise of their religious opinions, might be guaranteed to the human family, not all at once, but gradually. We find that at the Reformation, when the great struggle for freedom and religious liberty took place, some of them were wrought upon to come to this new continent for the purpose of securing to themselves religious freedom and religious right; and inspired by the Almighty, as was Columbus who discovered this land, they planted their feet upon the American soil.

They were an humble people and God began to work in their minds, and they continued to increase, for a while, in union and love, having obtained privileges which before they were deprived of; and no doubt they imagined to themselves that universal freedom was about to be ushered in, but it was not exactly so, neither was that degree of liberty and freedom to suffice which they had then secured, but it was like John the Baptist's mission, merely to prepare the way. It was said of John, that among all that were born of women there were

none greater than he, and yet the least in the kingdom of heaven was greater than he; and of all governments that had arisen among men, there were none so great and good, as the government of the United States, and yet the government of God in its very infancy was greater than it.

And why was this? Because its laws emanated from a more perfect Being.

It was for this purpose, then, that a republic was organized upon this continent to prepare the way for a kingdom which shall have dominion over all the earth to the ends thereof.

Hence, the Prophet Daniel has told us, that the kingdom of God should be cut out of the mountains without hands; in other words, when the kingdom of God should be taken from the mountains, it should be taken by the power of the Almighty, and not by human hands; it should be organized by the Lord, and governed by His laws. God, who interests Himself in the affairs of men, was to speak from the heavens, and inspire His servants to give laws and revelations to His people, informing them that His kingdom was to be taken from the mountains in His own due time, and that it should increase until it should become a great mountain and fill the whole earth.

Do the people suppose that they can frustrate the designs of the Almighty, and put to death the Prophets who are sent unto them, and fight and war against them, and belch out their rage, and threats, and persecute them as they have done, without being brought into judgment?

The wicked suppose they can do this with impunity, but there is a God who holds the helm of the ship of Zion, and who will carry out His purposes with regard to the Saints of Latter-days, in which the kingdom, and the greatness of the kingdom, and the dominion under the whole heavens, shall be given to the Saints of the Most High and they shall possess it for ever and for ever.

I was highly delighted with the remarks that were laid before us by our beloved brother this morning. And in speaking concerning the corruptions that men have brought into our midst, I perfectly agree with him, for all such corruptions and wickedness must be done away; they will not be suffered to exist in the kingdom of God; I mean by this that when there are crimes committed, they will be visited with their just reward and that immediately.

In that kingdom, when its laws go forth, there will be officers of peace, and they will lay judgment to the line, and the axe will be laid to the root of every tree that will not yield fruit, and it will be hewn down and cast into the fire, and be utterly burnt up.

I have not said much the past winter in regard to the corruptions that have been practised in our midst, and why? Simply because there are men here, higher in authority, and whose place it is to rebuke sin; and they have borne testimony of the wickedness and corruptions that have been sent into our midst. I do not mean to say that all are corrupt, there are honorable exceptions, but all know that there have been men sent here, who were as corrupt as hell itself.

Such characters, if they had met with their just deserts, would not now have been living to disgrace humanity. These are my feelings, and I will here say, that I have felt to be of one heart and one mind with the Presidency in relation to these things. Brethren, in saying these things, do we feel like excluding all the outsiders, so called? No, God does not design it; He never intended that this people should live exclusively by themselves.

God will so order it, that we shall have a hundred of them, where we

have had one; and we shall find that the time will come when all nations shall come, but they will have to walk straight.

David has said, in speaking of that time, that when the wicked rulers, and corrupt kings of the earth, should come up to Zion, they should, while yet afar off, be seized with fear and trembling, and hasten away; for it will be no place for wicked and corrupt characters; but there will be millions of others who will come up to Zion, besides the Saints of God; they will come to behold the glory of God which will rest upon Zion. They will come in such numerous hosts that the gates of Zion will have to be open day and night to receive them; they will come as a multitude of nations, swarming in day and night.

Kings, nobles, and great men, from all the principal nations of the earth, will come flocking to Zion with their armies, and their servants to view the grandeur of Zion; and they will have to be obedient to the mandates of the great King who shall issue forth His laws from Zion, or it will be no place for them to abide in.

We need not think that we can get into any place where we will not be associated with the Gentiles; for the Lord intends that we shall be among them all through this mortal state, and even in the Millenium we find that there will be two classes of beings upon the earth. And if there are corrupt individuals found, they will be visited with punishment according to the deeds they are guilty of.

Then, I rejoice; I look forward to the day of glory, when the glory of Zion shall be like a light upon a hill, which will illuminate the whole world; and the great men of the earth will come to see the glory of God, and be taught in the holy commandments that will proceed forth from our midst; and they will look upon Zion, and wonder, and be astonished.

May the Lord bless us, and may the Spirit of the Lord abide with, and continue to surround and overshadow us, and may we not be fearful because of the oppressor and the wicked, but trust in the living God, and He will continue to protect us all the day long, and no power can prevail against us. If we were not one-tenth as numerous as we are, what would it matter; if God be on our side, He can use up the wicked, and protect us.

And as has been said by the First Presidency, all that we have to fear is our own wickedness, and corruptions, and liability to depart from the true faith. If we will be true and righteous, and if we will have faith in God, this is all that is required.

If we are faithful to our covenants, the fury of the oppressor will not harm us, and where will be the strong arm of man? It will be like the flax in the flame, like a moth-eaten garment, the wicked shall vanish away, and there will be no place found for them.

Then hearken to the counsel that proceeds from the First Presidency, and hold up your heads, and do not let them droop, and in this way, we shall prosper, and obtain a holy dwelling place in the presence of our God for ever. May God grant these blessings for His Son's sake. Amen.

THE VINE AND FIG TREE—DUTIES OF SAINTS.

A Discourse by Elder Ezra T. Benson, Delivered in the Tabernacle, Great Salt Lake City, May 13, 1855.

I am requested to make a few remarks at the commencement of our meeting this afternoon, although I would much rather hear from brethren, especially my beloved President Hyde who is about to leave us, but as it is his desire that I should make a few remarks, I will make the attempt.

I rejoiced much this morning in hearing from our brethren who addressed us, as I generally do when I hear the Elders speak. I was reflecting in my mind, and asking myself whether I ever heard a "Mormon" sermon that I did not rejoice in? I cannot remember the time since I have been in the Church of Jesus Christ of Latter-day Saints. It never made any difference who addressed the people; no matter who was called upon to speak, however eloquent his discourse might be, however pointed his remarks might be, no matter however simple, or how many times I might have heard the same subject treated upon, it was always edifying to me, for I ever found something new, and although I might have heard the same things, perhaps, a great many times, but my memory being so short and treacherous, I had forgotten some things, but as soon as I heard them again I could then recollect them; my mind would be refreshed, and I would remember that I had heard the same things before; and one remark that was made this morning by brother Clements, refreshed my mind upon things which took place when I was on a mission, some eight or ten years ago, in the United States. I mean the remarks referring to that time, which will surely come, when the Saints of God will sit under their own vine and fig tree, none daring to make them afraid.

I was once asked the question by some of our opposers, in something like the following manner—"You Mormons believe that there is a time of peace coming; you believe that the prophecies of the Scriptures are to be fulfilled literally, in the same way that Noah's prediction of the flood was, and that your God is willing, and in fact designs that you shall sit under your own vine and fig tree, none daring to molest or make you afraid." "And now," says he, "Have you got them yet?" "Well," says I, "not exactly the fig tree, but we have got the cotton-wood tree, and the locust tree, and we sit under them, none daring to molest or make afraid, and we are in anticipation of some day having the fig tree." We are full of hope that the time is now near at hand, that it is not far a-head, when, if we are faithful to our callings, we shall sit under a great many other kinds of trees, and I don't know as it will make any difference whether it is the cotton-wood, chesnut, oak, apple, peach-tree, or whatever kind of tree it may be, so that we sit under our own vine and fig tree, and serve the Lord our God with full purpose of heart.

The cotton-wood trees are grown, the peach is beginning to grow, and the apple and pear, and so on, are beginning to grow, and we all expect that not many years hence, we will

have the privilege of sitting under our own vine and fig tree, none daring to molest or make afraid, and it is necessary that we should have the opposite in all things.

We are a people that believe in revelation, the whisperings of the Holy Spirit, the gifts of the Gospel of Jesus Christ; and we are a people that believe in the necessity of all those gifts. We say that they ought to exist in the Church of Christ in every age of the world. When a people are in possession of those glorious principles of the Gospel of Jesus Christ, they will see that there is a passing beauty and glory associated with them. You will also find opposition, slander, and reproach to be continually on the increase, and if it were not so, it would show that was not the Church of Christ. It is necessary that there should be an excitement in the world, and that servants of the Lord should in those times show their faith by their works, and it is also important that they should, as the Apostle has exhorted us, contend for all the gifts of the Gospel that are mentioned in the Holy Scriptures—the gift of godliness and of patience and charity, and all those good gifts that are spoken of in the Scriptures of truth. The Apostle says, if all these good gifts abound in you, "ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Seeing, then, that this is the promise, how very necessary it is that we should improve upon those gifts bestowed upon us, by our Heavenly Father, and if we do not improve, we are not on the progressive, but are going downward.

We can live in the kingdom of God and be stereotyped "Mormons," but to accomplish this, we have to live and increase in wisdom, knowledge, patience, perseverance, and all the gifts and graces of the Gospel of the Lord Jesus Christ, for it will take all the perseverance, and all the faith and patience that we can command to live the Gospel of Christ.

It is pleasing to reflect that we are all here as a band of brethren, trying to obey all the commandments of God. We are from many climes and countries, and we are here to prove each other, and see whether we can bear with each other's faults and weaknesses, and to try if we can endure trials, and perplexities, and oppositions, and the sneers of the world—the wicked portion of mankind. How do they look upon us, taking a general view of the question? It is true, there are some who are more thoroughly acquainted with us, who look and speak pretty favourably, but as a general thing they do not believe that we are a virtuous people; they believe that we have many ordinances and principles amongst us established to gratify a certain portion of this community; they do not believe that we are the Saints of the Most High God, yet there is something which they cannot comprehend, but still they think there is something behind the curtain, and they cannot understand it; still they have a good deal of dubiety upon their minds respecting the Latter-day Saints, and why is it so? It is because there are a great many things which they cannot comprehend. They see us united; they are made sensible of our prosperity; they see we proceed with authority and with confidence to do whatever we have to do, and they cannot fathom it; they cannot understand how we hold together in such perfect unity; our whole organization to them is one entire mystery, and ever has been to the sectarian world.

And what is the reason that mankind are so slow to understand? Why Jesus, who had compassion on the people in his teachings, compared the kingdom of God to a little child, and said, "Suffer little children to come unto me, and forbid them not: for of

such is the kingdom of heaven." All men have to become as little children before they can understand the principles of, or enter the kingdom of heaven, and the Christian world are not willing to humble themselves, and become as little children; therefore they cannot enter the kingdom of God. This is the reason that they cannot comprehend this people, and the Church of Jesus Christ of Latter-day Saints. A strange work, a marvel and a wonder it appears to them.

What is said about the Spirit of the Lord that is possessed by the Saints? We read that it shall lead and guide you into all truth, and further, that it shall show (the Saints) things past, and things which are to come. But the world at large cannot see these things, and they never will until they have taken the same steps that we have taken. Heavenly things cannot be comprehended only by the Spirit of the living God, but says Paul, the Spirit of God discerneth all things, even the deep things of God; the natural mind cannot comprehend.

Well, then, we can see that it is the duty as well as the privilege of every Latter-day Saint to live in the Spirit of the Lord, for "Mormonism" is to rule our actions, and every man and woman has got to be wide awake. They have got to do as brother Kimball used to say, sleep with one eye open and one leg out of bed. I have seen and comprehended for the last few months that the Latter-day Saints have now got to double their diligence; yes, I can feel it to the bottom of my soul; we have to learn to appreciate the blessings of the Almighty more fully than we have heretofore appreciated them. The Lord will be honored, and He will not be angry with any, but those who refuse to acknowledge His hand in all things; we have got to acknowledge His hand in all things, and feel it as well as to say it, and to show it by our works.

We have had several expulsions or drivings through mobocracy, and in all these things we are called upon to acknowledge the hand of the Lord. It takes us all the time to perform in faithfulness the duties of our several respective callings. It is like an old blacksmith's bellows, the very moment that you cease to blow, the fire goes down, and especially the fires of those that burn cedar coal; and those who use the blacksmith's bellows, know how long it takes to kindle up the fire, that is, when they have got the same material on hand; and it is just so with the Gospel of Christ. If we quench the Spirit, and do not magnify the Lord by our works and by our faith, that which is in us soon goes out, and we die a natural death in the kingdom. Then, if we wish to obtain influence again we have to become humble, come forth and get re-baptized for the remission of sins, and have hands laid on for the gift of the Holy Ghost, and obey it strictly in all things, before we can get the zeal and flame of the Gospel again to burn in our souls.

We have learned another lesson too, at least I have, viz., that the driving part of "Mormonism," the burnings, mobbings, and oppressions were all very necessary to the bringing this people to an understanding of their true position before God. All that has ever come upon us has served a good purpose and was very essential to the condemnation of our enemies.

For the last few months I have been travelling considerably through the settlements of the Territory, preaching to the brethren, and instructing them in their duties. A good spirit prevailed in most of the places I visited, and I told the brethren that it was not the inner man that they had to contend with and look after just now, so much as it was the things out of doors, and I promised them that if they would all be agreed

in opening their farms, making their fences around their farms, and big fields, and take good care of their flocks and herds, and keep up good schools, pay their tithing, and attend to all the ordinances of the Gospel, live as Saints of God ought to live, I would promise them, in the name of Israel's God, that when they assembled in the congregations of the Saints, the gifts and blessings of the Gospel would be more copiously poured out upon them, that they should have power to heal the sick, speak with tongues, prophesy, and they should have a mighty influence of the Holy Spirit in their midst. I felt to promise them these things in faith, for it is just so everywhere when people live in humility before God.

How pleasing it is when we can meet a brother here, or there, and can feel that the genial influences of the Holy Spirit of God are with him! When we feel so united, so much of one heart and one mind, that we can buy and sell, trade, traffic, and do all that we have to do in the name of the Lord, do all with an honest heart before God—then, when we feel this way, we can have the Spirit of the Lord in coming before a congregation to qualify us to edify the people. This is but a small portion of our religion, but this is very good. It is obedience that will prepare us to be exalted in the kingdom of our God.

There is a monitor in the heart of every individual, and a man or woman who will obey its dictations, and whose intentions are to do right all the day long, need not be afraid of anything, for they will have confidence; they shall have confidence before God; they shall have confidence before the Saints, and be enabled to claim the promises, and there is no power that can hinder; there is no power that can stand against them, but they shall prevail; and why shall they not prevail? Why the Psalmist says—"No good thing will he withhold from them that walk uprightly." (Let us ask a blessing on the cup.)

I feel first rate, brethren and sisters, and I feel to bless you, and my daily prayer is that the Saints of God may be blessed with wisdom, with knowledge, and with all spiritual blessings, as well as with temporal prosperity, and I say they shall be blessed, and they shall be comforted. And let us be reminded continually of the instructions given last Sunday: "Fret not your gizzards." We are first-rate, and the grasshoppers are doing first-rate too, and I expect that the Lord will be as good as His word, for we are the Latter-day Saints; we are the only people that acknowledge God and Prophets and the authority of the Priesthood upon the earth, and you know what the Scriptures say: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." We all want the Prophet's blessing, and we all want every good man's blessing, and the blessing of all this community.

When our hearts are drawn out before the Lord, we feel well, we feel all right; but when we get to fretting our gizzards about this, that, and the other, and begin to say, well, these rewards, these blessings do not appear to us as we looked for them; we do not have them in our assemblies as much as we ought to have.

How is it, says one, that the Lord is going to kill the grain, and thus cause a famine to come? What is the reason the Lord allows the grasshoppers to come and eat the grain? Why, we read in the Scriptures that judgment begins at the house of God, and I expect the Saints may be tried a good deal more yet before they become perfect.

There was one glorious promise

that cheered my heart; I mean the words which fell from the lips of President Young a short time ago. Says he, "I don't know that there will be any surplus grain, neither do I wish there to be any particularly, but we have put in seed, and we shall have harvest." He promised us a harvest, and my faith is that we shall have something to eat and drink, and we shall not starve or want for bread. If we receive that promise as coming from a Prophet, we shall be blessed, and get what was promised; I calculate to have it; I also expect that the Lord will send the rain just as He pleases, and make all things subserve the interests of His kingdom. I expect to claim the blessings of the Almighty by faith, prayer, and diligence.

Well, now, I know that you are as willing as I am, to have those blessings promised. We want rain, and we all feel very anxious to have some, and we would like to know when we are to have it. Well, I have made up my mind for it to rain some time during the present week. I have had no particular promise, but I have had it in my mind that it will rain within a week. If it should not, it won't hurt me at all.

I have thought of it in another way; probably the Lord may send a little famine; and if he does, there will be a design in it. There may be somebody coming here, a few curses in the shape of men, to eat up all our surplus grain; and perhaps, if they should hear that the drought and the grasshoppers are eating up our crops, they may be led to say, we are not going to be starved to death with those poor "Mormons."

We are here sitting under our own Bowery, none daring to molest or make us afraid. The kingdom must be built up, and it belongs to this people to do it; it is our salvation to bear it off, and if we do not bear it off, and do not act as instruments in the hands of the Lord in accomplishing the work, our glory will be clipped; the moment that we cease our exertions, that moment we begin to decline. Every man and every woman that is brought into the covenant take this upon them, to bear a part in this kingdom; this is the right of all, it is the privilege and duty of all Saints. Every man is called upon to do right, to work righteousness all the day long.

I will say in conclusion, let us pray for the peace and prosperity of the Presidency that are absent from us today, and of those who are with them. I will not take up more time, but will give way, as I wish to hear some remarks from Elder Hyde, who is about to leave for Carson Valley.

May God bless us all, for Christ's sake. Amen.

THE GOSPEL OF SALVATION—A VISION—REDEMPTION OF THE EARTH AND ALL THAT PERTAINS TO IT.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, August 8, 1852.

I will read a revelation given to Joseph Smith, junior, and Sidney Rigdon. But previous to my doing so, and commencing upon the subject that I expect to lay before the people this morning, I will say to them, my understanding with regard to preaching the Gospel of Salvation is this: there is but one discourse to be preached to all the children of Adam; and that discourse should be believed by them, and lived up to. To commence, continue, and finish this Gospel sermon, will require all the time that is allotted to man, to the earth, and all things upon it, in their mortal state; that is my idea with regard to preaching. No man is able to set before a congregation all the items of the Gospel, in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected, one part with the other, in all the doctrines that have been revealed to man, which are now called the various doctrines of Christianity, of which all the professors of religion believe a portion; but severally reject, or desire to reject, other portions of the truth; each sect or individual, taking to themselves portions of the Bible, portions of the doctrine of salvation, that are the most pleasing to them, rejecting all the rest, and mingling these doctrines with the tenets of men.

But let a Gospel sermon be preached, wherein all the principles of salvation are embodied, and we will acknowledge, at the end of the mortality of this earth, and all things created upon it—at the closing up scene, at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ—I say, we shall acknowledge that there is the Gospel sermon, and that it could not be preached to finite beings, in one short life.

I make these remarks for the purpose of extricating myself from the arduous task of undertaking to set before this congregation, every item of the doctrine of salvation, in all of their various significations, as they are presented in this life, and according to our understanding. I make these introductory remarks to free myself from the great task of finishing the discourse I shall commence. I did not expect to finish it; I do not expect to see the end of it, until the winding up scene. I do not even commence at the beginning of it; I only catch at it, where it comes to me, in the 19th century, for it has been before me; it is from eternity to eternity.

Christ is the author of this Gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this

creation; to all things pertaining to this terrestrial globe we occupy.

This, however, would be contrary to our prejudices, to admit for a moment, that Christ, in his redeeming properties, has power to redeem any of the works of his hands—any other living creature, but the children of Adam and Eve—this would not be in accordance with our prepossessed feelings, and long-imbibed prejudices, perhaps; but he has redeemed the earth; he has redeemed mankind and every living thing that moves upon it; and he will finish his Gospel discourse when he overcomes his enemies, and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying, "I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and I have given to those intelligent beings, that you have created by me, their agency, and it has been held with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destinies of men; and I have finished up my Gospel sermon," as he presents the finished work to his Father.

It takes just such a character as the Savior, to preach one Gospel discourse; and this was commenced with the commencement of all men upon this earth or any other; and it will never close until the winding up scene, and all is finished, and the kingdom is presented to the Father.

I expect only to look into some portions of it, as it comes to me in the 19th century of the Christian era.

I will now read a revelation that was given to Joseph Smith, junior, and Sidney Rigdon, called

A VISION.

"1. Hear O ye heavens, and give ear O earth, and rejoice, ye inhabitants thereof, for the Lord is God, and beside him there is no Savior: great is his wisdom, marvellous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

"2. For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end, great shall be their reward and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; and their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

"3. We, Joseph Smith, junior, and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Fa-

ther, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—that by him, and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision, for we beheld Satan, that old serpent—even the devil—who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

"4. Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the

heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice, saying, write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

"5. And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just; they are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the first-born. They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are Gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—these shall dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first-born. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the

glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

"6. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who are blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

"7. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial, which surpasses all understanding, and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever; before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first-born, and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, nei-

ther the prophets, neither the everlasting covenant. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

"8 But great and marvellous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen."

These are the words of the vision that were given to Joseph and Sidney. My mind rests upon this subject, upon this portion of the Gospel of salvation; and has done so, more or less, for a great many years. The circumstances that surround me, almost daily; things that I see and hear, cause my mind to reflect upon the situation of mankind; create in me an anxiety to find out—to learn why things are as they are; why it is that the Lord should build a globe like this earthly ball, and set it in motion—then people it with intelligent beings, and afterwards cast a vail over the whole, and hide Himself from His creation—conceal from them the wisdom, the glory, the truth, the excellency, the true principles of His character, and His design in forming the earth.

Why cast this vail over them, and leave them in total darkness—leave them to be carried away with erroneous doctrines, and exposed to every species of wickedness that would render them obnoxious to the presence of God, who placed them upon the face of this earth. My daily experience and observation cause me to en-

quire into these things. Can I attribute all to the wisdom of Him that has organized this earth, and peopled it with intelligent beings, and see the people honestly desiring to do right all the day long, and would not lift hand or heel against the Almighty, but would rather have their heads taken from their bodies than dishonor him? And yet, we hear one crying on the right hand, this is the law of God, this is the right way; another upon the left, saying the same; another in the front; and another in the rear; and to every point of the compass, hundreds and thousands of them, and all differing one from another.

They do the best they can, I admit. See the inhabitants of the earth, how they differ in their prejudices, and in their religion. What is the religion of the day? What are all the civil laws and governments of the day? They are merely traditions, without a single exception. Do the people realize this—that it is the force of their education that makes right and wrong, with them? It is not the line which the Lord has drawn out; it is not the law which the Lord has given them; it is not the righteousness which is according to the character of Him who has created all things, and by His own law governs and controls all things; but by the prejudice of education—the prepossessed feeling that is begotten in the hearts of the children of men, by surrounding objects; they being creatures of circumstances, who are governed and controlled by them more or less. When they, thus, are led to differ one from another, it begets in them different feelings; it causes them to differ in principle, object, and pursuit; in their customs, religion, laws, and domestic affairs, in all human life; and yet every one, of every nation there is under heaven, considers that they are the best people; that they are the most righteous; have the most intelligent and best of men for their priests and rulers, and are the nearest to the very thing the Lord Almighty requires of them. There is no nation upon this earth that does not entertain these sentiments.

Suppose a query arising in the minds of the different sects of the human family—"Do not the Latter-day Saints think they are the best people under the whole heavens, like ourselves?" Yes, exactly; I take that to myself. The Latter-day Saints have the same feelings as the rest of the people; they think also, that they have more wisdom and knowledge, and are the nearest right of any people upon the face of the earth.

Suppose you visit China, and mingle among the "celestial" beings there; you will find a people who hold in scorn and ridicule every other people, and especially those of Christendom. They consider themselves more holy, more righteous, more upright, more honest; filled with more intelligence; they consider themselves better educated; better in every respect, in all their civil and religious rites than any other nation under heaven.

Suppose you next visit Spain; there you will find the mother, and grandmother, and great-grandmother of all the Christian denominations upon the face of the earth—though these are but a scanty proportion of mankind, compared with all the inhabitants upon the face of the globe. I suppose not one twelfth, or one sixteenth part of the inhabitants of the earth, believe in Jesus Christ—and probably not one thirtieth part of them.

Take the mother of modern Christianity; go into Italy—to Rome, the seat of her government, and we find that they also consider themselves to be the best people in the world—the nearest the Lord and the path of

right—more so than any other people upon the face of the earth.

Then visit the first Protestant church that was organized, and they consider themselves nearer right than their mother, or any of their sisters. You may thus follow it down to the last reformer upon the earth; and then step back to those we call heathen; to all that ever lived, from the place where Noah landed his ark, to the building of the tower of Babel; and in their dispersion, trace their footsteps to the islands and continents, under the whole heavens, and you cannot find a people that do not believe they are nearest right in their religion—more so than their neighbors—and have the best form of civil government.

Suppose you call upon the aborigines of our country, here, these wild Indians; we call them savages; we call them heathens. Let yourselves be divested of prejudice; let it be entirely forgotten and out of the question, together with all your education, and former notions of things, your religious tenets, &c., and let your minds be in open vision before the Almighty, seeing things as they are, you will find that that very people know just as much about the Lord as anybody else; like the rest of mankind, they step into a train of ideas and ordinances, peculiar to the prejudices of their education.

All this I admit; and I admit it upon the resources of my own knowledge that I have pertaining to the inhabitants of the earth; this, also, every person knows, who is acquainted with the different customs and religions of different countries.

Let me step over into England, and carrry with me my Yankee notions and manners, and I should be a burlesque to them. Let an Englishman pass over into Scotland, and speak and act according to English customs, it would differ so far from them, that they would laugh at him. Let a Scotchman or an Englishman go to Ireland, and it would be just the same. This difference of feeling, sentiment, and custom, exists in those countries that are so near each other. If you go to France, you find that they walk over the customs and manners of England, as unworthy of their notice. Should you thus go, from one people to another, throughout all nations, you would find that they differ in their religions and national customs, according to the teachings of their mother, and the priest. In this manner the *consciences* of mankind are formed—*by the education they receive.* You know this to be true, by your own experience.

That which you once considered, perhaps, to be a non-essential in religion, you now consider to be very essential. That which you once esteemed to be unbecoming in society, has become so interwoven in your feelings, by being accustomed to it, that it ultimately appears quite rational to you.

When you survey the inhabitants of the world, you will find that the religious tenets of all nations have sprung from their education; consequently, if we should summon the whole earth before us, and strictly examine them, we should find that the nations of the earth, as far as they know and understand, are doing about the best they know how; they are just about as near right as they know how to be.

These tribes of Indians differ from one another in their sentiments and feelings; they war with each other, and try to destroy each other; and why do they do it? Why, "you are not as righteous as I am, and I want to bring you over to my holy faith." You see these bands of Indians doing these things, and you spurn the idea. Suppose you extend

the principle, and carry it among the greatest nations of the earth; and you would see Queen Victoria, one of the most powerful sovereigns, sitting at the head of one of the most powerful nations upon the earth, sending her forces among these "celestial" ones, battering down the walls of China, bombarding their cities, throwing confusion into their States, and destroying thousands of their people —extending their sway of empire over India. And why all this? "To subdue you heathens, and bring you over to our more enlightened customs and religion."

Does one nation rise up to war with another without having motives, and those which they will substantiate as being good and sufficient? Will one people rise up to war with another people, except the motive that moves them is of a nature to justify them in their own minds and judgment for doing so? No. There is not a people upon the face of this earth that would do so; they all calculate to do that which seemeth good to them.

There are the Jews—and recollect that they are a very religious people to this day; a more religious people never lived than they, that is, the tribe of Judah, and the half tribe of Benjamin that were left in Jerusalem—they are as tenacious as any people can be, to this day, for the religion of their fathers; and where can you see them among the nations of the earth, without seeing a hunted, driven, and persecuted people? The laws of nations have been framed for the express purpose of killing and destroying them from the earth. Yes, in the midst of nations that profess to adhere to the doctrines of Christianity —that legislate, and make laws, and put them in force—laws have been made to exterminate them; then cry out against them, and raise mobs to persecute and destroy, and clear the earth of the Jews. Notwithstanding all this, will they forsake their religion? No. They have suffered themselves to be stoned in the streets of the cities, their houses to be burned over their heads; but will they forsake their religion? No; they will perish rather.

The Christians say they are wrong; and the "Holy Roman Catholic Church" would have killed every one of them, hundreds of years ago, had not God promised by His holy Prophets, that they should remain and multiply. They have been distributed, dispersed, scattered abroad among the nations of the earth, to fulfil that, and many more of the sayings of their Prophets: and they are as tenacious, this day, with regard to their religion, as in the days of Moses, and are as anxiously expecting, and looking for the Messiah.

Conscience is nothing else but the result of the education and traditions of the inhabitants of the earth. These are interwoven with their feelings, and are like a cloak that perfectly envelops them, in the capacity of societies, neighborhoods, people, or individuals; they frame that kind of government and religion, and pursue that course collectively or individually, that seemeth good to themselves.

When we look at the whole creation, and that, too, from the days of Adam, down to this time, what do we see? According to the reading of the Bible, the sayings of Jesus Christ, of all the ancient Prophets, and of the Apostles, every soul, every son and daughter of Adam and Eve, that have lived from the day of transgression to this time; and that will live from this time henceforth, so long as any of the posterity of Adam and Eve shall continue upon the earth, unless they know Jesus Christ, and his Father, and receive the Holy Ghost, and be prepared to dwell with the

Father and the Son; become acquainted with them, and converse with them, they will all be damned; every soul of them will be sent to hell.

And what do we see on the back of this, I ask? We see that all Christendom are ready to pounce upon them that believe in Jesus Christ, and are trying to attain to this knowledge, and grind them down, and send them down, and continue to bear upon them, and crowd them down, down to the bottom of the "*bottomless pit*," and throw upon them pig metal, and lead, to keep them down. This is what we see; and all creation may see it also, if they will open their eyes.

I shall not undertake to prove from the Bible every thing I say, yet it is all there.

With regard to the peculiar and varied formations of the religions of the day, I will say, we can see in them the first strong lines of the religion of Christ drawn out, which have existed among them from the days of the apostacy from the true order, to the present day.

If you could just humble yourselves until your eyes should be enlightened by the Spirit of God, by the spirit of intelligence, you may understand things the world cannot see; and understand that it is the privilege of every person to know the exact situation of the inhabitants of the earth, for themselves. The ancient Apostles saw it; Jesus Christ knew all about it; and the Prophets before them prophesied, and wrote, and preached about what was then upon the earth, what had been, and what would be.

The inquiry might be made, "Can any person in the world prophesy, unless he possess the spirit of it?" No, they cannot. They may prophesy lies by the spirit of lies, by the inspiration of a lying spirit, but can they see and understand things in the future, so as to prophesy truly of things to come, unless they are endowed with the spirit of prophecy? No. Is this the privilege of every person? It is. Permit me to remark here—this very people called Latter-day Saints have got to be brought to the spot where they will be trained (if they have not been there already,) where they will humble themselves, work righteousness, glorify God, and keep His commandments. If they have not got undivided feelings, they will be chastised until they have them; not only until every one of them shall see for themselves, and prophesy for themselves, have visions to themselves, but be made acquainted with all the principles and laws necessary for them to know, so as to supersede the necessity of anybody teaching them.

Is not the time to come when I shall not say to my neighbor, know the Lord, for he will know Him as well as I do? This is the very people that have to come to it, sooner or later. Can we come to it? We can. If you are industrious and faithful scholars in the school you have entered into, you shall get lessons one after another, and continue on until you can see and understand the spirit of prophecy and revelation, which can be understood according to a systematic principle, and can be demonstrated to a person's understanding as scientifically as Professor Pratt, who sits directly behind me, can an astronomical problem.

I do not purpose to go into that, or to say anything to the brethren or to this people with regard to their daily walk and actions. I proposed to view the inhabitants of the earth and their situation, that you and I might understand that the Lord Almighty has a hand in all these matters; that the Lord is on the earth, and fills immensity; He is everywhere; He dictates governors and

kings, and manages the whole affairs of the nations of the earth, and has from the days of Adam, and will until the winding up scene, and the work shall be finished.

There is only one Gospel sermon, recollect, brethren and sisters, and the time that is required to preach it is from the day of the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the Gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

Now what shall we do with the inhabitants of the earth? Their true situation can be presented to your minds, if you will calmly reflect. Every person, whether they have travelled or not, if they are acquainted with the history of nations, can discover at once the variety there is of religions, customs, laws, and governments; and if you will apply your hearts, you can understand the cause of this variety of effects.

Again, there are the nations that have lived before us; what shall we do with them? And what is their situation in the other world? What have we now to say of them? I can tell it in short. We are preaching to them the Gospel of salvation—to the dead—through those who have lived in this dispensation; and it is a part and parcel of the great Gospel discourse, a little here and a little there, that is necessary for the nation unto whom given. With regard to doctrine, rules, customs, and many sacraments, they are meted out to the inhabitants of the earth severally as they stand in need, according to their situations and what is required of them.

You may ask, "What is meted out to us?" I answer, the ordinances, the sacraments that the Lord Jesus Christ instituted for the salvation of the Jews, for all the house of Israel, and then for the Gentiles. This is the Gospel—the plan of salvation the Lord has given to us. This is the kingdom the Lord has presented to us; the same he presented to the Apostles in the days of Jesus. Now it is for the people to become acquainted with these laws and ordinances of salvation, then apply them to their lives, and that will save as many in the celestial kingdom, in the presence of the Father and Son, as will strictly adhere to them. This we read in the sacred book; we have it before us all the time, that just as many as will believe the Gospel of Jesus Christ, live up to its requirements in their lives, and die in the faith, shall receive a crown of life with the Apostles, and all the faithful in Christ Jesus.

What next? I will tell you a practice of the Latter-day Saint Elders generally. For instance, I get up here, and preach the fulness of the Gospel, perhaps to individuals who never heard it before in their lives, and I close by saying, you that believe this which I have told you, shall be saved; and if you do not, you shall be damned. I leave the subject there. But, says one, "don't the Bible say so?" You ought to explain yourself. "I only said what the Savior taught—he says, go into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Don't I say the same?" You leave it there, don't you? "Yes; the Apostle left it there, and so do I."

I wish to explain it a little more, according to the plain, simple, English language. The sum of this practice is this; when I preach a gospel sermon, and they don't believe what I

say, I straightway seal their damnation. Brethren, do you believe in such a thing as that? I do not; yet there are many of the Elders just so absurd.

I recollect, in England, sending an Elder to Bristol, to open a door there, and see if anybody would believe. He had a little more than thirty miles to walk; he starts off one morning, and arrives at Bristol; he preached the Gospel to them, and sealed them all up to damnation, and was back next morning. He was just as good a man, too, as we had. It was want of knowledge caused him to do so. I go and preach to the people, and tell them at the end of every sermon, he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. I continue preaching there day after day, week after week, and month after month, and yet nobody believes my testimony, that I know of, and I don't see any signs of it. "What shall I do in this case, if I am sent to preach there?" you may inquire. You must continue to preach there, until those who sent you shall tell you to leave that field of labour; and if the people don't manifest by their works, that they believe, as long as they come to hear me, I will continue to plead with them, until they bend their dispositions to the Gospel. Why? Because I must be patient with them, as the Lord is patient with me; as the Lord is merciful to me, I will be merciful to others; as He continues to be merciful to me, consequently I must continue in long-suffering to be merciful to others—patiently waiting, with all diligence, until the people will believe, and until they are prepared to become heirs to a celestial kingdom, or angels to the devil.

When the book of Mormon was first printed, it came to my hands in two or three weeks afterwards. Did I believe, on the first intimation of it? The man that brought it to me, told me the same things; says he, "This is the Gospel of salvation; a revelation the Lord has brought forth for the redemption of Israel; it is the Gospel; and according to Jesus Christ, and his Apostles, you must be baptized for the remission of sins, or you will be damned." "Hold on," says I. The mantle of my traditions was over me, to that degree, and my prepossessed feelings so interwoven with my nature, it was almost impossible for me to see at all; though I had beheld, all my life, that the traditions of the people was all the religion they had, I had got a mantle for myself. Says I, "Wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? Let me apply my heart to them;" and after I had done this, I considered it to be my right to know for myself, as much as any man on earth.

I examined the matter studiously for two years before I made up my mind to receive that book. I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense. Had not this been the case, I never would have embraced it to this day; it would have all been without form or comeliness to me. I wished time sufficient to prove all things for myself.

The Gospel of Jesus Christ, must be preached to all nations for a witness and a testimony; for a sign that the day has come, the set time for the Lord to redeem Zion, and gather Israel, preparatory to the coming of the Son of Man. When this Gospel is preached to the people, some will believe, and some will not know whether to believe it, or not. This is the situation of the world; go forth among the people; go among your own neighbors, and you may see it; because the Lord has touched your

understanding with the spirit of truth, it looks to you as though all the world will believe it, if they can only hear your testimony; you go and preach to them, but, to your astonishment, they seem perfectly uninterested; some go to sleep, and others are dreaming of their farms and possessions.

The Methodist will tell you, he has had the Gospel from his youth, and been brought up in the Methodist society; and so will the Quaker; and so will the Presbyterian; and so will the Shakers; for they say they are the only people, who are preparing for the Millennium. What is law here, is not there; and what is not there, is here. I have been used to this method of worship, or that; and have heard the good old tone, all the days of my life.

The Methodists come along and say, you may be baptized by pouring, or by sprinkling, or not at all, for there is nothing essential in it. Another man says, you can partake of the Lord's Supper if you like, or let it alone, for it is non-essential; if you have only the good old tone, you are all right.

Now I ask a question: Who is there that can know the things of God; who can discern the truth from the error? Where is the man; where are the people now in the world that can do it? They do not exist. Let the best wisdom of the world be summoned to their aid, and they cannot know the things of God. Let a man be endowed with the revelations of Jesus Christ, and he will say at once, they cannot tell—it is impossible. Let the just Judge sound his trump, what would he say? I can read it to you in this book. (Laying his hand on the Bible.)

He is compassionate to all the works of His hands, the plan of His redemption, and salvation, and mercy, is stretched out over all; and His plans are to gather up, and bring together, and save all the inhabitants of the earth, with the exception of those who have received the Holy Ghost, and sinned against it. With this exception, all the world besides shall be saved. Is not this Universalism? It borders very close upon it.

I have preached portions of the doctrine of salvation to the people, when I travelled abroad. When I would take up this subject, the Universalists would run after me hundreds of miles, saying, "We are Universalists, where I live; we are troubled with the Methodists, and the various sects; won't you come and use them up for us; we want them whipped out."

It is only parts and portions of the Gospel that you hear; a little here, and a little there, scattered all over the world. Now let the hearts of the children of men be enlightened; let them be awakened to understand the designs of the Lord, in the salvation of man, and what will their voices echo one to another? I will tell you what would be the feeling of every heart; salvation, glory, hallelujah to God and the Lamb, forever and ever. Why? Because of His abundant mercy and compassion; because His wisdom has devised for us, that which we could not have devised for ourselves. That is what all creation would do.

I will take up another thread of my discourse, by observing, that a few men upon the earth, have found an item of truth, here and there, and incorporated it with their own wisdom, and taught the world that the Lord designs to save all mankind, no matter what they do. Another portion will catch at the Calvinistic principles; they hold that the Lord has fore-ordained this, that, and the other, and vigorously contend that the Lord *did* decree, and *did* fore-ordain whatsoever comes to pass, and away they

run. Another comes along with free salvation to all; he has caught that principle, and away they all go, deprecating everything else, only the little particle each one has incorporated to himself.

It is this that makes the variance in the religious world. We see a party here, and a party there, crying, "Lo here, and lo there;" and the people are contending bitterly with each other, nation against nation, society against society, and man against man, each seeking to destroy the other, or bring them to this little particle of doctrine, that each one thinks is just right. It is right, as far as it goes.

Man is made an agent to himself before his God; he is organized for the express purpose, that he may become like his master. You recollect one of the Apostle's sayings, that when we see Him, we shall be like Him; and again, we shall become Gods, even the sons of God. Do you read anywhere, that we shall possess all things? Jesus is the elder brother, and all the brethren shall come in for a share with him; for an equal share, according to their works and calling, and they shall be crowned with him. Do you read of any such thing as the Savior praying, that the Saints might be one with him, as he and the Father are one? The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.

I will continue the point I am now at. The Lord created you and me for the purpose of becoming Gods like Himself; when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, and becoming Gods, even the sons of God.

How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of the Father and the Son. Who else? Not anybody. What becomes of all the rest. Are you going to cast them down, and sink them to the bottom of the bottomless pit, to be angels to the devil? Who are his angels? No man nor woman, unless they receive the Gospel of salvation, and then deny it, and altogether turn away from it, sacrificing to themselves the Son of God afresh. They are the only ones who will suffer the wrath of God to all eternity.

How much does it take to prepare a man, or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives. Now who will be damned to all eternity? Will any of the rest of mankind? No; not one of them.

The very heathen we were talking about; if they have a law, no matter who made it, and do the best they know how, they will have a glory which is beyond your imagination, by any description I might give; you cannot conceive of the least portion of the glory of God prepared for His beings, the workmanship of His hands; for these people who are seated before me, who are the sons and daughters, legitimately so, of our Father in heaven, they all sprung from Him; it hath not entered into

the heart of man to conceive what He has prepared for them.

The Lord sent forth His Gospel to the people; He said, I will give it to my son Adam, from whom Methuselah received it; and Noah received it from Methuselah; and Melchisedek administered to Abraham. In the days of Noah, the people generally rejected it. All those who became acquainted with its principles, and thereby were made acquainted with, and tasted the power of salvation, and turned away therefrom, became angels to the devil.

Let us apply it directly to ourselves, who have received the truth, and tasted of the good word of God. Let me turn around with you and reject it, and teach our children that it is an untruth, teach the same to our neighbors, and that it is a burlesque to our senses; let us deny the Lord that bought us, what would be the result? Our children would grow up in unbelief, and the sin would rest upon our heads. Suppose we are faithful, and the people will not believe our testimony, we shall receive our reward, the same as though they did believe it.

Suppose the inhabitants of the earth were before me, those who have died, what shall we say of them? Have they gone to heaven, or to hell? There is a saying of a wise man in the Bible, like this: "Who knoweth the spirit of a man that goeth upward or the spirit of the beast that goeth downward?" All have spirits, I should suppose, by this. Again, there is another saying, "The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord." Man dies, and his spirit goes to God who gave it. All these things are within the scope of the Gospel sermon; all these principles are embraced in this great Gospel dicourse.

What shall we say without going to the Scriptures at all? Where do the spirits of this people go to, when they lay down their tabernacles? They go into the presence of God, and are at the pleasure of the Almighty. Do they go to the Father and the Son, and there be glorified? No; they do not. If a spirit goes to God who gave it, it does not stay there. We are all the time in the presence of the Lord, but our being in the presence of the Lord, does not make it follow that He is in our presence; the spirits of men are understood to go into the presence of the Lord, when they go into the spiritual world.

The Prophet lays down his body, he lays down his life, and his spirit goes to the world of spirits; the persecutor of the Prophet dies, and he goes to Hades; they both go to one place, and they are not to be separated yet. Now, understand, that this is part of the great sermon the Lord is preaching in his providence, the righteous and the wicked are together in Hades. If we go back to our mother country, we there find the righteous and the wicked.

If we go back to our mother country, the States, we there find the righteous, and we there find the wicked; if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this vail, and leave our bodies which were taken from mother earth, and which must return; our spirits will pass beyond the vail; we go where both Saints and sinners go; they all go to one place. Does the devil have power over the spirits of just men? No. When he gets through with this earth, he is at the length of his chain. He only has permission to have power and dominion on this earth, pertaining to this mortal tabernacle; and when we step through the vail, all are in the presence of God. What did one of the ancients say? "Whither shall I go from thy spirit, and whither shall I flee from thy presence; if I ascend up into heaven, thou art

there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand shall hold me." Where is the end of His power? He is omnipotent, and fills immensity by His agents, by His influence, by His Spirit, and by His ministers. We are in the presence of God there, as we are here. Does the enemy have power over the righteous? No. Where are the spirits of the ungodly? They are in prison. Where are the spirits of the righteous, the Prophets, and the Apostles? They are in prison, brethren; that is where they are.

Now let us notice a little experience, lest some of you should be startled at this idea. How do you feel, Saints, when you are filled with the power and love of God? You are just as happy as your bodies can bear. What would be your feelings, suppose you should be in prison, and filled with the power and love of God; would you be unhappy? No. I think prisons would palaces prove, if Jesus dwelt there. This is experience. I know it is a startling idea to say that the Prophet and the persecutor of the Prophet, all go to prison together. What is the condition of the righteous? They are in possession of the spirit of Jesus—the power of God, which is their heaven; Jesus will administer to them; angels will administer to them; and they have a privilege of seeing and understanding more than you or I have, in the flesh; but they have not got their bodies yet, consequently they are in prison. When will they be crowned, and brought into the presence of the Father and the Son? Not until they have got their bodies; this is their glory. What did the holy martyrs die for? Because of the promise of receiving bodies, glorified bodies, in the morning of the resurrection. For this they lived, and patiently suffered, and for this they died. In the presence of the Father, and the Son, they cannot dwell, and be crowned, until the work of the redemption of both body and spirit is completed. What is the condition of the wicked? They are in prison. Are they happy? No; They have stepped through the vail, to the place where the vail of the covering is taken from their understanding. They fully understand that they have persecuted the just and Holy One, and they feel the wrath of the Almighty resting upon them, having a terrible foreboding of the final consummation of their just sentence, to become angels to the devil; just as it is in this world, precisely.

Has the devil power to afflict, and cast the spirit into torment? No! We have gained the ascendency over him. It is in this world only he has power to cause affliction and sickness, pain and distress, sorrow, anguish, and disappointment; but when we go there, behold! the enemy of Jesus has come to the end of his chain; he has finished his work of torment; he cannot come any further; we are beyond his reach, and the righteous sleep in peace, while the spirit is anxiously looking forward to the day when the Lord will say, "Awake my Saints, you have slept long enough;" for the trump of God shall sound, and the sleeping dust shall arise, and the absent spirits return, to be united with their bodies; and they will become personages of tabernacle, like the Father, and His Son, Jesus Christ; yea Gods in eternity.

They look forward with great anxiety to that day, and their happiness will not be complete—their glory will not attain to the final consummation of its fulness, until they have entered into the immediate presence of the Father and the Son, to be crowned, as Jesus will be, when the work is finished. When it is wound up, the

text is preached, in all its divisions, pertaining to the redemption of the world, and the final consummation of all things; then the Savior will present the work to the Father, saying, "Father, I have finished the work thou gavest me to do;" and the Son will give it up to the Father, and then be subject to Him, and then he will be crowned, and that is the time you and I will be crowned also.

We will notice, by this, that all the nations of the earth, with the exception of those who have apostatized from the Gospel salvation; every son and daughter of Adam, except those who have denied the Holy Ghost, after having received it, are placed in prison with the rest of them, with Prophets, Priests, and Saints. Suppose we quote a little Scripture on this point. Jesus died to redeem the world. Did his body lay in the tomb? Did his spirit leave his body? Yes. Where did his spirit go, you may inquire? I do not know that I can tell you any better than what the ancient Apostle has told it; he says he went to preach to the spirits in prison. Who are they to whom he went to preach? The people who lived in the antediluvian world. He preached the Gospel to them in the spirit, that they might be judged according to men in the flesh.

What shall we say of the people who live in the 19th century? When any of the Latter-day Elders or Apostles die, and leave this world, suffice it to say, that their spirits go to that prison, and preach the Gospel to those who have died without hearing it; and every spirit shall be judged precisely as though he lived in the flesh, when the fulness of the Gospel was upon the earth. This leads to the subject of the saving and redeeming powers possessed by the righteous; but we shall not have time this morning to treat upon it, suffice it to say, that saviors are coming up, in the last days, upon mount Zion.

This I say of every son and daughter of Adam, Prophets, Priests, and those that slew the Prophets, all go to prison; the Elders of this Church go there, and there continue their labors; and by and bye you will see Zion redeemed, and saviors will come up upon mount Zion. The faithful Elders will come, and go forward in the ordinances of God, that our ancestors, and all who have died previous to the restoration of the Gospel in these last days, may be redeemed.

Now, ye Elders of Israel, when you say that John Wesley went to hell, say that Joseph Smith went there too. When you tell about Judas Iscariot going to hell, say that Jesus went there too. The world cannot see the whole of the Gospel sermon at one glance; they can only pick up a little here, and a little there. They that do understand it from the beginning to the end, know that is as straight as a line can be drawn. You cannot find a compass on the earth, that points, so directly, as the Gospel plan of salvation. It has a place for every thing, and puts everything in its place. It divides, and sub-divides, and gives to every portion of the human family, as circumstances require.

It is for us to get rid of that tradition in which we are incased, and bring up our children in the way they should go, that when they get old, they will not depart from it. It is your privilege and mine, to enjoy the visions of the Spirit of the Lord, every one in his own order, just as the Lord has ordained it, that every man and woman may know for themselves, if they are doing right, according to the great plan of salvation. I have only touched a little of the great Gospel sermon, and the time has come, that we must close our meeting; so may the Lord God of Israel bless you, in the name of Jesus. Amen.

LANGUAGE, OR THE MEDIUM OF COMMUNICATION IN THE FUTURE STATE, AND THE INCREASED POWERS OF LOCOMOTION.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, October 22, 1854.

By the request of President Kimball, I arise this afternoon for the purpose of speaking to the Saints upon whatever subject may be presented to my mind; at the same time earnestly desiring that the prayers of the Saints, who sit before me, may ascend up before the Lord in my behalf, that I may be able to speak those things that will be calculated to edify you, and do you good.

It is delightful to me, to speak of the things that belong to the salvation of the human family—to speak of God and of His works, plans, and purposes, so far as they are revealed for the salvation and benefit of man.

But, at the same time, I realize that there is but a small degree—a very small degree, indeed, of the purposes of God unfolded to the mind of man. The amount of knowledge, which we in our present state are in possession of, is extremely limited, so that when compared with that vast amount of knowledge that fills eternity, we might say that man, in his highest attainments here in this life, is, as it were, nothing. However far he may expand his intellectual powers, and faculties by studying, by meditation, by seeking unto the Lord diligently for the inspiration of the Spirit, yet all that he can possibly receive and attain to here is, comparatively speaking, nothing. Moses was a man possessed of like passions with other men; he was a man similar to ourselves, but he had by his perseverance, diligence, and faithfulness obtained great favor and power with God; so that by this favor and through this power, he was enabled to obtain greater information and knowledge than the rest of the human family that were on the earth at that period; and far greater in some things than what we have attained to in this generation; at the same time, when the grand and wonderful intelligence of heaven was portrayed before the mind of Moses, and knowledge was poured out from the heavens upon him, he exclaimed before the Lord, "*Now I know for this once that man is nothing.*"

If there were a being then upon the face of the earth, that had a reason to suppose that man was something, it was Moses; but yet in the midst of the visions of the Almighty, and the vast field of knowledge that was opened to his mind—while he was yet gazing upon the workmanship of the hands of God, and looking into the intricacies of the construction of this world—in the midst of all this, he considered himself nothing. That is just the way I feel; and I presume it is the way that almost every one feels who contemplates the greatness of God, and the immensity of knowledge that there is far beyond our reach in this present state of existence. At the same time, when we compare our knowledge and our intellectual powers with the glimmerings of light that we see manifested in the brute creation, we may exclaim that man is some-

thing—that he is advanced far beyond the apparent manifestations of knowledge that exist among the lower orders of beings. He is, indeed, something compared with the small glimmerings of light that exist in the brute creation, in the beasts of the field, in the fowls of the air, and in the fishes of the sea; all these have some degree of knowledge and understanding; and some of them have some degree of information and knowledge that man is not in possession of. Man designates such intelligence by the name of instinct; they seem to be guided by a principle that man, naturally speaking, is not in possession of; but yet, when we contemplate the reasoning powers and faculties of man—the rational faculty—the abstract ideas that are capable of dwelling in his mind, and then look at the brute creation, we see a vast difference betwen the two.

Mankind, in one sense, are far above the brutes, and not only this, but they are above even some of the angels; for there are certain orders of angels that are far beneath man; they have not progressed in the great scale of being—in the scale of wisdom, knowledge, and intelligence to the same extent as we have; and consequently they are beneath us; they are lower than we are; they have not attained to the same degree of information that we are in possession of; hence we read that man shall judge angels; the Saints are to judge, not only the world—the wicked world, and also one another, but they are to judge angels. Why? Because they are superior, or will be at the time they shall sit in judgment and decide upon the cases brought before them by the angels; they will rule over the angels, or in other words, the angels will be subject to them. This we read in the laws that God has revealed to this Church. We read that there are a certain class of beings, who, because they have not fulfilled the law of God, will, in the next state, enjoy no higher privileges than those of the angels; they will remain angels, while others who have kept the celestial law in all its bearings—in its ordinances, and institutions, and have claimed the privileges of the Saints of God, will be exalted to a higher sphere; they will have greater knowledge and information, and those angels being of a lower order of intelligence will be subject to them, and will minister for them, in carrying out their purposes and designs in the wide field of action in the eternal worlds.

All these, then, in one sense of the word, are something, instead of being nothing; for all of the works of God are intended to show forth His wisdom, power, and goodness, whether it is in the formation of man, in the formation of the brute creation, or in the formation of the highest or lowest order of intelligence. God is there; His intelligence and power are there; His wisdom and goodness are there; and all His works are marked by His great and glorious attributes.

There is something calculated to give great joy and happiness to the mind of man in the idea of improvement, so long as there is anything to be learned—in the idea of progressing and expanding those principles of light and intelligence that already exist within these tabernacles. There is a joy—a satisfaction, existing in the mind of the righteous man, in the discovery of every additional truth; it matters not whether he himself attains this truth by experience, by reason, by reflection, by immediate revelation from higher powers, or by a revelation from his fellow man. It matters not how or in what way or manner he obtains this new truth, it is calculated to inspire his heart with joy and happiness. We see this illustrated in some small degree in the scientific discoveries of modern ages, as well as in those of ancient times.

If we can depend upon the declarations of the discoverers, who, after long and toilsome researches after some hidden truth, at length, have obtained the key that leads to that truth; they make use of it; the door of knowledge and wisdom is unlocked to them, and they find out and discover something new; it is demonstrated to their minds, and they know it to be true. There is a perceptive faculty, existing in the bosom of man, that is capable of perceiving light and truth, when it is clearly manifested; such truths are as certain and as sure to him as any other truths; when he obtains the knowledge which he has long hunted after, and spent years, perhaps, in close meditation, reasoning, and study in order to obtain, it gives him such a joy, satisfaction, and ecstacy, that he is hardly capable of retaining himself in the body. The mind of that great man Sir Isaac Newton, one of the great discoverers in modern times, was exercised in a wonderful manner. About the time he unfolded the great law that governs the bodies in the universe, which he termed the law of universal gravitation; his mind was so affected, so full of joy, and so overcome, when he was about laying bare the great truths this law unfolded, that he had to obtain the assistance of some one present in carrying out the calculations.

If these scientific truths will have such an effect upon the mind of man, how much greater ought the joy to be, in the hearts of the children of men, in relation to those still greater truths that pertain to eternal life and the exaltation of man in the eternal world!

If those truths which only have a bearing upon the present state of existence, are calculated to impart joy and happiness so intense, as almost to overpower the mortal tabernacle of man, are not those still greater truths that proceed from heaven by the ministration of angels, by the power of the Holy Ghost, and by the visions of the Almighty, calculated to impart still greater joy and happiness to the mind of man? They certainly are.

There is something glorious in the contemplation of that period of time, when we shall come in possession of greater truths, even before we do obtain them; for we have the promise given to us by the Almighty, that more truths will be revealed and unfolded; and just the bare anticipation of these truths, before they are revealed, are calculated to give great joy and happiness to the mind of man. Now what do we anticipate brethren and sisters; What are we looking for? I stated to you last Sabbath, that we were looking for a future existence after this mortal body shall crumble back to its mother elements. I also endeavored last Sabbath to inquire into the nature of this future state of existence in some small degree; at the same time, reminding you that in one short discourse it would be utterly impossible to point out the apparent differences, or at least, the real and supposed differences that will exist between man in his present state, and in his future state. There will be a great difference in many respects, and in other respects, a very little difference.

Now let us touch, for a few moments, upon a principle in regard to the communication of knowledge between man and man, in his future state. We know how we communicate knowledge one to another here: it is by speaking, by writing, by arbitrary sounds that we convey our ideas one to another, and reveal knowledge, instruction, and truth one to another. This is a very imperfect medium of communication, consequently man progresses slowly, very slowly, indeed, in obtaining truth. But supposing that we could have revealed to us from on high a language more pure and heavenly, that is a perfect language, so

far as it can be made perfect, and be adapted to our present state of existence; let such a language be revealed to us; let us learn it; let us obtain a knowledge of all the various symbols of the same, by which we could communicate our ideas one to another, perfectly, without any ambiguity or uncertainty in the ideas, would not this be a medium by which mankind could greatly enlarge their ideas and knowledge of things? Could not those that have progressed in the principles of truth and righteousness more readily impart their ideas to others? Now we find, in consequence of the imperfection of our language, that it is very difficult, indeed, to communicate readily our ideas to others, so that we have to spend years and years to instil into the minds of children and youth, some very easy and simple principles of knowledge. It is in one sense owing to the weakness of the capacity and intellect in early age, but it is still more owing to the imperfection of language by which these ideas are communicated. [The speaker here asked a blessing upon the bread.]

We were speaking upon the imperfect medium, here in this life, by which we convey our ideas one to another. Let us now compare our present means of obtaining knowledge with the facilities which are, no doubt, in store for the people of God. Will there be a pure language restored? There will; through the testimony of the prophets. We are also told that tongues shall cease. We are to understand by this that the great varieties of languages and tongues that have existed on the earth for many ages, are to be done away; they are to cease; now something must take the place of those imperfect, confused languages and tongues. What is that something? It is a language that is spoken by higher orders of beings than ourselves; that is, beings that have progressed further than ourselves; it is that same language that was spoken for nearly two thousand years after the creation; that was spoken by Adam and by his children, from generation to generation that came down to the flood, and was taught extensively among the children of Noah until the Lord by a direct miracle caused the people to forget their own mother tongue, and gave them a variety of new tongues that they had no knowledge of, and by this means scattered them abroad upon the face of the whole earth; and now that same Being that destroyed the memory of the people at the building of the tower, so that they could not remember their own mother tongue, and the same Being that gave to them new languages and tongues, will operate again by His power to do away this curse, for I consider it a curse, and the blessing will be as great and as extensive as the curse, in destroying it from the face of the earth. This is a poor medium of communication between man and man. Whether this pure language here spoken of, which is to be spoken here upon the earth among mankind in their mortal state, is to be as perfect as the language that has to be spoken in our immortal state, is not for us to say; but still we may draw some conclusions upon this matter, from the fact that things in the eternal world will in some measure be different from what they are here.

For instance; how do you suppose that spirits after they leave these bodies, communicate one with another? Do they communicate their ideas by the actual vibrations of the atmosphere the same as we do? I think not. I think if we could be made acquainted with the kind of language by which spirits converse with spirits, we would find that they do not communicate their ideas in this manner; they have a more refined way; I mean that portion of them that are in the

school of progress; they have undoubtedly a more refined system among them of communicating their ideas. This system will be so constructed that they can, not only communicate at the same moment upon one subject, as we have to do by making sounds in the atmosphere, but communicate vast numbers of ideas, all at the same time, on a great variety of subjects; and the mind will be capable of perceiving them. Perhaps there may be some who consider this altogether an improbability. They may consider it very improbable that the mind should be able to take in a vast collection of ideas, on different subjects, all at once, and be able to digest and comprehend them; if the mind has such faculty as this, then there must necessarily be a language adapted to such a capacity of the mind; not an imperfect medium of communication to convey a few simple ideas upon one subject at a time, as is done here, but a language exactly adapted to the capacity; if the capacity is greater, then the language must be more refined than what it is here, in order to communicate in the same ratio that the capacity is capable of receiving and understanding. It is impossible for man to communicate, by our present language, any more than one chain of ideas at the same time. There may be other ideas suggested to the individual who is hearing, but the ideas of the individual who is speaking are always in one line, giving one idea at a time; and the mind seems hardly capable here in the mortal tabernacle, for some reason, of receiving more than one idea at a time, or at least a very few, and such ideas follow each other in quick succession. In the spirit state, we have reason to believe, that inasmuch as there is such a vast field of knowledge to be learned, their medium of communication will be adapted to the nature and capacity of the mind to grasp in a variety of subjects and digest them all at once.

Well inquires one, "Can you imagine up any such system, or language in this world?" I can imagine up one, but it cannot be made practicable here, from the fact that the mind of man is unable to use it. For instance, the Book of Mormon tells us, that the angels speak by the power of the Holy Ghost, and man when under the influence of it, speaks the language of angels. Why does he speak in this language? Because the Holy Ghost suggests the ideas which he speaks; and it gives him utterance to convey them to the people. Suppose the Holy Ghost should suggest to the mind of an individual a vast multitude of truths, I mean when in the spiritual state, and he wished to convey that intelligence and knowledge to his fellow spirit; suppose, instead of having arbitrary sounds, such as we have here, to communicate these ideas, that the Holy Ghost itself, through a certain process and power, should enable him to unfold that knowledge to another spirit, all in an instant, without this long tedious process of artificial and arbitrary sounds, and written words. The fact is, if celestial spirits were so organized, and so constructed, as to close up their own ideas in their own bosoms, from those in a lower condition, or to disclose them at their own pleasure, according to the mind and wisdom of the Holy Ghost, and others were so organized and constituted as to receive these ideas by the power of the Holy Ghost, it would be just as good a communication between man and man—between spirit and spirit, as any other medium, and perhaps far better. Now, I have quite an idea that this will be one of the great helps in the eternal world, by which knowledge will be poured out more abundantly upon the mind of man; it will be by this aid; by the power of the Holy Spirit, so that they

will progress faster than here, they will learn more rapidly; the intellectual powers will be more expanded.

There is something of this nature that God has revealed. You may think I am now reasoning altogether upon conjecture, and only to be received as such; well, we will let it go as such; but still there are some glimmerings of light and intelligence, which God has revealed in regard to these superior beings in the eternal world, which show us that some such economy will be carried on in the future world. For instance, how does God perceive the thoughts of our hearts? Is there not here a language by which He can discover and discern the thoughts and intents of the heart? Are we not told in many of the revelations how that God can perceive the thoughts of man, and that for every idle thought we are to be brought into judgment? Yes, He discerns the thoughts, and the intents of the hearts of the children of men. Suppose we had some of that power resting upon us, would not that be a different kind of a language from sound, or from a written language? It would. If spirits could commune with spirits, and one higher intelligence commune with another, by the same principle through which God sees the thoughts and intents of the heart, it would be nothing more than what has already existed here in this world, according to that which is revealed.

Much might be said upon this subject; it is a glorious subject to contemplate; and it is that which gives joy to the mind of every righteous man who desires the truth; he knows how happy the principle of truth makes him here, when he discerns it, or it is revealed to him; and if he can get his mind fixed upon a more glorious economy, wherein truth can be unfolded more rapidly, and in such a way that there can be no possibility of mistaking it for error; the very anticipation of it is calculated to inspire the heart of every individual to be faithful in all things, that he may enter into the enjoyment of those blessings which are ahead.

There are a great many things to be contemplated, in connection with man in his future state, compared with his present. One principle I mentioned to you last Sabbath; that mankind would be able, through the power of the Holy Ghost, to obtain a knowledge of a vast number of things at once, and of a vast portion of the works of God all at once, the same as Moses did when he looked upon every particle of this earth and discerned it by the Spirit of God, not only all the various continents and islands, but every particle of the interior of it; all was presented before his mind at once. He did not have to reason out the knowledge concerning these particles; neither did he have to look at one particle of it at a time, but he had the faculty by which he could look at more than one thing at once; he could look at almost an infinite number at the same time; for there are more particles in one grain of sand than we could number in all our life if we lived to be a thousand years old; and if Moses could look upon every particle, and behold the whole all at once, he must have had the capacity of looking in all directions in the same moment, and of beholding it by the Spirit. Here was a language by which he conversed with nature; with the works of God; and the Spirit that is in connexion with the works of God—that is in all creation—conversed with Moses, for the Spirit of God is in all things, around about all things, through all things, and the law by which all things are governed. When that Spirit, which is thus diffused through all the materials of nature, undertakes to converse with the minds of men, it converses in a different kind of language from that we use in

our imperfect state. It communicates ideas more rapidly—more fully, and unfolds a world of knowledge in a moment. But the Lord told Moses that a man in the flesh could not see all His glory, without seeing all His works; and that no man could behold all His works and afterwards remain in the flesh. Though the Spirit opened the mind of Moses, so that he could converse, as it were, with this one world, and discern every particle of it, and understand all about it; yet there was a stopping point; he was not permitted to gaze upon the particles of the moon, the sun, the planets, and fixed stars, and of the other worlds which God had made, only so far as God thought fit to open his mind to gaze upon His works; but the same Spirit is in the sun, and is the power thereof by which it is governed; the same Spirit is in the moon, and is the power thereof by which it was made; the same Spirit is also in the planets, and fixed stars, and it is the power thereof by which they are governed. I say the same Spirit, existing in all these worlds, could converse with the mind of man, as it conversed with Moses, and unfold their particles, and all things connected with them with the same ease as it unfolded the particles of this earth.

So you see that there is a language in the spirit world that can communicate more to the mind in one minute than could be learned here in a hundred years of intense study and reasoning. There is an eternity of knowledge. There are worlds, as it were, without number; kingdoms without number; personages without number; intellectual beings of all grades and orders without number; and all these have their laws, their governments, their kingdoms, their thrones, their principalities, their powers, all moving and acting in the sphere in which they are placed; and they all have their way of communication one with another; therefore, when the Apostle says, that tongues shall cease, he had reference to the imperfect tongues upon the earth; knowledge will not cease, but knowledge in part will be done away, not knowledge in full. Says the Apostle Paul, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." These imperfect things will be done away, and we shall be able by the power of the Holy Ghost to obtain a language by which the angels speak, and by which a higher order of beings speak, and by these means attain to a greater degree of knowledge, that will produce a greater amount of happiness.

What is the body compared with the mind? Just nothing at all comparatively speaking. Hence the Savior says, in one of the new revelations, "Care not for the body, nor for the life of the body, but care for the soul, and the life of the soul." Again, the Savior says to his Apostles, Why take ye thought for raiment, what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The body is of but little worth compared with that being which dwells within the body, it is not a perceptive being; if it is, we have not learned it; the body is not capable of feeling pain; if it is, we have never learned it; it is the spirit then that receives joy, happiness, and pleasure, that rejoices, fears, and hopes; it is the spirit, then, that possesses all these feelings and sensations of joy; happiness, pain, or misery. And when we speak about the dissolution, and death of the body, it is only the crumbling back of these coarser materials of earth, but the intellectual being

lives, and will enjoy happiness to a greater extent. It is only our transition state, as it were, like some worms that creep out of their shells in the form of a butterfly; instead of crawling around like a snail, they burst their shells, they take the wings of the morning, and fly to the uttermost parts of the earth; not only their sphere of knowledge is extended, but their power of locomotion; so it will be when we burst these mortal shells; it is not death in one sense of the word, but it is only getting out of the prison we got by the fall. If Adam had not fallen, we should not have come here; but having come here, and these mortal tabernacles having produced pain and distress upon the spirit, we look forward to the joyful time, when we shall burst them, and our sphere of action become more enlarged, and our locomotive powers become greatly increased.

Only look at the sluggishness of man in the mortal tabernacle, and then compare it with those swift messengers sent from the eternal worlds to administer to all the creations of the Almighty; they are sent from world to world; they do not have to travel as we do, taking three months to get a thousand miles across the plains, but they mount up as with wings of eagles, they run and are not weary as we are, they walk and are not faint. I do not know whether they get fagued or not in that world; but it seems that we, who have come into this world, are in conditions and circumstances wherein we need to replenish the mortal tabernacle; we need refreshment, and have to lie down and sleep that the body may be refreshed. Give me that state where the active faculties of man—where the intellectual powers will never become weary, when they will be like God who rules the universe, whose eye is ever upon the works of His hands; every moment discerning the intents and thoughts of our hearts, and who governs creation with His power. Let us look forward to that state of more advanced happiness when this mortal shell shall be laid off; and when we, in the spiritual state, shall be enabled to enjoy those enlarged powers of locomotion which we have reason to expect.

How much do we expect? That we may fly swiftly to other worlds on missions. We would not want to occupy three months time in going from the earth to the moon, or from the earth to the sun, as we do in crossing these plains with ox teams, but we wish to go with greater velocity. If we go with the velocity of light, we should travel at the rate of one hundred and ninety-two thousand miles every second. There are substances in nature which are moving with this velocity. What is it that moves with this velocity? Is it any thing else but spirit? The light we see is spirit. What does the Lord say in one of the new revelations? "Ye shall live by every word that cometh out of the mouth of God; whatsoever is truth is light, and whatsoever is light is spirit," consequently the light that comes from the sun is spirit. How fast does that spirit travel? It can be demonstrated that it can travel one hundred and ninety-two thousand miles per second; if then one portion of spirit can travel with that velocity, it is natural for us to suppose that any other portions of spirit can travel with the same velocity, and thus we shall be able to accomplish, and perform a greater amount of righteousness among other worlds and beings, than if we were compelled to lose three fourths, or nine tenths of our time on the journey.

Let us look forward to a different state of being from what we are now in; it will be different in some respects, and in other respects it will be the same. We shall be there, and

fully conscious of our having been here, and remember all our actions; this is clearly taught in the Book of Mormon. The wicked will remember all their wicked actions; their memory will be perfect there, and every act of their lives here will be imprinted on the tablets of the memory. Here we can remember but few things; almost all the knowledge we have at one time, at another is gone from the tablet of our memory; but still it is there, and it will come out, like the daguerreotype likeness; that which appears to be erased from the mind will stand forth in bold relief and we shall read it, and be conscious that we were the beings that did so and so in this life. The righteous will remember all their acts, and it will produce a pleasant sensation upon their minds; we treated upon the subject of memory last Sabbath.

May the Lord bless us, and may His Spirit be continually poured out upon us, and may it inspire our hearts with truth, and with a desire to work righteousness all the day long. And do not forget to look forward to those joys ahead, if we do, we will become careless, dormant, and sluggish, and we will think we do not see much ahead to be anticipated, but if we keep our minds upon the prize that lays ahead—upon the vast fields of knowledge to be poured out upon the righteous, and the glories that are to be revealed, and the heavenly things in the future state, we shall be continually upon the alert; we are beings that are only to live here for a moment, as it were. Let these things sink down in our minds continually, and they will make us joyful, and careful to do unto our neighbors as we would they should do unto us. Lest we should come short of some of these things is the reason I have touched upon the future state of man the two Sabbaths past, to stir up the pure minds of the Saints that we may prepare for the things that are not far ahead, and let all the actions of our lives have a bearing in relation to the future. May the Lord bless us for Christ's sake. Amen.

EDUCATION—THE RESURRECTION—THE WORLD OF SPIRITS.

A Discourse by President H. C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 19, 1854.

During the past winter I have spoken but seldom in this tabernacle; for I have been engaged in teaching in other places.

Were the false traditions of past and present generations thrown off entirely, it would be much to the advantage of this people, and of the human family. Jesus Christ could not teach his disciples as freely, and as publicly as he otherwise would, had he not been bound from the same cause.

There are many who think that because they are unlearned, they have not the same amount of tradition as those who are learned; but there is not much difference between the two classes in this respect. The inhabitants of the whole earth are coated over, as it were, with false traditions;

which form an almost impenetrable barrier to the shafts of truth.

I am not what the world calls a learned man; neither is President Young. We never went to any college except the one sustained by the Latter-day Saints, and we have been in that from the beginning. Let me tell you, gentlemen and ladies, if we had been brought up in palaces, and been sent to school all the days of our lives to get all the education of the world, and were practical men only in these things, would we be of any advantage to this people? A man may pass through a course of education designed to fit him for a doctor, a minister, or a lawyer, and it is often the case that he comes out an ignoramus, or worse than useless member of society.

President Young and I were born of poor, but honest and industrious parents, in the State of Vermont, when it was new; and we have been in new regions of country from that day to the present time, except when we were in the British Isles preaching the Gospel of salvation to a perishing world. We have cleared and subdued the land at various points from Vermont to this place, so that we have had no opportunity for becoming what the world calls educated. But if it were possible for me to exchange my information for that of the most learned man upon the earth, I would not do it; it would be like exchanging a good substantial warm suit of clothing for a mess of filthy rags.

He has not my experience; it cannot be purchased with money, nor can men by all their learning attain to it. Although I have not education of a worldly nature, I have a spirit in me that knows right from wrong. What is true education, and what is not? There is quite a difference between the true education that all men should have, and that which pertains merely to this life, though when coupled together they are both good.

When the flowers begin to bloom on the mountain sides, the ladies try to imitate them with artificial ones. Which would you rather possess in education—the real flower, or the artificial one? Would you not rather have true education, direct from heaven, than the artificial one of the world? The one educates the head and the heart, the other the head alone.

The circumstances I have named rendered it impossible for me to obtain the education of this world; yet the education we have received from God has qualified me and my brethren to instruct kings and rulers, and bring to nought the wisdom of their wise men.

I do not wish you to understand from these remarks that you may, with propriety, relax your endeavors to educate your children when you have an opportunity. I should have educated my children; but I have been poor and penniless. Instead of helping my children who have now come to maturity, they have been required to help me obtain an honest subsistence. This would not have been the case could I have retained my possessions; but no sooner had I accumulated a little property than it was taken from me by legalized mobs, and neither me nor my brethren could obtain redress.

Query—Which is the most profitable at present to this people, and to the rising generation—President Young and Heber C. Kimball, or their children? You will all say, let us have the fathers instead of the children, for the time being. Some would say, put the children to school, and let the old men work until they are dead! dead!! dead!!! I say let the boys help the father, and let the father and the mother live as long as they can; and let the daughters

also do their part, for life is as sweet to the parents as to the children. Life is just as sweet to me now as ever it was; but the world has lost its sweetness to me.

A person asked me this morning how it was that the enjoyments of this world, in which he used to take great pleasure, had sunk so much in his estimation? He said the theatrical performances and other amusements, used to give him much satisfaction and comfort. Then the real and substantial pleasure and happiness which he now enjoys in heavenly realities, was not in his possession; he therefore took comfort in artificials; but when the real rose, blushing in the midst of its own heavenly perfume, attracted his notice, the gum flowers lost their charms.

When "Mormonism" absorbs the whole soul, it yields such a rich feast to the passenger, that earthly enjoyments become insipid and valueless. I have attended theatrical performances from which good morals can be gleaned; I have also engaged in the dance which is good exercise to the body; but when compared with the eternal realities of our holy religion, these enjoyments are in comparison like chaff to the sterling wheat; the one contains the essentials of life, the other is comparatively valueless. When I go to a dance, it is to please my brethren and my family; at the same time thinking I may perhaps get the spirit of dancing; and when I do I improve it, and engage in it, as in "Mormonism," with all my heart, mind and strength.

I care not what I do if I do not do wrong, so that it comforts myself, my family, or my brethren. But anything that is wrong—anything that violates the holy principles of chastity, virtue, and holiness, I say away with it, and let me be associated with principles of righteousness, and you who want it may take the whole budget of the world and its fleeting pleasures; only let me have the pure unalloyed metal; and all who desire it are freely welcome to the dross.

This people, taking them as a community, I believe would exchange many errors for one truth, and one truth is worth all the errors in existence. Yea further—one principle of truth and righteousness is worth the accumulated wealth of all the world, with all its pomp, titles, and tinseled show. The dross which is separated from iron ore is of no great value, but the metal is of worth to make iron and steel which can be converted into utensils for the use of man, such as plows, shears, spades, shovels, &c. Gold is valuable as a circulating medium because of its scarcity compared with other metals; otherwise it has no particular value more than any other portion of the globe, only in administering to the necessities of man.

So far as we are concerned, we were taken from the earth, and we may expect to return to it again; and that portion of me which is pure, after the dross of this mortality is separated from it, I expect will be brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is it will not go back into my body again; and if there are ten parts out of the hundred which are dross and corruption they will remain in the earth: I do not expect to take that up again, but I expect to take up the purified element that will endure for ever; still the dross is beneficial in its place.

I expect that will be the case with brother Willard Richards. He has gone; and it will not be long before brother Brigham and Heber follow after. He has gone to the world of spirits to engage in a work he could not do if he had remained in the flesh. I do not believe he could have done as much work for the general good.

of the cause of God, had he remained in the flesh, as he can accomplish now in the spirit; for there is a work to do there—the Gospel to preach, Israel to gather that they may purify themselves, and become united in one heart and mind.

"What! in the spirit world?" Have I not told you often that the separation of body and spirit makes no difference in the moral and intellectual condition of the spirit? When a person, who has always been good and faithful to his God, lays down his body in the dust, his spirit will remain the same in the spirit world. It is not the body that has control over the spirit, as to its disposition, but it is the spirit that controls the body. When the spirit leaves the body the body becomes lifeless. The spirit has not changed one single particle of itself by leaving the body. Were I to fall into a mud-hole I should strive to extricate myself; but I do not suppose I should be any better, any more righteous, any more just and holy when I got out of it, than while I was in it.

Our spirits are entangled in these bodies—held captive as it were for a season. They are like the poor Saints, who are for a time obliged to dwell in miserable mud shanties that are mouldering away, and require much patching and care to keep them from mingling with mother earth before the time. They feel miserable in these old decaying tabernacles, and long for the day when they can leave them to fall and take possession of a good new house.

It seems natural for me to desire to be clothed upon with immortality and eternal life, and leave this mortal flesh; but I desire to stick to it as long as I can be a comfort to my sisters, brethren, wives, and children. Independent of this consideration I would not turn my hand over to live twenty-five minutes. What else could give birth to a single desire to live in this tabernacle, which is more or less shattered by the merciless storms which have beat upon it, to say nothing of the ravages made upon it by the tooth of time? While I cling to it I must of necessity suffer many pains, rheumatism, head ache, jaw ache, and heart ache; sometimes in one part of my body and sometimes in another. It is all right; it is so ordained that we may not cling with too great a tenacity to mortal flesh; but be willing to pass through the vail and meet with Joseph and Hyrum and Willard and Bishop Whitney, and thousands of others in the world of spirits.

Are they all together as we are to-day? I believe all Israel have to be gathered; and to accomplish this the Elders, both in this and the world of spirits, will go forth to preach to the spirits in prison. Where? Down into hell. I appeal to the Elders who have been from this place to preach the Gospel to the world, if it was not like going from heaven to hell. It is a world of sorrow, pain, death and misery, and you cannot make anything else of it.

Brethren and sisters, I intend to be a Saint in heart and life; but if I conducted myself as many do, with the knowledge I have, I will tell you what I would do, and what I would advise you to do in such a case—leave these valleys. If you do not intend to be faithful, to do the will of God, and to keep His commandments, if I were in that situation I would at once withdraw. There are some few who are leaving, and I am heartily glad of it. If it was a member of my own house, whom I loved as I do my life, I do not believe my head would ache because such an one left the society of the Saints on account of having no inclination to mingle with them. If such were determined to go, I would say, GO; and I would help them off if they were unable to get away.

I do not feel as I used to when I see a man going away from the society of the Church of God. I used to be filled with sympathy and plead with them hours and hours, importuning with them until my head would ache and my heart sicken; and I never had the satisfaction in even converting one such character in my life. If I should happen to get one converted he would not stay converted, so I have concluded, and I think wisely, to let them go, and not suffer myself to have any more feelings about it than I would about any of the common occurrences of life.

What are my kindred to me when the counsel of God is in the opposite scale? They are only as the dust of the balance. Brother Brigham is my kindred, for we have become kindred spirits; what I say of him will apply to many more of my brethren. When you hit one of those men you hit the whole of them.

You have often heard me speak about my kindred. Many wish to return to the old countries to bring out their kindred, their sons and their daughters, their fathers and their mothers. Why would I not go back for mine? Because they would abuse me as they always have. When I was poor and penniless, and so thinly clad that you might well say I had the blues, for my face and body looked blue, I went to my friends who are all independently rich, and said, I am poor and penniless, and naked, and I am sent forth as a servant of God to the nations of the earth—will you give me some clothing, or a little money? and not one soul of them would help me to a single dime.

Do you suppose I shall run after them? No. Will they be saved? Yes, they will, but they will be saved as I have told you many of this people will; they will first go to hell and remain there until the corruption with which they are impregnated is burnt out; and the day will yet come when they will come to me and acknowledge me as their savior, and I will redeem them and bring them forth from hell to where I live and make them my servants; and they will be quite willing to enter into my service.

Before we heard "Mormonism," we have said a thousand times, "if we could but live to see a man of God like Paul, or Peter, James, John, Timothy, or Jesus Christ, and hear their instructions we would be willing to suffer any kind or amount of human suffering and not complain." My friends, who have rejected me and my testimony, will yet feel so towards me.

Who have you now in your midst? Have you Abraham and Isaac, and the Apostles Peter, James and John? Yes, you have them right in your midst—they are talking to you all the time. Do you believe it? More or less of you say you do. But do you know it? Brother Rhoads was saying what he believed; he says he "believes what brother Brigham says is the word of God." I say, pray that you may have a knowledge that it is the word of God, and be able to declare it in the stand, in your families, and in all the world. What brother Rhoads said was good and true. Did he not teach us good principles? Yes; he taught us the revelations of Jesus Christ. I did not hear anything else.

I beg of you brethren, and beseech you in the name of Jesus Christ, to be subject in your office and in your callings. I know you do not realize your important position as you ought.

Some of you will be asking brother Kimball why he does not talk here as he does up in the Council House? There are very many of this people who have come here to-day, and perhaps you have said, what is very commonly said in the world, "Come, wife, let us go to meeting to day and get warmed up under the droppings of the sanctuary, and become strength-

ened in our faith." Why did you not attend to that before you came here to-day? I defy any man on earth to preach the same to you, as to a few individuals of one heart, and of one mind.

There is as great a variety of spirits in this house as there is of countenances; and there are no two persons who look exactly alike. Is it not high time there should be a reformation? We must become of one heart and of one mind, just as though we were one man. Before this people can enter into the celestial world there must be a great reformation among them. Every man and woman must know and faithfully fulfil their duty day by day. Do you think I am disobedient to my file leaders? I never had such a disposition in my heart; if I had I would banish it from me as quick as I would the devil, because such a disposition is pernicious to the interests of the cause of truth, and will end in the destruction of those who encourage it.

Brethren and sisters, I want you to understand these things and cultivate them in your minds, and pray that you may be subject in the sphere in which you are appointed to act, whether in the Priesthood or in a family capacity. You have to learn that lesson, or you can never go into the paradise of God to mingle as equals with those who are counted faithful.

There is no man in the flesh whose right it is to direct or control brother Brigham Young in the first thing. If I have not a right to lead and control him, I want to know who has? It is my meat and my drink to do the will of my Father who is in heaven; and if I do this to the day of my death, as brother Willard did, I am as sure of salvation as you are that the sun will rise and set again.

Is brother Willard saved? Yes, he is where Joseph is; and I tell you there was a happy meeting. Was brother Willard obedient? Yes, just as obedient as a well-trained child. He has not got a wife or a child on earth as obedient as he was. And God knows there never was a being on the face of His footstool, that could be any more kind to me than brother Willard and brother Brigham. Were they ever cross and snappish with me? Never, no, never.

There was another trait in his character that will serve to illustrate the profound deference he paid to the man he acknowledged to be his leader. When on visits with brother Brigham and myself, or when he would accompany us to a ball room or to a meeting, he never would enter the room before his leader. I have tried a dozen times to have him do so, but I always failed in accomplishing it. He had so cultivated the spirit of obedience and submission, that it seemed to be incorporated with his being.

I tell you these things to answer as as a kind of spur to encourage you to more diligence, and greater obedience to the commandments of God, that you may live forever.

There is nothing I fear in this Church except contention, and a disposition in the people to run over their fellow beings. What I mean by this is, when a man is appointed by the proper authorities to preside over one of the outposts of the Kingdom of God, in this Territory or anywhere else, there is a disposition in some to create an influence against that man, not to be obedient themselves, and to endeavour to make everybody else disobedient. Now a man will be condemned for not obeying the person properly appointed to preside over him, as much as he would for not obeying brother Brigham if he were there; and the people will be as much condemned if they do not obey brother Brigham, as they would if they should disobey the Lord God were He here in person.

When we sent brother Samuel Richards to England to preside over the affairs of the Kingdom of God there, it became his province to rule and dictate all matters in that flourishing and extensive field of labor, and his word is the word of God to the people. When he sends a man to preside over a Conference, and another over another Conference, they are his representatives, and their word is the word of God to the people over whom they preside; and brother Samuel is their delegate to the General Conference, the same as brother Bernhisel is the delegate of this Territorial Government to the General Assembly in Washington.

I wish you to learn these things, for I wish you to prepare your minds to receive the word of God every day that you live; and not only live like Saints when you are in this Tabernacle, but when you are abroad, and in all your actions. Can you be saved with a complete salvation if you do not do this? No, you cannot. No man or woman can receive a *full* salvation upon any other principle than by continuing in the new and Everlasting Covenant. When a person violates his covenant he loses all he ever obtained in the Priesthood; whether it is wives, children, or possessions; they all go out of his hands. You have been taught this, and have been instructed by night and by day in these important matters. I have felt of late as though I never could cease exhorting the people. I have felt like a lion in strength.

I want you to pursue the path that is marked out for you by the servants of God, that I may continue to enjoy your society here and hereafter. I wish to enjoy your society, and you mine. Do you not wish to go where I go? You all believe I wish to enter into the kingdom of heaven and be saved with the sanctified.

I care not how the Lord saves me. I am willing to pass through anything under the heavens that He requires me to pass through, that I may do His will and keep His commandments, and have favor in His eyes, through accomplishing the work He has given me to do.

What does it matter where I am? I am as ready to go and preach the Gospel as to dwell here, if it is the will of the Lord and my brethren. I have told the men who are about to be sent forth this year, that they will go with more power and strength than any former laborers in the vineyard have enjoyed. This applies to those who do right and diligently keep the commandments of God, and love justice and righteousness and do as they are told, refraining from evil. I say they will have more power than former servants of God possessed according to their light and knowledge, and the circumstances in which they will be placed. I prophesy this. A man is a fool that will not prophesy good concerning Israel and concerning his own father's house.

I told my brethren when they went from here, and from this time, instead of going to dances, and to the theatre, and to parties, to go and fast and pray, and prophesy upon the success of their mission.

If your heart is right you cannot speak without speaking what is right. The Spirit of Prophecy foresees future events. God does not bring to pass a thing because you say it shall be so, but because He designed it should be so, and it is the future purposes of the Almighty that the Prophet foresees. That is the way I prophesy; but I have predicted things I did not foresee, and did not believe anybody else did, but I have said it, and it came to pass even more abundantly than I predicted; and that was with regard to the future situation of the people who first came into this valley. Nearly every man was dressed in skins, and

we were all poor, destitute, and distressed, yet we all felt well. I said, "it will be but a little while, brethren, before you shall have food and raiment in abundance, and shall buy it cheaper than can be bought in the cities of the United States." I did not know there were any Gentiles coming here, I never thought of such a thing; but after I spoke it I thought I must be mistaken this time. Brother Rich remarked at the time, "I do not believe a word of it." And neither did I; but, to the astonishment and joy of the Saints, it came to pass just as I had spoken it, only more abundantly. The Lord led me right but I did not know it.

I have heard Joseph say many times, that he was much tempted about the revelations the Lord gave through him—it seemed to be so impossible for them to be fulfilled. I do not profess to be a Prophet; but I know that every man and woman can be, if they live for it. To enjoy this blessing they must walk in the channel of the Priesthood, being subject to the order and government of heaven; then they are all revelation and they cannot predict anything that will not come to pass. All that hinders you from enjoying this blessing is because you are not obedient.

You might say, "Do we not do all things that brother Brigham counsels us to do?" No; if you did every wife would be subject to her own husband, and every Elder to their presiding Elder, and every member to the presiding Bishop. If you do not do this you are not walking in the channel of the Priesthood, in the channel of revelation and salvation; and you will stumble and fall if you do not wake to righteousness and gird up the loins of your minds.

Have not the majority of this congregation made the most solemn covenants and vows that they will listen to, obey, and be subject to the Priesthood? Have not the sisters made the same solemn covenants and vows before God and angels, that they would be subject to their husbands? Are you faithful to your vows? If you are, you will have dreams, and visions, and revelations from the world of light, and you will be comforted by night and by day. But if you do not fulfil your covenants you cannot enjoy these blessings.

The matter is plain to your understanding, and not mysterious. I have no mysteries to impart, and I never expect to have; for if this people will do right there is nothing that will be a mystery to them; but those things which appeared the most mysterious will prove to be the most simple things in the world.

Learn to govern yourselves in a family capacity, for there is where reformation ought to commence, after it has commenced in the assembly of the Elders of Israel. There must be order, peace, love, kindness, gentleness, and every noble sentiment to accomplish a reformation that is pleasing to God.

We have got to be gathered, and continue gathered, though there will be all kinds of fish in the net; and the Lord will bring us into all kinds of circumstances until the wheat is separated from the smut, and chaff. There is a time of separation, and I know if I am faithful I shall be among the chosen band who will triumph over hell, death, and the grave, and dwell in the society of men who are perfectly of one heart and mind, where the wicked cease to trouble, unless we go where they are. This day will come as sure as the sun shines.

As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through

the wall into the celestial world. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person; and I doubt whether *all* those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies.

I do not know that I can talk any plainer. I am speaking as plain as I can to have you understand. I do not expect to be with you forever, neither will brother Brigham in these bodies; they are nearly worn out; they have stood a long and violent siege and will soon go the way of all the earth. Still we may live many years yet to assist in making permanent the foundations of Zion. There are thousands of good men in the earth who can act in the same capacity we do, after we have passed through the veil of death. God can qualify whom He pleases, and put in in them the spirit of Joseph, and Brigham, and Heber.

Brethren, do keep the commandments of God and live your profession; and remember if you were as godly and as holy as the angels, the world would speak against you and seek your destruction. What has the world to do with you? Nothing, only as you associate with it and partake of its spirit. Upon the same principle has a man any power over a woman, any further than she will give him power to pollute herself and him too? Can the Gentiles turn me to unrighteousness any further than I permit them? I am an instrument in the hands of God, and it is not for me to dictate the power that works through me, but it is for Him to control me according to His good pleasure.

Does brother James' violin rise up and dictate him? No, it is perfectly passive, permitting him to play any tune he pleases upon it. Upon the same principle we should be like clay in the hands of the potter. It is not for the clay to dictate the potter but the potter dictates the clay, and moulds, and fashions it according to his own pleasure. Just so God controls brother Brigham, and every other good man who is dictated by His Spirit.

Do you ever hear me get up here and say, "I am no preacher and you must not expect anything from me?" I am in the hands of God, and it is for Him to speak through me, or in other words play a tune on me to this people according to His own fancy. I am in the hands of the potter; and if I continue faithful, he will make me a vessel unto honor.

I wish you Elders to apply this illustration to yourselves—if you have anything to say, say it; and if you have not, be as quiet as the musical instrument without the performer.

When I went to England first, I had not much to say. We opened the door to that nation in great simplicity. Had I preached almighty discourses with more words than good sound doctrine, instead of opening the doors, I should have added another lock. The Lord appointed me to that work because I was willing to be the simplest.

After I had spoken they always thought there was something else behind the curtain. We preached three times in Vauxhall Road chapel, Preston. After the third meeting the priest feared the increasing greatness of our testimony, and closed the door of his house against us. This was no sooner done than fifty doors were opened to us, and the people were all around us entreating us to preach in their houses.

If you will visit a stone quarry, you will find they use the simplest instruments to crack and remove the largest rocks; so the Lord uses the simplest

of His servants to accomplish some of His greatest purposes. When the blacksmith is making a horse-shoe, does it dictate its maker who is making it and fashioning it to a useful purpose? Does the plowshare, the scythe, the ax, or the chisel rise up and dictate the mechanic, saying, "Why do you not form me thus?" Some of these tools have to pass through various shades of temper—sometimes too low, and sometimes too high, before it is just right; and it requires an expert mechanic to hit the proper temper, for they are made to come in contact with all kinds of timber. So we are tools made to come in contact with all kinds of dispositions, and very few tools will stand and keep a good edge coming in contact with every kind of timber, and stone, and the devil.

If you do not learn to temper yourselves properly, you will not be of much use at last.

I speak of these things whether they are edifying or not; as to that I am not concerned, but they are true, and they will save and exalt you, and bring you into the celestial world to mingle in the society of the Father, and Jesus Christ His Son, with the Prophets and Apostles from the beginning to the present day. I am bound for no other place, God helping me. Salvation is what I am after in this world; and food, clothing, and washing are all I need while I stay here, and that is more than I can take away with me.

I have no pride in anything but the principles of salvation, and to see you do right, humble yourselves, retain the Holy Spirit, live your religion—then I am proud of you indeed. My God, His purposes, my religion, and this people, are all I am fond of in this world.

Our religion is different from everything else that was ever instituted, but when you become acquainted with it and partake of its spirit, it is lively and angelic; it is a screen that throws out everything but that which is pure wheat. When we make flour from smutty wheat, we must have a smut machine to clear it all of filth before it goes into the bolt. The smut machine is a powerful place; it will blow to pieces every thing that is not the real grain. Thank God He has got such a machine, and men to enjoy His Holy Spirit.

My prayer is before God and angels, by day and by night, that He would purge this people and purify them from wicked men and women; and I hope the purging operation will continue until there is an entire separation of the wheat and the chaff. There will be a separation, and I tell you what I know, and not what I believe only. I know the truth when I speak it, and so do you when you hear it. It makes no matter what instrument it comes through, it is truth still, and you cannot make anything else of it.

God bless you forever, that peace, goodness, union, love, and the spirit of patience and submission before God, and in the hands of His servants, may abide with you forever. AMEN.

NECESSITY OF HOME MISSIONS—PURIFICATION OF THE SAINTS—CHASTISEMENT—HONESTY IN BUSINESS.

A Discourse, by President B. Young, Delivered in the Bowery, Great Salt Lake City, October 8, 1855.

There are many things I wish to say before this Conference comes to a close, but I labour under the same difficulty as did one of the speakers yesterday, for I would like to touch upon so many subjects that I am at a loss to know where to begin.

And when this Conference is over, I presume that I shall think of many things omitted, which it would have pleased me to talk about. When a great number of people are together it affords an excellent opportunity for teaching them the principles of practical religion.

Our Conference has been well attended; there has been the greatest number of Saints assembled that I have ever seen at one time, and they will out number any meeting that the Latter-day Saints have had on this continent, or on any other. I doubt not but this is the largest congregation of Saints that has ever been assembled at one time and place on the face of the whole earth, since the days of the Jews in Jerusalem, or of the Nephites on this continent while they were in their glory and strength.

When all the male members of Israel were obliged to go up to Jerusalem twice a year to worship, pay tribute, &c., probably their congregations were larger than the one to day, but no other denomination in all christendom assembles so many people, at one meeting, as we now have in this Conference.

I can here teach a great many at once their duty to their God, to themselves, to their families, and to their neighbours, if you could spare the time to listen.

As I have observed to my brethren, and as I will now observe to you, neither in China, Siam, nor in any other country in Asia, nor in any part of Europe and Africa, nor in any other place on God's earth, is there a people who now need preaching to more than do the Latter-day Saints in this Territory, and that too by faithful Elders, faithful ministers of the Gospel, messengers of life and salvation.

The inhabitants of this Territory have been taught the ways of life, they have been taught the principles of the Everlasting Gospel and have received them; they have forsaken their former homes, the countries in which they were born, their friends and family connexions, for the Gospel's sake; they are here in the midst of these mountains, and many of them will be damned, unless they awake out of their sleep, unless they refrain from their evil ways. Many are stupid, careless, and unconcerned, their eyes are like the fool's eye, to the ends of the earth, searching for this, that, and the other, they have become greedy, are slow to fulfil their duty, are off their watch, neglect their prayers, forget their covenants and forsake their God, and the devil has power over them.

It is of necessity then that we appoint missionaries for this Territory, to preach to them the word of God which is quick and powerful. Some people say that they believe the Gospel who never live it, they did not embrace it for the love of it, but because they knew its truth. They will not give up their carnal, selfish, devilish dispositions and traits of character, and if you undertake to choke them off from these dispositions you will have to choke them to death before they will let them go; they will hang on to their evil feelings and evil deeds with greater tenacity than does the terrier dog to his prey, or antagonist; it is almost impossible to separate them from evil.

As for making Saints of those characters, we have no such anticipation; we wish to make Saints of those who sincerely desire to be Saints, who are willing to sacrifice their carnal, sinful, devilish feelings, to forsake them altogether, and to strive to become Saints and to establish the principles of honesty within them; we expect that such persons will be Saints, and we feel like doing all that we can to aid them in a righteous course.

As I observed at the commencement of our Conference, people must be chastened; we believe in this principle. We receive as correct doctrine what is said to have been written by one of the ancient Apostles, (why I make this peculiar remark is because this congregation heard brother O. Pratt scan the validity of the Bible, and I thought by the time he got through, that you would scarcely think a Bible worth picking up and carrying home, should you find one in the streets) viz.; For the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth, and if you are not chastened you are "bastards, and not sons."

I am quite inclined to believe this, and I do not care how many hands it has passed through. I will remark that brother Orson has clearly shown how the Bible has come into our hands, in order to convince the people of the necessity of positive proof for the validity of the Book of Mormon, the Book of Doctrine and Covenants, and that Joseph Smith was a true Prophet of God, and to prove that our testimony, witnesses, evidence and knowledge of these facts are ten thousand times more than can be produced in favor of the Bible, unless a man has the power of God to testify to it, for there can be no proof in its favor, short of revelation.

This we have known all the time, we have understood it from the beginning. That made us very anxious, in the days of Joseph, to get the new translation; but the Bible is good enough just as it is, it will answer my purpose, and it used to answer it very well when I was preaching in the world.

When brother Luddington was telling about the elephant walking through the cane, it made me think of our Elders going through the world, in past days, with the proclamation of the Gospel. They could take a host of priests, in fair argument, and pull them up by the roots and throw them aside, as easy as that elephant did the cane.

The Bible is good enough as it is, to point out the way we should walk, and to teach us how to come to the Lord of whom we can receive for ourselves.

It is good for this people to be chastened, and we may expect it, and I delight in the feelings and spirit just manifested by brother Luddington in his remarks, there was no crying, no whining upon his mission; if they expelled him from one house he went to another without crying or whining about it.

All that we have received as chastisement is from the hand of the Lord, and I do not consider that it

has been necessary to shed one tear about it. It always takes something besides chastisement, or afflictions heaped upon us by our enemies, to bring tears from me. I can cry for joy, I can cry on beholding my friends after being separated from them.

The soft, loving, still, small voice of the Spirit will bring tears to my eyes, but all the sufferings that could be brought upon me by the malice of the wicked, and all that could be said or done against me by them, I think will not bring many tears from my eyes.

They might torture my body until it would cry, but all that we have hitherto met with, in the shape of affliction, I have received as from the hand of the Lord, and I think the chastisement has been light.

Let us reform, that we may be chastened no more; let us try to profit by the blessing we receive, instead of being made to profit by the things we suffer, for afflictions we shall be obliged to receive, if we do not profit by our blessings.

If we are chastened a little, do not worry about it. We think we are chastened, this season, in the failing of our crops, but I receive this as one of the greatest blessings that could be bestowed upon us.

I have felt like weeping, since I have been in this Territory, on beholding the ungrateful feelings of many of this people, their ingratitude towards their God, and at seeing them trample grain under their feet as a thing of naught.

Now I think what we have received this season is but a small portion of what we will receive, if we do not take care of the things the Lord bestows upon us, and be thankful for them. I look upon it as a prelude, forerunner, or testifier, that afflictions will come upon us, unless we humble ourselves before our God.

This, however, is but a very slight affliction. We have plenty here, no person is going to starve, or suffer, if there is an equal distribution of the necessaries of life which are in the country.

There are practises among this people which have injured my feelings. I see some men so greedy after the things of the world, that they will take their grain from the mouths of innocent, helpless women and children who are suffering for food, and sell it to gentile merchants to speculate upon. I have learned, since this Conference commenced, a circumstance that took place a year ago; it may appear trifling to some, but to me it is grievous. Some of the brethren from San Pete and Fillmore came here last year, when they had plenty of wheat, and sold their flour to C. A. & E. H. Perry, for three, four, and four and a half dollars per hundred weight, and that firm sold all they could to the poor women and children, and made them pay a very high price. Those brethren afterwards learned that I bought nearly the whole of it for four dollars a hundred, and that I paid in cattle at a good, liberal price, and some have felt grieved about it. Why are they grieved? Because they had not the means to buy it themselves to speculate upon.

They have not raised any wheat this year, and now they are whining after me, "Will you let us have a little tithing wheat?" They ask what I have to say to them; I have this to say to every man in this congregation and throughout this Territory, and from this time henceforth, know my feelings, if you will sell grain to the Gentiles, or to your enemies, for the sake of their money when it is needed to be distributed among this people, I wish you would take your property and leave this Territory, for you are not worthy of belonging to the Church of Jesus Christ of Latter-day Saints, you are unworthy a citizenship in the

kingdom of God. If those who are going to sell their grain to speculators this year will rise up and tell us who they are, I will hold up my hands for them to be forthwith severed from this Church, to be delivered over to the buffetings of satan.

Some who are unacquainted with me may say, "Brother Brigham, don't you speculate?" Yes, I am the greatest speculator in the world, and one of the greatest misers, for I am seeking after eternal riches. "But, don't you speculate on your flour? You have fine mills." Ask those who recollect to a a few years ago, when wheat was tramped under foot by man and beast. I then had a hired man who said he wanted to get a little money; I told him that I did not want to sell flour to the Gentiles in order to get it. He replied, "If you are willing, I would like to sell them a little, for they are from my country." He did so, to the value of ninety-three dollars. I do not think that besides that amount, I have ever received fifty-cents in cash for flour sold from my mills, though I have had emigrants come, in a scarce time, and offer me fifty and seventy-five dollars for a hundred pounds. I said to them, you may plead until you are as gray as a rat, and you will not get flour from me for your money, but if you will stay and help us through harvest, and go to work like good men, we will pay you the same as we pay our brethren, and then you may go to California, or any where you please; but as to your getting one pound of flour from my bin for money, you cannot do it, and they never have so far as I recollect. It all goes to feed those men and women who work; those are the ones who eat my flour.

If I cannot get rich only upon the principle of oppressing my brethren, and depriving them of the comforts of life, I say, may God grant that I may never have another farthing upon earth. I do not want it upon such terms, and if I ever should, I hope the Lord will keep it from me.

I told you the other day what makes me rich, it is the labor of those whom I feed and clothe; still I do not feel that I have a dollar in the world that is my own, it is the Lord's and he has made me a steward over it; and if I can know where the Lord is pleased to have it appropriated, there it shall go. The covetousness of some of this people has grieved me, and it has caused my spirit to weep and mourn to observe their greediness, their cheating and lying, their scheming in every possible way to wring a picayune out of this man, or that woman. I can put my finger upon owners of little shops in this city, who will lie to you for half an hour on a stretch, who will, if you send a child to their shops to buy a yard of ribbon that is worth ten cents, charge the child fifteen or twenty cents for it, but if I go to purchase the same article I can have it for ten cents. I know what goods are worth, but let an ignorant person go to those places and they will cheat him. I can put my hands upon traders now before me, who are guilty of such conduct.

It grieves me to see men who have believed the Gospel, forsaken the land of their nativity for the sake of life and salvation, endured all they have in coming here, and then, for a paltry sum of money, sacrifice their salvation. Such men cannot be saved in the celestial kingdom of God; they may receive their endowments, but they will do them no good; they may read over their Patriarchal blessings every day, but they will do them no good. No man or woman can receive life everlasting, only upon the principle of strict obedience to the requirements of the celestial law of heaven; no man can inherit such a blessing upon unholy principles.

Men must be honest, they must

live faithfully before their God, and honor their calling and being on the earth. You ask if that is possible? Yes; the doctrine which we have embraced takes away the stony hearts.

We are naturally prone to wander from that which is good, and to receive every species of iniquity; we must get rid of this disposition, and the Gospel of salvation is expressly for the purpose of changing it, that we may receive the principles which prevail in heaven and are loved by the angels. It is possible for a man who loves the world to overcome that love, to get knowledge and understanding until he sees things as they really are, then he will not love the world but will see it as it is; he will see that it is in the hands of a Superior Being.

Man cannot control the heavens; he cannot control the earth, nor the elements; he can fertilize and prepare the ground for the reception of seed; he can plant, water, till, and reap from the ground the fruit of his toil, but, until his mind is opened by the Spirit of God, he cannot see that it is by a superior power that corn, wheat, and every kind of vegetation spring into life, and ripen for the sustenance of man and beast. Is it possible for him to arrive at this knowledge? It is, and that is what we have brought the doctrine of life and salvation to you for, that you may exchange your low, narrow, contracted, selfish dispositions for the ennobling Spirit of the Lord. for the Spirit of the Gospel, which gives joy and peace. If you enjoy that, your food will be sweet to you, your sleep will be refreshing, and your days will pass away in usefulness.

On the contrary, those who are covetous and greedy, anxious to grasp the whole world, are all the time uneasy, and are constantly laying their plans and contriving how to obtain this, that, and the other. Their minds are continually on the stretch to solve, "How can I obtain this farm, or that house and lot? How can I manage to get such and such teams? I want to get my lumber and adobies to build me a house, how can I manage and not pay much for them? I will deceive every man who comes nigh me; I will make him believe that my property is worth more than it is; I will sell ribbons for double their value, and I will ask forty cents a dozen for glass buttons that are worth only twenty, and in this way I will build a house for eighteen hundred dollars that will be worth four thousand."

Their minds are so intent on cheating their brethren that they cannot sleep soundly, their nerves twitch and they have the jerks in their sleep, thinking, "How shall I manage with this man to-morrow? I want enough out of him to get my adobies." And they lie and think, and think, and contrive, and plan, and the devil helps them all the time to manage to cheat the Saints. If such men should get a few bushels of wheat, would they let the Saints have it? No, they would sell it to our enemies and feed them, and let the Saints starve.

Again, it is known to all that a great many of the poor are as bad as those who have property; they are all the time in a sweat to know how to get their living without procuring it honestly. They are just as covetous and craving in their feelings as are the rich who hoard up their means and keep it from the honest poor; they are all the time scheming to get along without labor. There are many who live in this city without labor; I have neighbors near me that I do not believe get one cord of wood in the year, only as they steal it, and you have neighbors near you who steal your wood. If you want to keep your wood from the hands of these pilferers, you will have to put it in your houses, and if you want to keep your chickens, you will have to lock them up. I have often told you

that we have all kinds of fish in the Gospel net; we have all kinds of poor, but after all the Lord's poor out number the poor devils.

A few sinners mixed in a community make the whole appear dishonest and odious to the honest portion of the human family, because they have not the power to properly discriminate between them. I have to labor under the same disadvantage that you do, and if I know any of the infernal scoundrels I dare not tell of them, or point them out, unless I have a mind to. There are a great many guilty persons whom I wish to say nothing about; they are liars and thieves, and I know it; but I do not wish to expose their names, in hopes that they will repent and refrain from their bad practices.

A likely man is a likely man, and a good man is a good man, whether in this Church or out of it; and a poor, miserable, sinful creature who gathers as a Saint, is worse than one who gathers as a Gentile. A person who is a thief, a liar, and a murderer in his heart, but professes to be a Saint, is more odious in the sight of God, angels and good men, than a person who comes out and openly declares that he is our enemy. I know how to take such a man, but a devil with a Saint's cloak on is one of the meanest characters you can imagine. I say, blessings on the head of a wicked Gentile who is my avowed enemy, far sooner than upon an enemy cloaked with a Saint's profession.

There is one more difficulty in the minds of this community with regard to Saints and sinners, and that is in relation to the channel of our public trade. In the days of Joseph, men would come to me, men who are now in this Church, and some of whom are in this congregation, and say, "Brother Brigham, what do you think? I went down to brother Joseph's store, and I wanted to get a gallon of molasses, eight yards of calico, a little crockery, &c., and I could not have the articles without paying the money down. Do you think that is right?" I always had but one feeling with regard to such matters, since I have been a Latter-day Saint. My reply to such questions was, should he not be paid for his goods as well as anybody else? But the reply is, "I can go to the store of an enemy, of a man who does not profess to be a Saint, much less a Prophet, and he will trust me, though I hate to go there and run into debt."

So he goes with his money to the enemy's store and buys a dress pattern, a piece of factory, some tea, a set of cups and saucers, a dozen knives and forks, boots and shoes for his wives and children, and then turns round and says, "God bless you," and "well done." But of Joseph's store it was, "God Almighty curse you, because you would not allow me to carry off your goods without pay for them."

Hundreds of instances of this kind I have witnessed in this kingdom, and it is a great fault with many of this people. That is the reason why men who are not in the Church prosper and fatten on the wealth of this people, and the reason why I do not bring goods in sufficient quantities to supply this market. There is not a trador in this community who is paid better than are the Gentile merchants. I could bring plenty of goods into this city and Territory every year, were it not for this fact. I am going to keep this subject before the minds of the Latter-day Saints and pursue it, until such a practice is driven from their midst. Good men, who would give away their shoes and go barefoot, if they saw anybody else going barefoot, were tried because brother Joseph would not trust them.

Brother Woolley was also a mercantile target for our shots in Nauvoo; I say "our," because I class myself

with the Saints. The pious brethren, who were professedly so good, and loving sisters who went to brother Joseph's store, and could not get trusted, would go to the Gentiles and get trusted and pay them, and think that they had a right to neglect paying Joseph, because he was a Prophet, I presume.

This community would do just so here, if I had a store of goods. They would come to my store and say, "Brother Brigham, I am poor and needy, my wife is feeble and needs a little tea and sugar, and a little medicine; I also want some crockery and a little clothing, can't you fill the bill?" Yes, if you will pay me for it. "Of course, I will pay you for all I get." How? "O, never question me about that, am I not good for five or ten dollar's worth?" Yes, but when are you good, and how? You are good to that Gentile store where you have run into debt, for you will sell your last cow, pawn the dress pattern you got there for your wife, and the tea cups and saucers, to pay the money to that store keeper; but if you trade ten dollars or fifty dollars on credit at brother Joseph's or brother Brigham's store, what next? There is no more about it, that is the end of it.

I have known persons that would have cursed brother Joseph to the lowest hell hundreds of times, because he would not trust out everything he had on the face of the earth, and let the people squander it to the four winds. When he had let many of the brethren and sisters have goods on trust, he could not meet his liabilities, and then they would turn round and say, "What is the matter brother Joseph, why don't you pay your debts?" "It is quite a curiosity that you don't pay your debts; you must be a bad financier; you don't know how to handle the things of this world." At the same time the coats, pants, dresses, boots and shoes that they and their families were wearing came out of Joseph's store, and were not paid for when they were cursing him for not paying his debts.

But that is nothing, "O," say they, "it is all in the family. Why, yes, brother Joseph, I will pay you just as quick as I can." The proof of this is with you, ye rich and poor Saints. I will ask the men who have helped the poor to this place from different countries, when they get a house, a horse, an ox, or a cow, and have accumulated the things of this world, do they often express themselves able to pay you? You will all say "no." I will hardly make one exception in this congregation, or in this kingdom. There is a sister from Wales, the wife of brother Dan Jones, who has expended thousands of pounds to help the poor to this place, and they have cursed her all the day long, and she has now to labor hard for the support of herself and children.

Can we refer to other instances of this kind? We can. That is the great fault among this people, and I wished to lay it before them that they may learn the truth, and their duty to each other. Let the Latter-day Saints be as punctual in paying the merchant who belongs to the Church of God, as they are in paying a miserable scoundrel, who would take all their money and then turn round and cut their throats, or ask a mob to do it, but thank God such characters are very scarce here. But no, a great many of this people will sustain their enemies, will feed, and clothe them, and trade off their wheat and cattle to them, and foster them in their wickedness, while those very persons would cut the throats of the Saints, if they could get along as well without trading with them. And at the same time that which they owe to their brethren in this kingdom who have helped them here, and who have blessed them all the time, never comes due, and

they, perhaps, never think of it any more.

Have you the proof of all this before your eyes? You have. I have hundreds and thousands of dollars owing to me by this community and contracted upon a fair business principle. People will say, "O, brother Brigham, won't you let me have a team? I must have a horse; won't you let me have this wagon? I very much need a cow; won't you help me in my building? And won't you do this? And I wish you would do that; and could you not do the other?" And the pay never comes. But you will go to a Gentile and run into debt, and sell your last cow to pay that wicked man. You may say, "O, that is only in our business transactions." Is not the upbuilding of the kingdom of God on earth a temporal labor all the time? It will be built up by physical force and means, by manual labor more than by any particular mental effort of the mind. Suppose that one Elder was left alone among the inhabitants of the earth, and that he should begin, with all the power of his mind, to imagine himself in England, Scotland, France, Germany, Denmark, Sweden, or anywhere else, and still sit in one place, saying, "now I am laboring in the kingdom of God, it is a spiritual labor." What real good would he accomplish? Not any.

You know the old theory is that the kingdom of God, and all pertaining to it, is spiritual and not temporal; that is the traditional notion of our brother Christians. But a person may merely think until he goes down to the grave, and he will never be the means of saving one soul, not even his own, unless he adds physical labor to his thinking. He must think, and pray, and preach, and toil and labor with mind and body, in order to build up Zion in the last days. You cannot build your house, nor gather up your substance and come to this place from different nations by mere thinking, it also requires physical labor. If we attend to the things of the kingdom of God, and nothing else in good weather, we can do everything else, that is necessary to be done, in rainy and bad weather.

If we talk to you and you sit and hear, that involves labor, and everything connected with building up Zion requires actual, severe labor. It is nonsense to talk about building up any kingdom except by labor; it requires the labor of every part of our organization, whether it be mental, physical, or spiritual, and that is the only way to build up the kingdom of God. Hence, what I have been laying before you is directly pertaining to the building up of that kingdom.

Will the people still take a course to feed strangers, and let their brethren starve? They will not. I say to every man who has wheat, set the poor to building your houses, to making fences, opening farms, or doing something, and hand out your grain to them. And if those who wish to speculate in grain, in consequence of the scarcity through drought and the ravages of the grasshoppers, come and offer you money for your grain, do not sell a bushel for five, ten, or twenty dollars, but tell them, "no, our wheat is to feed the poor Saints, and no one else." If you do not do this, I am watching you. Do you know that I have my threads strung all through the Territory, that I may know what individuals do? If you do not pursue a righteous course, we will separate you from the Church. Is that all? No, if necessary we will take your grain from your bin and distribute it among the poor and needy, and they shall be fed and supplied with work, and you shall receive what your grain is worth.

There is plenty for all who are now in the Territory, and for all that will come in this fall. Talk about starving

to death! How do you suppose you could? You could not enter a house in these mountains, where there is one potato left, and tell them that you were perishing for food, but what the inmates of that house would divide with you; I say, not one, whether belonging to Jew or Gentile, Saint or sinner. This is speaking to the praise of those who have the grain.

I do not believe that there is a grain owner in this Territory who does not feel just as liberal as he need to; at least, I know of no one but what wishes to do right. One man, who had a fine crop of grain, came to this city, and was offered three dollars a bushel for it; he said, "shall I take that? or what shall I do with it?" I replied, let us have it in the Tithing Store, and we will distribute it to the poor.

Flour is six dollars per hundred in that store. What was it last year? Six dollars. You cannot starve to death, because those who have got the grain are willing to divide with you. If you should happen to get hungry you could run to your neighbors for a pumpkin or a squash, and they would even jump out of bed to serve you, in case you chanced to call upon them late in the night. There is no law in this country against begging, therefore, if need be, we can beg from one another, and from Him who gave it all, so we cannot starve to death.

Go without eating two or three days! Bless your souls, I know not what it is to go without food since I have been a "Mormon." I could travel over the earth without purse or scrip, and not be obliged to go hungry. Before I knew "Mormonism" I was acquainted with straitened circumstances, but it has clothed and fed me, and blessed me all the day long.

We have now held our meeting for three hours and a half, and after singing we will dismiss for one hour.

INIQUITY—SAINTS LIVING THEIR RELIGION—EARLY MARRIAGES.

Remarks made by President H. C. Kimball, in the Bowery, Great Salt Lake City, October 6, 1855.

I do not wish to detain the congregation long, still I do not think that those who have the spirit of a Saint are tired and wish the meeting to come to a close. Every word I have heard to-day is salvation and the very quintessence of righteousness, and I assure you that I have enjoyed myself more under what I have heard to-day, than I ever did in the best party that I ever attended. True, I have enjoyed myself extremely well when I have been with my brethren in the dance, but, gentlemen and ladies, what we have heard to-day is salvation and eternal lives to us, if we will listen to and obey it.

I am thankful that the time has come when brother Brigham is disposed to lift the veil and expose the iniquities of men, if they are not willing to expose them themselves. I know

they were exposed in the days of Joseph, and brother Brigham, myself, and many others were with him and stood by him to the day of his death, and do still. When their iniquities were exposed, men whom we thought much of, and those whom we thought nothing of, turned away from the faith. They were poor, miserable, rotten-hearted creatures; we knew that, and knew it when we were in England, and when we came home; and because we would not pamper and flatter those poor, miserable devils, they became our enemies and the enemies of Joseph.

Joseph would many times ostensibly hold men up to see whether this people would worship them, to see whether they had discernment enough to know the difference between a righteous man and a wicked one, and if we preferred the society of a blackleg, or of a whoremaster, or of any other abominable character, he was perfectly willing that we should have the opportunity to prove ourselves.

Now we are here in the mountains, and am I not glad? Yes, I am glad, and I rejoice exceedingly, and if I am concealing wickedness or iniquity, I say, let it be exposed, that others by seeing it may repent and forsake their sins. Men will often tell what they will do—that they are willing to lay down their lives for the sake of this Gospel and for their brethren, but the thing is to come and do it, while at the same time they are not willing to pay their tithing, nor do anything else that is required of them. He is no Saint who will not fulfil the requirements of heaven.

Brother Brigham is a servant to this people, and he serves you and waits upon you by night and by day, and his associates are willing to do whatever they are called upon. He is your servant, and I am your servant, but if you do not treat your servants well while in this time, I am afraid that when they come to what is called eternity, you will not have the privilege of troubling them much. Therefore, listen with hearing ears and understanding hearts; walk up like men to do what God requires at your hands, and be willing to come to the light that your sins may be revealed; and if your sins are revealed and you repent of them, there are men who can tell you what road to take and what atonement to make, that you may be set in the road which leads to life, and if you will not be corrected you will be damned as sure as the sun will again set.

What is called "Mormonism" is the delight of my heart; this people are the pride of my heart, and I wish that every one would do right, keep the commandments of the Lord, and listen to those correct principles that are taught them from time to time. Some will come with great zeal and anxiety, saying, "I want my endowments; I want my washings and anointings; I want my blessings; I wish to be sealed up to eternal lives; I wish to have my wife sealed and my children sealed to me;" in short, "I desire this and I wish that." What good would all this do you, if you do not live up to your profession and practise your religion? Not as much good as for me to take a bag of sand and baptize it, lay hands upon it for the gift of the Holy Ghost, wash it and anoint, and then seal it up to eternal lives, for the sand will be saved, having filled the measure of its creation, but you will not, except through faith and obedience. Those little pebbles and particles of sand gather themselves together and are engaged, as with one heart and mind, to accomplish a purpose in nature. Do they not keep the mighty ocean in its place by one united exertion? And if we were fully united we could resist and overcome every evil principle there is on earth or in hell.

Let us all listen with care and attention to the counsels that are given

and that have been given unto us to-day, for they are more precious and delicious to me than the sweetest thing I ever tasted in this life. Shall we sit down and not rebuke sin?

If you oppose any of the works of God you will cultivate a spirit of apostacy. If you oppose what is called the "spiritual wife doctrine," the Patriarchal Order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; still a great many do so, and strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to brother Brigham's breast, and to the breasts of his associates; and more or less so when you oppose anything which God has instituted for His glory and the exaltation of man. I do not like such conduct myself, and I am opposed to such characters; I do not ask any favors of them, and I have often said that I never want one of them to darken my door. I am against them and God is against them, and I am for sustaining His cause, the cause of my Father who dwells in the heavens; the cause of His Son, and the cause that brother Joseph has been the means of bringing forth by the revelations of Jesus Christ. We sustained Joseph in this cause in his day, and we sustain the same cause now, and we will sustain it for ever, and that is our desire and prayer from this time henceforth, God helping of us.

The principle of plurality of wives never will be done away, although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself. I wish more of our young men would take to themselves wives of the daughters of Zion, and not wait for us old men to take them all; go ahead upon the right principle, young gentlemen, and God bless you for ever and ever, and make you fruitful, that we may fill the mountains and then the earth with righteous inhabitants. That is my prayer, and that is my blessing upon all the Saints and upon your posterity after you, for ever. Amen.

MEN REWARDED ACCORDING TO THEIR WORKS.

Remarks made by President J. M. Grant, in the Bowery, Great Salt Lake City, October 6, 1855.

I am pleased with the general spirit manifested through the servants of the Lord who have spoken to us to-day. I was pleased, during the forenoon, with the freedom that seemed to pervade the mind of our President and the mind of Elder Kimball. I am pleased with the freedom of our Patriarch, Elder John Young, this afternoon, and I believe the doctrine which he has advanced to be correct; it is substantially this, all persons shall be judged according to their works. I am aware the old maxim was that men would be judged according to the death they might die, but the Latter-day Saints believe that men will be judged by the life they live, and not by the death they die. We believe that a man will be rewarded according to his works; for it is not written that he shall be rewarded according to his ordina-

tion, or the special situation or place in which he may be called to act in the Church of God; but it is written, and that law, I believe, has never been revoked by high heaven, or by any of its legates to earth; hence it stands immutable, that all men shall be rewarded according to their works.

This is the doctrine that our Patriarch has been laboring to impress upon your minds this afternoon. I think it is very wholesome; I am satisfied with it; it is sweet to my taste; it is good that all men in the different dispensations of the Almighty, each in his situation, calling, capacity, and sphere of action, are to be, and of right should be, rewarded according to his works. We do not wish to reverse this law in relation to our enemies, we only wish them to be rewarded according to their works; we do not desire to warp the law in the least.

I am aware that many suppose that we entertain some unchristian feelings to those out of the Church, but this is a mistake; we only wish that persons who have shed the blood of our Apostles may be rewarded just according to their works. And we expect that, sooner or later, they will have meted out to them that reward which the Almighty actually knows that they deserve. When speaking of governors, rulers, kings, emperors, judges, and officers of nations and states, would we wish to reverse the general law that every person shall be rewarded according to their works? No. It would not do to have some men die as soon as many might desire, for they would not meet their proportionate reward on the earth.

I like to meditate upon this doctrine, I like to see its practical workings, rewarding every man according to his works; and I expect that the day will come when all Latter-day Saints will be perfectly satisfied with it.

I am fully aware that many people have been bred and raised in poor-pussyism all their days, both in America and in Europe, and when they hear doctrines and principles taught by men who speak as freedom permits them, and as freemen have a right to speak, those who are clothed with the garments of poor-pussyism get the grunts; well, grunt on until you grunt it all out. The Latter-day Saints who enjoy the light of the Lord, that power which loves the intelligence of heaven and imparts it to the faithful, thank the Lord that we expect that our elder brother, Jesus Christ, will give unto us according to our works. We expect that he will be rewarded according to his works, and that his associates will be rewarded according to theirs, and if our works are not good we ask for no good reward.

It is not according to the nation a man sprung from, nor according to the parentage or line of descent he came through, that he is to be rewarded; it is not so written. But it is written in the book of God emanating from high heaven, from the courts above, that kings, emperors, rulers, and all men on the earth, high and low, shall be rewarded according to their works. Do the people of God understand this? Do all the Saints, in their individual capacities, understand this? The doctrine is applicable to the nations and states. Is it not applicable to all people? It is.

"Why," says one, "bless my soul, you do not say that it is applicable to females, do you?" Yes I do. "Oh, dear, what will the FIRST wife do in that case?" Why, bless your poor soul, she will be rewarded according to her works. That is the doctrine, and, thank God, there is no other way. You cannot alter it; you cannot revoke this eternal law. If a man has fifty wives and the fiftieth is the best, does the most good, she will get the greatest reward, in spite of all the grunting on the part of the first one.

In the Church of God, if a Teacher,

a Priest, or Deacon, has the best works, if his labours are the most, if his acts are the most righteous in magnifying his calling to the utmost, he is better off than any man in the Church who does not magnify his calling. Is this doctrine applicable to ordained men in the Church? Yes, to every man of God, whether he be a Priest, Teacher, Member, Elder, or Apostle; each person will be rewarded according to his works. Is it applicable in families? Yes. "Oh," says one, "That makes me feel bad; my poor wife, my dear loving wife, the wife of my youth and the companion of my toils, what will she think of this? Bless me, I tremble for her." If her works are better, if her righteousness exceeds that of the rest of your wives, if she has more philanthropy, greater charity, and deserves more than they, she will get more. But if her works are not equal to those of some of the balance, she will still be rewarded according to her works.

I like the doctrine; I can swallow it without greasing my mouth. It is a first-rate doctrine, and is a goodly part of the real faith, virtue, root and marrow of "Mormonism." Yes, it is applicable in families, thank God, and in the Church of God, in quorums, in councils, and in every other organized body; it applies to the world which we inhabit, and to every thing that is in heaven.

I know that there are hundreds of thousands of men out of this Church, and do we like them? Yes. When we talk against men out of the Church do we mean to be understood as speaking against good men—men who wish to do right? No; but we mean the poor devils and the devil's poor, that's the idea.

To righteous and honorable men who have true integrity, in them we say, "God bless you," for that is the way we feel towards all such the wide world over. God bless the righteous, whether they are in the Church or out of it. And God bless the righteous Saints in the Church, and in all the families of God's people. I am backing up what brother John has been speaking. I want the Saints to do right and be blessed, which may God grant, in the name of Jesus Christ. Amen.

LITERAL FULFILMENT OF PROPHECY—DESTRUCTION OF JERUSALEM—RESTORATION OF ISRAEL—THE COMING OF CHRIST.

A Discourse, by Elder P. P. Pratt, Delivered in the Bowery, Great Salt Lake City, October 7, 1855.

We wish the entire attention of the congregation; the assembly being so vast, it will almost be impossible for the speaker to be heard unless there is great order and strict attention. We wish no disturbance on the outskirts of the assembly, as we wish all to hear.

I will read for the edification of the assembly, a portion of the 21st chap. of Luke, contained in what is called King James' translation of

the New Testament, from the 5th to the 36th verse.

I will remind those who hear me this day of one fact which can be clearly demonstrated to the mind of every careful reader of the Scriptures, and which fact is a guarantee, as it were, to the rational mind, for the manner of the fulfilment of that which is future; it is this, that the prophecies contained in the Holy Bible, spoken by Moses and the Prophets, Jesus and the Apostles, have been fulfilled literally and naturally, so far as they have been fulfilled at all. Not in the sense, however, that modern blindness and priestcraft have tried to throw over them, but in a plain and common sense, as plain as if a man were to rise here and tell that the wall around this Temple Block would be overthrown, and not one stone left upon another, and then tell the circumstances that would transpire before it, and in connection with it, and after it, and then it afterwards be fulfilled and recorded in history; so plain, so clear, so full, and so exact have the predictions of the Prophets of God, and the Apostles of God, and of the Son of God been fulfilled, except such portions as remain to be fulfilled.

Keep that one fact in view, and then search the prophecies, and trace them out; search history for their fulfilment, and give diligent heed to the things that are written, for these are the commandments not only of the ancient Apostles and Prophets, but of the Apostles and Prophets of the last days.

Jesus himself, while he travelled upon the earth in his mortal tabernacle, read the Scriptures to the people, "he opened the book and taught;" his manner was to do it in the synagogue every Sabbath day—he exhorted them to search into the things that were written.

And after he had risen from the dead, and received all power in heaven and on earth, he refered his disciples to that which was written.

On a certain occasion he said, "O fools and slow of heart to believe that which the Prophets have written."

When he appeared to the Nephites, in his risen body, as you will find it written in the Book of Mormon, he took pains to refer them to the written prophecies of Isaiah and many others, and quoted many of them, and exhorted the people to search the things contained in the prophecies of Isaiah diligently, bearing testimony of their literal fulfilment; and said he, "A commandment I give unto you that ye search these things diligently," for they have been fulfilled, and will be fulfilled according to that which is written, not in some other way.

Not only are we included in these general exhortations and commandments of the ancients, and of Jesus Christ himself, but the same commandments have been renewed to us by our great Prophet and founder, Joseph Smith, and by our Prophets and Apostles that still live.

How often have they told us to treasure up the words of God, those things that are written for our profit and learning, and to search diligently and treasure up in our hearts continually words of wisdom from the best books.

Says the word of God through Joseph Smith to this people, search the Scriptures, treasure them up in your hearts, put them in a good store-house —the store-house of your memory; then the Holy Spirit will be at liberty when you are called up to teach others to select from that well-stored treasure things new and old.

It is not to study up what you shall say particularly, but to treasure up truth in your hearts, to have them well filled with it, kept well stored, and then give free liberty to the Spirit of God to operate upon you, to collect out of that treasure that portion

which will be best suited to the wants and condition of men who do not treasure up the words of life.

If the Holy Spirit should come upon a man of that description to select out of that store-house, he would find it empty, and he would have the trouble of putting it there, or it would not be there; hence he would be barren and unfruitful.

Search the Scriptures, ye Saints of the Most High; among all your cares, and all your duties, search the Scriptures of the Old and New Testaments, of the Book of Mormon, and the revelations of God that have been written for our profit and learning.

And to the young people among us, a generation brought up amid the hurry, toil, and cares of a new country, I say do not neglect to treasure up in your hearts the history, and the prophecies, and their fulfilment, and the promises, and hopes shadowed forth therein, and the doctrines, and principles, and examples left on record.

You may say you have not time; take those portions of time you would otherwise devote to something less useful. We all have time to do it. I have been as hard working in my day as any other man, perhaps, and I always had time to do it, and always have done it, and it was by the light that shone in a dark place, diligently and prayerfully searched out, and the Holy Spirit that shone upon the understanding, through the prayer of faith, and through diligent search, that caused me to see, and understand, and lay hold on certain things that came in fulfilment of these prophecies.

If any one asks how I came to be a Latter-day Saint, or what some people would call a "Mormon," a follower of Joseph Smith, the modern Prophet, I answer, it was because I had given heed to the sentiments of truth from my early youth, carefully and prayerfully searching and believing them; it was because the Holy Spirit rested upon me, and opened my understanding to the same through the prayer of faith, and diligent search. It was because that the Holy Spirit gave me clearly to understand that this modern Prophet, and the fulness of the Gospel restored by him, had come in fulfilment of certain promises made by the ancient Prophets and Apostles; that is the reason why I really embraced the fulness of the Gospel which the world calls "Mormonism."

Let us review the things we have read, and make a few remarks upon them.

Some of the disciples, feeling proud of their great temple, or national house of God, and feeling to rejoice in its workmanship, beauty, grandeur, and probably flattering themselves it would endure for ever as the great centre of the Jewish worship for all nations, they called the attention of Jesus to it, saying, "Master, see what manner of stones and buildings are here." "Why," said Jesus, "the days will come when there will not be left one of these stones on the top of another."

Does that need spiritualising? Does it need some learned man from a college to tell you what that means, and give you the spiritual sense of it? It had but one sense, and that a child could understand.

"The days will come when there will not be one of those beautiful stones left upon another, that shall not be thrown down." In the Indian phraseology they inquired how many moons first, or in other words, "Master, when shall these things be, and what sign will there be when these things transpire?" Jesus begins to tell them some of the things that would immediately happen in their day.

The first thing he calls their attention to, among the things that had been transpiring, was, that a great many deceivers should come and

profess to be Christ, saying, "I am Christ, but do not go after them, take care and not be deceived by them."

The reason of this was that the Jews were looking for a Messiah, and for a deliverance from the Roman yoke, and for their national independance to be restored to them; and for their city, and temple, and nation, to be the seat of government for all nations, a universal theocracy.

They were looking for this, and they had rejected the true Messiah, and were about to kill him, and were looking for another to fulfil what all men were in the expectation of; for the old Prophets had told them that such a day would come, in relation to that nation, and their city Jerusalem, and the temple; that the throne of God would be there; that the tabernacle of God would be there; that there would be one king and one Lord, and his name one; that all the nations of the earth would come up to worship—the nations they were acquainted with in that country.

They had reason to look for that day, because the old Prophets had foretold it, and John the Baptist came along as a special Prophet, and nearly all that people had received him as a Prophet, professedly, though in reality, some of them received him, and he told them some of those things were about to be fulfilled.

He had told them about their king, about the Lamb of God, about the Messiah, and that they must repent and be baptized for the remission of their sins, and make his paths strait.

With this double assurance, first the testimony of their old Prophets, and secondly the renewed testimony of a new Prophet, to immediately prepare for the fulfilment of some of the old prophecies; with this double assurance they were looking for somebody to do something, and that pretty largely too; and as they had rejected the true king—the true Messiah, of course they would be looking for somebody, that ambitious spirits would enter, and they would rise up and tell the people, "I am he you look for; set me up, and I will deliver you from the Roman yoke, I will break your fetters, and bring about the restoration of your national independance."

"Don't you be deceived," says Jesus, "for many of those who would not hearken to me will come, saying, 'I am Christ,' but do not go after them." These very things happened in those days, for which you may read history.

"When you hear of wars and commotion, be not terrified, for these things must first come to pass, but the end is not yet; nation shall rise against nation, and kingdom against kingdom"—which had been a common thing, and was then—"great earthquakes, and famine, and pestilence, and great sights from heaven."

Go and read Josephus, and read about these things being fulfilled in that same age.

"But before all these things shall take place, they shall lay their hands upon you."

Some people have been in the habit of trying to apply every scripture to every body in every age; they had need to give heed to the exhortation of Paul to Timothy, "Show thyself a workman that need not be ashamed, rightly dividing the word of truth, giving to every one their portion," not everything that is written for every body in every age.

Jesus was talking to Peter, James, and John, and to the rest of his immediate followers. "They will lay their hands on *you*, Peter, on *you*, James, and on *you*, John, and also upon others, and they will persecute you, delivering you up to the synagogues and into prisons, and you shall

be brought before kings and rulers for my name's sake." And of which, I need not observe, was literally fulfilled in that age, the New Testamont itself bearing record of it in part; "this shall turn to you for a testimony." That is as much as to say, when this happens to you that I have foretold, it will be a witness and a testimony—it will be another proof; therefore, instead of mourning about it, and feeling down-hearted, understand that I have before told you it must be. And when you are brought before rulers for my name's sake, do not study up a speech beforehand to speak in self-defence, for I will give you a mouth, and wisdom which all your adversaries will not be able to gainsay nor resist.

Read the New Testament—the history of Peter and the Twelve, of Stephen and of Paul, and see if they had not a mouth and wisdom that confounded their enemies when they were afterwards summoned before the different authorities, and kings, and magistrates, in fulfilment of this promise.

"Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." This was fulfilled in the circumstances of James, the brother of the Lord, whom they killed with the sword, according to the New Testament. It was fulfilled in the case of Peter, in the case of the stoning of Stephen to death; it was fulfilled literally in many instances in that age.

"And he shall be hated of all men for my name's sake." Nations were not singing the name of Jesus then as they are now by tradition, but the bare mention of his name gave a shock to the wicked, to kings and rulers.

Go to Illinois and Missouri, and mention Joseph Smith to the mob that tried to butcher and kill him, and drive the Saints; go where they reside, and say, Joseph Smith, the Prophet, and it would not cause a greater shock, greater rage and hate, more bitter feelings than it would in those days to mention the name of that crucified Nazarene; "Ye shall be hated of all men for my *name's sake*," that is, because you will be running from place to place, making use of my name—making mention of what nearly everybody considers the name of an impostor and deceiver.

"That deceiver said he would rise again from the dead on the third day," said some of those pious Jews after they had killed him, applying the same terms they now apply to the modern martyrs.

To go about and preach his name then was not that pleasant thing it is now in Christendom; I assure you, it was a cross, and nothing but the Spirit of truth, inspired in the heart of man, would give him boldness enough to do it. "But there shall not a hair of your head perish; in your patience possess ye your souls."

Now, then, comes the thing the Apostles asked about, after he had told them the preliminary leading to it; filling up the interstices of time, he gets at length to the destruction of that temple—to the throwing down of those beautiful stones. "When ye see Jerusalem compassed with armies, then know the desolation thereof is nigh." Does that need any spiritualizing?

Go and read Josephus, read the history of the Roman army under Titus, the Roman general, who came up and laid siege against that city and surrounded it with the Roman legions; and then read the history of the war. It took place at the time when almost the whole nation had poured into that devoted city, just as you have poured into Salt Lake City, only we are a mere handful compared with that great nation; they had come into one of the great Conferences:

that happened about once a year; it was during the time that tens of thousands and hundreds of thousands that come into Jerusalem, from all the surrounding country, that they were laid siege to by the Roman army.

The city was blockaded — none could escape. Besides this there were several factions within the city; Jews were at war with Jews under different leaders. This made a desolating war within, while the enemy was encamped without; and besides all this, famine overtook them, and pestilence caused by want, and by being crowded and shut up in the city, and by the dead bodies with no place to bury them.

Hence with sword, famine, pestilence, &c., Jerusalem began to be desolated. "Now when you see this, understand that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out, and let not them that are in the countries enter therein."

Some of our Sectarian friends tell us that Jesus Christ did not preach a gathering; he only preached the Gospel, and then let the people live right where they had a mind to. But here is a positive revelation from the Son of God, to those that would give heed to his warning voice, to actually remove to the mountains in order to escape the war, the troubles, and pestilence that awaited the Jews and Jerusalem.

Now if we had all the history of those times; if we only had what the Apostles have written, in full, instead of a little of it, we should have the particular place where they did go, and where they lived, you would have an account of the organization of a gathered people taking care of themselves, while war desolated the nation. We have not got this part of ancient history, but we will have it, for there is nothing secret but what will be revealed—hid but what will be brought to light.

When God sees fit we will have the record of the fulfilment of this gathering; of every man, woman, and child that heeded the warning of the blessed Jesus. About seventy years after the birth of Christ, which was about the date that the Roman army compassed Jerusalem, I warrant you they left Judea and Jerusalem, and gathered into the mountains to take care of themselves. This is the very period of Christian history I would very much like to read—how they conducted themselves when they were gathered together, and how they maintained themselves when their nation and temple were crumbling to the dust.

"Let them which are in the midst of it depart out, and let not them that are in the country enter thereinto." We are given to understand that there was a little time after the Roman army had laid siege to Jerusalem, in consequence of a certain movement of that army, that gave a chance to the people in the city that were wide awake, to gather. If they would give heed to the warning voice of Jesus, or to the words of his Apostles, not to come down from the house top, or stop to get their bed, but run with all their might, they could escape. A little moment of relaxation, an advantageous positon of the army, made escape possible to those who would not stop to take their clothes out of the house, their bed, or anything else, but flee at once.

"For these be the days of vengeance." Vengeance on what? On the people of the Jews and on all the people of Jerusalem that had rejected the Gospel, that had rejected and killed the true Messiah, and persecuted and killed the Apostles, and his disciples.

"These be the days of vengeance." What for? That all things that were

written may be fulfilled, not spiritualized, nor transformed, nor done away, but absolutely fulfilled.

What did he mean by that saying? Go and read Moses; I shall not trouble myself to give chapter and verse; go and read Moses and the Prophets and see if they do not predict the horrors of war to that age, and desolation, even to the eating of their own children for mere want, because of the pressure of the famine; "even the tender and delicate women," says Moses, "who would not venture to put the soles of their feet on the ground for tenderness and delicacy, should eat their own children in the siege and the straitness whereby your enemies shall distress you in all your gates, if you will not hearken to my words." He also predicted that the Lord God would raise up a Prophet like unto him, and the people should hear him in all things whatsoever he should say unto them, and every soul that would not hear him, should be cut off from among the people.

What do our enemies complain of us about? For believing we must hearken to the Prophet of the Lord which we profess to have among us—Joseph Smith, and Brigham Young, or whoever it may be. "They believe," say our enemies, "that they must hearken to their Prophet in all things whatsoever he shall say unto them." Just as though it was a new thing; that is what they are mad at us about; it is the main point that is found fault with from California to Maine, and throughout Europe, by editors and priests.

Everywhere the word is, "what is the matter with the Mormons in Utah? They hold to that abominable principle of hearkening to all things the Prophet of God says to them." O dear, what hurt does that do? It gives them power—they will all vote one way.

We are not the only people that are troubled with that doctrine, and this is not the only age that has had that kind of trouble to contend with.

Moses had laid it down, that they should not only give heed to his word, and if they did not they should be destroyed, and have to eat their own children while their enemies besieged them, but that they should give heed also to another Prophet that should arise, and that too in all things whatsoever he should say unto them; and if they did not, they should be cut off from among the people.

But that part of "Mormonism" is very ancient, and applied to Moses, and to Christ, and to every Prophet that has ever been sent to lead the people.

"These be the days of vengeance, that all things that are written may be fulfilled." I have quoted a little of what has been written.

"But woe unto them that are with child and to those that give suck in those days." What kind of a woe is this? "Eternal hell," says one. That is not the meaning; but the language signifies that it will be hard on those who are in that situation in those days; they will have trouble because they will not be in circumstances to flee from their enemies; it will be very inconvenient indeed for them to escape; therefore sorrow to them; it will be hard on them; they are to be pitied.

I used to think, when I was a boy, that every time the Scriptures said woe, it meant eternal hell. I did not understand very much of the Scriptures then; in this instance Christ was simply speaking of the trouble and inconvenience it would be to those who had little children.

I have often thought how much more merciful God is to the Latter-day Saints, in telling them not to go in haste nor by flight, without stopping to get their coat, their garment, or their bed; he has not told them to escape empty-handed; I feel thankful for this mercy.

On the other hand, I have thought that we have had some burdens to bear, over and above what they had, which makes the thing about even.

"For there shall be great distress in the land, and wrath upon this people." That is, in the land of Judea, upon the Jews, and in that city.

"And they shall fall by the edge of the sword, and they shall be led away captive among all nations, and Jerusalem"—what will become of it finally?—"shall be trodden down of the gentiles, *until*"—that is a big word, and means much in the position it occupies here—"UNTIL"—on that word is suspended that nation's fate, and the fate of all the neighboring nations—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

I tell you there is meaning in these words, contained in that single line. O ye nations of the earth, if I had the voice of an angel's trump, that I could be heard to earth's remotest bounds, by kings, rulers, captains, generals, armies, and nations, I would wish to read that one line in their ears, and tell them the things that are summed up in it.

"Jerusalem shall be trodden down of the gentiles *until* the times of the gentiles be fulfilled." What is meant by it? One thing we know certain, we have no need to conjecture, that is, that all these things happened literally. The Roman army on the outside, and the three factions on the inside of the city of Jerusalem, and the famine, and the pestilence helping it on, performed their work until finally it came to an end by the city being taken by the Romans, the temple set on fire, and burned, and the whole city desolated, and brought under Gentile rule, namely, Roman rule. And it is said, in the history written by Josephus, that one million and a half of Jews perished in that siege, that is, in that one city, in putting an end to a national polity; a national corrupted form of government, a national priesthood, a national house of worship.

One million and a half perished! They fell by the edge of the sword, by pestilence, and by famine, and the remnants of the Jews were carried captive among all nations. To remain how long? As I have said, we know this prophecy has been literally fulfilled, for we see them scattered among all nations to this day.

I have seen them in San Francisco, in Chili, in Scotland, in England, and in every part of the United States, and Canada; and wherever my brethren, the Elders of this Church, have been; I can assure them of one thing, if they have looked about them they have seen a Jew or Jews. Wherever there is a nation to be found, or a people of commerce, ships, camels, or any other means of conveyance, there will be found Jews; that we know.

But about one stone of the temple at Jerusalem not being left one upon another—the fire itself would not do this—but history has informed us that the Jews concealed their treasures under the stones of the temple, and the Roman army went to work and tumbled them about, and did not leave one stone upon another, and finally they were removed.

In fulfilment of another scripture, they took a plough and ploughed the temple site—so completely was the scripture fulfilled.

Had I time I would quote the chapter and verse of this plowing, and the history which refers to it.

Now then this last line I have read has been fulfilling until now; that is certain. The Jews are among all nations, in captivity—without being organized and nationalized; without being restored; without having returned to the God of their fathers; to His matchless power; to the administration of His Holy Spirit; to the enjoyment of heavenly communica-

tion, through Holy Prophets, by the *revelations of God; to the administration* of angels; to the enjoyment of the religion of their fathers, and to the power of God to defend them, and deliver them from their enemies.

They have been 1800 years without these blessings. This is a fact foretold in this chapter, and literally fulfilled before the eyes of all men. All the nations know it that know anything about the Bible or about history.

Now there was a time allotted for the Gentile powers to reign, for their corruptions to bear rule, and during the time here designated as the times of the Gentiles, the times of their polity, of their nationality, their religion, and to prove them and to see what they would do with the power committed unto them—the times spoken of by Daniel the Prophet, in which the fourth monarchy, namely, the Roman, and all those divisions, and subdivisions that should grow out of it in modern times, the times when these divided powers should bear rule.

There is just as much a time for these to have their day and prove themselves, and bring forth the fruits of their rule, and a time for them to come to an end, as ever there was a time for Jerusalem to rule or for the Jewish polity to come to an end. Now when that time arrives, ye nations look out, for there is a prophecy gone forth about you; it is in these words, and recorded in the Old Testament: "Though I make a full end of all nations where I have scattered you, yet will I not make a full end of you," speaking of Israel.

Now, when the times of the Gentiles are fulfilled there will be an uprooting of their governments and institutions, and of their civil, political, and religious polity. There will be a shaking of nations, a downfall of empires, an upturning of thrones and dominions, as Daniel has foretold, and the kingdom and power, and rule on the earth will return to another people, and exist under another polity, as Daniel has further foretold. But let me read it here, let Jesus speak in his own words, or the writer for him. Now understand that we have got down to the present time, that is sure with this prophecy, no man can mistake it. Jerusalem has been overthrown, and not one stone of that magnificent temple has been left upon another. A great portion of that nation fell by the edge of the sword, and the residue went captive among all nations, and their city has been trodden under foot of the Gentiles, and will be until their times are fulfilled, that is, until they have had their reign out. Then what will happen? We will read; "And there shall be signs in the sun." Has anybody seen them?—not away back among those other things; there were signs in the air then; Josephus tells you about it, and this book tells you about it, as I have been reading to-day in this chapter, about the signs which happened as a forerunner of the destruction of Jerusalem, and the Jews as a nation. Now after the Jews have remained among the Gentiles until the times of the Gentiles are fulfilled, as a forerunner of this latter overturn "there shall be signs in the sun and in the moon." Have any of you seen them during the last 30 years? I have. "And in the stars." Have you seen any signs in the stars? Think back for the last 30 years. "And upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And THEN"—not some other time. Are there any Millerites here who have been setting a time for the Son of Man to come? "Then

shall they see the Son of Man coming in a cloud, with power and great glory." Not you, my disciples, whom I told a little while ago should be delivered up to the synagogues, and to prisons, and be beheaded, and suffer many things; not you whom I have warned to take heed lest you are deceived by false Christs that shall come to you; and when you should hear of wars and commotions to be not terrified, &c.; but Jesus Christ now directs his attention to another age; this does not refer to you my followers, you will be dead, and in paradise when these things that I now refer to shall take place. But THEY. Who? The people who shall live when the times of the Gentiles are fulfilled—when their reign is about to come to an end, the generation that will be alive when Jerusalem and the Jews are about to be restored, and the full end of all Gentile polity is about to usher in. "Then shall they see," those that shall live in those days. And what shall they see? "The Son of Man coming in a cloud with power and great glory."

That is the proud sight that is to be seen in connection with the end of the Gentile rule, or the breaking up of the Gentile nations, when their times are completed; when Jerusalem is to be rebuilt, to be no more trodden down nor governed by them, when the Jews are to be restored; and when there are signs in the sun, and in the moon, and in the stars, and upon the earth, men's hearts failing them for fear, and for looking after the things that are coming, then shall they see, not the crucified Jesus hanging upon the ignominious cross, mocked by the wicked Jews, not persecuted by a Herod, clothed in all the pomp and pride of Gentile authority, not a Roman army to overthrow and succeed the Jewish polity, but they shall see the Son of Man coming in a cloud clothed with great power and great glory.

Do ye believe this, ye young people, ye boys and girls? Do ye believe this? All the prophetic sayings contained in this chapter have been fulfilled, down to this day. Do you believe that portion of it which is yet in the future, ye people of New-York, of San Francisco, of China, of London, of France? Do the Gentile nations believe this? You see the Jew among you, and the Gentile bearing rule; do you believe that this is a true prophecy? You ought to believe it, for it is right before your eyes in its fulfilment, and if you do, do you expect to see the Son of Man coming in the clouds of heaven with power and great glory? That is a sight some of you will see; you have only to live until the time comes, and you will see it.

Whether there has been signs in the sun, moon, and stars, and upon the earth distress of nations, and perplexity, men's hearts failing them for fear, in the last few years, I will leave each one to draw his own conclusion. If this has not already been sufficiently fulfilled, one thing is certain, it is being fulfilled, and when it is sufficiently completed the Son of Man will be seen in heaven with power and great glory, as sure as you ever saw a Jew, that is, it is a fact. "And when these things begin to come to pass," for that is an important point, "then look up, and lift up your heads, for your redemption draweth nigh." Does it not appear a little strange that Peter, and James, and John, and the Jewish nation have to wait until then for their redemption, and the dead and the living, as well as the Latter-day Saints? They have to wait until then, whether in this world or in the other, for the redemption of their bodies, unless they died before Christ, and rose from the dead when he did, and the Jews must wait until then for the redemption of their nation and national polity, and for their triumph over their enemies, and for the putting down of all other power, and for the establishment of the reign-

righteousness on the earth, the redemption of their friends, and vengeance on all those who have shed the innocent blood whether of Latter-day Saints or Former-day Saints. This is the day of their redemption, be in what world they may, they are preparing for it. "Lift up your heads, for your redemption draweth nigh." When? Not when Jerusalem is compassed with armies, not when they (the Jews) are destroyed by the edge of the sword, not while wandering among the nations of the earth from age to age, not while the Gentile powers bear rule, but when the sun, moon, and stars shall put forth their signs, the heavens shake, and men's hearts failing them for fear, looking for the things that are coming upon the earth—then is the time to begin and look up, to lift up your heads and rejoice, ye spirits that are waiting for redemption, whether ye are in this world or in the other, straighten your backs in your hard toil, and look up, for your redemption draweth nigh.

"And he spake to them a parable: Behold the fig trees and all the trees." We have not any fig trees here, but they had there. "And all the trees," embraces trees we have here. "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." You do not need a Prophet to come along and prophesy that summer is nigh at hand, for even the children may know it. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

O ye Millerites, ye made a great mistake; you thought the first thing was the coming of the Lord in power and great glory; you were going to have him come immediately, without any kingdom to come to, without a forerunner in the shape of a Prophet, but just by men guessing, and predicting, and remarking, and commenting on the prophecies; but so far as the coming of the Lord being the first thing you knew, you will "begin to see these things come to pass, and then know that the kingdom of God is nigh at hand" and we have to be born again or we cannot see it.

People hear of "Joe Smith," as he is called, of the Book of Mormon, of angels coming from heaven again; of the inspiration of the Holy Spirit; of modern Prophets and Apostles, and martyrs, and they think, "what under heaven does all this mean, we have no reason to look for anything of the sort, but we expect the Lord here every minute." They have no idea of a modern Prophet; of angels visiting the earth in the latter times; of modern inspiration; of a modern Church that will hearken to the voice of a Prophet in all things that he shall say unto them; it is all new to them, they are astonished, and say, "what does it mean, I wonder what is this Mormonism coming to?"

The Lord will never come until he has organized his kingdom on the earth, and prepared his people by sending a messenger to prepare the way before him; that messenger has come, and the man that delivered it has been slain, namely, Joseph Smith, and by the instrumentality of that messenger, here sit the Apostles and Prophets, ordained to hold the keys of the kingdom of heaven.

If the people had read the Scriptures they would have been looking for all this, if they had not listened to a set of blind guides, who have hired out for money to tell them the Scriptures mean something else.

When you see these things come to pass, know ye that the kingdom of God is nigh at hand. Says one, "for my part I believe the kingdom of God was set up 1800 years ago, and is not going to be set up again; he is not going to have it set up twice, or I do not know what you are going to do with the Scriptures, you had better

burn them up as a thing of no account, because John the Baptist, Jesus Christ, the Twelve Apostles, and the Seventies all agreed in their former testimonies that the kingdom of God was then nigh at hand, it must therefore have been immediately set up, or they were all false witnesses; and if it was immediately set up, as an event following their predictions, namely, on the day of pentecost, when the power of God was shed forth, and the Apostles that held the keys of it organized it upon the earth; if that event did really follow what John the Baptist, Jesus, and his Apostles had predicted, then of course it was set up in those days."

We say there will be another time when it will be at hand; how do we prove it. By the words of Jesus himself in our text, for he did not only state that the kingdom was then at hand when he first began to preach, but he also said it would be at hand when we should see these modern signs here referred to. What did he say should come? False Christs, and the Apostles were to be betrayed, and hated of all nations, and some would be put to death; He told them they should be brought before kings and rulers; that the Roman army should compass Jerusalem, and there should not be left one stone upon another of their temple, and the Jews should go captive among all nations; that they should remain there for a certain time, during which the Gentile power should rule; that after all this there should be signs in the sun, moon, and stars, and upon the earth distress of nations, and perplexity, men's hearts failing them for fear; when these thing come to pass, then know that the kingdom of God is at hand.

What does this make out? That there were two distinct times, or ages, varying in circumstances, in which the kingdom of God would be introduced to the inhabitants of the earth; the one should immediately follow John the Baptist, and Jesus, and Peter, who held the keys of it, and the other should be looked for and ushered in, in connection with these modern signs; in short Jesus and Peter held the keys of the one, and his brother Joseph Smith, and his Apostles hold the keys of the other.

Now I think you can understand both predictions; one by John the Baptist, and all the holy Prophets, and by Jesus and his Apostles, and the other was predicted by Jesus Christ and all the Holy Prophets since the world began, and both of them fulfilled right here before your eyes this day. The one in the events recorded in the New Testament, the other in the history of Joseph Smith, and what follows.

I have already been lengthy; having got at the main review, I will close by reviewing one more sentence. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Now I know the habit of praying always in Christendom, that is certain portions of them, they pray in their families and in secret, and have prayer meetings; they pray for this, that, and the other, and say the Lord's prayer and a great many prayers, but the question is do they pray always? He did not tell them to pray the Lord's prayer always, particularly, neither did he tell not to; but this one prayer he did tell them to pray always, and causes it to be written; do WE fulfil it, and do they; it is not to pray always nor to watch always, but it is to pray this particular prayer always—that we may be accounted worthy to escape all these things that shall come to pass and stand before the Son of Man.

Whatever else they might pray in all the varying circumstances of their lives, all right, but this one thing they would be sure to need, to be accoun-

ted worthy to escape all those things Christ foretold, and stand before him.

And why should they pray this always? Because it is not only the living generation that had to meet it, and had need to be prepared, but it was a chain of prophecy that would be gradually fulfilling from that time until he comes, and whether they passed through the vail or remained in the flesh, one thing was certain, they would all have to meet some part of it; if they lived in Jerusalem they would have some part of it to meet; or if they were scattered among all nations they would have some part of it to meet; and if they live until there should be signs in the sun, moon, and stars, and upon the earth distress of nations, they would have some part of it to meet; therefore whether they lived in modern or in former times, behind the vail or on this side of it; it was necessary to pray always to be accounted worthy to escape all these things and stand before the Son of Man.

This would have cautioned the drunkard a little, and the miser a little, the man who is engaged head, heart, and hand to accumulate all the riches of the world and heap them up to himself, and not use them to build up the kingdom of God; it would have told him not to have his heart overcharged with the cares of this earth, or with surfeiting and drunkenness, if these words do not say so exactly, another writer does, who writes on the same subject.

Take care how you get drunk, how you are a glutton, how you are wholly swallowed up in the cares of this world, in accumulating riches, and take care to pray that you may escape all these things, and stand before the Son of Man.

It would not do for me to talk always, but I want to tell you how to prepare; and I trust my brother Orson, or some one who will follow me in the course of the day, will enter upon that subject more fully, and illustrate the Gospel; the remission of sins; the gift of the Holy Ghost, and the ordinances pertaining thereto, as well as a good, moral, prayerful life, all of which would open up an extensive field for reflection, had we time to enter upon it.

If we had time, and it was expedient we could show you that in order to restore the kingdom of God, and prepare the way for the coming of the Son of Man, the Gospel would have to be restored in its fulness, baptism, and repentance for the remission of sins preached, and a messenger like John the Baptist sent of old to prepare the way; but we will leave the subject unfinished.

I expect to go where Jesus did and tell the spirits in prison the good news that their redemption draweth nigh, and the good news of the Gospel, my mouth never can be shut on that subject, in heaven, earth, or hell, if I am at liberty to tell it, and the Holy Spirit given to me to direct.

I leave the subject praying God to bless you all, and all those that watch and pray always to be accounted worthy to escape all these things that are coming to pass, and stand before the Son of Man. Amen.

COMPREHENSIVENESS OF THE GOSPEL—TRUTH THE BOND OF UNION—MEN MUST WORK OUT THEIR OWN SALVATION.

A Discourse, by Elder Amasa Lyman, Delivered in the Tabernacle, Great Salt Lake City, December 2, 1855.

My brethren and sisters—By the changes which mark the history of our journey through life, I again have the privilege of meeting with you. With many of you, no doubt, I have had the same privilege before, and, for aught I know, this may be the first time I have met with others who are present to-day; whether I have met with you before or not, it is a source of gratification to me that we are here.

I am not here because I have fulfilled my mission, or because I have laid down the labor of my mission as having completed it; but I am simply here this afternoon because I have a mission, one that has engaged my time, filled up my time, and engaged all my powers; it is only in the discharge of the duties of that mission that I am here.

Though some may have thought that because I have been laboring in California for a few years, the labors of my mission are confined to California, but I do not so understand it; these are not the feelings that I cherish within me in relation to it. I never have felt, because I was appointed to labor for a time for the accomplishment of certain purposes in the State of California, that I was released from the obligations that rested upon me as a minister of righteousness every day, in every place, and under all circumstances.

I received a mission over twenty years ago to preach the Gospel, and have been engaged in it ever since; it has filled up the hours, days, weeks, months, and years of my life since I received it. It has enlisted my whole affections for that length of time, and I have only just commenced—I say I have just commenced because I have not completed it, and the extent of time that may be occupied in its completion I do not comprehend.

The only fact I fully comprehend in relation to it is that I have began it—I have received it—entered upon the duties of it—and in the prosecution of it so far, I have done all I have done; I have travelled where I have travelled; I have labored as I have labored. It is in the discharge of the duties of this mission I leave Salt Lake, and in the discharge of the duties of it that I return. It is in the discharge of these duties that I do all that I do, so far as I am able to act, as I would wish to act, and as I design to act.

I may this evening address people with whom I have held conversation in relation to principles of the Gospel long years ago; and others, as I have remarked, perhaps see me for the first time, yet to both of these classes of persons I have but one thing to say, namely, that it is still my business to preach the Gospel. I have nothing else to preach. I know nothing else to preach. It is the subject that has engaged my attention, and still does engage it.

With the years of experience that have added the contributions to the store of knowledge, I have been able to gain in the short time I have lived

in the world, the subject seems to increase in its dimensions and in its extent. That which I thought I knew when I was but a boy—that I thought I understood—that I supposed in the vanity and ignorance of childhood I comprehended—I find in the mature years of manhood that I knew nothing about it, so far as the comprehension of the great truths of the Gospel, in their extent, are concerned.

I learned that there was a Gospel, and became satisfied of its truth; and I commenced to labor in the Gospel as did those who taught me its principles, and from whose lips I first heard the testimony thereof; the first man I ever heard preach it is here with me to-day—brother Orson Pratt.

The Gospel is connected with every thing I can think about. It is expanded to such an extent that I cannot see beyond it; I cannot rise above it, nor descend beneath it. There are no depths it does not reach; no heights it does not surmount; no extent which is not filled by it. So let me talk to you what I will, that is true, and calculated to do good to mankind, it must of necessity form a part of the Gospel.

I used to think twenty years ago that I had preached it over and over again; so I confess one thing to you, not as a sin—not as a wrong, that when I was a child I thought as a child, I believed the Gospel as a child, I speculated about it as a child, and I talked about it as a child would; but since I became a man I have learned different things; I have learned that there is a vast difference between receiving and indorsing a belief in the existence of a fact, and the full and perfect comprehension of it.

This was the relation in which I stood to the Gospel in the days of my childhood, it is the relation in which I stand to it, in a great extent, to-day, It is no more a fact to-day than it was a score of years ago—that I comprehend the Gospel only in part. That I comprehend it fully now, I would not be so understood. I comprehend something of it; all the truth that I am able to comprehend is so much of it.

Now, is this the case with anybody besides myself? I have reason to think that if I have the Gospel to learn, others have it to learn, and that if a comprehension of the truth is requisite to my salvation it is to theirs. Then the important thing in relation to the Gospel is, that we should receive it in its true spirit, that we should duly appreciate the object of its institution, the reasons why it is revealed to us, and the necessity that called for its revelation. This will enlighten us as to the principle upon which we will be really saved, when we are saved.

If, after all, we do not comprehend the Gospel in its fulness, and in its widest extent, we may perhaps fall as far short of what may be called—according to our way of understanding—a perfect salvation, as we may lack understanding to comprehend the Gospel in its fulness.

The Gospel as I receive it, believe it, learned to be true, to be a system of truth, that circumscribes all things; that embraces all the good that exists, is a something that is designed to produce for the children of men such things as are requisite to their happiness; to their deliverance from the bondage of sin; from the bondage of error, ignorance, and darkness; or from ignorance, by whatever name it may be called, or whatever may be the particular agency by which it may exert its influence over the freedom of the soul.

This review of the matter has led me to conclude that it is not the heathen nations alone—as we denominate them in contradistinction to the christian world—that are groveling in darkness, that are worshiping they know not what, and that are seeing they know not what, but that it is actually the case with thousands who

have subscribed to the doctrine God has revealed in the last days, even the Gospel as a system of truth and salvation. Yet in looking forward to that emancipation from darkness, from error, and from all the concomitant train of consequences resulting from an ignorance of truth, they have failed to recognize, in examining the subject, that the comprehension of truth was actually necessary to constitute the salvation they sought for.

We have looked for heaven, or happiness, in a deliverance from every thing that is in reality a cause of annoyance to us; of sorrow, misery, and wretchedness. From this we expect to be saved, from it we expect the Gospel will redeem us.

Well now, how do we expect to arrive at so desirable a consummation of our wishes? How do we expect to gain the point where we shall realize a full and perfect deliverance from the evils that afflict us—with which we are surrounded in life—and from which we expect to be saved, when the Gospel has wrought out for us all we anticipate, shall have brought to us the realization of our highest hopes, and loftiest expectations? What then shall have been done with us? Where shall we be? What kind of men and women will we be? What country or locality of the great universe shall we occupy? Where can the bread of life be found, and the water of the fountain of life, from which we may fain quench our thirst?

One might calculate that all the good we expect to realize when we are saved, will be obtained, by doing, in all things, as we are told to do, by fulfilling every requisition that is imposed upon us, and thereby securing the fullness of this salvation.

What does this obedience lead people to? It leads them to go where they are required to go, and to stay where they may be required to stay; in fine, it leads them to perform every labor that is required at their hands in the building up of the kingdom of God, and the establishing of Zion, or the cause of truth on the earth. In the pursuance of this, what do we find? We find men crossing the desert, and the ocean, of their own free will; passing through all the contingencies of a journey of that kind; passing through privations, hardships, dangers, and evils that may hang around their path, because they have been commanded to do so. We see some fall off who have spent a score of years in traveling, preaching, laboring, toiling, and striving to gain salvation by being obedient to the requisitions that were laid upon them; they have gone, when, and where they were sent, and have come back when called for; they have made it their business to respond to the calls that were made, regardless of what they might be.

After a while we find those men who have traveled long and far, and suffered much; and what do they tell us? "Why, we have tried Mormonism for twenty years," and now what conclusion do they come to? To the conclusion, that is sometimes vulgarly expressed in this way—"We have not found Mormonism what it is cracked up to be—it has been misrepresented to us." This is simply because they have not realized all their expectations, and hopes, and have not been able to grasp the reward they were seeking after, and which they regarded as constituting the elements of happiness. So now, after twenty year's hard service, they are ready, as we say, to apostatize and go somewhere else to seek happiness, and leave "Mormonism" to go as it may go, to sink or swim.

If toiling, and laboring, and suffering privations and hardships were sufficient to save men, and place within their possession the constituent prin-

ciples of happiness to redeem them from evil, such men would have been redeemed very likely; such men would have been pure. But what does it prove? It simply proves, that if there is anything in a man's experience, in his toiling and labor, it is simply the facts that we see, the outward result that may be calculated, that flows from his labors, such as the building of houses, and cities.

He may suffer toil in various ways: for instance, as in preaching the Gospel and trying with all his might to get the people to believe that which they ought to believe; to get them to serve God, and keep His commandments. If there is anything but this results from his labor and toil in the Gospel I am not aware of it. By and by he lays his body down in the dust, his work is not completed, and he is unhappy and wretched.

Why is it? Is it because the Gospel is untrue; because He is not faithful that has promised? No. But it is simply because he has been looking where it is not, for the constituent principles of happinsss where they do not exist: and while he has been laboring and toiling he has failed to gather to himself a store of happiness as the reward of his toil. He supposed if he built this house, performed this mission, or discharged that duty, that this would give him salvation. Says one, "Is it not this which gives men salvation?" What does the Savior say? He once on a time defined what eternal life is; and that is what we all seek; that is the principle without which we as Latter-day Saints calculate that men cannot be happy, and be saved in the kingdom of God, which is to know the only true God, and Jesus Christ whom He has sent.

Then traveling by sea and land, living in luxury or poverty, suffering hardships and toil does not constitute eternal life; because there are countless millions of earth's sons that are seen to-day, suffering and toiling, and wasting themselves away, wearing themselves out, so far as their bodies are concerned, until they lay down in their mother earth, being as poor at the end of their toil as at the beginning of it, and as a general thing, more wretched.

Then there is something else that should be connected with all this labor; there is some other principle, something that should be developed in the history of every individual, besides the making of a house, the exploring of a new country, the preaching the word of God to others, that word which would save them, and direct them to the fountain of life and salvation. And what is that something? It is the important thing which we all want; whether it is large or small, little or much; whatever may be its name is a matter of no importance to us, only, so we possess it.

There should be developed that which will give life and assurance in the bosom of man, the thing that can constitute him happy; that can be a means of bliss to him. This cannot be found, as I have said, in building houses; there are millions of men that build houses and never know the truth, they never comprehend it; they began poor, and die poor, so far as this principle is concerned.

So it was with the Pharisees, after all the pains Jesus Christ had taken to instruct and teach them, and render his teachings so perfectly simple, that a person with but a child's capacity could have understood them; when he was demanded of them when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you."

We as Latter-day Saints have heard a great deal said to entertain us, and a great many speculations have been

formed in our minds with regard to the kingdom of God, and we may have pursued our various ways to impart our ideas to satisfy those to whom we may have addressed our conversation, in the course of our lives, and in the course of our labors, as to what the kingdom of God is, so as to get our hearers to understand it.

Now we, as Latter-day Saints, who are in possession of that principle of salvation, need not say we know of a principle that will produce salvation, for whenever the principle is developed in man, he is already saved; he has no need to go around the bush to find something else—he has not to take another step to get something else in his possession before he is saved, but when the principle is in his possession he is saved, and he is saved to the extent to which the principle is developed in him.

Jesus Christ understood this when he took the mild way of admonishing certain of his disciples, and rebuking them perhaps for their dullness of apprehension, telling them they were slow of heart to believe things that had been spoken by the Prophets.

How often have we been told that it was requisite for us to live that the Spirit of God would come and dwell with us, live in us constantly, until it should be a living fountain of life, and light, and glory in our souls, until it should lead us into all truth.

What did we suppose, when we heard this, was to happen with us? What did we suppose we were to do? What kind of feelings were we to cultivate, if any at all, that we may have the Holy Spirit?

Says one, "that is one thing, and perhaps the thing you are talking about is something else." What is the Holy Spirit? What will it do for you and me? What has it ever done for any man, or for any people who have been so happy as to enjoy the blessing of its presence with them, as to partake of its fruits, to live and enjoy the life which it imparts? What has it done for us?

I would like to ask every intelligent man this question, as Latter-day Saints, if they suppose it ever revealed anything more than the truth to any soul? Did it ever do anything beyond simply reflecting light around individuals, in which they were enabled to discover just the simple naked truth, which enabled them to comprehend it as well as be sensible to its existence. What did it ever do, whether you apply its power to revelation, to the principle of light that it would impart; or to the fact that there is a God who lives, rules, and reigns in the heavens above, and in the earth beneath; or whether you apply it to something that might be called a smaller matter—a matter of less magnitude; did it ever do anything but simply teach mankind the truth?

Then the truth is the highest point that can be gained, it is the richest gem that can be possessed; you cannot go beyond it, nor stop short of it without partaking of falsehood, and error. There is no alternative left. The principle that governs the dwelling of Jehovah is truth, simple truth, and that is all there is upon which a permanent foundation for happiness can be laid.

If we would learn the God of truth that imparts life, and freedom from darkness and error to us; it is simply that truth that enables us to comprehend the facts in relation to Him. If we learn ourselves it is the same; it would be the revelation of some principle applied to ourselves, to our own history, to the reason why we are here, and the same that brought us here. Then this is what the Holy Spirit will do.

We have been taught that we should so live that it should be with us continually. How is it that we are to live that it may dwell with us? Have

we to live so as to possess this truth, this counsellor, this adviser, this minister that will admonish us of God, and for our good, and tell us the truth always?

Have we got to depend upon the contingency of our being able, for instance, to go to meeting every Sabbath day to hear somebody inspired of God tell the truth that we may see it, and hear it, mark it, and define the exact ground we should occupy, the path in which we should walk, and the duties that should fill up the measure of days through the week.

If this was the way that we were to be saved, by living for the truth, and getting it in our possession, and this was to be the only principle upon which we were to possess ourselves of its advantages, if anything should happen that we could not go to church, we should be as hard off as a mariner in a fog without a compass or chart. We should, in every sense of the word, be lost, and be entirely unable to find ourselves.

Was this what was contemplated in the Gospel? Was it contemplated to make the condition and circumstances of those individuals that should embrace the Gospel better? I do not think that it was, I do not believe it was.

The Savior intimated that whoever should do the will of his Father, should fulfil his requirements, what should be their condition; he intimated that this principle should be in them like a well of water springing up to everlasting life. To the woman at the well of Samaria he said, "Whosoever drinketh of the water that I shall give him shall never thirst."

One of the ancient Apostles in admonishing his brethren who had been taught, probably as much as the Latter-day Saints have, and probably might have embraced the Gospel with similar views; says he, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

When a man is in darkness it is necessary he should have a candle, or some borrowed means of light to dissipate the darkness around him. How long? Until the day dawns, and the day star arises. Where? In this man's heart—in your neighbor's heart? No. But give heed unto the sure word of prophecy until the day dawns, and the day star arises in your heart.

When the day dawns, we dispense with the light of the candle; when the day star arises in the heart, to use the language of the Apostle, it reflects its light there. Does it wear away? No, it is there continually. The Apostle chose that as a figure, that was as near something immutable and without change, probably, as anything that could occur to his mind, in selecting the dawn of day and the rising of the day star.

The Apostle Peter spoke these words, a man inspired of God, who spoke thus to instruct the uninstructed, that they might be brought to the comprehension of some truths, be led to drink at some fountain of life; this was the object for which they were to attend to this instruction. Then you can discover, very readily, that it is the development in the soul of every individual, of this principle of light, or life, I care not which you call it; it is this comprehension of truth the Apostle refers to.

That the great object of the Gospel, and the object of its being preached was the development of its light in the soul of those individuals that are to become heirs of salvation, the sons and daughters of God, who are to be clothed upon with the principles of truth with which God is clothed, that in the comprehension of truth, they may receive capacity to will and do, and accomplish those things which

are requisite to their happiness and exaltation.

And so long as this objection fails to be accomplished—so long the preaching of the Gospel has failed to accomplish its object, as far as those individuals are concerned, and the object for which that labor was performed. Whether the lack is in the man who preaches, or in the people to whom he preaches, it is all the same.

This is a point that Latter-day Saints should duly appreciate and consider; because if we do not, the consequences are, discontent in the mind, and dissatisfaction; we shall quarrel with circumstances that are around us, we shall find fault, simply because we are not contented; and because the estimates we place upon truth, and the blessings conferred upon us, lead us to consider that they are not worth the labor we are required to bestow, the money or means we are required to give. The consequence is, we consider it a bad bargain, and we want to rue; and then as Latter-day Saints we apostatize—we quit it—we back out, saying, "we have not found Mormonism what it was cracked up to be."

How have such people received it? What views have they entertained of it? There are those things which will actually tell the truth on a man, when his lips fail to speak it; his actions will tell it. What did they consider it worth? As much of their tithing as they could not avoid paying.

Some may think it is worth a tithing but not any more. Another man considers it worth everything; and more than everything of which he can entertain a perception. He would not refuse to pour out the last dollar; he will hunt the last corner of his pocket to get out the last farthing to give to it. And when it comes to his labor he would not stop to labor one day in ten, but ten whole days, and only wish there were more days to labor to accomplish more; because in so doing he is serving himself and enlarging his own interest, when he is seeking the interest of "Mormonism."

Why so? Because he estimates it to be that that is universal in its extent, and intimately associated with every principle of the Gospel, in which the narrow conceptions of men are drowned, they are lost, submerged like a mote cast into the ocean.

On taking this view, he does not stop at anything he can do. Does he stand back from pouring out his life's blood? No, but he pours it out as freely as water that glides down from the summit of the snow-clad hills to the valleys below.

In what consists the difference between these two classes of men? It is in the estimate they place upon the value of "Mormonism." One class considers it worth what they gave for it, and the other considers it worth more than they can possible give.

Then it is as men receive the Gospel, and endorse the truth; if they consider it excellent above everything else, so that they will manifest their love for it, and their zeal in promoting its interests, and the accomplishment of its object.

You can readily see, then, how the kingdom of God must be built up in the soul of every individual; Zion must be developed there. What is Zion? It is the pure in heart, so says the revelation. Do you suppose you are going to build up the kingdom of God until the perfection of purity and truth is developed in the hearts of the people of that kingdom? No. You may gather them together by thousands, and tens of thousands, until the concourse swell the congregation in Zion to millions, and what will it amount to until this principle is developed in them?

There will be a corresponding stream of apostacy flowing out, at the same time, at the back door. What is the

reason? Simply because this principle is wanted, this important part of the Gospel is omitted, if it has ever been thought of; its harmonizing influences are not felt through the sphere of man's being; his interests are at war with the interests of Zion; he runs after some fanciful notion that is at war with the kingdom of God. He cares not for it, he would exchange it for a piece of bread and cheese, for a farm, or for the glittering treasure of the world.

Why, because the principle is not in the heart, that causes him to estimate the real value of the gem which he rejects; he considers it worth but a trifle, consequently he will barter away his chance for it, for a trifle. That is the way men act for "Mormonism." We are going to build up the kingdom of God, and compass sea and land to tell the erring sons of earth the Gospel, and testify that the Lord has set His hand again to build up the kingdom, and then get down by the fireside and say, "Mormonism has been preached so many years, and perhaps, in five years the Son of Man must come;" and in their feelings they say, "It cannot be put off; from what brother Joseph said, and from what brother Brigham has said, or somebody else, we calculate the Son of Man will be here in a few years at the farthest. And will he not have nice times when he comes, visiting among this people?"

When will he come? When will be the day of righteousness that we talk about, when peace and truth, and the kingdom of God shall cover the earth as the waters do the deep? It will be when the principle of truth and light and life are developed in the hearts of the people that dwell on the face of the earth, and never until then.

Knowledge is just as near the earth, so far as that is concerned, now as it will be then; but where is it? There is such a thing as truth, as a comprehension of it, but that does not prove that it exists within you or me; or that either of us have the advantage, or can secure to ourselves the advantage of having it in possession; although a seraph might stand by our side, whose being has been made radiant by the light of truth, we still will be in some ignorance, corresponding to the amount of knowledge we possess.

The light must be in the soul before its benefit can be realized. We have heard our teacher tell us that two and two make four; if we had never heard anything else, if this was all that had been connected with it, would we ever have comprehended the principle? No. The comprehension of it must exist in a man's mind. It must be in the centre of his being, a fountain of light, and consequently of life and glory, from which fountain should proceed life and truth until it is diffused throughout his whole being, until all his affections are sanctified, and his judgment corrected.

Then he would have no need to pile up and read the musty records of past ages, because the principles of light, and life, and truth are planted in him; and when he began to partake of their fruits, to drink of this fountain, would he thirst again? No. When a man learns the truth, he does not feel any more anxiety about it, he does not become hungry for the comprehension of that truth any more. So Jesus said, "They that drink of the water I will give them shall not thirst again."

A man that receives the knowledge of the truth does not thirst for the same knowledge again. This is the principle that saves men. And if men, while they build houses and inhabit them; while they make cities, and preach the Gospel, and gather the Saints together; if they were enabled to succeed in developing this principle in themselves, and then to

lead people to adopt the same course that should result in like development, then both the preacher, and the people influenced, by his preaching, would be saved, and they would be brought together, and associate together, and the kingdom of God would be built up in the beauty of holiness, and in spirit and truth; and it never can be until then.

The knowledge of God will never cover the earth until it is first in the hearts of the people. The principle must be developed there; then our building of houses, our suffering and toil will all find their reward. In what? In securing to us those blessings that cannot be destroyed; in laying up that treasure where moth and rust do not corrupt, nor thieves break through and steal.

Where is it? Some people talk as though they would have to go to heaven, to some distant locality to treasure up this indescribable something called wealth where the doors and gates are strong so as to defy the art of the robber and thief. The most secure thing I can think of and the nearest to an imperishable reality is the knowledge of the truth safely treasured in the memory of an intelligent human being. When treasured there, who can steal it or get it away? They may mar the body, and destroy it, or in other words, cause it to cease to live, but they cannot take away from that which constitutes the man; the treasure he holds, they cannot reach it.

If I was going to lay up an imperishable treasure, I would seek for the knowledge of the truth, and get as much as I could of it, and there would be my treasure, and my heart, and my soul affections. If it was in a cold and uninhabitable region, among snow-clad hills, where corn is hard to make, and wheat still harder, and wood a great way off, my affections would be there because my wealth was there, and the fountain from which this springs would be there. Then I would not hanker after another country, only in simple obedience to the requisition laid upon me—to serve the interests of the cause of the truth of God.

This would fix in the soul a principle of contentment that would wear out hardship and toil, and outlive them, and shed the light of peace and harmony throughout the whole field of a man's being and operations in life. He would be contented all the time.

Would such a man ever apostatize? No. Was a contented man ever known to apostatize? No. I never saw an apostate yet, but could tell me of some dissatisfied desire that caused him to apostatize.

Then if you feel discontented you may know one thing, that you are not as you should be, that you have not within you the principle that should reign there, to influence, govern, and control you; that should dictate your course, and give shape to your actions.

I want you to remember this, and become philosophers, and examine yourselves, establish an inquisition at home, within the circle you should control, over that little empire over which each of you should rule, and learn whether the love of truth is reigning there, or gathering strength each day.

And if you do not, on examination, find your love of truth a little better to-day, and that you would do a little more for it to-day than twenty-five years ago, you had better get up and look around you, for you are certainly going down hill, and you will soon be like the man that found "Mormonism" to be not what it was cracked up to be; you will be going south to a warmer country, or to some other place.

I want you to become philosophers, as far as examining yourselves is concerned, and in seeing how that little

kingdom is getting on, that should be built up within you. "O," says one, "that is too spiritual." I know it is very spiritual. It is said, "The letter killeth, but the Spirit giveth life."

But I never thought the kingdom could be built up in a man's heart. I wish you as Latter-day Saints, when you go home, would sit down and study rationally, and see what principle there is that will be developed in building up the kingdom of God, according to the light of inspiration; you can read in the good book, and according to all that has ever shone around you, or in your own heart; and if you can find a principle in building up that kingdom, you will find one that, in the first place, is to be developed in the circle of every human being that hopes to be associated in building it up.

There must be harmony in the kingdom of God in order to its peace, union, and strength. There must be a perfect subordination to those fixed and unchanging principles that characterize the operations of God. If this is not developed in you, what will you do, when associated with faithful brethren and sisters, in building up the kingdom of God?

You will feel yourselves literally crushed under the pressure of responsibility which will rest upon you; you will be broken up, as it were, and will apostatize, and will be cast out as salt that has lost its savor, and is good for nothing but to be trodden under foot.

If we have counted on you as a Saint, as a substantial material, when we come to look for you, we do not find you, but we find the place you filled unoccupied, waiting to be filled with some better material, when it is on hand, how long will it take us to build up Zion, to emigrate people from the far off corners of the earth, and they apostatize and run away when they get here? What a Zion we should have!

What attraction would it create to the nations? How brilliant its light? The Zion and kingdom of God never was so built up; it is not so being built up now. What is it that marks the advance of the cause of truth on earth—tells it definitely and truly? If you want to find this out, read the people of the Saints of the Most High, and see if they love the truth, and give it their supreme regard, to the exclusion of everything else.

You may take this man or woman, and give them the appropriate place in the organization of the Church, and they are there every time you call for them, they will always answer. When you put your hand where you expect they are, you will not find a vacancy that is not filled. If you require a service done, you will always find the individual there to perform it, no odds whether it is duty at home or abroad, pleasant or grievous.

Then how is the cause of God advanced? Just as fast as those principles are being developed in the people. That tells her strength, power, and durability. If it is not the love of the truth that binds the people of God together, that holds them firmly round the great centre from which they cannot be induced to take their departure, and for which there is no feeling of the soul but would exert its influence to the fullest extent to bind them to it, then what is it? Who is it? It is not Brigham Young and his associates.

It is no man or set of men that binds the Saints to the truth, that holds them together, and that maintains the rule and supremacy of the authority of God on the earth, but it is the principle of truth and the love of it developed in the hearts of the people, and the influence it exerts over them. Do the people appreciate it? I do not think they do fully, or to a very great extent.

Why do I think this? Because,

forsooth, some who feel a great deal of human solicitude for the cause of God, would be very sorrowful because somebody is going to leave. "O, dear, I really do feel the cause of God will apostatize, if we lose our President for a little time, for a few months or a year, what will become of us?"

They suppose, with all the strength of the authorities of this kingdom, aided by the strength of God, they have as much as they can do to hold the people together. Such people make no calculation on the influence and strength of truth, but on the influence of frail man, or on the influence of a set of mortals like themselves, who enjoy more of the light of inspiration than they.

Does the Lord tell us this? We know He has said it is His business to provide for His Saints. What does He require of you and me? Simply, enough to save ourselves. Says one, "I supposed I had to save nearly half the world to become great in the kingdom of God."

If you are able to save yourselves, you will do first rate, because you will get all the reward you need—all that will make you happy, and an abundant entrance will be administered unto you into the everlasting kingdom of God, and to the enjoyment of every thing that is requisite to your happiness.

They would not ask you in that state whether you have saved one, two, a hundred, or a hundred thousand souls besides yourself. "What, and I sent you to preach for them?" Why, to save yourself. And the reason why a great many of our Travelling Elders apostatize, and now mingle with that class of sinners, is simply because they fail to apply the principles to themselves which they recommend to others.

"What do you preach for?" To save yourselves. If I get myself saved I am not concerned about you. I am preaching these principles to you to-day, to discharge a duty that I owe to you, that I may be saved. It is the same when I am somewhere else. "But is buying a rancho embraced in your salvation. What did you buy that land for, did you do it to preach the Gospel? Do you go down to San Bernardino to preach the Gospel? Did President Young tell you to come here and preach?" No, he said he wanted to see me; so I came and looked at him, and he saw me; and then the brethren wanted me to preach, and I have preached some ideas that may be new, and if I should find out something else I did not before comprehend, I shall preach it. And I would preach just as quick any where else as here, because the Saints are all alike to me; their progression is one, their hopes and expectations are one, or should be; and their heaven and reward will be one when they obtain them; and it will all be in the same country. Will it be in San Bernardino? No. In Salt Lake Valley? No. Will it be in any one of the settlements of the Saints to the exclusion of the rest? No. Where will it be? In here. In your own hearts. When you get your heaven built up there so that it becomes a living organized creation, with all its parts and properties properly associated and developed, as the parts are in the physical being of man, you would not go to tom fooling over the earth to find a heaven, because you carry it with you continually.

If you go on a journey you take your heaven with you, or if you stay at home, it is there; if you go to meeting, you take it with you: and when you die and your spirit mingles with the spirits of just men made perfect, you take your heaven there. Says one, "How is the kingdom of God to be built up if that constitutes the great and important point?" Why, bring in the Saints from the four

corners of the earth, by tens of millions, and associate them together, and what will they do? They will do what they are required to do. They will live in harmony one with another collectively, and with themselves individually, and with their God; consequently, the will of God will be done on earth, as in heaven. The principles of truth will be exemplified in the conduct of men on earth as it is with the spirits of the just in heaven, because men will know and appreciate the truth, and their conduct will be shaped according to it.

If this is not good Gospel, get something that is better. This Gospel fills up this little creation we live in. Where do we live? In the midst of space. Why? Because it is all around us. How far does it extend? To infinitude. The creation of man cannot reach it, his thoughts tire in the contemplation of it.

This little portion of the Gospel we commenced to tell the people years ago, this meagre supply of truth, which fills up the narrow comprehension of us mortals, is a part of that great whole which occupies this space, and that constitutes all the glory, happiness, and bliss that is within that illimitable field.

You cannot name another heaven, you cannot find the material to make it of, you have no foundation upon which to build it. You cannot by your own reaching get away any portion of this Gospel, for it takes up all the material around us; you must go beyond this space where we occupy, so to operate. Do you esteem "Mormonism" as being worth all the wealth that is embraced in this vast infinitude of extent? Then what do you wish to exchange it for? Don't go and fool it away for a little tea and coffee, for a little sugar, peaches, and grapes, or for a warmer climate; in so doing you would show yourselves but poor financiers; I would not wish you to operate for me; and the master will think as I do; if you go and fool away the treasure committed to your keeping, will he ever give you another penny to start upon again? I do not know whether he will or not. He will probably not do it until you have been poor, and ragged, and destitute, and a beggar for a long time.

Be faithful now, and learn this one thing—that we have not learned the Gospel, but learned of it, and are still learning of it, as much truth as we can gain. How fast do we learn? Just as fast as the condition of feeling we cultivate will allow us; just as much as the spirit of it is with us; just so much we learn.

Do you want to secure blessings? Says one, "I want to do a great deal for my dead friends, and to this end I want to get into the temple of the Lord." The Gospel has to do with this; why? Because it is inside the elements of the Gospel—it comes within the scope of its principles, and extent, and application to man's existence and happiness.

Then do not be in a hurry about getting into the temple before you are prepared to go there. Some act as though they had no other idea, but that they will be able to get in by stealth; they expect to storm heaven, and force blessings from the Almighty irrespective of their claim. This is not the spirit of the Gospel, it is not thus in the temple of God.

I shall secure to myself, how much? that that my conduct has rendered me worthy of. "But suppose brothers Brigham, Heber, and Jedediah pronounce blessings upon me, shall I not get them?" If you are worthy of them you will. You are not to speculate in prospective on the blessings you expect to get; if you live here so as to be worthy of them, what need you fear about anything.

It is impossible in the nature of truth, for you to lose anything of

which you are worthy; God cannot lie; He cannot forsake His faithful children, and disannul the promise He has made to them.

Do you want to hasten the building of the temple, or any other work, which will be to the interest of Zion on earth? Then commence at home; take a home mission, and attend strictly to the "Mormon" creed, which you know is, "Mind your own business."

Suppose you all individually take a home mission, to examine yourselves, and institute that inquisition I have alluded to, into your own conduct and condition, day by day, week by week, month by month, and year by year. Is it not of importance that it should be set up?

To keep this perishable body from starving, you would work day and night; is not the soul of man, that can never die, that must be happy or miserable for eternity, worth your notice? Go to work and examine yourselves for a short time each day, and see how you are getting on.

You need not take it for granted that because you live in Great Salt Lake City, you will be saved; but if there are not thousands damned who live in this place, I shall be mistaken, and things will turn out better than I expect. "If that is the case in Salt Lake City, how are they doing in San Bernardino?" They are doing as you are here.

"Why, I did not suppose you had good people enough there to do as we are doing here." What do you suppose is the difference between good men here and in San Bernardino? I feel that I am about the same sort of a man there as here, I do not feel any better here to-day than I should if I were there. I do not feel the weight of my responsibility any different, not a particle.

The good men down there, that love the truth, are working righteousness. Is there any more done here? If any man is doing anything but serving God—that loves the truth—I would like to know his name.

"But have you not many bad people there?" Yes, a great many, I wish we had fewer. You may suppose we have them there, because they left here. However, we try to do as well as we can, and, if on the tide of human events, too great a preponderancy of wickedness does not float in our midst, the truth will triumph; and if it does not, I do not care, as concerns myself, so I am found a righteous man, acting according to the dictations of truth, that will save me.

That is the way we are getting along in San Bernardino. And here I may also observe, it is the way they are getting on in all the settlements of the Saints, and every where else.

We have not as many Saints down there as you have, but we have as many of one sort: and I feel as though I am interested down there as I am here, only not in the way I am here.

Having made these few scattering remarks, just as they came into my mind, without study or arrangement, I will forbear. If I have said anything wrong, I have no objections that you forget it; I hope you may; and what I have said that is right, I would like you to remember, because I am interested in having you remember it; and in having this people with the Saints everywhere, become a pure, a great and good people, because I am interested in the building up of the kingdom of God, and wherever that people and the interest of the kingdom is represented, there is my interest. And I hope when we have wound up the little routine of duties assigned us here, we shall have secured to ourselves that wealth that shall be to us worth all sublunary considerations, and remain when they have passed away. That we may all obtain this, is my prayer, in the name of Jesus Christ. Amen.

THE NECESSITY OF THE SAINTS HAVING THE SPIRIT OF REVELATION—FAITH AND WORKS—THE POWER OF GOD AND OF THE DEVIL.

A Discourse, by President B. Young, Delivered in the Tabernacle, Great Salt Lake City. May 6, 1855.

It is hardly time to close the meeting, and I take the liberty of making a few remarks. I expect, in a day or two, to leave home for a few weeks, to visit the natives in the south, and shall call on the brethren in that region. I now wish to ask a few favors for myself, for those who may accompany me, and for all who remain.

If you should hear any reports about me during our absence, always have enough of the spirit of truth to know whether they are false or true; always so enjoy the Spirit of the Lord, that you can discern between truth and error, and know the spirit of evil from the spirit of righteousness. If you should hear that I have apostatized from the Gospel and gone to California to get gold, you need not believe that report; but if you hear that I am opposed to a spirit which prevails among a good many, who profess to be Saints, you may believe it; but if you hear that the Indians have killed me, you need not believe that. Still, if the Lord sees fit to take me away, I am just as ready to go while on this mission as at any other time; I never expect to be better prepared, though I presume that I shall only be gone a few weeks and return, and I ask all the brethren and sisters to be faithful while I am gone.

Do not be fretting about this, that, or the other thing, for I will warrant that we shall have harvest as well as seed time, and that we shall reap a good harvest. I expect that some of the brethren may think, "Now is the time for speculation," and may run and buy up all the wheat and flour for that purpose, but there is enough and will be enough, there will be no lack, and if we have no surplus, what does it matter? It will all be right, and we will acknowledge the hand of the Lord in all things.

It would be pleasing if all the Saints had strong faith and confidence, but sometimes many seem to falter in their feelings. I do not know how many I might find in this congregation who would have faith enough to believe that we could live on the tops of these high mountains, which are 6,619 feet higher than the Temple Block, in case we were called to go up there and live, and there was no other place for us; I do not know whether a great many in this congregation could have faith to believe that we could live there.

At the same time, when I exhort the brethren to have faith, I really had rather that they would have good works; I do not care half so much about their faith as I do about their works. Faith is not so obvious a principle, but in good works you see a manifestation, an evidence, a proof that there is something good about the person who is in the habit of doing them.

Now, if the people will only be full of good works, I will insure that they will have faith in time of need. I wish the brethren to be diligent in their affairs here, to be honest, faithful, prudent, and upright, and try to receive the spirit of the Gospel. I am ready to acknowledge that this people have the Gospel, that they are a good people; they are the best we know of upon the earth. At the same time there is a great lack with regard to the sentiments of many of them, with regard to their understanding, their views, the proportions, the degree and quality of the spirit they are in possession of.

All ought to seek to know the mind and will of the Lord, and when they know it, they will be taught that the interest of this people is the interest of the Lord, and that all we do is for His glory. This is not all, it is likewise for our own benefit, and when we learn the principles of the Gospel perfectly, we shall learn that our interest is one, that we have no correct individual interest separate from this kingdom; if we have true interest at all, it is in the kingdom of God. If we truly possess and enjoy anything, it is in this kingdom; if we build it up, we shall be built up; if we neglect so to do, we shall fail to sustain ourselves.

If we draw off in our feelings and have a divided interest from the kingdom of God, we shall fail in obtaining the object of our Priesthood. Nothing will stand on this earth, in the final issue, but the kingdom of God, and that which is in it; everything else will pass away—will be destroyed. Then if we in all our works seek to identify our feelings, our interests, our whole efforts in one to sustain and build up the kingdom of God on the earth, we are sure to build ourselves up.

If we can correctly see and understand the proper labor of man, and will direct our course to build up the kingdom of God, it prepares the people to receive those blessings which the Lord has in store for them. But if a people are separate in their feelings, divided in their efforts, have an individual interest each one for themselves, it tends to destruction. Those who are well instructed in the principles of the kingdom of God, and who receive it as it is, will discern that all they do is in reality to benefit themselves; and when the people do all they can, the Lord is bound to do the rest.

If we have good works and plenty of them, I have not the least doubt but what we shall reap a bountiful harvest this year, and have a surplus of grain after supplying all who will come here this season. But suppose that we should have no surplus, would not good works in abundance produce the faith that is necessary for the Lord to do the rest, when we have done what we can? Good works will produce good faith, and good faith will produce good works.

If our faith is correct, we will apply our labor in that way which will promote our own interest, thereby promoting the interest of the kingdom of God on the earth; but if we have even one interest separate and apart from that kingdom, we do not fully promote our own individual welfare.

If the people will be patient and faithful, industrious and humble, so as to know truth from error, and not worry themselves in the least, no person need be afraid of all earthly powers and influences, nor of the powers and influences of hell, not in the least.

Brother George Q. Cannon has just stated, If he had not believed "Mormonism" until he went to the Sandwich Islands, what he saw there would have proved it to be true. We might ask whether there is an individual here who has seen enough of the

handy work of the Lord, to prove "Mormonism" to be true. Are this people convinced by the course that the Lord has taken with them, and by what He has done for them, that "Mormonism" is true? If there was no other proof, that might be satisfactory, but after we have had that proof, we need the testimony within us, and that testimony we must have.

In all the labor of the Saints, when faith springs up in the heart, good works will follow, and good works will increase that pure faith within them. That is the case with brother Cannon, and that is the case with every Saint.

What the Lord has done for this people would convince any man in the world, upon rational principles, that it is not the wisdom of man, nor his power or might, nor the power or might of this people unitedly, that has accomplished what has been done, but that it has been brought to pass by an invisible power. Still a person, unless he has the light of the Spirit within him, will attribute the work of the Lord to the wisdom of man, or necromancy, or the power of the devil. Again, a person may see the power of the devil displayed, and mistake it for the power of God, for without the light of the Spirit one cannot tell the difference between the power of the Lord and the power of the devil.

We must have the testimony of the Lord Jesus to enable us to discern between truth and error, light and darkness, him who is of God, and him who is not of God, and to know how to place everything where it belongs. That is the only way to be a scientific Christian; there is no other method or process which will actually school a person so that he can become a Saint of God, and prepare him for a celestial glory; he must have within him the testimony of the spirit of the Gospel.

Persons may see miracles performed; may see the sick healed, the eyes of the blind opened, the lame made to leap, and even the dead raised, and may acknowledge that it is all done by the power of God, but will all this enable them to discern whether it is the power of God or not? No, it will not. They must have the spirit by which the dead are raised, by which the sick are healed, and the eyes of the blind opened, or they cannot tell whether it is done by the power of God or the power of the devil, or whether there is a mist over their own eyes.

I make these remarks that you may understand that my faith is not placed upon the Lord's working upon the islands of the sea, upon His bringing the people here, upon His causing a drouth in the eastern lands, and wars, bloodshed, and destruction among the people; nor upon the favors He bestows upon this people, or upon that people, neither upon whether we are blessed or not blessed, but my faith is placed upon the Lord Jesus Christ, and my knowledge I have received from him.

That must be the case with every person who expects to receive a celestial glory, to be crowned in a celestial kingdom of our God. We might have a drouth here, and still, by some invisible power or hand, this whole people be sustained, even though not a mouthful of bread was raised in this whole Territory. Would that prove that our God is the God we should serve? To a person who knows anything about the Spirit of the Lord Jesus Christ, it is no proof at all.

If we read right, in the last days we expect the power of the enemy to have a great influence among the people, and to succeed in deceiving very many. Do you expect the eyes of the blind opened by the power of the devil? I do, and I expect to see the lame made to leap, and the ears of the deaf unstopped by that power.

Have any of this congregation ever seen, witnessed, or had any knowledge of such a thing? Yes. Have the sick been healed? Yes, both by the power of God and by the power of the devil. We say that we can witness that the power of God has healed the sick. Are there individuals here who have seen the sick healed when they did not know by what power they were healed? Yes, a great many. Mesmerism has healed many persons in the world. Do you know whether that works by the power of God, or by the power of the devil? You do not, unless you have the light of revelation. You may believe the testimony of others, but unles you get a revelation for yourselves, you do not know whether it is by the power of God or by the power of the devil. Have we witnessed persons apostatizing from this people, from the kingdom of God, to go into the world and become wicked, and give way to swearing, drinking, gambling, and horse-racing, and become as they formerly had been, only more wicked than they were previous to coming into this Church, and that, too, through the principle of Mesmerism?

I know of many whom Mesmerism has led out of this Church; they would see the sick healed, and attribute it to the power of God; would fall under its influence, embrace and practice it, and thus give the devil power over them to lead them out of the kingdom of God. They could not tell whether it was the power of God or the power of the devil. What is the reason? They had not the light of revelation within them; they had not the knowledge of God. Are you not aware how easily we may be deceived? A neighbor comes along and tells you a story, and you are ready to believe him, for, you say, "That man is a man of truth, I must believe his statement. That sister is a woman of truth, I cannot but believe her statement.

Have any of you ever experienced a circumstance like this? For instance, a person, say a sister in the Church, has a dream, that such and such things are going to take place; she tells it to another in the morning; that one tells it to a second person by noon; who tells it to a third ere night, and so on. How long has that story to go the rounds before it is told as a revelation—as a vision, and perhaps as coming from a man of God, from a proper source, that the Lord is going to do thus and so, for there is a revelation upon it? I have known people to be thus deceived here in this city, and I have also known them to be greatly deceived upon a true principle, if they had only understood it, but they did not understand it.

Mesmerism is an inverted truth; it originated in holy, good, and righteous principles, which have been inverted by the power of the devil.

Again, many people in this city do not know whether astrology is true or not, whether it is of God or of the devil; hence they are liable to be deceived, as is every person unless they have the power of revelation within themselves. If there are any brethren here who have been studying astrology, and they were called upon to speak, would they not say that they believed it to be a true science? They would; they testify that they know it to be true. But what does it do for them? It leads them into thousands of errors. Does God ever lead you into error? Is He mistaken when He reveals? No; when He sets you to make calculations and figures, I will insure you that every sum will prove and come out precisely right. The Lord does not deceive people, but astrology and Mesmerism do lead them astray. How many deceptions are there in the world? Millions, for a great many spirits have gone forth into the world to deceive the people. Spirit

rappings are of the same class. Are they calculated to deceive the people? They are.

There are many Elders in this house who, if I had the power to Mesmerise that vase and make it dance on that table, would say that it was done by the power of God: and I expect that some of them would begin to shout, and that some of the sisters would shout, "Glory be to God, hallelujah." Who could tell whether it was done by the power of God or the power of the devil? No person, unless he had the revelations of Jesus Christ within him. I suppose you are ready to ask brother Brigham if he thinks the power of the devil could make the vase dance. Yes, and could take it up and carry it out doors, just as easy as to turn up a table and move it here and there, or to cause a rap, rap, rap, or to bake and pass around pancakes, or to get hold of a person's hand, and make him write in every style you can think of, imitating George Washington's, Benjamin Franklin's, Joseph Smith's, and others' autographs. Can you tell whether that is by the power of God or by the power of the devil? No, unless you have the revelations of Jesus Christ.

Now do not let the power of the devil deceive you. You may ask, "How shall we know, brother Brigham, whether you are telling us the truth or not?" Get the spirit of revelation, then you will know, and not without. Will you take my counsel? (though you may do as you please with regard to that) if you will, I can tell you what to do, and what all the Latter-day Saints—whom I have preached to from the first of my preaching, from the first of my testimony that Joseph Smith was a Prophet of God, and that the Book of Mormon is true—would have done if they had followed my counsel, and that is, to seek unto the Lord your God until He opens the visions of your minds, and lets the rays of eternity shine within you.

I never would have been a "Mormon" had it not been for that; no, never. Not that I am proof against false spirits and delusions, but I had seen so much nonsense on the earth, that I had not the least particle of confidence in any "ism" that was ageing, and I never did have until I sought unto the Lord my God with all my heart.

If you would take my counsel you never would cease to plead with the Lord, until He opened the eyes of your understanding and revealed eternity to you, that you might know for yourselves how things are, and when you know and keep in that spirit, you will never be deceived, but the spirit of truth will always be with you, and if you cleave to that, it will lead you into all truth and holiness. Without it, you are constantly liable to be deceived, to receive evil, false reports, and false testimony, through the evil power and arts which have been upon the earth from the days of Adam until now.

Mesmerism is a true principle inverted, just like every other evil or error. Show me one principle that has originated by the power of the devil. You cannot do it. I call evil inverted good, or a correct principle made an evil use of. Has Mesmerism a resemblance to any true principle? It has. In one feature it resembles the principle taught in the 14th and part of the 15th verses of the 5th chapter of the general epistle of the Apostle James, "If any are sick, &c." But why not say to the sick, be made well; just as well as to put your hands upon them? Because in the latter case, they come in connection with the same fluid and power which are in the operator, and if I, as the operator, have any good power, it tends to thwart the evil influence that is afflicting the sick, and to cause it to

depart; through this connection the power of God administers to the sick, and that, too, upon rational principles.

The first Elders can recollect, when we commenced preaching "Mormonism," that present revelation and a Prophet of God on the earth were the great stumbling blocks to the people, were what we had to contend against, and were, seemingly, the most potent obstacles in our way to the introduction of the Gospel. The people would meet us with, "There is no such thing now as prophets sent of God; they all died long ago, and the revelations have long since been closed up," The first Elders had to argue with the people, and show them from the Scriptures that if they were complied with according to the letter and spirit, there would be Prophets and revelations on the earth.

The Elders of Israel were prepared to meet the priests on this ground, and they prevailed over the devil, for those who believed the Bible saw that they had to believe in new revelation, and the devil had to give up that point.

What next? When the world would believe in new revelation, the devil commenced to give them his revelations by spirit rapping, and by every kind of necromancy that he could induce the people to believe. He had to resort to a new method for deceiving mankind, for the old plan did not entirely succeed against the revelation of the truth, the sending of angels, and the causing the hearts of the people to be filled with the light of eternity.

I recollect meeting some priests; and taking them on their own grounds. They believed that the Bible had a literal meaning, and that if it was literally carried out in the lives of the people, the same gifts and blessings would be produced as anciently. They cited revelation after revelation given in ancient days, and quoted miracle after miracle. I said, "Suppose now that I am an infidel, how do your miracles look to me? Do not your own creed and your own views teach you all the time that a poor miserable witch, called the witch of Endor, had power to raise the Prophet Samuel from the dead? Was that done by the power of your God that you are speaking about?" "O, no." "What proof have you that she was not as good a woman as ever lived, and had as much power as any in her day? Your own Bible teaches you that Samuel was a Prophet of God, and that she had power to raise him from the dead; then, why don't you worship her as a great saint?" They left the question and turned to Moses, who had access to all the learning of Egypt; "and when Pharaoh had called in his wise men, his astrologers and soothsayers," said I, "Moses was a little smarter than the rest of those Egyptians, and all you can say about it is, that he had a few keys which led him a little ahead of the astrologers of Egypt; but they were on the course of miracle working, and you have no evidence to prove to the contrary. You say that Moses was a Prophet of God, and that he led a people out of the land of Egypt. But Pharaoh's soothsayers could turn the water to blood, &c., and when they threw their canes on the floor they became serpents; now, because Moses' cane or serpent swallowed up theirs, you naturally give him the preference. True, this indicates that he was a little the smartest man, and that he had a few more keys than those had who were around Pharaoh. Have you any argument to prove more than that? Take your Bible and produce one if you can." They were compelled to abandon that point.

Had a man who did not know Moses, nor Pharaoh's wise men—one destitute of revelation and of a knowledge of heavenly things—one who know nothing about God, devils,

angels, nor their power; nothing about good or bad principles—stepped in and seen those miracles wrought, do you not perceive that he could not have told which was from a good or which was from an evil source? He could not have judged the matter upon any worldly principle. Moses says to Pharaoh, "Let the children of Israel go." He would not do it. "Then," says Moses, "I will cause frogs to come upon the whole land." Pharaoh replies, "I don't believe it." But up they came. He calls for his soothsayers, astrologers and wise men, and tells them what Moses had done, and asks them what they can do. "We can do just what he has." And sure enough up came the frogs.

Moses next made the dust into lice. Pharaoh calls for his wise men, saying, "What can you do, my friends?" "O, we can do the same." How could a man, woman, nation or people, destitute of the spirit of revelation, discern and determine which were right, Moses or the wise men of Egypt? They could not.

Hence, you comprehend that every principle set forth in our holy religion—every part of the religious experience which we have obtained on the earth, proves the necessity there is for all Saints to live their religion, that the Lord may reveal unto them, from time to time, His will concerning them. Then you would not be troubled about crickets, nor about grasshoppers, rain, drouth, nor anything else; but you would inquire what the Lord requires of you, and how He wishes you to do His will on the earth. Pay attention to what the Lord requires of you and let the balance go. He will take care of that if you will acknowledge His hand in all things. Then you will rejoice that your names are written in heaven—that you have the privilege of being able to discern between the right and wrong, to recognize the goings forth of the Lord, and that you can perceive His handy work among the people and His footsteps among the nations; how He pulls down one kingdom here and raises another there, and turns and overturns in the earth according to His good pleasure and men cannot help it, and the people know it not—they understand not.

The Lord causes the people to bring forth His purposes that His Saints may rejoice, and that wickedness may eventually be destroyed from the earth; He will bring it all about, therefore let us pay attention to our duties. Attend to your crops, and let the gardens be attended to; and if your corn is eaten off to-day, plant again to-morrow; if your wheat is cut down by the grasshoppers, sow a little more and drag it in. Last season when the grasshoppers came on my crops, I said, "Nibble away, I may as well feed you as to have my neighbors do it; I have sown plenty, and you have not raised any yourselves." And when harvest came you would not have known that there had been a grasshopper there; the yield was as good as I expected at the planting and sowing.

Do your duty and cleave to the truth, and let us attend to adorning this block and to building the temple, and let the brethren come and pay their labor tithing. We have completed what some call the endowment house, though what I call the House of the Lord. In it you will get your endowments, but do not fret about it, for you will receive them in your times.

Let us build the temple, and when we have finished that building we will call it the Temple of our God. Be diligent and upright in all things, and acknowledge the hand of the Lord in all things; rejoice evermore, pray without ceasing, and in everything give thanks, even if you have nothing but buttermilk and potatoes.

Do those things that are necessary to be done and let those alone that are not necessary, and we shall accomplish more than we do now.

In the United States, where I lived in my youth, I have known imigrant families who would rise early, have their breakfast ready and eaten in about forty minutes, and all turn out to work on their farm until half-past eleven, then go to the house, eat dinner and not devote more than an hour for rest. What was the result of this steady labor? People who had crossed the ocean with no money and with very little clothing, who knew little or nothing about farming, and in a new country, would soon have a good farm cleared and paid for. In a few years more they would have their carriages and horses, and every comfort and luxury to be derived from fine gardens and orchards. After a while they could purchase more land and add it to their well cultivated farms, and, perhaps, in fifteen or twenty years, become wealthy, though they had nothing but health and industry to begin with.

If we wish to be rich the Lord has wealth in store for us, but let us take a course to gather it together, and then to prepare it for usefulness when it is gathered. I am not for hoarding up gold and other property to lie useless, I wish to put everything to a good use. I never keep a dollar lying idly by me, for I wish all the means to be put into active operation. If I now had in my possession one hundred million dollars in cash, I could buy the favor of the publishers of newspapers and control their presses; with that amount I could make this people popular, though I expect that popularity would send us to hell. True with such a sum we could gather up the poor scattered Israelites and redeem Zion, but I feel to say, "No, Lord, when riches before their time are agoing to destroy the people."

Let the people have rightcousness, be taught of the Lord, live in the revelations of Jesus Christ, and then they can handle the gold and silver of the whole earth without having a desire for it, only as a means with which to gather Israel, redeem Zion, subdue and beautify the earth, and bring all things in readiness to live with God in heaven.

May the Lord help us to do this great work. Amen.

REBUKING INIQUITY—THE POTTER AND THE CLAY—A DREAM.

A Discourse, by President H. C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, February 25, 1855.

Brother Woodruff has just given us a sketch of many things, touching upon the Prophets, the welfare of Israel, and the sorrow and desolation that will finally fall upon the wicked; and the wicked among us will not escape, any more than will those in the world.

I was thinking considerably upon what he said about the wickedness that is creeping into our midst, and of that wickedness being rebuked. I

want my brethren and sisters to understand that only those who are guilty are rebuked. Our rebukes do not touch the innocent, nor affect them one hair's breadth. When you use the whip the lash will, perhaps, hit a person who sits in the outer edge of the congregation, and one in this, and another in that part of the room. It is intended for them, and not for those it does not hit. You will not hear any man or woman, enter a complaint, or find any fault with brother Brigham, or brother Heber, except that person who is hit.

When you load your musket with buckshot, or coarse shot, and fire into a flock of ducks or geese, you never will see any flutter except the wounded. When you see a person flutter, you may know that is the character who is hit, and is the one who ought to be hit.

I was reflecting, yesterday, whether I had any articles left of all I had when I came into this Church, and I found that I had one chest which brother Brigham Young made and painted at my house, and my wife has a little tin trunk which her father gave her before she was married, and I have one earthen tea canister which I made about the time I was married. I think those are the only articles left of those I had when I came into this Church. What is the reason? I have been driven from my possessions, and robbed of the things which were given me by my father and mother, and of those given to my wife by her parents.

I reflect upon these things, and when I see sin working in our midst, like the leaven in a measure of meal, I feel to rebuke it; and I would rather die in the valleys of the mountains than be driven again. I am against sin, and I am one with those who are against it. We are at war with it, and with the devil and with his works; and so is every good, honest, virtuous, holy Saint.

Will you sit down and go to sleep? Will you rock yourselves in your easy chairs and see the leaven of iniquity working in our midst? (Voices, "No") Don't say no, and then do it. I have never injured any gentleman, by speaking in this congregation. None of my remarks have had reference to a true gentleman, but I have reference to those who take a course to pollute this people; they are the ones who deserve the lash.

There are men and women in our midst, and perhaps some who profess "Mormonisim," who would take my life in a moment, if they dare, and the life of President Young. As for death, I do not trouble myself much about it. When the time comes for me to depart from this life and go into what we call eternity, to pass through the vail, it is, simply, to leave the body to rest awhile, and blessed are the dead who die in the Lord, for their sleep shall be sweet unto them. Death is merely a sleep to the body, and all the fear I have concerning it is what arises from my traditions. I was taught in my youth that after death I had to go directly into the bowels of hell, and go down, down, down, because there is no bottom to it. I am not troubled about any such thing as that, for I never expect to see any worse hell than I have seen in this world. And those who do not the works of righteousness, and are not worthy to be gathered with the spirits of the Saints, will go into precisely such society, in the world of spirits, as they are now in.

The spirits of the Saints will be gathered in one, that is, of all who are worthy; and those who are not just will be left where they will be scourged, tormented, and afflicted, until they can bring their spirits into subjection and be like clay in the hands of the potter, that the potter may have power to mould and fashion them into any kind of vessel, as he is directed by the Master Potter.

J. H. Smith

When the Lord spoke to Jeremiah He told him to go down to the potter's house, and there he would cause him to hear His words. When he went down to the potter's house, "Behold, he wrought a work on the wheels." The potter tried to bring a lump of clay in subjection, and he worked and tugged at it, but the clay was rebellious, and would not submit to the will of the potter, and marred in his hands. Then, of course, he had to cut it from the wheel and throw it into the mill to be ground over, in order that it might become passive; after which he takes it again and makes of it a vessel unto honor, out of the same lump that was dishonored, because it would not be subject to the potter, and was, therefore, cut from the wheel, and put through another grinding until it was passive. There may ten thousand millions of men go to hell, because they dishonor themselves and will not be subject, and after that they will be taken and made vessels unto honor, if they will become obedient, and God will make us, who are His servants, bring about His purposes. Can you find any fault with that?

The Lord said to Jeremiah, "O, house of Israel, cannot I do with you as the potter? Behold as the clay is in the potter's hand, so are ye in mine hand." They dishonored themselves and were rebellious, and I have cut them off and thrown them in the mill, and they shall grind until they are passive. And I have taken a gentler lump, to see if I cannot make a vessel unto honor. By and by that lump will dishonor itself, and be thrown back into the mill, and God will take Israel and make of them a vessel unto honor.

Some time ago, when I spoke to the congregation in words of rebuke, it made a wonderful stir with a few men, that is, with those who were hit, and with those who were filled with sympathy for them, because they were such fine, accomplished gentlemen. After I went home from the council that same evening, I dreamed that I was at work at my old trade of making pots, that I had a kiln, and that brothers Brigham, Grant, and others were there. The kiln was full of earthen vessels, and we had burnt wood in the arches until it became red hot, but the blaze was coming out of the flues. It did not draw as we wished it to, for the wood was not sufficiently dry. We went and got some good, dry wood, but were gone sometime, and when we came back the kiln got considerably low in heat. We put in some dry wood, and soon brought it back to the same heat it had before we left it. But when I began to look around, I saw a great many vessels, off on one side, that were not good for anything, they would not stand the fire and began to fall in when nobody was touching them; a whole tier of them fell in at a time. Said I, "Why have you made these vessels so thin? You have made them two thirds larger than they ought to be, with the amount of clay that is in them. Their skin is too thin, you have stretched them too far, and not given them the thickness in proportion. What shall we do with them? Let us break them up and put them into the mill, and grind them up again. The material is good, but they all need making over."

Do you understand that dream? The Elders or somebody else, had stretched those vessels too much; they had got the big head, that is, their heads were larger than the substances would sustain, and they fell in—the vessels fell in. The clay was good, but the vessels were made too big in the start; we must not stretch them too much. Potters always work according to the amount of clay on hand; if it is a small

lump they make a small vessel, and make it all the way of a thickness, as near as possible.

In the dream, I discovered that there were many just such thin characters all around us, and they fell in because we touched some of them. I have touched many people here, both men and women, who profess to be Latter-day Saints, and I hurt them just as bad as I hurt some strangers. But I never hurt the feelings of a true Saint, nor of a stranger who is a gentleman, no, not one of them. I hurt scoundrels who will take a course, and have taken a course, to pollute themselves, and to put the leaven of corruption and wickedness in the midst of this people. I am directly opposed to such characters, and to their principles. Do you understand why? Because I have been driven and afflicted, until there is hardly a vestige of anything left which I had when I came into "Mormonism."

I am plain and definite in my language, and I use plain figures, and now and then one that is sometimes considered vulgar, by those who are themselves vulgar. To those who are pure, all things are pure, but to those who are impure, all things are impure. Again, when you are pure, righteous—without sin, you think, many times, that everybody else is without sin. When I see, hear, and know of practices in our midst, that are impure, I will go against them. Gentlemen, you may expect this, I would rather die, than undergo what I have already undergone in the travel from Nauvoo to this place, under the same circumstances.

When we left that city, between one and two hundred souls were attached to me, and looked to me for bread, and I had to travel to this land, when it seemed as though I could not live under the load. And President Young was in the same situation, with another company attached to him, and thus we travelled through sorrow, misery, and death.

Now, if any persons wish to begin another scrape, and desire to again break us up, and to corrupt this people, and to bring death, hell, and the devil into our midst, come on, for God Almighty knows that I will strive to slay the man who undertakes it. [The congregation said, "AMEN."]

I am opposed to corruption; I wish every man to keep himself pure, whether he is Jew, or Gentile, or Latter-day Saint; keep yourselves pure. I do not allow my women to fondle with other men, or to sit in their laps, and they must not suffer other men to kiss or hug them, if they do, I will cast them off. Let my wives alone, and let my daughters alone, except you have my permission to pay them attention, and do as you wish to be done by.

I talk plainly, I am not afraid, for I am my heavenly Father's friend, and I am a friend to all His sons and daughters, whether they make a profession of religion or not, but they must not undertake to pollute this people. I delight to have strangers come to my house, and they shall have the privilege of visiting and associating with me, and I will associate with them, on condition that they behave like true gentlemen.

"Mormonism" is meat and drink to us, it is sweeter than the honey comb; it is life to us, and to the world it is poison. "Mormonism" is true, it is righteous, and we are a pure people, with but very few exceptions.

I know that there are some who cultivate unwholesome principles and practices. The old saying is, "Birds of a feather will flock together," so they will, perhaps, leave us. I am plain, and I will tell you what I think of you. If a man rebels, I will tell him of it, and if he resents a timely warning, he is unwise.

Notwithstanding I am as plain

spoken man, I never had a difficulty that would bring me before a court of my country. I dislike and despise dissension, war, and bloodshed, and that is why I am not pleased with the lawyers. I may like their persons, but God knows that I do not like their works nor their principles, when they strive to produce confusion and contention here, after we have made laws which suit us, good laws, and as few of them as possible.

This people are a good people, and I love them as I love my life. But I would rather lay down my life, than to again pass through what I have already endured.

I have never yet shed man's blood, and I pray to God that I never may, unless it is actually necessary. I have never had occasion to fight, but I have often stood, with my fire-lock in readiness, guarding the Prophet Joseph, (with brother Brigham and others) for his life was sought all the time, and that too in Kirtland, Ohio, that civilized country. I stood by him until his death, and I will stand by President Young in like manner, God helping me, and so will thousands of this people, and I know it.

God grant that this spirit may rest upon you, ye Elders of Israel, ye servants of God, upon you, mothers in Israel, and upon you, daughters of God. May it abound in you, and be inherited by your posterity, that you may become like angels of God, and stand in the defence of Israel. These are the blessings I seal upon all of you. Be virtuous and pure, and keep your hands from everything that is not your own, and restore everything that is your neighbor's.

Do as you would wish to be done by, and God will bless you for ever. Lay aside all covetous, penurious, and narrow-contracted feelings, cast them off. Be one, brethren. Let each family be one with its head, and let that head be united with the Presidency, and then we are one and God is for us, and who can be against us?

May God instruct you, and cause these principles to enter deep into your hearts and multiply within you, from this time henceforth, and for ever. Amen.

SALVATION—MEN ARE DAMNED BY THEIR MISDEEDS—TRUTH—COMPREHENSIVENESS OF "MORMONISM."

A Discourse by Amasa Lyman, Delivered in the Tabernacle, Great Salt Lake City, December 9, 1855.

It seems, my brethren and sisters, that an occurrence of circumstances has brought us together again; and the occurrence of circumstances has taken away from you, for a time, those who have been more with you than I have myself. But there is one thing that has not changed, viz: our interests—the nature of the object to be gained by us as Saints.

The simple fact of the Presidency having left us for a brief period of time, has not effected, legitimately, any change in those things that should interest us, and engage our attention. If we are Saints at all

we have the same interest to sustain, the same knowledge to gain, and the same fountain from which to draw that knowledge as those have who have gone from us for a season. It is our right, our privilege, and a duty that we owe to ourselves; to those with whom we stand connected by the ties of the Everlasting Covenant, as well as by all the relationship that binds us to each other as intelligent human beings, to continue our labor, and so labor that our efforts may be continually in the acquisition of that knowledge that is requisite to our salvation; for this comprises all that should interest us, by whatever name you may call it, or how many divisions or subdivisions you may make of it, and yet when all is considered in connexion, the one part with the other constitutes but simply the salvation which we seek. That alone will render us happy; that alone is capable of accomplishing for us that, that is necessary to our peace and comfort here, and hereafter. We may perhaps think that there are many very nice distinctions which might be made between different things, as we may consider them, that may constitute in us, with us, or for us the means of happiness and comfort, and that one thing considered is one thing, and something else is salvation.

I do not know of any thing that exists, as a means of happiness and comfort within our reach, or that can be made available, but that belongs to our salvation.

These things are so various and so numerous that we might fill up a short lifetime in recounting them, and still the sum of them would then lack much of being told; but the great business of our life should be to have them and enjoy them, and then, perchance, we should be able, to some small extent, to appreciate them, and our happiness, and comfort, and glory will be determined in its extent, and defined precisely by the extent to which we appreciate the great truths that exist around us, in the midst of which we have our being.

So that when we have gained the salvation we seek for, in all the vast infinitude to which it may extend, with the experience of untold ages—when the experience of almost numberless ages shall have added their contribution to its stores of wealth and enjoyment; when these shall be circumstances that surround us, we will find that it is all constituted of one thing, which is simply learning to comprehend the truth that exists around us, in the midst of which we live, move, and have our being.

To effect this is the object of the Gospel—the plan of salvation—that is good for us to reason upon and speak of often one to another; to reflect upon, that we may understand the object for which the Gospel is revealed to us, that we may be enabled to appropriate the things that are rendered available to us—those appliances that are thrown within our reach, in such a way as to conduce to the accomplishment of this object. Then, in order to the proper appropriation of those things, it is needful that we should understand what is to be affected by it; it is needful we should be correct on this point, lest we might be seeking after something that does not exist, and, consequently, we should never find the reality; lest we should be exploring some country to find jewels of our happiness where it is not.

All of us have experience enough to give us comprehension of the truth, sufficient to be satisfied, that our search for a thing where it does not exist, must ultimately prove a fruitless one, one that will not bring to us a reward for our labor and toil, that will not give us comfort for the anxiety we have cherished, while in search for something we should fail to find.

Well, then, what is it, my brethren and sisters, let us reason a little this morning, what is it the Gospel has to do for us? What have we calculated in our own minds it is? Has something that does not now exist to be created? Has our natural constitutional being to become changed by our becoming the recipients of salvation? Are we to be saved as we are, constituted as we are, or are we to be saved as some other kind of beings? What are we to be when we are saved? Do we suppose that we will be seen and known, that we will be recognized as the same individuals that we are now?

If we are not, I would like much to know what I would be, and who I might be, because there are some things that, could I avoid it, I would not be. But, in fact, I do not know that there are any reasons that have ever commended themselves to my judgment, as being good ones, for me to entertain a wish to change my identity at all.

The enjoyment of salvation with me, this far, has been ever cherished and understood in connexion with my own identity, that when I am saved I shall be, simply, brother Lyman saved, and nobody else; I should be, simply, brother Lyman in possession of all the knowledge requisite to salvation, and the consequent participant of all the blessings accruing from having that knowledge in possession. If I am not that, I shall be disappointed, I shall not be happy, or satisfied, unless I lose all my present expectations and faith.

Then it is, simply, we who are here to-day that are to be saved; and what is it all embraced in? Simply, in a change of our condition, and not of the condition of some other individual. In the place of ignorance, we will possess that principle of knowledge and comprehension that makes us free. What from? From ignorance. That is all.

Well, says one, "Are there not many other things besides ignorance?" If there are calculating men and women in this room, who can think and reflect, I wish that class particularly, if they never have done it, to make it their study, for a little time, to determine one thing for their own benefit, and for the benefit of others, as far as their influence may extend, to find out how much of the ill that afflicts mankind is not truly attributable to ignorance, to the existence of darkness that pervades the human mind, and in consequence of which they fail to comprehend the truth. By reason of it they know not God, nor understand the principles upon which He acts.

When you find out an evil that is not traceable, legitimately and truly, to this great cause — this great apparent fountain of evil and wrong that exists in the world, just mark it down, name it, and let me see it; if there is any other source for evil, I want to know it. Jesus, we understand, came into the world to save sinners; he came to save, as we say, lost and fallen man; he came to restore the sinful sons of earth to the enjoyment of the mercy, and the favor, and the blessing of heaven.

What did Jesus propose to do, any more than, simply, to save men? The Gospel that he sent into the world proposes to do no more than to save men; and it does just as much for the poorest man as for the richest, it saves them, and that is all it does do.

"But," says one, "does it not damn men also?" Do you think it does? Did you ever find anything about the Gospel that would damn any of you? "But does not the Scriptures hold out such an idea?" I do not know whether they do or not; you ought to know your own experience better than the Scriptures, because it is nearer to you, it is your own property. I would rather have my own

experience than to have the Bible thrown in my face, it is richer far to me.

What has the Gospel done for you, and for me? It has never done us any thing but good. "But," says one, "Here is a man that has embraced the truth and then has gone from it, left it, and is now damned." What has damned him? Is it the Gospel? Nothing has damned him but his own mean conduct; his own misdeeds that have influenced him thus against his own interest. Does the Gospel require him to commit sin? Does it require him to utter falsehoods, and cherish a principle of hypocrisy and practise deceit with his neighbor? No. The Gospel requires of him practical virtue, righteousness and truth in all his conduct.

Then let us not charge the Gospel with damning any body, until we find out it has actually done it. The Gospel was sent into the world, by the Saviour of mankind, to place the means of salvation within the reach of mortals, to give to those who should believe, the power to become the sons of God. That was the object of this proclamation throughout the earth, and was the reason why it was taught in that simplicity that marked the teachings of the ministers of truth. The Scriptures promise salvation to those who believe; and those who do not, we are informed, shall be damned. What damns them that do not believe? The same thing that damned them before they heard the Gospel. They were in darkness, and what was their condition afterwards? They were in darkness.

Then the object of this Gospel being sent unto the world was, simply, to give men a knowledge of the truth, and open their eyes, it was to cause the light to shine in the midst of the darkness that surrounded them; that in that light they might discover things as they exist around, that they were before ignorant of, and entertain conceptions of things that before did not reach or occupy their minds at all; all this was to effect man's salvation. From what? From the fall, or any other of the evils that surround him. I do not care whether you regard them as the consequences of the fall or not, I care not what you name the ills that afflict men, and keep them from the enjoyment of a fulness of happiness and glory; from them mankind have need to be saved; they constitute the chains with which men are bound—the clouds of darkness which obscure the light of truth, that prevents the sun-light of truth from rendering the whole sphere of man's being, radiant, glorious, and resplendent. In what? In that which the great architect of nature has placed there, and made all creation rich with.

We live in the midst of it, and are insensible to the beauties around us, to the excellencies within our reach. We tread the blessings that cluster around our path, like the flowers of spring, under our feet, not appreciating their worth, instead of feasting upon the glory, power, skill, and judgment that are manifested in the combinations that have been associated together, to present this beauty to the eye.

Well, so it is with truth and its excellency in all the various departments of nature's works and its glory. We live in the midst of it, and are starving; we are a poor, starving, miserable, wretched, beggarly set of creatures in the midst of plenty.

Now it is from these chains, that bind us in this condition, that the Gospel proposes to set us free—that the plan of salvation is to snap asunder, and give unto us an abundant deliverance, and a correspondingly abundant entrance into the kingdom of God, and to make our future as glorious, as luminous, and as broad, as the path in which we have walked has

been dangerous, dark, and gloomy. This is what the Gospel proposes to do for us. How is it to be effected? Upon this simple principle—by learning us the truth, and this is the reason why, that to know the only living and true God and Jesus Christ whom He has sent is eternal life. There is a reason for that as well as for every other truth that extends, as such, throughout the wide range of creation. It is eternal life, because it is freedom from the chains of darkness, from the dominion of error—an emancipation from that bondage that makes man, in his existence, wretched and miserable.

Then, if this is actually salvation, where should we seek to know its blessings? How shall we come to the enjoyment of them? Simply, in the acquisition of knowledge. Says one, "Is this all?" Yes, this comprises all. "But must we not do right, and is it not important that we should?" Yes; but how can you do right before you know what right is?

What do you Latter-day Saints do? I can see that miserable confusion among them that characterizes the men of the world; everything must give way to the pursuit of this world's wealth and honor; in their eyes this seems to be the only thing that can make them happy. And there are as many ways in which men seek out happiness, as there are men to seek it; and there is as great a variety of interests to be served in the world of mankind, collectively, as there are men who embrace those interests, and labor to save them, and these will be constantly in contact with each other, and what one man labors to build up, another labors to pull down; that which is the wealth of one is the poverty of another; what is the filling of one man's pocket is the draining of another's pocket to the last dime—the last dollar leaves him, and gets into his neighbor's purse. This is the way the world get rich, and imagine themselves happy, and this is the way many of the Latter-day Saints would find salvation—in undertaking to do right without first knowing what is right.

The Saviour spoke sensibly and reasonably, when he said, "This is eternal life, to know the only true God, and Jesus Christ whom He hath sent." Without knowing Him, what can you know rightly? What do you understand and comprehend of truth, rightly? Like geologists and chemists in the world; they dig a well, and find a great many crusts, that is when you apply the term crust to something that is a riddle to them, they find many kinds of material that enter into the combination of the earth. The alchymist analyzes portions of the earth, that are thrown out, to discover the different proportions and kinds of matter of which it is composed. What do they learn? Some truth. But what is it like? They cannot tell. If it possesses the property of an acid or an alkali they know it. But do they know anything about who combined its various parts, do they know anything about the active mind shadowed forth in the combinations they find? They do not. So we may search for truth in the earth, on the earth, and above the earth, and we may find a great deal, but we do not comprehend any thing of it, from the fact that we do not know God; we have not commenced at the beginning of our lesson.

Many men have become satisfied there is a God, but they do not know Him, where He lives, who He looks like, or whether He is like anybody or anything that is seen, heard, handled, or comprehended by us. Now the Gospel simply proposes to teach the world of mankind the truth in relation to the great fountain of truth, that is at the beginning of all things that we can see as a beginning; to lead them to a discovery of facts in relation to

that truth which pervades universal creation—that exists as far as existence is known, or not known, where it actually is. There is a truth that is co-equal in extent with it. If there is light there, it is its light, if glory, it belongs to truth.

"Well," says one, "is it great as God? Does it comprehend God, or is God comprehended of it?" You know the great principle of eternal life is to know the only true and living God, &c. In our childish speculations we talk about a great many Lords and Gods, and you can get the doctrine made holy by applying the Scriptural language to it.

But, supposing the Scriptures had said nothing about it, what man that has looked abroad upon the face of universal nature, as it is presented to us, who has lived in this being, and breathing world for only a few years, who has not learned and understood for himself, perfectly, that there is a principle of truth which pervades every thing which is in itself immutable, that is the same everywhere, in every land, country, and clime, whether we speak of a single atom, the crawling insect, or the clustering universe of worlds, all are moving, and existing, and are controlled by the same great law —the same great principle that causes them to have their existence in truth and harmony with each other.

Let us return from travelling abroad —from this wandering, and see if we can find the same applied here at home with us. Is there a principle that does control us, and that we can control, a principle which is in all things, in which we live, move, and have our being, that is greater than the greatest thing we can conceive of, and embraces all things? Yes, the simple principle revealed in this small thing—two multiplied by two makes four, is one that we cannot change, or conceive of a principle by which it could be changed.

We cannot entertain a conception of what it would be, if it was not what it is. It is all the time the same in every land, country or place. It is the same whether we apply the principle to determine the number of apples in the market basket, or whether we apply it in more extended calculations, in determining the magnitudes, times, and distances of the planets.

Here is a principle to which we must yield; to which we must bow. Why? Simply, because it is greater than we, it defies our efforts to change it; it controls our actions, influences our being; it determines things, and we with other things are determined by it. What can we say to it? Can we treat it with indignity? No; for it will rule us; it governs us. What is it? It is the light that is within us. The revelation says "It is the light of our eyes that enlighteneth our understandings." And what is this? It is the God we see in the sun, and in the moon, and in the stars, for He is the light thereof, and the power by which they were made. It is, simply, what the Apostle talked about anciently, as recorded in the Scriptures; he exclaims, "Great is the mystery of Godliness, God manifest in the flesh."

Some may have supposed that the revelation of God is confined to some few things only—some few specimens of what we look upon in the wide range of nature's works, as they are called; I do not know as nature has any works. While we look upon these, we find that all we do see, read of, and can reach, by the means that we can render available for the acquisition of knowledge, and for the awakening of conceptions within the mind, in relation to the vast infinitude of the work of the Almighty, we find that it is simply the shadowing forth of—what? Of this great principle of truth, this God that we adore, that we seek to know, whom to know aright is life

everlasting. Why? Because it bursts the chains of ignorance asunder that have held us in bondage; it dissipates the clouds of darkness that obstructs the sun-light of truth from shining around us, and then, in the light of truth, we begin to see and comprehend what exists around us, and the relationship we sustain to nature, to God, to one another, and the object for which we live, and for which we are constituted, and the end to which we are tending.

Until we begin to learn this, we are benighted and darkened; we are as effectually lost as is any man in a swamp without light, or without a guide, he is no worse off than we without the light of truth, for we know not which way to go, or in what direction to look for succour; we know not from whence deliverance is coming, or if it is coming at all.

Then what do we need to save us? Simply, a knowledge of the truth. Says one, "I do not know but that God will save me." I know but little about Him, but I know more about Him than I do about any other God. Why? Because I have seen more of Him. Any of you that have gazed on the heavens, have seen the light of day, been cheered by the light of the sun, and comforted by its genial rays, have felt the exhilarating influences of it.

Here is a God that I see, a God that I have heard, whose voice is uttered by all time, and millions of earths, and suns, in the magnitude of the universe, and thousands of universes, associated together, shadow forth His greatness and glory. Then there is a God who is gentle and kind, easy to be entreated, full of compassion and tender mercy, whose store house of good is richly filled to make—who happy? Those that seek for happiness. Where does He live? Every where. Which of the Gods is it? It is that God that lives everywhere; that lives through all life, and extends through all extent; that spreads undivided, and operates unspent; that is the God I am talking about now.

What other God is there? You may talk about the Lord Jesus Christ, and about his Father; what did Jesus say of himself—that man who came into the world, and, as the Scriptures say, became the author of eternal salvation, to as many as would believe? What did he say that he came into the world to do? No other work but what he saw his Father do.

He came to do his Father's will. What is said of him? "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." It was because he loved righteousness, and hated iniquity, that he was preferred before his fellows, and was anointed with the the oil of gladness above them. What had been done with his Father? Did Jesus say of himself that he was in the sun, and in the moon, and that he was the principle that enlightened our understanding? No, he did not say so, but he said, that any man who had looked upon these, had seen God moving in majesty and power.

What does he say of himself? Says he, "Holiness is my name." Suppose we change it a little, and say he was a holy man, does it change the facts in the case any? No he was, simply, a holy man. How came he to be holy? Just as you and I shall come to be holy, if we ever are. What constituted him a holy man? Simply, his being guided by holy influences, his being engaged continually in the perpetration of holy and righteous deeds; this made him a man of holiness.

Again he said, "Man of Counsel is my name;" because that he had been subject to counsel always. He came into this world to minister unto man, and laid down his life for him, because he was a man of counsel. He came to save man, because he was a man of

counsel; and he preached the truth because he was a man of counsel. Were the perfections with which he was clothed inherent in him? I say no, because the Scriptures say no: he was made perfect through suffering, they inform us.

We might call it experience, for he learned obedience by the things which he suffered. Well, then, we are required to be perfect even as he is perfect, and he required his disciples that were with him to be perfect, even as their Father in heaven was perfect. It opens to us this view of the matter. Jesus had nothing but what he gained, as vast and extended as might be the power with which he was clothed. The ability that rendered him sufficient for the accomplishment of the great work he accomplished, was the result of his gathering around him from the great fountain of truth, that amount of comprehension of the vast infinitude of truth, that vested him with the ability he possessed.

This is the path in which we are to travel as Saints of God, in which we are to look for salvation, and gather from the same rich store the sum of our happiness, greatness, and glory. God was not too great to drink from the same fountain, and draw from it all He possessed of power, greatness, and glory. That which constitutes His glory, constitutes the greatness, power, might, and majesty of all who progress, and are clothed with the same principle. That the Father of Jesus Christ was in no way very different from himself is evident from what he said; he came to be nearly equal with his father, and is declared, by virtue of his obedience, heir of all his Father's inheritance. He says he came to do the same things he saw his Father do.

Then if we wish to read the history of his Father, we have only to read the history of the son, for in reading the history of the son, we also read the history of the Father; and Jesus Christ has told us, his brethren, that this is eternal life to know the only living and true God, and Jesus Christ whom He has sent. What does that lead to? Not only to know that they had the truth, but to understand and comprehend the principle upon which they possessed it; whether it was truth inherent—that dwells in them from all eternity, without beginning or end, in the history of their existence—when they commenced to acquire knowledge, and whether they acquired knowledge of this great truth as we are taught to acquire it.

Now that this was the highest object that was had in view in the proclamation of the Gospel—in its revelation to mankind—is obvious to me, it is as plain to me, as I can see anything else. Because, when man has learned the truth, in relation to all these things, is there anything more which he can learn? No. It is the vast infinitude of truth that has reflected light enough around us to open our minds, and enable us to entertain a conception of nothing higher, more noble, nothing possessing greater excellencies than simply the truth itself.

We talk about holiness, and glory, and power, and might, but there is no power, but what is of truth, no greatness, no uncontaminated bliss but what is of truth. It embraces the sum of all the excellencies combined in the wide range of universal existence; whether applied to a mote or a mountain; to a single planet, to a universe or to an association of universes.

To learn the truth is the best thing we can do, it is a pursuit fraught with the greatest good to us, for it will bring salvation to us, and bestow upon us the bliss, and blessedness of that state in full; and enable us to appreciate it, for we shall have the light of truth to discover things as they exist around us. And this is in fact our happiness, glory, and strength. What

can we see more, than when we first heard the sound of the Gospel?

Let us consider—those of us who have had the privileges and blessings that a great many have not enjoyed; we who have had the experience of a score of years since we first heard the Gospel explained, talked about; since it was first suggested to us that the heavens have been propitious, in sending an invitation to the erring sons of earth, to return from their wandering, and place themselves under the tuition which heaven has instituted, to develop in them a perfect knowledge of the principles of truth. I say, what do we know more to-day than then? What capacity do we possess more? Says one, "I know a great deal more, and we are enabled to accomplish more now than we could then." It is, simply, because we know more truth, and in the application of it we can occupy a wider field, and are prepared to encounter a greater variety of circumstances, and under them all to be enabled to apply the truth, and create circumstances that are good and acceptable to God, to our increase in the truth, and to the increase of the kingdom of God upon the earth.

The kingdom of God is being developed under the influence of the Gospel. How fast? Just as fast as true principles are developed in the hearts of men and women. Just so fast, and just so far the kingdom of God is actually developed, possesses strength, and is built up with sound, substantial materials that will outlive the waste of time, continuing to grow in strength and might when sublunary things have passed away. Taking this view of salvation, we see its object is to put that in our possession without which it is impossible for us to be happy.

Well then, should we be subject to counsel, and be advised? Yes. Men here stick up their noses, and complain because they are required to be subject to counsel. Says one, "I know enough to attend to my own business: I don't wish any man to manage for me, I cannot endure it; I am too independent." Now you poor independent soul: you that are too independent to learn the truth; to be taught your duty; what independence have you got? "O I have the privilege of moving round in this breathing world as I please; and I wont be controlled?" You wont; but I say you will, and you are controlled, and that is the very reason you say as you say, and do as you do, you are controlled every moment of your lives and still you say you are not. You are not independent, you never was, and you never will be. That being does not exist within the range of man's history. The very principles upon which we exist make us the objects of dependence.

I know the history of that independent man. What is it? It is the history of every man that comes into the world. Man comes into the world a beggar, naked, destitute, and the veriest specimen of dependence and poverty that ever was laid out on the stage of human existence? Could he help himself, cloth his nakedness? No. The very first thing he needed, when he looked upon this earth, he had to borrow from the atmosphere that God had provided for him before he came here.

And had it not been for the provisions of his great benefactor, he would have been born only to perish in the morning of his days. Such is the man who tells us he is independent. He is too independent to be taught and instructed. I say what did he know, or what could he do in the days of his infancy? The veriest crawling insect that wiggles its way along through the dust of the earth was as independent as he, and had more help for itself. Talk about independence,

he has forgot that he was born, and that is the difficulty. He is not only *ignorant of the truth*, but he has been shutting his eyes against it all the time, since he has been in the world.

He has forgot he was born naked and helpless. I suppose he thinks he was born in silken robes, when he does think about it, because he may, perchance, have worn them ever since. I don't know but he thinks he was born in the jewelry that bedecks his body since he has been on the earth, or, as the old saying has it, with a silver spoon in his mouth.

He is independent, he says. What does he do in the first place? He had to be cradled in helplessness, and cared for. It is to a mother's anxiety and tender care he is indebted for his life, for the perpetuity of his being on the earth. When he became of sufficient age to draw his nourishment, and means to sustain his being from other sources, he ate the bread that the earth produced—that was here before him—he had no hand in preparing it, he eats it, enjoys the blessing flowing from it, and still looks up to heaven, and like Nebuchadnezzar of old exclaims, "I have made all these things," he is so independent.

Supposing there had been no earth to have produced bread for his nourishment, how could he have lived? Supposing there had been no hand that had tilled the earth, and produced bread as the result of labor. He was not able to travel abroad to find it, and could not manufacture it. He is dependent all the time. Here we find him clad in fine robes, enjoying the place his fellows occupied, and men on the right hand, and on the left that go at his bidding, and come at his call.

But what could he do, supposing they were not there, and he the only tenant of this wide world? How much could he *accomplish* in providing means for his enjoyment? Who would be his farmer, his gardener, or his mechanic? Who would build his palace, serve him, and administer to his wants? Nobody. He would be poor, destitute, naked, without a house in which to dwell, destitute of the blessings of association, and kind attention of friends.

Still he says, he is independent. If he is, let him live alone; and when he has lived alone six months, he will be apt to come to his senses, if he has bread enough to keep him until then.

At the end of that time he would be wishing for *the society of the negro*, baboon, or anything at all like the human form. He would hunger and thirst for an association with his fellow being; he would find himself wretched without it, and he would exclaim like Nebuchadnezzar in the bitterness of his soul, "God is great and good."

Jesus Christ never declared his independence at all. He said he came into the world—on his own business? No, but he came to do the will of his Father. In this we have an example of what we should seek for, and how we should value the principles we should cherish within us. The truth is before us, and it is for us to learn it. This is the great key to our happiness; and when we have learned all the truth, we shall get all our salvation. That which does not learn us the truth does not bestow salvation on us; it is that which learns us the truth, and enables us to comprehend it, which is salvation to us.

I do not care how it is gained, or where it is found, whether at our labor, or in our moments of rest, and hours of reflection, study, and contemplation. The voice of truth is everywhere. It is but the voice of that Holy Spirit that was to do—what? To lead you and me, and all others who have covenanted with God to keep His *commandments*, into all truth.

How much of a teacher is that Holy Spirit? What is its capacity? The capacity it is obliged to have; unless there is a falsehood connected with the declaration to do what it promises to do. What is that? Not to lead me into a portion of the truth, and then stop until it has learned the balance, but to lead me into all truth. That is what is promised, and what is declared to be the office of the Holy Spirit.

Can you think of a principle that is universal, and infinite in its extent; there being no space that is not filled with it; no creation that does not owe its existence to its power and influence? Think of that, and ask yourselves the question, who is it, and what is it that can lead you into all that vast infinitude of truth, but that principle.

Can you have any idea what the Holy Ghost is that is to perform this office for you and me, to lead us into all truth; or in other words the Holy Spirit? If it leads us into all truth, it must itself comprehend all truth, or it could not lead us there.

When we have this Spirit dwelling in us, to be our constant companion, and our instructor, we will grow in grace, and in the knowledge of the truth; because it will each day unfold to us new treasures of truth; our field of truth will become broader and broader, and consequently will embrace more of the facts in nature, as they exist to-day, than yesterday; and in this way we will add knowledge to knowledge, truth to truth, to make up that sum that will constitute us equal to the accomplishment of all that is requisite to our happiness, until it may extend to a vast illimitable infinitude.

Now I want you to cultivate and cherish within you a love and regard for His Spirit. You have been exhorted again and again, so to live, that the Spirit of truth—the Holy Ghost, may dwell within you, and be your constant companion. You should cultivate that condition of feeling that is congenial with the Holy Spirit.

You should banish all littleness of soul; and banish all scanty, meagre conceptions; and learn that the infinitude of truth is boundless. And when you have cherished that conception, do not calculate there is something else bigger; for there can be nothing bigger, than that which is boundless—that fills the immensity of space. Why? Simply, because there is no room for anything bigger.

That is the reason why "Mormonism" is bigger than everything else. Now go to work and apostatize, will you, you poor, independent class of Latter-day Saints. But where will you go to, for you cannot get beyond the range of "Mormonism," if you die and go to hell?

Old David was satisfied as to this, for he said, "If I take the wings of the morning, and fly to the uttermost parts of heaven, Thou art there; if I go down to hell, to get out of sight, behold, Thou art there." You will apostatize, thinking to find something better than "Mormonism." Where does that something hang? I would like to see the foundation upon which it is based.

"Mormonism" extends to a boundless infinitude; there is no place where it is not; no existence that does not exist by its influence and power. If it has life, it is enlivened by it. If it possesses light, it is enlightened by it. I will continue with "Mormonism;" though I know but little of it, I have learned enough to satisfy me that there is no room for anything else. All I have to do is to live, and extend my acquaintance with it; increase my explorations through its various ramifications.

I expect to range in them through the vast future of my being, gathering knowledge. I never expect to get

outside "Mormonism;" I have given up the idea long ago of ever apostatizing to get out of the way of it.

I would advise you who have such thoughts to abandon the idea, for it is a long journey; you will never get to the end of it. After you have fought many hard battles against the rights of truth and its convictions, I shall meet you in your wanderings, and still find you inside of "Mormonism;" and you will live inside of it; I do not care where you go you cannot get rid of it.

I would advise you to give up all ideas of apostatizing. Suppose you wake up from your slumbers, and try my plan of getting a thorough knowledge of the truth. Suppose you try it for twenty years; be faithful to God, deal honestly with yourselves and your neighbor that long; love God that long, and cultivate a love of the truth that long, and it will effect quite a change in you. And probably you may be as much attached to the truth, by that time, as you are to your tea, coffee, and tobacco; not because they loved them when they were born, or had a natural taste for them, but because they have loved them ten, twenty, or thirty years.

They do not wake up and forget them, nor go into the field, and return home and forget them, because the recollection of them is fixed by long using them; they have become a principle of their life and being, as it were. Do you not wish the plan of salvation had become so fixed in you? Would you not be a great deal happier than you are now?

I suppose this is the case with some? I hope so at least. You want a love of the truth, which is the only thing that will ensure you success as Latter-day Saints, for if you have not the love of it in you, you cannot appreciate it; and if you do not appreciate it, you would give it away for a little sweet cake, or some trifling thing, because the love of it was never fixed in your affections.

When you appreciate the truth so—as it is worth everything you can give or exchange for it—then you are secure; and as long as you continue to love it, you will not apostatize. But if you begin to be discontented, look out or you will apostatize. You say, "I like "Mormonism" as well as ever I did, but I do not like this country." You tell the truth, I believe, but you never believed it firm enough, if you had you would have loved this country where duty has called you; or any other country where the interest of the cause of truth calls you. Why? Because your interest is there; that which you love is there, and the reward you seek is there. You ought to have "Mormonism" get fast hold on your affections, so as to occupy the entire affections of the soul, until the love of the truth is disseminated throughout your whole being.

I want you to watch these things, and not apostatize. It is a bad business, and don't do you any good. Stand firmly in the covenants you have made, and learn the truth day by day, and gain knowledge continually. If I thought there was anything more or better than "Mormonism," anything that would do you more good, I would talk about it.

I have not addressed you precisely as I would another people, under other circumstances. A great many of you have been a long time in "Mormonism," and have had considerable experience in it, and again some have had but a few years experience, in which to learn and be instructed.

Well, as Latter-day Saints, you should learn that you are not independent, but dependent all the time, that you have the truth to learn. You have merely adopted it, and said in your hearts that the testimony of the servants of God is true. You

may have received the manifestations of the Holy Spirit that have borne record to you, and brought to your understanding things that were promised you. But this is just at the beginning of truth, it is yet all before you, you only comprehend but a little of it; you simply comprehend the fact, that there is a system of salvation.

Are you living to-day in the enjoyment of that freedom from darkness, doubt, and dubiety that is only the result of a perfect comprehension of truth, that satisfies the soul, and relieves it of all its anxieties and cares? Are you enjoying that to-day? Do you fully understand the principles of "Mormonism?" When you speak honestly, you will tell me you do not.

Seek to learn them. This is the duty which lies before you; your future labor consists in this. You have been baptized for the remission of sins, as a sign of the covenant you have made, that you would put off the old man and his deeds; that you would die according to the rudiments of the world which influenced your former life, and follow the rudiments of Christ.

Are you growing in grace, and in the knowledge of the truth? Are you becoming more and more intelligent? Do you live the truth more to-day than last year, last week, or five or ten years ago, when you first heard it? Do you comprehend more of it? If you do not, you are not growing in grace, and in the knowledge of God, and of the truth.

Obey the Word of Wisdom. "Do you mean I shall not drink tea, or coffee?" I do not care whether you do or not. I do not consider that you obey the Word of Wisdom, simply, because you do not drink tea and coffee. May be you cannot get it. I have seen the time that I drank it when it was hard to get, and when I did not use it, when I could have got it.

Do not work yourselves to death, but try to live a long time, and learn to run and not weary, walk and not faint. Do you think of leaving off tea and coffee, alone, will enable you to scale the mountains, and outstrip the mountain goat in fleetness. It is just as true that weariness is the consequence of excessive toil as that God lives and reigns. It is manifest in you and me, and in every other part of His work. Keep the Word of Wisdom; and if you want to run and not weary, walk and not faint, call upon me and I will tell you how—just stop before you get tired.

The Word of Wisdom was given for a principle, with promise; as a rule of conduct, that should enable the people so to economize their time, and manage and control themselves, as not to eat and drink to excess, or use that which is hurtful to them; that they should be temperate in all things, in the exercise of labor, as well as in eating and drinking. Clothe yourselves properly if you can. Exercise properly if you can, and do right in everything.

Do not stay the work of improvement and reform to pay attention to small things that are beneath your notice, but let it extend through the entire circle of your being, let it reach every relationship in life, and every avocation and duty embraced within your existence.

Let it affect your thinking, and the feelings which you cultivate, and let there be nothing pertaining to your being but what shall be influenced by it. The Word of Wisdom would itself save you, if you would only keep it, in the true sense and spirit of it, comprehending the purpose for which it was given.

It reaches everything that affects your happiness. Go on then and observe the Word of Wisdom. What does wisdom tell you? Let tea and coffee alone, and abstain from that

which would overtax the strength of your system, and favor the innovations of disease, and shorten your lives, and thereby limit the extent of your usefulness.

Study to save yourselves. That which saves your life, and lengthens out your days is salvation. And that which fills out your days with the perpetration of good is salvation—it helps to make up the sum of your salvation.

I want you to look at it in this point of view, and be influenced by the spirit of truth, foster it within the fountains of your feelings, and it will give a good character to your conduct.

This will be living your religion every day, in every thing you do; you will have nothing to do outside of your religion.

Now that you may have wisdom to adopt this course of life, and live to enjoy the blessings that will accrue from its adoption, is my prayer in the name of Jesus Christ. Amen.

THE FIRST PRINCIPLES OF THE GOSPEL.

A Discourse by Elder Parley P. Pratt, Delivered in the Bowery, Great Salt Lake City, August 26, 1855.

I rise before you this morning, my friends and brethren, to preach to you the everlasting Gospel, for as my calling has been for the last quarter of a century to proclaim this Gospel, I have always endeavoured to do my duty both before you and others, here and in many other places.

Before I came here this morning, I was thinking, what shall I say to the brethren and sisters, if called upon to speak, and after a moment's reflection, I said, I will preach the Gospel, and when brother Kimball called upon me to address you, he said, "Brother Parley, we want you to preach the Gospel to us."

The Gospel of our Lord and Savior Jesus Christ is the only system whereby man can be saved, and his being the only name whereby we can approach our Father in heaven with acceptance, the only name in which remissions of sins can be obtained, and the only name whereby man can have power over unclean spirits, over devils, over diseases, over the elements, and over everything this side the celestial kingdom, and its influences, it is of the highest importance, therefore, that this message of life should be declared to all the world.

This Jesus Christ, the Son of God, was once born in Bethlehem, crucified on Calvary, risen again from the dead, and having ascended to his Father and to our Father to lead captivity captive, and give gifts unto men, his name has become the only name under heaven through which man may be saved—receive everlasting life and exaltation. It is the only name by which man can get remission of sins, the gift of the Holy Spirit, and all its attendant blessings. It is the only name by which we may approach our Father in heaven and invoke His blessings—the only name by which we may control disease, and the very elements, by the power of His Spirit

and the authority of His Priesthood.

This same Jesus, after having risen from the dead, after having received all power in heaven and on the earth, gave a mission to his Apostles, Peter and others, to go into all the world, preach the Gospel to every creature, baptize them in the name of the Father, Son, and of the Holy Ghost, and gave commandments that repentance and remission of sins should be preached in his name, in all the world, beginning at Jerusalem.

Having given these commandments, and instructed his Apostles that they should teach all things whatsoever he commanded, he ascended up on high, and took his seat upon the right hand of God his Father, and he then shed forth the gift of the Holy Ghost, and bestowed gifts upon men.

Those Apostles began at Jerusalem to perform the duties of their mission, for it had been said that they should tarry there until they were endowed with power from on high; and after receiving this power they stood forth and preached to the people, on the day of Penticost, the crucified and risen Redeemer, and when the people were convinced of the death and resurrection of the Messiah, and wished to know what to do to get rid of their sins, and become acceptable in the sight of heaven, Peter told them to repent and be baptized, every one of them, in the name of Jesus Christ for the remission of sins, and he then added, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This being written in the 2nd chapter of the Acts of the Apostles, in the New Testament, as the first instructions given by Peter and the Apostles, at the place appointed, and at the time appointed, and under the circumstances appointed, and this being the first attempt to carry out the great mission—"to preach the Gospel to the world," hence we conclude that the Gospel there preached was the same Gospel that was to be preached in all the world, and that was to be efficacious to all the world, it mattered not what color or country, what nation or language, learned or unlearned, Hindoo or anything else, it was the everlasting Gospel given by the Savior, at the place appointed, and at the time appointed, when they were endowed with power from on high, the Holy Ghost descending upon them agreeably to the promise.

Consequently, at that time and under those circumstances, which I have briefly named, the Apostles made that proclamation, viz., that all should repent and be baptized in the name of Jesus Christ for the remission of sins; and they were told that all who would do this, should receive the remission of sins, and that the Gospel, with its promises, should go to every creature; and whether in some distant age or country that mankind should be found, it mattered not; there the Lord should send His Gospel with the promise of remission of sins, and the gift of the Holy Ghost, through obedience to the Gospel. Yes, in every place and among all people the promises should hold good, and the signs follow them that believe.

This Gospel, its history, and characteristics, are clearly recorded in the New Testament, in the English version, translated by the order of King James, and handed down to us by our fathers; and it is also given to us by our fathers, in the Book of Mormon, and in many other good books, and in the words of many other good men who lived in ancient times, and in the words of many modern men, and many of our young men are made partakers of it by becoming members of the Church of Christ, and they know what it is to become members of the body of Christ, and to be justified,

freed from sin, and to stand before God with clean hearts and pure minds.

We have to know these things, and to be made sensible of what it is to feel the satisfying influence of His Holy Spirit.

Mind you do not forget, when we preach this Gospel, that it is a Gospel of repentance; do not slip over part of it, but while summing it up, look at it item by item. It is the Gospel of repentance, not a mere Gospel of baptism, but a Gospel of repentance, and remission of sins, to be preached in all the world.

Why have any people a notion or disposition to obey this Gospel? How can the people determine whether this Gospel is good, whether it is of any value to them, or what it will do for the people generally if complied with? What would this Gospel do for the people of any age if they would obey it as a people? Whether it were a neighborhood, a town, a city, a nation, or a world, or a million of worlds, I ask what would it do for that neighborhood, that people, that city, that nation, or that world? I will tell you. There would be no thieving there any longer, there would be no lying there any longer, no cheating, no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking. But why would all these things cease? Simply because they obeyed the Gospel; because obedience to the Gospel implies repentance, which means nothing more nor less than putting away all our evils, and ceasing to do them. Among the people that obeyed the Gospel there would be no longer adulterers, nor fornicators, nor any other evil that you can name.

Now what cause of objection can people have in any age, among any nation or language—in England or in Texas, or any where else, to a Gospel that would have a tendency to put away all those evils from among men? But, say you, "Are there no evils where this Gospel is obeyed?" No sir; where this Gospel prevails in the heart of an individual, that individual ceases from those things which are evil, for he is cleansed from them; he refrains from all that tends to evil. As the Gospel influences a man's heart, he ceases to countenance all evil practices, and where the Gospel influences his family, there is a family without those evils, and if a town or a city can be found that is influenced by the Gospel, there you will find a town or city without those evils which I have named, and you will find them gradually putting away those which may be amongst them, as fast as they perceive them.

"But really," says one, "in Utah, I thought the Gospel was pretty well obeyed, and yet we are not without those evils, we are not entirely free from those sins." Allowing such to be the case, that does not make these words false. Show me a man that is guilty of false swearing, a man that is found traducing his brethren, or that is found evil speaking, or that is a fornicator or a thief, and I will show you a man that does not obey the Gospel; he may call himself a "Mormon," a Latter-day Saint, or a brother in Christ, but that is not proving that he has repented of his sins, but as repentance is a part and parcel of the everlasting Gospel of Jesus Christ, and without which we cannot be benefitted by his atonement and his mercy, we cannot have the blessings he purchased without we associate repentance with our faith. I say, as repentance is an essential part of the Gospel, that the man who has not put away his sins has deceived himself, because this repentance is one of the first principles of salvation. If I have other sins, and then add the sin of neglecting repentance, my case is still worse than it was before.

I have known the Gospel, as I remarked, for 25 years, and in that time I have materially altered my views upon some points. I then thought that they came into the Church for the purpose of repenting and forsaking their evils, and receiving the Gospel with all their hearts and with a resolution to do right. Well, it is true that there is a oneness, as far as repentance and faith is concerned, in the outward acknowledgment, but do all who in word acknowledge the Gospel forsake their sins? We would all like to see such a state of things in the world, we would like to see our neighbors forsaking their sins, even if we could not forsake and overcome our own dear sins. Suppose we happen to repent and leave off our sins, would not that be about right? Would not that answer for us without waiting for others? Or can we have some ceremony performed that will do as well, something besides leaving off our sins and leading a new life?

Perhaps we may not come to the repentance of fear, or feel afraid of doing wrong, but the other part we will come to, says one, "For instance the baptism for the remission of sins given by the Savior, in whose name we can receive every good gift, and without whose name we cannot receive any spiritual gift." Then seeing that he, with all this power in his hands, and he, knowing all things that would be good for man, not only ordered that repentance should be preached in his name, but that the Apostles should baptize the people in his name, and to fulfil this mission they did baptize the penitent believer for the remission of sins; and they exhorted the people, every one of them, to repent and obey this ordinance for the remission of sins; and they also assured them that it they would do so they should have the gift of the Holy Ghost; and the Apostles further assured them that this promise was to them that were afar off, to all nations and countries—it extended to every creature.

And now, what objection can a man have to obeying one part more than another part of the Gospel? Why should men have such various opinions about the Gospel when it is so plainly set forth? One man says, "I suppose that baptizing or sprinkling me when I was an infant was sufficient, for that was the custom in those days, and I suppose they called that baptism." Well, have we not shown you that repentance was of God, and therefore that all men must repent? Jesus Christ did not come to call the righteous, but sinners to repentance, and he also commanded his servants to go forth testifying to those that were seeking the kingdom of God, and gave them power to heal the sick and cast out devils.

Can little children commit sins? Can they hear the Gospel and receive it in their hearts? Can little children reason, think, repent, and bring forth fruits meet for the kingdom of God? Can little children be instructed to obey the Gospel in their infancy? To all these questions every rational man would answer—No! Well, then, what have we to do with the Gospel as it pertains to little children? We are willing to carry out the instructions of the Savior where we are told to bless them, and this we are willing to do wherever we see them, and to pray for them, but to sinners that are sufficiently grown to be free to act for themselves—persons who are sufficiently grown to be accountable before the Almighty, and to be capable of conceiving sin in their hearts, and of bringing forth the fruits of it, to such was repentance and baptism, and therefore the Gospel could never be applied to little infants; it was a Gospel of voluntary obedience, and therefore it could not apply to the infant in its mother's arms.

Go and "teach" all nations, and baptize the people; not the teaching to "follow" baptism, but teach them to observe all the things spoken by Jesus. Well, now, if you baptize a little infant, then remember to tell it all the things; teach it, then baptize, after which, you must teach it to observe all things.

But you see it wont require a dead form to carry out the Gospel of Christ, but an infant could not ask, what is the word? Persons have been used to trust to a dead form and have their children sprinkled, but if any of you were sprinkled, it was at a time when you could not help yourself, and hence you do not know anything about it, only, that you have been told that somebody sprinkled you when an infant.

Then, notwithstanding your infant sprinkling, you never obeyed the Gospel because it was a Gospel of repentance, and is to be so when carried to all whom the Lord our God shall call. The Gospel, which we have to preach, is a Gospel of repentance and of remission of sins, to every one that will obey it, including a baptism, a voluntary baptism, which is applicable to all the truly obedient, in every nation, who are determined to lead a new life, and bring forth fruit meet for repentance, and what was it? The Apostle, in the New Testament, informs us that it was to be buried with Christ by baptism into his death, and rise to newness of life in the likeness of his resurrection.

In my travels abroad, I sometimes meet, among many others, members of the church of Rome, so called; I believe they call themselves such. I say to them, "Are you sure there was such a church as that in the days of the Apostles, and that you are members of that church?" "If there was such a church," says I, "it is spoken of in the New Testament. Well, are you sure that you are a member of the church of Rome that is spoken of as having grown and swelled and perpetuated itself? How have you become such?" "By being baptized," is the answer. "Then you would think an unbaptized person was not a member of that church?" "Yes, we would consider all such persons aliens."

"Well, then, I will convince you that you are not a legal member in the church of Rome, baptism being the initiatory right into that church." "How will you do it," Says he, "Because the Apostle in his epistle gives instructions and directions how every member was initiated into the Church, that was established by himself at Rome. He says that "as many of you as have been baptized into Christ have put on Christ, and if ye have put on Christ, then are ye Christ's."

"He also says, 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.'" Romans, chapter 6.

"Now," says I, "remember that every one of your members of the Church of Rome have been buried with Christ by baptism into death, and hence you must have risen to newness of life in the likeness of his resurrection. So writes the Apostle to the true Church of Rome, and you will find it in the New Testament, as before stated."

"Now then," says I, "you have acknowledged that no man is a member of the Church of Rome, unless he

has been baptized, and the Apostle himself says that 'every member of the Church of Rome has been buried with Christ by baptism, and has risen again from that grave into the likeness of his resurrection.' Where, Sir, were you buried with him, and when did you rise from that grave in the likeness of his death and resurrection? And have you ever led a new life, avoiding this sin and the other which you before were guilty of?"

"Well," says the professor of Roman religion, "You have got us in a curious position, I must acknowledge; I will have to give it up, for that is true; it is the written word of an Apostle of God. I have never become a member of the Church of Rome, and am consequently an heathen, according to the views of the Roman Catholic Church."

I have conversed with men who have come out as honestly as men could in their positions. Members of the Catholic Church have come out as honestly as I have stated, and said that they must give up, but the Protestants are very tenacious, and will stick to their creed, often in spite of reason. I presume they are like all men in reference to tenacity, they would stick to their oath, that, if possible, they might gain converts to their faith.

The question is often asked, "Are there any honest people among this sect, and the other party?" I tell you there are honest men in every sect of religionists, and if you try to classify men, you will have a difficult job, for you will find honest men in this class and the other, and, in fact, among all classes and sects of men.

You need not suppose that honesty depends upon our traditions, or upon where a man was born; but there are honest people in every community, and in every sect under heaven, and there are those that hate the truth, and that would not aid in the spread of light and truth, nor lend their influence to any servant of God under the heavens.

Well now, I love a man without regard to his country, or where he was brought up, without reference to color or nation. I love a man that loves the truth, and I do not blame any man under heaven for having been born and brought up in any particular town, city, or nation. You might as well blame a man for being brought up under certain traditions, in countries where they have not had the opportunity of discoursing with others, no discussions, no free press, where they never could know anything else but tradition through life.

You might as well blame them for their country as for their traditions. Circumstances might come round, and so order the course of a man's mind and his mission as to give him a new channel of thought, and prevent his making any distinction, as it was with the Apostle Peter.

There are whole nations, and generations of them, that have lived and died with the same knowledge right before their eyes, and that without the opportunity of thinking of any other degrees of knowledge. Well, what did Peter do with regard to those he was called to visit and preach to? When he preached the Gospel under the instructions of a risen Jesus, when he undertook to preach the Gospel—repentance, baptism, and the laying on of hands for the gifts of the Holy Ghost, he said, "The promise is to you;" meaning that present generation, and he thought a little more, and then said, "It is to your children;" meaning the next generation, and finally his heart enlarged a little further, by the Holy Ghost that was in him, and he uttered its dictation, "To *all* that are afar off;" and then he happened to think that they might count those that had been brought up in some other country, with different tradition, and he limited a little, and said,

"Even to as many as the Lord our God shall call."

Although, the mind of Peter was liable to be too contracted, he knew one thing, viz., that the Lord their God was in the habit of communicating with the people, and he understood that He always would be, for he knew that God lived, and he also knew that the Lord Jesus Christ was alive, for he had seen and talked with him, and had handled him, and he had seen him ascend up on high; and he had heard him testify that he had all power given him in heaven and in earth, and he knew that he would have power to send the Gospel to every creature, for he had the keys to send the Gospel wherever he pleased, to all tribes, nations, and languages, in worlds without end, therefore when he made the promise he only limited it, or gave it a certain jurisdiction, recollecting where it belonged.

The promise he gave of the Holy Ghost was to all that are afar off, to those whom the Lord our God shall call. To express it in language more appropriate than any other, perhaps, the promise of the Holy Ghost is, to wherever the Lord sends forth a revelation, wherever He makes proclamation of the Gospel, wherever He commissions men and sends forth the keys of the kingdom of God, and authorizes men to administer those ordinances in His name. It matters not whether in Judea, or America, or whether it be in Samaria, or England, whether to the heathen, the Jew, or the refined philosopher. It matters not whether we apply it to ancient days or modern times, wherever the Almighty God or Jesus Christ His Son, sees fit to reveal the fulness of the Gospel, and the keys of the eternal Priesthood, and the ministration of angels, there the promise contained in the Gospel was to hold good; and the nation or people obeying that call should receive remission of sins in his name, in obedience to his Gospel, and be filled with the Holy Spirit of Promise—the Holy Ghost, which is the gift of prophecy and revelation, and also includes many other gifts.

Is that Gospel any less true because it was revealed to Mormon, and was preached by him? Is that truth any less true because it has been hid up in the earth, inscribed upon plates, and has come forth and been translated in this age of the world? Was not that Gospel as good when preached to the Nephites in America, as it was when preached to the Jews in Palestine?

And if as good why not write it? And if good enough to be preached and written, why not have those writings and read them, and rejoice in the spirit and truths they contain?

Rejoice because it swells the heart, expands the mind, gives a more enlarged view of God's dealings and mercies, shows them to be extended to all extent, published in different countries, and upon different continents, revealed to one nation as well as another; in short, it gives a man that feeling when he contemplates the bearing and extent of that Gospel; it gives a man a feeling which affords joy and satisfaction to the soul; it give a man that feeling which angels had when they sung in the ears of the shepherds of Judea—"We bring you glad tidings of great joy"—which shall be in a few countries, and to a few people? No, that was not the song, though they were singing to those who had a few traditions in their families, which they had received from their forefathers.

The shepherds were astonished, and well they might be, and they brought every body to this text throughout the whole of Judea. Still those angels were honest enough to sing the whole truth, notwithstanding the Jews looked upon all Gentiles as dogs, and I think I hear the shepherds saying, that

brought glad tidings to every body—"To these dogs?" Still the angels—a choir of them—were bold enough to sing, "We bring you glad tidings of great joy, which shall be to *all people!*"

What a big saying for Jewish shepherds! Why they must have enlarged their hearts, and wondered at this very strange news! Why Peter had hardly got his heart sufficiently enlarged to believe these glad tidings, many years after they were proclaimed, although he had preached so much.

It swelled by degrees, and contracted again, I suppose, and at last he had to have a vision, and a sheet let down from heaven, and things shown him, and explained to him over and over again, to get him to realize the truth of the glad tidings sung by angels at the birth of the Savior.

It was showing so much, it was too broad a platform, such a boundless ocean of mercy! It was making such a provision for the human family that Peter could not comprehend it. If the angel had said it was for the Jews, for the peculiar people of God, those that could receive the new revelation, why then it might have done; but to throw off their traditions, they who were the peculiar few, as they considered themselves, to believe that the glad tidings of the Savior's birth was for those Gentile dogs, they could not endure this for a moment. They were of the house of Israel, the seed of promise.

This was indeed a peculiar vision, bringing the glad tidings of the Savior's birth—for that was the peculiar mission of those angels—hence they did not bring the Gospel, they did not say anything about baptism, nor repentance, nor remission of sins, but they simply brought glad tidings of it. They announced the fact that a Savior was born at such a date and place, told the birth place and events of a Savior being born in Bethlehem, under the circumstances named at that time, and declared that this news, this glad tidings, should go to all people.

What was the result? Why it went through Judea; it was sounded through Samaria; it went to Rome and to Greece; it went to Ethiopia; it went to the utermost parts of the earth; it soon bounded over the sea; the angels of God that sung that song could never contradict their words. If then they had to carry it over the seas, to every country and continent where the seed of promise was, they were bound to fulfil that mission, and they swiftly flew to America, and proclaimed the glad tidings there.

They found the people there shut out by a cloud of darkness, from the light of truth. They found a people there called the Nephites and Lamanites who were a branch of the house of Israel, that were cast off, or rather brought over the great waters from their country, and they bore the glad tidings to them, (you have read it in the Book of Nephi) and they informed them that at such a time and place the Savior was born.

By and by the Savior himself came over here, and told it to the people; but this was after his resurrection, for the work was too much, and the field too large for his mortal life; for he had but a few years to preach the Gospel to the Jews, and part of that short life of 33 years was he a child—a boy, and hence, he had to be limited to that country where he had a mortal body, and could be borne by the mountain waves that might separate one country from another. But after his resurrection, he was as independent of the waves and mountains as he was of those who crucified him; for then he could rise above their power; he was able to pass from planet to planet with perfect ease; he was as able to ascend up and go from continent to continent; he was as able to ascend

to his God, and to our God, as he was to appear to his disciples.

I say, Jesus could not be held in Palestine; the mountains, nor the rolling seas had not power to stay his progress, for he had told his disciples, while he was yet living, that he had other sheep which were not of that fold, and, said he, "They shall hear my voice."

In fulfilment of this, and according to the nature of his grand commission, the Saviour of the whole world, not half of it, in his glorified body, showed himself to the Nephites in America, and bestowed upon them the Priesthood, with all its gifts and qualifications—that same glorious Gospel that he had just before given to his Prophets and Apostles at Jerusalem—and he told those whom he selected to hold the Priesthood upon this continent, to go forth and preach the same glad tidings of salvation to all their world, fulfiling in part the words of Peter, "For the promise is to all that are *afar off*."

And Jesus called to those Nephites, when he descended, and they fell at his feet, as many as could get near him, and they bathed his feet in their tears, and they examined his wounds, and heard the gracious words of his mouth, and they saw him ascend, and descend again, and they felt so large in their charity and affections, and the light of truth was so large and extended in its benefits, and benevolence, and the testimony so strong, that they feasted upon the blessings that were bestowed, and he then commanded them to write his sayings, and an account of the miracles he wrought among them.

They did this as he commanded, and they liked the writings so well that they handed them down to each succeeding Prophet, until Mormon, who was born three or four ages afterwards; and he could not hand those sacred records down any further because of apostacy, and the blasphemy and wickedness of the people, and because of the wars and troubles that spread among the people; so he made a secret deposit of those writings, and put them in the earth, and he also wrote a book and called it the "Book of Mormon," which was an abridgment of the other records, and this was hid up to the Lord, and through the interference of the Almighty, a young man, Joseph Smith, by the gift and power of God—I say, through that young man, and the ministration of holy angels to him, that book came forth to the world, and it has since that time been preached and read in our language, and many others, and we rejoice in it, and have borne testimony of it in the world.

It is through that blessed Book of Mormon, with that blessed Gospel in it, that we have the testimony which we have in reference to the death and resurrection of the Saviour of men.

It is true, as recorded in the Book of Mormon, and as preached upon this continent, and it is true as written in the New Testament, and as it was preached to the Jews in Jerusalem, and as preached to the Ten Tribes, though we have not got their record yet, but we will have it, and we shall find that the blessed Jesus revealed to them the Gospel, and that they rejoiced in it.

And their record will come so that we will know of a surety, and of a truth, that they had the everlasting Gospel as well as their brethren in Jerusalem, and upon this continent.

When these things come to pass we will have three ancient records, delivered in three different countries. We have in the Old and New Testaments, and the Book of Mormon, and other good books, all we at present require.

We shall eventually have the history of the Ten Tribes in the north, of the Nephites in America, and of

the Jews in Jerusalem, and their written testimony will become one, and their words will become one, and the people of God will be gathered, under testimony, into one body, and the testimony of the Latter-day Saints will become one with that of the Former-day Saints, (and it is now so far as it goes) and the testimonies of those shall sweep the earth as with a flood, and by the voice of men and angels, and eventually by the great sound of a trumpet, and none shall escape.

Prior to this great destruction, the everlasting Gospel will be taught to them by the servants of God, by the testimony of men and angels, and by the testimony of Jesus Christ, and by the testimony of ancient and modern Prophets; by the testimony of Joseph Smith, and of the Apostles ordained by him, and by the testimony of ancient and modern Saints; by the testimony of the Ten Tribes; by the testimony of heaven and the testimony of earth; then shall the wicked be sent to their own place, and truth shall be established in the earth; and the voice of joy and gladness shall be heard with the meek of the earth.

Those that forsake their sins shall have abundant cause to rejoice with those that love the truth, and are made pure in heart by it.

Joy and gladness shall be heard, and there shall be glad tidings to all the meek, and to all the pure in heart; to all that love instruction; to all that will not harden their hearts; to all the sinners that will be obedient and refrain from their sins, and live a holy life.

The cry will no longer go forth, "They will not repent and be converted, that I may heal them;" for the Lord God, the blessed Savior, who is full of virtue, power, and love, and healing, with his Priesthood will bless them, and they will find comfort, for he will heal them.

From the fact that Jesus complains of a people that will not be converted, lest he might heal them, we would conclude from that, that conversion was a condition of the *healing* power. Why, says he, "They will not turn from their sins and be converted, that I may heal them." But when they are converted and grown up into one, the day of his power comes, and then says he, "They are converted, and I will heal them."

Don't you see that he came to the Nephites (you have read it in the Book of Mormon), and he said, "Bring forth your halt, and blind, and dumb, and I will heal them, for I see your faith is sufficient and I will heal them all:" and he healed them every one as they were brought to him. That day of general healing came to them, for the more wicked part of the inhabitants had been cut off, and I would to God that that day would come among us.

Well, let us be converted, and those that have been converted and have held on to it, be converted a little more, for I tell you I like conversion pretty often. I don't mean that I like people to turn round from the truth and then repent, and say, I am sorry; but I mean that a man needs converting to-day, and the next day, and the day after, because a man that is progressing learns by degrees. To-day he gets to understand that a certain principle or practice of his is wrong; and when he finds himself wrong, and learns his error, he turns from it; but even then he does not understand all things pertaining to right and wrong. He has not learned all things that might stand in the way of building up the kingdom of God, and hence, he wants or needs to be converted to-day, and the next day, and the next, and so on until he is converted from all his bad habits, and from his impurities, and he becomes just such a man as the Lord delights in.

And Jesus said, "Be ye as I am;

and I am as the Father." He contrasts himself and them with the Father, and then says, "What manner of men ought ye to be? Verily I say unto you such as I am, and I am as the Father is."

It is for this purpose that we came into the world, that we might become like the Father; and that we may become like Him, we need converting every day, or at least until we are free from all evil, even if it be five hundred times—not to turn away from the truth, but keep going on to perfection.

We need converting until we feel that indeed the promise of the Holy Ghost is "to all that afar off, even to as many as the Lord our God shall call." The Lord calls the Jews, the Christians, the "Mormons," the Gentiles; He calls the Ten Tribes; and He has called us also; God has called brother Joseph, brother Hyrum, and brother Brigham, and His Apostles, and the Elders who hold the Priesthood in this age, and He calls the people of America and of Europe, and the whole human family. Some He calls by His angels, and by His own voice out of the heavens. In this way He called Joseph and his associates, and revealed to them the fulness of the Gospel, put upon them the powers of the eternal Priesthood, after the same order as Himself, and told them to go forth and call others to assist them.

They did so, and others obeyed the Gospel; they laid their hands upon them, after they had baptized them and confirmed them; and they ordained them to bear testimony of their calling, and the restoration of the Gospel in its fulness—that a new call had been made to the nations of the earth.

And it required another call in our day, for Peter had gone the way of all the earth, and also his brethren who were his cotemporaries; and the brethren among the Nephites had gone, or had been taken away; and those holding the authority among the Ten Tribes had gone the way of all the earth.

And it was this that brought those glad tidings and those messengers to us; and those were the ones that brought the light of heaven to our beloved brother Joseph Smith.

Well, if I have been made a high witness of these things, what brought the truth to me? It was through the ministration of angels, under whose hands these my brethren have been ordained to the holy Priesthood, and it brought down with it the blessings of the everlasting Gospel, for it could not be in the world without a call; for those who previously held it had gone to another sphere.

The Gospel was revealed to ancient men in different climes and countries, whenever there were men to be saved, and it was revealed to modern men, because there were modern men to be saved by it. The Gospel was to all whom the Lord our God should call, in every age and country, and but for this call we would have been as blind as bats in the traditions of our fathers, led away by divers creeds and by the cunning of men who lie in wait to deceive. Where would we have been if it had not been for this call? We might have been good men enough, perhaps, but where would we have been?

The introduction of the Gospel was worthy of an angel, yes, the errand was worthy of a corps of them—it was worthy of a host of them! It was worthy of a God! It was an object of importance that called Jesus from the bosom of his Father in the eternal world. A call was necessary then; faith was necessary, and faith comes by hearing the word of God; and how could you have heard it, if nobody had been called to deliver it? We were in the midst of darkness,

and the darkness comprehended it not. We could see revelations given in other ages, but we want them in our age; but we wanted a call.

I am aware that some will be thinking of their grandmothers or grandfathers who died in the middle ages, and who died in hope, as far as they could get at it. I know they will be querying all the while to know what has become of them.

Well, it is no matter; it is for us to attend to our own business, and see to our own salvation; if we do this, we shall have no condemnation. We do not know but as we progress in righteousness, that in the provisions made by our great Father, we may have to serve them, and to do for those good old fathers and mothers of ours, who did see the light afar off, but could not come at it for want of a *call*—for want of a Priesthood, which is without beginning of days—and men holding the authority of heaven; yes, we may have to do for them what they have not had the privilege of doing for themselves.

Well, what is the provision? Why did I not just name to you, that this eternal Priesthood is without beginning of days or end of life, after the order of the Son of God? Do you suppose that when a man passes beyond the veil, he is any less a Priest? If angels or men, by the spirit of prophecy, have laid their hands upon him and ordained him to an office in the Priesthood of the Son of God, and have given him a call in the name of the Lord to give salvation to others, do you suppose that by passing the veil he becomes unordained?

What did Jesus say to the Jews? Says he, "The God of Abraham, Isaac, and Jacob, is the God you profess to worship; but," says he, "I want you to understand that He is not the God of the dead, for what glory would their be in that? But," says he, "He is the God of the living." He was speaking to the children of Abraham who were dead, as much as to say that Abraham was living then.

Well, then, when a man holding the eternal Priesthood passes the veil, he still holds his authority, and his heart is full of affection and love towards God's creatures, and he is clothed with the power of God, and he is His Prophet, Apostle, and Elder. It is impossible to keep a man silent who is filled with the testimony of Jesus. I would as soon undertake to shut up fire in dry shavings, as to shut up in that man's heart the good news, for he has his mission, which is to preach the Gospel to those that were and are in darkness.

The good old fathers and mothers who had not the privileges and blessings of the Gospel—for instance—go to deliver your message to them, that they may come to the light of truth, and be saved.

The Apostle, when addressing the Saints, says, "But ye have obeyed from the heart, that form of doctrine which was delivered to you: being then made free from sin, ye became the servants of righteousness." Rom. vi. 17 and 18.

There was the freedom of obedience to that form of doctrine delivered to them. Obedience to that form of doctrine made them free, but it did not prevent them from acting as men, in a temporal point of view.

The Apostle also speaks of passing from death unto life, because they loved the brethren. Passing the veil does not alter a man; it certainly takes him from the eyes of flesh, but the capacity, the intelligence, the thinking powers, are all alive and quick; and if they hear the Gospel, they will be glad, and the promises are made to them, and they will rejoice in them.

Let a man pass the veil with the everlasting Priesthood, having magnified it to the day of his death, and

you cannot get it off him; it will remain with him in the world of spirits; and when he wakes up in that world among the spirits, he has that power, and that obligation on him, that if he can find a person worthy of salvation, why, as soon as he ascertains that, and he remembers what he may teach and who he may teach, he then discovers that he has got a mission, and that mission is to those souls who had not the privilege which we have in this world, that they may be partakers of the Gospel as well as we.

And herein, when fully carried out, are the keys of the "baptism for the dead," and the salvation of those not on the earth, a subject into which I need not now enter, although it is among the first principles of salvation; but they are so lengthy that we cannot dwell upon them all at one time.

But suffice it to say, that when the Lord made provision that there should be one name by which man should be saved; and when He planned glad tidings of great joy to go over the islands and continents, and to the four quarters of the earth, He also remembered the spirits in prison, and He made provision wide as eternity, that it might reach the case of "every creature," under every circumstance that could arise within the reach of mercy.

He so ordered it, that "all manner of sins and blasphemies, in due time, might be forgiven, except that which could not be justly forgiven in this world, nor in that which is to come."

The plan was so devised that every man might have repentance and remission of sins, and the gift of the Holy Ghost, in his time and in his place, if he would; but if he would not, very well then, he might do as he pleased, whether in this world or any other, according to the clear freedom that he lives under.

You know you cannot compel one of the dumb animals to drink; you can lead him to the water, direct his attention to the clear, crystal, pure stream, but still he may die of thirst. And men may die because they will not leave off their sins, and lay hold of the cross; and if they will die of thirst, and will not lay hold of the salvation offered by a bleeding Savior, they may die the death of the wicked.

And if, because they will not give up their freedom to do right, they can go; they will die to all eternity, and never be compelled to obey the truth.

Well, friends, here is the Gospel; and where is the man's heart so hard that he will not see and embrace it? A man must be hardened in wickedness, that will not abide the law of the Gospel. And that portion of you who have not obeyed, my invitation is to you all; and all of you in the Church, who have not obeyed the Gospel in its fulness, see that you obey it in its fulness; I mean, to every day, attend to the repentance part of it—the leaving off part—forsaking your evils—the conversion part, and bring forth fruits suited to a new life.

I will have to be judged for my preaching, and you for your hearing. I shall be pretty careful for myself; I can do that, I think. I shall look into things, prepare my mind to discern between the right and the wrong; otherwise I might neglect; and it will keep a man pretty busy to repent and bring forth fruits for a new life. There will be a good deal of watching and praying, and he will have to be pretty careful to live so as to get the Holy Spirit, so that it will not leave him, and he will be, without it, like a fish out of water, or like a person in hot weather destitute of pure air. If he once loses the Spirit, after having received it, it will keep him pretty busy to get it again.

That repentance, and that burial in the name of the risen Jesus, wants

a good deal of humility and perseverance; for there is the old man with his deeds to put off, and lay aside, and to walk a new life.

It does not only mean something, but it is shown forth in the actions of the man. Well won't that keep a man pretty busy? I think it will in such a world as this. Well, in this sense of the word the Saints are called upon to obey the Gospel and repent, all the while; but we talk of dying unto sin and of walking in newness of life. The dying unto sin and rising in the new life, and the baptism were to be for a moment, but the stream that flows from obedience is perpetual.

Well, those out of the Church are certainly called upon to obey the Gospel; and when people are careless and indifferent respecting their duties, then it is that wicked people rise up amongst us, and we are then called upon to repent and obey the Gospel. I will clear my garments, as far as one day will do it, before I sit down. The little children are called upon to obey the Gospel, such as are capable of being taught, and they ought to be taught by their parents, so that they may understand it by the time they are eight years of age. Then they are called upon to repent, to understand and bring forth the fruits meet for the kingdom of God, and be buried in the likeness of death as Jesus was, and then leave off all their foolish and sinful ways, and rise out of their watery grave, understanding that Jesus rose again from the dead—from his grave, and knowing this they should then take up their cross. This is a figure to show us that then commences a new life.

Now you folks that have been brought up in the Gospel, in the light of heaven, but have been careless or wicked, rise up and obey the Gospel, and don't you be baptized without you repent, for all you hear of the Gospel and attend to, unless you are as humble as a little child, it won't do you any good, and remember that it is through the name, and the atoning blood of Jesus Christ, that you can have remission of sins, through the ordinance of baptism which represents the burial. And those people that have not been brought up within this call and influence, I say, come and obey it and do not call yourselves outsiders and aliens, but fellow heirs to the promises made to Abraham, and which were established by him and given to him for an everlasting covenant.

You may suppose that it was a part of the law given to Moses, and therefore done away in Christ. Let me tell you that the everlasting covenant made with Abraham, and mentioned in the Scriptures, was made four hundred and fifty years before the law was thundered from Mount Sinai. Separate and apart from the Gospel, the law was given to Moses, but not to disannul that covenant, and when the Lord Jesus Christ came he never disannuled it, but commanded his Apostles to preach it. It is much older than the law, for it applied before Moses was born and also afterwards, and all we have to do is to come into it, and be faithful as Abraham was faithful, and then we shall become sons, and if sons, the sons of Abraham, and if daughters, the daughters of Sarah, because we have embraced the same Gospel and principles. And then when we get into heaven with Rachel and Leah, they will not be ashamed of us, and what is more we will not be ashamed of them. Then we shall be hail fellows well met, and we shall sit down in the kingdom of God, and go no more out forever. "And many will come from the east and from the west and will sit down in the kingdom of God," and unless we are faithful we shall be shut out. Therefore I wish you to

understand that the promises, that are special, will not apply to us, and where they go we cannot come, except by adoption.

May the Lord bless you. Amen.

I like preaching the Gospel this morning. Before I came here I thought, what I shall say if they call on me to speak to-day? And the thought came into my mind, I will preach the Gospel, and the moment I came brother Kimball said, "Brother Parley, come preach the Gospel to us;" I replied "That is just what I was thinking of."

THE POWERS OF THE PRIESTHOOD NOT GENERALLY UNDERSTOOD—THE NECESSITY OF LIVING BY REVELATION—THE ABUSE OF BLESSINGS.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, January 27, 1856.

I am thankful for the privilege of again appearing here before the brethren and sisters. A few of us have been absent for a short time, and, in our absence, I hope and trust you have been blessed with the Holy Spirit of the Lord. I pray for the continuance of the light of that Spirit to rest upon the Saints, this I crave continually for myself and for all who profess to be Saints of the Most High.

As I have frequently thought, and said, when duty requires I am happy in going from home, and I am happy in returning, for it is my greatest joy and comfort to do what the Lord requires of me, and what I know to be my duty, no matter what it is if the Lord requires it of me. This course gives joy and peace. When this principle becomes the acting principle of all the Saints, we shall find that Zion is here; we shall be in the midst of it; we shall enjoy it.

As individuals, we enjoy Zion at present, but not as a community; there is so much sin, darkness, and ignorance, and the veil of the covering which is over the nations of the earth is measurably over the Latter-day Saints. The same unrighteous principles, which becloud the minds of men universally, more or less becloud the minds of the Latter-day Saints. Though the veil is partially broken to the Saints, though it becomes thin, as it were, and the twilight appears like the dawning of the day, yet we may travel for many years before the sunshine appears. It does not yet appear to this people, they are merely in the twilight.

As one expressed it in ancient times, "We see through a glass darkly"—through a smoked or dim glass—through which we cannot behold objects clearly with the natural eye.

We have not faith sufficient to have revelation, to have the visions of eternity opened unto us so clearly that we may see things as they are, consequently, we have to live by faith and not by sight. We have to live by the principles of the Gospel, which is faith in the heart and obedience to its requirements. It is our joy and salvation that we have this privilege.

If we could understand the nature

of the Priesthood—could comprehend it fully, this people, as a community, the Elders, as Elders of Israel, quorums, as quorums, when they present themselves before the Lord, would possess keys to unlock the treasury of heaven, and we could receive as one person receives from another. To us, as a people, the keys of the rich storehouse of the Lord are committed, yet we do not fully know how to unlock and receive. We receive a little here and there, and the hearts of the people are comforted by the very Priesthood we are in possession of, which has been given to this people for the express purpose of their receiving that which God has given them, though not yet to possess it independently, but as means for trial.

This Priesthood is given to the people, and the keys thereof, and, when properly understood, they may actually unlock the treasury of the Lord, and receive to their fullest satisfaction. But through our own weaknesses, through the frailty of human nature, we are not yet capable of doing so.

We have to humble ourselves and become like little children in our feelings — to become humble and childlike in spirit, in order to receive the first illuminations of the spirit of the Gospel, then we have the privilege of growing, of increasing in knowledge, in wisdom, and in understanding. This is a great privilege, while the world, excepting this people who inhabit these valleys, and those that are associated with us in different parts of the earth, are destitute of this principle and privilege. Still, many of us, and I may say comparatively all of us, are upon the same ground, situated precisely like other professors of religion, in order that we may struggle, wrestle, and strive, until the Lord bursts the veil and suffers us to behold His glory, or a portion of it.

If we did fully understand the principles of the Gospel—the keys of the Priesthood, it would be familiar with us, and be easy to be understood and to act upon and perform, and be no more of a miracle to know how to receive the things of God by revelation, than it is now a miracle to cast seed into the ground, after it is prepared, and reap our crops.

An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood—the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

This is one of the most glorious and happy principles that can be set before any people, or any individual who will be faithful to his God and to his religion. Upon whoever are bestowed the keys of the eternal Priesthood, by a faithful life, will secure to themselves power to see the things of God, and will understand them as plainly as they ever understood anything by gazing upon it with their natural eyes, or as clearly as they ever could distinguish one object from another by their sensations.

It is the privilege of every person who is faithful to the Priesthood, who can overcome the enemy, thwart the design of death, or him that hath the power of it, to live upon the earth until their appointed time; and they may know, see, and understand, by

revelation, the things of God just as naturally as we understand natural things that are around us.

We inquire, is this the character of the people called Latter-day Saints? We can say it is the character of many of them, but when we reflect, it is not the case with the whole of them. There are many, who never fail to improve upon every means of grace given them, upon every particle of light imparted to them. They perform every duty that is made known to them, they cease to do evil wherever an evil is presented to them, they refrain, so far as is in their power, from every act and from every thought and disposition which is contrary to the holy Gospel.

Again, when we look around we see many, very many, men and women who profess to know the things of God, to belong to His family, to the Church of the First-Born—the Church of Jesus Christ, who are ofttimes wrought upon by the Holy Spirit of the Gospel which has caused them to rejoice therein, who give thanks to their God, rejoice with joy unspeakable, and you would think they were very near the kingdom of heaven—near the threshold of the gate which opens into the presence of the Father and the Son, and yet, if anything crosses them, will give way to an evil temper; and if anything is presented to them which they do not understand, they condemn it at once; they are ready to pass judgment upon that which they do not understand. If they are crossed by their friends and families they are ready to speak by the spirit of evil, by the spirit of contention; they are ready to receive a little malice in their hearts. They do all this, they turn round and repent of it, they are sorry for it, and they say they will try to do better, will try to overcome their passions, or the temptations of the evil one in their natures. You see them again, have they kept themselves pure? No they have not, but they have given way to evil, to a little dishonesty, falsifying, shading of sentiment, speeches, sayings, and doings of their neighbors. They have given way to anger, and will remark, "It is true I got angry, I was overcome, true I acted the fool, but I mean to refrain from so doing in the future." And thus they live for a spell, but how long will it be before they are again overtaken in fault? Then if a delusive spirit, professedly a righteous one, is cast into a neighborhood, how easy such people are decoyed by it, led away by it.

At one time you see them as enthusiastic as mortals can be, in what they call righteous principles, and hear them saying, "I have more light now than I ever had before in my life, I am better now than I ever was, I am filled with the Holy Spirit."

This is the way we often find them, they are rejoiced exceedingly and are upon Pisgah's top—flaming Latter-day Saints, and, perhaps, when the next day or the next week has passed over they are angry, filled with malice and wrath. After a while they will say, "That was a delusive spirit, it is true I felt joyful and happy, I thought it was the best spirit and the most light I ever enjoyed in all the days of my life, but I now find I was deceived, I find that if I had continued in that spirit there was a trap laid to catch me, to decoy me away, and destroy my faith in the holy Gospel." Is this the case with the Latter-day Saints? Yes, with many of them.

Our religion is a practical and progressive one. It will not prepare a thief, a liar, a sorcerer, a whoremonger, an adulterer, a murderer, or a false swearer, in one day, so that he can enter into the celestial kingdom of God. We ought to understand that when our lives have been filled with all manner of wickedness, to turn and repent of our sins, to be baptized for

the remission of them, and have our names witten upon the Church records, does not prepare us for the presence of our Father, and elder brother. What will? A continuation of faithfulness to the doctrines of Christ; nothing short of this will do it. The Latter-day Saints should understand this. Do they? Yes. Do they live to it? A great many of them do not. All ought to live their religion every day, and there are a great many who do. But there are a great many who do not, who are overcome with evil, get out of the true path of righteousness, and do those things which are wrong. They contend with each other, quarrel, have broils and difficulties in families, and in neighborhoods, law with each other touching property, one saying, "This is mine," and another saying, "It is not yours, but it is mine." One says, "You have wronged me," the other says, "I have not." Thus there are thousands of plans which the enemy of all righteousness employs to decoy the hearts of the people away from righteousness.

If this people would live their religion, and continue year after year to live their religion, it would not be many years before we would see eye to eye; there would be no difference of opinion, no difference of sentiment, and the veil that now hangs over our minds would become so thin that we should actually see and discern things as they are.

True we labor under many embarrassments with regard to our progress in Christian life, and it is right we should be situated just as we are. We wish to save the world of mankind, and difficulties, embarrassments, and obstacles are thrown in our way continually. If this congregation could live twenty years without communion and intercourse with any other people, if we did not preach any more to the world, and no more Saints were gathered from abroad, we might, perhaps, train ourselves so as to see eye to eye, and that too before we had lived as many years to come as this Church has been organized.

But no, if we are instructed now, and understand all it is our privilege to understand, another year we must have another batch of clay thrown in the mill, as brother Kimball calls it, and this new supply spoils more or less of the clay that is already well tempered, and it is right that it should be so. Though this is a good comparison—the making of vessels out of clay, and the grinding up of clay, still, is it in every respect correct? We might carry it out perhaps, but I argue, and believe with all my soul, that if there were 10,000 Saints to emigrate to this point yearly from England, or any other country, and though thousands of the wicked should gather with them, it would not prove, for one moment, that any Saint would be obliged to sin thereby; it would not prove, for one moment, that this congregation before me would be obliged to do wrong.

Though we may be mingled together, and our interchanges are as they are, still if a stranger should look upon us as a community, who have been here many years, and see but few of the new comers do wrong, and then judge us off and say, we are all evil, that none of us are righteous, that there is no good fruit here, that would be an unrighteous judgment and decision.

It is our privilege, for you and me to live, from this day, so that our consciences will be void of offence towards God and man; it is in our power to do so, then why don't we? What is the matter? I will tell you what the difficulties and troubles are, by relating brother John Young's dream. He dreamed that he saw the devil with a looking-glass in his hand, and the devil held it to the faces of the

people, and it revealed to them everybody's faults but their own.

The difficulty is, neglecting to watch over ourselves. Just as soon as our eyes are turned away from watching ourselves, to see whether we do right, we begin to see faults in our neighbors; this is the great difficulty, and our minds become more and more blinded until we become entirely darkened. So long as I do the thing the Lord requires of me, and do not stop to inquire what I shall tell to my neighbor as his duty, and pay very close attention to my individual person, that my words are right, that my actions are right before God, that my reflections are right, and that my desires are according to the holy Gospel, I have not much time to look at the faults of my neighbors. Is not this true?

This is our practical religion; it is our duty to stop and begin to look at ourselves. We may have trials to pass through, and when people come to me, and tell me that they are wonderfully tried and have a great may difficulties to encounter—have their troubles on the right and on the left, and what to do they are at a loss to know, I say, "I am glad of it." I rejoice to think that they must have trials as well as other people. And when they say, "It seems as though the devil would overcome me," it is a pretty good evidence that an individual is watching himself.

If people could always understand the manifestations of the Spirit upon themselves, they would learn that they can be tempted as well as other people, and that would make them careful to watch against temptation and overcome it. Consequently, I rejoice for them, inasmuch as every individual who is prepared for the celestial kingdom must go through the same things.

I am happy, brethren, for the privilege of having temptation. A great many people have thought that in my life I was not tempted like other men. I tell them if I am it is none of their business; it is nothing to them. Some say "Brother Brigham, you slide along and the devil lets you alone." If I have battles with him, I can overcome him single handed quicker than to call in my neighbors to help me. If I am tempted to speak an evil word, I will keep my lips locked together. Says one, "I do not know about that, that would be smothering up bad feelings, I am wonderfully tried about my neighbor, he has done wrong, he has abused me and I feel dreadful bad about it. Had I not better let it out than to keep it rankling within me?" No. I will keep bad feelings under and actually smother them to death, then they are gone. But as sure as I let them out they will live and afflict me. If I smother them in myself, if I actually choke them to death, destroy the life, the power, and vigor thereof, they will pass off and leave me clear of fault, and pure, so far as that is concerned; and no man or woman on earth knows that I have ever been tempted to indulge in wicked feelings. Keep them to yourselves.

If you feel evil, keep it to yourselves until you overcome that evil principle. This is what I call resisting the devil, and he flees from me. I strive to not speak evil, to not feel evil, and if I do, to keep it to myself until it is gone from me, and not let it pass my lips.

You should succeed in bringing your tongues into subjection, so as to never let them speak evil, so that they will perfectly obey your judgment and the discretion God has given you, and are perfectly obedient to the will of the holy Gospel. How long have we to live for that? I do not know, but I am strongly of the opinion that it is possible for a person to overcome their dispositions to evil, to such a de-

gree that they will have no evil in the heart to slip out over the tongue; and if there is none in the heart, there is less danger of the tongue being used to the disadvantage of that individual, or to that of anybody else. If there is nothing in the heart which governs us, and controls to an evil effect, the tongue of itself will never produce evil.

Quite a number of us have returned from our southern mission, and as I have given you a few of my views with regard to some of the particular parts of our religion, I say for myself, and for the rest of my brethren who have been absent with me, we are happy to see you. I am, and I am sure that the rest are glad of the privilege of standing before you again in this house. I have nothing particular upon my mind, only to urge all the Latter-day Saints to live their religion.

I might say something with regard to the hard times. You know that I have told you that if any one was afraid of starving to death, let him leave, and go where there is plenty. I do not apprehend the least danger of starving, for until we eat up the last mule, from the tip of the ear to the end of the fly whipper, I am not afraid of starving to death. There are many people who cannot now get employment, but the spring is going to open upon us soon, and we are not going to suffer any more than what is for our good. I am thankful for the hand of the Lord which is visible; I am as thankful for this providence of His as for any that I ever received. I have told you, years ago, my feelings with regard to their sympathies, their faith, gratitude, and thankfulness, and their acknowledgment of the hand of the Lord and of the dispensations of His providence. My soul has been grieved to bleeding, to see the waste, and the prodigal feeling of this people in the use of their bountiful blessings. Many have walked them underfoot, and have been ready to curse God who bestowed them. They wanted gold and silver, instead of wheat and corn, and fine flour, and the best vegetables that ever grew upon the earth. They walked them underfoot, and set at nought the choice blessings of the Lord their God. If I were to see those individuals obliged to gnaw the the ground in order to get out the thistle roots, and have no fingers to dig them with, it would not be a disagreeable sight to me, until they learn to know who it is that feeds them.

We never ought to be without three or five years provisions on hand. But when you see men run to hell to sell a bushel of wheat for sixty cents, instead of laying it up in their granaries for a day of scarcity, you are forced to conclude that they would trade with the very devil, to get his coat and shoes in exchange for their wheat. I hope they will learn wisdom in the future, and lay up wheat to feed the brethren when they come here from distant countries. If they will learn wisdom now, I will promise them, in the name of Israel's God, that the earth will yield its abundance, as it has heretofore. Men in those valleys have reaped crop after crop which grew spontaneously, without putting a drag or a plow in the land, and yet they are ready to curse God for His blessings. How do you suppose the Lord feels? If He were no better than I am, He would chastise us far more severely than we have been. I will give way to others.

THE NECESSITY OF A LIVING PRIESTHOOD—THE UTAH LEGISLATURE.

Remarks by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, January 27, 1860.

I do not feel as though I desired to take up much time, I merely wish to say a few words in regard to what we have heard to-day. I am aware that a great many in the world are pleased with fancies, they are gratified and edified with that which is artificial, but if people would be pleased and instructed with such remarks as we have heard to-day, it would be well, for they are the principles that will save you, that will lead you into the celestial world. Listen to that which you have heard to-day from brother Brigham; he is our leader, our Prophet, our Priest, and our Governor—the Governor of the Territory of Utah. In him is every power and key of celestial life and salvation, pertaining to every person there is on this earth, and that is a principle which but few persons realize. You take away the keys that are with him, and with those who sustain him, and I would not give a dime for you. Sin to such a degree that brother Brigham and his counsellors, and those who are associated with him—the Apostles of Jesus Christ—withdraw from your midst, and I would not give a dime for all the salvation you have got; that is my faith. He holds the keys of the kingdom of heaven, just as much as Peter, James, and John did after Jesus committed the keys to them on the mount, and said, "I give unto you the keys of the kingdom of heaven, and whomsoever you bless I will bless, and whomsoever you curse I will curse."

Take away that power, take away those keys, and you cannot find your way into the celestial kingdom. The keys in his possession will unlock the door and let you through into another existence, more excellent than this. He holds the keys. Can anybody pass without them? No, only as they get authority through him. Are they appreciated as they should be? Do this people listen to the counsel that proceeds from his mouth, as the words of the living oracles of God?

I would not care if there was not a Bible within ten thousand miles of this place, or any other book or scrip; here are the oracles living right in our midst, and we receive them from day to day, by word of mouth from a living man, an Apostle who is alive, and through a Priesthood which is living in our midst.

At the same time, a great many persons think more of the testimony of a dead Apostle than they do of a living one, and think more of dead Prophets than they do of living ones who are here in their midst. It is generally the case that men do not fully appreciate their blessings in life; often when their wives are dead they think more of them than they did when they were living, and it is just so with some wives in regard to their former husbands. We do not always appreciate the blessings we have in our possession until they are taken from us; then we begin to appreciate them; so when good men have left us we cease thinking of their faults, but begin to

cherish the memory of their good deeds.

It is thus with a great many of our sisters when their husbands have gone to preach the Gospel; they now think they never had a fault in the world, but when they were at home they were full of failings.

I am not going to preach a discourse filled with high flown, exalted words, having no meaning to it, but I will come down to the capacity of every person that they may understand. Many times we do not appreciate our children, and take a right course with them when living, and when they are dead, we mourn and think of their lovely behavior, but never think of their misdeeds. Let us try to think as much of the living as of the dead. That which is dead will take care of itself, while that which is living wants somebody to care for it.

I consider that what we have heard to-day is of great worth to those who hear, but it is of far more worth to those who receive it, and more still to those who practise it, and bring forth the fruits thereof. Let us treasure up these things in our hearts and be faithful, and serve our God and keep His commandments.

In regard to our doings at Fillmore, all was peaceful and harmonious, so far as the Legislature was concerned; though the brief term of forty days, allotted by Congress for a session, is not long enough for the Members to thoroughly withdraw their minds from the various other channels, in which their thoughts are constantly so busily occupied. This fact tends to postpone important and difficult subjects of legislation, until most of the time has elapsed, when it is too late to enter upon them with that care, reflection, and critical arrangement, and wording, which they demand. Aside from this, the Assembly of 1854-55, by their revision, and other acts, presented us with a volume of very good laws, and wisdom did not dictate any material alterations for the present, therefore most of the bills passed this winter have been grants to herd grounds.

It would be but just to our new Territory, and highly beneficial to her interests, if Congress would either lengthen the term of our sessions or sanction, by paying the commissioners, our wise policy in appointing a Code Commission to prepare and present laws of an important nature. The latter course is, by far, the most preferable; for by that method capable men can be selected, who have time and opportunity to give all necessary attention to any given subject, and to thoroughly prepare it for speedy and satisfactory action. Our position, surroundings, and characteristics, prohibit the ancient style of enacting very numerous, wordy, and voluminous laws, therefore the more necessity for a longer period, or the payment of Code Commissioners.

In our votes and feelings we were one, and did the best that the time and our judgments permitted; and may God grant that this people ever be one, and cheerfully obey His commandments and all good and wholesome laws. Amen.

THE PRESENT SCARCITY OF FOOD—EXHORTATION TO THE BISHOPS TO TAKE CARE OF THE POOR—THE FAILURE OF THE CROPS WILL PROVE A BLESSING TO THE SAINTS.

Remarks by President J. M. Grant, delivered in the Tabernacle, Great Salt Lake City, January 27, 1856.

I have been instructed while listening to the brethren, and am pleased with the practical observations that our President has given. They pertain to the business of every day, and will greatly benefit the Saints. We have had a great variety from this stand, and the scenes of life, as we pass through, are varied in their nature.

I am pleased with brother Kimball's feelings, testimony, and views, in relation to our visit to the capital of the Territory of Utah.

I am aware that the general labor of the Legislature, perhaps, has been as great as that of any other legislature in the different Territories, in the same length of time.

Our laws, proceedings, grants, &c., are necessarily different from the usual routine of other legislative bodies, but our committees were doubtless as diligent as the committees in any other legislative body.

And when we were in session, we were in order, and in a situation to act as correctly, and with as much precision and consistency, as any other legislative body that can be found upon the face of the earth. Though we may not tie ourselves to all of those strict rules that others tie themselves to, yet we understand legislating, we understand the science as far as legislative science is understood by the present age, which is only in a measure.

I wish, therefore, under all the feelings and circumstances we may be placed in, that we may each act with an eye single to the welfare of the people, as much so as the Legislature has during the present session.

I hope the Saints will treasure up the remarks they have heard to-day, and profit by them. I am satisfied that we should bear with each other's weaknesses, for we are ourselves subject to the same infirmities as our brethren; we are subject to the same temptations as those who are similar in their nature; we should, therefore, be willing to look with the same complacency on the weaknesses of others, as we would wish them to look upon ours.

I am aware of the feelings that exist in the community through darkness and unbelief; many neglect their duty as Saints, and they grow dark in their minds.

I have doubts of that man who neglects his prayers, and I have also doubts of some who attend to their prayers. I have great doubts of those who profess to be Saints, have all the privileges of Saints, and participate in the enjoyments of Saints, yet do not consider that the duty of prayer is obligatory on them.

They think they can have around them, their wives, and children, and friends, and engage in the duties of life and take great responsibility upon them, and yet slide along and lay aside their duty as a Saint of God in regard to praying.

If a person is in trouble, or in want, he should seek unto the Lord by prayer, and obtain from Him aid, assistance, and light, and by that Divine Spirit he may overcome his weakness, break through the cloud of darkness, and walk in the light of the Lord.

There are instructions in the Gospel, in the words of the men of God, though the language which they use may not, peradventure, be as beautiful as words can be arranged, or as that which others can use, but there is an influence attending the words of a man who speaks by the Spirit of God.

I relish greatly the instructions which you have received this morning; to me they are sweet, very wholesome, and good. I like them, they suit my disposition, they agree with my palate, and I am thankful for such instructions. I am thankful that we live in a day when the Almighty so blesses us.

We are gathered out from the land that gave us birth, and from former associations in life; we are blessed here with peace; the hand of the oppressor is not upon us, and the arm of the tyrant has ceased to afflict and fall upon our neck.

We are enjoying happiness, we can worship our God and keep His commandments, and listen to the voice of His servants without molestation, without being afraid or annoyed, without expecting a mob on the right hand and on the left. For these things I am very thankful.

I am also fully apprised of the truth of our President's remarks, in reference to that lavish spirit which has existed in the minds of the Saints in relation to their grain. I am aware that all do not husband and take care of their grain as they should; they have counted it of little worth, as dross, as a thing of naught, and have been anxious to sell their wheat, corn, and such staple articles of food as might have been secured in granaries, and laid up for a hard time, or against a day of famine.

In regard to those who have been improvident and not careful, I am with the President, I cannot pity them if they have to suffer. I have seen the time, in this beautiful valley, when we first came here, when we had to bring enough of grain from the States to last eighteen months, that we were under the necessity of boiling and eating the hides of our cattle, and of going to the lowlands to dig thistle roots to subsist upon, that we might not die, but live on the earth.

We did not all have to do this; some of us were comfortable, and had as much to live upon as we have now, for we took care to save what we brought with us. Many of those, who are now destitute of grain, are among those who were lavish with the food that the Almighty caused the earth to produce.

I will here remark that I hope the Bishops in the different wards of the city will see that the poor do not go hungry, that they will keep themselves posted up as to the situation of the poor in their wards, and send round the Teachers and assistants to ascertain the condition of the people. I know that there is not grain enough to feed the people; some will have to suffer for the want of that article of food.

Take the city of Fillmore; they have old grain enough for that place; they have not raised grain the present season, yet there is one man in that city who has eleven hundred bushels of wheat. The price there is two dollars a bushel, and they are selling flour to each other at six dollars a hundred.

In Sanpete they have wheat, corn, and potatoes, sufficient to last them until harvest. The main suffering in the Territory of Utah, this season,

will be in Great Salt Lake county. The masses of the people are here, and the grain is consumed where the masses are; consequently, you may look for more suffering in Great Salt Lake county than in any other.

It will necessarily be here that the Bishops and their assistants will look for the poor. Some will not go very hungry before they beg, but there are some who will actually suffer very much before they make their wants known; that class ought to be seen to and felt after, and ought to be administered to. We should feel for each other, and seek to relieve, as far as we can, the needy and distressed.

I do not look for much trouble myself; I do not look for the people to suffer as they did the first winter we came here. The winter is cold and the cattle are dying, but ere long the weather will break, the people will get employment, and feel better.

Do not be discouraged in a hard time, be patient until spring comes, when you will feel pleasant and happy, and then is the time to deny the faith, if you are inclined to do so; never deny the faith in a dark day.

I for one am glad that our crops failed. Why? Because it teaches the people a lesson, it keeps the corrupt at bay, for they know that they would have to starve, or import their rations, should they come to injure us in the Territory of Utah.

With the practical lessons we have learned, and their effects upon our enemies I am glad, and I consider it one of the greatest God-sends that ever happened the people of the Saints, since their immigration to this land. I consider the grass-hopper war one of the greatest blessings to those who see it in the light of the Lord, and who discern the hand of the Lord in it.

We found our brethren southward in a pretty good spirit, generally speaking; they needed a little comforting and instruction on this point. We have some men among us who hold high and important offices which we respect, and we would be very glad to respect the men, and will actually respect them, if they will respect the people of the Territory, and the laws of the Territory. But when a man comes among us and will not respect us, nor our laws, will not respect our Governor nor our Legislature, he need not expect us to respect him.

Our brethren southward, I think, through the time of the Legislature, had the privilege of learning this practical lesson, to respect those who respect our laws, and not to respect men when they trample upon the laws of the country, and set at defiance the enactments of the Legislature.

I believe, on the whole, that the capital of this Territory will not be injured by the visit of the Members from the various counties. I believe that the people were benefited, and I believe that the community at large will be profited through the labors of the Legislature.

I hope then to see the Saints united more and more, and notwithstanding we have to be mixed with new clay, and ground over and over again, I say, come on you new recruits, I am not hide-bound in my feelings, I reach out my hands to the south, to the north, and to the universe, and say, come on, we want the new recruits here.

I want to see the Territory filled up in the north and in the south, in the east and in the west, and to see the valleys flourish and blossom as a rose. I like to see the hardy men come forth from the other side of the ocean; I like to see them pouring in by tens of thousands. The new recruits, as a general thing, have stood well.

Take the Yankees in Kirtland, have they all stood the test? No. One half, at least, of the Yankee members of this Church have apostatized. Take the first quorum of the Twelve, how many of

them stood by the Prophet of the living God, and kept the faith? Six only.

Then we may expect that some of our new recruits back out, depart and deny the faith, and this has been the case from the commencement. I like to see the new recruits come on, they will get ground up with the old clay and be just as good. You are only in the morning of "Mormonism," just in the commencement of it. We have no old recruits, in one sense, but we are all new recruits, enlisted under the same banner, worshipping the same God, and united under the same brotherhood of Latter-day Saints which always pertains to the Priesthood of God.

Then I like to see the English, the Scotch, Welsh, French, Danes, and men from every nation, kindred, tongue, and people, come forth and unite under the standard of truth, obey God and be one.

We had no difficulty, while at Fillmore, among the "Mormons," they kept themselves right side up with care, and with them all was harmonious and satisfactory.

May the peace of God be with you; may the light of the Holy Ghost illuminate you; may the words of the Prophet be unto you as a sweet morsel; and may the leaven of the Gospel work in you; and may the God and Father of our Lord Jesus Christ bless you for ever, which may He grant, in the Redeemer's name. Amen.

ETERNAL INCREASE OF KNOWLEDGE—NECESSITY OF CLEAVING TO EVERY GOOD PRINCIPLE—MEN ARE NOT MADE SAINTS BY MIRACULOUS GIFTS, BUT THROUGH OBEYING THE TRUTH, AND OBTAINING THE WITNESS OF THE SPIRIT.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 17, 1856.

We have just heard brother Morley's testimony concerning the religion that we have embraced. The extent of knowledge, incorporated within the salvation extended to the children of men, will vastly exceed the researches of the human family, and when they have passed the veil, they will then understand that they have but just commenced to learn. Brother Morley says he never expects to be too old to learn; I believe that doctrine. That which is to be learned in the eternities of the Gods pertains to life, and that life is exhibited to the human family in the degree which they are capacitated to receive it, that they may be taught as we teach our children, that they may learn the first rudiments of eternal lives.

Could we live to the age of Methuselah, and eat the fruits which the earth would produce in her strength, as did Adam and Eve before the transgression, and spend our lives in searching after the principles of eternal life, we would find, when one eternity had passed to us, that we had been but children thus far, babies just commencing to learn the things

which pertains to the eternities of the Gods.

We might ask, when shall we cease to learn? I will give you my opinion about it; never, never. If we continue to learn all that we can, pertaining to the salvation which is purchased and presented to us through the Son of God, is there a time when a person will cease to learn? Yes, when he has sinned against God the Father, Jesus Christ the Son, and the Holy Ghost—God's minister; when he has denied the Lord, defied Him and committed the sin that in the Bible is termed the unpardonable sin—the sin against the Holy Ghost. That is the time when a person will cease to learn, and from that time forth, will descend in ignorance, forgetting that which they formerly knew, and decreasing until they return to the native element, whether it be one thousand or in one million years, or during as many eternities as you can count. They will cease to increase, but must decrease, until they return to the native element. These are the only characters who will ever cease to learn, both in time and eternity.

A number of items occupy my mind pertaining to the Saints, I may say, a great many more than I could tell in one day, in one month, or in one year. Those who are well acquainted with me, know something of the action of my mind. To explain it, let me say to you, if you wish to tell me a long story, one that will take you two hours to get through with, a key word will at once give me an understanding of all you could say, in that long time. All who are acquainted with me know this. Bring any business matter before me, and the brethren with whom I am associated in business transactions, know that I need but a word to know the nature of it. So it is with regard to my preaching to the people. If I could put into them the same spirit and understanding which I have, they could see and understand things without a long detail of explanation. But this is not the case with all the people, therefore I am, in a manner, compelled to use the time I do in speaking to them upon the various subjects, at least so far as I can possibly spare it. If I were disposed to, I could train myself to get up here and take a text and explain it, and dwell upon one little item just as long as any other man, but what is the use of it? Upon this principle it would take us more eternities than we shall ever see, to learn what we have to learn, consequently, when I speak to you I speak the few words I have to say, as I already have upon the subject of intelligence and learning.

We shall never cease to learn, unless we apostatize from the religion of Jesus Christ. Then we shall cease to increase, and will continue to decrease and decompose, until we return to our native element. Can you understand that? It is a subject worthy the attention of the eminent divines of Christendom, and they may search into it until they are tired, and still know comparatively little about it, while I preach it to you in a few words.

I will here introduce a subject that we all should be acquainted with, I allude to morality. Have you been taught morality? Yes, every one of you have been taught not to use profane language, to be honest in all your dealings, to be courteous to all at home and abroad, and to be strictly upright on all occasions. All this you have been taught from your youth.

Many think that all which was taught them by their fathers and mothers, school teachers and priests, ought to be removed, laid aside, dispensed with, and that they should begin anew to learn every principle of civilization. This is a great mistake. I make these remarks because I have

heard Elders preach that there was not a sectarian priest—not a man living upon the earth, or that had lived upon it, neither a reformer nor a professed Christian, from the time the Priesthood was taken from the earth until Joseph Smith came, but what went straight to hell fire when he died. Yes, I have heard them preach just as absurdly as that. I have heard many say, I will dispense with this, and I will dispense with that; and many of our Elders actually dispense with praying, and say it is nothing but a sectarian notion. Were you taught by your fathers to pray? "Yes, but that is a sectarian notion." Were you taught not to lie? "Yes, but that was a sectarian notion." Were you taught not to pilfer? "Yes, but we think, we wont say it aloud, it is nothing but a sectarian notion, and we have to learn everything over again." This is a mistaken idea. There is only one thing which the people lack on this point, in order that their traditions and former education may do them good, and that is to know how to sever the good from the bad, how to assimilate to themselves every good trait of character they have seen in their fathers and mothers, teachers and neighbors, and every good thing that has been taught them from their youth, and how to gather to themselves every good principle they have been traditionated in, and store that up as their individual property, and then dispense with every erroneous idea and every inconsistency. Many things which have been taught us in our childhood, or in our early lives, are truly inconsistent, lay them aside and cleave to the traditions which actually tend to virtue, holiness, chastity, loveliness, kindness, honesty, and truthfulness in every respect, and gather all the good into our own store house, and let each one say, that belongs to me.

Some imagine that they must begin and unlearn the whole of their former education, but I say, cling to all the good that you have learned, and discard the bad. This leads me into a field, the gate to which I wish to have closed up, locked up, and passed by; I do not wish to say anything about it. I will say this much, however, if there are not all kinds of fish in this Gospel net, I should like to see the kind that is not in it, and I think that would be something new under the sun.

Treasure up in your hearts that which tends to virtue. You say, "I want an explanation upon virtue." I wish I could so give it to you, that you could understand it when I am done talking; I will do my best to do so. Learn the will of God, keep His commandments and do His will, and you will be a virtuous person. Can you understand that? If you can know the will of God and do it, you will be a virtuous person. You say, "Perhaps I should be led to do that which is contrary to my former traditions, and to do that which is really wrong." No matter anything about that; if you can know the will of God and do it, you will be a virtuous person, and will receive knowledge upon knowledge, and wisdom upon wisdom, and you will increase in understanding, in faith, and in the light of eternity, and know how to discriminate between the right and the wrong. I know the people say that that they do not understand, that they do not know what the Lord requires of them. I say keep the commandments of the Lord. We were taught that the commandments of the Lord were this, that, and the other, in our former lives, but when we can know and understand, by the revelations of Jesus Christ, the will of our Father in heaven and do His will, He will make us pure and holy, and fit for the society of angels and Himself. Will we not be virtuous then? yes, in the

highest sense. Many say, "I don't know the will of the Lord, I wish I did. I do really wish I knew what the Lord requires of me, but I do not know, and do not know how to find out."

I will now refer you to the scripture. where it reads that we shall be judged according to the deeds done in the body. If I do not know the will of my Father, and what He requires of me in a certain transaction, if I ask Him to give me wisdom concerning any requirement in life, or in regard to my own course, or that of my friends, my family, my children, or those that I preside over, and get no answer from Him, and then do the very best that my judgment will teach me, He is bound to own and honor that transaction, and He will do so to all intents and purposes. I have often reflected, with regard to people knowing the mind and will of the Lord by revelation. My thoughts turn within me in a moment, in my reflections upon what has hitherto been, and that which actually now comes before me, concerning the Saints in the last days and in the former days. For instance, Jesus, when upon the earth, called twelve men to be witnesses that he was the Christ. Then, there were a great many others who believed that fact, but he showed to those twelve men things that he showed to none else; he convinced them in a degree that he convinced no other person, that is, in some instances.

My mind then reflects, in a moment, did Jesus have the power to make his disciples believe that he was the Son of God by raising the dead, by laying hands on the sick, by walking on water, by multiplying the particles of bread and fish set before the multitude, or by any other miracle? Did he convince, and prove to twelve men that he was the Christ, by the miracles he performed? He did not. He did not convince them by one or all of the acts, which were called miracles, that he performed upon the earth. I know that many think that they are a great proof, that it is astonishing that people will not believe, when they read over the history and miracles performed in the days of Jesus and his Apostles. Let me tell you that if his Apostles were here in this our day, travelling through the country, raising the dead, laying hands on the sick, casting out devils, walking upon the water, or doing whatever they might be able to perform, it would all be no proof to the people that they were sent of God. I know that some of you think this is strange, and if so, I have strange views upon these subjects. It is no proof to me, it is no proof to any person else, and often serves to throw persons, relying upon it, into temptation, and to cast them still further into darkness. "Have you any proof of this?" Yes, right here in our midst. Men who have professedly seen the most, known and understood the most, in this Church, and who have testified in the presence of large congregations, in the name of Israel's God, that they have seen Jesus, &c., have been the very men who have left this kingdom, before others who had to live by faith. I have a witness right before me, and I am fearful every time that a man or woman comes to me and relates great visions, saying, "I have had a vision, an angel came and told me thus and so; the visions of eternity were opened, and I saw thus and so; I saw my destiny; I saw what the brethren would do with me; I foresaw this and that. Look out for that man or woman going to the devil.

I ask, is there a reason for men and women being exposed more constantly and more powerfully, to the power of the enemy, by having visions than by not having them? There is and it is simply this—God never bestows upon His people, or upon an individual, superior blessings without a

severe trial to prove them, to prove that individual, or that people, to see whether they will keep their covenants with Him, and keep in remembrance what He has shown them. Then the greater the vision, the greater the display of the power of the enemy. And when such individuals are off their guard they are left to themselves, as Jesus was. For this express purpose the Father withdrew His spirit from His Son, at the time he was to be crucified. Jesus had been with his Father, talked with Him, dwelt in His bosom, and knew all about heaven; about making the earth, about the transgression of man, and what would redeem the people, and that he was the character who was to redeem the sons of earth, and the earth itself from all sin that had come upon it. The light, knowledge, power, and glory with which he was clothed were far above, or exceeded that of all others who had been upon the earth after the fall, consequently at the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit, and cast a vail over him. That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him. "No," says the Father, "you must have your trials, as well as others."

So when individuals are blessed with visions, revelations, and great manifestations, look out, then the devil is nigh you, and you will be tempted in proportion to the vision, revelation, or manifestation you have received. Hence thousands, when they are off their guard, give way to the severe temptations which come upon them, and behold they are gone.

You will recollect that I have often told you that miracles would not save a person, and I say that they never should. If I were to see a man come in here this day, and say, "I am the great one whom the Lord has sent," and cause fire to come down in our sight, through the ceiling that is over our heads, I would not believe any more for that. It is no matter what he does, I cannot believe any more on that account. What will make me believe? What made the Twelve Apostles of Jesus Christ witnesses? What constituted them Apostles—special witnesses to the world? Was it seeing miracles? No. What was it? The visions of their minds were opened, and it was necessary that a few should receive light, knowledge, and intelligence, that all the powers of earth and hell could not gainsay or compete with. That witness was within them, and yet, after all that was done for them, after all that Jesus showed them, and after all the power of the spirit of revelation which they possessed, you find that one of them apostatized, turned away and sold his Lord and master for thirty pieces of silver, in consequence of his not being firm to his covenant in the hour of darkness and temptation. Another of them was ready to say, "I do not know anything about the Lord Jesus Christ," and denied him with cursing and swearing.

Some are apt now to say, "I don't know anything about this Mormonism, I don't know about the Priesthood." Did you not once know? "I thought I did." Did you not once know that Joseph Smith was a Prophet? "I thought I did." Did you not once know that this was the kingdom of God set up on the earth? "I thought I did, but now I find myself deceived." What is the reason? Because they give way to temptation; they may have had great light, knowledge, and understanding, the vision of their minds may have been opened and eternity exhibited to their view, but when this is closed up, in proportion

to the light given to them, so is the darkness that comes upon them to try them.

Are you going to apostatize when you are in darkness? That is the time to stand firm. I know there are some people right in our midst, only about on a par with good quakers; say they "I pray when I feel like it." Have you prayers in your families? "Yes, sometimes, but I do not always feel like praying, and then I feel as though it would be a sin."

Let me tell you how you should do. If you feel that you are tempted not to open your mouth to the Lord, and as though the heavens are brass over your heads and the earth iron beneath your feet, and that every thing is closed up, and you feel that it would be a sin for you to pray, then walk up to the devil and say, Mr. Devil, get out of my way; and if you feel that you cannot get down upon your knees for fear you will swear, say, get down knees; and if they don't feel right when they are down, put something under them, some sharp sticks, for instance, and say, knees come to it. "But I dare not open my mouth," says one, "for fear that I shall swear." Then say, open, mouth, and now tongue, begin. Cannot I say Father? Yes, I can: I learned that in the days of my youth. Suppose you say, "Father, look in mercy upon me," do you think the devil is going to snap you up then? If he is still by, and you dare not open your eyes for fear you will see him, tell him to stand there until you have done praying, and bring the body to a state of submission.

I have taught you that the spirit is pure, when it comes into the tabernacle. The tabernacle is subject to sin, but the spirit is not. A great many think that the spirits of the children of men, when they enter the tabernacles, are totally depraved; this is a mistake. They are as holy as the angels; the devil has no power to contaminate them, he only contaminated the bodies. When your spirit wishes to worship the Father, and your body is so full of weakness or wickedness, that you feel as though you could not do it, go to and bring your body into subjection; bow the knee and confess that Jesus is the Christ, if it is darker that 10,000 midnights in your minds; say, "I am for the Lord anyhow."

That makes me think of a great many Christians in the world; when they are sick and in trouble they will pray; if they are in fear of starving to death for want of food, of freezing through lack of raiment or fuel, then they will call upon the Lord. I know the old Prophet said, "In the day of trouble they draw nigh unto me." Get out, say I, in my feelings, in regard to such a religion. When I am starving to death it is time for me to be diligent in getting something to eat; when the ship is in a storm, it is then time to look out for the rigging. One may say, "Are you not going down below to pray, in this dreadful storm?" "No, I have no time to pray now, I must take care of the ship." So it should be with every Latter-day Saint. By and bye the storm is over, then let us go down into the cabin and do up our praying in fair weather. That is what "Mormonism" teaches me; and when it is dark as midnight darkness, when there is not one particle of feeling in my heart to pray, shall I then say, I will not pray? No, but get down knees, bend yourselves upon the floor, and mouth, open; tongue, speak; and we will see what will come forth, and you shall worship the Lord God of Israel, even when you feel as though you could not say a word in His favor. That is the victory we have to gain; that is the warfare we have to wage. It is between the spirit and the body; they are inseparably connected. The

spirit was not made here, it was organized in eternity, before the worlds were, with the Father and with angels before they came here.

When the devil got possession of the earth, his power extended to that which pertains to the earth. He obtained influence over the children of men in their present organization, because the spirits of men yielded to the temptations of the evil principle that the flesh or body is subjected to. This causes the warfare spoken of by Paul, when he says, "The spirit warreth against the flesh, and the flesh against the spirit." Paul explained it as well as he could, and I am trying to explain it as well as I can. Often when the spirit would do good the body overcomes, then one does the evil that brings into subjection the spirit. When the spirits of men are subject to the body, and continue to be, and commit the amount of evil necessary to fill up their cup, they are cast out and their names will be blotted out from the Lamb's Book of Life.

You know that it used to be a great saying, and I might say worthy of all acceptation, among the Methodists, "I know that my Redeemer lives, and my name is written in the Lamb's Book of Life." Their names were always there, and never will be blotted out, though they may be up and down, warm, hot, and cool, and though they may sin to-day, and to-morrow repent of it, but their names will remain in the Lamb's Book of Life until they sin the sin unto death. And when their names are once blotted out they will never be written there again; they will then be numbered with those who will cease to increase, cease to learn, to multiply, and spread abroad.

But again to the witness, that is on my mind. It was necessary for Jesus Christ to open the heavens to certain individuals that they might be witnesses of his personage, death, sufferings, and resurrection; those men were witnesses. But as Jesus appeared to the two brethren going out of Jerusalem, he was made known to them in the breaking of bread. Now suppose he had eaten that bread, and gone out without opening their eyes, how could they have known that he was the Savior who had been crucified on Mount Calvary? They could not; but in the breaking of bread the vision of their minds was opened. This was necessary in order to constitute safe witnesses, and they returned to Jerusalem and told the brethren what they had seen.

When Jesus came and ate fish broiled upon the coals, and told his disciples to cast the net on the other side of the ship, which they did and got it so full that they could hardly draw it to shore, would they have known that he was the Savior by the catching and hauling in a wonderful quantity of fish, or by anything else that they could have seen with their natural eyes? No, but when he came and ate the broiled fish and honeycomb, he opened their eyes and they saw that he was present with them. He had been back to his Father, had ascended to heaven and again descended, and opened their minds that they might be special witnesses. This is necessary. Did all the disciples, in the days of the Apostles, see the risen Jesus? No. Did all the disciples have visions? No, they did not. Do they now? No. I know the inquiry may arise, can a person be a real disciple without having visions? Yes, but that person cannot be a special witness to the doctrine he believes in.

What makes true disciples to a doctrine, to a religion, to a creed, or to a faith, no matter what it is which is subscribed to? To be faithful adherents to those articles of faith or doctrine taught, makes them true disciples to that religion or doctrine. Then if we have the religion of the Savior we are entitled to the blessings

precisely as they were anciently. Not that all had visions, not that all had dreams, not that all had the gift of tongues or the interpretation of tongues, but every man received according to his capacity and the blessing of the Giver. "Well, brother Brigham, have you had visions?" Yes, I have. "Have you had revelations?" Yes, I have them all the time, I live constantly by the principle of revelation. I never received one iota of intelligence, from the letter A to what I now know, I mean that, from the very start of my life to this time, I have never received one particle of intelligence only by revelation, no matter whether father or mother revealed it, or my sister, or neighbor.

No person receives knowledge only upon the principle of revelation, that is, by having something revealed to them. "Do you have the revelations of the Lord Jesus Christ?" I will leave that for others to judge. If the Lord requires anything of this people, and speaks through me, I will tell them of it; but if He does not, still we all live by the principle of revelation. Who reveals? Every body around us; we learn of each other. I have something which you have not, and you have something which I have not; I reveal what I have to you, and you reveal what you have to me. I believe that we are revelators to each other. Are the heavens opened? Yes, to some at times, yet upon natural principles, upon the principle of natural philosophy. "Do you know the will and mind of the Lord?" Yes, concerning this people, and concerning myself. Do every one of my brethren and sisters know the will of the Lord? Let me say to the Latter-day Saints, if they will take up their cross and follow the Lord Jesus Christ in the regeneration, many of them will receive more, know more, and have more of the spirit of revelation than they are aware of; but the revelations which I receive are all upon natural principles. I will give you one revelation which I had in Far West, and it was upon the same principle that it would be for me to have a revelation now, while I am talking to you. It was in the spring of 1838, before there was any disturbance in Far West, or in Davis County.

This people, thought I, are obnoxious to these Missourians, our religion they hate, our Prophet they despise and would like to kill him; they are ignorant of the things of God; they have received the precepts of men and drank deep into them, and are so interwoven with their feelings that the true religion of heaven cannot abide in their minds. Therefore I saw, upon natural principles, that we would be driven from there, but when, I did not know; but still it was plain to me that we would have to leave the State, and that when we did leave it we would not go south, north or west, but east, back to the other States. That I saw upon natural principles, and I knew what those people were afraid of. I then saw that we would go north, as a Church and people, and then to the west, and that when they went to Jackson County, they would go from the west to the east. Mark my words, write them down, this people, as a Church and kingdom, will go from the west to the east. I can tell you more concerning what I saw upon natural principles; I saw that this people would have to gain a foothold, a strength, power, influence, and ability to walk by themselves and to take care of themselves, and power to contend with their enemies and overcome them, upon the same principle that the whites did when they first came to America and overcame the Indians. Many here do not know anything about the history of the early settling of America.

New Orleans was one of the first

places settled by the Europeans, after North America was discovered. St. Louis was settled long before New York, and in that region you can find apple trees two feet through, standing among the oaks which are several feet in diameter. Did the first settlers stay there? No, they were either killed or had to leave lest they should be killed, with the exception of a few of the Spaniards who intermarried and lived with the Indians. The whites had to leave and go down the Mississippi river, and went round into Maine and Massachusetts, and when they reached there the Indians said, "You are welcome to this land;" a region where they have thirteen months of winter during each year. I use that extravagant expression in order to convey an idea of the rigor of the climate; but you talk about hard winters and snows here; in comparison many of you know but little about them.

I can pick up scores of Yankees here who have lived in countries where they could have fine orchards, and live like nabobs, and yet, in the winter season often ride in their sleighs over fences five feet high. I have rode over snow in the eastern states when it was fifteen feet deep. To return to the subject; I said, upon natural principles, that this people had to go to a country that the Gentiles do not desire. I can tell you another thing, when you see any member of this community wishing to withdraw and go to where there is a beautiful country—where it is easy to live, let me tell you that that man will apostatize, or be driven from his favorite locality: write that down brother George as the word of the Almighty.

I have deed after deed of land for which I did not get a cent when I was obliged to leave it. I also built many houses in the States, they are there now, for ought I know; they will fall down some of these days, and I care not how quickly. This people can only gain strength upon the principle of fleeing to a country where the wicked will not live, and where they can gain strength enough to walk by themselves, and to go where they please. This is one of the truths of heaven.

Whenever you see persons from this place on their way to a milder climate, seeking a better home, they will apostatize or be driven from their loved asylum; you may set that down for a fact. I saw that this people would have to flee into the mountains, and into a climate and country that the Gentiles would not desire. If we are not in such a place, I do not know where we will find one more undesirable than this. Do the Saints delight in this locality? No, it is repugnant to their feelings, if they could have their choice. Did I come here by choice, or was it not because I had to come? I like this country, and if it is not bare enough, cold and disagreeable enough, to those who wish to live in ease, we will find another location a little farther off. When we came here we were one thousand miles from everybody. Are you afraid of the Gentiles coming here? Should we all move from this city and give the Gentiles liberty to occupy our houses, our farms, &c., in five years you would not find them here; they could not live here, for this is not a place that would suit them. If this is not the place for us to dwell, it is not to be found in Texas, in California, nor in old or new Mexico. Where is it then? That is not for me nor you to inquire about, but it will not be in any of those places. If we are not now in the right place, the Lord will lead us to where we can gather up our strength, and multiply and sanctify ourselves, so that we can go forth and serve the Lord with clean hands and pure hearts.

I will now tell you a little more about the witnesses; I have strayed

some from that point, but I never bind myself while I am with the brethren. If I were preaching abroad in the world I should feel myself somewhat obliged, through custom, to adhere to the wishes and feelings of the people in regard to pursuing the thread of any given subject, but here I feel as free as air. You have gathered the idea from me that it is not the miracles that are performed before a person's eyes that convince him that one is of God, or of the devil; yet, if the Lord designs that a person should heal the sick, that individual can do so; but is that to convince the wicked that the operator is sent of God? No, it is a blessing on the Saints, and the wicked have nothing to do with it, they have no business to hear of it; that is for the Saints, it is especially for their benefit, and theirs alone. What should the wicked hear? They should hear a man testify that Joseph Smith was and is a Prophet of God, that he was a good man, and that he did plant and establish the kingdom of God on the earth, and we know it. "How shall I know?" says one. By obeying the commandments given to you. The Lord has said, go into the waters of baptism and be baptized for the remission of your sins, and you shall receive a witness that I am telling you the truth. How? By baptism and the laying on of hands alone? No. By seeing the sick healed? No, but by the Spirit that shall come unto you through obedience, which will make you feel like little children, and cause you to delight in doing good, to love your father in heaven and the society of the righteous. Have you malice and wrath then? No, it is taken from you, and you feel like the child in its mother's lap. You will feel kind to your children, to your brothers and sisters, to your parents and neighbors, and to all around you; you will feel a glow, as of fire, burning within you. And if you open your mouths to talk you will declare ideas which you did not formerly think of; they will flow into your mind, even such as you have not thought of for years. The Scriptures will be opened to you, and you will see how clear and reasonable everything is which this or that Elder teaches you. Your hearts will be comforted, you can lie down and sleep in peace, and wake up with feelings as pleasant as the breezes of summer. This is a witness to you. You ask the Lord to heal you, or your sick child, and if He is disposed to do it He will, and if not it is all right. If He is disposed to open the heavens and give us a visit from an angel, it is all right. If He is disposed to reveal to us, by natural philosophy, what is going to take place, that is right. If He is disposed to show us by vision where this people are going, and when, all right, and it is right if He withholds that information.

If, by the whispering of a small, still voice, He dictates you to do this or that, showing you which is right and which is wrong, it is all right, and it is right to acknowledge the hand of the Lord in His so doing.

But if you had faith to go out to the graveyard and raise up scores of the dead, that alone would not make you Latter-day Saints, neither if the visions of your minds were opened so as to see the finger of God. What will? Keeping the commandments of the Lord, to walk humbly before your God, and before one another, to cease to do evil and learn to do well, and to live by every word that proceeds from the mouth of God; then you are a Latter-day Saint, whether you have visions or not.

You may be tried and cast down, and be inclined to say that the Lord has not revealed this or that to you, but that has nothing to do with me or you. I do not desire to dictate the

Lord in that matter; all I have to do is to concern myself with the things He requires of me, for it is His right to pursue His own way, and take His own time and course in dealing with me. Can you gain a victory? You can.

As I have told you, your spirit is continually warring with the flesh; your spirit dictates one way, your flesh suggests another, and this brings on the combat. What are you to do? You must bring the hands, the elbows, the feet, the tongue, and all the organs of speech, and every power of the body into subjection.

You must say that you will not swear, nor say or do anything which is wrong. An Elder was cut off from the Church here last Sunday for swearing. What do I think of it? Time and time again have I requested the High Priests and Seventies to cut off such members of their several quorums as will break the Sabbath, and take the name of God in vain. I say sever them from the tree, for these loose and wicked characters hurt the tree. They are like dry limbs, and have become so decayed, that the moisture leaks through them, and seeks its way into the heart of the tree, and, by and bye, if we do not cut away such branches, the tree itself will die.

I often think that the High Priests and Seventies dare not walk up strictly to this duty, and I am disposed, at times, to imagine that some of the presidents of those quorums are guilty of such things themselves.

Bring the names of such men to this stand and I will cut them off, if no other person will, and ask no odds of the quorum, and you will go in with me. Bring the names of men who take the name of God in vain and do wrong in any way, and I will not ask for a High Council or Bishop's Court to deliberate on their case: I will sever them from the tree of life, and ask them what they are going to do about it. They will wither and die.

You may try to make dead limbs grow on the tree, but such a practice is a detriment to the bearing of good fruit.

I want to talk a little more about the witnesses. I am a witness—of what? I have told it here and in Nauvoo. I know what I am a witness of, and I know my Apostleship. I am a witness that Joseph Smith was a Prophet of God. What an uproar it would make in the Christian world to say, I am an Apostle of Joseph. Write it down, and write it back to your friends in the east, that I am an Apostle of Joseph Smith. He was a man of God and had the revelations of Jesus Christ, and the words of Jesus Christ to the people. He did build and establish the kingdom of God on earth, and through him the Lord Almighty again restored the Priesthood to the children of men.

Brethren, I am a witness of that; not by my laying hands on the sick and they being healed, nor by the revelations which are given of him in the Bible, but by receiving the same Spirit and witness which the ancients received; by the visions of the heavens being opened to my mind; by my understanding that which is revealed in the Book of Mormon, and that which Joseph revealed as comprised in the Book of Doctrine and Covenants.

I am a witness that those are the revelations of the Lord through Joseph Smith, in this the last dispensation for the gathering of the people; and all who reject my testimony will go to hell, so sure as there is one, no matter whether it be hot or cold; they will incur the displeasure of the Father and of the Son.

I am a witness of this; and all who will hear the voice of the servants of God, pay attention to what they say, and obey the commandments given to the people, shall receive a testimony and know that we tell

them the truth, that Joseph is a Prophet of God, and did actually finish the work which the Lord gave him to do, sealed his testimony with his blood, and has gone to dwell in the world of spirits, until he gets his body. All will have to acknowledge that this is true.

There are many other things that might be noticed, and much more might be said upon this subject. I have merely hinted at the witness, at the privileges, blessings, and duties of the Saints, and at what makes a Saint, but I feel as though I had talked long enough, or as much as I should to-day. I have a bad cold, and could cough as well as the rest of you, but I have been enabled to refrain from coughing since I have been here, and during the brief time I have occupied while addressing you, this morning.

I hope and trust that we will order our lives so as to be worthy of the blessings promised to us, and live to the glory of God, that we may have a glorious resurrection, and enjoy each other's society in the kingdom of our God. This is our constant prayer concerning you, in the name of Jesus Christ. Amen.

SALVATION—THE LORD'S PRAYER—NEWNESS OF LIFE.

A Discourse by Elder Amasa Lyman, Delivered in Kaysville City, December 20, 1855.

Brethren and sisters, it gives me much gratification and joy to have the opportunity of meeting with you on this occasion. And probably there is no necessity for me to tell you why I am glad. You may be enabled to infer that, from what I may say.

I have come not to tell you of any new things, or of any strange things. And I shall not take a text this evening, for this simple fact—that I once had a text given me to preach from, to preach on, and to preach about or to explain to the people; and I have been at work for the last twenty years, and I have not done preaching yet.

We use to think that a man could preach the Gospel in one sermon, and explain all the prophecies, besides making a great many new ones. But I have learned better as I have grown older. I have found out to my astonishment, that instead of having preached all the Gospel, I have learned but very little of it yet; consequently I could not preach it all. I am a pupil in the school, but I have also been engaged by him who teaches me, to teach those of my fellow pupils, in the school, who have not advanced farther than I have.

Now, the accomplishment of the objects for which the Gospel is preached, is a matter that presents itself to our minds. It is of the greatest importance. For men might preach the Gospel till there is not a people under heaven, who have not heard it; and they might return, and sit themselves down as having faithfully made this proclamation, and still there might be but very few saved; and there might have been but a very small work accomplished: for the extent of their salvation is in accordance with the amount of principle and truth

which they have learned and obeyed.

We talk about men being saved from sin, and then we get a Scriptural definition of what sin is. It is Scripturally a transgression of the law. Well, now, this leaves us just as dark as if there had been no Scripture. Then sin is a transgression of the law; but in order for us to fully comprehend the matter, we should know what the law is, so that we might know when we transgress it.

Now, for our information, supposing we leave these things, and what we have read in books, and what was told us a great many years ago, and, in our own way of expressing what we do understand, let us reason together. We will reason together as if we were at the beginning, and said all that had been said, and done all that had been done.

Well, now, so that we can understand what salvation is, we shall be enabled to comprehend the way in which we shall have to be saved. Salvation, like everything else, is something that we cannot make or create. We are not going to do one particle towards making it.

Then we will lay down this, that we are not going to make anything, or destroy anything, in becoming saved. There will be no more truth in the world, after we are saved, than there is now. The sun will rise and set, and the works of Jehovah continue to be unchanged, and there will be no difference in things only in what will relate to ourselves. Jesus is said to be the author of our salvation, having learned certain things, and having clothed himself with his love of righteousness and obedience, he came to reveal that salvation to all the sons of earth, so that all might have an opportunity of deriving such advantages as it was calculated to bestow; therefore, he was the author and revealer of the Gospel.

He said, he came unto his own, and his own received him not; but unto as many as did receive him, unto them gave he power to become the sons and daughters of God. And he gathered his disciples and Apostles around him, and taught them the truth that he himself comprehended: and he sent them forth, even as his Father had sent him forth. He said that he had come to do the will of his Father, and bear record of the truth. This was his testimony, and the object of his mission to earth. He taught his disciples this.

Now, for the accomplishment of what purpose were these things to be taught? To bring salvation to the lost and fallen sons of earth, and to bestow upon them the gift of eternal life. Well, what is salvation? It is that which we learn in our every day life; it is what the school-boy learns at school.

One of the old Apostles said, it is eternal life, to know the only true God, and Jesus Christ whom He has sent.

Well, is this what it takes to become the sons and daughters of God? Yes. Then, how did the Apostles obtain this knowledge? I will tell you: Jesus said unto them, "Follow me;" and he took them up into the mountains, and there in secret he taught them the principles of truth. And as evidence that he thought they were learning, he enquired of Peter, and the other Apostles (when they came in; for ought I know, they had been out preaching, as the "Mormon" Elders do, and probably had baptized a thousand persons), who do men say that I am? Why, said they, "Some say that thou art John, others one of the Prophets."

But, said Jesus, "Who do you say that I am, ye disciples of mine who have been laboring in the vineyard?" Says Peter, "Thou art the Christ, the Son of the living God." Then said he.

to Peter, "Thou art blessed, for flesh and blood has not revealed this unto thee, but my Father who is in heaven."

The Apostles acquired knowledge as the result of their application to searching for it. Can you tell what change there was effected in these men? They were men just as we are now, subject to like passions; then this is just as interesting as anything we can look at; and we will not question for one moment in our minds, but that it all transpired just as the Bible relates it.

Then what was the change in the condition of these men, I ask? When our Savior called them they were fishing, and they had never made the acquaintance of the Son of God; they knew nothing of him, or of his father who had sent him.

It was his request that first attracted their attention, and we learn that subsequently they were sent forth as messengers to preach the Gospel to their fellow men. And what of all that? "Why," says one, "they had learned the things of God." Well, had they any more than learned them? What had happened them? Was there any difference with them, more than they knew a little more than they did before?

The very first salvation that Peter was enabled to treasure up as his own property, was that he knew that Jesus was the Christ, the Son of the living God. It was the Spirit of God that revealed this unto him; and he continued to have the comprehension of truth, in addition to the truth which he had already learned; and that was all the difference there was with Peter or the rest of the Apostles.

"But," says one, "did they not speak in tongues?" Yes, but they did not learn anything, unless there was an interpreter present. The Apostle Paul said, he had rather speak five words, with his understanding, than ten thousand words in an unknown tongue.

They also prophesied. And did they learn anything by that? Yes, because something was foretold, and they could understand what was said; and for this reason the Apostle Paul once said, "That he would to God that they were all Prophets." So he seems to have been a disciple to this doctrine—that the love and comprehension of truth was the principle that edified—that it was the principle that would fix and establish the palpable change in the condition of mankind.

We read of the Apostles being in prison, and we read of their getting out of prison; but we do not find them telling of anything that constitutes eternal life, but the comprehending of something.

"Well, but" says one, "is the truth that we comprehend anywhere, eternal life?" A man might comprehend a truth which would not effect a delineation of the Gospel; but this is eternal life—to know the only true God, and His Son Jesus Christ, whom He has sent. Then, according to this language, the knowing certain personages, or the comprehending certain truths, constitutes salvation. It is not simply to know that He exists; for a man might know that He exists, and still not be in a position to receive eternal life.

Perhaps some of my scholars will get impatient to know what brother Lyman is wanting to get at. Well, I will comfort you with a little explanation. I want to show you that it is not merely the labor that you can perform, that will give you eternal life; I want you to understand that if you have eternal life, it will be when you comprehend the truth, so that it becomes your property; so that you can apply it—the same as it is when you have got money in your pocket, you can buy bread with it, or anything else you want.

You may sing, or pray, or just do what you please, but if you do not learn the truth, and fully comprehend it, you will fail to obtain salvation. I want you to understand this, that you may not waste yourselves away.

I know the Saints do a great deal of labor, and they suffer a great deal at times; but I want to get you posted up in such a manner that you will see that you need not work and slave yourselves so awfully hard, thinking that it will bring you salvation; if you do, you will find after you get through, that you will be as bad as a man who was endeavoring to become a State's senator (if I mistake not, in California) in some of the recent political contests. The rival candidates, in connection with other friends, had used all their influence in order to gain the day. At length the election came off, and most of the returns were in, so that they thought the results were actually known; therefore, the one who imagined himself elected, made a great dinner, but just about the time the dinner was to come off, it was proved that his opponent was elected. How bad the poor man felt.

How will it be with us? for we do not expect to live here always. Why, we shall wake up to the comprehension of the fact, that we have not obtained the heaven or salvation we expected. Then, you see, we should have to wait like the Californian did, at least till another election.

I want to have you discriminate between that which is salvation, and that which is not salvation. There is such a thing in the world as means, and the object that the means effect. The object and the means are two different things. I want you to learn this, that it is a comprehension of truth, treasured up in the mind and soul of man, and a just application of the same, that will save him. Just as far as you comprehend and practise truth, you are saved.

"Well," says one, "is this knowledge, which you refer to, all that we have to gain and profit by in order to be saved?" I know of nothing else; I have nothing else to teach you.

"But," says one, "I thought it was the doing of my duty that would save me; for instance, I am required to pay my tithing, whether ecclesiastical or municipal, or any other; besides this, I have to labor a considerable portion of my time; and I have to go and preach the Gospel, and call upon sinners to obey the truth; I verily thought that this had something to do with my salvation." Well, this has something to do with your salvation, but I do not want you, because you have been preaching the Gospel, and have returned again, to think that you are saved.

Can we not understand that millions of men are laboring with all their powers, though they are not carrying out "Mormonism." They labor as much, and suffer as much as we do, and then they go down into the earth, by thousands and millions, still there is not a soul of them that has gained eternal life; not a soul of them has gained salvation for their self-martyrdom; for many of them have been martyred?

Well, now, what is the reason if suffering will exalt and save the Latter-day Saints, that it will not save and exalt the suffering millions who never knew anything about "Mormonism?" As I heard a Universal preacher say (the saying struck me when I heard it), that if we could find a plan that would save one man, we could find a plan that would save all men. Well, this is what we want; for if we can find a plan that has saved one, we can find the plan that has saved all that have been saved.

If there is not developed in us the comprehension and correct practice of the truth, we shall fail to be saved. Our baptism for the remission of sins,

followed by the laying on of hands, and our washings and anointings will not avail anything, if they are not followed by this development.

If the lamp of eternal truth is not lighted in us—is not planted here—does not receive its strength here, all our efforts will be in vain. If the knowledge and light of eternal truth does not follow as the result of our toil, the ordinances that we receive, and all that is done to us will not save us. We may build cities with gold, adorned with splendor and magnificence, fit to receive the Son of God; it will be all the same.

Nebuchadnezzar built a magnificent city, but was it the principle of salvation with him, or among his people? Was there one soul of them saved who built that great city? No, and instead of Nebuchadnezzar's going into heaven, he went into the pasture to feed with the cattle. And this is the way that it will be with you, if you do not toil right; instead of going into heaven, you will have to go into the pasture, as he did.

This is a truthful illustration. Nebuchadnezzar held the command of millions of men, and he built magnificent cities and palaces; and we go to work on the same principle, and build cities; but we build them with coarse materials; of one portion we make a wall and of another portion we make a house. We are progressing to the splendor of what Nebuchadnezzar did, but we cannot look up to heaven and say, here are a great many cities that we have made; but we can say, here are a great many cities that we have commenced; but we are far richer than the king; for we have got that which will make us wise unto salvation.

This is a part of my sermon, I have not preached to you about baptism for the remission of sins, and about the laying on of hands, and prophecy, and so forth.

You can read about these things at home; consequently, you have no need for me to come here, and wear myself out in talking about them. I want to teach you something that you cannot read. If I had you in a school, I would not take more liberty with you. You are not saved by the truth till you know and obey it. In "Mormonism" there is A and B. Well, then, you will have to learn A and B and so forth. Do any of you remember learning your letters at home which your mother taught you? She would get some old book or other and say, well, my son, what is the first letter in this book? Why, he could not name it; she might just as well have asked the boy about the sun, as to ask him about that.

The mother would say, well, that is A; then the little fellow would try to say so. After a little she would ask him to tell her again what A is, but the little fellow is just as dumb as before. Well, she tries him again, and after she has told him what it is, he says A; now he has learned something; he has learned to know the formation of the letter before him.

I suppose I was not born into the world with a knowledge of my letters; hence I have had to learn them like the rest of you. Well, I want you to know that this is the way that we shall have to get salvation.

The revelations tell us that intelligence was not created, neither can it be. Hence, what we have to do is to comprehend that which does exist. This explains the propriety and truth of the Lord's prayer. Now, says the Lord; "When you pray, pray in this manner—Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is done in heaven."

Well, what about this? Why, in the first place, we do not suppose that simply the using of these words would save anybody; for fathers and mothers very frequently learn their chil-

dren this prayer, almost before they can talk, and they will repeat it till they are old enough to run away.

I want you to see that here is one of the guide boards of the Gospel. We say, our Father who art in heaven. Now, what does this language imply? Why, it tells us that we have a Father in heaven, and that we are His children. The next tells us that He is holy: "Thy kingdom come; thy will be done on earth as it is done in heaven." We pray this, simply because we want His will to be done here, as it is done there.

But we have only read one side of the guide board yet. Well, then, we now come to the asking of the Father for a peculiar favor; and we now say to Him, "Father, forgive us of all our sins, as we forgive those who trespass against us." Now, do you want to know how much He will forgive you? If you curse your neighbor because he has trespassed against you, get down and pray for your Father to curse you.

Why, "But," says one, "I would not like to pray for God to curse me." I suppose you did not think that the Lord's prayer meant so much as this. Well, now, as you would have God deal with you, so deal with your neighbor.

Now, we all would like the man on whom we trespass to forgive us, and then we suppose that God would forgive him, just as he has forgiven us. Our Savior said that we should forgive men when they trespass against us. And why? Because that is the way that God will do with us. We ought not to forget or neglect the first principles of the Gospel, but at the same time go on unto perfection.

But have you left off your practical sins? for theory will do you no good; you may have all the knowledge you please, but it will do you no good until it defines the divinity of its character, until it becomes indelibly fixed in your minds. I want that you should learn this.

Says one, "Is it not good for us to be baptized?" Yes. And it is also good to use the Lord's prayer; and when you ask forgiveness, the example given tells you the very course that you should adopt towards God, and towards all with whom you have anything to do. There is nothing you ought to be more particular about than this; when you say, father, forgive me, just make yourselves certain that you have forgiven your brother; and, if you have not forgiven your brother, when the expression is just about to fall from your lips, shut your mouth—make it a prisoner.

Perhaps you will accuse me and say, "Why, we thought brother Lyman would tell us something new, that would entertain us." Well, I think I have been good company anyhow.

When Jesus Christ came down here, he came as a character to be followed; he came in the character of a God; not as a simple boy, but to preach the Gospel. Well, then, what comes next? Did he tell the people to go to work and lay up bread for a year, or for ten years? Or, did he tell them to ask for bread for to-morrow? No, he did not. Why? Because that is a day we know nothing about. Supposing we had been without bread for eight or nine days, and were to ask him for bread for to-morrow; what would He think of us? Why, just what you would think of your children, if they were to ask you for bread, with their hands full, and their mouths full.

Then, if we have no bread, we ought to ask for this day our daily bread; for we do not know whether we shall want it to-morrow or not. Yesterday is past, and to-day is all that a man lives.

Well, then, what comes next? "Thine be the power, and the glory, for ever and ever. Amen." We have

now got through with the Lord's prayer, but I do not want you always to get through with it so soon; I do not care if you are a week about it. Most of you teach your children this form of prayer, before they can appreciate it. You can appreciate it, but they cannot. You teach them to say, "Our Father who art in heaven," without their having any rational supposition who He is, or whether He is anybody or nobody.

There are some other things I want you to take into consideration. The ordinance of baptism is abused by a great many. Some of you get baptized a great many times; and what do you get baptized for? As long as I see you getting baptized for the remission of sins, I shall conclude that you are not saved.

Well, now, you go down into the ordinance of baptism, and it is said that you are buried. Are you buried alive? A burial, of course, pre-supposes that somebody is dead. It is also said, that we are to put off the old man of sin—the old garment that we have worn; and from that grave we are to rise unto newness of life, as toucheth the former conversation. We are not to act as we once acted, and do as we once did.

Well, then, we are to be dead; but we are not to die as people generally die; for when they are dead, do they come back, and build cities, and do as they did before? It formerly took butter and cheese, and these good things to keep them alive; but when they die, this expense stops.

Well, then, how shall it be with us in relation to our former existence? We were not Saints then; we said and did things which were wrong often, because we did not know that which was right. We should die unto sin and darkness, and learn the light, and live in it, and be dictated and governed by it.

This is what baptism should teach us. Have you so read the guide-board? Simply telling us that we should die unto darkness and corruption, that we might live to immortality and eternal life, will not save us. If you have not read the guide-board so, you have not read it right.

Those who have not been buried with Christ in baptism, and risen unto newness of life, and put off the old man of sin, they are living without the light; they are those who have never left the sable shades of darkness; they think wrong, they act wrong, and they go wrong, because they have not the light. They do not know the difference between that which is pure, and that which is not pure.

Perfection is not at the guide-board, but we can read it there, that this is the way that leads to it. But supposing you were to stay there, what would you accomplish? You would be perfectly bewildered, without any possibility of ever getting right. How foolish it would be for us to stay there and say, why, I cannot leave this; it first pointed out to me the way of life; and can I leave it now? No, I will live by it, and die by it.

Is there any such a thing as this in "Mormonism?" No. "Mormonism" gives a man more than one wife. Ah! say some poor, half-hearted "Mormons," talk about a man's having more wives than one; now we know that the Church has all apostatized, and Brigham and the Twelve are all going wrong. Such poor wretches have got to the guide-board, and they want to stay there.

The Saints who have the Spirit of light and truth, would shame to own that they are of the same race. As brother Kimball sometimes says, "Such persons are all puckered up; there is not as much of them as there used to be." All the difference there is between that kind of "Mormon" and us is, that we have passed beyond the first guide-board, and they have not.

I want you to realize that there is a time for everything; there is a time for you to be baptized, and there is a time for you to put away things of childhood, and become men and women. There is a great difference between the guide-board which leads to salvation, and salvation itself. Says one, "I guess we understand it pretty well." I hope you do.

Some years ago a text was given me to preach from, but I have not learned it all yet; but I am learning it as fast as I can, and preaching it; this is my mission. Other men might have missions of another kind.

Says one, "Were you always an Apostle?" No. "Were you ordained an Apostle?" Yes. "What did that do for you?" It only connected me with twelve men; it did not give me any more knowledge, or make me any different.

I have come to preach you the Gospel; and if I had thought that there was no necessity for so doing, and that you understood all about it, I would have stayed at home, or up at brother Allred's here, and enjoyed myself at the fire-side.

It is my right to ordain people, but I shall not ordain you, but I will give you all a mission to teach this Gospel, that I have preached to you to-night, to your neighbors, and to yourselves; and examine yourselves, and see if you live the truth.

I will tell you how to know. Do you know how much you would give for the truth last year? Says one, "I would give a tenth last year." Would you give any more now? "I do not really know. Why, I thought they only asked me for my tithing, and that that was all it was worth."

Then you do not think it worth more now than you thought it worth last year. Well, now, what are you going to do? Are you going to swindle somebody out of nine-tenths of their salvation? You gave a tenth. What for? Why, you thought "Mormonism" worth that much; you considered it worth your tithing. Well, what are you going to get? You are going to get a tenth.

I came into this kingdom to identify myself with all that I have, and all that I expect to have. You have given a tenth, and you expect to get a dollar, do you? Now, is there any good hard sense about that? "Well," says one, "what do you mean by treating the subject in this way?" Why, I want you to think of this, and not deceive yourselves by thinking that you will get a full salvation for paying a tenth; if you devote yourselves and all that you have for the cause of truth, you will merit the whole.

I want you to learn that "Mormonism" is worth everything; that it is all there is of life—that it is all there is of truth—that it is all there is of everything that is worth having; and you will then comprehend, as I do, that to merit it, you will have to throw in all that you have got.

You cannot do more for the truth than it is worth: then come forward and consecrate your property. Says one, "What will it do for me, if I do?" Do you not say, that "Mormonism" is worth everything? Yes; but you will only pay a tenth for it. Then here you have got the bars up.

May God bless you and me with His Holy Spirit, that we may be led into all truth, and fully comprehend and appreciate that salvation which we seek, is my prayer, in the name of Jesus Christ. Amen.

THE NECESSITY OF THE SAINTS LIVING UP TO THE LIGHT WHICH HAS BEEN GIVEN THEM.

A Discourse by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, March 2, 1856.

I have many subjects that I would like to speak upon for the benefit of the Saints, and one thing in particular I would like to do for them, which I believe would be the greatest blessing that could be bestowed upon them, and that is to give you eyes with which to see things as they are. If I had power to bestow that description of sight upon the Latter-day Saints, I do not believe that there is a man or woman but what would try to live their religion.

Some might suppose that it would be a great blessing to be taken and carried directly into heaven and there set down, but in reality that would be no blessing to such persons; they could not reap a full reward, could not enjoy the glory of the kingdom, and could not comprehend and abide the light thereof, but it would be to them a hell intolerable, and I suppose would consume them much quicker than would hell fire. It would be no blessing to you to be carried into the celestial kingdom, and obliged to stay therein, unless you were prepared to dwell there.

If people had eyes to see, ears to hear, and hearts to understand things as they are, it would prove a blessing to them, for they would then order their lives in a manner to secure the blessings which they anticipate. However, it is out of my power to thus bless this people, but the gift has been placed within the reach of every person by the purchase of the Son of God, and it is for them to obtain it, or to pass along without obtaining it, just as they may choose. But some facts are easily comprehended; take the Latter-day Saints and compare their feelings, lives, and doings with those of the world, and what will be readily discovered? Were any of you now to go forth into the world, if you had one spark of honesty or of virtue about you, you would desire to return as soon as duty would permit, and would exclaim, "I had no idea that the world was as I found it to be." Many of our Elders exclaim, on their return from foreign missions, "How wicked the world has got to be! They are growing worse and worse, and go rapidly from bad to worse." I have heard them exclaim, "It was astonishing to see how the people could so alter in the course of two or three years!"

On this point I will remark that the Elders rapidly alter one way, and the people of the world alter directly the other way, thus the space between them increases much faster than we are apt to be aware of. Elders who go forth to proclaim the Gospel, unless they do something to clip their faith, or cause them to apostatize from their religion, so that they are left in the dark, are generally on the increase in improvement, grow in grace and in the knowledge of the truth, and gather to themselves more knowledge than they had before they went on their mission. They are advancing in the principles

of truth, while the world are receding from the truth they once had; consequently, it appears to the Elders, and to those who go from the Saints into the world, that it is growing wicked faster than it really is, and the Elders do not always realize that their advancement in truth produces much of the appearance of the great distance between them and the world.

If many of this congregation knew, if they had eyes to see, and ears to hear, they would often be ashamed of their conduct, when contrasted with all the light that has been manifested in the Gospel of salvation revealed to us. We have heard Joseph the Prophet preach, have seen his face, and have the revelations given through him, and the manifestations of the Holy Spirit; we have knowledge, we have the living oracles in our midst, and with all this let me say to the Latter-day Saints that they stand upon slippery places. They do not all fully know the paths they walk in, they do not all perfectly understand their own ways and doings, many do not altogether realize their own weaknesses, do not understand the power of the devil and how liable they are to be decoyed one hair's breadth, to begin with, from the line of truth. They are first drawn by a fine line, in a little time it becomes a cord, it soon increases to a strong rope, and from that to a cable; thus it grows from the size of a spider's web, in comparison.

Let a Saint diverge from the path of truth and rectitude, in the least, no matter in what, it may be in a deal with his neighbor, in lusting after that which is not in his possession, in neglecting his duty, in having an over anxiety for something he should not be anxious about, in being a little distrustful with regard to the providences of God, in entertaining a misgiving in his heart and feeling with regard to the hand of the Lord towards him, and his mind will begin to be darkened.

Brother Amasa Lyman has just observed, that some say "I suppose we must acknowledge the hand of God in all things." There is no supposition with as me to that matter, we can do as we please about it; but we have to confess or be chastised until we know and understand how things are, and realize that the Lord God is with us, in our midst and around about us, by His angels, by His Spirit, and by His eye which searches and researches our hearts. If He is not here in person, He is conversant with our actions, and scans every thought of our hearts and every action of our lives. He is in our midst, and we might as well begin to think about it first as last.

If there is a misgiving in the heart with regard to confidence in our God, do you not see that there is a chance for one to slide a hair's breadth from the truth? This gives power to the enemy, and if we are decoyed in the least from the path of duty, do you not perceive that it produces darkness? Do you not understand that, in your experience? Yes, every Saint does. If you become dark, do you not know that the enemy has still greater power to decoy you further from the path? Then how soon the people would go to destruction, how soon they would go to ruin!

I will tell you what this people need, with regard to preaching; you need, figuratively, to have it rain pitchforks, tines downwards, from this pulpit, Sunday after Sunday. Instead of the smooth, beautiful, sweet, still, silk-velvet-lipped preaching, you should have sermons like peals of thunder, and perhaps we then can get the scales from our eyes. This style is necessary in order to save many of this people. Give them smooth preaching, and let them glide along in their own desires and wishes, and they will follow after the traditions of

their forefathers and the inclinations of their own wicked hearts, and give way to temptation, little by little, until, by and bye, they are ripe for destruction.

If I could take away the vail, and let you see how things really are, you would then know just as well as I know, and I know them just as well as any man on the face of the earth need to. I would not ask for a particle more knowledge upon that subject than I now have in my possession, were I capable of imparting it to this people, until we improve upon what knowledge we already possess. I know the condition of this people, I know what induces them to do as they do, I know the secret springs to their actions, how they are beset, the temptations and evils that are around them, and how liable they are to be drawn away, consequently, I tell you, brethren, that you need to have the thunders of the Almighty and the forked ligtnings of truth sent upon you, to wake you up out of your lethargy.

Some may say, "Brother Brigham always chastises us." But what do I tell you? I say that if there are any Saints on earth they are here, if the kingdom of God is on the earth it is here, if Jesus is not known here, he is not known upon the earth, if his Father is not known here, He is not known upon the earth. What of all this? If we have this knowledge greater is the shame, unless we live to it, and greater will be our condemnation. The people should be preached to, but they need something besides smooth teaching. Comparatively speaking, they should have their ears cuffed and be roughly handled, be kicked out doors, and then kicked in again. Most of the Elders who preach in this stand ought to be kicked out of it, and then kicked into it again, until they overhaul themselves and find out what is the matter with them.

The mass of the people are all asleep together, craving after the world, running after wickedness, desiring this, that, and the other, which is not for their good.

You hear many talk about having made sacrifices; if I had that word in my vocabulary I would blot it out. I have never yet made what I call sacrifices; in my experience I know nothing about making them. We are here in this wicked world, a world shrouded in darkness, principally led, directed, governed, and controlled, from first to last, by the power of our common foe—him who was opposed to Jesus Christ and to his kingdom—the son of the morning—the devil. Lucifer has almost the entire control over the whole earth, rules and governs the children of men and leads them on to destruction. He has millions and millions of agents; they are in every place, the air is full of them and the earth is full of them. You cannot go anywhere without finding some of them, unless it is among a few of the Saints who have faith to turn them out of their hearts and affections, out of their houses, and then out of their midst.

There are a few such places on the earth, but they are very few, compared with all the world beside. The world is drunk with its own folly, with its own wickedness.

I know that I spoke very harshly to you last Sabbath, but that does not hurt the oil and the wine; no, not one particle. There was not a Latter-day Saint then within hearing of my voice but that his soul shouted, "Amen, thank God, glory, hallelujah." You need such preaching as was that, from day to day, until the rubbish cleaving to you is swept away, until your minds are upon something beside the follies and vanities of the world. You have much to learn. Do you think I was too rash last Sunday? (Voices, no.) Even then I told you only a small

portion of the truths pertaining to the subjects touched upon.

I cannot tell you the whole truth, for you are not in a condition to receive it; my voice is not powerful enough to pierce your hearts; I alone am not able to remove the scales from your eyes that you may see things as they are. I can talk to you here, and diffuse my spirit among you, so far as you will receive it. If I have the Spirit of the Lord, and your hearts are soft, I can impart to you what the Lord has for you through me; that is all I can do. I have to cling to my Father, to my God, and to my religion every day, yes, every moment of my life; have to plead with Him and centre all my confidence, hopes, and faith in Him, and so should you.

There is one thing I desire of this people more than everything else on this earth, more than gold, silver, houses, lands, and the riches of this world which are not to compare with it, and that is that this people would so live as to know the Father and the Son, to know the will of God concerning them, and to be filled with the Holy Ghost, and have the visions of eternity opened to them. Then my soul would be satisfied; that is all I could ask of them. I do not care whether we have half rations, or quarter rations, that is a matter I care but little about. I would rather that this people should starve to death in the mountains, than to have the Lord Almighty hand us over to a cursed, infernal mob. I would rather go down to the grave in peace than to fight a mob, unless the Lord would give me enough Saints to fight and kill the poor devils; in such case I wish to live and fight them. But I never want to see a mob again drive and tread under foot the Saints.]

While brother Amasa was addressing the people, I admired the principles he taught, and I can apply them to myself, so far as they pertain to me; but I do not know how my little boys and girls, now growing up in our midst, could understand what is in the world, unless we sent them forth so that they could contrast one class with the other. For my part I do not need a mob to aid me to purify myself; I do not require to hear another man take the name of God in vain, in order to complete my experience concerning profanity. I have no occasion for the devil and his imps, nor to see the face of a wicked man while I live, in order to make me more acquainted with their power. I will be perfectly satisfied with the glory and crown I shall receive, if I have no further acquaintance or experience with the power of the devil, so far as I am concerned.

If I have to pass through scenes of trouble, sorrow, and affliction, if we have to fight the devil, and I have the power to live, I pray my Father in heaven, in the name of His Son Jesus Christ, to let me live to enjoy this privilege. If I, of necessity must pass through war and bloodshed, toils and labors, let me live, for I love to fight the devils, but I love to overcome them. If I had the power I would doubtless use them up, perhaps to the injury of the Saints. Why? Because if you do not know wickedness you cannot enjoy the happiness God has in store for you.

Paul asks, "Shall we sin that righteousness may abound?" No, there is plenty of sin without your sinning. We can have all the experience we need, without sinning ourselves, therefore we will not sin that good may come, we will not transgress the law of God that we may know the opposite. There is no necessity for such a course, for the world is full of transgression, and this people need not mingle up with it.

Can you discern between the righteous and the wicked here? You know I have spoken of a certain class

of men who frequent our law shops, and every other wicked hole they can get into; can they discern the difference between those who love the law of God and those who despise it? No. The vilest sinner on the earth who will come with a bland countenance, using the airs that belong to the etiquette of the day, you receive as a very fine man, a beautiful gentleman. Do you not know that you need the Spirit of the Almighty to look through a man and discern what is in his heart, while his face smiles upon you and his words flow as smoothly as oil? If you had the power of God upon you, you might see the sword lurking within him, and that, if he had the power, he would plunge it in your heart and destroy you from the earth. I meet many such men in these streets, and in the houses round about.

Do you not know that Jesus told the truth when he said, "They that are not for us are against us?" A great many have our patronage and influence, benefit by our forbearance, and enrich themselves with our cash, but when that is gone, what shall we hear next? "Wipe them from the earth, put them out of existence and let the earth not be infested with them any longer, for they have no money, no influence for us now; they cannot patronize and promote us, therefore destroy them from the earth." That is the spirit of the devil which reigns in every man who is not a Saint at heart. This wicked principle may lay dormant, to all appearance, year after year, lurking in the flesh, until it increases to such a degree that the flesh has overcome the spirit of light which God implanted in them, when it exhibits itself, and then the cry is, "Destroy the Apostles of Jesus and every one of his true followers; root out that clan which will destroy us unless we destroy them; root them out, that we be no more pestered with them."

Suppose one of my brethren had a large family connection, had many brothers and sisters near and dear to him, as near his feelings as a child is to its father's or mother's, and that this blood connection, embracing all the friends he had upon earth, should, on a night so dark that they could not see one inch before their eyes, mount their horses, put spurs to them, and start at the top of their speed, on a road that neither they nor their horses had ever travelled one inch upon, would he not cry at the top of his voice, "Where are you going?" Would he not say, "You are riding in the dark and on a road which you do not know?" They might put spurs in their horses and reply, "We will perform the journey." You are the individuals I am referring to. Let any one see people hastening to the brink of an awful precipice, hundreds of feet in depth, and before they are aware of it, about to leap into the abyss, what feelings would move the individual looking upon such a sight? Would he not wish to take them by the hair of their heads, if they would not stop, and save them if possible?

So I feel about you. I feel like taking men and women by the hair of their heads, figuratively speaking, and slinging them miles and miles, and like crying, stop, before you ruin yourselves! But I have not the power to do this; I can talk to you a little and can beseech you to stop your mad career, and can ask your Father in heaven to give you the light of His Spirit, and when you receive that you will find every word that I said last Sabbath to be true. There are men here, by the score, who do not know their right hands from their left, so far as the principle of justice is concerned. Does our High Council? No, for they will let men throw dust in their eyes, until you cannot find the hundredth millionth part of an ounce of common sense in them. You may

go to the Bishops' courts, and what are they? A set of old grannies. They cannot judge a case pending between two old women, to say nothing of a case between man and man. We have already dropped many of them, and we are picking up young men. We will train them, and tell them to serve God or apostatize.

The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broad sword and ask, "Are you for God?" and if you are not heartily on the Lord's side, you will be hewn down. I feel like reproving you; you are like a wild ass that rears and almost breaks his neck before he will be tamed. It is so with this people.

Have we not given you salt enough to season you? You have been sweetened with velvet lips, until you do not know salt from anything else. Will you hear now? If I have strength and continue to feel like it, I will come here and train you every Sabbath, and I wish my sermons to be like the raining of pitchforks point foremost, until you awake out of your sleep and find out whether you are Saints or not. We have a great many gars, sharks, sheepheads, lamper-eels, and every other kind of fish that is to be found, in the pond the; Gospel net has gathered them up, and what may you expect from such a mess? You may expect the best and worst of all God's creation mingled here together. The foolish will turn from correct principles, go over to the wicked, and cease to be righteous, so that they can go to hell with the fools. I wish to have every man who rises to speak from this stand, lay aside the smooth tongue and velvet lips and let his words be like melted lead, that they may sink into the hearts of the people.

Now do not think that I have cast you off; you are my brethren, if I have any. If there are any Saints on the face of the earth they are here. I am one with you, and if you turn round and say, "Brother Brigham ought to live according to his preaching," I answer, I live so now that you cannot keep up with me. Do not fret yourselves, I am ready to be weighed in the balance in all my ways, with any of you. Learn to live your religion day by day, and do right all the time. Let us strive to get more light, more of the grace and power of God, that we may increase therein, which is my prayer continually. May God bless you: Amen.

ELDERS CALLED TO GO ON MISSIONS—EXISTCE OF GOOD AND EVIL SPIRITS, AND OF HOLY ANGELS.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 2, 1856.

I wish you to understand and observe what brother Brigham taught here this forenoon. I can say, from knowledge and experience, that every word was true, and, in my humble opinion, he truthfully portrayed the situation in which this people are at the present time, that is, in a careless, stupid condition. I know this from my own feelings, when I stand before this congregation. If you were filled with light, even the light of Christ, I know that I should be constantly inspired by the Holy Ghost, to speak according to the light which is in this people. But it is not so, therefore there is a hindrance to bringing forth light and truth, much more abundantly than they are presented.

The present is a peculiar time, many people are frightened at their condition, and we discover that it is almost universally so; it is tight times. Am I sorry? No, I have never seen anything transpire in these valleys that has given me more satisfaction than do the times that we now see. If you will reflect for one moment, you will remember that the scenery we are now passing through was predicted more than three years past. If this people had observed the counsel that was given to them from time to time, would any of you have been placed in the straightened circumstances you are in this day? No, you would not.

When brother Brigham and myself, with a hundred and forty one men, came into this valley nearly nine years ago, he proclaimed the propriety of this people laying up their grain for a time to come, a time of scarcity, and a time has come. He said there would be a time when it would be one of the greatest temporal blessings, for this people to have wheat in their store-houses.

You have been warned before hand, and that by revelation from God through Joseph Smith, and afterward through brother Brigham who is our Prophet, you have been warned, time and time again, to take care of your grain. In future build yourselves good store-houses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers. I have noticed those predictions, I have reflected upon them ever since they were told us.

There will not many calamities come upon the nations of the earth, until this people first feel their effects, and when hard times commence they will begin at the house of God, and if there is any house of God on the earth, where is it? It is here, is it not? It is where the people have assembled together according to the commandments of the Almighty. We have got to feel the effects of these things, and if we do so patiently it will be good for us. No serious loss or injury will arise from calamities, if we do as we are told.

Take this people as a people,

throughout the valleys of the mountains, and I presume that they are the best people upon the face of the earth, and even here there is hardly a person but what takes a course to live from hand to mouth, that is, they will never lay up anything. This course will not answer for us, we must lay up grain against the famines that will prevail upon the earth. What shall we lay up that grain for? Shall we lay it up to feed the wicked? No, we shall lay it up to feed the Saints who gather here from all the nations of the earth, and for the millions of lovers of good and wholesome laws who will come from the old countries and from the United States, fleeing to this place for their bread, and I know it.

How much have you got to feed them on now? We talk about those in the household of faith, and those who are inclined to serve the Lord, they will be the ones to suffer first. The Spirit has been in my heart all the time, and when the drouth came I laid up all the wheat that I could get in my mill by toll, and never used any for horses or cattle, but kept it to feed my laborers and my family. I have now dealt it out until I have nearly used it up, and I have not sold it for money. I have not sold twenty-five dollars worth of grain during the past year, but I have let my brethren have it, and kept it to sustain my family.

Let us all take such a course, and in future raise an abundance of grain, and save ourselves from the dilemma which we will otherwise fall into. It is necessary for you to understand and comprehend these things, and I wish you to understand them for yourselves; I can only act for one. When I lay up grain and others do not, I cannot let them starve to death, it is not in me to do that, but it is a pretty difficult position to be placed in. When we attempt to draw the line of distinction between right and wrong, it is unpleasant to have individuals among us who will lie for a pound of flour. When we know such individuals is it right for me to give flour to them? No, it is not right for me to give it to any one, only in exchange for something else, except under certain circumstances.

In the Bible Jesus uses a parable concerning talents which were delivered to different individuals, with instructions to go and improve upon them, to put them to use that they might increase upon that capital. In due time the lord called upon those men to whom he gave the talents, and the one who had received one talent had hid it, but the others had put theirs to use, and received their reward accordingly. This is the way in which we have got to prove ourselves, and we have got to be tested and become suitable for governors, to govern others and to control our families, and then to control nations and kingdoms.

Have I not worked as hard as any of you for my living? Who ever saw me indolent, or idling away my time around street corners, or about the Council House? No one, either of the living or dead. I am always busy in striving to adorn my plantation, and my works show it all the time. I am not preaching anything but what I practise. Does brother Brigham preach anything but what he practises? No, he practises it night and day, and is just as virtuous and pure before his family as he is when he is before the public, and I would not give a dime for a man who is not. Does not the Almighty know all these things? Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or

to some one who holds the keys in connection with them. Perhaps there are some who do not believe much in spirits, but I know that they exist and visit the earth, and I will tell you how and why I know it.

When I was in England, brother Geo. D. Watt was the first man baptized, and his mother was baptized directly after he was. The night previous to my going forward to baptize brother Watt and eight others, I had a vision, as old father Baker used to say, "of the infernal world." I saw legions of wicked spirits that night, as plain as I now see you, and they came as near to me as you now are, and company after company of them rushed towards me; and brother Hyde and brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you. They came when I was laying hands upon brother Russell, the wicked spirits got him to the door of the room, I did not see them till after that took place, and soon afterwards I lay prostrate upon the floor. That was in England, pious England, in the little town of Preston, at the corner of Wilford Street, and they struggled and exerted all their power and influence. That was the first introduction of the Gospel into England, and I was shown those spirits as plainly as ever I saw anything. I was thinking of that circumstance while brother Brigham was speaking this morning, and I was thinking that those spirits were just as much on hand to perplex this people as they were on hand there. I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies.

If, evil spirits could come to me, cannot ministering spirits and angels also come from God? Of course they can, and there are thousands of them, and I wish you to understand this, and that they can rush as an army going to battle, for the evil spirits came upon me and brother Hyde in that way. There is one circumstance in the visit of those evil spirits, that I would not tell if brother Hyde had not often told it himself; they spoke and said to brother Hyde, "We have nothing against you," no, but I was the lad that they were after. I mention this to show that the devil is an enemy to me, he is also an enemy to brother Brigham, to brother Jedediah, to the Twelve, and to every righteous man. When brother Benson goes to the old country he will find hosts of evil spirits, and he will know more about the devil than he ever did before. The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth. Do I ever pray that I may see them again? No, I do not. We had prayed all day, and almost all night, that we might have power to establish the Gospel in England. Previous to this, Mr. Fielding, a clergyman, came and forbid my baptizing those persons who had come forward. Said I, sir, they are of age, and I shall baptize them, if they wish for it, and I baptized nine. The next morning I was so weak that I could scarcely stand, so great was the effect that those spirits had upon me. I wrote a few words to my wife about the matter, and brother Joseph called upon her for the letter and said, "It was a choice jewel, and a testimony that the Gospel was planted in a strange land."

When I returned home I called upon brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil; he told me that he had contests with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he had known circumstances

where Elder Rigdon was pulled out of bed three times in one night. After all this some persons will say to me, that there are no evil spirits. I tell you they are thicker than the "Mormons" are in this country, but the Lord has said that there are more for us than there can be against us. "Who are they," says one? Righteous men who have been upon the earth.

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would you? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes, you would. Will the Holy Ghost dwell with a man who will lie, steal, and swear? No! It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide. That is the God whom I serve, one who has millions of angels at His command. Do you suppose that there are any angels here to-day? I would not wonder if there were ten times more angels here than people. We do not see them, but they are here watching us, and are anxious for our salvation. Will one out of twenty of those who are here to-day go through the gates into the celestial City? As I told some to-day, when passing through the gate at noon, when you go to the straight gate that we read of, you will not go through there crowding by hundreds as you do now, the righteous and wicked all mixed up together; you cannot go into the celestial world unless you are sanctified through the celestial law. Do you not think that it will require faith, repentance, and baptism, to enable you to get through the celestial gates? Yes, and it will require obedience to every word that proceeds from the mouth of God.

There are many who will feed the ungodly sooner than the Saints, but I tell you I will feed the Saints first and the poor devils afterwards, if there is any to spare. But none of them should have food unless they worked for it. I am expressing some of my feelings, and speaking of some of my actual knowledge of things, temporal and spiritual. The Lord has hosts of angels who are qualified to defend us, and they have information enough to march armies and to select leaders to lead them against the enemy of the Saints; and the devil has leaders enough to march his armies against the Saints.

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. It will not be fifty years, perhaps, before all of us here to day will leave this state of existence, and then you will prove whether brother Brigham and the rest of the brethren have told you truth or not. You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel it will be so.

Let us repent and forsake our sins and turn our hearts to our God, every one of us. I have said a thousand times, if I was to die now, to-day, I could not do better than I have done, still I have my weaknesses. But I don't go and sell my grain to the Gentiles, and then say that my family are on rations. If there are men who have done so, they will see sorrow and I know it.

Shall we turn unto the Lord with all our hearts, and deal justly, do as we would wish another to do to us? Methinks every heart says, "Yes, we

will go to work and try, if we die in the attempt."

My heart is in "Mormonism;" it is my joy, and I have no joy in anything else. I have no pride in gold or silver, if I had I should take the dimes for my flour. If I have any food to spare I will hand it to the Bishop, and let him hand it to those who are destitute. This is what I believe in doing, and I wish others to do so too. If our Bishops do not attend to their duties, in these and all other matters, we shall drop them when conference comes; I say we, because we shall all take a hand in it. Now mark it. Our Bishops on Juries — under the dictation of those spirits that are in courts! I cannot stay in such places, they are so obnoxious to me. Men will make lawsuits, brother go to law with brother. Does this agree with the word of God? Does this agree with the word of Jesus, or with the words of the Prophets? No, and it is a set of poor devils that will do so, and by so doing they have taken a course by which they have forfeited their right and title as members of this Church and kingdom. Do you wish me to talk softly? If you do, I must be made another man. Let me be made an instrument in the hands of God to play the tune which He influences me to play; that is my way. There are not many who dare do this; they have not got force enough in them, nor intelligence enough, they do not know enough about God.

I am ready, when the time comes, for the line to be drawn, and the ax to be laid at the root of every tree which does not bear good fruit.

I stick to "Mormonism," and I pray God that it may stick to me. I wish to take a course to love and fear God, that when I bow before Him to ask for His Holy Spirit, I may have the communion thereof. Do I have that communion? I do, day by day, and I am not satisfied without it. If I get into a bad humor, the first thing I do is to pray; and I never am so angry but that I can pray. Often, in the town of Mendon, N. Y., when I went out to pray, it seemed as though there were hosts of devils trying to stop me; they did not wish me to become a "Mormon." Have I ever been sorry that I became a "Mormon?" Have I ever regretted it? No, never for one moment. I may be asked whether I know Joseph Smith was a Prophet; yes, I know it just as well as I do that you are sitting before me this day; and I also know that brother Brigham is his successor, and that I am his brother. Do not try to get between him and me, nor between me and brother Jedediah, if you do your toes will be pinched. I wish men to keep round about us to encircle us with their love and kindness, but not to get between us, for we intend to stand by each other to death. This is our integrity, and God ever help us to be one, and also the Twelve Apostles of Jesus Christ, and every Latter-day Saint, that we may all be one with Joseph, as is Joseph with Peter, and Peter with Jesus, and Jesus with his Father. This is the connection that we hold in the holy Priesthood.

Do any wish to destroy the union that exists among this people? I am opposed to every one who tries to do so, and so is every true Saint, and those who dwell here and in the heavens will say, Amen. I am an enemy to the devil and all his imps, and to all who come here to make merchandise of the Saints of God. I know that men come here and act on a principle of policy to get trade, but with us dollars and dimes are not objects of worship, for we love to deal with the true principles of righteousness. Let us go to work, every man, woman, and child, and strive to fill these valleys of the mountains with

corn, wheat, potatoes, beets, and vegetables of every kind, that, when another fall comes, we may be able to say that we have food in abundance, as well as sealings and marriages. I will say a few words about divorces, do they prove that you are loving men and women, having your prayers ascend to God? No, but they prove that you are contending with each other. However, I presume that such cases will occur, that people will keep apostatizing until the Savior comes, and he says that even then they of the kingdom will be like ten virgins, five wise and five foolish.

Take the counsel that you have heard to-day and last Sunday: Stop your lawing one with another, your quarrelling one with another, and let all cease to do evil, and then will not the angels rejoice? Well, God have mercy upon you all and save you from your follies, that you may be His in time, and His in eternity, which is the prayer of your unworthy servant, in the name of Jesus Christ. Amen.

EXPOSING WICKEDNESS AMONG THE SAINTS—CORRUPT MEN THREATENING THE SAINTS WITH UNITED STATES' TROOPS—THE LAWS OF UTAH SET ASIDE IN THE COURTS.

A Discourse by President J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, March 2, 1856.

By Elder Kimball's request, I will occupy a short time.

I have meditated considerably upon the spirit manifested through our President last Sabbath and to-day, and also upon that manifested by brother Kimball, his first Counsellor.

I do not know what effect their views and sayings have had upon your minds, but I am under the impression that there is more blindness and stupidity, more fog and darkness in Israel than I had anticipated, previous to their remarks.

I am aware that persons, not members of our society, listening to the teachings from this stand, might infer that we certainly were in a very bad state. But when they take into consideration that we do not allow any evil, or any kind of wickedness, to grow and flourish in the midst of this community, without revealing and opposing it, they can then understand the subject more clearly.

In the United States, generally, and perhaps in most of Europe, it would not be safe to speak so plainly from the pulpit concerning the wickedness existing in those regions, or to expose it so freely and fully as we expose, from this stand, the evils striving to creep into our midst, for the spirit which reigns abroad upon the face of the earth is different from the spirit that reigns here. If we know a wicked man we feel free to present him before the public, and frequently call him by name, and expose him publicly.

This course would not always be safe, in that portion of the southern

States where I have travelled; you would be apt to be involved in a duel, or in a fight of some kind.

When the Latter-day Saints know of wickedness, they are determined to expose it and bring it to the light, and that which should be made public, they proclaim publicly, even though it may have been learned secretly.

I am satisfied of the blindness that exists in many of those whom we call upon to officiate, in different capacities in the Church.

The High Council have been referred to to-day as among the number who are in the fog. The reason why I verily believe that they are in the fog, is because the light of the Holy Ghost which is in our President tells us the fact, and faith comes by hearing the word of God.

The reason why I especially and particularly believe that our Bishops are in the dark, is from the fact that the manifestations of the Almighty through the President of the Church reveals that fact to the people, and he gives us that revelation without making any special reserve therein, hence my faith.

If I had no other evidence, his testimony would be sufficient for me to predicate my faith upon.

The President's remarks gave a very special rebuke to certain councils, and, more or less, to those who speak from this stand. He is not fond of the smoothness that some are delighted with. I am aware that the Saints come here to listen, and that many of them are fond of smooth sayings and nicely turned periods, being pleased therewith as with a beautiful song; their ears are tickled and their fancies excited, but they go away without being vitally benefited.

We have to deal with the people of God, and we care but little about the ebbing and flowing of nations, when their ebbings and flowings do not particularly affect the Saints of the Most High. We expect to see abominations and commotions abroad on the earth, but I do hope that the time has actually come when filth will be cleansed from the midst of Israel.

As a people we are right in principle, in doctrine, and in precepts. But are we all perfectly right in practice? This is a question which we should well examine and understand.

Do all the people practise righteousness? Do they all live their religion, and the principles that they have received? In other words, do all the people act according to what they understand? Do they do the best they know how? If they were all doing the best they know how, there would be no fault found with them; but I am satisfied that they are not, for if they were, the President would not stand up here and rebuke you. You are rebuked because you suffer yourselves to be led by the enemy into the fog, because the Spirit of God and the light of the Holy Ghost are not at all times upon you.

Last Sunday, the President chastised some of the Apostles and Bishops who were on the grand jury. Did he fully succeed in clearing away the fog which surrounded them, and in removing blindness from their eyes? No, for they could go to their room and again disagree, though, to their credit, it must be admitted that a brief explanation made them unanimous in their action.

Not long ago I heard that, in a certain case, the traverse jury were eleven against one, and what is more singular, the one alone was right in his views of the case.

Several had got into the fog to suck and eat the filth of a Gentile law court, ostensibly a court of Utah, though I call it a Gentile court. Why? Because it does not magnify the laws of Utah, as provided for in the "Organic Act," by which "Act" and laws it alone exists as a court."

A brief examination will soon convince a person, of only ordinary observation, that the laws of Utah are not administered in our courts, and that the judges must know that fact, and that they have been seeking from the first, with but few exceptions, to overrule them.

Whether that course is prompted from the City of Washington, I know not. Our laws have been set at naught and walked under foot, and in lieu thereof a constant effort has been made to rule in common law, English law, and law after law totally inapplicable.

Do you suppose I respect persons who so conduct themselves? No, I do not. We have some Gentiles here whom I respect. We had a Shaver whom I respected; he was a man, and a true Virginian, well represented the chivalric spirit of the South, and sought the good of his country.

But when we have a set of politicians here, who can blow hot or cold to suit their own convenience, they can officiate as constables, jurors, marshals, judges, and legislators; they can turn the law, create the law, and execute the law to suite themselves. Do I respect them? No, and I am in hopes that some of their friends present will tell them so. (Voice, I do not know that they have any.)

They act as though they took it for granted that we were a set of ignoramuses, unacquainted with the usages of courts, and unaware that they were setting aside our laws. They have sought to overthrow our laws, when there is not a law in force in Utah that will sanction their rulings, and you cannot bring an upright lawyer, one who actually understands his profession, but what will say that I am right. Every man who is conversant with the laws of the United States and of Utah, will say so.

We do not find fault with the laws of our country, they are good, but we deprecate the acts of men who strive to trample upon them; men who are filled with the Gentile leaven, and we dislike that leaven and the fog which accompanies it.

We have a few whoremasters here. Do you wish to know who they are? I can tell the first letters of their name, and I can tell where they have been practising their abominations in this City. And even some who profess to be "Mormons" are guilty of enticing and leading girls to prostitution, saying, "If you want a new dress you can get it very easily."

I have a gun and dirks in good order, and powder and lead, and am ready and able to make holes through such miserable, corrupting rascals. These characters take "Mormon" girls and debauch them, telling them that the United States will send their troops here, and that this people will be broken up and driven.

We are a part of the United States ourselves; most of us were raised in America, and we are all cradled in liberty, and if the United States desires to drench the earth with our blood, we are on hand.

Who is afraid to die? None but the wicked. If they want to send troops here let them come to those who have imported filth and whores, though we can attend to that class without so much expense to the General Government; we can wipe them out cheaply and quickly, for they are only a few in number.

They will threaten us with the U. S. troops! Why your impudence and ignorance would bring a blush to the cheeks of the veriest camp follower among them. We ask no odds of you, you rotten carcasses, and I am not going to bow one hair's breadth to your influence. I would rather be cut into inch pieces than succumb one particle to such filthiness.

I want the Gentiles to understand that we know all about their whore-

doms and other abominations here. If we have not invariably killed such corrupt scoundrels, those who will seek to corrupt and pollute our community, I swear to you that we mean to, and to accomplish more in a few hours, towards clearing the atmosphere, than all your grand and traverse juries can in a year.

There are a few professed "Mormons" who, for a few dimes, wink at their iniquities, and keep the poor, mean, lazy scamps in their houses, saying, "O, they are honorable men." I admit that there are a few honorable men here who are not in the Church, some of whom I respect much.

This eternal threatening of us with the armies of the United States! I wonder what men think we are made of, when they threaten us! As if they expected that we were going to succumb to whoredom! If we were to establish a whorehouse on every corner of our streets, as in nearly all other cities outside of Utah, either by law or otherwise, we should doubtless then be considered good fellows!

If we were to allow gambling, drunkenness, and every species of wickedness, the "Mormons" would then be all right, they would not then threaten us with the armies of the United States. O no.

What is it that maddens the devils? Simply that we are determined to do right, and to set at defiance wickedness and wicked men, and to send them to hell across lots, as quick as we can.

I do not ask any odds of them myself, I never have. If they behave themselves as white men ought to behave, we will treat them as such.

The armies of our nation will have plenty to do without attending to us; they will need us to help them. Yes, instead of bringing their armies to fight the people in Utah, they will need Utah's armies to help them. They are threatening war in Kansas on the slavery question, and the General Government has already been called upon to send troops there. Well, all I have to say on that matter is, "Success to both parties.

And in relation to the election of a Speaker in the House of Representatives at Washington, the North and South, the East and West have each other by the ears; "Success to all parties," say I.

To send men here as spies to watch us! Curse the spies and those who send them, and all who sustain the system of whorehouses and the debauchery of the innocent and unsuspecting, and all who threaten that the United States are going to drive and kill the "Mormons."

Did you ever hear such a man as Judge Shaver threaten us with the United States? Did you ever hear Judge Reed do such a thing? No. Or Millard Fillmore, or Andrew Jackson? No, such men would scorn to threaten an innocent people with the armies of the nation.

Have we been disloyal to our country? Have we, in one instance, violated her laws? No. Have we rejected her institutions? No. We are lawful and loyal citizens of the government of the United States, and a few poor, miserable, pusilanimous, rotten, stinking rebels, come here and threaten us with the armies of the United States. We wish all such characters to understand that, if the generals and armies and those who wish to send them, are as corrupt as those who threaten us, and as vile as most of those heretofore sent here, we defy them, and the sooner we come in contact with them the better. These are my feelings every time, on that point.

As for you miserable, sleepy "Mormons," who say to those wretches, "Give us your dimes, and you shall have our wheat, and our daughters, only give us your dimes and you shall have this, that, and the other,"

I not only wish but pray, in the name of Israel's God, that the time was come in which to unsheath the sword, like Moroni of old, and to cleanse the inside of the platter, and we would not wait for the decision of grand or traverse juries, but we would walk into you and completely use up every curse who will not do right.

We are speaking against none who are good, they have our protection; but against those who are evil. We have many good friends who are not members of our Church, but when men come and threaten us with the armies of the United States, and under that color seek to practise every kind of debauchery, telling a young girl that "we are going to be destroyed, and for that reason she had better forsake the Mormon Church and make merchandise of her body," to serve their vile purposes, poor, miserable devils, what ought you to expect?

I wish the Saints to see and understand men and things as they are, if they have any judgment and eye sight. I could give you a list of the practices I have been speaking of, and of the names of the men engaged in them. If we love salvation and liberty, and must fight for them, let us fight, and they will find that the "Mormons" are on hand to die, those who are right, and what would be the use of living, if we cannot have our rights? If we are to be driven, as we have hitherto been, the sooner we die the better; and the sooner we kill a poor set of miserable devils the better for those who remain.

I wish all the Saints to do right, and as for those who do not, my prayer is, "That they may all go hellwards, the way Ward's ducks went."

May God bless those who do right, and enable them to break in pieces wickedness and put it down, that we may be saved; I ask it in the name of Jesus Christ. Amen.

LAWYERS, AND THOSE WHO PRACTISE ATTENDING LAW COURTS, REBUKED—A CURSE PRONOUNCED UPON ALL WHO LOVE LITIGATION AND DO NOT REPENT.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 24, 1856.

So far as I am a judge of the true spirit of the Gospel, I think that we have had that spirit manifested this morning, by brother Joseph Hovey, in his expression of his feelings, and that too in his own natural way. He is a blacksmith, carpenter, stone cutter, wood chopper; or anything else within his power, the particular channel of his operations depending entirely upon counsel. Some of the brethren present are no doubt apprised of the mission which brother Hovey has been engaged in during this present winter; they may also be apprised that his course was found fault with when he was in the county of Utah, and more especially while in a place called Payson. While I was in Fillmore the brethren wrote to me concerning the doings and sayings of brother Hovey, and in searching to

know the ground of the complaint against him, I learned that it amounted to simply this—"If brother Hovey is let alone, the people will confess their sins."

I wrote back to them, inquiring whether they thought there was any danger of any persons confessing to more sin than he was guilty of; that if they could find out that any had confessed to more stealing, swearing, lying, and swindling, than they were really guilty of, it would be well to give brother Hovey a word of caution, and to tell him to hold up a little and not cause the innocent to belie themselves. At the same time I said, that I thought there was not much danger of that, and that they might go on in that course for some time longer, and not then have made all the confessions that they ought to.

I asked brother Hovey to preach to-day, and to frankly express his feelings as they really existed, that I might have a chance to understand some of his "Mormonism." I wish to see the Elders get up here and manifest their spirits, and speak as they feel when they are alone in their meditations. Let us know how you feel, and what you think. We can form some kind of an idea how a man feels by looking at him, but if you wish a man to portray himself faithfully you must get him to talk, and I will insure that the organs of speech will show out the true state of the mind, sooner or later, and reveal the fruit of his heart. No man can hide it if he is allowed to talk; he will be sure to manifest his true feelings.

Brother Hovey has referred to several incidents in his experience. I will refer to what I witnessed no longer ago than yesterday, in the court-room. A lawyer rose to make his plea before the jury; he took up the laws of Utah, which are strict and pointed in reference to lawyers making pleas, binding them to fairly array the facts in the case, whether they are for or against their clients, and he was so serious, so religious, so pious, and so honest, that he appealed to high heaven to witness his honesty before the jury. When he had induced the jury to believe that he was honest, he stood there and misrepresented the merits of the case, for half an hour at a stretch, in regular lawyer style.

Men will portray what is in their hearts, when they talk freely, and they cannot keep from it. This is the way in which the Lord will exhibit the hearts of the children of men. Will He take out their hearts and show them to the people? No, for that would not exhibit the fruit of their hearts; but He will draw them into circumstances which will compel them to manifest what is in them. Let a man rise up here and talk, and freely express his thoughts, and you can judge of what spirit he is.

We have just heard the words which give a manifestation of the spirit of one of our missionaries, and I say now, as I have said before, I wish we had hundreds of such missionaries throughout this Territory, preaching to the people, and firing up their hearts with the spirit of honesty, so that they would entirely quit pilfering, lying, and deceiving, and deal honestly with one another, with themselves, and with their God, and be industrious and prudent, and pay attention to their business, instead of loafing about the streets. I wish we had one hundred such missionaries in this city, to get up prayer meetings, preaching meetings, and evening meetings in every ward. What for? To draw away that filthy, nasty mess which assembles at the corner of this public square. For a week or two past, that court-house has been thronged with men, and it is darker than the bowels of hell. If you ask me how I know, I answer, I have been there and seen for myself; have understood how they felt and tried

the spirits, and I saw who were there. It is a shame for men to be found loafing about in such places, where there is contention, and quarrelling, and every stratagem that can be used to deceive juries and witnesses, and lying before them with all the grace and sanctity of a Saint, pretending to be one. Such a place is darker to me than midnight darkness.

There is not a jury which has occupied seats in that court-house that comprehends the full scope of truth; they are put there and then their minds are beclouded, dust is thrown into their eyes, and they do not fully know truth from error, light from darkness, what is of God from what is not of God.

As I have already said, a lawyer commenced his plea yesterday, by appealing to high heaven to witness his honesty before the jury, and this he did to decoy their feelings, to throw them off their guard, and in all this he was true to his client, in accordance with the approved mode of the Gentiles. He has been a Gentile lawyer for many years before he entered this Church, and therefore I do not think that he really merits such severe censure as he otherwise would for taking the Gentile shoot so faithfully, as the strong power of tradition and habit still enfolds him. Instead of setting before the jury the true merits of the case, and nothing else, he never touched upon them, but avoided them at every turn and threw dust in their eyes, that they might give an unrighteous decision.

Elders of Israel also throng such a place, and that too when no spirit reigns there but the devil's spirit, and unless enough righteous Elders go in to purify the atmosphere and overbalance the power of evil, you can get nothing from that den but the principles of hell. There is not a righteous person, in this community, who will have difficulties that cannot be settled by arbitrators, the Bishop's Court, the High Council, or by the 12 Referees (as provided in Resolution No. 4, page 390 of Utah Laws), far better and more satisfactorily than to contend with each other in law courts, which directly tends to destroy the best interests of the community, and to lead scores of men away from their duties, as good and industrious citizens. Take from one to two hundred men and detain them in a court room week after week, just look at it!! How many men have been detained at that court-house during the past week? Will a hundred fill the number? No. Will the time of one hundred and fifty men, for the past six days, indemnify this community for the wasted time that has been spent there in trying to decide one case, that any boy 15 years old, possessed of good common sense, and having the spirit of truth within him, could have decided in one hour? I tell you that the time of one hundred and fifty men, for six days, will not supply the loss to this community which has been incurred to satisfy the lustful, wicked, cursed, hellish appetites of professed brethren, in striving to cheat their neighbors, by employing lawyers to deceive or lie for them, which are synonymous terms in the eyes of justice, and by bringing in witnesses to screen the guilty and deceive a jury, whereby they are liable to give a wrong verdict.

I am making these remarks for your benefit, if you will be benefitted by them. I tell you that a cricket war, a grasshopper war, or an Indian war, would not begin to be so direful as what you would have to pass through, were it not for your ignorance. If you are wilfully ignorant you will have to feel the lash, but if you are innocently ignorant, and do the best you know how, you may be excused.

Does the Lord love your conduct when you drag each other before the

ungodly? When you run after difficulties, contentions, broils, and strifes? Do you think He has fellowship with your conduct in such things? No, you do not. Do you suppose that Jesus Christ has? No. Do you believe that angels and good men can fellowship your conduct? You do not, for one moment. There is not a man or woman in this house, whether Saint or sinner, Jew or Gentile, bond or free, black or white, that can so believe for a moment.

Do you believe that your consciences can be clear in the day of retribution, if you spend your time for naught, and run after the filthiness of the wicked? Do you believe that, in so doing, you can stand in the great day of account with a clear conscience? You cannot. Then why, in the name of common sense, do you tag after the devil and his imps?

Old grey-headed men, who ought to be fathers in Israel, were empanneled as a jury on the case I have alluded to, and what were they after? The fog, the froth, and spawn of hell, and they feast upon it, men who do not know their right hands from their left, with regard to the influences of the Spirit of God. Might they not have known better? Yes, if they had taken the course which Joseph Hovey has taken. If they would walk humbly before God and know His will, they would go to work and get stone and timber, and work at repairing their fences preparatory to raising grain, potatoes, and other articles of food, instead of following after courts and the nonsense, wickedness, and lying associated with them.

Do I say that lying is practised in those places? Yes, often from beginning to end. Men will take a solemn oath that they will tell the truth, in the name of Israel's God, and nothing but the truth, and then, if they have a prejudice against Mr. A or B, they will tell their story to suit themselves, and if possible crush an innocent person. The juries are liable to be deceived, where there is so much darkness, and the whole posse will go to hell, and I will say it in the name of Jesus Christ.

You men who follow after such a course of things as I refer to, I would not give the ashes of a rye straw for the whole of you, jurymen, witnesses, and every other person who countenances such a place. It is a cage of unclean birds, a den and kitchen of the devil, prepared for hell, and I am going to warn you of it. Some of you wondered why I sent Thomas Bullock to take your names; I wanted to know the men who were coaxing hell into our midst, for I wish to send them to China, to the East Indies, or to where they cannot get back, at least for five years. Who do we wish to stay at home? Such men as Joseph Hovey, men who will pay attention to making fences, tilling the soil, and providing for their families, those who will live their religion at home. But we will send off the poor curses on a mission, and then the devil may have them, and we do not care how soon they apostatize, after they get as far as California.

You may think my remarks are severe upon the lawyers here, but the most of them take a course which is highly censurable, and you may see grey headed men running after them, and asking, "Can you call me up as a witness, or put me on the jury?"—in order that they may get a dollar or two. Would I go there for money? No. There is not an honest man in this community would go there merely for money, or would plead law unless it was demanded at his hands, by the principles of justice, to prevent the innocent from being wronged and abused. No principle would ever lead an honest man into a court room, only to preserve the innocent from being rode down and destroyed.

To see professed brethren, old and young, idling away their time in and around court-rooms, proves them to have little or no love for their religion, and that they care but little about their God. I would like to see a strictly honest community, if we can have one, and then there would be no differences of opinion brought before a Gentile court—never, never! Every difficulty would be settled amicably, without ever calling upon a court. I am ashamed of many of you; it is a disgrace for men who profess to be men of dignity and character—men who have been judges in the supreme court of their country, to condescend to the mean, low-lived calling of a pettifogger, and miserable tools at that. I am ashamed for such persons, their conduct is a disgrace to them, and to the name of "Mormon."

I wish we had in our midst thousands and millions of such men as Joseph Hovey. I would then bid defiance to all the powers of darkness. But while we have hundreds and thousands of men, whom we hold in fellowship, who would rather take off their hats and scrape their shoes to a servant of the devil, and black his boots, I tell you we are in danger.

Men who love corruption, contention, and broils, and who seek to make them, I curse you in the name of the Lord Jesus Christ; I curse you, and the fruits of your lands shall be smitten with mildew, your children shall sicken and die, your cattle shall waste away, and I pray God to root you out from the society of the Saints. To observe such conduct as many lawyers are guilty of, stirring up strife among peaceable men, is an outrage upon the feelings of every honest, law abiding man. To sit among them is like sitting in the depths of hell, for they are as corrupt as the bowels of hell, and their hearts are as black as the ace of spades. I have known them for years; I know where they were begotten and by whom, and how they were brought forth, and the history of their lives. They love sin, and roll it under their tongues as a sweet morsel, and will creep around like wolves in sheep's clothing, and fill their pockets with the fair earnings of their neighbors, and devise every artifice in their power to reach the property of the honest, and that is what has caused these courts. I say, may God Almighty curse them from this time henceforth, and let all the Saints in this house say, Amen, [a unanimous Amen from 3000 persons resounded through the house] for they are a stink in the nostrils of God and angels, and in the nostrils of every Latter-day Saint in this Territory.

We have been driven from the face of man into the wilderness, and now the poor devils follow us to stir up strife, and to produce the spawn of hell, in which they delight to live and upon which they feed. And simple ones in this community will beg of them, "Cannot I be on the grand jury? Cannot I get a little to do in the court?" You are fools; God will never pay you; all the pay you will receive will be from the devil, and it will be miserable pay.

This I say to lawyers and to all who will run after strife, and I say it in honesty and soberness before high heaven, before my Father in heaven, before Jesus Christ His Son, and before the holy angels.

To see lawyers, as I saw them yesterday, strive to make the jury believe them honest, and then throw dust in their eyes, who will reward you for this? The devil, when he gets you in deep suffering and trouble, for there he will leave you, and say that he has no more use for you. You would do better to labor for the Lord, and you would get better pay. And the people of this Territory will make money by paying their honest debts, and gain property and be blessed in their basket

and in their store, in their fields and in their crops, in their flocks and herds, in their wives and children, while the withering touch of the Almighty will be upon them if they practise wickedness.

Keep away from court houses; no decent man will go there unless he goes as a witness, or is in some manner compelled to. I know that many are obliged to go, but those who creep around to see what is going on, let me tell you, the devil has possession of them. I wish such persons to go to California, if they wish to. I counsel you to keep away from courts, we have got the names of those who have attended that court room, and we will send those characters on long missions, for we want to get rid of them, and we do not care whether they apostatize or not.

If the world complain of this, say I, if you have not sense enough to know the difference between an honest man and a devil, you must run the risk of it. I could always discern the difference, and if you have not insight enough to know when they tell the truth and when they lie, you have to run the same chance that we have. People abroad may say, "Why don't you send us all good men?" Do you believe them? No, you do not, when we send them. We wish them to stay here, only those whom it is necessary to have go, but we have no business here for those poor miserable devils. I call you miserable, because the Spirit of the Almighty has no fellowship for you; your names are written with ours here, and also in the Lamb's book of life, as I have often told you, where they will remain until you sin against the Holy Ghost. Angels have no fellowship for you, neither have I. Now go and prove yourselves, and if you desire to be Saints you have an opportunity. Were it not for your ignorance, there would be a severing between the righteous and the wicked. I would not endure what I am obliged to endure, whether I am righteous or not, I would make a scattering among this people, and make the wicked leave forthwith.

I wanted to give you this brief exhortation. You may say that I have talked rather hard, but I do not care what you say about it, not one particle. I will tell you what I think about the matter, if you do not stop your wickedness we will lay judgment to the line and righteousness to the plummet, and I tell you that the hailstorm that will be around you will sweep away the refuge of lies and all liars.

I am not afraid of all hell nor of all the world, in laying judgment to the line, when the Lord says so. Now, then, behave yourselves, you old gray-headed know nothings, you are doted; you are—shall I say hardshells? No, you are poor old soft shell fogies, that a few pounds of tea and sugar will buy.

I feel as ready as any man to honor gray hairs, but I also believe in the old proverb which reads that "a wise child is better than an old and foolish king." We do not want any such men to go to courts. When they want you to sit on a jury, tell them to judge the case themselves, and you keep away and mind your own business. Let me ask you, is there a man obliged to go into court and sit on a jury? No. Our law will not oblige him to do it, only on certain conditions. You can get rid of doing so, you are there because you love to be there. You suck down the drink that is there, eat the food that is there, and sup the broth that is there, because it is of hell and you like it better than you do the Saints, and the sustenance of the Saints. May God bless the honest in heart, and separate the wicked and unrighteous from them, and curse the latter class from this time henceforth. Amen.

WICKEDNESS AMONG THE SAINTS—THE DAY OF PURIFICATION AT HAND—ELDERS CALLED TO GO ON MISSIONS.

Remarks by President Heber C. Kimball, Made in the Tabernacle, Great Salt Lake City, February 24, 1856.

I do not suppose that any good Saint is tried one particle, by the plainness of the remarks just made by brother Brigham.

As to the principles just advanced by brother Joseph Hovey, and by brother Brigham, they are God's truth, and I know that the curse will be fulfilled upon every character that it applies to, if they do not repent and turn from their sins, and that immediately.

I can say, with all my heart, may God grant that these words may be fulfilled, and I know they will. I will stand by him in these things, yea, I will stand by the going forth of righteousness until there is not a drop of blood left in my veins, if need be, and so will every honest, upright, good son of God.

I am disgusted myself with the evil practices which have just been spoken of. Day before yesterday was the first time that I have been into a court, for between 25 and 30 years. Did I stay there long? No. I said to brother Brigham, I want to go and see about the missionaries, because my spirit was not there, it don't dwell there. Still I would not have left if he had not, for I feel perfectly willing to go where he goes. These are my feelings, and have been all the time.

When I see evil spirits working and operating, as I have seen many times, I feel like severing the good from bad, for this people have been broken up and robbed, and our Prophets, Patriarchs, and brethren have been slain, through letting such spirits work in our midst, like the leaven of the devil, until the whole lump becomes leavened with them. I say clear out evil in the start, and sever the bitter branches from the tree, as fast as wisdom will permit.

These are my feelings, and, if you do not listen to the warning voice, not, many days will pass before it will be done, and it will not be allowable to introduce into the kingdom that which is against its order, for there is order in the Church of God.

The Elders of Israel, in all their meetings and speeches, say, they are willing to do whatsoever they are called upon to do, by the authorities of this Church. As some missionaries are wanted, we are now ready to test whether you are willing or not; and when a man is appointed to take a mission, unless he has a just and honorable reason for not going, if he does not go he will be severed from the Church. Why? Because you said, you were willing to be passive, and if you are not passive, that lump of clay must be cut off from the wheel and laid aside, and a lump put on that will be passive.

That is my doctrine, and it is the doctrine of Christ and of the Father. The Lord's servant is here to guide, dictate, and advise you what course to take, that he may mould and fashion you into the image and likeness of the Son of God.

I will present to this congregation

the names of those whom we have selected to go on missions. Some are appointed to go to Europe, Australia, and the East Indies, and several will be sent to Los Vegas, to the North, and to Fort Supply, to strengthen those settlements.

We wish to have those who are appointed to go to the Vegas and Fort Supply, immediately begin to gather up their effects, and prepare to take a portion of their families with them, or all if they choose, though where a family is large it will be better to take only a part, and go as soon as the weather will permit.

I mention these things that you may not misunderstand, that you may go to work, without running to brother Brigham and to brother Grant every moment. Those who go north are requested not to take their families, but gather up their teams, seeds, etc., and go as soon as practicable. I believe that is all.

INSTRUCTIONS TO THE BISHOPS—MEN JUDGED ACCORDING TO THEIR KNOWLEDGE—ORGANIZATION OF THE SPIRIT AND BODY—THOUGHT AND LABOR TO BE BLENDED TOGETHER.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, March 16, 1856.

I do not now rise expressly for the purpose of giving additional instructions, for we have already heard much to-day; still, I have a few reflections which I will offer. Can you not remember hearing public speakers, both here and in other countries, use many words without clearly and distinctly conveying ideas?

The discourse by brother Vernon, in the forenoon, quite delighted me. I was extremely well pleased to hear him clothe his ideas with such beautiful language, and so easily understood. Hence, I exhort my brethren, the Elders, when they rise to teach, edify, or instruct the people, not to hamper themselves with efforts to merely select nice sounding words, but to deal out correct and useful ideas, even if you do not use one word in ten in a way that the learned would deem proper. If a speaker presents useful ideas to a congregation of the best scholars in existence, though not one word of his language is strictly proper, yet what he says will feed that congregation, far more than will a perfect volume of nice sounding words which convey few or no important ideas. I will leave the correctness of this remark to philosophers of every grade.

Still, when any one rises to speak, if his mind is stored with valuable ideas, let him clothe his thoughts with the best language he can command—that which comes to him easily and naturally. I really wish to impress this idea upon the minds of the Elders.

If you will reflect upon what class of speakers have most edified you, no matter whether they are taught or untaught in the learning of the schools, you will readily discover that it has

been those whose minds were stored with good ideas, and who spoke so that you could readily and easily understand them, whether their language was couched in the most approved style or not. When you hear individuals speak whose minds are stored with rich ideas, do they not benefit you the most? I care but little about your language, hand out the ideas, and let us know what you have stored in your minds.

I will now refer to a portion of the discourse delivered here this afternoon, and say to the Bishops, that it would be highly gratifying to me, and to all of us, if you would prove yourselves wise stewards. You have a good opportunity to exhibit your abilities, and I say to the Bishop who has just addressed us, won't you do as I have formerly directed you, and appoint good, wise, judicious men to go through your Ward, to find out what is in that Ward, and the situation of every family, whether they have money, flour, or costly clothing, or whether they are destitute and suffering? This is your business and calling. But many of our Bishops are sleepy and good for nothing, and if I were going to cleanse the Church, knowing the character of individuals, I think I should commence with the Bishops. Theirs is one of the most laborious and responsible offices in the whole Church; it is an office which requires men of the best skill, judgment and talent, to fill, and is one of the greatest importance. Bishops, will you take hold and try to make men of yourselves? After all I have said now and heretofore, if you were going to search your Wards, you would be very apt to come to me to inquire what you should do. I will tell you, do not let there be one place, in the habitations of the Saints in your Wards, about which you are uninformed. Brother Wooley has reported the circumstance of a Bishop finding a woman who had been living upon the charity of her neighbors, and who, at the same time, had valuable property, and money hid up. I can refer you to scores of like circumstances, and what is more, to some of the Elders, those who are supposed to be among the best of our Elders, who have been preaching abroad and brought their hundreds into the Church, who come here with a lie in their hearts and on their tongues, with regard to their means, and declare, emphatically, that they have no means to help themselves with, neither money nor goods.

We have brought them here, and they are still owing the Perpetual Emigrating Fund for their passage, and they have gold, if they have no silver, and have the richest kind of clothing. This brings to my mind the circumstance, of a family in Nauvoo, who were in the habit of travelling from house to house, begging their living, and said, that they were poor and destitute. When the time came for us to leave that city, and that family was starting to St. Louis, the woman loosed her dress and showed one of the sisters her stays, and said, "I have my money sewed up in these stays, and the Church won't get it." This woman begged her living, and stayed in Nauvoo almost two years, and would rather be damned than to part with the sovereigns sewed up in her stays. Such people will be damned, and the sooner they leave us the better.

Were I a Bishop, I would know to a reasonable degree of accuracy, the value of the clothing owned by those in my Ward, who were calling upon me for assistance, and I would be familiar with every nook and habitation, and watch carefully that money was not secreted, and the owners begging from those poorer than themselves. I would know whether they had money hoarded, or hid away.

A score of years ago the Elders had to be very watchful, and I do not suppose that, for many years, I slept so soundly but what the slightest tap would wake me up. If any person should say, "Brigham!" I am ready at once to ask, "What is wanted?" I am ready to jump, at a moment's warning. No person could stir about, without our knowing it.

The Bishops should be equally wide awake, and set those whom they have confidence in, those whom they know to be honest, to be watchmen on the tower, and let them find out who are suffering. Doubtless, there are many who are suffering through want of food, but there is no necessity of any family suffering in this City, and when this City is supplied, the remainder of the Territory may be considered independent.

I presume that we have one fourth less provisions in this City, to the number of the inhabitants, than has any other portion of the Territory, and yet we need not suffer. Here we need not be ashamed to beg, when stern necessity has closed around us. I do not expect to see the day when I am perfectly independent, until I am crowned in the celestial kingdom of my Father, and made as independent as my Father in heaven. I have not yet received my inheritance as my own, and I expect to be dependent until I do, for all that I have is lent to me.

If a man comes to me and says, he is out of food, what of that? He is out of food, that is all. If a man comes along and says, "My family is destitute of food and clothing," what of that? Simply that they are destitute of food and clothing, and still they may be gentlemen and ladies, for all that, and be honoring their tabernacles and being on the earth.

The customs of the world have made it degrading to ask for food, but it is not, when a person cannot honestly procure it in any other way. The man who is hungry and destitute has as good a right to my food as any other person, and I should feel as happy in associating with him, if he had a good heart, as with those who have an abundance, or with the princes of the earth. They all are esteemed by me, not according to the wealth and position they hold, but according to the character they have.

Bishops, will you try to magnify your calling? I will give you a few words of consolation; at our next Conference we expect to drop a good many Bishops, and appoint others, and we intend to keep doing so, until we get men with good hearts and active brains, to fill that responsible station.

I will now speak upon another subject; one which I have touched upon many times, but which, to this day, is but little understood. I allude to the organization of the spirit and the body, the distinction between the two, and their operations. This subject is not well understood, and generally not much reflected upon, but is one which the Saints have got to learn, if they ever learn the real organization of man. Then they will know and understand the peculiarities of our present organization, and how liable mankind are to submit to its weaknesses, and to the influences of the powers that rule over them.

Were you in possession of this knowledge, you would be more compassionate. As severely as I sometimes talk to you, my soul is full of compassion. It has ever been my study to understand myself, for by so doing I can understand my neighbors.

If this people would apply their minds to wisdom, with regard to themselves, they would be more compassionate than they are now.

From what is at times said here, it might be inferred that every one who did not walk to the line was at once going to be destroyed, but who has

been hurt? Who is about to be killed? Who is about to be taken out of the way? When this people have lived long enough upon the earth, to have the principles of life and salvation disseminated among them, and to have their children taught in those principles, so that they fully know the principles of eternal salvation, then let us or our children turn away from the commandments of God, as some do now, and I could tell you what will be done with them.

Brother Wooley has said, the time is not far distant, but it will never come until the inhabitants of the earth, and especially those who have been gathered together, have a sufficient time to be educated in the celestial law, so that each person may understand for himself. Then if they transgress against the light and knowledge they possess, some will be stoned to death, and "judgment will be laid to the line, and righteousness to the plummet." But people will never be taken and sacrificed for their ignorance, when they have had no opportunity to know and understand the truth. Such a proceeding would be contrary to the economy of heaven. But after we receive and understand things as they are, if we then disobey, we may look for the chastening hand of the Almighty.

If we could learn ourselves, we should see thousands and thousands of weaknesses in the people. They turn to the right and to the left, to this and that which is wrong; yet if we did know and see things as they are, we should understand that thousands of those acts are performed in ignorance.

I presume there are people hearing me talk, who would give the riches of the Indies, if they had them in their possession, to be able to obtain the mind and will of God concerning themselves. They would give all they possess on the earth, or expect to possess, were they in possession of keys by which they could know the path to walk in. What are we going to do with this class of persons? I will tell you what I am going to do with them, so far as I am concerned. I am going to give them my faith, confidence, prayers, and full fellowship. And when they get through with this probation, if they have done, all the time, according to the best they knew, God will not hold them responsible for what they did not know, and they will be received, through the merits of the Son, into the kingdom of our Father.

I mention this to inform the people, that they may understand what they should do with regard to the law of God, and the transgression thereof. The law is very strict; and in this congregation there are men and women who, with uplifted hands to heaven, before the Father, the Son, and all the holy angels, made solemn covenants that they never would do thus and so. For example, one obligation is, "I will never have anything to do with any of the daughters of Eve, unless they are given to me of the Lord." Men will call God to witness that they never will transgress this law, and promise to live a virtuous life, so far as intercourse with females is concerned; but what can you see? A year will not pass away before some few of them are guilty of creeping into widows' houses, and into bed with the wives of their brethren, debauching one woman here, and another there. Do we enforce upon them the strict penalty of the law? Not yet. I hope their conduct arises from their ignorance, but let me transgress my covenant, and the case would be different. I want to live as long as I can, on the earth, but I would not like to live to violate my covenants; I would rather go behind the vail before doing so.

A few of the men and women who go into the house of the Lord, and receive their endowments, and in the most sacred manner make covenants before the Almighty, go and violate those covenants. Do I have compassion on them? Yes, I do have mercy on them, for there is something in their organization which they do not understand; and there are but few in this congregation who do understand it.

You say, "That man ought to die for transgressing the law of God." Let me suppose a case. Suppose you found your brother in bed with your wife, and put a javelin through both of them, you would be justified, and they would atone for their sins, and be received into the kingdom of God. I would at once do so in such a case; and under such circumstances, I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands. But you who trifle with your covenants, be careful lest in judging you will be judged.

Every man and women has got to have clean hands and a pure heart, to execute judgment, else they had better let the matter alone.

Again, suppose the parties are not caught in their iniquity, and it passes along unnoticed, shall I have compassion on them? Yes, I will have compassion on them, for transgressions of the nature already named, or for those of any other description. If the Lord so order it that they are not caught in the act of their iniquity, it is pretty good proof that He is willing for them to live; and I say let them live and suffer in the flesh for their sins, for they will have it to do.

There is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it; and the judgments of the Almighty will come, sooner or later, and every man and woman will have to atone for breaking their covenants. To what degree? Will they have to go to hell? They are in hell enough now. I do not wish them in a greater hell, when their consciences condemn them all the time. Let compassion reign in our bosoms. Try to comprehend how weak we are, how we are organized, how the spirit and the flesh are continually at war.

I told you here, some time ago, that the devil who tempted Eve, got possession of the earth, and reigns triumphant, has nothing to do with influencing our spirits, only through the flesh; that is a true doctrine. Inasmuch as our spirits are inseparably connected with the flesh, and, inasmuch as the whole tabernacle is filled with the spirit which God gave, if the body is afflicted, the spirit also suffers, for there is a warfare between the flesh and the spirit, and if the flesh overcomes, the spirit is brought into bondage, and if the spirit overcomes, the body is made free, and then we are free indeed, for we are made free by the Son of God. Watch yourselves, and think. As I heard observed, on the evening of the 14th, at the Social Hall, "think, brethren, think," but do not think so far that you cannot think back again. I then wanted to tell a little anecdote, but I will tell it now.

In the eastern country there was a man who used to go crazy, at times, and then come to his senses again. One of his neighbors asked him what made him go crazy; he replied, "I get to thinking, and thinking, until finally I think so far that I am not always able to think back again." Can you think too much for the spirit which is put in the tabernacle? You can, and this is a subject which I wish the brethren instructed upon, and the people to understand. The spirit is the intelligent part of man,

and is intimately connected with the tabernacle. Let this intelligent part labor to excess, and it will eventually overcome the tabernacle, the equilibrium will be destroyed, and the whole organization deranged. Many people have deranged themselves by thinking too much.

The thinking part is the immortal or invisible portion, and it is that which performs the mental labor; then the tabernacle, which is formed and organized for that express purpose, brings about or effects the result of that mental labor. Let the body work with the mind, and let them both labor fairly together, and, with but few exceptions, you will have a strong-minded, athletic individual, powerful both physically and mentally.

When you find the thinking faculty perfectly active, in a healthy person, it should put the physical organization into active operation, and the result of the reflection is carried out, and the object is accomplished. In such a person you will see mental and physical health and strength combined, in their perfection. We have the best opportunity afforded any people to cultivate these properties of man.

I do not know that I am trammeled by tradition, or that any of us need to be, hence we are in the best situation to exhibit, through the organization of the tabernacle, the labor and properties of the invisible part. When a person is thinking all the time he is little better than a machine; he perverts the purpose of his organization, and injures both mind and body. Why? Because the mental labor does not find vent through the organism of the tabernacle, and has not that scope—that field of labor which it desires, and which it was wisely designed that it should have. Think according to your labor, labor according to your thinking.

Some think too much, and should labor more, others labor too much, and should think more, and thus maintain an equilibrium between the mental and physical members of the individual; then you will enjoy health and vigor, will be active, and ready to discern truly, and judge quickly. Is it not your privilege to have discernment to circumscribe all things, no matter what subject comes before you, and to at once know the truth concerning any matter? When you see a person of this character, you see one with a healthy and vigorous mind, throughout the whole operations of organization. True, this is not the privilege of every one; some have to do much thinking, and but little manual labor, while others do much manual labor with little, if any thinking. The latter class are as dull and stupid as the brutes, and when their labor is done, they lie down and sleep, like the brutes. They do not think enough, they should bring their minds into active operation, as well as their bodies. Men who do much thinking, philosophers for instance, should apply their bodies to more manual labor, in order to make their bodies more healthy and their minds more vigorous and active.

Let me take twenty years to come, in which to build cities, temples, tabernacles, halls, dwellings, &c., with my mental organization, and not put forth my hands, or use any manual labor, to perform any of this work, do you not perceive that my body would not have labored during all this period, and that my mind would have labored to excess, even to the overcoming of the tabernacle. Again, let me build house after house, hall after hall, temple after temple, &c., my mind would have something to rest upon, and my body being weary with labor, I could lie down, and both would rest together. When I wish to build a temple it costs me much thought, and when I see a temple finished on this block, as I have seen

it in the vision of my mind, do you not perceive that the whole of the labor of the mind, on that matter, is at rest? This is my philosophy on thinking; and if I were obliged to think for ten years, and not erect a building, or help build up a city, or in any way put my thoughts into execution, it would materially injure my mental faculty, through want of results for it to rest upon. But let me engage in active operations, even though I do not personally perform one day's manual labor, let me see the result of my thinking budding into existence, and my mind has something to rest upon. If I cannot carry out that which is in my mind—that which I wish to accomplish in all the improvements, in building up Zion in the latter days, as soon as I am deprived of the necessary physical labor I withdraw my mind from that object; I will not suffer my mind to rest upon it. For instance, we are going to suspend labor upon the Temple for a year, until we can prepare ourselves more fully for that work. We have abandoned the idea of using adobies in the walls of that building, and intend to use granite. Now, suppose I should begin to think, and think, and still think about it, are you not aware that it would be a worse than useless waste of time and mental labor? My body would become wearied and languid. I do not expect to think about it for one year; good bye to it, for the present. I must carry out the labor of my mind, or I injure it. Can you go to sleep in one minute, after you have said your prayers and gone to bed? Can you cease reflection, bid good bye to thought, and say to the body, compose yourself and let us go to sleep? How many now in this house can do that? Whether it is natural, or supernatural, mental or mechanical, it matters not, but I have trained myself to go to sleep when I get ready, and when I am in good health, as a general thing, in about one minute I can be fast asleep.

Until you can govern and control the mind and the body, and bring all into subjection to the law of Christ, you have a work to perform touching yourselves. I delight to talk upon the subject of our organization, but I must do so a little at a time, or I might weary your bodies and distract your thoughts. Short sermons fitly spoken, are better than long ones ill spoken. May God bless you, Amen.

THE DEVIL TO BE CAST OUT OF THE EARTH—THE EMIGRATION FUND—EXHORTATION TO BISHOPS—LAYING UP STORES AGAINST A TIME OF NEED.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 9, 1856.

How is the will of the Father done in the heavens? Every one may read in the Bible that when Lucifer rebelled against the Father, and against Jesus Christ, His Son, he was cast out of heaven, with all those who partook of his spirit.

Were they not all cast out of heaven?

We are praying constantly that that may be done on earth, even as it was done in heaven. Would you not like to have the day come when those who rally to the standard of wickedness, which the devil raises, will be cast out; when the Saints may live in peace, and enjoy the comforts of life—partake of one spirit, and be one from that time henceforth, and for ever? I am praying for that time to come, and I believe that God will spare my life until I can have the privilege, with thousands of others, of casting corrupt, rebellious beings from our midst.

If I do not live to behold that period, in the flesh, as the Lord liveth, I will see and enjoy it in the spirit, and I will help to accomplish that work. What, in this body? If not in this body I shall in my new one, for I am going to have a new one, when I have done my work in this tabernacle which I now possess, and which you now see.

I wish to do my work, and to have it well done, that I may merit and purchase, by my faithfulness, a new body which will be after the similitude of the body I now have.

This tabernacle will be laid down, and my spirit will pass through the vail, into the world of spirits. I told you, the other day, that when you are through with this state of existence, your labor is not at an end. The spirit world will probably be equal to this, in that respect, and I think a little harder.

Here we pray that the time will come when the will of the Father will be done on earth as in heaven. Did not they cast out the devil and all who rallied to his standard? They did.

I have been much interested with the discourse just delivered by brother Wells; it is true. Treasure up the words he has spoken, for your salvation depends upon your observing and walking by them. You are not all indebted to the Perpetual Emigrating Fund, but a good many of you are. That Company is in debt, and who does the weight of that debt rest upon? Upon brother Brigham, and upon those whom he calls to his assistance. Do you feel interested in the welfare of that Company? Many of you do not care one dime for the P. E. Fund. That is plain language, but it is true.

Is President Young oppressed? He is; and he is perplexed with those debts which have been made without his knowledge and sanction. It is far easier to contract a debt than it is to pay it.

Many of our Elders abroad run the Company into debt. What a sway I could have, if I had the privilege of incurring liabilities to the amount of fifty, sixty, or eighty thousand dollars, and not be under obligation to pay one dime of it, but leave our President to foot the bill.

It is just as reasonable for us all to run into debt at these stores, and then expect the President to pay our debts. What an unwise policy to run the people into debt, beyond the means for prompt payment, and that too at a time when we were clear of debt, the result of brother Brigham's skillful financiering and wise management.

He foresaw that these hard times were coming, and labored hard that we might be independent and not be oppressed, but instead of that he is oppressed.

It is as necessary to talk about this as it is to talk about anything else. Why? Because all the poor Saints who are in England, France, Denmark, Italy, Asia, or any part of the earth, where there is a poor Saint, are dependent upon the P. E. Fund to bring them to this country.

They are paying their means into that Fund, are struggling to have an

interest in it, and should not you have an interest in it? Yes, just as much as they, and have more need to exert yourselves, if you are indebted to it.

To say nothing of indebtedness to the Fund, there is not a man or woman that professes to be a member in this Church, but what should be just as much interested and as diligent in this matter, as are brother Brigham, brother Heber, brother Grant, or the Twelve Apostles. Do you feel so? To all appearance you do not, apparently the most you care for is your bread and meat.

As to the circumstances under which we are placed, I do not particularly care, all I care about them is the extra care and labor they bring upon me, for I have to keep on the trot to wait on the people who come to me for flour and meal, and for this and that.

Do they come from the Ward I live in? No, they come from different Wards, and some come to beg, some to buy, and some to exchange.

I wish that these matters could be attended to in the Wards where they belong. Let each one take what provision he can spare, from time to time, whether little or much, to the Bishop of his Ward, and let that Bishop and his helps make a righteous distribution of that food.

I do not wish to be placed under the necessity of administering to the wants of so many, in addition to the large number I have to provide for, neither does brother Brigham; it is too onerous a burden, and we have not the provisions.

Some may think that there is a great supply of wheat, corn, barley, &c., now in the Tithing Office. I was there myself, two or three weeks ago, and I asked brother Hill to show me all the grain there, and the whole amount would not exceed six hundred bushels. How long will it take to feed that out? I deal out over one thousand pounds every week, and sometimes over fourteen hundred pounds.

What toll has been taken at my mill during the last seven months? Not to exceed one bushel a day, on account of the want of water, and that does not pay the miller. Brother Brigham's mill does not have more than one quarter or one-third the grain it can grind, and he has hundreds of persons to support. He has enough to do and to think of, to kill any man under God's heaven, unless he was supported and upheld by an Almighty power.

What are my cares? I said sometime since, that my immediate family consisted of seventy-nine persons, which I feed, clothe, and shelter, and I furnish thirteen fires all the time. This care and expense should be borne by the Church, and I, left free to attend to the labors more directly pertaining to the Priesthood. But, as it is, I now assist many, besides entirely supporting my large family. I feed widows and their families, who do not belong to me any more than they belong to you.

Has brother Brigham got a heavier load than I have? Yes, he feeds his hundreds, besides aiding other hundreds who do not directly belong to his family.

I wish you Bishops to take some of these loads. I sometimes feel as though I could not live, still I get along with those I am obliged to feed. There is not a member in my family, with the exception of my first wife and my first children, who have ever begun to see the hard times that I have seen.

In my younger days I have seen the time when, for two weeks together, we were under the necessity of eating boiled milk-weeds, and that too with-

out having to salt them. Have any of you come to that yet?

I have seen the time in Nauvoo, the last time I went to England, when I could sit down with my family and eat all we had in the house, and then not have half enough. I never was so poor in my life as I was then, and I was sickly and afflicted. Was I happy? Yes, just as happy as I am now, and just as comfortable in my feelings.

I always felt as thankful when I had not anything as when I had plenty; I feel as thankful with a little as I do with ever so much.

But I have heard some people say, that they could not ask God to bless a johnycake, and feel thankful for it. I could mention many such characters, people who are never thankful, only when they have an abundance. I am thankful when I have a little; I am thankful now, and I never was more so than I am this day, for there is a prospect of some people learning a lesson, though I doubt very much whether all will.

Does it make all humble? No, for many are calculating to start for California directly. Thank God for that, not a soul of them will cause me to shed a tear at their leaving, not even if they were members of my own family. Inasmuch as they wish to go, go, say I, off with you, there are plenty more where you grew. But when you go, do not steal what few cattle we have left.

Brother Erastus Snow, while in the States, borrowed money to assist the P. E. Fund Company. I have some property close to my house, on the west side of the street, five, six, or seven thousand dollars worth, that I will let any of you have for drafts against the Fund. I also have two farms and some cattle that I will dispose of for the same kind of pay, and the farms have as good soil as you will find in the Territory.

I do not wish to let you have my sheep, for I am determined that my family shall make their own clothing. I am going to organize a domestic manufacturing company, in my own family; we are going to make up our own clothing and attend to our own business. Let us do this in every family throughout this City, and throughout this Territory.

It is necessary for us to take a course, to put ourselves into a situation where we may be as independent in our sphere of action, as God is in His. You have heard brother Brigham say, a thousand times, that there is nothing we wear, eat, or drink, but what is in the elements around us. It is for us to take these elements and organize them, and put them into a condition in which we can use them.

I know that there are a great many good people here; the jewels of the earth are in this congregation, and in different parts of this Territory; they are jewels of the earth, both male and female. Some of the meanest of people are here also; on natural principles there must needs be an opposition.

A company of men was selected to go to Los Vegas to strengthen up that settlement, and I understand that other men were getting up companies for other purposes.

We wish those who are appointed to go to Los Vegas, to Green River, and to other places, to go where they are appointed, and nowhere else, and not to listen to any man on earth who would influence them to go somewhere else, unless they are dictated to take a different course by the President of this Church.

Thomas S. Williams is getting up a company to go on an exploring excursion; he proposed doing so, and brother Brigham told him to act his own pleasure. It is his own individual proposal and affair, and not an appointment by the authorities of this

Church. I speak of this, that the brethren may not misunderstand the matter.

We are willing that brother T. S. Williams should explore the Colorado regions, the Pimo country, and every part of the earth, but those who go with him, go on their own responsibility.

I am not making these remarks with a view to interfere with his operations, but we wish him to understand that we do not intend to have him interfere with those who are going to Los Vegas, Green River, or any other point to which we are sending brethren. You can now understand the matter perfectly, so that you need not run to brother Brigham, to me, to brother Grant, or to anybody else. When we make an appointment we wish it carried out, unless it is altered by the proper authority. I think I have said enough on that subject, you can now understand it, if you choose to.

My feelings are, if God blesses and sustains me, to build a good storehouse for my grain this season; I am going to lay up everything I can raise. I say this for the benefit of brother Hunter, and all the Bishops in the House of Israel. Follow the example if you think it is a good one, and lay up stores of grain, against the time of need, for you will see the time when there will not be a kernel raised, and when thousands and millions will come to this people for bread. You cannot believe it, can you? You may say, "If one of the old Prophets could rise from the dead and declare it, we would then believe it, but, brother Heber, it is hard to believe it from you. You are very liable to take colds, if you were a servant of God, you would not have any colds."

Upon the same principle I can say, if you are the servants of God, why do you get hungry? I should not suppose that you would ever be hungry. I am a servant of God, and if you do not know it, I bear testimony of it, and I am a companion to Brigham Young, and will be for ever and ever.

When I was in Fillmore, a certain Judge came to me in a dream, and wished to know what a portion of Scripture meant; says I, "What Scripture?" He replied, "That Scripture which says, three men shall die for the world." I observed, that I did not know that it would be any worse for three men to die for the world than it was for one, but if three men have got to die, they will first have to catch them. When the Lord pleases, we shall die, and not before. Joseph did not die until it was the Lord's time.

Brethren will you do right? If so, go to and exert yourselves, in every way within your power, in raising grain and every kind of sustenance, and call your wives and children to your assistance, in the accomplishment of the great object now before us.

Since we have been here, my family have always had enough, and I tell them that if they will follow my counsel, they will never go short of food, but if they do not, they may see want. I feel well, I feel as though I could "run through a troop and leap over a wall." I expect to see close times, and so will you. I expect to see scores of you take the back track, that is, many of you will deny the faith. Why do I say this? Because you do not do right; you do not all keep the commandments of God; you do not all pray and humble yourselves in the hands of the Lord, like clay in the hands of the potter. You are not all subject to the authorities, whom the Lord has placed to counsel and direct you. For this reason, many are losing the good Spirit and are going into darkness. If you will not be moulded and fashioned to take the place, and honor the position in which God designs you to act, He will cut that lump off from the wheel, and throw it

back into the mill to be ground over again. Then He will take another lump and put it in the place where the refractory one was, and if that is not passive, He will cut it off and put on another.

Do I feel to bless you? yes, I could bless you from this time henceforth and forever, but what good would it do you, without you live for it? You may go to the Patriarchs, to the Prophets, and Apostles, and even get all the men in Israel to lay their hands on you and bless you, and though they bless you from this time to all eternity, yet, unless you continue steadfast in well doing, you may go to hell after all. What would it avail to receive blessings, if you do not live for them and merit them by doing as God says? If I live to God and keep His commandments, I shall have so many blessings that I shall not have room for them, and you all have the same privilege.

Let us strive to live our religion, that we may continually enjoy the rich blessings of Heaven, which may God grant, for His Son's sake. Amen.

DIFFICULTIES NOT FOUND AMONG THE SAINTS WHO LIVE THEIR RELIGION — ADVERSITY WILL TEACH THEM THEIR DEPENDENCE ON GOD — GOD INVISIBLY CONTROLS THE AFFAIRS OF MANKIND.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, March 16, 1856.

I feel very thankful for the privilege that I have enjoyed this morning, and for the discourse that has been delivered to us, it is meat and drink to me—it is joy and peace. Truly if we are good men, and good women, we can make ourselves very comfortable and happy, otherwise we shall be very miserable.

I believe that it is a hell intolerable for a people, a family, or a single person, to strive to grasp truth with one hand, and error with the other, to profess to walk in obedience to the commandments of God, and, at the same time, mingle heart and hand with the wicked.

I believe that I should be one of the most miserable beings upon the earth, if I did not enjoy the spirit of the religion which I profess. I also believe that if every person, who professes to be a Latter-day Saint, was actually a Saint, our home would be a paradise, there would be nothing heard, nothing felt, nothing realized, but praise to the name of our God, doing our duty, and keeping His commandments.

There are thousands of individuals in these valleys, and I may say thousands within this City, men, women, and children, who are constantly minding their own business, living their religion, and are full of joy, from Monday morning until Saturday night.

On this account, they do not obtrude themselves and their acts upon the notice of the public, hence, they are known but by few. Probably my

beloved brother Vernon, who has spoken to you this morning, is not known by many of this congregation, for since his arrival in our midst he has been quietly and industriously practising the principles of our religion. For this reason a formal introduction of brother Vernon to the congregation might by some have been deemed necessary, but with me "Mormonism" is, "Out with the truth," and that will answer our purposes, and is all we desire.

Brother Vernon came here with Elder Taylor, when he returned from Europe. He is not known except by a few of his associates, who have been laboring with him at the Sugar Works. But, suppose he had been guilty of swearing in the streets, of getting intoxicated, of fighting, and carousing, he would have been a noted character, and there would hardly have been a child but what would, by this time, have known brother Vernon; and the expressions would have been, "O, he is the man we saw drunk the other day, the one whom we heard swear and saw fight; the one who was tried before the High Council for disorderly conduct, or reproved before a General Conference for his wickedness.

But brother Vernon is almost entirely unknown, because he has lived his religion, kept the commandments of God, and minded his own business. So it is with many in this City, they are known but by few, they live here, year after year, and are scarcely known in the community, because they pay attention to their own business.

They live their religion, love the Lord, rejoice continually, are happy all the day long, and satisfied, without making an excitement among the people. This is "Mormonism." I wish we were all so, I should then indeed be very much pleased.

I think such a state of society would answer my happiness, not particularly my spiritual enjoyment, for I know that in that particular I must be happy for myself. I must live my religion for myself, and enjoy the light of truth for myself, and when I do that all hell cannot deprive me of it, nor of its fruits.

My spiritual enjoyment must be obtained by my own life, but it would add much to the comfort of the community, and to my happiness, as one with them, if every man and woman would live their religion, and enjoy the light and glory of the Gospel for themselves, be passive, humble, and faithful; rejoice continually before the Lord, attend to the business they are called to do, and be sure never to do anything wrong.

All would then be peace, joy, and tranquility, in our streets and in our houses. Litigation would cease, there would be no difficulties before the High Council and Bishops' Courts, and courts, turmoil, and strife would not be known.

Then we would have Zion, for all would be pure in heart. I should be pleased if we had a few more thousands of such men as brother Vernon. That class, I am happy to say, is increasing, this I can truly say, for the encouragement of this community.

When we reflect upon how many strangers we gather to these valleys, those who formerly believed some of the various creeds of the day, which did not fully inform them upon the principles of the Gospel, who come clothed upon with many of the diverse traditions and customs of different nations and neighborhoods, and how harmoniously they mingle, how few differences exist among them, how little strife and wickedness, it is a subject full of consolation.

Still there is much more strife than we should have, yet, with all, consider how easily, under these varied circumstances, we get along, how easily we pass the time, and with what little difficulty. I can say in truth, for the

comfort and credit of this community, that the Latter-day Saints are indeed improving.

Do you hear of any difficulty among those long tried and proven, or among that portion of younger members who are thoroughly imbued with the principles of the Gospel? Rarely.

You seldom find persons who have been reared in this Church, or who were very young when their parents came into the Church, creating any difficulties. They grow into the truth; they understand those principles which are taught; they know the very foundation and essence of the Gospel, they are schooled in the first rudiments of the education of the Saints—in those principles which are designed for the people in their childhood, while learning the science of government.

These principles seem to be lost to the world, judging by their present operations. Bother Vernon beautifully portrayed this fact. The principle of correct government seems to be lost by the world, seems to be taken from the nations.

The very rudiments of the Gospel of our salvation teach the principles best adapted to control the child, and if so, of course, best designed to guide his steps when he has advanced further in life. And if best for instruction in the government of one, they must be for that of two, and if for that of two, then they must needs be for that of a family, of a neighborhood, of a nation, and of the whole earth.

No man ever did, or ever will rule judiciously on this earth, with honor to himself and glory to his God, unless he first learn to rule and control himself. A man must first learn to rightly rule himself, before his knowledge can be fully brought to bear for the correct government of a family, a neighborhood, or nation, over which it is his lot to preside.

Is the spirit of the government and rule here despotic? In their use of the word, some may deem it so. It lays the ax at the root of the tree of sin and iniquity; judgment is dealt out against the transgression of the law of God.

If that is despotism, then the policy of this people may be deemed despotic. But does not the government of God, as administered here, give to every person his rights? Does it not sustain the Methodist as well as the "Mormon?" The Quaker equally as well as the Methodist, in his religious rights? The Jew as well as the Gentile? It does. It will sustain all the religions, sects, and parties on the earth in their religious rights, just as much as it will sustain the Latter-day Saints in theirs. Not that the diverse creeds are right, but the agency of the believers therein demands protection for them, as well as for us.

The law of God is pointed against sin and iniquity, and where they appear it is unbending in its nature and must, sooner or later, hold sovereign rule against them, or righteousness could never prevail.

Do we not see this exemplified in a portion of sacred history? When there was rebellion in heaven, judgment was laid to the line and righteousness to the plummet, and the evil were cast out. Yet there was a portion of grace allotted to those rebellious characters, or they would have been sent to their native element.

But they must go from heaven, they could not dwell there, they must be cast down to the earth to try the sons of men, and to perform their labor in producing an opposite in all things, that the inhabitants of the earth might have the privilege of improving upon the intelligence given to them, the opportunity for overcoming evil, and for learning the principles which govern eternity, that they may be exalted therein.

I know that this people are

improving, notwithstanding we have trials and are called to pass through difficulties, and have to endure a season of scarcity.

I tell you honestly that I do not know when I have been more thankful, in all my life, than I have to see the pinching hand of want compel every man and woman to pray God our Father, to give us day by day our daily bread.

It makes me happy, inasmuch as the people will not otherwise understand that the Lord does feed them. In years of plenty their understandings seemed closed to this fact, they did not appear to realize that the Lord made the earth fruitful, and caused it to yield its fruit bountifully.

And while our flocks and herds were increasing upon the mountains and plains, the eyes of the people seemed closed to the operations of the invisible hand of Providence, and they were prone to say, "It is our own handy-work, it is our labor that has performed this."

The people are so blinded, when they are prospered, that they do not realize that it is all due to the direct providence of that God who is truly invisible to the world, but whose operations should not be unacknowledged by this people.

It seems to be so interwoven with our nature, while we are blessed and surrounded with all the comforts of the earth, to forget that the Lord furnishes these things to us, Then I say that I rejoice, when the Lord brings us into circumstances calculated to make us aware that if we are fed it is Him that feeds us, that if we are clothed it is Him that clothes us, for we cannot do it ourselves, that if we get bread to eat, from this until harvest, it must be the hand of the Lord that furnishes it, for of ourselves we cannot obtain it.

I am glad to see you brought into a state where you may begin to think and realize from whence your blessings flow. The Lord rules and reigns.

If we could see and understand things as they are, we would understand that there is not a king upon his throne, that there never has been from the forming of the earth to this time, without the Lord bringing about the circumstances which placed that king in that position. There never was one dethroned, without the Lord moving the circumstances to cause it.

There never was a nation built up and prospered, except by the hand of the Almighty, and there never was a nation crushed and brought to naught, without its being done by the generalship—the invisible workings of Providence.

The ancient proverb reads, "Whom the gods would destroy, they first make mad," and it is written that the Lord will destroy the wicked, and He has done so by bringing about circumstances to cause them to destroy themselves.

Do you suppose that the Lord would have ever given a king to Israel, if they had not required one at His hands? No, He would have been their king and ruler, and there would have been a Prophet to guide them, had it not been for their rebellion. They made choice of a king, and God gave them one in His anger.

Their rebellion against the law, the agency given to them allowing their free choice, induced them to ask for a king, and God gave them one.

Was it the Lord's choice that they should have an earthly king? No, it was not His mind and will, but it was the will of the people, consequently, He brought about circumstances to give them kings and rulers, according to their desire, and to bring judgments upon them.

The Prophet Joseph has been referred to, and his prophecy that this people would leave Nauvoo and

be planted in the midst of the Rocky Mountains. We see it fulfilled. This prophecy is not a new thing, it has not been hid in the dark, nor locked up in a drawer, but it was declared to the people long before we left Nauvoo. We see the invisible hand of Providence in all this; we realize that His hand has wrought out our salvation.

Through His control of circumstances this people have been removed from civilization, and have been brought to inhabit these vales among the Rocky Mountains, to dwell in these desolate and barren plains where no other people, that we have any knowledge of, would live one year, if they could get away. The providence of God has brought us here.

Are we here in fulfillment of prophecy? The world say that the Prophet knew nothing about it, that the Lord had nothing to do with it, that the "Mormons" became obnoxious to them and had to leave, because they were the weakest party, and their enemies the strongest. "No, God knew nothing about all this, He had no hand in it, but we could not live with you Mormons." They said, "We Methodists Presbyterians, Baptists, &c., cannot live with you, one of us must leave, which shall it be? You Mormons must leave, if we can drive you." They herald forth that, "It was us who drove you to the Rocky Mountains, as every one knows who is acquainted with your history."

"The Mormons must leave and go where no other people will go, and live where no other people can or will live." The world cannot see the hand of the Lord in all our movements, they have not eyes to see, nor hearts to understand that the Lord showed the future to the Prophet Joseph, and brought it before him in vision. They cannot understand that the Lord produced all the circumstances which effected the removal of this people. They do not now understand that the Lord is building up His kingdom on the earth, is gathering His Israel, for the last time, to make a great and mighty nation of this people.

Circumstances have planted the Saints in the midst of the mountains, have given them a Territory and a Territorial Government, and will, ere long, give them a free and independent State, and justly make them a sovereign people. Circumstances will accomplish all this. Now, in the name of common sense, who rules these invisible circumstances? Is it you, or I? True, to a certain permitted degree, we rule, govern, and control circumstances, in a great many instances, but, on the other hand, do not circumstances control us? They do. Who has guided all these circumstances, which neither we nor the Prophet knew anything about? Was it in the power of a single man, or of any set of men, to create and control the circumstances which caused this people to be planted within these mountains? The moment that you say it was not, you acknowledge the workings of a Supreme Power.

The world, and those of us who are destitute of the spirit of the Gospel, will say, "Oh, it happened so." Two years ago there was a hue and cry, from east to west, from north to south, and it was heralded forth in the papers throughout the States and all Europe, that "Governor Young says he is Governor of Utah and will be, and that President Franklin Pierce cannot remove him from the gubernatorial chair." I ask, am I removed? Is not Brigham yet in the chair? God has ruled in all these things, though we may not know it. I said then, and I shall always say, that I shall be Governor as long as the Lord Almighty wishes me to govern this people.

Do you suppose that it is in the power of any man to thwart the doings

of the Almighty? They may as well undertake to blot out the sun. I am in the hands of that God, so is the President of our nation, and so are kings, and emperors, and all rulers. He controls the destiny of all, and what are you and I going to do about it? Let us submit to Him, that we may share in this invisible, almighty, God-like power, which is the everlasting Priesthood. We cannot thwart the plans and purposes of the Almighty. Do the world comprehend that if this people are faithful to God they will become a mighty people? No. It has been leaked out, to a few individuals, that the government of the United States is going to send troops here to drive out the "Mormons." I say to such threateners, cease your folly, for you can only do as God permits you.

When certain immaculate judges went from here, they were going to obliterate "Mormonism." What did they accomplish? They did all they could, and, like an empty sound, their vaporings passed away and are known no more, neither are those judges known. Where is Mr. Brandenbury? Is he seated in the President's chair, under the wings which shadow this nation? Does he control the strength and power of any part of the American Union? Where is he? The last we heard of him he was in Washington, doing a little writing for this, that, and the other lawyer, when he could get any to do, and attending to cases as a lawyer, when he could get a few dollars for transacting a little business of that kind, for this or that man; running from office to office, and from pillar to post, to obtain a living. He is a tolerably good man, after all; and, if he had done as I counselled him, he would have stayed here, and let that other judge go. Mr. Brandenbury was a good sort of a man, he never had any difficulty with me, and would have done well, if he had only had sense enough to know that he could not obliterate "Mormonism." But he thought that his associate was going to blow the advocates of truth out of existence, when he might as well blow towards the sun to puff it out.

When men operate against this people, they may spend all they possess and all their ability, and it will pass away like an empty sound, and they will be forgotten. Such persons have always come to naught, and all who fight against the people of the Most High will continue to come to naught.

Who that has lifted his heel against Joseph has ever prospered, from the day he found the plates, from which the Book of Mormon was translated, until now? No man. So it will be with all others who leave this community thinking to injure them. Show me the priest, the church, the people, the state, or nation, that will prosper in lifting the heel against the kingdom of God, which is built up upon the earth. They cannot prosper in such a course. Do not be fearful, brethren, you and I will live here just as long as the Lord wishes us to. If I have fears about anything, it is that you and I will not live our religion; if we do this I am at the defiance of all the wicked. I sometimes become excited when I talk about them, and so do my brethren. Why? Because we are made of flesh, blood, and bones, like other men, and sometimes our feelings are warm, when we think about the conduct of our enemies. But what do the pure principles of the Gospel teach us? "Be still, and know that I am God, that I rule in the heavens above, and perform my pleasure on the earth, and that I turn the hearts of the children of men, as the rivers of water are turned?" He asks no odds of anybody. Who does He call upon to counsel Him, to dictate Him in the affairs of His rule on the earth? He is the Father, God,

Saviour, Maker, Preserver, and Redeemer of man. He holds in His hands the issue of all things, and will judge every man according to his works. I will be Governor so long as God permits, and we will live here, and have hard winters and unfruitful summers, and suffer the ravages of the destroying insects—what for? To bring us to our senses; I am thankful for it.

Those of you who have come here without breakfast this morning, do not go more than five days without eating. When you have gone that long without food, make your wants known to your neighbors and tell them that you need something to eat, and if you come to me I will feed you. I have sustained my family comfortably with eight ounces of bread stuff a-day, to each individual. I have had my children come to me and ask, "Shall I give away my rations to-day?" We have plenty of potatoes, and I presume that my family does not consume, on an average, more than five ounces of bread stuff a-day to each person. We have had plenty, ever since the first year we came here.

Be mindful, and do not go too long without eating. Notwithstanding the scarcity, I say to those who send their children to beg from house to house, and who are lugging home a dozen loads a-day—stop that. There are families now in this city, who profess to be out of provisions, sending their children out to beg, and selling flour and meat for money to carry them to the devil; now stop that. I say to you Bishops, appoint assistants to visit every house in your Wards, and instruct them to take the liberty of lifting up the chest lids, and of looking under the floors and under the beds, for I tell you that some will hide their provisions and lie to you, and tell you that they have nothing, while they are getting money for the flour, &c., which their children beg from this community, to carry them to hell, or back to the States, or to England. I say to such as are compelled to beg, when you have received a sufficiency to supply your wants, stop. When the month of June arrives, and the fields are teeming with their golden fruits, there will be plenty of wheat and flour for sale in these streets, for there is a reasonable supply of those articles of food. This is a word of encouragement, therefore do not go too long without eating, and if you are now brought to the pass which compels you to call upon the Lord, saying, "Lord, feed us, for unless thou feedest us we cannot be fed; my Father open the way that I may get a little bread to feed myself and children, or I shall not be able to get it," I say, good, glory, hallelujah, that you are brought to your knees to confess His power, and to acknowledge His hand. That you may be faithful is my prayer, all the day long, in the name of Jesus Christ. Amen.

THOSE SAINTS WHO HAVE NOT SEEN THE WICKEDNESS OF THE WORLD CANNOT APPRECIATE THEIR BLESSINGS — BE JUST IN ALL THINGS — THE EVIL RESULTS OF NOT LISTENING TO COUNSEL.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, June 10, 1855.

I can say, as I have said a great many times, that we are one of the happiest people that ever was upon the earth, but some do not appreciate the blessings which are bestowed from day to day; some do not appreciate that they are settled in the valleys in peace, and that they are with those whom God has been pleased to call to lead His people. If they could appreciate their position, and acknowledge the hand of God in all things, then they could appreciate the things connected with this kingdom. It is with many as it was with my son William, and brother Brigham's son Joseph, and others who have been about home all the time. They did not realize and could not appreciate their blessings, but in their missions they are sensible of the blessings which we enjoy in these peaceful valleys. William writes, "Father, I often think of your relating the corruptions of the old world, and what you saw and heard, but I now see and feel them by sad, personal experience. I hear the groans of nations, of war and rumors of war, of famine, desolation, and distress in all the world, except in the happy land of Zion, in the valleys of the mountains. How I desire to see them! and we all say, that when we return home we shall know how to prize our fathers and mothers, and the society of the Saints, where we can sit down and worship God with none to molest nor make afraid."

Those are their feelings, after being absent only a short time. Those who go forth to preach the Gospel see the corruptions and abominations of men, and have joy in contemplating the signs of the times, for they know that those things are tokens of the coming of the Son of Man; their eyes are now open to see that God is at work among the nations. Some of them hardly knew that "Mormonism" was true, until they were sent forth to preach. They believed it—why? Because they were taught it by their parents. Their parents taught them in their infancy, and childhood, that this is the Gospel of Jesus Christ, but they have never before been brought into a situation to know that the God whom we serve lives and reigns in the heavens. Some of you may say, "We wish we could have a knowledge of these things, that we might appreciate our present blessing;" faith and obedience will give you that knowledge, and it will be the best day that we have ever seen, when men will appreciate their blessings, when they can feel assured that God lives above.

The world look upon us as the filth and offscourings of society, and the most corrupt people upon God's earth. But those who do right, and keep themselves pure and clean, as brother

Brigham says, inside and outside, will have houses and lands, wives, and children. They are the ones who will enjoy those blessings, sooner or latter, and do not you thank the Lord for it? Those who live upon this land, or any other that God gives to His people, have peculiar promises made to them. Then do not pollute this land, nor pollute yourselves or your fellow creatures, but let us keep ourselves pure and clean, and do as we would wish to be dealt with ourselves. Deal honorably with your brethren, and if you have wronged any person, even of a pin, make proper restitution. If you will cultivate yourselves in this way, not even daring to take a pin or a needle which is not your own, you will have a spirit of doing right in all things. If a person will cheat you out of a pin, he will out of a darning needle, and then out of our dimes and dollars. Why does not every person live up to the principles of right and justice? Jesus says, "Do unto all men as you would have all men to do unto you." If you have wrongfully taken anything, restore it, whether it be little or much, and sin no more. I pray for the day to come when the principles of restoration will be carried out to the letter.

I was talking with brother Brigham yesterday about the crops, and he feels that the Lord is about to try this people. Why is this? It is to chastise this people, that they may learn to give heed to counsel.

When I see a prospect for scarcity of food stare me in the face, I feel as well as ever I did in my life, and if I was obliged to see either the Saints or the food cut off, I would say let the bread perish and the Saints be preserved; yes, I would pray for this every time. And my prayer to God is, that He will let the fanning mill blow, until it blows out the chaff, that nothing but the pure article may remain. As for my regretting the loss of the crops, I do not one particle; and as for you, you have been told for years, to save your wheat, corn, oats, and all other products, and to increase your stock upon the mountains. You were told that there was a time coming when they would be wanted. Much grain has been wasted and destroyed, much sold at a very low price to feed horses and mules. Brother Brigham, in the beginning, offered a dollar and a half a bushel for all the wheat that people wished to sell, but many sold their grain to others for a dollar and a quarter, lest the tithing should be required if they sold to him.

I will tell you a dream which brother Kesler had lately. He dreamed that there was a sack of gold and a cat placed before him, and that he had the privilege of taking which he pleased, whereupon he took the cat, and walked off with her. Why did he take the cat in preference to the gold? Because he could eat the cat, but could not eat the gold. You may see about such times before you die. I wish to speak of these things while they are present with us, and I wish I could impress them upon your minds. The first season that we came here, I recollect that brother Brigham proclaimed the policy of our laying up grain, and told us to lay up a seven years' supply, and prepare for a famine. If our crops are now cut off, it will be one of the best things that has happened to this Church. When a servant of God counsels you, it is your duty to hear and obey his words. I am fully aware that the world do not like the idea of one man ruling this entire people with his word, but I would not give one farthing for this community if they could not be governed by one man, beloved and chosen of the Lord. You have no salvation only what you get through that source, and every true hearted Latter-day Saint believes so.

Our crops are almost entirely de-

stroyed, and what good will that do? It will bring us into a position where we can appreciate the blessings of Providence. Brother Brigham says, that he does not fear earth, hell, nor the devil, if this people will do as they are told, and listen to counsel. Do you suppose that the world could ever come through our bulwarks, if this people were to obey counsel? No, they could not. We generally proclaim what is about to take place, and we tell them that sore judgments are about to fall upon the nations of the earth, but they will not believe us. If you believe us, you will be able to escape.

Dr. Bernhisel has just remarked, that he thought the cat was let out of the bag, when plurality was preached, but I suppose that he did not happen to think that the cat might have kittens, and the kittens grow to be cats, and thus increase to a vast number. Revelations of principles, of one truth after another, will come forth until the work of God is accomplished on the earth. We have to press forward under the banner of Christ, and the more faithful we are the sterner will be the warfare. When I related to brother Joseph the view I had of certain evil spirits in England, he said, that the closer we observe the celestial law, the more opposition we shall meet. These are my feelings, and I should feel better if you would all hearken to the counsel given, from time to time, *from this stand.*

We are a good people, and we shall eventually triumph over wickedness, and prosper, and be built up in the truth. The Lord our God will consider our cause and have mercy upon us; and if we do taste of hardships, does it not read that judgment shall begin at the house of God? If the Lord lets us taste of the cup when there is no milk in it, what does it matter? We may just as well do it now as at any other time. Why bless you, this people will live and look better without bread than the wicked can with it. If we are to have chastenings, I say, Father let them come, and I will do my best to endure them and profit thereby. But when those times come, you will see a great many murmurers and grumblers, and they will hunt up their filth and rubbish to circulate about the Saints of God, and never go off so long as they have enough to fill their bellies. The Lord blesses those who bless His servants, and keep His commandments. If we all do this, we shall have good times, we shall be blessed, and will not be required to shed man's blood, if we do right. Have I ever seen the day, when I felt like shedding blood? No, never in my life; I always wished that I might not be called upon to do it. Though I will say that once in Nauvoo I was sorry when peace was declared, for I had got pretty well warmed up through the oppression of the ungodly, and I really felt like fighting.

Because outsiders come here and say that we are foolish for being led by one man, does that make us so? That man and that woman that are not willing to be led by one man, I wish would clear out, for we can get along without them. God bless you and help you to be faithful, I ask it in the name of Jesus Christ. Amen.

PLURALITY OF WIVES.—THE FREE AGENCY OF MAN.

Remarks made by President Brigham Young, in the Bowery, Provo, July 14, 1855.

I have a few words to say concerning one item of doctrine, that I seldom think of mentioning before a public congregation; I refer to the doctrine pertaining to raising up a royal Priesthood to the name of Israel's God, for which purpose the revelation was given to Joseph, concerning the right of faithful Elders, in taking to themselves more than one wife. I frequently hear from others that this doctrine is laughed at and ridiculed; I heard yesterday of its being laughed out of doors, even jeered and sneered out of a Bishop's house.

I am not personally cognizant of any one jeering at and deriding this doctrine; still, I hear that there are some few who are opposed to it. Once in a while sentiments reach my ears which sound very curious and strange, and when I hear them, I do really wish that some were possessed of better sense; I will, therefore, tell you a few things that you should know. God never introduced the Patriarchial order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a royal Priesthood, a peculiar people. Do we not see the benefit of it? Yes, we have lived long enough to realize its advantages.

Suppose that I had had the privilege of having only one wife, I should have had only three sons, for those are all that my first wife bore, whereas, I now have buried five sons, and have thirteen living.

It is obvious that I could not have been blessed with such a family, if I had been restricted to one wife, but, by the introduction of this law, I can be the instrument in preparing tabernacles for those spirits which have to come in this dispensation. Under this law, I and my brethren are preparing tabernacles for those spirits which have been preserved to enter into bodies of honor, and be taught the pure principles of life and salvation, and those tabernacles will grow up and become mighty in the kingdom of our God.

I believe that our children will become mighty in faith, be powerful in defending the truth, and will soon have to take important places in the great work of this dispensation. They may be rude at present, yet, you will find within them the true principles of "Mormonism," and, when our sons become men, they will be men of God, and be useful in accomplishing a good work upon the earth.

The spirits which are reserved have to be born into the world, and the Lord will prepare some way for them to have tabernacles. Spirits must be born, even if they have to come to brothels for their fleshly coverings, and many of them will take the lowest and meanest spirit house that there is in the world, rather than do without, and will say, "Let me have a tabernacle, that I may have a chance to be perfected."

The Lord has instituted this plan for a holy purpose and not with a design to afflict or distress the people; hence, an important and imperative duty is placed upon all holy men and women, and the reward will follow, for it is said, that the children will add to our honor and glory.

It hurts my feelings when I see good men, men who love correct principles and cling to the counsels of the Church, who have lived near to God for years and have always been faithful, with not a child to bear up their names to future generations, and I grieve to reflect that their names must go into the grave with them.

It would please me to see good men and women have families; I would like to have righteous men take more wives and raise up holy children. Some say, "I would do so, but brother Joseph and brother Brigham have never told me to do it."

This law was never given of the Lord for any but his faithful children; it is not for the ungodly at all; no man has a right to a wife, or wives, unless he honors his Priesthood and magnifies his calling before God.

I foresaw, when Joseph first made known this doctrine, that it would be a trial, and a source of great care and anxiety to the brethren, and what of that? We are to gird up our loins and fulfil this, just as we would any other duty. (High wind and clouds of dust prevented speaking for several seconds.)

It has been strenuously urged by many, that this doctrine was introduced through lust, but that is a gross misrepresentation. (A thick cloud of dust prevented speaking for about two minutes.)

This revelation, which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been reserved to come forth in the kingdom of God, and that they might not be obliged to take tabernacles out of the kingdom of God.

We are commanded to overcome all our lustful desires, also our pride, selfishness, and every evil propensity that pertains to the flesh, to keep the commandments of God, and all the commandments pertaining to the holy Priesthood.

It is important that we get a victory over our earthly passions, and learn to live by the law of God.

I am aware that care and other duties are greatly increased, by the law which I am remarking upon; this I know by experience, yet though it adds to our care and labor, we should say, "Not my will, but thine, O Lord, be done."

As far as my acquaintance extends, the brethren who have entered into this order, with a pure heart, have enjoyed full as much worldly prosperity as they did before the Prophet Joseph revealed this holy law and order to the Latter-day Saints.

The Lord intended that our family cares should be greater; He knew they would be, yet He is able to bless us in proportion. I know quite a number of men in this Church who will not take any more women, because they do not wish to take care of them; a contracted spirit causes that feeling. I have also known some in my past life, who have said, that they did not desire to have their wives bear any children, and some even take measures to prevent it; there are a few such persons in this Church.

When I see a man in this Church with those feelings, and hear him say, "I do not wish to enlarge my family, because it will bring care upon me," I conclude that he has more or less of the old sectarian leaven about him, and that he does not understand the glory of the celestial kingdom.

Says one, "How will you explain this to me?" We understand that

we are to be made kings and Priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, from generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.

In this way we can become King of kings, and Lord of lords, or Father of fathers, or Prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you.

If I did not feel disposed, in my poverty, to enlarge my family and to build up the kingdom, I could not be acquainted with the difficulties thereof, neither should I be counted worthy to enjoy the blessings conferred upon those who are faithful.

This should be the view taken of this matter, by the whole of this people, and, when a man or woman sees that this principle should be introduced among the Latter-day Saints, they should cease their murmurings.

It is not through lust that men and women are to practise this doctrine, but it is to be observed upon righteous principles; and, if men and women would pay attention to those instructions, I would promise, in the name of the Lord, that you would never find them lustful in their dispositions, and you might watch them as closely as you pleased.

Plurality of wives is not designed to afflict you nor me, but is purposed for our exaltation in the kingdoms of God. If any man had asked me what was my choice when Joseph revealed that doctrine, provided that it would not diminish my glory, I would have said, "Let me have but one wife;" not because it is not a great comfort to me to have children, but if I have not children I know them not.

Some of these my brethren know what my feelings were at the time Joseph revealed the doctrine; I was not desirous of shrinking from any duty, nor of failing in the least to do as I was commanded, but it was the first time in my life that I had desired the grave, and I could hardly get over it for a long time. And when I saw a funeral, I felt to envy the corpse its situation, and to regret that I was not in the coffin, knowing the toil and labor that my body would have to undergo; and I have had to examine myself, from that day to this, and watch my faith, and carefully meditate, lest I should be found desiring the grave more than I ought to do.

You will probably wonder at this, and that such should have been my feelings upon this point, but they were even so.

Now if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go still further and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned.

But the Saints who live their religion will be exalted, for they never will deny any revelation which the Lord has given or may give, though, when there is a doctrine coming to them which they cannot comprehend fully, they may be found saying, "The Lord sendeth this unto me, and I pray that He will save and preserve me from denying anything which proceedeth from Him, and give me patience to wait until I can understand it for myself."

Such persons will never deny, but will allow those subjects which they do not understand, to remain until the visions of their minds become open. This is the course which I,

have invariably pursued, and, if anything came that I could not understand, I would pray until I could comprehend it.

Do not reject anything because it is new or strange, and do not sneer nor jeer at what comes from the Lord, for if we do, we endanger our salvation. It is given to us, as agents, to choose or refuse, as brother S. W. Richards has set before you, but we are agents within limits, if it were not so there would be no law.

There are limits to agency, and to all things and to all beings, and our agency must not infringe upon that law. A man must choose life or death, and if he chooses death he will find himself abridged, and that the agency which is given to him is so bound up that he cannot exercise it in opposition to the law, without laying himself liable to be corrected and punished by the Almighty.

A man can dispose of his agency or of his birth-right, as did Esau of old, but when disposed of he cannot again obtain it; consequently, it behoves us to be careful, and not forfeit the agency that is given to us. The difference between the righteous and the sinner, eternal life or death, happiness or misery, is this, to those who are exalted there are no bounds or limits to their privileges, their blessings have a continuation, and to their kingdoms, thrones, and dominions, principalities, and powers there is no end, but they increase through all eternity; whereas, those who reject the offer, who despise the proffered mercies of the Lord, and prepare themselves to be banished from His presence, and to become companions of the devils, have their agency abridged immediately, and bounds and limits are put to their operations.

The power of the devil is limited; the power of God is unlimited; therefore let us be cautious how we use our liberty and agency, and be careful to choose that which is good and right before the Lord, and then our exaltation is sure.

I now wish to say a few words concerning your meeting house. When brother Geo. A. Smith concluded to make his home here, for a little while, we thought we would erect an old-fashioned meeting house, believing that it would look so good; and we thought to have a bell put in the belfry, and I believe that the foundation for such a building was commenced three years ago.

I was just thinking what a smart people dwell here; three years ago they threw out a few shovels full of earth, to prepare for a foundation, and at that the labor ended. I was talking to some of the brethren about it to-day, and was wondering, if I were to come here to live this summer, whether I could not get this meeting house built; I think that I have lightning enough to accomplish it. Tell the people what I wanted, and they would come with the timber, and the adobies would be piled up, and the building finished.

But I wish to tell you how it can be done without my coming here, that is, if you have a man here in whom you have confidence, though I do not know whether there is a man in this settlement that you have confidence in, but if there is such a man, you can come out every Saturday and work at erecting this meeting house. Draw together the sand and lime, the timber and all the other materials, then employ the masons and carpenters for two or three months, and the house will be completed.

If this had been done you would have had a good meeting house, and, at least, been just as well off as you are now, and I think that you would have greatly increased the value of your property and been better off.

Has the house stopped because there is not a man here who knows

how to do the work, or what is the cause? I think that there are men here who know how to do all the work. If you wish to know my mind, I say, haul the materials together, employ men to lay the stone and adobies, to cut the timber, and to put on the shingles, and if I were you I would go right to work and do it; and if you will, we will come and preach to you at the dedication.

Before the commencement of this conference, I ought to have come here with as many of the Twelve and other brethren as I could have handily picked up, and to have held prayer meetings for two or three weeks, in all the Wards of this City; then I think you would have heard something that you will not now hear.

I do not feel that there is any requirement in this congregation for fresh teachings, or new revelations, if I am mistaken, all right. I do not believe that all the brethren pray in their families, or in secret, and I do not believe that all the women are strict enough in their families, for the spirit of the Gospel should be as a constant flowing stream. True, I have not yet heard a man speak here but what has given you good, yes, the best of teaching, and first-rate discourses and ideas, and all has been systematical and calculated to draw us to the line.

Still I hope that you and I will get warmed up, and that the fire of the Spirit will burn in our hearts so that we may be refreshed.

We will now bring the meeting to a close.

MEN MUST SAVE THEMSELVES—NO ONE CAN ENJOY THE BLESSINGS OF THE GOSPEL AND PURSUE A WICKED COURSE—NECESSITY OF OBEDIENCE.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 23, 1856.

Through my labors in giving the brethren and sisters their endowments, and superintending the laborers from the different Wards, in addition to seeing to those affairs more directly personal, my body is considerably wearied, and that is the reason why I have requested the Bishops to come with the brethren of their respective Wards, and to bring the necessary tools and labor with the men, thus setting an example, and not place that burden upon my back. I bless those Bishops who came and labored with their brethren during the past week. I should be relieved from such duties, but I am often compelled to attend to them, or they would fall upon brother Brigham. I am always willing to do all in my power to relieve him, but such cares and labors do not all belong to him, nor to me, nor to brother Grant, but they belong to Bishops, and to those who are appointed to take the immediate oversight of the labors, pertaining to public improvements, to look after such matters, under the directions

of the First Presidency of this Church.

As brother Grant has just remarked, and as others have often taught, brother Brigham has understanding, through the power and influence of the Spirit, sufficient for teaching the Saints their duty, and if they do not perform it, if this people do not save themselves by obeying his counsels, they are bound to go to hell. I know this perfectly well, and so does every one who has the Spirit of the Lord dwelling within him.

Compared with the hosts upon the earth, only now and then one will receive the Gospel, and after that, only now and then one of those who do receive the truth will be saved by it, and obtain celestial glory. If all the Saints would obey counsel, doing as they are directed, is there any difficulty in their being saved? No, no more than there is raising a crop of grain. We have only to take a wise, judicious course, listen to counsel, and obey those instructions which we receive from this stand, from day to day, from Sabbath to Sabbath, and from year to year. Can I save you? No, I can only advise a righteous course, and encourage and aid in walking therein, it then remains for them to take the course which I advise, and I always advise people to adopt that policy which Joseph taught and advocated, and which brother Brigham now lays before us, from day to day. This is what will save you, and you cannot be saved upon any other principle. I have power to save myself, and if I do not save myself, who will save me? All have that privilege, and naught can save us but obedience to the commandments of God. You say, that you have repented and been baptized for the remission of sins, that you have received the gift of the Holy Ghost by the laying on of hands, that you pray, pay your tithing, and day by day, fulfil all the duties required at your hands; such a course is saving in its nature. The most of those present have received their endowments, their washings, and anointings, and have made covenants to their God and their brethren, before witnesses, that they would be faithful, that they would be true, that they would listen to the counsels of the Lord's servants, and cease to do evil. All who have done this have been pronounced clean, and will they then go and pollute themselves with the wicked? I am sorry to say that a few are unwise enough to do so.

Both men and women have also covenanted that they will have no unlawful intercourse with each other. After all this, do any of you make a practice of speaking evil one of another, of cheating one another, of lying and deceiving? Yes, some who are under the covenants just named, actually indulge in those evil practices, and I say to all such, that if they do not repent of their follies and sins, their washings and anointings will prove a curse instead of a blessing, and will expedite their condemnation.

If a man sins to that degree that he is cut off from the Church, he forfeits the blessings promised on condition of keeping his covenants. When a man loses his membership in this Church, he also loses his Priesthood, and of course the blessings of his endowments. Do not flatter yourselves that you can retain the blessings of the Gospel, and at the same time pursue a wicked course, for you cannot do it.

I feel the importance of these truths, and my mind is often exercised and profitted by contemplating upon them. The other night, as I lay in my bed, so weary that I could not sleep, I reflected much upon the principle of obedience, and the government of God in this Church. I then, in my reflections, applied the

principle to families in every way, shape, and manner which I could think of, and said, in my heart, I wish I had the skill of a ready writer and power to write what passes through my mind. In the morning I called upon brother Carrington and mentioned the circumstances to him, and I told him that I wished he would write upon the subject of obedience, which he promised to do at the earliest opportunity. I feel the importance of this, for I know that this people cannot continue to prosper as they have done, unless they do as they are counselled; all must be obedient to the powers that be ordained of God.

If it is necessary for me to be subject to my file leaders, I wish to know whether it is not equally for you, and for every High Priest, Elder, Seventy, Apostle, and all others, to be obedient to the Priesthood of those who are appointed to direct them? Is it not right for all men to be obedient to their superiors? And if so, is it not right for women and children to abide the same principle? My spirit, my body, my family, and all I possess in this world are devoted to this kingdom, and so I may say in regard to brother Brigham. These are my feelings upon this subject, and I have had no different feelings during the last twenty-five years.

Is there any difference in the wickedness of the world now and thirty or forty years ago? I think there is. I do not now recollect of having then heard of a divorce in all the region where I lived, and as for a whore or a whoremonger there were few, if any, known in that locality, and if such were found, they were considered unfit for civilized society. But now look down and see what the world is! I have travelled over some of it; I have travelled through most of the enlightened portions of the United States, and much in England, and I have generally found that those who are called the most enlightened are the most corrupt. Does the sad condition of the world hurt my feelings? Not particularly, for that is their own affair; but when the Saints transgress I feel sorrowful. When brother Brigham comes here, and chastises us through the spirit of revelation, or is moved upon to instruct the Saints to their profit, if any portion applies to me, I treasure it up, and humble myself before my God.

I will give you a key which brother Joseph Smith used to give in Nauvoo. He said, that the very step of apostacy commenced with losing confidence in the leaders of this Church and kingdom, and that whenever you discerned that spirit, you might know that it would lead the possessor of it on the road to apostacy. If then you have got this spirit in your hearts, or in your families, and if brethren and sisters, husbands and wives are contending and quarrelling one with another, I say, there is the spirit of apostacy, there is a place where the Spirit of God does not abide in its fulness. Do you suppose that God, His Son, the Holy Ghost, or angels will dwell in a house where there is quarrelling and loss of confidence in the leaders of His appointing? Would you stay in such a habitation? Then let us banish all strife and contention; let no children contend against their parents, nor wives against their husbands, nor any one against the authorities which God has established. This should be the course in every family, and in every quorum, and let all be actuated and governed by the pure spirit and principles of eternal truth. Let my family take my counsel, as I take the counsel of my President, and they will go into celestial glory, where I am bound to go by walking in that path.

Say to all the legions of devils between this and hell, "Walk in your own course," and they will not have

much power over us, nor over our children. Why? Because we should live above their allurements, and they would be obliged to go about more congenial business, and God would defend us so long as we did not give way.

It is for us to learn to be obedient in our callings and to the Priesthood, in our several quorums and families, and in all circles where we associate together. This is a lesson which must be learned, and when you learn the doctrine of obedience, you will have power to control the weaknesses of your nature, to control yourselves in every respect. But you never will learn this lesson, and gain this knowledge, until you are willing to be controlled by those who lead you in this kingdom.

I desire to stand in my place, to be beneficial to the Saints, to go in and out before the house of Israel, pure and holy. This is my character, and these are my wishes, notwithstanding my weaknesses, which I admit; and this is the character of brother Brigham, and I know it. God bless his soul forever, and he shall live forever, and go into the courts of glory, and enjoy the society of the Father, of Jesus, and all the Apostles; and I will be along with him there, and so will my brethren who are faithful. We will stand so near each other that the devil cannot get between us, and let all our brethren do the same.

Every family should do so, and if they all did, what trouble would there be? What could the wicked do if all the Saints stood faithful in their own places? Do you suppose that they could commit whoredoms? If no woman would bow to wickedness, where would be the whoredoms? Would there be any? No, there could not be any.

After you have received your endowments, a wicked course will more seriously affect you, it will, therefore, be requisite for you to be much more careful how you trifle with holy principles, and transgress your covenants. For this reason I wish the Bishops to take heed who they recommend as worthy to receive endowments, for we shall require a strict account from them.

We have placed Bishops in the different Wards throughout this Territory, and they should be filled with the Holy Ghost, and know every man and woman in their Wards, that they may be able to discern who are worthy of receiving an endowment.

I have heard of some individuals saying, that if the Bishops come into their houses and opened their cupboards they would split their heads open.

That would not be a wise nor safe operation, for there are some hard heads appointed to counsel and direct you in the path of righteousness.

Brother Brigham and I were raised in the midst of mountains, and we have never yet seen the time when threats would swerve us from the line of duty.

I would like to bless all mankind, if they would take a course that would justify me in doing so, and I have extended my hand to the lawyers, judges, military, and civil officers of the United States, and desire to treat them as I would my own children, but how have some of them treated us? They have endeavored, with a few honorable exceptions, to corrupt the morals of this people. I am opposed to those who strive to work corruption for we wish to be pure, and their course leads to death, hell, and the devil, while we desire to rise in the scale of life and happiness. Amen.

PREACHING—NECESSITY OF THE SAINTS HAVING CONFIDENCE IN THOSE OVER THEM—NECESSITY OF WISDOM IN DEALING WITH THOSE WHO ARE DEAD TO GOOD WORKS—IGNORANCE OF WORLDLY PHILOSOPHERS—THE PRINCIPLE OF LIFE AS SHOWN IN THE DISOLUTION OF ORGANIZED MATTER.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, March 23, 1856.

I rise desiring that what I may say may be instructive, edifying, and beneficial to the people. At times, when I think of addressing you, it occurs to me that strict sermonizing upon topics pertaining to the distant future, or reviewing the history of the past, will doubtless please and highly interest a portion of my hearers; but my judgment and the spirit of intelligence that is in me teach that, by taking such a course, the people would not be instructed pertaining to their every day duties. For this reason, I do not feel impressed to instruct you on duties to be performed a hundred years hence, but rather to give those instructions pertaining to the present, to our daily walk and conversation, that we may know how to benefit ourselves under the passing time, and present privileges, and be able to lay a foundation for future happiness.

Still, I love to hear historical narrations, to hear the Elders vividly portray the important events which transpired in the days of the Prophets, the Savior, and the Apostles, and it also cheers my heart to hear the Elders of Israel illustrate the beauties and glory of Zion, in the future. Yet, when I reduce it all to the duties of the religion we profess, I realize that it is of vital importance for us to know how to lay a present foundation for our future destiny, that we may attain that exaltation, happiness, and glory, which we anticipate, hence, I confine my remarks, more particularly, to the *practical part of religion.*

Again, we often have strangers in our midst, and, perhaps, some who never heard one of our Elders preach, until they came to this valley, and, no doubt, they would like to hear a systematic sermon upon the first principles of the Gospel, to have the speaker formally quote his text, divide it into four or five heads, and expatiate upon each part, and illustrate the beauties of Christianity in former days, and picture the scenes of suffering which the former-day Saints had to pass through, and then prescribe the duties that pertain to the people, but not the individual. Some might prefer to have the speaker dwell upon the general duties devolving upon the community, but not upon duties pertaining to the individual, prefering something or other to please the natural feelings of mankind.

This does not suit my disposition, for I am in favor of that instruction which will enable us, this day, to receive the blessings offered and teach us to appeciate them, that we may be prepared to enjoy the glory that has been revealed. That is my "Mormonism," my reflections, my

judgment, and the spirit in me dictates this course, not to speak merely to gratify those who prefer to hear pleasing, delightful discourses, which sound smoothly to the ear and lull the hearers to sleep.

What we have heard from brother Frost this morning is that which I am upon all the time, it was practical religion. Suppose we should actually enjoy the light of truth, to such a degree that we could always foreknow important events—that we had the spirit of prophecy insomuch that we could foresee our future destiny, would we not lay a foundation to secure our best interests? We most certainly would. It would be the constant aim of our daily conduct, to secure to ourselves and our families that happiness and comfort which we desire.

Is it possible for us to do this? It is. There are many who do not know and understand for themselves. Now let each person of that class ask himself this question—"Even though I do not know and understand for myself, is it reasonable that I should have confidence in those who do?" and, through the weakness and blindness of fallen nature, he would answer, "No." Still it would be best could it be so, for those who are blinded to their own interest to have confidence in those who do know and understand what is for their good, to trust in them, take their counsel, and do in all things as they are told. But, no; the spirit of apostacy, the neglect of duty, tend to cast a vail over the minds of people, and when they cannot see and understand for themselves, they say, "I think I know as well how to dictate my own affairs as does brother Brigham, or any other brother."

They have no confidence in anybody, and can have none in themselves, for they do not know themselves. They do not comprehend their existence, and were it not that they get tired, and wish to rest, they would scarcely realize that they had a body; and when their stomachs become empty and crave food, they are prompted, like the brutes, to seek for something to eat. This is the case with some in this congregation, they have but little more idea of what they are, who they are, and what will be their future destiny, than has the stall-fed bullock that is fatted for slaughter.

What is the matter with them? The god of this world has blinded their minds, they give way to selfishness, covetousness, and divers other kinds of wickedness, suffer the allurements of this world to decoy them from the paths of truth, forget their God, their religion, their covenants, and the blessings they have received, and become like beasts, made to be taken and destroyed at the will of the destroyer.

This is the situation, not only of the great majority of the world, but of many of the inhabitants of these valleys; they have no correct idea of the day of destruction, the day of calamity; they have no realization of the day of sorrow and retribution. They put these things far away and do not wish to think about them, but say, "Let us eat, drink, and lay down and sleep, and that is all we desire;" then like the brutes they are happy. It never enters the hearts of the mass of mankind that they are preparing for the day of calamity and slaughter.

This people have yet much to learn, even the best of them. For one, I am aware that I know enough to do right to-day, as also do very many who are now before me. If sin present itself to them they know what it is, and know better than to give way to it. I know that it is not right to do wrong, and so do the most of the people, and all may and should, as have all who have received the spirit of the Gospel, and if this knowledge has gone from them, it is because of transgression.

I have often referred to the wicked-

ness of mankind, to how liable they are to step out of the way, how easy it is for them to sin and not know it, and how important it is that we should have compassion upon them; yet mercy is not always to be extended to the people, judgment must claim its right.

If we wish this Church and kingdom of God upon earth, to be like a fine, healthy, growing tree, we should be careful not to let the dead branches remain too long. You have seen limbs which you supposed completely dead, yet when the genial influences of spring operate upon them, only a twig or two of the branch proves to be winter killed.

The entire limb is not dead but still draws sustenance from the trunk, and partly lives and is partly dead. It is so with some of the members of this Church and kingdom, they partly live and partly do not live. Sometimes they enjoy the spirit of the Gospel and feel quite happy, and speak in prayer meetings, and sometimes make confessions of their sins. Their hearts occasionally become a little warmed up, and at times they feel and act as though they wish to bear fruit, and perhaps among the twigs of the limb you may find here and there a cluster of fruit. Sometimes such members of this kingdom will be found performing good acts and doing their duty, and again they are overcome and turn away, that is for a time, and seemingly enjoy none of the spirit of their religion.

In this manner they pass along, first to the right and then to the left. By and bye they will either receive nourishment from the trunk of the tree, shooting forth into the various twigs of the sickly branches, filling them with life and vigour, and turning the diseased into thrifty growing limbs, or the twigs will continue to die until there are none left alive. Who can tell whether a limb is actually dead or not, without proper time to test the matter? This is a point which ought to be closely scrutinized by every Latter-day Saint. You see the failings of your neighbor, he has performed an act to-day which you know is dishonest and wicked, by and bye he does something else which is wrong, and you begin to lose confidence in that person. When you saw no evil and many traits of good in him, then you had a foundation for reposing implicit confidence, but he commits a wrong act and your confidence begins to be shaken. You see him commit another evil and another, but can you yet tell whether that limb is alive or dead? I think that we, as a people, as individuals, have got to learn more and more of the mind of God than we now possess, before we are prepared to judge quickly, distinctly, and truly when limbs are dead and should be severed from the body of the tree.

When we have learned that they are really dead, then there is danger in suffering them to remain too long, for they will begin to decay and tend to destroy the tree. When we are satisfied that a limb is dead we clip it off close to the trunk, and cover up the wound that it may not cause any more injury. That is the principle which brother Frost has just been upon. But the nice point is, for us to be able to determine when a limb is entirely dead. Twig after twig may die, and you may often see half the limbs of a tree killed by the severity of winter, yet in the course of the summer the living portion begins to rapidly put forth young and tender branches, and the increase may be as great, perhaps, as though no part had died. That proves the soundness of the trunk, even though many twigs and branches have died. It requires great discrimination, to be able to rightly decide upon the condition of persons in their religious views, their honesty and integrity before God.

There are many in this kingdom who are as foolish as men and women

can well be, so much so that it would seem as though they never had sensed moral instruction. They give way to wickedness, and outrage the feelings of those who are truly moral, yet in their hearts they go all lengths for the kingdom of God on the earth. They are willing to stand in the front of the battle, to go to the ends of the earth to preach the Gospel, or to do anything they are called upon to perform, yet, when you examine their morality, it highly outrages the feelings of those who are strictly moral and honest in all their ways. Do you believe this? Yes, and many of you know it.

Many of our boys who play in the streets, and use profane language, know not what they are doing, but there are old men, members of the High Priests' Quorum, and of the High Council, who, when they get into a difficulty in the kanyon and are perplexed, will get angry and swear at, and curse everything around them. I will insure that I can find High Priests who conduct in this manner. But on their way home their feelings become mollified, and they wish to plead with the Lord to forgive them. Could you place yourselves in some of our kanyons, or in some other difficult places, out of sight but within hearing, and hear some of the brethren curse and swear at their cattle and horses, you would not have the least idea that they had ever known anything about "Mormonism," but follow them home and you may find them pleading with the Lord for pardon. There are just such characters in our midst. Do you think they should be cut off from the Church? I think that if the Presidents of Quorums would chastise them it might be beneficial, at any rate it would not hurt them, and if that will not do, disfellowship them, and let them know that they must observe the laws of this kingdom, or eventually be cut off. If you do not wish to disfellowship them, you who are without sin, take such men into the kanyon, where they may bellow and bellow in vain, and give them a good cowhiding, until they will remember, and be ashamed of themselves when they take the name of God in vain, or lie.

You may take this counsel spiritually or temporally, just as you please. Such characters ought to be whipped, so that they would remember it to the day of their death, and if they do not then stop their lying, swearing, cursing, and pilfering, I will tell them that sooner or later they will be cut off from the Church and go to hell.

No unrighteous person, no person who is filthy in their feelings will ever enter into the kingdom of God. I know that the inquiry is often made, "What shall we do with such men?" I say chastise them. I have reprimanded some of the brethren severely, and made them first-rate men; it brought them to their senses. You may chastise them or take any judicious course to bring them to their senses, that they may know whether they wish to be Saints or not.

If we continue to sin, if we continue to neglect our duty and disobey counsel, the light afflictions which have visited us in these mountains are but as a drop to a bucketful when compared with what awaits us.

What a pity it is that men who do not know how to govern themselves in the kingdom of God, do not know enough to observe the counsel of those who do know. A pity it is that men and women of mature age, but who have not got a fair stock of good sense, do not know how to control and apply what they do know. Such persons do not know enough to sit still and hear from others, but they must always be indulging in their own gabble; their tongues are like a flutter wheel in rapid motion, and their chatter flows in a continual stream. We have men here who will come into this stand,

and preach you and I perfectly blind, figuratively speaking, and when they are through they do not know themselves from a side of sole leather, with regard to the things of God; they are all gab. What a pity it is!

I used to think, until I was forty-five years of age, that I had not knowledge, sense, or ability enough to enable me to associate with the men of the world, until I learned that the inhabitants of the earth were groveling in darkness and ignorance, and that their professed knowledge contained but few correct principles, that they were a set of automatons on the stage of life, following the maxim, "As the old cock crows, so crows the young." All the learned crow one tune, say one prayer, and mainly act just alike. The learned world, so called, is a great mass of ignorance. I was once conversing with a worldly philosopher concerning the elements, and he told me how many there were. I informed him that we were both ignorant on that subject, but that I knew enough to know that there was a vast number of elements which philosophers had not yet been able to classify and determine. I asked him if he would clearly and fully define the nature and properties of the element called light, remarking, you can philosophize, you understand chemistry, astronomy, and many other sciences; now will you please inform me what puts the light in that candle? He replied, "I cannot." He could not explain the nature and properties of the light produced by the burning of a cotton yarn in tallow. I said to him, do not talk to me any more about philosophy, and your great learning and knowledge, when you cannot give me the least idea of the properties of light.

So it is with the world's philosophy. All the learning and knowledge upon the face of the earth cannot, of themselves, make or produce a spear of grass, or the smallest leaf upon a tree. Do you know where they come from and what produces them? I know their origin and mode of production, and so do you, though you may not, in your reflections, have fully carried out the ideas connected with that subject. I will give you one item which pertains to what I call natural, true philosophy; and if a philosopher of the day could understand it and explain it to the world, learned institutions would send him sheep skins conferring praise and titles.

I will bring to your minds what I have formerly stated with regard to the spirit's entering the body. Our bodies are composed of visible, tangible matter, as you all understand, you also know that they are born into this world. They then begin to partake of the elements adapted to their organization and growth, increase to manhood, become old, decay, and pass again into the dust. Now in the first place, though I have explained this many times, what we call death is the operation of life, inherent in the matter of which the body is composed, and which causes the decomposition after the spirit has left the body. Were that not the fact, the body, from which has fled the spirit, would remain to all eternity just as it was when the spirit left it, and would not decay.

What is commonly called death does not destroy the body, it only causes a separation of spirit and body, but the principle of life, inherent in the native elements, of which the body is composed, still continues with the particles of that body and causes it to decay, to disolve itself into the elements of which it was composed, and all of which continue to have life. When the spirit given to man leaves the body, the tabernacle begins to decompose, is that death? No, death only separates the spirit and body, and a principle of life still operates in the untenanted tabernacle, but in a differ-

ent way, and producing different effects from those observed while it was tenanted by the spirit. There is not a particle of element which is not filled with life, and all space is filled with element; there is no such thing as empty space, though some philosophers contend that there is.

Life in various proportions, combinations, conditions, &c., fills all matter. Is there life in a tree when it ceases to put forth leaves? You see it standing upright, and when it ceases to bear leaves and fruit you say it is dead, but that is a mistake. It still has life, but that life operates upon the tree in another way, and continues to operate until it resolves it to the native elements. It is life in another condition that begins to operate upon man, upon animal, upon vegetation, and upon minerals when we see the change termed dissolution. There is life in the material of the fleshly tabernacle, independent of the spirit given of God to undergo this probation. There is life in all matter, throughout the vast extent of all the eternities; it is in the rock, the sand, the dust, in water, air, the gases, and, in short, in every description and organization of matter, whether it be solid, liquid, or gaseous, particle operating with particle.

I have heard some philosophers argue that because no body could move without displacing other matter, therefore there must be empty space. That reasoning is nonsense to me, because eternity is, was, and will continue to be full of matter and life. We put a ship in motion on the water, and have we created an empty space? No, we have only changed the position of matter. Men and animals move upon the earth, birds and fishes cleave the elements they are organized to operate in, but do they leave a track of empty space? No, for all eternity is full of matter and life. True, element is capable of contraction and expansion but that does not by any means imply empty space. You see life in human beings and in the growing vegetation, and when that spirit of life departs, another condition of life at once begins to operate upon the organization which remains. By way of illustration I will quote one passage from the book of Job, who in his afflictions was visited by several friends, and after he had concluded that they were all miserable comforters, he exclaimed, "Though worms destroy this body, yet in my flesh shall I see God." To make this passage clearer to your comprehension, I will paraphrase it, though my spirit leave my body, and though worms destroy its present organization, yet in the morning of the resurrection I shall behold the face of my Saviour, in this same tabernacle; that is my understanding of the idea so briefly expressed by Job. If you wish to know how the quoted passage reads, see Job, 19 chapter, 26 verse, King James' translation.

I have formerly spoken about the spirits overcoming the flesh; the body or flesh, is what the devil has power over. God gave Lucifer power, influence, mastery, and rule, to a certain extent, to control the life pertaining to the elements composing the body, and the spirit which God places in the body becomes intimately connected with it, and is of course more or less affected by it.

Now let some of our philosophers tell us how much empty space there is, and where it is, in all the eternities that exist, or in other words, where life is not. The term death is often used to accommodate the understandings of the people, but they are in darkness upon this subject.

The spirit leaves a body, and then that body begins to pass away by another system of life. I might enlarge upon the death pertaining to this time, and the death that will be hereafter, but it is all upon the same principle, it is

plain, simple, natural philosophy, and our religion is based upon it.

I will now leave that subject and ask, will you lay a foundation for your future happiness?

Quite a number of men came here the first season besides the pioneers. Brother Frost was one of the pioneers, and probably one of the first who hammered iron in this region, since the days of the Nephites. He has travelled through the Territory north, south, east, and west, wherever he has been sent. He has also crossed the Pacific ocean, and is again right here on hand—not dead yet. There are many others who have held on in the same way, who have not turned aside but have remained here, or gone where they have been sent.

As I was observing last Sabbath, such persons are the characters who are not generally known, throughout our community, as are the drunkards, and men who go to law; those are the men of notoriety, but the others are men of sense, men who mind their own business. Still, do not go to cutting off twigs before they ought to be cut off, but if they prefer it, let them go to California and put their gold and silver into the hands of the devil, for I ask no odds of them, and expect I could buy the whole of them, so far as property is concerned. However, be merciful to them. I say to those men and women who cannot stay here because famine threatens the land, because we are threatened with being distressed, and through fear that we shall all die, just go, won't you? for you are nothing but hinderances.

We have lifted you up, as we do poor horses that are down and cannot help themselves, and we have nursed you, year after year, and as soon as you could stand alone, you kick at your benefactors. As soon as you get a hundred dollars in money, and two or three yoke of cattle, you are ready to say, "I want to go to the devil now," and say, go, but as the Lord Almighty lives, you will meet sore chastenings, and pass through much more sorrow than if you were to continue Saints, and remain with the Saints.

And after you are handled by the devil until you are willing to do as the Lord wishes you to, then you will be glad to come here and black the boots and shoes of such men as brother Frost, and will have to do the drudgery to all eternity, or as long as the faithful have a mind to keep you. The poor miserable curses—I call them so because they are cursed—will prowl around and serve the devil, will run back and forth, and go to California and to the States, and here and there, and at the same time pretend they wish to be Saints.

What will be done with such people? God Almighty will make them our servants. You had better stay here and die, if die it is. California is not the gathering place for the Saints; here is the gathering place, and here we will gather and stay until God says, "Go somewhere else."

If that is back to Jackson County, do not be scared, for as the Lord lives this people will go back and build a great temple there. Do not be frightened because a few rotten, corrupt scoundrels in our midst cry out, "O, the troops are coming, and that will be the end of 'Mormonism,'" in order to deceive the weak-minded females.

Should you see little boys playing with pebbles and small sticks, and hear them say, "Get out of the way, we are going to build a great big structure, that we may climb to the sun, and pull it down," their words and conduct would be just as sensible as it is for the world to tell us that "Mormonism" is going to be destroyed. If we do right we need care no more about them than we do about musquitoes, for this people will surely go back to Jackson County. How soon

that may be, or when it may be, I do not care; but that is not now the gathering place for this people.

You will find a great many "Mormons" who have lived in the States ever since they were driven from Missouri, and who still have a wish to be "Mormons," but they mingle with the world, and some have joined the Methodists, some the baptists, &c., so as to be on hand when this people go back to Jackson County. Then they expect to walk into Zion; but when that day comes they will be only far enough advanced to black the shoes of the faithful, dig trenches, hew wood, and draw water, and perform such other labors as may be required of them, while the Saints dictate the affairs of this kingdom. They think that they are going to slip in with the crowd, but they will find themselves mistaken, for if any one presents them saying, "Let this or that man in," I will reply, "He stayed in Missouri all the time that the Saints were in the wilderness." I should want to baptize such characters, and then send them to preach to the spirits in prison. After they have been there a long time, we will then send them to make our farms, attend to our gardens, to our horses and stables, and to do all the drudgery. They may complain and say, "Really brother Joseph, we have been good Saints all the time," and Joseph will reply, "Come here and let me anoint your eyes," then he will touch their eyes, and they will turn round and exclaim, "Let us be doorkeepers, or do anything else, that we may stay with you. Now we have eyes to see, ears to hear, and a heart to understand; we see that we have been fools."

They will labor under the guidance and dictation of the Elders who have been faithful. Joseph and his faithful brethren will be at the gate, and the unfaithful cannot pass. They think that Jesus will be there, and that if he is there they will have the privilege of seeing him, and that they may gain an entrance, but if they have the privilege of seeing Joseph Smith's coat tail, they may think themselves well off. If the Father, the Son, and the holy angels are there, they will only attend to the general oversight of affairs, and the faithful of this people will have the privilege of determining who is worthy of admission.

This is my philosophy with regard to the duties of the Saints.

Now if philosophers will point out where empty space is, I will pay them for their trouble, because all the wicked will be running to me to know where it is, that they may be where God does not dwell, for they will want the rocks and mountains to fall on them to hide them from His presence. I could make money by directing poor devils where empty space is. May God bless you. Amen.

THE LEAVEN OF THE GOSPEL—THE SAINTS SHOULD DIVEST THEMSELVES OF OLD TRADITIONS—POLICY OF MAKING GOOD FARMS AND STORING UP GRAIN.

A Discourse by Elder George A. Smith, Delivered in the Bowery, Great Salt Lake City, April 6, 1856.

It certainly is enough to try the nerves of the strongest man and the lungs of a giant, to rise and address such an immense assemblage as is here this morning, especially with the reflection that they are expecting to listen to and be edified with what I may be able to say.

When I reflect that yesterday I saw the Saints coming in from the south, and some of them on foot, both men and women, bringing their children some fifty miles in their arms, as many did, to get here and attend this Conference, and consider that such labor is to be requited by the instruction and intelligence which they will receive, and then undertake to address an assembly under these circumstances, I feel the necessity for the faith of the Saints to be exercised in my behalf, to enable me to speak for the instruction and edification of so vast an assemblage.

When I was about twenty-one years old I went on a mission, in company with Elder Don C. Smith, the youngest brother of the Prophet Joseph, through the States of Kentucky and Tennessee. When he rose to preach he wished to see a pretty good sized assembly, and to talk at least a couple of hours; when it was my turn to speak, some thirty minutes, perhaps, was as much time as I would wish to occupy. We occasionally had a small assembly, then Don would say, "Come, George A., you are good at preaching a picayune sermon; suppose you try this time."

It would seem to-day as though a picayune sermon would not answer the purpose, if the size of the congregation is the scale in which the discourse should be weighed.

It is said, in one of the parables, that "the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."

In 1830, on the 6th day of April, the Church of Jesus Christ of Latter-day Saints was organized with only six members. Joseph, in one of his letters in relation to Alexander Campbell, in December 1835, said that "the three measures of meal might be compared to the three witnesses who were called upon to testify of the Book of Mormon, and who selected and ordained twelve Apostles to go forth and be special witnesses to all the world."

Whether the application was really intended to be laid down as a rule I will not say, but it is very evident that when Joseph Smith laid the foundation of this kingdom he commenced depositing the leaven of truth, and that that leaven has continued to increase up to 1856, when an assemblage of the Saints, who are here as representatives of this people, is crowded out of such a spacious building as the Tabernacle, and obliged to assemble in this large Bowery, also densely filled.

It shows that the leaven is operating, and I may say gives fair and conclusive ground upon which to expect that the whole lump will eventually be leavened.

The condition of our Territory, the nature of our soil, the peculiarities of our climate, appear as if designed expressly by the Almighty for the fulfilment of this prophesy, and the upbuilding of the kingdom of heaven in the last days.

It matters not what corner of the earth men come from, unless they possess the spirit of the leaven of truth, they will remain but a short time in these mountains before they begin to consider it the wrong place, for the leaven is working, they cannot quite endure the climate and the peculiarities of the country, or something of the kind, and off they go.

On account of our altitude we are most advantageously situated for the drainage of the filth, scum, and corruption, when it accumulates to a certain extent, for it flows off in different directions, thus leaving the people of the kingdom remaining as it were alone.

Could any one have supposed that, when the proclamation of the Gospel was commenced twenty-six years ago, the people who would receive that testimony would be knocking for admittance into the national confederacy as an independent State?

Had it then been predicted, prophesied, or proclaimed to the world, that such would be the case, the very strangeness of the matter, the difficulty of the task, the unheard-of idea, would have been so great an apparent absurdity that men, who would have believed it, would have been considered greater fools than those were deemed who received the testimony of the Prophet concerning the ministry of angels.

We stand here to-day a great and mighty people, the servants of the Most High God, and almost every single circumstance, which has occurred from that time to this, has had a tendency to condense us together, to unite us more and more, and to place us in circumstances and situations to spread forth the curtains of Zion, to enlarge her habitations, to lengthen her cords and strengthen her Stakes, and to make the place of the feet of the Saints glorious.

Such, then, is the present aspect of affairs. Much has been done, and much now remains for us to do. The great work has only just commenced. When we entered into this Church we began our education, and it frequently happens that two or three years, and perhaps more, have to be spent in unlearning what we had learned amiss.

The human mind is wonderfully susceptible and tenacious of traditions, and whatever may have been our traditions, it is an extremely difficult task for us, as human beings, to dispense with our traditions at once. They will hang about us, we will retain them, more or less, hence it often happens that, when you baptize a sectarian preacher into this Church, and a great many of them have been so baptized, in a little time his foolish traditions will become so apparent as to make him despise himself.

For this cause scores of them have turned away and joined the mob to destroy the Saints, rather than be stripped of their traditions, which they had so long hugged to their bosoms, and considered of so much value.

A portion of the persecutions which followed this people in their early history have been influenced, to a considerable extent, by the corruptions of those who professed to be in the midst of the Saints, who had been baptized and lived with the Saints, but finally, when their corrupt practices and traditions were about to be exposed, would turn away and join

the enemies of this people, and seek their destruction with greater malice, seemingly, than those who had never joined us.

We ought to make profitable lessons for ourselves from observations of the past. I know, brethren, that we have our traditions on a great many subjects. Take a man, for instance, who has been a lawyer, or a magistrate, in the States, or in England, one who has read Blackstone, Kent, and a few other law books, and undertake to explain to him a simple mode of administering justice, one that can be plainly understood by all the people, and I do not care how much education or "Mormonism" he has, the very moment the simplicity of administering justice is laid before him it comes in contact with his traditions, and he will quibble about the meaning and placing of words, the mode of spelling, or the tail of a comma, and continue so to do, perhaps, during his whole life, without ever learning that matters brought before us ought to be dealt with according to the nature of the case and the circumstances, without going back a thousand years for precedents to govern us.

Take a man who has been educated a sectarian minister, he has certain grave ideas imprinted on his mind, he must pray in a certain form, and perhaps use a certain tone of voice when he offers up his prayer, and however much he may believe the Gospel of the last days, he will constantly be at a loss to know whether he is governed in some things by the principles of truth, or whether in reality he is not following some of the whims or traditions of his early education.

You may apply the same rule in farming. Take a man from the Western States, place him on some of our farming lands and tell him, "Here are twenty acres of land, and it is all you can properly farm, unless you have more help than yourself. Now fence and cultivate it, and you can make an abundant living." He would be apt to say, "You must be mad; bless you, I need 160 acres, I can cultivate that much at least. I have always done so, and I will not have anything to do with such a little patch."

I have seen many engage in farming here, and have known them to work four or five years without having the first acre secured by a good fence, and without cultivating the ground in a manner suited to the soil and climate. Why? Traditions interfere, they have been traditionated to run over a great quantity of ground, and to not half cultivate it, until farms are almost entirely exhausted.

Incorrect traditions, though long followed, have to be surrendered, and we have to build up Zion. The plan of Zion contemplates that the earth, the gardens, and fields of Zion, be beautiful and cultivated in the best possible manner. Our traditions have got to yield to that plan, circumstances will bring us to that point, and eventually we shall be under the necessity of learning and adopting the plan of beautifying and cultivating every foot of the soil of Zion in the best possible manner.

When the Saints become instructed, when this people become united as they should be, when they learn things as they should learn them, they will not be subject to the constant and unpleasant annoyances to which they have been subject.

Many think there is no necessity of doing anything more than to throw a little seed in the ground and plough it under, that then they are sure of a crop. They often farm without fences, sow their seed without properly preparing the land and attending to it, and then trust in God for the balance.

Others think it irreligious to speak upon temporal subjects on the Sabbath day, that it is a violation of the day

to talk concerning our business transactions on the Sabbath.

If I understand the order of building up the kingdom, it is a spiritual work, on every occasion, to give proper instructions necessary for the good of the kingdom. Very small matters lead sometimes to great results.

There are many here, as religious as this congregation looks, who have not got a good fence around their farms, yet they will kneel down in the morning, perhaps, to offer a prayer. By the time they have got one knee fairly to the floor, peradventure somebody thunders away at the door and cries out, "Neighbor, there are twenty head of cattle in your wheat; they have been there all night, and are there now."

The man of no fence is roused up, and instead of praying he is apt to think, "Damn it," and to start off to get the cattle out and put them into the stray pen.

Perhaps another neighbor has not been quite as wide awake in the morning, and had prepared no place in which to secure his cattle: he is about ready to say his prayers when his ears are saluted with, "Neighbor, all your cattle are in the stray pen, and $100 damage is to pay."

Thus you must see that some temporal arrangements are necessary, to enable men to enjoy that quiet which would be desirable in attempting to worship our Heavenly Father.

You may think that these small matters amount to but little, but sometimes it happens that out of a small matter grows something exceedingly great. For instance, while the Saints were living in Far West, there were two sisters wishing to make cheese, and, neither of them possessing the requisite number of cows, they agreed to exchange milk.

The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese.

Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings.

Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount.

An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant.

Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop's decision.

Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counsellors had to sit upon the case, and they approved the decision of the High Council.

This little affair, you will observe,

kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it.

The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the "Mormons" were hostile towards the State of Missouri.

That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs.

Do you understand what trouble was consequent to the dispute about a pint of strippings? Do you understand that the want of fences around gardens, fields, and yards, in town and country, allowing cattle to get into mischief and into the stray pen, may end in some serious result? That the corroding influence of such circumstances may be brought to bear upon us, in such a way that we may lose the Spirit of the Almighty and become hostile to the people? And if we should not bring about as mighty results as the pint of strippings, yet we might bring entire destruction to ourselves. If you wish to enjoy your religion and the Spirit of the Almighty, you must make your calculations to avoid annoyances, as much as possible. When brother Brigham was anxious to have men take ten acres of land each and fence it, many thought that he was behind the times. The result is, from the time I came into the Valleys, in 1849, to the present, I never have been to the big field south of this City, or around or through it when it was fenced, and if any other man has seen it fenced, he has seen it at some time when I did not. The reason of this is, and has been, either we undertake to accomplish more than we can do, or neglect to do our duty in many respects.

In travelling through the other settlements you find similar difficulties. I do know that there has been more quarrelling, fault finding, and complaining, throughout the settlements south of this County, in consequence of bad fences, in consequence of men neglecting to fence their fields and secure their crops, than from almost any other source of annoyance.

People have undertaken to fence far more land than they have ever tried to cultivate as it should be.

Brother Kimball requested me to preach on matters of policy, and I have come to the conclusion that the best policy is to undertake to cultivate a little land, and to fence and cultivate it as it should be, and to only keep as many cattle as we can take care of, and keep from destroying our neighbors crops. In that way I believe we will be able to avoid a good many annoyances, and to adopt a great deal better policy than we now have in those respects. In the City of Provo, there has been more grain destroyed, every year since I first went there, than has been saved, and the main cause has been the want of proper fences.

In the commencement of new settlements, we have generally committed an error in undertaking to fence too large a field. When we first established the settlement of Parowan, in Iron County, the brethren got together in a general council, and took into consideration the propriety of fencing a field. I recommended that they should fence 640 acres with a heavy, substantial fence, and cultivate it like a garden; and when that was done, then they might increase their possessions. There was not half a dozen men, out of the hundreds who

were there, who came with me, who agreed with me. I was told that I was no farmer, though they would admit that I had a little experience in preaching.

It was urged that my advice, if adopted, would be equivalent to ruining the settlement, consequently, to avoid a general murmuring throughout the camp, it was concluded to fence in 6,000 acres.

We have worked at that job from that day to this, and have not yet had an acre of land securely fenced. They have now come to the conclusion to adopt the identical plan suggested at first, and to fence in a section of land to begin with.

There has been a constant complaint about selling the land for fencing, quarrelling here and there about cattle doing mischief, and they have become thoroughly converted to the doctrine I recommended. Experience had to teach them the lesson, though it was not so much experience with me, for my father taught me that a man could not raise a crop with any certainty unless he first fenced his land, and it was considered one of the most ridiculous things a man could be guilty of, in a new country, to plant a crop and let the cattle destroy it for want of a fence. Some settlements have made tolerably good fences, but as a general thing the poles are stretched too long for their size, the points sag down, and should a cow or an ox happen to pass by such an apology for a fence, and understand that it was designed to keep out animals, they would be insulted, and, were it not against the law to fight a duel, you might expect such cow or ox to give you a challenge for such gross insult. The inhabitants of this County, perhaps, know better how their fences look than I do. I am going to advise my brethren, the farmers, if they have more land than they can fence, to sell, rent, or throw it out to the commons, and secure one acre at least, and from that to ten, or as much as they can actually enclose as it should be, and then cultivate it in good style. Do not haul off the straw to burn, but save it all, and all the manure you can produce. In this way Zion can be made to blossom as a rose, and the beauty of Zion will begin to shine forth like the morning, and if the brethren have not learned by experience that this is the course to pursue, by that time they will learn it. I presume a great many have become satisfied that it would be better to avoid many of these annoyances.

There has been some grumbling, in many of the settlements, that the Indians destroy the crops, that they go through the fences and let their horses into the fields. It has been in my way, frequently, to look at these fields, and, as a general thing, there was no fence there, or, if a fence at all, not such an one as would induce any person to go round it. The leaving of bars, the throwing down of fences have been as often through the carelessness and neglect of white men as of Indians.

On one occasion last season, I heard a tremendous complaint brought up in meeting, that the Indians had done great damage by throwing their fences down and turning their horses into the fields, but before the meeting was dismissed it was made apparent that the Indians only traveled the path made by the white man, and were actually more careful than many white men, for they had been seen to take down the fence and put it up again, when white men would take it down and leave it so, or break it by driving over. I recommend, as a system of economy, that we commence from the year 1856 to avoid these errors, these blunders, that we may escape the results flowing from them.

There is another thing that I think by this time has become understood

throughout the Territory, and that is, that we live in a cold northern latitude, at a high altitude, and that we are liable to have very cold winters. There have been several severe winters already. In the winter of 1849-50, many of the animals belonging to the United States' troops perished in Cache Valley. Many have supposed that our cattle were going to live without being fed; that they would run on the range and fat all the winter, as in Central America; this supposition must have been this winter pretty fully exploded. A system of true policy and domestic economy would indicate, then, that we must collect and preserve feed for our animals, and prepare barns and stables to shelter those necessary to be kept for immediate use.

At last Spring's Conference, the brethren came in their carriages by hundreds and thousands; I now see numbers of the same persons footing it to this Conference with sore feet, walking 50 or 100 miles. What has become of their horses? They are so poor they cannot get up alone, or are out on the range, as there was nothing to feed them with. Let us take a valuable lesson from this circumstance, and make suitable provision for our stock.

So many coming to this Conference on foot, called to mind some of the history of my early days. I have traveled some thirty thousand miles on foot, and a great portion of that distance with a valise on my back, without purse or scrip, to preach the Gospel, and I understand something about sore feet. But I must say, when I saw brother Graves and his wife walking fifty miles to attend Conference, and carrying a child, that I thought they were indeed anxious to hear instructions. Says sister Graves, "I came all the way here from England to hear brother Brigham, I have not yet had a chance, and I am now determined to hear him." I will prophesy that the time will come when they, through faith and perseverance, will come to Conference in their carriage.

Good domestic policy requires us to be careful in providing such comforts and necessaries as we can produce within ourselves. If we let our sheep perish our clothing will be scanty, or we shall be forced into the stores to support distant producers. If we let our cattle die we shall not only lack beef, but our home made leather will be missing. In short, the difficulties and wrongs which may grow out of such carelessness are numerous. It should by all means be our policy to produce every article, which we can, within ourselves.

These sentiments are strictly within the scope of my religion, and those comforts and conveniences, which we are constantly in need from day to day, are necessary to enable us to perform the duties God requires at our hands. One of those duties is, to take a course that will enable us to enjoy the blessings and comforts of life, that we may preserve our health and strength to labor for the upbuilding and spread of the kingdom of God.

Much is said in the world, and considerable excitement raised on the subject of "women's rights." Complaint is made that the rights of women are taken away, that they have not the privilege of working out doors like men, have not a chance of voting at elections, of holding commissions in the army and navy, or of being elected to honorable offices in government. Whether "women's rights conventions" will terminate as did the lady's rebellion in Hungary, in almost universal war, is not now for me to say. But I will say to our "Mormon" sisters that they have the best prospect of having their rights, of enjoying the privilege of a healthful

share of our out door labor, of cultivating the gardens and of aiding in the management of business, of any women at present on the earth, for every Conference calls for a considerable number of missionaries, who are sent forth to preach the Gospel, and to perform other duties in relation to the upbuilding of the kingdom in the last days. This operation leaves many wives and daughters at home, frequently not under the most favorable pecuniary circumstances, and the result is that it calls into requisition their economy, brings out their energies, educates them in matters of business, and, I think, enables them to exercise, as long as they probably may wish to, those avocations and duties which custom has assigned to men, but which are so earnestly sought for by the "women's rights conventions."

If any of our ladies are really anxious for the privilege of cultivating the earth and producing the necessaries of life, they most certainly have a fair field to labor in; and if any lack this privilege, and will let that fact be known, their husbands can be advantageously sent forth to preach the Gospel.

The various policies now agitating the world, indicate the crazy state of its society, all split up into parties; and law, and agitation appear to be the general order of the day. Our women, who feel proud to exert their talent in sustaining and administering to the wants of those around them, while their husbands are abroad gathering the Saints or preaching the fullness of the Gospel, merit a constant prayer that the Lord will guide, direct and counsel them, and enable them to fulfil the duties of their several callings, to the end that their husbands may feel at ease while abroad fulfilling their duties, that the anxiety which would naturally rest upon their minds, in relation to affairs at home, may be entirely removed, that they may devote their whole faith and energy in the spread of the Gospel among the different nations whither they may be called to travel.

Many of us have, formerly, been very anxious to be made partakers of the privilege of civilizing the Indians, but now we have become exceedingly annoyed with the loose conduct of some few of them, and may have felt a blood-thirsty disposition towards them. The Lord has placed us in a position through which we are brought in contact with them, and requires us to use all reasonable exertion to reclaim the fallen remnants of Israel. We are not to be discouraged if we have to labor much to reclaim them, and should not thirst for their blood, nor suffer ourselves to be led into a feeling to shed their blood, but should cultivate a strong desire to ameliorate their condition, in every instance where it is possible so to do. Reflect how long the Lord has borne with us and our many follies, and learn to labor long and patiently with the children of the forests, that we may, peradventure bring them, or their children, to the knowledge of their fathers, for it is written that the remnants of them shall be saved. After the remnants of Israel shall be gathered in, not many generations shall pass away before they shall become a white and delightsome people. Then we may, perhaps, look back with regret at our present impatience, and at the disposition of some to destroy that race. God created them, and wickedness and corruption have degraded them to their present condition, but according to the education they have had, the code of morals they have learned, they are more moral and virtuous than many of the white men in the world.

It is said that men will be judged according to their works, based upon the knowledge they have been privileged to possess. Now, I believe that

many of the Indians residing in these mountains have done better, according to their opportunities and knowledge, than have some of us. We have had far superior advantages, and of course better conduct and a more perfect walk ought to be expected from us. I have frequently observed the feelings of our brethren towards the Indians, and it takes but very little to rouse in some a disposition to kill and destroy them. Of all the policies that is the worst, for it is much easier, cheaper, and in every way better to feed than to fight them. Aside from that view, in one case you are not guilty of shedding blood, but in the other you bring their blood upon your heads, provided it is not shed justifiably. Occasions may occur, perhaps, when it is necessary to fight them, but they might be far more rare if the brethren would always strictly fulfil their duties.

The history of the settlement of most if not all new States has been fraught, chequered, blooded, with the perpetration of cruelties to the Indians. These should learn us a profitable and valuable lesson, and all the brethren should cultivate a disposition to conciliate under all circumstances, and to avoid, so far as possible, every cause of offence between us and these scattered remnants of Jacob. I have always endeavoured to exercise a pacific policy, and still believe it to be the best. The past has proven that a few Indians can conceal themselves in the mountains, and keep a settlement in a state of constant alarm for years. And how has it been even in a level country? The Florida war cost the government of the United States thousands of lives, some twenty millions of dollars, and lasted many years, and after all they purchased a peace, when they could not otherwise reach Sam Jones and his party. Billy Bowlegs, when passing through the gallery of portraits in New York City, recognized the likenesses of Generals Scott and Taylor, and said, "I licked both those generals in the Florida war."

Peace had to be bought and presents made, which could have been much easier done at the beginning, and thus have avoided the difficulties and consequent expense and loss of life. I hope our brethren will always be courteous, and take a course to avoid the occurrence of any difficulty in this Territory.

I will return to the subjects of home products. We are so situated that we cannot profitably transport our grain to a market outside our borders, nor in case of scarcity easily bring grain here; for these reasons prudence would dictate us to make timely and suitable provisions for storing all surplus, that in case of famine, or great scarcity, we might have a supply of bread.

The Emperor of China has a policy for the preservation of the people of his empire, something like this: he receives one-fifth of all the grain produced, and stores it up against a day of scarcity. That country is so well provided with canals, that in case grain is cut off in any portion of the empire, breadstuff can be easily furnished to the people. And even in case of a general famine, the immense population could be sustained, for some years, from the Imperial stores which have accumulated.

We, as well as others, should learn to store our provisions when there is plenty, that we may be prepared against a time of need. The First Presidency, from time to time, since we came here, have taught that it was necessary for us to provide against the day of famine and great trouble, and that it was not only necessary for us to provide for ourselves, but also for the thousands and millions who are flocking to these mountains, for shelter from the calamities that are fast falling upon the world. A goodly share

of the human race are now in extreme destitution, and those who are not in very straightened circumstances manifest great wrath towards each other, and war and cruelty are the consequent results. Millions and millions of funds are diverted from the industrial channels and invested in the operations of war, leaving multitudes of people in a state of utmost destitution.

The grain ports of Russia have been closed for a long time, the war question continues to grow still more complete, and as the perplexity increases multitudes more are deprived of necessary food. These derangements are constantly increasing, and will increase; and the time is not far distant when millions of people will fly to these Valleys as the only peaceful, plentiful place of refuge. Then it becomes the Saints to store up food for themselves, and for the hosts who will come here for sustenance and protection, for as the Lord lives they will flow here by thousands and millions, and seek bread and protection at the hands of this people.

I lately asked one of the brethren why he had not built a house; said he, "I thought we might be driven away from here, and I should lose my labour." You can understand what I think about being driven, for I calculate that the Lord has got His children into the mountains where He can handle them at His pleasure, and He is perfectly willing that we should stay here and will not suffer our enemies to drive us, unless we rebel against Him, and I do not presume that we shall do that. We are so nicely situted that when a man gets uneasy, or feels like leaving, he can travel over the rim of the Basin and disappear in the far off regions of gold and plenty, where the comforts of life abound, and that is all he cares about.

When a man apostatizes from this Church, rejects the authorities of the Priesthood and rebels against the principles of the Gospel, he cares no more for anything spiritual, or what pertains to pure religion, than the wild bull of the plains. All he cares about is to satisfy his appetites, gratify his lusts and be filled with the good things of the earth. I have heard numbers of such persons say, "From this day on I care nothing about religion: it is only for myself, my family, and the things we can get, that I care about." When a man begins to think that brother Brigham is stringent in his measures, and to feel that there is not room enough, that he cannot get enough land, the next thing is he will be seen drunk in San Bernardino, or somewhere else, although he did not go there with the intent to get drunk, but that is the natural result of losing the Spirit of the Almighty. It actually does seem that the Lord has placed us in the most complete position for getting rid of all such characters, and occasional seasons of scarcity, occasional dry years, occasional visits of grasshoppers, and an occasional severe winter, produce constant annoyance in the minds of those who wish to get into a paradise in a hurry. If those who are disposed to complain will but reflect a little, they will understand that we are actually situated in the best country in the world.

Do any of you recollect when you used to have the ague THIRTEEN months in the year? Do you recollect of ever calling upon an Elder to lay hands on the sick, and of his beginning to shake while he was attending to the ordinances? Can you not recollect that at times, in Nauvoo, there would not be a house without two or three sick persons in it a great portion of the year? And when a heavy person died there, do you not remember that it was as much as we could do to get enough men round the coffin to lift it, because we all were so used up with the ague, and were so very sickly? Is it so now? are nine out of ten of the

brethren sick here? Do you go to your houses and find a couple shaking on one bed, another in a fever, and a child on the floor unable to get up, and perhaps not one in the family able to get another a drink of water? You can remember such scenes in our former locations, but you are now in a country where these things are comparatively unknown. Do you recollect the time, when in the midst of agues, that the only nourishment many could give the sick was a coarse corn dodger? Corn was often not worth more than twelve cents a bushel, but you could not always get out to carry it to mill; and when you could, you often found the mill so constructed that it would grind two kernels into one, and such was the nourishment for the sick.

Every night the sickly season was talked of, and that sickly season lasted all that part of the year in which we wanted to be at work raising bread. And when you went to meeting, and looked round upon the congregation, you saw an assemblage of pale countenances; and often saw numbers of them starting off before the close of the meeting, because they were unable to stay any longer, and looking as though they would fall down and never be able to rise again. But I now challenge the world to produce a healthier looking congregation than this.

I have heard some say that they were bothered to get provisions, but if there is a fatter, heartier looking congregation in the world I do not know where it is, and challenge the world to produce one. Some have been asking me what I was going to say, at Washington, about our present scarcity, and I gave them to understand that I should tell them that I was about the only person in the Territory but what had plenty to eat, and that the people had thought best to send me away, for fear I would get too lean. The health which has been enjoyed by this people, since they have been in the mountains, exceeds all bounds of previous belief. Through exposure in crossing the Plains, and during our persecutions, has resulted a great portion of the small amount of disease that has appeared among the community. Notwithstanding all these circumstances—the health and the manifold blessings conferred upon us—some have been discontented. I have known men come here so poor that they had to beg the first meal of victuals, and by working three or four years become independently rich, but still they alleged that the country was so hard that they could not live in it, and that they must leave because they had to pay so many taxes, and because so many difficulties surrounded them. I have seen those same men laying on the banks of the Mississippi shaking with the ague, and begging me to administer to their wants, and I suppose they think they will be pretty happy if they can only get back there again. These facts display the weakness of human nature, indicate that our feelings are liable to fluctuate, that our memories are often short and our dispositions uneasy,

These tabernacles must be dissolved, but it is our duty to exercise our talents to the best advantage, and to perform the most good in our power, that we may rightly fulfil the end of our creation, benefit our fellow men, and be prepared for the next state of existence. Let us then be careful not to defile ourselves or corrupt our way before the Lord, not to have our integrity tarnished, but live in humility and in righteousness all our days.

Of all men upon the face of the earth, we are the most favoured; we have the fulness of the everlasting Gospel, the keys of revelation and exaltation, the privilege of making our own rules and regulations, and are not opposed by anybody. No king, prince, potentate, or dominion, has rightful

authority to crush and oppress us. We breathe the free air, we have the best looking men and handsomest women, and if they envy us our position, well they may, for they are a poor, narrow-minded, pinch-backed race of men, who chain themselves down to the law of monogamy, and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations.

I have offered these remarks, on the subject of policy, in rather a rambling manner, something like the parson, who was told that he did not speak to his text, "Very well," says he, "scattering shots hit the most birds." May the Lord bless us all, and prepare us to enter His kingdom. Amen.

THE SALVATION OF THE SOUL OF THE GREATEST IMPORTANCE—BENEFIT OF THE USEFUL SCIENCES, ETC.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, February 10, 1856.

Being requested to speak to the people this morning, I cheerfully rise for that purpose, ever esteeming it a great privilege to address the Saints upon the important principles connected with our salvation.

I esteem the privilege of proclaiming salvation above any privilege that may be named. The subject of salvation is one of far greater importance than any other subject which can or does interest the human family; although, apparently, we might suppose that the accumulation of the comforts of this life was the one that most interests mankind, judging from the actions of men.

Why this is so I cannot tell, unless they think that they can thus lengthen out their lives, and by this means have the advantage of their neighbors.

It is very seldom that we ever hear of the people of this land perishing for want of the comforts of this life, and I doubt very much whether they would if they were not so much interested as they appear to be in respect to riches.

Not that I would discard the command given soon after the fall—for man to till the earth and earn his bread by the sweat of his brow; not that I discard the idea of being industrious, of laboring to procure food and raiment, of beautifying our habitations and inheritances, but these are only temporary considerations, items of a secondary moment.

To secure to ourselves eternal life and future salvation is a subject of so much more importance than all other subjects combined, that it certainly ought to be foremost in our minds and conversation.

If our hearts were supremely placed upon this subject we should converse most about those things that pertain to salvation, instead of being all the time fearful that we were going to

perish so far as this mortal life is concerned.

Instead of being afraid that we were going to suffer a little inconvenience, we ought to consider the life of the body in the light that our Saviour speaks of it in one of the new revelations, "Care not for the body, nor for the life of the body; but care for the soul and for the life of the soul," or in other words, care most for the future salvation and everlasting life that are in store for mankind.

Suppose we should be brought to such extremities that we should all perish with starvation, what of that? If we have done our work may we not as well perish in that way as in any other? Is there any great difference in the kind of death that we die? Does it matter much whether we perish for want of food, or whether we are martyred, or whether the great change which we must all undergo comes in a more common way?

In my opinion, it does not make much difference which way that change comes, but we ought to be in such a frame of mind that we can rejoice in all circumstances.

If we all knew that we must perish under our present scarcity of food, what of that? Ought we not to rejoice in the privilege of exchanging this present life for one which we hope to be more happy, for one where we shall receive greater blessings, greater privileges, where we shall have more solid enjoyment, and where our intellectual faculties will be far more expanded?

Instead of exercising so great an anxiety as to where we shall get a little flour, a little corn meal, a few potatoes, or a little beef with which to nourish these bodies, our enquiries should be, are our hearts right before the Lord our God, are we keeping His commandments, are we living up to our privileges, do we esteem all the words of the Lord as we ought, or are we a little careless and indifferent?

Every person ought to have those ideas foremost in their minds, for the Lord has told us that it is His business to provide for His Saints. At the same time it is necessary that we should be diligent, and endeavour to do our best to do His will in all things, and to find out what His will is concerning us, that we may be able to do it.

I have from my observations last fall and this winter, and from observations previously made, been firmly convinced that we have all been a little unfaithful as a people. This is my opinion according to the light and knowledge I have upon the subject, and it has been more fully impressed upon my mind since last Conference than during any other period of our sojourn here, for I have traveled in most of the settlements to hold Conferences, in connection with my brethren of the home missions, and from the little observation I have made, I am convinced that we have not all fully lived up to our privileges as Saints of the Most High God.

For instance, at a place north of this City, and containing almost inhabitants enough to fill this house, a Conference was lately appointed. Several went from here, according to the missions given us, and when we got there, instead of finding a place suitable for the people to assemble in, we found a very small log building which, perhaps, by crowding, might contain a hundred persons; and it was also quite dilapidated, having scarcely a whole pane of glass in any of its windows.

We stopped near this log building and waited until half an hour after the time, as we did not see many passing to the meeting, and then we went in and found about twenty persons sitting in the cold room, which had scarcely one window but what was more or less destitute of glass.

After a while we opened our meeting, and those few individuals sat shivering while we addressed them. The remaining portion of the citizens were busily engaged with the care of their cattle, and in other occupations, and with them the Conference was only a secondary consideration.

The few who attended our first meeting went and persuaded a few of their neighbors to come, and after holding a few meetings we succeeded in getting this very small house pretty well filled; whereas, if the people had come out as they ought, the place would not have held a quarter of them. Ogden City is the place I have alluded to.

We found that instead of the people's assembling at the proper time they came about an hour after, and instead of keeping sacred the Lord's day they worked at almost every kind of labor.

I have also observed in other places that the Lord's day is scarcely regarded at all. Perhaps the people would attend meeting at times, but often after it is over, "hurrah for the horses, mules, and carriages," and directly six or eight young men and women are in each carriage riding out for pleasure. This does look as though they did not rightly value the Lord's day, it looks as though they did not care whether they went strolling over fields and prairies, or how they spent their time.

I mention those things in order to show the recklessness and carelessness manifested by some of the young people who are growing up in these valleys of the mountains.

I will mention another practice that in my opinion is often carried to excess, though of no harm in itself; it is a pleasant exercise, but may be so indulged in as to bring condemnation. I have referrence to dancing and dancing schools; I do think that these things, and occasionally our parties, are carried to excess.

I will include myself in these matters, and consider that my remarks also apply to myself. Some may ask why I deem these matters carried to excess; because often the minds of the young are not only thus unduly placed upon the follies and vanities of this life, but these things have a tendency to draw their minds away from the things of a hundred times more importance.

Suppose that a person should go to a dancing school for two or three years, and become the most expert dancer in the world, become so proficient that the toes and feet would at every step be placed in the proper position, the hands be held gracefully, and every motion, gesture, and figure be properly made, in short, become as perfect as any one that ever exhibited on "the fantastic toe," what of all that? How much is the mind improved by the operation?

"But" says one, "does it not have a tendency to make one nimble and graceful in appearance?" Yes, and so equally do other exercises that would be more useful, for they tend to make persons hardy and athletic.

Think of the time consumed in learning how to take every step properly, when it might be used to a hundred times more profit, for after all, "It is the mind that makes the man!"

These bodies are secondary when compared to the mind, for the body is only the shell, or the outward case. If our minds are neglected, I do not care how graceful the body may be, the usefulness is not there.

What particular advantage would it be to this generation, if you should spend twenty years in learning all the technicalities of gracefulness? It might be of some use, but of very little in comparison to a well informed and instructed mind. I do think that our minds are too much taken up by these things, but I would not have

you to understand by my remarks that we should entirely deprive ourselves of these pleasures.

It is well enough to occasionally exercise ourselves in the dance, for it was not prohibited in ancient days, and it is predicted that the old and young should enjoy themselves in the dance in modern times; but I am not aware that this has reference to using all our time in dancing.

There is one thing I would like to encourage instead of that carelessness which is now manifested by many, and that is to store our minds with the arts and sciences; not with foolish conjectures, not with vain philosophy, not with something that will fly away with the beams of the sun, but with useful facts, those which have been sought out by men influenced by the inspiration of the Almighty and recorded in books.

Suppose that you and I were deprived of all books, and that we had no faith to get revelation, and no disposition to understand that which has been sought out, understood, and recorded in books, what would be our condition? Suppose that we had not sufficient faith and application to acquire information concerning mathematics, astronomy, geography, mechanism and their kindred branches, or a knowledge of the elements and materials of our globe with their various combinations for useful purposes and their application to machinery, and also of the laws by which machinery acts, and the laws governing motions; then suppose that the present knowledge was all shut out, it would, under these conditions and independent of the aid of the Almighty, require an indefinite period in which to make any great progress in the knowledge that is even now extant.

I am speaking upon the principle naturally, upon that which is revealed without the Holy Ghost to inspire us. Now suppose that we have books to enlighten us upon useful knowledge, how much more easy it is for us to get knowledge that has been systematized so that we can obtain in a few minutes, that which would otherwise take us years to acquire.

This is the benefit to be derived from the use of books; hence when we say that books are useful we have reference to books that contain useful sciences and knowledge; those facts that are demonstrated by experiment, and not to books filled with the wild theories of speculative men, for those books are laden with humbug in lieu of knowledge.

Who does not know that fifteen minutes' study would acquaint persons with discovered and recorded laws which might otherwise take a series of years to become familiar with? By reasoning and trying to generalize our ideas we may gain much useful information, but shall we therefore consider books of no use? Is there no wisdom in availing ourselves of the labors of those who have developed truths?

It is still knowledge, notwithstanding it has been discovered by others. Truth is truth, and take it wherever you may find it, or from whatever source it comes, it was truth from all eternity, and it will be truth to all eternity. There is a great fund of useful information laid down in books.

Is not all truth good? Yes; and when we speak of true and useful knowledge we have reference to that which pertains to God, or to the workmanship of His hands; and when there are books that pertain to God, or to the things of His kingdom, or the workmanship of His hands, they must be of use, of some service to the human family.

Therefore we need not despair and think that we shall, by and bye, come to the end, to a time when there will be no knowledge in books. When

you have thoroughly learned botany and searched out all its laws, and perhaps all botanical creation, so as to perfectly understand the nature and uses of the great variety of roots, trees, barks, and herbs, you have become familiar with only one branch of the works or laws of our God.

When you are master of all the knowledge there is in books about chemistry, and have arranged the chemical affinity of the various gases, and their uses, what have you found out? You have only found out another branch of the great works of God.

We have mentioned only two branches of the great works of our God, pertaining to which we can acquire knowledge and understanding. We might refer to many others, viz., astronomy, geology, mineralogy and metallurgy, all of which would be useful in our works and discoveries.

Indeed, had it not been for the discoveries in those sciences, civilization would never have risen to its present state in the world, we should not have been blessed with many of the luxuries of life that we now enjoy. And these are only a few of the various branches of His works, out of the number of what are generally termed sciences.

We might go on and enumerate many arts and sciences by which mankind are benefited, especially in machinery and the laws of evolution, explaining and defining what machinery will do and what it will not do.

How many hundred years have been spent by numerous individuals, in order to discover perpetual motion, whereas fifteen minutes labor, with a knowledge of the science of mathematics, would enable a man to demonstrate that it is an impossibility for us to form a machine that when set in motion will supply its own motive power, and not stop until it is worn out. Mathematics would have shown those persons that they were in search of theories and principles which could not be found out.

Again, alchymists tried for generations to transmute the coarser materials into gold, and hundreds of individuals have spent all their time in the pursuit of that vain phantom, when with a knowledge of the chemical properties already sought out, no one would ever think of accomplishing transmutation.

We as a people, with the privileges that we have, the opportunity of being in these valleys where the world and the enemies of this people do not tyrannize over us, I do verily believe, have not lived as faithfully as we ought, have not lived in proportion to the knowledge we have in our possession. In this respect many of the youths in our Territory are not trying to improve their minds in a way that will render them the most useful to themselves and to others.

I will say to numbers of the youth, your time is spent in frivolity; year after year is spent in this manner by many of the young men in this Territory. If we were being driven from city to city, and had not the opportunity of getting good, competent schoolmasters, those circumstances would be a good excuse.

But having been here a sufficient length of time to build houses, to establish ourselves in peace in the midst of plenty, flourishing upon the mountains, in the valleys, and upon the hills, with all these blessings is it not a shame that we should let so much precious time pass away without being more wisely improved?

When I have had a good exercise in dancing, I take hold of my books and business, and think no more of dancing until I have a seasonable opportunity of going forth in the dance again.

I mention these things that parents may take hold of them, that they may

be induced to lead their children in the right way, to set an example that those who are of a proper age may reform, that we may see the rising generation growing up armed with wisdom and knowledge, with the principles of salvation, with the principles of true science.

Have we had a high school here? Not in this Valley. "But," says one, "we have had a parent school, and that is what we consider a high school." Yes, we have had a great many things in name, but mere name is not what is wanted. We have had a University in name, and that is greater than a college, for it is expected that in a University all sciences will be taught, but as yet we have had no such University.

Have we colleges? I believe none, even in name. Have we had academies? I believe not. If we have, they have been very inferior to those in the Eastern States. Go to the schools in the New England States and see the order that is kept in them, see the improvement of the youth who are taught in them, and then come back to our high and common schools, and you will see that the common schools of the East will far surpass any that we have yet had in our Territory, for in those schools many of the higher branches of education are thoroughly taught.

I have spoken plainly on these points, and in accordance with my feelings.

What constitutes civilization? The acquirement and correct application of useful knowledge.

Do the world comply with the principles of civilization? They do in part; they have acquired knowledge in part, but they make a very bad use of it.

Have the Latter-day Saints made any better use of their knowledge? They have. After all I have said I must praise the Latter-day Saints a little, but I hope you will not get proud because of it.

You have qualities which I esteem very highly, and which but few in the world have, viz., principles of honesty, of integrity, and of union. You have a foundation laid, and if you will rightly build upon it, it will far outreach the present civilization of the world, and I have no doubt but that you will build upon it.

Build upon the great and glorious principles that commenced in the heart by receiving the principles of salvation. The Latter-day Saints have laid their foundation right, and when they take hold and rear the superstructure, it will be one of the greatest ever constructed by the inhabitants of this earth.

I do not despair when I see such a foundation, for if we are not now altogether what we should be, I believe that the Lord will whip us into it; I have no doubt of that.

Lay hold of the principles of knowledge, treasure up earthly knowledge and heavenly knowledge, a knowledge of things at home and of things abroad, of the laws of nations, of the principles of the most useful arts and sciences, of things past, present, and to come, that when we are abroad preaching the Gospel we may be armed with the full treasures of knowledge, and be able to easily circumscribe those who are of the world. Fancy the things that we have to do in this dispensation!

I am as convinced that the Lord will whip us into this diligent course, as I am that I am standing before you. Why? Because this is the kingdom, this is the people and the Church of the living God, and just as surely as He is our God, will He purify this people by famine, by war, by sickness, by death, by various judgments, and by the flame of devouring fire.

We cannot escape the course of

purification. What is more visible to the eye than the dealings of God, our Father, with us for the past year? First came the innumerable swarms of insects by millions, sweeping off our crops, then the drought drying them up as does the sun the dew, consuming nearly all the insects had left. How was this? Because the snows were kept from the mountains during the previous winter.

What next? The drought continued month after month, preventing the grass from growing as it has done in falls of previous years, and thus leaving our ground destitute of feed.

Then what? A severe winter, deep snow, so deep as to cover the few spears of grass that were left. Thus one calamity after another, one punishment after another, is enough to convince us that all proceeded from the hand of the Lord our God.

Has He not a purpose in this? Is it not an affliction to us, to you and to me? Do you not feel it? Will it not learn us a lesson? Yes, it will.

I feel to say in my heart, O Lord, chasten me, let thy chastening hand be upon me, if thou seest there is no other way of escape. I would much rather be chastened than to heap up an abundance of this world's goods, and neglect some of the most important duties of my religion. Hence, when I pray in relation to myself, my prayer is for the Lord to chasten me, and also in relation to this people my prayer is, O Lord, let thy chastening hand be upon this people, until they learn to obey those good and wholesome counsels that are poured out from this stand by those who preside over us.

They are clear, their garments are clear, and I am a witness, for I have been here, except on a few occasions, and have witnessed these things. And I have heard some of the most touching and forcible discourses and arguments from our Presidents, calling upon the people to be more economical, and faithful in keeping the commandments of God; and they have exhorted us to these things with all their energies and powers.

I have also seen that many, who have had those teachings drop into their ears, would go away, and say, "What a blessed sermon we have heard to-day," and that be the last of it. Many of you who have heard the instructions I have alluded to are witnesses to this; many of you have heard that saying, and seen it followed by that conduct.

If those instructions be not observed, will not the good have to suffer with the careless and disobedient? Yes, they generally do; but a truly good man or woman will not be forgotten, neither will they be tormented.

If they have not a handful of flour, and no potatoes, yet they feel well, and if they die all is well; but the man whose heart is not right feels the smart.

How much better it would be for the Lord to chasten us, or even to send us down to our graves, than to suffer us to live in carelessness, with our minds given up to the vanities and foolishness of this life instead of attending to the things that are of real value and importance.

In ancient days the righteous had to suffer with the wicked, for we learn that Achan took the wedge of gold and hid it in the earth, contrary to the instructions given by the Lord, and in a day or two the Israelites were smitten and driven before their enemies, and no doubt many of those who perished were good men. There was sin in the camp, and when they found it out that it was with Achan, and he was punished, they prevailed against their enemies, because the sin was put away from their midst.

It was similar in the case of Korah, Dathan, Abiram and some 250 others

who rose up to be Presidents, they were usurping authority which did not belong to them, and the fire of the Lord broke out and swept off upwards of 20,000 of the righteous and wicked.

Soon after, when Moses had separated the righteous from the wicked, the earth opened and swallowed up the leaders of the rebellion. In this case the righteous suffered with the wicked, and it was done in order to show that the righteous, or the people of God, could not have wickedness in their midst without suffering, and also to show how the Lord hated rebellion, wickedness, and that which was evil.

In another instance, when the fire of the Lord was kindled, the only thing that would stay the plague was for Moses and Aaron to run in between the living and the dead. But do you suppose that all on one side of them were wicked, and those on the other side righteous? No, this is not probable; but there was wickedness in the camp of Israel.

Are we all strictly righteous and obedient. No, for there are many, even in this community, who take the name of God in vain. How often have I heard the President of this Church speak against profanity in the strongest terms; and yet there are some who will continue to indulge in this evil practice.

In ancient times when a man took the name of the Lord in vain, he was not only cut off from the Church, but a severer punishment than merely cutting him from the Church was inflicted; those who were found guilty of that crime were taken without the camp and put to death.

I do not say that that would be wisdom now, but I mention this one practice on the part of some, to show that the Lord abhors wickedness.

Aside from the profane there are others who are guilty of other sins, and there is room for all of us, as brother Kimball has often said, to become a great deal better; room and opportunity for us to study the oracles of God and to regulate our lives by them, that we may become righteous men and women.

We should do this not only for our own sakes, but that our children may grow up an honor to humanity, and not as children who will be unfit to associate even with the world, to say nothing about associating with Saints and angels.

I have now spoken freely upon the subjects which I have touched upon, though when I arose I had no idea of speaking as I have. It was my intention to have spoken upon the spiritual gifts, upon tongues, visions, and revelations, and to have shown the necessity and importance of seeking earnestly after those gifts, as we are commanded, but I have been led in a course directly from that subject. Why it is I know not, unless the Lord wants us to overcome that we may be prepared for the things that are coming upon the earth, which may He grant for His Son's sake. Amen.

THE ADVANTAGES OF THE LATTER-DAY SAINTS, COMPARED WITH THE DISADVANTAGES UNDER WHICH NOAH LABORED, ETC.

A Discourse by Elder Orson Pratt, Delivered in the Bowery, Great Salt Lake City, April 6, 1856.

I feel very grateful to my heavenly Father and to His servants, that I have the privilege of rising this afternoon for the pupose of speaking a short time to the assembly that is before me. Whether I may be able to make those in the outskirts of this vast congregation hear my views, so as to distinguish and understand what I may say, will be better known after I get through.

When I seldom speak before a public congregation, I find that my voice in some small degree fails me, but as I begin to exercise my lungs, and preach some 5, 6, or 8 times a week, I find my voice sufficiently strong, to make a very large congregation hear. It is certainly a source of great joy to me, to see such a vast assemblage of people called Latter-day Saints. There are, perhaps, as many assembled on this occasion, as ever have been assembled, at any one time, since the organization of this Church. Look back upon the history of the past, since the rise of the Church of Christ, and contemplate the various sceneries through which we have been called to pass; it is rejoicing to the mind of the humble servant of God, to think that the Lord has sustained us by His merciful hand, by His outstretched arm and by His kind providence, and has bestowed upon us so great and choice blessings.

How very different we must feel from many who held the Priesthood in ancient times; for instance, in the days of Noah; how very different we must feel compared with what that Patriarch felt. When he looked upon the small assembly of believers converted through his instrumentality and that of his sons, his soul must have been sorrowful, because of the world. (Elder Pratt here blessed the sacramental bread.) How very different, as I was observing, those holding the Priesthood under the present dispensation, must feel compared with those who held the Priesthood in ancient times. If Noah had not been nerved up by the Spirit of the living God, and armed with power from on high, he must have been discouraged under the difficulties that surrounded him. Called upon to publish repentance to the generation in which he lived, in connection with his sons; called upon to proclaim the downfall and destruction of all the nations of the earth, if they would not listen to his heavenly message; called upon to put works with his faith, and prepare an ark of safety for the salvation of those who would listen to his voice, he labored and toiled for a long period; and beholding the hearts of the generation to whom he preached, perfectly sealed up against the truth of heaven, he no doubt sorrowed over their wickedness and abominations; and unless he had been sustained by an Almighty power, he must have been overcome by the discouragements and difficulties which he had to encounter; but the great God, who accomplishes His purposes by few or by many as seemeth Him good, sus-

tained him, strengthened him, gave unto him power from on high, and inspired him to perform the work assigned to him, and to save himself with his own household.

How very different is the case with us at the present period. Although in one respect, we have reason to mourn and lament, when we see hundreds of millions of the inhabitants of the earth, rushing down into the vortex of ruin in their wickedness. When we behold this, it is calculated to give sorrow to the heart. In another respect, it is the same as it was in the days of Noah; but a few, comparatively speaking, among the hundreds of millions who now dwell upon the earth, have their hearts open to hear and receive the truths of heaven.

"As it was in the days of Noah, so shall it also be in the days of the coming of the Son of Man." There are but a few who heed the warning voice of the Latter-day Saints, but yet, that few are calculated to uphold and sustain each other in the midst of the wickedness with which they are surrounded. The more there are united with one heart and one mind, the more can be accomplished in the name of the Lord. There are some things that cannot be performed, although we had the power of working great and mighty miracles; indeed, the great God Himself who has power to control the heavens over our heads, and the earth upon which we stand has not the power to do that which would be naturally impossible, or in opposition to the great, necessary, and fundamental truths of nature, which are eternally unalterable, and cannot be otherwise than they are; for instance, He has not power to be personally present among all the nations of the earth at the same instant of time; consequently, He needs agents to assist Him in carrying out His purposes and His works, where He cannot be present Himself personally. So it is in regard to those who have faith in God; though they may be able to say to yonder mountain, be thou cast down and become a level plain, and it should obey them; though they might have power to say to the Salt Lake be thou dried up and it should obey them; one thing they could not have power to accomplish, and that is, for each to be on a mission at the same instant of time in Europe, Asia, Australia, in the Pacific Islands, and among the various tribes of Lamanites that are scattered over this vast continent.

These are the things that each one alone could not do; hence the more there are engaged of the Saints of the living God, having the same faith, bound together by the same great principles of righteousness, being of one heart and of one mind, the greater will be the works which can be accomplished in the earth; because such a people can spread forth on the right hand and on the left, and can proclaim to millions and millions of people, the glorious tidings of salvation at the same instant of time; while one man alone, though he have power to work mighty miracles, could only proclaim them to a few. In this respect, then, we are blest and we rejoice. Again, we rejoice, in another respect; the Lord our God has clothed His servants with power to bring the honest in heart together from the various nations and kingdoms of the earth, so that their strength might be collected in one, in order that their union and power might be greater, for the accomplishment of that which could not be accomplished in a scattered condition. In this respect, then, we are favored, as well as being favored with the privilege of spreading out our missionaries to the four quarters of the globe.

But it may be asked, "What can be accomplished by a concentration of

Saints, in one Territory, that could not be accomplished by them while scattered here and there?" I will answer you. If we were scattered forth, only among the people of the United States, instead of over the nations and kingdoms of the earth, we could not organize ourselves, so as to be governed by our own laws; but by a concentration of the Saints from the distant nations of the earth into one Territory their numbers give them power which they never could gain in a scattered condition. By their numbers, they can appeal with faith and confidence, and with a degree of assurance to the parent government of the United States, and say, "Give us a free and independent State." Without sufficient numbers, it would be useless to ask for admission. Hence, in the concentration of numbers, we are blest, as well as having power to preach to millions in all parts of the earth at the same time.

In what respect would it be a favor and a privilege for the inhabitants of this Territory, composed mostly of Latter-day Saints, to be organized into a free and independent State of this great republic? Among the many privileges resulting from a State government, I will mention one, namely, we should then have the privilege, according to the great principles contained in the Constitution of our country, of electing our own officers. The people would have the privilege of selecting those whom they desired, instead of being ruled over by those whom they desired not. Would not this be a favor? It certainly would.

We should have the Constitutional privileges, as a free, sovereign, and independent State, which are enjoyed by all other States of this Union: in other words, we should more fully be made partakers of the blessings which our Lord promised to us, more than twenty-five years ago, which I will repeat from the Doctrine and Covenants, sec. 62, paragraph 2;—

"It shall come to pass that they (my servants) shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people." In other words, that you may not be tyrannized over by unrighteous governors, judges, and officers, that you have no voice in electing or appointing who may, according to their own will, trample upon your rights as American citizens.

The prophecy which I have quoted has been fulfilled in part, indeed it has been fulfilled to a very great extent. True, we are not a free and independent State; but we are organized according to the laws of man; we have the privilege of making laws, not for one little village, or to govern one little city, or only a few miles square, but we have already the privilege of making laws, the influence of which extend over many villages, cities, valleys, settlements, and counties.

All this has come to pass in fulfilment of the prediction, uttered more than a quarter of a century ago, when the Church was not a year old, and very few in numbers. Have we not reason to rejoice in the high and inestimable blessings, already received in fulfilment of the word of the Lord, especially when compared with the few privileges enjoyed by all the other nations of the earth?

Where can you find a people or nation, that scarcely begin to have the liberty and privileges which the Latter-day Saints enjoy here in these mountains? They cannot be found.

What wretchedness, tyranny, oppression, and every other evil that can be named, are already falling upon the nations of the earth! Pestilence, plague, the want of confidence in officers, rulers, governors, kings, and emperors, is every where manifest; and, in fact, there is, at the present time, scarcely any confidence between man and man; business men have lost confidence in their neighbors with whom they transact business; and why? Because of fraud and bankruptcy. In a moment, when all is supposed to be favorable, when it is believed that debtors are handling their millions, a sudden rumor breaks upon the unhappy creditor, like the roaring thunder of heaven, proclaiming that their debtors have become bankrupt. Confidence is gone, it has taken the wings of the morning and flown away from the nations, and found a resting-place within these peaceful vales.

Will confidence again be restored, while the wicked rule? No; it will grow weaker and weaker. Officers will not have confidence in one another; the people will not have confidence in their rulers; and rulers will not have confidence in the people. Why? Because rulers have oppressed the people; they have trampled upon their rights; they have governed with partiality and injustice; consequently, they know that the people, if they had the power, would revolutionize their governments and overthrow their power; therefore, they have no confidence in the people, and the people have no confidence in them, neither in one another.

Merchants and the great men of the earth have but little confidence in each other; hence, their business transactions are continually being broken up. Many become bankrupt with millions in their pockets, which is calculated to destroy confidence.

What is to be done? I will tell you what will be done. The day is near, even at our doors, when the wise and thoughtful among the great men, rich men, and heavy capitalists, will look to these mountains and to the inhabitants of these peaceful vales for safety, not only for themselves, but for their abundance of riches. They will come, bringing their riches with them, to secure their own safety, for there will be no safety but among the people of God; and they will say, "Behold they are united, they are strong, they are at peace, they can be depended upon, they are not bankrupts, they will not cheat their creditors while they have millions in their pockets. We will go up there, and we will deposit our riches in their midst for security, and there also we will dwell, for there is no safety abroad for us."

Latter-day Saints, do you think, when you hear me relating these things, that I am in earnest and mean what I say, as a reality; or do you think that it is merely a wild fancy that passes through the imagination, like a dream of the night?

Do you suppose that these things are mere chimeras of the brain, or like castles in the air that vanish away with the bidding? No; you know them to be facts, predicted years ago.

I am declaring to you realities, as they do and will exist, and as they will come to pass, as sure as the Lord God lives, and rules, and reigns in the heavens. Where can the people look for confidence and safety, if not in the kingdom of God which is built up in the last days, and which, according to the Prophets, shall never be thrown down, and never perish?

Do you suppose that the nations of the earth are always to be in ignorance, in regard to the greatness, dignity, power, and majesty of the kingdom of our God? No, brethren, no; God has decreed that He will exert the

very powers of heaven in this last dispensation, to give His Saints power, dominion, and rule in the earth.

If all our ancient fathers who died in faith, holding the power of the Priesthood and the blessings of the celestial kingdom, are to be engaged, as the powers of heaven, to bring about and accomplish the purposes of the Lord in the last days, in the establishment of this kingdom, we may be sure that their united faith, together with the faith of the Saints here upon the earth, will bring to pass and accomplish that which could not be brought to pass in any former dispensation; for faith is a powerful principle—it comes by hearing, it increases by union, and it is made stronger by numbers.

Where there are two or three who go to lay hands upon the sick, they, if faithful, generally have more confidence before God than if they were to administer singly; they prevail more before the Lord; and hence, the commandment is, that two or three lay hands upon the sick and pray over them, that they may be healed. We are instructed to send for two or three Elders, because it is supposed that two or three will accomplish more than one can by officiating singly.

Again, we are told that where two or three are assembled to worship the Lord in the right and proper way, they have claim to greater blessings than the man that bows down to worship by himself; and why is this? It is because, if united and pure in heart, their faith is greater. What mighty faith and greatness of power will be in exercise when all the ancient fathers, Enoch and all the inhabitants of his City, Abraham, Isaac, Jacob, and Joseph who was sold into Egypt, Moses, and all the ancient and modern men of God upon both the eastern and western hemispheres, are met together with one aim and with one object in view, to bring about and accomplish the great purposes of the latter days? Something will have to move when so great an amount of faith is united before God. No wonder, then, that the Lord has said that He has put forth His hand to exert the powers of heaven to roll forth this kingdom in the latter day! No wonder, then, that the Lord, through His servants, has predicted that the glory of Zion should become greater and greater, until the nations of the earth should fear and tremble because of her. No wonder, then, that there should be power enough centered among the Latter-day Saints to excite the distant nations of the earth, and cause many of them to come from afar to worship in His house upon the tops of the mountains!

The faith of the ancients was exercised to bring about this event—the ushering in of the latter-day work. They not only exercised faith to accomplish and bring about the purposes that pertained to their own day; they not only exercised faith to preach glad tidings of salvation to the generation in which they lived, but their faith reached down to the latter-day, as the day of rest. Through a long period of darkness of many generations which were to intervene between their day and the latter time, they saw that day of redemption when they should reign most gloriously on mount Zion with immortal bodies.

They felt interested, then, in the sceneries that were to come to pass in the latter days; they felt interested in the glories that were to open upon the world, when their children should be made partakers of all that their fathers desired to accomplish and bring to pass in their own day, that which they sought for and found not, because of wickedness.

If we had to depend upon our own faith alone, to bring about this latter-day work, it would be rather discouraging. The powers of darkness are so

strong that our weak human natures might be overcome were it not for other powers that have great influence to aid and assist us. There are evil influences that are ever ready to throw iniquity in our path, and unless we were assisted by beings more powerful than we are, we should most certainly fail to accomplish the work assigned to us.

Consider all these things, Latter-day Saints, and be filled with joy and give thanks to that Being who has thus gathered and established you here in these peaceful Valleys. You say, "It is a rugged country, that it is difficult here to procure a livelihood;" but let me say, that many of you have not been here long enough to try it.

Let me say to this congregation, that there are resources yet undeveloped in this Territory—resources that are able to make you the richest of all people upon the face of the earth, if you only unite yourselves with one heart and one hand to carry out the purposes and plans that are devised by the Presidency of this Church. Let them plan, let them devise and lay out before this people the great work that has to be performed in this Territory. I do not mean that they shall tell you where you shall go out and plant a hill of potatoes, or when you shall pick up a basket of chips, but I am speaking of your greater duties—the important purposes and measures devised and planned by the Presidency of this Church for the general good of this people.

If you will be strict to carry out those plans and measures, and constantly hearken to all counsel from the proper source, you will become the richest of all people upon this earth. Why? Is it because this country is so much better than any other? No; but because the people are better calculated to develop the riches of the country than any other people upon the earth; and even if the resources were not half so great, the people here, if they abide counsel, can unitedly turn everything to the best advantage, and thus far surpass other countries of much greater facilities in other respects. [Blessed the sacramental cup.]

Who are there under the sound of my voice that doubt the divine authenticity of the great work in which they have enlisted? Who are there that doubt the divine authenticity of the Priesthood organized in this Church and kingdom? Are there any that doubt the divine authenticity of the Book of Mormon? You that have searched into the history of this Church; you that have read the sacred, pure, and heavenly principles contained in the Book of Mormon, and in the Book of Doctrine and Covenants; you that have heard the sacred principles proclaimed from Sabbath to Sabbath by the mouths of the servants of God, holding the authority of heaven, the living Priesthood in your midst—you that have seen the power of the Almighty working with an invisible hand among the nations of the earth, but very visible to you in bringing about His purposes, establishing you as a free people, organizing you according to the laws of the land, breaking off your yokes and enabling you to worship God according to the great revelations and commandments that He has given; you, that have been so highly blessed, ought never to doubt.

What Latter-day Saint with all these things before him can be justified in doubting the divine authenticity of this work? No one can. I will tell you what makes people doubt; it is when they fall into wickedness; when the devil begins to enshroud their minds with a veil of darkness; when the devil presents to their eyes the great microscope that he has had in existence ever since the fall of man; when he magnifies the faults of their

neighbors, and enlarges the weaknesses and imperfections of those holding the Priesthood, then they exclaim, "Oh; this cannot be the latter-day work, it is not the work of the Lord the Priesthood must be in transgression, they are all wrong"—(President B. Young: that is the devil's looking glass.)

Such is the devil's looking glass or microscope that is calculated to magnify everybody's faults but the individual's looking in it: and when he wishes him to see his own, he turns the glass the other way, so that his own faults can scarcely be seen. You know that when you look though the big end of a telescope, or when you look into a convex mirror you see objects diminished, and it is just so, when the devil presents your own faults and your own imperfections. It is then, Latter-day Saints, that you doubt; it is then that you feel miserable, and it is then that you are almost ready to apostatize and deny the faith.

But when you can get the Lord's microscope and look into your own conduct instead of the conduct of others, and see your own imperfections and your own faults and can have a realizing sense of your own follies, of your own unworthiness before God, and begin to humble yourselves and repent and turn away from sin, then your doubts are gone; they have fled; they trouble you no more; you have an abiding witness in your own hearts, a greater witness than prophecy and its fulfilment, greater than the printed word, greater than the testimony of the servants of God. You have the testimony that assures you every moment that this is the work of God; you feel it; think it in every thought; your whole souls are swallowed up in the work in which you are engaged; you feel that there is nothing that you own or possess, nothing upon the face of the whole earth to be compared with the greatness of the value of the principles which dwell within your own bosoms.

I am speaking to men and women who know by their own experience that these things are true; every one of you can bear testimony of them, who have ever tasted the good Spirit of the Lord, and that have felt its influences upon your hearts.

You very well know, that when you enjoy this good Spirit, you have no trouble, let what will take place, it is no trouble to you, so far as you are concerned. You feel resigned; you are in the hands of that Being who placed you here upon the earth; you feel strong in the midst of weakness; you feel that God is your help, and that He will succor you; you know that He lives and that He loves and cherishes you, and that He has a good feeling towards you, like that which dwells in the bosom of a tender parent towards his own child; you know that the Almighty God has this tender feeling towards you, when you do right; and therefore, you have no trouble.

If you go hungry, you are not troubled; if called to sacrifice your own lives, you will not be troubled, but you would say, "Father, I have done thy will; if my work is finished let me come into thy presence; let me behold thy face in peace; let me dwell in the society of the sanctified; let me go where my works shall be continued, where I can accomplish more good, and do more for thy cause."

These are the feelings of a righteous man and of a righteous woman.

Perhaps this will be the last opportunity that I shall have as an individual of meeting in a general conference with you for—I was going to say, for a long period of time, but I will say, for the short period of two or three years. I know not how long it may be, before I shall have the privilege of meeting again with the Saints

in these Valleys of the mountains, whether I ever shall, I do not know of a certainty, but I feel that I shall again behold the faces of the Saints in Utah; I feel that I shall again lift up my voice upon the mountains and in these Valleys and bear testimony of the great and important truths which we have received; I feel that I shall again meet with you to rejoice in the flesh, in this mortal tabernacle. (President: Prophesy!) I could almost prophesy that I shall, but when it comes to prophesying about myself, I feel a little delicate in doing so; but if the Lord will, I wish to live upon the earth to do much good.

I have been in the Church almost twenty-six years, lacking about four months, and I have endeavored to do some little good; but really when I look back upon the twenty-six years of my life, or nearly that, which I have spent in this Church, when I look back upon my feeble labors, and my feeble endeavors, they seem to have been very small.

And although I have travelled much, and preached much, and written much, and tried to do some little good, yet after all, when I compare that which I have done, with that which it seems to me I ought to have done, in days gone by, I feel very weak, and am anxious that I may not be taken from the earth, until I have done more.

I feel willing to perform any mission, whenever the First Presidency of this Church require it of me. If they say go to China, East Indies, Australia, Europe, England, or wherever it may be upon the face of the whole earth, I hold myself in readiness.

These have been my feelings from the commencement; I do not know that I have ever backed out from any mission that was given to me; but have always rejoiced in every mission up to this time.

I believe that two years ago this day a mission was appointed me while I was yet in Washington to return here, and then go back to Cincinnati to assist brother Spencer and others in establishing a stake of Zion in that country; and I came home with that expectation, to return again the following spring; I had no other idea, when I came home, nor until the word came from the Presidency, saying, brother Pratt you need not go to Cincinnati.

That released me from that mission, but I felt just as willing to go upon that as I do to go on the one that is now before me; I rejoice in all those missions, and I wish I could do more good when I go upon a mission.

I am sometimes troubled lest I may not be able to retain a sufficiency of the Spirit of the Lord and the power of the Priesthood, to accomplish the work required of me acceptably before God. I believe that I am troubled about that more than anything else, and especially when there is a mission which places a great weight of responsibility upon me, where it is expected that my brethren will require a great deal at my hands. But inasmuch as you have lifted your hands to sustain me, in connexion with my brethren that have been appointed to various nations, I feel to say before you, brethren and sisters, with uplifted hands, God being my helper, that I will endeavor with humility and untiring obedience to the commandments of God, to do some little good; I will try to carry out the counsels and instructions of the First Presidency of this Church, as they shall give them from time to time.

And inasmuch as I feel to bear this humble testimony, not in my own strength, not in my own name, but in the name of the Lord, I feel also to crave your assistance and your prayers and supplications that the Spirit of the Lord may be poured out upon brother Benson, and upon the other brethren who are appointed as missionaries, and upon your humble servant,

that we may perform a good work—a work that shall be acceptable to you, to the Presidency of this Church, and to God, and return heavily laden with sheaves, which is my earnest prayer, in the name of Jesus Christ. Amen.

PROGRESS OF THE LATTER-DAY CHURCH—THE SAINTS OF ALL AGES CO-OPERATING FOR THE SUCCESS OF THE KINGDOM OF GOD ON THE EARTH.

A Discourse by Elder Parley P. Pratt, Delivered in the Tabernacle, Great Salt Lake City, April 7, 1856.

My brethren, sisters, and friends, I have rejoiced in the return of this anniversary of the rise of the Church, and to see so many of those that we have reason to believe love the truth, assembled in general conference; in beholding and seeing the faces of so many as were assembled on yesterday, and as are here to-day; to feel the spirit, behold the unanimity, and the good feeling that appear to exist, and the dispatch with which we are enabled to transact business; and in reviewing the past, looking at the present, and contemplating the future, my heart has been cheered.

I have been highly edified and interested, and have had reason to rejoice in looking at the Saints gathered in from the north and from the south, from the east and from the west, who have met to rejoice and reflect upon the things of God. I have rejoiced while listening to the edifying discourses which have been delivered: I have not heard anything more useful and more to the point for a long time than the discourse on yesterday in the forenoon; it was practical and instructive in all its points, just the advice and counsel that are needed at the present time; nor have I been less edified and instructed in the remarks made, as I conceive in the spirit of prophecy, in a great measure, that flowed from my brother yesterday in the afternoon, a parting discourse as we may call it, as he expects soon to depart to a foreign land on the other side of the ocean.

I have also been led to reflect much in contemplating that this is the twenty-six year since the restoration of the Church of God, visibly as an organization upon the earth. Twenty-six years have rolled away in the experience of this Church, and it naturally leads the mind to contemplate upon the past, and past events will rise in review, the memory will fall back upon them and whether we look at the past, the present, or the future, the mind cannot but view it, if it is constituted like mine, or influenced by the same spirit that mine is influenced by, with pleasure and delight.

Twenty-six years ago, the coming summer, mine eyes glanced over the Book of Mormon, and I afterward heard the voice of the servant of the Lord and enjoyed the smiles and the blessings of the Prophet Joseph and his brother Hyrum, and received under their hands and those of Oliver Cowdery the Priesthood, or a portion of it, and the keys and power of the

same, they having received it by the ministering of angels, to be carried through to all the people of the earth; and at that time all the people of this Church upon the face of the earth, could have been assembled in the vestry of this Tabernacle without being much crowded.

The joy which filled my bosom in reading that sacred record, waking up our minds and giving us the knowledge of the past dealings of God with the inhabitants of this vast western hemisphere, and of a nation of people as ancient as that of Abraham or of the Jaredites, and giving us a knowledge also of a branch of scattered Israel led away from the land of their fathers 600 years before Christ, and the glorious fact, the most important of all others in the book, that the risen Jesus in his glorified immortal flesh and bones set his feet upon this western hemisphere and ministered publicly to thousands and thousands of the Nephites, blessed them, revealed to them his Gospel in its fulness, and was glorified in their presence, and thousands of them had the privilege of bowing at his feet, of bathing his feet with their tears and of kissing them, and of handling him and seeing and beholding the wounds that were pierced in his side and his hands and feet, and of hearing the words of salvation and the commandments of God from his own mouth, and then from day to day they had the privilege of assembling in general conference and hearing his prophesyings, and his remarks on the prophecies of the Prophets referring to himself and to others, prophecies also concerning this our day, and the coming forth of this work to us, and the visions that should appear and be given at the opening up of this dispensation; all these things received in faith in my heart, and by the spirit of knowledge and of light and of understanding, and of hope and joy, and charity filled my heart in a way that I never can express to any being; to have the same joy understood, it must be experienced.

Nor have I been disappointed in my hopes since I embraced this Gospel. After twenty-six years of progress—progressive fulfilment of the things spoken by that Redeemer to the Nephites, and the things written by his commandment and brought forth unto us, I not only believe but I realize and know by the Spirit of the Lord as well as a man knows anything that he sees and hears, and better too, for a man might be deceived in seeing or in hearing, but I know these things by that light that reflects on the understanding, and in which there is no mistake, nor deception; by that I knew that the work was true and that Joseph Smith, the finder, translator, and the restorer of the Priesthood upon the earth, was a Prophet and an Apostle of Jesus Christ—a restorer, raised up according to that which is written, to bring back and commit unto the person appointed, those covenants, those keys, those ordinances, that Gospel and plan of salvation which were had in old times, but which had been suspended and lost from the enjoyment of the people; I say, that he was such, I had a knowledge and an understanding.

He was only about twenty-four or twenty-five years old when I first met him, and I became intimately acquainted with him and his brothers, and with his father's house, and I remained so, as far as I was not separated by foreign missions, until his death; and did I not know, and do I not know and bear testimony that he lived and that he died an Apostle and Prophet of Jesus Christ? And from the day of his death, or long before that until the present, I have been intimately acquainted and associated with the Apostles of this Church and kingdom under all circumstances, whether in

sickness or in health, whether in the midst of life or in death, whether in prosperity or adversity; whether abounding or suffering want; whether by sea or land; whether in the midst of peace or of mobs and oppression. And do I not know that President Young and his counsellors and the other Apostles associated with him in this Church, hold the keys of salvation? That they hold that authority which administers life and salvation to the obedient and the humble, and which to reject is condemnation, wherever it exists, to every soul of man upon the earth? Yes I do know it, and I do this day bear testimony of it, and of that glorious Gospel in its fulness which was restored to the earth twenty-six years ago, that filled my heart with joy and charity and love for my fellow men, and with a desire to do good, and to impart the truth as it is revealed.

Has it become dim and waxed cold in my heart, or departed from it? I say unto you no! But if it be possible for a man to rejoice more than I rejoiced twenty-six years ago, I say if it be possible, then I rejoice more to-day than I did on yesterday and more than I did twenty-six years ago—and why? Because my heart is larger; it was full then, it is full now, and although outwardly and according to the flesh, and in the world I may be in tribulation and sorrow, and care, and labor, and anxiety, yet in Jesus Christ there is peace, in the fulness of the Gospel there is joy, in the Spirit of God there is gladness; and whether we look to the past we rejoice with thanksgiving, and whether we look to the present our hearts seem to grow larger, and whether we look to the future there is hope and a fulness of joy, and we increase in understanding—and why? Because the Spirit that is in us sheds forth in abundance in our souls joy and satisfaction, and the Gospel inspires us with a degree of knowledge and light, and certainty in regard to what we are about, in regard to the work we are engaged in and the prospects that lie before us.

We know for what we labor, although in the flesh, subject to mortality and its weaknesses; we may be partially asleep, or in other words we may know in part, comprehend in part, prophesy in part, and hope in part, not seeing and realizing the fulness, nor the thousandth part of the fulness that will be consummated in the progress of this work. But after we see enough of it to serve us for the time being, and we enter into it with sufficient comprehension to rejoice with a heart full of joy and of satisfaction, it inspires us to act with all our heart, might, mind and strength.

I have often been reminded by the faithful laborers in this Church, the Presidency and others, of the parable in the Book of Mormon that these latter-day laborers should be called to prune the vineyard of the Lord. It says that "Their numbers were few, but they did go to labor with their might," and it says, "The Lord labored with them."

Well, do they not do so? Do not the old Prophets and Apostles help us? Have we not their aid and their influence in our favor? Zenos and many other Prophets are helping us. Lehi and all the Prophets understood the principle of union and concentration that would be necessary in the last days. And Nephi in bringing up this prophesy which was uttered by the Prophet Zenos and putting it in his book, shows that he considered it of importance to the people of God, and it is written there that we might see and understand how it was that the great work of the last days was to be fulfilled.

Is it not being fulfilled every whit? Have not the eleventh hour laborers been called? Are not their numbers few? And have they not labored with all their might, many of them?

We won't say all, because there are many called but few chosen, but those chosen men that have been faithful, have not denied the faith, nor departed from the labors assigned them, nor forsaken the cause, but have held on and held out all the day long; and many more laborers of more recent date, have they not labored with all their might, temporally, and spiritually? Verily I say unto you, yea, and the Lord has labored with them; and if you want the proof look around here! What else but the power of these laborers and the powers of the Almighty God with them could have led these thousands and tens of thousands of Latter-day Saints over seas, deserts, through the mountains, overcoming every obstacle and then have sustained them in these Valleys? Did not the Almighty labor with them when He clothed them and fed them? Was not His eye over them in providing circumstances through which they might be fed and clothed, and have the necessary comforts of life? When He caused them to flourish in the midst of a desert country? When He inspired the Gentiles to pass through here with all kinds of tools, clothing, shoes, seeds, with cattle and horses, flour, bacon, powder and lead, from the frontiers of the United States, and throw them down at the feet of this people cheaper than they could buy them where the articles were produced?

Did not the Lord labor with His servants and with this people? Yes, He did. And when they had made the track where neither wagon nor horse tracks had been seen for hundreds of years and for hundreds of miles of the journey, and made the bridges and crossed the streams, they had not more than made a commencement on their journey when five hundred men were called for by the United States to go to the seat of the Mexican war; and these men took California and made it secure to the government of the United States.

When these men were discharged from government service, two thousand miles from their friends and without means to return, did not He guide them to bring forth the treasures of the earth, to bring forth the shining dust, and turn the world upside down? And did He not cause persons from all parts of the earth to follow in their wake, with their implements, their provisions, and their various kinds of tools, from the United States to this country, and when they came here they found themselves too heavily laden, their animals worn out; but they were bound to press onward, and hence they stripped for the race and harnessed for the battle, to see who would reach the gold mines first.

Well, suppose a man had stood up and prophesied before the Battalion went to California, or when we were first driven out from Illinois, that we should ever be prospered, clothed and fed until we could come here into these mountains and raise food for our own sustenance, who would have believed it?

And suppose a man had prophesied thus—"The Gentiles will follow you like a flowing stream by scores, and hundreds, and thousands, and they will bring their flour and bacon, their sugar and dry goods, their tools and implements of husbandry, their iron, and everything that is of use and pour them out at your feet, so that your every want will be supplied, and the treasures of the earth will open under your feet, and the treasures of the ancient mountains shall be opened unto you, and the clouds shall drop down their rains." Suppose that all this had been prophesied; also that Great Salt Lake City would become the great central seat of government for this country, and that the Gentiles

would come like a mighty flowing stream, and that we should after all our difficulties be sustained, who would have believed it? Why some one would have said, this is wild enthusiasm; it is too good to be true.

Well, this people came, sustained themselves on the journey, and arrived in this desert country, plowed up the parched earth and put in their seeds, after bringing them more than a thousand miles, besides what they had to bring to sustain themselves on their journey, and they have lived until now on what they could raise in these deserts. Who ever heard such things? And yet the very moment that we are tried, some of us are complaining, and you will find that our stores are not overflowing with plenty, and the insects eat our grain, nearly everything is destroyed by the grasshoppers and drought, and we are then brought to ourselves.

For these trying times some will begin to say in their hearts that the Lord has forsaken us, and the Lord has forgotten us, but He will show that He hath not. Can a mother forget her suckling child? Say, mothers, can you forget your infant children? Peradventure you may, but it is not likely; yet though a mother may forget her child when it cries with hunger, yet the Lord says He will not forget Zion. He may show that He is displeased with the acts of some, He may hide His face from them in His justice, yet in His loving kindness He will chastise them, but He will make a way for their escape. Brethren, will His friends ever forsake Him? Or will He ever forsake them? No, never.

To sinners He has never made any promise, but that they shall be rewarded according to their works; but to the Saints that keep the commandments and abide in the Gospel of Jesus Christ, and to them that do believe and know His will, He has made these; but those who have known Him and in the day of tribulation forsaken His laws will be beaten with many stripes. To all those who stand firm and steadfast when the love of many shall wax cold because of the famine and pestilence, and great trials with which the Saints of God are to be tried before the judgments pass from the house of God to the wicked, to all such He has made precious promises, and they will be fulfilled; and the promises concerning things to the house of Israel as well as to the Saints of the Most High will surely be fulfilled, for those promises hold good to the other side of the vail; for although the remnants of Israel are not yet in the Church, although not in the covenant, yet they are beloved for their father's sake, and the promises have claim on them because of the promises made to their fathers; and though these their children do not understand it, and though they are in a state of ignorance, not knowing the Lord, ignorant in relation to the promises obtained by the obedience of their fathers, yet the promises extend to them as well as to us Latter-day Saints.

Do you suppose these promises will be fulfilled? I know they will. I knew they would twenty-six years ago this summer; I knew it then, I have testified to it ever since; I know it now, and though heaven and earth should pass away, yet not one jot nor one tittle of the promises of God concerning the Latter-day Saints, concerning Zion, concerning Jerusalem, concerning the Jews, concerning the Lamanites, concerning the remnants of Joseph, concerning the seed of Lehi, or concerning the ten tribes of Israel, or any of the branches thereof—not one will fail, but they all will be fulfilled in their time and in their season.

The work has rolled on progressively up to the present time; not one jot

or tittle has rolled out of its place, but it has moved on harmoniously, and it will continue to progress, and all the promises will be fulfilled.

In order to aid in their fulfilment, the Latter-day Saints, the faithful, those who hold the keys of this ministry, must fill their storehouses with grain, their treasures with the comforts of life, their cellars with vegetables and all kinds of food, which can be preserved, and this will be done in the own due time of the Lord.

Whatever straits, whatever poverty, and however long they may last, yet the Lord will smile upon us and we shall again have plentiful harvests; and however much there may appear to be in the world at the present, yet in the own due time of the Lord they will need bread and provision, and the necessaries of life, and if faithful to the counsel given, we shall be able to succor the poor, and have means to help the laborers and the mechanics, and to supply the wants of the needy.

We shall be able to call into requisition the skill of the able mechanics, to have the benefit of machinery, and we shall have all the skill, and all the power, and all the wisdom, and all the treasures, and all the means necessary to build up Zion, gather the people, redeem Israel, fulfil the promises, and build the holy temples and cities of our God: redeem and bring about the restoration of the living, and administer for the dead, and do all things necessary to accomplish the purposes of God whereunto we are called.

Who will live to see it? We will live to see a great deal of it before we die, but in one sense of the word, we all will live to see it, for we will never die, but we shall part with our bodies, and beyond the vail, we shall then be no less interested in this great and glorious work.

I know some people are apt to think, while the Latter-day Saints are a small people, and considering what we sift out, and what go to California and the States, and with one thing or another, that we do not increase very fast, and that we cannot accomplish all these things that were predicted.

Well, I do not expect that the Latter-day Saints will accomplish the work; I never thought they would. I will tell you my opinion, no, my knowledge, and my testimony; call it opinion if you please. The Latter-day Saints never expect to do it all themselves, but they expect reinforcements of the former-day Saints, and that the two will carry it all out.

You know the prophecy of Daniel about the kingdom and the greatness of the kingdom under the whole heavens being given to the Saints of the Most High God to possess it forever and forever; you have read it and no doubt understand it.

Well, a mock court under the administration of Austin A. King, since governor of Missouri, while Joseph Smith and others were taken by a mob and were made subject to this inquisition, and to a mock trial, and while undergoing this mock trial the question was put to a witness, "Do these people, these 'Mormons' believe in this verse in the Prophet Daniel?" and at the same time quoting it. "Yes," said the witness. "Put that down," said the judge, "it is a strong point for treason." "But," says one of the lawyers in defence, "Judge, you had better put the Bible down for treason."

That was a very suitable reply; but mind you the text does not say that the Latter-day Saints would possess the kingdom, but it says that the Saints of the Most High, and of course that includes the Latter-day as well as all the former-day Saints from Adam down to the end of time.

Well, then, when the former-day

Saints reinforce the Latter-day Saints, and all the powers of heaven are in the midst of Zion, and all the people from Adam and from Jesus Christ, and from the least and last Latter-day Saint all combine their faith and their works, and their powers, and their gifts, I would leave it to any intelligent person in Christendom whether or no they will be able to do this.

I say they will; I know it; but to say that the Latter-day Saints ever undertook it is not correct, for they never undertook any such thing. It is, as I told them in California, in public debates and everywhere throughout the State where I had an opportunity of speaking to them, and while they were threatening the sword because they could not get the governor out of the chair. I told them to their faces that they need not worry themselves about the Latter-day Saints undertaking that job, for they never would, and they never would be strong enough; but the Saints of the Most High had undertaken it, and I told them that these would reinforce the Latter-day Saints, and then they will all combine together, and they will do it, for it has to be done, and it will be accomplished; and this is what we are here for to-day; it is for what we are assembled at this conference, and we never had but that one object in view, neither have we now, whether we come together to sing, pray, prophesy or bless, to saw wood or to chop it in the kanyon; if we are Saints we never had but this one object in view.

Just so with the former day Saints, they never had any thing in view, in heaven or on earth, but this one object in relation to the earth and the inhabitants thereof, and that was to rule and reign on the earth and over it, and over the elements, and over the people, and over all kings and all presidents, and all governors, and all rulers, and all powers that exist upon this planet, and finally over death, and hell, and the devil, and all his hosts, and the last enemy that will be conquered on this earth is death; so it is written.

Well, that is the object, brethren, is it not, of our coming together into these mountains? This is the object, and we have armed forces enough to do it, and they will be brought to bear, and our part of the business is to get ourselves ready. The powers of the heavens will not co-operate with unholy powers directly, and fully, and immediately; of course we as a people are not yet holy, we have not yet gained that fulness of the Gospel and of righteousness, but hardness of heart and blindness of mind do prevent us from rending the vail, and it doth cause us still to measurably remain in that state of blindness spoken of by the Prophet.

We have not yet learned all things as they are, and to entirely overcome iniquity, and because of this the powers of heaven, although ready, cannot fully commune with us, for we are not ready. For this cause your President labors, and for this cause his counsellors preach here, and lift up their voices from day to day, and from time to time, and for this cause the Apostles labor and toil amongst you; it is to get a modern people, a latter-day people, a latter-day kingdom or Church ready, united, sanctified, enlightened, made holy, and prepared for the glorious union, and immediate presence and co-operation of those who have gone before us; for the conquest of the earth, the elements, and all the powers connected therewith, to put down iniquity, to put down Satan, to put down sin, to put down corruption, darkness, and error, and misrule, that the cause of light and truth, and the principles of virtue and rectitude may prevail, and the reign of peace and righteousness be ushered in.

This is the object; and now, is it not worthy of our attention and of our

suffering a little? Why, the Almighty God will chasten His people from time to time, because He loves them, and He will purge out the sinners from among them, and some will repent and become righteous, and a great many who promise themselves that they are going to repent and become first rate Saints, but do not begin, need not flatter themselves, for they never will do so in that manner.

When you see men that are not ready to repent, to bring forth fruits meet for repentance, but say, I want to indulge in sin a little longer, and then I am going to turn round and be a first rate good Saint, I will tell you they are deceiving themselves, for they will not do it, for every time they think of doing it they will love sin as much as they did before, and they will continue to love sin, and why? Because, when He (the Lord) spoke they would not hear; when He sent His servants they would not listen, and they would none of His reproof, and because of this He will laugh at their calamities and mock when their fear cometh, and when they call He will not hear, and when they seek Him earnestly they will not find Him.

A man cannot be righteous of his own will and without the Spirit of the Lord; there is no assurance for men, they cannot have the Spirit unless they determine to walk in the light as fast as they see it. Those who promise to repent, but want to indulge in sin a little longer, do not repent, and their hearts are not fit for the kingdom of God.

That man is on the right track who always loved the truth, and lived up to it, as far as he could, with all his exertions, and walked in the light thereof every day, and every time he saw a little more truth obeyed it, and if he did anything at all it was his purpose continually to avoid error and walk in the truth. If he failed at any time it was his weakness, his error of judgment, his mistake, his temptation; it was not because he did not want to do right, or to put it off purposely and choose sin; but it was through his weakness and temptation.

I tell you there is a poor prospect of a man that makes no progress; there is a more promising prospect of a man that has no light, yet lives in the practical duties of his religion, that man or that woman must be happy. Why, bless your souls, there is hope with such a man, and though he may err in judgment and make mistakes, and though he may trespass, and though he may sin many sins that are not unto death, make many mistakes through weakness, and have to be borne with a long time, yet I tell you there is hope of such a man, because if he lives he learns to see his duties, and if he stumbles and falls down, what of all that?—he will get up again and start on his journey, and when he starts the next time he will start well.

Brethren, don't seek to discourage or crush such a man; it will not do to destroy a man because he makes one or two blunders; it will never do to cry for spilt milk, but try again; and if you cannot overcome at first, try again, and keep trying until you overcome.

But when a man is not trying, but loves to live in sin, but still says every day, "I am going to be a good 'Mormon,'" I have but little hope of such a man, and I generally say to him, you will not do it, for the Lord will not give you His Spirit when you please to get ready to repent.

But the honest man says, "I have been brought to see the truth, and I will do the best I know, though I have a thousand traditions, and though I make a thousand mistakes, and my brethren have to bear with me, yet I will do the best I can, and will be willing to try again; and if I find

myself weak and unable to progress and overcome, I will pray that the good Spirit and the strength of the Lord may help me." When a man talks in this way, there is hope in his case; I don't care how such traditions have been entwined around him, or how many blunders he may make; I say there is hope in those who seek diligently to learn their duties, and endeavor to live up to them; and this makes me have hope for this people and for myself.

But when a man is careless and indifferent to the blessings of providence, and keeps putting off his repentance, and is continually looking after the things of this life, the Lord don't want such a man; he has no use for him, and damnation awaits such a man, and he will have to wait patiently for the return of the good Spirit to again lead him to repentance. Such a man won't prosper, for a man that will fix his own business first, and then serve God, he is not worthy of Him. He has no business with his own business, his business is to serve God, he has no other business; as I said, whether preaching or whatever place he may be in, he should have but one object in view—the kingdom of God. In whatever part of the earth he may be located, whether among the Saints or in the very midst of wickedness, and where the power of the devil holds sway, it is his duty to preach righteousness faithfully before the people.

Well, brethren, I bear testimony that Joseph Smith and the witnesses to the Book of Mormon were, and, so far as they held out faithful, are men of God, holding the keys of the dispensation of the fulness of times, which is calculated to lead the people out from the iniquity and abominations of this lower world; and that their successors, the Apostles, your President and his Counsellors, received the keys under the hands of the Prophet Joseph. They are the Apostles of Joseph Smith, and holding the keys of a dispensation which will never come to an end, for although all other institutions on the earth come to an end, this will stand for ever.

They are faithful and they labor diligently, and I bear them record that they labor with all diligence, and God is with them, and their counsels will lead to exaltation, and to celestial glory and eternal life, and those that are with them bear a portion of the same keys; they are men that have been faithful and true, many of them have been proved to be such through a long series of years, and they would lay down their lives for the cause; and they, I say, hold a portion of the keys of this kingdom, which they received under the hands of Joseph the Prophet and others of the Apostles, and they will bear those keys and this ministry triumphant to the nations, and while they live they will live for this purpose; whether the flesh lives or not, they will never cease in this world, nor in the spirit world, nor in the resurrected world; whatever their circumstances may be, they never will cease to labor until they accomplish that which they have undertaken; they will labor for this worthy object.

I am not speaking of the eternities, but they will labor for this earth and every creature therein until the conquest is achieved, and death swallowed up in victory; for the powers and keys of endless life, without beginning of days or end of years, have undertaken the great work of the redemption of this earth; they have not and will not pass to others until they have redeemed this little world. Christ offered himself a sacrifice for this earth; for men, for the animals, for fishes, and the creeping things. Christ died for the earth and for the elements; Christ died for all mankind

upon its face. Christ died, his blood was spilt, the Priesthood was given, and the labor will continue with the Priesthood from generation to generation, until the kingdom will finally be given to the Saints to possess for ever and ever. He died to accomplish the salvation of all except the sons of perdition, and they have had all these blessings applied to them, and have partaken of them, known them, and then turned enemies to them, and there is not anything greater that you can do for them, and they perish, for after the blood of Christ has been shed and they despised it, nothing more can be done for them than already has been, for they have rejected the means of salvation.

If salt won't save me, what else will? If salt loses its saltness, what will salt the earth? All this was undertaken, and it will be carried through until every son and daughter of Adam have an opportunity of participating in its benefits.

Then here is my heart, and here is my hand to every good Saint in this world, in the world of spirits, in the resurrected world, and in all the worlds connected with this warfare and this work—here is my heart and hand! Depend upon it, if I am counted worthy, I will be somewhere about, whether I stay here or go there, whether I stay in the flesh or go into the spirit world, or whether in the resurrected world, depend upon it, while my name is Parley P. Pratt, I will be somewhere about, and while I am, I will have that one object in view, and if I go into heaven, I shall think of nothing else until this is done, nor act with any other view, and I want to be counted worthy, and I mean to try to be, and trust in God for the rest. God bless you all. Amen.

DISINCLINATION OF MEN TO LEARN THROUGH THE TEACHINGS AND EXPERIENCE OF OTHERS—LATTER-DAY SAINTS COMPARED WITH THOSE OF FORMER DAYS—SACRIFICE—SHEEP AND GOATS—CUSTOMS AND TRADITIONS.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, April 20, 1856.

Sometimes I think it quite strange that the children of men are so constituted as to need to be taught one lesson all the time, and again it is not so marvellous to me, when I reflect upon and understand their organization, and the designed effect thereupon of this state of probation. Men are organized to be independent in their sphere, are organized for an independent being, yet they have, as soldiers term it, to run the gauntlet all the time. They are organized to be just as independent as any being in eternity, but that independency, in order for them to occupy a position in the sphere of an independent being having control over all things, must be proved and tried while in this state of existence, must be operated upon by the good and the evil.

It is not so strange to me that the

people should continually need talking to, that they should continually need instructing, when I take this view of the matter. Mothers when bringing up their children, if they will observe and reflect, can see and understand the feelings of the whole human family. The mother says to the child, "Don't do that; you must not handle those things;" but the little child thinks itself just as capable of handling a tea-cup, or a tumbler, as are father and mother. The little girl takes up a broom to sweep the hearth, but if mother is not watching her she may let the broom take fire and set it by the bed, and thereby the bed and then the building be set in a blaze. In the actions of their children parents can detect the course of all, from the king upon his throne to the humblest peasant, they are all performing their part on the theatre of the earth.

People may be advanced far in life, and yet be surrounded by weaknesses comparatively like those of children. The man or woman of eighty, sixty, forty, twenty, or the child of two or five years of age, have something ahead of them to attain to, and which they are striving to accomplish. There is a principle in the feelings of people which is implanted in their organization expressly for them to become independent, to become Gods, and it is continually urging them to reach forward and to wish to do and perform that which they do not understand. These weaknesses are in the organization, irrespective of age. True, persons can do many things at twenty-five years of age which they could not do when but five years old, and men may know much more at fifty than at twenty, yet the same common weakness is apparent which you can see exhibited in the little child. There is one rule to adopt, one course to pursue, one lesson to be learned, and it is applicable alike to all ages, from the child of one or two years old to the grey-haired veteran, and which, if they would learn, would prove highly beneficial, and that is, to do those things which they know they can do, and when required by a superior to do a thing they never have done, to take the advice of those who have successfully performed the same act, and then with the best skill they can command, do as they are told, and thus further their education in life and be satisfied.

If the child could understand and be satisfied that the mother knows better than it does, when it is told to let the dishes alone, the broom, or the pin-cushion, or not to swing on the table lest it be turned over and break the dishes, or not to do this or that, and that such and such things it might do, it would be a great aid to it to take the course laid down by a judicious parent, and would save it much trouble while passing through its mortal career. I ask myself why it is that people do not learn to be satisfied and contented with what they do know, until they are instructed and learn more, and practise this principle in their lives. We are taught here all the time to be passive and contented, to do the things we know how to do. Still I have no question, but what, if I could unobserved and unknown to them listen to the remarks of many of the Elders, or of brethren and sisters, I should hear doctrines taught and suggestions made which God never designed to have His servants teach. At the same time remarks such as these might be dropped, "I am impressed and the Spirit leads me thus and so; true I believe all that is written and taught, but I tell you that brother Brigham does not tell us all of it; he says he does not, but that he tells us as fast as we can understand and practise what he does teach." Now that is true; but all do not stop and reflect, neither do they fully understand the

principles of the Gospel, the principles of the holy Priesthood; and from this cause many imbibe the idea that they are capable of leading out in teaching principles that never have been taught. They are not aware that the moment they give way to this hallucination the devil has power over them to lead them on to unholy ground; though this is a lesson which they ought to have learned long ago, yet it is one that was learned by but few in the days of Joseph.

I was speaking about this matter last night, about the feelings of the people towards the Prophet Joseph. The mass of the people never realized, to the day of his death, but what Joseph was made by them. They actually believed that he was amenable to the people, that he did not know it all, and that other men knew things which he did not know concerning the kingdom of God on the earth.

Here let me give you one lesson that may be profitable to many. If the Lord Almighty should reveal to a High Priest, or to any other than the head, things that are, or that have been and will be, and show to him the destiny of this people twenty-five years from now, or a new doctrine that will in five, ten, or twenty years hence become the doctrine of this Church and kingdom, but which has not yet been revealed to this people, and reveal it to him by the same Spirit, the same messenger, the same voice, and the same power that gave revelations to Joseph when he was living, it would be a blessing to that High Priest, or individual; but he must rarely divulge it to a second person on the face of the earth, until God reveals it through the proper source to become the property of the people at large. Therefore when you hear Elders, High Priests, Seventies, or the Twelve, (though you cannot catch any of the Twelve there, but you may the High Priests, Seventies, and Elders) say that God does not reveal through the President of the Church that which they know, and tell wonderful things, you may generally set it down as a God's truth that the revelation they have had, is from the devil, and not from God. If they had received from the proper source, the same power that revealed to them would have shown them that they must keep the things revealed in their own bosoms, and they seldom would have a desire to disclose them to the second person. That is a general rule, but will it apply in every case, and to the people called the kingdom of God at all times? No, not in the strictest sense, but the Spirit which reveals will impart the proper discretion. All the people have not learned this lesson, they should have learned it long ago.

As I have already observed, comparatively few learned, in the days of Joseph, that he was placed between the people and God, that they had no more right to dictate him than they had to dictate the angel Gabriel, that they had no more business to interfere with him, or call him to an account, than we have to call to an account the angel Gabriel.

This we all ought to understand, and also how and when to teach and practise what we do know, and when we have done that much then stop until we learn more.

I know, and so do many others, by experience, by what we have seen and passed through, by what has passed before us and by what we have seen in others, that when the devil cannot overcome an individual through temptation to commit wickedness, when he sees that a person is determined to walk to the line and travel straight forward into the Celestial Kingdom, he will adopt a course of flattery, will strive to exercise a pleasing influence and move along smoothly with him, and when he sees an opportunity he will try to turn him out of the way,

if it is only to the extent of a hair's breadth. And if he cannot keep a person this side the Gospel line, he will walk with that individual on the line and strive to push him over.

That is so invariably the case that people need eyes to see, and understanding to know how to discriminate between the things of God and the things that are not of Him. Will this people learn? I am happy and joyful, I am thankful, and can say of a truth, brethren and sisters, that the manifestations of goodness from this people are not to be compared, in my opinion, with those from any other people upon the face of the whole earth since the days of Enoch.

Old Israel, in all their travels, wanderings, exercises, powers, and keys of the Priesthood, never came nigh enough to the path this people have walked in to see them in their obedience that was and is required by the Gospel. Yet there are thousands of weaknesses and overt acts in some of this people, which render us more or less obnoxious to each other.

Still, you may search all the history extant of the children of Israel, or that of any people that ever lived on the face of the earth since the days of Enoch, and I very much doubt, taking that people with their traditions, and comparing them with this mixed multitude from the different nations now in the world with our traditions, whether you would find a people from the days of Enoch until now that could favorably compare with this people in their willingness to obey the Gospel, and to go all lengths to build up the kingdom of God.

I have said a great many times, and repeat it now, and whether I am mistaken or not I will leave for the future to determine, and though, as I do, Joseph when living reproved the people, that I believe with all my heart that the people who gathered around Enoch, and lived with him and built up his City, when they had travelled the same length of time in their experience as this people have, were not as far advanced in the things of the kingdom of God.

Make your own comparisons between the two people, think of the traditions of the two. How many nations were there in the days of Enoch? The very men who were associated with him had been with Adam; they knew him and his children, and had the privilege of talking with God. Just think of it.

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

Suppose a number of our sons were going to Carson Valley to build houses, open farms, and erect mills and workshops, and that we should say to them that we wish them to stay there five years, and that then we will come and visit them; when I go there will they be afraid of me? No, they would receive me as their father, just as Adam received his Father.

The very man who walked and talked with and knew the God of heaven, and knew and understood all about making this earth had associates who were associated with Enoch, and yet twenty-five years of the travel and experience of Enoch with his people had not advanced them so far, in my opinion, as this people have advanced in the same time, taking into account the difference of traditions and other advantages.

They had not a diversity of languages, but all spoke one language; they were not trained in the various traditions in which we have been, for they received only one from Adam; they were as intimately associated as we would be in living in this City two hundred years, with the gates shut down upon all egress and ingress, and under such circumstances do you not think that our traditions would be all alike?

Yet Enoch had to talk with and teach his people during a period of three hundred and sixty years, before he could get them prepared to enter into their rest, and then he obtained power to translate himself and his people, with the region they inhabited, their houses, gardens, fields, cattle, and all their possessions. He had learned enough from Adam and his associates to know how to handle the elements, and those who would not listen to his teachings were so wicked that they were fit to be destroyed, and he obtained power to take his portion of the earth and move out a little while, where he remains to this day.

You know that I sometimes reprove you because you deserve it, yet there is a constant and rapid increase of willingness to build up this kingdom.

Where is there a woman that would say to her husband, or to her son, "I do not wish you to go on the mission you have been called to perform"? That would say, "It is true you were called, but I do not like to have you go, cannot you get excused and stay at home?" I do not believe you could find five such women in this Territory.

There may be a few who are going to California that would say, "Yes, you may go on your mission, but I will go with you." All they desire is to get away. Can you find five such women?

I care not if they should be old ladies of seventy-five years of age and had not the first thing to subsist upon, and though their whole dependence was upon their sons or husbands, they would say, "Go John, my son; or, go husband, if you do not we shall suffer; but if you go and do your duty God will provide for us in your absence." Are not these the feelings of every wife and mother?

In the midst of all this some talk about sacrifices, but upon that point I wish to be allowed to differ from the class who view the matter in that light.

There may be some few exceptions, but I have made no sacrifices. "Mormonism" has done everything for me that ever has been done for me on the earth; it has made me happy, it has made me wealthy and comfortable; it has filled me with good feelings, with joy and rejoicing. Whereas, before I possessed the spirit of the Gospel, I was troubled with that which I hear others complain of, that is, with, at times, feeling cast down, gloomy, and desponding; with everything wearing to me, at times, a dreary aspect.

But have the trees, the streams, the rocks, or any part of creation worn a gloomy aspect to me for one half minute since I came in possession of the Spirit of this Gospel? No, though before that time I might view the most beautiful gardens, buildings, cities, plantations, or anything else in nature, yet to me they all wore at times a shade of death.

They appeared at times as though a vail was brooding over them, which cast a dark shade upon all things, like the shade of the valley of death, and I felt lonesome and bad. But since I have embraced the Gospel not for one half minute, to the best of my recollection, has anything worn to me a gloomy aspect, under all circumstances I have felt pleasant and cheerful.

When surrounded by mobs, with death and destruction threatening on every hand, I am not aware but that I felt just as joyful, just as well in my spirit, as I do now. Prospects might appear dull and very dark, but I have never seen a time in this Gospel but what I knew that the result would be beneficial to the cause of truth and the lovers of righteousness, and I have always felt to joyfully acknowledge the hand of the Lord in all things.

When I was among the wicked, they looked to me as do the wicked, and when I saw devils possessing the bodies of the children of men I knew that God permitted it, and that He permitted them to be on the earth, and wherein would this be a state of probation, without those devils? We cannot even give endowments without representing a devil.

What would we know about heaven or happiness were it not for their opposite? Consequently we could not have got along so well and so rapidly without those mobocrats. And if mobbers should happen to come here do not look too sour at them, for we need them.

We could not build up the kingdom of God without the aid of devils, they must help to do it. They persecute and drive us from city to city, from place to place, until we learn the difference between the power of God and the power of the devil.

But does it then follow that we should say to them, "Come on here, we are good fellows well met?" By no means, care must be observed that we do not overrun the rule; we only need enough of them to help do up the work.

If we should get too many here they would overcome the good, and the Saints would have to flee.

Some of our Elders desire all the time to say, as I plainly phrase it, "How do you do brother Christ, and how do you do brother devil? Walk in and take breakfast with me."

I consider such men useful in their places. This fact was very clearly exemplified to me in a dream which I had while so many were going to California, at a time when many of the brethren were under quite an excitement about the Saints going there to dig gold.

I thought considerably about the movement, and there had been a feeling abroad among the people that when the Saints got into the mountains "judgment would be laid to the line and righteousness to the plummet," that the axe would be laid at the root of the tree, and that every person who did not meet the measure would, in accordance with the iron bedstead rule, be chopped off if too long, and stretched out if too short.

Several supposed that this would be the case; and perhaps thought that they would be able to so sanctify themselves, that in one year they could take Great Salt Lake Valley and the regions round about up to Enoch, or have him come here. I did not so view the matter, and did not give any special instructions upon it.

At that time I dreamed that while I was a little below the road and just north of the Hot Springs, about four miles from here, I saw brother Joseph coming and walked up to the road to see him, and asked him where he was going? He replied, "I am going north."

There were two or three horsemen along, and some men were riding with him upon a few boards placed loosely upon the running gears of a wagon, upon which were also a tent and camp utensils. I wished to talk with him, but he did not seem inclined to conversation, and it occurred to me that he was going to Captain James Brown's to buy all his goats.

I had been promised ten or a dozen of them, but I thought that he was going to buy every one, and that I should not get a single goat to put with my sheep, and I laughed in my sleep.

Pretty soon he came back, with a large flock of sheep and goats following the wagon, and as I looked upon them I saw some sheep that were white, pure, and clean, and as large as a two year old cow, with wool from ten to twenty inches in length, as fine as silk and as white as the driven snow.

With them were all lesser sizes down to the smallest goat or sheep I ever saw, and all mixed up together. I saw some sheep with hair like that of goats, and goats of all colors, red, black, white, &c., mixed with the sheep; and their sizes, colors, and quality of fleeces, seemed to be almost innumerable.

I remarked to Joseph that he had got the strangest flock I ever saw, and looked at him slyly and laughed, and asked him what he was going to do with them. He looked at me in his usual shrewd manner and replied, "They are all good in their places."

On awaking I at once understood the dream, and I then said, go to California, or where you please, for goats are as good in their places as sheep, until the time for them to mingle is over. And in striving to guide and improve the flock we sometimes have to cry out, shoo, and at other times to draw them nigh by calling, sheep, sheep.

We are trying to train the flock, and to turn the goats into sheep, and the spotted, ring-streaked and speckled into beautiful white, and how shall we succeed? Perhaps we shall see rather a curious flock at last, but we will do the best we can.

Sometimes I rise up here and really feel to storm at some who are in this community, for their conduct is awful, it is outrageous. I presume I could come here this afternoon and eat bread and drink of the cup, in the name of Israel's God, with men who would go straight from the communion and steal my property.

Let us consider this point a little, for this matter has been through me, round me, over me, and under me; I have turned it inside out and round about and looked at it, and then I have turned it over again. Brother Fullmer has just alluded to the rails disappearing from fences. Are not your fences taken? Is not your clothing taken when it is hung out to dry? And is not wood taken from your wood piles? How many have to lock up their wood, or lose it? Taking property without leave from the owner is what I call stealing, but many who practise that do not so understand it.

Even if I had to work by the day for bread, wood, clothing, and comforts for myself and family, and should then without authority go and take wood from brother Joseph's wood pile, were he living here and President of the Church, my judgment, what I know of right and wrong, the traditions of my fathers, and the teachings of my parents and of the neighbors where I was brought up would all confirm me in the belief that I was stealing. Do all persons feel so? No, they do not.

During two or three of the past winters, except the last, I have no question but that women and children carried from one to three cords of

wood per day from my woodyard, and when the wood was scarce they would take my fence poles. I have myself seen them take back loads of wood and then fill their bags with the chips and small sticks, but when they took my fence poles and posts I stopped them, and told them that if they were not satisfied with taking my wood without taking my fencing to leave my yard, and not to come there to steal any more.

But do I see some there yet? Yes, you may see women and children carrying away my wood every day. If my workmen ask them what they are doing, they reply, "Brother Brigham said I might have some wood, he will not say anything." Do you suppose that those persons fully realize that they are stealing? No.

I will tell you a little that I know about the difference in traditions and customs, and will go no further than where I have traveled and preached. A large number of the inhabitants in the old countries are tenants, renting houses for longer or shorter periods, generally for from three to twelve months.

Now suppose that A, when vacating a house, accidentally leaves his pocket-book in a cupboard, and that B, who next occupies the same building, finds A's pocket-book with, perhaps, twenty sovereigns in it; what does the custom of that country warrant in such a case? Their traditions are such that B claims that property as his own, and A cannot get it, unless B is honest enough to give it up.

B's course in that case may not be in accordance with law, but it is according to custom, which in such instances is stronger than law.

An American would consider, if he was to find hand irons left in the fireplace, or a chair or sofa left in the sitting-room, that the former tenant had the right to call and take them away; and if he was to undertake to smuggle any of those things he would consider himself stealing.

That difference of feeling and conduct arises from the difference there is in the traditions of different countries. In America a man would as soon venture to go into his neighbor's house and steal a chair, as to retain one accidentally left there by a previous occupant. I will notice another difference in traditions.

Among various other occupations I have been a carpenter, painter and glazier, and when I learned my trades and worked, both as journeyman and master, if I took a job of painting and glazing, say to the amount of one pound sterling, or five dollars, and through my own carelessness in any manner injured the work or material, I considered it my duty to repair the injury at my own expense.

In Liverpool, Manchester, Preston, or anywhere else in England if you employ a glazier to work to the value of one pound, ten or fifty pounds, and he can manage in any way to put the windows in such a position that the wind will blow them over and break them, he will do it, in order to get the work to do over.

Do they think they do wrong? No. Why? Because their employers would make them do their work for nothing, and then compel them to live on roots and grass if their physical organization could endure it, therefore, says the mechanic, "If I can get anything out of you I will call it a godsend."

Servants in the houses of the great ones, if they can get anything out of their masters besides their wages, call it a godsend. If they can take bread, meat, butter, and cheese, without the masters knowing it, to support their wives, mothers, fathers, children, brothers, and sisters who are not capable of taking care of themselves, they will put that provision in their possession, to keep them from starving to death, and call it a godsend.

Let me do that in this country, and I should consider myself a culprit, according to my judgment and traditions. No matter if I were suffering for bread, and at the same time working among millions of it, if I could not procure it by my labor, I must ask for it and have it given to me, for if I got it in any other way, I must consider myself a thief. Are the Americans altogether excusable? No, for if I wish to find the rough and ready ones, I can do it as quick in America as any where else.

Shall I tell you what are some of the traditions of a few of the Americans? Yes. If they have not all they need to eat, drink, or wear, and find an ox or cow on the range over Jordan, or any where else, that belongs to me or you, and can take that animal and kill it they will do so, and then sell the meat to you and me, and call that a godsend, and say, "O we are all of one family." That is an American tradition among a few; but as a general thing, the customs of this country and the traditions of the nations across the great waters differ materially.

When I went to England the brethren and sisters would not have me to shave on the Sabbath, they would pay any price to have me shave on Saturday. Said I, "I will shave on Sunday morning, if I have no time to do so on Saturday." I told them that I did not come there to learn their customs and traditions, but to teach the people the Gospel of salvation. That we had traditions in America with regard to blacking boots, shaving, &c. on Sunday, as well as they, but if I had no time to do that work on Saturday, I would do it on Sunday, if I deemed it necessary. And if I wished to go to meeting and worship God, it was just as acceptable to do so on Saturday as on Sunday.

Adam Clark is taken by many as a standard amongst the commentators, and it is said, if the clock struck twelve on Saturday night, and he happened to have but one shoe blacked, that he would drop the blacking and brushes, and go to meeting next day with one shoe blacked and the other unblacked. That might by some be esteemed a pious example, and by others a waymark to the kingdom of folly.

Such are a few of the traditions extant among different people. I have no question but that many in our community do things which are actually sinful if they did but know the right, but their traditions are such that they act with impunity, and pass on as unconcerned and unconscious of wrong as if they had just been on their knees praying. If we live long enough together, we shall have a tradition of our own, and that is, to be so trained in the law of the Celestial kingdom, to so learn the law of right, as to be able at all times to know right from wrong, and then always to do right. Is this the case now? No.

Suppose that several of the brethren were to go for fuel and timber in Red Bute kanyon, where we generally went when we first came to this Territory. Some go on up the kanyon cutting a tree for timber in one place, and preparing fuel for loading in another, while others follow up with their teams, and you know that when they get a little brush-whipped they are apt to become angry, to forget themselves a little, and to say, "Damn it," and directly one will begin to say to himself, "This kanyon is as much mine as any persons; I think I shall take this tree and this wood that are already cut."

Another comes across a wagon that is broken down, and takes one of the hounds from it and puts it into his own. Still another passes by where somebody has lost an axe; he finds it and takes it along, saying, "Well, it is lost here, we are away in the wilderness, these are as much my premises

as any one's; I will take out this helve and put in another, and grind the axe over a little, and nobody will know it; thank the Lord, I have an axe now."

Do you know that some people feel and act in that manner? I know they do. Some will find wood cut in the kanyon and load it on their wagons, perhaps that which grandad, with his crippled limbs, had toiled hard to collect together; but that makes no difference, they pile it on, saying, "I believe I am blessed of the Lord, I am much favored of Him to-day," and come out rejoicing, having found a load of wood already cut. But what have they done? They have found loads of wood cut to their hands, and apparently have not reflected but what an angel had cut it expressly for them. This is a tradition and custom of the Mountains. Some of you may inquire whether I believe what I am talking about. Let me tell you what I have observed; two or three years ago I went up City Creek kanyon to show a man where he might get wood on shares, which I was having cut. I came to where my men were cutting wood and brush to clear out the road, and I told them to pile it so that my teamster could drive up and load it handily. Soon afterwards an old gentleman came along and, without any privilege from me, drove off the man to whom I had just engaged the wood and began to load it on his wagon. That individual was an old Saint, one who had been twenty years in this Church.

What is the feeling with some of the Yankees, English, Scotch, Irish, French, Germans, &c.? "We have come to Zion where all things are common." The devil has put this idea into the minds of some, and the devil, I was going to say, cannot take it away from them. They possess this feeling, and they are determined to have it so. With such the idea is, "We are all children of one parent, we all belong to the household of faith, we are one family, and we will have it so, and will not be beat out of it."

This notion is partly right and partly wrong, and, as I have often said, people ought to know how to discern between the things that are of God and the things that are not of God. This is the spirit they receive in the first place—"Ye are one in Christ Jesus," and that is right, but are we one out of Christ Jesus? Many would like to have it so. You have come here from all quarters to be one family, yet if some of you come across a wagon wheel, you will appropriate it to your own use, asking no leave; or if you have no axe, you will get one from some part of the great family, and thank God for an axe; and if you come across piles of wood, that you have not labored to cut, you shout, "Thank God, hallelujah, I have found some wood ready cut to my hand." That is being one out of Christ.

Others will say, "Let us take down this fence, and turn our cattle into this meadow." You can find plenty of earth and pole fences purposely thrown down, and might hear the trespassers exclaim, "O, this is Father's land, let us enjoy it." Others will say, "Damn it, it is mine as well as yours." I will take some of the reputed best men now in this congregation, who, through carelessness and thoughtlessness, when they have done their forenoon's work on their five acre lots, turn out their cattle to feed, but at the same time are sure to keep them off from their own lots; and you will find their cattle in other people's oats, wheat, or grass, while they lay asleep. Yes, some of the would-be-thought best men in this congregation are sure to keep their cattle on their neighbor's lots, and off from their own, and should you pass along and

rouse them up, saying "Why, brethren, your cattle are in my oats," they would reply, "Really, brother, I did not know it, I turned them out a little while, and lay down to rest."

All such people deserve whipping and scolding, and require much training. What for? Not for their goodness, their faith, obedience, honesty, and anxiety to build up the kingdom of God, but for their careless, indolent feelings, for their stupidity in laying down and permitting their animals to trespass upon their neighbor's crops, for trying to train themselves into the belief that it is right to take this or that, or to do thus and so, when it is not strictly according to the law of God. You and I have got to learn better things.

Let this land come into market and the brethren buy sections, half sections, or quarter sections, and so on, and how soon you would hear, "Bless you, now we have law to defend us." Can you not see that tradition makes the brethren, where there is a little difficulty, walk into the court room with all the confidence imaginable, feeling almost like little gods, and exclaiming, "Now things will be done as they should be, matters will go right now." And what is done? Why, the lawyers and court take pretty much all the money; for a debt of five dollars taken into court they will expend one hundred dollars of your means in lawyers' fees, jury fees, and other court expenses, when the question could have been settled in five minutes.

This is an American tradition, though there are fortunately many exceptions to the power of this general tradition. Some men will go into court and spend five hundred dollars and feel as nicely about it as possible, even when their case has not been adjudicated as justly as a sensible "Mormon" boy, ten years old, would do it. And yet, when they know this fact full well, they will spend their time, day after day, and their means with seeming contentment, saying to themselves, "Oh, if we can only go into the court, and address the court, and say, may it please the court, may it please your honor, may it please you, gentlemen of the jury, O, how joyous we shall be—we shall feel as though we were men of some importance, if we can only get up and strut and splutter before a court." Even when merely a judge is sitting there, like a bean on the end of a pipe stem, who would be flipped off should a grain of good sense happen to strike him, how big he feels while sitting there for days to adjudicate a case that should not require five minutes.

We have got to learn better than to practise and follow after such nonsense, and learn the principle and law of right. That is the doctrine, the tradition which this people have got to come to. Will they come to it? Yes, or be damned, one or the other. I would not give the ashes of a rye straw for all the law that was ever made on this earth, outside of that which has come from heaven, to control a righteous man, neither would any man or woman that desires truth and righteousness. Cannot you observe the law of righteousness as easily as you can observe the poor, miserable, sunken laws devised by a set of wicked men? Some may reply, "My traditions will not let me."

How do you suppose that the Lord looks upon litigation? It is just as mean and contemptible, in the eyes of angels and of the Almighty, to go to law, and thereby wrong a fellow being, as it is for you to go and steal my property, yet some of you justify yourselves in going to law, and in your other false and unholy traditions. Learn the law of Christ and let alone the traditions of the children of men; make the law of Christ your tradition;

for we have got to come to this position.

I will now return to where I began, and again ask, why do you require to be talked to so much? You know right from wrong; there is hardly a person here, but what knows right from wrong. then why do you not all do right? Because of your filthy traditions and dispositions. I have often sincerely and absolutely thought that the doctrine and practice of a certain lawyer was in the end strictly worldly wise; he first studied divinity and preached to the people for the salvation of their souls, until he learned that they did not care so much for their spiritual as for their temporal salvation, when he studied and practised medicine, but soon discovered that the poor miserable wills of men were more to them than the salvation of their bodies, and he finally studied law and indulged all his clients in the expensive gratification of their wills, which was dearer to them than the salvation of soul and body.

When we have an antipathy towards a person, the temptation is strong to be revenged, and one is inclined to say, "I will do this and that, and will let the passion of the moment control me." But we have to learn the law of Christ, and to train ourselves to it until it will become the tradition of this people, and then you can bring up your children in the way they should go. In every nation, community, and family, there are peculiar traditions, and the child is trained in them. If the law of Christ becomes the tradition of this people, the children will be brought up according to the law of the celestial kingdom, else they are not brought up in the way they should go. Children will then be brought up, under the traditions of their fathers, to do just right, and to refrain from all evil, and when old they will not depart from a righteous course. Solomon could not carry out this principle in his life, because he was not thoroughly brought up in the way he should go. The old Indian adage is rather the most applicable to the present practise of many, viz., "Train up a child, and away it goes, as it pleases."

If this people could be shut out from all communication with other people, and have no customs and traditions introduced foreign to the law of Christ, we should soon see eye to eye, and our traditions would be framed according to the celestial law; and we should then be prepared to bring up our children in the way they should go.

I have spoken with much plainness concerning several traditions and practices, in order that the Saints abroad may correctly understand that we are not all, as yet, fully sanctified by the truth, and that both they and the world may know that the Gospel net still gathereth fish of every kind, that the flock has some goats intermingled with sheep of various grades, and that the day of separation has not yet arrived. May God bless you. Amen.

IRRIGATION—EVERY SAINT SHOULD LABOR FOR THE INTEREST OF THE COMMUNITY—IT IS THE LORD THAT GIVES THE INCREASE—ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, June 8, 1856.

I wish to say a few words before this meeting is dismissed, upon the subject of the Big Cottonwood Canal. I have been along the line of the canal, more or less, during nearly every day of the last week, and I will say, for the gratification of the Bishops and brethren present, that I think they have done extremely well. A great many men have labored on that canal during the past week, and had it not been for faith, or the Spirit of the Lord upon them, many might have sunk with fatigue, for they looked as though they would faint; but they have labored faithfully. What was absolutely necessary to be done a week ago to-day could have been done in one week, if all the labor could have been judiciously applied, and the portion we desired to finish this season would have now been completed. But such drawbacks will occur, when time cannot be previously taken to make the proper estimate and distribution of men and teams for different points of the work. With the circumstances under which we commenced last Monday morning, it could not be expected but what there would be more or less confusion and misapplication of labor; but even with these disadvantages the work has prospered extremely well.

If we can get the water of Big Cottonwood as far as Big Kanyon, as ditches have already been opened from the last named point, we can water the five acre lots and about one-third of the city; but we expect to continue operations until we bring the water to the termination of the canal above the city, on the north side. The large reservoirs formed by the embankments across the deep ravines will hold an immense quantity of water, and we wish to have them speedily finished for containing water to be used when we need it.

In regard to irrigation, I will venture to say that one-half of the water is wasted; instead of being applied where and when it is needed, it runs here and there, and perhaps one-half reaches the drooping plants. If people would take a little more pains in preparing ditches, gates, and embankments for economically conducting water where it is most needed, it would be a very great advantage to them.

When water is brought to the termination of the canal, which we can accomplish in a few days, I presume that the reservoirs on the line of the work and those portions which are excavated in full will contain water enough to allow the people to irrigate when necessary, and thus do away with the practice of watering only two hours a week on a city lot, and much of that to be done in the night. And that is not all, for by the time the water is fairly on a lot it is taken by the next person whose right it is to use it. And lots which have had

thousands of dollars expended on them, and which would yield more than a thousand dollars' worth of fruit and vegetables, could they be properly irrigated, are only allowed a small stream of water for two hours once a week, and at the same time an adjoining lot planted with corn, the hills six feet apart and one stalk in a hill, comparatively speaking, the balance of the ground being covered with weeds, is allotted the same time and amount of water as the one on which the fruit trees and other choice vegetation are worth thousands of dollars.

There ought to be a reformation in the distribution of the water. The man who will not raise five dollars' worth of produce on his lot, has the same water privilege as the man who could raise a thousand dollars' worth. For instance, brother Staines gets the water for two hours in a week, and what are his fruit trees worth? He could make his thousand dollars a year from them, if he were disposed to sell the fruit instead of giving it away, could he have a fair portion of water. I have a lot just below him well cultivated in fruit trees, a nursery, and choice vegetables, I also can only have the water on my lot for two hours in a week; when lots near by, with but little on them except weeds, get the same water privilege, and that too in the day time, while we have to use it in the night. Water masters ought to look to this matter, until they have arranged a more just distribution.

So soon as we can complete the canal and its reservoirs, the people will be enabled to water their gardens thoroughly, which will be scores of thousands of dollars advantage to this city yearly, besides the immense benefit to the farming lands. There is much grain growing in the city lots, and many persons have spaded their ground, not having teams to plow with, consequently their lots are better cultivated this year than heretofore, and we wish to water them that we may not lose our labor. If we can have your help for a few days more, we shall bring much more water to the city than we now have.

I have personally interested myself very diligently in the labors upon the canal, and have endeavored to follow the instructions of brother Kimball during last Sabbath. Who has been impoverished by our labor? Who has been injured by it? Not a single individual, old or young. Who is benefited by it? The whole community: every man, woman, and child. This canal will be a lasting benefit; without it we may be discouraged with regard to the farming interests of this portion of the valley. We expect to see this canal completed. I know that some have thought it would be almost impossible to complete such a work here, to secure the banks of the deep ravines, but we shall not leave it until it is completed.

Shall we stop making canals, when the one now in progress is finished? No, for as soon as that is completed from Big Cottonwood to this city, we expect to make a canal on the west side of Jordan, and take its water along the east base of the west mountains, as there is more farming land on the west side of that river than on the east. When that work is accomplished we shall continue our exertions, until Provo river runs to this city. We intend to bring it around the point of the mountain to Little Cottonwood, from that to Big Cottonwood, and lead its waters upon all the land from Provo kanyon to this city, for there is more water runs in that stream alone than would be needed for that purpose.

If we had time we should build several reservoirs to save the waters of City Creek, each one to contain enough for once irrigating one-third of the city. If we had such reser-

voirs the whole of this city might be irrigated with water that now runs to waste. Even then we do not intend to cease our improvements, for we expect that part of the Weber will be brought to the Hot Springs, there to meet the waters from the south and empty into Jordan. Then we contemplate that Bear river will be taken out at the gates to irrigate a rich and extensive region on its left bank, and also upon the other side to meet the waters of the Malad. We know not the end of our public labors and enterprises in this Territory, and we design performing them as fast as we can.

Our preaching to you from Sabbath to Sabbath, sending the Gospel to the nations, gathering the people, opening farms, making needed improvements, and building cities, all pertain to salvation. The Gospel is designed to gather a people that will be of one heart and of one mind. Let every individual in this city feel the same interest for the public good as he does for his own, and you will at once see this community still more prosperous, and still more rapidly increasing in wealth, influence, and power. But where each one seeks to benefit himself or herself alone, and does not cherish a feeling for the prosperity and benefit of the whole, that people will be disorderly, unhappy, and poverty-stricken, and distress, animosity, and strife will reign.

Efforts to accumulate property in the correct channel are far from being an injury to any community, on the contrary they are highly beneficial, provided individuals, with all that they have, always hold themselves in readiness to advance the interests of the kingdom of God on the earth. Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with the interests of this community, with those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all, and we will be blessed and prospered.

I do not wish to boast in the least, neither do I think much of myself, nor ever did, nor do I ever pause much to think, in all my labors, doings, travelings, toils, and preachings, whether I have friends or foes, but the care that I have for this community I do manifest in my works. Not that I think that I am extraordinarily praiseworthy, or that I am a very good man, for you know that I have never professed to be a very religious man: but what I wish you to do to your neighbor I do by you; but I will not ask my Father in heaven to deal any more kindly with me than I deal with my brethren.

My interest is the interest of this community; this has been characteristic of my course from the beginning. I have witnesses here to prove that, from the time I entered this kingdom until this day, this community and its welfare have been my interest.

I have proven this all the time, and I prove it still. I have proven it this year, in the scarce time we are passing through. Ask the poor brethren and sisters who have come to me for bread if they have been turned away empty. I have had a large amount of flour and means, for among other property I have two of the best mills in the Territory, and a large farm upon which I generally raise much wheat and other produce. I have always raised more grain than my family consumed, and in these scarce times find the man or woman that I have taken fifty cents from for flour.

I have had money offered to me, but I have told such persons to go and buy where flour is for sale; I have none to sell.

In all my transactions in this community I have acted in a similar man-

ner. What do I get for taking such a course? When I came into this valley I owed for my outfit; I had but little; I do not think that one-third of my family had shoes to their feet, and I had no leather from which to make shoes.

We came with what we had, and I borrowed oxen from one man, and horses from another, which I have since paid for, besides paying thousands of dollars for my poor brethren who could not pay.

What the Lord has done for me, you all know. Have I wronged any man, or pinched any man in a time of trouble, or in any way taken an advantage of his necessities? Bring forward a man whom I have wronged, and I will restore to him not only four but tenfold. My hands are open; I have naturally an open hand, it does not contract on the needy like that. (Holding his hand with the fingers shut.)

Neither am I like the miller who striked the toll dish with a crowning hand, thus leaving the grain convex, but who, when he quit milling and opened a tavern, reversed his hand and left the grain concave.

I do not wish you to deal any better by me than I do by you, neither do I wish God my Father to deal any more kindly towards me than I do towards you. How came I by what I have? We may dig water ditches, make canals, sow wheat, build mills, and labor with our mights, but if God does not give the increase we remain poor. Though we bestow much labor upon our fields, if God does not give the increase we shall have no grain.

How few there are who fully understand this matter, who realize thoroughly that unless God blesses our exertions we shall have nothing. It is the Lord that gives the increase. He could send showers to water our fields, but I do not know that I have prayed for rain since I have been in these valleys until this year, during which I believe that I have prayed two or three times for rain, and then with a faint heart, for there is plenty of water flowing down these kanyons in crystal streams as pure as the breezes of Zion, and it is our business to use them.

I do not feel disposed to ask the Lord to do for me what I can do for myself. I know when I sow the wheat and water it that I cannot give the increase, for that is in the hands of the Almighty; and when it is time to worship the Lord, I will leave all and worship Him. As I said yesterday to a Bishop who was mending a breach in the canal, and expressed a wish to continue his labor on the following Sabbath, as his wheat was burning up, let it burn, when the time comes that is set apart for worship, go up and worship the Lord.

When Bishops and the brethren can perceive and understand that it is the Lord that gives the increase, after all their exertions to sustain themselves, they will be satisfied that the glory belongs to Him, and not altogether to the exertions of man. You know Paul says that he considered himself an unprofitable servant, and so is every other man; that is, when we have done all we can to save ourselves, spiritually and temporally, it is the Lord who gave us the means.

He opened up the way of life and salvation, organized the elements to sustain our mortal bodies, and thus afforded all the means for increase. It is all through the wisdom of Him who has created all things, who rules over and sustains all things.

Have the Latter-day Saints got to learn this? Yes. And they have got to learn that the interest of their brethren is their own interest, or they never can be saved in the celestial kingdom of God.

While saying a few words here last Sabbath about the canal, I told you

when you lifted your hands to heaven, in token of your willingness to do a certain thing that you ought to do it. A great many of you have had your endowments, and you know what a vote with uplifted hands means.

It is a sign which you make in token of your covenant with God and with one another, and it is for you to perform your vows. When you raise your hands to heaven and let them fall and then pass on with your covenants unfulfilled, you will be cursed.

I feel sometimes like lecturing men and women severely, who enter into covenants without realizing the nature of the covenants they make, and who use little or no effort to fulfil them.

Some Elders go to the nations and preach the Gospel of life and salvation, and return without thoroughly understanding the nature of a covenant. It is written in the Bible that every man should perform his own vows, even if to his own hurt; in this way you will show to all creation and to God that you are full of integrity.

This people have got to entirely wake out of their sleep, they have got to be a strictly righteous people, or they will have to meet worse things than a scanty morsel of bread.

Do they believe this? Some think —"Well, perhaps it will be so, and perhaps not. I have a little flour now, and I really want the money, and if I can get twelve or thirteen dollars a hundred for it I can spare it."

This is the principle some persons operate upon, and it is sectarianism. It seems of the long-faced deacon style, who, when a poor man wants flour for his wife and children, in measured tone and with a long religious face, says, "No;" but who, after long importunity on the part of the hungry man, will at last, in a very soft, measured, pious, long-faced, sighing style, reply, "Well, brother, I have not any to spare, but I don't know but that if you will come and work for me a couple of days in harvest, I will spare you a bushel to accommodate you. I shall have to hire labor at harvest, can you come and help me?"

The answer is, "Yes," when at the same time he knows that he can have two bushels a day for work in harvest,—but the long-faced deacon will make him agree to work two days for one bushel.

I have heard of a man in this city who was stopped from building a house. Why? Because he got first-rate mechanics to work for five pounds of flour a day, which is at the rate of thirty cents a day. His Bishop told him that he could not build a house in his Ward upon any such principle.

Do you suppose that such a man is fit to belong to any church? Yes, to Joe Bowers' church, and his was a hell-fired church.

You who have surplus flour hoarded up, give it to the poor, and say that you will trust in God.

The first year that I came into this valley I had not flour enough to last my family until harvest, and that I had brought with me, and persons were coming to my house every day for bread. I had the blues about one day; I went down to the old fort, and by the time I got back to my house I was completely cured. I said to my wife, "Do not let a person come here for food and go away empty handed, for if you do we shall suffer before harvest; but if you give to every individual that comes we shall have enough to last us through."

I have proven this many a time, and we have again proven it this year. I have plenty on hand, and shall have plenty, if I keep giving away. More than two hundred persons eat from my provisions every day, besides my own family and those who work for me.

I intend to keep doing so, that my bread may hold out, for if I do not I shall come short.

Do you believe that principle? I know it is true, because I have proven it so many times.

I have formerly told this community of a circumstance that occurred to brother Heber and myself, when we were on our way to England. We paid our passage to Kirtland, and to my certain knowledge we had only $13,50, but we paid out $87,00; this is but one instance among many which I could name.

You who have flour and meat, deal it out, and do not be afraid that you will be too much straightened, for if you will give, you will have plenty, for it is God who sustains us and we have got to learn this lesson. All I ask of you is to apply your heart to wisdom and to watch the providences of God, until you prove for yourselves that I am telling the truth, even that which I do know and have experienced.

I have experienced much in my life, and I will not ask you to do any better by one another nor by me than I do by you, and I will bless you all the time. I feel to bless you continually; my life is here, my interest, my glory, my pride, my comfort, my all are here, and all I expect to have, to all eternity is wrapped up in the midst of this Church.

If I do not get it in this channel, I shall not have it at all. How do you suppose I feel? I feel as a father should feel towards his children. I have felt so for many years, even when I durst not say so; I have felt as a mother feels towards her tender offspring, and durst not express my feelings; but I have tried to carry out their expression in my life. May God bless you. Amen.

REMARKS ON A REVELATION GIVEN IN AUGUST 1831—GENERAL INSTRUCTIONS.

A Discourse by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, June 15, 1856.

I will read a revelation printed in the Book of Doctrine and Covenants, and given in Zion in August, 1831. It was given in Independence, Jackson County, Missouri, I think during the first time that Joseph was in that land. (The President read the revelation, section 18.)

I do not anticipate, in the few remarks that I shall make, throwing any particular light upon this revelation, especially to those who are acquainted with the circumstances under which it was given.

When revelations are given through an individual appointed to receive them, they are given to the understandings of the people. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given.

The revelation that I have been reading may be as mysterious to our

children, in a thousand or fifteen hundred years from now, in case the world continues in the same degree of enlightenment that it has for a few ages past, as the revelations contained in the Old and New Testaments are to this generation, and it would be commented upon with the same scrutiny and accuracy; and men would study, year after year, and fret themselves almost to death to find out the mysterious meaning of the revelation given to us their forefathers.

This revelation is as plain and clear to the understandings of those who know the circumstances that called it forth, as it would be for you to understand me should I talk about making a canal to bring the waters of Big Cottonwood to this city for irrigating our gardens and the farming lands. It is plain and easy to be understood, it is familiar to us who were in that country at the time, we know all about it.

But a portion of this congregation have not been personally acquainted with the early experience and travels of this Church, and with the sayings and doings of the Prophet Joseph, and it may be that they do not fully understand what this revelation really does mean.

They do not actually know that there is such a place as Independence, in Jackson County, Missouri; they have heard of it, and may have an idea that it is situated in the regions where angels dwell.

The revelation which I have read was perfectly plain, and could readily be understood by all the brethren then in Jackson County, Missouri, and in Kirtland, Ohio, as easily as you can understand me when I talk about digging canals, building dwellings, tabernacles, temples, and store-houses, or when I talk about drawing sand and clay, burning lime, &c.

Is it strange or is it not strange, to people endowed with wisdom, that the inhabitants of the earth, beclouded as they are, should have such revelations given to them? Is it strange or is it not strange that they should reject them?

Would this be a hard question for the congregation to answer? Looking at these things, after the manner of the wisdom of the world, we say that it would be very strange indeed, as a certain professor would say, "It would be *passing* strange."

It would be strange indeed should people receive such ideas, upon such subjects, as revelations from God, from the Supreme of the Universe, the great Eloheim, the Creator and upholder of all things, who is enthroned in eternity in glory and in power, yet who condescends to talk about such matters as building store-houses, sending men to do this or that, to go to this or that land, to gather up money for this or that purpose. And very many would exclaim, "O, it is money, money, money!"

That has been the cry continually from the enemies of the kingdom of God. You know that was the cry in the days of Joseph; "O, he is after money, you can see this is in all his revelations; money, money, money; he wants to get your money! He pretends it is going into the hands of the Bishop to purchase lands, but when he gets hold of it you do not get it again. It is money, money, money, all the time."

The commands to go and buy this or that farm, to build houses, sell out a farm here and rent one there, take a mission to preach the Gospel to the world, gather money to purchase lands, and divide with the poor brethren, are all familiar talk with us, easy to be understood, and without mystery.

When Joseph received this revelation, it was as plain to the understanding of the Saints, as are my instructions when telling you what to do.

The Lord said to the people through Joseph, "You must keep the law here, and be careful to repent of your sins." Occasionally a man's name would be mentioned, and he might be pointed out as a pattern for the rest.

Do you repent of your sins? If you do not, you will be overcome by the enemy. He said to the people, "Repent of your sins and keep the law, or you will have no inheritance in this region."

Many who are here now, owned farms there, and some owned large tracts of land. Have you possession of them now? You have not. You may be rightful owners of those lands, but you are not the possessors. There are many in this congregation who own the right of the soil there, that is to say, if the government of the United States could or would give any right to it.

The Lord said, "Repent of your sins, or you cannot stay here and receive your inheritance; and this land will not be given to the Saints until they are scourged and driven from city to city." This is plain, and every person can understand it.

As there are persons named in the revelation which I have read, to whom I wish to refer more particularly, I will again read a portion of it.

"Now as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counsellors. And also the land of the residence of him whom I have appointed to keep my store-house; wherefore let them bring their families to this land, as they shall counsel between themselves and me: for behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward."

Here are two characters pointed out, brother Partridge and another whose name is not mentioned here, but whose name was Gilbert, and who was appointed keeper of the store-house.

You can understand what this plain revelation meant, and it will come home to your comprehension. "For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant." Those men whose names are mentioned were considered to be as holy, I may say, as any men in the world.

I am a witness, so far as this is concerned, that the persons whose names are mentioned, and many others of the first Elders of the Church, were looked upon almost as angels. They were looked upon by the young members as being so filled with the Spirit and power of God, that we were hardly worthy to converse with them. You hear the names of Bishop Partridge, of brother W. W. Phelps, who is now sitting in this stand, of Parley P. Pratt, of David Whitmer, of Oliver Cowdery, and the names of many others of the first Elders who had been up to Zion, and I declare to you that brethren in other parts of the land, those who had not seen the persons named, felt that should they come into their presence they would have to pull off their shoes, as the ground would be so holy upon which they trod.

Do you know what distance and age accomplish? They produce in people the most reverential awe that can be imagined.

When we reflect and rightly understand, we learn how easy of comprehension the Gospel is, how plain it is in its plan, in every part and principle fitted perfectly to the capacity of mankind, insomuch that when it is introduced among the lovers of truth it appears very easy and very plain, and how very ready the honest are to receive it.

But send it abroad and give it anti-

quity, and it is at once clothed with mystery. This is the case with all the ancient revelations. Those which were received and understood by the ancients are shrouded in mystery and uncertainty to this generation, and men are employed to reveal the meaning of the ancient Scriptures.

The people on every hand are inquiring, "What does this scripture mean, and how shall we understand this or that passage?" Now I wish, my brethren and sisters, for us to understand things precisely as they are, and not as the flitting, changing imagination of the human mind may frame them.

The Bible is just as plain and easy of comprehension as the revelation which I have just read to you, if you understand the Spirit of God—the Spirit of revelation, and know how the Gospel of salvation is adapted to the capacity of weak man.

If you could see things as they are, you would know that the whole plan of salvation, and all the revelations ever given to man on the earth are as plain as would be the remarks of an Elder, were he to stand here and talk about our every day business.

I want you to understand this that you may know how to understandingly read the Bible and the revelations delivered to you in your own generation, and how to honor your religion and your God.

When you read the revelations, or when you hear the will of the Lord concerning you, for your own sakes never receive that with a doubtful heart. This is a matter that I have frequently impressed upon the people here; I have exhorted them from year to year upon this very point, and have asked, why do you receive the counsel of God with doubtful hearts when you are taught the way of life and salvation, when things are made so plain and easy to you that you cannot misunderstand them? Why do you admit of such unbelief in your hearts and feelings as to say—"This or that is beneath the notice of the Almighty, and say that He does not deal in such simple, small, and every day affairs?"

Why say, "We want to hear from the stand concerning the mysteries—the eternal mysteries of the kingdom of God, that which we have never heard?" I might say to such, O fools, and slow of heart to believe all that the Prophets have spoken. Is it a mystery to you, sisters, how to knit a stocking? You all answer, "No, not at all."

But bring an individual from a world where they never had stockings, and it is as much of a mystery to that person, as any thing you have ever thought of could be to you, because he would be perfectly ignorant of all ideas pertaining to that art.

You may now be inclined to say, "O, this is too simple and child-like, we wish to hear the mysteries of the kingdoms of the Gods who have existed from eternity, and of all the kingdoms in which they will dwell; we desire to have these things portrayed to our understandings."

Allow me to inform you that you are in the midst of it all now, that you are in just as good a kingdom as you will ever attain to, from now to all eternity, unless you make it yourselves by the grace of God, by the will of God, by the eternal Priesthood of God, which is a code of laws perfectly calculated to govern and control eternal matter. If you and I do not by this means make that better kingdom which we anticipate, we shall never enjoy it.

We can only enjoy the kingdom we have labored to make. If you say that you want mysteries, commandments, and revelations, I reply that scarcely a Sabbath passes over your heads, those of you who come here, without your having the revelations of Jesus

Christ poured upon you like water on the ground.

"Why do you not write them, brother Brigham?" I will tell you one reason why:—I expect that they will be one of these days, but I expect that you will have them written when God and His faithful servants have suffered enough from the ignorance, foolishness, wickedness, and slothfulness of the people, from their slowness of heart to believe, and from their unrighteous dealing one with another.

Then I expect that there will be just revelation enough given and written to cut all the ungodly off from the Church, and send them to hell. The reason it is not given now, is because of the mercy the Lord still sees fit to extend towards them.

You recollect that last sabbath, and two weeks ago to-day, I told the people that it would be for their good to go and perform a certain piece of work, which was just as much revelation to you as would be teachings upon the subject of getting your endowment. It was life, and was upon the principles of eternal lives. I recollect telling you, when you lift your hands to heaven like that (raising his hand) and say that you will perform thus and so and do not, that such a course would damn you, as sure as you are now living. Men and women ought to fulfil all their covenants.

I exhorted the brethren not to say that they would do the work, unless they intended to go and do it, for if they did not, I said they would be cursed.

I am almost constrained by the power that is within me to draw the dividing line in the midst of this people, and to cut many from the Church, but I plead for mercy. I have mercy for the people, and I ask God to bear with the wickedness there is in their midst, which can hardly be borne with by the spirit and power of the Holy Ghost.

I said, two weeks ago to-day, that some of you would be cursed, but have you ever heard me curse the people? You have not, though I have to hang, as it were, on a slender thread of faith to plead with the Almighty to yet spare the wicked in our midst. What hinders them from observing the law of God? Do I or does any other person hinder them? Who hinders you from doing a good work? I am wearied with seeing the conduct of some of this people, their theiving, lying, tattling, deceiving, running after the Gentile spirit, after the spirits of this world, receiving delusive spirits, and adhering to all manner of principles that are not of God.

What hinders us in living as close to our religion as do the angels? Angels do not hinder us, God certainly does not, and we ought to say to devils, "You shall not." But in the midst of this people there is a set of theives, idolaters, drunkards, whoremongers, and vile persons. It may be asked, "Shall we not draw the dividing line soon?" Yes, some will in due time get line enough to send them to hell. Many are pleading for revelations; do you suppose that Saints lack revelations? They have plenty of them, and they are stored in the archives of those who have understanding of the principles of the Priesthood, ready to be brought forth as the people need. I will again read a portion of the revelation, "For he that is compelled in all things the same is a slothful and not a wise servant, wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them wherein they are agents unto themselves, and inasmuch as men do good they shall in no wise lose their reward."

There is one principle that I do wish the people would observe, that

is, do not ask God to give you knowledge, when you are confident that you will not keep and rightly improve upon that knowledge. It is a mercy in God that many are as ignorant as they are, for were it not so they would not be borne with as they are. Do not ask for revelations to dictate you in this, that, or the other, unless you are sure that you can obey them. Do not suffer yourselves to falter in your faith, and to say that the door of revelation is closed, for I tell you that there are now too many for your good, unless you hearken more diligently than you have hitherto, unless you apply more closely in your lives what is revealed and live your religion more faithfully.

You are frequently told that the chastisements which come upon this people are for their good. We may ask, "Is pinching want for our good? Is the destruction of our crops for our good? Is the losing of our property for our good?" Who will lay it to heart? Who will realize it? There are a few who will. I can say with safety that I firmly believe that there are five wise virgins and five foolish ones; that there are five who are wise servants and hand-maidens to five who are foolish. But in looking at the people in mass this may not appear, for you are frequently told that one evil person can corrupt many. It is an old saying, and a true one, that "a wicked king can corrupt a nation," and a wicked father will corrupt a family, and a wicked ruler will corrupt those he rules over. We wish to be one, but "evil communications corrupt good manners." Unrighteous dealings and doings appear to exert a wider influence than righteous ones, consequently in this community when you find one evil person in a family, or in a neighborhood, that person will actually make it appear to a stranger that the whole family, or neighborhood is evil. The good and evil are mixed together, the wheat and the tares are growing together, the wise and foolish virgins are traveling on together. Some of the people are actually foolish, and they think that the Lord looks upon sin with a great deal of compassion, and are thinking, "O, if I should do this or that I will be forgiven. Yes, I will go and tell it all to the heads of the Church and get their forgiveness, and pass on in my wickedness." Do you wish your friends to stay here, and all to be Saints indeed? Now some children are wicked and their parents righteous, and again children may be Saints and their parents wicked. There are good people who have wicked brothers and sisters, and they say, "Let us be forgiving, let us hold on to them, if we have compassion, perhaps they will do better and repent of their sins, and yet be Saints." Is this not the feeling of every heart? It is, more or less. Who is there entirely void of these compassionate feelings? Father, save your son if possible; save your daughter, parents, if it is possible; brothers, save your brethren, if it is possible; save your sisters, if it is possible; save this man, or that woman, and let us have mercy on them, we will be compassionate on them.

A great many come to me and say, "I wish to do exactly as the Lord shall direct through you, brother Brigham." If I had the word of the Lord I would not dare give it to them, unless I knew it was an absolute duty. They never would obey it, because they are taught the word of the Lord here all the time, but do they hearken to it? Those who have wisdom within themselves, who have in possession the spirit of the Gospel, know what they hear from this stand. They know truth from error, they are satisfied, and never ask the Lord to give them more revelation, but to give them grace to observe and keep what they have received.

You can perceive what kind of

characters they are who need to be commanded, they are slothful and not wise servants. Many of you may inquire why I am urging this point today; because it is necessary, it ought to be done. I wish those who are Saints to walk uprightly before their God, and to do everything they can for their brethren who are not Saints. I desire every man and woman to exercise themselves to the utmost, for they will, in all probability, be lost unless we save them. You come to me and want to know the will of God, what for? It would send you to hell, as likely as not, for you will not do it, and that would lay the foundation for your condemnation, as it is written, "Those that receive the commandments of God and do not do them are damned." I feel to urge these things upon the people that they may save themselves, that they may be industrious, and go to with a ready heart and willing mind, with all their might, to do the things that are necessary to be done.

Suppose that the Lord should give you a written revelation through me, I am satisfied that it would not infringe upon your planting corn, sowing wheat, and watering in the season thereof. The very first thing would be to instruct the people to take care of their temporal lives, for if a people do not provide to live on the earth they cannot accomplish the work given them to do. The first thing to be written would be for people to prepare to live on the earth, until they could overcome the wickedness that is in the world.

This would be dictating you in your temporal affairs; I can dictate you in those matters, and if the Lord does not move me to the point of drawing the dividing line, though if He does I expect to be on hand, let us go to with all our might and do every good work we can, and be satisfied, and not be continually grumbling and complaining against the Lord, and teazing Him for more than you know what to do with.

I could not, nor could any other man, give a revelation that would be more plain to the comprehension of the people than the one I have read to you this morning. There is no mystery about it, nothing mysterious or in the dark, but every man may easily know precisely what it means; all the people may understand it to perfection. This revelation was given to the people in their ignorance; it was given, we may say, at the birth of the man child, in the first days of the being of the Priesthood again upon the earth, and yet it was so calculated and so worded, that every person could understand it. Brother Partridge knew what to do; Gilbert, Rigdon, and Peterson knew what to do; and in returning to Kirtland the Elders were to lift up their voices by the way, and to build up Churches.

One man is told to do this, and another to do that. Edward, you go and get your family and move them up here, &c. Can you understand this? It is one of the revelations of God, given to this people in the first rise of the Church. I do not expect to give you any particular light upon it by the way of illustration, for it would be like my telling you that the sun shines, and that we are within the walls of this Temple Block, seated under a partial shade, constructed for screening us from the rays of the sun. You know all this, you understand it as well as I do; so did those to whom it was given understand this revelation. Would you understand what might be said to you, if I should command you to do this or that. Ask some man to command you, and never ask God to do it, until you are prepared to keep His commandments.

You are ready to say in your hearts, "We are always scolded." Who hurts you? You will never be hurt,

unless you hurt yourselves. If we live our religion we shall prosper, and if we live in the neglect of our duty, and continue to do so, as many do, there will be tribulation and anguish here, and the chastening hand of the Almighty will be on this people, more so than it has ever been. If I could stand here and talk to you without advancing these ideas, I would endeavor to do so, and would be very much pleased if there was no occasion for rebuke. It would delight me to be able to preach all the time upon the glories of Zion, that Zion prospers, that we are all in the straight and narrow way, that all feel fully engaged in building up the kingdom of God, and that every man, woman, and child is doing right, but such is not the case. If I could prevail upon the people to so lay instruction to heart, that they would repent of their sins and refrain from them, that they would forsake their hard-heartedness and follies, I should be thankful indeed.

I need not go into particulars in explaining the feelings of this people, for they are too well known. We see them exhibited in our temporal management, and in our transactions one with another. Some you see walking uprightly, and again you may see the honest suffering, and but few ready to extend the hand of charity to relieve them, while the dishonest who have followed this people, we will say, for the loaves and fishes, are begging, and their children also, from morning until night and hoarding up more than they can possibly consume. We see these different dispositions, yet we all are known under the appellation of Saints, we are all brethren and sisters in the Church of Christ.

There is a disposition in many of the brethren like this, "I want to consecrate all I have to the Church, and I will not reserve anything to myself." Very well, there are blank deeds in the Office, fill one out, if you wish, but do as you please about it. "I really feel as though it would be a great privilege to give everything I possess to the Church." What have you got? "O, I have a five-acre lot." What is it worth? "Well, I don't know; it is full of saleratus and greasewood." Such characters are so loving and kind, and will say, "Now, brother Brigham, I feel better than I ever felt in my life, I feel happy that I am in the kingdom of God with all that I have; I have dedicated everything I have. Brother Brigham, do you think I can have a house and lot?" They do not talk so loud as I am now talking, they whisper in my ear: "Could you let me have a yoke of oxen, or a span of horses and a wagon, or twenty bushels of wheat," &c., &c.? If I were to hearken to one third of such calls, these characters would drain our means to that degree, that the Church would never have the first sixpence, from this time forth to the day of judgment, with which to carry on this work. There is not one third enough paid in tithing by this great people, to answer the calls of hypocrites and ungodly persons.

Are all hypocrites? No, but if you see honest persons, you see those who are ready to take hold and labor with their might, even though they have but one potatoe in a day; they will suffer rather than impoverish the Church.

I will relate a circumstance that transpired lately. I think it was last Tuesday or Wednesday night, as I was sitting in one of my houses, about nine o'clock in the evening, that a little boy, some nine or ten years of age, came along. As soon as he came to the door he began a story, but in such a manner that I could not understand him. I called him near to me, and desired him to relate his story again. He commenced by telling about his father's dying with the cholera on the

Plains, that his mother was sick and had several children to take care of, and wound up by saying, that his mother had not eaten anything since the morning of the day previous. I told my wife to give him some bread, remarking that if I could walk as I once could I would know the true situation of that family. Brother Wells was by and said, "I can walk," I then asked the boy where he lived; he replied, "Over yonder." In what Ward? He did not know. What is your name? "David Jones." What was your father's name? "Jones." Who are your neighbors? He did not know. Brother Wells started off in an easterly direction with him. The boy began to limp and complained of sore feet, and ere long sat down and began to cry loudly and raise the neighborhood. Bishop Woolley hearing the crying came up, and, after trying to make him hush and start for his home, gave him a good spanking, and started him homeward. He at length mentioned the name of Bishop Perkins, and, from that Bishop, brother Wells learned that the name of the family was Meiklejohn, and that they lived in the Seventh Ward. After much inquiry the boy's home was found, though he was determined not to go home, and it was soon discovered that he had a father (whose christian name is David) and mother living, both of whom had gone to bed, and a little sister, who waited on the opposite side of a street while the boy who begged, was still out.

The parents of course said the boy did very wrong, and that they had no idea of his conducting himself so, when the fact is, the boy has been trained to lie from his childhood by his father and mother, and so has the girl. Scores of times would not amount to the number that these very children have been to my house, and we have given them flour, meal, and bread which they have carried home.

On the same evening, persons were overheard talking beneath some trees. One said, "Sister, where did you get your flour to-day?" "I got it at brother Brigham's." "I have some money, and shall have to buy some."

"Don't buy one pound, but go to brother Brigham and tell him a good story, and you will get some flour. I have money, but I will not pay one cent for my flour."

I mention these facts to illustrate the spirit that is in a portion of this community. If you go into England, or into any of the old countries, you will see the same class of poor, guilty, miserable wretches begging for a living, and they carry on that business to such a degree, and in such a manner, that the rich and those who are in comfortable circumstances, aware of the rascality of many, often refrain from given to any through fear of being imposed upon, and thereby the honest, innocent poor suffer. They would also suffer here if we were equally fearful of being imposed upon; but many who are unworthy are now aided, by those who are ever ready to assist the destitute, lest some honest poor should suffer; for this reason we withhold not from any.

If this loose course of begging is suffered to go on in this community, without a check being put to it, but a few years would elapse before the honest might be permitted to starve to death in the streets; for those who have would say, "We do not know but that you have your thousands at home, and we will not take the trouble to find out."

We have our arrangements for learning the condition of the people, and I will here make a few remarks concerning the Bishops. If they magnify their office and calling, they will know the circumstances of every family in their Wards. But with all our experience in regard to Bishops, es-

pecially those who have been in the Church so long, and who know so much about the kingdom of God, they ought to know a little more about the families residing in their Wards, and not quite so much about the kingdom, if they cannot understand both at the same time. I very well know that they have their own families to take care of, and that they are allowed nothing for their services. That is partly why we have been appointing some new Bishops. I want men to act as Bishops who are smart enough to take care of themselves, and at the same time magnify their calling; and if we do not find them to be honest we mean to appoint other persons, and to continue so doing until that Quorum is filled with honest men. I am sorry to say that we have proven a few Bishops dishonest. Perhaps some of the Bishops here, or of those who live in other parts of the Territory, will say, "It comes very hard, brother Brigham, for you to make such a statement as that, and not point out the dishonest person; the people may think that you mean me." You are the very ones I mean, if your consciences accuse you, for if you are not guilty you care not for such a statement, as your consciences are clear and you are not accused, therefore I mean those who say, "This is hard."

Do you wish me to explain myself? I have proof ready to show that Bishops have taken in thousands of pounds in weight of tithing which they have never reported to the General Tithing Office. We have documents to show that Bishops have taken in hundreds of bushels of wheat, and only a small portion of it has come into the General Tithing Office; they stole it to let their friends speculate upon. If any one is doubtful about this, will you not call on me to produce my proof before a proper tribunal? I should take pleasure in doing so, but we pass over such things in mercy to the people.

Will you repent of your sins, and go to and do that which you know you ought to do, without being commanded of the Lord, and thus be compelled to do it, or be damned? Will you live so as to know the voice of the Good Shepherd when you hear it, or are you determined to live so as not to know the difference between that voice and the voice of a stranger? In this I fear for the people. I have explained and commented upon these seemingly small items, though in reality they are of much importance.

Chemists who are familiar with analizing matter, inform you that the globe we inhabit is composed of small particles, so small that they cannot be seen with the unaided natural eye, and that one of these small particles may be divided into millions of parts, each part so minute as to be undiscernable by the aid of the finest microscopes. So the walk of man is made up of acts performed from day to day. It is the aggregate of the acts which I perform through life that makes up the conduct that will be exhibited in the day of judgment, and when the books are opened, there will be the life which I have lived for me to look upon, and there also will be the acts of your lives for you to look upon. Do you not know that the building up of the kingdom of God, the gathering of Israel, is to be done by little acts? You breathe one breath at a time; each moment is set apart to its act, and each act to its moment. It is the moments and the little acts that make the sum of the life of man. Let every second, minute, hour, and day we live be spent in doing that which we know to be right.

If you do not know what to do, in order to do right, come to me at any time and I will give you the word of the Lord on that point. But if you wish the word of the Lord on your nonsensical, foolish notions and traits, be pleased to keep away from me, for

I know too much about such characters for them to pass before me unobserved. Mankind are weak and feeble, poor and needy; how destitute they are of true knowledge, how little they have when they have any at all. We have need to increase in knowledge and understanding, and to apply our hearts more to wisdom.

How necessary it is for us to live our religion so as to know ourselves better, and to know how to live better in accordance with the religion we have embraced. To know how to gather up the sons and daughters of Abraham, and to establish the kingdom of God on the earth, how necessary it is for you and I to live our religion, and not be slothful and negligent in fulfilling our duty.

The Book of Mormon, of Doctrine and Covenants, the Old and New Testaments all corroborate the fact that when you receive the Spirit that gives you light, intelligence, peace, joy, and comfort, that it is from God. But when you, sisters, particularly in your family affairs, are tried and tempted, when parents and children have a spirit come upon them that irritates them, that causes them to have bad feelings, disagreeable, unhappy, and miserable sensations, causing them to say, "We wish it was some way else; we wish our circumstances were different; we are not happy; something or the other is always wrong; we wish to do just right, but we are very unhappy;" I desire to tell you that your own conduct is the cause of all this. "But," says one, "I have done nothing wrong, nothing evil." No matter whether you have or not, you have given way to a spirit of temptation. There is not that man or woman in this congregation, or on the face of the earth, that has the privilege of the holy Gospel, and lives strictly to it, whom all hell can make unhappy. You cannot make the man, woman, or child unhappy, who possesses the Spirit of the living God; unhappiness is caused by some other spirit.

The spirit of contention divides families as we see some divided. We can hardly associate with some persons, for we have to walk in their midst like walking upon eggs. What is the matter? You do not know the spirit they are led by. Treat them kindly, and, perhaps, by and bye they will come to understanding. What would they do were they of one heart and mind? They would be like little children, would respect their superiors and honor their God and their religion. This they would do, if they understood things as they are. Be careful of them, and treat them kindly. Who is there that walks up to the line, and knows the will of God without being commanded? A great many do; but it is not all of this people who are doing as I have been counselling you. Still I will venture to say that there are as many wise ones as foolish. But many will have to separate from their own family connexions, if they do not do better. Parents and children will have to separate, and husbands and wives, ere long. How long shall they live together? Until the Lord says, gather up the tares and prepare them for the burning. I am not going to undertake to separate the tares from the wheat, the sheep from the goats, but we will try to make you goats produce fleeces of wool instead of hair, and we will keep hammering at you with the word of God, which is quick and powerful, until you become sheep, if possible, that we may not have five foolish virgins in the company. Though in all this I do not expect to even desire to thwart the plans and sayings of Jesus Christ in the least.

Let us do all the good we can, extend the hand of benevolence to all, keep the commandments of God and live our religion, and after all there will be five foolish virgins, and if we

are not careful, we shall all be on the list of the foolish ones.

I dedicate myself, this congregation, and the whole interest of the kingdom of God on the earth, to our Father, to His Son Jesus Christ, and to the Holy Ghost, that we may be saved; and I pray that this may be our happy lot. Amen.

THE FAITH AND VISIONS OF THE ANCIENT SAINTS—THE SAME GREAT BLESSINGS TO BE ENJOYED BY THE LATTER-DAY SAINTS.

A Discourse by Elder Orson Pratt, Delivered in the Tabernacle, Great Salt Lake City, April 13, 1856.

[Elder Pratt read the 7th, 8th, and 9th paragraphs of the Book of Ether.]

I have read, from the Book of Ether, a portion of what is written concerning that great and wonderful vision, shown to a man in all respects just like unto ourselves, so far as his nature was concerned, all men being subjected to certain evil influences, through the transgression of our first parents. At the same time, if it had not been for their transgressing the commandments of the Lord, in the garden of Eden, this congregation would not have been here.

Because Adam and Eve transgressed we are here with mortal tabernacles; and these mortal tabernacles are subject to vanity, through the power which the adversary has on account of our organization in the flesh; he has power over the spirit, and to bring us into captivity and bondage, and subject us to the yoke of bondage, of sin, of the fallen and corrupt nature; but by the resurrection of Jesus Christ, who was prepared before the foundation of the world, we have hope of being redeemed from that which is a yoke upon us in the economy of this probation, for mortality was instituted by the Lord to give us an opportunity of proving ourselves.

Our first parents through transgressing the law of God, brought death into the world, but through the death of Jesus Christ, life and immortality were introduced. The one brings into bondage; the other gives us hope of escape, of redemption, that we may come forth with the same kind of body that Adam had before the fall, a body of immortal flesh and bones.

Adam and Eve were immortal, the same as resurrected beings, but previous to their transgression they had no knowledge of good and evil.

After the redemption we will not only have the same kind of bodies that they possessed in the garden of Eden before the fall, but we will have a knowledge of good and evil through our experience. For this purpose we are made partakers, through our agency, of the knowledge of evil in this life, that we all may know how to appreciate good when we are put in possession of it,

Hence in our immortal tabernacles, when brought forth from the grave, we shall have a knowledge of our past experience, a most perfect knowledge.

There will be no imperfection of memory; but we shall remember, as the Prophet tells us in the Book of Mormon, all things that have taken place during our mortal lives; everything that we have thought and done.

We shall remember that we have been made free from sin through the ordinances of the Gospel; we shall remember the new birth that we received while in this mortal state, the being cleansed from sin through the blood of Jesus Christ, and made new creatures; all those things will be plain and clear before the mind of the immortal man.

There is a great lesson of instruction given in the short history which I have read before you; it shows the privileges pertaining to our religion in some respects, and it shows how much there is to be received, and how much we have not received in mortality.

We also learn from the history we have read, the principle upon which these blessings are to be received, viz. by faith in Jesus Christ. The brother of Jared did not receive these blessings without faith; he exercised faith in the Lord, in the revelations previously received, or which the Prophets had spoken in former days; he exercised faith in the promises given to the fathers.

All the circumstances through which they were called to pass, had a tendency to create a great amount of faith in those ancient men of God. It is true that the brother of Jared had been a Prophet for many years; faith had been centerd in his heart, and he could lay hold of the promises of God. He was a Revelator at the time the tower of Babel was built; he was a man capable of receiving instructions from heaven; and hence his brother said, at the time the language was confounded, "Enquire of the Lord if He will take us out of the land, and if it please the Lord to let us go by ourselves let us be faithful, that we and our posterity and nation may be blest."

From these few sayings of Jared we find that he had the utmost confidence in the revelations of his brother, for he knew him to be a Prophet and a Revelator. While wandering many years in the wilderness, the Lord continued to reveal Himself unto them in the wilderness; He had shown forth to them His glory, had come down and talked in a cloud and shown them many things which were to come to pass, and instructed them to build barges and cross large bodies of water, before they came to the ocean.

Being taught for many years in the things of the kingdom of God, their minds were somewhat prepared for the journey before them. They were instructed to build eight barges with which to cross the great ocean; and after being fully informed upon those matters, and having finished the barges, the company saw that there was no light in them, and it would have been very difficult to carry fuel such a long distance, in order to have produced light.

Now reflect upon the faith of this man of God; rather than be tossed upon the bosom of the great deep for many days excluded from the light of sun, moon, and stars, and rather than be under the necessity of taking wood to make fires, without any outlet for smoke, and before he knew how the Lord was going to provide light, he carved out sixteen stones, which, though white and clear like unto glass, gave no light.

He carried those stones into a great mountain, and called upon Him who at the beginning said, "Let there be light and there was light," to touch those stones that they might have them for lights upon the bosom of the deep. This would be sufficient if there was not another word written, to convince any person that he was a man of great faith, and that when in

difficulty he called upon the Lord, and the Lord hearkened to his voice, and put forth His hand. And because of this man's faith he beheld the finger of the Lord when He touched the stones, and those stones were filled with the principle of imparting light.

This was a miracle to those that beheld it, and why so? Because it was contrary to the general laws with which they were acquainted, though in fact it was no more of a miracle for the Lord to show His finger than to do anything else, or than the falling of a stone to the ground. The same Supreme power that causes the fall of a stone, can cause a stone to give light, and in this instance did perform that operation, and they beheld it, and had constant day until they had crossed the sea. One may enquire, "Brother Pratt, why do you refer to those old historical events, why don't you refer to that which belongs to our every day duties?" Because there are those around me here who are better qualified to teach you in relation to your every day duties; they are able to instruct you from Sabbath to Sabbath, and are constantly pouring forth instructions for your edification and benefit.

These ideas came into my mind, and are calculated, if properly understood, to be used as examples for our good; they are written for our edification and that of our children. The heed that we give to the every day duties which are pointed out to us, will determine in a great measure our reward. It may be asked, "Do you think that it is really our privilege, as the children of God in this dispensation, to attain to the same blessings which were received by those ancient people of God?" Yes, and far greater; for you will find in this same history, in a part which I have not read, that a portion of the same things should be given to the Latter-day Saints through their faith. The Lord says, "Then will I show the great and marvellous things of my kingdom unto them, as I did to him."

But it all depends, recollect, upon the great principle of faith, and you are to obtain these things upon condition of practising those every day duties which you are hearing proclaimed from day to day. With such wisdom, and by continuing steadfast therein, your faith will increase in those great and heavenly principles, until you can lay hold by faith upon all the great and marvellous things that were communicated to him.

What were communicated to him besides what I have read? It may not be amiss to read a few more words, for I fear that we are too careless in relation to those things which pertain to our welfare, which, with the various duties and cares of life, make us careless in listening to the Living Oracles. It is my belief that if this people more carefully read the oracles of the ancients, they would be directed more diligently to attend to the Living Oracles.

We are commanded to search the Scriptures for instructions, but I fear that we neglect this counsel too much, and become careless. In consequence of such neglect, the Lord reproved this Church some years ago, and said that the whole Church was under condemnation, because they had neglected the Book of Mormon; and He told them that unless they would repent, they should be held under condemnation, and should be scourged, and judgments should be poured out upon them. If you would read these things in the Spirit, and call upon God to give you His Spirit to fix the sayings of the Prophets upon your minds, you would do good and derive benefit therefrom. If the Saints will give most earnest and diligent heed unto the instructions given in those books which have been pre-

served, and especially to the instructions which are given by our President, they will prosper and be blest in all things.

I will again read, "And because of the knowledge of this man, he could not be kept from beholding within the vail." Says one, "That is a curious saying; I thought the Lord could do whatever He pleased." This was because the Lord had given His word that He would do according to the faith of the Saints—righteous sons and daughters of Adam—hence He could not restrain the brother of Jared from looking within the vail.

When there is sufficient faith in the hearts of the children of men, it is impossible to withhold blessings from them, if that faith is exercised, for if the Lord should do so, He would forfeit His own word, and we read that it is impossible for God to lie.

I will now read as follows: "And it came to pass that the Lord said unto the brother of Jared, Behold thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore ye shall treasure up the things which ye have seen and heard, and show it to no man. And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write, I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men, these things which ye shall write."

Now notice the words of Moroni, upwards of 400 years after Christ: "And when the Lord had said these words, the Lord shewed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and withheld them not from his sight, even unto the ends of the earth: for the Lord had said unto him, in times before, that if he would believe in Him—that He could shew unto him all things—it should be shewn unto him; therefore the Lord could not withhold anything from him; for he knew that the Lord could shew him all things. And the Lord said unto him, Write these things and seal them up, and I will shew them in mine own due time unto the children of men."

You recollect that when the Book of Mormon was translated from the plates, about two-thirds were sealed up, and Joseph was commanded not to break the seal; that part of the record was hid up. The plates which were sealed contained an account of those great things shewn unto the brother of Jared; and we are told that all those things are preserved to come forth in the due time of the Lord. The 11th paragraph informs us respecting the interpreters. I will read it:—

"And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and shew them not, until the Lord should shew them unto the children of men. And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen: and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should shew himself unto his people. And after that Christ truly had shewed himself unto his people, he commanded that they should be made manifest."

These interpreters, the two stones that were given to the brother of Jared, were the two stones that were found with the plates. Again, the Lord says in the next paragraph, a portion of which I will read :—

"Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvellous things which have been hid up from the foundation of the world from you: yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land. Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned: and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name, at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen."

I have felt disposed to read these paragraphs, for I highly esteem the Book of Mormon, as I presume do all the Latter-day Saints. But many lay it upon the shelf and let it remain there for a year or two, consequently they become careless concerning the dealings of the Lord with the Former-day Saints.

You are not to suppose that you are going to be jumped into the midst of revelations, and by one great and grand step are to burst the vail, and to rend it from your eyes, do you think that you are to step into the celestial kingdom and see it all at once? No, these blessings are by far too precious to be attained in such a way; they are to be attained by diligence and faith from day to day, and from night to night. Hence you are to become habituated to do good in your thoughts and conduct, in all that you do, until you become perfectly initiated into the great principles of righteousness, and continue to live uprightly until it becomes a kind of second nature to be honest, to be prudent, to govern all your passions, and bring all of the influences of the flesh, of the fallen nature, into the most perfect subjection to the law of God.

I know that it is necessary for you to keep the commandments of the Lord, and not only to keep those found in the written revelations, but to strictly observe all the words of wisdom, counsel, and advice that He has given through His Spirit and His servants. And when you have given diligent heed to counsel, it becomes a second nature to pay the strictest attention to the covenants made and the counsel given by the Living Oracles of God.

These principles are not to be learned by one or two days', or one or

two months' humility and obedience, for that would be like a child's going to school a week and being kept six weeks at home, where there is no one to instruct him. It is obvious that a person keeps retrograding, if he does not progress; you are called upon to increase and progress in knowledge and truth until they influence all your actions and doings, until your conduct is rightly influenced, not only in relation to your neighbors, but in relation to all that belongs to your neighbors. When you have learned righteous principles be careful that they never escape your minds, and that your conduct never severs you from them. This is the time and this is the day that your faith should lay hold of this great and good Spirit, and that you should strive for the rich blessings of heaven, concerning which I have read in your hearing this morning.

Latter-day Saints, are not these things worthy of living for? Suppose that you could have the privilege, by living only one week in strict obedience to all the laws of the kingdom, to have these blessings; I verily believe that there are not many Latter-day Saints, but who, if they knew that they could enjoy all the blessings of the ancients and have the visions of the heavens laid open to their minds, so that they could have before them the past, the present, and the future, so that they could understand the things of God, would live very faithful, and be of one heart and of one mind.

Would not every one who heard such promises try to obtain the prize, to enjoy the blessings promised? The counsels and instructions of those whom God has appointed would be fresh before them every moment; when they arose in the morning it would be the first thing they would think of, and it would be the last thing at night. They would be able to do twice as much labor as when their minds are not upon the things of God. Their minds would be so entirely swallowed up that they would feel like Alma and others, while among the priests of king Noah, when they had burdens upon their backs; their burdens were made light so that they were able to bear them cheerfully, and so it would be with the Latter-day Saints. Let them have that Spirit one week, and they would find their bodies stronger and more active, and they would almost forget whether they had been to their breakfast, dinner, or supper, their minds would be so completely swallowed up with heavenly things, and everything would prosper.

You are to claim blessings by your conduct, you are so instructed; some are apt to be so neglectful and remiss in their duties that they are not able to claim them. They forget what is in store for them, and do not pray for the Spirit to impress those blessings upon their minds, but suffer their minds to be drawn out too much upon temporal business instead of the things of God, and become weary in mind and body, so that they feel like neglecting the more prominent duties, such as family prayer and many others.

This is because they do not enjoy sufficient of the Spirit of the Lord, for it is able to strengthen every one of you. Look at the promises made to the missionaries, "He that shall go forth to preach the Gospel without purse or scrip shall not be weary, nor darkened in spirit nor in body."

What is it that strengthens them so that they do not become weary in body and in mind? The Elders abroad are called upon to labor diligently, and many times to sit up almost all night to teach the pure principles of eternal life, and when they lie down they rest perfectly calm as though they were not weary, and arise invigorated with faith, intelligence, and power; their minds and

bodies are strengthened by the power of God.

So it would be with you, if you were sent on a mission, as well as with those who now go to preach the Gospel of salvation for the gathering of the honest in heart.

The Elders go forth in faith and with prayer for the gathering of Israel; to bring them to Zion, to plant vineyards, to build houses, to help build up the cities of Zion, and beautify the earth.

You are all on a mission to make yourselves of one heart and of one mind before the Lord, and if you are faithful you can claim the promises that He will pour out His Spirit upon you, and that Spirit will be poured out upon those who are faithful from morning until evening, and they will be quickened and invigorated to perform whatever is necessary.

If you come to this house with your minds upon the things of this world, and hear the servants of God speak upon the great things of the kingdom, their words will go in at one ear and out at the other, your minds will be darkened, the devil will step in and tempt you, and you are liable to be prostrated in body and mind by his power, because you have given way.

While we are here there is a chance for every Latter-day Saint, and I feel to say, set yourselves in order, ye heads of families, and then set your families in order; regulate your lives one towards another in your families, in your neighborhoods, and in all your communications and dealings one with another.

In this way the enemy will not have power over you, and all your works of light and righteousness will be regulated by the principles which you have received, and by the order which should govern the Saints of God; shewing that you are sick of your old traditions, confusion, and discord, and that you are contending for the faith once delivered to the Saints; believing that the same blessings which they enjoyed may be poured out upon your heads.

Perhaps, before I again return to behold the Saints in these valleys, a great temple may be reared upon this Block, upon the foundation already laid. Before that time, perhaps, the services of the Lord may be administered therein, with baptism for the dead, as the Lord has promised, and other sacred and holy ordinances pertaining to the last dispensation; ordinances that have been kept sacred from the foundation of the world, things kept to be revealed in this last dispensation.

If the time is so near at hand when a temple shall be completed for these sacred and holy purposes, there is none too much time for you to prepare yourselves in the holy course of righteousness.

You cannot expect to live as many have lived, and then be able by one tremendous great effort to at once call down the powers of heaven into your midst. All, who will enjoy the privileges which it is the prerogative of the Latter-day Saints to enjoy, must live for them.

Why not Saints have these blessings? Is it because God is partial, and willing to bestow greater blessings upon some than upon others? No, it is because you do not sufficiently prepare yourselves before Him, for you have to become sanctified; hence it is said in the Book of Doctrine and Covenants, speaking of the Temple which shall be built in Jackson County, "That those that enter therein shall behold the face of God."

The promise was not made to the impure, to those who had not sanctified themselves before the Lord, but to the pure in heart. It naturally follows that similar blessings are prepared to be poured out by the Most

High upon the Temple that shall be built upon this Block, and upon the people who shall go therein. How many of this congregation would be prepared to receive such blessings?

The Lord might say to the angels, such and such ones have been faithful to all the calls that have been made upon them; they have not turned to one side; they have not given way to their passions; they have not neglected the counsels of my servants; they have exercised faith in me and have lived to it and by it; and now do you messengers go forth and show yourselves unto them in that Temple, that their eyes may be opened, that they may become as the brother of Jared—to see and taste the joys of the other world. But let the eyes of those who have not been diligent be dark, let them not have sufficient faith to behold your or my glory, let the vail that is over the nations remain between them and my glory. I will venture to say that there are at present comparatively few that would be prepared to receive the great blessings which are in store. I feel anxious upon this point, my brethren and sisters, not only for your sakes but for my own.

When you shall rend the vail that is between you and the heavens, it will be by your works of faith and obedience. Do you realize that you are the individuals to rend that vail? Jesus has done his part, and he is willing that the vail should be rent; he has made intercession before the Father; he has offered his own life, and what more can he do? When you shall have faith to rend that vail which is over your minds, you will find that the heavens are ready and waiting to bestow the blessings promised, just as soon as you are prepared to receive them.

Here let us reflect a little upon the principle by which the brother of Jared was capable of seeing things that are behind the vail, and by which Moses saw every particle of this earth, inside as well as outside. How did they see these things? The revelation says, "By the Spirit of God." If Moses had the Spirit so that he could discern all things in the earth, while he was quite a finite being like the rest of us, why should not we have that same gift imparted unto us?

The brother of Jared was so filled with the Spirit that he was enabled to behold the person of Jesus Christ, and all the inhabitants of the earth that had lived previous to his day, as well as those who should live afterwards. They rent the vail between them and the heavens by their faith and obedience to the commandments of the Lord; they saw the history of past events from the beginning of the world, and all the inhabitants that ever had been.

There is such a thing as a natural man's looking into the past, but their power is very much restricted. Lord Ross constructed a very powerful telescope, having an object glass six feet in diameter, and by it a man can see a vast distance into space, and behold what existed ages ago. With this mighty instrument it has been determined that other worlds exist hundreds of thousands of millions of miles distant from us, and that the light from them which reaches the eye through the telescope must have been traveling several hundred thousand years before it reached the eye, hundreds of thousands of years before Adam was placed in the garden of Eden.

Hundreds of thousands of years ago the distant bodies of the universe were lighted up by the glory of God, and the light thereof has at last entered the tremendous telescope of Lord Ross, and thus individuals have been enabled to see—what? Not those bodies as they exist at the present time, but to see

them as they existed tens and scores of thousands of years before this world was made.

Here, then, is looking at the past, and that naturally, independent of the mind's being waked up by the power of God, as were the minds of the brother of Jared and Moses.

Again, this glorious and heavenly principle, with which a righteous man is endowed, reaches forward into the future for thousands of years to come, as far as the Great God will permit the sceneries of ages to be opened to mortals. It is not the fault of our organization that we do not enjoy this principle, but because we do not entirely get rid of those erroneous traditions which we have received from our fathers.

The faith of the Gospel is what is required to lead us on until we burst the vail asunder; for this faith will enable us to burst off the shackles by which we are bound, and prepare us to enjoy the holy Priesthood, with all the blessings guaranteed to the Saints of God, and to gaze into the hidden things of eternity.

Reflect upon past experience and upon the workings of the Spirit of God, and you will discover that you have often been forewarned of events long before they took place: and if you cast your minds into the book of the Spirit of God, and behold the acts and doings of the Lord in ages to come, you will find that the same principle that exists in the bosoms of the Gods is with you, though in a very undeveloped condition. Let your minds be set upon the will of God and upon His kingdom, and what will be withheld from your sight?

There are many principles contained in the words which I have just read. Jesus, for instance, stood before the brother of Jared; not in his body of flesh and bones, not as an infant, not as a small spirit one foot or two feet high, but a full grown spirit; and when the brother of Jared beheld the finger of Christ he beheld a full-sized finger as of a man, for says Jesus, "When I shall take a body of flesh and bones and redeem my people I will appear as thou now seest me, but this is the body of my spirit; I show myself in the spirit, you behold it, you see that it is of the size of a man."

"All men in the beginning have I created after the body of my spirit," as much as to say that "you, the brother of Jared, did not receive your existence a few years ago here in the flesh, that was not your origin, but all men, all those that I will show you that have existed or will exist upon this earth, in the beginning have I created after the image of the body of my spirit." They were all spiritually organized before they came here.

This is the only place in the Book of Mormon where pre-existence is clearly spoken of, and this was revealed before the organization of this Church, and is a doctrine which was not in the possession of the Christian world, hence it shows that it was dictated by a Spirit capable of revealing a doctrine unknown to the Christian world—the pre-existence of man.

There is much doctrine in the Book of Mormon and Book of Doctrine and Covenants that would be instructive to the Saints, if they would not let them stay upon their shelves. Knowledge of truth would not harm you, though it may be better for some to let their books remain shut, rather than to transgress against greater light, for then greater would be their damnation and punishment. In proportion as we advance in the knowledge of the things revealed from the heavens, and in the powers and keys that are conferred upon us, the greater will be the condemnation, if we fall therefrom. This shows the propriety of every man and woman's habituating themselves, as I have already said, to righteousness.

If you were, within one week from this time, to be let into all the visions that the brother of Jared had, what a weight of responsibility you would have upon you; how weak you would be, and how unprepared for the responsibility; and after the vision had closed up in your minds, and you left to yourselves, you would be tempted in proportion to the light that had been presented before you. Then would come the trial, such as you never have had. This is the principle upon which the devil is allowed to try us. We have a circumstance in relation to Moses' being tempted; when the vision withdrew, and the heavens closed, the devil presented himself and said, "Moses, son of man, worship me." Moses replied, "Who are you?" "I am the son of God," was the answer. Then said Moses, "You call me son of man and say that you are the son of God, but where is your glory?" Could Moses have withstood that terrible manifestation, if he had not practised for many years the principles of righteousness? A mere vision would not have strengthened him, and even to shew him the glory of God in part would not have enabled him to combat with the powers of darkness that then came to him It was by his knowledge of God, by his perseverance, his diligence and obedience in former years, that he was enabled to rebuke the devil, in the name of Jesus Christ, and drive him from him.

So it will be with you, whether you have the necessary preparation or not, for the Lord will say to the powers of darkness, you are now at liberty to tempt my servants in proportion to the light that I have given. Go and see if they will be steadfast to that light; use every plan so far as I permit you, and if they will yield they are not worthy of me nor of my kingdom, and I will deliver them up and they shall be buffetted. You, Satan, shall buffet and torment them, until they shall learn obedience by the things that they suffer.

Hence the propriety of preparing for these things, that when they come you will know how to conquer Satan, and not want for experience to overcome, but be like Michael, the archangel, who, with all the knowledge and glory that he had gained through thousands of years of experience, durst not bring a railing accusation, because he knew better. And when Moses withstood Satan face to face, he knew who he was and what he had come for. He had obtained his knowledge by past trials, by a long series of preparation; hence he triumphed.

So it must be with Latter-day Saints, and if we prepare ourselves we shall conquer. We must come in contact with every foe, and those who give way will be overcome.

If we are to conquer the enemy of truth his power must be made manifest, and the power which will be given of the Lord through faithfulness must be in our possession. Do you wish to prevail—to conquer the powers of darkness when they present themselves? If you do, prepare yourselves against the day when these powers shall be made manifest with more energy than is now exhibited. Then you can say, the evil powers that have been made manifest, the agents that came and tempted me, came with all their force, I met them face to face and conquered by the word of my testimony, by patience, by the keys which have been bestowed upon me, and which I held sacred before God, and I have triumphed over the adversary and over all his associates.

Brethren, pray for me, that I may accomplish the mission that has been given to me acceptably in the sight of the Lord, acceptably to these my brethren that are presiding over me, acceptably to the nations, to the Saints here in Great Salt Lake Valley, that

I may be one of the Saints that shall be perfected in righteousness, in long suffering, in patience, in humility, and return in joy and peace to rejoice again in your midst. I ask the Lord to bless us, one and all, with his Holy Spirit, and to guide us in the way of life. Amen.

THE ORDER OF PROGRESSION IN KNOWLEDGE—THE WAY BY WHICH SAINTS BECOME ONE—APTNESS OF MEN TO REMEMBER EVIL RATHER THAN GOOD—A CHARACTERISTIC OF SAINTS IS TO REMEMBER GOOD AND FORGET EVIL—OUR AFFECTIONS SHOULD BE PLACED ON THE KINGDOM OF GOD ABOVE ALL OTHER THINGS.

A Discourse by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, June 15, 1856.

As I have frequently remarked, it seems that the people need a great deal of preaching; they require to be preached to continually to put them in mind of their duties, and to stir them up to perform the works which they know that they ought to do. This at first appears strange, and then again it is not so strange. Our organization is such, we are subject to so many spirits and influences that are in the world, that it is not strange that our minds require stirring up to remembrance, and our physical powers to diligence.

As Saints in the last days we have much to learn; there is an eternity of knowledge before us; at most we receive but very little in this stage of our progression.

The most learned men that have ever lived on the earth have only been able to obtain a small amount of knowledge, in comparison to the vast store of information that exists for the faithful Saints.

It cannot be understandingly exhibited by any individual, not even by an angel, to the people any further than they are able to receive and comprehend it; consequently the Lord has to descend to our capacities and give us a little here and a little there, line upon line, and precept upon precept, as the Prophet has said.

But we are so organized, and it is so ordained, that we can receive that little, and still continue to receive a little and a little more, and treasure up and retain in our memories that which we have received, so that it will be ready when it is necessary to bring it forth. What we learn to day does not prevent our learning more to-morrow, and so on.

This principle is inherent in the organization of all intelligent beings, so that we are capable of receiving, and receiving, and receiving from the inexhaustible fountain of knowledge and truth.

It has been frequently stated to us, and is a doctrine we understand, that this people have got to become of one heart and one mind. They have to know the will of God and do it, for to know the will of God is one thing, and to bring our wills, our dispositions,

into subjection to that which we do understand to be the will of God is another.

We might say that this is the first lesson we have to learn and one of the easiest, one that is calculated and adapted to the capacity of the child, to learn to be submissive to our Father in heaven. Parents require this duty of their children, when they have become intelligent enough to understand that the parent is superior in point of government, and strict obedience is required by that authority. That the parent is his superior is one of the first lessons that the child learns—that he is his dictator to measure and guide his steps, as soon as he comes to an understanding of what is required.

If we are obedient to the will of our Father in heaven it accomplishes one grand object, namely, our being the disciples of Christ, for he observed to his disciples, "Except ye are one ye are not mine." "I am in my Father and ye in me, and I in you," one eternal principle governing and controlling the intelligence that dwells in the persons of the Father and the Son. I have these principles within me, Jesus has them within him, and you have them within you. I am governed and controlled by them, my elder brother, Jesus, is governed and controlled by them, and his Father is governed and controlled by them. He learned them, Jesus learned them, and we must learn them in order to receive crowns of glory, immortality, and eternal lives.

The principle of eternal life that sustains all intelligent beings, that governs and controls all things in eternity, the principle by which matter does exist, the principle by which it is organized, by which it is redeemed and brought into celestial glory, is the principle that is in you and me, that is in our heavenly Father.

It is life, it is the life of Christ and of every Saint; in this capacity they are in us and we in them. We must be possessed of the spirit that governs and controls the angels, we must have the same spirit within us that our Father in heaven is in possession of.

That spirit must rule you and me, it must control our actions and dictate us in life, we must cling to it and imbibe it until it becomes a second nature to us. We are accustomed to saying second nature, but in reality it is the first nature that we had, though sin has perverted it. God planted it there as the predominant principle, but our giving way to temptation has frustrated the plan and driven it from us.

How easy it is for people to understand and do the will of God, if they will throw off their unrighteous traditions and let truth stand for truth, light for light, and let that which is of God be received as such.

When truth comes, receive it as from the Lord, and let everything be simplified to us as unto children, for the Lord has ordained that we may grow in grace, and in the knowledge of the truth, and be able to receive more knowledge, wisdom, and understanding, and it is not possible for us to receive it any other way, only as we apply our hearts strictly to overcome every evil and cleave to that which is pleasing to the Lord—to that which tends to life and salvation. This is the only channel in which we can become of one heart and of one mind.

This has been the burden of our exhortations, prayers, and pleadings. It was the burden of the exhortations, prayers, and pleadings of the servants of God who lived in ancient days, as much as it is of those who live now. No good person has ever lived on the earth—one who understood the principles of life—but what he has desired to see the time when the people would

be governed by other principles than those of sin and selfishness.

All the righteous have desired to see the people governed by principles that will endure, and that will give durability to all who obey them. Their bowels of compassion yearned continually after the sons of men, and they labored to bring them under the control and government of the principles of eternal life, and to cut them loose from the little, selfish, frivolous, trifling, deathly principles that pertain to this flesh.

What would be the result of this effort and desire, if accomplished among us? We should be of one heart and of one mind; we should cease to play the hyprocrite; we should cease to be slothful servants; we should cease to do evil and do good continually.

The reflections of many are that they cannot govern and control themselves. And should we ask some whether their memory is good, whether they can recollect certain transactions which have transpired thus and so, they would reply, "No, our memory is very treacherous." That is true, but in different degrees, with all people.

We may ask one person, can you remember anything you wish to, and the reply may be, "It is with difficulty that we remember anything." This lack of mental force is found in a large class of mankind, but to search into the causes of this would take us far back, for they pertain to parents as well as to children, to the ancient as well as to the modern inhabitants of this globe.

Another peculiarity of memory is, the stronger recollection of an injury than a favor; for instance, take a person of the most treacherous memory and apply a little cayenne pepper to his eyes, and he will remember that act as long as he lives.

It is an old saying, "That we can forgive (it is man's privilege) but we cannot forget." Can you forget an injury? No, you will always remember it. But on the other hand, suppose that a friend should come, in the hour of your distress, to relieve you from pain and suffering, and by laying his hands upon you your pain is gone; or furnish you food when you have none, and administer to your wants in everything calculated to make you happy and comfortable in body and mind, you will forget those kind acts many times quicker than the act of throwing a little cayenne pepper in your eyes.

Think of that and ask yourselves the cause; reason as to why it is that you can remember an injury better than a kindness; why you can retain hatred longer than love. Is it through your fallen nature? Is it because you were begotten and born in sin? Or is it not rather because the power of the tempter has control over you, and because the world is full of evil principles, and you have adhered to them? Yes, this is the cause, and you must acknowledge it. The whole world is contaminated with a spirit to remember evil and forget the good.

Mankind are organized of element designed to endure to all eternity; it never had a beginning and never can have an end. There never was a time when this matter, of which you and I are composed, was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated.

It is brought together, organized, and capacitated to receive knowledge and intelligence, to be enthroned in glory, to be made angels, Gods—beings who will hold control over the elements, and have power by their word to command the creation and redemption of worlds, or to extinguish suns by their breath, and disorganize worlds, hurling them back into their chaotic state. This is what you and I are created for.

But in view of all this, what can we discover in ourselves? As an instance, A has a favorite dog, which B discovers doing mischief on his grounds, and kills, whereupon A, who was fond of his dog for serving him so well, and guarding his house and children so long and faithfully, becomes highly enraged, and says, "I tell you I cannot stand it, I am so angry, that I feel as though I should fly all to pieces, and I have almost a mind to take my rifle and shoot you." What, for a dog?

Let a man or woman come forward that can say they have not had such feelings, to a certain degree. Yes, you have similar feelings in consequence of some one's abusing your dog, but when you enter into the holy city, (should you be so happy as to get there) you will learn that the dogs will all be on the outside of the walls with the murderers, adulterers, fornicators, liars, and those who take the name of God in vain." "For your conduct towards my dog, I am almost ready to kill you, neighbor."

Do you here such language used? Yes, right in our midst. Kill almost any person's favorite animal, and he is ready to draw the rifle to his eye, in a moment, to shed the blood of his neighbor. This is the passion of the animal organization that the devil has power over. When such feelings assail you, stop and reflect, and let the spirit within you reason, and it would say, "Shame on you, Brigham, John, Mary, or Jane?" Grant that an individual has done wrong, should we be so provoked about it?

We are organized for the express purpose of controlling the elements, of organizing and disorganizing, of ruling over kingdoms, principalities, and powers, and yet our affections are often too highly placed upon paltry, perishable objects. We love houses, gold, silver, and various kinds of property, and all who unduly prize any object there is beneath the celestial world are idolators.

Some say, "We are placed here, the devils were here, the world is full of wickedness, and we are subjected to all this without any agency on our part," but this assertion does not prove such to be the case. Will you subject your children to wickedness when it is in your power to deliver them from it? We are measurably subjected to it because of the sin that was in our parents, but have we now the knowledge to deliver our children from this power? We have. Then let us begin and do it, and cast off your unrighteous traditions, as I have often taught and counselled you. Let every man and woman bring up their children according to the law of heaven. Teach your children from their youth, never to set their hearts immoderately upon an object of this world.

Should you train yourselves? Yes, you should. Can you remember to do good instead of evil? Do you watch the operations of the spirits upon the people, upon their affections, upon their hearts? Can you not hear some of this congregation, as they leave the meeting, and afterwards, begin to find fault and complain on this wise? "Well, I do not like this, and I do not like that, and I think I shall go back to the States. I wish I was back in England. I will not pay my money for flour, but I will beg it, and send my children to beg it, and spend my money to get away from here."

Have I done you any harm since you have been here? Did my brothers who proclaimed the Gospel to you, do you anything but good? "No, O, no." If they have done the least thing to injure you, why will you not tell of it before you leave? But no, you will not, and as soon as you go away your testimony will be, "Brothers Brigham, and Heber, and Jedediah, and the Twelve, and all the brethren

at Great Salt Lake are the worst people we ever saw." Can you tell of one thing wherein they have wronged you? They may have fed you, you may have lived here on their bounty and kindness, but as soon as you go away, you partake of the spirit of the world, which I am trying to contrast with the spirit of the Gospel.

As soon as you are overcome by the spirit of the world, you forget every good deed and kindness that has been extended to you, and you only remember the transpiring and infliction of what you deemed to be evil. You imagine a thousand things to be evil that would have resulted in good, had you done right. Can you believe that? "O, yes." Those who have apostatized and left, cannot recollect a kindness that I have done them, but I can say to the praise of a few Gentiles, who have passed through here, they have recollected the kindnesses done to them by this people. Almost universally, after having received the greatest kindnesses they ever received, apostates and some Gentiles after they leave these valleys, vividly remember and proclaim, from Dan to Beersheba, every fancied injury.

Brother Tobin lately arrived from the army in Oregon; he there became acquainted with a part of Colonel Steptoe's command. Yesterday, as we were walking about, I told him that the Indians who were tried for the murder of Captain Gunnison were confined within the walls of the Penitentiary. He said that he thought they had made their escape; that he had been informed that the lock was broken, the gate opened, and the Indians sent off.

I informed him that it was true that the Indian prisoners escaped, but that I soon recovered them, placed them in charge of the Warden, and wrote to Colonel Steptoe, who was at Bear river *en route* for California, acquainting him with the circumstances. The Colonel replied, and thanked me in his note. I asked brother Tobin whether the Colonel did not tell him that those Indians were recovered. He replied, "No, but it has appeared in nearly all, if not all, the western papers, that the "Mormons" let the Indians out of prison." They could publish that the Indians escaped, but they would not proclaim that the "Mormons" speedily recovered them, and that they are still safely lodged in prison.

Those who love righteousness and possess the Spirit of God, those who delight to do good can remember good. They can remember every good principle and every good act; and when they read the Bible, the sayings of the Prophets and Apostles will be as near their hearts as lies are to the hearts of the wicked. By this you may know whether you are Saints or not. Can you remember good? If you forget good and remember evil, you may lay it down as a positive fact that you are on the highway to destruction. If you love the truth you can remember it.

One may here inquire, "Can I strengthen my memory and bring it into lively exercise?" Yes, by applying your mind to the point you wish to improve upon, and you can learn and remember righteous deeds if you are full of integrity.

The Gospel of salvation has been revealed unto us expressly to teach our hearts understanding, and when I learn the principles of charity or righteousness I will adhere to them, and say to selfishness, you must not have that which you want, and when it urges that I have no more flour than I shall need until harvest, and that I must not give any away, not even a pound, I say, get out of my door. And when it argues that a brother will not be profitted by our endeavors to benefit him, that you had

better keep your money to yourselves and not let him have this ox, that farm or cow, &c., and strives to persuade you not to feed such a poor person, not to do anything for the P. E. F. Company, that you have not any more than you need, just do as the man did in Vermont, for by the report we would judge him to be a pretty good man. He had a farm, raised a large quantity of grain, and usually had some to spare. It so happened one season that a poor neighbor thrashed out his rye, and was to receive his pay in grain. The poor man came; the farmer told him to leave his bags and he would measure up the amount and have it ready when again called for. He was alone when measuring the grain, and as he put into the measure, something whispered to him, "Pour it in lightly," but instead of doing this, he gave the measure a kick. When he put on the strike something said to him, "When you take that off, take a little out, the poor man will know nothing about it." At last the farmer said, "Mr. Devil, walk out of my barn, or I will heap every half bushel I measure for the poor man."

When you are tempted to do wrong, do not stop one moment to argue, but tell Mr. Devil to walk out of your barn, or you will heap up every half bushel; you can do that I know. A drunkard can walk by a tavern, though I have heard it said that some men cannot go by, or if they do manage to get by, that they say, "Now I know I am the master, and I will go back and treat resolution."

I am aware that some will argue that they cannot do good without evil being present with them; that has nothing to do with the case. Though it may be present with them, as it was with Paul, there is no necessity for any man's giving way to that evil. If we should do good, do it, and tell the evil to stand out of the way. You are privileged to be masters of yourselves; you can strengthen your memories, and by a close application you can train yourselves to remember the good instead of the evil. If anybody has injured you, forget it. Can you do so? I know you can.

Forget the imperfections of your brethren; for often the injuries which you imagine to have been done, arise through the weakness of the flesh, and without the individual's being aware that he has done you an injury, and when no evil was designed. Judge not according to the outward appearance, but according to the intentions of the heart. If they designed to injure you, they sinned; if they have injured you without design, you are bound to forgive. Remember good principles, and when you hear the truth, if you have a love for it, you will remember it.

It is frequently said by mothers, and is a universal characteristic of the rising generation, "How easy it is for children to learn mischief; I do not like to have my children associated with such and such children, or go to this or that school." Do they learn any good? Perhaps they do a little, and a great deal of evil. It is natural for children to learn that which they should not, and to do that which they should not, but no more so than it is for you and me. There are many now before me who desire something put in their possession which would be injurious to them, therefore do not blame the children so much for desiring to handle that which is not meet for them to handle, and to possess that which they cannot take care of.

What shall we do? We will cut off every avenue of evil, as fast and as far as may lay in our power. You can stop those evil communications that corrupt good manners in yourselves first, and then keep your children as strictly from evil as possible,

and not many generations will pass away ere the heavens will acknowledge that there is a reformation among the Latter-day Saints. How many generations we do not know, but I sometimes think that the Lamanites will become a white and delightsome people about as quick. It belongs to us to commence the work of reformation, and in the first place to set the example of good works before our children, and when they grow up they will say, these are the traditions of my fathers. They will thus improve a little, and the next generation will improve a little more, until the traditions of the children are in accordance with the principles of the eternal Priesthood, which will produce life and salvation.

I will speak a little more upon placing your affections on beings who are not worthy of them. Take a Prophet, an Apostle, a man of God, one who is just as good in his calling and capacity as Jesus Christ was in his, a man who has adorned the doctrine of his profession, until he is sealed up unto eternal lives by the power of the Priesthood, one who is sure of a glorious resurrection, and let him desire to have a wife. Now suppose that he gains the affection of a lovely woman and marries her, how much shall that righteous man love that woman? Shall he say, "I love this woman to such a degree that I will go to hell rather than not have her, I will do even this rather than lose my wife?" No, for you ought to love a woman only so far as she adorns the doctrine you profess; so far as she adorns that doctrine, just so far let your love extend to her. When will she be worthy of the full extent of your affection? When she has lived long enough to secure to herself a glorious resurrection and an eternal exaltation as your companion, and never until then.

Elders, never love your wives one hair's breadth further than they adorn the Gospel, never love them so but that you can leave them at a moment's warning without shedding a tear. Should you love a child any more than this? No. Here are Apostles and Prophets who are destined to be exalted with the Gods, to become rulers in the kingdoms of our Father, to become equal with the Father and the Son, and will you let your affections be unduly placed on anything this side that kingdom and glory? If you do, you disgrace your calling and Priesthood. The very moment that persons in this Church suffer their affections to be immoderately placed upon an object this side the celestial kingdom, they disgrace their profession and calling. When you love your wives and children, are fond of your horses, your carriages, your fine houses, your goods and chattels, or anything of an earthly nature, before your affections become too strong, wait until you and your family are sealed up unto eternal lives, and you know they are yours from that time henceforth and for ever.

I will now ask the sisters, do you believe that you are worthy of any greater love than you bestow upon your children? Do you believe that you should be beloved by your husbands and parents any further than you acknowledge and practise the principle of eternal lives? Every person who understands this principle would answer in a moment, "Let no being's affections be placed upon me any further than mine are on eternal principles—principles that are calculated to endure and exalt me, and bring me up to be an heir of God and a joint heir with Jesus Christ." This is what every person who has a correct understanding would say.

Owing to the weaknesses of human nature you often see a mother mourn upon the death of her child, the tears of bitterness are found upon her cheeks, her pillow is wet with the

dows of sorrow, anguish, and mourning for her child, and she exclaims, "O that my infant were restored to me," and weeps day and night. To me such conduct is unwise, for until that child returned to its Father, was it worthy of your fullest love? No, for it was imperfect, but now it is secure in the bosom of the Father, to dwell there to all eternity; now it is in a condition where it is worthy of your perfect love, and your anxiety and effort should be that you may enter at the same gate to immortality.

When the wife secures to herself a glorious resurrection, she is worthy of the full measure of the love of the faithful husband, but never before. And when a man has passed through the vail, and secured to himself an eternal exaltation, he is then worthy of the love of his wife and children, and not until then, unless he has received the promise of and is sealed up unto eternal lives. Then he may be an object fully worthy of their affections and love on the earth, and not before.

I will now briefly call your minds to the principle of being one. Do you not comprehend that you ought to have your affections concentrated in the kingdom of God on the earth? As I observed here last Sabbath, I do not reflect much whether I have friends or foes, or care one groat about it. I do not care whether you take my counsel or not, provided you take the counsel of the Almighty. I do not care what the people do, if they will only serve God and build up this kingdom. I do not care what become of the things of this world, of the gold, of the silver, of the houses and of the lands, so we have power to gather the house of Israel, redeem Zion, and establish the kingdom of God on the earth. I would not give a cent for all the rest. True, these things which the Lord bestows upon us are for our comfort, for our happiness and convenience, but everything must be devoted to the building up of the kingdom of God on the earth. I may say that this Gospel is to spread to the nations of the earth, Israel is to be gathered, Zion redeemed, and the land of Joseph, which is the land of Zion, is to be in the possession of the Saints, if the Lord Almighty lets me live; and if I go behind the vail somebody else must see to it. My brethren must bear it off shoulder to shoulder. We must be of one heart and one mind and roll forth this kingdom; and when we get the first Presidency, the Twelve, and so on, shoulder to shoulder to forward the kingdom, wives and children, what are you going to do? Will you pull another way? No, but let your affections, faith, and all your works be with your husbands, and be obedient to them as unto the Lord. And husbands, serve the Lord with all your hearts, and then we shall be a blessed people, and be of one heart and mind, and the Lord will withhold no good thing from us, but we shall put down the power of Satan, walk triumphantly through the world, preach the Gospel and gather the Saints. I say then, let us be faithful, and may God bless you. Amen.

THE GIFTS OF PROPHECY AND TONGUES.—THE FORMER CIRCUMSTANCES AND PRESENT CONDITION OF THE SAINTS CONTRASTED.—TRIALS AND TEMPTATIONS NECESSARY TO EXALTATION. — THE CONDITION OF DISEMBODIED SPIRITS.—REDEMPTION OF THE DEAD.

A Discourse, by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, June 22, 1856.

I am happy for the privilege of rising again before you to converse upon those things that pertain to our peace, that most deeply interest us in our reflections and in our lives, it is a matter of constant joy and comfort to me.

It gives me great pleasure to look upon the congregations of the Saints, while I reflect that some of us have been faithful in this Church for many years, have preached to the Saints and to sinners, have called upon people to repent while the finger of scorn has been pointed at us and all manner of evil has been spoken against us falsely. And many times the Elders, while laboring faithfully in preaching to the people, would not find where to lay their heads, no doors open to receive them, and no one to feed them, yet they have traveled and searched until they have found a great many that ought to be honest in heart—a great many who have embraced the Gospel.

It has been a hard labor upon many of the Elders of this Church to accomplish what has been done, to preach this Gospel to so many people in so many different nations and kingdoms.

If the miles our missionaries have traveled were counted they would amount to a great sum, and if you could know how many days they have been without eating, while calling upon the people to repent, you would find them to be a great number.

If the troubles of this people from the commencement of this work, from the early history of the Prophet, and the persecutions of the Saints, could be presented before this congregation you would be astonished, you would marvel at them. You would not believe that a people could endure so much as this people have endured, you would think it an impossibility for men and women to endure and pass through what a great many in this Church have. Truly it is a miracle that we are here.

Taking these things into consideration, and viewing our present circumstances and the privileges we enjoy, there is not a heart that fully realizes what we have passed through and the blessings we now enjoy, without praising God continually and feeling to exclaim, "O praise the name of our God."

True, many think and feel that we have hard times here, that it is a hard country to live in. We have long cold winters, and we have a great many difficulties to encounter—the Indian wars, the cricket wars, the grasshopper wars, and the drouths.

What we have suffered during the two years past comes before us, and now the prospect is gloomy pertaining to sustenance for man.

How many are there who feel and

say like this? "Were it not for 'Mormonism' I should know at once what to do; I know the course I would pursue." What would you do, brother? "I would pick up my duds and leave; I would sell what I have here, if I could, and if I could not I would leave it." These are the feelings of some.

I will tell you what my feelings are, they are, praise God for hard times, for I feel that it is one of the greatest privileges to be in a country that is not desirable, where the wicked will pass by.

Now, do we all realize this? No, we do not; though I have no doubt but that some do. I will tell you what will make you realize it; to suffer the loss of all things here by the enemy's coming along and driving you out of your houses, from your farms and fields, and taking your horses, cattle, farming implements, and what little substance you have, and banishing you from this place and sending you off five or six hundred miles, bereft of all you possessed, without suitable clothing and provisions for the journey.

Then you go to work, and toil and labor with all your might, for a few years, to get another home, and then let another set come and drive you out of that place, taking your cattle, your farms, and all you have, telling you that they want your possessions, and by the time they had thus driven you four or five times, as they have many of us, and made you leave every thing you have, and threatened you with death, and watched for you by day and by night, to get a chance to kill you, and they suffered to go at large with impunity, and would kill you in open daylight if they dare, after having passed through fifteen or sixteen years of this kind of persecution, you would thank God for hard times, for a country where mobs do not wish to live.

Many of the people in these valleys have no experience in these things, and I would be very glad to have such persons escape those trials, if they could receive the same glory and exaltation that they would if they had passed through them.

I look upon the people, and as I frequently say, I have compassion upon them, for all have not experience. It was told you this morning that you could not be made perfect Saints in one day, that is impossible. You might as well undertake to learn a child every branch of English literature during its first week's attendance at school, this cannot be done.

We are not capacitated to receive in one day, nor in one year, the knowledge and experience calculated to make us perfect Saints, but we learn from time to time, from day to day, consequently we are to have compassion one upon another, to look upon each other as we would wish others to look upon us, and to remember that we are frail mortal beings, and that we can be changed for the better only by the Gospel of salvation.

As it was observed this morning, we ought to be ourselves and not anybody else. We do not wish to be anybody else, neither do we wish to be anybody but Saints. We wish the Gospel to take effect upon each one of us; and we can change in our feelings, in our dispositions and natures, to the extent that was observed by brother Kimball in the comparison which he made.

A man, or a woman, desiring to know the will of God, and having an opportunity to know it, will apply their hearts to this wisdom until it becomes easy and familiar to them, and they will love to do good instead of evil. They will love to promote every good principle, and will soon abhor everything that tends to evil; they will gain light and knowledge to discern between evil and good.

The person that applies his heart to wisdom, and seeks diligently for

understanding, will grow to be mighty in Israel.

Call to mind when you first embraced the Gospel, how much did you then know compared with what you now know? Could you detect error then as now? Could you then understand the operations of the different spirits as you can now understand them? I know what your reply would be to these interrogations.

In the first rise of the Church, when the gifts of the Gospel were bestowed on an individual, or upon individuals, the people could not understand but that the giver of the gift gave also the exercise of it; how much labor the Elders that understood this matter have had to make it plain to the understandings of the people.

Take, for instance, the gift of tongues; years ago in this Church you could find men of age, and seemingly of experience, who would preach and raise up Branches, and when quite young boys or girls would get up and speak in tongues, and others interpret, and perhaps that interpretation instructing the Elders who brought them into the Church, they would turn round and say, "I know my duty, this is the word of the Lord to me and I must do as these boys or girls have spoken in tongues."

You ask one of the Elders if they understand things so now, and they will say, "No, the gifts are from the Lord, and we are agents to use them as we please."

If a man is called to be a Prophet, and the gift of prophecy is poured upon him, though he afterwards actually defies the power of God and turns away from the holy commandments, that man will continue in his gift and will prophecy lies.

He will make false prophecies, yet he will do it by the spirit of prophecy; he will feel that he is a prophet and can prophecy, but he does it by another spirit and power than that which was given him of the Lord. He uses the gift as much as you and I use ours.

The gift of seeing with the natural eyes is just as much a gift as the gift of tongues. The Lord gave that gift and we can do as we please with regard to seeing; we can use the sight of the eye to the glory of God, or to our own destruction.

The gift of taste is the gift of God, we can use that to feed and pamper the lusts of the flesh, or we can use it to the glory of God.

The gift of communicating one with another is the gift of God, just as much so as the gift of prophecy, of discerning spirits, of tongues, of healing, or any other gift, though sight, taste, and speech, are so generally bestowed that they are not considered in the same miraculous light as are those gifts mentioned in the Gospel.

We can use these gifts, and every other gift God has given us, to the praise and glory of God, to serve Him, or we can use them to dishonor Him and His cause; we can use the gift of speech to blaspheme His name. That is true, and I have as good a right as brother Kimball, to say that what I am talking about is true.

He said that all his talk in the forenoon was true, and I have as good a right to say that my talk is true, as he has to say that his is true.

These principles are correct in regard to the gifts which we receive for the express purpose of using them, in order that we may endure and be exalted, and that the organization we have received shall not come to an end, but endure to all eternity.

By a close application of the gifts bestowed upon us, we can secure to ourselves the resurrection of these bodies that we now possess, that our spirits inhabit, and when they are resurrected they will be made pure and holy; then they will endure to all eternity.

But we cannot receive all at once, we cannot understand all at once; we have to receive a little here and a little there. If we receive a little, let us improve upon that little; and if we receive much, let us improve upon it.

If we get a line to-day, improve upon it; if we get another to-morrow, improve upon it; and every line, and precept, and gift that we receive, we are to labor upon, so as to become perfect before the Lord.

This is the way that we are to change ourselves, and change one another, pertaining to the principles of righteousness.

As brother Joseph observed this morning, "Joseph must be Joseph; Brigham must be Brigham; Heber must be Heber; Amasa must be Amasa; Orson must be Orson; and Parley must be Parley;" we must be ourselves.

What should we be, and what are we? I will take the liberty of saying a few words upon this. We were created upright, pure, and holy, in the image of our father and our mother, in the image of our God.

Wherein do we differ? In the talents that are given us, and in our callings. We are made of the same materials; our spirits were begotten by the same parents; in the begetting of the flesh we are of the same first parents, and all the kindreds of the earth are made of one flesh; but we are different in regard to our callings.

In the first place, we may vary with regard to our organizations pertaining to the flesh; brother Kimball explained this morning why and how we vary.

Let a man be devoted to his God and to his religion, and his wives with him, and he is very apt to have children that will grow up in the nurture and admonition of the Lord. If the whole of the father and mother in all their acts is devoted to the building up of the kingdom of God on the earth, if they have no desire but to do right, if righteousness reigns predominant, then the spirit that is within them controls, to a certain extent, the flesh in their posterity.

Yet every son and daughter have got to go through the ordeal that you and I have to pass through; they must be tried, tempted and buffeted, in order to act upon their agency before God and prove themselves worthy of an exaltation.

Though our children are begotten in righteousness, brought forth in holiness, they must be tried and tempted, for they are agents before our Father and God, the same as you and I.

They must bring this agency into action; the passions and appetites must be governed and controlled: the eye, the speech, the tastes, the desires, all must be controlled.

If the people would thus control themselves in their lives, it would make a great alteration in the generations yet to come.

But we cannot clear ourselves from the power of satan; we must know what it is to be tried and tempted, for no man or woman can be exalted upon any other principle, as was beautifully exhibited in the life of the Savior.

According to the philosophy of our religion we understand that if he had not descended below all things, he could not have ascended above all things.

As he was appointed to ascend above all things, his father and his God so brought it about by the handiwork of His providence, that he was actually accounted, in his birth and in his life, below all things.

Did he descend below all things? His parents had not a house nor even a tent for him to be born in, but were obliged to go to a stable, doubtless because they were denied the privilege of a house.

The Son of Man could not be born in a house, and the poor mother in

her distress crawled into a manger, among the litter that had been left by the cattle.

Others may have been born in as low a state as this, but it is hard to find anybody, among the civilized portions of mankind, that gets any lower.

But in the opinion of the people they were not considered worthy of anything better, and by some means it happened so, though they did not know why, neither did the people.

The history of Joseph and Mary is given to us by their best friends, and precisely as we will give the history of the Prophet Joseph. We know him to have been a good man, we know that he performed his mission, we know that he was an honorable man and dealt justly, we know his true character.

But let his enemies give his character, and they will make him out one of the basest men that ever lived. Let the enemies of Joseph and Mary give their characters to us, and you would be strongly tempted to believe as the Jews believe.

Let the enemies of Jesus give his character to us, and, in the absence of the testimony of his friends, I do not know but that the present Christian world would all be Jews, so far as their belief that Jesus Christ was an impostor and one of the most degraded men that ever lived.

Jesus descended very low in his parentage and birth; but the question may be asked, did he condescend to be reduced in his understanding?

By the same reasoning I would believe that he did. I would believe that he was one of the weakest children that was ever born, one of the most helpless at his birth; so helpless that it might have been supposed that he would never grow up to manhood.

What is his history? Read for yourselves the account given by his friends. It is said that Josephus has given a pretty just account of Joseph and Mary, of the Apostles, &c., but he has only given just about as good an account of Jesus and his parents as some person in London lately has about the "Mormons" and Joseph Smith their Prophet, though he gives a pretty fair account.

Take a man in Paris or in London and let him write a history of Joseph Smith and the Latter Day Saints thirty years after Joseph figured on the earth, for the history of Christ by Josephus was written several years, after he was crucified, and he would come as nigh to the truth, perhaps, as Josephus did in the history he has given of Jesus and his Apostles. Josephus was a pretty fair man, but he knew but little about them.

What account would Jesus have given of himself, could he have transmitted his own statements? Such as every good man would, for he would have told the truth; but now we have to take his history from his friends and from his foes.

What history do we get from the Jews? I will venture to say that no man living on the face of the earth, capable of using language to portray the character of any individual that lives on the earth, could paint a worse character than they have given to Jesus Christ.

Compare that with all that has been said against Joseph Smith, and you will find that the wisdom of this generation will have to succumb to that of the Jews, for they portrayed the meanest character in the history they have given of Jesus; but let that pass.

You can discern that we have to control ourselves, that by the Gospel we can actually do so and reform. Each man and woman, by the spirit of truth, can conform to that principle to improve until we will know and understand the things of God, so as to

save ourselves by the commandments and will of God.

The Gospel is simple, it is plain. The mystery of godliness, or of the Gospel, is actually couched in our own ignorance; that is the cause of the mystery that we suppose to be in the revelations given to us; it is in our own misunderstanding—in our ignorance.

There is no mystery throughout the whole plan of salvation, only to those who do not understand.

Brother Joseph, in the forenoon, touched upon one principle that I wish to talk about, that is, our future state —futurity.

From time to time our fathers and our mothers leave us, their bodies are consigned to the silent tomb; our Prophets are taken from us; our companions are taken away; our brothers and sisters leave this world.

The organization that pertains to this life decays, it becomes lifeless, we lay it down. Disease fastens upon our children, and they are gone.

I said a few words upon the principle of affection last Sabbath, now I wish to say a few words with regard to our lives hereafter; I will extend these remarks further than our existence here in the flesh.

We understand, for it has long been told us, that we had an existence before we came into the world. Our spirits came here pure to take these tabernacles; they came to occupy them as habitations, with the understanding that all that had passed previously to our coming here should be taken away from us, that we should not know anything about it.

We come here to live a few days, and then we are gone again. How long the starry heavens have been in existence we cannot say; how long they will continue to be we cannot say. How long there will be air, water, earth; how long the elements will endure, in their present combinations, it is not for us to say. Our religion teaches us that there never was a time when they were not, and there never will be a time when they will cease to be; they are here, and will be here for ever.

I will give you a figure that brother Hyde had in a dream. He had been thinking a great deal about time and eternity; he wished to know the difference, but how to understand it he did not know. He asked the Lord to show him, and after he had prayed about it the Lord gave him a dream, at least I presume He did, or permitted it so to be, at any rate he had a dream; his mind was opened so that he could understand time and eternity. He said that he thought he saw a stream issuing forth from a misty cloud which spread upon his right and upon his left, and that the stream ran past him and entered the cloud again. He was told that the stream was time, that it had no place where it commenced to run, neither was there any end to its running; and that the time which he was thinking about and talking about, what he could see between the two clouds, was a portion of or one with that which he could not perceive.

So it is with you and I; here is time, where is eternity? It is here, just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity.

We have a short period of duration allotted to us, and we call it time. We exist here, we have life within us; let that life be taken away and the lungs will cease to heave, and the body will become lifeless. Is that life extinct? No, it continues to exist as much as it did when the lungs would heave, when the mortal body was invigorated with air, food and the elements in which it lived, it has only left the body. The life, the animating principles are still in existence, as much so as they were yesterday when the body was in good health. Here the

inquiry will naturally arise, when our spirits leave our bodies where do they go to?

I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live. You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? If God is not here, we had better reserve this place to gather the wicked into, for they will desire to be where God is not. The Lord Almighty is here by His Spirit, by His influence, by His presence. I am not in the north end of this bowery, my body is in the south end of it, but my influence and my voice extend to all parts of it; in like manner is the Lord here.

It reads that the spirit goes to God who gave it. Let me render this Scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes; as plainly as brothers Kimball and Hyde saw those wicked disembodied spirits in Preston, England. They saw devils there, as we see one another; they could hear them speak, and knew what they said. Could they hear them with the natural ear? No. Did they see those wicked spirits with their natural eyes? No. They could not see them the next morning, when they were not in the spirit; neither could they see them the day before, nor at any other time; their spiritual eyes were touched by the power of the Almighty.

They said they looked through their natural eyes, and I suppose they did. Brother Kimball saw them, but I know not whether his natural eyes were open at the time or not; brother Kimball said that he lay upon the floor part of the time, and I presume his eyes were shut, but he saw them as also did brother Hyde, and they heard them speak.

We may enquire where the spirits dwell, that the devil has power over? They dwell anywhere, in Preston, as well as in other places in England. Do they dwell anywhere else? Yes, on this continent; it is full of them. If you could see, and would walk over many parts of North America, you would see millions on millions of the spirits of those who have been slain upon this continent. Would you see the spirits of those who were as good in the flesh as they knew how to be? Yes. Would you see the spirits of the wicked? Yes. Could you see the spirits of devils? Yes, and that is all there is of them. They have been deprived of bodies, and that constitutes their curse, that is to say, speaking after the manner of men, you shall be wanderers on the earth, you have got to live out of doors all the time you live.

That is the situation of the spirits that were sent to the earth, when the revolt took place in heaven, when Lucifer, the Son of the Morning, was cast out. Where did he go? He came here, and one-third part of the spirits in heaven came with him. Do you suppose that one third part of all the beings that existed in eternity came

with him? No, but one third part of the spirits that were begotten and organized and brought forth to become tenants of fleshly bodies to dwell upon this earth. They forsook Jesus Christ, the rightful heir, and joined with Lucifer, the Son of the Morning, and came to this earth; they got here first. As soon as Mother Eve made her appearance in the garden of Eden, the devil was on hand.

You cannot give any person their exaltation, unless they know what evil is, what sin, sorrow, and misery are, for no person could comprehend, appreciate, and enjoy an exaltation upon any other principle. The devil with one third part of the spirits of our Father's Kingdom got here before us, and we tarried there with our friends, until the time came for us to come to the earth and take tabernacles; but those spirits that revolted were forbidden ever to have tabernacles of their own. You can now comprehend how it is that they are always trying to get possession of the bodies of human beings; we read of a man's being possessed of a legion, and Mary Magdalene had seven.

You may now see people with legions of evil spirits in and around them; there are men who walk our streets that have more than a hundred devils in them and round about them, prompting them to all manner of evil, and some too that profess to be Latter Day Saints, and if you were to take the devils out of them and from about them, you would leave them dead corpses; for I believe there would be nothing left of them.

I want you to understand these things; and if you should say or think that I know nothing about them, be pleased to find out and inform me. You can see the acts of these evil spirits in every place, the whole country is full of them, the whole earth is alive with them, and they are continually trying to get into the tabernacles of the human family, and are always on hand to prompt us to depart from the strict line of our duty.

You know that we sometimes need a prompter; if any one of you was called by the government of the United States to go to Germany, Italy, or any foreign nation, as an Ambassador, if you did not understand the language somebody would have to interpret for you. Well, these evil spirits are ready to prompt you. Do they prompt us? Yes, and I could put my hands on a dozen of them while I have been on this stand; they are here on the stand. Could we do without the devils? No, we could not get along without them. They are here, and they suggest this, that, and the other.

When you lay down this tabernacle, where are you going? Into the spiritual world. Are you going into Abraham's bosom. No, not any where nigh there, but into the spirit world. Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? No where else, only as you may be permitted.

When the spirits of mankind leave their bodies, no matter whether the individual was a Prophet or the meanest person that you could find, where do they go? To the spirit world. Where is it? I am telling you. The spirit of Joseph, I do not know that it is just now in this bowery, but I will assure you that it is close to the Latter-day Saints, is active in preaching to the spirits in prison and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the Gospel by himself in these days.

He has just as much labor on hand as I have; he has just as much to do. Father Smith and Carlos and brother Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes were opened. What are they doing there? They are preaching, preaching all the time, and preparing the way for us to hasten our work in building temples here and elsewhere, and to go back to Jackson County and build the great temple of the Lord. They are hurrying to get ready by the time that we are ready, and we are all hurrying to get ready by the time our Elder Brother is ready.

The wicked spirits that leave here and go into the spirit world, are they wicked there? Yes.

The spirits of people that have lived upon the earth according to the the best light they had, who were as honest and sincere as men and women could be, if they lived on the earth without the privilege of the Gospel and the Priesthood and the keys thereof are still under the power and control of evil spirits, to a certain extent. No matter where they lived on the face of the earth, all men and women that have died without the keys and power of the Priesthood, though they might have been honest and sincere and have done every thing they could, are under the influence of the devil, more or less. Are they as much so as others? No, no. Take those that were wicked designedly, who knowingly lived without the Gospel when it was within their reach, they are given up to the devil, they become tools to the devil and spirits of devils.

Go to the time when the Gospel came to the earth in the days of Joseph, take the wicked that have opposed this people and persecuted them to the death, and they are sent to hell. Where are they? They are in the spirit world, and are just as busy as they possibly can be to do every thing they can against the Prophet and the Apostles, against Jesus and his kingdom. They are just as wicked and malicious in their actions against the cause of truth, as they were while on the earth in their fleshly tabernacles.

Joseph, also, goes there, but has the devil power over him? No, because he held the keys and power of the eternal Priesthood here, and got the victory while here in the flesh.

Before I proceed further I will give you an illustration. Send a man that is used to magnetizing people, and see if he can magnetize an Elder in Israel, one that is full of the faith, or a faithful sister in the Church of God. Could Le Roy Sunderland, one of their greatest characters, magnetize one of the Latter Day Saints? No. He might as well try to magnetize the sun in the firmament. Why? Because the Priesthood is upon you, and he would try to magnetize you by another and lesser power.

The principle of animal magnetism is true, but wicked men use it to an evil purpose. I have never told you much about my belief in this magnetic principle. Speaking is a true gift, but I can speak to the glory of God, or to the injury of His cause and to my condemnation, as I please; and still the gift is of God. The gift of animal magnetism is a gift of God, but wicked men use it to promote the cause of the devil, and that is precisely the difference. You may travel through the world and make inquiries where the Elders have traveled, and you cannot find an instance where the devil has gained power over a good and faithful Elder through this power. He cannot do it, because the faithful Elder of this Church holds keys and power above that which is used by those who go round lecturing on magnetism, and operating upon all who will become passive to their will. They have not

the same power that the faithful Elders of Israel have, for those Elders have the eternal Priesthood upon them, which is above and presides over every other power.

When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle. They have got the victory over the power of the enemy here, consequently when they leave this world they have perfect control over those evil spirits, and they cannot be buffeted by Satan. But as long as they live in the flesh no being on this earth, of the posterity of Adam, can be free from the power of the devil.

When this portion of the school is out, the one in which we descend below all things and commence upon this earth to learn the first lessons for an eternal exaltation, if you have been a faithful scholar, and have overcome, if you have brought the flesh into subjection by the power of the Priesthood, if you have honored the body, when it crumbles to the earth and your spirit is freed from this home of clay, has the devil any power over it? Not one particle.

This is an advantage which the faithful will gain; but while they live on earth they are subject to the buffetings of Satan. Joseph and those who have died in the faith of the Gospel are free from this; if a mob should come upon Joseph now, he has power to disperse them with the motion of his hand, and to drive them where he pleases. But is Joseph glorified? No, he is preaching to the spirits in prison. He will get his resurrection the first of any one in this kingdom, for he was the first that God made choice of to bring forth the work of the last days.

His office is not taken from him, he has only gone to labor in another department of the operations of the Almighty. He is still an Apostle, still a Prophet, and is doing the work of an Apostle and Prophet; he has gone one step beyond us and gained a victory that you and I have not gained, still he has not yet gone into the celestial kingdom, or if he has it has been by a direct command of the Almighty, and that too to return again so soon as the purpose has been accomplished.

No man can enter the celestial kingdom and be crowned with a celestial glory, until he gets his resurrected body; but Joseph and the faithful who have died have gained a victory over the power of the devil, which you and I have not yet gained. So long as we live in these tabernacles, so long we will be subject to the temptations and power of the devil; but when we lay them down, if we have been faithful, we have gained the victory so far; but even then we are not so far advanced at once as to be beyond the neighborhood of evil spirits.

The third part of the hosts of heaven, that were cast out, have not been taken away, at least not that I have found out, and the other two-thirds have got to come and take bodies, all of them who have not, and have the opportunity of preparing for a glorious resurrection and exaltation, before we get through with this world; and those who are faithful in the flesh to the requirements of the Gospel will gain this victory over the spirits that are not allowed to take bodies, which class comprises one third of the hosts of Heaven.

Those who have died without the Gospel are continually afflicted by those evil spirits, who say to them—"Do not go to hear that man Joseph Smith preach, or David Patten, or any of their associates, for they are deceivers."

Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so re-

fined as not to be tangible to this coarser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the Elders, who have left this Church on earth for a season to operate in another sphere, are rallying all their powers and going from place to place preaching the Gospel, and Joseph is directing them, saying, go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the Priesthood and can disperse them, but if any of them wish to hear the Gospel, preach to them.

Can they baptize them? No. What can they do? They can preach the Gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. My brother Joseph spoke of this principle this forenoon. Some of those who are not in mortality will come along and say, "Here are a thousand names I wish you to attend to in this temple, and when you have got through with them I will give you another thousand;" and the Elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.

A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion.

Then in the spirit world they will say, "Do you not see somebody at work for you? The Lord remembers you and has revealed to His servants on the earth, what to do for you."

Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it. No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. In the spirit world those who have got the victory go on to prepare the way for those who live in the flesh, fulfilling the work of saviors on Mount Zion.

To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of His servants, then watch, for you will see somebody whom you have seen before, and many of you will see him whom you have not seen before, but you will know him as soon as you see him.

This privilege we cannot enjoy now, because the power of Satan is such that we cannot perform the labor that is necessary to enable us to obtain it.

When we commence again on the walls of the temple to be built on this Block, the news will fly from Maine to California. Who will tell them? Those little devils that are around here, that are around this earth in the spirit world; there will be millions of them ready to communicate the news to devils in Missouri, Illinois, California, Mexico, and in all the world. And the question will be, "What is the news? There is some devilish thing going on among the 'Mormons' and I know it. Those 'Mormons' ought to be killed." They do not know what stirs them up to this feeling, it is those spirits that are continually near to them.

We all have got spirits to attend us; when the eyes of the servant of Elijah were opened he saw that those for them were more than those that were against them. There are two thirds for us, and one third against us; and there is not a son or daughter of Adam but what will be saved in some

kingdom and receive a glory and an exaltation to a degree, except those who have had the privilege of the Gospel and rejected it and sinned against the Holy Ghost, they will become servants to devils.

How *long* will they exist? I do not know, neither do I care. Every one of this people, with the Saints that have lived before us, from the days of Adam until now, and those that may come after us, all say, "Build up the kingdom of God." What for? To save the inhabitants of the earth, to get them all back into some kind of a kingdom where they can be administered to, and not have this organized matter return again to its native element, for we wish this work to be preserved.

You know that when you make a farm you dislike to see it overrun with weeds, and it would hurt your feelings to see your houses, barns, and other property destroyed. True, you can make more, but how do you suppose the Lord feels, who is much more compassionate than we are, when He sees the devil gaining an advantage over His creatures to lead them away to destroy them? Do you not suppose that the bowels of His compassion yearn over this people, and that He is angry with the wicked? Do you not suppose that He often feels like saying, "O, my children, why do you not hearken to what I tell you, and take hold of the principles of life, and cease pursuing a course that is calculated to destroy you? I have labored to bring forth this organization, and I do not wish to lose my labor, but I desire to have you hearken to the counsel I give to you and prepare yourselves to endure forever and come into my presence, and if you cannot do that and abide a celestial law, at least abide the law of a kingdom where I can send angels to you, and I will send and comfort you and administer unto you and will raise you up and make you glad and happy, and will fill you with joy and with peace."

It is our business to live our religion, and it is all that we have to do. "But," says one, "I thought we had got to raise grain." I have told you, many a time, that I would not give you anything for your faith, without you add works. How are you going to work to build up the kingdom?

I now wish to leave the subject we have been considering, for I think I have talked enough about it for the present, and tell you how to prepare yourselves to build up the kingdom of God and save the honest in heart.

Here we are in the valleys of these mountains, and I say that there is not a people on the earth that would live here but the Latter-day Saints, and it seems almost more than they can do to stay here. Now if they would be as swift to hearken to counsel as they are to get rich, and as they are in pleasing their own dispositions, we should not see the hard times that we now see.

When we first came here we had not been two weeks on this square, before the Big Cottonwood canal which we are now building, was just as visible to me as it ever will be when it is completed, and you will yet see boats on it. It has to be there. What for? To sustain this people. Do you think we want the water that is now wasted in those natural channels? Say, sisters, do you think we want any more water for irrigation? Yes, you do, for your peas are drying up, and you are not likely to have many cucumbers for pickling.

Have this people been as swift to hearken to counsel as to get rich? No, and many of you would rather pray the Lord to send rain, than to appropriate, by your labor, the waters that are continually flowing from these kanyons. I tell you now, as I have before said, I do not have much faith to pray for rain; and if I had faith and

power to bring rain upon the crops in these valleys, I would not do it. Why? Because it would throw many of you into lazy, slothful, idle habits, and every Gentile that came through here would covet your farms, and would say, "This is the finest country we ever saw, how rich you are, how your cattle thrive upon the hills, your grain grows almost without labor in cultivating the earth."

They would soon begin to desire your inheritances, those houses and this city, and it would be but a few years before we would have to leave, or contend with them. As it is now, there is no people that would live here, except the Latter-day Saints, and they are decidedly the best people upon the earth, even though I sometimes chastise them, and what I say is true, for a few deserve chastising.

I do not believe that the city of Enoch made greater advancement, in the same period of time, than this people have done in the twenty-six years of their career, which is saying a great deal for them. Who else would live here? Nobody. Put Gentiles here and tell them that they had to be confined here, and they would consider themselves in a worse prison than a penitentiary.

Do some of the brethren murmur a little, and say if it were not for "Mormonism," they would do thus and so? What of that? Is there any other people who would do as well as you do? No, not another.

When I find fault with the people for not hearkening to counsel, it is because I want them to live so as speedily to obtain the reward of righteousness, and not have to wait so long for it.

This is a good people, though there are some in our midst who do not do right. Plant the Gentiles here, and you would soon see cutting throats and hear the sharp crack of the rifle at the water sects. There would be far more fighting for water than there is among the "Mormons" though some of them steal it now.

Many of the brethren feel as I do; if I had my crops growing and somebody should come along and steal my water, I should say, you will raise grain, will you not? Well, go ahead, for we shall get it, if you raise it.

Here sits a man I can now look upon who says I am a greater despot than the Emperor of Russia. May be I am, for should I see the poor suffering, I could knock open flour barrels better than Alexander II, and give the contents to the poor with a better heart than he could.

Who in the wide world could live here more peaceably than we do? Nobody; and I thank God for hard times. Do you suppose that the Gentiles want this country? No; they say, "It is a God-forsaken country," and I say, hallelujah, for it is the very country I prefer, a country where nobody else will live but those who are willing to keep the commandments of God.

I wish to be tyrannical enough, if that is the proper term, to make you good men and good women. Go to with your might this year, and see if we cannot prepare for another. This is a great Saint raising country; we have seen wheat grow here almost spontaneously, and there could not be a better Saint raising country.

If a person is honest before God and has more than he needs for his own use, and does not covet it, he will make a distribution to those who have not, and there need not any person go without necessary food. I know that there are many here who have given out much flour, and they have by no means suffered on account of their liberality. There is a man sitting on the stand who says that scraped the bottom of the flour barrel, and on the next morning has gone to scrape again, to give out more to the poor, and found it half full. She

asked him "If he had put it there." He answered, "No." "Well," said she, "I scraped it out last night."

The Lord wishes to try you; shall we say that we will hoard up the blessings of God, that we may be able to say that we have a large amount to ourselves? No, but divide them out, and do so with an honest heart, in all humility; and let those who receive blessings receive them with an honest heart, in all humility and thankfulness. Some who have, will withhold, and some of the poor are covetous and will grab a little here and there and lay it up, or waste it. If you continue in covetousness, your substance will shrink and waste away.

Let the poor, those who have to depend upon their brethren for bread, after they have done all they can to obtain it themselves be thankful, and take no more than they require to use in a frugal manner. By taking such a course, no person would suffer.

With some there is a fearfulness, a want of faith and confidence in God, nd a stingy close fistedness; this is the cause of many's being so pinched. As I have often done, I again invite those who are distrustful, and fearful that God is going to forsake this people, to leave, if they do not wish to be Saints and repose confidence in the God of the Saints. I wish such characters would leave; I shall be glad if they will leave. I would not have them stay; I would rather give them flour and help them to leave because they are a curse to the Saints. And if the devil puts it into their hearts to leave, I know there will be a certain portion of those evil spirits go with them, and still we shall always have plenty more coming.

All I ask of you is to apply your hearts to the Gospel of Jesus Christ and be Saints. I will not ask anything else on this earth of you only to live so as to know the mind and will of God when you receive it, and then abide in it. If you will do that, you will be prepared to do a great many things, and you will find that there is much good to be done.

We have no time to spend foolishly, for we have just as much on our hands as we can probably do, to keep pace with that portion of our brethren who have gone into the other room.

And when we have passed into the sphere where Joseph is, there is still another department, and then another, and another, and so on to an eternal progression in exaltation and eternal lives. That is the exaltation I am looking for. May God bless you. Amen.

JOURNAL OF DISCOURSES,

BY BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints,

HIS TWO COUNSELLORS,

AND

THE TWELVE APOSTLES.

REPORTED BY G. D. WATT,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

We have the satisfaction of offering to the Saints and the public the Fourth Volume of the *Journal of Discourses.*

It would be altogether gratuitous and uncalled-for, on our part, to write a commendatory preface to the Discourses of the First Presidency and Twelve Apostles of this Church. To the Saints their words are as the words of God, their teachings fraught with heavenly wisdom, and their directions leading to salvation and eternal lives.

We believe that the present Volume is the most important of any yet placed in the hands of the Saints. It contains Discourses, Remarks, and Exhortations, delivered at the time of the great Reformation among the Saints in Zion. It shows the noble and mighty efforts of the authorities to purify the children of Zion, and prepare them for the great day of redemption. It is the written embodiment of the fire of the Almighty that burned in His Prophets and Apostles at that momentous epoch in the history of the Latter-day Church. The influence of that Reformation was felt by heaven, earth, and hell. It called down power and blessings from the celestial world to rest upon the Anointed Ones. It strengthened the union of the Saints, and added brightness to their faith. It made Satan and his hosts rage and tremble.

Besides those delivered at the Reformation, the Fourth Volume contains Discourses and Remarks full of new ideas, improved schemes relative to emigration and other matters, and counsel and instructions suitable to the advanced and peculiar conditon of the people, and the development of the work of the last days. Moreover, throughout the whole Volume, we see signs that the day of God's power is at hand, and that the fire of the Almighty is proceeding forth from the leaders of Israel.

To complete the present Volume, we have been under the necessity of introducing Discourses reported by J. V. Long, which are distinguished in the Index by an asterisk (*).

The Publisher.

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JOURNAL OF DISCOURSES.

THE SAINTS SHOULD PREPARE FOR FUTURE EMERGENCIES—EVIL SPIRITS—THEIR POWER AND ORGANIZATION—THE CHAIN OF THE PRIESTHOOD—ANGELS ARE MINISTERING SPIRITS.

A Discourse by President Heber C. Kimball, in the Bowery, Great Salt Lake City, Utah Territory, June 29, 1856.

On account of the breeze that is playing beneath this shade, brother Brigham thought I had better put on my hat, but I never feel as though I wanted to wear my hat when he is present. I consider that the master should wear his hat, or hang it on the peg that God made for it, which is his head, of course.

I feel tolerably well as to health to-day, but I suffer much from bad colds, and have to be very careful, for I am often confined in my house with colds. I took a very violent cold here last Sabbath, by sitting in the draft, and I have not felt very well since, still I feel ambitious in the cause that I have espoused. The things concerning which brother Grant has this day been speaking are good, and I believe in his doctrines because they are true, especially in regard to our being one. I do know most definitively that unless we are one we are not Christ's; and I also know that if we are not one with brother Brigham, our leader, we are not one with Christ. Yes, I know this, and my feelings are and have been with brother Brigham all the time.

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those twelve, viz.: Peter, James, and John. Peter held the keys pertaining to that Presidency, and he was the head.

How did these keys come to us? Did not Peter, James, and John, ordain Joseph Smith our Prophet? They did. And Joseph Smith called and ordained brother Brigham, brother

Heber, brother Parley, and others, enough to make twelve Apostles. Thus you see that there is always a governing principle in the Church upon the earth; there is always a Presidency, three who represent the Deity here on the earth. Just think of your position; you have heard the teachings and instructions of President Young, and his instructions are the word of God to us, and I know that every man and woman in this Church who rejects his testimony, and the testimony of those that he sends, rejects the testimony of God his Father. I know that, just as well as I know that I see your faces to-day.

Where will those go to that reject this Gospel? Why, in reality they will not go anywhere. [A voice from the stand: They will not go anywhere else, for they have no other place to go to.] They will remain where they are, in hell, where my spirit was for a short time, when I was in England. Where was my body during that brief period? It was in Preston, on the corner of Wilford-street, but my spirit could see and observe those evil spirits as plainly as it ever will after I die. Legions of disembodied evil spirits came against me, organized in companies that they might have more power, but they had not power over me to any great extent, because of the power that was in and sustaining me. I had the Priesthood, and the power of it was upon me. I saw the invisible world of the condemned spirits, those who were opposed to me and to this work, and to the lifting up of the standard of Christ in that country. Did I at the same time see or have a vision of the angels of God—of His legions? No, I did not; though they were there and stood in defence of me and my brethren, and I knew it. And all this not that there was any very great virtue in me, but there was virtue in the Priesthood and Apostleship which I held, and God would and did defend; and the evil spirits were dispersed by the power of God.

Some people suppose that when they leave this state of existence they are going into the paradise of God, but if they do not overcome evil and subject themselves to the will of God and to him that is appointed to lead us here in the flesh, they will become subject to those wicked spirits. Angels will not come by legions to defend those whose faith fails them when the destroyer comes, but he will be permitted to waste the wicked. I never said that I ever saw an angel from God, though I have dreamed about them; neither did I see those evil spirits with my natural eyes, nor was I at the time asleep, but I saw them after I was laid prostrate upon the floor.

When I recovered I sat upon the bed thinking and reflecting upon what had past, and all at once my vision was opened, and the walls of the building were no obstruction to my seeing, for I saw nothing but the visions that presented themselves. Why did not the walls obstruct my view? Because my spirit could look through the walls of that house, for I looked with that spirit, element, and power, with which angels look; and as God sees all things, so were invisible things brought before me, as the Lord would bring things before Joseph in the Urim and Thummim. It was upon that principle that the Lord showed things to the Prophet Joseph.

I speak of these things because I do know that if you do not yield obedience to true principles, and bring your wills into subjection thereto, you will be overcome of evil. Jesus says, I have not come to do my will, but the will of my Father who sent me. Upon the same principle I say that I have not come to do my will, but to do the will of him that sent me, even that of brother Brigham.

This is my place and my calling, and this is my wish and the wish of brother Jedediah, of brother Amasa, of brother Parley, and of every other Apostle that God has appointed and called upon this earth, or ever will while we remain here. It is for brother Brigham to do the will of Joseph, and for Joseph to do the will of Peter, for Peter to do the will of Jesus, and for Jesus to do the will of his Father. That is the chain that reaches from heaven to earth, and do you not understand that it is so? If you will keep hold of that chain and keep your hands strongly fastened in the links, you can reach into the vail. But you must hold on firm and fast to the cable —why? Because there is an anchor at the end of the cable, and that cable is fastened to the ship so that it is made sure at both ends. That is the way it is in a ship, and it is so with the kingdom of God.

My feelings are for you to learn to follow our leader, our Prophet, our President. He will be our President in eternity, and Joseph is his President and will counsel him, and you need not trouble yourselves, but do as you are told and you will obtain salvation and go into the celestial glory. You will then dwell in the same glory with Joseph, with father Smith, with the Apostles and Saints; and by taking such a course not one of you will fall, and I know it.

You have got to be organized and disciplined by the Priesthood, and you have got to stick to that organization, for you cannot be saved with a celestial glory unless you are saved by this Priesthood. Brother Brigham says stick to it, and then we will all be saved in the kingdom of our God.

Thousands of this world, with large herds of cattle and much substance, are fleeing to California or Oregon to escape the troubles, but they will be caught in the snare. [President B. Young: They will, and they will fall into the pit.] The road on the Plains is full of emigrants of that class, and there are several thousand Saints on the way here. The hand-carts are rolling, and those with them can sleep at night and be up in the mornings, and the carts will jingle through the day; and as soon as we can get teams, after our wheat is harvested, we shall call on you to go back and meet them with flour and other comforts of life; what do you say? [Yes, from many voices in the congregation.] There are squally times in the east; they have got so that they cannot really stand it, without drubbing each other with canes. The world is in commotion; I have been talking about it here, and about the state of affairs in this Church, and what we have got to do, and I cannot get this subject out of my mind, no, not for one moment.

Brethren and sisters, take care of your grain; do not waste any of your grain, for you will need it all: and do not make an unwise or unsaintly disposition of it. I beg of you to attend to this counsel, for I have told it three or four times; not because I profess to be a Prophet, but because I naturally see the necessity for so doing. The people are out of grain and out of bread, and I have but little myself; and from what I see, I should think that very many had none, for if you were to go to my house and stay one day, you would see enough to craze you, for they come in crowds and are hungry, and I feel to pity them, but I cannot feed all creation.

Suppose all this people had been wise and taken counsel, would they have suffered the present destitution? No, they would not. Much of our grain has been consumed by our enemies, by those who care not for what they have to pay, for Uncle Sam pays their bills. Shall they have our grain this year? Doubtless many of this

people will sell their grain to them at a low price, and thus they will be fed, while many worthy persons will see straitened circumstances through lack of food, and I see this naturally. This is a numerous people, and they have no surplus of bread, not a particle, and our crop is very light in many places; there are hundreds and thousands of men that have lost their crops entirely. I understand that brother Grant has lost a great portion of his crop, and thousands of acres have been parched up for the want of water, and there will be but little wheat, not near enough to supply the wants of this people, and bring them safely through to another harvest.

In addition to our present number, according to accounts that I see, there are five thousand Saints ready for the Plains at one place, and five thousand more at another, besides those that are casually falling into the ranks, and they have to eat as well as we, until another harvest.

I speak of these things to warn and forewarn you to take care of your grain and save it, and it will be better for you to do this, even though in so doing you have to go bare-footed. And it will be better for the sisters to let fine shoes, fine dresses, fine bonnets, ribbons, veils, laces, and all other imported finery stay in the stores until they rot, than to let their grain go for such articles. Will you take the course that you have been exhorted to take? If you do not, a few men may not suffer, but the majority will. I do firmly believe that our bread has been blest and multiplied this season, for I know there was not enough in the Territory to sustain the people. However, the present scarcity is one of the best things that ever happened to this people, for it will teach them wisdom. This is one of the poorest countries for occupancy for Gentiles that I have ever seen, though for the same reasons it is at present the very best for the Saints, for we can get along in it better than any other people.

There are those here who will censure brother Brigham and me, notwithstanding all that we have done for them. [President B. Young: We do not care what they say about us, if they will not steal.] There is but little left in this Territory, so far as bread is concerned. Brother Brigham and I have had to put our families on half rations, in order that we might have wherewith to feed the destitute, and they now say that they feel better than they did before; and I judge, from the testimony that they have given, that it is best to keep them on short rations, for they are fat and fair, and enjoy a good portion of the Spirit of God.

Now, as anciently, the more some are blest, the more they complain; the more the Lord pours out His blessings upon some, the more covetous they are, and a great many of such characters will go to the devil. Brother Brigham and I would rather see our families beg for a living, go poor, penniless, and afflicted, and become sanctified, become celestial beings, and enter into glory, than to see them transgress the law of God. The bodies we do not care so much about, though we intend to support them in time and eternity.

I believe that Joseph has got the Church organized in the spirit world, and that he calls and sends the Elders to preach the Gospel to the spirits in prison.

Inasmuch as we do right, we shall have good times and prosper; and the majority of this people are honest and righteous, and they will be saved in the kingdom of God, for they will cleave to brother Brigham for ever, and will be one family. And if I am not very much mistaken, I shall be along with brother Brigham; and if

there is anything necessary for me to do, I will do it, though it takes my head off from my shoulders, for I am to be one and will be one with those who will be one with brother Brigham. I will go into the celestial kingdom with him and with Joseph, also with Peter, Paul, Adam, Noah, Job, Daniel, and all the ancient worthies; Prophets and Apostles, that ever lived in this world, and we will dwell there forever. I am on the right track; "Mormonism" is the pride of my heart, and I take no pride in any thing else. If I was driven to break up my home to-morrow, I would not cry for any thing which I have on this earth.

Do you suppose that I would cry at being compelled to leave my house? Do you wish to know what I would do with it? I would say, let the houses and everything else go. Just before I left Nauvoo, I had finished me a good house, and when compelled to start, I told the devil to take it and stick it in his hat, and I would go to the mountains and get rich.

Many think that they are going right into the celestial kingdom of God, in their present ignorance, to at once receive glories and powers; that they are going to be Gods, while many of them are so ignorant, that they can see or know scarcely anything. Such people talk of becoming Gods, when they do not know anything of God, or of His works; such persons have to learn repentance, and obedience to the law of God; they have got to learn to understand angels, and to comprehend and stick to the principles of this Church.

I feel to pray that the Lord may preserve you all from every evil. As for the departure from this state of existence, it is but for a little moment; and though I have not tasted death, yet I have seen in vision the invisible enemies of God, and they were organized and arranged in battle against one or two men, simply because those men were going to proclaim the Gospel to the nations, and the devil did not like it; and the devil will work against every man who goes into a new place to preach the Gospel. As to the length of that vision, after they took their departure, brother Willard Richards said that it was an hour and a half that we were in the vision, though it seemed to me not to have been a moment. One of the devils spoke, and said to brother Hyde, "I have said nothing against you."

I did not contend with them, and I assure you it was enough for me to look upon them; though I expect, after passing through the valley of death, that I shall preach to companies and nations of those spirits that are in prison. Those that were disobedient in the days of Noah? No, but to those that have been disobedient in the days of Joseph and Brigham, and that have been condemned for their sins; and we shall have many of them to contend with.

They will come by and bye in legions, but we shall have power to overcome by the power of God. They will have great power in the last days, and if you do not overcome them, you will fall into the same spirit; and you will be as liable to be deceived in that state of existence as you are in this, if you turn against God or this kingdom.

I bear testimony of this, and I wish you would listen to counsel and lay aside every sin that doth so easily beset you, and turn to the Lord with full purpose of heart.

Brother Brigham has fellow-laborers here, and they are just as good men as any that ever lived upon this earth. Adam and Jesus, and all the Prophets, down to the present, have contemplated this work, and would have rejoiced to live in our day, that they might have participated while in the flesh, in the glories of the last days.

We cannot become perfect, without

we are assisted by our heavenly Father. We must be faithful and of one heart, and one mind, and let every man and woman take a course to build up and not pull down. See that you save your grain, that you may save yourselves from the wicked of the world. Try to take care of every thing that is good to eat, for this is the work of the Lord God Almighty, and we shall have times that will test the integrity of this people, that will test who is honest and who is not.

Omitting prayer is calculated to lead the mind away from those duties which are incumbent upon us; then let us attend to our prayers and all our duties, and you will know that brother Brigham and his brethren have told you of these things.

Rejoice in all things brought forth in these last days, for the time will come when you will say that we indeed live in the last dispensation.

The trials in the last days will be numerous, but to the faithful they will be of but small moment, for they will live above these things. they will increase in power. The work of God is bound to increase, and just in that proportion will the devil's kingdom rise in power and strength, and walk up to battle against us. The adversary is bent on having a war with this people, we shall have him right by the side of us, and you will find that he will keep you very busy, if you strive to come off victorious.

We feel the responsibility that is resting upon us, and we wish to save this people, if they will listen to our counsel, both temporal and spiritual. I have to restrain myself, many times, from speaking of things which pass through my mind. I naturally delight in truth and plainness, this is my character, hence I make use of expressions and figures which are plain and easy to be understood.

I wish to have you receive the truth and obey counsel; and become thoroughly imbued with correct principles, that you may bring forth that which is good, raise up righteous sons and daughters, and bear off this kingdom, for it is beginning to work in uoy.

Take the boys here, the sons of our brethren and sisters, and you may cut them into inch pieces, and they will not forsake this cause, but they will defend it to the last. Some of them may be rough, and perhaps some of them do not pray much, but send them into the vineyard, and then you will see them shew forth the power that is in them.

At present the Prophet Joseph's boys lay apparently in a state of slumber, every thing seems to be perfectly calm with them, but by and bye God will wake them up, and they will roar like the thunders of mount Sinai.

There is much work to be done: God is not asleep, and He will wake up our children and they will bear off this kingdom to the nations of the earth, and will bear testimony to the truth of this work, and of the integrity and true character of Joseph, and Hyrum, and Brigham, of Heber, and Jedediah, and the Twelve, and of thousands of others.

There are trying times ahead of you, do you not begin to feel and see them? If you do not, I say you are asleep. I wish that the spirit which rests upon a few individuals could be upon you, every one of you, it would be one of the most joyful times that brother Brigham and I ever saw with the Saints of God upon this earth.

Let us be one; brethren, let us be of one heart and one mind; sisters, listen to counsel, and then, as I have said a hundred times, you never will want for flour and the comforts of life, from this time henceforth and forever.

Do I believe that God can increase our substance, increase our flour and our wheat, as He did those loaves and

fishes with which Jesus fed 5,000 people?

Supposing that there was a tub standing here and the people perishing for want of water, could not I, were I beyond the vail, come and pour in water? Yes, and you could not see me. Unless your eyes are touched by the power of God, you cannot see an angel; it is as much as you can do to see me.

Angels are ministering spirits, and do you suppose that they will see this people want? Do you suppose that my Father will sit upon His throne, and see us starve? No, no more than He suffered His servant Elijah—to starve, He then inspired a bird to carry meat to His servant Elijah, and He can do the same now.

Did He not cause manna to come from heaven? Yes, and there is plenty more on hand.

I am telling the truths of God, and I am one with brother Brigham, and I can bear testimony to him and of him, and our testimony is as good as that of Peter, or of John.

Brother Brigham and I once started to travel with sixteen dollars and fifty cents, and in five hundred miles we paid out eighty-two dollars, and had some money left when we got to the end of our journey. Do you not suppose that we believe in angels and holy beings, having visited us on those occasions? Cannot angels furnish Saints with money? Our wants were supplied, and we are witnesses of the fact, and we still live, and shall continue to live, and bear testimony to this generation.

Do you not think that angels can bring flour? Can they not go and take it from those who have plenty, and put it in the empty bins, sacks, and barrels belonging to good men, and that too without your knowing it? It is very common for one to increase, and for another to decrease.

Prepare yourselves for the future scenes through which you may be called to pass.

May the Lord God of Israel bless you all, is my prayer. Amen.

A PRAYER.

By President J. M. Grant, at the celebration of the 24th of July, 1856, in Big Cottonwood hanyon, Utah.

Our Father and our God, in the name of the Lord Jesus Christ, we bow before thee, and thank thee that we have the privilege of coming to the tops of these mountains to worship thee our God, and to celebrate the liberty of thy people, and their entrance into these peaceful valleys and mountains.

We thank thee for these mountains, for the fountains of waters that flow from them, for the timber that grows upon them, and for all the blessings that thou hast vouchsafed to thy people in this land.

We thank thee that thou hast preserved this land from the eye of the wicked, that they have not desired it, that they have not coveted it, that thou hast kept it for thy people and

hast brought them hither, through the instrumentality of thy servant Brigham, whom thou hast inspired by the Holy Ghost.

We thank thee that we here rest secure from our enemies, that we and our families enjoy peace and rest from the persecutions of those who hate thy chosen people.

We thank thee for this goodly inheritance which thou hast vouchsafed to thy people, and for the privilege of raising our banners and ensigns on these mountain tops. May our enemies never have power over us, and may we be blessed by doing right and keeping thy commandments, by living pure, and by being watchful and careful to do no evil, that we may multiply in our families, in our flocks, and in our herds, in our fields and habitations.

We pray thee, in the name of the Lord Jesus Christ, that thou wouldst bless this valley and all the adjacent valleys; and bless the streams of water that flow from the mountains. As we are at the head of Big Cottonwood kanyon, we pray thee that thou wilt bless it, and the water that flows to the mills, and to the land we cultivate. And may the timber and grass, and vegetation of every description, growing in this little valley in the tops of these mountains, be blessed; and we consecrate and dedicate it to thee for the benefit of thy people, for their happiness, that they may rest here and be safe. Bless all the elements that are here; may the rocks and the mountains be blessed; and every thing that has life.

We pray thee, in the name of the Lord Jesus, that thou wouldst bless thy servant Brigham, and those associated with him, who have taken pains to prepare the way, and kindly invite us to these regions. May we feel that we are blest, and that the Lord, through the dispensation of His providence, has granted to us these favors. We ask thy choicest blessings on thy servants Brigham, Heber, and the Twelve, and upon all thy faithful people in every kingdom and nation. Bless our friends, and all who speak comforting words to thy people, and defend them, and may the enemies of truth and righteousness be confounded, and not have power to injure the people of God. Bless thy servant George A. Smith, and thy servant John Taylor, and thy servant John M. Bernhishel, and bless all thy servants in every land and clime. Bless those who write and defend thy people through the press, may our prayers come up before thee in their behalf, for thou knowest we have not sinned against thee in these groves—in this kanyon. We do not visit groves, as did Israel of old, to commit adultery, nor to depart from the Lord our God. But we desire to appear before thee with clean hands and hearts, to call upon thee for thy blessing and do thy will, that our inheritance may be blest and all we have, and that all the efforts we make to build up Zion and rear temples to thy name may be blest, that the people of God may flock to the mountains by tens of thousands; may the wicked be cut off, may they be taken in the snares they have spread for thy people, and fall into the pits they have dug for thy Saints, and may they not prosper on the earth.

We desire that thou wouldst fulfil the covenants made with Abraham, Isaac, and Jacob, with Lehi and Nephi, and with all the Prophets that have lived on this land, that Zion may come down from above, and Zion come up from beneath; that every band may be broken, and all Israel be saved. O Lord, we ask thee to bless us in our efforts on the earth; may righteousness and peace spread as the light of the morning, may we rejoice in the natural fortresses of this land, and may we be the pioneers of truth,

men who will break the crust of nations, gather Israel, and send the truth to every clime. May we accomplish the great work thou didst commence through thy servant Joseph, that truth may reign on the earth, and righteousness predominate among all people. May we have power over the wicked nations, that Zion may be the seat of government for the universe, the law of God be extended, and the sceptre of righteousness swayed over this wide world; and eventually, with the redeemed, may we be brought to celebrate thy praise, in thy kingdom and presence. These favors, and all we need to prepare us to live here, to dwell with thee and the sanctified hereafter, we humbly crave, in the name of Jesus Christ, Amen.

A VISIT, BY P. P. PRATT, TO THE SOUTHERN SETTLEMENTS—THE POWER OF THE PRIESTHOOD—UNION AMONG THE SAINTS—A MIRACLE.

A Discourse, Delivered by Elder P. P. Pratt, in the Bowery, Great Salt Lake City, June 29, 1856.

Brethren and Sisters,—It is with no ordinary feelings of joy and thanksgiving that I have the privilege of again standing before you, in a good degree of health.

I have been absent some five weeks, on a mission through the southern settlements. Many of you will remember that I had been very low with sickness previous to my departure, and I thank God this day that I have, in a great measure, recovered my health and strength.

I have had a good visit among the Saints throughout the south, from here to Washington county, distance 300 miles. The hot weather, prevailing south winds, and the dust, rendered our traveling somewhat disagreeable and fatiguing; nevertheless, I have enjoyed myself well.

The Saints among whom we have labored received us with hospitality, the best they were capable of; they could have done no better if angels from heaven had visited them; and I feel to bless them for it.

I will say a word about the crops and the industry of the people south, as I presume you are all anxious on that subject. I know of no particular drawback in any large portion of the settlements in the way of good crops.

They are later in the south than here, the climate being a little colder; but in every settlement a peculiar spirit of industry characterises the Saints; they seem to strain every nerve to put in crops and to take care of them, and with some few exceptions in small places, there is every prospect of good crops, good gardens, and good grain, and I hope, with the blessing of the Lord, that the people in these distant regions will be able to produce sufficient for themselves and those who are coming this season, and I think the most of them will take care of it.

If we do the same, and all the other settlements, we will be enabled to live, and to enable those of our brethren to live who may come to us. I found it true, as our President said this spring, that there was four times the destitution in this city that there was out of it.

When I arrived as far as Nephi, and from that onward south, I heard of but very little scarcity, but very little want, but they all seemed to have enough to eat, and occasionally some to spare.

I mention these few things for your comfort, as we are one body and rejoice in each others welfare.

I would also mention that a good spirit, the spirit of union and peace, seems generally to prevail so far as I could tell; and as to myself, I have enjoyed myself well and felt a good portion of the Spirit during my ministry in the south, and feel to thank my Heavenly Father for all these things.

I have been led to reflect in viewing the unanimity of the people, and the extent to which they can endure and suffer for the sake of their religion. I have been led to reflect upon the power of the Gospel, the ordinances ministered for this people, and the spirit received in connexion therewith.

Some people inquire after miracles, and signs, and wonders; I will mention one sign, and wonder, and miracle, that I have reflected upon of late; it is very public, and before the eyes of this people, and hence I have pleasure in referring to it.

It is this: here are a people congregated in the capacity of civil and religious governments in the valleys of Utah, made up of almost all nations and languages, comparatively speaking, or of many nations, having brought with them a variety of manners and customs, as well as many peculiar opinions and nationalities. And besides these, religiously speaking, they have been gathered out from almost every sect and creed under heaven, or at least from many of them. A miracle, a sign, and a wonder, is this!

How came this? When found among all nations and languages, and religions, I say how came they to be made one, not that all are perfect in one, but so far as they are? And if any body doubts this being a miracle, a sign or wonder, what we ask of them is, to produce the same, if they can.

If any body needs a miracle, this is one for them. Has any person, or I might say, have all persons power upon natural principles, by their own wisdom and power, to take people of different nations, and languages, and tongues, habits, customs, and religions, and unite them in one common band, civil and religious, and then govern them in a great measure as a unit? I ask, have they the power? I would like to see it tried somewhere, either in Kansas or in some part of the United States, or elsewhere.

If the union which exists in Utah, cannot be effected by others, and elsewhere, with similar materials, then, all must acknowledge a miraculous power existing and operating in these valleys.

A great many throughout the nations, learned men, philosophers, rulers—those that have studied the science of government, would fain inquire by what means or power this miracle is accomplished over so many conflicting elements.

Well, suppose we touch upon a little key, or give a clue to it, for the benefit of those to whom it was and is a mystery, and also for our own satisfaction.

Then, in the first place, we say that it is by the power and keys of the holy Priesthood, and the ordinances and spirit thereof.

This people, composed of diverse

nations, tongues, habits and religions, have all been baptized by one Spirit into one body. So far as they have, in all honesty repented, and been baptized, they have all received a portion of the Holy Spirit of promise by the laying on of the hands of the Priesthood, in the name of Jesus, and they have one Lord, one faith, one baptism, and one Holy Spirit, and one God and Father of all. This is as it was said by the ancient writer in relation to the ancient Saints.

Is there power in the Priesthood as there was anciently? We say the Priesthood has been restored by the ministration of angels to Joseph Smith and others, and confirmed and ordained upon the heads of others by that same authority, by him and the word of the Lord through him.

Is there power in it? If not, how came this people to be concentrated and united, after being gathered out of many jarring elements, from the United States and from Europe?

Although they are very far from being perfect in this union, yet we say that by the power of the ordinances and by the power of the Spirit that accompanies the ordinances, this great miracle has been done in the name of Jesus Christ.

We take, for instance, a Presbyterian Methodist, a Quaker, a Baptist, and an Infidel, as they are called, or whatever name, community, or creed they belong to, and on their profession of reformation and faith in Jesus Christ, we bury them in the water, in the name of Jesus, for the remission of sins; they rise again out of the water in newness of life, that is, with a fixed purpose of leading a new life; and after receiving instruction at the hands of the authorized Priesthood, we lay our hands upon them, accompanied with prayer in the name of Jesus Christ, for the gift of the Holy Ghost; and if they do not receive that Spirit, you may know that they have not obeyed this Gospel from the heart.

Was there any power in the ordinances anciently, in the ordinances of God administered by proper authority? And is there power now? Let us look at it for a few moments.

Moses, being about to depart from his great responsibilities in the midst of Israel, laid his hands upon Joshua by the word of the Lord. After this Joshua was filled with the Spirit of God and of his calling. His works in leading Israel into the promised land, and there defending them and settling them according to the word of the Lord, go to show that he not only received a form under the hands of Moses, but he actually received the power and spirit of that form.

Saul, king of Israel, was anointed by the direction of the word of the Lord under the hands of a Prophet; literally anointed when he was a young man, to be king over Israel. He was a poor, inexperienced young man, and probably knew no more of inspiration than other youths. But soon after his anointing, the Philistines made war against Israel, and would not make peace only on condition that every man of Israel would consent to lose his right eye. Saul, on hearing of these humilitating proposals, felt the power of his anointing. The Spirit of God came mightily upon him; he raised an army, conquered the haughty foe, and saved his country.

But by and bye this man, Saul, so far transgressed, that the word of the Lord came to him through Samuel, the same that anointed him, and said, the kingdom is rent from thee, and given to thy neighbor, who is better than thou art.

And after that he did not have the Spirit of the Lord to guide him, and shortly after that he got into trouble with the Philistines, whose armies

were placed in battle array against him.

I have mentioned these circumstances to show you that there is power in the ordinances of the Almighty, when administered by authority. There are a great many other circumstances, but I name these few to illustrate the question under consideration.

Well, was their power in the ordinances of the kingdom, when administered by Joseph Smith? We say there was power in all that he did.

Well, he ordained men to be Apostles, and Prophets, and Elders, and they went forth to administer in the sacred ordinances of the house of God; and I ask, is there power in their administration?

If not, how came these Americans here, and Britons, and Irishmen, and Scotchmen, and Danes, and French, and more nations than my memory will serve to name, coming together as a unit, scarcely anything occurring to mar their happiness?

You do not hear a man say that he is a Dane, or an Englishman, or of any peculiar nation, but losing his nationality, and all blending into one mass, with a united heart to build up the kingdom of our God, and to become one great nation, Americans to be sure, if you wish to call it so, as it is in that country.

How came this to be, if there is no power in the modern Priesthood and in the modern ordinances? As I said before, if any body disputes this power being with us, will they set us a similar example?

Leave out their nationalities, and the variety of jarring politics, and our political predispositions and prejudices; leave that out of consideration, and I just come to the advantages and disadvantages in our traditions that have come down from our fathers, and are now held sacred by us, so much so, that I heard a person who was brought up in New Hampshire say that he grew up in the world among all the jarring of politics, and to use his own language, "I was brought up to believe that my father was right in both religion and politics." "What was he," said I? "O, he was a Whig in politics, and a Congregationalist in religion;" and, says he, "I was so glad that my father was so lucky in both as to be right." "What is the proof," says I, "that your father was right in both?" "Why, the proof is, he was my father, and therefore he must be right, in both his religion and politics, for my father could not be wrong!"

Well, fortunately or unfortunately, we have all had fathers; and, of course, because they are our fathers, they must be right in politics and religion, no matter which it is. Such has been our strong prejudice with reference to our fathers.

Well, now, how do we stand now: have we got rid of all this? How came we to have one faith, one Lord, and one baptism, and one Holy Spirit, as it is in a great measure this day? Probably there my be few exceptions, persons who have got the opposite spirit, like Saul when the Lord rejected him through rebellion. How came this to be, as I said before, when we turn from our errors and sins as well as we can? How is this? We came forward, when we see our sins, with honest hearts, determined to do right, believing in Jesus Christ; then some Apostle or Elder that had received the Priesthood through the ministration of Joseph Smith, or that grew out of his administration, took us and buried us in the waters of baptism in the name of Jesus Christ, for the remission of sins, and we then resolved to lead a new life.

It expresses a covenant, whether they said it in so many words or not —they promised to lead a new life. Then just as soon as they could re-

ceive sufficient instruction, the Elders laid their hands upon them in the name of Jesus Christ, and they could receive their blessings; and the Elders confirmed upon them the gift of the Holy Ghost, and the power thereof. And, by and bye, many others were ordained to holy and important callings, and were anointed to take part in the work, and partake of the power of the holy Priesthood after the order of the Son of God, and it is this power that unites us together in one. The world do not believe this I am aware.

It is really so long since I was among the sectarian world, that I had almost forgotten that I was a sectarian of any kind, and that I was a political partizan of any kind. I have been so long removed from those scenes which characterise the numerous parties of the world, I had almost forgotten whether there was a whig or democratic party, or whether parties existed; I say, I had almost forgotten whether I had ever belonged to any sect or party, and I had almost forgotten my nationality. It is true that I do not speak a different language from what I did in the world, but I had almost forgotten that, but I feel that I am with the Priesthood, and with all good men, I am one with them, to be used nationally, politically, morally, and religiously, to hold fast our faith, to build up a righteous people from every country, to preach and establish righteousness, and union, and peace, to all people in every country, for the benefit of all men that will obey it, without regard to persons.

Well now, this, so far as I can tell it in a few words, is the great secret, or one secret out of the great mystery, or rather one mystery out of another, which exists in the minds of the people, that do not know it. How is it that this people, that are come up of so many parties, and tongues, and people, and creeds, are measurably become one in faith and spirit? And what is further to increase in them this oneness? Being careful to live to our righteous religion, and to do right continually so that we become one in heart and mind. We are required to overcome our faults, and be careful to increase in and learn the truth, and put in practice, and to pray for the Holy Spirit of promise, and to be careful to keep the commandments of God, careful to do nothing to our neighbors, but what I would have them do under the like circumstances and be perfectly willing for them to do to me.

By adopting these means we are sure to progress in that oneness, and in that union nationally, religiously, politically and socially, and in every way to learn to co-operate, and to be more and more in the spirit, one in heart and in mind. Well, then, a great reward lies before us upon conditions of obedience, but there is still a mighty work to be done. I have taken but little praise for what has been done, though much has been done, still much remains to be done, not only to convert the honest in heart, but to build up cities, and make farms. We have much to do with each other in order to bring us into union more perfectly as families and communities, as we will have to form ourselves and be prepared to form a more intimate union with the powers that have gone before us, even the powers of heaven, because there is a work to be done, and we have been called to help to do it. We are called upon not to do it alone, for the Prophets that have gone before us, that have fallen martyrs to it, are to help in the work.

We have never said that we would do it alone; but rather that the powers of the heavens that have gone before us and been perfected in the same Gospel, were engaged in it, and

wish to help to do it. Nothing short of this fond union of the Saints who have gone before us with the living Latter-day Saints, will ever bring about and complete that great restoration that we have all been looking for, and believing in, that all the Prophets have prophesied of since the world began; nothing short of these united powers can possibly attain to that which is designed, hence they in the other world will attend to their part of it; they are doing it now. But by and bye they will have to be ministers on the earth, and to the Latter-day Saints, and we have to be prepared to have the vail rent, and to be united more perfectly in our co-operations with them, and they with us; and we should endeavor to do our part of the work, to prepare for that which is to come, progressively, and be ready to enter into the kingdom of righteousness and truth, act so that we can be worthy and ready to be wrought upon by the Spirit of God.

We should prepare for the ministration and society of the pure in heart, for they are preparing to meet the people down here. And I know not but that some among us are looking for the Lord Jesus Christ to appear very shortly with all his Saints and angels publicly. Well, I am looking for it too, but it is not the first thing that I am looking for, but I am looking for it when all things are ready, and when all things are prepared, so that when coming he will not break one jot nor tittle of the prophecies, but they will all be fulfilled in their time and place. If the coming of the Savior is the next thing in order, I consider that it would become all of us, so imperfect, so unprepared, so far from being perfectly united in righteousness, to become sanctified and made ready for his appearance. There will be people on the earth that will be ready when he does come, and how will it be at his coming? There are a great many that stand between us and Jesus Christ, and who stand in more immediate relationship to this work, and also to us. There is our leader, and many others that are leaders, and who hold the keys, and who have gone before us; and they stand between us and Jesus Christ, they hold keys between him and us, and then again there are others of the former day Saints, such as Peter, James and John, and they hold keys which are ahead of our leaders that are dead, our Prophet, for instance? Yes, they hold keys between him and Jesus. Here we all see that we have only got a portion of the Priesthood and the keys, the others are in the possession of the congregations of Saints in the heavens, and before we are prepared to be ministered to by them and enjoy their society, we must alter considerably. Some say, why, the coming of the Lord is nearer than some of you suppose. Well, I would not wonder if it was further off than some of you suppose, from the fact of the things that have to be accomplished.

If we were to say that before the coming of the Lord many great things await us, and that we are to be prepared for all the changes which have to take place, and that they are nearer at hand than we would imagine them to be; and if we should say that that event was much nearer than many of us suppose, and that we have already received many warnings, most certainly we ought to prepare to receive greater covenants, to become more closely acquainted with the Spirit of God, to be more perfect in union, to know how to act more in concert, to overcome our weaknesses and errors of judgment, and ignorance and follies, learn to be happy and to come up to the mark, and be sanctified before the Lord, that peradventure some portion of the keys and powers from the eternal world may be more fully bestowed upon us, that we may be

prepared by gradual experience from time to time, that we may progress in the science and plan of salvation, and be prepared for the greater things that await us.

I will not complain of our deficiencies for we have to be satisfied with the things which we have accomplished, but we have full confidence in the union and power that attends this work. It is for us to prepare ourselves and to repent of all our errors, and follow our leaders until we reach celestial glory. The powers of heaven are neither ashamed nor afraid, but they have confidence in us and will dwell in our society. There are a great many keys, and manifestations, and preparations, and associations between us and that great and perfect day, when the Lord will come in the power of heaven.

Let us all do our duty, and be faithful to our covenants. May God bless you all. Amen.

WHY THE SAINTS REJOICE—THE SPIRIT RECEIVED THROUGH LAYING ON OF HANDS—CLEANLINESS.

A Discourse, Delivered by President J. M. Grant, in the Bowery, Great Salt Lake City, August 3, 1856.

Having the privilege of speaking to you this morning, I particularly need the aid and assistance of the Spirit of the Lord, for I have been labouring under indisposition for several weeks, and do not possess that physical force which is natural to me, therefore I need more of the divine influence of the Holy Spirit.

We have professedly gathered ourselves to this land to serve our God; we feel that we have found the pearl of great price. It matters but little in relation to the land that we dwell upon, or the special comforts of life that we may have found and now enjoy in this land, so we but have within us that eternal treasure that warrants us in believing that we please our God, and that He approbates our course.

I am aware that the christians would think inasmuch as they have circulated the Bible among the nations of the earth, that they have thereby done much towards spreading the Gospel and establishing the kingdom of God on the earth. But you, as reasonable men, would consider that I reasoned very badly, were I to say that the United States by circulating the Constitution among the various governments on the earth, had thereby established so many republics.

In order for the kingdom of God to have an existence upon the earth, we naturally need the radiant light of heaven, we need the divine sanction of the Almighty, and He will set a man to properly organize His people, and execute those things which He designs to have carried out. Some may ask, why the Latter-day Saints rejoice? I answer, we rejoice not alone in that we have a claim superior to the claims of others; not alone in that we have houses and lands, and power and authority, and the comforts of this city, but in the privileges given us by the Almighty, through faith

and obedience, for being more happy than other people. We have not the facilities that the people of many other cities and parts of the earth possess; indeed, we are deprived of many of the comforts and luxuries which many enjoy in other climes. But suppose we are, did we come here for them? Were they the grand object of our leaving our native soil? Was this the view we had when we left Europe, the United States, or any other part of the earth, or the islands of the sea? Did we come here to obtain a better farm, to obtain the luxuries of life? If this was the object of our pursuit, we have certainly been mistaken.

It is possible that some may have been tempted, as they were in the days of Jesus, by the loaves and fishes; but those who understood the truth, and comprehended and loved virtue, had no such idea. They understood that the Gospel of the Son of God, proclaimed and taught by the proper officers, had been brought unto them, and that the sceptre of life had been held out to them. And may we not, as Saints of God, rejoice that we have found and received the truth, that we have tasted of its sweetness, and that it has made us happy.

It matters not whether you dwell in Great Salt Lake City, or in the different settlements of this territory, or whether you are associated with those that are following some special branch of mechanism, if you have the principles of eternal life, the gift of the Holy Ghost, the will of the Lord, the power of God within you, for then you will be contented. On the other hand, if you have not the principles that come from Heaven, though you may have rich soil to cultivate, and splendid houses to dwell in, though you may be connected with wealthy and influential families, and possess choice localities in a powerful state, you are not happy, you are not contented, for there is a vacuum where the principles of life should be, and gold and silver will not fill it and satisfy the cravings within.

Some people act as if they looked for this city to be like the various other cities of the earth, and if they do not prosper as well as they think they ought, they turn round upon us as though this world's goods were the primary object of their coming here. I admit that Heaven has seen fit to give us many of the comforts of life, but the primary object of our coming here was not to obtain more desirable temporal blessings, or to obtain more gold or silver. This was not our view, but we came here to do the will of our Father; and we built houses, laid out farms and went to work as we would elsewhere, but these things did not induce us to come here. When we enlisted in the covenant of the everlasting Gospel of Jesus Christ, our object was to attain eternal life; the object of our coming here was to please our God.

We did not merely have the Bible circulated among us; Joseph Smith did not merely tell us that he was a missionary sent to proclaim that which was proclaimed and believed in the Garden of Eden, or the testimony that was given to Noah before the flood; or that he was sent simply to bring the books of Moses with the writings of the ancient Apostles and Prophets, or alone to inform us of the works of Jesus Christ when upon the earth. This was not alone the work of the Prophet, but it was that he had received a commission from the Almighty, that he had been ordained by Peter, James and John, who were sent unto him as messengers or ministers from the heavens with proper authority, and had given him the legal authority of God—for what? To build up the kingdom of God upon the earth, to organize it and set it in order, and to ordain proper officers to execute the law. This Apostle of

Jesus Christ told the people that if they would obey the Gospel, if they would repent of their sins, if they would be baptized for the remission of their sins, they should receive the gift of the Holy Ghost, by the laying on of hands, which he was authorized to administer.

Many complied with the teachings of the Prophet, and what was the result? Much the same as we read of in the Bible and the Book of Mormon. The Prophet translated the Book of Mormon, and therein found the subject of salvation set forth as it is in the Bible, only more plainly and fully. The Book of Mormon and the Prophet Joseph taught repentance the same as the Bible, therefore they agreed; and the Prophet never limited that instruction, neither did he limit any of the teachings of the ancients.

If Joseph had merely sold the people the Bible and Book of Mormon, would they have received the gift of the Holy Ghost? It was, and I presume still is, a favorite theme with Mr. Alexander Campbell, of the United States, that "the word is the Spirit and the Spirit is the word," in short that there is no Spirit to be received separate from the word of God. His logic amounts virtually to this—"Simply preach the Bible, the word of God and salvation as printed in the Bible; and all who purchase the Bible thereby purchase eternal life."

Who that is rational and possessed of a disposition to scan the subject can believe such a doctrine? Doubtless Moses heard the thunder of the Almighty on Mount Sinai, and saw the lightnings, but would you say that I was reasoning correctly, if I were to say that I heard that thunder and saw those lightnings simply through reading the history thereof in the Bible? Again, would I be reasoning correctly to say, because I have read the account of what transpired on the day of Pentecost, when the Spirit was poured out upon the people and Peter spoke as he was moved upon by the Holy Ghost, that I, therefore, have seen the day of Pentecost? That because I have read the history of some of the operations of the Holy Ghost, therefore I have the Holy Ghost? Or that I heard them speak in tongues, because I have read the history of persons speaking in tongues? Certainly not.

I am aware that hundreds and thousands of different denominations disagree with Mr. Campbell, and also declare that they receive the Spirit of the Lord, what they call the new birth, a change of the heart, put off the old man and put on the new man, and at the same time the operations of their minds, their course of life and all their doings and sayings, prove that they are equally as far behind as Mr. Campbell, and that they have only the history of the light itself.

Should you light a room with gas, and should an artist take a sketch of the light, and some author write a history of the affair, and at a subsequent date some other man write a history, and should the two accounts be placed together, describing the beauty thereof and benefit thereof, would the history of the light and the benefit that had been derived therefrom, and the abundance of that light that was said to have existed, light up a hall? If it would, do not buy any more candles, but read the history of candles, and stick that history in your candlesticks; read the history of oil and wick, and stick that in your lamp, and see how much light you will get.

You may read the Book of Mormon and the Book of Doctrine and Covenants, and the word of God in its various written and printed forms, and after you have read them all, have you, by so doing, gained any right to say that you have the light of Moses,

Isaiah, Daniel, and other ancient and modern men of God? Have you any reason to say that you possess the same light, the same joy, the same spirit, as they did, in consequence of your possessing the same written word of God that they possessed? Yes, if Mr. Campbell's doctrine be correct. No doubt the followers of Mr. Campbell consider the doctrine true, and his logic and reasoning correct.

Some, in the so called Christian world, contend that the spirit is the word, and that word, they argue, will save the people.

Now suppose that some missionary or Bible society should send a few missionaries to the Latter-day Saints, in these valleys, upon hearing that we were short of bread and other kinds of food, and suppose that those missionaries should tell us about the various kinds of food necessary to sustain life; and then suppose that this benevolent institution should publish 15 or 20,000 tracts to teach us what an advantage it is to live in New York, London, Paris, or New Orleans, and what they live upon in the various regions of the habitable portions of the earth, what good would all that do us? I answer, not any.

After you have read in this book (holding up the Bible) concerning the commission which Jesus gave to certain of his disciples, can you get up and say that you are Peter, James, John, or any of the ancient Apostles, or Prophets? or by so doing, that you had the Holy Ghost, the same as they had?

Could you reason that when you had read the account of the Psalmist, where he says, "The mountains skipped like rams, and the little hills like lambs," that you had seen the glory of God in this way, because the Psalmist records that he saw it?

Could you, when you have read that Paul knew a man who was caught up to the third heavens, testify that you knew the man who was caught up, simply from having read that account?

When you read of the gifts that were bestowed upon and circulated among the people of God, you certainly would not wish others to suppose that mere reading about them puts you in possession of the same blessings.

But many in the world would suppose that when they preach and circulate the Bible, they actually put in the possession of the people that power and life and those gifts, that the ancient Apostles and Prophets and Saints of God enjoyed.

Brethren and sisters, we understand the difference between enjoying and reading of enjoyment, between the history of a feast and the feast itself; also between the history of the law of God and the law itself.

When the Prophet Joseph came among the people he did not tell them that he would sell them the word of God, but after he had established the truth in their minds and they were baptized, he then laid his hands upon them that they might receive the gift of the Holy Ghost, for he had promised this, and they received the Holy Comforter and the same light, the same Spirit, the same power of God, and the same principles of eternal life; that very gift which is the greatest gift of God, and it gave them the same joy, and the same great blessings, and this Spirit taught them the will of God.

Herein is the difference between this Church and the people of the world. They rejoice in thinking that their forefathers had such rich blessings, and that they were so happy and rejoiced so much that they saw God, His Son Jesus Christ, and Peter, James, and John; and that their forefathers received the Holy Ghost.

We rejoice that we have seen and that our Prophets have received the

like blessing, and not that we read of their enjoyment. We rejoice that our God lives, that Jesus Christ His Son lives, and that the gifts and blessings are bestowed upon us.

It is generally admitted that it is natural for parents to love their young children as well as the older ones, and if there be any difference, they will love the youngest ones a little the most, for they sometimes have to be more severe with the older ones.

But the world reverse this doctrine with regard to the Almighty, for they make God love Adam, Abraham, and the ancients, but when it comes down to the present time their wonderful, peace-making religion makes them rejoice that their older brethren and sisters had rich dinners and suppers, and that they had feasted on the good things of heaven, but that our father is so unmerciful in our day that we have to eat husks.

According to the doctrine of our religious friends, we have to rejoice that the ancients enjoyed the rich blessings of our Father, and that He will not give us anything but the history thereof. (President B. Young: And the chaff.)

Such a course is not as consistent as that of the devil, for he treats his first children in a certain way, and then he treats all the others in much the same way; he treats everybody about alike.

Have we not a right to receive those blessings that were enjoyed by our elder brethren? If the devil tempts and tries everybody, and if the young children have to be tried, why not the young be blest like the old children?

I am aware that the Latter-day Saints require a great deal of preaching, and some of that, too, on subjects very easy of comprehension; I will tell you what I said to one of our home missionaries a few days ago, and I said the same to one of the brethren from Grantsville, when speaking to him about the petty wrangling there:

They wanted a new local President and a new local Bishop, they wanted this, that, and the other, and wished to know what we had to say. I remarked, if you wish to know what I have to say, I will tell you.

Said I, if an angel of God should come to that village, he would say to its inhabitants, "Repent and wash your bodies, repent and clean up your door yards, repent and cleanse your out-houses," all of which I seriously think that they have very much need to do.

After they have actually cleansed themselves and commenced doing right, and have cleansed their locality, I presume that then an angel, or a man of God, might tell them what further to do.

I actually suppose that in the instructions which an angel of God would give, the very first lesson would be to teach cleanliness to the filthy, and then instruct them to keep themselves cleanly all the time. This is what our President is frequently teaching you; and yet you may go into some parts of this city, and you would actually think that Provo river affords no more water than would suffice for cleansing them.

I like a place constantly kept clean, and that must be so to satisfy me, I not only want the history of a people's being clean, and of their having cleansed up their door yards, out-buildings, and grounds, but I want them to do it.

We have preached cleanliness at Fillmore, last winter; and when I went there lately I was pleased to see that they had made some little improvement.

But there is still by far too much carelessness in this matter, and some people seem to love to live amidst filth, and to snuff its nauseous and unhealthy odors, when it would be

far better to apply it to enriching your soil.

You have been taught true doctrines, and the Lord God has given you the Holy Ghost which has purified your hearts, and now purify all that pertains to you.

The time will come when you will be tried in this respect; and the days of power will come, when the power of God will be more abundantly poured out upon those who are prepared for it. And you who have the truth and do not live up to it, who do not live up to that light and intelligence which is given you, who do not purify your bodies, your clothing, your buildings, your door yards, gardens, and fields, may look for the wrath of God to burn against you.

It is your duty to be clean and neat, and it is the duty of all the settlements throughout the Territory.

You have the history of the light, and you have received the virtue and power which are in the Gospel of Jesus Christ, and it is for you to obey your leaders and the intelligence which is in you, which may the Lord grant, in the name of Jesus. Amen.

THE HOLY GHOST NECESSARY IN PREACHING—FAITH—HEALING THE SICK—THE SAINTS' INTERESTS ARE ONE—ALL OF OUR EFFORTS SHOULD TEND TO THE UPBUILDING OF THE KINGDOM OF GOD.

A Discourse by President B. Young, Delivered in the Bowery, Great Salt Lake City, Utah Territory, August 17, 1856.

We have had the privilege of hearing the testimony of brother Whiting, who has just returned from his mission, upon which he started two years ago from San Pete.

Brothers Merril and Clinton, and several others, have lately arrived from their missions, and I will here give an invitation to those brethren to come to the stand, Sabbath after Sabbath, and bear their testimony and speak to the people. I wish to say to the Elders who arrive, come, we would be happy to see you with us; come, we will find seats for you; and if you are not all eloquent preachers, come and bear your testimony. Brother Whiting says that he is a man of but few words. I am satisfied that there is greater wisdom with many who say but little, than there is with those who talk so much; as for the multitude of words, they are but of little consequence, the ideas are of far the greatest importance.

The kingdom of our God, that is set up on the earth, does not require men of many words and flaming oratorical talents, to establish truth and righteousness. It is not the many words that accomplish the designs of our Father in heaven, with Him it is the acts of the people more than their words; this I was convinced of, before I embraced the Gospel. Had it not been that I clearly saw and understood that the Lord Almighty would take the weak things of this world to confound the mighty, the wise, and the talented, there was

nothing that could have induced me, or persuaded me to have ever become a public speaker. I did think, and I now think, that I am personally as well acquainted with my own weaknesses as any other mortal is with them, for this is my fortune, my good fortune and blessing, and I am ready to acknowledge that it is more than many have got. I am of the opinion that I know and understand myself, about as well as any person can know and understand me; yet I may think that I know my weaknesses and incapabilities to the fullest, while others may see weaknesses that I do not. Still I am so constituted that when I discover my weaknesses I bear them off as well as I can; and I say to all people, if you discover that I falter, when I do the best I can, what are you going to do about it?

When I first commenced preaching, I made up my mind to declare the things that I understood, fearless of friends and threats, and regardless of caresses. They were nothing to me, for if it was my duty to rise before a congregation of strangers and say that the Lord lives, that He has revealed Himself in this our day, that He has given to us a Prophet, and brought forth the new and everlasting covenant for the restoration of Israel, and if that was all I could say, I must be just as satisfied as though I could get up and talk for hours. If I could only say that I was a monument of the Lord's work upon the earth, that was sufficient; and had it not been for this feeling, nothing could have induced me to have become a public speaker.

With regard to preaching, let a man present himself before the Saints, or go into the world before the nobles and great men of the earth, and let him stand up full of the Holy Ghost, full of the power of God, and though he may use words and sentences in an awkward style, he will convince and convert more, of the truth, than can the most polished orator destitute of the Holy Ghost; for that Spirit will prepare the minds of the people to receive the truth, and the spirit of the speaker will influence the hearers so that they will feel it.

These reflections are my true sentiments, and it is knowledge with me with regard to speakers and people who have honest hearts, who desire the knowledge of the Lord, who are seeking to know the will of God, and willing to become subject to it. The Spirit of truth will do more to bring persons to light and knowledge, than flowery words. This is my experience, and I presume it is the experience of many of you, and that you can call that to mind when you first received the Spirit of this Gospel.

When you see a person at a distance, you can, at times, see the spirit of that person before you have the opportunity of speaking to him; you can discern his spirit by the appearance of his countenance. This has been my experience from my younger days, and more especially since I have become acquainted with sacred things. My later experience has been very vivid with regard to the spirits of people, and it matters not to me whether they say much or little, so they but let me hear their voices and see them, let me hear and see the manifestation of their spirit, that I may know whether they are constantly with us in their feelings. I wish to know the spirits of those that are around and with us.

Brethren, you who have returned and are this season returning from missions, we shall be happy to have you take your seats with us on this stand, and when opportunity offers we shall be glad to hear your voices and testimonies.

When I rise before you, brethren and sisters, I often speak of the faults of the people and try to correct them;

I strive to put the Saints in a right course and plead with them to live their religion, to become better and to purify themselves before the Lord; to sanctify themselves, to be prepared for the days that are fast approaching. I do this oftener than I speak of the good qualities of this people, and I have reasons for this which, perhaps you would like to hear.

The froward and disobedient need chastisement, the humble and faithful are sealed by the Spirit of the Gospel that we have received. I have not time nor opportunity to caress the people, nor flatter them to do right; nor often to speak well of them, portraying their good qualities.

The consolations of the Holy Spirit of our Gospel comfort the hearts of men and women, old and young, in every condition of this mortal life. The humble, the meek, and faithful are all the time consoled and comforted by the Spirit of the Gospel that we preach; consequently, their comfort, happiness, joy, and peace must be received from the fountain head. As Jesus says, "In the world ye shall have tribulation, but in me ye have peace," so we say to ourselves, so we say to the Saints; in the Lord ye have joy and comfort, and the light of truth which shines upon your path.

The Holy Ghost reveals unto you things past, present, and to come; it makes your minds quick and vivid to understand the handy work of the Lord. Your joy is made full in beholding the footsteps of our Father going forth among the inhabitants of the earth; this is invisible to the world, but it is made visible to the Saints, and they behold the Lord in His providences, bringing forth the work of the last days.

The hearts of the meek and humble are full of joy and comfort continually; do such need comfort from me? Yes, if any mourn, perhaps a few encouraging words from me would give them consolation and do them good. I am always ready to impart what I have to this people, that which will cheer and comfort their hearts; and if the Lord will lead me by His Spirit into that train of reflections and teaching, I am more willing and ready to speak comforting words to this people, than I am to chastise them.

But I hope and trust in the Lord my God that I shall never be left to praise this people, to speak well of them, for the purpose of cheering and comforting them by the art of flattery; to lead them on by smooth speeches day after day, week after week, month after month, and year after year, and let them roll sin as a sweet morsel under their tongues, and be guilty of transgressing the law of God. I hope I shall never be left to flatter this people, or any people on the earth, in their iniquity, but far rather chasten them for their wickedness and praise them for their goodness.

The Lord praises you and comforts you, if you live as you are directed; if you live with your life hid with Christ in God, you do receive, from the fountain head, life, joy, peace, truth, and every good and wholesome principle that the Lord bestows upon this people, and your hearts exult in it, and your joy is made full.

This people are the best people upon the face of the earth, that we have any knowledge of. Take the congregation now before me, and what portion of them has been in the Church twenty-six years? What portion has been in the Church fifteen years? But a small part.

How many of those before me were personally acquainted with Joseph, our Prophet? I can see now and then one; you can pick up one here and another there; but the most of the people now inhabiting this Ter-

ritory never beheld the face of our Prophet; even quite a portion of this congregation never beheld his face. All this I consider.

But few of this congregation have been assembled together more than a very few years, to receive and be benefitted with the teachings from the fountain head, directly from the living oracles.

How long have they been gathered? Some one year, some two years, and some five or six years; and I can only pick out a few in this congregation, who were acquainted with the Prophet.

I could pick out a few of this assembly who have been here seven and eight years.

You who understand the process of preparing mortar, know that it ought to lay a certain time before it is in the best condition for use. Now, suppose that our workmen should work over a portion and prepare it for use, and when it is rightly tempered, suppose some one should throw into the mixture a large quantity of unslacked lime; this would at once destroy its cementing quality, and you would have to work it all over and over again.

This is precisely like what we have to do with this people; when a new batch is mixed with the lime and sand which were prepared ten days ago, before it is fit for use it has to be worked all over with the ingredients and proportions that were used to make the first.

Some think this rather hard, but they have to be worked over, because they are in the batch. Again, they are in the mill, and like the potter's clay which brother Kimball uses for a figure, they have got to be ground over and worked on the table, until they are made perfectly pliable and in readiness to be put on the wheel, to be turned into vessels of honor.

Now, suppose, when it is in this good state, that somebody should throw in a batch of unworked clay, it would spoil the lot, and the potter would have to work it all over; the clay that was prepared has to be worked over with the unprepared.

This principle makes many feel sore, and some are starting for the States, and some for California, because they will not be worked over so much, and we cannot set a guard over the mill to keep the new clay from being thrown in.

You may say that that is my business; no, it is my business to throw in the new clay, and work it over and over, and to use the wire to draw from the lump any material that would obstruct the potter from preparing a vessel unto honor.

I do not wish you to think that I chastise good men and good women; chastisements do not belong to them, but we have some unruly people here, those who know the law of God, but will not abide it. They have to be talked to; and we have to keep talking to them, and talking to them, until by and by they will forsake their evils, and turn round and become good people, or take up their line of march and leave us.

I have reflected much upon the true character of mankind, pertaining to the Gospel of salvation, and more particularly in reference to the character of that portion of mankind that is here in the capacity in which we now are. How hard it is for people to see and understand things as they are. I allude, in my remarks, to this people who do reflect, and who profess to believe in a Supreme Being, the Creator of the heavens and the earth, who have professed, by their acts, that God has spoken in the last days, that unto us He has revealed His will; that He has given unto us the oracles of divine truth, the Gospel of life and salvation, with the privilege of making sure unto ourselves eternal life; this

is the people I am now preaching to, and unto whom I wish to address my few remarks.

How slow many of us are to believe the things of God, O how slow. How many men and women can I find here who place implicit confidence in their God? Perhaps you might wish an explanation with regard to the term I here make use of. I will acknowledge my inability to explain to the fullest extent, what I regard as implicit confidence in our God; the reason of this is the ten thousand opinions that people have.

If I were to urge that we ought to have implicit confidence in the power and willingness of our God to sustain us by doing everything for us, that would cut the thread of my own faith, it would run counter to many of my ideas in regard to the dealings of the Almighty with the human family. On the other hand, how much confidence shall I have in God? One says, "I have no confidence in Him, any further than what I can see, hear, and understand. I have no confidence that wheat will grow here, unless I put it into the ground; or that I will have food to eat, unless I take the proper steps for raising it, or purchase it from those that have it." Both of these points are true in part, but the minds of the people are more or less beclouded.

To explain how much confidence we should have in God, were I using a term to suit myself, I should say *implicit* confidence. I have faith in my God, and that faith corresponds with the works I produce. I have no confidence in faith without works. Shall I explain this? I do not think I can fully present the idea to your understanding, but I will a portion of it; and to do so, I will refer to a circumstance that transpired in Nauvoo. A President of the Elders' Quorum, old father Baker, was called upon to visit a very sick woman, a sister in the Church; they sent for him to lay hands upon her. It was a very sickly time, and there was scarcely a person to attend upon the sick, for nearly all were afflicted. Father Baker was one of those tenacious, ignorant, self-willed, over-righteous Elders, and when he went into the house he enquired what the woman wanted. She told him that she wished him to lay hands upon her. Father Baker saw a tea-pot on the coals, and supposed that there was tea in it, and immediately turned upon his heels, saying, "God don't want me to lay hands on those who do not keep the Word of Wisdom," and he went out. He did not know whether the pot contained catnip, pennyroyal, or some other mild herb, and he did not wait for any one to tell him. That class of people are ignorant and over-righteous, and they are not in the true line by any means.

You may go to some people here, and ask what ails them, and they answer, "I don't know, but we feel a dreadful distress in the stomach and in the back; we feel all out of order, and we wish you to lay hands upon us." "Have you used any remedies?" "No. We wish the Elders to lay hands upon us, and we have faith that we shall be healed." That is very inconsistent according to my faith. If we are sick, and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the Gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body; to another this may appear inconsistent.

If a person afflicted with a cancer should come to me and ask me to heal

him, I would rather go the grave-yard and try to raise a dead person, comparatively speaking. But supposing we were traveling in the mountains, and all we had or could get, in the shape of nourishment, was a little venison, and one or two were taken sick, without anything in the world in the shape of healing medicine within our reach, what should we do? According to my faith, ask the Lord Almighty to send an angel to heal the sick. This is our privilege, when so situated that we cannot get anything to help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves, in case of sickness, but ask God to do it all.

A portion of our community have so much confidence in God, even men and women in this city, that if you put in their possession five bushels of wheat, they will dispose of it and trust in God for their food for a year to come. To me this is inconsistent; I know nothing about the consistency of such a confidence in God. But to me it is consistent for the poor man, or woman, that has been gleaning wheat, and has saved five or ten bushels, to lay it up for a time of need; though I understand that some of them are trying to sell it. Poor men and women who have had to beg for the last six months, and who have had nothing but what they obtained through charity, but who have now obtained a few bushels of wheat, are ready to sell it for something of no intrinsic worth, trusting in God to provide for them. This is inconsistent to me.

How shall I present consistent faith and religion, so that you may comprehend the subject? I will do my best, and leave the event with God. I believe, according to my understanding of the principles of eternal truth, that I should have implicit faith in our God; and when we are where we have no help for ourselves in the case of diseases, that we have the right to ask the Father, in the name of Jesus, to administer by His power and heal the sick, and I am sure it will be done to those who have implicit confidence in Him.

Again, in regard to food, implicit faith and confidence in God is for you and I to do everything we can to sustain and preserve ourselves; and the community that works together, heart and hand, to accomplish this, their efforts will be like the efforts of one man. The past year was a hard one for us with regard to provisions, but I never had one faltering feeling in reference to this community's suffering, provided all had understood their religion and lived it. Some few understand their religion and live it; others make a profession, without understanding their religion, and do not live it; consequently there has been a lack of union of effort to sustain ourselves, which has made it very hard for the few.

Suppose that we had done our best and had not raised one bushel of grain this year, I have confidence enough in my God to believe that we could stay here, and not starve to death. If all our cattle had died through the severity of the past winter, if the insects had cut off all our crops, if we still proved faithful to our God and to our religion, I have confidence to believe that the Lord would send manna and flocks of quails to us. But He will not do this, if we murmur and are neglectful and disunited.

Not having breadstuff nor manna, if we are cut off from those resources, from our provisions, the Lord can fill these mountains and valleys with antelope, mountain sheep, elk, deer, and other animals; He can cause the buffalo to take a stampede on the east side of the Rocky mountains, and fill

these mountains and valleys with beef; I have just that confidence in my God. I have confidence enough to believe that if we had not raised our own provisions this year, and had proved true and faithful to our God and to our religion, that the Lord would have given us a little bread, even though he should have to put it in the minds of the people in the States to go to California and Oregon, and to load their wagons with sugar, flour, and everything needed; more than they could consume, and cause them to leave their superabundance here, as some did a great quantity of clothing, dried fruit, tools, and various other useful articles, in 1849, the first season that large emigrating companies passed through this valley to California. I could then buy a vest for twenty-five cents, that would now sell here for two or three dollars; and coats could be bought for a dollar each; such as are now selling for fifteen dollars.

This is my confidence in my God. I am no more concerned about this people's suffering unto death, than I am concerned about the sun's falling out of its orbit and ceasing to shine on this earth again. I know that we should have that confidence in God; this has been my experience; I have been led into this confidence by the miraculous providences of God. My implicit confidence in God causes me to husband every iota of property He gives me; I will take the best care of my farm, I will prepare my ground as well as I can, and put in the best seed I have got, and trust in God for the result, for it is the Lord that gives the increase.

I will illustrate by relating a circumstance which occured this summer. A certain brother sowed a field with wheat, and he has been afraid, and afraid, all the summer, about the water, saying, "When shall we get the water? We shall quit farming, for I am tired of it." I said to him, it is God that gives the increase, and it is for us to do the best we can; and if there is no water for the grain, He is close by, and is careful to give the increase, when it is necessary. This brother had sowed five or six acres; and the straw was so short, that a portion of the crop had to be pulled, and when thrashed, he had over one hundred and seventy bushels of wheat.

The Lord wishes to show this people that He is close by, that He walks in our midst daily, and we know but little about him; yet He intends to train us until we find out. This year, I think, gives us a positive manifestation of the hand of our God in giving the increase. I do not know that any person can cavil upon that question any more, and say that it is all in accordance with natural philosophy, as the world term it.

Natural philosophy, as you and I understand it, would not have produced one bushel of grain, where we now have ten. I would like the philosopher to make it appear how the trees have grown so luxuriantly this year, with so little water. Have you ever before seen the weeds flourish so finely on these dry hills? Look at your grain; though much of it is so low that you have to pull it, can you tell what it is that has caused the kernels to be so numerous and plump? Let the natural philosopher tell the reason, if he can; he cannot do it.

After all that has been said and done, after He has led this people so long, do you not perceive that there is a lack of confidence in our God? Can you perceive it in yourselves? You may ask, "Brother Brigham, do you perceive it in yourself?" I do, I can see that I yet lack confidence, to some extent, in Him whom I trust. Why? Because I have not the power, in consequence of that which the fall has brought upon me. I have just told you that I have no lack of

confidence in the Lord's sustaining this people; I never had one shadow of doubt on that point.

But through the power of fallen nature, something rises up within me, at times, that measurably draws a dividing line between my interest and the interest of my Father in heaven—something that makes my interest and the interest of my Father in heaven not precisely one.

I know that we should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other, neither in time nor in eternity.

If I have an interest in any object, but should not live to enjoy that object, you can perceive that it is cut off from me, and that my interest and my hopes are gone, so far as worldly things are concerned. If any one has an interest in an object that is changeable, in anything of an earthly nature, and is separated from it, it can be of but little use to him, and should cease to be an object of great care or desire. Any object or interest that we have, aside from our Father in heaven, will be taken from us, and though we may seem to enjoy it here, in eternity we shall be deprived of it.

Consequently, I say that we have no true interest, only conjointly with our Father in heaven. We are His children, His sons and daughters, and this should not be a mystery to this people, even though there are many who have been gathered with us but a short time. He is the God and Father of our spirits; He devised the plan that produced our tabernacles, the houses for our spirits to dwell in.

My interests are with His; yours are there, and if you, seemingly, have any interest anywhere else, it will be severed from you, and you will never enjoy it. Still there is a feeling which has come by the fall, by transgression, in the heart of every person, that his interest is individually to himself; and that if he serves God, or does anything for Him, it is for some being for whom he has no particular concern. This is a mistaken idea; for every thing you do, every act you perform, every duty incumbent upon you, is solely for your interest in God, and no where else, neither can it be.

When you promote His interest, you promote your own; and when you promote your own interest, you promote His. When you gain a title of glory, or any good thing, you gain this to your Father in heaven as well as to yourself. And every object you are in pursuit of, should be that which will pertain to eternity, and let time take care of itself, only be sure to do the duties pertaining to it.

If we can see and realise that our interests are hid in God, and that we can have no interest anywhere else, perhaps we can learn obedience faster than we now do. Many think, "Well, I am an independent character; I do not like to be counseled, governed, or controlled; I wish to do as I please." That feeling, in a degree, is in every person.

There is an impulse in man that separates his interest from the interest of his God, and the interest of our Father in heaven from ours.

This must be learned so that you can discern it in yourselves, so that you can apply all your efforts, every act of your lives, to the interest that pertains to your eternal exaltation.

If in this world we had every object that we could desire, of an earthly nature, do you not understand that death would separate us from it? You can understand that naturally. A man possessing thrones, kingdoms, and power, leaves them when he is laid in the grave.

Now suppose that you let the common mode of reflection and practice reach into eternal things, upon the same principle you would have a selfish interest in eternity; you would there be to yourself, by yourself, and for yourself, regardless of every other creature. But the truth is, you are not going to have a separate kingdom; I am not going to have a separate kingdom; it is not our prerogative to have it on this earth.

If you have a kingdom and a dominion here, it must be concentrated in the head; if we are ever prepared for an eternal exaltation, we must be concentrated in the head of the eternal Godhead. Why? Because everything else is opposed to that kingdom, and the heir of that kingdom will keep up the warfare with that opposing power until death is destroyed, and him that hath the power of it; not annihilated, but sent back to native element. He will never cease to contend with the opposite power, with that power that contends against the heir of this earth; consequently, if we fancy that we have an independent interest here and in the world to come, we shall fail in getting any of it.

Your interest must be concentrated in the head on the earth, and all of our interest must centre in the Godhead in eternity, and there is no durable interest in any other channel.

I desire the people to consider whether they have any faltering in their feelings, any misgivings, or lack of confidence in their God. If they have, they should seek, with all the spirit and power they are in possession of, until they can understand the principle of eternity and eternal exaltation, and then apply the actions of their lives to these principles, that they may be prepared to enjoy that which their hearts now anticipate and desire. If we will learn these things correctly and advance, and advance, and continue to advance, though the new clay may be continually thrown into the mill, we will bring it to the same pliability as the old, much sooner than if it was ground alone; for the old clay soon mixes with the new and makes the whole lump passive. If we apply our hearts to these things, we shall soon learn to have our interests one here on the earth.

The principles of eternity and eternal exaltation are of no use to us, unless they are brought down to our capacities so that we practise them in our lives. We must learn the principles of government, must learn ourselves, the eternal government of our God, the interest that the Father has here on the earth and the interest that we have; then we will place our interest with the interest of our Father and God, and will have no self-interest; no interest only in His kingdom that is set up on the earth; then we will begin and apply these principles in our lives.

How shall we apply them? We must learn that we have not one farthing's worth of anything in heaven, earth, or hell, not even our own being.

We have been brought forth on this earth, organized for the purpose of giving us an opportunity of proving ourselves worthy to possess something by and bye.

We make farms, build fine houses, get possessions around us, and these we call ours, when not a dime's worth of them is either yours or mine. This is what we must learn.

I have much property in my possession, and we use the terms, "my farm, my house, my cattle, my horses, my carriage," &c., but the fact is we do not truly own anything; we never did and never will, until many long ages after this. We seemingly have property; we have gold and silver in our possession, and houses and lands, and goods, &c. These things we are

accustomed to call ours, but that is for the want of understanding.

Every man and woman has got to feel that not one farthing of anything in their possession is rightfully theirs, in the strict sense of ownership. When we learn this lesson, where will be my interest and my effort? I do not own anything—it is my Father's. How came I by my possessions? His providence has thrown them into my care; He has appointed me a steward over them, and I am His servant, His steward, His hired man, one with whom He has placed certain property in charge for the time being, that is, pertaining to the things of this world.

Says one, "It was preached thirty years ago, that nothing belongs to us, and, if I have a thousand dollars, to at once give it all to the poor." That is your enthusiasm and ignorance. Were you to make an equal distribution of property to-day, one year would not pass before there would be as great an inequality as now.

How could you ever get a people equal with regard to their possessions? They never can be, no more than they can be in the appearance of their faces.

Are we equal? Yes. Wherein? We are equal in the interest of eternal things, in our God, not aside from Him.

We behold Church property, and not one farthing of it is yours or mine. Of the possessions that are called mine, my individual property, not a dollar's worth is mine; and of all that you seem to possess, not a dollar's worth is yours.

Did you ever organize a tree, gold, silver, or any other kind of metal, or any other natural production? No, you have not yet attained to that power, and it will be ages before you do. Who owns all the elements with which we are commanded and permitted to operate? The Lord, and we are stewards over them. It is not for me to take the Lord's property placed under my charge and wantonly distribute it; I must do with it as He tells me. In my stewardship I am not to be guided by the mere whims of human folly, by those who are more ignorant than I am, not by the lesser power, but by the superior and wiser.

Those who are in favor of an equality in property say that that is the doctrine taught in the New Testament. True, the Savior said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me," in order to try him and prove whether he had faith or not.

In the days of the Apostles, the brethren sold their possessions and laid them at the Apostles' feet. And where did many of those brethren go to? To naught, to confusion and destruction. Could those Apostles keep the Church together, on those principles? No. Could they build up the kingdom on those principles? No, they never could. Many of those persons were good men, but they were filled with enthusiasm, insomuch that if they owned a little possession they would place it at the feet of the Apostles.

Will such a course sustain the kingdom? No. Did it, in the days of the Apostles? No. Such a policy would be the ruin of this people, and scatter them to the four winds. We are to be guided by superior knowledge, by a higher influence and power.

The superior is not to be directed by the inferior, consequently you need not ask me to throw that which the Lord has put into my hands to the four winds. If, by industrious habits and honorable dealings, you obtain thousands or millions, little or much, it is your duty to use all that is put in

your possession, as judiciously as you have knowledge, to build up the kingdom of God on the earth. Let this people equalize their means, and it would be one of the greatest injuries that could be done to them During the past season, those who lived their religion acted upon the principles thereof by extending the hand of charity and benevolence to the poor, freely distributing their flour and other provisions, yet I am fearful that that mode was an injury instead of a real good, although it was designed for good.

Many poor people who receive flour of the brethren, if they have a bushel of wheat will sell it in the stores for that which will do them no good. My object is to accomplish the greatest good to this people. If I can by my wisdom and the wisdom of my brethren, by the wisdom that the Lord gives unto us, get this people into a situation in which they can actually sustain themselves and help their neighbors, it will be one of the greatest temporal blessings that can be conferred upon them. If you wish to place persons in a backsliding condition, make them idle and dilatory in temporal things, even though they may be good Saints in other respects. If the whole of this people can be put in a situation to take care of themselves, individually, and collectively, it will save a great many from apostatizing, and be productive of much good. I have got to wait for the Lord to dictate from day to day, and from time to time, as to what particular course to pursue for the accomplishment of so desirable a result.

Suppose that we should say that we intend to sell flour at ten dollars per hundred, would that make the people take care of themselves and their grain? It is not so very material what flour costs, nor whether the brethren sell it for three or ten cents a pound, as it is whether each will strive to secure and economise his own provisions. If you establish the selling price of flour at one dollar a hundred, or even at thirty cents, there are some who will sell all they have before night, and then beg their living of their neighbors. What course shall we pursue to produce the greatest good? We have the Gospel and the ordinances of salvation, and if we can get the people to do that which will produce the greatest good, then we shall further promote the interests of the kingdom of God on the earth.

I do not like to have the Saints, those who profess to be Saints, get such extravagant confidence in our God that they will not do one thing to provide for the body, but omit securing provision enough to sustain themselves, and say, "O, I shall have as long as there is any means, or wheat, or flour; I know that brother Brigham will not see me suffer. Mr. store-keeper, take the little I have and give me some ribbons for it, or a nice dress, for I want the best I can get, and I know that brother Brigham will not let me suffer." Will this course produce good to the people, or are they ignorant that they do not know what course to pursue?

The grand difficulty with this community is simply this, their interest is not one. When you will have your interests concentrated in one, then you will work jointly, and we shall not have to scold and find fault, as much as we are now required to. Somebody ought to be reproved here to-day, for some of our farmers are bringing in wheat and selling it to the stores for a dollar and a half a bushel. Would they sell it that low to the poor? No, they would not, if the poor had money to pay for it. If this is the best way, the most conducive of the greatest good to this

community, all right, but I cannot see any good resulting from it.

I can see no good accruing to this community in maintaining a divided interest; our interest must be one throughout, in order to produce the good we desire. Many are distrustful in the providences of God; they profess faith enough to have the Lord extract a cancer from their flesh, or drive a fever from them, though they would not do a single thing for themselves; yet if they have a few bushels of grain, or five dollars, and you touch that, you touch the apple of their eye. You will run counter to the feelings of "here is my individual family, my individual substance, my individual habitation, and my individual property that I have gathered together; it is all my own, it is not yours."

I know that there is great liberality among this people, and on the other hand there is much liberality like this, though I do not know that I can fully explain it to you, but I will try. A few years ago we wished to drive off the cattle not needed here, so as to leave the feed for our milch cows, and there was not a man who was not heart and hand for the policy. When the time came to gather up the cattle, every man said to his neighbor, "This is one of the best possible plans for our stock, now you drive off your cattle," so each man said to his neighbor, and thought to himself "mine will have a better chance." And in the matter of fencing, each one says to his neighbor, "You put up a good fence round your garden and herd your cattle," at the same time intending to let his own run at large. These few instances explain the feelings and conduct of some, and in what manner they are liberal.

I again say that I do not wish any to take chastisement but those who need it, though most of the people are generally so righteous and liberal that they give over every part of it to their neighbors; they consider that none of it belongs to them. Some are so liberal that they will pick up my cattle on the range and butcher them, saying, "There is nothing here belonging to brother Brigham, nor to anybody else, it is the Lord's, and I will have a little beef."

I wish the people to understand that they have no interest apart from the Lord our God. The moment you have a divided interest, that moment you sever yourselves from eternal principles.

It is reported that many are going away; I say, gentlemen and ladies, you who wish to go to California, or to the States, go and welcome; I had rather you would go than stay. I wish every one to go who prefers doing so, and if they will go like gentlemen, they go with my best feelings; but if they go like rascals and knaves, they cannot have them. I have never requested but two things of those who leave, namely, to pay their debts and not steal; that is all that I have required of them. Go about your business, for I would rather you would go than stay.

The moment a person decides to leave this people, he is cut off from every object that is durable for time and eternity, and I have told you the reason why. Everything that is opposed to God and His Son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence

will eventually cease. "That is strange doctrine." No matter, they have not an object which they can place their hands or affections upon, but what will vanish and pass away. That is the course and will be the tendency of every man and woman, when they decide to leave this kingdom.]

They are welcome to go, and to stay where they go; I heartily wish that a great many would go, such as I can point out. Like old Lorenzo Dow, when he was trying to detect the person who had stolen an axe; he said that he could throw the stone which he had carried into the pulpit and hit the man that stole the axe; he handled the stone as though he would throw it, and the guilty person dodged, when he said, that is the man. So I could throw and hit a great many that I wish to go.

I say again, you that wish to go, go in peace, and we like to have you go; and those that wish to come here we like to have them come and be Saints, and if they would, they would stay; but if not, I like to have them leave, no matter whether they belong to the Church or not.

My soul feels hallelujah, it exults in God, that He has planted this people in a place that is not desired by the wicked; for if the wicked come here they do not wish to stay, no matter how well they are treated, and I thank the Lord for it; and I want hard times, so that every person that does not wish to stay, for the sake of his religion, will leave. This is a good place to make Saints, and it is a good place for Saints to live; it is the place the Lord has appointed, and we shall stay here until He tells us to go somewhere else.

All I ask of the Saints is to live their religion, serve their God, and recollect that their interest should be in Him and no where else; that the inferior must be controlled by the superior, and our efforts and affections all be concentrated in one, namely, in building up the kingdom of God to the destruction of wickedness; and may God help us to do it, I ask in the name of Jesus Christ: Amen.

TESTIMONY TO THE DIVINITY OF JOSEPH SMITH'S MISSION—ELDERS SHOULD GO TO THEIR MISSIONS WITHOUT PURSE OR SCRIP—THE LORD DEALS WITH THE SAINTS—JESUS THEIR PRESIDENT—SATAN ANGRY.

A Discourse by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, August 31, 1856.

I appear before you to bear my testimony to the truth of "Mormonism," that Joseph Smith, jun., was a Prophet called of God, and that he did translate the Book of Mormon by the gift and power of the Holy Ghost. This same testimony all can bear, who have received and continue to retain the Spirit of the Gospel.

We are happy to hear from our brethren who have returned from the fields of their labor, it rejoices our hearts, and we like to see their faces. I know how they feel when they return home, for I have felt many times, in returning to the Saints, as though the privilege of beholding their faces was a feast to overflowing, my soul has been full. I rejoice all the time, and I can understand why brother Clinton has rejoiced so exceedingly; it is because the lightning and thunder are in him, and because he gave vent to his feelings. Brother Robins' calling has been different, of such a nature that the lightning and thunder in him have lain dormant, to a certain degree, and he has not enjoyed himself so well as he would, had he been sent solely to preach and build up churches.

Let me reduce this to your understandings. Right here, in our midst, many who gather from foreign lands, who have undergone all the toil, labor, and hardship that it is possible for their nature to sustain on their journey, after they arrive in these valleys begin to sink in their spirits, neglect their duties, and in a little time do not know whether "Mormonism" is true or not. Take the same persons and keep them among the wicked, and they will preserve their armor bright, but it has become dull and rusty here; this is the cause of so many leaving these valleys. The seas are so calm and the vessel is wafted over them so smoothly, and in a manner so congenial to the feelings of the people, that they forget that they are in Zion's ship. This is the main reason of so many leaving for the States, California, and other places. Send those persons among their enemies, among those who will oppose "Mormonism," among those who will oppose the truth, and let them be continually persecuted, and they will know very quickly whether they are "Mormons" or not, for they must go to the one side or the other. But the condition of society here, and the feelings of the people, are so different from those of the wicked, that many glide smoothly along, forget their religion and their God, and finally think that this is not the place for them and go away.

I will now state that I am thus far perfectly satisfied with the labors of the brethren who have returned from their missions this season, and have come on the stand to-day, and at other times; I am highly gratified

with the doings and labors of those Elders.

With regard to brother John Taylor, I will say that he has one of the strongest intellects of any man that can be found; he is a powerful man, he is a mighty man, and we may say that he is a powerful editor, but I will use a term to suit myself, and say that he is one of the strongest editors that ever wrote. Concerning his financial abilities, I have nothing to say; those who are acquainted with the matter, know how "The Mormon" has been sustained. We sent brother Taylor, and other brethren with him, to start that paper without purse or scrip, and if they had not accomplished that object, we should have known that they did not trust in their God, and did not do their duty.

Let me call your reflections to the days of Joseph; here are some of the Twelve, here are the Seventies and Hgh Priests, and members of the High Council, and several who have been long in the Church, did any of you ever receive any support from the Church, while on your missions in the days of Joseph? Were you all to answer, you would say that you do not know the time.

I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect, was in 1842, when brother Joseph sent me the half of a small pig that the brethren had brought to him, I did not ask him for it; it weighed 93 pounds. And that fall, previous to my receiving that half of a pig, brother H. C. Kimball and myself were engaged all the time in pricing property that came in on tithing, and we were also engaged in gathering tithing, and I had an old saddle valued at two dollars presented to me, and brother Heber was credited two dollars in the Church books for one day's services, by brother Willard Richards who was then keeping those books. Brother Heber said, "Blot that out, for I don't want it." I think it was crossed out, and so was the saddle, for I did not want it, even had it been given to me. These were the only articles I ever received in the days of Joseph, so far as I recollect.

I have traveled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars, or fifty, or if I had five dollars, it almost universally went into the hands of brother Joseph, to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph when I came home. That is the way I got help, and it was good for me; it learned me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one.

For me to travel and preach without purse or scrip, was never hard; I never saw the day, I never was in the place, nor went into a house, when I was alone, or when I would take the lead and do the talking, but what I could get all I wanted. Though I have been with those who would take the lead and be mouth, and been turned out of doors a great many times, and could not get a night's lodging. But when I was mouth I never was turned out of doors; I could make the acquaintance of the family, and sit and sing to them and

chat with them, and they would feel friendly towards me; and when they learned that I was a "Mormon" Elder, it was after I had gained their good feelings.

When the brethren were talking about starting a press in New York, and how it has been upheld, I did wish to relate an incident in my experience. In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way to Ohio; brother Taylor was left to die by the road-side, by old father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river, in order to get into a boat to cross it. This was about our situation. I had not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, when I had a coarse sattinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers.

When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home, I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article.

We went to Preston and held our Conference, and decided that we would publish a paper; brother Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed brother Woodruff to Herefordshire; and I accompanied him on his journey to that place. I wrote to brother Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not, but I wrote to him to publish two thousand papers, and I would foot the bill. I borrowed two hundred and fifty pounds of sister Jane Benbow, one hundred of brother Thomas Kington, and returned to Manchester, where we printed three thousand Hymn Books, and five thousand Books of Mormon, and issued two thousand *Millennial Stars* monthly, and in the course of the summer printed and gave away rising of sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for brother Willard Richards and his wife who came to Manchester, and sustained them; and gave sixty pounds to brother P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year.

I was there one year and sixteen days, with my brethren the Twelve and during that time I bought all my clothing, except one pair of pantaloons, which the sisters gave me in Liverpool soon after I arrived there, and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming.

I paid three hundred and eighty dollars to get the work started in London, and when I arrived home, in Nauvoo, I owed no person one farthing. Brother Kington received his pay from the books that were printed,

and sister Benbow, who started to America the same year, left names enough of her friends to receive the two hundred and fifty pounds, which amount was paid them, notwithstanding I held her agreement that she had given it to the Church.

We left two thousand five hundred dollars worth of books in the Office, paid our passages home, and paid about six hundred dollars to emigrate the poor who were starving to death, besides giving away the sixty thousand tracts; and that too though I had not a sixpence when we first landed in Preston, and I do not know that one of the Twelve had.

I could not help thinking that if I could accomplish that much in England, in that poor, hard country, it could not be much of a job for a man to establish paper in New York. I thought that to be one of the smallest things that could be; I could make money at it. We sent brother George Q. Cannon, one of brother Taylor's nephews, to California, over a year ago last spring, to print the Book of Mormon in the Hawaiian language. He has printed a large and handsome edition of that book; has published a weekly paper and paid for it; has paid for the press and the type, and paid his board and clothing bills, though he had not a farthing to start with, that is, he went without purse and scrip, so far as I know, as did also brothers Bull and Wilkie who went with him.

It is one of the smallest labors that I could think of to establish a paper and sustain it in St. Louis, New York, Philadelphia, Boston, or any of the eastern cities. I wish to say this much, for the information of those who think it a great task to establish and sustain a paper; though I am not aware that any of the brethren think so.

I will relate another incident, which occurred during our journey to England. Brother George A. Smith accompanied me to New York City, and we had not money enough to pay the last five miles' fare.

We started from New Haven in a steam boat, and when we left the boat, I hired passage in the stage to New York; the captain of the steam boat happened to be in the same stage.

When we left the coach, I said to the captain, will you have the kindness to pay this gentleman's passage and mine. I had had no conversation with him during the day, only in interchanging the common and usual compliments, but when we left him he greeted us cordially, and said that he had paid our stage-fare with the greatest pleasure, and shook our hands as heartily as a brother, saying, "May God bless and prosper you in your labors."

In five minutes we were in the house with Parley P. Pratt, who had moved to that city the fall before. As soon as those of the Twelve who were appointed on that mission to England came in, we concluded that we would not go among the Branches, but seek out and preach to those who had not had an opportunity of hearing the Gospel.

Accordingly we separated and went into many parts of the State of New York, Long Island and New Jersey, and some went into the city of Philadelphia.

After we had got through with the regular meetings, we proposed to the brethren, if any of them wished to have meetings in their private houses and would tell us when and where that we would meet with them.

It was not more than a week or ten days before we had been in fifty different places in New York city and the surrounding country, and those who came to hear us invited their neighbors, and thus we preached and baptized, and soon gathered means

enough to defray the expenses of our passage to England, principally from those who were the fruits of our own labors.

Though the people in the States are daily becoming more hardened against the truth, yet if I was in New York this day, and it was my business to be there, I would not be there long before I would have many Elders preaching through different parts of that city; I would have them preaching in the English, Danish, French, German, and other languages. And soon would have Elders dispersed all over the State, and would raise up new friends enough to sustain me, that is if the Lord would help me, and if He did not I would leave.

That is the way we have traveled and preached, but now we do a great deal for our missionaries, for they gather money on tithing, and ask me to credit such and such a man so much on tithing; this course tends to shut up every avenue for business here.

We do not receive cash on tithing from abroad, because our missionaries are so liberal, and feel so rich, that they gather every dollar that can be scraped up, and then come here and have it credited to such and such individuals on tithing, without handing over the money.

This course hedges up the work at head quarters. Did I have that privilege? No, never; and men should not have it now. If a paper should be published, brethren ought to have wisdom enough to sustain themselves and the paper, and they can do it.

I do not wish to find fault with our missionaries, but many of them now live on cream and short cake, butter, honey, light biscuit, and sweet meats, while we had to take the butter milk and potatoes. That kind of fare was good enough for us, but now it is short cake and cream, light biscuit, with butter and honey, and sweet meats of every kind, and even then some of them think that they are abused.

I see some here who did not have as good fare as buttermilk and potatoes; I see some of the brethren who have been to Australia, the East Indies, &c. When I returned from England, I said it is the last time I will travel as I have done, unless the Lord specially requires me to do so; for if we could ride even as comfortably as brother Woodruff once rode on one of the Mississippi steam boats we considered ourselves well off. All the bed he had was the chines of barrels, with his feet hanging on a brace, and he thought himself well off to get the privilege of riding in any shape, to escape constant walking.

How do they go now? They take the first cabins, cars, and carriages. I wish to see them cross the Plains on foot, and then have wisdom enough to preach their way to the city of New York, and there, in the same manner, to get money enough to cross the ocean. But no, they must start from here with a full purse, and take broad cloth from here, or money to buy it in the States, and hire first cabin passages in the best ocean steamers; and after all this many think it is hard times.

I want to see the Elders live on buttermilk and potatoes, and when they return be more faithful. But they go as missionaries of the kingdom of God, and when they have been gone a year or two, many of them come back merchants, and how they swell, "how popular 'Mormonism' is, we can get trusted in St. Louis for ten thousand dollars as well as not, and in New York brother Brigham's word is so good that we can get all the goods we want; 'Mormonism' is becoming quite popular." Yes, and so are hell and the works of the devil.

When "Mormonism" finds favor with the wicked in this land, it will have gone into the shade; but until the power of the Priesthood is gone, "Mormonism" will never become popular with the wicked. "Mormonism" is not one farthing better than it was in the days of Joseph.

The hand of the Almighty is over mankind, and "Mormonism" is hid from them; they do not know anything about it. The Lord deals with this people, and draws them into close quarters, and makes them run the gauntlet, and tries their faith and feelings. He draws them into diverse circumstances to prove whether they believe in Jesus Christ, or not; and if need be He will let the enemy persecute us and destroy many of us; He will let them take our substance and drive us from our homes. Was "Mormonism" popular with those who have formerly persecuted, killed and driven us? Yes, as much so as it is at this day.

The hand of the Almighty is over the wicked, and He handles them according to His good pleasure, as He does the Saints. His hand is over us, and His hand is over them. But there is a thick mist cast before their eyes, so they do not discern the truth of "Mormonism." Do you wonder that they are mad, when they see the progress of truth? I do not.

The different political parties are in opposition. One party says, "We are republicans, and we are opposed in principle to all who are not of our party." Can the various parties be reconciled? No. Each party wishes to elect a President of the United States. We design to elect Jesus Christ for our President, and the wicked wish to elect Lucifer, the Son of the Morning, and swear that they will have him; and we declare that we will serve Jesus Christ, and he shall be our President.

Do you think that the democrats and republicans have made friends? No, they are just as much opposed to each other now as ever they were, and the devil is just as much opposed to Jesus now as he was when the revolt took place in heaven. And as the devil increases his numbers by getting the people to be wicked, so Jesus Christ increases his numbers and strength by getting the people to be humble and righteous. The human family are going to the polls by and by, and they wish to know which party is going to carry the day.

When you see mild weather, when all is smooth and our religion is becoming popular, the Lord is casting mist before the eyes of the wicked, and they do not see nor understand what will take place at the polls when the day of voting comes. Those who vote for Jesus will be on the right hand, and those who vote for Lucifer on the left; one part will be right and the other wrong. We calculate that we are right, and we are going to vote for the sovereign we believe in; and when he comes behold he will go into the chair of state and take the reins of government. Do you suppose the wicked will feel bad about it? That is what they are afraid of all the time.

They may kill the bodies we have, they may strive to injure us, but when the day of the great election comes, as the Lord Almighty lives, we shall gain our President, and we anticipate holding office under him. Do you blame the wicked for being mad? No. They desire to rule, to hold the reins of government on this earth; they have held them a great while. I do not blame them for being suspicious of us; men in high standing are suspicious of us, hence the frequent cry, "Treason, treason, we are going to have trouble with the people in Utah." What is the matter? Wherein can they point out one particle of injury that we have done to them?

True we have more wives than one, and what of that? They have their scores of thousands of prostitutes, we have none. But polygamy they are unconstitutionally striving to prevent: when they will accomplish their object is not for me to say. They have already presented a resolution in Congress that no man, in any of the Territories of the United States, shall be allowed to have more than one wife, under a penalty not exceeding five years imprisonment, and five hundred dollars fine. How will they get rid of this awful evil in Utah? They will have to expend about three hundred millions of dollars for building a prison, for we must all go into prison. And after they have expended that amount for a prison, and roofed it over from the summit of the Rocky Mountains to the summit of the Sierra Nevada, we will dig out and go preaching through the world. (Voice on the stand: what will become of the women, will they go to prison with us?) Brother Heber seems concerned about the women's going with us; they will be with us, for we shall be here together. This is a little amusing.

Brother Robbins, in his remarks, said that the Constitution of the United States forbids making an *ex post facto* law. The presenting of the resolution alluded to shows their feelings, they wish the Constitution out of existence, and there is no question but that they will get rid of it as quickly as they can, and that would be by *ex post facto* law, which the Constitution of the United States strictly forbids.

Brother Robbins also spoke of what they term the "nigger drivers and nigger worshippers," and observed how keen their feelings are upon their favourite topic slavery. The State of New York used to be a slave State, but there slavery has for some time been abolished. Under their law for abolishing slavery the then male slaves had to serve until they were 28 years old, and if my memory serves me correctly, the females until they were 25, before they could be free. This was to avoid the loss of, what they called, property in the hands of individuals. After that law was passed the people began to dispose of their blacks, and to let them buy themselves off. They then passed a law that black children should be free, the same as white children, and so it remains to this day.

But at the time that slavery was tolerated in the northern and eastern States, if you touched that question it would fire a man quicker than any thing else in the world; there was something very peculiar about it, and it is so now. Go into a slave State and speak to a man on the subject, even though he never owned a slave, and you fire up his feelings in defence of that institution; there is no other subject that will touch him as quickly. They are very tenacious and sensitive on those points, and the North are becoming as sensitive as the South. The North are slow and considerate; they have their peculiar customs; and are influenced by the force of education, climate, &c., in a manner which causes them to think twice before they act; and often they will think and speak many times before they act. The spirit of the South is to think, speak, and act all at the same moment. This is the difference between the two people.

Matters are coming to such a point, the feelings of both parties are aroused to that degree, that they would as soon fight as not. But I do not wish to speak any longer in that strain, though, if you want to know what I think about the question, I think both parties are decidedly wrong.

It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Con-

stitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State, and we chose to introduce slavery here, it is not their business to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it.

If we introduce the practice of polygamy it is not their prerogative to meddle with it; if we should all turn to be Roman Catholics to-day, if we all turned to the old Mother Church, it would not be their prerogative, it would not be their business, to meddle with us on that account. If we are Mormons or Methodists, or worship the sun or a white dog, or if we worship a dumb idol, or all turn Shaking Quakers and have no wife, it is not their prerogative to meddle with these affairs, for in so doing they would violate the Constitution.

There is not a Territory in the Union that is looked upon with so suspicious an eye as is Utah, and yet it is the only part of the nation that cares anything about the Constitution. What have they done in the States? Why, in some places they have celebrated the fourth of July by hoisting the National flag bottom side up, making a burlesque of the celebration, but "Utah is hell and the devil." This reminds me of a circumstance that transpired in England. A boy was brushing his shoes on Sunday morning, and a priest observing him said, "What, do you brush your shoes on Sunday?" "Yes, sir; do you brush your coat?" "Yes." "Well, I suppose it is life and salvation for you to brush your coat, but hell and damnation for me to brush my shoes." That is the difference.

"Mormonism" is true, and all hell cannot overthrow it. All the devil's servants on the earth may do all they can, and, as brother Clinton has just said, after twenty-six years faithful operation and exertion by our enemies, including the times when Joseph had scarcely a man to stand by him, and when the persecution was as severe on him as it ever was in the world, what have they accomplished? They have succeeded in making us an organized Territory, and they are determined to make us an independent State or Government, and as the Lord lives it will be so: (The congregation shouted amen.) I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves, and let them drive us from this place if they can; they cannot do it. I do not throw this out as a banter; you Gentiles, and hickory and basswood "Mormons," can write it down if you please, but write it as I speak it.

I wish you to understand that God rules and reigns, that he led us to this land and gave us a Territorial government. Was this the design of the wicked? No. Their design was to banish us from the earth, but they have driven us into notoriety and power; we are now raised to a position where we can converse with kings and emperors.

In the days of Joseph it was considered a great privilege to be permitted to speak to a member of Congress, but twenty-six years will not pass away before the Elders of this Church will be as much thought of as the kings on their thrones. The Lord Almighty will roll on the wheels of His work, and none can stop them; and they cannot drive us from these mountains, because the Lord will not suffer them to do so. I desire them to let us alone; "hands off and money down," we crave no jobs and make none. Let them attend to their own business, and we will build up Zion while they go to hell. Jesus Christ will be the President, and we are his officers, and they will have to leave the ground: for they will find

that Jesus has the right of soil. This they are afraid of, do you blame them? No, I do not, and you should not: let them feel bad and worry.

I have frequently told you, and I tell you again, that the very report of the Church and kingdom of God on earth is a terror to all nations, wheresoever the sound thereof goeth. The sound of "Mormonism" is a terror to towns, counties, states, the pretended republican governments, and to all the world. Why? Because, as the Lord Almighty lives and the Prophets have ever written the truth, this work is destined to revolutionize the world and bring all under subjection to the law of God, who is our lawgiver.

I am still governor of this Territory, to the constant chagrin of my enemies; but I do not in the least neglect the duties of my Priesthood, nor my office as governor; and while I honor my Priesthood I will do honor to my office as governor. This is hard to be understood by the wicked, but it is true. The feelings of many are much irritated because I am here, and Congress has requested the President to inquire why I still hold the office of governor in the Territory of Utah. I can answer that question; I hold the office by appointment, and am to hold it until my successor is appointed and qualified, which has not yet been done. I shall bow to Jesus, my Governor, and under him, to brother Joseph. Though he has gone behind the vail, and I cannot see him, he is my head, under Jesus Christ and the ancient Apostles, and I shall go ahead and build up the kingdom. But if I was now sitting in the chair of state at the White House in Washington, everything in my office would be subject to my religion. Why? Because it teaches me to deal justice and mercy to all. I am satisfied to love righteousness and be full of the Holy Ghost, while all hell yawns to destroy me, though it cannot do it.

If I were to forsake this kingdom, the car of righteousness would roll over and crush me into insignificance; and so it will every other man that gets out of the right path. What then are we going to do? We had better stick to the ship than jump overboard, because if we stay aboard we stand a good chance to be saved, but if we jump over we shall be drowned.

Who can help all these things? I did not devise the great scheme of the Lord's opening the way to send this people to these mountains. Joseph contemplated the move for years before it took place, but he could not get here, for there was a watch placed upon him continually to see that he had no communication with the Indians. This was in consequence of that which is written in the Book of Mormon; one of the first evils alleged against him was that he was going to connive with the Indians; but did he ever do anything of the kind? No, he always strove to promote the best interest of all, both red and white. Was it by any act of ours that this people were driven into their midst? We are now their neighbors, we are on their land, for it belongs to them as much as any soil ever belonged to any man on earth; we are drinking their water, using their fuel and timber, and raising our food from their ground.

I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; it was the power of God that wrought out salvation for this people, I never could have devised such a plan. What shall we do? Be still and know that the Lord is God: and let all people be silent and know that the Lord Almighty reigns, and does His pleasure on the earth. What had we better do?

Be submissive and passive, serve our God and walk humbly before Him.

The same Spirit pervades the Latter-day Saints in all the world, and what the Lord designs doing here is made manifest to the brethren in different parts, and the world feels the power of it and begins to persecute. When we commence that temple you will hear the devils howl.

We are now doing but little besides taking care of ourselves, but the kingdom has got to be taken and the Lord Jesus come to reign here. When you wonder why it is that we are building many large buildings here and the temple not going on, be silent and patient.

Here let me ask the old Saints a question. Have you ever seen a temple finished, since this Church commenced? You have not. The Lord says, "Be patient and gather together the strength of my house;" then do not fret yourselves, and if you feel a little worried, be sure that you are right, and do as you are counseled.

Why do we urge this upon the people? They are only counseled to love God and do His will. You cannot point out where a man has been counseled one hair's breadth from this course, and in this we have a right to be urgent, and strenuous, and sharp in our remarks. Serve your God and love your religion.

I could tell you a great many lessons that I have learned in "Mormonism," but it is very seldom that I refer to past scenes, they occupy but a small portion of my time and attention. Do you wish to know the reason of this? It is because there is an eternity ahead of me, and my eyes are ever open and gazing upon it, and I have but little time to reflect upon the many circumstances I have been placed in thus far during life. They are behind me, and I am thankful that I have not time to reflect on past transactions, only once in a while, when it seems almost necessary to refer to them.

May the Lord God of heaven and earth bless you, and may He preserve us and all good men and women upon the earth, and give us power to blow the Gospel trump to earth's remotest bounds, and gather up the honest in heart, build up Zion, redeem Israel, rebuild Jerusalem, and fill the earth with the glory and knowledge of our God, and we will shout hallelujah! Amen.

A CALL FOR AN EXPRESSION OF THE CONDITION OF THE PEOPLE—REPENTANCE AMONG THE SAINTS NECESSARY—RENEWING OF COVENANTS.

Instructions by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I have an impulse within me to preach the Gospel of salvation. I am here by the providence of our God; I have professed to be a teacher of righteousness for many years, and to preach the Gospel of salvation which is still within me, and I feel to pour it forth upon the people; and I present myself here this morning as a teacher in Israel, as a man having the words of eternal life for the people.

I feel to call upon this congregation to know whether any of them, or whether all of them wish salvation. If they do, I have the Gospel of salvation for them; and I call upon the people to know whether they are the friends of God, or only of themselves individually. I do not know of any better way to get an expression from the people, as to whether they wish the Gospel preached to them, whether they desire to believe in the Lord Jesus Christ, to obey his counsels, and live to his glory, denying themselves of worldly lusts and of every thing that is sensual and contrary to his Gospel, and feel as though they wanted to be Saints of the Most High, than to have the brethren and sisters, those who so wish and desire, manifest it by rising upon their feet. You will observe all who do not rise. [The vast congregation all responded by standing up.] Take your seats again. You have manifested that you want to be Saints, and I am happy for the privilege of talking to such a people.

When we get the font prepared that is now being built, I will take you into the waters of baptism, if you repent of your sins. If you will covenant to live your religion and be Saints of the Most High, you shall have that privilege, and I will have the honor of baptizing you in that font, or of seeing that it is done.

As for living here, as I have done for a length of time, hid up in the chambers of the Lord, with a people that are full of contention, full of covetousness, full of pride, and full of iniquity, I will not do it. And if the people will not repent, let the sinners and hypocrites look out. I will repent with you and I will try with my might to get the spirit of my calling; and if I have not that spirit now to a fulness, I will get more of it, so as to enjoy it to its fulness. And if I should be filled with the power and spirit of the mission that is upon me, I shall not spare the wicked; I shall be like a flaming sword against them, and so will all those that live their religion; it is not to be suffered any longer.

As I told you last Sabbath, if I was not mistaken, my feelings were that this people were preparing themselves, many of them, for apostacy; were preparing themselves for the apostacy of their neighbors and their families; their children and their friends were all leading the way of the sinner. I had not then an idea that I was mistaken; I have not now an idea that I

am mistaken. I understand these things perfectly well; and if the people are disposed to awake out of their lethargy and walk up to their religion, to their duty, to the highest privilege that ever was or ever can be granted to mortal man upon this earth, which is eternal life, and will do so, then we will be brethren. And if not, the thread must be severed, for I cannot hold men and women in fellowship that serve the devil and themselves, and give no heed to the Almighty; I cannot do it.

This people have been taught a great deal; they have had principle and doctrine fed to them till they are surfeited; and where is the man, the officer, or the community, that understands what has been taught them? There may be one here and there that understands, but generally the eyes of the people are closed upon eternal things, and they seek for that which pleases the eye, that which is in accordance with the lusts of the flesh, that which is full of iniquity, and they care not for the righteousness of our God.

I repeat that, as for as those who are disposed to refrain from their evils, to renew their covenants and live their religion, I will have the honor and you the privilege of going forth and renewing your covenants, otherwise their must be a separation. Let those who have been with us ten or fifteen years, who have passed through the sorrowful scenes that Joseph and many others who have gone behind the vail had to wade through, look back and see the hand of God that has led us to a land where we enjoy liberty, where we enjoy all the freedom that ever the city of Enoch enjoyed, until they were more perfectly made acquainted with God. All that we can enjoy more than we do, unless we further acquaint ourselves with our God and become His friends and His associates, will be but very little more than we now possess.

I tell you that this people will not be suffered to walk as they have walked, to do as they have done, to live as they have lived. God will have a reckoning with us ere long, and we must refrain from our evils and turn to the Lord our God, or He will come out in judgment against us. I refer to the doctrine and the teachings that have been laid before this people; and I will say that it would take me weeks and months to tell you what has been already told you. But it passes into your ears and out again, and is no more remembered.

Show me the man who knows enough about his God, and is sufficiently acquainted with the principle of eternal lives to be able to say, "I can handle the gold and the silver, the goods, the chattels, and the possessions of this world, with my heart no more set upon them than it is upon the wind. I know how to use them, to deal out this and to distribute that, and to do all to the glory of my Father in heaven." If there is one in this congregation that knows how to do all this, will you please to rise up? These are things that I have taught you week after week, and year after year, but do you understand them? No. You may say, with shamefacedness, that there is hardly a man in this congregation that can righteously manage even earthly things. Just as quick as you are prospered you are lost to the Lord, you are filled with darkness.

Do you think the angels of the Lord lust after the things that are before them? All heaven is before us, and all this earth, the gold and the silver, all these are at our command, and shall we lust after them? They are all within our reach; they are for the Saints whom God loves, even all who fix their minds upon Him and the interests of His king-

dom. Our Father possesses all the riches of eternity, and all those riches are vouchsafed unto us, and yet we lust after them.

I have taught you these things weeks and months ago, and yet there is not a man or woman in this congregation that understands them in their fulness. These are simple principles that should be learned; and although they have been taught you from time to time, yet you have not learned them. And for me to repeat to you what I have taught you, and what my brethren have taught you, would take me weeks.

And notwithstanding all that has been taught, still the people are full of idolatry, the spirit of contention and the spirit of the world are in them, and they are full of the things of the world.

Well, I just say, my brethren and sisters, it cannot be suffered any longer, a separation must take place; you must part with your sins, or the righteous must be separated from the ungodly. I will now give way, and call upon others of the brethren to speak to you. Amen.

APPLICATION OF THE WORDS OF HELAMAN TO THE CONDITION OF THE LATTER-DAY SAINTS.

Remarks by President H. C. Kimball, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I have a great many things on my mind constantly, by night and by day, in regard to this people, ourselves I mean, here in these valleys of the mountains.

I was lately looking in the Book of Mormon, and I thought that a portion of the Book of Helaman, from nearly the 420th page (second European edition) to the end of the 4th chapter, would apply very well to this people, and if they would appreciate it rightly, it would be what I should call a very great sermon. [It was read to the congregation in the afternoon, by brother Leo Hawkins.]

It treats upon the conduct of the people when they were blest. They were led into a land away from their enemies, and the Lord blest them exceedingly; yet the only way that He could keep them within due and proper bounds, so that they would live their religion, so that they would be humble before their Maker and their God, was to let afflictions come upon them.

The Lord, through the Prophet relates that He had withheld their enemies from them by softening their hearts from day to day, so that they would not go up to war against the people of God; and that He had multiplied blessings upon them, insomuch that they became exceedingly rich in fine clothing, jewelry, raiment, and every thing that heart could wish.

God poured out His blessings upon them, and as quick as they began to prosper, and to increase in property, they were raised up in the pride of their hearts, forgot their God, their

prayers, and the covenants they had made with and before their God. And when we read the Bible and the Book of Mormon, we are led to contrast the proceedings of the former-day Saints on this continent with the travels and course of this people; and to reflect that many of us have been rooted up and driven some five or six times, and that last of all we are driven here into the Valleys of the Mountains, a thousand miles from every body, where God has let us come to worship Him, to carry out His designs, to establish His ordinances, and to qualify a people that they may obtain a celestial glory.

Are not this people running into pride? Are they not filled with discord, contention, broils, and animosity? Have they not forgotten their God and their covenants? Do they hold their covenants sacred, those they made when they received their endowments, when they covenanted not to speak evil of one another, nor of the Lord's anointed, nor of those that lead them? Did they not make all these covenants? Have they not broken them, or many of them?

Do you suppose that God would have spoken to you through brother Brigham as He did last Sunday, if all was right, if you were all living your religion? No, it would have been another tune that would have been sung or played, and it would have given you credit. But that sermon was good to me; and God knows that I never heard a better one since I was born, considering the occasion and the circumstances in which this people stand before their God.

This will not apply to all, but it will apply pretty generally, more or less. We have got to take a different course, and it must needs be that this people repent of their sins and do their first works over, or God will remove their candlestick out of its place.

When our President, our Leader, our Prophet, speaks unto us from week to week, and from Sabbath to Sabbath, do his teachings reach our hearts? Do the people hear? Do the people understand? If they do, they are not all careful to practice.

I have told you, a great many times, that the word of our Leader and Prophet is the word of God to this people, and you play with those words, and you neglect them. You neglect the voice and word of God, and it will fall upon you in a way that you never expected, and you do not expect it now. But there is yet a chance for us to redeem ourselves; and there is a great deal more necessity for us to redeem ourselves, than there is for us to redeem the dead, for the dead they are dead, and you cannot help it; but we are living and can help ourselves, and I suppose God helps those who help themselves.

Let us rise up as a people and turn unto the Lord our God with full purpose of heart, and, peradventure, our sins may be remitted and forgiven, and blotted out. This is what the Lord has placed men to lead you for. You cannot see God, you cannot behold Him and hold converse with Him, as one man does with another; but He has given us a man that we can talk to and thereby know His will, just as well as if God Himself were present.

Am I afraid to risk my salvation in the hands of the man that is appointed to lead me, and to lead this people? No, no more than I am to trust myself in the hands of the Almighty. He will lead me right, if I do as He says in every particular, in every circumstance, in poverty, in riches, in sickness, and in death. That is the course for me take; and if that is the course for me to take, it is the course for brother Grant to take, and for the Twelve Apostles, for the Seventies, for the High Priests, for the Elders, and for every person in

the Church and Kingdom of God. We should be like the clay in the hands of the potter. Bless your souls, that is just as true a figure as can be presented before a people, if they ever saw a potter work; but if they never saw one work, they do not know what course he takes, any more than a person knows about a mill that never saw one.

Well, this is the course for us to take, to be like clay in the hands of the potter. Who is the potter? God our Father is the great potter, the head potter, and brother Brigham is one of His servants, to preside over this pottery here in the flesh; and his word is the word of God to this people, and to those that he has called to assist him in this great work.

These are my feelings, and a part of what I was meditating and reflecting upon, as also upon how much we are blest. I know that there are several going away, and that they say that this is a hard country. Let the people that have come from Denmark turn round and go back to where they came from, and then they will say that this land is a perfect Eden, and this place a perfect palace, when compared to the land they lived in before they came here. They come here as hearty and as robust as our mountain sheep, or elk, or the buffalo, and why is it so? Because they have always worked from the days of their youth; they are the chaps. We want those men that have been raised in the mountains, and that have learned to be obedient from the days of their youth. They are the Saints that the men of God want. I love to see them come here under their own flag, the Danish flag, for the standard is raised, and they may come with their own banners, and bow to king Immanuel.

What is required of us, now that we have run into a snare? We should be willing to come out of the forbidden path, and turn unto the Lord with full purpose of heart. Here are hundreds of people that desire their endowments, as soon as they can get them. I would not give them their endowments to almost the last we took through, until they repented and were baptized. We have taken hundreds through, when they ought to have previously done their first works over.

I offer these few remarks that you may reflect upon them, and know when you are guilty. When a man has done wrong he knows it; and when he is breaking his covenants he knows it, and those persons are under condemnation, and it need be that they repent. I am willing to repent of my sins. I repent every day of my life, and I humble myself before my God and acknowledge my sins, both in private and in public. And I take a course to be industrious and I do as I am told, and I do not care what that is, for I know it will be right. If I were told to build a house that would include this whole city, I would go at it. It might make me groan a little, but I would go at it, don't you believe I would? I tell you I would, though it broke my neck, or cut my throat and chopped me into mince meat. I will stand by the kingdom, and by the Prophets and Apostles, and by all that stand up for the kingdom of our God. I am their friend, and hands off from those men, if you do not want to take Jesse. These are my feelings, and may God bless you, and may peace be multiplied unto you. Amen.

[The following is that part of the Book of Mormon alluded to by President Kimball.]

"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in His great, infinite goodness, doth bless and prosper those who put their trust in Him; yea, and we may see at the very time

when He doth prosper His people; yea, in the increase of their fields, their flocks, and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies: softening the hearts of their enemies, that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of His people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One; yea, and this because of their ease, and their exceeding great prosperity. And thus we see that except the Lord doth chasten His people with many afflictions, yea, except He doth visit them with death, and with terror, and with famine, and with all manner of pestilences, they will not remember Him. O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto His counsels; yea, how slow to walk in wisdom's paths! Behold they do not desire that the Lord their God who hath created them, should rule and reign over them, notwithstanding His great goodness and His mercy towards them; they do set at naught His counsels, and they will not that He should be their guide. O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God; yea, behold at His voice doth the hills and the mountains tremble and quake; and by the power of His voice they are broken up, and become smooth, yea, even like unto a valley; yea, by the power of His voice doth the whole earth shake; yea, by the power of His voice, doth the foundations rock, even to the very centre; yea, and if He say unto the earth, move, it is moved; yea, if He say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus according to His word, the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold this is so; for sure it is the earth that moveth, and not the sun. And behold, also, if He say unto the waters of the great deep, be thou dried up, it is done. Behold, if He say unto this mountain, be thou raised up, and come over and fall upon that city, that it be buried up, behold it is done. And behold, if a man hide up a treasure in the earth, and the Lord shall say let it be accursed, because of the iniquity of him who hath hid it up, behold, it shall be accursed; and if the Lord shall say, be thou accursed, that no man shall find thee from this time henceforth and for ever, behold, no man getteth it henceforth and for ever. And behold if the Lord shall say unto a man, because of thine iniquities, thou shalt be accursed for ever, it shall be done. And if the Lord shall say, because of thine iniquities, thou shalt be cut off from my presence, He will cause that it shall be so. And woe unto him to whom He shall say this, for it shall be unto him that will do iniquity, and he cannot be saved; therefore, for this cause, that men might be saved, hath repentance been declared. Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved. And may God grant,

in His great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace, for grace according to their works. And I would that all men might be saved. But we read that in that great and last day, there are some who shall be cast out; yea, who shall be cast off from the presence of the Lord; yea, who shall be consigned to a state of endless misery, fulfilling the words which say, they that have done good, shall have everlasting life; and they that have done evil, shall have everlasting damnation. And thus it is. Amen."

REBUKING INIQUITY.

Remarks by President J. M. Grant, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I feel that the remarks which we have heard this morning are true, and they apply directly to you who are now present, and to the inhabitants of this city and of the Territory generally, and we do not excuse any of you.

If the arrows of the Almighty ought to be thrown at you we want to do it, and to make you feel and realize that we mean you. And although we talk of the old clay's being ground in the mill, we do not mean it to apply to some other place, for we have enough here who have been dried ever since their baptism, and many of them are cracked and spoiling.

Some have received the Priesthood and a knowledge of the things of God, and still they dishonor the cause of truth, commit adultery, and every other abomination beneath the heavens, and then meet you here or in the street, and deny it.

These are the abominable characters that we have in our midst, and they will seek unto wizards that peep, and to star-gazers and soothsayers, because they have no faith in the holy Priesthood, and then when they meet us, they want to be called Saints.

The same characters will get drunk and wallow in the mire and filth, and yet they call themselves Saints, and seem to glory in their conduct, and they pride themselves in their greatness and in their abominations.

They are the old hardened sinners, and are almost—if not altogether—past improvement, and are full of hell, and my prayer is that God's indignation may rest upon them, and that He will curse them from the crown of their heads to the soles of their feet.

I say, that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.

We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye.

You may think that I am not teaching you Bible doctrine, but what

says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated, where we can shed their blood.

Talk about old clay; I would rather have clay from a new bank than some that we have had clogging the wheels for the last nineteen years. They are a perfect nuisance, and I want them cut off, and the sooner it is done the better.

We have men who are incessantly finding fault, who get up a little party spirit, and criticise the conduct of men of God. They will find fault with this, that, and the other, and nothing is right for them, because they are full of all kinds of filth and wickedness.

And we have women here who like any thing but the celestial law of God; and if they could break asunder the cable of the Church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife. They want to break up the Church of God, and to break it from their husbands and from their family connections.

Then, again, there are men that are used as tools by their wives, and they are just a little better in appearance and in their habits than a little black boy. They live in filth and nastiness, they eat it and drink it, and they are filthy all over.

We have Elders and High Priests that are precisely in this predicament, and yet they are wishing for more of the Holy Ghost, they wish to have it in larger doses. They want more revelation, but I tell you that you now have more than you live up to, more than you practise and make use of.

If I hurt your feelings let them be hurt. And if any of you ask, do I mean you? I answer, yes. If any woman asks, do I mean her? I answer, yes. And I want you to understand that I am throwing the arrows of God Almighty among Israel; I do not excuse any.

I am speaking to you in the name of Israel's God, and you need to be baptized and washed clean from your sins, from your backslidings, from your apostacies, from your filthiness, from your lying, from your swearing, from your lusts, and from every thing that is evil before the God of Israel.

We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word, but in deed.

I go in for letting the wrath of the Almighty burn up the dross and the filth; and if the people will not glorify the Lord by sanctifying themselves, let the wrath of the Almighty God burn against them, and the wrath of Joseph and of Brigham, and of Heber, and of high heaven.

There is nothing to prevent you from being humble and doing right, but your own little, foolish, and wicked acts and doings. I will just tell you that if an angel of God were to pass Great Salt Lake City, while you are in your present state, he would not consider you worthy of his company.

You have got to cleanse yourselves from corruption, before you are fit for the society of those beings. You may hear of people in other cities being baptized and renewing their covenants, but they are not sinners above all others; and except the inhabitants of Great Salt Lake City repent, and do their first works, they shall all likewise perish, and the wrath of God will be upon them and round about them.

You can scarcely find a place in this city that is not full of filth and abominations; and if you would search them out, they would easily be weighed in the balances, and you would then find that they do not serve their God, and purify their bodies.

But the course they are taking leads them to corrupt themselves, the soil, the waters, and the mountains, and they defile everything around them.

Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid.

These are my feelings, and may God fulfil them. And my wishes are that He will grant the desires of my brethren, that Zion may be purified, and the wicked purged out of her, until God shall say I will bless the rest; until He shall say I will bless your flocks, your herds, your little ones, your houses, your lands, and all that you possess; and you shall be my people, and I will come and take up my abode with you, and I will bless all those that do right; which may He grant, in the name of Jesus. Amen.

THE PEOPLE OF GOD DISCIPLINED BY TRIALS—ATONEMENT BY THE SHEDDING OF BLOOD—OUR HEAVENLY FATHER—A PRIVILEGE GIVEN TO ALL THE MARRIED SISTERS IN UTAH.

A Discourse by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

Before I sit down, I shall offer a proposition to the congregation; though I will first say a few words concerning our religion, our circumstances, and the circumstances of the brethren and people generally that inhabit these valleys, but more especially of those that have the privilege of assembling at this Tabernacle from Sabbath to Sabbath.

If they will rightly consider their situation, they will believe for themselves that they are in a place, in a country, where they can be Saints as well as in any other place there is on the face of this earth.

True, we hear some complaints from those who lose the spirit of their religion, who turn away from us. They think that this people will suffer here. I will give you my feelings upon the subject.

There is not a hardship, there is not a disappointment, there is not a trial, there is not a hard time, that comes upon this people in this place, but that I am more thankful for than I am for full granaries.

We have been hunting during the past twenty-six years, for a place where we could raise Saints, not merely wheat, and corn. Compara-

tively I care but little about the wheat and corn, though a little is very useful.

It is true that this is a good country for fruits of some kinds; this soil produces, as good peaches as can be raised on any soil, and also grapes, apples, and so on. But what of all that? The man, or the woman, that mainly looks after the fruit, after the luxuries of life, good food, fine apparel, and at the same time professes to be a Latter-day Saint, if he does not get that spirit out of his heart, it will obtain a perfect victory over him; whereas he is required to obtain a victory over his lusts and over his unwise feelings; and if he does not get rid of that spirit, the quicker he starts east for the States, or west for California, the better.

If we could not raise any fruit, if we could not raise an ear of corn, I should be quite thankful if we could raise the oats and the peas, and make the oat bread and the pea broth, and live on them from year to year.

I say hallelujah, this is a first-rate place to raise Saints. Let the people complain of hard times, complain of their poverty, their poor fare and their hard labor; that wood is scarce, that we have to go far for it, and have to toil so hard to raise our grain; that we lose our stock upon the prairie, that a cow is gone to-day, and an ox was lost last year; that if we turn out our cattle they will stray off, and we shall see them no more.

How would you feel were you in a country where you could not raise stock, except you provided comfortable shelter and an abundance of fodder for them all?

In the country where I was brought up, could you turn out a calf in the fall and have it live through the winter? There never was such a thing done, to my knowledge; and no man ever thought of such a thing as wintering a calf, unless he had a shelter prepared for it almost as warm as the rooms for the children.

I mention these things for the benefit of those here to-day, if any, who think that this is not a good country, and who do not really know whether they wish to stay, or whether we are right or wrong, or whether "Mormonism" is true or false.

I would advise those persons to repent of their sins forthwith, and to try with all their might to get the spirit of their religion upon them, and if they cannot do that, to take their own course and go where their hearts desire, for doubtless there is some place where you would wish to go.

Those that have the Gospel, who enjoy the Spirit of their religion, lie down in peace, and wake up full of rejoicing, full of peace, of glory, of faith and thanksgiving; this is the case with all who are full of good works.

We need a reformation in the midst of this people; we need a thorough reform, for I know that very many are in a dozy condition with regard to their religion; I know this as well as I should if you were now to doze and go to sleep before my eyes.

You are losing the spirit of the Gospel, is there any cause for it? No, only that which there is in the world. You have the weakness of human nature to contend with, and you suffer that weakness to decoy you away from the truth, to the side of the adversary; but now it is time to awake, before the time of burning.

Whether the time of burning will be this week, or the next, or next year, I do not know that I care; and I do not know that I would ask, if I was sure the Lord would tell me. But I tell you that which I do know, and that is sufficient.

I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these

tabernacles and go into the spirit world. And I do know that as we lie down, so judgment will find us, and that is scriptural; "as the tree falls so it shall lie," or, in other words, as death leaves us so judgment will find us.

I will explain how judgment will be laid to the line. If we all live to the age of man the end thereof will soon be here, and that will burn enough, without anything else; and the present is a day of trial, enough for you and me.

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of Satan is concerned you and I have got to be free from his power, but we cannot be while we are in the flesh.

Here we shall be perplexed and hunted by him; but when we go into the spirit world there we are masters over the power of satan, and he cannot afflict us any more, and this is enough for me to know.

Whether the world is going to be burned up within a year, or within a thousand years, does not matter a great to you and me. We have the words of eternal life, we have the privilege of obtaining glory, immortality, and eternal lives, now will you obtain these blessings?

Will you spend your lives to obtain a seat in the kingdom of God, or will you lie down and sleep, and go down to hell?

I want all the people to say what they will do, and I know that God wishes all His servants, all His faithful sons and daughters, the men and the women that inhabit this city, to repent of their wickedness, or we will cut them off.

I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and wickedness; and because the Lord had promised Abraham that he would save his seed.

They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter into His rest in the flesh, because of their transgressions, consequently He destroyed them in the wilderness.

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and

offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it.

It is our desire to be prepared for a celestial seat with our Father in heaven. It was observed by brother Grant that we have not seen God, that we cannot converse with Him; and it is true that men in their sins do not know much about God. When you hear a man pour out eternal things, how well you feel, to what a nearness you seem to be brought with God. What a delight it was to hear brother Joseph talk upon the great principles of eternity; he would bring them down to the capacity of a child, and he would unite heaven with earth, this is the beauty of our religion.

When it was mentioned this morning about seeing God, about what kind of a being He was, and how we could see and measurably understand Him, I thought I would tell you. If we could see our heavenly Father, we should see a being similar to our earthly parent, with this difference, our Father in heaven is exalted and glorified. He has received His thrones, His principalities and powers, and He sits as a governor, as a monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to Him, and such as we anticipate receiving. While He was in the flesh, as we are, He was as we are. But it is now written of Him that our God is as a consuming fire, that He dwells in everlasting burnings, and this is why sin cannot be where He is.

There are principles that will endure through all eternity, and no fire can obliterate them from existence. They are those principles that are pure, and fire is made typical use of to show the glory and purity of the gods, and of all perfect beings. God is the Father of our spirits; He begat them, and has sent them here to receive tabernacles, and to prove whether we will honour them. If we do, then our tabernacles will be exalted; but if we do not, we shall be destroyed; one of the two—dissolution or life. The second death will decompose all tabernacles over whom it gains the ascendancy; and this is the effect of the second death, the tabernacles go back to their native element.

We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given.

When you see celestial beings, you will see men and women, but you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor those tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast?

When you are prepared to see our

Father, you will see a being with whom you have long been acquainted, and He will receive you into His arms, and you will be ready to fall into His embrace and kiss Him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the vail, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. This is the people that are and will be permitted to enjoy the society of those happy and exalted beings.

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife;" "No, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not; and then I am going to set every woman at liberty and say to them, Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

I know what my women will say; they will say, "You can have as many women as you please, Brigham." But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women, and brother Kimball's and brother Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the Gospel—the whole of it. Tell the Gentiles that I will free every woman in this Territory at our next Conference. "What, the first wife too?" Yes, there shall not be one held in bondage, all shall be set free. And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of their dictating the man, instead of their trying to govern him.

No doubt some are thinking, "I wish brother Brigham would say what would become of the children." I will tell you what my feelings are; I will let my wives take the children, and I have property enough to support them, and can educate them, and then give them a good fortune, and I can take a fresh start.

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. And

I would say, wives you are welcome to the children, only do not teach them iniquity; for if you do, I will send an Elder, or come myself, to teach them the Gospel. You teach them life and salvation, or I will send Elders to instruct them.

Let every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, "Take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without any murmuring and whining. You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting."

Now recollect that two weeks from to morrow I am going to set you at liberty. But the first wife will say, "It is hard, for I have lived with my husband twenty years, or thirty, and have raised a family of children for him, and it is a great trial to me for him to have more women;" then I say it is time that you gave him up to other women who will bear children. If my wife had borne me all the children that she ever would bare, the celestial law would teach me to take young women that would have children.

Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can; hence if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the Gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth.

If the men of the world were right, or if they were anywhere near right, there might not be the necessity which there now is. But they are wholly given up to idolatry, and to all manner of wickedness.

Do I think that my children will be damned? No, I do not, for I am going to fight the devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would beget a child that would not abide the law of God, though I may have some unruly children.

I am going to ask you a good many things, and to begin with I will ask, what is your prayer? Do you not ask for the righteous to increase, while the unrighteous shall decrease and dwindle away? Yes, that is the prayer of every person that prays at all. The Methodists pray for it, the Baptists pray for it, and the Church of England and all the reformers, the Shaking Quakers not excepted. And if the women belonging to this Church will turn Shaking Quakers, I think their sorrows will soon be at an end.

Sisters, I am not joking, I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the everlasting whining of many of the women in this Territory; I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it and are faithful, I will promise them

that they shall be queens in heaven, and rulers to all eternity.

"But," says one, "I want to have my paradise now." And says another, "I did think I should be in paradise if I was sealed to brother Brigham, and I thought I should be happy when I became his wife, or brother Heber's. I loved you so much, that I thought I was going to have a heaven right off, right here on the spot.

What a curious doctrine it is, that we are preparing to enjoy! The only heaven for you is that which you make yourselves. My heaven is here—[laying his hand upon his heart]. I carry it with me. When do I expect it in its perfection? When I come up in the resurrection; then I shall have it, and not till then.

But now we have got to fight the good fight of faith, sword in hand, as much so as men have when they go to battle; and it is one continual warfare from morning to evening, with sword in hand. This is my duty, and this is my life.

But the women come and say, "Really brother John, and brother William, I thought you were going to make a heaven for me," and they get into trouble because a heaven is not made for them by the men, even though agency is upon women as well as upon men. True there is a curse upon the woman that is not upon the man, namely, that "her whole affections shall be towards her husband," and what is the next? "He shall rule over you."

But how is it now? Your desire is to your husband, but you strive to rule over him, whereas the man should rule over you.

Some may ask whether that is the case with me; go to my house and live, and then you will learn that I am very kind, but know how to rule.

If I had only wise men to talk to, there would be no necessity for my saying what I am going to say. Many and many an Elder knows no better than to go home and abuse as good a woman as dwells upon this earth, because of what I have said this afternoon. Are you, who act in that way, fit to have a family? No, you are not, and never will be, until you get good common sense.

Then you can go to work and magnify your callings; and you can do the best you know how; and on that ground I will promise you salvation, but upon no other principle.

If I were talking to a people that understood themselves and the doctrine of the holy Gospel, there would be no necessity for saying this, because you would understand. But many have been (what shall I say? pardon me, brethren,) hen-pecked so much, that they do not know the place of either man or woman; they abuse and rule a good woman with an iron hand. With them it is as Solomon said—"Bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him." You may talk to them about their duties, about what is required of them, and still they are fools, and will continue to be.

Prepare yourselves for two weeks from to-morrow; and I will tell you now, that if you will tarry with your husbands, after I have set you free, you must bow down to it, and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but, remember, that I will not hear any more of this whining.

In the midst of all my harsh sayings, shall I say chastisements?—I am disposed, in my heart, to bless this people; and I do bless you, in the name of Jesus. Amen.

REFORMATION NECESSARY AMONG THE SAINTS. — INFIDEL PHILOSOPHY.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

I am very thankful for the privilege that I enjoy this morning, with so many of the Latter-day Saints. I am thankful that we have the privilege of assembling here to worship the Lord in so comfortable a building, and in quite a moderate climate. I am happy for the privilege of addressing the Saints, and I could hope with all my heart, that I may never be called upon to address any other class of people; still, the Gospel must be preached to the world, that the wicked may be left without excuse. We have done a great deal of preaching and talking to persons that knew nothing of the Gospel of salvation, and I have occupied many years in trying to lay before the inhabitants of the earth the principles of life and salvation, until, through the providence of God, I have been called to other duties than to mingle or associate with those who would not believe and practise the Gospel. Still, I should have been more than satisfied, had my duty led me in a path to associate, more or less, with unbelievers, for I can say that I would rather preach to them, would rather associate with them, would rather take my chance among a people who have never heard the Gospel preached at all, than to live in the midst of the ungodly. The term ungodly conveys an idea to my mind, perhaps, that it does not to all present, for it is a fact that a man or woman must know the ways of God before they can become ungodly. Persons may be sinners, may be unrighteous, may be wicked, who have never heard the plan of salvation, who are even unacquainted with the history of the Son of Man, or who have heard of the name of the Savior, and, perhaps, the history of his life while on the earth, but have been taught unbelief through their tradition and education; but to be ungodly, in the strict sense of the word, they must measurably understand godliness.

It is lamentable to any person who understands by the visions of eternity the plan of salvation, the providences of God to His creatures, to see one who has his mind opened to see, understand, and embrace the principles of life and salvation in his faith, and who has the privilege of being adopted into the family of heaven, of becoming an heir with the Saints that have formerly lived upon the earth, an heir with the Prophets and with Jesus Christ, and of being numbered with the children of the Most High, with a legal administrator to officiate for the attainment of all these privileges, and to open the door of salvation and admittance into the kingdom, neglect so great a salvation. But for any of this people who enjoy the privilege of seeking unto the Lord their God, of being made acquainted with the ways of life and salvation, to procure to themselves an eternal exaltation, who have the privilege of preparing themselves to dwell with Christ in the presence of their Father and their God, of being joint heirs with Christ, and with all the Holy Ones that have

lived, to turn from those holy commandments, to cease or neglect performing every duty made known to them, and to let the gay and giddy fancies of this life entangle their feelings, and draw them from the principles of eternal salvation, is most astonishing to me, or to any person that ever had the vision of their minds opened.

Every principle of philosophy that is known upon the face of the earth, every argument and reason that can be adduced, would prove that such a man or woman was taking a course destructive to themselves; that they were blindfolding themselves by shutting their own eyes, and, literally speaking, rushing to a precipice from whose verge they would be dashed to pieces. It is most astonishing to every principle of intelligence that any man or woman will close their eyes upon eternal things after they have been made acquainted with them, and let the gay things of this world, the lusts of the eye, and the lusts of the flesh, entangle their minds and draw them one hair's breadth from the principles of life.

True there are many in the world who profess to be what we call infidels, who have no knowledge of anything beyond the researches of their education, who have not the faculty to pry into and understand things beyond what they can see with their natural eyes, hear with their ears, or comprehend with their natural understandings; yet there are but few that are really left indeed in the dark, left to be in reality what they profess to be. And those few have not one particle of good sound reason, not one argument on their side, to prove that a licentious, ungodly life is of any advantage to any person on the earth, but will argue the point, and that strenuously, that strict morality should be observed among all intelligences, and an honest bearing, an upright walk, and a gentlemanly conversation, not giving way to vulgarity and foul language, nor doing anything in the dark that they would not be willing to be scanned in daylight. For all this they argue strenuously, and yet say that they know nothing about God and eternity. We are here, we exist on the earth. I am sure that I am alive, for I can see others living. I am endowed with a certain degree of intelligence, where did it come from? An infidel might say, "I do not know." Where did I originate? "I do not know." Who was the maker and former of all we can see? "I do not know." Yet those very characters will argue the necessity of a moral life, of an honest upright walk, one with the other.

But what are their arguments and what are their hopes? Why, they say, "We are to-day, to-morrow, perhaps, we shall be no more. We came into existence, but how we cannot tell. We have no faith, or belief, or confidence in the God that you Christians talk about; we have no confidence in His providence; by chance we are, and by chance we shall go and be no more." Do you not perceive that their arguments land them in the vortex of ignorance and unbelief, of misery and annihilation? Go into the world and observe those who do not possess principles that reach into eternity, and that are in eternity, principles by which they exist and by which God created all things, and you will see that those principles are lost to them, and that, whether they believe in those principles or not, their course and profession will land them without an existence, or the possession of the least thing in heaven, earth, or hell.

These reflections bring to my understanding the greatest ignorance that can be manifested by an intelligent people, those in particular that are now before me, who have had the privilege of the holy Gospel and neg-

lected their duty, turned away from the holy commandments, and ceased to live their religion in every point; such conduct does manifest the greatest weakness, ignorance, foolery, and wickedness that can be produced by intelligences. If you comprehend my ideas you will agree with me, for no sensible man or woman can see the subject in any different light. If we are here by chance, if we happened to slip into this world from nothing, we shall soon slip out of this world to nothing, hence nothing will remain; consequently we have nothing to gain or lose. But the man of better judgment, of more sound reasoning, must know that every thing that was, that is, or that will be, every thing that can be in all the eternities in the vast expanse that we behold, must have had a Creator. No principles exhibited to the human family will suggest that a book, a bench, a house, a tree, or any growing or manufactured article, can be produced without a producer. All we know, all we see, hear, and understand, proves to us that there is no fabric without a constructor.

These reflections lead me to contrast the world with a people like this before me, a people endowed with intelligence and a knowledge of heavenly principles. That is our profession before the world, and is our confession to God and angels, to all that have lived on the earth and that are now on it; and you will hear the world exclaim, "You poor Mormons, you Latter-day Saints that have left your homes, your houses, your friends, your families, your possessions, the place of your birth, and every thing that is near and dear to you, you say that the visions of your minds have been opened, that you have had the visions of eternity opened to your understanding, so that you do know that there is a God, that Jesus Christ is the Savior of the world; so that you do know of the principles of life and salvation proffered to you; and for these you have forsaken all and gone to the mountains."

Of these things the whole world are witnesses against us and for us, wherever the sound of this Gospel has been; and you can hardly find a nook on the earth where the sound of it has not reached, for it has gone to the uttermost parts of the earth, and hosts are witnesses of this. Yet all acknowledge that you have something superior, that you have light and intelligence that others do not enjoy; that God has opened up the heavens to your minds, and taken away the vail from your understandings. And you say that there is a God, that you understand His character, that He has revealed Himself to you, and that you have left all and come to the mountains, and what is the cry here? Why the people need reforming, there is necessity for reformation.

"I am thankful," says one, "that I found the spirit of reformation when I came home." What would an angel of the Lord say, if he came here, or a devil either? "O, shame on these Latter-day Saints, it is a disgrace to intelligence, to your officers as Elders in Israel, to your characters, to your names and beings on the earth, that you have had the visions of eternity opened to you, and many have forsaken everything that is near and dear to them by way of preparation for the Celestial kingdon, and now cry out the necessity of a reformation. It is most astonishing." I will leave it to every man, woman, and child, if it does not look strange. What! reformation? Yes, for in one sense we intend, that is as knowledge comes to us, to reform daily. But shall the sound go forth that we do not see and understand things as we did when in England, in France, in Germany, in Denmark, in the East Indies, or anywhere else on this earth? This sound goes forth, it is echoed by the angels

into the ears of our God and Father in eternity, and it is carried on the wings of the wind over the earth, that the Latter-day Saints are digging and toiling, going by sea and by land, traversing distances of thousands of miles and circumscribing the earth to be with their brethren, and when they get here they need reforming. Why? Because they have backslidden.

You may ask me whether there is a need of reformation. Yes; and if I were to dictate you how to reform I should have to tell the old story over again, as I already have hundreds of times. First, reform as to your moral character, dealing, walk, precepts and examples. Reform first morally, before you get down before the Lord and plead with Him for the visions of eternity to be opened to your understandings, before you ask for the vail to be taken from your eyes. First reform in your moral character and conduct one towards another, so that every man and woman will deal honestly, and walk uprightly with one another, and extend the arm of charity and benevolence to each other, as necessity requires. Be moral and strictly honest in every point, before you ask God to reform your spirit.

If the people in their present situation and mode of dealing in this city, to say nothing of those out of the city, all go to work now and have meetings and call upon God to get the spirit of reformation, but sing and pray about doing right without doing it, instead of singing themselves away to "everlasting bliss," they will sing and pray themselves into hell, shouting hallelujah. You cannot be saved by any other principle than that of the holy Gospel; and if you live in the neglect of the performance of the duties that you know are required at your hands, if you do not walk uprightly before God and your brethren, if you do not deal justly with one another, if you do not walk in honesty and soberness with one another, your faith is vain and your reformation is vain. You must repent of your evil deeds and first of all morally reform yourselves, before you can ask God for His Spirit to reform and enlighten your spirits. This is my doctrine and philosophy; were it not, I would say, let those who steal, steal on; and you that are in the habit of swearing, swear away; and you that have been in the habit of taking advantage of each other, cheat away; and those who lie, lie away; and you that trespass upon your brother, trespass away; and so continue, Christian like, only be sure, just as you are going to die, to look out and not have death catch you asleep, that when it comes you may be awake enough just to repent of all your sins and turn to God, and then you will be as fit subjects for heaven as powder would be for a burning dwelling. Our lime-kiln, when it is burning to its zenith, would be as fit a place for a powder house, as is the celestial kingdom for such characters.

Do you think that I am telling you the truth? I do not care one groat whether you think that I am telling you the truth, or not; for when the day comes that we shall be weighed in the balance, you will know. I am charged by the whole world with almost every degree of immoral conduct, with the most erroneous practices that were ever indulged in by any person on the earth, and for what? Because I have such an influence over these men who are sitting here; because you all hearken to your leader. I would to God that this was altogether the truth, for I tell you, in the name of the Lord, that there would not be a professed Latter-day Saint in this Territory, but what would live his religion. They think we are all one, but when the Saints gather here they are far from being one; they have not yet learned to be one in Christ, they do not understand the principle of

being one in a church capacity, to say nothing about being one in a family capacity, or in a neighborhood capacity. The people might have known, long ago, what the difficulty is, if the influences, temptations, and lusts that are in us naturally are given way to, and we are led captive at the will of him that rules the world; that forms the grand difficulty.

Do you want to know the reason why I speak of our being so comfortably situated this morning in so comfortable a meeting house? We can return home and sit down and warm our feet before the fire, and can eat our bread and butter, &c., but my mind is yonder in the snow, where those immigrating Saints are, and my mind has been with them ever since I had the report of their start from Winter Quarters, (Florence,) on the 3rd of September. I cannot talk about any thing, I cannot go out or come in, but what in every minute or two minutes my mind reverts to them; and the questions—whereabouts are my brethren and sisters who are on the Plains, and what is their condition—force themselves upon me and annoy my feelings all the time. And were I to answer my own feelings, I should do so by undertaking to do what the conference voted I should not do, that is, I should be with them now in the snow, even though it should be up to the knees, up to the waist, or up to the neck. My mind is there, and my faith is there; I have a great many reflections about them.

Have any of you suffered while coming here? Yes. How many of you sisters present buried your husbands, or your fathers, or your mothers, or children, on the Plains? How many of you brethren buried your wives? Have you suffered, and been in peril and trouble? Yes, you had to endure anguish and pain from the effects of cholera, toil, and weariness. Do you live your religion when you get here, after all the troubles, afflictions, and pains you have passed through to come to Zion? and to a pretty Zion! Men and women start across the Plains for this place, and are they willing to wade through the snow? Yes. To travel through snow storms? Yes. To wade rivers? Yes. What for? To get to Zion. And here we are in Zion, and what a Zion! where it is necessary for the cry of reformation to go through the land, both a spiritual and temporal reformation. God is more merciful than man can be, and it is well for us. Again, when I consider the backsliding of the people, and their sins, I will not ask God to be more merciful, and have more sympathy towards me, than I have for my brethren and sisters.

A good many teams have already gone out to meet the Saints who are struggling to gain this place; I can hardly keep from talking about them all the time, for when I am preaching they are uppermost in my mind. The brethren were liberal last Sunday in turning out to meet them with teams, still if any more feel desirous of going to their assistance, I will give them the privilege, and advise them to take feed, not only for their own animals, but also for those of the brethren who have already gone out, for they will very likely be short. But I should be more particularly thankful if the minds of this community could be so impressed and stirred up, so wakened up, that when those poor brethren and sisters who are now on the Plains do arrive they may be able to say of a truth and in very deed, "God be thanked, we have got to Zion." But fearfulness and forebodings of disappointment to them are in my feelings. How far they may be disappointed, I do not know.

I do not wish to be personal in this congregation, but let me say to the authorities, to the Elders of Israel, the Seventies, High Priests,

Bishops, or any other quorum or class of officers, if you will appoint meetings and have only those present whom we wish to be there, I will then tell you how to commence a reformation. I will there be particular and personal in my remarks, if necessary, and I will talk to you as severely as I already have to some of the quorums. Now then, morally reform. "In what?" In everything. Reform your moral character, and be at least as moral as you would if you belonged to a Methodist, Presbyterian, or Baptist church, or to the Roman Catholics: be as moral as those classes of people, for heaven's sake. Then there will be a chance for you to reform in spirit, and to get the light of eternity to shine upon your efforts.

There are a great many things to be taught and practised. I have frequently thought that I would rather preach to and baptize new converts than to fashion over the old ones, for you can seldom get a good pattern out of them. Some will be full of seams and checks, and you never can make a sound piece out of them. If I had the material to work with I would rather make new ones, than patch up the old ones: but as we have not the new materials to work upon, we must patch up the old ones. Patch up yourselves — make your characters comely to each other. I am not so anxious about the Spirit; let a man walk as pure and holy as the Gods and angels, and then see if there will not be the light of eternity in him. Let a man or woman walk without spot or blemish and the Spirit and power of God Almighty will be with them all the time, and the angels of God will be round about them all the time; they will be preserved to do the will of God preparatory to an eternal exaltation.

Do not talk to me and tell me that you are so backslidden and dark, but reform and get the light of God within you. Some get up here and say, "I will live my religion, I will brethren; O pray for me, I will live my religion, if it costs me my life." Yes, some of the great men of Israel talk in that style. Some of the Presidents come here and say, "I will live my religion, God being my helper, if it takes away my life." When a man talks about his religion costing him his life, I want to ask that man if he has any common sense about him. Have you any true philosophy, argument, light, or intelligence in the least degree? "O yes, we are philosophers." Then ask yourselves from whence you derive your lives, your means, your property, everything you can enjoy in time and eternity. Do you receive them outside of the Gospel of Jesus Christ? No you do not. And still a man will get up here and say, "I will serve the Lord, if it costs me my life." I will say what I said yesterday, such a man is a fool. Such a man is condemned, and the wrath of God is upon him. His eyes are closed, and he is no more fit for a President of the Seventies, or any other quorum, than a red hot limekiln is for a powder house. Cut such a man off from the Church, for he has backslidden to that degree that nothing but death stares him in the face, when he looks to God and Christ with a view of keeping their law. We wish those rotten branches cut off from the Church, severed from the trunk of the tree; slash them off, and put a little wax on where you cut the limb off, that the wound may heal over, and the tree grow more thrifty. May the Lord bless us. Amen.

EFFECTS OF A MURMURING SPIRIT—COMPANIES ON THE PLAINS—THOSE WHO ENTER HEAVEN HAVE TO PASS THE INSPECTION OF THE FIRST PRESIDENCY.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

You have heard what brother Brigham has said to you to-day, and his words are as true as any that were ever spoken by Moses, by the Prophet Joseph Smith, or by any other man that ever lived or is now living upon the face of the earth.

Were this people living their religion as faithfully as they ought to, when a person rose up to teach you the principles of life and salvation, his mind would be free, his tongue would be loosed, and you would be able to draw from him those instructions best adapted to your feelings and circumstances. But at times it is almost impossible for a man to speak to this people. It seemed to brother Grant and me, in the Social Hall the other night, as though every person in that congregation had their hearts shut against our words; and in our congregations here I occasionally notice more or less of the same feeling. This may be measurably due to a murmuring spirit, which I am rather inclined to believe some of you have, and I will tell you wherein. Some find fault with and blame brother Brigham and his Council, because of the sufferings they have heard that our brethren are enduring on the Plains. A few of them have died, and you hear some exclaim, "What an awful thing it is! Why is it that the First Presidency are so unwise in their calculations? but it falls on their shoulders." Well, the late arrival of those on the Plains cannot be helped now, but let me tell you, most emphatically, that if all who were entrusted with the care and management of this year's immigration had done as they were counseled and dictated by the First Presidency of this Church, the sufferings and hardships now endured by the companies on their way here would have been avoided. Why? Because they would have left the Missouri river in season, and not have been hindered until into September.

There is a spirit of murmuring among the people, and the fault is laid upon brother Brigham. For this reason the heavens are closed against you, for he holds the keys of life and salvation upon the earth; and you may strive as much as you please, but not one of you will ever go through the strait gate into the kingdom of God, except those that go through by that man and his brethren, for they will be the persons whose inspection you must pass. I tell you this plain truth, and you may do what you think best with it.

Three hand-cart companies have arrived in safety and in good season, and with much less sickness and death than commonly occur in wagon companies. Does it make a man sick to labor and be diligent? Let me sit down and be inactive in mind and body, let me cease building and making improvements, or doing something

useful, and I should not live six months, nor would brother Brigham, because we have become so inured to occupation.

If the immigration could have been carried on as dictated by brother Brigham, there would have been no trouble. The devil has tried to hedge up the way, so that we should not bring about the wise plans devised by our President, and has tried to make those plans look as disagreeable and as miserable as possible. Our brethren and sisters on the Plains are in my mind all the time, and brother Brigham has given, to those who wish it, the privilege of going back to help bring them in. If I do not go myself I will send a team, though I have already sent back nearly all my teams, and so has brother Brigham. Those who have gone back never will be sorry for or regret having done so. If brothers Joseph A. Young, my son William H., George D. Grant, and my son David P. had not gone to the assistance of those now on the Plains, I should always have regretted it. If they die during the trip, they will die while endeavoring to save their brethren; and who has greater love than he that lays down his life for his friends?—Manifest your love by your works. Jesus said, "If you love me, keep my commandments;" by this you shall know that you love him. If you love brothers Brigham, Heber, Jedediah, and the Twelve, please to keep our commandments that are given to you from day to day, and you will be blest and exalted. I do not want a woman to tell me that she loves me, when she does not keep my commandments, for her statement would be vague and foolish.

Were I in the situation of some of you, I would not sleep another night before starting to the assistance of the people that are now struggling through the snow. I would not wait until to-morrow, I would start to-day, and I would toil until I reached those brethren, and they were in this valley. When the brethren who went back first met them, they felt as though they were truly saviors to them; and when they came into their midst, they would not permit them to go ten rods from them, for while one of them was present they felt as though they were safe, as though they would be preserved from misery, from starvation, and death. And yet, perhaps, some of these very persons we are striving to save may turn against the Church, and become our most bitter enemies.

Those that have died, I presume were some of the best men and women in the company, and the most faithful. Why did not the Lord take the ungodly? It may be that He thought He would let the devil handle them a little, and kill a few of them, and the devil is so much of a financier that he will not kill his own subjects. Well, if he has slain the Saints with God's permission, and they were a good people coming to Zion to serve God and seek for eternal glory, they have gone home happy, and we will see them again. And they will thank God that they stepped out of the world when they did, for if they had come here they would have seen the wickedness of some of this people, and perhaps they would have become unrighteous too.

As brother Brigham has said, I would rather be helping in those on the Plains than to be here, if circumstances and duty would permit. We offered our offering and started to go, but the Lord ordered it otherwise and we came home. But we have done a better work than if we had gone, for the brethren would have said, "Brother Brigham is there with his Council, and we will sit down here and roast our shins, say our prayers and lull ourselves to sleep." There would

have been no general stir in behalf of our brethren on the Plains; but scores and hundreds have now gone to meet them, and they have had good weather so far, have they not?

I cannot account for the barrier that is between you and the Lord in any other way, only that there is quite a sympathy at work against brother Brigham and his Council. But there is not a thing which he has dictated but what has come out right, and will now, and will work together for good to those that love God and keep His commandments. We have to acknowledge the hand of God in all things; and that man or woman that feels to murmur and complain is in the gall of bitterness and the bonds of iniquity, and does not know it. May God have mercy on you. Amen.

COUNSEL CONCERNING IMMIGRATION—BENEFITS TO BE DERIVED FROM AN EARLY START—CROSSING THE PLAINS WITH HAND-CARTS, ETC.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

Brother Kimball, in his remarks, touched upon an idea that had not previously entered my mind, that is, that some of the people were dissatisfied with me and my counselors, on account of the lateness of this season's immigration. I do not know but what such may be the case, as I am aware that those persons now on the Plains have a great many friends and relatives here; but it never came into my mind that I was in the least degree censurable for any person's being now upon the Plains. Why? Because there is not the least shadow of reason for casting such censure upon me. I am about as free from what is called jealousy, as any man that lives; I am not jealous of any body, though I know what the feeling is; but it never troubled me much, even in my younger days. Neither am I suspicious of my brethren, therefore I was not suspecting any censure of the kind just named.

Aside from entire want of foundation, and aside from my freedom from jealousy and suspicion, there are other reasons why I could not be expected to have indulged in the suspicion of such a charge. Our general epistles usually go from here twice a year, and the immigration, the gathering of the people, is dictated in those epistles, with a considerable degree of minute detail; I also advance many ideas on the same subject, from time to time, which are written and published; and I write a great many letters on this subject, and many of these are published.

There is not a person, who knows anything about the counsel of the First Presidency concerning the immigration, but what knows that we have recommended it to start in season. True, we have not expressly, and with a penalty, forbidden the immigration to start late, but hereafter I am going to lay an injunction

and place a penalty, to be suffered by any Elder or Elders who will start the immigration across the Plains after a given time; and the penalty shall be that they shall be severed from the Church, for I will not have such late starts. You know my life; there is not a person in this Church and kingdom but what must acknowledge that gold and silver, houses and lands, &c., do multiply in my hands. There is not an individual but what must acknowledge that I am as good a financier as they ever knew, in all things that I put my hands to. This is well known by the people, and they consider me a frugal, saving man; therefore there is no ground or room for their suspecting that my mismanagement caused the present sufferings on the Plains. I presume that brother Kimball never would have thought of such an idea, had he not heard it.

Say that we start a company from the Missouri river as late as the first of June, and allow them three months in which to perform the journey, then they have time to travel moderately and one month of good weather for lee-way, in which to finish the journey, provided they do not complete it in three months; then they may be ninety days or more in coming a thousand miles, which a child of four years old could walk it in that time. They may stop and feed their teams, and after they arrive they will have the autumn in which to look round and prepare for winter. This is my policy, and then during the first half of the journey the cattle can get what is called prairie grass while it is at its best, for it is easily killed by frost, and cattle must have the privilege of feeding upon it before it is too dry, or frost bitten. The month of June is the best month for that grass, and this all know who are acquainted with the western prairies. Then they come to the mountain grass in the latter part of their journey, which though probably dry by the time they get to it, is filled with nutrition, nearly as much so as grain, and will fatten cattle.

They can come along moderately, take their time, and arrive here in August. They should be here in that month, what for? To help us harvest our late wheat, corn, potatoes; to help get up wood, put up fences and prepare for winter. This plan also puts into the possession of new comers time and ability to secure to themselves their winter's provision. Do you not see that such is the result? I have known this all the time. I have always said, send the companies across the Plains early. Companies have suffered loss upon loss of lives and property, but never by the dictation of the First Presidency. Do you not readily understand that if the immigration had been here a few months ago, or by the first of September, that they would have had opportunity to rest, and then to secure wheat, to lay up a few potatoes, to get up wood and lay in the staple necessaries for winter?

But our Elders abroad say, by their conduct all the time, that we here in the mountains do not understand what is wanted in the east, as well as they do. They do not proclaim it in so many words, but their conduct does, and "by their fruits ye shall know them." Their actions assert that they know more than we do, but I say that they do not. If they had sent our immigration in the season that they should have done, you and I could have kept our teams at home; we could have fenced our five and ten acre lots; we could have put in our fall wheat; could have got up wood for ourselves and for the poor that cannot help themselves; and thus we might have been providing for ourselves, and making ourselves comfortable; whereas, now your hands and mine are tied.

This people are this day deprived of thousands of acres of wheat that would have been sowed by this time, had it not been for the misconduct of our immigration affairs this year, and we would have had an early harvest, but now we may have to live on roots and weeds again before we get the wheat. I look at this matter as plainly as I do upon your faces. I have a philosophical forecast, and I do know the results of men's work; I know what the conduct of this people will produce in their future life. If I have not this power naturally, God has surely given it to me.

Well, what shall be done? Why, we must bear it. The Elders east fancy that they know more about what is wanted here than we do, and we have to bear it. Let me have had the dictation of the emigration from Liverpool, and I could have brought many more persons here, and at a cost of not more than from three to five dollars of what it has now cost, provided I could have dictated matters at every point. That is not boasting; I only want to tell you that I know more than they know. But what have we to do now? We have to be compassionate, we have to be merciful to our brethren.

Here is brother Franklin D. Richards who has but little knowledge of business, except what he has learned in the Church; he came into the Church when a boy, and all the public business he has been in is the little he has done while in Liverpool, England; and here is brother Daniel Spencer, brother Richards' First Counselor and a man of age and experience, and I do not know that I will attach blame to either of them. But if, while at the Missouri river, they had received a hint from any person on this earth, or if even a bird had chirped it in the ears of brothers Richards and Spencer, they would have known better than to rush men, women, and children on to the prairie in the autumn months, on the third of September, to travel over a thousand miles. I repeat that if a bird had chirped the inconsistency of such a course in their ears, they would have thought and considered for one moment, and would have stopped those men, women, and children there until another year.

If any man or woman complains of me or of my Counselors, in regard to the lateness of some of this season's immigration, let the curse of God be on them and blast their substance with mildew and destruction, until their names are forgotten from the earth. I never thought of my being accused of advising or having anything to do with so late a start. The people must know that I know how to handle money and means, and I never supposed that anybody had a doubt of it. It will cost this people more to bring in those companies from the Plains, than it would to have seasonably brought them from the outfitting point on the Missouri river. I do not believe that the biggest fool in the community could entertain the thought that all this loss of life, time, and means, was through the mismanagement of the First Presidency.

I know how to dictate affairs; and no man need to have walked in darkness touching his duty with regard to the foreign immigration. You can read their duty in our epistles, letters, and sermons; and what is the purport of those documents, on this point? That we are now settlers in a wild and uninhabited country, and are thrown upon our own resources; that we need all our teams and means to prepare for those persons who are coming, instead of crippling us by taking our bread, men, and teams, and going out to meet them. And if the present system continues, this people will be found like the Kilkenny cats, which eat up each other clear to

their tails, and they were left jumping at one another; such operations will financially use us up.

Last year my back and head ached, and I have been about half mad ever since, and that too righteously, because of the reckless squandering of means and leaving me to foot the bills. Last year, without asking me a word of counsel, without a word being spoken to me about the matter, there was over sixty thousand dollars of indebtedness incurred for me to pay. What for? To fetch a few immigrants here, when I could have brought the whole of them with one quarter of the means.

What is the cause of our immigration being so late this season? The ignorance and mismanagement of some who had to do with it, and still, perhaps they did the best they knew how.

Are those people in the frost and snow by my doings? No, my skirts are clear of their blood, God knows. If a bird had chirped in brother Franklin's ears in Florence, and the brethren there had held a council, he would have stopped the rear companies there, and we would have been putting in our wheat, &c., instead of going on to the Plains and spending weeks and months to succor our brethren. I make these remarks because they are true.

As to the companies now out, we must bring them in; and another year we will send men to the Missouri river who understand the right management of affairs, and will send them in the speediest conveyances, so that they may not get the "big head" before they arrive there, and then they may be able to do as we tell them.

Can people come across the Plains with hand-carts? Ask brothers Edmund Ellsworth, Daniel D. McArthur and William Bunker, who led the three hand-cart companies that have already arrived; and the brethren and sisters in those companies state that they crossed quicker and easier than the wagon companies.

Those who counseled the companies to come on have nearly all gone back to their assistance, after staying at home but about two days, after their return from a long mission, thus manifesting their faith by their works.

I cannot help what is out of my reach, but I am on hand to send more teams, and to send and send, until, if it is necessary, we are perfectly stopped in every kind of business. Brother Heber says that he will send another team, and I mean to send as many more as he does; I ought to send more than brother Heber, for I am fourteen days older than he is. I can send more teams, but I do not intend that the fetters shall be on me another season.

I will mention something more. You cannot hear George D. Grant, Daniel Spencer and others of the lately returned missionaries speak without eulogizing Franklin D. Richards. They are full of eulogizing Franklin D. Richards, but they need to be careful or they will have the "big head" and become as dead and devoid of the Spirit as old pumpkins. And with them it is, "What could I have done without brother George? And what could we have done without brother Franklin?—and when you hear me calling you Rabbi, know ye that I want to be called Rabbi;" and so it goes, but I suppose that this is not what they do it for.

Don't you know that I know whether you are good for anything, or not, without my praising you? I know all about you, without telling what great things you have done, and what you have not done, But the very spirit some have in them of pride, arrogance, and self-esteem, has led men and women to die on the Plains; by scores, at least their folly has.

And if they had not had any such spirit about them, God would have whispered to them to have held a council, and would have stopped them from rushing their brethren and sisters into such suffering. But we must now rescue those people, and may God help us to do it. Amen.

COMPANIES ON THE PLAINS—PRACTICABILITY OF HAND-CARTS—THE TIME FOR STARTING FROM MISSOURI RIVER—REFORMATION, ETC.

A Discourse by President J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

I always regret that circumstances should occur to call from our President remarks like some of those he was moved upon to make this forenoon; but such circumstances do occur, hence similar remarks must be made.

As an individual I have been and am very anxious in relation to the immigration now upon the Plains. Their situation is very distressing, and several have died in brother Willie's company. Some had died before the brethren could reach them, and a few more died during the first five days after they met them. The company had encountered cold and storms, and one very stormy day which caused nearly one third of the deaths that had happened.

They had no serious or contagious diseases, but the storms came and the air was very cold, as a matter of course some who were fatigued with the toil and anxiety of the journey sank under the inclemency of the weather; they were furnished by those that returned to them, with shoes, clothing, and food. They were not entirely destitute of provisions when the return teams met them; their rations at the outfitting were more than those of the companies in advance of them. When met they had nearly four hundred pounds of sea bread, but their last rations of flour had been dealt out on the evening previous.

Brother Willie's company was met with on the upper crossing of Sweet Water, but the whereabouts of the ox-trains and the hand-cart company in rear of brother Willie are yet unknown to us.

We have now some two hundred teams out to meet them, and some were only prepared with seven days forage for animals. It will be necessary for more teams to go to their relief, with grain and hay to sustain the animals already sent out, or they will die.

The weather had been cold enough to freeze over the Sweet Water; I mention this that you may know how the thermometer stood in that region; and some animals had been frozen to death. It is winter where they are, and they are actually in the cold and snow which was near one foot deep, and as they went east it appeared to grow deeper.

The observations made this morn-

ing, as a matter of course, would only be treasured up by those who had in them the spirit of life. We have persons that have so much death in them that they do not know the counsels that are given to the immigrating Saints, that do not know the tenor of advice contained in the general epistles of the Presidency of the Church. But I do not suppose that the thinking part of the community anticipated any censures being placed upon the First Presidency of this Church, in consequence of the sufferings of the people now upon the Plains. Still there is a certain class of people whose brains never reach above the calves of their legs, and they never will know anything about the general policy of the Church, about what is written, what is desired, counseled, or asked for.

In relation to hand-cart companies, I have said, and I say it again, that they should start by the first of May, and then they can travel leasurely according to their strength and feelings; they can then have May, June, July, and August for the accomplishment of their journey. They could not travel so leasurely this year, from the fact that there were no grain depots on the route, consequently they had to hurry through, lest their rations should fail. Were grain deposited at convenient points on the route, the trip is, in every sense of the word, a feasible one for hand-carts, for without that advantage, the present year has proved the feasibility of the undertaking.

The grand difficulty with a portion of our immigration this year has been in starting in the fore-part of September instead of the first of May, but even then it is worse with ox teams than with hand-carts, for if the cattle fail the people have no facilities for transporting their tents, bedding, clothing, and provisions. Unless I have different feelings to what I now have, I should never wish to see a train leave the Missouri river after the middle of June, or after the first day of July at the latest, until we can establish grain depots on the route, for I do not consider any train safe in starting late.

Brother Brigham has invariably advised early starts, and he gave his reasons for so doing this morning, and I do not wish to reiterate them.

I wish to see those who are directly engaged in carrying out the operations of gathering the Saints, to correctly understand the advice given and the system adopted for the gathering, and when they understand that and carry it out, as planed and given by brother Brigham, our immigration will be free from the sad results of mismanagement. But for persons, who are ignorant of the special causes and agents in any unpleasant transaction, to at once blame the head is the height of nonsense, though people in all ages have been prone to censure their leader, in times of special distress. When crickets and grasshoppers devour, when famine wastes, and when snows, storms, and accidents occur, it is natural, in that portion of the community that lack the gift of the Holy Ghost, to murmur against the leader of the people.

With Saints, what is the practical result of that murmuring? It shuts down the gate between you and heaven, between you and the Almighty, and you cannot get the Spirit of God. The murmurings and rebellions of ancient Israel prevented Moses from leading them to the land of Canaan. So soon as they had to endure hardship they began to murmur against Moses, and the result was the Lord would not give them His Spirit; the same has been the result in this dispensation.

In the days of Joseph, if a woman happened to put on her stocking wrong side out she would blame the

Prophet; and if a man happened to tie his shoestring in a hard instead of a bow knot, he was angry with the Prophet for not having inspiration enough to have prevented so dire an event. The brains of that class of people never reach above the calves of their legs. I like to see the people have a little hard sense, like the mule; I like to see them understand the principles of the Son of God.

With regard to this people, I know that they are the best people on the earth, but there is more or less alloy among them which we hate. The Savior said that the Kingdom of Heaven is like unto a net that gathereth all kinds of fish; and I believe that parable holds good in our day, with regard to the gathering of the people that are caught by the Gospel of the Son of God, through the practical preaching of the Elders. I believe this, from observing the unwise sayings and doings of some who profess to be Saints.

I am aware that the world, because we are not all strictly living our religion, will imagine, as a matter of course, that we are bursting to pieces up here, and will say, "That is what we like; we told you that if you would let the 'Mormons' alone they would all burst to pieces." We can, by taking an unrighteous course, burst ourselves to pieces, but they cannot burst us to pieces, if we do right, that is certain, for they tried it when there were but eight or ten in the Church, and when there were a few hundred, and when there were a few thousand, and they were unable to burst the Church. Now they flatter themselves that we shall burst under the weight of our own conduct, but I will tell you that we are after the evil doers.

If the Bishops and Teachers will go to work, together with every officer in the Church, we can soon find out those who are not disposed to do right; and let their names be written down, and let the offence and place of residence be written against the name, that we may know who are living in sin, where they live and what their offences are.

I know that a great many people are full of sympathy, and yet they talk of the celestial law that they are going to keep and abide; but let me tell you that if you violate that law, you must meet the penalty. How many have we got here that would sympathize with those who are guilty of breaking their covenants, and thereby virtually partake of their crimes? I believe it to be a correct doctrine that the sympathizer is more or less implicated. The President enjoined it on the High Priests to expose those they knew to have committed or to be committing evil, and if they did not, hereafter the sin would be upon their heads.

Let the whole people take warning; and let every man and woman in Israel understand that the indignation of the Almighty rests upon that person who fails to expose iniquity. And let the wrath of God be upon any officer of the Church that knows of abomination, unless he comes out and makes known that abomination. I believe this ought to be, for we want the evil deeds of every person exposed.

We want to feel after the people and hunt them up; and we want the wrath of Brigham, and the wrath of Heber, and the wrath of all the men and woman on earth that are right, and the wrath of Joseph, and the wrath of Michael, and the wrath of Raphael, and the wrath of the Lord Jesus Christ, and the wrath of Almighty God and of all the Gods in eternity to burn against those that will sin. And we want the indignation and fire of the Almighty to sweep through the land like the locusts of Egypt, until every nauseous weed

that grows among the Saints of God is destroyed.

Words are said to be light and windy, but I tell you that talking these things foreshadows what will be literally and really. I would be glad, when I speak to the people, that the Lord would let His Holy Spirit accompany my words, for I do not want my words to go alone. We have to speak to this people often, and when we talk to them like a man reading off a sermon that is written, it takes but little effect. When words go to the people alone, they are not profited by them.

Instead of all the people being desirous and anxious, as they should, to serve their God and practise what they know to be right, many are all the time longing for some fantastical doctrine, for something to gratify their vain imaginations. If you wish to feast on the word of God and feel its realities, you must practise the revelations of Jesus Christ. You must advance and do the will of God, and then you will be blest.

I am aware, as the President said this morning, that it is of no use talking about the Holy Ghost, the power of God, the gift of God, or the light of the Almighty resting on this people, until they become morally reformed. Some people laugh at and deride sectarian religion. I never was a sectarian; I have been in this Church from my boyhood; but in the region where I was raised, sectarian morality exceeds, in some respects, the morality of many who call themselves Latter-day Saints.

Some here keep their children too dirty for admission into a district school where I was raised; and in some houses the towels look as though they had passed Noah's ark, or had been used by some of the inhabitants of Sodom and Gomorrah, and the knives and forks have the appearance of having been rusting ever since Adam was driven from the garden of Eden.

I want to see the people wake up and reform, forsake all their evil habits and everything that is dark, loathsome and impure. I want to see them eschew all dirt, and filth, and degradation, and cease profaning the Sabbath, and the name of the Lord God of Israel; I want to see them become at least as moral and temperate as any people in the Gentile world, as we call it. I tell you that the Gentiles would be shocked at the filth and dirt of some of the sons and daughters of Israel, and feel offended to associate with them; I mean that portion of the Gentiles that are pure in their moral habits.

I want to see the people repent, as the President said this morning, and make a reformation in their lives, in their doings, and in keeping their houses, farms, and everything they have, clean and tidy.

We talk about our boys being smarter than their fathers. How many of our boys are learning trades, are learning to be farmers, or to understand any useful occupation? How many boys have we that are trustworthy; and as good as their fathers were at the same age? I know that our boys are bright and active, full of energy, life, and power, but many of the parents do not teach their children as they ought. They expect the schoolmaster to teach them, but what can the schoolmaster teach them, when the parents teach them nothing at home, and take no interest in what they are learning at school?

We talk about daughters rivalling their mothers. How many daughters have we that know how to spin, make butter, keep hairs and flies' wings and legs on one plate, and the butter on the other, make good cheese, knit their own stockings, and make good hasty pudding or mush? How many of them can make their own bonnets

and dresses? How many know how to use fine needles and coarse needles, and every kind of needles?

Many parents need to reform. Let the fathers teach their sons how to work, the art of chopping and hauling wood, of breaking up the ground, and of raising grain, cattle, sheep, hogs, &c.; and let the mothers set their daughters to work; and let every man, woman, and child, that is old enough, learn the arts of industry.

We want every Bishop to teach these reforms in Israel, we want every man in Israel to teach them; and when all reform in such matters, the Lord our God, will shower His blessings upon the people of this city and upon the people in the valleys of these mountains.

You may talk of reform, you may preach upon a virtuous life, upon cleanliness, upon God and the Holy Ghost, but while there is filth around the house, filth in the yard, and in every part of the city, your preaching will not amount to much. Some people are never contented unless the cow yard is under their noses, the hen coop in the parlor, and the privy in the kitchen, that is if they have any privy.

I want the people to wake up to a sense of their duty, and begin to serve God and repent of their sins, repent of every improper habit.

I sometimes confess men's sins for them, and they will get up and parry off. I confessed a man's sins here lately, and he supposed that I did not know what I was talking about. If he had corrected me a little further, I would have told all his sins; I would have told the things that were in his very heart; and if he parries again, I will come out more pointedly than I did then.

In some of the wards men will rise up and confess their sins, and after a week's reflection, they will go to meeting and commence parrying, and make themselves as good as an angel. Again, some people, when they get the Spirit of God, when they actually pray fervently, are deemed by their neighbors to have sectarian religion. If God Almighty moves upon a man to pray with a loud voice and in earnest, some are ready to exclaim that he is a sectarian, and are so anxious to put away sectarianism, that they bundle the religion of Jesus Christ out of doors. In their zeal against sectarianism and doctrines they do not like, they leave God and the Lord Jesus Christ out of the question, and prayer, and keeping the Sabbath, and moral honesty, and virtue, and purity and everything that is good.

Every portion of sectarian religion that is good is my religion. If they have a precious gem it belongs to my religion; if it is purity, virtue, integrity, the gift of the Holy Ghost, fervency, and prayer, it is my religion. Some people talk of wild fire; I would rather have wild fire than no fire at all. I would like you to come up to the light of the Almighty, and if you want to pray to God, if you want to shout and make heaven and earth ring—drive the devil out of doors, chase darkness from your houses, and from your families, and raise the banner of the Lord Jesus Christ in your households, and the flag of God in your city, and say, in the name of the Lord Jesus Christ, I will do right, and root up everything that is wrong.

This makes me think of a circumstance that occurred when we went to Kaysville to preach the reformation, under the direction of brother Brigham. There was a dark and dull spirit there which was not very congenial to our natures, and brother Joseph Young felt life in him, he was full of the Spirit. After staying a couple of days, he said to me, "Brother Grant, they feel cold, and I guess we had better go to Farmington, preach there, and go home." After a

while I said to him, "Do you know how I feel about it? In the name of the Lord Jesus Christ, I will never leave this land, until this people surrender." I will hang the flag of the Lord Jesus Christ on their doors, and there shall be a siege of forty days. Then let every man storm the castle, and rule against the bulwarks of hell, and let every Elder throw the arrows of God Almighty through the sinner, and pierce their loins, and penetrate their vitals, until the banner of Christ shall wave triumphantly over Israel. Shall we give up, and let the wicked and ungodly overcome us? No, in the name and by the power of God we will overcome them. We will cleanse the inside of the platter and have Israel saved, through the name of Jesus Christ, and by the power of his word."

Those who will not repent by the preaching of the Gospel, we will bring to the standard of the Lord Jesus Christ in the right and proper way, for we are determined to save you all, if possible. In former days the Lord cut off rebellious Israel by thousands, to save them; He had no other way for saving them. He had tried every other means; He had opened the sea for them to pass over dry shod, and overthrew their enemies, the horse and his rider, in the flood; He made the mountains skip like rams, and the little hills like lambs; He spoke to the angels, saying, throw down your food to them, and the bright clouds shed down manna to sustain them; He spake to them in thunders, in lightnings, in earthquakes, and tried every means to save them, that a God could try in the plentitude of His mercy, and when He had exhausted the arrows of His wrath in chastisement, and the wells of His mercy in blessings and entreaty, He cut them off by thousands.

O Israel, hear, while the voice of entreaty is in the land, hear the voice of brother Brigham, and awake from your slumbers; forsake your sins and abominations and turn unto your God, that repentance may reach you, and remission of sins, and the gifts and blessings of God come upon you. May God bless you in the name of Jesus Christ. Amen.

THE GOSPEL LIKE A NET CAST INTO THE SEA—GOOD AND BAD IN THE CHURCH—EMBRACE PRINCIPLES IN YOUR FAITH, NOT MEN—CONFESS ONLY TO THOSE AGAINST WHOM YOU HAVE SINNED—ECONOMIZE THE GIFTS OF GOD, ETC.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

I rise to explain one principle to Elders who are in the habit of preaching the Gospel to the world. Not but what their views coincide with mine, not but what they fully comprehend the matter, but all have not the power and faculty to develop what is in them; some are at a loss to explain that which they understand.

I wish to refer more particularly to a remark made by brother Benjamin L. Clapp, who has just been speaking to us concerning men coming to him in Texas, and saying that things were

thus and so in Utah. What can they tell about Utah? To begin with, they do not know any evil of this people; the sins of this people are with themselves and their God. I defy all hell and all the devils in and about the inhabitants of the earth to substantiate permanent acts of wickedness against the Elders of this people.

Suppose that men came to brother Benjamin in Texas, and told him that I was the biggest scoundrel in the world, do not this people know better about that than they? and even Benjamin himself knows it to be a falsehood? We know that is falsehood, and I should have taken the liberty of telling them so.

I never preached in Texas, but I have preached in places as wicked; and when a man told me that which was not true about this people or about the leaders of this people, I would take the liberty of telling him that he was not telling the truth. I preached during twenty-four or twenty-five years among the wicked, and I never yet saw a man that I was afraid to tell that he was saying that which was not so, when I knew better; frequently they would turn and say to me, "You had better tell me that I lie," and my prompt reply would be, you do, sir, and that before God.

What fault could the world justly find with this people? Some have passed through here to California to dig gold, but they have received nothing at the hands of this people but kindness. What do they know about us? They cannot charge us with one evil. Suppose there are wicked men here, I say the kingdom of heaven is like unto a net that gathers fish both good and bad, and I say this because it is true.

We have in our community the worst creatures that the world can produce; the Gospel net must gather them of necessity, or the saying of Jesus, and what he knew of the kingdom in the last day would not come to pass. There are as bad men and women within the pales of this Church as there are upon this earth, and the Gospel being preached to them prepares them to become devils. As you have frequently been told, that is the only way men can become devils; they must have the knowledge to sin against the Holy Ghost, or yet the day of redemption awaits them, one or the other.

Suppose I was preaching in the world, and they should alledge that some of the people in Utah swore, stole, and were wicked in many ways, I would acknowledge it to be the case. They might then inquire, "Why do you say that you have got the Gospel of salvation? and why do you come to us to preach, seeing that your own people do wickedly?" I would reply that the kingdom of heaven is like unto a net that gathers fish of all kinds, therefore we must have the good and the bad in Utah, or else it cannot be the kingdom of heaven.

We have some of the bad, and those who pass through our settlements, or sojourn in our midst for a brief period, become familiar with those who are wicked, but do not become acquainted with the righteous. The great majority of this people are righteous, but the worldlings seek out and mingle with the few wicked here, because both those classes love the spirit of the world.

As to the great argument against the kingdom of God, because there are some evil doers in the Church, I will take the principles and doctrines taught by Jesus and his Apostles, and show that these go to prove and substantiate the fact that this is the kingdom of God. Why? Because we can produce the meanest curses there are on the earth, those who take all the revelations given by the Almighty, and every influence

and revelation they can get from the devil, and make use of them to add sin to sin. This fact is also another proof that all hell is against this people, for there is not a person in the world, that gives way to wickedness, but what has antipathy against this people.

Now hearken, O ye Texians; do you say there are are people here who are wicked? So we say. Could I wish things to be otherwise? No, I would not have them different if I could. We can produce the best men and the worst, the best women and the worst, and thus prove, according to the sayings of Jesus Christ and his Apostles, that this is the kingdom of God, or at least answers to the Savior's description of that kingdom.

Were I in Texas I would say, let me tell you that I have not embraced any man on this earth, in my faith, but I have embraced the doctrine of salvation, and it is no matter what the people do in Utah. Here is the doctrine of salvation, talk against that, prove that to be false, or find a flaw in it, if you can. As for the people, they cannot save you. Never embrace a man in your faith, for that is sectarianism.

There are many of the men and women now before me who have looked for a pure people, and have supposed that that was a proof of the truth of our doctrines, but they will never find such a people until Satan is bound, and Jesus comes to reign with his Saints. The doctrine we preach is the doctrine of salvation, and it is that which the Elders of this Church take to the world, and not the people of Utah.

Some of the Elders seem to be tripped up in a moment, if the wicked can find any fault with the members of this Church; but bless your souls, I would not yet have this people faultless, for the day of separation has not yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention.

We can pick out Elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God's foot-stool. I can produce Elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

We can beat them, because we have men here that live in the light of the Lord, that have the Holy Priesthood, and hold the keys of the kingdom of God. But you may go through all the sectarian world, and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they may begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the Elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offence to them.

I never preached to the world but what the cry was, "That damned old Joe Smith has done thus and so." I would tell the people that they did not know him, and I did, and that I knew him to be a good man; and that when they spoke against him, they spoke against as good a man as ever lived.

I recollect a conversation I had with

a priest who was an old friend of ours, before I was personally acquainted with the Prophet Joseph. I clipped every argument he advanced, until at last he came out and began to rail against "Joe Smith," saying, "that he was a mean man, a liar, money-digger, gambler, and a whore-master;" and he charged him with everything bad, that he could find language to utter. I said, hold on, brother Gillmore, here is the doctrine, here is the Bible, the Book of Mormon, and the revelations that have come through Joseph Smith the Prophet. I have never seen him, and do not know his private character. The doctrine he teaches is all I know about the matter, bring anything against that if you can. As to anything else I do not care. If he acts like a devil, he has brought forth a doctrine that will save us, if we will abide it. He may get drunk every day of his life, sleep with his neighbor's wife every night, run horses and gamble, I do not care anything about that, for I never embrace any man in my faith. But the doctrine he has produced will save you and me, and the whole world; and if you can find fault with that, find it. He said, "I have done."

It is the fashion in the world to embrace men in their faith, or a fine meeting house, or a genteel congregation, thinking, "O, what perfect order, and how pretty they look; how straight they walk to meeting, and how long their faces are during the services; how pretty that deacon looks under the pulpit; the people are so pretty, the meeting house is so nice, that we want to join such pretty people." Such feelings will take a people to hell. Embrace a doctrine that will purge sin and iniquity from your hearts, and sanctify you before God, and you are right, no matter how others act.

I wish you all to understand that no Elders go to any place among the world, but what the wicked find fault with the people of God. They found fault with Joseph Smith, and at length killed him, as they have a great many others of the Latter-day Saints What for? Because of his wickedness? No. But the cry was, "Away with him, we cannot do with this man nor with his people." Did they hate him for his evil works? No. If he had been a liar, a swearer, a gambler, or in any way an evil doer, and of the world, it would have loved its own, and they would have embraced him, and nourished and kept him. If he had been a false prophet they never would have lifted a hand against him, because he could have spread still more delusion through the world around him.

We are hated, because we are righteous. If we have sinned, the people in Texas know nothing about it; they cannot in truth find a word of fault with the character of this people, except with the few we have on hand ready to beat them at their meanness. The Lord wants those few here to fulfil His words and purposes, and they are fit for no other place. The sheep and the goats, the calves and the pigs, are all good in their places. The Lord will make use of us to His glory; and though a good many of those who now profess to be good Latter-day Saints may meet condemnation, even their course will finally result to the glory of God. Are these ideas correct? Judge ye.

Now, brethren, let me say a few words to you. Let us repent of our backslidings and tell the people of Texas that we ask no odds of them, nor of any one else but our Father and our God, and those we are associated with in His kingdom. As brother Benjamin has exhorted you, confess your faults to the individuals that you ought to confess them to, and proclaim them not on the house tops. Be careful that you wrong not yourselves.

Do you not know that if a good person is guilty of committing a crime he thinks that everybody knows it, and is ready to confess here, and there, and everywhere he has an opportunity?

I do not want to know anything about the sins of this people, at least no more than I am obliged to. If persons lose confidence in themselves, it takes away the strength, faith and confidence that others have in them; it leaves a space that we call weakness. If you have committed a sin that no other person on the earth knows of, and which harms no other one, you have done a wrong and sinned against your God, but keep that within your own bosom, and seek to God and confess there, and get pardon for your sin.

If children have sinned against their parents, or husbands against their wives, or wives against their husbands, let them confess their faults one to another and forgive each other, and there let the confession stop; and then let them ask pardon from their God. Confess your sins to whoever you have sinned against, and let it stop there. If you have committed a sin against the community, confess to them. If you have sinned in your family, confess there. Confess your sins, iniquities, and follies, where that confession belongs, and learn to classify your actions.

Suppose that the people were to get up here and confess their sins, it would destroy many innocent persons. Does Texas know about it? No, nor you about one another, if you will be wise and confess your wrongs where they ought to be confessed, and keep the knowledge of them from every person it ought to be kept from. In this way you will have strength against the enemy, who would otherwise buffet you and say, "Here is your wickedness made manifest," and would overcome you and destroy all the confidence you have in yourselves and in your God.

If the Lord has confidence in you, preserve it, and take a course to produce more. If the Lord had a people on the earth that He had perfect confidence in, there is not a blessing in the eternities of our God, that they could bear in the flesh, that He would not pour out upon them. Tongue cannot tell the blessings the Lord has for a people who have proved themselves before Him.

That we may have confidence in Him, and He in us, let us take a course to create it, that He may open the heavens and pour upon us the blessings and power of the Holy Ghost.

Fathers, reflect for yourselves. Suppose that a father had thirty thousand dollars to distribute among three of his boys, and that one of them was a spendthrift who would prodigally sow his share to the four winds, and cause his wife and children to come on his father for support. Would that father have confidence to bestow ten thousand dollars on his spendthrift son? No, but he would deal it out to that son's wife and children as they might need, and the rest he would preserve for him to another time. Our Father has to deal in that manner with us, for He has not confidence to know that we will do the things we ought and economize His blessings, if He should bestow them upon us.

We are like children who want the looking-glass to play with, and who cry for the sharp razor and for the moon they see reflected in the water, desiring them for play-things. Let us take such a course that God will have confidence in us, and then we shall receive all we need, all we desire and ask for.

Take a wise course; do not be foolish. I want you to reform, for there is need of it; though the world

knows nothing about it. They hate us for the truth's sake, and seek to destroy us; and I say to them, go it ye cripples, while you are young; for the day is coming in which you will find yourselves as badly crippled as ever the "Mormons" were.

May the Lord bless you. Amen.

PERSONS NOT TO BE BAPTIZED UNTIL THEY REPENT AND MAKE RESTITUTION—ALL SIN TO BE REPENTED OF BEFORE PARTAKING OF THE SACRAMENT, ETC.

A Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

I wish to advance a few ideas that are upon my mind, and they concern every individual in this congregation and every person that professes to be a Latter-day Saint. I have often reflected upon them, and they are particularly in my mind to-day.

Last evening I attended the High Priests' Quorum, and perhaps there were a hundred or a hundred and fifty High Priests present. In that meeting brother Brigham gave permission to the members of that Quorum to be baptized in the font; but he objected to any one going into that font, to be baptized for the remission of sins, until he had actually repented of and made restitution for the sins he had committed. If any of them had done anything wrong, he wished them to confess to those they had aggrieved or injured, and make restitution; and wherein they had committed sins and violated their Priesthood and their covenants, they must make satisfaction to those they had injured; and not step into that font, until they have done these things.

That is the course to take; and how do you expect to get a remission of your sins, and be forgiven by the Father, and His Son Jesus Christ, and by the Holy Ghost, so that you can have the Holy Ghost rest upon you, unless you repent and make restitution or restoration, and make atonement for the sins that you may have committed?

I pray to my Father, in the name of His Son Jesus Christ, that the High Priest or any other person that attempts to go into that font without previously making restitution for such evil as he may have committed, may be cursed and withered until he does make restitution.

I will now touch upon another point. Our Bishops are now breaking bread, the emblem of the broken body of our Lord and Savior Jesus Christ, and I say let every one who is guilty of sins they have not repented of, and made restitution for, refuse to partake of that bread, also of that water, (which is an emblem of the blood of Jesus that was spilled for the remission of our sins,) until they have repented and made restitution; for unless you do, you shall drink damnation to yourselves, until you make restitution. I do not care who the persons are.

If the High Priests, who are clothed with the Priesthood which is after the order of God, should be prohibited a Gospel ordinance, until they make good that which they may have done wrong, why should you as a people partake of these emblems upon any other conditions? If you do you eat damnation unto yourselves, and you will become sickly and pine away and die.

Paul, in his first epistle to the Corinthians, 11th chap. and 26th, 27th, 28th, 29th and 30th verses, has written as follows:—

"26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

"27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"28. But let a man examine himself, and so let him eat of that bread and drink of that cup.

"29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"30. For this cause many are weak and sickly among you and many sleep."

According to Paul you perceive that those who partook of the bread and wine unworthily, became sickly and died; but those that eat and drink worthily will receive life and salvation by partaking. Now, gentlemen and ladies, what do you think of partaking of this bread and this wine in remembrance of the Lord Jesus Christ?

Some of you, doubtless, have been guilty of committing more or less sin, of being more or less rebellious to the authorities of this Church, and to the Priesthood and government of God, and then coming and partaking of this sacrament. Do not such persons comprehend that they are drinking damnation to themselves? Why should persons wish to partake of this sacrament, when they know that they are unworthy?

I want to warn you and forewarn you not to trifle with this ordinance, nor to indulge in any unwise conduct. I desired the opportunity of telling you my feelings before this bread is dedicated and consecrated. I do not consider that it is dedicated and consecrated to any person that cannot eat it with an upright heart, or to one that will eat it and then live in a course of rebellion against God and His authority.

I do not consider that one of my wives, or one of my children, has a right to partake of these emblems, until they make a full and proper restitution to me, if they have offended me. Why is this? Because I am their head, I am their governor, their dictator, their revelator, their prophet, and their priest, and if they rebel against me they at once raise a mutiny in my family.

I forbid all unworthy persons partaking of this sacrament; and if such do partake of it, they shall do it on their own responsibility, and not on mine. In partaking unworthily, a person is corroding and destroying himself, not me. This ordinance is administered on condition of your living in righteousness, and of your hearts being true to your God and to your brethren.

How can you love your God and Jesus Christ, and not love those that He has sent to you to do you good? Can you love God and His Son Jesus Christ, and not take the counsel pointed out by brother Brigham and those that are sent to you? Jesus says, "If you love me, keep my commandments;" and brother Brigham and his counselors can say, if you love God, love us and keep our commandments. Why? Because brother Brigham is placed as God's agent to us in the flesh.

When you go into heaven, into the celestial world, you will see the Church organized just as it is here; and you will find all the officers down to the Deacon. Our Church organization is a manifestation of things as they are in heaven, and you are all the time praying that the Church here may be brought into union and set in order as it is in heaven.

Do you think a wife is contending against her husband with a good spirit, when she is commanded to be subject to her husband, even as we are to Christ? Is it not just as necessary that women should be governed, as that men should be? Is it not just as reasonable that a wife should be governed, as that her husband should be? I want to know what good a wife is to me, unless she will let me lead and guide, and let me govern her by the word of God.

When a wife is obedient to her husband there is union, there is heaven, that is, there is one heaven, though it is a little one; and a righteous union is what will make a heaven.

There are many kinds of sin, among which is the sin of confusion; and I tell you there is plenty of confusion in a family where each one wants to be head. Just look at it, what a heaven that is! We all have to make our heaven, or do without one.

A great many of this people want their endowments; but I never wish to give another man or woman their endowments, until they have reformed from whatever they may have done amiss. I had as soon give the devil his endowment as to confer it upon some men and women who profess to be Latter-day Saints; I want them to reform first.

Do I feel as though I wanted to dance? No, I never want to go forth again in the dance, until the spirit of reformation is rife among the people. Neither do I want to see any man or woman partake of this sacrament, when they are living in open rebellion against God, against his government, and His servants.

I have no wife nor child that has any right to rebel against me. If they violate my laws and rebel against me they will get into trouble, just as quickly as though they transgressed the counsels and teachings of brother Brigham. Does it give a woman a right to sin against me, because she is my wife? No, but it is her duty to do my will, as I do the will of my Father and my God.

It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority; nor for her either, if she will quarrel, and lie about the work of God and the principle of plurality.

I tell you, as the Lord God Almighty lives, my sword is unsheathed, and I never will sheath it until those of you who have done wrong, repent of your evil deeds. Some of you have found fault, because I am so plain and severe. No man can rise up here with his sophistry and silver lips, and have the Holy Spirit for a moment.

A disregard of plain and correct teachings is the reason why so many are dead and damned and twice plucked up by the roots, and I would as soon baptize the devil, as some of you. You call that a hard saying, do you not?

Brethren and sisters, shall I ask the Lord to bless this bread and dedicate it to Him for you, and then you partake of it unworthily? You would only drink condemnation to yourselves, not to me. I have not knowingly injured one of you; if I have injured any one in this congregation, or in this Church, I must have done it by telling them the truth, if that can be called an injury. There is not that man or that woman that can justly

say that I have taken the first dime from them, or stolen anything, or told a lie; if there are any such let them come forward and I will make restitution four-fold.

All the fault I have to find with myself, and I presume all that God has to find with me, is because I have sometimes held back and resisted His Spirit; and so have my brethren, for if we would yield to it at all times, we should be ten times more severe than we now are. I know that when I have seen certain evil practices in our midst, I have felt bad about it. For instance, hire some men to work, and the moment you are out of their sight they will scarcely do a thing. What are such men good for?

The man that will be lazy and spend his time for nought, will steal; and will also be liable to consider it no sin to commit adultery. And some of the men and women whom you employ, will steal from you almost as much as the wages for which they were hired.

While standing between you and the bread, I know of no way but to preach plain to you, and to tell you of your faults. Now I feel clear; and I could not feel at peace, until I had told you what was in my mind.

May God have mercy upon you and enlighten your minds, touch your intellects and qualify you for your callings.

I will tell you a dream that brother Joseph Fielding had in England, about the time that brother Brigham and I went back on our second visit, for it will apply to many in this congregation.

Brother Fielding dreamed that he had a sharp sickle, and that he hung it up on a bush, but when he returned and took down his sickle, he found the edge all taken off from it. This will apply to many others. You remember it, do you not, brother Joseph? —and is it correct? It is, and his sickle has not cut from that time to the present, and the reason is he has had a woman straddle of his neck from that day to this. Amen.

HYPOCRISY REPROVED—FAMILY GOVERNMENT, ETC.

A Discourse by President J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

I believe, with brother Kimball, that many of this people partake of the sacrament unworthily. Some will steal their neighbour's spade, or his crowbar, or wood from his pile, or cabbages and potatoes from his garden, or hay from his stack, or go into his yard and milk his cows, and commit numerous other sins, and the next day come here and partake of the sacrament.

When I see persons very religious outwardly, I always look for them to commence stealing the first opportunity they have, and on the next day expect to hear them speak in tongues.

in some class meeting, or ward meeting, and give the interpretation of tongues, or relate some remarkable dream or vision. I noticed another thing in this Tabernacle. When it was first completed, brother Brigham wanted a certain number of seats reserved for his family. Now, would you believe that some of the most pious old ladies and sisters in the Church would be at the four doors of this Tabernacle by seven o'clock in the morning, that they might crowd into seats reserved for the President's family and crowd them out. Those are professedly the most pious among us; bless you, they are professedly just as full of religion as they can be.

I wish to see people come to meeting right and in order; to do so they must be right at home, they must be right all the while.

I seriously question, when some people are baptized, whether they do not come out of the water the same poor miserable devils as they went in.

There must be a foundation in the people, the right standard in the breast, and that must be inherent in the people more or less, or else our professions are in vain. I, therefore, want every person to leave the bread in the salvers, and the water in the cups, and not partake of the sacrament, unless they are right. I want every thief, and every unrighteous person to let the bread alone.

If I could have one prayer effectually answered forthwith, it would put a stop to a great many evils in Israel, to say the least of it. But as the work of reformation increases among the people, our President says, and it is so, that we may look for the workings of an opposite power. The solution he gave last night, in the High Priest's Quorum, is the best explanation that I have heard concerning the fogs that we have felt for some time past. The principle was this, that as we advance in the light and in the truth, the arch adversary and his associates will make a corresponding effort to darken our minds and becloud our atmosphere, and thereby throw us into the fog.

I am aware that we have only a few among us but what feel determined to reform; the great majority wish to live their religion, and I am glad of it. I believe that the majority of this congregation that are here to-day, actually intend to do right. Now do not let the devil cheat you; and if the devil marshals his forces against you and beclouds your minds, tell him that you are serving the God of Israel. If you are in the dark and cannot get light, keep a firm hold on the foundation of truth, and be determined not to be jostled off it.

Brother Kimball frequently alludes to discords in families. I was listening, as I came along the street, to a Bishop who spoke of discord in a certain family in his Ward. The person he alluded to has but one wife and is said to be a fine man, and his wife is said to be a fine woman, and of good parentage. They have some five promising children, but that woman wants to forsake her husband and go to her father.

You may sum up the difficulties in families throughout the country, and you will find ten to one more jars in families where there is but one wife, than in families where there are a number.

I believe there has been a disposition, on the part of some men and women to break the strong tie that ought to bind families together, but I do not believe they will accomplish much. I look for our relations to be permanent and the institutions of the Church to be eternal, because they are perfectly right; I now refer more particularly to our family organizations. But there is more or less discord in families, I would like it to

cease altogether; and I would actually like the day to come in Israel, when the people will not only love the doctrines and revelations of the Lord Jesus Christ, but rejoice that they live in the day when the Prophet Joseph has brought them forth.]

To the man I have just now been alluding to, say to that wife, "Go to your darling people then." If she wished to leave me, and the Almighty had blessed me with the means, I would bless her and bestow upon her everything I could. I would give her all my cattle, horses, and other property, and say, "God bless you, go and prosper, if you can." If necessary, I would rise at midnight and write her out the neatest bill she ever saw, and I would figure it all over with flowers and doves, and bedeck it with red ribbons.

I make these remarks, not that I have had any difficulty with my own family, but because there is a principle I wish to speak upon. I believe that men should lead their families, and not drive them. Some people do not understand the difference between leading and driving a flock of sheep. Brother Willes has seen the shepherds and their flocks in the Eastern countries, and can tell you the difference in the management of flocks in those countries and America. In America the sheep are driven; in the East the shepherds lead their flocks. The American and English spirit, and also the spirit of some other nations, places the sheep in front and the shepherd must follow.

If there is any difficult place, a stream to ford, or a slippery log to walk on, the American's spirit is to try his wife first on the log, to drive his wife and children across first; he must drive. I do not like that, though some men are almost compelled to do so, because the women are determined to lead.

I have traveled with brother Heber, and I never saw a milder man in my life, when everything is right and people keep out of his track. But when they get in his path he is obliged to tread on their heels, for they cannot walk so fast as he can. He is not to blame for that; they are to blame.

In the early ages of the world there was a youth imprisoned by the ruler of the people. His parents went to the ruler and plead with him to release their son, but they could not prevail at first. They then wept and tore their reverend locks from their heads to move the ruler to pity, and when they had done this he released their son from prison. The historian remarks that it was not so much the weakness existing in the youth's parents that caused them to tear their hair, as it was the obstinacy in the ruler; they were obliged to take that course, resort to such means, to effect their purpose.

Am I to blame for scolding the people? Not at all. Is brother Heber? Not at all. Is he to blame for chastising an unruly wife? No. If she gets in his path and he steps on her heels, is he to blame? No, and if she is hurt thereby, it is the result of her own acts.

What will be the result of the chastisements given to this people? I answer, if they heed them, they will bring them into the true path. It is the situation of the people that prompts the teachings they now receive from God's servants. If all the people did right, they would not be chastised at all. If a man's family conduct themselves right, do you suppose that a consistent, reasonable man will find fault with them? No. If all the people in a Ward do right, will the Bishop chastise them? No; but if they do not do right, the Bishop is placed under the necessity of coming forth, clothed in the armor and power of the Almighty, to put them right, and of calling upon the teachers to

assist him in this work. And when the people repent and are found to be on the right track, the Bishop lays the rod on the shelf.

This is the case with brother Brigham. Does he chastise this, that, and the other man, because he likes the job? No. You know that he is mild, and is a father to this people; and were I to take any exception to his course, it would be on account of his being so merciful. Why? Because he is more merciful than I am. When he extends mercy to the people, he deals it out more lavishly than I would, unless the Lord should lead me as he does him. I have not so much mercy, so much of God and eternal life in me as brother Brigham has in him; it does not belong to me to have so much, for he stands at the fountain of life; he descends below all things and ascends above all things to this dispensation.

I hear men undertake to laugh and joke in their familiar chat with each other, and say that they heard brother Brigham say this or that, and that they saw brother Brigham do this, that, or the other, and strive to justify themselves on that account. But brother Brigham commands an influence that you do not command, and cannot be thrown off the line of propriety and truth, as easily as you and I. When men do not know the power that constrains them, they ought to be cautious how they speak and how they act.

Brother Brigham is a father to the Quorums of this Church; and when the people are right, has he a disposition to chastise them? No, he has a fatherly feeling to bless them, and so has brother Heber. I do not know whether I have as much of that feeling as either of them, with regard to the Church, but I do not suppose that there is a man on the earth that is fonder of children than I am. If I do not like old people so well as some do, I like children well enough to balance the difficiency.

I would be glad to see more peace, mercy, truth, equity, justice, and righteousness made manifest in the midst of this people. We want the hay, the straw, the wood, the stubble, the dross, and every impure principle burnt up. When a man is wrong and will turn round and do right, I love him better than I did before. We do not feel like casting you off, like casting you into the mire, and saying "God Almighty damn you." "Get out of the mud and may the Lord God of Israel bless you" is what we say. I had rather bless ten men than curse one. I am not led to curse, but I am led to chastise iniquity, to bring out the alloy, expose sins and bring to light that which is wrong among the people; but I do not want to curse them.

I tell you that the devil is working against us, and Lucifer is in the land. Did you know that he had come to this country? Let me tell you the news to-day, if you have not heard it; he has come to this country and has been seen, the real old fellow himself, the same Lucifer that was cast down from heaven.

Another thing; did you know that all hell is let out for noon? The master is in the school-house, therefore. When we talk of hell we mean uncle Jim, uncle Bill, uncle Sam, and all our uncles and cousins over the wide world. We mean old Babylon, the confusion that is over the wide world.

But thanks be to our God, and to high heaven, the light of God is here and the truth of God is here, and we have waged a war with Lucifer, under the banner of the Lord Jesus Christ. May we be able to stand in the contest and overcome. We bring no railing accusation against our common enemy, but we tell him and his host that they must surrender. We say

to the sinners in Zion, be afraid, you must surrender to the Lord Jesus Christ. We say to you, Saints, rub up your armor, gird on the sword of the Almighty and walk forth to battle, and never yield the ground.

Some men say that they feel sick and faint, and weary, when they see so much darkness among the people. I feel as though I could say to the mountains and to all hell, get out of my way, or I will kick you out; I am not going to surrender. I want no poor pussyism around me; hang not your sickle on the tree to rust, but make it still sharper, and cut more grain in one day than you have ever done; and tell the devil that you are ahead of him. You old men, that let your sickles rust, take them down and sharpen them up, and walk into the fields and reap down the grain, that there may be wheat in the house of our God, for the harvest is great and the reapers are few.

I am not of that class that believes in shrinking; if there is a fight on hand, give me a share of it. I am naturally good natured, but when the indignation of the Almighty is in me I say to all hell, stand aside and let the Lord Jesus Christ come in here; He shall be heir of the earth; the truth shall triumph, the Priesthood and Christ shall reign.

I had rather fight the devils that are out of tabernacles, than those that are embodied. The grand difficulty we have to encounter is from devils that enter into you; they take possession of your houses, and then we have to fight devils in tabernacles. We want the devils cast out of you, and the power of God and the light of the Almighty to shine in you as a lamp.

The result of the teachings we are receiving, if practised, will reform the whole community. When you are right we will cease to chastise, we will cease to rebuke; we will cease throwing the arrows of the Almighty through you, we will cease telling you to surrender, to repent of all your sins. But until you do this, we will continue to throw the arrows of God through you, to hurl the darts of heaven upon you and the power of God in your midst; and we will storm the bulwarks of hell, and we will march against you in the strength of the God of Israel. And by the power of the Priesthood restored by the Prophet Joseph, by the light of heaven shed forth by brother Brigham and his associates, we expect to triumph; and in the name of Jesus Christ, we do not mean to surrender to evil.

THE EMIGRANT SAINTS—CHILDREN MORE SUSCEPTIBLE OF TUITION THAN ADULTS.

Remarks, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

We have had some good instructions, and as far as I have knowledge they are all true; and obedience to those principles that we have heard will save every man and woman in this congregation and in the world, and they will open the gates of hell, and eventually redeem every man and woman that has not sinned the sin unto death. Many suppose, and I used to suppose so from what the sectarians taught me, that people went to hell for good, but I can tell you that there will be a great many who will go there for evil and not for good.

Captain Smoot's and Captain Willie's companies will arrive this afternoon, and the Bishops have prepared houses to take them to. A great many who went out to assist those companies, found their relatives and friends, and will take them home with them.

It is expected that the people will send in their offerings, and that the Bishops will report to brother Hunter, their presiding Bishop, that he may direct the distribution of the provisions and comforts of life to the new comers. And it will be necessary to be as careful in dealing out food to them, as you would be with little children, otherwise they will be apt to injure themselves by eating vegetables, &c. Now do you understand me?

Let your offerings be to your Bishops, that they may be able to issue and control them in wisdom. This word of caution will also apply to those brethren who take the new-comers into their houses. Give them what you think they ought to eat, and no more; and have compassion upon them, and do not kill them with your kindness. A great many are killed by unkind acts, but this is a case of sympathy, and if you are not very careful you will injure them instead of doing them good.

I now want to say to the door keepers, those who attend to seating the congregation, let the men, women, and children who come here in season and take seats keep them; do not drive them away, but let them keep their seats; let all who come in good season, keep their seats. There are many children six years old who comprehend and practise what is here taught, better than many of the grown persons: their intellects are brighter than those of many of the old men and women, therefore do not drive up nor drive out the children.

Some women come in here tossing their heads about, with their bonnets and everything about them all on a wiggle, but go to their homes and you will often find them as abusive to their parents as the devil can wish them to be; they come here late and expect that the little children will be made to leave their seats.

I will illustrate the difference between the temperaments of the old

and young, by referring you to the buffaloes on the Plains, as most of you had a chance to observe their habits. If I wish to domesticate buffaloes, I will take none but the calves, for I can do nothing with the old ones, they have become too set in their wild ways. But I can take the calves and learn them to work and give milk, and learn them to become domesticated and useful. Amen.

TEMPTATION AND TRIALS NECESSARY TO EXALTATION—IF THE SAINTS PERFORM THEIR OBLIGATIONS, THE LORD WILL NOT FAIL IN HIS—HAND-CART EMIGRATION PREFERABLE TO THAT BY OX-TEAMS.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 16, 1856.

I rise to make a few remarks, to satisfy the feelings of the people and correct their minds and judgment.

You have heard concerning the sufferings of the people in the hand-cart trains; and, probably you will hear the Elders, for some time to come, those who have lately returned from their missions and those now on the Plains, speak about the scenes they have witnessed, and I would like to forestall the erroneous impressions that many may otherwise imbibe on this subject.

Count the living and the dead, and you will find that not half the number died in brother Willie's hand-cart company, in proportion to the number in that company, as have died in past seasons by the cholera in single companies travelling with wagons and oxen, with carriages and horses, and that too in the forepart of the season. When you call to mind this fact, the relations of the sufferings of our companies this season will not be so harrowing to your feelings. With regard to those who have died and been laid away by the roadside on the Plains, since the cold weather commenced, let me tell you they have not suffered one hundreth part so much as did our brethren and sisters who have died with the cholera.

Some of those who have died in the hand-cart companies this season, I am told, would be singing, and, before the tune was done, would drop over and breathe their last; and others would die while eating, and with a piece of bread in their hands. I should be pleased when the time comes, if we could all depart from this life as easily as did those our brethren and sisters. I repeat, it will be a happy circumstance, when death overtakes me, if I am privileged to die without a groan or struggle, while yet retaining a good appetite for food. I speak of these things, to forestall indulgence in a misplaced sympathy.

You have heard the brethren relate their trials through Iowa; it is a a wicked place. Those regions of the country are the locality of the afflictions that have come upon this people. Take Missouri, Illinois, and Iowa, and they are the places where we

have been afflicted and driven. What can we expect from those people? anything but hell out of doors?

Not long since I was talking with one of the brethren, who has crossed the Plains this season, in regard to the propriety of companies starting so late. He argued that it was far better for the Saints to be striving with all their might, doing all they could to serve the Lord and keep His commandments, and traveling the road to Zion with intent to build it up and establish the kingdom of God on earth, even though they should lay down their lives by the way, than to stop among the Gentiles and apostates. I told him it was a good argument, though it was not exactly according to the will of the people and the will of the Lord, for He wishes to throw temptation and trial before His people, to prove them preparatory to their eternal exaltation; consequently, if the people have not an opportunity of proving themselves before they die, by the ruler of their faith and religion, they cannot expect to attain to so high a glory and exaltation as they could if they had been tried in all things. Yet I believe it is better for the people to lay down their bones by the way side, than it is for them to stay in the States and apostatize.

I told the Elder that his argument seemed reasonable, but it made me think of the story about a Roman Catholic priest and a Jew. The priest was crossing on the ice, and on his way found a Jew, who had fallen through an air hole, clinging to the edge of the ice, and unable to get out. He begged of the priest to help him out, but he would not, unless he first professed a belief in Jesus Christ. "I cannot," said the Jew. "Then I will let you down," replied the priest, and let go of him. Still clinging to the ice, as the priest was about to leave, he again begged him to pull him out. "I cannot, unless you believe in Christ." "I cannot believe," said the Jew, and the priest let him go again. At length the Jew said, "Take me out, I do believe in the Lord Jesus Christ with all my might." "Do you?" said the priest, "then I think it is best to save you, while you are a Christian and strong in the faith," and he shoved him under the ice.

If we could have it so, I would a little rather the Saints could be privileged to come here and serve the Lord, or apostatize, as they might choose, for we surely expect to gather both the good and the bad. You recollect what I told you, last Sabbath, that we can beat the world at anything. If brother Willie has brought in some of the sharks, the garfish, the sheepheads, and so on and so forth, it is all right, for we need them to make up the assortment; as yet, I do not know how we could get along without them; all these kinds seem to be necessary.

I have seriously reflected upon the gathering of the people. They have all the time urgently plead and importuned to be gathered, especially from the old countries where they are so severely oppressed; and they are willing to come on foot and pull hand-carts, or to do anything, so they can be gathered with the Saints. Well, we do gather them, and where do many of them go? To the devil.

In Nauvoo we had obligations, to an amount exceeding $30,000, against Saints that we had brought from England with our private means; and there is not to exceed two, of all the persons thus brought out, who have honorably come forward to pay one cent of that outlay in their behalf; and some of them were in the mob when it killed Joseph.

I knew all the time that it was better for many of these persons to stop in England and starve to death,

for then they might have received a salvation; but they plead with the Lord and with His servants for an opportunity to prove themselves, and made use of it to seal their damnation and become angels to the devil. They had the opportunity, do you not see that they had?

If Saints do right and have performed all required of them in this probation, they are under no more obligation, and then it is no matter whether they live or die, for their work here is finished. This is a doctrine I believe.

If brother Willie's company had not been assisted by the people in these valleys, and he and his company had lived to the best light they had in their possession, had done everything they could have done to cross the Plains, and done justice as they did, asking no questions and having no doubting; or in other words, if, after their President or Presidents told them to go on the Plains, they had gone in full faith, had pursued their journey according to their ability, and done all they could, and we could not have rendered them any assistance, it would have been just as easy for the Lord to send herds of fat buffaloes to lay down within twenty yards of their camp, as it was to send flocks of quails or to rain down manna from heaven to Israel of old.

My faith is, when we have done all we can, then the Lord is under obligation, and will not disappoint the faithful; He will perform the rest. If no other assistance could have been had by the companies this season, I think they would have had hundreds and hundreds of fat buffaloes crowding around their camp, so that they could not help but kill them. But, under the circumstances, it was our duty to assist them, and we were none too early in the operation.

It was not a rash statement for me to make at our last Conference, when I told you that I would dismiss the Conference, if the people would not turn out, and that I, with my brethren, would go to the assistance of the companies. We knew that our brethren and sisters were on the Plains and in need of assistance, and we had the power and ability to help them, therefore it became our duty to do so.

The Lord was not brought under obligation in the matter, so He had put the means in our possession to render them the assistance they needed. But if there had been no other way, the Lord would have helped them, if He had had to send His angels to drive up buffaloes day after day, and week after week. I have full confidence that the Lord would have done His part; my only lack of confidence is, that those who profess to be Saints will not do right and perform their duty.

You hear the testimony of the brethren with regard to the feasibility of the hand-cart mode of traveling; that testimony and their experience have fully sustained the correctness of the views and feelings of myself and others upon that subject from the beginning. It is the very essence of my feelings that the people in this house, if we wanted to cross the Plains next season to the States, could start from here with hand-carts, and beat any company in traveling that would cross the Plains with teams, and be better of and healthier. These are my feelings, and they have been all the time.

I have argued the point before the people that they are not aware of their ability, that they do not know what they can do; that they are healthier when they live in the open air. What gives the people colds and makes them sick? You hear many say, "I had not had a cold this fall,

until I came into our new house." Brethren and sisters that have come into the city from living in the kanyons, and those who have arrived from the States this season, have not been troubled with colds until they came into warm houses; that gives them colds, by depriving their lungs of the benefit they are organized to receive from the atmosphere.

It is a strange thought, but could you weigh the particles of life that you constantly receive from the water you drink and from the air you breathe, you would learn that you receive a greater proportion of nourishment from those sources than from the food you consume. Many are not aware of this, for they are not apt to reflect how much longer they can live when deprived of food than they can when deprived of air. When people are obliged to breathe confined air, they do not have that free, full flow of the purification and nourishment that is in the fresh air, and they begin to decay, and go into what we call consumption.

People need not be afraid of living out of doors, nor of sleeping out of doors; this country is much healthier than the lowlands in the States, or than many places in the old world. I recollect that in 1834, myself, brother Kimball, and others, traveled two thousand miles inside of three months, and that too in the heat of summer, We cooked our own food, carried our guns, got our provisions by the way, and performed the journey within ninety days. We laid on the ground every night, and there was scarcely a night that we could sleep, for the air rose from the ground hot enough to suffocate us, and they supplied musketos in that country, as they did eggs, by the bushel; they never thought of supplying less than a bushel or so at once to an individual. That journey was many times more taxing upon the health and life of a person, than this season's hand-cart journey over the Plains.

You may take the rich and the poor, every person, and they can gather from the Missouri river, or from parts of the States where there are no railroads or steamboats, easier than they can with teams. And I am ashamed of our Elders that go out on missions, it is a disgrace to the Elders of Israel, that they do not start from here with hand-carts, or with knapsacks on their backs, and go to the States, and from thence preach their way to their respective fields of labor. Brother Kimball moves that we do not send any Elders from this place again, unless they take hand-carts and cross the Plains on foot. When the time comes, I expect that this motion will be put to vote.

It is a shame for the Elders to take with them from this place everything they can rake and scrape. I can go on foot across the Plains. As old as I am, I can take a hand-cart and draw it across those Plains quicker than you can go with animals and loaded wagons, and be healthier when I get to the Missouri river. Our Elders must have a good span of horses, or mules, and must ride, ride, ride; kill many of their animals, and get little or nothing for those left when they arrive at the Missouri river, besides taking four or five hundred dollars worth of property from their families. And some ride so much that they do not know how to preach, whereas, if they would walk, they would be in far better condition to labor in the Gospel.

As to the expediency of the hand-cart mode of traveling, brothers Ellsworth, McArthur, and Bunker, who piloted the three first hand-cart companies over the Plains, can testify that they easily beat the wagon companies. Brother Ellsworth performed the journey in sixty-three days, and brother McArthur in sixty-one and a half,

notwithstanding the hindrance by the baggage wagons. If brother Willie's company could have had their provisions deposited at Laramie and at Green river, and had been free from wagons, they would have been in this valley by the time they were in the storms.

We are not in the least discouraged about the hand-cart method of traveling. As to its preaching a sermon to the nations, as has been remarked, they are preached pretty nigh to destruction already. We do not care whether the hand-cart scheme preaches to them, or whether it be by the teachings of the Elders of Israel. They are so bound up with their friends and so priest-ridden, that they cannot burst through those chains; and they will have to remain so until Jesus devises some other means to save them, for the great majority will not hear and obey.

There are a few who are sufficiently independent to obey the truth when they hear it. We will gather them up, and let the devils howl and let all hell be moved in striving to overthrow this people. We will gather the faithful, God being our helper, and we do not care whether the rest hear and believe or not. The sound of the Gospel has gone to the uttermost parts of the earth, as I have told you already; and I know not a people, and hardly a nation, but what it makes them quake from centre to circumference. If they do not believe the sound that has gone forth, let them disbelieve; we ask no odds of them.

We do not expect that all the people will believe, and wickedness will increase while the Saints are gathering together. If those who profess to know what right is, will do right and live to the Gospel of Christ which they understand, there is no danger but what the elect will be saved, and that the devil cannot get them. All that Jesus designs to save he will save; all that are disposed to believe and obey, he is disposed to save, and will do it. And those that will falter and hearken to the teachings and seductions of the world, the flesh, and the devil, he can save upon the principles he has established.

Men act upon their own agency; we do not expect that those who will not hearken and obey will be saved by the Gospel; and many that obey the first principles of the Gospel will not live their religion.

Let this people live their religion here. We cry to you all the time to live your religion. Let every man and woman forsak their evil ways, and turn unto the Lord with all their hearts, that He may have mercy on us, that the light may shine, and the nations feel its influence, and the honest in heart rejoice therein and be gathered to Zion.

As I told the brethren the other evening, if the candle of the Almighty does not shine from this place, you need not seek for light any where else. If this people have not the light and power of God with them, the Elders that go forth cannot have the light and enjoy the power that we do not have here; they must be lower than we are; they cannot attain to the light that we can here.

Shall we forsake our wickedness? I say, thank God, that I see a spirit of repentance in a degree; but I want to see so thorough a reform that sin and wickedness will be done away. Live your religion; that tells the whole story. If you live your religion you have the Holy Ghost in you, it abides with you; you shun evil, and put forth your energies to do all the good you can; you will refrain from everything that is evil, and do everything you can to promote the cause of God on the earth.

It is all embraced in the three words, live your religion; that is what I wish.

to say to all good people. That the Lord may help us so to do, that we may be accounted worthy to be saved in His kingdom, is my constant prayer, brethren and sisters, in the name of Jesus Christ. Amen.

THE FACILITIES AFFORDED BY THE HAND-CART MOVEMENT FOR THE GATHERING OF ISRAEL—THE SAINTS SPECIALLY OPPOSED BY THE DEVIL IN ANY NEW ENTERPRISE—REFORMATION.

A Discourse by Elder Woodruff, Delivered in the Tabernacle, Great Salt Lake City, October 6, 1856.

Brethren and sisters, I feel to take the liberty of occupying a few moments in expressing some few of my feelings. I have heard all the brethren that have spoken for several days past. I have heard them say that it was with great difficulty that they expressed their feelings, and I did not wonder at this, for any one who will reflect upon the state of the world and the kingdom of God upon the earth, and the dealings of God with us, will be filled with feelings and reflections which they cannot express. No man could listen to what we have heard to-day and yesterday, and I may say for the past month, without having many feelings in reference to the condition of the people, Church, and kingdom of God. There is no man that has been acquainted in this Church and kingdom, that has felt any responsibility resting upon him, that has any desire in relation to the gathering of Israel, that has beheld with his eyes for the last week or two, and that has listened to our brethren, but must have felt that the Spirit of God has been with them.

I have a desire to bear my testimony with my brethren, for I feel thankful to God for His blessings unto us, and unto our brethren who have journeyed on foot to the valleys. My heart was filled with joy on listening to our returned missionaries who have told of the dealings of God with them. I have been much edified and interested in listening to the testimony of our returned missionaries.

When I first met the train of hand-carts my soul was full, the scene was overwhelming, our hearts were swollen, as brother Kimball said, till they felt as though they were as big as a two bushel basket. Was it sorrow that produced this? No, but joy; and why so? Because it looked as if the very flood-gates of deliverance were opened, and as if we could say to the starving millions, "Come home to Zion, and improve the opportunity that is now open, and renew your covenants, reform yourselves in your lives and conduct."

President Brigham Young has talked about this plan for some time before it came before the public; he has felt that an improvement and change must take place in relation to the gathering of the people, as well as a reformation of life of all those who were gathered.

Whatever counsel the Presidency of this Church have been led to give unto this people, it has been dictated

by the Spirit and power of God, and our safety and salvation lies in obeying that counsel and putting it into practice. We should learn to listen to the operation and manifestation of the Spirit of Truth.

When President Young launched forth into the wilderness, leading the pioneer camp to seek a new location and home as a resting place for the Saints, there were many men that felt as though it was a wild speculation, they thought it was taking a stand that was dangerous, but were they men of faith? They might well feel so if they had not the Spirit of God, but all those that were governed and controlled by the right spirit, felt as he did, and that God was leading him, and that he would lead the people right; and it is so with the hand-cart trains.

We should learn a lesson by this hand-cart operation as we should by every other operation of the servants of God. I know how it looks to the Saints, but "Mormonism" to men that have not the Spirit of God is a great mystery and a strange work indeed, they do not understand the ways or work of God; it looks to them like leading the people to destruction; but in all cases where destruction comes in all ages of the world, it is where the counsels of the Prophets of God are not fully carried out, but where the people deviate in some measure from their counsel. And this was fully manifest in the days of the ancient Prophets as well as in our day.

The word of the Lord and the words of His servants have been proved many times, and that before our eyes; our leaders were led by the Spirit of God, and I can bear testimony that our Prophets and leaders have the Spirit of the Lord, and they are clothed upon with the holy Priesthood of God, and all the powers and keys thereof, and with the holy anointing, and are fully authorized and qualified to build up the kingdom of God upon the earth; they are inspired by the very same spirit that the ancients were; they want to build up the kingdom of God, this is their object.

When I saw brother Ellsworth come into this city covered with dust and drawing a hand-cart, I felt that he had gained greater honor than the riches of this world could bestow, and he looked better to me than he would have done had he been clothed with the most costly apparel that human ingenuity can produce; he looked better, I say, to me, than a man adorned with jewels and finery of every description. The honor any man can obtain by his faithfulness in this cause and kingdom is worth far more than all the honors and riches of the world.

The Elders of this Church have been inspired while on their missions abroad among the nations of the earth; they have had the Spirit of the Lord, and they have borne it forth among the people, and we can see the spirit by which they have been governed in their works. I feel thankful that the Lord has heard our prayers in their behalf, for these men have been remembered; there has not been a prayer offered up by a man or a woman in Israel who have enjoyed the Spirit of the Lord, but they have offered their prayers and exercised their faith in behalf of and in favor of those men; they have prayed for the "hand-cart company," that they might be strong and be able to perform their duties, and we have prayed that they might be preserved from cholera, from sickness, and from the power of the destroyer; and these prayers have ascended up on high and entered into the ears of the God of Sabaoth, and our brethren have felt the power of them; they felt, as brother Ellsworth said he felt, viz.: that they had the prayers and faith of their friends in Zion.

Do I look upon these brethren and sisters that come in with hand-carts with any less degree of respect than I should if they had come with horses, with dromedaries, with mules and swift beasts? No, I do not; but I feel that they have accomplished a good work in thus coming to Zion, in the way the Presidency have pointed out.

I feel to rejoice also to see the Spirit and power of God poured out so powerfully upon the Presidency of the Church and those who have been faithful either at home, or those who have been on missions abroad.

The Presidency of the Church are calling upon us as a people to repent and put off our sins. It is right, it is just that we should awake and reform, for we have got to have the same spirit; we have to wake up from the deep sleep and slumbering condition in which we find ourselves. We must arise to a sense of our position and to understand the signs of the times, and become acquainted with what the Lord requires at our hands.

I am satisfied, and have been for some length of time, that the Lord would open some way of relief for the poor Saints; it would require all the Saints that are upon the earth with their means—I was going to say that it would require all the means in the world to bring the poor in the way they have been gathering. There must be a change in the way of the gathering, in order to save them from the calamities and the scourges that are coming upon the wicked nations of the earth. It would require more gold than all the Saints possess upon the earth, to gather the Saints unto Zion from all nations in the way they have been gathering, but now the hand-cart operation has been introduced to this people, it will bring five here to where one has been brought heretofore.

I rejoice in all those men who have stood up to their posts as men of God, and defended the words of His servants, and assisted in carrying out their plans and designs in gathering the people from the nations; they have been inspired by the power of the great God, and they have carried the words of His servants into operation with success, and had it not been so, the devil would have gained a great victory over the Saints; they have conquered, and this has been the case in every operation that we as a people have taken in hand under the direction of the servants of God.

The moment that you take in hand any new operation in the kingdom of God, that moment you have to renew your warfare, and the Saints will find that wherein they undertake any new enterprize and are sent to the nations of the earth, the devil will be up against them. Look how he raged when the Prophet Joseph commenced preaching upon this continent, and then again when we went from this country to Europe, it seemed as if all hell was let loose. As soon as brothers Kimball and Hyde arrived in England, all the devils in Europe, or in England at any rate, were let loose upon them, and it was precisely the same in London when the brethren went there; and I will say still further, it has been so in every place.

I thank God that those men that have been appointed to lead these hand-carts have been filled with the Holy Spirit, and have had courage and faith to carry out the plan designed by the servants of the Almighty. It is an omen, not only to the Jews, but to the Gentiles; it shows them that there is a God in Israel whose power and Priesthood have been commited into the hands of men upon the earth, and their works cause "the wisdom of the wise to perish, and the understanding of the prudent to be hid;" and this power and principle is felt by the great and the mighty among men.

I feel thankful that the Lord has preserved our brethren the missionaries, and that they have been permitted to return to our midst, and that we have the privilege of greeting them, and that we can rejoice together in the goodness and mercy of God.

I wish to say a few words to the Elders. I suppose we are all Elders; do you teach your families the way of life and salvation? Do you teach your wives and children the counsel of God? We should impress upon the minds of our children the evil consequences of committing sin or breaking any of the laws of God, they should be made to understand that by doing wrong they will inherit sorrow and tribulation which they can easily escape by doing right, and they should learn this principle by precept without learning sorrow and affliction by experience from doing wrong.

We as a people should be humble, be prayerful, be submissive to the powers that be, that we may receive the promised blessings of our Heavenly Father.

I want now to say a few words upon the subject of our reformation. The Presidency have called upon us to reform our ways, to renew our covenants, and to commence to live the lives of Saints. I take this liberty because I have the the opportunity of speaking to you. I say then that they have called upon us to put on the whole armor, to reform our conduct. Men having authority have called upon us to forsake our wickedness and our follies, and I may here say that the Presidency have preached to the people in this Territory, not only for the last month, but for the last year, and I have thought that it was a good deal like throwing a ball against a rock, it did not penetrate but bounded back, but they have told us that we were asleep as a people, and we have been told of the condition that we are in by the Prophets of God, and as brother Grant has said, we may take the Church as a body with the Priesthood, with but few exceptions, and we have been asleep. What! should the Apostles of Jesus Christ go to sleep, men who ought to have their minds upon nothing else but the things of the kingdom of God? No, they should not, they should not be asleep, but they have not always felt as they should feel.

You may take the Twelve, and the Seventies, and High Priests, and all the other quorums, except the First Presidency, and they have been more or less asleep. I believe the First Presidency have been awake or they would not have known that we were asleep, and they now think that it is time for us to awake and arise from our slumbers, and I feel so too.

I will tell you how I feel about it; men bearing the Priesthood of God, it is a solemn truth, and you know it as well as I do, that almost all the male members in this land bear the holy Priesthood of the Most High, and yet at the same time we have had more stealing, more lying, more swearing in one year than there should have been in a thousand: we have had more stealing here in Utah than has been for our credit, and when you have taken up that you may also take up every other sin and pile them up together and what is our condition before God? Why, we have violated our covenants which we made at the waters of baptism. What is the use then of our saying that we have been righteous, that we have been holy, when we have actually been in a sound sleep, when we have been so much out of the way? It is no use whatever, and the time of sifting and purifying the Saints has come, and for one I am willing to put on the garment, and keep it on, until we burn out all the evil that exists.

Why will we suffer our hearts to be set upon the things of the world,

when they should be upon the Lord and the building up of His kingdom? And as long as the angels are ready to write down our actions, and the Spirit of God is taken away from the nations of the earth, and they are filled with wickedness and abominations of every kind, and the judgments of God are ready to fall upon the earth, for "Hell has enlarged herself, and the pomp and glory of the world will descend into it." And where should men be awake if not here in Zion?

It is our duty, brethren, to live in that way and manner before our God, that we will find no difficulty in administering in any of the ordinances of the kingdom of God; we should live so that the spirit and power of the Holy Ghost will rest down upon us; we should humble ourselves before the Lord in our closets, and live day by day, so that we can know what is right and what is wrong, and when the Presidency give us any instruction or charge, to live so that we will be ready to follow their counsel.

I believe that the majority of the people are ready to wake up; I believe that they already begin to feel the reformation spirit in them, and it is certainly time, for there are great events at our door, and I likewise feel that we will have as much labor upon our hands as we will be able to perform; it is a great and an important day that we live in, and when we look upon the work of the Lord as Elders, as High Priests, as Seventies, and as men should who bear the Priesthood, we should never be asleep, but be ever ready to do the work of God, and to build up His kingdom, for the day is now come when we must awake and become the friends of God; we must not allow anything to stand between us and our God, or we shall be cut off.

There has been a great deal among us which has been wrong, and for which we have been reproved; and I will not hand the garments to my neighbor, but I will give every one their due, and take that portion to myself which belongs to me. It has been a custom at times when reproofs have been given, and the garment would fit a man, to hand it to his neighbor, but I know that but few of us will escape.

I know that I can take the reproof to myself, and I consider that it is one of the greatest victories for a man to gain, to learn how to control himself. Show me a man that does control himself and I will show you a safe man; ona man that has prepared himself by this principle is on the road to salvation. A man that is prepared to lay all that he hath upon the altar, and his life with it, for the Gospel's sake and the kingdom of God, is in the right way, but the moment that we teach a doctrine that we do not practise we show our weakness. The moment a man or a woman becomes angry they show a great weakness, and so it is with any of us when we do anything wrong.

I feel, as President Young said, that our Father in heaven is touched with the feelings of our infirmities, and when I have looked at the magnitude of the work, and the nature of our Priesthood, and the authority and responsibility which rests upon us and upon all the hosts of Israel, I have felt oftentimes to mourn and weep over the passions and follies to which man is subject in this life.

If men could see and understand their relationship to God, and the position they occupy, they would not see one moment of their lives that they would desire to do a wrong thing, but they would pursue a straightforward course, they would avoid all kinds of evil words and improper expressions.

What was intended by the establishment of the Gospel of Jesus Christ?

Was it for men to become darkened and sleepy? No, for the moment that we do we come under condemnation. I say, then, that we have all been reproved by our brethren. I speak of the reproofs given because they have been among the things foremost before our brethren, who have preached to us for some time past.

I feel that this call of repentance and baptism for the remission of our sins is an important one, and that we cannot again go to sleep with impunity, and I feel that inasmuch as we will walk in the light, awake from our slumber, repent of our sins, we shall receive the blessings of the Gospel of Christ, and all things that pertain to the kingdom of our God.

These things that God has given to us through our Prophets, will prove the savor of life unto life, or of death unto death.

When I was a boy, there was an old man used to visit at my father's house; his name was Robert Mason, and I heard teachings from him from the time that I was eight years old and upwards, and they were teachings that I shall ever remember, and he taught my father's household many important truths concerning the Church and kingdom of God, and told them many things in relation to the Prophets and the things that were coming upon the earth, but his teachings were not received by but few, they were unpopular with the Christian world, but nearly all that did receive his teachings have joined the Latter-day Saints. Prophets were not popular in that day any more than now, and I have often thought of many things which the old man taught me in the days of my youth since I received the fulness of the Gospel and became a member of the Church of Christ.

He said, "When you read the Bible do you ever think that what you read there is going to be fulfilled? The teachers of the day," said he, "spiritualize the Bible, but when you read in the Bible about the dreams, visions, revelations and predictions of Ezekiel, Isaiah, Jeremiah, or any other of the Prophets or Apostles, relative to the gathering of Israel and the building up of Zion, where they say that Israel shall be gathered upon litters, swift beasts and dromedaries, you may understand that it means just what it says, and that it will be fulfilled upon the earth in the last days. And when you read of men laying hands upon the sick and healing them, and casting out devils and working miracles in the name of Jesus Christ, it means what it says." And he further said "The Church of Christ and kingdom of God is not upon the earth, but it has been taken from the children of men through unbelief, and because they have taken away from the Gospel some of its most sacred ordinances, and have instituted in their stead forms and ceremonies without the power of God, and have turned from the truth unto fables, but," said he, "it will soon be restored again unto the children of men upon the earth, with its ancient gifts and powers, for the Scriptures cannot be fulfilled without it; but I shall not live to see it, but," said he to me, "you will live to see that day, and you will become a conspicuous actor in that kingdom, and when you see that day, then that which the Prophets have spoken will be fulfilled.

And as brother Van Cott said about his father and grandfathers, that they did not join any church, it was so with me; I did not join any church, believing that the Church of Christ in its true organization did not exist upon the earth, but when the principles of the everlasting Gospel were first proclaimed unto me, I believed it with all my heart, and was baptized the first sermon I heard, for the Spirit of God bore testimony to me in power that it was true.

And I believe that I should never have joined any Church had I not heard some men preach who had the holy Priesthood. But when I heard the fulness of the Gospel, I was greatly blessed in receiving it, and was filled with joy unspeakable, and I have never been sorry, but I have rejoiced all the day long, and when I saw that train of hand-carts, I thought of the teaching and words of the old prophet Mason, for he came the nearest to being a true Prophet of God in his predictions and works of any man I ever saw, until I saw men administering in the holy Priesthood.

He also cast out devils in the name of Jesus Christ, by the laying on of hands and the prayer of faith. "But," said he, "I have no right to administer in the ordinances of the Gospel, neither has any man unless he receives it by revelation from God out of heaven, as did the ancients. But if my family or friends are sick, I have the right to lay hands upon them, and pray for them in the name of Jesus Christ, and if we can get faith to be healed, it is our privilege; and I will here say that many were healed through his faith and prayers, and that, too, within my knowledge." And when that first hand-cart company came into the city, I, indeed, thought of the old prophet, for if they did not come with litters it was as near as possible to it, and I now believe that from this time forth hand-carts will be used more than horses, mules, and oxen.

I thank God that I have lived to see this day and generation, and I pray God to bless you and me, that we may do our duty in our families, and among our friends, and in our neighborhoods, and in every circumstance in which we are placed. I also feel thankful to see our brethren and sisters coming in, and especially the missionaries, for they have returned filled with the gifts and powers of the Holy Ghost; it does my soul good, and I feel to thank God for these things.

When I came into the Tabernacle, and saw the offerings that were made, I felt satisfied that there was an improvement; and I will say here that whenever the Prophets who lead us call upon us, we should be ready and on hand to take hold of that wheel which he points to and pull, and when we get the spirit of our calling, and the power of God upon us, the Church and kingdom will grow. As President Young said, the vail will be rent, and when the armies of Gog and Magog arise, they will say, let us not go against Israel to battle, for her sons are terrible, and we cannot stand.

If we as a people follow the counsel of the Presidency of this Church, repent of our sins, wake up, do our duty, keep on the armor of righteousness, live our religion, and are filled with the Holy Ghost, we shall soon see that sinners in Zion will tremble, and fearfulness will surprise the hypocrite.

I feel to bless you, brethren and sisters, and pray that we may do our duty in all things, and ever honor the Priesthood, and at last be crowned in the Church and kingdom of God; I ask it in the name of Jesus Christ. Amen.

THE HAND-CART EMIGRATION—OPINIONS OF THE EMIGRANTS CONCERNING IT—FEMALES ENDURE THE JOURNEY BETTER THAN MALES, ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, September 28, 1856.

I think it is now proven to a certainty that men, women, and children can cross the Plains, from the settlements on the Missouri river to this place on foot, and draw hand-carts, loaded with a good portion of the articles needed to sustain them on the way.

To me this is no more a matter of fact this morning, after seeing the companies that have crossed the Plains, than it was years ago. I have no different knowledge, feelings, or faith, upon this subject to-day than I have had from the beginning. It has been a matter of doubt with many of our Elders who have gone out to preach, and with many who have staid at home, as to the propriety of starting a train upon the Plains for men, women, and children to walk.

Probably my faith has been based upon actual knowledge. There are a great many men who know but little about what they can do, and there are a great many women that never consider what they can perform; people do not fully reflect upon their own acts, upon their own ability, and therefore do not understand what they are capable of doing.

My reasoning has been like this: Take small children, those that are over five years of age, and if their steps were counted and measured, those that they take in the course of one day, you would find that they had taken enough to have traveled from twelve to twenty miles.

Count the steps that a woman takes when she is doing her work, let them be measured, and it will be found that in many instances she had taken steps enough to have traveled from fifteen to twenty miles a day; I will warrant this to be the case. The steps of women who spin would, in all probability, make from twenty to thirty miles a day.

So with men, they do not consider the steps they make when they are at their labor; they are all the time walking. Even our masons upon the walls are all the time stepping; they take a step almost at every breath.

Many people have believed that they could not walk much of a distance, if they had to walk right along in a road, but this is not so. Our carpenters, joiners, masons, tenders, road makers, tillers of the soil, and persons of almost all avocations in life, men, women, and children, are subject to continual travel. These things I have contemplated, and I have seen walking put into practise.

The longest journey on foot that ever I took at one time was in the year 1834, when a company of the brethren went up to Missouri, the next season after the Saints were driven out of Jackson County. Many in this congregation, and some on the stand, were in that company; brother Kimball and brother Woodruff were in it. We performed a journey of two thousand miles on foot; we star-

ted on the 5th day of May, and accomplished that journey inside of three months, carrying our guns on our shoulders, doing our own cooking, &c. And instead of walking along without having to labor, much of the way we had to draw our baggage wagons through mud holes and over sections of bad road. Twenty or thirty men would take hold and draw a wagon up a hill, or through a mud hole; and it was seldom that I ever laid down to rest until eleven or twelve o'clock at night, and we always rose very early in the morning, I think the horn was blown at three o'clock to arouse us, to prepare breakfast, &c. and get an early start; and we averaged in the outward trip upwards of forty miles a day.

If we laid by a day, or half a day, we generally calculated to make the travel of the week average forty miles a day.

We spent considerable time in waiting upon the sick; and some days and nights the brethren who were able, were standing over the sick and dying, and burying the dead; we buried eighteen of the company. Notwithstanding all this, inside of three months we walked about two thousand miles.

I am not a good walker, though I have walked a great deal in the course of my life, but it is not natural to me to be a great walker. I have walked much during my missions to preach the Gospel; and we have many in this congregation who have walked from twenty to thirty miles on a Sabbath, after working hard all the week, and then preached two or three times.

When I was in England I found that I was poor at walking, in comparison with the females there. Brother Edmund Ellsworth, who has led this first company of hand-carts over the Plains, says that the females have stood the journey better than the males; taking the girls and the boys of equal age, the men and the women, and the females have best endured the travel.

In England I could walk comfortably with the men, but if the women undertook, they could easily out do me in walking.

Our American women think it strange to advance such an idea as women's walking. I will refer you to one individual that many of you know, and that is sister Turley, who now lives in San Bernardino; after working hard all the week, she and her husband frequently used to walk twenty or thirty miles on the Sabbath, and attend three meetings.

There are many in this congregation that used to walk and preach, and some of them did so on week days as well as on Sabbaths.

True, in those old countries people are not in the habit of taking journeys of hundreds of miles as the Americans do, but they walk through their towns and counties, throughout their circuits, and walk a great deal more and better than do the Americans.

The common people, the masses that work in the factories, do not own teams in the old countries, and if they wish to visit or go to a fair, they go on foot. If they should get any way of conveyance to places where the railroads have not yet reached, they hire a cart, or perhaps a wagon on springs, and six, eight, twelve, or twenty persons will get in and ride for a few miles; but that is only for the sake of the name of riding, and not particularly for the comfort of it, for they would, as a general thing, rather foot it than ride in many of their modes of conveyance.

To the American this seems strange; but you may go into Scotland and Wales, and then cross to the little island called Ireland, and then to France and the German States, and pass on to Italy, and you will find the generality of the people in the habit of performing their journeys on foot,

not depending upon being convoyed in vehicles.

They are in the habit of working and walking, and their toils and lobors are very excessive, and apparently without cessation. Go into the mountainous regions of some of those old countries, and you will see men, women, and children packing soil, like it would be to take it from the banks of Jordan and carry it half way up the sides of these mountains, and, when they can get one, two, or three rods of level surface, making their gardens upon the rocks.

They will take cows up to such places, and pack up fodder, and there keep them, for they are not able to go down and feed and return again the same day.

They will walk on the brinks of precipices, clamber around the rocks, pack up the soil from the bottoms, and thus make a subsistence, raising a few potatoes and whatever vegetables they can, and there they live summer and winter; they are all the time toiling and laboring.

In many districts of England, it is the custom to put children into factories at five years of age, and there they remain so long as they live. Children from five years old and upwards, will go for miles to their labor early in the morning, winter and summer, and must be at the factory at factory time, and there they must stand upon their feet until they are dismissed for half an hour, or an hour, to eat their breakfast, or their dinner, and all the rest of the time they are upon their feet. They are used to labor, accustomed to being on their feet and walking.

We have not yet had a report from any of the brethren who have led the hand-cart companies, with regard to their traveling across the Plains, any more than to say they are here. I think brother Ellsworth says that seven persons died in his company, between here and Iowa City. How many died in the companies last year? How many will die in the companies who ride? Double that number, very likely. As for health, it is far healthier to walk than to ride, and better every way for the people. When they get up in the morning, instead of wearying the women with running through the long grass hunting the oxen, &c., they are there in camp, and if they wish to do any walking, they can take hold of their little hand-carts and go on about their business. When they come to sandy hills, it is then no doubt hard. (Voice, they can then double teams.) Yes, they can easily double teams, for they are right on hand all the time.

The hand-carts look rather broken up, but if they had been made of good seasoned timber, they would have come in as nice as when they started with them. True, the brethren and sisters that came in with hand-carts have eaten up their provisions, and some have hired their clothing brought, and they had but little on their carts when they came in.

They also started with full loads, and I presume it was hard for them at first, but they became inured to it. And yesterday I heard many of them, and especially the women, observing to some of the sisters that came to see them, while they were questioning them about their journey across the Plains on foot, "that if we had the journey to perform again, and had our choice, we would go on foot rather than go with teams, and be plagued with oxen and wagons." Why, I will answer one query, "We have not time to wait for oxen and wagons."

The hand-cart companies that have come in, had a few strong teams with them, well able to travel, but the companies had to wait every day for these teams, and they hindred them exceedingly. If this is not so, let brother Ellsworth correct me; this is

what I have heard some of them say.

They could have been here ten days ago, perhaps twelve, had it not been for waiting for the teams. If persons have a journey to perform and can get at railroad speed with hand-carts, it is better than to drag along with ox teams.

This is the subject I have on my mind, and I presume the people feel as I do; it is an interesting subject, an interesting event in our history as a people. There is nothing that can be brought before the Latter-day Saints of deeper interest than to know how they can be gathered together, without so great an expense as has hitherto attended the gathering.

We know that our sorrows and our cares in this particular are measurably at an end if we can avoid buying teams and expensive outfits to bring the people here. We have now proved that they can come pretty much by themselves, working their way along and drawing their own provisions, and also their little ones, and the maimed, and old, and blind. If any way can be opened for the gathering together of the poor, it takes off a great burden and labor from the body of the people.

It is an interesting subject, and my feelings are precisely as they have been all the time. I have believed, and I believe to-day, that I can take my own family, my women and children, across those Plains, asking no odds of any team in the world, only what we make ourselves; and I believe I could beat any ox train at it. I have always believed it, I believe it to-day. I presume my family would feel, as others feel, that it is a hard task, a great trial; who can bear such great afflictions? to have to walk a thousand miles? Those who get into the Celestial Kingdom will count this a very light task in the end, and if they have to walk thousands of miles, they will feel themselves happy for the privilege, that they may know how to enjoy celestial glory.

I recollect that in my young days, before I made any profession of religion, when people were disposed to call me an infidel (though they did not know what infidelity was) because I did not believe in the sectarian religion, I could not see any utility in it, any further than a moral character was concerned, yet I believed the Bible. I felt in those days, after I had made a profession of religion, that if I could see the face of a Prophet, such as had lived on the earth in former times, a man that had revelations, to whom the heavens were opened, who knew God and His character, I would freely circumscribe the earth on my hands and knees; I thought that there was no hardship but what I would undergo, if I could see one person that knew what God is and where He is, what was His character, and what eternity was; and I presume that the people feel with regard to religion, to the doctrine of the Gospel, partially, if not altogether, as I did. They are very anxious to know the ways of life, they want to know the ways of God; they want to become acquainted with His character, to know who He is and what He is. They want to understand just as they are directed to understand in the New Testament, and said to be the words of the Savior, "this is eternal life, to know the only living and true God, and Jesus Christ whom He hath sent." To know that God, and to know Jesus, the people who wish to do right are willing to undergo anything. Those that gather here, if they will do the best they know, will know God, and Jesus whom He has sent, and be as familiar with Him as they can be with any character whose face they see not; they can know His character and understand His ways.

I shall now give way, and call upon

brother Ellsworth to address you; and if any of the other brethren who have been called upon to come to the stand, are in the congregation, they will please come forward, for it is of great interest to me, to learn something of the travels of our brethren and sisters.

EMIGRATION — THE SAINTS WARNED TO REPENT OR JUDGMENTS WILL COME UPON THEM.

A Discourse, by President H. C. Kimball, Delivered in the Bowery, Great Salt Lake City, September 28, 1856.

I feel very thankful to my Father and my God in regard to the two hand-cart companies that have just come in, led by brothers Ellsworth and McArthur.

I went out with brother Brigham to meet those companies, and when within a mile and a half of the foot of the Little Mountain we left the company that was with us, and drove on until we met Captain Ellsworth's company. I did not shed any tears, though I could have done so, but they would have been tears of joy; my heart was so full that it was impossible for a tear to pass it; that is the way I felt. Why did I have those feelings? Was it because the company were on foot, dusty, and pulling hand-carts? No, for I was aware that they had come into these valleys easier than most, if not all, other companies. Their task was light in comparison with that of the pioneers in 1847, for they had to build bridges, cross deep and wide rivers upon rafts, and make hundreds of miles of road, digging up and throwing out stones and cutting down trees and thick brush.

Brother Mills mentioned in his song, that crossing the Plains with hand-carts was one of the greatest events that ever transpired in this Church. I will admit that it is an important event, successfully testing another method for gathering Israel, but its importance is small in comparison with the visitation of the angel of God to the Prophet Joseph, and with the reception of the sacred records from the hand of Moroni at the hill Cumorah.

How does it compare with the vision that Joseph and others had, when they went into a cave in the hill Cumorah, and saw more records than ten men could carry? There were books piled up on tables, book upon book. Those records this people will yet have, if they accept of the Book of Mormon and observe its precepts, and keep the commandments.

Again, how does it contrast with Joseph's being sent forth with his brethren to search out a location in Jackson County, where the New Jerusalem will be built, where our Father and our God planted the first garden on this earth, and where the New Jerusalem will come to when it comes down from heaven?

I mention these few things by way

of contrast with the hand-cart operation; they are events that I have heard Joseph speak of, time and time again.

There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the celestial law.

What is the celestial law? A great many of you think that you have not come to it, but the fundamental principles of "Mormonism," faith in Jesus Christ, repentance for sins, and baptism for their remission, which is the door into the kingdom of God, are the first letters of the alphabet of the celestial law; and if you turn away from those principles, you turn away from everything that your salvation depends upon.

There is a reformation proposed; it has already commenced in the north, and the people there are repenting, that is, they say they repent; and many have gone forward and been baptized for the remission of their sins.

But, brethren and sisters, you may go forward and be baptized, and say you repent, and receive the laying on of hands, and if you do not repent and lay aside your wickedness, you will go to hell. I tell you that there is nothing that will turn away the wrath of God, and the chastenings that are to come on this people, if they do not repent indeed; now mark my words.

There has been too much said here, by brother Brigham and his brethren, to fall to the ground unnoticed, and you must observe every word of it.

I am very thankful that so many of the brethren have come in with hand-carts; my soul rejoiced, my heart was filled and grew as big as a two-bushel basket. Two companies have come through safe and sound. Is this the end of it? No: there will be millions on millions that will come much in the same way, only they will not have hand carts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations. And you will find that judgments will be more sore upon this people, if they do not repent and lay aside their pride and their animosities, their quarrelling and contentions, their disputations among themselves.

Those that have come in with the hand-carts may wonder how this can be, for doubtless many of them thought that they were coming to where it was all peace and harmony, and so remain for ever. So it would, were it not for the wicked ones that come here. You who come with the hand-carts have brought nobody here but yourselves, and probably, as brother Ellsworth said, there are as good people among his company as ever were on the earth, according to their knowledge; and then he said there were some of the worst. I do not doubt it, for he never stopped to select them, but he brought all that happened to be in the net, and there were several kinds, I suppose.

Any man or woman that has got the Spirit of the Lord, may know that God is with those missionaries who have come in with these companies, and they have made a character for themselves that will live for ever, and they will live for ever; and God bless them for ever, and they shall be blessed for ever. And when brother Brigham, and Heber, and Jedediah, and the Twelve Apostles go through the straight gate into the kingdom, they shall go with us.

Your face looks good to me, brother McArthur; I sat beside you to-day, and it warmed my heart clear through. I have known him from his boyhood, and so I have the others. And Joseph A. Young, and William H. Kimball, they know nothing but "Mormonism;" they were born in it. They could not fully discern the difference, until they went on a mission to the lower world, where they were under the necessity of depending upon their God, and now they know that God lives, that "Mormonism" is true, that Brigham Young is a Prophet of God, and that Joseph Smith was a Prophet.

No man or woman can have the spirit of Prophecy, and at the same time do evil and speak against their brethren; and you will find that man or that woman barren and unfruitful in the knowledge of God, and filled with disputations.

When you hear false statements from disaffected characters, do not circulate them; do not send them back to England, France, &c., to prevent those from coming here that otherwise would come. The Saints will gather, and hand-cart companies will become common; there will be more of them than there will be of ox or mule trains.

If brother Brigham should say to me, next spring, go back and bring up a hand-cart company, I am ready to do so. I can do it with less fatigue than the labour I perform every day of my life. Will twenty or twenty-five miles daily travel excuse me? No. I am never still, never idle, and I never expect to be, in heaven nor on earth.

I have often told you that all my lazy hairs were gone; and I have often told the young Elders, to encourage them, that the first mission I took, after I was ordained one of the Twelve, was through New England and into Nova Scotia, 1500 miles travel on foot with my valise on my back. Soon after I started I found that I was rather unlearned, though I knew that before, but I knew it better after I started.

I began to study the Scriptures, as brother McArthur did, and I had so little knowledge that the exercise of study began to swell my head and open my pores insomuch that the hairs dropped out; and if you will let your minds expand as mine did you will have no hair on your heads. I expected to lose all my hair, and my head too; but I am alive and in the house of Israel; and I expect to live to see this people prosper, the house of Israel gathered, and scattered Israel connected with this people; and we will bring about the purposes of God. My body may fail, but my spirit will never die, nor will the spirit of any good "Mormon." Let us "live our religion."

I presume there were as many devils after those hand-cart companies as ever followed any company of Saints that ever left the States, and their object was to defeat them in this attempt, but they have not been permitted to do it.

The Elders that go forth and preach the Gospel will have to lead the hand-cart companies over the Plains, and learn to go on foot. Am I not glad? Yes, I rejoice exceedingly. I have prayed for those companies night and day, and I never was more pleased to see any persons than I was to see those brethren and sisters, and the Elders that have brought them here. I baptized several of them eighteen years ago in Chatburn and Downham, England, and I thank God that they have come here. It proves that they were good Saints, to stand so long in that wicked country, and sustain "Mormonism" eighteen or nineteen years.

In Tithebarn I stood upon a barrel and preached, and a woman came and

took hold of my coat; I said, "What is wanted, lady?" "I want to be baptized." I jumped from the barrel and baptized twenty-five persons, some of whom are here. That was nineteen years ago, when "Mormonism" was introduced into that nation; I went over about the time when the Church was broken up in Kirtland, and when there were not twenty persons on the earth that would declare that Joseph Smith was a Prophet of God.

When we returned from England, we could report from two thousand to twenty-five hundred Saints added to the Church, after being away about eleven months. When we got back the Church was all driven from Ohio, and we went to Missouri. I arrived there in time to be sick three weeks; and then the mob prevailed and we were driven out.

And as fast as we could get well and get out of a place, I was taken sick and driven again. That is the way I have been kept going, and I expect to be kept going in that way, if this people do not do right and keep the commandments of God.

"Live your religion," keep the commandments of God, listen to the servants of God, and you will stand for ever, and the world cannot trouble you.

Last Sabbath I referred to the conduct of the ancient inhabitants of this continent, and the dealings of the Lord with them; and it is the only way in which those who profess to be the people of God are kept humble. When they prospered in riches they were lifted up, and God sent famine and pestilence among them, and sickness and death, until He pretty much destroyed the nation, until they humbled themselves; and I wish to apply that experience to this people, and they will feel it if they do not repent.

Your ears may hear my words, but do my words enter your hearts? Will you repent sincerely before God? If you will we never will be afflicted, no, never. I do not know of any way for this people to appreciate their blessings, only by affliction and by being brought into sorrow. And if you do not repent, the little we saw night before last, when the hand-cart train came in, will be no comparison to the straitened circumstances you will be brought into; and people will look upon us and weep to see the suffering and affliction that we will be brought into.

Many of this people have broken their covenants by speaking evil of one another, by speaking against the servants of God, and by finding fault with the plurality of wives and trying to sink it out of existence. But you cannot do that, for God will cut you off and raise up another people that will carry out His purposes in righteousness, unless you walk up to the line of your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent.

Brother Brigham is placed here, and he has chosen men to stand by him, holding the keys of life and salvation to this people; and we shall bear off the kingdom, even though there be but few that will stick to us. They cannot be shaken, for God says everything that can be shaken shall be shaken, and that which cannot be shaken shall remain.

Scores will shake, and the earth will be caused to shake, and the thunders will roll and the lightnings flash, and the desolation of famine and pestilence awaits the world and its inhabitants.

How many times I have told you to take care of your grain and not waste it, for before another harvest many of you will see such times as you did the past season. Some do

not believe this, but a great many do, and they are laying up their grain. Much wheat has already been sold here, by those who were begging last year, for a dollar a bushel, and from that to a dollar and a quarter, and a dollar and a half. I had grain enough, last spring, to have sustained my family and lasted me another year, though it takes over a thousand bushels to feed my family one year; but I have fed it all out, and now I have not over two hundred bushels, and I shall have to buy eight hundred more to feed my family till another harvest.

I am going to live my religion; and if need be I will sell my furniture, my beds and bedding, and everything I have, for grain. I look for hard times, and this year is not going to end them.

There are from eight to ten thousand people coming here this year, and scarcely a man in all the valleys of the mountains has any old wheat; nearly all had to commence consuming the present crops; just look at it, and reflect.

I have not stopped rationing my family to half a pound a day, and do not mean to this year; though I would have added a little more to it if they had needed it, but they do not. Many are wasting their grain, and feeding it to their horses and cattle; and others are lavish with it. Do not lay out your means, your wheat, and your substance, for that which profiteth nothing, for ribbons, gewgaws, jewelery, artificials.

For God's sake cease this course; for your own sake, for my sake, and for Christ's sake, let us go to work and make our own shoes from our own leather, and make and produce all we need, and use it wisely.

If I would suffer it, I should have to lay out $500 yearly for morocco shoes and bootees at from three to five dollars a pair, for the women could not wash without putting on a pair of fine shoes. How many times have I told you these things? And brother Brigham has told you. They are on my mind all the time, and I cannot get them off, but I must keep telling you until my mission is complete; I cannot help it. I foresee the consequences of an unwise course, as plainly as I see your faces to day.

Let the men who are on the Public Works, if they get a pound of breadstuff a day, lay up one third of it; I tell the men who are laboring for me to lay up their flour for a rainy day. Why? Because when I get my grainery full, I do not want to deal it out to you; for harder times are coming by and bye, and there is going to be an awful famine. And if we do right, we shall take a course to lay up our surplus grain, and labor to cultivate the earth six years, and let it rest during the seventh. Brother Brigham taught us that when we first came into these valleys, and brother Woodruff has his prediction written, and by and bye it will come out in the History.

I want you to repent and lay up wheat, corn, and everything else you save. I have handed out bread to some of the most industrious and saving people, until I have handed out every ounce, and had to borrow for six weeks. Why did I do it? That I might answer a good conscience before God and man, and not come under condemnation. Will I do it another year? If I do, you shall pay for it. Why? Because it will not answer for us to be dillatory and neglect our duties, when the servants of God are teaching us from Sabbath to Sabbath, and from day to day.

I hope that the Bishops will step forth and get places for those who have just come in; and I hope that the people will employ them, and not let them lay in their tents, for if they stay there idle they will become sick;

but if you set them to work they will not be sick.

I will not tell you to do a thing that I will not do myself. I have spoken to a man that brother Ellsworth gave me an introduction to, and to his wife and child, and to his wife's mother, who is seventy-six years of age, and I am going to provide them a home and set them to work. I told the man that he need not make any calculation on receiving wages, for if I took care of them all, I thought I should have plenty to do to feed them and make them comfortable through the winter; for the winter is at hand, and it probably will be a hard one. I will use them as well as I was used when I was in England. I spent seven months in London, and established a Church there, brother Woodruff was with me, and did not do it with their purse and scrip. That is now a great Conference; it is the greatest Conference in the world, except this. Listen to what you hear, and tell your neighbors of it; and when it comes spring, do not have it to say that you are without bread. When you get your full rations, save one third of them. I feel for this people; my heart is good towards them; I feel kind and generous, and I do all that I can to do them good. But I cannot do everything, and set everybody to work. Every one of you extend the hand of kindness and benevolence to those that have come with the hand-carts. They have shown their faith by their works, and it made the tears come out of your eyes to see them, and God bless them for ever and ever: and I pray that not one of them may ever deny the faith. And I bless every one of you, and every thing that is within the pale of the kingdom of God; and I curse every thing that seeks to pull this people down and destroy them; I say, may the curse of God descend upon them, that they may go down and become powerless; and those that speak well of, and administer to Zion, they shall be blessed forever, and no enemy shall prevail against them from this time, henceforth and for ever, and all who are in favour of this say amen. [All the congregation said amen.]

THE EMIGRATING SAINTS WERE PROMPTED BY THE SPIRIT OF GOD.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, November 9, 1856.

I wish to say to the brethren, as many as are here to-day, who have come across the Plains with the hand-carts, that I feel to bless you, and you may be sure that you have my best feelings all the time.

While brother Ellsworth was speaking about the Spirit, and the spirits that were around them, the spirit that he seemed to have to contend with, and the spirit that the people had to contend with, I wanted to tell one secret. While those brethren and sisters were faltering, and did not know whether to stop or go along, there was faith in this valley that bound them to that journey, and they were obliged to perform it, they could not help performing it. Who had that faith? The people here; and the Spirit of the Lord was all the time prompting them, and the brethren who led them. They were, as many are now, they were prompted to do as they did; they could not do anything else, because God would not let them do anything else. The brethren and sisters came across the Plains because they could not stay; that is the secret of the movement. But let the devil have his will, and do you suppose that any of them could have crossed the Plains? No, not a person ever would have started. But they did start, and they performed the journey.

We are doing a great many things, and Joseph did a great many things, because the Spirit of the Lord prompts us to do them, as it prompted him. Joseph could not do anything else than what he did; it is the same with us all the time. The Lord prompted the hand-cart companies all the time, in the midst of their afflictions, to prepare for and start upon their journey, and they only had faith and power for the day, and on the morrow it seemed as though they certainly had to stop. But when to-morrow came they had faith and power to perform the journey of that day, and so they have been prompted day by day, to this point.

God is at the helm of this great ship, and that makes me feel good. When I think about the world, and the enemies of the cause of God, I care no more about them than I do for a parcel of musketoes. All hell may howl, and they may run up and down the earth and seek whom they may destroy, but they cannot move the faithful and pure in heart. Let those apostatize who wish to, but God will save all who are determined to be saved.

Brethren and sisters, I bless you in the name of Jesus Christ. Amen.

DISCORD AT MEETINGS REBUKED—A TEXT FOR SPEAKERS AT THE CONFERENCE—SUBJECT FOR THE PEOPLE—A CALL FOR MULES, HORSES, WAGONS, TEAMSTERS, FLOUR, ETC.

Remarks by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, October 5, 1856.

I wish the most strict attention of the entire congregation, for if there is walking and talking within and around this bowery, a great many will not be able to hear. And I request those who wish to talk and whisper, to remove so far that they will not disturb the congregation today, nor during the Conference, as the assembly, undoubtedly, will be very large.

If we could possibly build a bowery, or a tabernacle, that would bring the people so near to us that we would not have to speak so loud, we should certainly do it; but this we cannot do, for by the time that we could build a tabernacle for seating fifteen thousand persons nearer the speaker than are the outskirts of this congregation, the people would have so increased, that we should just be as far from our object as now.

I shall require the people to be perfectly still, while they are here and we are trying to speak to them. Let there be no talking, whispering, nor shuffling of feet. It would be beneficial for mothers who have small children here that will cry, to leave the bowery, if they cannot keep their children still. I make this suggestion, in consequence of what has passed.

I will say, in regard to the sisters who bring children here to make a noise, they have never yet sufficiently thought, nor sufficiently considered their own place in this world, nor the place of others, to know that there is any other person living on the earth but themselves; and they think, when they hear people talk, that it is a noise through a dark veil. I cannot say much for the education, based on good feeling, that such persons have. Were I to describe it in a plain way, I should say that they are people of no breeding, that they were never bred but came up; that is about as good a character as I can afford to give to any mother that will keep a squalling child in a meeting. I have never said to the congregation, look and see who they are, for you may distinguish by your ears, without looking, the mothers that have had good teaching and been brought up in a civilized society.

So it is with some men; and to the disgrace of some of our police, I will state that in Conference times, and when we have unusually large assemblies, they will converse right in the congregation, and just on the outside, disturbing the meeting. I would that we had a police that understood good breeding. If the police want to know how to manage to keep order, notwithstanding I have frequently told them, I will now tell them again. Instead of shouting "silence," go and touch the unruly person.

Were I a policeman I would follow a practice of my father's; it used to be a word and a blow, with him, but the blow came first. I should act upon that plan, when persons are holding caucus meetings in or about our congregations; and if they would not desist, I would rap them hard enough

for them to take the hint without my speaking.

I make these remarks, because I wish the brethren who will speak to you to-day, the Elders who have lately returned, to be heard. Those who speak in large assemblies understand that they often have to raise their voices as though they were giving commands to a large army, but we expect our Elders will speak as they have been in the habit of doing. If they can raise their voices above the crying of children and the talking and whispering of the people, so that all can hear, it will be well; but this we cannot expect.

To-morrow our semi-annual Conference commences, and I notice that many have come in from a distance. We shall have large congregations during the Conference, and we wish perfect order maintained.

I will now give this people the subject and the text for the Elders who may speak to-day and during the Conference, it is this, on the 5th day of October, 1856, many of our brethren and sisters are on the Plains with hand-carts, and probably many are now seven hundred miles from this place, and they must be brought here, we must send assistance to them. The text will be—to get them here! I want the brethren who may speak to understand that their text is the people on the Plains, and the subject matter for this community is to send for them and bring them in before the winter sets in.

That is my religion; that is the dictation of the Holy Ghost that I possess, it is to save the people. We must bring them in from the Plains, and when we get them here, we will try to keep the same spirit that we have had, and teach them the way of life and salvation; tell them how they can be saved, and how they can save their friends. This is the salvation I am now seeking for, to save our brethren that would be apt to perish, or suffer extremely, if we do not send them assistance.

I shall call upon the Bishops this day, I shall not wait until to-morrow, nor until next day, for sixty good mule teams and twelve or fifteen wagons. I do not want to send oxen, I want good horses and mules. They are in this Territory, and we must have them; also twelve tons of flour and forty good teamsters, besides those that drive the teams. This is dividing my text into heads; first, forty good young men who know how to drive teams, to take charge of the teams that are now managed by men, women, and children who know nothing about driving them; second, sixty or sixty-five good spans of mules, or horses, with harness, whipple-trees, neck-yokes, stretchers, load chains, &c.; and, thirdly, twenty-four thousand pounds of flour, which we have on hand.

I will repeat the division; forty extra teamsters is number one; sixty spans of mules or horses is part of number two; twelve tons of flour, and wagons to take it, is number three; and, fourthly, I will allow the brethren to tell something about their missions, by way of exhortation to wind up with.

I will tell you all that your faith, religion, and profession of religion, will never save one soul of you in the celestial kingdom of our God, unless you carry out just such principles as I am now teaching you. Go and bring in those people now on the Plains, and attend strictly to those things which we call temporal, or temporal duties, otherwise your faith will be in vain; the preaching you have heard will be in vain to you, and you will sink to hell, unless you attend to the things we tell you. Any man or woman can reason this out in their own minds, without trouble. The Gospel has been already preached to those brethren and sisters now on

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the Plains; they have believed and obeyed it, and are willing to do anything for salvation; they are doing all they can do, and the Lord has done all that is required of Him to do, and has given us power to bring them in from the Plains, and teach them the further things of the kingdom of God, and prepare them to enter into the celestial kingdom of their Father. First and foremost is to secure our own salvation and do right pertaining to ourselves, and then extend the hand of right to save others.

I have given you my text and the subject, and shall give way to the brethren, and request close attention, and that there be no noise; for I realize that men who go forth to preach are in the habit of speaking to small congregations, in small halls, where all can hear without much elevation of the voice. This cannot be done here, for we have to shout, and exercise our lungs to the utmost, to make so many people hear.

I am satisfied that the prayer by brother Spencer was not heard by one-third of the congregation this morning; a little moving of the feet, a little whispering, the noise occasioned by mothers' trying to keep their children still, a little noise of this kind and a little of that, all tend to break the sound of the speaker's voice, and the people cannot catch his words, and of course are not edified. May the Lord bless us all. Amen.

THE HAND-CART ENTERPRISE—RETURNING MISSIONARIES—EXHORTATION TO THE SAINTS TO RESCUE THE BRETHREN AND SISTERS ON THE PLAINS, ETC.

A Discourse by Elder Franklin D. Richards, Delivered in the Bowery, Great Salt Lake City, Sunday Morning, October 5, 1856.

My brethren and sisters in the Lord, I rejoice exceedingly in being permitted to go to the nations of the earth to engage in the discharge of duties laid upon me, and in geting back in safety to your midst. To see how you have increased in numbers, and how you have extended abroad, truly indicates that the work of the Lord is onward here, and it is onward too in the old countries, where the Gospel has been preached with success.

I cannot take the time now to rehearse the varied circumstances and incidents of my mission, for the main thing before us now is to help in the brethren who are on the Plains. The subject of immigration by hand-carts is one that will do to talk about; I have learned that by experience in the little I have had to do with them; it will also do to pray about, and it does a great deal better to lay hold of and work at, and we find it to work admirably.

We have not had much preaching to do to the people in the old countries, to get them started out with hand-carts. There were fifteen or twenty thousand waiting for the next year to roll around, that they may be brought out by the arrangements of the P. E. F. company. Those who had any objections to this mode of

traveling we wanted to wait, and see if the experiment would work well.

The subject is popular in those countries, and the hardest part of my talking was to find the means to bring out the many that were urgently teasing me to let them come. When the first hand-cart company came in it was a soul stirring time; banners were flying, bands of music played, and the citizens turned out almost *en masse* to greet them. But they will yet come with hand-carts by thousands, and when they get here, they will be most likely to enjoy "Mormonism."

This time we have not been preaching them easy and smooth things, for we had heard of the hard times you have had in the valleys, and we have invited them to come and share with you; and we have given them to understand that in coming here they came to work out their salvation.

The Saints that are now on the Plains, about one thousand with hand-carts, feel that it is late in the season, and they expect to get cold fingers and toes, But they have this faith and confidence towards God, that He will overrule the storms that may come in the season thereof and turn them away, that their path may be freed from suffering more than they can bear.

They have confidence to believe that this will be an open fall; and I tell you, brethren and sisters, that every time we got to talking about the hand-carts in England, and on the way, we could not talk long without prophesying about them. On shipboard, at the points of outfit, and on the Plains, every time we spoke we felt to prophesy good concerning them. We started off the rear company from Florence about the first of September, and the Gentiles came around with their sympathy, and their nonsense, trying to decoy away the sisters, telling them that it was too late in the season, that the journey would be too much for their constitutions, and if they would wait until next year, themselves would be going to California, and would take them along more comfortably.

When we had a meeting at Florence, we called upon the Saints to express their faith to the people, and requested to know of them, even if they knew that they should be swallowed up in storms, whether they would stop or turn back. They voted, with loud acclamations, that they would go on. Such confidence and joyful performance of so arduous labors to accomplish their gathering will bring the choice blessings of God upon them.

I would like to say a word to the sisters here, for they have a tremendous influence sometimes. Let me say to some of those that came out in the earlier years of our settlement in these valleys, you thought the journey quite long enough, and that if it had been a week, a fortnight, or a month longer, you did not know how you could have endured it. Many of you came in wagons, bringing the comforts of life with you in abundance.

Sisters, think of those fatiguing times, and stir up your good men in behalf of those who are footing it, and pulling hand-carts thirteen hundred miles, instead of riding one thousand as you did. The aged, the infirm and bowed down, and those who have been lame from their birth, are coming along upon their crutches; and they think it is a good job if they can walk the most of the way through the day, and avoid riding all they can.

Indeed persons of nearly all ages and conditions are coming. There are also delicate ladies, those who have been brought up tenderly from their youth, and used to going to school and teaching school, playing music, &c.; but when they received the Gospel they had to bid good bye to fathers, and mothers,

and were turned out of doors; that taught them the first principles of gathering up to Zion. And the idea that there was a place here that could be truly called home, inspired them to go along, to the astonishment of their friends, and kindred, and that of the Gentiles on the way.

When I think of the devilish doings of those abroad, I feel wroth in my soul to see what the Saints have to put up with. The wicked found, after trying their best, that they could not coax away even the most tender and delicate from their toil of drawing their hand-carts, from fifteen to twenty miles a day. The Saints are happy to perform this labor, and make the welkin ring at night, when their day's toil is over, with their songs of praise and rejoicings. I could but think of the way Israel walked in olden times, when the Lord rained down manna for bread, and they were not allowed to keep any till to-morrow, and in that wilderness required of them to build a gorgeous tabernacle and carry it on their shoulders.

I have thought that the gathering of the honest in heart in these latter times is much like that good old mode; and it must be good, because it is in the Bible. The Gentiles found that they could not turn away the good and the faithful, who are back in the hills pulling their hand-carts.

Many of those now back are poor, and had not enough to get away from their homes with, and now they have scarcely a change of clothing. If they can have some shoes sent out to them, and a few blankets to make them comfortable at night, and flour enough, with what beef they have along, to make them a good meal in the morning, they will make those hand-carts work powerfully. But if they are tender footed through going shoeless, and when they lay down at night, if they lay cold, it will tend to retard their progress very much, however good their faith and resolution may be.

I realize in talking to you, and applying to you for help to aid those brethren and sisters, that it is as just and worthy a cause as can be espoused. I pray you, as you regard those on the Plains, as you wish them to come and share with you the words of life and the ordinances of the House of the Lord, and as you desire Zion to be strengthened, and righteousness to to take the place of wickedness on the earth, to arise up and bring those Saints in, for it is late in the season, and ten to one they will have snow storms to encounter; though the Lord will not let them suffer any more than they have grace to bear. It is our highest privilege to do all we can to ameliorate the sufferings of those brethren that are thus trying to work out their emigration.

President Young wrote to me a year ago, stating that if I got his letter I should have joy in carrying out his plans; I testify here that I never entered into any measures that filled up my soul with joy, faith, and energy so much as this plan for gathering of the honest poor. It was late when I began the work, but we could not get at it any sooner. We have wrought with our might, and brother Daniel Spencer has been a pillar of strength upon which the hopes of thousands have rested securely. I rejoice exceedingly with him in the excellent feelings that his own conscience and bosom inspires him with when he remembers his labors.

Brother Wheelock has been like an angel among the churches in the old countries, and they have been strengthened in the work we are called to do. We did not stop to enquire whether the plan was a feasible one or not, that was none of our business; and when the word said hand-carts, we understood it so.

Brothers Van Cott, Grant, Kimball, Webb, and others have labored with all their mights this season. I assure you it has been by some hard thinking, hard working, and doing the best we could unitedly that we have accomplished what we have. But our souls cannot be satisfied nor rest, until we feel assured that the brethren and sisters now on the Plains are brought forward, and made as comfortable as the circumstances of the case will admit of.

Before leaving England, on the 20th of July, I had the pleasure of welcoming brothers Pratt and Benson to that interesting and important field of labor. We had a joyful Conference at Birmingham, and a Council of the general authorities of the Church in those countries. Those brethren expressed themselves very satisfactorily and cheeringly, as to the condition in which they received the work at our hands; they spoke with great energy and power. The fire of the Lord was felt through that Conference, and will be felt in all the Conferences through the Pastors and Presidents who were with us, counseling on the condition of the work of the Lord in the European missions. The cause of truth is progressing there as well as here.

It gives me great joy, on returning, to see what an advancement there is in the increased out-pouring of the Spirit of God upon this people. Those that stay here continually cannot so abundantly realize and appreciate this, as those can who go out into the world for a season and return again.

I feel thankful for the privilege of being with you to try to partake of that Spirit, and improve with you in the work of reformation. I realize every time I go out from you, that the works of darkness are more consolidated and powerful against the cause of God on the earth, hence the Saints need increasing strength and power. I feel joyful to come back here, and feel the spirit and influences that are here.

The brethren that abide here year after year, do not know the power that is in them by the workings of the Holy Ghost, and the exercise of the holy Priesthood; but when they get out in the field of battle, where they have to contend against the adversaries of truth, then they can realize the strength of the Lord upon them, they can realize that He is with them, and makes their labors successful.

It is, I believe, as comforting a thought as the human soul can enjoy, to realize the worth of home, while abroad in the world. When you were first called to receive the Gospel, many of you were at once alienated from your homes and nearest kindred, and have never found a place where you could feel at home, until you found it among the Saints. This is the only home for the righteous on the earth, and blessed is that Saint who can appreciate it, and enter into the righteousness and power of it, and enjoy its benefits in their true light and spirit.

I felt to-day that I could love to sit and drink in the Spirit's gracious influences. I could feel, while on my way in from the Weber, that there was a spirit here watching over the people, such as is not to be found anywhere else on the face of the earth. It is nourishing and cherishing to the servants of God, and the whole Church in these mountains. How thankful we ought to be. The Lord has brought His Zion here to strengthen her; to admonish, reprove, build up, and prepare His Saints for the events that are coming. And I pray the Lord to give us hearing ears and understanding hearts, that we may always have ready hearts to do His will.

In ten years past, last July, I have been sent to England on three missions; and out of that ten years I

have been absent from home something over seven. I have made a good many acquaintances and friends in the old countries; I have labored with joy in my field of labor, and God has blessed me. My heart has been made glad, and I have been enabled to bless others.

During the last two years, we have sent out eight thousand Saints; and nearly double that number have been added to the Church by baptism in that country. I fear that I have almost become a stranger in Israel; there are but few that I am acquainted with here, and it helps me to appreciate the privilege of getting home, and of seeing brother Brigham and Heber, and Jedediah, and the Saints in Zion.

The Elders that go out to labor in the world, are from time to time called upon to measure themselves, and they have labors and duties laid upon them that no man can perform, except in the name of his God. And it behoves every man and woman to strengthen themselves in the name of their God continually, to have their armor on, and keep it bright, as the President said to us last night; I do not intend to lay it off.

I thank God for the strength He has given me among the nations; I praise His name for these good brethren that were with me. I never labored with a company of brethren with more joy, satisfaction, and good cheer; I mean these brethren who went with me, Joseph A. Young, William H. Kimball, George D. Grant, and others. They have been like the deer on the mountains to carry the expresses of the Saints, and to render any and all kinds of help in hard times. They are men for whom the Lord has much regard; and though their words might not come forth in the same smooth shape as those of some men, yet they hit as hard when they were called upon to chastize the wicked; and they also comforted those that needed comfort. They took hold with me, shoulder to shoulder. I do not wish to take much credit to myself, for what I have done has been accomplished in the name of the Lord; my brethren out of the Office and in the Office helping me to their utmost. I wonder and am astonished, when I think of what the Lord has brought His people through in the last days. What would have put another people under ground, they have surmounted by the influence and power of the Eternal.

Already we are a great people, there is hardly room for us, yet we are but as a drop of the bucket to the great work before us which has yet to be done; and the more there is accomplished the more we see there is to do, and doubtless it will keep on so, worlds without end.

I want to grow up with the Church; it fills my heart with praise, and melts me into contrition, when I think I am called upon to engage in such a work. I wish to employ all my energies and influence, everything I can control in its interests. I ask the Lord to lend me the blessings and comforts of this life for the time being, and to inspire me to use them to His glory, whether it be a family, or earthly substance.

It is one thing for a man to learn to live away from home, and to preach the Gospel and magnify his calling there, and it is another thing for a man to learn to live at home, and magnify his calling here. I want to obtain grace, that I may magnify my calling at home and away from home, and I desire the continuation of your confidence, love and faith, that I may live and wisely improve upon that which is not my own; that in the end I may receive the true riches.

Concerning the hand-cart companies this year, it is an experiment. We cannot yet tell you exactly what it costs to come through in that way; but we know that it is going to cost

those on the other side of the mountains cold feet, and a great deal of affliction and sorrow, unless we help them. The word to-day is, mules, wagons, flour, shoes, and clothing. I entreat you, as you value yourselves, and the interests of this people, do to those brethren and sisters that are out on the Plains as you wish to be done by.

Many of you have been permitted to live at home to enjoy the comforts of life, and you have accumulated to yourselves wagons and teams, and now is a time for you to do good with them. I feel to thank the Lord my God; my heart is full of thanksgiving and praise to Him, for blessings bestowed upon me and upon His people, while I have been gone. When we were crossing the Plains, men, women, and children were destroyed, but the Lord has preserved us, and permitted us to arrive in time to attend Conference.

May He ever help us to appreciate His goodness unto us, and thereby we be led to do good unto others so long as we dwell on the earth, in the name of Jesus Christ. Amen.

GOD IS OUR FATHER; JOSEPH SMITH HIS REPRESENTATIVE ON THE EARTH; BRIGHAM YOUNG JOSEPH'S LEGAL SUCCESSOR.—CALL FOR TEAMS TO MEET THE EMIGRANTS.

Remarks by H. C. Kimball, made in the Tabernacle, Great Salt Lake City, Utah Territory, October 5, 1856.

There is a little matter of business I wish to lay before this congregation this morning, and I do not know of anything that will test the people only to lay before them their duty, which gives them a chance to step forward and act therein.

We have not as yet any durable location; we are merely probationers in this present state, and we shall always be so, until we obtain a permanent exaltation, by following in the footsteps of our God. He is our Father and our God, and His Son Jesus Christ is our Savior, and the Holy Ghost is to be our comforter, and will comfort all those who will prepare their tabernacles as fit temples for him to dwell in.

When the Holy Ghost dwells in us it will enable us to discern between right and wrong, will show us things to come, and bring things to our remembrance, and will make every one of this people prophets and prophetesses of God.

We have acknowledged brother Brigham to be our leader, and he holds the keys of the kingdom of heaven here on the earth. Whether people believe it or not, he is God's representative in the flesh, and is the mouth-piece of God unto us.

Brother Joseph Smith many a time said to brother Brigham and myself, and to others, that he was a representative of God to us, to teach and direct us and reprove the wrong doers. He has past behind the veil, but there never will a person in this dispensation enter into the celestial glory without his approbation.

Brother Brigham is brother Joseph's rightful successor, and he has his Counselors, and together they are an earthly pattern of the divine order of government. Those men are God's agents, His servants, and are witnesses of your covenants, which you will have to fulfil. And what you do not fulfil in this year you will have to do in the next; and what are not then fulfilled will have to be in some future time.

Some people think that, because they have passed through a great many troubles, have been to the nations to preach the Gospel, and have been robbed and plucked up several times, that will make an atonement for their sins. What you have passed through has nothing to do with atonement for sins. If you have sinned you have got to make an atonement for that sin, and the trials you have passed through in doing your duty are not the atonement. Trials are to test you, to prove whether you will do those things that are right. Some try to make out that their trials will answer as an atonement, but I tell you that they will not. If you commit sin there must be an atonement to satisfy the demands of justice, and then mercy claims you and saves you. But, as brother Grant has said, many of our old men think, because they were in the Church in the first beginning, that they can now lay upon their oars, that is, that they can sit down in the ship and not use the oars any more. But God requires every man and woman to be faithful; and if they have sinned, they have got to make an atonement for that sin, and your trials do not make that atonement.

God says that we shall be tried in all things, even as was Abraham of old. He was called upon to offer up his son, and was found willing to offer him up, but, as the sin was not sufficient to require the shedding of his son's blood, a lamb was provided, and its blood atoned for the sin that Abraham's son was to be offered up for, and saved the son.

If you are ever saved, you have got to take a course to draw near to the throne of God; and how can you draw near to the throne of God, except you draw near to those men who are placed as His representatives in the flesh? The same principles, the same order, the same Priesthood, the same gifts, and the same powers are instituted, established and organized in our day as they were in the days of Jesus, and all the reason that people do not see it is because of their traditions; the veil of darkness is over their minds, and they cannot see it.

With all the instructions that are given to you by brother Brigham, brother Heber, and brother Jedediah, many of you will go home and find fault with them; and you will have your contentions and your animosities, when you should take a course to sustain their words, for you cannot sustain them without sustaining their words, nor can you serve God and slight their counsels. If you expect the favor of God, favor His servants and sustain them. This is plain doctrine, and you will find it so, and I am not ashamed to teach it to you.

When brother Brigham points out a course, it is for this people to rise up and go to and carry out His purposes with their might; and until that is done this kingdom never will prosper as it should, worlds without end.

Now I will come to the business, and tell you what is wanted. Our brethren and sisters are on the Plains with their hand-carts, and there is snow on the ground, and many are bare-footed, and destitute of comfortable clothing, and we want some men and teams to fix up this day, and be ready to start for them to-morrow.

We want horse and mule teams, if they can be had; but if they cannot, we want ox teams.

We do not wish you to take out loads, though it will be well to put in a couple of hundred pounds or so of forage, grain, &c., to two span of mules or horses, or to two yoke of cattle, with a light wagon, and go speedily and take those people into your wagons and bring them here, doing as you would wish to be done by in the same circumstances.

Would not all of you, if you were out on the Plains, say that if you were the good people in the valleys you would go out and help them in? Would you not all feel so? But you are not there, and you do not fully realize their feelings.

Now manifest your faith by your works. You will not, probably, have to go any further than Fort Bridger before you meet some of them, and you can go and return in a week, or may be in two weeks, and may be in twenty days.

"O, dear," says one, "I have not got up my winter's wood." Well, you will not get it up by staying here, but if you will help in those on the Plains and do all other things that you are required to do, God will give us a summer all winter; and if you do not do so, He will give us winter all summer.

Our God can change the seasons and drive away the storms, the tempest and the snows, to favor this people, if they will do right; and if you wish to be favored of God, favor us and this people; favor your brethren, and do as you are told.

Brother Dan Jones has been talking to you about the clay in the hands of the potter. If you get hold of a lump of clay that is snappish and wilful, and not willing that you should twist it into any shape or form, what is the use of working it? You throw it back into the mill and let it be ground again, and then take it out and make of it a vessel unto honor.

Perhaps some do not really believe that when a man is thrown back into the mill, or goes into the spirit world, that he ever will be redeemed, but he will, if he has not sinned against the Holy Ghost. He will be ground and worked up until he becomes passive, and then God, through His servants, will redeem him, and make him a vessel unto honor.

A great many will go to hell, and the very men that are preaching to you now will visit you and offer you salvation, after you have laid there, perhaps, thousands of years, for you must stay in the mill until you are passive and obedient.

Jeremiah, at the command of God, went to the potter's house where the potter was molding the clay, and when he went to turn it on the wheel it was refractory and rebellious; and he worked at it and sweat over it, but after all it was rebellious, and fell down on the wheel.

What did he do then? He cut it off from the wheel and threw it back into the mill, and after he had ground it awhile, he took it out and made of it a vessel unto honor; so of the same lump he made a vessel unto dishonor, and one unto honor.

Did the potter make it dishonorable? No, the vessel made itself unto dishonor; and the next time it was pliable and passive, and the potter made of it a vessel unto honor, because it was honorable and submissive.

I wished to make these few remarks, because they touch upon things that are on my mind all the time. And if you wish to be Saints, for God's sake be Saints, and if you wish to be devils, be devils, and get out of this place; and let those that will be Saints, be Saints; and let them commune together and carry out the purpose of God.

I would rather have three hundred

men and women that are perfectly amenable to the authorities of this Church, than a numerous people that are rebellious; and I could do more to bring about the purposes of God, and do it ten times quicker, with a few faithful persons, than with hosts of the wicked.

You know this, every one of you. I can accomplish more work with one man that is amenable to me, and will do as I tell him, than I can with twenty who are disobedient; so I can with one woman. I had rather have one woman that is humble, than twenty that are not; and she is more honor and glory, and happiness and heaven to a man, than twenty disobedient ones.

You that have but one wife know this pretty well, but we who have scores, know it better; we are further advanced in the experience of this life.

Now, brethren, what do you say? This is the word of the Lord to us, that we rise up and gather up our teams and start forthwith, not with loads, except feed; take hay and deposit it in different places, so that you can have some when you come back, and bring in those brethren and sisters, and you will have a pleasant time, and God and His angels will go with you, and you will be prospered, upheld, and sustained.

That man that drops down his head under his wife's arm, and says, "I guess they don't see me;" and that wife that says, "O, my husband, I cannot spare you, I cannot sleep alone, for when night comes I shall get cold;" O, the poor little things.

I say that those who will take counsel and prepare themselves to go back on this mission shall be blest; and if a man has but one yoke of cattle, let him put that on with those of some other person.

I now want every man that will actually go and help, and not say he will go, and not go, to rise up.

[One hundred and fourteen teams were volunteered, and reported ready to start forthwith.]

THOSE WHO ARE IN DARKNESS CANNOT DISCERN THE LIGHT—EXHORTATIONS TO MALE AND FEMALE TO SEEK AFTER THE LIGHT OF THE HOLY GHOST—WOMEN WHO LEAVE THEIR HUSBANDS, ETC.

A Discourse, Delivered by J. M. Grant, in the Tabernacle, Great Salt Lake City, Utah Territory, October 26, 1856.

While the sacrament is passing, I will occupy a short time, for I wish to bear my testimony to the truth of what we heard in the fore part of the day. It is not for want of truths or testimonies that the people are careless, but it is for the lack, on their part, of living up to the truths and testimonies they hear.

We have, in the revelations of God and in the teachings of the servants of God, a great variety of truths, but

those truths are not specially in force and brought to bear upon our minds, and to be carried out in our practice, until we are fully impressed by that gift of the Lord God, which we call the Holy Ghost.

When the Spirit of the Lord rests upon a community, they naturally are inclined to feel after the Lord their God, and they are inclined unto righteousness, and they like the influence of that Spirit which leads into all truth; it is sweet and very delicious to them. But when darkness beclouds the people in consequence of their transgressions, they have but little relish for the things of God; they relish every thing else but the things which pertain to the kingdom of God on the earth, and the kingdom of God hereafter. They cannot enjoy the Gospel as do those who are not in the dark, for those who are in the light can appreciate the light they are in the enjoyment of.

But while people are in the dark, they do not see the light; their deeds are not made manifest, for it is the light that maketh manifest. If a room be dark, the objects in that room are not discernible, but when light breaks into the room, the objects therein can be plainly seen.

We may say the same of the people of God; when they are in the dark, no difference how much light they may have had, if they pass from the light into the dark, they may remember that they once saw the light, they do not enjoy the light because they have passed from light into darkness, and they do not discern the objects in themselves. They gradually are sliding from the law of God, or from the Church of God, and do not discover where they are going or what from, from the fact that they are in the dark, they cannot see.

But when the light comes they discover that they are about falling from a precipice, about plunging into ruin, about going to destruction: the light makes this manifest, and they see their situation.

I have no idea that chastisement from this stand will increase the darkness, or aggravate the transgressions of the people; but if light breaks forth from any source and reflects upon the people, they then see the motes, the beams, and the dross in themselves. While the light shmake manifest, the Spirit of God reveals the secrets of the heart, and makes manifest those dark spots that exist among the Saints of God.

Some suppose that they can pass by the Priesthood of God on the earth, and very lightly esteem the men who hold it. They think it is not material about offending the Bishops or the presiding Elders, or the councils that preside over them, and no difference, specially, about brother Brigham, "he is only brother Brigham, no difference about giving offence to him, or in associating with him."

"We are conscious," says one, "that we have offended him and many of the Councils of the Church, but notwithstanding this, we will go to God and ask Him, in the name of Jesus Christ, to forgive us, and we will make it all right between us and our God; and if we can only keep the stream pure between us and our God, no difference whether the water is dark and turbid between us and His servants, or not. We can get the Spirit of God for ourselves, and the blessings we want we will ask God for, no difference about offending His Servants."

A great many people actually suppose that they can treat with impunity the authority of God, and the light of God, the chain that the Almighty has let down from heaven to earth, which we call the Priesthood; that they can break and insult that chain and trifle therewith, as much as they please, and when they please, that they can abuse Jehovah in His power and attri-

butes. I reason in a different circle, or upon a different principle; I have practised a different principle. When I offend one of God's servants, I consider it my duty to atone, to make reconciliation for my offence, no matter whether he be above or below in this Church, as the term is used; no matter whether it be President Brigham Young or my teacher, I have erred in either case.

A great many say, "If I can only keep the stream clear between me and the heads of the Church, that is all I want or care for."

A High Priest in the road the other day, a talented man, an important man, said, "If he could only keep the stream clear between himself and the heads of the Church, that he would consider that he was all right." I said to him, if you act upon that principle, in the same sense you have thrown it out to me, it will send you across lots to hell. The spirit of the principle to me was, that it did not matter about offending persons below him, or injuring different individuals in the Church, such as Elders, Priests, Teachers, Deacons, and Members, if he could only keep the stream pure between him and the First Presidency.

This idea a great many people entertain; they can offend their Bishops, or the Bishop's Counsellors, and the Teachers, and they can offend the President of a Branch of the Church, the President over the High Priests' Quorum, and the President over the High Council, and they can offend all the Church, so they can only have the good graces of brother Brigham and his Council, that is enough for them.

That is actually the idea of some people. Such doctrine as that, with me, is the height of nonsense. You have not their good graces, only as you treat every person right. If you are dishonest with one of those poor benighted Indians, you foul the water between me and you, and God Almighty will not give me power to bless you, until you rectify that wrong with that poor Indian, or with the least person on the footstool of God. And you should not pass by your Bishop and insult him; if you do, you will forfeit your claim to the throne of God in heaven, until you make reconciliation to that Bishop, or to any other person you have injured; and then it is time enough for you to bring your offerings, and they will be accepted in the sight of God, and in the sight of His servants.

We exist here in an organized Branch of the Church, we have several councils, quorums, and organizations. We were called upon during the last Conference, to elect a President of this Stake of Zion; Daniel Spencer and his two Counsellors, Elders Fullmer and Rhodes, preside over this Stake. Now suppose they know that the Bishop of some ward, or one of his Counsellors, is teaching an erroneous doctrine, it is the duty of Daniel Spencer to send for that Bishop, or that Counsellor, or instruct some one in that ward to rectify that people.

The Presidency of this Branch of the Church should go to work and learn whether every quorum in this Branch is doing its duty. The First Presidency, by their sanction, have ceded the local Branch of this Church in Great Salt Lake City, to Daniel Spencer and his Council, and he should understand whether the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth wards are in order; and if his jurisdiction extends beyond the city, he should ascertain whether every man is doing right within the bounds of that jurisdiction. And he ought to come up to the First President of the Church, and consider himself one of his Council, and report the situation

of the different wards; and he ought to have a book containing full and correct reports from every Bishop of the different wards, that when the First President of the Church shall say, brother Spencer, in what condition is this or that Branch of the Church, he may be able at once to give a truthful report. He ought to know all about the High Priests, their number, and the number of the Seventies; where they meet, and what they are about. His eye ought to be through the city like the eye of God, to search the people over whom he is made President; and he ought to know that his Counsellors are alive and active in the discharge of their duty. I do not know whether he can report so now or not, but I very much doubt whether he can.

Brother Spencer should come to the First President of the Church, and not consider that he is intruding, for he is rightly connected with him. Can a man be intruding when he does those things he has a right to do, and which pertain to his duty? No. Neither can he be intruding by reporting to the first President of the Church.

The presiding Bishop belongs to the First Presidency of this Church, and he ought to know about the situation of each ward, and not merely talk about the people's paying their tithing, for there has been too much mere talking about it already. I would ask, have the people in this city paid their tithing? I sincerely doubt whether one fourth or even one eighth, have paid it. It is the duty of the Bishop not only to sound his trump outside this city, but in this city, and learn what persons are deficient in this point, and not cease with merely talking about it. Talking so much and not doing is one of the grand evils; it is not for the Bishop to merely talk about the people's paying their tithing, and say that they are good fellows, &c., but we want him to *know* that the people pay their tithing, and that they are right; and then come to the First President of the Church and tell him those facts, reporting faithfully the situation of all the Bishops in the Church, and how they stand in their accounts with the General Tithing Office; and let him gather all the pile together.

If Bishop Hunter waits until the roads are muddy, he may expect to meet with drawbacks and losses, the bins are now as full as they will be. Strike while the iron is hot, is the old adage; but my adage is, strike while the roads are good, and while there is grain.

If you wait until after cold weather comes, after the mud comes, and after the people come in hungry, the bins where the wheat is now may be like they were with brother Browning; he had several hundred bushels of tithing wheat, and when we sent for it, there were somewhere about forty or fifty bushels; it had wasted; the cats, the goats, the ducks, the rats, the mice, the geese, and the ganders all were at work in those bins.

I want the Bishop to understand that we want the tithing brought to the store-house of God, while it can be brought without delay; not merely to talk about it, but we want the work performed. I tell you that the people in this city do not walk up to their duty on the subject of tithing.

Members of the quorum of the Twelve, when at home, ought to be right about the First President of the Church with the power of God that is in them, and communicate some of that light to brother Brigham to comfort him. Do you expect brother Brigham to put fire into the whole of this people, and no man on earth put fire in him and bless him, and give him instruction and information? Must he impart and teach,

and teach, and no man tell him anything?

We have missionaries who go out to different parts of this Territory, and over the earth, gaining experience and information, but can we get them up here to tell us one single thing they know? No, unless you take them by the back of the neck, and the seat of their pantaloons and haul them in sight, making them squeal like a "possum cat," before you can get anything out of them.

We want you to impart what you know, if you have the light of God, or any information about heaven, earth, or hell. We want you to furnish your share to the fund of information, and not cry, all the day long, give, give, give, without imparting anything to the giver. We want the Twelve, when they are full of the Holy Ghost, to come up and bless us. And if any of you know how to make a good goose yoke, a hog yoke, a good jack-knife, or anything else that is valuable, do not put your hands on your mouths and cry mum.

If you know how to raise wheat, potatoes, or anything else, impart your knowledge, that the light in you may not be hid under a bushel. It is so with almost every person in the Church; if they have light they keep it under a bed, or under a bushel; they keep it locked up within their bosoms, and we cannot get it out.

If a man knows anything valuable, we want him to impart his knowledge. We want the President of the Seventies, brother Joseph Young, about us; we do not want him to go on the hill where Lorenzo lived, but we want him to live in the city near brother Brigham, because, if he does not, he will die. Some of brother Joseph's Council want to wander off, saying that brother Brigham says they may go. Why; Because they want to go. If the light of God was in them, and the gift of the Holy Ghost, they would know that their place is at head quarters. We want such men to come and be one with the Prophet, and believe and understand for themselves.

If you offend your brother, you have to make reconciliation. You might as well baptize a dog, as baptize a man or woman who will not make reconciliation for the offences they have committed. Some women will say, "What is the difference, suppose I offend my husband, if I can only lie to brother Brigham, and tell him a first-rate tale, and make out that my husband is a poor curse? I will get as many blessings as I want from brother Brigham, and from others that I can make believe that I am a good woman."

I may not have used their words exactly, but those words portray their practices. That woman who offends her husband, if he has on him the power of the Priesthood and does right, I would not give a groat for all the blessings she will get from the Holy Ghost. You may as well baptize a dog, or a skunk, as such a woman, until she makes reconciliation with that man of God whom she has offended.

I sometimes talk about the old stereotyped edition of "Mormons?" Is it that I do not love our old fathers in Israel? No, for I know their labors, toils, and anxiety, and I love them; but many of them feel that they have done enough. Men have to be rewarded according to their works; if a man ceases to work, there is no more blessings for him. He is lariatted out, as Orson Pratt lariatted out the Gods in his theory; his circle is as far as the string extends. My God is not lariatted out.

I do not want the old men to grow dull. Was father Adam dull in his old age, when he blessed his children, and predicted what would befall them down to the latest generation? Will

a man, fired up by the fire of the Almighty, be dull? No. I do not want the old men to think that they have done enough, but to exert themselves to the last, and not to believe in a God that is lariatted out, nor be lariatted out themselves, and say, "I have worked ten, fifteen, or twenty-five years, and I do not want to work any more, my rope is long enough now."

Do not imbibe that principle, but keep advancing and advancing in the knowledge of the truth, in the light of the Almighty, which brightens up your intellects, enlightens your minds, and makes you feel the fire and power of God Almighty in your earthly tabernacles. We want our fathers in Israel to wake up and bless their children, to bless the young men and the Church of God, and let the fire of the Almighty be in them. We want the presiding Patriarch to freely call upon the Prophet, brother Brigham; and we want the heads of the different departments of the kingdom of God to come up and strengthen the hands of the Prophet.

The old men, those men who have been in the Church twenty years and more, are ready to run from the man of God that holds the keys of the kingdom of heaven. If you was full of the Holy Ghost you would not do this, but you would be round about us, instead of being all the time with your wives. It is the greatest piece of nonsense that was ever planted in a Gentle breast, for a man to tie himself down to be at home day and night with his women. Where would this kingdom go, if brother Brigham and his Council were to do so? It would go to hell, across lots, in double quick time. Do not let your wives bind you up with green withes and strong cords as Delilah did Sampson, and make you powerless. Break asunder the cords, the ropes and cables that bind you, and come forth, ye old men, out of your shells, and break your lariats and your stakes, and begin to drink of the fountain of life, with God and His servants.

I might say to the young men wake up from your sleep, that you may have the blessings of God poured out upon you. And if the women want to know what I think of many of them, let them read the 32nd chapter of Isaiah; I had better read part of it for you. "Rise up ye women that are at ease, hear my voice, ye careless daughters, give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins."

I want to say to many of our old women, and to hundreds and thousands of our young women, that the life of God Almighty is not in you; you are at ease, and careless, and dull, and blind, and you do not understand the rights that God Almighty wishes you to enjoy. I want such women to humble themselves in sackcloth and ashes, until they get the Holy Ghost. I want every mother and daughter in Israel to serve their God, have the light of God in them, instead of pride, foolery, nonsense, and everything that is light and vain. Rise up, ye careless women that are asleep in Zion, and betake yourselves to mourning and lamenting before God, until the light of heaven shall shine upon you, until the light of God shall chase away your pride, and your abomination, and your sins, and be round about you, and until the eye of heaven smiles upon you and blesses you forever. I want you to be blest and saved, that your children may rise up and be blest. I want the women to understand that there is something in Zion for them to do, instead of going

to sleep. There is a work upon you; you have made covenants and sacred obligations, as well as the men, and we want you not to falsify those obligations, but to keep the law of your husbands, and listen to them, and know that they are your head.

A man is a president to his family. If the Church has a head, which is Christ, then is the man the head of his family. Some men are not the heads of their families, but their wives walk on them, their daughters walk on them, and their sons walk on them, and they are as the soles of their shoes.

Talk of some men's being the heads of their families. It makes me think of the old deacon, that went to teach a man and his wife who were quarrelsome; said he, "Do you not know that you and your husband are one flesh?" "You don't say that, do you, deacon?" "Yes, the Lord has made you one." "Lord God," said she, "if you were to pass by here when me and my old man are quarreling, you would think there were fifty of us." This is often the case in Israel; instead of the men being the heads of their families, they are as sole leather under their feet.

I want the women to understand, when they have a good husband, one that does his duty, that he is president over them, and that they have made covenants to abide the law of that husband. Talk about women leaving their husbands! I would be far from taking a woman that would leave a good man. A woman that wants to climb up to Jesus Christ, and pass by the authorities between her and him, is a stink in my nostrils. I have large nostrils, and I often talk about smelling, for my olfactory nerves are very sensitive. I want women to know their places and do their duty; but there is a low, stinking pride in a woman, that wants to leave a good husband to go to another. What does it matter where you are, if you do your duty? Being in one man's family or the other man's family is not going to save you, but doing your duty before your God is what will save you.

Because I am one of the Council of the First President, will that save me? No, but if I am saved, I shall be saved because I do my duty as a man of God. Shall a man be saved because of some particular Quorum to which he belongs, or a woman be saved because she is in some particular family? No, that is foolery. Men and women are saved because they do right. It is nonsense for a woman to suppose, that because she is sealed to some particular man she will be saved, and at the same time kick up hell's delight, play the whore, and indulge in other evil acts and abominations.

Even some mothers in Israel actually suppose that if their daughters are sealed to a certain man they will be saved, no matter what they do afterwards. That is damned foolery; and I want men and women to understand that salvation is based on a better foundation, that it is made up of righteousness, joy, and peace in the Holy Ghost.

We want you to understand that the power of the Holy Ghost should be in you. We want fathers, mothers, sons, daughters, and the whole Church renovated and made one. Do you suppose that I can be saved by standing alone, or that brother Heber can, or by attempting to use our Apostleship independent of brother Brigham? We have sense enough to know that we have no power, only as we are one with him. Or can the Twelve, or any one else, have any power, only as they are one with brother Brigham? No. In the same way no woman can be right, only that woman who is one in spirit with her husband. We should then be one in understanding, in power, in the gifts of God and in the light

of the Gospel, and do right all the time. May God Almighty wake up the fathers, the mothers, the sons and the daughters, and bless you all and keep you in the path of your duty, and save you in the name of Jesus Christ. Amen.

ON THE DEATH OF PRESIDENT JEDEDIAH M. GRANT.

A Funeral Sermon, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, Utah Territory, December 4, 1856.

We expected that this congregation would have been assembled and seated by ten o'clock, or by a quarter past ten at the latest; it is now twelve, lacking five minutes, and near the time when we should be moving to the place of burial.

The time is so far advanced, that I shall not presume to answer my feelings, in my remarks on this occasion. I expected to have had time enough for offering some of my feelings and views, with regard to the living and the dead. True, it would take me a long time to reveal to you what is in my heart, but I expected to have had time to bestow a portion thereof on this congregation.

I will say to those here assembled, and especially to those more immediately connected with brother Grant in the capacity of a family, you have no cause for mourning, neither have we. True, we were very fond of the company and society of brother Grant; brother Jedediah was a man we all loved, and we would have liked to have had him staid with us; we would have been pleased in longer enjoying his society here.

But this our place of abode is only temporary; we are on a journey; we have only to winter and summer, as it were. Brother Grant has got through here, and has gone to his spiritual place of abode for a season. Not that he has reached his journey's end, nor will he, until he has again received this body that now lies before me. Every material part and portion pertaining to his body, to the temporal organization that constitutes the man, will clothe his spirit again, before he is prepared to receive the place and habitation that is prepared for him, yet he has gone to his spiritual home for a season.

I am aware of the feelings of families and friends on such occasions. Many times I can govern and control my feelings, at other times I cannot. When I can control my own feelings, I can collect my thoughts and express my ideas as clearly as my language will permit.

In the few remarks that I will make to-day, I will not go to the Bible, to the Book of Mormon, nor to the Book of Doctrine and Covenants, for my text, for I will give you a text which comprehends the sermon also, so that if I do not dwell directly upon it, I trust that what I say will be true, for it will be incorporated in my text, and the text alone will be a sermon.

On this occasion I will say, as on other occasions, blessed are they that hear the Gospel of salvation, believe it, embrace it, and live to all its pre-

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cepts. That is the text, and a whole sermon in and of itself.

Time will not permit me to tell, only in part, wherein they are blessed, how and with what they will be blessed, for it takes a life time to prepare for this blessing.

Some people would have to live to be a hundred years of age, in order to be as ripe in the things of God as was brother Grant, whose body now lies lifeless before us; to be as ripe as was the spirit which lately inhabited this deserted earthly tabernacle.

There are but few that can ripen for the glory, the immortality that is prepared for the faithful; for receiving all that was purchased for them by the Son of God; but very few can receive what brother Grant has received in his life time. He has been in the Church upwards of twenty-four years, and was a man that would live, comparatively speaking, a hundred years in that time. The storehouse that was prepared in him to receive the truth, was capable of receiving as much in twenty-five years as most of men can in one hundred.

Though we might say that the time has been short which he has had to prepare himself in the flesh for receiving all that is treasured up for the faithful, yet there are but few men in this Church that ever will be prepared to receive what he will receive, though they live thirty, fifty, seventy-five, or a hundred years, or to the coming of the Son of Man; there are but few men that will be prepared to receive the same degree of glory and exaltation that brother Jedediah will receive. This may be attributed to the peculiar organization of man.

It is not every man that is capable of filling every station, though there is no man but what is capable of filling his proper station, and that, too, with dignity and honor to himself. When you find a person that is capable of receiving light and wisdom, one that can descend to the capacity of the weakest of the weak, and can comprehend the highest and most noble intelligence that can be obtained by man, can receive it with all ease, and comprehend it, circumscribe it, understand it from first to last, that is the man that can ripen for eternity in a few years; that is the individual who is capable of occupying stations that many cannot occupy.

Brother Grant we were well acquainted with, and there is no person but what laments his departure from this world. But what will we mourn for? I want to ask myself that question, as I have a great many times. What will you mourn for, because brother Grant has gone where he can do more good? No, we will not mourn for that. Will we mourn because he has overcome all his enemies here, all that are opposed to Jesus Christ and to his Gospel, because he has won the prize? Will we mourn for that?

He is prepared to dwell with Prophets, with brother Joseph, with the ancient Apostles, with Moses, with Abraham, and to dwell in the presence of Jesus Christ. We will not mourn for that. What will we mourn for? He has lost nothing, but has gained all.

Why do we mourn? Perhaps it will be difficult for me to tell you, yet I know. It is not the knowledge that God has given you or me, that causes us to mourn; it is not the Spirit of the Gospel that produces within us a mournful feeling; it is not the Spirit of Christ, the knowledge of eternity, of God, or of the way of life and salvation. Our mourning proceeds from none of those causes. What causes us to mourn? Neither more nor less, to me and so far as I can convey my idea by language, than the earthly weakness that is in us. It is not the knowledge of the Almighty, the power of God, the

light of eternity, but it is the darkness, the weakness, the ignorance, the want of that eternal knowledge, so far as I can conceive, that makes any person mourn here on the earth. If this conveys the idea to you, as it does to me, it will satisfy me.

Mourning for the righteous dead springs from the ignorance and weakness that are planted within the mortal tabernacle, the organization of this house for the spirit to dwell in. No matter what pain we suffer, no matter what we pass through, we cling to our mother earth, and dislike to have any of her children leave us. We love to keep together the social family relation that we bear one to another, and do not like to part with each other; but could we have knowledge and see into eternity, if we were perfectly free from the weakness, blindness, and lethargy with which we are clothed in the flesh, we should have no disposition to weep or mourn.

Perhaps it is not proper for me to make a few remarks with regard to this day's operations. Funeral ceremonies have often borne upon my mind with considerable, I will say, weight, and especially since I came into the vestry at the time appointed for the services to commence. I have often reflected with regard to paying particular respect to that which is useless, to that which is nothing at all to us. And while waiting in the vestry, I was pondering upon how many bands of music attended Jesus to the tomb, upon what the procession was, how many wore crape, who mourned, and the situation of the mourners.

There are but few of us but what have been honored with as convenient a place for a birth as was Jesus, though I presume that his mother was comparatively comfortable while lieing on the hay in the manger; there are but few of us but what have had the privilege of a house to be born in.

I was reflecting upon how many there were to lament and mourn for Him when he went out of the world; and the few that did mourn had to make their escape, like going onto Ensign Peak; they had to stand afar off to mourn, and durst not be seen near the place of the crucifixion. When the body had hung on the cross until night, Joseph begged the privilege of taking it down and carrying it to the tomb.

I was reflecting further. Suppose brother Grant could speak to us this day, he would deprecate to the lowest degree the fuss and parade we are making. He would say, "Away with you; stop your blowing of horns, beating of drums, and hoisting of colors. Give my body a place to lay and rest, and do not consider me better than other men. Take my body and bury it deep enough, so that it can rest where the floods cannot wash it out, where it can remain until the trumpet sounds, when I may awake up and help you again.

Perhaps it is not proper for me to make these remarks, yet I hope they will not injure the feelings of any one. But I say to each and every one of you, whether I die in this city, or wherever I die, when my spirit leaves my body, know ye that that tabernacle is of no use, until the command comes for it to be resurrected; and I do not want you to cry over it, nor make any parade, but give me a good place where my bones can rest, that have been weary for many years, and have delighted to labor until nearly worn out; and then go home about your business, and think no more about me, except you think of me in the spirit world, as I do about Jedediah.

I have not felt, for one minute, that Jedediah is dead; I feel he is with us just as much as he was a week or a month ago.

The few words I say will perhaps

be a consolation to you, and perhaps not, but I tell you some of my feelings and views.

I want you all to remember this; when I die, let your flags remain in their proper places, omit your parade, and lay me away where I can rest. And I do not wish any of you to cry and feel badly, but prepare yourselves to fight the devils while you live, and after you pass through the vail; and let me tell you, that there we will do a great deal more than we can here.

Another thing I want to promise you, every one of you, if you will be faithful; I promise it to myself. True, brother Grant was a great help to me; he stood by me, and was willing to come and go, and to do whatever was requested of him, in order to take the burden from me; but I tell you that we will have not only four, but an hundred fold for him, just as good, and so we will for every good man that lies down; I promise you that. Brother Grant we call a great man, a giant, a lion; but let me tell you that the young whelps are growing up here who will roar louder than ever he dare, and instead of there being two, or three, or four, there are hundreds of them.

Perhaps many of you will think I am not correct in my views, that I am enthusiastic, that I am mistaken; but let me tell you that the very sons of these women that sit here will rise up and be as great as any man that ever lived, and as far beyond Jedediah, or myself, and brother Heber, as we are in the Gospel beyond our little children. I am not going to gather the lions of the forest from the sectarian world, that is not where I am going to get them, but the mothers in Israel are going to rear them. They will raise hundreds and thousands that will know more about the things of God in twenty years than Jedediah did in his lifetime, which was forty years. Will they know more than I do? Yes.

I do not make any calculation, and never did, but that my boys who are now growing up will be as far beyond me, at my age, as I am beyond the knowledge I had in my infancy. We will not mourn for that, will we? No. For one I am comforted, if I can overcome the weakness that is upon me, which is the result of ignorance; that pertains to the flesh—to fallen nature. The cause of mourning does not pertain to God, nor to the things of God, but arises from the weakness of human nature.

When we lose such men as we have since we came into the valleys of the mountains, such men as brother Whitney, brother Willard, brother Jedediah, brother Orson Spencer, and many others, it is a matter of regret.

Brother Grant can now do ten times more than if he was in the flesh; do you want to know how? He is in the spirit world, he has conquered death and hell, and will the grave, when he again assumes his body. He is no more subject to the devils that dwell in the infernal regions; he commands them, and they must go at his bidding; he can move them just as I can move my hand. Do you know how that is done? It is done by the principle in me that is called will, which principle God has planted in all intelligences according to the capacity bestowed upon them. That intelligence is in us; we may call it will; it is the power of life in every creature and in all intelligences, and by that power I stretch out my arm and bring it to me again at my pleasure, I look to the right or to the left, and I speak according to the dictates of my will. When I govern myself, I do this or that, I rise up to go to that city and return again, I sit down and rise up, and do what I please.

When men overcome as our faithful brethren have, and go where they

see Joseph, who will dictate them and be their head and Prophet all the time, they have power over all disembodied evil spirits, for they have overcome them. Those evil spirits are under the command and control of every man that has had the Priesthood on him, and has honored it in the flesh, just as much as my hand is under my control.

Do you not think that brother Jedediah can do more good than he could here? When he was here the devils had power over his flesh, he warred with them and fought them, and said that they were around him by millions, and he fought them until he overcame them. So it is with you and I. You never felt a pain and ache, or felt disagreeable, or uncomfortable in your bodies and minds, but what an evil spirit was present causing it. Do you realize that the ague, the fever, the chills, the severe pain in the head, the plurisy, or any pain in the system, from the crown of the head to the soles of the feet, is put there by the devil? You do not realize this, do you?

I say but little about this matter, because I do not want you to realize it. When you have the rheumatism, do you realize that the devil put that upon you? No, but you say, "I got wet, caught cold, and thereby got the rheumatism." The spirits that afflict us and plant disease in our bodies, pain in the system, and finally death, have control over us so far as the flesh is concerned. But when the spirit is unlocked from the body it is free from the power of death and Satan; and when that body comes up again, it also, with the spirit, will gain the victory over death, hell, and the grave.

When the spirit leaves the tabernacle of flesh and goes into the spirit world, it has control over every evil influence with which it comes in contact, and when it takes up the body again, then the body also, with the spirit, will have control over every evil spirit that is in a tabernacle, if there is any such being, just as far as the spirit that has the Priesthood had control over evil spirits.

Perhaps you do not understand me. Take a spirit that has gone into the spirit world, does it have control over corruptible bodies? No. It can only act in the capacity of a spirit. As to the devils inhabiting these earthly bodies, it cannot control them, it only controls spirits. But when the spirit is again united to the body, that spirit and body unitedly have control over the evil bodies, those controlled by the devil and given over to the devils, if there is any such thing. Resurrected beings have control over matter as well as spirit.

Brother Grant's body which lies here is useless, is good for nothing until it is resurrected, and merely needs a place in which to rest; his spirit has not fled beyond the sun. There are millions and millions of spirits in these valleys, both good and evil. We are surrounded with more evil spirits than good ones, because more wicked than good men have died here; for instance, thousands and thousands of wicked Lamanites have laid their bodies in these valleys. The spirits of the just and unjust are here. The spirits that were cast out of heaven, which you know are recorded to have been one-third part, were thrust down to this earth, and have been here all the time, with Lucifer, the Son of the Morning, at their head.

When a good man or woman dies, the spirit does not go to the sun or the moon. I have often told you that the spirits go to God who gave them, and that He is everywhere; if God is not everywhere, will you please tell me where He is not. The moment your eyes are opened upon the spirit land, you will find yourselves in the presence of God, for as David says,

"If you take the wings of the morning and fly to the uttermost parts of the earth, He is there; and if you make your bed in hell, behold He is there."

You are in the presence of God, and when your eyes are opened you will understand it. Brother Grant's spirit is in the presence of God; and he is with Joseph, when he is not required to be somewhere else. He is at work for the benefit of Zion, for that is all the business that Joseph and the Elders of this Church have on hand.

You and I have yet to deal with evil spirits, but Jedediah has control over them. When we have done with the flesh, and have departed to the spirit world, you will find that we are independent of those evil spirits. But while you are in the flesh you will suffer by them, and cannot control them, only by your faith in the name of Jesus Christ and by the keys of the eternal Priesthood. When the spirit is unlocked from the tabernacle it is as free, pure, holy, and independent of them as the sun is of this earth. Jedediah can now do more for us than he could by longer staying here.

Where do you suppose the spirits of our departed friends are? Where they ought to be; they are here, on the other side of the earth, in the East Indies, in Washington, &c.; they are controlling the fallen spirits here, or somewhere else. They could not control the spirits of evil men while here, only by faith, but now one of our departed brethren can control millions of disembodied evil spirits; while they were in the flesh they were afflicted by them. Is this not a great consolation to us? Some one may ask me for the proof for my statements, and may enquire whether it is in the Bible; yes, every word of it. I could prove it every word from that book, but I do not need to go to the Bible, my scripture is within me.

Brother Kimball could tell what I will now just touch upon better than I can, for he heard it; I will, however, say a few words about it. A short time before his death, brother Jedediah went to the world of spirits two nights in succession, and saw perfect order amongst them. He saw many of the Saints whom he was acquainted with, and saw his wife Caroline and his child that was buried on the route across the Plains, and dug up and eaten by the wolves. She said to him, "Here is my child; you know it was eaten up by the wolves, but it is here, and has taken no harm." It was the spirit of the child he saw. He came back to his body, but did not like to enter it again, for he saw that it was filthy and corrupt. He also told how his brethren and family felt, when he told them what he saw in the spirit world. He said that his friends felt like saying, "Well brother Grant, may be it is so, and may be it is not so; we do not know anything about it."

You know nothing about what I am telling you concerning the spirit world any more than brother Grant's friends knew about what he told them. Why? Because we are encumbered with this flesh, we are in darkness; the flesh is the vail that is over the nations. When we go from the body, we have eyes to see spiritual things and understand them.

I have not answered my feelings, and cannot, owing to the lateness of the hour. It wanted but five minutes to twelve when I began to speak, and it is now time to bring the services to a close.

I hope you will remember what I have said, for it is true; and if you do not, I hope it will be told to you until you do. May God bless you. Amen.

REMARKS AT THE FUNERAL OF PRESIDENT JEDEDIAH M. GRANT,

By President Heber C. Kimball, Made in the Tabernacle, Great Salt Lake City, December 4, 1856,

The ideas that brother Brigham has just advanced are congenial with my feelings, perfectly so.

During brother Grant's brief sickness I would not believe, for one moment, that he was going to die, though my feelings would at times incline me to doubt as to his recovery; but I would not give way to them. And now it is only the body that is dead, for his spirit will never die! It has overcome death and hell, and laid aside its earthly tenement that that may return to its native element, awaiting the morn of the resurrection, when the spirit will receive it in an immortal state, and then have gained the victory over death, hell and the grave.

In regard to the lifeless body that now lies before us, let me tell you that mourning and making a great parade over it, is similar to what it would be for me to lament about a house which the occupants had forsaken. I left a house in Nauvoo, but do you suppose that I fret about it? I do not. And what is the use of gathering the bands together and the troops, and performing lengthy and pompous ceremonies over a tenement the spirit has left? I would not give a picayune for all your parade.

I will not stoop to the principle of death. I could weep, but I will not. There is a spirit in me that rises above that feeling, and it is because Jedediah is not dead.

I went to see him one day last week, and he reached out his hand and shook hands with me; he could not speak, but he shook hands warmly with me. I felt for him, and wanted to raise him up, and to have him stay and help us whip the devils and bring to pass righteousness. Why? Because he was valiant, and I loved him. He was a great help to us, and you would be, if you were as valiant as he was, which you can be through faithfulness and obedience.

I laid my hands upon him and blessed him, and asked God to strengthen his lungs that he might be easier, and in two or three minutes he raised himself up and talked for about an hour as busily as he could, telling me what he had seen and what he understood, until I was afraid he would weary himself, when I arose and left him.

He said to me, brother Heber, I have been into the spirit world two nights in succession, and, of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it. But O, says he, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked, to see whether there was any disorder there, but there was none; neither could I see any death nor any darkness, disorder or confusion. He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized

and in perfect harmony. He would mention one item after another and say, "Why, it is just as brother Brigham says it is; it is just as he has told us many a time."

That is a testimony as to the truth of what brother Brigham teaches us, and I know it is true, from what little light I have.

He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not have conversation with any except his wife Caroline. She came to him, and he said that she looked beautiful and had their little child, that died on the Plains, in her arms, and said, "Mr. Grant, here is little Margaret; you know that the wolves ate her up, but it did not hurt her; here she is all right."

"To my astonishment," he said, "when I looked at families there was a deficiency in some, there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here."

He asked his wife Caroline where Joseph and Hyrum and Father Smith and others were; she replied, "they have gone away ahead, to perform and transact business for us." The same as when brother Brigham and his brethren left Winter Quarters and came here to search out a home; they came to find a location for their brethren.

He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands that he might display his skill and ability, and said that the temple erected by Solomon was much inferior to the most ordinary buildings he saw in the spirit world.

In regard to gardens, says brother Grant, "I have seen good gardens on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with from fifty to a hundred different colored flowers growing upon one stalk." We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here.

After mentioning the things that he had seen, he spoke of how much he disliked to return and resume his body, after having seen the beauty and glory of the spirit world, where the righteous spirits are gathered together.

Some may marvel at my speaking about these things, for many profess to believe that we have no spiritual existence. But do you not believe that my spirit was organized before it came to my body here? And do you not think there can be houses and gardens, fruit trees, and every other good thing there? The spirits of those things were made, as well as our spirits, and it follows that they can exist upon the same principle.

After speaking of the gardens and the beauty of every thing there, brother Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for he looked upon his body with loathing, but was obliged to enter it again.

He said that after he came back he could look upon his family and see the spirit that was in them, and the darkness that was in them; and that he conversed with them about the Gospel, and what they should do, and they replied, "Well, brother Grant, perhaps it is so, and perhaps it is not," and said that was the state of this people, to a great extent, for many are full of darkness and will not believe me.

I never had a view of the righteous assembling in the spirit-world, but I have had a view of the hosts of hell, and have seen them as plainly as I see you to-day. The righteous spirits

gather together to prepare and qualify themselves for a future day, and evil spirits have no power over them, though they are constantly striving for the mastery. I have seen evil spirits attempt to overcome those holding the Priesthood, and I know how they act.

I feel well, and I do not feel to condescend to a spirit of mourning. If I do weep, I will weep for my own sins and not for Jedediah. If he could speak he would say, "Weep not for me, but weep for your own sins."

Before brother Grant was taken sick, he said that he had unsheathed his sword, and that it never should be sheathed again until the enemies of righteousness were subdued; and he fought the devil up to the last, and used to proclaim that he should not prevail on this earth. I can say that he left us with his sword unsheathed, and he will help Joseph and Hyrum and Willard.

Previous to the late Reformation, I saw brother Willard in a dream. I dreamed that we had a very large kiln filled with articles of ware of various kinds and sizes. Many of them had previously fallen down, being thin, not having strength to remain upright; we had put the good ones into the kiln and put in the fire, and had got them considerably warmed; but, somehow or other, they got cold again, and we thought we would go down to a certain stream and get some dry wood, and burn the earthenware for use. As we were going towards the stream, brother Willard came along and said, "Brethren, I am gathering up better fuel than that—some that will make a bigger fire." So he is, and Jedediah has gone to help, and the day will come that many of us will go too; and as the Lord Almighty lives, and as my soul lives, we have unsheathed the sword, and we never will sheath it until the enemies of our God are overcome. Jedediah has overcome all his enemies.

Brother Brigham says that he will have hundreds and thousands of boys right here that will help us with a power greatly increased beyond that of their fathers, and I know that it will be so. When boys go back on the Plains to encounter storms and rescue the suffering, as did David P. Kimball, Stephen Taylor, Joseph A. Young, Ephraim Hanks, and many others, it makes me feel well. David took the consecrated oil and went forth, like a man of God, and anointed the sick and afflicted, and commanded them to arise; and those boys acted valiantly, having been trained up amid the Saints.

Brother Ephraim Hanks has put a feather in his cap, through his noble conduct in aiding our belated immigration, he has unsheathed his sword upon the side of doing good, and I exhort him not to sheath it again.

I feel encouraged; brother Jedediah has gone to be with Joseph.

Let us be faithful, and listen to the words of brother Brigham and brother Jedediah and those placed to lead us, and what joy I will have. Would I be willing to lay down my body? Yes, if that would sooner accomplish so great an object, and bring this whole people into a position where they could see and understand for themselves.

These are my feelings, brethren and sisters, and may God bless you. To those who delight in uprightness I am all blessings, from the crown of my head to the soles of my feet; but I am heavy on the tracks of sinners, because I know that if they do persist in their course, and if the Quorums do not purfy themselves quickly, you will see something that will make you lament; some are nourishing a cankerworm that they will not easily get rid of.

Why do you not all listen to brother Brigham and Jedediah and Heber and many others? They have had the spirit of reformation all the time.

Then wake up ye Saints of Latter Days, and cleanse your platters inside and out, and God Almighty will rescue us from our enemies. He will slay them; He will hurl kings from their thrones and unrighteous rulers from their places of authority, and they will drop faster than you saw the stars drop from heaven, at the time that the Saints were driven out of Jackson county Missouri.

I am talking of what I know, and not of what I merely believe; and may the Spirit of God, the Holy Ghost, the Comforter, rest upon you, my brethren and sisters, and upon our families and every good person. Brother Brigham is my brother, and brother Jedediah is my brother; I loved him, I love those men, God knows I do, better than I ever loved a woman; and I would not give a dime for a man that does not love them better than they love women. A man is a miserable being, if he lets a woman stand between him and his file leaders; he is a fool, and I have no regard for him; he is not fit for the Priesthood.

I want to stir you up to faith, obedience, integrity, and everything that is good. I am preaching to you; not to Jedediah. What remains here of him goes back to mother earth, and let us strive to honor our tabernacles as did brother Grant his.

My body has got to return to dust, and I will honor it, then I will take it again.* I am as sure of that, as I am that I am standing here before you.

God bless you forever: Amen.

REFORMATION—A TEST AT HAND TO PROVE THE SAINTS.

A Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, December 21, 1856.

Brethren, I wish to speak to you about the reformation that is now taking place, and to inform you that God would have this people adhere to and listen to it. He would have this people take a course to live their religion, that they may be faithful and have confidence in God their Father, and have a testimony of things in heaven, and that brother Brigham is our Prophet and leader, and that the Twelve Apostles are called of God; that they may know these things for themselves, and thus get such a testimony and such a portion of the Spirit of God, of the Holy Ghost, that they will stand.

This people must come to a position where they will be tested, every one of them; and the day is just at our door, although many of you will not believe it, even when you are told so by brother Brigham and brother Heber; and when Jedediah was alive you would not believe it. You might have believed, "But," said some, "we cannot realize it." Whether you believe it or not, you will realize such a scenery as you have never seen, and it will go ahead of anything I have,

ever seen, for we have promised you that you shall all be tested; that is, you will be tested as to whether you are of the religion of Christ or not. Some may often think that we merely talk to frighten you, but I tell you that the testing time is right at your doors, and you know it not. I want you to understand it; I am going to tell it to you, and I mean to warn and forewarn you of it. I have done so for these five years in succession, and so has brother Brigham.

I presume there are hundreds here to-day who can say that I speak the truth. I have said that the scarcity of bread was nothing in comparison to what is coming: for this reason the Lord wants this people to repent, reform, and live their religion; to learn to be punctual, true, and humble; and those who do not will go overboard. Mark it; you will see hundreds, if not thousands, in a few years, turn their backs to us and seek the death of brother Brigham and brother Heber, and hundreds of you that now hear me speak. Men are sitting here to-day, and are at home and in other places, who will rally to the mob, to those that will seek to destroy this people.

I have seen such scenes, but I shall see more of them. I do not come here with velvet lips, nor with silver lips; my lips are not fixed for silver, nor for gold. I tell you the truth as to what those who will not live their religion may expect, and they cannot expect anything else. As to those who do live their religion, God will make a way for our escape and we will go free. Then I will tell you there will be many a scape goat that we shall always be pleased about, for that will sift this people and cleanse them, and the power of God Almighty will rest on those who remain true and faithful.

These are my feelings, and I want to tell them to you, for I do not want you to go home and lay down and sleep; but I wish you to repent and forsake your sins and your wickedness, your lying and your hypocrisy. I will tell you how I feel; I have no fellowship for those men and women in our midst who do not live their religion, who do not pray and pay their tithing and do as they are told; I have no confidence in such persons. I cannot have confidence in any man or woman any further than they do right; and I know that the Spirit of God will not rest on one of you, any further than you do right. When you have reformed one inch, the Spirit of God is upon you precisely in that proportion; and when you have reformed all over, inside and out, your bodies will be filled with light; but you have more light, only according to the amount you live your religion.

There are men right in our midst, some of whom are now sitting in this assembly, who will gamble, associate with lewd women, frequent grog shops, get drunk, use profane language, and sit with the wicked and hear them curse brother Brigham and brother Heber and the authorities of this Church. Do you suppose that I have confidence in such men? Do you suppose that I have confidence enough in them to invite them to associate with the servants and representatives of the Almighty? No, I will not abuse my brethren by inviting such persons anywhere; I will show wickedness and its votaries a proper resentment.

God and mammon, or the righteous and the ungodly, have no fellowship for each other. Those that are for God love one another, and those that are for the devil try to love one another; I have no fellowship for the devil and his servants. Are there such characters here? Yes, there are some who are in the Quorums of the Seventies, and brother Pulsipher and others will sit in this stand and let

those poor curses pervert the ways of righteousness and damn themselves. There are men now sitting close by this stand as wicked as hell, who associate with apostates, with whoremasters and with whores and gamblers; and there are men in our midst who would destroy every one of us in one moment, if they had the power.

And here are brothers Pulsipher, Herriman and Clapp, members of the first Presidency of the Seventies, sitting here as dead as door nails, and suffering these poor curses to live in our midst as Seventies. As the Lord God Almighty lives, if you do not rise up and trim your quorums, we will trim you off, and not one year shall pass away before you are trimmed off.

Am I telling you the truth? I am, and I ask no odds of any unrighteous man that lives, nor of any one who wishes to cherish unrighteous curses in our midst. I have not said anything about those who do not belong to this Church; I am talking about those who are in the Church, and am striving to impress it upon you that we have got to go to work and cleanse and purify the inside of the platter; we must remove those dead men's bones and rottenness that are as corrupt as hell. Do you believe that such things exist? There is an example of them not ten feet from brother Pulsipher's left hand.

Do I ask any odds of the unrighteous? God knows that I do not, nor of any who associate with them or strive to justify them. And I am disgusted with many of you; I am disgusted with your meanness, your corruption, and your ungodliness.

The Spirit and power that rested upon the First Presidency when brother Jedediah was in the flesh are with brother Brigham and me, and you cannot get them away from us. We have the keys of the kingdom of God, and they will be on this earth, even though there should be but one left of those who hold them.

You read, in the revelation that God gave through Joseph the Prophet, concerning the plurality of wives, that all shall be redeemed, except those who sinned against the Holy Ghost by shedding innocent blood or consenting thereto, after having entered into the new and everlasting covenant. Thus you can see that a man or woman that consents to the shedding of innocent blood is partaker of the crime, and is just as bad as the one that committed the deed; and that the damnation is just as sure to the accessory as to the principal, which is also in accordance with the law of the land. Now suppose that one of our Elders will associate with the ungodly, with apostates, with adulterers, with whoremongers and liars, and will tamely sit and hear them damn brother Brigham and brother Heber and every thing that is pure and holy, without rising up and reproving them, I wish to know if he is not just as bad as the characters that conduct so wickedly? Yes, he is. And those that will quietly sit and hear such language are partakers of that sin, and will soon begin to curse and swear with those wicked persons.

If you do not repent of these things and stop them, there are many among this people that will be damned. I know that many of you associate with and cherish the wicked. What would I give for the friendship of such men and women? Not one farthing, nor for their religion, nor for their presence, nor for their preaching. I wish all such persons would go from this place. They will go by and bye, if they do not now; for the Lord our God will bring a test on this people; and if you do not feel it and acknowledge to me that it is something that surpasses anything we have ever passed through, then I am mistaken.

I have been through strait places,

and there are many who know it; and we have individuals in this place that were apostates and treacherous then, and who did drink and were drunken with the poor curses that oppressed us. Do they ever come near me or brother Brigham? No, not unless they are obliged to. If they were Saints they would associate with us, they would come and comfort us and cheer us up, and with us investigate matters and try to do us good; but instead of that, they are with the drunken. Did you ever see me with such characters, or hear of my associating with them? No, never in your lives. God knows that I despise their society. I have been in the world, through the United States and Great Britain, and I have plowed and worked, and God knows that I did abhor their wickedness.

Who is bearing off the kingdom of our God? Those who stand right up breast to breast to those who are leading this people in the paths of truth. As brother Hyde has said, those men will have power, glory, immortality, and eternal life; and they will increase upon them as fast as we can lead this people along. But leading this people is at times a harder work than drawing a large tree, top foremost; and yet I know that there are just as good men and women sitting here as ever were on this earth, and also that there is an opposite class.

You talk of angels and ministering spirits, and let me tell you that they are ready to abundantly minister to all who are faithful in their different callings. And if brother Hyde, who is the President of the Twelve, and if the President of the High Priests, the Presidents of the Seventies, the Patriarchs, the Bishops and all the officers of this Church will honor and magnify their respective callings, the spirit and power of those who have previously filled those stations with honour, but who are now behind the vail, will rest mightly upon them, and they will become a terror to evil doers. If you do not honor the callings which have been delivered to you, as the Lord Almighty lives, you shall be severed from those callings. For me to speak in this congregation until I am worn out, and still know that drunkards, whoremongers, sorcerers, adulterers, gamblers, and every species of vile characters are rioting in our midst, I tell you that I will not endure it any longer. Are they here? Yes, and the Presidency of the Seventies are aware of them. Why do you not rise up and purify your Quorums and bring such vile persons to justice? If they deserve severing from this Church, sever them; if you do not, you Elders will be severed.

Why pursue this course? To cleanse Israel and qualify and prepare them, for there is going to be a test, A TEST, A TEST; and if you do not forsake your wickedness you will see sorrow, as the children of Israel did in Jerusalem. Do you believe it? If you will cleanse your hearts and purify them, and call on your God, He will tell you that I speak the truth. I would not give a dime for all the learning upon this earth, without it is devoted to the dictation of the Holy Ghost. There are a great many learned men, and they can be used to good advantage in the kingdom of God, if they will listen to the dictates of His Spirit. Yet I would rather take a clean, pure, white sheet of paper to fill with useful matter, than to take an old scrap book already filled with matter that I did not want, and undertake to correct that. If God has a pure heart, like a pure piece of white paper, He can easily write on it what He has a mind to.

I want to see every man rise up, in the name of Elijah's God. I will not ask you whether you will or not, for I do not want you to make covenants, because there are many who make

covenants to-day and break them to-morrow. I would not give a dime for such persons, and God is going to send forth a test that will tumble them over the board, because there is not integrity in them. They are not honest, they will not fulfil the duties that are required of them. Justice will make her demands, and God will require an account from them in a coming day, and He will cast them into prison, into hell, and they will lie there until they pay the uttermost farthing.

As we progress in the reform, as we confess our faults and make restitution to those we have wronged, asking pardon of those we have offended, the opposition of the devil will proportionally increase, and his power be manifested in a greater degree; and there is going to be a mighty time. I understand this; I wish you did, and some of you do. It is a peculiar day, a peculiar time.

Do you suppose that we would take a course to send the Gospel to every nation, if God did not dictate and require it? This Gospel shall go to every kindred, nation, tongue, and people under heaven, and then the end shall come.

Righteous and holy men and their sons, all who honor their calling, will bear off the kingdom and become a royal Priesthood. But while we are multiplying and gathering such as will be saved, adulterers, whoremongers, and every kind of abominable characters creep into our midst. Many who are as corrupt as they possibly can be, come forward and are baptized in their corruption, and then come here and live in it.

Do you suppose that an unbeliever, a Gentile, could induce a woman to prostitute herself to his hellish desires, if every woman was pure and holy? No, there is not an upright woman that would submit or even listen for a moment to such a course. Why do any women submit to such wickedness? Because they were in the habit of doing so before they came here, and they delight to follow their old practices. They are the ones that find fault with brother Brigham and with brother Heber, because we have many wives. And when you meet whoremongers they are the ones who find fault with us, and at the same time will whore it with every woman, married or single, that will listen to them. This is true, and men who are pure are like the gleaning of grapes, after the vintage is done.

Brother Hyde: 19 years ago this winter we were proclaiming salvation in England, and since then that nation has greatly multiplied in corruption. Father and Mother Black, if you were now to go back to Manchester you would not want to stay there long, for you would not find it as it was when we were there.

Many of those who have come from foreign lands do not realize the wickedness, the poverty and the distress that abound there. Our Elders who have lately returned from abroad understand the matter; they comprehend the condition of the people. When I was about leaving England, I left brother Lorenzo Snow in London, and God knows that I nourished him and blessed him, and he had more power unto salvation than all the rest of the citizens put together.

I feel free, and have not the least desire to reprove or offend any good person. I have not interfered with the wine and the oil, but I am trying to defend them, to get the dross from among the pure metal, that you may all be like virgin gold seven times tried in the furnace, that you may be pure. They melt and refine gold until there is no dross in it, and we wish this people to cleanse and purify themselves until they are parted from all dross.

Wake up, you Bishops, Elders,

and High Priests, and go and be baptized for the remission of sins, that you may receive the Holy Ghost, for it will not rest on you until you do. I say to brother John Young, President of the High Priests' Quorum, baptize those who will repent; and to brother Spencer, it is your duty to exercise a careful oversight of the affairs in this Stake of Zion, and I will not ask you to be any more obedient to me in my calling than I will be to you in yours. May the Almighty bless you and your counselors, and fill you with the power of God. And I say to the faithful of all Israel, God bless you when you go out and when you come in, and bless all your good wives and children for ever. You shall be blessed; and I will bless you all the time, for I have nothing about me but blessings and telling you the truth.

I want to be one with brother Brigham, just as Jesus was one with his Father. Jesus replied to Philip, when he said, "Shew us the Father," "He that hath seen me, hath seen the Father." I want to live in the same element and in the same power with God and with brother Brigham, that when you see me, you may see brother Brigham. Jesus said, "Believe me that I am in the Father, and the Father in me:" and again, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Let me maintain the Father's words and enjoy the Holy Ghost, the Comforter, and I will be one with the Father, with brother Brigham, and with all holy beings, even as the Son is one with the Father.

Wake up, ye Elders of Israel, and purge yourselves, and purge out the filth that is in your Quorums, for we will not countenance unrighteousness in our midst. There are thousands and millions of men that will have to become eunuchs, to obtain the kingdom of God, and God will cut off their posterity, so that when they come up in the resurrection they will find their houses left unto them desolate. God will not have their names perpetuated on the earth, because they have forfeited their Priesthood.

We are going to send some missionaries to Europe in the spring, and when they come back I do not want to hear any of them say, "brother Brigham, I was ignorant;" for you will lie, if you say so; because all who are sent forth are carefully instructed, and especially in regard to the sin of adultery, a crime so prevalent in the world. Some have committed adultery and been cut off from the Church, and the rest who are guilty of that crime will be cut off, sooner or later. O ye unbelieving of the world, ye call us impure; but I would have my head severed from my body, yea a thousand times, before I would be guilty of such a crime. Ought not adulterers to be damned and go to hell? Yes, for they are bringing destruction and wasting upon the human family by their acts. You have all read or been taught the revelation which positively and plainly informs us that all such characters shall be destroyed in the flesh, and that their spirits shall be given over to the buffetings of Satan until the day of redemption. That is true, and why do you not read and understand it as I do? I am pleading all the time to save you from stumbling and falling.

I am talking more particularly about things that have transpired since you came into the new and everlasting covenant; I am not talking about the world. Have you lived your religion and been faithful and virtuous, since you came into the Church? Have you been ungodly, since you were admitted into the fold of God? I have told you time and again, to refrain from all ungodly con-

duct; and yet Elders have women coming in here, with whom they made covenants while abroad. You cannot find a man who has done that, but what is to-day as spiritually dead as a door nail, and will be. Why? Because he has broken his former covenants.

I am telling you the truth, and trying to save you from falling into snares; I see a great many men falling by these things. I have said, months ago, that there is an under current of wickedness working in this city. How do I know it? By the Holy Ghost; which shows it to me.

Why don't you wake up, ye sleepy heads and stop your murmuring and complaining? Why don't you engage more thoroughly and wisely in providing the raw material for every article we need, and in manufacturing those materials into hats, boots, cloth, and everything useful? I have been engaged in this movement, and have been pleading with and exhorting my family to go into home manufacturing. They have done pretty well; they made some six or seven hundred yards of cloth last year, and this year some eight or nine hundred yards. You have not heard of any trouble about my family, because they have been at work with the spinning wheels, the looms and the dye tubs. I furnish them with rolls, and they spin, color, weave and manufacture them into stockings and cloth. I say to them, "Ladies, you don't get me to buy you another ribbon, or artificial. If you want flowers in your hair, or in your bonnets, take the peach, apple, and other blossoms in their season, and then you will have the real instead of the artificial."

Where are many women spending their time? Around the Clothing Office, idling from morning until night, spending their time for naught. What are you lounging about there for, with your dresses and petticoats, looking as though they were sadly in want of soap and repairing? You know that I have said that the women who go about with the lower edges of their clothes draggled into strings and fragments, are the women who rule their husbands; they are so constantly making snaps and flirts, like a whip lash.

I cannot let go of you, I feel such an interest, such an anxiety for this people. Go to work and cut off the few poor miserable devils in our midst, for they will never think that they are sinners, until you do cut them off; they will not know but what they are in full fellowship, they have become so darkened.

I am not going to often attend your evening ward meetings, for my health will not admit of it. What I do here, with what I have to do through the week, is a little more than I can well endure.

God bless those men who went to the rescue of our late immigration, and all who have in anywise assisted it; also those who have come in this season, if they live their religion and appreciate their blessings. Perhaps some have had their feet frozen a little, but if some others had had their heads frozen off it would have been best for them, for they will murmur and find fault, after the immense toil and expense we have been at to bring them here. What I have individually done towards accomplishing their deliverance amounts to $1100. What has brother Brigham done for the same purpose? Several times more than I have. Will one hundred thousand dollars pay the expense of that operation? No, and if those people murmur, after all their experience and all that has been freely done for them, the Almighty will cut them off. We have taken them into our houses as we would little children, and have nursed and cherished them, and after all some of them will mur-

mur and go to hell, and there are some of them that will be true unto death.

Do as you are told, and you will be blessed. A great many men and women have received the word, and will treasure it up: and it will bring forth fruit, and be like a well of water springing up to everlasting life, to every soul that receiveth it.

Ye Elders of Israel, you who have lately come from your missions, continue your labors and go forth among the people by the power of God. Ye Bishops, teach your people to go to meetings at the hour appointed.

I feel perfectly free and sociable, because the Gospel of our Lord Jesus Christ is a spirit of freedom; and I am going to be free, and not be in bondage any longer. We shall be a free people, if we only do right, and reform and live our religion; and we never will be in bondage again, worlds without end. I most sincerely wish that you so had the Spirit on you that you could see it all, without a man's saying one word, or giving you a single wink.

My forefathers came out of the old world, and some of them were in the American revolution. One of their mottoes was, "Go a head," and the other was "Press forward." Do you not perceive that I possess the same spirit? I am one of the sons of the revolution, and in the first beginning of this Church God called upon that class of men, and they are the ones to sustain the constitution of the United States, for they are of the real blood of Israel, and they will raise up a royal Priesthood, and you cannot help yourselves. I have twenty-three boys living and ten dead, and lots of girls. They were all honestly begotten, and the Almighty will sustain them, and they will be like lions among this generation; they will live to let live, and the world cannot help themselves.

Do I feel as though I ever wanted to stop? I never will; as the Lord lives, I never will stop. I will always strive to root out iniquity; and Jedediah will work behind the vail, and I will work this side with brother Brigham, and may God aid us, and all who love truth, in bringing to pass righteousness, for His Son's sake. Amen.

THE PEOPLE ASLEEP—THOSE HOLDING THE PRIESTHOOD MUST MAGNIFY THEIR CALLINGS OR BE REMOVED—THE SAINTS TO BE TRIED EVEN UNTO DEATH.

Remarks by Elder Wilford Woodruff, Delivered in the Tabernacle, Great Salt Lake City, December 21, 1856.

We have some few missionaries returned very recently, and I wish to notify them to meet with us on Tuesday evening in the Seventies' Council Hall; and we want all the Bishops in the city, and the missionaries who have been appointed to labor here, to meet at the same place, on the same evening.

I attended the High Priests' meeting last evening, in company with brothers E. D. Richards and Lorenzo Snow, and I want to say to all the High Priests in this city, I want them to meet with their quorum; and we are going to meet with you; the Twelve will meet with you and with the Seventies, and I want every man who is a president of Seventies to meet with his quorum at the time appointed. There was not more than half the High Priests out last evening.

We are called upon to wake up and reform, and it makes me feel curious when I go into the High Priests' meeting, and see not one half of them there when a meeting is held to prepare them to wake up the people.

I want this people to listen to what they have heard to-day. I feel thankful to see brother Kimball again come into this stand. I expressed my feelings when I saw the sacrament removed from the table; I felt that it was a loud sermon to this people; I said I knew not what would come next; I thought likely the Presidency would be removed next from us, not that I expected they would die; brother Grant, however, is gone; the load he undertook to draw killed him, the same load that was pressing the President of this Church to the earth, when Jedediah rose up to bear it off; his spirit was strong enough, but as brother Kimball said, his mortal body was not strong enough to bear its weight. The First Presidency have not addressed this people but a little time since the sacrament was removed, therefore I was glad to see and hear brother Kimball to-day.

Although Jedediah has been taken from us, that load, which in a measure has been removed from the Presidency of this Church, has not returned unto them, and I pray it never may. When Jedediah M. Grant went forth among the people through the north country and this city to carry out the views of President Young, and lifted up his voice like the trump of the angel of God, and called upon the people to awake out of their deep sleep and repent of their sins and turn unto God, the people were so sound asleep that they did not realize the importance of his mission; many felt that his labors and reproofs were unnecessary and uncalled for, the people did not know what he was doing. Had the vision of their minds been open as was brother Grant's, and those who sent him, they would have seen and felt the importance of that mission.

I tell you the people have been asleep, and they are not yet half awake, they have not more than one eye open, and not that quite; when we hear such things as we have to-

day, this people have got to wake up to righteousness. I have lived twenty-three years in the Church, and I have been acquainted with Prophets and have heard them prophesy, and I have not yet seen their words fall to the ground unfulfilled; and when they speak Israel should hear and obey.

We have been called upon, some of us, as missionaries to the people of this city, to wake them up. We shall be among you, brethren, and we do not intend to let you sleep. Brother Orson Hyde is with us to-day; he has had a dream which refers to the wheat and the thrashing floor. I am glad brother Hyde is with us, and I want to say to you, brother Hyde, in the name of the Lord, wake up and rise up in the midst of your brethren the Twelve, and lead them forth into the field of labor, and we will stand by you; if you will lead the Twelve, brother Hyde, in the spirit and power of your calling as an Apostle of Jesus Christ, you will see your brethren by your side; we will back you up, and step forth and help to bear that mighty load which has rested upon the Presidency of the Church like a mountain, and nearly crushed them to the ground. As a Quorum we have got to more fully obtain the spirit and power of our Apostleship and take more upon ourselves the care and burthen of the Church and Kingdom of God than we have done.

The Twelve Apostles have got to rise up and magnify their calling, or they will be removed out of their place. The High Priests, the Seventies, the Bishops, and every other Quorum of the Church and Kingdom of God have got to do the same, or they also will be removed; we cannot sleep any longer with the Priesthood of Almighty God resting upon us, and the work that is required at our hands. WE CANNOT SLEEP. I do not wonder that calling on the people to wake up has killed one man, and it will kill more if we do not respond to the call; mortality cannot endure the visions of eternity that rests on them when they look on the Priesthood and see the position they are in; it has nearly laid brother Young in the grave; he felt he could not live until some man rose up and started the work of reformation.

I know it is my duty to wake up and enter into the labors of my calling, and it is the duty of Elder Hyde, and the duty of every other man in Israel that bears this Priesthood to do the same; it is our duty to bear off that burden and labor which has been resting like a mountain upon the leaders of this Church. I know they have groaned under the load that has rested on them, when they have seen all Israel going to sleep.

Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep. What is man's life good for, or his words or work good for when he stands in the way of men's salvation, exaltation, and glory? They are of no use at all.

As an individual I am determined to wake up and do my duty, God being my helper. I want to see brother Hyde, who is the President of the Twelve, walk into all these Quorums and attend their meetings, and we will back him up; I want him to lift up his voice like a trumpet and go to winnowing the wheat; it is for the Twelve to rise up and carry off the load. The Seventies have got to walk up in their place and do their duty. I know God requires this at our hands. The law of God, the holy Priesthood, and the holy anointing and washing, and everything else that is holy requires it at our hands. I know this.

It is necessary to reform. The question may be asked, what is the matter? Why, we are asleep; if the

eyes of any man or woman is opened as they should be, they could see the things of God as they are in one moment; they would see there is a necessity of waking up and doing something. Here is a great and mighty dispensation committed into the hands of this people for the living and the dead; the candle of the Lord God is placed in these mountains like a city that is set on a hill that cannot be hid; the work is on your shoulders, ye Priests of the Most High God!—on you rests the salvation of this generation, and the Lord will require this stewardship at your hands.

The Lord has given you the keys of the Priesthood with all the blessings pertaining to it—as great and as mighty a work as ever was committed to any man on the earth, and that too in the midst of the last dispensation and fulness of times. The Lord requires us to prepare this generation, both Jew and Gentile, either for salvation or damnation through the proclamation of the Gospel of Jesus Christ and the administering of the ordinances of the House of God, and we go to sleep! The Apostles go to sleep—the Seventies go to sleep—the Elders of Israel close their eyes to slumber, and we the only people God has on the earth, upon whose shoulders He has laid the responsibility of performing this great and mighty work!

Do you wonder that Prophets get up here and chastise, and draw the sword of justice and hold it over our heads? I do not. I wonder that our children at the fireside do not rise up and prophesy, with a voice like thunder and in flames of fire, unto their fathers and mothers, and unto the people of Israel. I know that the counsels we have had here through the mouths of the Prophets of God are just and true. I know that the warning voice that has been heard in this Stand, and the call that has been made on this floor is necessary; and I do hope and pray God that we, as missionaries, will listen to it. I want my brother missionaries in the first place to wake up, and get aroused with the mantle of salvation and Spirit of God ourselves, and get our own armor bright. It has been justly remarked here that we have got to labor ourselves until we get the Spirit of God, and then we can walk out among the people and correct them; but if we as Seventies, as High Priests, and Apostles, and Elders bearing the Priesthood, if we are resolved to set our hearts upon things of this earth, without being engaged in the interest of the kingdom of God, what can we expect of the people? Not anything. I desire that we may all wake up, and listen to the counsel of these men who lead us from day to day.

We have no time to lose to prepare ourselves for the things that are coming on the earth; and who wants to lose his crown, his glory, and hope of eternal lives that he has had in days past and gone by receiving the Gospel of Jesus Christ? No man that has any portion of the Spirit of God. Let us rise up and magnify our calling, and labor before God until we can get the Holy Spirit, and until our prayers rend the vail of eternity and enter into the ears of the God of Sabbaoth and be answered in blessings upon our heads.

When shall the fire be kindled in Zion? I do not mean wild fire—there is a true fire, and that is the fire we need to get, that is necessary to kindle; and if we live up to our privileges, do our duty, walk up to the word of the Lord God, and magnify our calling, we do know that the blessings of God will attend us, and the sinners in Zion will tremble and fearfulness will surprise the hypocrite; and let what will come, all will be right with the Latter-day Saints.

There are great things awaiting us and the world—the Lord is withdrawing His Spirit from the nations of the earth, His sword is bathed in heaven and will fall upon Idumea or the world; the seals are about to be opened and the judgments of God poured out upon the wicked, for the cup of their wickedness and abominations is filled to the brim and the indignation of the Lord will be poured out without measure.

Let the Saints read the revelations of God, and they will see that there are important events at our doors. Let us hearken and wake up, and be doing the things required of us. Let the missionaries first get their lamps trimmed and burning, and then go among the people, and go with the Spirit of God and the salvation of the Gospel of Jesus Christ; and let the other Quorums do the same; and when you do this you will see a reform, and sin and iniquity cannot abide in our habitations, in our wards, or in our city.

We have sin and sinners among us, and what are we going to do about it? Why, we are going to try to live our religion, and when we do that we shall do right. The business with me is to do right to-day, to live my religion to-day, and leave the events with God; He holds the destinies of the nations and of all men; they are in His hand; He made the earth and controls the children of men upon it.

Then let events roll on—if we are only right, all is well. We have got to be tried even unto death. The Lord says He will prove us, and see if we abide in His covenants. There is where we have got to stand as a people, not only our horses, and gold and silver, and land and houses, but our lives have got to lie on the altar, and when anything comes to test us, even at the stake of our lives, we should be in the possession of the Holy Ghost not to flee from it; and such will be crowned with the gift of eternal lives, exaltation and glory.

There is nothing to encourage a man to draw back; there is nothing short of the most damnable principle that dwells in the spirit of devils that would tempt any man to shed the blood of the Lord's anointed, yet men will try to do it. There are men here to-day who will possess that spirit; I believe it; they are in our city. If they shed blood they have got the bill to pay! Let the wicked and the ungodly, who will not repent, but fight against God, do their worst, their time is short, and the day will come, and that soon when they will be called to judgment.

I remember what Joseph said, a short time before he was slain in one of the last sermons I ever heard him preach. Said he, "Men are here to-day who are seeking my blood, and they are those who have held the Priesthood and have received their washings and anointings; men who have received their endowments." I saw the faces of those men at that time, and they had a hand in slaying the Prophet. There are men who now possess the same spirit and the same desire. There are men here, too, that have faith, that have the Priesthood and the spirit of it, and they will do their duty, and God will sustain them in it, and He will sustain this Church and kingdom; let the trials of the Saints be what they will, the kingdom of God is not to be torn down any more at all—it will not again be taken from the earth until it is prepared to receive Christ at his coming.

Let us prepare ourselves and do our duty, and let the High Priests and Seventies go to their meetings, and before you go there, go to work and get the Spirit of God, that when you get there you may not freeze to death. And I want to have the people when they come here, to get enough of the Spirit of God, that

when the Presidency rise in this Stand they may give us what is in their hearts. They are filled with blessings for this people. All the trouble is our eyes have been closed, we have been in a deep sleep; let us wake up and attend to our duty, and make it the first business we do.

Those who lay their plans in secret chambers to seek the blood of the Prophets, will have their case attended to by messengers on the other side of the vail, ministers will be sent to them who will render unto them a righteous judgment there. I do not want to preach to them here, but to those who want to be saved.

Go to, and if you have not the Spirit of God, make it your first business to get it, that your minds may be opened to see the things of God as they are; it is your privilege and mine, that we may be prepared for what is to come.

That this people may repent of all their sins and wake up, and have power to come before God that their prayers may be heard, be prepared to defend the kingdom and never desert their covenants and their brethren, or betray the Gospel, but overcome the world and be prepared to become joint heirs with Christ to the fulness of the first resurrection which is prepared for those who keep the commandments of God, is my prayer, in the name of Jesus Christ. Amen.

OVERCOME THE POWERS OF DARKNESS BY PRAYER—SPIRITUAL THINGS FIRST IN IMPORTANCE—CLEANLINESS.

Remarks, by President J. M. Grant, Delivered in the Bowery, Great Salt Lake City, October 12, 1856.

I am glad this morning to hear from brother Daniel Spencer, and to learn that he feels that the Lord has blest the people in this land, as well as in the land where he has been sojourning for a time.

I do not and have not felt that I need a mission to a foreign land for the purpose of causing me to understand myself, or to fill me with the Holy Ghost, or to prepare me to be useful in this land; neither have I felt I needed to go to the United States or any other part of the world to put on the Gospel armor. I feel it to be necessary that I should wear that armor here, and if I ever have had it on, I feel that I have had it on in this land; and I do not deem it necessary for many men to cross the ocean to get the Holy Ghost, or to enjoy the power of God. If they will do the will of God in this land, they will see their situation and be filled with His power from the crown of their heads to the soles of their feet; I believe that if the Saints were to have more religion in their own homes they would be better off.

Were I thirsty and could go to a spring or lake whose water was pure and clear as crystal, even the best that could be found, I should have no occasion for going to another and more distant place to procure water. And if I should find ice there, should

I say it was too much trouble to break it? No, but I should labor to break that ice; and the thicker the ice, the more persevering I should labor, until I got some of the water of the crystal fountain.

While paying attention to the prayers of some persons in their family devotions, I sometimes notice that they often stop praying without breaking through the darkness and obtaining the Holy Spirit. If I found that it was necessary to pray three hours I would keep praying for that length of time, or until I got the Spirit, unless I remembered that I had neglected a special duty, when I would go and attend to that duty; after which I should want to return and pray until I got the Holy Ghost; I would keep praying until I broke the ice and obtained the Holy Ghost.

Some think that they have already labored enough to obtain heaven. Such persons put me in mind of Sydney Rigdon, who said that he had suffered enough to obtain salvation. He said that the sufferings of Jesus Christ were light in comparison with what he had endured, and he would be damned to hell if he would suffer any more.

I notice that some who gather here think they have already suffered enough, and feel like saying, "I will be damned to hell if I will suffer any more."

Many of those who have come with hand-carts think that they have done wonders, therefore they want every hat hoisted in deference to them, and every meal bag gratuitously opened; and they want every body to feed, clothe, and lodge them, and find them every thing they need, because they have dragged a hand-cart across the Plains.

You deserve credit for what you have done, but I make this observation that you may know that you have not yet got into the harbor of eternal life; and that you may not think that you have not anything to do now that you have come here, for unless you keep on the armor, you will be overcome.

We want people that have come here with their Gospel armor on to keep it on, that they may shed abroad the light of God, and the gift of the Holy Ghost. We have given the same instructions to Elders that have returned, and we want every class of men and women in this Church to keep on the Gospel armor.

I want to say to every institution in our midst, whether the talent they have is under the supervision of eight, ten, or twelve men, we wish you to manifest that you have the Holy Ghost for your guidance, and then to go to work and convert Great Salt Lake City. I want you to try your skill and the power of God upon this city, and exert yourselves through your Wards, under the direction of the Bishops, that you may be the means of filling the people with the Holy Ghost, and in order that you may have power and discretion to act wisely, see that you have the light of heaven in your own hearts.

Many talk of their visions, revelations, and mighty works; but we have to have minds and men that think, and have wisdom in all their ways. It is for us to occupy our minds and direct our labors in the proper channel, and to use our talents and intellects as the head shall direct.

There is a drought and has been; the people have felt too much like putting their temporal affairs first, and then attending to the spiritual at their leisure.

So much do many act upon this principle that their intellectual faculties become dark, they do not get into the light of the Lord Jesus Christ and of the gift of the Holy Ghost, of the light of eternity; but their temporal matters are first and

foremost. If they have a gewgaw, they take great pleasure in going round to exhibit it, and they will borrow beads, rings, watches, and all kinds of gewgaws to gratify the pride of their hearts. Such hearts are not right before God, and such conduct must be done away from among the Latter-day Saints.

I will now mention another thing; some will ask you three dollars a day for common labor, and others will not lift a pick, shovel, or ax, short of two dollars a day; and they have left the best situations in the Territory and have gone to Provo and other places, because they could get but $1.50 a day. They are our hand-cart men who are acting so. This proves that they came here for the loaves and fishes. They will tell you that they have learned to draw the hand-carts, and now they expect the highest wages.

I want to notify all Saints, whether they came with hand-carts, horses, mules, or oxen, wagons, carriages, or wheelbarrows, that in this land we wish you to keep the commandments of God, and when you have food, raiment, and shelter, be satisfied and don't be greedy. Do not expect to get as many comforts around you the first year, as men have got in many years by hard labor and toil. Remember that some of us came here in 1847, with scarcely anything, and we have had to toil assiduously to accumulate what we have. Do not you the first year, month, or week, covet every thing that you see; do not covet every man's house and business, but seek the blessings of the Lord God of Israel, and bring up your temporal matters in their place and season.

I will explain what I mean by place and season. Go to different parts of the Territory and advance the people in their religion, make them humble and faithful so that the Spirit of the Lord shall govern them, till all shall be sweetened in their minds and be united as one, till they shall see eye to eye, and hear ear to ear, and if they do not keep up their temporal affairs, they will fall right back. A man that advances in spiritual and in temporal matters at the same time, minding to keep the spiritual first, will not let the temporal lead him; he will not place his heart upon his farm, his horses, or any possession that he has. He will place his desires in heaven, and will anchor his hope in that eternal soil; and his temporal affairs will come up as he advances in the knowledge of God.

The temporal will keep pace as the spiritual advances. I do not believe that a man who is full of the Holy Ghost is going to live contentedly in a hog pen, in filth and in dirt, when it is in his power to prevent it. Go through our city and you will find some who are living in dirt and degradation; some who like dirt, who like to have their cow in the house and their chickens in the buttery; who like to have their pigs and children near enough for them to feed together; and their children are as naughty and filthy as they can be. And yet such persons think they have the Spirit and power of God! This is one reason why so many people die, while journeying to this place; it is because the Holy Ghost is sick of them.

If you want the Holy Ghost, keep yourselves clean. I know that some think, when they get here, "O, we are in Zion, everything is right; there is no use in washing our children or combing their hair." I want you to understand that we wish you to be clean outside as well as inside; we want you to be clean and pure; to be good natured and possessed of every qualification requisite in a Saint of God; to have everything that can bring the light and gift of God among you.

I want the people to be pure in

their words, in their deeds, in their spirits, and to be diligent in their prayers. I want men that come in from Europe, and from different parts of the United States, to purify themselves and go to with their might to work righteousness. I want the returned missionaries to know that if they have been out preaching the Gospel, we also want them to go to work now they have come home.

I want every one to understand that we have plenty of grunters, plenty of those who are made up of whining. Yes, we have more of those instruments to play upon than we have any use for.

We want you all to keep the light of our God. And we want to see the spirit of reformation in the people; we wish them to have it in practice in their houses; not only to talk about it, but to practise upon it.

The difficulty is that we cannot get the people to practise; they will listen as to a fine sermon, and we can get them to work in the kanyons and in the fields, and to do many other things; but there are too many who like intoxicating drinks, tobacco, filth, dirt, and meanness. Some like to break the Sabbath, to brand another's ox, which they find on the range, and to occasionally steal a little; there are some here who will steal, when they have an opportunity.

I wish to inform the new comers that if they want to find the finest and best men in the world, they are here; and if they want to find the meanest, most pusillanimous curses that the world can produce, we have them here. We have here some of the most miserable curses that ever the Almighty frowned upon, for it takes an apostate "Mormon" to be a mean devil. We want you to have eyes to see; we do not want you to see merely what is in the books you have read, in your mathematics and your philosophy, but want you to have in you the Holy Ghost, to be full of the spirit of the Lord Jesus.

We have Elders who are fine speakers, fine orators, and who wish to talk very properly after the manner of the world. They did so in Europe, and they want to do so here; they want to preach those old sermons over, those that they have been accustomed to preach in the old world. But we want Elders to get up and preach as the Holy Ghost shall dictate; we do not want any of your long, prosy sermons; we prefer the word of life by the power of the Spirit.

I desire to see men reform in their acts, and not say "let our neighbors be converted," but let them say, in the name of Israel's God, "the reformation shall be carried into our houses, to our children, and we will take it home with us, and will gird on our armor, and go ahead in the cause of God," for this is what we are sent here for.

May God grant that you may all strive to work righteousness, in the name of Jesus. Amen.

THE SAINTS HAVE NOT MAGNIFIED THEIR CALLING AS SAVIORS OF THE LIVING AND THE DEAD—ONENESS—PRACTICAL REPENTANCE.

A Discourse, by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City, January 4, 1857.

Brethren: In consequence of the deep fall of snow, the present assembly is not so large this morning as usual, still we may feel thankful that the spirit of gathering to this Tabernacle predominates with the Saints.

On the subject of reformation I presume, brethren, most of us feel alike its importance and necessity, and that great diligence is required, and much faith and spiritual energy, in order to obtain immediate possession of gifts and powers, which, through our great neglect and dilatoriness we have failed heretofore in obtaining, but must absolutely have in order to pass the fiery ordeal that, by the whisperings of the Holy Spirit, we feel is fast approaching. We cannot obtain those blessings unless we sincerely repent of our sins, and with deep humility and with prayer and fasting call mightily on the God of our Fathers whom we have neglected and whose words we have set at naught, to listen once more to the voice of our supplications and pour out His Holy Spirit upon us, that we may trim our lamps and have them burning.

Brethren, is it not strange, and should we not be ashamed of ourselves that after receiving the words of life, and coming to a knowledge of glory and immortality and eternal lives, instead of pressing forward and preparing ourselves for those blessings, we slacken our pace, close our eyes, and sink into a state of drowsiness? It was so with the people of the Lord in ancient times, and they were sorely chastised, and such as would not repent were destroyed.

The word of the Lord through brother Brigham to this people is to repent speedily and seek the God of heaven with deep repentance, and this is the mind of the Lord, and the voice of the Lord which is quick and powerful, peace and salvation to the humble and obedient, confusion and destruction upon the wilful and disobedient.?

Brethren, most of you hold high and important positions in this kingdom, indeed but few men have lived on the earth that were placed in so important and responsible situations; the salvation of the present world, also many generations past and generations to come look to you for life, exaltation, and happiness. High Priests, Seventies, and ye Elders of Israel, are you this day prepared with wisdom and power to officiate for the living and the dead, and to lay a pure and holy foundation through your wives and children, that salvation may go forth to the rising generations; or have you neglected qualifying yourselves in your holy callings, and let the cares of the world occupy your entire thoughts and attention, and your minds become dull, your spiritual armor rusty and but little room found in you for the Holy Ghost to abide?

Brethren, your eye should be single to the glory of God, to hearkening to the counsel of brother Brigham, and

to the building up of Zion, then your bodies would be filled with spirit, and your understandings with light, and your hearts with joy, and your souls would be quickened into eternal life with the power of the Holy Ghost, you would then become the depositories of that wisdom and knowledge which would qualify you to be saviors unto your brethren and your posterity.

It is the case with many in this community that instead of preparing themselves for positions in the eternal world, they have been satisfied with the cares of this life, and attending to those things which have been for the comfort of themselves and their wives and children; they have been satisfied in exercising themselves in this small way of ambition. They have forgotten the salvation of their forefathers, and that on them lay the responsibility of laying a holy and pure foundation upon which their posterity may build and obtain life and salvation, and and upon which the generations to come might return back to their pristine purity. Instead of being sanctified this day as the people might have been had they sought it diligently, they are weak in their intellects, weak in their faith, weak in their power in reference to the things of God, and many of them this day, setting aside their being saviors of men, are incapable of administering salvation to their individual wives and children. This, brethren, whatever you may think about it, is a solemn consideration, and you must know it, for at the present you do not see this as you want to see it, and as you should see it.

The men who are sitting here this day ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them as it is administered in this stand from sabbath to sabbath. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honor, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction to their children, and their children's chilren. But it is otherwise than this now; the man is full of tradition, and has not got rid of that which was taught him in the Gentile world, he has not become one with his file leader, as brother Kimball frequently remarks.

That principle which I spoke of last Sunday, in regard to a man becoming his own daddy is correct, for a man that feels so has not subjected himself to the Priesthood, but is disposed to become his own leader and his own head, and it is the case with many in this Church, they have not become one with their file leader, and therefore the Spirit is not transmitted to their wife or wives, and not having learned true obedience themselves, the wife cannot receive that which the husband has not got to impart. How can it be expected that the wife can obtain that which the husband has not received.

In regard to being one I will say that if ever there was a day when it was necessary for us to be one, now is the time, now is the day and the hour that we are called upon to be one, as Jesus and His Father are one; it is for us to be one together, as brother

Brigham and brother Kimball are one, that we may be one indeed.

The Twelve are determined to be one, and to be inspired by the same Holy Ghost, and that we may all have the same spirit continually, and that we may echo the same feeling and intelligence unto the people that exists in brother Brigham, that we may be one with him in all things, and that we carry out his sayings at the expense of our all, our property our wives and children, that we may stand up with them, and be inspired by the same Spirit, that inasmuch as they walk in the light of eternity and in the wisdom of the Holy Ghost that we may have the same spirit, and that inasmuch as they are determined to lay down everything for the work of purging out iniquity, we may do likewise.

In this way we, the Twelve, are resolved to lay down everything that would draw our attention from the path of duty, that we may be one as the Presidency are one, and be bound together by the principle of love that binds the Son of God with the Father. It is an impossibility for a man to love another unless he has the same Holy Spirit that is in himself.

Now I will respect a man because he is a High Priest, a Seventy; I respect him, I honor him because he is the anointed of the Lord, but can I respect him as I wish to do, and move in him and he in me, unless he moves in the same spirit, and moves heart and hand with me, and is willing to clear out iniquity with me? When the Holy Ghost teaches and inspires me to lift my hand against that which is causing our destruction and is bringing sin among the people, how can we be inspired and walk in the same spirit unless our minds are one, and unless we are united in all things?

We have got to be one, and to make ourselves worthy to receive the same Holy Spirit, and to receive it alike one with another. Jesus prayed to His Father that those He had given Him out of the world might be one, as He and the Father were one, and says he, I pray that thou wilt give them the same love which thou hast for me, that I may be in them, and thou in me, that all may be one. There is something very important in this, and we have got to practise ourselves until we become like the Father and the Son, one in all things.

When we are cold-hearted we respect men because they are the anointed of the Lord, but I tell you it is a perfect up hill business to have to do this. Now if a man is not the anointed of the Lord we may have a fellow feeling for him, that feeling which human nature teaches, but when a man is the anointed of the Lord, we feel like David did with Saul. David would not lift his hand against Saul, because, said he, he is the anointed of the Lord, but how could they move hand in hand and be one, when they were of a different spirit? There was an opposite spirit in Saul, but yet David would not put forth his hand and slay him, although he had him in his power; he had a respect for him because he was the Lord's anointed. A man may move on the same car or in the same kingdom, and yet be of a different spirit from another man, and he may pass quietly along for a time, because he is the Lord's anointed, but still he will not exert himself for the carrying out of the principles of the kingdom, he lies dormant all the time. How can he who is filled with the principles of righteousness and with the love of Jesus love that man? He cannot do it as he desires. We have got to be inspired by the same Spirit and by the same kind of knowledge, in order that we may love one another and be of one heart and one mind.

Now, brethren, there is no use for

us to occupy time talking about this, for it is necessary and it has got to be done. We talk about repenting of our sins, and I suppose the brethren have heard a great deal of talk about this, and hence I say there is no necessity for a great deal of talk upon this question, for we call ourselves Saints, the children of God, but the word has come to us that we are in sin and transgression.

I want to ask is there any need of hammering and pounding all the time in our speeches to convince the people of this fact? I say there is not. A man that has any life in him soon catches the fire of the Almighty when the word of the Lord comes to his ears, he is waked up, and like the king of Nineveh, he humbles himself, that peradventure he may get the Spirit of the Lord bestowed upon him again.

We have got to attend to our duties, make use of that intelligence which is given us, that we may be one with each other. The High Priesthood have got to do this, every husband must do this, that he may be full of the Holy Ghost, that he may be the means of sanctifying his wife and his children, and that he may be an instrument in the hands of the Lord of extending the kingdom of God, and of aiding in the accomplishment of His purposes.

When a man is full of sin he is not capable of lifting his voice to teach his family. How does a man expect he can be a Patriarch to a large family when he is going on in sin and darkness, and is becoming more blind to the things of the kingdom? He goes forward and gathers other wives and increases his family, but how does he expect to teach them when he is not susceptible of instruction himself? I tell you he will see the day when he will be too late and will have to stand out of the way. A man has to look well at the foundation upon which he builds; a man has to look to the Lord for strength, he has to be purified and sanctified, and he has to purify those that are around him, and among that number will be his one wife, if she is worthy of salvation, and if she is susceptible of being saved. He must have sufficient in him of the saving principle to impart to her, and inasmuch as she can conform to that, she can thereby become sanctified, and be prepared for an exaltation; but if he cannot get faith enough to receive the principles of life and salvation, so that he can communicate those truths to others, he may get one wife, and then he may get another, and after that another, and still another, and then he is worse off than before, and is no nearer to the kingdom of God, but much farther off.

Brethren we have got to think of these things, and to enter into the practice of them, and to understand them as they are, and to acknowledge this one fact—that we have been slack, negligent, and in the back ground, and we must see this and acknowledge ourselves before God and our brethren, and walk up to those principles which are being taught, and have our religion in practice as well as in theory.

Men who wish to retain their standing before God in the Holy Priesthood, must have the spirit of prophecy, and be qualified to administer life and salvation to the people: and if they cannot do it to the world, they must do it at home, in their families, in their shops, and in the streets, that their hearts may be inspired with words of life at their firesides, in teaching the Gospel to their children, and to their neighbors, as much so as when they are speaking to their brethren from this stand. This having a little of the Spirit when before the people and then laying it aside, will not do. Some men will

speak to the people and then go home and be just as dry as moulding stock, and instead of having the words of life in them, they become perfectly dry and dead, but this will not do any longer.

It becomes the duties of fathers in Israel to wake up and become saviors of men, that they may walk before the Lord in that strength of faith, and that determined energy, that will insure them the inspiration of the Almighty to teach the words of life to their families, as well as to teach them when they are called into this stand. Then all our words will savor of life and salvation wherever we go, and wherever we are.

In this we will see a spirit of determination that will enable us to become one, that we may learn how to love each other, and I pray to the Lord that He will deposit that love in each of our hearts which He deposited in Jesus His Son, and that He will continue to deposit a knowledge of that which is good.

Let us remember that we have all got to show by our works that we are worthy of this life and of this salvation which is now offered.

Now when a man is not willing to sacrifice for the benefit of his brethren, and when he knows that he trespasses upon the feelings of his brethren, and yet he has not that love which will enable him to make satisfaction, that man is not right before the Lord, and where is the love of that individual for his brother?

When one brother is not willing to suffer for his brother, how is it in his power to manifest that he has love for his brother? I tell you it is in our folly and weakness that we will not bear with our brethren, but if they trespass upon our rights we immediately retaliate, and if they tread upon our toes we immediately jump upon theirs, the same as the people do in the Gentile world, where it is thought necessary to act in a state of independence, and to defend oneself against aggressors.

It is all nonsense for us any longer to act upon this principle, for there is a day coming that we will have to suffer for each other, and even be willing to lay down our lives for each other, as Jesus did for the Twelve Apostles in his day, and as they did for the cause which he established. When I see a brother that has been trespassed against, and then he turns round and jumps upon the offender, then I say, how far is that brother from the path of duty, and I say to him you must learn to govern yourself, or you never will be saved in the kingdom of God.

We are all called upon to think of these things, and we might as well think now, at the present time as to defer it till the future, for we have got to do it, or we never will receive the Spirit of the Lord to a great degree, nor the advantages of this reformation, nor the outpouring of that Holy Spirit which is anticipated.

Why do I say these things when we are all so far advanced in the knowledge of God? I make these remarks because they are the only things which will save us at the present time.

This quarrelling and bickering will not do; it is the work of salvation we are engaged in. Now for an example, and what is the use of going to heaven for an example when there is one here? The Presidency of this Church are one, there is no jar existing between them; and the Twelve Apostles have got to be one like them, and when we see perfect union with ourselves, we expect others to imitate our example. Did you ever see us rebel when the Presidency saw fit to chastise us? No, we are one with them, and we will not stop the Spirit that is in them, nor attempt to stop up the channel through which the Holy Ghost designs to prepare us for

that which is to come. Did they see proper to chastise, we will not rebel, neither will we lose our confidence in them.

Well, the High Priests and Seventies, they ought to be one with the Twelve Apostles, and they ought to learn to echo our sentiments as we echo forth those of the First Presidency, for we must all learn to be one.

Just so far as we echo forth the words of President Young and brother Heber, just so far are the High Priests and Seventies under obligations to echo forth our words. Now ye High Priests and Seventies, if you do right you will carry out this counsel; you are obliged to carry out those counsels, if you walk in the light of the Holy Ghost which is now manifest. And why is it not so at the present time?

The Seventies were spoken to and counseled to pursue a certain course a few days ago, but did they do it? No they did not. It is not the Seventies that speak, it is not the High Priests, neither is it the Twelve, nor Brigham Young, but it is the Holy Ghost through those various channels that is calling upon the people to carry out the mind and will of our Father who is in heaven. It is God that is all in all, Him whom we call our Father in heaven, He qualifies us upon the earth, and we speak forth by the dictation of His Spirit the things that are necessary to be laid before the people.

Brethren, I will not take up any more time; may the Lord bless you and enable you to see things as they should be seen; may He give you power to double your diligence as I am determined to do, and may He give you power to see your duties, and to have the inspiration of the Holy Ghost as I feel to have it, and may you see by the spirit of prophecy those things that are approaching, that they may awaken you to a true sense of your position before God and your brethren, that you may have the qualifications which are necessary for you to possess, which I ask in the name of Jesus: Amen.

OFFERS OF MERCY—THE GREAT DISPENSATION IN WHICH WE LIVE.

A Discourse, by Elder Franklin D. Richards, Delivered in the Tabernacle, Great Salt Lake City, January 11, 1857.

Brethren and sisters, I have no apology to make this morning for presenting myself before you. It becomes my duty and privilege to address you a little while, longer or shorter as I may be led to do, upon such things as shall be suggested to my mind.

I desire with your kind attention, your solicitations also to God that the Holy Spirit may rest upon me and upon you, and that we may all be edified in the name of our Lord Jesus Christ. It is a pleasing idea to me to reflect and behold that the people have come together this morning so generally, to

this Tabernacle. They have come anticipating being fed with the bread of life, and I feel as though the present is a time when the Lord is willing to administer unto His people the bread of life and salvation; that it is a time when the Saints may with one heart and one mind call upon Him for great blessings, and I may say a great many of them. We should ask for those blessings first and foremost which every one needs for their own present salvation; increase of faith, increase of the knowledge of God, and an increase in ourselves of every thing that is good and praiseworthy for Saints to enjoy through the revelations of the Holy Spirit.

This, it appears to me, is the legitimate object for which we should seek now a blessing at the hand of God. It is His good pleasure to bestow upon us according to our needs, and this He will do if we seek unto Him in faith.

When I contemplate the present situation of the people, if I were to think of one text more than another, that I could like to talk about it would be this; "Whoso confesseth and forsaketh his sins shall find mercy." I have not been in the habit of taking a text for a long time, but there is something in this directly applicable to this people, that whoso confesseth and forsaketh his sins shall find mercy. This is a favor and a blessing that is now extended to the people of God to an extent, and with a liberality that has never before been witnessed in this dispensation, and it appears to me that such has never been known upon the earth. A time when the Lord has spoken so openly, so abundantly, and so extensively to His people, and told them that if they will but confess and forsake their sins they shall be forgiven and be saved. I say the like (as it appears to me) has never before been known. I conceive that we as a people have the very greatest occasion to seek the mercy and blessings of God because of the condition we are in, and because of those things which He has committed unto us. We all have been taught and do understand that the time in which we live is a time of times; a time when the consummation of that which is great and good, and which has been promised shall be brought about here upon the earth; a time when characters shall make and do make their appearance upon the earth who have been reserved for the performance of this work, for generations. It has not been for them to labor in the flesh in former dispensations, but they have been reserved until now in order that the greater purposes of God may in this dispensation be accomplished, that all who are in Christ may be gathered in one, and a work be done in this our day, which has never been done before. All the revelations and prophecies go to show and declare this. We live then in a time of times; we live among, as we may see, those who are men of men, rulers of rulers, for such I hold those who are rulers in Zion to be, and they are taking hold of those principles, of that knowledge and that power, which shall qualify them to sway such a sceptre of righteousness as has never been exercised over the earth. These qualifications we could see in our Prophet that is gone, and also in others that are with us.

With these men before us here continually, we have seen exemplified a measure of that knowledge, understanding and power that is offered us in the keys of the endowment that are given in the House of the Lord, by which we may grow to a knowledge of all that affects our salvation and exaltation in His kingdom. This manifests a degree of liberality, a degree of munificence such as has never been bestowed upon the people generally

in any age of the world. We are indebted to the Lord our God for this knowledge, and are responsible to Him for the use we make of it, for He has not given us all this that we may feast our souls and sit down and go to sleep. He has not given it to us for this purpose, but for us to act upon it, and by the use of it become strong to carry out His work on the earth. He has given us this power and means of obtaining knowledge from the heavens, that we may exercise the principles of righteousness and truth, in order to prove ourselves worthy of those greater things that are yet in store for the faithful, and that are yet to be revealed, through a constant scene of trial and of proving. What has been the case in Israel? Why the fact has been that as soon as the people got those blessings which they obtain in the "House of the Lord," that seemed to be the end of the law unto them, it seemed to be the height of their ambition, and they sat down and went to sleep, or became covetous and greedy of gain, whereas the powers conferred were tools or instruments in their hands to enable them to work for God.

This is the course that has been pursued by the people generally, and those whom we can say the least of in relation to transgression have some sins to atone for and make restitution. We have been nearly all more or less in the dark. Yes, all the quorums in the Church except the First Presidency: God be thanked His light and power has been in them to watch, while the rest have slumbered. The Twelve take this as strongly to themselves as any, and have acknowledged that they have been asleep. Yet we have been abroad labouring to bring people to the knowledge of the truth, to the knowledge of God, a knowledge and power such as they never could have before received on the earth, hence the condemnation that we are brought under is beyond that which any other people could be under; then what has been the mercy of God? It is that now while in these circumstances, nearly all have got to sleep, and some in the darkness of their minds have wandered far from the Lord, and have committed sins that in their own estimation and judgment cause them to feel that they are worthy of damnation for having violated their holy covenants. And does the Lord go to and cut them off? Or does He send a chastisement and destroy them with plague, and sweep them off from the earth? No, this is not the tone of our Heavenly Father to us this day, but His voice to us is, that if we will now turn from and forsake our sins and draw near unto Him, that He will forgive and never cause the sins of this people to be remembered against them, but will blot them out from His remembrance forever. What unbounded love and tender mercy are here evinced to this people, while asleep, and enveloped in the dark shadows of death to that fearful extent that the word sleep will not properly express the state of the people. We have been mesmerized and could not be brought out of it without the most extraordinary means being used. We had become like "icebergs," we were so cold and dead, that when President Young got up to speak he could not free his mind, and has not been able to do so for the last several times that he has spoken, feeling that there was not room in our hearts to receive his words. And what a sight was it in Israel to see the Social Hall filled with the chief authorities and Elders of the Church, a body of men upon whom rests the responsibility of administering salvation to this earth and its inhabitants, and to see such a fog there, and such darkness that the Presidency could not there free their minds, but had to lift the almighty sledge hammer to break the flinty

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rock. The mesmerism of the devil was so great, so strong that it required the most stringent teachings to bring the people to the standard of truth, and to a sense of their condition.

This you have all realized more or less in your wards, and at your habitations, truly awful it has been to contemplate. Yet for all this the word of the Lord unto us is not judgment, nor pestilence, nor plague, nor famine, nor sword, if we will now awake, repent and live our religion.

Whoso confesseth and forsaketh his sins shall find mercy, but they who do not, have not the promise of mercy. I wish this morning to warn you against taking a course which will prevent the blessings and mercy of God coming unto you, for now is the time that is most exceedingly opportune in the favour of God, and it is a time that will work upon those that are transgressors, that are dishonest with themselves and with others, and that will endeavour to avoid the truth and shun the light, avoid the standard and add sin to transgression, the Lord God will harden their hearts that they cannot enter into His mercy. Although we thus speak we have the assurance that the people will as a people with heart-felt penitence and obedience turn unto Him and be saved. There never was a time in this dispensation or in any other that has been so full of mercy in His calling upon us and giving us an opportunity to feel after Him, and if we do this we shall find Him to be a God at hand and not afar off; we shall find Him in our habitations and it is for every man having the Priesthood to seek after God with all his might, mind and strength, and to obtain the spirit and power of his calling and ordination. There are a great many among us who have not yet obtained this spirit and power. There is a great difference among those who dwell in the light of Zion. Some walk in the light of others, and some walk having the light in themselves. There are those, and always have been, and always will be, while saviours and saved dwell together, that walk in the light of others, and do not get it into their own souls. They do not seem to think that they ought to or can have the light in themselves. If you look you have an illustration of it in the difference that exists in the heavenly bodies. The sun has light of itself to warm the earth and the inhabitants of the earth, has power to give heat, light, and vegetation to this earth, and to other heavenly bodies. The moon and other planets do not appear to have light of themselves, but they reflect the light of the sun.

It is right and our duty brethren, for us to take the light that is offered, and to take hold of the counsel that is now given to us and turn from our errors, make all that is crooked straight, and make restitution to all that we have injured that we may go into the waters of baptism and come out clean from everything that would hinder us from receiving the light, and that we may receive the Holy Ghost; that it may be our constant companion, that the light of the Lord may be in us. If all things are not made right with each other we shall not be in a position to obtain the blessings promised, but if we make all right the Holy Spirit will be poured out and be a light to our feet, and a lamp to our path. We shall by it receive strength and power to magnify our calling. This is the duty of our men, and it is the duty of our women to seek this light and strength, and this help from the Lord. But it is especially the duty of men, the Elders of Israel, it is for them to lay hold, by the power of faith, and by their Priesthood. Yes brethren, if we have been mesmerised it is for us to wake up and do our duties that the light may go forth from us to others. This is

not done in a week, nor in a month, but by a constant series of works and diligence, and that will bring the light of heaven upon us which has been shut out from our souls. As you see that some of our brethren that administer to you in your wards, increase in the power of their callings so every man that has a part in the Priesthood must prevail and obtain favour with God, and get light in himself, get rid of his sins, and all his hardness of heart, for the time is coming when everything that can be shaken will be shaken, and we must have this light and strength within us, or we never shall stand the times that are yet to try our souls. Of course when we got dull and paralized, our duties were left for some one else to do.

Quorums, families, and individuals have alike failed to magnify their callings. They have looked over the Teachers, the Bishops and High Councils, and there was no authority but the First Presidency that could settle a little family dispute; such has been the dullness of the quorums and the condition of the people generally that they seemed lifeless until the Presidency have had to bear the burdens, discharge the responsibilities and perform the labours of nearly every other Quorum and Council in the Church.

Who is there that has any part of the Priesthood, and who has received his endowments but that ought to be able to administer in his household all those things which are necessary for life and salvation? They ought to be ready at all times to manifest their authority as men of God, and administer not only to all in their families but to perform the duties which they owe to the Church and the world also.

Surely to say we have been "asleep" does not tell the condition we were in, but now, notwithstanding all our transgressions, backslidings, hardness of heart, and blindness of mind "whoso confesseth and forsaketh his sins shall find mercy." What a broad saying it is of the Prophet Brigham that we shall be forgiven of all our sins, except such as cannot be forgiven in this world nor in that which is to come. What an extent of kindness and mercy is now revealed unto us by our Heavenly Father in this accepted time which is peculiarly a day of salvation.

I will tell you how I feel about it; I consider that those who will not make a thorough work of it and obtain the Holy Spirit to dwell in them, it will be a hard case for them ever to find favour with the Lord.

If you and I and all Israel had lived up to our privileges what might we have been able to do for the kingdom? In purity and in power we could have increased the numbers and strength of it mightily, we could have had that faith that one would chase a thousand and two put ten thousand to flight. It is a power that will disperse wickedness, and the words of righteousness will be felt like the voice of thunders; men have now got to arouse themselves to activity and power in works of righteousness and faith. The First Presidency have been drawing us too long.

I do not feel to detain you much longer as brother Kimball and brother Wells have come in, but will say a few words more. We have now offered to us the great and glorious blessings of God's favour renewed upon us. If we lay hold of this by faith and obtain the strength of our calling in the spirit and power thereof, it seems to me that we shall be blest far beyond our present or past conceptions. When I think of this I feel like exhorting the people to take hold and get the spirit and power of their calling, for all can plead guilty of neglecting their duty, if they are not guilty of more and overt transgressions.

Now if we will do to all as we wish them to do unto us, we shall be pre-

pared to sit down in the presence of God and our Elder Brother, and then we can be one with them and they with us. Do not let it be so, that while the door of mercy is open, that any will seal it against themselves, for it would have been better for them not to have been born.

These are the times for us to wake up and take hold with the energies of our souls that light may come back to us, and that we may have light in our understandings, that we may have power to administer to those around us, and to do those things that are required at our hands; and I can say, brethren and sisters, that in future it shall be my study, my faith, and my prayer and my labour to obtain these blessings with you, and to stand in my place and calling and obtain grace to magnify them, and have faith like those who have gone before us, that are and have been labouring before us, and they are all labouring now, they are waiting and watching for the completion of the work that is laid upon us, that they may receive the blessings and promises given to them in ages that are gone. It is not to be wondered at when we contemplate the condition of the world what a vast deal is depending upon our exertions, but when we look at the extent of our follies it is wonderful that the Lord should give us such wholesale forgiveness. For the sake of ourselves, our families, the living and the dead, we should all turn to God with full purpose of heart and sanctify ourselves that there may be a people whom He will delight to own and bless, that He may fully establish this work and establish righteousness upon the earth for ever.

May the Lord grant us power to do this, in the name of Jesus Christ: Amen.

THE BODY OF CHRIST—PARABLE OF THE VINE—A WILD ENTHUSIASTIC SPIRIT NOT OF GOD—THE SAINTS SHOULD NOT UNWISELY EXPOSE EACH OTHERS' FOLLIES.

A Discourse, by Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, January 11, 1857.

We have a little business to lay before the brethren, and we might as well do it this forenoon as to do it in the afternoon. We many times leave our business matters for the afternoon, to transact in the time of the sacrament, though the administration of that ordinance has been omitted for a time. There are a great many people in this congregation and in this Valley who could justly and beneficially partake of the sacrament, but they are prohibited for the present in consequence of the wickedness of some who would also partake and thus eat and drink to their condemnation.

You talk about such persons being asleep; you call it sleep; well it is, comparatively speaking, the sleep of death that is on a great many individuals, and they do not realize it, and

you cannot make them realize it. They think they are awake to their duties; they think they are living their religion, and when we speak to this people in a mass, as you are here, almost every man and woman will go home and say, "That sermon does not touch me, the coat, or the jacket does not fit me." I am aware of this, for if it did fit you and you would acknowledge it, you would put it on and wear it; and the coat you would put on would be sack-cloth and ashes; it would be a cloak that would be wet and soaked with ashes, and it would be so strong it would eat off the rust and filth that are on you, yea, eat them off with ashes put on with a cloth, so as to open the pores of life that the Spirit of God may penetrate through your systems.

There is a little matter of business that we want to lay before this congregation in regard to John Hyde, who went to the Sandwich Islands on a misssion. There are a couple of letters that the brethren have received; we shall read a little from them, and give you to understand the course he is taking. (The letters were read.) You hear the letters and the testimony of our brethren in regard to John Hyde. Such matters, many times, have passed along and we have not noticed them but have let men deny the faith, speak against it and deliver lectures through the world. Many times we have let them run at large, but the time is now passed for such a course of things. By the consent of my brethren I shall move that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and I will put the motion in full, that is, that he be cut off root and branch; that means pertaining to himself. When this motion is put, I want you to vote, every one of you, either for or against, for there is no sympathy to be shown unto such a man. Brother Wells has seconded the motion I have made. All that are in favour that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and that he be delivered over to Satan to be buffeted in the flesh, will raise their right hands. (All hands were raised.)

When there was a vote of this kind taken before the congregation in regard to Thomas S. Williams, it caused a great deal of sympathy with some, for they looked upon it as though it had cut off his family, his wives and his children. I will ask the congregation, was a motion put to cut off his family? No, there was not. A motion has been put, and unanimously carried, that John Hyde be cut off root and branch, that is, himself and all the roots and branches that are within him; this has no allusion to his family. He has taken a course by which he has lost his family and forfeited his Priesthood; he has forfeited his membership. The limb is cut off, but the Priesthood takes the fruit that was attached to the limb and saves it, if it will be saved. Do you understand me? His wife is not cut off from this Church, but she is free from him; she is just as free from him as though she never had belonged to him. The limb she was connected to is cut off, and she must again be grafted into the tree, if she wishes to be saved; that is all about it.

When a limb that has got two or more branches or shoots is cut off, those shoots and branches, and their fruit, if any, are cut off with the limb. Why? Because they are attached to it. But they can all be taken and grafted right back again into the tree, or into the Priesthood.

I do not wish to say much this morning, without I feel a great deal of liberty; and my liberty will be in proportion to the liberty, and freedom, and life there in this people. If our Father and our God was to come here,

or Jesus, or Peter, or Joseph, or brother Brigham, or any other man, he could not speak to this people and advance light to them, only in proportion to the light that is in this people and their willingness and readiness to receive more.

Have not brother Brigham and his Counsellors cried unto this people, as with a voice of thunder and earthquake, for years and could not wake you up? You did not believe but that you were all the time living your religion, every one of you, men and women. Can brother Brigham advance any farther than this people strive to follow, and at the same time retain his present connection with them? Can brother Heber rise any faster than brother Brigham? No. Can brother Wells? No he cannot. Why? The Church of God is compared to the body of a man; there is the head, there are the arms and every part of the body. God has joined them together, and they are brought up as an illustration to compare with the Church. Now if my legs and feet, and arms and hands, and other members of my body give up and lose their strength and power, become paralyzed or benumbed, how is it possible for my head to rise up, without the use of those members? It cannot, because the head is attached to them. On the other hand, if the arms, which are designed to defend the head, and all the members below the head lose their power and have gone to sleep, what can those members do? Can they rise until the rest of that body rises? No. I use the figure of the body of a man, just as the Apostle Paul did in ancient times:—1 Cor. xii.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? If the whole were the hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased Him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22. Nay, much more those members of the body, which seem to be more feeble, are necessary:

23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25. That there should be no scism in the body; but that the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it.

27. Now ye are the body of Christ, and members in particular.

28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

29. Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles?

30. Have all the gifts of healing?

do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts. And yet shew I unto you a more excellent way.

There is one way in which the Presidency of this Church can rise, but it would be greatly to the injury of the body, and I will tell you how. If you will go to work and reject them, you will see them rise quickly, but you will also see this body go down to death and hell, while the Priesthood of this Church would go to heaven. You can liberate them in this way, but not in any other except through obedience, unless that Presidency rises up and cuts you off. They can do that, for they have as much power to cut you off as you have to reject them. I want you to understand this. They are an independent body, still they are attached to you as the head of the body of Christ for the purpose of saving the whole body, that all might be a perfect system. You will find in the Bible what I am talking about, only I am applying it to this people, as Paul applied it to the people in his days.

Jesus says, in the 15th chapter of St. John, "I am the true vine, and my Father is the husbandman," or, in other words, my Father is the root and I am the vine springing from the root, and it is for me to abide in that vine. And when he abode in it he received the same nourishment, the same fatness, and the same power that proceeded from the Father, or from the root from whence the vine sprang. Then if the twelve Apostles abode in him, they received the same nourishment that he did, and had the same power; then those that believed on the Apostles' words, if they abode in their words, received the same power the Apostles received from the vine, they becoming branches of that vine in common with the Apostles. Jesus is that vine, the Apostles were the branches that sprang from him, then the Seventies, and other members, or those that sprang from them.

Joseph Smith sprang from Peter, James, and John; and brother Brigham and brother Heber, and brother Hyde sprang from Joseph; and you sprang from that authority now existing, did you not? Do you not see that you are all in the same vine? There are different branches, and every different branch springing out of the same vine. There are hundreds of lesser branches connected to the main branches of the vine, others again extend from them. There are the Seventies, the High Priests, the Elders, &c.; they are all branches, are they not, belonging to the same root, the same vine?—John xv.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not Him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me, hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

I want to show you your connection with the Church, and then you can see what an effect it has when there is a dead member attached to the head of any limb, or at its junction with the trunk. When you go into your gardens and look at your peach trees, do you not see many great and important limbs, also many branches to those limbs? Now if a main branch is partly dead or lifeless where it joins the trunk, the sap has to go through there to support the limb, and of course affects its nourishment, for the sap becomes partially dormant, and when it goes into the rest of the members, they are dormant; like unto the sap that has passed through those dead parts. You may say that the Presidency of the Seventies are at the junction of one main limb with the trunk, and when the members that pertain to that department of government are partly dead, it affects the whole limb and every branch pertaining to it.

That is the connection we have got to form with each other, or we shall be severed from the tree and lost. We will say that here is a peach tree, and that there is one limb extends away yonder, and that away at the far end of it are six or eight peaches, and that there is not another particle of fruit.

on the whole tree. Now is not that one fruit-bearing limb worth more to the master than all the rest, except the trunk and root to which it is connected? Why? Because it brings forth fruit. God looks upon this matter just as I am trying to explain it to you. Jesus calls his true followers his disciples, because they bring forth much fruit. How can you be reckoned the disciples of Christ, the disciples of God in the last days, except you bring forth fruit?

I talked very plain to you, three weeks ago. The power of God ran through me just as City creek would run through this city, provided there was no obstruction to its course. Such would be the case to-day, if there was no obstruction to the manifestation of the power of God, and every member would receive his full supply. Is there an obstruction? There is. Was there on that day? There was; but the power of God was there sufficient to penetrate a stone, and it did penetrate the hardest and most corrupt men in the congregation, and they did not know what was the matter with them. Did you see any particular difference with me? Nothing more than you generally see. I was calm and composed, and the truth kept pouring out without creating any convulsion, because there was no obstruction to it in me.

The more of the Spirit of God a man has, the more composed he is. You will not hear him rage and tear, saying, "Oh, the Holy Ghost is in me; I shall die; hell and the devil is to pay." [The speaker mimicked the manner of wild enthusiasts.] I am trying to show you the folly, wild spirit, and devil that gets into some men, and they try to make the people believe that it is the Holy Ghost, when it is not any such thing. You never see brother Brigham operated upon in that way; you never see brother Heber so affected. I have had to fire here. Why? Because the enemy was so strong against me that I had to force the word of God towards the people to effect them in any way, shape, or manner.

There is more danger of people's getting wild fire than there is of their getting the true fire of God. There is danger of going too far, and of pressing this people too far. There is a medium in all things. It would be but a little while, let some men lead and dictate, before the people would be as they are in London. How are they there? They have been excited with everything that could be raked and scraped, to such a degree that there is nothing now that will excite them one particle. In like manner some would get this people in a little while so that you could not create an excitement that would move them.

I will ask this congregation if they do not know that God was with me three weeks ago, and they will admit that He dictated me. I did not say anything about it, but all the tussle I had was to get out of this stand, for it seemed as though I was held by some power, visible or invisible. I had hard work to get out of this stand. Did I resist the spirit? Yes, I resisted the spirit and power of this people who were holding me. "Why did you leave the pulpit?" Because I had spoken long enough. The judgment that God gave me said I had spoken long enough, and if I had spoken any longer it would not have had so good an effect upon you as it did. Was I not calm? Did I tell any of you that the Holy Ghost was in me? I did not say one word about it; I let every one judge for himself. Some men in this town come pretty near tearing down the stands and benches, and the roofs off from the houses, crying out, "The Holy Ghost is in me," &c.

[The speaker jumped and threw his arms about.]

I am mimicking those persons, in order to show the folly of their conduct. I want you to understand, and not let men get these powers on them. It would not be any wonder if brother Gifford were to get into that spirit, because that is the spirit he had before he came into the Church: and he had it a while after he came into the Church, and he feels as though he had lost all his religion, because he is not actuated by that wild spirit. I have seen the manifestations of those spirits both in America and England; they were in this Church in the first commencement of it in Kirtland.

In the commencement of this Church the devil came along, and there were men that saw written letters come down from the heavens in their presence; that was in Kirtland, Ohio, 25 or 26 years ago. Some enthusiastic spirits received those letters as revelation, and they would read them to the people. A spirit would come on those individuals, and they would begin to run around the house, and be thrown into all manner of shapes and convulsions, saying it was the operation of the Holy Ghost. If you do not look out, you will get such spirits as those here. I merely speak of them to give you a check, that you may be aware of the course you are taking.

I will tell you what kind of characters will have those kinds of revelations; they will be men who have committed whoredom in our midst, and women who have played the whore. Good, virtuous men and women are not actuated by those spirits, because they ask the Father, in the name of Jesus Christ, to give them His Spirit, and not those wild, enthusiastic spirits manifested by some. How was it with those men in Kirtland? Almost every one of them denied the faith and went over the board, and afterwards we found out that they were adulterous persons.

As for the gift of tongues, I do not speak in tongues often. Can I speak in tongues? Yes, I can speak in a good, beautiful language to this people at any time. Why? Because God gave me the gift, and He does not give gifts to men and then take them away again, so long as those men are doing their duty. They are gifts, and God gives them to men and women; and so long as they improve upon them they do not forfeit them. If they do not improve upon them, the devil takes the advantage and will make it appear like the gifts of God which they have possessed, as nearly as possible, and thus they go overboard.

I do not know why it is that I am led to speak so to-day, but I am led as I am, and you may judge whether it is right or wrong. Can I interpret tongues? Yes, because that gift is in me, and I have not forfeited it. Is it in brother Brigham? Yes, and so is every gift that God ever gave to His ancient Apostles. God has given them to brother Brigham, and He will never take them away from him. He has the Spirit in him, and so have his Counsellors, that can discern your spirits and gifts, whether they are of God or of the devil. When any of you get up to speak in tongues, whether you do so by the power of God or of the devil, I can tell you which source that tongue came from, and if it is from the Lord I can interpret it.

Are the gifts of the Gospel given to you to fool with? No, neither are they given to dictate the Church, nor the Priesthood. Have such things been done? Yes, thousands of men and women have received revelations and stood up to dictate the President, the Prophet, the Seer, and Revelator, in his Priesthood. When we came to find out who such characters were,

we learned that they were men and women who had been in the habit of committing whoredom. You cannot refer me to an instance of the kind, but what I can show you that that is their character, more or less. Is it not singular? Those gifts and those blessings are for the Priesthood to dictate, and it will dictate them.

When persons get the religion of Christ, and enjoy the Holy Ghost, they will never see any of that wildness which I have spoken of, unless, in the progress of this work, our President should be moved upon to bring it into action. When he unlocks and opens the door for that Spirit to come upon this people, then it is right and never will be wrong. Brother Brigham is my brother, and holds the keys to all the departments of the Priesthood on this earth, and when he unlocks the door it will come open. He has a bundle of keys, and, if they were keys like these in my hand, no ten men in this congregation could carry or lift them. He possesses the keys of all the different gifts and graces that God designs for this people. Can you realise it? Some do, and some do not. It is brother Brigham that holds the keys, yes, above every other man that lives in the flesh. When he says, "Brother Heber, take that key and open such or such a door," then I have authority to go and unlock that door, the same as he has. If he says, "Brother Wells, take this key and go and unlock such a door," he then has the same power as brother Brigham has to unlock that door. If he says, "Brother Hyde, take this key and other small keys and go to the nations of the earth and open into different nations," brother Hyde then has the power and authority, with his brethren of the Twelve, to open the door, preach the Gospel, build up the Church, organize it, and set it in order in every nation, kingdom, tongue, and island, so far as he has received the keys and authority. When brother Brigham gives a Bishop a key pertaining to a Ward, that Bishop has power to open and shut, to teach, prophesy, and administer the word of life, according to his holy calling in his department. Every man has his department as it is set off to him, and if he lives his religion he has the power of God, the power of Brigham, the power of Heber and of Daniel, yea, all the power we have in that department, when he goes and acts in our authority. Brother Franklin, did you realize that power while acting in your department in England? Yes, and you say, here I carry out the purposes of my leaders. Do you suppose that you would have failed a hair's breadth, if you had constantly done so? No, but you fail when you draw back a little, or swerve through the influence of any one not having authority. Do you understand me? Some of you do, I know.

There are just as good men and women in this congregation as ever were on the earth or ever will be, according to their age and experience; then, on the other hand, we have some of the meanest, and, O heavens, how they stink. Are they not ashamed? I am ashamed of them, that is, of their corruption. If they were served as they should be, they would be severed from the Church, as John Hyde has been this day; and would be made a public example of before this people. For what? I will not talk it, for I am ashamed of it. I want the Elders and Missionaries to take the keys and go and open their private rooms, and take such persons into them and talk to them, and not to do it in public. I am ashamed of them; take them into the private rooms in your Wards and talk to them, and try to save the poor, miserable curses, if you can. Do you

understand me, brother Raleigh? [Yes.]

Call upon the High Priests, the Seventies, Elders, Priests, Teachers, and Deacons, and first cleanse those ruling members, those that hold the Priesthood; and if you find those that deserve to be severed from the Church, sever them. Do not call in the females, when catechising the males; but when you have done with them, then call the females together and talk to them and show them their duty. And let the heads of families call their children into their private rooms and teach them. Do not make that public, brother Raleigh, which should be kept private, lest you do more harm than good. I have not said that you do so, but I am talking to you for all the rest of the Bishops, knowing that you are a man of good order, and one who loves to carry out things as you are dictated by the heads of Israel. I know that is your character, and God Almighty bless you for ever, and every such man. There are lots of such men, and I wish to God there were a thousand where there is but one.

I would go to work and trim up the Wards in a gentle manner, without making such an ungodly stink, without exposing the brethren as Ham did his father Noah. Ham's children were cursed with a skin of blackness, for Ham pulled the clothing off from his father Noah, who had drank a little too much wine. He had not drank any wine for a long time, as he had been in the ark, and when he had once more raised grapes, and made some wine, the old gentleman said to his family, come, boys and girls, let us sit down and take a little wine. Many of us might do as Noah did, were we placed under similar circumstances. But that poor, little, pusillanimous fellow, Ham, after the old gentleman had drank a little too much, and, perhaps, it operated upon him as an emetic, and he had besmeared himself a little, pulls of his father's coverlet and exposes him to the whole family. That is, probably, just as it was, only I have told it a little plainer than it reads. If you find any persons besmeared, do not pull off the coverlets and expose them, lest you take a course to bring a curse on them by unwisely exposing iniquity.

Take a course to save men, not to kill them, not to destroy them. Take a course to save women, not to destroy them, I mean all the Elders in the house of Israel, Bishops, High Priests, Prophets, Apostles, Teachers, Evangelists, and every member in the Church of God, take a course to save; and if a man has done wrong, tell him to do right for the future, and do a good work, and, peradventure, God will remit his sins and not require any more than a lamb, a pigeon, a calf, or something of that kind, as an atonement. But He will require a great many heifers from some of you, and you will find your houses left unto you desolate. Still if God will forgive you, I will, of all the sins you have committed, if you have not shed innocent blood, or sinned against the Holy Ghost. I will forgive you of all sins that God will forgive you of. God be merciful to you, and God bless the poor and honest, and those who are filled with integrity and virtue, God bless you for ever, and you shall be blessed, whether the rest do right or not. Let us do right, and the day of deliverance will come, I know it, and we will be rescued from the evil that is coming.

Can I preach to you anything better than this? I do not know whether it is plain to your minds or not, is it brother Wells? [Yes.] I have been led just as I have, and it has been on my mind and working with me for a long time. I know that our faithful Priests and Bishops under-

stand me, but there are some, perhaps, who do not, because I have spoken by comparison rather than to expose the meanness of the corrupt. I am ashamed to speak of the sins that some are guilty of. I have not said anything about the world, and do you suppose that I am going to speak about the world, so long as there are evils in our midst equally as bad as they commit?

There are a great many old men who have the Priesthood upon them, who have been in the Church from the beginning, and yet they are spiritually dead. What is the matter? I can expose them, I can tell you just what ails them, and why they are spiritually dead. They do not wake up, and cannot wake up, because they do not consider that they are guilty of anything wrong. They cannot see themselves, but when you come to find out you will find that they have, from the death of Joseph and before he was slain, murmured and complained at Brigham and Heber, saying that "Mormonism is not as it was then; and if Joseph had lived, he would have taken hold of us and made us prominent members in the house of Israel." You will find that that is a fact; I shall not draw back from that one hair. Let us have the plain English, and you will find that to be the difficulty with them.

There are men here 60 or 65 years of age, holding the Bishopric of Aaron's Priesthood and the High Priesthood of God, whom I have known to leave their important meetings and dismiss the business of the kingdom of God to spend their time with this man or that woman who was lying about their neighbours; and those very men would sit and hear that slander, and never rebuke it. There is were they have lost the Spirit of God and their authority, the power of their Priesthood. Do you hear it, ye old gentlemen, and also ye ladies that are connected with them? for you are just as bad, more or less.

You say, "We knew and understood 'Mormonism,' when Joseph was alive, but we do not know the tree now, it has grown so fast," and that is the difficulty with you. We have had trees set out in these valleys seven years, and you can now see some of them large enough for rafters. Suppose a man had gone away about the time they were set out, or had been asleep to the sight of those things, would he recognise those trees? No, for they change as they increase. That applies to you elderly people, both men and women; and then to you who are younger, there is something will apply rather plainer than that.

Have I not been modest to-day? I do think it is outrageous to unwisely expose so much filth as some of our Elders and Missionaries do. If a man is asleep and has besmeared himself, do not expose him, unless the necessity of the case requires it. I feel a good, wholesome spirit and a fatherly spirit to you, brethren; you know I do. But I want my brethren to take a course, if they find their brethren lying under blankets besmeared, not to pull the blankets off from them before they first get water and wash them; save them if you can. You hear us talk about it a great deal, and probably many do not believe one word we say, but this people will never, no never, prosper to a high degree until we make a public example of—what? Men, who have been warned and forewarned, but who will associate with the wicked and take a course to commit whoredom, and will strive to lead our daughters and our wives into the society of poor, wicked curses, with a view to gratify their cursed passions; we will take them and slay them before this people. I am talking of those that will persist in this course of iniquity, and

not about those who will repent and forsake their sins. Are there men in our midst who will court other men's wives? Yes, and will take them right to the ungodly for them to seduce, and they will take our daughters and do the same. What are such men worthy of? They are worthy of death, and they will get it. That time is near by, and God has spoken from the heavens, and when certain things are about right, we shall make a public example of those characters. Do you see me? Do you see this Bible and Book of Mormon? If there were ten thousand of those books, I could raise them all to heaven, saying, it is as true as the contents of those books. Do you believe me, brethren? [Yes.] There is no doubt of it. But do all believe me? No. If God forgives you, I will; but there will be a public example made of such characters, and the time is just at our doors. Can we stop this iniquity, until that is done? No, no more than we can stop some from stealing. There is some stealing right in the midst of your reform, brethren.

Don't you think it is a better course to take the gentlemen privately and talk over matters, and then take the ladies privately and instruct them, and not open the budget of the filth of their husbands before the wives, nor that of the wives before their husbands? Such filthy characters seem to be the most sanctimonious, the most holy and gracious. I wish you could know one thing, that is, that we know you and can see right through you. I wish all those kind of men and women would get away to the back side of the congregation, and not stick themselves right under my nose. And if we make a party they stick themselves there also, and want to be the head, back, and everything else. If they would take a proper course, they would never intrude upon decent society, until they had repented of and forsaken their abominations.

John Hyde may spout as much as he has a mind to, and all such characters may spout and try to make out that Brigham Young, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and Daniel H. Wells are guilty of the things they are; but we are as clean as a piece of white paper. No women from heaven, earth, or hell can present themselves with a truthful allegation that we have ever led them astray. We have lawful wives, and the most of them honour their callings, and God will bless them, and they will be raised to immortality and eternal lives. They will go with us, and then there will be others that will not go with us, who will not go were Brigham and Heber will go, I will warrant you, for ten thousand years.

I wish you would obey the Book of Mormon. I was reading a little in it, the night before last, where Alma gives commandments to his son Corianton, as follows:—

1. "And now, my son, I have somewhat more to say unto thee than what I said unto thy brother: for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee? For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength, and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel; yea, she did steal away the hearts of many: but this was no excuse for thee, my son. Thou shouldst have tended to the ministry

wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness. And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good. But behold, ye cannot hide your crimes from God, and except ye repent, they will stand as a testimony against you at the last day.

2. "Now, my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except you do this, ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things. And I command you to take it upon you to counsel your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel; suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites: for when they saw your conduct, they would not believe in my words. And now the Spirit of the Lord doth say unto me, command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities; that ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults, and retain that wrong which ye have done; seek not after riches, nor the vain things of this world, for behold, you cannot carry them with you."

I did not know but that I was too hard on such crimes, but the passage referred to plainly states that adultery is next to shedding innocent blood. Hyrum Smith gave the same instructions in Nauvoo; many of you have heard him speak of this sin many times.

Again, I wish you to read another passage in that good book, as follows:—

"And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, whilst he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption. Therefore may God grant unto you, my brethren, that you may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save; yea, humble yourselves, and continue in prayer unto him: cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks

of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

29. "And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if you do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.

30. "And now, my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance; yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours. And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labour performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this: for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have the power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. And this I know, because the Lord hath said, he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said, that the righteous shall sit down in his kingdom, to go no more out: but their garments should be made white, through the blood of the Lamb."

Brethren and sisters, it is for us to prepare and qualify ourselves for the great change that is coming upon us all. Many do not attend to it, but sleep and sleep on until the time of death, and Satan will seal their spirits his, as the Book of Mormon says; he will have power over them, and they cannot help themselves.

God and His servants have instructed you to read that book, and if you read it faithfully and with a prayerful heart, you will find many principles and doctrines that you have heard brothers Brigham and Heber teach.

You who are tampering with the sin of adultery are sealing your damnation. Some are sitting right before me, with their locks as white as a sheet, who have tampered in these things. What have they done? They have done more hurt, more injury,

and thrown more obstructions in the way of the work of God than they ever can restore. They have an atonement to make, there is a debt against them. Why? Because justice will require the debt to be paid. It is for you to arouse yourselves from these things and pay all you can, that there may not be much against you when the accounts are settled up.

I have said so much, and you may call it a kind of an eccentric discourse. What is eccentric? I will explain it to you. Supposing that here is a pivot on the top of this stand, and I preach to a man away yonder and come back, to another away there and come back, and so I preach every way from the centre, that is eccentric, that is, I do not confine myself to any particular subject, but I am here and there and yonder, and yet I am always in the centre; that is what is called eccentric, or original, or what is deemed by some extravagant, because it is out of the usual custom. I am tempered just as I am, and don't you like me better in this way than in a stereotyped style? Don't you like me in my way better than you would if I should try to imitate brother Hyde, and try to be like him? I hit on one thing and then on another, but brethren, is not all plain to you?

[Yes.]

Brethren and sisters, God bless you; God bless the good, God bless the oil and the wine; God bless all the authorities of this Church that honour their high and holy calling; and may the peace of the Almighty be with you for ever. These are my feelings; and may He authorize His holy angels in heaven, and upon the earth, to cause the wrath of Almighty God to burn against the wicked, the corrupt, and those that seek and wish to follow corruption. [May the wrath of the Almighty God come on them, that they may never have any more rest, from this time henceforth, until they repent. May they not have peace at home or abroad, out of doors or in the house, up stairs nor down in the cellar, and I say it in the name of Almighty God and by virtue of the Priesthood, may the curse of Almighty God be on such men and women, and they shall welter in sorrow.

I know that if this people will do right, our enemies, those who lay snares and gins to ensnare the servants of the living God, shall be slain by the sword of His wrath, and shall have no power to fight against God, nor against Zion, and all Israel shall say, AMEN.

[The congregation was unanimous in saying amen, with a loud voice.]

It will be so, and I know it.

Live your religion. Bishops go to now and take the course I have suggested: take a course not to expose and ruin men, but let their private sins be privately acknowledged to the Bishop, and he has authority to report them to head quarters: then there can be a way of disposal—why? because God our Father has made a way. There is no situation or circumstance that ever a man was or will be in, but what there is a law touching his case.

Be cautious of your wild fire; I have touched on that, and I want the Bishops to be cautious about it, and not to be overbearing and hard on the people, nor require them to fast three days in the week, and keep them under the big sledge hammer continually. It will not answer. You should pour in a little wine and oil, and the good things of the kingdom of God, and that will temper the iron so that it will yield to the hammer.

I mean this for the Bishops, the Missionaries, the Elders, Priests, Teachers, and Evangelists; pour in a little oil and wine and soften the material, and not be putting on with three or four sledges and a small hammer in the bargain. It will not

answer for the big hammers to go on beating, after the little hammer has sounded stop, you big fellows.

When I strike with a big sledge hammer, it performs much more than the little hammer. They used to say in England, when brother Hyde had preached, "Bring brother Kimball here and let him hit the old rock one crack with the big sledge, and we will warrant it to split." Brother Hyde used to polish the rock before it was taken out of the quarry.

Brother James Brown, has it not been good for you to be here to-day? [Yes.] God bless you, if you will only live your religion, and let brother Brigham, brother Heber, and brother Daniel live theirs; for he is our brother now and always was. If you will rise up and let us rise a little higher, you will see no particular difference in us, but the difference will be in you. Rise up, and do not hold us down.

As we are members of one body, except we cut you off from us we never can rise, unless you rise. If you will cleanse the platter, and throw out the dead men's bones that corrupt it, and all wicked things, you will rise; you will not feel so much difference, only you will be calm and composed, and you will not find any wild fire in the people. They swell when they have got wild fire, until their corporations are larger, figuratively speaking, than a dozen of mine. The Holy Ghost does not make a man act in any such way.

Why do I keep talking these things over? Because I want you to understand them and get the Spirit of God, and let its peaceable influence be upon you; then you will know the spirit of men and things. Read the Bible, the Book of Mormon, and every other good book, and keep busy at some good thing or other, and stop your quarrelling. There is a great deal of quarrelling in the houses, and contending for power and authority; and the second wife is against the first wife, perhaps, in some instances. But that is done away in my family, and there is none of it in brother Brigham's, nor in brother Wells', nor in any family were they have common sense.

If every member of my body performs its office and does its duty, according to the order and government of God, then I want to know if one member is any better than another? Is any one of my fingers any better than another, if each one fulfils its calling? If one of these fingers sticks itself where it should not be, it brings dishonour on the whole body; and there are certain men and women who have dishonoured themselves and this whole community. John Hyde, probably, was living in adultery before he went from here, or if not, he was after he went from here, and he lost the Spirit of the Lord God. Any man that will do such wickedness, cannot keep the Spirit of God.

Do right, and let the Bishops and Missionaries understand their duty, and they may be the means of palliating your sins and making you comfortable for life. There are women in this congregation who have, probably, been seduced by Elders, by High Priests and men in authority. What do those women think? They believe that I am guilty of the same sin, and that brother Brigham and brother Wells, and every other good man, is alike guilty. Read the words of Alma over and over, and learn how he talked to his son. The people in that age would not hear the words of Alma, nor the words of his brethren, because of the wickedness of his son Corianton. I am showing you the cause of such iniquity, and the desolation it brings on the human family. I am not preaching as the world preaches; I preach not to show myself eloquent, but I am bringing right out these

little matters that lay the axe at the root of the tree and obstruct the onward progress of this great work. The wickedness of the Latter-day Saints throws an obstacle before it.

Brethren, don't you think the course you would take with a flock of sheep is better for this people, than it is to keep all the time hitting them on the head? It is well enough to hit a rap now and then, that is, to rap some of the old bucks and does that always want to stick their noses first in the salt. In accordance with my eccentric discourse, don't you see that I have not thrown out salt on the floor or on the grass to be wasted? I have given one sheep out there a lap, and another one there, returning to the centre, and don't you feel just as comfortable now as before ye got the salt, and a little more so? That is the way to lead the people along, and do not gag them. You may take custard pie and cram it down a person's throat until it makes him vomit; doubtless some of you have crammed your little children until they have vomited the food you gave them.

The people are often fed too much, with too long sermons. How long have I preached to-day? Though I have not stuck to one subject, but I have always come back to the centre and began again. Stop your long sermons, except God leads and dictates. I should advise you, if you have but a little water in the pond, not to let your saw run the full length of the log. Get up when you have something to say, and sit down when you have done. Long sermons will not answer. Preach short sermons, you Bishops; and when the missionaries come along and give a first-rate good sermon at a Ward meeting, and perhaps one or two others also speak, and it is eight o'clock in the evening, or half-past eight, close the meeting. You Bishops are always there, and you can preach when the sheep are not crammed to death. There is too much of this cramming, for by it you will gag the people, and throw them overboard.

I am holding on to this idea, because I see that you are wrong. And if brother Brigham had been here to-day he would, probably, have been led to speak on the same matter; and if I had been away from here, probably brother Wells would have been led the same; and if none of us had been here, perhaps somebody else would have spoken of it. I am telling you what to do, I am relieving you minds. Do not put on the double sledge hammers all the time, but pour in the wine and the oil, and scatter a little salt, and the sheep will be bleating and teasing for more.

I am a shepherd, I was brought up a shepherd; and I was a plough-boy; and I am a blacksmith, a potter, a joiner and carpenter, and a tailor; I understand all these branches. I never was confined to either of them long, but always returned to the centre. This is my mode of preaching; I do not want to talk a whole dictionary. I do not use any squatalations, as brother Hyde, brother Franklin, and others do. I am just what I am, and cannot be anything else. Brother Hyde, did you ever know me try to imitate anybody? I never did and cannot do it, unless I have the power given me. There is only one thing that I can mimic, and that is the power that some enthusiasts show, when they suppose the Holy Ghost is on them.

I don't want you to merely talk about it, but I want you to go to and live your religion, do your duty, do all things that are required of you. If you have not done so, go and do it. If you have done wrong, don't do wrong again, and do right from this time, making satisfaction and restitution for your wrong doing, and I will say you shall be forgiven, every one of you who has not shed innocent

blood or sinned against the Holy Ghost; that cannot be forgiven. If you will take this course, brother Brigham and Heber will live, yea, they will live and let live scores and scores of years.

Brethren and sisters, do not be the aggressors, always act on the defensive. I never will touch any of you, I never will offend or scold at you, nor injure you in any way, if you will not harm me but live your religion. I never will strike one of you, without you first strike me; but when you strike me, I shall be justifiable in striking you. I want you to remember what you read in the Book of Mormon, where Alma tells his son not to be the aggressor; also what Moroni said to Zerahemnah, at the time Nephites and Lamanites fought by the river Sidon.

12. "And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah, behold Zerahemnah, that we do not desire to be men of blood.—Ye know that ye are in our hands, yet we do not desire to slay you. Behold, we have not come out to battle against you, that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion. But now ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith. Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed, except we should fall into transgression and deny our faith. And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you by our faith, by our religion, and by our rites of worship, and by our Church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us; yea, and that is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way, and come not again to war against us. And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage."

That shows the mercy and compassion of our God; although his enemies are in his hands, he will have mercy upon them. In the book of Doctrine and Covenants it is said, if thine enemy comes upon thee and falls into thine hand, forgive him, if he repent; and if he comes upon thee the second time, forgive him, if he repent; but if comes upon thee the third time, thou mayst do with him as seemeth thee good, still, if thou shalt forgive him, I will add glory unto thee for thy mercy. Just look at it, and see what kind of a God we are serving. That God is talking to you, through me, to-day.

Some of you may, perhaps, think that I have had wild fire in me to-day, but I have not had a bit of it about me.

I am preaching all the time to show you the propriety of being filled with mercy, for God says the merciful man shall obtain mery. That is the spirit which is in me. When I step forward here God speaks through me; and if brother Brigham had been here He would have spoken through him. Don't you see that I have the same fatherly care, when I step up here to act in brother Brigham's place for the time being? I do not care who you put here, he will have the same spirit when he is put here, that is, if he is dictated by the Holy Ghost.

I have had a good time here to-day. How nice it feels; there are good feelings here. Brethren, cultivate the spirit of compassion; if any man has committed adultery, have mercy on him and pity him, if he repents. You may say, "O Lord God, I thank thee that I never fell into that sin." Have compassion on those who have, if they will repent.

You leading members of the Church, you Twelve, High Priests, Seventies, Bishops, &c., go ahead, press forward, and we will gain the victory. We will overcome, because with those that do repent, if there are not more than three hundred men, we will whip out the unrighteous, for, says the Lord, everything that can be shaken shall be, and that which cannot be shaken will remain. Amen.

MAN MUST USE HIS ENERGIES AND CULTIVATE THE GIFTS OF GOD—NECESSITY OF FOLLOWING COUNSEL—REFORMATION MUST BE INTRINSIC AND NOT A MATTER OF EXCITEMENT.

A Discourse by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, January 18, 1857.

By the request of the President of this Stake, Elder Spencer, I will occupy a short time in speaking such things as may come to my mind, or as the Lord shall see proper to dictate.

I have observed, brethren, that both speakers and hearers are frequently troubled with certain weaknesses, and I want to occupy a moment or two in pointing out some of those weaknesses, as this is a time of reformation. I presume when Elders rise to speak, those who have not been in the habit of speaking before assemblies, that it is sometimes very hard and difficult for them, but they will stand before a congregation because it is absolutely their duty to do so. They do it because it is obligatory upon them; they do it because they cannot well escape that situation, which, peradventure, they would be well pleased to do, if they could do so and feel approbated in their own consciences. This is a weakness that individuals in this position feel more than they do in any other, though I do not think that this will apply to the Elders of Israel very extensively. Another weakness consists in their not taking care how they express themselves in the communication of their ideas and instructions.

I would not wish to stand before you this morning for the purpose of being seen or of getting rid of an unpleasant feeling, nor that my oratory

may be spoken of hereafter, but I wish to stand before you for the purpose of communicating that which shall be for your good and benefit.

I understand that we are brethren together, that we are of the same Father in the celestial worlds, and that if we knew each other as we should, if each one was endowed by the power of God, our sympathies would be excited more than they are at the present time, and there would be a desire on the part of every individual to study in their own minds how they might do their brethren good, how they might alleviate their sorrows and build them up in truth, how remove the darkness from their minds. If we understood each other and the real relationship which we hold to each other, we should feel different from what we do; but this knowledge can be obtained only as we obtain the Spirit of life, and as we are desirous of building each other up in righteousness.

Again, I have noticed on the part of the people what I have attributed to weakness. They come together, some of them, more for the purpose of being pleased with the oratory of their speaker, for the purpose of admiring the style in which he may address them; or they come together more for the purpose of seeing the speaker or speculating in regard to his character, or the true relationship that he sustains to the Lord in the Priesthood, than for the purpose of receiving instructions that will do them good and build them up in righteousness.

I think that speakers ought to try and improve themselves, wherein they see their weaknesses; the hearers ought to try to eschew their weaknesses, so that when the Elders are called upon to speak they may have it in their hearts to do the people good.

One of the greatest prayers that a man can offer, so far as I understand prayers and their consistency, is that, when an Elder of Israel stands before the people, he may communicate and tell some thoughts to do the people good, and build them up in the principles of truth and salvation. Prayers of this kind are as agreeable in the ears of the Lord as any prayers that an Elder of Israel can possibly offer, for when an Elder stands before the people he should do so realizing that he stands before them for the purpose of communicating knowledge, that they may receive truth in their souls and be built up in righteousness by receiving further light, progressing in their education in the principles of holiness.

This cannot be done, except by a labour of mind, by an energy of faith, and by seeking with all one's heart the Spirit of the Lord our God. It is just so on the part of the hearers; unless particular attention is paid to that which is required of them from time to time by those who address the people from this stand, and unless individuals labour in their minds with all their mights and with all their strength in their prayers before the Lord, they will not receive that good and benefit to themselves which they ought to receive. If, for instance, you are attending school, you have your lessons to learn, and just in proportion to your energy and faithfulness, and intelligence in regard to acquiring a knowledge of those lessons, you will be prepared to enjoy their benefit, that for which they are designed. And, just in proportion to your neglecting to exercise your mind and your intelligence, your mind will be barren and unfruitful in relation to that knowledge which you should have attained.

You remember, probably, a revelation in the Book of Doctrine and Covenants giving to Oliver Cowdery the privilege of translating certain records, and that after receiving this

he got the idea that all he had to do was to stand idle and not do anything; but he found that his mind was barren. The Lord gave a revelation to inform him of the difficulty, and told him that because he did not exercise his mind, the powers or intellect that were given him, his mind had become darkened.

It is precisely so in regard to ourselves. If we do not exercise those faculties given us, and get the Spirit of the Lord, but little information will be received from speakers, even though ideas may be communicated of great value and worth. Notwithstanding, ideas may be communicated in a very broken style, if the people will exert themselves, as a boy should at school, they will soon learn that they will never return from meeting without their minds being benefitted by the speakers.

Brethren, I will tell you there is a fault, a weakness, with regard to this principle, and I know it. There must be a labour of mind, an exertion of those talents that God has given us; they must be put into exercise. Then, being enlightened by the gift and power of the Holy Ghost, we may get those ideas and that intelligence, and those blessings that are necessary to prepare us for the future, for scenes that are to come.

The same principle will apply in all our actions in relation to the things of God. We have to exert ourselves, brethren. This remaining idle without putting ourselves into action is of no use; if we remain perfectly neutral, nothing is accomplished. Every principle that is revealed from the heavens is for our benefit, for our life, for our salvation, and for our happiness.

Counsel that is given to us when it comes from the proper authority, is given for a certain purpose; and that purpose is our happiness, so far as the present time is concerned; it is for the purpose of adding happiness unto us in the present state, and also for the purpose of communicating benefits unto us in a state hereafter. Upon this principle is counsel established, upon the principle of doing our fellow-men good; for the purpose of doing them good here and hereafter.

The design of the Lord in regard to ourselves, in regard to His people generally, is to bring them to that state and fulness of knowledge, and to that perfection which their spiritual organizations are susceptible of receiving or arriving at. There are certain laws established from all eternity for the purpose of effecting this object.

The question is asked, "Why are we under obligations to follow counsel?" Because that counsel possesses those qualities necessary to make us better here, and to exalt us to honour and glory hereafter. If it were not so, there would be no obligation on our part to follow counsel. A minor is under obligation to follow his father's counsel, for that counsel is designed to make him happy while in the state of boyhood, and to qualify him to act in an after state, in a state of manhood. That counsel is designed to benefit that father who gave it, as well as the son to whom it is given. It is the father's privilege to counsel as shall be for the benefit of that father, and as shall contribute to the greatest happiness of that boy while in his boyhood, so that it shall benefit him to the greatest extent when he shall arrive at the state of manhood.

In the same light President Brigham Young is a counsellor to this whole people, and the counsel he gives is for the purpose of benefitting them in this state, also for preparing them to receive the greatest happiness it is possible for human beings to receive in the world to come. It accomplishes the two-fold object of benefitting himself and those to whom it is given. No man can give counsel

to any one, but what it has a tendency to benefit himself as well as others. We are so constituted and organized, that we cannot counsel that which will contribue to the benefit and exaltation of others, without at the same time contributing to our own good.

A father, in communicating counsel to his son, should in the first place prepare himself to communicate those proper counsels which will suit the condition of his son. It is his privilege to extend happiness to himself; it is his privilege to increase his own happiness, and in increasing his own happiness he should extend it throughout his family dominions. And when he is increasing his own happiness, his own glory, his own authority, he at the same time is increasing that of his children, provided that counsel which he reveals is all the time that which is best for his family. If good counsel was not established for the benefit of the individual that communicates it, also of those who receive it, it would be of no service.

The people are under obligation to obey the counsel that is given; they are necessarily required to apply the counsel of brother Brigham, because that counsel possesses those objects. No man can be more happy than by obeying brother Brigham's counsel. You may go from east to west, from north to south, and tread this footstool of the Lord all over, and you cannot find a man that can make himself happy in this Church, only by applying the counsel of brother Brigham in this life; it is a matter of impossibility for a man to receive a fulness who is not susceptible of receiving and carrying out brother Brigham's counsel. An individual that applies the counsel of this Church is bound to increase in all that is good, for there is a fountain of counsel which the Lord has established. He has made it, has deposited that counsel, that wisdom and those riches, and it will circumscribe all that pertains unto good, unto salvation; all that pertains unto peace and unto happiness; all things that pertain to glory and to the exaltation of the Saints in this world and in the world to come.

If that counsel, if that intelligence, that is deposited in the President of this Church, was calculated to bring misery and misfortune and unhappiness upon the people, and to undo or hinder that which their nature is susceptible of receiving, then it would not be upon that principle of which we have been speaking. But it is our privilege to follow it; and if we carry out the principles that are established in our nature and that are being taught us, we shall keep rising and being exalted. If we follow that counsel, we shall advance in those principles that pertain to happiness in this world and the world to come.

It is the business of the father to be qualified to teach and instruct his children, and to lay principles before them, so that by conforming to those instructions they can be the most happy that their natures are susceptible of in a state of childhood, while at the same time they learn the principles upon which they can gain the most happiness and enjoyment in a state of manhood. Those children are under obligations to follow their father's counsel precisely, so long as the counsel which the father gives is calculated for this express purpose. They are under obligations to follow that and carry it out in its design and in its object, and the moment they break off and separate themselves from the father they become like a branch that is separated from a tree; they no longer flourish nor bring forth fruit. The branch that is cut off from the tree ceases to have the life-giving power, ceases to bring forth fruit. Let a person be cut off from this Church and he no longer remains a wise director and counsellor for his

children, but only so long as he has the privilege of receiving and having counsel in which is deposited that wisdom and knowledge, and power that can give life to those that are around him.

There is a necessity of our being more industrious, many of us, in getting into the spirit of this reformation more than what has already been received. There is a danger of our being satisfied with a superficial advancement, with merely advancing on the surface. We talk of walking in the light of the Spirit and of feeling it upon us, but do we do these things? We ought to dig deep into the things of God, lay our foundation upon the rock, until we come to that water which shall be in us an everlasting fountain of eternal life in the midst of the people in this reformation. When the Elders stand forth in the various ward meetings, the prayer meetings, the general assembly meetings, and when the Bishops exercise themselves in the power of their Priesthood, and feel pretty bright themselves, there has all along been this fact, these circumstances, a certain overwhelming spirit which the people feel more or less; and there is a spirit of excitement attending the exercise of those powers. Some individuals, I am fearful, do not partake of the spirit of this reformation any more than the external effect that it has upon them; there is nothing more than show, by the power that is around them and that is being exercised among them. With some it is simply the popularity of the reformation, if I may be allowed that expression, for the reformation has become very popular.

If a person does not see the necessity of a reformation, he is set down as being grossly ignorant. But few people would have the boldness to say that there was no necessity of a reformation in this day, when the people know that it has become popular. We ought to be careful not to be carried away with popularity alone, but lay a good, a strong foundation to build upon, and know precisely the foundation of this reformation, and get the Spirit ourselves, and not be satisfied to walk in the light as it is shadowed forth by others; we should have it incorporated with our spiritual organizations. We should not merely rest satisfied with the necessity of this reformation, but we should have the spirit of it within ourselves.

I will, for the purpose of expressing my ideas, present a figure. We will suppose that here is a large army organized for the purpose of contending against their enemies. All the officers in that army, from the general down to the lesser officers, are clad in bright uniforms; the bands are playing their thrilling martial music, and everything, to use a worldly expression, is grand and glorious. Here is a general excitement, a war spirit is upon every man, from the crown of his head to the soles of his feet, and the only feeling is, "Let me go forth to battle against the enemy." They all feel strong in the midst of this excitement, but who will pronounce in reference to the bravery of this army? Everybody is excited to push ahead to battle, but is every one prepared? Are those that cry, "Lead us forth to the battle field?" When the day of test and trial comes, when they are in the battle field, with the death balls flying, the artillery playing, then there is a different scene. The gay flags are no longer seen, the martial music is drowned by the groans of the dying, and, instead of the sun in full splendor and everything in grandeur, the air is filled with smoke, rendered lurid by the flashes of musketry and artillery. Then you will see a different feeling with those soldiers; the pomp, the splendor, the show are seen no longer,

but they then stand in their callings, in proportion to the real intrinsic value and worth that they have acquired by a long series of experience, and which have got thoroughly incorporated in their systems.

When individuals are first baptized into the Church, there is more or less excitement about them; they feel well, they feel good; every thing seems to wear a new appearance. They love everybody and everything; they wish they could at once take the line of march to the valleys of the mountains, there to contribute their exertions to the upbuilding of the kingdom of God. They see everything in a delightful condition and in a very pleasing state, but in a few days or weeks they feel that there is something for them to do, something that requires a strong sacrifice to enable them to conform to the doctrines that they have espoused.

Take a person that is penurious, one that thinks a great deal of his property, and who has accumulated a good deal; it never comes to his mind, when the good spirit is upon him, that there will be anything that will be difficult. When a call comes from the Church for the property he has, because it is wanted for a certain necessary purpose, it strikes in upon him like an electric shock. The spirit strikes in so that he feels perfectly powerless and palsied, when an exertion is required on his part. All that feeling of joy and gladness, that being sealed up unto the Spirit of goodness that was before him, is gone and he is left so that he feels all is gone. But there is a certain knowledge left which tells him that it is right for him to comply with the call, inasmuch as he calculates to follow up to the doctrines of the Church. He stands the test; he is just able to reach forth and contribute that which is required; he feels that he has done a duty, and he feels that he has past through the field of battle and come off unscathed; he did not get wounded but came off clear. This individual, then, must pronounce to himself that he has gained a victory, and he can gain faith and confidence in himself and in his God. He can see that he has been tried in doing that which was required of him, and he can look back upon that point and the position in which he stood, and can see that he acted wisely and faithfully. Then he can say to himself what he will do, if circumstances of a similar character should come before him; he can say, with a little confidence, what he will do if, in future, a similar or even a greater requirement shall be made of him.

Individuals that have not past through such an ordeal cannot say in regard to themselves what they will do, with that confidence which those can who have had the experience. In this way we have to learn to do what is required. But it is a warfare, and we have to live so that we can be approbated in our doings. We have to look at things camly, coolly, seriously, and firmly, and to live in a way to get righteousness incorporated in our systems. We are placed under certain regulations, certain restrictions, that we may get the notion of acting from practice.

An individual undertaking to learn to play upon a flute at first finds a difficulty in making the notes, and in order to play a tune correctly there is a great deal of diligence and patience required. He has to go on, to pause, to turn back and commence afresh, but after a time he is enabled, through a great deal of exertions, to master that tune. When called upon to play that tune afterwards, there is no necessity for remembering where to place the fingers, but he plays it naturally. It was not natural at the first; there had to be a great deal of patience and labour, before it became natural to go through with the tune:

It is just so in regard to matters that pertain to the things of God. We have to exert ourselves and go from grace to grace, to get the law of action so incorporated in our systems, that it may be natural to do those things that are required of us. The son cannot always see the intrinsic benefit of a father's counsel when it is given, but that which he does know is that his father has a right to give that counsel; he also knows that he is in duty bound to act in accordance with that counsel and that knowledge. By acting in that way he will feel well, and he will do his duty.

It is a great matter to act firm, for one of the main objects that the Saints should accomplish is to be perfectly calm and serene, no matter how sudden accidents may occur. If you find that you are surrounded by a host of evil spirits that are choking you to death, have presence of mind enough to call upon the Lord; but some have not had presence of mind enough for that.

I will say, in relation to the counsel given by brother Brigham, that often all you know is that he has the right to give that counsel; you cannot always see that the counsel is for your good, neither can you see the propriety of many things, until you put them into practice; you have a right to know that the source is legal, but its intrinsic value you cannot always foresee.

The son acts upon the counsel of his father, that he may have the law established in himself, that he may be put forth by the law that is or has been incorporated in him. It is just so with ourselves; we value the counsel that is given and learn the principles of righteousness, and to conform to those things that are necessary for us, until we get the law of the celestial kingdom incorporated in our systems; a law that will have a direct tendency to benefit us here and hereafter. But in our present state of blindness the perfect law is not always in us, we do not fully understand it.

Then again, I will bring another figure in regard to bringing about and getting this spirit in us, and digging deep, that we in the time of storm may not be driven off. Place a cucumber in a barrel of vinegar and there is but little effect produced upon it the first hour, nor in the first twelve hours. Examine it and you will find that the effect produced is merely upon the rind, for it requires a longer time to pickle it. A person being baptized into this Church has an effect upon him, but not the effect to pickle him immediately. It does not establish the law of right and of duty in him during the first twelve or twenty-four hours; he must remain in the Church, like the cucumber in the vinegar, until he becomes saturated with the right spirit, until he becomes pickled in "Mormonism," in the law of God; we have got to have those things incorporated in our systems.

With these few words and with these exhortations, brethren and sisters, I will give way and leave the subject to your close application, consideration, and meditation, praying the Lord God of our fathers to pour out His Spirit upon His people. You are those whom the Lord has selected to glorify Him in His presence, and may the Lord bless you and fill you with His Spirit, and may your eyes be clear to discern the things that pertain to your salvation. And if there is any man or woman that is not fairly awake, may the time soon come that the Spirit and power of the Holy Ghost may be upon them, that it may teach them things past, present, and to come, and by the assistance of the Lord, plant righteousness and the principle of truth in their systems, that they may be prepared for the storms that are coming. These are my prayers, in the name of Jesus. Amen.

EXHORTATION TO CLEANLINESS—MANY OF THE SAINTS SPIRITUALLY DEAD.

Remarks, by President J. M. Grant, Delivered in the 17th Ward School-house, Great Salt Lake City, October 2, 1856.

You are not acquainted with the spirit that prevails with this work, neither with the fact that many of the people who come to this place think that the Presidency will save them, regardless of their own individual conduct.

We gather all kinds of people in this kingdom; some of them are as corrupt as men can be, and they are scattered all over the Territory, and I think you have a few of them in your Ward.

Elders while abroad in the vineyard feel to have the Holy Ghost, but many of them, when they get home, act like the devil. They will do well until they get their companies here in the Valley and turn them over to the Presidency of the Church; then they will say, "I will not have them in my charge any more, let the consequences be what they may." They will not render the Presidency any encouragement or assistance about their companies after they arrive here.

Now we have all kinds of people in this Church, and you have some of the different kinds. Some cannot pray night or day, nor ask a blessing, lest they should spend some time which they wish to use for something else. Some think the reason why we do not progress more rapidly is because we are continually adding new clay, but I would rather have new clay than to undertake to make a vessel of honour out of a good deal of our old clay, for much of it has stuck to the tempering vessel until it stinks.

If there is a place on the earth where we should be faithful, it is in this city; or if there is a place where we should watch our children, it is here. Go to all the quorums in this city, and you will find some of their Presidents and Officers as corrupt as the devil. We have men that can beat the Gentiles in any mean tricks they are a mind to start up, but those who intend to serve God should do right.

I want to see the Bishops of the Wards right, then I want to see the Teachers right; I want to see them all filled with the Holy Ghost, then they can do something. Did I ever cry peace and safety to this people, that they were ALL doing well, and that their warfare was over? No, I never did. When I know that sudden destruction awaits a people, if they do not awake to their situation, I cannot cry peace.

This people are asleep; and I will vouch that there are many of them who do not pray, or if they do, three such prayers "would freeze hell over," as a Methodist minister once said. I want you to pray with the Holy Ghost upon you.

It is your duty to keep clean. I have given the Teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances will permit? Do you keep your dwellings, outhouses, and dooryards clean? The first work of the reformation with some, should be to clean away the filth about their pre-

mises. How would some like to have President Young visit them and go through their buildings, examine their rooms, bedding, &c.?

Many houses stink so bad, that a clean man could not live in them, nor hardly breathe in them. Some men were raised in stink, and so were their fathers before them. I would not attempt to bless any body in such places. You may inquire why I talk so. Can you talk in a better style about dirt, nastiness, and filth? If you can, I cannot, and at the same time make people feel enough upon the subject to put away their filth and be clean. If you want me to speak smoother, do better and keep cleaner. Were I to talk about God, heaven, angels, or anything good, I could talk in a more refined style, but I have to talk about things as they do exist among us.

Some people wish to have me shut my mouth, and to have President Young talk. But, thank God, they cannot shut my mouth until I get through, for I never had a gag in my mouth.

I now want to tell you of another fault there is among some of the people; they want to hear a new man preach and teach, and do not wish to hear the Bishop of their own Ward. I understand that to-night, while we have a meeting here, there must be a party got up in this same Ward. I would see them in Tophet before I would allow it.

There are many of the Seventies who are spiritually dead and damned, and so are many of the Elders. Many of the Presidents of Quorums are like pipe which needs to be burnt out, before it is fit to be used. It is the same with many of the High Priests and others. I pray God that this people may rise up and get the Holy Ghost, and wake up and live their religion, which I ask in the name of Jesus Christ. Amen.

NECESSITY OF OBEYING THE INSTRUCTIONS AND REVELATIONS GIVEN—THE IMPORTANCE OF OBTAINING THE HOLY GHOST—THE LABOURS OF THE SAINTS ARE FOR THEIR OWN SALVATION, AND NOT TO ENRICH THE LORD.

Remarks by Elder Wilford Woodruff, Delivered in the Tabernacle, Great Salt Lake City, Sunday, January 25, 1857.

I am requested to get up and address you a short time. I do not know that I will be able to make this large assembly of people hear me this morning, but I will do the best I can to accomplish it. I feel that it is a very good sign to see so many people out to meeting, it seems as though they felt interested in meeting together to receive instructions; to see as crowded a house as this is this morning, is a proof that there is an increasing interest resting upon the people to hear the word of the Lord and receive instructions from the servants of God, and I do hope, brethren and sisters, that what instructions you do receive, you will prize, lay it up, and practise it, whether it be much or little.

I realize that the salvation of this people does not depend upon the great amount of teaching, instruction, or revelation that is given unto them; but their salvation depends more upon their obeying the commandments of God which are given unto them, their becoming a doer of the word, and following the counsel of those who are set to lead them. We certainly have a great amount of teaching, of instruction, of principle, of revelation, and of the word of God, which has been given unto this people, not only that which is recorded in the Bible, the Book of Mormon, Book of Doctrine and Covenants, the Church History, but we have day by day, and night by night, instructions given unto us, we have a little here and a little there, a discourse to-day and another to-night, and we are continually receiving instructions from the servants of God. We receive instructions in our Ward meetings, and almost every time a few of us meet together, we do so for the purpose of receiving the word of the Lord.

It appears to me, then, that we are certainly a favoured people, and that we are having a great deal of important instruction, such as is calculated to lead us unto salvation. Inasmuch then as we have been called upon to reform, or to advance and to grow in the principles of eternal life, and to become holy in our lives, I hope there are none of us but that will take hold with our whole soul and carry out the instruction, and try to practise it in word and deed. We frequently hear remarks made about the reformation being over, and about their having got through with it in this place or in that place, but the amount of it is there never will be any end to the reformation, or in other words there will never be any end to our advancement, there will be no end to our improvement nor to our increase, neither in time nor in all eternity.

If we act up to our privileges as a people, we have no more time to lose or to spend in an unprofitable manner. We should not act indifferently with regard to the blessings which the Lord is offering unto us, and which we have the privilege of obtaining; we should labour with all our might to build up the kingdom of God, that we may secure unto ourselves every blessing necessary for our salvation. We live in an important day; it is a day of mercy and a day of great blessings unto us as a people, and we should appreciate it as such.

I have reflected a good deal within the last few months, and especially while sitting and listening to the teachings of the First Presidency, the Twelve, and the Elders of Israel, in their various spheres and callings in which they are called to act. In my prayers and reflections I have thought much of our present position, and I have concluded that if we do not enjoy the Holy Spirit, and if the vision of our mind is not open to comprehend the things of God, and the power which is being made manifest for our benefit and good, that we are in great danger of suffering loss; we should see more fully the importance of taking hold with our might, and then, as brother Kimball says, the Holy Spirit of God would be diffused through our whole bodies, and through the whole body and Church of Christ.

I feel and see the importance of this work, and I see the necessity of our walking up to the line of our duty, that we may live and walk daily in the light of the Lord. I realize that the Presidency of this Church stand between this people and the Lord, for they are the head, and I realize that God reveals to them His will, and therefore we should look unto them for light and for information. The head may be full of light, of inspiration, revelation, and of the mind and will of God, but if those

officers who stand next to them, and if we ourselves are asleep in relation to our duties, and are not in a fit state to receive that light, do you not see that the river is dammed up at the head? There is no current or medium through which the light may flow to the limbs and branches of the body.

I realize that it is the duty, not only of us who hold the Priesthood but of this people generally, to present ourselves in humility and faith before the Lord, that we may obtain the blessings which are in readiness for us, and we can obtain all the light, the knowledge, the faith the intelligence and power which is necessary for our salvation by humility, obedience, and submission to the will of God. We should attend to this in order that our minds may be prepared, and our bodies become fit subjects for the reception of the Holy Ghost, so that the Spirit of God may flow freely through the whole body from the head to the foot. Then when this is the case we will all see alike, feel alike, and be alike, and become one as far as the Gospel and kingdom of God is concerned, as the Father and Son are one, and then this people will begin to see the position and relationship which we bear towards each other and towards God, and we shall feel the importance of attending to our duties, and we will willingly step forward and improve our time, make good use of our talents, and obtain the blessings that the Lord has for us to enjoy; but do you not see that if the people are asleep, and slothful, and not living up to their privileges, and the Spirit of God begins to flow from the head to the body, that it soon becomes obstructed and dammed up?

We may trace this principle through the Church and kingdom of God, and you may carry it into the family government, and you will find it as brother Kimball has already presented it to us. It is like the vine with its limbs, its branches, and its twigs. This is a very good figure to teach us the principle of righteousness.

In order for us to be prepared to do the will of God, and be in a position to build up His kingdom upon the earth, and to carry out His purposes, we must not only become united and act as the heart of one man, but we must obtain the Holy Spirit of God, and the mind and will of God concerning us, and be governed and controlled by it in all of our movements and acts, in order to be safe, and to secure unto ourselves salvation.

If I do not enjoy the Holy Spirit, there is something the matter, and I should labour until that is removed, for I consider that to be the first turning key, and we should do this to prove that we are honest before the Lord, and that we desire to do right in our minds and in our hearts. Yet, as I have said before, unless that Spirit is with us, we do not know whether we are doing right or wrong.

[President Kimball: Shut that door and let it remain so, for I tell you there is no one can enjoy the peaceful influence of the Holy Spirit where there is confusion; and I am sure this congregation cannot while that door is going clickitty-clack.]

As I was remarking, unless we do obtain the Holy Spirit, we are in danger every step we take, we are not safe, neither are we in a condition to build up the kingdom of God or do His work. I consider that the Lord requires this at the hand of every man and woman in Israel, every Latter-day Saint, that we first obtain the Holy Spirit, then bring forth the fruits of it unto salvation, then you will see this people keep their covenants and obey the commandments of God; this is the duty of all of us, and we should live our religion and and follow its dictates. When this is done, you will see this people awake

and bring forth works of righteousness, then they will have faith, and they will have power, and rise up, and the power and glory of God will be made manifest through such instruments as the Lord has chosen in this dispensation upon the earth, into whose hands He has committed the Holy Priesthood.

Ask any people, nations, kingdoms, or generations of men the question, and they will tell you they are seeking for happiness, but how are they seeking for it? Take the greatest portion of mankind as an ensample, and how are they seeking for happiness? By serving the devil as fast as they can, and almost the last being or thing that the children of men worship, and the last being whose laws they want to keep are the laws of the God of heaven. They will not worship God nor honour His name, nor keep His laws, but blaspheme His name, from day to day, and nearly all the world are seeking for happiness by committing sins, breaking the law of God, and blaspheming His name and rejecting the only source whence happiness flows.

If we really understood that we could not obtain happiness by walking in the paths of sin and breaking the laws of God, we should then see the folly of it, every man and every woman would see that to obtain happiness we should go to work and perform the works of righteousness, and do the will of our Father in heaven, for we shall receive at His hand all the happiness, blessing, glory, salvation, exaltation, and eternal lives, that we ever do receive, either in time or eternity

We should understand that we should not deceive ourselves in this matter, for if we deceive ourselves we shall suffer the loss. We may just as well search our own hearts, and at once resolve that we will do the works of righteousness, honour our Father in heaven, do our duty to God and man, take hold and build up the kingdom of God, and we will then understand that in order to obtain happiness and satisfy the immortal soul in a fulness of glory, that man must abide a celestial law, and be quickened by a portion of the celestial Spirit of God; and we will also understand that to commit sin, break the law of God, and blaspheme His name, will bring sorrow and misery, and it will bring death, both temporally and spiritually. If we walk in the paths of unrighteousness, we grieve the Holy Spirit, and grieve our brethren, and injure ourselves.

Again, I wish to say a few words upon the blessings to be obtained by what we do, the labours we perform, the work we are called upon to do in paying our tithing, in building temples, and in doing those things that are required of us. These are things that are for our own benefit and good, these, with other subjects, have been impressed upon my mind for some weeks past, and it does appear to me that the people have not understood these things in their proper light.

Some of the people have looked upon the law of tithing as a kind of tax and burthen laid upon them, but who is it for? Our tithing, our labour, and all that we do in the kingdom of God, who is it all for? The tithing is not to exalt the Lord, or to feed or clothe Him, He has had His endowments long ago; it is thousands and millions of years since He received His blessings, and if He had not received them, we could not give them to Him, for He is far in advance of us. I want the brethren to understand this one thing, that our tithing, our labour, our works are not for the exaltation of the Almighty, but they are for us. Not but what the Lord is pleased to see us obey His commandments, because by doing this it will place us in a position that will fulfil and accomplish the object of our creation

tion, and bring about the end designed by our coming to take tabernacles here in the flesh. Again, when we do wrong, the Lord knows we shall inherit sorrow and misery if we continue in that wrong. Then I say, brethren, let us understand this as it is, and we shall do well. In paying our tithing, in obeying every law that is given to exalt us and to do us good, it is all for our individual benefit and the benefit of our children, and it is not of any particular benefit to the Lord, only as He is pleased in the faithfulness of His children and desires to see them walk in the path which leads to salvation and eternal life.

If we look upon things in this light, we shall do every thing cheerfully, and whatever calls are made upon us, we shall gladly respond, and then the channels will be opened, there will be no obstruction in the edification of the body of Christ, and light and intelligence will flow from the fountain-head unto the people, then when a man speaks, the people will, by their prayers and faith, draw forth the word of the Lord from him, and they will have their minds upon the things of God, and not upon everything else as it has been heretofore.

If this people would rise up and do their duty, when men rise before them in this stand to point out the way of life, the Spirit of the Lord would reveal the things necessary for the people to understand, for the faith of the people would draw them out. All that is required is for the people to arouse themselves, and get the light of God within them.

Brethren, I do not feel to speak much longer; I have done what I was required to do—to occupy a few moments in opening the meeting this morning, and there are two of the Presidency here who will speak to the people, and we wish to hear from them. I will say, let us awake to righteousness, and in doing this we will see that there is no time to go to sleep; this we shall all know when we come to the end of the race, if not before. We are now in our alphabet, we are yet engaged in doing our first works, and there are many lessons and principles which we have yet to learn before we get to those who are gone far in the advance of us and received their reward with the just; and, therefore, I say, there is no time to be lost. Let us make the best use of our time, and in doing so, I pray that our minds may be enlightened, that we may live our religion, that we may grow in grace and in the knowledge of God, from this time forth, that we may improve the talents we have received, and that we may be satisfied at the end of the race, which may God grant, for Christ's sake. Amen

PROPHETS WEEP BECAUSE OF THE SINS OF THE PEOPLE—ONE GENERATION SHOULD IMPROVE UPON THE EXPERIENCE OF ANOTHER —MANY SET THEIR HEARTS ON PERISHABLE THINGS—PROVISIONS ARE MADE FOR THE EXALTATION OF ALL—THE SPIRIT SHOULD RULE THE FLESH—LIMITED KNOWLEDGE OF MAN—PHENOMENON OF FORGETFULNESS—NATURAL PHILOSOPHY—EMIGRATION.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 1, 1857.

Let the congregation be as still as possible.

I wish to occupy a short time in speaking to you, and I am not able to talk with the ease that I could wish, for my health has for some time obliged me to confine myself pretty closely to my rooms. This is the first time that I have walked so far as to come to this Tabernacle since the burial of Jedediah M. Grant. My bodily afflictions would not permit me to walk much, and they also still hinder my efforts in speaking or exercising. I have been troubled this winter as are many in this high altitude, with a rising of the blood to the head; that is what is troubling me this morning, insomuch that I hardly felt able to get here.

Aided by the faith and prayers of the Saints, I will endeavour to speak so that you can hear me, and to edify you according to the best of my ability.

I have a great desire to teach people the way of life and salvation; I have been occupied in that labour for many years. It has been my chief business to instruct the inhabitants of the earth how they can secure unto themselves eternal life. The more I become acquainted with the principles pertaining to salvation, and the more strictly I adhere to them, the more importance I attach to them.

If I do not always view people as they really are, yet I see them partially as they are, perhaps, as looking through a glass darkly, and in the vision of my mind, looking at this people called Latter-day Saints, and leaving out the residue of the inhabitants of the earth, to give vent to my understanding, I could cry aloud and weep before the Lord. It appears to me that very many, in their understandings, according to the past conduct of the people, leaving out the present, are too much like brute beasts, or like the door on its hinges, which opens and shuts as it is acted upon, and is insensible. This appears to be the situation of some of the people.

Sometimes this seems strange and inconsistent, knowing that mankind are organized to receive and continue to receive, and that receiving one fact in the understanding does not deprive them in the least of receiving another. There is no heathen nation but what expects their posterity to improve in all the knowledge they possess, and that is required by the parents. But the Christian nations with whom we have been associated, boast of their intelligence, suppose that they are exhibiting great knowledge, and that it towers to the heavens, and expect their children to improve in all the arts and sciences in their possession.

When people have the privilege of securing to themselves eternal exaltation, when the words of eternal life

are given to them, what a pity it is that they do not understand, how liable they are to fall out by the way, and that this is necessary in this state of probation. Place before some persons that which their appetites crave and require, and they will forsake every other thing, even their best friends. They will contend against their best friends and benefactors, in order to glut their appetites. When I look at this people, to say nothing about any people but the Latter-day Saints, if I have a correct understanding, some few of them look to me to be much like what we call brute beasts. The people are instructed, from their youth, that there is no end to their learning. They are taught by their parents and by their teachers that they can continue to learn, that they can store up knowledge, treasure up the wisdom of the world, and never see the time, although they shall live to the age of Methusela or older, but what they can add to their store of knowledge.

When I apply these principles to the Latter-day Saints, it would seem that when they are once filled, when they are once fed upon the words of eternal life until their souls are satisfied, they conclude that that meal will last for ever. They think they will never require any more, and so they become empty, faint, wearied, dull, stupid, and before they are aware of it, they need a spirit of reformation; they need a fresh manifestation of the power of God to stir them up and waken them out of their sleep, to remove the scales from their eyes, to arouse them from their lethargy. And when again awakened, they begin to see that they have been without food; then they can realize that they have neglected the more weighty matters. I ask the Latter-day Saints, is such the case? Is it true that any of the Elders of Israel, with their wives and children, neglect the things of God, and turn to the paltry, corruptible things of earth, and let their affections and feelings be attracted from holy principles, and placed on objects of no moment? You can answer this question at your leisure.

You that see and understand things as they are, you who can obtain the visions of eternity, whose minds soar aloft to things beyond this vale of tears, how does it appear to you? Do you feel as though you can weep over the people? Whether you do or not, that is my feeling. To observe for what trifling things men and women will turn away from the spirit of the holy Gospel, after travelling a few hundred miles with, perhaps, a few little trials to pass through, such as being perplexed with wild cattle in their teams, with misfortunes and losses; and they thirst, thirst greedily for the vain and foolish things of the world, and neglect the Spirit and principles of the holy Gospel. It has killed them spiritually to pass through those sorrows, privations, and trials.

You may ponder these ideas in your hearts, at your leisure. Such conduct is one of the most astonishing things to me that ever I have experienced or beheld; yet I have reasons for thinking that I understand the natural causes why the people are as they are.

I flattered myself years ago, that whoevever embraced the doctrine of salvation would so live as to enter in at the straight gate, in this, however, I have been mistaken. If we this day had congregated the vast multitudes that have taken upon them the name of Christ, that have entered into the new and everlasting covenant to serve the Lord our God, those who have embraced the Gospel of salvation that has been revealed through His Prophet and Seer in the last days, and then selected out those who still stand firm in the faith, you would find that but a small portion of the vast congregation

had kept the faith; far the greatest number would be on the left hand. If you were to inquire of them individually, "after you heard the Gospel, believed and embraced it, did you think you would ever leave the faith?" every man and woman would reply, "No, no; I will believe and obey until death; no power on earth shall deprive me of the blessings of the Gospel that I have embraced; for it I have sacrificed my all."

Again, would not thousands that have forsaken their fathers, mothers, children, or companions, for the sake of the Gospel, but are now enveloped in the spirit of the world, when asked whether they know this Gospel to be true, reply, "We believe it;" and when asked whether Joseph Smith was a Prophet, reply, "We believe it?" Ask such persons why they do not gather with the Saints, and the ten thousand obstacles that would be presented would tower up like mountains and keep them from gathering. Ask them why they do not pay their tithing, and they have ten thousand excuses and reasons to render. Inquire why they do not do something for the Gospel, and instruct them if they cannot pay their tithing, nor gather with the Saints, to go and preach to their neighbours, and they will say to you, "O, my neighbours are pretty well off, they are good people; here are the Methodists, Baptists, Presbyterians, &c., and they are good people, and I really do not feel it my duty to preach to them." Where are such persons? They are in darkness, they have apostatized. Another great class you will find have come out in open rebellion to the faith, to those principles they once testified they knew to be true, and that too by the power of the Holy Ghost.

Now leave that vast multitude, and come to this place. Here is the gathering of the people; here is the carcass, and the eagles gather to this place; here they are by thousands and scores of thousands. Look through this vast multitude before me, and through the inhabitants of this Territory, and then go to the United States, and to Europe, and the Islands of the sea, and gather up all who profess to be Latter-day Saints, and how many of them are there in the way to enter into the straight gate? How many are going to be crowned with the Gods? You will all admit that this is a hard question to answer. Do you think one half of them will enter in at the straight gate, pass by the angels and the Gods, and receive a celestial exaltation? I pray they may, even if I do not believe so.

Is there any person deprived of this privilege? No, not one. Has the Lord cast an obstacle in the way of any individual, to deprive him of the privilege of being exalted? No, not one: but every thing that could be done has been done, every provision that could be made has been made, every law that could be instituted to encourage and elevate the people, to increase their faith, their knowledge, their understanding, and to lead them to life and salvation, the Lord has brought to this people. Then the Lord is not to blame. Are angels to blame? Are they hindering the people? No. Are the spirits of the just casting stumbling blocks before the people, or tying their hands, or turning them away from the right path? No.

Do you think that one half of the people walk up to every known duty, are so doing and labouring that they are in the straight and narrow path that leads to the lives? Answer this question at your leisure. Yet every person will acknowledge that every thing the Lord could do for our salvation has been done. All heaven is anxious that the people should be saved. The heavens weep over the people, because of their hard hearted-

ness, unbelief, and slowness to believe and act.

You have been taught, all the day long, that you are in a world of sin; you have been taught, all your lives, that the seeds of sin are sown in your mortal bodies; you have been taught that the spirit warreth against the flesh, and the flesh against the spirit; that the spirit of every man and woman that gets into the celestial kingdom must overcome the flesh, must war against the flesh until the seeds of sin that are sown in the flesh are brought into subjection to the law of Christ. This has been taught you, from your youth up. There is not a society in Christendom but what has taught these principles, and you have read them in your Bibles when you were children. Your mothers taught you that we were in a world of sin, and that the enemy of righteousness is all the time ready and watching to overcome every individual. You reply at once, "We believe this doctrine," and yet, from day to day, from week to week, from month to month, from year to year, we go on as we have. Some will say, "I did give way to my evil passion yesterday, and I will give way again to-day, and I will let the flesh overcome the spirit. I will bring my spirit into subjection to my evil passions and evil influences that the enemy of Christ has sown in the human system. I will let the tongue speak just what it pleases; I will rail out against my neighbour; when I get mad I will blaspheme; I will deceive my brother, or my neighbour," and thus they bring the spirit into subjection to the flesh, until the Lord Almighty will withdraw the light of truth from those individuals, and they are left, if not to apostatize, to deny Joseph as a Prophet, Jesus Christ as the Saviour, and to esteem Holy Writ and all the revelations from God as a burlesque. They are left in the dark, to welter in sorrow in the flesh, and in the spirit world they never can be exalted.

Is it, then, any marvel, that those who dwell in the heavens should weep over the people? Do you wonder, now, that the Prophets used to weep over the people in ancient times? That Joseph used to weep over the people in his day? If you do, I do not.

Here is a large number of the Latter-day Saints situated upon the mountain tops, and right before each individual is eternal day or eternal night; eternal light or eternal darkness; eternal love or eternal hatred; eternal glory or eternal misery. This would want a great deal of explaining, to bring it down to your capacities, so that you can understand; but I use one class of these expressions to convey an idea of the opposite of the glory prepared for the very people now before me. The Lord has done every thing He can do in justice and in truth; in His mercy and in His long-suffering and kindness there is nothing He has neglected, in order to put into the possession of this people power to secure to themselves eternal day, eternal peace, instead of eternal misery. Eternal glory, happiness, beauty, power, exaltation, excellency, and every good thing are prepared for the Elders that now sit before me to enter into the presence of the Father and the Son, where they could be exalted, sit with the Gods, be crowned with immortality and eternal lives; become the fathers, not only of many nations, but of an endless posterity; be the framers, not only of a kingdom, but of an endless chain of kingdoms. Nothing more can be done, than what has been done.

How many of those now looking on me will order their lives so that they will secure to themselves eternal happiness and exaltation? Do you think that one half of this congregation will answer that question? I pray

that they may, whether I believe it or not.

Do you see people neglect their eternal welfare? A feeling prevails with some that, "we do not know these things, we have not seen these things, we do not understand that there is a kingdom prepared for the faithful; we do not understand that there is a place prepared for those that are unruly, those that disbelieve, those that neglect the truth and the Gospel when put in their possession. We do not know anything about these things." Is this so? What do you say, brethren and sisters? Have you seen the Father and the Son? Do you know where they live? "O, no." Have you seen the courts of glory, have they been opened to your view? "O, no." What next? The spirit of unbelief takes place in your hearts. The enemy, the evil that is in the world, that has caused the trouble, sorrow, and perplexity, is with you, is your constant companion, and is continually suggesting that you know nothing about these things, consequently, without the utmost care and exercise of faith, and close application in life of the requirements of heaven, you are left to drink into the spirit of infidelity.

In this manner people are left in darkness, do not understand the things of God, neglect their salvation, and go grovelling and feeling their way through this world, without a ray of light to shine on their path; hoping that there is a God, and, if there is, that He will be merciful to them; thinking that, if there is a heaven, they want to go there; if there is such a character as a Saviour, they hope his blood will atone for their sins; and if there are any such beings as angels, they hope they will pick them up, by and bye. It resolves itself to this, "If there is a God, O, be merciful to me." You do not know, do you? "O, no, we cannot realize it."

Let me ask a question, before I proceed further. How did you feel when the Spirit of the Gospel first entered into your hearts, when the light of the Gospel first shone in your understanding? Had you any such feelings then within you? Had you any doubts? How did you talk, when you first rose to testify that the Book of Mormon was true, that Joseph was a true Prophet, that this work was of God, that the Lord Almighty has revealed Himself in these our days? Had you any doubts? "No, I could not help bearing testimony to those things, I was so full of light and peace." "Did you hate anybody, at that time?" "No. I was filled with peace and union; I loved God and all the works of His hands. There was no anger, malice, or wrath in me." Do you feel so now? Many of you would tell me, "no." Have you abode in that Spirit and feeling? You will answer, "no."

You say within yourselves, "I believe the Gospel, I believe the Lord has revealed the truth concerning Himself, concerning the Son, concerning angels, salvation, eternal exaltation, &c.; I admit all this to be true." Then you have to admit that we are organized to inherit all glory, power, and excellency; to be filled with eternal salvation and exaltation, and to become the sons of God, as the Apostle says, to be "gods, even the sons of God;" fathers who shall endure, and whose posterity shall never end; though the Apostle turned the point very quick, because the people were not prepared to receive it. You admit the fact that we are organized expressly for the purpose of being exalted with the Gods.

You have the words of eternal life in your possession. What next? Take your own philosphy; if I am organized and capacitated to receive this glory and this exaltation, I must be the friend of Him who has brought

me forth and instituted this exaltation for me; I must not be His enemy at any time. Again, you say, "we are organized to become Gods, even sons of God; to act independently." You expect to see the time when you will have at your control worlds on worlds, if your existence endures. Take Abraham, for instance, you can read the promise made to him, and again to Jesus. "Now," say you, "we are to have kingdoms, thrones, principalities, powers, dominions, &c." Can you read it in this book? This is the Old and New Testament, which you and I were taught, from our youth, to believe is the word of God. If I am to receive these blessings I will be an independent character, like those who dwell in eternity. If this is the case, let me pause for a moment and use my own natural philosophy. How can I prove myself the friend of God, who has placed all this glory within my reach, unless His influences are withdrawn from me, to see whether or not I will be His friend? At the time when you receive the greatest blessings by the manifestations of the power and Spirit of God, immediately the Lord may leave you to yourselves, that you may prove yourselves worthy of this exaltation. Multitudes, on the right hand and on the left, when this Spirit and power are withdrawn from them, sink into unbelief, and do not know whether there is a God, or not. Ask them, "What did you realize and experience yesterday?" The reply is, "I do not know anything about it. I can see this house, I can see the sun, I can see men and women, but I can say no more." "Do you believe what you believed yesterday?" "I do not know."

Can a man be exalted upon any other principle? When men are left to themselves, it is then they manifest their integrity, by saying and feeling, "I am the friend of God." Do all people realize that? If they did, let me tell you, they would cling fast to their integrity. When the mind of a righteous man is beclouded by darkness, when he does not know the first thing about the religion he believes in, it is because the vail is dropped so that he may act on the organization of his own individual person, which is calculated to be as independent as the Gods, in the end. When you are fully aware of this, then you are ready to lay down your lives for the cause of God and for His people, if you act on your own integrity and philosophy.

One of the greatest trials that ever came on the Son of God when he was in the flesh, upon that man whom we hold as our Saviour, was when the mob had him in their possession. They spit on him, scourged him, mocked him, and made a wreath of thorns and placed it upon his head, (and I will insure that it was so placed on his head as to cause the blood to start) and said to him, "Here is your cross, you poor, worthless scamp, take and carry it on to that hill, for there we are going to nail you to it." How would you feel in such a time, and at that very hour and moment when this tabernacle suffers, should the Father then withdraw Himself and say, "Now, my son, I will see whether you will prove yourself worthy or not." Did he walk up the hill? He did, and carried the cross until he fainted under it; then they took it and went on, and he submitted patiently to the will of his Father.

Will you submit patiently to the will of your Father in the hour of darkness? Will you say that you are the friends of God? O shame! Many of you will not say so, in the hour of darkness. Take these Latter-day Saints, the Elders of Israel, and let many of them pass where they can hear the name of Jesus Christ and the name of their Father and God blasphemed, and they will pass along as unconcerned, and will never move a

muscle nor a nerve of their systems. That is nothing to them compared to what it would be to have their own dear name spoken against in the least. Speak against William, John, or Thomas, and then you will see the fire of resentment roused in that individual; while, at the same time, they may be opposed to their Father and God, to their Saviour, to the Prophet, and to their holy religion. People may scandalize these as much as the tongue of slander can, and not a word said, nor a look of disapprobation given. But, my dear brethren, those holy men and women, (pardon me if I burlesque the idea a little) your names are so dear to you that, let any one speak a word against them, you are at once for fight.

If you want to know what you should do, when you hear a man blaspheme the name of God, and you feel that there are ten thousand million devils around you to see whether you will be for your religion, knock down the man that blasphemes, and say, "If I cannot pray, I can fight for my religion and my God." When you are in darkness is the time for you to exhibit your integrity, and to prove that you are the friends of Him who has called you to this glory and eternal life.

Do you want to know how to pray in your families? I have told you, a great many times, how to do when you feel as though you have not a particle of the Spirit of prayer with you. Get your wives and your children together, lock the door so that none of them will get out, and get down on your knees; and if you feel as though you want to swear and fight, keep on your knees until they are pretty well wearied, saying, "Here I am; I will not abuse my Creator nor my religion, though I feel like hell inside, but I will stay on my knees until I overcome these devils around me." That will prove to me that you are the friend of God, that you are filled with integrity. This is good for every person to practise in the hour of trial and darkness. Say, "I am the friend of God, and if you abuse Him, I shall abuse you." This is what Abraham used to do. He would take his servants and go out, once in a while, and chastise the poor, miserable characters that ridiculed the Priesthood that was on him.

Here are the people that say they are Latter-day Saints. Now, if you can understand your own position, you will know, perhaps, better how to deal with yourselves and control yourselves; how to bring into subjection your own dispositions, your passions, appetites, and wills, and let the Spirit of Truth the Lord has given you commence and conquer and overcome, little by little, until you gain the mastery in the spirit. This prepares the tabernacle for a resurrection and eternal life. You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in heaven gave. I mean the Father of your spirits, of those spirits which He has put into these tabernacles. The tabernacle must be brought in subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life; if they do come forth, they must dwell in a lower kingdom. Seek diligently, until you bring all into subjection to the law of Christ.

As to the knowledge of the people, what do they know? They know many things. What do they not know? Ten thousands of millions of times more than they know, for, comparatively speaking, they know but little. What knowledge we have, we have obtained by an experience. No man could know that he could build a building, unless he was to go to work and try. Were he to go to work and erect a building, he would then know that he knew how to do it.

Some things you do know, and there are a great many things that you do not know. "Can you mention anything that we do not know?" Yes, we could enumerate a great many things, and then have mentioned only a small portion of what is unknown to man. I will take that class of this congregation that do not know anything about God, heaven, earth, or hell, nor about anything else only as they sense with their natural senses, and ask them, can you tell me your own origin? I would be glad to see such a person, but he is not to be found. Take a man who does not know anything about these things, and he cannot tell his origin.

Again, with all the wisdom there is in the world, I can refer you to another thing which you do not know; you do not know how to take the native elements and organize a body like the ones you possess. You may take the chemical apparatus of the most extensive laboratory, and go into these mountains, and see whether you can, with all your knowledge and appliances, make a human body that can breathe, to say nothing about the spirit: you cannot do that; then you do not know how.

If we were to ask the question how we came here, we cannot answer it. We know that we are here, and we know that we live. We know that we see, hear, smell, &c., through the the organization of our senses. We know that when we have something good to eat, and plenty of it, that we can satisfy our appetite, and we also know that we get hungry again; we get sleepy, awake, and go about our business. The brute beasts know all this, although their sensitive powers are not so acute, nor possessed of so extensive a range as are those of the human family; their attention more particularly belongs to the things of this earth.

The Scriptures say that man is created but a little lower than the angels, still the great majority do not know whether there is a God; they do not even know whether it is of any use to pray to our Father in heaven, nor whether they have got a Father there. We do not know how to make a spear of grass grow on the earth, nor a tree, nor any other kind of vegetation; all this is beyond our knowledge. They grow, but we do not understand how. They are produced from the elements, but undertake to organize the elements and make a cucumber grow, and we fail; that is beyond our knowledge.

We do know, by observation, that this earth revolves on its axis, that it has its circuit and performs its annual times. We know, by observation, that the firmament is filled with small flickering lights. The astronomer says he knows that many of those lights are actually suns to solar systems, the same as our sun is to us. Does he know that? Has he been there to see? "No." Then he may be deceived; men's eyes are often deceived. They have had their eyes, ears, and all the other sensitive organs brought to bear upon a person, and have been positive that they were conversing with and looking upon him, when at the same time that person was a hundred miles from them; they were certain that they heard him speak with their natural ears, yet they were deceived. So the astronomer may be deceived by his powerful glasses. But all the argument in the world could not make you believe that those stars, or lights, were not there; you see them. Suppose that our optical powers have all been deceived, just as they are in some instances. There is plenty of proof that the optic nerve has been deceived, even through a glass, persons supposing that they saw things which they, in reality, never did see.

Upon natural principles, leaving

out the light of the Spirit, the light of revelation, or saying that there is no God, and such being the case, on the natural philosophy of the natural world, and the natural belief, and ideas of those who imbibe deistical principles, they do not know whether it is the sun or not that shines upon us; they feel warm, they think they see the sun. But if your optic nerve may deceive you, so the astronomer may be deceived. "No," says he, "I cannot be deceived," and this congregation says, "We cannot be deceived; we know that we hear you preach to-day; we see you in the stand to-day, and all the earth cannot make us believe to the contrary." May be you are deceived. "But we cannot be mistaken in this, we do know that it is certain." Suppose that you go home and to-night sleep very soundly, and that perchance a a stupor should come over you, causing you to forget what has transpired to-day; I have known such circumstances. Suppose you forget to-morrow what has transpired to-day in this Tabernacle, and somebody should come along and ask you whether you recollected what brother Brigham said yesterday, you would answer, "I did not hear him say anything." It would be said, "You were at the meeting, and I saw you." You would ask, "What meeting? I was not at any meeting." "Don't you recollect of going to meeting yesterday?" "No, I do not." Did you ever know a person so forgetful as this? Well, it is not more strange than much other forgetfulness, not a particle more.

A child says, "Mother, where did you put those shears, or that knitting? or, what did you do with your pipe?" The reply is, "I laid it up." "But you must have had it since." "Don't dispute me, child," while all the time she had the pipe in her mouth. I bring up these small things, to compare with greater things. Have you never laid things carefully away and entirely forgotten them, and, when you have accidentally found them, had all the circumstances opened to your mind, and said, "O, I know all about them now, but I have never before been able to bring them to mind, since the things were so carefully laid by"? That is no more strange than it is that you should forget what the Lord has done for you fifty years ago; that is no more strange, than it is for you to forget when your spirits came into your bodies, for you came here under a covenant to prove yourselves, in a day of darkness, to be friends of God, and under a covenant that you would forget everything that had past previous to your coming here.

What do you know? All that you know, aside from what God has taught you, is not worth much to you; that I will say on my own responsibility. You know that the sun shines; you can see the stars shine in a clear night. You know that when you embraced the Gospel of salvation in England, the State of New York, Vermont, &c., you felt happy; that your hearts were full of joy and peace; that you felt as though the heavens smiled upon you, and that all around was glory. There was no malice, wrath, or root of bitterness in you, but since then a cloud has come over you, the vail has been dropped over the vision of your minds, and you have been left to act for yourselves. You know all this.

What do you know on natural principles? I do not say natural philosophy, because my religion is natural philosophy. You never heard me preach a doctrine but what has a natural system to it, and, when understood, is as easy to comprehend as that two and two equal four. All the revelations of the Lord Almighty to the children of men, and all revealed doctrines of salvation are upon natural

principles, upon natural philosophy. When I use this term, I use it as synonomous with the plan of salvation; natural philosophy is the plan of salvation, and the plan of salvation is natural philosophy. I need not say any more with regard to what you do not know.

I have shown you, by instancing small circumstances of common occurrence, that people are apt to deny to day what they knew yesterday; and you know that you have disputed others with regard to these little things which have transpired, after the circumstances connected therewith had escaped your memory. It is just so with regard to your religion. And when you come to the almighty philosophers, those who think they know so much, they are in the same dilemma; their optic nerves and their glasses may all deceive them. Unless a person is taught by the principle of eternity, and is insured by those principles that dwell with the Gods, he may be in doubt, because it is a doubtful case. All is doubtful, except what comes from the Almighty in His revelations to His people.

I will now say something about our immigration this season. In the providences of God when understood, you will see that one thing has a bearing upon another. The providences of God are natural principles, when they are all understood, but you take a little here and a little there, and you leave the people in mystery and doubt, and they will say that wonderful things have taken place, when at the same time you will find that they have all transpired upon natural principles.

Previous to the death of Joseph, he said that the time would come when the Saints would be glad to take a bundle, if they could get one, under their arms and start to the mountains, and that they would flee there, and that if they could pick up a change of linen they would be glad to start with that, and to go into the wilderness with anything, in order to escape from the destruction that is coming on the inhabitants of the earth. This we believed, or at least I did; though it seemed to be pretty hard that people should be obliged to leave their houses, farms, friends, and comforts that they had gathered around them, and run from them all. I am going to take that as a leading item for this season.

We have been experimenting. Five companies, I think, have come across the Plains with hand-carts, and they have come a great deal cheaper and better than other companies. I believe that if a company was to try it once with ox-teams and once with hand-carts, every one of them would decide in favour of the hand-carts, unless they could ride more and be more comfortable than people generally are with ox-teams.

I count the hand-cart operation a successful one, and there is a lesson in it which the people have overlooked. What is it? Let me ask the sisters and brethren here, what better off are you to-day, than as though you had started with a bundle under your arm? You started with an abundance, but have you any oxen, or wagons, or trunks of valuable clothing, or money? "No." What have you got? A sister says, "I have the underclothes I wore on the Plains, and a dress, and a handkerchief which I pinned over my head in the absence of my sun bonnets which were worn out, and I am here." Are you here? "Yes." Did you come across the Plains? "Yes." Do you feel bad? "O, no; I feel pretty well." Now reflect, what else do we want of you, and what else do you want of yourselves? "Why," says one, "I want a dress and a pair of shoes." Well, go to work, and earn them, and put them on and wear them. "I want a

bonnet." Go to work and earn it, and then wear it as you used to do.

What do you want here but yourselves? Nothing, but yourselves and your religion; that is all you want to bring here. If you come naked and barefooted, (I would not care if you had naught but a deer skin around you when you arrive here) and bring your God and your religion, you are a thousand times better than if you come with wagon loads of silver and gold and left your God behind. If I want to take a wife from among the sisters who came in with the handcart trains, I would rather take one that had nothing, and say to her, I will throw a buckskin around you for the present, come into my house, I have plenty, or, if I have not, I can get plenty.

Some want to marry a woman because she has got property; some want a rich wife; but I never saw the day when I would not rather have a poor woman. I never saw the day that I wanted to be henpecked to death, for I should have been, if I had married a rich wife. I asked one of my family, when in conversation upon this very point, what did you bring, when you came to me? "I brought a shirt, and a dress, and a pair of slippers, and a sun-bonnet," and she is as high a prize as ever I got in my life, and a great deal higher than many would have been with cart loads of silver and gold.

The people are what we want. Reflect about this; and let the Elders when they go upon Missions, sound this in the ears of the Saints; and, if you please, philosophise upon it, weigh the matter well, and see what else there is that is in reality good for anything, but just the Saint at the gathering place; let the Saint come, and we have all we can get.

I want you to keep in mind what Joseph said, that the day would come when the Saints would be glad to take a bundle under their arms and run to the mountains. What else have they done this season? Men and women started with their fine things, they had their gold and their silver, their flocks and their herds, and their abundance, but they have nearly all come here naked and bare footed, comparatively speaking; thank God for that. What do I care, if not the first particle of the property that is left behind is ever gathered up again? You are situated precisely as we were when we left Nauvoo, Kirtland, Missouri, &c. We started naked and bare. If I can only take myself and my God, and my religion, it is all I want. The heavens are full, the earth is the Lord's, and we have nothing to do but go to work and organize the elements and get what we want.

This is the day in which we are to learn and to increase in our knowledge. Have we got a good lesson this time? I think we have. What is it? That the Saints, when they start from England, may stop buying their silks and satins, their ribbons and finery. You cannot bring them here, unless Providence provides different for you, than it did for the immigration last season. If you have a fine silk mantilla, a fine satin dress, fine kid shoes, a fine lace bonnet, and you say that you want to carry them to Zion, do as they did last season. Here are the poor we had to bring over. Now let me tell you that if you had taken the money you paid to William Walker to bring out the baggage, and used it for the gathering of the honest poor, it would have done some good; but that property is spoiled, I understand, and I am glad of it. Much of it was spoiled before it was taken from Iowa City, or, if it was not then, it probably is now. And I expect that the goods are all spoiled at the Devil's Gate. You will pardon me for my

abruptness, but I will tell you what that operation made me think of, that what you did not leave in hell's kitchen, you had to leave at the Devil's Gate. If you only honour your God and your religion, the silks and the satins, and the money you paid out for them, may all go to hell with the balance. Live your religion, and the promise I make you is that you shall have what you want in righteousness. "Then," some one may say, "I will have a new dress tomorrow, if that is it." But will you not wait, until your patience is well tried? If you will not, I will make you, if I can. At the proper time, you will have all the riches you need. If you had riches now, they would do you no good.

Recollect the text, which is that the time will come when the Saints will be glad to catch a bundle under their arms and run to the mountains. The time has been when they undertook to come with an abundance, but they got here with nothing. Take the money that was laid out for those articles which you expected to put on when you came into this Tabernacle, and it would have more than made a comfortable fit-out for the companies from the States. If those articles had been left in the stores, and you had taken your sovereigns and half-sovereigns, and shillings, and pence, you would have had enough to have brought all the companies over those Plains. This is something that I want you Elders to think of; and I want you to thunder it among the people, long and loud, like the thunders of Mount Sinai.

Take the money heretofore spent for useless articles, and pick up your poor neighbours who have not the first shilling; make your way to Liverpool, pay your passage across the ocean to the United States, and then take a hand-cart, or a good hickory stick between two, and put you luggage on it, and let the hand cart go, and walk to Zion.

When you get here, we want nothing but yourselves, if you have your God and your religion with you; but if you have not them, stay back. We have already got enough half-hearted Christains here; we have enough poor devils here now, and half-hearted hypocrites, and we do not want any more of them to come here. All hell is boiling over to fill this place with such poor, miserable characters.

If you bring yourselves, it is all we want. Take the money that bought the goods which have been left on the way, and it would have brought every soul that came in last season, without the assistance of the P. E. Fund Company: and, instead of our paying out fifty or sixty thousand dollars, that sum would have been saved. That money would have made your fit-out across the Plains, to say nothing about what has been done for you at this end of the route.

Again, we could have taken every soul that has come in this season with the wagon trains, by the P. E. Fund, &c., and brought them from Liverpool cheaper than we brought them out of the snow at this end of the journey, to say nothing of the hardship and suffering. Do you not see that there has been a great outlay that we must save hereafter?

I will say to the Saints abroad, if you can get some good hickory cloth, or some buckskins, and let the sisters make dresses and garments that cannot be easily torn, and that will last till you get here, and come and bring yourselves, that is all we want. And for the time to come, let the P. E. Fund money alone, and let your silks and satins alone, and take the means you have, and bring yourselves to this place.

The Lord, in His providence, has shown you and me, and the community in this Territory, and will show

to the people in the old countries, if the Elders are faithful, that they may bid farewell to bringing their millions' worth of goods here. If they bring anything, let them bring their sovereigns here; the gold will do them more good here than anything else. Do not peddle it out in the world. Get the Lord to send an angel with you; get His Holy Spirit to travel with you to this place, and leave all trash behind.

If the companies are composed solely of young females, they may come by tens of thousands, if they like, for I have never yet seen anything in this market that can equal the hand-cart girls.

I want to see men and women come as I have suggested; and I think just as much of them, if they come and bring their religion with them, as though they came with cart-loads of gold, silver and merchandize.

I wish you to contemplate upon these things! and I want you to listen to my exhortation in spiritual things. Here is a people before me that say they are in a reformation; I believe it. There is a good spirit they have now in their possession, which some have not had for some time.

I believe that the brethren and sisters are trying to do right, to make satisfaction, and to order their lives better before God and each other. And let me tell you that, when you have lived a whole life time, you will find that you have never righteously had a single hour to spend for anything except reformation, for an increase of faith, for a growth in the knowledge of the truth. You have no time to backslide, nor to spare for the world. It is God and His kingdom; all things else will be secondary considerations.

I am happy for the privilege of speaking to you to-day, and I trust that I shall see you here many times. I pray for you continually, and I know that you pray for me. I do not ask this people to pray for me, for I have the witness that there is not an honest heart in this kingdom but what is praying for me continually. You are before me always, and my whole desire is for your welfare, and the welfare of the kingdom of God on the earth. May God bless you. Amen.

THE PRESIDENCY—THE CONTINUANCE OF THE HEAD WITH THE BODY DEPENDS ON THE FAITHFULNESS OF THE MEMBERS—MEN WHEN THEY DIE CANNOT TAKE THEIR EARTHLY POSSESSIONS WITH THEM —ELDERS GOING ON MISSIONS WITH HAND-CARTS—THE VINEYARD, A PARABLE.

Remarks by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, February 1, 1857.

I do not know, but the people are getting weary, though I rather think not, for your eyes look pretty bright; when people become weary, their eyes look dim.

I assure you, brethren, that I feel well, that is, I feel very well in my mind, and it is a great pleasure to me to see brother Brigham here in this stand once more. I am satisfied that he will be with us a great many years, if this people will do right.

All, who have the Spirit of the Gospel and live their religion, will admit that brother Brigham is our head, to use the figure which I did three Sundays ago; and our head has two Counsellors, and together they are an independent Quorum. Still they are attached to the vine that runs through the vail. The vail is let down, and that throws brother Joseph on the other side of it, while we stand on this side, that is all the difference. The nearer you approach that organization, the nearer you approach the throne of God. I am talking to you who understand, there is no clip of that vine and Priesthood.

If this people are the members of that body of which brother Brigham is head this side of the vail, the more you rise up, the more active and useful those members become, the higher the head can rise, can it not? being elevated by each member acting firmly in its office. If that be the fact, he is out of the reach of his enemies, is he not? They cannot approach him, he is out of their reach.

If you will take this course, you will live, and he will live and will dwell with us a great many years: but if you do not, you have no assurance that he will be permitted to tarry with you for many years, nor that I will, nor that several other good men, whom I could name, will. The period of their sojourn with you for your guidance, comfort, and edification in righteousness, will depend more or less upon your faithfulness, inasmuch as you profess to be attached to the body. The more useless the members of my body are, the more they oppress the head and the members that are nearly connected to the head, do they not? They tend to destroy its fruitfulness. We are members of Christ, and if every one of those men, those members pertaining to the body of Christ, or to the Church, will do their duty, do you not see what a beautiful people we will be?

I know that this is the place of gathering, and I know that thousands, and tens of thousands, and millions will flock to this land, for wherever the carcass is, they will come with their budgets under their arms, I know that.

I want to know if persons who have nothing but a budget of clothing under their arms, nothing but one

frock, one shirt, one pair of stockings, and one bonnet, are called to lay down their bodies and leave this earth, whether they are not just as well off as I would be, though I had millions of millions of gold, and thousands of wagon loads of the things of this world? At such a time, those persons would be just as well off as I would be, so far as taking any earthly possessions with them is concerned.

Suppose that to-morrow my body falls, that I die, these clothes will be taken from me, and a shirt and a shroud, and a pair of stockings will be put on this body, and a napkin about my head to keep my chin up, and that is all of this earth's goods I shall then need, with the exception of the narrow house you would make and deposit me in. And should you go to my grave in five years from this time, you would find everything there that you put there, even to the ring now on my finger, in case you had left it at the time of my burial.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

What do I take from this earth? Nothing but my spirit, and those eternal principles connected therewith as it leaves this body, and the dross remains to turn to its native elements, which restores back to the earth that which had been organized from it. When I die, I die to everything that is of an earthly nature, and leave all that surrounds me here by way of property in earthly possessions. Nothing leaves here, but heavenly matters and those things that pertain to heaven and happiness.

Then what good does it do to hoard up earthly treasures? None, whatever. What should you do with them? Put them to a good use. In what way? Go and buy, for instance, one sheep, and when you have got one sheep you have got one root, if you cultivate it, it will add to itself, and by and bye you will have a large flock of sheep, whereas if you had the money in your pocket it would not have increased. If you will turn your means to raising sheep, horses, and cattle, to cultivating peach and apple trees, or to any thing else that is useful, they will increase, just as we increase. We want to gather, and re-gather, and increase.

Many men are desirous to gather to themselves wives, and this, that, and the other thing. When I go into the world of spirits, I throw off the old clothing and the old body, with all that pertains to it. And when I go there I shall be clothed anew, with the elements that are made in the country that I go to. Why? Because it is immortal and eternal duration. That is the difference between this world and that world; and then at the same time that world is this world, and this world is that world.

These are my feelings; and as for hurting my feelings to see my brethren and sisters come from the old countries without anything except a little food, and a budget under their arms, it did not worry me. Neither will it worry me to see the Elders, this season, take their hand-carts and go through to the States, on their way to foreign lands. I feel now that if I was in the old countries I would not hear a word an Elder from here said, unless he had crossed the Plains with a hand-cart, or with a bundle or knapsack, but I would listen to the man that came with the hand-cart, or budget. You would say, "This is the boy for me;" you would hear his words, or, if you did not, his example has preached louder than earthquakes, and is the power of God unto salvation to those that believe and practise.

That day has come, and the other day has past. I have known men from Nauvoo, men who were there worth $150 or $200,000, come here with nothing but a handkerchief, containing a change of shirts, under their arms. They left their property there; and what we did not leave in hell's kitchen we left at Devil's Gate. The devil has a gate where he may catch everything that is not to do us good, but that is calculated to create a craving appetite for that which is not here.

There are some of this people who have been kept as long as they have, only upon the principle of their being fondled and pampered. If they could not have the privilege of nursing at the breast and have a full supply, or the use of a sugar teat to keep them alive, they would dwindle and die; they must have something to suck, in order to keep them alive and in existence, for they are nothing but pets; pets they are, and pets they will go to hell, but will find no sugar teats there.

Probably a few will leave next spring; they are all fair weather while they are in our midst, but when it comes spring they will leave. Thank the Lord for that; and while I feel as I do now, I shall be thankful for everything that transpires from this time henceforth, that is, if I live my religion.

Supposing that I have a wife or a dozen of them, and she should say, "You cannot be exalted without me," and suppose they all should say so, what of that? They never will affect my salvation one particle. Whose salvation will they affect? Their own. They have got to live their religion, serve their God, and do right, as well as myself. Suppose that I lose the whole of them before I go into the spirit world, but that I have been a good, faithful man all the days of my life, and lived my religion, and had favour with God, and was kind to them, do you think I will be destitute there? No, the Lord says there are more there than there are here. They have been increasing there; they increase there a great deal faster than we do here, because there is no obstruction. They do not call upon the doctors to kill their offspring; there are no doctors there, that is, if they are there, their occupation is changed, which proves that they are not there, because they have ceased to be doctors. In this world very many of the doctors are studying to diminish the human family.

In the spirit world there is an increase of males and females, there are millions of them, and if I am faithful all the time, and continue right along with brother Brigham, we will go to brother Joseph and say, "Here we are brother Joseph; we are here ourselves are we not, with none of the property we possessed in our probationary state, not even the rings on our fingers?" He will say to us, "Come along, my boys, we will give you a good suit of clothes. Where are your wives?" "They are back yonder; they would not follow us." "Never mind," says Joseph, "here are thousands, have all you want." Perhaps some do not believe that, but I am just simple enough to believe it.

Help brother Brigham along, help brother Heber, brother Daniel, the Twelve, and every other good person. I am looking for the day, and it is close at hand, when we will have a most heavenly time, one that will be romantic, one with all kinds of ups and downs, which is what I call romantic, for it will occupy in full all the time, so that we may never become idle, nor sleepy, nor cease being active in the things of God, which will prevent dotage.

Am I thankful now? I never was more thankful in my life than I am to-day, to see this people. I know

that the majority of them are rising, and that there are enough of them who will rise, and we shall see good days, and God will protect us and make a way for our escape, for this is the natural branch of the House of Israel, and it sprang from that root that was planted in the nethermost part of the garden. When it began to spread, the Lord said, "Cut away those bitter branches, but do not cut them away any faster than the vine grows." Let us grow together and be one vine, but many branches, and we shall prosper from this time henceforth and for ever.

"And it came to pass that the Lord of the vineyard said unto the servant, let us go to and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all: what could I have done more for my vineyard? But, behold, the servant said unto the Lord of the vineyard, Spare it a little longer. And the Lord said, yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard. Wherefore let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof. And this will I do, that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose. And, behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive; wherefore that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong, perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

"And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild; and they also took of the natural trees which had become wild, and grafted into their mother tree. And the Lord of the vineyard said unto the servant, Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said. And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. And this I do that, perhaps, the root thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil; and because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit. Wherefore go to, and call servants, that we may labour diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to and labour with our mights this last time, for behold the end draweth nigh, and this is for the last time that

I shall prune my vineyard. Graft in the branches, begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, and the last and the first, that all may be nourished once again for the last time. Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow; and as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof: and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard; for it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard; and the branches of the natural tree will I graft in again into the natural tree: and the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. And the bad shall be cast away, yea, even out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

"And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. And the Lord of the vineyard said unto them, go to, and labour in the vineyard, with your mights. For, behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh; and if you labour with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

"And it came to pass that the servants did go, and labour with their mights; and the Lord of the vineyard laboured also with them; and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof, equal, according to the strength thereof. And thus they laboured, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit; and they became like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

"And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them, behold, for this last time, have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning; and blessed art thou. For because ye have been diligent in labouring with me in my

vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time, will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire."—*Book of Mormon.*

I know that this is the work of God, and that we shall triumph. I am going to prophesy good pertaining to Israel, that is, to those that are Israel, for there are a great many who call themselves Israel that are not, and those that are not shall have the opposite. I will prophesy evil upon our enemies, upon those who hate God and kill His servants; may the curse of God be on them.

[The congregation responded with a loud voice, AMEN.]

God bless the good; God bless the oil and the wine, and all good men and good women, and good children; bless them from the crowns of their heads to the soles of their feet, that they may be sanctified in body and spirit, in root and branches, and in the seed that is in the root, that it may come forth pure.

These are my feelings, and they are good, are they not? You would feel just so, if you would get the same Spirit, which is the Spirit of God, and there is no bondage in the Spirit of God; it is freedom, it is glory, it is happiness, it is heaven when you go out and when you come in, and there is nothing impure or oppressive about it.

How does my heart feel towards brother Brigham? I have felt, time and again, as though I was a good mind to lay my hands upon him, and say, brother Brigham, God bless you with health, with the power of God, with the Holy Ghost, with angels and revelations, and every good thing, that you may be lifted up and get out of the way of the nasty little dogs and whelps, and bitches. Those are my feelings, and they are the feelings of every good man and woman in heaven and on earth.

Let us live our religion, serve our God, listen to the counsel we have received this day, and we will prosper always, for evermore, and we never will go down, but we will always be on the travel and going ahead, and on the increase from this time henceforth and for ever, and I know it. Still I do not know how to make a spear of grass grow, nor how to make two loaves of bread from one, without I take and cut it in two.

Jesus had that power, so had Moses. When the Lord commanded Moses to tell Aaron to smite the waters of Egypt with his rod, he did so, and the waters were turned into blood; and when by the order of Moses, Aaron smote the dust with his rod, "the dust of the land became lice throughout all the land of Egypt;" and many mighty miracles did Moses and Aaron perform in the sight of Pharaoh, by smiting with the rod. Are we in a day more mighty than that? Yes, and we will see more mighty works in the latter days, than were the wonders performed in Egypt. The power and manifestation that was in every dis-

pensation will be manifested in this kingdom. It is the last time that God will set to His hand to gather His people. Then, brethren, let us be of this faith, all of us who are desirous, in this last time, to lay up fruit for our Father and our God, that we may have joy with Him. Amen.

A DREAM — WHEAT AND THE CHAFF — WAY OF ESCAPE FROM TRIBULATION — NECESSITY OF CONSECRATION.

Remarks, by President Orson Hyde, Delivered in the Tabernacle, Great Salt Lake City, December 21, 1856.

Being requested to make a few remarks this afternoon, I rise to comply with the request. I can say, like those that have spoken, and as I have spoken myself, I feel thankful to the Lord for the privilege of once more standing in your midst to speak to you of the things pertaining to the kingdom of God. It is true we have had rather a cold time in coming through from the western portion of Utah, and I thought before we arrived within the borders of the settlements, we had had a pretty severe time; but after we arrived and ascertained what kind of times our brethren had had here in the eastern mountains, I concluded that we had had pretty fair times, and nothing to complain of. We are sound in body, limb, and joint, and none of us suffered materially, and what any of us might have suffered last year in the snows of the Sierra Nevada mountains, those injuries are fully repaired, and I believe we are all fit for service, and I feel thankful to God our Heavenly Father for these blessings. I have the privilege of meeting once more with my friends; I have met with friends and with enemies both since I have been gone.

I simply rise to relate a dream I had a few nights before I arrived within the borders of our settlements. The old Prophet says, "He that hath a dream, let him tell it; and he that hath my word, let him speak it faithfully." We had the word faithfully spoken in the former part of the day by brother Kimball.

I dreamt that I had a very large pile of wheat thrashed, but in the chaff, and also a good deal in the bundle stacked away that had to be thrashed, and there seemed to be a portion of the floor on which the wheat lay that had been removed, but there was quite a quantity of wheat that lodged on the beams or sleepers, and this was excellent wheat, but there was considerable dirt with it. I went to work with a shovel and wing to save that which was lodged on the beams, and to separate the wheat from the dirt, and threw it into the pile. But it seemed to be quite a task for me to clean that wheat. I threw it, by the shovel full, in the air, with the expectation, as usual, for the chaff

to blow away with the wind, but a portion of the chaff would come down and settle with the wheat all the time, and I kept to work at in this way. It seemed, however, to get clearer and clearer of chaff and dirt, but all I could do a portion of the chaff would come down with the wheat. I thought it was excellent wheat and good.

You can judge for yourselves of the interpretation. At any rate I feel disposed to contribute my mite and what little strength I have to save and clean the wheat, that it may be prepared for the use for which it was intended.

The remarks made in the former part of the day are worthy to be indelibly written upon every heart; that they were made in truth and in power there is no doubt, and for one I have decreed to set about the work of repentance and reformation right off. I have tried to reform and live about as well as I thought I could; but when I come to look into the glass and see myself, I own there is room for improvement, and that improvement I intend to make, God being my helper, with all the speed in my power.

I think it was in August last that I wrote to my family, and told them I thought there was a day of trial near at hand, and that my feelings were that it would be general throughout the Church; I presume they have the letter now. These were my feelings back yonder, these are my feelings all the time. Well, it matters not how soon it transpires. But let me here, brethren and sisters, admonish and caution you all, and myself, too, that while we have the opportunity to right every wrong that is within our power, or that is within our control, that we do it forthwith, and that we right ourselves before the Lord. It is not necessary to say many words, the subject with me is too deep to spend much time in multiplying words about. I feel that plainness has been the characteristic of the remarks by brother Kimball this morning, and truth also; and in order that we may be benefited, let us cherish his words in our hearts and reduce them to practice, and square our lives according to the circumstances portrayed before us, and if we will do this, we shall have reason to hope in the mercy and favour of our God, that in the midst of tribulation there will be a way for our escape.

And with regard to my time, my talents, and every thing I possess on earth, it is at the service of this Church and the building up of the kingdom of God; whenever I, or anything I possess can be used to further the work of God on earth, I say, with all my heart, let it go; and furthermore, I feel proud of the opportunity of doing all in my power to build up this Church.

In fact, I will mention one little circumstance with regard to the consecration law. We heard a good deal about it in the early part of its agitation. I preached the principle; I believed in it. Yet business not having been arranged with me to make it exactly convenient as I thought, I did not subscribe to it, but put it off to a more convenient season. The Indians are hostile a portion of the way between here and Carson valley, and we did not know how we might fare in passing among them; and again, it had got to be late in the season, and the snows were coming thicker and faster, and more of them, and it was pretty difficult to tell whether we should get through safely or not. Thought I, what evidence have I ever given that I have made a consecration to God and His Church of that which I possess, suppose it be our misfortune not to return? In the resurrection what evidence will appear on record that I have conse-

crated to God and His Church? What can I produce? What will the book show? I prayed that I might, with my brethren, be spared to return and be allowed the privilege of consecrating to God my earthly goods, and felt a pleasure in dashing ahead, be the consequences what they might. Our prayers were answered, and I have, in part, complied with the dictates of conscience teaching this thing, so that when the books shall be opened, and another book opened, and the dead judged out of those things that are written in the books, I shall rejoice to see that the records will show my feelings towards the Church. Whatever earthly goods I possess, and what I am, are at the service and disposal of my brethren to advance the interests of the kingdom of God.

When I heard this morning the remarks that were made, all worldly interests looked like trash to me. I have laboured hard to lay a good foundation in the west for a settlement, but if what we have done must fall a sacrifice, so be it. We did what we thought was right, and tried to do considerable of it. The fact is, I count an inheritance in the kingdom of God greater than anything that this world can afford.

Let us remember what has been said to us to-day, and not forget it; and let us make our calling and election sure, and ask God Almighty to save us from every ill, except what He gives us strength to endure, that we may be accounted worthy to be crowned in His presence, which may He grant in the name of Jesus. Amen.

TO KNOW GOD IS ETERNAL LIFE—GOD THE FATHER OF OUR SPIRITS AND BODIES—THINGS CREATED SPIRITUALLY FIRST—ATONEMENT BY THE SHEDDING OF BLOOD.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 8, 1857.

I feel myself somewhat under obligations to come here and talk to the people, inasmuch as I have absented myself for some time, and others have occupied this stand.

Perhaps I will not talk to you long, but I desire to pursue some of the ideas that brother Cummings has just laid before you. I can testify that every word he has spoken is true, even to the advancement of the Saints at a "snail gallop." Though that is rather a novel expression, still it is true, as well as all the rest which he advanced.

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquaint- with our Father and our God. The Scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom thou hast sent;" this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people

repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is, that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts, for they are simple facts, based upon natural principles: there is no mystery about them when once understood.

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there is not a soul of you but what has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know. I told you a little last Sabbath about forgetting things.

There is not a person here to-day but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then to go home and ask the Father to do so and so for you. The Scriptures which we believe have taught us from the beginning to call Him our Father, and we have been taught to pray to Him as our Father, in the name of our eldest brother whom we call Jesus Christ, the Saviour of the world; and that Saviour, while here on earth, was so explicit on this point, that he taught his disciples to call no man on earth father, for we have one which is in heaven. He is the Saviour, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth, if any of you do not believe this, tell us how and what we should believe. If I am not telling you the truth, please to tell me the truth on this subject, and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter-day Saints, admit the fact as I state it, and do not contend against it. Try to believe it, because you will never become acquainted with our Father, never enjoy the blessings of His Spirit, never be prepared to enter into His presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.

I do not marvel that the world is clad in mystery, to them He is an unknown God; they cannot tell where He dwells nor how He lives, nor what kind of a being He is in appearance or character. They want to become acquainted with His character and attributes, but they know nothing of them. This is in consequence of the apostacy that is now in the world. They have departed from the knowledge of God, transgressed His laws, changed His ordinances, and broken the everlasting covenant, so that the whole earth is defiled under the inhabitants thereof. Consequently it is no mystery to us that the world knoweth not God, but it would be a mystery to me, with what I now know, to say that we cannot know anything of Him. We are His children.

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England. There

are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began to spread abroad; they had children, those children had children, and their children had children, and here are we their children. I am one of them, and many of this congregation belong to that class. Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us? Were they not organized as we are? Were not their countenances similar to ours? Did they not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, &c. as we do? Yes, every person admits this.

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a vail is dropt, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species — of one family — and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Saviour, undertake to exhibit his true character before the people, and give an account of his origin, and were it not ridiculous, I would tell what I have thought about their views. Brother Kimball wants me to tell it, therefore you will excuse me if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me, but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create—to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

I know my heavenly Father and Jesus Christ whom He has sent, and this is eternal life. And if we will do as we have been told this morning, if you will enter into the Spirit of your calling, into the principle of securing to yourselves eternal lives, eternal existence, eternal exaltation, it will be well with you. But if, after being put into a carriage and placed upon the road, after having everything prepared for the journey that infinite

wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people.

I am ashamed to talk about a reformation, for if you have entered into the spirit of your religion, you will know whether these things are so or not. If you have the spirit of your religion and have confidence in you, walk along and continue to do so, and secure to yourselves the life before you, and never let it be said, from this time henceforth, that you have wakened out of your sleep, from the fact that you are always awake.

We talk about the reformation, but recollect that you have only just commenced to walk in the way of life and salvation. You have just commenced in the career to obtain eternal life, which is that which you desire, therefore you have no time to spend only in that path. It is straight and narrow, simple and easy, and is an Almighty path, if you will keep in it. But if you wander off into swamps, or into brambles, and get into darkness, you will find it hard to get back.

Brother Cummings told you the truth this morning with regard to the sins of the people. And I will say that the time will come, and is now nigh at hand, when those who profess our faith, if they are guilty of what some of this people are guilty of, will find the axe laid at the root of the tree, and they will be hewn down. What has been must be again, for the Lord is coming to restore all things. The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking life.

You are aware that when brother Cummings came to the point of loving our neighbours as ourselves, he could say yes or no as the case might be, that is true. But I want to connect it with the doctrine you read in the Bible. When will we love our neighbour as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, "shed my blood that I may be saved and exalted with the Gods?"

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the sheding of their blood? Will you love that man or woman well enough to shed their blood?

That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never. He never intended any such thing; his language is left as it is for those to read who have the Spirit to discern between truth and error; it was so left for those who can discern the things of God. Jesus Christ never meant that we should love a wicked man in his wickedness.

Now take the wicked, and I can refer to where the Lord had to slay every soul of the Israelites that went out of Egypt, except Caleb and Joshua. He slew them by the hands of their enemies, by the plague, and by the sword, why? Because He loved them, and promised Abraham that He would save them. And He loved Abraham because he was a friend to his God, and would stick to Him in the hour of darkness, hence He promised Abraham that He would save his seed. And He could save them upon no other principle, for they had forfeited their right to the land of Canaan by transgressing the law of God, and they could not have atoned for the sin if they had lived. But if they were slain, the Lord could bring them up in the resurrection, and give them the land of Canaan, and He could not do it on any other principle.

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up—conquers death, hell, and the grave. I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

This is loving our neighbour as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.

Christ and Belial have not become friends; they have never shaken hands; they never have agreed to be brothers and to be on good terms; no, never; and they never will, because they are diametrically opposed to each other. If one conquers, the other is destroyed. One or the other of them must triumph and utterly destroy and cast down his opponent. Light and darkness cannot dwell together, and so it is with the kingdom of God.

Now, brethren and sisters, will you live your religion? How many hundreds of times have I asked you that question? Will the Latter-day Saints live their religion? I am ashamed to say anything about a reformation among Saints, but I am happy to think that the people called Latter-day Saints are striving now to obtain the Spirit of their calling and religion. They are just coming into the path, just waking up out of their sleep. It seems as though they are nearly all like babies; we are but children in one sense. Now let us begin, like children, and walk in the straight and narrow path, live our religion, and honour our God.

With these remarks, I pray the

God of Israel to bless you forever and ever, for you are the best people on earth. I can say that I am happy that you are doing so well as you are. Continue to increase in all the graces of God's Spirit until the day of His coming, which I desire with all my heart, in the name of Jesus Christ. Amen.

THE AX THAT IS LAID AT THE ROOT OF THE TREE—REGENERATION—PRODUCTS OF POLYGAMY, A NUMEROUS OFFSPRING, ETC.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, Feb. 8, 1857.

I know not what I shall say or how I shall be led to address you, but I have no doubt many are thinking that perhaps I shall be led to speak as plainly as I did two or three weeks ago. With regard to that I wish to tell you, brethren and sisters, that I never could have led myself in such a train of ideas; the Holy Ghost led me to speak upon those items that you consider small items, for if you did not consider them of little moment you would reform in your practices touching those points, and take a different course from what you do. I do know, and that most positively, that if this people would put into practice those things that I recommend, they would be blessed, for they are fundamental principles of our holy religion.

These things are the ax that is laid at the root of your trees; and what is it? It is rottenness. Where is that rottenness? It is at the root of the tree; and if the roots have become rotten—have become defiled—then of course the tree will also be rotten, with every branch pertaining to it, and the whole tree will perish. You are every one of you compared to a tree, or to a body; and there is no body, neither will there be, but what has a root to it; if it were not so you could not produce a posterity. It is for you to take that evil—that corruption—away from the root. It is a corruption that the world is dabbling in, and this people are dabbling in it more or less. Such a thing as adultery never would be known in the house of Israel, if some were not dabbling in that evil, and if rottenness was not at the roots of some of the trees. It is this which leads to the principle of adultery, and the body has become tinctured with corruption.

It is like this: take a good sweet barrel and fill it with good sweet pork, and then deposit in the centre of it a tainted piece as big as my fist, and how long will it be before it will ruin the whole barrel of good meat, in case the tainted meat is not removed? Upon the same principle let wickedness be in our midst undisturbed—pay no attention to it at all—and it will ruin this whole people. It will canker the roots of the trees and spread, until all the branches per-

taining to those trees are defiled and corrupted. We have got to lay those evils aside—to cease tampering with them, and pursue a course that will lead to regeneration.

Many may not know what regeneration is. If I can tell you what degeneration is, then I can tell you what regeneration is. For instance: take a quart of the strongest alcohol, and mix ten quarts of water with it, and you have reduced its strength ten degress lower than it was; or if you mix twenty quarts of water with it, then you have reduced it twenty degrees below the point at which it was. I bring this up as a comparison, to show that the world have become degenerated. Upon the same principle some are a great many degrees below zero, that is, below the point of perfection at which God first made us.

Some are so far from the summit they first occupied that they cannot see it, nor can they see our Father who lives there. How is the quart of strong alcohol to be restored back to its original strength? It must go through the process by which it was first produced, or some process for separating it from that by which it has been degenerated. I do not know of any other way; and that is regeneration.

What I mean to convey is that we become degenerate by receiving principles that are less pure and perfect than the principles of God. Some have received the principles of the opposite, that is, of the devil, and have been degenerating and degenerating until they are, as it were, 260 degrees below zero. I merely use this figure to show you the principle of regeneration and degeneration.

I was speaking here a few Sundays ago for you to multiply and increase. Our generation is on the increase, and is returning back towards our Father and God. Brother Brigham has talked here to-day so plain that a little child cannot misunderstand it. He spoke about our Father and our God; I believe what he has said, in fact I know it. Often when I have been in the presence of brother Brigham, we would feel such a buoyant spirit that when we began to talk we could not express our feelings, and so, "Hallelujah," says Brigham, "Glory to God," says I. I feel it and say it.

Some of the brethren kind of turn their noses on one side at me when I make such expressions, but they would not do it if they knew God. Such ones do not even know brothers Brigham and Heber; if they did they would not turn a wry face at us. I am perfectly satisfied that my Father and my God is a cheerful, pleasant, lively, and good-natured Being. Why? Because I am cheerful, pleasant, lively, and good-natured when I have His Spirit. That is one reason why I know; and another is—the Lord said, through Joseph Smith, "I delight in a glad heart and a cheerful countenance." That arises from the perfection of His attributes; He is a jovial, lively person, and a beautiful man.

I cannot refer to any man of my acquaintance in my life as being so much like God as was brother Brigham's father. He was one of the liveliest and most cheerful men I ever saw, and one of the best of men. He used to come and see me and my wife Vilate almost every day, and would sit and talk with us, and sing, and pray, and jump, and do anything that was good to make us lively and happy, and we loved him. I loved him as well as I did my own father, and a great deal better, I believe. Thus you see that I am not partial in my feelings. If I see a tree bring forth better fruit than the tree I was brought forth from, I will like that tree the best.

"31 There came then his brethren

and his mother; and, standing without, sent unto him, calling him.

"32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

"33 And he answered them, saying, Who is my mother, or my brethren?

"34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

"35 For whosoever shall do the will of God, the same is my brother, and my sister, and father and mother."
—St. Mark iii.

Why should I be partial and selfish? Some men cannot go and live but a short time in Tooele, or San Pete, or Box Elder, or in any other of our settlements, before they begin to feel that there is no people like the people in the place where they are living. I do not mean Bishop Warren Snow, for it will not hit him; no, but it will hit lots. I don't mean Lot Smith, but I mean that it will hit many.

I am national in one respect: I am strongly in favour of the house of Israel, and of all good men and women of every nation, clime, and country, for they are of my kindred, and have sprung from the same Father and God that I have. But, as brother James W. Cummings said when speaking about them, do I love the wicked? Yes, I love them insomuch that I wish they were in hell, that is, a great many of them, for that is the best wish I can wish them. And those that killed Joseph and Hyrum, and David W. Patten, and other Patriarchs and Prophets, I wish they were in hell; though I need not wish that, for in one sense they are in hell all the time; and if they have not literally gone down into hell they will go there, as the Lord God lives, every one of them, and every man that consented to the acts those murderers performed. That is loving the wicked, to send them there to hell to be burnt out until they are purified. Yes, they shall go there and stay there and be burnt, like an old pipe that stinks with long usage and corruption, until they are burnt out, and then their spirits may be saved in the day of God Almighty. It is my feelings that they may be damned for their awful iniquity in shedding innocent blood, as also all who sanction their acts, both men and women, together with all who associate with them and partake of their spirit, for that spirit is opposite to God and His servants.

As brother Brigham has said, I can say that every word is true that brother James has spoken. God bless him and fill him with the Spirit of righteousness, that the power of God may be upon him; and God bless every good man and woman; the blessings of Abraham, Isaac, and Jacob shall be upon them, and you cannot help it. We will arise and live our religion and serve our God; instead of running down into degradation we will regenerate ourselves.

Brethren, do listen to what I said here a few weeks ago. It was spoken in plainness, but it has gone from my mind and I am glad of it, for through tradition and human weakness I presume I should feel bad, if I could think what I did say. It was the truth of God, and it laid the ax at the roots of trees, for I told you where you were corrupting yourselves. You are corrupting yourselves — where? In the root. Now let us take a course and pursue the other path, and go on unto perfection—unto the restitution, and go back to God from whom we sprung.

Does the Lord hear me when I pray to Him? Yes, I do not know that I ever asked Him in earnest for

a thing that was right, but what I received an answer from Him. I know that He lives; I know that His Son Jesus Christ lives; I know that the Holy Ghost lives; and I know that the angels of God live. I know that Joseph, Hyrum, Willard, and Jedediah, and all other good men who have died in the faith, live and associate with those who held the Priesthood before they did. And they are with brother Brigham and with us, and will be with us forever, for we never will be separated, and I know it. I know that, brother Brigham, just as well as I know that I see this people to-day; and I shall be with you, and we will have a happy time when we meet Joseph and Hyrum and Willard and Jedediah and father Smith! Will not the old gentleman be jolly! Yes, for he always was; and he will be more so in proportion to the greater light and knowledge he has. Those are the men we are going to meet with; also with Abraham, Isaac, and Jacob, three of the old polygamists.

Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies, if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac, and Jacob, in order to be admitted where they are;—they had to be polygamists in order to be received into their society. God knows that I am not ashamed of those good men now, and how much more I shall prize my associate polygamists, when I am further advanced in knowledge, I do not know. I am talking in earnest, and from the experience I have had.

I know the character of the human family and the course that many men and women are taking; they are making a desolation and taking a course to bring destruction upon their root; they are following a course that would ultimately depopulate the earth. All will come to that, if they do not take a course of continual increase for ever and for ever.

How long do you suppose it will take a little man like me, though I feel perfectly able to thrash any six common wicked men, if I am faithful in keeping the commandments of God and true all the days of my life to my brethren, as I have been hitherto and mean to be more so, to get into the celestial kingdom of God with my whole posterity, in case there should be no obstruction? How long do you suppose it will be before my posterity increases to over a million? A hundred years will not pass away before I will become millions myself. You may go to work and reckon it up, and twenty-five years will not pass away before brother Brigham and I will number more than this whole Territory. Now, if that number proceeds from us, I tell you our roots are fruitful. Take away every cause of death to those roots and nourish them and cherish them, and they will increase and you cannot help yourselves. In twenty-five or thirty years we will have a larger number in our two families than there now is in this whole Territory, which numbers more than seventy-five thousand. If twenty-five years will produce this amount of people, how much will be the increase in one hundred years? We could not number them, or if we did sum up the amount to any given time, they are still on the increase.

But some of you are taking a course to spend your lives for nought, while brother Brigham and I are becoming like Abraham, Isaac, and Jacob, and the Prophets. Why do you not be profitable to yourselves, and put out your lives to usury? Do you understand me? That is the principle I love to talk about, and I would just as soon talk about it here to-day, before you, as in the chimney corner. Some say that I am vulgar, but I

never spoke a word of vulgarity here. Those who are vulgar receive my language as such, but the pure never received it so. To those who are pure, all things are pure; and to those who are vulgar, all things are vulgar.

I have not spoken vulgarly, but have spoken of the acts wherein some have degraded themselves in the eyes of heaven. God cannot abide with such persons, nor His angels, and the Holy Ghost will not dwell with them, when they are so corrupt. Some still continue in the corruption they were in while they mingled among the wicked in the world. Is it not time for all to quit it—to reform and break off from those things? Brothers Brigham, Heber, and Daniel do not do as you do. We have taken another course—a course of exaltation, and put out our lives and strength to usury, while some of you are throwing away your lives—spending your existence for nought—the axe is laid at the root of the tree—and you will be cut down by and by, except you forsake such evils.

"19 Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—[St. Matthew's Gospel, 7th chap."

My feelings are that I may be like clay in the hands of the potter, or like a fiddle in the hands of the performer. I am not going to dictate God, but I feel to say, Father play through me in a manner that shall be for the salvation of this people. These are my feelings all the time and my prayer, and that should be the prayer of every man, and not get up here, as almost every man does, and say, "I am no preacher, I am not an eloquent man, I have not got silver lips," and this and that. We know all this, and what do you want to tell of it here for? It is like a fiddle's getting up here to make an excuse for the fiddler. I would knock a fiddle into a cocked up hat, if it should undertake to dictate me, would not you, brother Smithies? Brother Smithies is our chorister and is a very modest man, but he would not permit the fiddle to dictate him. I do not like to hear the Twelve, the High Priests, the Seventies, the Bishops, nor any member in this Church and Kingdom who has got the Priesthood, get up here to make apologies.

While speaking of our sins, brother James said let us forsake them and turn over a new leaf, that is, throw the old one entirely overboard and commence a new life, as though we never had commenced. I will illustrate this idea by bringing up a figure. Suppose that you have an old scrap-book, in which you have written from your childhood all kinds of scribbling, pot hooks and hook pots, and marks of every kind and description, using it one year one end up, and then turning the other end up and writing down again, insomuch that the old scrap-book presents to view a miserable mess of confusion. Now, can you correct that book and put every character into line? You cannot correct it, except you entirely blot out the old marks, and commence afresh to write in it and keep it as it should be, so that you will not be ashamed for the angels to look upon it and be able to say, "It is well done." You cannot correct the old book, for it has become a blot. What shall you do with it? If you do as you have been told, you will take the old scrap-book and tumble it overboard, or lay it aside and not undertake to look at it any more, and take a new blank book and fill it up anew, and learn to be men and women approved of God.

Brother Brigham says that if you will all quit your sins and follies and begin now to pursue a righteous

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course, your sins shall all be remitted; the old book will be laid aside and never again presented before you. But if you persist in your sins after this mercy, the old book will be brought up against you again, and you will have to pay the debt or be judged by it. If you will now quit your sinning, God will have mercy upon you and His servants will, and you will be blessed. Do you not know that the Prophet says, that if the people turn away from their sins and repent, and forsake them, thus saith the Lord, I will no more remember their sins against them for ever; but if they turn from their righteousness to their unrighteousness, I will bring all their former sins back upon their heads, those which they have committed in all their days? And if you persist in your sins, you will have to be judged out of the old scrap-book. Is not this a great promise?

It is easy to do right, to lay aside old erroneous notions, hypocrisy, thieving, lying, and a thousand other things that are a rebellion against God and against His authority. I want to know if God will love and respect and send His angels to one of my wives, though she were fifty, sixty, or a hundred years of age, if she is disobedient to me when I am as merciful, generous, and kind a man to her as ever lived? If she disobeys me, persists in taking a course contrary to my will and the will of God all the time, saying, "I will do as I please, and the angels will come and visit me?" Neither God nor His Son Jesus Christ will send the holy angels to minister to such a woman, and she need not tell about their coming to visit her, nor about receiving revelations from heaven concerning brother Brigham, and about what brother Brigham and brother Heber should do. Damn such fixings, they are not of God; they never saw Him, nor never will, unless they repent of such foolishness. I discard such things, and so does our God, and so do angels. Get revelations for the Prophet of God to be subject to your requests!!! Get out, you stinking things, and your swamp angels too. I am as independent of you as God upon His throne, and of all such creatures and so is any man of God that is valiant in the latter days. I ask no odds of the world and its corruptions, nor of anything that pertains to it, for God my Father and my Elder brother Jesus Christ, and his faithful servants are my friends.

I have spoken these things with good feelings, and these principles are laying the axe at the root of the trees, and that tree will fall which is not connected with God and His children. The Scripture says that there is an axe laid at the root of every tree, that is, it is laid at the root of every man and woman, and that axe will be used to slay them, if they persist in iniquity. If there is an axe at the root of my tree, let me so live that I may be worthy to pick up that axe and slay the wicked, and not be slain. That man or woman who will not do that, will be slain.

God bless you. I feel good; I feel to bless you. I bless the Saints, the good men, the good women, and the good children the wide word over, and I bless the earth we inherit; but I feel to curse the wicked, and the ungodly, and those who are taking the road to destruction. I bless all Saints, and all good people. Amen.

INTELLIGENCE COMES FROM GOD—SEEK FIRST THE KINGDOM OF GOD —GREAT CHANGES TO TAKE PLACE ON THE EARTH—ISRAEL OF THE LAST DAYS—WHY THE JEWS CANNOT BE CONVERTED.

A Discourse by Elder Wilford Woodruff, Delivered in the Tabernacle, Great Salt Lake City, February 22, 1857.

I feel it a privilege to bear testimony before the Saints to the exhortations we have heard this morning from brothers Richards and Wells. We have had good teachings, good counsel, and good doctrine taught us. And I presume I feel in a measure like the rest of my brethren when I rise to speak to this people in the Tabernacle, where such large congregations of Saints assemble; I have a desire that what I say may do the people good, may edify them. My brethren also have the same desire.

We realize that the minds of this people need feeding continually, and we all have to depend upon the Holy Spirit and the Lord to feed our minds from that inexhaustible fountain of intelligence which comes from God, for we cannot obtain food from any other source to feed the immortal mind of man. Here are a large assembly of minds who are reaching forth to receive light and truth before the Lord.

I realize that we have a great many lessons to learn in the school we are in, and myself as a teacher in connexion with my brethren have also a great deal to learn. I feel that I am yet in my alphabet, and feel sometimes that I am incapable of teaching this people, when I realize they are in the road which leads to celestial glory —to eternal life and eternal exaltation. I know I am dependent as I know my brethren are upon God, upon the Holy Ghost for all the light, truth, and intelligence which we have to impart unto you.

The words which brother Wells quoted, and which brother Samuel Richards referred to, furnish as strong a proof as can be furnished as to the true principle of prosperity, touching things temporal and things spiritual. I refer to the words of Jesus Christ which he spoke to his followers: "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you." I will tell you, brethren and sisters, we may try it all the days of our lives, we may try every path and every principle in this world, and we as Saints cannot prosper upon any other mode of proceeding than by first seeking the kingdom of heaven and its righteousness; when we do this there is no blessing, there is no good, no exaltation, gift, grace, desire, or anything that a good man can wish that is profitable, and good for time and for eternity, but will be given unto us.

A great many people have tried to seek for happiness independent of first seeking the kingdom of heaven, &c., but they have always found it an uphill business, and so shall we if we try it.

We as a people should have learned by this time, after having the experience we have gained, to make up our minds to take hold and build up the kingdom of God, and it should be

Trust in the Lord —

the first thing before us, for if we build up the kingdom of God we build up ourselves, and if we do not we never shall be built up. This is the truth. There seems to be something connected with the kingdom of God and that is righteousness; we are exhorted to seek the righteousness that belongs to it as well as the kingdom itself.

The kingdom of God is a righteous kingdom, all its laws are righteous, its government is a righteous government, and the king who governs and controls it does so upon righteous and eternal principles, and we must act upon the same principles of righteousness. Who cannot see that if a man seeks first the kingdom of heaven and its righteousness that he will become righteous and hence he will be blessed and justified in all of his acts.

With regard to the feelings of the people that brothers Wells and Richards have referred to, touching the consecration of their property and dedicating themselves to God, I will say, if we build up the kingdom of God we should be in that kingdom, and all we have should be in it, and we should have faith enough in the Lord to know it is in a safe place.

I am a good deal of the opinion of old Captain Russell, who was an extensive ship-builder, and paid thousands of dollars yearly to the Gentiles as insurance fees. After he embraced "Mormonism," he began to reflect, "here am I paying thousands of dollars yearly to the Gentiles to insure my ships, and I have to trust to the God of heaven after all to save my ships from sinking, and to prosper me in all my undertakings; this is not right." So he went to Liverpool, where the insurance office was, to settle his insurance bills and close up his business with the firm.

The gentlemen of the firm asked him when he had got through, saying, "Have we not treated you well, Mr. Russell?" "Yes, I have no fault to find with you." "What, then, is your object in pursuing this course? We have done business with you a good many years; we want to know if you are going to change your insurance office?" "I am." "Will you tell us where you are going to have your business done in the future?" "Yes, I am going to have it done in heaven, for the insurance offices do not control the winds, the elements are not obedient to them, and I have been paying ten thousand dollars a-year for insuring a few ships, and I have to trust in the Lord anyhow, so in the future I shall pay my insurance fee into the Lord's treasury."

The gentlemen of the office thought he was cracked or beside himself, for I tell you trusting in the Lord in these days is an unpopular business with the world. But the Saints have to trust in the Lord, and we might as well begin and seek this kingdom and the interest of it, and the righteousness of it, and build it up first as last. I believe the people are reforming in this thing; I believe they are increasing in their faith, and have manifested it here in the city this winter, and I am glad to see it.

The exhortation we have had this morning is proper and seasonable, as we have been sowing the seed of the word this winter among the people, and we should watch and see that the seed is sown in good gound, and try to cultivate the principles we hear that the fruits of righteousness may appear in abundance. In doing this we will be saved.

We have had one of the most interesting seasons this winter that we have ever enjoyed since the Church and kingdom of God has been organized in the last days. We have had new lessons opened unto us by the servants of the Lord, and among those things the mercy of the Lord has been manifested in a great degree towards this people. I have reflected

on His mercy and I feel we should be faithful and humble, and prove true unto the Lord our God because of this mercy which has been manifested unto us, and we should be very careful hereafter, as President Young exhorted us the last time he spoke concerning this people continuing to commit sin. He plainly laid before us the consequences of this course; we should let the past suffice wherein we have done anything in which we cannot be justified. I am satisfied that the people in these valleys will never hear the same proclamation which we have heard this winter.

If this people with the light they have, the teachings they have, and the examples they have had set before them intermingled with chastisement —if they still will go on and be neglectful of their duties, with regard to their salvation they will have to pay the debt, for the sinner in Zion will be cut off from the Church of God, and will have to pay the penalty whether it be small or great. It is of the utmost importance that we should guard ourselves against sin as the tree of life is guarded. We have no time to throw away in the service of sin, in committing iniquity and grieving the Holy Spirit of God.

I tell you when you look around and see the state of the world on the one hand, and what we have to perform on the other, and what the kingdom of God has got to arrive at in order to fulfil its destiny and the revelations of Jesus Christ, our chief object should be to build up the kingdom of God and roll it on.

As I remarked last evening in the High Priests' Quorum, we have been rolling this kingdom up-hill, up a mountain; we have been toiling against a mighty current all the day long from its first organization, but the day will soon come, if this people will do their duty and take hold of the kingdom of God as they should do, it will soon get on the top of the mountain, and then it will begin to roll down from the mountains, and it will gather both strength and speed as it goes, and then instead of singing "Get out of the way, the hand-carts rolling," it will be "Get out of the way the kingdom's coming," and it will not stop until it has filled the whole earth. The Lord has proclaimed this in all the revelations He has given on the subject.

This kingdom has got to stand, spread itself abroad, and gather unto itself strength. The Lord is going to work with this kingdom, and with this people. The Lord says in the parable of the vineyard, "My servants laboured with their mights, and the Lord laboured with them, and they prevailed, and brought forth the fruits of the kingdom, and the bitter branches were broken off, and the tame olive brought forth good fruit, and the vineyard was no more corrupt." This should be uppermost in our minds, we should look for the building up of the kingdom, and secure not only blessings for ourselves, but seek to become saviours of men on Mount Zion, and try to do all the good we can, labouring to promote the cause and interest of Zion in every department thereof where we are all called to act.

By pursuing this course we shall be prospered, and have continual peace in our minds, and as the Lord has said, nothing will be withheld from any man that seeks for the righteousness and blessings of the kingdom of God. Salvation should be the uppermost thing with us, and you will find if ever we seek to do something else besides carrying out the dictates of the Holy Spirit, we will get into the fog and into darkness and trouble, and we shall be ignorant of the way we are pursuing. Every day that we live we need the power of the Lord—the power of His Holy Spirit and the

strength of the Priesthood to be with us that we may know what to do. And if we will so live before the Lord, the Spirit will reveal to us every day what our duties are; I do not care what it is we are engaged in, we should first find out the will of the Lord and then do it, and then our work will be well done and acceptable before the Lord, but if we take a course against light and against the Spirit of God, we will find it an unprofitable road to travel.

I feel as though the Lord is going to do a great work in the midst of this people. There are a great many things at our door, a great many changes to take place in the earth, and the kingdom is growing; and I would here exhort all the Latter day Saints who hear me this day to study well the position you are in, and search your hearts and see if we are in the favour of the Lord our God, and then let us increase continually in faith, in hope, in righteousness, and in every virtuous principle which is necessary for us to have to sustain us in every trial through which we may be called to pass, in order to prove us as the friends of God, whether we will abide in the covenant or not; we will be tried from this time, until the coming of the Messiah or while we live on the earth.

If we could open the vision of our minds, and let it extend into the future and see this kingdom, and what it is bound to accomplish, and what we have to do, the warfare we have to pass through, we would certainly see that we have a great work on hand. We have not only to fight the powers of darkness, the invisible forces that surround us, but we have to war with a great many outward circumstances and to contend with a great many difficulties that we must of necessity meet, and the more of this we have to meet the more we should be stimulated to action, and to labour with all our power before the Lord for the establishment of righteousness and truth and the building up of the work of God, and to see that His name is honoured upon the earth.

Brother Wells has said, why the world is troubled about us is because we are united. This is true; the world and the devil are afraid of it, and he has laboured all his life to divide everything where righteousness dwelt, or at least ever since he was cast out from the presence of God, what he did before that I cannot say any further than what is revealed. We have got to be one and labour together to build up this kingdom because we cannot establish it upon any other principle.

We should be careful to know that we are right and then go ahead, and we will find it to our advantage, and we shall be satisfied with our reward if we pursue that course which is according to the commandments of God. When we come into the presence of our Father in heaven we shall meet with His approbation, this alone will reward us for our labours.

If we go to work and build up the kingdom of God instead of ourselves, it is no matter in what shape we do it, whether it is in building a canal, or in building a temple, preaching the Gospel, cultivating the earth, or anything else, let us take that and make it a business, and we will find the Lord will help, sustain, and nerve us with His power, and will assist us in everything we have to do, and if we are called to lay down our lives in the defence of God and eternal truth, then all right, and if we live, all right, and when we come into the presence of the Lord we shall be satisfied with our reward and blessings.

The Lord has said He would prove us whether we would abide in His covenant even unto death; indeed we have been tried from the commence-

ment of this great work, but there has been an invisible hand at work for our defence all the time; the wicked have not seen the power that has sustained us, they cannot see the inside machinery that is at work in this kingdom, the nations of the earth cannot understand it, and they never can comprehend it, but the Latter-day Saints understand it, and they know that it is the power of God and the word of God, for the Lord has made proclamations and decrees, and covenants concerning Israel in the last days, and all the Prophets, from righteous Abel to Brigham Young, have proclaimed it to the nations of the earth, as with the voice of thunder, and we know they will be fulfilled; we know the Gospel has to be offered to the Gentiles first, we have offered it to them for the space of twenty-five years, that we may be prepared to go to the house of Israel.

The Gentiles in a great measure, have rejected it; we have borne a faithful testimony to the nations of the earth, and they prefer to take their own course, and act on their own agency; they would rather build themselves up than the kingdom of God. The consequence is, it will soon be taken from the Gentile nations, and it will not be long before the judgments of God are abroad among them, and those bitter branches will be taken off the tree.

Now there is no personage, or subject, or work upon the face of the whole earth, but what is more popular than the Lord, and His Gospel, and kingdom; His name is dishonoured and blasphemed, with impunity by nearly all the inhabitants of the earth and in the midst of every nation under heaven, but the day is nigh at hand when He will make bare His arm of power, and show the world that there is a God in Israel, who will no longer bear the blasphemies of the wicked without bringing them to judgment, but He will send forth those angels, those messengers who dwell in the presence of God, who are waiting with their sharp sickles in their hands to reap down the earth; but this will not be until the Gospel has been fully offered to the Gentiles; then the bitter branches will be broken off.

This kingdom will go forward, for the Lord God has decreed it, and Zion will arise and be adorned with beauty and power, and true refinement, in light and knowledge, and in every good gift that will prepare the minds of men for the Society of their Heavenly Father and of celestial beings. These lessons have got to be given, and we have got to learn them, and we have got to bring ourselves to the celestial law of God; we have to be quickened by the Spirit and power of the kingdom of God and its righteousness, that we may be prepared to carry out the purposes of the Lord; then this kingdom will be borne to the house of Israel, and they will receive it.

The door has already been unlocked to the Lamanites in these mountains, and they will begin to embrace the Gospel and the records of their fathers, and their chiefs will be filled with the Spirit and power of God, and they will rise up in their strength, and a nation will be born in a day, because they are of the seed of Abraham, and God has promised to bless the descendants of Abraham, and they will be saved with the house of Israel, for the Lord has spoken it, and made those promises unto them through their fathers.

Again, here are the ten tribes of Israel, we know nothing about them only what the Lord has said by His Prophets. There are Prophets among them, and by and by they will come along, and they will smite the rocks, and the mountains of ice will flow down at their presence, and a high-

way will be cast up before them, and they will come to Zion, receive their endowments, and be crowned under the hands of the children of Ephraim, and there are persons before me in this assembly to-day, who will assist to give them their endowments. They will receive their blessings and endowments, from under the children of Ephraim, who are the first fruits of the kingdom of God in this dispensation, and the men will have to be ordained and receive their Priesthood and endowments in the land of Zion, according to the revelations of God.

Again, here is Judah, which is the tribe of Israel, from whom Jesus sprang; how many times have I seen them among the nations of the earth, standing in their synagogues, even grey-haired rabbies, with their faces to the east, calling on the great Eloheim to open the door for them to go back to Jerusalem, the land of their fathers, and to send their shiloh, their king of deliverance. When I have seen this my soul has been filled with a desire to proclaim unto them the word of God unto eternal life, but I knew I could not do this, the time had not come, I could not preach to them. I might have stood in their midst for a month and preached unto them Jesus Christ or their shiloh and king, but I should have failed to establish one particle of faith in their minds that he was the true Messiah.

They do not believe in Jesus Christ; there is an unbelief resting upon them, and will until they go home and rebuild Jerusalem and their temple more glorious than at the beginning, and then by and by, after this Church and kingdom has arisen up in its glory, the Saviour will come to them and show the wounds in his hands and side, and they will say to him, "Where did you get those wounds?" and he will answer, "In the house of my friends," and then their eyes will begin to open, and they will repent and mourn, they and their wives apart, and there will be a fountain opened for uncleanness to the house of Judah, and they will for the first time receive Jesus Christ as their Saviour, they will begin to comprehend where they have been wandering for the space of two thousand years.

You cannot convert a Jew, you may as well try to convert this house of solid walls as to convert them into the faith of Christ. They are set in their feelings, and they will be until the time of their redemption. They are looking forward to the time when they will go home and rebuild Jerusalem; they have looked for it many hundreds of years, they are looking for the coming of their king, and they do not suppose for a moment that he has already come, but they are looking for him to come as the Lion of the tribe of Judah, not as a lamb led to the slaughter, and as a sheep that is dumb before his shearers; they are looking for him to come with power and great glory.

I thank God that the day is at hand when the Jews will be restored. I have felt to pray for them; I feel interested in their behalf, for they are of the seed of Abraham and a branch of the house of Israel, and the promises of God still remain with them. It is true they fell through unbelief, and the kingdom was taken from them and given to the Gentiles, and when it came from them, it came clothed with all its gifts, powers, and glory, Priesthood and ordinances which were necessary for the salvation of men, and to prepare them to dwell in the presence of the Gods; and when the kingdom was given to the Gentiles, they for a while brought forth the natural fruits of the kingdom. But they, like the Jews, have fallen through the same example of unbelief, and now, in the last days, the kingdom of God has to be taken from the Gentiles, and restored back to every

branch and tribe of the house of Israel: and when it is restored to them, it must go back with all its gifts, and blessings, and Priesthood which it possessed when it was taken from them. But the Lord has said that in restoring these blessings to the children of Abraham, that He would be inquired of by the house of Israel, to do it for them. But from what branch or part of the house of Israel will the Lord look for this petition or request to issue, if not from the Latter-day Saints, for we are out of the tribe of Joseph through the loins of Ephraim, who have been as a mixed cake among the Gentiles, and are the first fruits of the kingdom, and the Lord has given unto us the kingdom and Priesthood and keys thereof. Hence the Lord will require us to ask for those blessings which are promised unto Israel, and to labour for their salvation.

These things will be required at our hands; a great work is before us, a work worthy of intelligent beings—worthy of the most noble of spirits that ever existed around the throne of God in time or in eternity, in heaven or on the earth. Then, if we would feel right about this important subject, and look upon it as it is, we will go to work and labour with all our mights to build up the kingdom of our God, to carry out the purposes of the Lord, in the building up of Zion, the establishment of his kingdom, and restoration, and salvation of the house of Israel; we should listen strictly to those men who are the word of the Lord to us.

The Prophet Jeremiah saw this kingdom established, and saw that Ephraim was the first born, and in gathering the children of Jacob and establishing Zion in the last days, their nobles should be of themselves, and their governor should proceed from the midst of them. I have looked forward for years by faith to that time when the children of Zion would have the privilege of having their rulers, and a governor of their own choice of the house of Israel, to rule over them and counsel and lead them.

We have had a governor since we have been a Territory, who is actually of the loins of Joseph, the son of Jacob. Jeremiah saw this, spake of it, and it has been fulfilled. There has been a great exertion to make this prophecy fail. It hurt the feelings of the Gentiles to think this prophecy should have its fulfilment in these days. It has been fulfilled so far, and I feel thankful to-day that all the prophecies which have not been fulfilled will be; hence I have hope and confidence in looking forward to the fulfilment of the blessings that are promised to us.

Let us be faithful and seek diligently to build up the kingdom of God in righteousness and do our duty, and try to save ourselves, our wives, and children, our kindred and our friends, and the house of Israel, and also the Gentiles as far as they will be saved, and then we will be satisfied with our reward which we shall obtain in this life and in the world to come. I pray the Lord to bless us all, and save us in His kingdom, for Christ's sake. Amen.

THE PARABLE OF THE SOWER—THE PRIESTHOOD REACHES BEHIND THE VAIL—HOW INTOLERABLE IT WILL BE FOR THOSE WHO APOSTATIZE—POPULARITY OF GOVERNOR YOUNG COMPARED WITH THAT OF THE RULERS OF THE NATIONS—THE KINGDOMS OF THIS WORLD, ETC.

Remarks, by President Daniel H. Wells, Delivered in the Tabernacle, Great Salt Lake City, February 22, 1857.

Brethren and sisters, while brother Samuel Richards was addressing you, a great many reflections passed through my mind, a few of which I will try to lay before you, in regard to the parable of the sower and the seed. The Scripture reads—"Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up, because they had no depth of earth; and when the sun was up, they were scorched; and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them; but others fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, and some thirty-fold." I have thought of this parable considerably this winter. You will find that when the seed is cast into stony ground, it will spring up quickly and grow rapidly, but when the sunbeams come upon it with strength and power, it will wither and die. Have any received the good word during what we have called the reformation, and will they now wither and die?—or will they be like the seed that is cast into good ground which takes root downward, and springs upward, and bring forth the works of righteousness unto salvation? And now, as the season advances, we will have to be more specially engaged in our various business avocations, and shall not have so much time to spend in hearing the word of the Lord as we have had during the past winter, therefore let us see to it, that the plants now growing in our bosoms do not wither and die.

I have told you, and others have, that we have no expectations in this life of a worldly nature but what will go into the grave with us when we go. "Mormonism" and the Priesthood which we have resting upon us reach behind the vail, and what we have to do here is to prepare ourselves in this channel for the blessings we expect to receive hereafter.

It is a true remark, "He that seeks to save his life shall lose it." What is there worth having outside of our faith and religion? If we want to live either here or in eternity, this is the only channel wherein we can obtain that which is really worth having. If we want to be prospered, let us put on the yoke of Christ and keep it on, seeking first the kingdom of heaven and its righteousness, and all other things will be added thereto. This is the only principle upon which we can obtain aught that is of lasting worth, no matter what it is that we want.

In order to redeem Zion, we had to come from Nauvoo to the mountains, and we must abide here until the Lord shall say to the contrary. If we want wives and children in eternity, we must be faithful stewards over

over those committed to our trust in time, that we may receive an inheritance in eternity. If we want inheritances in this world—if we want worldly possessions—we must be faithful stewards in the things of this world, and hold them as from the Lord, always keeping them upon the altar. No matter whether in spiritual or temporal affairs, the principle is the same, faithfulness is required. And if we do not feel willing to devote ourselves with heart, mind, and talent, as well as our worldly possessions, to the cause of God, we are not worthy to receive the inheritance to which we are looking forward.

How is it with those who turn away and wither and die, after having partaken of the good word of life, and partaken of the powers of the world to come? In view of these things the Saviour said unto the generation in which he lived, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for you." This will strictly apply to us, if we turn away. Or might it not be said with equal force, it shall be more tolerable for Carthage and Warsaw than for us in that great day, if we turn away from the principles of life and salvation that are poured upon us? There is no damnation so complete as that which will come on those persons, who, after having tasted the good word of God, after having received the principles of life and salvation, and been made acquainted with the powers of the world to come, again turn unto the beggarly elements of the world. Then it becomes us to hang on to these principles and to this power—to this principle of life and salvation which has been revealed to us—and not let them slip from us, and we finally go down to perdition.

Do we see and appreciate the blessing of this Gospel which has been made known to us? Sometimes I think we do, and at other times I think we become careless and indifferent. This should never be, but we should progress and increase in the knowledge of God and in faith, for it is a treasure indeed, and is like all other things pertaining to the kingdom of God. We must be faithful to increase in it, as well as in light and knowledge. Let us get the truth and stick to it, and not let it slip through our fingers.

We go to the ends of the earth, and proclaim this Gospel to those who sit in darkness, and we feel desirous for the salvation of Israel—we desire to impart to the world the good and saving feelings we possess. This is good, and there is nothing in the world that begins to compare with the things accomplished by the Latter-day Saints. They go upon the principle of faith for their support, and they prosper. There is no people equal to this people. They are the pure in heart, which constitutes Zion. If they will only apply to their every day lives the principles which have brought them together, and faithfully live their religion, they are the happiest people in the world, and a people the Lord delights to bless, when He can do it without sending them to hell; and there is nothing but what they will be able to accomplish, inasmuch as they are faithful.

They love the authorities of this Church; they love brother Brigham, and he has great influence over them. What fault has the world to find with brother Brigham? None, except that the people are united in sustaining him, and that his word and counsel are as the law unto them. What right have they to find fault with or complain of this? He has a just right to his popularity; Joseph Smith had a right to his; the Lord gave it to them. And there is no governor, president, emperor, or king, but what

would be glad to get just such a popu larity, and is seeking for it all the time. They seek to gain an affection in the breasts of the people over whom they preside, but they have not that wisdom, and hence cannot obtain it, it is not for them. But brother Brigham has obtained it, and all the rulers and all the world are seeking the same thing and finding fault with him, and would take his life, because he has that which they are seeking for and cannot find. That fact of itself shows up their inconsistency.

Would not the governors of the United States be called the best men in the world, if they had and could retain the popularity which President Brigham Young enjoys? If there was any such person among them, the people would say, "Let him be the governor, for his equal cannot be found?" and yet they would destroy Governor Young, because the people are willing to adhere to his counsel. They are afraid of the union of Church and State, this they dread very much. Any person would like to have all the popularity that brother Brigham has, but the people of the world are afraid to trust any of their men with the affairs of the nation, especially if the person happened to be a peacher, for they have no confidence in each other nor in any of their numerous religions. They have no confidence in their clergy's knowing anything about politics or temporal affairs in general, but they say, "We know more about such things than you do. It is your calling to administer in spiritual things only; you may have the keeping of our consciences, but when it comes to temporal matters you must stand aside." They consider that their clergy, and of course their God, knows no more about temporal things than they do about spiritual things. They leave all spiritual matters to their sectional clergy, to whom they dare not trust their temp oral matters, but, on the contrary, do thrust their clergymen from their national halls.

This shows clearly all the faith and confidence they have in their God and in their clergy, for if they had any faith or confidence in their God, they would also have in their clergy, who should be His servants. But this is in strict keeping with their religion, for they go to meeting to hear their clergy dilate upon an imaginative something, filling the immensity of boundless space, sitting upon a topless throne, and which they call God. We are entirely different, and I rejoice that it is so. We have men to counsel and guide us in whom we repose unlimited confidence, men who are before us and lead ahead, and the counsels they give we feel to appreciate and abide both in spiritual and temporal things. We hold ourselves ready to go at a moment's warning to the uttermost parts of the earth to subserve the principles of our holy religion, by making them known to others, to save Israel and bring out those the Lord has scattered, to aid in building up Zion, and in building temples of the Most High, wherein we may go and receive the blessings of eternity. We hold our property—our possessions—on the altar, ready at a moment's notice to be handed over to subserve the cause of Zion.

Notwithstanding these are our feelings, our governmental and temporal affairs are kept as distinct from our religious concerns as are those of any other people, and far more so than are those of many others. We have never organized a political party, as some people have done, to enable us to express our peculiar conscientious notions about freedom, slavery, and Catholicism, about which so much phrenzied zeal has been exhibited during the past ten years. Our holy religion does not interfere with our political or governmental affairs, only to make us more competent, faithful,

and energetic in the duties pertaining thereunto. It is eminently above all such considerations, and only influences them, as it does all the varied duties of life, by lending its aid, light, and intelligence.

These are the principles which unite us together; let us keep them warm in our bosoms, and be alive and continue to increase in the knowledge of God. Let us strive to have our minds expand, and let us perform our duties with an eye single to the glory of God, and the advancement of His cause. In this course we see our own salvation and eternal exaltation, and find the road we ought to travel, and we cannot find anything outside of this worth having. We are interested in it; it is the best investment we can make. No matter how poor a person may be, he can be faithful and work the work of righteousness, and it is the poor and meek that will inherit the earth.

I ask my Heavenly Father to bless us one and all, individually and collectively, and to preserve us and enable us to remain firm in the faith of our Lord Jesus Christ, that we may not go astray but cling to the principles of life and salvation, cleaving to the Lord our God, serving Him with willing hearts and minds perfectly, and do it because we like to do it, being partakers of the truth because we love it, and for the principle's sake, and because it is better than anything else. It is meat, drink, clothing, and lodging to us, as well as everything else worth having. If we will do this, we need not fear for the future.

If we have our wives and children arising around us and multiplying greatly, let us all be for God, and other things will come along in their season. We sacrificed all things when we came into this kingdom, laid aside our former associations in life, and left everything that pertained to them, regardless of the future and of the consequences resulting therefrom, and can we not keep on this same road, preserve those feelings which filled our bosoms when we came into the Church and kingdom of our God, and strip ourselves of every earthly tie for God? We can do this, if we are disposed. We will do it, and I verily believe that we will get the majority of this people at last. Many may turn aside, but that makes no difference. Those who remain faithful will get their reward, while those who turn away will, in a time to come, see where they have missed it.

Let me exhort you to do the works of righteousness and be faithful in the kingdom of God, and cleave together unto Him with full purpose of heart, and work the works of righteousness all your days, and never falter and fall. I know we shall not fall, but the kingdom will increase and grow and spread abroad, and her stakes will be strengthened, and her cords will be lengthened, and the kingdoms of this world will be broken in pieces, and become the kingdoms of our Lord and His Christ. We shall accomplish this work, or our children will. The purposes of the Almighty cannot fail; the kingdom is set up and established, never more to be thrown down.

We are aware that the world is arrayed against us, and has it not been so from the beginning? But what have they been able to accomplish against this people? If they have driven and scattered us, they have scattered the seed still wider, and it will be so again. They do not know who they are fooling with; they are fooling with the Lord. He knows how to set up His kingdom, and if we are submissive in His hands, like clay in the hands of the potter, we shall not again be scattered and peeled. We have heretofore been driven

measurably because of our unrighteousness, and of our unworthiness, and God's inability through that cause to bless us, and because of the wickedness of the wicked. How soon would another persecution have come on us I cannot say, if the people had not turned around and sought the Lord with penitent hearts.

I trust that persecution will be warded off now a few years longer, and that the blessings of the Almighty will be drawn upon the people. I know that He delights to bless His people, but He has to chastise them like a parent has to chastise an unruly child. These chastisements have not hindered the rolling on of His work, for it has rolled on with accelerated power all the time. The people have had to suffer, more or less, but we are in His hands, and if we want to draw down His blessings upon us, we must do our duty, or the chastisements of the Almighty will be upon us again, as in times past, for our good. They will not impede the progress of His work, but it will go forth with still greater accelerated power.

May God bless us and enable us to work the work of righteousness in His sight all the days of our lives, for His Son's sake. Amen.

UNION OF THE SAINTS—THE WORLD IS TRAINED TO BE SELFISH—WE ARE DEPENDANT UPON CHRIST AND EACH OTHER—INDIVIDUAL EXERTION NECESSARY TO ACCOMPLISH THE PURPOSES OF GOD.

Discourse by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City, on Sunday, March 1, 1857.

I am not much in the habit of taking texts, especially of late years, and more especially since the commencement of the reformation. However, this afternoon, I think I will take a text, as a subject for the few remarks that I may make on this occasion, and that one was presented to me this morning when in conversation with brother Kimball, and that text is embraced in one word, which is Union.

I expect that a great deal might be said on this subject, and probably a great deal has been said, but more may yet be said, and that which intimately concerns us at the present time. If we would rightly understand things as they are, a more interesting subject could not be introduced at the present time, and it embraces a great deal more than what we should be enabled to say in one hour, or in one day. Unless we go into the practice of paying more attention and more regard to the interests of others, we shall not get along as a people, near so well as, perhaps, many of us have been anticipating.

In the Gentile world, where the Gospel first reached us, our manner of training, our habits and our education, all went to influence our minds to look after self, and never to let our contemplations or meditations go beyond that which pertained to ourselves. In making any exertion that would in any way tend to benefit our

selves, to exalt ourselves, and assist us in amassing riches, or in gathering information that would confirm or aid in the bringing about this object, we considered we were doing first-rate, for that was the object of life with us.

We then depended upon ourselves almost entirely, and thought that we should have means around us, gathered for the purpose of securing ourselves from the evils that we found we were continually exposed to, in regard to poverty and in regard to the lack of friends. We were all looking within ourselves, we regarded our own dear selves in all our meditations, and directed all our exertions for our own individual benefit. This is what our parents taught us to a great extent, and it mattered, with us, but very little, how or what course was pursued if we could gain those things we desired, if we could secure to ourselves those things which were necessary for our own comfort, and for our own individual temporal convenience.

This is the education of the world. and this is the way they are taught, this is one reason we have so much difficulty in acting upon the principles of union. Then it should not seem so very strange that the same feelings that were in the minds of the people around us, that were instilled into us by traditions, should linger around us at the present time, and become a blind or a barrier against receiving those blessings and privileges that we might otherwise receive, and be injurious to us when we receive the Gospel and endeavour to become Saints of God.

I can discover that these things have extended and spread themselves in the feelings and hearts of the Saints pretty extensively, and they act very powerfully in hindering the Saints from obtaining the blessings and privileges which it is their right to receive. Until these feelings are removed, we shall be liable to be baffled in regard to the blessings that are promised to the people of God.

We talk considerably in regard to the principle of loving our neighbours as well as we love ourselves; we talk about it, and we sometimes think about it, but how much do we really enter into the spirit of these things, and see that the difficulty lies within ourselves. We must understand that we have got to act upon certain principles by which we can bind ourselves together as a people, to bind our feelings together that we may become one, and this never can be accomplished unless certain things are done, and things that require an exertion on our part. How would you go to work to bind yourselves together? How would a man go to work to unite himself with his neighbour? If two men were associated together who had never been acquainted, how would they go to work to secure each other's friendship, attachment, and affection one towards another? Why something would have to be done, and that not by one party only, but would have to be done by one as well as by the other. It would not answer for one to do the business alone; it would not do for one to answer those feelings and do the work himself, but in order to become as one in their sentiments and affection, the action of both would be requisite.

Now it is so ordered and so arranged, that we are dependent, in a great measure, one upon another. For instance, take us as a people, we are dependent upon a being that is above us to secure our peace, our happiness, our glory, and exaltation; we are individually dependent upon the exertions of an individual who is above ourselves.

For instance, we are all dependent upon Jesus Christ, upon his coming into the world to open the way whereby we might secure peace, happiness,

and exaltation. And had he not made these exertions, we never could have been secured in these blessings and privileges which are guaranteed unto us in the Gospel, through the mediation of Jesus Christ, for he made the necessary exertions.

In order to accomplish the gathering of Israel out of Egyptian bondage, there had to be something done to liberate them from their thraldom, and this something had to be done by a higher power, by an individual that had more wisdom, more intelligence, more understanding, and more power and means within his hands for the purpose of securing those blessings which they needed. They never could have got out from their difficulties nor from their bondage, unless this power had been exerted by one who had more intelligence, more knowledge, more information in relation to the means of their deliverance.

It is just so in a thousand other cases, there has to be a power exercised for the benefit of the people, there has to be exertions made, and they never can receive the blessings and privileges that are for them, unless those exertions were made by an individual possessing more knowledge, more wisdom, and greater power than themselves.

Jesus, on a certain occasion, speaking to Peter, said to him, "Simon Peter, lovest thou me?" he answered that he did. Well, then, replied Jesus, "feed my sheep." Jesus interrogated him again, saying, "Simon Peter, lovest thou me?" Peter answered, "I do, Lord." Jesus said unto him, "Feed my lambs." In this case we perceive there was an exertion to be made for the benefit of those that had not that power and information, but this alone is not sufficient.

Had Moses, for instance, having done all that he did, had he delivered Israel from Egyptian bondage, and having done all that he could and all that mortal man could do for their redemption, having done all in his power, and been willing to lay down his life and to sacrifice everything that he had to accomplish that work, would he have secured the people to himself, and have brought about that union which was so necessary, without any exertion on their part? No, most assuredly it would not have been accomplished, for there had to be a return, an exertion on their part, in order to secure that union and that love, and to secure that fellowship between them and him, which it was necessary should exist, and so it is in reference to Jesus Christ, though he has sacrificed himself and laid the plan for the redemption of the people, yet unless the people labour to obtain that union between him and them, their salvation never will be accomplished. Thus we see that something has to be done by each party, in order to secure each other's friendship, and to bind us together as a community.

Now, let an individual possess information and intelligence, and let that individual be one who holds the Holy Priesthood, a man who has been in the Church for years and years, let him be one that is filled with knowledge and understanding, and let him go to work and look about him, or in other words, let him consider there are others around him that are less favoured than himself, and that they are not all so strong, nor so forward in the blessings and graces of the Gospel as he is. Let him reflect that those around him desire the intelligence and blessings that God has given him through his greater experience in the things of the kingdom; then begin to impart that information to those around him, and to communicate his strength to those that are weak, and shadow forth his light to those who are in darkness. Then, so

far as regards himself he is doing that which is necessary for him to do to secure their good feelings and affections to himself.

But let him take the opposite course, and think of improving his own dear self, and that there is only himself to be saved, that all he has to accomplish is to secure life and salvation for himself, and only think of his own sins, to reform himself, and to take care of himself. A man who takes this course is going upon a principle that will always keep him bound up and contracted in his feelings and contracted in his views, and will never accomplish the thing that is desired.

As, for instance, you let an individual keep his ideas and knowledge to himself in going on to acquire any information in relation to any particular branch of study or business, will he ever accomplish the thing that is required?

A great many pursue this course in reference to their mechanical skill, but this is not the right way.

In pursuing any kind of study, a man has to continue to work, and after going through one course, he has to go through again, and keep at work in order to make himself master of them, and he never will master them near so well as by communicating his information while engaged in gaining it. Let him go to work and gather up his friends, and endeavour to give them the same knowledge that he has received, and he then begins to find himself being enlightened upon those things which he never would have known unless by pursuing that course of teaching, and imparting the information he is in possession of unto others. Any one that has been a school teacher will understand me well upon this point.

So you perceive that he who indulges in this narrow contracted kind of feeling, instead of benefiting himself in keeping the knowledge he possesses within himself, he is the loser in considering that by keeping all he has received to himself he would be exalted in spirit, in knowledge, and intelligence.

Let a man remember that there are others that are in darkness and that have not advanced so far in knowledge, wisdom, and intelligence, and let him impart that knowledge, intelligence, and power unto his friends and brethren, inasmuch as he is farther advanced than they are, and by so doing he will soon discover that his mind will expand, and that light and knowledge which he had gained would increase and multiply more rapidly.

I have heard brother Kimball state that when he was very much downhearted, he would find somebody worse than himself, and endeavour to comfort him up, and by so doing he would comfort himself, and increase in spirit and in life. It is upon this principle that I am speaking.

If you want to secure the friendship and affections of our friends, go to work and comfort them with that light which you have received, remembering those blessings came down from God, and that by doing this you are only doing what every man should do.

Those of you who have got the Priesthood, go and make friends among the individuals by whom you are surrounded; or select one and try to start his feelings, his faith, his circumstances, and his mind, and try to enlighten them, and if they are sinners, endeavour to save them from their sins, and bring them from their bondage in which they are placed, to participate in the light and liberty which you participate in, for in this way you can do good through the information which the Lord has imparted to you. In this way you will discover that their minds will be drawn out towards you, and their affections will be gained and centred upon you.

In order that this thing may be accomplished, and in order that those blessings which are necessary may be secured, and that the feelings and faith that we want as a people may be secured to us, we have to go to work individually and more anxiously, more ambitiously than we have done before to bind each other's feelings together.

Now, for instance, take a shepherd who has charge of a large flock of sheep; he goes into his field, and his flock hasten to gather around him, and follow after him. How is this accomplished? The shepherd has gone from day to day, and from time to time, with plenty of salt, and they discover that he has it with him every time he makes his appearance, and that he has those things that are necessary to supply their wants. They learn by experience, that he has looked after their welfare, and they appreciate his kindness; it is a good deal so among men.

If you will allow me to carry out the figure, though perhaps it may not apply quite so well as some other, but it is the one now upon my mind. You let the President of your settlement, or the Bishop, or President Brigham Young, for instance, continue to administer incessantly among this people, and let them do all that individuals will call upon them to do; they will be worn down, and as brother Kimball was speaking, unless there is something done by the people as a return for that which is done by those men, there never will be a perfect people, but will be very far off from perfection. And it is still more so in regard to the cultivation of that feeling which is necessary for us to have one for another.

In regard to the shepherd's flock of sheep, what do they do in reference to making a return for the good that is done to them? Is it sufficient for them to return one tenth part of their wool, which would be a very great source of benefit, providing they only give that? If one of them could speak and say we will give you one tenth part of our wool for the purpose of manifesting unto you our gratitude, would not that be a very good and proper acknowledgement?

But they do more than this, they do as brother Kimball was speaking, they put every thing into the reservoir, they return their entire fleece. This secures a very good feeling in the shepherd or in the bosom of the farmer towards the sheep that he had been administering to, and they find themselves, after the next year comes round, in possession of a great abundance.

Well, I was thinking of these things as brother Kimball was speaking this morning. If the people had confidence in the things which are taught, and if they would let their minds expand, and throw in their substance for the establishment of Zion and the extension of the kingdom of God, they would learn that it is the very principle upon which they would receive stores of those things which they are after.

But there is a fearfulness in the minds of the people, they are afraid to trust their substance in the hands of the Lord, but if we expect acts of kindness and affection; if we understand our true position, and want to secure the affections of the Almighty and all good men, so that they will be bound to us, we have got do something that will secure to us those affections, and other manifestations of that kindness which we have previously participated in.

If individuals would look upon this principle as they should look upon it, view it in its proper light, they would take much more pains than they do, for they would see the necessity of binding the feelings of their brethren together, they would see and understand the importance of this more

than they do at the present time, and they would enter into the spirit of it. We might carry this principle into families, and illustrate upon it quite largely.

For instance, if you ever secure a union in any family in Zion, if you ever secure that heavenly union which is necessary to exist there, you have got to bind that family together in one, and there has got to be the Spirit of the Lord in the head of that family, and he should possess that light and that intelligence, which, if carried out in the daily life and conduct of those individuals, will prove the salvation of that family, for he holds their salvation in his hands.

He goes to work, and associates his feelings and affections with theirs as far as lies in his power, and endeavours to secure all those things that are necessary for their comfort and welfare, and they, on the other part, have got to turn round and manifest the same feeling, the same kindness, and the same disposition, and to the utmost of their ability manifest feelings of gratitude for the blessings which they receive.

This is necessary, that there may be a oneness of feeling, or oneness of sentiment and a corresponding affection, that they being one, may be bound together in this way. Now, it is just the same in regard to ourselves as neighbours, as Saints of God, as individuals that hold the Priesthood, and that have travelled in the light of truth, and got the power of God upon them, and who know what salvation is.

The things of God have been revealed to this people, that they may go to work and obtain more faith and more confidence in God than any other people upon the face of the whole earth. We have to eat, drink, and clothe ourselves, as well as other people, but in gaining these things we should regard sacredly each other's rights. When two individuals are bound together, as they eventually must be if they ever stand in the presence of God, rather than to take a course to injure each other's feelings, when they are united as they should be and as they will be, they would sooner have a limb severed from their body, they would sooner suffer any thing that could be executed upon them than to disturb or hurt each other's feelings. There would be the same love that existed between David and Jonathan. Before David would do anything to disturb the feelings of Jonathan, he would have suffered a hundred-fold of trouble to come upon himself. I think we sometimes pass by those things which are of such great importance. I often think of the little anecdote that is recorded in the Bible about the sons of the prophets. On a certain occasion, when the sons of the Prophets were cutting timber, it appears that the axe fell off the handle into the water, and it seemed there was a great disturbance in the feelings of the young Prophets. Why, says one, master, the axe was borrowed, and it seems there was quite an anxiety about the axe on account of its being borrowed property. I have thought that had the circumstance transpired in these days the expression would have been on this wise, "O, it is no matter, master, the axe was borrowed." But in those days they had feelings in regard to their neighbours, and in consequence of this the power of God could be manifested for the purpose of raising the axe from the bottom of the water. Thus we see they had feelings of interest for the welfare of their neighbours and friends as well as for themselves.

Now an individual, in order to secure the highest and greatest blessings to himself, in order to secure the approbation of the Almighty, and in order to continually improve in the

things pertaining to righteousness, he must do all things to the best advantage. Let him go to work and be willing to sacrifice for the benefit of his friends. If he wants to build himself up, the best principle he can do it upon is to build up his friends. This is the same principle I wish to refer your minds to in relation to the master who wished to make himself perfect in those sciences which he had partially studied, and he did it by communicating to his scholars that information which he had obtained, and he did it again and again, and by teaching them he improved himself.

You, brethren, that are going forward in any undertaking, and that want to get rich, and that want to make large farms, to get many wives, and to extend your household and your popularity, you make up your minds to make your wives comfortable, to feed and clothe your children, and do those things that are required of you. But while you are engaged in this, let your minds be expanded to comprehend and look after the interest of your friends that are around you, and where it is in your power to secure benefits to you friends do so, and in so doing, you will find that those things which you need will come into your hands quicker than if you labour entirely to secure them to yourselves, independent of regarding the interests of your friends. I know this is a good and important principle.

Now if a man has been blessed of the Lord, and has got information from the eternal world, has been endowed with much grace and knowledge from on high, and is one to whom the Lord has imparted many great and glorious blessings, when he comes in contact with his friends that are around him, and that have not had this advantage and this experience, if they in their arrangements should run across his track, let him exercise those godly feelings which will tend to secure their confidence and good will. And just so far as he exercises them above that of his fellows, he exhibits the education that he has received in the principles of righteousness, and just in proportion as a person does this to those that are ignorant around him, just in that proportion will he secure the good feelings of those individuals; it cannot do otherwise. Peradventure in a future day, when through the mercy of the Lord that darkness is taken away, and they receive the knowledge that you have, they will discover that you have acted upon the principles of mercy and salvation, and in consequence of that you secure their good feelings, their faith, their prayers, and their confidence; this is upon natural principles. You will find that wherever you exhibit a feeling of brotherly love, you secure that brotherly friendship and kindness which is so desirable. I can refer you to your own experience in this; I can think of a thousand instances of the kind. I can think of thousands of instances where brother Brigham and brother Heber imparted to me certain knowledge and blessings, under certain circumstances then surrounding me; I remember them, they are fresh in my memory, and those acts have secured a feeling in my bosom that never could have been there had not those acts of kindness created it. You take the same course, and so far as you have exercised yourself in the Priesthood, and secured the blessings and knowledge of your Priesthood, you may work for your friends upon the same principle, and if you consider the circumstances by which they are surrounded, and act so far as may be consistent with your calling, and if they have got the spirit that is wrong, and that you perceive would lead to apostacy, go to work and see what they want, and see what por-

tion of information you can impart to them. If they want those things that are good, and you see that through their misfortune and weakness they have got into darkness, try to get that spirit from them, and you will discover when they have overcome the evils of their nature, and secured their salvation, you will find that you have bound their feelings to you in such a way they never will be severed, and when you need a manifestation of friendship, you will always find a friend in time of need. Now this can be done, but not without some self-sacrifice. We have just got to feel, brethren, that there are other people besides ourselves; we have got to look into the hearts and feelings of others, and become more godly than what we are now.

We should be bound together and act like David and Jonathan as the heart of one, and sooner let our arm be severed from our bodies than injure each other. What a mighty people we would be if we were in this condition, and we have got to go into it, however little feelings of friendship we may have in exercise at the present time. I can just tell you that the day will come when we must become united in this way if we ever see the presence of God. We shall have to learn to love our neighbours as we love ourselves. We must go into this, however far we are from it at the present time, yet no matter, we must learn these principles and establish them in our bosoms. Now this I can see clearly, and that is the reason why I talk about these matters in the style in which I do, for I wish to plant them in the minds of the Saints, and to have these things among their every day feelings. I see that some of the Saints are laying a foundation to destroy the confidence of their brethren. If a person will allow himself to fall into temptation of this kind because others do, and to transgress the law of right, to come in contact with things that pertain to the rights of his brethren, and trample upon the interest of his brethren, he may see the day that he will repent in sorrow, and not have forgiveness as soon as he would like.

Now let a person trample upon the interests of brother Brigham, while he is endeavouring to do him good, would he not find that his confidence in God is departing? A man that would do this, would just as soon trample upon the rights of the Lord, for he is doing this, and the man that will trample upon the rights of his brethren, no matter who they are, he will trample upon the rights of any man, if he can do it and get along without being particularly punished. If in our movements and dealings with each other we are seriously tempted in these matters, we have got to know that it is our business to learn to secure the peace and happiness of those that are around us, and never take a course to trample upon the feelings and rights of our neighbours. Let a man go and trample upon the rights of a brother, and how long would it take him to destroy that feeling of confidence that had heretofore existed between them? And when once destroyed, how long will it take to establish that feeling which once existed between them? It will take a great while. This is what we have to place our eye upon; I feel it so; in all our thinking, in all our movements, and in our secret meditations, we want to let our minds reflect upon the interests of all around; and to consider that they have rights and privileges as well as ourselves; we ought to have this firmly established in our minds.

Now you take a man that is continually looking after the interests of the people around him, and let him feel to bless anything and all things that belongs to his brethren, and he

will in this way establish happiness in himself and around him. Let a man take the opposite course, and instead of blessing and labouring for the benefit of others, find fault and pull down, will he make the same improvement? Assuredly he will not.

I think the people are very good, and that they feel first-rate towards brother Brigham and the general authorities of the Church, they feel to bless them all the time. At the same time they do not feel in the way I think they might feel; but they feel like blessing, and actually do have a first-rate good feeling, especially when filled with the good Spirit as they have been of late. They have not been accustomed to make any sacrifice of a temporal character, and I think they do not feel in this way as they might, if they had more understanding. They feel to bless all around them, and their feelings of kindness are first-rate. Now this is a very good thing, but a person that can take all his temporal substance that is valuable, comfortable, happifying, and nice, and take of that substance for the purpose of benefiting another, that is the way I should think a man could show that he is establishing those principles in himself. If we feel that it is our duty to go to work more ambitiously than what we have done to secure confidence, we will proceed, if it is in our power, to yield temporal blessings and favours, to secure the friendship of those around us. In this way, and in no other, can we be bound together, and manifest that we have a kind and brotherly feeling. We must exhibit this feeling by our works, and instead of shaking a person by the hand, and saying, God bless you, my good fellow, and the next day pay no regard to what we have previously said, but trample upon his best feelings and sever them from us.

I feel that if we secure to ourselves the blessings and privileges of this reformation, we must also try to secure something for the interests of those that are around us, for there is a self sacrifice to be made for the interests of those with whom we are associated. We see this in the Saviour, and in brother Joseph, and we see it in our President. Jesus, brother Joseph, and brother Brigham have always been willing to sacrifice all they possess for the good of the people; that is what gives brother Brigham power with God and power with the people, it is the self-sacrificing feeling that he is all the time exhibiting. It is so with others, just in proportion as they are willing to sacrifice for others, so they get God in them, and the blessings of the eternal worlds are upon them, and they are the ones that will secure not only the rights of this world, but will secure the blessings of eternity. Just in proportion as you women, you wives, sacrifice one for another, just in that proportion you will advance in the things of God. Now if you want to get heaven, within you, and to get into heaven you want to pursue that course that angels do who are in heaven. If you want to know how you are to increase, I will tell you, it is by getting godliness within you.

Let angels be here, do you suppose that they would enjoy themselves here? They would until they felt disposed to leave. Well just so individuals can enjoy heaven around them in all places. We have got to go to work and do this; we must go to work and establish heaven upon this earth, notwithstanding the evils that are around us, the devils that are around us, and notwithstanding the wickedness that exists, still we have got to go to work and establish heaven upon this earth.

A person never can enjoy heaven until he learns how to get it, and to act upon its principles. Now you take some individuals, and you refer-

back to the circumstances that surrounded them twenty years ago, when they were living in log huts, when they had a certain amount of joy, of peace, of happiness at that time, though things were uncomfortable. Now they may have secured comfortable circumstances and temporal means that would administer to their temporal wants and necessities, but if they have not secured friends, the good feelings of their brethren, they are unhappy, and more so than they were twenty years ago.

I do not feel to occupy more of the time to-day, but may the Lord bless you brethren and sisters, and may you think of these things, and may we love each other, and live so to exalt ourselves as far as the Lord shall give us wisdom and ability, and secure confidence with each other, which may the Lord grant for Christ's sake. Amen.

OBEDIENCE PRODUCES CONFIDENCE—CONSECRATION—CONCENTRATION OF INTERESTS—ETC.

Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 1, 1857.

A more sensitive man than brother Joseph Smith never lived, and that sensitiveness was in proportion to the light he had. So it is with brother Brigham, and so it is with brother Heber, and so it is with brother Daniel, and it will increase upon him as he presses his way forward, and works in the harness, and becomes used to it; and he will be just as good a team-horse as the Lord ever used, and I know it.

I will speak of brother Joseph Young, I often speak of him; he is one of the most sensitive men that ever walked on the earth, and that is in proportion to the light he has, and if the Lord had not laid His hands on him and said, "My servant Joseph, be thou sick and go to thy bed and rest, he would have been in his grave long ago. His late sickness saved his life. That may be a curiosity to you, but the best days I ever had with regard to the happiness of my spirit, have been when I was prostrate on my bed, and in reality could not help myself. People will say, "O how I pity such and such brethren and sisters, because they are unwell." If persons would appreciate their blessings when they are on beds of sickness, and say, "Father, thy will be done, and not mine," there would be no room for that pity. When necessary in God's providences towards me, I would as soon lay on a bed of sickness as to do anything else, for we have got to learn that lesson. I have to struggle, and brother Brigham has to struggle to exist here on the earth.

I will say, not that I speak of these things to boast, that if this people, both men and women, would pray, and that devoutly before God in their secret places, one quarter as much as brother Brigham, and I, and brother Joseph Young do, you would see dif-

ferent days from what you see to-day. When Jesus came to his people on this continent, and appeared in their midst, they could not at first realize and appreciate him. They saw him and felt the wounds in his side, in his hands, and in his feet, and he talked with them and instructed them, and chose and instructed twelve disciples. And after healing their sick and blessing their children, he administered bread and wine to the people, and taught them to "watch and pray always." He could not heal their sick, until through prayer they had become humble, and got the power of God on them. And when he had done this he said, bring all your children, and he blessed them one by one, and the power of God rested on them, and angels descended from heaven and encircled them round about, and ministered to them before the eyes of the people.

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage. I speak of these things with a view to arouse your feelings and your faithfulness towards God the Father, and His Son Jesus Christ, that you may pray and be humble, and penitent.

When Jesus Christ came to this earth, he came to fulfil the law, and he taught the people to seek to the Father with a broken heart and contrite spirit, and then whatever they asked He would give. If you so come unto Him, repenting and being sorry for your sins, then He will hear you and forgive you, and He will forgive this whole people. Why? Because brother Brigham never would have said to you that God would forgive you if you would repent, unless he had received some intimation of that kind from the Father and the Son, and the Holy Ghost. But brother Brigham told you the truth, and the Lord will forgive you, if you stop sinning now, and begin anew to-day to work righteousness with full purpose of heart. Then through continued faithfulness that Spirit, light, and glory will rest upon you, that brother Joseph has been talking about this morning.

I am speaking of these things to comfort you, for they comfort me. I am talking to you of nothing more than what I know, feel, and have experienced. What brother Joseph Young has said, is good. I feel very well in my body and in my spirit, that is, I feel well in regard to the things of God. I feel well, because there are some trying to live their religion, and worship their God in spirit and in truth. When they hear the servants of God declare the truth here, they understand it, and the seed springs up, and brings forth fruit to the glory of God, and that fruit will remain. But there are others who hear the word and do not conceive; they sit and hear the voice of God speaking through His servants, and like the sound thereof, but the moment they leave this place they forget it.

Some say that they have not faith, that they cannot believe. What is faith? It is confidence. What is confidence? It is faith. Some people are striving and striving to get faith, when saving faith is simply confidence in God, flowing from walking in obedience to His commandments. When you have confidence in yourself,

in any man, woman, or child, you have faith; and when you have not confidence, you have not faith. I believe they are co-partners, and the principle of faith and confidence is synonymous to me.

If you have not faith to deed your property over to the Trustee in Trust, it is because you have not confidence in the Trustee in Trust. If you had confidence in him, you would have faith in him. You may pay your tithing—you may tithe your sage, mint, and catnip, and this and that, and the other, and after all you may be leaving the more weighty matters undone. It is not best to become stereotyped in paying tithing and stop at that; but if you are going to become stereotyped, I wish you to stereotype the whole edition, and let it remain so, and then go on and make another. I do not object to your stereotyping one letter at a time, if you will go on through the whole edition.

In regard to deeding over your property, no one compels you to do it. I do not compel you to do it, the Trustee in Trust does not, God does not; but He says that if you will do this, that and the other thing which He has counselled for our good, do so, and prove Him. He goes to work and proves us, as we go to work and prove one another under various circumstances. The Lord says, cast in your tithes, and then your offerings. Tithing is one thing, and offerings are another. And when that is done, consecrate your property to the Church, and make strong the hands of our President, and he will handle and distribute it to the best advantage. We are to be tried in all things, like unto Abraham, and God even told Abraham to offer up his son Isaac. He went and built the altar, got the wood and the knife, and was ready to do the work; but instead of offering up his son, the Lord said to him, take this ram and offer him up, and put your son to usury, and he shall become a multitude of nations—his offspring shall be as numerous as the sands on the sea shore, and as the stars in the firmament. It will be just so with the property deeded over to the Trustee in Trust; every man becomes a steward, and puts out his property to usury. The principle of the consecration is to hold property secure and in the channel of blessings and increase.

Our property should not be dearer to us than salvation, and should freely be put to the best use for building up the kingdom of God. To illustrate my ideas, I will use a comparison. Here is my little finger, does not the blood go into that finger as freely and as fully, in proportion as it goes into my leg, or into my arm? Does it always stay there? Does that little finger become selfish—superstitious with the principle of idolatry—and never restore that blood to the fountain? No, for if it did, the fountain would be weakened, and the finger would wither, because of an interrupted communication. How can this Church exist upon any other principle than that of free interchange according to the dictation of the head? My finger restores back the blood to the fountain, where it again becomes impregnated with the principles of life, and then when it goes back again is not that finger impregnated with the power of my vitality—of my attributes? If that is a fact, when we take the same course with the things of God and turn in our property, it will become empowered with the attributes of God and His Son Jesus Christ and the Holy Ghost, and of all those who act with them in the eternal worlds, and from them to us, and from us back to the throne of God. And except we become impregnated with saving principles as they exist with God, with Jesus Christ, with angels, with Peter, and with Joseph,

you may bid farewell to salvation, every soul of you.

I wish that this whole people would so get religion that brother Brigham and myself, and other good men could always freely and fully teach you all things pertaining to salvation, and show you your condition, even as the Lord views it.] Here is the kingdom of God, here are the Prophet and the Apostles, the Patriarch, and all the leading men of Israel, and where is there a man in Europe, or in any other country, who sprung from this Church, but what sprung from the authority, the life, vitals, and power of this Church and kingdom? If he has not got his power unto salvation in this Church, he has not any power towards an exaltation in the celestial kingdom of our God. And those who have power from the true source have not predominance over those who hold the keys in advance of them, for the kingdom of God is a kingdom of order. How can you become impregnated with the spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen, and placed to direct you.

I do not care so much whether you have faith or not, for if you have confidence in yourselves, I would risk the confidence you should have in us. And if you have lost confidence in yourselves, you will not have much confidence in your brethren; and in that case I want to know what confidence you can have in your God? The Lord often takes a course to try the confidence of His people, for He planted a branch of the olive tree in the poorest spot in all the land of His vineyard, and He caused it to yield much fruit that was good. That was considered a marvellous work, and one of His servants said, "How camest thou hither to plant this tree, or this branch of the tree? for behold it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, counsel me not, but go to and do all things as I command you."

Now suppose I should say, here, John, William, and Richard, I want you to go up near the arsenal and dig a well, and when you have dug ten feet you will find water. They would be very apt to say, "We have not a particle of confidence in that operation." I would reply, I do not care about that; it is the well I want, and that will afford water. They go to work without one particle of confidence in what I say, and dig to the depth of ten feet, and come to good water. By so doing, have they not obtained knowledge without confidence? Yes, by their works. And Jesus says, by your works shall you be judged, and by your works shall you be justified. John, Bill, and Dick, dig the well, and I have accomplished my design with them, though they had not a particle of confidence in me, nor in God. And when they have found water, they say, "That gives me confidence in you, brother Heber, and in your God." The result of their works gives them confidence. It may stimulate some of you to go to work upon that principle, viz., to do as you are told, without knowing whether you will get water or not.

Well, go to work and dig the Big Cottonwood canal on the same principle. Begin to-morrow morning, and do not cease until that canal is done, and I will warrant the water to come, and when it comes, that will increase your confidence. Brethren, will you all with your Bishops lay aside everything that is not of greater importance, and go to work on that canal until it is finished? If you will work, instead of merely saying you will, and go to with all your hearts, it will be but a short time before you see the rock

being boated on it for our Temple; and it need not be only a few years before the Temple is built, wherein you will receive your endowments and blessings. And God our Father will protect us and give us good peace, until we have accomplished that work and many other things. He will strengthen our feet and fill our granaries.

Will you go to work at once on the canal, letting your Bishops lead out and you follow? If you will, raise your right hands. [All hands were raised.] If you live up to the covenant now made, you will soon accomplish the work; and it will be but a few days before the ground will be in readiness for ploughing and seeding, and God will bless the earth and strengthen it to yield an abundance, through your going and doing that little work, and letting the water into that canal, so that we can boat rock from the quarry unto this place. Let us go to and do, instead of merely saying. That is drawing our feelings into the one reservoir.

Upon the same principle, let every man render over his property with an eternal deed that cannot be broken; throw it all into the big reservoir. Suppose that one puts in one drop, another two, another ten, and another a hundred, do you not see, when you throw in your property—your substance—into one reservoir, that it makes us all one, and that you cannot become one without this principle? You may work to all eternity, and never connect the branch with the vine, upon any other principle than that of putting your property and temporal blessings with your spiritual interests, whereby they will both become one. If you do not do that, I do not mean in one thing only, but in everything that God requires of you by His servants, if you do not bring your substance forward and lay it down at the Apostles' feet, you will be stripped. Brother Brigham is the chief Apostle of Jesus, and he is our President, our Prophet, and our leader, and we the Twelve are his brethren, and you have got to lay down your substance at their feet, as the Saints did in the days of the ancient Apostles of Jesus.

Look at Ananias and Sapphira. I have heard you read their history a great many times, and talk about it. They came with a part of their substance, and lied about it. You may do as you have a mind to. In one sense, we do not care whether you lie, or tell the truth. If you tell the truth and do right, who is blessed? Is it any one but yourselves? It is not brother Brigham, nor brother Heber, only in connection with you, inasmuch as you take a course to do right; for being members of the same body to which we are connected, it influences the whole body, and the whole body is blessed at the same time. It does not particularly make any difference with us, as individuals.

You have got to render an account of everything you have, for we are all stewards. You Bishops, Seventies, High Priests, Elders, Priests, Teachers, Deacons, and members, where did you get the Priesthood and authority you hold? It came from this very authority, the First Presidency that sits here in this stand. There was an authority before us, and we got our authority from that, and you got it from us, and this authority is with the First Prisidency. Now do not go off and say that you are independent of that authority. Where did you get your wives? Who gave them to you? By what authority were they given to you? Where did you get anything?

If you do not take the course you have been told to take, and as I am trying to tell you, viz., to render all you have on this earth, every man in this Church and kingdom will be as bare when he leaves this earth as he

will find himself when he gets out of it, for he cannot even take his shroud with him nor a pair of stockings. I do not care if he has forty wives and a thousand children, every soul of them will be taken from him. Your wives are given to you as a stewardship to improve upon in building up and establishing the kingdom of God, and your children are given to you as a stewardship. Where did their spirits come from? Did they come from you? No; they came from God. Who is the Father of those spirits? God, and He will require them of you, and those spirits have also got to give an account to their Father from whom they came; they have got to render up an account. Thus you see, that you have to render an account of your wives and children, of your substance, and everything that pertains to this earth, and you cannot avoid it, without suffering a loss.

I want to get you to live your religion, and worship our God. I am not troubled about our not prospering; I trouble myself about living my religion and being faithful to the things of God, and that leads me to confidence, if not in myself, in my leader. It is not so much matter about my trying to obtain confidence in myself, or in you. We are to be connected like a vine, and then when we receive any good thing we will become impregnated with God, with Jesus Christ, with the Holy Ghost, and with angels, and it is the only way in which we can become one.

I feel as brother Joseph Young feels. God bless him, and may he live a hundred years, if he wants to. I pray that God may renew him in body and blood, and bless him with every good thing that he desires; also brother Brigham, and brother Daniel, and brother Heber, and every other good man. That is my prayer and my feeling. And may the Lord bless every good woman with the same blessings.

Brethren, tumble in your interest into this great reservoir, and we will drink up the earth. And if you do not do it, as the Lord lives, the First Presidency of this Church and the Twelve will drink you up. If you trifle with me, when I tell you the truth, you will trifle with brother Brigham; and if you trifle with him, you will also trifle with angels and with God, and thus you will trifle yourselves down to hell. You cannot with impunity trifle with God, for the day is too far advanced for that. Do not trouble yourselves about your sins if you have repented of them; and if you have not, it is time you did.

I will say to the Bishops in general, take those who are humble, those who have repented and made restitution, and baptize them for the remission of their sins, and then lay hands upon them, that they may receive the Holy Ghost, and they will receive it, if you take counsel and do right. And you will feel as you never felt before since you were born, and the works of God will continue, if you will do right, for the time has come.

God bless you, peace be with you for ever. Amen.

MISAPPLICATION OF THE TERM SACRIFICE—THE SAINTS ARE GAINERS BY THE WORK OF GOD—RESISTANCE OF EVIL—DEGENERACY—THE WAY OF REGENERATION—HOW TO TREAT OUR WIVES.

Remarks, by President Daniel H. Wells, Delivered in the Tabernacle, Great Salt Lake City, March 1, 1857.

About the Devil's Gate, and the property left there last season. We expect to start back some teams, according to the notice which was read this morning, as soon as the season will permit us to carry feed for the different stations on the route. Those who have goods left at the Devil's Gate, by making proper arrangements, can have them brought in; and if any persons prefer going for their own goods, of course they have the privilege.

I have been highly interested and entertained this day by the instructions and exhortations we have received; they are calculated to inspire confidence and love towards our Father and our God.

Brother Heber and brother Lorenzo Snow have spoken upon the unity of our feelings and the identifying of our interests; and it is frequently urged upon this people to identify their interests, that we may have no undivided interests—no half heartedness. To be powerful we must be united, and to be united we must have our interests identified. How can we have them better identified than in that we have set our hands to do—than in consecrating all our property to the Lord? We have started out in a good cause; let us not look back, but let us urge forward in the things of God, and work together for each other's benefit, for in this we shall not sacrifice anything.

We talk a great deal about sacrifices, when strictly there is no such thing; it is a misnomer—it is a wrong view of the subject, for what we do in the kingdom of God is the best investment we can possibly make. It pays the best, which ever way we may look at it, it is the principle of all others to be coveted—to be appreciated—and is the best investment we can make of all that pertains to us in this life. It is an inestimable privilege, and should be so esteemed by the community. We cannot fully fathom it, we cannot as yet altogether understand it, for ear hath not heard, nor eyes seen the benefit that will accrue to the individual that will be faithful unto the end in this Church and kingdom, and receive the exaltation to which he is looking forward. There is virtually no sacrifice about it. It is like sacrificing the things of time in time, to gain eternal riches, and such a sacrifice sinks into insignificance in a moment. All the sacrifice we could make, even of life itself, in this world, is nothing to those who are faithful. Let us not be half hearted, but let us go into this matter whole souled, and cleave unto God and His servants, and identify our interests in His kingdom.

As to the devil, what have we to do with him? It is true, what we heard this forenoon while brother Joseph Young was talking. If we could breathe twice where we now do once, the Holy Ghost is ready every moment to administer to our salva-

tion, and the evil spirit is also ready to lead us into temptation. That is true, but look at the word the Lord gave us through our first parents, when He planted us on this earth. He said to the serpent, "Because thou has done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We have that advantage over the devil; we can, if we have a mind to, resist him, and he will flee from us. He can be cast out, and he is subject to us. We have the length and breadth of ourselves clear from being contaminated with him. I will say that, without fearing successful contradiction. If he overcomes us, we first let down the bars, and invite him to enter; or he would not come further than our heels.

The Lord gave us our agency to do as we please, and it is for us to say whether we will be for God or the devil. We may make ourselves angels to the devil, or Saints of the Most High. We may have the blessings of the Almighty assisting us, or reject them and go to the devil; it is optional with ourselves. I will admit that we have been corrupted in our generations for thousands of years, and that the devil has power over us through this cause in a measure that he otherwise would not have; and were it not for the multiplicity of the blessings of the Almighty that gives us power and strength, we would most likely be overcome of the devil. We have become small in stature and short in years—weak in body and mind—compared with our forefathers in the primitive ages of the world. We know they attained to a great age, and large in stature, and had great power with God. We know there has been a falling away, and we have come down through the loins of progenitors who have corrupted their ways, changed the ordinances, and but little of the blood of Abraham may be flowing in our veins.

God has looked at the generations of men, and has brought spirits into the world, and they have come through this long line of corrupted generation. What has He made known unto us? He has developed little by little the ways of the Lord, if we will pursue the course His servants have laid out through the channels of the holy and eternal Priesthood. He has again opened to the children of men the channels of life, and we may bring ourselves back again to the might and power, life and immortality spoken of this morning. The Lord will cut His work short in righteousness, and will permit us, if we are faithful, to progress so fast that we may make up in a few years what we have lost in a thousand. We may gain, in a few generations of righteousness, what twenty of unrighteousness have robbed us of. It is a work of righteousness which the Lord will bless and prosper.

The principles of plurality have been established, in order to raise up a righteous seed unto God. The way has been pointed out, and it is a blessing that has been restored to this generation. It is a turning back to the holy principles of ancient days, even to that purity that was known in primitive ages. In this way only may we rise from corruption, through the Holy Priesthood of our God. We do not handle these things with proper sacredness, perhaps. It is a principle that is calculated to produce health, strength, and happiness here, as well as salvation hereafter. It is so esteemed by many, and when you see the principle as it really is, you will say that it is as I tell you.

I know our forefathers have changed

the ordinance, and corrupted their ways in their generations, and it has brought misery and degradation on the human family. And now, if we can turn round and reform in this, ourselves—our posterity—will be better prepared to reform themselves and become mighty before God. They will be better capable of receiving those principles which have been made known to us; they can lay hold with greater power and faith on the blessings of the Priesthood, and can obtain greater power than we now can, because they will not have the traditions around them that we have. They will be measurably free from the corruptions which have been entailed on us.

I do not wish to take up much time, but I wish to impress these facts upon the people. I wish to have my sisters feel that this order is the order of God, and that in it they will find happiness and exaltation; in it they will find every principle that is calculated to lead them to glory and favour with God, and exaltation into His presence; and by it they are redeeming themselves and their posterity from the corruptions of man, that have been in existence for many generations before us, and from which they have been brought out by the sound and proclamation of the Gospel. I believe they do feel to appreciate and understand this; and I wish to exhort the brethren also, that they adhere to these holy principles and try to see and understand them as they exist, and act according to the principles of life and salvation, and not according to those of death and destruction; that they make allowance for thousands of things they may have around them in their families.

There are many men who think they have an understanding of these things, and make no allowance for the traditions that hang around the women. Do you realize that they have been brought up in their Gentile notions, as well as yourselves? A man may have, perhaps, three or four wives, and not make such allowance for them as they do for him, and find fault, and be very exacting in requiring of them the most perfect obedience to every whim and notion. By taking such a course he is liable to lose the Holy Ghost, and if he does, he will lose his women. It is upon the principle that you are a man of God—that you have the Holy Ghost and desire to raise up a holy seed to the name of the Most High—that your wives have been sealed to you; they would not upon any other principle have come to you. Now if your wives discover that you lack in any virtues pertaining to the Holy Priesthood, and if you take a course that is not calculated to exalt them, do you not see that you lose their confidence? You will lose them also.

The reformation has touched the hearts of both men and women. The people generally are turning round, and they will serve God more perfectly than hitherto. Many of you have never tried this order until now, and let me tell you, brethren, that it is necessary for you to keep the Holy Ghost. If you have not got it, you must get it, and never be without it. You must shed forth that influence on your family, as brothers Joseph and Heber told you this morning, or they will leave you. They will not stay with a man who is destitute of it, if they are good women, neither should they. This is a word for you, my brethren, who are now starting out on this principle. It is a good, virtuous, and holy principle, and not to be trifled with. The women, as a general thing, have power and faith in this kingdom, and they come into this order with full purpose of heart, desiring to do right; and in leading them, if you will be careful of your own feelings,

and have a little magnanimity of mind, it will be better for you, and they will stick to you, because it is for their salvation in the kingdom of our God. It is for this they are here, and they will cleave to you for it; and it is your office, right, and privilege to extend that blessing to them. I do not make these remarks for wives to run ahead of their husbands, for they seek their salvation through them. Of course there are exceptions to all general rules. I am speaking upon general principles, to Saints of the Most High. This is a good people, generally.

I say to the sisters, seek to have confidence in your husbands, and believe that they are capable of leading you; and when you seek instruction, believe them capable of giving it to you; and be faithful, humble, and obedient to them. Their feelings should not be concentrated in you, but your feelings should be in them, and their's should be in those who lead them in the Priesthood. Their feelings are concentrated in the Lord their God and what is ahead, and there is where they should be. You should be glad to see them step forward and walk onward in the path of their duty, and not require them to devote themselves to you to the exclusion of things and duties of life which lie before them. As they progress and lead on, you will feel to travel in the same road. This is the order, and if order is maintained in this thing, you will see the beauty of it; and it will be a satisfaction to you and them to believe that your husband, he who is at your head, is progressing in the things of God. That should be a satisfaction to you, and it will be, if you are inspired by the right spirit and feeling. In this way you will have happiness, and see good times.

I have heard brother Brigham remark, many times, that he did not believe that Enoch had a better people than this, a people who progressed half as fast in the things of God as have the Latter-day Saints, notwithstanding they lived in primitive ages when they were comparatively pure, when they were not corrupted as our progenitors have been. They built and perfected a city in 365 years. I believe, and I have often heard brother Brigham and Heber so express themselves, that this people have made far more progress towards perfection in the same time than did Enoch's people. I rejoice in this and to see this people obedient to their head, to their Bishops, and to their God.

There are great blessings, happiness, and salvation for this people, so long as they continue faithful in these things. And the more they identify their interests and become subservient and passive in the hands of this Priesthood here, they will be, both men and women, the more satisfied and happy in this life, and better prepared to live in the flesh, as well as to enter into the life which is to come.

May the Lord bless us and help us to do right; and may we be worthy to receive His blessings. The Lord delights to bless His servants and handmaidens, and He will bless us until we become powerful in this land, and are made capable of bringing to pass His purposes and designs in the last days.

If we are in the world, we are not of it, because they will not let us be. They drive us and scatter us, and try to destroy us, but it matters not. We have been brought to these chambers of the Lord; we have nothing to do but praise His holy name, and we can make the arch of heaven ring with praises to our God and King, and no one to make us afraid; though it makes the sinner fear and tremble, while there is none to make the Saints afraid in Zion.

Let us do the things that are for

us to do, no matter what they are, whether spiritual or temporal, for they are united together, and we do not wish to sever them; it is not necessary we should. We have to do with spiritual and temporal things, they go hand in hand, and the Lord will bless us, if we are faithful, which is what we seek. Do we not feel well when we do that which meets the approbation of our Father and our God? Then let us be careful how we do anything to displease Him, for then we do not feel well. The idea of offending or grieving our Heavenly Father is unpleasant. Let us also be careful how we do anything to displease our Bishops, and let the wives be careful how they do anything to displease their husbands, and let us all be united and dwell in harmony, and see how beautifully we shall move forward as a people—as the Saints of the Most High God—being such in character as well as in name.

Let us cultivate good feelings one towards another, that we may promote our own peace, happiness, and final exaltation in the kingdom of God. We can enjoy ourselves in heaven only upon this principle, and if we can bring out minds to enjoy that principle here, then we have a heaven here. If we have a heaven at all, we have to make it, and for this reason we have the power given us to make it; the devil cannot get into our hearts, unless we give him a welcome there.

May the Lord bless us, and preserve us, and help us to do His will on the earth and bring to pass His purposes, which favours I ask in the name of Jesus Christ. Amen.

MAN THE HEAD OF WOMAN—KINGDOM OF GOD—THE SEED OF CHRIST—POLYGAMY—SOCIETY IN UTAH.

A Sermon, by President Orson Hyde, Delivered in Great Salt Lake City.

Dear brethren and sisters, it is with feelings not a little peculiar that I arise to address you on this occasion. By this effort I have solely for my object your edification in the wide field of truth, which has been opened by the "key of knowledge" to our mind's eye, and we are bade to enter and regale ourselves among the undying beauties that flourish spontaneously in this heavenly soil. We wish to be made wiser by a knowledge of true principles, and better by adopting them in all the practical walks of life.

Had I copied the style of address adopted by the fashionable world, I might have said, "Ladies and gentlemen," placing the fair in the van, but as this would only be to reverse the order of our being through life's thorny way, ordained and established by heaven's law, I have felt, and still feel, to observe the spirit of that law and that order, not only in my manner of address, but in all the varied duties, responsibilities, and pleasures of life. The hypocritical respect lavished upon females by the etiquette of the world in pushing them forward, and in ex-

citing their vanity by making them most conspicuous in all the novels and romances which, like so much trash, have flooded society and cursed the land, is only to make them a more easy prey to the unbridled sensuality and the ungodly lusts of their benighted authors. Flattery is food for the silly and shallow brained, but a wise heart and pure hand will never administer it.

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.

[Here the speaker was interrupted by the question from the congregation, "What, then, will become of Prince Albert and Queen Victoria?" The speaker replied, General and eternal principles are too stubborn to yield to individual accommodation. They must see to their own affairs.]

But to my subject: The day in which we live is an important one—important to the world at large, and to us as a people. As time is measured off to us by the day, by the week, and by the year, our quantum will soon be run off, and we be summoned to render an account of the use and improvement we have made of it. Let the question now arise in every breast, Am I acting well my part while I occupy the stage of life? Remember that your daily prayer to God is, "Thy kingdom come, and Thy will be done on earth, as it is done in heaven." Remember, also, that we are the favoured and chosen people to whom that kingdom is come, and it will continue with us, provided our energies, coupled with the wisdom and power of God, be directed to that object—an object for which all Christendom is praying to be accomplished; and one, too, against which their skill, learning, and power will be arrayed. Even the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "He shall send forth judgment unto victory." Let strict integrity and purity of heart and life be our bulwarks, and the faith of Abraham, Moses, Daniel, Shadrach, Meshach, and Abednego, be our shield and fortress of strength now, and in the day of temptation and trial. To incite you to diligence and perseverance, let me tell you that our foes are not only strong, but wily; and yet to encourage you—to inspire you with faith and hope, allow me to say that God is stronger and more wily than they. The Almighty never did, neither will He ever display His power in behalf of His people until they are brought into tried and straightened places; and what if some of us should lay down our lives for Christ's sake? We all have to die at some time; and if we are but in the faithful discharge of our duty, it should matter not to us when or by what means we go. Our enemies may say, for righteousness sake we kill thee not, but for thine own wickedness and perverseness.

What persecutors of the followers of Jesus ever acknowledged that they martyred or killed the Saints for righ-

teousness sake? None! They claimed that they did it on account of their wickedness; and if they never have made this acknowledgement, do you think they ever will? No! With a blind and maddened zeal against the Saints, strengthened by the eternal hatred and jealousy of the fallen angels, will they fill the cup of their iniquity and ripen in the glare of their oppression for the judgments of Almighty God.

Are we everywhere spoken against? Is almost every newspaper and journal, with a thousand and one anonymous letter writers, pouring forth their spleen, animadversions, and maledictions upon the Saints in Utah? Do they wish and intend to blow up a storm—a tempest to burst upon our heads with all the fury of the combined elements to sweep us from the face of the earth? Or secretely and under cover, do they intend to rig a purchase to prey upon the peace and happiness of the Saints who have fled from the face of the "serpent," unprotected and unredressed, to this desolate land, to which no other people would come until after we came and killed the snakes, built the bridges, proved the country, raised bread and built houses for them to come to, a land where no other people can or will dwell, should the Mormous leave it!

Why this hatred and ill-will against you? What have you done to provoke it? We have rebuked iniquity; and, in some instances, in rather high places. But the real cause is explained by our Saviour: "Ye are not of the world, but I have chosen you out of the world, therefore the world hate you."

Remember that God not only rules the storm, but visits the secret chambers. He can hush the storm, and say to the winds, "Peace, be still," and catch the fowler in his own snare.

The professed purity of this generation will not allow the institutions of Utah to exist undisturbed, if they can devise any scheme to disturb them. It is true that the people of Utah believe in and practise polygamy. Not because our natural desires lead us into that condition and state of life, but because our God hath commanded it, and wishing to comply with that as well as with all others of His commands, we are as we are. We also wish to be counted Abraham's children, to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone, for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men—men after God's own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even mar-

ried, he would be mobbed, tarred, and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, &c." Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. "Thus it becometh us to fulfil all righteousness," said he. Was it God's commandment to man, in the beginning, to multiply and replenish the earth? None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the Prophets, or to fulfil them? He came to fulfil. Did he multiply, and did he see his seed? Did he honour his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Saviour with neglect or transgression in this or any other duty.

At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! Horrid perversion of God's word! Wicked wretch! He is not fit to live! &c., &c. But the wise and reflecting will consider, read, and pray. If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, "Our Father who art in heaven?" How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ, but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.

Abraham was chosen of God for the purpose of raising up a chosen seed, and a peculiar people unto His name. Jesus Christ was sent into the world for a similar purpose, but upon a more extended scale. Christ was the seed of Abraham, so reckoned. To these, great promises were made; one of which was, that in Abraham and in his seed, which was Christ, all the families of the earth should be blessed. When? When the ungodly or those not of their seed should be cut off from the earth, and no family remaining on earth except their own seed. Then in Abraham and in Christ, all the families and kindreds of the earth will be blessed—Satan bound, and the millenium fully come. Then the meek will inherit the earth, and God's elect reign undisturbed, at least, for one thousand years.

Is there no way provided for those to come into this covenant relation who may not possess, in their veins, any of the blood of Abraham or of Christ? Yes! By doing the works of Abraham and of Christ in the faith of Abraham and of Christ; not in unbelief and unrighteousness, like the wicked world who have damned themselves in their own corruption and unbelief. If thou wilt believe on the Lord Jesus Christ, and repent of thy sins, and put them all away, and forsake them for ever, and turn unto the Lord our God, and serve Him with all thy might, mind, and strength, the Holy Ghost will change thy vile body, quicken and renew thy spirit and natural system, so that thou shalt lay off or overcome that fallen nature which is in the body with its sins, and be created anew in Christ Jesus, with a new heart and a new spirit, even the Holy Ghost; this will cause your spirits to cry, Abba, Father. Your

lips may even now cry, "Abba, Father;" but your spirit cannot until it is renovated; and lip service, you know, is mockery before God. We are to worship God in spirit and in truth, and with the understanding also. But if you wish to destroy us for doing the works of Abraham and of Christ, know ye that God will curse you; and neither He nor His people will allow you to have any part in the covenant of promise; and neither in Abraham, nor yet in Christ can ye be blessed. There is something more implied in this change often alluded to by all professing Christians than is usually considered. It is, nevertheless, scripturally and philosophically true.

During the late session of the Legislature, a very polite note was received by that body from Mr. Van Emman, agent of the American Bible Society, who wished to have the members call at his depository and examine his Bibles, quality, and prices, and to advertise them in the various localities to which they were about to repair, and also to lay before them the object of the society in sending the Bibles to Utah. The Legislature thought proper to appoint a committee to wait upon Mr. V., examine his books, &c., and being a member of the House, I, with brother F. D. Richards, was appointed said committee. In the discharge of our duties, I remarked to Mr. Van Emman, who, by the by, received us very gentlemanly, that the society which he had the honour to represent, no doubt considered us degraded and almost beyond the reach of Bible truth. He replied, that they did not consider us so degraded as we might think they did; but that it was the design of the society to put the word of God into the hands of every man in the world, Utah not excepted. I replied, that this was very good. But however charitable and benevolent the designs of that society may be, so far as Utah is concerned, they have sent us the wrong book if they wish to reclaim us from the belief in and practice of Polygamy: for instead of its reclaiming us, it confirms us in our belief and practice, and no where condemns it; and, hence, we are conscientious in our manner of life, having the word of God which you bring us for our standard. Although our faith and practice are such as we declare unto you, yet no people on earth look with greater abhorence and indignation upon a violation of the principles that govern us than we do. No man or woman among us, not of our faith, that behaves himself, and violates not our laws and regulations, has any occasion to fear molestation. But if he or she violates them and will not desist, I cannot vouch for his safety, member of our Church or not, neither can I insure his house to stand.

We have had, and still have among us, men who write back to the States glaring accounts of our character and conduct, and bitter complants of our treatment toward them; but it would be hard for them to detail the awful treatment they pretend to represent. We do not often act without a cause; and one, too, which, with them, we are willing to meet at the bar of God and answer to our treatment. We have been unmercifully forced to come to Utah; but we force no one else to come; yet if they do come, we want them to behave themselves, and attend to their own business. We do not consider an officer of the government to have any more right to commit wickedness than any one else; and if he does, he merits as severe a rebuke, and even more so, for he not only destroys his influence and power to do good, but brings dishonour upon the power that sent him. I would say to our friends, that I have no hesitancy in recommending the Bibles of Mr. Van Emman. They are, most un

unquestionably, a well got up book, and afforded much cheaper than they can usually be bought in this place. You who want the Bible, I would advise to avail yourselves of this favourable opportunity.

Are the "Mormons" an industrious people? Every body says they are, I say we are, and for the rest, our works may speak. One circumstance, however, I will mention. Some letter writer, probably of the *corps militaire*, thought it deeply degrading that the wife of Orson Hyde, chief of the Apostles, should take in washing for a living: but if she had kept some house other than a laundry, not necessary to say what kind, it might have elevated her in the gentleman's estimation, to the ranks of fashionable life.

If this gentleman had ever ascended the Nile, he would have learned that the native men who tow and propel boats up that stream in which travelers are conveyed, are mostly in a state of perfect nudity. This they do on account of the exceeding warm weather, and also for convenience sake, being as often in the water as out of it. They do not wish to be encumbered with clothing. European gentlemen, travelling with their families up the Nile, often purchase them entire suits, not out of any particular regard they have for the natives, but out of special regard for the modesty and delicacy of their families. So also some of our good and industrious wives, who are not above doing whatever is necessary to be done in their sphere, often condescend (however humiliating the service) to wash up a stranger's linen, that he may appear in "Mormon society" without being particularly obnoxious. Industry is our element.

Is persevering industry a faithful index to all the crime, debauchery, and wickedness with which we are charged? Men of reputation and sense, consider! Can such a mass of corrupt beings as we are represented, hang together, be united and submit to rigid rule and discipline so long—encounter every hardship and privation that we have, and still be cheerful and buoyant with hope? There may be some little family irregularities occasionally, but they are soon adjusted. Are there no family disturbances among other people? I have often read of the husband murdering the wife, and the wife the husband, among those who consider it a high crime to have more than one wife. This is a thing of frequent occurrence. But who ever knew of a "Mormon" intentionally killing any of his wives, or any wife her husband? No one! I answer again, no one!

All things, now, candidly and impartially considered, to what conclusion must the uprejudiced and candid arrive respecting the "Mormons?" It seems to me that they must conclude something as follows:

There may be those among them, both male and female, who do not behave as they ought, for their net catches of every kind, both good and bad. The crucible or refining pot is Utah. There the heat is raised to a degree that causes the pure to melt and sink beneath, out of sight of the casual observer, while the dross, slag, or scoria meets every eye, and forms the principal subjects for our letter writers and numerous Editors to display their talents upon, while the pure metal is consolidated beneath, unobserved and unnoticed; and yet this dross is a faithful index to the actual existence of pure metal near by. May not this generation have bright and keen eyes, and still not able to see; ears, but not able to hear; and hearts, yet not able to understand? After all that has been said, done, and written about the "Mormons," Mormon religion, &c., may there not be a principle incorporated with them that flows

in a deep channel which operates upon their hearts and consciences, and that principle emanate from God Himself? Are there not tangible facts connected with their religion and history sufficient to warrant this conclusion? Ye juries of nations consider well—weigh the subject impartially—remember that life and death are involved in the issue! Should there be an existing doubt in your minds, you are bound to give the accused the benefit of that doubt; and though it may not accord with popular practice for an attorney to be a witness in behalf of his client, yet knowing his innocence and the justice of his cause—the rectitude of his intention, the purity of his purpose and the general benevolence aimed at as the crowning climax of his exertions and hopes, I cannot refrain from adding my testimony in his behalf.

In the most pious and well-regulated families on earth, there are sometimes occurrences take place of which no member of that family would be proud to speak openly; and which none but a foolish and silly member would speak. On application of this simile to the Church, I am silent. But the bone and sinew of "Mormonism," "Mormon" religion, faith, doctrine, and practice are true as God is true. Joseph Smith and Brigham Young, with as many wives as David and Solomon, (leaving out the concubines) are men after God's own heart; inspired from on high to bring forth the last dispensation of mercy to man—to remove the vail of the covering cast over all people, and light up a flame that will eventually consume the ungodly, and fill the earth with the knowledge and glory of our God; and the "serpent" cannot cast forth waters enough to put it out.

Gentlemen of the jury, you may shudder for me on account of the testimony which I bear, thinking that I shall have it to meet at the court of appeals. I am glad that you are thus sensitive; and allow me to remind you, that you also will have it to meet at the same tribunal! Therefore consider it well; weigh the testimony and arguments in favour of Zion's cause, in a just and even balance, and a true verdict render; for upon your verdict hangs your own destiny for weal or for woe. With these remarks I submit the case.

NECESSITY FOR REFORMATION A DISGRACE—INTELLIGENCE A GIFT, INCREASED BY IMPARTING—SPIRIT OF GOD—VARIETY IN SPIRITUAL AS WELL AS IN NATURAL ORGANIZATIONS — GOD THE FATHER OF THE SPIRITS OF ALL MANKIND—ETC.

A Discourse, by President Brigham Young, Delivered in Great Salt Lake City, March 8, 1857.

I presume there will not any person object to my talking this morning, although there may be many who wish to occupy the time.

There are a few items that I wish to lay before the brethren; the first is concerning our northern mission. A good many names of persons invited to go north have been read here, and I want to say to all those brethren that we do not desire any of them to go north with us this spring, unless they would like so to do, and can make it convenient to take the trip to see the country. We will excuse all who do not wish to go, also all whose circumstances rather forbid their going, and whose other duties of greater importance prevent them. Again, I would like to have all who wish to go on that journey consider that they have an invitation, so far as they can go consistently with their circumstances. I invite all to go who wish to and can do so conveniently. I think that the brethren understand, both those who live in the country and in this city, that the invitation to go north is not given in respect of persons, but any who have not been invited and who wish to go, may have the privilege; and those who have been invited but cannot go consistently, we will excuse.

The brethren who have been called upon foreign missions we expect to respond to the call cheerfully, where it is a duty; but where we invite persons to accompany us in visiting different regions of country for our gratification, health, information, and satisfaction, the case is a little different.

Last Sabbath I was here in the forenoon, but I did not feel able to come in the afternoon. However, I gave brother Kimball a text with regard to this people to preach upon in the afternoon, and I expect that he did so, and presume that it proved satisfactory to the congregation.

Concerning what has been said by brother Orson Hyde since I came in, pertaining to light and knowledge, it is worth our serious attention. I understand that this people do not all live up to their privileges. I have told you that I was really mortified to hear the Elders of Israel preaching a reformation; this is a source of mortification to me, and the reasons are these. When life and salvation are put into the possession of individuals, or of a community, and they have all the means of obtaining the knowledge of God, and the wisdom of God, to understand the ways of God and to secure to themselves light, life, and immortality; and when those means are in them and round about them, and in all their communications and avocations of life are present with them, then to think that those individuals, or that community, should neglect such a great opportunity and prize, a prize beyond all earthly prizes or wealth of this earth, which can bear no comparison to it, is exceed-

ingly marvellous; and to see them neglect this great prize, their conduct is like, speaking after the manner of the world, that of a miser who should turn from a mountain of gold which is so valuable, and go to a sand bank to scratch it over, to pick out shot to make himself wealthy.

When life and salvation are put in the possession of individuals, or of a people, to see them neglect those principles for anything pertaining to this world, or to let sorrow or affliction, or trials, or temptations, or buffeting, or smiting, or driving with the sword, fire, or anything else in the shape of persecution that can be poured on them, and to see them turn away from the things of God and be driven from the path of righteousness that would lead them to eternal glory, and crown them with crowns of glory, immortality, and eternal lives, is mortifying to my feelings, and I feel mortified when we have to say, "Reformation," yet such is often the case. And many times when people have received and enjoyed great light and intelligence, the things of this world choke the good word, thorns and thistles spring up, and they seem to have but little root in themselves. The sun rises and scorches the tender plants that seem to be growing in them, and we have to cry to the people, "Reform, REFORM, REFORM," when in reality it is a disgrace that such instruction should ever be necessary. It is a great disgrace; it is mortifying to angels, and I will insure that it is mortifying to our Father Adam. His heart is pained with such things; and the Prophets are pained with them, and so are all who understand and have proved themselves worthy of eternal life, both those who now live on the earth and those who have gone behind the vail.

For us to be repenting and reforming is really a disgrace. If it is annoying to borrow light from others, it is a disgrace to take a course in life to have to repent of the use made of that light. It is a disgrace to our organization, to the design of heaven, and to the intelligence God has given to man for his benefit. Truly wise persons hate to look upon such conduct, they look upon it with contempt. They are more worthy and noble than to condescend to take a course in life which they have continually to be repenting of.

As to light, a subject that brother Hyde has been speaking upon, I will present a few of my views in somewhat different terms. In the first place, to say that we "borrow light from one another." I do not know that I precisely understand that idea, for I have no light to lend. Perhaps I am not so well endowed with light as some who have lived on the earth, but I have none to lend. I will use another term, and I might say, perhaps, with a good deal of propriety, that the poet conveys my idea pretty correctly in his lines concerning the wise and foolish virgins:—

> "Go to them that sell and buy,
> And get yourselves a full supply."

Another wrote:—

> "The richest man I ever saw, was him
> that begged the most;
> His soul was filled with Jesus, and with
> the Holy Ghost."

I will go to begging instead of borrowing. But it is no great matter whether light is borrowed or begged, for it is not so much the way in which I obtain knowledge, as in the use I make of the knowledge I have obtained. The wrong use of our knowledge is what brings default in me or you.

I say that I have no light to lend. If God has given me light, if I possess the light of the Spirit of revelation, and bestow that knowledge upon my

brethren, that same fountain increases in me; whereas, if I were to shut it up—to close up the vision—and keep it from the people, it would be like the candle lighted and put under the bushel, where of course the want of free air would extinguish it; and if the light in me becomes darkness, how great is that darkness! This is my explanation with regard to the light that is in me. If I receive from the fountain, the more I give the more I receive. The freer I am to hand out that which the Lord bestows on me, the better my mind is prepared to receive more from the fountain; that is the experience of every individual.

Here let me say what I do know and understand; every branch of knowledge, of wisdom, of light, of understanding, all that I know, all that is within my organization mentally or physically, spiritually or temporally, I have received from some source. So it is with you. There is no knowledge, no light, no wisdom that you are in possession of, but what you have received from some source. Do you think this is true?

When will we possess knowledge, and power, and glory, and wisdom independently? When Jesus has finished his work. When we have proved ourselves worthy to be crowned, when we have passed through all the ordeals of suffering, trials, and temptations, and proven to our Father and our God that we are His friends, that we will live and serve Him, and not forsake our parents—will not forsake our Father's house and His precepts; when we have proven ourselves faithful in the flesh, and have gone through the vail into the spirit world—have done all that is required of us in preaching to those who are in prison, and are faithful until we receive our bodies again—until these tabernacles which we now occupy are resurrected and brought again to the spirits, and the spirits to the tabernacles, and Jesus calls on us to come up and be crowned among the faithful who will receive crowns of glory, immortality, and eternal life, then we will receive that power, knowledge, and wisdom, and possess it as independently as the Gods possess their power. It will then be bequeathed to them that they will have light within themselves. Why? Because they have control over the elements, and it will never be until then.

We have no light, no power at present, only what is given to us. Brother Hyde calls it borrowing, but I call it a free gift, or begging. The Lord's giving does not diminish His fountain of spirit that our philosopher brother Orson Pratt speaks of, that he believes occupies universal space, or, in other words, that universal space is filled with, and that every particle of it is a Holy Spirit, and that that spirit is all powerful and all wise, full of intelligence and possessing all the attributes of all the Gods in eternity. I hardly dare say what I think and what I know, but that theory, though apparently very plausible and beautiful, is not true, for it is, or would be contradicted by the Prophets, by Jesus and the Apostles, and by all good men who understand the principles of eternity, both those who have lived and are now living on the earth. Brother Hyde was upon this same theory once, and in conversation with brother Joseph Smith advanced the idea that eternity or boundless space was filled with the Spirit of God, or the Holy Ghost. After portraying his views upon that theory very carefully and minutely, he asked brother Joseph what he thought of it? He replied that it appeared very beautiful, and that he did not know of but one serious objection to it. Says brother Hyde, "What is that?" Joseph replied, "it is not true."

With all the knowledge and wisdom that are combined in the person of brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the doctrine of salvation, such as were preached by brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine. According to his philosophy, the devils in hell are composed of and filled with the Holy Spirit, or Holy Ghost, and possess all the knowledge, wisdom, and power of the Gods. If he believes his own doctrine pertaining to the celestial and other kingdoms, viz., that the devils in hell possess the same power as the Gods, they being opposed to Jesus and his Father, the whole fabric must fall. When I read some of the writings of such philosophers, they make me think, "O dear, granny, what a long tail our puss has got!" The influences of the Almighty, by the Holy Spirit, have got to work upon us to revolutionize us. We must with our organization, as we are organized to become independent beings, though not yet independent of the influences around us, bring into subjection our own wills and efforts, and subject ourselves to the principle of obedience to the celestial law. And when we have overcome the seeds of sin that are in our mortal tabernacles, and brought our bodies and spirits in subjection to the celestial law of Christ, and proven ourselves worthy to receive that exaltation promised to the faithful, then it will be high time for us to receive independent kingdoms, thrones, principalities, and powers. We have them not now, and if we had we would not know what to do with them.

There are but few men that know how to govern in temporal things; fewer still who know how to control the feelings of the people, how to guide the power of any kingdom that was ever organized on the earth. Nations and kingdoms of this world rise up and flourish only for a season. What is the difficulty? They contain the seeds of their own destruction, sown therein by the framers of human goverments; those combustive elements are organized in their construction from the first. With all the excellency, and all the carefulness and correctness exhibited in the formation of constitutions and laws, they have the seeds of destruction within themselves. In the laws of every government now on this earth, there are certain principles in their constitutions that will ere long sap the foundations of their existence; and so it will be, so long as men continue to persist in ruling and making laws, in regulating and controlling by human wisdom alone, and in issuing their mandates and sending their officers to administer laws, made by the wisdom of man. I repeat, that just so long they will continue to throw into their laws, into the constitutions of their governments, principles that are calculated to destroy the fabrics.

Why are they thus lead to sow the seeds of their own destruction? Because the kingdoms of this world are not designed to stand. When men are placed at the head of government who are actually controlled by the power of God—by the Holy Ghost—they can lay plans, they can frame constitutions, they can form governments and laws that have not the

seeds of death within them, and no other men can do it. Consequently I say that there are but few who know how to control or govern even in temporal affairs on this earth. Then why should we have kingdoms and thrones committed to our charge, when we are not capacitated to rule over them? We are now trying to frame our lives in a way that we may be prepared to live in a kingdom that is eternal, and it will be just about as much as we can do to prepare ourselves to enter into that kingdom which will endure for ever, without our being made Kings and and Priests in that kingdom for some time yet.

Can any man tell the variety of the spirits there are? No, he cannot even tell the variety that there is in the portion of his dominions in which God has placed us, on this earth upon which we live, for we can see an endless variety on this little spot, which is nothing but a garden spot in comparison to the rest of the kingdoms of our God. Again, you may observe the people, and you will see an endless variety of disposition, and an endless variety of physiognomy. Bring the millions of faces before you, and where can you find two faces precisely alike in every point? Where can you find two human beings precisely alike in the organization of their bodies with the spirits? Where can you point out two precisely alike in every particular in their temperaments and dispositions? Where can you find two who are so operated upon precisely alike by a superior power that their lives, their actions, their feelings, and all pertaining to human life are alike? I conclude that there is as great a variety in the spiritual as there is in the temporal world, and I think that I am just in my conclusion.

You will see people possessed of different spirits; but I will say to you what I have heretofore frequently said, and what brother Joseph Smith has said, and what the Scripture teaches, your spirits when they came to take tabernacles were pure and holy, and prepared to receive knowledge, wisdom, and instruction, and to be taught while in the flesh; so that every son and daughter of Adam, if they would apply their minds to wisdom, and magnify their callings and improve upon every grace and means given them, would have tickets for the boxes, to use brother Hyde's figure, instead of going into the pit. There is no spirit but what was pure and holy when it came here from the celestial world. There is no spirit among the human family that was begotten in hell; none that were begotten by angels, or by any inferior being. They were not produced by any being less than our Father in heaven. He is the Father of our spirits; and if we could know, understand, and do His will, every soul would be prepared to return back into His presence. And when they get there, they would see that they had formerly lived there for ages, that they had previously been acquainted with every nook and corner, with the palaces, walks, and gardens; and they would embrace their Father, and He would embrace them and say, "My son, my daughter, I have you again;" and the child would say, "O my Father, my Father, I am here again."

These are the facts in the case, and there are none ticketed for the pit, unless they fill up that ticket themselves through their own misconduct. Are all spirits endowed alike? No, not by any means. Will all be equal in the celestial kingdom? By no means. Some spirits are more noble than others; some are capable of receiving more than others. There is the same variety in the spirit world that you behold here, yet they are of the same parentage, of one

Father, one God, to say nothing of who He is. They are all of one parentage, though their is a difference in their capacities and nobility, and each one will be called to fill the station for which he is organized, and which he can fill.

We are placed on this earth to prove whether we are worthy to go into the celestial world, the terrestrial, or the telestial, or to hell, or to any other kingdom or place, and we have enough of life given us to do this. And as I frequently say, and think more frequently, it is a disgrace for the Latter-day Saints to say, "Let us lay hold now, and have a reformation." We should never cease reforming and seeking to the Lord our God; and wherein we can better any trait in our lives, let us go to with our mights and reform ourselves, and not ask an Elder to come and preach reformation to us, and we will find that every one of us will be ticketed for the boxes, if we will do what we ought to do. If we fill out tickets so as to pass Joseph, Peter, Jesus, the Prophets, Abraham and the Patriarchs, our tickets will take us into the celestial kingdom. And if we can pass the Prophet Joseph, answer his questions, and bear his scrutiny, we shall consider ourselves pretty safe. We may fill out our tickets for seats in the celestial, terrestrial, telestial, or some other kingdom, just as we please. We have got to fill out our own tickets; our own lives will fill them up, and we will be judged according to the deeds done in the body, every one of us, and that is the filling up of the ticket.

I remarked to brother Kimball last Sabbath, that this people are the best people that ever lived upon the earth; I am actually a good deal inclined to think so. Do not marvel at this remark. How long did it take Enoch to purify his people—to become holy and prepared for what we want this people to be prepared for in a very few years? It took him 365 years. How long has this people lived? It will be 27 years on the sixth of next month, since this Church was organized. What do you think about this people? I say that the virtuous acts of their lives beat the whole world. Were the children of Israel ever so obedient to Moses, as this people are to me? No, they never began to be; for obedience they could not favourably compare with this people. Moses led his people forty years in the wilderness in rebellion, fighting, stealing, whoring, and every manner of iniquity; and their evils where so great, that God cut every one of them off in the wilderness, except Caleb and Joshua. He did not suffer one of them to go into the land of Canaan, except the two I have named; they never revolted from Moses, but held up his hands all the time. They never turned away, not even when Aaron, his half-brother and right hand man, made the golden calf. When Aaron gathered up the earrings, and finger rings, and jewels, and made a calf, and led the children of Israel astray to worship an image, and say, "These be thy Gods, O Israel, which have brought thee up out of the land of Egypt, out of the house of bondage," while Moses was in the mountain talking to the Lord, Caleb and Joshua did not turn away; and if they were in that company, their souls shuddered while the people were making that calf.

Were Enoch's men as obedient and advanced as far as this people in the same time? I think not. Let this people continue to make the improvement they have made, and it would not be 165 years before they could take this part of the country and go off, should it be necessary, until the earth is purified. Yet Enoch had to live and strive, and toil during 365 years, in order to bring his people under the

principle of strict obedience. This contrast is encouraging to this people.

Now let me tell you that there are hundreds of men and women in this community that believe they ought to repent, but cannot find out for what, cannot tell wherein to do differently, from what they do, and do not know what to do. Do you do everything you know to be right and pleasing in the sight of God? Yes, say hundreds and thousands of the people. Do you do anything you know to be wrong? Hundreds may reply, "We do not know that we do, but we do not feel as though we enjoyed as much as we should." Hold on, do not get away from us. If you were now in the enjoyment of the things you have a presentiment of in your own feelings, that in the anxiety of your own hearts you are longing for, if you could get all that in your possession, you would not stay here; we should lose you, for you would be too pure to tarry in our society. Do not be in a hurry; let us stay together and fight the devil a little longer. Some of you think that by next fall you must obtain all that the Elders preach, if you do, you will go behind the vail, and we cannot have your society.

With many, a presentiment arises in their hearts like this, "We want something wonderful, or we must do something that we have not done. We must revolutionize our lives; we must reform," but they do not know wherein. Serve God according to the best knowledge you have, and lay down and sleep quietly; and when the devil comes along and says, "You are not a very good Saint, you might enjoy greater blessings and more of the power of God, and have the vision of your mind opened, if you would live up to your privileges," tell him to leave; that you have long ago forsaken his ranks and enlisted in the army of Jesus, who is your captain, and that you want no more of the devil.

Should a sister, full of faith, happen to lay her hands on the sick, and they thereby be relieved in the hour of distress, then the devil will come along and say, "Sister, I tell you that you have more faith than brother Brigham, brother Heber, or the Twelve." In such cases just tell Mr. devil to kiss your foot and leave, that you have no more faith and knowledge than your Father and God has given you; that you are not any more or less than His child, and mean to serve Him, and that you have broken friendship with the devil, and therefore he must leave forthwith. Some of you sisters will get to thinking, "O that I knew what to do. Brother Kimball pours it out on me and tells me to repent; brother Brigham pours it on me, and brother Hyde and others, and they tell me that I am not half so good as I should be." Hold on, do not get so nervous that you cannot eat your bread and meat.

We have Zion in our view in her perfection, as you have. Do you know how you looked on Zion when you first embraced the Gospel? You thought there would be no more trial, no more sorrow or vexation of spirit; that everybody would do right, and that there would be no more wrong; that if you once reached the gathering place, there your souls would be full of glory, and you expected that you could then sit and "sing yourself away to everlasting bliss." You have to go through the smut mill, in order to be made clean; then you have to be winnowed, then ground, and then go through the bolt; and in this operation a good many will actually "bolt." There are many pretty good men who want to go to California and to the States; they have felt the effect of the boltings. You have come here, and many have undergone a great

deal of trouble to do so, in order to serve your God and live your religion; and when you do not know what to do to make yourselves better, be contented, and eat your food with a thankful heart, to the glory of God. And when you lay down, say "All is peace, all is right; and if the Lord wishes to take me away to night, I am ready to go." There are thousands of this people who, if they were to live ten thousand years in the flesh and according to the chance they have had, would be no better than they are now.

It is said to be eternal life, "to know the only wise God, and Jesus Christ whom He has sent." I will tell you one thing, as brother Hyde has said, it would be an excellent plan for us to go to work and find out ourselves, for as sure as you find out yourselves, you will find out God, whether you are Saint or sinner. A man cannot find out himself without the light of revelation; he has to turn round and seek to the Lord his God, in order to find out himself. If you find out who Joseph was, you will know as much about God as you need to at present; for if He said, "I am a God to this people," He did not say that He was the only wise God. Jesus was a God to the people when he was upon earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughtes of yours responsible when you get the privilege of being an Adam on earth.

Suppose that one of us had been Adam, and had peopled and filled the world with our children, they, although they might be great grandchildren, &c., still, say I, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me. And pertaining to the flesh they would all be my children, and I would call them to account, and by and bye I would call every one of them home. They would have to render up to father an account, that he may know what their works have been on earth, for man is judged according to his works on the earth.

Comparing spiritual with temporal things, it must be that God knows something about temporal things, and has had a body and been on an earth, were it not so He would not know how to judge men righteously, according to the temptations and sin they have had to contend with. If I can pass brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation. If I can pass all this ordeal, shall I not be pretty safe? I think I shall.

When we get before father Adam and the innumerable company that will come before him—when we draw near to the Ancient of Days with the rest of his children, and receive his approbation, shall we not be safe? If we can pass the sentinel Joseph the Prophet, we shall go into the celestial kingdom, and not a man can injure us. If he says, "God bless you, come along here;" if we will live so that Joseph will justify us, and say, "Here am I, brethren," we shall pass every sentinel; there will be no danger but that we will pass into the celestial kingdom. [Will we all become Gods, and be crowned kings? No, my brethren, there will be millions on

millions, even the greater part of the celestial world, who will not be capable of a fulness of that glory, immortality, eternal lives and a continuation of them, yet they will go into the celestial kingdom. Will this people all go into that kingdom? I think a good many will have to be burnt out like an old pipe, before they can go into any decent kingdom.

Think how many have come into this church, from the commencement of it until now, and apostatized. Will our present population equal them in number? No, it would be like a drop in a bucket, compared with them. Do you know of any other people's striving to enter in at the strait gate besides this people? Yes, many in the sectarian world, and the honest among the heathen nations are seeking with all their mights to enter in, and I do not know but what they are the foolish virgins that brother Hyde has been talking about. The parable will apply to them, as well as to a portion of this people. They live according to the moral law given to them, and no people can be morally any better than are thousands and millions of them, for they have spent days and years on their knees to get the power we have, but could not obtain it. Why? Because they had not the keys of the everlasting Priesthood. Where will they go? To heaven, and they will have all the heaven, bliss, and crowns that they have anticipated in the flesh, and then you may add a hundred fold more. Can they go into the celestial kingdom? No, not without the keys of that kingdom.

Well, brethren and sisters, may the Lord bless you and comfort your hearts. Be true to your God and to your religion. Do not forsake them, but forsake sin wherever you may see it. Shun sin, whether it is in me or in any other person, and cleave to righteousness and to the Lord. Do not betray your God nor your covenants, and I say, God bless you and prepare us all for His celestial kingdom. Amen.

DEPARTED SPIRITS CONTINUE WITH THE DISPOSITIONS THEY POSSESSED ON EARTH—THE ORDER AND NECESSARY UNITY OF THE PRIESTHOOD ILLUSTRATED—COUNSEL TO THE MARRIED.

A Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, January 25, 1857.

When brother Woodruff was speaking, he was the centre; and when brother Wells was speaking, he was the centre; and the speaker should draw every mind and feeling to the centre, for this is the way you get your reformation.

Where there is so large a congregation, it is impolitic to bring little children here. I am perfectly willing that children from four to six years of age should come, because a great many of them have more sense than some grown persons; I know that mine have.

I want to speak, as brother Wells says, just what comes to my mind, that is, if the Spirit thinks proper.

God says, "My house is a house of order, and not of confusion." The Holy Ghost will not dwell where there is confusion. I do not ask you whether you know this or not, because every one knows that confusion does not come from the Father, nor from the Son. Does it come from the Holy Ghost? Every one of you will answer, "No." Where does it come from? It comes from the author of confusion, and is produced by those who rebel against God and against His authority. There were many who did this formerly, and they form part of that hell which brother Wells was talking about. Although those men and women are dead, they have a good deal of power; their spirits have power over us when we render ourselves subject to them; their spirits are busy at work. They are diligent in performing the work of destruction and confusion; they go at that work the very moment their spirits leave their bodies.

On the other hand, when righteous persons die, their spirits also go into the spirit world, but they go to work with the servants of God to help to do good, and to bring about the purposes of the Almighty pertaining to this earth; while wicked spirits, those who have been wicked in this probation, take the opposite course, just the same as they did here. I have said, a great many times, that that spirit which possesses us here will possess us when our spirits leave our bodies, and we shall there be very much the same as we are here.

If you are subject to rebellious spirits, or to a spirit of apostacy here, will you not have the same spirit beyond the vail that you had on this side? You will, and it will have power over you to lead you to do wrong, and it will control your spirits. If, then, you are opposed to the truth while you are here, you will be occupied in that opposition hereafter, for the spirit that is opposed to the work of God here, will be opposed to that work when beyond the vail. I do not guess at this, because I have been at the other side of the vail, in vision, and have seen a degree of its condition with the eyes that God gave me. I have seen it and have seen those that lived in the faith and had the

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privilege of seeing Jesus, Peter, James, and the rest of the ancient Apostles, and of hearing them preach the Gospel. I have also seen those who rebelled against them, and they still had a rebellious spirit, fighting against God and His servants.

Brother Wells has been explaining to you the spirit of apostacy that is apt to possess persons when they feel that they have been injured by any of their brethren. Doubtless some have felt grieved and hurt with some of my remarks. During last week several men came to me to make confessions for having talked about me, because I was too hard upon them in this stand. I told them that they had not injured me, because they were not partaking of the sap and spirit of the vine, while they were finding fault with me. If they had been, I should have felt the effects of it. When faulting me they were the branches that had withered, and the sap, the nourishment, was not in them, for while indulging in those feelings it had withdrawn to Him who gave it.

Of course their conduct would not affect me much, but would affect them at the junction of that branch with the vine, or of that limb with the tree. They did not hurt me; and I told them to make their consciences clear by going and making a confession to those that they had talked to against me, and whose minds they had perhaps prejudiced against me.

I mention this to show you that you need not come to me, not one of you who have talked against me; but acknowledge to your God and those that you have injured, for you have not injured me, nor brother Brigham, nor brother Wells, because you cannot get high enough to do it. You cannot reach higher than your length, and if your length does not reach high enough, you cannot reach us. It is the spirit of apostacy, when any one takes that course, as brother Wells has said.

I knew brother Wells in Nauvoo before he came into this Church, and apostates and wicked men used to go to him and to Lewis Robison, and tell them every thing they knew or imagined to be transpiring in regard to this people. Do those characters take the same course here? Yes, Mr. Bell and Mr. Gerrish know everything that is done, almost, if not quite as well as you know it. They are hearing things all the time, and from whom? From those who profess to be our brethren.

Have I any ill feeling towards Mr. Gerrish or Mr. Bell? No, for they have been our friends all the time. But have all who have come here been our friends? No, they have not. There are several who would destroy brother Brigham, brother Daniel, and myself in a moment, if they had the power. How does this feeling come about? Through the apostates in our midst. They go to work to destroy men and women, and to make themselves reckless and miserable. This is their condition.

Many men and women unfold everything they know and can think of, and that too, while professing to be good Saints. Have they injured me or brother Brigham? No, for they cannot reach us, they cannot destroy us. They can only destroy the house that we live in, or our tabernacles, and shall not we hold the Priesthood hereafter? Yes, we shall hold it forever.

If you will hearken to the teachings of brother Woodruff, brother Franklin, brother Samuel, and brother Wells, you will also receive my words; and if you will receive my words, you will receive brother Brigham's; and if you will receive his, you will also receive brother Joseph's, and so on until you get back to the root, or to the tree, or to the trunk from whence that Priesthood came.

Should you go into Iron county,

you would there find a branch of this Church, a branch of the vine which is figurative of Jesus. So it is with the general authority of this Church; here are the First Presidency, the Twelve, the High Priests, the Seventies, Elders, Bishops, and lesser Priesthood, and they are all branches of the vine. Now if the people in Iron county are connected to the main branch that is there, to the President and his Counsellors there, and if they will hearken to their words, then they will hearken to our words. And if they wont hear the words of those who are authorised to teach them, do you not comprehend that they cannot remain in the vine? But if they will hear our words, then there is a junction of the lesser with the larger branches to which they are connected. And if men hearken to our words, they will also hearken to the words of their Bishops and Presidents, and what is the result? They will partake of the same sap and nourishment that are in us.

Brother Brigham is our head, and we will say, by way of comparison, that brother Heber and brother Wells are the arms, and you can see that there are several members springing from the arms. These arms are for defending the head, and should there be any disunion? Or should anything step in between them? Or should any one try to make a separation between them? No, for they should be agreed in nourishing and cherishing the head, or the branch to which they belong.

Reflect upon the union that should exist between those men! They should be of one heart and of one mind. Should not I know the mind of brother Brigham? Yes, just as much as he should know the mind of brother Joseph, and brother Joseph the mind of Peter, and Peter the mind of Jesus, and Jesus the mind of the Father. I should know the mind of brother Brigham; and brother Wells should know my mind, and the mind of brother Brigham. This is why that in my counsel I never run against him, and he knows it and speaks of it. And he never gave me any commandment, but what I was ready to sustain him. Then here is a Quorum that is of one heart and of one mind in all things; and just as the Father, the Son, and the Holy Ghost are one, so we are one, and always should be.

The Twelve Apostles come next. Are they a separate and independent body? No, for they sprang from those three, and are branches that are connected to the same stock; and we sprang from Joseph, and Joseph from Peter, and Peter from Jesus, and Jesus from his Father. The Twelve may enquire, "Should not we have the same mind as the First Presidency have? Yes, they most certainly should. If the Twelve have the same Spirit, they will speak our mind, and will not suffer any person to get between us, nor between us and them, nor between them; for no person has the right to dictate to them, except brother Daniel, brother Heber, and brother Brigham, because they form a Quorum next in authority to the First Presidency, and hold the keys of the kingdom to all men and nations upon the earth. They should be one in spirit with the First Presidency, and the Seventies should be one with the Twelve and with us.

The First Presidency of the Seventies, Joseph Young and his six counsellors, form another body holding power and authority, and where did they receive their power and authority from? They sprang from the Twelve. Then there are seven Presidents to each Seventy, and each Seventy is a branch, and they are all joined to the vine, their seven first Presidents are the junction by which the Seventies are connected to that vine, even to the

very last; and they should all have the same power and faith that the first have. If the nourishment and connection are good, and the junctions of those branches or limbs are all alive, then the farthest Seventy has got the spirit of the first, and all will go on right. Why? Because they will all be in intimate connection with the vine.

I use the figure of the vine to show you the connection of this people with each other, and when the connection is unobstructed, you will find excellent fruit even on the farthest. If that be true, no matter how far he be from the head, he may be as a member of this Church, bright and useful in his sphere as are any of the members who are nearer.

Again, most of the members of those Seventies have wives and children, and from five to ten branches from each of them, and still the last child is as goodly as the first, because it receives the same nourishment, the same care and attention, for it sprang out of the vine, and abides in its fatness.

There has got to be that connection, and it must go to the farthest person in this kingdom, and if there is no obstruction, what can hinder its proceeding to the minutest branch and tendril? But should an obstruction occur, what will be done in such a case? Destroy the branch or limb causing the obstruction, and the other part of the tree will thrive.

I have been over many parts of this earth, and the power that is in me extends to the uttermost parts of God's creation. But do you not see that I must be connected to the vine or tree? We also have to see that the fruit is gathered so as to be saved and preserved, because there is a storm coming, and if the fruit is gathered up and properly stored, it can be preserved on natural principles.

If there should be disorder in the root, vine, and branches, what would be the result? If there should be confusion and men should be opposed in their faith and feelings, there would not be much good done. But if every man was acting in his authority and the power of the calling placed upon him, there would be no obstruction. Suppose that City creek extended into ten thousand branches through this city, and that no obstruction or filth is thrown into them, then the ten thousandth stream would be just as good, as pure and as wholesome as the rest. It is just the same with men and women in this Church and kingdom.

How long is it going to take you to become men and women of God, and to honour your calling? When you fight against your leaders, or against the head of a branch, do you not see that you are fighting against your head? It is the same as a child's fighting against its mother, for when it does so, it is fighting against its own existence.

I want to show you the propriety of cleaving to the vine or the branch to which you are connected, for if you do not you will be cut off, as many have been. Are they cleaved off? Yes, with all the roots and branches that are in them, that is, supposing that they should afterwards have ten thousand children, they will not be acknowledged in this kingdom, except they are taken and grafted back into the Priesthood. I want to present these ideas to you, brethren and sisters, that you may lead new lives.

I have not a wife but what was taken from another man's family and grafted into a space that I had got in my family. Now if I have a woman who says that she has no love for plurality, I do not think that there could be much affection towards her. And when there is affection, such a woman would soon banish it all. Suppose she has no love, no attachment, can

she expect the affection of her husband? Can a graft grow to a tree unless its nature is congenial to that of the tree in which it is grafted? Say that one man gives me a graft from his tree, and that I get hundreds of grafts from other trees, and that they are all grafted into my tree, then if they partake of the nourishment and fatness that are in the tree, they will certainly grow, but if they alienate themselves, they will wither and drop off.

Perhaps some of you do not believe that the Spirit of the Lord goes and comes throughout every portion of the vine, even to the smallest and farthest extremity thereof, but it does. How could the members of my body exist, if the blood did not pass to the extremities? Then it has to turn and go back to the vitals. Now say that I am a branch, how am I to partake of brother Brigham's spirit and know his mind, unless I also partake of the fatness of the true vine, and permit its sap, or essence, or spirit, to flow through me without obstruction?—that my mind and will may become amalgamated and run together with the mind and will of brother Brigham, that our spirits may freely and fully unite through the same genial influences of the Spirit of truth. And if my wife wants to be one with me, she must let her will and affections centre in me, just as if I were a vine, and my wife a branch; then where is there room or occasion for confusion? Were such universally the case, do you not think that we could raise up a still better posterity?

When wives become one with their husbands, when there is no evil interruption, children will be begotten, born and reared under greatly improved influences. The Holy Ghost will rest upon and dwell with the parents, and their offspring will be mighty and godlike. I would not give much for a man nor a woman that does not enjoy the fellowship of the Father, of the Son, and of the Holy Ghost. If I do not have the Holy Ghost, I shall not produce the fruit that is designed by the holy order of matrimony. Mary, the mother of Jesus, was a pure woman, and was ordained and designed to bear the Son of God, because no woman in her sins was worthy of performing that work. How long will it be before we will have children filled with the Holy Ghost from their birth, who will grow up steadfast in the truth, even sons and daughters of God? No woman entering into this holy order should do so without she has the Holy Ghost, and she should ever after keep it, that her nourishment, example, and teachings may always partake of the life-giving principles of that Spirit.

Stop all wickedness, all your quarrelling, and all unholy divorces. Some women will marry a man one day, and call for a divorce the next. They are playing with the things of God, and are sealing their own damnation. Some women get married and then run after other men; and some men get married and run after other women. What are such persons doing? They are sealing their own damnation. On the other hand, every man and woman that will not yield to passion, nor to any evil practice or principle, will become filled with the Spirit of God, and it will pass from one to another. This is why, as I have often said, I love brother Brigham Young better than I do any woman upon this earth, because my will has run into his, and his into mine, and there is a free interchange of feelings. There are but few men that will do that, for they generally want their own way and their own will, therefore their wills do not run into ours and the Father's. This free interchange of pure feelings should run through all the organizations in this Church, and through

every member in every family through out all our borders.

I have been trying to tell you how you may raise children to hold the Priesthood and be holy unto the Lord; and if all would take a right and proper course in regard to rearing children, from the commencement until they are grown up, and not take a course to weary the tree while it is maturing fruit, many would do far better than they now do. Many who have but one wife, and several of those who have more than one, take a course to excite adultery, and what is much worse, they often take that course at the most improper and unwise times, and thereby seriously injure their offspring. If husbands and wives will pursue a righteous course in this matter, their children will be much less subject to lustful desires, and will enter into the holy bonds of matrimony with a view to keep the commandment and raise up a pure posterity. For this purpose God has instituted the plurality of wives.

How I would like to talk to you in the plainest way that the Spirit dictates to me, but the delicacies and wickedness of the corrupt and ungodly cannot bear it. I want you to have a reformation, for God is working upon me. I wanted to stay at home this morning, but I could not; I had to come here to talk to you. The world judge brother Brigham and me as they do themselves, and some of you judge us in the same way. I wish to just touch upon this, for the world do not believe in our religion, still they take the liberty of judging us, and they judge us, as some of you do, according to the glasses, or microscopes which they have. This is not the right way, for there are but few men who hold their ages as brother Brigham and I. Whereas if we took the course that those do who thus unjustly judge us, we should have been old long ago.

Some of you are living in adultery, or in the spirit of adultery. And some have wives that do not bear children. Why don't you let them alone? Why don't you take a course to regenerate, and not to degenerate?

How do you suppose I feel? As I live, and as the Lord lives, I will defend the oil and the wine; and they will be blest with the blessings of Abraham, Isaac, and Jacob, and with all the blessings of the fathers clear back through all generations and dispensations; all these blessings will rest upon them. I care not whether it be men or women who live the religion of the everlasting Gospel, nor whether they be Americans, English, Scotch, Dutch, Danes, or inhabitants of any other nation, for all such persons have my blessing and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me, can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.

Cultivate the principles I have tried to lay before you, for I have done this for your good, for your happiness and salvation. I have endeavoured to let you know that we must become one, or we never shall be connected to that vine or tree that I have spoken of. Everything will be saved that cleaves to the vine; but if you are not connected to the vine, you cannot be saved. That vine is like a cable which reaches within the vail, and the Father has hold of it.

The Twelve Apostles sprang from Jesus in his day, and Joseph sprang from them, and brother Brigham, myself, and others, sprang from brother Joseph, and if we cleave together,

how can any of us be lost? We never shall be. But do not jump on to the car and ride, instead of trying to do something to help keep the car in motion. Do not jump on, as did some women who crossed the Plains last season. They jumped on to the hand-cart and made the men draw them, until the men died.

The true seed of the house of Israel are coming out of the world, and the Saints are shut up in the mountains to learn and practise those principles which pertain to salvation in the celestial kingdom of our God, and my prayer is that we may be enabled to accomplish the gathering of Israel and the redemption of Zion. Amen.

OUR RELATIVES, THOSE WHO DO THE WILL OF GOD—THE ELDERS SHOULD BE AS FATHERS AND SHEPHERDS IN ISRAEL, AND NOT AS MASTERS—SELF-CONFIDENCE, AND THE WAY TO OBTAIN IT—THE PROPHET JOSEPH NOT YET RESURRECTED—PREACHING TO THE SPIRITS IN PRISON, ETC.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, March 15, 1857.

I am not in the habit of taking a text, when I preach to the Saints; but I will quote a portion of Scripture, and offer a few remarks upon it.

It is recorded, concerning the Saviour, Matthew xii. 46—50, that "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The Saviour's reply to the questions, "Who is my mother? and who are my brethren?" is fraught with a principle that is very little noticed by many. I frequently hear the brethren, and you may hear both them and the sisters, in the prayer-meetings, where they have a privilege of speaking, say, "I have not a father, mother, brother, sister, uncle, aunt, first nor second cousin, nor any relative whatever in this Church." Do you not hear such expressions made by the Saints? Yes; and I sometimes here them from this stand.

Whether to the understanding of his hearers at that time, or whether to ours, those questions were correctly answered by our Saviour in the observation, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." So far as I am concerned, I do not claim relationship

anywhere else. And I do not think that the Saviour will claim any son or daughter of Adam to be his brother, sister, mother, or kin, or connection of any kind or description, according to the flesh, except those who do the will of our Father in heaven—the will of Jesus and his Father.

We presume that the Saviour perfectly understood his origin, for he was then over thirty years of age, and had been instructed by his Father in heaven and by the Holy Ghost, and had had the visions of his mind repeatedly opened, according to the history given by his disciples; therefore we have no hesitation in believing that he understood his origin, who he was, the errand for which he came into the world, the business he had to attend to here, and understood the end of his mission in the meridian of time. He understood that which you and I do not understand, without the same kind of revelations and teachings as he enjoyed.

Let the human family do as they did in the days of Adam, in the days of Noah, or even as they did in the days of Lot; let parents propagate children, and let one generation succeed another, and this does not change the blood, flesh, bones, sinews, &c., pertaining to our organization in the flesh; this does not change in the least the peculiar characteristics of the organization of our bodies. The Apostle merely hinted at this subject when he said, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.)

No matter who they are, nor whether they are upon the islands, or upon the continents; no matter whether they are the wild Arabs who traverse the scorching sands of Arabia, the aborgines of our own country, who roam over its plains and mountains, or the delicately nurtured dwellers in highly civilized nations; they are all of one flesh and blood.

Consequently we can readily and safely draw the conclusion that a man or woman who has sprung from the loins of Father Adam and Mother Eve, whether upon the islands of the sea, in the west, in the east, or on the opposite side of this globe, is flesh of our flesh, and bone of our bone, as much so as any person now in this house or in this Territory. But the relationship that I claim, is to those who do the will of our Father in heaven; they are my brethren and sisters.

I know a great many here who have no relatives in this Church, using that term in its customary acceptation. Sometimes wives leave their husbands, to come here; mothers also leave their children, and children their parents. Ask them, "Where is your husband?" "In England," or in some other country. "Have you any children?" "Yes." "Where are they?" "They would not come with me." "Have you any brothers and sisters, or parents?" "Yes, my father and mother are living." "Did they believe the Gospel?" "No." "Did your brothers and sisters believe it?" "No, I am a lone person."

Such persons are apt to feel a spirit of despondency, to mourn and complain, "O that I had a Father's house to go to; or if I had one person whom I could visit and call sister, how happy I should be; but I am a stranger here, I have no relatives in this kingdom." Is that feeling correct or incorrect? I say that it is incorrect; such conclusions are not true. That man or woman that is a child of God, that honours his or her calling in the kingdom of God on the earth, is just as much your brother or sister as any person you have been accustomed to claim that relationship with. If you see a woman who lives her religion,

who is owned of God, you see a person that is flesh of your flesh, blood of your blood, and bone of your bone, although she may have been born upon the opposite side of the earth from where you was born. [Those who actually live the religion we profess, are as much your brothers and sisters as are those born of the same earthly parents. Jesus understood this, as we may learn from his expression, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Let your hearts be at rest, for you have brothers and sisters here to visit; they are your connections, your relatives, your brethren and sisters.

A great many have an experience that has proven to them the truth of this doctrine. Ask those individuals, those who at times have desponding feelings about the absence of their relatives, when they are in the light of the Spirit, when the joys of salvation fill their bosoms, whether they would prefer the society of their fathers, mothers, brothers, and sisters whom they have left behind, or whether they would like to associate with them better than with their neighbours here, and they will tell you, "No." Would you visit them, as quick as you would a good Saint? "No." Do you have the same feeling and fellowship for them, as for a Saint? "No." Are they as near and dear to you as those who are Saints? "No." And yet, when the Spirit is gone from them and they are left to themselves, they are apt to feel lonesome and cast down, to be filled with desponding feelings, and to cry out, "I wish I could see my father, my mother, my brothers and sisters; I wish they were here." And I wish you to understand that your brethren and sisters are here, even according to the flesh. Yes, according to the connection and relationship we bear to each other to our Father and God, and to our Elder Brother, Jesus Christ.

It is true that I have not altogether the experience that those have whose parents would not embrace the Gospel, nor any of their father's family. My father and step-mother embraced the plan of salvation as revealed through Joseph the Prophet; and four of my brothers, five sisters, and their children and their children's children, almost without exception, are in this Church; also many of my cousins, uncles, and other classes of what we call relatives or relations, are in this Church. But I had this trial when I embraced this Gospel, "Can you forsake your friends and your father's house?" This was in the vision of my mind, and I had just as much of a trial as though I had actually been called to experience all that some really have. I felt, yes, I can leave my father, my brothers and sisters, and my wife and children, if they will not serve the Lord and go with me.

I did not ask my wife whether she believed the Gospel; I did not ask her whether she would be baptized. Faith, repentance, and baptism are free for all. I did not know, when I was baptized, whether my wife believed the Gospel or not; I did not know that my father's house would go with me. I believed that some of them would, but I was brought to the test, "Can I forsake all for the Gospel's sake?" I can, was the reply within me. "Would you like to?" "Yes, if they will not embrace the Gospel." "Will not these earthly, natural ties be continually in your bosom?" "No; I know no other family but the family of God gathered together, or about to be, in this my day; I have no other connection on the face of the earth that I claim." And from that day to this, if my father was still living, or my mother, and would not believe the Gospel, embrace it, and

then live it, or if any of my living brothers and sisters would not, I would rather meet a Saint who was a beggar in the streets and bid him welcome to my house, than to receive a visit from any of my unbelieving connections, even though they had the wealth of the Indies. I was brought to this test in my own feelings, in the first of my experience in this Church.

Here are our fathers, mothers, brothers and sisters. And perhaps it would be strictly correct to say that we have fathers in the Gospel, spiritual Fathers, for the Apostle Paul called Timothy, whom he brought into the Church, his "own son in the faith," and charged him to "be gentle unto all men, apt to teach, patient;" to be careful, cautious, with regard to the people that believed in Jesus Christ; to learn the disposition and the nature of the people, that he might understand himself and those he taught; and alluded to others that were travelling and preaching; building up Churches, or presiding over them after they were built up.

Looking at the conduct of many, yea, very many, as we can see it exhibited in this our day, they want the mastery, the influence, the power. They want to be able to say to the people, "Do this or do that," and have no objections raised. They would have the people obey their voice, and yet they do not know how to gain the affections of the people; they do not understand the dispositions of the people.

Paul observed the same difficulty in his day. Many Elders were preaching and presiding, who were ignorant, aspiring, and tyrannical, and but few of them treated the people as kind and benevolent fathers treat their children. There were not many fathers, but there was a disposition to be "many masters," as we see here.

The most of our Elders want to be obeyed, as strictly as you are taught by them from this stand that this people ought to obey brother Heber, or brother Brigham as strictly as they preach to you to obey our counsel. I do not threaten you much; No. If I have not wisdom and power to gain the influence necessary for me to wield in the midst of this people, without cursing them, without telling them that they and their substance shall be cursed, and that if they do not do as I say they shall go to hell—without threatening the people all the time with my judgments and the judgments of the Almighty—I say, let Brigham sink a little lower, and get into the field where I can find my true level, where I can be made more useful.

You never hear me plead with nor threaten the people much, nor chastise them often and severely for not obeying my counsel. Is it right that others should do so? Yes, it is all right, if they are so disposed; I have no fault to find with regard to others urging the people to obey counsel. But if I do not give the Saints and others the counsel of the Almighty, and that too by the Spirit of my mission, they are at liberty to dictate me, or to correct me in every error I commit; and certainly I should commit great errors, if I did not enjoy and have the Spirit of my mission, and counsel according to the will of the Lord. If all who are called to responsible stations would look at themselves precisely as they are, I will venture that we would have many more fathers than we now have, and fewer masters to drive the people.

As I have frequently said to the brethren, stop, hold on. If you have sheep and have become a shepherd in the fold of Christ, you must bear in mind that you must know your sheep, and that then they will know you, that is, if you have got sheep. Perhaps some of you are nursing a flock

of goats, and do not know the difference. But if you actually have a flock of sheep, you should, instead of hallooing, "Shoo, shoo, shoo, get out of the way," and instead of driving them, take a course that when they hear your voice they may begin to bleat and run for their shepherd, because he has a little salt for them. When the sheep hear the voice of a good shepherd they expect to hear the words of life; and every one that has the knowledge of God will know and understand that such a shepherd is acting in his duty, and they will walk up to his counsels and example. Do all the shepherds take a wise course? No, and the reasons have been told here times enough.

Elders of Israel and Bishops, be fathers, and take a course by which you will win the affections of the people. How? with your silken lips? No, no; but with the fear of the Almighty. Do you know that men and women of God love truth? They do not love sophistry, it is an abomination to them. When men are smooth as oil, with a smile always upon their countenances, as some Elders have, to gain an influence, the love people have for such men is rotten, is without foundation; and in the day of trouble, when they need a foundation in their people, they will find that it will fall to the ground, and that the people will pass by them and say, "We do not know those men." Let your influence and your power be gained by the power of the Lord Almighty, by the Holy Ghost sent down from heaven, and see that you have within you a well of water, springing up to everlasting life. Then when your brethren and sisters come around you they will drink at that fountain, and say, "We are one with you."

You hear the Elders teaching the people to try and have confidence in God, and saying, "Do have confidence in the ordinances of the house of God; brethren and sisters try and live your religion; try and have confidence in your religion; have confidence in your God; have confidence in the Elders of Israel, that lead you; have confidence in your Bishops and other presiding officers, &c."

You know that almost every man who becomes a public speaker uses certain peculiar words to convey particular ideas, selects a vocabulary and arrangement more or less peculiar to himself, thereby causing that great variety of style observed in speakers and writers. I have mine, which is peculiar to me. Did you ever see a man who had such a peculiar vocabulary as brother Heber has? I never did. Orson Hyde has a mode of expression peculiar to himself, and so has every public speaker. My use of language is good to me; and though others may use different words to convey the same ideas, let me give out those ideas in my own style, according to my understanding.

Now to return to those teachings by the Elders, in such cases I would say to my dear brethren, to those who are of the household of faith, try to get a little confidence in yourselves, and then try to live so as to have confidence in your God. Ask even an infidel whether he believes that the wonder workings of nature, the strange phenomena which he sees and cannot account for, are produced, and he will answer, "Yes, I know they are." Do you know that men, women, and children are healed? Yes, you know they are. You behold those remarkable phenomena, though you cannot fully account for them. You believe in a great many things which you do not understand, but do you believe in yourselves? No, that is the grand difficulty with every one of us.

I will take my own experience. When men and women bring their sick to me, if I had the power I would heal all that should be healed. And

if I had perfect confidence in myself, and the Lord had that confidence in me which I should then have in Him, no power beneath the heavens could prevent the power of God from coming on them and healing them through me. But I have not yet attained to perfect confidence in myself in all circumstances, neither has God in me, for were such the case, He would answer every request I made of Him, every wish of mine would be answered to the letter. And this is the difficulty with the people, they have not attained to perfect confidence in themselves, neither have we as yet sufficient grounds for that degree of confidence.

We lay hands on the sick and wish them to be healed, and pray the Lord to heal them, but we cannot always say that He will. We do not always know that He will actually hear our prayers and answer them. Sometimes the Elders will get that faith, and the sisters will often lay hands on their children and have faith and confidence in themselves that God will answer their prayers, and say to fevers and pains, "Be ye rebuked and stand far off from this the afflicted," and it is done. But you have to attain to this power by your faithfulness and confidence in yourselves, that God will answer your prayers. We know that the Lord often heals the sick; and we believe all the time that He is able to do so, but will He because we ask Him to? That is the question, and we are often doubtful about it.

Do you think that I would have let my brother die, if I had the power the Lord has? Would I have let Jedediah gone behind the veil, had I had that power? No; though in that I might have gone contrary to the wishes of the Almighty. For want of the knowledge which the Lord has, if I had power I might bring injury upon myself and this people.

We must have knowledge pertaining to ourselves, and that knowledge will give us the key to know how to ask and obtain, and without that knowledge we cannot have eternal life, which is "to know the only true God, and Jesus Christ whom He has sent." If we have that knowledge we will know how to ask so as to obtain, and not ask amiss, we will ask and have our requests granted. How can we have that knowledge? By applying our hearts to wisdom and our lives to rectitude; by living as perfectly before God as we know how; by doing those things that we know to be right, those about which we have no doubt or dubiety, and never doing that which we are suspicious is wrong, and then be satisfied and not crave after that which is not for us, but let it remain in the hands of God. If we can obtain faith and confidence in ourselves, there is no lack in the power of God; neither is there any lack in His diligence, for He is always on the alert.

In our ignorance and darkness we may be led into error, if we follow our feelings, as I just now observed might have been the case in regard to retaining brother Jedediah, as also brother Willard, brother Whitney, and many others. Had we had the power, would we have parted with Joseph? No, notwithstanding his work was finished on the earth. Many ideas have been imbibed and advanced concerning the death of Joseph. It was precisely as the Lord had decreed, designed, willed and brought about. No power could have altered it in the least. He had finished his work on the earth. Still if you and I had had the power without the knowledge, we would have kept Joseph on this earth, and then he would have failed to perform his mission in the spirit world.

I learned during the intermission, that several understood brother Heber to say, in his remarks in the forenoon, that Joseph was resurrected. He did

not say any such thing, but left the sentence with a word understood at each end of it, or a sort af conjunction disjunctive at each side of it. I thought at the time that many would understand brother Heber as saying that Joseph was resurrected, and I take this opportunity to correct that misunderstanding. Joseph is not resurrected; and if you will visit the graves you will find the bodies of Joseph and Hyrum yet in their resting place. Do not be mistaken about that; they will be resurrected in due time.

Jesus had a work to do on the earth. He performed his mission, and then was slain for his testimony. So it has been with every man who has been fore-ordained to perform certain important missions. Joseph truly said, "No power can take away my life, until my work is done." All the powers of earth and hell could not take his life, until he had completed the work the Father gave him to do; until that was done, he had to live. When he died he had a mission in the spirit world, as much so as Jesus had. Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison.

Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once as I do, that there is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected, but he has not yet done there. Reflect upon the millions and millions of people that have lived and died without hearing the Gospel on the earth, without the keys of the kingdom. They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this Priesthood.

They must go into prison, both Saints and sinners. The good and bad, the righteous and the unrighteous must go to the house of prison, or paradise, and Jesus went and opened the doors of salvation to them. And unless they lost the keys of salvation on account of transgression, as has been the case on this earth, spirits clothed with the Priesthood have ministered to them from that day to this. And if they lost the keys by transgression, some one who had been in the flesh, Joseph, for instance, had to take those keys to them. And he is calling one after another to his aid, as the Lord sees he wants help.

Jedediah is not asleep, his spirit is not dead, he is not idle; neither is Willard idle, asleep, or dead. Joseph needed them there, also brother Whitney, and all the rest of the faithful who have departed in our day; and he is now anxious to get a few more of the faithful Elders to assist him in the great labours in the prison house. He is there attending to the business of his mission; and if they did lose the keys of the Priesthood in the spirit world, as they have formerly done on the earth, Joseph has restored those keys to the spirits in prison, so that we who now live on the earth in the day of salvation and redemption for the house of Israel and the house of Esau, may go forth and officiate for all who died without the Gospel and the knowledge of God.

Brother Heber did not say that Joseph was resurrected, though I was satisfied that many of the hearers would draw such a conclusion. As quick as Joseph finishes his mission in the spirit world he will be resurrected.

I do not know that any news would

come to my ears so sad and discouraging, so calculated to blight my faith and hope as to hear that Joseph is resurrected and has not made a visit to his brethren. I should know that something serious was the matter, far more than I now apprehend that there is. When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after his resurrection. Mary met the Saviour after his resurrection, and, "supposing him to be the gardner, saith, Sir, if thou have borne him hence, tell me where thou hast laid him." But when she learned who he was, and was about to greet him, he said, "Touch me not, for I am not yet ascended to my Father." As quick as Joseph ascends to his Father and God, he will get a commission to this earth again, and I shall be the first woman that he will manifest himself to. I was going to say the first man, but there are so many women who profess to have seen him, that I thought I would say woman.

I should feel worse than I now do, if I knew that Joseph was resurrected and had not paid us a visit, which he most assuredly will do, when that period arrives.

When Jesus was resurrected they found the linen, but the body was not there. When Joseph is resurrected, you may find the linen that enshrouded his body, but you will not find his body in the grave, no more than the disciples found the body of Jesus when they looked where it was lain.

To return more closely to the subject I have in my mind, I will ask, can we do anything to restore confidence in ourselves? Yes, we can; and those principles that will actually give us confidence in ourselves, are what we ought to have constantly before us. But those who have been intimately acquainted with this people can see a difficulty on the other hand. A man would get exceeding great faith, if he did not outweigh and outmeasure himself, for it is but a short time before some are prone to take the glory to themselves, and say, "I have laid hands on the sick and they have been healed. Stand out of the way, everybody, I am the man for you to look at," and they go to the devil.

Again, many will pray for the sick and for themselves, for this blessing and that, without receiving an answer, and think "I am so unworthy, I have not lived my religion and walked up to my privileges, though I have thought of everything that I can confess." Some people will come and confess to me things as simple as it would be for a woman to take the last egg from her hen's nest, and then reflect, "what an evil I have done to rob that poor hen of her last egg," and talk about that which the Lord cares nothing about, and say within themselves, "I do not receive the blessings I desire; I have tried to humble myself and do the best I know, and yet I do not receive the faith and power I want, that I am looking for and expect." You cannot receive it, until you are capable of using it, neither should you. It would not be wisdom in the Lord to give you power any faster than you gain knowledge.

Those who humble themselves before the Lord, and wait upon Him with a perfect heart and willing mind, will receive little by little, line upon line, precept upon precept, here a little, and there a little, "Now and again," as brother John Taylor says, until they receive a certain amount. Then they have to nourish and cherish what they receive, and make it their constant companion, encouraging every good thought, doctrine and principle and doing every good work they can perform, until by and-bye the Lord is

in them a well of water, springing up unto everlasting life.

Some of you may remember hearing Elder Taylor preach on that subject some years ago. He illustrated it most beautifully, I never heard it so beautifully illustrated, by instancing people's applying their words, works, and wisdom, in seeking first the kingdom of heaven and its righteousness, seeking to build up the kingdom of God on the earth, and exhorted that every other interest should sleep to wake no more; that every man and woman should have a lively interest for the kindom of God, and let narrow, contracted, sectional, individual interests lie dormant, asleep, severed from us, and taught that our whole lives would then be occupied in loving God and doing good, until Jesus would form in us that living fountain from which we may have revelation and gain wisdom.

Can you learn by what you see? Yes, if you know how. No matter what your circumstances are, whether you are in prosperity or in adversity, you can learn from every person, transaction, and circumstance around you. You can learn from yourselves and your neighbours, and can apply all your energies to the building up of the kingdom of God on the earth, if your knowledge, interests, hopes, joys, efforts, and labours are concentrated therein; and you will be in that almighty big root that brother Heber was talking about in the forenoon.

Jesus is the vine, we are the branches, and his Father is the husbandman. In reality his Father was the root of that vine, and Jesus was the vine, though he did not tell them that, for they could not understand anything about it. His Father was the root, the living fountain, and the God whom we have to serve. Let us be branches and cling to this vine, hang to the true principles, and all that we do, let it be to nourish, cherish, love, build, increase, and multiply the size, glory, power, and excellency of this tremendous great vine. There will be but one big vine in the vineyard, according to that. Never mind, we will be the branches, and the roots will fill the whole soil and the branches the heavens.

It may be just as well to have one tree that will bear a million bushels of peaches, as to have a million trees that will only produce one bushel each. All can partake and be filled; all who will can rejoice, and all can strive to build up this one kingdom, or to nourish this great tree.

I now wish to particularize a little, and will commence by asking whether any persons here are sick, and if so, I will tell you what their disease is, when I get ready. Some men and women fairly get sick, so that they have to go to bed. What is the matter? "O I feel that I cannot stand it any longer." What is the matter, sister? "My husband knows something that he cannot tell me." Do some of you men know something that you cannot tell your wives? "O, I have received something in the endowment that I dare not tell my wife, and I do not know how to do about it." The man who cannot know millions of things that he would not tell his wife, will never be crowned in the celestial kingdom, *never*, NEVER, NEVER. It cannot be; it is impossible. And that man who cannot know things without telling any other living being upon the earth, who cannot keep his secrets and those that God reveals to him, never can receive the voice of his Lord to dictate him and the people on this earth.

Does brother Heber know things that I do not? Yes, facts that have slept in his bosom from the time I first knew him. Did he ever have a thought, a wish, or desire, to tell

them to me? No. Do I know anything that I should keep fast locked in my bosom? Yes, thousands of things pertaining to other people, that ought to sleep as in the silent grave. Do those things go from me to brother Heber? No. To my wife? No, for I might as well at once publish them in a paper. Not that I wish to undervalue the ability, talent, and integrity of woman, for I have many women to whom I would rathar reveal any secret that ought to be revealed, than to nine hundred and nine out of a thousand men in this Church. I know that many can keep secrets, but that is no reason why I should tell them my secrets. When I find a person that is good at keeping a secret, so am I; you can keep yours, and I mine.

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision of revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons. It is as much as He can do to get a particle of sense into some of the best and most influential men in the Church, in regard to real confidence in themselves. They cannot keep things within their own bosoms.

They are like a great many boys and men that I have seen, who would cause even a sixpence, when given to them, to become so hot that it would burn through the pocket of a new vest, or pair of pantaloons, if they could not spend it. It could not stay with them; they would feel so tied up because they were obliged to keep it, that the very fire of discontent would cause it to burn through the pocket, and they would lose the sixpence. This is the case with a great many of the Elders of Israel, with regard to keeping secrets. They burn with the idea, "O, I know things that brother Brigham does not understand." Bless your souls, I guess you do. Don't you think that there are some things that you do not understand? "There may be some things which I do not understand." That is as much as to say, "I know more than you." I am glad of it, if you do. I wish that you knew a dozen times more. When you see a person of that character, he has no soundness within him.

If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless He gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. Take persons of any other character, and they sap the foundation of the confidence they ought to have in themselves and in their God.

If you cannot have confidence in God, try and have it in yourselves. If you lay on hands for the recovery of the sick, or for the reception of the Holy Ghost, or to bless or curse, unless you know that God hears you and will answer you, your administration is liable to fall to the ground. When you have confidence in yourselves you will have confidence in your God. You know that God is able to do what you desire of Him in righteousness, but the question is, will He? No, He will not do for this people that which we want Him to, until we prove

to Him and to the angels that we are the friends of God, and will never betray Him in any way, shape, or manner. If we are His friends, we will keep the secrets of the Almighty. We will lock them up, when He reveals them to us, so that no man on earth can have them, and no being from heaven, unless he brings the keys wherewith to get them legally. No person can get the things the Lord has given to me, unless by legal authority; then I have a right to reveal them, but not without. When we can keep our own secrets, when we can keep the secrets of the Almighty strictly, honestly, truly in our own bosoms, the Lord will have confidence in us. Will He before? No. Are we going to become secret keepers in any other way than by applying our lives to the religion we profess to believe? No.

We want confidence in each other. The Bishops, Presiding Elders, and men in authority seek for the obedience and confidence of the people. How are they going to get it? By abusing the people? By scolding them? Are they going to get it by flattering them with smooth, deceitful tongues? No, they will not get it in any of those ways. There is only one way to get it. This people are a good people. As I said last Sabbath, they are willing to do anything to obtain eternal life, to secure to themselves a seat in the boxes, as brother Orson Hyde termed it. If you have a blank ticket for a theatre, you may fill it up for the boxes, or the gallery, or the pit, just as you please. Your lives must fill that blank, and if you would fill it for one of the best seats in the kingdom, you must live accordingly.

Do not flatter the man of influence, or the rich man. I know that the brethren might turn round and say, "Brother Brigham, do you see any of this, very lately?" The brethren have learned, years ago, that if a man was to give me a gold watch, a suit of clothes, a span of horses, a fine carriage, or a purse containing a million of dollars to buy my friendship, that does not buy it, has nothing to do with it, consequently I have not much opportunity of knowing whether the people have this spirit or not, for they do not exhibit it to me. If they feel to give me anything, they give it because they wish to give brother Brigham something.

If a man should offer to make me a present of a thousand dollars, though I knew at the time that he would be kicked out of the Church in the next minute, I would accept it and try to make good use of it. On the other hand, if a man was in beggary, and owing this Church a thousand dollars and lacking a suit of clothes, but with his heart right, brother Brigham would say, "Come along here, you are the man I want to see; come to my table and eat, and I will also give you clothing to put on." Let a man have the power of God with him—the Holy Ghost within him—so that when he talks you can see, feel, and understand that power; so that you can see and understand that the water of life is in him, insomuch that when he speaks, the sweet words of life flow out; then I am ready to exclaim, "Come, here, my brother, you are the man for me."

When every person will cease to hang upon the brittle, rotten threads upon which the world hang, and turn round and say, in the power of God, "I will make friends and gain my influence, by that power; I will have all I do have in the name and power of God, and that which I do not thus get, I will not have," then you will begin to gain the influence you want, and to have confidence in yourselves and in each other. Can the people have confidence in each other, and continue to conduct themselves as

many have? No, they have got to be strictly honest.

I will take myself as an example, with all the influence I have in the midst of this people and over them, (and I really and honestly think that I have a great deal more influence here than Moses had among the children of Israel), and suppose that I lie to that man, and deceive that woman; pilfer from that neighbour, and have what the Indians call two tongues, talk this way and that way to gain power; and be very plausible, very soft and kind to those present, and say that the brother who is not before me is the devil, and when he is gone, that the other is the same; while each one is with me all is smooth and fine weather; but of the absent say, that man who was just here, I am glad I have found out his iniquity, he is full of it; and be dishonest with this and the other person, falsifying my words here and there, how long would I have confidence in the midst of this people? I would lose it at once, and ought to, because I would not be deserving of their confidence.

When a man or woman ought to be chastised, I am able to do it, and I will do it righteously. If they need a severe chastisement, I can put it on severely; if a light one, I can bear on with a light hand.

When people come to me, I look at them to see them as they are, though I am not yet perfect in this. I have not yet the eyes I wish to have, nor the wisdom. Do I wish to know how they look with man, or to my brother? No, but how they appear before the God of heaven. If I can gain that knowledge, if I can know precisely how an individual appears to my Father in heaven, and be able to look at him with the same kind of eyes as do the Holy Ghost and holy angels, then I can judge the good or evil in the person, without further trouble.

That is the method by which I settle so many difficulties. I can go to the High Council, even should they have forty cases of the most difficult kind, and if I would dictate, I could wind up the forty cases, while they would wind up one or two. The reason is this, I bring the individuals before me, and they cannot deceive. If there is lying, wickedness, malice, and deception, I will detect them and judge them from the words that flow from their own mouths. I take the parties and hear them, and I can know at once as much as a dozen witnesses could show, so far as pertains to the truth in the case. Look at people as the Lord sees them, and then deal with them accordingly; and be honest with that man, woman, or neighbour.

Brethren and sisters, you know that often, when you hear that any one has spoken against you, your feelings are irritated, disturbed by anger, and you imagine that that person is your enemy, when, in reality, such is not the case. Are you never liable to err? If your neighbour has spoken something derogatory to your character, go to that neighbour and say to him, "I heard that you said so and so, and with such and such reason, and I connected this and that with it," and you can soon learn the facts in the case. It is often all right, when we talk calmly together, like brethren; and we think alike about each other, about this circumstance and that. When we hear a part of a conversation, we may easily make a wrong and false construction, and thereby bring evil. How many evils do we produce by this course?

If we take isolated sentences of Scripture, and pick out words here and there, and place them together, how inconsistent we can make the Bible. It would be as inconsistent as some individuals now say it is, whereas, if read by the Spirit in

which it was given, it is not inconsistent.

We often make the consistent acts of our fellow beings inconsistent, by thinking that some one has done us an injury, when after all the heart of the person was honest, and no harm was designed. If a brother has spoken ten thousand words wrong, if he is full of error, full of weakness, a man of passions like unto ourselves, but is honest at heart, what then? Overlook their follies, and do not watch for iniquity in our brethren. If the real sentiments of honesty are in every man and woman, be unsuspicious of evil intent, and have confidence in their fidelity, and you will have confidence in yourselves, and will restore confidence in each other, so that every word will be as the law to each other.

Then when the Lord sees that we have confidence in each other, that we are full of integrity, that we never forsake each other, nor violate our covenants, nor the keys of the kingdom, nor are untrue to our God, He will say, "There is a people I can reveal myself to and tell what I please, and they will keep my secrets and their own, and no power can get them from them." This is the way you will get confidence in your God and in yourselves. We may have confidence in God until doom's day, until we carry out in our lives all that we now know about God, and it will profit us little, unless we take a course that He may have confidence in us, and reveal unto us His secrets, as the Prophets have said, for His secrets are with the Prophets.

There are other things that I might speak upon, for my mind is pretty full and fruitful, but I have spoken about as much as my health will permit.

I feel to wish that I could bless you as I want to, but I have not yet perfect confidence in myself. If I had, would I not lift the curtain, that you might see things as they are? I would rend it, so that you might see heavenly things; though, perhaps, that would not be prudent.

May the Lord enable us to increase in that which we have, and to continually do and say according to the knowledge we gain. May God bless us. Amen.

THE "DESERET NEWS," ITS VALUE—WORTH AND VIRTUE OF SACRED RELICS—RESURRECTION—CONFIDENCE IN OUR LEADERS.

Remarks, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 15, 1857.

It is immaterial who the authorities invite to speak in this stand, that man should be so pliable that God can dictate him to speak to this people the very things that are necessary to correct our judgments and understandings, to inform our minds, and to set in order, oraganize and attach every quorum to the vine where it should be. Also to teach this people that there should be order and government in families; that they should be connected together by the same spirit with which a man is connected to the Priesthood. When this is done, then every man is connected to the Priesthood, and the wife to the man, and the children to their parents, from generation to generation. Were we all thus actually connected like the limbs and branches of one tree, and there was no disturbance or obstruction by any evil principle, would we not be in a far better condition than we now are for accomplishing the work we have to perform.

While brother McAllister was speaking, I could not avoid the reflection that there is time and opportunity for all to improve, if they will. When persons cease to make improvement, they either go back or have become stereotyped, that is, fixed, unchangeable in regard to true progression, and then of what use are they towards promoting the welfare of the cause in which we are engaged? While a tree is growing, while it is thrifty and limber, it is passive and submissive to the man that labours to give it form. But I will let that subject drop, and pass to another which is on my mind.

Some may very naturally suppose that there is a host of subscribers to *The Deseret News*, especially when the character of its matter is fairly considered, as also the fact that it is entirely owned by the Church, and controlled for the mutual benefit of all who are interested in building up the kingdom of God on the earth. I had supposed that there were at least ten thousand subscribers, but I have learned that there are not so many, and not near as many as it seems to me there should be; and I was perfectly astonished that the circulation was not much greater than I found it to be. Some may be careless in this matter, under the supposition that brother Carrington is part owner or proprietor of the *News*, when such is in no wise the case, for, as I have already stated, the presses, type, and all that pertains to the Printing Office and Bookbindery, are the property of the Church.

I presume that there are from twelve to twenty thousand families in this Territory, and I really know of no reason why every family should not take, read, and pay for one copy of the *News*, for some large families now take from two to six copies. And I am all the more surprised at the slackness of the people in this matter, from the fact that the manner of payment is so easy, every kind of

article of any real value being received, even to "hemlock slabs after harvest."

Again, I am considerably astonished at the apparent indifference manifested by some of the Agents for the *News*, for they are allowed a very liberal per centage for a very small amount of time and attention; and instead of using a little skill and exertion to devise ways for the poor to pay for the paper in labour, some make little or no effort, either to increase the number of subscribers or to collect and remit payments. And what is still worse, some receive cash from the subscribers and retain it, paying the Office in something else, and that, too, at their leisure.

The Agents should become acquainted with each family within their agency, and wherever they find poor persons who would rejoice to take the paper, read it, and be profitted thereby, it will be easy for them to lay plans for their being accommodated, especially since the modes of payment are so numerous, and thereby confer a benefit upon their neighbours and the great cause of truth, while at the same time extending their own sphere of influence for good, and earning the sum so liberally awarded to them. In this, so useful an operation, the Bishops, where they are not also Agents, can lend most essential aid, and soon the *News* will gladden and enlighten every family within our borders.

To the people in Utah it is almost invaluable, for in it first appear the History of Joseph Smith, the public counsels and teachings of the First Presidency, the Twelve and others at head quarters, and all home items and news of interest, besides such foreign news and matter as may be deemed interesting, amusing, or instructive. And it often happens that one sermon alone is of more real value than the subscription price of many copies of the paper, to any person who will read and properly appreciate it by the Spirit that should connect us to the vine. You should properly appreciate every thing you hear from every man that speaks from this stand; but memories are often treacherous, and comparatively but few can assemble here to hear for themselves, but when those sayings are printed, you can read, ponder, and reflect upon them at your leisure, and again and again, as your memories may require; and your sons and your daughters will acquire a taste for reading and treasuring up useful knowledge.

It has always been the case that the few have had to bear the burden attendant upon opposing evil principles, but there is now quite a number who are earnestly striving to establish righteousness upon the earth, by listening to the dictates of the Spirit and the counsels of the Living Oracles, and by striving to be active in every laudible undertaking. For this reason our publications will be sustained, whether subscribers are many or few, but will any one professing to be a Saint look idly on and see others reap the reward due to diligence?

What is the use in pursuing the indifferent course that some are doing here? I will call a vote, and I want every man in this congregation, who takes the *News*, to manifest it by raising his right hand, for I wish to show you what proportion take the paper. [The subscribers present raised their hands.] There is not more than one quarter of this congregration that take *The Deseret News*, and that, too, the only paper printed in the mountains, and one of the most useful and interesting papers that ever was published. And if you had a lively interest for the truth, and was living your religion, let me tell you that you never would rest or cease your operations of taking every course and every advantage to obtain every word that is uttered from this stand.

At the prices of stock, wheat, lumber, labour, &c., all of which command PRICES FULLY IN PROPORTION TO THE PRICE OF THE *News*, how easy a matter it is to pay for a most valuable kind and variety of reading matter admirably adapted to your wants, and furnished at weekly intervals which afford opportunity for reading it. And with a little care it can be preserved and handed down to your children, from generation to generation, and they will prize it a hundred degrees more than many of you now do.

How much would you give for even a cane that Father Abraham had used? or a coat or ring that the Saviour had worn? The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of those boxes, so as brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here, I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them.

Some do not appreciate these things nor the counsels of their leaders. And then again many do appreciate brother Brigham; they love him and his counsels, and his words are jewels to them. When persons do not care anything about his words, what do they care about mine? And if they do not care for his words, they will not care for those of any righteous man.

If I had those relics of Abraham and the Saviour which I have mentioned, I would give a great deal for them. In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanctify it and fill it with life and power, and sent it to the sick, and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds.

To return to *The Deseret News*; I have alluded to a few items to show you the advantages and blessings of that paper, aside from its great present benefit, if you will take care of it and hand it down to your children, and they to theirs, and so on, until you see it in the resurrection. Such publications are not going to be burned up, according to my faith they will go into the resurrection. And I trust that Bishops, Agents, and the Saints in Utah, generally, will take a lively interest in this matter, as in tithings, donations, consecrations, and other important duties, and thereby magnify their callings and professions, and gain honour to themselves by doing the good within their power.

Having used the word resurrection, I will make a few remarks touching it. After my body is laid in the grave, and after the Prophet Joseph has received his resurrected body, he probably will not suffer my body to remain long in the ground, but will be apt to say, "Come and let us go and help brother Heber to again take his body." Do you suppose that if brother Brigham were to die to-morrow, and if Joseph is resurrected, which he will be so soon as his mission is filled,

in the spirit world, that Joseph will permit brother Brigham's body to remain longer in the grave than may be requisite? No, for he then will have need of the assistance of his faithful resurrected brethren, as he now has of faithful spirits.

Why do you not all have confidence in God? I would not give a cent for your confidence in God, unless you have confidence in those men He has appointed to lead and counsel you. If you will have confidence in brother Brigham, I care not so much whether you have confidence in me and in brother Daniel or not, for if you have it in him, you are sure to have it in us, because we are actuated by the same Spirit.

We should be like the branches of one tree, and except we become one like unto that, we shall never be saved with that salvation which we are striving for. Nobody can be saved in a celestial kingdom, except those connected with the celestial tree. Then there is a terrestrial tree pertaining to the terrestrial kingdom, and you will never go there without being grafted in it. I make use of figures in order to make my ideas plain, and to rivet your attention and assist your memories.

Let us be active and diligent in the performance of all duties, that the Lord our God may sustain us in living our holy religion. Amen.

HE THAT LOVETH NOT HIS BROTHER LOVETH NOT GOD—IF WE HAVE NOT CONFIDENCE IN OUR LEADERS WE SHALL NOT HAVE IT IN A HIGHER POWER—THE CHURCH HOLDS THE KEYS OF SALVATION—THE PROVIDENCES OF GOD TO THE SAINTS.

A Discourse, by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, March 29, 1857.

I am thankful that the weather has become so mild that we can again meet in this Bowery, which is large enough to accommodate the congregation; also that we are here under comfortable circumstances—happily situated, and trust that for several months to come, none of the Saints will be under the necessity of coming here an hour or two before the meeting commences, in order to obtain a seat here, nor of going away because there is not room.

There has been a good deal said by the brethren who have just spoken to you, and I have not heard anything but what pleases me, but what I consider to be correct; their ideas and doctrines are good.

I am happy to see brother Joseph L. Heywood here again. He has had a very tedious journey, and rather a wearisome sojourn at the Devil's Gate, during most of the past winter. Many of the brethren and sisters in this congregation can testify that the Devil's Gate is a place rather subject to cold and storms, and that hardships are common from that point to this.

Many persons are so constituted, that if you put them in a parlour, keep a good fire for them, furnish

them tea, cake, sweetmeats, &c., and nurse them tenderly, soaking their feet, and putting them to bed, they will die in a short time; but throw them into snow banks, and they will live a great many years. Brother Heywood would have been in his grave long ago, if he had not led an out-door life, and such is the case with others; but he is again here, and we have the privilege of seeing him.

It rejoices me to hear the brethren rise up and tell their feelings, their faith and views. I was much gratified with the remarks made by brothers William H. Hooper and Robert T. Burton, especially upon the subject of obedience.

It may at first sight appear strange, and is so to an uninspired mind, that any people should have a want of confidence and faith in a righteous man on the earth, a lack which blights their hopes and faith quicker than it does to lack confidence in their God. This is the case, however curious it may appear, though we may hear some men declare that they wish to have such confidence in their leaders as not to enquire whether this or that is right, but to perform what they are bid to do. No man will have that degree of confidence, unless it is founded in truth. Here a question immediately occurs to the mind, will it save the people to do as they are told by any man upon the earth, if they are in the neglect of their duty towards their God and do not enjoy the Spirit of the Lord Jesus Christ? The answer is obvious; no one can have that implicit confidence in a righteous man, unless that person is in the line of duty.

The difficulty with the whole world in their divisions and subdivisions, is that they have no more confidence in each other than they have in their God, and that is none at all, no, not one particle. This confuses nations, and breaks them up; it weakens them, and they tumble to pieces. It disturbs cities and countries, and really the seeds of destruction are within those kingdoms where the people have not confidence in each other.

The Apostle John, treating upon the love of God that should dwell within us, writes, "For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" It is impossible. This subject is not understood by the human family. Naturally they have no conception of the character called "brother" by the Apostle. As just observed by brother Hooper, they have in their minds and creeds formed ideas of a great many characters that they call God. With the majority of the Christian world there are three Gods in one. With them that one God is three persons, and still but one, which actually amounts to His being no God at all. Why? Because He has no body, parts, or passions, consequently is nothing at all; their idea virtually annihilates the being they profess to believe to be three in one.

What effect has this doctrine, wherever the influence of the Christian world extends? Wherever they preach their own doctrine they destroy every idea of God in the minds of every person they have influence over, consequently they know nothing of Him, and of coarse we cannot expect the people to have confidence in Him. He, knowing the weaknesses of men, is compassionate; and if they speak against Him, in a manner derogatory to His character, misrepresenting His person and speaking evil of His dignity, He attributes that to the delusion and ignorance which His professedly Christian people have spread so generally in the minds of the people, and holds them not guilty, in consequence of their ignorance.

Let us even speak against a fellow-being with whom we are acquainted

and do understand, one whom we can see and comprehend, whose life and conduct we are familiar with, and, unless faults are made manifest that we have a privilege of exposing in that individual, it will destroy our faith and confidence, and weaken us more than it will to speak against a being that we know nothing of. This is reasonable, and is according to good sound logic, sense, and argument.

It is folly in the extreme for persons to say that they love God, when they do not love their brethren; and it is of no use for them to say that they have confidence in God, when they have none in righteous men, for they do not know anything about God. It is reasonable for the Elders of Israel to be very sanguine and strenuous on this point. And were I to be asked whether I have any experience in this matter, I can tell the people that once in my life I felt a want of confidence in brother Joseph Smith, soon after I became acquainted with him. It was not concerning religious matters—it was not about his revelations—but it was in relation to his financiering—to his managing the temporal affairs which he undertook. A feeling came over me that Joseph was not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and once only, from the time I first knew him to the day of his death. It gave me sorrow of heart, and I clearly saw and understood, by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty, and I would be left, as brother Hooper observed, upon the brink of the precipice, ready to plunge into what we may call the gulf of infidelity, ready to believe neither in God nor His servants, and to say that there is no God, or, if there is, we do not know anything about Him; that we are here, and by and bye shall go from here, and that is all we shall know. Such persons are like those whom the Apostle calls "As natural brute beasts, made to be taken and destroyed." Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.

I repented of my unbelief, and that too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them. Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called "Mormonism." He was called of God; God dictated him, and if He had a mind to leave him to himself and let him commit an error, that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for He had called him and instructed him to gather Israel and restore the Priesthood and kingdom to them.

It was not my prerogative to call him in question with regard to any act of his life. He was God's servant, and not mine. He did not belong to the people but to the Lord, and was doing the work of the Lord, and if He should suffer him to lead the peo-

ple astray, it would be because they ought to be led astray. If He should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. That was my faith, and it is my faith still.

If we have any lack of confidence in those whom the Lord has appointed to lead the people, how can we have confidence in a being whom we know nothing about? It is nonsense to talk about it. It will weaken a person quicker to lose confidence in those who dictate the affairs of God's kingdom on the earth, than to say "I do not know whether there is a God or not, and I care nothing about Him." A man or woman will not be prepared to be taken by the enemy, and led captive by the devil so quickly for disbelieving in a being they do not know about, as for disbelieving in those whom they do know.

To say nothing of names, creeds, or titles, brother Joseph taught, and it is taught to the people now continually, to have implicit confidence in our leaders to be sure that we live so that Ghrist is within us a living fountain, that we may have the Holy Ghost within us to actuate, dictate, and direct us every hour and moment of our lives. The people are urged from year to year, and from Sabbath to Sabbath, to live very near unto the Lord, to forsake every sin, and cling to the Lord with all our hearts, minds, and souls, so that we may know by the spirit of revelation whenever truth comes to us.

How many hundreds and hundreds of times have you been taught that if people neglect their prayers and other daily duties, that they quickly begin to love the world, become vain in their imaginations, and liable to go astray, loving all the day long to do those things that the Lord hates, and leaving undone those things that the Lord requires at their hands? When people neglect their private duties, should their leaders lead them astray, they will go blindfolded, will be subject to the devil, and be led captive at his will. How useless this would be! How unnatural, unreasonable, and unlike the Gospel and those who believe it!

How are we going to obtain implicit confidence in all the words and doings of Joseph? By one principle alone, that is, to live so that the voice of the the Spirit will testify to us all the time that he is the servant of the Most High; so that we can realize as it were the Lord's declaring that "Joseph is my servant, I lead him day by day whithersoever I will, and dictate him to do whatever I will; he is my mouth to the people. And I say to the nations of the earth, hear ye the servants I send, or you cannot be saved." This is comprehended in the remarks just made by brother Burton, which comprises one of the greatest and fullest sermons that can be preached in the world. And I wish we had more Elders to go and preach just such sermons by the power of God, that is, "I know that Joseph Smith is a Prophet of God, that this is the Gospel of salvation, and if you do not believe it you will be damned, every one of you."

That is one of the most important sermons that ever was preached, and then if they could add anything by the power of the Spirit, it would be all right. When a man teaches that doctrine by the power of God in a congregation of sinners, it is one of the loudest sermons that was ever preached to them, because the Spirit bears testimony to it. That is the preaching which you hear all the time, viz.—to live so that the voice of God's Spirit will always be with you, and then you know that what you hear from the heads of the people is right. When you do not so live, you are ignorant; and then when you testify, you testify

to what you know nothing of. Live so that you can know and testify to every principle that is right, not with mere lip service, but from the heart be able to say truly, "I know that everything is right."

As I have frequently said to this people, they are a good people. We are striving to make the kingdom of heaven. Many think that this people have got to make great sacrifices, but what have we to sacrifice? Nothing, for all is the Lord's. But suppose that we had something to sacrifice, they would be willing to do it; they would be willing to do anything for the sake of salvation. They have already forsaken their homes and friends, and come here to serve the Lord, and now continue, shall I say continue to reform? Yes, continue this reformation that has been talked about. Continue to improve yourselves, to live so that your faith and knowledge will increase in the things of God, that our minds may be opened to those things that pertain to our peace and eternal salvation, and live no more in the dark, whereby you are constrained to say, "I do not understand the things that are taught, these are great and marvellous things, they are beyond my comprehension; I do not know why it is that I feel as I do many times; I have feelings come on me that I cannot account for."

If you live near to God, and every moment have your minds filled with fervent desires to keep the law of God, you will understand the Spirit that comes to you; you will know how to build up the Lord's kingdom, and increase in every good thing; and it will be one continual scene of rejoicing instead of mourning. Those who mourn and feel that they have really endured sufferings and afflictions, and sacrifices to a great amount for the kingdom of heaven, do not enjoy the Spirit of their religion. They do not enjoy the Spirit of this Holy Gospel, for they do not live near enough to the Lord so that Christ is in them like a living fountain, like a well of water springing up to everlasting life.

The persons who enjoy that Spirit are never sorrowful nor cast down. They never endure afflictions and mourn because they suppose that they have sacrificed for the Gospel, but they are always joyful, always cheerful, with a happy smile on their faces, and, as brother Robert said, it does make the devil mad. That is true, it makes him mad that he cannot afflict this people so as to make them have a sad countenance.

When you come across those who have a wonderful sight of trouble, trouble with their wives and with their neighbours, it is those who do not live their religion. Those who have the Spirit of their religion feel hope bound in their feelings, and have a word of comfort for themselves, their families, and their neighbours, and all is right with them. Let us make the building up of the kingdom of heaven our first and only interest, and all will be well, sure.

Have we reason to rejoice? We have. There is no other people on this earth under such deep obligation to their Creator, as are the Latter-day Saints. The Gospel has brought to us the holy Priesthood, which is again restored to the children of men. The keys of that Priesthood are here; we have them in our possession; we can unlock, and we can shut up. We can obtain salvation, and we can administer it. We have the power within our own hands, and this has been my deep mortification, one that I have frequently spoken of, to think that a people, having in their possession all the principles, keys, and powers of eternal life, should neglect so great salvation. We have these blessings, they are with us.

Have we the visible hand of God with us? We have. Many circumstances transpired last year with regard to the immediate providences of God. Can we see the visible hand of the Lord in His dealings to us this season? We can. Any person who could have numbered Israel in the valleys of the mountains, and the bushels of grain taken from the earth last fall, would have said there is not enough grain raised in 1856 to last the people to the first of April, 1857.

That was so obviously the prospect, that brother Kimball prophesied that there would be harder times in 1857 than we had seen in 1856. I told him that I would bring to bear all my faith, and all the power I had, and all my ability against that prophecy, when he said the times would be harder this year than they were last. Still there were no human prospects, visible signs, means, or substance to prevent it, according to the number of bushels of grain taken from the earth, and the number of people in this Territory to be sustained therewith. There was a better prospect for our suffering for want of food this year, than there was in either 1856 or 1855, but I promised myself that I should exercise my power against that prophecy. Brother Heber says, "Amen," to that statement now. He said so then, and I know that he would rather have it fail than to have people suffer.

Brother Heber says, "The wheat swells." I believe that. It increases in the granaries. I have believed that principle for many years. I know that God has dealt with me and with others in a way that cannot be accounted for upon common modes of reasoning. I have heretofore mentioned what some may think the trifling circumstance of a man's finding money in his pocket that could not have been there, unless an angel or some other person had put it there unbeknown to that man. Flour and wheat have been found in barrels and bins, after they had been taken out even to the scraping of the barrels, and that, too, without the owner's knowing how the stock had been replenished. Who put it there, is not for me to say; but I know who did not. Let the people guess who put it there.

Have we any visible signs of the providences of God to us? We have, if men have their eyes open to see for themselves. If this people called Latter-day Saints could see by the visions of the Spirit the hand dealings of the Lord as visible as some see, there would be nothing but rejoicing among us from the oldest to the youngest, from the first to the last, from the one side of this globe to the other.

We will now turn right round, and ask, are there afflictions? Yes. People are taken sick and die, and we have not the power to keep them alive; and I do not think I would, if I had power; and I do not think I will when I have power, because I then shall have more wisdom than I have now. Knowledge is power; and as I gain knowledge I gain power. If we will consider these things, we will see that the visible hand of the Lord is with us continually.

Let the Latter-day Saints in these valleys of the mountains ask themselves this question, Do we, as a community, as a Church and kingdom of God on the earth, as individuals, believe that if we had shut up the bowels of our compassion last fall, and said to our immigration, "Suffer and perish in the mountains, I have nothing to spare, I cannot relieve you," we should have as much grain and substance on hand as we now have? Would not every man and woman exclaim, "We would have been in poverty and want?" What has made us rich in this matter? One united effort by this people to bring

men, women, and children out of the snow, and off from the Plains, and keep them from perishing. "Here are the wheat, the barley, the corn, the boys, horses, mules, blankets, saddles, &c., go, my brethren, and bring those persons off the Plains." They went, and that, too, cheerfully.

Brother Kimball says that that movement prevented his prophecy coming to pass. If that did it, I wish I could as easily and cheaply turn aside all prophecies of that kind and nature, for I do not wish this people to suffer, to go hungry and naked, nor to be sick and afflicted, or in pain. I want them to live and increase in every good work.

Suppose the whole community should ask themselves this question, Do you not believe that the Lord has favoured and blessed us in consequence of our doing right? Yes, we would reply at once, we believe that our faith to our God and proving ourselves friends to Him and His people, and being kind to the suffering poor, have caused His blessings to be poured out upon us, and we are favoured as we are. If the people continue to be humble before Him, to keep His commandments, to love and serve the Lord, and forsake those little trifling concerns which pertain to the world, and to the spirit of the world, which is the spirit of sorrow, anxiety, and trouble, and get the Spirit of the Lord and live in it, we shall increase in the facilities of life; we shall have the comforts of life from our gardens, farms, orchards, flocks and herds, and we shall have means to gather up the poor from every land.

This is the land of Zion. West of us is a body of water that we call the Pacific, and to the east there is another large body of water which we call the Atlantic, and to the north is where they have tried to discover a northwest passage; these waters surround the land of Zion, and we will bring the poor home to this land. These valleys are nothing more than a temporary hiding place for the Saints, and if they will do right here, no power can disturb them. Be kind to all, to our friends, to the household of faith, and even to our enemies. Do all you can to save everybody, and the Lord's hand will be over us for good, and we will be preserved.

Hitherto there has been too much of a spirit to find fault, but I expect that this spirit is very near kicked out of doors. And you may still hear some saying, "There are hard times coming by and bye; the mob are coming; the crickets and the grasshoppers will eat us out." They have tried that, and I have no more fears about one army than I have about the other; though the crickets and the grasshoppers are the greatest plague, for we can hit men, but when you hit one cricket or grasshopper, the air is at once alive with them, and if you kill one, two come to bury him.

Dismiss all feelings of fear, and say nothing about them. Let it be the whole aim of the Saints to know how to build up the kingdom of God on the earth. And if you want to know how to spend your time, inquire from hour to hour what you can do to do good. If necessary, take off your hat, and run through the streets for something to do. Go into the garden, plant potatoes, set out fruit trees, sow peas, and put all kinds of useful seeds into the ground. And when the devil tells you to do some wonderful big thing, wait until you become some wonderful big person, and reflect that you are yet only like one of the people, and must take care of yourself.

I am glad that we have the privilege of again assembling in this Bowery, where there is plenty of pure air and the people can be comfortable. The ground under this shade is yet damp, although we have had fires burning upon it to make it as dry as

possible, and it may be wisdom for those sisters who wear thin shoes, to bring a small piece of oil cloth or carpet to put their feet upon. I would rather see the sisters come to meeting with wooden bottomed shoes, than to come with their fine morocco shoes and take cold. If you will accustom yourselves to wearing wooden bottomed or thick soled shoes, you can sit here with impunity.

Take care of yourselves, and live as long as you can, and do all the good you can. Let us try to live until we can kick the devils out of this land, and off from the earth. I want to live for this, to see Zion redeemed, and the Church and kingdom of God cover the face of the whole earth, and have one universal reign of peace. May the Lord bless us. Amen.

OBJECT OF THE EXPRESS CARRYING COMPANY—WHY SUCCESS ATTENDS THE MINISTERIAL LABOURS OF SOME ELDERS, AND NOT THOSE OF OTHERS—COUNSEL TO STORE UP GRAIN ENOUGH TO LAST SEVEN YEARS.

Remarks, by President Brigham Young, Delivered at the opening of the Conference, Great Salt Lake City, April 6, 1857.

If you will now give me your attention strictly, I will lay before you some items of business for the consideration and action of this Conference.

I trust that we have come here for the purpose of acceptably presenting ourselves before the Lord, to transact business for the building up of His kingdom in this our day, with pure hearts and fervent desires to magnify the name of our God, that we may be useful and have power to establish peace and righteousness upon the earth.

Our religion is first and foremost with us, it is of the greatest importance of all in this generation, for in it is incorporated the acts and doings of the Saints in the ordinances of the house of God, to promote His kingdom upon the earth, to sustain ourselves, gather Israel, redeem Zion, build up Jerusalem, and prepare for the coming of the Son of Man.

The items of business before this Conference may be considered texts for the Elders who may speak here to preach upon, though if they wish to exhort the brethren, to relate a portion of their experience, or tell a dream or a vision, they have the privilege. But our Conferences are more particularly for the transactions of business, for the furtherance of the kingdom of God on the earth.

I will first present the subject of prosecuting our labours and operations for building the Temple, under our present circumstances and future prospects. We have deemed it wise and expedient to prepare for bringing the rock for that building from quite a distance, in boats, which will be much cheaper than hauling it in wagons, and thus far facilitate the erection of the Temple.

I will next cite your memories to a mass meeting that was held in the Tabernacle upwards of a year ago, to

take into consideration the propriety and expediency of establishing an Express and Carrying Company to operate between here and the States to the east, and California to the west. That Company has now commenced its business operations. Three companies have already left this city, and the particular object in view is to establish places where our brethren can stop and rest, recruit and refresh themselves until they can continue their journey and arrive in this valley. Our main object is to make settlements and raise grain at suitable points and convenient distances, where we can prepare resting places for the Saints. The last season's immigration I think has prompted us materially to this action. If we had had settlements at Deer Creek, La Bonte, below Laramie, and on the Sweet Water, where people can raise grain, our last year's belated immigration might have had habitations, food, and other conveniences for comfortably tarrying through the winter, and thus saved this community a vast expense. This Express Company will be laid before this Conference, so that you will have an understanding of it, that you may act knowingly, and give your faith, influence, and means to accomplish the object of its organization.

We are calling quite a number to go on missions, and are appointing a portion of them to visit the Canadas. We have a great many Elders labouring throughout Europe, but more especially in England, and the Canadas are mostly settled by the same classes of people. True there has formerly been much preaching in that region, and many churches raised up, especially in Upper or Canada West, but many have emigrated to the States and are now with us, and I do not know of an Elder in this Church now labouring in either of the Canadas. We wish to send a company to labour there, and gather out the honest in heart.

I would also propose sending missionaries to the States, if we could by accident, or by foreknowledge, or by revelation, or by any other means, select and spare from here the right kind of men; in that case we would like to send a good many there. My reasons are these; there are honest people by thousands, and scores of thousands in the States, those who have never yet heard the sound of the Gospel. There are also scores of places where branches have been raised up, but the inhabitants have so changed that they now hardly know what you mean when you say "Mormon" or "Mormonism," and when you talk about the preaching of the everlasting Gospel, it is almost forgotten by the few that are still remaining in those places. Other people occupy the place of those who have left, of those who had been preached to, and children have grown up and taken the place of their parents; others have moved away, and strangers have moved in. There are honest people there, and if we could get Elders, to use a western phrase, of "The right stripe," we could gather multitudes from the United States. For an example, we sent brother John Taylor to New York with a number of Elders to preach, labour, and assist him. Some of them tarried in New York with brother Taylor, visited their families, connections, friends, &c. for a time, and returned. They did not baptize any; with them, "There was no call for preaching, no place to sow the seed, or distribute the good word of God; they could not find any who wanted to hear them preach or who wished to know anything of the Gospel," while at the same time others who felt for the interest of the kingdom and for the people, stepped forth, and laboured like men, and found plenty of chances for preaching.

Brother Jeter Clinton was one of the last named class. Brother Taylor sent him to Philadelphia, and when he got there, those who professed "Mormonism" were dead, dead, dead; they were withered and twice plucked up by the roots. Brother Clinton had not been there six months before the the Church numbered a great many more than when he went there. The old members revived, and they began to baptize and to have calls from the country, and when he left he could probably have employed from ten to thirty Elders in his field of labour.

The secret of the difference is this, he felt for the kingdom, and when he went into his field of labour he did not say, "O, how lonesome I am, how I wish I had my family here; I really wish I was back in the valley; my spirits are cast down; how bad I do feel." When such persons endeavor to preach, their preaching is as dry as an old, dead, dried up, three years old mullen stalk; there is no more juice in them than there is in that.

Brother Alexander Robbins is a man of that description, and although he is naturally a good kind and feeling man, one that I think much of, yet when he spoke from this stand at the last fall's Conference, he was as perfectly void of sap or juice as any one of those dry posts, and I reproved the spirit he seemed to manifest. He sat quietly down in New York with brother Taylor, until he became so dried up that he came home disbelieving in God, heaven, hell, angels, and religion. He has lost every particle of the knowledge and spirit that he formerly had.

When brother Clinton and others return, those who have laid aside self and laboured, asking, "What can we do to win the souls of the children of men?" they are full of life, full of the good Spirit, full of animation; their countenances are bright and lively, and when you talk with them or hear them preach, you can glean and gather truth, life and salvation from their lips, while others are as lifeless as leached ashes.

If we could spare some one or two hundred Elders like brother Clinton and others to go to Canada and the United States, we could gather scores and hundreds of thousands of good people from those regions. But reflect for a moment upon the difference in the conduct of our missionaries and the treatment they receive. In Texas some have been mobbed, and some have had no place to preach in. Brother Benjamin L. Clapp, who has lately returned from a mission there, could scarcely find a place to preach in, although others at the same time travelled and preached there, and many wished to hear them.

For another instance I will refer to my own Quorum. When we had started the work in England, brothers Heber, George A. and Woodruff went to London. It cost much faith, care, money, and diligence to establish the work in that place, and after they had baptized about thirty persons, they came to Manchester to attend a Conference. As soon as the Conference was over, brothers Woodruff and George A. went to London, and brother Kimball and I took a tour through the country, and held Conferences; and when we arrived in London I preached in the first meeting we held after our arrival, and how many do you think there were present to hear me? Thirty had been baptized, but brothers Kimball, Woodruff, and Geo. A., the man who owned the small room that we had hired, and, I think, two other persons, comprised the congregation. I preached as well as I could, though it was pretty hard work to pump when there was no water in the well. Brother Kimball and I staid there eleven days, and when I left the little meeting-house was crowded to overflowing. What was the reason of this?

I have spoken against brother Clapp's course in Texas; it sprang from a want of knowledge. I have also spoken against the course taken by brothers Woodruff and George A. in London; it proceeded from a want of tact and turn in those individuals to know how to win the people. When we found them in London, brother Woodruff was busily engaged in writing his history from morning until evening; and, if a sister called on him, he would say, "How do you do? take a chair," and keep on writing and labouring to bring up the history of the Church and his own.

That was all right and well, in its place; but, if a sister asked a question, the answer would be, "Yes;" and if she asked another, "No;" and that was the sum of the conversation. If a brother came in, it would be the same. But brother Kimball would say, "Come, my friend, sit down; do not be in a hurry;" and he would begin and preach the Gospel in a plain, familiar manner, and make his hearers believe everything he said, and make them testify to its truth, whether they believed or not, asking them, "Now, ain't that so?" and they would say, "Yes." And he would make Scripture as he needed it, out of his own bible, and ask, "Now, ain't that so?" and the reply would be "Yes." He would say, "Now, you believe this? You see how plain the Gospel is? Come along now;" and he would lead them into the waters of baptism. The people would want to come to see him early in the morning, and stay with him until noon, and from that until night; and he would put his arm around their necks, and say, "Come, let us go down to the water."

Thousands of Elders go upon missions, and conduct themselves like a man by the name of Glover. He was preaching in Herefordshire, and we sent him to Bristol, about thirty miles distant, telling him to go there and start the work. He would get up and preach a splendid discourse. He went to Bristol, and cried, "Mormonism," or the Gospel, and no person would listen to him. On the next morning he was back at Ledbury, and said, "I came out of Bristol, washed my feet against them, and sealed them all up to damnation." That is the way in which some of our Elders operate.

I know that when I have travelled with some of the Twelve, and one of them has asked for breakfast, dinner, supper, or lodging, we have been refused dozens of times. Now, you may think that I am going to boast a little; I will brag a little of my own tact and talent. When others would ask, we would often be refused a morsel of something to eat, and so we would go from house to house; but when I had the privilege of asking, I never was turned away—no, not a single time.

Would I go into the house and say to them, "I am a 'Mormon' Elder; will you feed me?" It was none of their business who I was. But when I asked, "Will you give me something to eat?" the reply was, invariably, "Yes." And we would sit, and talk, and sing, and make ourselves familiar and agreeable; and before our departure, after they had learned who we were, they would frequently ask, "Will you not stay and preach for us?" and proffer to gather in the members of their family and their neighbours; and the feeling would be, "Well, if this is 'Mormonism,' I will feed all the 'Mormon' Elders that come." Whereas, if I had said, "I am a 'Mormon' Elder; will you feed me?" the answer would often have been, "No: out of my house."

Now, if we could find the "right stripe" that could be spared from important duties here, we would send a good many Elders to the States.

I will relate another circumstance, —one concerning an Elder who went

on a mission from Nauvoo; and, if I remember rightly, he went through Indiana. He lives in this place, and his name is James Carroll. He went into a neighbourhood where there was a Baptist Society, which had recently built a meeting house. They had heard of the "Mormons," but knew nothing of the doctrine. They wished him to tarry and preach, and the minister invited him into his pulpit. He rose, and began to preach "Mormonism," as he called it; and about the first item that he presented to the people was nearly the last event that will take place on the earth concerning the Church. Instead of preaching the restoration and first principles of the Gospel, almost the first remark that he made was, "You have a pretty meeting-house, and good buildings and farms; but do you know that the 'Mormons' are coming here to possess the whole of them?"

He never heard Joseph Smith, the Twelve, or any of the Elders that understood the Gospel, teach any such doctrine, but had probably gathered the idea from reading the Bible. By the time he had got through with so short a sermon, the congregation was ready to kick him out of the neighbourhood, and he ought to have been kicked out of the pulpit at the first dash. This does not particularly militate against the character of that man; but many of the Elders do not seem to understand how to gain the attention and feelings of the people, and lead them in the pathway of truth.

We have received letters from the East, stating that "There is no place for preaching there," whereas I really think that there might be hundreds of Elders selected here, if we could spare them, who could go to the States and find as good openings for preaching as there are in the world; at least I would run the risk of it. Had I the choice whether to go to the States and gather Saints, or to go where the Gospel was preached by the ancient Apostles of the Lord Jesus Christ, among the children of the people who have formerly had the Gospel preached to them, I would engage to go to the States and gather one hundred Saints to one that could be gathered from among the children of those who heard Peter, Paul, and others of the ancient Apostles preach the Gospel.

Reports of the business transactions and condition of the Church and Perpetual Emigrating Fund Company have been prepared, and will be read, so that you can understand the true situation of our general financial affairs. The P. E. Fund is founded upon the principle of everlasting increase, and if the people do right, or even half right, our means will increase.

The means arising from the sale of stray cattle, that some like so well to claim, all go towards swelling the amounts at the disposal of the P. E. Fund for gathering the poor. Still, when strays are driven into the general stray pound, you can see men come and swear to this ox and that cow; and they will bring two or three others to testify to an animal they claim; and another man will step up and say, "That is my animal;" and he will also bring three or four witnesses to prove it; and pretty soon still another comes and claims the same animal; and so on until there are, perhaps, four or five persons in the pound, each one with his witnesses, claiming the same animal, and all willing to swear on a stack of Bibles, as they hope for salvation, that such a creature is theirs, when they must know that they never saw it before. Such circumstances transpire every time that stray cattle are driven in. I want to tell you, so that you cannot fail to understand it, without you are consummate hypocrites and scoundrels, let stray cattle alone, unless you actually know them to be yours.

I could name a good many individuals in our own community that would steal all the cattle that we have, if they knew which were the ones that we owned. I thought that the reformation had stopped such proceedings; but as soon as the stray cattle were driven in, a few miserable sneaks were ready to own them all. Those animals are sold, and every cent of the means thus raised goes into the P. E. Fund, and the only ones benefited thereby are the poor Saints in foreign lands. You must stop intruding upon your neighbours.

If those who are heads of Quorums strictly attended to their duties, the man that does not live according to his late covenants, who violates the ordinances and laws of the house of God, would be severed from his Quorum and cut off from this Church; and if they will not do this, we will do it from this stand. Men must quit swearing and taking the name of God in vain; they must refrain from lying, stealing, cheating, and doing that which they know they ought not to do, or they must be severed from this Church and kingdom.

I will now present a subject which will be a text for the brethren to preach upon from this stand, viz., the necessity of building store houses in which to preserve our grain. If we have a fruitful season this coming summer, we shall have a large amount of surplus grain which we cannot carry out of the country to market: it must tarry here. And if the people do their duty in this matter, they will continue to lay up grain for themselves and for this community throughout this Territory, and for fifty or a hundred times as many more, until they have enough to last them seven years. You can figure at that, and learn how much grain you ought to lay up. If we have, as I believe we shall, a few seasons fruitful in grain, the staple article that we can cure and preserve, it is our indispensable duty to safely store it for a time to come. This will be a text for some of the brethren.

I will say to the missionaries going west to the Sandwich Islands, California, and Oregon, that we expect to start a herd of cattle from here as early as they can be driven across the mountains; and if they will provide their own clothing, bedding, and weapons for defence, we will furnish them board and transportation to California.

I will now ask the people whether they will do me the favour of giving me one hundred and twenty-five dollars in money during this Conference. I will let the brethren and sisters throw in their dollars, or half or quarter dollars, just as they please, and I want to do what I please with the amount. And if you will not be satisfied with giving me $125, you can double the sum, and make it $250; and I wish to do with it as I please. If I have a mind to give it away immediately, that is nobody's business.

A few of us contemplate going north this spring. You remember that I told you at the last fall's Conference that I was going east to help in our immigration, and you voted I should not go. I did start, and went over the Big Mountain to East Kanyon creek, but the devil had ears so ready to hear the prayers of the people and help them, that he made me so sick that I could not go any further. I do not want any such influence exercised this spring, for I am going with some of my brethren to take a pleasure ride, see the country, enjoy ourselves, and recruit our health; and I wish you to pray for us, give us your faith, and be willing that we should go. I do not want to be stopped, as I was last fall.

Now comes another item of business. It so happens that this year the election of officers for this city falls upon to-day, as does also the

election of the Lieutenant-General of the Nauvoo Legion, which has been ordered by proclamation by the Governor. Both elections will be held in the Council House, and we want the brethren to stop there and give in their votes. For the Lieutenant-General, those from abroad have as good a right to vote here as if they were at home in Iron County, Davis, Sanpete, or any other part of our Territory. We have nominated Daniel H. Wells for the office of Lieutenant-General of the Nauvoo Legion, the same person who has held that position since our settlement in Utah. The polls will be kept open until sundown.

I have now briefly presented the items which I have noted down. Other matters will come before this Conference, such as preaching, exhortation, &c., &c. I will now give way for others. God bless you. Amen.

INDEBTEDNESS TO THE P. E. FUND — PUBLIC WORKS — TRUE PROSPERITY — DEPENDENCE ON THE LORD — SELF-CONSECRATION.

Remarks, by President Daniel H. Wells, April 6, 1857.

Brethren and sisters, I do not know that I shall be able to speak so that all of you can hear, neither do I feel that what I may say is of the greatest importance. I have never felt that confidence in addressing the people that perhaps I should; but I feel to-day, as I always have felt, an interest for the welfare of the Church and kingdom of God to which I belong, and to devote myself, and all I posesss, or can control, to its progress and building up.

We had in the forenoon a large amount of business presented to this Conference as texts for the Elders to preach upon; and having the direction of the operations connected with the Public Works and building the Temple more immediately under my particular charge, I was pleased to hear that subject presented among the texts; for I know that it is the mind of our President, having often heard him so express himself, that those improvements should progress as fast as possible; and it will be my endeavour, so long as I am connected therewith, to devote all the energy I possess to their rolling forth. That is the feeling in my bosom, and I believe it is the feeling of every Saint to have the labours upon our Public Works and the Temple forwarded with all possible diligence. In order to do this, it is necessary for us to be faithful and diligent in our efforts, that we may have sufficient help to carry forward the work.

From the reports laid before you in the forenoon, the financial condition of the Church has been well represented, showing how means have been received and disbursed during the last two years, and of course the amount and kind remaining on hand.

You observed from that report a large amount of indebtedness by individuals,—some $82,000, if I remember correctly. If those who know

that they have unsettled balances against them, and are able to liquidate them with labour and grain, would settle and pay, it would have a material tendency to expedite the accomplishment of important public designs.

Many of those debts have accrued against men who had advances made to them when provisions were scarce, and some of them have removed to other places. There is an invitation now extended to them to return and day their indebtedness. They can do so by their labour, or in other ways, and it is very desirable that they should attend to this duty as soon as possible.

There is also a great amount due to the P. E. Fund; and it really seems as though brethren, who have means to liquidate their indebtedness, would scarcely need an invitation to do so. They have had the benefit of that Company's means; they have been brought from the old country to this place by that aid; and when they get here, some appear to feel indifferent with regard to paying their indebtedness. All know that this is not right, for that should be the first debt they should pay. They should not wait until they get rich before they pay, especially when these debts can be paid in labour, stock, grain, cast and wrought iron, or any and every description of available property at command in this country. Money, of course, is preferable, for other articles have to be turned into cash before they can be made available for bringing the people from foreign lands. In consequence of these facts, the operations of the Fund have to be measurably suspended for a time; and Church means cannot be used to aid the immigration this year, as hitherto.

If those who are indebted to the Fund for aid rendered to them will return the compliment for assisting their friends, do you not understand that they will have to make good the expenditure that now stands against them? If you understand this subject, as I presume you do, you will see the obligations under which you lie, if you do not respond, when able, and as soon as you can, to aid others who are equally worthy and desirous of coming to this place. Remember the situation that you were in when in the old countries, and reflect upon their anxiety to come, and that it is impossible for many of them to do so, except through the aid of the P. E. Fund. Hundreds and thousands have been helped out that would have been still there but for this assistance, and hundreds and thousands are still there who look to that Fund as their only hope. You stand indebted for the use of the means you have had: will you refund them or not? That is the question for you to decide. This is not a day of many words, but a day for men to go forth in their power, in their might and strength, and do those things incumbent upon them.

The Big Cottonwood canal should be finished, to facilitate procuring rock for building the Temple. Much labour has already been expended upon it, but it requires still more. The brethren have been very diligent in this matter, but we expect that we shall have to call upon them for further labour on that work. We are anxious to have the water let into that canal, to test all weak places, that they may be strengthened, and the work thoroughly completed; for the water is needed for irrigration as well as for boating. Will you lend your aid in this enterprize? Will we complete it this season, that we may boat rock for the Temple? This will be proved by your acts, as well as by your faith.

Stone-cutters have been called for, and only a few have as yet reported themselves. Are there but few in the country? If so, men can soon learn the trade. Will those who are desirous of obtaining work come forward

at once and take hold of this branch of business, and dress the stone needed for rapidly prosecuting the work on the Temple?

I thought I would draw your attention to these few plain facts. And let the brethren who preach to the people have an eye to these things, to the interest and general welfare of the kingdom of God, to the rolling forth of the work, to the building of Temples, that we may be prospered in the things of God.

What is prosperity? According to my understanding, it is not so much gaining the things of this world, as it is progressing in the knowledge of God? What are true riches? They are not so much the obtaining of the things of this world, as they are in securing the principles and keys which unlock the treasures of heavenly wisdom, of the knowledge of God and things that pertain to eternity. These are the riches we are seeking after; this is the progress we wish to make. In order to accomplish this, it is necessary that we should be faithful in all matters committed to our trust, honest before God, and obedient to the counsels of His servants. I know that I have ever felt to be so, and I have felt to do more than to talk. I have ever felt ready to go here or there as I have been told, and I feel so to-day. It is my meat and drink to do whatever I am told, according to the best understanding I have. It is upon this principle that I have been able to do anything I have done. The Lord has enabled me to do it, because I verily know that I have not strength in and of myself to do what I have done since I have been in the Church and kingdom.

I have ever felt to lean upon the Lord for help, and I feel so to-day. I do not know when I felt weaker, or more like humbling myself before my God and my brethren, than I do at present. It is necessary that we should humble ourselves, and lean on the Lord our God, and go in His might and strength, and give His name the honour and glory, if we would succeed in accomplishing anything for the benefit of the house of Israel. It is His work; He only wants servants to do it, and He will not have any but willing servants. He will compel no person to bring forth his purposes; they must do so of their own free volition; they must esteem it a privilege, even as it is a most inestimable privilege to have it to do. He gives this to us to be our work, if we will do it; if not, He will give it to some one else. He does not expect to run after us, nor to have His servants do so; it is for us to seek to them and the Lord, that we may know His will concerning us, and be faithful stewards and honest before Him, and willing instruments in His hands to do whatever we can to roll forth His cause and kingdom. To have our duty made manifest to us is all we need; then it is for us to go here and there, as He shall dictate and require.

These are my feelings, if I know myself, and have always been; and I feel to rejoice before the Lord that I have the privilege of being associated with His servants in the things designed for the rolling forth of His kingdom, and bring to pass His purposes on the earth. I have felt to renew my covenant and obligations to walk forth before them according to the best light I have got, and to strive for more. I think it is necessary for us all to feel thus, and I think we will do better in that way than in any other, if we wish to have the juice of "Mormonism" within us, as brother Brigham remarked this morning —if we wish to be instruments for good in the hands of God.

I feel more like receiving exhortation than giving it. I feel more like

doing than talking; still I do not wish to withhold any good thing I may be in possession of. I feel to do what the Lord desires and will help me to do. I care not what it is; so that it is the word and will of the Lord, I should strive to do it.

I feel to be submissive in the hands of my brethren, to be moulded as they will. I may at times be stiff, and do things not pleasing to them, but they have been merciful and kind to me in these matters, and have been filled with forbearance. I feel to devote myself to the Lord with all I have and can control, and with all the Lord shall bless me with; and I ask of Him, as a great favor, to accept of this my offering and dedication. True, I have not much to offer Him; I wish I had far more; but what I have has always been consecrated and on the altar. I understand that to be the principle of salvation, and I want to be clothed with salvation, that my words may be words of comfort and consolation to the people.

I feel more like blessing the people of God—like blessing my brethren and those whom I am associated with. I know that this is a good people, and the Lord delights to bless them, if they will so live as to admit of it. He withholds His blessings, many times, for our good. Perhaps some would not make a good use of blessings, but would turn away and deny the faith; hence I feel that chastisement is also good. The Lord loveth whom He chasteneth.

May the Lord bless us through this Conference and through future life, and help us to do His will and keep His commandments. And if we have had the blessings of the Holy Ghost poured upon us to any extent, let us keep what we have, and seek for more. If we have been faithful over a few things, let us try to be faithful in all committed to our trust, and increase. Let us seek for eternal riches, get hold of the principles and keys of knowledge which shall unlock the treasures of heaven to our understandings, that we may be better qualified for the performance of our duties, that we may go forward in the work of God, and be faithful children, and seek unto Him, our Father, with full purpose of heart, and work righteousness all the days of our lives, with perfect hearts and willing minds.

May the Lord pour out His blessings upon us, and may we be faithful and diligent in all things we have to do. May He bless the earth for our sakes, that it may bring forth for the sustenance of the people in the valleys of these mountains. May He hasten His work in its time, that we may be useful under all circumstances in building up the kingdom of God, be united with Him, dwell in peace, unity, and strength, that the fruits of righteousness may spring forth and increase a hundredfold. Then we have nothing to fear, for no power on earth can prevail against this people, if they are united one with another.

Let us seek this unity of spirit, and put away all quarrelling and dissensions, and sustain each other.

There are many more ideas that could be advanced, but I do not believe in long sermons. I love to hear the brethren speak, and I like to speak myself, to say what I may have to say, and then stop. I think that is most beneficial, and keeps our minds more stirred up and lively; I will therefore close with asking God to bless us all, in the name of Jesus Christ. Amen.

THE POWER AND IMPORTANCE OF ECONOMY—DOMESTIC EXTRAVAGANCE AND MISMANAGEMENT, WITH THEIR BAD RESULTS.

A Discourse, by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, April 6, 1857.

Brother Heber has made a remark which I will take for a text. He said, "It is whispered about that some of the brethren labouring on the Public Works are living on dry bread." I want to preach a short discourse upon this subject, and I will endeavour to do so to the understanding of those present. I acknowledge that some persons live very poorly, and are very destitute; but there is not one family out of a thousand in this Territory of those who live poorly, but what that destitute mode of living is brought upon them by themselves through their own mismanagement or the want of economy. For this reason I wish to confine my remarks to the principles of economy necessary in obtaining a comfortable living.

I have been a poor boy and a poor man, and my parents were poor. I was poor during my childhood, and grew up to manhood poor and destitute; and I am acquainted with the various styles of living, and with the different customs, habits, and practices of people; and I do know, by my own experience, that there is no necessity for people being so very poor, if they have judgment, and will rightly use it.

You may take the mechanics that are employed upon our Public Works. I am very well aware that the great majority of them are splendid workmen—that they can make fine buildings, with all the mason, and carpenter, and joiner work, and the painting of the very best quality of finish; and yet many of them are in poverty. We have some of the very best workers in brass, iron, wood, &c., that there are in the world; yet many of them are poor, suffer from hard living, and have to live on bread and water.

There is no necessity for any persons living on bread and water. We have not a man at work for us but what has had means put into his hands sufficient to support from five to twenty persons, and many of them could lay up from five hundred to a thousand dollars a year, if they would use proper economy. I comfortably and that, too, in a country where supported a family when I was poor, it was more difficult to do so than it is here,—where it often was almost impossible to hire to do a day's work,—where a man would have to run and, perhaps, beg and plead to be employed to do a day's work; and when the labour was performed, it was frequently worth twice the amount to get the pay, which would generally be only three or four bits; though sometimes ordinary mechanics would receive five or six bits, and good mechanics one dollar or one dollar and a quarter a day.

I have laboured for fifteen dollars a month to support a family, and that, too, in a place that was as hard again for a person to live in as it is in this city. You could not have the free use of so much as a quarter of an

acre of ground thrown out to the public for a cow to graze upon. You could not get a stick of wood, although in a well-wooded country, without paying for it. You could not get a pint of milk, or even of buttermilk, unless you paid the money for it.

I have worked for nearly all the various grades of wages, and supported a family since I was quite young. I know how to live, and I have taught my brethren here how to live, and I know how many of them do live. But you may take a hard-working man, one earning good wages, and though he carries an abundance into his house, his wife may sit there and toss it out again. You will find that much depends upon the economy of women, in regard to the living of the poorer class of the people—of the labouring class. For instance, let a man buy ten pounds of fresh meat and carry it home, in the morning the wife will cook up, perhaps, four or five pounds of that meat for the breakfast of the man, the wife, and a little child. To begin with, it is often cooked very badly, not properly seasoned, smoked up, part of it burnt, and the rest raw, so that they cannot eat much of it; and there is a great platter-full left that cannot be eaten, and the uncooked portion has probably been neglected until it is spoiled, and thus nearly the whole is wasted.

Sisters, if you do not believe this, many of you go home and remember what you cooked this morning, and see the platters full, and the plates full, and the little messes standing here and there. By-and-by it is not fit to eat, and it is finally thrown out of door. Is this true? It is. The reason I say so is because I see it with my own eyes. You may wish to know where I see it. Among some of my neighbours where I visit, among some of my own family, and in many places where I go.

If a man is a good husband, and knows how to live, let him teach his wife how to cook the food he provides, as I have some of my wives, more or less, notwithstanding I have some excellent cooks; but I do not think that I have one but what I can teach in the art of cooking some particular varieties of food, for I have at times been obliged to pay considerable attention to this matter. And when I go into a house, I can soon know whether the woman is an economical housekeeper or not; and if I stay a few days, I can tell whether a husband can get rich or not. If she is determined on her own course, and will waste and spoil the food entrusted to her, that man will always be poor.

Some women will set emptyings in the morning, and let them stand until they sour, and mix up the flour with them, and sweeten it with saleratus, and then knead it ready for baking; and if sister Somebody comes in, they will sit down and begin to talk over old times, and the first they know is, the bread is sour: "Dear me, I forgot all about that bread," and into the oven she puts it, and builds up a large fire, and again sits down to visiting with her neighbour, and before she thinks of the loaf, there is a crust burnt on it from a quarter to half an inch in thickness. So much of the bread is spoiled; there goes one quarter of the flour; it is wasted, and the bread is sour and disagreeable to eat; and the husband comes home and looks sour, and is sour, as well as the bread. He finds fault, and that makes the wife grieve, and there are feelings and unhappiness and dissatisfaction in the family. The husband may be a good man, and the wife may be a good woman, and try to please her husband, and to do as much as the old lady did, who said, "It was impossible for her to please her husband in baking bread; for if it was half dough, he did not like it; and if it was half burnt up, he scolded about it."

You may say that it is hard work to please a man; yes, and woman too. But when a man does his duty in providing for a family, there can reasonably be but little complaint on the part of any sensible woman.

A man may be good and industrious —may be an excellent mechanic, and in many things a diligent man, as is the case with a number with whom I am acquainted; yet go to his house and ask, "Have you a pig in your pen?" "No, I have nothing to feed a pig with; I cannot keep one." Sit down to his table, and he has not a mouthful of meat from week's end to week's end, unless he buys a little. "Have you a cow?" "No, I have nothing to feed a cow; I cannot hire a pasture; and were I to hire one driven to grass as far as the herd boys go, she would not give milk enough to pay the herd bill." I have been in worse places than this, and kept a cow.

I have taught the brethren how to live upon less than five, three, or even two dollars a day for the support of a small family; and when men complain that they live here on bread alone, they do not reflect that they do not know how to provide for themselves. Years pass away, one after another, and I see more and more that there are but very few men and women that are even capable of taking care of themselves temporally.

You will see women, if their husbands have got fifty cents, who must buy crackers with it, or something nice. Johnny, Susan, Betsy, and Billy come along, and want a cracker, and the first you know is that the crackers are in the hands of the children who are out-doors playing with them, breaking them up, wasting and scattering them abroad. I will leave it to you, sisters, if some of you do not act in this manner. When children crumble up the bread, what do you do with it? You throw it into the fire. I learned my wife in the first place what the swill pail was made for, and said to her, do not let one crumb or kernel of anything be wasted, but put it into the swill pail, and when night came, I had something to feed the pig with. But often out of door go the pieces of bread and meat; or if half a gill of corn should be on the floor, it is swept out of doors, or more frequently into the fire to be wasted.

A great many men do not know that they can keep a pig; but there is not a family in this city, where there are two, three, four, or five persons, but what can save enough from their table, from the waste made by the children, and what must be swept in the fire and out of door, to make pork sufficient to last them through the year, or at least all they should eat. When you know enough to put a pig in a pen, do so; and when you have an opportunity to buy a bushel of corn, oats, or bran, get your bins ready and lay it away.

I say to the mechanics, especially to those who work for me, make your bins in the mornings and evenings, and do not spend the time we hire you to work for us to do your chores in. And another thing I will caution you about; do not steal the nails from the Public Works. Some of you have stolen our nails and lumber to work into articles for your own use. Do not do this.

We pay our mechanics from two and a half to five dollars a day, and there is no necessity for many of them using more than fifty cents or one dollar a day throughout the year. Why do you not buy a cow? "I have nothing to feed her with." Yes, you have. In the course of the season, you will find a time that you can buy a little straw, and stack it up and take good care of it. Buy now and then a bushel of bran, or oats, or corn, and lay it by. When you have done your day's work, take your axe, cut up the straw, throw a little meal on it, give

it to the cow, and sit down and milk her yourself, unless your wife is a good hand to milk, and can attend to it better and more conveniently than you can; in that case, let her do the milking, but do not set six or eight years' old children to stripping the cows.

Purchase cows, for if we have not already supplied you with cows, we are able and willing to do so. Most, if not all, have already been furnished with cows. What did you do with the calves? "We sold them for a trifle." Why did you not raise them? Do you not know that they would very soon be valuable? No, but you waste your calves, neglect buying pigs, and live without milk, and many of the easily procured comforts of life. Is there any necessity for this? No, there is not, if people will try to use a little economy.

Go round this city now, and probably you will not see one garden out of twenty, even where men have lived here four or five years, that has a single fruit tree growing in it. Have they set out anything? Yes, some cottonwoods; but they would not set out a peach tree, if you would give it to them. In many lots there is not a fruit tree, or currant bush, or anything to produce the little necessaries to make a family comfortable.

If I lived as I used to, I would have my cow, and she would give milk, and would not stray off; for I would always have a little handful of food to give her when she came up at night; I would also feed her a little in the morning, and at night she would come for more. I would keep my pig in the pen, and have a few fowls to lay eggs. I would raise my own pork, and in the spring I would not have to run to the Public Works and say, "I have not anything to eat."

It is a shame that men and women do not pay more attention to the principles of economy in living. They want to have money to go to market and buy everything ready made. They want to have somebody feed them. I have thought, many times, that some persons would not be satisfied, unless we baked plum puddings, and roasted beef for them, and then fed them while they were lounging in big easy chairs; and still perhaps they would think that they were ill treated, if we did not chew the meat for them.

I worked hard when I first gathered with the Saints. I had to walk two miles to my labour, and the sun seldom, if ever, shone on my work before I had my tools in my hands and busily engaged; and I rarely laid down my tools so long as I could see to use them. In the morning I would get up and feed my cow and milk her, and do the other out-door chores while my wife would be preparing breakfast. My pig was in the pen, and I would gather a little here and a little there, and a day would not pass without its having sufficient food. Why do you not think of these things? Because you will not.

Sisters, if you cannot properly attend to your bread-making, and manage to not let any more flour be wasted, tie a string round one of your fingers so tight that it will hurt you, and every time you think of the string, think of what brother Brigham tells you. When the emptyings are in the flour, think of the string, also when the bread is put in the oven; and if you are still afraid that you will forget, tie the string a little tighter. And after your bread is beautifully baked, do not let a crumb of it be wasted.

When your husband brings home meat, exercise sufficient judgment to enable you to cook such portion as will be eaten, which is far better than so much placed upon the table that a large part of it will be wasted. Then take care of that which remains uncooked, put a little salt upon it, and

put it in a cool place where it will keep a few days, and you will not be obliged to throw half of it away.

You may hear some women here saying, "Husband, can you not go to the store and get me some ribbon? I want a bonnet and a pair of new shoes. Can you not get me some lining for a bonnet? I wish you would get me a new dress, I have not had one for a whole month, and I want to go a visiting; I cannot bear to wear these old dresses so often. I want a few aprons and a few pairs of stockings." The man then has to buy the bonnets, the linings, the dress patterns, &c., and also to hire them made; and he has to buy aprons, shoes, and stockings, and even the garters that are worn on the stockings. There is not judgment, economy, and force enough in some women, to knit their own garters.

Let me tell you one thing, husbands; determine this year that you will stop buying these things, and say to your wife, "Here is some wool; knit your own stockings, or you will not have any: you will have to prepare the cloth for yourselves and children: I will provide the wool, the wheels, &c.; and if you will not make the cloth, you may go without." Also raise flax, and prepare it for the women to manufacture into summer clothing.

I remember going into a friend's house, one afternoon, when I was quite young: I think I was about fifteen; and pretty soon a couple of neighbouring women came in to visit. They had not been in the house more than twenty minutes before the woman of the house went and brought out a pillow, and began to rail against her husband, saying, "He is a dirty, nasty man; he is the filthiest man in the world; that is the pillow he sleeps on." I thought, you miserable fool, Why do you not wash that slip? Those women see that the blame rests on you, and not on your husband. And she continued telling them how nasty, filthy, and lazy he was. I knew enough about a family, at that early age, to know where the fault lay. At the same time there was plenty of wool and flax lying in her chamber, for I saw them; and a wheel and the other implements were on hand, all of which the husband had toiled for. He had also provided the cows, flour, and meat in abundance; but because he did not do everything, he was a "nasty, lazy man." He must feed the hogs, spin the wool, wash the pillow-cases and sheets, and do everything else, or be bemeaned by his wife. I said to myself, I expect I shall be married when I am old enough, and if I get such an animal as you are, I will put hooks in her nose to lead her in a way you have not thought of.

I have seen a great many persons live in the neglect of all the comforts of life, because they would not take hold and make themselves comfortable. Others do not know what to do with the comforts of life, when they have them. I have been in places where people had an abundance, and yet they lived, figuratively speaking, at death's door, with regard to food.

I recollect once walking up to a house in Illinois, where a young woman was sitting just within the door dressed up, I may say, within an inch of her life, in calico that cost ten or twelve cents a yard in my country; and she was, according to her ideas, titivated out to the ninety-nines. Fourteen milch cows, with calves by their sides, were feeding on the prairie. I first asked her, "Can I buy some butter here?" "No, Sir." "Can I buy a little milk?" "No, sir." I then asked her whether her father owned those cows. "Yes, sir." "Do you milk them?" "No, sir; only a little in the morning to put in the coffee." I wanted to laugh in her face, but politeness forbad me. There stood fourteen new milch cows,

and not a drop of milk in the house, nor a pound of butter, and everything else was in keeping. An abundance of good things was around them, and yet they had nothing comfortable and wholesome. . . . . .

It is just so with some people here. Every facility is in the possession of this people for living in the very best manner, if they would only learn how, and practise upon that knowledge. How much do you have to pay for your cow's running on the range, or for the use of a lot? Nothing. How much rent do you pay for your land? Not any. What hinders you from raising something to feed a cow? Nothing. Who hinders you from planting your garden with corn, and saving the suckers and the fodder? Who hinders you from raising carrots, parsnips, squashes, &c., to feed a cow with through the winter? This you can do on a little more than a quarter of an acre, but will you do it? No; many of you will not. Does any one hinder you? No; and yet some of you complain that you live poorly, and lay the blame upon me and brother Kimball, and brother Wells, and those men who dictate the Public Works. . .

. We pay the public hands higher wages than they earn, and if they are obliged to live on bread alone from day to day, it is for want of economy and proper management. Am I to blame? No. Will I milk your cows for you? No. Will I buy butter for you? No; we will give you all that is brought in on tithing, and when we have done that, you may calculate to do without, or make your own butter. I know families that milk one cow for eight or ten in the family, and yet have butter on the table all the time, and occasionally sell a little. Others have six or eight cows, and seldom have any butter in the house; they do not take care of what they have. . . .

. Instead of people being poor, we already have too much, unless we take better care of it. I heard a man who is living in this city—one who has always been well off—state that he used to keep twelve cows when he first came here, and was often nearly destitute of milk and butter. After a few years, the number of his cows was reduced to six, and he said that the six did him more good than the twelve had done. In two years more, they were reduced to two, and the two cows have done him much more good than the twelve or the six did, for they could be and were more properly attended to.

Let me have the privilege of dictating every chore about my house, and I would soon put everything right. I do not have that privilege, for I have so many and so much around me, that I have to depend upon others. During the past six years, I have seldom kept in my yard less than thirteen cows for the use of my family, and there has not been one year of that time that we have had much more than milk enough the year round to put in the tea and coffee. I have directed the men who feed my cows to take a course to prevent such a variation in the supply of milk. I have told them to feed the cows thus and so; to give them so much in the morning, and so much at night, and to allow them as much water as they would drink. And after all, though perhaps I would not go to the barn as often as once in the week, I have frequently seen from a peck to a bushel of good wheat meal shovelled into the yard out of one cow's trough. And when I have asked what does this mean, "Why, such a brother wanted to go a visiting, and would not be back for three days, so he put the three days' feed before the cow at once." Again, I might remark, "This cow looks poor; I have thousands of feed to give her; what is the matter?" "She eat until she nearly killed herself, and we have just made out to save her," and that is all the satisfaction I would get. It is

too often a perfect waste and destruction under my own nose, because I cannot find time to look after my private affairs.

I have asked myself, Shall I go and attend to my own business, or let it go? And I have replied, I will let it go to hell backwards rather than neglect my public duties. I will not neglect my public duties; if my property all goes to destruction—if we do not have a drop of milk from this time henceforth and forever. During the past winter, my large family have had three cows, and they have done me six times more good than ever the thirteen did. I prevailed upon one or two of my women to do the milking for the first time, whereas heretofore I have had to hire Jim, and Jack, and Peter Gimblet to do the milking, and they would often pound a cow until she would not give down her milk, and would kick her half to death, and then half milk her, and ruin everything about me. Three cows now do us more good than fifty would have done four years ago, under the old plan.

I expect that all persons who will not try to help and take care of themselves the best they can, will see the time when they will wish they had done so; yet I would like to turn away the evil day from them, if I can possibly do it, by correct teaching and example. All persons that will not try to take care of themselves, will see a day of sorrow, and will regret the waste of time misspent in this life.

When I laboured, I did the milking and feeding most of the time, and fed the pig, and attended to all the outdoor chores; though, at the same time, if I was absent, I had a wife, after I came into this Church, who was always ready to feed pigs, milk and feed cows, and work in the garden, or do anything that should be done, so far as she was able. Wives, go into the garden and raise the salad and numerous other articles within your judgment and strength. Who hindered you from making a little vinegar last year? People are frequently running round and asking, "Where can I buy some vinegar?" When I was keeping a house, if my neighbours had a million hogsheads of vinegar, I had no need to buy a spoonful of it, for I would make a plenty for my own use, and would have eggs, butter, and pork, of my own producing, and manage to secure beef, and salt it away nicely, and we had all the essentials for comfortable diet.

Will the people continue to live? Many of them will merely manage to stay, just as a family did in Illinois. During a conference held in their neighbourhood, we would sit down at the table, in the centre of which was a great big milk-pan piled full of lean beef, and sour bread to eat with it. After awhile, a plate of butter would be brought on, quite white, and full of buttermilk; and those articles comprised our dinner. When Sunday morning came, we had the rarity. In the mean time, I found out who owned the farm, the sheep, the horses, the cows, the oxen, the turkeys, the geese, the fowls, and the fine orchards. They were all owned by Esquire Walker. On Sunday morning, we sat down to the meat and bread, as usual, and clean butter was on the table that time, if I recollect rightly; but there was one plate with something upon it that I had not deciphered. I looked at it carefully, and by and by I concluded that it faintly resembled a pie. Sister Walker came along, saying, "Brother Young, there is some pie; it is peach pie; do eat some." It was made of dough rolled out into a thin cake, and put on a plate, with a thin streak of poor, refuse, fuzzy peaches that had been merely halved, and the pits taken out; and then another thick tough crust put over them. I took a piece, and said to brother Kimball, What is this? at the same time giving him

a wink. "Why, brother Young," replied Mrs. Walker, "It is peach pie." I remarked, Brother Kimball, I never saw the like before in my life; did you?" "Never." I went into the orchard, where they had been making brandy out of the best peaches for three or four weeks. Could they be put into a pie? No; but they must use the little, nasty, withered up ones.

I have related that circumstance to show you how much they knew about living. That family had plenty of fowls, cattle, and milk; and if they had known how to manage their abundance, they could have had every comfort of life served up in the richest and best style. They could also have made hundreds of pounds of maple sugar, which is the best of sweetening; for they had a sugar orchard on the farm. Yet, when I was there, they had a house with five or seven beds in one room; and when you walked across the floor, the planks would go clatter-to-bang. And when they wanted to see in the day time, they had to open the door, or draw up to the fireplace, and benefit by the light that came down the chimney. I asked Esquire Walker why he did not put a good floor in his house, and put in windows. He replied, "I have been thinking I would, for several years. Friend Young, I have a good deal of money and property on hand, and I think of going to Nauvoo, to invest several thousand dollars." I state this to show you that many people do not know what to do with what they have.

You may see some little girls around the streets here with their mothers' shirts on, or their sun bonnets; and with their aprons full of dirt. Your husbands buy you calico, but you do not know what to do with it. It is to be carefully worn until the last thread is worn out, and then put into the rag bag to make paper with.

Some men do not know what to do with their means. You may take the poorest mechanic here, and one who has nothing but bread to eat, and you may see him paying half a dollar or a dollar for a meal of victuals at the Globe. You may see the barber shops crowded with our poor mechanics, who pay from three to five dollars a quarter for being shaved. I bought a razor, when I began to shave, that cost thirty-seven and a half cents, and used it for fifteen years. Some black their boots, so that they will not last more than two or three months. I keep my boots well oiled, wear them two or three years, and then give them to the poor.

Nearly all who grumble about their poor scanty fare, would be rich if they would do as I do. Take care of your articles of food, of your clothing, of your boots, and hats, and you will have plenty; and let the women take care of what is taken into the house. If you do not go to now and prepare for the day of trouble, you will be sorry, and will lament and mourn.

I now want to tell you the feelings of several in this community: "I do not want to build a good house, because I shall have to move away by and bye; our enemies will come and possess it. I do not want to lay up corn, because our enemies will come and take it from me." If this people will do as they are told, will live their religion, walk humbly before their God, and deal justly with each other, we will make you one promise, in the name of Israel's God, that you will never be driven from the mountains. And instead of mobs coming here to break open your granaries, they will come to this people, bringing their gold, and their silver, and their fine things, and plead with them for something to eat.

I told you last Sabbath, that if this people had not stepped forward to help the poor last fall, you would have seen harder times in 1857 than you did in 1855 and 1856.

Let us keep in the favour of the Lord, and be his friends, live to our covenants, love the Lord, and walk uprightly in all our acts and dealings, so that we will not be afraid to have them scanned by the Lord and His angels, and all good men on the earth; and we can stand justified. May the Lord bless you. Amen.

THE LATTER-DAY WORK—NECESSITY OF AN INSPIRED LEADER TO STAND AT THE HEAD OF ISRAEL, ETC, AND TO DICTATE IN SPIRITUAL AND TEMPORAL AFFAIRS.

Remarks, by Elder Wilford Woodruff, Made in the Bowery, Great Salt Lake City, April 8, 1857.

I will say to my brethren and sisters that I count it a blessing and a privilege to occupy a few moments this morning in bearing my testimony and expressing my feelings to you; and I hope what little I may say may be dictated by the Holy Spirit, for I have lived long enough in this world to know that I can neither edify myself nor the children of men without the Holy Spirit.

I have a few thoughts upon my mind, which I wish to present. Since I have attended this conference, I have listened attentively to the teachings, counsels, reproof, corrections, testimonies, and subjects which have been given to us by the servants of God.

It brings to mind the days before I heard "Mormonism." I have spent hours, and days, and nights, among the rocks and in the forest, praying to Almighty God to enlighten my mind, and lead me in the paths of rectitude and duty, and that he would let me live to behold a people he could own, who did receive the revelations of Jesus Christ, the Gospel, the principles and covenants which the ancients received and enjoyed.

The Lord revealed to me that I should have this privilege, and I have lived to see the Kingdom of God set up: it is before me to-day, in this tabernacle, and all the blessings of the Priesthood, and all the covenants, and all the power necessary to lead a people into salvation is here to-day.

I want to say in answer to my feelings, that as I realize the Kingdom of God is here, I realize also that we have a leader to it. We live in a great and important day and generation, we live in the midst of the mighty work of God, in a time when he has stretched out his hand to accomplish that great and mighty work, in fulfilment of the word of God, written in the volume of revelation which points to our day.

Any man who has a particle of the Spirit of God can see that there were great things to transpire in our day. We are in our alphabet: there are but a few of the works of Almighty God that have yet been declared in our ears in comparison to that which is to come. No man is qualified to stand at the head of the house of Israel, to carry out the great purposes of our

God, unless he is inspired by the Almighty all the time. We have such men at our head. Joseph Smith was of that class. From his childhood, or from the time the angel rent the vail of eternity and showed him the record of Ephraim, until the day of his death, he was led by the hand of God. No man had any business to say unto him, Why dost thou so? He was a shaft in the hand of the Almighty.

It is not less so now with President Young, who stands at the head of this people; for he does point out the way in which this people should walk. Who is going to take hold of the Ark and steady it for him? No man. President Young has the right to make use of my name or yours before the people, by way of correction. It is not our business to call him to an account for it. He has a right to correct, reprove, and guide us, and he has had to do so all the day long; and he has been a father to this people continually. I have been acquainted with him, and travelled with him for many years; and I will say, I have felt many a time to thank God that he has given to us fathers, as leaders and teachers, who have been filled with mercy and compassion, and with the words of eternal life.

I have wondered many a time in my life how I have passed along so smoothly as I have. I have felt that I have been worthy of correction in a good many things; yet I desire to pursue a course whereby I may become justified. I have my weaknesses, errors, and follies, and can see them by the light of the Holy Spirit.

There is nothing I have ever done in my life that was wrong but what I have been sorry for. I know President Young is endowed with the power of God, and so do you know it; and I know he can discover weaknesses in many of us, and he corrects us for our good. The reproofs of a friend are far better than the kisses of an enemy.

With regard to correcting the Twelve; or any body else, I am glad, when we are corrected, to see the brethren kiss the rod. We have to learn to build up this kingdom before we are prepared, as polished shafts in the hands of the Lord, to stand up and magnify our calling as Apostles of Jesus Christ. There is nothing that President Young brings forth for this people to carry out but we are all interested in, whether we understand it or not.

Should I, or any man in the kingdom of God feel for a moment to object to President Young's handling or controlling gold or wealth for his own benefit, or the rolling of the kingdom? No, we should not. I wish he had his millions, for he has clearly manifested before our eyes, from the beginning until now, his talents and gifts as a financier; and we all know he has been profitable to the Church and kingdom of God, to Zion, and this whole people. It matters not to me whether it is in building a Temple, establishing a Carrying Company, or anything else that is presented for the accomplishment of the purposes of the Lord and the building up of his kingdom, and the gathering of Israel; we are equally interested in it, and should go to with our might, and carry out the work assigned us.

Many things will be made manifest unto us, and our labours will have to extend through many channels, ways, and means, before the way is prepared for the coming of the Son of Man.

I feel thankful to God that his hand is over us. He has guided, controlled, and delivered us from the hands of our enemies.

We may thank the Lord that we have a man among us who has got the Holy Ghost enough to reprove sin, whether among his wives, or his

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best friends, or worst enemies. What would become of this people, were it not so? We would go to hell. No man can govern his steps, control his life, and correct his errors, if there is not somebody inspired by the power of God to lead in this matter.

There is a just cause many times for reproof and correction; and it is a good sign to me when we are reproved. It shows there are redeeming qualities in this people. When President Young wants anything of us, I care not what, let us respond to his request. We have to build up this kingdom by union and faithfully following those men set to lead us, or else we will be scattered. The blessings of God will be taken from us, if we take any other course.

The Presidency, in their remarks here, have referred to the hatred of the wicked against us. Jesus says, "I have chosen you out of the world; therefore the world hate you. If you were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hate you."

Look at the world; they are divided on every point; there is hardly two men or women united in matters of government or religion. Send an Elder of this Church to proclaim to them the Gospel of Jesus Christ, and you will see the devils in hell united with the priests and people of Christendom to oppose him. They know they are wicked and weltering in their own corruptions and abominations. But here comes a man to proclaim to them the word of God. Why do they oppose him? Because he has the testimony of Jesus Christ, and is sent of God. Do the world believe we have a false religion, that we are deceivers, and have not the true faith? No: they are afraid that what we preach is too true; they are afraid of our union in the Valleys of the Mountains. It has more terror in it to the kings of the earth than any other subject that has been revealed to man in this generation. They are afraid God is with this people—that he controls them.

The same feeling exists among the nations now as anciently, when the Jews said, He (Jesus) will take away our place and nation, if he is let alone. This should be a testimony to all the world, when they see the spirit of division increasing upon almost every subject. They cannot unite upon any subject only in opposing the Latter-day Saints.

I feel to say to my brethren and sisters, Let us make up our minds to do right, and let our union increase, and truly follow the men God has set to lead us. There is where our salvation lies.

Some of us have been in a measure reproved and corrected. Well, what of it? no doubt we deserved all we have got and more. We should not boast over each other because one man is reproved to-day; you may receive the the rod of chastisement to-morrow.

Let us prepare ourselves, so that, in whatsoever we are corrected, we may be passive in the hands of the servants of God, and thank the Lord; for whom the Lord loves he chastens, and scourges every son and daughter he receives.

When I get through, if I can only find myself associated with the Twelve Apostles of the Latter-day Saints and with this people, I will be satisfied. If I can steer my way through this life, and have a place with you, it is all I will ask.

I pray the Lord to bless you and me, and more particularly the Presidency of this Church, and clothe them with the power of God and with salvation, that their hearts may be filled with joy, light, and truth. And may this people rise up and humble themselves before the Lord, and take the counsel that is given to them, that we

may be well educated in the things of God, and be obedient children in treasuring up their teachings and carrying them out, that we may be saved in the kingdom of God; which is my prayer in the name of Jesus. Amen.

JOURNEY TO THE NORTH—UNANIMITY AND PEACEFUL ORDER OF THE COMPANY—GEOGRAPHICAL CHARACTER OF THE COUNTRY TRAVERSED—GOOD CONDITION AND BLESSINGS OF THE SAINTS IN ZION.

Remarks, by President Brigham Young, Made in the Bowery, Great Salt Lake City, May 31, 1857.

We have accomplished our short and speedy journey to the North in safety and in peace, and again have the privilege of assembling with you in this Bowery for the purpose of worshipping the Lord our God, for which we are thankful. Every heart responds to these sentiments, and we give glory to our Father and to our God. His hand is over us for good; He has preserved us, He has marked out our path. The God of Abraham, Isaac, and Jacob, the God of the Patriarchs of old, of the ancient Prophets and Apostles, of Joseph and of this people, is our God—the only wise and true God, our Saviour. It is him that we look to; in him we trust, and from him we receive all our blessings.

I believe that every heart is filled with thankfulness, and is also measurably filled with joy and peace. I can truly say to you, my brethren and sisters, that I am thankful to you, as well as to my Father in Heaven; for I have felt the strong cord of faith in my absence arising from this people to our Father and our God in our behalf. And I have no doubt but that our brethren who have just returned from their missions to the East can testify to the same. They have felt that the faith of the Saints has been in their behalf; they have been sustained and upheld, and brought through their trials by the arm of Jehovah, by the faith of the Saints.

The brethren have done me a kindness, and I am thankful to them for it. I am also thankful that I live in the midst of a people whose hearts and faith are measurably one, that what they rightly ask for is granted unto them; and that when they feel to bless an individual or a people, that individual or people is blessed; and when they feel it a duty that the Lord should stay the wicked in their progress, their faith accomplishes their desire. I am thankful that I am in the midst of such a people—that I am numbered with you, my brethren and sisters in the gospel of salvation.

I have sustained, I believe, a good character before our Father and our God. I believe that your faith has been united with ours to accomplish

that which ought to be performed; and on this occasion I am thankful that I have had your prayers, and have accomplished the business proposed. I requested the people to have faith for us, and to willingly release us to visit the northern country. They voted that they would do so, and their acts have proved that their faith was and is in accordance with their votes.

On our journey, I can truly say that we had perfect peace. In my travels with the Saints, up to this day, I can truly say that I never had the pleasure of journeying with so peaceful and orderly a company as the one with which I travelled to Salmon River. They were schooled and instructed, and knew how to contribute to the comfort of each other, and performed every duty in peace, without noise, without strife, without contention. Every man was at his post, performing the duties assigned him, and that, too, in the faith of the Gospel, with a perfect resignation to the requirements upon him. I believe that I have never seen men together, to anywhere near the same number, who were so united as the company I have travelled with this spring.

We took up our line of march on the morning of the 24th of April, and were gone one month and two days, during which time we travelled 763 miles, and that, too, over a very rough country, 381½ miles out. Only one accident occurred worthy of mention, and that happened on the evening after we drove out of Fort Limhi. While chopping some fire-wood, brother Franklin Woolley had the misfortune to cut his foot, but the wound is already so far healed that he is walking about.

We did not lose an animal, though we left two at the Fort. Brother Woolley's was the only accident that occurred in our camp; and I do not think that I heard one cross word from man or woman during the journey, unless it was from myself. I think if any body was out of humour, or cross, or irritated, it must have been myself, for I did not see anybody else so; and I endeavoured to keep my own temper as cool as possible.

I feel to bless the brethren who accompanied me and those we have visited, and I feel to bless the brethren, with all that pertains to them, who have tarried at home. Strict industry and quietness have marked well their doings in my absence, so far as I have seen or been informed. The improvements in the settlements we have passed through bespeak a contented, industrious spirit, and this place bespeaks faith and industry during our absence.

Our crops looks well, and I find that the brethren have attended to making things comfortable about their houses so far as I have seen, though as yet I have not been much about the city. The Temple Block indicates hard labour; and I feel that the brethren are united in the great work that is upon us, and I am thankful for it.

I could give you a detailed account of our journey, and a description of the country through which we have passed; but perhaps it is unnecessary to-day, though I will say, that I had not received, from all the northern travellers with whom I had conversed, hardly one correct idea of that region of country. I have asked several who had been there to describe Salmon River Valley and the intermediate country, the quality of the soil, the nature of the climate, the positions of the mountains, &c.; but I must say that, when I came to travel through the country, I might readily suppose that I had never conversed about it with a man who had been there. I have frequently asked with

regard to the location of Fort Hall, and the replies have been, "It is built near Snake River." Is there anything of a valley? "Yes, something." Is there any timber there? "I think there is pretty plenty of timber on the river, such as cottonwood, quaking asp, and willows." Is it anything of a country for settling? "I should think likely it might be." Is there any timber in the mountains? "I should presume there is." How are the mountains situated? "Similar to other mountains in other countries." That is about all I have ever been able to learn of the country, previous to my late journey.

When we began to approach Fort Hall, we learned that we could see over it and all around it to a great distance; and, if our eyes had been good enough, we might have seen the little Fort some 30 miles before we reached it. It is located on Shanghi Plains. From the Rocky Mountains, at the source of Snake River, this plain extends some 150 miles to 200 miles in a westerly and south-westerly direction; and from the mountains south of Snake River to those north is a distance of some 90 miles. I never had this idea before, nor could I get it from any man I had conversed with. It is a vast, desert plain, and we called it Shanghi Plain. I think it is as desert a country as ever was brought together to aid in holding the earth from parting asunder.

Upon the banks of Snake River, when it does not overflow, there is a lengthy, narrow strip of good soil, varying from a quarter of a mile to ten rods wide, and in some places not six inches wide. It is a sterile, barren, desert country, filled with belts of rock and sand. As we passed over some portions of Shanghi Plain, the brethren undertook to remove the stones, so that we might drive our waggons with a little more ease to ourselves and less danger to our vehicles. I begged of them not to take all the rock out of the road; for, if they did, there would be nothing to travel on.

Much of the track in that region was a perfect bed of rock covered with occasional strips of sand, which much retarded the progress of our teams. I wished the sand and the rock to lie there, for I was confident that, if they were taken away, California and Oregon would be separated from the States by a vast gulf.

Malad Valley, north of Bear River, has been considered a pretty desolate, cold, hard, sterile valley; it was so looked upon by us, as we passed through it on our way North. At the same time, we considered it a tolerably good grazing country, and thought that people could possibly live there. But after we had travelled over the Basin rim into Bannack Valley, descending a mountain, beside which the one we call the Big Mountain is a mole hill, down through the little Bannack Valley on to Shanghi Plain; and travelled north-easterly and north-westerly, almost in a semicircle, to Spring Creek; then up Spring Creek over to Salmon River; and wended our way down that stream, through swamps and willows, and climbed over points of bluffs to keep from being mired; and had paid our brethren a visit, and returned again to Malad Valley. It looked to us like one of the most beautiful valleys that any person had ever beheld; while, before this experience, we thought that nobody could live there; and I expect that, if we had gone a few hundred miles north, it would have looked still better to us; for the further we went north the further we found ourselves in the northern country. And if the Malad is a good valley, we can go further north to those not quite so good; and the further we go north the less good characteristics are connected with the

valleys, except in the articles of fish, water, and, in some instances, timber; and when people are obliged to live in the north country, that will be high time for them to go there, That is about the amount of the geographical part of our journey that we shall now present, though I think that I am pretty correct in my observations, and could mark out the road, the mountains, the valleys, and streams, and could sketch a tolerably good map of the country.

I have accomplished what I designed to accomplish, and I believe the brethren will join with me, at least, on one point, viz, that we started from here to rest the mind and weary the body; and so far as the body is concerned, I believe all parties will agree with me in saying that we have done that most effectually. I see one man that went for his health, —brother East. I expect that it will prove a benefit to him. Others also went for their health. It is a hard medicine to take, but the result will be beneficial.

I rested my mind. From the time I left this city until my return, I do not think that this valley, this Tabernacle, my own house, or any of my family scarcely ever came before me to reflect upon. We spent part of the first Sabbath at Box Elder, and on the next we were camping away up Snake River, where we held meeting in the forenoon.

A number of the brethren spoke, and I told them that I would say a few words, and relate some of my feelings, especially those pertaining to the journey and myself; but I could not have told, from my sensations, whether I had been from home a week, a month, or a year; and I could not fully realize whether I ever had a house or lived in it, or ever had any family, only those that were with me. This was a blessing to me. My mind was so taken from the cares that surround me here, that it was perfectly relaxed into an easy state of rest; and I had no anxiety, not in the least, about one care that had formerly been upon me; or whether I ever saw this valley, this congregation, or my family again; or ever saw any other country than the one where I was at the time. All my home reflections, desires, and cares were as far from me as the east is from the west.

Whether this was the case with others I cannot tell, but I believe they are all joined in saying that their bodies were most thoroughly tired. I feel that I am renewed, though my body has been very tired since I returned. But I am becoming rested, and I now feel just about right. I feel that I have renewed my strength, renewed the vigour of my body and mind; and I believe that I am as ready to act in any capacity now as ever I have been in my life, and a little more so; for I hope, as I grow old, to grow wise. As I advance in years, I hope to advance in the true knowledge of God and godliness. I hope to increase in the power of the Almighty, and in influence to establish peace and righteousness upon the earth, and to bring all the sons and daughters of Adam and Eve, even all who will hearken to the principles of righteousness, to a true sense of the knowledge of God and godliness, of themselves, and the relation they sustain to heaven and heavenly beings. I hope to increase and advance, as I do in days and years, in the wisdom and the knowledge of God, and in the power of God; and I pray that this may be the case, not only with myself, but with all the Saints, that we may grow in grace and in the knowledge of the truth, and be made perfect before Him.

There never has been a day for ages and ages, not since the true church was destroyed after the days

of the Apostles, that required the faith and the energy of godly men and godly women, and the skill, wisdom, and power of the Almighty to be with them, so much as this people require it at the present time. There never was that necessity; there never has been a time on the face of the earth, from the time that the church went to destruction, and the Priesthood was taken from the earth, that the powers of darkness and the powers of earth and hell were so embittered, and enraged, and incensed against God and godliness on the earth, as they are at the present. And when the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked, and never until then; which I pray may never come.

I feel thankful for the privilege of lifting up my voice before you this day, my brethren; I feel that it is a great privilege. There is no other people on the earth that are blessed like this people, though some of them say they are not blessed, because they have trials,—that they are not blessed as they wish to be, because they have cares upon them, because they are persecuted and hated. But I say that in all this you are blessed, if the words of the Saviour are correct, which you and I believe. He said to his disciples formerly, which will also correctly apply to the Saints in our day, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." If this is not now done to perfection by the world, wait a little while, and it will be. The world will hate us to perfection; and if they have not spoken all manner of evil against us, falsely, it is because they have not knowledge enough to do it. At this time there is no falsehood which they can invent, but what they are active in their service to their father the devil against the Saints; consequently, according to the words of the Saviour, "Blessed are ye."

We know that we are blessed, and God knows it, if we love the Lord our God; and our works prove that we do. Blessed are the Latter-day Saints, if they love God and keep His commandments. And, let the world revile them, and do what they will, we are blessed, because we have the words of eternal life, and know how to perform, and are actually performing the works, to secure to ourselves an eternal salvation and an existence in the presence of our Father and God, while they will be wasted away, and be destroyed from the earth, and from every kingdom where there is peace and righteousness.

We are blessed, and we may never expect our happiness and heaven until we gain a perfect victory over the devil, hell, and the grave; and that we cannot do in this mortality; but we can conquer to a certain degree, and gain admission into the favour of our Father and God, and receive His promise to be received into His celestial kingdom, when we shall have a perfect victory and power over everything that is evil. I will give way for others. May God bless you. Amen.

JOURNEY TO THE NORTH—FOLLY OF EXPECTING TO SIT AT EASE IN ZION—PROGRESSION—THE NATIONS UNDER GOD'S CONTROL—PROSPERITY OF THE SAINTS—POWER OF BRIGHAM YOUNG—THE GOSPEL ALPHABET.

A Discourse, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, May 31, 1857.

Brother Brigham has expressed my feelings in regard to our journey to Salmon river, so far as he has spoken upon that subject. The trip was considerably fatiguing, for our travel averaged nearly two hundred miles a week, which left but little time to rest, only when our animals were eating. Yesterday and the day before I felt sick, and I told brother Brigham that I felt as though I was sore and afflicted from the crown of my head to the soles of my feet. That expression conveys an idea of my physical feelings, and still I have recruited, for I am now eight pounds heavier than I was when I went away.

As for the country north, I am satisfied with it; for, were we to go a great way beyond where we were, it would not be an easy job to touch us, for we got pretty nearly to the end, and there was no way to get further with waggons, but by crossing the Rocky Mountains, to some of the head waters of the Missouri. But with all the poor country I have seen during our journey, much of it is far beyond that part of Vermont in which I was raised until I was eleven years of age; and had I always remained there, I never should have personally known but what it was a beautiful country; for people are prone to think that the regions they are brought up in are the most beautiful in the world. I have been back there twice, and have never found, in all my travels through these mountains, so rough a country as where I was born; and I presume it was so where brother Brigham, and Joseph Smith, and many more of the Elders of the House of Israel were born: they came from a rough, hard country.

After receiving the Gospel, the Lord has so ordered it, that we have come to where he has led us, because at present there was no other place. We have come into the mountains, to become inured to hardship, privation, and want, and to raise up a posterity that will become hard, substantial men, to bear off this kingdom to every nation and kingdom upon the face of the earth. That is why it is so, and I am thankful. I would not change these mountains for any portion of the earth I ever beheld, until God has accomplished His designs with us here. When He has done this, and when we have overcome and kept His commandments, these mountains and these valleys are ours, and all the earth in the four quarters thereof, and we can go and come at our pleasure; and that day is not a great way off, for many generations will not pass away before that time will come.

I do not fear the world. We are here in the mountains and in the valleys, and are as secure here as though we were in heaven; because,

if we were there, and did not keep the commandments, we would have to suffer the consequences. When Lucifer sinned against God and His commandments, he was cast out, with all those that sustained and upheld him in his rebellious course. Many suppose that when they get to heaven they can sit down upon flowery beds of ease and have nothing to do. I never expect that day. It is just so with a great many, when they come here; they suppose that everything is going to be prepared for them; they suppose that they will sit down in ease, and eat, and drink, and wear, and that there will be no person to trouble them. We have come here to become inured to work—to build temples, and improve upon the elements that God has placed around us, that we may become more skilful to-morrow, through the experience of to-day. What I do not to-day, when the sun goes down, I lay down to sleep, which is typical of death; and in the morning I rise and commence my work where I left it yesterday. That course is typical of the probations we take. But suppose that I do not improve my time to-day, I wake up to-morrow and find myself in the rear; and then, if I do not improve upon that day, and again lay down to sleep, on awaking, I find myself still in the rear. This day's work is typical of this probation, and the sleep of every night is typical of death, and rising in the morning is typical of the resurrection. They are days' labours, and it is for us to be faithful to-day, to-morrow, and every day.

Brethren, this is the course we have to take; it is a progressive work from one day to another, and from one week to another; and if we advance this year, we are so far advanced in preparation to better go through the next year. If I have one thousand bushels of wheat laid up this year, can you not understand that I am better qualified to lay up two thousand bushels during the next year? And then in the succeeding year I am better prepared to add four thousand bushels to my amount on hand, and then eight thousand, and so on.

My feelings are for us to wake up as a people, every one of us; and, instead of taking a course to throw away our substance, let us gather together; for, so sure as this people will do this, they will be blessed, and God will hold the nations by the bit, as you hold a horse. If we are faithful, He will do it,—mark my words. God will hold the world by the bit, and they cannot help themselves. If we will do right from this time henceforth they never can move or take a step against us, but what they will fail in it; and I know it. It is for us to do right, to walk humbly, and keep the commandments of God, repent where we have done wrong, and do wrong no more.

There never was a time when the devil worked harder with this people than now. He will work with men and women, and try to stir up contention in this Church; and you have got to guard against it with all your hearts. As brother Brigham has mentioned, there never was a time when the devil worked harder to destroy this people than now; and it is for every man and woman and child to wake up, and live their religion, and serve their God. Now is the time. Is it a good time? I never saw a better time since I was on the earth than I see to-day. I never saw this people so prosperous, and I never saw the earth with such a carpet upon it as it has this year. In all the lands I ever travelled, I never saw such wheat, and oats, and barley, as are now growing from here to Bear River; and they say it is so in the south, in the east, and in the west. And at Limhi the crops look promising. They have sowed 125 bushels

of wheat and other grain at Salmon River.

Everything is flourishing; but how easy God can clip it, even now. He can send the grasshoppers, and make a perfect desolation of this year's crop, as easily as I can throw this book lid over. Why? Because He rules in the armies of heaven, and controls the affairs of this earth, according to His own pleasure, and the world know it not. He sends angels and ministering spirits to transact His business, upon the same principle that brother Brigham sends his brethren to England, Denmark, the States, and this way, and that. He sits upon His throne and says, Joseph, go and do that; Peter, attend to that; and they do it. This is a natural principle there just as much as here, though the people cannot realize it so sensibly. He sends his Elders and delegates, as we sent brother George A. Smith, and brother Bernhisel, and brother John Taylor. Brother Brigham did not go; but his authority accompanied those brethren; also the power of God who controls him. If I should tell one of my wives to go to Box Elder and transact business for me, she has more authority in that matter than any king upon his throne, or the President of the United States. Why? Because she goes in my authority.

I go in brother Brigham's authority, which is the authority of God. That power you have all got, so far as you are faithful. I have heard brother Brigham say that a Bishop now has more influence over his ward than Joseph had over the Church in his day. Joseph could not so thoroughly control the people, for they were wild like bulls; but when he could not make them do what he wanted them to, he suffered them to do what they pleased.

I speak of these things by way of encouragement to you, brethren and sisters. You are a good people: I respect you; I have pride in you, when you live your religion; but let us wake up. We have done first rate; but we can wake up more, and keep waking up, and attend to the things you have been told to attend to; and one of them is, to lay up stores of corn, wheat, oats, peas, beans, buck wheat, and every thing else that can be preserved; for you will see a day when you will want it; and it will be when we shall feel the effects of famine, and when the United States have not any food. And inasmuch as we are wise and prudent in this matter, we shall have power over them, and they cannot help themselves. And the day will come when the wicked shall not come here to impose upon our good feelings, and for us to nourish them, while they are infusing the poison of their corruption in our midst. I have borne and borne that wickedness until I will not bear it any longer. How long have I borne their abuse? For twenty-five years; and the law of the land is, that a man is of age when he is 21; and we have served four years beyond that time, free gratis. We are now pretty free, and we will be more free when we are thirty. It will be so, if we will do right.

It takes us all to do right, like the limbs and branches of one tree partaking of the nourishment of the stock to which they belong, and the stock draws its nourishment from the root. Let us find out the nature of the roots, that we may better understand the trunk and the branches. I have to take the alphabet of salvation with which to learn the first principles of the doctrine of Christ, and then, as I progress, I can read all the celestial law by the same letters. We learn the alphabet of the English language, then we learn the spelling book, the reader, the geography, history, and everything by means of the same alphabet.

The first principles of the doctrine of Christ are the alphabet of the celestial law; therefore, not leaving the first principles of the doctrine of Christ, let us go on unto perfection. Let us be diligent in keeping the commandments of our God, that we may be saved in His celestial kingdom. Amen.

RESULT OF THE DELEGATION TO CONGRESS FOR THE ADMISSION OF UTAH AS A STATE—CONDITION OF SOCIETY IN THE STATES—RETURN OF APOSTATES.

Remarks, by Elder George A. Smith, Made in the Bowery, Great Salt Lake City, May 31, 1857.

It is with the greatest pleasure, brethren and sisters, that I have the privilege of beholding your faces, and of hearing the voice, testimony, and narrative of our worthy President, Brigham Young. It is not easy for me to find language to describe my feelings and to express my gratitude to my Heavenly Father, and to my brethren and sisters, for the preservation of my life, and for the privilege I enjoy among you on the present occasion.

I went abroad, and have been absent a little more than one year and one month to perform a mission which was new to me, depending upon the faith of the Saints and the blessings of the Almighty, that through their faith and my own exertions I might accomplish the work I started out to do; but it came out a good deal like the fishermen in the days of our Saviour who toiled all night and caught nothing; still it has been to me a school of experience, as I have had a chance to behold something of the manner, and have observed a little of the principles, the honour, and the integrity which rule the actions of the Federal Government of our great and glorious union.

It is generally considered in the world that truth bears away the victory. It was in fact laid down by some of the ancient prophets that such was really the case. Things have changed a little now-a-days, but it is an age of improvement. If a man tells the truth, he stands no earthly chance whatever; he has got to lie and mix so much lie with the truth that it will hide it almost entirely, or he cannot receive any credit whatever. So it is to a great extent, and instead of truth governing the world at the present time, lies and falsehood govern it, as far as I have observed.

It will be recollected, when I left the Valley, there was a great scarcity of provisions; we were on half rations, and very frequently not half. We were making the best estimate we could to stretch out flour until harvest, and picking up everything we could to sustain ourselves until the glorious day of harvest should come. Such was the case with a great many of us; and those who had provisions were dividing it out to those who had none, by the spoonful. If they had a spoonful, they divided it; and if they had two, they were dividing that; and this condition of affairs

was proving to the world that brotherly love and affection existed here, unheard of and unknown in the history of mankind, except in Deseret, for a whole people to be so straitened for provisions, and at the same time not a solitary person perish of starvation or want—I say such a thing is unheard of in the history of mankind. When this was fairly commencing, I went away. It was understood in the States that we were all starving to death. When I got down there, I told them I was as short of provisions as anybody else, and consequently had come down where they had something to eat.

I went away from here weighing 243 pounds at the Tithing Office, and not being well fed at that, and falling off considerably during the last year previous to going away.

When I got down to the States, where the climate did not agree with my lungs, I spent a good share of the winter in doing some of the tallest coughing of any man living. However, I fatted up considerably, and got to be quite a decent-looking "chap." When I left St. Louis, I weighed 260 pounds. I thought I was going home in fine order; but, behold, and lo! all my Missouri and eastern beef I had gathered shook off on the plains, and I found myself the poor, "lean," meagre man you see before you. When I got to the Tithing Office, the other day, I was about seven pounds lighter than when I went away; and I expect I have made that up since I have got home. My health has greatly improved since I left the Missouri river, with my decreasing weight.

I am very thankful that the Lord has preserved me and returned me again to your midst. The news which you probably have received is unimportant, though you have received very little for the last six months; for, you know, Uncle Sam is poor, and not able to carry his mails; and the winter has been very hard, and the circumstances have been such that he could not even send out messages or anything. But the rivers all run the same way they did when I was there before, and they run in about the same direction. Railroad collisions, steamboat accidents, fires, and freezing to death are just as common as before, and a little more so. And another thing I suppose you will be glad to learn—the devil is not dead. [Brigham Young: I feel thankful for that.]

A great portion of the people have come to the conclusion, after having been a great many years considering the subject over, that we are a very desperate set of fellows out here. Politicians are a little vexed, for they do not know what to do with us. They did not admit any Territory into the Union during this session of Congress, though they did grant a permission graciously to 250,000 inhabitants residing in the Territory of Minnesoto to make a constitution.

I have looked on and taken items, thought and reflected, saw how it was going, waiting for an opportunity. You know it was a very modest mission I went down on; I went to Washington to ask permission to enter the Union; and I did not want to go in until I saw a fair chance; I hated to ask, and be refused admission. I have rejoiced very much at every particle of news that I could receive from the mountains. I received letters from President Young and others, three, four, and sometimes six months after they were written. When they did arrive, they afforded me a great deal of pleasure, and were a source of rejoicing, especially to learn that the Saints were waking up.

On my way here with the mail, I had the additional cause of rejoicing in beholding that a great many sick persons—persons whose lives had been dreadfully in danger—had been

lucky enough to escape, and by escaping the narrow chance of a hundred thousand deaths, have been enabled to travel to some peaceable land where they expect to enjoy themselves. But I must say, from the little observation I had of them, they were a sickly crowd; and when they had an opportunity, they vomited freely, and by that process would beable, probably, to keep along until they got down to the Missouri river.

But we understand they are not agreed. A part of the party would relate their narrow escape, their hair's breadth deliverance, and the other part would pronounce it all a lie—not a word of truth in it. One end of the party would contradict what the other end of it would affirm. If I ever desired anything on the earth with all my heart, since I came to these Valleys, it was that the Lord would gather out of our midst all those that offend. Every time I met a party, I felt like shouting "Glory, hallelujah." The work I saw was going on, and I felt to rejoice.

I did not go to Washington putting my trust in man, neither do I come home putting my trust in man. The Almighty God is at the helm; He rules His people, He governs and controls all men, and He can restrain the wicked at His pleasure; but let me tell you, if the designs of the spirit of the devil that reigns in the hearts of the wicked against us, prompting them to our destruction, could be executed, we would be exterminated from the face of the earth: but God limits their power, and as long as they cannot gratify their whole desires, just so long they may rage and foam; but if you put any trust whatever in man, if you rely on the arm of man to protect you, you will be disappointed. What protection have we ever had from the day we commenced to preach the Gospel to the present day? We expect nothing but the arm of the Almighty to protect His people; let us, therefore, put our trust in Him, and just let the devil howl.

I had a little serious conversation with Captain Smith at Fort Kearney. The very gentlemanly commander of that fort, Major Wharton, had nearly lost his eyesight, principally by watching for the hostile Cheyenne Indians through the spy glass, and Captain Smith was acting commander. I enquired what was the condition of the dragoons stationed there? He replied, they had about fifty horses but their hoofs had come off. How many have you that can do efficient service, if called upon? He said they had about ten or twelve in good condition, but fresh horses were expected.

The company of handcart Elders were an astonishment to everybody that saw them. The traders on the road say that mules are nowhere by the side of them. I never saw such a pretty sight in my life. We had a meeting with them on Horse-shoe Creek, and a better set of men I never saw, and men that were old when I was a boy were as active as boys, rolling on with their handcarts, singing and rejoicing.

Perhaps, when I get some other opportunity, I may feel free, without intruding on the time of others, to speak more particularly on the things that pertained to my mission. May the Lord bless us, and enable us to live righteously and soberly, and rise with the Star of the Morning, and enjoy eternal glory, is my prayer, in the name of Jesus Christ. Amen.

UTILITY OF CORRECTION—NECESSITY OF LIVING OUR RELIGION—OUR OWN CHARACTER AFFECTING POSTERITY—THE SAINTS BLESSED ABOVE ALL OTHER PEOPLE—RESULT OF REBELLION AGAINST AUTHORITY, ETC.

A Discourse, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, June 7, 1857.

I feel as though I would like to express a few of the sentiments and feelings that are passing in my mind. We have had much preaching, exhortation, correction, and reproof, and some might say a great deal of chastisement; though I call chastisement neither more nor less than reproof or correction. When we are corrected by our leaders, it is to set us right, to show us the wrong course, and induce us to pursue the right one. If I do wrong, if I get astray, it is perfectly right that some one should correct me; and when I am corrected, it is not right for me to justify myself; for, if I do, I sustain the course of an incorrect purpose. When I am corrected, it is my duty to listen, to reform, and walk in the straight and narrow way. If we will not learn by precept nor by example, we have to learn by the things we suffer. Is it not better for people to learn by correction than by bitter experience? The old saying is, that "Experience is a hard master."

There are some who are not so much benefitted by preaching as they might be, because they do not remember and apply what they hear. It has a pleasing effect upon the ear, like a tune well played upon a musical instrument, but makes so little of an impression, that it cannot be repeated by the hearer. The word does not enter the ear and proceed to the heart, which is the place of deposit. There the word of God should be deposited, which would be at the seat of government in the human form. We each have a seat of government within us, because we are incorporated bodies. Every man that comes into this world is an independent being, upon the same principle that our Father and our God is independent, only He is independent to a greater degree, being further advanced in perfection. He came here, and helped to organize this earth; and having had an experience in organizing earths before He came here, He was capable, and had every principle necessary to create this earth and fill it with inhabitants. If there had not been a seat of government in Him, and all those powers and faculties necessary to propagate the human species, He never could have done that work. We are His sons and daughters.

Now, what course is it for us to take as a people? It is for us to unitedly go to work and live our religion, practise it in our lives; and the more you live it and practise it the better you will be, and it will beget a love of truth and righteousness in you that you never can get rid of in time nor in eternity. Then our posterity will also partake of that holy principle which is in us, wherefore they will naturally love the truth from their infancy. A great many people do not think that our characters and course of life are going to affect our posterity, but they will. The seed

from a good ripe cucumber will produce good fruit, like that which produced the seed. Has the woman an interest in this, as well as the man? She has. The tree that bears the fruit affects that fruit for better or worse. The Saviour says that a good tree will produce good fruit, and a corrupt tree cannot produce good fruit, but it will produce corrupt fruit. Upon the same principle, how can a woman produce a good posterity when she is corrupt? She cannot.

If we will do right, will do just as we have been told in all things, we will dwell in peace and quietness from this time henceforth and for ever, and I know it.

For some time past, the weather has been warm, and the ground parched by heat, and now the Lord has again given us rain. What a beautiful shower we had last night! Do I not feel thankful? Yes, as much so as for anything of this nature I ever received. Did it bless me? Yes. It also blessed every one of you, whether you have any grain, fruit, and vegetables growing, or not. Why? Because if you have not, you have to live upon the products of the fields and gardens of some of your neighbours. It affects every one of you as much as it does me; you are blessed as much as I am; I can only eat what one man can eat. I cannot partake of these benefits to any greater amount than you can, and all that I expect while I dwell in the flesh is what I want to eat, clothes that are comfortable to wear, houses to live in, and what I want to drink; I cannot drink all City Creek myself; I can only just partake of enough of those blessings to sustain myself.

My feelings are that we are blessed above all the people that ever did live, that we read of. We are blessed above the people of Enoch; and far beyond the people in the days of Jesus, for they were driven, scattered, and peeled throughout the world, and they have never yet been able to gather again. But we are gathered, and we never will be scattered again —no never, while the earth stands, if you will do as you are told. Will we go to Jackson county? Yes, we will go there, just as we will to the city of Fillmore, independently. We will go and come at our pleasure, and no one to molest us; and we will build up that city, and that, too, upon natural principles, just as we go and build up Farmington, in Davis county, or this city, or any place we occupy.

How will it be with our enemies? The Lord deals with them and leads them, just as much as He does you and me. Can He hold them as with a bit, the same as you can a horse? Yes, and He can put it into the hearts of that people to send up a petition here for the Mormons to buy that whole land, and we will be under no necessity of shedding blood. God does not want to shed blood without it is necessary, any more than He wants us to go and slaughter a beast when we have no need of it. But when we have need of meat, and are driven to it by necessity, then it is all right. If it is necessary that we should shed blood, then it is right. All things are right that are done according to the will and pleasure of God.

My feelings are to exhort you, to pray you, be ye reconciled to God and to His servants; and if you will be reconciled to His servants you will be to God, and you cannot without. How can you be reconciled to a Being you never saw, and not to a being you do see? If you cannot love those you see and associate with every day, how can you love a Being you never did see? It is impossible. And one of the greatest sins you commit is to sin against those you do know—those whom God has sent and authorized,—for it is His authority which you

rebel against; and, in sinning against it, you sin against God the Father who sent them. Upon the same principle, when we send brother Bernhisel to Washington, should they take him and misuse him, they show despite to the authority that sent him. You send a minister to Europe, and should they cast him out and whip him they show despite to the authority that sent him—to the whole United States, in case they had sent him.

Our Father and our God has sent Brigham and his brethren. If you rebel against them, you rebel against the authority that sent them. You sin not only against the authority or servants he has sent, but you sin against God who authorized them. If brother Brigham sends brother Wells to me as a delegate, to authorize me to do a thing, and I refuse, I sin against brother Brigham and against the one that sent him. Now, brethren, what are we told to do? Read a revelation that Joseph received of the Lord to Thomas B. Marsh concerning the Twelve; He told them to go forth and preach the Gospel to every nation, kindred, tongue, and people, or cause it to be done; and after your testimony cometh the testimony of earthquakes, of famine, of fire, and of desolation: it shall come upon the world, and it shall begin at my house, saith the Lord, that is, with that portion who rebel against Him in the midst of His house.

You can also read other revelations wherein the Lord says that, after you have done so and so, He will send famine, and earthquakes, and desolating sickness, &c., &c.; and that he who rejecteth you rejecteth me, and he that rejecteth me rejecteth my Father and my God. When you do this, you do it at your own risk, and to your own sorrow and distress, and the Spirit of God will so teach you all the time.

These calamities are coming; go and read for yourselves. If you do not believe me, and brother Brigham, and the Twelve, believe the revelation that God gave to Joseph. And then, if you do not believe Joseph, believe Isaiah, Jeremiah, and the Prophets; and if you cannot believe them, believe Jesus Christ; and if you cannot believe him, believe the Father. [Voice: "And if they believe the Father, they will believe all the rest."] Yes; brother Brigham says that if you believe the Father, you will believe all the rest. You can believe Jesus; and if you can believe Jesus, you can believe his Apostles, and then you can believe Joseph and his Apostles, and brother Brigham and his Apostles. Has brother Brigham got Apostles? Yes, he has ordained Twelve. Brother Joseph ordained Twelve, and so did Peter.

Brother Brigham is an apostle of Jesus, and I know it, just as much as ever Joseph was. I do not ask you to believe that for me; I know it is true. Brother Brigham, myself, and some others walked with brother Joseph in his regeneration, but we do not know whether we shall sit at his right hand or his left, or not; that is for the Father or others to dictate. It mattereth not, however; for if we keep the commandments of God we shall triumph over the world, the flesh, and the devil, and over every person living upon God's footstool that does not surrender themselves and all they have to him.

Brethren and sisters, this is the time in which to prepare. If you are not saved temporally in these Valleys, I shall not be. If you will take a course to bring distress on this people, we shall have to be distressed. I have learned enough to know that, when we were in Kirtland, and distress and desolation came upon this people, I had to suffer with them. I fled for England; brother Joseph and brother Brigham fled to Missouri; and every

man that would honour "Mormonism" and sustain it had to flee. Why? Because some would not honour it. The righteous had to suffer with the wicked; and it is the ungodly who bring trouble upon the righteous, and they have to pay that debt. If it is not in ten thousand times ten thousand years, they will have to pay the debt for unlawfully bringing distress upon the righteous.

What shall we do? The Lord is blessing us; and such a time of blessing I never saw. We never have been blessed so much as we are this year. Go to the north, to the south, to the east, and to the west, and you will see the earth matted over with vegetation to such an extent as I have never before seen. Go into our gardens and orchards, and you will find our trees even now actually breaking down with fruit. We shall have to thin out the peaches on the boughs, or they will break before they can ripen the load that is upon them. The limbs are breaking down with apples, plums, currants, and every kind of fruit that we are raising; and the strawberry vines would break down, if they were not already on the ground. I never saw the like in the States, nor in England, nor anywhere else.

The people are doing right; they are waking up; and the Lord looks upon us as a good father looks upon his boys who are in the field at work, digging and watering the ground, in the hot sun, up to the knees in mud, with their wives and their children. Says he, "My boys, you are good boys; I will give you some rain, I will wet your crops, and rest you a little while; but I will not let you have but a little water, for if I send the rains here the devil will come upon you with his gang. I will not let you have much rain, only enough to ease your labours a little while." That is the way my Father feels, and I feel so, when I have His Spirit; and that is the reason I can comprehend Him when I have His Spirit. You have heard me say that I felt joyful, funny, and jocular, according to the portion of the Spirit of the Lord I enjoyed. Do I feel like dancing and jumping? Yes, and like doing everything else that is good and comfortable. When I have the Spirit of the Lord, I feel so; and that makes me think that my Father in heaven felt so before me.

Brethren, go and build your storehouses before your grain is harvested, and lay it up, and let us never cease until we have got a seven years' supply. You may think that we shall not see times in which we shall need it. Do you not comprehend how comfortable it will be for us to know that we have grain enough to last us seven years? But it would make me feel bad for brother Brigham, myself, and a few others, and the Tithing Office, to have our granaries full, and the rest of the people have none. Why? Because we should have to hand out of our granaries as long as there was a kernel left. [Voice: "We should have to buy the whole of them."] Yes, we should have to buy your fine dresses, your jewellery, and everything you have got; which we shall do, if you do not lay up in store.

I ask, would things have been with us as they are now, if we had not repented and commenced anew? Now, 7 tons, or 14,000 lbs. of flour are dealt out of the Tithing Office every week to the hands upon the Public Works; and can they reduce the supplies that are in that office? They have not been able to yet, for some of the cellars are being dug out to put in grain. We have not store room enough to hold it, and we are obliged to go to the flouring mills to get storage for it. And the men who deal out the flour say that they have not reduced the supplies on hand, that they continually keep about so, and a little

more so. If you can account for that, go at it.

Does the Lord cause our grain to increase? He does, and that, too, upon natural principles. Sow one bushel of wheat, for instance; and when you harvest the product of that, you get, say, from 25 to 50 bushels. Where do those 25 or 50 bushels come from? Say that I go and put 100 pounds of flour into my bin, and that I afterwards take out forty times more flour than I put in, how did it come there? Upon the same principle that one bushel of wheat increased to forty. I will take one peach stone and plant it, and in about four years that peach stone will produce a tree that will bear from 500 to 1,000 peaches. Where did they come from? There was only one planted. They all come from the elements. Then cannot God increase our grain in the bin, as well as He can increase it in the field?

Brother Brigham and I once started with $13.50 and travelled 500 miles, paying $10 for every hundred miles travel, and paying for from two to three meals of victuals a day, and once in a while paying 50 cents apiece for a night's lodging; and when we got through, we had not quite as much money as when we started. But if we had not any, it was quite a miracle, though we had some money left. We performed that journey with the means I have mentioned. That money we spent was in the elements, or else an angel of God went where it was, and got it, and put it into our pockets. Brother Brigham kept the purse; I put my money with his, and he kept paying out; and if it had been in the line of our duty to have kept travelling to this day, we should had money unto this day. And once in a while we would take a weak sling, for we were so weakened by disease that both of us could not take a common trunk two feet long and ten inches square and put it in a waggon. We were feeble, and we continued so until we landed on Europe's shores, and then disease left us. The Devil meant to afflict us, to see whether he could not back us out; but he had two hard fellows to deal with.

The Lord was with us, and His angels went before us; and when we went to Kirtland, the people would not let us preach there only once apiece. I preached once, and compared them to a mess of old cracked pots, and every thing else I could think of, and declared that I would not preach there again. I never wanted to. They said that we were under the censure of the Almighty, because we were sick and afflicted. The Lord suffered it to be so, that He might try their righteousness and virtue.

Let us go to work, every man and woman of us, and lay up our stores, and build good store-houses, and increase. If we will do this, brethren, we will have some of the finest seasons you ever saw. Our grain will increase, and we will lay a foundation for the world and the ungodly, and we will buy them for our servants. They will be glad to come and work for us for bread, and each one of us will be like Joseph in Egypt was to his father's house. They will come to us and buy grain and the good things of this world; for I know that we are the people who have got to do that thing.

Will you be slack, brethren, and let the evil come upon us, when we forewarn you of the future events that are coming? Now, supposing that I had not the spirit of prophecy upon me, then I had better sit down. If a man gets up here and lets the Spirit of God dictate him, he cannot help prophesying, for the Holy Ghost is the Spirit of prophecy, and he will foretell future events, and you cannot help it. We are telling of what the prophets

have said—of what the Lord has said to Joseph. Wake up, now, wake up, O Israel, and lay up your grain and your stores. I tell you that there is trouble coming upon the world. They have a pretty good drouth in some places this year. I do not know whether brother Amasa has told you, but almost everything is burnt up in Southern California. They have got to live there and get bread, and probably will be glad to take a hand-cart.

Is it so in the United States? It is. They have got to eat that dish; and when famine, pestilence, and starvation come upon us in a small degree, it will increase upon them fourfold, packed down and running over, and they cannot help it. Let them exult. There never was such a prejudice existing against this people as there is at this day. The Devil is stirring them up because we have commenced that Temple; and we will build it, and they cannot help themselves; and we will lay up the grain for seven years, and thousands of them will worship us for a little johnny cake, and I will live to see it: so will you. And when you see it, you will then have knowledge, won't you?

We do not so much care whether you have any confidence in our being Prophets, or not; but if you will go to and do as you are told, you shall see these things, and have a knowledge of all we tell you. That is practical religion, if all men go to work and till the earth, raise grain, and live our religion, and not come up here as a few of you dandies do, and suck our vitals out of us by getting into fancy shops, and this, and that, and the other. You are no better than we are, and not half as good. We are the saviours of men, and we have got to work for it—to dig and scrape; and the harder we scrape the quicker it will come about. This people work, and they are the best people that ever did live; but there is a great chance for improvement.

I improved yesterday: I worked and made all the improvements I could, and did the best I could; but it came night, and I laid down to take a nap, which is typical of death. This morning I have risen up and again commenced my labours; and I am going to improve to-day, and do better than I did yesterday. But in comes another night of sleep; I lay down, which is typical of death; and I rise in the morning, which is typical of the resurrection, and I renew my labours. I have to begin where I left off; but you cannot realize but that you have to take one jump away ahead, when you come to leave your bodies and go into the spirit world. That is not so, for you will have to commence to hoe your row where you left off.

People talk about running races for a wager. No person can gain the wager, only those that run lawfully through to the place appointed. These half runs will not gain the prize. There are a great many that turn back and run the other way, but their road will be a thousand times longer than ours; and the straighter we run the nearer we get to the point we have to gain.

As for our store-house ever being empty again—if we will take the course laid down to us, it will never be. And we have to increase our store-houses more than a hundredfold; and if this people take that course, the granaries will be fuller than they are now; and they must be built in a more substantial manner. And when we have built this Temple, it is hardly a comparison to what we will build the next time; and the Devil will still rage worse and worse, and he will rage, and rage, and foam; but if we will do right he never can come over these mountains; or, in other words, he may get here, but the tabernacles

he wants to come here never can—no never, for they will fall without our touching them. [Voice: "And it will be laid on the 'Mormons.'"] Yes, they lay the killing of Babbitt and Gunnison to the "Mormons," and they say that Dr. Bernhisel will kill Brigham in one year, [laughter in the stand and in the congregation,] because he has got jealous of him. I must confess that would be the biggest miracle that I ever saw. Almost every evil that has been committed during the past twenty years has been laid upon the "Mormons;" and they are trying to make themselves believe that the "Mormons" have Danites, or destroying angels, in every nook and corner.

Now, you may call that extravagant, but the world believe it. I never saw people so foolish as are the world at this time, and they never can affect us. I want you to keep that in view. That is my text; they never can trouble us, if we do as we are told. And when brother Brigham crooks his little finger, let our hands move. I am preaching what they say.

We shall prosper, and the soil and the mountains will grow rich, and we will never lack for anything. We may draw wood out of the mountains continually, as we need it, and there will still be as much as there is now. We will eat bread to all eternity, and our bins will still be full. You may wear dresses to all eternity, if you will make them, and there will always be plenty.

I am in my element when I am among this people and speaking to them; and my prayer is, by night and day, that I may be as simple as a child in my communications, and speak the truth. As for my praying that God will make me eloquent, as the world call it, I never want it, but that He may make me eloquent in the truth, to speak it in its plainness and simplicity.

Brethren and sisters, here in these mountains is the centre of government; here is head-quarters for the whole earth; and this will be head-quarters until this head-quarters make another. And when head-quarters are made at Jerusalem, we shall make them. Why? Because this is the dispensation of dispensations; and where Israel has dropped down, we have got to build them up and establish them, just as much as men and women have to be raised in the resurrection where they lie down, by the authority of God.

The earth is the Lord's, and we are His servants; and let every man, according to the authority he possesses, dedicate his houses, the material of which they are built, the earth they stand upon, and his orchards and fields; and they will be blessed, and I know it. We are in the best place on the earth in which to sanctify and bless the earth and the inhabitants upon it, and the mountains, and the little hills, and the fountains of water. That is our business, and to bless each other, and build each other up, and raise up a pure and a holy people. That is what we are here for; and if you do not honour the calling you are called to, you will be good for nothing.

God bless you, brethren; God bless you, sisters; and God bless your children, and the earth, and all there is in it, for your sake. Amen.

PRACTICAL RELIGION — SIMPLICITY — TEMPORAL SALVATION — ADVANTAGES OF UTAH AS A SETTLEMENT FOR THE SAINTS—FALSE REPORTS, ETC.

Remarks, by President Brigham Young, Made in the Bowery, Great Salt Lake City, a.m. of June 7, 1857.

I am thankful for the privilege of assembling with the congregation of the Saints on another day that is set apart to worship God. I delight in hearing the servants of the Lord speak of those things that pertain to life and salvation. Practical religion is what we all need, to prepare us to enjoy that which we have in our anticipations—that which we hold in our faith. Merely the theory of any religion does people but little good. This is the great failing of Bible Christians, as they are called. They have the theory of the religion of which the Bible testifies, but the practical part they spurn from them. This is why the Latter-day Saints have become so obnoxious to the Christian world. They believe in the practical part of the religion of which the Scriptures are a history. You may take the plan and details of former Christianity; but, unless it is reduced to practice, it will not benefit the people.

I delight extremely in plain simplicity. Brother Kimball desires to be plain and simple, even like a child. I delight in this. I believe, according to my feelings, that if I had all the mastery of language that has ever been obtained by the learned, my spirit would delight more in childlike conversation, and that, too, in a simple language, than in the most learned literary style that is used. A plain, clear method of expressing ideas is the most pleasing to me. I always delight to hear brother Kimball speak, and I will take the liberty of saying to this congregation that brother Heber C. Kimball, in his spirit and in his faith, I do believe, is as true, as faithful, and correct, as any man that ever lived; but he has not that peculiar mastery of language that some have. He does not tell the people all that is in his mind: that would be impossible. He conveys a great deal in a few words.

There is no person that ever heard me complain of or disapprobate in the least anything that brother Kimball says. The reason is simply this: I do know his spirit, and what is in his mind. Whether he tells one-fourth of it, or speaks it to the right or to the left, or whether he hits a particle of it, I know what he means, and know that his meaning is just right. If he was blessed with the talent to clearly convey and explain the ideas that are in his mind, I will venture to say that he would be one of the greatest speakers that ever spoke on this earth, for true knowledge, sentiment, and principle. We need the spirit by which he speaks and lives in order to understand all that he means by his expressions. I say this, not having any fear in my mind that brother Kimball will, in his feelings, cast any reflections upon me for thus expressing myself.

I know that I am a great many times placed under difficulty to bring

before the people the truth in a manner plain and simple enough to reach their understandings; and I know that this is the case with others.

I have seen Joseph when it was impossible for him to give the people his views upon a subject that he designed to speak upon.

Such is the case with myself; such is the case with every man that I ever heard speak. It is so with brother Kimball and many others who arise to address you here. When some rise here to present a dish of mental food to the congregation, they will be two hours, perhaps, in bringing out a dozen kernels of corn; but brother Kimball produces a full dish of both corn and beans in one quarter of the time, or less; and we have a fine soup and sweetmeats mixed with it—a taste here and a taste there. If it could be comprehended by the people, they would generally find as much in one of his sermons as there is in forty or two hundred sermons delivered by those flowery speakers that sometimes address you.

Brother Kimball was afraid of tiring us. I said that I should never be afraid of being tired with eating sucketash so long as I had room for a single spoonful. I generally deal out the sucketash, and I do not care whether there are two beans to one grain of corn, or one bean to two grains of corn; for those who like the beans best can pick them out, and those who prefer the corn can select it out. I really like the sucketash that brother Kimball has just laid before you, for it contains ingredients that pertain to our salvation.

I told you last Sabbath, and I can tell you again to-day, what brother Heber has just told you, that the enemy of all righteousness never was more formidably arrayed against the Saints than at this very present time. There never was a greater hatred against pure, undefiled, practical religion; and it seems as though every person was our enemy. But if your eyes were opened, as were those of Elijah's servant, you would see more that are for us than all that are against us.—

When people falter in their path, and stumble, and fall, if they had eyes to see—if they would cling to the Lord, and sustain His cause here upon the earth, in preference to turning their backs upon it, they would see that there are infinitely more for His cause than there are against it.

Men and women must have eyes to see, or they cannot understand these things: they must be revealed by the Spirit of God; for that is the only way in which people can understand the things of God. This makes it our imperative duty to study and know the will of God, and then do it with all our might. It brings us under the deepest obligations, for our own safety and security, to live so that we can have the mind of Christ within us, and understand the mind of the Lord day by day. If we do this, we are a happy people. As brother Heber observed, we are the happiest people upon the face of the whole earth.

You cannot go into any other community on the earth, and find that peace and union and those principles of honour, of justice, and of right between man and man, that you find in this community. You cannot find the same amount of good works, faith, virtue, kindness, gentleness, and peace that you find here: there is hardly enough of these good qualities among the world to enable me to establish a comparison. The whole world is in a turmoil, in a terror, and every man's hand seems to be against his neighbour, nation against nation, party against party, people against people. The world is in confusion, but this people are dwelling in peace.

As I told you last Sabbath, I have

an experience with regard to the feelings of over one hundred brethren during our late travels. Perfect peace and union reigned. If there was a cross word, I did not hear it; if there was a cross look, I did not see it; if there was a cross feeling, I did not perceive it. Can any other community produce such a set of men and women? Is any other people blessed like this people? No. We have the privilege now of living in peace, of securing to ourselves our temporal salvation: we enjoy this right. And we will find those words of brother Kimball to be true with regard to the suffering of the children of men around us; and if we do not hearken to the counsel given us, we will see the day in which we will wish that we had. We will lament, if we do not go to and secure to ourselves means for our temporal existence.

It is true that the Saviour says, "Seek first the kingdom of God and His righteousness;" but now we have the kingdom of heaven with us. We have sought it, and we have it in our possession. We enjoy the blessings of that kingdom; consequently, if we neglect everything else, we would be foolish, we would become extinct. But inasmuch as we have the kingdom of God within us, inasmuch as we have it here among us, inasmuch as we have the keys of it, the glory of it, the comfort of it, the power of it, and the laws of it, let us now go to and sustain our bodies, that we may live long on the earth to do good. And let us sustain our families—our wives and children—inasmuch as we have the necessary means and blessings preparatory to having all things added unto us.

Be wise: be as wise as the generations of this world. In the days of Jesus, those who received the kingdom and the spirit of the kingdom seemed to lose all sight of a temporal salvation; and Jesus said to his disciples, "The children of this world are wiser in their generations than the children of light." The children of light did not know how to sustain themselves; they did not understand how to preserve themselves and the kingdom with them.

There is danger on the other hand with this people. We have witnessed it; we have an abundant proof of it, that when the people actually turn to the world and seek after the things of this world, in order to secure to themselves the comforts of life, their affections appear to be weaned from the kingdom of God, and they become attached to the things of the world. It would be better if you and I never should have anything pertaining to this world, than to lose the spirit of the Gospel and love the world.

But have we not learned enough? Do we not now understand enough to know that strict economy is required at our hands, in order to sustain ourselves and prepare for our friends, and also for our foes, and to be able to deal out the staff of life, not only to our friends, but also to our foes, and prove to them, what we have preached all the day long, that we are the friends of mankind? We are actually their friends, not only spiritually, but temporally. Let us go to, then, and lay up in our store-houses, and prepare for the day of famine, of sorrow, and of trouble; for all those things written in the prophecies, in ancient days and in this our day, will surely come upon the inhabitants of the earth.

I bless you and your substance, with all that pertains to you; and if I could, I would so bring the Spirit of God upon you that you might have eyes to see, and be able to know the mind and will of God for yourselves.

We are in the happiest situation of any people in the world. We inhabit the very land in which we can live in

peace; and there is no other place on this earth that the Saints can now live in without being molested. Suppose, for instance, you should go to California. Brothers Amasa Lyman and Charles C. Rich went and made a settlement in South California, and many of the brethren were anxious that the whole Church should go there.

If we had gone there, this would have been about the last year in which any of the Saints could stay there. They would have been driven from their homes. It is about the last year that brother Amasa can stay there. Were he to tell you the true situation of that place, he would tell you that hell reigns there, and that it is just as much as any "Mormon" can do to live there, and that it is about time for him and every true Saint to leave that land.

Suppose that we should go south. A great many wanted to go to the Gila River: that was proposed when we first came to this Valley. It was said to be a lovely country, and that men could live there almost without labour. What if we had gone there? You see what has followed us here; but what would have been the result, if we had gone there? Long before this time we would have been outnumbered by our enemies: there would have been more against us than for us in our community. Suppose we had gone to Texas, where Lyman Wight went? He tried to make all the Saints believe that Joseph wanted to take the whole Church there. Long before this, we would have been killed, or compelled to leave that country. We could not have lived there; and it is as much as ever they can do to let us alone here.

As I have often said, I am thankful to a fulness that the Lord has brought us to these barren valleys, to these sterile mountains, to this desolate waste, where only Saints can or would live, to a region that is not desired by another class of people on the earth. When they come and have succeeded in getting our money, they will not stay any longer. When they have made all they can out of the Latter-day Saints, they wish to leave. And when you see a person who becomes tired of "Mormonism," and falters in his path, backslides in his feelings, at once his eye is to the States, to California, or to some other place besides this. Though, previous to their departure, such persons will write to their friends, and to newspapers abroad, every conceivable misrepresentation; and even the majority of the officers that have been sent here are trying to make the Government believe that we are taking the country; that we are actually usurping power to ourselves with regard to the soil; that we are transgressing the laws of the United States; that we are treasoners in our feelings, alienated from our Government, and so on and so forth. They also declare that the "Mormons" are getting out what little timber there is in the kanyons, and that if the timber is used up this land is not worth one penny an acre.

In playing the game that they do, they give us nine out of ten. A gentleman by the name of Morrill wished to deliver a speech in the House of Representatives, on the "Mormon" question; but his friends managed to prevent it; for they saw the light surface on which he rode while he was writing his speech. They saw that the delivery of his speech would do the "Mormons" more good than harm, and they managed to head off its delivery by a motion to adjourn, which prevailed. He felt chagrined at losing the opportunity to make his speech, which he thought was full of thunder, and which occupies six-and-a-half columns in a large newspaper, and much of it in nonpareil type. They did not want to hear it. Every

man of sense said, "Mr. Morrill, this will destroy your influence with your constituents, and do the 'Mormons' more good than hurt, and ruin our cause." No doubt his friends wished to steal it from him and let it have a still-birth; but Mr. Morrill feels himself imposed upon, runs straightway to the Globe Office, and gets it stuck into the paper, much to our credit and advantage. That is the way all our enemies do; they overshoot the mark they are aiming at.

Another man has written and got published a long article; and I have really thought that I would like to have the speech, which was never delivered, the long article, and some other articles of like character read before the public congregation. William Smith, brother to the Prophet, is the one suspected of having dictated the writing of the long article mentioned. He defies the United States to send a Governor here that can do anything with the "Mormons," except himself. He declares that no man can go to Utah but a man who is well acquainted with the "Mormons," and one who has as much influence among them as Brigham Young; and presents himself as the man. He also tells about the Danites, and asserts that they are in every town and city throughout the whole of the United States, and that their object is not known by the people; that they are all over the world; that there are thousands of them; and that the life of every officer that comes here is in the hands of the Danites; that even the President of the United States is not safe; for, at one wink from Brigham, the Danites will be upon him and kill him. After all this, he says that no man can go there; and when he gets through with his story, sufficiently so to expose who he is, he says, in purport, "I can go there; and if you do not believe me, try me; and if you think I cannot, give me the right to go there with a good large army.

Judge Drummond comes out with death and thunder on the "Mormons," and that no other man ought to govern the "Mormons" but Judge Drummond, the HORSE DEALER; and so it goes. And they publish that we have thousands and tens of thousands of men scattered over the world, full of fervour, integrity, and courage, and ready at a moment's warning. Just one word from Brigham, and they are ready to slay all before them; and then they turn round and proclaim that the "Mormons" ought to be used up, and that you can do this and that with them. It is all a pack of nonsense, the whole of it.

> "The devil is mad, and I am glad;
> And what can we do to please him?"

I know what I think, but I will not tell it now. It would please me better to have him kicked out of doors than anything else, and especially from this community.

If we would not say one word about people's living their religion, and let this Temple alone, and the spirit of improvement in regard to our religion, and everything pertaining to the world, and bid the world welcome to our houses and firesides, and strike hands with them, and call them our friends, we should have no difficulty with them. They have nothing against us, only they cannot do as they please when they come here, but have to observe the laws of the United States and this Territory, and a certain degree of moral decorum. They cannot do as they please in their corruptions, and they raise a hue and cry against the "Mormons."

If we would not say to the brethren and sisters, Try and live your religion according to the Spirit of the Gospel, grow in grace, and in the knowledge of the truth, and in all the graces and gifts of God's Spirit, all would be

peace between us and the wicked. If we were to say nothing about building a Temple to the name of Israel's God, the Devil would not be mad, and the case would be like that of a priest. In his vision in the night, he came along to a pretty good-sized town, walled in fine and nice; and he thought that he came to one corner where there stood a post, and that the Devil sat asleep and nodding on the top of it. But he opened his eyes—and noticed the priest, and asked him, "Which way are you going?—to the city?" "Yes," replied the priest, "but what are you doing here?" "O I am just overlooking the city." "How many devils does it take, besides you, to take care of this people?" "There is no other here besides myself; the whole people are under my control, and I have trained them so well that I have nothing to do; and they are so well learned in the doctrine of the devils, that they can almost get along without me. I am merely here to see whether they continue to do as they have been doing. I was thinking that I should have to go to another city; but, as you have come, I shall have more work." If we live so that the devil has need to look after us carefully, all is right.

The world would like to have us their friends, and to have us to do service to their father the Devil. We profess to be Saints of the Most High, and the people prove it by their actions. They are full of integrity and good works, and yet there are a few that ought to mend their ways; though I am happy to see that there are not many in this community, and that that number is growing less. And it is my constant prayer, all the day long, that God would multiply the righteous and righteous principles throughout the world, while he decreases the ungodly; and also that we may so live as to enjoy all the brethren have spoken of this morning, root out the devils, and bid all foul spirits to depart from our houses and community, that we may enjoy the peace of the Gospel in its fulness.

I pray both for my friends and for my enemies, that, if they will not repent, the earth may be speedily emptied of the ungodly. I have often told you how I love my enemies. I would do something for their salvation, if the Lord would permit me. And if the time was come, I would take a step to give them, not a superlative heaven, but a comparative place of peace. If it was in my power, I should perhaps be for doing this before the time.

Pray that our enemies may have no power over us; pray for the Spirit of the Gospel, that the Lord may strengthen the Elders, and keep them in the spirit of humility, while they are out preaching the Gospel; pray for the anointed of the Lord, for the house of Israel, those poor degraded Lamanites, that light and truth may spring up among them more and more. They begin to improve greatly; pray that it may continue, that they they may come to a knowledge of the truth, and help to build up Zion, and they will be a shield to us in the day of trouble. All this, and a great deal more, I feel to say; but, for the present, I will give way. May God bless us all. Amen.

THE CONSTITUTION OF THE UNITED STATES GUARANTEES ALL WE ASK—HOLLOW GENTILITY—POWER OF THE "MORMON" LEADERS—GOVERNMENT CORRUPTION.

Remarks, by President Brigham Young, Made in the Bowery, Great Salt Lake City, p.m. of June 7, 1857.

I can bear witness to the truth of what brother Hyde has said with regard to the principle of government; and I wish to add my testimony in these words. There is no people on this earth, in a national capacity, but what have been operated upon to return to what they themselves, in their own government, have prepared the way to accomplish. That is the overruling hand of God in the midst of the people, when they know it not.

Pertaining to the officers that brother Hyde has alluded to, there is no statute law in the United States, in neither the constitution nor the statutes at large, but what allows the Latter-day Saints every prerogative they could ask for. There is no right or privilege that we could ask to enjoy—none that any other people could reasonably ask to enjoy, but what is guaranteed unto us by the constitution and laws of the United States. Officials who feel to traduce the name and character of the Latter-day Saints, whether they be judges, marshals, Indian agents, or holding any other office under the United States' Government in this Territory, have to violate and trample under their feet their oaths to be loyal to the Government and laws by which they profess to be governed, in order to intrude in the least on the rights of this or any other peaceful, law-abiding community. To the honour of a few of those officials that have come here, we can say that they have honoured the law under which they came, while others have trampled it under their feet. And for officers to infringe upon any of our rights, they have got to transgress the law that they are sworn to maintain. These are facts. If men will only observe the laws of the United States—will only honour the laws they are sworn to honour, we are safe.

It would please me much if the congregation that assembles here from Sabbath to Sabbath could hear the details of the foul slanders of men that have been here, that they might know what they will spew out. The great majority of this people have no idea what rottenness those characters carry within them; and they did not find it here: they brought it from the places from whence they came. They come here as full of foul matter as any shell or skin can be stuffed; and yet I have heard some of the Saints say that such and such a one of the lot was a perfect gentleman. Speaking as the world view men and things, in the eyes of the vast majority of mankind, the Devil is the greatest gentleman that ever made his appearance on this earth. In accordance with their estimate, you cannot begin to produce a person who is so much of a gentleman as the Devil himself.

There are but few here that actually know the face of a Saint from

that of a devil; and that is one reason why we are exhorting the people all the time to obtain the spirit of revelation, that they may know whether they are right themselves or not, and whether their neighbours are right or not; and that when truth is presented to them they can partake of it and receive it with a keen appetite, as food which their spirits rejoice in; and that when evil is presented they can detect it. But there are so many who profess to be Saints that live beneath their privileges, that it becomes a constant task on me and others to plead with the people to repent, to forsake their heart wanderings, and return to the Lord their God, and seek His face and favour, and never stop until they get the spirit of revelation within them, that they may know for themselves who are gentlemen and ladies, who are angels or devils; and know and understand the truth from error, light from darkness, and be able to detect every deception and every deceptive character. How long shall we labour? We will labour on until we are worn out.

I am exceedingly thankful that the excessive labours that have been upon me are not on me now as they have been. The spirit of reformation has taken hold on the people; it has kindled the fire of the Almighty in Mount Zion to burn out many of the ungodly that could not stand it, and they have fled. I feel happy; it is a rest to me. I feel as though I should endure yet for many years. But the labour that has been upon me in observing the grovelling backwardness of many of the Latter-day Saints, to see where they were going, was indeed hard to be endured. It is not long since many of our Bishops and other leading men in this community could not tell a Saint from a devil. Do you not suppose that that danger is before me all the time? But within the last six months, comparatively a hundred tons of care and anxiety have been removed from my shoulders; and I hope that this fire will continue to burn among this people until those poor, miserable curses—those poor, miserable gentlemen, shall all leave us. I pray that the fire of God may burn them out. I pray for this continually.

There are few men who, like myself, feel the burden of this; but take the mass of the community, and it is, "How do you do, Mr. Devil?" And for a pound of tea, or a pint of whiskey, it seems that many might be bought. And when a "Mormon" undertakes to sell goods here, many of the people think that he ought to give them away, or sell to them upon credit, which they never try to cancel. And if the "Mormon" merchant deals upon a business principle, the people will flock to the gentile stores, where they will trust them. Why will they trust them? Because they know that they will get their pay. I know of men bearing the character of Latter-day Saints, who, because a "Mormon" dealer would not let his goods go out of the store without pay, or a good prospect of pay, would go to the gentile stores and get trusted, and then say, "O what a good man that gentile is!" while, at the same time, he is as full of hell as an egg is full of meat, and all he wants is a chance to spew it out. They will meet you with bland expressions, with soft silky hands, and velvet lips, and will blarney around you; but let a mob come, and they are ready to point out their victims here and there, and be glad to see us destroyed.

Those whom the Government sends here are a most miserable set; and, as a general thing, they do know enough to tell a decent lie. But this is not altogether to be wondered at, for they are under the same difficulty as we are sometimes: it is hard for them to tell a man who has got

brains in his head from one who is filled with pudding. The President and his Cabinet know nothing about the characters whom they send here: if they did, many who have come here never would have been sent. If we cannot always discern the children of men, it is no wonder that they are blind, and cannot send men here capable of making a decent lie. If they have not already told every falsehood about us that they can invent, they will be mighty sorry when they think of it; for, if they could have told any more, they would have done so. They have made and told every lie that they knew how to; and if there is any blame on them for not lying more, it must be attributed to their ignorance.

I would like to come here next Sunday morning, at about eight o'clock, and read to you those beautiful stories they have invented and published, (Oh, they are lovely!) and let you understand how little sense they contain. They have us eaten up by crickets, then by grasshoppers (I suppose that the grasshoppers must have beaten the crickets); and when they found that the grasshoppers and crickets had not eaten us up, then the drouth came and destroyed us; and after all that, the cry from one end of the nation to the other now is to destroy the "Mormons." They will have quite a job, for there is more than one that can work at that game.

What do you suppose the Government thinks about those furiosos and their lies? The Government feels about that matter somewhat as a friend felt towards Morrill, who was going to deliver that GREAT—(but I cannot hollow loud enough)—that GREAT speech, that he thought was so full of thunder; but behold, when the shell cracked, it made no noise. I have no doubt but what his friends were determined to have the speech hushed up; they saw its shallowness, and were satisfied that it would not accomplish one thing that he designed it should. Men who think, know that all such persons are devoid of the principal item, viz., good sense to discern that they do not rightly understand things themselves. They are like the chap who thought he knew it all, and a doctor said to him, "Between you and me, we know everything." The young man thought it was first rate, and calculated to find out what the doctor knew. Says the doctor, "I cannot think of but one thing that you do not know." "O doctor, will you reveal that to me?" "If I thought it would do much good, or if you would profit by it, I would reveal it to you. Perhaps I may as well tell you; for there is one thing you do not know, though I believe that you know everything else, and that is, that you are a fool; which I have learned since I began to converse with you. And now, between you and me, we do know the whole of it."

Government knows full well the miserable nonsense and the tirade of abuse that is heaped upon us; but what do they care about it? If they had the power of putting such characters on chips, as we do, and carrying them out, perhaps they would never give them office; but they have not that faculty as we have. We can look men out of our community, and they will run and howl, thinking that their lives are in danger.

I presume that there are still hundreds and thousands of communications daily sent to the President of the United States by applicants for office, whom, if he could take up on chips, as we can, and set them out at Washington, he would most gladly so dispose of. But what is to be done? Why, give the poor, miserable dog a crumb, or an old bone, and say, "Get out, now!" and that is the way they get here. To the praise of a few who have been here, be it said, they kept the law; but almost universally the

Government officers that have come here have trampled the laws under their feet, and have spurned them to derision.

If officers of the law will keep the law, it is all we ask of them while they are here; but if they do not keep the law, we will make them suffer the penalty. They are afraid of "Mormonism," like the Irishman who was arraigned before a court of justice for a misdemeanor. He lamented bitterly, and the judge told him not to mourn, for he would see that he had justice done to him. "And sure that is what I am afraid of," replied Paddy. So it is with them; they are all the time afraid of justice. When they come here they are afraid that justice is going to overtake them, instead of the "Mormons" doing them harm; and they do not like justice.

I will now say a few words in regard to the brethren's helping us on the Public Works. I think that scores of men have come to me and said, "Brother Brigham, don't you want a team to work on the Public Works? I really want to let a team go on to the Public Works." We have not needed them until now. We are going to sell our oxen to pay our debts, and we will now let the brethren work with their teams, as they have desired. We shall now prove them by their works. James said, "Show me your faith without your works, and I will show you my faith by my works." We will apply that Scripture to you; if you will show your faith without your works, we will show you our faith by our works, and see how many will follow the example.

There are horse teams and mule teams in abundance, and the spring work is pretty nigh done. Horse teams and mule teams will haul rock as well as oxen, though it is generally supposed that they cannot. We will sell our cattle to pay our debts; for, if some poor, miserable people tell the truth, and we have to leave here, I do not want to go away in debt to our enemies; for the Lord has told us not to go in debt to our enemies. If I can get the brethren to do as we want them to do, in a short time we will not owe a Gentile one half-dollar. We never would have been in debt to our enemies, if I could have had my plans carried out. Some others have had their way; and I, with a few others, have had to stand and lift the load. If I could be permitted to have my way, I would always have the dollar on hand to buy my enemy, instead of owing him a dollar and having to be sold for it. I would always have a purse ready to buy those who are for sale, instead of being out of means at the sale. I would make every thousand dollars return two, whereas I cannot do that while letting others have their way.

We want you to report yourselves forthwith, brethren. You can tell your neighbours, and the word will go through the city and county. But we do not want men to come here and say, "Here is a horse," or "I will turn out an ox," or, "Brother Wells, I will send a team, if you will support it and hire a man to drive it." We do not want any such proffered blessings, but we want them proffered upon the principle that you hire your own board or bring it with you, and bring your horse-feed and maintain yourselves, just as you do at home about your own work, and come and do the labour necessary to be done. We do not wish any man to say, "Here I am; I want you to board me, and I want some horse feed, stable room, reins, whipletrees and everything else." We want men to stay at home, unless they come to do the clean work and provide for themselves and animals.

We have wagons rigged for transporting heavy blocks of stone, and we

are going to try hauling them with horses. If you do not believe that horses and mules can haul heavy stones as well as oxen, come and see my horses and mules do it; they will do it better than oxen.

Would you like to assemble here next Sunday morning and hear those pretty stories read? They are delightful. If that is your wish, you will all signify it by being here by eight o'clock next Sunday morning, when you shall hear those beautiful stories, and learn how delightful you appear in the eyes of the world, according to their representations. In the absence of important news, I think the reading of those stories will cheer you so much!

There is but one fact that makes our enemies mad at us, and it is a principle visible and tangible to the natural senses, though I would not say that it is the internal working of the natural senses to the natural man. But one fact can be produced, that makes our enemies angry at us, and that is this—we actually will sustain our leaders; we will be of one heart and mind, which is the same thing. I do have that power and influence here that no other man on this earth has in the midst of his community, with the exception, perhaps, of some whom we call heathen, and the members of the Church of Rome. And I do not suppose that there can be a bishop or priest in the whole Roman Catholic kingdom who has a people around him that have that implicit confidence in him which this people have in their leaders.

If the President of the United States could have the influence that I have in the midst of this people—even over as many people in the United States as there are Latter-day Saints that I preside over, he would in a moment give $100,000, which is his salary for four years. They spend their scores of thousands and hundreds of thousands to get the name of having an influence—of being a man who can wield a certain amount of power. This is also the feeling with Cabinet officers, Senators, Representatives, and Governors of States; and even the clerks in the different departments at Washington will, if they have the money, give a large portion of their salary just to get a clerkship. Office-hunters will throw a hundred dollars here, and fifty dollars there, to secure their election or appointment. Candidates for Congress will deal out a thousand dollars to a certain set of men to go to one district and electioneer, and five hundred to another, and two hundred to another, according to the influence of the people in the district. They buy their positions with money, and know that they have not the influence that they would like to have, and which they see that I have; and that mortifies them. And I presume that not many Presidents of the United States have been elected without its costing them a quarter or half of their salary.

What do you suppose that Fremont expended during the last presidential campaign? Probably not less than two million dollars. His California property was rated at eight million, and a company in England proffered five million for one half of that property which the Government had ceded to him. It is presumable that he expended twice ten hundred thousand dollars, and perhaps five hundred thousand on the top of that; but he did not succeed in being elected President. Had he succeeded, he would have been the most influential man in the Government, simply because he had become the President.

It has been the practice for years, in the United States, for each party to have what they call a Corruption Fund, to which the members contribute their fifty cents, five dollars, or fifty dollars. What for? To carry

on an election. There is not an election for a President of the United States that probably costs less than one-half of the worth of the State of New-York or Pennsylvania. Hundreds of millions are expended in the presidential election at each four years.

What do they do in Congress? Before the last presidential election, there was not as much business done by that army of men as would rightly occupy the time of any legislative body for a very few days. What were they doing? Log rolling. They also get fine ladies to electioneer with different influential gentlemen, and they exert their influence in the various States where they reside. The female portion of the community have elected the President for years and years. And the Corruption Fund is made use of by the different parties, one man throwing out five hundred dollars for one place, another a thousand, another two or three thousand. But I will now stop speaking on that subject, for there is no end to those matters.

Commotion and war are abroad among the nations, and they will continue to be troubled; and sore vexation, and mourning, and weeping, and desolation await the inhabitants of the earth.

While we enjoy the privilege of the holy Gospel, does it not become us, as men and women of God, to be sober, full of faith and good works, and to administer salvation to one another, and to every person that will receive the truth at our hands? It becomes us to be Saints indeed. We know that the world is angry at us, and that we cannot help. We mean to pursue our course, build up the kingdom of God on earth, and establish Zion. We have also got to assist in rebuilding Jerusalem; for, as brother Kimball has said, if it is built up, we have got to assist in doing it.

The house of Israel is scattered upon every island and among every nation: they have to be gathered by the Gospel's being preached to them; and we expect to have the Devil to fight. Joseph said, years ago, that he had all hell on his back, and all the world. All the evil influences that knew anything about him were combined to crush him; but, said he, "I will rise above them all, and bear off the kingdom;" and so he did, until he was slain. God suffered him to be slain for His testimony, that it might become a law through being sealed by his blood, which was the case the moment his blood was spilled, the same as with the law of Jesus Christ when he spilled his blood. Then the testimony became in force. It must be so; God suffered it.

It now remains with us to bear off this kingdom, build up Zion, and establish the law thereof, until Christ shall reign King of nations as he now reigns King of Saints, which is nearer at hand than you and I may believe. May the Lord help us to be faithful in this, that we may rejoice in the perfect law of liberty, in the name of Jesus Christ. Amen.

PRIVILEGES BETTER APPRECIATED BY ABSENCE—PRESENT SALVATION.

Remarks by Elder Charles C. Rich, Delivered in the Bowery, Great Salt Lake City, June 14, 1857.

Brethren and sisters, I can say that I feel rejoiced with the opportunity of beholding your faces in this place. It has been a little over two years since I enjoyed such a privilege, and perhaps I can appreciate it better by being deprived of it. Those who have been absent from this place can appreciate this privilege as well as myself.

I see a great many faces that I am acquainted with, and many that I am not. Thousands have immigrated from different countries to this place, since I left here, who have embraced the everlasting Gospel for the same purpose I have—that is, for the purpose of being Saints.

I have often remarked, and truly feel, that even the Saints themselves do not appreciate the blessings they enjoy. Those who have been away from the Saints, in the world, have been made acquainted with the doings of the world and with their spirit: these can to a little extent appreciate the blessings that the Saints enjoy.

We have embraced the everlasting Gospel in different countries, and immigrated to this country, for the purpose of obtaining salvation; and truly there is nothing to hinder us in obtaining it, if we only embrace the Gospel as it should be embraced; for if we embrace the Gospel as we should, we embrace the salvation that pertains to it; that is, it will save us all the time.

The difference between the Gospel of Jesus Christ and the ceremonies that are in the world is, that they propose to save people a thousand years hence, or some other time; but the Gospel we have embraced proposes to save us at the time we receive it, and so continue to all eternity.

For this purpose we immigrated to these valleys, that we may live our religion, obey the precepts of the Gospel, and do as we should do every day we live; consequently, we are all the time saved by discharging the duties incumbent upon us to-day: we are saved to-day. But, if we do not do these duties to-day, we are not saved to-day. It is this course that will make us happy—that will establish us in a present salvation, and make us rejoice continually.

Truly we can embrace these principles of salvation which have been revealed to us in the Gospel; we can live them: but we have seen that at present we cannot do it in any other land than this. Consequently, this is a choice land to us; and we have much reason to rejoice in the blessings we enjoy.

When I look around and behold the prospects before the Saints, and the great improvements since I left this place, it astonishes me. We have great reason to acknowledge the hand of God in the rich blessings he is continually bestowing upon us. It remains for us to fully embrace the principles of salvation taught to us from time to time, and live our religion from day to day.

If we pursue this course, we shall

J S Smith

all the time be saved and prepared for what is coming to-morrow; but, if we do not do this, we can neither be prepared for present duties nor for the duties of the future.

It is to me the greatest satisfaction I can think of to enjoy the privilege of being with the Saints, and being engaged in establishing the principles of the kingdom of God on the earth. If we cultivate those principles in our bosoms and practice them in our lives, it brings universal peace and happiness: this is what we will enjoy. Principles that dwell in the bosom of our heavenly Father he has revealed unto us, and will continue to reveal to us what will make us happy and prepare us to dwell with him in heaven.

That we may live and discharge the duties incumbent upon us all the days of our lives, and build up and establish the kingdom of God on the earth, is my prayer in the name of Jesus Christ. Amen.

COMPREHENSIVENESS OF TRUE RELIGION—SACRIFICE FOR THE KINGDOM OF GOD—THE SAINTS SHOULD BE SUPERIOR TO THE WORLD IN ALL THINGS—TRUST IN GOD, ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, June 14, 1857.

I cannot express my feelings; I can imagine, but cannot give vent to my imaginations, when I realize the situation of the Saints in the valleys of these mountains. I expect, if I should give way to my feelings mingled with the weekness pertaining to mankind, that you would call me more foolish than a Methodist, or even more foolish than a right down shouting Ranter.

I think that I know how to prize the blessings I enjoy; and I also really think that there are a great many here who know how to prize theirs. My soul is full of gratitude. We are far from our oppressors, far from those who seek to destroy us solely on account of our faith, and are secured in the midst of these sterile, inhospitable mountains and valleys. They are so to every person, upon natural principles; but the Saints live here.

When I go abroad, when I visit a neighbour, when I meet a man or a woman in the street, when I assemble with the community in which I live, I am in the midst of Saints, or at least of those who profess to be Saints; and if they are not Saints, I think they are trying to become so with all their might. I know how to prize these blessings; and, if I was a right good old fashioned shouting Methodist, I should get up here and begin to talk, and it would not be long before I should be shouting "Glory!" "Hallelujah!" "Praise the Lord!" and you would hear the response, all over the meeting, "Amen!" "Glory!" and in a short time we should get into a real shout.

I am full all the time; and there are many here who know how to enjoy the society of the Saints. I

am not obliged to mingle my voice with the wicked and the ungodly; I am not obliged to associate with them. Brother Rich knows what it is to be with the wicked, for he has been living in the nethermost corner of sin and iniquity for a long time; and he knows how to appreciate the society of the Saints here—how to mingle with them with a heart of gratitude.

I wish to say a few words to the Saints upon what we call our holy religion. If you and I are in the line of our duty when we talk, when we sing, when we preach, when we pray, when we rise up and when we lie down, when we go out and when we come in, in all the varied scenes and duties of this busy life, every iota that we perform is embraced in our holy religion. The one is inseparably connected with the other through the the whole march of life, from the day that persons know the truth until they have completed their work on the earth preparatory to entering into a higher state of bliss. The religion that we have embraced is designed to correct people, to give them a true system, true laws, true ordinances, true customs, and to correct them in every point in all the social duties and enjoyments of life. It teaches us every principle that is necessary to prepare people here on the earth to become a perfect Zion—the pure in heart—a perfect heaven on earth.

When the law is revealed to us and the ordinances committed to our charge, if we exercise ourselves therein according to the best knowledge and wisdom that we have, and continue so to do, God will add to us, until we shall know how to establish Zion in perfection, and have the kingdom of God, in the fulness thereof, in our midst and within us, and enjoy the society of holy beings. All the real business we have on hand is to promote our religion.

When the brethren rise up here to exhort you, as brother Hyde has, to attend to a little temporal business, that is a portion of our religion. I told you, I think, last Sabbath, while speaking on that subject, to seek now to sustain this community—to seek to sustain ourselves. As brother Hyde has remarked, the first thing now to attend to is to prepare for a day of want and sorrow.

I told you, you will recollect, that we have the kingdom of God with us: we sought that first. There may be here and there, in this congregation, a person who has not done this; but almost every man and woman before me have sought the kingdom of God with all their hearts. Some may have done so in Missouri, in Illinois, in other parts of the United States, in Ireland, Scotland, Wales, Germany, France, England, and in many other foreign lands. They have sought the kingdom of God with all their hearts, and have found it, and enjoy the principles, and spirit, and power of it. It is that which gives me the privilege of looking at you in these distant valleys.

We have got the kingdom: we sought it with all our hearts; though many of us have been robbed of our substance not less than five times. Yes, we have been robbed many times of all we possessed on earth, because we sought the kingdom of God and its principles. We have been driven from our homes time and time again. We have many times suffered the loss of all temporal possessions. I say we; though there are brethren and sisters here who have not been in the Church over a year, and some two, others three years; but you are numbered with the Saints, and the Saints have suffered the loss of all things, time and time again. What for? For the kingdom of heaven's sake and its righteousness.

It is our privilege to be as wise in our generation as the children of this world; and not only so, but it is our *duty*, to be as wise in our generation as the children of this world. We have the true light and knowledge, and we ought to know as much as the philosophical world, or as any other people on the earth. We ought at least to know as much about politics as do the political world, or as do any other people. I expect that we do; and if we only apply our minds in the proper time and channel, we know as much about the Christian world as do any other people, and we ought to know as much about the whole world as do any other people. In fact, we ought to know more upon all those matters than any other people; for we are privileged with far superior advantages, through faith and obedience to the Gospel.

There is one principle which we will acknowledge to be infallible; and I feel like illustrating it by a few circumstances pertaining to this people. We are under obligation to trust in our God; and this is the groundwork of all we can do ourselves. You know that we cannot actually make one hair white or black by exercising the power that we have. We cannot, as it is written, add to our stature one cubit. That proves that in and of ourselves alone we can do nothing. We have been trusting in God, you know, all the time, in order to accomplish what we have. We have trusted in the Lord, or we never would have received this Gospel. We have had confidence in him, and in His revealed will to the children of men. If we should lose this confidence, our faith, and our hope, we are then left without any strength; consequently we know better than to leave our God. In performing everything we can for our temporal salvation, do you not naturally understand that it is through a more or less implicit confidence in our God?

It is not by our works alone, but we are co-workers with the God of heaven—with our Father: we are helpers. We expect to be saved, and we have the work to perform to save ourselves. That is necessary to give us experience to know what to do with our salvation when we have obtained it. We do not intend to forsake our God, nor to say that we have done this or that; for we have not done it alone, and do not expect to. We must learn, and I may say that very many have learned in a great degree, that it is by implicit confidence in our God that we perform all that we do here pertaining to His kingdom on the earth.

We have heard much said, during six months past, to this congregation, with regard to our acts—with regard to our conduct one towards the other. There has been much said in regard to the spirit of reform. That spirit manifested itself in the case of our immigration last season. We did prove to God, angels, and good men and good women, also to wicked men and women, and to the devils in hell, that we had confidence in our God and in our religion.

Perhaps many of the congregation are ignorant with regard to the true situation of this community, in a temporal point of view, at the time assistance was sent to our late immigration and for the year past. You may take men that are keen observers, close calculators, and they can prove to themselves and to you this one fact, that last September—and I do not know but in August—this community had eaten up the small amount of produce that grew the previous year, so that there was not a bushel of grain to start upon, or that had been kept over. When the harvest came, and the grain and vegetables were all gathered, the declaration of close ob-

servers was that you could not find enough provisions raised throughout the Territory to sustain this community nine months. It was not in the country; it did not grow here. It was not in the fields of wheat when the grain was threshed; the potatoes and the buckwheat were not gathered; the pease and the beans did not grow; and the amount necessary to sustain life was not on hand to sustain this community nine months, if a close calculation had been made.

I couple this with the faith and acts of the people in assisting the immigration last fall. We said to the brethren, Get the wheat ground, take the flour, and go and bring in the immigration. And I bear my testimony in the name of the Lord God of Israel, that if this community had not have done as they were requested pertaining to the immigration, we this day would not have had a bushel of wheat in the market in this Territory.

But this community took their teams, loaded up provisions and clothing, and went to the immigrants on the Plains; and some of them went almost naked and barefooted. I know of men who were in the City on business when the call was made, and they started off to assist those who were in the snow, and were gone two months without shoes to their feet or comfortable clothing to keep them warm; for they had not brought those articles from home with them, on account of expecting to return. They did not go back to get a new pair of shoes and clothing sufficient to keep them from freezing among the snows of these mountains, and then stay at home; but they promptly obeyed the call, saying, If I can borrow flour, I will take it to the brethren, and will pay it back when I come in!

Did the people prove that they had implicit confidence in their God? They did. They left their families without wood, and their grain lying in the field; their wheat not threshed, their potatoes not dug; no forage gathered for their cattle, and no preparations for sowing the fall wheat; and trusted in the Lord to provide for them, or to have an opportunity to sow in the winter, or the next spring, or never. What was the result of that highly praiseworthy conduct? Hundreds of lives were saved, and we have plenty.

Some go against the people selling wheat to anybody but those who build up the kingdom of God. Have I ever objected to it? I say, let the Saints have it, if you have got it. But what did we see here a year ago last winter? A merchant bought up a large amount of wheat at from a dollar to a dollar and a half a bushel, and flour at from four to five dollars a hundred. What was the result? He could not take it to the States nor to California; and I bought it at a much less price than he paid for it in cash and goods, and paid him in cattle. I am now buying wheat for seventy-five cents a bushel that the merchants here have bought in at from $1.25 to $1.75 a bushel.

If this community had not hearkened to the wants of their brethren and sisters who came in last fall, this would not have been; but we would now have been in want. Who believes this? I reasonably know it; and it would almost be impossible for me to view the matter in any different light. I was careful to look for the welfare and salvation of this people. I have always looked for their salvation, both spiritually and temporally. I looked well to it last year, and the year before that.

A year ago this spring was about as hard a time as has been in this Territory. There was not flour nor wheat for sale. I had not much, and I was feeding a great many. I told you then what I intended to do: I can tell you now what I did. When the

pinching time came on, my knowledge with regard to the dealings of God with His people taught me to labour in accordance with my faith and His promises, and I said, "I will part with that which I have to sustain life, until the last four ounces are gone; for, if I undertake to keep enough to sustain my family and workmen, and deprive the destitute, I shall come to want with the community, and we shall not sustain ourselves. If I will not turn away any that are in need, I can induce the next brother to do the same, and this community will not suffer for the staff of life." Still, I suppose that some did suffer; and what was the reason? If all persons had felt in their hearts to hand out just as long as they had anything to deal out, and not have been pinched up in their feelings, and bound up in their hearts and in their affections in the love of the things of this world, and one man on this side, and another on the other side had not have said in his heart, "True, I can spare five hundred pounds of flour; but now is my time to get fifty dollars a hundred for it, and now is my time to make the spoil," there need not one have suffered. There was just enough such men in the community to affect the faith of the Saints, and to cause a few to suffer.

If there had been as many to act as they should, as there were to act as they should not, our bins would have been as full of flour as they are this year. All that saved us this year was renewing our covenants, keeping the commandments of God, and walking humbly before Him. That is what causes the wheat to be here, whether you believe it or not.

It is the liberal heart, the liberal feelings of men and women—of those who are full of faith in God that they will not suffer, because He will provide for His people in the last days. He has done so; but He will not provide for you and me, except we live our religion. If we will live our religion, walk in the light of the Lord's countenance, day by day, so as to have fellowship with our Father and His Son Jesus Christ, by the power of the Holy Ghost, and with every good being in heaven and on earth, let me tell you that hell may spew and bellow, and the devils may howl, and they cannot scathe you and me any more than can a few crickets. But, to enjoy the protection of the Almighty, we have got to live our religion—to live so that we have the mind of Christ within us.

We have obtained the kingdom of heaven and the keys of it long ago, and now we have got to live so that they will not be taken from us, but that we will continue to increase in all the graces of His Spirit. Then, instead of backsliding, we shall become rich in heavenly things, and grow up into Christ our living head, until the things of this world are as plentiful with us in our days as they are with the children of the world.

We ought to have a little more wisdom; and I mean to have it, and mean that this people shall have it. They shall have more knowledge and understanding pertaining to heaven and heavenly beings, and to earth and everything pertaining to it, than any other people. I am determined that I will so lead this people, according to the best of my ability and skill, that they shall obtain it, with the help of God and the prayers of faith. If the people had been as liberal last year as they have been this, there would have been no crying for bread. This year our hearts are soft—they are a little more elastic, and our blessings are more. Another circumstance I will mention is this:—

We were owing a debt of $12,000 to one of the merchants in this city, and have been disappointed in the East with regard to drafts and money

matters. As I have frequently told you, and tell you now, when the business of this Church that belongs here to be conducted is conducted in other lands, we have as yet no men but what get in a muss and entangle our feet. They undertake to do that which should be done here, and God is not with them to dictate their doings as they should be dictated, and they fail in their calculations. Such transactions had somewhat straitened our financial condition. We were not ready to discharge this one debt. We had expected to pay the debt in cash, but had the opportunity of paying it with the cattle, when upon examination we had but a few scattering here and there—a few cows, and a few two year olds and yearlings. Last spring we raked the herd ground, and gathered up all the cattle that would answer any purpose for working, for sale, or for beef.

Said I, "Every cow that I own shall go to pay this debt; and if the brethren will come and buy my mules and horses, they shall go also." The next man said the same—"We will turn out our whole stock, and pay this debt, and trust in God for the result."

We stopped the teams which were hauling stone, expecting that we should have to go to drawing stone with our horses and mules. By that method we had one hundred head of cattle to turn into good feed, to rest a few days, and be fit for travelling. We had sent north and south to the Bishops of the various wards, and also hunted the ranges for our own cattle; and, said I, "I know that God has provided for me, and I am not afraid to trust Him;" and so said the next, and the next. We wanted to turn out four hundred head of cattle, in order to accomplish what was desired.

Yesterday we turned out the last of the cattle that we needed to pay that debt. We went to the herd ground, where brother Stringham had said there were none, and we got about one hundred and seventy head there. And the brethren began to bring in and bring in, and the cattle that we had drawn stone with are all still in the good feed, and the debt is paid, and we have now almost two hundred head of cattle on hand more than we had when we commenced. We are now better supplied with cattle for teams and beef, and with milch cows, and everything of the kind, than when we commenced; and we have not touched one of those animals that we needed to work on the Public Works.

But if I had puckered up to begin with, and if brother Kimball, and brother Wells, and Bishops Hunter, Hardy, and Little, and the rest of the brethren had done the same, and then sent out to see whether the brethren abroad would turn out stock to meet the liability, we never would have got those cattle into our hands. We would not even have seen them in the Territory; our eyes would have been so darkened that we could not so much as have seen them. I will venture that we can find more cattle now than we could six weeks ago, notwithstanding we have just turned out so many. These are stubborn facts; there is no dodging them. They cannot be philosophised away with me, for I know they are truths.

If this people will continue in well doing, I warrant them that they will multiply. You know the figure that brother Kimball presents once in a while; but I am not for stripping the old cow to death. And I say to the brethren, If any of you have turned out a cow or cattle to your injury, come, and we will return them again. If you do not wish for them back, feel as I do, and let them go. I have given them, and I will not go and take them back again. A good many have turned out cattle on donations. When we wrote to the Bishops on the

subject, we prepared the way so that we might receive them; for I felt then, by the Spirit, that a good many men and women would say, "Would you take anything as donations, for our tithing, &c., is paid? I have a cow or an ox, or a little money, that I can spare as well as not, and I will turn it out, if you will take it as a donation." The brethren were not instructed upon that point, so I informed them by letter that, if they were disposed to donate, they might; but we would take cattle on tithing or on the P. E. Fund debts; for there is a great amount owing us. If these debts were paid, we should have an abundance; for there is nearly $200,000 dollars due to the Perpetual Emigrating Fund alone. We cannot now collect these debts, for the brethren are poor; hence we have to operate without those means.

If any have suffered by their donations, I will say to them, We have more cattle than we had in the commencement, and we are better able to give than we were before we paid those debts. Do you not see the hand of the Lord in this? I know it, and I want every man to live so that he may see the hand of the Lord in all things, like the sun shining before him, that he may see the dealings of the Lord among the people, as plain as to see the path home to-day. If we live so, all is right; we are safe; we know how to save ourselves spiritually and temporally. What do you think of such a people? Are they not blessed of the Lord? They are a God-blessed people; and I do bless you in the name of the Lord Jesus Christ, even so. Amen.

THE FOUNTAIN OF TRUTH AND THE FOUNTAIN OF LIES—THE WORK OF GOD CANNOT BE IMPEDED—ONENESS IN THE PRIESTHOOD—ELECTION—SELF-JUSTIFICATION—SPIRIT OF HUMILITY.

A Discourse, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, April 19, 1857.

We have heard, I will say, most excellent doctrine from brother Lorenzo Young. What can be better? It is truth, and truth is light, and light is life.

Inasmuch as we receive the truth, we receive light; and if we receive light, we receive life. If that principle is in us, and it abounds—that is, in the practice of good works, it will be in us as a well of water springing up into everlasting life. Why? Because that little light—that little life that dwells in us, has got to run back into the fountain of life, just the same as a stream of water runs into its fountain, the sea. If these principles dwell in us and abound, they go back into the fountain of everlasting lives, and lead us into the reservoir of all truth. Why is it the reservoir of all truth? Because all truth emanates from that fountain, and everything that emanates from it has to be restored back thereto. There must be a restoration of all things which

have been spoken by the mouths of all the holy prophets since the world began.

Is there also a fountain of lies? Yes; inasmuch as we receive a lie, we are impregnated with the influence of it. Although we have received it from another person, inasmuch as we received it for a truth and cultivate it, we nourish the principles of lies within us; and all lies, all dishonesty, everything that is unwholesome, and that has not emanated from God, the fountain of all good, have emanated from the fountain of lies or error.

Then, upon the same principle, all lies have got to be restored to their fountain from whence they came; and those who become amalgamated must be restored to the same fountain where all liars go. So everything has got to be restored to the fountain from whence it came. If this is not so, I am grandly mistaken.

Will God restore and bring back his children? Yes. If every son and daughter of Adam are not brought back into His presence, or into the fountain from whence they sprang, it will be because they have perverted themselves and have become innoculated with the principles of evil until they are depraved. God will restore the righteous to His presence by righteousness, and the unrighteous to the fountain of unrighteousness with the principle of evil they have imbibed.

I am a full-blooded Restorationist you will perceive. I know, as well as I know anything, that everything must be restored to its own place, and this upon natural principles.

I did not think of these ideas before I rose to speak; but, as quick as I got up here, they came to me the same as though I had always been acquainted with them.

When we want the Spirit of Christ, what course shall we take to get it? There is but one way. Brother Brigham is our leader, our Prophet, Seer, and Revelator, to organise and set in order this Church and kingdom; and my calling is to be one with him, to assist him and act with him, and have the same spirit in me that is in him. That is my calling, whether I live up to it or not to the fullest extent. I should be one with him in all things, and should partake of the same power—the same spirit of revelation; and if I partake of these elements with him, then I am one with him; and if I do not come up to these privileges and duties, I am so far a hindrance to him, and draw him back instead of helping him forward.

Talk about blocking wheels, I tell you, gentlemen, you have no power or business to do that in the last days. The car is started, and will never stop to need blocking: you cannot block it.

[Voice: "They cannot run fast enough to block it."]

No; those who are not in that car are unable to keep up with it or to block it behind or before.

I have got on the car; I am in the kingdom of God in the last days, which will continue and bring in the winding-up scene of all things. Do you suppose it goes bumping along like an old, worn out, over-loaded conveyance, and every three or four feet somebody come along and put a block behind the wheel to keep it from rolling back? Get out with your nonsense. Brother Brigham, our leader, and myself, with every true Saint of God, have got on a car that moves swiftly along, and will never stop to need a block behind or before; and those that have not the spirit and power of this kingdom can never trammel it in its course—not one hair's breadth.

I have heard the Elders talk about blocking the wheel, as though they were giving great assistance; but, let me tell you, such a man would be in a poor business: it will be with him a good deal, as it was with those

anciently who undertook to steady the ark of the Lord: they were broken to pieces.

Now, there are a great many people going from here. Are they going to hinder this work? No; they have gone as missionaries to advance it tenfold faster, I will say, than if they had not gone. They cannot do anything against the truth, but for it. What they may do will make it more permanent, if their doings and sayings affect it at all.

Now, I pray; and you pray, many of you, and are humble: you pray for brother Brigham; you pray that the Holy Ghost may rest upon him; and then you pray that brothers Heber and Daniel may be one with him as he is one with Joseph, and as Joseph is one with Peter, Peter with Jesus, and Jesus with his Father.

Now, what course should I pursue? I should evade everything that would prevent me from stepping forward and being one with brother Brigham. Now, which would be the most profitable, and advance the cause of God the most, if a person should step in and undertake to break asunder that union that exists in the First Presidency of this Church, for me to allow it, or to step forward and slay him or her? It would be better for me to slay them and let the union continue; for it is better for one person to suffer than a whole nation to perish.

I pray that I may have the Spirit of my Father and my God, and the Spirit of Jesus, my elder brother, who is like unto his Father; and I pray that I may partake of the Spirit of the Holy Ghost, which is in the same family and lineage. Well, then, Father, let that Spirit and that power that was in Peter, and in James, and John, rest upon Brigham, and Heber, and Daniel; and then, Father, let the same power rest upon the Twelve Apostles that rested on the Twelve anciently; and let the same power and blessings rest upon the Seventies that were on the Seventies anciently; and let the same power rest upon the Patriarchs and Prophets that rested upon those orders anciently; and let the Bishopric and lesser Priesthood be blessed with the power of the calling and priesthood which rested upon those officers in former days.

Let this people pray for the same Spirit of the Father that rested upon the Patriarchs and Prophets, Jesus and his Apostles, upon Joseph and Brigham, and his brethren; for you never can become one unless you obtain that Spirit of oneness.

You have heard brother Brigham preach it here time and time again, and other men, that a scattering spirit was not the Spirit of God; and I know it is not. A spirit in a man's family that don't gather with him and act with him—is that the same kind of a spirit he possesses? No; it is the spirit of evil, and one that will lead a man or woman to death and destruction; and they cannot prosper who encourage it.

What course shall we take? The course we are taught and directed from time to time, by the revelations we have received that pertain to us, and by the teachings of the servants of God; and that will make us one.

Perhaps there may be some here who believe in Joseph Smith as a Prophet, Seer, and Revelator, and not in Brigham; but if you believe Joseph, it is all I ask of you. Don't that book say there shall be a famine and sickness, death and destruction among the nations? And don't it say it shall begin here, or at the house of God, first? Say you, "That was in Kirtland." Well, Kirtland is here. Another says, "That was in Nauvoo." I want to know if the Nauvoo Legion is not here, with all its officers? The kingdom is here, the empire of God is here, and everything pertaining to this kingdom.

The Lord may say to brother Brigham, I want you to go to San Bernardino and take this people. I want to know if Kirtland, Nauvoo, Great Salt Lake City, &c., are not there? If our Governor sits at one corner, or on one side, or under the table, that is the head.

It is so; Kirtland is here, Nauvoo and Winter Quarters are here, and the Nauvoo Legion is here: it certainly is, and they are going to train to-morrow, with all our officers. Brother Daniel is our Lieutenant-General, and brother Brigham is Governor still, and I am Lieutenant-Governor, and I am Daniel's Lieutenant-General. We have all got generalship about us, don't you see? And if we live faithfully, we shall have worlds without end; and we never shall cease our operations in this earth, nor in heaven; and if we do not whip out hell before we get through, it is because there is none. Find me a place where hell is, and we will root it out. Is hell always going to be on this earth? No; we'll tumble it overboard, or else it shall go on another earth, or we will throw it out of the back window.

In a pottery establishment, their broken jugs, churns, teapots, all the ware that has been glazed, and burnished, and made fit for burning, but have cracked in the burning, and broke to pieces, they throw through the back windows: they do not go into the mill again, but are thrown upon a heap to return again to their native element, or to be used for such purposes as they may serve, and they do not decompose very quick. The potter takes such broken ware and crushes it under a large stone wheel, mixes the coarse powder with a little clay, and makes it into what they call sagers, which are in the shape of a half-a-bushel with a bottom. These serve for a protection to the finer articles of ware in the operation of burning; these sagers are filled with fine ware, and piled one on the top of another in the furnace. Why do they make the sagers of that material? Because, if they should make them of close, raw clay, they would crack; the fire would get through them and defile the ware inside. They take these broken dishonoured vessels for this purpose, because they are porous and good for nothing else; they are made as vessels of wrath fitted for destruction.

God makes use of them as sagers to defend the better material in the time of burning and trial by fire. God used Pharoah upon the same principle: he was a vessel of wrath fitted for destruction. Did God fit him for destruction? No; no more than I would make a vessel to be destroyed. I never made one on that principle; but when I made vessels, it was to honour.

Did I go to England and preach the Gospel, win souls, and bring them here, to deny the faith, and go to hell? No. We go to win souls that we may save them and have joy with them in the day of eternity. I did not go to England for your money, or your goods, or fine things: if I went there for that purpose, I was disappointed. [Voice, "I guess you were."] I guess I was, and brother Brigham was, when I had to borrow money to pay our passage across the sea. I never went there for that, but some have. But what of that?

There are a great many people in the world that God ordained to give them their endowment, and they become vessels of wrath, fitted for destruction. Have we not laboured years here, and toiled to give you our blessings, and endowments, and anointings, and then sealed you up, and this, and that, and the other? Do you see them turn away? Did we make them so? We gave them all their blessings as much as we have given you yours; and they have be-

come vessels of wrath, they are fitting for destruction, and they will go and do the work of God, and He will bring about His purposes by them, and they will be destroyed; they will be used for sagers for a while, and answer as a shield—a protector to the house of Israel.

Now you say I believe in the principle of election. I do; I believe every thing that is right. Everybody is elected that will be elected, and then honour their calling and priesthood, and obtain the blessings and promises; and if they be faithful to the end of their days, they will be saved—every one of them. That is as far as I believe in election; and there are some elected to be damned. Why? Because they have taken a course to be damned, and they go to that fountain where they belong, and from whence they have drawn the evil principles that have changed them into vessels of wrath. That restores everything to its place.

Why must they go to that place—to the fountain of destruction? Because they have received those elements; and they have to go to that fountain to carry them back, or they carry you back with them because they predominate in you. That is my way of restoration.

If I gather good, virtuous, holy, pure, and undefiled principles, and have always been true and faithful to my brethren and to my God, these principles predominate in me and bring me to the fountain from whence they emanated.

Now, how can you help yourselves? You cannot. If I keep the commandments of God, I cannot be turned away from the true path, and so continue to the day of my death. I shall go into the celestial kingdom of our God, while those who take the opposite course will be damned and go to hell, where they belong.

If you want the spirit of the Prophets—the spirit that brother Brigham has got, which is the spirit of Joseph, (and Joseph had the spirit of Peter, from whence he received the Priesthood,) you must live your religion. Do you not see it is a line running, drawn from the Father to the Son, and from the Son to the Apostles, then to Joseph, then to brother Brigham, and then to those that are connected with him in their callings?

As I told brother Franklin the other day, I hit him a crack on the stand. Some have an idea that I have no business to speak. If I have not, I will tell you I have a right to give you a crack over the head, and then the head will talk to you. Since I hit brother Franklin over the head, then the head began to talk with him; and, says he, I will never hit you a crack with my right arm if you do right. I have a right to correct you, because I have the spirit of brother Brigham, or else I should never have done it.

You will admit I am his right arm. Is it the head that strikes? No; says he, You fellow, you give him a crack, and perhaps that will bring him to his senses; then I will talk to him. And what hurt did it do? It did hundreds of men good that were as faulty in some things as he was in that: it waked them up.

I will profit by the lash you got on your back, brother Franklin; and I will be cautious to do right. I did not get it on mine. Do I think any less of him? Not one particle. I love him better, because he received it and bowed under it as humble as a little child. Whom do I think less of? Those persons who will not receive a chastisement when they are guilty, but will justify themselves in their sins. I do not receive the spirit that is in them, because it is a spirit of evil. Did I ever? No.

I can remember an instance or two where I did wrong; but did I humble

myself? Yes, like a little child; and it seemed as though I never could get over it. Said I, "I am sorry brother Brigham; wont you forget it and let it pass?" I could have wept my eyes out, and melted into tears my whole body. Did brother Brigham despise me for it? No, he loved me better. I do not want to give him occasion to chastise me; but if I do, what course shall I take? Shall I get up here to justify myself? No; the Lord God Almighty help me from ever doing such a thing as that. When I am guilty, I am guilty. Supposing I don't know it—if he says it, that is enough.

There is nothing that will lead to damnation and destruction quicker than self justification when you are guilty of sin. As brother Orson said last Sunday, it is the first step to apostacy. Those men or women who will justify themselves in sin, and persist in that course, will deny this Gospel, and will go overboard. Were they one with Israel? No. Were they one with God's anointed? No. Were they one with their husbands? No. Were they one with the principle to which they were connected in the Gospel? No.

These are my views; they are the views of my brethren, and the views of Jesus; for he says, except we are one, we are not his. We should be one, like a large tree.

Some say they have tasted of the fruit of the tree of life. I have been talking about it: that tree is light, and light is life; the fruit is the element of the tree of life; and, except every man and woman on the earth become grafted into it, and into Christ, they will be lost.

You read about the tree of life: it says there are twelve manner of fruit on it. Some will say it means the twelve tribes of Israel. Admit this; they are grafted in; and then we will admit that we are their children, and that we belong to one of those tribes. If we are not grafted into the limbs of this tree according to our place, we shall be lost.

I do not care which way you take it, it is just as long one way as the other. We belong to some of those families you must admit; and I suppose all belong to the house of Israel; some of the blood of Ephraim, and some of Joseph, some of one, and some of another. Because we belong to the house of Israel, is it going to save us? No. Because we have been cut off in our fathers, and we have got to be grafted in; for God said, he did not acknowledge any covenants when this Church commenced; all old covenants were done away. Enter into the strait gate, therefore; and don't you counsel me. Don't counsel brother Brigham. You can come, to him for counsel; so can I; but I do not undertake to chastise him, nor to justify myself; but, say I, "Brother Brigham, I pray of thee, I entreat of thee, I beseech of thee to do this or that. Brother Daniel cannot chastise me without I am out of my place, any more than I can brother Brigham.

I entreat of my father to give me a piece of bread and butter, for I am hungry; that is the course for me to take; that is the course for the Twelve, the Seventies, High Priests, Bishops, Elders, &c., to take; and that is the course, ladies, for you to take with your husbands, and the course your children ought to take towards their parents.

Would not that make us one? There is no other principle that will make us one, only to be amenable to where we belong; and every person who refuses to be will go to destruction—I do not care whether they are men or women—and you cannot help yourselves. Amen.

OPPOSITION TO THE PRIESTHOOD, ETC.

Remarks by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, June 21, 1857.

My health is not very good, though I am in most excellent spirits. I have a good spirit on me, and my spirit is to do good; I have no other desire in my heart. And when I do good to my brethren and my sisters, it is the greatest happiness I have in this life to see them appreciate it; and the next thing is for me to appreciate every thing I receive from God through my brethren.

Is there anything in this life that I hold more dear to me than I do this Gospel and this kingdom? If there is, I know it not. If there ever should an object get between me and that, I should most humbly desire that object might be taken from me.

I am a weak man, and I am in a fallen world—in a world of devils and evil and corrupt spirits. Will they seek to afflict me in my body? They seek to afflict brother Brigham in his body; and it is just about as much as he can do to live and dwell here. And if it was not for the Spirit of God that inspires him, he would not want to live here; he would want to leave, and so would I.

I just know that there are more devils in this valley and in the world who are opposed to him and his two counsellors, than there are opposed to all the Elders of Israel; but they do not know it. And then their opposition is made manifest against those who stand next to us in authority, and so on down. But we shall live and prosper. And this people—every man, woman, and child that will follow brother Brigham and his brethren, will go into the celestial world also, as you have heard me say,—every one of brother Brigham's posterity and mine. And every man, woman, and accountable child that will live their religion, obey counsel, honour the Priesthood and our God, shall live.

A great many ask, "Why do you put those ifs into this promise? Because all promises and blessings are conditional: they are conjunctions; and where there is a conjunction there is a condition, if I understand the English language; and I believe that I understand it about as well as anybody. I can make grammar faster than you can swallow it; and my grammar is just as good as anybody's, if theirs is not better than mine.

I feel to say, God bless you.

I have been pleased to hear brother Lamb to-day. He began his discourse at a period long before the possession of the garden of Eden by Adam, and came down to this time; and when he got down to where he himself was acting, he began to bear testimony of this work and of the servants of God living in his day, and the Holy Ghost fell upon him; and it did not until then. God bless him, that he may be blessed, and live long, and increase, that there may many lambs spring from him; and may the same blessing rest upon all of you who wish to increase. And those that do not wish to increase, may God help them to dry up quickly, that

they may pucker up and come to an end. And let them that will increase, increase, and increase, and multiply, and fill the earth with the knowledge and power of God. Why? Because this work is true.

"Joseph was a true prophet of God, and Brigham is his successor, and I am his brother, and Daniel is my brother; and we will live and prosper until the devils are all shut up in hell, where they belong. They will cease troubling this earth; for they will all dry up like an old herring, as will every one that sympathises for them or with them. Now, sympathise with the Devil, if you want to crimp up. Just as quick as you begin that, the juice will run out of your eyes; and when the juice is drawn out of a tree it will dry up and die.

God bless you. Amen.

EXCHANGE OF FEELING AND SENTIMENT PRODUCES MUTUAL CONFIDENCE—NECESSITY OF CULTIVATING A CHILD-LIKE SPIRIT—DEVOTEDNESS OF THE SAINTS IN UTAH TOWARDS THE WORK OF GOD—GOD WILL TAKE CARE OF HIS OWN WORK, ETC.

Remarks by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, June 28, 1857.

I arise to express some of my feelings in relation to the brethren who may address the Saints from this stand from time to time. I wish you to understand that when you are called upon to speak to us here, we wish you to speak upon the same principle that brother Chislett has. Out of the abundance of the heart the mouth speaketh. Brother Chislett has spoken upon that principle. We do not expect the brethren to rise up here to instruct the people with regard to the special duties devolving upon them, or to give the revelations of Jesus Christ to lead the people.

Let me ask this congregation, what does strengthen your minds, your faith, and your confidence in your religion? Is it not the Spirit of the Lord? It is. Is not that what you require day by day? Do you not receive as much of the spirit of intelligence, of the spirit of knowledge, and the consoling influences of the Holy Ghost, to have people rise and testify of the things of God which they do know, of those things which they have experienced themselves? Does not that vividly bring to your minds the goodness of the Lord in revealing to you the truths of the Gospel? Does not that strengthen your faith, give you an increase of confidence, and witness to you that you are a child of God? Most assuredly it does. Therefore, when any testify of the things of God, it strengthens their brethren precisely as it did in days of old when they observed the counsel to "speak often one to another," "strengthen the brethren," and so on.

A mutual interchange of feelings one with the other, increases confidence in our own hearts, as well as

in the hearts of our friends. We are made sensible by our own experience that in changing and interchanging our views, we reveal our hearts, feelings, sentiments, and confidence that we have in each other; consequently, it is a natural result that we increase confidence in each other by our mutual conversation. This is proved to us day by day. Perhaps all have not the opportunity to prove this in so public a manner; but some few have.

In my experience I have learned that the greatest difficulty that exists in the little bickerings and strifes of man with man, woman with woman, children with children, parents with children, brothers with sisters, and sisters with brothers arises from the want of rightly understanding each other. It is not that this man or that woman wishes to do wrong, but if they do wrong with their connections or with their neighbours, it is in consequence of a misunderstanding. Let us learn then to give each other our true sentiments.

It is a great fault in the Elders of Israel, when they talk to a congregation, that they speak a great while about something, but you cannot always easily tell what. It may be more or less natural for some to do this, but it is a habit which can be overcome. Persons can learn to express their feelings by their words. Do not hesitate to tell your feelings.

Many have a foreboding in their hearts; a fearfulness, a tremor comes over them, when they arise to address a congregation. They think that it will not do to tell the people just what they understand, but talk about it and talk about it. In this way they darken counsel. Do not darken counsel by your words.

I do not now refer in the least to what has been said this morning; for I really believe that the feelings of brother Chislett were portrayed frankly, honestly, and child-like. That is the way I like to have the Elders talk; and I wish to have them testify to what they know. That will help and encourage others to get the same Spirit; for, in the midst of all that we hear from this stand with regard to counsel and implicit obedience to counsel, you and I must have the testimony of Jesus within us, or it is of but little use for us to pretend to be servants of God. We must have that living witness within us. We need the light of the Holy Spirit continually, day by day, as you have been told hundreds of times. How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege. And when you testify in this public congregation, or in your prayer meetings, testifying of the things of God that you know and understand, you are at liberty to speak freely upon those things which you believe. Instead of getting up to instruct, to lead, guide, and direct the kingdom of God, we want the brethren to tell what they know, what they understand, the joy that they feel, and their experience day by day.

We do not expect the brethren to rise here to instruct pertaining to the leading of the Church. But do they instruct, when taking the course I have suggested? Yes; they instruct me; they cheer and comfort my heart; they increase confidence in me towards them. When they rise to speak here, they cannot hide their feelings, the sentiments of their hearts. And when they exhibit an honest, child-like spirit, it increases my confidence in them, and so it does the confidence of the people, and we are all encouraged and strengthened; we are edified and benefitted, and we increase in our religion.

Allusions were made to our situation and the situation of the world. No tongue can fully portray that sub-

ject to you. It is impossible for any man to rise here and exhibit the true state of this people—of the blessings of the favour of God towards them. That is not to be known or realized, except by the revelations of the Spirit of the Lord.

This is the kingdom of God; and no man can understand it, except by the Spirit of God. We are enjoying the blessings of our Father in heaven. No person can understand these blessings, except by the Spirit of revelation. When that Spirit has gone from the hearts of individuals, these valleys cease to be the valleys of peace to them, cease to be the valleys of comfort and joy to them, and they seek for other climes. They first wander from the Saints and from their religion in their feelings, and finally they wander in person.

This people are blessed, and are a blessed people. When I meditate upon our present circumstances, and view the situation of the people, I can feel nothing in my heart only to say, "God bless them." They are a God-blessed people. They do manifest to God, angels, and men, that they are willing to sacrifice, if we may use the expression, all that they have, or expect to have in this world, in its present situation, that they may be the children of light, and walk in the favour of God, and secure their inheritance in the celestial kingdom of our God. All else is in the shade to them. They prove by their works that they are a blessed people, and you will be blessed. You need have no fear but the fear to offend God. If you have any tremblings in your hearts, or timid feelings with regard to our present situation, let me tell you one thing, which is as true as that the sun now shines, that whatever transpires with us, with our enemies, with the world here or there, will still more promote the kingdom of God on the earth, and bring to a final end the kingdoms of this world.

But the people of the Most High God must be tried. It is written that they will be tried in all things, even as Abraham was tried. If we are called to go upon mount Moriah to sacrifice a few of our Isaacs, it is no matter; we may just as well do that as anything else. I think there is a prospect for the Saints to have all the trials they wish for, or can desire. Do not be discouraged when you hear of wars, and rumours of wars, and tumults, and contentions, and fighting, and bloodshed; for behold they are at the thresholds of our doors. Now, do not let your hearts faint; for all this will promote the kingdom of God, and it will increase upon the earth. Why? Because the world will decrease. We will be strengthened, while they will be weakened. Righteous principles will be multiplied and spread abroad, while wickedness will diminish and become limited in its power. The Saints of the Most High will increase. God's kingdom will increase upon the earth. And all we have to do, in order to increase, is to be sure that we are the children of God, inheritors of the blessings, promises, and faith of Abraham of old: then, whatever transpires, it is no matter.

The world are determined to destroy the kingdom of God upon the earth: they wish to obliterate it. The kingdoms of darkness are determined to destroy this kingdom. In their feelings they are fighting you and me, and do not know that they are contending against Jehovah. They have not the least idea of that, but think they are contending against the "Mormons." They are not contending against you and me—they are contending against the God of heaven. Do you think he can manage his own affairs? "Yes, if he only will," you say. Do you think He can lead this people to victory and glory? "O yes," every heart responds, "if He

has a mind to." Do you think we are safe in trusting in God? "Yes, if the Lord will actually preserve us."

How are you going to be assured of all this, and a great many more things? There is but one way—live so that you have the abiding witness within you that, if all the rest go to the devil, I am a servant of God, and will go into His presence. Let every man and woman take that course, and then the Lord will take care of the whole of them.

There is a great deal said by our enemies with regard to destroying us. I will tell you how I feel about that. I have heretofore used a comparison, and it is a very plain one. When I see a number of little boys by the Tithing Office, where we shell the corn, building a cob-house in order to pluck the sun from the heavens and bring it down to the earth, I believe that they will accomplish their design just as readily as I believe that the devil and all his imps will accomplish the destruction of this people.

There are very many here who have been brought into tight places—into what we used to call running the gauntlet; and I want to know whether there is a faithful heart in this congregation—one who has been in this church for twenty-five years, but what the Spirit of the Lord has witnessed to him in every difficulty that He enlarged His kingdom more and more, and weakened our enemies. Has not that been the testimony of every heart? [Many voices, "Yes."] It has been so.

When the brethren were driven from Jackson county, Joseph gathered up 205 men, and went to Missouri to see whether he could not bring about a reconciliation, that the Saints might live then in peace. At that time hosts of Missourians were gathered in different places. True, there were a few in the camp who apostatised, because they could not have the privilege of fighting. So far as I was concerned, I did not wish to fight. Perhaps you will think that I was very enthusiastic, should I tell you the feelings that I had at that time; but they were true, and have remained so with me to this day. Inasmuch as we were called to go there by the prophet of the Lord, though I knew and had a witness of this fact, we were in the midst of our enemies, and surrounded by them on every side; yet my faith then was, and it has continued with me, that they might array their sharpshooters with their best rifles and cannon, and shoot at me, and every other man that felt as I did and do, and they would see me a little to one side, and could never make a ball take effect on me. That is the way I feel now. Unless the Lord wishes to deliver this people into the hands of their enemies, they may shoot at me or any other man—they may fight, and howl, and bark, until they wear out their lungs and exhaust all their means, and will sink down and rot in their own corruption, and we will live and spread abroad. That is my faith.

Brethren and sisters, my heart is all the time, God bless you, God bless you. You are blessed. No tongue can tell the blessings that this people enjoy, if they have the Spirit to understand their blessings. Where is there peace, besides in the valleys of these mountains? Where is the place that people can serve God, but in the valleys of these mountains? Brother Chislett just told you, "No where." Where is the continent, the people, nation, or kingdom, in which and among whom the Book of Mormon could have been translated, angels have visited the servants of God to restore the priesthood and establish the kingdom of God, and that have risen, grown, and spread abroad, but in the government of the United States? Nowhere else, as you were told here a few Sundays ago. How is

it now, with the present feelings of the people? Could that work now be done in the United States? It could not. The very duties performed by Joseph, Oliver, David, Hyrum, and others, could not now be done in the United States; for the people would rise *en masse* and put them to death, or drive them from their borders.

The kingdom rises, increases, and spreads out to the right and left—it goes to the east, to the west, to the north, and to the south; and when the Gentiles are faithfully warned by the words of life freely given to them, and they utterly reject them, you will then find that the blood of Abraham that is scattered upon the islands of the sea and on this continent, will come like doves to the windows, and like clouds before a mighty torrent of wind. They will come and acknowledge the truth, though not at once, and they will greatly increase in the knowledge of their fathers. We can say to the praise of God's name, and to the praise of the industry of the Saints, that this will commence, and hundreds and thousands of them begin to turn from their wickedness, forsake their folly and their loathsome degradation, wash themselves, and begin to live more as men and women should, and to learn at the hands of the servants of God. They will go into the waters of baptism, confessing their sins, and taking upon them the new and everlasting covenant, by thousands; and it will increase; and many generations will not pass away before they become a white and delightsome people.

The nation that gave me and many of you birth is very nigh to the hours of sorrow. Their cup is very nigh filled to the brim. They reject the servants of God; they reject the Gospel of salvation; they turn away from the principles of truth and righteousness; and they are sinking in their own sins and corruptions. I would that they would have mercy on themselves. I will pray the Lord to have mercy on them, but I pray them to have mercy on themselves to return to the Lord, forsake their wickedness and learn righteousness, and then God would have mercy on them, and bestow His blessing upon them, if they would receive them. But they harden their hearts, shut their ears, stop them up tight, close their eyes, and are determined to hear nothing that is true concerning this people, or the doctrines we preach. But every lie they can hear, imagine, or hatch up, they publish to the world, and it is drank down; they roll it under their tongue as a sweet morsel. They reject the truth and receive lies, until their cup is nearly full to the brim.

The Lord's time is not for me to know; but He is kind, long-suffering, and patient, and His wrath endureth silently, and will until mercy is completely exhausted, and then judgment will take the reins. I do not know how, neither do I at present wish to know. It is enough for us to know how to serve our God and live our religion, and thus we will increase in the favour of God.

You often hear people desiring more of the knowledge of God, more of the wisdom of God, more of the power of God. They want more revelation, to know more about the kingdom of heaven, in heaven and on the earth, and they wish to learn and increase.

There is one principle that I wish the people would understand and lay to heart. Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the kingdom of heaven—that you are full of confidence in God—that you will never betray a thing that God tells you—that you will never reveal to your neighbour that which ought not to be revealed, as quick as you prepare to be entrusted with the things of God,

there is an eternity of them to bestow upon you. Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak and what to speak, what to reveal, and how to carry yourselves and walk before the Lord. And just as fast as you prove to Him that you will preserve everything secret that ought to be—that you will deal out to your neighbours all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbours, and brethren, the Lord will bestow upon you, and give to you, and bestow upon you, until finally he will say to you, "You shall never fall; your salvation is sealed unto you; you are sealed up unto eternal life and salvation, through your integrity."

Let every person be the friend of God, that whatever He reveals to you, you can wisely handle without asking Him whether you shall tell your wife of it or not. You can recollect the backhanded blow I gave to some of the brethren last winter. They were in pain, because they knew something which they could not tell to their wives. I would not trust such men out of sight with my dinner. God will not trust the least thing to such persons. Sisters, if you are in pain, because you cannot tell your husbands everything, you had better take a little catnip tea, and get over it, if you can. What will God reveal to such persons? Just enough to keep them from the gulf of despair, and lead them along until they get a little sense. I say this that you may learn to reveal that which you ought, and to keep the rest to yourselves. By so doing you prove to God that you are His friends, and will keep His secrets.

The world may howl around you and plead for the secrets of the Lord which he has given you, but they will not get them. When the Lord has proved His children true to what He has given into their charge, and that they will do His bidding, He will tell such persons anything that they should know. A great many desire just enough of knowledge to damn them, and it does damn a great many.

Giving endowments to a great many proves their overthrow, through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber takes the lead in giving endowments, and you may ask, "Why do you give such folks their endowments?" To qualify them to be devils, if they wish to be. The plan of salvation is calculated to make devils as well as Saints; for by and by we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and become an heir to His kingdom. We want to complete the education of a number of such fellows; they are running to the States, to California, and elsewhere, and are trying to reveal this, that, and the other; but I defy any one of them to give any idea of what is taught them in their endowments, except a garbled mass of trash. God takes that knowledge from their minds. We have to make devils, and we are preparing them. Everybody must have the same chance for accepting or rejecting the blessings of the Gospel, you know.

Suppose that we should meet a man at the judgment, and he should say, "Here is my friend Brigham; I was in great Salt Lake Valley, or in Nauvoo, and I did everything that he told me; but he would not let me go in and obtain my endowment; and it offended me so that I actually did forsake the faith, when I verily believe that if I had have had the privilege, I would now have been numbered with the Saints; but, instead of that, I

am found on the left hand." Shall I give them occasion to make such an accusation? No. I wish to give every one as good a chance for salvation as I have myself: then out of their own mouths they will be judged. If the Lord did not take this plan, we would not.

I will tell you a truth; it is God's truth; it is eternal truth: neither you nor I would ever be prepared to be crowned in the celestial kingdom of our Father and our God, without devils in this world. Do you know that the Saints never could be prepared to receive the glory that is in reserve for them, without devils to help them to get it? Men and women never could be prepared to be judged and condemned out of their own mouths, and to be set upon the left hand, or to have it said to them, "Go away into everlasting darkness," without the power both of God and the devil. We are obliged to know and understand them, one as well as the other, in order to prepare us for the day that is coming, and for our exaltation. Some of you may think that this is a curious principle, but it is true. Refer to the Book of Mormon, and you will find that Nephi and others taught that we actually need evil, in order to make this a state of probation. We must know the evil in order to know the good. There must needs be an opposition in all things. All facts are demonstrated by their opposites. You will learn this in the Bible, the Book of Mormon, and in the revelations given through Joseph. We must know and understand the opposition that is in all things, in order to discern, choose, and receive that which we do know will exalt us to the presence of God. You cannot know the one without knowing the other. This is a true principle.

Brethren and sisters, my heart rejoices exceedingly. I cannot talk all my feelings, I cannot tell you what I feel and what I see in the Spirit; for, as I lately told you, if I should undertake to manifest my feelings before the people, I might display a style and manner which many would deem that of a perfect ranting Methodist, and halloo, and shout Glory! Hallelujah! Praise the Lord! and this, that, and the other. The tongue of man cannot express the feelings I have in seeing this people returning unto the Lord, in seeing them faithful to their covenants, in seeing that there is no contention among them, in seeing the willingness and obedience of their feelings. They are willing at the call to go and do whatever is required of them. I contemplate these things; they are before me.

I will cite one instance of the freedom from contention. Brothers Lamb and Jolly came to me the other day with a difficulty that existed between them. Brother Lamb has seen the day in this Church when there would have to have been a High Council over such a case as he and brother Jolly came to me about; but in five minutes it was settled, and both parties felt perfectly satisfied. How did it used to be? They would argue and argue, and aggravate feelings in themselves and in others. Now brethren will come and settle a difficulty in two or three minutes, and say, "It is right; all is right; all I want is to know what right is, and I am ready to do it. I have no will of my own: give me the good Spirit, and I feel right; I bow down to it, and feel the power and blessing of my God."

When I see the people willing and obedient, my heart is all the time full to overflowing. I almost sit up nights to say, God bless you. And I say further, let every man on the face of this earth that curses this people be cursed. [Many voices, "Amen."] And every man that blesses them

shall be blessed. [Many voices, "Amen."] And those who oppose this religion, and feel to destroy it from the earth, shall go down to hell. [Many voices, "Amen."] And their time is very short: they will find it plenty short enough.

Suppose that the wicked kill us, who cares? They never will kill any, but what it will swell the kingdom a little faster. And if my blood is required to enlarge this kingdom, and build it up, and increase the speed of it on the earth, I do not ask but one thing, and that is, that the grace of God may be sufficient for me at the moment and every moment. I do not care what I do, if God only be with me, and I be led in the path of honour and glory; for we all want to secure to ourselves eternal salvation.

I did not expect to speak more than a few minutes. I will return to the subject and say, brethren, do not get up here with a feeling to give a very interesting discourse—to lead out upon the mysteries of the kingdom of God, thinking thereby to tell something that will edify the people; for that will not edify them. What will? Come down to the simple, child-like spirit of the Gospel, and give us the testimony of Jesus, and all will be edified, and we will grow together. May God bless you. Amen.

LIMITS OF FORBEARANCE—APOSTATES—ECONOMY—GIVING ENDOWMENTS.

Remarks, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, Sunday Morning, August 16, 1857.

I presume the brethren and sisters are not tired. [Voices: "No."] You have heard what has been said to-day by brother Brigham; and I want you to understand most definitely that what he has said expresses my present feelings, and also the feelings that I have had for some time.

I am aware that my words have not gone into every heart. You have supposed that I was hard and rough in my remarks; but if I had listened strictly to the Spirit of God, I should have been a great deal rougher, and so would brother Brigham.

Well, what he has said to-day is God's truth. The time has past for us to be abused and persecuted as we have been. We have been driven from place to place, and hunted by our enemies long enough. We have been broken up five times by our enemies.

7 "And again, verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee, praying thy forgiveness, thou shalt forgive him, and shall hold it no more as a testimony against thine enemy, and so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not,

nevertheless thou shalt forgive him; and if he trespass against thee the third time, and repent not, thou shalt forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him, but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee fourfold in all things wherewith he has trespassed against you; and if he do this, thou shalt forgive him with all your heart; and if he do not this, I the Lord will avenge thee of thine enemy an hundredfold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation: but if the children shall repent, or the children's children, and turn to the Lord their God with all their hearts, and with all their might, mind, and strength, and restore fourfold for all their trespasses, wherewith they have trespassed, or wherewith their father's have trespassed, or their father's fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them, saith the Lord your God, and their trespass shall never be brought any more as a testimony before the Lord against them. Amen."—[Book of Doc. and Cov., sec. lxxxvi.]

I said last winter that I never would sit in another Legislative Assembly under Uncle Sam again, except they behaved themselves; and I say it now. It has been my feelings, for years and years, that the time would come when we would not endure the abuses of bloodthirsty enemies any longer; and I would ten thousand times rather go and live in the mountains than to live here under oppression and unjust government, such as United States' officials have sought to mete out to us, the Saints of the Most High God.

I do not feel vain, but I feel to say, brethren and sisters, lay aside your vanity and your feelings to exult: there will be a time when you can exult and do it in righteousness and in mercy. There will also be a day when you will be brought to the test—when your very hearts and your inmost souls will melt within you because of the scenes that many of you will witness. Yes, you will be brought to that test, when you will feel as if every thing within you would dissolve. Then will be the time you will be tried whether you will stand the test or fall away.

I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and His servants, their blood will surely be shed, or else they will be damned, and that too according to their covenants.

Brother Brigham would rather go to battle against the whole world with three hundred men filled with the Holy Ghost, than to have the whole of you, except you are united with us; and I am sure I would.

The day is to come when one shall chase a thousand, and two put ten thousand to flight. When that day comes, the Lord will make the enemies of His people flee as if there were thousands after them, when there is only one; and that is the way that God will deal with our enemies. The day of God Almighty is at hand, when He will show forth His power, and when He will deliver His people from all their enemies.

Some who have been apostates for years past are beginning to come back to us; and, inasmuch as they did not stand and be valiant for the truth, we are now going to place them in the front ranks, and put them to the test.

I stand in the name and in the strength of Israel's God, by the side of my brother Brigham; for there is

my place; and your place is to stand where you belong.

Let me say to all of you, Learn to be true and faithful; and, instead of laying out your means for fine bonnets and fine shoes, and for coffee and tea, my advice to you is, if you can five or ten dollars, go and buy a good blanket, a gun, or a sword. And we want you, ladies, to provide yourselves with weapons, and with all that is necessary, and be ready to defend yourselves; for you won't always have your husbands to defend you.

I have often told you that you would look upon this day, and say it was the best day you had ever seen.

I have received a good many letters from the several Bishops in the country wards, stating that they have understood that we are working by night and by day, giving endowments to those who are going out to help the handcarts in. I want to tell you we are doing no such thing: we are working one day in a week to keep the devil from getting asleep.

I will say for the benefit of those who are going out on the Plains, and who have not had their endowments, if they will live their religion they shall be protected as much so as those who have had them. When we went up to Missouri, 205 men, we had not had our endowments; but we went to redeem Zion according to the word of the Lord; and that was a preparatory work. And I will say to you that, if you will live you religion while you are gone, when you come back you shall have your endowments, and God shall bless you, while the man or the woman who has received their endowments and does not magnify their calling, will not be benefitted at all by them, and they will only tend to their condemnation.

The Lord bless every righteous Saint from this time henceforth and forever. Amen.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

JOURNAL OF DISCOURSES

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

G. D. WATT, J. V. LONG, AND OTHERS,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

THIS Number completes the Fifth Volume of the *Journal of Discourses.*

At the close of the last Volume it was not unlikely that the source from whence the *Journal* is supplied would be beyond our reach at the needful time, or that important events would hush for a season the oracles of God. But from the number of Discourses delivered during the latter part of last year and the early part of this, previous to the absorbing events succeeding, we have thus been enabled to complete the present Volume.

It is unnecessary for us to dwell on the importance of the Discourses contained herein and the value of this Volume to the Saints' library, seeing that it represents a part of the most trying season of the Church. We therefore commend it to its readers without further preface, and we are confident that in years to come the value of the Fifth Volume to its possessors will be enhanced.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

TRUE HAPPINESS—FRUITS OF NOT FOLLOWING COUNSEL—POPULAR PREJUDICE AGAINST THE MORMONS—THE COMING ARMY—PUNISHMENT OF EVILDOERS.

Remarks by President Brigham Young, made in the Bowéry, Great Salt Lake City, July 5, 1857.

It rejoices my heart to hear the brethren testify of their faith and good feelings, and of their confidence in God and in their religion. It is a matter of rejoicing to me to see those who profess to love and serve the Lord live up to their professions.

Brother Park very correctly observed that if this people will actually do the will of those who are placed to lead them, they will be owned, honoured, and blest of their God who dwells in the heavens. I can say, for one, that I cannot be pleased, I cannot be satisfied, I cannot feel to fellowship this people as I wish to do, unless they live their religion and serve their God every day, every hour, and every minute of their lives. There is no time allotted to us to use outside of the limits of duty. But in doing our duty, in serving our God, in living our religion, in using every possible means to send forth the Gospel of salvation to the inhabitants of the earth, to gather Israel, and establish Zion, and build up the kingdom of heaven upon the earth are incorporated all blessings, all comforts that men can desire.

It is a mistaken idea in the inhabitants of the earth to conclude that it will not do for them to yield obedience to the commandments of heaven, lest it should abridge them in their comforts and in their enjoyments; for there is no real peace, there is no real happiness in anything in heaven or on the earth, except to those who serve the Lord. In His service there is joy, there is happiness; but they are not to be found anywhere else. In it there are peace and comfort; but when the soul is filled with joy, with peace, and with glory, and is perfectly satisfied therewith, a person even then has but little idea of that which is in store for all the faithful.

Thrust a man into prison and bind him with chains, and then let him be filled with the comfort and with the

glory of eternity, and that prison is a palace to him. Again, let a man be seated upon a throne with power and dominion in this world, ruling his millions and millions, and without that peace which flows from the Lord of Hosts—without that contentment and joy that comes from heaven, his palace is a prison; his life is a burden to him; he lives in fear, in dread, and in sorrow. But when a person is filled with the peace and power of God, all is right with him.

I cannot be satisfied with myself, neither can I be satisfied with this people, unless they live in the enjoyment of the Spirit of the Lord Jesus Christ, having the testimony of Jesus within them. When they live in that manner, they are prepared to judge of all matters that come before them; they are then capable of discerning between truth and error, light and darkness. They can then readily discover the things that are not of God, and distinguish them from those that are. This is the only way for you to know that your leaders are leading you in the path that leads to heaven. Without taking this course, a people or nation is liable to be led astray by their leaders, and thereby be prepared to be destroyed; but when the people understand for themselves—when they know and understand the things of God by the Spirit of revelation, they are not only satisfied but safe. If this people will do as they are told—will please those who preside over them, they will do well for themselves. And if they will do this from morning to evening and from evening to morning, all will be right, and their acts will tend to promote the kingdom of God upon the earth.

As brother Wells lately observed here, it is very little difference what comes or goes. If the world are angry at us, that only fits and prepares them for their destruction. If they afflict the Saints of God, it prepares them for their reward; it prepares the righteous for bliss and immortality, and the wicked are the sooner ripened for their doom. It is very little difference whether men come here as soldiers or as civilians, all will promote the interest of the kingdom of God. It will promote the interests of the Saints, inasmuch as they are united; and though the wicked, in their eagerness to destroy the Saints of God, do not see this, yet God will make it all turn for the good of His people.

True, this people might have done better; but, considering all circumstances, they have done as well as could be expected. It might be shown to them, and perhaps this congregation will acknowledge it, that if this people had invariably been careful to observe counsel, they would have promoted the kingdom of heaven a great deal faster than they have. I will bring up a circumstance to illustrate this idea—one relating to us in these Valleys of the Mountains. It was just now observed by brother Feramorz Little that his feelings would be perfectly satisfied if he should never see another train of goods come in here for sale among this people. I would have been satisfied, if that could have been the case from the beginning.

At a time here when a person could go with a sackful of gold and say to a man, "Can I hire you to do some work for me? I have a sack full of gold;" and the man would say, "No; I cannot do it;" and every man would say, "No; I am too busy; I cannot do it;" and the person still saying, "I have hats full of gold;" but it was so plentiful, that men had such quantities of money that they were lugging it about until their backs ached;—suppose that that money had been put into the hands of the Trustee in Trust,

and used for the benefit of the kingdom of God, would it not have been much better than to pay it to the merchants to carry out of the Territory? One merchant, in a day-and-a-half, received for sales a large kettle-full of money, and in two days he took a great deal more. Suppose that that money had been put into the hands of the Trustee in Trust and those associated with him, they would have laid goods down at your doors for from thirty to forty per cent cheaper than you got them. But could the people see that? No; their eyes were dim, and they could not see their own interest.

If the people had concentrated their means during the nine years past, they would now have been worth millions where they have only thousands. I know that now as well as I should have known it if the experiment had been tried, and that result proven. But no; the people would pay their money to others to carry out of the country.

I will tell an anecdote relating to the feelings of some in those days. I stepped into a store at the time when money was so plentiful, and the store was crowded. Every man, woman and child, had their pockets full of gold. A woman stepped up and said, "Mr. So and So, have you any soap?" He replied, "I do not think there is any." She then asked, "Have you any sugar, or coffee?" He answered, "I do not know whether there is or not: there was some this morning; but I think it has been sold." It was not long before a woman reached over and touched the one enquiring, and said, "President Young has bought everything of that kind that has been brought in." I reached over and tapped her on the shoulder and said, "What do you tell that infernal lie for? President Young has not bought a pound of tea, a pound of sugar, or a pound of coffee, since these goods came in." The people were then in such a state of mind that they would rather have given all they had to the Gentiles than for me to have had a pound of tea or the handling of their money.

They were not all possessed of that feeling; but there were enough to influence the channel of trade and give it an unwise direction; and if there are not now too many of that class, I shall feel thankful, and we shall be able to hold the wheat and the cattle so that those who are passing through and temporarily sojourning in our midst will have to pay a fair price for those articles. But I presume, if the Gentiles come, some of you will run and sell your wheat and your cattle to them for a much less price than we would give you, and be perfectly satisfied with it. If there is not an influence and practice of that kind, I shall be glad of it; for it will prove to me that the people believe what they say.

I am careful about touching anything that is the object of people's worship—the gold, the goods, and the things of this world, which please the eyes and entice the affections of the people. You who know me know that I have not been under the necessity of asking you to help me much. Instead of the Presidency's living upon the people, it is well known that they have sustained the people. Suppose that I had not launched forth in business, and that brother Kimball and others had not, what would have been the result? This community would have been living in their log huts, whereas they now have good houses and comfortable homes.

I am decidedly in favour of practical religion—of every-day useful life. And if I to-day attend to what devolves upon me to do, and then do that which presents itself to-morrow, and so on, when eternity comes I will be prepared to enter on the things of

eternity. But I would not be prepared for that sphere of action, unless I could manage the things that are now within my reach. You must all learn to do this.

If the people take a wise course and let a few have the handling of the wheat and other commodities that are for sale, and let those who wish to buy come to them to purchase, it would be much better for this people. By pursuing that course, our enemies would either be under the necessity of giving us a fair price, or have to purchase their supplies in the States, and haul them across the plains, through the hills, and over the mountains. How do you think they would prosper in that operation? I think they would soon become discouraged and want to leave these regions.

It is an ignorant excitement which causes some people in the States to feel and act as they do. Who is there, of all who are really acquainted with our proceedings and will let good reason and good sense operate, that has one word to say against us? No one. But the priests have hallooed so much about these Latter-day Saints—the "Mormons" as they term us, that they have become excited; and what is the reason of their outcry? It is simply this—we have the words of eternal life, and they have not; we serve the God of heaven and they serve somebody, they know not whom. We have the true religion that the Bible gives an account of, and they seem to be entirely ignorant of it and of the God of heaven. Only let us leave God out of our religion, and all would be right.

A great many have said to you and me, "Just leave out Joe Smith, the Book of Mormon, and modern revelations, and you will become popular." Brother Clements said, last Sunday, that he told a priest that he could materially abridge that leaving out by saying, "Just leave God out of the question, and you will be 'Hail fellows well met.'" We are not going to leave out Joseph Smith, the Book of Mormon, nor the gathering, nor the building up of Zion.

You hear brethren talk of coming to Zion to enjoy the blessings of this land; but do you not see that it is the short-sightedness of men which causes their disappointment when they arrive here? They read in the Bible, in the Book of Mormon, and Book of Doctrine and Covenants, about Zion, and what it is to be; but brother Park and others could not realize, before they came here, that they were the ones to help to build up Zion. They gather here with the spirit of Zion resting upon them, and expecting to find Zion in its glory, whereas their own doctrine should teach them that they are coming here to make Zion.

We can make Zion, or we can make Babylon, just as we please. We can make just what we please of this place. The people can make Zion: they can make a heaven within themselves. When people gather here, they should come with a determination to make Zion within themselves, with the resolution that "I will carry myself full of the Spirit of Zion wherever I go; and this is the way in which I will control evil spirits; for I mean that my spirit shall have control over evil:" and do you not see that such a course will make Zion?

This American continent will be Zion; for it is so spoken of by the prophets. Jerusalem will be rebuilt and will be the place of gathering, and the tribe of Judah will gather there; but this continent of America is the land of Zion.

The priests are angry because they are afraid that their religion is nothing but a sandy foundationed fabric; and whenever they meditate upon the subject and humble themselves, and the

Spirit of the Lord finds its way to their hearts and convicts them, the truth then is made manifest before them, and they begin to learn the falsity of their systems; and when that spirit leaves them, they become angry. "Mormonism" is declared to be true by hosts of witnesses, and this makes the priests angry; for this Gospel bears its own weight and testimony, and they know not how to gainsay it. True, I have aimed to point out their errors; but it is not you or me that they are opposed to, although they throw their darts at us; but it is the spirit of conviction that goes with the report of this work; for wherever it goes it strikes conviction to the heart, and that is what disturbs the priests and the people.

The foolish, and those who are controlled by the hissings of the priests, rage against the work of God, and corrupt politicians urge them on. There is not an honest man in the United States or in the world but what, if he could hear this doctrine taught without knowing that it was a "Mormon" who was teaching it, would drink down these principles. They would swallow every word and say, "That is true; you have more light than I have." But if you say "Mormon," that sends the fat into the fire, and arrays their prejudices against you. Do you know this, you Elders? [Voices, "Yes."]

As I have said before, I have often gone incog., and taught persons the Gospel, and they would drink down its principles as eagerly as a thirsty ox would drink water; but an ignorant prejudice causes all the trouble. The excitement among the priests, and directed by politicians, raises this erroneous prejudice and hue-and-cry.

You know that I have said that, if it was now my calling to go and preach the Gospel, I could make as many converts as I ever did; for I would go in such a manner that the bitterly prejudiced would have to labour hard to find out that I was a "Mormon," until I had induced them to love the truth. Then they would say, "If that is 'Mormonism,' I want it."

Persons who are as ignorant as jackasses pass through this city, and they are so prejudiced that they cannot see and hear well enough to report things straight. But let persons of good understanding come here, and hear the Elders testify, and stop to investigate, and every honest heart among them will receive the Gospel. Do you not know that they would?

The "Mormons" are trying to take care of themselves. Our enemies may come to kill us, but we know that there is a God in the heavens. I care no more about the threats that are made than I do about the floating of a board on the waters. They have kicked us and cuffed us about so much that I have got used to it. I have been driven, and had to leave my home five times on account of my faith in the Gospel of our Saviour; but I have never until now been a conspicuous character; and I say to my enemies and to the enemies of righteousness, you have now got to fire long shots, unless you come much nearer to us than you are.

I will say to all parties, If you come here and do not observe wholesome laws, we will introduce you to them. In regard to troops coming here, as has been rumoured, should 1,500 or 2,000 come, what will you see? You will see that they will ask us to make their soldiers behave themselves, until they can get out of this place, which they will do as soon as possible. They are not coming here to fight us; though, if they were to, I should pray that the Lord would bring those here that mobbed us in days gone by, and just let us look at them. But no; the priests, and some editors and politicians wish to have innocent soldiers sent here to fight us. Let

them bring those priests, editors, and politicians who have howled so long about us, and we will attend to their cases. But I pray that I may never witness such scenes as I have in the midst of this people. If they will let us alone, we will preach the Gospel; and if they do not, we will do it, and we will build up Zion, if all the devils in hell howl. Let us know that we have to build up Zion until the Spirit of peace shall overrule our country.

Do you ever reflect upon the matter? Look at St. Louis. More murders have been committed there in almost any few days than have been committed in this Territory since it was organized. It is customary there to have murders committed almost daily; but we, above all other people, ought never to have such a crime committed in our midst; and we never have had, so far as the Latter-day Saints are concerned.

I will now tell you something. It is a secret; and I wish you to keep it to yourselves. There have been men here who have had their plans arranged for robbing; and I will take the liberty to say that, when we find them, "judgment will be laid to the line and righteousness to the plummet." Those are my feelings, and I express them plainly, that the good and honest may be able to pass from the Eastern States to California, and back and forth, in *peace*. And when a "Mormon" unlawfully disturbs anybody, I say, let him be overtaken by a "Vigilance Committee." And when mobocrats come here, they will find a "Vigilance Committee." Now, listeners, send that to the States, if you wish. I want the people in the States to know that there are a few poor curses here, and also to know that we do not want a gang of highwaymen here. And I say to all such characters, if you come here and practice your iniquity, we will send you home quick, whenever we can catch and convict you. I wish such characters would let the boys have a chance to lay their hands on them.

If men come here and do not behave themselves, they will not only find the Danites, whom they talk so much about, biting the horses' heels, but the scoundrels will find something biting *their* heels. In my plain remarks, I merely call things by their right names. Brother Kimball is noted in the States for calling things by their right names, and you will excuse me if I do the same.

We will build up Zion and establish the kingdom of God upon the earth, and the wicked cannot help themselves. I have not built up this kingdom, neither did Joseph Smith. What the Lord told brother Joseph to do, that he did. And what the Lord tells you and me to do we will do, by the help of God. May God bless us all. Amen.

DIVINE MISSION OF JOSEPH SMITH—STABILITY OF MORMONISM—THE SAINTS' ENEMIES YET TO COME TO THEM FOR SUCCOUR—HOME MANUFACTURE—DISTRESS OF NATIONS.

Remarks by President Heber C. Kimball, made in the Bowery, Great Salt Lake City, Afternoon, July 5, 1857.

I can say one thing in regard to preaching before this congregation. It is a great deal harder to speak to the people in the afternoon than it is in the forenoon, because they generally come together after partaking of a hearty dinner; and that, in connection with the word they receive in the forenoon, fills them up, and they are somewhat like a barn that is nearly full of hay; for you know it is a great deal harder to put in the last load of hay than it is the first. I speak of these things because the circumstances that surround us call them forth.

In relation to the things we have heard to-day from brother Brigham, and brother Feramorz, and others, I will say that I appreciate them, and I not only believe them, but I know them to be true. This is the work of God, and all the world cannot stay its progress. They have given me the character in the world of calling things by their right names. It is a good deal with them as it was with the old Dutchman, who said, "It is not the thing itself, but it is the *name* of the damned thing!" That is it exactly. They can talk and hint about every thing, but never call them by their names. I call that hypocrisy; and there never was a nation that lived upon the earth that was fuller of it than this nation.

As to what they call "Mormonism"—properly speaking, the Church of Jesus Christ of Latter-day Saints, I say it is true; and Joseph Smith the Prophet, who was killed in Illinois, in Carthage Jail, is the author of it; or, in other words, he was the instrument in the hands of God of bringing it forth. Peter, James, and John, three of the ancient Apostles, came and ordained him and set him apart for the work of the ministry of this last dispensation.

I am bearing testimony of those things that are true—things that I know and understand. And I also testify that Hyrum Smith was a Patriarch of God, and just as much so as Abraham, Isaac, or Jacob ever were. Joseph Smith the Prophet ordained his father a Patriarch, and he ordained Hyrum. The some Gospel which was preached by Jesus and by His Apostles has been delivered unto us through Joseph Smith, the Prophet of the living God; and the keys and powers pertaining to that Gospel and priesthood are now resting upon brother Brigham Young; for he is Joseph's legal successor. All the prophets from the days of Adam and from the creation of the world have conferred their priesthood and keys of this dispensation, and brother Brigham holds them in connection with the old Prophets and Apostles, and in connection with our Father and God pertaining to this earth.

I am telling you the truth, and testifying to that which God has made manifest unto me. Well, the world want that we should lay aside that which God has revealed, and not

speak of Joseph Smith, or of the revelations which he gave.

When I was abroad preaching, some said to me, we would be popular if we would say nothing about the Book of Mormon, Joseph Smith, baptism for the remission of sins, or the laying on of hands for the gift of the Holy Ghost; they said if we would let these things alone we would be popular. Good heavens! We are now more popular than any other religious community upon the earth. We extend, as some would call it, from Dan to Beersheba; we extend to every nation, continent, and country, and almost to every island of the sea. The Gospel has been carried to almost every people. We have offered them the principles of life and salvation, and we shall continue to do so while there is any hope for them.

I expect, like us, the inhabitants of the earth will have their ups and downs, their troubles and afflictions. There has been a great chill among them: they had one when we had one; and now the fever has begun to increase with us it has begun to increase upon them; and by-and-by there will be another chill; and it will keep doubling and redoubling till the whole world is in motion. Will it overthrow this work? No, never.

I want the gentlemen that are here to-day, and who are going East, to tell the people of the United States that they need not trouble themselves; for "Mormonism" will increase and triumph until every king will be cast down from his throne, and the President of the United States, unless he and the people repent; and what they call "Mormonism" will continue to ncrease henceforth and for ever.

When they killed Joseph Smith, and Hyrum, David Patten, and many others, they supposed that that was the end of "Mormonism"—that it was of its being annihilated, it has increased a hundredfold; and we have now more Elders preaching the Gospel — yes, about ten times more than there are people in this vast congregation this afternoon; and I presume there are some seven or eight thousand here to-day.

You may think this rather extravagant, but there are more Elders in England than there are people here to-day; and England is not as big as the State of New York, where I lived. They will spread and increase from this time on, and this work is bound to increase and spread abroad, and all hell cannot pull it down.

Suppose the Gentiles were to try to put it down, and to kill brother Brigham, and me, and brother Daniel, and the Twelve Apostles, still there are some fifty or sixty Quorums of Seventies that are capable of spreading abroad this kingdom. Why, bless you, it is like the mustard seed: you know it is most troublesome to get out of the garden. You get vexed with it and go and kick it about, and by that means you make ten thousand more little mustard trees.

Well, you know they drove us far away into these mountains; and now see the multitude of little mustard trees that are growing up! (Laughter.)

We want you to tell this, gentlemen, when you get down to the States; for we don't have a mail very often, and therefore we drop a word here and there, and we want everybody to carry the tidings. It is not only me, but the Prophet Brigham talks just so. I suppose you will think, "What a monstrous fellow he is!"

I have been afflicted with colds ever since I came from the north; but I, all the time, grow fat. I do not drink ale, whisky, rum, or any kind of spirituous liquor, but I seek to drink largely of the peaceable Spirit

David Patten, an

to my brethren and sisters. For the world and the United States, and their opposition, which they call outside pressure, we care very, very little. We have some big mountains between us and them, and they cannot remove them because they have not faith.

Such a row as there is in the States at the present time I never before heard of. It is "Mormonism!" Down with "Mormonism!!" Mr. President, send up the troops and set those "Mormons" in order.

Gentlemen, [to the strangers] did you ever see any body out of order here? Have you seen any body drunk? You have not, unless it was yourselves. I have not seen any body drunk,—no, not on the fourth of July. I have not seen a drunken man in the streets, much less a woman. One reason is, perhaps, that we have not got any liquor; and God grant that we may not have much.

You do not see many people about our streets idling away their time. *To-morrow morning you may see a* few persons who have come from the country to get a little counsel; but after that you won't see a man in the street, excepting those who are going to or coming from their work; for they are all hard at work, hoeing their corn, watering their wheat, and getting their wood from the kanyons.

God Almighty bless this people, I say, and increase their faith and their strength, that they may increase and multiply. And may God increase the "mustard seed," and cause it soon to fill the earth. May the Lord our God bless the bees in the hive of Deseret, and root out the drones; for they only eat out the honey, while the bees go out and gather it in.

Well, gentlemen, we are calculating that we have got the best crops that we have ever had, and the best that are in the world; and the Lord our God has blest the land for our sake. We had a famine last year, but we lived through it; and we are now going to work to lay up our grain, and we are building storehouses to store it away in; and we shall not only store away grain but other things that will keep; and the day will come that you (strangers) will have to come to us for bread to eat; and we will be your saviours here upon Mount Zion. You don't believe it now; but wait a little while, and you will see that it will come to pass.

Many of the people of the United States exulted over us when we were brought to a morsel of bread, and had to deal out one to another in order to subsist. I put my family on short rations, in order to have some to deal out to others, and so did brother Brigham and many others; and at the same time our enemies and the priests in their pulpits were praising God that we had hard times, with trouble and perplexity. We never were more happy in our lives than we were at that time, and we did not have the *belly ache through eating too much*; but we were lively and diligent in serving God; and that is the reason we are becoming so corpulent this year. Last year we had not enough, but this year we have plenty, and we are going to lay it up in store—wheat and every thing that will keep. I am telling these gentlemen what we are going to do, so that they can carry the news to the States.

Ladies, we do not want you to tease your husbands for silks, and satins, and fine bonnets, but go to work and manufacture your own clothing; and if you will do that, your will do the best thing that you ever did in your lives. This is as true as that the Lord ever spoke by His prophets. The time has come for us to lay up our stores.

Will the world follow our example? No, they will not; and if we do our duty, who cares whether they do or not. They will come with their

bonnets, their fine clothing, and their jewellery, and be glad to work for us to get their bread. You tell that in the States, gentlemen, won't you? Whether you do or not, they will learn of it. They publish nearly everything that we say, and this will be published.

We are a people, here in the valleys of the mountains, who are hated and have been broken up and driven for our religion till we have got used to it. Brother Brigham told you he had been driven five times, and so have I; and I have had everything taken from me that I had; but yet I have got enough to eat and drink, and enough of everything, and so have you; and my prayer is, all the while, God bless you.

Lay up your stores, and take your silks and fine things, and exchange them for grain and such things as you need, and the time will come when we will be obliged to depend upon our own resources; for the time is not far distant when the curtain will be dropped between us and the United States. When that time comes, brethren and sisters, you will wish you had commenced sooner to make your own clothing. I tell you, God requires us to go into home manufacture; and, prolong it as much as you like, you have got to do it.

You will also see the day that you will wish you had laid up your grain, if you do not do it now; for you will see the day, if you do not take care of the blessings God has given to you, that you will become servants, the same as the world will.

We have told you this before. You have been exhorted, year after year, to prepare for hard times: you have been told of this often enough. We have told you that when hard times come again you won't have the privilege that you had last time of having food dealt out to you gratuitously, but you will have to pay for all you get. This will come to pass. I suppose there are many who don't believe it. To such it is like a tune that strikes upon the drum of the ear, passes off, and is forgotten.

I will prove to you that I will put my faith with my works and lay up stores for my family and for my friends that are in the United States, and I will be to them as Joseph was to the people in the land of Egypt. Every man and woman will be a saviour if they will do as I say. You may write this down and send it to the States; for it will be published.

Let repentance take place amongst you where it is necessary, and let confidence, diligence in the performance of duty, and humility be manifest in your lives; keep the commandments of God; be subject to God's authority, and save yourselves all the time; and the Lord our God will have pleasure in making you like Joseph of old. Now, if persons were coming from the old country, from far distant lands, would you not feel comfortable if you had plenty to feed them with when they come?

These things bear heavily upon my mind, and they have done so for some time. There are very few who have got any surplus grain on hand. There is considerable in the Tithing Store, and there are a few individuals who have some on hand; but there is not a great deal in the country, excepting our present crop. It behoves us to be saving and to prepare for the time to come. The day will come when the people of the United States will come lugging their bundles under their arms, coming to us for bread to eat. Every Prophet has spoken of this from the early ages of the world. Already we begin to see sickness, trouble, death, famine, and pestilence; and more yet awaits the nations of the wicked. Jesus said, When you hear of these things in foreign nations—destruction and desolation, you may

then look forth for my coming, and know that it is nigh at hand. In relation to the world, our enemies, their soldiery, and their governors, I do not fear them, and I never did.

If you will do right—keep the commandments of God, I can say with all the propriety that any man, prophet, or apostle ever did, you shall never want for food, or raiment, or houses, or lands; and no power on the earth can injure you. There is no power that shall prevent our prosperity; for we shall increase, while every other power upon the earth that is opposed to this work and our God will go down. I just know it. Amen.

THE SACRAMENT—SLANDERERS AND LYING SPIRITS—MONOGAMY AND POLYGAMY, ETC.

Remarks by Elder George A. Smith, made in the Bowery, Great Salt Lake City, Sunday Afternoon, May 31, 1857.

It appears on the present occasion that we enjoy the privilege of partaking of the sacrament in commemoration of the death and suffering of our Lord and Saviour, to witness to each other that we are willing to keep his commandments, and to observe the requirements of the fulness of the Gospel until he shall come. Under these circumstances we assemble and call together our wandering thoughts and minds. We review our conduct, our feelings to our Heavenly Father, our actions and doings in relation to His laws, and also our faith towards our brethren, and make a kind of settlement with ourselves, a balance of accounts in our minds, repenting of our sins and follies, and we lay the foundation in our own minds to renew our diligence and exertions in future, that wherein we have failed to walk up to the line of our duty we may improve, and that we may partake of those emblems under an express influence, and with a perfect understanding of a covenant that we will remember Him in all things until he come. Marvel not, says the Saviour, if the world hate you; for remember that it hated me before it hated you.

One of the first principles that we are brought to feel, perhaps, on receiving the Gospel, is, that the world hates us. You may ascend or descend into every department of its society, and you find that hatred more or less manifests itself; and this causes a great many people who receive the truth to have misgivings, and they will ask why is it that we are under the necessity of receiving a religion that is hated of all men? The Saviour said to his disciples, "Ye shall be hated of all men, for my name's sake; and blessed are ye when all men shall persecute you, and speak all manner of evil of you falsely for my name's sake." But this is a kind of blessing that we hardly appreciate; but at the present time I am a witness that no people upon the face of the earth have so much reason to be thankful, neither have Latter-day Saints seen any time when they have had greater reason to consider themselves blessed under this promise of our Saviour, than at the present time.

Much is said of the powerful engine of the press, the powerful medium by which truth or falsehood are so quietly circulated. And for the last year, or the last six or eight months, those engines have been universally turned with vengeance upon the devoted heads of this people.

There is nothing that excites more interest in the minds of the reading public, nothing that creates greater anxiety, nothing that is so readily received as statements, or information, as it is termed, concerning the "Mormons;" and nothing that is true can be printed, but to a very limited extent; whereas anything that is false, it matters not how false or exaggerated, it is circulated and represented to the uttermost extreme. It is as an old gentleman told me in Virginia: said he, "There is nothing published that is so extravagant concerning your people but what we believe it readily."

The spirit of lies has taken hold of the people; it has got possession of their hearts. They love lies; they like to read them; they like to print them, and they really relish them; but truth is another thing. "Truth," says the Prophet, "has fallen in the streets; yea, truth faileth; he that departeth from iniquity maketh himself a prey." Such is the case in the present generation. There are lies from responsible sources, lies over fictitious names, lies certified by responsible editors; and lies certified and clothed with judicial authority are current, and are the most important information that is or has been current in the United States for the last season.

What does it all amount to? Men will have what they like; for the spirit that is in men loves lies; they will read them and believe them. At the same time, there is no man or woman upon the face of the earth but what is more or less responsible for what they read and receive; for there is an innate spirit in the man who desires to know the truth that will generally dictate to him which is truth and which is falsehood.

A terrible people these "Mormons!" a dreadful set of fellows! an awful state of society! Oh, tremendous bad people! I was conversing with a gentleman from Vermont on the subject of "Mormonism," and he expressed himself tremendously shocked at the immorality of the "Mormons," and was particularly anxious to regulate their morals. He was strongly in favour of having them corrected by the power of the Federal Government. He said it must be done, for he considered them a disgrace to the nation. I told him that we regarded the Vermont people as a very immoral community. Said I, "We consider their laws of a very immoral character; and we believe that the people would be better, but that their laws and institutions are of a character that tends to prevent it—that their laws are calculated to encourage licentiousness, and to cause them to live in open violation of the first commandment, to multiply and replenish the earth." "Why how so? Vermont is the most moral State in the Union." I replied, "It may be so, sir; but your laws provide that no man shall have but one wife; and there is a great proportion of females over that of males, and there is a great proportion of males that are too wicked and corrupt to marry and raise up families; and the consequence is that a great proportion of your females are compelled to live single, and hence many of them become prostitutes. We deprecate such a corrupt order of things; but as it is in your State, it is your business and not ours; therefore we shall not interfere with it." I never saw a man more astonished, to think that I should question the moral tendency of the institutions of Vermont. "But, in

our country," I said, "we are determined that every man shall acknowledge and sanction his own blood. We shall not interfere with Vermont, Massachusetts, or Maryland about their immorality; it is their own business, and they must attend to it themselves; but we do not wish to submit to such immoral regulations in Utah."

I was talking with a member of Congress, who was very pious, (he was a minister, by the bye,) and he intimated that the doctrine of plurality of wives was so at variance—so grossly at variance with all the civilized world, that it was intolerable to all Christians. I told him that I was surprised at that; "for," said I, "all our Christian friends expect to sit down in the kingdom of God with father Abraham; and he practised Polygamy." "Father Abraham," said he, "was guilty of a great many eccentric tricks." I replied, "Eccentric as he might be, it is in his bosom that all Christians expect to rest."

Strange as it may appear, yet it is true that these things are not understood or appreciated; but the corrupt, the licentious of the world are the people who are respected, while the sayings of the honest and truthful are not allowed to spread. Such is the corruption of the world. They lay down, in the first place, the position that "Mormonism" is not true. If you ask why it is not true, they begin to bring their reasons, and they are a good deal like this—The Mormons are deceived; and the reason why they are deceived is, because they are deceived, sir." The people actually take such logic as this for argument; they take it for granted and for certain, and they lay it down as a matter of fact, that "Mormonism" is false, and so it follows. Oh, they say it will all come to an end and fall to pieces in a few days; and they have been saying this for the last twenty years; they have kept crying "Mormonism" will go down; it is bound to fall in pieces. Still the bubble rolls ahead and does not burst up; it does not fly to pieces as they have predicted.

I consider that it is necessary that every man should mind his own business and suffer his neighbours to do likewise. I do not know how careful they may be in relation to us. So far as our being admitted into the Union is concerned, we are on just as good and fair a footing as Oregon, Kansas, New Mexico, Nebraska, and Washington. To be sure, they have prejudices against us because we are "Mormons;" but they also hate each other, and they calculate to use each other up, and then to use up the "Mormons."

I came up the Missouri River with some Free State men, who said, "If ever a fuss breaks out again, we are ready for it; we have got the "Volcanic Rifles," and we calculate to wipe the border ruffians out of existence; and they showed that they had the tools which do up the business. Whenever I conversed with any of the pro-slavery men on this subject, they generally told me that if the other party should begin again, they were prepared to wipe them out all at once, and leave them much in the same position that Dr. Kane's ship "Advance" was, when it came between two immense masses of ice, and they found themselves liable to be crushed up in what the Arctic men call a "nip." After they use each other up, we will stand a little better chance. They need not be alarmed if they see some of the "Mormons" in the Congress of the nations. No, they need not be surprised if they yet see some of our Elders in the halls of Congress—men who understand national affairs equal to any in the nation standing forth to save that Constitution which we are now accused of opposing.

I thank the Lord that I am once more in your midst, and for the privilege of striking hands with my brethren and sisters. But when I think that the enemies of all righteousness are raging, I feel to thank the Lord for the fulfilment of the words of His servants. I realize and know that the keys of exaltation rest in the midst of Israel; and when the heathen rage, and the people imagine a vain thing, and the rulers take counsel together against the Lord and against His anointed, then "He that sitteth in the Heavens shall laugh at their calamity: the Lord shall have them in derision." Amen.

STORING UP GRAIN—LESSONS OF THE PAST—TEMPTATION—THE COMING DISTRESS, ETC.

Remarks by Elder Orson Hyde, made in the Bowery, Sunday Afternoon, June 14, 1857.

Brethren and sisters,—I arise to call your attention to a subject that has been presented to you, time after time, from this stand. I may, perhaps, refresh your minds, and present some things to you that you may not have fully comprehended or understood.

We have been told to store up our grain and to take care of it. The history of the past forms ample ground for advice of this kind. We have not only seen, but felt the folly of placing too low an estimate upon the productions of the earth. When they were plentiful, they have been thought of little value. We have found ourselves comparatively destitute at times, in consequence, and, in the time of this scarcity, have suffered in our feelings—have been pinched with hunger; and it does seem that the subject of laying up our grain has been presented under circumstances that cannot fail to impress every heart with its importance.

I will tell you how things look to me. They look as though the Lord had said—I have tried my people; I have withheld the bounties of the earth, and in this day of want I have given them advice to store up their grain: and if ever they could be brought into circumstances to make them appreciate these words, it is now.

It is now a pretty scarce time for clothing: it is hard to get many of the comforts of life in the shape of wearing apparel. We have no money: many of us have no surplus of the products of the earth to exchange; and if we had, our market is comparatively bare of many of the articles we need.

Some consider that great trials await us; but I will call your attention to one. It is a very great trial to be short of clothing, boots, shoes, &c., (to say nothing of the silks, ribbons, laces, and other gewgaws,) to answer our desires, and perhaps not our real wants and comforts. But the Lord may pour out an abundant harvest of grain; and, while we are destitute of those things, our granaries may be groaning with the weight of the grain that is in them. But

by-and-by the market is richly supplied with goods, such as we need. It is supplied with every material or fabric, and perhaps silver and gold, and a liberal price is offered for our grain; and with this grain we can buy those articles of clothing that we need. Now here comes the trial. (But keep in mind "home manufacture.") We know these circumstances pinch. We want the clothing, and we have an abundance around us, and means in our hands to obtain those articles in exchange for our produce and wheat. This will try us, whether we will abide the counsel that has been given, or whether we will not. I presume to say that just such circumstances will appear before this people: I have not the least hesitancy upon my mind in saying that such will be the case. Here you have grain to any amount; and here is your silver, your gold, your goods, your groceries, and your wares of every kind, and every thing that you can desire to make yourselves comfortable. Now, all this is in the midst of this counsel to store up your grain, and to hold on to it. It is the counterpart, or tempter to beguile. How many will there be who will go and exchange one for the other? Say one and another, I must have a little of this, a little of that, and a little of the other; and thus, little by little, goes the grain that we were commencing to store up, until it has leaked away, and our granaries are empty.

It is strange that we should do this, when we really desire bread, and have so keenly felt its need! We had none at one time—that is, comparatively none. Starvation, ghastly and appalling, threw its hideous forms and frightful shadows in our face; and what was the counsel of God then? Was it not to remain faithful over the little that we had, and to divide out the limited supplies that we had, and to relieve the necessities of the poor and needy? And did not the people, in a goodly degree, comply with this counsel? Yes they did. Well, has not our heavenly Father, by multiplying our grain in our store-houses, like the widow's meal and oil, thwarted off impending calamities? He certainly has.

Now there is a prospect of a bountiful harvest. We cannot tell what may be; but if we are true and faithful, like the needle to the pole, we shall have an abundance to supply not only our present wants, but some to lay by for the future. This is the result of abiding in the counsel of God, and the Lord says, I will give them liberally; for they have said that they will not let it go to waste; for they design now to keep it for the children of the kingdom and for the time of great want, when strangers shall come to them also for bread. And now, therefore, I will pour out a bountiful harvest, to prove their integrity.

I have told them to prove me, and now I will prove them. You bring along your tithes and offerings into my storehouse, and see if I will not pour out a blessing—see if I will not open the windows of heaven and pour out a blessing that you will not have room to receive. I will prove you now, and see if you will be as faithful to me as I have been to you.

If this grain be stored up and properly taken care of, we may go destitute of many comforts that we desire; but, after the Lord has proven us, in this respect, to see if we will resist the temptations of the adversary—to see if we will resist the shining gold and the fine apparel, and to see if we will abide the law, and lock up and preserve our grain, is it not as easy for Him to provide us with those things that we really need for clothing as it was to increase our limited stores, or to give us now a plentiful harvest? Is it not said, "Surely, thou shalt

clothe thyself with them all, and in their glory shall ye boast yourselves." And is it not said that the kings of the earth shall bring their glory and riches to Zion? What shall hinder them from bringing the treasures by which we can all be clothed? What will induce them to come here at all with their riches, their gold, and their silver, and fine apparel? Let the Almighty shut down the gate of prosperity, as He will do, and a general dearth ensue, and they know that in Zion it is fruitful, and that the good things of the earth are produced there—let them know that there is bread, and you will see them coming here to pour out their treasures for a bit of bread; but if you shall not have it stored up for them, you will not do your duty. The Lord can do this. He can bring these things about; and, brethren, the test is right before us. It is not an imaginary thing, but it is actually coming to test us, to see whether we will, under these circumstances, abide the counsel that has been given to us.

There is hardly ever a commandment given to any person or persons before whom a temptation is not placed to decoy them, if possible, from an obedience to that commandment. Our parents in the garden of Eden had had but little experience in this world; and it seemed that they must have a trial corresponding with the experience and knowledge they had of things as they were. The instruction of Father Adam was, "Of all the trees in the garden thou mayest eat, excepting one; and in the day thou eatest of that, thou shalt surely die." The Lord said, Adam and Eve, you may enjoy yourselves; but there is one tree I command you that ye shall not eat of; for in the day that ye do, ye shall surely die."

It seems that they were well provided for. There was an abundance of other kinds of fruits; but there was a kind of itching desire for that which they were forbidden to eat of; and they were led on by temptation until they did partake of that fruit, and thus the devil got power over them.

Well, if counsel has been given unto us to store up our grain, I should not wonder if there were temptations placed before us, to induce us to noncompliance. High prices in silver and gold may be offered as an inducement. Men may come and say, I will give you a high price for your wheat: here are goods of every kind we will give for your grain." There, you perceive, is the temptation and the counsel before us. We should like the comforts of life, and would no doubt like to purchase them; but the counsel of the servants of the Lord would lead us to do differently.

Such scenes as these, brethren and sisters, we may see, and they may not be far ahead of us. They may be very near; for things change very suddenly sometimes. It is for us to abide in the counsel of God, and never turn aside nor cast a longing look upon the riches and comforts of this life, when we have to violate a holy precept to gain them. Remember it, brethren and sisters; for I want to impress it upon your minds. Keep your grain for yourselves and for strangers who, in times of famine abroad, seek at your hands bread from heaven and earth. When the servants of God set good counsel before you, and these temptations follow, they will not command, perhaps, when the temptation is present; and these things will be trying to you: they will be so, to see if you will stand by your integrity, or fall by your instability.

I want to tell a little anecdote which came to my ears. I do not know that I shall be right; but, if I am wrong, there are those present

who can correct me. It is said that there is a man in this city, a natural miner, who has a peculiar gift to discover metals of value, though hidden in the earth at any depth. He can point out the very place where they are. He happened in a gentleman's house in this town one day, and they were discussing his powers to discern any metal in the earth. The lady, doubting his ability, took a piece of lead, and slily stepped out and buried it, being careful to leave no visible marks by which any other than herself could find it. She returned and told him that in the garden was a piece of lead buried, and wished him to find it if he could. He made the attempt; and, after a little rambling, pointed to the very spot where it was; but the lady, thinking to bluff him off and discourage him, made perfect ridicule of him, and asked what had led him to think it was there. She pretended to regard him as insane, and the poor man came to the conclusion that he might be mistaken, as the lady appeared so sanguine in her ridicule. He gave it up as a mistake, doubting his own gift. Since the time that he was bluffed off from the faith in the natural gift that God had given him —(Pres. H. C. Kimball: And that by a woman!)—yes, and since that, it has been taken away altogether. Before this, he was never mistaken in such matters; but since, has no more powers of discovering than any other.

Now, we have the gift of God, and that is the gift of wise counsel—of good counsel given unto us for the purpose of self-preservation. Will we, by any reason, by any craft, by any device, by any machinations, by any swerving from our purpose, lose that gift? Remember that if we are upon the enemies' ground, the gift that is given to us may be destroyed or taken from us for ever; and probably the time may be that you and I may not have the counsel of the servants of God from day to day. If it is necessary, however, we may have it; and if it is not, remember it, ye Latter-day Saints, and everybody that fears God and serves Him with full purpose of heart! Remember the counsel that is given, "STORE UP ALL YOUR GRAIN," and take care of it! Prize it above gold and silver, above rich clothing and fine apparel, and above everything else except the bread of life! And I tell you it is almost as necessary to have bread to sustain the body as it is to have food for the spirit; for the one is as necessary as the other to enable us to carry on the work of God upon the earth.

Brethren and sisters, may God bless you, and bless your fields, and flocks, and all that you possess. Take care of your fields, your flocks, and your herds; take care of and preserve every thing that God has given us to take care of upon the earth. May God bless you, and bless us all, and give us the gift of eternal life; and may the angel of life preserve us; and may we feel to lay shoulder to shoulder, and prove to God and our brethren that we are ready and determined to roll forth this great work—

"While life, or thought, or being lasts,
Or immortality endures."

—Amen.

TEMPLE AND ENDOWMENTS—RAISING GRAIN AND BUILDING STOREHOUSES—DEDICATION.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, April 6, 1857.

I do not know that I can speak so that all of you can hear distinctly. You will have to be very still, or it will be impossible for me to speak to your edification. You have heard what brother Wells has said in reference to the Temple, the canal, &c. The Temple is designed for many purposes, and there are many things that God will reveal and many blessings that he will confer upon this people in that building, if they will use due diligence in forwarding its completion.

Some may think that the erection of the Temple more particularly devolves upon brother Brigham, brother Heber, brother Daniel, the Twelve, and a few of the Seventies, High Priests, and Bishops; and when it is finished they may imagine that they will receive their blessings therein; but that work is designed to be general. There must needs be a universal exertion, not only by the leading official members of this Church, but by every member, male and female; for the Temple is not for us alone; it is also for our sons, and daughters, and succeeding generations. They will receive blessings in it, and therefore it concerns them as well as us.

If I obtain all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh. Then, if my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity. Those blessings are for every righteous man; and the blessings that are conferred upon faithful men and women in their holy anointings and sealings will rest upon their posterity after them for ever and for ever, through their faithfulness; and there is no end to it.

It is a strong additional inducement for you to live your religion, in view of the benefits that will be continued to your posterity. If you can only bear this in mind, I think it will serve to keep you steadfast in the line of your duties. Will our posterity partake of the blessings we will receive in the Temple which we are building? They will, for ever and for ever. Our blessings are to continue always. If we live so as to attain to the principles and fulness of perfection and to secure the promises of eternal lives, then those blessings will rest upon us and our children.

How long will it take this people to build the Temple on this Block, supposing that every man and woman, and every child that has arrived at the years of accountability, will unitedly strive for its completion? Not very many years. Were I labouring on that Temple, I would constantly endeavour to work upon it

with an eye single to pushing it forward, and to the blessings I expected to receive therein. But supposing that you do not all live, will you not be benefitted by it? Yes, you will.

We are now attending to matters that will answer every purpose, until that Temple is completed. Those who go through their endowments now and are sealed up unto eternal lives, those blessings will stick to them, if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand.

Is it requisite that every member of my family should feel the same interest that I do in my welfare and posterity? Yes, every woman and child, from the oldest to the youngest. They should be just like a tree that has many branches to it. The extremity of the longest limb is dependent upon the tree from which it grows. We should become one tree, and be like the "tree of life, which bare twelve manner of fruits," all connected with one stalk. I presume that those fruits came from grafts, else the tree probably would not have borne so many kinds.

We must be grafted into the true vine, and continue to partake of its fatness, and then we shall go back to our Father and God, who is connected with one who is still farther back; and this Father is connected with one still further back, and so on; and just so far as we respect our superiors and try to save our children, so shall we receive blessings from this time forth and for ever, and shall become as numerous as the sands upon the sea shore. What is there to hinder us from obtaining these blessings? Nothing, except it be our own want of faithfulness; for, by diligence, integrity, and perseverance, we can accomplish all we desire, and help to move forward the great work of God.

I have heard a whispering that some who work on the Temple at dressing rock, and in the machine and blacksmiths' shops, have nothing but bread to eat. It seems as though this could not be so; for I have seen the public hands packing home carrots, parsnips, potatoes, &c.; and it is not so very bad while there is plenty of them; and every man gets a pound of flour a day; and I think there should not be any grunting. It will not be a month before we shall have lettuce, radishes, &c.; and there now is plenty of greens; and onions are plentiful in the Tithing Office; and we shall be very glad to have you come and get them at your leisure.

I have just touched upon these things in connection with brother Wells' remarks concerning the Public Works; for I am one with him, and he is one with me, and we are one with brother Brigham. We have not set our feet to the race for any other purpose than to follow him and run through; for he is our leader and will be our leader, temporally and spiritually, from this time forth. When Joseph comes again, will brother Brigham be removed? No, never. Brother Joseph is ahead; brother Brigham is after him; I am after brother Brigham; and you are after me, are you not? And we will not flinch; and and God will bless and prosper every man that will help himself; and He will bless, prosper, and sustain this people; and they will never fall, as a people, though we expect that many will apostatize, pitch over the dam, and go to wreck.

If we sin, and do not repent, God will chastise us until we do repent of and forsake all sin; but He never will scourge us so long as we do right. I have said a hundred times that we never shall want for bread, meat, and

the comforts of life, worlds without end, if we will only do right. That is my prophecy, and always was; and it is true. I agree with Daniel, with Joseph, with Brigham, with Jesus, and the Apostles, and all the holy Prophets; and I have spoken as I have to arouse your feelings, to waken you up, and comfort your hearts, and cheer your minds; for I have no other feeling than to do you good.

When the Big Cottonwood Canal is finished, aside from its being of material benefit in our operations for building the Temple, it will be of great worth for irrigating lots in this city, especially in the east part of it; and you will soon be able to raise enough more than heretofore to pay you for your labour upon that work—yes, tenfold more. You may think that extravagant, but I say it is not. Reckon it up yourselves, and see how much more you could raise if you had plenty of water. You could raise as much corn fodder as would keep your cows through the winter, and I believe more than you have cows to eat it, besides the large extra amount of vegetables you could raise.

I will now make a few remarks in relation to building storehouses,—not particularly in regard to building tithing storehouses here; for there are enough at present to hold all the grain we have; though I believe that by another year this people will fill our tithing houses until they overflow; for a great many of them are going to continue to do right and live their religion; and if they do that, you will see the wheat, the corn, the oats, the barley, and all our stock and possessions increase. If we increase, it will increase; our wealth will grow and increase with us, and there will be no end to it. But in order to lay up grain, you must prepare storehouses. Every man who has a farm needs a storehouse—one made of rock and lime, that will guard your grain against the mice, rats, and all other four-legged vermin; also against the two-legged ones. I have more fears of the two-legged ones than I have of the four-legged ones.

Plan to build a good storehouse, every man who has a farm, and never cease until you have accomplished it. And do not forget to pay your tithing before you put the grain into the storehouse. Lay up enough for seven years, at a calculation for from five to ten in each family; and then calculate that there will be in your families from five to ten persons to where you now have one, because you are on the increase.

It now takes about one thousand bushels of wheat to bread my family one year, and I want to lay up six thousand for each year of the seven for which I calculate to store it up. Reflect upon the probable increase of my family within seven years; they alone will be almost numerous enough to people a small city. Where a family now requires only a hundred bushels a year, let the head of that family lay up a hundred bushels the first year, two hundred the next, and increase the amount every year in proportion to their probable requirements.

When we have stored away our grain we are safe, independent of the world, in case of famine, are we not? Yes, we are; for, in that case, we will have the means for subsistence in our own hands. When the famines begin upon the earth, we shall be very apt to feel them first.

If judgments must need begin at the house of God, and if the righteous scarcely are saved, how will it be with the wicked? Am I looking for famines? Yes, the most terrible and severe that have ever come upon the nations of the earth. These things are right before us, and some of this people are not thinking anything about them; they do not enter their

hearts. Still there is not an Elder here who has read the revelation which says, Go forth and warn the inhabitants of this land of the sickness, the death, and disasters that are coming upon this nation, but what must be satisfied of the truth of what I am saying. You have done according to the instruction given in that revelation; and now reflect upon the things that I am declaring in your hearing, and lift up your voices unitedly as a people to the God of Heaven that He will be merciful unto us and favour Zion.

Be wise, listen to counsel, and obey the voice of the head, and you will prosper and never want for bread; but, as the Lord liveth, you will feel it, if you do not continue in the line of duty. [President Brigham Young: That is true.] Yes, it is as true as it is that God ever spake to this generation. I consider that carefully storing our surplus grain against a time of need is of the greatest importance to this people, in connection with building the Temple. You may build that Temple, and at the same time neglect those things that I am speaking of, and you will perish temporally.

Now, go to, and raise grain; for I feel satisfied that the Lord will give us two, three, or four years of good times, and will hold the enemies of the upright by the bit, if we will do right. I will have that "if" in every time; for, in such case, I tell you that God will hold our enemies, and they cannot have any power until He has a mind to permit them; and then He will only permit them for a time, in order to manifest His Almighty power and to qualify and prepare them for a time to come. I mean just what I say.

I have talked here year after year, and told you that I was going to work to build a good storehouse; and I now have a good one, though it is not yet quite finished. I have five or six hundred bushels of wheat in it, and I am going to make a tight floor of rock by grouting it with lime and sand, and plaster the walls on both sides, so that it will be proof against mice and all other kinds of vermin.

As I have said, I know that we will see those things of which I have spoken—such famines as this world never beheld. Yes, we have got to see those scenes; but if we will keep our vows and covenants, the Lord will hold them off until we can prepare ourselves; and if you will wake up and do as you are told, you will escape.

I will advise every man in every settlement to build a storehouse; and if one cannot do so alone, let two or three build one between them. Store up and preserve your grain, and then you will be safe. But if the famine should come upon us in our present condition, what could we do? If we do not do as we are told in this thing, the displeasure of the Lord will be upon us, and He will not continue to bless us as He is now doing.

I know that He is able to suffer famines to come upon us, and then to rain manna down from heaven to sustain us. I also know that He could increase our grain in the granaries and our flour in the bins, and make one small loaf of bread suffice for many persons, by exerting His creative power. I do not know how He does that, but I know that He can do it just as easily as He could bring me into existence upon this earth.

There are a great many things that we can save and take care of, as well as we can wheat, barley, and oats. We can dry pumpkins, squashes, currants, apples, peaches, &c., and save them; we can also save beans, peas, and like articles, and keep them for seven years. And if you will take the right care of your wheat, you can save it just as long as you may wish

to; but, in the usual mode of storing it, you have got to stir it, move it, remove it, and turn it over, or it will spoil. It is just so with this people; they have had to be moved and removed from place to place, to prevent them from getting into dotage.

I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of brother Brigham and his brethren, that he will renew his age. I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young, and sprightly. Why is this? Because God loves that man, and because he honours His work and word. Some of you may not believe this; but I not only believe it—I also know it. For a man of God to be confined to one woman is small business; for it is as much as we can do now to keep up under the burdens we have to carry; and I do not know what we should do if we had only one wife apiece.

Let us go to work and cultivate the earth, and go into the fields, and bless the land, and dedicate and consecrate it to God; and then dedicate the seed, the implements, and the horses, and oxen. Do you suppose that that will have any effect? I know that it will. Nearly twenty years ago, I was in a place in England in which I felt very curious; but I did not know at the time what it meant. I went through a town called Chadburn, beyond Clithero. Before I went there, some persons told me that there was no use in my going, and asked me what I wanted to go to Chadburn for, saying it was the worst place in the country; for the sectarian priests had preached there faithfully thirty years without making any impression. Notwithstanding that, I went, and preached once, and baptized twenty-five persons, where the priests had not been able to do a thing.

I went through the streets of that town feeling as I never before felt in my life. My hair would rise on my head as I walked through the streets, and I did not then know what was the matter with me. I pulled off my hat, and felt that I wanted to pull off my shoes, and I did not know what to think of it.

When I returned, I mentioned the circumstance to brother Joseph, who said, "Did you not understand it? That is a place where some of the old Prophets travelled and dedicated that land, and their blessing fell upon you." Then try it, and see if it will not leave a blessing for us to dedicate our lands. If you think that it will not, never bring another bottle of oil and ask us to dedicate and consecrate it for the benefit of the sick. I know that we can bless the land, and that through our blessing it will be filled with the Spirit and power of God, and that, too, in great profusion, especially if we are filled with that Spirit ourselves. Some may call me enthusiastic; but I am no more so than the old Prophets were when they had the Spirit of God upon them.

Let us bless the land we cultivate and the fountains of water, and they will be blessed, and then men may drink of those waters, and they will fill them with the Spirit and power of God. Let us bless and dedicate the fountains of life that are in us, in our wives and children, and in everything else around us. Can the Spirit of God enter a stone, or one of those posts? Yes; and it can fill every pore as well as it can every pore in my body. Can it enter into my pores? Yes, even into my hair; and it can also enter my bones and quicken every limb, joint, and fibre.

Let us not dispose of any grain, only what is actually necessary. When it is actually necessary to part with any grain, let us put it into the right hands. If I have any to part with, I

will put it into the hands of those that will make good use of it. We have got to become one in our financial matters in the Church and Kingdom of God. How can you become one tree, with limbs and branches all pertaining to the selfsame tree, when there is disunion among you?

Then go to work and build up this kingdom, establish righteousness, and prepare yourselves for the famines that are coming upon the earth; for I tell you that they are coming.

Do you suppose that God would give revelations and tell us to warn the inhabitants of the earth of things which were coming speedily upon them, if He did not intend that those things should come? He said that they should feel them, and I know that they are bound to feel them; for they will not repent. Let us go to work and prepare for the thousands upon thousands who will come unto us.

Our Carrying Company is only in its infancy, but it will prepare the way; and the day will come when people will gather here by hundreds and by thousands,—yea, fifty thousand in a year; and very many will come trudging along with their bundles under their arms. I have heard brother Joseph, brother Brigham, and several other men say that it will be so; and I know it will, because they have said it. Many of you will venture to say that you believe it; but I know that it is true, and it will surely come to pass.

Brethren and sisters, these are some of my feelings; and I hope and pray that those whom we have warned will go home and warn their neighbours, and tell them to be up and doing; and then we shall not have to tell you these things again. It is no time for grunting; it is no time for having the blues; it is no time for sugar-tits, for dancing, and amusing ourselves. Amusements are stopped for the present; but when brother Brigham says dance, then dance; but when he says stop, then stop; and when he says prophesy, then prophesy, but be sure to prophesy right.

I have said nothing but what the Spirit has dictated; and all the principles that I have touched upon are contained in the Bible. If you don't believe it, take that book and look for yourselves; and then take the Book of Mormon, and see what the Lord said to the Nephites. He said, "The nation or people that will not serve me on this land I will cut off from the face of the earth;" and I know that He will do it. And brother Brigham, the Twelve Apostles, and Patriarchs John Young and Isaac Morley will all declare that it is true. May God bless you. Amen.

BLESSINGS OF ZION—PROPHETS OF GOD TO BE RELIED ON—ENEMIES OF THE SAINTS.

Remarks by Patriarch John Young, made at the Bowery, Great Salt Lake City, July 12, 1857.

I feel very happy, my brethren and sisters, for the opportunity I enjoy this day in this place. I feel that the Lord is merciful unto me and unto us all as a people, and I feel much pleasure in rising before you to bear my testimony to the truths of the everlasting Gospel of Jesus Christ, which have been laid before us this day by his servant brother Kimball.

I am thankful to my heavenly Father not only this day, and at this time in particular, but at all times. I am thankful that I live in the day that I do, and that I am associated with the greatest and best men that ever lived upon the earth, and that I have the opportunity of sitting under the sound of their voices, even the oracles of the Almighty, before whom the visions of eternity are passing continually, and who are competent to administer unto the people the words of eternal life.

I thank the Lord for the blessings that we as a community enjoy, and for the good admonitions, for the truth of heaven, for the principles of salvation that are from time to time made known unto us by the Prophets of the Lord. I am thankful to my God that He has gathered us from the nations of the earth where we were scattered into these chambers of the mountains, where the Prophets of the Most High can speak, as they are dictated by His Holy Spirit, the things that are necessary for them to know and understand.

I can well remember the day when the Prophets of the Lord stood up to address the people, that they did not feel that liberty which they feel and enjoy here. This was at a time when they were surrounded by enemies upon the right hand and upon the left, and when those enemies were laying plans to catch and to destroy them; and when I reflect upon this, I thank God that He has brought us to a place where we can administer the words of eternal life without fear or dismay; for we are here secluded and far away from our enemies.

I am thankful for the great and glorious principles that I have heard from brother Kimball this morning; and I can bear my testimony before angels and before my heavenly Father that every word he spoke has been by the inspiration and power of the Holy Ghost. I would like to have you tell of a time, if you can, when brother Brigham and brother Heber did not speak by the power of the Holy Ghost. I know you cannot do it; and yet there are men who are continually whining because the First Presidency are so severe upon the workers of iniquity; but I don't feel to take off the curses, but, by the authority and power that I have and the priesthood that has been sealed upon me, I seal those curses brother Kimball has pronounced, upon the heads of the guilty.

[The congregation responded, Amen.]

I just know there are men here

right amongst us who thirst for the blood of the Prophets of God; and there are those professing to be Saints who are fostering them in their hellish designs; but I pray my heavenly Father to purge out these cursed characters from among us. The time has come when the ungodly and the hypocrites are to be searched out. This is undoubtedly the time the Prophet spoke of when he said, "The sinner in Zion shall be afraid, and fearfulness shall surprise the hypocrite." The people are better prepared for this now than ever they were; for there never was a time when light was reflected upon this people as at the present; no, there never was such a time as there is now; and I know it, if no other man does.

I have heard brother Brigham say that it should be better and more tolerable for Sodom and Gomorrah, in the day of judgment, than for this people who hear the truth and do not obey it. Day after day, and Sabbath after Sabbath, the servants of God are administering the words of eternal life; and if the people do not walk in the light, it would be better for them to have a millstone tied to their necks, and they drowned in the depths of the sea, than for them to remain here and live in sin, and add to their guilt and crimes every day of their life.

Brethren, we are blest; yes, we are greatly blest: our fields are clothed with grain; they are greatly burdened with the crops that are upon them. Everything that I behold, as I travel abroad, exhibits abundantly the blessings of our heavenly Father. He is pouring out liberally of His blessings upon us; and, if we are faithful, they will be multiplied more and more upon our heads.

I am thankful to find such a good spirit among the Saints in the various parts of the Territory where I have visited. Last week I visited Utah and Cedar Valleys, and the brethren were willing to drop their scythes and come to meeting, notwithstanding it was a very busy time with them. I held meetings at both settlements in Cedar Valley, and I can say there is a good spirit prevailing there; and I feel that there never was more of the power of the Lord, nor a greater witness of His Spirit resting upon the people than at the present time. It seems as if they were willing to give their very life's blood to sustain the Prophets of God that are amongst us. It is a matter of consolation to us all to learn that the people are becoming so united.

Now, my brethren, let us be faithful and work righteousness in this the day of our visitation; for we shall not always enjoy the blessings that we now do. Though our land is blest, and though we have peace and plenty, I do not know that this will always be the case with us; we may yet have to pass through severe trials. I know that there will always be peace to those who have the peace of our heavenly Father in their own souls. When a man has the approbation of those who are at the head of the kingdom, he also has the approbation of our heavenly Father; for He sanctions their doings upon the earth.

It is not my desire or intention to take up much time this morning; but I was desirous to bear my testimony to the truth set forth by President Kimball, a man filled with the Holy Ghost.

I wonder if some one won't go away and say that brother Kimball and the authorities were misinformed. I can tell you they are not; for those men who stand at the head of affairs have the light of heaven with them all the time; they have the power of the Spirit and the visions of the heavens with them always, and they can read men and women from head to foot.

After this, I don't want anybody to go away from the meeting and say, "I

guess they were mistaken." Don't let us hear any more of it, brethren; never let such a thing be spoken, that a Prophet of God is mistaken. I ask this congregation, and I adjure you in the name of the Lord to speak, if ever you heard brother Brigham, brother Kimball, brother Jedediah, or brother Wells say anything that was not strictly true. I answer, you never did.

[President H. C. Kimball: If it were so, a man might be a Prophet one minute and a devil another.]

I know there is an under-current working all the time; but I tell you, my brethren, we have to stand up to the work in which we are engaged, and live humbly before our heavenly Father, and keep His Spirit with us always. This is what we have got to do, and, as brother Kimball says, save ourselves and those that are with us, and know that we are born of God and that we are heirs of salvation. It is our privilege, as well as that of the Prophets of God, to have this Spirit and this light in us; for we are the children of the light, and not of the darkness; therefore the day of the Lord Jesus will not overtake us as a thief in the night.

I feel comfortable and happy in being associated with the Saints of the living God; and I never felt more grateful for my position among this people than I do at the present time; for I realize that the hand of the Lord is with us all the day long.

When I heard brother Kimball talking about brother Thomas Marsh, it caused me to think of bygone days; for I was well acquainted with him; and when I heard what I did, I felt to thank my God that He had preserved me and my brethren from the power of the Devil; and I know that it is the Lord's doing, and not our strength that has saved us. I feel humble, and I wish to feel so all the time. I cannot express to you my feelings in full; but this much I can say, that I have never had such an experience in my life as I have had for the year past. It seems as though the vail of darkness was rolled back; and it is so to a great extent, and we begin to know and realize that the day of our redemption draws near.

Talk about fear! We have nothing to fear from our enemies. If we have anything to fear at all, it is those of our own household—those corrupt villains in our midst, who profess to be Saints. Our enemies are entirely powerless. They used to think that Missouri could whip out the "Mormons," and then they thought that a few counties in Illinois could do it; but of late they have come to the conclusion that it will take all the United States to whip us out; and it is true too, and then they can't.

I knew last fall that the reformation would commence in the States about the time that it did here, and I told brother Brigham so; and I now pray that it may continue, and that they may be clothed with darkness, and that all their schemes and plans may be frustrated, and that they may be caught in their own snares, and fall into their own pits. There has never been such a fuss in the United States as there is at the present time; and I may also add, that there never has been a time when we have commenced to build a Temple but the Devil has called upon his servants to prevent us from doing the work, if possible. It was so in Kirtland; it was so in Far West and in Illinois; and I expect it will be so here; but it will all tend to roll on the work of God.

I feel to bless you—all you that are honest in heart; and I say the time has come when fearfulness will surprise the hypocrite; and I pray that we may be able more perfectly to discern betwixt him that serveth God and him that serveth Him not. This is what the Prophet said should be.

with the people in the last days; and he said there should be a book of remembrance kept, that those who are faithful might be his in the day when he shall come to make up his jewels. My prayer is that we may be among those jewels, which I ask in the name of Jesus Christ. Amen.

THE LATTER-DAY KINGDOM—MEN NOT TO BE GOVERNED BY THEIR WIVES—LOVE TO GOD MANIFESTED BY LOVE TO HIS SERVANTS.

Remarks by President Heber C. Kimball, made at the Bowery, Great Salt Lake City, July 12, 1857.

I feel very much to appreciate the remarks of brothers Thomas S. Smith and Edmund Ellsworth. Brother Edmund's remarks were very good, and will be salvation to every man and woman that will receive and treasure them up in their hearts.

Here in Great Salt Lake City is the seat of government for the Church and Kingdom of God, pertaining to every person that has ever come into a probation on this earth, whether they are now in tabernacles upon this earth, or whether they are in the spirit world, or in hell. This is the place of deposit of all those keys pertaining to the salvation of the human family; and there never will one soul of those spirits now in prison come out of that place, except the keys of the kingdom of God that are now held in Great Salt Lake City open the door and let them out. They may peep and mutter, and may have revelations until doomsday, and may declare to all eternity that Joseph Smith is a false prophet, and that brother Brigham is a false prophet, and that this Church is false, and they will still remain in hell until we let them out.

Brother Brigham Young holds those keys; and brother Heber C. Kimball, and Daniel H. Wells, and others, hold those keys in connection with brother Brigham; and not one soul of you has any keys or power of salvation only what is in us; and that is one thing for you to learn. Those keys and powers were on Joseph Smith when he was in the flesh; and before he departed, he laid his hands on brother Brigham, and brother Heber, and others, and conferred the keys of salvation upon them; and we are here, in the last dispensation of the kingdom of God that pertains to every man and woman on earth, in hell, and in the spirit world; and the redemption of not one individual soul will be obtained upon any other principle.

You may call that pretty snug doctrine and pretty rough; but I would not give a dime for anything that is not rough. What do you think of the stone to be cut out of the mountain without hands? If there are to be no hands, how do you suppose it will ever be polished? Can you polish a stone without hands and chisel? It is to be taken out of the mountain without hands, and it will smash every nation and kingdom except God's. It will never be polished until it has done that rough work. It will knock

the bark from the trees, and will break everything before it.

Let the spirit world peep, and rap, and rap, and rap again. We know you not. Depart, ye workers of iniquity, and get out of the way, and stop your peeping and rapping.

This is the kingdom of God. You talk about building up the kingdom of God; but how can you build up the kingdom of God, except you build up the king and his officers? We are to become kings and priests unto our God, in accordance with the revelations given to the Apostle John. Our lives are a preparatory work to fit us to receive that authority and power; and when we have got that, we will raise up a kingdom. You cannot raise up a kingdom any greater than yourselves. And if you have not attended to these things, you cannot raise up a kingdom that will bring about the purposes of the Almighty.

How can I take a course to save the children of men any further than I am saved myself? If I have saved myself to-day, I can save you to-day; and if I continue on and save myself to-morrow, I can save you to-morrow, and so on from day to day, until finally we are saved in the celestial kingdom of God.

Are the keys here? Yes, the very keys that our Father placed upon His Son Jesus; and He placed that authority upon Peter and his associates; and they have been restored again to this earth through the ministration of the Prophet Joseph.

It is written that the first shall be last, and the last first. This is the last kingdom, and the Lord will make it first; for it has got to raise up, and establish, and confer power upon every one of those kingdoms that have been. That is what we have got to do. Why do you not realize this? You could, if you lived your religion and called upon God by day and by night.

What good do your prayers do, when your works do not correspond? Men may talk about praying, and exhort the people to pray; and if you do not live in a manner to fulfil your prayers, what do they avail you? Faith is dead without works, just as much as my body is dead without my spirit. When my spirit leaves my body, my body is dead; but put them together, and they make a soul—a spirit in a tabernacle. What is the use of our professing to be Saints, unless we live our religion? By our faithfulness and by our good works we shall obtain knowledge.

How can you find out whether brother Brigham is called of God, except you have a revelation from God? And then some are not fully satisfied, but will doubt the revelation that God has given them.

You think you would not. I have known many who have. Oliver Cowdery received revelations and wrote them; so did David Whitmer, and so did Thomas B. Marsh. About the time he was preparing to leave this Church, he received a revelation in the Printing Office. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it. There were from three to five pages of it; and when he came out, he read it to brother Brigham and me. In it God told him what to do, and that was to sustain brother Joseph and to believe that what brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away.

What!—sustain a woman, a wife, in preference to sustaining the Prophet Joseph, brother Brigham, and his brethren! Your religion is vain when you take that course. Well, my wife may say, "If you will sustain Brigham in preference to me, I will leave you." I should reply, "Leave, and be damned!" and that very quickly. That is a part of my

religion—"Leave quickly, you poor snoop."

That was the trouble with Emma Smith. Joseph stood for the truth and maintained it; she struck against it: and where is she? She is where she is, and she will not escape until Joseph Smith opens the door and lets her out. She declared that she would leave him, if he would not sustain her instead of sustaining brother Brigham, and Heber, and the rest of the Twelve Apostles of God. That is as true as that the sun shines. She had her choice, but Joseph would not follow her.

Thomas B. Marsh was once the President over the Quorum of the Twelve—over brother Brigham, me, and others; and God saw fit to give him a revelation to forewarn him of the course he would take; and still he took that course. We told him that if he would listen to that revelation he had received, he would be saved; but he listened to his wife, and away he went. His wife is now dead and damned. She led him some eighteen years; and as soon as she died he came to Winter Quarters—now Florence, and has written to us, pleading for mercy. We have extended it to him, and he will probably be here this season or the next. He says that he has sinned before God and his brethren, and is pleading for mercy; for he feels as though our Father and God would have a little bread for him after all the rest have eaten all they need.

I speak of these things to show men their standing. Women were never placed to lead. Did you ever see a ship rigged for sailing to England, or to any other port in the world, without a helm, and rudder, and a man who knew the points of the compass and how to receive instructions for guiding that ship. And then you will sometimes see a number of boats lashed with cables to a large ship, and they are all led by that ship, and that is guided by the power and intelligence on board of it. Women are made to be led, and counselled, and directed. If they are not led, and do not make their cables fast to the power and authority they are connected with, they will be damned. Instead of cutting those little fibres that pertain to those cables which connect them with the ship, they ought to be adding other strands to to the cables, that they may stand when the sea becomes boisterous.

And it is for the Twelve to be connected, and make the cable which binds them to the First Presidency stronger and stronger; and for the First Presidency to make theirs stronger in relation to God and those who are connected with Him. All the time keep adding to that big cable. And it is for the Seventies to fasten their cable to the Twelve, and to keep increasing its strength; and so on down to Priests, Teachers, and Deacons. Then let every man's wife strengthen the cable that connects her with her husband; for, if she does not do so, she will go to hell, and you cannot help it.

Women are to be led. If I should undertake to drive a woman, I should have to drive her before me; and then she becomes my leader the moment I do that. I should lead her; and she should be led by me, if I am a good man; and if I am not a good man, I have no just right in this Church to a wife or wives, or to the power to propagate my species. What, then, should be done with me? Make a eunuch of me, and stop my propagation.

I am telling you solemn truths; and I do not know of anything that bears on my mind more to this people than for us to live our religion and be subject to those to whom we should be subject. As brother Brigham said, last Sunday, it is for every man to make peace with his neighbour and

with the man who leads him, and for a man's wives to take a course to please their husband, and for us all to make peace at home and abroad, when we go out and when we come in. That is the course for you to take,—that is your duty; and when you take a contrary course you are wrong.

Some of the sisters say that their husbands are contrary and stubborn, and that they will do this and that, and they cannot control them. Ladies, there is not one of you that has common good sense but what would leave the man that would suffer you to lead him: you would rightly consider that he was not following his calling, if he would bow to your mandates. No man in this Church has a right to a wife, except he is a good man—a man of truth. And when a man violates his calling and priesthood, he forfeits his wife and everything that pertains to that calling and priesthood, or to that limb, when the limb is severed from the tree. Many have been severed from this Church and left their wives and children; for they clung to Gospel faith and priesthood. Now, except those men make restitution, can they hold one of the wives they have taken? No, not one of them. Can they retain, and keep, and preserve their children—their posterity? No, they cannot. Why? Because those limbs have been cut off and have never been restored, and the fruit was taken by the Husbandman of the vineyard and laid up in store. Then they cannot get it, can they? No, they never can, unless they prove themselves worthy and make restitution to satisfy the demands of justice, and that fourfold. They may then receive it back, but not without that restitution. That is justice and righteousness, and I am telling you of it in the name of the Lord; and I know it to be true.

There are thousands of men and women, among the nations of the earth that it will be more tolerable for, in the day of judgment, than it will for you, if you violate your calling and do not honour your priesthood. You know that it was declared that it would be more tolerable for Sodom and Gomorrah than for the children of God who had received the priesthood, and heard the voice of a prophet, and disobeyed it. Sodom was so wicked that they could not hear the word, because they would not admit a man of God to come into their midst. And they would have killed Lot, if the angels had not got him out with the few that believed on his words.

If you cannot believe brother Brigham, and brother Heber, and brother Daniel, and the Twelve, whom have you to go to hearken to? Who is there to lead you? Lay aside the men who lead you, and where is your salvation? Have you not great reason to love these men? They are your servants, and they serve you faithfully. They watch over you by night and by day, and over the Saints throughout the whole world.

If you cannot love the leading members pertaining to this Church, how under the heavens can you love a man you never saw? You cannot, and never did. Tell about loving God! You do not love Him a particle when you do not love your benefactors and the man that feeds you and clothes you. You do not have a drawing of tea, a pound of coffee, or anything else, but what he serves you with it. You say you love him; but some of you lie like hell, and you deceive yourselves. Now, do not tell me that you love my God, and at the same time not love brother Brigham and me, whom you have seen.

Uncle John, (referring to Patriarch John Young,) did you ever see anything bad in me? I never got drunk but a few times in my life, and then I was right straightforward. I never got so drunk, but once, but what I

could whip any man I ever saw, except brother Brigham. I know that I am a poor, weak, frail man, and dependent upon my God as much as you are. Do I expect salvation upon any other principle than that upon which you expect to obtain it? No, not in the least. I cannot get salvation and disobey the man that leads me. But whether he feeds me or not, or gets me a hat or a pair of boots or not, what has that to do with my integrity? I am to be true to him—as true as the sun is to this earth, even though I should be barefooted and bareheaded, as I used to be when I was a boy; for I never thought of having anything to wear in the summer seasons but a tow frock and a pair of tow breeches, and go bareheaded; though my hair was not burnt off by the sun; it came out by the roots, through studying and labouring in the great Latter-day Work. That is the course for me, and brother Daniel, and the Twelve, and all the faithful to take.

Tell about loving God and His people! If you do not love the man that leads you, you do not love that Being who confers all the blessings and privileges we enjoy. Tell about loving God, and not love the men that lead you! Get out with your nonsense. Will that apply to the Elders? Yes, and to the Seventies, the High Priests, Bishops, Teachers, and all men. Any further? Yes, it applies to you ladies, in your family capacity. You have not any priesthood, only in connection with your husbands. You suppose that you receive the priesthood when you receive your endowments; but the priesthood is on your husbands. Can you honour God and the Priesthood, and abuse your husbands like the Devil? How can you honour the Priesthood, except you honour the man you are connected with? I am talking about good men: I will not in this connection say anything about bad men. How can you honour the Priesthood, except you honour the one you are connected with?

The Father is the root, Jesus is the vine, and we are the branches. The First Presidency is a quorum pertaining to this branch of the house of Israel, and the Twelve are connected with us; they make part of a branch. And then the Seventies, another large branch on the same vine, and the High Priests, and Bishops, and so on, all belong to the vine. Now, from whence did you come, sisters? From whence spring you and your children? You spring from these main limbs and from that Priesthood. If you did not spring out of the Priesthood, where did you come from? Not many of you have legally sprung out of the Priesthood anywhere in the world in the latter-days; but if you have a legal man, who has a legal Priesthood, you can raise heirs to the kingdom of God, and they become connected with it, without any of your washings, anointings, and sealings. Go and read the Scriptures, and they will teach you a great many things, and it will strengthen your faith in what you hear from brother Brigham, brother Heber, and many others.

Do not tell me that you love God and Jesus Christ, and that angels are around your habitation, conversing with you by night and day, and treat the Priesthood as though it was a thing of naught. Angels who would thus visit you are swamp angels—they are filthy. Would God honour one of them? No; nor would one of His servants—no quicker than they would honour the Devil in hell.

I am talking of things pertaining to your salvation,—not to that of my family alone, but to that of all the families of the house of Israel. You have got to take a course to strengthen the cable. Many cables are chains

composed of links; and is there not room to put on more links, to extend the chain, so as to reach to the bottom of the deepest waters? Yes. You must become a link on that chain and strengthen it, or you will be lost.

If you prefer the figure of a cable made of flax, sea-grass, or hemp, go to work and increase the strength of it, and tie yourselves to the Priesthood and to the man that you are connected with, or let there be a final conclusion to dissolve the partnership, and go somewhere else. I do not want half-hearted characters to labour with me. Poor miserable creatures, they are not fit for anything. Some of them have been in the house of Israel from fifteen to twenty years, and are following the Devil. Are there any such characters in this congregation? Yes, several, both men and women. There are men and women ready to oppose brother Brigham in what he said last Sunday. He told the truth of God in every word he spoke. Do you suppose that he is so unwise to say a thing which he does not know to be true? He understands what he speaks, and he looks before he jumps, and God Almighty will lead him straight, and he will never stumble—no, never, from this time forth; nor will you, brother Hyde, if you will follow him; neither will any other man.

There are poor, miserable curses in our midst; and there is not a thing spoken of but what there are men and women who will go and tell them every thing that is said, (thank God for that!) and tell more than what is true. There are men and women in this congregation of that stamp. I wish I had some stones; I want to pelt your cursed heads, for you lie like hell. Are you valiant to stand by the work of God, and by your brethren? If you are not, you had better put out, you poor curses.

There is a poor curse who has written the bigger part of those lies which have been printed in the States; and I curse him, in the name of Israel's God, and by the Priesthood and authority of Jesus Christ; and the disease that is in him shall sap and dry up the fountain of life and eat him up. Some of you may think that he has not the disease I allude to; but he is full of pox from the crown of his head to the point of its beginning. That is the curse of that man; it shall be so, and all Israel shall say, Amen. [The vast congregation of Saints said, "Amen."] He is laying plans to destroy us, and is striving with his might to stir up the Government of the United States and the President to send troops here to bring us into collision and destroy this pure people—man, woman, and child. May God Almighty curse such men, [Voices all through the congregation: "Amen!"] and women, and every damned thing there is upon the earth that opposes this people. I tell you I feel to curse them to-day. [Voice: "And they shall be cursed."] Yes, they will be; and the Devil shall have full possession of every man and woman that raises the tongue to sympathise with those poor curses. I ask no odds of them, no more than I do of the dirt I walk on; for if it was not there I could not walk upon it. Now, go home and sympathise, all of you who wish to.

I tell you that the most of this people are a God-blessed people, as Amasa says; and you shall ever be blessed, with your wives and children after you, for ever. And I bless you in the name of Israel's God, and you shall be blessed.

Are there any poor, miserable devils in our midst? I cannot step into the street but what some poor, miserable curse is ready to pounce on me, if he dare. Tell about your religion! Shame on you! Go home and put on sackcloth and ashes, and repent of your meannesses. Are such kind of characters here? Yes, in this congregation.

Could I pelt them with stones? Yes, if I had the stones here, I could throw them straighter than any rifle that ever was fired.

Let us live our religion by day and by night, when we are at home and when we are abroad, and let us go to and gather up our grain and save it. Save your grain, brethren; save everything that can be saved; for we shall have need of it. The day is now on hand for this people to lay up in store, and to leave off a few ribbons, and jewellery, and fine satins. And where you have from seven to fifteen dresses too good to wear every day, dispose of some of them, and do not trouble your husbands so much. Are you serving God and keeping His commandments, and at the same time seeking to destroy your husbands?

In the house of Israel there is now clothing enough to last us ten years and make us comfortable, if it could be put into the storehouse of God and properly distributed, to clothe men, and their wives, and children, who may be worthy and needy. That is the Apostle's doctrine, you know. Am I in earnest, brethren? I am telling you the truth; I am telling you God's truth, and what the Spirit says to me. Stop, stop this extravagance, and in the name of Israel's God go to work, accumulate, and build up the kingdom.

Tell about building up the kingdom of God, while you take a course to make slaves of your husbands through your love of finery!! Your husbands must be observed and listened to. If you want to offend your God, offend His servants. And how can you love God whom you have not seen, and hate your brethren whom you have seen? Do not talk to me such nonsense any more.

I am in earnest; I am anxious for your salvation—for you to put the best foot forward and lay out your present means for the best purpose, and in a way that they will temporally save this people universally. Save your wheat, corn, barley, buckwheat, oats, and everything that can be saved. You can dry potatoes for keeping as well as you can pumpkins. What is there that you cannot dry? I could even take a great many men and hang them up on a pole, and they will dry in a week, because there is little or no juice in them; and the less juice there is in them the less time it takes them to dry up, upon natural principles. If a cow gives only a gill of milk, do you not know that you can dry her quicker than when she gives a pailful?

Sisters, how can you fulfil your callings and appointments, according to the blessings of the Patriarch and Prophet, except you lay up stores and become saviours, like unto Joseph? Have not some of you received the blessings and promise that you should be instrumental in teaching the Lamanites habits of cleanliness, and how to cook, make clothing, &c.? You have those blessings upon you; and most of you have not taken the first step to fulfil them.

God Almighty bless the righteous. [Voices, "Amen,"] the meek, and humble of the earth, and those who will do right. Your strength shall increase, if you will step forward and do as you are told. It shall increase twentyfold, while that of those who do not do so shall decrease twentyfold, because that branch or limb that does not bring forth fruit will lose its strength, and it will go into those who do. It will be so.

Is brother Brigham a Prophet? Yes, he is a Prophet and an Apostle, and then he is more than that. He is a man foreordained from before the world was to come along and follow Joseph; and so are you, every man. Do you know brother Joseph? You could think that the Spirit of Jesus could come in the meridian of time,

—that is, when the time was half out, —the first child that was born to his Father on this earth, and take a body. That all seems rational, through your traditions. But, perhaps, many of you have never thought that Joseph was with Jesus in the spirit world ere the organization of this earth, and came forth in this last dispensation.

If you all live your religion and are faithful to the end of your days, that proves that you were chosen as were Jesus and John, who were prophesied of many hundred years before they came, as were many others. Mary, the mother of Jesus, was raised up to bear the Saviour. Elizabeth was ordained and set apart to come along near the meridian of time, and so we were ordained to come along near the end of time.

You will find out that I am telling you the truth, and that is why I want you to live your religion and serve your God, keep His commandments, and listen to your brethren.

I bless you, and I wish I could make the blessings of God cleave to you like a plaster, that they would never leave you until you become righteous men and women. I bless the earth that we occupy, and the hills and mountains; and I bless every good thing there is; and I curse the ungodly and everything that is attached to them and that will stick to them. Amen.

MORMONISM AND ITS RESULTS—INTERNAL LIGHT AND DEVELOPMENT —DECREASE OF EVIL—THE FOUNTAIN OF LIGHT.

A Discourse by Elder Amasa Lyman, delivered in the Bowery, Great Salt Lake City, July 12, 1857.

It is a matter of gratification to me, my brethren and sisters, to be here with you, because the religion that we have embraced is true.

Views are sometimes expressed by those who address the assembly as to whether what they might say will be edifying and pleasing to the people who may hear. I have no reason for believing that what I may say will be unpleasing to those who hear. Why? Because, if it pleases myself, it will edify those who hear, from the simple fact that what I would delight to talk about the most is that that has edified me the most, and continually edifies me, when I am edified, whether from what I learn from my own study or from what I hear from those around me who speak.

I feel myself as though that I was a Saint. If the Saints are called "Mormons," then I am a "Mormon;" and I do not feel that I live any life or have any existence but that of a Saint. Not that I suppose that I know everything or act perfectly; but these are the feelings that I cultivate; and the reason that I rejoice continually is, that "Mormonism" is true —that the doctrine I have embraced and the religion that cheers me is not a phantom.

My religion has become convenient

to me, from the fact that I have found it adapted to every day use. The happiness that it imparts—I do not care what part of man's existence or being you may talk about, or apply it to—the happiness it imparts it can impart every day. The bliss that can happify one hour of a man's being as a Saint, from a knowledge of the truth, and from the influence that truth will exert over him, will, upon the same principle, happify every hour of his life. That light of truth that will enable him at one time to testify of the truth of the work of God, of the manifestation of His hand and His power in the establishment of His kingdom, and the revelation of the Gospel to man in the last days, will shine upon his path unceasingly, if he is constantly and unceasingly faithful.

This leads me to be happy continually; for it does away with a great many of the probabilities of a man's doing wrong, or being decoyed from the path of rectitude and virtue, and after having preached salvation to others, himself becoming a castaway, because the light that would save them once will save them all the time. They have only to be diligent, faithful, true, and obedient to the requisitions of the truth, to secure its presence with them continually.

This has led me to entertain vastly different notions and ideas of salvation from those I once entertained, whether of my own or that of the Saints universally. It has resolved itself in my mind into very simple truth, and yet a very extended and important one. I find that all the notions I used to entertain, years ago, about salvation and its greatness are comprised in knowing the right and then doing it,—not in matters that are foreign from ourselves and from what we have to do, but in the every day occurrences that fill up the history of our lives here.

There is no way that I know of or have ever heard of, believed, or entertained any conception of, that will enable you any better to love God than to love man who is made in the image and likeness of God. Do you want to honour Him? Then honour man that is made in the likeness of God. "But," says one, "some men are not good:" then honour those that are good, who are his ministers, in whom he is represented on the earth. We cannot go away to his far off dwelling-place to pay our respects and obeisance to him there—to present our offerings before Him, or to tell how much we love Him. What can we do? We can find here, in close proximity with ourselves, the individual in whom we can learn His will, receive the declaration of His truth, the order of His institutions and requirements. They are in our midst. This led one in ancient times to say, "This is the love of God, that we keep His commandments; and He has commanded us that we should love one another."

This makes our religion wholly a practical matter. Let people who can live by theorizing, theorize away until doomsday; and, if we will be saved, we want practical virtue—practical truth exemplified in our actions, in our words, and thoughts; we want to live together as a holy people—as a people who fear and honour God. How? By getting down on our knees and saying our prayers, by singing graciously and putting on a long face, by going to meeting on the Sabbath, or by wearing an amiable smile, that when contemplating it you would not think we ever frowned in the world? Is this the way we are to honour God and live right? No; it is something else besides this. To pray is good, to smile is good, to be pleasant is good; but to be holy and acceptable in the sight of God is to be good all the time,

in all places, under all circumstances, and with all people.

We want to learn to get along comfortably with the little duties of life that we meet with every day—that make up the labour of every day. We want to learn to do those things right. You want to learn to be as holy at home by your firesides as you are when you go to church. You want to feel well, to enjoy the Spirit of God in every condition and relation of life.

To love the truth supremely, above everything else is salvation. Do not sacrifice it, therefore, or throw it away, for the sake of indulging in a little petty quarrel at home or abroad.

How shall we honour God? We cannot administer to His wants directly, if He has any; but His children are here, and we can feed the hungry and clothe the naked. We can do that here. Whether there are any up yonder to be found in those destitute circumstances, or not, I do not know. I have not been there to see. I can see them here without going there; and one thing which makes me think that "Mormonism" is true, and that this view of it is true, is, because it is what I have experienced.

Now, if it is not the truth, then I am frank to say I do not know anything about it; but this is what I have learned. If I should find myself in a time or place that the Spirit of truth is not in me, and where I could not feel its sacred impulse to give shape and form to my actions, and regulate them according to the revealed will of heaven made known to me, I should be fearful and should have torment; for fear hath torment; I should be afraid I was going to apostatize—that some dark cloud was hanging around me, fatal to my happiness. But I have confidence in the truth, because it is that which abides with me all the time. In the darkest spot I ever have been called to labour or travel in, or have had an existence in, since I embraced the truth, I have always had it present, and enjoyed its light.

If I knew there was any part or portion of myself that was not under the influence of "Mormonism," or the Spirit of truth, I would want to get out that piece and parcel, and have it repent and be baptized for the remission of that sin, that the whole body might finally become perfectly holy and completely imbued with the influence of the Holy Ghost, the Spirit of truth, and the love of truth, which would preserve me today, to-morrow, and in all time from falling away.

Is it necessary we should all feel so? I suppose it is just as necessary for you as for me. I do not suppose because I, through the favour or mercy of God and the kind dispensations of His will and providence, have been called to minister as one of the Twelve Apostles to bear off the Gospel to the nations of the earth, that it is any less needful for me, so far as my own soul is concerned, to enjoy the Spirit of God always than it is that you should. I shall be nothing more than saved when I have got all the way through, or as far along as it may be my lot to progress.

"But," says one, "Won't it be good for us if we do as we are told?" Yes. What will be the result? You will not always be under the necessity of being so miserably poor that you have to go out in the night to your neighbours to borrow a candle. Do people live this way? Yes. I have lived on borrowed light. How long? Until I got a candle of my own. Until the principles of truth became established in me, I lived on the strength of the instructions and light of heaven that dwelt in others, reflected by them on my path,—I

followed along by the light of a borrowed candle. How long? Until the Saviour's words were fulfilled, and the promise verified in myself, and the light of inspiration was planted in my own soul; then the blessings of light and truth came rolling upon me like a river.

Would to God that all the Saints enjoyed this light. What would be the result? There would be more practical purity, more righteous actions, and less evil in the community, — more of the Spirit of God, as a natural consequence, because every Saint would be possessed of a living fountain of light and truth—that inspiration which inspires the Apostle, enlightens the mind of the Prophet, tears away the vail from the future, and enables man to look upon and contemplate the excellencies of our Father's kingdom.

It was in view of this that on a certain time, when report was made to one of the ministers of truth that some of the congregation of Israel were prophesying, the reply was, "Would to God that all the people were prophets." Why? Then they would all have the light of truth in them, and the knowledge of truth that would save them.

If this was the case, what would be among the results? Sinners in Zion would be afraid, and fearfulness would surprise the hypocrite. Why? Because they would feel uneasy, for this simple reason—they would know they are not honest, and they would be afraid lest they should be overtaken in their guilt.

This, my brethren and sisters, is the "Mormonism" I feel; it is the "Mormonism" I preach—that I have when I pray—that I have about me every day. It is the "Mormonism" I have when I wake up at night, and that I keep with me all night, if I do not go to sleep. Is it good to me? It is. Is it salvation to me? It is. Why? Because it frees me from evil and enables me to live without committing the amount of sin that I would commit if it were not for its presence.

The best reason that I can give you for its being good is that it has been good to me; it has done me good. I might tell you that the Gospel is true, because the ministers of truth say so, have testified so, lived for it, and died for it, in ages gone by; but I do not know so well how they have felt; I do not understand so perfectly; I cannot comprehend with the same clearness how it was that they felt, as I can understand how I have felt myself.

When people tell me they have felt as I have, or, in describing their feelings, I find they have experienced what I have, though I know what I have experienced better than I know what anybody else has experienced: yet, if they have the truth, I also have the truth; and if they are saved by it, then I may hope to be saved by it. This is what I would like to see the Saints enjoy — a knowledge of the truth, and that knowledge to have such an influence over them that they would cease to do any wrong whatever.

When there is no wrong done, how much sin would there be committed in the length and breadth of the land of Zion among the Saints? If there was no individual to do a wrong, I am under the impression it would take a good or a bad mathematician to calculate the amount of sin that would be committed.

Says one, "We expect to see that day." You do? When there will be no sin? When? "Why, it is that better day that is coming by and by." What is going to bring it about? Upon what principle do you ever expect to see the time when there will be no sinners in the land? Will it be when the grace of God is manifested in some strange or different way from what it has been to you? "We

suppose so, as a matter of course, because we see sins committed now every day." Do you know of any good that has been done? "Yes, a good deal." What does it consist of? "Good has been done in the condition of the people as the result of reformation. They have spoken more truth and less falsehood than they did; there is less hypocrisy, less tattling and evil speaking; the people do not think of quite so many evil things to do, and consequently, they do not do much evil: that is the way this change has been brought about."

And did you ever think for a moment that this was the principle, and the only one upon which sin would be driven away and its power effectually broken upon the face of all the earth? Says one, "The Devil has got to be bound." And do you know what kind of a chain he will be bound with? What will deprive him of power? When there is no person upon the face of the earth that will listen to his insinuations or yield to the impulses of his influence to perpetrate evil, how much power will the Devil have on earth?

I want you to look at this; I want you to remember that whenever there is a diminution of evil in the community, it is because the people do less wrong than they did; they are more faithful, more truthful, more righteous, more holy, and are making greater progression and advancement towards the consummation of the work of God. It is by the development in them of the principles of righteousness and the establishment of those principles in them to the exclusion of every other principle and feeling. When this is effected, our salvation and redemption are secure. When we do right exclusively, and no wrong, we have nothing to fear. When this becomes the case with the people, will the kingdom of God be built up? Yes, in the hearts of the Saints.

Says one, "Won't it be built up externally too? Yes; but it is a simple matter to build up the kingdom so far as houses, palaces, and thrones are concerned, only get the principles of the kingdom of God built up and established within yourselves. Then you will simply have arrived at the point that you will live your religion; that is, the light that is in you will be the spirit of your religion operating upon you, and in you, and through you, and over you, and round about you, that your whole being and everything pertaining to your existence will be under its sacred and hallowed influences. Do not settle down and think you are living your religion because you have done a few good things, because you are a little more faithful than you were last year, and because the Lord is blessing us this year with plenty. Remember, and keep it constantly in view, that there is much improvement to make, much to gain, and much to learn.

You want to have your religion established within you—a living fountain from which the principles of eternal life and truth will flow out and pervade your active being, regulating your actions and conduct in such a way that everything connected with your life shall be in perfect harmony with the truth; then you will live your religion, then you wont need to be waked up in the night, and somebody come along with borrowed light to place it in your habitation; you would have one there all the time, so far as the light of truth and of your religion is concerned: it would be in you all the time, always trimmed, always burning.

If an evil spirit comes to us to tempt us to do evil—if we resist that spirit, what will be the result? The Devil will go away. When he comes again, and only meets with the same

treatment, with the same success, and finds that he cannot get us to say an evil thing or do an evil deed, how long will he tempt us? He would soon come to the rational conclusion not to go there again; he would find it a speculation that would be of no profit to him, while his defeat is our victory.

Whenever evil things, evil thoughts have possession of our bosoms, and we have not spoken a word—not given the thought shape, form, and signification to those around us, who knows of it? Nobody. Who is injured? Nobody. There is no harm done, no stealing, no murder committed, no slander perpetrated, no falsehood told. What has been done? The spirit that would instigate evil has been subdued within us, and we have died a death unto sin, and have individually become alive unto righteousness. One of the best things I ever heard in my life was a simple thing that President Young taught here some time past, which was, that it is not always right to speak the things we think. It is just as necessary that you should be able to think and not speak as to think and speak; the one is just as necessary as the other to your salvation. "But," says one, "is it not just as bad to think it as to speak it?" Why, thinking never killed anybody. Suppose a man had a thought in his mind that he would kill me, if he did not do it, you know, as far as I am concerned, I would live. But suppose, acting on the old adage, that it is no worse to do it than to think it, and he had laid wait for me by the road side and taken away my life, what would have been the consequence? Then the sin of murder would have been on his soul.

It is the same with every wrong thought and evil suggestion that may occur to your minds. What will be done if you act on this principle? The Father at home, if he thinks a wrong thing, won't say it. The wife and mother will do the same; and what will be the result? Harmony in the domestic circle will never be destroyed by evil speaking. What then? If harmony be there, the Spirit of God will be there. Why? Because it delights to dwell in a quiet place; it does not love contention; it is no friend to strife; it is not fond of bickering or saying hard things. The Spirit of God will come and take his abode with us, if we prepare our minds for its reception, and make it welcome, and study to cultivate a feeling that is congenial with its own nature.

It is with the Holy Spirit as it is with us. When we seek to gratify ourselves in the associations around us, for whom do we seek in such a time? We seek individuals whose tastes and feelings are congenial to our own, whose "Mormonism" is like ours, whose regard for truth is like our own. Then what do we enjoy? A free, frank, unrestrained feeling and sentiment: we pour out the feelings of our souls; there is a principle of reciprocity existing between the parties.

So it is with the Holy Spirit of truth. Where it finds a mind so regulated that there is an affinity and congeniality between that mind and itself, there is the place where it will dwell; and when that mind becomes so trained in the truth as to be completely and perfectly subject to its influence, it will remain there constantly and unceasingly; it will not pay a casual visit, but take up its constant abode with that individual, and then its light is there, revelation is there, inspiration is there; it is there to increase in intensity, extent, and in power; it is there to continually pour out upon that soul the unceasing, unbroken tide of life. Then the fountain of life becomes established

in the soul; that fountain is flowing continually and unceasingly. Even as the blood passes through the heart to the extremities of our physical system at every pulsation, so also the Spirit of truth pervades our being.

Do I believe "Mormonism" to be true? Do I know it to be true? Yes, I do? Why? Because it has saved me. It has saved me in the first place from ignorance, and then it has saved me from its consequences—that is, to the extent to which it has imparted to me knowledge; and it has imparted to me knowledge according to my faith and devotion to the truth, and the extent to which I have laboured to subject myself to the influence of its sacred principles.

People suppose, perhaps, that myself and those similarly situated in this work have a great deal to do for others; but my work is for myself. it is for myself that I preach, that I go abroad, that I come home again; it is for myself that I do all I do.

You may say I am selfish. Why? Because I promised my Father, when I went into the waters of baptism, that I would obey His commandments as they were made known to me. I made Him that brief promise, and it has cost me all that "Mormonism" has cost me. It has cost me all the toil and labour that has been crowded into my history during the past twenty-five years of my life, to keep that little covenant.

My Father promised me, if I would keep His commandments, I should be saved. Then whom am I working for? For brother Amasa. My interest, my life, money, if I have any, my honour, my salvation, my all is in the kingdom of God. I have not any thing anywhere else; and, as I said, before, if I knew there was a shred of my whole being that was not baptized into the spirit of "Mormonism," and into this universal love and devotion to it, I would want to hunt it out before I slept, and have it baptized with the same feeling.

I imagine to myself I have the spirit of a Saint—the spirit of "Mormonism." Why? Because I have laboured to be obedient, faithful, and true, to maintain my integrity; and the result is manifested in the spirit I have felt and still feel. If this is not "Mormonism," I am in a good place to be told wherein it falls short; and when I learn what "Mormonism" is, if I have not learned it, I shall begin to learn it: I have made up my mind for that.

I feel the Spirit of God just as pure a source of comfort to me when I am away as when I am here. "Do you feel as well when you are away?" No; for I lack the comfort and the genial influence that hovers here like a deathless flame over the congregations of the Saints.

This is my testimony of "Mormonism," as I have felt it, realized it, experienced it, and lived in it,—not as I lived in it last year, but to-day. To-day is the best day I ever saw; to-day is the most blessed of any day I ever passed since I lived on the earth, because to-day shows me the greatest increase of those things that constitute the greatness, glory, happiness, and blessedness of the Saints; and to-morrow will be the same, in respect to these matters, and more abundantly.

That this may be the case with us is my humble prayer, in the name of Jesus Christ. Amen.

LIFE-GIVING INFLUENCE OF MORMONISM—THE BINDING OF SATAN—THE BASIS OF HIS CLAIMS—CLEANLINESS—PREPARATION.

Remarks by President D. H. Wells, made at the Tabernacle, Great Salt Lake City, March 22, 1857.

Brethren and sisters,—I feel it a privilege to have a part in the work of the latter days, and I feel thankful that I have been brought upon the stage of existence in this period of time. It is a privilege which you all enjoy as well as myself, and one which we should appreciate more than we do. When we reflect upon the misery and degradation that prevail in the world, we ought to highly prize the privilege we enjoy.

I heard one remark in the forenoon that he looked younger than he did twenty years ago. This brought to my mind what I had heretofore observed among what we term the world's people. Men and women plod along in the "even tenour of their way" for fifteen, twenty, or more years, and become perfectly rusty—as rusty as iron that has been long exposed to the action of the elements. But let the Spirit of truth come upon persons and their minds expand, and you at once see a difference in their countenances. Who among us has not noticed this? I know that the Spirit of the Lord gives life, and that men grow younger when they come into this kingdom and live their religion. This is true, although unbelievers may make sport of it. I know that the feelings of the righteous are enlivened, their flesh and blood are quickened, and they become a glorious people; they receive and enjoy the Spirit of the Lord.

Look at the nations of the earth, and see them plodding along without improvement in the knowledge of the things of God—without being touched in their spirits with the life-giving power, and they rust out; they do not enjoy themselves near so much as do the "Mormons," who enjoy themselves a great deal better than any people within my knowledge; for it is a peculiarity of "Mormonism" that its followers enjoy themselves. Upon the Plains you can see them dancing and kicking up their heels. There is not much formal sanctity about them; and in this particular they are also right; for the Lord loves a cheerful heart and a buoyant spirit; and those who receive the Spirit of the Lord are full of life and animation. They are not apt to have the "blues;" or if at times they do, they do not go into their graves with that complaint. They are ready to do anything that will subserve the interests of the kingdom of God and their religion, even though it may be contrary to their natural feelings. This is one principle that makes us so different from the world; the "Mormons" know that all is right, if they carry out the instructions given them.

It is a fact, whether you believe it or not, that this people were getting into their old sectarian traditions: they were getting so that they had not time to do scarcely anything to the cause of God, and they had begun to be very dull and sleepy. It has been with them as the Lord said in

the parable, when the men slept the enemy came and sowed tares among the wheat.

Now we are livened up again, we feel the lively emotions of the Spirit of God, and we are ready to do anything that may be counselled by whoever has the right to counsel. We are ready to walk in the path of strict obedience. Let us keep right from this time forth, and not go to sleep again, nor let the enemy sow tares as he did before.

We have no need of being roused from a state of lethargy, if we will let the Spirit lead us; and the Lord will prosper us; for the man and the woman that keeps His Spirit is right: with it the people can bring as much again to pass as they can otherwise. They are stronger in their minds and in their judgments, and are more capable of gathering around them the comforts of life for their subsistence. Instead of "Mormonism" disqualifying us, it qualifies us for all things that ought to be done. Let us be careful not to allow the enemy to come and sow tares, but keep alive to the duties enjoined upon us.

I have a few words to say to the Bishops. Much has been said to them, and I attribute a large share of the improved condition of the people to their faithful instructions. They have done much; but still there is one thing more to which I wish to direct their attention. There are many people who do not know how to set themselves advantageously to work. We call the Bishops the Fathers of the Wards; and, by the exercise of a little care and judgment, they can do much towards putting many of the people in a better way for obtaining a living, and thereby strengthen their feeble knees. A man lately came to me from the north who had land and team, but no seed, and wanted to be put in the way to get a living. I gave him a note to his Bishop. What should be the duty of that Bishop? He should say, I will find you seed this spring, and you can pay it back after harvest. In this manner such individuals may easily be placed in the way for obtaining their own support.

This Gospel brings the silk weavers, potters, and many other tradesmen from the old country; and many could form a vessel who have only learned a single branch of a trade. It often happens, in the manufacture of earthenware, that one turns the clay, another bakes it, and another burns it; but neither can operate in the department of another. Until there are openings here for such mechanics, they labour under many disadvantages. There are hundreds of such persons in your Wards; and what does it become you to do in such cases? To take pains and plan to make their services of some use and profit. The Bishops and their counsellors and assistants should have a wise oversight of such persons, and devise ways and means for them to raise vegetables and grain. They should plan some kind of employment that will make them and their families useful. Put them in a position that will enable them to procure a subsistence and do good for themselves and the great cause in which we are engaged. It is a duty that we owe society to use our influence to build each other up, that we may be united and become strong and able, and by assisting the poor and strengthening the feeble, become a people in whom the Lord will have delight, and assist in bringing to pass His purposes.

Do we realize what these purposes are? Saints who have received the Gospel and live their religion know, by the vibrations of the heart and the operations of the Spirit, what they are. The Lord's people will become exceedingly numerous; they are rising fast; and the responsibilities of this

kingdom will rest upon the sons of Zion, and He will hasten His work in its time. The day will come in which the earth will tremble and the nations quake with fear because of the wickedness of her inhabitants.

We read that Satan shall be bound a thousand years. How is this to be accomplished? By our becoming so impregnated with the principles of the Gospel—with the Holy Ghost—that the enemy will have no place in us or in our families, and shedding forth that influence in our neighbourhoods. The adversary is first to be driven from ourselves, then from our families, then from our neighbours, next from our Territory, and eventually from the nations, until he shall find no place upon the face of the whole earth: then will he not be bound? Yes, so far as this earth is concerned; and that is the way in which it is to be done, in my humble opinion. He will be chained to all intents and purposes when he can have no influence—no power—no tabernacles into which he can enter: he will then have no place of entertainment. When he finds that he is cornered that close, will he not consider himself bound? I think he will, whether he thinks so or not.

This is a work at which we can all labour; for it is by our united efforts that Zion will be produced in our own bosoms, in this city, in our Territory, or anywhere else. If we will do this, and be united as the heart of one man, we shall banish Satan from our presence, and eventually from this earth; and this we have to do. If we resist him, he will flee from us; and you know that the Lord is quick to answer, if we rightly call upon Him for assistance. We shall be made exceedingly numerous and strong, and shall be able to build up a temple to the name of our God.

We are a good people; the Lord loves us, and it will be His delight to bless us more and more. And the more we are capable of receiving, the more He will give; for the heavens are ready to drop with blessings: but we also have a work to perform. We can preach and do much, but we must do still more than we have done.

If we can banish Satan from our presence, we shall do a good work; for he it is who steps in and causes bickerings and strife. But if we will be wide awake, and not let the enemy come in, there will be no bickerings or strife, and we will be able to move the heavens and the earth if necessary; we will be able to drive Satan from our midst, with all the kindred spirits that are seeking our destruction.

Shall we take this course? Or shall we be like the sectarian world, and suffer ourselves to wither and dry up, and have no strength? Before us are light and joy, and an entrance into the celestial kingdom of our God; on the other hand are degradation, poverty, and misery, such as we know nothing about. Let us be alive to our business; for it is our business and interest to look to the upbuilding of the kingdom of God, not only in spiritual, but in temporal matters.

We are constituted to need food and the necessary facilities and appliances for operating successfully, such as the cattle, horses, and the various conveniences for carrying on business. They are all the Lord's, and He will bless us with those things that are for our good and comfort. If we are faithful we shall increase in the things of God. The Devil can claim no right to the blessings of the Lord; for those things belong to the Saints: therefore let us do all we can for the building up of the kingdom of God, and He will furnish us all we need; for all belongs to Him. No part of the human family belongs to the Devil, unless they sell themselves to him. But the Lord cannot consistently

bless us, unless He knows that we will serve Him and make a good use of what He bestows.

Let us be faithful, alive to our duties, and perform our mission upon the earth we inhabit, no matter what it is that we have been sent to do. Let us seek unto the Lord Almighty, and ask for His Spirit to be with us; and if we are faithful He will give it, for He regardeth those who are faithful. We read that He giveth liberally to those who ask of Him, and upbraideth not. Let us not be lazy, but let us ever be alive to the interests of the kingdom of God, and expend our time and strength for the interest and benefit of that kingdom; for the Devil has had the use and benefit of this world nearly long enough.

I feel as though we were all going to do better in future. I feel that this is the intention of this people; for I see them feel alive to each other's interests. I saw this manifested last fall; and every call that is made upon them they feel anxious to comply with to the utmost. And they feel richer with half the means than they did before, and they will have means doubled and trebled upon them. I am not guessing at this, for I know that it is, if we will only use those means and blessings in the service of our God. If we will entirely cease serving the Devil, we will be still more obviously better and richer than any people upon the face of the earth.

Treasure up the words of wisdom that we hear from time to time, and be cleanly in our persons and in our habitations; for the Holy Ghost will not dwell in unholy temples. It is an insult to the Holy Spirit for us to be filthy, and it may be grieved away if we do not observe cleanliness. Be careful to treasure these things up in your minds. Keep the commandments of God; do not take His name in vain; do not be seen loafing about at the corners of the streets, and spending your time in idleness. When you go to plough and plant, ask God to bless the ground and the seed, and let us have His blessing on all that we do, and have our faith centred upon the things that we are called upon to perform, and we shall be blessed and prospered, and will see the work of the Almighty roll forth with might and power, even until we shall redeem Zion and build a temple upon the consecrated spot, where it is said that the glory of God shall rest upon it as a cloud by day, and a pillar of fire by night.

Are we now prepared for the coming of the Son of Man and for the resurrection? Do we ever think of this? Brethren and sisters, let us be faithful, keep our covenants, and press onward until that time shall come. Important events and duties transpire quite as fast as we are prepared for them; therefore let us round up our shoulders—gird up our loins; and if we can bear greater burdens, there is more coming, and we shall have all that we can do.

If we will not do this, the Lord can raise up a people that will. The hearts of all men are in His hands; and if we do not appreciate the blessings given, He will give them to somebody else. Ancient Israel transgressed, and would not keep the covenants and obey the Lord; consequently, they could not enter into the promised land. But was it much trouble to raise up a people that would? No.

May the Lord bless us, and enable us to keep our covenants and be faithful continually, is my prayer, through Christ our Redeemer. Amen.

ISRAEL TO BE EXALTED BY RIGHTEOUSNESS—THE ELDERS SHOULD AT ALL TIMES REBUKE INIQUITY.

Remarks by Elder F. D. Richards, made in the Tabernacle, Great Salt Lake City, Sunday morning, March 22, 1857.

In these times, when Israel as a people in these mountains are reviewing their past lives, and are taking into consideration so carefully as they now are doing the course of life which they shall hereafter pursue, it should be the diligent study of the Elders, when they rise up to speak to the people, to address them by the dictation of the Holy Ghost upon such subjects and such matters as shall strengthen them in their faith, increase the energy and power of the people, and lead them to do good and that which is well-pleasing in the sight of God. For it is with the people of Israel in the latter days, as it was in former days, that righteousness has got to exalt this nation,—I mean the nation of Israel; therefore the more diligent and faithful we are in sustaining the Priesthood and practising righteousness, the more rapidly shall we acquire strength from God, become sanctified from our sins and weaknesses, and become a pure and strong people in the earth, such as the Lord wishes us to be, that by us His will may be done on the earth as in heaven.

This people that were not a people have become a people, even the people of God. They must have the bread of life continually as well as those who administer unto them in the word of life. We not only need it who rise up to preach, but every man and woman needs it; they need it in their families; they need fresh supplies from heaven by the ministrations of the Holy Ghost daily, hourly, and every moment, to qualify them for their duties.

Now, in what way can we best promote the favour of God, so that he will give us the bread of life, so that he will give us strength and energy, and so that he will empower us, that we may adopt and live by every word which we hear from our beloved Prophet, and thereby increase confidence in each other, as he taught us last Sunday. This should be the design of every man and woman,—at least, so it appears to me.

We have had a most blessed winter in which to acquire knowledge of ourselves. Indeed, I think that this people can say they never had such a winter before. The Prophet and Apostles had taught us the things of the kingdom so fully that we could not seek for more revelation; but we have been reviewing ourselves and our conduct to discover wherein we have not lived up to what has been revealed; and so great have been the apparent deficiences, that the people have nearly all realized, when they examined themselves, that there was a great cause for lack of confidence in themselves and in each other. This has been a general feeling; and it becomes us to bestir ourselves and obtain strength by the power of the Holy Ghost, so that we may overcome every evil propensity, resist the adversary of our souls in whatever shape he may present himself, and live our religion.

This is not a work that belongs only to the First Presidency, or to the Twelve, or to any of the Presidents of the Quorums only, but it belongs to every man and to every woman. If we could feel this and realize it individually, we certainly should prevail against and escape from those influences that do tend to impair our confidence in God and each other: there is no doubt of it. It had become so that iniquity could be found dwelling among us, passing in our streets, and stalking forth rampant in our midst, almost without a frown, and unrebuked. So extensive had this become, that those who had not committed sins had become partakers of the influence and of the spirit of those who had, and this because they had not been swift to rebuke and disfellowship sin and sinners. The righteous had become partakers of other men's crimes; hence this sleepy, deadening, and damning influence among us, because we have not put sin away from us as diligently and faithfully as we should have done.

This winter the people have been looking at this, and they have got to see themselves in a different light to what they ever have before. Shall it be so in the future? Let the Saints determine it shall not; and when men and women see in themselves or in their neighbours the workings of sin and iniquity, let them rebuke it at once, and thereby put an end to transgression.

We have got to purge out all ungodliness from our own souls, and we have to help others to do it also; and especially, if I may be allowed to make any distinction, it should be the business of the Bishops, because they have the oversight of the people in a Ward capacity, and they can have an eye through the Church which many of the Presidents of Quorums cannot have. When a man rises in the morning and calls upon God to qualify and strengthen him for the duties and warfare of the day, he should go out with a determination to carry that feeling of hostility to sin with him, and not only war the good warfare himself, but be able to help his neighbour to do battle also.

Some people deal honestly because they are watched and are obliged to; but a truly honest man will do right because he loves righteousness and honesty the best. These things indicate greater things. It is said a straw will show the way the wind blows. If a man is willing to be dishonest, or to do anything or permit anything that will bring mischief upon you in your absence, your interests would not be safe in his hands. That spirit will lead him to persuade your wives and children away from you, when you are dead, if he can, or to let some one else do it unrebuked; and upon the same principle the spread of good and great things are made to depend, and to bring their consequences.

We do see and hear occasionally instances of the kind where men take measures and endeavour to rob the dead. This awful dishonesty in eternal things is the fruit of dishonesty in smaller matters. If men will do honestly in small things, and perform their duties as servants of God to each other, they will by-and-by be honoured for their acts, and vast responsibilities will be laid upon them with safety; but if men in this Church will be dishonest in the smaller matters of every day life, they will soon be overthrown thereby; and so it is with every species of unrighteousness. Then let all be diligent to cleanse themselves of all that is evil upon its first appearance.

When men go to the kanyon for wood or lumber, those that have this difficult labour to perform should take with them a rich portion of the Holy Spirit; and they should realize that they

have it to enable them to live their religion there,—that God protects them in the kanyons as well as any other place: and let them take all their religion with them that they carry to or from this Tabernacle. If they find that the elements are changed from what they are in the city or in this Tabernacle, let them know that they require more of the Gospel. Do not leave your religion at the mouth of the kanyon, or with the gatekeeper; do not leave it with your waggon; but take your religion and the Spirit of your God with you clear up to where you get your wood. It will help you to keep your axe sharp: you will not be so likely to get hurt yourself, or to lose your bowpins, chains, or axe. Your cattle will be more kindly; for you will not beat them so much, and they will do more work for you. You will not be so likely to break down your waggon; but you will be able to do a better day's work, bring home a better load, and to feel more thankful for it.

If you find a man there that is swearing and profaning the name of the Lord, remember that you are an Elder in Israel, and that you are authorized to call him to an account. If you find a man that will blaspheme the name of the Lord, do not forget to remind him that the Lord whose name he blasphemes gave him strength to go there, and that He caused the trees to grow, and has permitted him to go and help himself to the timber; and inform him that he should do it decently and without blaspheming the name of the Giver. If you cannot influence him with these importunities, and if you cannot prevail upon him to do right, as an Elder in Israel lay hands upon him, and do it as one having authority; and if you will do this, you will cause the name of God to be honoured in the kanyons. I mean that you should lay hands on as ministers of God—as those who have authority to talk to men in the kanyon, and thereby give them to understand that they shall not blaspheme the name of God in your presence. If you will do this, I tell you the Holy Ghost will rest upon you and enable you to ferret out iniquity—to honour the truth and the priesthood which you hold.

I talk to you Elders who want to perfect holiness in the fear of the Lord. If you will do this you will soon have more confidence in yourselves; your neighbours will have confidence in you, and will find out that you are preachers of righteousness. The man whom you rebuke will also learn that he must stop blaspheming and swearing in your presence. This is one of the subjects that the Elders of Israel should feel themselves called upon to act in. It is not only so in relation to the brethren who hold the Priesthood, but it so with every right, good-meaning man; and it is that man whom the Lord will love; for while you are doing this you are honouring God. If you will talk to and labour with them in this manner, you will bring about much salvation; and should you have to administer the whole ordinance, they will bless you for it, and God will bless you.

We have to rebuke iniquity whenever it is presented before us; and if we have not already commenced, we should begin, one and all, to sanctify the name of the Lord our God in these valleys. How are we going to do this while we allow blaspheming, and swearing, and all manner of wickedness to go on in our midst? Let no man of God suppose that he has not authority to oppose sin. Suppose Phinehas had said "I am not Moses, nor Aaron, nor Caleb, nor Joshua, and I am not called to rebuke sin in Israel," he would not have secured to himself the "covenant of peace;" but because he rose up and slew the adulterer, God sealed the

priesthood upon him and his seed for ever. The Lord will seal blessings upon you if you are jealous for the honour of His name and are valiant for righteousness and truth. His Spirit will strengthen you in body and in spirit. This is life.

I tell you, brethren, we have been too careless in these matters, and because of this we have been partakers of other men's sins. All are called upon to divest themselves of sin, and then to aid their neighbours, if need be.

It is not only in going to the kanyons, in going to the fields to plow and to sow, that the Lord desires this people to rise up and put iniquity away from them, but in everything with which we have to do.

It is by works of righteousness that we shall become a holy and happy people whose God is the Lord, while sinners will find our society too uncomfortable to dwell in. If we thus live our religion, we shall have confidence in ourselves, in each other, and in our God.

I do not wish to talk much or long: but I feel like calling upon the men in the Priesthood, and upon men that have not received any ordination, and also the women, and requesting them not to hear the name of God, or of his servants, or the doctrines of the Gospel blasphemed with impunity, but to sanctify the name of the Lord in this city, in this Territory, and in all Israel; for this is the way that this people will become sanctified.

Brethren, may the Lord enlighten our minds, that we may see our duty and do it, and that we may also assist others to walk in the way of life, become ministers of righteousness and saviours in his kingdom. This is my prayer, in the name of Jesus. Amen.

INSPIRATION AND TEACHINGS OF THE SPIRIT.

Remarks by Elder Wilford Woodruff, made in the Tabernacle, Great Salt Lake City, Sunday Morning, March 22, 1857.

When any of the Presidency of this Church, or of the Quorum of the Twelve, or any of the Elders rise in this stand to speak, this people look unto them, and expect they will enjoy the Holy Spirit sufficiently to say something that will edify them. The people almost unanimously look for this. I will say, on the other hand, that the Presidency, the Twelve, and the Elders who preach in this house expect that the people will have the Spirit of the Lord, that they may come to understanding; and this is just as much required that they may comprehend what is said unto them, as it is required of the brethren who speak, to teach doctrine, principle, truth, and the revelations of Jesus Christ. When the minds of the people are quickened and enlightened by the power of God and the gift of the Holy Ghost, that they can appreciate and prize the principles of

eternal truth and the revelations which God has given through his servant Joseph, or the things which he has revealed during the past winter through the mouth of his servants unto the inhabitants of this city, or those which he has revealed unto the inhabitants of the earth, then they are prepared to be benefitted by those blessings which are poured out upon them. Any of you that have experienced this blessing—and I presume that all have at times—have been astonished at certain periods of their lives that there has been such a difference in their minds. I know this is the case with myself, and I presume it is with others. There have been times that the vision of my mind has been opened to comprehend the word of God and the teachings of his servants. The vision of my mind has been opened and quickened by the power of God and the gift of the Holy Ghost, so that when I have sat here and heard the Presidency and the servants of God teach the principle of righteousness and the word of God unto us, I have felt the force, the power, and the importance of these eternal truths which they have presented unto our minds, while at other times the same truths may have been taught, but they have passed off without making the same impression upon my mind.

We have, as brother Franklin says, spent an interesting time the past winter. Much truth has been spoken: men have been inspired by the gift and power of the Holy Ghost to teach us the things of God; and this I consider to be a matter of great importance to the people. I consider it important that we labour to obtain that Spirit, to have it increased upon us, and carry it with us, that when we hear teaching our minds may be prepared to receive it. Why is it that this Gospel of the kingdom has been preached to the world for twenty-five years, and that there are but so small a number of the children of men who have received those truths, been governed by them, and suffered them to govern one single act of their lives? It is because their minds have been darkened and have not valued the Gospel, or considered the consequences of rejecting it. It is true we have a large congregation here to-day, and that there are a few thousands in these valleys and throughout this Territory. Yet compare them with the masses of mankind, and how few they are. I am not capable of making a calculation to say whether there is one to five or ten thousand who have embraced the Gospel. One of the old Prophets said that there would be one of a city and two of a family. This has been fulfilled in many instances. When the Elders proclaimed the Gospel unto you, those of you who are here received that word, meditated upon it, so much so that you have been willing to forsake all that you possessed and come to Zion. The seed has produced good fruit; it has caused you to come to Zion; but there are millions of the masses who heard the Gospel, but they have hardened their hearts and darkness has taken hold of their minds, and hence they have rejected the Spirit of God which has striven with them: they, in acting upon their agency, have given way to seducing spirits and rejected the Gospel of Christ, and consequently the Spirit of God has been withdrawn from them; and because of this the Lord has been taking his Spirit from the nations of the earth. We see the fruits of it. It needs no argument to prove a truth so visible.

I will now say that inasmuch as many of us have received the Gospel and gathered with the Saints of God, it is important that we labour to-day—that we live under the influence of that Spirit, that it may continue to

increase and to govern us in our acts among the children of men. Now, when a man has the Holy Spirit and hears the plain, simple truths of salvation, they appear more valuable than all else besides, and he is ready to sacrifice everything of a temporal nature to secure himself salvation; but when people's minds become darkened, they lose the Holy Spirit and the value of that Gospel, and they do not realize the privilege and the honour of being associated with the Saints of God in these valleys of the mountains, neither do they maintain their allegiance to their Heavenly Father, and honour his name upon the earth, or prize their association with those that bear the holy Priesthood, and therefore they go into darkness. Why has the word reformation ever been named in Zion? It has been because we did not labour to keep within us that holy principle of life, that our minds might be quickened day by day, and receive and prize those truths delivered unto us. Now we marvel and wonder when we are enlightened by the Spirit of God and the revelations which he has given unto us; and when we are aroused to a sense of the importance of these things, we then see the effect and the bearing they will have upon us,—not only the fitting of our minds to go into the world of spirits, but to prepare us to meet with our Father in heaven. Now, we should live in that way and manner that the Holy Spirit will dwell with us, and so that we may be prepared to receive those truths which are daily delivered unto us by Presidents Young, Kimball, Wells, or any other man who rises up here to speak unto us the words of life. We should give attention to what is said. As brother Kimball says, the man who speaks to you from this stand is the centre, and we should give him our attention, prayers, and faith; and if we do this we shall receive out of the abundance of his heart those things which will benefit us. It should be our chief study to treasure up the words of life, that we may grow in grace, and advance in the knowledge of God, and become perfected in Christ Jesus, that we may receive a fulness, and become heirs of God and joint heirs with Jesus Christ.

The revelations of Jesus Christ teach us that the Saviour was born in the flesh; and the Father said that He did not give him a fulness at first, but continued from grace to grace until he had received a fulness, and was called the Son of God because he did not receive a fulness at first. We in like manner should seek with all our souls to grow in grace, light, and truth, that in due time we may receive a fulness. The Lord has a great many principles in store for us; and the greatest principles which he has for us are the most simple and plain. The first principles of the Gospel which lead us unto eternal life are the simplest, and yet none are more glorious or important unto us. Men may labour to make a great display of talent, learning, and knowledge, either in printing or preaching. They may try to preach the mysteries and to present something strange, great, and wonderful, and they may labour for this with all their might, in the spirit and strength of man without the aid of the Holy Spirit of God, and yet the people are not edified, and their preaching will not give much satisfaction. It is the plainest and the most simple things that edify us the most, if taught by the Spirit of God; and there is nothing more important or beneficial unto us. If we have that Spirit dwelling with us—if it abides with us continually, enlightening our minds by day and by night, we are in the safe path; and when we have finished the work of the day, we reflect upon it and are satisfied with it, feeling that it is approbated of the Lord. It is our

privilege to live in this way, that all our time may be spent so that we have a conscience void of offence towards both God and man. When we reflect on the day that is past and see wherein we have done evil, we should labour to improve and to advance in the things of the kingdom of God. I feel that in order for us to prize the gifts of God, the blessings of the Gospel, the privilege that we have of building tabernacles, and of living here in peace, and kneeling down in our family circles in peace, having in our society the Prophets of God, men filled with wisdom, who are capable of leading us to salvation, and of leading us into the paths of life, who do teach us the principles of truth, which will lead us back to our Father and our God,—I say, when we consider these things we ought to prize our privileges as Saints of the Most High. Brethren, we must invariably have the Spirit of God with us, that we may ever be kept in the line of our duty.

I feel to exhort you in regard to these things, that we may prize those blessings which God has given unto us, and pursue a course wherein we may be justified of the Lord. Now, if we attempt to do anything that is not right, the Spirit of the Lord will not approbate us, but we shall feel condemned. The Lord has blessed us during the past winter; He has poured out upon us a great amount of knowledge, wisdom, and treasures, that we ought to prize. Now, as the spring is coming upon us, and as we turn our attention to the plough and to cultivating the earth, if we forget our prayers, the Devil will take double the advantage of us. We have renewed our covenants by baptism, and we have received great blessings from the Lord, and much of the Holy Spirit has been shed abroad among this people. And, as brother Richards has said—and I consider the counsel right—we should not only reprove ourselves when wrong, but we should reprove sin wherever we see it, whether in ourselves, in our streets, or in our quorums. We should always show our disapprobation of those that are wrong—that are sinful and wicked.

I do not feel, this morning, like occupying a great portion of your time, but I do feel that the Lord is gracious unto us, and that we should prize above all things upon the earth the words of eternal life that are given unto us. As long as we are governed by the Holy Spirit, our minds are strengthened, and our faith is and will be increased, and we shall labour for the building up of the kingdom of God. And I pray that our hearts may be inspired to magnify our calling and the holy Priesthood, and honour God, keep his commandments, and live our religion, which I ask in the name of Jesus Christ. Amen.

TRUE LIBERTY—ORGANIZATION AND DISORGANIZATION—FALLEN SPIRITS—SATANIC OPPOSITION—FUTILE EFFORTS OF THE ENEMY.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, July 19, 1857.

I am heartily delighted with what has been said here this morning, so far as I have heard—for I did not come in time to hear all the remarks.

It is my greatest joy to see this people engaged in their religion, faithful to their calling, true to their trust, and fervent in spirit. And when I see the brethren and sisters striving to add faith to faith, and good works to good works, and feeling to renew their obligations, and covenants, and labours day by day, it is satisfying to me,—it is joy and peace.

This is a marvellous work and a wonder. Do not the people think it is? What a stir this people make in the world! The sound thereof has gone forth almost, if not entirely, to the uttermost parts of the earth. Our Elders have been round the world and round the world again. They have been to the most noted nations, and to a great many isolated tribes and islands. I do not know but what the sound of "Mormonism" has gone forth into all the earth, and it makes a great stir wherever it goes.

Brother Truman O. Angel said that it appeared as though this people and the work we are engaged in are of the greatest importance. I can say that this work is of the greatest importance to you, and me, and the people of the earth; for no person can get salvation without it. And the remark of brother Carrington, that the unbridled passions of people forge their fetters, is true. There is no freedom anywhere outside the Gospel of salvation. The inhabitants of the earth imagine that they are enjoying great freedom. It is not so. If they would stop and reflect, they would find that they only place each other in bondage. This is the case with all the nations of the earth. Do you see that equality among them that you see here? Where is there a people or nation that does not oppress each other? When our Elders go forth and preach the Gospel, if it was in their power to cast from the people the yoke of bondage, instead of our gathering into the Church, from the British Isles, for instance, two or three thousand or ten thousand a year, we would gain our million a year.

That is a free nation: in the common acceptation of the term they are a free people: they are very liberal. But how many can embrace the work there with impunity? But a few; for people have not moral courage enough to break through their iron fetters. The people are bound down and cannot embrace this work. Thousands and millions have heard this Gospel preached who would have been glad to receive the blessings of it, if they could have done so without endangering their own existence on the earth. Life is sweet, and the majority of men will do anything to preserve it. Jesus said that a man would give all that he had for his life; and in our day there are a great many who will do almost anything to preserve their natural lives. To accomplish this, they will bow down to the whims-

and sayings of designing men, of the priests of the day, and to the laws and customs of individuals. Were it not for this, you would find that there would be millions embracing this work where there are now but hundreds; for there is no freedom only in the Gospel of salvation.

There is not an individual upon the earth but what has within himself ability to save or to destroy himself; and such is the case with nations. Is there liberty or freedom in destruction? No. When you look at things naturally, which is as far as the natural man sees, a person who takes a course to destroy himself temporally would be considered very unwise. And to the natural man we are taking an unwise, an unnatural course, wherein our religion is obnoxious to the Christian world. Did not your friends say to many of you, before you left your homes, that you were foolish —that the world would despise you and hate you? Did they not ask you if you could not see that troubles were coming upon the Saints, and say that you were very unwise in going with them—that you had better stay where there was safety? They can see nothing more than natural things; they do not understand the ways of God; they are unacquainted with His doings, with His kingdom, and with the principles of eternity.

So far as the natural man is concerned, it appears that the Latter-day Saints are very unwise to embrace in their faith those obnoxious principles that render them so odious in the eyes of the political and Christian world—the popular world. The Latter-day Saints see further; they understand more than what pertains to this world. The Gospel of life and salvation reveals to each individual who receives it that this world is only a place of temporary duration, existence, trials, &c. Its present fashion and uses are but for a few days, while we were created to exist eternally. The wicked can see no further than this world is concerned. We understand that when we are unclothed in this present state, then we are prepared to be clothed upon with immortality—that when we put off these bodies we put on immortality. These bodies will return to dust, but our hope and faith are that we will receive these bodies again from the elements—that we will receive the very organization that we have here, and that, if we are faithful to the principles of freedom, we shall then be prepared to endure eternally.

Can the wicked be brought forth to endure? No; they will be destroyed. Which, then, are the wise, and which are the foolish? We all naturally know—we can naturally understand that man cannot stay here always. The inhabitants of the earth are continually coming and going. This is not our abiding place. All can see naturally, if they would but observe the facts before them, that this world is but of short duration to them. They appear here infants, pass through childhood and youth to middle age, and if they live to a good old age, it is but a short time, and then they must go. But where do they go to, and what will become of them? Will this intelligence cease to be? There are but very few, if any, who really believe this. And the thought of being annihilated—of being blotted out of existence—is most horrid, even to that class called infidels.

The intelligence that is in me to cease to exist is a horrid thought; it is past enduring. This intelligence must exist; it must dwell somewhere. If I take the right course and preserve it in its organization, I will preserve to myself eternal life. This is the greatest gift that ever was bestowed on mankind, to know how to preserve their identity. Shall we forge our own fetters through our ignorance? Shall we lay the foundation to build

the bulwarks for our own destruction through our wickedness? No; the Latter-day Saints know better. We will lay the foundation to dwell eternally, and that, too, in the heavens, with beings superior to those with whom we associate in our present situation and circumstances.

We have the principle within us, and so has every being on this earth, to increase and to continue to increase, to enlarge, and receive and treasure up truth, until we become perfect. It is wisdom for us to be the friends of God; and unless we are filled with integrity and preserve ourselves in our integrity before our God, we actually lay the foundation for our destruction. The world think that we are going to be temporally destroyed. That is nonsense. All things are temporal, and all things are spiritual with the Lord; there is no difference with Him, neither is there with any person who has eyes to see things as they exist. To those who have their minds open to eternal things, spiritual and temporal things are all one.

This is only our place of temporary existence. We cannot live here always with our bodies full of pain and subject to decay. Deprive us of food and we die; deprive us of water, and after a short time we die; deprive us of air, and we live but a few moments. We all know that this is not the state for us to live in and endure to eternity. Our eyes are looking beyond this sphere of action, and I trust that we are laying the foundation to endure eternally. If we do, we must be the friends of God—the friends of the principles of life and salvation; and we must adhere to those principles and shape our lives according to them, or else we lay the foundation for our own destruction.

Talk about liberty anywhere else! What liberty is there in anything that will be dissolved and return to its native element? What liberty can any intelligence enjoy that is calculated to be destroyed? There is no liberty, no freedom there.

The principles of life and salvation are the only principles of freedom; for every principle that is opposed to God—that is opposed to the principles of eternal life, whether it is in heaven, on the earth, or in hell, the time will be when it will cease to exist, cease to preserve, manifest, and exhibit its identity; for it will be returned to its native element. I say, let us live our religion, serve our God, trust in Him; and when we are called to contend against the enemy within ourselves, contend against him manfully, just as we would against an open enemy,—contend against those passions that rise in the heart, and overcome every one of them.

You will hear some of the brethren say, as brother Carrington as just said, that there are times when the blood courses like lightning, upon seeing men who are opposed to us—who are striving with all their powers to destroy this people. Can they destroy us? No, they cannot. There are a great many in this congregation who are witnesses that the Devil has been warring, with all his imps arrayed against this work, ever since the organization of this Church, and trying to obliterate it from the earth. Have they gained any ground? No; they have lost ground all the time. This people, with brother Joseph at their head, and with all the powers of Satan, earth, and hell for him to contend against, have built up the kingdom of God and spread the principles of the Gospel to the uttermost parts of the earth.

In regard to the battle in heaven, that brother Truman O. Angel referred to, how much of a battle it was I have forgotten. I cannot relate the principal circumstances, it is so long.

since it happened: but I do not think it lasted very long; for when Lucifer, the Son of the Morning, claimed the privilege of having the control of this earth and redeeming it, a contention rose; but I do not think it took long to cast down one-third of the hosts of heaven, as it is written in the Bible. But let me tell you that it was one-third part of the spirits who were prepared to take tabernacles upon this earth, and who rebelled against the other two thirds of the heavenly host; and they were cast down to this world. It is written that they were cast down to the earth. They were cast down to this globe—to this *terra firma* that you and I walk upon, and whose atmosphere we breathe. One-third part of the spirits that were prepared for this earth rebelled against Jesus Christ, and were cast down to the earth, and they have been opposed to him from that day to this, with Lucifer at their head. He is their great General—Lucifer, the Son of the Morning. He was once a brilliant and influential character in heaven, and we will know more about him hereafter.

Do you not think that those spirits knew when Joseph Smith got the plates? Yes, just as well as you know that I am talking to you now. They were there at the time, and millions and millions of them opposed Joseph in getting the plates; and not only they opposed him, but also men in the flesh. I never heard such oaths fall from the lips of any man as I heard uttered by a man who was called a fortune-teller, and who knew where those plates were hid. He went three times in one summer to get them,—the same summer in which Joseph did get them. Baptist, Presbyterian, and Methodist priests and deacons sent for him to tell where those plates were, and to get them out of the hill where they were deposited; and he had not returned to his home from the last trip he made for them more than a week or ten days before Joseph got them. Joseph was what we call an ignorant boy; but this fortune-teller, whose name I do not remember, was a man of profound learning.

He had put himself in possession of all the learning in the States,—had been to France, Germany, Italy, and through the world,—had been educated for a priest, and turned out to be a devil. I do not know but that he would have been a devil if he had followed the profession of a priest among what are termed the Christian denominations. He could preach as well as the best of them, and I never heard a man swear as he did. He could tell that those plates were there, and that they were a treasure whose value to the people could not be told; for that I myself heard him say. Those spirits driven from heaven were with him and with others who tried to prevent Joseph's getting the plates; but he did get and secrete them, though he had to knock down two or three men, as he was going home, who were waylaying him to kill him. From that day to this, a part of the hosts of heaven made mention of in the Bible, with the cursed corrupt priests and the cursed scoundrelly Gentiles with them, have been trying to put down this work. But what have they gained? I should suppose that they would have stopped their operations long ere this, after uniformly meeting with such bad success.

When I commenced preaching, I told the people that if they would let us alone, and not raise any persecution, we would go peaceably along among the people and preach to them; but that just as sure as they fought us and opposed this work we would actually revolutionize the world a great deal quicker than if they let us alone. I have stuck to that faith ever since; for every time that there has been an

opposition raised against this work, God has caused it to swell like seed in the ground; He has caused the seed to sprout and bring forth the little mustard-trees, as brother Kimball has said.

The Gospel is certainly bringing forth a multitude of Saints. Has it not been so all the time? Yes, it has. A great deal could be said on this subject, but I have not time to say it now; for there are some other matters I wish to speak about.

We have issued almost 2,000 tickets inviting our brethren and sisters to pass the 24th of July at the Lake in Big Cottonwood Kanyon; and no doubt a great many more would also like to receive tickets. Hence, I want to tell you my feelings on the subject. If I call upon my friends to join me in a short excursion, to form a social party at my residence, or to unite upon any festive or memorable occasion, I never know where to stop in my feelings until every Latter-day Saint is invited. I wish those who do not receive invitations to go into the kanyon to understand that it is not because we have any feelings against your going there, nor is it because we wish you to tarry at home, nor because we not desire your society. But is it consistent for all the people to go? It is not. We will therefore gather up some that ought to go—some who can conveniently go, and leave the rest, with precisely the same good feelings towards those who tarry at home as those who go into the kanyon.

Last season it was observed, "I would like to have gone into the mountains to celebrate the 24th; but I did not want to go without an invitation." I did not want you to, and I will tell you why. If we had permitted such a course, a great many would have gone that were not wanted there, as there are persons who would like to put fire into the kanyon and destroy the timber, or create a disturbance, if they could get a chance. We expect those who go to observe the instructions on the tickets they receive, and to go, tarry, and return in harmony and peace. Let all who go observe good order and try to make themselves happy. If I were to satisfy my feelings, I would invite the whole of you. I will do so by-and-by, and we will have a party right here in this Bowery on some Sabbath-day, where we can all be together and enjoy each other's society.

There is another item that I will touch upon. Two weeks ago to-day, I mentioned the course of some individuals in this place who are writing slanders concerning us, stating that a man cannot live here unless he is a "Mormon," when at the same time they come here to meeting with perfect impunity. Some of them are in the meeting to-day, and are now preparing lies for their letters. A parcel of them clan together and fix up letters, and they write to the East how desperately wicked the "Mormons" are—how they are killing each other, killing the gentiles, stealing and robbing, and what wicked, miserable creatures the "Mormons" are. And when any of them go from here, they report, "We have barely escaped with our lives: Oh! it was a very narrow escape that we made; but we did manage to get out of the place with our lives; yes, we did get away without being killed." They all safely escape to tell their lies.

They say that it is with great difficulty that they can live with the Saints, when at the same time no one has molested them during all the time they have been writing lies to stir up the wicked to destroy us. They pass and repass in our streets with the same privileges that other citizens enjoy; and there are professedly of our faith those who sympathise for them. May God Almighty let His

curse rest on all such sympathizers. [Many voices, "Amen."]

Will troops come here and inquire into my just rebukes of such characters and conduct? "Oh!" says one, "I am afraid they will come; and what shall I do?" They have been with us many a time. We have been accustomed to seeing a hundred to our one, with their guns to shoot us, and their knives to cut our throats. Do people imagine that they can kill "Mormonism?" I may die for my religion, and who cares for that? Brother Carrington has told you that God can carry on his own work, and the spirit of Joseph which fell upon me is ready to fall upon somebody else when I am removed.

There are a few apostates here, and I have understood the whining and sympathy they manifested for our enemies. It makes me think of what I heard from a High Priest's house, that he did not know a Saint's face from the Devil's. It is just so with a great many. They would not know the angel Gabriel, if he were to stand here to preach to them, from Lucifer, the Son of the Morning. If Lucifer were to hand out a dollar—"You are a gentleman; won't you call at my house?" "Here is another dollar." "Call over at my house; I have some daughters: perhaps you would like to be introduced to them. I have a fine family; call in, and get acquainted with my family."

Do you know that there is no fellowship between Christ and Baal? Do you think that a union has taken place between them? Can you fellowship those who will serve the Devil? If you do, you are like them, and we wish you to go with them; for we do not want you. We wish that all such men and women would apostatize and come out boldly and say, "We are going to hell upon our own road;" and I will say, "Go ahead, and may the Devil speed you on your journey! Here is sixpence for you." But do not be snooping round, pretending to be Saints, at the same time be receiving such men into your houses and such spirits into your hearts, as many do. Well, all that is necessary, and it will be so; but the time will come when "judgment will be laid to the line, and righteousness to the plummet;" and if it is not hailstones, it will be some other kind that will sweep away those who make lies and love them.

Brother Truman said that we are here, are we not? We are in the tops of the mountains, and all hell cannot remove us. What do you suppose Joseph and Hyrum would have said, if they could have been here with only one hundred such boys as they could have chosen? Their enemies might have hunted them to this day, and they would have wasted them away as fast as they could have come.

Brother Truman said that there are as many for us as against us. Yes; there are ten to one for us more than those against us; but the difficulty is that all have not eyes to see. The soldiers of the Lord are in the mountains, in the kanyons, upon the plains, on the hills, along the mighty streams, and by the rivulets. Thousands and thousands more are for us than those who are against us, and you need not have any fears. They may be permitted to kill our bodies, but that is yet to be determined. They try to fire a pistol; the cap snaps, and they are in the lurch; for some would have a dagger into them before they would know it. Or, if they tried to shoot with a rifle, perhaps the person aimed at would be standing a little one side of the range of the bullet.

Brother Carrington's testimony proves to you that men's eyes are liable to be deceived. It may appear strange to some that he could not tell me from Joseph Smith, when I was

speaking in the stand in Nauvoo during the October Conference of 1844. Somebody came along and passed a finger over his eyes and he could not see any one but Joseph speaking, until I got through addressing the congregation.

They may shoot, and they will see Brigham a little to one side, and Heber in another place, and fire away —at what? At shadows. We shall live as long as the Lord wants us to. They may lie and write lies, and they may stay here, if they behave themselves; but if they do not stop their devilish conduct they will be overtaken; for we will make their words true in regard to their being in danger, if they persist in their efforts to bring destruction upon us. We do not ask any odds of them, nor of hell, nor of the world. We only ask favours of our God; and He is the Being we serve: to Him we go; and we do not pray to a God without body, parts, passions, or principles; for we do not serve such a personage. We serve the living and true God, who has body, and parts, and passions, and feelings for His children; and the wicked may help themselves the best they can. Amen.

A VISION.

Related by Elder Amasa Lyman, in the Bowery, Great Salt Lake City, July 19, 1857.

I have not got up to preach a long sermon; but, as President Young said, if anybody wanted to talk, to talk away, I have a matter in my mind, and I have felt disposed to mention it to the brethren and sisters. I was reminded of it by an expression that was dropped by the President in his remarks this morning, where he said, if we could have our eyes opened, as were those of the servant of Elijah, to see the innumerable hosts that are in our favour, we would not have to wait and to wonder when the help of Israel will be sufficiently numerous; for we should know there are more for us now than can be against us.

When we were in Nauvoo, at the beginning of the last winter we spent in Illinois, about the time the clouds were gathering so thick, and the last storm began to break upon us, we heard the thunders and threatenings of our enemies wherein they stated that we were to be driven away.

At that time I was confined to my bed with sickness, but I heard the report of the proceedings day after day; but I could not come out to see the face of the heavens, to judge what the issues would be. To get away was impossible with me at that time, and we knew that the longer we stayed the more we should be oppressed by our enemies.

After I had commenced to recover my health, one morning, while lying in my bed in open day, as wakeful as I am at this moment, the surrounding objects which I could see when in my natural condition all in an instant disappeared, and, instead of appearing

to keep my bed, I found myself standing in a place where those acquainted with Nauvoo and the location of the Printing Office, subsequent to the death of the Prophets, will remember. There was a vacant lot in front of the Printing Office; I stood there, and I heard a rumbling noise something like that which attends the moving of a mass of people. I turned round to look in the direction of Main Street, and behold! the whole country was filled with one moving mass of people that seemed to be travelling directly to the point where I stood. As they approached somewhat nearer, they seemed not to be travelling on the ground, but somewhat near the altitude of the tops of the buildings.

At the head of the company were three personages clothed with robes of white, something like those which many of us are acquainted with. Around their waist was a girdle of gold, and from this was suspended the scabbard of a sword,—the sword being in the hand of the wearer.

They took their places with their faces directly west; and as they stopped, the individual in advance turned and looked over his shoulder to me with a smile of recognition. It was Joseph; and the others were his two brothers, Hyrum and Carlos.

I contemplated them for a few moments; but to tell my feelings would be impossible. I leave you to guess them; for it would be futile to attempt a description.

After contemplating the scene a few moments, I was again in my bed as before, and the vision had disappeared. This was my assurance, in the commencement of our troubles there, that I received of the guardianship that was around us and the protection that we were receiving from the hosts of heaven.

The sequel of our history proves that it was no idle tale. Our safety was pledged and guaranteed; but what does our history prove? That the heavens have laboured for us—that those who have gone behind the vail laboured for us; and they still labour for us. If it were only ourselves that guaranteed the success of "Mormonism" on the earth, it would be but a poor guarantee; but that help that has sustained us will not be taken or withdrawn from us.

While we seek to sustain the truth, we shall be sustained. As the President observed, we shall be preserved just so long as our Father in heaven requires us. All the interests which we have upon the earth ought to be pledged to sustain the truth; and when our interests require us to go from here, why should we dread it, any more than we dread to go to England or to any other place.

We serve our interests when we serve our God; and it is all that we have to do. It is so with me, and it has been so, and it should be so with all of us. It is not choice with me whether I stay or go. I have friends there, and I have friends here; and if I were to calculate which I love best, I could not tell.

Well, brethren and sisters, may the Lord Almighty bless you is my prayer, in the name of Jesus. Amen.

A VISIT TO THE HOUSE OF CONGRESS—CORRUPTION OF THE UNITED STATES, ETC.

Remarks by Elder George A. Smith, made in the Bowery, Great Salt Lake City, Sunday Morning, July 26, 1857.

I arise this morning, my brethren and sisters, feeling considerable dependence upon your faith to give me ability to address you. The prayer of faith, of the righteous, availeth much; and if the Saints desire to be instructed by me this morning to any considerable extent, I am certainly satisfied that faith must be exercised in my behalf, as my lungs are not in a suitable condition to enable me to say much.

In entering into a congregation of the Saints, a man who feels the Spirit of the Lord, and has this ruling principle in him, must, under all circumstances of the kind, rejoice with exceeding great joy for the privilege of beholding the faces and of addressing the Saints of the Most High, and of bearing testimony of the truths of the everlasting Gospel in their presence.

Last year at this time I was in the city of Washington, surrounded by those who are struggling by any and every process that can be imagined to get their hands into Uncle Sam's pockets. It was the principle and almost the only business of every man there to invent some scheme, or find some means or contrivance to make a draw on the Treasury. It was necessary that all their motives and their policy be guarded, and that they be careful of their acquaintances and cautious in their conversation, lest something they might say might endanger the object they were endeavouring to obtain. Praying, thanksgiving to God, and acknowledging His hand in all things was the last thing thought of, if thought of at all; but that is exceedingly doubtful. I looked upon the confusion, the struggling for power and place, the thirst for gold, the contention and strife that were attracting together so many thousands from the different parts of the United States, and all by the glittering of the United States' Treasury; and I wondered. I cannot say that it produced in my mind the first pleasant feeling. The spirit of wrangling—the spirit of contention seemed to be determined to rend in pieces and utterly destroy the Union. There is a trampling under foot of the principles upon which the Union was founded, and this caused me to be sorrowful.

I frequently went into the Capitol to take a look at the boiling foam of political strife that was amongst them; and I saw a spirit that seemed to be determined to demolish the fabric reared by our fathers, or to disable it by anarchy and misrule.

Brother Heywood and I roomed together, we prayed together, we conversed together, and we visited brother Bernhisel, and talked to him, counselled with him, and comforted him all we could. I believe that we three were the only men in the city of Washington that had any idea that it was of any use asking God for anything, except they did it as a form. To be sure there are meeting-houses and temples of worship for the Catho-

lics, for the Presbyterians, for the Methodists, for the Episcopalians, and for the various sects of Protestants; and there were chaplains who prayed a few minutes in the Senate Chamber and in the Hall of Representatives.

I heard the old gentleman pray several times who was the Chaplain in the House of Representatives. I used to go into the Representatives' Hall with brother Bernhisel in the morning, and he would introduce me to the members and to the chaplain; and I could stay there until the praying was over: then all had to leave but members and officers.

They had a very fine man for Chaplain in the House. He was ninety-six years old. He had served in the revolutionary war. He was a sober, fine man; but his mind was set down to what he had learned forty-five years ago. I conversed with him, and told him what an excellent man Governor Young was—how kind he was to the Indians; and he replied that he was glad to hear it. The last session we discovered that his step began to falter, and that from one session to another he was considerably altered; but he made out to continue his duties through the session. The old man made it his business to preach in the Capitol on Sundays: he exhorted the people to do right. What they were to do to be saved had never, I suppose, entered into his brain. I must to the last of my days have respect for the old Chaplain; for I considered him a fair specimen of the old school soldiery.

As I became acquainted with the gentlemen of the House, the subject of "Mormonism" was soon introduced; and most generally the first question would indicate prejudice and the want of knowledge of our feelings and views here in the mountains.

It was said by some of the old Prophets that "The people had made lies their refuge, and under falsehood hid themselves." It is an old adage that falsehood will go round the world while truth is getting on its boots. In talking with strangers, I found very few who, from all they had heard and read, had formed any correct notions of this people, and of this Territory, and the circumstances which surround us: but tales of falsehood, tales of folly, tales of wickedness, and stories imaginary of various kinds,—these could be found anywhere; but very little of the truth seems to have rested in anybody's brain.

The Old Book talks about a city called the New Jerusalem. The passage I refer to is in the Revelations of John, 21st chapter, and from the 8th to the 11th verses:—"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." [President H. C. Kimball: "They have got to die a second time."] "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." John goes on and describes the city to a great length, and then in the following chapter and 15th verse, speaking of the same city, he says—"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Just let me tell the truth—the naked facts as they exist in open day,

to any person I would visit or meet, and they would look at me with distrust; and it would be plainly manifest in their countenances that the truth had no resting-place there. No matter if I conversed with the great and wise men of the nation, they seemed not inclined to receive the truth; but let them read a falsehood or an exaggerated statement, and it would strike their attention in a moment. They loved lies, they loved falsehood, they loved corruption, they loved whoremongers, they loved wickedness.

I used to suppose that all that was necessary was to convince the children of men that anything that was presented was right, and I thought that all men naturally had a disposition to receive anything, and to accede to anything that was right; but I learned from the observations I made that the right of the case was about the last thing to be considered, and that justice, truth, or the righteousness of a subject is the last thing to be brought under consideration.

The question to be considered is, Is there any money in it, or is there a chance to make any? Is there a chance to get any political influence? Is there a chance to elevate ourselves in the eyes of our constituents? It makes no difference whether it murders an innocent person or not, if it is only popular, and money can be made at it. This appears to be the ruling power with the children of men in their present wicked and degenerate state.

We are here in the Valleys of the Mountains, and we profess a religion that has a form; and we are very technical in regard to the form, and in regard to our prayers, in regard to our baptism, in regard to our confirmation, in regard to our administrations to the sick, and in regard to all those things that pertain to our religious faith. We are very particular, the most of us, in our *feelings*, and quite strenuous to observe strictly those outside ordinances, — but no more so than we should be.

But the question arises, and we all ask ourselves the question, Is it the form only, or are we suffering ourselves to carry out the form without the inward work and the power of the Holy Spirit? Notwithstanding all this, we should realize that the Lord looks on the heart.

My desires and my feelings are that, if I can observe the forms of religion, I must also use my utmost exertions not to suffer the spirit to be lacking; for all these things must be done heartily and as unto the Lord. Now, I have some knowledge in relation to this work; I have been in the Church from my boyhood, and I have grown grey and bald in the midst of Israel. I have been in the Church when there were but few comparatively,—when one such city as we now count by numbers in these valleys would have embraced all that were in the Church.

I was baptized in the year 1832, and I have grown and seen its windings and changings, and I can now bear testimony that every evil and distress that has come upon the Saints has been in consequence of not listening to the counsel of their Prophet and President; and this has been by misunderstanding, and in adhering to our old prejudices, and by not listening to the testimony and warning of the Prophet Joseph. For these causes our enemies have fallen upon our leading men, and operated among us like a mighty sieve to separate the chaff from the wheat.

The supposition is that the smut machine is ahead, and that by-and-by every man and every woman who feel disposed to serve the Lord with all their hearts will have a chance to be tried whether they love the Lord or the things of this world the best,—

whether they love the things of the Most High God, or whether their religion is a mere form carried out to please their Bishop, to satisfy their Teachers, or whether they do give their hearts to the Lord, and all their might, mind, and strength.

Now, I feel, my brethren, to thank my Heavenly Father for the spirit of reformation that I have witnessed since I returned; and I feel to pray that it may continue, and feel to exhort the people to fear God, who can destroy both the soul and body in hell; and also for them not to suffer doubt to trouble them, to make them wayward in their hearts or thoughts; for I have seen the effect of this to a great extent in times past.

I do know that the world is full of wickedness, and that it is bound in bundles, and is fast preparing for the day of burning; and I do know there is no chance of deliverance or of safety but in being tried, that they may be screened and sifted, and that all unrighteousness may be cleansed from their midst.

This is my testimony of these truths, brethren and sisters; and I pray that we may live up to them, and be prepared to inherit the glory of God in the worlds to come, through Christ our Redeemer. Amen.

FILIAL DUTY—CONSECRATION, ETC.

Remarks by Elder Lorenzo Snow, made in the Bowery, Great Salt Lake City, Thursday Morning, April 9, 1857.

While those young boys have been speaking, a few thoughts occurred to my mind, which I thought I would speak for their comfort; for I desire to do them good.

If a father, for instance, had a large, extensive family, his object would be to do them good, to promote their interest and happiness, to put into their hands power, knowing that they could not accomplish much alone, and that they would have to take or obtain assistance from that family. The son that would take the deepest interest—that would devote himself the most faithfully to promote the designs of the father and head of that family, for the happiness and prosperity of the whole, would increase in power and influence faster than any other one; for the father would be disposed to put as much power and influence into his hands as it would be possible for him to receive, and as would be for the benefit of the family.

That would be the principle upon which all the members of that family would increase in knowledge, influence, and power above others. It would be by having the faculty, the feeling, and the disposition and desire to carry out the mind of the father, and that, too, for the benefit and exaltation of the whole family.

In order to do this, every particle of power, influence, and ability that a son holds, he should hold in subjection to the will of his father, be ever ready to carry out his commands; and his object and aim should be to obtain influence with his father; and then he

would feel like holding everything that he obtained subject to the control of the father. No matter if he had obtained great temporal influence,—no matter whether his influence be of an intellectual or spiritual character,—no matter whether he obtained his influence by his knowledge of books, the study of science,—whether he had obtained farms, or lands, or riches, or whether he had his influence by obedience to his father's will, he would hold all at the control of his father, for the general good of the family. Just so far as he had this in him would he gain influence with his father and get the power upon him which it is absolutely necessary for him to possess.

If men would search deep into their own hearts, they would discover that their desires and feelings, and in fact many things which they do and say, are not in accordance with the mind and will of the Lord.

These boys do not profess to have received much—not a great deal of knowledge; but yet they are willing to do that which they are set to do: they place all upon the altar to be used as the master pleases; and herein lies their strength to carry out those great and glorious designs for the salvation of this people and the rolling forth of the Gospel of Jesus Christ. It matters not how little they are, or how little they have received, inasmuch as they keep faithful and discharge the duties devolving upon them, the Lord will make them powerful for the rebuking of iniquity, and for the establishment of the kingdom of God, and to minister to those that dwell upon all the face of the land.

Now, when a person receives intelligence from the Lord, and is willing to communicate that for the benefit of the people, he will receive continual additions to that intelligence; and there is no end to his increase so long as he will hold fast to the faith of the Lord Jesus Christ; and so long as he will hold himself in readiness to operate here, go there, and work for the Lord, travel abroad to the nations of the earth, or to travel among the mountains of Israel, that individual is bound to become strong and mighty in the power of God and in the intelligence of eternity.

You, brethren, that are here in these valleys have a certain privilege which you ought to appreciate,—namely, that of consecrating your property to the Lord. If you want to know the secret and principle upon which you may become rich, it lies in contributing your means and in putting your property into the hands of the leaders of this Church. When a man has much property, he is very apt to fix his heart upon it. Some have one thousand dollars' worth of property, some five thousand dollars, and some more; and I fear that many are using their means in a way that will prove a curse instead of a blessing; and when the Lord says, Give me your property, we are not unanimously ready to answer the call.

In this respect, however, we are beginning to learn, and in some degree answering the call. We are beginning to learn that it all belongs to the Lord, and that he has given us a little power by which we have acquired some knowledge of his will and his designs concerning us. Take the man who has a large share of this world's goods, and examine what kind of a man he is,—try his spirit, and you will generally find that it is often one of the greatest trials that can come upon him, to be called upon to part with any of his property.

If you please, you may contrast such a person with these boys who have been addressing you, and you will find them ready and on hand to do anything that may be required at their hands. Those youths are more

willing and pliable in the hands of the servants of God than many men who have been in the Church from the beginning.

Latterly, however, you have learned the principle to some extent, and the power of God has been manifested, so that you are now ready to give a little of your means for the building up of the kingdom of God; and by-and-by I presume you will progress like some others have done, and be ready to put all upon the altar.

Take this people at the present time,—consider what they possess,—then inquire how many of them have consecrated their property, and you will find that the amount consecrated is a mere nothing compared with that which the people actually possess.

I tell you, brethren, that although this may seem a small matter, yet, if we cling to the property that we possess as the wicked do to theirs, we shall never obtain that which we are trying for. We must learn to obey the word of the Lord. Why is it that we do not talk more about consecration? It is because brother Brigham does not care anything about it, only that he wishes the people to take a course to secure themselves against the powers of the Evil One, that he may not gain any control over them or their families.

If this people who live in these valleys of the mountains are willing to put their property into the hands of the Trustee-in-Trust, that it may be preserved for the benefit of the kingdom, and will continue to live their religion as they have done the past few months, they and their property will become sanctified to the Lord; and thus we will show to all nations and people that we have learned a principle that they know nothing of and that they have nothing to do with,—show them that when we can get a little property, we put it where the Lord can use it just as He pleases.

This is a practice and a principle the world knows nothing of; but when this people deed over their property, they understand what they are about; they know that they will eventually be exalted to possess all that is desirable—the land, the houses, the vineyards, the cattle, the gold, the silver, and all the riches of the heavens and of the earth. The Lord says, All these things are mine; and because of the willingness of my people, all will be restored back to me; and then I will put them in possession of all the riches of eternity.

This is the only principle upon which we can secure the promised blessings. "Then," says one, "why is it not talked about more than it is?" If the people do not see it now, and cannot act upon it with the light and knowledge they have already received, if they cannot see the principle by which they can be established, it follows, as a matter of course, that they cannot be established in our Father's kingdom.

It is the design of the Almighty to work into the hearts of the people the principles to operate upon, in order to obtain an eternal exaltation and glory; and if we do not see them now, with the instruction already given unto us, we shall have to learn them by experience more severe.

We have not the power to do anything without the assistance of the Spirit of the Lord; but do we all know that the Gospel we preach is true? Do we know as well as those little boys know, who have been speaking to you? They do actually know that this is the work of God; but some of them do not really comprehend that they understand as much truth as they do. But the truths of of the Gospel of Christ are in them, and through them; for they were born in the Gospel, and hence they are born Latter-day Saints. The root of the matter is in them, and they are

preserved by the good hand of the Lord; for He has His eye upon them, and designs to use them in a future day. What they possess of influence, means, or knowledge, they are ready to put to their Father's use.

Let these boys go into a High Council, and, by the Spirit that is in them, they will give better judgment than those old men do; and I can safely say this, and that, too, on brother Brigham's responsibility; for I have heard him say it a number of times.

Do I feel sure of this? Yes, I do; for the fact of the matter is, they do not know anything about error: they know nothing but truth, while we old fogies, who are so filled up with tradition ought to think twice before we dare to speak once.

In this way I look upon the movements of those young men in contrast with the actions of the old fogies. They are lively, energetic, always on hand, by night or by day, to carry expresses or to do anything required of them.

Brethren, I feel first-rate to-day, and I know that you do, by the light that beams forth from your countenances. There is one thing upon my mind, which I will speak upon before I conclude. I want my brethren to understand it, because that and the things we have heard pertain to our exaltation and glory. They lie deep, but still they are important.

Let us go forth and do precisely as we are told; and just as fast as we increase, so will we have to use that spiritual knowledge which is given unto us in a way that will aid in building up the kingdom of God: and it is just so with what little property and means you have got; it must all be upon the altar. You must get rid of this little, mean, nasty spirit, and walk in the light of God. Let your minds expand, and be on hand for every duty that is placed upon you.

There are men right before me who have done but little for the kingdom of God, and who, if they knew what would be for their good, would go within twenty-four hours and say to President Young, There is a thousand, or five or ten thousand dollars, which I will donate for the benefit of the kingdom.

But, then, I realize that we are children yet, and we have not learned our duties fully. It is true that once in a great while there is a man who can break out from the common track of doing things, and such a man will increase in influence, in the knowledge of God, and in the riches of eternity. There are men who will do this at the present time; but by and by all the Saints of God will more generally learn the principle and obey it.

May the Lord bless you, is my prayer, in the name of Jesus Christ. Amen.

THE WAY TO ETERNAL LIFE—PRACTICAL RELIGION—ALL ARE NOT SAINTS WHO PROFESS TO BE—PRISON-HOUSE OF DISOBEDIENT SPIRITS.

A Discourse by Elder Orson Hyde, delivered in the Tabernacle, Great Salt Lake City, March 8, 1857.

Brethren and sisters,—I arise this morning to make a few remarks to you; and I crave your prayerful and watchful attention. I must necessarily be careful and guarded in my speech and communication, in order to preserve my lungs, having used them pretty freely of late—often in the open air, and sometimes in the storm, in the midst of large assemblies of the Saints; and, consequently, I feel the effects of constant labour and exposure; but if I now begin on a low key, and guard and restrain my voice, I may be able to make you all hear and understand me, at least before I shall come to a close.

While sitting here and reflecting upon our condition, this morning, the words of our Saviour came to my mind with peculiar force, which say, "Strive to enter in at the strait gate; for I say unto you, that many shall seek to enter in, and shall not be able." These words, in and of themselves, cannot fail to awaken and alarm every reflecting mind—that many will seek to enter in and not be able? Is this thy state and condition? Let each one answer the question. It is like the awakening peals of Mount Sinai's thunders. It is a summon of itself—a volume. It should serve to us all as the warning cry to be up and doing, and to seek in the right way to enter in. If we were to seek for a lost treasure in places where it was not, we might seek as diligently, and even more so than the person who sought where it was and found it. How necessary, then, that truth and wisdom guide our steps! To this point I wish to call your attention to-day.

We have had a good season during the past winter, and a precious opportunity to improve our minds and to gain knowledge and information preparatory to our assuming those responsibilities, and to act that part in the great drama of God's eternal kingdom, which our profession, office, and calling imperatively demand at our hand. But if the season had been open and mild, as it sometimes is in this country, we might, perhaps, through a great desire to accumulate comforts around us, have been led away by our worldly interests to the great neglect of the "one thing needful." If, therefore, an overruling Providence has mercifully laid an embargo upon our temporal pursuits by the pitiless storms of a long and dreary winter, and poured out His Holy Spirit upon us to awaken us to reformation, we have double reason to acknowledge His hand and to praise Him for ever for the good and benevolent designs He has manifested towards us.

It now behoves us, in this time of prosperity, when Zion shines under smiling face of her God, to lay by in store a good foundation against the time to come. To the faithful Saints, it matters not whether the seasons are mild and pacific, or boisterous and severe. If we do right, we shall all

have abundant reason to say, "True and righteous are Thy ways, Thou King of Saints."

You were taught, brethren and sisters, before my arrival from Carson, (which was on the 9th of December last,) to awake from your sleep—to repent of your sins, and then to restore to the injured according to the wrongs you may have done them. Next, you were taught in doctrine and in principle—reproved, admonished, comforted, and guided in the path wherein you might seek, and seek not in vain.

Truths of almost every character and kind have been declared and dealt out to you with a profuse and a liberal hand. Day after day, and night after night, the voice of inspiration has been heard in your midst. Truths adapted to every character, every state, and every condition in life, have been faithfully portrayed unto you in letters of living light, and in words of most burning and soul-stirring eloquence,—even such as the Holy Ghost inspired,—from the simple to the sublime, and from the tone of the harp to the voice of thunder.

Have you performed the tasks given you? Have you done the work and kept abreast with your instructions? Or have you indulged a wish to get some new thing—something far-fetched, which can have no effect other than to allure your minds from the truths that worthily demand your sincere attention and observance? It sometimes happens that a scholar at school, anxious to advance, takes a lesson to-day in one branch of science, and to-morrow in another, and the third day in another, and so on, until, in his own estimation, he comes out a polished and refined student, a professor and a sage,—when, in fact, he understands nothing that he has read, and is only cherishing a deception that he has practised upon himself.

Is this the case with us? Have we thoroughly learned the lessons that have been given us, and reduced them to practice? There is nothing better calculated to imprint upon the mind any science or theory than to reduce it to practice and really act upon it. Then we see its force and bearing; and while engaged in the practical part, it stamps indelibly upon our minds, never to be forgotten, the principles we have imbibed.

If we have practised upon the lessons and teachings we have received, we know that they will stand by us; but if we have merely heard them, and not entered into the practical duties thereof, they will die in our memory, never having been incorporated in our organization, and we become like the man beholding his natural face in the glass, and straightway goeth away and forgetteth what manner of man he is.

I might explain to you all about the art of printing; yet, with all the knowledge that my explanation could give you respecting this important art, who of you that is not a compositor can take my sermon and go into an office and set it up? "Practice makes perfect." If we learn righteous principles and practise them, they have power to change our natures in conformity with themselves. They become a part and parcel of ourselves, bringing us into an alliance with them that knows no separation. Hence we become a righteous people; and, if we continue, we not only strive, but shall be able to enter in.

Each of you can recollect acting upon certain things taught you in the days of your childhood. They are as fresh in your recollection now as they were in the day you acted upon them. Therefore, let us ever act upon true and righteous principles, and they will remain with us, and we shall become righteous in our natures; and if we never act upon an evil principle, we shall forget all the evil we ever know,

and God will forget it also; and our natures will never be evil inclined.

If we have reduced to practice all the teachings and instructions given us from this stand and from other places, we are a blessed and happy people. If we have not, we have not done justice to ourselves. Let us honour the teachings we have received, and we shall find ample ground to occupy without anything far-fetched and dear bought.

We are a congregation of Latter-day Saints (so called), assembled here this morning to hear the words of life or edification concerning the kingdom of God. This question arises in my mind—Are we all Saints of the Most High God? Or, are we composed of individuals bearing that name, when, indeed, we all may not merit it?

I will present to you a figure to illustrate my idea; for I wish to make plain to your understanding the thoughts of my own heart; and if I can transmit them to you as they exist in my bosom, they may operate on your minds as they do upon mine. It is now the time of seeding. Our farmers are sowing at the north and in the south—a matter of great satisfaction to me. And here allow me to express a wish, that while they sow in faith, they may reap with joy! By-and-by, when this wheat grows up, you may see it waving in the wind, and you will say, Here is a beautiful field of wheat. It is fine, healthy, and presages a bountiful harvest. It gradually matures in the sun's scorching rays; and you see the field white already to harvest. You call it all wheat. Now, the question is, Is it all wheat? Is not the greater portion of it straw? Though you call it all wheat, even as you call this congregation all Saints, may not a portion of the products of that field be chaff likewise? Certainly. Then, again, is there not often considerable smut in that which you call wheat? Yes, and a great many shrunken kernels that will yield no flour, but will be blown away. In bulk you call it all wheat; yet, come to analyse and separate its different properties and qualities, you find from the bulk of the growth of that field which you called all wheat but a small portion that is really genuine wheat. Then, after the plump berry is separated from the straw, chaff, smut, &c., there remains yet a finer quality of chaff, which you call bran. Then there are different qualities of flour—No. 1, or superfine, No. 2 and 3, or shorts. But a small portion of the produce of that field, we discover, is really fit for the Master's table!

Now, then, here is a thing which I wish you to consider, which is this: The chaff, straw, &c., produced in that field draw their nourishment from the very same source that the berry does from the moisture and fatness of the soil! They all feed upon the very same food! Not only so, but we perceive that, by ligaments and fibres, the chaff, the straw, and the berry are all connected together; and in view of a similar principle, our Saviour said, "Root not up the tares until the time of harvest, lest, by rooting up the tares, ye root up the wheat also."

It is necessary that the straw exist to sustain the wheat, the chaff to protect the berry, by serving as an overcoat and shield from the various and varied influences of the weather, from insects, and to keep it warm. The same nourishment that supports the berry and keeps it alive also sustains and keeps alive the chaff as its cloak or mantle. There is not a sparrow that flies in the air that partakes not of the goodness of our God. He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. All the tribes of men, the swarms of insects, the herds of animals, the flocks of the feathered millions that

fly over our heads, are all sustained by by the same liberal hand of our Heavenly Father. His providence provides for all, even for the wolf and the poisonous rattlesnake.

Now, in the midst of all this, who among us are prepared to say whether we are straw, chaff, smut, or wheat—bran, shorts, or flour? "Many shall seek to enter in and shall not be able."

Perhaps I shall be able, ere I close my remarks, to give you some key to this matter, which, if it shall enable you fully to determine, may at least materially aid you in your inferences in relation to yourselves. But of this one thing rest perfectly assured, that the way to life is straight and very narrow. The straw and the chaff are growing up and striving to enter the granary; but they will be hardly able.

As I look about upon this congregation, and as I mingle with the Saints at large, I discover that there are different spirits. Every organization has a spirit peculiar to itself. I do not say that there is any fatality in this. Do not understand me to convey that idea. But I do say this, that every spirit connected with an earthly organization may be tempered by the Spirit of God according to its fidelity, intelligence, and faith, so that there is no excuse. If I point you to the horse, you find a peculiar spirit attending the organization of that animal. When he is fine and in good condition, there is something stately and grand about him.

When we see the beautiful dove flying through the air, a pleasing sensation is produced in us by its graceful movements, because the Holy Spirit was once sent in that form. Again, we look at the serpent, and another feeling is produced—a fear—a chill—a horror. So every creature, beast and bird, man and woman, has a spirit peculiar to its own organization; and no organization is entirely independent of the Spirit of God; for all have some intelligence. Were the spirits and temperaments all alike, the same instructions would serve for all. But as it is, every man must receive his portion of meat in due season. And the word must be rightly divided—giving to every man his portion that is adapted to his organization and temperament, that he may thereby be saved.

Man is composed of matter and spirit; and the Spirit of God operates upon and tempers man's organization according to his faith and good works. Some are tempered very highly. Such not only carry a keen edge, but are susceptible of a high polish. Others are of low temper, because of a low, dull, and sluggish disposition and character, which they have indulged, and consequently formed. They are not a very smooth or sweet cutting tool. They have not sought to cultivate their temperament by seeking and courting the Spirit of God as they should.

Yet these may be guilty of no outbreaking sin. They keep within the pale of the law, pay their tithing, and keep along, and are considered good, peaceable, and honourable citizens. They despise to steal, are willing to labour, and pursue an even, straightforward course. Still, we cannot look upon them as being tempered by the Holy Spirit to the extent of their privilege. Yet they work righteousness as far as they work at all. These persons are fond of going to meeting, and are often heard to say, "What a good sermon we have had!"

This is all right, if you did have a good sermon. They will ask you a thousand and one questions in order to draw out something to satisfy their eager desire for knowledge and understanding, not hardly recollecting their privilege to ask of God and receive for themselves. But there is no crime

in this. Still, one can hardly refrain from thinking, when he sees his neighbour begging and borrowing bread, how much more commendable it would be in him to apply himself to labour and produce thereby bread from the soil by his own exertion.

And inasmuch as our Heavenly Father is accessable to all, it is far better to store our minds with the treasures of wisdom and knowledge, by our own spiritual labours and toil, direct from the great Fountain of celestial light and love, than to trust wholly to the testimony and teachings of others. Obtain the testimony of Jesus, which is the spirit of prophecy. Startle not at the idea of prophecy and prophets; for I would to God that all the Lord's people were prophets. There is no professing Christian in the world, who does not possess the spirit of prophecy, that can tell whether he is wheat, straw, chaff, smut, or tares. And no person can have the spirit of prophecy who declares that the days of the prophets are gone by and are not needed now, unless that spirit should be given to seal condemnation upon the narrow-minded bigot who will not confess it and give God the glory, after it may have fallen upon him; for he loves the praise of men more than the praise of God.

The sun, moon, and stars are the representatives of the final homes of the departed dead, if not their real homes. The sun is said to shine by its own light inherent in itself. I might not admit this under some circumstances; but the popular thing will here answer my purpose. The moon and stars shine by borrowed light. These stars or planets vary in their size, motion, distance from the earth, and intensity of heat, cold, &c. Some of them may revolve in eternal day, while others roll in endless night; and still others, like our earth, may have alternate day and night.

Here are homes for all grades of spirits, from the faithful martyr to Christ's kingdom and Gospel, whose glory is represented by the sun in the firmament, to the wicked tare, who will be sent away into outer darkness, upon some planet destined to roll in endless night. "In my Father's house are many mansions." There is one glory of the sun, another glory of the moon, and another glory of the stars. One star differs from another star in glory; so also is the resurrection of the dead.

The children of this world who love darkness rather than light, will find themselves, finally, to be inhabitants of those planets that move in outer darkness; having a home adapted to their disposition and character.

The inspired Apostles and Prophets, together with the martyrs of Jesus, and all the pure and sanctified ones, will inherit a glory like the sun; while the hypocritical professor, the liar, the adulterer, the profane swearer, with all who hold to a religion without Prophets and Apostles, without inspiration and miracles, without revelation, prophecy, keys, and powers to bind on earth and in heaven, after the call is made upon them by the messengers of the true religion, will be damned and sent away into outer darkness, even into prison, where they will gnaw their tongues for pain.

In this prison they must remain until they have paid the utmost farthing. The antediluvians were in this prison for a long time, until at length Christ preached the Gospel to their spirits, that they might be judged according to men in the flesh. He opened the prison-doors to them that were bound, and proclaimed a release to the captive sons and daughters of earth, enslaved by sin in the days of Noah.

While the Saviour's body lay entombed in the sepulchre, his spirit was not inactive. He was preaching

the Gospel to the spirits in prison. But after they have suffered in prison and are finally released, after many a thousand years' servitude in pain and darkness, their glory cannot be like that of the sun, neither like that of the moon, nor yet like the stars of the first magnitude; but, perhaps, like the faint glimmer of a distant star—so distant from the sun, that a ray from that brilliant orb can hardly reach it.

The foolish virgins, not having the means of light in themselves, could never enter a mansion or world that shines by its own light; but as they had no oil in their vessels, they were compelled to borrow; and hence, they must go to a world or mansion that shines by borrowed light. Have light in yourselves! You may borrow all you can of me, and I will cheerfully lend all in my power; but have, at least, some light in yourselves, and salt likewise.

Oh that the testimony of Christ, which is the spirit of prophecy, were freely shed upon all this people! It would be, if we were all pure and worthy. Then one need no longer say to another, Know ye the Lord; for they would all know Him, from the least unto the greatest. Then we should know that we were neither straw, chaff, smut, bran, nor tares, but pure and genuine, superfine No. 1, and labelled for the celestial kingdom—"Right side up, with care."

With the light and knowledge which we, through the grace of God, have obtained, let us press forward with boldness and a laudable ambition to secure the prize bought by a Saviour's blood, and freely offered unto us in the full blaze of inspiration, which light is despised by the world, scoffed at by the religionists, and hated of all nations. God grant to establish this light in the earth, and us in this light, and this light in us, and the love thereof, for ever and ever. Amen.

NEBUCHADNEZZAR'S DREAM—OPPOSITION OF MEN AND DEVILS TO THE LATTER-DAY KINGDOM—GOVERNMENTAL BREACH OF THE UTAH MAIL CONTRACT.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, July 26, 1857.

I will read a portion of the writings of the prophet Daniel, commencing at the 27th verse of the 2nd chapter of the book of Daniel. [The speaker read the verses alluded to, from verse 27 to verse 49 inclusive.]

These verses are of themselves a text and texts, a sermon and sermons.

We have a great deal of talking, preaching, exhorting, counselling, giving advice, &c., from this stand and in many other places where the Saints assemble; but perhaps it may be the case with many, as it is somewhat with me, that they in a measure neglect to read the Bible, and forget many things which are written therein. Perhaps there are many who have not read much in the Bible since they came into this Church, not having had much time to do so.

I was a Bible reader before I came into this Church; and, so far as the

letter of the book was concerned, I understood it. I professed to be a believer in the Bible so far as I knew how; but as for understanding by the Spirit of the Lord, I never did until I became a Latter-day Saint. I had many a time read Daniel's interpretation of Nebuchadnezzar's dream, but it was always a dark subject to me. I was well acquainted with many of the priests of the day, and I would frequently think to myself that I would get some knowledge from them. And as I became acquainted with smart, intelligent, literary priests and professors of religion, I thought, Now I can obtain some intelligence from this or from that man; and I would begin to ask questions on certain texts of Scripture; but they would always leave me as they found me, in the dark. They were there themselves; and I knew of a surety, before I heard the Gospel, that the priests were blind guides leading the blind, and that there was nothing left for them only to stumble here and there, and perhaps fall into a ditch. That much knowledge I had previous to my becoming acquainted with what is called "Mormonism."

It would be very profitable to the inhabitants of the earth to learn one fact, which a very few in the world have learned, that they are ignorant—that they have not the wisdom, the knowledge, and the intelligence outside the circle of what is called the wisdom of man. For persons to know and understand their own talent, their own strength, their own ability, their own influence, would be very profitable to the inhabitants of the earth, though but very few learn it.

I do not know that I feel particularly thankful that I learned what I did with regard to the lack of intelligence and knowledge professed by Christians to be in their possession; but I have been thankful that my lot and fortune were such that my God gave me good, sound sense. I am thankful for that. When the Gospel came to me, surely within me and all around me I could see very plainly what the Apostle meant in the words, "When the commandment came, sin revived, and I died."

I could see clearly where the inhabitants of the earth were, in their position before their God. The whole world—everything upon this globe—was vailed in darkness. There was a mist, a fog, a vail, or covering over the minds of the whole of the people on this earth; and what they understood was nothing more than a faint glimmering of light that would dazzle before their eyes for a minute, and they would see it no more. They were like a ship befogged on the ocean and depending for guidance upon a lighthouse whose glimmering rays could only be discerned at long intervals, when the ship could again be put upon a safe course. But the wind has shifted; and, without light or compass, they do not know whether it is blowing east, west, north, or south; and then how could they tell whether they were directing their course aright? The Christian world, I discovered, was like the captain and crew of a vessel on the ocean without a compass, and tossed to and fro whithersoever the wind listed to blow them. When the light came to me, I saw that all the so-called Christian world was grovelling in darkness.

We profess to have the light, intelligence, and knowledge with which to understand the things of God. The dream of King Nebuchadnezzar and its interpretation by David are as plain to the man and woman filled with the power of the Holy Ghost, as are the most common lessons to the school-children: they most clearly understand the interpretation. Daniel saw that in the latter days the God of heaven was going to set up his kingdom upon this his earth. He has set

that kingdom up, as you who are here this day are witnesses.

What brought you from the States and other regions to these mountains? What caused the men and women before me to leave their good farms, their good houses, their merchandize, and all the luxuries and comforts of life so dear to the natural man? What caused many women to leave their husbands, their children, their parents? What caused all this? What is the reason of such conduct? Can any man tell? The world are trying to; but they are even more ignorant about it than they are of the present movements and designs of the President of the United States. They know not the reason why the people are assembled here; for they cannot and will not see and understand anything only as they discern it by the powers of the natural man.

I have told them many times, and I can now tell them again, if the whole world could hear my voice, they are to be pitied; and I pray for them. We have traversed the earth to preach the Gospel to them. We have often started upon our missions almost destitute, without hats, nearly without shoes and any of the comforts of life, to travel thousands and thousands of miles to preach the Gospel to the people. If they will not be benefited, our skirts are clear of their blood, and they must bear the blame.

Can they tell the cause of this people's being here to-day? Can they give the cause for the influence I have over the Latter-day Saints? They cannot. If this was not the kingdom of God upon the earth, do you suppose that the world would be arrayed against it? No. There is not a sound, well-informed mind in the world but what would decide at once that there is no cause of enmity against this people, and that all hostility towards us arises from the fact that we have the eternal Priesthood and the influence thereof. The kingdom of heaven is here, and we are in it, and they are angry at us solely for that.

There is not a king, governor, or ruler, but what desires, and is endeavouring to obtain the influence that I and my brethren possess and are lawfully striving to obtain. Do you suppose that there was ever a President of the United States but what desired the confidence of his constituents? No, never. Was there ever a senator, a representative, a governor of a state, a politician, or a priest, but what desired the same power in his sphere that I have in mine? They cannot get it, because they do not know how. What is the reason? They have not got the kingdom of God, which binds the people together. They are ignorant of it, though we have travelled, barefooted and almost naked, to preach it to them; and I say that they are to be pitied.

How many times I have gone to preach to them, and, with all the kindness and calmness I was capable of, told them that I had something to cheer and comfort them, if they would hear it with good honest hearts. How often I have asked, "Can I have your meeting-house or your school-house to preach in? Can I have the privilege of preaching to the people?" "No, you cannot, if I can prevent it." That is the spirit of the priests.

It is the priests and elders of Christendom who have the power of hell in them which causes the trouble that you see, and that you have seen and borne for many years. They are like that unruly member, the tongue, which sets on fire the course of nature, and is set on fire of hell.

The priests have this fire, and who fans the flame? Brother Smoot has told you who blows the bellows. It is the politician, the drunkard, and the filth and offscouring of the earth,

who run at the beck and call of those who have a dollar or sixpence for them,—of those who will treat them and give them an oyster supper and a good lodging.

There is another class, the speculators, who endeavour to get up some plan or other by which to make money. Brother Smoot has given you a few items concerning their present movements in the east. Through their whining, bickering, howling, grovelling, squalling, and scratching, and in a political and speculative point of view, many are striving to most egregiously befool our Government and squander its revenue. And the priests are also at the bottom of this movement; for they have the power that is of hell, and others blow the flame and furnish the fuel to persecute the Latter-day Saints, because they are in the kingdom that the God of heaven has set up in the last days, and that shall never be destroyed.

It is a little more than twenty-seven years since I commenced reading the Book of Mormon and defending the cause we are engaged in. My mind was open to conviction, and I knew that the Christian world had not the religion that Jesus and his Apostles taught. I knew that there was not a Bible Christian on the earth within my knowledge. A few years previous to that time Joseph had obtained the plates and began translating the Book of Mormon; and from the time he found those plates in the hill Cumorah, there has been just that tirade of abuse, lying, slandering, defaming the name and character of the Prophet and his associates, that there is at this day. It is no hotter a time now than it was then; there is no more persecution now than there was then.

God has commenced to set up his kingdom on the earth, and all hell and its devils are moving against it. Hell is yawning and sending forth its devils and their imps. What for? To destroy the kingdom of God from the earth. But they cannot do it.

The God of heaven showed Nebuchadnezzar that this kingdom would never be destroyed; and that is my testimony. This is the kingdom of heaven—the kingdom of God which Daniel saw—the kingdom that was revealed to King Nebuchadnezzar and interpreted to him by the Prophet Daniel. This is the kingdom that was to be set up in the last days. It is like a stone taken from the mountain without hands, with all its roughness, with all its disfigured appearance—uncomely—even a stumbling-block and a stone of offence to the nations of the earth. This is the kingdom that is set up; and the history of the kingdoms of this world all understand, or can read and understand it.

Some may cry out, "Your saying that this is the kingdom of God does that make it so?" No, not by any means. "Your testimony," Mr. Young, "is, that this is the kingdom of God on the earth—that which was shown to Daniel the Prophet centuries ago." Yes, that is my testimony. "Does this make it so?" No it does not; but let me tell you that it is true; consequently, I bear my testimony of its truth, though my testimony does not alter that truth in the least, one way or the other; neither does any other man's. That is my testimony, and has been all the time.

Why I testify of these things is because they are revealed to me, and not to another for me. They were not revealed to Joseph Smith for me. He had the keys to get visions and revelations, dreams and manifestations, and the Holy Ghost for the people. Those keys were committed to him; and through that administration, blessed be the name of God, I have

received the spirit of Christ Jesus, which is the spirit of prophecy. Our testimony does not make this true, and the testimony of our enemies that it is not the kingdom of God does not make that true or false. The fact stands upon its own basis, and will continue so to stand, without any of the efforts of the children of men.

I have told you the cause of all the bustle and stir against us. The blind are leading the blind; and if their hearts were honest—if they would throw off the mask of prejudice and erroneous parental education, they could receive the truth as well as you and I. Once in a while one says good bye to the traditions of the fathers. A few will cast off those prejudices that surround the people, and say, "We will read, pray, think, and meditate, and we will ask God for ourselves. That is the reason why you and I are here to-day. We asked God for a testimony, and he witnesses to us from the heavens that this is the kingdom which Daniel saw, and we have embraced it, and it is dearer than everything else upon the face of this earth.

Do we expect that the devils will howl? Yes. When has this Church had the peace that we have had since we have been in the mountains? Never. Where is there peace now upon the face of the earth like the peace we enjoy here? Nowhere. Brother Smoot said that he had been in the lower regions. He could say that with propriety; for, in fact, we are all in the lower regions. Where do you think the devils live?

Do you suppose that there is any such thing as a devil? Yes, a great many believe that there is. Where does he live? The answer comes very readily. He lives in hell, of course. Then, if there are devils here, we must also be in hell. Do you not think that the devil is in pain? I should think he was, by the groanings that are uttered from the east. You see that with propriety brother Smoot could say that he has been to the lower regions; but when he arrives here, although the altitude is much greater, he still is in the same world. We are all here, and we are surrounded by the devils.

Men rage and boil with wrath and indignation, and they do not know the cause of it. If they think, "What injury have the 'Mormons' done to me?" the response from their own minds will be, "Not any." What can the men truthfully say, who have civilly passed through here to the west to make their fortunes? That here is a place of peace and contentment; and, though a thousand miles from civilization and from all the luxuries and many of the comforts of life, yet here is a people satisfied, contented, and happy. Did they injure you? "No." Did they treat you kindly? "Yes." Ask the people in the east what is the matter? "We cannot tell you,—only somebody has said something." What have they said? "We do not know; we only heard a rumour,—that is all."

The people abroad are just as foolish, unwise, and short-sighted as they can possibly be represented by the best learned men in the world. What are they doing? What they have done all the time. Have they been trying to destroy "Mormonism?" Yes. Did they destroy it when they took the life of Joseph? No. "Mormonism" is here, the priesthood is here, the keys of the kingdom are here on the earth; and when Joseph went, they did not go. And if the wicked should succeed in taking my life, the keys of the kingdom will remain with the Church. But my faith is that they will not succeed in taking my life just yet. They have not as good a man to deal with as they had when they had Joseph Smith. I do not profess to be very good. I will try to

take care of number one, and if it is wicked for me to try to preserve myself, I shall persist in it; for I am intending to take care of myself.

When they killed Joseph, they were talking about killing a great many others. Would you believe that the apostates say that I was the instigator of the death of Joseph and Hyrum? And William Smith has asserted that I was the cause of the death of his brother Samuel, when brother Woodruff, who is here to-day, knows that we were waiting at the *depôt* in Boston to take passage east at the very time when Joseph and Hyrum were killed. Brother Taylor was nearly killed at the time, and Doctor Richards had his whiskers nearly singed off by the blaze from the guns. In a few weeks after, Samuel Smith died, and I am blamed as the cause of his death. We did not hear of the death of Joseph until some three or four weeks after he was basely martyred.

What is now the news circulated throughout the United States? That Captain Gunnison was killed by Brigham Young, and that Babbitt was killed on the Plains by Brigham Young and his Danite band. What more? That Brigham Young has killed all the men who have died between the Missouri river and California. I do not say that President Buchanan has any such idea, or the officers of the troops who are reported to be on their way here; but such are the newspaper stories. Such reports are in the bellows, and editors and politicians are blowing them out.

According to their version, I am guilty of the death of every man, woman, and child that has died between the Missouri river and the California gold mines; and they are coming here to chastise me. The idea makes me laugh; and when do you think they will get a chance? Catching is always before hanging. They understand, you know, that I had gone north and intended to leave this place with such as would follow me; and they are coming to declare a jubilee. It is their desire to say to the people, "You are free; you are not under the bondage of Brigham Young; you need wear his yoke no longer; now let us get drunk, fight, play at cards, and race horses; and every one of you women turn to be whores and become associated with the civilization of Christendom." That is the freedom they are endeavouring to declare here.

I will make this proposition to Uncle Sam. I will furnish carriages, horses, the best of drivers, and the best food I have, to transport to the States every man, woman, and child that wishes to leave this place, if he will send on at his own expense all those who want to come to Utah; and we will gain a thousand to their one, as all who understand the matter very well know. It would have been much better to have loaded the waggons reported to be on the way here, with men, women, and children, than with provisions to sustain soldiers; for they will never get here without we help them; neither do I think that it is the design of President Buchanan that they should come here.

I am not going to interpret dreams; for I don't profess to be such a Prophet as were Joseph Smith and Daniel; but I am a Yankee guesser; and I guess that James Buchanan has ordered this Expedition to appease the wrath of the angry hounds who are howling around him. He did not design to start men on the 15th of July to cross these Plains to this point on foot. Russell and Co. will probably make from eight to ten hundred thousand dollars by freighting the baggage of the Expedition. What would induce the Government to expend that amount of money for

this Territory? Three years ago they appropriated $45,000 for the purpose of making treaties with the Utah Indians. Has even that diminutively small sum ever been sent here? It is in the coffers of the Government to this day, unless they have stolen it out, or improperly paid it out for some other purpose.

Have they ever paid their debts due to Utah? No. And now they have capped their meanness by taking the mail out of the hands of Hiram Kimball, simply because they knew that he was a member of this Church. If he had only have apostatized in season and written lies about us, it is not probable that his mail contract would have been taken from him without the least shadow of right, as has now been done. He was to have $23,000 for carrying the mail from Independence to this city once a month, which was the lowest bid; but because he is a "Mormon," the contract must be disannulled, and that, too, after he had put by far the most faithful and and efficient service on the route that there ever has been, as is most well known at Washington. If I thought that my prayer might be answered, I would pray that not another United States' mail may come to this city; for until Mr. Kimball began his service it has been a constant source of annoyance, disappointment, and to us loss. We can carry our own mails, raise our own dust, and sustain ourselves.

But woe, woe to that man who comes here to unlawfully interfere with my affairs. Woe, woe to those men who come here to unlawfully meddle with me and this people. I swore in Nauvoo, when my enemies were looking me in the face, that I would send them to hell across lots, if they meddled with me; and I ask no more odds of all hell to-day. If they kill me, it is all right; but they will not until the time comes; and I think that I shall die a natural death; at least I expect to.

Would it not make any man or community angry to endure and reflect upon the abuse our enemies have heaped upon us, and are still striving to pour out upon God's people? Brother Bernhisel says that McGraw's mail contract was out in August last; but they demanded at his hands and would pay him to carry it two or three months longer. The Post Office Department knew, or should have known, that it had forwarded the acceptance of Mr. Kimball's bid for the new contract in that mail which McGraw was not carrying; and then it took advantage of the failure of that mail and trumped up a false allegation of the unsettled state of Utah, and on those grounds disannulled the contract with Mr. Kimball. Our mail rights and other rights and privileges are most unjustly trampled under foot; but they can spend millions to raise a hubbub and make out that something wrong is being done in Utah.

Let me be the President of the United States a little while, and I would say to the Senators, Representatives, and other officers of Government, Gentlemen, you must act the part of men and statesmen, or I will reprove you. What are they angry at me for? Because I will reprove men for their iniquity, and because I have such influence here,—the very thing they are all after, They think that they are going to obtain it with money; but they cannot do it.

There is no influence, truth, or righteousness in the world only what flows from God our Father in the heavens. We have that power, that influence; we also have such love and submission that we submit ourselves to our Father and God, as a child does to a kind parent.

May God bless you, brethren and sisters. Amen.

REPORT OF JOURNEY FROM SAN BERNARDINO TO GREAT SALT LAKE CITY.

Remarks by Elder Amasa Lyman, made in the Bowery, Great Salt Lake City, Sunday morning, June 7, 1857.

Brethren and sisters,—I am happy, this morning, to enjoy the opportunity of meeting with you again. The reasons why can be appreciated by most of you. I do not feel, this morning, much disposed to preach; but I have been told that the people would like to hear me. Well, I am glad to see you, brethren and sisters, as I have already said I am happy to be here. I am happy to see you, and also to see the continuance of unmistakeable evidences around me of the progress of the work of God.

I do not know that there is much that I might say in relation to my coming here that would be interesting, though there were some things connected with my visit to the settlements south of here—some of the most recent that have been made, that might be interesting to many who are before me this morning.

From the commencement of our journey, which was on the 18th of April that we left San Bernardino, we encountered nothing but those vicissitudes that are common in journeying. When we came within twelve miles of where the road that we travel leaves the Rio Virgin, I there left the company that I was travelling with; and, in company with Elder David Savage and an Indian guide, I crossed over the mountain between the California road and Santa Clara; and in this we found a great deal of labour. We were assured by our guide that there was a good road, and that we could take our mules along. To be sure, they told us that we could not take our waggons. We were desirous to visit those brethren; for the Presidency had expressed their wish for us to do so as we came along. Brother Rich was confined to the train with his family, which accounts for my going with but one man and a guide. When we had performed a part of the day's journey, and had passed over a ridge which we had to cross, we concluded that we were getting along finely, and that the words of our Indian friend were true in relation to its being a very good way to travel. But when we came to enquire the course we had next to take, we learned that, instead of passing up a "gravel wash," our road, as indicated by our guide, wound into the face of the most forbidding of the hills that were in the way. Our guide indicated by his stick that we commenced at the wash, and then wound up the mountain until his stick rested against the highest points on the mountain in front of us! I did not think much of backing out; but I was well satisfied that, if I had seen the mountains before I had started, I should not have undertaken the trip.

We went along, and, by hard labour, succeeded in climbing up the mountain. My mule helped herself along, and I got up the best way I could. I would climb 50 or 60 yards on my hands and feet, and then I would have to stop and rest. We made the toilsome trip over the high mountain

which I before alluded to, and then we were gratified by the assurance that there was nothing to do but to climb over another about as bad as the one we had just succeded in surmounting; and night was upon us. This surmounted, we found ourselves travelling down the gentle wash leading, as we subsequently learned, to Santa Clara. And after feeding to our guide some bread and water—the last we had, we asked which was the way to Jacob's "Wickyup." Our guide pointed to the left, and our attention was called to a huge frill of rocks extending upwards as far as the eye could reach in the doubtful light of the evening. There was a moon, but it was hid from us by the clouds; and hence we had to have torch-light, which our guide provided. He then commenced winding his way up amongst the rocks, and we followed along until brother Savage's mule refused to go up any further; and she would have fallen to the bottom, had not brother Savage prevented it by his timely exertion.

We went to the foot of the hill and concluded that we would wait there for daylight; and we lay down; but we had no blankets—no food; but the accommodations of the place were very good. We lay down and slept, from our excessive weariness, until morning.

The next morning we succeeded in climbing the hill; and you may judge of our gratification when, as we reached the summit, we could see that, had we travelled a few rods down the wash, we could have reached the summit by a gentle ascent; and that, had we travelled down the wash, we should have come to the Santa Clara below brother Hamlin's Fort one mile. I do not allude to this because it is particularly interesting; but still there was a truth in it that was not without its profit to me,—and that was, that a guide without understanding was almost worse than no guide at all.

But, after all, when we reached brother Hamlin's, where we arrived just as they were getting up, we were kindly received and well treated, and made to feel happy. We refreshed ourselves and rested through the day. We found an excellent feeling existing among the Indians, and brother Hamlin has great influence amongst them. The brethren have built themselves a small stone fort, in which they are pretty safe, much more so than in one made of adobies. Their homes are rough, excepting their fort, which is a good one.

We found a marked difference between the Indians at this point and those we had encountered before reaching there. The first we met were in the region of Los Vegas; they were all hungry and nearly starved; but this was not the case with those at the Santa Clara. They were all fed and clothed, and consequently felt well.

The field crops planted there look well. Brother Hamlin had planted some cotton, which was not looking very well,—perhaps in consequence of the rude manner which they had adopted in their planting; for they had adopted the Indian manner of planting, which the cotton-growers told me was not a good one.

From the Fort on Santa Clara we passed over ten miles to the Rio Virgin. We found the company of cotton-growers in good health and excellent spirits. They were engaged in getting out the water and making ditches for the cotton. They succeeded, about the same time we arrived, in finding a good pasture, plenty of water, and an inexhaustible amount of cedar. The men with whom I conversed about the soil expressed their opinion that from the appearance and resemblance of the soil to that in Texas, it will produce good cotton. I gave them what good advice was suggested to my mind, told them as many good things as I

could think of, bade them farewell, and came away.

I will here mention one thing that brother Knight told me. He said that he had made an exploration from there to the point on the old California Road called the Beaver Dam, to find a way for a road, and had found a good chance for one. To make a road in the direction explored would only require the labour of ten men with teams for two days, and then this road will pass the Cotton Farm and intersect the present California Road at Coal Creek, by way of Harmony from Cotton Creek.

I came to Harmony and preached there, and then came on to Coal Creek and preached there, as has been my custom whenever I have travelled that way for several years past. At the last named place we waited on our train, which came in some two or three days subsequent to our arrival. I found the brethren there labouring to make iron. They were putting up the engine, and they confidently asserted that there would be iron made there, and that, too, of a quality that will meet the wants of the people.

From Coal Creek I passed over to Parowan and preached to the people there, and found the good Spirit among and with them.

We had no particular bad luck, that I know of, on the way, except that brother Rich's family were afflicted, and one of his children died. This was all the ill luck that befel us up to the time I left camp a week ago yesterday. When the mail overtook us, I got into the waggon and rode with the mail, which I supposed would be a slight relief from the mode of travelling which I had practised while with the train. I travelled with the mail until I arrived in this city, which was on last Wednesday evening; since which time I have been resting.

As I said when I arose, I do not feel like preaching; but I would simply ask you, as a part of Father's family, Does our courage increase? Does our valour increase, so that we can live for the truth—for our religion? It is a common thing with the world for them to be complimented for their bravery. And this matter of dying for the truth—dying for a man's opinions—is a common thing. Men have died for their opinions when those opinions were erroneous; but if it is truth that men die for, it is all the better. But it occurs to me that it is better for us to live our religion, and let the dying take care of itself; for I find that it is a very easy matter for an individual to die. Men can with much less faith and less trouble of life place themselves in a position to get killed than to so purify themselves, their actions, and by regulating themselves by the truth and actually to live their religion in the legitimate spirit of the Gospel.

This is what I consider to be the greatest, the noblest thing for the Saints to do, It is this that has brought all the joy to my mind—that has fixed the principles of the Gospel upon my mind; it is this that has brought all the blessings that I have realized since I embraced the Gospel; and it is this that enables me to enjoy the Spirit as I get along through the world: and I feel that it is good for me to continue to enjoy this Spirit. And that we may all be so happy and so blest as to keep this constantly and unceasingly in view, that we may be saved eternally in our Father's kingdom, is my prayer. Amen.

NECESSITY OF ADHERING TO THE PRIESTHOOD IN PREFERENCE TO SCIENCE AND ART.

Remarks by Elder Wilford Woodruff, made in the Bowery, Great Salt Lake City, Thursday, April 9, 1857.

It is a pleasure to me, and I presume it is to all the brethren who have lived in the midst of this people during the rise and progress of this Church and kingdom, to see the sons of the Prophets stand before the people as they have this day and hear their words while bearing testimony of the work of God.

I well remember the time that our young brethren who have addressed us were called on their missions, and they, in connection with brother Grant, brother Ellsworth, and others, met at my house one evening to receive their blessings under the hands of the Twelve Apostles. When they had received their blessings, they were called upon to speak their feelings,—most of them, I suppose, for the first time in their lives. True, they had sat under the teachings of the servants of God from their infancy. When most of them had expressed their feelings relative to going on a mission to England, brother Joseph A. Young said, "Brethren, I will tell you my feelings when I come home." We have heard from him since he came home. His feelings have been expressed much to our edification. That remark sounded well to me, and truly it has been very edifying and interesting to me to hear the speeches which have been made by all the young brethren since they have returned. The spirit they manifest shows to me that the blessing and spirit of their fathers are with them; and I realize that the Spirit of the Most High is in them, and that ere long they will become mighty men in Israel, and will have to bear off this kingdom and shoulder the care and responsibility of it, when their fathers are resting in the grave or leaning on their staffs for very age.

There is Parley Pratt, jun., who has just spoken. I remember the day of his birth very well; for his mother died the day he was born, and I attended her funeral. Now he has grown to be a man, and I rejoice to hear him bear testimony of the work of God in connection with the other young brethren. It does my soul good to see them coming on to the stage of action. I realize that the kingdom of our God, of which we are members, is only in its infancy, although we look upon it as being great, compared with what it has been.

It commenced like a small mustard seed, but it has gradually increased until the birds begin to lodge in its branches; and yet it is but small, compared with what it is to be. We have had many symbols and figures presented to our minds to illustrate the growth and increase of the kingdom of God; and I will here say, in respect to its being like the comparison made by Daniel, it answers the figure very well,—only, instead of its rolling down hill, it has come up hill into the tops of the mountains; and I do hope and pray that it may continue to grow and increase in strength and in power, that when it rolls down hill it may go with mighty power and accelerated speed, that it may not require so much toil, labour, and fatigue to carry the kingdom from the mountains as it did to bring it up.

I have no fears in regard to the increase of this kingdom, and I may also add that I never had any, only so far as concerned the weaknesses and frailties of mortality. I hope we may all pursue the course laid down for us by the servants of the Lord; for, if we do this, I know that we shall be safe in this world, and secure happiness and exaltation in the world to come.

There are a few thoughts that I wish to present to the congregation touching one principle that has been alluded to by the brethren,—namely, in regard to following the instructions and counsels of those who lead us. I have reflected much upon this subject, and I contend that there is one principle by which the Lord leads his servants, and if we are faithful, they will lead us in the way of life; and inasmuch as we have faith to believe in their instructions—in the teachings of the Holy Spirit through them, we are always in the safe path, and shall be sure of our reward.

You take a shepherd, for instance; and, according to the ancient practice, we learn that they always went forward and prepared the way, so that there could be no danger in advance but what the shepherd would learn of in time to save the sheep. If they are allowed to run by the shepherd, the wolves are apt to catch them and destroy them; and the very moment that men in this kingdom attempt to run a-head or cross the path of their leaders, no matter in what respect, the moment they do this they are in danger of being injured by the wolves.

This is a subject upon which I have thought a great deal; and I have gained a little useful knowledge, during my experience, by watching the conduct of men; and I have never in my life known it to fail, that when men went contrary to the counsel of their leaders, either in the days of Joseph or brother Brigham, they always became entangled and suffered a loss by so doing.

Now, whatever I might have obtained in the shape of learning, by searching and study respecting the arts and sciences of men,—whatever principles I may have imbibed during my scientific researches, yet, if the Prophet of God should tell me that a certain principle or theory which I might have learned was not true, I do not care what my ideas might have been, I should consider it my duty, at the suggestion of my file leader, to abandon that principle or theory. Supposing he were to say the principles by which you are governed are not right—that they were incorrect, what would be my duty? I answer that it would be my duty to lay those principles aside, and to take up those that might be laid down by the servants of God.

I have seen men in the days of Joseph bring up principles, and read, and teach, and advocate theories, when the Prophet would say, "It is not right to do so: they are not true." Those men would still argue, maintain their position, and they would write in defence of their theories when the Prophet condemned them, and they would say, "We have no faith in your theory, nor in the system you present." The very moment a man does that, he crosses the path of the servant of God who is set to lead the way to life and salvation. This is one thing that the Elders should carefully avoid. The fact is, there are a great many things taught in the building up of this kingdom which seem strange to us, being contrary to our traditions, and are calculated to try men. Brother Joseph used a great many methods of testing the integrity of men; and he taught a great many things which, in consequence of tradition, required prayer, faith, and a testimony from the Lord, before they could be believed by many of the Saints. His mind was opened by the visions of the Almighty, and

the Lord taught him many things by vision and revelation that were never taught publicly in his days; for the people could not bear the flood of intelligence which God poured into his mind.

How was it in that day in reference to many things that were taught and practised? All was not revealed at once, but the Lord showed the Prophet a principle, and the people acted upon it according to the light which they had. All the perfection and glory of it was not revealed at first; but, as fast as it was revealed, the people endeavoured to obey.

I will bring up one thing which will show that the position I take is correct, — viz., baptism for the dead. When that was first revealed, we rejoiced in it; and, as soon as we had an opportunity, we began to be baptized for our dead. A man would be baptized for both male and female. The moment I heard of it, my soul leaped with joy; for it was a subject in which I felt deeply interested. I went forward and was baptized for all my dead relatives I could think of, both male and female, as did others; but, afterwards, we obtained more light upon the subject, and President Young taught the people that men should attend to those ordinances for the male portion of their dead friends, and females for females. This showed the order in which those ordinances should be administered, which ordinances had before been revealed, and shows us that we are in a school where we shall be constantly learning.

This revelation, in connection with the revelation and vision concerning the three glories, gave me more joy and consolation than any revelation I ever read, and I had a great desire to obey it.

I was taught from my childhood that there was one heaven and one hell, and was told that the wicked all had one punishment, and the righteous one glory,—that the grey-headed sinner, who had spent his days in wickedness, debauchery, and murder, would go to hell to suffer everlasting torments, and that the youth but sixteen years of age, who had not been religious, would go to the same hell, suffer the same kind of torment and for the same length of time, and that Jesus, and the Apostles, and all men who had suffered death for the testimony which they bore for the kingdom of God and the works of righteousness would have the same glory and no more than the Presbyterian deacon in Kentucky with his hundred negroes, who had never made a sacrifice in his life, but had been full of this world's goods, but he was a professor of religion.

I never did believe a word of this doctrine a day since I was born, and I am sure that I never did before; and when I read the vision and was taught the principle of the baptism for the dead, it enlightened my mind and gave me great joy. It appeared to me that the God who revealed that principle unto man was wise, just, and true—possessed both the best of attributes, and good sense, and knowledge. I felt He was consistent with both love, mercy, justice, and judgment; and I felt to love the Lord more than ever before in my life. I never was satisfied with the doctrine taught by the sectarian world upon this subject in my life, and hence I felt to say hallelujah when the revelation came forth revealing to us baptism for the dead. I felt that we had a right to rejoice in the blessings of Heaven. I felt, when I first learned of the justice of God in relation to his rewarding all men according to their deeds, that such a God was reasonable; and I felt I could worship such a God; and I was just so when I heard of baptism for the dead.

There are thousands and millions who never had the privilege of being baptized for themselves, and hence never ought to be punished for not

obeying a law which they never heard. How did we feel when we first heard the living could be baptized for the dead? We all went to work at it as fast as we had an opportunity, and were baptized for everybody we could think of, without respect to sex. I went and was baptized for all my friends, grandmothers, and aunts, as those of the male sex; but how was it? Why, by-and-by, it was revealed, through the servants of the Lord, that females should be baptised for females, and males for males; but the full particulars of this order was not revealed *till after the days of Joseph*: therefore this shows an advance in the building up of the kingdom, the gathering of Israel, and the warning of the nations of the earth.

You will see an advance in a great many things; for the Lord will open the mind of brother Brigham and lead him into many principles that pertain to the salvation of this people; and we cannot close up our minds and say that we will go so far and no farther. This we cannot do without jeopardising our standing before God.

With regard to crossing the path of any man who may be appointed to lead us, I will say we never should do it; and I do not care what our feelings and views may be upon the subject as far as our traditions and education are concerned. If God has anything to reveal, he will reveal it to that man who stands at the head. Now, here is the quorum of the Twelve Apostles: we cannot bring forth a new revelation for the guidance of this people while the First Presidency are here; for there is no other plan, no other system by which to guide and govern men in this kingdom, only that which has been established by the revelations of God in the order of His church and kingdom; and that is, for the head to lead, counsel, and govern in all dispensations in which the will of God is revealed to man.

I wish to say a few words to the missionaries—to those who are going abroad to preach the Gospel of Christ. I want to give you a word of exhortation and counsel, brethren: that is, whenever you are in doubt about any duty or work which you have to perform, never proceed to do anything until you go and labour in prayer and get the Holy Spirit. Wherever the Spirit dictates you to go or to do, that will be right; and, by following its dictates, you will come out right.

We shall be brought to many places during our career in the ministry *among the nations of the earth*, where we may consider a certain course of procedure to be right; but, if we do not know, it will be better for us to go before the Lord, and ask in faith that we may be instructed in the way of life.

I will take the liberty of saying that it is your privilege, brethren, to get the mind and will of the Lord in relation to your duties while abroad among the people; and it is also the privilege of the whole people who are called Israel to obtain the revelations of the Holy Spirit to guide them in every duty in life. Whatever position a man may stand in, it is his privilege, as a Saint of God, to enjoy this blessing; and a man who understands himself will not move without the operations of that Spirit to lead him.

Brethren, as the order of the day is short sermons, I will not detain you longer; but I will say that I am happy to be with you, and my soul does rejoice in the things of God; for I feel that I have been fed in my mind, not only to-day, but yesterday, and all through the Conference; and I do feel that we of all men have the greatest reason to rejoice; for the Lord has committed into our hands the Gospel of Jesus Christ, the way of life and salvation. We can walk into this Tabernacle and our places of worship, and sing, and pray, and

preach, and praise the Lord, with none to molest us. We can plant, and build, and eat, and inherit those things which God has given us, in peace and quietness. For these things we should feel thankful, and feel in our hearts to acknowledge the hand of God therein.

The truths and revelations which have been made known unto this people, for their salvation, and exaltation, and glory, and for the salvation of all men, both the living and the dead, are of great value and worth unto us, —and unto all men, if they would receive them. We are the only people to whom this holy Gospel, Priesthood, and covenants have been committed in our day; and we shall be held responsible for the use we make of them. Then we should be diligent and faithful in offering this great salvation unto the children of men, and in building up Zion and the kingdom of our God. We should also be careful to strictly obey the voice of our Heavenly Father and the voice and counsel of His servants who are set to lead us; which may the Lord enable us to do,—which I ask in the name of Jesus Christ. Amen.

ONENESS OF THE PRIESTHOOD—IMPOSSIBILITY OF OBLITERATING MORMONISM—GOSPEL ORDINANCES—DEPOPULATION OF THE HUMAN SPECIES—THE COMING FAMINE, ETC.

Remarks by President Heber C. Kimball, made in the Bowery, Great Salt Lake City, July 26, 1857.

If the brethren and sisters would like to hear me talk a little in my rough way, I will try.

My feelings are like this, that I may have no will but that which is extract from the will of God, that my will may be the will of God, just as much as there are three drops of water, the first, the second, and the third drop, and the second and the third drops run into the first, and they are combined in one. Now, inasmuch as they are combined and have become one with the Father and the Son, it is a pretty hard thing for any person on earth to extract those three drops; they cannot be extracted or divided, for they are one, and they are one with the Father and the Son.

We receive the Spirit of Jesus as he receives it from the Father, and we receive it from the Son, or down through the channel of the Holy Priesthood from the Father; then we are like one vine or one tree, the Father being the root, and the Son of God the tree or vine that sprung from the Father, and we are the branches, or this Church is the main branch sprung out of that vine. Then, inasmuch as we abide in Joseph or in Brigham, and then Brigham abides in Joseph, and Joseph in Peter, and Peter in Jesus, and then Jesus in the Father, don't you see we are one? And then we will extend it to the Twelve in these last days; they are one with the First Presidency, and then the Seventies with the Twelve, and then the High Priests and other officers. Ain't we one?

That is the way we have got to be

one; we have got to come to that; and when we do, the Spirit of God will rest upon us, and the Spirit of Jesus, and of all the Prophets, and Apostles, and holy men of God that ever did live or ever will. Then the same Spirit and power will rest upon our sisters as it did upon Mary, and Elizabeth, and Anna, and thousands of others.

I wonder if the brethren understand me? If you do not, I shall have to get some more simple figure; for a tree in its nature is like a grape vine, or a cucumber vine, or a watermelon vine. You plant a cucumber seed, and it brings forth a cucumber vine. You may take this vine, and there is a main vine, and then there are other vines that break out of that main vine; you take away one of these vines from the main true vine, and it would cease to exist, because it is disconnected from the vine to which it was connected; therefore it cannot bring forth fruit. Don't you understand this, you men and women that are farmers?

Brother Brigham was speaking this forenoon, showing what an influence he has over this people. I want to know if he has any over a man or woman that is not in this vine, he being the head now? When Joseph was here, he was the head of the vine in the flesh; but since he stepped away, brother Brigham is head of the vine, and we are connected to it; all you men and women, and then all the Saints throughout the world are connected to that vine to which he is connected; and he has power and influence over them, because they partake of his nature and his element, and he partakes of the element that that came through Joseph, and Joseph from Peter, and Peter from Jesus, and Jesus from the Father, and then it extends through all the Quorums that pertain to the house of Israel.

I was speaking the other day how you should make your connections very strong; and, instead of breaking these fibres pertaining to that cable, you should keep adding strength to strength. If you do that, there never will be a separation between us and those that hold the Priesthood before us,—no, never.

What an almighty influence our Father and our God will have when He has gathered all His children! Will they control the remaining portion of the human family? They will. As I said that day, and as brother Joseph has said to-day, we hold the keys—that is, brother Brigham and his brethren—they hold the keys of the living and the dead.

What! of those that do not belong to this Church? Yes, just as much as those that do; and they cannot get salvation upon any other principle. Well, now, you need not think that is a tight jacket; for I will tell you it is a jacket you have all to wear. You may grunt, and you may take a course to kill this people and destroy the Prophet. Good God! there will a hundred come up where you kill one. Bless your souls, if a man is a Prophet, and that Prophet has a posterity, his whole posterity are prophets. Tell about raising up kings, and priests, and prophets unto the Most High God! You may kill brother Brigham: kill him, if you can; but I tell you, you will never do it, nor his brother Heber, until the time comes.

I never killed anybody, and I have a pretty good assurance to live a good while. You may kill brother Brigham, if you can, and what will be the effect of it? There will be a thousand Brighams that will rise through him, just as much as it would if you went into your field and you found an almighty big mustard stalk, and it was ripe, and you had no more sense but hit it a crack and break it down;

there will be a thousand, and perhaps a million of mustards come from the old stalk. It will be just so if you kill brother Brigham or Heber, and it was so when they killed brother Joseph; there is a thousand now living where there was but one when he was killed.

Prophets! There is not a man or woman in this congregation, if they live their religion and have the Holy Ghost upon them, but what are prophets, every one of them. I feel as Moses said to a certain class that had the sweeny; they were superstitious, and could not bear to hear any men and women prophecy but themselves: they complained to Moses of a certain person prophesying; and said he, "I wish to God they were all prophets." I wish to God you, brethren and sisters, were all prophets and prophetesses; you may be, if you live your religion; you cannot help yourselves. We shall be like so many drops of water all run into the first drop; then the first drop and all the drops become amalgamated together, and they are like one drop. Bless your souls, our little children will prophesy, that come out of us, because we are one.

It is living in the vine of the last dispensation that makes us one, and we should be one, for Jesus says, "Except ye are one, ye are not mine." As brother Brigham, brother Smoot, and others have said, can the world do anything against this work? No. Jesus says that they can do nothing against the truth, but for it; and it will increase it, just the same as it would to destroy the old mustard stalk that has got ten thousand little seeds; you only increase it ten thousand times.

Can the world obliterate "Mormonism"—this Church and kingdom of God? Gentlemen, you might just as well go into the heavens and undertake to obliterate the worlds and the stars that you see on some of these beautiful nights when it is so clear. You can see the stars; they are as thick as the hairs on my head. What are they? They are worlds like this, and redeemed worlds, as this will be some time; and we are the boys that will help to redeem it. We look a good deal like other folks.

I speak of these things, brethren, by way of encouragement. They may just as well try to obliterate those worlds that are redeemed, and perhaps ten times larger than this world, as to undertake to obliterate "Mormonism."

You call us fools: but the day will be, gentlemen and ladies, whether you belong to this Church or not, when you will prize brother Joseph Smith as the Prophet of the Living God, and look upon him as a God, and also upon Brigham Young, our Governor in the Territory of Deseret.

Well, I will say there is no other man, except it is his successor in the Priesthood, that will ever rule over me as a Governor. [Voices, all over the congregation: "Amen."] A man not holding the Priesthood may come here in the capacity of a Governor, if he pleases, and will act properly in the line of his office; but if he does not magnify wholesome laws, we will teach him his duty.

Sending a man here with 2,500 troops! They have no design in God Almighty's world only to raise a rookery with this people and bring us into collision with the United States; and when they come here, the first dab will be to take brother Brigham Young, and Heber C. Kimball, and others, and they will slay us. That is their design; and if we will not yield to their meanness, they will say we have mutinized against the President of the United States, and then they will put us under martial law and massacre this people. That has been the design of the men that have

been here. [Voice in the stand: "They can't come it."] "No, they c-a-n't come it."

Drummond, and those miserable scoundrels, and some that are now in our midst—how do I feel towards them? Pray for them? Yes, I pray that God Almighty would send them to hell. Some say across lots; but I would like to have them take a round about road, and be as long as they can be in going there. How do you suppose I feel?

I have been driven five times—been broken up and my goods robbed from me, and I have been afflicted almost to death. I am here with wives and children, and as good women as can be found in the United States. You may search the States through, and you cannot find as good ones. Have others here got as good? I do not know that I will talk about others; but I will say what I have a mind to about my own. I have got women that were brought up decently and respectably; and they are virtuous women; and you may send all the men from hell, and they cannot come around my women and brother Brigham's, notwithstanding some have told in Carson Valley that our women are all prostitutes, and that they could use any one of them they pleased, as I have been informed.

That is the story they have told about you, sisters, as I have heard. How do you like that statement? Still there are some here who sustain such characters in their wickedness, as they did Drummond and others. I think just as much of the persons who sustain those miserable characters as I do of them, and no more. And I think just as much of those who sympathize with them. Whether they are men or women, I do not care one whit. I know the virtue of my women, and the virtue of brother Brigham's women, and of those of our brethren who are connected with us.

The world say that we have things in common stock. There is no such thing. We throw our interest together, but my wives are wives that are given to me by the Almighty God through the proper source; and it is so with every other man. There is no man in this Valley that is a Saint that meddles with my wives, nor I with his. Those things are not carried on here. Every man has his house by himself and his concerns; but, if we have a mind to throw in our property into the general reservoir and hold it in common, then every man has a stewardship; I want to know what business it is to anybody? I have a right to throw in my property in connection with brother Brigham's, and he with me, and then occupy it for ever, and let the avails thereof increase our riches; and if every other man would take the same course, it would be far better for us. If we cannot be one in temporal things, how can we be one in spiritual things?

We do not believe in whoredoms here; we do not admit of any such thing as women to whore it, or of men to come here to do any such thing. We have none of this. [Voice: "That is civilization."]

Yes, such as they have in New York at the Five Points there. Some of you have, perhaps, been there, and in Philadelphia, and in every other city in the United States. There is the city of Rochester, about as small a city as there is in the United States. I have been there when there was but two little log cabins, when there was not such a thing known as a prostitute; and now, at this day, there are thousands of persons of ill fame, and the authorities license such things.

Christians—those poor, miserable priests brother Brigham was speaking about—some of them are the biggest whoremasters there are on the earth,

and at the same time preaching righteousness to the children of men. The poor devils, they could not get up here and preach an oral discourse, to save themselves from hell; they are preaching their fathers' sermons —preaching sermons that were written a hundred years before they were born.

We are very tenacious, as brother George A. said, pertaining to the law of God and the institutions of heaven. We know there is no other way for men to be saved—there is no person on the earth can be saved upon any other principle than the one that saves me. Says one, "What is that?" The first step is to believe in the Lord Jesus Christ, the Son of the living God; and when you have, and laid your sins aside, and think you will quit sinning, then be baptized in water, that your sins may be washed away, or blotted out, that you may receive the remission of them; and have a man that has got authority to do it lay hands upon you, that you may receive the Holy Ghost.

Can you change these ordinances? No. They are eternal; they always were and always will be; and no man or woman upon earth can be saved without them. You may get a Methodist priest to pour water on you, or sprinkle it on you, and baptize you face foremost, or lay you down the other way, and whatever mode you please, and you will be damned with your priest. There is but one way, and that is to be buried in water, buried with Christ by baptizing in water, that your sins may be blotted out by one having authority, or else it will do you no good.

Every man that is alive can act for himself under the hands of a man having authority. How will you manage for the dead? You will have to do it by proxy. For instance, I have got a father who died before "Mormonism" came; I go to brother Brigham when we have a place for it: says I, "brother Brigham, I want to be baptized for my father;" he takes me and baptizes me for my father, I acting as proxy, or for and in behalf of my father, and it is done upon the same principle that we do it for ourselves; and that is recorded.

Can I go and be baptized for my mother? Yes, I can be, though that is not the strict order of the law of the kingdom; but let a man act for a man, and a woman for a woman, that each may bear their share. I will let my wife go and attend to that, she acting as proxy for my mother, and I for my father. Well now, I have got to attend to all the ordinances faithfully that I attend to for myself, and then, when the time comes, I can take my father and mother, and act for my father, and my wife act for my mother; and then they can be connected in marriage, and then their father and their mother, and so keep going on until we get back where we came from, and connect the Priesthood together, and have the chain perfect from these days to the days of Jesus, and then back to Adam.

Perhaps my father may not receive the Gospel. If he don't, my baptism will not do him any good. He is in the spirit-world; he has to believe and embrace the Gospel in his heart and affections, and then I receive knowledge from him through a proper authority, and I am administered to for him. You might as well go and be baptized for a devil as for a man who will not receive the Gospel in the spirit-world.

I expect I shall have to go and preach to the spirits in prison where they live, in London, in Germany, and other places. What! after I am dead? Yes. You may call us wild for believing such things. Go and read the Bible—the book your mother taught to you when you were sitting on her knees and nursing at her

breast. This good old Bible, you think we do not believe it: we believe every word of it, and practice it. If we do not, we are determined we will, by the help of God, that portion of it that alludes to us.

Plurality of wives! I have a good many wives. How much would you give to know how many? If I were to tell you, you would not believe it. I suppose many of you have not believed a word we have said to-day. We do not care whether you do or not. I am speaking to the unbelievers, and not to the Saints. If I spoke lies, you would believe quicker. Suffice it to say I have a good many wives and lots of young mustards that are growing, and they are a kind of fruitful seed.

You know my comparison was, when Dr. Bernhisel was at Washington, we did not know what the Dr. would think when we let the old cat out of the bag. I told him that the old cat would have kittens, and the kittens would have cats. It is so with "Mormonism;" it will flourish and increase, and it will multiply in young "Mormons." "To be plain about it, Mr. Kimball, what did you get these wives for?" The Lord told me to get them. "What for?" To raise up young "Mormons,"—not to have women to commit whoredoms with, to gratify the lusts of the flesh, but to raise up children.

The priests of the day in the whole world keep women, just the same as the gentlemen of the Legislatures do. The great men of the earth keep from two to three, and perhaps half-a-dozen private women. They are not acknowledged openly, but are kept merely to gratify their lusts; and if they get in the family way, they call for the doctors, and also upon females who practise under the garb of midwives, to kill the children, and thus they are depopulating their own species. [Voice: "And their names shall come to an end."] Yes, because they shed innocent blood.

I knew that before I received "Mormonism." I have known of lots of women calling for a doctor to destroy their children; and there are many of the women in this enlightened age and in the most popular towns and cities in the Union that take a course to get rid of their children. The whole nation is guilty of it. I am telling the truth. I won't call it infanticide. You know I am famous for calling things by their names.

I have been taught it, and my wife was taught it in our young days, when she got into the family way, to send for a doctor and get rid of the child, so as to live with me to gratify lust. It is God's truth, and I know the person that did it. This is depopulating the human species; and the curse of God will come upon that man, and upon that woman, and upon those cursed doctors. There is scarcely one of them that is free from the sin. It is just as common as it is for wheat to grow.

Do we take that course here? No. I have buried several children; I have buried them in York State, too, in Monroe county, where I lived all my young days, and where I became acquainted with brother Brigham, which is rising of thirty years that we have been together, about twelve miles from where Joseph Smith lived and found the Book of Mormon. I buried two children there, lawful children, born to me by my first wife; and then I have buried some ten children here, born to me by my lawful wives; and I have had altogether about fifty children; and one hundred years won't pass away before my posterity will out-number the present inhabitants of the State of New York, because I do not destroy my offspring. I am doing the works of Abraham, Isaac, and Jacob; and if I live and be a good man, and my wives are as

good as they should be, I will raise up men yet, that will come through my loins, that will be as great men as ever came to this earth; and so will you.

I will tell you that some of the most noble spirits are waiting with the Father to this day to come forth through the right channel and the right kind of men and women. That is what has to be yet; for there are thousands and millions of spirits waiting to obtain bodies upon this earth.

I thought a good deal about one verse of brother Poulter's song that he sang here to-day,—one verse in particular, speaking of the ladies. A man is a man, if he is connected with the Priesthood and is a good man of God—a holy man. That man can produce wonders, although he may be inferior in stature.

A great many women are more nice than wise. If they can get a man with a pretty face, they think it is all there is about it. Some men think if they can get a woman that has a handsome face, that is all there is of it. But it is that woman that has a head and sensibility,—I do not care if her head is three feet long,—it has nothing to do with the character that lives in the body. It is the character that is in the man's house, the spirit that is in the man; it is the spirit that is in the woman and in the house that makes the woman and that makes the man.

Talk about going into the spirit-world. The whole nation will go there. Are they going to know Jesus Christ? Are they going to know Joseph, and Brigham, and Heber? No, they won't know us there, because other men will go and preach to them; and then they have got to believe on those men, or else they cannot pass them and go by those authorities.

Then let us live to be men and women of God, and cultivate that Spirit that dwells in us; for I have told you many a time that if you receive a bad spirit in you here to-day in this Bowery, you may get up and go out of door; but will you not have the same spirit as you had received when you started to go out? If you retain that wicked spirit, going out of door will not make you better.

When a man becomes a devil, and has killed the Prophets and Apostles, while he is in this house, or tabernacle of his spirit, will it change his feelings to go out of door, or to lay down that tabernacle? There will then be the same spirit and disposition that is in the spirit while it is in the body. When it leaves the body, does that change the spirit?

It is the spirit in man which affects the conduct; it ain't the body. I can stand here and let you go to work and defile this house. I have to answer for that sin. If my spirit is guilty in letting my body do a thing that is contrary to the will of God, it is my spirit that has got to pay the debt. It is my spirit that is to be judged in the day of eternity and is answerable for the sins that I suffer my body to do.

I want you to think of these things, live your religion, keep the commandments of God, do as you are told, lay up your grain.

Brother Joseph made me think of one thing this morning when he was talking, that we are the very characters that will have to save the poor curses that are trying to kill us. They are trying to destroy that Priest hood that pertains to them as much as it does to me. We have got to save them and they have got to come to us. It is degrading to their feelings; but, as degrading as it is, they will come bending to us. What! to brother H. C. Kimball? Yes, as true as the sun shines, if I live my religion; and you will have to bow to me, brother Brigham, and Joseph

Smith, and the Twelve Apostles, and thousands and millions of others; for I will tell you, if you make war while you are in the flesh with the servants of God, you never can be redeemed until you make an atonement to satisfy us, and then Joseph, and Peter, and Jesus, and to satisfy the Father: you have offended the whole of them.

The day will be, and it will not be many years either: it will be about the time the United States want to send a sufficient force here. About the time they will get unto the hottest times will be about that time. They will persecute us all the time the same as Joseph's brethren did Joseph in Egypt. They whipped him and threw him into a pit, and then they thought of killing him; but Judah prevailed and saved him, and then they took him and sold him as a slave, and he obtained favour in the eyes of the King, and finally held dominion over that whole kingdom, and reared the kingdom, and raised grain previous to the famine, and saved and redeemed his whole father's house and millions of others; and everything had to bow down to the power of Joseph.

As true as that thing is true, so true it will be that our enemies will have to bow down to us; and we may do the best we can to store up stores; and it is all we can do before they will come bending unto us. And the President of the United States will bow to us and come to consult the authorities of this Church to know what he had best to do for his people.

You don't believe this. Wait and see; and just about the time they think they have got us, the Lord has got them fast. Now mark it, George; you may write every word of it.

I will tell you that brother Brigham and his brethren can tell the difference between the wheat and the chaff. [Voice: "The Lord gives wheat and the Devil gives chaff.] Retain all the wheat; and if there is any chaff there, give it to the Devil; and the wheat, and the oats, and the barley you shall have; and the day is at hand for you to go to work to raise sheep and raise flax, and there shall be a coat on it four times thicker than any flax you ever saw, and everything else shall increase.

Why do you ask God to give you these things until you go to work and raise them? I sowed wheat three years before I got a bit. The Devil or somebody tried to prove me; but I would have stuck to it until this day. I would not give a dime for a man or woman that is not of that character.

Am I going to be a Joseph? I will be a Heber, and Brigham will be a Brigham, and he will lay up stores for the inhabitants of the earth, and we will redeem the earth and the inhabitants thereof,—I care not whether they are dead or alive; and I would rather have a lot of dead creatures than many that profess to be Saints here. If they were dead and out of the way, their absence would be a help to us; for they try to hinder the progress of the work of God: but we will be the saviours of the children of men in the last days.

Mark my words, and see if these things do not come to pass quicker than you can prepare yourselves for them.

Will this land be a land of milk and honey? Yes. Missouri is cracked up to be the greatest honey country that there is on the earth; but it will not be many years before they cannot raise a spoonful in that land, nor in Illinois, nor in any other land where they fight against God. Mildew shall come upon their honey, their bees, and their crops; and famine and desolation shall come upon the nation like a whirlwind.

Go and read the Prophets: they all say so. You never saw a Prophet in your life but what would say so. Don't be frightened: I tell you it will come. I am willing that my friends that have come through here from California should tell them of it; and it would be better for you to believe it yourselves, and go and make calculations accordingly.

Shall we ever be brought to want? I tell you, if we live our religion, we never shall. Cannot God Almighty send manna here, honey, and everything else, just as well as he could in the days of Moses? This is the last dispensation, and it has got all the power, the interest, the miracles that were in all of them, and tenfold more.

Last year or the year before they made some thousands of pounds of sugar at Provo and other places from the honey-dew. Where did they find it? On the leaves of the cottonwood, the quaking asp, and the milk-weed. They are now making honey from milk-weed.

What does all this mean? And then don't you believe God can rain sweetening as well as running water? This I can prove by thousands of witnesses—good sugar, as handsome as I ever made in the United States; and I have made hundreds of tons of it. The maple-trees in the States will be blasted; yes, and they might as well try to make sugar from an oak tree: and everything else will be mildewed and go to destruction, when we shall have thousands.

Have not we felt the rod? Yes; and God says judgment shall come, and it shall commence at the house of God first, and then it will come upon those that have rebelled in the house of God; and of all the suffering that ever fell upon men and women will fall upon the apostates. They have got to pay all the debt of the trouble that they have brought upon the innocent from the days of Joseph to this day, and they cannot get rid of it.

Will we have manna? Yes. The United States have 700 waggons loaded with about 2 tons to each waggon with all kinds of things, and then 7,000 head of cattle; and there are said to be 2,500 troops, with this, and that, and the other. That is all right. Suppose the troops don't get here, but all these goods and cattle come. Well, that would be a mighty help to us; that would clothe up the boys and the girls, and make them comfortable; and then, remember, there are 15 months' provisions besides. I am only talking about this. Suppose it extends on for four or five years, and they send 100,000 troops, and provisions, and goods in proportion, and everything else got here, and they did not.

I am talking by comparison to the Saints, and you that are without do not understand it. I am a kind of funny fellow; I always was. I will tell you what kind of a chap I am, and brother Brigham, and brother Joseph, and Hyrum, and David, and Charles, and all those boys. I will tell you now, as true as you live, I am one of the sons of the old veterans that won the liberties of this land, and so is brother Brigham, because he knew his father, and I knew my own father; and it is not every man that does.

You may write that—there is one man on the earth that knows his daddy. We are the boys, with thousands of others that their fathers, their grandfathers, and great grandfathers redeemed this land; and God Almighty inspired those men. They were naturally heirs to the Holy Priesthood, every one of them, pretty much; and we are their sons, and we will redeem this land, and we will save the children of this land, and the Constitution of the United States;

and we will bring about the restitution of the house of Israel.

I do not care if we die in twenty minutes,—as true as there is a resurrection, or ever was, Brigham Young, Heber C. Kimball, and Joseph, and thousands of others will be redeemed and get their resurrection; and I will see you as I see you to-day, and we will save all that we can, and the rest will have to go to hell.

I believe in annihilation in one degree. Men will sin so that they will be damned spiritually and temporally. There will be a dissolution of the natural body and of the spirit, and they will go back into their native element, the same as the chemist can go to work and dissolve a five-dollar gold piece, and throw it into a liquid. Does not that show there can be a dissolution of the natural body and of the spirit? This is what is called the second death.

May the Almighty bless you! May the peace of God be with you, and upon your children, and your children's children, for ever and ever! And may God Almighty curse our enemies. [Voices: "Amen."] I feel to curse my enemies: and when God won't bless them, I do not think he will ask me to bless them. If I did, it would be to put the poor curses to death who have brought death and destruction on me and my brethren—upon my wives and my children that I buried on the road between the States and this place.

Did I ever wrong them, a man or woman of them, out of a dime? No; but I have fed thousands where I never received a dime. Poor rotten curses! And the President of the United States, inasmuch as he has turned against us and will take a course to persist in pleasing the ungodly curses that are howling around him for the destruction of this people, he shall be cursed, in the name of Israel's God, and he shall not rule over this nation, because they are my brethren; but they have cast me out and cast you out; and I curse him and all his coadjutors in his cursed deeds, in the name of Jesus Christ and by the authority of the Holy Priesthood; and all Israel shall say amen.

Send 2,500 troops here, our brethren, to make a desolation of this people! God Almighty helping me, I will fight until there is not a drop of blood in my veins. Good God! I have wives enough to whip out the United States; for they will whip themselves. Amen.

JOSEPH SMITH'S FAMILY—BASHFULNESS IN PUBLIC SPEAKING—THE COMING CRISIS—COUNSEL.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, August 2, 1857.

I rejoice in the privilege of hearing the servants of the Lord speak to the Saints. It is a feast to me, and to hear men speak by the Holy Ghost. I very much rejoice in seeing brother Elias Smith upon the stand this morning. I have been acquainted with him for many years, and yet I have never until now heard him address an assembly, except in the capacity of a Judge. I am thankful to hear his voice in public. He is a cousin of the Prophet Joseph and of George A. Smith.

I have reflected much concerning the family of the grandfather and father of Joseph the Prophet. Their family connections were very extensive; and it has been a subject of deep regret to me that there were so few in that large circle who have been valiant for the truth since the death of the Prophet. Still I do not know but that Joseph had quite as many of his connections valiant for the truth, in proportion to their number, as Jesus had; for Jesus had many brothers and sisters, and the most of them were opposed to him, and continued so during the greater part of their lives. I used to think, while Joseph was living, that his life compared well with the history of the Saviour; though the most of father Joseph Smith's family have believed and obeyed the Gospel, and have lived their religion in a good degree. Many of them are not here. Some of them I have known in the Eastern States that never have gathered with us. But the old stock are pretty much dead, and I do not know but what all of them are. Father John Smith was the last one, in this Church, of the brothers of father Joseph Smith; and he died, and is buried here. Grandmother Smith lived in Kirtland a short time after she gathered.

I trust in the good feelings and in the confidence that brother Elias has gained this morning in speaking as he has from this stand; for many times I have thought of it, and regretted that he was not on the stand a preacher with the rest. Some men rise here to tell about their feelings, and are so diffident, so bashful, and it is so hard for them to speak,—men, too, who have had such privileges in their former lives as brother Elias has had, who is well schooled, and has had an opportunity of becoming acquainted with the best of society—with men of influence. When he arrived to years of discretion, as he has told you, he marked out his own path. His advantages in his youth were far greater than were those of most of our public speakers.

And there is brother Carrington, when he rises here to address a congregation—though it is seldom that we can get him on this stand—will tell how he shrinks from speaking to the people, how bashful and delicate his feelings are in this matter. Men who understand language, who were taught it in their youth, who have had the

privilege of schools and good education, to get up and tell how they shrink from addressing this people.

When I think of myself, I think just this—I have the grit in me, and I will do my duty any how. When I began to speak in public, I was about as destitute of language as a man could well be. But tell about being bashful, when a man has all the learning and words he can ask for! With scores and hundreds of thousands of words with which to convey one's ideas, and then tell about being bashful before a people! How I have had the headache, when I had ideas to lay before the people, and not words to express them; but I was so gritty that I always tried my best.

I do not like to hear men make excuses, although it is natural, and I put up with it. I wish they could see and understand that they have had advantages above many of their brethren—that they have been greatly blessed, and should never complain, but should stand up here and exercise themselves according to the best of their ability, and do all the good possible for them to do.

Brother Elias Smith, I can say, is a man possessed of as much judgment and discretion in his feelings as any man I know. He is filled with wisdom. He is filled with judgment and with counsel, if he would dare to let it out. I would like to hear his voice and the voices of others, and I would like to have them not complain much about getting up to speak before the public.

Often, when I stand up here, I have the feelings of a person that is unable to convey his ideas, because I have not the advantage of language. However, I do not very frequently complain of that, but I rise to do the best I can and to give the people the best I have for them at the time; and if it don't suit them they can go without it, for I am not responsible whether it suits them or not.

I rejoice in the words of brother Heber this day. He has spoken by the power of the Holy Ghost, and you are his witnesses. You may all witness to this; and his ideas are as rich, I may say, as the flowers of eternity, and his ideas and his words are congenial to my feelings and spirit. He told you here to-day that we never differ—that I say, "*Go ahead, say what you please.*"

I look at the spirits and the principles of men, and try to behold what is in them; and if I can discover that they are right, I do not care one particle how they express their ideas, so that I can but understand them. I can say furthermore that you cannot, the best of you, beat brother Kimball's language. You may call up the college-bred man, and he cannot beat it.

Brother Heber and I never went to school until we got into "Mormonism:" that was the first of our schooling. We never had the opportunity of letters in our youth, but we had the privilege of picking up brush, chopping down trees, rolling logs, and working amongst the roots, and of getting our shins, feet, and toes bruised. The uncle of brother Merrell, who now sits in the congregation, made me the first hat that my father ever bought for me; and I was then about eleven years of age. I did not go bare-headed previous to that time, neither did I call on my father to buy me a five-dollar hat every few months, as some of my boys do. My sisters would make me what was called a Jo. Johnson cap for winter, and in summer I wore a straw hat which I frequently braided for myself. I learned to make bread, wash the dishes, milk the cows, and make butter; and can make butter, and can beat the most of the women in this community at housekeeping. Those are about all the advantages I gained in my youth. I know how to economise, for my father had to do it.

There are a great many little items pertaining to life that I do not very often speak about. Still they have to be borne with. They arise from *traits* in our characters, and we have to meet with them right in this community. The imported goods that we purchase are brought over a thousand miles in waggons, and yet probably I have not a young child that is three years old but what has cost me more to furnish with shoes than I ever cost my father to furnish me with shoes in my whole life. Brother Heber has been teaching you a little economy. I tell you that you have been warned and forewarned again, that the time would come when, if you had hats, you would have to make them; and if the ladies had bonnets, they would have to make them here.

Whether it is to your sorrow or joy, I will tell you what I discover; and I have been much surprised, and sometimes I have been overjoyed with the discovery. Sometimes my heart quakes a little, my nerves tremble in consequence of the great things that God is bringing forth. Do we realize that they are coming on us, I may say, faster than we are preparing ourselves to meet them? There is one sign after another, revelation after revelation. The Lord is hastening his work. He is bringing to pass the sayings of the Prophets faster than the people are prepared to receive them. You know that we have often exhorted you to be wide awake to your duties, to be watchful and prayerful, and to be full of the Holy Spirit, lest the Lord should roll on his work faster than you could understand it.

It would be hard for the people to explain away the idea that the Government of the United States is shutting down the gate upon us, for it is too visible; and this is what hastens the work of the Lord, which you are praying for every day. I do not believe that there is a man or woman here, who prays at all, but what prays every day for the Lord to hasten his work. Now take care, for if he does, may be you will not be prepared to meet it.

The time must come when there will be a separation between this kingdom and the kingdoms of this world, even in every point of view. The time must come when this kingdom must be free and independent from all other kingdoms. Are you prepared to have the thread cut to-day?

I know the feelings of a great many, and I need not go out of my own family to hear, "O dear, are there no ribbons coming? I want that artificial quick; I want you to go and buy me that nice bonnet, for I am afraid there never will another one be brought here." If I am tried in any point in this world, it is with regard to the bearings of my own conduct to my own family. I have told them, and tell them, and talk to them, and talk about it, and ask them, Am I in the line of my duty while I can feed women and children who do nothing but sit and fold their hands, and wear out their clothing, and dress them in finery, and pamper them, and they get so that good beef, pork, bread, butter, cheese, tea, coffee, and sugar, with fruit, and all kinds of garden sauce, are no rarity to them at all, and their appetites are poor and they cannot eat? This is the case with me in my family. If there is any trial upon me, it is to know whether I am in the line of my duty in this matter.

Should not I take my tea and coffee, my beef and pork, and every other good thing, and put it into the hands of the men who sweat over the rock for the Temple, instead of feeding men, women, and children, who do not strive to do all they are capable of doing? I am tried on that point, and I must say that if there is anything in the world that

bothers me, it is the whining of women and children to prevent me from doing that which I know that I ought to do.

I will acknowledge with brother Kimball, and I know it is the case with him, that I am a great lover of women. In what particular? I love to see them happy, to see them well fed and well clothed, and I love to see them cheerful. I love to see their faces and talk with them, when they talk in righteousness; but as for anything more, I do not care. There are probably but few men in the world who care about the private society of women less than I do. I also love children, and I delight to make them happy.

I accumulate a large amount of means, but I would just as soon feed my neighbour as myself. And every one who knows me knows whether or not a piece of johnnycake and butter and a potatoe satisfies Brigham. I can live on as cheap and as plain food as can any man in Israel. I have said to my family, a great many times, I want you to make me home-made clothing; but I would meet such a whizzing about my ears, if I were to have even a pair of home-made pantaloons made. I do not know that I have a wife in the world but what would say, "You are not going to wear them; you ought to wear something more respectable, for you deserve to as much as any man does."

It is the man who works hard, who sweats over the rock, and goes to the kanyons for lumber, that I count more worthy of good food and dress than I am. But do not I labour? Yes, with my mind. Can any man tell what labour there is upon me? No, not a man can begin to tell what I feel for the Latter-day Saints in this Territory, throughout the mountains and the world,—what I feel for their salvation and preservation. They have to be looked after and cared for; and all this more particularly rests upon me. My brethren love to share with me all that the Lord puts upon them; but in the day of trouble they look to me to secure them and point out a way for their escape.

Now, let me tell you one thing—I shall take it as a witness that God designs to cut the thread between us and the world, when an army undertakes to make their appearance in this Territory to chastise me or to destroy my life from the earth. I lay it down that right is or at least should be might with Heaven, with its servants, and with all its people on the earth. As for the rest, we will wait a little while to see; but I shall take a hostile movement by our enemies as an evidence that it is time for the thread to be cut. I think we will find three hundred who will lap water, and we can whip out the Midianites. Brother Heber said that he could turn out his women, and they would whip them. I ask no odds of the wicked, the best way they can fix it.

Brother Heber says that the music is taken out of his sermons when brother Carrington clips out words here and there; and I have taken out the music from mine, for I know the traditions and false notions of the people. Our sermons are read by tens of thousands outside of Utah. Members of the British Parliament have those *Journals of Discourses*, published by brother Watt; they have them locked up, they secrete them, and go to their rooms to study them, and they know all about us. They may, perhaps, keep them from the Queen, for fear that she would believe and be converted.

I know that I have seen the day when, let men use language like brother Heber has to-day, and many would apostatize from the true faith. In printing my remarks, I often omit the sharp words, though they are perfectly understood and applicable

here; for I do not wish to spoil the good I desire to do. Let my remarks go to the world in a way the prejudices of the people can bear, that they may read them, and ponder them, and ask God whether they are true.

I am thankful to hear the servants of God speak; and, as I have frequently said, I do not care what you say when you rise to speak here; for I want to know whether a man seeks with all his heart to know the mind of God concerning him. If he does, all is right with him.

Brother Heber alluded to counseling men and women who come to him after they had been to me, and said that they always received the same counsel I had given them. I never have known it to fail, that if they come to me and then go to brother Heber, they will get the same counsel all the time. And so they would from every one of the Twelve, from the High Council, from the Seventies, and High Priests, and every officer in the Church, if every officer in the Church would take the course that brother Heber, and I, and a few others do. What is that? Never to give counsel, unless you have it to give. If you have counsel, give it, because you can have no correct counsel except by the Spirit of revelation: that is my standard. I have no counsel for a man, unless I have the testimony of Jesus on the subject. Then, when the same man asks counsel of me, and goes to brother Heber, do you not see that if he acts on the same principle and gives counsel, it must be by the Spirit of revelation; or he has no counsel to give, if it is not by that Spirit. Then let the same man go to brother Wells and ask his counsel on the same subject, without letting him know that he has been to Brigham or to Heber, and brother Daniel will give the same counsel by the same Spirit.

The difficulty with regard to giving counsel that conflicts consists in men's giving counsel from their own judgment, without the Spirit of God. Every man in the kingdom of God would give the same counsel upon each subject, if he would wait until he had the mind of Christ upon it. Then all would have one word and mind, and each man would see eye to eye.

But there is a weakness in the brethren, and it is in mankind in general. You ask almost any person in the world a question, and he thinks it a disgrace to be unable to answer it. He feels chagrined, his mind flags, when he finds that he is not quite as knowing as his neighbours think him to be; and, to avoid this, he will often venture an answer without knowing the facts in the case, or the effects of his answer.

If you would always pause and say, I have no counsel for you, I have no answer for you on this subject, because I have no manifestation of the Spirit, and be willing to let everybody in the world know that you are ignorant when you are, you would become wise a great deal quicker than to give counsel on your own judgment, without the Spirit of revelation. If the Elders of Israel would observe this rule, never to give counsel unless they give it by the testimony of the truth, by the Spirit of the Lord Jesus Christ, and, if they cannot give counsel in that manner, not to give any, there would be no conflicting counsel in the kingdom. All would be one; counsel would be one: we would soon come to understanding and be of one heart and mind, and our blessings would be increased upon us faster than in taking any other course.

May God bless you and preserve us in the truth. Amen.

JOSEPH SMITH'S FAMILY—DETAILS OF GEORGE A. SMITH'S OWN EXPERIENCE, ETC.

A Discourse by Elder George A. Smith, delivered in the Bowery, Great Salt Lake City, Sunday Afternoon, August 2, 1857.

I suppose that my brethren and sisters are acquainted with George A.; and whenever he presents himself in the presence of the Saints, and attempts to entertain them or amuse them with his chin-music, they expect that he will say something funny.

I have been interested to-day very much in listening to the instructions of brother Elias, and brother Kimball, and the President. I have been interested, amused, and instructed, and I may say chastened and reproved, perhaps, all at the same time; and I hope that the instructions of the forenoon will be of lasting benefit to me. In every part of the Territory, and in every other place where I have been, I have taken a good deal of pleasure in endeavouring to talk to the people, to preach to them; but whenever I have been in Great Salt Lake City, I have felt disposed to listen and to take counsel from my brethren; and I have felt that there were many others whose appearance in addressing the Saints would be much more acceptable; and hence I have felt to hold my tongue.

My father, late Patriarch John Smith, was the sixth son of Asahel Smith, and was born in New Hampshire. Joseph Smith, the father of the Prophet, and second son of Asahel, was born in Topsfield, Massachusetts. The second Asahel Smith, the father of Elias who addressed you this forenoon, was the third son of my grandfather.

I merely name this fact because, as brother Kimball and brother Young remarked, so very few of that family have been valiant for the truth. There are but few comparatively of their numerous posterity that have been valiant for the truth.

After the family of Joseph Smith, senior, was destroyed, there were but few left to stand up for the truth of the Gospel, of all that numerous family. My father's elder brother was the father of a numerous posterity, and was a bitter enemy to the truth, and his descendants remain so to the present time. The only remaining brother of the Prophet, William, has done all that he could do—all that was in his power, I may say, from the time of the Prophet's death, to annihilate and destroy the principles which the Prophet taught to the nations of the earth.

My uncle Silas Smith, the fourth son of Asahel, died on his way to Missouri, or rather on his return from there, being driven from that State in 1839, in Pike County, Illinois. He had been in the Church some years, and had been faithful.

Asahel Smith, the father of Elias, was a man of an extraordinary retentive memory, and possessed a great knowledge of the Bible, so much so that he could read it as well without the book as with it; and after he embraced "Mormonism," nobody could oppose him successfully, for all their objections were answered from the Bible

immediately, giving chapter and verse. He died on his way to the Valley, in the State of Iowa, in 1848. He was a Patriarch in the Church, and bore a faithful testimony to the truth.

Of my grandfather's family there is but one living—an old lady by the name of Waller, residing in the city of New York, and she is 90 years of age, and remembers all that has transpired during the last eighty years just as well as if it had all just occurred. I visited her when I was last back there, and in talking with me she would talk of things that had transpired many years back, as though they had occurred within a year. She is sanguine in relation to the truth of "Mormonism," although she has never embraced it; and, to use the language of her son, she preaches it all the time.

My grandfather, Asahel Smith, heard of the coming forth of the Book of Mormon, and he said it was true, for he knew that something would turn up in his family that would revolutionize the world. The news came to us in 1828: we then lived in New York. The four brothers were there, Asahel, Silas, Jesse, and John; the old man, my grandfather, living with them.

We received the news that some place had been discovered containing plates of gold. The old man, as I remarked, said that it was true, although his oldest son felt disposed to ridicule it. He lived till the Book of Mormon was brought to him, and died when he had read it about half through, being 87 years of age.

The congregation will excuse me for naming this; but I was so disgusted with the conduct of William, that, when I was in the Eastern States, I almost took pains to obliterate the fact from the earth that my name was Smith; for I considered it was the worst thing a man could do to endeavour to build himself up on the merits of others, and I feel so yet; and for cousin William to go and endeavour to pull down the work of his brother, I feel that he has disgraced the family and the name.

I have never suffered one single exertion to be omitted on my part that would in any way tend to sustain the principles and doctrines of the Holy Gospel, and aid in the development of the Holy Priesthood which God has revealed. I have endeavoured all the time to preserve as perfect a history of the Prophet and those connected with him, from the organization of the Church to the present time, as I possibly could.

The Saints could have carried William upon their shoulders; they could have carried him in their arms, and have done anything for him, if he would have laid aside his follies and wickedness, and would have done right. It is like the Latin figure—but I beg your pardon, I never studied Latin; but suffice it to say, the husbandman found a rattlesnake cold and frozen, and he took it, and he put it in his bosom, and kept it there till it was warm; and then the snake coiled about the husbandman and destroyed his life.

This was the conduct of William Smith in the days of Joseph and afterwards, up to the present time. The principle that a man should stand upon in this world is simply this—He should do right himself, and thereby set an example to others. But for a man to have good blood in his veins, and then to go and disgrace that blood, is perhaps a double responsibility.

If we descended from Abraham, or from Joseph, or from any other virtuous, good, upright man, and we do not emulate his deeds and follow his example, the greater will be our shame.

When I was about eleven years old, my grandfather received letters containing the news that Joseph, the son

of uncle Joseph, had discovered, by the revelations of the Almighty, some gold plates, and that these gold plates contained a record of great worth.

It was generally ridiculed and laughed at. A short time after this, another letter came, written by Joseph himself, and this letter bore testimony of the wickedness and the fallen condition of the Christian world. My father read the letter, and I well remember the remark he made about it. "Why," said he, "he writes like a prophet."

Some time in August 1830, my uncle Joseph Smith and Don Carlos Smith came some two hundred and fifty miles from where the Prophet was residing in Ontario County, New York, and they brought a Book of Mormon with them. I had never seen them before, and I felt astonished at their sayings.

Uncle Joseph and Don Carlos were anxious to get to Stockholm to see grandfather. Accordingly they started, and my father went to carry them. I and my mother spent the whole of Saturday, all day Sunday, and Sunday night in reading the Book of Mormon; and I believe I read and studied it more then than I have done ever since. I studied it attentively and penned down what I considered to be serious objections. Although I was but thirteen years of age, yet I considered the objections I had discovered to be sufficient to overthrow it.

About five o'clock in the evening the neighbours came in and wanted to see the book. They took hold of the book, and some of them were professors of religion, and they began to raise their objections, to find fault with and ridicule the book, and there was no one to defend it; so I thought I would try. I commenced to argue in favour of the book, and answered one objection after another, until I came off victoriously and got the compliment of being a very smart boy. No one brought the objections to the book that I had: mine were geographical objections. I had studied geography a few weeks, but that few weeks' study made me think that I knew a good deal about it.

It is like a man that studies the Hebrew language; he has to drink deep before he can do much with it, and I thought I could confound them. In a few days I saw my uncle and talked with him, and in about half-an-hour all my learned objections to the Book of Mormon were dispensed with, and I found myself in the same position as my neighbours; and from that day to this I have been an advocate of the Book of Mormon, and have never suffered it to be slandered nor spoken against without saying something in its favour, with one exception, and then I said something.

I had been the favourite of my uncle Jesse, and he was a religious man—a "Covenanter;" and I thought what he did not know was not worth knowing. He came out with all his strength against it, and exerted the most cruel tyranny over his family, prohibited my uncle Joseph from talking in his house, and threatened to hew down with his broad axe any who dared to preach such nonsense in his presence.

I went to visit him, and he abused me because I had become favourable, and because uncle Joseph had a private conversation with me. I had always treated him with the greatest respect, and entertained a very high opinion of him. He was a man of good education, and had considerable display; and, being the elder of the family, he naturally elicited from us more or less respect.

Finally, in conversation upon various subjects, he turned and talked about that private conversation, and he said, "Joe dare not talk in my presence." Then says he, "the Devil never shut my mouth." I replied, "Perhaps he opened it, uncle." I thought I should have lost my iden-

tity: he gave me to the Devil *instanter*. I went and told uncle Asahel what had transpired, and the old gentleman laughed; and I then went to see uncle Silas and told him; and he said, "If old men begin to talk with boys, they must take boys' play." And from that day to the present, if I have said anything, I have said what I have thought.

During the fall of 1830, a gentleman who lived in our neighbourhood went to Western New York and saw the Prophet, got baptized and ordained an Elder; and that was Elder Solomon Humphrey. Very few knew the old gentleman: he died in Missouri in 1835. He was a very faithful man. Previous to joining the Church he was a Baptist exhorter. He came back to our place of residence in company with a man named Wakefield, who is named in the Book of Doctrine and Covenants. They came and preached and baptized for the remission of sins.

I had been raised a Presbyterian, and my mother was a very pious woman. The Reverend Elijah Lyman, her uncle, who lived in Brookfield, Vermont, was the standard of religion in that country, and he had bestowed upon her the greatest care, that her religion might be of the best kind; and of course I had a great deal of this religion in me, which I had learned from her.

I wanted to know what I should do to be saved; so I went to a Presbyterian revival meeting to get religion, that I might be prepared to join the Latter-day Saints, or "Mormons," as they are termed.

At the time, my father was sick with the consumption and given up to die. I had a herd of cattle to take care of; but, notwithstanding my numerous duties, I went to the protracted meeting, and took a load of persons with me; I carried them there and brought them back every day. They had a fashion of religion that I had never heard of, and it was one that was not known in the days of the Apostles; and even John Wesley, nor any of the old reformers had got such a thing into their heads,—that of converting souls by machinery.

The process was like this: All who desired to be prayed for were to take certain seats, and then one of the ministers preached to them and depicted the miseries of hell and the duration of eternity. Then those people were taken to a praying establishment, where praying was carried on night and day. Then, after a certain time, they were brought back and preached to again, the ministers keeping before their eyes the untold miseries of hell and the duration of eternity. When the ministers got them to feel anxious, they would sing with them, and then pray again. When a man by this process was declared to be converted, then he was required to get up and formally renounce the world, the flesh, and the Devil, and to tell his experience. This was about the process as near as I can recollect. I did not go to the anxious seat myself, for I was not yet under conviction.

During this time of going to the protracted meeting, I had firewood to cut, my sick father to attend to, and to take care of our stock; but still I endeavoured to attend meetings, partly to accommodate my friends, and partly because I desired to be present myself. Subject to these circumstances I was under the necessity of returning home every evening, and hence I could not stay as late as many of them.

While at the protracted meeting, however, I had the satisfaction of hearing some of my own comrades who had got converted formally renounce the world, the flesh, and the Devil, and promise henceforth to be Christians.

In the midst of all this, you may depend upon it that, if ever a poor soul

asked God to show him the way of life, I did,—and that, too, with all my might, mind, and strength. I could not be a hypocrite; and to say I was afraid of damnation, when I had no fear of it at all, that was what I could not do.

I always had the credit of being the greatest coward in the family, and hence the others used to take pleasure in ridiculing what they termed my cowardice. It is also well known that whenever there has been anything the matter in the shape of Indian difficulties, I have had the character of being the greatest coward in the country, especially in the southern part of this Territory; and yet I was not afraid of hell, when all its miseries were painted before my eyes, neither would I say that I was under conviction when I was not.

This meeting was a great one, and the progress made in converting souls was also great; and they made hell look so terrible to nearly all present, that they burnt out and frightened about all the sinners in the place, except myself. At one time they had two hundred sinners under conviction; and such crying, groaning, sighing, and lamentation for sins I never heard either before or since: they were so forcible and terrific, that they are indelibly written on my memory.

I soon found myself alone; not a soul except myself but was either converted or awfully on the way. Mr. Cannon, our minister, pointed his finger at me as I sat alone; for there was not a sinner in the gallery except myself; and he said, "O sinner, I I seal you up to eternal damnation, in the name of Jesus Christ." He repeated it three times over, and concluded by saying, "O sinner, may your blood be upon your own head."

I went home that evening and scattered my friends about, leaving the girls at their respective homes; for I, like my brethren, am very fond of the ladies; therefore I carried a goodly proportion of them to meeting every day. I thought a good deal upon what I had heard, and scarcely knew whether to go again or not, but finally concluded that I would go; therefore the next morning I gathered up my load of passengers, and carried them to meeting again.

When on the way to meeting, a young man by the name of Cary asked me where I was going to sit that day. I told him I was not very particular. "Well," said he, "suppose you sit with me." I said, "Agreed." I had heard this same young man in a previous meeting formally renounce this world, the flesh, and the Devil.

When we arrived at the place of meeting, according to agreement, I followed him with the intention of sitting with him. I had a decided objection against being driven to heaven, but I found he was actually leading me to the anxious bench; and I considered that if the priest the day before, who had sealed me up to eternal damnation, had any authority, it was very little use in my going to the anxious bench.

I did not discover where friend Cary was leading me to, till I got near by the minister. He looked at me, when I turned away from the anxious bench, and he again walked into the pulpit, and pronounced the solemn sealing of eternal damnation upon me, and again appended to it that my blood was to be upon my own head.

On that day, the Reverend Mr. Williams delivered an address on the untold miseries of hell and the duration of eternity. Whether my mind was then agitated in consequence of the solemn woes pronounced upon me by the other minister, or whether the address was such a very eloquent one, I cannot now say; but, of all the discourses describing hell, eternal damnation, and the complication of miseries to which damned souls were subjected, it seemed to me that his

address was the most terrific. I admired it for its sublimity and the beautiful descriptive powers that were exhibited throughout the whole discourse; and where he got it from I did not know, and of course could not tell.

At the conclusion of the meeting, I gathered up my passengers, took them home, and distributed them about, and told them that I had no idea of going any more to the protracted meeting; for, said I, I have been sealed up nine times to eternal damnation, and hence, if the priest had any authority, it is no use in my going any more: but, said I, if he indeed had any, he would not act the infernal fool.

[Elder O. Hyde blessed the sacramental cup.]

I have, no doubt, wearied you with so minute a detail of my experience; but it is at least a gratification to me to relate it; and hence, I trust, you will excuse my being so minute in detail.

A short time after this, the Elders of Israel preached in our neighbourhood the doctrines of repentance and baptism for the remission of sins, precisely as preached by the Apostle Peter and by our Lord and Saviour Jesus Christ. These doctrines I was pleased to hear. I believed them and received them in my heart.

Now, you are all aware how I was formerly sealed up to eternal damnation. Notwithstanding this, I was waited upon by the agent of the "Presbyterian Young Man's Society," and told that if I would abandon my father, and pledge myself never to become a "Mormon," they would give me seven years' education; and then, at the expiration of that time, I might study divinity, and become a minister of the Presbyterian order.

But, said I, Mr. Cannon sealed me up to eternal damnation, and hence it would not do for me to become a minister. He replied, "Oh, that don't make any difference." Well, then, said I, if that is all the force your religion and your ministers have, I will not have anything to do with them. Then he concluded they would not require me to preach, but he said they would give me seven years' education, and then I might choose what profession I liked.

I told him I was required to honour my father, and as he was sick, I should attend to him at present, however much I might desire an education.

As soon as I had got baptised, all the folks in the neighbourhood commenced imposing upon me. The idea that they had of a religious man was this—If he would stand still to be spit upon, to be mocked, and abused, then he was religious; but if he resented any of these insults, then they considered that he had no religion.

I was very large of my age, but I had not strength in proportion to my size, and I was always very clumsy; but finally I told the boys who were imposing upon me, that it was part of my religion to fight, and I pulled off my coat and flogged the whole school, and from that day I was respected so long as I stayed in the neighbourhood.

It was with a good deal of reluctance, however, that many of the boys who had previously been able to handle me would yield; for some of them were four or five years older than I was: but in two days it was all finished up, and I had peace.

That winter I commenced to study arithmetic. I had previously studied geography, as you have already learned; and during that winter I worked at arithmetic until I got to "Vulgar Fractions," but I could not find out what vulgar fractions were, and I don't know yet, and hence I do not think I am entitled to much credit for the proficiency attained in my education.

I always took great pleasure in reading history, both religious and profane; but as to getting an education such as is requisite for a professional man in the world, I did not have the chance, excepting the one before alluded to, and that I did not choose to accept of.

In 1833 I moved to Kirtland with my father, and went to work on the Temple, doing whatever I was able to do.

I will here digress from the subject of my experience, and remark that I have asked a great many if they could tell who those twenty-four Elders were who laid the foundation of that Temple; but I have never yet got the information: and if there are any who can give it, they are smarter than me, and I was there and looked on. If there are any of the brethren who have this information, they should hand it in to the Historian's Office, where it can be preserved in the archives of the Church.

It is proper here to say that I went to work at the first principles, and that you know is necessary for every one to do. I went to work at quarrying rock, then hauling rock, tending mason, and performing such other work as I was considered capable of doing in my bungling way.

We were a pious people in those days; but, notwithstanding our piety, our neighbours soon talked of mobbing us. They had already tarred and feathered the Prophet Joseph and Sidney Rigdon, and they threatened us with mobbing and expulsion. As I remarked, we were then very pious, and we prayed the Lord to kill the mob.

It was but a little time before the Saints were driven out of Jackson county, Missouri, the printing press destroyed, men tarred and feathered, women ravished, and men, women, and children scattered to the four winds of heaven, all in consequence of our religion.

Now, I am never afraid when I do not think anything is going to hurt me. When I am certain that there is no danger, then I am not the least afraid. The reason I have been called a coward has been from the fact that, whenever I believed there was any danger, I have always gone in for providing for it, and used my ingenuity to thwart that danger; and hence I have been called a coward by some.

With my brethren who have addressed you, I have lain by the side of the Prophet, in Kirtland, to guard him half of each night for a whole winter, so that, if anything occurred, I could give notice to all the brethren in a very short time.

I have been by those cross roads that some of the brethren remember, and have seen our enemies pass by so near that I could have knocked them down with a stick. Things were so arranged that, if a considerable number came along, I was prepared to communicate it to the brethren. I have had considerable experience, and I have learned that, curious as it may appear, whenever a man becomes a Latter-day Saint, the Devil wants to kill him.

As I have told you, I was raised in the northern part of New York, a rough country, where, instead of going to get poles to fence with, we used to cut down hemlock trees, and split them up into rails.

East is said to be the quarter for light: hence it may be admitted that I have acquired a little. I once strayed as far as Massachusetts, and in a town where there were several Baptist priests. I endeavoured to preach the Gospel; but they sent their sons into the meeting-house, who smoked out the congregation with brimstone; and that is a specimen of what would be poured out upon the Saints by the whole Christian world, if they had the opportunity.

In an address delivered some years ago, I spoke of Maryland as a State of liberty; but our reporters made me say Massachusetts,—though they are not to blame, for they are raw Englishmen, and therefore the fault must have been with the Editor.

I said that Massachusetts was the hotbed of superstition and religious intolerance, and that Maryland was the first State that by her laws and institutions allowed men to worship God as they pleased. Whether this mistake was accidental or not, I cannot say, but I wish now to correct it; for I do believe Massachusetts to be the very hotbed of superstition and religious intolerance.

In the progress of this Church, mobs gathered around us, and continued to grow thicker till our history brought us to Far West, where the Governor ordered out seventeen thousand troops to exterminate the "Mormons," and a great many were marched on to the ground preparatory to being shot by the order of Major Clark.

There are a great many men alive that were there, and lived through the operation, and who were finally driven from Missouri, not to say anything of the hundreds, and thousands, and tens of thousands who are dead, whose deaths were more or less caused by the sufferings and distress that were brought upon them by their extermination.

It was a free State; it was a free country: it had a Constitution that guaranteed liberty, at least to every white man. All religions were tolerated by their laws; but we must be exterminated from the State, because we were that kingdom which had been spoken of.

The result was that Prophets and High Priests were arrested and put in prison, numbers of them were murdered, women were ravished, goods and property stolen, houses burnt, and children butchered, and every possible cruelty was invented to cure men of their religion.

I told Mr. Morril, of Vermont, last winter, that it was utterly impossible by law to change men's opinions. If a man believes a thing, you may whip him, and he will believe it still.

Men and women are as apt to be tenacious as the old lady was down in the country, where men have but one wife. She got quarrelling with her husband, and called him "crack-louse." He told her that if she called him that any more, he would drown her. She repeated it again, and he took and put her in the river, then took her out, and she said, "Crack-louse!" So he put her in again, and held her down awhile, till she was almost gone. Then he took her out again, and she could hardly speak, but finally she made out to say, "C-r-a-c-k-l-o-u-s-e!" He was determined to use her up; so he put her down, and held her under till she was dead; but she came up with her finger nails clenched, or rather in the position required for cracking a louse. So, you see, she stuck to it to the last moment.

So it is with our Uncle Sam—our dear, infirm, old uncle; although he has got very rich, and has got several millions of money in the Treasury that he scarcely knows what to do with, he wants to expend some of it in bringing us to the standard of virtue and righteousness according to their notions. To this end he is sending out 2,500 troops, with ministers and schoolmasters to regulate things in Utah. Notwithstanding all this, he may possibly find some instances where people may be as determined and stern in their notions as the old lady was of whom I have been speaking.

Now, a religion that is not worth living for is not worth having. If religion is not worth living for, I am sure it is not worth dying for; and of course, if we are not willing to stand

the test, our religion is of very little use. Our enemies judge us by themselves, for they know that the best of them will renounce their religion for the sake of self interest. They treat it as a mere work of time.

A gentleman once asked another why he turned from the reformed Methodists to the Episcopalians; and he said, in reply, "A good fat living will change any of us." If we can be changed in our religious views by a few soldiers or a few threats, we certainly made a great blunder in coming out here, that we may have the privilege of turning a little, and of giving a little change into the bargain. Our dear old Uncle has had a desire to give us a little of the change from the time we came here. Soon after we arrived, we began to turn this desert into a garden. There came a captain with troops into this city: they were a specimen of the virtue and morality of the United States. They came here and began to insult the people, and then tried to cover up their wickedness by the dignity of Uncle Samdom. Passing along, they came to a lone house, and there undertook to ravish a woman in open daylight; and the brother who interfered to prevent this villanous outrage was most shamefully maltreated by them, and got some of his bones broken. After this outrage, the officers of the company were soon told that if they did not take their troops out of the city, the "Mormons" would cut all their damned throats; and that was the last we had of them here.

I may be a little mistaken as to the precise language made use of; but this subject follows up so close to what I had in my mind, that I wanted to ask myself what I was now going to do in case the soldiers come here.

From year to year we have had companies of these gentry visiting us, and remaining for a season, and then going away. The Government have tried, year after year, to establish garrisons, and get troops into these valleys. They have had troops at Laramie, at Fort Hall, and several other points; but circumstances so turned that they soon marched into Oregon.

The talk now is that they are going to bring 2,500 soldiers into this Territory. That is not a peace establishment; for twenty-five hundred men are not enough to obtain peace in an Indian country. These troops, we are informed, are to be furnished with fifteen months' provisions, to be delivered in this city this fall, and twelve months' provisions to be lodged on the other side of the mountain. They are to have four hundred mule teams for hauling their extra baggage, and they are to be provided with judges and a full *corps* of territorial officers; and these soldiers are sent along to enforce their rule. This is what we understand from those channels which have been opened to us.

Whether it is done with the intention of making a disturbance here and taking the lives of our leaders, the facts in the case being known to the Government of the United States, is not for me at present to say. The mail is stopped, and no more permitted to run, because, they say, of the unsettled state of affairs in Utah.

Now, I am a "Mormon," and a descendant of the old Puritanical stock that descended from the old Anglo-Saxon reformers, and hence I feel all the sentiments of resentment that any man could feel during the rise against the mother country, when our forefathers were determined to break off the yoke of bondage and be free. When I see men, the descendants of those worthy sires who were the first to stand forth and create the resolution of the colonies, and to break loose from the King of Great Britain,—I say, when I realize that my own country and nation are disposed to hold the sword over my head and to threaten me with extermination, I

feel to say, Let them send who they please. They are determined to send who they please for Governor, who they please for Judges, and who they please for our Territorial Officers, and to permit those men whom they send to place their interpretation upon the acts of our Territorial Legislature, and upon the condition of things as they surround us; and I care but little what comes next.

They will send men here who are ignorant of the circumstances that surround us,—men who are totally ignorant of the irrigation of the land by mountain streams; they will permit them to interfere with the rights of the people of this Territory, with fifteen hundred or two thousand bayonets to back them up.

Under these circumstances, as big a coward as I am, I would say what I pleased; and for one thing I would say that every man that had anything to do with such a filthy, unconstitutional affair was a damned scoundrel. There is not a man, from the President of the United States to the Editors of their sanctorums, clear down to the low-bred letter-writers in this Territory, but would rob the coppers from a dead nigger's eyes, if they had a good opportunity. If I had the command of thunder and lightning, I would never let one of the damned scoundrels get here alive.

I have heretofore said but very little about the Gentiles; but I have heard all that Drummond has said, and I have read all his lying, infamous letters; and although I have said but little, I think a heap. You must know that I love my friends, and God Almighty knows that I do hate my enemies. There have been men, and women, and children enough who have died through the oppression and tyranny of our enemies to damn any nation under heaven; and now a nation of 25,000,000 of people must exercise its wealth in violation of its own principles and the rights guaranteed by the blood of their fathers—blood that is more sacred than their own heart springs; and this they are doing to crush down a little handful who dwell in the midst of these mountains, and who dare to worship God as they please, and who dare to sing, pray, preach, think, and act as they please.

All I have to say is, Just go ahead and burst your boiler. [Voice: They will.] This is the way the thing shapes itself in my mind; and if I were not afraid to die, I would fight as long as there was a finger left. Yes, if I were not afraid to die, I would fight till there was not as much left of me as there was of the Kilkenny cats. Just look at him—view his conduct towards this people: besides his being my uncle, he has acted most shamefully mean. When I told my uncle I was afraid, he only laughed at me; but I now tell you that if I were not such a well-known coward, I would die like a man of war. The very idea that a man has been awed down by the bayonet is something that I cannot stand. It will do very well for the Emperor of France, and it may do for the Autocrat of Russia, but it don't do for freeborn men; and if asked which we will prefer—slavery or death, we should be very apt to answer in the language of a Roman senator, if we had any voice in this matter, who, when this question was once put in the days of Julius Cæsar and Pompey, promptly answered, We prefer death to slavery. But you know we are Latter-day Saints—weare "Mormons," and hence we cannot be treated as free men.

Report says that the plan is deep, and it is laid with the intention of murdering every man that will stand up for "Mormonism." But the evil which they design towards us will fall upon their own heads, and it will grind them to powder. The men that have been living in these valleys,

living their religion, and serving their God, they will laugh at their calamities, and mock when their fear cometh.

We must die like the Irishman, and then we shall do well enough. An old parson was riding along one day, and met with an Irishman, and said, "Sir, have you made your peace with God?" Pat replied, "Faith, an I've never had a falling out." The parson seemed very much surprised at the answer, and very piously said, "You are lost, you are lost!" The Irishman very quaintly answered, "Faith, and how can I be lost right in the middle of a great big turnpike?" The moral which I wish to deduce from this is, that, if we have not had a falling out with our God, we are in the middle of the great turnpike. They may cut off our supplies of tobacco and tea. [Voice: What a pity!] Why, bless you, there are young men in Israel who would suffer far more, if deprived of their tobacco, than the ladies would if their ribbons had to be stripped off right in the public meeting; and therefore I advise them to go to work and plant tobacco, for if they were deprived of it, it would take away their peace and happiness, and they could not nasty and besmear everything within a mile of them; and when they wanted to come and get counsel, they would not be able to let out of their mouths a stench that would drive away a skunk.

I feel great pity for those young men, and I would like to discipline them as a certain lieutenant did the cabin boy on a steam packet. He said, "Boy, there is something the matter with your mouth," whereupon he ordered one of the sailors to bring him a pair of tongs, and ordered the boy to open his mouth, and with the tongs took out a large quid of tobacco. He then called for some canvass and sand and scoured the boy's mouth out, and told him that when he got sick and needed that again, he was to call on him and he would give him another dose.

I consider it a disgrace to any young man under thirty-five years of age to use tobacco. [Voice: Forty is the age.] That is my age: I was thinking I was thirty-five.

Brethren and sisters, I am a Latter-day Saint, and I know that this is the people of God; I know that this people have the Priesthood, and that Brigham Young is as much an inspired man as was Moses or any other man that ever lived upon the earth.

This is my testimony, and I believe that if I were cut in pieces, though I never was killed, and of course don't know how it feels; but I do not believe that it would alter my testimony.

I am a good deal like the man in the old world, where they have but one wife. He was shaving, and at the same time having some unpleasant words with his wife: finally, he said he would cut his throat if she did not hold her noise. She replied, "Cut away; I am young and handsome." "I would, if I did not think it would hurt so damned bad." And I don't know but it would feel so very bad to be killed, that I am really afraid where there is any danger. But just so long as I think there is no danger, I shall go ahead.

Brethren and sisters, pardon me for detaining you so long; and may the Lord God of Israel bless you, and may He curse and damn every scoundrel that would bring misery and injury upon this innocent people. Amen.

DIFFERENCE BETWEEN THE SPIRIT OF ZION AND THE SPIRIT OF THE WORLD—DOINGS IN THE STATES, ETC.

Remarks by Elder John Taylor, made in the Bowery, Great Salt Lake City, August 9, 1857.

Beloved brethren and friends,—Being called upon this morning to address you in a few words, I do so with very great pleasure. The sea of upturned faces that present themselves to my view at the present time is indeed something new, although I have been in what may be called the metropolis of the United States for some length of time.

Gazing round upon my brethren and sisters with smiling countenances and happy, contented feelings, imparts peculiar sensations to my mind; and it is difficult for me at the present time to concentrate my thoughts so as to express the feelings that are in my bosom, if in fact I could express them. Suffice it to say that I am glad to be here; I am happy to meet with my brethren of the Priesthood, and my sisters, and all those who are friends to the cause of God; I rejoice to see you, and am glad of the opportunity of standing before you once more to speak of the things pertaining to the interests of Zion, and the building up of the kingdom of God upon the earth.

There are many here who, like, me have been absent from home for some time, who, when they come to meet with former associations and friends, particularly those with whom they have battled for years in the cause and kingdom of God, feel as I feel on the present occasion. Those alone, and there are many of them, can enter into the sympathies and emotions which I experience at the present time.

There is a very material difference between associating with those that have the fear of God before their eyes, whose first object is their own salvation, the salvation of their progenitors and posterity, and the building up of the kingdom of God, and associating with those who "have not God in all their thoughts," who regard him not in all their transactions, but who are living "without God and without hope in the world," whose hearts—and I am sorry to say it, but yet it is true—whose hearts are "full of cursing and bitterness," who roll sin under their tongues as a sweet morsel, "whose feet are swift to shed blood," and "the way of of peace," as the Prophet hath said, "they have not known."

There is a very material difference between associating with men and women who are the sons and daughters of Zion, and characters such as I have last named. The contrast is so striking, the spirit is so different, the atmosphere varies so much, that any man possessing one spark or particle of the Spirit of the Most High must experience it the moment he breathes the atmosphere and comes in contact with the two contending parties. The one is engaged in the acquisition of wealth: gold is their god, and, associated with that, lust, pollution, and corruption of every kind.

While we are aiming to fulfil our

destiny on the earth, to accomplish the object for which we were created, to magnify our calling, to honour our God, to build up His kingdom, to redeem the earth from the curse under which it groans, to roll back the tide of corruption that seems to have overspread the universe, our opponents are engaged in pursuits directly tending to dissolution and destruction. Their lives, their views, their objects are short, transient, and evanescent. Ours are wide as the universe, extended as eternity, deep as the foundations of the earth, and elevated as the throne of God; receiving and imparting blessings that are rich, glorious, and eternal,—blessings which effect us and our posterity through endless ages that are yet to come.

The contrast so striking, so vivid, so manifest, is it to be wondered at, when a person reflects upon these matters, that ten thousand thoughts should crowd upon the mind and produce sensations that is impossible to fully express with human language. Such, then, are my sentiments, and such my feelings.

I have been for some length of time past associated with the Gentiles. I have been engaged in battling corruption, iniquity, and the foul spirits that seem to fill the atmosphere of what you may term the lower regions, if you please; and the Lord has been with me, His Spirit has dwelt in my bosom, and I have felt to shout, Hallelujah! and to praise the name of the God of Israel, that He has been pleased to make me a messenger of salvation to the nations of the earth, to communicate the rich blessings flowing from the throne of God, and put me in possession of truth that no power on this or on the other side of hell can controvert successfully.

In regard to the world, the Elders who have been out, as I have, and as others have around me, know something of its nature and spirit, and the feelings by which the people are governed and actuated. Our young men and women, who have not come in contact with it, can scarcely conceive of the amount of iniquity, depravity, corruption, lying, deception, and abomination of every kind that prevails in the Gentile world.

Talk of honesty! It is a thing in theory; and they will preach about it as loud and as long as anybody. As a a matter of theory, it is honourable to be honest—to be men of truth theoretically; but when you come to put your finger upon it, you cannot find it, it is like a shadow—it vanishes from your grasp.

Where are the men of truth—nationally, socially, religiously, morally, politically, or in any other way? Where are the patriots? Where are the men of God? I declare before you and high heaven, I have not found them. Sometimes I have thought I had got my hand upon them, but they slipped out of my fingers.

I bless the God of Israel that I am permitted to mingle with the Saints of the Most High—to associate with men who, when I meet them and ask them concerning anything, I may expect to have an honest and truthful answer—men in whom there is some truth, some integrity, something to to catch hold of, something you can rely upon.

To speak of men whom I have seen dissatisfied, and who have gone back to Babylon, I must say that I do not very much admire their taste. If people understood things as I do, and as I have seen and experienced them, they would thank God from the bottom of their hearts that they are permitted to have a name and a place among the people of God in these valleys of the mountains.

We have been engaged in publishing a paper, which is generally known, because it has been circulated here. About my proceedings and acts, I

have got very little to say, only that I have done as well as I could, the Lord being my helper; and I believe my brethren here have prayed for me, and that I have been sustained by their prayers and faith.

I have not been in that place, because it was my desire to be there; for I have had a hard struggle and a good deal to pass through: but that is common with us all; and if there were no struggle, there would be no honour in a victory.

I have conversed with some of the Twelve since I came home, and they all feel about the same; and when I have read about your affairs here, and the position in which you have been placed, I have said, "My brethren have had to struggle."

There is one thing that I have noticed: wherever I have come across a Saint, they differ very materially from others. I have met with those in different places who have been sent out on missions to the various stations, and missionaries going off to preach in Canada and other places; and I found, wherever I came in contact with one of them, I came in contact with a man; and wherevever I came in contact with those who had not been up here, I came in contact with children—babies, if you please, hardly knowing their right hand from their left, I mean in the practical sense of the word.

There are a great many theorists in the world. They can talk and splutter, and make a noise, and have a great many theories; but they cannot reduce them to practice. There is no energy, vitality, or power. But come in contact with our own brethren, and they are all quick, full of animation, life, and energy; and there is a spirit infused into them that I do not see anywhere else. This is my experience.

You may pick up men from any part of the world you please, and bring them to this place, and what are they fit for? They are poor, miserable, croaking old grannies. But there is something in the atmosphere of the place—something in the scenery we have passed through. There is something in the difficulties we have spoken about, and something in our joys and prospects, that has a tendency to strengthen the mind and brace up the nerves. There is something, too, in the hope that is implanted in the bosom, that is different from that in the possession of other men.

Every true man among us feels he is a Saint of the living God, and that he has an interest in the kingdom of God; every man feels that he is a king and a priest of the Most High God. He is a saviour, and he stands forth and acts with energy and power, with influence, and he is full of the Spirit of the Lord. Hence the difference between them and others, and hence the necessity of the experience we are passing through, the various trials we have to combat with, and the difficulties we have to overcome.

All these things seem to me to be so many lessons, which it is absolutely necessary for the young, the middle-aged, and the aged to learn, to prepare them and their posterity for more active scenes in the rolling forth of the great work of God in the last days. Consequently, if we have to pass through a few trials, a few difficulties, a few afflictions, and to meet with a few privations, they have a tendency to purify the metal, purge it from the dross, and prepare it for the Master's use.

So far as I am concerned, I say, let everything come as God has ordained it. I do not desire trials; I do not desire affliction: I would pray to God to "leave me not in temptation, and deliver me from evil; for thine is the kingdom, the power, and the glory." But if the earthquake bellows, the lightnings flash, the thunders roll,

and the powers of darkness are let loose, and the spirit of evil is permitted to rage, and an evil influence is brought to bear on the Saints, and my life, with theirs, is put to the test; let it come, for we are the Saints of the most High God, and all is well, all is peace, all is right, and will be, both in time and in eternity.

But I do not want trials; I do not want to put a straw in anybody's way; and, if I know my own feelings, I do not want to hurt any man under the heavens, nor injure the hair of any person's head. I would like to do every man good. These are the feelings, the spirit which the Gospel has implanted in my bosom, and that the Spirit of God implants in the bosoms of my brethren. And if men will pursue an improper course, the evil, of course, must be on their own heads.

I used to think, if I were the Lord, I would not suffer people to be tried as they are; but I have changed my mind on that subject. Now I think I would, if I were the Lord, because it purges out the meanness and corruption that stick around the Saints, like flies around molasses.

We have met on the road a great many apostates. I do not want to say much about them. If they can be happy, all right; but they do not exhibit it. When a man deserts from the Gospel, from the ordinances, from the Priesthood and its authority, from the revelations of the Spirit of God, from the spirit of prophecy, from that sweet, calm influence that broods over the upright man in all his acts, he loses the blessing of God, and falls back into error; and, as the Scripture says, "The evil spirit that went out of him, returns again, bringing with him seven spirits more wicked than himself; and the last state of that man is worse than the first."

It has become proverbial, where apostate "Mormons" live, to say, "Oh, he is only an apostate Mormon." They look upon them as ten times meaner than a "Mormon."

I happened to go into a barber's shop, one day, to get shaved. A man came in, and when he went out again, the enquiry was made, "Who is that man?" "Oh, he is only an apostate Mormon." Their mouths are full of cursing; and you will find them chewing tobacco and getting drunk, thinking that, by so doing, they will recommend themselves to the people; but they have not learned the art very well; they can't swear and degrade themselves so naturally as others, and the people find them out and repudiate them.

You that don't know him, have heard of Thomas B. Marsh, who was formerly the President of the Twelve Apostles, but who apostatized some years ago, in Missouri. He is on his way here, a poor, decrepid, broken down, old man. He has had a paralytic stroke—one of his arms hangs down. He is coming out here as an object of charity, destitute, without wife, child, or anything else. He has been an apostate some eighteen years. Most of you know his history. He has been all the time since then afraid of his life—afraid the "Mormons" would kill him; and he durst not let them know where he was.

In meeting with some of the apostates, he said to them, "You don't know what you are about; if you want to see the fruits of apostacy, look on me." I thought they could not look on a better example.

In relation to some of those other folks that left here—the Gladdenites and others—where are they? Some of them that contended most strenuously for Gladden have cast him off, and now have nothing to tie to. Where is their hope of salvation?

In regard to the spirit of the times, I do not know but that I have published my feelings. I would observe,

however, that there is a material difference between the people of the East and the people of the West. A great majority of the people of the West, on the borders, may be emphatically termed "Border ruffians." The Eastern people call them by that name, and by that name they are known. There is a species of ruffianism among them, of rowdyism, groggeryism, of bantering, bullying, fighting, and killing, that is a disgrace to humanity.

The most of you who have read the news must be familiar with the scenes that have transpired in Kansas between the two parties that have existed there—one party in favour of slavery, and the other opposed to it. There has been a great struggle between them, and mobocracy has abounded to a great extent. Who are the best and who are the worst, would be very difficult for me to tell.

The Eastern people, of whom I have been speaking, as quick as they go to the borders, partake of the spirit that reigns there, and turn "border ruffians" too. It is not difficult for them to enter into it; for the spirit of deep seated hatred which prevails among many in the East towards the South soon breaks out, and their feelings are manifested in acts of violence, and they generally maintain their points by the bowie knife and pistol, by mob violence, vigilance committees, &c.

This disorder of things extends all along the frontiers. If a man does not do right, they get up a vigilance committee, and it takes up a man, judges him, whips him, banishes him, or puts him to death, as they please; and it has become popular to act in this way in all those border places.

They are called "border ruffians," and I think the name is as appropriate as anything you could give them. I do not know that I could pick out a better title. In the East, they do it with their tongues; they do not use the bowie knives, pistols, and rifles so much as in the West and in the South; but a spirit of rancour, animosity, and hatred seems to be engendered in the bosoms of the people, one against another. They have their most deadly enemies in their very midst. Every man's hand is against his neighbour.

The feelings of the North and South have run very high, each party seeking to support their own peculiar views alone, and truth is out of the question. If they tell the truth, it is by accident. The object is not to tell the truth, but to sustain parties and party interests; for to tell the truth is not generally considered very politic.

True, there is a great profession of truth, and a great deal of apparent abhorrence of lies and falsehood, because falsehood is not popular, although it is practised all the time.

The ministers say it is right to tell the truth, and then go to work and lie. One politician banters another, on account of the hypocritical course he has taken: and as quick as he has done that, he goes to work and lies, and deceives as much as he possibly can to sustain his party; and it is not whether a thing is true or not, but whether it is policy or not; and if a thing becomes policy, every influence, every kind of chicanery, falsehood, and deception is brought to bear upon it; and when a little truth will tell better, they mix that up along with it, but it is generally the least ingredient in the whole mass.

Talk to them about the Gospel and the Scriptures! They seem to think, even the ministers among them, that it is old fogyism. Talk about Abraham and his institutions! Say they, "You are taking us back to the dark ages. Such things would do eighteen hundred years ago; but we are more

enlightened now; we have got more philosophy, more intelligence, and comprehend the nature of human existence better; we are men of greater renown than they. Those things might do for our grandfathers and great-grandfathers, but they will not do for us."

If a little Scripture will suit them, they put it in; but if it won't, they keep it out, and talk about expediency. Expediency is the great principle by which men are governed.

Talk about politics! What is it? It is this or that man's policy. "If it is policy to tell the truth, we will tell it; if not, we will tell a lie." A man cannot obtain a cause because it is just, but because it is policy, and because he can bring certain influences to bear on that thing. This is about the position of things as I find them, so far as my experience goes.

But, as is the case in Congress, bullyism seems to be one of the most prominent arguments in the West, where they seem to imitate their honourable example. These are the two prominent places—Kansas and Congress. Brother Bernhisel here has been among them there; he knows something about it and something about their proceedings. If a man dare get up there and speak his sentiments, another stands over with a cane, and goes to work at caning him, and lays him in a sick bed for several months, so that he cannot speak; and for this dignified act, he is presented with numerous canes by his constituents, to show how they appreciate this Congressional argument, and to prove to others that if they speak the truth, they may look out for a caning. These things take place in this land of liberty and in the Congress of the United States. We have had a good deal of trouble sometimes in getting our appropriations; in fact, not sometimes, but always. And I will tell you how they do in the West and in California. A fellow goes up and seizes another by the collar, and says, "Damn you, if you stand in my way, I will put this into you,"—showing him a deadly weapon. The official says, "I am afraid that fellow will kill me; I will give him what he wants. But if an honest man goes and asks for his rights, he cannot get them, simply because he his honest,—particularly if he happens to be a "Mormon."

I have vowed in my own mind, over and over again, if I was in Utah, the United States might stand over me until doomsday, before I would do anything for them, unless I was paid for it beforehand. Excuse me, Governor Young, if I am not very patriotic. [No men need call upon me to do anything in Utah for the United States, unless they pay me the money down. I won't trust them.

I speak from experience—from things I have seen and known—from circumstances that have come under my own notice. I have seen the difficulties my brethren have laboured under, when they have had to do with Congress or the Departments at Washington.

Any unprincipled scoundrel, no matter how mean, if he comes with a bowie knife or revolver in his hand, can get what he wants. People back East used to blame me for speaking and writing plain. I talk the same now. I feel that I can be sustained by the truth; and if I cannot live by truth, I will die by it; and I am not afraid of telling it before any people. I met a gentleman on the road, on his way to the States from California. I asked him how things were getting on in Utah. He said, "Very well; all is peace there; they seem to do very well. Are you going there?" "Yes, sir, I am going to Utah." "Did you live there?" "Yes." "I think it is not prudent, the policy upon which they

act. I would recommend your people to pursue a quiet policy. I saw everything peaceable and quiet there as could possibly be in any community; but I heard Governor Young talk about General Harney. He said he was the squaw-killing General. I did not think that was courteous to be said of a United States' officer." I replied, Are we the only people that must not talk about the United States' officers? What do you do in California, in the East, and everywhere we go? Are we going to be imposed on from time to time, and not have the privilege of saying our souls are our own? "Oh, I merely recommend it as the best policy to be peaceable and quiet until you get to be a State, and for the present put up with these things." I said, We have been outrageously imposed upon by United States' officials. They send out every rag-tag and bob-tail, and every mean nincompoop they can scrape up from the filth and scum of society, and dub him a United States' officer; and are we expected to receive all manner of insults from such men without one word of complaint? They will assuredly find themselves mistaken. "What! you don't mean to say you will fight against the United States?" We don't want to; but we feel that we have as much right to talk as anybody. We have rights, as American citizens, and we cannot be eternally trampled on; but we shall assuredly maintain our constitutional rights, speak fearlessly our opinions, and take just the course that we think proper. That is our policy, and we shall pursue a course of that kind. He replied, "My idea is, that quietness and peace is better." I told him, it is, sometimes; but a little bristle sometimes does good in keeping off the dogs. That is about how I feel.

In relation to the general condition of things in the East at this time, there has been a great hue-and-cry, and almost every editor, priest, and dog that could howl, has been yelping. They joined heartily with Drummond, one of our amiable, pure, virtuous United States' officers. You know him. I never saw him; but I have heard about him as one of those spotless, immaculate, holy kind of men that they sent from the United States to teach us good morals, correct procedure, virtue, &c., &c.

This pure man commenced a tirade against us, then other dogs began to bark. We soon told the truth about it; then, by-and-bye, somebody else would tell it; and he now stinks so bad, that they actually repudiate him. He is too mean even for them, and they had to cast him off. They supported him as long as they could, and finally had to let him drop.

The people are raging, and they do not know what for. The editor of the *New York Herald*, after summing up the whole matter, the only thing he could bring against us, after trying and trying for several weeks, was that we have burned some nine hundred volumes of United States' law books. Of course I do not know anything about it; but if you did so, it is true, and if you did not, why it is a lie, and it all fizzles out. And, finally, he says, "The 'Mormons' have got the advantage of us, and they know it." [Voices: That is true.] That was one truth, but it was told accidentally; one of those accidental things that slip out once in a while,—"they have the advantage of us, and they know know it."

The majority of the people think you are a most corrupt people, following a doctrine something like those Free Love societies in the East. Greeley, the editor of the *New York Tribune*, was associated with one of those societies, and was its principal supporter.

That is what is called a virtuous kind of an abomination, used under a

cloak of philosophy, a species of philosophy imported from France. Hence they call Greeley a philosopher; and, in writing about him, I have called him the same. I believe him to be as dishonest a man as is in existence.

These are my sentiments and feelings. I have examined his articles, watched his course, read his paper daily, and have formerly conversed with him a little; but latterly I would not be seen in his company. I was thrown in his society in travelling from Boston, and occasionally met him afterwards; but I would not talk to him: I felt myself superior to such a mean, contemptible cur. I knew he was not after truth, but falsehood.

This Greeley is one of their popular characters in the East, and one that supports the stealing of niggers and the underground railroad. I do not know that the editor of the *Herald* is any more honest; but, as a journalist, he tells more truth. He publishes many things as they are, because it is creditable to do so. But Greeley will not; he will tell what suits his clandestine plans, and leave the rest untold. I speak of him, because he is one of the prominent newspaper editors in the Eastern country, and he is a poor, miserable curse.

I do not consider that many of them are much better. They are in a state of vassalage; they cannot tell the truth if they felt so disposed. People talk very loudly about liberty; but there are very few who comprehend its true principles. There is a species of bondage that is associated with every grade of society. It is with the mercantile community, the editorial fraternity, the political world, and with every body of men you can associate with, up to members of Congress and the President of the United States. There are yokes made for men of every grade to put their necks into; and every one bows down to them willingly, and they are driven in their turn according to circumstances.

In the mercantile world there is what is called the credit system, which I consider one of the greatest curses that was ever introduced among men. Some will set up a small groggery or grocery; they go into debt to those who have a bigger groggery, or to a man who can, perhaps, buy a barrel of whisky at a time, or a few pieces of calico. These little merchants are in debt to some larger ones in St. Louis; those to merchants in Cincinatti, New York, and New Orleans; and they are in debt to larger houses in England, France, Germany, and other places.

They all bow the neck: they are all trammeled and bowed down with the same chain. People talk about our credit not being good lately. I hope to God nobody will credit a "Mormon." We don't want anything on credit. I want us to live as we can live; and if we cannot live without going into debt to our enemies, let us die—never put our heads under the yoke.

The same thing exists in other branches. You may take a constable; he has got to pledge his honour to support such a man, no matter whether he keeps a doggery, a groggery, or whether he is an honest man or a rogue. Then a number of those support some other man that is more elevated, if there is any elevation in such doings. Then those other "elevated" ones form combinations and clubs, and sustain others; and so on, until you get up to the President of the United States. All are pinioned, and their tongues are tied.

There is Fremont, that great man, who could not lead a few men over these mountains without starving them to death. A few men, understanding his position, got him cooped up in New York, so that he could not be

seen without coming at him through committees and checks, bars and bolts, lest he should speak and people find him out; and after all their great care, he came out at the little end of the horn: he was not elected.

When a President is elected, a crowd of men press around him, like so many hungry dogs, for a division of the spoils, saying, "Mr. President, what are you going to do for our town? Remember, here is Mr. So-and-so, who took a prominent position. We want such a one in such an office. And, finally, after worryings and teasings, and whining and begging, some of those little men, mean, contemptible pups, doggery men, broken-down lawyers, or common, dirty, political hacks, bring up the rear, swelled up like swill barrels; they come to the table for the fragments, and, with a hungry maw and not very delicate stomach, whine out, "Won't you give me a place, if it is only in Utah?" In order to stop the howling, the President says, "Throw a bone to that dog, and let him go out;" and he comes out a great big "United States' officer," dressed in a lion's garb, it is true, but with the bray of an ass. He comes here, carrying out his groggery and whoring operations, and seeking to introduce among us eastern civilization.

The people here, however, feel a little astonished, some of them, although they are not very much astonished at anything that transpires; and when they look at him, they say in their simplicity, "Why, that man is acting like a beast." His majesty, however, swells up, struts and puffs, and blows, and says, "You must not insult me: I am a United States' officer; you are disloyal. I am a United States' officer; don't speak to me." Of course you are, and a glorious representative you are.

I did start once to write a history of the judges sent to Utah; but I did not get through with it. You know we have the history of the judges in former days. If I had only had time, I would have liked to have written a history of the judges of Israel that came out from the Ammonites and Moabites down yonder.

There was one man here whom you considered one of the most honourable men among your judges. I refer to Judge Shaver. I do not know much about the man; he was spoken highly of, and a great deal of ceremony made at his funeral. I was on board of a steamer coming up to Florence, when some gentlemen got to talking about the "Mormons." One man said, "I was there a year and a half, and I know them to be as good, peaceable, and quiet a society as I ever was among; but there is a pack of infernal scoundrels sent among them by the Government, that are not fit to go anywhere. A man, by the name of Shaver, was sent there, and he lay drunk around our town six months before he went there!" Thinks I, if that is one of the best, then the Lord have mercy on the rest.

With regard to office-hunters, they are in bondage to each other; and even the President of the United States is trammelled, bound down, and no man has the manliness to say, I dare do as I please.

These things are so in a monetary point of view, in a religious point of view, and they are so in a political point of view, and in every way you can view it. Every man bows down his neck to his fellow, and they have their parties of every kind in the United States; and every man must be true to his party, no matter what it is. Politicians are bound by their parties, editors by their employers, ministers by their congregations, merchants by their creditors and Governors and President by political cliques. Divisions, strife, contention, and evil are everywhere increasing,

and there is little room for truth in the hearts of the people.

I believe, notwithstanding, there are thousands of honest people in the United States; but so much evil prevails, and so much corruption, that it is next to impossible for them to discover the difference between truth and error.

Our preaching does not seem to have any value or effect on the minds of men at all, scarcely. You can revise, renovate, regenerate the Saints; but come to take hold of the world, and preach to them, it is like idle tales to them. As I have said, talk to them about the Bible, and they will tell you it is an old-fashioned, old fogy affair, with very little exception.

I have laboured myself, as the rest of the Elders have, and the general result, wherever we have preached the Gospel, has been the same. I remember, in old Connecticut, the land of steady habits, some few embraced the Gospel, and one or two we had to cut off from the Church in a week or two after. There was one old lady, a farmer's wife; she believed, and her husband treated us kindly, and they got a place for us to preach in, &c., and after listening for some time, said she would give anybody five hundred dollars to prove "Mormonism" untrue. I said I would do it for half of that sum: if she wanted a lie, she should have it.

In the neighbourhood of Tom's River, a number came into the Church; some have stood, and some have not: they are doing pretty well there. There was as good a Church when I first went there as I found in the East. There was also another in Philadelphia. In New York, when we went there, we found a people that called themselves "Mormons." I called a meeting, and there was only two that I would acknowledge as such. I told the rest to go their own way; told them what I acknowledged to be "Mormonism," and, if they would not walk up to that, they might take their own course.

Since then, a great many emigrants have come from the old countries—from England, France, Germany, Denmark, and other places. They form quite a body: there are now five or six hundred. At Philadelphia and around there, there have been some few brought in; but most of the Saints there are those who have come in from England and other places.

It is almost impossible to produce any effect on the feelings of the people. In New Jersey, I held several days' meeting, to see if something could be done. They turned out in great numbers; "Mormonism" was popular; as many as 200 carriages were present. We were treated well, and preached faithfully. Somebody came and set up a little groggery, and it was removed forthwith. Was anybody converted? No. They turned their ears like a deaf adder to the cause, and that is the general feeling, so far as I have discovered.

They do not love the truth. In most of these places they have rejected the Gospel, and they listen not to the voice of the charmer, charm he never so wisely. Many asked about their friends, and if their was any speculation on foot. I could get thousands to immigrate to this Territory for speculative purposes; and committees waited on me to learn what inducements are held out to settlers. I could get thousands to come here, if we would give them good farms, and furnish them cattle, and work their farms for them until they got started, and let them carouse around, and have all the lager beer they could drink.

Those who love the truth are scarce. There are, however, a great many scattered all over the United States, who believe "Mormonism" is truth, and have not moral courage to

embrace it; but if it is policy, they dare once in awhile say a few words, but in a kind of milk-and-water way: they dare not say much, because it is unpopular; and many dare not read a "Mormon" paper; it is unpopular.

I have met men in the world as much my friends, apparently, as those that are in the Church; and they have handed out means to me when I was in need. One man wrote to me that he would be glad to see me; but if I would not let the people know who I was, he would be obliged to me. I told him I did not go to such places, for I was a "Mormon," outside and in, and I could get along in the world by holding my head up, and I despise men who will go crawling and cringing around.

In relation to things that are now transpiring in the United States, I suppose you have later news than I have. The mail team passed me on the road, but it had no mail. In relation to any policy that may be pursued here, I feel it is just right. I know that President Young and his brethren associated with him are full of the spirit of revelation, and they know what they are doing. I feel to acquiesce and put my shoulder to the work, whatever it is. If it is for peace, let it be peace; if it is for war, let it be to the hilt. It has got to come some time, and I would just as lief jump into it to-day as any other time.

We are engaged in the work of God in rolling on His purposes; and if we live, we live to the Lord; and if we die, we die to Him. The Lord has put His hand to the work, and all the potentates of the earth and their power cannot hinder its progress. The work is onward, and in the name of Israel's God it will roll on, until the kingdoms of this world shall become the kingdoms of our God and His Christ.

We are gathering a nucleus for a kingdom here that is bound to stand for ever—

> "While time and thought, and being last,
> And immortality endures."

All is peace,—and I feel like shouting, Hallelujah, hallelujah; for the Lord God omnipotent reigneth, and all nations shall be subject to His sway.

I have talked longer than I thought I should.

There is one thing further I would like to say a few words upon. Brother George A. Smith, Dr. Bernhisel, and myself were appointed as delegates to go to Washington. I have never yet inquired what the First Presidency thought about our proceedings there. I was in Washington several times, and counselled with my brethren on the subject of our admission. We counselled with some of the most prominent men in the United States in relation to this matter; and those that dare say anything at all, dare not, if you can understand that.

That was about the feeling. We need not say much on this matter; but I believe that brother George A. Smith and brother Bernhisel laboured with indefatigable zeal to the best of their knowledge and intelligence to accomplish the thing they set about; and I did, while I was with them. But it was not necessary for me to remain there; and I told the brethren, if I was wanted, by sending me a telegraphic despatch, I would be there in a little time. I believe these brethren did all that lay in their power.

While speaking of the acts of the Elders, I remember remarking to brother Bernhisel that a set of men could not be found on the face of the earth that would go with the same talent and ability, and act with the same disinterestedness and zeal in the performance of whatever is required of them.

I have counselled with them, and that is the feeling and testimony I

have to bear concerning them. When they get together, their feeling is, How can we best promote the cause in which we are engaged? Can a cause sustained by such men sink? Can the cause sustained by the power that sustains them sink? No. The truth will triumph, and shall roll forth until all nations shall bow to its sceptre.

I pray God, in the name of Jesus, to bless you and guide you, that we may be saved in His kindgom. Even so. Amen.

APPROVAL OF THE PROCEEDINGS OF THE DELEGATION TO CONGRESS—CONDITION OF THE PEOPLE OF THE WORLD, ETC.

Remarks by President Brigham Young, made at the Bowery, Great Salt Lake City, August 9, 1857.

So far as I am concerned, with regard to the performance of duties by the Elders of Israel—the duties which have been placed upon them and required at their hands upon their missions—for the gratification of the brethren just referred to by Elder Taylor, I will say, If there has been nothing hitherto expressed here manifesting the feelings of the First Presidency of the Church and the members in general on this point, I can answer for the people, by asking and answering a question.

Brother Taylor, brother George A. Smith, and brother Bernhisel, did you do your duty in Congress in reference to presenting our petition for a State? I think that I can answer for this Committee, as well as for the people, and say that they discharged their duty manfully and satisfactorily to their God and to their brethren. I can answer for the people, and say that they are most perfectly satisfied with the labours of our Committee. When a man can say of a truth, "I have done the very best that I could in my mission," the heart of every Saint on earth acquainted with the circumstances, the angels in heaven, and our heavenly Father are all satisfied. There is no more required of us than we are capable of performing. The First Presidency are satisfied, and I can say that the people are satisfied.

With regard to the labours of brother Taylor in editing the paper called *The Mormon*, published in the city of New York, I have heard many remarks concerning the editorials in that paper, not only from Saints, but from those who do not profess to believe the religion we have embraced; and it is probably one of the strongest edited papers that is now published. I can say, as to its editorials, that it is one of the strongest papers ever published, so far as my information extends; and I have never read one sentence in them but what my heart could bid success to it and beat a happy response to every sentence that I have read or heard read. Brother Taylor, that is for you; and I believe that these are the feelings and the sentiments of all in this community who have perused that paper.

We are satisfied with the labours of

the Elders generally. True, it is not every one that knows and understands all things; it is also true that men are liable to falter and fail in their judgment; but that is nothing against the real character of the man, if he is doing the best he knows how. It is true that at times Elders need correcting, and they receive correction in this place. It is also true that, when you correct an individual in his errors and try to place him in better circumstances pertaining to judgment and discretion, it is annoying, it is grievous, it is painful to the sensation of that individual. It is very true that chastisements are grievous when they are received; but if they are received in patience, they will work out salvation for those who cheerfully submit to them.

If the time was that the Elders of Israel could not be chastened and corrected for their wrongs, and be set right, you may know that they have proved recreant to the faith. And if those who are appointed to lead this people dare not rise up and tell them of their iniquity and chastise them therefor, and teach them the way of life and salvation, you may know that your leaders have fallen from their station.

The Lord has bestowed the everlasting Priesthood upon the children of men for their salvation. It is not believed for a moment, by any person who believes in the Bible, that a man or woman can be saved in their sins. They have to be separated from their sins and iniquity; they have to put off the old man, with all his deeds, and put on the new man Christ Jesus. If ever we see the time that we dare not tell men of their evils, and correct them when in fault, you may despair of salvation in this kingdom.

One grand cause of the enmity entertained towards us by officials sent here by the General Government has simply been, that I take the liberty of telling men where they do wrong and wherein they do wrong,—both those who are in the Church and those who are out of it; and my brethren take the same liberty. If men do evil, we tell them of their meanness; whereas, in the other portion of our Government, men dare not speak their minds. They are tied up, bound up; they are in fetters and chains in every particular—as much so as brother Taylor has told you, and a great deal more. He said that if a man was found in Congress who dare speak in favour of innocence, justice, truth, and mercy, he dare not speak. If there were any there, when our petition was expected to be presented, who felt in their hearts to favour it, they dared not open their mouths in favour of its being granted; for if they spoke at all, they must speak according to the popular notions of the people; they must go with the tide of popularity.

This is the case with the whole world; but we are chosen out of the world. And if we accept salvation on the terms it is offered to us, we have got to be honest in every thought, in our reflections, in our meditations, in our private circles, in our deal, in our declarations, and in every act of our lives, fearless and regardless of every principle of error, of every principle of falsehood that may be presented. We have no difficulties with our Government: we never have had any difficulties with any government under which we have lived. But there has been a difficulty, and what is it? The "Mormons" have got something that the rest, of course, have not, "and we will kill them out of the way; we will not have them."

As brother Taylor has said, speaking of the wisdom and power exhibited by the people of the world, there are men of talent, of thought, of reflection, and knowledge in all cunning mechanism: they are expert in that, though they do not know from whence

they receive their intelligence. The Spirit of the Lord has not yet entirely done striving with the people, offering them knowledge and intelligence; consequently it reveals unto them, instructs them, teaches them, and guides them even in the way they like to travel. Men know how to construct railroads and all manner of machinery; they understand cunning workmanship, &c.; but that is all revealed to them by the Spirit of the Lord, though they know it not.

You can find in the minds of the people most admirable intelligence in things pertaining to the world; but when you touch the intelligence that pertains to other worlds, to the kingdom of heaven and heavenly things, they are dark as midnight darkness—so dark as this, that, let ever so good a thing be revealed to them, no matter how good for a nation, a people, a community, or an individual—let a man have it revealed to him how he can benefit the whole nation, they turn around and deny God in it. They are so dark as that, when they never received a particle of intelligence but what came from God. They are filled with darkness.

Instead of wishing injuries to come on them, my heart is pained for them when I behold their situation. They are drunk, not with strong drink, but with their own anger, and rage, and the spirit of the enemy which they have received. They are as wild as California horses. When a lasso is thrown on them, they will run madly against a fence, or a stone wall, or over a person, or anything; they are frantic, and would break their own necks. It is just so with the inhabitants of the earth, and especially so with our Government; and they are hastening with all possible speed, with the larriet around their necks, to jump the precipice and destroy themselves.

I can tell you one thing that I know concerning the inhabitants of the United States. It has come to this, that the honest among them—men, women, and children, have dreams foreboding evil. The visions of their minds are troubled; they are in sorrow; they feel melancholy, and have a presentiment that something evil is going to befall the people. And if you could discern the thoughts of their hearts this day, you would probably find millions of such persons in our Government. When they reflect upon the maddened zeal of the leaders, they know that they can endure but a little while, and query, "What will come?" What will the Lord bring on the people—upon this happy government? What evil catastrophe is about to befall us? Will there be war? Will we fight the "Mormons," and will the Lord give the "Mormons" power to fight against us? Will the North make war upon the South? Will they take the sword one against the other? What will become of us? These forebodings are upon the people. They have dreams in the night which frighten them, and reflections in the day-time which give them sorrow; and they are harrassed from day to day. They are to be pitied; for sorrow, woe, destruction, shame, and misery await them. I am sorry for them: they are to be pitied—to be prayed for.

Almost every man that has come from the East of late is telling you the political feelings and desires of the Government towards this people. Brother Taylor has just related that a gentleman he met on the road remarked, "What! can you 'Mormons' fight the United States? Can you contend with them? You had better take a more specific policy than you have. Do not speak about the President, nor about any of the officials." We shall talk as we please about them; for this is the right and privilege granted to us by the Constitution of the United States: and, as

ministers of salvation, we shall take the liberty of telling men of their sins.

I shall take the liberty of talking as I please about the President of the United States, and I expect that I know his character better than he knows it himself. I will tell you in a few words a little of it. James Buchanan, who is now sitting in the chair of state, and presiding over this great Republic, is naturally a passive, docile, kind, benevolent, and good man,—that is his natural disposition, I will venture. Arouse him, and he has been a man who could make flaming speeches. He is now bound up; they have the fetters upon his feet; he is handcuffed; his elbows are pinioned; he is bound on every side, and they make him do as they please. Is he obliged to do so? No.

Is a man fit to be President of the United States, who will bow and succumb to the whims of the people? No. A President should learn the true situation of his constituents, and deal out even-handed justice to all, utterly regardless of the clamour of party. Suppose the President to be under the clamour and dictation of several parties, he would order out a company to-day, and to-morrow call them back; he would make a decree to-day, and next week revoke it and make another to suit another party. He ought not to pay attention to any party, but consider the nation as a family, and deal out justice and mercy to them equally and independently.

I wish that Hickory Jackson was now our President; for he would kick some of those rotten-hearted sneaks out, or rather order his negroes to do it. If we had a man in the chair who really was a man, and capable of magnifying his office, he would call upon his servants, and order him to kick those mean, miserable sneaks out of the presidential mansion, off from its grounds, and into the streets. But the President hearkens to the clamour around him; and, as did Pontius Pilate, in the case of Jesus Christ, has washed his hands, saying, "I am clear of the blood of those Latter-day Saints. Gentlemen, you have dictated, and I will order a soldiery and officials to Utah." It is said in the Bible, that whosoever ye yield yourselves to obey, his servants ye are. The President has yielded himself a servant to cliques and parties, and their servants he shall be. And all that has been spoken of him by brother Kimball, in the name of Jesus Christ, shall come upon him.

Do you think that we shall be called treasoners, for rebuking him in his sinful course? Yes. Talk of loyalty to Government! Hardly a man among them cares for the Government of the United States, any more than he does for the useless card that lies on the table while he is playing out his hand. They disregard the Constitution as they would any old fable in any old school book. Scarcely a member on the floor of Congress cares anything about it.

While brother Taylor was referring to the conduct of officers of the Government, to the pistols, bowie-knives, the oyster suppers, the pleasant little knick-knacks, and this, that, and the other, I was reminded of a circumstance that transpired in the region of the Salt Works in the State of New York. In that section there was a place called Salt Point, one of the roughest in the world for drunkenness, gaming, fighting, and cursing; and within a few miles from Salt Point was a place called Onadaga Hollow, and the people in those places used to be in a constant strife to see which should act the worst. As a man named Thaddeus Woods, who had become considerably wealthy by making and selling salt, was going from Onadaga Hollow to Salt Point, he stopped at a tavern, half way

between the two places; and when he and his travelling companions had rested themselves and fed their horses, Woods told one of his teamsters, who was one of the wickedest men to be found in those two places, that he would treat him if he would say three of the wickedest words that he could think of. The man agreed that he would; and when he had the attention and eyes of the company fixed upon him, he shouted out "Onadaga Hollow, Thad. Woods, and Salt Point," remarking that those were three of the worst words that he could think of.

Brother Taylor says that language cannot express the conduct, the feelings, and the spirit that are upon the people in the States. Well, suppose you take up a labour and swear about them, what are the worst words that can be spoken? 'Nigger stealing,' Mobs or Vigilance Committees, and Rotten-hearted Administrators of a Government are three of the meanest and wickedest words that can be spoken. I expect that somebody will write that back to the States, as being treasonable, because spoken by a Latter-day Saint.

With regard to the present contention and strife, and to our position and situation, there are few things to be considered, and there is much labour to be performed. Let the Saints live their religion; let them have faith in God, do all the good they can to the household of faith and to everybody else, and trust in God for the result; for the world will not believe one truth about us: I tell you that the Government of the United States, and other governments that are acquainted with us, will not believe a single truth about us. What will they believe? Every lie that every poor, miserable, rotten-hearted curse can tell. What are we to do, under these circumstances? Live our religion. Are you going to contend against the United States? No. But when they come here to take our lives solely for our religion, be ye also ready.

Do I expect to stand still, sit still, or lie still, and tamely let them take away my life? I have told you a great many times what I have to say about that. I do not profess to be so good a man as Joseph Smith was. I do not walk under their protection nor into their prisons, as he did. And though officers should pledge me their protection, as Governor Ford pledged protection to Joseph, I would not trust them any sooner than I would a wolf with my dinner; neither do I trust in a wicked judge, nor in any evil person. I trust in my God, and in honest men and women who have the power of the Almighty upon them. What will we do? Keep the wicked off as long as we can, preach righteousness to them, and teach them the way of salvation.

Some speak of the nations now on the earth forgetting God, they have not forgotten Him, for they have never remembered Him. They have not departed from His ways, for they never found them; they have not lost faith in Him, for they never had any. There are men sitting here who were brought up Christians, who were trained to believe in the sacred words of truth contained in the Old and New Testament. What were you taught by your priests, your fathers, mothers, and associates, with regard to God? How many anxious hours I have experienced in my youth, to know, see, and understand things as they were and as they are. Did I ever see a man who could instruct me in those matters, until I saw Joseph Smith? I never did. And after I had made a profession of religion, I would ask the most powerful preachers whether they knew anything about God—where He is located, where Heaven is, and where Hell is, who is the Father, who the Son, and what the distinction is between them, who is Michael the archangel, who is Gabriel, and so on.

Could they tell a thing about it? No: and I am a witness that no man in Christendom knew anything about it, unless it was revealed by the Spirit to him.

I may say that many had revelations from God, but they had not the keys, and rights, and knowledge, and system of the religion of God. John Wesley was a good man, and so were thousands of others. Will they be saved? They are saved. You know what my doctrine is with regard to this matter. Every man will be judged according to the deeds done in the body. Did they know anything about heaven, or God? No, they did not. Could they even explain one of the first simple lessons in the religion we believe, with regard to mortal man? Could any of them explain what the soul of man is, when it is written in the Bible, and they have read it thousands of times? No.

I have heard men preach hours upon the soul of man; and one of the smartest men that I ever heard preach, wound up a long discource by saying, "Finally, brethren, I must come to the conclusion that the soul of man is an immaterial substance." I have sat days and weeks, and months, and years to hear men explain the things of God; and what did they know about them? Nothing.

We have the keys of the priesthood and the words of eternal life, and understand them, and what manner of persons ought we to be? We ought to live our religion, believe in our God, love and serve Him, be faithful to Him, to one another, to all our covenants, and keep the devils from killing us as long as we can, and that is just as long as we have a mind to.

I recollect saying to a certain official here—one who wanted a few Indians for killing Gunnison, 'If you want them, I will put them into your hands.' They were presented to him, but he dared not take them. I told him at the time of the conversation, that there might be some thirty of those Indians; but, if the United States should send 50,000 of their troops here they could not get one of them, if they had a mind to keep out of the way; and he believed it. I suppose you would like to know upon what principle? Like some of brother Taylor's honest men that he thought he had found in the States, who, when he thought that he had found them, and went to put his hand upon them, were like the Paddy's flea—they were not there, they were somewhere else. That is the reason why they could not get the Indians. There is the same reason why they cannot get us, until we have a mind to go them.

Do you wonder that the world is angry at us? No; for the time must come when your faith must be tried. Can the Lord take this kingdom and separate if from the kingdom of darkness? Can He bring it forth to establish His work upon the earth as extensively as the Prophets have prophesied, without separating us from the kingdoms of this word? You say, No. How is he going to do it? You have seen how, so far. In the days of Joseph, a string of guards was set around him on every side, lest he should have communion with the remnants of Israel who are wandering on the plains and in the kanyons of this country. Those guards fought us, whipped us, killed our Prophets, and abused our community, until we are now driven by them into the very midst of the Lamanites. Oh, what a pity they could not foresee the evil they were bringing upon themselves, by driving this people into the midst of the savages of the plains. And here am I, yet, Governor of Utah.

Do you wonder that they are angry? Five years ago I told them that I should be Governor as long as the Lord wanted me to be, and that all hell could not remove me. They

have tried during those five years to remove me, and I have had to appoint a Secretary for this Territory three times in that period; for the ones appointed by the President absconded from the Territory. And the prospect now is, that I shall still have to be the Governor—that I shall again have to preside over the Legislature, and that Captain Hooper, whom I appointed Secretary, will have to continue in that office.

God bless you. Amen.

ORGANIZATION—DESTRUCTION OF ZION'S ENEMIES—ONENESS OF SPIRIT IN THE PRIESTHOOD, ETC.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, August 2, 1857.

I have appreciated brother Elias Smith's remarks. He has stated things as they are, according to my knowledge. I have been acquainted with him some twenty-three or twenty-four years. He is our Judge in this county, and I can say to his praise that he is one of the best Judges we have in the Territory; and my prayer and wish to God is that we may not have a swore Judge from this time henceforth and for ever, and that we may never have any Judges in this Territory but men of our own choice, and that we may never have any person to preside over us in the capacity of a Governor of this Territory but the man of our own choice. [Voices: "Amen."] And I can say further, we never will. [Voices: "Amen."] I have my reasons for this.]

This people here are the people of God. Here, in the Territory of Deseret, is the kingdom of God, and here are all the officers pertaining to that kingdom; and here is an organization that is organized after the order of God, and it is organized after the order of the Church of the First Born.

Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever.

Now mark it—that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this

work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine; and if we keep His commandments and receive the Spirit of God, the Holy Ghost, it is that nourishment that comes down directly from the Father, from Jesus Christ, the true vine.

And as President Buchanan, the President of the United States of America, holds the keys of the government of this whole nation, so Brigham Young holds the keys pertaining to this Church and people.

Well, do I suppose, when I reflect, that troops are being sent here without President Buchanan's permission? No, not for a moment: he has permitted it. We are a poor, isolated people, driven over one thousand miles from our native land, and many of us have been driven and broken up five times; and he and his coadjutors have acknowledged it and have said pointedly there could nothing be done for us as a community: and here we are, after sending forth our men, the Elders of Israel, and redeeming this land from Mexico. They are now designing to come with troops to break us up and to kill our Prophets, and our Apostles, and our Elders.

Brethren, I will tell you one thing, and you may be sure of it, as the Lord God lives, and as my soul lives, that nations that raise the weapons of war against this people shall perish by those weapons. [Voices: "Amen."] Every nation, every tongue, and every people shall perish, and every man and woman that gives consent to it. [Voices: "Amen."] You may "Amen" to the whole of it, for it is true. Go and read the Book of Mormon, the Prophets, and the revelations given to Joseph the Prophet; and you will learn that God has said that every nation and every people on this earth that will not serve Him shall be destroyed.

This is the kingdom of God. When they fight us, they fight God, and Jesus Christ, and the Holy Ghost, and they fight all the Prophets that have been from the creation down to the present time. Why? Because Joseph was the last Prophet; God spoke to him, placed the keys upon him, by Peter, James, and John. Do you suppose they did it without having authority from Jesus? No; Jesus told them when to do it, and told them who the man was; and Joseph, the Prophet of the living God, placed those keys on brother Brigham.

The Father told Jesus when to go and again commit these keys to men on the earth; Jesus told the Twelve when to do it; Joseph told Brigham when to do it. Now, look at it naturally, and you will see that every man and woman that raise their hands against this people will be destroyed, and that without remedy.

Set your heart at rest, then: you need not be troubled, nor frightened at all; for as the Lord liveth, and we live, we will prosper, and we will come off victorious. [Voices: "Amen."] You know we have to stick in an *if*—if you live your religion, and will do as you are told, and become like the clay in the hands of the potter.

Who are you to be subject to? You say you are willing to be subject to God—to Jesus Christ. You are willing, if Peter came along, to listen to him. Well, Peter is here, John is here, Elias is here, Elijah is here, Jesus is here, and the Father is here. What! in person? If not in person, their authority is here, with all the power that ever was or ever will be to seal men and women up to everlasting have—seal them on earth and in

heaven, by the power of Elijah, which is upon brother Brigham; and it is on every man he authorizes.

Joseph had those keys and powers directly from those men, and we received them from Joseph; so you see we are legal heirs to the kingdom of heaven. You have got to be subject to these powers that be; for there is no power only that which is ordained of God. You have to listen to that.

Can we be Saints by having our own will, our own way? Brother Elias has been talking about that this morning, how he has felt that will that was in him. Gentlemen, he has not been easy to handle and place upon the wheel; if he had been, he would have been filled with almighty power, even the power that was upon Joseph and Brigham, and upon every other good man in this Church; but he is going to walk up henceforth; he aint going to stand back any more. He is akin to brother Joseph, and Joseph is ashamed of his own kindred that will not step forth and be valiant, and God is ashamed of them.

Be passive in the hands of God, in the hands of His servants, as clay in the hands of the potter. How is that? How can the servants of God mould you, fashion you, and prepare you to become moulded and fashioned after the likeness of God, unless you are passive?

If you go into the adobie yard, you may see men engaged in the business of adobie making, and you can see them moulding adobies out of the elements. Suppose that clay would not be passive, but would have its own will, and not be subject to the moulder of the adobies, he could not mould them, because the adobie would not let him mould it.

When I carried on the pottery business, I used to take a good deal of pains to get good clay, and hauled it a long distance, and then I always immersed it before I put it into the mill to grind it. Why? To make it passive; and I mould, grind, and grind it again, until it becomes passive; then I took it out of the mill, and carried it into the shop, where it was kneaded as you would a cake, and then put on to the wheel and turned into a vessel unto honour. Did I ever design to turn a vessel unto dishonour? No. If I did, I did not get any reward for it: I only got reward for those I moulded and fashioned according to the dictation of my master; and I presented them to him that he might receive them, as Jesus says—"Father, I have lost none of those thou gavest me, except the son of perdition."

Go into the blacksmith's shop, on this block, and you will find brother Jonathan Pugmire, the foreman. I go to him and say, "Brother Jonathan, make me an axe." He goes to work with a piece of iron that, the moment he tries to shape it, flies into a thousand pieces. "I can do nothing with that," says he; "I must get a piece of iron that will be passive, and then I will make you an axe that will be as keen as a razor." He gets another piece, and that begins to fly. It is not the fault of the blacksmith. "But," says the iron, "don't you handle me in this manner." He throws that aside: that has got to go back to the furnace again, to be melted and made into a loop, and that turned out into iron again, because it was not passive; and then it becomes passive by getting the snappish stuff out of it: it runs out with the dross. The dross, you know, is very brittle and snappish.

When you find a man or woman snappish and fretful, and not willing to be subject, you may know there is a good deal of dross in that character, because dross is brittle. That dross has got to come out.

Talking about trials, brother Elias says he did not come here with the

pioneers. It was pretty hard and laborious, I admit; but it was one of the pleasantest journeys I ever performed. Still there was a great deal of care and anxiety, especially on brother Brigham and those that helped him. Did we persevere? We did. We came here to the Valleys of the Mountains, and you have followed us.

Let me tell you, gentlemen, you have got to learn to be passive and be like clay in the hands of the potter, or be like a tallowed rag or wick before a hot fire: it becomes limber and passive, and you can tie it into a thousand knots, and it will not break.

Are you of that nature that you will not break and fly as though there were a hundred convulsions in you? You have got to come to that standard, as true as you ever become the true subjects and heirs of the kingdom of God. And let brother Brigham take a hundred men of that character, and I would give more for them than ten thousand people who are stiff in their own way; and he would take that hundred men and go into the mountains and whip out the world.

We read that one shall chase a thousand, and two shall put ten thousand to flight. We read that in the Bible. You have always heard it from the days of your youth to the present time. Do you appreciate it?

We will refer to Gideon, the Prophet of God, when his host was so numerous that he went and made a selection of three hundred men to put all his enemies to flight. That is in the Bible. For heaven's sake, believe that, if you won't believe me.

There was Daniel, a servant of God, one who kept His commandments; he was valiant, and his friends said to him, "Daniel, put down the window, or they will see you praying." "I will pray with it open," he replied; and he opened his window and prayed, and told them all that he asked no odds of them. "I will pray to my Father and God, who can preserve me in a den of lions, or in boiling hot oil, or in anything else, and He will sustain me while He will send you to hell, you poor devils." He had such confidence in his God.

Should not you have as much confidence in God as brother Brigham, Heber, or the Twelve Apostles have?—as much confidence in this vine as any branch that pertains to it? You should.

To gratify some who cry, "Oh, don't say anything, brother Heber,—don't say anything, brother Brigham, to bring down the United States upon us," we have at times omitted printing some of the remarks that might offend the weak-stomached world, and we have made buttermilk and catnip tea to accommodate the tastes of our enemies; but the poor devils are not pleased after all. Would they come any quicker if we told them that they were poor, miserable, priest-ridden curses, who want a President in the chair that dare not speak for fear those hell-hounds be on him?

God knew that Zachary Taylor would strike against us, and He sent him to hell. President Fillmore was the next man who came on the platform, and he did us good. God bless him! Then came President Pierce, and he did not strive to injure us. We hoped that the next after him would do us justice; but he has issued orders to send troops to kill brother Brigham and me, and to take the young women to the States.

The woman will be damned that will go: she shall dry up in the fountain of life, and be as though she never was. But there aint any a-going—[Voices: "There are none that want to go!"]—unless they are whores. If the soldiers come here, those creatures will have the privilege of showing themselves and of becoming debauched.

I tell you there is not a purer set of women on God's earth than there is here; and they shall live and bear the souls of men, and bear tabernacles for those righteous spirits that are kept back for the last time, for the winding-up scenery.

Will the President that sits in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and He will also curse his successor, if he takes the same stand; and he will curse all those that are his coadjutors, and all who sustain him. What for? For coming here to destroy the kingdom of God, and the Prophets, and Apostles, and inspired men and women; and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ, according to my calling; and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth. [Voices: "Amen."]

Am I afraid? No; but I am afraid to do wrong. I feel joy in my heart to be valiant and tell you the truth; and I pray that God my Father and his Son Jesus Christ may bring the evil upon them that they desire for this people.

Our enemies are crying out that we are confused, that we have rebelled, and that the Devil is to pay. I pray that God Almighty may bring that thing upon them that they have imagined upon us. But we are at peace and in harmony; we are worshipping and serving God. Will they overcome us? Never; no, never; no, never, while the earth stands, if we will stand up and be valiant.

I know that you never heard brother Brigham rebuke me for being valiant before this people. He says, "Let her go, Heber; let her slide." You never saw any other spirit in him in your life; and every other good man there is will say so and has said so; and they are the elect of God, and they will be saved.

But be wise, be wise, be still, as I told a man this morning. Said I, You are always talking, you talk to everybody, and think everybody our friends; but they are not. I have lots and scores of friends here, and so has brother Brigham, who, by their ignorance would destroy us from the earth.

You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it. If you do not keep the word of life you receive—that which proceeds from God, your minds never will expand, and you will always be barren, like unto a barren woman.

Now, receive the seed, as Jesus says; and if that seed takes root, it will grow, and swell, and sprout, and bring forth. What will it bring forth? Something like the character that produced the seed. If you plant corn in the field, and that corn is rooted out of the ground, it perishes, and don't produce anything. Receive the word and treasure it up in your hearts, and then you shall continue to receive the word of life, here a little and there a little; and you shall grow, and increase, and multiply, and no good thing shall be withheld from you.

Learn, above all things, brethren and sisters, to have a passive spirit, and be subject where you should be subject. I hear a great many say, "I am willing to be subject to brother Brigham, but I don't want to be subject to this one and to that one." Let me tell you, gentlemen and ladies, if you won't be subject to my words, and listen to them, and receive them, you will not be subject to and receive brother Brigham's words. How can it be possible for you to receive his words and reject mine?

Now, we will say brother Brigham is the head of this vine that has sprung

out in the latter days,—that is, the head of the vine that is upon the earth, that you naturally see; but Joseph was the head of the vine when he was here, and he is now, only you cannot see him: then I am connected to that vine, as one of brother Brigham's Counsellors; and then the Twelve, the Seventies, High Priests, and other officers. Now, just look at it. Why should you not listen to one man as much as to another connected to that vine; in case he produces the fruit of that vine? And they should know whether that branch is connected to the vine: they should know whether the fruit is the same as that produced by the head of the vine.

When I speak the truth, is it not the same as though brother Brigham spoke it? When I tell it as it is in the Lord Jesus Christ, what is the difference? I can go into my garden and show you apple-trees there with perhaps a hundred limbs which have apples on them. You may taste an apple from the first or head limb, then of the second, and the third, and the hundredth; and the fruit tastes just alike, because it all came from one tree, and the tree came from the root, and it is all one thing.

This is the principle; we should be connected one with the other, every Quorum in its place, and keep organized, and keep in our places, according to the order of the Church of the First Born.

Are we going to be preserved? Bless your souls! I have no more fears, if this people will live their religion, and learn to be passive like clay in the hands of the potter, than as though I was in heaven; for if I was there and rebelled, as Lucifer did, I should expect to be chastised and cast out with all those connected with me.

A great many suppose that when they get there they will be perfectly safe. You will, if you keep the commandments of God; but if you cannot learn to keep the commandments of God in Great Salt Lake City, how can you learn to keep them when you have to flee to the mountains? And if you cannot keep them here, how do you expect to keep them in Jackson County?—for we are as sure to go back there as we exist.

This Church and kingdom will reign triumphant; and when the United States take a course to bring us into collision, they will strive to take away everything from us that they have given us. What of it? We will make them the aggressors: they shall be the first men that shall rebel against God and against this people; and if we are not the aggressors, and we stand on the defensive, and they come upon us, and they fall into our hands, the Lord says, if they repent and we forgive them, our blessings shall be doubled unto us; so also for the second time: but if he comes upon you the third time, thine enemy is in thine hands; thou mayest do with him as seemeth thee good: but if he repent, and you forgive him the third time, then I will reward unto you a hundred-fold. But don't you forgive, unless brother Brigham does. If he says, Give them justice and righteousness, then it will be right.

Now, you need not sit here as judges, and judge brother Brigham. Good heaven! how does any one without any priesthood look when judging him and his brethren? He is capable of judging all things pertaining to this kingdom; for he has the keys of light and revelation, and God is with him. I cannot comprehend him, only in proportion to the measure of the Spirit bestowed upon me. Can brother Wells comprehend me? No, he cannot, nor never can, only as he has the same measure of the Spirit; and no man can comprehend his file-leader, except he has the same measure of the Spirit.

But let me walk in my place, and the sap that is in brother Brigham is in me; and the sap that is in me is in him: but can I measure any further than my capacity? No. Then what do you judge me for? God will lead brother Brigham; don't you be scared. He will give him revelation upon revelation; and when he says, Do this or that, God will sanction it, and he will bless all men and women that walk up to it, and curse every one that backs out.

Suppose I am partaking of the same spirit and nourishment that brother Brigham partakes of, and he is resting himself while brother Heber speaks, don't you see he speaks the mind of brother Brigham? You may see it has been so all the time, and it will be so for ever.

You have come to me, and I have given you counsel, and then you have gone to brother Brigham, and he has given you the same counsel; and when you have asked counsel of him, and then come to me, you say, "That is just as brother Brigham said to me." Do you suppose I could give any counsel contrary to his mind?

Well, then, let that Spirit and power be in our families, and I want to know what difference there will be? Brother Hyde, don't you never give counsel from this time henceforth but what would be the counsel of brother Brigham. Just so with the Seventies.

There is brother Pratt, in England, and the brethren that preside there: let those men do as the Spirit of God dictates them, without being carried off by some other spirit, and they will never go astray—no, never, although they are nine thousand miles from here. By taking this course, would you ever see a wife trying to pervert the way of her husband? I am talking about good men and good women. Would she do it? No: she would be one with him, even as I am one with brother Brigham.

Listen to the counsel of God and those men that are placed here; and if you will do that, I can promise you, in the name of Israel's God, and by virtue of my calling, that you never shall be swerved aside, and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves.

If I did not say that, you would be calculating that we were going to make a perfect servant and drudge of of our God, just as a great many of you wish to make of us. If you want a pound of coffee, or tea, or a pair of shoes, it is, "Come, brother Heber, go quick and get me what I want; if you don't, I will go and tell brother Brigham." Go, and be damned.

I wish that all such characters were in hell, where they belong. [Voice: "They are there."] I know it; and it is that which makes them wiggle so—the poor, miserable devils. They would make our Father and God a drudge—make him do the dirty work, kill those poor devils, and every poor, rotten-hearted curse in our midst. With them it is, "O Lord, kill them, kill them, damn them, kill them, Lord." It is just like that, and their course has just as much nonsense in it. We intend to kill the poor curses ourselves, before they get to the Big Mountain. And we are going to dig a cache, or take some natural one, and put all the whining men and women into it, and let them whine. We want to be released from such poor hellyons, and we will be; we won't have a murmurer or complainer in the House of Israel. If we go out to war, let them stay here, and let the Devil handle them.

How long is it, brother Brigham, since we first went to Kirtland? [Brother Brigham: Twenty-four years, this fall.] In September, 1833, we went to Kirtland and gathered with Joseph and the Saints. We had to go and buy guns, and stand in his defence,

in that early day; and we did it for months and months, to keep the hellyons from him in Kirtland, twenty-four years ago; and so it continued from that day to the day of his death; and it is just so now. They are trying to take the lives of brother Brigham and your leaders. It is their design, and the design of the President of the United States, with his cabinet, and of Congress; and all the priests there are in the world back them up. That is the truth.

Get the Spirit of the Lord, and stop your whining, every one of you. "Oh," says one; "I will leave you, if you don't wait on me as you have hitherto, and get me all the things I ask for." I wish you would: you could not please me better. Does that show such whiners have got integrity in them? A man or woman that has got integrity should have it, if there is nothing but a potatoe to eat. And if you have not a stocking to your feet, nor a gown, nor a petticoat, nor a short gown, you should be as true as the sun to the servants of the living God; and if you are not so under such circumstances, you would not be if you were loaded down with treasures.

It is true, I will tell you, the day of your being petted is past; and you have got to come to the crisis when the gate will be shut down between us and the United States, and that very soon, ladies and gentlemen; and if you don't get your test, you may say I am false. [President Young, in a crying tone, said, "There are no more ribbons coming here: what shall I do?"]

O dear, I want to know if we aint going to have any more ribbons? A great many of your hearts are on nothing else but ribbons, and fine dresses, and bustles, and fineries: you don't think of anything else. What is your religion good for, or your integrity? Did brother Brigham and Heber turn away from Joseph, because the Kirtland Bank broke, and the stores all run out, until there was nothing but an old dried-up johnny-cake?

Did we forsake him? No, never; and we never had anything except we worked for it and go it by the hardest licks; and our wives would think that they were very extravagant to get a piece of calico of six yards for a dress pattern; and they thought that there were too many puckers then: and now you have got to have six or eight breadths puckered up. Why don't you take some of those breadths out and make aprons, and not call on your husbands for new calico, &c., every week.

No man on the earth loves women better than I do. I love a good woman, one that has a good spirit; I love that woman that will strive to make me happy, and I love that son that seeks to please his father and mother; for he will make a good husband. I love that daughter that seeks to please her father and mother, because she will make a good wife.

You cannot help yourselves; the gate will be shut down directly, ladies. I am talking to you because it is customary in the States to address the ladies first; so, if you get it first, you must not be jealous of me. I respect our ladies; and there should not be a lady in the house of Israel but what should be like an angel to administer to her husband, and to pray for him, and to nourish him by night and by day, and watch his house and his pillow, and see that he is preserved in the last days.

We have got to go to work and manufacture our own clothing, our shoes, our stockings, our bonnets, our dresses, and everything we need.

I will refer you to brother Brigham's words. How many times has he said to you, Ladies, make your own bonnets at home, out of the elements that grow in the valley of Great Salt

Lake and in the regions round about. Why do you not do it? Tell about listening to brother Brigham! You look to-day as though you were listening to his counsel.

Many of the sisters presume to judge us. Say they, There is brother Kimball; his women have all got store bonnets, and ribbons, and laces, and this, that, and the other thing, brooches, jewellery, and feather beds sowed under their arms. Aint we just as good as they? Yes, if you do as well as they do.

I won't say anything about anybody else's family, only my own. Are you listening to brother Brigham's counsel? Some of you say, I am willing to listen to him. Well, listen to him, and listen to him for ever. I am under the necessity of laying out of my substance, and every dime I have got, and that I can get, that I would lay up for a little sugar, a little of this, and a little of that, that we actually need, a little butter and lard, that we grow in our midst; but instead of that, I have to pay every dime I can get for morocco shoes, for my women to wear to meeting; and they will wear out a pair while once going to meeting. [Voice: "Don't you wish they earned them themselves?"] Yes, I pray that you may have to earn them with your own fingers, or go without them. I pray that prayer, and I know it will come to pass.

I am defending brother Brigham here, and that by the Holy Ghost and the dictation of the counsel he received from the Father, and the Son, and the old Patriarchs, and Prophets. You may go home, and say, Brother Kimball is hard. Go and say it as quick as you please. I ask no odds of any such people. I am independent of you; I know his feelings, I will preach his word, and the word of God that came through him; and that is all that will save you.

Do you want such things to cease? I just know it aint right. We ought to make our own leather, and we can make as good as can be made in the States; but no, we must have some States leather. We can make as good things here as can be made by any other people; but you want foreign fixings.

We have our Spanish fixings—a pair of spurs that will weigh seven pounds, ringing and gingling as though all hell was coming. Why don't you put them away? I want you to make an ox goad with a spike in the end of it, and ram that into your horse, and get this instead of spurs, and destroy a horse at once. I cannot keep a decent horse, neither can brother Brigham, or any other man; for the boys will kill them. Let them rest: they are as good as we are in their sphere of action; they honour their calling, and we do not, when we abuse them: they have the same life in them that you have, and we should not hurt them. It hurts them to whip them, as bad as it does you; and when they are drawing as though their daylights would fly out of them, you must whip, whip, whip. Is there religion in that? No; it is an abuse of God's creation that he has created for us.

[I do not think that many ever suppose that animals are going to be resurrected. When God touched Elijah's eyes, and he looked on the mountain, he saw chariots and horses, and men by thousands and millions. Where did they come from? There is nothing on this earth but what came from heaven, and it grew and was created before it grew on this earth: the Bible says so.

We grow peaches here, and they are created, and we send them to Sanpete. Don't they grow before they are sent? Yes, and everything that is upon this earth grew before it came here; it was transported from heaven to earth.

Let us us be merciful to the brute creation.

God bless you, brethren and sisters, and multiply you. Peace be with you, and upon this people, and upon your children, and upon every being on the Lord's footstool that wishes peace to Israel. [Voices: "Amen."]

The world is going to seek to destroy us from the earth. [Voice: "They will destroy themselves."] They will destroy themselves, as the Lord liveth, and the day of their destruction has come. [Voices: "Amen.] The Lord God will bring mildew on the nation that has afflicted us; for that nation shall take it first, and thence it shall go forth to every nation, kingdom, government, and state, and upon every town that shall lift their heels against God and this people. Amen.

PERSECUTION OF THE SAINTS—REDEMPTION OF ZION, AND THE DOWNFALL OF HER ENEMIES—A VISION, ETC.

Discourse by Orson Hyde.

It is with much pleasure that I arise, this morning, to address you, my brethren and sisters; and I hope to have your undivided attention, and to share liberally the benefits of your prayers.

My object is to enlighten your understandings, and to strengthen your faith, so far as I may be able. The responsibility of a public speaker in this Church is truly great, especially when his official standing and character are of such a nature as to give to his words a weight and an importance commensurate with the high position which he may be called to occupy.

The husbandman is ever desirous to procure the very best qualities and kinds of seeds to plant and sow in the earth. One principal reason is, he must himself eat of the products of the seeds that he plants and sows. So, also, the speaker that plants certain principles in the hearts of his audience must himself eat the fruits thereof sooner or later; and it should be our aim to avoid planting any principle in the hearts of our hearers, the fruits of which would set our teeth on edge, or shed upon us an inglorious reputation. Therefore, the fruits of any principle, true or false, inculcated by me, will as naturally and as necessarily fall to my lot, as the seeds of any grain or plant, when ripe, will fall back into the earth, from whence it sprung.

Truth, therefore, is my delight: and if I know and understand myself, I have no delight in anything else. Truth came from God as a precious magnet. It is a part of himself, and he who possesses it possesses a property that may be attracted, with its possessor, to the great source and fountain of truth—even to God himself.

True it is that we are here in the valleys of the mountains for the word of God and for the testimony of Jesus Christ; and it is also true that, after

being robbed and plundered of our worldly fortunes because of the hatred of an unbelieving world, excited against us because of our religion, we are exiles here to-day, having been denied citizenship in the States from which we came. Our Prophets have been cruelly martyred in cold blood, under the plighted faith of a great State for their protection from all unlawful molestation. We have seen how much such promised protection was worth in the days of Joseph and Hyrum; and would it be worth any more now? Rather trust in the God of Heaven, in these mountains, than in any such rotten promises that may be made only to beguile us and deliver us up to ignominious death.

The woman spoken of by John the Revelator as being driven or fleeing into the wilderness, after having brought forth the man-child, is said to be the Church by our wise orthodox commentators upon holy writ. Be it so. The Latter-Day Saints fled from the face of the serpent monster into this vast wilderness and desert, and it appears the serpent cast out a flood of water from his mouth to destroy the woman. This is highly figurative language; yet is there any one present who can favour us with a better solution of the matter than the waters or troops which the United States are now sending here to destroy us? God grant that the earth and the heavens also may help the woman!

Plausible may be the pretences of these troops; yet if their real object is not to persecute every man and woman that will stand by the Prophets and servants of God, and uphold them, then I do not read correctly the manifestations to me. How far they may be able to carry out their plans, time will determine.

Once, however, a man put forth his hand to steady the ark of God. It reeled to and fro. It was in a cart, drawn by oxen. Probably it might have pleased Uzzah better if it had been put into a stately carriage, drawn by two or four fine steeds; but he ventured to put forth his hand to steady the ark of God, and was smitten of God at once for his presumptuous interference with the affairs of the great I AM. I suppose there are seeming irregularities in the affairs of Utah that Uncle Sam does not like, and he puts forth his hand in the shape of an army to right up and steady the ark of God.

As the Book of Mormon has been brought to the notice of Congress, by a quotation from its pages, respecting a man having but one wife, unless commanded of God to have more; and though such command has been given to the Latter-day Saints, yet I omit comment thereon at this time, and proceed to give another quotation from the same book, which appears to have a bearing upon the present aspect of affairs. (Third European edition, page 28.) The Prophet Nephi, in vision, saw the vast multitudes of men upon the face of this land, America, and said that there were saved two churches only. The one is the Church of the Lamb of God, and the other is the church of the Devil; and whoso belongeth not to the Church of the Lamb of God belongeth to that great church which is the mother of abominations and the whore of all the earth.

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

"And it came to pass that I beheld the Church of the Lamb of God; and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters: nevertheless I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the

earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

"And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch as there were wars and rumours of wars among all the nations and kindreds of the earth; and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spoke unto me, saying, Behold the wrath of God is upon the mother of harlots; and behold thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the Devil, then, at that day, the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel."

In view of the sentiment contained in the foregoing quotation, I am led to believe that whatever branch of the great and abominable church shall lead the way to fight against the Lamb of God, will have a greater task to perform than they are aware of. It is not merely a little handful of Latter-day Saints that they have to contend with; but, it is with all the celestial powers. This, however, they do not believe; and, consequently, like the unthinking horse, they rush to the onset.

What a direct bearing the foregoing quotation has upon the present signs of the times! It is as correct as as though he was writing the history of the past. Is not this an evidence of of its truth? The scenes are rolling on in the very track of the prophecy; and while our eyes see, let us fear God, and be grateful to his name; while our enemies, having eyes, see not, but boldly rush on to destruction.

I feel disposed to bring to your notice other sayings of ancient and also of modern times, touching the events of these days.

The Book of Mormon, in a dozen places, tells the fate of the Gentile nations, if they shall harden their hearts against this work when it shall be brought to their knowledge; and also the fate of every one that shall fight against it or its followers: so I will not detain you with quotations upon this subject. You all know them, or ought to. Read the Book of Mormon.

In the month of December, 1833, soon after the Saints' troubles began, in Jackson County, Missouri, the Prophet Joseph had a revelation from the Lord respecting the Saints there, in which he says:—"Let them importune at the feet of the Judge (for protection and redress); and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding-place, and in his fury vex the nation, and in his hot displeasure and his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers—even in outer darkness, where there is weeping, and wailing, and gnashing of teeth.

"Pray ye, therefore, that their ears may be open to your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act—my strange act, and perform my work—my strange work; that men may discern between the righteous and the wicked, saith your God."

Did the Saints importune at the feet of the Judge and of the Governor? Yes, they did, in all humility and sincerity. What was the result? About the same as if you were to importune with the thief and robber to protect you from abuse and restore to you the stolen treasure. They heeded not the petition. Then importunity was made at the feet of the President, not only in writing, but also by the Prophet Joseph in person; and what did this avail? It elicited this answer:—"Your cause is just, but we can do nothing for you." Sovereignties must manage their own affairs. Congress nor the Executive can interfere. So the President heeded them not.

Now, when will the Lord's time come to vex the nations, &c.? It is not for me to say; yet it would be a time very opportune, when the nation shall begin to dictate to an organized State or Territory in matters of their own internal policy and municipal regulations. When we were in distress and trouble, the nation had no power to help us; but when we attempt to help ourselves and to rid our community of lying and corrupt men, then the nation can send her armies against us. Well, be it so. It is all right, and will hasten the downfall of the mighty image of Nebuchadnezzar; and the power that falls upon "this stone" will be broken, and the stone rejected by the builders will become the head of the corner.

As Joseph Smith has sealed his testimony with his blood, his testament is now of force; and I will quote again from a revelation given through him, on Fishing River, Missouri, June 22, 1834:—"Therefore it is expedient in me that mine Elders should wait for a little season for the redemption of Zion; for I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will fight your battles."

Although, here is a great and precious promise; yet do not suppose that we are to sit down in idleness or indifference and share this promise; but remember this common-sense, home-made scripture, "God helps those who help themselves." Therefore, let us neglect no duty on our part, but be ready, not only for the powers of this world and the powers of darkness, but for the day of judgment and eternal glory in the mansions of our God.

If armies from the East and from the West are approaching our Territory, to offer protection and removal to all who wish it, and to deal out death and ruin to all the balance, the hand of the Lord is in it. He will send forth his angels, and gather out of his kingdom all things that offend and that do iniquity. He may use any beings that he has made, or that he pleases, and call them his angels or messengers. The Devil himself is an angel of God, but a fallen one.

Again, the presence of an armed force will prove to ourselves, to God, and angels, which we possess the most of—the fear of God or the fear of man. We are commanded to fear not them that can kill the body, and after that have no more that they can do; but we are required to fear Him who is able to destroy both soul and body in hell. But there is one Scripture which says—"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." He will make the wrath of man to praise him, and the remainder

of wrath he will restrain. We have all got to die at some time, and why should we object to the time or the manner? If we are right before the Lord, and in the discharge of our duty, it matters not when or how we go hence.]

I will venture here to relate an open vision had by brother Stephen M. Farnsworth, of Pleasant Grove, Utah County, while he was residing in Nauvoo, previous to the death of the Prophets Joseph and Hyrum. Some may possibly think and say, it was manufactured for this occasion. But there are many here under the sound of my voice who heard brother Farnsworth relate the vision years ago. I will tell it as correctly as my memory will allow me.

In the spring of 1844, brother Farnsworth started out after dinner, to go to work on the Temple as usual. The sun shone brightly as he walked down Parley-street towards the place of his labour, when suddenly the sky became overcast, and a dizzling rain set in. He stood amazed, and saw a tumult and excitement among the people about the Temple, and a great excitement in the lower part of the town. He wondered what it could mean. Presently he was told that the Saints had to leave Nauvoo and take a great journey to the west. So great was the journey that it seemed almost impossible for him to perform it. Now he could see numerous trains of covered waggons and teams crossing the Mississippi River, and bending their course westward as far as the eye could reach. He also hitched up and joined the trains, and the journey did not seem so arduous as he first anticipated. He saw the Twelve Apostles in the crowd; but saw neither Joseph nor Hyrum.

They journeyed westward a great distance, and finally came to a place where they intended to locate. They stopped, and began to make improvements: but distress and starvation stared them in the face, and it really seemed to him that they must perish; but soon there began to be plenty of everything to eat, &c. This lasted quite a time: then there began to be scarcity again, and famine seemed to prevail; yet he saw none die of starvation, yet great distress among the people. Then there began to be plenty again—enough to eat of everything desirable. The people all appeared in one place, with large, strong hoops around them in a body. The Twelve followed brother Brigham with mallets and fierce countenances, and vigorously drove those hoops upon the people until it did seem that they would be pinched or squeezed to death. Still they resolutely continued to drive the hoops. Dark clouds now began to arise, and a general gloom prevailed. The hoops were all the time being driven tighter and tighter.

About this time, an army or force of the enemy came into the neighbourhood and offered protection to all who wished it. The darkness of the clouds, and their awfully-threatening aspect are now past description. The people burst those hoops and sallied out like a flock of sheep, and more than one-half of them went to the enemy for protection. The scene was so awfully frightful that he was just on the eve of flying himself; but a thought ocurred to him to hold on a little longer. He did so. Dark, angry, and frightful were the clouds, indeed! Now is your hour and the power of darkness! Presently the cloud over the Saints burst, and light beamed upon them.

This cloud rolled off upon the enemy and those who had fled to them for protection: and oh! the scenes of death, lamentation, and mourning that occurred in the enemies' camp beggar all description. The burning wrath of earth, heaven, and hell, in fiery streams of molten lava seemed to leave not one alive to tell the tale.

It did not stop here, but rolled throughout the United States, carrying the same desolation in its track. The faithful band of brethren left, then followed brother Brigham up into a large open cave, where there was everything good to eat and drink that heart could desire. The shouts of hosannahs! —the songs of praise and thanksgiving to God for the deliverance wrought for them rent the air and made the mountains echo the praises of our God. From this cave they journeyed, I need not say where; but, suffice it to say, no opposition had any effect upon them. The power of God was with them, and His voice was in their camp.

There is much more to this vision which I deem unnecessary to write. But after it was all over, brother Farnsworth came to himself, standing in Parley-street on a beautiful sunshiny day. No covered waggons or excitement in town or about the temple. When he came to himself, he concluded that his exercises were of the Devil, from the fact that he saw neither Joseph nor Hyrum in all the scenes; but it was Brigham, brother Kimball, and the Twelve. Before these scenes began to really take place, Joseph and Hyrum were killed at Carthage, and consequently were not seen by brother Farnsworth.

I relate this from memory, being some months since I heard brother Farnsworth tell it at his residence in Pleasant Grove; but, in the main, it is as he told me, so far as I have related it. There are those here to whom brother Farnsworth told it more than twelve years ago, and they know whether I tell it as he did.

I have considerable confidence in this vision, for two reasons. First, brother Farnsworth is a correct man: his character is without spot or blemish. Secondly, this vision corresponds with a hundred and one other sacred things written in ancient and modern times. And I may add a third reason, —it has all been fulfilled to the very letter, so far as time would allow.

I am fully inclined to believe that all these sayings, both ancient and modern, must mean something; and God will defend a people who trust in him—a people whose prayers are ascending up into His ears day and night for protection and redress. He will steady His own ark without the aid of voluntary service, and will signify the fact in unmistakeable terms to such as volunteer a crusade against him or his cause. Did not God create the heavens and the earth? Has he no rights? Must he have no voice in the affairs of this world, without being indicted, arraigned, and tried for treason?

If we cannot live by trusting in God, do we wish to live at all? What enlightened Latter-day Saint can see any charm in this world to chain or bind him here, when his hope and his trust are in Christ his Saviour? To talk about a religion to a Latter-day Saint that has no living Prophet or Apostle in it—that has no living God in it, who can and will speak to his creature, man, in this day, is to talk to him of an egg without meat, a body without spirit, an eye without sight, or an ear without hearing. To make a Latter-day Saint, or even a Mormon, if his heart were ever touched with the fire of truth, into any kind of orthodox Christian, would require as much faith and skill as it ever did to turn water into wine, or to feed five thousand men, women, and children with five loaves and two fishes.

After apostatizing from this Church, some may join some of the sects for popularity's sake, or for the sake of making money or a living, and profess to believe all about the God without body, parts, or passions: but secretly they say, You are fools—you are in the dark—you worship, you know not what. Scores of apostates,

that have left this Church and returned to it again, have confessed these very things. While they outwardly affect to believe the dogmas of the religious world, they secretly pity and despise. I mean such as are not past feeling.

Do our enemies object to some being frightened away from here by the glass of truth being held before them to enable them to see themselves as God sees them, and have become frightened at their own moral deformities and left? Will the time not come when none of the uncircumcised in heart or the unclean can enter the abodes of the Saints? If the old Prophets have told us the truth, such times must come; and if they now begin to be foreshadowed, think it not strange! "Zion will be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed." (Isaiah.)

I feel and know that I am a poor, weak, unprofitable servant, at best. My life is of no great value, when compared with the value and importance of this kingdom; and I have lately thought that it would be about the height of my ambition to lose my life to save that of some better man. I know not what I will do; but I pray God my heavenly Father that I may do my duty and honour His name and cause with my every and latest breath. I have tried to do right and to live my religion. I have sought the Lord day and night, and still seek Him, and by His grace shall continue to seek Him until I can fall upon His neck and embrace Him, and say, "Thou art my Father;" and He will say to me, "Thou art my son!" I have no righteousness to boast of. I have no oil to spare.

But if sore trials must come, even to the laying down of our lives, I do not know that I can ask for the time to be prolonged with any hope of being much better. I mean to be about as good as the light and knowledge I have will allow me. Full of imperfections as I am, my heart, soul, and spirit feel to bless the Saints with all who wish them well; and the enemies that would persecute the Saints—that would try to overthrow the kingdom of God on the earth, and ensnare the feet and shed the blood of the Prophets of God, let their blessings be turned into cursings, their prayers become sin, and the stain of innocent blood blast their hopes for ever, if they repent not.

Mormonism is true. The Priesthood of God is on the earth, and is destined to bear rule not only in heaven, but in the earth also; and likewise in every part of God's dominions. This makes the Devil and all his subjects angry at the Saints, and they wish to kill us off. Kill just as many and just as soon as God will let you. In this respect, I ask no favours of any man in this lower world. I ask God to be my friend, and to give me grace and strength to be His friend so long as I live in this world.

Ye Saints of latter day be humble, meek, and child-like. Be fearless and resolute. God grant unto you and me hearts of iron and nerves of steel, abounding with faith, hope, and charity, full of every good work, and no evil work. Pray in faith that God may guide our leaders aright, and that wise and profitable counsels may be given them for us, and we possess hearts to appreciate and obey. The Lord dictate the policy of his kingdom, and shield his faithful ministers from the snares of this world, and of death, until we shall have completed our earthly mission; and then may our exit shed a lustre upon the cause which our lives have been devoted to sustain.

IGNORANCE AND LOW CONDITION OF THE WORLD.—PAST EXPERIENCE, PRESENT POSITION, AND FUTURE PROSPECTS OF THE SAINTS.

A Discourse by Elder John Taylor, delivered in the Bowery, Great Salt Lake City, August 23, 1857.

In listening to the remarks made by President Kimball this morning, I felt myself very much edified, very much instructed, and very much blessed. In fact, where the Spirit of the Lord is, and the oracles of God dwell, there must of necessity be truth, intelligence, and certainty. Many of those things, as he justly remarked, that seem light and trivial, and of little importance to many, are pregnant with meaning, are full of interest, and are of the utmost importance to the Saints that dwell in these valleys, and to the world of mankind, if they would only pay attention to and be governed by them.

Mankind are, more or less, fond of paraphernalia, show, pomp, and parade; but the kingdom of God does not always come with "observation," as the Scripture says. The great and precious principles of eternal truth, like pearls and precious gems, are often hid from the view of the human family.

What is the reason that the world of mankind do not appreciate the principles that are so plain and so manifest to us? How is it that all of our friends, relatives, and associations, and the neighbourhoods where we have resided have not fallen in with the Gospel of Jesus Christ? Why is it that all these things have not been received and appreciated by the millions of the human family who have had precisely the same opportunities that we have had? It is because they do not appreciate them—because they cannot see and understand. The light shone in darkness and it comprehended it not; but to those who received it, it was life and salvation.

Why is it that a swine cannot discern the value of pearls, and tramples them under its feet? Because it does not understand,—it has not the intelligence, and does not comprehend the difference between the filth that surrounds it and precious gems. You might cast a precious jewel at a hog, and it would turn and rend you; but throw that to a man of understanding and intelligence, and he would ask for more. That is the difference. God has so ordained that strait shall be the gate, and narrow the way that leads to life; and but few there are that find it."

If the men of the world, if the princes and potentates of the earth, if the statesmen and great men among the nations could comprehend things as we comprehend them, could understand the Gospel as it has been revealed to us,—if they could know anything of our high calling's glorious hope, and of the principles that animate our bosoms, they would, many of them, lay down their honours and their thrones, and come down and ask for admission into this kingdom. But they have got to receive the kingdom of God like a little child, just the same as you and I, or they cannot enter it; they have got to enter by the door into the sheepfold; and

hence there is a test for every man to try him by; and hence the difference between us and them, and therefore a difference in regard to our views and position, which necessarily produce a difference in our feelings. They think differently, they speak differently, they look upon things in a different point of view to what we do. They look upon us as being enthusiastic, foolish, wild, and visionary, and among the rest as being polluted; and they would, forsooth, sympathize with us, some of them, and think we are in the most dreadful position of any people under the face of the heavens—that we are degraded and fallen. But they know not the spirit that animates our bosoms; they know not the hope that God has inspired in our hearts; they know not the things pertaining to the kingdom of God; they are as ignorant of them and of their own destiny as the brute beast which is "made to be taken and destroyed."

It was a very correct figure that the Apostle made use of formerly, when he spoke of men being as ignorant as brute beasts, which were made to be taken and destroyed. Man, holding a relationship with things that have been, with things that are, and with things that are to come, being an eternal being, having existed before, existing now, and destined to exist while endless ages shall endure,—when he understands his relationship to God, how he is associated with his progenitors, the position in which he stands to the Church and kingdom of God on the earth, the blessing he is able to seal on his posterity, worlds without end, and the great things he is destined to enjoy, if faithful,—there is as much difference between his views and the world of mankind in general as there is between midnight darkness and the light of the sun in its meridian glory.

Men that are in darkness do not understand why it is that we think as we do, that we act as we do, that we endure as we do, that men can be united as we are, that people will leave their homes and traverse seas, oceans, deserts, mountains, plains, and sterile wastes, in order to meet with a people so much despised by a great majority of mankind. They do not know why it is, because they do not understand the counsels of God. How is it in relation to them? They have no revelation, no knowledge of God; and hence they are like the brute beasts, and know nothing but what they know naturally, as beasts obtain their knowledge, &c. They know nothing of their own position, or of their relationship to God; they know nothing about their progenitors, of their own destiny in the future, of what is within their reach while here on the earth, or how to secure blessings on their posterity; in fact, they are ignorant of all the great and vital principles which have a tendency to animate, enliven, and give vitality and power to all the acts of the sons of God; and hence they are like the brute beasts.

You can take an ox, or a hog, and put it into a stable, and feed it, and it will get fat there. What for? For the knife. If you could only give it a little revelation—if you could only make that ox or hog understand that it was being prepared to be killed and eaten, I wonder how fat you could make it? It is just so with the world; they are ignorant of their position, and they glory in their own shame, just as much as a hog does in wallowing in the mire; and they are just as ignorant of their destiny. This is the position of the world, and that is the reason why you see things as they are—why there is so much darkness; and I only wonder there is so much light among them as there is.

You wonder why men act so much like fools. I wonder they have as much intelligence as they have: and the

only reason why they have so much is, that the Spirit of God is not entirely withdrawn from them.

In regard to principles of science, mechanism, &c., they possess a great deal of information; but they do not know that "every good and perfect gift" proceeds from God, and they won't acknowledge it or him; and hence the little light they enjoy relative to religious matters, in relation to eternity, to their present real position and destiny, and to the things which God has communicated to us.

Is it to be wondered at, then, that men acting in that way should feel strange and act strangely? You cannot expect the conduct of a gentleman to proceed from a brute beast; you cannot expect anything but a grunt from a hog: it is their nature; and it is the nature of the wicked to act as they have done and as they are doing; and if you see animosity, hatred, evil, strife, vicious feelings, bad practices, lasciviousness, corruption of every grade, and every kind of abomination prevailing, it is because of their nature. One of those little hymns composed by Watts for children describes it right:—

"Let dogs delight to bark and bite, for God hath made them so:
Let bears and lions growl and fight; it is their nature too."

Not desirous to retain God in their knowledge, they have given themselves up to every kind of evil, and are led captive by the Devil; and the Scriptures say, "His servants ye are whom ye list to obey."

Now, what is it that enlightens our minds? We were like them precisely. Is there any man here who knew anything about God until it was revealed to him? Is there a man or woman here who understood even the first principles of the Gospel of Christ until they were revealed to them?

I have travelled a great deal, and been in different nations, and I have never yet met with a man that did. To what are we indebted for that knowledge? To the administration of an angel, which made manifest the order of God to Joseph Smith, and he revealed it unto others: to that we are indebted for the first principles of the Gospel.

Can you find anybody, anywhere, in any part of the earth, who professes to teach religion, that will tell the people to repent of their sins, be baptised in the name of Jesus Christ for the remission of them, and receive the imposition of hands for the gift of the Holy Ghost? And who dare promise them that they shall receive it in its power, as the Apostles did formerly? I cannot. I have not met with such a people, nor have you.

I was well versed in the Scriptures myself when this Gospel came along, but I was as ignorant as a brute about these things, and so is everybody else. I have not come in contact with a man who understood correct principles in relation to the principles of the Gospel, or who knew the way to enter into the kingdom of God. Who could know it without God revealing it? And it is to that revelation that we are indebted for the intelligence we have received concerning these matters, and to the spirit of prophecy and revelation that has been communicated with it.

Brother Kimball said he did not profess to be a Prophet of God. I bear testimony that he is a Prophet of God; and why do I do that? Because I have known many things that I could relate here, that I heard him prophesy years ago, that have been fulfilled to the very letter. And I bear testimony of it on another ground: any man that has the testimony of Jesus has the spirit of prophecy; for "the testimony of Jesus is the spirit of prophecy," so says the old Bible; and consequently, such a man is a prophet.

Concerning the first principles of the Gospel, at first they came by revelation; they were communicated to a young man who did not possess what is termed worldly wisdom, education, or intelligence; but he came and told it out just as God told it to him.

Was there anybody that could controvert it? No. It was not because it was in the Bible that he taught it, but because God had communicated it to him; and he went and told the things which he had received. Did you ever meet with a man anywhere that could controvert the principles Joseph Smith taught? Did you ever find a theologian, or priest, of any description, that could contradict these things successfully? Did I? I never did. I have never met with a man under the heavens that could *successfully contradict one principle* of it—never; NO, NEVER; and I do not expect ever to be able to.

Why is it that people cannot contradict it? Because it is the eternal truth of heaven, and emanated from the great Elohim, and is one of those eternal principles of truth which God has communicated to the human family; and truth, like God, is unchangeable, and cannot be controverted. Darkness flees before it, and error hides its head wherever it appears.

It was so in regard to the first principles of the Gospel, and it has been so in regard to principles that have been revealed and communicated from time to time, both by Joseph Smith, by President Young, by brother Kimball, and by all the authorities of this Church who have been inspired by the Holy Ghost.

In relation to the position we now occupy, the things that were spoken this morning are as correct, as true, and as incontrovertible as anything that could be adduced by any man—I do not care where he comes from, nor what may be his intelligence,—I do not care whether he is king, president, potentate, or statesman, of any description, or what his intellectual qualifications: it matters not.

The principles that were spoken here are, in and of themselves, correct; and I want to speak a little in relation to some of these things, in order that men who have not examined them may understand them more minutely. You believe the principles because you heard them, of course; and so do I; so do we all; and every truth recommends itself to the minds of the human family; yet, at the same time, we are not all of us at all times prepared to judge of the correctness of all these matters.

The things we have heard this morning might sound to some croakers and ignoramuses, who have never examined the subject, and do not understand principle, like treason, as though we were in open rebellion against the United States and opposed to the Government we are associated with—as though we were going to trample down all law, rule, and order. No such thing. We are the only people in these United States, at the present time, who are sustaining them. I can prove this, and that it is others who are trampling them under foot, and not us. Whilst they are committing acts, themselves, that are treasonable in their nature, and pursuing a course opposed to the Constitution and the very genius of the institutions of the United States, they want to lay the sin at our doors that they themselves are guilty of.

Would I, as a citizen of the United States, come out in rebellion against the United States, and act contrary to my conscience? Verily no. Would brother Young? Verily no. Would brother Kimball, or brother Wells? Verily no.

Are they not true patriots—true Americans? Do they not feel the

fire of '76 burning in their bosoms? Assuredly they do. Would they do a thing that is wrong? No; and they will also see that others do not do it. That is the feeling, the spirit, and principle that actuate them.

There are thousands of you who are Americans, who have been born in this land, whose fathers fought for the liberties we used to enjoy, but have not enjoyed for some years past. There are thousands of such men here who feel the same spirit that used to burn in their fathers' bosoms—the spirit of liberty and equal rights—the spirit of according to every man that which belongs to him, and of robbing no man of his rights.

Your fathers and grandfathers have met the tyrant when he sought to put a yoke on your necks; as men and true patriots, they came forward and fought for their rights and in defence of that liberty which we, their children, ought to enjoy. You feel the same spirit that inspired them; the same blood that coursed in their veins flows in yours; you feel true patriotism and a strong attachment to the Constitution and institutions bought by the blood of your fathers, and bequeathed to you by them as your richest patrimony.

There are others of you that have taken the oath of allegiance to the United States; and some of you, not understanding correct principles, may, perhaps, feel qualms of conscience, and think, probably, that if we undertake to resist the powers that are seeking to make aggression upon us, we are doing wrong. No such thing. You let your conscience sleep at ease; let it be quiet: it is not us who are doing wrong; it is others who are committing a wrong upon us.

What was the case in Missouri? Let me draw your attention briefly to some of the circumstances that have transpired in our history as a people. Whom did we interfere with in the State of Missouri? Did we rebel against the United States, or against the State in which we lived? Verily no; and I am at the defiance of that State and Congress, with all the world at their backs, to prove that we did rebel in one iota. Did they give unto us the protection of American citizens? They did not; and they perjured themselves in not doing it. They perjured themselves before God and all honest men.

Whom did we rebel against in Illinois?

Let me mention one circumstance in the State of Missouri. How much land did we purchase there from the United States, and pay for, which they promised to warrant and defend us in the possession of? Did they protect us in the right they guaranteed unto us? No; they allowed us to be robbed and plundered with impunity. And how many suffered death in consequence of their recklessness, carelessness, and barefaced iniquity? Thousands. I have seen their condition when many thousands were driven from their lands and homes, were persecuted, harassed, and driven like felons without redress, robbed, plundered, imprisoned, and put to death; and thousands of men, women, and children wandered houseless and homeless exiles in their own land, and fugitives flying from the rage of a lawless rabble, infuriated banditti, and bloodthirsty miscreants and murderers. I saw then a whole people robbed and disfranchised, and this too in the middle of winter. Did the State authorities yield us any redress? No. They were foremost in the mob. Did the United States? No.

Many of my brethren around me also witnessed these things, and know the misery, destitution, and death caused by those bloodhounds, when they first fled to Nauvoo, resting where the mud was knee deep—the only position they could get—with three or

four little sticks put up, and a counterpane thrown over them, and there left to die.

Brother Wells was in Nauvoo at the time. After the excitement was over, there was not enough of well folks to wait on the sick.

I was off on a mission to England at this time, and all my family were sick; and my son George, who has been away and returned with me, being quite a little boy, not able to draw water, and nobody in the house able to get it, had to go and wait at the well, with a little bucket, for somebody to come and draw him a little water to carry home to the sick, to quench the parching tongue and allay the raging fever occasioned by these Missouri demons.

Brother Brigham, brother Kimball, George A. Smith, and the Twelve here, and everybody, almost, was down sick; and in this condition, feeble, faint, and half dead, they started off on a mission, because we were commanded to go. We went to fulfil the word of the Lord. Did the United States step forward and yield us any redress? No; but they stood there, and were willing to see us imposed upon and robbed of our property and rights; and we have obtained no redress for it to the present day.

Who are the transgressors? Are we? Martin Van Buren, the then President of the United States, acknowledged the injustice done to us when he said, "Your cause is just, but we can do nothing for you." And we endured it.

We staid in Illinois, lived there as peaceable citizens, and had a city charter, and under its protection improved our city, and had in a short time, by our energy, industry, and enterprize, built one of the best cities in the western country, and had one of the most peaceable societies that existed anywhere, without exception.

The first thing they did to aggravate us was to rob us of our city charter; and this very Judge Douglas, of whom we have heard so much as being our friend, was one of the first movers for its repeal. The first time I ever met with him was in an hotel in Springfield, Illinois, the time they were trying Joseph Smith before Judge Pope. He told me then that they had a right to do it, and that the Judges had decided so. I said, I did not know anything about the Judges.

I did not know who he was at the time, and it would not have made much difference if I had. I told him, It is no matter to me what the judges decided about charters; the Legislature had given us our charter for perpetual succession; and for them to take away a charter with these provisions proved them either to be knaves or fools.

They were knaves if they did it knowingly, to give what they knew they had not power to do; and if they did not know it, they were fools for giving us a thing they had not power to give. Did they do it? Yes. And that State robbed us of the rights of freemen; and the only chance we had then, when they sent their scamps and rogues among us, was to have a whittling society and whittle them out. We could not get them out according to law, and we had to do it according to justice; and there was no law against whittling,—so we whittled the scoundrels out.

I remember that one of the legislators who had annulled our charter, named Dr. Charles, went to President Young, and says he, "Mr. Young, I am very much imposed upon by the people around here; there are a lot of boys following me with long knives, and they are whittling after me wherever I go; my life is in danger."

Brother Young replied, "I am very sorry you are imposed upon by the people: we used to have laws here,

but you have taken them away from us: we have no law to protect you. "YOUR CAUSE IS JUST, BUT WE CAN DO NOTHING FOR YOU." Boys, don't frighten him, *don't*."

They deprived us of the rights of law to protect ourselves, and in doing it, they deprived us of the power of protecting them; and we could not help them when they wanted help.

[Voice: "We still have whittling societies."]

Yes, we still have whittling societies, as brother Kimball says.

Why did we leave Nauvoo? Had we killed anybody? Had we broken any law? Had we trampled upon the rights of any people? Had we done anything that the laws of the United States or of that State could interfere with us for? If we had, they would pretty soon have dragged us up.

The people wanted us to leave; and because the people were dissatisfied —because there were a lot of religious enthusiasts, political aspirants, blacklegs, and scoundrels, who wanted to possess our property, all bound together to rob us of our rights, we must go away, of course.

Judge Douglas, General Harding, Major Warren, and some of the prominent men from Springfield met together in my house in Nauvoo, and these men could go to work and talk deliberately (and there was no less than two United States' Senators among them at the time,) about removing thousands of people, and letting them be disfranchised and despoiled, as coolly as they would cut up a leg of mutton.

[Voice: "And you told them of it."]

Yes, I did.

Now, then, whom did we injure? What law did we break? Whose rights did we trample upon? Did we dispossess anybody of his land, rob anybody, interfere with anybody's rights? Did we transgress any State's law, national law, or any other law? We did not; and they never have been able to prove one item against us, and we stand clear. We maintained the law and tried to make it honourable.

What must we go away for? Why, they had murdered our Prophet and Patriarch under the sacred pledge of the Governor of the State and of his officers, all combined, and we could obtain no redress; and because they had done one injury, they must heap a thousand on the back of it.

That is the only reason I know of. They were murderers, and sanctioned the practice, and those men have got to atone for these wrongs yet. [Voices: "Amen."] The debt has got to be paid.

[Voice: "Douglas is not a bit better than the rest of them."]

Not a particle.

What is our position at the present time? Why are we here, gentlemen and ladies? Answer me, ye sons of the ancient patriots—ye sons of those fathers who fought for the rights and liberties this nation boasts so much of. Answer me—Why are you here? Because you could not go anywhere else—because you could not be protected in those rights that your fathers bled and died for. That is the reason you are here, gentlemen.

We are here, because we are exiled and disfranchised, because we are robbed of our rights, because we could not possess equal rights with other American citizens—rights that the Constitution guaranteed to every citizen of the Union.

We had to fly from the face of civilization, and found a refuge among the red men of the forest; we had to seek that mercy from the hands of the savage that Christian civilization denied us.

We are talking now about rights, laying aside religion. If we come to talk about the kingdom of God, that is another matter. We are talking

now about our rights as American citizens, or rather our wrongs,—the rights we have been robbed of.

We are here, then, under these circumstances. Have we broken any law here? No. I defied the whole Eastern country, when I was there, to prove that we have broken any law, and have not found a man that dare take up the gauntlet—not one, because they could not do it. Why could they not? Because we have done no wrong.

What did we do on the road here? Right in the midst of difficulties, in the midst of exile, when we were journeying to this place, this Government called upon us for 500 soldiers to go and fight their battles, when they were literally allowing us to be driven from our homes and to be robbed of millions of property without redress.

Did we send the soldiers? We did. Was it our duty to comply with such a requisition at such a time, and under such circumstances? I don't know. I think it was one of those works of supererogation which the Roman Catholics talk about. I do not think any law of God or man would have required it at our hands; but we did it; and I suppose it was wisdom and prudent, under the circumstances, that we should take that course, because our enemies were seeking to entangle and destroy us from the earth. They laid that as a trap, thinking to catch us in it; but it did not stick.

What did we do when we came here? We framed a Constitution and a Provisional Government, and reported our doings to the United States again, right on the back of all the insults, robbery, and fraud which we had endured. We still went constitutionally to work.

Afterwards, we petitioned for a Territorial Government. Did they give it to us? They did. Is there any step that we have taken that is contrary to law? There is not? They have appointed our Governor, our Secretaries, our Judges, our Marshals; they have done to us the same in this matter as they have done with other Territories.

I do not believe in their right constitutionally to appoint our officers. Still they have done it, and we have submitted to it. And they have sent some of the most cursed scoundrels here that ever existed on the earth. Instead of being fathers, they have tried every influence they could bring to bear in order to destroy us.

Such have been our protectors. These have been the men who have been sworn to fulfil their public duties; but they have foresworn themselves in the face of high heaven.

What law have we transgressed? None. They trump up every kind of story that it is possible to conceive of, but have always been and are now unable to substantiate any of their barefaced assertions; and I declare it before you and the world, that this people are the most peaceable, law-abiding, and patriotic people that can be found in the United States.

What have they been doing in Kansas, in California, in Oregon? What in Cuba, in Nicaragua, and at present in New York, if you please? They have been filibustering in Cuba and in Nicaragua; and officers of every grade and condition, both civil and military, have winked at it and suffered those things to go on, right under their noses.

The position of affairs in Kansas has been anything but flattering; it has been North against South, and South against North, and Kansas has been the battle-ground.

The people there are not, perhaps, much worse than the rest of the people; they are principally emigrants from the North and South, who are arrayed against each other, whilst

Kansas is the greatest Sebastopol, where the battle is fought. The inhabitants there are the representatives of Eastern, Western, Southern, and Northern civilization and Christianity, all combined.

Are they traitors? O, no! They are only a little excited. We must try and get a Governor who will try and compromise matters between the parties, and we will get things straightened out by-and-by. They send one Governor—he fails; and another, and he fails; and they have sent another; but whether he will fail or not, time must determine.

What are they doing in New York? The Legislature of New York passed laws interfering with the city of New York, and the city is in rebellion against the State of New York, and it was raging at the time I left. The State says, "I won't submit," and the city says, "I won't submit." And they had two different classes of officers there to regulate matters in the emporium of the United States: it is the mercantile emporium at least.

They are very peaceable; they are good citizens; there is no harm in that; it is only a little family trouble that we have to settle; and in doing so, we must use any pacific measure we can.

What is the matter with us? Have we broken any law? James Gordon Bennett, a man who is quarrelling with everybody, comes out at last, and says, "The Mormons" have the advantage of us, and they know it." And out of all he could hatch up and scrape together against the "Mormons," there is only one thing that seems even in his eyes to supply any pretext for hostilities against them, and that is, the charge of burning some 900 volumes of United States' laws; and this charge is also false. Bennett is one of the most rabid "Mormon"-eaters you can find, with the exception of Greeley.

What are they sending an army here for? I had thought things were a little different until I got here; but I have found, in conversing with President Young, that he knows more about things as they exist in the Eastern country than I did, who had just come from there. I had read all the newspapers, examined the spirit of the times, and tried to get at all the information I could; and I find, from the information I have received since then, that he understood things more correctly than I did.

I thought it was a kind of a pacific course which the Administration was taking, in order to pacify the Republicans, that they might have a reasonable pretext to have fulfilled their duties; for I do know that they were apprised of the unreliable character of some of their informants. When I heard that the troops now on their way here had sealed orders, were coming with cannon, and had stopped the mail, it argued that there was the Devil behind somewhere.

I will give you my opinion about their present course. The Republicans were determined to make the "Mormon" question tell in their favour. At the time they were trying to elect Fremont, they put two questions into their platform—viz., opposition to the domestic institutions of the South and to polygamy. The Democrats have professed to be our friends, and they go to work to sustain the domestic institutions of the South and the rights of the people; but when they do that, the Republicans throw polygamy at them, and are determined to make them swallow that with the other. This makes the Democrats gag, and they have felt a strong desire to get rid of the "Mormon" question.

Some of them, I know, for some time past, have been concocting plans to divide up Utah among the several Territories around; and I believe a bill, having this object in view, was

prepared once or twice, and came pretty near being presented to Congress; but that was not done.

Now, they go to work and send out an army with sealed orders, and, if necessary, are prepared to commit anything that the Devil may suggest to them; for they are under his influence. They wish now to steal the Republicans' thunder, to take the wind out of their sails, and to out-Herod Herod.

Say they, "We, who profess to be the friends of the 'Mormons,' and support free institutions, squatter sovereignty, and equal rights, will do more to the 'Mormons' than you dare do; and we will procure offices by that means, and save our parties;" and, as Pilate and Herod could be made friends over the death of Jesus, so they go to work and plan our sacrifice and destruction, and make up friends on the back of it. They would crucify Jesus Christ, if he were here, as quick as the Scribes and Pharisees did in his day, and the priests would help them.

President Young says they shall not come here and destroy us; and I say, Amen. [The congregation shouted, "Amen."]

I have not quoted a great deal of Scripture to-day, but I will quote some. It says there was the opening of the "first seal;" so we will open this seal for them. We will declare their orders—a thing they have not manhood to do. They are too sneaking and underhanded, and have not manliness enough to declare their mind to a handful of people—the poor, pusillanimous curses. We dare do it; and, I thank God, that I live among a people that dare; for I do despise this sneaking, miserable, cowardly tribe, that are obliged to act underhanded in all their ways. Why? For fear of something to come. We dare declare our intentions, and risk the consequences.

Now, I want to touch upon a principle which I spoke about awhile ago. We have submitted to their sending officers here; that is all right enough, if we have a mind to. We are citizens of the United States, and profess to support the Constitution of the United States; and wherein that binds us, we are bound; wherein it does not, we are not bound.

They have sent Judge after Judge, and many times we have been without them: their loss, however, was not felt. They have sent their officers, and we have treated them well; and for the good treatment we have received curses, bitterness, wrath, lying, and destruction in return. They have sought to destroy our reputation—to rob us of our rights. They have sought to injure us in every possible way that men could be injured, as patriots, Christians, and moral men. They have lied about us in every conceivable way.

We have borne it and borne it over and over again. Are we bound to bear it for ever? That is the question that necessarily arises. Are we bound to suffer their abuse and oppression continually? And if we are, upon what principle? If there is any man in this congregation, or anywhere else, that will show me one principle or one piece of instruction or authority in the Constitution of the United States that authorises the President of the United States to send out Governors and Judges to this Territory, I would like to see it.

I cannot find such authority. I will admit that a usage of that kind has obtained—that it is quite customary for the President of the United States, by and with the consent of the Senate, to appoint Governors, Judges, Marshals, Secretaries of State, and all of those officers that you have had here. But it is a thing that is not authorized by the Constitution,—much less to force them upon us by an armed

soldiery. There is no such authority existing.

I wish to quote to you one little thing. If I had the Constitution here, I would read it to you. It is to the effect, "That the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

No matter, therefore, whether the people live in States or Territories, they possess constitutional privileges alike. The most that is said in regard to Territories and the authority of the President and Congress is, that "The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property of the United States." That is speaking of it as land; and some of the most prominent statesmen of the United States have so construed it. It is property as land—territory as land they have a right to interfere with, not territory as regards the people.

I published this in the "*Mormon*" long ago, and said the Missouri compromise was unconstitutional. By-and-by, the United States' Judges gave the same decision. I gave mine, however, before they gave theirs.

It is a true principle, they have not the authority. If they have it at all, it is in the people ceding it to them, and not what they possess by the Constitution of the United States. They have sent scoundrels amongst us from time to time. If they had sent decent men, would we have opposed them? No: we would have respected them. But will we submit to such infernal scoundrels? Never; no, never!!

So far as right is concerned, then, they have no right to appoint officers for this or any other Territory; and I will defy any man to prove that there is any such right in the Constitution.

I conversed with a Judge Black, who was coming up to Nebraska Territory on a steam-boat,—an intelligent man, a Democrat, of course. When talking about these principles to him, which he acceded to, I put my hand on his shoulder, and said, "Judge, what are you doing here?" "I am here," said he, "according to the usage that has obtained; but if the people do not want me, all they have to do is to express it, and I will go away again." I wish we had only half such decent men as that sent here.

He tried to take another tack, which is this: He pointed out in the Constitution where the Supreme Court of the United States was made one of the branches of the Government, and the President has the appointment of its Judges. That is true—he possesses the power to appoint the greater, but not the less. How do you make that appear? Simply because one is mentioned in the Constitution, and the other is not. The United States' Supreme Court is a co-ordinate branch of the Government, and there is provision made by the Constitution for the election and appointment of its officers.

This is not the case in regard to the officers of a Territory. Out of courtesy we, as citizens of the United States, may say, "Mr. President, if you have a mind to appoint discreet persons to fill those offices, all well and good; but if you don't, you had better take them back; for we won't have them: we stand on our reserved rights as citizens of the United States."

We are not lacking for men in the United States, at the present time, who want to make it appear that the United States have a right to lord it over the Territories, the same as the British Government used to do over their colonies.

Thousands of you before me were citizens of the United States, where you came from. You had the right of franchise—had a right to say who should be your Governor, and who

should be your Municipal and State officers. You came out here by thousands or by tens of thousands. By what right or upon what principle are you disfranchised? Can anybody tell me? Say some, "You need not have come out here unless you had a mind to." Of course not. But we had a mind to; we were American citizens before we came out, and we have transgressed no law in coming; and by what rule are we deprived of our citizenship? If we had a right then to vote for anything, we have a right now; and nobody has a right to cram this or that man upon us without our consent,—much less have they a right to dragoon us into servility to their unconstitutional exactions.

What was the great cause of complaint at the time the Constitution was framed? In the Declaration of Independence, it was stated that the people had rulers placed over them, and they had no voice in their election. Read that instrument. It describes our wrongs as plainly as it did the wrongs the people then laboured under and discarded.

Our Government are doing the very things against us that our fathers complained of. "They send armed mercenaries among us, to subjugate us," &c. What is our Government doing? The same thing.

As American citizens and patriots, and as sons of those venerable sires, can we, without disgracing ourselves, our fathers, and our nation, submit to these insults, and tamely bow to such tyranny? We cannot do it, and we will not do it. We will rally round the Constitution, and declare our rights as American citizens; and we will sustain them in the face of High Heaven and the world.

No man need have any qualms of conscience that he is doing wrong. You are patriots, standing by your rights and opposing the wrong which affects all lovers of freedom as well as you; for those acts of aggression have a withering, deadly effect, and are gnawing, like a canker-worm, at the very vitals of religious and civil liberty. You are standing by the Declaration of Independence, and sustaining the the Constitution which was given by the inspiration of God; and you are the only people in the United States this time that are doing it—that have the manhood to do it. You dare do it, and you feel right about the matter as the *vox populi*.

According to the genius and spirit of the Constitution of the United States, we are pursuing the course that would be approved of by all high-minded, honourable men; and no man but a poor, miserable sneak would have any other feeling.

I lay these things before you for your information, that you may feel and act understandingly. I have carefully criticised these matters, and examined the views of many of those who are said to be our greatest statesmen on this subject; for I have desired to comprehend the powers of the Government and the rights of the people; and I have watched with no little anxiety the encroachments of Government and the manifest desire to trample upon your rights. It is for you, however, to maintain them; and if those men that are traitors to the spirit and genius of the Constitution of the United States have a mind to trample under foot those principles that ought to guarantee protection to every American citizen, we will rally around the standard, and bid them defiance in the name of the Lord God of Israel.

In doing this, we neither forget our duties as citizens of the United States, nor as subjects of the kingdom and cause of God; but, as the Lord has said, if we will keep His commandments, we need not transgress the laws of the land. We have not done it; we have maintained them all the time.

When we talk about the Constitution of the United States, we are sometimes apt to quote—"*Vox populi, vox Dei;*" that is, The voice of the people is the voice of God. But in some places they ought to say, VOX POPULI, VOX DIABOLI; that is, the voice of the people is the voice of the Devil.

We are moved by a higher law. They talk sometimes about a higher law in the States. Greeley is a great man to talk about a higher law, which means, with him, stealing niggers. We do not care anything about that. We want to do something better—something higher and more noble. That is rather too low for us; consequently, they need not be afraid of our stealing their niggers: we will let them have all the benefits of them as one of the grand institutions of Christians, together with the amalgamating process as another of the institutions of Christianity. And another grand institution they have among them is prostitution.

Well, thank God, we do not know anything about such things. A very respectable gentleman in Philadelphia said to me a while go, in talking over some of these matters—"Suppose a Mahommedan should come into the city of Philadelphia"—that is one of the puritanical cities, where they profess to be so good, the city of brotherly love—and walk through our streets in the evening, and see a number of ladies walking alone, being informed that it was usual for respectable ladies to be protected, he would necessarily enquire what was the meaning of this. Being informed that these were prostitutes, he would very naturally say, "Then I suppose this is one of the institutions of Christianity?" This is the conclusion he would come to at once. Well, so it is; and this niggerism in the South is about the same kind of thing, only a change of colour.

These are all moral, all legal, all truly Christian. Men East may have one or a dozen misses, keep part of their children, and turn the other out as paupers. In the South, they buy them body and soul, prostitute them at pleasure, and sell their own children. Yet these men talk of our morals, and send out armies to chastise us for our corruptions, when God knows, and they know, that they are a thousand times more corrupt than we are.

We are not taking any steps contrary to the laws and the Constitution of the United States, but in everything we are upholding and sustaining them. Gentlemen, hands off: we are free men; we possess equal rights with other men; and if you send your sealed orders here, we may break the seal, and it shall be the opening of the first seal.

In relation to the kingdom of God, that is another matter. You before me understand about it—its laws, priesthood, principles, and influences, and the things that are about to transpire. God has set His hand to accomplish His purposes, to roll on His great designs, and bring to pass the things spoken of by all the holy Prophets since the world began, that should take place in the latter days, to establish His kingdom on the earth, that shall become mighty and prevail over all other kingdoms. You know all about this.

We are established here, and have the oracles of God in our midst, and the principles of truth revealed. This is the kingdom of God. The stone cut out of the mountain without hands has got to roll forth and become a great mountain, and fill the whole earth.

Satan has held dominion, and rule, and power, over the human family, for generations and generations; and God is gathering together a little nucleus here—a band of brethren

clothed upon with the Holy Priesthood and the Spirit of God, by which they will be able to roll back the cloud of darkness that has overwhelmed the inhabitants of the earth, and plant the principles of truth, and establish the kingdom of God. That is what we are engaged in, and what we mean to accomplish by the help of the Lord; and in regard to any little thing that may be transpiring around us, in regard to their little armies they are sending here, great conscience! it is comparatively nothing; there will be thunder and lightning and the bellowing of earthquakes, in comparison with that, before we get through. Thrones will be cast down, and desolation, war, and bloodshed will spread abroad in the earth, and desolate nations and empires, and God will turn and overturn until the kingdoms of this world shall become the kingdoms of our God and His Christ, and he will reign for ever; and we are going to have part in it, and our children and our children's children.

It is for us to act as the sons of the living God, magnify our calling, honour our God and His Priesthood, and live as men and as God's true children on the earth, accomplish His purposes here, and then join with the redeemed that have gone before to help to roll on weightier matters in the upper world.

I do not know but I have been talking long enough. I feel well. I am happy. All is right; and if it thunders, let it thunder; let the lightnings flash and the earthquakes bellow; let them rage: there is a God in heaven that can hold the children of men, and He will do it, and His work will spread, His kingdom increase, and His power be made manifest among us and among all nations, and Zion will spread and go forth, and every creature in the heavens, and on the earth, and under the earth will be heard to say, "Blessing and power, might and majesty be ascribed to Him that sitteth upon the throne and to the Lamb for ever and ever."

Brethren, God bless you, in the name of Jesus Christ. Amen.

CORRECTION—APPOINTMENT OF GOVERNOR—"OUR OWN NAME"—THE COMING TEST, ETC.

Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, Sunday Morning, August 30, 1857.

You must expect, when you see brother Heber stand before you to speak, that you will hear what is called the rough etchel to this generation. I am pretty well satisfied, brethren, that there are only four or five persons in this congregation that dislike to hear me talk; and when you take out those four or five, I know that this people would rather hear me speak than any other man who speaks from this stand, except brother Brigham. It is not that those four or five have anything particular against me, but it is because I do at many times give vent to my feelings; and, by so doing, I hit them a crack where they deserve it. Well, this is all right.

I wonder if there is a man or woman here that really wants to be a Saint —I mean those that want to live their religion—but what desire in their hearts and seek in their prayers to the Father that they may be corrected when they are wrong—that they may be admonished? Is there a person in this congregation but what has that desire and that feeling? If there is, I am greatly mistaken; for I hear them when I go into meetings and when I go into family circles; they will say, if I have a wrong thing about me, I want to be corrected. Have you not heard it so this morning? Every man that speaks before this community has those feelings. Have not I those feelings? Brethren, if I have a fault, or have anything about me which is not right, I want to get rid of that; and so do you, if you are Saints.

Well, there is not a mother in this congregation but feels in that way; else, when they see one of their children in fault, why do they correct those children? Why do you correct them, when you are not willing to be corrected yourselves? Neither a father nor a mother, from this time forth, should correct a child, except they are willing to be corrected in their faults.

Do you see it? You will see mothers who will correct their children when they get angry, and that is almost the only time they will correct a child. Am I angry to-day? Just look at me, and see if you think I am angry. I tell you I am just as good-natured as I can be, according to the nature of the case that I am now dwelling upon. Well, this is for you to reflect upon.

Is this a good people? You may take the Elders of Israel throughout these valleys, and those at the stations, between here and the United States, and those that we have sent to the nations of the earth, and then thousands, who never were here, and there never was a more amenable set of men upon the earth, with the experience that we have got; and there never was that day that this people were one as they are one to-day; no, never.

Well, I feel to praise the Elders of Israel for their faithfulness. Is there a chance for improvement, brethren, ye Elders of Israel? If you think there is a chance for improvement, notwithstanding all of my praising you, just raise your right hands. [A forest of hands was raised.] Those that think there cannot be any improvement, but that you are stereotyped, raise your hands. I cannot see any hands raised upon that side.

When I went to chop, I was always taught to pull off my coat, and spit on my hands. I pull off my coat because I am too warm. If I don't talk here more than twenty minutes, I want my coat off.

May I tell you some of my feelings, and not have any of you angry with me? [Voices: "Yes."] I hate to have the ladies angry with me, above all things; and I will tell you one thing, and that is, all you that are ladies will not find fault; but the woman that finds fault with me, I can analyze her, and show you she is not a lady. I am a physician. Well, you can hardly mention a thing that is good but what I am.

I want to tell some of my feelings here to-day, in a few words, relative to brother Brigham. I call him brother, because he says if I call him President, he shall call me President; and just as sure as he does, I am as flat as a pancake. I shall only call him President before the Saints, in his calling—I was going to say before our enemies; but, damn them, they shall never come here. Excuse me, I never use rough words, only when I come in contact with rough things; and I use smooth words when I talk

upon smooth subjects, and so on, according to the nature of the case that comes before me.

You all acknowledge brother Brigham as the President of the Church of Jesus Christ of Latter-day Saints; then you acknowledge him as our Leader, Prophet, Seer, and Revelator; and then you acknowledge him in every capacity that pertains to his calling, both in Church and State, do you not? [Voices: "Yes."] Well, he is our Governor. What is Governor? One who presides or governs. Well, now, we have declared, in a legislative capacity, that we will not have poor, rotten-hearted curses come and rule over us, such as some they have been accustomed to send. We drafted a memorial, and the Council and the House of Representatives signed it, and we sent to them the names of men of our own choice—as many as from five to eight men for each office—men from our own midst, out of whom to appoint officers for this Territory. We sent that number for the President of the United States to make a selection from, and asked him to give us men of our own choice, in accordance with the rights constitutionally guaranteed to all American citizens. We just told them right up and down, that if they sent any more such miserable curses as some they had sent were, we would send them home; and that is one reason why an army, or rather a mob, is on the way here, as reported. You did not know the reason before, did you?

Well, we did that in a legislative capacity; we did it as members of the Legislature—as your representatives; and now you have got to back us up. You sent us, just as we sent brother Bernhisel to seek for our rights and to stand in our defence at Washington.

Well, here is brother Brigham: he is the man of our own choice; he is our Governor, in the capacity of a Territory, and also as Saints of the Most High.

Well, it is reported that they have another Governor on the way now, three Judges, a District Attorney, a Marshal, a Postmaster, and Secretary, and that they are coming here with twenty-five hundred men. The United States design to force those officers upon us by the point of the bayonet.

Is not that a funny thing? You may think that I am cross, but I am laughing at their calamity, and I will "mock when their fear cometh."

Now, gentlemen and ladies, you look at these things, and then right in this book, the Bible. It says, our nobles shall be of ourselves; that is, our Lords, our Judges, our Governors, our Marshals, and our everything shall be of ourselves. Won't you read the 30th chapter of Jeremiah?

18. Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all them that oppress them.

21. And their nobles shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

22. And ye shall be my people, and I will be your God.

23. Behold, the whirlwind of the Lord goeth forth with fury, a con-

tinuing whirlwind: it shall fall with pain upon the head of the wicked.

24. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Well, the day has come when our Governor has come out of our midst, and he is in the tops of the mountains, just where the Prophets said these things should come to pass; and now the United States are reported to be trying to force a Governor upon us, when the Lord has raised one up right out of our midst.

Now, I am going to talk about these things, and I feel as though I had a perfect right to do so, because I am one of the people.

If this people should consent to dispossess brother Brigham Young as our Governor, they are just as sure to go to hell as they live, and I know it; for God would forsake them and leave them to themselves, and they would be in worse bondage than the children of Israel ever were.

Supposing this thing all blows over, and they don't come up here, but they begin to flatter us and be friendly, what will be the result? They may flatter as long as the earth stands, but I never will be subject to one of their damned pusillanimous curses. They may court and flatter as much as they please, but I never will be subject to them again,—no, never. Do you hear it? [Voices: "Yes."] Do you think we will submit to them? No, never. They have cut the thread themselves.

You are the people who have the privilege to acknowledge brother Brigham as our Governor and continue him in his office; and you also have the privilege, through your agency, to reject him, if you please; but it will be to your condemnation if you do, because he has got the keys of the kingdom; and the very moment you reject him, you cut yourselves off from the right of the Priesthood.

I will now bring up a comparison. I live in the City of Great Salt Lake. I am a father, a husband, a benefactor to between sixty and seventy subjects: I feed them; I clothe them; and they do not have a pin, a drink of tea, nor anything but what I provide: I provide them houses to live in and beds to sleep on. But suppose that, by-and-by, some stranger comes along, and my family say to him, "We will have you to preside over us," and they reject me, when at the same time they say, "Brother Heber is a good man," but the other man comes with a smiling face, and my family take him and reject me—what have they done? If they reject me, they reject their head; and, by so doing, they destroy their heirship to the head or limb to which they are lawfully connected. Is not that so?

Suppose you acknowledge the man reported to be coming, what do you do? You reject your head, and if so, where is the body, and what will become of it? I will compare it to my body. Supposing the head is cast away, the body will die, won't it? Yes; and you will die just as quick as that, if you reject brother Brigham, your head.

We are the people of Deseret. She shall be Deseret; she shall be no more Utah: we will have our own name. Do you hear it?

Brethren and sisters, these ideas are comforting to all of you: they are most gloriously comforting to me. I tell you, the feelings within me are glorious.

We are the people of Deseret, and it is for us to say whether we will have brother Brigham for our Governor, or those poor, miserable devils they are reported to be trying to bring here. You must know they are miserable devils to have to come here under arms; but they shall not rule

over us nor come into this Territory. What do you say about it? Are you willing, as a people, that they should come in here? You that say they shall not, raise your right hands. [All hands raised.]

Mr. Gentile, won't you tell of this to your co-workers for the Devil's kingdom?

The reason that I talk as I do is because I don't hold any office in the United States; but this people, some time ago, appointed me Chief-Justice of the State of Deseret, and brother John Taylor and Bishop N. K. Whitney as my associates. You also appointed me Lieutenant-Governor; I always told you I was going to be Lieutenant-Governor. This is a stump speech!

We are going to have our own Governor from henceforth. Brigham Young was then our Governor, Heber C. Kimball was Chief-Justice and Lieutenant-Governor. I was a big man then; I felt as big as brother Morley does in the Legislature. The fact is, he does not understand their gabble; if he does, he understands more than I do.

It is for us to say, according to our rights under the Constitution, whether we will have those cursed Gentiles to rule over us, or not.

I want you to publish this, Mr. Editor.

I am giving you a little of my feelings; for I want you to know that you are under no more obligation to receive those men than brother Brigham's family is to receive another man and to reject him as their husband, their father, their friend, and benefactor.

I know that what I have said has informed many of your minds, and I choose to present my ideas by comparison. I have a right to say the Gentiles shall never rule over me, although this people might admit of their coming here. I have a right to say, also, that we shall never be ruled over by them from this day forth, while grass grows or water runs; never, no, never.

[Voices: "Amen."]

Well, we have got to sustain these amens, and we have got to sustain these vows. You ladies, too, will certainly have to do your part, or back out. I told you last Sunday to arm yourselves; and if you cannot do it any other way, sell some of your fine bonnets, fine dresses, and buy yourselves a good dirk, a pistol, or some other instrument of war. Arm your boys and arm yourselves universally, and that, too, with the weapons of war; for we may be brought to the test, to see if we will stand up to the line. I never knew it to fail, when men made covenants, but they were brought to the test, to see if they would live up to them.

This people have made covenants, they have made vows, and they have been instructed by brother Brigham; and he has told them that those covenants and penalties are true and faithful; and I say they are as true as the Lord God liveth; and the day will come that you will have to fulfil those vows and covenants that you have made; and not one word shall fail.

I have told you of it, and I have backed it up when others have said it. Now, mark it; for God will drive us to it. These instructions, given to us from time to time, will have to be carried out and fulfilled; for I just know that you have got to reap that which is sown. If you sow to the spirit, you will reap life everlasting; but if you sow to the flesh, we shall reap corruption; and the bed that we make, we have got to lie in. Now, I will tell you another thing that bears heavily on my mind, as much so as any other thing, and that is, for this people to live their religion, and do as they are told.

I will ask you this question, gentle-

men and ladies—Can you live your religion, except you do as you are told? I have said, again and again, that if we live our religion, and do as we are told, those men will never come over those mountains; for we shall slay the poor devils before they get there.

I do not know of any religion, except doing as I am told; and if you do, you have learned something that I have never learned. You have a Governor here to dictate you and to tell you what to do; and if we will live our religion, we are always safe, are we not?

There are a great many that will not live their religion, for they think they belong to the aristocracy; but understand, gentlemen and ladies, that I withdraw from that society. I told you last Sunday, that of all the corrupt beings upon the face of the earth, the present aristocracy are the worst.

I am a pretty rugged fellow, and valiant for the truth; and may the Lord make everybody like me, that we may stand against our enemies; for the corruptest devils on the earth are the present aristocracy.

Let us go to work and lay up our grain, lay up wheat, and everything that will and can be preserved; and in so doing, we will save ourselves from sorrow, pain, and anguish; and the Lord will give us a law and a word for us to abide, and he will cut off our enemies; and if every man and woman will go to work, lay up their grain, and do as they are told, the Lord will hold off our enemies from us, until we can lay up sufficient store for ourselves. This is a part of our religion—to lay up stores and provide for ourselves and for the surrounding country; for the day is near when they will come by thousands and by millions, with their fineries, to get a little bread. That time is right by our door.

Brother Stewart says he has discovered that this work is five years a-head of what he had supposed. Let me tell you that this people are more than ten years a-head of what they supposed. They were all asleep; but the Lord has waked them up, to prepare them for a time of trial and famine. If you do not see it, and feel it, and taste it, and smell it, it will be because God will have mercy upon you; and he will, if you will do as you are told from this time forth.

Do I feel comfortable? Gentlemen and ladies, I never saw the day that I felt any better. I become weary with toil, but I feel well in regard to this work. But there is a spirit of calmness, of peace, that I am jealous of.

I never have seen the day for twenty-five years, but before there was a storm there was always a calm. In Kirtland, before the trouble commenced, there was this calm. Joseph and Hyrum were men that would stand the test, but finally they had to flee from Kirtland to Missouri. Well, previous to that, we had received our endowments, and a more calm, heavenly, and prosperous time I never saw.

Was it so in Missouri? Yes, it was: after they became settled, they became composed; and the year of the trouble we never had such crops in the world as we had then.

Was it not so in Nauvoo? Yes; and the spirit of composure rested upon the people; and it is more or less so now; and such crops as we have this year never were produced.

What does this mean? And the spirit of composure seems to be upon the people more than ever. And what does this mean? I am rather inclined to be jealous of it. Say I, wake up, ye Saints of Zion, while it is called to-day, lest trouble and sorrow come upon you, as a thief in the night.

Suppose it is not coming, will it hurt you to lay up the products of the earth for seven years? Will it hurt

you, if you have your guns, swords, and spears in good condition, according to the law of the United States? Some of the States give a man his clearance at forty years of age; others, at forty-five: they call men to train when they are eighteen years of age; but we call upon all from six to six hundred years old: we do not except any; and I want the world to know that we are ready for anything that comes along. If it is good, we are ready for that; and if it is evil, we are ready to stand against it.

We are calculating to sow our wheat early this fall, in case of emergency. I throw out these things for you to think upon; and if they are not right, they will not hurt anybody.

But wake up, ye Saints of the Most High, and prepare for any emergency that the Lord our God may have pleasure in bringing forth. We never shall leave these valleys—till we get ready; no, never; no, never. We will live here till we go back to Jackson County, Missouri. I prophesy that, in the name of Israel's God.

[The congregation shouted "Amen," and President B. Young said, "It is true."]

If our enemies force us to destroy our orchards and our property, to destroy and lay waste our houses, fields, and everything else, we shall never build and plant again, till we do it in Jackson County. But our enemies are not here yet, and we have not yet thrown down our houses. Let me tell you, if God designs that Israel should now become free, they will come and strike the blow; and if he does not, they will not come. That is as true as that book (pointing to the Bible).

Go to work, and lay up your grain, and do not lay it out for fine clothes, nor any other kind of fine thing, but make homespun trowsers and petticoats. What would please me more than for my family, instead of wanting me to go to the store for petticoats and short gowns, to see them go to work and make some good homespun? What would be prettier that some of the English striped linsey, and a bonnet made of our own straw? Those are the women I would choose for wives. If you want virtue, go into the farming country, for there it is homespun. Farming dictricts contain the essence and the virtue of old England.

I do not know that you know what homespun is; but it is that which is spun at home; and it is for your welfare, both men, women, and children, to make your own clothing. It is also for your salvation to equip yourselves according to law.

Now, I will tell you, I have about a hundred shots on hand all the time, —three or four fifteen-shooters, and three or four revolvers, right in the room where I sleep; and the Devil does not like to sleep there, for he is afraid they will go off half-cocked.

If you will lay a bowie knife or a loaded revolver under your pillow every night, you will not have many unpleasant dreams, nor be troubled with the nightmare; for there is nothing that the Devil is so much afraid of as a weapon of death.

You may take this as some of Heber's wild visions, if you please. I have acknowledged myself as one of the people; and now I say, we will take our own name, and we will not be false-named any more. We are the Kingdom of God; we are STATE OF DESERET; and we will have you, brother Brigham, as our Governor just so long as you live. We will not have any other Governor.

I mean just what I say, and this people say they will not have any other Governor, and especially any one that has to come here under arms; for we consider that any man is a poor, damned curse that has to come here under arms to rule over us. These

are my feelings; and if anybody votes against it, they are not of us: but there are but four or five but what vote for us; and they are apostates, and will go overboard. There is not a child but what goes with us in these things.

When we reject brother Brigham Young, we reject the head; but we will not do it, for the body shall dwell together, and we are members of that body, and he shall be our Governor just as long as God Almighty will have him to be. Those who are in favour of it, raise your hands.

[The vote was unanimous.]

You may try it just as long as you like, and it will be just so every time, except those four or five, and they never will vote. Can I point them out? Yes, I can. I have had my eye on them ever since they came into the congregation.

Let us do our duty, be humble, prayerful, honest, virtuous, and punctual in all our engagements. Let us have no lying, no deception; but let us be honest, and let the labouring men that labour on the public works be honest, and let them be punctual to their work.

Why do I speak to the public hands? Because they are on the most important work there is in the world. And how would a man feel to go into that house (pointing to the endowment house), that had stolen the nails out of the carpenter's shop or out of the machine shop, or the boards out of the lumber yard?

Let us be faithful, and the Lord will be on our side, and I doubt whether we shall be under the necessity of shedding much blood ourselves; but let us be ready, guns cocked; none of your half-cocked.

This is my exhortation to Israel; and may the Lord God bless the righteous, the humble, those that tell the truth, and those that are honest and punctual.

Can I bless any that are not humble and amenable to their superiors? Can I bless those that are always finding fault? I wish to God I could; but blessings would not stick to them; but if you will do as you are told, you shall be blessed in everything that you put your hands to, from this time forth and for ever. You shall have health and strength, and you shall multiply and increase in everything you undertake to do: and that is not all: you will have faith, that, when a man or woman that is sick sends for you to bless them, you will say, "Be thou made whole;" and that will be the case from this time henceforth and for ever.

There is one man whom we saw up north when we went to eat water-melons, who had thought of having an artesian well bored. He said, "If I knew that we were going to stop here three years, I would have one very soon." Says I to that gentleman—You put out peach trees, apple trees, apricots, and currants; and if we have to go into the mountains, we shall cut off the trees, and the roots will be there still; but we shall not go into the mountains.

We were told that we were going into the woods before we came here; and then, when we got here, there were no woods. But you need not be afraid; you go and graft and innoculate your trees, and build houses, that you may know how to build when you get to Jackson County.

All that we built in Kirtland, in Far West, in Missouri, in Nauvoo, and in Winter Quarters—for every one of those places, gentlemen, we are to have our pay. Who are to pay us? Those that took our property away from us, we will make servants of them: the day will come that we will have them for our vine-dressers, and we will set them to digging holes to put the rest of the damned scoundrels in who have rebelled against God and His servants. Amen.

TRADITION—DUTY OF THE SAINTS TO LIVE THEIR RELIGION—SAFETY OF ZION—PREPARATION FOR THE FUTURE, ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, August 30, 1857.

I can truly say that I am happy for the privilege of meeting with the Saints.

When I am alone, and look by the vision of the Spirit upon this people, my heart says within me, God bless the people, God bless the people; and I bless you in the name of the Lord Jesus. I feel to bless the people continually, from day to day. Their interest is my interest; their welfare is my welfare; their hope is mine. We are of one faith; and to see the people drawing near unto the Lord and becoming more of one heart and of one mind is the most cheering thought and reflection that can pass upon my mind: there is nothing else that compares with it. As for the riches of the world or the good things of the world—as for gold or silver, houses and lands, they are nothing in comparison to the purity of the faith of the people.

This people are increasing in their faith, they are increasing in their good works, and they are really becoming the Saints of the Most High. Any person possessing the Spirit of the holy Gospel, and who has been acquainted with this people during years that are past, can readily discover that they are merging to the period when they will become the disciples of the Lord Jesus. Perhaps we think that we are perfectly so now; but it is not the case—we are engaged in a preparatory work.

When the Gospel came to us, it found us in the depths of ignorance; it found us in darkness; it found us possessed of all the prejudices, feelings, and views that now exist in the world. There is no man—there is no woman, but what was more or less clothed upon with the traditions of their fathers. There cannot a person be found at the present day—one who has arrived at the years to think, to act, and to judge for himself, but what is more or less clothed and enveloped in the traditions of their fathers.

On the other hand, there is no person possessing the Spirit of revelation but what can very readily discern that the ways of the Lord are not like the ways of man, and that the children of men have gone out of the way. Take all nations—all people—by communities, by societies, by families, and by individuals,—take the whole mass of the inhabitants of the earth, and they have each taken to their own way, as any person possessing the Spirit of revelation can discern to be the case in the whole world. At the same time, they imagine that they are right—that they have light—that they have intelligence—that they are possessed of true knowledge pertaining to God and the things of eternity.

Take the inhabitants of Japan—islands situated between here and China,—and if you are acquainted with the people, with their feelings and true sentiments, you know that they actually believe that they are the only

people that are enlightened, and that all the rest of mankind are heathen. Go to China, which is called by its inhabitants the celestial empire because of their supposed purity, and they actually believe that they are the only nation under heaven that has the true knowledge of eternity.

Turn to the Christian nations on the eastern and western continents—take enlightened Christendom as the whole—and they believe that they are the only people who have the knowledge of God. It is true that they far exceed all other nations in many of the arts and sciences, and they also believe that they are the only people who understand the true religion of heaven.

They are sending their missionaries to the east and to the west, to the north and to the south, and they are penetrating every nook and corner, to enlighten what they call the heathen nations. Is not that the case? That arises from the traditions of their fathers which are handed down to the children, and they are enveloped in them.

When we look at this people, could we expect them to become prepared to be the disciples of the Lord Jesus in one, in five, in ten, in twenty, or in thirty years? No. And it will be just as much as we can do to be worthy to be the brothers and sisters of our Lord and Saviour Jesus Christ when he makes his appearance. Let us strive with all our might, be as watchful as it is possible for us to be, apply ourselves by faith and diligence to the keeping of his commandments, and continue so doing until Jesus sets his feet upon this continent, and we will then find that we are only just prepared to receive him. This is the preparatory work, and it will prepare the people, if they will live for it.

How can we live our religion, except we do as we are told? I will reverse the question and enquire, How can this people do as they are told, except they live their religion? They cannot. Every family—every neighbourhood is taught to glorify God. They are instructed from day to day, they are taught the way of life and salvation, they are counselled continually to seek unto the Lord their God, to obtain the faith of the ancients, to obtain the light of the heavens, to walk in the light of His countenance day by day; but how can you do these things, except you do as you are told? You cannot. Neither can you live your religion, except you do as you are told; for the people are taught to live their religion,—they are taught to cease from every evil thought and every evil action, to cease having a murmuring spirit, to cease having a doubtful feeling; and they are taught to cease being neglectful in regard to any known duty. We are taught to double our diligence where we have been slack, to seek unto the Lord day by day, that we may have the light of his countenance upon us.

Brother Heber has been prophesying. You know that I call him my Prophet, and he prophesies for me. And now I prophesy that, if this people will live their religion, the God of heaven will fight their battles, bring them off victorious over all their enemies, and give to them the kingdom. That is my prophecy. I said amen to all that brother Heber prophesied, for it is true; and he may say amen to all that I prophesy, for it is also true.

I have no fears in regard to the kingdom of God upon the earth; but I have fears lest this people be not prepared to receive glory, immortality, and eternal lives, when those principles are presented to them. This is all the fear that I have—that we will not walk up to our privileges and be prepared for them.

I thank my Father in heaven,—yes, my soul says, Glory, hallelujah, praise the name of Israel's God, for the blessings I enjoy at the present time!

One year ago this very day, and previous to that time, my soul was pained within me. No tongue could tell—it could not be portrayed before the people, the feelings that I had: I could not tell them; and I did not know but that, if I should come out in the presence of the people and try to speak my feelings, they would call me crazy. However, I tried to make the people understand my feelings, but no tongue could tell them; and I actually believe that I would have lived but a little time in this existence, had not God waked up the people. I wanted to take up my valise and go throughout the Territory crying, Is there a man in this Territory for God?

If you want to know how I felt, I cannot tell you better than by describing my feelings in the way that I am now doing. One day, I told a number of the brethren how I felt, as well as I could; and brother Jedediah M. Grant partook of the Spirit that was in me and walked out like a man, like a giant, and like an angel, and he scattered the fire of the Almighty among the people. But what was the result so far as he was concerned? He went beyond his strength, and it cost him his life.

There is now scarcely a man but wants to do as God would have him do among those who claim to be Latter-day Saints, except those four or five that brother Heber speaks of; hence we hold a very large majority of that class of men and women who desire to do precisely as God would have them, and my heart says, God bless the people. God bless you, brethren and sisters. I bless you all the time. You are near my heart, and it is all my business to look after the welfare of the Saints. Remember that it will be just as much as you and I can do to prepare to meet the Saviour when he comes, no matter whether we previously go into the grave or not.

There has been a great deal said in the lower world about this little handful of people; for you terrify the whole world! Not alone in the United States, but in England, in France, in Italy, in Germany, and in every State upon the eastern continent, the people are looking to see the result of the present movements of our Government towards this people. They are looking at the Gospel we preach, the course that we take, the influence we are gaining, and the numbers we are gathering to us; and they look at the subject not only in a religious point of view, but also in a national capacity.

Brother Heber said to you, if the time has come, designed by the Lord Almighty, for the thread to be cut between this people and the residue of the world, then the Lord will suffer our enemies to clip the thread; and I am with him in that sentiment. But if the time is not come, the Lord will not suffer them to come. If He designs that traffic should continue between us and them, that we shall have the privilege of bringing our immigration, of preaching the Gospel and saving the people, let me tell you that they will not come; God will stop them.

As for myself, I would just as soon this was the time as any other. If it is the time for the thread, in a national capacity, to be severed, let it be severed. Amen to it. But I will tell you what I have concluded: when we talk of gold, of silver, of riches, of the comforts of this world, with me it is the kingdom of God, or nothing; with us it must be the kingdom of God, or nothing. I shall not go in for anything half-way. We must have the kingdom of God, or nothing. We are not to be overthrown.

Cannot this kingdom be overthrown? No. They might as well try to obliterate the sun. And I should suppose that an experience of twenty-six years would have proven

to the wicked that it could not be overthrown; but it only wakes them up to anger and stirs them up to be more diligent in their opposition to the righteous. They have been trying to break up this people and destroy their organization, ever since we became a church; and every time they try, their oppression forces us into greater note; they increase our numbers and strengthen us in faith and in the knowledge and power of God. And how long must they live before they can learn that such has been and invariably will be the result? They will learn it when they get into hell, and never before,—never till they get into the spirit world; and then they will see that they have all the time been fighting against God; and never till then will they learn it. You cannot teach them anything.

Here are men who have been with us for six or seven years, and if they had any good, common philosophical power, they would know that ours is something different from any other authority and organization in the world. The union and peace that are here are in no other place on the face of the earth. Here are power and influence that are nowhere else on earth. Among this people there is an intelligence that is nowhere else to be found. Can darkness discover light? No; and even when it reflects itself, they turn it away as a trifling affair, and that light which was in them becomes darkness; and then greater is their darkness in the second instance than in the first.

Some of this people apostatize. But do you think that any would apostatize from the kingdom of God, if they knew that it was the kingdom of God? No. Why do they apostatize? Because, through disobedience, that little light they were in possession of is taken away, and they are left to believe a lie that they may be damned. That is the reason why they go away.

I say to this people, Do as you are told; and if you live by every righteous principle that you can learn, and forsake every evil principle and act through your whole lives as becometh Saints of the Most High, all will be well. Can men live so that they can have the serene, blessed, calm, soft, soothing Spirit of the Lord always to abide with them? Yes, they can. And if they are tempted, they can resist temptation. Can women? They can. If they have temptation, they can resist it, and it will flee from them, and they will gain a victory.

So live, day by day, that your lives will be like an even spun thread. Let there be no lying, no backbiting, no evil; but let the whole life of every man and woman tend to good. Then, when they have their failings, they will forgive each other, and will find the words of the Saviour to be true, that his Spirit will be in them as a well of living water springing up into everlasting life. Will they become prophets? Yes, and prophetesses. Let them honour their religion until they pass the ordeal, and they will reach the time when the Lord will never suffer them to fall. There will be a time when the fountain of life is within them; then they are prophets and prophetesses, and tell the truth all the time. They walk no more in darkness, but in the light; and that is the privilege of every man and woman.

Thank heaven that bickerings and contentions are lessening every year among this people. Suppose that we all most strictly lived our religion, would there be a hard word in this community? There would not. Do you understand that? Never accuse a man or a woman of evil, until you find out the cause. Never judge by the outward appearance, but judge righteous judgment. And if persons who are striving to do good should happen to commit an overt act, and

are ready to restore to the uttermost, then that would be the occasion of a feeling of kindness and affection towards them. There is no reason for the people to do wrong, but there is everything to encourage them to do right.

The brethren have had a good deal said to them this morning, but I feel to bless the people; and I wish you to live nearer and nearer to the Lord. Seek unto the Lord our God continually; seek to possess more of his Spirit; throw off the power of erroneous traditions and of the evil influences that were around us in our youthful days and before we came to a knowledge of the truth. Learn the things of God, and you will find that they are very different from the things of the world; you will find all the plans and schemes of the world to be so different that you would hardly suppose that they ever knew anything about the plan of salvation.

Also remember to lay up your grain. Brother Heber has been preaching to you about that; therefore remember to lay up sufficient for your families. Sow your grain early this fall. Many wish to know whether I think we shall reap. I do not care whether we do or not. I intend to sow early this fall, so that it will ripen next season. How bad we should feel, if we did not sow, and all should be peace and safety next season, to know that we could have harvested if we had sown. I reckon that I should feel bad, if I were placed in such a condition; but I will prepare for the people to live so long as they dwell upon the earth.

What more will I prepare for? I will prepare for a fight, I will prepare for peace, and I will also prepare for everything that comes along; then I am ready for anything. Build? Yes, build, and make your homes as comfortable as you can.

If I knew that I was going to burn all my buildings next season, it would not hinder me for one hour from making improvements. The more I do, the more I shall be prepared to do. And I am determined to prepare to lay up the walls of Zion and to learn all I can, so that, if I should happen to be one of the men to engage in that work, I shall know how to commence and dictate the foundation of the walls of Zion and those of the Temple.

A great many think that we have been extravagant in laying so broad and deep a foundation for this Temple; but I would rather have that foundation, though it should lay as it is till the Millennium, than to have the most splendid superstructure built upon a sandy foundation. What do you say, you men and women of judgment? [Voices, "You are correct."] Is there not more honour in that foundation, though it lay there till we go back to Jackson County, than there would be in such a building as I have named?

About two weeks ago, Elder Hyde began to say, "There is no knowing where;" and I took the words from his mouth and continued, "The Latter-day Saints will land in Jackson County, Missouri."

The Lord has suffered the wicked to drive us about, that we might accomplish his designs the sooner. Some of you sisters are afraid of cousin Lemuel; and some say that our enemies are bringing presents to bribe cousin Lemuel. Let them bring and let them bribe, and then, if the time has come, when they have got through bribing, cousin Lemuel will turn round and take the rest.

God is at the helm. This is the mighty ship Zion. You stick to the ship, and honour it, and see that you are in favour with the ship Zion, and you need not worry about anything else. God has the hearts of the children of men in his hands; he puts

hooks in their jaws and turns them about at His pleasure. God is here; the Holy Ghost is here and rests upon this people, and I am a witness to it. I know that the Holy Ghost dwells in the hearts of this people; and the world are afraid of the union that exists upon this people. They were afraid of that in the days of Joseph, and it has been their fear all the time. You might take a Democrat, a Republican, a ranting Methodist, and old, stiff-necked, ranting Presbyterian; and when they came to consider Joseph Smith and the Saints, they saw that they were one in faith, and it scared them all. They would say, "We are Methodists, Baptists, and Presbyterians, but we are of different politics; in our churches may be found all kinds of politics, but you, Joseph Smith, alter men's politics; you change them and make them all one.

Brethren and sisters, do not be angry with them, for they are in the hands of God. Instead of feeling a spirit to punish them, or anything like wrath, you live your religion; and you will see the day when you will pray God to turn away from your eyes the sight of their afflictions.

There are thousands and millions in the United States, and in the world, whose hearts are like an aspen leaf because of this little handful of people in Utah. Pity them; for they know not whom they are fighting against; they know not their destiny.

This army that is reported to be coming to this place know no more about you and me than you know about the interior of China: they go because they are sent. If they knew our real character, the soldiers themselves would turn round and tell their officers to go to hell; they would take a stampede, and if their officers urged them to come and fight this people, they would turn round upon them or tell them to do it themselves.

Now, do not feel angry. Are not they to be pitied? Yes. Are you to be pitied? Yes, if you forsake God, or your religion. The Saints need to be pitied for nothing but for forsaking their religion. Be careful that you do not get darkness into your minds.

May God bless you. Amen.

FAITH IN THE PRIESTHOOD—FRUITS OF FAITH—LAYING UP GRAIN—GLEANING—THE HOLY GHOST—TREE OF LIFE, ETC.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, Sunday morning, August 23, 1857.

I feel very much pleased at the arrival of our brethren that take missions. I know how to sympathise with them. There are a great many young Elders that are taking missions now. Twenty years ago, I was labouring in England; I baptized brother G. D. Watt, twenty years ago last month, (July,) in 1837. That was the first foreign mission that was taken by the Elders of this Church.

At that time it was almost impossible to realize what we now see

and understand. I went over to England at the time the Church was broken up in Kirtland. There were very few persons then who could stand by "Mormonism" faithfully and uphold our Prophet Joseph Smith: where one would stand valiantly and uphold him, there were twenty who did not.

That day was a day wherein the Saints were tested; their integrity was proved; they were put to the test whether they would stand by "Mormonism" and by the Prophet, or not.

Many people now pretend that they stand by what they call ancient "Mormonism," or "Mormonism" in their own way, but in brother Brigham they do not believe particularly.

No man can believe in "Mormonism," except he believes in the man that leads the Church of God—in the man that holds the keys of life and salvation pertaining to this people.

How is it possible for a limb to be attached to a tree, and at the same time manifest its disapprobation of the tree? That limb will die and wither away, except it manifests its approbation, faith, and favour to the tree to which it is connected.

So it is impossible that a man or a woman who disbelieves that brother Brigham is a Prophet—that he is God's representative and holds the keys of his kingdom pertaining to this people, can retain the Holy Ghost and partake of the life and sap of the true vine. Such persons have no faith of the genuine bearing kind, and consequently there are no works to correspond.

Will good works produce faith? Yes; there is very little faith without works; and then again, there never was but very little works without faith.

How can my body exist when my spirit leaves it? It cannot. Can my spirit exist without this tabernacle? It can; but the body cannot exist without the spirit, because the spirit that dwells in my body is the life of my body, and there is no life without it.

Some say the earth exists without spirit; I do not believe any such thing; it has a spirit as much as any body has a spirit. How can anything live, except it has a living spirit? How can the earth produce vegetation, fruits, trees, and every kind of production, if there is no life in it? It could not, any more than a woman could produce children when she is dead: she must be alive to produce life, to manifest it, and show it to the world. It is so with "Mormonism." We must manifest our faith by our works.

I speak these things because they come to my mind. When I arise to speak, I have never a premeditated subject; I let God, by the Holy Ghost, dictate me and control me, just as a musician would his violin. It is the player on the instrument that plays the tune; the instrument does not dictate the player. So I should be in the hands of God, to be dictated by him; for we are told that the Holy Ghost, the Comforter, will teach us all things past, present, and to come.

The Holy Ghost knows the minds of this people, and what is necessary to deal out to every man and every woman in due season—their portion. If I am not dictated by the Holy Ghost, I cannot communicate to you that which is necessary.

Supposing you are all pure, except a very few,—say there are twenty or thirty men in the assembly that are impure, and then there are a dozen or fifty women that do not keep the commandments of God,—when I am speaking to the disobedient, the Spirit in me alludes to those persons only.

Why do men or women condemn

me when the Word of God is sharp, and say I am harsh and hard? It is because they are not right; and that is the way I prove them. You never would complain of the sharpness of the word of God, if you were not under transgression.

You say I allude to you: so I do; or, it is the Spirit of God alludes to you through me. You are the persons who are under censure—you are the birds that flutter, because it hits you. Why should a person find fault who is not under condemnation? That proves they are.

How shall we manifest our faith by our works? I will speak of that a little further; and I cannot speak the truth as it is in Christ Jesus, without I censure many of you. I will ask those who have been here for four, seven, and eight years past, and from the day that we came into these valleys, if they have proved by their works their faith in the words of the Prophet Brigham?

Here are brother Amasa Lyman, brother Woodruff, and other brethren, who recollect Brigham testifying most strenuously in the Bowery — then occupied by the pioneers, when we first entered the Valley—of the propriety of this people laying up grain and other stores for seven years,—because, said he, "The time has come when the words of the Prophets should be fulfilled, that the earth should rest every seventh year."

He said it was our duty to lay up grain for seven years, because he foresaw what would be; he foresaw what we came here for,—viz., to be the saviours of men. I have spoken also of these things constantly. How oft have you heard these things proclaimed for four years past? And, after all we have said, who is there that has laid up grain to last them one year, much less two, previous to the late scarcity we have passed through?

Those that did lay up a little had to feed that out, or be called scoundrels constantly. Some of the people considered a man a scoundrel that would not hand out the last kernel he had, or the last load of wood he had at his door.

Brother Brigham, myself, and Jedediah have blazed away on this matter for the last four years; and how many have manifested their faith by their works? Have one of you got wheat laid up to last you seven years? No; not one of you have got enough laid up to last three years.

Uncle Sam—I won't call him uncle—he is a likely man, but his children have degenerated most awfully; and one of his sons who sits in the chair of state, Mr. Buchanan, is most awfully adulterated and sunk in degradation, that he would permit an army of 2,500 or 3,000 men to come here to enforce officers upon us contrary to the Constitution, and to enforce a Governor upon us, when we have got one of our own choosing.

The Prophet said that our Governor should rise up among ourselves. That you will find in the 30th chapter of Jeremiah:—"And their nobles shall be of themselves, and their Governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me, for who who this that engaged his heart to approach unto me? saith the Lord."

Now that day has come, as true as you live; our nobles will proceed from ourselves, and our Governor, and our judges, and all of our officials shall come out of ourselves, from this day forth. [Voices: "Amen."]

Now mark it, gentlemen and ladies; the day has come for this people to take care of themselves. The President of the United States has taken a course,—that is, the Lord has let him do it, knowing that no man can do anything against the truth, but for it; He has organized His work in

that way. The Lord has permitted him to pursue a course that has brought you to your senses, to know whether or not it is necessary that you should lay up wheat, because you did not believe what brother Brigham said; and if you had believed what he said, you would believe what brothers Heber, Jedediah, and Daniel said, and the Twelve.

You have never believed me, nor brother Brigham, nor one of the Prophets, ancient or modern. You say you did believe it, but you did not think it was so near to us. You should always be the judges, should you not?

Have I any fears about them coming here? No. If the day has come for there to be a collision between us and the United States and the world, they will come, you may depend upon it, because God will stir them up; but if the time has not come, they do not come here; so you may set your hearts at rest.

You now see there is a time coming for every man to go to with his might, and lay up his wheat and his oats, his barley, his peas, and his beans, and dry your fruit, and lay it up; and then, when you have done it this year, do it next year, and then prize it as the most precious thing upon the earth.

The Bible says a man will give all he has got for his life. If you had a million of dollars in gold or in silver, you would give the whole of it for food to save your life. Well, then, why do you not take a course to lay up that very thing that will save your lives and the lives of others, as Joseph did the lives of the people of Egypt and his father's house?

Joseph warned the people of a famine that was coming on the land, and laid up corn; so Brigham and Heber have taught you that we are going to see a day similar to that, but more terrible—more awful.

How strange it is, brethren, that you are so dilatory in these things that pertain to your salvation and the salvation of millions besides us? Am I taking that course? I am. And before I built my store-house, I saw these things, and I went to work and set an example that was worthy of imitation, although it was small; and the Deseret Agricultual and Manufacturing Society gave me a diploma, but did not give me any money, although I had done the best, in their thoughts, of the kind. And I am going to continue.

I have got somewhere between eleven and twelve hundred bushels of old wheat now in my store-house, and it will stay there until Brigham says, "I want it." And I have room for another twelve hundred—yes, for twelve times twelve; and when that is filled, I will fill another one, and so I will keep it going. The Lord will put means in my hands that I will continue to do so, and he will bless every man and woman that will take that course and continue it; they will increase in their stores, while those who take the opposite course will decrease and they will wither away.

Do you not see that the man who will store up knowledge, virtue, wisdom, and understanding, will increase in those principles? It will be just so with the fruits of the earth.

I shall continue to teach you these things and arouse your minds.

I have referred to you ladies. I told you, a week or two ago, to take some of your fine clothes and buy wheat. Let me bring up a circumstance of a certain woman that came to me and wanted an every-day dress. She said she had seven dresses too good for every day. I said, "Why do you not make an every-day dress of some of them; for one of them will out-wear three dresses made of twenty-five cent calico?"

I would advise you to take every-

thing that is unnecessary, and buy wheat and barley, and such things as you need with it, and lay up your stores for the time that is to come, that you can feed your own kindred and friends, who will actually come to you. Lots of my kindred will come to me, and brother Brigham's will come to him, as Joseph's father, and mother, and brethren came to him in Egypt. As that is true, this is, as the Lord liveth.

The Lord says that saviours shall come upon Mount Zion in the latter days. Mount Zion is here in the tops of the mountains; and has not our Governor come out of us? He has come out of this Church—out of a branch of the house of Israel; yes, our Governor and our Lieutenant-Governor, and our Judges and Marshals, &c.

Now, sisters, I am going to bring before you a circumstance of one man: he is our barber down here—brother Squires. Although he is shaving to good advantage, if he had subjects enough, he could make ten dollars a day, —that is, if he could get enough for it. He went down here close to a piece of land I am keeping, and he worked four or five days; he took his wife and two children with him, and he averaged two-and-a-half bushels every day at gleaning the heads of wheat that were scattered.

Now, supposing those that have got no wheat would take the same course. Is the wheat there? I presume there could be fifty bushels gleaned from ten acres with all the ease in the world. Go to brother Brigham's ten acres, and fifty bushels could be gleaned there; a man would make his bushel a day. I am telling you how to get your wheat.

Would it not be better for you to leave your mechanic shops, every one of you, and spend a week in the wheat-field, and see what you could do? Will we discharge you? Yes; go in peace, and God Almighty bless you, and make you glean double all the time. Do we want that wheat saved? We do.

Hundreds of this people have not raised a kernel, and brother Squires can go with his wife and two children and glean two-and-a-half bushels a day. It is a pretty good example, ladies. How much better are you than they,—that is, if they do right and keep the commandments of God? I want to know why one person is better than another, without they surpass another by their good works?

Says one, "I used to belong to the aristocracy in the States, and I belonged to that class in the old country." But, gentlemen and ladies, I belong to the aristocracy, and that is all the difference there is between you and me.

Supposing you have been brought up in "high life," what made you well off? Because, in the providence of God, you had a rich father or a rich uncle, and they made you comfortable; but I had the misfortune to be a poor boy, and had to go from house to house to beg my bread.

I want to know if I am any the worse for that? Joseph of old was a shepherd, and was considered one of the most inferior boys in his father's house; but God made him a king and a Prophet, and a saviour of his father's house and millions of the human family; and so He will you, and so He will me, so sure as I am faithful, honour my calling, and be obedient to my superiors, and honour the Priesthood, and God will honour me; but He will not honour me except I honour myself.

If I had time, I would go into the wheat-field myself, and esteem it a privilege, in preference of doing what I have to do here.

Need you take the straw and stubble and bring it to your homes? No. Be like the honey bee; she carries

away the honey and leaves the rest; she goes and gathers the bee bread, and leaves the flowers behind her, and of this she makes pots or bins to store away the honey: that is all the bee bread is for. We use it for many purposes. Brother Squires, instead of taking the straw, broke off the heads of wheat, and put them in a bag; he took the wheat and left the straw.

Are these things interesting to you? There is not one of you has got an article of clothing on your back, but what has been obtained through the industry of men and women.

We talk about smart women: we have the smartest women on the earth, and the smartest men and smartest boys; and we have also got some of the meanest men and women there is on God Almighty's footstool; they are the taglocks, and will be sheared off.

The farmer never takes a sheep into the water to wash him until the taglocks are first cut off, because they have taglocks so quickly again, they besmear the wool. They did that where I lived; still there were a great many things done where I lived that was not done where you lived.

I merely speak of brother Squires to show you what advantages there are to be gained by gleaning. Then I will go to the field where men and women have been and gathered up a few scattering straws, and make a better sweep of it than they, and then another will follow me up, and gather a good pile. What is the cause of this? They cannot see much—only now and then a few stalks.

I will be bound to say, in this county of Salt Lake, that if people will go to work, they may gather four thousand bushels of wheat from the gleaning; and I am not straining it one particle; and it is the best of the wheat that falls to the ground.

Just so with the Saints; the best Saints lay at the feet of Jesus, serving him and doing the will of God. These things are not only for you who are present to-day, but they will go to every city and place throughout the mountains, to arouse the people, and they will think more of them than you do that are continually under the droppings of the sanctuary.

The world and many of the Saints abroad and at home are asleep, and that day will overtake them as a thief in the night, and it will come upon them like a whirlwind; and so it will you, if you do not wake up and listen to our words.

How many times I have heard it—"We believe what brother Brigham says, and we believe this, and we believe that; but here is brother Heber,—he is a kind of wild, kind of enthusiastic; he is full of visions and wild notions." Tell me one notion I have had that is not correct. Say you, "Some things you have prophesied have come to pass, but we do not know whether the rest will or not."

I do not profess to be a Prophet. I never called myself so; but I actually believe I am, because people are all the time telling me that I am. I do not boast of that. I say that every man and woman who will live their religion, be humble, and be dictated by the Holy Ghost, the spirit of prophecy will be upon them.

Some of you, ladies, that go abroad from house to house, blessing the sick, having your little circles of women come together, why are you troubling yourselves to bless and lay your hands on women, and prophesy on them, if you do not believe the principle? You make yourselves fools to say that that same power should not be on the man that has got the Priesthood, and with sisters that have not got any, only what they hold in connection with their husbands.

We can tell what will come to pass; and one of you can talk in tongues and pour out your souls to God, and

then one interpret; that is the course you take, and it is all right: go ahead, and God bless you and multiply blessings on you; but do not go round tattling about your husbands and talking against the Priesthood you are connected to. I do not say many of you do it; but you that do it are poor, miserable skunks.

Brethren and sisters, let us go to work now, every man and woman, where you have it in your power, and lay up our grain—lay up our oats, barley, and everything else that will keep, and go to work and raise flax, and make clothing.

Now, you said you did not believe a word I said here a few Sundays ago, that if we would go to work and raise flax, and cultivate it, and pray for it, and keep the commandments of God, it should have a coat on it fourfold more. I said that, ladies and gentlemen. You go to, and do as I told you, and see if it does not come to pass.

Did not the Lord rain down the honey-dew upon the trees and upon the vegetation in Utah? Yes. I can go down on Cottonwood here, and show it to you, lots of it. If he can do that here, what will he not do, if we keep the commandments of God? And, gentlemen and ladies, if you will do just as you are told, without any deviation, you need never trouble yourselves about mobs—never, no, never.

The Lord said to Joseph, If you will do my will, and listen to my counsel and the counsel of my servants, it is my business in the last days to fight your battles and provide for my Saints.

I have no more fears, nor never shall have, if you will do just as you are told, every one of you, and stop your contentions, your lying, your deceptions, and your dishonesty; and let every man do right—let him do justice, and we will never be troubled with troops, and we will have one, two, three just as good years of peace as we ever had since we were born, beginning now; and I know it. Gentlemen, it depends on your doing right.

Could the Lord stir you up, through the testimony of brother Brigham or his brethren, to believe it was necessary to lay up your stores, until the Devil kicked up a fuss to show you that death and destruction would come on this people? That is true. Do not tell me that you listen to his counsel, when you do not practise his words.

And, ladies, do not tell me that you take his counsel, when I do not see you here with bonnets manufactured out of the elements of this valley. It is a lie before God when you say you listen to his counsel, and come here before him and sit under his eyes in open disobedience to it.

Where did you get your bonnets? Were they made here? No; they were made in the States; they came by succouring those poor curses who would send us all to destruction, by nourishing these Gentile merchants here. The best of them would sell this whole people for ten dollars, and permit my life and Brigham's life to be taken in a minute. I know this.

What do they care for us? There is not one of them that is in any degree friendly towards us, and feels to believe and sustain "Mormonism." There is not one of them but what would be perfectly willing that the troops should come here and massacre this whole people, for the sake of a few dollars.

Have we any confidence in them? Yes, as far as deal is concerned; but when it comes to "Mormonism," I have not a particle. I never saw that man that had not an inclination in his heart to embrace "Mormonism" that I ever had one particle of confidence in.

Many of you have sustained Judge Douglas as being a true friend to this people; and he is just as big a damned rascal as ever walked, and always has been. He has taken a course to get into the chair of State, and that is what he is after: he will try to accomplish that, if he goes to hell the next day; but he will not go into the chair of State; he will go to hell.

Now, do not be scared; I am going to talk what I feel, and I ask no odds of anybody, except my leader: I will be subject to him. I will be amenable to any branch belonging to the true vine of Jesus Christ, and I will nourish it, and cherish it; but those poor curses, I have not one particle of confidence in them.

I never knew an instance in the days of Joseph, when he confided in those poor devils, but what they turned traitor to him, and were the very men that took his life, aided by the apostates that left this Church; and I know it, and so do you.

How many times have I been through the mill? *Lots of times*; and I expect to go through it again, and then through the bolt, and the screen, &c.

Joseph never trusted in one of them but what they betrayed him; and I wish to God I had taken some of their lives when I had a chance: they were blacklegs, whoremongers, murderers, liars, sorcerers, and rascals; and you may take many of the leading men of the United States Government, and they are not one whit better.

These merchants here have collected their millions of dollars from us. Are they your friends, ladies? There are not many of them, if they dared do it, but what would seduce you in a minute, if you would yield to them.

In Kirtland, when we were broken up, which was a serious time, and in Far West, in Missouri, and Illinois, the priests of the day, the bigger portion of them, and those they call the best men, were combined against us.

But let me tell you that the best men in the United States are not among the rulers; they do not scramble and gamble for office. They have got the meanest curses for politicians, and the poorest curses for priests.

What did they say in Missouri, in Kirtland, in Illinois,—the Methodist priest, the Baptist priest, the lawyer, the judge, and the governor, with all their religion? They positively considered it no crime to seduce a "Mormon" sister, nor do they now; and that is what they are after.

Sisters, let us take a course that you may not be brought into these straits—that you may not have to take your children, and your budgets under your arms, and flee to the mountains. But if you do not listen to counsel, and begin to-day, you will have to do that; but if you obey counsel, you never will have to go into these mountains—no, never, while the earth stands.

We will stand on our own dunghill and crow, and the hens will crow, and the chickens will crow, and they will all crow long and loud, and you will not be able to tell the difference between a hen and a rooster, nor between a rooster and a hen, for they will all crow the same tune. We will stand on our own dunghill and crow, and say what we please from this day, and they never will prevail against us—no, never; and I will prophecy it in the name of Israel's God. [Voices: "Amen."]

Do as you are told, and Brigham Young never will leave the Governorship of this Territory from this time henceforth and for ever—no, never; and there shall no wicked judge with his whore ever sit in our courts again; for all who are against Israel are an abomination to me and to our God.

When you look upon it, you shall

know that Heber told the truth, as wild as he is; but there is no wildness in this boy.

Will we go into these mountains? Will these troops come here? No, no, no, not yet. We do not want them to come till we are brought to the test and have not anything to help ourselves with: then we want them to come and bring the honey and the good things; then we will show them how it is done. We do not want armies of men to go out of here; we have got boys here, ten thousand of them, enough to take everything they have got.

The Lord said there should be no time in the last days; the time is only measured to the ungodly, but to the Saints there shall be no more time; it is all time. Go ahead, and we do not care if you let your beard grow sixteen feet long.

You need not ever trouble yourselves, gentlemen and ladies, about the army coming here to this land, whether you have your endowments or not: those that have not got their endowments are just as safe as those who have, and they will live just as long. Do not trouble yourselves at all; let these things sleep and you be awake, and watch, and pray, and be humble, and serve your God, and go and glean wheat.

Bless your soul!—if the daughters of Israel go and glean wheat, they may be like the woman anciently, increase all around: she had been a barren woman formerly, but gleaning wheat put her in the notion of getting——. I can't say it.

The Spirit that is on me this morning is the Spirit of the Lord; it is the Holy Ghost, although some of you may not think that the Holy Ghost is ever cheerful. Well, let me tell you, the Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ, just as I stand by brother Brigham. If brother Brigham goes ahead, and I stand by him, and Daniel stands by me, and the Twelve by us, we never shall be separated—never, no, never.

Men that are engaged in this work and kingdom, if they are one, they will be tied together, that they never will be separated, no more than two drops of water.

There is a great curiosity here. Some say they are of Judah, some say they are of Jacob, some of John, and some of Peter. When we are restored back to our Father, we shall find that every one of us is in the tree of life: and what is the difference, as long as we are all in one tree.

You say there are twelve limbs in the tree of life, and we have all got to be connected to those twelve limbs or branches. Go and read the Bible, and see what is said about the tree of life, and those that partake of the fruit of it. It is all on natural principles. We are all one family: God the Father is the tree of life; he is the root of it, and we spring out of it, or else we spring into it by grafting, by inoculating, and by doing the things of the kingdom of heaven.

Now, there have several left since we proclaimed last Sunday: they have put right out; some went that very day. Am I not glad? If they had been here, and waited till to-day, and heard what I have said, they would not have gone. We wanted them to go; so they could not hear what has been said to-day. They think troops are coming here, and that we are going to fight. What the devil can we fight, when there is nothing to fight?

I want you to go and get your butcher-knives, your bowie-knives, and jack-knives, and sharpen them. There is nothing to fight, and there will not be this year; we shall have a year of peace. They may try to come here, and then they will not come here. If they do not undertake to

come here, then there will not be any trouble; but they never will force a Governor on us again—no, never,—nor their poor, rotten-hearted judges and marshals, &c., if you will do right.

If these words fail, it is on your backs. I am pretty careful there, and not careful either. I am going to let it out, and let God speak and tell you words of consolation, if you will receive them.

Let me tell you, gentlemen and ladies, Brigham's words, and Heber's words, and Jedediah's words, and Daniel's words have been to many of you like the sound of a bell: it is a pretty sound in your ears, but as soon as the sound is gone, it has lost its charms.

You have come here and heard the sound, and you know no more about the sound when you have gone away, than though you had never heard it, as good as the people are.

If you would have listened, there would have been this day millions and millions of bushels of wheat in store. Instead of that, we have not any, with a very few exceptions, except that which has come in this year.

We are more choice of it than we would be of gold or of silver. I would part with money quickly for it. I mean to part with every rag of clothes that I have to spare for wheat; and if you have got it, I will sell everything I have got, except a change, and you shall have it forthwith. I will set you an example.

Will the United States send troops here? Yes. And when they have done, the other inhabitants of the earth will send them. But, remember, the Prophets have said that the riches of the Gentile world shall be consecrated to God and to his people. I think we will have a little of it along occasionally.

Do not be sad; our God rules in the heavens and in the earth beneath, and he has almighty power.

Will you go to work now, and lay up your grain? There are a great many boxes making at the Public Works that will hold from fifteen to twenty bushels each; but the boxes cost more than the wheat. That I do not like; still we are willing to make them for you. Some of our Bishops have been to me, and wanted to know if the design is to cache the wheat now. No, sir, not till we get it; I am not going to cache anything I have not got.

Go and build your store-houses, and get your wheat together, and when the time to cache the wheat comes, we will cache it.

Bless your souls, Uncle Sam is not coming here yet awhile; we shall not let them. And when they do come, we shall take their cabbage, stock, and all.

I have told you the truth, every word I have spoken. You think our Father and our God is not a lively, sociable, and cheerful man. He is one of the most lively men that ever lived; and when we have that sociability and cheerfulness, it is the Spirit of the Lord.

God delights in a glad heart and cheerful countenance. Some people carry faces as long as my leg, and that is about three feet long; and they are just the biggest hypocrites we have got in this city.

Confidence in them? Yes, I have confidence to believe they are the meanest hypocrites that ever walked. You may go to their houses, or wherever they are, and speak about Brigham, Heber, and Daniel, and they are ready to give them a dab and hoe them down. How do you suppose I feel about them? Such persons feel about me as they do about my brethren, all the time. I will not speak a blessing for them, for they are damned.

What!—speak against the man who holds the keys of life and salvation for

you, and the Priesthood of God that has been handed down directly from him? You poor, miserable creatures—you are not fit to live. There are not many such characters; but they are those poor, miserable, sanctimonious ones you find around.

"Oh, Brigham, don't! Don't, Heber! don't, for God's sake! All the world will be on us!" Damn the world. Now, that is just as they feel. I wish there was a magazine in you, and we could touch you off. You are not fit to live in hell, nor anywhere else; and you ought to be touched off before you get anywhere.

Now, I do not mean any of you good folks.

Brethren, be honest; and when you are to work for the Public Works, work; and when you are to work for me, work; when you are to work for brother Hyde, work, and earn your wages, and not carry it all off when you go home at night, in your bags, as some do at the Public Works. You have quit it now yourselves; but some of you have set your children at it. Stop it! You have no business to touch a nail, nor a pin, nor a block two inches long, for they are not your property. What is it but stealing?

When people come to visit the works, you sit down and spend your time with an acquaintance. That time is not yours. If I was brother Mabin, I would not let a man go about those works without he had permission, and then not to hinder the men from their labours.

I have no fault to find with good men.

You men that come from England, were you idle there? You never were permitted to be idle in your own land. They have to go to work at such a time, and work until the time to stop, and go to dinner, and so on. This is the way the people work in the old country, except those who belong to the aristocracy. There are not many of them here.

I belong to the humble and meek, and they will inherit the earth. I am an heir to it with them. God help me to be faithful, good, kind, and benevolent; that is my prayer.

Let us remember that we will not be rewarded for that we do not do; but you will be rewarded for that you do, and nothing more.

There are a great many things I might talk about. God bless you, brethren and sisters. I bless the pure and good; and I bless that man and woman that will go to and do as they are told; and you shall be blessed, with your children after you, for ever; and those that do not do it shall go the other way. Amen.

THE RIGHTS OF MORMONISM.

A Discourse by Elder John Taylor, delivered in the Bowery, Great Salt Lake City, August 30, 1857.

I did not expect to be called upon to address you this afternoon; but I always feel ready to speak of the things pertaining to the kingdom of God, whenever I am called upon.

Brother Kimball said he would like to hear me say something about the RIGHTS of "Mormonism." The rights of "Mormonism" are so varied and extensive, that it would be very difficult to speak of them all in one discourse. We have the right to live. That is "Mormonism." We have the right to eat and drink, and to pursue that course that we may think proper, so long as we do not interfere with other persons' rights. We have a right to live free and unmolested; and there is no law, human or divine, that rightfully has a right, if you please, to interfere with us. We have a right to think, and we have a right, after we have thought, to express our thoughts, and to write them, and to publish them. We possess as many rights and as much liberty in relation to this as any other persons; and there is no law, human or divine, that can rightfuly rob us of those liberties or trample upon our rights. We have a right to worship God according to the dictates of our own conscience; and no man, legally, in this land, has a right to interfere with us for so doing. We have a right to believe in and practise as we please in relation to matrimony. We have a right to choose whether we will have one wife or twenty; and there is no law of the land that can legally interfere with us; neither is there a man that I have met with, that professed to be a man at all, that can say that we are acting illegally. We have a right to secure the favour of God, and we have rights as the citizens of the kingdom of God. We have rights upon earth, and we have rights in heaven; we have rights that affect us and our posterity and progenitors, worlds without end; and they are rights that no man can interfere with. We have a right to our own Governor, as brother Kimball says; we have a right to our own Judges; we have a right to make our own laws and to regulate our own affairs.

These are some of the rights that belong to us; but when you come to talk about rights, they are so various, complicated, and extensive, that it is difficult, without reflection, to enumerate them. They exist with us here and all around us, and they are rights that affect us, our progenitors, and posterity, worlds without end. But in regard to some of the things with which we are more intimately connected, we have our individual, our social, and political rights, so far as existing here as a people is concerned. I do not know but that you will think that I am for sticking to my text pretty well: however, I will try, as well as I can, to do justice to it.

If we look at the very foundation of government, we may enquire, How were governments formed? Who organized them? and whence did they obtain their power? It is a subject for deep thought and reflection, and

one that very few have understood; nor is it very easy to define, definitely, the rights of man politically, socially, and nationally.

Now, I will suppose there was no government in the world, but that we were thrown right back into the primitive state, and that we had to form a government to regulate ourselves; what would be the position? Why, the strong man would intrude upon the weak, even as a strong animal intrudes upon a weaker, taking from it its rights; for that is a natural animal propensity that exists in all the creatures, as well as in man.

How was society organized? Upon natural principles. I am not now speaking about God and his government, but upon the rights of man. If there were a few bullies in the land, and we had to organize the government anew, the people would combine to protect themselves against them—to protect themselves against those who had injured them, that would rob them of their labour, of their cattle, of their grain, or of anything they might have.

What would be the result of this course? It would be that a combination would exist that would organize to protect themselves, that the weak might be protected in his rights, that the feeble might not be trampled under foot. This would be the natural construction and organization of society.

Very well; when society became large and extensive, and could not convene in a general assembly to represent themselves, they would send their representatives, who would combine to represent their interests by delegation, or proxy.

Who would those individuals represent? They would represent the parties of that neighbourhood, of that state, of that country or district of country that sent them, would they not? And what would you think of those men that were sent, if they attempted to rule over those who sent them? Why, you would say, "Come back here, you rascals, and we will send others; we sent you to represent us, and now you are combining to put your feet upon our necks.

This has been the case ever since governments were organized; and hence have arisen governors, kings, and emperors. They have generally contrived to get the reins of power into their own hands; and, through the cunning of priestcraft and kingcraft, they have generally managed to bring the people under their feet and to trample upon their rights. Such has been the case in the nations of Europe and Asia. It is, in fact, the history of the world.

By what right have any kings obtained their dominions? Has it been from God? No. Has it been from the people? No. How did they get in possession of their kingdoms? How was France organized? How England? How Germany? And how were other states and nations organized? They have been organized because men usurped power, brought into subjection other men, trampled under foot their rights, and made slaves of them, and made them carry out their laws, and do their pleasure without any peculiar interest in the things that were done. And those men, instead of governing the people according to the principles of righteousness and truth, have generally made yokes and put them on their necks, and trampled them in the dust—so much so, that in many of the countries of Europe you cannot travel but you must have a passport; and every little upstart has a right to examine it and to stop you, if he likes.

You have to ask a right to stop in cities, and they will prevent you when they please, and not only strangers, but their own citizens; and there are many European cities now, where, if a father was to receive his own son into

his house, if he had been absent without the permission of the police, he would be subject to a heavy fine.

It is the governors of the people that bring them into subjection in this manner, until the people think that kings and priests have rights—and they have no rights—until they think that presidents, governors, and kings are the persons who possess certain inalienable rights, and that no one has a right to interfere with them.

Kings, presidents, and priests combined govern men, body and soul. The first fetter them in their bodies and liberties, and the latter in their minds and consciences; and the human family, instead of being free, are literally and almost universally in a state of vassalage.

At the time of the Reformation, men began to break off their political fetters and to claim their rights, both politically and religiously. Many people talk of that event as a church concern alone: it was as much a political matter as anything else. The causes that prompted them to take the steps they did were both religious and political, the benefits accruing only very limited and partial; still it was a resistance to tyranny and oppression. The kings that sustained the Reformers did so merely upon political grounds, and not that they cared for their religion.

What made people come from the old countries to this land? It was because they were oppressed in England, in Germany, and in other states, and they fled from that power which sought to bind chains upon their necks. And why were they determined to flee from that government into this country? Because the mother country tried to make them subject to institutions and laws that they were unwilling to submit to, and because she wanted to put yokes upon their necks. Then the mother country sent armed men over here, and sought to enforce their armed minions upon the people; but they would not submit to it; for it was on that very account that they had fled from their mother country.

Such were the feelings of your fathers, and these were the things they talked about, a few years ago; and on account of the encroachments of the parent government, they took up the sword, and declared that they would live or die free men.

What was that freedom for which they contended? Just what I said a few minutes ago; it was the right to think, the right to speak, the right to act, the right to legislate, and the right to worship God according to the dictates of their own consciences, and the right to do their own business without being interfered with.

We have come here to this land as citizens of the United States; and why have we come? Because there were men who sought to rob of us our rights, and because there was not sufficient purity and justice in the Government to protect us in our rights—because magistrates, constables, judges, governors, presidents, and officers of state, either directly or indirectly drove us, or suffered us to be driven—suffered us to be dispossessed of that which legally belonged to us.

Who are we? We are men made in the image of God, possessing the rights of other men. We have turned this desert into a flourishing field, and the desert has blossomed as the rose, and God has blessed our labours. And whom have we interfered with? Have we gone over to the States and interfered with them? Have we gone over to California and interfered with them? Have we gone to Oregon? Have we gone to New Mexico? Have we gone to any State and interfered with their rights, their laws, their immunities, or their privileges? I say we have not.

Well, then, what right has anybody

to interfere with us? Oh, because they have got the power! That is, there is no right to it; there is no legal authority to it; there is no more right to it than there is in a bully and a blackguard insulting a little, weak man, because he has the power to do so. They have just the same authority that a large ox has to goad a small one, because he has the power.

They dare not interfere with some nations as they are doing with us: they dare not interfere with England or France, for fear of the consequences; and it is nothing but a principle of nasty little meanness that would try to interfere with us, and try to make you believe that they are the lords of creation. Great God! who are they? Poor, pusillanimous curses, that have not manhood nor gentility enough about them to be gentlemen. They have just the same right that the highwayman has to put his hands into your pockets and take out your money.

Who led us here? Not the Christians of the United States, nor their governors, legislators, nor presidents. Who provided for us? Did the Government of the United States? Verily, no. Who built the houses in this city? Who made the improvements around it and through this Territory? Did the inhabitants of the United States? No. But they have done all that lay in their power to discourage us in every possible way. Who have fed you and clothed you? Your own right hands—your own energy and industry, by the blessing of the Almighty.

Then by what right, and by what authority, in the name of God, and in the name of every principle of right, honour, and integrity, have they a right to interfere with us?

"Oh," say they, "the land belongs to us." Ah! indeed; and I wonder where you got it from? "Oh, we got it by right of treaty with Mexico." And whence did the Mexicans obtain it? Who treated with those Indians? Did they pay them for it? No: but they are good Christians, and the Indians are poor savages; and what right have savages to land?" Where are their deeds and their right of possession? Will anybody tell me? "Oh, we took it because we had the power, and the United States took it from Mexico, because they had power."

It is just like a lot of boys playing together, and one of them steals the other's marbles because he has the power; and then another steals them, and calls them his, because he is a little more powerful than the other: or, when one man meets another and robs him of what he has, then two more go and take from him what he has stolen from the first one.

The simple fact in the case is, they say, "You are left upon our land, and therefore you must be in subjection to us, and we must rule over you. But even on this principle they are at fault; for we, if there is any glory in the conquest, sent five hundred men, and possess equal rights with them as American citizens.

In speaking upon this subject once before, I showed you that, by the Constitution and the very genius of our Government, they had no right to interfere with us.

Again, on the common principle of justice, where did they get their rights to interfere with us? They did not bring us here, nor cultivate our farms; they did not send us either schoolmasters or priests to teach us; and we are not indebted to them for anything else. I would like to know what right they had to interfere with us? They have not a right upon religious grounds; for they kicked us out because of our religion; and, consequently, they have nothing to do with that. It is not because we have learned any morals of them; for we got our morals from a superior

source. We have not learned either our religion or morality from them. We have not had them to cultivate our farms nor to build our houses. They have not done anything for us.

In relation to the land, I will suppose they did steal it, which they did. They obtained it because they had the power, and Mexico obtained it upon the same principle: the United States made a quarrel with the latter nation, because they knew they could bring them into subjection, and they intended to capitulate for California before they began the quarrel, and they took it upon those grounds. But that is righteousness—that is purity, truth and holiness, in the eyes of a corrupt and mighty nation.

We have got a little place that nobody else would live upon; and I will warrant that if any other people had been here, half of them would have died, the last two years, of starvation. But they cannot let us alone. This is their greatness—this their magnanimity, and this is the compassion manifested by the fathers of our great country. Of course we must feel patriotic; we cannot but feel strongly attached to such a kind, such a benevolent, such a merciful Government as we have got! How can we feel otherwise? They would take from us the right to live, and then it would be in their hearts to sweep us from the face of the earth; but they cannot do it.

There is no right associated with this matter; there is no justice about it. There are old rights and privileges the people used to have, and we have our rights. In the first place, we have a God that lives, and He will help us to take care of them, to maintain and preserve them. Then look at this in whichever light you please, you cannot change it: we are citizens of the United States, and have a right to the soil, if they did steal it.

I am ashamed of being associated with such things, but we cannot help ourselves; we are a part of the people, and we had to partake of their evil deeds.

When we came here, we came as American citizens; and we had just as much right to be here as any other American citizens in the United States.

They have made a religious pretext to rob us of the right of pre-emption,—that is because we have more wives than one. This is the course they have pursued towards us.

Have they a right to force upon us judges and send officers under a military escort? The very act says they are afraid of something. Have they a right to send those men to rule over us, without our having a voice in the matter? I say they have not, according to the laws which exist among men; they have not according to the principles of justice and truth; they have not according to the principles upon which this Government is established: but they want to rule over us contrary to the principles of the Government; and, as you have expressed it, you have a right to withstand it.

God be thanked, there are not as many sneaks here as there are in the old country: men here dare think and speak.

Well, these are our feelings and some of our rights; but I will speak to you of other rights; for we have greater rights, that I have not yet touched upon.

[Blessed the sacramental cup.]

I speak of those other things because they are inalienable rights that belong to men—to us as American citizens—to us as citizens of the world: but there are other rights, other grounds upon which we claim these rights.

The Lord God has spoken in these last days; he has revealed the fulness of the everlasting Gospel; he has restored that Gospel in all its fulness,

blessings, richness, power, and glory; he has put us in possession of the principles of eternal life; and he has established his kingdom upon the earth, and we are the legitimate heirs and inheritors of this kingdom. He has established his Priesthood, revealed his authority, his government, and his laws; and the grand reason why there is union and power here, and nowhere else, is because it emanated from God.

When we talk over those other things, we are under a lesser law, that we can any of us keep and that we have kept. We are not rebelling against the United States, neither are we resisting the Constitution of the United States; but it is wicked and corrupt usurpers that are oppressing us and that would take our rights from us.

To speak of our rights as citizens of the kingdom of God, we then speak of another law, we then move in a more exalted sphere; and it is of these things we have a right to speak.

God has established his kingdom; he has rolled back that cloud that has overspread the moral horizon of the world; he has opened the heavens, revealed the fulness of the Everlasting Gospel, organized his kingdom according to the pattern that exists in the heavens; and he has placed certain keys, powers, and oracles in our midst; and we are the people of God; we are his government. The Priesthood upon the earth is the legitimate government of God, whether in the heavens or on the earth.

Some people ask, "What is Priesthood?" I answer, "It is the legitimate rule of God, whether in the heavens or on the earth;" and it is the only legitimate power that has a right to rule upon the earth; and when the will of God is done on earth as it is in the heavens, no other power will bear rule.

Then, if we look at it in this point of view, we are standing in a peculiar position; we are standing here as the representatives of God, and the only true representatives he has upon the earth; for there is not another power or government upon the earth that acknowledges God for their ruler, or head, but this: there is not another.

Why did we come here? We came here because the people drove us, and because the Lord would have us come here; for it was necessary we should come into our secret places, and hide ourselves till the indignation of the Lord be overpast—until the Lord has shaken our enemies by the nape of the neck, as it were, until nations and empires are overthrown. We came to serve our God to a place where we could more fully keep his commandments—where we could fulfil his behests upon the earth. This is the reason why we came here.

Well, then, if we are the only people that God acknowledges as a nation, have not we a right to the privileges which we enjoy? Who owns the gold, the silver, and the cattle upon a thousand hills? God. Who, then, has a right to appoint rulers? None but him, or the man that he appoints.

Who has ruled the earth? Who has borne sway? Man, who, by the power of the sword, has got possession of thrones, powers, and dominions, and has waded through seas of blood.

You read history, and what is it? A history of the depopulation of the nations, brought on by the overthrow of empires, and through the tyranny and ambition of wicked men, who have waded through seas of blood in order to possess themselves of that power which they now enjoy.

If we go to the United States and enquire into their rights, we may ask, have they a right to drive back the Indians, from time to time, and dispossess them of their rights? So long as they purchased of them it was

well enough; but when they forced them into a swap, just as the Indians did with some of the traders back here, and made them trade on their own terms, that is something which they have no right to do; and, to use the language of one of the Indian Chiefs, "They have not left room for us to spread our blanket." Have they purchased this Territory of them? No,—nor made any arrangements to do so; but they have taken possession of it.

What authority has the President of the United States, or the Representatives of the several States? They have no authority but what the people give them, according to the institutions of the United States.

What authority had England over this land before they came here and took possession? None.

By what right, then, do nations and governments rule generally? Do they rule by the grace of God? I will tell you. They rule by the power of the sword.

Read the history of England, France, Germany, Spain, Portugal, and other nations, and you will find they obtain their authority by their swords; and then, when they have obtained, they go to work and sanctify it; they appoint and anoint kings by the grace of God and through the agency of their priests. That is the way they get their authority, and that is all the authority they have.

When the Pope was going to put the crown upon the head of Napoleon, he said, "Here, let me put that on; I won it myself." But they generally want the priests to put it on.

You may go into any court in the world and say, "Thus saith the Lord," and they will kick you out. Try it and see.

[Voices: "You have tried it."]

No man can go and say, "Thus saith the Lord" amongst them; for they would put a strait jacket on him, if he was a respectable man; if he was not, they would kick him out. Such is the feeling of the people and the condition of the world, and yet they profess to worship God that rules on high.

Where does God rule on earth? Is he listened to in any nation? Is there any that will acknowledge him and his authority? I will tell you the nearest that I ever saw of it. It was Nicholas of Russia: he was an autocrat, you know. Some years ago, when they had the cholera very bad there, a feeling prevailed among the inhabitants that the wells had been poisoned: a mob arose, and they were going to kill many; but Nicholas went in amongst them and said, "My children, this is not so; this is the hand of God. Let us fall on our knees, and acknowledge our sins, and ask him to forgive us."

That is the nearest to acknowledging God that I have heard of among the nations; but as to their authority, it is not there. Their emperors and rulers have been the most beastly in their conduct and oppressive in their acts of any other nations that rule under heaven.

Now, where can you find a nation that acknowledges God? They are very religious. Why, the Queen of England is said to be "Defender of the Faith." Then it is not the faith of the Church of America—it is not the faith of the Church of France, nor of Germany, nor anywhere else, except the Church of England. Where did she get her right from? She is the descendant of a line of kings.

Henry the Eighth, some time since, wrote a book against the Protestants, and the Pope gave him the title of "Defender of the Faith," which faith he afterwards sought to destroy, rebelled against the Pope, and started the Reformation, because the Pope would not allow him to divorce his wife. Hence the Protestant kings

and queens of England have stolen the Roman Catholic title, to rule or defend the faith of the Protestants by kings and queens, whom they now anoint.

How do they anoint them? They anoint them by their Bishops, who declare them to be kings and queens by the grace of God. Go back, however, to their origin, and you will find that their kingdoms were first obtained by the sword; they stole their kingdoms and power, and then got priests to sanctify the theft.

Go back in England to the time of William the Conqueror, and you will find that he was a usurper; he was a Norman and a wholesale robber; and then, when he had subdued the Anglo-Saxons, the priests turned round and anointed him king by the grace of God. That is a fair example of the other European nations, and is all the authority that any of them had.

What is the Government of the United States? It does not profess any religion. There is no religion nor priesthood connected with it nationally, only they allow, or profess to allow, everybody to worship God according to the dictates of their own consciences; but nationally they are a nation of infidels. They have no national creed, no national religious institutions; and hence the absurdity of interfering with us, when forsooth they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that profess to acknowledge God? There are the Mahomedans, they had a Prophet, and professed to be governed by him. There is some talk about his being a false one: he might have been, or he might have been a true one, for aught I know; I leave them in the hands of God.

The Mahomedans have a certain faith or profession, which is spoken of in the Koran, or Alkoran. They, however, like the rest, obtained their nationality by the sword. We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people, except this people, I know them not.

The Lord has said, "If ye observe my law, ye have no need to break the law of the land." We have not broken the law of the land, and we do not mean to, although he has revealed to us his will and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law, and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and the best morality that can be found in the world by a thousand-fold: yes, it is a thousand-fold better than I have seen in any part of the earth where I have been. There is not a place that can compare with it; and nothing but the very Devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of: they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God—by him

who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light, and there was light;" by him who spake, and the worlds rolled into existence. By him you received rights that are not of this world—rights that flow from the great Eloheim.

What are we going to do, then? We are going to establish the kingdom of God upon the earth. This is our privilege—our right, if you please. But I consider it a high privilege—the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. Let me say another thing. The people of the earth, their legislators, their princes, their kings, and their emperors, if they ever get salvation, have got to have it through us: if they obtain a celestial kingdom, they have got to go through the door that God has appointed, and there is no other way for it.

What are we doing here? We are here to stand up in defence of our individual rights—to stand up for our farms, our families, and our property, if it be necessary. Property! Why great conscience! it is just like the chaff and straw; and I was glad to see when the vote was taken, that if it was necessary to burn every house and all our property, every hand went right up for it. I was glad to see you appreciate these things.

Would we fight for these things? Just so far as I am concerned, they might take what I have got, and go to Gibraltar with it, or to Halifax; and I would say, You poor, miserable, corrupt creatures, take it.

But this is not all. The Lord has put us into a place where we cannot dodge, if we wish. We have asked for the blessing of his kingdom, and he has poured out blessings upon us, and there is no backing out. God has rolled his kingdom upon our shoulders; and now I ask, as a poet did some years ago,

> "Shall we, for fear of feeble man,
> The Spirit's course in us restrain?"

Shall we, for fear of those miserable curses, barter away eternal lives? Shall we set at naught those principles that God has imparted to us? Shall we exchange the pearl of great price, the riches of eternity, for the dirt and filth that the Gentiles wallow in? I know we do not feel like it.

Brother Kimball says we have to stand up to what we say, and the Lord will bring us to it; and I will tell you what I heard Joseph say years ago. He said, if God had known any other way that he could have tried Abraham better than he did, he would have put it upon him. And he will try us to see whether we will be faithful to the great and high calling that he has put upon us.

What are we doing? God has seen proper to establish his kingdom upon the earth, and here is that kingdom—that stone which has been cut out of the mountain without hands, and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people: it is for us to walk up to the rack, resist the powers of darkness, and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity, as eternal beings, having to do with the past, the present, and the future.

The little stone was to smite the image on the toes; and I would not be surprised if there was to be a monstrous kicking—particularly, as brother Kimball says, if there should be any corns on the toes.

It is not whether we can stop here,

and eat and drink, and say, poor pussy, and put off the evil day. It is not an evil day; it is a day of rejoicing—a day of bursting off the fetters from us; it is a day when every son and daughter of God ought to sing, Hosannah to the God of Israel! We know we used to sing sometimes,

"We'll burst off all our fetters, and break the Gentile yoke,
For long it has beset us, but now it shall be broke:
No more shall Jacob bow his neck; henceforth he shall be free,
In Upper California:
O! that's the land for me," &c.

We used to sing that years ago, and we can sing it now; but we have got to do it. Yes, it is "Yankee doodle do it."

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children, and our posterity after us, from generation to generation. The foundation of liberty, whereby the bond that has been on the neck of the nations, shall be burst asunder; for it is here that liberty shall spring from.

Here is a nucleus—a band of brethren inspired from on high, having the oracles of God in their midst,—the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking, some time ago, about our rights: these are our duties; we have got through with our rights. There is an old motto that they have got very conspicuously in England; it is this—"England expects every man to do his duty."

What is a man's duty here? It is obedience to the oracles of God that are in our midst; and so long as we keep the commandments of God, we need not fear any evil; for the Lord will be with us in time and in eternity.

"But," says one, "I have got a son, who has gone out upon the Plains, and perhaps the soldiers will kill him." Let them kill him. [President Kimball, "There can be more made."] I suppose there can.

Did you ever know your sons were in possession of eternal life, and that this is only a probation or a space between time and eternity? We existed before, in eternity that was, and we shall exist in eternity that is to come; and the question only is, whether it is better to die with the harness on, or to be found a poor, miserable coward.

All that I said to my son Joseph, after blessing him, before he went out, was, "Joseph, do not be found with a hole in your back." I do not want any cowardice—any tremblings or feelings of that kind.

What of our friends that have gone behind the vail—are they dead? No; they live, and they move, in a more exalted sphere. Did they fight for the kingdom of God when here? Yes, they did. Are they battling for it now? Yes; and the time is approaching when the wicked nations have to be destroyed; and the time is near when every creature is to be heard saying, "Honour, and power, and might, and majesty, and dominion be ascribed to him that sitteth upon the throne, and to the Lamb for ever and ever."

We have got to bring this about, whether we do it in this world or that which is to come. I have seen the time I could have died as easily as to have turned my hand over; but I did not feel like it.

[President H. C. Kimball: "You did not have time."]

Supposing I live, I have got a work to do; and if I die, I shall still be engaged in the cause of Zion. Why, great conscience! what difference does it make? They can only kill the body. And do not we know that we have an interest beyond the grave?—that we have drunk of that fountain

which springs up into eternal lives? Then what difference does it make?

These are my feelings. If it is for life, let it be for life; and if it is for death, let it be for death, that the spirit may move in a more exalted sphere; and then all is well with us. If we live, we live to God; and if we die, we die to God; and we are God's, any way.

We have friends gone behind the vail. There are Joseph, Hyrum, Willard, Jedediah, and many of our friends that are there, and they have been moving and acting there for years; and if any of us are called to go, it is all right: there is a Priesthood there to regulate things, as well as here; and if we have to go there, we might as well go by a ball as by a fever, or any other distressing disease. I want to go with the harness on; and if others go a little before us, does it make any difference? Do not you know the old Apostle said, "They without us cannot be made perfect?" Could they attend to these ordinances that are being attended to here on earth while they are there? No, they cannot. Can you do what they are doing? No, you cannot; but when you get there you can.

When in the old country you were striving to get here, many of you had friends here; and when you came, they would say, "I am glad to see you, brother William, and sister Jane, or Mary, or Elizabeth." Now, when a person dies, you say, "I am glad to see you go, but still I am sorry that you are going."

I remember saying so to uncle John Smith. When I went to see him, I felt that his time was come, and I said, "I am glad you are going, but still I am sorry to part with you;" and said, "I hope you will carry my respects to our friends behind the vail." He said, "I will."

We have angels that are ministers of salvation; we have Joseph, Hyrum, Willard, Jedediah, and lots of others that are engaged in rolling on the work of the Lord in the upper worlds. What if they want any of us? Why, let us go, old men or young men. What if we are called by a ball, or die by a fever, what difference does it make?

What! are we all going to die together? God has designed and said he would establish his kingdom upon the earth, and that the Devil shall not reign for ever; but he whose right it is shall come and take the kingdom, and possess it for ever and ever.

Now, brother Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey him; and he says, "Rejoice, and live your religion, and all shall be well." Is not that the voice of God? It is. Shall we not listen to it? Yes; and we will maintain our rights as citizens of the United States.

I pray that God may bless you, in the name of Jesus Christ. Amen.

REMINISCENCES AND TESTIMONY OF PARLEY P. PRATT.

A Discourse by Elder Parley P. Pratt, delivered in the Bowery, Great Salt Lake City, Sunday, September 7, 1856.

Beloved brethren and sisters,—Being about to depart from this Territory and from the "home mission" to which I was appointed among you, and to journey to the States on a mission, I rise to express my feelings and my faith, and to leave my testimony with you.

There are some, I presume, in this congregation, who personally have been strangers to me, and who have not heard my testimony. I have been acquainted in this Church and connected with it from the first year of its organization in the wilderness of western New York. It was organized on the 6th day of April, 1830, and I was baptised into it about the 1st of the September following.

When I first became a member of this Church, one small room could have contained all the members there then were in the world, and that, too, without being crowded; for at times, I presume, there were not fifty.

The first thing that attracted my attention towards this work was the Book of Mormon. I happened to see a copy of it. Some man, nearly a stranger to it, and not particularly a believer in it, happened to get hold of a copy; he made mention of it to me, and gave me the privilege of coming to his house and reading it. This was at a place about a day's journey from the residence of Joseph Smith the Prophet and his father, and while I was returning to the work of my ministry; for I was then travelling and preaching, being connected with a society of people sometimes called Campbellites or Reformed Baptists.

I had diligently searched the Scriptures, and prayed to God to open my mind that I might understand them; and he had poured his Spirit and understanding into my heart, so that I did understand the Scriptures in a good degree, the letter of the Gospel, its forms and first principles in their truth, as they are written in the Bible. These things were opened to my mind; but the power, the gifts, and the authority of the Gospel I knew were lacking, and did really expect that they would be restored, because I knew that the things that were predicted could never be fulfilled until that power and that authority were restored. I also had an understanding of the literal fulfilment of the prophecies in the Bible, so that I really did believe in and hope for the literal restoration of Israel, the cutting off of wickedness, the second coming of the Lord Jesus Christ, and the triumph of his kingdom on the earth. All this I was looking for; and the Spirit seemed to whisper to my mind that I should see it in my day.

Under these circumstances, I was travelling to impart the light which I had to others; and while doing this, I found, as I before stated, the Book of Mormon. I read it carefully and diligently, a great share of it, without knowing that the Priesthood had been restored—without ever having heard of anything called "Mormon

ism," or having any idea of such a Church and people.

There were the witnesses and their testimony to the book, to its translation, and to the ministration of angels; and there was the testimony of the translator; but I had not seen them, I had not heard of them, and hence I had no idea of their organization or of their Priesthood. All I knew about the matter was what, as a stranger, I could gather from the book: but as I read, I was convinced that it was true; and the Spirit of the Lord came upon me, while I read, and enlightened my mind, convinced my judgment, and rivetted the truth upon my understanding, so that I knew that the book was true, just as well as a man knows the daylight from the dark night, or any other thing that can be implanted in his understanding. I did not know it by any audible voice from heaven, by any ministration of an angel, by any open vision; but I knew it by the spirit of understanding in my heart—by the light that was in me. I knew it was true, because it was light, and had come in fulfilment of the Scriptures; and I bore testimony of its truth to the neighbours that came in during the first day that I sat reading it, at the house of an old Baptist deacon, named Hamblin.

This same spirit led me to enquire after and search out the translator, Joseph Smith; and I travelled on foot during the whole of a very hot day in August, blistering my feet, in order to go where I heard he lived; and at night I arrived in the neighbourhood of the little village of Manchester, then in Ontario County, New York. On the way, I overtook a man driving some cows, and enquired for Joseph Smith, the finder and translator of the Book of Mormon. He told me that he lived away off, something more than an hundred miles from there, in the State of Pennsylvania. I then enquired for the father of the Prophet, and he pointed to the house, but said that the old gentleman had gone a journey to some distant place. After awhile, in conversation, the man told me that his name was Hyrum Smith, and that he was a brother to the Prophet Joseph. This was the first Latter-day Saint that I had ever seen.

He invited me to his home, where I saw mother Smith and Hyrum Smith's wife, and sister Rockwell, the mother of Orin Porter Rockwell. We sat up talking nearly all night; for I had not much spare time, having two appointments out, and a long day's journey for a man to walk. I had to return the next morning, and we conversed during most of the night without being either sleep or weary.

During that conversation, I learned something of the rights of the Church, its organization, the restoration of the Priesthood, and many important truths. I felt to go back and fill the two appointments given out, and that closed my ministry, as I felt that I had no authority, and that I would go back and obey the Priesthood which was again upon the earth.

I attended to my appointments, and was back again the next morning to brother Hyrum's. He made me a present of the Book of Mormon, and I felt richer in the possession of that book, or the knowledge contained in it, than I would, could I have had a warantee deed of all the farms and buildings in that country, and it was one of the finest regions in the world. I walked awhile, and then sat down and read awhile; for it was not my mind to read the book through at once. I would read, and then read the same portion over again, and then walk on. I was filled with joy and gladness, my spirit was made rich, and I was made to realize, almost as vividly as if I had seen it myself, that the Lord Jesus Christ did appear in

his own proper person, in his resurrected body, and minister to the people in America in ancient times. He had surely risen from the dead and ascended into heaven, and did come down on the American continent, in the land Bountiful, on the northern part of South America, and did minister to the remnants of Joseph, called the Nephites, and did show his resurrected body unto them.

They did handle him, see him, and examine the wounds that were pierced in his hands, his side, and his feet; and they bathed them with their tears and kissed them, and thousands of them did bear record of these facts. He did deliver to them his Gospel in its fulness and plainness, in the presence of thousands, and did command them to write it in a book; and he promised that that book should come to light in latter days, in time for the great restoration of all Israel, and the fulfilment of the prophecies relating to the great work of the last days.

I was made to realize this and to bring it home to my faith, my senses, and my knowledge, with a warmth, love, and assurance that I could scarcely contain for I had either studied and seen him in my reflections, or I had heard his voice whispering to me. Do you not think that I rejoice?

As before stated, I fulfilled my two appointments; crowds heard me and were interested, and solicited me to make more appointments. I told them that I would not—that I had a duty to perform for myself. I bid them farewell, and returned to Hyrum Smith, who took me to a place, about twenty-five miles off, in Seneca county, New York. He there introduced me to the three witnesses whose names appear at the beginning of the Book of Mormon, also to the eight witnesses. I conversed with Oliver Cowdery, one of the three witnesses, and on the next day we repaired to Seneca Lake, where I was baptised by Oliver Cowdery, then the second Apostle in this Church, and a man who had received the ministration of an angel, as you can learn by reading his testimony.

After being baptised, I was confirmed in a little meeting during the same day, was full of the Holy Ghost, and was ordained an Elder. This transpired on the 1st day of September, 1830; and from that day to this, I have endeavoured to magnify my calling and to honour the Priesthood which God has given me, by testifying to both small and great of the things that he has revealed in these last days.

I have testified and do still testify of the truth of the Book of Mormon—that it is an inspired record, the history of a branch of the house of Israel that live in America; that it does contain the fulness of the Gospel as revealed to them by a crucified and risen Redeemer; and that wherever it goes and its light is permitted to shine, the Spirit of the Lord will bear testimony of its truth to every honest heart in all the world. Wherever that book is candidly perused, the Spirit will bear record of its truth; and I bear this testimony this day, that Joseph Smith was and is a Prophet, Seer, and Revelator—an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James, and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also that he will hold those keys to all eternity; and no power in heaven or on the earth will ever take them from him; for he will continue holding these keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. He will hold the keys to

judge the generation to whom he was sent, and will judge my brethren that preside over me; and will judge me, together with the Apostles ordained by the word of the Lord through him and under his administration.

When this is done, those Apostles will judge this generation and the Latter-day Saints; and they will judge them with that judgment which Jesus Christ will give unto them; and they will have the same spirit and the same mind as Jesus Christ, and their judgment will be his judgment, for they will be one.

Some of my brethren feel, once in awhile, as though we were but men, which is true; and at times we are forgetful, and especially myself. Sometimes men will come up and say, "Why, do you not remember me, brother Pratt?" No, I do not, particularly, though your countenance looks familiar. "What, do you not remember me? I was along with you at such a place: it is strange that you cannot remember me." At such times you may think, how will brother Parley, with his brethren, sit in judgment upon us when he forgets some things, and cannot remember what we have done to him? I expect, by the power of the resurrection and the quickening power of the celestial glory, that my memory will be perfected, and that I will be able to remember all the acts, duties, and doings of my own life. I will also remember, most correctly and perfectly, every act of benevolence that has ever been done to me in the name of the Lord and because of my calling; and I will remember, most perfectly, every neglect and slighting by those to whom I have been sent.

I will be able to say to a just person, "Well done, good and faithful servant; for you did do good so-and-so to me or my brethren: therefore, enter into the joy of your Lord." I will also be able to say to others, "Depart from me; for I was an hungered, and ye did not feed me; I was naked, and ye clothed me not; I was sick, or in prison, or in a strait, and ye helped me not; I had a mission to perform, and ye took no interest in it."

So it will be with brother Joseph, or brother Brigham, or any of the Apostles or Elders that hold a portion of the keys of the Priesthood to this generation, if they hold them faithfully. They will be able to remember and understand all their own doings and all the acts of this generation to whom they are sent; and they will judge them in the name of Jesus Christ. We will be judged by brother Joseph; and he will be judged by Peter, James, and John, and their associates. Brother Brigham, who now presides over us, will hold the keys under brother Joseph; and he and his brethren, who hold the keys with him, or under his direction, will judge the people; for they will hold those keys to all eternity, worlds without end. By those keys they will have to judge this generation; and Peter, James, and John, will hold the keys to preside over, and judge, and direct brother Joseph to all eternity; and Jesus Christ will hold the keys over them and over us, under his Father, to whom be all the glory. This is my testimony; and in obedience to these keys, if God will open my way and spare my life, I will continue to act.

I am now about to start to the States, to preach the Gospel of Jesus Christ and bear testimony of those things which I most assuredly do know; for this is my calling. I have desired, after travelling for twenty-five or twenty-six years, mostly abroad, to stay at home and minister among the people of God, and take care of my family; but God's will be done, and not mine. If it is the will of God that I should spend my days in pro-

claiming this Gospel and bearing testimony of these things, I shall think myself highly privileged and honoured. And when the Spirit of God is upon me, I think it matters but very little what I suffer, what I sacrifice—whether I secure the honour or dishonour of men, or where I die, if it so be that I can keep the faith, fight the good fight, and finish my course with joy.

I have all eternity before me, in which to enjoy myself; and though I am a stranger and a pilgrim on this earth, and whether I be rich or poor, or live long or short, I shall yet plant gardens and eat the fruit of them, plant vineyards and drink the wine thereof, build houses and inhabit them, and, as one of the elect of God, shall long enjoy the works of my hands. All this shall I do, though worms eat the body that I now have.

There are many who consider the times to be hard, and the sufferings to be endured so great that they feel to withdraw from this people. Some say they have no faith in the Book of Mormon. A word for those. I do not believe that they have read that book; or, if they have, I do not believe that they have read it humbly, attentively, prayerfully, and under a good influence. I do not think they were counted honest, or that they had a heart that had place for the Spirit of God. If they were at all acquainted with that influence, or had it in them, they would not only believe it, but they would know that it was true. They would not only know and acknowledge it by the Holy Ghost, but they would know it naturally, just as we know that a man is a Prophet, when the thing which he predicts comes to pass.

Twenty-six years ago, that book was published in English, and within those years have been progressively fulfilled many plain and definite predictions that are therein recorded, insomuch that a professed infidel, one who had not before believed in Jesus Christ nor in the Bible, may easily comprehend that the things predicted in the Book of Mormon, many of them, have demonstrated themselves by their plain, literal, simple fulfilment. I will mention one thing among a thousand. When that book was printed in English, an ancient prophecy in it stated that it should come to the knowledge of the Gentiles in the latter day, at a time when the blood of the Saints would cry from the ground because of secret murders, and the works of darkness, and wicked combinations. And not only the blood of Saints, but the blood of husbands and fathers should cry from the ground for vengeance on the workers of iniquity, and the cries of widows and orphans would come up before God, against those that committed those crimes.

When that book was translated by Joseph Smith, and published in English, we were living in a constitutional Government, the laws of which guaranteed liberty of conscience to every man in his religious belief. It was at a time when no man had been seriously injured because of his belief; and it was as incredible and unlooked for that a Saint would be slain for his religion as that the Government would be broken up; and nobody believed that it would be broken up; for the principles of truth had ruled, guaranteeing liberty and protection to all parties. No man had been persecuted to death for his religion, under the effectual working of that Constitution. Hence, I want those persons who have not faith in the Book of Mormon to tell how Joseph Smith could think of such things; and if the ancient Prophet did not foretell those things, Joseph Smith did.

How came he to tell that the people of his father's house would suffer?

or that husbands and fathers, widows and orphans would send up their cry for vengeance on the wicked of our day? You that do not believe in the Book of Mormon, I want you should account for that prediction. It is plain and simple. I read it in 1830, and no man had then suffered a violent death for his religion in this generation in our nation.

Now, then, imagine yourselves living in the United States twenty-eight years ago, and causing to be printed such a production as the Book of Mormon, and I want to know how you would know of any such thing as is there predicted? I say there was no probability that it would be fulfilled, but yet I say that it has been very remarkably fulfilled, so that every public minister and officer knows that it has been fulfilled, and that the Union is trembling and being threatened, and our right to law and protection being questioned.

The blood of innocence cries for vengeance, because its enemies have not administered justice. They have not carried out the constitutional guarantees, but have suffered innocent blood to flow. They have not administered justice nor law in the case, but have allowed wholesale murderers to run at large in Missouri and Illinois. And many of the people and of their rulers have consented to the shedding of that innocent blood, and the result is that the cries of widows and orphans ascend to God. I wish those who do not believe the Book of Mormon to tell me by what power or foreknowledge that prediction was published in 1830.

I used to read an epistle which stated that if the Gentiles should reject the fulness of the Gospel contained in the Book of Mormon, and become filled with all manner of iniquity and murders, priestcraft, whoredoms, and lying, the Lord would take the fulness of his Gospel from among them, and send it into the midst of the remnant of Israel. What have we been doing these ten years past? Ten years ago, a good portion of this people lived in the old settled States, and they were in so many places that a man had to dodge or hide up somewhere, to keep from hearing the fulness of the Gospel. It was preached in their cities, at their capital, in their villages, in town and in country, in the groves and in their court-houses; and thousands upon thousands in the United States flocked to hear the fulness of the Gospel, which was preached everywhere.

How is it now? With the exception of a few, who are on missions or business there, a man might travel from Maine to Louisiana, and scarcely have a chance to hear the fulness of the Gospel; and if he wished to hear the Gospel, he would have to come here. Thus we see the literal fulfilment of that prediction. I read it in 1830, and used to wonder how it would be fulfilled. But notwithstanding the jealousy that existed in the United States in regard to this people, the Book of Mormon was so common and preached so extensively, that some of them, right in their wickedness, Herod-like, happened to discover the prediction in regard to the fulness of the Gospel's coming to the remnants of Joseph, and happened to understand it in part.

So Herod, in his wickedness, when he heard of the rejoicing of the Jews and that their Messiah was born, when the wise men read the prophecies to him, believed those prophecies and tried to hinder their fulfilment. For that purpose he issued an order to murder all the young children of Bethlehem of two years old and under. He must have believed the prophecy, or he would never have undertaken to hinder its fulfilment.

In like manner, the people in the

United States were afraid that "Mormonism" was true, and in their sins they partly believed it; wherefore the proclamations for murders and for banishment, for mobbings and plunderings, with a view to hinder its accomplishing what was predicted it would, and to prevent the fulfilment of prophecy. Were you to ask them the reason for all this, their truthful reply must be, "We were afraid that the 'Mormons' would fulfil a prediction of the Prophets, and carry the Gospel to the remnants of Joseph." They considered that, Herod-like, to be treasonable. Some have wondered that a king's being born in Bethlehem should be treason, not understanding that the kingdom of God meant an eternal kingdom. And in speaking of the United States and "Mormonism," they said, "If the fulness of the Gospel should be preached to the remnants of Joseph, it would be awful," and tried to prevent its being so, but failed in the attempt.

Myself, Elder Oliver Cowdery, and others crossed the Missouri line, into what is now called Kansas, and preached the Gospel to the Delaware Indians. We presented them with the Book of Mormon, and left a copy or two with those that could read it and interpret to others. At that time "Mormonism" had not been heard of any further west of Ohio than we carried the news, and lyings and misrepresentations concerning it had not preceded us. But there were sectarian missionaries on the frontiers, Methodists, Baptists, &c., striving to gain a foothold among Indians; and they all joined against us. Such was the envy and jealousy of the spirit in them, they knew not why, that we were ordered out of the Indian country, on penalty of having the Militia take us out.

In Missouri the Saints were watched like thieves, and, when we became more and more known among the people, were mobbed and plundered again and again, till eventually we were driven into Illinois.

At those times, I used to wonder how that prophecy would be fulfilled, contained in the Book of Mormon, which reads, "If the Gentiles reject the fulness of my Gospel, and are full of all manner of evil and wickedness, I will bring the fulness of my Gospel out from among them, and will establish it in the midst of the remnants of Joseph." I watched it for years, looking for it to be fulfilled, and marvelled. But we were again mobbed, and they continued to mob us for eight or ten years, thus helping us to fulfil that very prophecy. They were made the instruments to annoy us, till we could have no peace without leaving them and coming out here into the wilderness.

We loved home so well, and our houses, and temples, and farms, that we would not willingly leave and accomplish the work laid upon us; therefore we were made to be willing—made to do what we were pleaded with to do before. You know that an ancient Prophet said, "My people shall be willing in the day of my power." Here we are; and just as sure as the things in the Book of Mormon have been progressively fulfilling until now, and as sure as all the powers of the Saints and of their enemies have tended to that point, just so sure will every remaining item be fulfilled in its time and in its place.

Again, the man that believes "Mormonism," believes in the gathering of the people of God and in the keys of the Priesthood and Apostleship, and that through those keys the people are to be built up, preserved, sanctified, and prepared for the coming of the Lord. Let me ask many that have been gathered through the instrumentality of those keys, do you believe that to scatter again is disobeying them? No, many of you do not.

Some folks think that "Mormonism" is a certain set of doctrines found in the books, together with certain ordinances, and think that one is a Saint if he credits those doctrines and those ordinances. Suppose an island peopled by persons who by some providence had the Book of Mormon and the Bible, or either of those books, but no Priesthood. They are not members of the Church, even though they be most strictly honest. They may have read the sacred records and believed them, all the principles contained therein, and desired to serve God; but the question is, could they obey the Gospel of which they read in those books, organize themselves into the Church of Christ, and be governed by the principles of the kingdom of God, and be accepted of God as his Church? I say they could not.

What could they do? They could believe in Jesus Christ, and pray to the Father in his name, and observe his moral precepts. But to obey the ordinances of God—to become his Church and kingdom, is something which they could not do, unless their prayers of faith prevailed upon the Almighty to in some manner bless them with the Priesthood. Otherwise, all they could do would be to rejoice in the truth, worship God, obey his moral precepts, and wait for some messenger to come and organize them; and if they were obliged to live without the Priesthood, they would have to receive its ministrations in the next world.

In what manner was the Priesthood restored to this earth in our day? Angels ministered from heaven—men who had died holding the Priesthood of the Son of God, and revealed the Book of Mormon, and conferred the Priesthood upon our first Apostles, Joseph Smith and Oliver Cowdery. When they were baptised by the command of the angel, had received the Holy Ghost by the laying-on of hands, and been ordained according to the command, they continued to receive commandments, from time to time, to ordain other Apostles and other Elders.

In the year 1835, in Kirtland, Ohio, they ordained our President, Brigham Young, also Heber C. Kimball, your servant that is now addressing you, and many others, by the word of the Lord. Thus our President and others received the keys of the Apostleship, and we magnified it until Joseph's death, when two of his Quorum of Three went behind the veil, and the third, Sidney Rigdon, who had got in the background, became an apostate. The First Presidency was re-organized, under the authority proceeding from the Almighty through Joseph Smith, in the persons of Brigham Young, Heber C. Kimball, and Willard Richards; and they, by virtue of the keys lawfully in their possession, filled up the vacancies occasioned in the Quorum of the Twelve, and also the vacancy made in their Quorum by the death of our beloved brother, Willard Richards.

Had we undertaken President-making in this Church simply by our uninspired notions, Brigham Young held more keys than all our votes put together; and had we voted against him, we would have voted ourselves out of the kingdom of God. He and those that stood by him would have held the keys of the Priesthood, as they have and do, and would have built up the kingdom, while those who opposed them would have been like salt that had lost its savour. It was not in our power to manufacture this Presidency, but only to uphold and cleave to it; and blessed are we, inasmuch as we have done this thing.

These keys came from Joseph Smith, who received them from Peter, James, and John, who received them

from the risen Jesus, the Redeemer of men. If we hearken to these keys, we shall be saved, and inherit celestial glory and exaltation; if we do not, we shall be damned, and fall short of all the blessings promised to the saved.

Such is my faith; this is my knowledge, this is my testimony, and these are my feelings and real sentiments. God being my helper, giving me his Spirit, and counting me worthy to abide in his kingdom, I mean to continue to the end in upholding those keys, and, by my prayers and works, to stand by them and live in obedience to them as long as I live on the earth. If I abide in the vine, I will have strength, by the power of the Holy Ghost, to magnify my calling and to inherit a crown of celestial glory: if I do not, then I will fall, and, I had almost said, become like another man: but not so; for then I will only be fit to be cast out and trodden under foot, like salt that has lost its savour.

I crave the privilege of remaining within this kingdom; and I ask for your prayers, your blessings, your faith, and your assistance, as a people, and for the assistance and watchcare of the angels of God, and for the blessings of my brethren that preside over me. I crave these things, and the privilege of serving God unto the end.

If I go forth and testify of the truth of the Book of Mormon and of Joseph Smith as a Prophet, a Revelator, and an Apostle of the living God; also of Brigham Young, Heber C Kimball, Jedediah M. Grant, and the rest of my brethren that hold the keys of this kingdom; and call upon the people to repent and forsake their follies, their priestcraft, their adulteries, and their errors, and to obey the Gospel under the hands of the Elders sent out by these men; and tell them to gather together and obey those ministers of Christ as long as they live, and then obey their successors in office:—if I do all this, and live faithful, and set a good example, it will be the Gospel of Jesus Christ and the power of God unto all that receive it. If I do not do this, it will not be the Gospel, but it will be something else. It is appointed unto all men, whenever this Priesthood is on the earth and comes within their reach, to repent and be baptised under the hands of this Priesthood, in the name of Jesus Christ, and to receive the Holy Spirit by the laying-on of hands by the servants of God, and to break off from their sins and bring forth fruits of righteousness. If they do this, and endure to the end, they will be saved; but if they do not, they will be damned.

May God bless you all, in the name of Jesus Christ. Amen.

REFORMATION—SATISFACTION SHOULD BE MADE TO PARTIES AGGRIEVED—PRACTICAL RELIGION, &c.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, Sunday Afternoon, October 12, 1856.

I can say amen to what was said this forenoon by brothers Spencer and Grant, and also by brother Brigham; for it is true: and I presume there was not a Saint in the congregation but what realized the truth of their sayings.

I am satisfied that it is the good pleasure of our God that a reformation should take place in the hearts of all Israel. I do not believe that there is any man or woman here so good but what they can be a little better. There are good people; there are those that we call the best. My feelings and exertions for this people and for all the house of Israel are, and have been to the end, that we may be all of that class which we denominate the best.

The spirit of reformation has been upon me all the while; but for the last six months that spirit has in a more particular manner moved upon the Presidency of this Church, and they have cried unto you as with the voice of an earthquake, and commanded you to repent and forsake your follies. Their voice has been like the voice of thunder unto this people, calling upon them to repent and turn unto the Lord their God.

But what is the use of persons being baptised until they first confess and forsake their sins, and make restitution where they have injured any one? If persons have lied, it is their duty to repent and retract their false statements, and confess their lies. If any have stolen, it is for them to repent and steal no more; also to restore fourfold, where it is required. I have my doubts whether a man or woman can be saved upon any other principle; for this was the doctrine of Jesus, the Son of God, and it is the doctrine taught in these latter days.

Where sins have been committed, there must be an atonement made to satisfy the demands of justice; and when justice is satisfied, mercy claims the subject. Have these requirements been complied with by this people? Many of you have broken your covenants and lost that spirit to a great extent, that you might and ought to enjoy; for you ought to be in favour with God continually, that you might have the power of his Spirit to be with you.

Brother Brigham is not responsible for this people any further than they will follow his counsel. When they observe his counsel, doing just as he says in all things, then he is responsible. The only way that you can make him responsible is by observing his sayings in the most strict manner possible. Am I responsible for the acts of my wife or wives? Only on condition that they are subject to my counsels. You can readily understand that their disobedience releases me from responsibility for their conduct.

When brother Brigham predicts that certain things will happen if the people persist in a certain course, that prediction will be fulfilled, except the people make a retraction and an atonement sufficient to satisfy the demands of justice; for that is what

God requires. When that is done, the sins of the people will be remitted. I speak of this, that you may understand that your re-baptisms must be agreeable to the order laid down. It is not simply a man's saying, "Having been commissioned by Jesus Christ, I baptise you for the renewal of your covenant and remission of your sins," but you must be subject to your brethren and fulfil the law of God.

Supposing you have sinned against your brethren, or in some way offended them, will your sins be remitted, unless you go and make the proper acknowledgments? No, they will not. You have got to pay the debt; and sin cannot be remitted until you confess it and make satisfaction to the party aggrieved. You may try another course as much as you please, but you will find it to be just as I have told you.

If I have offended brother Brigham in any way whatever—rebelled against him, lied about him, or sought to abuse him, what is the use of my going to the water to renew my covenant, until I have made satisfaction to him? The proper way would be to go to him and say, "Brother Brigham, I lied against you wilfully, under the influence of an evil spirit;" or, "I have ill-treated and wronged you, and know that I must make satisfaction, and I am ready to do anything that you say." Satisfaction must be made to the one injured, or baptism will be of no benefit: the Holy Ghost will not ratify that act until I have paid the debt. Then brother Brigham would say, "I forgive you, and pray my Father, in the name of Jesus, to forgive you also." Then our Father in heaven would forgive you, and the Son, and the Holy Ghost would forgive you. And if you get pardon of those you have injured, and of the Father, Son, and Holy Ghost, you are free and ready to begin a new life.

You have heard brother Brigham say that if we sin against the Father, we must confess our sins to him, and get pardon from him; and if we sin against the Son, we must ask pardon of him, for he will not pardon you without you do ask him; and if you sin against the Holy Ghost you cannot get pardon, for that is a sin which cannot be forgiven. You must do that which is right, and get the forgiveness of the Father and the Son; then they and the Holy Ghost will take up their abode with you. That is my faith, and that is a part of "Mormonism," as I understand it.

If men and women make a practice of lying, stealing, and doing other things forbidden in the law of God, they need not go into the water until they have sincerely repented and will covenant and promise that they will not do those things again. Some of you make a practice of telling little lies, of deceiving and be rating each other, of disputing with each other, and with the servants of God. Is that right? You all know that it is not, and that God will punish you for it. Does the Son know when you do these things? Does the Holy Ghost know? Do the angels know? I answer, they do know, and they are displeased with such acts, and will not associate with you in consequence of them.

Some quietly listen to those who speak against the Lord's servants, against his anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half-a-dozen devils with them all the time. You might as well deny "Mormonism," and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing

it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which he revealed he designs to have carried out by his people.

What a joy it would be to me if my family were in such a state of mind that an angel would come and tell me, "On such a day I will meet with you, and your wives, and your children, if you will sanctify yourselves." Would not that be a joy and a consolation to me? Do I disbelieve such visitations? No, no more than I disbelieve that an angel came to Joseph and Oliver, to Abraham of old, and to many others.

Let us take a course that will be pleasing to our Father, and lay aside our follies and our sins, and obtain favour with our God, that his angels may come and associate with us. They would do so now, if you would believe and practice that which is laid before you day by day. And if you will strictly follow the leaders of this people, you never would want for clothing, nor for any of the comforts of life; for if it must needs be that we be protected and delivered from our enemies, God would cause a famine to scourge them, and would rain manna down from heaven to sustain us, as he did to the children of Israel. But he never will do that, until it is necessary to our salvation and deliverance.

Now, there is no necessity for such a display of his power, neither will there be, until we are brought into the midst of certain trials, as Joseph Smith and his brethren were, about twenty-two years ago. I refer to the time when he and some of his brethren went up to Missouri; and those who went up then believed "Mormonism" in their hearts. There were two hundred and five who volunteered to go and redeem their brethren. And how was it in those days, when we were in that strait? Hosts of the people in Missouri were up in arms against us, both behind and before us, on our right and on our left. How did God defend us then? He sent a hailstorm fierce enough to stop their progress. The hailstones were so large that they cut their horses' bridles, broke their gun-stocks, and cut holes in their hats: the storm had such an effect upon them that they would not any longer pursue us. The waters of the river rose forty feet in one night, and the whole region was flooded. In that way the Lord defended us, when we were a small company, and when he knew that we should be overcome, if he did not stretch forth his hand for our benefit.

Let us arise, every man and every woman, and lay off our sins; and wherein you know that you have sinned, repent and ask forgiveness, and then cease sinning from this time henceforth and for ever. Many murmur and are disaffected, after being privileged with the great blessing of deliverance from the oppression of the world. Many who have been gathered by the P. E. Fund murmur against those who have gathered them. When you become disaffected with brother Brigham and brother Heber, what is your course? You will associate with those poor murmuring devils whose hearts are as corrupt as hell itself, and thereby partake of their spirit; and it is a spirit that suits you: it is one of your own kind and your own class. Now, you know that your are more apt to sympathize with the ungodly than you ought to be, and that you are too apt to think that brother Brigham, brother Heber, and brother Jedediah are rather hard upon such characters. We are only hard upon sin and ungodliness.

Do not be baptised and then take an unrighteous course, but repent of and forsake all sin. I have nothing

in my heart to preach to this people but faith and repentance, and to teach them to have confidence in God, in brother Brigham, and in each other, and to cultivate, nourish, and cherish that confidence; also to cherish, comfort, and to sustain brother Brigham from this time henceforth and for ever.

The more I do for this cause, the more God will love me—the more he will bless me, and he will give me power over the Devil and over all his imps. Can I do too much for God and his cause? Can I do too much for brother Brigham? No: for the more I respect him as the delegate of God, the more God will honour me and my acts. I know that these things are true; also that some of you are afraid that you will love him too well. I will tell you how much you should love him: you should love him enough to strictly observe his counsels. Jesus said, "If you love me, keep my commandments." This was a test; for whoso loved him would keep his commandments.

I have thought a great many times upon the condition of this people, and I would that they all should turn unto the Lord; but I have fears that many will not reform; and I am inclined to think that they will feel the rod of the Almighty, unless they do repent.

Go to work and build up and establish each other; wives establish your husbands, husbands establish your wives, and wives and husbands establish your children in righteousness, and God will be with us for ever; he never will forsake us in times of trouble. Cast in your Tithes and offerings into the storehouse of the Lord, and you shall have a blessing that you have not room to contain.

The Father, and the Son, and all the servants of God of every dispensation that ever was on the earth, are engaged in inspiring those brethren who now faithfully hold the Priesthood in the flesh. You are aware that the Lord said that in the last days he would have labourers who would labour with their might to gather up the wheat for the last time; and this is the last time. You need not ask who administer to brother Brigham; for I will tell you: They are Moses and Aaron, Elijah, Jesus, Peter, James, and John, brother Joseph, Michael the Archangel, and the hosts of the righteous behind the vail: they are all engaged in this great work.

God have mercy upon you, and give you his Spirit to understand all things aright, is my prayer in the name of Jesus. Amen.

RETURN OF THOMAS B. MARSH TO THE CHURCH.

Remarks by President Brigham Young, introducing Brother Thomas B. Marsh, delivered in the Bowery, Great Salt Lake City, on Sunday, September 6th, 1857.

Brother Thomas B. Marsh, formerly the President of the Quorum of the Twelve Apostles, has now come to us, after an absence of nearly nineteen years. He is on the stand to-day, and wishes to make a few remarks to the congregation.

You will comprehend the purport of the remarks he wishes to make, by my relating a part of his conversation with me yesterday. He came into my office and wished to know whether I could be reconciled to him, and whether there could be a reconciliation between himself and the Church of the living God. He reflected for a moment and said, I am reconciled to the Church, but I want to know whether the Church can be reconciled to me.

He is here, and I want him to say what he may wish to. [Brother Marsh then arose, and the President continued.] Brethren and sisters, I now introduce to you brother Thomas B. Marsh. When the Quorum of the Twelve was first organized, he was appointed to be their President.

REMARKS BY THOMAS B. MARSH.

I do not know that I can make all this vast congregation hear and understand me. My voice never was very strong, but it has been very much weakened of late years by the afflicting rod of Jehovah. He loved me too much to let me go without whipping. I have seen the hand of the Lord in the chastisement which I have received. I have seen and known that it has proved he loved me; for if he had not cared anything about me, he would not have taken me by the arm and given me such a shaking.

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping, if you are such as the Lord loves. But if you will take my advice, you will stand by the authorities; but if you go away and the Lord loves you as much as he did me, he will whip you back again.

Many have said to me, "How is it that a man like you, who understood so much of the revelations of God as recorded in the Book of Doctrine and Covenants, should fall away?" I told them not to feel too secure, but to take heed lest they also should fall; for I had no scruples in my mind as to the possibility of men falling away.

I can say, in reference to the Quorum of the Twelve, to which I belonged, that I did not consider myself a whit behind any of them, and I suppose that others had the same opinion; but, let no one feel too secure; for, before you think of it, your steps will slide. You will not then think nor feel for a moment as you did before you lost the Spirit of Christ; for when men apostatize, they are left to grovel in the dark.

I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it. I have frequently wanted to know how my apostacy began, and I have come to the conclusion that I

must have lost the Spirit of the Lord out of my heart.

The next question is, "How and when did you lose the Spirit?" I became jealous of the Prophet, and then I saw double, and overlooked everything that was right, and spent all my time in looking for the evil; and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy, and wrath. I could feel it within me; I felt angry and wrathful; and the Spirit of the Lord being gone, as the Scriptures say, I was blinded, and I thought I saw a beam in brother Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his, and I wanted to get it out; and, as brother Heber says, I got mad, and I wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber, and I wanted them to be mad like myself; and I saw they were not mad, and I got madder still because they were not. Brother Brigham, with a cautious look, said, "Are you the leader of the Church, brother Thomas?" I answered, "No." "Well then," said he, "Why do you not let that alone?"

Well, this is about the amount of my hypocrisy—I meddled with that which was not my business. But let me tell you, my brethren and friends, if you do not want to suffer in body and mind, as I have done,—if there are any of you that have the seeds of apostacy in you, do not let them make their appearance, but nip that spirit in the bud; for it is misery and affliction in this world, and destruction in the world to come. I know that I was a very stiff-necked man, and I felt, for the first four or five years especially, that I would never return to the Church; but towards the latter part of the time, I began to wake up and to be sensible that I was being chastised by the Almighty; and I felt to realize the language of Jeremiah concerning Ephraim in the last days, where he says, "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord."

Thinks I, this language suits my condition. I then thought, I will go back and see if the Lord will heal me, for I am of the seed of Ephraim, and I felt troubled from that day, and my soul was vexed with the filthy conversation of those Sodomites.

After forming this resolution, I tried to get an outfit, and I kept trying for two or three years; for I did not want to come hear sick, lame, decrepid, and dependent; and therefore I kept on trying; but instead of gaining, I was like the man that undertook to climb the tree—I slipt down further than I got up. I then thought to myself, I am getting old, and every year makes me older and weaker; and if I do not start, I shall soon die, and then whose fault will it be? I concluded it would be my own fault if I stayed. I therefore said, "I will go now." That was last January. I looked round a few days to see what I could raise, and I raised five dollars and ten cents, and I said, "Lord, if you will help me, I will go." I felt that he would: therefore I started with but five dollars and ten cents, from Harrison County, Missouri, to come all the way to this Valley. I knew that I could not come here with that small sum, and I did not see how I was to get any more; but before I got out of the State, the Lord had changed my fortune, and I had $55.05. I then concluded within myself that the Lord was with me; but still I had some hardships; for I travelled on foot in some severely cold weather, and I found that my chastisement was not over, notwithstanding the favour of

the Lord in helping me to some means. I remarked that I had fifty-five dollars when I left the States, and that, too, obtained honestly, without any speculation, trading, swapping, or stealing; but I earned what I got, and left a good name behind me.

I have given you some items of my apostacy. I will now relate some of my recent experience.

When I got to Florence, or Winter Quarters, where I had to stay, waiting for an opportunity to cross the Plains, I read many of the publications and works of the Church, and became strengthened and informed in regard to the Priesthood of the Son of God. Although I knew something about the Priesthood before, so far as the theory was concerned, yet I discovered that I had never properly understood it; and hence I feel that my faith is greatly strengthened. I wanted to get posted up and see what the "Mormons" had learned since I left them; and I learned very much by reading the discourses that had been preached here.

The doctrine of plurality was a great bugbear to me, till I got to Florence and read the works of brother Orson Pratt; and now I see that it is heaven's own doctrine, and the Church of Jesus Christ can never be perfect without it. Had I known as much of the Church of Jesus Christ and its doctrines before I apostatized as I now know, I think I could not have backslidden.

I have come here to get good society—to get your fellowship. I want your fellowship; I want your God to be my God, and I want to live with you for ever, in time and eternity. I never want to forsake the people of God any more. I want to have your confidence, and I want to be one in the house of God. I have learned to understand what David said when he exclaimed, "I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness." I have not come here to seek for any office, except it be to be a door-keeper or a deacon; no, I am neither worthy nor fit; but I want a place among you as a humble servant of the Lord.

I did say once, when coming along, inadvertently, They may think that I am coming to get office, but if they offer it to me I will not have it, and that will show them I do not want any; but I took a second thought and said, I will say, The will of the Lord be done.

I have now got a better understanding of the Presidency of the Church than I formerly had. I used to ask myself, What is the difference between the President of our Church and a Pope? True, he is not called a Pope, but names do not alter realities, and therefore he is a Pope.

God is at the head of this kingdom, and he has sustained it. I was along in the start of it, and then Joseph was the little one; but, as the Scriptures say, "The little one shall become a thousand, and the small one a strong nation;" and Joseph lived to become a thousand, and this people are fast becoming a strong nation."

I am just as confident as I can be in the truth of those things that brother Heber has spoken of; for I see in my meditations how the Priesthood has been restored, when the Lord had taken it from the earth by the death of the Apostles, and how the authority to administer in the name of Jesus Christ was also taken, and that, when the authority went, miracles were taken away and the power of God ceased to be manifested through men during the long period of the rule of antichrist and anarchy.

I see the propriety of God's vesting the authority in one man, and in having a head, or something tangible to see, hear, and understand the mind and will of God. When I saw this, I said, It is consistent: Christ is the

great head of the Church. Christ is the head of his Church in the same relationship as every head is to the body to which it belongs; for every head must have eyes to see, a mouth to speak, and ears to hear. Well, Jesus Christ is the head of the Church, and he has got a man to represent him on the earth—viz., President Brigham Young. Jesus Christ is still the head of the Church; and his will to man on the earth is known by means of the mouthpiece of God, the Prophet, and Seer.

When I came to these conclusions, I said, Now I will go there among them; for I have found out how I may learn wisdom from God. I want to learn wisdom, and not to be ruled by my own imaginations.

God has given me reasoning powers, and I will use them, so far as I am capable, in the acquirement of knowledge. But how will I get wisdom from God? The answer is plain. He speaks through his mouthpiece, therefore I will go and place my ears close to his mouth,—for I am not good of hearing,—and I will pray to God in secret; and to such he has said he will answer them openly. I will pray for the thing that I want; and the chief desire of my heart before God is, that I may know that he accepts me.

Well, Where shall I go, was the next question, to get a response to this desire? The answer was, Go to the President of the Church—to the mouthpiece of God, and then you can be taught, and there will be no difficulty in learning the mind and will of God.

I thank God that he has brought me back here, where I can receive such instructions, and with a prospect of seeing, notwithstanding my advanced age, the glory of God. Many of you that are young will live, as has been said, to see the glory of God manifested on the earth. Amen.

FURTHER REMARKS BY PRESIDENT BRIGHAM YOUNG.

A portion of the congregation have heard what brother Marsh has said; but he spoke so low that you could not all hear. He wants to know whether this people are willing to receive him into full fellowship. When he came to Florence, he applied to brother Cunningham, who was then presiding there, for baptism. Brother Cunningham at first refused to baptise him, probably thinking that it would be better for him to wait till he came to this place; but he afterwards gave his consent to brother Marsh's being baptised. Brother Marsh now wishes to be received into full fellowship, and to be again baptised here.

There are many here who have formerly been acquainted with him—with his moral character, and they can judge as well as myself. Those who are not acquainted with him will be willing to coincide with the judgment of those who once knew him.

I shall call a vote, to ascertain whether the people are willing that he should be baptised into the Church of Jesus Christ of Latter-day Saints, and be acknowledged a member in full fellowship. I wish those who are willing to receive brother Marsh into full fellowship as a member in this Church and kingdom to manifest it by the uplifted hand. [All hands appeared to be raised.] If there are any who are not willing, they now have the privilege of manifesting it by the uplifted hand. [Not a hand was raised.]

Brother Marsh, I think that will be satisfactory to you.

[T. B. Marsh: "It is, and I thank God for it."]

I presume that brother Marsh will take no offence if I talk a little about him. We have manifested our feelings towards him, and we know his situation. With regard to this Church's being reconciled to him, I can say

that this Church and people were never dissatisfied with him; for when men and women apostatize and go from us, we have nothing to do with them. If they do that which is evil, they will suffer for it. Brother Marsh has suffered. He told me, yesterday, that the Christians might hang up their fiddle in regard to there being no Catholic *Tophet* or Purgatory.

You are aware that the children of the Mother Church have dissented from the idea of there being such a place as Purgatory; but brother Marsh says that there is such a place, and that he has been in it during the past eighteen years and upwards. I asked him whether he did not have to pray himself out. He answered, "Yes." I then remarked—If you prayed yourself out, I suppose you saved the priests' fees. "Yes," he said; "It did not cost me a cent of money." However, it cost him a great deal of labour, trouble, and pain.

In conversing with brother Marsh, I find that he is about the same Thomas that he always was—full of anecdotes and chit-chat. He could hardly converse for ten minutes without telling an anecdote. His voice and style of conversation are familiar to me.

He has told you that he is an old man. Do you think that I am an old man? I could prove to this congregation that I am young; for I could find more girls who would choose me for a husband than can any of the young men.

Brother Thomas considers himself very aged and infirm, and you can see that he is, brethren and sisters. What is the cause of it? He left the Gospel of salvation. What do you think the difference is between his age and mine? One year and seven months to a day; and he is one year, seven months, and fourteen days older than brother Heber C. Kimball.

"Mormonism" keeps men and women young and handsome; and when they are full of the Spirit of God, there are none of them but what will have a glow upon their countenances; and that is what makes you and me young; for the Spirit of God is with us and within us.

When brother Thomas thought of returning to the Church, the plurality of wives troubled him a good deal. Look at him. Do you think it need to? I do not; for I doubt whether he could get one wife. Why it should have troubled an infirm old man like him is not for me to say. He read brother Orson Pratt's work upon that subject, and discovered that the doctrine was beautiful, consistent, and exalting, and that the kingdom could not be perfect without it. Neither can it be perfect without a great many things that the people do not yet understand, though they will come in the own due time of the Lord.

As I have but a few minutes for speaking, I will relate a little of the current news of the day.

On Friday evening, the 11th inst., two of the brethren who accompanied brothers Samuel W. Richards and George Snider from Deer Creek to 118 miles below Laramie, came in, and reported that soldiers and a heavy freight train were there encamped opposite to them and on the south side of the Platte. They could tell that they were soldiers, from the appearance of their carriages, waggons, tents, and mode of encampment. We did not learn anything very definite from these two brethren lately arrived.

Messrs. Russel and Waddle are freighting for Government, and some of their trains were scattered along to the Sweetwater. They have twenty-six waggons in each train, with a teamster and six yoke of oxen to a waggon. Some of those trains were on the Sweetwater when brother Samuel passed down, and quite a number of them are in advance of the soldiers. The brethren learned that

Captain Van Vliet, Assistant Quartermaster, was coming on to purchase lumber and such things as might be needed for the army.

Last evening, brother John R. Murdock arrived direct from St. Louis. He left here with the mail on the 2nd day of July, and reached Independence in sixteen days, making by far the shortest trip on record, and in eighteen days-and-a-half from here landed in St. Louis. He tarried there till brother Horace S. Eldredge and brother Groesbeck had transacted some business, and then started up the river with a small train. On the 9th of August, brother Murdock left Atchison, K. T. Troubles were daily expected to break out in Kansas between the Republican, or Free State, and the pro-slavery parties; for which reason General Harney, with the cavalry, a portion of the infantry, and, I think, one or two companies of the Artillery, were detained there by orders from Washington, and Colonel Johnson ordered to assume the command of the army for Utah.

Some fifteen or sixteen hundred infantry started from Leavenworth; and when brother Murdock passed them, one hundred miles below Laramie, about five hundred had deserted, leaving, as he was told, about one thousand men on their way to this place. He passed a few freight trains, which were entirely deserted by the teamsters, and Russel and Waddle were not able to hire teamsters to bring those trains forward.

Brother Murdock did not think that they could get here this fall, unless we helped them in. Their teams are pretty good, but they are very much jaded. Their mule teams are in better condition, because they regularly feed them on grain.

From the time that I heard that the President of the United States had issued orders for soldiers to come here, they have had my best faith that the Lord would not let them get here. I have seen this people, when palsied with agues, fevers, and with various other diseases, hurled out of doors, driven away from their cellars full of potatoes, from their meal chests, from their cows, houses, barns, orchards, fields, and finally from their happy homes and all the comforts of life. I have seen that a good many times, and I pray that I may never see it again, unless it is absolutely necessary for the welfare and advancement of God's purposes on the earth. I want to see no more suffering. I will not use the word suffering, for I call it joy instead of sorrow, affliction, and suffering. If we live our religion and exercise faith, it is our firm belief that it is our right to so exercise our united faith that our enemies never can come here, unless the Lord in his providence sees that it will be for our good. [It is my faith and feelings that, if we live as we should live, they cannot come here; but I am decided in my opinion that, if worse comes to worst, and the Lord permits them to come upon us, I will desolate this whole Territory before I will again submit to the hellish corruption and bondage the wicked are striving to thrust upon us solely for our exercising our right of freedom of conscience.

I will say, in reference to President Buchanan, that, for his outrageous wickedness in this movement, he shall wear the yoke as long as he lives; he shall be led about by his party with the yoke on his neck, until they have accomplished their ends, and he can do no more for them; and his name shall be forgotten; and "Old Bright," as brother Kimball calls him, shall be free. I am persuaded that for their horrible, wicked treatment to this people—the only loyal people in the United States—the only people who know the worth of the Constitution—they will be sorely punished.

After doing what they already have

done to this people—after sending among us the filth and scum of all creation (as some of the officers were) as officers of the Government, contrary to the genius of our institutions, I want to tell them that, though they continue to send poor pusillanimous curses here to be Government officers, we will not submit to it, troops or no troops. I shall tell them this in plainness and simplicity; and they shall find that in my simplicity I will try to sustain so righteous a position. And I believe that the point is yielded, both in Europe and America; and I believe they acknowledge that Brigham is a man of his word; and I have come to the conclusion that we will not again have officers thrust upon us contrary to our consent, the Lord helping us.

When brother Murdock left St. Louis, Mr. Cummings, the person who had received the appointment of Governor of Utah, was going to Washington, and he could not learn that there was one of the Territorial officers with the soldiers: hence I do not see but that I shall have to again preside over our Legislative Assembly this winter. I do not see that it can be otherwise; and William H. Hooper will be Secretary, just as he was last winter. They have refused to pay the expenses of the last Assembly and other just debts due to this Territory; but God will overrule those things for our good and the advancement of his kingdom, if we live our religion.

Our enemies will yet be glad to come to us for safety and salvation; and we will do as brother Kimball has said—we will save the old veteran fathers; and the time will come when we will be baptised for them, while those who trample upon the rights of their fellow men will be weltering in hell. Yes, we will bring up those old revolutionary sires and save them; for God loves men who are true to each other and are true to him.

If any want to apostatize, I want them to look at brother Marsh. I wish you could all see and understand what he has suffered. He has suffered a little; and I could tell you a good deal of the suffering induced by the weaknesses of men.

When the Quorum of the Twelve was first chosen, Lyman Johnson's name was called first, Brigham Young's second, Heber C. Kimball's third, and so on. I had seen brother Marsh and others who were nominated for the Quorum of the Twelve, and I looked upon them as men of great powers of mind—as men of ability—men who understood the things of heaven. I looked upon them as angels, and I looked up to them just as my children look up to me.

I considered brother Marsh a great man; but as soon as I became acquainted with him, I saw that the weakness of the flesh was visibly manifest in him. I saw that he was ignorant and shattered in his understanding, if ever he had good understanding. He manifests the same weakness to-day. Has he the stability of a sound mind? No, and never had. And if he had good sense and judgment, he would not have spoken as he has. He has just said, "I will be faithful, and I will be true to you." He has not wisdom enough to see that he has betrayed us once, and don't know but what he will again. He has told me that he would be faithful, and that he would do this and the other; but he don't know what he will do next week or next year.

I do not know what I shall do next year; I always speak for the present. But a man that will be once fooled by the Devil—a man that has not sense to discern between steel grey mixed and iron grey mixed, when one is dyed with logwood and the other with indigo, may be deceived again. You never heard me say that I was going

to be true to my God; for I know too much of human weakness: but I pray God to preserve me from falling away—to preserve me in the truth. I depend not upon myself; for I know too much of human weakness and of myself, to indulge in such remarks.

I derive strength from a superior source. I have been drinking from that source for many years; and, as I told you last sabbath, I have been trying to be a disciple of Jesus Christ. And, if we are faithful, we will all be counted worthy to be his disciples. God bless you! Amen.

UNION OF THE PRIESTHOOD—SALVATION OF THE AMERICAN NATION—PUNISHMENT OF THE SAINTS' ENEMIES, ETC.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, September 6, 1856.

I can say, brethren, as far as I am concerned, that I have no particular anxiety about the final issue of "Mormonism." But if I have any trouble about the matter, it is about a great many limbs or vines connected to that vine. Probably you understand what I mean when I am talking about vines and trees. I speak about these things because I most humbly desire to touch upon simple principles—that is, the most simple figures, that the most simple person in this congregation may understand me.

I am not troubled about the learned few—those that have learned right, and are taught of the Lord: I have no trouble about their understanding; for children may understand the things that I present, and any man that is taught directly from God will understand; he will understand the most simple things, and he will understand the greatest things; for the greatest things are the simplest things. Do you not know it?

There are thousands of men in the house of Israel, and among the Elders of Israel, that are now considered to be small men, and not of much account, that will supersede, eventually, thousands of men who may now think that they are the smartest. That may be queer to you; it may be singular to many; but I have known of a great many instances of that kind.

When we go into a fruit orchard or vineyard, we find the husbandman, as he is called, who has charge of it; and I have myself seen very inferior trees that never brought forth any fruit. A great many men would come along and say to the husbandman, "Why don't you take up that tree? It never will be of any account." Those men do not understand, as the husbandman does, or they never would make such a speech.

Is there a way to restore that tree, and to make it one of the most thrifty trees in all the vineyard? Yes, there is. Well, what course will you take to do that? Take the old stock away and put a thrifty graft into the root, and then it becomes one of the most thrifty trees in the vineyard, because the young stock renews the old, and the old becomes a good tree.

So it is with you, many of you: yes, thousands of you will become mighty

men, inasmuch as you honour your calling and receive nourishment from the Father, or from the root; for it comes from the root, and then spreads itself all through the vine, and every vine that is attached to that partakes of the same nourishment, and to the same extent, and in the same degree as the others.

Now, can you realize that? Bless your souls! go into the gardens. I am going to talk to you as I would to little children; for there are a great many of you that need to be taught. Go into your gardens and take a cucumber vine, and do you not know that in the latter part of the season you will find the largest and longest at the most extended part of the vine? Do you know that? [Voices: "Yes."] There is one woman that knows it; but she would not if she did not work in her garden; and those that do not work there do not know anything about it. I am talking to you that go into your gardens to work.

You may take water-melons, and you will find the largest at the extreme part of the vine. Can it be possible that the most extended part of the vine can bring forth as much as the most extended limb on a tree? Yes, it can. Where does it come from? From the root, and from thence into the main limb or vine, and then into every branch and twig that is connected to that vine.

Does not that prove, that you who seem to be small now, can become great and mighty men in the kingdom of God,—yes, even Prophets? Does it not prove that you can become great and mighty men, as well as those that are now more intimately connected to the vine? Of course it does.

Now, you may take an apple tree, a grape vine, a plum tree, and you may take a cucumber vine, and all these trees and vines are one in their organization: they are all alike, only one is called a tree, and another a vine. They are also a little different in the fruit they bear: one is a peach, or a plum, another a grape, &c.; and these fruits are different in appearance, yet they are one in relation to the principle that governs them.

One man is called upon to be a Prophet, another to be an Apostle, another to be a Seventy, another a High Priest, another a Patriarch, and so on; and don't you see they are all, in general features, alike? There is not one of them that is not attached to a root. How could I grow, if I were not attached to a tree or to a vine? I could not produce fruit.

Well, the nearer I approach to my Father and to Jesus in my conduct, the more I become like Joseph and the servants of God; and the more I become like those characters, the more perfect a pattern I become for others; and of course my fruit will be just like the characters I pattern after; and then, of course, my fruit will be just like the characters I am connected to. Will it have the same effect upon you? Why, of course it will. Will it have the same effect upon you, ladies,—you, sisters? Yes; and it will have the same effect upon your children.

I do not know whether you understand me or not, but I wish you would have your gardens trimmed and kept clean; and if you do not have any, go into the mountains and to the timber countries.

I merely touch upon these things to refresh your minds, though I did not think anything about them when I got up; but if you will go and look at them,—I mean every Elder, High Priest, Apostle, and Prophet in the Church of Jesus Christ of Latter-day Saints,—you will be benefited; for you ought to be exactly like one tree. What! bring forth the same fruit? Yes, all be one in your works for the benefit of Israel.

Some time ago I brought up a comparison about an apple tree, and

although I did not know it then, I have got one tree that has probably got fifty limbs on it, and there is not one but is so full that I have had to pick apples off it twice, and every limb is weighed down with fruit. Well, I have tried it since then, and there is not one particle of difference in the fruit of all those limbs. Is it good fruit? No; the first limb is not worth a dime, and all the rest are just like it.

Can a pure tree bring forth impure fruit? The tree of which I have spoken is not impure in its appearance, but it is very smooth externally, and likely to look upon; but there is not a particle of goodness in it, or, at least, there is not in the fruit it produces. That is the case with many of you.

Well, then, we say that, if the root is good, the tree is good, and the limbs, because they are attached to the tree and receive nourishment from the tree.

Well, if the root is not very good, the limbs, the tree, and the apples will not be very good, because the root is not very good.

You take a man that is not very good, and that has a wife that is not very good, and they cannot produce very good fruit, because the root is not good. Do you understand that, brother Hunter? ["Yes, Sir."] Is it as plain as cattle? You understand how to originate good stock, and so do I. You go into England and into the New England States, and every man that is raising stock is taking a course to take away the ringed, and the streaked, and the little, dried-up fixings, and to produce a more noble stock. It is upon the same principle that this people should become regenerated.

Well, supposing that a man is a long way beneath his fellows, and is a little, dried-up, knotty, inferior man; can that man be cultivated? Yes, sir, he can; he can take a course in the principles of righteousness, by treasuring up truth; and truth is light, and light is life. Every word of truth that you gather into your bosoms is light and life; and the most inferior man or woman can be regenerated through the word of the living God; for that word will be in you springing up unto everlasting life. That is the principle.

I throw out these few ideas to cause you to reflect. They may seem eccentric, but they are true.

Sometimes I am at work at an apple tree, and sometimes at a cucumber vine; but what is the difference? They have all roots, and they have all cores, and they are all produced for a noble purpose.

The aristocracy—that is, those that are called the aristocracy, came out of the old country: they came as far as Lehi came from Jerusalem, and so on, till they came into this country; but still those that remained behind considered themselves the aristocracy. But let me tell you those men that came here were the true aristocracy; they were the original stock; they were produced by the aristocracy, and they are the original stock. Those men were choice characters, and God spake to them, and they came over here.

That is what they call aristocracy; that is as it is; though I never studied grammar; but I have looked into the Bible and into the Book of Mormon; and I have looked into the visions of eternity, and I know that I am true, and that I am of the true vine. I am one of the sons of those old veterans, and so is brother Brigham.

Will you let me talk just as I please to-day, ladies and gentlemen?

[Voices: "Yes."]

Now, I will refer to brother Brigham, brother Heber, brother Joseph Smith, Oliver Cowdery, Bishop N. K. Whitney, and lots of other men. Brother Joseph actually saw those

men in vision; he saw us in a day when we were all together. We have been separated by marriage and thrown apart; but he saw the day when we all came out of one stock, and that was out of the aristocracy. Yes, we came directly down through the Prophets, and not only us, but lots of others—the whole Smith race. I could remember probably twenty or thirty that Joseph mentioned came down through that channel.

My father's father and his brothers intermixed by marriage with the Smiths, and uncle John Smith was baptised in Nauvoo for upwards of twenty of my kindred. They mixed up in marriage, and in that way the names became changed; for they were the old veterans.

There is another thing that brother Joseph said—viz., that we were positively heirs of the Priesthood; for he had seen us as such in his vision; yes, just as much so as my children are that have been born since I received my endowment. Our fathers were heirs to that Priesthood, which was handed down from father to son, and we came through that lineage.

Never mind, brethren and sisters, give me your attention a little while. The gentleman that came to the stand with brother Brigham is Thomas B. Marsh. I tell you this, that you need not be over-anxious.

Joseph told us these things, and I know them to be true. I know them by the revelations of Jesus Christ, and so do a great many men. We are and we were heirs when we were called and ordained to the Apostleship: we were of that class; yes, we were the sons and daughters of those that came down through that lineage.

We will yet save the Constitution of the United States. We will do it, as the Lord liveth, and we will save this nation, every one of them that will be saved. Brother Brigham Young and brother Joseph Smith stand at our head, and will do that thing, as the Lord liveth. Yes, we, as their children, with our children to assist us, will do it. We have got that power, and so have they, and will bear the kingdom off victoriously to every nation that is upon God's footstool; and I know it.

Let your hearts be comforted; for just as sure as that is true, so sure will we have good peace for three years from last winter. And why? Because we will make peace, and we will sustain it and support it, and we will bear off the kingdom and establish it. We will bring forth every one of those old veterans, and we will place them upon this land that they fought for. Now, mark it; for we will do it, and all the devils in hell cannot hinder it, if this people will only live their religion and do as they are told; and you cannot do as you are told without living your religion; and if you will do that, we never shall be troubled.

I tell you, if we now live our religion every day, inasmuch as the President of the United States, or the Senators or Legislators make laws to afflict us, the thing they design to bring upon us shall come upon themselves; and the affliction, the snares, the traps, and the gins which they lay for us, they themselves shall suffer with and be caught in. These words never shall fail.

Brethren and sisters, can you do as you are told? It is the easiest thing in the world.

[President Brigham Young: "Tell them something to do."]

We want some thirty or forty yoke of oxen to go out and meet James A. Little's company. Do you all say yes?

[The congregation responded, "Yes."]

To-morrow morning, at seven o'clock, we want forty yoke of cattle to help in our trains. You, Bishops, see to that, will you?

["Yes, Sir."]

I tell you we have got enough for you to do: we will call on you for another hitch by-and-by. Take care of your grain, and have all the sisters help to take care of it, and do not let the children waste it; for we do not want you to have enough scattered round to fat three hogs on the crumbs and pieces of bread that are around your door yards. Will you do that?

[President Young: "I guess they will."]

My discourse is rather eccentric. It is in detachments. [Voice: "That is the way they are building the big ship in London."] That is right, is it not, brother Carrington?

["Yes, Sir."]

But let us be attached together, and then we are one; let us yield up our will, and let it run into the tree or branch to which we are connected. Yield up your wills.

I will compare you to a drop of water; inasmuch as you are not willing to yield up, you cannot be one. Now, just let us all run into one drop, and let all the branches be connected to that one tree; and then will we not increase? We will.

Now, as to those enemies down here below, they are not going to trouble us: the brethren will have to go and help them in. Some of those baggage waggons are nearly to Bridger now, and they cannot get back. Their teams are failing fast, and the supposition is, they will have to hire our teams to help them in, but the soldiers will not come. There is nobody to molest them, but their minds are not quiet: they are scared almost to death; and the nearer those baggage waggons get here, the more they are afraid.

As to the army, one-fifth of them have deserted, and the others are making preparations to do so likewise. And as to old Harney, the old squaw-killer, they have made him stop to aid the Governor of Kansas, and, it is likely, to kick up jack. But we do not care anything about it or them. Let us lay up our grain and prepare for the siege, for it will come.

We commenced last Sunday to declare that we are a free people, and we will be free from this day henceforth and for ever; and we never will come under that yoke again. I tell you, as my soul lives, the bow-pin has dropped out of old Bright's bow, and the bow has dropped out, and the yoke is now on old Buck-anan's neck.

Did you ever see a yoke of cattle, and see one get loose, and the off-ox swinging round the yoke and knocking everybody's shins? If you have, that is just the way with old Buchanan: he cannot do anything, but he will bruise somebody's shins, and they will be after him, and he never shall rest again—no, never, until the time comes for us to redeem him. And that is not all. All his coadjutors, his cabinet, and all his governors—yes, I will say from here, or from Dan to Jerusalem—they shall go over the dam: they never shall rest in peace till the Lord Almighty has scourged them until they are fully satisfied.

The Lord God is going to play with them, as he did with Pharaoh in Egypt; and let me tell you, there will not be much fighting for us to do, if we live our religion; but God will use them to accomplish his own works, as the monkey did the cat, when he took the cat's paw to pull the nut out of the fire. We will make monkeys of them, and we will make them crawl on all-fours, and they never will rest.

They have afflicted us ever since the day that Joseph got the plates. They have driven us five times and broken us up, and here we are. Have they ever repented? No, they have not. Have they afflicted us as many as seventy times seven? They have, speaking of it individually. Well, they are not yet punished as they will

be; but they are in punishment, are they not, Thomas? They are. Our government is God's government on the earth, and he will see to the interests of his kingdom. He will know the designs of our enemies, and he will know at all times to take them when they do not think of it.

The President of this nation and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people. Yes, the President and all his coadjutors have sanctioned our death as much as if they had taken our lives, and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs and Apostles, and they have slain, or caused to fall, thousands—yea, thousands of our brethren and sisters, our wives, our fathers, and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us.

When we consider all things, are they not to be pitied? They are. If you will live your religion, you never will have anything to do but to live your religion and lay up stores and prepare for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.

This is one thing to rouse our feelings; for God saw that you would not listen to the words of his servants, but you listen to your own words, and you did not have confidence to lay up stores. There is not one man to a hundred that ever did it; and that is proof sufficient that you did not believe what was said. This is but a shadow of what is coming: it is in embryo. You will see such a time as you never saw. But bless you we won't be troubled. We will live as in the presence of God and of angels. And will we ever have to go into the mountains? No, never. If you will live your religion, you never will.

[Voice: "That is true."]

Do just as brother Brigham tells you; for he always tells you what is right, and he generally tells you what I say is right; and if there is anything wrong, he will correct it and give you the truth. But do I wish to teach you an error? No; I have not such a desire in my heart.

Had I a desire before I was a "Mormon" to propagate an error? No. Why, bless you, I always was a "Mormon." My father and grandfather were "Mormons;" and it is "Mormonism" right away back.

You know brother Brigham and I know our daddies; and if no other men on the face of the earth do, you may feel perfectly satisfied that all is right with us.

Now, let us be faithful, let us be humble, let us lay aside our pride and everything that is calculated to distress us or to distress our wives; and then let wives lay aside everything that is calculated to distress their husbands.

Wives, lay aside your vanity, and go to work and make everything that we need, until the time comes when the Lord will consecrate the whole earth unto this people. But that time is not now.

I do not do as many do; for many have looked at these troops that are coming with a degree of fear. But what are they? [Voice: "Scarcely worth picking up."]

I wish there would never a pin's worth of their property come in here, because there are those who think more of a pound of tea than they do of their religion.

[President B. Young: "There are not many of that class."]

But there are a few. If there were not, I should feel discouraged; I should feel to give counsel for you to go to work and accumulate as fast as

you could. 'Bless your souls! there is nothing but what we could make here.

Need we send to the States for anything? No; we need not send even for sugar; and we can make almost everything under heaven, and all the rest is in heaven; and they can be sent down here to us; for heaven and earth are connected by this Priesthood as much as my body and spirit are connected. All these things are in heaven—sugar, flocks and herds, wool and silks, and everything else; and they are not only in the heavens, but in the earth, just as much as that pitcher was taken out of the earth. It was in the earth, and the same kinds are also in the heavens.

We can make all these things ourselves; and all we have to do is to organize the elements that God has created or that he organized; for he did not create this earth any more than the potter created this pitcher. The potter took the rough material and ground it, and put it on his wheel, and made it just into the shape you see it now.

It was so with our God. The elements were already created, and he took them and shaped them into an earth; and this is the way that all things are organized.

Can we make silk? I have told you that if you go to work and raise flax, you should have the privilege, in my lifetime, of reaping four times as much flax as you ever reaped in the States; that is, you shall have a fourfold crop.

Do I believe that such can be the case with sheep? I know it can; for we have sheared more wool from the sheep here than we ever did in the States, and have we not done the same by wheat?

I heard brother Brigham and brother Wells speaking of a person that took from an acre and thirty rods ninety-six bushels and a half of wheat, and there are others who have taken their fifty-seven bushels an acre. Why, Thomas, you never saw such things in the States! God bless you, Thomas! you shall become a sound man, and be a comfort to us in our old age.

Well, I have no feelings in me against any one—not against brother Marsh; but I feel to bless him with the blessings of God, with the blessings of the earth, from the crown of your head to the soles of your feet; for this is my calling, and I do not feel to curse. But as for our enemies, they have cursed themselves with all the curses they can bear; and the cursings that are on them they never can get off, neither can those who sustain them. The Church and kingdom to which we belong will become the kingdom of our God and his Christ, and brother Brigham Young will become President of the United States.

[Voices responded, "Amen."]

And I tell you he will be something more; but we do not now want to give him the name: but he is called and ordained to a far greater station than that, and he is foreordained to take that station, and he has got it; and I am Vice-President, and brother Wells is the Secretary of the Interior—yes, and of all the armies in the flesh.

You don't believe that; but I can tell you it is one of the smallest things that I can think of. You may think that I am joking; but I am perfectly willing that brother Long should write every word of it; for I can see it just as naturally as I see the earth and the productions thereof.

Let us live our religion, serve our God, be good and kind one to another, cease all those contentions in your houses, and live in peace.

Sisters, if you have got husbands, nourish them and cherish them; for they have got an almighty work to do; they have enough to do to lay up the comforts of life; and you wives are the women to nourish them that

nourish you; for they feed you, and clothe you, and give you every mouthful that you eat and drink, and they have brought you to these valleys of the mountains, that you might see the sons of Jacob become a mighty host. Good heavens! you may yet see the day when the sons of Jacob will be ten times thicker than they now are; and I know it will be so.

We will build up Jackson County, and I am going to tell them of it, with your consent, brother Brigham; and if you do not find any fault with it, I do not know that anybody else has a right to.

Sisters, love your husbands, and encourage them to listen to their file leaders and to their officers pertaining to this Church; for this is their calling, and not to sit down and cry, snuffle, and find fault with their leaders and the other authorities in the Church; for there is where so many go over the dam.

Brother Thomas has learned that this won't do. He has said he got mad with brother Joseph, and then he got mad with brother Brigham and me, because we did not get mad also, like him. The truth was, we were so busy, we had no time to get mad. It was nothing to us what brother Joseph did, and it is just so with you: it is none of your business what brother Brigham does, though you all know that he would not do anything wrong. Why, bless you, brother Brigham would die ten thousand deaths rather than walk one hair to the right or to the left from that which is right.

Well, we are not jealous of you. Do your duty, and you will make every house and every place a palace, and your homes will be as the gate of heaven, and a source of joy to your husbands. Of course you must have a heaven of that which you have made.

Why, I would go to work and make an altar and a heaven, and I never would take any other course than that which is honorable before God; and how can you live your religion without this?

You poor, miserable, disaffected beings, if there are any such here, learn to do right.

Sisters, sustain and comfort your husbands; for they have got plenty to do in these last days. After we have laid up stores and got seven years' provisions, there will be seven years for us to be on guard, but never can our enemies touch us if we do right.

We are up in the tops of the mountains, and our Governor is here. What do you say to that? And his God is here, and his associates are listening.

Well, if it is time for the Government of the United States to cut the thread, we are perfectly competent to take care of ourselves. We would not give a dime for this people to be one more in number than they are. There are enough of us; for the Lord is going to manifest his power and to play with our enemies as he did with Pharaoh and all his host. Now, mark it, and see if it does not come so, or something similar. All these things are in this dispensation, and why? Because this is the fulness of times: it is the time fixed for all to make a sacrifice before God.

God bless you, and may you receive the blessings of brother Brigham, brother Heber, brother Daniel, the Twelve Apostles, and the blessings of the Patriarchs of the living God.

Peace be unto this people. Peace be in these valleys and upon the mountains around us! and peace be upon everything that we possess! But peace shall not rest upon those who will grumble and find fault with the servants of God. No; and he or she that will do it shall be as a barren tree.

God bless you and make your minds fruitful, and fill you with revelation, with dreams, and with the visions of eternity, which is my prayer in the name of Jesus Christ. Amen.

REPORT OF A VISIT TO THE SOUTHERN COUNTRY.

Remarks by Elder George A. Smith, delivered in the Bowery, Great Salt Lake City, Sunday Afternoon, September 13, 1857.

The last time, I believe, brethren and sisters, that I had the privilege of speaking from this stand, was the day previous to my starting for the southern country. We were then expecting a visit from a very formidable force, directly from the State of Missouri. It waked up in my mind the feelings that I used to have—say from ten to twenty years ago, in hearing the constant annoyance of an approaching enemy. And according to the report which has been published of my remarks, I talked rather strong. But one thing is evident—if I did not talk strong, it was not because I did not feel strong on the occasion.

I left the next morning and wended my way southward. I visited the different settlements hurriedly, until I reached Parowan, in the county of Iron, the place of the first settlement in the southern part of the Territory. When I arrived there, it appeared that some rumour or spirit of surprise had reached them; for there were active operations going on, seemingly preparing for something that was near at hand. As I drove in at the gate, I beheld the military on the square exercising, and was immediately surrounded by the "Iron Battalion," which seemed to have held its own very well since it was organized in that place.

They had assembled together under the impression that their country was about to be invaded by an army from the United States, and that it was necessary to make preparation by examining each other's arms, and to make everything ready by preparing to strike in any direction and march to such places as might be necessary in the defence of their homes.

As it will be well recollected, I was the President of the company that first made the settlement there. I was received with every feeling of enthusiasm, and I never found them in better spirits. They were willing any moment to touch fire to their homes, and hide themselves in the mountains, and to defend their country to the very last extremity.

Now, there had been no such preaching as that when I went away; but the Spirit seemed to burn in my bones to visit all these settlements in that southern region. Colonel Dame was about organizing the military of that district under the law of last winter. As the Colonel was going along to organize the military, I got into the carriage and went on a mission of peace, to preach to the people. When I got to Cedar, I found the Battalions on parade, and the Colonel talked to them and completed the new organization.

On the following day, I addressed the Saints at their meeting-house. I never had greater liberty of speech to proclaim to the people my feelings and views; and in spite of all I could do, I found myself preaching a military discourse; and I told them, in case of invasion, it might be necessary to set fire to our property, and hide in the mountains, and leave our enemies to do the best they could. It seemed to be hailed with the same enthusiasm

that it was at Parowan. That was the same Sabbath that brother Young was preaching the same kind of doctrine; and I am perfectly satisfied that all the districts in the southern country would have given him their unanimous vote.

I then went to Harmony. Brother Dame preached to the military, and I to the civil powers; and I must say that my discourse partook of the military more than the religious. But it seemed that I was perfectly running over with it, and hence I had to say something about it.

I then went over a lovely country, and passed over "Peter's Leap," and some other such lovely places. It is rather rough; but I could not but admire its extreme beauty; and I think, if the Lord had got up all the rough, rocky, and the broken fragments of the earth in one, he might have dropped it down there.

When I reached the cotton country, I had previously learned that they were failing in their attempts to raise cotton, and that the waters of the Rio Virgin were poisoning the cotton. But I learned that the seed had not come up: but what had come up, perhaps one-third of it was exceedingly fine. The difficulty was, that their cotton was planted very late, and the sun heated the sand; for the soil is nothing but the red sand of Sahara. They planted in the sand, as there was nowhere else to plant it, and the sun was scorching it; but they found that all that was necessary was to keep the sand wet; and when they poured on the water, the cotton grew. And old cotton-growers told me that they had never seen a better prospect for cotton, for the time it had been planted, in the world; and this is the condition of things in that country, and the prospect is, that they will have pretty good cotton and about the third of a crop, and the next year they will be able to raise lots of cotton; for they will be there early enough, and have seed that can be depended upon.

The corn in Tutse-gabbot's field, which was planted early, was eighteen feet high. If the sand was not wet, it would all blow away. The country seemed very hot to me; otherwise, I enjoyed the visit very well. But the brethren insisted that it was a very cool spell while I was there.

I preached to them in Washington City, and I thank the Lord for the desert holes that we live in, and for all the land that can be watered,—in all, amounting to but a few hundred acres. There are but a few rods wide that can be watered in a place; but I tell you, when the day comes that the Saints need these hills to be covered with vegetation, they have only to exercise faith, and God will turn them into fruitful fields.

We started from Washington in the night, and the brethren told me, if I had seen the roads, I would not travel them. But I told them I did not want to see the roads; for I was determined to go ahead.

We travelled ten miles, and camped by a small spring, called "Allen's Spring." Some Indians took our horses. We told them we were afraid they would get into some corn-fields. They told us they would put them where they would get plenty to eat and do no mischief. The Indians brought our horses early in the morning, and we arrived at "Jacob's Wikeup," as the Indians call Fort Clara, about nine o'clock, and found their crops suffering for want of water. I saw beautiful indigo, cotton, and corn; and the stalks of the corn were perfectly dry, while the ears were green and fit to boil.

We also had a glorious interview in this, as in other places, with the natives of the desert. We remained there through the heat of the day, and then proceeded down "Jacob's Twist," (a magnificent kanyon,) to

where the California road joins the Santa Clara, and then followed up the Santa Clara in the dark of the night—a river upon whose banks many scenes of desperation have been enacted.

About ten o'clock at night, we were surrounded by some hundreds of the natives that were anxious we should stop over night. They took care of our horses, built us camp-fires, and roasted us corn, and made us as comfortable as they could; and I never ate better corn or better melons in my life. We stopped over night with them, and not one of them asked me for a thing; which is remarkable, as the Indians are intolerable beggars. But I was treated as well as if I had been among the Saints, and I never enjoyed a treat better.

We pursued our visit to the Mountain Meadows, and there were kindly treated by the families of the missionaries, who lived at this place on account of the abundant grass for their stock. I then went to Penter, and there addressed a houseful of people in the evening, and then proceeded to Cedar the next day. They had heard they were going to have an army of 600 dragoons come down from the East on to the town. The Major seemed very sanguine about the matter. I asked him, if this rumour should prove true, if he was not going to wait for instructions. He replied, There was no time to wait for any instruction; and he was going to take his battalion and use them up before they could get down through the kanyons; for, said he, if they are coming here, they are coming for no good.

I admired his grit, but I thought he would not have the privilege of using them up, for want of an opportunity. I also visited the Saints at Paragoonah and preached to them, and in every place felt the same spirit. I then came over to Beaver, which is a new settlement; and the day previous, an Indian came in and told them there were shod horses' tracks at a spring over the big mountains about twenty miles to the east.

Major Farnsworth, supposing that there was a body of men in the neighbourhood, and that these were the tracks of the scouts, they immediately went over the mountains and traced the horses' tracks, until they ascertained they came from Parowan. I do not know whether the inhabitants of Parowan intended to whip a regiment of dragoons, or not; but it is certain they are wide awake, and are not going to be taken by surprise. There was only one thing that I dreaded, and that was a spirit in the breasts of some to wish that their enemies might come and give them a chance to fight and take vengeance for the cruelties that had been inflicted upon us in the States. They did feel that they hated to owe a debt and not be able to pay it, and they felt like an old man that lives in Provo, brother Jameson, who has carried a few ounces of lead in his body ever since the Haun's Mill massacre in Missouri; and he wants to pay it back with usury; and he undertook to preach at Provo, and prayed that God would send them along; for he wanted to have a chance at them.

Now, I never felt so: but I do not know but it is on account of my extreme timidity; for I would a great deal rather the Lord would fight the battles than me; and I feel to pray that he will punish them with that hell which is to want to and can't; and it is my prayer and wish all the time that this may be their doom. This is what I want to inculcate all the time; and at the same time, if the Lord brings us in collision with them, and it is his will, let us take hold—not in the spirit of revenge or anger, but simply to avenge God of his enemies and to protect our homes

and fire-sides. But I am perfectly aware that all the settlements I visited in the south, Fillmore included, one single sentence is enough to put every man in motion. In fact, a word is enough to set in motion every man, or set a torch to every building, where the safety of this people is jeopardized.

I have understood that there are half-a-dozen fellows in Provo that have but one wife each, and that they are not for fighting, because they say this trouble has come on account of plurality. Well, I pity them, because I know the women will leave them, and that it would not be but a few days before there would be so many broken-hearted, disconsolate men; for the women among the Latter-day Saints will not live with such men.

I have rejoiced and enjoyed myself on this visit to the south as much as at any time; for I perceive a hearty willingness to do and sacrifice anything that was required for the preservation of Zion; and whenever I got up to preach, I was full, and it seemed as if I could not stop; and before I got through, I would be tired.

I will say to the brethren and sisters, that I feel to return to my heavenly Father my thanks that he has thus far frustrated the designs of our enemies; and I know that he has got the power to wield and frustrate them at his will; and I know, if we are humble and united, and moved upon by the right Spirit, God will fight our battles. And if any of us are called to lay down our lives in the defence of our religion, God will save us in celestial glory, and he will preserve us, though all the world be against us.

[President B. Young: "That is true."]

These are my feelings, and this is my faith. No matter what day or hour we are called to go into the presence of our Father in heaven; for every man and woman that has not got a religion that is worth more than their mortal lives, and unless we are willing to sacrifice all that pertains to these temporal feelings, we are not worthy of salvation.

Why, there was an honest Dutchman came to me this morning, and he had just heard that the President had concluded to let the soldiers in here. His heart had sunk within him at the thought, and "Oh!" says he, "can I live to see those troops come in here?" He can live through a great many things besides that. God will protect his people, and he will fight their battles; and if he wants a little help, I presume that he will find us ready.

I have preached to the brethren to live their religion, and "trust in God and keep their powder dry." I borrowed it from Cromwell. Be ready to defend Israel; and when we have done all we can, the Lord will do the balance. Why, say the world, it is presumption for you to talk so. Uncle Sam has twenty-five millions of people, and 100,000,000 of surplus money in the treasury, and thousands of men in the country that are aching to be killed. We used to talk to them in this way when we lived down in their midst; and then, when it came to the sticking point, we would bow to them; and what did we get by it? Brother Taylor told you that thousands had suffered in consequence.

I tell you, we have suffered more waste of life and property than we will to face the music; and let them do their cursedest, and then every honest Dutchman and every man will get all he wants; and many of us Yankees will get many of our dirty tricks purged and pruned out of us; and our picayunary will vanish; it will all fail; for everything that we have in our hearts that is not right will be purged out; for our interest will be centred in the kingdom of God.

When I was back in Washington

last season, I had a long conversation with Senator Douglas; and he is a kind of personification of modern democracy—very thick, but not very long. He asked a great many questions about our Temple, and I gave him a description of the foundation, and he asked me if I expected we would ever be able to accomplish it? The manner he communicated it was to show that he had his eye upon another thing than that which he alluded to; but I realised then just as well as I did when I read his proposition to "cut out the loathsome ulcer." I said to him, "O Judge, we are not a little handful, as we were in Nauvoo: we can now do anything we have a mind to."

Some of our national statesmen profess to be Christians and wonderfully pious. Mr. Morill, of Vermont, said to me, "Your domestic relations are so at variance with sacred books!" Why, said I, the Father of the faithful, our father Abraham, seemed to have the same view of the matter that we do. "Oh," says he, "Abraham was guilty of a great many eccentric tricks." "Eccentric as he might be," I replied, "it is in his bosom that all Christians expect to rest; and we do not expect that he is going to kick his wives out to please anybody."

Many people do not know why it is that they feel so enraged against us. I found in talking with hundreds and thousands of persons, in the course of our travels, that there was a deep-rooted spirit of hatred; and in talking of this I found that my reasons were superior to theirs; and they felt it and realized it, and my conversation seemed to suit and carry a good influence.

Our Elders have preached the Gospel freely throughout the world, and they have tarred and feathered them and put them to death. If they could have defeated them by arguments, all well enough: but no,—these weapons proved ineffectual, and they tried mobs and violence; and now they array the armies of the United States against us, that under their wings they may send missionaries among us to convert our souls. Poor cursed slinks! Do not they know that we were raised among them in the very hot-bed of sectarian bigotry, and that we know all that the priests know about their religion, and ten thousand times more?

J H Smith

THE UNITED STATES' ADMINISTRATION AND UTAH ARMY.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, Sunday Morning, September 13, 1857.

Before the meeting closes, I want to make a few remarks. My feelings are so complicated that I want to say a few words, and I do not want to; I want to talk, and I do not want to talk. You recollect hearing one of the Elders state upon the stand, not long since, that he came into the Church mad, and had been mad ever since. And I am too angry this morning to preach.

I have been in this kingdom a good while—twenty-five years and upwards, and I have been driven from place to place; my brethren have been driven, my sisters have been driven; we have been scattered and peeled, and every time without any provocation upon our part, only that we were united, obedient to the laws of the land, and striving to worship God. Mobs repeatedly gathered against this people, but they never had any power to prevail until Governors issued their orders and called out a force under the letter of the law, but breaking the spirit, to hold the "Mormons" still while infernal scamps cut their throats. I have had all that before me through the night past, and it makes me too angry to preach. Also to see that we are in a Government whose administrators are always trying to injure us, while we are constantly at the defiance of all hell to prove any just grounds for their hostility against us; and yet they are organizing their forces to come here, and protect infernal scamps who are anxious to come and kill whom they please, destroy whom they please, and finally exterminate the "Mormons."

I did not arrive till late; and brother Taylor was then preaching upon this subject, and I was glad of it. He has taught you good principles. This people are free; they are not in bondage to any government on God's footstool. We have transgressed no law, and we have no occasion to do so, neither do we intend to; but as for any nation's coming to destroy this people, God Almighty being my helper, they cannot come here. [The congregation responded by a loud Amen.] That is my feeling upon that point.

On the 24th of July last, a number of us went to Big Cottonwood Kanyon, to pass the anniversary of our arrival into this Valley. Ten years ago the 24th of July last, a few of the Elders arrived here, and began to plough and to plant seeds, to raise food to sustain themselves. Whilst speaking to the brethren on that day, I said, inadvertently, If the people of the United States will let us alone for ten years, we will ask no odds of them; and ten years from that very day, we had a message by brothers Smoot, Stoddard, and Rockwell, that the Government had stopped the mail, and that they had ordered 2,500 troops to come here and hold the "Mormons" still, while priests, politicians, speculators, whoremongers, and every mean, filthy character that could be raked up should come here and kill off the "Mormons." I did not think about what I had said ten years ago, till I

heard that the President of the United States had so unjustly ordered troops here; and then I said, when my former expression came to my mind, In the name of Israel's God, we ask no odds of them.

I do not often get angry; but when I do, I am righteously angry; and the bosom of the Almighty burns with anger towards those scoundrels; and they shall be consumed, in the name of Israel's God. We have borne enough of their oppression and hellish abuse, and we will not bear any more of it; for there is no just law requiring further forbearance on our part. And I am not going to have troops here to protect the priests and a hellish rabble in efforts to drive us from the land we possess; for the Lord does not want us to be driven, and has said, "If you will assert your rights, and keep my commandments, you shall never again be brought into bondage by your enemies."

The officer in command of the United States' army, on its way to Utah, detailed one of his staff, Captain Van Vliet, who is now on the stand, to come here and learn whether he could procure the necessary supplies for the army. Many of you are already aware of this, and some of you have been previously acquainted with the Captain. Captain Van Vliet visited us in Winter Quarters (now Florence); and, if I remember correctly, he was then officiating as Assistant-Quartermaster. He is again in our midst in the capacity of Assistant-Quartermaster. From the day of his visit to Winter Quarters, many of this people have become personally acquainted with him, both through casual intercourse with and working for him. He has invariably treated them kindly, as he would a Baptist, a Methodist, or any other person; for that is his character. He has always been found to be free and frank, and to be a man that wishes to do right; and no doubt he would deal out justice to all, if he had the power. Many of you have laboured for him, and found him to be a kind, good man; and I understand that he has much influence in the army, through his kind treatment to the soldiers. He treats them as human beings, while there are those who treat them worse than brute beasts.

Well, the enquiry is, "What is the news? What is the conclusion?" It is this—We have to trust in God. I am not in the least concerned as to the result, if we put our trust in God. The administrators of our Government have issued orders for marching troops and expending much treasure, and all predicated upon falsehoods, while every honourable man would have first made an economical and peaceful enquiry into the circumstances. And even now, every honourable man would use all his influence to avert the present unjust and entirely groundless movement against us; but Captains, Majors, Colonels, and other subordinate officers have not the power. Wicked persons, solely for the accomplishment of their unhallowed schemes, have had the power to array the Government against us, through their lying and misrepresentation; but citizens, unorganized into cliques and parties, no matter how good their intentions and wishes, have not the power to avert the blow when the Administration of our Government is arrayed against us, unless they will also unite against the few well-organized scoundrels who are plundering our treasury and fast urging our country to dissolution. We have got to protect ourselves by the strength of our God. Do not be concerned in the least with regard to all the affairs that are before you; for we shall live and grow finely, as said a certain woman, who weighed but two pounds when an infant, and was put in a quart cup. Upon being asked whether

she lived, "O yes," she said, "I lived and grew finely." It will also be said of the Latter-day Saints, "They lived and grew finely."

You are taught from Sabbath to Sabbath what to do; and if you do that, all will be well. There is only one thing to fear, and that is, that you will not be faithful to the kingdom of God. We have that kingdom; and it will spread its balmy wings over thousands and millions who have not yet heard the Gospel, and they will find Israel to be "the head, and not the tail."

What is the cause of the hostile feeling against this people? Brother Taylor has been telling you. God has restored the Gospel of salvation to earth again. That unites the hearts of the people, brings together those of different nations, notwithstanding their various traditions and their different manners and customs, and makes them of one heart and of one mind. And what follows? All hell is moved against them, because the kingdoms of this world—the kingdoms of darkness—are in danger. All hell is moved against this people, because we are of one heart and of one mind.

The faith of the Gospel of Jesus Christ is calculated to unite the people in one, and to bring them back to the unity and faith of those who obeyed the Gospel anciently, and finally to bring them back to glory. Then do you wonder that all the sects of the day are enraged against us? I have told you that I do not wonder; neither do I wonder that governors and rulers are enraged at our success. Are there any Democrats, any Whigs, any Methodists, any Baptists, or anything like the parties and sects of the day among us? No. What is there? Those who want to do the will of their Father in heaven; and when they can know his will, their faith is one, their hope is one, and they are one in all things.

It is not alone the United States that is in fear because of the union that exists with this people, but all Europe trembles this day in consequence of the faith there is here. Some may think that it is not so; but I know more about the United States than men do who come here direct from Washington. I read their history and their feelings every day. You need not think that the world are not opposed to us—you need not think that politicians are not opposed to us, for they are.

We have sent a delegate to Congress during the past six years, and has there ever been an opposing vote in his election? No. The people only want to know who the right man is, and then they will support him. Dr. Bernhisel is our delegate; and has it cost him thousands of dollars to gain his election? No; it has not cost him a single dollar; no, not so much as a red cent. We think that he is the most suitable man for us to send to Washington, and we say, "Let us send him," and he is unanimously elected. And if we had a thousand officers to elect—if we had to elect the President of the United States, you would never see a dissenting vote.

Parties in our Government have no better idea than to think the republic stands all the firmer upon opposition; but I say that it is not so. A republican Government consists in letting the people rule by their united voice, without a dissension,—in learning what is for the best, and unitedly doing it. That is true republicanism.

Do not be angry. I will permit you to be as angry as I am. Do not get so angry that you cannot pray: do not allow yourselves to become so angry that you cannot feed an enemy—even your worst enemy, if an opportunity should present itself. There is a wicked anger, and there is a

righteous anger. The Lord does not suffer wicked anger to be in his heart; but there is anger in his bosom, and he will hold a controversy with the nations, and will sift them, and no power can stay his hand.

The Government of our country will go by the board through its own corruptions, and no power can save it. If we can avert the blow for another season, it is probable that our enemies will have enough to attend to at home, without worrying the Latter-day Saints. Have faith, and all will be well with us. I would like this people to have faith enough to turn away their enemies. I have prayed fervently about this matter; for it has been said that the troops would come: but I have said that, if my faith will prevent it, they shall not come. If God will turn them whithersoever he will, so that they do not come here, I shall be perfectly satisfied.] But another man steps up, and says to the one that prays for our enemies to be turned away, "Brother, you are a coward; damn them, let them come, for I want fight to them." Herein you perceive a conflict in our faith; and that should not be. If there was a perfect union of our faith, our enemies could never cross the Rocky Mountains; or, if they undertook to come some other way, they never could cross the Sierra Nevada Mountains, nor the Basin Rim, on our north, nor the deserts at the south. But, says one, "I want to fight." Do all such persons know that they are not right? If they will examine their hearts, they will find a wicked anger and a malice there; and they cannot get into the kingdom of God with those feelings.

Learn to control yourselves; learn to be in the hands of God as clay in the hands of the potter; and if he will turn our enemies away, praised be his name. But if it should become a duty to take the sword, let us do it manfully and in the strength of Israel's God. Then one will chase a thousand, and two will put ten thousand to flight." The day will be in which a man will go out and say to an army of a hundred thousand men, "Do thus, and so, or we are upon you;" and they will hear the rumbling of chariots and the rushing of troops, as in the days of Elijah.

You recollect of a Prophet's telling what bread and meal should be sold for in a straitened city the following day. The enemy thought that there were millions of the Israelites after them, for they heard the rolling of chariot-wheels, the clashing of armour, and the trampling of horses, and they fled. The Prophet had told the king that he would be trodden to death in the gate, and he was; and a measure of meal was sold in the city for a penny, in fulfilment of the word of the Lord. The doctrines of salvation are the same now as they were in the days of Adam, or Elijah, or Jesus, when he was upon the earth.

While brother Taylor was speaking of the sectarian world, it occurred to my mind that the wicked do not know any more than the dumb brutes, comparatively speaking; but it is our business to hunt up and gather out all the honest portion of the nations of the earth, and give them salvation. We may very properly say that the sectarian world do not know anything correctly, so far as pertains to salvation. Ask them where heaven is?—where they are going to when they die?—where Paradise is?—and there is not a priest in the world that can answer your questions. Ask them what kind of a being our Heavenly Father is, and they cannot tell you so much as Balaam's ass told him. They are more ignorant than children.

We have the knowledge of those things; and we have the greatest reason to be thankful of any people upon the face of the earth. If others

ought to do right, we more. Be full of love and compassion to your fellow-beings, full of kindness, such as human beings can possess, for that is our business. The only business that we have on hand is to build up the kingdom of God and prepare the way of the Son of Man.

If you do your duty in this respect, you need not be afraid of mobs, nor of forces sent out in violation of the very genius of our free institutions, holding you till mobs kill you. Mobs? Yes; for where is there the least particle of authority, either in our Constitution or laws, for sending troops here, or even for appointing civil officers contrary to the voluntary consent of the governed? We came here without any help from our enemies, and we intend to stay as long as we please.

They say that their army is legal, and I say that such a statement is as false as hell, and that they are as rotten as an old pumpkin that has been frozen seven times and then melted in a harvest sun. Come on with your thousands of illegally-ordered troops, and I will promise you, in the name of Israel's God, that you shall melt away as the snow before a July sun.

There is one thing that I want, for the satisfaction of Captain Van Vliet. One of our old senators, Stephen A. Douglas, recently said before his constituents in Illinois, that nine-tenths of our people were aliens. We have a larger proportion of foreigners in this city than in any other part of the Territory, and there are a good many here to-day who have just come in from the Plains. I want those who are native born and naturalized American citizens to raise their right hands. [Over two-thirds of the congregation raised their hands.] You who have not yet received your naturalization papers will please manifest it in the same way. [Less than a third of the congregation raised their hands.] Now, Captain, you can see for yourself that over two-thirds of this congregation are either native born or naturalized American citizens.

I have called this vote that Captain Van Vliet may be able to do as he always does—speak the truth boldly, and tell them of it next winter in Washington; and that he can, if he sees Senator Douglas in Washington, tell him that his statement was false, for he has seen for himself.

If it were any use, I would ask whether there is ONE person in this congregation who wants to go to the United States; but I know that I should not find any. But I will pledge myself that if there is a man, woman, or child that wants to go back to the States, if they will pay their debts, and not steal anything, they can go; and if they are poor and honest, we will help them to go. That has been my well-known position all the time.

Brother Taylor has said that he bantered the United States for a trade, and promised them that if they would send all to Utah that wanted to come, we would send all to the States that wanted to go. We would get our thousands to their one, if they would make that trade. But no—they must keep on lying, howling, and trying to oppress and kill the innocent.

When some went away last spring, I told them to go in peace, and they did so. What are they doing now? Many of them are struggling to get back, and the rest are wishing that they had never left here. It is a kind of dear business to apostatize every year. I would rather stick to the old ship Zion.

When I was written to in Nauvoo by the President of the United States, through another person, enquiring, "Where are you going, Mr. Young?" I replied that I did not know where we should land. We had men in

England trying to negotiate for Vancouver's Island, and we sent a shipload of Saints round Cape Horn to California. Men in authority asked, "Where are you going to?" "We may go to California, or to Vancouver's Island." When the Pioneer company reached Green River, we met Samuel Brannan and a few others from California, and they wanted us to go there. I remarked, "Let us go to California, and we cannot stay there over five years; but let us stay in the mountains, and we can raise our own potatoes, and eat them; and I calculate to stay here." We are still on the backbone of the animal, where the bone and the sinew are, and we intend to stay here, and all hell cannot help themselves.

We are not to be persecuted as we have been. We can say, "Come on as a mob, and we can sweeten you up right suddenly." They never did anything against Joseph till they had ostensibly legalized a mob; and I shall treat every army and every armed company that attempts to come here as a mob. [The congregation responded, "Amen."] You might as well tell me that you can make hell into a powder-house as to tell me that you could let an army in here and have peace; and I intend to tell them and show them this, if they do not keep away. By taking this course, you will find that every man and woman feels happy, and they say, "All is right, all is well;" and I say that our enemies shall not slip the bow on "Old Bright's neck" again.

God bless you. Amen.

MOVEMENTS OF THE SAINTS' ENEMIES.—THE CRISIS.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, Sunday Afternoon, September 13, 1857.

I would like very well to hear some of the rest of the brethren speak, if I had entirely got over being angry and had patience to sit and hear. I think, however, that I shall be able to calm and control my feelings, though I do not expect to become entirely settled until the affairs around me are settled.

It is a pretty bold stand for this people to take, to say that they will not be controlled by the corrupt administrators of our General Government. We will be controlled by them, if they will be controlled by the Constitution and laws; but they will not. Many of them do not care any more about the Constitution and the laws that they make than they do about the laws of another nation. That class trample the rights of the people under their feet, while there are also many who would like to honour them. All we have ever asked for is our constitutional rights. We wish the laws of our Government honoured, and we have ever honoured them; but they are trampled under foot by administrators.

There cannot be a more damnable, dastardly order issued than was issued by the Administration to this people while they were in an Indian country, in 1846. Before we left Nauvoo, not

less than two United States' senators came to receive a pledge from us that we would leave the United States; and then, while we were doing our best to leave their borders, the poor, low, degraded curses sent a requisition for five hundred of our men to go and fight their battles! That was President Polk; and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be, if they do not repent.

Liars have reported that this people have committed treason; and upon their lies, the President has ordered out troops to aid in officering this Territory: and if those officers are like many who have previously been sent here, (and we have reason to believe that they are, or they would not come when they know they are not wanted,) they are poor, miserable blacklegs, broken-down political hacks, robbers, and whoremongers—men that are not fit for civilized society; so they must dragoon them upon us for officers. I feel that I won't bear such cursed treatment, and that is enough to say; for we are just as free as the mountain air.

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. They care no more about them than they do about the Government of France; but they walk them under their feet with impunity. And the most of the characters they have sent here as officers cared no more about the laws of our country and of this Territory than they did about the laws of China, but walked them under their feet with all the recklessness of despots.

I do not want to be angry, nor to have my feelings wrought up; but I cannot keep quiet under the continued outrageous tyranny of the wicked.

I have said that if the brethren will have faith, the Lord will fight our battles, and we will have the privilege of living here in peace. I have counted the cost to this people of a collision with our enemies; but I cannot begin to count the cost it will be to them.

I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman that is not willing to destroy anything and everything of their property that would be of use to an enemy, if left, I wanted them to go out of the Territory; and I again say so to-day; for when the time comes to burn and lay waste our improvements, if any man undertakes to shield his, he will be sheared down; for "judgment will be laid to the line and righteousness to the plummet." Now the faint-hearted can go in peace; but should that time come, they must not interfere. Before I will suffer what I have in times gone by, there shall not be one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay, that will burn, left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste, in the name of Israel's God.

I know that the Saints, both the brethren and sisters, pray that our enemies may not come here; for their entrance is designed by our Government to be the prelude to the introduction of abominations and death. And you cannot talk to a brother, or even to a sister, but that she will tell you that, if she consents in her feelings to have our enemies come here, she feels uncomfortable, and her heart sinks within her. If I consent in my feelings to have them come here, my heart sinks within me, my buoyant spirits are gone, and I have no comfort; for I know the hellish designs concealed under the present movement. But we are free, and every

man says, "Stand by the kingdom." When this is the case, every man is like a troop; they are like lions.

Admit of corrupt administrators sending troops here, and what would be the result? All hell would follow after. I naturally dislike to have any trouble, and would not, were I not obliged to; but we are obliged to defend ourselves against the persecution of our oppressors, or have our constitutional rights rent from us, and have ourselves destroyed. We must either suffer that, or stand up and maintain the kingdom of God on the earth.

We have known all the time that the kingdoms of darkness were opposed to the kingdom of God—that the powers of earth and hell were combined against it. Christ and Baal cannot make friends with each other: you cannot mix oil and water, righteousness and wickedness. This is the kingdom of God; all others are of Devil. They never can be united in this world, nor in any other: there is no possibility of the two kingdoms becoming one. Those who believe and obey the Gospel of the Son of God, and forsake all for its interests, belong to the kingdom of God, and all the rest belong to the other kingdom. There is a distinction, and the line must be drawn; and you and I have to stand up to it, even though it may take from us our right eyes and right hands. We must stand up to the line and maintain the kingdom of God, or we will all go to destruction together.

I am perfectly willing that the brethren should stop all improvements, if they choose, and spend a few years in seeing what our enemies will do; though their efforts against us will only tend to use them up the faster. If the people prefer it, they may stop their improvements and take care of their wheat, and cache a supply of grain, flour, &c., where no other persons can find it; though we can raise grain here all the time,—yes, all the time.

Suppose that our enemies send 50,000 troops here, they will have to transport all that will be requisite to sustain them over one winter; for I will promise them, before they come, that there shall not be one particle of forage, nor one mouthful of food for them, should they come. They will have to bring all their provisions and forage; and though they start their teams with as heavy loads as they can draw, there is no team that can bring enough to sustain itself, to say nothing of the men. If there were no more men here than there are in the Seminole nation, our enemies never could use us up; but they could use up themselves, which they will do. The Seminoles—a little tribe of a few hundred in Florida—have cost our government, I suppose, in the neighbourhood of 100,000,000 dollars; and they are no nearer being conquered than when the war commenced. And what few have removed have been induced to do so by compromise; and it would be far cheapest for the Government to pay the debts they honestly owe us, and leave us unmolested in the peaceful enjoyment of our rights.

Would not our enemies feel well in going to the kanyons for wood the first night to cook their suppers with? The idea puts me in mind of an anecdote told by one Brown about the man who took the first barrel of whisky up the Missouri river on a log-raft.

They might stay amid blackened desolation till they had ate up what they had brought, and then they would have to go back.

It has been asked, "Have you counted the cost?" Yes, for ourselves; but I cannot begin to count it for our enemies. It will cost them all they have in this world, and will land them in hell in the world to come, while

the only trouble with us is that we have two or three times more men than we need for using up all who can come here to deprive us of our rights.

As I said this morning, ten years ago on this ground I stated that we would not ask any odds of our enemies in ten years from that date; and the next time that I thought of it was ten years afterwards to a day. "They are now sending their troops" was the news; and it directly occurred to me, "Will you ask any odds of them?" No; in the name of Israel's God we will not; for as soon as we ask odds, we get ends—of bayonets. When we have asked them for bread, they have given us stones; and when we have asked them for meat, they have given us scorpions; and what is the use in asking any more? I do not ask any odds of those who are striving to deprive us of every vestige of freedom and to destroy us from the earth.

Suppose that we should now bow down, and they should order their troops back, and then send a Governor and other officers here, how long would it be before some miserable scamp would get into a fuss with the Indians in Utah County, or in some other county, and get killed? Then the Governor would order out the Militia—probably two or three hundred men—to kill off those Indians. Well, the brethren, knowing that the aggressor is a white man, do not want to turn out and, like Gen. Harney, kill the squaws; and they say, "We shall not go." Then the Governor would say, "They have committed treason;" and it would be, "Send an army here, and shoot and hang them." Our enemies are determined to bring us into collision with the Government, so that they can kill us; but they shall not come here.

If the troops are now this side of Laramie, remember that the Sweetwater is this side of that place. They must have some place to winter, for they cannot come through here this season. We could go out and use them up, and it would not require fifty men to do it. But probably we shall not have occasion to take that course, for we do not want to kill men. They may winter in peace at some place east of us; but when spring comes, they must go back to the States, or, at any rate, they must leave the mountains.

We have no desire to kill men, but we wish to keep the devils from killing us. If you hear that they are near the upper crossing of the Platte, they will probably stay there till they can collect 50,000 troops. We will say that 9 and 8 equal 17; and if that is so, how long will it take to get those troops here? Let an arithmetician figure out how long it will be before 9 and 8 will make 17; for that will just be as soon as our enemies will get 50,000 troops here.

We have got to be called treasoners by our enemies. Joseph was taken up six times, if I remember rightly, on the charge of treason. Once he was brought into court by some enemies who thought they could prove that he had committed adultery, and that they termed treason. At another time our brethren wanted to vote in Davies County, Missouri, and said they would cast their votes and have their rights with other citizens; whereupon Joseph was taken up for treason. Another time, he was taken up on a charge of high treason; and when he came before the grand jury, his enemies wanted to prove that he had more than one wife, asserting that that was high treason.

Our enemies are constantly yelling "Rebellion! treason!" no matter how peaceful, orderly, and loyal we may be. And now to come out in open opposition to their cursed, corrupt practices, will of course be counted treason. But let me tell you that the

real, actual treason is committed in Washington, by the administrators of our Government sending an army to take the lives of innocent citizens. Every man is allowed by the Constitution to have what religion he pleases and to profess what religion he pleases. That liberty is guaranteed by the Constitution; "but you, 'Mormons,' an army must be sent against you, because you are Latter-day Saints." Yes, an army must be sent to drive us from the earth.

There is high treason in Washington; and if the law was carried out, it would hang up many of them. And tho very act of James K. Polk in taking five hundred of our men, while we were making our way out of the country under an agreement forced upon us, would have hung him between the heavens and the earth, if the laws had been faithfully executed. And now, if they can send a force against this people, we have every constitutional and legal right to send them to hell, and we calculate to send them there.

When I get over being angry, I may preach something else; but the past travels and sufferings of this people through mobocracy are before me.

I am not speaking of the Government, but of the corrupt administrators of the Government. They make me think of a sign in New York, upon which was lettered, "All manner of twisting and turning done here." It is just so in Washington city; they can twist and turn in any and every way, to suit their hellish appetites.

Were I an officer sent to Utah for the purpose of aiding the unhallowed oppression of the innocent, (and in this connection I disclaim all personalities,) I would know the facts in the case before I would make any hostile move; and sooner than side with tyranny and murder, I would resign my commission, and say, "Take it and stick it in your boot, and go to hell, and I will go my way." And I would rather go and raise my own potatoes for my wives and children than to hold office under such a set of administrators and bow down to their wicked designs; though, if I were of the world, I should probably do as the rest do.

I have already told you that the main cause of an army being now sent here is a political scheme for the purpose of getting money out of the United States' treasury. Politicians and traders combine to lay plans, no matter how devilish, for getting their hands into the treasury of the United States, that they may have money with which to sow corruption and gratify their debauched natures.

Some men do not realize what they are doing. I said, a few weeks ago, that the deeds of some men are out of sight. Our merchants here have fanned the flame, and what for? To peddle off my blood and yours for gold and silver. Although that design may have been out of their sight, yet such is the case; but they will not make money by the operation. Should the crisis come, they will find themselves in poor pasture, with nothing but greasewood and sage to feed upon. It will not do for them to sell us for money; for we are worth more than the Methodist society was sold for in Canada, where they were sold at three cents a head.

I am aware that you will want to know what will be the result of the present movement against us. "Mormonism" will take an almighty stride into influence and power, while our enemies will sink and become weaker and weaker, and be no more; and I know it just as well now as I shall five years hence. The Lord Almighty wants a name and a character; and he will show our enemies that he is God, and that he has set to his hand again to gather Israel, and to

try our faith and integrity. And he is saying, "Now, you, my children, dare you take a step to promote righteousness, in direct and open opposition to the popular feelings of all the wicked in your Government? If you do, I will fight your battles."

Our enemies had better count the cost; for if they continue to job, they will want to let it out to sub-contractors, before they get half through with it. If they persist in sending troops here, I want the people in the west and in the east to understand that it will not be safe for them to cross the Plains.

It has cost the Government hundreds of thousands of dollars more for the Indians in other territories than it has in this; and I have saved the Government hundreds of thousands of dollars, by keeping the Indians peaceable in Utah. Hundreds of miles have the Indians travelled to see me, to know whether they might use up the emigrants, saying—"They have killed many of us; and they damn you and damn us, and shall we stand it?" I have always told them to hold on, to stop shedding blood, and to live in peace. But I have been told that the first company of packers that went through here this season, on their way from California to the States, shot at every Indian they saw between Carson Valley and Box Elder; and what has been the result? Probably scores of persons have been killed; animals have been taken from nearly all the emigrants that have passed on that road; and the Indians in that region have now more stock than they know how to take care of; and they come into settlements with their pockets full of gold. The whites first commenced on the Indians; and now, if they do not quit such conduct, they must stop travelling through this country; for it is more than I can do to keep the Indians still under such outrageous treatment.

The people do not realize what they have done by driving us into the midst of the Lamanites. They prevented Joseph from associating with the Indians; but they, through their ignorance, thought that we were going to Vancouver's Island, or on the borders of the Pacific; but lo! they have driven us into the midst of the Lamanites. These Lamanites begin to have a knowledge of their forefathers, and they are cultivating the earth. Here were the most degraded classes of Indians to be found; but now there is not a tribe so enlightened, nor one that has so good a knowledge of its real position and standing before the Lord as have some of those Utah Indians. It is now very different with them to what it was when we first came here. It is now becoming a universal practice with them to punish the guilty, and not the innocent: they have been taught that from the time we first came here. Talk with them, and you will learn that they have a good deal of knowledge. They must be saved, for they are the children of Abraham.

The Lord in his mercy has suffered our enemies to do that which we could not have accomplished for many years; and, let a war commence, and there is no knowing where we shall next land in Jackson County, Missouri. They will learn that "Mormonism" is a living creature.

All the world have to learn that the Lord is God, and that he is the God of his children. He will protect his anointed; he will defend his own family; and all we have to do is to do his will; and every man, woman, and child ought to seek to learn the will of God and do it. When that is the case, we need not fear all earth and hell. Do not offend God by not doing as he wants you to.

May the Lord God bless you, brethren and sisters. Amen.

COMMUNISM—SECTARIANISM—THE GOSPEL AND ITS EFFECTS, ETC.

Remarks by Elder John Taylor, delivered in the Bowery, Great Salt Lake City, on Sunday Morning, September 13, 1857.

It is rather a strange anomaly, particularly in the estimation of the world, that a people so numerous as the Latter-day Saints should be gathered together in one place, having the one faith, and believing in the same doctrines. It is the more strange because there have been various social and political movements, aided by philosophy, established among men in various ages of the world; and almost, if not all of these have signally failed.

Among the number of social movements in our day, there is that of Robert Dale Owen, who thought he could ameliorate the condition of mankind by a sort of communism, having a fellowship of goods among them—a sort of common stock principle. Everything pertaining to this speculation, however, has flatted out; and in all his schemes and movements, whether in England or in this country, they have signally failed.

It is so also with Fourierism—a species of French philosophy, established by one Fourier, a Frenchman, and advocated by Greeley of the *New York Tribune*. They had tried it in France, and then came over to this country; and not far from New York a society of this kind was established. They had a good deal of property, and I am informed they established something of the nature of what is called the free love principle; but within twelve months back, while I was residing in New York, everything they had was sold under the hammer.

Mr. Cabet commenced lecturing in France, and had very extensive societies there. About the time we left Nauvoo to come to this land, Mr. Cabet, with a company of his men, came there. This is a species of communism; they are called "Communists," believing, with Mr. Owen, in a community of goods. They published a newspaper in Nauvoo, and one or more in France. I baptized one of their editors while in Paris on my mission—a man who is now in this valley, by the name of Bertrand.

Mr. Krolokoski, who was also an editor of the same paper with Mr. Bertrand, came to me to have a conversation about the first principles of the Gospel. After a long conversation, he said, "Mr. Taylor, do you propose no other plan to ameliorate the condition of mankind than that of baptism for the remission of sins?"

I replied—"This is all I propose about the matter."

"Well," he said, "I wish you every success; but I am afraid you will not succeed."

Said I, "Mr. Krolokoski, you sent, some time ago, Mr. Cabet to Nauvoo. He was considered your leader—the most talented man you had. He went to Nauvoo when it was deserted—when houses and lands were at a mere nominal value: he went there with his community at the time we left. Rich farms were deserted, and thousands of us had left our houses and furniture in them, and there was everything that was calculated to promote the happiness of human

beings there. Never could a person go to a place under more happy circumstances. Mr. Cabet, to try his experiment, had also the selection in France of whom he pleased. He and his company went to Nauvoo, and what is the result? You have seen the published account in the papers. We were banished from civilized society into the valleys of the Rocky Mountains to seek for that protection among savages which Christian civilization denied us — among the *peau rouges*, or red skins, as they call them. There our people have built houses, enclosed lands, cultivated gardens, built school-houses, opened farms, and have organized a government and are prospering in all the blessings and immunities of civilized life. Not only this, but they have sent thousands and thousands of dollars over to Europe to assist the suffering poor to go to America, where they might find an asylum. You, on the other hand, that went to our empty houses and farms—you, I say, went there under most favourable circumstances. Now, what is the result? I read in all of your reports from there, published in your own paper in Paris, a continued cry for help. The cry is to you for money, money: 'We want money to help us to carry out our designs.' The society that I represent comes with the fear of God—the worship of the great Eloheim: they offer the simple plan ordained of God—viz., repentance, baptism for the remission of sins, and the laying-on of hands for the gift of the Holy Ghost. Our people have not been seeking the influence of the world, nor the power of government, but they have obtained both; whilst you, with your philosophy independent of God, have been seeking to build up a system of communism and a government which is, according to your own accounts, the way to introduce the millennial reign. Now, which is the best—our religion, or your philosophy?"

"Well," said he, "I cannot say anything."

He could not, because these were facts that he was familiar with.

What has become of that society? There are very few of them left. They have had dissensions, bickerings, trouble, and desertions, until they are nearly dwindled to nothing.

I might enumerate many societies of a similar nature, commenced in different parts of the world and at various times. The results, however, would be proved to be the same: they commenced in the wisdom of man, and ended as speculative bubbles. Truth, based on eternal principles, alone can stand the test.

If Owen, Fourier, Cabet, and other philosophers have failed,—if all the varied schemes of communism have failed,—if human philosophy is found to be at fault, and all its plans incompetent, and we have not failed, it it shows there is something associated with this people and with "Mormonism" that there is not with them.

Now the question is, What is this principle?—why is there a difference?

The first account I ever heard of this Gospel was simply preaching what are termed the first principles of the Gospel of Christ. There was nothing very ostentatious about it—nothing very grand—no great pomp or parade. The Elders were in many instances uneducated: they had no particular advantages among men; but they had received certain principles, certain doctrines, that were plain and easy to comprehend—things that were childlike and simple, and that recommended themselves to every intelligent, unbiassed mind.

What was it we first learned in relation to this Gospel? Was it something very profound and philosophical, that some sage either in this or some other country had dis-

covered—the plan of some politician or statesman?

Verily no; it was no such thing. What was it? It was a proclamation made, declaring that a holy angel from heaven had appeared—that he had revealed himself unto a young man that was born in the backwoods of America—a farmer's son, without any particular educational advantages; that this angel, having appeared unto him, had revealed unto him an ancient record that gave an account of the aboriginal inhabitants of this country; that in this record there was an acount of Prophets having existed on this continent in former days, of Jesus having appeared, and of angels having administered unto them,—an account of their having been in possession of the Gospel, having the same doctrines, the same blessings, the same privileges and powers that were associated with the Gospel on the Asiatic continent; and that this record agreed with the Bible in doctrines, ordinances, teachings, and blessings.

And furthermore, these men referred us to the Bible, and showed us that this book was spoken of—that it was to come forth—that it was the "stick of Joseph," and that it was to be one with the "stick of Judah,"—one in prophecy, one in revelation, one in unfolding the purposes of God, and one in bringing to pass the great events that were to transpire in the last days.

We heard of these things, and to many of us they seemed foolish. We heard the cry of "False prophet and deceiver!" The first thing that I heard from a priest, after hearing this Gospel preached by Parley P. Pratt, some twenty years ago, was the cry of "Delusion!" I was immediately informed that "Joe Smith was a money-digger;" that he tried to deceive people by walking on planks laid under the water, and that he was a wicked and corrupt man, a deceiver, and one of the biggest fools in creation, and so forth. I heard every kind of story; and the priests have kept up the same things, pretty much, to the present day.

I remember, when I first had an Elder introduced to me, I said to him, "I do not know what to think about you 'Mormons.' I do not believe any kind of fanaticism: I profess to be acquainted with the Bible; and, sir," said I, "in any conversation we may have, I wish you to confine yourself to the Bible; for I tell you I shall not listen to anything in opposition to that word."

From the report which I had heard of "Mormonism," I thought it was anything but a religious system. I was told about the French prophets—I was told about Matthias, Johanna Southcote, and of all the follies that had existed for centuries; and then they put "Mormonism" at the end of them all.

In my researches, I examined things very carefully and critically. I wrote down six of the first sermons I heard preached by Parley P. Pratt, in order that I might compare them with the Bible, and I could not find any difference. I could easily controvert any other doctrine, but I could not overturn one principle of "Mormonism."

I have travelled to preach these doctrines in most of the United States and in the Canadas; I have preached them in England, in Scotland, in Wales, in the Isles of Man and the Jerseys, in France, Germany, in the principal cities of America and Europe, and to many prominent men in the world; and I have not yet found a man that could controvert one principle of "Mormonism" upon scriptural grounds. If there is a man, I have yet to find him.

The first proclamation by the Elders was, that the ancient Gospel had been restored. We had had

Methodism, Presbyterianism, Dunkerism, Shakerism, Catholicism, Quakerism, and every other ism that you could think of; but there was none that had the ancient Gospel,—no, not one.

I was, however, well acquainted with theology. I consider that if ever I lost any time in my life, it was while studying the Christian theology. Sectarian theology is the greatest tomfoolery in the world.

There are certain principles in reason which are unalterable. Two and two made four 1,800 years ago, and they still make the same. Two parallel lines never would meet: they will not now. A Gospel that was true 1,800 years ago could not be false now. If they, then, have the same Bible, and profess to have the same Spirit, and to be educated men, why do they not see alike? If there are any of whom we have spoken possessed of good common sense, it would lead them to union, and not to discord; for the scriptures tell us, there is "one Lord, one faith, one baptism, and one God, who is above all, in you all, and through you all."

We used to quarrel with one another, when we were among the sectarians, about our peculiar doctrines. One was a brother Methodist, and another was a brother Presbyterian; and we used to fall out about which was right—whether the doctrine of freewill or of fate was right; for we did not know which was right,—though both were right, if we had understood them. There was also much wrangling as to whether infants that died went to hell or not. Some sent them to heaven, and some to hell, where they were to be pitched up with pitchforks, and stung with scorpions, and wasted there everlastingly.

This is the doctrine of the Catholic Church. I have got a book at home that I obtained in France, which represents sinners falling into a tremendous fire; and there are dragons, scorpions, serpents, and every kind of reptile searching like fiends for their prey. Naked sinners are depicted falling into devouring flames, and a great dragon, with open mouth, forked tongue, and horrid teeth, ready to receive them. If they should miss it, there are scorpions, and serpents, and devils, with three-pronged pitchforks, waiting a little below, that they may get the sinners and give them a good roasting.

You are here, a conglomeration from all the different churches. The day when you came into this Church was the time when you showed your honesty. What! are there honest-hearted Methodists and Presbyterians? Yes. And honest Baptists? Yes. Persons have been brought into this Church of all those different kinds of faith, and you are actually all one.

[President B. Young: "That scares the world."]

Yes, as President Young says, that scares the world. Why are they not one? Because they have not the Gospel as it existed in its purity.

Peter preached it, Jesus, and James, John, and Paul preached it, and the Apostles and Elders preached it on this continent; for the Gospel in the Book of Mormon and the Gospel in the Bible both agree: the doctrines in both books are one. The historical part differs only: the one gives the history of an Asiatic, the other of an American people.

Stephens and Catherwood, after examining the ruins that were found at Guatemala, in Central America, and gazing upon magnificent ruins, mouldering temples, stately edifices, rich sculpture, elegant statuary, and all the traces of a highly cultivated and civilized people, said—"Here are the works of a great and mighty people that have inhabited these ruins; but now they are no more: history is silent on the subject, and no man can

unravel this profound mystery. Nations have planted, and reaped, and built, and lived, and died, that are now no more; and no one can tell anything about them or reveal their history."

Why, there was a young man in Ontario county, New York, to whom the angel of God appeared and gave an account of the whole. These majestic ruins bespeak the existence of a mighty people. The Book of Mormon unfolds their history. O yes; but his was of too humble an origin, like Jesus of Nazareth. It was not some great professor, who had got an education in a European or an American college, but one who professed to have a revelation from God,—and the world don't believe in revelation; but nevertheless it is true, and we know it.

Those men who profess so much intelligence that they cannot listen to the word of the Lord, and have so much egotism and philosophy that they cannot listen to sound reason and common sense, cannot be edified by these things, while we, who have not such lofty pretensions, enjoy them.

Now, what did Jesus teach? He said, "Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 16—18.)

This is what Jesus taught: this is the Gospel that he, and his disciples taught. Who teaches this Gospel now? Do the Methodists, the Presbyterians, the Dunkers, the Baptists, or the Catholics? Could you find anybody that taught the doctrines that Jesus taught his disciples to teach? I have not found them anywhere; and yet the thing is so plain that he that runs may read.

Go and preach the Gospel to every creature; and he that believeth and is baptised shall be saved, and he that believeth not shall be damned. "O yes, we believe that." Well, then, read on. "O no," they will say; "stop there if you please." But it reads: "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"But," say they, "you must not read that." But it is in the Bible: "True," say they; "but it is a spiritual thing: it means those that are sick spiritually—they shall be healed. "It means," say they, "the sin-sick soul."

It is like the school-ma'm who came to a difficult word, and not understanding it herself, told the child to say "hard word," and pass on. You must not say that which is contrary to their belief.

Now, if we look a little further, we shall find that the disciples were instructed to "tarry at Jerusalem until they were endowed with power from on high." It was necessary that they should be qualified. Did they tarry? They did.

Why was it necessary for them to tarry? Had they not been with Jesus? And had they not ate and drank with him? Yes. Had they not seen his miracles? They had; and they were called to go and preach the Gospel. And were they not prepared? No, not until they had received the necessary qualification. It was not every upstart that could go and preach the Gospel.

There are some, now-a-days, that go to college; and by their learning they think they will preach a Gospel

without God. There are others who go because they are fools. Now, when the Lord qualified the Apostles to go forth and preach the Gospel, he endowed them with wisdom and inspired them from on high, and they spake as the Holy Ghost gave them utterance; and the word that they spake was not the word of man, but the word of God, dictated by the Spirit of God, pointing out to the people the way of life.

Why was it necessary for those Apostles to tarry at Jerusalem? They had an important mission to perform; their testimony was going to seal the doom of nations. Their message was, "He that believeth and is baptised shall be saved, and he that believeth not shall be damned."

Could the Methodists, Baptists, or Presbyterians say this? No. No one professes to say that their word will seal the doom of nations, among modern Christians.

Those men, however, who stayed at Jerusalem till they were endowed with power from on high, made this profession. They assembled in an upper room, and the Spirit of the Lord God rested upon them, and they spoke as the Spirit gave them utterance. There were no Methodists, or Presbyterians, or Baptists there.

As soon as it was noised abroad, the multitude came together, and some said, "Why, these men are drunk: we have got a lot of drunken scamps here—the followers of Jesus of Nazareth." But Peter said, "O no, this is not the case; it is but the third hour of the day." The Jews never got drunk before nine o'clock in the morning; so that was a sufficient argument.

Peter said, "These men are not drunk as ye suppose; but this is what was spoken by the Prophet Joel—"And it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophecy." (Acts ii.) This is not drunkenness, but it is the power of God beginning to be made manifest: these are the servants of the living God, the Apostles of the Lord, set apart to preach the principles of eternal truth to the nations of the earth; and they are speaking as the Spirit gives them utterance.

The Apostles began to tell them about Jesus, that he was the Son of God, that they had rejected him, crucified, and slain him. They testified that he was not an impostor, as the people had supposed, but that he was the Messiah.

When they heard these things, they were pricked to the heart, and cried out, "Men and brethren, what shall we do?"

You have heard this kind of cry in those revival meetings among the sectarians: people would get convinced and under a sort of contraction of mind, and they would want to know what they should do to be saved.

Now, here was a lot of people gathered from all parts of the surrounding country, speaking different languages; and Peter was preaching to them to believe, repent, and be baptised: and while reasoning upon the crucifixion of Jesus Christ, they cried out, "What shall we do?" Did he tell them to go to the anxious seat to be prayed for? No, he did not know anything about such a seat: the Devil had not yet invented it. Did he tell them to go and put their names into a class-book, and that they would receive them on probation, and then, if they were worthy, they would be received as members? No: this is something in advance of Peter's time; it is something of Christian civilization.

It was necessary that we should have the enlightenment of the 19th century to reveal these things. Did he tell them to pray? No, he did not. Prayer is well enough in the season thereof; but they had something else to do.

Is it not right to go into your closet and pray? Yes. But when you have ordinances to attend to, then that is your business. What did Peter say to them? He said, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

You perceive that he told the people the same that Jesus told him to teach.

"In the first place, you tell us to repent, and then to be baptised in the name of Jesus Christ for the remission of sins; and what then?"

To have hands laid upon you for the gift of the Holy Ghost.

"What will the Holy Ghost do for us, Peter?"

You have seen its effects upon us. It shall bring things past to your remembrance; it shall show you things to come; it shall make prophets of you; your sons and daughters shall see visions; the heavens shall be opened unto you; you shall know of your origin, comprehend who you are, what you are, where you are going to, the relationship which exists between you and your God; and there shall be a channel opened between the eternal worlds and you; and the purposes of God shall be made known unto you.

What did the Elders of this Church preach to you? The very same things which Peter taught. And have not the same effects, or signs, followed them that believe? They have, as you all know this day. (See 1st Cor. chap. xii.)

I will tell you how I felt when I was investigating the doctrines of "Mormonism." I compared them to try if they agreed with the Scriptures; but when I tried to pick "Mormonism" to pieces, I could not do it. And now, said I to the Elders, you promise me that if I embrace the doctrines you teach, I shall receive the gift of the Holy Ghost: what will this produce? They told me it would produce the same as it did anciently. If I had not experienced those things and seen them manifested around me, I would have got up and called those men impostors. I would have said, "Sirs, you promised me and others blessings which we have not experienced, and this people and you, sirs, are impostors.

I do not call the priests of the day impostors, because they do not profess anything of the kind that I have spoken of: they are simply false teachers, "teaching for doctrines the commandments of men," as the Scriptures say.

We read the Book of Mormon, and found it contained the same doctrines the Apostles taught on the Asiatic continent.

And what has this Gospel done? It has caused you to leave your families, your connections, your homes, and your associations in life. Many of you have left thousands and thousands of dollars' worth of property; you have wandered over oceans, deserts, plains, and mountains; you have been mobbed and scourged from city to city, and from State to State, and you have endured all this. Why? Because of that hope which is within your bosoms, which blooms with immortality and eternal lives. You have asked this question to yourselves, "Who am I, and what is the design of my existence?" and the Gospel has unfolded these things to your understandings. You feel that you are eternal beings: you feel that you are living for eternity and not for time only.

I have heard it recommended, by

some poor fools in the shape of editors in the United States, to send missionaries here to convert the people. I told them to send them, and promised they should have a hearing. They thought if they came here and introduced some of their good Christian ideas and practices and some of their pure morals, that you would see such a striking difference that you must be enamoured with them, and that you would be broken up.

Why, said I, poor fools! Do you think that this people have left their friends, associations, and everything that would render life precious among men, and wandered off among those who are called fanatics and fools—those who are everywhere spoken against?—and do you think that they are going to be led astray by your poor-pussy priests?

Are you to be like the Methodists, Baptists, Presbyterians, and Catholics? No; you are to have one faith, one baptism, one Lord, one Holy Spirit.

You are terribly tyrannized over, according to what I hear; and many of you want to leave.

I engaged, when I was back in the States, that if they would send all to Utah that wanted to come, we would send all back that wanted to go. That would be a fair bargain, you know; but I think they would have the heaviest job on hand.

[Voices: We know they would.]

What was your object in coming here? Was it to rebel against the General Government?

[President B. Young: To get away from Christians.]

Brother Young says it was to get away from Christians—from that unbounded charity which you had experienced amongst them. In consequence of their treatment, you had to come away to seek a home in the desert wilds, and to obtain that protection among savages which Christian philanthropy denied you.

We came here because we could not help it, and now we have got an idea to stay here because we *can* help it: this is about the feeling.

What was it that implanted the idea of gathering and union in our bosoms? It was the Gospel of Jesus Christ; and that principle is implanted in our breasts by the power of the Holy Ghost, which earth and hell cannot eradicate.

There are certain ideas of God, and futurity, and the nature and fitness of things implanted in the human bosom, even while in the world; for there are many things which lead to reflection.

Why do this people feel so comfortable when an army is approaching? Are you not afraid of being killed? No, not a great deal. Why are you not mourning and sorrowing, and why are you not distressed and troubled? Because you have got a principle within you that cannot be conquered in time nor in eternity: you possess the principles of eternal life in your bosoms, that cannot be subdued. You know what your relationship is with the Eternal God, and his Spirit gives joy and consolation to your bosoms.

I have heard men and women rejoice in France and in Germany as much as in any parts of the world, and in their own tongue blessing and thanking God that ever he permitted the light of truth to beam upon their minds. You feel the same: you have got the treasure in earthen vessels; you have got that within you of which Jesus spake—a well of water "springing up unto eternal life." You are looking forward to the time when thrones, principalities, powers, and eternal lives will be given unto you in the kingdoms of our God.

Again: You know that you are in the kingdom of God; for God, among other things, has revealed this to you. And while the Communists, Fourier-

ites, and others have sought to bring about a reign of righteousness without revelation, God has revealed unto you a kingdom that shall abide for ever, by the principles of eternal truth and by the revelations of God. You know that you are associated with this kingdom: you feel it; and no man can deprive you of this feeling, nor rob you of that Spirit.

Satan has had the dominion over the world for centuries, and no nation or people has acknowledged God or bowed to his sceptre. They have anointed their kings, they have hewn down and trampled upon the rights of man, and their hands reek with blood. In this condition they have had priests to come and anoint them kings! But they are wholesale murderers and robbers.

Who has reigned by the grace of God in the nations? And who has had authority from heaven? Who has acknowledged God in all their ways? Has any kingdom or dominion under heaven? Not one! You go into any kingdom, or let a Prophet of God go into any cabinet, to any governor, or potentate, and say unto them, *Thus saith the Lord!* and they would kick him out. [Voice: "They would kill him."] Would they do it in the United States? They would anywhere.

To behold man, whose breath is in his nostrils, who flourishes, and is cut down like the grass that exists, and withers and dies, that expands and bursts like a bubble—poor, pusillanimous man—assume government, authority, and power, without any authority from God, to regulate the kingdoms of the earth, shows his littleness, weakness, egotism, and pusillanimity, and reminds one of boys playing marbles or building cob-houses.

Why was this earth made? and who made it? We are told in the Scriptures that "all things were created by him and for him; whether they be principalities, powers, or dominions, all things were created by him and for him." Has he had the dominion? If so, when and where has he had it? He did partially rule for a short time among the ancient Patriarchs, and also among the Jews; but all the rest of the nations have ruled without him and taken to themselves the glory. They have assumed to themselves certain positions and powers, and, aided by their peers, lords, governors, and immediate associates, they have oppressed the human family, and brought them into bondage.

The nations have forgotten God. They have forsaken God, the fountain of living waters, and hewn out to themselves broken cisterns, that can hold no water; and like dogs, wolves, panthers, and beasts of prey, they have done nothing but tear each other to pieces.

Read the history of nations, and examine the paintings they have in their National Galleries, and you will find they represent, almost exclusively, scenes of blood, deadly struggles, triumphant victories, or sanguinary battles, and the groanings, troubles, sighs, sufferings, and death of the human family.

This has been the way that things have been carried on by kings and governors; but where and when has there been a person to save, and bless, and act as a father and benefactor to the world? And where has there been a servant of God listened to? Jesus came among his friends; but they would not listen to him. He sent his servants—his Apostles, but they put them to death. He has sent again in the last days; he has anointed his servant Joseph Smith, and afterwards Brigham Young, to speak as his mouthpiece to the people, for the government of his Saints not only here, but to all that will hear and obey the Gospel throughout the world,

God has determined to have a people that will serve him. What have you heard taught here? Nothing but the law of God and obedience to the laws of the land. Nobody but the most blackhearted villains that ever lived would have gone among our enemies and represented things otherwise.

You comprehend liberty, and you will have this boon. Many of your fathers have fought for this, and you are resolved to enjoy it. Will you endeavour to disannul the Government? No; but we will rally round the Constitution that was purchased by the blood of our fathers, and will support it.

These are our views; and while we do not trample under foot the Constitution, we will take care that others do not do it.

[The congregation responded, "Amen."]

What has been the difficulty with you for some time past? You have had doctrines of purity revealed unto you; you have been taught principles of righteousness, to repent of all your evils, to purify yourselves, that, as Saints of the living God, you might come and receive blessings at the hands of the Almighty.

While you have been doing this, the spirit of psychology has been operating in the hearts of men, even the spirits and powers of darkness; devils have been railing, and men thundering out their anathemas; all hell has been to pay, and "no pitch hot," and why? Because you have been adhering to the principles of truth, and been doing better than you have before.

What was the reason that they crucified Jesus Christ? Because he adhered to the truth; and those very men that persecute us would crucify him, if he was here to-day.

[Voices: "Yes, they would."]

Well, what is the matter? The Lord has given to us a Prophet who receives the word of the Lord for us. These revelations have led us from principle to principle, from doctrine to doctrine, and from ordinance to ordinance, until we are found as we are at the present time.

We feel well, our spirits are light and buoyant, and our hopes strong in the God of Israel. If we could not trust in God, we should indeed be without hope. How many have gone from here to teach the principles that God has revealed? Thousands of the Elders of Israel. They were sent to do the people good, and have been more disinterested in it than any other people.

Have you, Elders, gone because you were sent by missionary societies? No, you have not. Have you gone because you had drafts and acceptances on banks and merchants? No: you have gone without purse or scrip. President Young, brother Woodruff, brother Hyde, brother Franklin, myself, and others, have travelled thousands and thousands of miles without purse or scrip, trusting in the living God.

Did we have to beg? No. I do not believe in begging: God will take care of us. It is not so with other ministers. You tell them to trust in God for the support of their bodies, and they are not willing to do it. They will be quite willing to trust in God for their spirits; but they dare not trust him for their bodies.

Go to the United States, and I will engage to give $50,000, if you will find a thousand men in all the United States that will go without purse or scrip to the nations of the earth to preach the Gospel. Come, now, I will banter the world with this offer.

On the other hand, if President Young wants a thousand men, they will be ready in one day, if it is necessary. Is it not so, brethren?

[Thousands of voices responded, "Yes."]

This state of things exists in the world because they are governed by filthy lucre.

We have embraced the Gospel because we knew it was true. I have travelled with brother Young thousands of miles, preaching the Gospel, and with brother Woodruff, brother Hyde, brother Smith, brother Franklin, and many others around me. What did we do? We went trusting in Israel's God; and we are doing the same now. What did we go for? Because we loved the human family, and knowing that God had revealed principles that would exalt men and women in the kingdom of God. We wandered forth to preach those principles voluntarily. We did it because we loved mankind.

Why have this people confidence in President Young and others? Because they have seen them leave their homes and go forth and endure every privation to promote their welfare in time and in eternity. They could not have confidence in a priest that would not go to preach except he had $10,000.

Furthermore, this people have confidence in their leaders, because in times of trouble and trial they have stemmed the torrents and been foremost in the battle. It is not a kind of soft, smooth eloquence to tickle the ears of men, but it is stern matters of fact that the people know.

As Paul said, "Can anything separate us from the love of God?" No, brethren; we are cemented together by eternal ties that the world does not know, nor can it comprehend. Talk to us of bowing to the Gentile yoke! Nonsense. What would be your feeling if the United States wanted to have the honour of driving us from our homes and bringing us subject to their depraved standard of moral and religious truth? Would you, if necessary, brethren, put the torch to your buildings, and lay them in ashes, and wander houseless into the mountains? I know what you would say and what you would do.

[President Brigham Young: Try the vote.]

All you that are willing to set fire to your property and lay it in ashes, rather than submit to their military rule and oppression, manifest it by raising your hands.

[The congregation unanimously raised their hands.]

I know what your feelings are. We have been persecuted and robbed long enough; and, in the name of Israel's God, we will be free! [The whole congregation responded, "Amen." And President B. Young said, "I say amen all the time to that."]

I feel to thank God that I am associated with such men, with such a people, where honesty and truth dwell in the heart—where men have got a religion that they are not afraid to live by, and that they are not afraid to die by; and I would not give a straw for anything short of that.

The great God has set his hand to roll forth his purposes; and the hand that opposes it shall be palsied. The power of God shall be felt among the nations that reject the truth. All is right in Israel, and we do not want to hurt anybody; but we feel to bless everybody, and our hearts are full of blessings for all who will work righteousness.

Shall we still bless the human family? Yes. Shall we rally around the Constitution of the United States, and protect it in its purity? Yes; we will save it when others forsake it.

In the day of our sorrow and affliction, when hunted by our enemies, was there anybody to pour in comfort to the wounded bosom? Have there

been any of the priests and editors to take our part? Where are they?

Brethren, I feel thankful that God has revealed unto us the keys of the kingdom of God and given us a knowledge of the things that shall transpire in these last days.

I ask my heavenly Father that I may be counted worthy and faithful to endure to the end, that I may obtain the crown that is in reversion for me.

I do not care anything about shooting: I have been shot. Neither do I care anything about dying; for I could have died many a time if I had desired to; but I had not got ready. But I do care about those principles of truth which I have received; and I would not exchange my position for that of any emperor, king, or potentate in any nation under heaven.

God will put a hook in the jaws of our enemies and turn them aside; and the day is not far distant when empires will crumble to pieces and the hand of God be against the nations; and they will know that there is a God in heaven, and a hand that is stronger than theirs.

Brethren, all we have to do is to live our religion, to obey the counsel of our President, be humble and faithful, and not exalted in our own strength; but ask wisdom of God, and see that we have peace with God, with our families, with one another, that peace may reign in our bosoms and in our community.

I pray God to preserve you in peace unto the day of redemption, in the name of Jesus. Amen.

POSSESSION OF THE ONE SPIRIT—BLESSINGS PERTAINING TO THE RIGHTEOUS—TRIAL OF THE SAINTS, ETC.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Great Salt Lake City, Sunday morning, September 20, 1857.

There is but one course for this people to take, in order to be Saints; and that is to do right, to be just, to be true, and to be honest. I will tell you, gentlemen, it is not the character of a Saint to lie, to deceive, and to take the advantage of one another: that is not the character of a Saint. It is to receive the truth from God, from his Son Jesus Christ, and from the Holy Ghost.

Just as sure as I abide in the vine, so sure am I to partake of that Spirit that is in the Father; and it comes down through the Son, continuing down through that vine till it comes to me.

Well, I am standing very near the head of that vine; that is, the vine that is springing out of the Father, even in the latter days. Brother Brigham is the head of the vine, and I stand right by him, and every man that holds the Priesthood stands right by us, and should have the same Spirit that we have, and the same that was in Jesus Christ.

Now, if I have got the Holy Ghost in me, I am dictated by the Father, and by the Son, and by the Holy

Ghost; and everything is clean and right between me and the Father. Then what is there to hinder me asking the Father, in the name of Jesus, and receiving, if all is right and there is no obstruction?

If there is an obstruction, that obstruction is not in the Father, it is not in Jesus, neither is it in the Holy Ghost; but if there is an obstruction, it is in me. I caused it, did I not? Yes, I did. But if we have the principles of this Gospel dwelling in us, that is by the Spirit of truth; and they are life.

Every word of truth you receive and treasure up in your bosoms is light and life, for light is life; and if these principles are in us, and we cultivate them, I tell you there is no spirit of death in us. But we abandon the principles of death, and there is no place in us for death; but it is light, and life, and intelligence; and if those principles continue to dwell in us, we will be like a well of water springing up into everlasting life.

How can a man lie when there is not an untruth in him? How can he take the advantage of his brother? How can he act the hypocrite? How can he be dishonest, when there are none of these things in him? How can he do any of these evil things, when there is nothing but light and truth in him?

I am aware that a great many people have not an idea that light is life, and truth is light: they do not believe it nor comprehend it; but it is so. Have I a disposition to lie to my brother? If I had said anything, and brother Brigham was to say, "Brother Heber, how is it? Is it so?" I would not dare to lie to him; for he holds the keys of life, light, and intelligence to this whole nation: he holds the keys of light and truth; and you might as well lie to God as to lie to him; for the man that would lie to him would lie to God.

Now, if any man follow the practice of lying, deceiving, or working any manner of iniquity, I do not care if he pretends to be a Saint to-day, his corruption will surely be made manifest; and although he may have a name to live and to dwell among this people, yet, if he continues that course, he will go to destruction, both body and spirit.

Take a person that practises evil, and you will see that person uneasy: such individuals are never easy a minute. But you take a person who has got the Spirit of God, who is humble, meek, and of a child-like spirit, that is the man: I do not care if he is in a mud-hole, neither do I care if he has forty mobocrats after him, or if he is a-straddle of a cannon, he is happy.

This makes me think of brother Amasa and brother McGinn: the mob took them and rode them on a cannon. Well, this is easier than it is to ride on a rail.

They asked them to preach; so brother McGinn preached to them, showing the reverence of the animal creation towards their God, and said, "The hen put down her head and took a drink of water, and then lifted up her head in thanks and adoration to her God. Well, you see, there is a good deal of thankfulness and reverence in a hen." "Amen," says brother Amasa: "Lord, make us all hens." That was about the winding-up of the discourse; and by preaching these things they gained the affections of those mobbers, so that they let them go.

Brethren, let us take the counsel that we received from brother Spencer; and let us be humble and be Saints; and let every man honour his calling and make it honourable; and by so doing, God will honour that man, and he will honour every man who honours that man and who honours his religon. If every man will live his religion, serve his God,

and honour his Priesthood, we never will be troubled from this day henceforth and for ever; no, never.

Will our enemies come among us? They won't come this year; they may try as much as they please.

[President B. Young: "Except we let them in."

No, never can they come here, except we let them in.

Well, as the evil is measurably turned away this year, if the Saints will be faithful, they will be foiled next year, and then more abundantly the year after that, and so on. But they will keep sending their troops and forces from year to year and from time to time, and you need not lay down your watch. The day has come when the Devil is coming with all his combined forces: he has laid a siege against the kingdom of God, and it never will cease till this kingdom triumphs.

It is for you to be just as good judges of the truth as I am; and you will be, if the truth dwells in you.

Brethren, let me tell you that I have no spirit in me to shed blood. I never had it in me but once in my life, except I have it in me when I am angry. Once I was inspired by the Almighty with that spirit, and that was in Nauvoo; and so was brother Brigham; and I felt to say that I was sorry that peace was declared. We had just got ready when the gap was shut up.

Do I want to shed the blood of my brethren and sisters, or to see it shed? No: and neither do you, unless the Holy Ghost dictates for us to shed the blood of our enemies; then it is just as right as it is for us to partake of the sacrament. But I wish they would take the hint, and go the other way, and not attempt to come here. We do not want to hurt them; but if they come upon us, and we have to repel them by the force of arms, God Almighty will give us the power to do it: now, mark it.

You know, I said that I had wives enough to whip the United States; and why? Because they will whip themselves, and my wives would not have to resist them.

This is a good day; and what is there for us to do? It is for us to take a course to lay up our grain, our corn, our barley, and oats. A great many of you have been brought up on oatmeal porridge. I have been in the old country, and seen you live on it, and have eaten it with you; and so has brother Hyde.

There are thousands of people in England that would consider they were perfectly happy, if they could get one spoonful of oatmeal each day for life. I have heard brother Brigham state the same thing. Why, here are women, and men, too, who sing before us, with whom I have eaten oatmeal porridge; and I like it, for it is digested very quickly, and leaves people very comfortable.

And now, take a course to lay up your stores and prepare for the worst. We are blest, this year, above all the blessings that have been since the earth was organized.

Here is brother James Smithies: he is working some land on shares for me upon the Church farm. He has this year raised one-third more than any previous year, and on less ground. And this people are blest in proportion like that. Who has done it? God has done it, and has blest this people, because they have repented of and forsaken their sins, and confessed them, many of them.

Well, if we take this course, he will continue to bless us and to multiply blessings upon us; but, let me tell you, brethren and sisters, if you persist in evil, in lying, and in your deceptions, the curse of God will be upon you, and you will be cursed.

I do not allude to any, only those of

that character; and if there are any of that character present, I will say to them, If you feel disposed to persist in your wickedness, you shall see sorrow, while the virtuous and the honest shall increase in blessings; their crops, their stock, and all that they have shall increase. There is no blessing that can be withheld from a righteous man or a righteous woman: the heavens cannot withhold its blessings; but all the blessings of the heavens and of the earth are theirs, because they are heirs.

We are to become heirs of God and joint heirs with Jesus Christ. What blessings are to be withheld from Jesus Christ? There is no blessing pertaining to this earth but what belongs to Jesus: then there is no blessing that will be withheld from the faithful.

Brethren and sisters, we are heirs with him to the estate of his Father, just as much as two sons and one daughter and their faithful children are legal heirs to a father's estate. When a father dies and makes his will, he wills that property to them that are faithful to him; and so it is with us; and it is natural.

I feel to ask the Father, in the name of Jesus, to help my brethren to live their religion, honour their Priesthood and calling; and I pray you, brethren, to live your religion and serve your God, that we may see the power and the magnitude of our God in the last days. I tell you there never were any people, since the world was organized, that have seen such mighty and romantic power of God as this people will see.

Is there a collision between us and the United States? No; we have not collashed: that is the word that sounds nearest to what I mean. But now the thread is cut between them and us, and we never will gybe again; no, never, worlds without end.

[Voices: "Amen."]

You may think that I am not correct; but I am in the habit of telling the truth when in fun as well as in earnest; and men that cannot are not worth much.

We have never been the aggressors, but they have raised the weapons of of war to exterminate us as many as five times, and they have robbed us of all we had. I have but three little articles in this world that I obtained before I was a "Mormon,"—an earthen vessel, a tin tea-canister, and a chest that brother Brigham made for me: he made me several, but that was the first one.

I have been robbed, and plundered, and afflicted, if you call it affliction; but I do not call it affliction. I have heard many tell of what sorrowful times they have had; but they are as good times as ever I had in this life. I leave it to brother Brigham, if I have not been as happy in the mud as I have been anywhere. Some of you have seen these times in Iowa: I think some of you were there. I had happy days during those times; and I am happy and thankful that I live in the tops of these mountains, right on the backbone, where we have got on some good spurs. I tell you we boast that we are on the tops of the mountains; but let us boast in the Lord and in his strength.

We have received the Gospel of repentance—of baptism for the remission of sins; and we have received the Holy Ghost, and it has brought us here. Well, a great many tell what sorrowful times they have had. "O dear, I think I have a perfect right to lie like the Devil; for I think what I have passed through ought to atone for all I have done." It is a poor coot, let me tell you, that will make such excuses. Let me tell you, that does not pay for one lie.

Supposing you lie, or steal, or commit adultery, and so on,—what you have suffered is not going to pay for

this debt. Independently of these things, what are trials for? To prove our integrity—to try us, whether we will stand to God and to his kingdom. The Bible says that we are to come up through great tribulation; that is, the hardest kind of trials. You know, the harder you put on the robes to the wash-board, the better they are washed.

I want to bring up a comparison. Brother Brigham is the head of the limb: and which has the hardest work to bear—he that has to lug all that is attached to that vine, or you that are branches of that vine? Which is the hardest, and which has the most to carry—the tree, or the one apple that clings to the tree? Which has the most suffering to pass through—one individual apple, or the tree itself?

Your troubles, and trials, and perplexities are nothing more than one apple, in comparison to brother Brigham's cares; and still I presume there are lots who think that they have more trouble than brother Brigham or brother Heber. But you do not appreciate your privileges and blessings: you are not thankful to the giver, or to the benefactor; and that makes you troublesome, and you feel as if you could not endure it: you feel that you are passing through more than all the rest of the Saints.

Do you suppose that I calculate to get any pay for what I pass through? No; but I am thankful, and praise the Lord every day of my life that I was true to Joseph, and to Hyrum, and the brethren that have gone. What would those give that were not faithful, if they had been as true as brother Brigham and brother Heber? They would give all they have got; yes, they would sit down and be skinned from head to foot, and have every nail pulled out of their toes and fingers. I am thankful that I was faithful; but I am sorry for them: but that man that has murmured, and complained, and tried to make brother Joseph a dishonest and unhallowed man, has great need to mourn for himself.

If I were in the position of some, instead of letting a week pass before I made an atonement to the satisfaction of those offended, I would go right off and do it at once. Some men come upon this stand who have acted unrighteously, and forsaken and betrayed us, and thereby brought death and destruction upon thousands of men, women, and children. They will get up and say, "I have sinned against God and in his sight; and now, brethren, I want you to restore me to perfect fellowship and friendship."

Do you not see that they want to be restored, every limb and joint, to the perfect embraces of this people? Well, we have to take them at their word and receive them into fellowship. Do I feel to say, Yes, receive them? Yes, I do. But are they in full fellowship when they have been out of the Church ten or twenty years? How can such a man be restored to full fellowship without a time for making restitution to the complete satisfaction of all the parties aggrieved—until we can say, "Well done, good and faithful servant, enter into our joys and partake of our blessings?" This is my faith. If a person takes a course to injure me, although he might not injure, yet it is the same as though he did: the will is taken for the deed.

I look to my head and to my governor—the man who holds the keys of the kingdom of heaven on the earth. I have thought, a great many times, of what the Lord has said, through his servant Joseph the Prophet, that not a hair falleth from the head of a righteous man without the notice of our heavenly Father. Do you think that God does not notice

little lies and deceptions—little this, that, and the other?

Do you believe, brethren and sisters, that that man who does not appreciate the kindness of his benefactor that feeds him, and clothes him, and administers to his wants,—do you suppose that he will be thankful to God for his favours? No; the men or the women who do not appreciate the kindness of their benefactor, are not thankful to God. They are under condemnation; they are in the gall of bitterness and in the bonds of iniquity; and I know it.

Did I ever receive a kindness or a blessing from a person without being grateful for it? No, never; but, say I, "Thank you for this, because it comes when I am in need of it." Well, supposing I mete out to a person from year to year, and he or she does not appreciate it, but says, "It is nothing more than your reasonable service, Mr. Kimball, to give me a living." Well, we admit of that; and it is no more than reasonable that you should make some kind of acknowledgement and show kindness to me.

I would not give a dime for you, except your love is manifested by your works—by your faith and works. Love or hatred is manifested in this way. Do not I prove to that man that I return the compliment to him by my kindness? The man or woman that will not return the compliment is not of much account.

I have said for years that never—no, never again will I be subject to such cursed scoundrels as the United States Government have sent here as officers. I say, in the name of Israel's God, I will not.

[Voices: "Amen."]

James Buchanan now occupies the chair of state. He and his counsellors, his coadjutors, his cabinet, and Congress have met and planned the destruction of this people—of brother Brigham and his associates in particular; and the priests of the day say amen to it; and they exhort the people to say amen to it; and the whole people of the United States are under condemnation. They consented to the death of Joseph, Hyrum, David, Parley, and lots of men, women, and children. The ground is planted with men, women, and children, from Nauvoo to this place; and the world have consented to it, and they say it is just.

The Government, the President, the heads of the military departments and of all the governmental affairs have consented to these things.

When we were poor, and lived on cow-hides and cattle, skunks and thistle roots, brother Brigham and his brethren paddled this way and that way, and sought out this place.

While we were in Winter Quarters, 500 men were demanded. They travelled over the Plains and gained a part of Mexico, which is this land. Then came grasshoppers and crickets, and eat up our crops; and our enemies have all the time been saying that it is just—they deserve it.

Now, brethren, if you can comprehend what I have said, they shall suffer all that we have, and it shall be doubled upon them, and then it shall be pressed down.

I know that while you and I have no feelings of anger, we are right. Jesus says, "With what measure ye mete, it shall be measured to you again." The Scriptures say that Jesus said this; but if he did not, it is just as true as anything that is written: it is God Almighty's truth. Yes, they will meet it in the United States, beginning at the head.

But we are free! They have laid a snare to entrap us and to kill brother Brigham; and they want to hang him between the heavens and the earth; and every other man that will support him: but as the Lord God Almighty

lives, they shall meet that also; and if I had the power, I would tell it to them so that they could hear it. Do I fear them? I do not fear anything that is upon this earth.

Do I fear my God? No; but I love him, and I fear to offend him. He is my Father, and I sprang out of his loins, just as my son William Kimball's children sprang out of his loins; and every man and woman that has been upon this earth was once in our Father's loins, just as much as my children ever were in mine; and Jesus was the first born, and we are heirs of our Father and our God, and we will gain the prize through much tribulation.

Let me tell you that ten years will not pass away before God will play with this nation as he did with Pharaoh, only worse.

I tell you these things, that you may know that wherein you measure out you have got to receive back; and where you lie, you have got to take that lie back; and where you offend your God and benefactor, as the Lord God liveth, you have to take that back, or you will get a scourging, —that is, where your benefactor is a man of truth and is walking in his calling.

If I abuse brother Brigham, it is my business to make satisfaction to that man. Well, I would not offend him nor any good man in this congregation; no, I would not. If I offend him, I do it ignorantly; and if I did, I would repent of it. I did offend him once or twice in my life, and I repented in tears and in sorrow; and I wish to God there had never such things existed since I was born. Well, I was ignorant, and I was a child. Well, if I have got to make those recantations, you have, too, when you offend or do wrong to each other.

I am teaching what you call strong doctrine; but I am teaching nothing but what is true. It was true to me, and it is equally true to you. It is the duty of every Elder, Teacher, High Priest, and Deacon to begin to live a new life. Why? Can you do any better than you are doing this day? Yes.

This year I have built a barn 102 feet long. Well, then, the next year I may build two such barns. This proves that the more a man does the more he is capable of doing. But because I made ten rods of fence last week, does that prove that I can make twenty this week? If you, sisters, knit one stocking this week, must you knit two next week, and kill yourselves? Or, if you have put ten yards of cloth in your skirt this year, should you put in twenty next year? No; but put in six next year. But I want to show you the extremes.

I was speaking here, last Sunday, by the permission of brother Brigham, of brother Eddington. He is an honest man; or, if he is not, we will prove him.

[President B. Young: "You will prove him to be an honest man."]

Well, brother Eddington seemed to fall in with the idea. We want the ladies to bring in their surplus clothes for brother Eddington to sell for wheat and other grain. I speak of the females, because they have got the most clothes in their hands. If you have got five dresses, hand two over to him, and let him buy wheat, corn, barley, pork, mutton, tallow, &c.; and then he will pay you in those articles for your coats, jackets, pantaloons, and bustles! Just put in your bustles there, and get them full of wheat instead of bran!

I have foreseen the necessities of these things.

Go and take your clothes, and do not be afraid that you will never get any more; for, let me tell you, if you will lay up these stores, you will have

clothing till it shall be a drug and a trouble to you.

You do not believe that, some of you; but I tell you, if you do not believe it, and if you do not know it, it is because you are not living your religion. But the day will be, and it is right at our doors, when thousands and millions in the United States and in the old countries will come to us and render to us all the rich things that this earth affords, in exchange for food.

Brother Eddington says that where there is one person that brings clothing there are twenty that have wheat to dispose of. Go into the country north and south, and there is not one woman in ten that has got as much cloth as you have on your backs to-day.

There are many before me that have got an abundance of as good clothes as ever were put on, while those who live in the country have scarcely any.

Do not be afraid of brother Eddington, for he is an honourable man, and will pay you in wheat, corn, buckwheat, tallow, or anything else that he can command. Well, you take a course to sustain him and buy wheat; and if you do not want it, there are others that are ready to take it; and the day will come when you will hand over your rich clothing and jewellery for it.

Do you not know that brother Brigham told you he would not deal it free again?

[President B. Young: "We will buy them too."]

Brother Brigham Young does not lie, nor his brother Heber.

Well, now, am I going to save men and women by lying. No; I will save myself by telling the truth; and I will take the truth all the time, and others may take lies, and see which get to heaven first. I tell you, you will find us as far apart as are heaven and hell.

"Well," says one, "Are you going to do this?" Yes, I am going to put one suit of clothes on and sell the rest, except a change; and see if the day does not come when I will have so many clothes that my wives will not have boxes to put them in.

I realize that I am a poor man—a worm of creation; but I just know that when I dwell in the truth—in Jesus Christ,—when I dwell in his light and partake of his Spirit, I am right. I would give more for one hundred men of this character than I would give for this whole people, if they were not of that character. Can they whip the world? Yes; men of that character will whip everything that can be put on that road, from this place to Dan, and from there to Beersheba. Amen.

SUPERIORITY OF PURE MOTIVES—ASCENDANCY OF THE KINGDOM OF GOD—OBEDIENCE TO COUNSEL.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, September 20, 1857.

Brother Heber wants to know whether he has said anything wrong. So far as I am concerned, and so far as the truth is concerned, he has not. He is very careless in the use of language; but I do not so much care how he or any of the brethren express their ideas, when their hearts are right before God.

When we have only the one desire to promote the kingdom of God on the earth, the people will be right.

Brother Heber is very full of comparisons; and I will liken brother Heber's language to the conduct of some of this people. He talks just as ideas happen to come into his mind; and some of the people act just as it happens at the moment, not thinking what they do. And yet their desire is to do right; and the greatest faults that most of them see in each other arise through weakness and ignorance, and not through an evil design. They desire to do right, just as brother Heber desires to talk as straight as a line; but he has so long been in the habit of making his own dictionary and using his words out of it, that it would be difficult for him to change his style now.

No matter what the outward appearance is—if I can know of a truth that the hearts of the people are fully set to do the will of their Father in heaven, though they may falter and do a great many things through the weaknesses of human nature, yet, they will be saved. You will hear among such persons observations that appear very much out of the way; but, at the same time, they will say, that "it does seem that when I would try to do good, and to do my best, evil will come before me."

If there is an outward appearance of mistakes or evils, we ought to have the Spirit of the Lord to look at the designs of the actors, and know whether they act from impure or sinister motives. If their motives are pure—no matter whether their outward appearance is particularly precise, their acts will be discerned by the Spirit of the Lord, and will be appreciated for what they were intended. If people act from pure motives, though their outward movements may not always be so pleasant as our traditions would prefer, yet God will make those acts result in the best good to the people.

I wish the people to know that they have to come to the position that, in their feelings and affections, the kingdom of God must be all in all to us. If we are not in that position, you will find that we will be scourged and afflicted until we are. With us it must be the kingdom of God all the time: it must be that or nothing. The time has come in which that must be the common feeling with the Saints.

As to the world's being in fellowship with us, it never was and it never can be. We cut off the Gentiles just before we left Nauvoo; and they have cut us off from their fellowship. The thread is cut that has hitherto connected us; and now we

have to act for ourselves and build up the kingdom of God on the earth, which we will do, by the help of the Lord; for he has decreed that his kingdom shall take the ascendancy over all other kingdoms under heaven.

It was observed by brother Spencer that the time had come for this work to be making far more rapid strides than it has hitherto done. You will find that it has not been by any act of our own that this thread has been cut; but we will now have to sustain ourselves, or we will go under. We have not desired it—we have not naturally wished for this crisis to come; but inasmuch as it has come, if the people, in the strength of Israel's God, sustain themselves, they will be be sustained.

If we are united, we are independent of the powers of hell and of the world, which terms are synonymous with me. We are now free and easy; and if we succumb to the wicked, our hearts sink within us and we sicken and die; but when my feelings are decided that we will defend ourselves against all who come here to destroy us or to oppose the establishment of truth on the earth, I feel perfectly free and light as the air. Does brother Spencer feel so? I presume that he does, and also that every Saint feels as free as the mountain breezes.

I am free and easy, and I am not concerned about having too much rest; though, when my feelings are at rest, and I have not an hundred tons weight upon my shoulders, a feeling comes over me like this—"Are you not becoming slothful? As soon as I have a good sound reflection upon the matter, I feel to thank God that he will let me rest at times, and not always require me to bear a burden like carrying a hundred tons.

Be faithful; and if you are attentive to your duties, God will take care of the rest.

We talk of enjoying, multiplying, and increasing in the things of God. All that we can do is to prepare to receive anything that God may see fit to give. I do not know but that I am just as well prepared to receive revelations this morning as I shall be millions of years hence. I do not know but that I shall be prepared to do the will of God, according to my capacity, as well to-day or to-morrow as I shall be when I have spent millions of years in his presence.

You hear people in the sectarian world talk about preparing to die; but the religion that we have embraced teaches us to prepare to live. If we were now going to exchange this world for another, I do not know but that we are as well prepared as we shall be in years to come. I have felt that I never should be better prepared to receive the glory of the spirit-world than I am now, according to my present capacity. While brother Heber was talking about our travels in 1834, I remember that brother Joseph said the camp should be cursed. We had some wicked men in the company, and Joseph discerned the spirits of those men, and said that the camp should be cursed and that they should feel the heavy hand of the Lord. Brother Heber came to me and said, "I do not know that I could have done any better, even though it had been to save my natural life;" and he did do well and continued to do so. And I will say that I do not know that I can do any better than I am doing.

You and I may be ready to fight: we may be ready to plant seed, and, if called upon, to cache grain in the mountains, and to do whatever the Lord may require at our hands. Let us do whatever may be required. If we are called upon to take our women and children into the mountains, let us do that; if to burn, let us be on hand to burn; if to build more, let us

do that; and whatever we are required to do, let us do.

We called up a Bishop, the other night, to go on an express; and when he came to my office, I said to him, "Brother Thomas, are you ready?" He replied, "Yes." Though he did not know what was wanted of him, yet he was ready. He asked, "When do you want me?" I replied, "Early to-morrow morning" (now, yesterday morning); and he was there at the time—which is the way that men should feel and act.

The main object of my present remarks has been to have the people know whether they are taught right—to have them know whether they are receiving the word of the Lord from this stand—to have them know whether they are led right.

As to being afflicted, never fear that: only fear that you are not living as well as you might, and then there is no danger. You know how you have been led, and I can say that you try to walk in the path that leads to improvement and purity and to never do a known evil. When you know that an evil is before you, pass it by, and do that which tends to good, and all will be right.

If you are not led right, or if you are afraid that you are not going to be led right, just find out a better way; for that is your privilege, if you are not already led right. And if you will live so as to know God better than any other man, or find some one that knows God better, and of whom you can learn more of God—a man that knows better how to dictate the affairs of the Church, all will be right.

I wish that every man would live so that he could have communion with angels—so that Jesus would come to visit him. I wish I could see this people in such a position; but there is yet too much sin in our midst: our traditions cling to us so strongly, that we cannot yet break through into that liberty; but we will see the day, if faithful, in which we can converse with angels. There are persons in this congregation that will converse with angels just as freely as we converse with each other.

Be faithful, and God will not only fight for us, but he will also lead us to victory. What has been said to-day is true. You know that brother Heber almost always testifies to the truth of what he says; but I do not care whether you think that what I say is true or not, for that does not concern me. You may judge of the truth you hear to-day and of that which you will hear in times to come; for we shall be judges of ourselves as well as of our enemies, and we shall also judge angels. God bless you! Amen.

EDUCATION—REVELATION, OBEDIENCE, ETC.

A Discourse delivered by Elder John Taylor, in the Bowery, Great Salt Lake City, Sunday Afternoon, September 20, 1857.

I listened with very great pleasure to the remarks made this morning both by President Young and President Kimball, and it always affords me pleasure to listen to anything that is associated with the kingdom of God and its interests; and, on the other hand, I feel as ready and willing to communicate anything that the Lord may have committed unto me.

[Asked a blessing on the bread.]

In relation to the Gospel of Jesus Christ, it is something that is full of importance and information, and is associated with our present and eternal welfare: it enters into all the ramifications of life where we can understand it. It is not a sing-song sort of a thing, such as we hear taught among the sectarians; but there is something tangible about it: it consists of eternal principles, unfolding light and intelligence, and is adapted to the nature of man as a mortal and immortal being,—principles that affect us in time and in eternity, in life, in health, in sickness, in death, and which lead to life everlasting.

We heard some remarks made this morning upon education—about words and language, and so forth. In relation to the education of the world generally, a great amount of it is of very little value, consisting more of words than ideas; and whilst men are verbose in their speaking or writing, you have to hunt for ideas or truth like hunting for a grain of wheat among piles of chaff or rubbish. It is true that a great amount of it is really valuable, and it is for us to select the good from the bad.

The education of men ought to be adapted to their positions, both as temporal and eternal beings. It is well to understand the arts and sciences; it is well to understand language and history; it is well to understand agriculture, to be acquainted with mechanics, and to be instructed in everything that is calculated to promote the happiness, the wellbeing, and the comfort of the human family.

That education which but amounts to a little outward appearance and applies only to a few conveniences of this life is very far short of that education and intelligence which immortal beings ought to be in possession of. The education of the present day is generally misapplied; indeed, men have misapplied the education which they have received for generations and generations.

The priests in Egypt had mysteries immediately associated with themselves, and the calculation was to keep their people ignorant of those things which they knew, that they might govern them the more readily and that they might reign and tyrannize over them. Among the various nations in different ages, their sages and wise men held their intelligence as a secret mystery to be divulged almost or altogether to their disciples, who generally conveyed it in unknown characters, symbols, or hieroglyphics. The Egyptians had their priests, the

Assyrians their magi and astrologers, the Greeks their philosophers, and the Jews their wise men, and all more or less mysterious or cabalistic.

This was a misapplication of information, or that which they might possess; although, in many instances, the information amounted to nothing in reality.

The same is applicable, in a great measure, to our lawyers, doctors, and priests: they make use of terms that nobody can understand but the initiated. If you study medicine, law, or botany, and many of the sciences, you must study Latin first, because the doctors and professors make use of that language to convey their ideas in; and the calculation is for all except men of science or linguists to be befogged and bewildered,—yes, all except the initiated few who have been able to bestow the same amount of time as they have in learning some of the dead languages.

Whom does their learning benefit? Certainly not the multitude. I will tell you my idea of true intelligence and true eloquence. It is not as some people do—to take a very small idea and use a great many grandiloquent words without meaning—something to befog and mystify it with—something to tickle the ear and please the imagination only: that is not true intelligence. But it is true intelligence for a man to take a subject that is mysterious and great in itself, and to unfold and simplify it so that a child can understand it. I do not care what words you make use of, if you have the principles and are enabled to convey those principles to the understandings of men.

It is true, at the same time, that a man who has a good use of language can present his ideas to better advantage than one who has not, in some instances, and in some he cannot; for the Lord gives some men a natural talent and powers of description that others do not possess and cannot acquire. But the great principle that we have to come to is the knowledge of God, of the relationship that we sustain to each other, and of the various duties we have to attend to in the various spheres of life in which we are called to act as mortal and immortal, intelligent, eternal beings, in order that we may magnify our calling and approve ourselves before God and the holy angels: and if we obtain knowledge of this kind, we shall do well; for this is the greatest good of the the whole: it embraces everything that we want.

In relation to the principles of eternal life, we are told that these treasures we have in earthen vessels were given of the Lord and retained in those vessels through our faithfulness.

Now, then, if men, without much of the advantage of what is termed education in this world, are filled with the Spirit of God, the revelations of the Holy Ghost, and can comprehend the relationship of man to God, can know their duties, and can teach a people, a nation, or a world how they may be saved and obtain thrones, principalities, powers, and dominions in the eternal worlds,—if men can understand these principles by the gift of the Holy Ghost and the revelations of the Most High, and are enabled to place them before the people so that they can comprehend them, then, I say, these are the men of education—the men of intellect—the men who are calculated to bless and ennoble the human family. This is the kind of education that we want; and the more simple those principles can be conveyed the better: they are more adapted to the wants and intelligence of the human family.

Here is the difference between us at the present time and the priestcraft and kingcraft and the craft of the various systems among the nations.

They have tended to befog, bewilder, bind down, and lead the masses into ignorance; but the principles of the Gospel are calculated to expand the mind, enlarge the heart, unfold the capacity, and make all men feel their relationship to God and to each other, that we may be all partakers of the same blessing, that we may all be intelligent, that we may all be learned in the things of the kingdom of God, and all be prepared for the celestial inheritance in the eternal worlds. This is the difference between the system that we have embraced and the systems of the world—they are of men, this is of God. Among the Gentiles, they tread upon one another and ride into power and influence on the ruin of others; and they do not care who sinks, if they swim. The kingdom of God exalts the good, blesses all, enlightens all, expands the minds of all, and puts within the reach of all the blessings of eternity.

Do you repudiate education, then? No—not at all. I appreciate all true intelligence, whether moral, social, scientific, political, or philosophical; but I despise the folly that they hang on to it and the folly that they call education.

What did any of us know as rational, eternal beings, until we were educated in this Church?

It is true that we are eternal beings; but did we know or understand anything about the principles of eternal life? Nothing. Yet we have believed that we were going to live for ever. But did we know anything about where we came from, or what was our origin, or what was the object of our creation? We did not know anything about where we were going. We had a dreamy idea of heaven—of a God without body, parts, and passions—of a heaven beyond the bounds of time and space; and the hell we believed in was a bottomless pit. We had a dreamy idea of these things; but what did we know? Was there any authority, religion, or philosophy that could unravel these mysteries? No, not any.

Then of what practical use is their philosophy or religion to us? It did not unfold unto us our position; it did not show us how to obtain eternal life: it could not do it. Of what use was our intelligence as applied to our position?

How many times have you listened to preaching from a speaker who was considered quite an eloquent man? He would study his sermons well, and perhaps write them. They were full of words—the language was eloquent; but, after all, it was mere verbosity, empty sound, and barren in ideas. Then you would go away and say, "What an eloquent sermon Mr. So-and-so preached! He preached the best to-day I ever heard him. It was such a treat—so rich, so great, and so deep!" "What was it about?" "Oh, it was so deep that I could not understand a word of it," as brother Brigham says.

"Well, what was it about?" "I do not know; but I heard it, and it was so deep and so profound that I could not understand it." "But how was it that you could not understand what he was preaching about, when he was so eloquent, so refined, and made use of such elegant language?" Shall I tell you? The man did not know what he was preaching about himself; and as he could not understand it himself, he could not explain it to you. How could he lead others to comprehend that which he did not know himself? These are facts: this is the education of the world. If you examine the philosophy of France and Germany, and other parts of the earth, you will find them to be on a par with the religious world: they are going to ameliorate the condition of mankind and to perform wonders, according to their professions. If you attempt to reason with them about their philosophy, like the Paddy's flea, when you attempt to

put your finger on them they are not there.

[Voice: "All the difference is, there is nothing there."]

All their philosophy is mere chimeras of the brain. I met with so much of it in those countries that I was sickened with it.

A gentleman came to me in Paris—an Englishman, and, pointing to a species of very light cake, asked me what it was called. (It is a kind of bread that is so light that a man can eat all the time and not fill himself, and you could blow it away with a puff of your breath.) I told him I did not know what they called it, but I would give it a name; I will call it fried froth, or philosophy, just which you please,—fried bubbles, or the bubbles of learned men; for it reminded me of their philosophy.

I believe in the solid bread, and I do not care if it comes in big chunks; for then it is better than when there is not enough to satisfy the appetite. Truth and intelligence have a tendency to enlarge the capacity, to expand the soul, and to show man his real position—his relationship to himself and to his God, both in relation to the present and the future, that he may know how to live on the earth and be prepared to mingle with the Gods in the eternal worlds.

Now, if men will teach me these principles, I do not care what words they use. If truth comes, tail or head foremost, I am not very particular.

It is the principles of truth which cement us together and make us act in union and strength: it is those principles that buoy up our feelings, animate our souls, and make us feel joyous and jubilant under all circumstances. It is light, it is truth, it is intelligence, it comes from and leads to God, exaltation, and celestial glory. We feel joyous because we have the principles of eternal life within us. It is because we have partaken at the fountain of life, and know our relationship to the Lord, and have a position in his Church and kingdom.

Being, then, in possession of the truth—of a knowledge of those principles which develop the revelations of God, and knowing that he has given unto us the Holy Priesthood, restored Prophets, Apostles, and Revelators to give revelation unto his people, therefore have we confidence in our God and our religion.

And what is that revelation, this order, and this organisation for? They are to enlighten us, to enlarge our minds, to teach us all principles associated with our present and eternal welfare. This revelation is the word of God, the eternal truths of heaven, the everlasting Gospel, the word of life and salvation.

No matter what words are used, it is the principles we are after, and our religion interests and affects us in all the ramifications of life: it does not set up God as some austere being that we cannot approach, but it tells us he is our Father, and that we are his children, and that he cherishes in his bosom a paternal regard for us; and we have experienced something of the feelings that exist between father and son, mother and daughter, parents and children; but we could not apply that unto our God and consider that he was our Father before we embraced the Gospel.

We have been taught by the simple principles of the Gospel to go to our Father who is heaven, and that he will hear us. We have also been taught that if we, as earthly parents, will not give our children stones when they ask for bread, and that if we will not give them scorpions when they ask for fish, God, as our Father, will not give us one thing when we ask another, but that he feels as much concerned about our welfare as we possibly can do about that of our children.

This is the way that we now regard

our God; but this is not the way we used to look at him: we used to be all the day long subject to bondage, through the fear of death. Do we feel anything of that now? No, we do not: that feeling is taken away. Now we feel that if it is required of us to die, it is well; if to live, it is well. We feel that we are eternal beings and have laid hold of eternal life, and therefore all is well. We feel altogether different to what we did before we heard this Gospel: it teaches us our duty to each other; it teaches us to reverence God's name, and not blaspheme it as the Christians do.

I will tell you how it is in the world. In the world the masses do not care what the devil they do, if men do not see them; and I am sorry to say that we also are cursed with a few such scoundrels. They do not care about God seeing them, for they have not the fear of God before them, but they have fear of men.

We never ought to do a thing that we would be afraid of God seeing us do; and if we are not afraid of God seeing us, we should not be afraid of man seeing us.

Well, then, we are taught our duty to our God by our brethren. And who are our brethren? The officers and authorities of this Church—the servants of the living God. Who is President Young? The mouthpiece of God to this Church and to the world. Has God any other? Yes, lots of them appointed by him, but he is the head.

[Blessed the sacramental cup.]

Formerly every man used to take his own way: we used to claim a great many rights, privileges, and immunities that belonged to us individually. Well, we enjoy many of them yet; but we did not acknowledge the authority of God, and we could not do it, for the simple reason that we knew nothing of it.

There was no one to come with "Thus saith the Lord"—no man that could go forth and say he was commissioned of Jesus Christ; therefore there was no authority. There was no umpire—no standard of truth to go to, to decide any doctrine that you might have in your mind. But now we have "Thus saith the Lord God."

Is there any other place under heaven where there is anybody to say "Thus saith the Lord?" If there is, I have heard nothing about it; I have not read nor heard of it, and I am satisfied there is no such thing.

I suppose there are in the neighbourhood of from 1,000,000,000 to 1,200,000,000 of inhabitants upon the earth; and nowhere but in this place can there be found a man to say, "Thus saith the Lord God,"—nowhere but here, or where those are who have been sent from here.

Are there men of intelligence in the nations? Yes, as to the world's intelligence—as to the intelligence associated with the arts and sciences, natural philosophy, and mechanism, they are as intelligent as any that can be found, without God. There are also many learned professional men, princes, statesmen, and potentates. The latter have the power to govern the nations over which they rule, and yet among the whole of them not a man can be found that can say, "Thus saith the Lord God."

Well, if this is the case in relation to them, and if this is the position of the world, is it not time for the Almighty to interfere? I speak of them, for many of the thousands who are now before me are come from the different nations, and they comprehend what I say, and they know that this is true.

What is our position? Are we not favoured ten thousand times more than any other people under the heavens? Are we not put in a position to have communication with the Lord? Have we not the principles of life given unto

us from day to day and from week to week? Have we not the opportunity of hearing the word of the Lord from his chosen servant—the only mouthpiece to lead the people that he has under the heavens?

Can we appreciate this and realise our position? Can we really appreciate our blessings? Do we really feel as we ought to in relation to these matters? Why, we begin to experience, in part, the riches of eternity. They begin to be unfolded before we can fully appreciate them.

We are favoured at the present time, but we cannot comprehend our blessings fully: we can only see in part, comprehend in part, and shall not fully comprehend until the fulness of the blessings of God shall be revealed; then we shall be able to appreciate our position, our relationship to God, and the great blessings we enjoy, as servants of the Most High.

We are only little children now. This is the way I feel. I feel as a little child, and I pray to God, O God, expand my mind that I may understand and comprehend the things of God, and not act the fool, but be a wise man, and be able to comprehend the blessings that are around me.

Why, the kingdom of God is established, the Prophet of God and his servants are among us, and we are now enjoying the very things that Prophets prophesied of as they looked through the dark vista of ages unborn and contemplated these blessings that we enjoy.

They told about the time when the kingdom of God would be established upon the earth, when he would restore the ancient order of things, when his Spirit would be poured out, when light and revelation would be communicated, when his purposes would be developed, and when the little stone would be cut out of the mountain without hands. They saw, in vision, that a little nucleus here in the mountains would arise, and that the mountain of the Lord's house would be established above the hills, and that all nations should flock to the standard; as doves to their windows.

They saw the things in visions that we are now doing; they sang and prophesied and rejoiced at what we have now commenced—the building up of the kingdom of God.

Well, now, can we really appreciate these things? Do not we often feel as we did in the Gentile world? We used to say, "I will be damned if I do not have my own way." I tell you that you will be damned if you do.

But how much of that feeling exists? I could not but think of it when I heard the remarks of brother Kimball this morning. They led me to reflect upon this subject. Some of us think we are smart men; some of us think we know what is for our good as well as our leaders, and that our judgment is quite as good as theirs; and some feel like saying, "We will be damned if we submit to them." But you will be damned if you do not.

Now, I will suppose that you were God, and that you had inspired some men to go forth and preach the Gospel, to gather the people, to establish a kingdom upon the earth,—that you had got a few together, and they gathered others; finally, you issued your will and your law to the people: what would you think if they turned round and said they would do as they pleased? Says one, "I do not know;" and says another, "I do not know." Supposing they should say, "We think we understand better than you do," how would you, as God, regulate the affairs of the earth? What could you do with a people that would not be obedient to your law? Just the same as God did with the antediluvians, the people of Sodom and Gomorrah, or the Jews. If you could not do anything with them, how could God?

The Presbyterians used to say that

people ought to thank God for the privilege of being damned. But I would not thank anybody for being damned; but I think, however, that such men as would not submit to his authority and rule ought to be damned, whether they like it or not. Nothing but obedience to his law, obedience in families, obedience to Bishops and to the Priesthood in all its ramifications, and especially to President Brigham Young as the head, to carry out his law to the whole people, can accomplish the purposes of God or our salvation as a people.

If the Lord can have a people to listen to his law, there may be a chance to establish his kingdom upon the earth: if not, the only way he can establish his kingdom is to remove them from the earth, or give up his kingdom until another time; for it is impossible to establish his kingdom without having a people obedient to him.

What does that obedience imply? Obedience in all things,—that the Twelve should be obedient to the Presidency, the Seventies to the Twelve, and so on through all the ramifications of the Priesthood,—obedience of wives to husbands, children to parents,—and that a general order of this kind should be established in every neighbourhood, in every house, and in every heart.

Well, this is the feeling that ought to exist; and where this feeling does not exist the Spirit of God does not exist; and where there is not a feeling of obedience, the Spirit of God will be withdrawn: people cannot retain it and be in rebellion against the authorities and counsels of the church and kingdom of God.

When the kingdom of God is established and his word is listened to, the spirit of obedience extends through the ramifications of the body of Christ, even as the sap extends through the trunk of a tree till it reaches to the extreme branches and twigs, and to every part of it. It is just like some of those large streams issuing from the mountains and dividing into smaller streams until they reach to every field and garden throughout the city.

Well, now, suppose some of you should say, or suppose a branch should say, "I want to be independent, and I will not be dependent upon the larger branches." I ask, how will you help yourselves, except you take a course to be cut off? And then where will your sap come from? You will wither and wilt down.

Suppose you undertake to water the garden, and you say that you will not be dependent upon that larger stream. "It is true," say you, "that I got my water from that stream; but I will not have anything to do with it now." Will your vegetation flourish, if you discard the larger stream from whence you get your water? It will not. So in regard to the water of life, and so in regard to a tree. Jesus said, "A branch cannot bear fruit of itself, unless it abide in the vine;" nor can you do anything without obedience, for the moment you rebel you are in this position.

If we, as a little company gathered together on the tops of these mountains, in possession of the great and glorious privileges that we enjoy,—if we cannot magnify our calling and honour the Priesthood conferred upon us, how do we expect salvation to flow to the world? How can we expect men to do what we do not do?—to listen to and obey us, if we do not obey our superior officers?

Furthermore, as the servants of God here living in these mountains, the Lord is determined to try to prove us in every way; and we are, as it were, just broken loose from the old barren stalk: The old ship is about being launched, and we are thrown upon God and our own resources, both in a governmental and a mental capa-

city. The Devil will be enraged—the powers of hell let loose upon us.

Now, let me ask how we are going to stand, except we are guided by the revelations of God? And let me further ask how you are going to get the revelations of God, except you live your religion and obey those set over you? Let me further ask, What is the use professing to be the people of God if we do not live our religion and magnify our calling?

I speak of these things merely for argument's sake. I believe that, so far as I have seen, the general feeling among this people is to do right; but I merely speak of them, for it is necessary that we should have line upon line, precept upon precept: it is necessary that we should understand our true relationship.

For instance, there is an army coming up here. Can any of you tell what will be the result, except the proper authorities dictate? Do you know what will be the best? But suppose we get through with this, and I suppose that some of you may begin to guess for this year: but can you for next? Is there a man here that can tell how and where to hide his family and his grain? Are there any in this congregation who know anything about it and that give counsel to this people either for present or coming emergencies? This is bringing things to a focus. Now, you wise men, or men of education and literary attainments, or philosophers, speak and display your wisdom. If you cannot, and if we have not any knowledge in this matter, what next? Why, we have got to be dependent upon the authority that is over us; and if we cannot submit, how can we be governed by it?

This principle pervades all, whether in a civil or military capacity or in any other capacity. We used to have a difference between Church and State, but it is all one now. Thank God, we have no more temporal and spiritual! We have got Church and State together, and we used to talk of baptism and repentance, and we used to whip out sectarian priests with their own Bible, and we thought that we were tremendous fellows.

But in what part of the Bible do you find what we are to do this year or the next? This will be part of a new Bible, for when it takes place it will be written, and then that will be a Bible, and then the world will find that we shall have a "Mormon Bible."

Men have been opposed to the Book of Mormon because it was a new Bible. The poor fools did not know that wherever there was a true Church there was revelation, and that wherever there was revelation there was the word of God to man and materials to make Bibles of. We are all of us now in the harness, and the issue is fast rolling upon us: it is therefore necessary that we understand our position. We have all had the opportunity of going away from here; but I do not know that you can have that opportunity now, for I see a proclamation here, and you cannot go without permission.

We have no vague theories: you have now to ask leave to go. The time has come for decisive action; and whether you are called to act in a religious, civil, or military capacity, it is all in the kingdom of God and the will of God is to be done upon the earth as angels do it in heaven.

We are not fit to occupy our places in the kingdom, either as High Priests, or as Seventies, or as Apostles, or as anything else, except we are willing and obedient: and the same thing applies to our families. Then let us seek to submit ourselves to the law of God and do it.

I do not know but I have talked long enough. God bless you, in the name of Jesus! Amen.

BLESSINGS—TRIALS—OBEDIENCE TO COUNSEL, ETC.

Remarks by Elder Wilford Woodruff, delivered in the Bowery, Great Salt Lake City, Sunday Morning, September 27, 1857.

We are glad to see the brethren return home from their long missions or short ones. We are glad to greet them, to hear their talk, to see their faces, and to hear their testimony that the Lord has been with them. These things are a pleasure to us who remain here in Zion. There are a multiplicity of evidences that God is with this people, and that the Lord has been with his Elders, wherever they have been, from the beginning of this work.

There has been something peculiar connected with the Elders of this Church from the beginning. You may take the rest of the world, politically, temporally, spiritually, or any other way; and there never has been such an example in the eyes of heaven, earth, or hell as has been in the Elders of this Church, in preaching this Gospel to the nations of the earth. The hand of God has been in the work from the beginning, and it is in it yet; and the hand of the Lord has been with them to succour them all the time. The revelations given from heaven, through Joseph, concerning the Elders, have been fulfilled to the very letter.

There are many things that are consoling; and one is, to know that the Lord is with us—that he does reveal his mind and will in the ordinances of the house of God, and through the administration of blessings, whether by Patriarchs, or by the Twelve Apostles, or in the endowments. We find those blessings are fulfilled to the very letter.

The brethren to-day have spoken in reference to the blessings that are given to our brethren when they go out on their missions to the various nations of the earth. I remember the day very well when we blessed those missionaries that went to India and to Europe; and I must say that I never had such a variety of feelings as I had at that time.

In blessing brother Luddington, I recollect that I was mouth, and I well remember that I could see nothing but seas, waves, and storms. The seas appeared to be heaped up, and I knew that he was going to see storms and be exposed to troubles and dangers. But there was one thing that we did bless those brethren with that I rejoice in, and that is that they should return home again.

Well, our words have all been fulfilled to the very letter, and this gives us consolation. If we go forth, and have the Priesthood and Apostleship upon us, the Holy Spirit of God, though it may not be visible, does dictate to us; and it is so in ordaining: it is so in going to battle against the nations of the earth, who have given their consent to the shedding of the blood of the Prophets.

Brother Brigham feels calm and serene as a summer's morning; and in his desire to save Israel he wishes to save also the lives of our enemies, if possible. Why is he so calm and

steady? It is beause God is with him; and though armies are approaching and ready, apparently, to swallow up this people, yet he and his brethren feel calm, and the Lord reveals unto them, by the Holy Spirit, how to govern and control this people. They have had a long experience in proving the Almighty God, who holds the destiny of the Saints and the sinner. And has he ever failed us? No, never.

Some of our brethren have told their trials here to-day, and they have said that they have not done much; but the greatest work they have done has been in saving themselves. But this is not all they have done. They have done something else; they have accomplished the purposes of God in India—as much so as though they had baptised every king and queen in those islands: they have literally fulfilled the revelations of Jesus Christ in carrying the Gospel unto them, because those nations could not have been left without excuse and the earth prepared for the judgments of God, if those Elders had not gone and preached to the people of those nations. No matter if they had not have baptised one, they are as much justified as we who first went to Herefordshire, England, and baptised twenty or thirty priests in a day. They have fulfilled the commandments in carrying the Gospel to the nations.

It is no testimony to me that a man is not faithful, because he has not baptised numbers of princes, lords, governors, and kings; not at all. The Lord has sent them there: he has tried them and put them in strait places; but has he left them? No, he has not. Has he not brought them forth? We have had the testimony of brother Musser, who is here; and we see that it is the hand of God that has been over them, and we are glad of it; and we do not expect that the Lord will send the Elders out there again until they have other missionaries and messengers that they cannot stone, tar, or feather, but messengers that will come with their sharp sickles: then they will find that they have messengers that they cannot conquer nor overcome.

I feel to rejoice in these things and to know that the Lord is at work with this people. We are living in a fast age—an age fraught with great events, and every day is bringing to pass more of the predictions; and more revelation is being fulfilled in one year, now, than has been fulfilled in centuries before. We are living in a day when that flood of revelation is coming to a focus; and that focus we stand in, and we are seeing it fulfilled day by day.

The wicked rage and the heathen imagine a vain thing; and they say, "Let us go and take a prey and a spoil; let our eye be upon Zion, and let her be defiled." But they know not the thoughts of the Lord, neither understand they his counsel. God will work for us and defend us, if we do our duty, and Zion will soon be free. We will not suffer the oppressions of our enemies as we have done.

You need not fear: all we have to do is to be passive in the hands of the Lord, and follow the counsel of our leaders, and not be particularly anxious that the Lord should reveal to you or to me his mind and will and intentions concerning our present difficulties; but pray earnestly that the Spirit of the Lord may be upon those men who stand at the head. All we have to do is to live our religion; and when the Presidency say "Come here," or "Go there," let us be on hand to obey, and all will be right.

Let the people be quiet and pray that God may reveal his mind and will to those at the head. We may have our ideas of what we should do in this

or that case; but there is no man so well qualified to lead, govern, and direct for the salvation of the people as that man whom God has appointed. We have as good leaders as we need. There never was a better leader given to Israel, nor one more capable of leading this people to salvation, than Brigham Young: he is filled with the Spirit of God day by day. If the United States make war upon this people, the Lord will hold them responsible for it, and the measure they mete will be measured unto them again; and if they are ripe and the cup of their iniquity full, they will be shattered to pieces—their union broken up and destroyed. They will be visited with thunder and lightning and hail and the judgments of God; and every man that will not draw his sword against his neighbour will be obliged to flee to Zion. They are sending their armies here to destroy us; but I ask none to weep for Utah or spend their sympathy for us,—not even my relatives or the priests, the doctors, lawyers, or editors; no, not even one soul—from the President of the United States down through the whole nation, who have given consent to our death; for they will have plenty to bear themselves, and they may save their weeping for themselves and their children. The Lord will teach them that their proud looks and haughty feelings will be laid low. It is right to pray and it is right to keep our powder dry. Pray for the Presidency of this Church—pray for them to have the Spirit of revelation. We have never seen a day when "Mormonism" was taking such a stride as it is at the present time. They may come over the Plains singing their songs about what they will do when they get to Utah; but many of them will find a place in hell before they get here.

There have been many truths taught here to-day. Many who have been here for years do not know or realize the great blessings we are enjoying in these valleys of mountains. Our granaries are filled with bread and we enjoy peace and the comforts of life. We come to the Tabernacle of God and associate with holy men, and we should be holy ourselves: if we are not, it is our own fault.

You have all the blessings which the celestial kingdom and laws of God impart unto men on the earth, while the Gentile nations have suffered ruin, wickedness, and abominations of every kind to increase in their midst until they are ripe for destruction. Do they not thirst for the blood of the Saints and every man who is righteous? Do they not delight in wickedness? They are full of wrath and anger, and they are ripe for the damnation of hell. Yes, the nations of the earth are ripe to-day.

Then we should be faithful and diligent in all things committed to our charge. Even though the Lord has suffered some of the brethren to go through strait places, in days which are past and gone, and he may still call us to go through strait places, yet he will sustain us when we trust in him.

The Lord has suffered some of our Prophets and Apostles to be martyred; and what for? That the cup of the iniquity of the nations might be full and that his servants might be crowned heirs of God and joint heirs with Jesus Christ to a martyr's crown.

Through the persecutions of the enemies of truth, many of the Saints have been worn out; but, as a body, the kingdom and people have been led off as victorious conquerers. We stand now and hold the keys of the American continent; we stand in the strong chambers of the mountains; and can the Lord God give us the victory? He can and he will, and he has been preparing us for this by pouring out upon us his Holy Spirit, uniting the people who have been willing to repent and

forsake their sins; and I hope we shall continue faithful to the end.

I am glad, and my soul rejoices in these things, and I believe that the people are ready to shoulder their guns and walk into these kanyons and line them from here to Fort Bridger in defence of the Constitution of the United States and the rights which both the laws of God and man guarantee to us.

We have had to stoop to our enemies heretofore and bear many things from them worse than death; but if there is anything that gives us joy and consolation—at least, I can speak for myself—it was when I heard the brethren say, "You are free, brethren,—you are free; and you may prove yourselves before God and men that you are willing to defend yourselves against tyrants and oppressors."

When I heard this, I was full of joy; and who would not be? Who would not rather die than bow down to the yoke of the enemy? It would sweeten death to a man to know that he should lay down his life in defence of freedom and the kingdom of God rather than to longer bow to the cruelty of mobs, even if the mob have the name of being legalized by the nation.

I thank God and I rejoice that this people are determined to be free from mobocracy and oppression, and that they are determined to have peace, if they have to fight for it; and if the yoke is ever put on again, it will be by ourselves: and I say, God bless this people and the missionaries that have gone to the nations,—no matter whether they have baptized one or a thousand, if they have done the will of God.

Nothwithstanding the lightnings may flash, thunders roll, and earthquakes bellow, the Lord will extend his hand over his servants and protect them as he has done those that have returned unto us. And the Lord will remember our brethren that are on the Plains; and let us remember them in our prayers, that the Lord may be on our side; and let us be on hand and be ready at any and every call, and the kingdom will spread abroad, and it will smite the image not only on the toes but on the head; which may God grant for our sake. Amen.

SPIRITUAL DISSOLUTION—IGNORANCE OF THE WORLD.

A Discourse by President Heber C. Kimball, delivered in the Bowery, Sunday Afternoon, September 27, 1857.

I was going to say I was glad that I live. Bless your souls, I expect always to live. Most of the people are always talking about death. I do not know anything about it, and I never wish to know anything about what is called death, and I never shall, except I sin and turn away from this Church and away from Jesus Christ. When I turn from him, I follow a character that is called Death; but while I live my religion, I never shall die,—that is, my spirit never will die.

My tabernacle that is now standing before you, that you see with your eyes, I expect will decay, just like an old house. When it is done with, it decays, and turns back to the mother earth, from whence it was taken; and it is so with my body; it is so with yours; but it is not so with my spirit, if I live my religion.

If I do not live my religion, but turn away from the principles of light and life, my spirit will die. You have heard me speak of that a great many times, and so you have brother Brigham. There are thousands upon thousands whose bodies will die by the power of the second death; and then they never will return again. Many call that annihilation.

It is just the same with that as it is with this pitcher: it was made in England; it was once in its mother element, and it was taken out of the earth, and went through a certain process. It was then modelled and fashioned into the shape in which you now see it.

Now, will the day come when this pitcher will return to its mother earth? It will; and it may be thrown into some part of the earth where it may be thousands and millions of years before that pitcher or the elements of which it is composed will be brought back again; and so it will be with thousands and millions of the people: they never will be brought back into the shape they were in once.

Some men enquire, "Why?" Simply because they have dishonoured the spirit and bodies that God gave them; therefore God will make a desolation of those bodies and spirits, and he will throw them back into the earth; that is, that portion that belongs to the earth will go back there. And so it will be with our spirits: they will go back into the elements or space that they once occupied before they came here.

Now, you may believe what you have a mind to about it; it is just as easy to conceive of a dissolution as to conceive of anything else. Chemists take elements and dissolve them and separate them, and can it not be done with our bodies? I answer yes, and with our spirits too, just as easy as a chemist can take a five-dollar piece and dissolve it into an element that is like water. Can that be restored again? It can: it can be dissolved, and it can be brought back again. And upon the same principle can our

bodies be dissolved and restored again.

You know I am always at work at something that I can make you understand. As to eloquence, brother Taylor told you last Sunday what it was. "What is it?" says one. Nothing but truth, and that in its simplicity. My prayers are—and if your prayers were always right, you would pray so also—that our leader, brother Brigham, would convey things in a plain and simple manner. And you should also pray that I might do it; for I know there are many things laid before this people that hundreds of them do not understand.

I have often talked to this people about their ceasing from their evil ways. You hear the same things every sabbath. Brother Case has been teaching it, and my exhortation today is, Cease from your dissensions.

Well, there are scores of people in this congregation who do not know what that means. When brother Brigham says a thing is so and so, and I answer that I do not believe a word of it, that is justifying my conduct. Do you not see it is? You would not believe that there are people in this congregation who are so ignorant that they do not understand this; but there are. Some are so ignorant that they will make fun of this, and they are of all the most ignorant. You never saw a learned man or a learned woman, who was a gentleman or a lady, that would ever ridicule a man or woman for not being better educated.

There is a difficulty with many of the Elders who go to England, to the United States, and to the islands of the sea: they do not explain things in that simple manner which they ought to do; but they use words that are above the capacity of the people.

Go into Philadelphia, New York, Rochester, and many other great cities, and you will find the most ignorant people that are in the world. In those very cities there are thousands and hundreds of thousands that do not know as much as my old cow.

You may think that is extravagant; but there was a Baptist priest as ignorant as that—a Mr. Barrett, who kept an academy called Barrett's academy, in London. He did not know what baptism or repentance was, and we could not teach him, he was so ignorant and stupid.

But let one of my wives go up to a cow of mine, and say "So," and the cow knows what that means, and will stand still. Then my wife says to her, "Don't you kick one bit while I am milking you. If you do, I will whip you;" and the old cow stands still till the last drop of milk is drawn.

There are a great many men and women who do not know as much as that: but you can teach cattle, for there is instinct in them; and you can teach a horse, for we have seen it done in this city. Did not God cultivate a donkey one time? He did. Yes; the Lord cultivated the ass, and he spoke and rebuked the Prophet: and cannot he do the same now? Did he not speak to a raven and tell it to carry food to Elijah?

These are a few preliminary remarks. I have said what I have said, and you may take from it what you please. We have to learn the principle of obedience and do as we are told.

As a general thing, this people will listen and do what brother Brigham and brother Heber say; but there are some who will not do what their Bishops say. Does that show obedience? You cannot obey him and then disobey his brethren that are with him. If a wife cannot be obedient to me, will she be obedient to anybody else? I don't think she will; but I think, if you place anybody else in my situation, she will disobey him; and she will disobey every other one

that she may go with, and there is no end to her disobedience.

I have got to be obedient to whom? To my leader. It does not make any odds what he says. If he says, "Brother Heber, go and build a barn thus and so," and he gives me a sketch of that barn, and I go to work and build it, there is obedience. Well, after I built it, there is something about the barn that he does not like, or that does not suit him, and he says, "Brother Heber, I want you to go and take that away and put up such and such things;" and then he tells me to take down the barn. I go and do it. Then he tells me to build it again, and I do it. That is obedience. You see it, do you not?

I cannot honour God nor angels unless I am obedient to my leader; neither will God honour me, except I will honour the words of those men whom he sends. Do you know it? You know you have got to come to that standard, every man and every woman. "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John xiii. 20.)

If I could not see the spirit of obedience in you, I could not warrant you, neither could I warrant any man or woman, nor could any Prophet or Patriarch warrant you salvation. We must be passive in the hands of the authorities, as this pitcher was passive in the hands of the potter that made it.

Gentlemen, ye Elders of Israel, whether you are old men, young men, or middle-aged, you have got to learn the lesson of obedience.

Now, brethren, do you not think it is about time that we began to learn? Does middle age or does old age excuse a man? No, it does not. Well, then, what will justify a man in doing wrong? Not anything. To do as I am told is my duty. It is written in the Bible somewhere, "Obedience is better than sacrifice, and to hearken, than the fat of rams." If I want to honour God, let me honour those whom he has sent and whom he has placed to dictate and control the affairs of his kingdom.

I frequently talk about the clay in the hands of the potter. The Lord said to Jeremiah, "I will show you a thing that I cannot tell you. Go down to the potter's house, and I will be there, but you shall not see me; and I will make that potter mar a vessel." Jeremiah went down to the potter's house, and the Lord showed him the very thing he had promised; for the potter undertook to make a vessel, and the clay marred in his hands, and he cut it off the wheel and threw it into the mill; "and now," says he, "take it out again and shape it into a ball, and turn it into a vessel of honour." He did that very thing, though it is not written. The Scriptures say that out of the same lump he made a vessel first unto dishonour, and then unto honour.

I used to preach upon that in Nauvoo, and Joseph said it was the true interpretation. Now, Jeremiah was a man like brother Brigham, brother Heber, Amasa, and thousands of the servants of God that were valiant. There are thousands here that have never seen a potter's house. But if I was in one, I could take a lump of clay and show you; and perhaps, being out of practice, it would mar in my hands: then I would throw it back into the mill and grind it, and afterwards I would take it up again and make a vessel unto honour. And thus the Lord said to Jeremiah, "As you see that clay mar in the hands of the potter, so shall it be with the house of Israel. They shall go and be in prison till I bring them out and make them vessels unto honour." That is to be done in the latter days, when the Lord is to say

to the dry bones, "Come forth," and so on. Go and read the Bible, and you will learn about it. It will be just so with thousands and tens of thousands who will embrace "Mormonism:" they will go back into the mill again, through disobedience.

I do not believe, of all the Branches of this church that were raised up twenty-five years ago, that there is one man out of twenty who now stands firm and is living. Of the two thousand whom I and my brethren baptised, when we first went to old England, I do not believe there are five hundred now in this Church.

Brother Brigham and I paid from ten to fifteen thousand dollars to emigrate Saints from that country to the States. But where are they now? They have not all remained with us; and, in fact, it was not six months before many of them turned round and cursed us. They would not live their religion: they were stupid, and wanted their own way like a mule. All such characters will go overboard, and they will have to lie there till the Lord Almighty says, "Go and deliver the Gospel to them again." I am talking what I know and what I realize.

Brethren and sisters, you have all got to be tested; but I know I cannot force things into your minds: I can only tell you things as I see them. There are a great many of this people that are exulting, and they feel as though they could whip a hundred men each: but you are not going to have very much trouble this fall.

Those troops seem to feel determined to come here. There are about 1,400 of them; and, with their officers and servants, altogether there will be upwards of 2,000. Captain Van Vliet advised them to turn in somewhere and fix up and stay for the winter; but he had no orders about the matter: therefore all he could do was to give them good counsel. But when he found they could not be prevailed upon to take his advice, he told them that if they attempted to come in here we should slay them. When they heard this they shouted with anger, and the next day they travelled thirty miles towards this place: they made two days' march in one.

While brother Jones was there, they exulted over us and sang all manner of songs, telling how they were going to kill brother Brigham and all those who would uphold "Mormonism;" and they seemed to be as crazy as fools. They swore that they would use every woman in this place at their own pleasure—that they would slay old Brigham and old Heber; and they actually think that there are many—especially women—that will feel glad should they enter this valley, that they may be reprieved. Indeed they carry on in a most disgraceful and disgusting manner.

How long is it since brother Brigham proffered to release all the women in this Territory who wished to be released? At the last October Conference. That woman is to blame who wanted to be free and did not take the liberty that was given; and I say to all of mine that want to go, Go, and I will give you all the writings you want; and, besides that, I will give you the means to help you away.

These are my feelings in relation to those who want to go away. I say you shall have the privilege; for we will prepare the way so that you can go, if there are any who wish to go; and such has always been the case. But, as it happens, there are none who want to go, that we know of.

In relation to those soldiers coming here, they never can come, so long as the Lord God Almighty gives us strength to resist them. And that is not all. There is no man that can rule over this people but Brigham Young.

[The congregation shouted, "Amen."]

And as long as we uphold him as the man holding the keys of this

kingdom, he shall rule as Governor of this people. What a foolish thing it would be for us to drop brother Brigham and say that a wicked man should have that position! Oh! the hell and the sorrow that this people would see! But we never will have any other man so long as he liveth; and then it shall be his successor in office—the man whom God Almighty appoints, and no other man.

The brethren talk about our freedom. Why, we are just as free as the old veterans of the revolution were before they got their independence.

We have declared our independence But, gentlemen and ladies, we have got to maintain that by the strength of Jehovah. And that man and that woman who cannot stand up to the test, I ask you to leave as quick as you can; for when the time of the test comes, as the Lord God Almighty lives, if you then leave us or betray us, that is the end of you.

Do not exult over our enemies; but when you have an opportunity, get down upon your knees and cry unto the Lord God till you get his Spirit, and be as clay in the hands of the potter, and learn to do as you are told. This is the thing to learn. The virtue is not altogether in taking a fiddle and playing the tune, but it is something of a job to dance to the tune.

This year's trouble will not be much. It is not going to amount to a great deal; but it will amount to this—a collision between this people and the United States; and the gate will be shut down between us and them. This is already done to a certain extent; but many of you do not see it.

We have been telling you these things for years; but did you believe them? Yes, and so did the devils. The devils believe and tremble; but where is the practice, gentlemen? Where is your practice, ladies? Your practice has been chiefly exhibited on your heads, around your necks and shoulders, and all over you. Does this correspond with what is about to take place with us—when there is about to be a collision with us and the world—when we have got to maintain the kingdom of God? As brother Brigham says, it is the kingdom of God or nothing.

Brother Case was talking about our being an independent people; and I say we are independent—just as independent as we ever shall be, until we completely gain the victory. This we have got to do by faith and by good works. We have to work out our salvation with fear and trembling, as God Almighty willeth us to do; for all men are subject to him, to do his will, keep his commandments, and bring to pass his righteous purposes.

I would advise my brethren from this day to attend faithfully to their duties wherever they may be called upon to act; and I would advise my sisters to stay at home and attend to their domestic concerns, and prepare diligently for the approaching day of trial. Prepare for the worst; for you need not expect any better times than you now see.

I have told you you have seen the best times that you would see until the kingdom of God is established; for this world has to become subject to the kingdom of God and his Christ.

When the United States have done their best, then other nations will tackle us, and so things will go on, until every nation is brought into subjection to the kingdom of God. Go and read it in the Bible. I could not say anything else, if I should try.

All the difference between ancient and modern prophets is—we are fulfilling what they told, only it was not all written. The scenery is the same; and then, again, it is not. This is the fulness of all dispensations; and it so much bigger than any of

the others; that all the rest are embodied in it.

Everything spoken of that has not been fulfilled will have to be fulfilled in this dispensation. The kingdom of God is set up in a degree: it is in embryo, and it will continue to receive strength. The child has proclaimed its liberty, although it has not got its full growth. The child is free; but he has got to whip out all the wicked and bring them into subjection to the kingdom of God, or to the kingdom of his Father. We are the boys that are being brought to this test. God is going to test every one of us—men, women, and children.

I will here say, in the name of Israel's God, that I will not be trammelled in the purposes of God; neither should any other one. I have said the day of petting is past with me, and it should be past with all good men. I heard my leader say, the other day, that he could manage the affairs of this people and of the United States and of Europe with more ease to his mind than he can listen to the little, peevish, trifling complaints that women bring to him. A good deal of it is little peevishness.

What kind of matters do they trouble him with? Why, one woman runs and—"Brother Brigham, my old hen has laid an egg; and I heard that if I set it on one end it would be a hen, and if on the other it would be a rooster; and I want a rooster." That is a simile.

I am speaking of this for you to let him alone. If you have difficulties, brethren and sisters, go to your Bishops, and let those Bishops investigate the case; and if it is worthy of his notice, let your Bishop go to brother Brigham and have his counsel upon it.

When our President says that these little things trouble him, I say they should never go to him at all. It is generally women that have to go—that class of them that seem to wish to do all the business.

You will frequently see from twenty to sixty women round that Tithing Store. If I have any business there, I go and do it, and then go about my other business. The brethren there are weary; and I want brother Hunter to have his days set to deal out to the people. You should be at home gleaning wheat or knitting. Let me advise you, sisters, to be humble and prayerful before your God. Pray for your husbands, if you have got any; and if you have not, pray for those men who lead you and bear off this kingdom.

You do not have to go out to fight; and you should think of this when you are gadding about from one place to the other—you that have so much visiting to do that you even visit on Sundays too. I want to know why such ones are not serving their God and taking care of that which is put into their hands?

Now, am I hard upon the sisters? No. The good woman sits here and says it is heaven to her to listen to such teachings. I do not wish to say anything to such persons; but it is those that are guilty that I am after.

Do I want to hurt your feelings? No; I would not for my right arm. But stop going to brother Brigham with your little family affairs. I hardly ever go to brother Brigham's office but there are some sisters there—sometimes from ten to twenty in a day; and some few come to me, but not many.

Do I advise a woman to leave her husband? No. But, say I, Go home; make peace, and be a comfort to your husband. Do I advise a man to leave his wife? No. But I tell him to go home and nourish her, comfort her, and clothe her, and then see that she does her duty. I will admit there are some men who are hard and over-

bearing; and then there are some women who cannot be controlled.

I have one or two women that I cannot control, and never did; and I would as soon try to control a rebellious mule as to control them. I have not given them a word of counsel for the last eight years but what they have murmured or rebelled against and called me a hard man. I have not told you who they are; but I know them.

Is it wrong to speak of these things? I have one or two women that I cannot control, and never did. "Do you support them?" says one. Yes, as well as the best women I have. And if you want to know why I do it, it is because I want to get along with it as well as I can in this life. But I can tell you that if the time comes when I am obliged to desert and lay waste my habitation, I will then lug them no more.

Let us do a good work and be a good people. Do I give you the credit of being the best people on the face of God's earth? I do. There is not a better people on the face of God's footstool; and they are generally doing just as well as they know how to do.

I see the evil that is coming next year, except God frustrates their designs,—which he will do, if we are faithful. Our enemies may undertake to send from fifty to a hundred thousand troops next year; and if we are faithful, God will frustrate their designs. We can plead with the Father, and then it will depend upon our faithfulness as a people.

If there is a good woman that has not got a good man, she can be a good woman as she is; and if there is a good man that has not got a good woman, he can be a good man without one. Before I would live in a quarrel, I would take my johnny-cake and go into the woods! And if I was a man that worked on the public works, and I could not live in peace, I would take my victuals with me, and I would stick to God and to his kingdom, and I would not quarrel. You know I am not a quarrelsome man. This is what I call disputation.

Let us do right, keep the commandments of God, and live in peace and quietude. Is there a man in this congregation that has any difficulty with me? No, there is not; or if there is, I do not know it. If I have any difficulty with any one, I tell them of it; and then if I am in the fault, I repent and make satisfaction, if any is needed; and if they are in fault, I expect them to do the same. That is the Spirit of God, is it not? It is the Spirit that should exist with every man.

Mr. Buchanan and his coadjutors are striving to oppress Utah and deprive us of our constitutional rights. They have taken the Eastern mail from us, and they will endeavour to take away everything they have given us, and will make their heaviest efforts to destroy this people. But if this community will entirely cease to do any evil and will unitedly live their religion, God Almighty will so confound their enemies that they cannot bring an army into this country. He will do that, if you will do as you are told.

When I think of those things that exist among some of this people, I am grieved. "Do you not quarrel, brother Heber?" says one. No, I do not. But when a woman begins to dispute me, about nine times out of ten I get up and say, "Go it," and then go off about my business; and if ever I am so foolish as to quarrel with a woman, I ought to be whipped; for you may always calculate that they will have the last word.

I know that there are some quarrelsome individuals, but I do not want any such spirits about me. . . . . .

When I sleep, I have fifteen shooters, six shooters, and all other kind of shooters; and the devils do not come there: and if they succeed in troubling me, they have to get into some other person's body. I have left the Devil's kingdom and have enlisted in the kingdom of Jesus, and I never intend to turn away from it.

As for our enemies, they never can injure us; but they will make their heaviest strides against us. And it will not be long before the world will turn over the riches of the world to us, and I know it. If you will only live faithful, you will never be driven to the necessity of burning up your houses, your lumber, or your fruit trees.

Our peach and apple trees are beginning to bear fruit, and we may just as well eat the fruit from them as not. But if we do not live our religion, we may have to go into the mountains and take it Indian fashion.

The United States have robbed the Indians, and now they are trying to afflict us; and they will go to hell with all the nations that forget God.

Brethren and sisters, God bless you! May the Lord God Almighty bless you, every one; and you may consider the blessing just the same as, though I had my hands upon your heads; for every one of you shall be blessed who will do right and uphold his servants.

Now, let brother Brigham alone, will you not? I do not suppose there are any who want to annoy him. But let me say to all of you, if you have any difficulties that you cannot settle, go to your Bishops; and then, if the case is worthy of further notice, your Bishops can go to brother Brigham and get the proper information and settle the difficulty accordingly. You have no idea how he is troubled; for of all the trouble and perplexing things on the earth, the little complaints and murmurings of women are the most tedious.

God Almighty bless you, brethren and sisters! and I bless you, and I bless the air, the earth, the mountains, and everything that is in these regions. I bless the elements in these mountains; and my prayer is that the fathers of these Lamanites—the old prophets and old patriarchs—will visit them by night and by day; and they will do it when the proper time comes, and they will visit this people when they are worthy and when it is necessary. God Almighty will arouse every tribe and every nation that exists in the East, West, North, and South, and they will be on hand for our relief. Now, mark it; for the day is nigh at hand, and it will be here sooner than you can lay up your corn, your barley, your wheat, and the comforts of life: yes, they will be here for our relief.

I feel that I am pleading with this people to stop all bickerings and to be Saints in very deed. We give you the name of being the best people upon the earth. Brother Brigham says that this people are doing the best they can. I will admit that. But when a man steals, that man is not living righteously. When a woman steals, I do not believe that she is doing the best she knows.

This people, as a community, with but here and there a solitary exception, are doing about as well as any other people could do upon the face of the earth. I believe and know that I do the best I can to please God and my brethren: I leave it to them if I do not. I did last week: I laboured till I thought I should faint; and I would rather die than be in rebellion. Do I take a course to hurt brother Brigham, brother Spencer, brother Woodruff, brother Amasa, or any other Saint? No, I do not.

God bless you! I want my brethren to live near me, so that I can see

them. God bless you, brother Phineas, and brother Case, and the old Patriarch! and God bless you, John and William, and Betsy and Sally! Is not that manifesting good feelings? That is the way to be happy. Now let us go home and take a course to be industrious and happy and to secure a livelihood.

There is considerable sickness from colds in our city: it is a kind of epidemic. It has been in the horses and mules, and now it is turned upon us; and let us fast and pray that the sickness may cease, and it shall not continue upon the house of Israel; for I rebuke it in the name of Israel's God, and you shall rebuke it, and it shall be turned away from us, and it shall go to our enemies, and they shall see sorrow. They cannot come here. But if they will be peaceable and behave themselves, they shall live, and we will have compassion upon them, though they are in our hands as much as any people ever were in the hands of another upon the face of the earth; but in the mercy of God they have been spared because they are ignorant. But would to God that they were composed of the priests of the day and the thousands that have caused Joseph and Hyrum and many others to lie down in the dust! Would not we have joy, if they were along here? [Voices: "We would."] Yes, and so would I. But these troops are all foreigners—almost all of them: they are what we call the low Dutch, the Irish, the English, and of almost all nations. They are ignorant of the wicked course and object of this movement against us; and so are many, if not all of the officers who lead them. But they must go where they are ordered by their superiors, or resign. However, they cannot get here to work their abominations, destruction, and death. Amen.

MURMURING AGAINST DIVINE AUTHORITY—FAITH IN PRAYER—UNITY OF SPIRIT.

A Discourse by Elder Orson Hyde, delivered in the Bowery, Great Salt Lake City, Sunday morning, October 4, 1857.

Brethren and Sisters,—I feel to occupy a portion of the time allotted to us this morning, in calling your attention to some matters which I hope and trust may be for our benefit, for our security, and for our prosperity.

We are all aware, or should be, of the condition that we are in and the circumstances by which we are surrounded. We have duly considered them, for we have had time for reflection: we have had time to weigh the matter in our own minds; and it is now for us to be fixed and firm in our purpose, that we deviate not in our actions, neither in our feelings from the path that is marked out for us, but cheerfully, resolutely, and patiently pursue that track. There is no doubt at all but that we shall have trials to pass through—all, perhaps, that we are able to bear; for all strength that is given to us will be tested, and will be tried, and will be proven.

It is now for us to avoid one fatal rock, I may say, upon which the Israelites of old wrecked to a certain extent; and that is, that when they were gloriously delivered by the hand of our God and brought into the wilderness by a mighty hand and by an outstretched arm, they murmured against Moses and they murmured against God because they could not enjoy the luxuries—the good things of Egypt, such as they were wont to enjoy while in bondage.

How soon did they forget the mighty miracles that were wrought for their deliverance! There was a time that the Israelites could do nothing. They had come to the shores of the Red Sea: they could not advance; their enemies were in their rear, and they could not advance. When they looked forward, it seemed impossible for them to pass onward; and when they looked back, destruction awaited them; and in the midst of this they exclaimed, perhaps, "What shall we do?"

It appears that there was nothing to be done, and hence the word was to them to stand still and see the salvation of God. In due time Moses was directed to smite the waters of the Red Sea: the waters were divided and Israel bade to go forward.

It appears that the Lord will open the way wherever he requires his Saints to go, however dark and hedged up it may seem. Yet, when the time comes for us to take one step, the way will open; and it is not likely that we can see the final issue or the result of our journey at first. If we could see the end, there would be no trial of our faith; but all the time we must walk by faith, and not by sight.

It is a good deal in this respect as it was with the disciples of old: it was required that they should take no thought what they should eat, what they should drink, or wherewithal they should be clothed.

It was also required that they should take no thought what they should say, for they were told it should be given unto them in the very hour what they should speak; and so it will be given to the faithful and pure before the Lord in this age of the world in the very hour that it is required and in the very time that it is needed.

They will see how to take one step and where to place one foot; and if they cannot see where to put the second, they must wait till they *can* see where to put it.

This was the case with the children of Israel when they were bade to go through the Red Sea; for whether they could see the track open all the way across is very questionable with me; but as they saw where to take one step, so they were required to advance all the way through that mighty deep, and they went through dryshod; and the very means ordained for their salvation were the very means for the destruction of their enemies.

But after the children of Israel had such a glorious triumph and sang the songs of deliverance, how soon they murmured against the authority of God and the Holy One who was appointed to lead them. They wanted the flesh, the leeks, and onions of Egypt; and the Lord was forced to come out of his hiding-place and cut them off from the face of the earth; and there fell in one day three-and-twenty thousand. This is written for our example, that we through faith and patience of the Scriptures might have comfort.

It is written, "A prophet shall the Lord our God raise up like unto me:" that is Moses speaking: "And it shall come to pass that whosoever shall not hear that prophet shall be cut off from among the people." I am not going to say who that Prophet is; but I am going to present some few things for your consideration, and you may draw your own conclusions.

Did Jesus Christ ever lead forth the people of God like unto Moses? Did he not say, "How often would I have gathered you as a hen gathereth her chickens, and ye would not?" Did he lead them with an outstretched arm? He wrought miracles and did all the good he could; but I cannot see that Jesus ever led the people as did Moses. He performed his work and fulfilled his mission: but a Prophet was to be raised up like unto Moses; and hence I draw the conclusion that this is the only Prophet or the only dynasty of Prophets through whom the Lord would speak.

I know that some think the Lord is going to establish his kingdom through other prophets than those amongst us. Well, if the law is to be given through others, why is the responsibility placed upon us to go and preach the Gospel to all nations? If it is not to proceed from this Priesthood wholly, why should the Twelve Apostles be required to open the Gospel to all the nations of the earth, if there were other channels through which the Gospel might be preached? By this I come to the conclusion that whosoever will not hear this Prophet will be destroyed from among the people.

This is the only people who profess to have Prophets of this character, even like unto Moses; and the word is that whosoever will not hear that Prophet shall be destroyed from among the people. A Prophet shall be at the head to lead, as it was with Israel when Moses led them. Did he not say, "I will take and lead you as in days of old?" Well, then, the ministration and signs of Moses are to be enacted again. Joel shows us how they are to be. Read the 2nd chapter of Joel all the way through, and that will show you how things are to be.

"Why," says the Lord, "I sent my angel before my people hitherto; but I have said that in the last days I will go myself before my people." He has declared that he will utter his voice before his army, for his camp is very great.

We shall be led into straitened places—into tried places; and now it is for us to prepare ourselves, to fortify our hearts, to fortify our spirits, that we never murmur against God nor against the Moses that he has given us; for I tell you that the man that God has raised up is no more responsible than we are; and I have thought not so much.

Can he make one erroneous move? If our prayers are offered up to the Lord in his behalf—if our hearts are set upon doing that which we know to be right, then we are right; but if not, we are wrong. If he is wrong, our prayers are not heard.

Well, then, you see, the weight of responsibility reaches back upon our shoulders; and we are the ones to take that responsibility and to have faith in the words and in the prayers which we utter before the Lord.

Brethren and sisters, be agreed in this respect, and be sure that when you ask for a thing you do not doubt it; but hold on to it and believe that you receive the things you ask for, and you shall have them. What mind of spirit is it that comes and says, "Now, I will go and ask for this or that; I do not know whether I will get it; it is a question whether my prayers are heard; but I will pray because it is my duty?"

Now, a double-minded man is not a man of faith. We should consider what we want and what is the mind and will of God to grant us. Say, "So and so is the mind of God," and satisfy yourself that the prayer you are about to offer is really the mind and will of your Father in heaven; then bow down and ask for that thing or for those very things. And when we have asked for any blessing, never

let a doubt arise in our minds as to whether we shall receive the blessing, but believe that our prayers are heard, and then they will be answered.

Let me say, brethren and sisters, do not pray for too many things at once. What would you think if your son were to come and say, "Father, I want a yoke of oxen, I want a cow, I want a horse, I want some money, I want this, and I want that?"

"Why," says the father, "you ask for so many things that I cannot give you anything at all." That son is covetous; he reaches for everything, and I cannot give them to him; and hence the father concludes that he won't give him anything; when, if the son had come and said, "Father, if you can let me have a cow, I shall be glad," and then stop at that, the father would say, "Yes, I will give you a cow;" and he is pleased to do it. The son takes care of her, and by-and-by he comes and says, "Father, won't you give me a horse?" "Yes," says the father. And so, you see, he gets all that he wants, but not all at once.

Our Father in heaven says, "Where two or three of you agree as touching ONE thing, and ask in the name of the Son, it shall be given. Our Saviour had his eye upon this when he said, "If thy eye be single, thy whole body shall be full of light; but if thy eye be evil, (some say double,) thy whole body shall be full of darkness."

If your affections are divided, can you love two individuals or two objects alike? Water, when its power is concentrated, turns machinery; but when you divide it and apply its force upon many wheels at the same time, it accomplishes little; whereas its condensed force upon one wheel will effect the desired object.

This is true in relation to prayer; but is it true in relation to the plurality of wives? Can a man really love more than one wife at the same time? I may answer this question in the negative or in the affirmative, and either may be considered correct according to circumstances.

It was the prayer of Christ that his disciples, though many, might be one,—that is, to have no mind or will of their own, but all partake of his spirit and his mind; and thus, they being one in him, he could easily love them all. But if one set up a will of his own—rebelled in his feelings against a union with each other and with his legitimate head also, he might pity the folly of that rebellious one, but could not love him as those who rebelled not.

If a man have forty wives, and they all receive his mind and spirit, and are thus one in him, he can as easily love them all (because they are one,) as a father can love a half-score of children who copy his mind and spirit. But if a woman rebel in her feelings against a good man, and yield to the temptations of the Devil, she may know that her husband may pity, but cannot love her, because she has ceased to be one with him and to partake of his mind and spirit. If, therefore, your husband be a good man, and you copy his mind and his spirit, he cannot help loving you, though he have forty other wives in the same situation.

Now, you wives, partake of the spirit of your husbands, and you will be loved: but you set up a standard and a spirit aside from his, and he never will love you; no, he never will. I speak to the knowledge and experience of some: yes, too many know that this is true.

And ye husbands, drink into the Spirit of your God and of your superiors in the Priesthood on earth; and if your wives are good women, they will love you; but if you do not, they will not love you; they won't have confidence in you.

You husbands, go to work by your

own spirit and set up a standard independent of the Holy Ghost, and will God love you? No, he won't. If you do not drink into the spirit of your superiors, will they love you? —will they have confidence in you? No, they won't.

Well, you see it is all flowing in our legitimate channel. If God has ten thousand children, or a million, or ten millions, and all partake of one spirit, and they are one, does he not love them all? Yes, he does. But if one steps aside from the path marked out, will he love him? No, he won't. But if the ignorant sin and go astray, he may send a messenger after them and get them back. He may rejoice over them and pity them when they are away, and rejoice over them when they come back.

Now, brethren and sisters, consider these principles: weigh them well in your minds; for the greatest evil that I know of in this people is the little bickerings in families. I am happy to say that even this evil is diminishing; yet there should be none at all.

The spirits of men and women should ever be guided and tempered by the Holy Ghost; and I believe that the desire and intention of a large majority of the people are to keep the spirit of their superiors and of their God—to drink it and live by it.

Would to God that all the women that are adopted into families would partake of the spirit of their husbands, if they are upright men. They have no right to an independent standard, any more than I have a right to a standard independent of the Holy Ghost. I should have an independence to turn away from all sin; for that is the Spirit of God, and that is the right kind of independence, and that is the only kind that is justifiable.

I feel, brethren and sisters, that I should not go amiss—that I should not go astray from the path of duty, were I to call upon families to repent of their sins in this respect. I have laid before you, this morning, some of the greatest evils there are in families —an unwillingness of the members of those families to keep the spirit of their head. Some of them are unwilling to do it: it is too much the case. I only direct these remarks where they are applicable; and therefore those to whom they do not apply will not take them: and perhaps there will be some to whom they are applicable that will say, I do not believe that doctrine. To such I would say. You are the very one; you are the very character to repent and submit yourself to the proper government of God.

In relation to murmuring against God, brethren and sisters, do you not know that the Israelites were reproved and that they were slain because they murmured against their God? Well, now, in the same light do families stand who murmur against their head and partake not of the spirit of their head; for, say the Scriptures, "Whoso will not hear that prophet shall be destroyed from among the people." Remember that it is by patient continuance in welldoing that we seek for honour, happiness, and eternal life,—by patient continuance all the time, and not when we come into trying places to turn aside; but to abide in the covenants and be patient, seeking for honour, immortality, and eternal life.

Well, now, you brethren, do not you go home and say that just suits me—that is my doctrine, and take liberty thereby to tyrannize over your families. If it just suits you, and if it is your doctrine, all right. But one thing let me tell you—Seek the spirit of your head; and if you will do that, you will never take advantage of the remarks of the servants of God to mistreat your women. But, at the same time, the principle must be laid open before

you, so that you can understand it. No doubt you all know it and understand it perfectly well; but it is necessary once in a while to "stir up your pure minds by way of remembrance." Do not murmur against God, against Moses, nor against your legitimate head: no, do not do it; for "Whoever will not hear that prophet shall be destroyed from among the people."

Well, now, brethren and sisters, these are about the remarks that I wanted to make. There are a great many things in which we have improved; and in respect to the things of which I have spoken, there is no doubt but you have greatly improved; but I tell you there is room for a mighty stride of improvement in this respect. This is the way I feel about it.

I do not wish to divide your attention upon a thousand things, but I wish to call your attention to this thing and say, Repent of all your deviations from the path of duty; and I believe that you know this is a true doctrine—that you are satisfied that it is true. Cast away from you every feeling of rebellion and of murmuring that will lead you to oppose your legitimate head, and drink down the spirit of your superiors, and abide by it; and then you are one: and when you are one, God can love you all at the same time. Why, when I love a person, I not only love the head, but I love the face, the hands, the feet, and all the members of that body. Well, then, if we are all members of the body, does not God love us all? Certainly he does. Then away with the idea that a man cannot love but one object at a time: away with this, I say, and let us all be one. Then if any part of us is loved, we are all loved. I believe that I have said all that I wanted to say. May God bless you and save us all in his kingdom! Amen.

There is one word more that I want to say, and it is right in connection with what I have said. I won't turn your minds away from what has been spoken; but I want to tell you that brother Brigham, brother Heber, and brother Daniel's responsibilities laid upon them make them feel more than any other men can feel. They are enough to burst iron hearts, aside from their family responsibilities. Pray, therefore, that their strength may be equal to their day; and while you pray for them, work to your prayer. And if you ask, "How shall I work to it?" I will tell you. If you get some little difficulty on your mind, you Bishops, you Elders, you members, do not run to brother Brigham, to brother Heber, nor to brother Daniel. You have prayed to God that their burdens may be lightened; then do not throw your troubles upon them, but pray to God to nerve their bodies and their spirits, and to give them power and strength sufficient for their day.

You would not say to the mule or jackass that is bending beneath his burden, "Oh! poor animal!" and then jump on to him yourself: you would not do that. Then, when you see the Presidency of our Church—our leaders—when you see them bowed down, if you cannot go to do them any good, do not go to them with any of your petty troubles and difficulties. We want all these miserable petty cases put away or settled between parties and their Bishop, and mercifully relieve our head from unnecessary, petty, and vexatious troubles.

God bless us and enable us all to do so, through Jesus Christ! Amen.

PREPARATION OF HEART FOR DIVINE BLESSINGS—RESPONSIBILITY—FAMILY GOVERNMENT.

Remarks by Elder Erastus Snow, delivered in the Bowery, Great Salt Lake City, Sunday Morning, October 4, 1857.

I feel like offering a few of my reflections in connection with those remarks we have heard this morning from Elder Hyde. I feel that they are timely and good for the congregation of the Saints to reflect upon and treasure up. I would not say anything to draw the minds and reflections of the people from those sentiments which have been presented by Elder Hyde this morning, but rather to enforce and impress them upon the minds of the congregation, that every person capable of understanding may be able to treasure them up, that these principles may abide in our hearts; for, says the Saviour, "If you abide in me, and my words abide in you, they shall be in you as living water, and ye shall bear much fruit."

Now, this people are not perishing for lack of knowledge: they have not a lack of the words of the Lord. But if this people perish for lack of knowledge at all, it is because they do not retain the word of the Lord which is delivered to them: it is not because it is not planted in our hearts, but because our ground is not properly broken up. The ground of our hearts is not prepared, that the word that is sown may bring forth fruit. This is the trouble and the reason why we do not advance and bring forth more fruit, and grow more thrifty in the work of the Lord our God, and increase in faith, in power with God, in unison with him and with those whom he has set over us, and with one another.

The trouble is not in our God, neither is it in our fellow servants—those whom he has set to be our leaders, our teachers; for God is with them, and he would be with them much more abundantly, if we as a people were more ready to listen to them, and there was place found in us for their words, and their words take effect in our hearts. Then his Spirit and power would increase upon us, and there would be no lack. The lack is in us—in the people, and always has been, and is not in our God. He is waiting and anxious to pour out blessings, and glory, and honour, and exaltation upon his people, far more than we have ever received, and far more than we are capable of receiving; and the only reason we have not received it long ago is because there was no place found for it.

The great labour of the Lord and of all his servants is to prepare the hearts of the people, to concentrate the feeling of the people, to concentrate their faith, and to make them one, and to prepare their hearts to bring forth the fruits of the kingdom of God. This is the labour of preaching and praying, of exhorting, inviting, and beseeching all the time,—to move upon the hearts of the people and convince them of the necessity of union,—to impress it upon them, that they may remember all those principles which alone can exalt them. And, as was said by Elder Hyde, the responsibility of our conduct rests

upon ourselves, and not upon our leaders. The responsibility that is resting upon our leaders is alone the responsibility of doing what the Lord wants them to.

The responsibility of what befals this people is no more upon brother Brigham than it is upon me, and no more upon me than it is upon you; and every individual soul in all Israel has his own responsibility to bear, and he cannot throw it off. Whether it be good or evil—whether it be joy or sorrow—whether it be affliction or blessings, the responsibility thereof rests upon us individually.

Brothers Brigham, Heber, and Daniel, who are they but our fellow-servants—those that the Lord has given us to be our leaders and the mouth-pieces of the Lord unto this people—the legitimate channel through which to lead, govern, and control this people? But are they responsible any more than you or I? No, not one whit. When they have discharged their duties, they are as free from responsibility as you or I. When they have done what lies in their power to do, they are exonerated before their God, although they feel as no other men on earth can feel, because there are no others placed in their condition; and it is impossible for any others to feel as they feel and have the same interest they have for the welfare of this people.

It is God who rules and leads; it is God who controls the destinies of all men. Every man is in his hands, to be used as he will. Whithersoever this people are led, they will be led through that channel he has intended; and whether they go to the east, west, north, or south,—whether they burn their dwellings and flee to the mountains, or remain here,—whether they fight the Gentiles, or turn their backs upon them,—whatsoever they have to do, it will be the Lord Almighty that does it; but he will do it through the channel he has appointed.

But will the responsibility of thousands be upon those men that are set over us to lead us? No, it will not. I am well aware that there are a great many people who in their childish simplicity feel that any act that they do is nothing to them.

So far as taking thought or having trouble in our spirits about what is to come or what will be the result of things, it is well that we should set our hearts at rest and be at ease and feel quiet, and our spirits calm as a summer's morning and resigned, and our feelings prayerful and peaceful. But as far as feeling indifferent and like throwing off the responsibility from our shoulders upon our leaders, this should not be; neither should we claim exemption from the responsibility of anything in Israel. Every one should have a share of that responsibility, and they cannot throw that responsibility off; for upon my head devolves the responsibility of directing my hands and my feet and other members of my body in their exercises. It is equally the duty of every other member of the body to administer to the head. The hands have to feel the head, and the head has to be properly guarded and shielded, that it may be active and the brain vigorous, that every movement may be wisely directed and every energy of the body directed in proper channels.

Our God deals with us as a people. He does not deal with brother Brigham, brother Heber, or brother Daniel separately and distinctly from this people, or the people distinct from them. We cannot be separated; we are one. We are the Twelve Apostles, the High Priests, the Seventies, the Elders, the Priests, the Teachers, the Deacons, the Bishops. Every quorum of the Priesthood, every man in Israel, and every woman in Israel are members of the same body—branches of the

same vine, and partake of the same spirit, unless they are branches that are withered and dried up. God will deal with us as a whole all the time

How was it with Israel of old, as has been referred to by Elder Hyde? They were led by the hand of God all through the wilderness. God led Moses. Sometimes they were led in one direction, and sometimes in another. They were brought up against the Red Sea; and did not they, in their blindness, chide with Moses because he had led them thus? Looking at things naturally, they could say, "You might have gone round and avoided this snare: we might have taken another road, instead of running right into this kanyon, between these two mountains, and against the Red Sea, where there is no chance to dodge; and so we are to perish by the armies of Egypt close in our rear and the sea before us." These were the feelings of a great many weak in faith and ignorant people among them; and they were ready to pick up stones to stone Moses because he had done it.

There are a great many instances of the same kind during their forty years' sojourning in the wilderness. Sometimes they were led into the wilderness when they might have followed some streams of water, had the Lord have led them in that channel. And when they were led into different circumstances there were always some who complained and threw the responsibility upon Moses, exonerating themselves.

Some wished to turn back unto Egypt, and a great many plans were in view to extricate themselves from difficulties; except fleeing to the Almighty, who had led them into those difficulties; and time and again the Lord rebuked them and manifested his power to deliver them. But who led them? Did Moses lead them? No. The Almighty led them. Moses was his servant, and led them as the Almighty directed him.

Why did not the Almighty direct him to lead them round the Red Sea instead of through it? And why did he not lead them to follow the streams, instead of taking them across the desert? Why did he not lead them a straight course from Egypt to Canaan, instead of keeping them forty years in the wilderness? Who was most to blame for it? Was the responsibility upon him, or was it upon the people? Why was it upon the people? Because they were a stiffnecked people, a hard-hearted people, and an ignorant people.

We read in the Scriptures that they were so stiffnecked as to provoke the Lord, and he came out upon them in his wrath and consumed them from his presence,—sometimes by fire that came forth from his presence, at other times by causing the earth to open and swallow them up by thousands, at other times by pestilence, and at other times by fiery flying serpents which came among them and bit them that they died.

Why was the anger of the Lord kindled against them? Because of the hardness of their hearts and the stiffness of their necks. It was not because of Moses. Only in one instance did Moses offend. That was not in any of his movements in leading and controlling Israel, but because he did not sanctify the Lord God of Israel before their eyes when he smote the rock of Horeb. This was the only instance in which the Lord condemned Moses; but he directed Moses how to lead Israel, and Moses led them in the way he was directed; and they were tried forty years in the wilderness, until most of them were worn out and perished.

Were they a wicked people above all other people, that their carcasses should thus fall in the wilderness?

What think you, brethren and sisters, —ye that are called Latter-day Saints, were they, as a people, more wicked than the rest of mankind, that God should have dealt with them thus? I answer, No. But of a truth they were the best people upon the face of the earth, and the only people that had the Priesthood of God among them.

They were the people whom God had delivered from Egyptian bondage with an outstretched arm; and by his power, they were the only people God could make use of. They had faith sufficient that he could govern and control them; and so far from being the worst, they were the best people upon the earth; but upon them rested the responsibility, and they did not improve upon their privileges and appreciate their blessings as they ought to have done; and for this reason were they set forth as examples to all who should live after; and the responsibility of their carcasses falling in the wilderness, the responsibility of their being led into the desert, the responsibility of all their trials and troubles was not upon Moses and their leaders, nor upon their God, but upon themselves; for, had they been pliable, submissive, willing, and obedient, and had their spirits been pliable before the Lord, willing to be moulded and fashioned, they could have been led forth conquering and to conquer, and been planted in Canaan just as well in two years as in forty. And if this people were capable of receiving it, the Lord could as well give them the kingdom to-day as forty years hence. And if the people of the United States would have hearkened to the voice of the Lord, given through the Prophet Joseph, they might have been a more prosperous and powerful nation to-day.

The history of all religious generations and dispensations is similar, and shows this fact to us, that human nature is the same in every age of the country, and among every country, and among every people,—that all men are subject to like weaknesses and have to be taught gradually.

Children grow from infancy to manhood; and whether God leads our footsteps in correct paths or not, he is only leading us to school: he is only directing our course in a round of experience by which he trains us, and makes us one, cements our hearts together, and rids our spirits of iniquity and abomination. He wants to teach men and women how to walk together in union and be great—to teach this people how to be bound to him and to those that he sets over them, and to teach his Saints how to reign in the house of Israel as his servants.

I do feel conscious that if the men of Israel do their duty and live their religion, reformation will go forth from them through their families, and it cannot be stayed; and every branch of every family in Israel will feel the effects of that reformation: every woman and all her children will feel it.

If a man of God lives his religion and is controlled only by the Spirit of Zion in his family, and if he has a turbulent, disobedient spirit in his family, that spirit will be subject or that individual will be separated from his family, upon the same principle that turbulent persons that repent not are severed from this Church by the vote of this people; and when that turbulent person is severed, he will dry up and wither, and will be gathered and burned with the ungodly.

It may be that heretofore the fanning-mill has blown out more of the men than it has of the women; but if it has done this, it is because the sieve is not quite fine enough. But as the work of reformation goes forward, it will sift to the very bottom; and every member of every family in

Israel will feel the effects of the driving element that will sanctify them for the Lord Almighty or separate them from this people.

Every man in Israel is responsible in a certain degree for the conduct of his wives and children. He has covenanted that he will assume that responsibility; that is, he will assume the responsibility of the sins of his wives, if he fails to discharge his duties towards them in teaching and leading them in the ways of life and salvation.

I assume the responsibility of the acts of my wives and children so far as they are obedient to me; and when I discharge my duties to them, reprove them in their transgression, set a godly example before them, live my religion, and show forth the spirit thereof in my course with my family, and they will not drink into the same spirit and receive good at my hands, those consequences shall roll from me upon them; and it becomes my duty to separate myself from those sins and from the rebellious members of my family, that we may not all be cursed because of the transgression of one or two individuals.

But if I do not discharge my duties towards them, admonish them when they are out of the way, instruct them in their duties, and walk as a man of God before them, the consequences and responsibility of every individual's transgressions, even those of every wife and every child I have, and of every evil that is done in my house, shall rest upon me. God has laid it upon me.

Sometimes we may err by being remiss in duty—too lenient in our families, and some of us may be under condemnation by being too careless about transgressors in our families; for if we hold fellowship with transgressors and spirits that are in rebellion against God and that will not repent and humble themselves,—if we close our ears to it and go to sleep while wickedness is stalking unrebuked through our habitations, we become partakers in that transgression, and the consequences thereof will stick to us.

But if the head of a family reproves iniquity and seeks to purge it from his presence—from his family, then his hands are free from stain of guilt; he is not a partaker in the transgression, and by his doings he says he will no longer hug to his bosom that individual,—he will no longer eat and drink with him or her as a member of the body of Christ,—he will no longer be held responsible for their sins.

So should every man and every family rid themselves of evil and transgressors in their midst; for God deals with every family as a whole, as he deals with this people as a whole; and every man in Israel is responsible, and that responsibility he assumes when he assumes the responsibility of a family.

If there is no sieve fine enough yet to separate the dross from the wheat of the female portion of this community, I tell you, in the name of Israel's God, there is a fine one preparing, and it will separate the chaff from the wheat from every family in Israel, as sure as there is a God in Israel, until the families of Israel shall be sanctified before the Lord—until they shall be one, even all the families in Israel, that the Lord God shall accept and not be ashamed of them.

There are many ways by which this may be accomplished; but the Lord in his own due time will bring it to pass. We naturally cling to our families, loving and cherishing them; so does every man that feels the weight of his responsibility—that is set over this people to administer in any department thereof: he feels his heart full of compassion, and he desires the salvation of every member

thereof. So does our Father desire the salvation of every member of his family.

Many among us, in their ignorance, manifest a weakness of soul in training up their offspring. Their weakness is such that they cannot administer chastisement unto their children; but they love them with a foolish, blind, ignorant love, that gratifies every desire and allows them to have their own way and pursue the channel of their own inclinations unrebuked, unchastened, until they grow up wild, as it were, without any proper impulse being given to their minds. If I feel satisfied in thus allowing my offspring to follow the bent of their own inclinations, God will hold me responsible for their evil acts.

If any man have members in his family whom he cannot control by the principles of the Gospel, far better were it for him, if they want to go to the States or to any other country, to give them a good outfit and send them off, get them out of the way, and let them go their own way: far better this than to harbour them where they were like a viper in his bosom corrupting and corroding in the midst of his family.

The female portion of this community have to bear their share of this responsibility; and we know they are the best set of women that exist upon the earth; and that all the world will bear witness to, when they talk about plurality.

Men of some discretion in the Gentile world ask questions about the operations of the plurality of wives among us. "How many wives live in each house? How do they get along in their associations? Are they all the time quarrelling and fighting?" A man said to me once, "My wife would not stand it five minutes, if I should bring a woman into my house to have a share of my company and my affections: I should have a hell upon earth, and no house that I could build would be big enough to hold my wife. It is marvellous to me how you can live, and how it is you are not killed."

They cannot understand it, because they are governed by their passions, and not by principles; and it is the hardest thing in the world for them to be convinced that this people are governed by principle. This is the doctrine we have been preaching abroad, and it is the very thing the Gentiles will not receive; and they marvel and wonder that we do not tear each other's eyes out. They say this would be the case with them: in a little while they would be bald and blind and full of wounds, bruises, and putrifying sores; or, like the Kilkenny cats, use each other up all but the tails, and then the tails would jump at each other. So it would be among them indeed; for there is no law of the Lord that would keep the people together a minute in the peace and order that exist here.

Existence among this people is of itself one of the greatest privileges. The world of mankind may soon know that God is with us, and that he is at the helm, that he is the founder of this work, and that the women as well as the men are the best upon the earth, and that we are determined to live and be governed by principle and not passion.

Have we all learned to be altogether thus governed? No, we have not. But we are learning it: the men and women of Israel are learning it; but some of them are very dull scholars, and would a great deal rather go off and play than take a lesson; and they whine and cry over it, and sit on the dunce block rather than study and learn their lessons; and they will be dunces, because nothing but foolishness is bound up in their hearts. But many of us are learning to be governed by principle, not passion, and

learning that we must become one,—that there is somebody else that has feelings besides them,—that there is somebody else worthy of respect and love besides them,—that there are some good qualifications in some other being,—and some other woman's children have some claims as well as mine; they are learning to let principle rule them.

Well, go on: let the good work continue. This is my prayer all the time. Are all the families of Israel and every woman striving herself to play well her part and reverence her husband as her lord; for he is her lord. Will she ever have another? No, never; and if she ever expects to have another, she has not learned "Mormonism" aright. She may tear herself loose from him and attach another, but she may have a worse one: she ought to have a worse one. If she cannot learn to honour him, the next one she gets, if she is permitted to have another, ought to be a worse one. How shall women honour their husbands? Just as we honour brother Brigham in his place, and the authorities of the Wards in their places; because upon him is laid the responsibility of that family, and he cannot get rid of it. He is in duty bound to purge them of their follies, and they are in duty bound to listen to his reproofs and honour him and pray for him, that he may be led aright.

Do the women, when they pray, remember their husbands? Do you pray for brother Brigham? Yes, you should always pray for him. But when you pray for him, do you pray also for your own husband, that he may have the inspiration of the Almighty to lead and govern his family as the lord? Do you uphold your husband before God as your lord? "What!—my husband to be my lord?" I ask, Can you get into the celestial kingdom without him? Have any of you been there? You will remember that you never got into the celestial kingdom without the aid of your husband. If you did, it was because your husband was away, and some one had to act proxy for him. No woman will get into the celestial kingdom, except her husband receives her, if she is worthy to have a husband; and if not, somebody will receive her as a servant.

We have one God, the Father of us all, who is graciously kind to us; and those who call upon his name receive his Spirit; but the spirit we have got to be in is for every woman to be one with her husband, and every man to be one with those that are set over him in the Lord, Thus we become as branches of one vine, partaking of the same spirit.

Does every woman pray for her children and with her children? Does she teach them to reverence their father and honour him? If she does not teach them thus to honour him in her own words and examples, her children learn disobedience from her. Show me disobedient children, and I will show you disobedient parents, the world over.

Where there are disobedient and rebellious children in the midst of Israel, tell me who their father and mother are, and I will point out to you disobedient, rebellious, disaffected parents; and if there is a woman in any family whose children dishonour their father, I will show you a woman that dishonours her husband and shows him disrespect, from which the children take their example.

We do not want such women in Israel: we do not want their offspring, nor anything that pertains to them, except they repent. If they will have their children learn righteousness, let them seek it themselves, and pray to God in their apartments for their little ones. It is the mothers in Israel that have the charge of chil-

dren; the men of Israel are abroad among the nations of the earth to preach the Gospel and fight the battles of Zion, to go abroad and return once in a few years, perhaps, to visit their family and become acquainted with their children. God wishes the mothers in Israel to assume that responsibility, and assume it by the Holy Ghost, that there may be a generation raised up that shall be fit for the Lord to use.

Sanctify the Lord God in your hearts, ye mothers in Israel, and fast, and hunger and thirst after righteousness. Pray for and with your little children in your apartments. Is it enough for a father to gather together his wives and children when he is at home, and pray with them? That is his duty; and every mother should take pattern by his example, and with their own offspring follow his example and call down the blessings of heaven upon them, and they will learn from her. While they listen to her prayers, they will learn to lisp from her mouth the words of prayer and thanksgiving to God; and faith will rest upon them, and the Holy Ghost will rest upon them, and they will be inspired with faith and power, and draw down blessings upon her and upon their father; and the blessings of God will rest upon them from their mother's womb, if they pursue this course.

May the God of heaven help us to pursue this course, one and all, is my prayer, in the name of Jesus Christ. Amen.

ULTIMATE VICTORY OF THE SAINTS.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, Sunday, October 4, 1857.

I will say a few words before the congregation is dismissed.

As but few can be in our offices to learn the news that is brought in, I will say that on the 2nd, Friday last, a messenger arrived with intelligence that the soldiers were going up Ham's Fork.

Previous to that I had sent by Lieutenant-General Wells a copy of the Proclamation proclaiming martial law, and ordering the troops not to come here. They treated it as I presumed they would. They say that they are sent by the President, are subject to superior officers, and intend to abide their instructions; and I expect that they will, until some other power checks their progress.

The brethren are well, and the spirit of peace and contentment rests upon them. They are doing their duties—living to and serving their God.

Keep the "'Mormon' creed," and especially just now in regard to the remarks made by brother Spencer. Some may think they will have to deviate in attending to digging their neighbours' potatoes; but this is now the very business for the brethren to do. This is now their duty, and what the brethren ought to do.

I do not know that anybody's heart burns, except it is to get a little nearer to our enemies and for the troops to undertake to come in here. Well, we are in the hands of the Lord our God, and he will overrule things just as he pleases.

Many want to know what the result will be; and they want the Lord to give them revelation. Get revelation, if you can. I have told you before, and I can tell you now, that the result will be that "Mormonism" will be higher and greater in power and influence than ever it was before. Our enemies will sink, while we will increase in power and strength, and enjoy an influence that we never enjoyed before; and the Lord will have his own way in bringing about these things. I know that all will be made right; and an allwise, overruling Providence will bring us off victorious. He has led us to victory and peace, and has given us power and influence that we can sustain ourselves; and I believe that it is the calculation of all to sustain themselves against all that can come to annoy, destroy, desolate, and drive the Saints of God. God will fight our battles; and he will do it just as he pleases.

You know that it is one peculiarity of our faith and religion never to ask the Lord to do a thing without being willing to help him all that we are able; and then the Lord will do the rest.

The main object I had in coming to meeting this morning was to let you know that my health is better. Last Sabbath I did not think it prudent to come out; but I am at my post, and God is at the helm.

Let us walk in the precepts of our Saviour—those that he has marked out for us, and God will bless us; and I bless you, my brethren and sisters, in the name of the Lord Jesus Christ.

I mean to save my brethren and sisters, God being my helper. God bless you! Amen.

ADVANTAGES OF TRIALS AND EXPERIENCE—REFORMATION OF CONDUCT, ETC.

Remarks by President Brigham Young, made at the Bowery, Great Salt Lake City, Tuesday Morning, October 6, 1857.

Quite a goodly number have assembled to our Conference to transact business in a Church capacity. We shall first present and attend to the business, and then to such instructions, teachings, exhortations, &c., as may come before the Conference.

I think there are quite a number of brethren present who have lately returned from their fields of labour. We would like to have them come to the stand, and we will give them the privilege of occupying a portion of the time. I think brother Jacob Hoffheins has not been on the stand since his return; and I see several others who have not.

We shall first present the autho-

rities of the Church to the Conference this morning, though such has not been our general practice. I believe the brethren are pretty much in readiness, and have all got their guns ready for shooting. We will first attend to the business, so that if it is necessary to repair to the kanyons we can do so.

I do not know how long we shall hold this Conference, and therefore no one needs to ask me. There is a time for all things; and I never saw a better time than now to secure potatoes and other crops, and thus do our preaching in the season thereof and digging potatoes in the season thereof. And I could almost wish that our Conference would be dismissed this morning, and all hands go and secure the potatoes, squashes, corn, &c.

We have heretofore spent a great deal of time in Conferences unmolested, and we shall again have a great deal of time to spend in this capacity undisturbed. We must have what is good for us—that which puts us in mind and brings to us principles that are free. Should we live in peace, year after year, how long would it be before we were glued to the world? Our affections would be so fastened to the things of the world that it would be hard for us to spend a little time in Conference; it would be hard to go on missions; it would be contrary to our feelings to attend to anything but our own individual concerns to make ourselves rich.

It seems to be necessary for the Lord to bring this people into circumstances to show them that the things of this world are mere nothingness in their present state—are but a shadow. They are to-day, and to-morrow they are not. This shows to us that all things pertaining to this world are subject to change, and such changes as we cannot control. We find that kings are raised up and emperors placed in power, and then they are hurled down. We see men who are popular, wealthy, and rich become poor. History and our own experience prove all this, and that riches take the wings of the morning and fly away. To-day we are rich—to-morrow we are poor. Next week we may be rich, and the week after poor again. It is the Lord that gives and the Lord that takes away; and it is a blessing that we have the privilege of this experience in our present condition.

Look at ourselves—run over our own experience, and we shall discover that ourselves, our neighbours, our friends, our acquaintances, and all people do not always know when they are happy. In other words, if you could crowd an individual or a community into heaven without experience, it would be no enjoyment to them. They must know the opposite: they must know how to contrast, in order to prize and appreciate the comfort and happiness, the joy and the bliss they are actually in possession of. Can you realize this? How many there are who will exclaim, "If I had but known it, I was happy in such a situation! How happy I might have been, if I had only known that I was happy."

You will see individuals who are easy and comfortable, that would like to change their situations; and when they change, they find that they have changed for the worse. They then turn round and say, "How happy I could have been, if I had known how to appreciate my own happiness! I had nothing to annoy me; I was in comfortable circumstances; I enjoyed good health, and had all that I could ask for to make life desirable; but I did not know at the time that I enjoyed one of the comforts of life."

Is that the experience of any of you? I know that it is of a great many of you. Then learn to be happy when you have the privilege. For many years we have had the privilege

of living in peace and making ourselves comfortable in these valleys of the mountains; and do you recollect that but a short time ago it seemed as though almost every one had wandered his own way? The people had almost forgottten and lost sight of the principles of truth and righteousness, of the religion that we have embraced, and the whole plan of salvation. They had almost lost sight of the redemption of the nations of the earth, and each one had turned to his own way. Can you recollect that situation of the people?

We have reason to be thankful that we have forsaken backslidings and returned to the Lord in a great measure; but we are still far from being as we should be, taking every individual, though the great majority of the people are doing the best, or about as well as they know how. This I believe with all my heart; and they feel very anxious to live so that they can enjoy more and more of the knowledge of God: they are very anxious to know how to obtain more of the revelations of Jesus Christ; and some are fearful that the people are not doing right, and that they do not live up to their privileges.

Some of the brethren were conversing in my office the other day, and I discovered that a part of them had a great anxiety for us to know more of godliness, and had a feeling that this people must do better—must more strictly refrain from evil and walk more humbly before their God. I said to them, "Brethren, I will take you for an example, with myself; and I tell you, for one, that I do not know how to do any better than I do; and if the Lord wants me to do any better, he must let me know it; for I cannot do any better of myself. Can you say the same?" They said they could. So it is with the people: the most of them are doing the best they know how. There are a few who sin, and a few who will do wrong—do things that they ought to be ashamed of. They are scarce: but there is once in a while one of that class in this community; and we expect that there will be, just so long as the wheat and the tares grow together. There is once in a while one that we would like to be rid of—would love to have leave us and this community.

It is astonishing that any should prefer to act wickedly, and yet there is a reason for all this. We expect it—at least I do: I look for it. I do not look for anything else but that there will be tares in the field until the time of burning. I will just say, for your consolation and mine, that I think the field is now pretty well weeded out, though the roots are here, and they will spring up occasionally, and once in a while things are done that are disgraceful. Some will do things that the Devil would be ashamed of and would not think of doing. But I am thankful that there are but few of that class here; and I pray that the evils may be lessened and that the people may be purified before the Lord.

It is truth—it is God's truth—it is eternal truth, if people did but know it, that it is much better to be honest, to live here uprightly, and forsake and shun evil, than it is to be dishonest. It is the easiest path in the world to be honest,—to be upright before God; and when people learn this, they will practise it. If they could only believe this, it does appear to me that they will forsake every evil practice, every evil thought, and banish them from their minds, and try to practise virtue and truth, and to live in that way that they will overcome every evil disposition, and live so that they can control their reflections, and, that their reflections will tend to virtue, truth, and holiness; for this is our privilege, until we become pure, in our hearts, and find that the prin-

ciples of righteousness dwell within us. Then, as it was said by the Saviour to his disciples, He will be in us a fountain of living water, springing up into everlasting life.

That is the principle—the fountain that Jesus our elder brother dwells in; and we can have the same privilege of overcoming sin in ourselves until we have no desire to do anything but right—no desire only to build up His kingdom upon the earth, and have the Spirit of the Lord Jesus to be in us a fountain of living water. Let us do so, and thereby be prepared for every emergency that shall come upon us.

Let us secure our crops. I feel to exhort the brethren to secure their crops so as to be ready, if our enemies come upon us, to defend ourselves. Let us obey our officers, not loving the world nor the things of the world above our duties. The Lord will prepare the way and provide all things necessary for us; and if we suffer a little, it is good for us. If we suffer for food, for raiment, it gives us an experience that we will know how to appreciate the comforts of life when we have them in our possession.

We will attend to the business of the Conference first, and then dismiss until afternoon.

[After putting the motion for himself to be sustained as "Prophet, Seer, and Revelator," the President remarked:—]

I will say that I never dictated the latter part of that sentence. I make this remark, because those words in that connection always made me feel as though I am called more than I am deserving of. I am Brigham Young, an Apostle of Joseph Smith, and also of Jesus Christ. If I have been profitable to this people, I am glad of it. The brethren call me so; and if it be so, I am glad.

SUFFICIENCY OF THE GOSPEL—OBEDIENCE TO TRUTH—UNION—GOOD SPIRIT AMONG THE SAINTS—THE LORD WILL DELIVER HIS PEOPLE.

Remarks by Elder Charles C. Rich, made at the Bowery, Great Salt Lake City, Wednesday Afternoon, October 7, 1857.

Brethren and sisters, I can truly say, as others have said, that I have been edified during the Conference and greatly benefited by the spirit that has been made manifest and the testimony that has been borne by the brethren. It has cheered my heart, and I have not had a better time for years.

We have great reason to rejoice, notwithstanding some people might think that we have reason to mourn. But I do not think so, neither do I think that you feel so. I think there is but one feeling, and that is peace and joy. Notwithstanding all the appearances that are around us, we have abundant reason to rejoice; for we have something to rejoice about and in, if we comprehend our position, which I have no doubt the great majority do.

We have had the privilege of embracing the Gospel of salvation; and

inasmuch as we have embraced it with honest hearts, it has been salvation to us: and what is there besides this that we should rejoice in, or that should make us rejoice? For my part, I feel, as has been expressed by some of the brethren who have spoken from this stand, that this Gospel contains all that I desire; consequently, I have no feelings nor desires to go outside of it, simply because it bestows upon you and me everything that will do us good and that will save us. All that is outside of it will damn us in time and in eternity; consequently, we have no need of that which is outside of this kingdom.

If we understand the principles of truth as we should, we shall have no desires to go after anything but what is right, simply because it would do us an injury; therefore, it will be well for us to examine ourselves, and know whether the principles that are in our bosoms are of God. If they are, they will bless us in time and exalt us in all eternity. If they are not, they will be an evil to us in time, and as long as we have them in our bosoms; consequently, it would be well for us to know something about ourselves, and what we have in our bosoms, and the principles that we practise from day to day continually.

We profess to be Saints—to have received the Gospel of salvation; and if we have embraced it with pure motives, it is salvation to us—and that, too, at the present time. When we look at the world we find them talking about being saved; but all the salvation they are looking for is a long way from this, which I think will be the case. But we receive the Gospel for the purpose of being saved. It proposes salvation to us on the onset, at the commencement, and from that day to all eternity.

If we do not embrace the principles of life and live by them, we do not partake of the principles of salvation at the time we receive them; but if we live by them, they continue to save us from that time onward.

For instance, when we heard the sound of the Gospel, it proposed to us that we should have the same Spirit that was poured out upon the ancient Saints—upon Christ's disciples. This was the doctrine that his servants declared to us. When we received their testimony, we went forward and were baptised for the remission of sins; and what followed? I will tell you what followed: we were enabled to bear testimony that we had received the truth, and we obtained thereby a knowledge that our Father in heaven lived—that his son Jesus Christ had been crucified for the sins of the world.

But did we not discover that we were saved—saved from ignorance that had beclouded our minds? We had received something that we did not before know. We could then rejoice in the truth when the whole world were in darkness on this subject; and what further? Why, there was one truth after another made manifest to us—one truth after another revealed. Well, if we have embraced those truths that have been made manifest, we have received the blessings that are given from time to time,—yes, from the time that we embraced them up to the present; and they have saved us.

The Gospel requires to be honest to our God, to ourselves, to our brethren. We should not steal, we should not commit adultery, and there are a great many things that we should not do and that the principles of eternal truth would forbid. If we had not among us any who commit any of these sins, those evils would not be in our midst. If the principles that dwell in the bosom of our God are in us, we will do nothing under any circumstances that we know to be wrong.

When some men's evil deeds are discovered, they will say that they did

not do the evil with which they are charged. They will deny it. This is a mark of the greatest degradation and infamy.

Evils are of two classes; and what are they? First, people do wrong because they do not know how to do right: second, they do wrong because they are disposed to do wrong: and do you not see that in either case they are wrongs? We are not half as well saved as we should be; consequently, to be saved, we want to learn to know what right is. If we are dishonest and want to do wrong, we are wicked. Nevertheless, it is wrong both ways; and we are not saved by pursuing such a course.

You know it is said that in the last days the knowledge of God shall cover the earth as the waters cover the great deep. We can bear testimony that the Spirit of God is poured out upon his Saints. We see it day by day and from time to time, and we are increasing in the knowledge of the truth.

Inasmuch as we are trying to be saved, we are all the time increasing in the principles of truth; we are continually treasuring them up, and we can use them for our benefit.

We may easily discover that a person cannot use that which he has not got. He must first learn a principle before he can act upon it. Well, if we do not know the truth, the best way is to get somebody that does know to lead us; and perhaps, by diligence, we may arrive at the knowledge thereof. This has been a course of safety pointed out to the Saints from the beginning, and it is the same now.

When we have learned one truth, we are prepared to learn another; for every truth seems to unfold some other truth. When a matter is presented to a person who has a knowledge of a great many truths, let him compare it with the many truths that he knows, and they will agree; for all truth will agree. If it is not truth, it will come in contact; therefore, the more truths we are in possession of, the more keys we have to test other truths by; and the longer we live in this way, the more we know of our Father and the principles that pertain to his kingdom, and the less disposition we will have to do wrong: we will be more inclined to do right, and to carry out the principles of his government. We will do this because it is the safest and best course to pursue: hence, if we have a disposition to be blest and saved, we shall be disposed to take this course.

I feel rejoiced in one principle that I see manifest among the Saints in these days, and that is, the principle of union. Of course we have, as a community, always been more united than any other people; but we still come short of that fulness of union which should exist among us. But I consider that we have done first rate.

It is an easy matter to do right, if we only pursue the right course: at least I have always found it so. I never had any difficulty to be agreed with those I was associated with. The way that I am united with my brethren is simply this: I calculate to adopt the same policy that the Lord manifests through his servants that have a right to dictate me. I do not calculate to have anything in my heart that is not right; then you see there will be no difficulty, if I pursue this course, to be united with my brethren that preside over me.

I have been a member of the Church over twenty-five years, and I have been preaching all the time: at least, I have been a preacher, whether I have been preaching all the time or not. I have never seen the time but I I have always found those who were leading me to be right; and I have never seen the time but I could bear

testimony that they were right; for I knew it by the Spirit of God that was in me. I knew it was the privilege of every Saint to have this knowledge.

When we are agreed and live our religion, we are prepared to receive the blessings that are poured out upon us. We cannot claim the blessings that are in store for us, except we pursue a course that will put away all our sins and iniquities far from us.

I do not say that I am perfect, but I can say this—that I never intended to do a wrong thing. I have done the best I could. To be sure I have been away from this place most of the time among the wicked: at least I term them wicked. They say they seek after God and everything that pertains to godliness. But if ever I was glad to get home among the Saints it was this summer.

I have thought that the spirit that is among this people and the quiet feeling that seems to prevail when difficulties are approaching was most heavenly; and I have sometimes felt and queried as to whether I did not feel too well. But when the brethren have been pouring out their feelings from this stand, I have felt to rejoice. I feel that we have got further along than I thought we had before I came back here.

I have been looking for the time of deliverance, but I did not expect it so soon. But I know it cannot come too soon to meet with a hearty welcome. I have been through some of the difficulties, as some others have said, and can tell you, in all that I have passed through from the beginning, I have felt paid as I have gone along. I have always felt that the course to do right was the best, and that there would be the most joy and happiness in doing right.

So far as our enemies are concerned, I feel about them precisely as our brethren have expressed themselves. I do not fear them; but I feel that the Lord will take care of his Saints and of his kingdom. All we have to do is to do as we are directed, and all will be well.

A great number of the Elders have been on missions, and we have been bearing testimony to the world of mankind that this is the kingdom of God—that God has set his hand to recover the house of Israel. We have been bearing testimony of this, and we still continue to bear it, and the Spirit of God flows into our hearts when we testify to this. Have we any fears that the Lord is not able to deliver his Saints? We ought not to have any.

I will tell you how I feel. It is best for us to do right; and there will be more salvation flowing to us through doing right than pursuing any other course. This is the course of salvation. Whatever our heavenly Father dictates, that is the thing for us to do, whether it is to fight or let it alone. I have been in difficulties where there actually was fighting, where the Saints had to defend themselves against their enemies; but the time had not come for us to take the stand that we have now taken. But the Lord directed matters then, and he is directing matters now. We have seen difficulties from the beginning, from the time that the Lord established his kingdom upon the earth until the present time.

Every person that has a portion of the Spirit of God can see the manifestations of the power of God, from the time that the kingdom was established until the present. We have no need to fear for the kingdom; but it is for us to do our duty, and then all will be well with us.

I do not wish to occupy time that should be occupied by my brethren. I say that I feel well: I never felt better, and never had less fears of our

enemies than I have at the present time.

That we may live so as to be sanctified through the truth—that we may secure salvation in this world, and in that which is to come, is my prayer in the name of Jesus. Amen.

TESTIMONIES OF RETURNED MISSIONARIES—TRIALS LEAD TO EXALTATION—FAITH IN GOD.

Remarks by Elder Erastus Snow, made in the Bowery, Great Salt Lake City, Wednesday Afternoon, October 7, 1857.

I have listened during the progress of this Conference with very great satisfaction. Every one that speaks bears testimony to us that our God has not forsaken us, and that the prayers of this people are still acceptable before him, and, notwithstanding our weaknesses and our sins, that we are a blessed and a happy people, and that our God is near at hand to multiply his blessings upon us.

I have rejoiced in listening to my brethren who have recently returned from their missions. I feel that I am one of them, and I thank my heavenly Father for that good Spirit which has so bountifully attended their labours and returned with them.

I do not believe that it has ever fallen to my lot, since we have been a people, to hear, at any one time, so large a number of our returned missionaries stand forth before the people to give in their testimony and speak of the dealings of God with them, as we have heard during this Conference. They universally bear the same testimony, rejoicing in their labours, manifest the goodness of our God upon them and upon the people where they have laboured; and it is evidence to my mind of the increased favour of God upon this people, and that it is the faithful prayers of this people that sustain our sons and our brethren who are sent forth by the voice of this people as their representatives to preach the Gospel to the nations.

It appears that there is no one who lifts up his voice to speak in the midst of this people but is constrained to speak good for Israel. There seems to be no doubt upon the minds of the people—no forebodings of distress in the hearts of the Elders of Israel. What there may be lying in our path—I was going to say, we neither know nor care; but we do know that the straightforward path is strewed with blessings, glory, honour, exaltation, and eternal lives. Let us not, therefore, turn either to the right or the left from the path our God has marked out, whatever there may be of trial alongside of the path.

I feel firmly convinced of this, whatever may be by some accounted trials, that when we reach them, if the light of the Lord is in us, we shall pass them without stopping to consider whether they are trials; and we shall look back upon them and count it all joy. To us it will be glory, honour, and exaltation, and stepping-stones to that which we are

seeking for—the very means, in the hands of God, of preparing us to receive all that he has in store for us.

Is it not enough for us to know that our Father in Heaven will suffer nothing to come upon us, only that which is to prepare us to receive the good he has in store for us? [Ask this people, Are the soldiers coming in here? Are we going to have a fight this fall? Are they coming in on our Emigration Road, or going round by Fort Hall? What will the United States do? Will they raise 50,000 volunteers next spring? Shall we burn up what we have got and take it Indian fashion? What is to be the result of all these things?

Ask anybody to tell you; and who is there that will describe the course God will mark out before this people and the course our enemies will take towards us, or the precise details of the programme that is before us. Who is there that can tell us?

Ask this or that Elder if he has any revelation on the subject, or appeal to the congregation of the Saints; and who is there that can answer it? I confess I cannot answer it, nor have I ever heard it answered by anybody else in detail; and I conclude the Lord will take his own course; and doubtless he will show us the programme as fast as we are prepared to act it, and that will be fast enough.]

The Lord hath shown us both ends of the drama. As to the particular scenery of the different parts of the drama, it will be made manifest from time to time. When the curtain is raised, we shall see it, if we are on hand to play our part. I am fully persuaded we have a good manager, and he is our God: it is he that is moving upon the checker-board of nations, and he understands the game and will make the right moves.

Go back and take a retrospective view of this people and the dealings of God with us from the time of the organization of this Church, the persecutions through which this people have passed in Ohio, Missouri, Illinois, and the various places where we have been located; and when has the Lord beforehand made known all the particulars of the scenery through which we were destined to pass? He has always given us general items and sufficient to encourage every faithful man to do his duty and trust in him for the result. But if all the details were made known unto us—if we could see every minutia portrayed, would there be a chance for the exercise of our faith in the same degree as now? Would there be a chance for the faith of this people to be shown in the same degree?

For my own part, I feel perfectly satisfied to leave it in the hands of our God, where it is, and where it should be, to make manifest unto us just as much from time to time as he sees is necessary to bear up and sustain this people.

It is through faith that the Lord performs his wonders among his people; and in enduring that trial of their faith he gives a blessing; and often the Lord shapes trials in a manner different from our expectations. We, in our limited capacity, may mark out in our minds a programme; and when he moves upon the checker-board, he does not move the men we have in our minds, but he shapes and moves in another way; and we should be satisfied with the result. He will get the game, and in the end will move into the king row and be able to move both ways.

I feel first-rate. All is right with the Lord; all is right with his kingdom, and with everybody that is right. And may the Lord help us to keep his commandments for ever! Amen.

BENEFIT OF EXPERIENCE—PATIENCE UNDER SUFFERINGS—RECOGNITION OF THE HAND OF GOD IN THE VICISSITUDES OF HIS SAINTS, ETC.

A Sermon by Elder Amasa Lyman, delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, October 11, 1857.

The circumstances of our meeting this morning has brought me to this place to occupy a portion of the time allotted for the worship of to-day. I cannot say, as I have heard men say at times, that I have thought of nothing to say; for it has been my study and my labour, since my connection with the work of God in the last days, to learn what to say, in order that I might have something whereof to speak, in case that I should be required to say anything; and I would always wish to be able, through the blessing of God and the manifestation of his Holy Spirit, to say, at at any time when it might be my duty to speak, something that will be calculated to benefit those to whom I may speak. I know of no other blessing, or glory, or wealth accruing from our living and our labours in the world, but that which we learn of the truth, that will bless us and make us free from the dominion and influence of error.

We talk about experience, and we have had a great deal of experience, and we are constantly in the school of experience. But I am inclined to think that it may be the case with us in that school as in other schools. We sometimes improve by what we experience, adding to our store of knowledge; and then, again, we may experience very considerable from which we derive no particular benefit, like the scholar that attends school, but from inattention, a failure, to apply himself properly to his lessons and to the acquirement of the knowledge that is imparted, he fails to comprehend the truth to the extent that he might otherwise have done; and hence he is not benefited to the extent that he might have been, although he has been in the school.

Well, as Saints and as children of God, we are in the school; and if there is any higher purpose connected with our being in the school—connected with living in the world, and connected with all our labours in the world, and what we are supposed to be here for,—if there is any higher object than the attainment of the knowledge that will save us, I do not know it: I never have heard of anything greater or more glorious, or more to be esteemed, than our being saved. It is simply for this that we are being taught and that we are learning: it is for this that we are required to be obedient: it is for this that we are obedient.

When we have been obedient to every requirement—made every possible attainment that can be made, what is our condition? We are saved from the bondage of sin and darkness, the consequences of ignorance. Well, then, it will be profitable for us to think of what we experienced—to think of the experience through which we have passed. Has it been a varied scenery, embracing an almost count-

less variety of changes and of circumstances, involving a good deal of comfort, pleasure, and happiness, with a corresponding amount of sorrow, affliction, and wretchedness?

Have we profited from it all? When we have supposed that the hand of chastisement was upon us, and we have been afflicted, has that affliction been to us a source of knowledge to benefit and to perfect us in our sphere of action? We were passing through this as a necessary school of experience. And when we have passed through it, has it left with us an increase to the store of our knowledge? Has it profited us to an extent that we have comprehended more of the truth that influences our Father in the heavens? And have we learned more of the principles which constitute our happiness and that will be the bliss and the glory of the saved and the sanctified? Has this been the case with us, or have we done as many others have—passed blindly through the school of experience, passed through the sufferings, endured the sorrow, and experienced the joy, the pleasure, and the happiness, and still are unenlightened—still are ignorant?

I believe we may, with profit to ourselves, look over our experience; and why? So long as we have been connected with the Church, if we have not been following, as Saints, in the path of our own making, in yielding obedience to the requirements of the work of God,—if we have been obedient to the counsel that has been given,—if we have acted up to the calls that have been made,—if we have done these things, we have done them for this purpose, for our salvation, our deliverance, and for our improvement, that it might tend to increase our happiness and our comfort.

Under this view of the matter, should we to-day really conclude that we have really been made sufferers, and that we have in reality been afflicted, and that we have really been made to participate in some wretchedness and misery, we cannot conclude that we have passed through these things for any other purpose than that we should have been brought to a comprehension of the truth by them.

If it was not our misery that prompted our Father in his dealings towards us—that gave character to his operations with us, then he had an object in view. He commenced with us to accomplish his own purposes, to bring about an increase of his own glory in our salvation. Well, when that increase shall be accomplished, we shall know that it was not our sorrow or our affliction that he sought: it was because he wished our salvation, that we were made to partake of the cup of suffering, that we should partake of sorrow before we could reach happiness and bliss as a reward for it.

Well, then, in what way should we look at what we have endured and at what we have suffered? Why, simply as lessons—as admonitions imparted to us for our benefit, for our profit, and for our learning, and that we might increase in knowledge, and this might produce an increase of the legitimate principles of happiness: and it was simply a conscientiousness that we were free from sin that led us to persevere in the pursuit of further happiness, by endeavouring to obtain a more extensive knowledge of the truth. It is for this, then, that we have endured all that we have endured. Have we regarded this in this light, while we have been passing through those scenes that have marked our history from the commencement of the work of God to the present moment?

It was said of the Saints anciently, that they took joyfully the spoiling of their goods; and no doubt they did.

It has probably been the case in this dispensation, that the Saints have taken joyfully the spoiling of their goods. But to how great an extent have we taken patiently the spoiling of our goods as trials that were calculated by our Father in heaven only for our good?

We have been in the habit, in consequence of the feelings that pervaded our minds, of looking at the doings of our Father in a limited light; and we have been in the habit of looking at his operations in this way, and whatever was required of us to day we regarded as being the fulness of his purposes and of his operations with us; and if we should comply perfectly or readily to-day with the requirements made of us, we have thought that we had attained all that was to be obtained.

Well, is this so? No. He has been making requirements of us continually: requirement after requirement has been made of us. He has required us to accomplish a work to-day, and something else the next day; and each succeeding day, from the beginning to the present time, has brought some change in his requirements. He has required us to travel in one direction, for instance, to-day; and then the accomplishment of the same work which he has to do requires us to take a directly opposite course to what we were pursuing. Well, then, if taking up one course to-day and another to-morrow seems to be undoing the work of yesterday and to be diametrically opposed to the work of yesterday, can we recognize the hand of God in it? If we have recognized his hand in these things, we have had a profitable experience by them.

"But," says one, "how can it be that God should require one thing to-day, and then something else to-morrow? We thought he was a straightforward dealing individual—that there was no variableness nor shadow of turning in him." Well, this is the character of him; but, perhaps we have been in difficulty, and could not recognize the hand of God, and could not recognize the blessing in the present apparent suffering. We could not recognize the hand of God as on yesterday, when we thought we were in better circumstances than we are to-day. Where is the difficulty? It is simply that we have not recognized the hand of God so clearly as in the day that we have considered to be more rich with blessings and prosperity; and what is the reason? "Why," says one, "we could not see the design of these things." Well, if we could not see their ultimate design, there must have been a reason why we could not see; and we will consider that there was a purpose in this, as well as in the Lord sending the Gospel which has reached our ears.

Suppose that we should have known that it was his purpose to bring us to this place; why, we never could have believed that we were following his counsel when we were travelling to every other place; for in our journeyings we travelled towards almost every other place before we came here; and, in fact, every other place that we have visited we visited before we came here; and still we were following the purposes of God every time and in all those windings. Well, if we could not know it then, it will be good to know it now—to discover it and to look at it in a way and to an extent that will profit us. It will be well to look at the true position we have been in, now that we understand that all the scenes that we have passed through have been for the accomplishment of his purposes.

If we did not understand his purpose at the beginning, we must at some time comprehend it, or we never can see his hand in it—we never can be blessed with that freedom from

ignorance, from error, and from darkness; but the chains that have hitherto held us in error and in bondage will continue to hold us until we reach that point. Then to see and to comprehend, by the light that dwells within us, that God is with us, and that he is round about us, and that he is fulfilling his purposes all the time, however varied our circumstances may be,—however they may change from time to time, if we can but know that God is in it, what will be the result? Why, contentment that will be unbroken; it will be a feast to our souls; it will be the banquet of happiness for our minds to feast upon; and then, however difficult our circumstances may be considered, we shall have an inward joy, a peace, a satisfaction, and resignation to the will of our Father, that we could not have while we were bound down by the chains of ignorance and error.

Well, is there anything that we should know? Yes, if we would be happy, we should know that if the clouds of adversity lour around us—if there are indications of a storm continually threatening us, then, if we have not assurance and a knowledge of the truth that will enable us to look through the clouds that have thickened around us to the triumph of the cause that we are engaged in, the scenery will become discouraging to us; and consequently, we shall become unhappy. The consequence will be that we shall be fearful; and it will be that fear that produces unpleasant feelings and which is the result of ignorance. It is required of us not so much to read and comprehend the future which is not revealed, but like the schoolboy that is rapidly passing over lessons given by his preceptor, and who glances over them without seeing their importance, but simply commits the words to memory and passes rapidly along to something else. We should read and learn these lessons in our experience; and let us in all these windings see that there is an importance attached to every lesson of experience through which we are called to pass.

Then, if we can see the hand of God in all these changes and trials, and if we can see to the extent that the relationship is perfect in our comprehension, between the purpose of God and its accomplishment, then we are settled upon a basis from which we cannot be moved, and we are then standing upon a rock which cannot be shaken; and while the Spirit of God is upon us, we will not become wretched; but so long as that Spirit can find a place in us, we cannot become alienated from the things of God.

It was said in old times that when the Lord commenced his work in the latter times, he will actually accomplish it. Well, now, we have actually come upon the stage of action to take our part when that work is about to be done, and we are to constitute a portion of his agents to accomplish that work. And when we have done that which is needful for the accomplishment of his work, then we shall see the consistency of God's hand dealing with us.

For the last twenty-five years, and especially when the kingdom of God was first established, it became necessary with our Father, as with any other workman, to have the requisite material for the building, and then in the next place to have that material in a suitable condition to accomplish the work with. The same as when the Presidency of the Church designed to build a Temple—a holy place to the name of the Most High, what is requisite? In the first place, it is requisite to prepare for a foundation; and then, in the next place, the material to lay that foundation is required, and the Temple commences to be

built: and as the material is prepared, the work of the building goes on, and the material is adjusted in the foundation of that Temple according to the plan of the architect. Well, so with our Father, to accomplish his work in the last days; his first move was to find men that would engage in it, and then to send men forth to attract the attention of others—of those who would give heed to it.

This called forth the preaching of the Gospel as it was first sounded in our ears. Did we understand anything of the work of God in the last days? I speak from my own experience, and answer, No. We believed the truth as it was first announced to us, but not in all its extent nor what it really amounted to; but what developments it would show we were ignorant of. But still being attracted by the sound that brought with it the Holy Spirit, we followed it; and what has been the result? We are here to-day; we have passed through all the varied scenes that have filled up the history of this people; we have been associated with all the changes and vicissitudes that fill up the work of God for the last twenty-five years, and we are here to-day, and our experience is what we have passed through in that length of time.

And how have we profited by it? Is the great superstructure of the kingdom of God built up? Is the organization of the Saints complete? Are they perfect? No. Then what has been doing? Why, the people have been receiving instruction; they have been taught from year to year; lesson after lesson has been given; one field of experience has followed upon the track of another; we have been practising upon those things revealed through the Priesthood upon the earth; and, by following this Priesthood, it has brought us to these times and to this place. Well, it has done how much of the work of God? How much of the foundation is laid? How much of the Temple is built?

Why, you can go out here and see the Temple that is being built on this ground, and you can see how much. Just as much has been built as there has been material brought on to the ground and adjusted in its place according to the design of the architect. Is this all that has been done towards the building of the Temple? No. Here has been a canal built, and there has been rock quarried and laid on the way in almost every place from here to Big Cottonwood Kanyon. But is the Temple built? No: but just so much as is adjusted there to-day tells us that so far the Temple is built. Will it be any different when the topstone is laid? Will it make any difference with the parts that are already adjusted? No: they will still maintain the position that was assigned them; but that was not given them until they were every whit prepared, according to the plan of the architect, to take their place in the building.

Well, look at our place as Saints of the Most High God, and what is there developed in relation to the building of it? The Gospel has been preached, perhaps, to every nation under heaven, or they have heard the sound borne by our own report, either in Zion or in the nations abroad. But what has been done? Why, the people of the Saints have been wandering from State to State, from country to country, unsettled, having no abiding-place, no permanent home.

Was it necessary for us to wade through all these scenes? Yes; it was necessary that we should move and remove, until we gained the place we now occupy. It is necessary, before the kingdom of God can be built up in strength and in power, to stand for ever, that there should be developed in the people a sufficiency of the knowledge of salvation to hold them to the truth just as firmly and as stedfastly

as these rocks are held to their place in the foundation of the Temple, so that there will be no disposition to apostatize. And the people must be possessed of capacity, like the rock in the building; they must be possessed of strength to bear the weight upon them in the superstructure.

This is the work that has been going on, and we have to learn, experience, and appreciate this; and until we do, we only learn as the brute beasts, who may experience, but know no reason.

The Lord has been leading us for our profit and for our learning; he has been leading us in a course of experience, and we shall be continually subject to changes and vicissitudes until our experience becomes sufficiently fruitful in knowledge that we shall be bound to the work of God. "How?" says one. Why, by a knowledge of the truth; and when we know the truth in relation to the work of God, shall we cherish a desire to depart from it? Does a man ever apostatize when he knows the work is true and that God is working for his own glory, and when he all the time sees this? No, never. You never see a man apostatize that in the days of his apostacy ever knew this or appreciated it. Why, if he knew this, he would not apostatize.

Apostates are found as we pass through the country, and they will say, "I knew the work to be true, twenty years ago, when you, brother Lyman, or somebody else, came through our section of country and preached the Gospel; I knew that it was true then."

Then, why did you apostatize and leave the Church? Have you found out that it was false?

"Well, I do not know that I have, but it was that 'Mormonism' that was preached twenty years ago that I knew."

Well, if you knew that which was preached twenty years ago, you would have recognised it to-day, because this is the first fruit of that which you were acquainted with; and if you had known it, you would not have departed from it. You did not know the Gospel; you did not understand it: you might have known or felt conscious that what some man told you was true. But what is the spirit of the Gospel to that man that comprehends it? It is that which comprehends all truth and all good; and there is no truth, neither is there any good outside of it; and there is, consequently, no chance for the individual that views the Gospel of Jesus Christ in this light to adopt those kinds of conclusions that lead men away from the truth and that cause them to apostatize.

If we realize this, then we are secure, and we are prepared for any contingency that may arise; and if God does not build up his kingdom with us and with the people that are gathered together to the place that he has appointed, there is but one reason why he does not do it, and that is, they do not understand enough of the principles of salvation; therefore, his kingdom cannot be built up entirely and completely.

Now, the fact of a man's being gathered with the Church and with the Saints does not constitute his salvation in the kingdom when the kingdom shall triumph: for men will apostatize and go away from the Church, until they know that it is worth everything else, that it is everything that is good, and that it is all that can bestow permanent happiness upon man. Until they understand this, they are in danger, because there are agencies in the world, throughout the world, and a train of corrupt influences that are in lively exercise among men and that have gained power in consequence of the ignorance of mankind; so that until there is as

much of the knowledge of the truth within the people that constitute the Church of Jesus Christ of Latter-day Saints as will sustain them till there is no disposition to look after anything else, until they consider nothing outside the kingdom of any value, they will be in danger of stepping aside and doing wrong. What is it that will save us? Why, simply knowing that the truth is so broad that it fills the infinitude of space and embraces all true happiness, glory, immortality, and eternal life—all that man will possess when he is associated with the redeemed and sanctified.

When we have this understanding and these views of the subject, will we ever go away from the truth? I say, No, we will not. What will we go away for? There is no money to be made; there is no blessing to be obtained; there is no power or riches that can be gained or acquired, or that can be hoped for; there is nothing outside of the truth.

Does a man get away from the truth by apostacy? No; he simply revels in the darkness, with truth all around him: the truth pervades the whole country where he may dwell and where he may travel; he cannot get outside of it. Then what has he done? He has closed his eyes and said, "I will not see;" and by doing so, what has he effected? He has only run around the circle of truth, until he is worn out and comes back and finds that the truth is still there. When he opens his eyes, there is the truth; God is there, his influences are there, his Spirit is there, his work is there; and he finds that he has not gone away from God, neither has he gone away from the truth; but he has simply closed his eyes and refused to see that light and truth which were presented to him.

What has he got to do? He has got to take up the truth where he thought he had left it, be obedient to its requirements, live to it, and put it on like a garment; he has got to shake off the shackles of darkness, and emerge into the light and liberty that the Gospel brings.

"Well," says one, "where?" Why, in that very place where a long time ago you closed your eyes against the light and the truth. You may apostatize, go away, and stay as long as you please; but you must get a good deal of money, or you will not have enough to get through with. I have never seen an individual that could get enough that would last him through.

Men may go round the world, and they cannot get away from the truth. It is simply because we do not understand the Gospel as a system of truth that we are subject to doubts and fears. If we did understand it in that light, we would not be carried away, for the best of all reasons, that we would not have any inclination to go away from the truth. If we love it, do you think we will apostatize, or or become alienated from it? No, never.

Do you see what is requisite to learn, to prepare for those dangers to which we are liable? Why, it is simply to comprehend the truth; and when we do this, what shall we see? We shall see that God has a hand in all things—that he designs to build up his work and to establish it with us, but not until there is a sufficiency of the light and manifestations of the Spirit of truth in us that we could not be separated from it.

All this scenery that we have been passing through has been preparing us, just as the labourer, in taking the rock from the mountain, has been preparing it for its proper place in the House of God.

Well, what is necessary next? Why, you know, the stone-mason, when he commenced on the rough ashlar that was in the quarry, commenced

with heavy tools; and when he had knocked off some of the rough corners and smoothed down the exterior appearance of the stone, he then used lighter tools and continued to use lighter still, until the piece under his hand was prepared and polished and fit for its place.

Well, what will we have to be when we are as smooth as some of the nicely polished pieces of stone that will be in the house of God? We will have to do a great deal more in "Mormonism" than to join the Church and make a journey of some ten thousand miles. Men have been journeying all the time, but very few have journeyed so as to be saved in the kingdom of God; and what is the reason? Why, in their travelling there has been something that has been neglected. Well, if nothing has been neglected with us, and we are to be removed no more, but to become abiding fixtures in the kingdom of God, why, then we can see that it has been necessary that every evil should be drawn out, and that the Spirit of truth in every part of our organization should become a living pulse that should vibrate and reach every individual action and that should purify every individual thought, and that the fountain of life and thought within us might become well purified by its sacred and life-giving influence, that it might purge out from us all that unhallowed leaven within us and round about us, and in which we find ourselves involved as we pass through the journey of life.

We get angry, we get out of humour, "out of sorts," as the printers term it; hence we do not have that equanimity of thought which it is desirable that we should possess. Our passions rule us, and we do not rule them; the passions, the feelings that may be within us, overcome us, and we say we did not think anything about it. We do not think that we are to control ourselves, that this is our business upon the earth, that we came here to learn our Father and the principles which influence him—to learn how he has put on power, and how he has surrounded himself with glory and strength, come off victorious, and never become subject to evil.

Well, are we learning it when our passions are running away with us like a wild, untrained team with the carriages that they are attached to? "Why," says one, "we shall do as the Spirit dictates us." There is a saying that I have read somewhere, that says the spirit of the prophet should be subject to the prophet; hence I infer that I should not always prophesy because the spirit of prophecy is in me; for the testimony of Jesus is the spirit of prophecy, which we should have all the time. But although we should have the spirit all the time, we should only use it when it would be prudent and profitable to do so. It is so with all our conduct in life; it is so with all those duties that fill up our time and that occupy our attention in the domestic circle; for there is where we should begin to build up the kingdom of God,—first in ourselves, then with our wives, next with our children, and then all build up the kingdom of God together.

Well, but we have been told that this was our sectarian traditions, to think of building up the kingdom of God in our hearts. But I want to tell you, not because you have not heard it before, but because it is a thing that you have been told again and again; and what is that? To live your religion; and to live your religion is to have every principle pertaining to the building up of the kingdom of God, to its perpetuity and perfection, developed in you; and what will be the result? Why, then, when you are adjusted in the Temple of God and assigned your position, you

will not run away, but you will remain and become as a pillar here. What is a pillar? It is a fixture. You know they are put in a building to remain there while the building stands. If the building is designed to be an eternal place—a dwelling-place for God, then they are to remain there for ever.

You want to live so that your minds will be filled with his Spirit; and to do this, you need not take a mission to the sun, to the moon, or to the stars, to find out their distances or how much they weigh? But are you acquainted with your homes? You answer, "Yes." Well, then, do right at home, do not do wrong, do not quarrel at home, do not stir up disunion, do not, in a word, do anything to bring about a pandemonium instead of a paradise; but do that which brings peace—that which produces the spirit of peace and of heaven.

But where division of sentiment, diversity of feeling, and discord exist, the principles of heaven are not there; the principles of peace are not there. Study these principles, and for what purpose? Why, that it may stir up the spirit of peace within you,—that the spirit of peace may be, not a casual visitor, but a constant attendant,—that he may take up his abode with you; and when an individual takes up his abode with you, then you do not consider him a transient visitor, but there is his home—there is where he lodges, where he stays, where he imparts blessings,—if he is a minister of blessings, where he imparts good, if he has any good to impart. And if you open a door that this Spirit will take up his abode with you, then that fountain which will be opened up will become very plenteous in its supplies; it will become so to you because you welcome the Holy Spirit there, and you study to cultivate within you such a feeling that the Spirit will love to tarry with you day by day; and its book of instructions will be opened to you, so that each succeeding day will give you an increase of knowledge, and you will find yourselves able to comprehend one degree of light and knowledge after another, until your whole soul will be swallowed up in your love for the truth; your affections will be bound up in the truth, for which you will be willing to sacrifice all; and you will throw away all the old fogyism that was around you; and if you have acted as if you thought the world was yours, then you will think that it is your Father's, and that he only lent it. You will acknowledge his ownership to it, and you will give yourself to him and to his cause continually.

What will this prepare you for? For any contingency that may arise; and you will be contented in the storm and confident of what the result will be. If the storm-clouds lour around you, you will be comforted by the sunshine of the Spirit of God; and however dark the clouds that may lour around, you will find that Spirit to be your companion; you will see the sunshine that opens to you the prospect of happiness, of glory, and of eternal life when the clouds shall pass away.

Why will this be the case? Because you have prepared yourselves that the Spirit might be in you, having cultivated it all through your lives. Then you have a devotion to the truth, and the Spirit of truth will tarry with you, and by-and-by you will become fully devoted to the truth; your affections will become pure and holy; and then when you are purified and made holy, you will not depart from the truth, nor go into darkness and apostacy, because the sunlight of truth is within you.

This is what I want you to learn; and why? Because the days, the times that are around us require that

we should be firm in our purpose, and not only that we should put up our hands or raise our voices to high heaven to sustain the kingdom, but that we should be prepared with every feeling that is within us to devote ourselves to the truth, knowing that it is all in all, and that there is nothing outside of it that is worth possessing.

Knowing this, then, let us be devoted to the truth, not blindly, but because the affections that are within us are chained by a knowledge of its excellency above everything that can be possessed—above every good that can be attained, and then we shall be secure.

Brethren and sisters, if we will cultivate this principle and seek to subject ourselves to the truth, all things are right around us. There can be nothing wrong to the man who is swallowed up in the truth—whose whole affections are swallowed up in the beauty and excellency of that truth which he has learned. There is no feeling in him to apostatize—there is no room for such a feeling, and consequently he will not apostatize.

Such a man would not apostatize at seeing the little plans our enemies are forming for our destruction. But when we have endured all the sufferings that our enemies can bring upon us, let us so live that we may come from the battle-field unscathed, unharmed, and be victorious; then we shall find that the least of the foes over which we have triumphed will be the enemies outside.

If we can triumph over our feelings, our affections, so that our whole souls can become subject to the principles of heaven, then we shall easily conquer the other foes. These are the things to be conquered; and when these are conquered, the others are at our feet.

What is continually declared to us through the mouth of the Presidency of the Church? All will be right, if we do right. Well, now, how can you neglect these things and do right? You cannot. But if we do right, what does it do? It saves our backs from the rod—it secures to us the protection of our Father; and if we fail to do right, he will do with us as he has been doing. He has led us through all the meanderings of our course; his hand has been over us all the time; and what has been his design? It has been his design to develop a people to do his own work—to move them until they should find the place where his kingdom should be built up in strength and in power.

Well, cannot we see it is idle for us to gather around us hopes that we can be saved and redeemed, or that God will redeem and save us any farther than the principles of truth are developed within us? If we do see it, it leaves hope to us and an inducement to live better; and if there are lesser sins that find place and that still exist in the more narrow circles of our life, let the work of purification go on until there shall not be a faultfinding wife nor a husband that shall exact anything that is not right in the circle of his home.

When this is the case, where will wickedness find a place to be nestled and nourished? Where there is no evil in the heart, there is no evil committed. Let us strive for this with all our energies, and let us take the word with us to our homes; for the way is for us to take this home to ourselves. Let this be the case in every home, and the work is begun.

Brethren and sisters, may God bless you with wisdom, faith, prudence, humility, and every grace that is necessary to strengthen you, that you may take hold of this work and carry it home with you! The most of it is to be done at home, where you wash dishes and attend to the duties of

domestic life: this is the sanctuary that is to be made pure and holy.

And that everything may go on right, that God may help you to purify yourselves and to reach this point—this consummation, is my prayer. Amen.

THE BLESSINGS AND PRIVILEGES OF THE SAINTS—OBEDIENCE TO COUNSEL.

A Discourse by Elder Lorenzo Snow, delivered in the Tabernacle, Great Salt Lake City, Sunday Afternoon, October 11, 1857.

I presume, brethren and sisters, that we all feel measurably thankful and grateful that we have had the privilege of receiving the fulness of the Gospel—that we have been counted worthy to be gathered out from among the nations, to meet in these valleys of the mountains for the purpose of receiving instruction, learning the mind and will of our Heavenly Father, and of preparing ourselves for those things that are coming upon the earth.

But, at the same time, I presume to say that we do not all of us fully comprehend the blessings and privileges that are prepared in the Gospel for us to receive. We do not fully comprehend and we do not have before our view the things which await us in the eternal worlds, nor, indeed, the things which await us in this life and that are calculated to promote our peace and happiness and to answer the desires of our hearts.

The Lord has established certain constitutional desires and feelings in our bosoms; and it is so with all mankind—with the whole human family. There are implanted and interwoven in their constitutions certain desires and capacities for enjoyment—desires for certain things that are in their nature calculated to promote our peace and wellbeing, that answer their feeling and promote their happiness. But how to obtain the gratification of those capacities and desires, the world do not know nor understand. But the Lord has seen fit to put us in the channel and in the way of understanding those things by being faithful and walking in the light of the Holy Spirit, and receiving truth, and eventually coming in possession of everything that our hearts desire in righteousness, to promote our peace and happiness and the highest things that pertain to glory and exaltation in the eternal worlds.

We frequently, in the multitude of cares around us, get forgetful, and these things are not before us; then we do not comprehend that the Gospel is designed and calculated in its nature to bestow upon us those things that will bring glory, honour, and exaltation—that will bring peace and glory. We are apt to forget these things in the midst of the cares and vexations of life; and we do not fully understand that it is our privilege, and that the Lord has placed it in

our reach to pursue that Gospel whereby we may have peace within us continually.

All this trouble and vexation of mind is but a matter of the present; and if we keep the light of the Spirit within us, we can so walk in the Gospel that we can measurably enjoy and happiness in this world; and while we are travelling onward, striving for peace and happiness that lie in our path, in the distance, we shall have a peace of mind that none can enjoy but those who are filled with the Holy Spirit.

Now, let a worldly man once conceive that it is in his power, after a succession of years of trial and difficulty, to come in possession of worldly riches and wealth, and of all things that his heart can desire, what is he not willing to do? Why, he is willing to labour and toil; and although dressed in poverty and in rags, and with but little of the comforts of this life, yet, so long as he has a sure testimony that eventually he is coming in possession of all the desires of his heart, he urges forward undaunted and full of courage. He has within him a secret desire and hope that the people around him do not comprehend. When the people think there is nothing like peace and happiness about him, he is full of peace; and he has a secret and strong assurance that he is coming in possession of that which he has wished for and that his heart is seeking for.

In the Gospel we have received, by the light thereof and by the power thereof, we see that by-and-by we are coming into possession of those things that we have so long desired and laboured for. Those who are not in possession of this Spirit do not understand that the Lord God of our fathers has revealed himself unto us; and although many of them have had a like opportunity, yet they have not made use of it to acquire that knowledge.

Through a continual course of progression, our heavenly Father has received exaltation and glory, and he points us out the same path; and inasmuch as he is clothed with power, authority, and glory, he says, "Walk ye up and come in possession of the same glory and happiness that I possess."

In the Gospel those things have been made manifest unto us, and we are perfectly assured that, inasmuch as we are faithful, we shall eventually come in possession of everything that the mind of man can conceive of—everything that heart can desire.

Well, then, in the midst of poverty and deprivations, or in the midst of comforts and conveniences, still these hopes are the secret springs of our joys. We see that our heavenly Father does provide us with everything we need; we see that we are in the sure path to come in possession of those richer blessings that are promised; and nothing in this world can, or ever will, place an impediment in our way to prevent us from receiving those blessings.

Is not our liberty, our comfort in the everlasting Gospel, the assurance that we shall receive all the reward that is made sure to the faithful children of God? Then where is the man that is not willing to set fire to his substance—that is not willing to yield everything for the salvation of himself and the people, if that be the principle upon which salvation is to be obtained?

Let a man have the visions of the Almighty unfolded to his view, and see in yonder heavens the government of the eternal worlds,—let him see the liberty and joy that are to be participated in, and let him see that the Gospel gives all to this man, and he is willing in his heart and in his feelings to yield everything to the will of God, that he may come in possession of those things. Will

such a man pursue a course that will eventually throw him out of the kingdom? Will he give up those blessings and those prospects for a little comfort, or for a little of this world's goods, or to enjoy the comforts of this life for a season?

Where is there cause to mourn? Where is there cause for the Saints to wear long faces? Where is there cause for weeping or repining? There is none; but it is life or death that is set before us. Principalities and powers are ours, if we continue faithful; sorrow and banishment, if we disregard the Gospel.

What can we wish for more than is comprehended in our religion? If we will stand firm upon the rock, and will follow the Spirit that has been placed in our bosoms, we shall act right in the way of our duties—we shall act right to those who are placed over us,—we shall act right, whether in the light or in the dark.

Where is the man that will turn aside and throw away those prospects that are embraced in the Gospel which we have received? In it there is satisfaction, there is joy, there is stability, there is something upon which to rest our feet, there is a sure foundation to build upon, and upon which to yield that which is required of us.

When the enemy is near, and when the stormy clouds arise, and the war-clouds approach, even then we can feel free and quiet, and be satisfied that all is right in Israel. It is only for us to be ready to do our duty, to serve our President with all our heart, with all our might, with all our feelings, with all our property and energies, and with all things that the Lord has put into our hands.

Let the power that God has put into our hands be used; for herein lies a continued advancement in dominion, in power, and in knowledge. We should be ready at all times to exercise all the power, means, and influence we possess in the service of our God, and resignedly follow out the directions of our President and those that are appointed over us.

Let us be like little children, ready and willing to do as we are commanded by the powers that we should obey. Let us be obedient to the voice of truth, and ever be found in the path of duty; and there let us continue. Let a man do this, and he continues to advance; he will grow in the knowledge of God, and in influence, and in everything that is good. We may well be said to be a people of one mind, for we are the Saints of the living God. The Saints who are brought from the nations of the earth—those who have been gathered together in one, are the ones who hold the birthright to reign on the earth.

It is a good thing, brethren, to be a Saint. We are as children; we have to pass through the state of infancy, of childhood, and of youth, before we can arrive at manhood; and we have to learn by degrees.

There are some who do not learn and who do not improve as fast as they might, because their eyes and their hearts are not upon God. They do not reflect, neither do they have that knowledge which they might have: they miss a good deal which they might receive. We have got to obtain knowledge before we obtain permanent happiness; we have got to be wide awake to the things of God.

Though we may now neglect to improve our time, to brighten up our intellectual faculties, we shall be obliged to improve them sometime. We have got so much ground to walk over; and if we fail to travel to-day, we shall have so much more to travel to-morrow. We should try to learn and understand how we may best perform our daily duties, and learn what enjoyment it is our privilege to receive.

Wives and children fail in a great many instances to enjoy that which they might enjoy, because of tradition—because of not employing their minds in reflection. Take an individual family in Zion, for instance, and you will see that there is not that amount of enjoyment that there might be, provided they would act up to their privileges; for then they would receive the blessings in store for them.

The husband has to learn to give proper counsel and direction; he has to learn how to manage his wives and his children, and it takes him some time to learn how to manage wisely and to bestow comfort upon each member of his family.

Our children, if we are diligent in cultivating in ourselves the pure principles of life and salvation, will grow up in the knowledge of these things, and be able with greater facility than ourselves to promote the orders of heaven and establish happiness and peace around them. But our traditions are so interwoven with our nature that it requires more time and effort on our part for us to learn.

It does not trouble some women to follow out the counsel of their husbands: they will serve them in faithfulness—they will honour and respect the power of the Priesthood that is upon their husbands. In this respect they do well and enjoy themselves in doing so, as every woman will; but in the relationship that exists between them and other wives of that man, you are are very apt to see a little discord.

And some men will at once fall into the channel of obedience, while it takes other men quite a length of time to learn that principle and carry it out. While a man is full of the Spirit and power of the Almighty, he perceives the line of duty in a moment.

There are men who will follow the counsel of President Young in every particular; but set such a man to preside over men who have not that fulness of light that he has, and he will find difficulty in governing those men: they have to think about it and study about it.

It requires more energy and more strength of purpose in a man to follow out the counsel of one who is just above him than it is to follow a man that is a long way ahead of him. So it is in regard to the women; they can follow the counsel of their husband and do as he wishes much better than they can regard one another. But we should do our duty, if it not so pleasing to ourselves.

We are all imperfect and full of weaknesses; we have not become perfect in the things of God; and hence we have to suffer for one another. Now, in my dealings with the brethren, I have more difficulty in getting along with the man that is ignorant than with him who can see his duty. I perceive that the ignorant man is weak—that he is blind; and inasmuch as I have to suffer from his wrong, because he has not learned to control his passions, it becomes a greater virtue in me to be patient with him; for there is more required of me.

Well, so it may be with some women. You very seldom find that husbands and wives are perfect; but perhaps it is very well that the husband is not perfect, because, if he was, he would be placed at a great distance from his wives. It requires a great exertion on the parts of wives to keep pace with their husbands.

You all perceive more imperfections in those around you than you do in yourselves. It is much more difficult for wives to learn than it is for husbands, because women have not the degree of light and knowledge that their husbands have; they have not the power over their passions that their husbands have: therefore, they

have to suffer one for another until they get power over themselves like unto those that have advanced more fully in the knowledge of our God.

There is a struggle all the time, and it requires exertion on our part to know how to manage, how to move, and how to come in possession of the greatest amount of happiness. Let wives pursue an even course with regard to their husband; let them bear with his faults; let them be united and live in peace, and they will increase in light and intelligence. Let the one that has got the most light learn to be the most forbearing, for the sake of her husband and for the sake of the principles of truth. If the Lord has made one woman more perfect than another, and given her more intelligence than her sisters, let her show more mercy and patience in overlooking their faults. By this means a wife will gain influence and favour with her husband, with her sisters, and with her heavenly Father. She thus advances herself and puts herself in a position to enjoy all that is for the righteous. The whole is summed up in this—Do RIGHT.

The man that has the most influence will enjoy the most, and the most is required of him. It is so with you women. If any of you have more knowledge and influence than the others, more is required of you; you have the more to endure.

Let families put themselves in possession of all the good they can—be in a position to do right, and be continually in the path to exaltation and glory. We should all think of these things and practise them. If you want to know how to be great, good, and happy, and how to advance faster in the principles of exaltation and perfection, why, then, set yourselves to work to find out how you can do the most good good. You, women, do this, and learn how you can best serve your husbands. You, men, learn how you can best serve President Brigham Young.

Well, it may be more glory for you, sisters, to serve your husbands, than to serve each other; but you have got to learn to do both, and you will get all the honour and glory that you are capable of receiving. But some do not conceive of this: they think that it matters not whether they love their husbands or not, so long as they do not let them know it. But if they do not put themselves in the way of acting properly, they bring darkness and trouble upon themselves.

For instance, if one of my fingers is injured, I feel that injury all over my body. So also if a man has several wives, and one of them gets injured, he feels the injury that is put upon that wife. Some women think, if they can do all that is required by their husbands, that is all that is required. That is very good; but it is a wild, fanciful notion to think that this is all that is called for. But if you will set to with all your energy to bless your husband in serving him and those around him, and endeavouring to make them all happy, because they desire exaltation and happiness, then you are in the line of your duty. This requires an exertion; it requires faith, prayer, and the Spirit of the Lord to enable you to carry out this operation.

But you, sisters, have made rapid advances in consideration of where you stood a few years ago. Well, still continue in the good work and attend faithfully to those things that pertain to your duties and to the stewardship appointed you. See that the little, trifling misunderstandings in domestic concerns do not poison your happiness.

And you, brethren, attend to those duties that pertain to your calling and Priesthood, and know that the Lord has called us to receive the fulness of the Gospel.

We are his Saints, his sons, and his daughters, and all things are open to us; the treasures of time and of eternity are ours—everything is ours, if we will serve our God in faithfulness, even to the sacrifice of all we possess. There lies the preparation for happiness hereafter.

Brethren and sisters, may the Lord bless you! I ask it in the name of Jesus. Amen.

PEACE, CONFIDENCE, AND ULTIMATE VICTORY OF THE SAINTS, ETC.

Remarks by Elder Amasa Lyman, made in the Bowery, Great Salt Lake City, Wednesday Afternoon, October 7, 1857.

I can say that I have been gratified, edified, and blessed in various ways since the commencement of our Conference. I have not been anything but blessed, that I know of. So far as our meeting here is concerned, I have been highly gratified in hearing from our brethren who have just returned from abroad. The spirit with which they have expressed their feelings and delivered their testimony here is a living evidence that the cause of God and of truth is onward—that it is progressive—that it is increasing in the earth.

When we were young and had but just commenced to testify of the Gospel, we could not hear the same testimony that we hear now: still the Spirit of God was always good, and the testimony of the servants of God that were inspired by it was always good, and the days that are past were very good days, and the times past were very good; but to day is a better time than any other that I ever saw: the circumstances that surround us to-day are better than any with which we have ever been surrounded since we have been a people.

Our prospects are brighter than ever they were before; and the clouds that gather around us, if there are any, are hardly perceptible, from the increased amount of light that is shining: they vanish, they disappear in the increasing confidence, faith, intelligence, and knowledge that exist in the people.

We need not question this, if we but for a moment contemplate the quietude, the harmony, and the peace that pervade the homes of the Saints—the place where they dwell. There is no excitement such as is generally attendant upon an expected war; but it seems the time approaches nearer that was to effect the establishing a line of division between the kingdom of God and the kingdoms of this world—that there has been a full and corresponding increase of confidence on the part of the people in relation to the truth they had embraced; so that I can hardly see or determine, from anything that has outwardly taken place, that there is anything that has happened, except it is their progress in the truth and their advancement in knowledge.

Nobody seems to be alarmed; all seem to feel confident that the contest

that is in prospect is to decide the question: it does not seem to be who will prevail; it does not seem to be asked at all who will conquer; but the matter is all settled, that Israel will prevail.

This has been written a long time ago; and we are happy if we can see it and understand it—if we can appreciate it so as to inspire within us that confidence that would be requisite to our salvation.

Now, is it because we all understand—is it because we all comprehend the truth, that we are in this position? What will be the sequel of our history? We may as well read it to-day as to wait for the future to reveal it. What will it be, if the confidence and quietude that we enjoy to-day, that pervades our souls to-day, is the result of our comprehension of the truth? It will be the same ever and always: the history of the future will never reveal that we have departed from the truth—that we have professed to know, to understand, to comprehend, and feel the blessings of the truth, and then have at a subsequent period of our lives departed from it.

I do not know altogether what may inspire your hearts or what may have an influence upon your minds; but I believe that I know—I feel satisfied in my own mind that I know why it is that I have no fears as to the issue of matters that we are interested in. To sum it all up and tell what it is, in the shortest possible way, would be simply to say that I cannot see any place for a failure; I cannot see any place, nor conceive of the existence of a possibility of a failure. "Why," says one, "there is no room for a failure. The truth upon which is predicated—upon which is based the declarations of the servants of God in ancient times, that when God should set his hand to build up his kingdom, that he would build it up, that it should be established, that it should triumph over every other kingdom and stand for ever, that truth is so broad, so extensive, that there is no room for a failure—there is nothing on which to hang a doubt, or on which to ground a single exception."

I am not preaching now of what may be my fate, but I am speaking about the fate of the work we are interested in, that we are engaged in, that has brought us together, that holds us together, and that at the present moment is influencing us.

I may apostatize—I may leave. What! could I really leave the truth? It is generally implied that if we leave anything, we get away from it; but, for my part, I do not know where to go to get away from it. I might stand still, shut up my ears, harden my heart, and say that I would not have it; but I could not get away from it.

I suppose there is no such fate for me: I hope not. But for the work of God there is nothing but victory—the triumph that has been spoken of and written about by many of the ancients.

Have we found the time when that triumph is to take place? I think we have good reason to believe that we have, if for no other reason than that we have searched for and found the place.

If Abraham went to seek a country that he knew not of, so have we been seeking a country. I do not care whether we were in the company of the pioneers who came to Salt Lake Valley first, or whether our pioneering has been in other places, preaching and calling upon the inhabitants of the earth to embrace the Gospel and trying to induce them to gather together. We have all been pioneering—we have all been exploring under the direction of our Father—for what? For a place on which to build up his kingdom upon the earth. What else have we been doing? Why, we have been doing some other things that are

equally necessary as the finding of a place.

When the experience that we have gained is sufficient for the accomplishment of his work, if we have at the same time found the place at which the work could be accomplished, then two points are gained preparatory to building up his kingdom and carrying out his purposes. Without either of these, he could hardly be calculating to accomplish his work, unless he works differently from what we generally understand that he does.

When we shall in a future day look back over our travels in connection with the history of this Church, we shall not set them down as awful persecutions, as we may have regarded them in days that are past. We shall look at them as we now look at the wanderings of Israel in the wilderness between the land of Egypt, where they were held in bondage, and from which they were led to the land of Canaan, which was given to them as a possession.

Why did they not travel directly? We generally understood it was because they were rebellious; it was because they would not learn so much of the truth as was necessary to qualify them for entering into the rest of God. This prolonged their travel in the wilderness, and they travelled and travelled, and continued to travel, till there was a people that could be led—that could be controlled—that could be managed and led to possess the land, and to do the thing that was designed to be done at that time. The Lord had it in his heart to accomplish a work with the peeple of this dispensation in the proclamation of the Gospel—to call them to the knowledge of the truth; and then, by the revelation of his will from time to time, he taught them the things that they could believe and that they could receive, and he imparted those things that were suitable for them. The things that they could not and would not receive were withheld from their sight until other times and other circumstances surrounded them—until there was a disposition developed in the people that they would receive them; and under this kind of guidance we have travelled west, even under the direction of God; then the Devil has kicked us east, and then we have travelled west again; and finally our journeying has led us to this place—the first place that the Saints have ever occupied where the kingdom of God could be built up.

This makes me calculate that the time has come when the kingdom of God should be built up—when it should become a nation, a kingdom, a power upon the earth, whose increasing enlargement should be the diminution, the decline, the falling away of all other powers of the earth.

Well, then, should we be driven away from here, or should we be trodden down here? To admit this is to admit that this is not the kingdom and work of God. This is the work of God, and this is his kingdom; and we are here—not because the Devil would have us here, for he is very sorry that we are here; neither are we here because our enemies have desired to have us here, but because it was the design of our Father to bring us here. His own right hand has brought us here, and his Spirit has led us and dictated his people and servants until he has brought us here.

However this may appear to us, it is the Lord's own doing. Why so? Because he could not accomplish his purposes without it. And if it is the Lord's work, then there is no failure—then we are not to be destroyed, we are not to be driven away, we are not to be wasted any more, we are not to be trodden down any more by the iron heel of oppression; but we are

here to gather strength, to put on power and might, and to be in the midst of the nations what our Father has designed from the begining of his kingdom upon the earth in these last times.

What should we be driven away from here for? Has God any purpose to serve by our being annoyed—by our being again driven away? If he has, it is something that I do not know of. He has brought us here through immense labour and toil. We thought it was awfully hard when we came here: we nearly had to waste away all that we had, all that was given to us,—not what we had of our own in reality, but what was given to us: we have had to lose nearly all that we had to get here, and now we are in the place where God designs we should be.

Will he build up his kingdom on the earth? Yes he will. Well, then, we shall not be driven away. Has he found the people—the material out of which to build his kingdom? Yes, he has. We have been travelling and preaching backward and forward to prepare us for these things. Is there a people here that is capable of being governed, and not only that are capable of being governed, but capable of becoming governors?

Where did these governors come from? Why, they have been manufacturing all the time from the time that we first heard the Gospel. We have been trying to be obedient to its behests and requirements. From the time that men began to learn obedience and gain knowledge, God has been preparing and manufacturing them out of the material of which he is going to build up his kingdom.

In Nauvoo, when our enemies repealed the charter, we were better off than we were before; and I do not suppose that we have retrograded, but we have come out here and have made a Government—a State Government; and then Uncle Sam thought he would have a finger in the pie, and he made us a Territory, and we have got along very well.

I expect that the next time we are made anything, it will be the kingdom of God, and no amalgamation; and it will be made of the material that God has manufactured in the course of the training that we have had. This is what we are here for.

We have found the place and the material of which to build the kingdom; and this leads me to think that we shall not be driven away; for I can see the hand of God in our coming here; and "Why?" one may ask. Because he said, in the beginning, that this was his work—to build up his kingdom; and knowing that there must be a place to build it upon, and then seeing the Lord lead us to a place, and seeing his servants building it up through his guidance and counsel, cannot I see the hand of God in it? I can; for he told me this in the beginning.

Then is it not his hand? It is. Can you see it? Many will answer, "Yes." Then why not be contented? This is the reason that the peace of heaven pervades the land where we dwell, and why fear is banished from our hearts.

The Spirit of truth, the Spirit of the Highest dwells in the Saints and inspires them with confidence, and victory is the song of every heart. The Saints do not sing any other song. The songs are made in prospect beforehand; but they all speak of victory—they are all songs of triumph.

Now, I do feel well: as the western man says, I reckon I do. Why do I feel so well? Because I cannot find anything to feel bad about. I have a great many things to think about; and what are they, and where are they?

If I can only maintain my relationship unbroken with the cause of God,

and remain identified with it, why, then I am saved; and why? Because the kingdom of God will make me just as great as I can be, and greater than I know enough to speak of now. Why? Because I will know more then. It is all embraced in the kingdom of God.

Is not this a simple thing, that this is God's kingdom and that he has allowed our enemies to kick us till they have kicked us to this point? And when they reached at anything else they have always been restrained; but while the Devil was kicking us to this point, the Lord was well satisfied, and he kept his hand over him and said, "Now, old fellow, do not kick too hard; these are my people: when you have kicked them so far, all well; but you must not kick any farther."

Now the Lord has got us here; our enemies want to drive us off farther still. But now comes the declaration that meets with a hearty response—ISRAEL IS FREE!

Free from what? From labour, from toil, from watch? No, not at all. Then what are we free from? From the restraint that we have been under. Now, we are declaring boldly that we are the kingdom of God, and that in the strength of God we are determined to defend it and to defend the truth.

Now, all these things considered are among the things that make me feel well. This is the reason that I think we shall prevail—that is, in the strength of our God.

I do not feel any other way than that we are a part of the work of God, and that the decree of the Almighty has fixed it immutably and unchangeably that his kingdom shall be built up, and that as it rises in its greatness and grandeur he has fixed our exaltation and glory, if we are so happy as to maintain our relationship unchanged in harmony and beauty.

Is it so with you all? This is the way I feel; and it is this that makes this day the best day that I ever saw. This is why I rejoice; this is why I have no fears but that our cause will be triumphant; and we will triumph so long as we live with it and do not separate ourselves from it by any sin.

Brethren and sisters, this is a theme big enough to talk about a long time. There can be a great deal said about it; but I will not trespass upon the time, but conclude by saying, God bless Israel in every land and clime, that they may triumph, that God may remember our enemies, that they may not be forgotten, but that they may be remembered and have their reward in full; and if they can be taken care of without much trouble, let us be satisfied; and if the Lord requires us to take care of them, let us do as we have been doing while preaching the Gospel. This is my feeling.

May God bless you all, in the name of Jesus Christ. Amen.

WISDOM GAINED BY EXPERIENCE—THE TRIALS AND THE FINAL TRIUMPH OF THE SAINTS, ETC.

Remarks by Elder Lorenzo Snow, made in the Bowery, Great Salt Lake City, Wednesday Morning October 7, 1857.

There is one thing, brethren, that I reflect upon, that pleases me very much; that is, to see, under our present circumstances, the feeling of calmness and serenity which manifests faith in the Lord. The calmness and serenity that is in the minds of the Saints in regard to the circumstances of war and threatenings that are around us at the present time is a principle that we, as the people of God and as wise men and wise women, need very much to inculcate within ourselves. We should be perfectly calm and serene, without excitement, otherwise we will be excited and consider that the circumstances around us are of a dangerous nature, and thus shall not be able to act prudently and in a way that would be pleasing in the sight of our Father in heaven.

Sailors and mariners become wise, useful, and qualified for their stations only by experience. Storms, tempests, and hurricanes have to occur in order to give them that experience. If all was calm, and storms never arose at sea, where would the mariner get the experience that is necessary for him to have, that when storms do occur and difficulties arise, when the ship sails out upon the ocean, he shall be prepared to manage and guide his his vessel safely into port. If there are individuals on board that have never experienced storms, or perhaps have never ventured away from land before, when storms arise, you see that trepidation of spirit that you do not witness in those that have had experience.

So it is with ourselves in the Gospel of Jesus Christ, we have to learn by the things that take place around us and act in the stations assigned us by the circumstances that transpire and the experience we gain.

As a general thing, I presume to say that the people before me to-day feel that all is well—that all is right, notwithstanding an armed force is only about 147 miles distant from us, full of their hellish designs for our destruction, and have formed their schemes for the purpose of entering into our settlement for the destruction of the principles of righteousness and to gratify their hellish lusts. The least idea never entered their hearts that the people would be found here that would dare to oppose them. I presume the Saints feel that all will be well as a general thing, and to see these feelings existing in the bosoms of the Saints this day is pleasing and gratifying to my feelings; and I feel assured that whatever shall take place —whatever course shall be pursued by our enemies or be taken by ourselves, all will terminate for the glory and exaltation of the Saints of the living God. The kingdom of our God is bound to prosper and to go forward.

While we are here studying the interests of Zion—of the honest in heart among the nations of the earth—how we can gather them together, that the

fetters under which they are now labouring may be broken,—while we are doing this, on the other hand our enemies are scheming for the destruction of these righteous principles, for the purpose of binding the yoke more strongly upon our neck—of destroying those pure and holy principles that have been revealed for the salvation of the honest in heart—principles that are calculated to exalt, to happify, and glorify.

Such principles have been revealed —such principles have been restored —such principles have been held forth by the Elders among the nations as you heard yesterday. For these principles this people have been driven several times; they have forsaken their homes; they have forsaken their enjoyments and the privileges they might have had among the nations; and they would now willingly burn up their dwellings, if they were so commanded. We understand, from the feelings of our bosoms, and we find, as a general thing, that the people are willing to continue their efforts for the promotion of these principles, that they may still remain upon the earth, and that the honest in heart may be delivered. For the dissemination and final triumph of these holy principles, all that is required on our part is to sustain and support them, so far as the God of heaven shall lead us by his Holy Spirit. Where the Lord plants us there we are to stand: when he requires us to exert ourselves for the support of these holy principles, that we are to do; that is all we need to trouble ourselves about; the rest our Heavenly Father will take care of. But it need not surprise us that difficulties and storms arise—that we see hurricanes playing about us—that we see war-clouds gather thick and fast about us; this need not be surprising. Where there is no trial there can be no deliverance; where there is no temptation the power of God cannot be made manifest to any great extent.

You, brethren, that have been baptised for the remission of your sins, receive the laying on of hands for the gift of the Holy Ghost, and the Holy Ghost has been poured out upon you, did you not have to make your sacrifice? Did you not have to give up some things you had formerly held dear to you? Did you not have to come to this place that you might receive the blessings of God? And after you had done all this, did you not receive what you had anticipated and been promised?

Take the children of Israel from the days when they were called from Egyptian bondage, and take ourselves from the day we were organized through brother Joseph as the kingdom of God upon the earth; you will see that in every instance his power and deliverance were manifest to a greater extent than we could have anticipated. Take it individually or take it collectively, we have suffered and we shall have to suffer again; and why? Because the Lord requires it at our hands for our sanctification.

In the days of brother Joseph the mob came and took individuals: brother Joseph suffered them to take him; he suffered them to take possession of the brethren's houses—to come in and shake hands with him, as traitors; and in every instance, they sacrificed every principle of virtue, of honour, and purity.

This course of conduct continued year after year. We suffered them to come upon us in Jackson County, and they there sacrificed every principle of virtue and righteousness. In Nauvoo, also, the devils incarnate were there again laying their hellish plots for the destruction of every holy principle; and after the death of Joseph the Prophet, President B. Young and others of the servants of God swore that if their enemies laid their hands

upon them they should die. But the brethren never declared this until they had suffered from their enemies until forbearance was no longer a virtue.

We suffered these things day after day and year after year; and why? Because the Lord suffered it and required it of us. Men may be good and righteous; yet the Lord causes them to undergo trials to a certain extent. And when the Lord gave us the privilege of giving away our lives and letting the enemy have power over us, our enemies never troubled us.

When we kindly, generously, and with the utmost courtesy asked the President of the United States, if he could, possibly, to let us choose rulers out from amongst ourselves; and if that was not agreeable, to go so far as to let us have kind, decent sort of men—men that have some interest here—men that would themselves obey the laws which they came to administer; the Government were offended, and hence they are sending an army—men that wear epaulettes. Probably these are the citizens which they consider will be interested in our welfare.

The power of the Almighty bears record in every heart that the position for us to take is not to suffer them to come in here; and this is the universal feeling in this community; and it is the power of the Holy Ghost which testifies to every man and to every woman that this is our position.

The Lord has preserved us in every position; and although we have suffered, he has been with us by the power of his Spirit. He has suffered us to give up our arms and to exhibit his mercy. He did this in Far West and in Nauvoo. He suffered brother Joseph to give himself up, and now we see what they have done. But now it is altogether different; we are in a different position from what we were then. The Lord has revealed to brother Brigham to take the stand which we are taking.

I was speaking yesterday of the contrast between this people and the world. We are here in the capacity of a Conference; we are labouring, striving, and struggling for the deliverance of the honest in heart throughout the world; we are labouring for the establishment and continuance of holy principles.

There are men on this stand whose testimony you have heard; and those very men would suffer themselves to be cut in pieces, inch by inch, before they would suffer those principles to be trampled upon. It is their business to make people happy,—to put them in possession of eternal life, so that sorrowing and crying may cease from the earth.

Look 147 miles eastward; there our enemies are contemplating what they may do—how they may come or send an armed mob here. They would hire and bribe a posse, if they could, to come and take President Young; and they are all the time plotting and scheming how they may subvert this people. When our brethren were amongst them, they were all the time singing their lustful songs and damning those holy principles which we have embraced. Look across the wild sage plains—over the deserts to the United States, and the same spirit is there; they are studying how they may rid the United States of the principles of righteousness. Now, which will prevail?

[President B. Young: "Truth will prevail?"]

Yes, the truth will; the Saints of the Most High will prevail. It is the Lord Almighty that has called his Saints; he has chosen his sons and daughters.

It is not our work, but it is the work of our Heavenly Father, and we are called to be engaged in it. The storms must arise—the oppressor must

lay his hand upon the people, or it could not be taken off. And you, brethren and sisters, whose husbands are yonder in the kanyons, who have gone forth to defend Israel, pray for them that they may be victorious, and pray that you may be united unto each other.

I think, as Elder Hyde observed here the other day, that probably the greatest unpleasantness may be found in families. Now, you sisters, just unite your hearts together; and if there is dissension in your midst, get rid of it, and put away those hard feelings; then you can bow together as the children of God and as the wives of your husbands, united together in all things; you can then call upon the Lord, and he will give you power to obey your husbands; and do you pray that they may be able to execute the designs of the Almighty, and that the enemy may have no power over them.

If you have difficulties, go and settle them, and do your duties as the Saints of God, and pray that the Holy Spirit may rest upon your husband; and that will nerve him up more than your flour—more than your extra shirts. Just tell him that you are calling upon God in his behalf—that you are praying that the enemy may have no power over him. Sisters, be united in these things, and the blessings of Israel's God will be upon you; your husbands will come home safely, they will be full of the Spirit of the Lord, and the wicked will fear and tremble to see the calmness and serenity that rests upon the people of God.

May the Lord bless you, brethren and sisters. It is a time of rejoicing: never did I feel better than I do this day. Everything signifies that the day of our deliverance is at hand. If there should be a little difficulty in getting the child born, all will be perfectly right. I tell you the child is bound to pass through its childhood, its boyhood; and whatever it may cost, the victory must be ours. A man or a woman is just as well the other side of the vail as here; it does not matter a particle in relation to their going forward in the principles of exaltation.

Our duty is to do right here and everywhere—to keep right all the time with our God; then all is right with us, whether we are here or on the other side of the vail.

Leave things in the hands of God, and I tell you the physical conquest is ours as well as the spiritual one. Remember those little striplings who went forth some twenty or twenty-five years ago, without first learning to preach the Gospel: they had not the wisdom of the colleges nor of the schools, but they went forth not having any natural hopes of an intellectual conquest; but they went forth and they stopped the mouths of the priests, and men of learning were in dead silence before them through the power of God which attended their preaching.

The Lord said unto his servants, "Ye are not to be taught, but to teach." (Doctrine and Covenants.) He also said, Be valiant and be diligent in laying up wisdom; but take no thought for the morrow, but all things shall be brought seasonably to your minds in the very hour that you need them. This is the work of the Lord, and it is the way the Lord works.

Well, here comes another conquest to be gained: they have forced us into this, and the result will be precisely the same in the physical as in the spiritual.

Are we studied in war? These fellows have been studying it from all the books that have been written from the days of Adam down to now, and they are full of military science as the priests were full of divinity. But remember that but a little stone from

the sling of David put to death the Goliath of the Philistines; and so it will be in the deliverance of Zion. If the brethren go forth depending upon their physical arms, they cannot do much; but if they go forth depending upon the Spirit of the Almighty, I can assure you that the conquest will be as glorious as in the day when we went forth to preach the Gospel under those circumstances which I have named. I just know it, for it is God's work.

Women will find that they hold a good deal of power and influence in relation to blessing their husbands; therefore, let your faith and your hearts be united together, and pray for your husbands and for your children, whose fathers have gone forth to fight the battles of Zion. Children, pray for your fathers, and that will cheer them up. But if a man looks back and sees that there is nothing but confusion and disorder in his family, he is apt to slacken his efforts; his heart gives way; he has not the power nor the hardihood that he would otherwise have, providing that he knew that all was peace—that all was right at his home.

Think of this, you sisters. I tell you a great deal depends upon your conduct. I presume there are persons with families, who, if called to go out to fight, would pray God that they might never return again. This should not be.

Brethren, be united; pray for brother Brigham, for brother Heber, for brother Daniel, and the brethren with him in the mountains; and the enemy can never—no, never get possession of them. It is for you and me—yea, even if it costs our life's blood, to defend those men. If you or me saw a weapon presented at President Young, it is our business to step in and save his life, if it costs our own; and you will see the day when you will understand this; you will see the day when you will be ready to stand in the gap.

Now, if I saw a sword drawn, would I not lift my hand to prevent its injuring the Prophet of God? Yes, if it was at the risk of taking off my hand. This is right; and if this people are willing to sacrifice all for the purpose of preventing our enemies coming in here, they never will come into our midst. We are willing and ready to burn everything, and then we are in a right position; and I believe this is the general feeling, and this indicates to me that the Lord is on our side.

Some people are not sufficiently schooled to know how to make sacrifices. When we are satisfied of the course the enemy will take, that will be enough; we shall then know what to do.

The Lord bless you, brethren and sisters! Be willing to follow counsel—the counsel of President Young, also of your Bishops, and then all is well. Zion stands and prospers, and it will not be long before the enemy will melt away as before the morning sun. Zion will spread and increase until she holds dominion over all the nations of the earth.

The Lord bless you all for ever, is my prayer. Amen.

TESTIMONY OF THE SPIRIT—REVELATION GIVEN ACCORDING TO REQUIREMENTS—SPIRITUAL WARFARE AND CONQUEST, ETC.

Observations by President Brigham Young, made in the Bowery, Wednesday Afternoon, October 7, 1857.

I rise to bear my testimony with the rest of the brethren who have spoken. Several who have lately returned from foreign missions have addressed you during this Conference. As has been observed here, we are all missionaries; and when our mission will be ended I am not able to say. I expect that in all probability our bodies will have to rest for a time, by-and-by: when they fall back to their mother earth, they will have a rest. But as for the mission being at an end with a faithful person, I do not know anything about its closing merely because the body has been laid in the grave. In this Church I have always felt myself to be a missionary, and I always desire to be ready and willing to bear my testimony to the truth. That has been about the amount of my preaching for the last twenty-six years. As for sermonizing, I have but seldom attempted it, but I have borne my testimony of the truth to the people.

I had only travelled a short time to testify to the people, before I learned this one fact, that you might prove doctrine from the Bible till doomsday, and it would merely convince a people, but would not convert them. You might read the Bible from Genesis to Revelations, and prove every iota that you advance, and that alone would have no converting influence upon the people. Nothing short of a testimony by the power of the Holy Ghost would bring light and knowledge to them—bring them in their hearts to repentance. Nothing short of that would ever do. You have frequently heard me say that I would rather hear an Elder, either here or in the world, speak only five words accompanied by the power of God, and they would do more good than to hear long sermons without the Spirit. That is true, and we know it.

My testimony is that this is the kingdom of God on the earth. The people that sit before me, in connexion with the many thousands that are upon the earth, are the people of God. If we have become so taught that the Lord sees that we shall be capable of managing, governing, and controlling the kingdom of God upon the earth in a more perfect manner than it has been heretofore, you may rest assured that this people are bound to victory. Just as fast as we are capable of rightly dispensing the principles of power, of light, of knowledge, of intelligence, of wealth, of heaven, and of earth, just so fast will they be bestowed upon this people. Could we in wisdom ask to have things bestowed upon us, if they would be to our injury? Every honest heart would at once say, "No." One of the Elders observed that he prayed the Lord not to reveal too much to him, lest it should prove a stumbling-block and cause him to deny the faith. Pray that the Lord will reveal nothing to this people for their injury,

and that he will only reveal that which will be for their good.

Brother Lorenzo Snow, while he was speaking in the forenoon upon the principle of self-government—victory over every besetting sin, spoke of the inward work required to be done, as every person in his experience knows that the spirit wars against the flesh, and the flesh against the spirit. So far as our spirits by the power of God, by the Holy Ghost—by the Spirit of the Lord Jesus, are assisted to overcome every seed of iniquity and sin within us, we may expect to gain the victory over our evil passions; and in that proportion this people will gain victory in a national capacity. That is as true logic as ever was introduced in this world. This people might have been independent—might have been a kingdom, had they been capable of receiving, disposing, and controlling that kingdom to the Divine acceptance of our Father in heaven. As brother Amasa said, the Lord has a school upon the earth, and we are his scholars; and the Devil also has a school attended by a great number of scholars. While we have been learning how to sustain the kingdom of God upon the earth, the Devil and his pupils have been learning how to sustain the kingdom of darkness. From the very nature of the two kingdoms upon one planet, the crisis must come when there will be a literal open warfare, just as much as there now is a warfare within us against evil; and if we, as individuals and as a community, have gained the victory over our passions to such a degree that our Father knows that we are capable of actually sustaining the kingdom of God upon the earth, just so true we shall be a kingdom by ourselves. If we are not yet capable of maintaining and rightly managing that kingdom, it will not at present be given to us in the fulness thereof; but the time will come when it will be given and established in its perfect organization on the earth.

A great many—yes, the most of this people have kept up a spiritual warfare until they have become almost masters of their passions; yet we still see some of them who do sin. Brother Rich has said that they sin ignorantly; but I say that some sin knowingly, and others sin that would know better if they had stopped to reflect. And you will see men and women commit acts which make them appear as though every particle of thought of the honour and true dignity of humanity had left them. Keep your spirits in subjection to the principles of truth and life, and do not let evil spirits control you.

How often you hear men and women confess their sins and say, "I committed this, that, and the other wrong." Why do they want the evil within and around them? Why do they suffer their spirits to be subject to evil influences, and their tabernacles thereby be disgraced by the commission of wicked acts? What would you give to have such acts obliterated, if there was a price set upon them and you could pay it with property? Can you keep your spirits in subjection to righteous principles all the time? Yes; but many do not?

Keep your spirits under the sole control of good spirits, and they will make your tabernacles honourable in the presence of God, angels, and men. If you will always keep your spirits in right subjection, you will be watching all the time, and never suffer yourselves to commit an act that you will be sorry for, and you can see that in all your life you are clear. Do not do anything that you will be sorry for.

You may take the Quorums in this Church—the First Presidency, the Twelve, the Presidents of the High Priests, the High Councillors, and the Presidents of the Seventies; and a

person may go to each of those Quorums for counsel upon any subject, and he will invariably receive the same counsel. Why is this the case? Because they are all actuated by the same Spirit. Do you know why some men give counsel different one from another? Because they undertake to give counsel without the Spirit of the Lord to dictate them. But when the Spirit dictates, then each one knows what to do, and their counsel will be the same. Adam, Seth, Enoch, Noah, all the Patriarchs and Prophets, Jesus and the Apostles, and every man that has ever written the word of the Lord, have written the same doctrine upon the same subject; and you never can find that Prophets and Apostles clashed in their doctrines in ancient days: neither will they now, if all would at all times be led by the Spirit of salvation. If men will so act as to order their lives aright and continually keep the commandments of God, they will be able to administer the blessings of the kingdom of God.

There is no clash in the principles revealed in the Bible, the Book of Mormon, and the Doctrine and Covenants; and there would be no clash between any of the doctrines taught by Joseph the Prophet and by the brethren now, if all would live in a way to be governed by the Spirit of the Lord. All do not live so as to have the Spirit of the Lord with them all the time, and the result is that some get out of the way.

We want a people that will be pure and holy; and I wish that the principle that brother Lorenzo Snow spoke of this morning could be understood and practised by all, you would then gain your spiritual conquest. If we have not gained that, we must labour until we do. And although we cannot tell the result of all the affairs that are in motion, yet we know that the kingdom of God will prosper, that his name will be revered, that the spirits of darkness will have to give way to the kingdom of God, and that "Mormonism" will triumph, and that no power can hinder it.

But there are still many things for us to learn pertaining to our salvation.

The great stumblingblock in the midst of the people is, that their minds are not yet wholly weaned from the evil habits and practices of the world. With some, the end of strife and covetousness has not yet come. You can yet see one brother take another by the throat, figuratively speaking, and say, "Pay me what thou owest." You may see another come up and say, "I owe you, but you need not ask me for the pay, for I will not pay you." Which is the worst? If there is any difference, the one who refuses to pay is the meanest.

If a man is so mean as to say to you, "I owe you, but I shall not pay you," it is best to say to him, "All right—I can live without it."

The Lord will rule; and if we continue stedfast to the kingdom of God, it will save us; but if we do not, we shall be left off, and the old ship Zion will sail right a-head and safely carry her passengers into port. If the people could understand, they would be able to discern that we must gain that spiritual victory I have already spoken about, before we can have the privilege of proclaiming the building up of the people of God in the mountains.

We have a nation here in the mountains that will be a kingdom by-and-by, and be governed by pure laws and principles. What do you call yourselves? some may ask. Here are the people that constitute the kingdom of God. It may be some time before that kingdom is fully developed, but the time will come when the kingdom of God will reign free and independent.

There will be a kingdom on the

earth that will be controlled upon the same basis, in part, as that of the Government of the United States; and it will govern and protect in their rights the various classes of men, irrespective of their different modes of worship; for the law must go forth from Zion, and the word of the Lord from Jerusalem, and the Lord Jesus will govern every nation and kingdom upon the earth.

A great many have thought that every person will then be in the Church, but that will not be the case. There will then be as great a variety in religious belief as there is now; one will believe one thing, and another will believe something different, while the Devil rules among men.

Will the kingdom of Jesus triumph? It will; and the legislators of that kingdom are in this congregation and will remain, and the laws of that kingdom will be made in accordance with the revelations from Jesus Christ.

Many have thought that all will believe in the revelations of the Lord Jesus Christ when the kingdom of God is fully established; but they will not; and if those characters were in heaven, they might believe, but would not obey the revelations of Jesus Christ. There are multitudes in this Church who have not yet learned these truths; and there are multitudes in the world who would not know Jesus, were he to pass before their eyes, and would not understand what he meant, if he were to speak to them. Such will be the case in the millennium.

The kingdom of God will grow out of this Church, and the time appears to have been hastened faster than we anticipated This is the best time we ever saw. We are happy, and we make a heaven of every place to which we go, which is the reason we are happy. How long it will be before the kingdom of God sends forth its laws, I do not know. Brother Erastus Snow remarked that no one can foretell all the events that may arise from our present difficulties; but I can tell you a part. God will reign and will bring forth victory to the humble and faithful; that I know, and so do you.

I have never found any fault with the Lord for not bringing victory sooner; for I know that if our enemies intend to try to come here by way of Emigration Kanyon, we shall be ready to meet them; and if they intend to come round by the Malad, we shall be ready to meet them; and if they undertake to come by Fort Hall, we shall also be ready to meet them. If they thought that we were or would be asleep, they might undertake to come here.

I recollect a dream that my father had. He dreamed that he was travelling, and that during his journey he came to a tremendous mountain of snow and saw that his pathway was hedged up. But some one said, "Take one more step." My father replied, "But that will be the last." However, he took that step, and then his guide said, "Do you not see that there is room for you to take another?" When he had taken another, his guide told him to take still another in advance; and there was a passage all the way through. So it will be with us. The Lord will not reveal all that we at times wish him to. If a schoolmaster were to undertake to teach a little child algebra, you would call him foolish, would you not? Just so with our Father: he reveals to us as we are prepared to receive, and I hope to continue to learn. There is no cessation, in time nor in eternity, to the progress and increase of the righteous. If we will but put away every selfish feeling, we can come in possession of all the blessings that are in store for us.

Some of the speakers have been exhorting you to let your prayers ascend in behalf of the brethren who

are in the mountains; but your prayers cannot prevail if there is disunion among you.

The teachings given us from Sabbath to Sabbath must be learned and lived before we can enjoy the kingdom of God in its fulness.

I am thankful that I do not hear, of late, since the Spirit has been generally diffused among the people, "O Lord, give revelation through brother Brigham." I wish to fulfil what we have received before I ask for more. I said to brother Joseph, the spring before he was killed, "You are laying out work for twenty years." He replied, "You have as yet scarcely began to work; but I will set you enough to last you during your lives, for I am going to rest." All I can do or ask now is to do the work, so that it will be right and acceptable to him when he comes here again. And that is not all; for you have or should have the candle of the Lord continually burning within you. Then I ask you if you still need revelation? You will say, "Yes, just as much as we need a candle to enable us to see to walk in our streets at noonday." A person that is filled with the Spirit knows just as much as he has occasion to know; for the Spirit of our God is a Spirit of revelation.

The time has arrived when we have either to be trodden under foot by our enemies and die, or to defend ourselves and our rights; and which will it be? Every man and woman feel their hearts fail them when they think of submitting to the oppression and unlawful abominations practised by our enemies, and sought by them to be introduced into our society; and we will not submit to such wicked and unlawful treatment, whether it comes from United States or united hell, for the terms are synonymous as the Government is now conducted. I tell you and I tell our enemies that we are here, and we intend to stay here. [The congregation responded, Amen."] They have a job on hand, if they persist in their efforts to deprive American citizens of their rights. I told Captain Van Vliet that I did not care how many troops they sent. "Why," said he, "The United States, with an overflowing treasury, can send out ten, twenty, or fifty thousand troops." I replied, "I do not care anything about that." The Captain then asked whether I had counted the cost; and I said, "Yes, for this people I have; but I cannot estimate it for the United States; for if they actually persist in their present tyrannical course, before they get through they will want to let the job to sub-contractors." They do not know the Captain of the armies of Israel; and although they profess to believe in him, they do not realize that he is about to hold a controversy with them for their iniquity.

Their belief reminds me that brother Joseph B. Nobles once told a Methodist priest, after hearing him describe his god, that the god they worshipped was the "Mormons'" Devil—a being without a body, whereas our God has a body, parts, and passions. The Devil was cursed and sent down from heaven. He has no body of his own; therefore he is constantly endeavouring to obtain possession of the tabernacles belonging to others. Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass

the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass;" and after a while you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass;" then we shall be very glad to see the white locks of Father Adam. But those are ideas which do not concern us at present, although it is written in the Bible —"This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent."

What is the nature and beauty of Joseph's mission? You know that I am one of his Apostles. When I first heard him preach, he brought heaven and earth together; and all the priests of the day could not tell me anything correct about heaven, hell, God, angels, or devils: they were as blind as Egyptian darkness. When I saw Joseph Smith, he took heaven, figuratively speaking, and brought it down to earth; and he took the earth, brought it up, and opened up, in plainness and simplicity, the things of God; and that is the beauty of his mission. I had a testimony, long before that, that he was a Prophet of the Lord, and that was consoling. Did not Joseph do the same to your understandings? Would he not take the Scriptures and make them so plain and simple that everybody could understand? Every person says, "Yes, it is admirable; it unites the heavens and the earth together;" and as for time, it is nothing, only to learn us how to live in eternity.

I will prophesy a little, and I will say that my word shall be as true as any word ever spoken from the heavens. If this people, called Latter-day Saints, will live to the truth, the thread of oppression which is cut will never be united again, and we shall have the privilege of saying, "Here is the kingdom of God, and here are the people that God owns and blesses," and we shall reign triumphantly for ever and ever. But if you do not live your religion, that period may be postponed a little longer. You know that cases sometimes rest in court for want of witnesses and documents. But if we live our religion, from this afternoon, this is the kingdom of God, and we are free and will live in it; at any rate, the kingdom will prosper.

I feel to bless this people, and they are a God-blessed people. Look at them, and see the difference from their condition a few years ago! Brethren who have been on missions, can you see any difference in this people from the time you went away until your return? [Voices: "Yes." You can see men and women who are sixty or seventy years of age looking young and handsome; but let them apostatize, and they will become gray-haired, wrinkled, and black, just like the Devil.

If we will stand up as men and women of God, the yoke shall never be placed upon our necks again; and all hell cannot overthrow us, even with the United States to help them. It is not pleasant to the natural feelings to be obliged to talk in this manner about fellow-citizens with whom we have been reared; but when they act like the Devil, it is impossible for us to bow to their unjust and illegal mandates without becoming as corrupt as they are. It is an honour to resist the wicked; and my name will be had in honour, and so will Joseph Smith's, and so will your names, for not bowing to their iniquitous doings.

We are the happiest people when we have what are called trials; for then the Spirit of God is more abun-

dantly bestowed upon the faithful. If the Lord requires it, I would as soon consume all I have and go into the mountains with my family as to do a good many other things. The women and children might suffer a little; but, as I told you the other day, we are upon the backbone of the continent, and we intend to enjoy that freedom which is our right. If our enemies will behave themselves, all right; and if they do not, they may take what follows. We could have used up those now in our borders, and have taken their trains; but we do not wish to hurt one of them: but let them undertake to come in here, and they must abide the consequences. And in reality, instead of their speaking against my character, they ought to send in presents for having lived till now.

The question now is, Shall we close Conference to-day? I know that many of you have much work to do. I do not know how soon you will be needed in the mountains. I deem it most prudent for all to go to their work and to be always prepared with five days' rations; and then, when the word comes, you are ready for the mountains, and the women and children will be safe here.

If you now wish to close this Conference, all right; and if you want to continue it another day, you are at liberty to do so; and I am willing to do as I have a mind. The last missionary who spoke said that a captain could not please everybody; but I have tried to first to please my Father in heaven, and have not cared so particularly about the will of the people. I have said, "Father, let me know your will, and I will do it." And there is not a person in this congregation but will do my will, if he will do the will of his Father in heaven. If all would do so, they would be free from those little nasty sins that some are occasionally guilty of and that I am ashamed of.

If you say, "Adjourn this Conference now," all right. Amen.

DIVINE COMMUNICATIONS TO THE PEOPLE THROUGH THEIR LEADERS—PEACE THE RESULT OF OBEDIENCE—PROSPERITY OF THE SAINTS.

Remarks by President Heber C. Kimball, made in the Tabernacle, Great Salt Lake City, Sunday Morning, October 18, 1857.

I feel first-rate. I can say one thing for a surety, and that is, that God is on our side, and that he does hear prayers. He hears mine; that is, I suppose I pray for the thing that others pray for, and it comes to pass; and I think he hears my prayers, and it is just as well as any other way, if it is answered.

I just as well know that what brother Brigham has said to you to-day is ours and will be ours for ever, just as well as you know that I am in this stand to-day before you.

I will tell you how I pray. I ask my Father and my God, in the name of his Son Jesus Christ, Father, will you speak to brother Brigham—will

you speak to our leader—will you speak to my President—will you dictate him just as you would dictate matters if you were here in the flesh? That is my prayer, and that should be the prayer of this whole people; and I just know, from this time henceforth, if he lives a hundred years, he never will be led to do a thing except the very thing God would do himself, if he was here. I just know it, brethren. You all understand, naturally, that the food that you partake of goes into the head first, and then passes through to the extremity of every limb to every fibre and to every member of that body, does it not? Well, then, do you not see that everything must first be received by the head, and that there is where God will communicate? And when he communicates to the head, if you are all members of that body and connected with that head, like the limbs of a tree, how can you help partaking of that same Spirit, the same knowledge with the head? You cannot help it. He cannot be a person of much sense that cannot believe this.

These are my feelings. I want to point your minds to it; and when our President—our leader wants a man to do anything, God will go with that man, even as he is with brother Daniel H. Wells; he will attend to the business that pertains to the mountains, and he is almighty in the place in which he is authorized and appointed to act, and so is every other man. If he will go there and honor that calling, God will honour him, and he will honour every man who will honour him. God never will honour you except you honour the Priesthood and pay due respect to it and to every commanding officer in the Church and the kingdom of God.

If this people will do as they are told from this day, I will eat peaches, apples, plums, and the products of these valleys in Great Salt Lake City till we go to Jackson County, and I know it. [President Young, "I believe it."] Brethren, I am telling the truth, and I am telling it as it is in the bosom of our God and of our leaders. It is the first time we ever eat peaches—that is, of our own raising, since we came into this Church; and it is the first time we ever eat apples; and it is the first time we ever were a free people.

Now we are living under the blessings the Prophets foretold. They said the time would come when we would sit under our own vine and fig trees, and our own peach trees and apple trees, and would eat; and that we should build, and another should not inhabit.

Brethren, our enemies never will inhabit these valleys if we do just as we are told from this time forth; and we will inhabit these valleys and will have power and victory over our enemies from this time henceforth and for ever. Good heavens! I cannot live your religion: I can only live for myself. Every man, every woman, and every child must live the religion of Jesus Christ, and the religion you are taught by your leaders, according as you are dictated. Do you not see it? You have got to do it.

Can I live the religion for my wife and my children? I cannot. But if they will take my counsel, I will lead them just as brother Brigham leads me, and as God leads him; and we will go right into heaven, just like taking the head of a vine and drawing it right into our Father's kingdom: every branch goes with it that sticks to the vine, with the fruit thereof that cleaves to the branches.

Do I feel well? I never felt better in my life. I felt pretty well in Nauvoo, at the time brother Brigham was speaking of; though I did regret—perhaps I did wrong—but I did regret that peace was proclaimed so

quick; for I tell you there were about one or two score of men I wanted to see under the sod; then I was willing to make peace: but I had to, as it was. We have made peace a great many times, and the United States have taken a course to make us do as they wished us; but let me tell you that day is past and gone, and we will now proclaim the course they will have to take; and they will have to make peace with us, and we never shall make peace with them again. Brother Brigham will designate the course they have got to take; and if they come here, they have got to give up their arms: they cannot come in here with a gun on their shoulders, or a pistol in their belts.

War has commenced, and the Devil will never cease his operations upon us; but if we live the religion of Jesus Christ, we are just as free today as we ever shall be; and when it comes to-morrow, we are free to morrow; and we are free this year, and will be free next year, and will be just as free twenty years from now as we are now, only a little more so: we increase and advance as we live.

Well, we shall prosper, and we shall not burn up our houses; we shall not cut down our orchards, nor throw down our walls, nor our barns; and I am not going to stop building, because I just want to secure my fruit; I want to secure it and take good care of it.

Am I discouraged? If this people do right, you will live for ever and prosper and aggrandize these valleys. Well, now, will you stop increasing? When you stop increasing, that is the end of you; when you stop multiplying, that is the end of you; when you stop improving, that is the end of your improvements. Many persons, if they had a peach-pit or an apple-seed, would not put them in now. I am going to put in more now than I ever did, and raise them; and I will give them to those that will take them and be choice of them and live their religion. Those that will live the religion of Christ will have orchards.

Well, these are my feelings. God is with us and with brother Brigham, and he will lead him right from this time henceforth and for ever.

God bless you! God bless the boys in the mountains, for they shall live to let live; and the angel of life will be with them and with all those that do the will of God and the will of those that lead. Amen.

PRESENT AND FORMER PERSECUTIONS OF THE SAINTS, ETC.

Remarks by President Brigham Young, made in the Tabernacle, Great Salt Lake City, Sunday Morning, October 18, 1857.

I purpose to have read to you this morning some of the communications that have passed between our enemies and ourselves, for the people are anxious to know the feeling of the two parties; they are very anxious to learn the news. I am perfectly willing that they should know all, for my feelings and yours are very different from those of the world. You are aware that among the nations the soldiers are never permitted to know anything about the plans of the officers: statesmen withhold from their constituents every policy they possibly can, and the statement of one of them is verily true pertaining to their use of the English language—that is, to secrete ideas instead of revealing them. Men study to talk a great deal, when at the same time they know but very little, and often even strive to conceal the little they do know. Among its other capabilities, the English language is better adapted than any other in existence to the using of thousands of words without conveying an idea.

If the Government of the United States have sent soldiers to this Territory, I do not know it; for I have had no official notice of such a circumstance, and you will perceive that I treat them accordingly. If they are sent by Government, they are sent expressly to destroy this people; and if they are not sent by the Government, they have come expressly to destroy this people; therefore I shall treat them, as I have informed the officer in command, the same as though they were an avowed mob,—not as I would those who have heretofore mobbed us, but as parties who have come to mob us now.

I have informed Colonel Alexander that had his command been the men who have heretofore mobbed us, and the lying scribblers, and the wicked rabble, who have all the day long been trying to incite mobs against us, they never would have seen the South Pass.

You will perceive from the communications which brother John T. Caine will read, the feelings of the two parties,—myself representing the Latter-day Saints, and Colonel Alexander representing the officers of what he states to be a portion of the United States army. Whether it is or not, I have no business to know, and shall not know, until I am officially notified.

Brother Caine will now read the principal letters in the order best adapted to your comprehending their purport.

[Brother Caine read an unofficial letter from President Brigham Young to Colonel Alexander, dated Oct. 14; one from Lieut. General Wells to President Young, dated Oct. 15; one from Colonel Alexander to Governor Young, dated Oct. 12; and one from Governor Young to Colonel Alexander, dated Oct. 16.]

There are a good many here who have not witnessed the scenes of persecution that some of us have. I was asking father Morley, this morning, whether he thought the enemy could now ride into our corn-fields and through our gardens and shoot down

our cattle, and plunder and burn our houses, as they did in Missouri.

When the mob in Missouri commenced burning our habitations, we frequently sent to the Governor, petitioning him to stop mobbings; but, instead of doing that, he rendered them assistance, by ordering about 3,500 men to go and lay waste the city of Far West, and destroy men, women, and children. Those orders General Clark had, though at their close the Governor said to him, "I shall leave it discretionary with you whether you kill all the Mormons or not." We saw them coming, and some thought they were sent to disperse the mob, in answer to our petition; but the mob were expecting them and seemed to understand the movement.

The first act that I saw General Clark's army perform was to throw down about half a mile of fence that opened into a six hundred acre field of corn. The mob mingled with the army, and they rode and drove their animals into and through that corn-field. At night, they took the rails and burned them for firewood, and let their horses run loose in the field. That I saw and knew; hence I was just asking father Morley whether he thought our enemies could now ride into the corn-fields of the "Mormons." He said that he thought they could not. This blessing makes me say, Hallelujah to God.

It is pretty hard for us to come here with nothing; and we have come as near coming here with nothing as the Lord did to creating the heavens and the earth out of nothing; and I have frequently thought a little nigher. I do not think that he was under the necessity of borrowing; but I was. I believe that the Lord has material enough to build all he wants; but I had almost nothing. Some of us worked in the Temple in Nauvoo until about five days before we left, which gave us but little opportunity for outfitting, though many were crossing the river before that time.

If I remembered rightly, I then owned one span of horses and a buggy that brother Daniel Spencer gave me. I traded for waggons, other things that I needed, and for an old horse. I then had three horses and three waggons: I bought, and borrowed, and traded, and got the brethren to help me out; and a good many others borrowed on my credit. Suffice it to say, we left our houses and lands and thousands and thousands of bushels of grain.

This year has made me think of the season that we were obliged to leave Nauvoo. That was one of the most productive seasons ever known in the State of Illinois. It has been asked me by some of the brethren, "Do you think we shall have to leave our fine crops? The earth seems to be loaded as well as it was in Nauvoo." We have not got to leave; we shall not be obliged to leave our crops and our houses to our enemies: we can sustain ourselves. It makes me rejoice that we are now in a situation that, if this people will live as they should live, they will no more have to be driven as we have been hitherto. Should we ever be obliged to leave our houses, the decree of my heart is that there shall naught be left for our enemies but the ashes of all that will burn. [The congregation responded, "Amen."] They shall not have my house nor my furniture, as they have had hitherto.

That privilege gives me joy and comfort; and I will now say to those who are not acquainted with such scenes, (for many of you are not,) that if you see the time that you are obliged to lay waste and leave your homes, you will say, right in the time, and afterwards, that you never felt so well in your lives; for the Spirit and power of God will rest upon you in proportion to the necessity of the case. I

know that those who have been in our past troubles—those who have been in the midst of death and destitution can bear testimony that they never enjoyed so much of the Spirit of the Lord at any other time in their lives. I do not know that anybody complained in Nauvoo, except brother Kimball; and he was only sorry that the war closed so soon, for we had our eyes upon a good many of those infernal scoundrels, and we wanted to sod them.

We have sought for peace all the day long; and I have sought for peace with the army now on our borders, and have warned them that we all most firmly believe that they are sent here solely with a view to destroy this people, though they may be ignorant of that fact. And though we may believe that they are sent by the Government of the United States, yet I, as Governor of this Territory, have no business to know any such thing until I am notified by proper authority at Washington. I have a right to treat them as a mob, just as though they had been raised and officered in Missouri and sent here expressly to destroy this people. We have been very merciful and very lenient to them. As I informed them in my unofficial letter, had they been those mobocrats who mobbed us in Missouri, they never would have seen the South Pass. We had plenty of boys on hand, and the mode of warfare they would have met with they are not acquainted with.

I would just as soon tell them as to tell you my mode of warfare. As the Lord God lives, we will waste our enemies by millions, if they send them here to destroy us, and not a man of us be hurt. That is the method I intend to pursue. Do you want to know what is going to be done with the enemies now on our borders? If they come here, I will tell you what will be done. As soon as they start to come into our settlements, let sleep depart from their eyes and slumber from their eyelids until they sleep in death, for they have been warned and forewarned that we will not tamely submit to being destroyed. Men shall be secreted here and there and shall waste away our enemies, in the name of Israel's God.

I have thought that perhaps the Lord designs to furnish us a little clothing and ammunition; and if he does, he will permit our enemies to try to come in here; but if he sees that that would be an injury to us, he will turn them another way.

I intend to publish the communications between the army and myself; for I wish the whole United States to understand it.

Colonel Alexander complains of our mode of warfare. They have two or more field-batteries of artillery with them, and they want us to form a line of battle in an open plain and give them a fair chance to shoot us. I did not tell the Colonel what I thought; but if he had a spark of sense, he must be a fool to think that we will ever do any such thing. I am going to observe the old maxim—

> "He that fights and runs away
> Lives to fight another day."

Should our enemies venture upon violent measures, I design to so manage affairs that none of our boys will be killed; and in my answer to the Colonel, I have told him pretty plainly what we shall do under certain contingencies.

Did he not granny it off admirably about the prisoners, when he wrote, "I need not assure you that not a hair of their heads will be hurt?" He dare not hurt them, neither has he the first particle of reason for hurting them. He has released and sent in the younger brother with an express, under the alleged consideration of his having a wife and three children

entirely dependent upon him. I wonder that the Colonel had not a young officer to send with him.

The boys report their order of march to be the 10th Infantry in front, the baggage in the centre, the 5th Infantry in the rear, and several flanking companies travelling through the brush as best they can. Don't you think they would look well coming from the United States in that way? That is the way in which they were travelling at our last advices, and it was said that their picket-guard declared they would not watch.

If the soldiers knew the facts in the case as do their officers, they would probably nearly all leave the army; but the officers keep the soldiers in the dark. The last report is that the officers had been telling the men that I had written a very favourable letter to Colonel Alexander, and that they were intending to come in.

When I think, Are they in your houses? Are they in your fields? I can answer, No: they are in the mountains; they are in the cold and snow; and if they continue, as those officers appear to intend to, upon the side of despotism and mobocracy, they justly ought to be served as we would serve all mobocrats. But we are here and we are free, as brother Kimball has said—just as free, in one sense, as we ever shall be. We need not think that we are always going to be unmolested by the efforts of mobs, until wickedness is swept from this earth. If we live, we shall see the nations of the earth arrayed against this people; for that time must come, in fulfilment of prophecy. Tell about war commencing! Bitter and relentless war was waged against Joseph Smith before he had received the plates of the Book of Mormon; and from that time till now the wicked have only fallen back at times to gain strength and learn how to attack the kingdom of God.

Colonel Alexander preached to me a little, stating in his letter, "I warn you that the bloodshed in this contest will be upon your head." But that warning gave me no thought. But if the blood of those soldiers is shed, it will be upon the heads of their officers.

What they will do I neither know nor care; for it will be just as the Lord God wills it. If he sees that we need their substance, he will turn things to that end; and if he designs them to be wiped out, he will either cause them to undertake to come here or will overrule some other plan to accomplish that end.

Another year I am going to prepare for the worst, and I want you to prepare to cache our grain and lay waste this Territory; for I am determined, if driven to that extremity, that our enemies shall find nothing but heaps of ashes and ruins. We will be so prepared that in a few days all can be consumed. I shall request the Bishops to see that the people in their wards are provided with two or three years' provisions. There is already enough raised in many places this season to supply the people from two to three years, and I wish them to take care of it; though I expect that in all probability we will raise a great many crops before our enemies again attempt to come here to disturb us; and I expect that we are fully able to defend ourselves, and that our enemies will not be able to come within a hundred miles of us. I know that ten men, such as I could name and select, could stop them before they got to Laramie. And if we had seen fit to have sent such men this season, they alone could very easily have so stopped our enemies that they never would have got through the Black Hills. I count five such men equal to twenty-five thousand, and believe

that two of them could put ten thousand to flight. I believe we are now where that could be done. I will take five or ten such as I can name; and if two can put ten thousand to flight, I am sure that ten are perfectly able to do it.

Who has sought for war? Have we? No. We have preached the Gospel to Saints and strangers, when strangers would come and tarry long enough to hear it. We do not want to stand here and talk about war. There is nothing so repugnant to my feelings as to injure or destroy. But what is upon us? Nothing, only another manifestation of the opposition of the Devil to the kingdom of God. War has been declared against the Saints over twenty-seven years, and our enemies have only fallen back so as to gain strength and pretexts for making another attack. Will that spirit increase? If it does, and we love our religion, let me tell you that we will increase faster than our enemies will. This Territory and people are perfectly able to defend themselves, with the help of our God. They are perfectly able to set apart men of the right stripe and maintain a standing army that can keep off the armies of our enemies. And if the world combine against us, so we are but one, then all will go on well and work together for our good.

Our enemies, in the last treaty they made with us, should have stipulated that we should have gone only a short distance, so that we would not be out of their reach. They had better have made that stipulation; but they did not have wisdom, or they would have stopped us from going so far away. They drove us away from their society and allowed us to travel so far over the sage plains, that it is impossible for an army to bring provisions enough to last them here.

I have been told that the first artillery company, upon its arrival at Laramie, loaded up all the grain they could haul to feed their mule teams; and when they reached the Devil's Gate they sent forward after their grain from their freight trains, and then they had not enough to last them to Ham's Fork. It is impossible for them to load up teams with sufficient forage to last them to Green River; and the more men they send the more there are to eat up what the mule and ox-trains haul; and the consequence is that the more men they send the worse it is all the time.

If they undertake to send fifty thousand men to Utah, I will venture to say that they cannot raise so large a company in the United States but what would cut each other's throats before they travelled a thousand miles across the Plains, to say nothing about any other persons molesting them. They would be cursing, damning, and howling all the way. I know that the comparatively few scattered here and there over the country and in the mountains can spoil their march before they could get here.

If the Lord sees that we need to be afflicted, he can apply the rod. I do not say this to urge you to your duty; for if you will not live your religion for the blessings that God bestows upon it, you will not live it anyhow; and the man who will not live his religion ought to be damned. Never serve God because you are afraid of hell; but live your religion, because it is calculated to give you eternal life. It points to that existence that never ends, while the other course leads to destruction, to dissolution, where they will be destroyed from the earth and from the eternities, and return back to the native elements.

What blessing can be bestowed upon man equal to that of eternal life? The greatest blessing that can be bestowed is that of eternal existence—to place mortal beings where they can endure for ever—where they are free

from sorrow and pain, and possessed of keys, thrones, and dominions—where they can be perfectly swallowed up in happiness and bliss. What greater gift can be bestowed upon beings? None. Therefore, if we will not live up to our religion, according to our ability, we ought to be damned.

We have the privilege of honouring the stations we are in; we have the privilege, in the Lord's hands, of preparing for exaltation. We are compared to the making of pottery upon the wheel; but the Lord never intended to show in that comparison that we were helpless beings and had no agency. Clay has so little intelligence that it is often so full of lumps that it will mar; but it is not to blame for that: but the Lord says, "You, intelligent Israel, are to blame, if you do not obey my voice; and if you are disobedient, I will serve you as the potter serves the clay that has very little intelligence. You, Israel, are capable of choosing, you are capable of refusing, you are capable of performing, you are capable of hearing counsel from my mouth and of carrying out those principles that I tell you; but the clay upon the wheel has no such intelligence; and if you do not obey my voice, it will prove that you are not worthy of intelligence, any more than the clay upon the potter's wheel: consequently, the intelligence that you are endowed with will be taken from you, and you will have to go into the mill and be ground over again."

I wish the people to hasten and gather together and secure all that they have raised in the fields; and when this little skirmish is over, I am going to instruct the people to begin to prepare for going into the mountains, also to raise their grain another year, and to secure that which we now have by putting it where our enemies cannot find it.

You want to know where you can go. I know of places enough where I can hide this people and a thousand times more, and our enemies may hunt till doomsday and not be able to find us.

I do not know but we shall call upon the sisters to go into the fields and raise potatoes while their husbands go out to war; and if they can do that, then perhaps we will see whether they can go into the fields and raise wheat while their husbands are defending Zion. In such an operation we shall call for volunteers; we shall have no compulsion about it. So soon as I learn that a woman would sooner go to the enemy's camp, just so soon I will send her; and you may mark it. I shall not warrant such a one safe, only until she reaches the enemy's camp. I told a man yesterday—one that I understood wanted to go away, "If that is your feeling and faith, I want you immediately conveyed to those troops." I want to forthwith send to our enemies every man and every woman that does not wish to do right, but wishes to join them in their crusade against this people. You may enquire why I take that course. I answer, So as to send them to hell as quickly as possible.

That reminds me of a circumstance that transpired here some years ago. A man from Boston, on his way to the gold diggings, stopped a few days in this city and heard me preach. Soon afterwards I met him in the street, and he asked me if I knew where hell was. I told him I thought that he was on the road to that very place; and when he crossed over the Sierra Nevada mountains into the gold diggings in California, if he discovered that he had not found hell, to come back and let me know. As I have not since heard from him, I presume he found it, which I now think a person will who goes East as as well as West.

The President of the United States, his Cabinet, the Senate, the House of Representatives, the priests of the various religious sects and their followers have joined in a crusade to waste away the last vestige of truth and righteousness from this earth, and especially from this part of it. Yes, they have joined together; and we have to maintain truth and righteousness, virtue and holiness, or they will be driven from the earth. With us, it is the kingdom of God, or nothing; and we will maintain it, or die in trying,—though we shall not die in trying. It is comforting to many to be assured that we shall not die in trying, but we shall live in trying. We will maintain the kingdom of God, living; and if we do not maintain it, we shall be found dying not only a temporal, but also an eternal death. Then take a course to live.

Read the history of the world from the time that Cain killed Abel to this day, and see whether you can find an instance when, in a mountain country, fifty resolute, united men have been overcome by five hundred. If brother Joseph Smith had taken a company and come to this country, as he intended to do, he could have been living here now, in spite of earth and hell. Yes, he could have done this, if he could have brought only fifty men with him; for, with them, he could have defied the whole world; and you know that he would have had thousands of the upright gathered with him before now; though, if he had been here with only fifty good men, he could have bid defiance to all his enemies.

Did their enemies ever overcome the small band of Waldenses in the mountains in Piedmont? No. They slaughtered army after army sent against them and maintained their position, notwithstanding to reach them was only like sending an army here from San Pete, or from here to San Pete. They were within easy reach of their enemies.

Would Scotland ever have been so far overcome by England as to unite with that power, if her chiefs had not indulged in petty feuds with each other? No, it never would. But the chiefs were like our Indians: some were in favour of this one, and others of that one being crowned chief; and by contending with each other they lost the advantage of their position, or to this day Scotland might have been an independent nation, even though surrounded by water on all sides except the one joining England.

I instance those examples to show you that, if you will give me the right kind of men, I will take a few hundred of them and be at the defiance of the armies of the world; and that, too, upon natural principles. If God is for us, that of course makes us still stronger; but if he is against us, let us not strive to do anything in opposition to his will: let righteousness triumph. But I know that we are right.

When I used to be preaching in the world, priests would come to me and enquire about my doctrine. I would tell them my principles—every principle that I could get plainly before them that would be for their good; and after giving them my doctrine, I would ask, What do you Methodists believe? They would tell me. I would reply, I know all about that. Next would come the Baptists, and I knew all about them. Then came along the Presbyterians, and I would say, I know all about your doctrine. And I would have the Quakers and the Shakers; and when I talked to them, I knew all they believed. I understood the whole concern, and my religion embraced all the truth they all had and a great deal more. I could put on paper all the knowledge of salvation that all the religious sects possess, and put that

paper into a snuff-box, and never miss the room it occupied. I would say, I know how much truth you have embraced; you have bounds to your religion, but I have no bounds to mine: the faith I have embraced is broad as eternity.

I would say, Brother Methodist, have you a truth? If you have, let us hear it: that is the Bible; that is my doctrine: I believe it. "I read in the Bible that the Saviour was crucified," say the Methodists. I reply, I have embraced that in my faith: that is true; and every particle of truth that you believe I have incorporated in my faith; therefore you perceive that you must take the stand that you will defend error and falsehood, or there is no chance for a discussion or contention; for I believe all the truth that you believe. Now, all the truth I have I want you to embrace, and then go ahead; and then there is no chance for an argument.

We wish for all the truth and all the righteousness we can get hold of; and every heart that loves this religion, called "Mormonism," exclaims, from the centre and circumference of his soul and feelings, "Let the Lord be God." Without that, all will be worthless; with that is everything. Without that we are nothing; we cannot endure; and all our prospects are blasted and scattered to the four winds. In reality, we are nothing only what the Lord makes us. In a short time, if the Lord is for us, all will be right.

Take things upon natural principles, and I will organize this community so as to be prepared for any and every emergency. And the truth compels me to say, about our enemies, that all hell are crying to come here; and I must either say, Come in here and practise your principles of death and destruction, or I must say, I will contend against you, though I have prayed most fervently for the Lord to keep that event off. But the Lord says, "Will you be for me, or will you take upon you their cause?" I will say, "We will be for the Lord; for he is the God we serve."

We are free. There is no yoke upon us now, and we will never put it on again. [The congregation responded, "Amen."] That is the way for every man and woman to feel. When it is necessary, and the Lord calls me to do so, I would just as soon preach about war as anything else, or go and fight a battle as to do anything else.

You hear a great many people talk about a virtuous life. If you could know what an honourable, manly, upright, virtuous life is, you might reduce it to this—Learn the will of the Lord and do it; for he has the keys of life and death, and his mandates should be obeyed, and that is eternal life.

I pray God to bless you all the time; and I bless you in the name of Jesus Christ! Let us be of one heart and mind; and do you not see that the Lord is going to make us of one heart and mind, or we will be suffered to be scourged?

In Missouri most of the brethren signed what they called a "a deed of trust." The brethren were forced to sign away their houses, lands, and property; for they were going to make us bear the expense of the war. When the brethren had done this, they would kick up their heels; and old Judge Camron saw it, and swore, and ripped out an oath and said, "They are whipped, but they are not conquered." One fellow said, "I will swear we can make them consecrate: old Joe has been trying, but he could not do it." I suppose a few have urged it upon the brethren to consecrate. But do you not see that we are coming to where the Lord will make us consecrate?

God bless you! Amen.

THE SAINTS' BLESSINGS—DIVINE PROTECTION, ETC.

A Discourse by Elder Amasa Lyman, delivered in the Tabernacle, Great Salt Lake City, October 18, 1857.

I have been highly gratified to-day and edified in what I have heard and in what has been expressed, not only here by the Presidency who addressed us this morning; but the greatest or highest source of gratification in all this matter to myself is that I feel as they feel and as they have expressed themselves; I feel the spirit that is in them, and I feel that it imparts to me the same blessing that it imparts to them. If it is in them a source of light, eternal life, it is the same to me; if it is a source of comfort to them, it is to me. I feel this in relation to our position at the present time and the circumstances that at present surround us, which are different from those that have surrounded us in days that have gone by.

As was remarked by President Young this morning, in his correspondence with our enemies outside, the time has been when we were at the mercy of those that were around us—those that wished us no good—that never have done us aught but evil. But our circumstances have so changed, and the work in which we are engaged has so far progressed, that it has brought us to the circumstances in which we are placed even now. It has not only brought us to know the truth, but we have the privilege, the ability, and the capacity, through the blessings of heaven, to take care of and defend ourselves.

What are the honest convictions that are within us? They are that we can defend ourselves; for we are where we dare speak in favour of the truth; and I thank God that we are to-day so far removed from the seat and power of our enemies, that they are unable to reach us in the summary way in which they have done heretofore. This to me is a gratification and a comfort: it enables me to look upon those things around me with feelings different from those in which I have been in the habit of contemplating them.

In times that are past we have been forced by the surrounding influence to look upon things around us as though they were only to be enjoyed for a short time—that though we had something one day, there was but little assurance that we would have them the next. If blessed with home, with our firesides, and habitations, and those things that rendered us happy, we had but little assurance that to-morrow would not sweep them all away. But here, in this place in which we are at present located, we have our homes, through the blessing of God, we have our associations, and we have all that we have in our possession to happify our situation and cause hope to live within us for that which is still better; and we are so far removed from the land of our enemies, that we can hope consistently that they may be continued unto us for many days.

As has been remarked to-day, look at it naturally, as men not connected with the work of God in which we are

engaged, and we are blessed; we are in a place that is blessed, and the very place of which we have almost, at times, been inclined to complain and to feel that we were sharing in a hard lot—that we were forced to live and to dwell in such a place as we now occupy. But the things that we have thus regarded as hardships are blessings to us.

If you never had been able to appreciate them at all in their truthful character until now, just now open your eyes, and do not keep your eyes closed against the truth; but open them and look upon our situation—the circumstances that surround us, and you will feel, if you feel as I do, to thank God—for what? For the rugged mountains that are around us—for the barren and desert country that lies between us and the land of our enemies. You will feel, in the spirit of the persecuted of other days and other climes and dispensations, to bless God for the strength of the hills, and that the Plains that lie between us and our enemies are sterile and barren; for in these things are our protection.

"But," says one, "would not God protect us?" Certainly; and how has God protected us? He has protected us by bringing us to the land where we now dwell—a land where, if there had been great labour bestowed upon it, it could not have been better prepared to constitute a home for the naked, the driven, the afflicted, and the despised people of God. It is every way calculated to give security to the people of God. For this reason I feel well.

If I have ever seen the hand of God—if I have ever seen or known his dealings with his people, or have ever seen a manifestation of his wisdom, it is more than ever manifest in his bringing us to this land, where the distance is so great from the land of our enemies. The character of the country intervening between us and them is better to us than millions of millions of armed men to protect us: it affords us a protection that cannot be found in the armies of the earth, were they all marshalled in our behalf.

Well, then, I feel to thank God that we are here; I feel to bless him for every foot of desert country that intervenes between this and our enemies. There is not a foot of barren soil between us and them but for it I feel to thank God. I regard it as a bulwark of strength to protect the infant kingdom of God while it should gather to itself strength, that it might exist in the midst of the nations of the earth.

For all these things I feel well today; I feel happy, and I would that all the Saints could feel happy. "Well," says one, "I would feel happy, if I could." What is the reason you cannot be happy? Where is the evidence of the truth that the people are not happy in this country? Where are those who are not satisfied in this country? I do not believe that there is a dissatisfied soul in the whole length and breadth of the land where the Saints dwell that enjoys the Spirit of God. Why? Because here is the only place that man can live and enjoy the Spirit of God without restraint: here is the place where the peace, the bliss, the prospect of happiness can be cherished in the mind of man, free from restraint.

Well, then, *this is the place in* which to be happy. But shall we be protected? Shall we be preserved? Shall we be upheld? Shall we be sustained? I say, shall we continue to enjoy these blessings? This is a question that we may answer for ourselves.

"But," says one, "has not President Kimball said that we should be victorious?" Yes, he has said it again and again, that we should, if we would but do right. This is why I say it is a question for us to answer for our-

selves. Now, will we do right? What do we say within ourselves? What is the feeling that lives within us in relation to this matter? Will we do right? I have no doubt but what we may all think that we will do right.

If we conclude that we will all do right, let us make up our minds for the struggle; for it will require all our power. We are not going to do right without an effort; we will not attain to that which is right without an effort; neither will we retain the blessings when we have them without an effort, and one that is constant and unremitting—as constant as the life that we seek and the blessings that we calculate to secure to ourselves.

When we engage in this struggle, it should not be with half a purpose, nor with our affections divided; a part of our regards running out to the things that are around us, and that are but of little moment, without regard for God and his work and the consummation and perfection of our own salvation; but we should commence this struggle with all the energies of our souls concentrated upon this one point—that we will do right, and as fast as we learn the right, do it.

We have been told what it is to do right, and that is to learn the will of God and do it. We know the will of God in relation to a great many things, and you would think you were abused and underrated in relation to your knowledge, if you were told that you did not know how to do better than you sometimes do.

We know the will of God in relation to a great many things, because it has been sounded in our ears ever since we commenced in the work of God: it has been told us from day to day and from time to time.

You know that it is peace that we want. Our President has told us that he has sought for peace with our enemies. We have all desired peace with our enemies outside; but we shall not have peace in the complete sense of the term till we make it at home.

Have we made peace within ourselves and in our homes? Have we made peace in that territory over which we preside? Is the same unanimity of feeling, the same union, the same singleness of purpose developed within us, as individuals and families, that marks the action and the conduct of this great people when the public safety and the interests of the people require effort? When labour is to be performed or sacrifice to be made, and it is called for, is it made? Yes; the experience of the past few weeks shows this is the case. If you ask for men, they are on hand; if you ask for means, they are rendered without a grudge; they come freely, and then more than you have asked for.

What does this prove? Why, it proves that the feelings of unanimity exist in the body of this people. If this feeling exists to this extent in the mass of the people, one would suppose that it certainly would exist to a corresponding extent in individuals. Is this the case? Are we as ready to turn out, to make exertion, to lose sleep, to watch by night and by day, to weary ourselves again and again, that we may live acceptably before God—that we may bring ourselves into perfect subjection to the spirit of the Gospel that we have embraced,—are we, I say, as ready to do these things as we would be to respond to the call to shoulder our guns and go into the mountains, as our brethren are doing and have done?

Are we willing, with the same hearty good feeling, with the same perseverance, to subject ourselves to the spirit of the Gospel and cultivate it within us with just as much industry, with as much indefatigable zeal as that with which we go into the mountains and labour by day, sleep

out at night, and endure the weather, fair or foul, without grumbling, without fault-finding; so that our whole soul and our whole affections are in the cause? If we leave our homes for the love of God, and if we live our religion at home and honour the Gospel that we have embraced, what would it secure to us? It would secure to us a reward for all the difficulties, for all the losses that we have sustained. Would it save us from burning our dwellings and leaving the land covered with piles of smoking ruins? Yes; for this is the condition upon which we are promised these things.

I want to see the people go to work, as his servants have said, individually, throughout the length and breadth of this nation and kingdom of Israel, here in the valleys of the mountains. I want every man and every woman to say, "As for me and my house, we will serve the Lord," and when we learn his will, then go to work and do it. I want you to commence a war of extermination on the evils that are between you and your God in claiming this promise.

I do not in my heart desire to see men, women, and children flee into the mountains. But we should be willing to go, remain here, or do whatever is required, and feel that in so doing we were doing the will of God.

How do you feel, brethren and sisters? Do you feel as though we would do right and keep the commandments of God, and claim the promises that have been made us to-day, that, if we would do as we have been counselled, we should come and go, confront our enemies, and conquer them, and not many fall in the struggle.

[Blessed the sacramental cup.]

I presume that there is not a soul that belongs to the Church of the Saints, here or elsewhere, that feels a living interest in the prosperity of Zion, but what would wish that they might be enabled to pursue a course of life that would secure to them this blessing—that our brethren, a part of ourselves, those that are united to us by the ties of the Gospel, are called to go abroad to face our enemies, to be exposed as they may be to the chances of death, can secure this blessing and get the blessing and protection of our Heavenly Father.

Be perfect in your sphere; be constant, and you shall be preserved while in dangers that are around you, until you shall accomplish the object of your mission, return to us unscathed and unharmed, and rejoice in the blessings accruing from the victory gained.

Do you want this, mothers? Fathers, do you want this blessing? If you do, do as I have exhorted you this afternoon—put away everything from you that is evil, and cultivate the Spirit of truth within you, that your prayers may ascend up before God, and that they may be acceptable. Call down his protection upon the absent ones, as well as upon yourselves. Do not be careless—do not settle down in thoughtless indifference, thinking that because the servants of God have promised victory, that it must come, independently of your exertions. It is only upon this condition that safety is secured to you and to me, and that is, that we DO RIGHT.

It is only as the conditions are complied with, that the blessing is obtained; it is only as we live for them; it is only as we render ourselves worthy to receive, by the course of conduct that we pursue. This is the nature of the blessing that will come home to us; this is the blessing that our Father will bestow; and beyond this will we receive blessings? No. Well, then, have we not every reason to be faithful? Yes; and why? Because everything depends upon it.

Then, brethren and sisters, let us

remember this brief lesson, and let us take it home with us when we go. "Well, then," says one, "if we take it home with us, and do a requisite amount of praying, it will be right, will it not?" It will depend upon the way you pray. I want you to go home and pray acceptably; and, lest your prayers be hindered, be careful not to allow any spirit to live around you or in you that would not be pleasing in the sight of God.

Do not quarrel at home, because it will not do you any good. Now, that is reason enough. Do not cherish any bad feelings. "Why?" says one. Because they will not do you any good; and that should be reason enough. Do not allow yourself to do any wrong.

I want you to go home and do all the right that is required of you. You are only required to do right as far as you know what is right. You are not required to do right in the President's place, nor for anybody but yourself. And the wrongs done by individuals, should they all be piled up until they made a pile that would reach the gates of the celestial city, would not justify you in a single wrong.

Then let us go home and turn aside this other calamity and this other chastisement that will come upon us if we do not do right. If we do not do right, the result will be that we shall have to suffer that which we are told: but we shall not suffer, if we will do right. If we do suffer, it will be because we have not done right; and we shall know in a few years whether we have done right or whether we have not.

If I could live for all the Saints or for anybody else besides myself—if I had any time that did not need to be occupied for myself, I would not mind doing right for others; but I cannot, for I have only time enough to do the good that I am required to do myself, in order to do my share in this work: therefore I want you to do your share.

You, each one, do your piece of work; carry it to your firesides, to your fields; keep it with you, so that it may be in you all the time. Keep your face Zionward every day and every night and all the time that shall be allotted to you; and when you will all do this, what will be done? Why, we shall secure an insurance against the destruction of the comforts that are around us and desolating our country. If we are not forced to desolate our country, there is one thing that is certain—our enemies will not occupy it; they will not dwell in it, and it will not be cursed by their running over it.

If these are not inducements for us to live our religion, I do not know what are. It appears to me that they should be sufficient to secure the interest and the affections of every man and woman that has a knowledge of the truth.

This is a point that I feel particularly and specially interested about: I care but little about big things or mysterious things. If we can only, as a people, take hold of these small matters that affect us at our home, which, if not attended to, will roll obstacles between us and our God, and then ask God our Heavenly Father to do for us as we would do for each other—to bless us as we want to be blessed—to be charitable to us as we are charitable to each other—merciful to us as we are merciful to one another, what will be the result. If we always do these things, there will never be anything in the way of our prayers.

But if we withhold our hand, and do not bless our brethren and sisters as we should, will God hear us when we pray to him? I tell you he will not. We might pray until we were so hoarse that we could not speak; we might pray in thundertones, till our prayers could be heard from one end of the continent to the other, and still he would not listen to us.

He has told us what spirit we should pray in and how we should act towards those around us. Then let us go and cultivate these things in our homes, in our family circles; for this is the most effectual way to carry out these principles.

If all the men in the Territory or three-fourths of them are called away, do they quarrel? No. Some of them write home to me and say they have been for ten days assembled together in a motley crowd of four or five hundred men, in circumstances not near so comfortable as those by which we are surrounded here at home; and there has not been a sign of difference or of contention or quarrelling in their midst.

Well, is this a sign that everything is all right in Zion? I do not know. I wish that the same feeling pervaded the circle of every family in the mountains that pervades those brethren in the mountains. Well, sisters, cannot you help to make it so? You can. You have been told how to make it so. Be charitable to one another's faults, just as you would be charitable to your children, or as you would wish God to be charitable to you. When you pray, ask God to do as you would have others do. And, as you think it would be good for God and angels to do, and as you would have others do, even so do yourself.

If you go home and do that way, whether it is in the domestic circle, or whether it is in the more extended circles of your associations in life, there will be a peaceable, happifying influence around and within you, and that influence will extend from you to others.

You come to the Tabarnacle and enjoy the Spirit of peace and of truth that is here—the Spirit of God. Well, now, you ought to enjoy that Spirit, the Spirit of peace, just as much at home as anywhere else: you should have it there all the time. There is a fruitful field for the cultivation of practical purity and virtue, that is as imperishable as truth itself, that will render you secure in that victory that is anticipated in the conquest before us. Let us not be found delinquent in the duties that are enjoined upon us.

That you and I may be enabled to attend faithfully to our duties is my prayer, in the name of Jesus. Amen.

EXTENT OF THE LATTER-DAY WORK—THE FREEDOM OF THE SAINTS DEPENDENT ON THEIR DOING RIGHT—SATAN'S REVELATIONS, ETC.

Remarks by President Brigham Young, made in the Tabernacle, Great Salt Lake City, October 25, 1857.

We have heard considerable preaching this morning; and to me, what we have heard is full of pith and marrow.

This people are to the world an object of derision and hatred; to God, of care and pity. There are but few of us, when we compare ourselves with the rest of the inhabitants of the earth. We now have a day of trial. It has been observed that the Saints feel well: they never felt better.

Some present may not know that my oldest and my youngest brothers have been preaching to-day. There are but three boys between those two, and we are all here on hand.

As has been observed by brother John, my eldest brother, this is the first time that we have ever had the privilege of doing anything, only submitting to our enemies. Now, for the first time since this Church was organized, we are in a position for defending those rights common to all American citizens; and our true and lawful course to abide by the Constitution of the United States in the defence of those rights will probably give the wicked a pretext for complaint; so that in measuring out oppression to us, our enemies will have a new set of pretexts, instead of feasting on infernal lies so much as they have hitherto done.

Colonel Alexander accuses us of what he terms a very uncivilized method of warfare. If we are to do as they do, we shall have to get drunk, to swear, to quarrel, to lie, and believe in lies, and indulge in many other like traits of civilization, in order to be prepared to act as they do. I do not know anything about those men that are now in the mountains, only in the capacity of a mob. I have no business to know them as anything else, neither shall I, until I have been officially notified that the Government of the United States wishes to send troops here and build stations.

I suppose that the boys have annoyed them a good deal; but at the same time, I would much rather clothe them and feed them, if they would agree to go back in the spring and leave us in peace, as they found us. We are obliged to maintain our rights; for every blackleg, horse thief, counterfeiter, and abominable character are united with the hireling priests and lying editors and wicked leaders of our Government to falsely accuse the "Mormons," with a view to our destruction. Can they now truly accuse them of anything? Yes—of burning up a little grass, as brother Attwood told them, when they asked him why we burnt the grass—"That we may have a better crop next year," which you are aware is customary in prairie regions. We have done that; therefore our enemies can now concentrate their power to shoot at the target they have compelled us to raise in self-defence, whereas heretofore they have shot without an object to fire at.

There is one thing in particular with regard to this people—they prove

their faith by their work; and there is no other way for us to prove it. While brother John was speaking of the labour of this people to preach and send the Gospel to the nations of the earth, I thought that, take us as a people in this day, in the situation we have been in, and then look over the history of the Church of the living God on the earth from the days of Adam until now, and I will ensure that you cannot find the equal to the excessive labour of the Elders of Israel in our day in spreading the truth through the world to save mankind. I have no idea that it was done in the days of Enoch; for the human family had then spread over the earth but little, and the Elders did not have to travel scores of thousands of miles without purse or scrip among the wicked. So also in the days of Noah: they had but a short distance to travel. In the days of the Israelites, of the Prophets, of Jesus Christ, and the Apostles, what was their labour in the extent of its field, compared with that of this people? Very small. You may trace the course of their travel, and you will find that it was far less than that of the Elders of Israel in our day.

We have laboured diligently, and suffered everything but death to preach the Gospel to our fellow beings; and thousands of our fathers, mothers, brothers, sisters, children, and connections have gone into their graves through their sufferings, from being robbed of everything we had, and scattered, to find shelter where we best could. Are we going to suffer it any more? No, God being our helper. We are perfectly free, on condition that we do right; and upon that condition we never will be in bondage again.

You will recollect that this is the first time that this Church can say, "We are free." Do we wish to be free from the United States Constitution? No. There is not a word in it but what we can subscribe to with all our hearts. Do we wish to be free from the laws of the United States? No. They are as good laws as we can ask for. Neither do we wish for any better laws than are the most of those enacted in Missouri and Illinois. What, then, was the difficulty with this people? Magistrates, sheriffs, constables, military officers, &c., walked those laws under their feet, and trampled upon them as a thing of naught, in order to get at this people and drive them from their hard-earned homes. I have said, and say it again, if those laws had been executed, they would have hung Governor Boggs and Governor Ford, with many others, between the heavens and the earth, or shot them as traitors to the Government. It is not the laws and the Constitution of our country that we wish to be free from, but it is from the power of those who profess to be law-makers and law-executors, but who trample every wholesome law under their feet. J

We are now as free from them as is the mountain air we breathe; and we could wipe the few enemies now in our borders out of existence in a very short time, if I would give the word to do so. But they will judge themselves out of their own mouths and receive their just reward at the hands of him whom they have listed to obey. I believe the Lord has wisdom enough to make them destroy themselves,—though, if it were left to me solely, under the guidance of the spirit pertaining to man, probably I should have had them in eternity before now. But the Lord dictates, governs, and controls: I do not, neither do I wish to.

It is said that if we do right we shall overcome. I will tell you one mark you have got to come to, in order to do right. If you can bring yourselves, in your affections, your feelings,

your passions, your desires; and all that you have in your organization, to submit to the hand of the Lord, to his providences, and acknowledge his hand in all things, and always be willing that he should dictate, though it should take your houses, your property, your wives and children, your parents, your lives, or anything else you have upon the earth, then you will be exactly right; and until you come to that point, you cannot be entirely right. That is what we have to come to; we have to learn to submit ourselves to the Lord with all our hearts, with all our affections, wishes, desires, passions, and let him reign and rule over us and within us, the God of every motion: then he will lead us to victory and glory; otherwise he will not.

Brother John referred to some persons receiving revelations. I say to such persons, Go ahead, and get all the revelations you can. If brother Joseph visits you every night, go ahead, and tell him to bring brother Hyrum, father Smith, Don Carlos Smith, St. Paul, Peter, James, and John, and Jesus Christ, if you can induce him to do so. But I could almost lay my hand on that Bible and swear that the man or woman who gets such revelations has been guilty of adultery, or of theft, or has been rebellious and apostatized in feelings, but has come back again, and now professes to have such revelations. Hell is full of such revelations; and I could almost testify that a man or woman who receives them has been guilty of some outrageous crime. I have had men come to me and tell the wonderful great dreams and visions which they have, when those very persons have apostatized heretofore, have denied their God and their religion; and I knew it. Many come to me and tell me what wonderful visions they have—that their minds are open to eternal things—that they can see visions of eternity open before them and understand all about this kingdom,—many of whom have at some time been guilty of betraying their brethren, or committing some atrocious crime. I never notice them much. I sit and hear them talk about their wonderful knowledge, but it passes in and out of my ears like the sound of the wind. It is for me to see to this kingdom, that it is built up, and to preserve the Saints from the grasp of the enemy. The visions of the class I have mentioned are nothing to me. They may exhibit their great knowledge before me; but when they have done, it is all gone from me.

Some are very anxious that I should have visions. I have all that the Lord gives to me; and all that he keeps back he may; for that is no concern of mine. We are on the old ship Zion; and if God is not at the helm, the old ship will wreck and go to the Devil. As for my taking charge of the kingdom of God on the earth, exclusively and independently of direction from heaven, I shall not do any such thing. If the Lord does not direct the old ship and act as captain and pilot, it will go to destruction, and I care not how quick.

He is at the helm, and will stay there. If you and I will bring our feelings to the point I have just spoken of, he will continue to guide the welfare of Zion and all its rights.

All is right. Sing hallelujah; for the Lord is here. He dictates, guides, and directs. If the people will have implicit confidence in their God, never forsake their covenants nor their God, he will guide us right, and we are free as the air of these mountains. The yoke of the wicked is off, and I am determined it shall stay off.

If any man or woman in Utah wants to leave this community, come to me, and I will treat you kindly, as I always have, and will assist you to

leave; but after you have left our settlements, you must not then depend upon me any longer, nor upon the God I serve; you must meet the doom you have laboured for. If any wish to go away, come to me and I will assist you to go in peace and safety to the army or anywhere else; but if you come again with bitter feelings to this Territory, we shall meet you as we would a mob.

After this season, when this ignorant army has passed off, I shall never again say to a man, "Stay your rifle-ball," when our enemies assail us; but shall say, "Slay them where you find them." But the army that are now upon our borders are in ignorance, and know not what they are doing, nor the spirit that prompts them, or they would ere now have been visited with swift destruction. On account of their ignorance and their being sent by rotten demagogues and corrupt speculators, I feel like letting them alone, unless they turn to come here; which if they do, sleep will depart from their eyes and slumber from their eyelids until they sleep the sleep of death or beg quarters at our hands—God being our helper.

I do not altogether know why I should not feel it right to slay them where they are. But I do not; consequently, I withhold; and if that course should be right, I believe it will be manifested to me; and if it is not so manifested to me, and anybody else can know of a surety and will take the responsibility, go ahead.

I have joy and comfort in seeing this people trying to live up to the spirit of their religion—to the spirit of the Gospel; and I should be glad to see the spirit of reformation continue among them. I would be pleased to have it within myself, and do better than I now do, or do more, or do something I do not do. But unless the Lord will reveal to me something more than he has, I cannot do any better than I am doing; for I do not know how. I have done as well as I could since I have been in this kingdom. I can hardly refer to the time when I have not done the best I knew how, and I can hardly refer to the time when I put my hand to do a thing unless I knew it to be right.

I am not a visionary character nor subject to excitement in my feelings. My life, you know, is an even continuation; and I hope it will be until I lay down this tabernacle. If we take this course and trust in the Lord, he may send armies here or not, call upon us to fight, or let us raise grain, build houses, &c., or send us to the nations; it matters not. If we bring our feelings to this, we shall never be brought into bondage to the wicked again; but we will be free.

Do you not know, brethren, that the day will come of which the Lord says, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron;" and yet if those things were now delivered into our hands, there would be selfishness. I have seen that spirit manifested, and I am afraid of it. I am more afraid of covetousness in our Elders than I am of the hordes of hell. Have we men out now of that class? I believe so. I am afraid of such spirits; for they are more powerful and injurious to this people than all hell outside of our borders. All our enemies in the United States or in the world, and all hell with them marshalled against us, could not do us the injury that covetousness in the hearts of this people could do us; for it is idolatry.

As brother John observed, one devil can keep all Babylon in confusion continually, because they are already so wicked; but it takes armies of devils to take care of the Saints, lest they overcome the kingdoms of darkness. The Devil's forces are particularly marshalled against us. If I can

contend against the powers of darkness and get this people to control themselves so as to have no principle or feeling about them only to do the will of our Father in heaven, I do not fear all hell. Were all the United States arrayed against us in these mountains, I would rather have ten men who are Saints, and will do more with them to overcome all our outside enemies than this whole people, with their affections not sanctified to the Lord. Do you understand that, ye Saints? Or is it to you like some visions that are told to me—going in at one ear and out at the other? We, as a people, will be chastened until we can wholly submit ourselves to the Lord and be Saints indeed. May God bless you! Amen.

PRIVILEGES OF THE SAINTS—TRIALS, ETC.

A Discourse by Elder Orson Hyde, delivered in the Tabernacle, Great Salt Lake City, Sunday Afternoon, October 25, 1857.

I arise to make a few remarks to you, and I do it with a great deal of pleasure and satisfaction.

I feel, in the first place, to express my gratitude to God for the privileges that we enjoy, that we are permitted to meet together and hear instructions from time to time, by which our minds may be fortified against evil, that we may receive strength to resist the powers of darkness and every evil principle that may suggest itself to our minds. I trust that our hearts have become so softened by the power of truth and so opened by its blessed influence, that we are prepared to receive any impression which the truth may be calculated to make upon us, that it may affect us to the glory of our Heavenly Father.

I feel thankful that we are blessed with gifts and qualifications in our midst that can set right and give a proper tone to all things that go forth from us, so that we are not left to spell out our own course by the limited light and intelligence that we possess. We have not only the Spirit of God in our own hearts to guide us in the path of duty, of principle, and of doctrine, if we live our religion; but we have the Spirit of God also in our President to set us right when wrong. I feel thankful that we are looked after with such an anxious and watchful eye—with an eye to our happiness and wellbeing and to our future exaltation.

I hope that we shall appreciate these gifts while we have them—that we shall profit by them, and do all in our power to preserve them unimpaired in our midst, that we may long derive benefit from such sources. To be sure, it is a day of trial to the Saints; and yet it is a matter of gratification to see that the Saints, as a general thing, take their trials so calmly, and to see that they are willing to pass through the fiery ordeal; for we know that the final issue will be glorious, and we shall see the desire of our souls and be satisfied.

This proves that we are satisfied with our lot and that we are living

our religion in a goodly degree; and I hope and trust that the good Spirit that seems to prevail in our midst will be cultivated and its dictates carried out, that we may do nothing to grieve it away from us, but be ready to follow its suggestions—to fulfil its requirements and the requirements of those that preside over us. It is a day of trial to us; but our trials are light, and the test that we are subjected to is but light, compared with the final test to which we shall be subjected when the Son of Man shall be revealed from heaven, taking vengeance upon them that know not God and obey not the Gospel of Jesus Christ.

I have mentioned once or twice concerning the trials that await the Saints at that time. We look forward to the day when the Son of Man shall come in his glory as the greatest event and most sublime display of power and glory that were ever beheld by mortal eye; and it is requisite that we should be prepared for that scene. We shall be prepared, if we listen to the Spirit of the Lord as it is manifesting itself, and so continue to do during our probation here; for the Son of Man shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel. The Prophet asks the question, "Who can dwell with devouring fire or with everlasting burnings?" He answers and says, He that has clean hands and a pure heart; he can dwell with devouring fire.

We are to be operated upon by the Holy Ghost, and undergo such a material change by its power that we can abide the day of burning in which the Son of God will be revealed with the same comfort that Shadrach, Meshach, and Abednego did in the fiery furnace. They were cast into that devouring element and moved as pleasantly and as agreeably as the fish moves in the sea, its native element. When that day comes, it will be made to appear who is pure; for it will bear upon every individual; and those who are not right and pure will be devoured and destroyed. If we are faithful, we can abide that day and feel that we are wrapped in nothing more than in a blaze of glory, because we shall be prepared for it. But if we do not live our religion, we shall be consumed in that day; and it will be a day that no creature can dodge. Hypocrisy and deceit will then be no shield. Pure and unadulterated goodness alone will enable us to stand in that day. We shall then know who possesses the qualifications of Saints, and who does not; and we shall have to be tested, and that strongly, compared with that to which we are now subjected. The two will be so different, so widely apart from each other, that we cannot now imagine the difference.

But I do not know that it is profitable to go on so far ahead and picture out the tests or trials that we may be subjected to; yet still it may be necessary to show what we shall have to possess and guard against, that we may be ready for the day of exaltation.

At that time, we are informed that the wicked will call for the rocks to fall on them and hide them from the presence of him that sitteth upon the throne and from the wrath of the Lamb. Why will they do this? If the flaming fire has the same effect as we may suppose it will have, it will be very natural for them to call upon the rocks to hide them from the face of the Lord. They will prefer this to standing the test. This will be the cry, "Fall upon us, ye rocks, and hide us from this terrible test." But the rocks and mountains hear them not! The ungodly must be consumed by the devouring fire. There are stepping-stones to this test; and when we get to that point, that will be no greater trial than the present is now.

It will not be any greater stumbling-block to us; it will be no more terrible than our present trial, if we live our religion; for we shall be prepared.

Brethren and sisters, we not only have the evidence that I spoke of this forenoon, but we have more. I desired, in my remarks this morning, to point out to the sinner and to the ungodly, if you please, or to those that do not belong to the Church; I wanted to show that they possess evidence in themselves—that they have it in their own hearts and in their own feelings, that this is the work of God; I wished to convince them that God had given them a testimony, that they might know for themselves. He has so ordered things that hypocrites and false-hearted individuals might know for themselves that this is the work of God and that he would accomplish it in his own way. For this reason he said that "sinners in Zion should be afraid, and fearfulness surprise the hypocrite," and that they should go away; they should leave because they are afraid for their own persons; they are afraid for their property; they are afraid because the atmosphere that surrounds the servants of God is not congenial with their unhallowed natures, and they are fearful. This evidence is in their own hearts, and when they go, they carry the lighted candle of evidence with them.

There are some who have been acquainted with the Church from place to place and from time to time. There are some that have followed all the time, and they can neither take hold of it nor throw it away. Have they not had testimony that this is the work of God—that this is the truth of heaven? Has not the Holy Spirit raised convictions in their minds that this is the truth of God? Have they not been convicted of its truth? I will venture to say that they have been pungently convicted, and they have had all the lies that the Devil could put them in possession of and help them to, in order to resist the force of truth. Why have they not yielded obedience to the laws of the kingdom of God and taken upon them the yoke of Christ? It does seem to me that persons holding that position are ready to turn to the enemy or to any other quarter as may best suit their interests and circumstances. They are on the top of the fence, and rather leaning over to our enemies' side. "He that is not for us is against us."

It does sometimes appear that unwise persons not guided by the Spirit of God should take a course, with some such hangers-on, to make them take sides, one way or the other,—to compel them to take to their own convictions before God, or else go away.

We find that God will overrule all actions that are performed, even injudiciously, to the best good and to the perfection of his people who trust in him, and to the best good of those also who would hang on, yet neither enter themselves nor let anybody else enter. Now, there are individuals that will not come into the Church themselves; and if they can lay a stumblingblock in the way of their friends, they will do it. They will say to a Gentile, or to a person who may be favourably impressed with the truth, "We have never joined the Church, and there is no particular need of it. We may appear friendly to the society, but not join it. Then we are under no rules or restrictions, and may do as we please."

We read a man's character and feelings by his actions. You have been acquainted so long, and the truth has made so small an impression that it shows there is no real love there for it. Such individuals are even ready to talk to those who come in here and to bias their minds, and then they come to the conclusion that

this is not the work of God; for they conclude that those persons who have talked to them, having had such opportunities, must know.

If such individuals should have a jog that would knock their sensibilities into them, I do not know but God would work it for their good. I believe it is said that all things shall work together for good to those that love God and keep his commandments. We have convictions of those things; we are confident that all shall work for our good, not only in our hearts, but when we can see wisdom manifested that is evidently manifested by the hand of a superior being; but we cannot but acknowledge the hand of God. We have the testimony in our hearts of the truth, and what we feel and see all the time should stimulate us to cling to the Lord with all our hearts, might, mind, and strength.

The Saints in former days had a great deal to overcome; they had not only their weaknesses, but they had armies to overcome; and we find they put to flight the armies of the aliens. They had many trials. They were clad in sheep-skins, and goat-skins. Inasmuch as we believe that the cattle upon a thousand hills belong to the Lord, I do not know but that their very hides may be dressed, and we wear them instead of broadcloth. Well, now, those skins properly dressed, as I have seen some specimens in this town, may be our clothing when we get into the hills, and they will last some time to go through the mountains. Necessity, we say, is the mother of invention. The sisters may ask what they shall do for petticoats? I can tell you. (Voice: Let the women wear pantaloons.) Necessity being the mother of invention, we will seek them out something suitable; we have got common sense, and a good deal more too, if we will live our religion. Our father went to work and made coats of skins; and I suppose that mother Eve had a coat of skins as well as father Adam. But whether hers was a petticoat, we are not told.

We have been talking about the ancient order being restored; and if we live to return to that order, we shall live to be dressed in the skins of animals. I do not know how these things may be, but yet we judge, if we are driven to such necessity, we may have to adopt that style.

Let us prepare our minds for all things and to live where and when others may perish and die. We have got to learn that when the day of burning comes to be ready to live upon the barren rocks, where others would starve to death. If we get wisdom to live where they would perish, then we shall be the more completely independent. Thank God, we are beyond their reach. The Almighty God in his wisdom and kindness has given us understanding, and I have every reason to believe that he will deliver us and provide for us, if we live our religion and cleave unto him; for I tell you that some of the most simple things will be for our deliverance, and at the same time for the destruction of our enemies; and we can do all that is required, by his hand helping us. We are nothing of ourselves; but when we are inspired by the Almighty and take such a course as will give us confidence in God, we cannot perish. Then we have reason to rejoice and be glad.

Here is the evidence that this is the work of God. I remarked to brother Hardy, to-day, that last winter we preached some strong things in his ward (12th ward). Myself, brother Hardy, the Bishop, and brother Joseph A. Young doubled teams; and I then said, Where will these things lead us? I did not stop long to reflect; but, said I, we have the Spirit of God, and it will be all right; and I feel more satisfied now that his arm will bear us

off triumphant. At that time fearfulness began to take hold upon the hypocrite, and we saw that sinners began to tremble and fearfulness to surprise the hypocrite. I tell you, perfect love casteth out all fear, if fear has no place in us; for our love for the truth casteth out all fear.

"Fear not, little flock," says Jesus, "for it is your Father's good pleasure to give you the kingdom." I believe it is said in one revelation, "Unto you the kingdom has been given, and power to overcome all things that are not ordained of God." I believe it is said so, in so many words, that you shall have power to overcome all that has not been ordained of God. What more can we ask for? Power has been given us, that that power may be in us, that it may be as a flaming fire; and I tell you the Almighty will be in us by his Spirit; he will go before us and clear the track. He does not require us to do anything without his first clearing the track, preparing the way for us to accomplish it.

That Zion is free is a satisfaction to the sons of light and causes joy in their hearts. In fact, we have lived so long under the Priesthood, that I, for one, do not want to live under any other government. If it is necessary, however, to take some other along, as the man did who made the stone soup, by putting in everything necessary to make the soup rich, palatable, and nutritious, before he put in the stone, concluding that the stone might give a favourite name to the soup, without imparting to it any injurious flavour or quality, I shall not object.

However, I will tell you that the government of God is the only legitimate government upon the earth; and when he reckons with nations, rulers, and privates, he will pronounce all guilty of "high treason" who have opposed his kingdom, fought against his Saints, or in any manner interrupted them in the execution of his mandates. Then let us contend for the rights of our Sovereign, the God of heaven and earth, and for the rights of his kingdom. And may God in his mercy shield us by his all-powerful arm, and may we live so that his angels won't be far off; but that we may have their aid and their co-operation!

Brethren and sisters, may God bless you! And I feel in my soul to bless you and to bless all that bless Zion. But let the wrath of God be upon the Mother of Harlots, and upon all that wish evil to Zion; and may the Lord God be round about his Saints, and his wisdom be manifested conspicuously in all their movements, is my prayer. Amen.

RELIGIOUS WORSHIP A NATURAL AND UNIVERSAL PRINCIPLE—SINCERITY NO TEST OF TRUTH—PRIESTLY AUTHORITY, ETC.

A Discourse by Elder George A. Smith, delivered in the Tabernacle, Great Salt Lake City, November 1, 1857.

Our Father who is in heaven has placed us in this world in the present generation, and has placed before us laws and principles by which we may obtain exaltation and celestial glory.

In the acquisition of any department of science, the laws thereof must be ascertained and the application properly made, or it is not in our power to become acquainted with its branches, so as to master it and realize the benefit of its effects. So, also, in entering into the kingdom of the Most High God, we enter by a door preparatory; and, to all those who have been traditioned in the false religions of the present age, this door seems to be but little understood.

I have watched the movements of persons coming into the Church of Christ from sectarian churches for many years, and I discover that they are almost entirely enveloped in a kind of cast-iron shell; and it is with the greatest of difficulty that they divest themselves of it—of their prejudices and traditions. It is the work of years; and although many come into this Church while young, without an extensive knowledge of sectarian principles, yet such is the force of tradition, even in them, that they have to stop, consider, and question whether principles are really true and received from a proper source, or whether they are false.

There is a feeling in the human breast to reverence something. We find it among the untutored savages; we find it among what are denominated the heathen nations—among those who are considered pagans, bowing down to worship images, the workmanship of their own hands.

I had the pleasure, while in the States, of being subject to the Sabbath-keeping rules of the railroad company. I wished very devoutly to have the privilege of spending my time with the Saints in Saint Louis: but, to avoid travelling on the Sabbath, the railroad decree had gone forth that we should not leave Chicago; so, on the Sabbath, I went to Saint Mary's Cathedral for the purpose of hearing a Catholic discourse.

I was there gratified by hearing a very eloquent gentleman explain the reason why the paintings, crucifixion, and emblems of this kind are used in the Catholic churches. He said that it was not understood with them that a person bowing before a likeness or a picture of a saint did so with the intention of worshipping that saint or picture; but that the design was to inspire in the heart of the worshipper a disposition to emulate the virtuous deeds and good actions of that saint. Hence, said the orator, a portrait of the Virgin Mary, placed in a proper position where females, especially the young, can come before it and offer their adorations, inspires in their minds chaste and virtuous ideas, holy thoughts, pure principles, and ardent desires to live as perfectly, to be as humble, and to observe the laws of righteousness as fully as did the virgin whose picture they stand before.

I bring this up simply to illustrate the principle upon which the Catholics answer the objections raised by the Protestant world against the use of images, &c., in their churches, thus accusing them of idolatry.

There are reasons well known to every reader of history why pictures were introduced into the Catholic churches. Although they assign for this the reason given by the eloquent gentleman in St. Mary's Cathedral, Chicago; yet they were not originally used in the Catholic churches nor in any of the Christian churches previous to their becoming mixed with Romanism.

When it took its origin, the empire of Rome was both a religious and a political institution: its emperors and senators had attached to them sacred authority; and their religion embodied within it the power, perfection, and consolidated union of the pagan institutions of that age, which consisted in a series of systems of idolatry.

Hence, by order of the government, temples were dedicated particularly to their god of peace, to be opened in the time of peace and to be shut in the time of war; temples were also dedicated to the god of war, to be opened in time of war and closed in time of peace; for at certain times the gods of peace and plenty were to be invoked; at other times the god of war was to be courted.

The Christian religion silently advanced until it became a power to be courted by men who thirsted for dominion. When Constantine got possession of the throne, the empire had become to a considerable extent Christianized, and it became necessary to do something to consolidate the feelings of the whole. To destroy idols entirely would be taken with a bad grace by the higher order of the Roman people. In order to meet this difficulty, Constantine substituted pictures instead of idols. Instead of the statue of Minerva, he had the picture of the Virgin; instead of a temple dedicated to Jupiter, a church dedicated to St. Peter; instead of a statue of Apollo, a likeness of some of the Apostles, or of some saint or personage, imaginary or real; thus completely co-mingling the Christian religion with idolatry. Then men started up to assign reasons for this, and these reasons were presented in the eloquent style of the address I heard in St. Mary's Cathedral.

Heathen and pagan idols are built for the same purpose. You ask the priest of a heathen temple if the real intent is to worship that stone or that image of gold, silver, brass, or iron, and he would tell you that it was only a representative of something—that you could not see the real god, and the image was introduced as a substitute.

Among the early inhabitants of the world who rejected the true religion, many began to pay their adoration to the sun, moon, stars, &c. These soon adopted personages that they considered would represent the objects of the adoration. Hence, we find Jupiter is represented as the king of gods, or as the god of thunder, more particularly,—the thunder, representing his weapon, being the most powerful agent they had any idea of; and his image or statue was worshipped by the early inhabitants of the earth as the representative of that power. There was generally attached to these deities an idea of terror.

In studying the principles of mythology held by the Greeks, who are considered the most classical people of early ages, we discover that to almost everything they associated the idea of terror; hence, when a man passed from this world to the next, they considered it necessary to place a little change in his coffin to pay his passage across the river Styx. They

had a personage named Charon, who, in their mythology, operated as ferryman; and the very moment the spirit of the dead crossed the river, it came in contact with a dog, Cerberus, with three heads, and, instead of hair, covered with snakes: that dog answered as watchman to keep the departed spirit from returning to the abodes of men.

The human imagination was tortured to bring up the most hideous pictures. In following these imaginations, they had a variety of detail; and in these we find that scarcely any two writers agree. The Greeks were about as united in the worship of their gods as the Christians are who profess to worship Jesus. They went in, however, for worshipping all the deities, and some of them to a great extreme.

For instance, go to Athens, in the day of its glory, as did the Apostle Paul, and you might see the statues of all the gods of the ancients; and, among the rest, an altar to the "unknown God." There was a God they did not know; but they were determined to hit every case and be prepared to worship everybody, like the man in a storm at sea—it was good Lord and good Devil with him, for he knew not in whose hands he should fall: therefore, to be sure that they worshipped all, they set up an altar to the unknown God, that, if they should fall into his hands, they could claim that they had worshipped him; and that is about the sum and substance of the so-called Christian worship of the present age.

You may go into any society of people, almost, and ask them what they worship, and they would as soon tell you they worship the unknown God as not. You may take up their creeds, and they give it out that they worship a God that has neither body, parts, nor passions, and yet has three persons. Their ideas are so perfectly confused, and their knowledge so supremely ridiculous on this subject, as to make it clear to those enlightened by the Holy Ghost that they are entirely ignorant and totally in the dark on this matter. They must have made their creeds without thinking whether the words composing them had meaning or not.

When I was 18 years of age, I was sent on a mission preaching the Gospel. I called one Sabbath to see a friend of the Baptist persuasion. The old gentleman wanted I should go to the Baptist meeting with him. As I had no appointment until evening, I went with him. I had not been there a great while before he made an effort to have them let me preach. They, however, did not feel disposed. Their minister was gone, and one of the deacons got up and read an old-fashioned, close-communion, dry chip-and-porridge sermon; and besides the deacon being a miserable, poor reader, I was not very much interested.

When the meeting was dismissed, the deacon came up to me and asked me where I lived. I told him; and I in return enquired of him what church that was. He said it was the Church of Christ. Said I, "What Apostle built it?"

"The Apostle Paul," he replied.

I said I was not aware that Paul had been in this country preaching and building up churches.

"Well," said he, "it was built up upon his doctrine."

"Indeed," said I: "what Apostle presides over it?"

"We don't have any in these days."

"Then it is not the Church of God."

"Yes, it is," said he; "Apostles and Prophets are done away."

"Not so," said I; and I drew out the New Testament and read, "God hath set in his church first Apostles," &c. "Now," said I, "the very fact

of there not being Apostles and Prophets in your Church proves that it is not the Church of God; and I don't want anything to do with it."

Says he, "You are a strange fellow: I never thought of that before."

I told him to read the Scriptures, and said, "You may for ever read such sermons as you have been reading to-day, and they will keep you blind. Unless there is a principle in the organization of the Church inspired from the Almighty—unless there is an authority that is governed by the power of God and his Spirit, men might just as well worship dumb idols, the fancy gods of the ancient heathen, or the pictures of the Catholics, as to go to meeting or perform any other kind of worship. If you undertake to go to any place, you have got to take the right road: you must start right. If you start wrong, you are sure to come out wrong; and the further you go in a wrong direction, the further you are off the starting-point."

I have heard it said, in the course of my travels, that if persons think they are right, they are right,—that if persons are only sincere, all will come out well. That may answer for people to talk about who know they are wrong, and are trying to carry themselves into the idea that it is just as well to be wrong as right. But if we wish to enter the kingdom of heaven, we have to enter by the door; for, says the Saviour, "I am the door. By me, if any man enter in, he shall have life."

But suppose you enter through somebody else; where has the idea originated that there is the least possible prospect of coming out right from starting wrong? Suppose a man should start to the States, but instead of that he makes his way into the Western desert, saying, "It don't make any difference which way I go;" what would be the result? He would wander in the desert and perish. Suppose a man, in attempting to serve the Lord, by mistake should serve the Devil; is the Lord going to reward him for serving the Devil? Not at all.

When Joseph Smith commenced to proclaim to the world the truth, the way of life and salvation, in the manner he was inspired of the Lord to do, every religious denomination, Protestant, idolater, or what not, the moment they heard of it, commenced a dismal howl of "False prophet! False teacher! Imposture! Deception!" &c. Why? Because there was a light directly from the Almighty; a man had come forth that taught in the name of the Lord; a personage bore testimony of the plan of salvation, that would actually overthrow, dissolve, use up, annihilate, and destroy everything that did not come from God.

"Well," says the old priest, "if this goes abroad, what will be the result? The people will see the light, the true doctrine, and they will quit coming to my meeting and paying me for preaching; and I cannot grunt and groan over them and play the hypocrite with them any longer; and I shall have to go and get an honest living: I will therefore stir up the people to kill and destroy the man."

This was the spirit and design of every one over whom the spirit of the Devil had dominion. The very instant the first message of truth began to be proclaimed to the children of men, all the devils in hell and all the devils on earth and the spirits of demons were stirred up, and went to work at once to frustrate, destroy, and overthrow this work.

"Where did you get your authority?" say they.

By the inspiration of the Almighty the holy Priesthood was conferred, and we were ordained to the Apostleship and Priesthood to go forth and preach to you the plan of salvation. Where did you get *your* authority?

"It came down from the ancient Apostles, through the Church of Rome, and by the way of the Waldenses," says the Baptist, or by the way of the Reformers.

But were not those reformers expelled by the Church of Rome?

"Yes."

If they, then, had their authority from the Church of Rome, that Church must have had the power also to divest them of that authority. If we admit that the Romish Church had this power and authority, we must go back there to find it; and if we take that testimony, it proves that all the reformers have no authority.

The Baptists attempt to show that their authority came through Waldo. Who was this Waldo? He was a merchant, and hired a man to translate for him the four books of the Gospel. He went to preaching without any inspiration, revelation, or light from heaven: he had only the light which he could discern from the translation made by an excommunicated monk. He was zealous and doubtless honest in his intentions, but without the inspiration of the Holy Ghost, Priesthood, or authority from God.

Now, as I said before, if you start wrong, you will be wrong all the way. Without a messenger from God, without the revelation of the Most High, it is all folly and useless to attempt to follow the Saviour. It is written, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him."

The Saviour said, "If any man will be my disciple, let him take up his cross and follow me." You may follow all the men and devils in the world; but, unless you follow Christ, you cannot be his disciple; and the more men and devils you follow, the worse you are off.

When we talk about following Christ, we hear it said that we should believe in him with all our hearts, repent of our sins, and be baptised for the remission of them. Before the Saviour commenced his mission on the earth, he went to Jordan to be baptised, that he might set an example for us to follow. Take any other track, and you go wrong. The right track is the only plan, the only design, and the only intention that can bring us to the enjoyment of salvation; and it is not only in starting right that salvation depends, but when we start it is necessary to continue to the end.

Now, it is plain and reasonable to me why it is that the nations of the earth seek to destroy the Saints. They pretend that the Bible is their platform, and it condemns them on every page, both their doctrines and practices. In order to maintain their false systems, they have created a kind of aristocracy, called Priesthood, who are hired to explain away the sayings of the sacred book. By this means, having itching ears, they have heaped to themselves teachers to turn away their ears from the truth unto fables.

These false teachers have a strong hold on the minds of the people; the rulers bear rule by their means, and most of the people love to have it so. If anybody comes to change this order of things, almost every man is up in arms against him. They are so perfectly organized that it takes but a few devils to keep them in subjection.

This makes me think of an old Chinese fable. A man travelling through the country came to a large city, very rich and splendid; he looked at it and said to his guide, "This must be a very righteous people, for I can only see but one little devil in this great city."

The guide replied, "You do not understand, sir. This city is so perfectly given up to wickedness, corruption, degradation, and abomination

of every kind, that it requires but one devil to keep them all in subjection."

Travelling on a little further, he came to a rugged path and saw an old man trying to get up the hill side, surrounded by seven great, big, coarse-looking devils.

"Why," says the traveller, "this must be a tremendously wicked old man! Only see how many devils there are around him!"

"This," replied the guide, "is the only righteous man in the country; and there are seven of the biggest devils trying to turn him out of his path, and they all cannot do it."

The Devil has these Christian Priests and the whole world with them so perfectly at his disposal, that it only takes a very few devils to keep them all in subjection; and the whole legion of devils have nothing to do but look after the "Mormons" and stir up the hearts of the children of men to destroy them—to put them out of existence.

If you will examine the public prints of the United States for the last two years, you will find in them the most bloodthirsty articles, cruel declamations, and awful imprecations, originating from the pens of religious priests and their dupes. Say they, "If we talk with the Mormons on principles of religion, the Bible, of course, sustains them; if we talk with them on human rights, those principles sustain them; if we talk with them on the Constitution and laws of our country, these sustain them; if we talk with them on the dealings of God with man, they get the better of us; and our only way is to try and destroy them from the earth."

This is the spirit that is being stirred up in the hearts of the children of men. There have never been in reality but two kingdoms on this earth—the kingdom of God and that of the Devil; or, I will say, those who are willing to observe the principles of truth and those who are not. The latter array themselves against the Saints.

A gentleman, with whom I came in contact while at Washington, made this objection against "Mormonism." Talking about the institution of plurality of wives, said he, "It never will answer; it will break up all the whore-houses in the country; for women would not abide in such establishments and sustain them, if they could only have respectable and comfortable houses. This polygamy system will smash up that (Christian) institution altogether."

The spirit of opposition to "Mormonism" takes hold of the king on his throne, the president in his chair, and all those would-be-sacred priests—those holy hypocrites who stir up the hearts of the people to seek to overthrow the work of God. High and low, great and small are united in one grand union for the destruction of the Saints of God, though they be deadly foes on all other questions.

To endure this hatred—to be cursed, despised by his friends, jeered at by his neighbours and all who ever knew him, and to be set down as a poor, cursed, worthless, good-for-nothing "Mormon" fool, requires a courage in any man or woman who will step forward to receive the pure principles of this Gospel, that is a stranger in the heart of the greatest warrior that ever faced an enemy on the battle-field.

It is the animosity of the Adversary that fills the hearts of the children of men to overflowing, so that they desire to destroy the Saints—so that they are filled with anger, violent wrath, and indignation. But they know not the reason of these things.

Go and ask a Christian priest why he wants to put down "Mormonism;" and if he would honestly acknowledge the truth, he would say, "It will upset our trade, and," as the gentleman said in Washington, "it will

destroy our peculiar institutions." The politicians say, "If the Mormons adopt the principle that honest men are to come into power, and they succeed with that principle, we shall be rooted up and our means of gain be taken from us."

You understand that a petition was sent from the Legislature of this Territory, begging of the President of the United States to send no more damned scoundrels here, but to send good men. Then it went on to tell him, if he did not send good men, we were not going to have them. It was considered by Congress and the great men of this Government as one of the greatest outrages, and equivalent to treason, because we said we would not receive the cursedest scoundrels that could be scraped from the very scum of the earth, and bow down to them and lick the dust of their feet.

We are right in this matter, whether we act as Saints of the Most High God or as citizens of the Republic of the United States. There could not be a greater outrage committed on any community than to place over them, contrary to their choice, corrupt demagogues to rule their destiny. The idea of forcing these corrupt dogs on a community to rule it is what I call dog-matism.

I am not very familiar with the dictionary, but I will tell a story that will illustrate my meaning. A fine fellow, who considered himself smart, had married a learned lady, and he felt very proud of her learning and education; and in order to be on a par with her, he used many very pretty words, and, now-and-then, one he did not understand the meaning of himself. On one occasion he used the word dogmatism improperly. Says she, "My dear, what is the meaning of that word?"

He drew down a hard face and said, "Dogmatism, dogmatism, my dear,—why, it is full-grown puppyism."

I do consider that to undertake this kind of measure is full-grown puppyism, whether it is to exterminate men for their religion or to annihilate them from the earth for political motives.

Every human being has rights; and it is a true principle, in all governments upon the earth, that governors should rule by the consent of the governed. But there is not a people on the face of the earth that I know anything about, except the Latter-day Saints, that are actually governed in this way. In our government, all our movements are by the unanimous consent of the governed; and we are the only people on the earth that observe this constitutional principle. Other people may try to do it to some limited extent.

When men are placed as rulers and governors to control the destinies of any people, they must do it by the consent of that people, or it is unlawful, unconstitutional, unjust, unholy. God himself does not rule the children of men upon any other principle. "You can serve me, live under my dominion, observe my laws, if you choose," says the Lord: "if not, you may serve the Devil and reap the reward that follows."

I forgot, however, that I was preaching a religious sermon when I ran off into politics; but I have had my head a little charged with politics of late; and consequently, when I undertake to preach, it is natural for me to shoot off in that direction.

We, as a people, have to depend, to a great extent, upon the policy we adopt. We have got to respect ourselves, at least, if the world will not respect us. It will not be many years until the world will understand that when they speak of us we are to be respected. They will realize, feel, and understand this more and more.

To be sure, we have submitted to

them, suffered our houses to be burned, and ourselves to be driven from our homes; we suffered our friends to be murdered, and we have fled into the wilderness: for 20 years we have fled before our enemies. But it is a long road that never has a turn. The day will come when our enemies will flee before us. There must be a change. Although they may despise us, let them remember—an old adage has it—that despised enemies are dangerous.

The time will shortly come when it will be considered better policy for men to stay at home and mind their business than to be marching a thousand miles to murder the "Mormons." The day will come when it will be considered more for the health and happiness of the human family to let the "Mormons" alone.

Brother Hyde, in addressing us this morning, spoke very strongly about cutting out an ulcer. When any man goes to cutting off a member of his body, he mars it. If he only chops off his big toe, he cannot hop quite so good as he could before. So, when the Government of the United States—our dear uncle, whom I have always been so afraid of, chops off one member of the great confederacy, the work of dismembering begins.

Peace has been taken from the earth, and there is little or no confidence among the children of men; and while all the devils in hell and all the priests upon the earth are at work to unite for the extinction of the kingdom, it is in the mountains, pursuing the even tenor of its way, every man minding his own business. But confusion will increase in the midst of the wicked—those who are our enemies, and, as says the revelation, "the wicked will slay the wicked."

The Lord says it is his business to take care of his Saints. The safest place on the earth is in Zion. If you were in the city of New York, San Francisco, St. Louis, or in any of those great cities, and had 10 dollars in your pocket, a valuable penknife, or a gold watch, and should happen to be walking in the streets at night, you would be under the necessity of keeping a constant guard, peradventure your life should be taken for the property in your pocket. Policemen are not of much use. If you place two policemen in a street, there will be four robberies; if you place four, there will be eight robberies: they nearly all colleague together, and no man that is decently dressed can lie down or walk the streets in safety or quiet in any of those cities without risking his life almost as much as he would in facing an enemy on the battle-field.

These are solemn truths: they are what I have seen. Somebody is after a stranger every moment he is in the streets, to rob him. Is it so here? No. This is the safest place on this earth; and as we learn more righteousness, divest ourselves more and more of selfishness, and become more and more instructed in the intrinsic value of earthly substance, compared with eternal riches, the principle of safety will increase and the Millenium will actually commence with this people.

There is yet in the hearts of our people, although the reformation has done a great work, a spirit of selfishness. We have got to divest ourselves of this principle; we have got to become so perfectly stript of it that we will love the Lord our God with all our hearts and our neighbours as ourselves, that our hearts will not be set upon our own property or upon the property of others, so as to covet the things that pertain to this world, and that, with our whole soul, mind, and strength, we will desire to serve the Lord our God,—that we would just as soon set fire to our own dwellings, sacrifice our property, and flee into the

mountains, to dwell there in dens, caves, and holes, as did the ancients, as dwell in palaces and enjoy the soft raiment of kings.

Every man and woman should cultivate in their hearts a desire to love the Lord, keep his commandments, and appreciate the spirit and the freedom of the Gospel and the privilege and blessing of the fulness of the holy Priesthood more than all the treasures upon the face of the earth.

Do you recollect that when the children of Israel were invading the land of Canaan, to drive out the Canaanites and inherit the land, in some instances they coveted the property of their enemies? In one instance, an individual stole a wedge of gold and a Babylonish garment. Because of this, God was offended and suffered Israel to be driven before their enemies. Let us not be caught in this snare, but cast out from our hearts every principle of covetousness, and let our desires be to serve the Lord.

If our enemies will let us alone, we are rich enough, and can enjoy all the comforts of life that we need to make us healthy and happy, and we will spring forth a mighty people. If they do not let us alone, God will preserve us and reward us for all the sacrifices we have to make. Covet not anything that is theirs; let not our spirits desire it, but in all things do as we are counselled, and pray God for wisdom, knowledge, and intelligence to live righteously, soberly, and be devoid of idolatry, to be prepared to dwell as Gods and reign and have dominion in our time and season.

Had it not been for the faith and works, the union and exertions of the Saints, we might this day have had our streets paraded with the martial forces of our enemies. But God has blessed us for our faith and exertions—for our willingness to listen to the counsel of him whom he has appointed to direct us, to be our father and counsellor in Israel. Because they have to spend their time in the mountains, some men may feel as though it is a waste of both time and labour to no good. Others say, "We have been robbed so many times of our homes, and so many of our friends murdered, we would now like to draw the sword and slay our enemies." If it had not been for this principle in the breasts of many, I do not believe our enemies would ever have crossed the South Pass.

I believe, if we, as a people, were of one heart and mind, and would place ourselves in the right position before the Lord, and ask him for what we need, that we never would have any serious annoyance from our enemies. But it is a great labour to place the whole people in this position.

I believe, for the time the work has been progressing, that the people of Enoch's city were not more united than are the inhabitants of these valleys. I believe the greatest work has been performed towards bringing the children of men back into the presence of God, since Joseph Smith commenced to preach the Gospel to this generation, than ever was since the creation. It requires all our faith and watchfulness to continue the work and roll it on fast enough to keep out of the way of our enemies.

If there are any among us who have not obeyed the Gospel, now is a good time for them to repent of their sins: or, if there are any who have not renewed their covenants, now is a good time for you to repent of your sins and be re-baptized for the remission of them; and let it be our whole intent and only desire to serve the Lord our God all the days of our lives. May the blessings of Israel's God rest upon us, is my prayer, in the name of Jesus Christ. Amen.

THE PRESENT CRISIS—THE PROSPECTS OF ZION AND THE FALL OF BABYLON.

A Discourse by Patriarch John Young, delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, October 25, 1857.

I am glad to be here and to bear my testimony of the truth. I shall speak such things as may be presented to my mind by the Holy Ghost. I know that I have the prayers of the Saints and of the faithful servants of the Lord. I realize that their prayers are always in behalf of those that are mouthpieces for the Lord.

I realize for myself that this is a time when it is necessary that every man and every woman should enjoy the Spirit of the Lord. The time has been when men and women in this Church and kingdom could pass along without a great deal of the Spirit of the heavens to rest upon them; but I want to observe to my brethren and sisters, that that time has gone by; and no man or woman that professes to be a Saint of the Most High can stand any longer in this Church and kingdom unless they have faith in the Son of God.

Our Prophets and Apostles have long been teaching to the people that the time was near at hand when everything that could be shaken should be shaken—that that which could not be shaken should remain. You have often heard it proclaimed from the stand that the time was near at hand when the line would be drawn. The time has come that was spoken of by the Prophet Micah, when we should discern betwixt him that serveth God and him that serveth him not.

I realize, my brethren and sisters, that this is the day when we need to have communion with the heavens—the day when we want the Holy Comforter to abide with us continually; for I know it is a trying time with the Saints; it is a turning point; and I know that none but the pure in heart can stand.

There never was a time since the Church was organized, that I have any knowledge of, when there was more necessity for the people being united than there is at this time; for we are told that "union is strength;" and this is what we want at this time. We all very well know and understand that we have no friends abroad in the world out of this Church.

When I consider this, I am glad that I can say to-day and bear testimony that there is now more union among the Saints than ever there was before, since I have been in the Church.

Can I speak good concerning Israel to-day? I can. I have no misgivings in my feelings; for I tell you, my brethren and sisters, the Lord God Almighty is on our side. He is for us; and who can be against us? I know there are persons who are against us in their feelings. A few such are now before me who have their misgivings; their faith is not concentrated. Sometimes they look on one side of the picture, and sometimes on the other; and sometimes, perhaps, the devils make them believe that we are all going to be blown to the four winds by our enemies.

I can tell you the Devil does not sleep in these times; and I do not believe that he has slept any for a long time; but he works powerfully with the children of disobedience: therefore I exhort you to be obedient.

"Well," says one, "I thought we were obedient." It is true there is a very large majority that are; but this does not prove that they are all so; and I know they are not.

I am thankful that things are as well with us as they are. I am thankful that we have got Prophets and Apostles; and I know that the Spirit of the Gods has rested upon them, and it is resting upon them; and as long as the people will be obedient and do as they are told, they have nothing to fear; for nothing can harm them. But I can tell you what the Devil is doing. It is as the Apostle said—"We are not altogether ignorant of the devices of Satan."

Now, Satan is hard at work, and the Lord is at work, the angels of heaven are at work, the fallen angels of heaven are at work; and I tell you, in the name of the Lord, there is a mighty war. "Well," says one, "who will conquer and overcome?" The Lord Almighty will overcome; his Saints and his servants will overcome.

I believe that the Scripture would apply very well to this people which Jesus used to his disciples—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

You perceive that they were small in numbers, for he called them little. I can say to my brethren and sisters, "Fear not, for it is your Father's good pleasure to give you the kingdom." Zion is free, and I rejoice in it. Talk about revelation; if there has not been some of the greatest revelations given within one year to the Saints of God, then I know nothing about it. Says one, "I wish you would tell of one of them." Well, I will; for nothing short of the Spirit of the living God, right from the Gods of eternity, could have brought our military into the organization that they are in now. I want to know how the Prophets of God could have done that without revelation? They could not have done it. Was there ever such an organization before? No, never since the days of Moses. Then they had their captains of hundreds, of fifties, and of tens; and no Prophets have gone into the organization since that time; and I contend that this is by revelation; and it was by the revelations of Jesus Christ that these things were made manifest.

I feel thankful that we are where we are at the present time. We have been driven; and sometimes I look at the present prospects of the Church and compare it with the days of its infancy, and I am perfectly astonished at the marvellous strides the work has taken. We have been driven from one place to another and afflicted, until, last of all, we have been driven into the mountains, to fulfil the words of the Prophets; for it could not have been done in any other way. The language of the poet will apply very well here—

> "God moves in a mysterious way,
> His wonders to perform."

I thank my heavenly Father to-day that there is so goodly a number of the Saints in the valleys of the mountains; and I know that God will work all things together for our good. Our enemies gave the kingdom one more jog than they intended to have done. Before this we had always been in a place where they could pick up a rock and throw it, and it would fall on to us; but now they have to pick it up a good many times before it will reach us.

[Voice: "And it will fall on to them."]

The time has come when this Church and kingdom can no more be amalgamated with any other kingdom. What was the reason that the Lord could not destroy Sodom? It was because

Lot was there, and the Lord told him to go out; and when he had gone out, the city and people of Sodom were destroyed. The Lord has destroyed wicked nations at various times, and he has declared that he would destroy the nations of the earth, and that Babylon should fall; but that cannot be the case so long as this Church is amalgamated, in any sense of the word, with it; therefore the Lord has designed to cut the thread, and our independence was declared the 24th of last July; and I was glad of it, and I feel glad of it to-day. There is a good deal for us to do; and we are required to straighten up and live our religion, so that we may be enabled to sustain ourselves through the mighty struggle that is to come.

I realize that it is time for the Saints to look about themselves; and every man and every woman should be on the watch-tower, wide awake, and have almighty faith in the Son of God, and call mightly upon his name. Although brother Brigham said here at Conference that there was not time to pray much, he meant that we should not spend too much of our time in praying, I suppose the war was uppermost in his mind, as it is in everybody else's; but, in speaking to some brethren about it, I told them that it was all "Mormonism."

You know there are some who neglect to pray, and there are others who pray too much,—or, in other words, they do nothing else. But I think some of our sisters might be a little more diligent in their faith, prayers, and good works, while the brethren are in the mountains to stand in the defence of Zion.

I understand that some of the sisters have a great many things to attend to. I have understood that, since our brethren have gone, the sisters have undertaken to set things in order in the family. But I think they had better let that alone. I know the Devil will try every stratagem; and if he cannot make an inroad in one place, he will in another; if he cannot get into the brethren, he will try to get into their families, and he will work there and set them at variance with each other.

I tell you it is time for us to cease quarrelling with each other. We should be united in our families, in our neighbourhoods, and in the kingdom of God. If we are united, we shall stand and overcome: there is no mistake about that at all. And if there should one-half of the people apostatize and go away, the other half are pretty sure to stand. I heard brother Brigham say that, if there are not more than fifty that keep the faith and are united, the kingdom will be sure to stand.

It is a great thing for the brethren and sisters to be united in the cause of truth. I have travelled a great deal among the brethren, especially in the southern settlements, and I never saw half the union, the strength, the faith that is in the people at this time; and as long as you will continue humble and faithful to the Gospel, and keep the power of God in you, then our enemies cannot have any power over us.

In every place where I have been and heard the Saints pray, they have prayed for the Lord to confuse our enemies, to clothe them with darkness, and to cause fear to come upon them. Has the Lord heard our prayers? Yes, he has; for I have noticed dark clouds to be travelling along the eastern mountains, and they move up and down as the troops move; and my prayer is, that they may be clothed with snow. That has been my prayer for some time; and I still continue to pray for darkness to cover them.

Says one, "You are a hard-hearted man." I cannot help that. I love to pray for my enemies; and in doing so I have fulfilled the word of the Lord

in that thing. I do not pray so much for our enemies that are out here; but it is for the whole world. You know all mankind—every class and society of mankind have got their artillery pointed against this people.

The Devil and his emissaries are out against us. They want to destroy our Prophet and to glut themselves with the blood of innocence. There is not a spot where the Lord can tarry over night outside of these valleys of the mountains; the rest of the world is Babylon, in the strictest sense of the word.

Oh, how the Devil does labour to diffuse the spirit of Babylon among the people. To do this he has sent his emissaries across the Plains a thousand miles to bring destruction upon the Saints of God; but the Lord Almighty has defeated them in their plans. The angel of the Lord has stood in the way as much so as in the days of the Prophets; and if our asses have not spoken, our boys have, and the way of our enemies is hedged up so that they cannot get here; and they never will, so long as the people will do as they are told. This is a comfort to my heart. How I have longed to see this day when the kingdom of God should be free—when the Saints should enjoy their rights and privileges as Saints of the Lord. This is what we have been labouring for. It is what Joseph and all the Apostles have laboured for day and night, unwaveringly.

When I look back upon the exertions which have been made to spread the truth among the nations, to gather up Israel, I see that it is beyond all that can be imagined. I am not master of language enough to tell the thing as I see it; but suffice it to say that this is the Zion of the Lord—this is the only place where the Lord has a people. He has no place only with the Latter-day Saints, because the Lord will not dwell in unholy temples. He loves the pure in heart, and he dwells with them.

Brethren and sisters, let us be encouraged; for the day is ours, the kingdom is ours, all is ours; for the Lord is on our side, and we have nothing to be afraid of from our enemies. We have more to be afraid of from ourselves than anything else; and as long as men and women will do as they are told and keep it in their hearts to do good continually, they are safe.

There is no need to fear about anything. Some of the brethren and sisters feel fearful; sometimes they are weak: they do not feel to do wrong—they have no wish to violate any law, but they are subject to temptations and weaknesses.

There are some who know what it is to be driven from their homes, and that in the dead of winter, cold and barefooted; and many of those persons are here, and have survived and come up to this place with the Church. There may be trials equally as severe as those already past; but if we do right, all will be well with us. There never was a truer thing said, than that if this people have to leave here, it will be for our good, for our salvation, temporal and spiritual, and they will be better off than ever. But still, if the people will keep humble and do as they are told, they will stay here as long as they have a mind to, and then go back and build the Temple in the centre stake of Zion.

Perhaps I do not feel right, but this is my feeling all the time—that the Lord Almighty will deliver us, and we shall find everything to work together for our salvation, for our good and welfare, and for the welfare of Zion. I never heard nor read of any people under heaven, when they were obedient to the Prophets of God—to those that led them,—I say I never heard of such a people being given into the hands of their enemies.

When the Nephites were given up to their enemies, it was when they became wicked and disobedient, and made derision of the Prophets and Apostles that were sent unto them; but when they were obedient to their Apostles and Prophets and to the servants of God, then their enemies had no power over them. So it is and will be with this people.

I can speak good of Zion, for I know the people are obedient. I have really thought in some places that the people would be willing to sacrifice everything, if called upon to do it, and also to lay down their lives for the cause of God and to carry out the counsel of the servants of the Lord.

Every man and every woman seem determined to put forth their hands to sustain the servants of God in the cause in which we are engaged. It is generally said that actions speak louder than words, and with us it is as brother Grant used to say, "Yankee doodle, do it;" and has long as this people do this, all will prosper with Israel.

The Saints who are filled with the Spirit of the living God like to go and hear the servants of the Lord proclaim the words of life and salvation.

I feel thankful, my brethren, that things are as well as they are with us; and I feel thankful every day and every moment of my life, and I see and realize a great deal more than I can express; but I can truly say that I am not discouraged in the holy warfare. I have always believed, from the first moment that I heard this Gospel, that it is the work of God, and that it will stand when all other kingdoms will go to ruin and sink into oblivion.

We know that the kingdoms of Babylon must fall, and that this kingdom must rise; for we know it is the kingdom of God; and I have always known it ever since I embraced the work. I have had no doubts in relation to its authenticity and truthfulness; but all the ground I have gained and all the advancement I have made has been at the point of of the sword. To be sure I have been slow, but the matter seems to be rooted and grounded in me; and my prayer is that the Lord Almighty will preserve me in the faith, and that he will keep me as in the hollow of his hand.

Everything goes to prove that this is the kingdom of God. I remember that in the rise of this Church I used to argue with the priests; and when they would contend that this was the kingdom of the Devil, I would remark that it must fall; for a kingdom divided against itself must fall to pieces.

This is the kingdom which Daniel spoke of, and I know it; and I know that there are hundreds and thousands in these valleys of the mountains that would lay down their lives before they would deny one word of the principles of the Gospel to please anybody. There are many who would suffer themselves to be massacred sooner than deny the word of the Lord; but under all circumstances they will testify to the truth.

I want my brethren and sisters to do right—to live by faith, that they may be strong and powerful, and have mighty faith in the Son of God, and power over our enemies, and strength to overcome them; and we shall, ere long, become strong and terrible in the sight of our enemies, when the children of Zion shall return to the land that the Lord has designed for the building up of a temple in the last days.

I do not wish to take up a great deal of time; but I do wish to let the people know that I feel everything is right with us as a people. I do not say it is so with every individual; but I know that there are a

very large majority who are right, and they show their faith by their works. This pleases me, and it pleases all the servants of God. I rejoice in these things continually; and, brethren, let us be faithful, and we shall be immoveable; for they that trust in the Lord are to be as Mount Zion, that cannot be moved.

When I am abroad, I try to do what I can to strengthen the Saints, to build them up in the most holy faith, and to bless them, that they may prosper and become a sanctified people, that we may all be prepared for the kingdom of the Lord Jesus Christ; for he has declared that he would come to those that look for his coming without sin unto salvation.

I believe that the time is not far distant when the servants of God will commune more visibly with the heavens than they now do: the time will come when they will commune with the angels; and I believe there is a right place for it to begin.

I have understood, of late, that *some of our brethren and sisters* have got a little ahead in this respect; but they had better let such things alone, and be humble and faithful, and remember that we cannot get higher than the head; for the fountain is as high as we can go. If there are any who have a disposition to go ahead of their leaders, I think they will find themselves in difficulty. Brother Brigham says, "Tell them to go ahead." But I can tell you they will go till their heads go against the dunce block, and that will bring them up all standing.

I do not like to see men and women that want to be a little ahead of anybody else—a little ahead of Prophets of God. The Spirit of the Lord is liberally enjoyed by the Saints generally; and if they continue, they will hold converse with the servants of God who are behind the vail. But that time is not yet.

Some of the brethren and sisters tell of their receiving visits from Joseph, Hyrum, brother Grant, and others. Such persons must look out for their ship; for, if they do not watch, just as sure as you are born, they will run under and be overcome. When a man or woman comes and tells me that he or she is visited by the Prophets and Apostles that are gone beyond the vail, and that they have these communications day and night, and all the time,—that they have the opportunity of conversing with the spirits of just men made perfect,—I will just say that the Devil is in them, and not the Lord. I wonder if the Lord loves them so much better than the Prophets that he would send to them all the heavenly hosts?

I do not know that it is my business to say anything about this; but brother Kimball told me I might say what I pleased. I can tell you the Devil has left the great chair in hell; for his emissaries could not accomplish what he desired they should; therefore he has come to see to it himself. Why, bless you, Lucifer has nothing to do in the world; for one of his imps can keep all Babylon going and keep them in eternal night. But let a man go through the world, having the principles of salvation in him, and I tell you the Devil and his hosts will growl. But here, in the Territory of Utah, it is different: we can stand forth and boldly declare our views and religious opinions.

Still, brethren, you need not think that you have yet got rid of them; for the devils will be after the Saints of God: therefore be careful and keep them out of your tabernacles.

"What shall I do?" says one. Why, keep your mouth shut when you have no need to open it, and the devils won't get in at your ears. James, the Apostle, said that the tongue was an unruly member, and

that it set all the rest on fire; and there is considerable truth in the saying. If you cannot keep your tongue still, put it between your teeth and hold it there until you can control it; and I will promise that, if you will do that, the Devil cannot do much with you; but I can assure you that he will play upon the tongue. And you know when he gets the women going, their tongues are as limber as a bird's wing.

I am not in the habit of saying much about the women. But they are said to be the weaker vessel; but I tell you some of them carry mighty heavy sail. I advise you, sisters, to take in your extra sail. Talk of being the weaker vessel, and carrying such a superabundance of sail! Sisters, live in peace with each other, and do not allow yourselves to be fault-finding, but peaceable and happy together.

Some may enquire, "Do you not mean your own family?" Yes, I do exactly; for I expect they need it as much as any other.

I saw the Devil's looking-glass once. In it the faults of others are written in capital letters, but our own are all kept in the dark. When the Devil presents his magnifying-glass, do not allow him to overcome you. I have told you to shut your mouths; and now, when the Devil's looking-glass is brought before you, I tell you to shut your eyes. You have no occasion to read; for if you do, you will read the faults of every creature but your own, especially of those that you are most intimately associated with.

The Devil does not care how he cheats a man or a woman out of their souls, so that he is able to accomplish that. He desires to torture us all that he can. Let us get the Spirit of the Lord, and retain it; for the work of our common adversary is to overcome the kingdom of our Father, and he works in various ways and tries every stratagem in his power whereby he can afflict the Saints of God.

One of the Apostles has told us that if we would resist the Devil, being steadfast in the faith, he would leave us; and I know that he won't have any power over us if we are faithful. I desire to be delivered from his grasp and power; for I know he is a powerful foe. He has spread his vail of darkness over the whole world, and he is acknowledged to be the prince and power of the air: in a greater or less degree he controls the elements, and endeavours to do it to the destruction of the Saints; but the Lord Almighty controls him and listens to the voice of his servants who trust in him, and he holds them as in the hollow of his hand and under the pavilion of his wings.

The reason that the people are now so much united is because they are living better than ever they were before; and the time is near at hand when there will be a highway cast up for the people of God, and their deliverance will be wrought out. The principles of salvation are portrayed from this stand; and if we deviate from that way, Satan will have power over us.

Many of you who are acquainted with the works of John Bunyan will doubtless recollect the place where he talks about the trials of Christian, and his description of the lions and the tigers in the way, so placed and stationed on each side of Christian that, if he should deviate from the narrow path, he is in the power of the lions and tigers; but if he keeps in that path, he is safe.

Now, the Almighty has laws by which he works, and he has pointed out the path, which is so plain that it has been said that a fool may see to walk therein.

Let us be careful and do our duty, for we have got the game to play. Let us be faithful and honourable and

keep the Spirit of God. Let us so conduct ourselves and so order our lives before our heavenly Father, that we will feel the approbation of heaven, so that we shall have the testimony of Jesus, the Spirit of the Lord, in us day after day.

When we have this spirit in us we can say, All is well. Then, when I meet a man or a woman and ask them how they are, I can feel well, for I can see the Spirit of truth in them. I have met a number of the Saints of late, and enquired, "How is it with you?" "Oh, all is right; the truth triumphs." There never was a time, since the kingdom was organized in the last days, when the Saints felt so well as they do now. It is so in every place. The Saints feel this same Spirit on the other side of the planet and upon the remotest island of the seas. They feel better, and why? Because ZION IS FREE! The Saints know this, feel it, and bear testimony of it.

We hear of wars and rumours of wars; and these are some of the signs which Jesus spoke of when he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.)

The messengers of salvation have been sent from this place—scores and hundreds of them: they have travelled thousands of miles over deserts and mountains to go to hell, if you please, to bear testimony of the truth. I have a testimony in my heart that the servants of God who have been out for the few years past have been faithful, and they have been to almost every nation upon earth.

What will come next? Why, they will be warned by thunderings, by lightnings, by pestilence, and by fearful sights,—men's hearts failing them for fear of those things that are coming upon the earth. After their testimony, these things will come; and I know that the time is near at hand when Babylon will fall.

Let us be a sanctified people, and keep out everything that is calculated to drive us asunder; for "union is strength;" and the Lord has said that except we are one we are not his. I desire to see this people united in one.

The Lord saw that it was necessary that there should be a reformation; and he inspired his servants to call upon the people and to wake them up out of their sleep; and if this had not been done, how would it have been? How good the Lord was to wake us up by his servants who stand upon the watch-tower of Zion! They have called upon the people to wake up, and the people have complied; and I thank my heavenly Father for it. There is now a good feeling throughout the Territory where I have been; there is union among the people; but still there are some things that I could wish were otherwise.

If you will be humble and faithful to the counsel of the servants of God, not a hair of your heads shall fall. I have felt to say to the brethren whom I have blessed, "If you will trust in the Lord, there is no weapon formed against you that shall prosper." I see now the reason that I was so led; and I feel to assure them that the Lord is able to preserve them by the Priesthood, and I do not think nor feel that the brethren will have any fighting this season, but am rather of the opinion that the Lord intends to fight the battles himself, and to send them down to hell.

I am not a man of blood; but I want to see the cause of Zion flourish. I know the feelings of my brethren who have been driven by the poor, miserable devils from Kirtland to Missouri, and from there to Illinois, then across to Mississippi, and over the Plains to the valleys of the mountains; and yet the poor curses cannot let us alone.

I can tell you that the time is near when He will reign whose right it is to reign; and when the Son of Man comes again, we intend that he shall have a place where to lay his head, and not be as he was when he came before. We are but few, but we are able to do mighty things in the strength of Israel's God. Our enemies have got the arm of Jehovah to fight against, and he will work for the salvation of Zion; for the cause of the Lord hangs upon his arm; and inasmuch as we do right, he will make this a sifting-machine, and the hypocrites will be found out, Satan's kingdom will be overthrown, the Saints of God will possess the land, and it will not be a great while before the Church will go back and take possession of their inheritances.

I can say, for the benefit of our brethren that are out in the mountains, that there are hosts of angels with them all the time. I have prayed that the Lord would be a strong tower, a hidingplace, a buckler, and a shield to his people; and I know he will be.

I see that the Saints are going to be free: they are no more going to be bound with the cursed yoke of the Gentiles. You will never feel it from this time henceforth and for ever. We have worn it long enough, as long as he wants us to wear it.

The servants of God want the chaff and bran to be sifted out. There is no danger of the pure wheat being hurt; for it will stand through all the processes. The pure gold will endure the burnings, and troubles, and drivings.

Jesus had enemies when he was upon the earth. He has them now, and always will have until he subdues the kingdom of Satan and reigns as King of kings and Lord of lords. And that this time may be hastened is my constant prayer.

May the Lord bless us all. Amen.

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DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

G. D. WATT, J. V. LONG, AND OTHERS,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

In publishing the last two Volumes of the *Journal of Discourses*, there have been more than ordinary difficulties to labour under. One of the effects of the wicked Expedition against the Saints in the Mountains was a suspension in the delivery of Discourses by the leading Elders of the Church. Nor was this all. As Jesus the Beloved Son was once left by his Father, that he might show forth the great integrity of his soul, so also it seemed at this time wisdom in the Father to leave his beloved Saints to manifest the vast integrity of their souls. Therefore the Lord and his Prophets and Apostles, for a moment, as it were, hid themselves, and the voices of the Shepherds were not so often heard.

Of course, all this told upon the publication of the *Journal of Discourses;* for if there were no Discourses delivered, they could not be published; so that, to prevent the *Journal* from being discontinued, we were compelled to publish Sermons delivered in past years, some of which had been already published in the *Star*. But although necessity compelled us thus to act, there are several good ends thereby reached. The *Journal of Discourses* will become a *complete* journal of all the Sermons delivered by the First Presidency and the Twelve. Besides this, in the Sixth Volume will be found published some of the choicest Sermons of the Prophet Brigham,

and also many choice gems from others of the leading Shepherds of Israel. The Sixth Volume, therefore, cannot be other than a choice Volume to all its possessors, while many Saints have had the privilege of reading and possessing these gems of inspiration who were not in the Church when they were delivered.

We now respectfully offer to its readers the Sixth Volume of the *Journal of Discourses.* But we cannot close this Preface without expressing gratitude to our heavenly Father that the voices of the Shepherds of Israel are again heard, which gives us the prospect of publishing in the Seventh Volume many of their words of inspiration, power, and salvation.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

CHARACTER AND BEING OF GOD — CREATION — SALVATION OF THE DEAD — THE UNPARDONABLE SIN — RESURRECTION — BAPTISM OF THE SPIRIT, ETC.

A Discourse, by President Joseph Smith, delivered at the Conference held near the Temple, in Nauvoo, April 6, 1844.

REPORTED BY W. RICHARDS, W. WOODRUFF, T. BULLOCK, AND W. CLAYTON.

Beloved Saints,—I will call the attention of this congregation while I address you on the subject of the dead. The decease of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock, has more immediately led me to that subject. I have been requested to speak by his friends and relatives; but inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability and so far as I shall be inspired by the Holy Spirit to dwell on this subject.

I want your prayers and faith that I may have the instruction of Almighty God and the gift of the Holy Ghost, so that I may set forth things that are true and which can be easily comprehended by you, and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say. Pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth; for the effectual prayers of the righteous avail much. There is strength here; and I verily believe that your prayers will be heard.

Before I enter fully into the investigation of the subject which is lying before me, I wish to pave the way and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words, or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven.

In the first place, I wish to go back to the beginning—to the morn of

creation. There is the starting-point for us to look to, in order to understand and be fully acquainted with the mind, purposes, and decrees of the great Eloheim, who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it will be a hard matter to get right.

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past or that which is to come, as respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and, consequently, they know but little above the brute beast, or more than to eat, drink, and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink, and sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing. It eats, drinks, sleeps, and knows nothing more about God: yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to.

I want to ask this congregation—every man, woman, and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him. This is a question that may occupy your attention for a long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The Scriptures inform us that "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent."

If any man does not know God, and inquires what kind of a being he is,—if he will search diligently his own heart—if the declarations of Jesus and the Apostles be true—he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices or say anything against the man of God or the servants of God again. But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations, inspirations, or to be a Prophet; and I should be like the rest of the world—a false teacher, be hailed as a friend, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness, when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a

false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher; and where would be the end of blood? and who would not be the sufferer?

But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural and, in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.

I will prove that the world is wrong, by showing what God is. I am going to inquire after God; for I want you all to know him and to be familiar with him; and if I can bring you to a knowledge of him, all persecutions against me ought to cease. You will then know that I am his servant; for I speak as one having authority.

I will go back to the beginning, before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth; for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man.

God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret. If the vail was rent to-day, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible, —I say, if you were to see him to-day, you would see him like a man in form — like yourselves, in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness o God, and received instruction from, and walked, talked, and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary that we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity, I will refute that idea, and will take away and do away the vail, so that you may see.

These are incomprehensible ideas to some; but they are simple. It is the first principle of the Gospel to know for a certainty the character of God and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible. I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon.) The Scriptures inform us that Jesus said, "As the Father hath power in himself, even so hath the Son power" —to do what? Why, what the Father did. The answer is obvious— in a manner, to lay down his body and take it up again. Jesus, what are you doing to do? To lay down my life, as my Father did, and take it up again. Do you believe it? If you

do not believe it, you do not believe the Bible. The Scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one, —from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

These are the first principles of consolation. How consoling to the mourners, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again, to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why, I do the things I saw my Father do when worlds come rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the track of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation; and you thus learn some of the first principles of the Gospel, about which so much hath been said.

When you climb a ladder, you must begin at the bottom, and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel: you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the vail before you will have learned them. It is not all to be comprehended in this world: it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I did, I think there are so many *over-wise* men here, that they would cry "treason" and put me to death. So I will go to the old Bible and turn commentator to-day.

I shall comment on the very first Hebrew word in the Bible. I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyze the word. *Baith*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *Baith* there. An old Jew, without any authority, added the word. He thought it too bad to begin to talk about the *head!* It read first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. *Baurau* signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more

than what I have told you. Thus, the head God brought forth the Gods in the grand council.

I will transpose and simplify it in the English language. Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. The grand counsellors sat at the head in yonder heavens, and contemplated the creation of the worlds which were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the Scriptures. I have done so hitherto without explanation, to let the lawyers flutter, and everybody laugh at them. Some learned doctor might take a notion to say the Scriptures say thus and so; and we must believe the Scriptures; they are not to be altered. But I am going to show you an error in them.

I have an old edition of the New Testament in the Hebrew, Latin, German, and Greek languages. I have been reading the German, and find it to be the most correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years. It tells about Jachoboy, the son of Zebedee. It means Jacob. In the English New Testament it is translated James. Now, if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the fourth chapter of Matthew, my old German edition gives the word Jacob instead of James.

The doctors (I mean doctors of law, not of physic,) say, "If you preach anything not according to the Bible, we will cry treason." How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jachabod, which means Jacob; the Hebrew says Jacob, the Greek says Jacob, and the German says Jacob. Here we have the testimony of four against one. I thank God I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four Testaments. Come here, ye learned men, and read, if you can. I should not have introduced this testimony, were it not to back up the word *Rosh*—the head, the father of the Gods. I should not have brought it up, only to show that I am right.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the only true God and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him and how to ask so as to receive an answer.

When we understand the character of God and know how to come to him, he begins to unfold the heavens to us and to tell us all about it. When we are ready to come to him, he is ready to come to us.

Now, I ask all who hear me, why the learned men who are preaching salvation say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God and have not the gift of the Holy Ghost. They account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow; and he is within me, and comprehends more than all the world; and I will associate myself with him.

You ask the learned doctors why they say the world was made out of nothing; and they will answer, "Don't the Bible say he *created* the world?" And they infer, from the word *create*, that it must have been made out of nothing. Now, the word *create* came from the word *baurau*, which does not mean to *create out of nothing;* it means to *organize*—the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos — chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed: they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.

I have another subject to dwell upon, which is calculated to exalt man. But it is impossible for me to say much on this subject. I shall, therefore, just touch upon it; for time will not permit me to say all. It is associated with the subject of the resurrection of the dead—namely, the soul, the mind of man, the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning. But it is not so. The very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through, if he does not believe it. I am going to tell of things more noble.

We say that God himself is a self-existent being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. [Referred to the old Bible.] How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says, "God made man out of the earth, and put into him Adam's spirit, and so became a living body."

The mind or the intelligence which man possesses is coequal with God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth.

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal with our Father in heaven.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man — on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two, then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning,

prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the housetops that God never had the power to create the spirit of man at all. God himself could not create himself.

Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits.

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. Hence the responsibility—the awful responsibility that rests upon us in relation to our dead; for all the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! Is there nothing to be done? No preparation — no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a "fallen prophet."

What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, "They without us cannot be made perfect;" for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now, I will speak of them. I will

meet Paul half-way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are gone before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence God said, "I will send Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

I have a declaration to make as to the provisions which God hath made to suit the conditions of man, made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision, either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a saviour.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.

A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.

I know the Scriptures and understand them. I said no man can commit the unpardonable sin after the dissolution of the body, nor in this life until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the Devil; for if it did not catch him in one place, it would in another; for he stood up as a Saviour. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the Devil said he could save them all, and laid his plans before the grand council, who gave their vote in favour of Jesus Christ. So the Devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.

All sins shall be forgiven except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him,

and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me; he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the Devil—the same spirit that they had who crucified the Lord of Life,—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance: they make open war like the Devil, and awful is the consequence.

I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves: you may be be saved. If a spirit of bitterness *is* in you, don't be in haste. You may say that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious: await! When you find a spirit that wants bloodshed—*murder*, the same is not of God, but is of the Devil. Out of the abundance of the heart of man the mouth speaketh.

The best men bring forth the best works. The man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost; for there is no redemption for them in this world nor in the world to come.

I could go back and trace every subject of interest concerning the relationship of man to God, if I had time. I can enter into the mysteries; I can enter largely into the eternal worlds; for Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14th chap., 2nd v.) Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." (1st Cor. 15th chap., 41st v.) What have we to console us in relation to the dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith are now in the celestial kingdom of God. And hence is the glory of the sun.

You mourners have occasion to rejoice (speaking of the death of Elder King Follett); for your husband and father is gone to wait until the resurrection of the dead—until the perfection of the remainder; for at the resurrection your friend will rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive; for why has God revealed it to us?

I AM AUTHORIZED to say, by the authority of the Holy Ghost, that you have no occasion to fear; for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world.

Rejoice, O Israel! Your friends who have been murdered for the truth's sake in the persecution shall *triumph* gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers.

I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet

shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious law-suits and arrests; but it will be an eternity of felicity.

A question may be asked—"Will mothers have their children in eternity?" Yes! yes! Mothers, you shall have your children; for they shall have eternal life; for their debt is paid. There is no damnation awaits them, for they are in the spirit. But as the child dies, so shall it rise from the dead, and be for ever living in the learning of God. It will never grow: it will still be the child, in the same precise form as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory, with not one cubit added to their stature.

I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessary and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. [Reads from the German.] John says, "I baptise you with water; but when Jesus comes, who has the power (or keys), he shall administer the baptism of fire and the Holy Ghost." Great God! where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. *I know the text is true.* I call upon all you Germans who know that it is true to say aye. (Loud shouts of aye.)

Alexander Campbell, how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6th chap., 1st to 3rd v.)

There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms only make one. Many talk of baptism not being essential to salvation: but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me if they can.

I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the Gospel. Turn to God; for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come: they shall die the second death. Those who commit the unpardonable sin are doomed to Gnolom, to dwell in hell, worlds without end.

As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God; for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone.

I have intended my remarks for all, both rich and poor, bond and free, great and small, I have no enmity against any man. I love you all; but I hate some of your deeds. I am your best friend; and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool; for I love all men, especially these my brethren and sisters.

I rejoice in hearing the testimony of my aged friends. You don't know me: you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. I don't blame any one for not believing my history. If I had not experienced what I have, I could not have believed it myself. I never did harm any man since I was born into the world. My voice is always for peace.

I cannot lie down until all my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

THE WORK OF REFORMATION—THE UNITED STATES' ARMY—LABOURS OF "MORMON" MISSIONARIES—JUDGMENTS OF GOD, ETC.

A Discourse by Elder Orson Hyde.

Dear Brethren and Sisters,—I am highly pleased with the privilege I now enjoy of speaking to you. I wish to call your attention to a subject which, to me, is of vast importance, and no less so to you.

The commencement of what has been termed our reformation was more than a year ago; and first attended with the desire only of correcting some irregularities among us and of awakening the Saints to righteousness, to purity of life, to sanctification, and holiness before the Lord. Our efforts were attended with results highly satisfactory to the upright and the good. We were led on by this spirit of reformation to expose and rebuke the evils of those among us who did not belong to the Latter-day Saints. This kind of preaching made them angry; yet their anger did not cause us to soften our speech or to modify the tone of high moral sentiment which we wished and were determined should be enforced. "Rebuke a wise man, and he will love you; but rebuke a wicked man, and he will hate you." This truth we saw abundantly exemplified. Their pens were then set in operation against us, and many false accusations were sent to the States

by them, over fictitious names, no names at all, and also over their own real names. But the latter class, not being fortified with truth and honesty, felt unable to endure the just frowns of a community so belied. They had recourse to flight; and then told the awful and pitiful tale in the States, that they barely escaped with their lives,—a fine cover for their unrighteous deeds. They hoped by this feint and hypocritical pretension to excite public sympathy in their favour, and to arouse indignation against the Saints. Jesus spoke plainly of just such persons, saying: "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God."

For this very plain preaching, which they were compelled to hear or hear of, they threatened us with troops of the United States; and they left no stone unturned to excite the Government to send troops. This idea was a momentary damper upon some spirits; but sober second thought asked the question—"Shall I, through fear of an army being sent here, be guilty of collusion with sin and of failure to expose and rebuke it?" The noble-minded and fearless servants of God said, "No! No!! No!!!" The work of reformation and purification went gloriously on; and by-and-by the word of assurance and comfort came to us through our Prophet and Seer—the fearless Brigham, who dares to do right—"Sanctify yourselves before me; put iniquity far from you; assert your rights, and stand up to them; and behold, and lo! I will fight your battles, and the children of Zion shall be victorious; and the name of your God shall be magnified in the eyes of your enemies. Trust in me; be valiant and fear not, and the kingdom is yours." I may not repeat the word of the Lord through his servant verbatim, but give it according to memory. I am not, however, far wrong.

On the 24th day of July last, rumour came to us that United States' troops were actually being fitted out to come here to chastise us. Just ten years ago that very day, when the pioneers first entered the valley, brother Brigham said, in view of the injustice and cruelty inflicted upon us by our enemies, "If the United States will now let this people alone for ten years to come, we will ask no odds of them or any one else but God." The saying passed out of his mind and out of the minds of the pioneers who heard it, until ten years from the very time, when he and some thousands of others were in Big Cottonwood Kanyon, celebrating the tenth anniversary of the Saints' entrance into this valley.

This announcement of troops by the express brought the saying vividly to many of the minds of the old pioneers. No heart appeared sad—no countenance gloomy; but the lamp of joy was evidently lit in every heart and blazed in every countenance. We regarded it as an omen of deliverance by the arm of the Almighty. From that very hour the prayers of this entire people, old and young, male and female, by day and by night, have been and still are offered up unto the God of heaven, in the name of his son, Jesus Christ, that the army sent here by the United States may never be able to accomplish their design; for the design of the Government in sending them, and that, too, upon evidence known to be incorrect, proved to us that iniquity was to be sustained and righteousness suppressed. Will our prayers be heard and answered? I believe they will. I do believe that God is about to come out of his hiding-place and to vex the nation according to his word through the martyred Joseph. (See Book of Covenants, second European

edition, page 282.) Do I believe that the United States will be divided? Yes, I do; and the prayers of all the Saints throughout the world should be to that effect; for they wage war against the kingdom of God, and have fallen upon that stone with an army; and let them be broken, even according to the words of Jesus.

"If the army now invading Utah should be overthrown," says an unbeliever, "are you not fearful that a much larger one will be sent to chastise you?" No, sir; I am not. If we honour our God by keeping his law, no army of this world can ever prevail against us; and the greater its numbers, the greater and more complete its overthrow. If the Red Sea be not the trap in which the enemy will be caught, there will be a snow or hailstorm, a whirlwind, an earthquake, fire from above or from beneath, or the sword of the Lord and of Brigham. I only fear that we may not live so *that God* will hear and answer our prayers. If we get any important petition granted by any legislative body, we must have some influence enlisted in its favour; and if we expect God to grant our petitions, we must so live before him as to have influence with him. To have influence with the king is next to being king ourselves.

We do not desire to shed the blood of our enemies. We have never desired it. But our prayers should be, that the power and strength arrayed against us may be broken by the providence of God, or by the arm of his power; that they may be smitten with confusion and darkness; that the means they may adopt for their success may be providentially overruled for their overthrow; that they may be wasted away like the early frosts, and be scattered about like chaff before the wind, until, as the martyred Joseph said, just before he was murdered by Governor Ford's mob, there shall not be a potsherd of them left. This prayer should not be confined to our enemies on our immediate borders; for they are only the blind tools of a power that has decreed our overthrow; but should extend, with increased faith and zeal, to that very power *that handles these tools.*

Brethren, the army sent to operate against us has been stopped in the vicinity of the ruins of Forts Bridger and Supply. By what power or agency were they stopped? Col. Alexander assured Governor Young that he had abundant means or power at his command to come into Salt Lake Valley. Add to this the fact that one Mormon was taken prisoner by the Colonel's order, and it is said that orders were found on his person to annoy the enemy in every way he could, but not to kill any or fire a gun. I know nothing of any such orders. Still the enemy claim that they found such orders upon the person of their "Mormon" prisoner. Now, if Colonel Alexander really believed his own statement to Governor Young, that he had abundant means at his command to force his way into the city, and if he believed the pretended orders said to be found with his "Mormon" prisoner to be genuine—that nobody was to be killed nor a gun fired, why did he not march in with his army? He had plenty of force to do it, and the assurance, according to his showing, that the "Mormons" were not to kill any nor fire a gun? What kind of reason or apology can he make to the Department for not marching directly into the city. That is his business, however, not ours.

It was not "Mormon" numbers, according to his views, neither "Mormon" bullets that arrested the progress of the army; but it really was the united faith and prayers of the Saints of God that set bounds to their progress. Having, therefore, this evidence that God hears and answers our prayers,

it should inspire us with redoubled zeal, union, faith, and energy, to continue to call upon the Lord until every power that lifts an arm against his kingdom crumbles and falls like the mighty image that the Babylonish monarch beheld in the visions of the night.

Our enemies have eyes, but they cannot see. They may say that the tardy movements of the forces in concentrating, together with an unexpected snowstorm, in which many of their animals perished, were the causes of their hindrance on Ham's Fork; but who caused the tardy movements of the collecting forces? and who sent the snowstorm? The same invisible hand that forced off the wheels from Pharaoh's chariots that caused them to drag heavily. The prayers of the Saints by day and by night are more potent than the multitude of soldiers, armed with Sharp's and the Minie rifle. Yet the Saints should be liberally endowed with both.

If we continue in all humility before the Lord, full of faith and diligent in prayer, with hearts full of integrity, and honour the words of our Prophets and leaders, and the United States continue their hostile movements against the Saints, it shall be with them as it was with the man upon the scaffold lifting at the granite rock, when the scaffolding gave way and fell, and with it the man; and the stone, falling on the top of him, ground him to atoms.

The United States' army is sent by the President. He is the highest power which they know or recognize. Did they know any higher, they would never have come here. Has that army a chaplain Prophet that can obtain the word of the Lord for them, or one whose prayers the Lord hears? We say no, and they cannot say yes; neither dare they. The policy of the Government will not allow of a chaplain Prophet to lead its armies; and a man inspired of the Lord—one who can say, "Thus saith the Lord"—would not lead them under their present policy.

The whole army and nation are blind enough to be led by mere men who lay no claim to the inspiration of the Almighty, and not one among them that can receive the word of the Lord. The man whose prayers the hears can obtain his word touching the duties of the sphere in which he is legitimately called to act. Yet the nation despise the "Mormons" because they are led by a man who can receive the word of the Lord for them, and whose prayers the Lord hears and answers. The evidence of this is before us, day by day, and year by year. A fashionable chaplain, who is master of much flowery language, may formally tell the Almighty how great and glorious he is—how high is his throne, and how vast are his dominions; and yet the God of Israel will never thank him for the information, neither praise him for his sweet rhetorical sentences. But the man that is chosen of God, and armed with the power of revelation and the visions of heaven, is the man to lead the Latter-day Saints. No less will satisfy them. To the rule of no other will they willingly submit. Govern Utah who will, Brigham Young or his duly chosen successor can alone govern the "Mormons." Freemen have the right to choose their own rulers. The world often kill the men whom God appoints; but the Saints choose them. Here is the difference. The Saints may be killed—that is, their bodies; but their spirits can never yield to the powers of this world. And our God says that, if we will be valiant, pure, and faithful, we never shall, worlds without end.

What is the real design of the Government in sending troops to Utah? This winter, or during this session of Congress, special legislation

is contemplated; a stringent law against polygamy to be enacted; and the troops are sent here in advance of the passage of such an act to make themselves comfortable and strongly establish themselves in these valleys and hold themselves in readiness to enforce that law when enacted. Then they would say, "Now, Mr. Mormon, we have got you!" Anything for a lawful pretence to raise a fuss with the "Mormons," to destroy them from the earth! But everlasting thanks to Zion's God! He has said, "Sanctify yourselves before me, assert your rights, and I will back you up and fight your battles. You have long pleaded with the Government and people of this nation, and they would not hear you; and now, verily, saith the Lord, I will plead with the nation for you."

According to our faith in God is our boldness to meet whatever may come. Brethren, let us be valiant. A mighty host may gather against us; but if God be with us, we may have a seven months' job in burying their dead; and their weapons of war may furnish us fuel for years, so that we shall not have to go to the kanyons for this indispensable auxiliary to our domestic comfort and happiness. A mighty slaughter is to occur in the armies of the Saints' enemies in some country where firewood is scarce, and a high value placed upon their weapons of war for that purpose.

It is said that a new Governor has been appointed for Utah, judges, secretary, &c. I do not pretend to know much about governmental usages or etiquette; but, to my coarse understanding, it would seem no more than proper for some department at Washington to have notified Governor Young of such appointments direct, and also of the object in sending an armed force with them, if, indeed, such force be really sent by the order of Government. The fact of our mail being unanimously taken away from us, in connection with the silence on the matters before spoken of, left us to conclude that death and destruction were determined on as the lot and portion of the "Mormons" in Utah. The public papers that happened to reach us seemed also to breathe this kind of spirit, which were our main index to the real intentions of the Government. If, therefore, persecution and death must come, we concluded that we might better make the job cost our enemies all in our power, by selling our lives and liberties as dearly as possible. These were and are the feelings of the masses. Our leaders speak for themselves. In this position we have been greatly encouraged from a source that we deem infallible, provided we live in obedience to the commands of Him who holds all power both on earth and in heaven. I deem it unnecessary, however, to argue the merits of the case, but patiently await its issue,—at the same time to be active in the vigorous discharge of every known duty to God and man.

Our Elders and missionaries have laboured throughout the nations of the earth incessantly for the last twenty-seven years. We have endured and suffered shame. The great ones of the earth have generally spurned us from their presence. The holy and sanctified clergy have been most bitter against us. We have been very often like our Master, without a place to lay our head. We have slept by the wayside, under the trees of the forest, in sheds, and in barns, without money, and often without food; yet we have been cheerful, and in reality have lacked nothing. Our feet have bled with walking, and our hearts with sorrow over the blindness of the people: yet we have been joyful in our God. The four quarters of the globe and the islands of the sea have heard our voice and testimony. We have laboured and have not fainted.

Though weak, combatting the world, the flesh, and the Devil, and though our enemies have reproached us with being a set of ignoramuses, dupes, villains, impostors, and fools, we have cried aloud and spared not.

In the midst of all this, our Prophets have been murdered, our brethren and sisters, friends, and families mobbed and driven from place to place, and from time to time living in tents, waggons, and in the open air. They have been maimed, crippled, and slain without mercy; and none have laid it to heart. "Your cause is just, but we can do nothing for you," is the heartless sentiment of an unbelieving and persecuting world. These are some of the circumstances under which the "Mormons" and "Mormon" missionaries have carried the Gospel to the nations of the earth. But those few that have ministered to the wants and necessities of these labourers and of these persecuted people shall in nowise lose their reward.

These missionaries and labourers are now called home. The Lord says, "It is enough." "Come out of her, my people," is now the voice of God to his servants in every land and nation. The vials of his wrath cannot be poured out until you, like Lot, flee from the countries doomed to feel the vengeance of God. To you, my faithful brethren abroad, the Spirit of Christ has often whispered, during the last six months, "Go home—go home." Your guardian angels have said it to you in dreams and in visions, and we expect to see you come. Scores have already arrived. God bless them and you too, if you listen to the whisperings of that voice that speaks truth to the heart.

What now remains to be done? Your testimony is borne—your words have gone into all the earth. Read in the Book of Covenants, page 102, and you will find the answer in part—"After your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her; and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds; and all things shall be in commotion; and surely men's hearts shall fail them, for fear shall come upon all people," &c.

Again, the sign given in the Book of Mormon, showing when the times of the Gentiles shall be fulfilled and they abandoned to the judgments and wrath of Almighty God, and showing also when the covenants of the Father with the house of Israel shall be fulfilled, is this important declaration—"I will take the fulness of my Gospel from among the Gentiles," &c. It might be considered treason to quote further. With our Elders and missionaries comes the fulness of the Gospel from among the Gentiles, who, like the leaky ship, are abandoned to the mercy of the winds and the waves.

I, for one, care but little about the stoppage of the mails; yet it would afford me some satisfaction to have the current news of the day. There is, however, an *upper* telegraph which the powers of this world cannot cut, neither suspend in any way. By that we can know all the news that are really essential to us as a people, if we strive to be in communication with it. This upper telegraph is the revelation of God. All things that are really essential for us to know will be made manifest unto us by the Lord; "for he doeth nothing, but he revealeth his secrets to his servants and Prophets." This is the sort of mail that we should patronize. It is conveyed with despatch and with safety. It goes at all times of day and of

night, and is sure to bring an answer to our communications. The Government would think it strange to read from our records, made and penned more than twenty years ago, the very things which it is now doing in relation to us. But to read the issue, it would think stranger still. I read both more than twenty years since; and when I see things fulfilling every day and every year, it inspires me with assurance and joy. Have light in yourselves, says Jesus; and if our eye be single, our whole bodies will be full of light. God knows all things that are going on in the universe; and if we possess his mind, his Spirit, and his will, we may know at least some things that are going on in the world, even without a mail.

Brethren, the Lord is hearing and answering our prayers. The time to favour Zion is come. And now, I beseech you, let there be no contentions or disputations in your midst; for Jesus says, "Blessed are ye, if there be no disputations among you." Dishonesty, covetousness, nonsense, and folly should all be purged from our hearts and purged from our wards; and if the guilty will not cast away such principles, let him go to the army, to the States, or wherever he likes, so that he does not abide in our midst. "He shall gather out of his kingdom all things that offend and that do iniquity." Cleanse the inside of the platter or territory, so that God and angels may dwell with us for our defence. Bishops, High Priests, and Seventies, arise in the majesty of Jehovah's strength, and cause the moral atmosphere that surrounds you to be pure and healthful, if you have to raise a storm of thunder and lightning to effect it. Fear not! only hurt not the oil or the wine. Be wise, and yet be strong. Remember that a good man does not steal, neither lie. He is not an idler, suffering his family to want. He does not take the advantage of his neighbour. He does not absent himself from your ward meetings, neither decline bearing his part of the burdens that are laid upon you. You will generally find a good man right where you want him, in person, in spirit, and in the means that he controls. He never has many excuses to make, but is on hand. He is always ready. A good man pays his Tithing, pays his devotions to God in all sincerity and faith, pays his just debts so far as he is able, is careful about contracting debts, lives well, yet prudently, and generally has something to bestow for charitable purposes. He never has much difficulty with his neighbours, readily yields to the counsel of his Bishop or other superior officer, worships no horse, ox, mule, ass, farm, or house, but worships the true God of heaven. Remember that all victory and glory that God is well pleased with are obtained by our diligence and prayers of faith.

Remember your fasts, your solemn assemblies, sacraments, and charities. Mark those in your wards that do not attend your meetings. Thieves and iniquitous persons do not, as a general thing, like to attend the house of worship. Slothful, prayerless, and worldly-minded persons often calculate to go to or return from the kanyons on the Sabbath, or go visiting on that day, or manage to hunt cattle on the range, or transact some business by which they can have a plausible excuse for not attending the house of worship. The flaming truths which they would be compelled to hear—the rebukes and chastisements there dealt out to such characters are not agreeable to their ears.

The persons that cannot profit by merited rebukes and chastisements cannot profit by blessings and communion with the Saints. Priests, Teachers, and Deacons, be active in the discharge of your duties. You

are watchmen in your wards, and stand in a similar relation to your Bishops that the Apostles do to the Presidency. Great responsibility rests upon you. Every person in your wards should be known to you, and his business or occupation also. You should not only know the man or the woman and his business, but should likewise know his spirit and be able to weigh it in the balance of truth.

Shepherds of Israel, watch well your flocks. Keep them healthy and vigorous. Encourage good with kind and generous words, and fear not to deal with offenders or rebuke sin in a manner that corresponds with the nature thereof and also with the dignity of your high and holy calling. The great object is to be alive and awake to every duty, and to be "armed with righteousness and the power of God in great glory."

Our enemies are trying to come here to teach this people civilization and pure Christianity by killing our men and sleeping with our women. It seems that we have been prejudged and condemned to death. The halters are prepared by the waggon-load, and knots already tied (so says report). If they had the chance, they would probably go through the forms of law trials with us, with great kindness and moderation affectedly; but death is in the pot, and we must eat it. As we have been foreordained in Washington to be hung or shot, we must suffer it, guilty or not guilty. If we repent, we must be damned; and if we do not repent, we must be damned. The ropes are all prepared! But if we do our duty, that proud Haman will yet see the despised Jew in a position which he will have cause to envy. Though the course of our enemies stands in their power and not in their justice, yet they shall come to an inglorious end, and none shall help them; and let all Israel say, Amen.

May the blessings of the Highest be and abide with the upright in heart, now and for ever! Amen.

"THE KINGDOM OF GOD OR NOTHING."

A Sermon by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, November 1, 1857.

REPORTED BY G. D. WATT.

I shall take the liberty, this afternoon, of selecting a text. In the Second Epistle and last verse of the Gospel according to St. Brigham to Colonel Alexander, will be found the following words:—"WE SAY IT IS THE KINGDOM OF GOD OR NOTHING."

We revere the testimony of ancient men of God, as recorded in what are often termed "the Scriptures of divine truth;" and it is quite common for men to refer to what the Prophets have said and to reason from their words. Now, I have been of the impression, for some length of time, that the sayings of modern men of God are of as great importance as the sayings of ancient men of God,

and a great deal more applicable to our condition.

In looking at the Epistle to Colonel Alexander, and considering the important things said in it, I was particularly struck with the last words, which compose my text—"The kingdom of God or nothing."

In other days, men have had their theories and their ideas about Christianity, Paganism, &c., which were referred to this morning. But we believe in living Priesthood—in present revelation—in the Church and kingdom of God as it now exists on the earth, as well as in things that were spoken of by ancient Prophets: consequently we believe in adapting our lives and actions to the position that we now occupy as servants of the true and living God—as God's representatives on the earth—as those who are destined to lay the foundation of that kingdom which shall stand for ever.

What is the kingdom of God? This is a question that is in almost everybody's mouth. Every Saint is interested in this question. We need not go into the nonsense of sectarianism: we will let it go entirely, hook and line; for we know enough about it to care nothing about it, nor about the absurd ideas entertained by sectarians of the kingdom of God.

The question is, What is the kingdom of God? How do we stand related to it? What is our position and what are the duties devolving upon us to-day, to-morrow, and every day of our lives, as servants of the living God?

In the Epistle I have referred to, there is something said about the struggles we have endured, the privations we have suffered, the difficulties we have passed through, the wrongs and indignities that have been heaped upon us continually, and the persecutions that have been multiplied upon us as a people, even from the day of the organization of this Church to the present. There was in it a strong, marked, and determined expression. It gave Colonel Alexander and whomsoever it concerned to understand that it was time that these things should cease—that this people as well as every other people should have their rights, and these rights they were bent upon having at all events, not fearing the result,—that we, as a people, are determined to be free; for with us it is—"The kingdom of God or nothing."

When we talk about kingdoms, we talk about governments, rule, authority, power; for wherever there is a kingdom, these principles exist to a greater or less extent. The kingdoms of this world have their powers, authorities, rule, regulations, law-givers, &c., according to the kind of government they adopt. Hitherto we, as a people, have been amalgamated to a great extent with other nations. It is true we have had a Church government, Church laws, Church discipline, and by the holy Priesthood associated with this Church we have governed the people. Still we have been subject to another government, power, and authority, to Gentile rule, Gentile dominion, Gentile laws, to Gentile usages and customs, to which we have been willingly subject, so far as they were righteous; and it was told us by the Lord, that if we observed the laws of God, we need not break the laws of the land.

The laws of man we have kept faithfully, adhering tenaciously to the principles of the Constitution of the Government, under which we have lived. We have not transgressed them in one iota, but have maintained our relationship honourably with the nation we have been associated with.

The first thing we did when we came to this land was to organize a government for our protection, which was according to the pattern set us by our neighbours—Oregon, for

instance; then represented our case to the United States.

We came out here because we were disfranchised, exiled, robbed of our rights as American citizens, and forced to wander in the wilderness to seek among the savages of the forest that freedom denied us by Christianity. Did we in this transgress any laws of the United States, depart from any usage, or act contrary to any established custom or law of the Government? We did not. We applied for the sanction of Congress to our doings, and it was a matter of astonishment and surprise that we should take such steps, after the usage we had received. Our course was applauded by statesmen, senators, members of Congress, and the authorities of the United States generally; and all our transactions, constitution, and laws were approved gladly, considered right, and according to the usages and laws of the United States.

By-and-by we petitioned for a Territorial Government and obtained it. Our enemies have all the time been complaining of us that we have infringed upon the Constitution and laws of the United States. But I ask, Wherein have we done it? Who appointed our Governor? The President of the United States, by and with the advice and consent of the Senate, according to the usage which exists, but indeed contrary to any right they possessed; still he did it. Who appointed our Judges, United States' Marshal, Secretary of State, and Indian Agency? The President of the United States.

Has there been another Governor appointed? I suppose there has; but he has not yet been qualified. No man has authority to act in the gubernatorial capacity in this Territory at the present time, according to the laws of the United States, but Governor Young. No Governor has a right to act here, although he may have been appointed by the President of the United States, until he comes here and is qualified. No man has ever come yet to be qualified, and consequently Governor Young stands legitimately in that place.

What law have we transgressed? I have tried to find out. We have examined the Constitution of the United States and the laws pertaining to these matters; and if anybody here or elsewhere can point out any law that we have transgressed as American citizens, they know more about it than I have been able to learn; and I should like such a person to put me in possession of that information.

What next? Why, on the back of this, after lying about us, slandering, abusing, and imposing upon us, trampling upon our rights, and sending the meanest curses among us that ever disgraced the footstool of God—men they are ashamed of themselves, they have now sent an armed force contrary to law and right and to the principles that ought to prevail in the United States. They have no more right to do this than I have to cut any of your throats.

There is no authority guaranteed to the President of the United States to perpetrate so diabolical an act as the one he has engaged in. Why is it that this is done? Is it because we are worse than other people? No. After raking up everything they could, before I left the States, the only thing they could find against us as a people was that we had burned some books belonging to the United States' Court; and since that I have seen published affidavits, totally denying any such thing, by the Clerk of that Court.

The President of the United States has now taken upon himself the responsibility of sending into this Territory an armed force to trample upon the rights of 100,000 American freemen, on purpose to subserve a political interest, for the benefit of

his own party. It becomes a serious question with us what to do under these circumstances.

Shall we lie down and let those scoundrels cut our throats? is the first question. Shall we untie our neckcloths and tell them to come on and cut and carve away as they please, and knock down, drag out, and introduce their abominations among us—their cursed Christian institutions—to prostitute our women and lay low our best men? Shall we suffer it, I say?

There are certain things that are sacred to us and to every man and woman. If we submit to a thing of that sort, we submit to see the very institutions of our own nation trampled under foot—the Constitution of our country desecrated and rent in pieces. We submit to see the bonds severed that have bound this nation together, and blood, anarchy, and and confusion prevail.

If they have a mind to cut each other's throats, we have no objections. We say, Success to both parties. But when they come to cut ours, without ceremony we say, Hands off, gentlemen. We are not so religious as to sit down meekly and tamely submit to these things. We understand something of the difference between what some call treason, or treasonable acts, and base submission to the will of a tyrant, who would seek to bring us into servile chains—into perfect submission to his sway.

We are engaged here in protecting ourselves, our wives, and families,—in guarding everything that is sacred and honourable among men from invasion and oppression of some of the most corrupt wretches that ever disgraced the footstool of God.

"This is pretty plain talk," say you. I meant to talk plain: I do not wish to be misunderstood. I have lately been conversant with some of their proceedings, having been in their neighbourhood for some time recently. Some of our brethren, who went among them with messages, have said that such was the filth and obscenity of their language—cursing, swearing, and every meanness, that, rather than stay all night with them, they chose to go off some distance and lie on the ground. If these are the feelings of our brethren, some of whom are rough and uncouth in their manners, we know not how our sisters would feel in such delectable society.

We will not submit to such a state of things for ever. If you, our enemies, are determined to invade our rights, trample upon our liberties, snatch from us the rich boon we have inherited from our fathers, to make us bow in vile subservience to your will, we will resist you: we will not submit to it. We will say, Stand back and give us our rights. We will act the part of freemen, and we say it shall be "The kingdom of God or nothing."

Why is it that we are persecuted? It is because we believe in the establishment of the kingdom of God upon the earth—because we say and know that God has established his kingdom—because the principles of righteousness are introduced among the the children of men, and they expose the evils, corruption, priestcraft, political craft, and the abominations that everywhere exist. They lay naked before all men the abominable acts of the human family. It is not because there is evil among us, but because there is goodness, truth, holiness. It is because God has spoken, and his word has had effect on our hearts, to govern and influence our conduct.

It is because of these things that the present crusade has been set on foot against us, and no doubt it began to rage at the very time that you were humbling yourselves before God, when you commenced the reformation and were repenting of your sins and making restoration. At the time the Spirit

of God began to be manifested among you, the spirit of the Devil began to rage among them against you, stirring them up to pluck you down, root you up, and destroy you from the face of the earth.

Why was it that you had the reformation among you, that you were stirred up to repent of your sins and make restitution? It was because you had the holy Priesthood in your midst—the spirit of prophecy and revelation,—because you had men among you who could commune with the Most High and contemplate his purposes and designs towards the human family. It was because they saw evils existing among you and dare tell of it, and the Spirit of God pointed the word at your hearts, which brought you to repentance.

If we had corruption, grog-holes, rowdyism, and every kind of pollution among us, and were this place permitted to be a perfect sink of iniquity, where the gambler, horse-racer, blackleg, and every evil character would be tolerated, then we should be hail fellows, well met, with our enemies. The wicked would bow and scrape to us all over the earth: they would call us gentlemen everywhere, and we should be respected. It would be as it was with a few of our brethren who had to play a ruse upon some of the Missourians. The "Mormon" boys were flying from a mob and had to pass a meeting-house when the people were coming out from their prayers. These pious souls suspected that the brethren were "Mormons."

"You are 'Mormons,' damn you," said they.

"We are not, damn you. Let go of my horse, or I will knock your damned head off."

"Oh, we discover you are not 'Mormons,' gentlemen: we are under a mistake;" and they let them go.

Who is it that is acquainted with this people and does not know that they are better, more pure, more virtuous and true to their God and his laws, and more faithful to the laws and Constitution of their country than any other people? I know the difference, for I have been among others and seen their actions.

What is the cause, then, of the evil planned against us? It is because we are the Church and kingdom of God. Have we ever left our houses to interfere with other people anywhere? Did you ever hear of a crusade by a set of "Mormons" upon any other people? Did the "Mormons," when in Nauvoo, go to Carthage, La Harpe, Warsaw, or to any place, and interfere with the rights of anybody? Have we done it here? Have we gone to Mexico, California, Kansas, Nebraska, Oregon, Minnesota, or to any of the surrounding districts, to interfere with their business or rights?

If there has been such a crusade, I have remained altogether ignorant of it, as to when it took place, who were engaged in it, and how many.

If we do not interfere with anybody else, what right has anybody else to interfere with us? I speak now as an American citizen. I speak, if you please, as a politician. On this ground I ask what right any people or number of people have to come and interfere with us? There is no such right in the catalogue, gentlemen.

They, however, do interfere with us; and what is the cause of it? It is because of the kingdom of God—because of the truth of God—because of the Spirit of God and certain principles that exist among this people. And what are they? It is polygamy that they are so incensed against. They need not draw down such a long face about that, for they themselves do a thousand times worse than that, were it even as heinous a crime as they say it is.

It is not polygamy that they are so horrified at. I know their meanness

and abominations, and have told them of them scores of times. There have been from the foundation of the world two principles and powers—the principles of darkness and the principles of light, the principles of truth and the principles of error, the Spirit of God and the spirit of the Devil;—and there has been a mighty struggle between these two principles and powers.

Hitherto the good, the virtuous, the pure and upright, the men of God, the Saints of the Most High have been trampled under foot and cast out—have wandered about in sheep-skins and goat-skins, dwelt in deserts, dens, holes, and caves of the earth, of whom the world was not worthy; and the spirit and power of darkness have prevailed over the powers of light, error over truth, and the spirit of the Wicked One over the Spirit of God, to a certain extent; so much so, that truth, equity, and righteousness have always been at a discount, and men of God have been deprived of their rights and robbed of their inheritances.

God has had a certain design to accomplish, associated with the human family; and I suppose that everything which has taken place has been just. I am not going to find fault with God or the Devil. I suppose the Devil is as necessary as any other being, or he would not have been.

The righteous have been trampled under foot, but it is well with them. It was not their day. The time for them to reign and have dominion was not come. While wrapt in prophetic vision, they could view the events that were to transpire in the last days, and prophesied of a kingdom that should be set up and stand for ever. They looked with joyful anticipation to this day. They expected a time when a certain power would exist on the earth, that would be more powerful than the powers of darkness, when the righteous should no more be trodden under foot, cast out, and oppressed,—when the kingdoms of this world should become the kingdoms of our God and his Christ, over which he should rule for ever.

Men in our day have got hold of many odd ideas. The Millerites, for instance, have talked about Christ's coming to reign on the earth at a certain time; and they were all going to be transfigured, changed, caught up, &c. In France and elsewhere, they had their social systems; but they knew no more about God, Christ, or anything of this kind than the Devil, I was going to say; but they did not begin to know as much as the Devil about God and his ways. These Socialists talked about a great millennium, and people went to them, expecting them to be a very righteous, praying people. They were something like the man whom the Indian thought was a "Mormon;" but when the Indian found out that he did not pray, that convinced him to the contrary. They did not regard God or his laws, but took up a little twig of Christianity and planted it on to their infidelity. They were going to ameliorate the condition of the human family and bring about the millennium.

In relation to the kingdom of God, what is it? Is it a spiritual kingdom? Yes. Is it a temporal kingdom? Yes. Does it relate to the spiritual affairs of men? Yes. Does it relate to the temporal of men? Yes. And when it is fully established upon the earth, the will of God will be done upon the earth precisely as it is done in heaven.

It is the will of God we are trying to do at the present time, in trying to fulfil his law, submit to his ordinances, and obey his commandments—not in one little item, but in every action of our lives, seeking to be perfectly submissive to the admonitions of the Almighty.

Was the kingdom that the Prophets talked about, that should be set up in the latter times, going to be a Church? Yes. And a State? Yes, it was going to be both Church and State, to rule both temporarily and spiritually. It may be asked, How can we live under the dominion and laws of the United States and be subjects of another kingdom? Because the kingdom of God is higher, and its laws are so much more exalted than those of any other nation, that it is the easiest thing in life for a servant of God to keep any of their laws; and, as I have said before, this we have uniformly done.

Who made this earth? The Lord.

Who sustains it? The Lord.

Who feeds and clothes the millions of the human family that exist upon it, both Saint and sinner? The Lord.

Who upholds everything in the universe? The Lord.

Who provides for the myriads of cattle, fish, and fowl that inhabit the sea, earth, and air? The Lord.

Who has implanted in them that instinct which causes them to take care of their young, and that power by which to propagate their species? The Lord.

Who has given to man understanding? The Lord.

Who has given to the Gentile philosopher, machinist, &c., every particle of intelligence they have with regard to the electric telegraph, the power and application of steam to the wants of the human family, and every kind of invention that has been brought to light during the last century? The Lord.

Who sets up the kings, emperors, and potentates that rule and govern the universe? The Lord.

And who is there that acknowledges his hand? Where is the nation, the people, the church even, or other power that does it? You may wander east, west, north, and south, and you cannot find it in any church or government on the earth, except the Church of Jesus Christ of Latter-day Saints.

What is the cause of all the darkness, confusion, and misery that abound, the imprisonment and chains, and the thousand evils that afflict mankind, embracing all the wars, bloodshed, and distress of nations? It is because they do not acknowledge the hand of the Lord in all things, nor understand his will. They pursue their own course, and do not seek the wisdom and intelligence of God.

Why is it that thrones will be cast down, empires dissolved, nations destroyed, and confusion and distress cover all people, as the Prophets have spoken? Because the Spirit of the Lord will be withdrawn from the nations in consequence of their wickededuess, and they will be left to their own folly.

Who has a right to rule the nations, to control kingdoms, and govern all the people of the earth? Are you a father? Have you wives and children? Do you feed, clothe, and provide for them? Yes. Have they a right to rebel against you? If they did, what would you think of such children?

Such is the position of the whole human family; such is the position of the whole world—of every society, religious, political, social, or otherwise; and none of them acknowledge God or are obedient to his laws.

Now, then, suppose you had a farm, and you put people on it to work—you fed and clothed them, and expected them to be obedient to you; but instead of that, while you were feeding, clothing, and taking care of them, they were abusing you, departing from your laws, transgressing your precepts, and listening to somebody else who was your enemy, instead of listening to you;—would you let them remain for ever on your farm, or would

you by-and-by put somebody else in their place that would be more faithful to you?

The transactions of men are even more outrageous against the Lord, and the only excuse for them is their ignorance. What! are Christians ignorant? Yes, as ignorant of the things of God as the brute beast.

Let us look at it a little further. If you wished the welfare of your family, would you not chastise them? You would, if they did wrong. Would you not try to make them submit to your law? You certainly would; and if they would not, after you had pleaded with them and chastised them, you would disinherit them. The Lord said of Abraham, "I know he will fear me and command his children after him to do it." It was this principle that recommended him to the favour of God.

What would you think of the conduct of a God who would let the human family continue for ever to transgress his law without interfering? You would think he was getting foolish and in his dotage—that he did not understand himself nor correct principles in allowing a lot of bad boys to rise up and increase around him, letting evil principles exist instead of righteous ones, and the wicked afflict and persecute the good with impunity.

The time was to come, and is now, that God has set up his kingdom upon the earth, and he is determined that men shall be in subjection to his laws. Can the Lord go to any other people but this and declare his will? He cannot. There is not a nation, kingdom, power, or people,—there is not a political, moral, social, philosophical, or religious society in the world that would receive the word of God, except this people.

If there cannot be a people anywhere found that will listen to the word of God and receive instructions from him, how can his kingdom ever be established? It is impossible? What is the first thing necessary to the establishment of his kingdom? It is to raise up a Prophet and have him declare the will of God; the next is to have people yield obedience to the word of the Lord through that Prophet. If you cannot have these, you never can establish the kingdom of God upon the earth.

What is the kingdom of God? It is God's government upon the earth and in heaven.

What is his Priesthood? It is the rule, authority, administration, if you please, of the government of God on the earth or in the heavens; for the same Priesthood that exists upon the earth exists in the heavens, and that Priesthood holds the keys of the mysteries of the revelations of God; and the legitimate head of that Priesthood, who has communion with God, is the Prophet, Seer, and Revelator to his Church and people on the earth.

When the will of God is done on earth as it is in heaven, that Priesthood will be the only legitimate ruling power under the whole heavens; for every other power and influence will be subject to it. When the millennium which we have been speaking of is introduced, all potentates, powers, and authorities—every man, woman, and child will be in subjection to the kingdom of God; they will be under the power and dominion of the Priesthood of God: then the will of God will be done on the earth as it is done in heaven.

This places man in his true relationship to the Most High; and while others are boasting of their own intelligence, powers, authority, rule, greatness, and might, our boast, glory, might, strength, and power are in the Lord. Do we have any temporal blessings? We acknowledge the hand of God in it. Do we have spiritual

blessings? We acknowledge the hand of God in it. Do we do wrong and receive chastisement? We acknowledge his hand in it, and consider it a blessing. Are we in difficulties? We acknowledge the hand of God therein, and consider that it is necessary we should be tried and proved in all things, that we may be counted worthy to associate with the intelligences that surround the throne of God. Do we have prosperity? We acknowledge the hand of God in it, and pray him for wisdom to use properly what he has put in our hands. Do we possess scientific knowledge—knowledge on agriculture or any other kind of knowledge? We acknowledge his hand in it. Are we here in these mountains, surrounded, as a people, by the barriers of the everlasting hills, brought out from our enemies to inherit these valleys? We acknowledge the hand of God in it. Does an army come to make war on us? We acknowledge the hand of God in it. We feel that we are in his hands, and say, "It is the Lord; let him do what seemeth good unto him, and we will seek to do what is right on our part. Have we to go to war? We will acknowledge the hand of God in it. If we are told not to kill our enemies, we will not kill them, but cultivate a spirit of meekness and humility, doing what the Priesthood of God dictates—what the servants of the living God tell us. In peace and prosperity, war and adversity, we will lean on the hand of God, and acknowledge it, and say, "Hallelujah! the Lord God Omnipotent reigneth."

What is it we are seeking to do? Is it to get a farm, a house, or a possession of any kind? Who is anxious about such things, which are here to-day and gone to-morrow? They are well enough in their place.

Some of you are tried because you do not have many things you would like to have. If you had those things, you would not be tried in that point, and it is therefore necessary you should be placed in that position. It may be necessary, after awhile, that you should be tried with more of the things of this life than you know what to do with.

With none is the Lord God angry except those who do not acknowledge his hand in all things. What does it matter whether we are farming, building, planting, fighting, or anything else, if we are doing as we are told? Who cares? I do not. Let matters come in whatever way they have a mind to, it is all right, if we do right.

As eternal beings, associated with eternity that was and with eternity that is to come—beings that dwelt in eternal light before we came here, we are now seeking for salvation, preparing for celestial inheritances in the eternal worlds. This is what we are after: we are trying to lay a foundation for ourselves, for our progenitors, and for our posterity, that will endure and extend while countless ages roll; and we are taught the principles by which we may obtain this salvation by the holy Priesthood—by the revelations of God communicated to us through that Priesthood.

And now, having been forced from the United States, after having been driven time and time again from our homes by our murderous enemies—having fulfilled all the requirements that God or man could require of us, and kept every law necessary for us to observe,—after all this, and more, I say, shall we suffer those poor, miserable, damned, infernal scoundrels to come here and infringe upon our sacred rights?

["NO!" resounded throughout the Tabernacle, making the walls of the building tremble.]

NO! It shall be "The kingdom of God or nothing" with us. That is my text, I believe; and we will stick

to it—we will maintain it; and, in the name of Israel's God, the kingdom of God shall roll on, and all the powers of earth and hell cannot stop its progress. It is onward, ONWARD, ONWARD, from this time henceforth, to all eternity.

[Voices of "Amen."]

"Are you not afraid of being killed?" you may ask me. No. Great conscience! who cares about being killed? They cannot kill you. They may shoot a ball into you, and your body may fall; but you will live. Who cares about dying? We are associated with eternal principles: they are within us as a well springing up to eternal life. We have begun to live for ever.

Who would be afraid of a poor, miserable soldier—a man that gets eight dollars a month for killing people, and a miserable butcher at that—one of the poorest curses in creation? Mean as the Americans are, they will not, many of them, hire for soldiers. But the Government must hire foreigners for eight dollars a month to come out here to kill us! Who is afraid of them? Let them come on or stay and wiggle, it is all right.

We are the Saints of God; we have the kingdom of God, and the devils in hell and all the wicked men on the earth cannot take it from us. We shall rule and have dominion in the earth, and they cannot help themselves. They can take their own course. They may fight against us, if they like, or they can back out and leave us; but the kingdom will go on. They may take what course they please: the kingdom is ours, and we are Christ's, and Christ is God's.

It is for us to live our religion, keep God's commandments, and we shall be saved: we shall thus have the honour of doing something for the kingdom of God, in rolling back the flood of darkness that is enveloping the universe, and preparing ourselves for dominion on the earth and eternal exaltation in the kingdom of God for ever.

God bless you and preserve you in purity and holiness before him, that you may inherit all you anticipate, I pray in the name of Jesus Christ! Amen.

TRUTH, LIFE, AND LIGHT—GOD ACTS THROUGH AGENTS—OBEDIENCE PRODUCES KNOWLEDGE, WHICH SUPERSEDES FAITH—THE SPIRIT OF MAN—REVELATION AND OBEDIENCE THERETO, ETC.

Remarks by President Heber C. Kimball, made in the Tabernacle, Great Salt Lake City, Sunday Morning, November 8, 1857.

REPORTED BY LEO HAWKINS.

I have almost a good mind to talk a little,—that is, if you want I should; but I certainly do not want to, without you want I should. And then again, if I felt really like it, I should talk, whether you wanted I should, or not. The reason I make that expression is because I am called to an holy calling, with our President, or brother Brigham. He is my leader, and I am his brother and servant. I am his fellow-servant,—that is, I am one with him; and my calling actually requires me to talk, and to teach, and to instruct, and to exhort, and to invite all men to embrace the Gospel and plan of life and salvation.

Jesus, in the 1st chap. of John, 4th verse, says, "In him was life, and the life was the light of men."

Also, in the 8th chap. and 12th verse, "Then spake Jesus again unto them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

And in the 14th chap. and 6th verse, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

Well, you have heard me express, several times, that truth is life, and life is light. Well, it is true, because Jesus says, "I am the life and the light of the world; and no man that is born upon the face of this earth can obtain eternal life except they go by me. They must come by me or through me to obtain eternal life."

Brethren, I want you to understand, if you will treasure up principles of truth as you would treasure up gold and silver and precious stones—if you will treasure up truth, every truth that you treasure up, that truth is life, and that life is light. Do you not see that if you treasure up the principles of truth in you, and you have your treasury full of them, then, of course, your treasury is saviour of all? Why? Because life is light, and light is life. Do you not see, if you have got the true principles dwelling in you, if you treasure up truth, you are bound to have life; and then, if you have life, you are bound to have light; and if those true principles dwell in you, and they abound, do you not see you cannot be unfruitful? You are bound to be fruitful in the knowledge of God and in the accomplishment of his purposes.

If you do not take a course to treasure up truth, you never will be prophets and prophetesses; for it is in treasuring up truth, and life, and light. If these principles be in you, and they abound, you will be like a well of water springing up into everlasting life. It will be everlasting, do you not see, if it springs up; and that will bring us back to the fountain of life, from whence springs life and

light. Do you not see it springs from God. It emanates from him; and if it is in us and abounds, it will be in us as a well of water springing up into everlasting life, from whence it sprang.

Well, here are a few ideas before you,—something I had not thought of before I got up. Well, I am called and ordained to be a teacher and to instruct; but if you do not receive my instructions and the principles of truth that emanate from me, then you are not profited; for the Lord says, "If a man offers you a gift, and you do not receive that gift with gladness and joy, then, of course, the man that offers the gift is not blessed; but if the receiver receives it with joy, then the man that gives the gift has joy in giving it. Do you not see it? Well, upon the same principle, if God confers gifts, and blessings, and promises, and glories, and immortality, and eternal lives, and you receive them and treasure them up, then our Father and our God has joy in that man. Do you understand me? I do not know whether you get my idea or not; but, to save my head, I cannot talk any plainer. You know I am called simple. Well, I wish I was simpler and could convey things with greater simplicity than I do. Why? Because I have not a spirit within me to wish to talk one word to you except good sense, and light, and information, and instruction to the child that sits before me to-day. Do you not see God is not pleased with any man except those that receive the gifts, and treasure them up, and practise upon those gifts? And he gives those gifts, and confers them upon you, and will have us to practise upon them. Now, these principles to me are plain and simple.

Do you suppose that God in person called upon Joseph Smith, our Prophet? God called upon him; but God did not come himself and call, but he sent Peter to do it. Do you not see? He sent Peter and sent Moroni to Joseph, and told him that he had got the plates. Did God come himself? No: he sent Moroni and told him there was a record, and says he, "That record is matter that pertains to the Lamanites, and it tells when their fathers came out of Jerusalem, and how they came, and all about it; and, says he, "If you will do as I tell you, I will confer a gift upon you." Well, he conferred it upon him, because Joseph said he would do as he told him. "I want you to go to work and take the Urim and Thummim, and translate this book, and have it published, that this nation may read it." Do you not see, by Joseph receiving the gift that was conferred upon him, you and I have that record?

Well, when this took place, Peter came along to him and gave power and authority, and, says he, "You go and baptise Oliver Cowdery, and then ordain him a Priest." He did it, and do you not see his works were in exercise? Then Oliver, having authority, baptised Joseph and ordained him a Priest. Do you not see the works, how they manifest themselves?

Well, then Peter comes along. Why did not God come? He sent Peter, do you not see? Why did he not come along? Because he has agents to attend to his business, and he sits upon his throne and is established at head-quarters, and tells this man, "Go and do this;" and it is behind the vail just as it is here. You have got to learn that.

Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver, and David Whitmer, and Martin Harris; and then they were ordered to select twelve more and ordain them. It was done. Do you not see works were manifest? They received the truth, and thus you and I are here to-day; and if it had not

been for the practice, you and I would not have been here, would we?

Well, practice makes perfect: it makes perfect men and perfect Apostles, and Prophets, and Elders, and Teachers, and Deacons; and how can you be perfect without it? It is by our practice and living up to our profession that we increase and grow in grace and in the knowledge of the truth.

There are a great many things, probably, that are taught you from this stand—that is, from individuals. They are taught to you; and you, probably, have not got faith and confidence in them. Well, now, I do not care whether you have or not: if you will go and do as you are told, you shall have a knowledge, although you had not a particle of faith when you began. That is curious religion; but there is no knowledge on any other principle, only by obedience.

Some time ago I brought up a figure. Say I, John, Timothy, Jack, Peter—I do not care who they are—you go up above the arsenal and dig a well, and dig ten or twelve feet, and you shall find a good spring of water. "Well," says brother John, I have no confidence in that, that there can be water got there, neither have I any confidence in you as an Apostle." Say I, I do not care whether you have or not: go and do as I tell you, and you shall be paid for it. You go and dig a well, and dig twelve feet, and find a good spring of water. Now, do you not get the knowledge of that water without a particle of faith or confidence? It is in the works.

Some say, "What is the use of my doing this, or that, or the other thing? I have no faith in it." I do not care a dime for your faith. They produce the knowledge; and then, do you not see, knowledge swallows up faith before you ever had it?

Did you ever know anything to swallow a thing when it was not? Yes, the Methodists' God has neither body, parts, nor passions; and yet they have swallowed him.

Well, now, this is a kind of curious doctrine, but it is true doctrine; for I never knew much faith in exercise in a man, except that man had good works, by going and doing as the servants of God say, to produce faith and knowledge.

Now, I will ask you a question—a scriptural question. I do not know where it is. It is in the Bible. I cannot refer to chapter and verse. I want to refer you to the case of Naaman, the Assyrian, who was smitten with leprosy. How much faith had he? He had not a particle; but his servant, who had faith, prevailed upon him to go down to Jordan. When the Prophet spoke to him and told him to go and dip himself seven times, and he should become whole, he had not a particle of confidence in it. He went down with his riches to buy health, but he could not buy it: he had to do as the Prophet told him. He went down and dipped himself seven times and was healed. Do you not believe, then, he knew things? Said he, "I know now they are the men of God. I know now that God lives, and their words are true; for I did as they told me, but I had not any confidence in them, and I was healed."

Does not that agree with me? I merely bring that up that you may not find fault with my doctrine. Do you not see that is the principle that we must be actuated by? I care not whether you have any faith or not: you go and do as you are told to do, and that produces knowledge; and how long will it be before we shall be presented into the presence of Jesus Christ, the Son of God? It will not be but a little while. Now, there are a great many people, even to this day, with all the reformation that has been, in our midst, who make a practice of telling lies. It is impossible for them

to tell a story, except they put into the interstices of that story lies of their own manufacturing. Do you not see that destroys? They make a practice of it. They cannot transact business except they must lie a little. How long, do you suppose, it will take that man to get to heaven and to enter into celestial glory, where lies or anything that is impure cannot exist? It will take him as many millions of years as there will be millions of years to come.

Perhaps some people may think that if we do lie and are dishonest, and so forth and so on, when we die, the death that comes upon us and the change that comes upon us will change and take away those lies, and we shall find ourselves basking in truth. No such thing. I may tell a lie to you—I may be dishonest to my neighbours and ungodly, then I may get up and go out of doors; and I want to know what better am I when I go through that door than I was this side of it? Has it changed my nature? No—not one particle.

I will refer to brother Morley's words. He says, "The mind makes the man." That is true. What is the mind? It is that character that was made and fashioned after the image of God before these bodies were made,—that is, our spirits. What is the mind? It is the spirit that was made before this body. Do you know it? Well, now let me tell you, it is that spirit that makes the man. I care not how humble he is—if his nose is three feet long and all his body was disfigured—I will tell you, if there is a good spirit in that man, and that spirit cultivates wholesome doctrine and lives to God, you love him. It is the spirit that is in the man that makes the man, which is the mind that you were speaking of, father Morley. You meant so, did you not, father Morley? ["Yes."] Well, you did.

Well, our change from this state of existence does not change our character. The character must be made and formed before it goes through the vail, if he is going to continue with the servants of God, the Prophets.

Now, brethren, you have got a spirit in you, and that spirit was created and organized—was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, he commenced and brought forth spirits; and then, when he completed that work, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body. God made the elements that they are made of, just as much as he made anything. Tell me the first thing that is made on earth that God did not organize and place here in this world. Not a thing.

Well, it is the mind or spirit that is in the man that makes the man. Was that spirit a wicked spirit when it was organized and brought into existence? No—no more than our little children are sinners. But we have been led—that is, perverted, or rather led away from these true principles—led into evil principles by others. Well, then, of course, we are not exactly as we were when we were organized. No; we have taken other men's books and reasonings, and fell into other principles—led away from nature,—some say, "nature's darkness." I do not know anything about such a thing as nature's darkness. If we were as we were in our first creation, we should be as innocent as little children, every one of us. Perhaps you do not see these things as I do; but I have not any notion of my own to communicate unto you.

You see I am the simplest fellow there is. I wish to God I was more

simple than I am: I should be nearer to what I was in nature. I do not know how to use what they call big words. I never studied them. I have no taste particularly for them; and if I had, I should not know where to put them, and should be very apt to stick the head to the feet, and the feet to the head. I do not know where to apply them. Well, what are they? You may ask brother Taylor, and he will tell you they are conflabberation of all languages. Conflabberation! Well, that's a good word, is it not? That is, they are French, English, Irish, Dutch, Hebrew, and Latin, and they are all kinds of words; and there are not many of them that have good sense. Well, they are a mixture: every language is a mixture. I have not studied them.

Do you want to blame me? Cannot you understand me in my simple way of communicating to you? After all my simplicity and simple words, and trying to simplify my words to the capacity of the people, there are lots of you who do not understand the words I use—the words I was taught from my youth in my simplicity.

Well now, brethren, I tell you I have said what I have said; and may God grant that it may inspire your hearts—that it may exalt your minds—that you may treasure up these truths, as far as they are truths; and I know nothing to the contrary but what they are truths; and if you do, or anybody else, I would be pleased to be corrected,—that is, to have the real thing presented instead of them. Is it to my injury, because I did not happen to get it, and somebody steps forward and puts it there? Does it injure me? No: it communicates to me that I had not got,—that is, a truth; and truth is life, and life is light. Do you not see what I get by it?

In regard to our situation and circumstances in these valleys, brethren, WAKE UP! WAKE UP, YE ELDERS OF ISRAEL, AND LIVE TO GOD and none else; and learn to do as you are told, both old and young: learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leader to do a thing, do it. None of your business whether it is right or wrong. You will get water, if you dig away. That is rather presumptuous doctrine with some people; but with me it is not.

I have heard men teach in this stand that I was under no obligation to do anything, except I had a revelation. I do not believe the doctrine at all. I don't care who preached it. I am not the leader—I am not the Prophet, nor the chief Apostle. I do not hold the keys independently. I have no keys, only what I hold in brother Brigham; and then brother Brigham has the word of God: he must do thus and so. He comes to me and says, "Brother Heber, I want you to do thus and so." Wait till I go home, get into my private room, and ask God that I may get a revelation! Aint that pretty, brother Taylor? Well, I will not talk just as I think. If I did, I would knock this pulpit head over heels, when I think of such folly. Go and get a revelation, when God has spoken through my head!—and then the tail goes off, and gets down on his knees to get a revelation, when the head has got one!

Now, I have heard that doctrine preached here, that they must have a revelation before they are bound to receive that word and go and practise it, just as it would have been with those men I employed to go and dig that well by the arsenal. "Wait, sir." I will not wait a minute. Go along, or I will employ men that will do it. "I am going to get a revelation to know if there is water there." They

do not know that by believing on any man's testimony they increase in knowledge, wisdom, and the power of God. They forget that. Do you not see that I can learn more to be led than I can to lead, if I have the right man to lead me? Brother Brigham is my leader: he is my Prophet, my Seer, and my Revelator; and whatever he says, that is for me to do; and it is not for me to question him one word, nor to question God a minute. Do you not see?

I will tell you what it is right for me to do. If there is time, (and if there is not, it is not necessary,) go along and bow down before the Lord God. Say I, "Father, help me to be faithful and do the words of brother Brigham, my leader, that I may see glory in it, and that I may see immortality and eternal lives in it."

I am teaching you, Elders. Now, if I am not right, I am wrong. I leave it to you to judge whether I am right or wrong. It is curious for me to talk, but it is not for me to question his words any more than it was Naaman, the Assyrian. Said he, "What better are the waters of Jordan? Why are not the rivers of Damascus and the water round Jerusalem just as good? Why is there not as much virtue in them as there is in Jordan? Why, there is; but the virtue is in the man of God telling him what to do. There was virtue in doing what the servant of God told him to do. If he had told him to have gone and got into a mud hole, it would have had the same effect as that water. It is in the words of the man of God, and God lets his angels go along wherever he goes, and the angel of God goes along and touches the man with the touch of his finger, and says, "Be thou made whole!" Why? "Because the servant of God says so, and I have come here to help to fulfil it." Either side of the vail they are active to see that your words are fulfilled. If they are not, they are not with us, nor we with them.

What difference does the vail make? None at all. To us there is a vail, but to them there is no vail. They can see through the side of a house as well as through the air. I know that by experience. "Well, now," some one says, "What good does it do for two or three thousand men to be in the mountains? Why, I don't know that it is any of our business. It says, "Uncle Sam cannot come. We are ready; we are on the spot." Well, what else? It gives those men an experience that they cannot have on any other principle. They are getting an experience—for what? To cultivate them for something greater, which will come next year; and if it does not come then, it will come some time. I do not say it will come next year. You never heard me say it would; but you and I want to live our religion and do as we are told, not questioning a word for a moment. You have got to stop that. It is enough for others to do that, without our meddling with those things. I am speaking to the Elders of Israel.

Well, these things are all right. You learn to do as you are told; and those that have not been baptised into the Church, I say, Go and be baptised, and put on Christ by baptism, that you may receive the Holy Ghost and be one with us: that is all I have got to say to you.

Bless your souls. I pray my Father to bless brother Brigham, with his Counsellors, that they may be one; to bless the Twelve, that they may be one with us; to bless the Seventies, that they may be one with the Twelve, and the High Priests one with the Seventies, and the Elders one with the High Priests, and the Priests one with the Elders, &c.; that we may all be one and partake of the same Spirit, and same power, and same Holy Ghost, and same religion. That is my

exhortation to you: I cannot preach any other.

If that takes place, I want to know what any power has to do with us? As we relax our power and live our religion—do you not see, as we relax, that the Devil will gain power upon us? Suppose, now, I was to take a rough-and-tumble with a man and wrestle with him: I wrestle a spell pretty valiantly, and almost gain power over my antagonist; I have almost gained power over him, and I begin to slack up to get a little breath: do you not see that that antagonist is bound to put me down if I slack up? Well, if you slack up your religion, living faithfully, praying, exhorting, and living to God, do you not see our antagonist is gaining power over us? But let me tell you, gentlemen, we will take it just as God dictates; and if he says rough-and-tumble, let us take it rough-and-tumble, and pitch them headlong where they belong.

Well, now, if you will do just as you are told, you will increase in knowledge ten thousand times faster than you will to pray six hours; and if you follow that course, you will not advance in your religion one-hundredth part so much as that man that will do just as he is told, no matter what.

If you are told to watch, watch. Can you pray when you are watching? I do: I pray all the time. Well, live your religion—that is, not *your* religion, but the religion of Jesus Christ, and serve your God. Cease all your contentions. Are there not contentions enough in the world? Are there not contentions enough with that army and with the devils in hell, without there being any with us? These things should subside: they should take an avalanche, like the snow. You know the snow will take a slide down the sides of the mountains. They call that an avalanche. I should call it a hell of a full of a fuss,—that is, it is a convulsion. Well, excuse me for that language.

Well, there are those troops over yonder. They are not here, are they? Well, some of you thought they were coming here, and several ran away, supposing they were coming. Well, I am glad of that, and I wish every other one that feels so would put off. We will help them. Brother Brigham has fulfilled his word: he said if he could find any man or woman that wanted to go, he would send them to that happy place. Well, he has sent Mrs. Mogo. No doubt she will die a happy death.

This great Mr. Johnson, the Commander of those troops has come, I suppose. Brother Groesbeck has come in with his company from the States. God gave him wisdom, and he is here, and he escaped those troops. Mr. Johnson says he is going to obey the President's orders, and says he will come in; but by the time he goes up and down Ham's Fork a few times, it will take away his strength. If you do not believe it, try some other Ham's Fork. I had as lieve sit on a bayonet as a fork. He has had a fever all the way, and will have a chill when he has lost his strength. He will have an all-killing chill. He will not come here. We have told you all the time they will not come. But he may attempt to come, and then he may not. That is just as God has a mind to.

I feel the Lord designs the thing should move along and no blood be shed, because I do not consider God is so anxious that we should be blood-thirsty men as some may be. God designs we should be pure men, holding the oracles of God in holy and pure vessels; but when it is necessary that blood should be shed, we should be as ready to do that as to eat an apple. That is my religion, and I feel that our platter is pretty near clean of some things, and we calculate to keep it clean from this time henceforth and

for ever, and, as the Scripture reads, "Lay judgment to the line and righteousness to the plummet." We shall do that thing, and we shall commence in the mountains. We shall clean the platter of all such scoundrels; and if men and women will not live their religion, but take a course to pervert the hearts of the righteous, we will "lay judgment to the line and righteousness to the plummet," and we will let you know that the earth can swallow you up, as it did Korah with his host; and as brother Taylor says, you may dig your graves, and we will slay you, and you may crawl into them.

I do not mean you, if you are not here. I mean those corrupt scoundrels. Well, this is just as brother Brigham has said here hundreds of times.

If those troops could have come in here, let me tell you, all the finest and smartest devils would have entered into the smartest bodies and come here to overturn us. You will not catch a mean, low, inferior, stupid devil in a smart man. I will tell you the Devil has his smart men. Says he, "You get into a smart body." Smart spirits do not get into inferior bodies. Would you? No. Well, then, do you suppose they would do what we would not do under the same circumstances?

Was not Lucifer a pretty smart lad? Just look at it—son of the morning—when all heaven wept when he fell. He was a smart man. It takes a smart man—that is, one who thinks he is, to act the devil. Well, I merely speak of these things.

Well, they would come from Dan to Beersheba, and from California to France,—that is, wicked and abominable spirits would have come into this valley when those troops came, do you not see? The blacklegs, and highway robbers, and whoremongers, and whores would have gathered into this place, if those troops could have come into this place to have slain our leaders. Let me die an honourable man living my religion rather than to bow down to their cursed yoke again, as the Lord God liveth. They have made us stiffen our upper lip, and now we have got to keep it stiff—I mean the upper lip; and if you grow as you ought, five years will not pass away before your lips will be five times as thick as they are now. Joseph had a high lip, and he was a beautiful man—one of the most lovely men I ever saw, especially when the Spirit of God was in him; and his countenance was as white as the whitest thing you ever saw.

Let all these domestic broils and family difficulties cease, ye Elders of Israel; and if you have got things that will not sleep and will not rest, live your religion, and I would take my johnny-cake and go into the mountains and spend my days defending the house of Israel, before I would stay at home and quarrel one moment. Is it not better for you? Well, now stop these little broils at home in your families: that is the end of all trouble with us; and God will bless us and will bless the earth, and the air, and the elements, and we shall be blessed with fruits and grain, and with every other thing that our hearts can desire.

Is there anything that we ever saw or thought of but what is in the elements, the air we breathe, and the earth we walk on?—and blessing be to God that I live on an earth that lives. Well, that is a curious idea. I heard a Methodist preacher preach that once at Miller's Corners, in Bloomfield, Ontario County, New York, and thought it was a curious idea. Well, it is truth.

Now, I will prove this to you, if any of you doubt it, by true philosophy—by natural philosophy. Do you believe that a dead woman can conceive from a live man and bring forth a live child? Do you believe it, any of you mothers? Do you believe it, any of you fathers? No, you know better.

Well, if a woman will not produce when she is dead, then the earth cannot produce living things if it was dead.

Does the earth conceive? It does, and it brings forth. If it did not, why do you go and put your wheat into the ground? Does it not conceive it? But it does not conceive except you put it there. It conceives and brings forth; and you and I live, both for food and for clothing, silks and satins. What! satin grow? Yes. What produces it? The silkworm produces it. Does the silkworm produce except it conceives? No, it eats of the mulberry tree. Where does the mulberry tree come from? It comes from the earth. Where did the earth come from? From its parent earths.

Well, some of you may call that foolish philosophy. But if it is, I will throw out foolish things, that you may gather up wise things. The earth is alive. If it was not, it could not produce. If you find a piece of earth that is dead, you cannot produce anything from it, except you resurrect it and restore it to life. If that is not true philosophy, it is nothing that I have produced. It is what every man knows, if he can only reflect. But I thought it was curious doctrine when that Methodist spoke of it.

How could my head produce hair, if it was dead? Neither can the earth produce grain, if it is dead. Now, brethren, do you not see the propriety of our blessing the earth—the earth that we inhabit and cultivate? If you do not see the propriety of it, for heaven's sake do not bless the sacrament again. Do not take a bottle of oil to the prayer-circle to be blessed, when you do not believe the earth can be blessed.

If you have got half-an-acre, you can bless it, and dedicate it, and consecrate it to God, and ask him to fill it with life. Well, then, if you can bless half-an-acre, why can you not bless a whole acre? And if you can bless an acre, why can you not bless all this Territory? Just reflect for a moment. If you can bless a gill of oil, then you can bless a pint. When you bless a pint, you can bless a quart, and so on until you can bless a bottle of oil as big as this valley.

Bless God! Yes, I bless my Father and my God pertaining to this earth; I bless his Son; I bless everything in heaven and on earth. Now, you may call that improper, when you do it, all of you, indirectly. Bless my Father! Suppose I had an earthly father here, and he had received the Gospel and was a Patriarch, I would bless him and put all the blessings on him that I had power and strength; that is, I would put all I had on to him; then I could get it back; then I could bless his father, and he could bless his father, and his father his father, and the blessings I would put on my father would go clear back until it came to the Father and God from whence it came, and then it comes down to us again, just as the sap and nourishment in the tree: if it does not go into the root, it never would go into the top, and every limb and branch pertaining to that tree has to give up a portion of the nourishment they receive, and then we are all impregnated with the roots.

Well, I am talking these things as plain as I can. Perhaps some of you do treasure them up. But we live on an earth that lives: if we do not, we cannot produce nor get produced from it. You never will get peaches if you do not plant and let the earth conceive; but if the earth conceives, and you nourish it, you are bound to have peaches, and apples, and currants, and plums. If you cultivate and partake of the elements that God has made, you will have houses, and barns, and granaries, and everything else. God has made it. All we have to do is to

take it from the earth. But you say it is all dead, do you? Oh folly! There is nothing that is dead that lives, nor shall we ever die temporally nor spiritually; for that tabernacle that I live in is life; and when it goes back to the earth, it goes back into a living creature. For what purpose? To become analyzed, and cleansed, and purified, that I may receive it again, more glorious than this body. How can I obtain it? On no other principle only to do just as I am told. You have got to learn that lesson. I have got to learn it; and if I have got to learn it, I can prove that you have got to do as I do.

You are very exact in military tactics. Here is Squire Wells, and he is under the direction of our Governor; and then every other officer in his turn must be dictated and governed as he is dictated. Does Squire Wells run to every man? No: he gives his order to the officer next to him, and so on till it goes down to the fourth corporal. See how accurate you have to be in that discipline. Should not you be more so in the kingdom of your God?—and if you do not, you are not making progress.

Why are you not wide awake? Cultivate, make, take, and increase, and bring forth those things that you need. You do not believe the gate is going to be shut down, do you? Mr. Johnson says there shall not an article or a train come in, except the Governor lets him come in. The Governor will not except he grounds arms; and if he will ground arms, he will ground arms; and if he no ground arms, then he no ground arms, and he cannot come here. Gentlemen, your leaders all say he cannot come here. Why, if he wants to come here himself, with a few of his council,—if they really want to come to see the Governor, they have the privilege; but they would have to ground arms. I am not going to take that word back. They have got to ground arms from this time henceforth. But we have shouldered arms, and it is present arms; and do you not see that the next thing is to take aim?

Joseph, when he was in Nauvoo, on the house top, drew his sword from the sheath and said it never should be sheathed again. Brother Brigham has said the same, and brother Heber will back him in it, and so will every officer in the kingdom of God. What say you, brethren, will we go it? If so, raise your right hands and say Aye.

[One loud "AYE" rang through the congregation.]

We are not going to bow down to the wicked any more. I had rather die as I am and fight my way than ever to go into their hands again. They probably, if they had had only sense enough, might have caused us to bow down our heads and get the bow on Old Bright's neck. They will not pay the debts contracted by their own officers. They send the most damnable and contemptible scoundrels that they could to rule over us, and they abused us all the time, and God wanted they should. If they had not, perhaps we should have bowed down and got the yoke on our neck. Now, perhaps, they will try to draw back and say, "Let us give them a State Government and a few hundred thousand dollars, and see if we cannot pet them." When you see a thing of that sort, look out for the Devil: he will be behind that curtain. When I see anything of that kind, I am suspicious.

We shall prescribe a course for the United States to take after this. Well, you do not believe that, do you? Do as you are told, and see if it does not come to pass. You cannot tell whether I am a true man, unless you listen to me.

Well, these are my feelings. God bless you, brethren; God bless you, sisters; God bless this earth, and these valleys, and every honest person

that comes into these valleys! If their soldiers desert and come in here, may the Lord God bless them, that they may have the Spirit of God on them while they stay here! We live to let live, and we will treat them with kindness and gentility, if they stay here and behave themselves. But they cannot whore it here; for, gentlemen, if there is anything of that kind, we will slay both men and women. We will do it, as the Lord liveth—we will slay such characters. Now, which would be the most worthy to be slain—the woman that had had her endowments and made certain covenants before God, or the man that knew nothing about it? The woman, of course. She must be guilty according to her knowledge. These little officers that were brought up as pets at West Point boasted all the way what they were going to do with our leaders: they were going to take our Governor and hang him, and take his wives and use them at their leisure; and they were going to serve Heber in the same way, and all others that lifted their tongues against our enemies. They have not yet done it, have they?

Well, these are my feelings. They are out there: they have been sitting on Ham's Fork so long, it has begun to ulcerate, as that nasty fop, Douglas, uses the term,—that little nasty snot-nose: you cannot call him anything half so mean as he is—the nastiest of all nasties that God could suffer on the earth. We have been a friend to him and everybody else, and we have not done any harm. We mind our own business. We came to this land because we were just obliged to do so; and I have been broken up and driven five times; but, as the Lord God liveth, I do not go again, nor any other man or woman that will live their religion. Let us do right, as a people, and we never will go from this place until we please and God pleases to have us.

We were brought here for a purpose to secure us, and for us to stand to our rights and privileges as citizens of the United States, and claim protection. What are they coming up here for? To kill your leaders; and when they kill us they will kill every man and woman that will sustain those men. Well, they are not here—God be praised! Hallelujah! Glory to God in the highest, peace on earth, and goodwill to all good men! My soul says Hallelujah! Praise the Lord, my soul, and give glory to him, and let all Israel say Amen!

[The assembly responded, "Amen."]

Am I not happy? These are the people of God. They shall live and they shall prosper, and everything that is attached to the righteous shall be righteous and grow righteous. Yea, I bless the earth and everything that is on this earth; but I feel, in the name and by the authority of Jesus Christ and my calling, to curse that man that lifts his heel against my God and his cause and kingdom; and the curse of God shall be upon him: the angels of God shall chase him, and he shall have no peace. The President of the United States and his coadjutors that have caused this thing shall never rest again, for they shall go to hell.

Brother Morley says he has no right to teach. I am blessing them with the power that is on your head. Why do you not do it? That is the blessing of a Patriarch, to bless the house of Israel. I bless you as a people—not only this people here today, but I bless all that are in the east, west, north, or south. God bless our head and every member that is attached to it! Bless the house of Israel, with the head of the vine, and with every vine and every branch that pertains to it, with every particle of fruit, that it may be choice in the house of God in these mountains! Amen.

SOURCE OF TRUE HAPPINESS—PRAYER, ETC.

A Sermon by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, November 15, 1857.

REPORTED BY G. D. WATT.

I am happy for the privilege of standing before the Saints. It is a great pleasure to me to associate with those whose feelings are concentrated in the establishment of peace and righteousness upon the earth.

Before I heard the Gospel as again revealed in its purity through Joseph the Prophet, I was tolerably well acquainted with the spirit, disposition, tact, and talents possessed by the children of men; and though I was then but about thirty years of age, I had seen and heard enough to make me well acquainted with the people in their acts and dealings one towards another, the result of which was to make me sick, tired, and disgusted with the world; and had it been possible, I would have withdrawn from all people, except a few, who, like myself, would leave the vain, foolish, wicked, and unsatisfying customs and practices of the world. Sorrow, wretchedness, death, misery, disappointment, anguish, pain of heart, and crushed spirits prevail over the earth; and apparently, the whole of the intelligence of mankind is directed in a way to produce cruel and unnatural results.

Since I have been in this Church and kingdom, I have endeavoured to learn and treasure up wisdom and good understanding, and then not to forget them. I have endeavoured to gather to myself every principle that would promote righteousness in me and those who would hearken to my counsel.

Read the history of any kingdom or nation, and trace through all the channels from the history of nations and kingdoms to that of families and individuals who have not known God nor observed his commandments, and you will find that sorrow and disappointment have been intimately mingled in all the gaiety, luxuries, and pretended enjoyments of their mortal lives. They have found a bitter sting in their happiest moments and a deadly poison in their cups. There is no man or woman on the earth who can enjoy solid satisfaction—unalloyed peace and comfort, but in the holy spirit of our religion—in the Gospel of salvation: that is the only source of true happiness. Read the history of those who can command the wealth of the world to minister to their happiness, and they find it not in authority, station, nor wealth. From the monarch upon his throne to the most degraded beggar upon the streets, all who enjoy not the Gospel are destitute of the source of true happiness. It is not to be found among them.

When the portals of heaven are opened and the Priesthood of God is given, he so blesses the people that they can truly understand the principles that tend to peace, to glory, immortality, and eternal lives. That and that alone can give true satisfaction to our spirits, which are organ-

ized to receive and continue to increase in principles of light, intelligence, power, and glory,—organized to be preserved to eternally associate together—to have the privilege of beholding each other's faces—of enjoying each other's society and the society of holy beings who have been tried as we have and have to be, and to enjoy, love, converse with, and look upon the faces of those beings who have been glorified throughout all ages that are countless to us. Their identity has been preserved, and they enjoy the smiles of their friends and associate with their companions who have in a mortal state passed through the same ordeals they endured while in this existence. Fathers and mothers associate with their children, children with their parents, brothers with sisters, and sisters with their brothers,—all in their family circles dwelling in the midst of the glorified. What else can satisfy a truly intelligent human being—the immortal spirit that is tabernacled in a mortal tenement? Nothing.

What would induce an intelligent individual to suffer his eyes to be put out and to live without seeing objects around him—the faces of his family, friends, and connections? Would money? What would hire an intelligent person to be deprived of the sense of hearing? Could money buy his hearing? What would hire you to suffer the destruction of the organ of speech, or to be deprived of any of the more important members of your organization? The things of this world could not induce you to suffer the destruction of any of the vital powers of your organization; yet the world are seeking after the paltry, perishable things of time and sense. They are their glory—their pretended comfort—their god, and their daily study and pursuit. But the members which God has placed in our tabernacles are worth all the world to us. We have the power of seeing, hearing, tasting, smelling, and feeling, enabling us to converse and associate with each other; and money cannot buy these blessings from us.

Stop then, and consider what use you will make of these powers. Will you go wild after the things of this world, as do the majority of the inhabitants of the earth, with whose ways you are well acquainted? How long will they endure? Their breath is in their nostrils: to-day they are—to-morrow they are not. What prospects have they for futurity? Have they any promise? Yes. What is it? Death. Have they the promise of life eternal? They have, upon certain conditions; but they care no more about those conditions than did certain characters that Paul wrote about: they are even like the dumb beasts that are entirely ignorant of futurity. Fatten an ox and lead him to the slaughter, and he knows nothing of what awaits him. So it is with the great majority of the inhabitants of the earth: they have no knowledge of their future condition; they merely know that death will terminate their present career. We are blessed with the words of eternal life, with the everlasting Priesthood, and the keys thereof, with principles that, if rightly acted upon, will secure to us those blessings we now enjoy, and which you hear the brethren often speak about.

I am happy; I am full of joy, comfort, and peace: all within me is light, for I desire nothing but to do the will of my Father in heaven. I delight not in unrighteousness, but in righteousness and truth. I seek to promote the good and happiness of myself and those with whom I am associated. We have the privilege of securing to ourselves that eternal bliss that can never fade away, and of preserving our identity, that, when millions of ages have rolled away, we can

then behold each other as we do to-day, and can converse together. One thousand years hence, probably many of this congregation will talk over difficulties we are now passing through.

You hear some of the brethren surmise that we are going to have trouble. You need not expect any trouble, except you take a course to bring it upon you. You need never expect to see sorrow, unless your own conduct, conversation, and acts bring it to your hearts. Do you not know that sorrow to you can exist only in your own hearts? Though men or women were in the mountains perishing—though they be in overwhelming depths of snow, freezing to death, or be on a desolate island starving to death for want of food,—though they perish by the sword or in any other way, yet, if the heart is cheerful, all is light and glory within: there is no sorrow within them. You never saw a true Saint in the world that had sorrow, neither can you find one. If persons are destitute of the fountain of living water, or the principles of eternal life, then they are sorrowful. If the words of life dwell within us, and we have the hope of eternal life and glory, and let that spark within us kindle to a flame, to the consuming of the least and last remains of selfishness, we never can walk in darkness and are strangers to doubt and fear. Yet we see people among us who are still selfish, and that principle we must abandon: we must strip off selfishness, and put covetousness far from us. We must become of one heart and mind, in order to fully enjoy the blessings we anticipate.

Brother Phineas correctly observed, in his remarks, that if ten men are united in these mountains, they are not to be overcome by their enemies. Are this whole people perfectly united? I fear not. When I undertake to present before this people the true principles of the Priesthood, I almost shudder, because so many do not yet understand them and cannot receive them. I go into my room where we have our prayer-circle, and among twelve men there will perhaps be twelve different prayers offered up—one praying for one thing and another for another thing. You may reduce the number to three, and let them be clothed for secret prayer; and while one is praying aloud, each of the others will be praying for that which the one that is mouth is not praying for, unless they are better taught in regard to prayer than is the Christian world. Ask the people if they understand the principle of prayer, and many reply, "We do not know: we pray with all our might;" and at the same time it is a scene of confusion and distraction of mind.

We are in a land of liberty; and our fathers have taught us—especially those born in America, that every man and woman and every child old enough to speak, argue, read, reflect, &c., must have minds of their own, and not listen to anybody else. They are taught to shape their own opinions, and not depend upon others to direct their thoughts, words, or actions. That system of teaching reminds me of the old saying, "Every man for himself, and the Devil for them all." Such views, though entertained by the human family at large, must be checked in this people. Yet when I undertake to strip off the garb of erroneous tradition, and to teach the people true principles of faith, prayer, and obedience, there are many who cannot receive those principles in their understanding and hearts. I have told you, and will now tell you again, that you have to bring your minds right to the authority of the Gospel—to the true Gospel line. Let an Elder pray here, and then ask a brother in the congregation what has been prayed for, and he cannot tell you. Ask a sister what has been prayed

for, and she cannot tell you. She may say, "I was so fervent in prayer myself that I did not hear what was prayed for." And so it is with hundreds of people who congregate here. And I think that I may venture to say that you will scarcely find an individual in the whole congregation that can tell what the person who prays has prayed for. Do you not know that to be a fact? I will appeal to your own minds.

When a man opens or closes a meeting with prayer, every man, woman, and child in the congregation who professes to be a Saint should have no desire or words in their hearts and mouths but what are being offered by the man who is mouth for all the congregation. If all would follow out that principle, where would it lead the people? They would act with one heart and mind in all their acts through life, and promote the kingdom of God on the earth.

How many times I have attended prayer-meetings among the Methodists, in my youthful days, when perhaps one hundred men and women would all be praying aloud at once? I did not then know but that it was all right. I neither said nor cared anything about it. It often used to be father Joseph Smith's custom, when he took the lead of a fast-meeting, to request all present to pray aloud at the same time, and there would be as many different prayers as there were persons. Where was the concentration on a single and united thread of faith? It is like the cable that holds the ship. Unwind a cable, and you will find several hundred small cords; unwind the small cords, and you will find fourteen strands in each cord; unwind each strand, and there are thousands of fibres; and you have parted the cable of a ship fastened to a sure anchor, and the ship is free and wafting unmanageable before the furious tempest. So it is with prayer. You say you want to be united and want the blessings of heaven.

How many times have I said here, within the last three months, I pray that God would so lead us and our enemies that there will be no blood shed? And how many have come to meeting and prayed in their hearts that "our enemies would come on, for we want to slay them, for we have been mobbed and hunted enough;" and another would pray the same prayer, with a disposition to desire the spoil. One of the brethren prayed in camp that the snow might fall 40 feet deep on our enemies. I am satisfied if it falls only four or five feet deep.

I will tell you my faith in regard to the brethren now in the mountains. General Wells takes the charge; and when I write to him, I counsel him to do as the Holy Ghost shall dictate him, and inform him that whatever he may order and perform, he has my faith and influence to sustain him.

I pray God to turn away our enemies, to put hooks in their jaws and turn them wherever he will, with their gold, their horses, and all they possess. They do not know the "Mormons;" they are strangers to this people, and are full of wrath and malice towards us; but they know not why. They know not that they are stirred to anger against us by the enemy of all righteousness. Should those who instigated the sending of this army undertake to come here, there will be another scenery, for they are more or less acquainted with us and know that we are the most upright people on the earth; and they will not be able to shield themselves in the garb of ignorance. I will not talk about them, for you know their history, and you know and have seen much of the squalid wretchedness of the wicked inhabitants of the earth. Is there honour or virtue among them? Where is

the man or woman among them that is to be trusted? If there is here and there any semblance of goodness or virtue, it is at once overcome by every fiendish art in their power. Women are overcome by sycophants, by those who rule the nation, and those who have power and influence in the various States, parties, and religious sects. Man is overcome by man; they cuddle, and wink, and gamble, and run to-and-fro in abominations of every grade, and lift their voices for and against each other, as did the Paddy in his petition to the king for an office, wherein he stated that he would vote for or against him, fight for him or fight him, just as he wished it.

Colonel Alexander—probably one of the best men in the army now near Bridger ruins, told one of our messengers, when replying to a piece of advice I had given him to resign his commission rather than be found operating against an innocent people, that he was compelled to remain in the army; for, if he resigned, he knew not how to manage to sustain his family. He said, "I have no other means of support: I cannot throw up my commission, for then I should have no means to support my wife and children." As an American, shame and confusion would overwhelm me, were I to even think of trying to sustain my family by siding with tyranny and oppression. That is the only circumstance I wish to name. They are sent ostensibly to civilize this people. But I do not wish to talk much about such nonsense. The whole world are wrapt up in the garment of corruption, confusion, and destruction; and they are fast making their way down to hell, while we have the words of eternal life.

How ought we to live? Look at yourselves and see whether your faith is concentrated with those who are appointed of the Lord to lead you and have rule over you. See whether all your desires are one with theirs. If not, it must come to that point. Let every Saint, when he prays, ask God for the things he needs to enable him to promote righteousness on the earth. If you do not know what to ask for, let me tell you how to pray. When you pray in secret or with your families, if you do not know anything to ask for, submit yourselves to your Father in heaven and beseech him to guide you by the inspiration of the Holy Ghost, and to guide this people, and dictate the affairs of his kingdom on the earth, and there leave it. Ask him to put you just where he wants you, and to tell you what he wants you to do, and feel that you are on hand to do it. These are a few of my reflections upon that point, and only a very few of them.

Let this people be brought to the straightforward thread of the Gospel; and what more have we than what has been taught us from the beginning of this work? Nothing. And the only difficulty there has been is, that we were not prepared to receive it. Do you know how to direct your own minds? Where is there an honest man or woman on the face of this earth—one who has any knowledge of the Supreme Being, any feeling of the operation of an invisible agency, but what pleads with that God, whether they know him or not, to dictate their minds, affections, and conduct? Where is there an honest man or woman on the earth, but what that is their desire?

Many do not know what to pray for. They need some one to dictate them. Will the Lord come and personally dictate them? You know that he will not. Will he send his holy angels to talk with you? You could not endure their presence: you are in a sinful world. What do you need? That invisible agency, called the Spirit, to dictate your minds.

The whole world are sadly in want of what they call a master-spirit. That is what the Government of the United States are deprived of. There is not one to be found among them, neither in the Cabinet of the President nor in the Senate of the United States. They are all gone, and there is no one in their midst competent to lead and dictate in the affairs of our General Government; but, as they say, it is with them a period of mediocrity. It has been acknowledged by Great Britain that the master-spirits are fled: there are none in the British Parliament, and they know not what to do. Let this people come to that condition, and say that they have no person capable of dictating and leading them, and you will be in the whirlpool of delusion. It will be every man for himself, and you would not know what to do: you would not know how to dictate your own affairs. It is this which overwhelms the world in confusion and makes it Babylon, while the Priesthood elevates mankind and dictates the husband, the wife, and the children, and all they have.

A feeling exists in the minds of many of this people that they would be glad to submit to their presiding Elder or Bishop, but they do not think that he has knowledge sufficient to lead them. Says a wife, "I would be glad to submit to my husband; but I wish I had a husband that I could look upon as my superior—that I could look up to and receive his words and counsel: that would be my highest delight. O that I had a husband capable of dictating me; but, alas! I have not." Go among some of the children, and they say, "I would be glad to mind my parents in all things, but I believe that I know more than they do."

Go into one of our cities, and you find somebody on the whiz, whiz, like the wind passing through a broken window in December; and so it goes throughout the settlement. Somebody has imagined that the President does not understand his duty and is not capable of dictating, and that is all the Devil wants to begin with. If he succeeds in getting one toe into the stocking, he will work until he gets his whole foot in, and confusion and discord will reign predominant. How many times have you observed such instances? You have not lived in the Church one year without seeing them.

In such cases a presiding Elder may not always know but what he has done something wrong, and may be suspicious that this or that is not right. My maxim is, and it is a rule I have established in the Legislature of this Territory, never to oppose anything unless the one making the objection can present something better. Do not oppose when you cannot improve. If you are not capable of dictating your brethren, do not say that you will dictate them until you have found out a better path than the one in which they are walking. Before you oppose your Bishop as a man unworthy of your best feelings, first point out a better path to him; and then you shall have the right of going to the higher authorities to show that you know more than your Bishop.

Is there a fault in some of the presiding Elders? Yes. What is it? Some of them are subject to a feminine, pusillanimous feeling. A man rises up and says, "I will dictate and oppose my Bishop," and some of the Bishops will dodge, and say, "I do not know but that I am wrong: wife, am I right or wrong?"—and say to every brother they meet, "What do you think about it?" and run round and get the opinion of everybody, to know whether they will sustain him or not. When men learn their duty and calling, and walk up to the best light they have, then, if they do not know precisely how to guide to the

best advantage, they are right, if they do the best they can, and can tell all who find fault, "I ask no odds of you: I have done as I have, and have done the will of God, according to the best of my knowledge." And let every man treat his wives and children in the same way; and when a wife says, "O no, my dear, I think I understand this matter as well as you do, and perhaps a little better; I am conversant with all the whys and the wherefores, and am acquainted with this little circumstance better than you are, and I think in this case, my dear, that I know better than you;" reply, "Get out of my path, for I am going yonder, and you may whistle at my coat-tail until you are tired of it." That is the way I would talk to my wives and children, if they intermeddled with my duties. And I say to them, If you cannot reverence me, tell me where the man is you can reverence, and I would speedily make a bee-line with my carriage and servants and place you under his care.

I told the people in Nauvoo, before they wished me to stand as their President, that if there were any Latter-day Saints that did not wish to take the counsel of the Twelve, they could go to hell their own road: we asked no odds of them, for the Twelve were capable of building up the kingdom of God on the earth. You know whether I here ask much odds or not. I also told them that if they were not Saints at that critical juncture, they ought to repent of their sins, and get the Holy Ghost, and not live another twenty-four hours without the Spirit of revelation within themselves, for who knows but what you are the elect; and you know that false prophets were to arise in the last days, and, if possible, deceive the very elect, and that many false shepherds would come and pretend to be the true shepherds. Now, be sure to get the spirit of revelation, so that you can tell when you hear the true Shepherd's voice, and know him from a false one; for if you are the elect, it would be a great pity to have you led astray to destruction. But if you are not the elect of God through the sanctification of the Spirit of truth upon your hearts, then you can go as quickly as you please, for we do not want you.

We feel just the same now. Every man and woman that will not strive to sanctify themselves before the Lord God, and to possess within themselves the spirit of revelation to know the voice of the true Shepherd from a false one, the quicker they go out of the Territory the better it will be. Take ten men whose hearts, when they pray, are upon one sentence and upon one idea at a time, when they ask God for anything, or to bring this or that to pass, do you think that the powers of hell can hinder what they ask for? No. It is as true as the heavens—as firm as the mountains that rest upon these valleys—as sure as eternity, that nothing can fail which they agree upon; for God will grant it.

What is our difficulty? When I go to my prayer-room, among men who have been with me for years, there is too great a diversity of feeling and desires to be in accordance with the Gospel. There is too much of Babylon in that. When that is the case, and when I am praying for one thing and others for another, our faith comes in contact and we do not receive what we ask for. How many times have I said that I would rather have one hundred true Saints in the mountains than five millions that are not Saints, if I had to contend against the whole world? What, with the sword? Yes. Let me have the Gideonites that can kneel down and lap the water, and one will chase a thousand, and two put ten thousand to flight. Whether the Lord will require this people to use the sword, or not, I do not know,

neither do I care; but I believe that if the faith of this people were united, all hell cannot get armies in here to disturb our settlements.

How gladly I would tell the people what to pray for. But if I tell them, in ten minutes afterwards they pray for something else. It is too much so in the Quorum of the Twelve and among my Counsellors. Go into meetings, and you may hear thirty different prayers, if there are so many offered up, for everything but what I tell them to pray for. You may think I undervalue you. I do not. I tell you that if we strive with all our powers, by-and-by the time will come that we will be Saints indeed. I have not said that we are Saints. We are trying to be, and we profess to have the keys that will lead us in the path of eternal life. When we become so advanced that we are no more in darkness and doubt, nor in any way under the power of the Devil, then we have a certain victory over ourselves and over every foul spirit; the Lord God is sanctified in our hearts, and we are his servants and handmaids—his children, that can never be destroyed.

Take the congregation now before me, and they pray a thousand different prayers. To-night, mothers, wives, and little children, observe how the head of the family prays, and see if he does not pray for nearly everything but what he should pray for. Perhaps I am wrong, but I think that he will be sure not to pray for the things he ought to. He will pray that himself and family may have plenty to eat and live in peace, and probably stop at that. His prayer will be something like a certain old man's blessing at his meals: "O Lord, bless me and my wife, my son John and his wife, —us four, and no more: Amen." You will hear the brethren pray, "O Lord, bless me, and my wife, and children; but the rest I care nothing about." When you pray, pray for the things that the kingdom needs, and be not so very careful about yourselves. Your selfish notions ought to be out of sight. Pray God to promote his kingdom and preserve you in it, and not as I have known a tolerably good man to pray. He was so ignorant that he would cheat a widow woman out of her last cow, and then go down on his knees and thank God for his peculiar blessings to him! Do not be so abominably ignorant. Instead of thanking God that you have been able to wrong one man out of a horse, another out of a yoke of cattle, &c., pray that he will give you the disposition to make the most righteous use of the property he has entrusted to your care. Pray that this people may be preserved—that the kingdom of God may roll on—that our Elders on the islands in the Pacific, in the United States, and in foreign lands may be so blessed as to come safely home. Pray for the honest in heart, and that the ungodly may be so filled with fear and trembling that they may leave us, that we may live here as Saints, and build up the kingdom of our God, and prepare for the return of this people to the centre stake of Zion, where we can lay the foundations for a New Jerusalem. Pray for the promotion of this cause and kingdom, instead of praying that you may be able to wrong somebody out of something.

All eternity is before you, and everything you can ask for will be given to you in due time; for the heavens and the earth are the Lord's, and the fulness thereof. If I have horses, oxen, and possessions, they are the Lord's and not mine; and all I ask is for him to tell me what to do with them. A great many say that the Lord takes and gives as he pleases, and I think that if I act as the Lord does I shall do pretty well. Again, some say that the Lord is going to fight our battles, and enquire, "What

is the use of our brethren being out in the mountains?" He will use his people as he pleases; and in the sequel you will find that God fought the battle, and not we.

It has also been observed that God will provide for you. Still many want to shade a little, rather than to work hard for an honest living. Such practices must be put away, and this people must become sanctified in their affections to God, and learn to deal honestly, truly, and uprightly with one another in every respect, with all the integrity that fills the heart of an angel. They must learn to feel that they can trust all they possess with their brethren and sisters, saying, "All I have I entrust to you: keep it until I call for it." The world have no confidence in each other; but that principle must prevail in the midst of this people: you must preserve your integrity to each other.

Live your religion. How much you are exhorted—how much have we pleaded with you to live your religion—to live in the light of God's countenance—to live with the Holy Spirit so reigning in you as never to be led astray, that you may know how to promote the kingdom of God on the earth. Let selfishness be out of sight, and ask the Lord to preserve you in the truth, and do with you as he pleases, and dispose of you to his glory.

May God bless you. Amen.

INJUSTICE OF THE UNITED STATES GOVERNMENT TOWARDS THE SAINTS, ETC.

Remarks by Elder Orson Hyde, made in the Tabernacle, Great Salt Lake City, November 1, 1857.

REPORTED BY J. V. LONG.

Dear brethren and sisters,—I arise to address you for a short time this day. I shall be as brief as possible and detain you but a very short time.

The last Eastern mail, I think, brought me a pamphlet or tract written by Elder Orson Pratt, of Liverpool, England. Subject—"Gathering of the Saints and building up the kingdom of God." The whole matter is handled in a masterly way, free from blind obscurity, unchecked and unrestrained by fear, and untramelled by the religious or political dogmas of the age. It is the product of a clear head, of a strong heart, and of an unflinching hand. In short, it is *Heaven's eternal truth*. I do exceedingly regret having mislaid it, for I would like to send it to Senator Douglas, with a request that he read it faithfully before he applies the knife to "*cut out the loathsome ulcer*." Having read it, then, if he shall be disposed and able to cut, cut away and carve up to suit his own peculiar appetite and that also of his friends. Will some person having said tract or pamphlet be kind enough to mail it to Honourable Stephen A. Douglas, Washington City, D. C.?

But, let all men, however, know,

that if what the honourable gentleman calls the "loathsome ulcer" be cut out according to his views and suggestions, the United States will be cut off from being a nation, and her star of empire set, and set in blood!

The "Mormons" can hardly be made to believe that the United States intend to set in good faith towards them until they hang the murderers of Joseph and Hyrum Smith, and punish the murderous incendiaries that killed our men and burned our grain and houses on Green Plains, Illinois. Nor yet, until they punish Missouri and cause the wrongs of the Saints in that State to be redressed. Whenever the United States Government shall begin its work of justice, at that end of the "Mormon" question it will find it not so vexed nor yet so knotty as many complain of its being. And moreover, such a course pursued by the Government would tend to convert the "Mormons" to the belief that sincerity, good faith, and even-handed justice towards them were the paramount considerations and rules of action of the Federal Government.

A few officials, so notoriously corrupt that they became frightened at their own shadow, ran away, having greatly feared that what they justly merited might come upon them. An army is raised at their instigation to force them back upon us again, or some others, not the men of our choice, and to aid them to punish us for alleged crimes which they have trumped up. But it will be hard for the "Mormons" to bring their feelings to accept any federal officers at the point of the bayonet or at the cannon's mouth, nor yet while troops are about them or on their borders. The contest appears very unequal, it is true; yet a wasp may worry a bear; and God, by his providences, has sometimes overthrown the strong by the agency of the weak. In that God do we hope for succour and trust for strength and deliverance.

When we were driven from Missouri and Illinois, leaving all our property, except what little we could take in the hurry, there was no army sent to reinstate us, neither to punish our persecutors. Then thousands of our men, women, and children were forced away from their homes at the point of the bayonet, at mid-day and at midnight, in the burning rays of a scorching sun, and in the gloomy shades of a wintry night. Our judges, magistrates, and civil and military officers were all forced to go, and no army was sent to reinstate them or to punish the persecutor and the oppressor. Oh, ye rulers of the land, look at your injustice! When the innocent cried to you for help—when the persecuted for conscience' sake implored your fatherly interference, and, with tears of blood, said to you, "Help us, lest we perish," you then said that our cause was just, but you had no power. But now that the wicked and guilty profligate cries to you to protect him in his corruption and force him upon us contrary to our wishes, you find yourselves invested with all the power necessary to urge an unhallowed warfare against the very people whom you refused to protect. O Lord God Almighty, in the name of thy Son, Jesus Christ, I ask thee to let the arm and sword of thy justice interpose, and decide this matter according to thy righteousness, and get to thyself honour and a name that shall never be forgotten.

It may be said that sovereign, independent States are different from a dependent Territory. This is a door through which many specious technicalities are sought to be introduced in justification of the present action and former neglect of the General Government. But "Mormons" care nothing about such technicalities. They hold the Government responsible, and so

also does the God of nations and of armies. Therefore, however strongly it may be urged that the General Government's intentions are good towards us, this singular people will not believe a word of it until said Government shall redress their wrongs in Missouri and Illinois. Whatever explanation may be given to the present movement of troops for Utah is immaterial. It will stick to the present Administration, in its true light and character, like the mark of Cain, Nero, and Herod—a religious persecution against an innocent patriotic people who know their rights and dare assert them! Though every "Mormon" in America should be slain, it will only add to the enormity of the present Administration.

As well might we be made to believe that the student could solve every problem of Euclid, who had never learned simple addition, as to believe the Government our impartial friends while they decline to redress our wrong. The conduct of the "unjust judge" towards the "poor widow" might raise the blush of shame upon our national cheek, if the nation possessed as fine sensibilities and as much discernment as that "unjust judge." He saw that his own peace, ease, and happiness depended upon his avenging the "poor widow." And if the peace, ease, and happiness of these United States, in future, do not depend upon their redressing "Mormon" wrongs, (though they may not fear God, neither regard man,) then the Lord does not speak by me. The nation will soon find out whether "wrath and indignation come upon the people in the shape of earthquakes, thunderings, and lightnings, tempests,—the waves of the sea heaving themselves beyond their bounds; and all things being in commotion, while fear comes upon all people." The nations may have occasion to consider the treasures of hail and snow reserved for the last days—even the day of battle for the controversy of Zion. They may yet learn that the nation and kingdom that will not serve Zion shall perish; yea, that such nations shall be utterly wasted.

The prophetic glass before the eyes of the ancient Seers brings the rays of Jehovah's power to a focus on this earth, in these our days. For kings and rulers to manage their responsibilities in these critical times is an affair which no servant of God, truly enlightened, covets or desires. It will soon be known who are guilty of treason and rebellion against the only true Sovereign of earth and heaven. It may be necessary for the alien enemies to establish a precedent in relation to treason. Then the judgment with which they judge may be dealt out to them in equal measure, pressed down, &c. Woe unto the world because of offences! They must come to try the Saints and to establish a rule by which the Saints, in turn, may judge the ungodly.

The kingdom and government of God are the only legitimate jurisdiction that ever did exist. And other kingdoms and jurisdictions stand before God in the same light that many divorces stood in the days of Moses. "For the hardness of your hearts, Moses wrote you this precept; but from the beginning it was not so." For the hardness of men's hearts, God has suffered them to exercise temporary jurisdiction. But does this temporary jurisdiction authorize them to oppose him when he begins to take to himself his great power and to reign? No. The little stone cut out of the mountain without hands will roll and fill the whole earth, while the great image will be broken and fall, and the kingdoms of this world become the kingdoms of our God. Now, therefore, O ye kingdoms of this world, resist the decree of Jehovah, if you can and if you will. Fall upon this little stone cut out of

the mountain without hands, and be broken, if you wish. But know ye that the way of the transgressor is hard, and his final cup is bitter. God bless the meek and pure! Amen.

SHEDDING BLOOD—GOD'S PROVISION FOR HIS SAINTS.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, November 15, 1857.*

REPORTED BY G. D. WATT.

If this people will live up to their profession—that is, every Elder, High Priest, Teacher, Apostle, and every person in the Church of Jesus Christ of Latter-day Saints, they never will be troubled; that is, we shall never be under the necessity of shedding much of the blood of our enemies. You have heard me say often that I do not believe God designs that we should delight in shedding blood.

In a revelation which God gave to Joseph Smith, he says, "It is not pleasing in my sight for man to shed blood of beasts, or of fowls, except in times of excess of hunger and famine." Go and read it for yourselves. If he is not well pleased with us when we shed the blood of beasts when we have no need of it, would it not be much more displeasing to him were we to shed the blood of man unnecessarily? It is not the Spirit of God that leads a man or woman to shed blood—to desire to kill and slay. When the time comes that we have need to shed blood, then it will be necessary we should do it, and it will be just as innocent as to go and kill an ox when we are hungry or in the time of famine.

Brother George A. referred to one revelation where the Lord says, "It is my business to provide for my Saints." Some people rest assured that God is going to open the heavens and rain down manna, or send the nations of the Gentiles in here and let us take the spoil, because he has said he will provide for his Saints in the last days.

Many have not even planted a peach tree, an apple tree, a plum tree, nor a currant bush in their gardens. There are many gardens, within half-a-mile of this Tabernacle, destitute of fruit trees of any kind. And again, you may see many city lots that are not cultivated nor planted with corn, wheat, potatoes, or any other vegetable; but the people who own them expect that God is going to provide for them without their co-operation.

I will ask you a question, you that have not raised even a kernel of grain on your gardens—What is the reason of this? Is it not because you have not planted it? You have not had a peach nor an apple. Why? Because you have not planted the trees; and do you ever expect to? No, not while the earth stands, water runs, and grass grows. Such people never will be provided with these necessaries, except some other man provides them.

Here is the earth, the air, the

water, and you have been exhorted to cultivate these valleys and raise grain, and provide for yourselves individually and collectively. But, say you, God said to Joseph, "It is my business to provide for my Saints in the last days."

"Behold, it is said in my laws or forbidden to get in debt to thine enemies; but behold, it is not said at any time that the Lord should not take when he please and pay as seemeth him good: wherefore, as ye are agents and ye are on the Lord's errand, and whatever ye do according to the will of the Lord is the Lord's business; and he hath set you to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion. And behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time. Wherefore, be not weary in welldoing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." —*Doc. & Cov., sec.* xxi. *par.* 6.

We have been driven from our native land and birthplace, many of us, and God has brought us into these rich valleys, and says he, "Go to and cultivate, and raise grain, and provide for yourselves seven years' provisions. That is the way he is going to provide for you—to tell you, like a good father tells his sons, how to provide for yourselves. "Here I will provide land for you, and seed," &c. Now, go to and cultivate the soil, increase the seed, and provide for your wants. Now, that is good logic—good reasoning: it is not vain philosophy.

In this congregation there are hundreds of men who have not a mouthful to eat, only as they get it from their neighbours from day to day, or from week to week; and if others had not gone to and raised provisions, they would have perished, every one of them, for a temporal subsistence. Is God going to rain down manna? He will not do it until we are brought into circumstances to require it. Will he remove a mountain? No—not until the house of Israel are brought into such straitened circumstances that there is no way for their escape, except God removes a mountain for their deliverance.

The Lord says, "In the last days it is my business to fight the battles of my Saints." If it is his business, he will take his children to do it; and we are his children. You may think that comes right in contact with the revelations of Jesus Christ; but it is not so. Why does our President, our Governor, order out three thousand men to be in the mountains? To fulfil your prayers. What do you pray for? "O Lord," say you, "I ask thee, in the name of Jesus Christ, to hedge up the way of our enemies, that they may never come here." We had to send some three thousand men to fulfil your prayers. Who is going to fight the battles of the Lord, if not his people? They have got to stand in defence of this kingdom and Church of God in the last days.

If our enemies are prevented from coming here, they are prevented because of the Saints of God. Would they have been prevented from coming here if our brethren had not gone out there and hedged up their way? God will take his few valiant servants in the last days, and with them use up the world and bring every kingdom and dominion into subjection to the kingdom of God.

Do you suppose you are going to sit here on your seats and in your habitations, and never step forth to the help of the Lord? Nearly one year ago, the last who came in with handcarts were brought in out of the mountains. Would they have been in our cities and congregation to-day, had we not gone out and brought them in?

Through our faith and works they were saved from death; and many of them have brought forth sons and daughters unto God in the valleys of the mountains. Would they have done this if we had not stepped forth and manifested our faith by our works in delivering them from death?

I think there is a Scripture somewhere that says, "By your works you are justified;" and again, "Obedience is better than sacrifice." It is the works that God expects. I may have faith as much as I please, and sit in my house and keep my boys at home, and exhort this people to stay at home; but will that hedge off the way of our enemies? No.

Will our enemies come here? No, except we let them. God gives us that privilege. We have the right to let them in here or keep them out; and we choose to keep them out, and we shall do it by the help of God, and we shall prevail over every nation, tongue, and people; and every president, king, governor, judge, and every Latter-day Saint that lift their hands against this Church and kingdom shall be confounded and frustrated in their attempts. What! a Saint do this? Yes, a Saint that turns back unto the Devil takes into his tabernacle the worst spirits, which make him many times worse than he was at the first.

When pigs are washed in soap-suds, they look clean, and you would think them almost nice enough to live in the house; but no sooner have you washed them than they will go into the nastiest mud-hole they can find and muddy themselves all over from head to foot. Now, do they not look worse than before they were washed? It is just so with you, when you turn from your righteousness: you are worse than before you entered into the Church of Christ.

Make your preparations this present season to go to and cultivate the soil, and raise everything you can, and then we shall have plenty. We have done the best we can; and if our enemies come upon us, God will throw them into our power, and they will become subject to us. "Now," says the Lord, "Take that spoil and consecrate it unto my people." The Lord will provide for his Saints when necessary, and in his own way.

Are these things interesting to you, brethren? They are what you have to do, every man of you that belongs to the house of Israel. Are there goats in our midst? Bless your souls, if there were not, there would be more diseases than there now are. It is said that goats, because of their strong smell, have power over diseases. Take a little assafœtida and put it on a child's stomach, and certain contagious diseases will not come unto it, probably because the assafœtida stinks so much worse than anything else.

I do not say there are many goats now. There is, however, one goat,—I do not know whether it is in the congregation or not. His face is longer than Lorenzo Dow's; and when you see such a man as that, you may know who I mean. Amen.

OPPOSITION TO THE GOSPEL AND THE WORK OF GOD—HONESTY, ETC.

A Sermon by Elder ORSON HYDE, *delivered in the Tabernacle, Great Salt Lake City, November 15, 1857.*

REPORTED BY G. D. WATT.

A question arises in the minds of some few, and perhaps in the minds of a great many—"How will our present difficulties terminate? I would like to know the sequel. We have been kept in suspense for a length of time, and I would like to know the final issue."

In my opinion, there is no person that can know the final result of the present movements until it is seen. We have *faith in relation to it*, and the assurance of the Almighty that all will be well; but the exact how and manner in which it will be brought about we cannot tell; for it is by faith that we move, and not by sight. But in the course of some remarks which I may make, you may, perhaps, be led to a satisfactory conclusion as to what the final issue may be, and not only the final issue, for we are already satisfied about that, but with regard to the progressive stages leading to it.

It is said in the good Book that "Not many wise, not many mighty, not many learned are called; but God hath chosen the poor of this world and rich in faith to be the heirs of his kingdom." We are furthermore told that he has "chosen the weak things of this world, and things that are not, to bring to naught the things that are, that no flesh should glory in his presence." Now I will quote from a modern writer:—

"Say first of God above, then man below,
How can we reason but from what we know?"

I will go back to the days of the commencement of this Church, when a young man of no particular literary qualifications was called upon to bring to light truths that have been hid for ages—truths in themselves grand and sublime; yet, when brought forth, they were clothed in language not so eloquent as might please the ears of many of the learned. They were not dressed up in the style of modern oratory; and because of this, they were rejected by the fashionable and religious world. The religious world had been taught and completely moulded after the fashion and learning of this world, so that a man could not be considered a qualified orthodox preacher, unless he had been through college and acquired the learning of the age.

Here, then, an illiterate youth rises up with a system of true religion, that lays the axe at the root of every other system in Christendom. Look at the odds that were apparently against this young man, even Joseph Smith, the martyr, the Prophet of the Most High—without learning—without resources or friends to back him up—with the whole tide of popular sentiment arrayed against him, backed up by all the learning of the world. If we look at him through a worldly eye, the odds were materially against him.

You are acquainted with the history of the Church, and well know how matters went on. You know the many trials to which Joseph the Prophet and his friends were subjected, and the difficulties with which they had to contend. But was there ever an instance when the enemy gained an advantage over the truth of heaven or thwarted the purposes of this illiterate young man? No. Did they not call to their aid all the learning and craftiness of the world in proportion as the cause he advocated increased? And did they succeed any better? When the cause became more extensive among men, did opposition succeed any better than at the commencement? Not at all.

In process of time, the Elders went forth preaching this Gospel; and remember, there were not many learned —not many mighty that were called, and I may say, none at all. With the limited abilities they possessed, they went forth to proclaim a system of truth that laid the axe at the root of the false religions and false philosophy of the world; while the learning, popularity, and resources of the world were arrayed against us, which we had to meet; poor and limited in abilities, in learning, and worldly qualifications, we were despised and regarded as a set of outcasts.

With all the powerful odds against us, the truth greatly gained ground. Let me appeal to the experience of all present, while I ask you if you have ever known an instance where a faithful Elder, who has kept his garments clean and unspotted from the world, has ever been confounded while administering the word of life as proclaimed through that illiterate young man, Joseph Smith? To be sure, a few who may have got the "big head," or been puffed up in their own imaginations, have been foiled, or those who have been in transgression. God despises a victory gained by such characters. He will not acknowledge or own a victory gained in this cause by a corrupt and wicked member of his Church. I do not know positively how that is, however, and I will not stop to investigate it. Suffice it to say, it is the pure in heart that God delights to work with. Just like any good mechanic, when he wishes to make a nice piece of work, he wants tools that are sharp and clean to do it with. He will not work with dull and rusty tools to execute a nice job of work.

So it is with our heavenly Father: although he may use seemingly awkward instruments, yet they are polished after his mind and will; and he, being the master-builder, knows what pleases him best.

Has the greatest champion against "Mormonism" ever been confident enough in his own success and triumph in any debate with the Elders of this Church to publish his own arguments with those of his opponent? I do not know but there have been such instances, but not one now occurs to my mind; while, on the other hand, our faithful Elders have not been afraid or ashamed to publish both sides of the question for all eyes to look upon.

Often we have seen pieces in public journals, and also books published against us in burning zeal, and flaming with vengeance against us, and seemingly calculated to overthrow us, exposing what they called the wickedness of the "Mormons," beguiling and duping their hearers with cunningly-devised falsehoods. Very many cases of this kind we have seen, and have also seen their end. The Almighty has put his hand over them, and they have sunk so low that the strongest prejudiced hand against us will not now reach down to bring them up. Their power has become weakness, and their influence is blasted for ever by the breath of the Almighty.

Does the everlasting Gospel lose its influence with the good and pure of mankind? Upon those who are not disposed to work righteousness alone is its influence lost—upon those who shout, "Great is Diana of the Ephesians;" but with the honest, simple-hearted sons of men it is just as sweet now as ever it was; and to them its charms increase, notwithstanding all the trials and difficulties they endure for its sake.

"This Gospel of the kingdom shall be preached for a witness unto all nations, and then shall the end come." Was it the Gospel of the kingdom that was preached in ancient days—in the days of the Apostles, that went into all the earth, and their words unto the ends of the world? It was the Gospel, but I conclude that it was not the Gospel of the kingdom; for that was to be revealed at the time when the kingdom of God should be established on the earth, to stand for ever. "And this Gospel of the kingdom shall be preached as a witness unto all nations, and then shall the end come."

Where has this Gospel been preached? Through the United States of America, in Europe, Asia, and Africa. I do not say that it has been sounded distinctly in the ears of everybody living; but I do say that the sound has gone into all the earth, and their words to the ends of the world.

I recollect a certain saying in a revelation that was given to the Saints in the early days of this Church. The Lord said, through Joseph Smith, that it became every man, after being warned, to warn his neighbour, that all may be without excuse. If all the people who have heard the word had been as faithful in warning their neighbours as the few Elders who are now under the sound of my voice have been in warning those with whom they have been associated, and to whom they have been sent, and among whom they have laboured, would not the whole world have been fully warned at this time? Yes.

In another revelation to the first Elders of this Church, who had been forth preaching in their weakness, (being called in at Kirtland, Ohio,) the Lord told them to wash their feet in testimony that they were clean from the blood of this generation, and goes on to say, "Let those who are not of the first Elders of my Church remain in the vineyard, for their garments are not yet clean." Those first Elders had laboured but a short time in the vineyard—perhaps one or two years, when it was said, "Your garments are clean."

There are Elders who have laboured from sea to sea, from island to island, from country to country, and have spent the vigour and strength of their days in the work of proclaiming the Gospel. May we not say, upon the same principle, that their garments are clean from the blood of this generation? If so, what does it imply? That we shall not be held under condemnation if we never preach to them again. And there is another thing implied in this: If this generation shall rise against you to slay you for your religion, and because you are righteous, your garments being clear of their blood, and you slay them, their blood is upon their own heads. This is what I understand by being clear from the blood of this generation. It is an important saying. In my opinion, it means more than a casual observer would attach to it. It is a deep saying. If you have warned them—have called upon them to repent—offered them the blessing of eternal life through the Gospel, and they thrust it from them, let what will happen to them, your garments are clean from their blood.

Now we see that the Gospel has gone into all nations, countries, and kingdoms; for the man that has been

warned should have warned his neighbour, and the nation that has been warned should have warned its neighbouring nation, &c.; so they are without excuse before God, whatever excuse they may plead before man.

We can see the unabating success of the Gospel from the time Joseph got the plates until now, and the defeat and downfall of every opponent that has risen up to oppose its progress. If there had been any purpose in God that this work should be overthrown, would he not have suffered it to be done before this? For all means that could possibly be invented by the powers of earth and hell have been brought to bear against it, and every man who has risen up against it has gone down, and his published works have become a stink in the nostrils of even this wicked generation, to say nothing of the Saints. The wicked themselves are even ashamed of their sayings and of their writings against the cause of truth. Their expositions of "Mormonism," as they call them, are hardly cold from the press until they are dead, their influence killed, and there is no sale for their books. The words of the Apocalypse very appropriately apply to their case—"No man buyeth their merchandize any more."

I will venture to say that no publication has ever been issued against this work, only for the purpose of getting gain. Men have not been inspired to oppose it for the sake of the souls of men, but to save their craft, their salary, their party, their honour, and their credit in the sight of men.

The system of truth revealed through Joseph Smith is not clothed in language so eloquent as this literary generation would desire. As a general thing, you know, a real polished scoundrel wears the finest cloth—the most fashionable garb, that he may be looked upon as an honest man by those who judge from outward appearances and not righteous judgment. The truth is not always clothed in the nicest style, or according to the ideas of this world; but the Lord sends it forth in the shape of a stone of stumbling and rock of offence. He is not pleased to conform to the views of this generation. They have got to take salvation just as he offers it to them, or else take damnation: they can have their choice. It is not for them to serve up the dish they shall eat; but it is for the Almighty to dress it as suits himself; and if the sinner take it, it will heal him.

The patient does not prescribe nor tell the doctor what he wants of him,—that is, supposing the doctor to be what he ought to be. He examines the patient, knows the nature of the disease, and prescribes accordingly. The patient takes the medicine, and asks no questions for conscience sake.

So it is with our heavenly Father. The world is diseased, and he has prepared a remedy, and served it up as suits himself, not consulting the vitiated appetites of this consumptive generation to whom he administers it. It is like a root out of dry ground: it is without form or comeliness, without beauty, that men should not desire it. Awkward and unclothed as it is with worldly wisdom, behold, the illiterate Elders of Israel are sent with it, and they have marched through the colleges and literary institutions of the learned world, and have defeated those who dared to come out to oppose and put them to flight; and all their learning, iniquity, cunning, and worldly wisdom were turned into foolishness.

A little boy, filled with the Spirit of the living God throws out an idea that completely knocks in "pie" all their calculations. A simple sentence from the mouth of an uneducated youth often dissipates their profound wisdom into folly and nonsense. They know not what to do. They attempt to

grasp a thing without form or comeliness. They know not where to get hold of it; and when they think they have hold of it, it slips through their hands. Such has been the great success of the preaching of the word.

Now, then, if they resort to force of arms or to brute force to overpower us, may we not safely calculate that the results will be similar to those in the mental contest?

"Say first of God above, then man below,
How can we reason but from what we know?"

So far, we do actually know and understand. It is demonstrated by our experience, and we are prepared to say that it is truly so. Behold, the wicked are unwilling to be converted by the gentle means the Lord God of Israel has introduced. They are satisfied that they cannot prevail against us by argument; and even polygamy, in all the glaring forms they may please to give it, offers obstacles too formidable for them to encounter by argument, Scripture, philosophy, or truth. But "overcome it must be," say the enemy; and "we will not rest until we have resorted to the last extremity. We will try the force of arms!" "Very well, if that is your mode of warfare," says the Almighty, "I do not desire it; but I will show you that I am not only a man of reason, Scripture, and truth, but a man of war too. If force of arms is your plan and mode of attack, you will find me ready to meet you in that and in every method you may adopt."

Behold, they rise up in war against the Saints. The Saints heretofore, when attacked on moral and Scripture principles, have stood up to oppose the enemy. If they had not done this, the enemy would have overpowered us. We have always met him with the truth and the simple arguments which God has furnished us with, and have always been successful; and perhaps, had we stood up to oppose him with force of arms, we might have been equally successful: but I cannot say how that is. The time, probably, had not come for us to take that position; and consequently, when it came to force of arms, the enemy must needs be made the aggressor. He was permitted to prevail against us for the time being; and whether that was not the very means of putting us in a position whereby we could successfully oppose him in that way, when the time did come, we can easily judge. I guess it is all right and has worked for our good; and herein we can discern that our heavenly Father has exemplified a glorious truth to us, that all things shall work together for good to them that love God and are the called according to his purpose.

If we had taken this position in Missouri or in Nauvoo, before breakfast they could have ordered their affairs and come upon us, and it would have required a standing army of the angels of God to defend us. But the time had not yet come; therefore the Lord suffered them to prevail until he should get us where he wanted us: "And then shall the prophecies of my servants be fulfilled in the scenes that shall transpire with you." It never could have been said, "The mountain of the Lord's house shall be established in the tops of the mountains," if we had remained in the valley of the Mississippi.

The Lord considered it necessary that we should be removed into the chambers of the Almighty, or to some place prepared to receive us, where he might display his power, and get for himself a name and honour that shall never be forgotten. Sometimes a defeat is equal to a victory. I recollect of reading an account, the saying of a celebrated General, after he had gained a victory and lost a great portion of his men. One of his officers congratulated him on his victory.

"Ah!" said he, "Another such victory would entirely ruin me."

Sometimes victory is worse than defeat. I consider that the defeat the Saints have suffered is tantamount to victory, and better than victory, because we have come to a place which the Lord wanted us to occupy.

We say, against all the learning, science, skill, talent, &c., of this world, which were arrayed against us, making the odds almost enough to discourage any people but the Latter-day Saints, We have prevailed; and when they come to force of arms, this must also be overcome. They will use the force of arms; for, say they, "The 'Mormons' must be overcome, or they will take away our place and nation, and we shall be overthrown, and there will be no stopping these people, if we let them go on any further." And some think it has gone so far now that they cannot stop it. I endorse the sentiment. They have let it go too long for their purpose.

I believe, when the Almighty conceives a work to do, he will carry it through in some way or shape. Behold, we are here, a little people collected together in the mountains, and are short of the munitions of war, while on the other hand the whole world is full of them. We are short of clothing, but tolerably plenty of food. And then look at the terrible odds that is arrayed against us. See their thousands of well-trained troops and the millions of money at their command. They can bring any sized army into the field, all armed and equipped with a splendid outfit. This is a powerful odds against us.

The science of war has been studied by them from the beginning. They have kept a school at West Point, in which they have trained and qualified their officers to take command, and they are schooled in all the tactics of modern warfare, except ours.

At the call of the President of the United States, there are thousands who will enrole as volunteers, and will be all armed and equipped, with money in their pockets and grub in their sacks, and no end to it either.

Are all these any worse for us to overcome, in our present condition, than it was to overcome the learning, strength, and moral influence and power that were arrayed against us when we were but a handful, and called to go and preach the welcome message of the Gospel? Is the odds any greater? I say not. The God who taught and sustained us in proclaiming this Gospel in its simplicity will also sustain us in whatever opposition may arise against us, provided we have the Spirit of God in our hearts. When we went to preach the Gospel, and had the Spirit of God in our hearts, and were not in transgression, we could handle them without mittens, because the Lord was with us.

Just so sure as we as a people are pure and undefiled before God our heavenly Father, there is no power that can prevail against us. I do not care if they have all the paraphernalia of war the world can produce, the Almighty has got weapons of warfare they never thought of, and means of defence for his people, and he delights to throw his shield over those who serve him and keep his commandments. The odds may appear against us in the eyes of the world; but when we contemplate that God is for us, and that all the holy angels in heaven are enlisted in our behalf, and we have purity, and sincerity, and truth in our hearts, these are bulwarks which they cannot scale. God grant that we may be shielded with this kind of armour!

I want now to speak in relation to a few things that pertain more particularly to individuals. You know, to be honest, when there is no temptation to be otherwise, is no particular credit

to us. For me to have a chance to put forth my hand and steal my neighbour's food, when I have plenty, and I do not do it, is no particular credit to me for being honest. Suppose I am clad with all the clothing I desire, and my family also is well provided for in this article, for me to go and steal clothing would be outrageous in the extreme, and there would be no credit due to me for refraining from such an act. The time to test our real merit and integrity is when we are pinched with hunger and thinly clad: then is the time to test us. I do not say that a person going to steal under those circumstances would be any more justified. For a person to be forced to steal food, to save his life, is a circumstance that very rarely occurs with a just and righteous man. Should a good man, however, be reduced to such extremes, there is generally, among the Saints, provision made against such emergencies, rendering stealing unnecessary under any circumstances. We have heard of some instances where garments have been washed and hung out, and have been taken by some person in the day time, and shirts and other articles not necessary to mention.

Brethren and sisters, I wish merely to say, Let our hands be clean, and try to the utmost of our power to get what we really need, and get it in an honourable and lawful way. We do not want to spoil the victory that lies right before us by dabbling in things that are not our own, neither convenient. If I were to apologize for such acts upon the principle of scarcity and want, it would be a license for everybody to "pitch in" that had a disposition to do so, and nobody would be safe. Let us be on the watch—watch ourselves, and suffer not any unlawful act of ours to tarnish the glorious victory that awaits us. Let us hold on and do the best we can, and let our neighbour's things alone, unless we can persuade him to sell them to us, or give them to us. Do not let us weaken our own confidence before God. But we need to march, shoulder to shoulder, upon the principles of purity and integrity; and as we have stood shoulder to shoulder heretofore, and carried this Gospel to the nations of the earth, and been pure in heart before God, have we ever failed in accomplishing the purposes of Heaven? No. And I tell you, inasmuch as our hearts are pure as a people, full of integrity and the Holy Ghost, no power shall ever prevail against us from this time henceforth and for ever. I feel in my soul and pray God to bless the pure in heart, who seek to do his will, live their religion, and honour their God; and we shall yet see the desire of our souls and be satisfied.

The priests of Christendom now say, "We cannot stand before this man," and they warn their flocks to keep away from the Latter-day Saints. "Are you reading that 'Voice of Warning?' Lay it out of your hands and put it out of your houses, for it is a dangerous book. Put away from you their tracts and books, for they are dangerous; and keep away, keep away from those dangerous men that are turning the world upside down." That is the cry throughout the world. What will be the cry when they come up against us and try the force of arms? It will be—"Let us not go up against Zion, for the people thereof are terrible: keep away, keep away." The one cry follows in the wake of the other. What makes the people of Zion terrible? Answer: Strict honesty and integrity before God. That is what will bring the cloud by day and the shining of a flame of fire by night; and upon all the glory there shall be a defence. God will surround the people of Zion as it were with a wall of fire, and he will make bare his arm in the eyes of the nation that wars

against her, and she will be like a beacon light to seafaring men; and men will come and bring their clothing and their treasures, and we shall have an abundant supply of such things. Let us take care of what we have, keep it clean and patch it up, take care of our sheep and raise all the flax and wool we can, and the Lord will make up the balance; and if we do right we shall find that we have an overflowing treasury of every good thing; which may God grant, for Christ's sake. Amen.

OPPOSITION TO "MORMONISM," ETC.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, Sunday Morning, November* 15, 1857.

REPORTED BY J. V. LONG.

We have been very much interested, brethren and sisters, by the address of Elder Hyde; and no doubt the value of the sentiments advanced have been duly appreciated. As a people having a knowledge of the first principles of the Gospel of salvation, we are qualified above all others to appreciate the value of the truths of heaven when they are revealed to us. It is of the utmost importance that we divest ourselves of every corrupt and selfish principle and of every species of "covetousness, which is idolatry." To live before the Lord with honesty is a matter of so much importance that it cannot fail to be duly appreciated by the Saints of the Most High.

Whenever these principles are presented before them, the contrast between the situation that we have hitherto been placed in and our present condition is also very striking, as has been shown us by the contrast drawn by Elder Hyde.

When we had to face the science, the learning, the eloquence, the skill, and the intellect of the entire world—a single handful of us against the whole world—God bore us off victorious. His hand has preserved us. His Spirit inspired us, so that the mighty were confounded, the eloquent were put to silence, and the learned were constrained to say to their fellow-men, "Do not listen to it; do not read their books; do not hear them, nor go where they are. You may be deceived."

In almost every instance, what has been by all philosophers and wise men considered the worst argument that ever was used has been resorted to—that is, brute force. You convince a man by brute force, and he is of the same opinion that he was before. You force a man to accede to your laws and rules, and his mind is only enslaved; and then, when it breaks loose, it is ten thousand times worse than if no brute force had been used. Notwithstanding this, the world cry, "Extermination and destruction."

In looking over the papers that

have been brought from the States, we find that a great proportion of them have been speculating on the cost of exterminating the "Mormons;" and there is one very uncomfortable speculation about it. One of them, in estimating the cost of a war of extermination against the "Mormons," said, "We shall have to expend from fifty to a hundred millions, and then we shall have nothing to show for our pay but naked, barren rocks." This is the condition of affairs; but it is a war of principle, and "Mormonism" must be exterminated, though it is not at all a profitable business.

Now, there never was a man, from the time that this work commenced, that ever made himself popular by opposing it; and in future, whatever may be their attempts, it will be the ruin of every man that undertakes it; and this has been the case with every man that has attempted to make such a speculation. It never did and never will pay political expenses.

The God of heaven has raised up this people. He has carried them, as it were, in his arms. He has cradled them in adversity and has brought them into these mountains; and here he wishes to nourish and preserve them. I never lift my heart to the heavens without praying to the Almighty to gather out of the midst of his people all those who do offend and work iniquity, and to gather out of the midst of Zion every corrupt heart—every man that will not turn from his sins, forsake his wickedness, and love the Lord his God with all his heart and his neighbour as himself.

Such a people will have the blessings of God: such a people can be protected by the Almighty: such a people cannot be overthrown by all earth and hell combined. Then let us be such a people; and if corruption exists in our hearts, let us cut it out; for I can tell you we shall be sifted as with a sieve; and while our enemies are endeavouring to destroy us and desiring to murder us, to exterminate us, to deprive us of our existence, to wipe us from the earth, to blot out the name of the kingdom of God, they are only suffered to crowd upon us that we may be tried and purified.

We should not desire the shedding of blood; but we are required by every law of nature, by every principle of righteousness, and by every constitutional principle upon the face of the earth, whether civil, political, or military, to defend ourselves and prevent our being broken up by others. This is a naturally inherited right, and God requires us to defend ourselves. And inasmuch as we have to defend our sacred rights, we should do it in the name of the Lord, with all humility, with a desire to sustain his kingdom; and, let what will come, trust in God for the result and be satisfied with it.

Elder Hyde, in drawing the comparison in reference to the millions of our enemies—to the great wealth that they possess, showed their advantages in numbers and wealth. But let me ask this question, Have they got a thing that the Lord did not give them? Have they got a solitary farthing that the Lord did not bestow upon them? If they use that which he has given them for evil, they will have to give a minute account of that stewardship.

The boasted national surplus funds are directly calculated to produce extravagant and unprincipled legislation, and will have a tendency in the end to strip them of funds and leave them in poverty, while the straitened circumstances of the Saints will only be the means of purifying, driving away, and scattering from their midst those who do offend and work iniquity.

I feel to rest satisfied that the Almighty will control all those things for the good of this people. The

Lord has said it is his business to take care of his Saints. If you are taking care of a child and are rearing it up to manhood, you have to look after its education, correct its morals, regulate its conduct, and inflict punishment when necessary, that the child may realize the difference between good and evil—between doing right and doing wrong. Peradventure the Lord wishes to have a tried people, and he has determined to try the Saints sufficiently, and he will protect them in his own way. The Lord will apply the rod. Sometimes he has scourged the people of Israel in one way, and sometimes in another. Sometimes he has scourged them with pestilence, with wasting, and destruction, and sometimes with famine, or by delivering them into the hands of their enemies; and in all these ways he has scourged his people that they might know and realize that God is over them, and that he controls all things.

There was a sheriff that came to an old lady and said to her, "Well, old woman, I have taken your son Jim, and I have locked him up in jail, where he never will do any more mischief." "Oh," says she, "is it possible that Jim has gone to jail?" "Yes," the sheriff replied; "I have put the little whelp where he never will do any more mischief; and I thought I would come and tell you what had become of him." The old lady felt sorrowful and mortified at the bitter way in which the sheriff told it. "Well, Mr. Sheriff," said the old lady, "I hope, when the Lord has punished poor Jim all that he deserves, that he will burn the rod!"

This is the sentiment that I have with regard to the means made use of for the purpose of punishing and sifting us, or turning those who are corrupt and causing them to flee away, or of waking us up to our duty. When the Lord gets through with them, like the old woman, I would be obliged to him if he would *burn the rod*. Doubtless he will look after this matter, if we do our duty. It is only for us to look to the right—to live our religion, and all will be well.

I know that this is the work of God, and that he will sustain his servants; and if we will love truth, though few, compared with our enemies, we shall have light, life, power, and dominion, while our enemies will lift up their eyes in hell, where there is no water. May God prepare us for all that we have to encounter, is my prayer, in the name of Jesus Christ. Amen.

FAITH AND WORKS—SUBMISSION TO AUTHORITY—THE LORD'S PROVISION FOR HIS SAINTS, ETC.

A Sermon by President HEBER C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, November 22, 1857.*

REPORTED BY G. D. WATT.

I can say for one, that that is a beautiful hymn which brother Dunbar has just sung: ["DESERET, dedicated to Governor Young by W. W. Phelps."] And what has been said to-day by brothers Albert Carrington and George D. Grant is good, and their words, as far as I have heard, are salvation to all who hear and practice, because they are true.

You all the time hear me talking about truth. Truth is light, and light is life. If these principles are cultivated by us, with our families, what is there to hinder us from walking into the presence of God, or into the presence of those who stand between us and him? I do not believe that we can emerge right into the presence of God, although we may see him, not in the flesh, but we can in the Spirit, if he touches the eyes of our understanding; but we cannot see him with these bodies of flesh. Joseph always told us that we would have to pass by sentinels that are placed between us and our Father and God. Then, of course, we are conducted along from this probation to other probations, or from one dispensation to another, by those who conducted those dispensations.

If we are, as some are, guilty of doing wrong, and treasuring up and practising principles that lead to death, we cannot attain to principles of exaltation. It is for me to do right and to do as I am told. Still, when brother Brigham tells me to do a thing, I may have that in me that would equivocate and say, "Will not such and such a thing do better?" I know he is interrupted in that way continually. Supposing I say, "Yes, that is true," when he speaks, and every man in Israel says the same, what has the Devil to do with us then? As brother Brigham says, "The Devil can do no more than stand and grin at us." For a man or woman to try to frustrate his purposes is not true philosophy, but it is the Devil in our camp. He says the enemies on our borders cannot come in here, and I say the same.

Good works produce good faith, and faith without works is dead. Do not tell me about your faith, when you have not a particle of works with it: it is all of no account. Our works must be good: they must be confined to truth and the knowledge of God; and how can you get that knowledge without good works? Such doctrine as this is according to the words which God has given to his servants, ancient and modern.

When the Lord spoke through Joseph Smith, it was "the word of the Lord to my servant Orson, to my servant W. W. Phelps, or to my servant Oliver: Go and do thus and so,

and you shall see my glory." If they do not go, they do not see his glory, nor obtain his favour, do they? Because their works did not correspond with the word of God.

You never will see glory and happiness, angels, nor anything else, except the angels from beneath, if your works do not correspond with your faith and with what you are told to do. No man will ever enjoy the presence of Angels, Prophets, Apostles, Patriarchs, Jesus, and the Father, and the sanctified who have passed beyond the vail, that does not live up to these principles.

It is well enough for me to throw out what light and knowledge I have upon any matter, and brother Brigham can judge as to its correctness or incorrectness; but it is not for me to equivocate, when he has given the word of decision. That is the course I have tried to learn; and if I am not right in this matter, I stand here ready to be corrected by any person who knows better. If we all were to take that course, our enemies never—no, never would have power over us.

It is the head that governs the body, the same as the helm guides the ship; and if the captain does not manage the helm in person, he puts a man there that will run the course that he dictates. Says he, "It is blowing a heavy gale: make calculations to steer to such a point of the compass, that you may have a little lee-way." The captain of the ship does not take the helm, but he directs the one who has hold of the helm the course to steer.

"And verily I say unto you, the rest of my servants, Go ye forth as your circumstances shall permit in your several callings unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteousness and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble; for I, the Lord, have put forth my hand to exert the powers of heaven. Ye cannot see it now; yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the Beginning and the End. Amen." (*Doc. and Cov., sec.* iv., *par.* 24.)

With you, mine Elders, my servants, I will rend the kingdoms of this world, and with you I will provide for my Saints in the last days.

That may be a new idea to many of you. Is he going to take the world and by them provide for his Saints? No; but he will take his Elders. The righteous have got to provide for the righteous in the latter days, as Joseph in Egypt provided for his father's house and those that believed on him, like a good father providing for a good family, for good wives, and good children.

When I have provided for my wives and children, that is my business, is it not, although I dictate them to do the work? I bring this up as a comparison. Says the Lord, "That is my business. When you have done all things according to my word, you need not further trouble yourselves."

Now, the Elders of this Church have been forth and exhorted, invited, and persuaded the world to embrace the Gospel. I have travelled myself hundreds of thousands of miles, and others have travelled more than I have, and some of you have not travelled any, only from your native land to this, which is but a trifling journey. We are now a thousand miles away from our enemies in the United States, and the President of the United States is over three thousand from us, and at the same time he has his myrmidons, over the mountains there. What are

they sent here for? To destroy us—to kill your leaders—to kill the Prophets, Apostles, and Patriarchs, with every man and woman that will sustain those men.

I have seen the day when it was as much as our lives were worth to sustain Joseph Smith—the apostates were so thick around us, and persecution was so great. The day was when brother Brigham was the only Apostle on the earth, with the exception of Joseph, and Sidney, and Hyrum, that could say to brother Heber, Go, and you shall be blessed. I am reckoning brother Hyde with us, for he went with me on that mission to England. In connection with brother Joseph, brother Hyrum, and brother Sidney, brother Brigham said, "Go, brother Heber, and in the name of Israel's God you shall be blessed, and it shall prove the salvation of thousands."

John Boynton, one of the Twelve, came to me and said, "If you are such a damned fool as to listen to Joseph Smith, the fallen Prophet, and go to England under these perilous circumstances, if I knew you were shipwrecked on Van Dieman's Land I would not assist you to get you from that land."

I will speak to Lyman Johnson's credit: I will give every man credit for the good he does. Lyman Johnson steps up and says, "Brother Heber, I do not feel so. I am sorry you are going, and consider you are foolish; but if you are determined to go, I will help you all that is in my power; and he took from his shoulders a good, nice camlet cloak and put it on to mine; and that was the first cloak I ever had. This was in the month of June, 1837. [Voice: "He shall be blessed for that."]

I was then destitute of the comforts of life, and that cloak I wore three times across the sea, and Parley P. Pratt wore it four times; and in all it crossed the sea seven times. It seemed as though it would never wear out.

Those circumstances were the most trying circumstances that ever I was brought into. Joseph had to flee from that land to save his body from being slain, and so had brother Brigham and every other man who would sustain the Prophet, the apostacy was so great; and they were most hellish in their wickedness.

I went and performed the mission according to the words of the Prophet of the living God, and was gone eleven months and two days from Kirtland, being on that land eight months and two days, in which time there were about two thousand souls added to the Church and kingdom of God, with the help of Elders Willard Richards, Orson Hyde, and Joseph Fielding.

When I came back from England there were but a few left in Kirtland. There was one little society of men that pretended to take the lead and oversight of the people, and they were guided by a peep-stone.

God had blessed and prospered me exceedingly, and the words of Joseph, Hyrum, Sidney, and Brigham were all fulfilled to the letter, which you all know. I was poor and weak, and did not know but a little in regard to this work in the latter days. My knowledge was in proportion to my experience. At the same time, I knew enough, by the help of the Holy Ghost, to confound the wise and to bring to naught the foolish things of this world. God has taken just such weak instruments as myself to bring to pass his great purposes. And you need not find fault with them: if you do, you find fault with God, who sent them.

Now, I will tell you what I am going to do. I have heard my leader express himself, and I am going to do as near like him as possible. I am going to do what is right, whether you like it or not; for I would rather have the favour of my leader, and Joseph,

and Peter, and Jesus, &c., than of all the world besides. I am going to flour up my wheat, put it into boxes and cache it, right straight, whether you do it or not. Now, you need not go to brother Brigham and ask him where he is going to put his, nor where I am going to put mine; for we shall not tell you.

There are tens of thousands in these valleys that would not touch or meddle with those things, if they knew where they were; and then again, there are others that would. There is now and then an individual that is dishonest. They made a practice of stealing in the Old and New World, where they came from, and they think it is no harm. If they go to work for a man and do a little job on his house, and he has fifty nails or screws, and there are twenty left, he will put them into his pocket and take them home, and kneel down and thank the Lord that he has got a few nails or screws, and thinks it is the providence of God that has thrown them in his way and that there were a few left. Such practices bring evil and destruction upon us. I was telling you what I should do—that I should flour my wheat and cache it, and perhaps I shall lay some of it by in the wheat; but I shall flour it chiefly; for if it comes a tight time, I shall cache some portions of my mill, and then I shall not have a mill to grind any. I will have it made into flour and put it where it will keep seven years. And I am also going to cultivate the earth more thoroughly and efficiently this present year to come than I ever did in my life, and so will every other man that does right. I told you I am going to do as brother Brigham did. Those who think it is not good philosophy, try the opposite. You will never get me to contend against him while I have my senses. I will cultivate my trees—my apple trees and plum trees, and set out currant and rose bushes, though I would rather put in a plum tree or some kind of tree that will yield something for the sustenance of the body. I will also repair and re-repair, and take care of what I have got. I mean to take my sons, from the oldest to those who are old enough, and I will qualify them to cultivate the soil, and will fit them out and put them into the mountains to watch for, and, if necessary, to fight for the interests of the house of Israel from this day forth, until the Lord God Almighty upsets their kingdoms. I never will put them to the plough again when they are required to stand against our foes. I will say, "Boys, take that team and plough, and that hoe, and put in the grain to provide for you while you are there;" and then, if they come home relieved by the manager, they can help to harvest it and take care of it. I will support my sons in the mountains to sustain this people, and in the vineyard, while I live, if it is necessary, as fast as they come to maturity, or to mechanism, cultivating the earth, &c., so as to know and understand all branches of business and be qualified to teach their children; and so will every other good man and woman who live their religion. For, says the Lord, with you, mine Elders, I will rend their kingdoms; with you I will provide for my Saints in the last days.

We have invited the nations to receive the truth, but they will not, nor let us go to them; and now God is going to compel them to come in by famine, war, and every kind of desolation; and they will come faster than we can provide for them. Then let us awake, and not lie down and sleep, and go home and act as though we had not heard anything.

I am telling what I am going to do: I have heard our leader talk so. Then I will do as he says. I would not give a dime for a man that would

not. Get out of my way, you poor stinking curses that would pursue a course contrary to the word of the living God! I am at war with such spirits. I want to know how we can be one, unless we are one with the head? When the head speaks, let every man and woman listen and obey.

I do not care so much about the women obeying as I do the men. I am not talking about them, but you, Elders of Israel, that have the Priesthood. Women have not a particle of Priesthood, only what they hold in connection with their husbands; neither have the men, except that which they hold in connection with those who hold the keys of the kingdom at head-quarters. Do not step out on one side and say you have Priesthood independent. You have not a particle in that way. I was ordained to be an Apostle under the hands of Oliver, and David, and Martin; and then it was confirmed by Joseph of the First Presidency. Now, I want to know what authority of Priesthood I have, only as I act in concert with those who gave it to me? They are God's agents and had power to ordain me.

Brother Brigham is my head; therefore that power is all in him. I act in oneness with him in all things, and sanction his purposes; and in so doing I sanction the purposes of God, of angels, and all heavenly beings. But, let me turn away and be independent of him, and where is my Priesthood, or where is my authority?

What power has one of my wives to act independently of me? She has not a particle of power. She must act in connection with me, as I do with my head, or the limb acts in connection with the tree from which it springs. You see dead limbs on trees. Will they ever come to life again, after they are dead? No. They must be cut off and thrown back into the earth, to return back to their mother element, and become again quickened by the law they were ordained to keep; and if they are not quickened by that power, they will never be restored again to that tree. No more will you. You have got to keep that law pertaining to that tree, limb, or government, or you will never be restored again,—never, no never, while the earth stands.

Will any man ever be redeemed upon any other principle than what we are redeemed upon? No. Men must abide the same law, or God Almighty will never redeem them. If they violate that law, they bring damnation upon themselves, and must suffer the consequences of it. Still, I believe the greater part of the inhabitants of the earth will be redeemed; yea, all will be finally redeemed, except those who have sinned against the Holy Ghost or shed innocent blood; and they never can be redeemed until that debt is paid. And I do not know any way for them to pay it, unless they are brought back again to a mortal existence, and pay the debt where they contracted it.

God will make every man pay off the debt he contracts; for a restoration must take place, which has been spoken of by the mouth of all the holy Prophets since the world began.

When a man breaks a law of God, he must pay that debt, unless God forgives him; and he has a right to do that, the same as I have. Still, my forgiving him does not pay the debt; for if he has stolen ten dollars from me, and he comes to me and asks my pardon for stealing the ten dollars, I forgive him. But does that restore the ten dollars of stolen money?

How does it look for a man holding the Priesthood to be dishonest? When a man is employed by me, he has no business to meddle with a thing, unless I tell him to. Still, he may do many good things I do not tell him to do. God says he is not pleased.

with a man that has to be commanded in all things.

I have had men work for me, who, if there was the least thing left after the job was done, would take it to themselves. This is done in the public works by some few individuals. I do not like such things. Brother Brigham has lost, from time to time, thousands of dollars' worth of property in this valley. I have chastised men for taking things from him myself, when I have seen them do it,—men old enough to be my father, and men of middle age, and those sweet delicate females. How do I look upon you? You rob me of the most precious gem when you rob me of the confidence I have in you. And I am that kind of a being, it seems, that it is very hard to have that confidence restored again.

Let me do a dishonest act towards brother Brigham, and it is a hard case for him to overlook that, or to regain the same confidence in me he formerly had. I am not a man that goes to him to prejudice his mind against any person; no, I never do such a thing. Still there are a great many things I could lay before him that would hurt his mind against some. I do not do it. No: I make you appear well before him. Others take the opposite course. Do I like it? No: I have no friendship for such; for, say I, "You would injure me, if you could, as well as any other man."

I remember the teaching Joseph gave me. My policy is to be honest and virtuous; and the wives and children and property of the Elders of Israel are held as sacred in my bosom as I would wish them to hold mine; and that man who is not of that character is not a friend to the kingdom of God, and they cannot enter there; for the liar, hypocrite, whoremonger, and those that love to make lies, the sorcerer, and dishonest person are without the gate, according to the word of God. Such things have got to be done away.

I wish I could live the remaining portion of my life among a people where everything I had would be as safe as in my own possession; and when my wife goes into a neighbour's house to visit, she may not come home with seven devils more than she took away with her. That gives the Devil and his emissaries power over us. You will see sorrow, if you do not stop this chin-music, and tattling, and speaking evil one of another. Here are troops over here: they want to come in; but it has been said from the beginning that they will not come in. And they will not, for we will not let them. We have sent our boys out there, and they are going to keep them back; and they will do it from this time forth, if you will do right. Now, supposing you go to cache your wheat, corn, flour, service berries, dried fruit, &c., and a little sugar made from the cane of our own raising, some may say this time is all lost, if our enemies are not coming in. Well, is it not all the better to spend our time digging holes and caching our stuff than to spend it in being in the mountains?

Brother Brigham says he does not intend to burn up the houses, and cut down our fruit trees, and push over our walls, and this thing and that, until we come to the last pinch; and then you will see a flame, such a one as you never saw in Salt Lake. I will burn up my houses, my barns, and granaries, should the Lord require it. You have heard me say, many a time, I would have more joy to see my family in the mountains—to see them in rags, in sheep-skins, and goat-skins, than to see them enjoying all the pleasure God ever gave to man and serving the Devil withal; and I would rather do it, if it is to be next year, than ever to succumb to the acts of such an ungodly, pusillanimous

President, with his coadjutors, as those that govern our nation.

These are some of my views: you are welcome to them, and I charge you nothing for them. I received them from God, and they cost me nothing. And, as far as they are correct, receive them in your hearts, and they shall be unto you as a well of water springing up into everlasting life; and every man, woman, and child will grow and increase by observing them.

If you do not do these things, you will see sorrow. My heart says, "O Lord God, have mercy on this people, and help them to do thy will, and keep them in thy truth. I pray and weep, lest the unrighteous among us lead away the righteous. Is it better for them to die? Yes; it is better for you to die according to your covenants a thousand times than to turn to wickedness and then lead away the righteous. But I doubt very much if you can lead away a people that are inclined to righteousness. You cannot lead away the elect; "For they will hear my voice, and strangers they will not follow."

There will always be a majority of this people that will stand while all hell boils over, and they will overcome; and I bless them, in the name of Israel's God, with the blessings of life and with the blessings of Abraham, Isaac, and Jacob for ever; and I bless all those that bless and protect Israel. Amen.

NEGLECT OF SUNDAY MEETINGS—THE SAINTS GATHERED FROM THE COMMON CLASSES OF SOCIETY—DISHONESTY, ETC.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, November 22, 1857.*

REPORTED BY G. D. WATT.

Much has been said here to-day with regard to that class who are unruly and forward—who are subject to do evil. I presume the great majority of this congregation have concluded to place all those remarks upon those who do not come to meeting. Doubtless the few—yes, the very few characters that have been referred to by the brethren to-day are at home studying mischief. It is very seldom that you will find a thief in this house—a person that plunders his neighbours. But if you will go into the streets, you will find certain persons in the different Wards who have an excuse for not attending meeting. Some are so very industrious that they cannot attend meeting. I would not doubt much but what we could now go to several houses and find women at work; they are so very industrious. And it is often the case that some men are so industrious that they cannot find time to get a load of wood without going for it or returning with it on Sunday. That is really the case with those who do not love "Mormonism:" they have embraced it because they know it is true and think

it will shield them in their iniquity. It is seldom that such persons come to meeting. I conclude that the remarks which have been made to-day are designed for those persons who are disposed to do evil; but there is probably only a very few or none of that class present, and we shall have to depend upon you to tell them what has been said about them. I am thankful that it is my honest conviction that there are but a very few of that class in our community.

There are a great many people who do wrong because they have not the standard of right and wrong within them, but permit themselves to be governed by the prejudices and education they have received among the different nations and neighbourhoods where they have been trained. You may find some persons who have within them the standard of right and wrong: they can tell when they do right—what is right, and judge themselves as easily as they can others; but of this class there are but a very few. And were I to say that there are none who are entirely free from the prejudices and prepossessed ideas gathered in their youthful days from their parents, teachers, and friends, I should say what is strictly true. Still, we are studying and trying to learn how to discern between the evil and the good, the right and the wrong,—between that which is of God and that which is not of him.

This people are mostly gathered from what are termed the labouring and middle classes. We have not gathered into this Church men that are by the world esteemed profound in their principles, ideas, and judgment. We have none in this Church that are called by them expert statesmen. How frequently it is cast at the Elders, when they are abroad preaching, that Joseph Smith, the founder of their Church and religion, was only a poor illiterate boy. That used to be advanced as one of the strongest arguments that could be produced against the doctrine of salvation by the wise and learned of this world, though it is no argument at all. The Lord should have revealed himself to some of the learned priests or talented men of the age, say they, who could have done some good and borne off the Gospel by their influence and learning, and not to a poor, ignorant, unlettered youth. Not many wise, not many mighty, not many noble, speaking after the manner of men, are called; but God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty; and base things of the world—things which are despised by the world, hath God in his wisdom chosen; yea, and things which are not to bring to naught things that are, that no flesh should glory in his presence.

Men were too wise in the days of the Saviour to receive the Gospel, and we see the same disposition exhibited in our day. The world spurn the idea of receiving truth from a person they look upon as inferior to them in the talent, learning, and cunning of the present generation. Perhaps they might bow to the requirements of Heaven were an angel to personally visit them individually, and exalt them to high places, and give them the influence, power, and glory that are of this world. We have none of those men here: we are all of the labouring and middle classes. There are but few in this Church who are not of the labouring class, and they have not had an opportunity to cultivate their minds, to search into the history of the nations of the earth, to learn the prejudices that are upon the people, their education, feelings, and customs. We have mostly come from the plough and the furrow, from the mechanic shops and the loom, from the spinning-jenny, the kitchen, and wash-room.

This people have not been educated in the devilry and craft of the learned classes of mankind, and consequently possessed honesty enough to embrace the truth. That is the character of the class of people before me to-day.

Who is capable of judging? We do not look for that talent and great judgment from the common people that we would naturally expect from those who are called the refined and educated. There must be an opportunity given them for improvement before we can expect the same refinement and classical attainments which the higher classes, so called, boast of. The higher classes have nothing to do only to study the nature of man, their own dispositions, and those of their fellow-beings. We can look upon them as they really are, and truly we are compelled to conclude that the devilry, mischief, dishonesty, craft, corruption, &c., that are taught and practised among the higher classes, have prevented them from receiving the Gospel. But the poor, half-starved labourers, those who feel as though they want a friend, who look around for some source of happiness, for some arm to lean on, for some eye to pity them, are the ones who have honesty enough to receive the truth.

What should we expect from such a class of people? I have my reasons for justifying and my reasons for condemning; I have my reasons for liking this people and my reasons for disliking the conduct of some; and I believe that I look upon them very much as the Lord does. He pities the human family; they are objects of his mercy and commiseration. There are men in this community who, through the force of the education they have received from their parents and friends, would cheat a poor widow out of her last cow, and then go down upon their knees and thank God for the good fortune he had sent them and for his kind providences that enabled them to obtain a cow without becoming amenable to any law of the land, though the poor widow had been actually cheated. We see that *trait* of character in mankind. Are such persons capable in all things of rightly discerning between truth and error? No. But they, through their traditions, can judge every person but themselves: they can weigh every person in their scale of justice; but they never think of trying themselves. That proceeds from the force of education and false tradition upon their minds, and some still remain ignorant of many of the true principles of right and wrong, although they have embraced the Gospel.

Brother Kimball told the truth this morning with regard to many of our mechanics. I have not built a house since I have been in this place but what I have furnished many more pounds of nails than I would have to do for the same piece of work in the States. I knew that some of the workmen took them, and I told them so. They need not undertake to deceive me, for I know precisely what they do. Since the days of reformation, I have had many a one come to me—honest men to all appearance—men that you would almost have sworn were as holy as an angel, and confess that they had stolen nails from me, or a waggon, &c. But they have not yet become honest enough to bring the stolen articles back. In what condition are they, after such a confession, without making restitution, compensation, or some kind of satisfaction? Just as they were before. To me, taking and keeping another's property, without leave, is stealing; but to many, they consider it a godsend to have another's nails to carry home in their pockets. That often is the consequence of tradition, rather than an innate disposition to steal. I will relate a circumstance to corroborate that statement.

I once knew a man in this Church who told me that, when he was in the old country, he would, if possible, spoil his work, in order to be employed to do it again. He was a plumber and glazier. As soon as he had finished a fine window or a large sash for a hot-house in a gentleman's garden, he would place it in a situation where it would be sure to be broken to pieces, that he might thereby secure employment; and when he received the second job, he would thank God for his kind providences toward him. To him, in his tradition, and amid the oppression of the labouring classes, that was just as honest as anything could be. But here they are not so oppressed.

To this day, if you employ masons to do a valuable piece of work, many will so do it that the wall or building will last only a few years, and then believe that to be honesty, whereas I believe it to be dishonesty. And joiners, with few exceptions, will so hang doors, put up mantelpieces, put on roofs, and lay floors, that in a short time all their work is out of repair or good for nothing. Very many, through the power of erroneous education, do not know what honesty and dishonesty are, and are not capable of judging. Observe the artisans in any branch of mechanism, and you will learn that what I have stated is true. Then you may take the class called merchants, also the doctors, the priests in the various sects, the lawyers, and every person engaged in any branch of business throughout the world, and, as a general thing, they are all taught from their childhood to be more or less dishonest

Those who have their eyes opened to see and understand where honesty and uprightness are, what righteousness is, and to discern between that which is right and that which is wrong, often rise here and talk about it. I do so myself; and when I speak of dishonesty among the people, I look at them as they are, whether I tell it or not. This is the most honest people on the earth. There is more honesty in this community than in any other community on the earth—that is, that we have any knowledge of. The great majority of this community are as honest as they know how to be. I have stated that I had not found a man honest enough to bring back what he had taken from me; but those persons are poor and can make a reasonable excuse. One of the best men I ever hired to labour for me—one whom I paid well for all he did for me, took some of my tools; that is to say, he borrowed them and never brought them back. Well, he is poor. Will I forgive him? Yes. They may steal from me as much as they please, and I will forgive them as far as they ought to be forgiven. They may say, "You have plenty, brother Brigham." That is true; and, so far as I can remember, I have never stolen a pin's worth in any way, shape, or manner, except the taking a few melons or a little fruit, once in a while, when I was a boy. Have I cheated any of you, or wronged any of you in any way? If I have, I would be glad to have you tell me wherein. Have I oppressed the labourer in his wages? If I have, let the man come and tell me of it.

Some think that I am very close and economical. I am; and I will tell you wherein. When a man comes to labour for me—one who will only leisurely do two or three hours' work in a day, and wants as much pay as a man who will do six times as much, I am not willing to pay him for idling away his time. If I have a man labour for me who can do six days' work in one, did I ever refuse to pay him for the amount of labour he performed? Ask Isaac Hunter if I ever refused to pay him wages to the full amount of labour he could perform in a day. In this valley we have esti-

mated laying rock in a wall to be worth one dollar a perch. Ask any mason, when he laid ten perches in a day, if I ever refused to pay him ten dollars. But if a man wanted three dollars and a half for laying one perch, I am not willing to pay him at that rate. I will suppress dishonesty, but I never oppress honesty.

I have tried to suppress dishonesty in individuals, and have tried thereby to make them honest. If I hire a carpenter and pay him three dollars a day, and he is three days in making a six-panel door that a good workman can make in one, or even a door and a half, I do not want to pay him three dollars a day for that labour. Yet some who are here have no more judgment, discretion, or idea of right or wrong, than to want to be paid for labour they do not perform; and that they consider to be honesty: but it is just as dishonest as anything in the world.

I am willing to pay men for what they do. I am anxious that all should have that which belongs to them, and wish them to let that which belongs to me alone. If I furnish nails to build a house, the workmen have no right to carry them off. When using nails, the mechanic often has more or less in his pocket. At quitting-time he forgets to take them out, and carries them home. He goes out to chop a little wood and says, "Dear me, these nails"—some twenty or thirty, or perhaps more—"are quite a burden to me," and he puts them out of his way. By-and-by he wants to build a pig-pen, or to build a little addition to his house, and feels quite thankful that he has the nails to do it with, and will praise the name of the Lord for the manner in which he has blessed him. I do not want blessings on such grounds, and I never expect them in that way, because I have the natural sense to know better. Others also will have it, if they will continue to try to find out how to judge between right and wrong in themselves as they do in another individual.

You may go to High Councils, though we do not have many in these days, and to Bishops' Courts, and hear a trial between parties that have quarrelled with each other, and you will readily perceive that if those individuals could judge themselves as they judge each other, there would have been no difficulty between them; they would have settled their affairs between themselves, and the best of feelings would have been established for each other. But people cannot judge themselves as they can others, nor look upon their own conduct as they do upon the conduct of others. We must learn to look at ourselves, to judge ourselves, and know how to deal with ourselves, and that will enable us to bring ourselves into perfect subjection to the law of Christ.

Are the people striving to do right? Yes, they are. It has been observed that we are pretty clear from those unruly spirits that have been in our midst. So we are; but you need not flatter yourselves for a moment that the Devil has left us. You will find that he marshals his forces more particularly against this people; and if we are now clear from those unhallowed spirits and the tabernacles they occupied, you may expect that he will, if possible, find somebody here in whom he can have a resting-place. You will learn that the wicked disembodied spirits have not left this people, though the most of those wicked persons who sought to destroy the Saints have left us. There are myriads of disembodied evil spirits—those who have long ago laid down their bodies here and in the regions round about, among and around us; and they are trying to make us and our children sick, and are trying to destroy us and to tempt us to evil.

They will try every possible means they are masters of to draw us aside from the path of righteousness.

Do you not think that we need to watch and pray continually—that we need all the time to keep a guard over ourselves, that we may preserve ourselves in the love of the truth? We do. It should be our constant study to guard ourselves on every side against every attack of the enemy of all righteousness.

Cease looking at others. Cease to judge each other. Go into a family where there are two women belonging to one man, and from that to as many as you can find, and you will soon learn that almost every woman can judge all the family but herself; and that she thinks that whatever she does is just right: she would not do a wrong for the world. Then go to the next woman that was said to be so out of the way, and with her it is, "I am exactly right, and the other is wrong." They do not rightly look at their own failings, views, and passions. If they were all capable of straightening themselves, they would not come in collision with each other, but would all conclude to walk together in the straight and narrow path, whereas now they are at times almost diametrically opposed to each other. Is that the case? Judge ye for yourselves. That is not the case with every family, to my certain knowledge; but it is so with too many. It is just so with the brethren. You find more or less of the same difficulty everywhere you go. It is, "I am right, and you are wrong."

You have been taught the standard of right. Now subdue your rebellious passions, dismiss everything that you know or consider to be wrong, and embrace that which is better. Get wisdom and all the light you possibly can, and never live another twenty-four hours without the Holy Spirit of the Lord, and that will give you joy, peace, comfort, light, and intelligence, by which you can grow in grace and in the knowledge of the Lord Jesus Christ. I cannot reach these attainments, neither can you, only by the light and intelligence which flow from heaven. You may say, "Brother Brigham, you are like the rest of us: we see our faults, but we do not like to acknowledge them; we like to have them covered up and kept out of the sight of our neighbours." If you find a secret fault, dismiss it secretly. Let your faults go behind you; turn them overboard, and for ever disown them. If no person but yourselves has seen your faults, you are blessed. You may then get rid of them without their being made manifest to others.

If men and women, and more especially women, for they love chit-chat, when they feel in any way bad, or a little cross, or feel as though somebody is out of the way, and feel like finding fault with their neighbour and exposing this one's fault and the other one's fault, would only be as secret on the faults of others as they are on their own, it would be beneficial to their welfare and that of their neighbours. When a person opens his mouth, no matter what he talks about, to a person of quick discernment, he will disclose more or less of his true sentiments. You cannot hide the heart, when the mouth is open. If you want to keep your heart secret, keep your mouth shut.

Some say, "I feel as though I must boil over, and I must talk to relieve myself." All hell is boiling over; but does that make it any better? No. If you let your tongue run, and it scatters the poison that is in you, it sets the whole being on fire. The Apostle James says, "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." And

again, "But the tongue can no man tame: it is an unruly evil, full of deadly poison." Are you aware of this, sisters and brethren? If you keep silent, you can master your feelings, can subdue your passions, and ultimately become masters of them and banish them from you. If you give way to your unbridled tongues, you increase anger within you, and the first you know your blood is boiling with wrath. That is what the Apostle meant when he wrote, "It setteth on fire the whole course of nature, and it is set on fire of hell." It is hell that sets it agoing. If you find that you cannot keep your tongue still, get some India-rubber and chew it with all your might. Do as brother Joseph Sharp did when he assisted in conveying Mrs. Mogo to the soldier's camp. He considered that the soldiers rather imposed upon him and his brother Adam, and he was for fight; but Adam, who is not so impetuous, coaxed him into the waggon, where he laid down on his face, and in two hours chewed up almost a whole plug of tobacco. In such cases a good piece of India-rubber is better, cheaper, and will last longer; though it would be better for you to chew up a whole plug of tobacco than to have a real quarrel with your tongues. You would not in a long time get over the effects of a quarrel: it would be like a cankerworm to your souls.

There is not a person on the earth, that has sense enough to know what experience is, but what, if they would bridle their tongues and subdue their passions, could say, "I have not injured anybody—no, not even myself." It is no matter how you are tempted, if you do not give way to temptation; but if you give way to temptation, it carries you to destruction. If you give way to your angry feelings, it sets on fire the whole course of nature, and is set on fire of hell; and you are then apt to set those on fire who are contending with you. When you feel as though you would burst, tell the old boiler to burst, and just laugh at the temptation to speak evil. If you will continue to do that, you will soon be so masters of yourselves as to be able, if not to tame, to control your tongues,—able to speak when you ought, and to be silent when you ought.

Let the mechanics and all others try to improve as you have. There has a great improvement taken place in the midst of this people, and we will still continue to improve. Let us seek unto the Lord for wisdom, until we can rightly judge all matters that come before us—until we can judge ourselves and our neighbours with equal justice, and so continue to improve, until we come up to the standard of truth in all our acts and words; so that when I employ a mason to lay me up a wall, he will do it honestly, and so on with every other workman. Then if a man does not earn his wages, he will not ask them or take them. Now it is—"I want all I can get." Honesty never comes into the hearts of such persons; their rule is to keep what they have got, and to get all they can, whether honestly or not, and pray for more.

When the eyes of your understandings are opened to deal righteously with each other, then my axes, shovels, &c., will all be safe, if they are left in the barn. But it has been so that my harness was taken, my picks and shovels, my waggon, wheels, and tire, and everything else that could be was carried off. When we have attained the improvement I anticipate, I can lie down in peace at night and enquire, "Wife, have you brought in those clothes that were hung out?" "No." "All right—no person will meddle with them." I would rather persons who are destitute would come to me and say, "We need a pair of pantaloons, a hat," &c., and give me

a chance to assist them. But when they steal, I cannot trust them.

I would rather give a woman a dollar than have her come to my house saying, "Do you want to buy a pound of butter?" "Yes. What do you want for it?" "Twenty-five or thirty cents," as the case may be, and then stop with my family and eat a great deal more butter than she sold to me. If they would come to me and say, "Brother Brigham, I want to sell this butter, for I have no way of living only by my labour," it would be another thing. If a poor woman should come to me and say, "I want fifty cents to purchase dye stuffs," here it is; you are welcome to the money, but do not undertake to sponge on me.

Let my nails, tools, and other property remain where they belong. Work honestly and deal honestly one with another. Evil practices in a great degree spring from the traditions of the people; they are so educated. They have been taught, in different parts of the world, that if they found a thing, though not many yards from the door of the owner, it belonged to them. "This belongs to me now, for I have found it." Did you earn it? "No; I found it." That and a thousand other traits of human life tend to lead the people astray. They seldom stop to think whether they are right or wrong.

We need to learn, practise, study, know, and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person: none will lack; all will have sufficient. Every man, woman, and child will have all they need just as soon as they all become honest. When the majority of a community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense. You know that I think that this people are the best people that there are; yet we need to train ourselves, to study ourselves, and study the principles of truth and righteousness, until we can discern that which is right from that which is wrong in the least particular within ourselves; and you will find that to answer every purpose, without judging our neighbours as much as many do.

As to this people being a good people, I say, God bless you all the the time! Who else will do as this people do? Nobody else. All you have is on the altar, ready to be offered up for the kingdom of God. You could hardly find a man or woman in this congregation but what would take the clothing from their backs to promote this kingdom.

We are telling you all the time to do as you are told; but do you do it to that extent which you will in a few years to come? No. Why? Because you do not know how. I know that this people are doing a great deal better than they did years ago. Could Joseph do with this people as I and my brethren now can? No. Were this people in the situation they now are when Joseph was alive? No. Joseph was running the gauntlet among his wicked enemies all the time. He hardly knew a man in the kingdom that he could put confidence enough in to call for a dollar to help him out of a difficulty. He did not know how many would stand by him when a mob gathered against him. He had a few faithful, tried friends; but he had many around him who would betray him into the hands of his enemies.

I am not afflicted with such persons in the midst of this people; but there is confidence and a concentration of faith; and we will so improve, that, when a man rises here to pray, there will not be a desire from the heart of a man or woman but what is uttered by the one who is mouth. When we

come to understanding, there will not be as many desires and prayers as there are people, while one is officiating as mouth for the whole; but when he who is mouth prays, every heart will wait until he utters a sentence, and that embodies what they also desire. When the sisters meet together and appoint one of their number to pray, they will never let a desire escape from the heart until they know what the mouth is praying for. Then they all will desire the same and pray for the same. This people are hastening to that degree of perfection.

I thank the Lord all the time, and I bless the name of Israel's God that I live in this day and age of the world, and that I am associated with such a people. Is there any misery, sorrow, and affliction here? I do not know what trouble or sorrow is. Do I feel for others? Yes, all I ought to feel.

I know what the sorrow of the world is. It works death, and I have long ago bid good-bye to it. If I am sorry for anything, I try to have a godly sorrow to benefit me. My heart is cheerful; I am happy and thankful all the day long; and I believe that I am in the light. I have not asked for a lantern, only from the Almighty; and I know that the whole people are daily progressing, ascending, and increasing in good works and in faith and knowledge, even the knowledge of God; and we are doing the works he desires at our hands.

It would do you good to look out yonder in the mountains and see our brethren warmly clad and well provided for. The brethren and sisters here and in the neighbourhoods round about have liberally answered to our calls, and every time have supplied more than was called for. Will they part with everything, if it is called for? Yes. I have heard but of one man, since the brethren went out to watch the enemy—a man up north, who really wished the brethren to spare his ox; but they butchered him before his eyes. I said amen to it. If his god can be slain as easily as that, it is an excellent thing for him. If any of you have gods in horses, or in oxen, make an offering of them forthwith, and tell the boys who are going out that they are welcome to them. They are welcome to all mine. If you don't believe it, try it.

We are a blessed people, and we shall be preserved from our enemies, if we will continue to do right, and the Lord will sustain us. And I can tell you that this people will do right and God will sustain us. Ere long Zion will triumph and the glory and knowledge of God will cover the earth, and we will still be in the old ship Zion and ride all wicked opposition down to destruction. May God help us so to do. Amen.

UNITY, ETC.

Discourse by Elder AMASA LYMAN, *delivered in the Tabernacle, Great Salt Lake City, Sunday Afternoon, Nov. 22,* 1857.

REPORTED BY J. V. LONG.

I can say, my brethren and sisters, in truth to my own feelings, that I have been gratified to-day in what I have heard. I have been edified; and, what is more, I feel that there is only one great reason why we do not realize more fully the blessings that would accrue to us, if we were sufficiently faithful, or as faithful as we might be to the principles inculcated in the remarks that have been made; and that reason is, we do not, to the extent that we might, "live our religion."

We are not as perfectly united as we might be. I think that this is true. It is as certainly true as it is true that, if we could keep the law of God perfectly, we should realize a corresponding degree of happiness, peace, and affection in everything that should be made the subject of conversation or of thought, or that should become a matter of principle with the people. It is for us to cultivate that principle within us that should unite us together—that should cause our affections to be one, our feelings to be one, our interests to be one; for in this is our strength.

It may be truly said of us, as it is in the world, that we are united; and they say all the time that, whatever our leaders say or propose, we all go to work and sustain them therein. I would to God that it was true to a greater extent even than that to which our enemies may consider it to be true.

When we are compared with other communities in the world, it might be said of us that we are a united and happy people, for we enjoy a degree of union and the blessings resulting from that union that other communities do not enjoy. But this does not show that we do not fall far short of the perfect union that should cement the Saints of the Most High together.

If we could discover and be made sensible of any means by which we could become more perfectly united—more perfectly one, that would be a matter of importance to us. It would be of value to us, as it would lay a foundation with us for an increase of our intellligence; it would increase our chances of success—our chances of victory in the great struggle with the enemies of our God—with our foes within and our foes without. If we could but cultivate these principles with all our hearts, with all our faith, with all our souls, then our struggles would be barely begun when we should be able to rejoice in the enjoyment of victory.

"Well," says one, "If we are influenced by the same Spirit—if we all

do as the Spirit dictates, shall we not be one? If all the people—the individuals that compose this community, were individually to be operated upon by the Spirit of God—were all enlightened by that Spirit that reveals the will of God, that makes known his purposes, and that imparts to the benighted soul an understanding of the purposes of the Almighty, so that we could appreciate them, there is no doubt in my mind but that the people would all see alike, and consequently act alike. But is this the case? With all our advantages—with all the instructions that have been given—with Heaven's kindness in the continued, unremitting stream of revelation that has been poured out upon us for a score of years and more, have we become so enlightened—got understanding so that we all see alike, that we all understand alike? We have but to look and contemplate what we see exhibited around us to become satisfied at once that this is not the case with us as a people. If it were so, such admonitions as are called out from the Presidency of the Church would be uncalled for; they would be unnecessary; the people would not be admonished to be more united, to be more diligent and strict in remembering the principles and in practising the instructions that are from time to time imparted unto them.

Now, while we cannot sufficiently comprehend the things of God by the Spirit of God to save us from error, and from mistakes, and from disunion, what shall we do? Why, let us humbly adopt the advice, or similar advice to that which is given by the ancient Apostle to his brethren in addressing them. He says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Now, I do not quote that Scripture to direct you to be over anxious to learn all that the ancient Apostles may have said that might be adapted to the Saints in that time and under those circumstances; but I want you to act in this as they were admonished to act in that time; and if you cannot judge perfectly by the portion of the Spirit of God that you possess, remember that you have a more sure word of prophecy that is imparted unto you from day to day, from Sabbath to Sabbath, from month to month, and from year to year, unto which you do well that you give heed. And the sequel will be, if you give heed unto it, that by-and-by the day will dawn, and the day-star of experience, of heaven, and of truth, and of God will arise in your own hearts, and the fountain of light and life will become established within you.

Well, then, until this is the case, adopt the maxim inculcated in the song of one of our poets, who writes—

"We'll mind what Brigham says."

Pay attention to the inspiration of the Almighty from those in whom it lives and dwells—in whom it is a living fountain, as it must be in you, individually, before you will be saved from sin. Let us remember, if we cannot comprehend, by the Spirit that is living within us, all the truth in relation to what we should do and how we should act as we travel along, that we should attend to their instructions, and do what they say. If they instruct us to pray, let us pray; and if they instruct us what to pray for, let us pray for that; and when the fountain of inspiration is opened within us and becomes a living part and parcel of ourselves, then we will know for ourselves and comprehend for ourselves, and the President of the Church will not have to say from day to day and from time to time, "Wake up from your slumber." He will not

have need to tell us of our diversity of sentiment and feelings. There should exist among us a perfect unanimity of feeling.

If we wait for the Spirit of God to do everything, what are we doing the while? We are idling away our time; we are neglecting to use the means placed within our reach for our benefit and improvement. God has raised up in his Church Apostles, Prophets, and Teachers,—for what purpose? Simply that you might be instructed—simply that you might be taught and brought to the knowledge of the truth. What truth? Why, the same truth the Apostles and Prophets understand—the same truths that the Seventies, High Priests, Elders, and the servants of God comprehend. It is to bring you to the same inspiration—to the knowledge of God, which is eternal life.

This is all the purpose that is to be accomplished in all this labour. It is the object of these ordinances, the institutions of heaven, to bring us from our ignorance, our want of knowledge, our lack of understanding, to a comprehension of the truth; and when we are brought to that point and place, no matter if we are counted by thousands and tens of thousands, the blessings of the Gospel are ours, if we are united; for we all occupy the same ground, we understand the same truth, and we are all in the same relationship with truth and with God, which make us one. It causes us to feel alike, to think alike, and to act alike.

If this is the case when we pour out our supplications to the heavens, what will be the character of those supplications? They will all be marked with the same consistency: the same understanding of the truth will dictate them. Our will will simply be the will of our President. Well, then, what will we pray for? We will pray for nothing but what will subserve the cause of righteousness; we will ask for nothing but what is consistent with the principles of truth and our own advancement in the comprehension of those principles. Would we ask for anything that the heavens would deny? No, we would not. Would our prayers ascend up without hindrance? Yes, they would. For what reason? Because they were marked with union, with truth, with consistency, and righteousness; consequently, they must be acceptable unto our heavenly Father.

What is the reason our prayers are not all answered? The reason is simply because we ask for things that our Father in his wisdom knows would do us no good. They are not answered, because we should cause our Father to defeat himself, if he were obliged to answer all our petitions, all our prayers and supplications. To have our prayers acceptable, they must be consistent; we must ask for nothing but what is pleasing in his sight, in order that our Father may hear and answer our prayers; and in this way we receive that for which we ask.

Now, to gain this point, it is desirable, because of the advantages that we shall secure when it is once gained.

It is possible that it may be the case that some may think there are other matters of greater importance to us and that should possess a higher interest to us than for us simply to become united through the truth. But if there is anything of greater importance, it is something that I do not know—that I have not learned. Victory has been promised unto us, upon the condition that we do right.

If there are any things connected with our present circumstances that are, to some, more than usually alarming or exciting, I do not know any good reason why they should be so; for if the work with which we are connected is the work of God, as we feel, and as most of us are often

saying that we understand it, why should we be more excited this year than we were last year? Why should we feel any more uneasy when there are a few United States' troops in the hills than if there were not? This is no less the work of God for their being there. Our Father is as near to us—his care and his protection is as much over us and round about us as it was before; and it is no more so, unless we get a little closer by observing more perfectly his requirements.

I fear that if the clouds were now all dissipated and driven away, and if the sunshine of prosperity should begin to shine upon us, some would forget God and the duties they owe to him and to one another: I fear that we should forget the sacred obligations which we are under.

I have never seen any time since I have been connected with the Church when I felt as much freedom, as much liberty, or as much of the Spirit of truth—the blessings of freedom and peace that it inspires, as I have since I have known that our enemies have been in our borders. The reason why I feel this way I suppose to be because of the great blessings that are pending at the present time; and I suppose that which would be a reason for my feeling so well should be a reason for the same good feelings with all Saints, if they only possessed the same Spirit.

"Well," says one, "Do you think that you are more holy than the rest of the people?" I do not know whether I am or not; but I am fortunate, at any rate, if it is any piece of good fortune to feel at ease and free from trouble and perplexity. Are you not troubled? No. Are you not miserable? No. I am not troubled nor miserable. Why? Because I am happy.

If the people all felt so, they would not be very much troubled about anything. I do not say that I feel to pray with any more interest, with any more earnestness, with any more zeal, than I did before we heard the news that this army was on its way to Utah. I am no more disquieted in my feeling; and why? Because it is a settled conviction with me that this is the work of God, and I have no idea that there will be any failure, only that which is on the part of the people. The only anxiety that I have is that I may keep myself firmly bound to "Mormonism"—to the car of the kingdom of God and the work of God; and if God rolls on his work, as we have been told he would, during the last few weeks, we shall soon see his kingdom spread and extend to an amazing degree.

As the Lord has said it is his business to provide for his Saints, I have the promise of being provided for, if I only so conduct myself as to merit the title of a Saint. As to the way and the means how it is to be accomplished, that is none of my business. Whatever the Lord wants of me, he will let me know, because, if I keep myself right and straight, I shall always be on hand to respond to the directions of those that lead me and dictate me, and who should direct my movements.

Well, then, I am happy; I am as easy in my feelings as I well could be, unless I knew something more to feel well about; and I expect, when I know and understand more, that my happiness will be increased; for I expect that I shall understand many things that are now no source of joy and pleasure to me, simply because I know nothing about them. But so far as I have a knowledge of truth, that truth makes me happy and contented; and if I can be contented, I feel as though I would like to see all the people contented. If you cannot feel contented by the spirit that dwells within you all the time, adopt the old

Apostle's maxim—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." (2nd Peter, chap. i. 19.)

Listen to and carry out the instructions of brother Brigham, of brother Heber, and of all that speak the words of life and salvation unto you. If they tell you to go home and cultivate peace in your family, go and do it; and if they tell you to go home and cease your stealing, go home and be honest, and quit your stealing.

This is the way to be united; and if you will be honest and united, you will get the Spirit of God; and the more you have of the Spirit of God, the better you feel and the better you will act. Talk about people feeling well that act as mean as the Devil!—it is nonsense. Does a man or woman feel well that will steal, that will traduce a friend, speak evil of a neighbour, and seek to stir up strife? No; they cannot. Does an individual feel well that will lie and cherish opposition to the advice, the counsel, and instruction that is given us from the Prophets that God has placed in his Church to rule and dictate us? If I were to judge others as I feel myself, I would judge that they could not feel well. Why? Because I feel well in acting with them—in saying amen to what they say. I feel and find the happiness that I enjoy by doing this, and no man or woman can find happiness in pursuing an opposite course; and if you are unbelieving, it is because you do not comprehend the truth with all your hearts—you do not understand it.

Well, how are you going to get better? Why, commence to do better. If you have indulged in lying, you know it is a sin; therefore, cease your lying. If you have stolen, quit it, and die unto sin. The reason you do not dwell in the life of righteousness is because you are not yet dead unto sin: the reason you do not live is because you are not dead; you are neither living nor dead.

You are instructed to pursue one course, and you will take another; you are instructed to subject yourselves to the will of Heaven, and you are all the time imagining and thinking, and something is in your minds that unsettles your faith and divides your affections. Hence, you do not enjoy the Spirit of truth to the extent that you would, if you would subject yourselves to the will of Heaven. Do as the men do who instruct you and lead you, and do it with your whole hearts. As the President said in reference to praying, do not hunt up any sentiments in your own souls; do not hunt up something to pray for when another is praying; but listen to the man who is mouth, and pray as he prays, and let your whole soul go out in the energy of his expression. Then what will be the result? You will become imbued with the same energy that he has; and if he feels well and is right, you will feel well.

Take this course, and the fountain of knowledge and eternal life will by-and-by be established within you. This is what we are seeking for. It is the rich boon of heaven that we are striving for; and why is it that we do not get it? It is here; it is all around us. We can look—we can travel to the place where it is. Why do we not enjoy it? Simply because you will not enjoy it. This is all the reason. How much do you enjoy? Why, all that you are willing and capable of enjoying—all that you prepare yourselves to enjoy,—just all that you render yourselves worthy of in the sight of God; and if you would enjoy more, live better—apply your minds closer and closer to the principles of the Gospel.

If you live your religion in going to meeting on Sunday, live it also on Monday, Tuesday, Wednesday, Thursday, and every day and every night, until everything adverse to the truth is expelled from your household—until your family circle becomes a sanctuary where the Spirit of God abides—where it imparts its life-giving influence to all that come within that circle.

If this were the case, it would constitute the Zion of our God. We should have Zion within, whether we were at home or abroad, or in whatever circumstances we might be placed.

"Why," says one, "I suppose that I must do some great thing." Let me tell you to try to do some small thing; and if you attend to the little things, when you become men and women in understanding and in the knowledge of the truth, it will be time enough for you to undertake the work of men and women in Christ.

How much can we do? If we were to be judged by our conduct and the course that we take, it would appear that our capacity is not very great; and if we do not know enough to attend to the simple instructions that are given to us here,—if we cannot attend to things that are thus simple, how could we get along with greater questions, should they come before us? We have now as much as we know how to get along with and manage properly, without grasping after things beyond our present comprehension.

Brethren and sisters, I hope, and I not only hope, but am certain that, as a people, we shall adopt the principles that have been taught us, and practise them to so great an extent that our Father will accept of us—that he will not forsake us—that he will not turn his hand against us, but that it may be over us in mercy continually, and that victory, through his goodness, may perch upon the banner of Zion from this time forth and for ever.

I want that we should be good enough—sufficiently meek and faithful before our Father and his servants, that we shall find acceptance with him continually. That we may be so wise as to pursue this course in our lives, is my prayer in the name of Jesus. Amen.

KNOWLEDGE OBTAINED FROM HISTORY.

Discourse by Elder GEORGE A. SMITH, *delivered in the Tabernacle, Great Salt Lake City, November 29, 1857.*

REPORTED, BY J. V. LONG.

It is, as usual, with a degree of satisfaction that I arise before you this morning for the purpose of offering a few reflections, hoping that my brethren and sisters will exercise faith to that degree that I may be able to speak freely and communicate such sentiments as may be pleasing in the sight of our heavenly Father and a benefit to ourselves.

From my childhood, history has been a favourite theme. I have loved to read historical works; and for the little time I have been enabled to devote to reading in my younger days I acquired some general knowledge of what is termed "profane history," but only a limited knowledge of what is termed "ecclesiastical history." It did not please me to read the quarrels of the Popes and the cruelties that were inflicted by the dominant powers upon the weak. Those matters never pleased me so much as to read the movements of nations for the purpose of establishing dominion and extending empire; consequently, I am not prepared to speak as readily of the history of the religious world as I would upon that portion of history that is generally denominated profane—of the political conditions of different nations at different ages of the world.

A revelation given in the early history of this Church requires the Elders to acquire a knowledge of countries, of things present, of things to come, of things that have been, and so forth. In perusing the histories of Persia, Arabia, India, China, and the nations of modern Europe, I have felt myself more or less actuated in accordance with the instructions given in that revelation.

At the time I could not conceive why it was that the Lord required his servants to acquire a knowledge of those nations and of political subjects; but experience has taught me that he had in it a design of no little importance; for, from the time that the Gospel was first preached, baptism administered, and ordination first conferred the Priesthood upon the heads of men, we have been constantly and continually upon new ground. The officers of the country in which we have lived could never find a law to fit our case; they could never discover any law that would answer their purpose in relation to us.

There was one principle laid down by them, however, that was simple; and that was, that we had to be used up.

The most honourable of all the mobs that have ever been raised against us was that of Jackson County, Missouri; for they came right straight out and plainly acknowledged that the civil law did not afford them a guarantee against the "Mormons;" therefore they would drive them from their

county,—peaceably if they could,—forcibly if they must.

From that day to this, our persecutors have been pretending to act under colour of law so far as to hold men while they could be murdered. They would employ a few troops or a mob, under the pretence of legal authority, and hold men still while the assassin could do his work. This has been the course pursued by our enemies all the time up to the present hour.

Inasmuch as we observed the laws of God, we had no occasion to violate the laws of our country; and, as a matter of course, pretexts were sought in vain from the beginning to the end, and the hue-and-cry of treason has been raised from one end of the country to the other. Hence we see the importance of our Elders understanding the national force of laws of kingdoms, the laws of empires, the rules of nations, the relationship of institutions one to another, and the relationship of subjects to their rulers.

An old principle, laid down from the earliest ages of British jurisprudence, from which we received our national institutions, is that allegiance is that ligament or thread which binds the subject to the sovereign, and that, for this allegiance, the sovereign, by an implied contract, owes, in turn, protection to the subject; and the very moment that the Government withholds its protection, that very moment allegiance ceases.

This is as old as the British Constitution, and it is recognized as natural and eternal both in America and Great Britain; and you may trace this principle back through history to the earliest ages of man. The very moment a government ceases to protect its subjects, that moment they are at liberty to protect themselves.

Whenever national powers were exerted to crush the rights of their own subjects, then the right was founded in nature that they should stand up in their own defence; and the principle of self-preservation is in a greater or less degree binding, and it has been acknowledged from the earliest ages that all governments derive their just powers from the consent of the governed.

For something like a hundred years the kings of Great Britain, as you will see in King James's translation of the Bible, claimed the title of Kings of Great Britain, France, and Ireland,—a power which they could not exercise and maintain, so far as the kingdom of France was concerned; and finally, in the reign of George III., they saw fit to disclaim it.

The assumption of this right was a mere burlesque. Could they control the organization of France and regulate its internal policy? No—they could not. The only thing was to go to war, and then France could resist, and sometimes menace the very existence of the British Empire, and yet the kings of England could claim to be kings of France. But were they kings of France? Not unless the people of France said so; for the people choose their kings to reign over them.

This system of claiming authority from some distant claim has been practised, and is at the present time; and there is now an individual who claims to be king of France, who assumes that title—an individual who does not live in France: he is expelled, but yet he claims to be the sovereign of France. At the same time the people have, by their unanimous voice, placed Louis Napoleon upon the throne, and they carry out his decrees, while a fugitive claims to be king of France, but without the consent of the people, and has not power enough to pull an old setting hen off her nest.

Circumstances might change so as

to throw Napoleon from his rather uncertain seat, and might place some other individual there; but no Government can exist there only by the consent of the people, or such a portion of them as is sufficient to awe the rest and preserve peace, union, and harmony.

Tyrants have attempted to resist this principle, and hence almost every man that has got into power has immediately gone to work to lay plans to conciliate the great and mighty sovereign people, and to perpetuate that authority in their families.

History shows us that some of the Roman Consuls attained power and wealth by their military exploits, and then assumed the title of Emperors and rulers over the commonwealth. We find that they assumed that title by the consent of the military power, and that they enlarged themselves by the aid of the military, till they finally gained the supreme power over the people.

All officers and authorities that depend upon the bayonet are very uncertain; hence very few of the Roman Emperors ever came to a natural death. They who hold millions in subjection by the sword are slain as tyrants whenever opportunity affords. These characters have not all the peace and happiness that might be wished for.

Rulers have assumed to control the people by the power of the bayonet, and many who have attempted to do so have fallen in the attempt, and many have fallen into political disgrace and been destroyed because they attempted to crush down the feelings of a free people. It was in consequence of this that the American revolution was brought to pass.

The American revolution was simply the result of attempting to coerce, by the point of the bayonet, measures that the people of the colonies were unwilling to consent to. The Parliament wished to impose, without their consent, rulers, taxes, and laws which they themselves had no voice in making; and this brought about a revolution, which ended in establishing the present Government of the United States.

The Constitution of the United States was only a little enlargement of the freedom guaranteed under the British Constitution, our revolutionary fathers not thinking any other position or principle as safe or as good; and they made it to surround them with a degree of security, as their fathers did in the British Constitution, forming it somewhat after its model and style. Instead, however, of an hereditary King, they elected a President to hold office for four years; and instead of a House of Lords, they elected a Senate, composed of members or representatives elected by the several State Legislatures; and instead of a House of Commons, they elected the House of Representatives by an apportionment of the people; and in fact, the organization is very similar to that of the mother country. The President represents the hereditary Sovereign, the members of the Senate representing the States, and the House of Representatives the people of the United States, instead of having the members of the House of Commons who represent the property of the realm.

In tracing these things down, and examining and well considering them, they show us, as it were in a glass, our real position.

Now, I do not suppose that there was a man scarcely in the whole assembly who anxiously desired in his heart to move a thousand miles into the middle of a desert with his family, to live in this barren, desolate, cold country. I do not suppose there was an individual but would have preferred to inhabit the vacant prairies of Illinois, Iowa, or Missouri, than to have been under the necessity of wandering

into a desert, surrounded by mountains, in the midst of sage plains, where nothing could be raised except by artificial irrigation.

We were willing to come here, simply because we were forced to go somewhere where we could enjoy our religion, which we could not do where we were. This is the principle that brought us here. This is the reason that we were willing to forego the ten thousand comforts that could surround us in the world, and come and turn the wilderness into a fruitful field. Of necessity, I say, we came here willingly, because we were forced to. There was no place else for the Apostles and Prophets to go to.

We petitioned the several States and also the United States for an asylum where we could enjoy ourselves; and all our petitions were answered with coldness and indifference, and there was not a place in the United States where a man that professed to be a Latter-day Saint could have peace. There was nothing but to be mobbed, driven, his houses burned, wherever he might be; and no governor, no legislature, no authority would extend any better prospect than the repetition of the murder, robberies, and persecution we had suffered in Missouri, and that we were then enduring in Illinois.

Under these circumstances we came here, and silently and quietly continued coming away from every part of the Union, and our friends from other nations flocked here from various parts, until we had conquered the desert, and turned the mountain streams, and caused vegetation to grow, and produced grain of considerable variety and of excellent quality. We had begun to make ourselves comfortable, and we had the prospect of peace, as there was nobody upon the face of the earth that would have inhabited this sterile country—a thousand miles from civilized society, where there were no inhabitants but a few naked, savage Indians, whom we cared for and befriended.

The gold fever broke out, and thousands of the gold miners from all nations passed through our settlements. We fed them, for they came here naked and destitute, and we enabled them to proceed on their way, or they would have starved to death in the desert. But although we did this, scarcely an individual desired to stay in this barren country. They could look around and then say, "You are a pack of damned fools to stay in this barren desert;" and they would ask, "Why do you stay here in such a barren country?" It was for something more precious than gold: it was for the privilege of worshipping God under our own vine; and it was with the greatest difficulty that we could raise a vine to worship under, and there was scarcely a tree grew in the valleys. Here we could worship, and here we remain, and what is the result? The moment that our settlements had extended far to the south and to the north—the moment that we were placed in a position that starvation did not stare us in the face, and that a man dare eat as much as his appetite craved, without thinking that he would have to go without tomorrow, that moment the great nation, of which we are a part, rich in gold and silver, powerful in numbers, wealth, and learning, place themselves in a position to annihilate us, to drive us from our homes in the fastnesses of the mountains.

Now, my brethren and sisters, we remember that all good governments are by the consent of the governed; we remember the old principle that allegiance is the thread which ties the subject to the governor; we remember the thread which ties the subject to the Government, and for which the Government owes the subject protection. I ask, Did the Government of

the United States ever extend its protection to us? Did it protect us in Missouri? Did it protect us in Illinois? Did it protect us in Iowa? Did it protect us in Nebraska? No, never. We had to protect ourselves or perish and share the fate that lambs share in the paws of wolves. This is the principle as it is presented to us. Have they ever protected us in these mountains? No: we protect ourselves. We made the roads, we explored the country, and we have protected them whenever they passed here; and we have fed, clothed, and aided them on their journeying, and extended every kindness; but have they protected us? No; but they have stirred up the savages of the desert to destroy our weak settlements. This has been the result, and yet we have not been ten years upon this soil. We have not been scarcely able to acquire the comforts of life. A man has scarcely dared to eat as much as would satisfy his appetite. We had scarcely done this, I say, until they sent their armies by thousands to dragoon this people into subjection, with the avowed aim and object, as published in every paper that comes from the States, to deprive us of our religious rights, and to establish and inflict rights or practices which we abhor, and which we have moved a thousand miles to avoid. I ask them, Shall freedom depart? And, in the language of a Roman, I ask which you prefer—slavery or death? Shall they be left to trample upon the rights of free men? Who will not consider which is to be preferred—FREEDOM or SLAVERY? Shall this people be left to the mercy of men who come here with armies to enforce principles that are as degrading to us as degradation can be?

I presume, brethren and sisters, that there is but one feeling upon that subject. I presume that we are willing to dispense with our tea, with our coffee, our tobacco, our finery, and a hundred other comforts that we might have had, had we remained in the States as others have done, rather than be subject to this degradation and cursed dominion.

May God enable us to hold up our heads, and with all our might, mind, and strength, and our reliance in the Most High, live our religion and be prepared to inherit his glory, is my prayer. Amen.

OPPOSITION OF STATE GOVERNMENTS TO THE SAINTS, ETC.

Remarks by Elder ERASTUS SNOW, *delivered in the Tabernacle, Great Salt Lake City, November* 29, 1857.

REPORTED BY G. D. WATT.

I am satisfied that that portion of the citizens of Utah who first sought out this mountain retreat have seen and experienced enough of the actions of State Governments and of our National Government—have suffered enough at the hands of officers of State, and by the treatment they have received from mobs organized to operate against them, independent of all law, or nominally under the colour of law, to discern clearly the tendency of that spirit which pervades this people and the spirit of opposition which pervades our enemies.

The unbelieving world, which have rejected the Gospel revealed unto us, and a large portion of this people—those who have immigrated to this Territory within a few years past, have not had the benefit of the experience which the minor portion of this people have had; consequently, they have not had forced upon them that series of reflections so well calculated to mature their minds and enable them to contemplate with great precision the final result of all efforts brought to bear against us by our enemies for the overthrow of the work of God in the last days. I presume there is not one of the early members of the Church but what fully anticipated the crisis which has now come upon us. The spirit of prophecy and revelation has been in the midst of this people from the beginning, and has continually foretold this event; and one who was no more than the son of a Prophet, with the benefit of past experience and an observation of the spirit of this people and that of our enemies, could not fail to see that such must be the result, sooner or later.

At every step this kingdom has advanced, the opposition of the ungodly has also advanced. Their hate of the truth has never been laid by. It has seemed to slumber at times, only to wake up with renewed vigour and fresh determination and strength to operate against the truth; while on the other hand the Lord has given this people seasons of rest, that they might take breath and have an opportunity of sending their missionaries to preach the Gospel, that the honest in heart might be gathered out from among the wicked, who are struggling to crush out of existence the last vestige of truth and righteousness upon the earth.

That portion of the citizens of this Territory who were personally acquainted with the history of this Church and with the Prophet Joseph Smith in his last years are now able to view, in the present movement of the United States' troops, in the measures of the General Government and Governmental officials, and in the spirit of the people at large, an attempt

to carry out, if possible, the same policy that was enacted in the last days of Joseph, which resulted in the expulsion of this people from Illinois.

There is, however, some little difference. Since that period this people have grown a little more numerous; and, instead of being within two hours' ride of Carthage and Warsaw, they are a thousand miles from the frontier settlements of their enemies. Instead of a military encampment in a corn-field just on the outside of the city of Nauvoo, it is now on the other side of the mountains, about 115 miles from the City of Great Salt Lake.

The pretended designs of our enemies towards us remind me of the speech of *Rolla* in the play of "Pizarro." Descanting upon the promises of the bloody and treacherous Spanish conquerors of his countrymen, he says, "They offer us protection. Yes, such protection as vultures give to lambs, covering and devouring them."

To their unsought and uncalled for protection, our answer should be—"When the State of Missouri, in obedience to her own laws, shall have hung up by the neck ex-Governor Boggs, Austin A. King, old Generals Lucas, Clark, and Wilson, and about twenty-five hundred of her citizens, who were engaged in murdering the Saints, plundering them and driving them from their homes;—when they have repudiated the acts of their corrupt Legislature and returned fourfold to all whom they have robbed, with the lawful interest thereon until the time of payment, reinstating those who have been driven from their homes and possessions, making good, as far as money and means can do it, their losses;—when Illinois shall have done the same, and the General Government shall take action to maintain the citizens of this Territory in the rightful possession of all the land they have purchased of them, from which they have been driven by the force of mobs, and then admit this people, without a groan or complaint, but with brotherly love, kindness, and fatherly care, to the free and undisturbed enjoyment of life, liberty, and all those political rights that belong to American citizens in common, of which the chief is the right of being governed by men of their own choice and of worshipping God according to the dictates of their own consciences, the principle thing for which our fathers fought;—when our Government shall do all this and cease their threats and menaces to intimidate free men, call home their "dogs of war," and set them to administering justice on the scoundrels at home, and keep away their mean, dirty sycophants, whom they wish to force on this people for their rulers at the point of the bayonet,—then we may begin to think of having a little confidence in their high pretensions; then they may talk to us about their boasted protection and their regard for the rights of mankind.

Until they have done all these things and are willing to pay this Territory some portion of the few hundred thousand dollars which it has expended to preserve peace with the savages around us, we shall have no reason to think that they are honest or sincere in their intentions. Otherwise, we shall be compelled to regard them and their armies as we now look upon Governors Ford of Illinois and Boggs of Missouri, and their murderous clan of mob forces, even as whited sepulchres, fair without, but within full of dead men's bones, rottenness, and all uncleanness. Until then, we shall have no guarantee for trusting one particle to them or their promises.

When we have trusted in the Lord our God, kept his commandments and revered his laws, he has not betrayed us nor forsaken us in trouble; but he

has ever stood by us and led us forth out of affliction, and has given unto us Governors and Judges and Counsellors after his own heart, to feed this people with knowledge and understanding—to lead them forth in the paths of peace, unity, and love.

We are satisfied with our present rulers. When we have trusted in our God and his servants, we have been happy and blessed; but when we have trusted to the enemies of our God, we have been pierced with many sorrows.

If any of the citizens of this Territory have not as yet experienced enough of the tender mercies of this generation and the promises of corrupt officials of the United States Government, and they wish still to trust in them a little further, they have the privilege. The way has been kept open for them to leave. Although martial law has been declared in this Territory, and persons are not allowed to pass through, into, or out of it, without a permit from the proper officer, yet it has been declared by our Governor, published abroad, and has been repeatedly acted upon, that all persons feeling dissatisfied, unwilling to remain in their present position, and wishing to go to our enemies, and place themselves under their protection, and accept of their proffers, shall forthwith be furnished with a passport and escort. If they wish to leave for other climates, and will pay their honest debts, and not steal their outfit, they can have the privilege. Two or three small parties have started this fall, embracing the few remains of our Gentile traders who remained in our midst for purposes of speculation; and I have heard that one or two small families who once counted themselves Saints went with them. The road is still open for others to follow who wish to do so.

My own feelings, and I believe the feelings of all the authorities of this people, are, that we want no disaffected or indifferent ones to remain among us. We will not lay a straw in their way, if they will depart in peace, if they do not wish to remain with the people of God and share with them in their joys and sorrows.

The principles of our holy religion claim from us the exercise of our own judgment, and inculcate the largest degree of freedom of soul, and will extend to every soul of man like privileges. The union which exists in the midst of this people, and of which our enemies have ever complained so much, has never been the result of coercion. It has not been created by iron bands placed around the outside of this people, only so far as the Lord has made use of the wicked to persecute and drive them together. That union has been the legitimate result of the principles of truth revealed unto us from heaven and adopted as the guide of their conduct by the people.

Although many of those who have left this people and returned, like the dog to his vomit, and like the sow that was washed to her wallowing in the mire, and who have gone down again to the filth and degradation of Babylon, have reported that they narrowly escaped with their lives—that efforts had been made to prevent their departure; yet all this people do verily know that they were of their father the Devil, who was a liar from the beginning, and that their tales were base and wicked falsehoods, as an excuse for their own mean and traitorous course. The only tyranny and oppression that ever existed among this people (if, indeed, any virtuous person would call it so,) has been the sharpness of the word o God reproving the wickedness of the people, holding the vile and wicked from riding over and trampling under foot the weak and innocent, saying to

the people, "If you wish to do wickedly—to oppress each other—to bite and devour each other,—if it is your nature to gouge out your neighbour's eyes, to purloin his property, seduce his wife and daughters,—in fine, if you wish to practice wickedness and abomination after the order of the Gentile world from which you have been gathered, retire from the midst of the Saints, return to the hole from whence you have been dug, and wallow again in the filthiness from whence you have been taken, and not attempt to carry on your wickedness in the midst of this people, who love righteousness and desire to put away all unholiness from them." This is the only oppression which any individual has been able to complain of, in truth and justice, in the midst of this community.

"Mormonism" does not coerce, but all the time persuades, teaches, enlightens, instructs, and invites by the beauty, excellence, and virtue of those holy principles which God has revealed to us, gradually drawing the people together, cementing their feelings, and bringing them, by common consent, to act upon the principles of truth and righteousness.

There is but one alternative for this people: it is our religion, our God, our liberty, or slavery, the Devil, and death. There is no drawing back. The wedge has been entered. Our God has led us forth and directed our course from the beginning to the present hour. "Shall I cause to come to the birth," saith the Lord, "and not bring forth?" No. Although the woman in travail and in pain to be delivered suffers anxiety, mingled with fear, yet soon her sorrow is forgotten, for joy that a man-child is born into the world. So it will be with this people, and our enemies cannot hinder it. The Devil and all the hosts of hell cannot prevent the consummation of the desired object that God has in view.

The kingdom of God is established, no more to be thrown down; and in it we shall live and reign, and every righteous man and woman who love God and his truth more than their own lives and the treasures of this world shall be exalted in the kingdom of God: they shall see the triumph of truth and righteousness, and the kingdom of God shining on the earth as the sun in the firmament. But the time will come when the faint-hearted and the wicked, whose knees tremble and who cannot endure the contradiction of the ungodly world, and choose rather to hide their heads and retire, making lies their refuge, will lift up their eyes in hell, being in torment: they will look back, and they will try to repent as it were in sackcloth and ashes: they will seek repentance carefully with tears, but will not find it, because there will be no chance left for them to regain what they have lost. If the Lord has compassion upon them and hears their cries, their weeping, and their bitter lamentation in the day of their degradation and misery, it will be to give them the privilege of becoming, in a future day, the servants of those who maintained their integrity.

The state of my lungs is such that I shall be under the necessity of closing. I pray to God to bless all Israel and help us to keep our covenants to the end. Amen.

ATTENTION AND REFLECTION NECESSARY TO AN INCREASE OF KNOWLEDGE—SELF-CONTROL—UNITY OF THE GODHEAD AND OF THE PEOPLE OF GOD.

Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, November 29, 1857.*

REPORTED BY G. D. WATT.

I have the same diffidence in my feelings that most public speakers have, and am apt to think that others can speak better and more edifying than I can. There are but few public speakers but what feel more or less timidity. That is probably not so much a man-fearing spirit as it is a natural delicacy or timidity. All of you have doubtless to some extent realized the same feeling, either in large or small assemblies, and also in social conversation. People generally are more or less disturbed and thrown off their balance by the sound of their own voices, especially when speaking to an audience, even after being much used to addressing assemblies. Some of our most eloquent and interesting speakers would rather do almost anything than speak to the congregations that assemble here. That diffidence or timidity we must dispense with. When it becomes our duty to talk, we ought to be willing to talk. If we never exhibit the knowledge within us, the people will not know really whether we have any. Interchanging our ideas and exhibiting that which we believe and understand affords an opportunity for detecting and correcting errors and increasing our stock of valuable information. I have frequently thought that I should be very happy if I could hear the Elders of Israel speak their feelings and impart their knowledge pertaining to their fellow-beings, to earthly things, to heavenly things, to godliness, and God.

I am sensible that people are not gifted and capacitated alike. There is not that depth of understanding and intensity of thought in some that there is in others, neither is there the same scope of perception. Some are quick to apprehend, while others are slow. Also while a speaker is communicating his opinions, views, and feelings, a portion of so large a congregation as this will perhaps be giving the most strict attention, while the minds of the other portion are wandering at the moment he may be advancing rich ideas, clothed in language choice and eloquent. That inattention by some leads to a difference of understanding among the people, through a misapprehension of the speaker's meaning. True, some persons may use language that a portion of the congregation are unacquainted with; consequently, they could not be expected to readily apprehend the idea designed to be communicated, though that is by no means a common incident in teachings from this stand.

If a congregation wish to be instructed so as to understand alike and alike receive an increase of wisdom and knowledge, their minds must be intent on the subject before them.

They must not suffer their thoughts to be roaming over the earth; they must not permit their minds to be scanning and traversing their every-day duties and avocations. If they do, they are not blessed with that store of knowledge they otherwise might obtain through paying that attention necessary to enable them to clearly understand. I acknowledge that it is a masterwork to school our minds so as at all times to exercise complete power over them. If the people would so educate themselves as to control their thinking powers, they would derive a great advantage from it. They could improve much faster than they now do.

Many years ago, the Prophet Joseph observed that if the people would have received the revelations he had in his possession, and wisely acted upon them, as the Lord would dictate, they might, in their power to do and understand, have been many years ahead of what they then were. Experience has taught us that it requires time to acquire certain branches of mechanism, also all principles and ideas that we wish to become masters of. The closer people apply their minds to any correct purpose the faster they can grow and increase in the knowledge of the truth. When they learn to master their feelings, they can soon learn to master their reflections and thoughts in the degree requisite for attaining the objects they are seeking. But while they yield to a feeling or spirit that distracts their minds from a subject they wish to study and learn, so long they will never gain the mastery of their minds. So it is with persons who yield to temptation and wickedness.

There are individuals who yield to that unruly member, the tongue; and after yielding once, they have not the same strength to resist as at first. They become more and more weakened every time they yield to temptation, until they are unable to control themselves, when they are tempted either to speak unadvisedly or to run into any species of wickedness. So every faculty bestowed upon man is subject to contamination—subject to be diverted from the purpose the Creator designed it to fill. If a man permits himself to make use of language calculated to wound his spirit and infringe upon his better judgment, and does not try to resist that practice, when he is again tempted upon the point he is more likely to give way and to have less compunction of conscience than before. If he continues day after day to yield himself a servant to the uncontrolled whims of his own nature and the evil influences that may be exercised upon him from without, in a few years he will be so steeped in sin as to be entirely given over to the error of his ways. The sooner an individual resists temptation to do, say, or think wrong, while he has light to correct his judgment, the quicker he will gain strength and power to overcome every temptation to evil.

Let the people study to bring their thinking or reflecting faculties into subjection. We are preaching principles that belong to this subject every day of our lives. Last Sabbath I spoke upon the concentration of faith, of action, of feeling, of reflection. That is a matter I often reflect upon, because I am called into circumstances that bring it before me every time I hear a man pray. Am I as yet so master of my thoughts and reflections that no thought or desire of my heart is trying to forestall the speaker in uttering his sentiments and wishes? Have I the power to hold my mind directly upon his words and desires, asking continually that he may be directed by the Holy Ghost? I acknowledge that I am not yet perfect in this point. I have not yet that power over myself; but, to the praise

of the name of the God I serve, I do actually gain upon it. When my mind has betrayed me, and I detect a desire different from that which is uttered by my speaker, I feel to retract and offer my desire to the throne of grace that I may have power to hold my faith with the man that is appointed to pray. Those who think and reflect upon this matter can realize what I wish of myself and what I wish of the people. Unthinking persons may not fully realize the importance of these remarks; but every person who has a realizing sense of the duties devolving upon him—of the way of life and salvation—of what we are called to in the holy Gospel, must be aware of the importance of this subject to all who are determined to live their religion.

You are all acquainted, or profess to be, with the Gospel of salvation. You have entered into covenant with God—have received the ordinances of the Gospel; and if you have not received the Holy Ghost, you should have received it. You have the history of the administration of the Holy Ghost as given by the Apostles in the days of Jesus, and it is referred to in all sacred writings. This people profess to be more or less acquainted with the principles developed by the administration of the Holy Ghost. We will admit that you understand it. Now, ask yourselves whether you believe that the Holy Ghost ever commenced to produce a work or an effect before it was in the heart and mind of that Being we call our heavenly Father. Do you think that the Holy Ghost ever thought of dictating that Being we call our God? This whole people have learned enough upon this subject to answer at once, that we do not believe that the Holy Ghost ever dictated, suggested, moved, or pretended to offer a plan, except that which the Eternal Father dictated.

With regard to this particular point, I will say that you shall judge the matter and be my witnesses. Have we not learned enough with regard to the character of the Father, Son, and Holy Ghost, to at once believe, admit, and affirm that the Holy Ghost always has and always will operate precisely according to the suggestion of the Father? Not a desire, act, wish, or thought does the Holy Ghost indulge in contrary to that which is dictated by the Father. We all sense this in a degree, because it has always been taught to us. It is taught in the Bible, in the revelations given through Joseph, and in the preaching by the Elders of Israel. It is our tradition, education, and experience in the kingdom of God. The Holy Ghost, we believe, is one of the characters that form the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things. He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the truth. I have stated that they are one, as the hearts of three men might be one. Lest you should mistake me, I will say that I do not wish you to understand that the Holy Ghost is a personage having a tabernacle, like the Father and the Son; but he is God's messenger that diffuses his influence through all the works of the Almighty.

We believe that we have a correct idea of the character of the Son from the writings of the Apostles, so far as they learned it. But while he was tabernacling in the flesh, he was more or less contaminated with fallen nature. While he was here, in a body that his mother Mary bore him, he was more or less connected with and influenced by this nature that we have received. According to the flesh, he

was of the seed of Adam and Eve, and suffered the weaknesses and temptations of his fellow-mortals. He was hungry and thirsty, weary and faint, and had to eat, drink, and sleep. In him were developed all the traits pertaining to mortal man. According to the scanty history that we have of the Saviour, as near nothing at all as well can be from the time of his birth to the time of his entering on his ministry at the age of thirty years, he administered his Gospel for about three years and a half among the people, and raised up his Church, ordained his Apostles, and established his kingdom; and of that limited time we have but a scanty history. According to that history—according to all you have learned, and to all the Holy Ghost has ever borne testimony of to you concerning him, let me ask you the same question in regard to him as I did concerning the Holy Ghost; and what would you say? That he did nothing of himself. He wrought miracles and performed a good work on the earth; but of himself he did nothing. He said, "As I have seen my Father do, so do I." "I came not to do my will, but the will of Him that sent me." We must come to the conclusion that the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth, only as it came from the mind and will of his Father. Do you not all firmly believe that the whole soul, heart, reflections, thoughts, and all the being of the Son of God were operated upon and did show forth that all he did manifest and bring forth pertaining to his mission was according to the word and will of his Father? Certainly you do.

Jesus offered up one of the most essential prayers that could possibly be offered up by a human or heavenly being—no matter who, pertaining to the salvation of the people, and embodying a principle without which none can be saved, when he prayed the Father to make his disciples one, as he and his Father were one. He knew that if they did not become one, they could not be saved in the celestial kingdom of God. If persons do not see as he did while in the flesh, hear as he heard, understand as he understood, and become precisely as he was, according to their several capacities and callings, they can never dwell with him and his Father. That same principle stands out as the most prominent item of teaching in all the teachings and revelations that have ever been given from heaven to men on the earth. That thread of faith, of feeling, of hope, of joy, and of action may be found through all the instructions that have ever come from heaven to earth, in order to bring the children of God—that is, the whole of the human family—the children of our Father, and we as brethren and sisters, parents and children, all emanating from one parentage, back again into the presence of the Father and the Son, to bring up the whole posterity of father Adam and mother Eve to enjoy the light, glory, intelligence, power, kingdoms, thrones, and dominions that are prepared for exalted beings, which could not be until they had taken upon them tabernacles. They could not be exalted unless they were prepared for an exaltation; and upon no other principle could they be prepared, without taking tabernacles of flesh and being made subject to vanity. The whole of the Divine teachings, from the days of Adam until now, have been to teach the human family to yield to the teachings, dictations, influence, and power of the holy Gospel to make them one. Without that oneness, there is no salvation for us in the celestial kingdom of God.

Were we to particularize in regard

to the different organizations of the human family, we would learn that some are not capable of the same exaltation as are others, arising from the difference in the conduct and capacities of people. There is also a difference in the spirit world. It is the design, the wish, the will, and mind of the Lord that the inhabitants of the earth should be exalted to thrones, kingdoms, principalities, and powers, according to their capacities. In their exaltation, one may be capable of presiding over ten cities, while another may not be capable of presiding over more than five, another over only two, and another over but one. They must all first be subjected to sin and to the calamities of mortal flesh, in order to prove themselves worthy; then the Gospel is ready to take hold of them and bring them up, unite them, enlighten their understandings, and make them one in the Lord Jesus, that their faith, prayers, hopes, affections, and all their desires may ever be concentrated in one. That is the design and the wish of the Father.

You may ask, "Did he foreknow that they would be saved?" I have seen many in the world that never have been able to discern the difference between foreknowledge and foreordination. I thought that I could always discern the difference. If I know that an act will transpire tomorrow, it by no means follows that I had decreed it. It is the design, wish, desire of our Heavenly Father that every soul in this congregation should be crowned in the celestial kingdom. Will they be? No. I know that some will not. But does it follow that some are ordained to go to hell? No. It is the design of the Gospel to save this congregation, all the Latter-day Saints, and all the world besides that will believe the testimony of Jesus and become obedient to the Gospel of salvation. And none need to turn round and say, "If it is the design of the Lord, I shall be saved;" for its being the will and design of the Father, Son, and Holy Ghost, and of every Saint that ever was or ever will be, that you should be a Saint, will not make you one, contrary to your own choice. All rational beings have an agency of their own; and according to their own choice they will be saved or damned.

Inasmuch as the Father, Son, and Holy Ghost are one, the desire of the Saviour, as manifested in his sayings and teachings, is, that his people should also be one, even as he and his Father are one. If we had the heart, feeling, and faith within us that Jesus had while here in the flesh, should we be scattering in our faith?—should we be divided in our interests? No: we should become one. I have not time to tell you why this people are not identically one; but to the discerning mind the Holy Spirit will manifest the reason in a moment—will lay it before you like an open vision, and you will at once be able to discern thousands of reasons for it. Are they capable of being one? Yes, if they will in all things bring their wills into subjection to the will of the Father.

If any are in the habit of taking the name of God in vain, cease doing so to-day, to-morrow, and throughout the coming week, and so continue, and you will soon gain strength to entirely overcome the habit; you will gain power over your words. Some are in the habit of talking about their neighbours, of vending stories they know nothing about, only that Aunt Sally said that Cousin Fanny told Aunt Betsy that old Aunt Ruth said something or other, or somebody had had a dream; and by the time the story or dream reaches you, it has assumed the semblance of a fact, and you are very foolishly spending your time in talking about things that amount to nothing, or that you have

no concern with. A report is started that such a one has done wrong, and, by the time it has gone its round, has become anointed with the salve of the backbiter and talebearer—become endowed with their spirit. One and another falls in with it and says, "That is true—your cause is just, you are exactly right, and the other is surely wrong," when they know nothing about the matter, thereby engendering entirely groundless ill feelings against each other. Before we condemn, we should wait until the Heavens clearly indicate a fault in a father, brother, sister, wife, husband, or neighbour. And if Heaven declares a fault, wait until the Holy Ghost manifests to you that such is a fault. Let the Father reveal to you that the person you are thinking or talking about is actually wrong. Traduce no person. When you know what right is, and are capable of correcting a person that is wrong, then it is time enough for you to judge.

I have but recently told you that some people think they are capable of judging everybody but themselves. Let us judge ourselves. And if any are disposed to let that unruly member, the tongue, do that which will wound the heart, darken the spirit, and bring us into subjection to an evil practice, resist such a disposition—throw it from you. If you will do that, you will find that the wicked will forsake their wickedness, and those who are inclined to think evil will cease doing so, and those who are inclined to utter evil words about their neighbours will cease that habit, and it will not be long before the people have perfect control over themselves. If you first gain power to check your words, you will then begin to have power to check your judgment, and at length actually gain power to check your thoughts and reflections.

By close application and study with regard to ourselves and the requirements of Heaven upon us, we shall be able to school ourselves, until, when we call upon an Elder to open our meetings, there will not be a desire, word, sentence, feeling, or impulse of spirit one hair's breadth in advance of the one selected to be mouth. Do you believe that we can do that? We can. I have already told you that I am yet imperfect in that point; but I am trying to make myself perfect in that particular, so as to become fully master of my thoughts.

I will now ask a question. Do you think that a man can pray wrong, when the hearts of perhaps over two thousand persons are ascending to God, in the name of Jesus Christ, to dictate the man who is praying, and desiring the Lord to let them know his will, and they will strive to do it? Could a man pray here for things he ought not, when the faith of two thousand is concentrated in the sincere desire that God will dictate in all things pertaining to his kingdom? He cannot ask amiss, for the faith of this people is concentrated through him to the throne of grace. That is a true principle—as true as the heavens.

Our faith is concentrated in the Son of God, and through him to the Father; and the Holy Ghost is their minister to bring truths to our remembrance, to reveal new truths to us, and teach, guide, and direct the course of every mind, until we become perfected and prepared to go home, where we can see and converse with our Father in heaven. That is what we want to attain—that we can all the time have the word of the Lord for ourselves.

You have often heard me and my brethren say that if the people in the capacity of a Ward, for instance, would let their faith be perfectly united, and their whole desires rise to the Father, through the name of Jesus Christ, and hold their Bishop in his calling between God and them, it would hardly

be possible for that Bishop to do wrong, for he would be filled with wisdom. Some of the brethren, in conversation, this morning, were likening the ministrations of the Holy Ghost to the mode of distributing gas throughout a city. The gas is led through a main pipe from the gasometer or reservoir, and thence through side-pipes and lesser and lesser branches, until it is so distributed as to furnish light to all who require it. I will liken the Bishops to some of those side-pipes laid down to conduct the gas. Take a joint of one of those pipes up, which in the comparison we will call a Bishop, and how are the inhabitants of that Ward to receive the light? Place him on one side—despise his counsels, and how are you to be taught? Will you teach each other? You are not called to do it in that capacity. Your Bishop is laid down by the master workman as the conductor of the Holy Ghost to you. If you put that conductor out of its place, the connection is broken between you and the fountain of light. If you see a Bishop and his Ward in contention and confusion, you may understand that the pipe or conductor which conveys the light of that people is out of its place. Instead of the Bishop's being wrong, and the people right, or the people wrong, and the Bishop right, they are all wrong: there is little or no right there.

Take any man in this kingdom, and if the people say that they will make him a President or a Bishop, or elect him to fill any other office, and the faith of the people is concentrated to receive light through that officer or pipe laid by the power of the Priesthood from the throne of God, you might as well try to move the heavens as to receive anything wrong through that conductor. No matter whom you elect for an officer, if your faith is concentrated in him through whom to receive the things which he is appointed to administer in, light will come to you. Let a presiding officer or a Bishop turn away from righteousness, and the Lord Almighty would give him the lock-jaw, if he could not stop his mouth in any other way, or send a fit of numb palsy on him, so that he could not act, as sure as the people over whom he presided were right, that they might not be led astray.

If we wish to be taught, to receive, and understand, we must train ourselves. We are looking forward to the period when we shall be in the presence of the Father and the Son—when we shall realize that we are indeed the sons of God, and be crowned with glory, immortality, and eternal lives. "Then," you say, "we shall be perfect." You will be no more perfect in your sphere, when you are exalted to thrones, principalities, and powers, than you are required to be and are capable of being in your sphere to-day. The man that may be called a perfect man is perfect in every calling and sphere, as the Father, the Son, and Holy Ghost are in theirs, and as the angels are in theirs, which makes a perfect order from first to last—from beginning to end.

In this probation, we have evil to contend with, and we must overcome it in ourselves, or we never shall overcome it anywhere else. Were you to let your minds stretch out, you would learn that the whole kingdom, with its principles, powers, authority, glory, and everything pertaining to it, is combined in the organization of man ready to be developed. We must commence and school ourselves, and so bring our reflections into subjection, that we can make our minds one in faith. Then, let me ask you, when you pray God to so hedge up the way of our enemies that they never shall be able to come to this Territory, will not your prayers be very likely to be answered? If the faith of this people, called

Latter-day Saints, had been united in one, as it should have been four months ago, when they asked the Father, in the name of Jesus, to stop our enemies on the other side of the South Pass, I can assure you, as the Lord God lives, they never could have seen this side of it. But they are in the Territory. When we are united and ask God to let the wicked slay the wicked as they ripen in iniquity, it will be done, and they will not have power to overcome this handful of people in the mountains. He will place between them and us a barrier which they cannot surmount. He will build a wall between us such as they have never thought of, and they will fall upon each other and slay each other.

I know where the difficulties are, but I have not time now to explain them. If we are one and are concentrated in the Father, through the Lord Jesus Christ, and through the chain and thread drawn out for us to follow up, we will find the fountain head; and then, if I should ask this people to pray for a certain thing, they would pray for it. But do they now? No: they pray for everything else. I have made that request until I am tired of making it. Many will pray for this, that, and the other, different from what I had advised them only twenty minutes before. Their faith is not concentrated, as I have frequently told you, though they are improving and will come to a knowledge of the truth.

The First Presidency have of right a great influence over this people; and if we should get out of the way and lead this people to destruction, what a pity it would be! How can you know whether we lead you correctly or not? Can you know by any other power than that of the Holy Ghost? I have uniformly exhorted the people to obtain this living witness each for themselves; then no man on earth can lead them astray. It is my calling and office to dictate in the affairs of the Church and kingdom of God on earth. That is what you have chosen me to do for many years, with brother Heber and others for my Counsellors, two of whom have passed behind the vail; and I now have a third—brother Daniel H. Wells, who is as good a man as ever lived. You have asked me to tell the people what to do to be saved—to be the mouth of God to this people. Does your faith agree with your profession? Let me continue to exhort you, until you can train your hearts, your feelings, and your affections to such a degree, that when I ask you to pray for a certain object, you can think of it when you go home.

Brethren and sisters, may God bless you! I bless you all the time. Hallelujah! Praise the name of Israel's God; for my soul exults in his name. We are happy and free from the yoke of bondage. The breath of the Almighty can scatter our enemies to the four winds and blow them into oblivion, if we have the faith. You can read how the kings, prophets, and mighty men in Israel used to slay their fellow-beings—required so to do, because of the wickedness of those very men who stood at the head of Israel. If they had been sanctified and holy, the children of Israel would not have travelled one year with Moses before they would have received their endowments and the Melchisedec Priesthood. But they could not receive them, and never did. Moses left them, and they did not receive the fulness of that Priesthood. After they came to the land of Canaan, they never would have desired a king, had they been holy. The Lord told Moses that he would show himself to the people; but they begged Moses to plead with the Lord not to do so. Moses was angry at the sins of the people and did wrong, insomuch that when the Lord showed himself to

him, he hid him in a cleft in a rock, and only let him see his hinder parts.

Through the conduct of the people, Moses sometimes felt like fighting. After he had been with the Lord forty days in the mountain, he came down and saw the idolatry of the people, and smashed to pieces the tables that were written by the finger of God, and ground up the golden image they were worshipping, and scattered it to the four winds; and the Lord slew many of the idolators.

I want to see this people so full of the power of God that they can ask and receive. God help us so to do! Amen.

UNION—LIGHT OF THE SPIRIT—CAPABILITIES OF THE SAINTS TO PROVIDE FOR THEIR OWN WANTS, ETC.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, Sunday Evening, November* 29, 1857.

REPORTED BY J. V. LONG.

What we have heard from our President is most heavenly, and it is truth. We many times say it is "God's truth." I want to know if there ever was any truth that was not his? Now, just reflect and see if ever there was a truth that we received or heard, or if there ever will be, except what is God's truth. No—there never was; for truth proceedeth from him.

Those ideas are according to my feelings—my desires, and they are according to the Spirit that has been given unto me. I have sought in my simplicity to produce the most simple things that I possibly could, to show this people the propriety of becoming one. You know I have brought up the apple tree, the peach tree, the grape and all the variety of vines, the cucumber, the water-melon, and every other simple thing, to show unto this people that we have to become like those vines and those various bodies which I have mentioned,—like unto the apple tree, for instance, which is a corporate and independent body, just as you and I are independent, inasmuch as we act in concert with the truth and with the personage that produced us.

Did God produce us. He did, and every son and daughter of Adam upon the face of this earth; and he produced us upon the same principle that we produce one another. And so it is with the fruit of creation.

The ideas advanced by brother Brigham about the manufacture and conducting of gas afford a good illustration of the operations of the Holy Ghost through the Priesthood. The place where the gas is manufactured may be called the fountain head; then, by a power at head-quarters, it is carried by pipes and propelled through every avenue, even to the extremity of the city.

When that gas is conveyed to a city, it gives light. It is so also with the Holy Spirit. There is sufficient

of it to be conveyed to every man and woman according to their necessity; for Jesus says that every son and daughter that cometh into the world receiveth of his light, and it proceeds from head-quarters.

I have spoken upon these things before, not using this figure in particular, but upon the same principle.

A Bishop has power to dictate and control his Ward, even as he is dictated by those over him. When a family or that portion of the city who receive their light from him, reject that pipe, or that authority, they reject the authority, or the pipe, that conveys the light to them. It is so with the Seventies and also with every Quorum in this Church

There are seven Presidents of the Seventies; then there is one man that presides over the six. Are the six to be subject to the first of their number? They are; for he is the head of that limb; and if the six reject that man, they reject the authority or the pipe that conveys light to them.

If the Quorums of the Seventies reject their limbs or Presidents, who are, even to the seventieth Seventy, connected to the main limb of the Seventies, they also shut off the light which would flow to them. Whom are the Seventies amenable to? They are amenable to the men that preside over them; and it is so with every department of the Priesthood, from the authority of the Apostleship down to that of the Teacher.

"What a strange doctrine," says one, "that we should be taught to be one!" I tell you there is no way for us to prosper and prevail in the last day only to learn to act in union.

As to the holy Priesthood and the government of this Church, I can say that we shall, as a people, prevail in the name and by the authority of Jesus. If we will take this course and be one, we shall rule the house of Israel, and everything on the earth will be subject to us. This is the doctrine that has been taught us all the time.

I will acknowledge that I am sometimes eccentric. There is no man who has not, at some periods, eccentric feelings. These feelings correspond with the feelings of this people; and I believe and know that they control me in my speaking, or else I should not say a great many things that I do. I have heard brother Brigham say a great many times, "Why, I have spoken thus and so, and I believe that the people feel as I have spoken."

To be eccentric in speaking means to occasionally depart from the point of argument—to run off to the east and then come back—to run off to the north, to the south, to the west, and return again to the centre. This feeling is in every man at times, and the Elders who speak from this stand have to speak so as to answer the queries and dispositions of the people, otherwise they would talk right in a bee-line.

Am I afraid that we shall be overcome? No, I am not. I never have, to my knowledge, had a feeling in my heart, from the day that I came into this Church unto the present time, that this kingdom would be overcome; neither have I now. But there are people here; and a people will grow out of this people that will stand for ever.

I never was more joyful in my life than I am now. I thanked my Father this morning, I thanked him last night, and I thank him every day of my life that the time has come when he has said to his servant the Prophet, "Shut down the gate, and never—no, never admit those men here who would take your life and the lives of the brethren, and seek to lead my people to destruction." Am I not glad at this? I am; and that man or that woman who is not glad is

not blest—is not a Saint. Those who do not rejoice at this time are not living their religion.

[President B. Young: "They are all glad."]

Some say there is no tea in the stores, and that is verily true. There is no coffee, factory, calico, satins, silks, thread, needles, bonnets, nor any luxuries; and I am glad of it.

Have we needle-makers here? Yes; we have men here who can make the finest needles as well as the largest and the best, and every kind of cutlery, and every kind of satin, just as good as there is in the world.

Can we make linen? Yes. Why can we not make linen just as well as they can in England? I have seen some of the sisters now before me in the old countries, throwing the shuttle, weaving cotton, linen, silks, satins, ginghams, woollen plaids, &c., &c. You can do it here as well as you could there.

Can we make sugar here? Yes, just as good as ever was made in the Southern States. Can we raise hemp? Yes—just as good as ever grew.

Brother W. C. Staines raised some Chinese sugar-cane on brother Brigham's lot down here. There was about one of those Chicago waggon boxes full of stalks: I suppose one of them will hold 25 or 30 bushels. He sent that down to brother Hugh Moon's, and he made 14 gallons of as good molasses as ever came from any portion of the world. Brother Brigham did not expect that it would make over three or four gallons.

If we can make molasses, by boiling it a little more, we can make good Muscovado sugar. I have got beet molasses by me now of last year's make, and at the bottom of the keg it is good grained sugar.

It is like unto making maple sugar. I know how to make it; I know how to boil it, make it into molasses, and into sugar; and these men who are now sitting on the stand, and who have lived in the United States, all know how to make maple sugar. The boiling and cleansing is all the art there is in it. The sooner we go to work to produce these things the better, for we have got to go without tea, coffee, and tobacco until we raise them. I see no chance only for us to go to work as we have been instructed.

Years ago, in the days of Joseph, the Lord gave a revelation instructing this people to produce what they wanted for their own use by their own labour; and you have been taught it from that day to the present time, and the Lord has brought us into these mountains to bring to pass these very things, that we may become a free and independent people. To produce these things ourselves is necessary for our temporal and spiritual salvation.

You say you are going to work to cache up your grain, and so am I. I am going to work to raise a better crop next year than I have this, and I am going to work to make boxes to put it in; then I will dig holes and cache them, and the next year after that I will do likewise. And how long will it be before we shall have seven years' provisions on hand, if you all do likewise?

A great many do not know the meaning of the word cache. Well, Cache Valley up here—almost the first company that passed through there, afraid of being overtaken by the wintry storms, cached some of their articles, and the mountaineers cached their furs; and from these circumstances, Cache Valley took its name; for they dug holes and buried their substance, and this is caching.

I am going to begin to collect all the wheat I can, flour it, and put it in good, dry boxes; and if it is well pressed down, I think it will keep longer than wheat: besides, the mice will not then be able to make such ravages upon it. B.

When we have done all this, shall we put it in the ground? No. Put it in your granaries, and have it ready for caching. We shall not cache our substance until it is considered necessary.

It is the duty of the Bishops to plan for the people in their Wards. Let every Bishop take a course to design for his people. This is the way for them to do, and this is their calling; and in so doing they will be blest, and this whole people will be sustained, and God will bless us and will hold our enemies; yes, he will hold them a great deal easier and far more secure than you can hold a horse with the Spanish bits. He is not going to let this people be overcome, if we do as we are told from time to time. Let us do as we have been told here to-day—lay aside our foolishness, our vanity, and bad habits, and I just know that all will be well.

Suppose I yield to the practice of drinking liquor, one draught gives me a greater thirst for another; my appetite increases as I nourish it, till by-and-by, I will want it regularly, and I am finally overcome. Let a man do an evil to-day, and the temptation will be stronger for him to do it to-morrow.

Brethren, let us take a course to keep the commandments of God, and do just as we are told from this time henceforth, and never cease our operations in everything that is good. Never let us cease our mechanical operations, and let us be diligent in cultivating the earth and accumulating everything we can think of that will be useful. If you will take this course, you will not be obliged to put for the mountains next year, nor the year after, and so on, if we will do exactly right.

I would prefer to go into the mountains, and see my family go there, and live on roots, wearing sheep-skins, and goat-skins, and dwelling in tents and caves, as the ancient Apostles did, rather than to see the troops of the United States come into this Valley, and to suffer, and see the sufferings of this people, as we have hitherto. [The congregation responded, Amen.] I have seen myself, with many of this people, broken up and driven five times, and robbed and plundered; and they have suffered in such a manner as I never want to see them suffer again.

I calculate, by the help of God, to do as I am told, to make preparations for peace and for war, for plenty, for hard times, and for every emergency,—to arm myself and my sons with the armour of peace and righteousness, and then with the armour of death, and to carry the means of self-defence in one hand, and cultivate the earth with the other, and having the righteousness of Christ in my heart, and execute righteousness with the sword of the Spirit, temporally and spiritually.

Now, here is peace, here is prosperity, here is happiness, here is life, here is repentance, and baptism for the remission of sins, and the way to obtain eternal lives. Accept of it, if you please; and if you will not, you will suffer the consequences. I intend to take the right course, and to help to arm my boys and my brethren, and to do the best that I can for the welfare of the house of Israel.

You probably recollect what Jesus said to his disciples when Peter took up the sword and cut off the fellow's ear: he designed to cut off his head, but missed it. Jesus said, "Those that take up the sword shall perish by the sword. If my kingdom was of this world, then my servants would fight." Let me tell you, the kingdom that we are in is of this world and also of the world to come, and will stand for ever; and we will fight, if our enemies come upon us to slay us,—not only the men, but the women and the children.

Well, let us think of these things, and not get angry. I know that I am a stronger man when the Spirit of God is resting upon me than I am at ordinary times; and I know, when I get angry, that it makes me weak—it takes away my strength.

This is the way you feel; for that Spirit makes you mighty and powerful, and fear leaves you. Fear has torment, and torment makes a person weak, and vexes him, and perplexes him, because it is the principle of death.

Keep the Spirit of the Lord and learn to govern your tempers, just as a smith when he goes to work to make a knife or any other kind of edged tool. When he takes it from the fire, he almost always makes it harder than he wants it; and then he has to take the temper down again, until he gets it so that the edge will bend. It is better to bend than to break.

Let us make our passions bend, and become one with our head as every limb and branch pertaining to a tree becomes one with its head, and with the roots from which it springs. God bless you all! Amen.

THE SAINTS' NEED OF THE SPIRIT—THE PRIESTHOOD—VITALITY AND GROWTH OF THE WORK OF GOD—ACCOMPLISHMENT OF GOD'S PURPOSES AND DESIGNS, ETC.

A Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, December 6,* 1857.

REPORTED BY G. D. WATT.

Having been called upon this morning to address you for a short time, I arise with very great pleasure to do so; for I always love to meet with the Saints, to gaze upon them, and to contribute my mite in offering instructions to them, so far as the Spirit of the Lord shall give me utterance. I conceive that, without the aid of his Holy Spirit, we as Saints can do very poorly either as speakers or as hearers. For, unless the Spirit of the Lord directs and guides us, we are all of us in a very poor position indeed. In fact, it is very difficult for any of us to understand really and positively what would be for our best good without its aid. In the world they know comparatively nothing about this. They call evil good, and good evil. They call darkness light, and light they call darkness.

Mixed up as we have been with the Gentile world, and having formed our habits and customs among them—having been accustomed to feel as they feel, to reason as they reason, and to associate with them, it is sometimes very difficult for us to understand what would really be for our benefit and advantage, whether pertaining to this world or to the world which is to come.

I presume as we obtain more of the Spirit of God—as we receive faith and intelligence that flow from him and the revelations that he imparts and will continue to impart

to those who are faithful, we shall begin to understand things in a very different light from what many of us at the present time understand them. Even in temporal things there is a great difference among men in regard to their judgment, capacities, reasoning powers, and their comprehension of justice, equity, the rights of man, the duties that we owe to each other, and the various responsibilities that devolve upon us. But when we come to contemplate the things of God, the end of our existence, our origin, the position that we occupy in relation to our families, to each other, and to the Church and kingdom of God, it is very difficult sometimes for us to understand things correctly in relation to the position of the world, to the things that have been, to the things that are, and to the things that are to come,—to the purposes of God in relation to the human family, and how these purposes will be best advanced. We shall find, in reflecting upon all these matters, that there is a very great difference between the reasoning of the human family upon these matters and the plan that God would adopt for the accomplishment of his purposes and for the bringing to pass the things that have been spoken of by the holy Prophets since the world began.

There is not a position that we can occupy in life, either as fathers, mothers, children, masters, servants, or as Elders of Israel holding the holy Priesthood in all its ramifications, but what we need continually wisdom flowing from the Lord and intelligence communicated by him, that we may know how to perform correctly the various duties and avocations of life, and to fulfil the various responsibilities that rest upon us. And hence the necessity all the day long, and every day and every week, month, and year, and under all circumstances, of men leaning upon the Lord and being guided by that Spirit that flows from him, that we may not fall into error—that we may neither do anything wrong, say anything wrong, nor think anything wrong, and all the time retain that Spirit, which can only be kept by observing purity, holiness, and virtue, and living continually in obedience to the laws and commandments of God.

There was a people to whom one of the ancient Apostles said, "But ye have an unction from the Holy One, and ye know all things and need not that any man should teach you, because of the anointing that dwelleth in you, which is truth, and no lie."

When men obey the Gospel with pure hearts—when they are baptized in the name of Jesus Christ for the remission of sins, and have hands laid upon them for the gift of the Holy Ghost, and they receive that Spirit and live in obedience to the dictates of that Spirit, it will bring things past and present to their remembrance, lead them into all truth, and show them things to come. This is part and parcel of our belief.

What is the reason we do not always comprehend things right? Because, in many instances, we give way to temptation. We let our old prepossessions, feelings, and influences, by which we have been governed heretofore, predominate over the Spirit of God, and we fall into error and darkness; and "If the light that is within us becomes darkness, how great is that darkness!" It is not enough, then, that we are baptised and have hands laid upon us for the gift of the Holy Ghost. It is not enough even that we go further than this, and receive our washing and our anointings, but that we daily and hourly and all the time live up to our religion, cultivate the Spirit of God, and have it continually within us "as a well of water springing up

unto everlasting life," unfolding, developing, making manifest the purposes and designs of God unto us, that we may be enabled to walk worthy of the high avocation whereunto we are called, as sons and daughters of God to whom he has committed the principles of eternal truth and the oracles of God in these last days. It would be found very difficult for any individual left to himself to do right, to think right, to speak right, and to fulfil the will and law of God upon the earth; and hence the necessity of the organization of the Church and kingdom of God upon the earth, of the properly-organized Priesthood, of the legitimate channel, check, bounds, laws, and governments that the Almighty has introduced into his Church and kingdom for the guidance, instruction, protection, welfare, upbuilding, and further progress of his Church and kingdom upon the earth. As in a school it requires a man more competent to be a teacher than those who are taught, so in the Church of God; and hence the various grades and positions of the Priesthood. When a President, Bishop, or those having authority live up to their religion and cleave unto God, it is expected by us at all times that they will comprehend things under their immediate jurisdiction—things that they control, know the wants of the people and the best course for them to pursue, better than the individuals they teach; and this extends throughout all the various ramifications of the Church of God, from the first Presidency down. And indeed, between the first Presidency and the Lord of Hosts there is a regularly-organized channel through which the blessings of his kingdom flow unto his Saints, when they are found in obedience to his laws.

It is something like the streams that water our city. At first they come out in large streams from the mountains; then they are divided off into sections, which spread and diminish into smaller sections; but they all flow through the legitimate channel.

How could any of you water your gardens, if the City Creek should be stopped? It would not only stop the leading channel, but all the little channels. We are made thus to depend upon one another in the order and kingdom of God. Where is the necessity of all this? Because of the things I first mentioned. But have not we all the Spirit of God? We ought to have. Well, then, can we not all understand? Yes, if we live our religion, we can understand the various duties that devolve upon us as individuals—as fathers, mothers, and children, or as Elders of Israel. We can understand those several and distinct duties to a certain extent; but we cannot lead the Church and kingdom of God—we cannot point out the path for it to walk in. Why? Because that does not belong to us. It belongs to the head. One of those little streams that you get to water your garden cannot supply all this city. No: but it can supply your garden, if it flows through the proper channel.

Suppose that little stream should say, "I am independent of the fountain," would it be so? You know it would not. It is like the branches of a tree and the root and stock of a tree. The branches flourish on a healthy stock, and one little twig on the outside, with a few green leaves upon it and a little fruit, is very productive, beautiful, and pleasant to look upon; but it is no more than a portion of the tree. It is not the tree. Where does it get its nourishment from? From the root and the stock or stem, and through the various branches that exist on the tree. It is only a small portion of the tree. It is all the leaves, twigs, branches,

stem, and roots that comprise the tree. The branches do not support the tree, the root, or the stem; but the stem supports the branches, and the roots the stem; and it is through that that life and vivacity flow to the branches.

As a Saint you say, "I think I understand my duty, and I am doing very well." That may be so. You see the little twig: it is green; it flourishes and is the very picture of life. It bears its part and proportion in the tree, and is connected with the stem, branches, and root. But could the tree live without it? Yes, it could. It need not boast itself and get uplifted and say, "How green I am! and how I flourish! and what a healthy position I am in! How well I am doing! and I am in my proper place and am doing right." But could you do without the root? No: you bear your proper part and position in the tree. Just so with this people. When they are doing their part—when they are magnifying their calling, living their religion, and walking in obedience to the Spirit of the Lord, they have a portion of his Spirit given to them to profit withal. And while they are humble, faithful, diligent, and observe the laws and commandments of God, they stand in their proper position on the tree: they are flourishing; the buds, blossoms, leaves, and everything about them are all right, and they form a part and parcel of the tree and conduce to its life, health, symmetry, beauty, and general appearance.

But if we do not magnify our calling, what then? We become like withered branches. And what is done with them? A good gardener will cut them off, because they disfigure the tree: they are not pleasant, lovely, and beautiful to look upon. But does the most flourishing branch in the tree sustain the tree? It helps to do it; but it is not the tree: it is dependent on the larger branches, through which the sap or nourishment flows until it comes to the little twig and fruit on the outside of the tree.

This is a fit similitude of the Church and kingdom of God. We are cemented together—united in the bonds of one common covenant. We are part and parcel of the Church and kingdom of God which the Lord has planted on the earth in the last days for the accomplishment of his purposes and the establishment of his kingdom, and the bringing to pass all those things which have been spoken of by all the holy Prophets since the world began. We all stand in our proper places.

While we magnify our callings, we honour our God; while we magnify our calling, we possess a portion of the Spirit of God; while we magnify our calling, we altogether comprise the tree; while we magnify our calling, the Spirit of God flows through the proper channels by which and through which we receive our proper nourishment and are instructed in things pertaining to our welfare, happiness, and interest pertaining to this world and the world to come.

But as it is very difficult to enter into all the *minutiæ* pertaining to a tree, a shrub, or herb, so it is difficult to enter into all the duties, responsibilities, and influences brought to bear and weigh upon the Saints of God and upon his Church and kingdom on the earth. For instance, the tree requires water and good soil to nourish it; it requires congenial atmosphere and the hand of the pruner sometimes, in order to keep it right. So does the Church and kingdom of God. There are various influences that are brought to bear on it, in order that it may flourish and grow. How can we grow, as a Church and kingdom, unless we are taught of the Lord through some medium that he has appointed.

Who is there that can rise up and

tell the destiny of this Church and kingdom? Who is there, for instance, that can point out the bearings and the operation of the soldiery that are now on our borders? Who can tell the Lord's design in relation to these matters, and why it is that we are thus situated?—why we are called upon to resist them, few as we now are? Could not the Lord control it otherwise? He could. Has he not the hearts of all men in his keeping? Could he not roll them back very quickly? Yes; or he could cause them to come on here. Why is it that he has allowed them to come to a certain distance, and kept them there, placing them like some of you mothers sometimes do, when you hang up a rod, that the children can see it, and that you can point to when they are naughty?

Why is it that we have been driven and afflicted and persecuted, and our names cast out as evil, and that we have had to endure so many privations, sufferings, toils, and hardships for the last twenty years? Who can solve these questions? Who can enter into the secrets of the Most High and unravel the mysteries that dwell in mind of Jehovah?

Who can tell why these things are brought to operate as they do, and why we are placed in those peculiar circumstances in which we so frequently find ourselves as we travel through this vale of tears? Does that belong to the little twigs and branches? No. It may be a secret in the mind of the great God which is not fully developed unto us. We may comprehend a part of it, and realize in some degree the position we occupy and the dealings of God towards us; but who can tell it in its full bearings? Who can comprehend the end from the beginning? Who can see what the Lord designs towards us as individuals and towards us as a people? Or rather and more directly, who can tell what he has destined concerning his Church and kingdom upon the earth — when and how and by what means it shall progress, whether by affliction or prosperity, whether by passing through scenes of trouble and difficulty, or by elevating us and giving us peace and the prospect of a great deal of good according to our ideas of things?

Who can tell what means the Lord may make use of to benefit you or me? Does it remain for the outside twig or the little stream flowing from the fountain to unravel these matters? No. Who can point out the position we shall take in a Church capacity, in the capacity of the Priesthood, in the capacity of heads of families, in a military capacity, or in any other capacity, in relation to all these matters?

It needs a great controlling, directing influence to sustain, govern, direct, enlighten, and dictate. It needs that every branch of the tree and every twig should be in its proper place, and should receive that nourishment from the proper source, and that spirit, and that intelligence, and that direction which God has ordained according to all the laws of nature and that is interwoven in all his transactions with the human family,—that there should be a great directing, controlling influence to guide and direct his affairs.

Furthermore, why is it that there is so much confusion in the world—that we have imbibed so many incorrect principles while living among them, which we find is so difficult to rid ourselves of at this time? It is because men have not been under that influence and power, but every man has done that which he has considered to be right, without any respect to the great fundamental principles of government and the laws that ought to regulate and control the human family. This has been one great cause of the calamities that have

afflicted the world in a social, in a family, and in a national capacity; for nations, like individuals, have all corrupted themselves, have forsaken God, and have never been under the great governing influence that ought to regulate and control the affairs of the world.

And why is it that we sometimes feel so much of the spirit of rebellion in our bosoms and the spirit of independence, falsely so called, and feel so desirous to pursue our own course, and a latent principle within us which is so reluctant to render obedience to the laws of the kingdom of God?

In the first place, it is because of our early associations—of our former habits of thought and reflection. In the second place, it is because we do not cultivate sufficiently the Spirit of the Lord, which, if we did, would show unto us the right way and enable us to appreciate the privileges we enjoy. It is, perhaps, one of the hardest things for those associated with the Church and kingdom of God, or for the human family, to render obedience to the laws that regulate that kingdom and to the Priesthood which God has placed in his Church to govern it. Why? Because of our former associations and habits, and because of the power of the prince and power of the air who rules in the hearts of the childreu of disobedience, and goes about as a roaring lion, seeking whom he may devour.

We are apt to look at things in too narrow a compass, like a little twig on the end or furthest branch of a tree. It is very flourishing; its buds and blossoms are very elegant and fragrant, because it is in a healthy position. But then it would be very foolish for that little twig to say it knew all about it, when you could not cut it from the tree a single day but it would wither and die, and all its beauty and fragrance would depart.

Have we any light, any intelligence, any knowledge? Have we advanced in the principles of truth communicated to us? Yes. How did we get our intelligence? Tell me, ye wise men of the world—you that have mixed with the world and have studied their laws, principles of government, usages, habits, and customs, and have made yourselves familiar with their erudition. What do you know of the relation and fitness of things, of the position man occupies to his Maker? What do you know in relation to yourselves as individuals? What do you know in relation to the purposes and designs of God? What do you know about the first principles of the Gospel of Christ? I do not think you know anything about them. If you do, you are wiser than men I have come across in my travels through the world. Just as that little twig is indebted for its life and vigour to the tree. so are you indebted entirely to the Lord for the light and intelligence you have received on every subject. You are indebted to the Spirit of God for your wisdom and intelligence, as much as the little twig is indebted to the tree for its vitality, leaves, buds, and fragrance.

If that is the case so far, how much more will it be so in the future? Who is there that can contemplate the mind of God and unravel the designs of Jehovah? Who can foretell the destiny of the human family? Who can point out the path that we as a people shall walk in? Who shall say, in regard to any of the dealings of God with us, that this is right and that is wrong—that such a thing is for our benefit, and another thing is for our injury? Who can mend, alter, or change these events, and make them better than they are? If we cannot tell all these things, let us be reminded of another thing—never to find fault with things as they transpire—with things that we cannot improve. Some of us may say, "Well, it is a

little hard that we should be placed as we are at the present time; and if we had been in Egypt, it might have been better with us. However, if we were now in Egypt, we could not say we were eating the leeks and onions, for we are now eating them. Our enemies are on the outside. But we might say we are thrown into awkward circumstances. We have had to go out in the inclement season of the year to face a foe, because of our religion; and if we had been somewhere else we might have avoided it." You might, and you might have not: that would altogether depend on circumstances.

If you had been among those fellows out eastward, you would have been worse off a great deal. I would rather be in our position than be in theirs. "But the future!" say you: "How do we know but next spring they will come in here and swallow us completely up?" Brother Brigham says, "We shall have to be greased first." And there is no grease on their cattle to do it at present. What do we know about these things? I speak so that we may reflect upon them. "We would a little rather those men were away somewhere else." I do not know that I would. I feel, notwithstanding our inexperience, and the many blunders we make, and the various evils many of us fall into, that we are the best people under the face of the heavens, and that God has called us, and set us apart, and placed his name among us, and given unto us the oracles of God to reveal unto us his mind and will, that by us he may establish his kingdom on the earth.

In relation to anything that has or may transpire, I feel that we are in the hands of God, and all is right. "But we would like to have whipped those fellows out"—so say some of us. "We would like to see them turn tail too and go off their own way." But I would not, because the Lord would not. I feel perfectly easy that I am in the hands of God, and everything I have; and so are you. We are his people, and he is our God, and his Spirit dictates, rules, controls, and governs; and while we do right, and keep the commandments of God, and live up to our privileges, we have a right to claim the Spirit of God and live in the enjoyment of it every moment of our life.

As it regards his kingdom and purposes, I would rather risk his judgment and plan than my own. I feel myself so incompetent, and I believe you are the same, and know so little about the future designs of God and his purposes pertaining to the human family, and what will most conduce to our individual welfare and to our welfare as a people, that I do not want to put my hand to steady the ark.

I will say, "It is the Lord, and let him do what seemeth him good." If he has a mind to let the Devil send up one thousand, ten thousand, or five hundred thousand men against us, all right. I was going to say, Who the devil cares? We are in the hands of God. And while we are willing to do his work and fulfil the duties that devolve upon us, it is his business to take care of his Saints. He has said it is, and I feel like saying amen to it.

I want to learn what my duty is, not only for one day, but every day, and then to try to do it. This is a feeling we ought all to have, as I understand it. A great work has to be established on the earth.

We read and talk about things and reflect upon what the Lord is going to do. He is going to build up his kingdom, and all kingdoms, powers, and dominions will be brought into subjection to the kingdom of our God; and "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea,

and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

These are very nice words, and the prospect is very pleasing indeed. But, the question is, Can we acknowledge the hand of God? Can I acknowledge his dealings with my family? If you reflect back, some of you were in better circumstances than you are now: you were better clad and provided for in many respects. While you reflect on this, and find that you have many hard things to cope with, can you say, "It is the hand of God; let him do as seemeth him good?" If you have to go out into the cold storms and snow, and if your wives are troubled about it, you sisters, can you say, "It is the hand of God, and let him do as seemeth him good?"

Can you feel that you are the children of God, associated with his kingdom, and that it is one thing to talk about a thing, and another to do it? Can you feel that you are willing to do your duties, magnify your callings, submit to whatever the Lord places upon your shoulders, and say, "It is the Lord; let him do what seemeth him good?" If we, who profess to be Latter-day Saints—we, who have taken upon us the name of Christ—we, who have been baptised in his name for the remission of sins and had the laying on of hands for the gift of the Holy Ghost—who have received our washings, and anointings, and teachings from the mouthpiece of Jehovah,—we, who have lived under the sunshine of the light and intelligence that flowed from the mouth of God,—if we, who have partaken of so great and precious priviliges and blessings, cannot do these things, how long will it be before every creature in heaven, on the earth, and under the earth will be heard to say, "Blessing, and honour, and glory, and power be unto him," &c.? It is necessary for us to reflect upon these duties and responsibilities, and try, each one of us, so to live, act, move, and obey, and so to fulfil the laws, commandments, and ordinances of God, that in every position we occupy we shall move along like a well-organized piece of machinery, or like a tree whereon every branch, stem, leaf, twig, and blossom will be found to flourish, that we may all magnify our God and flourish before him.

Do you not think the Lord will take care of his own tree or people? and do you not think he will do just what is right? Some of us would have liked to have killed a lot of those soldiers. I would, if the Lord had said so; and if he did not want it, I did not. It is rather a dirty business anyhow; and if he has a mind to use some other means and let them wiggle themselves out their own way, I have no objections to it. I would rather go out in the kanyon and live on bread and beef than go to work at killing men. If the Lord can make use of us in that way, it is all right.

I do not remember having read in any history, or had related to me any circumstance where an army has been subjugated so easily, and their power wasted away so effectually without bloodshed, as this in our borders. If this is not the manifestation of the power of God to us, I do not know what is. Has any man's life been lost in it? No—not one. It is true our brethren have been fired upon; but their balls failed of doing the injury that was expected. Our brethren were told not to retaliate, and they did not do it. Where is there such a manifestation of the power of God?

Suppose you or I had had the dictation of this matter, we should have been firing clear away on the Sweetwater, and killed a lot of them before they got here. It was not we, then,

that directed this matter. No. Who was it? Why, it was those who are placed over us; and those very things that seemed hard for us to do at that time have really accomplished one of the greatest things that history has yet developed. The power of God never was made more manifest.

Where did it take place, and how? Out of the fountain head. It flowed through the stem of the tree: it came from City Creek kanyon, to go to one of our former figures, and through the proper channels. My judgment would have said, "Go and kill them off," long ago. I should have said, "Holloa, here!—150 men drive those teams in here that are on Ham's Fork before the soldiers arrive, and then we will kill off the scoundrels by piecemeal." And that would have been the judgment of most men: it would have been according to natural reasoning. But God does not see as men; he reasons not as man. Although we may partially comprehend our individual duties, we do not understand how to regulate the Church of God. It needs the regular organization and the Spirit to direct through the proper channels; and hence the result of these events that are manifest now before our eyes.

Would you like the soldiers away? I do not know that I would; I do not care anything about it. Perhaps the Lord may have hung them up there, like the mother hangs up the rod and points to it. Does the mother want to hurt the child? No. Neither does she want to be continually scolding. The Lord may not be angry at us, but he does not want us to be continually disobeying his authority and going contrary to his law.

Suppose Uncle Sam should rise up in his red hot wrath, and send 50,000 men here—[President Brigham Young says his own fire would burn him out]—who of us can tell the result? I speak of these things that we may reflect. Who can tell what will come next? Who knows about the future? You see the position we are placed in—that we are dependent on the Lord and on his counsel, and all that we can do or say will be according to that from this time henceforth and for ever. Zion begins to rise, her light being come. The glory of the Lord is rising upon us.

Will the law of God go from Zion, and his word from Jerusalem? Will he rebuke strong nations afar off and manifest his power through his Priesthood? How, when, and in what manner will these things be brought about? Who can say? Do you not see that we are just as ignorant to-day in regard to many of the events that pertain to the kingdom of God as we were on the day we were baptized? At the same time, we were then ignorant in relation to many principles that are now plain and familiar to us. And so it will be from this time forward. It needs a guiding hand—a man filled with the Spirit of God, and not only that, but the Lord to communicate with, that he may comprehend the designs of God and lead forth Israel in the paths they should go.

What shall we do, then? Shall we begin to fret, and whine, and grunt, and groan about this and that, and because we think things are in a very bad fix? We ought to feel that we are in the Church and kingdom of God, and that God is at the helm, and that all is right and will continue to be. I feel as easy as an old shoe.

What if we should be driven to the mountains? Let us be driven. What if we have to burn our houses? Why, set fire to them with a good grace, and dance a jig round them while they are burning. What do I care about these things? We are in the hands of God, and all is right, Brother Brigham says we are used to it, and we shall not feel it hard.

Brethren, we are eternal beings and are associated with eternal principles: we are in the Church and kingdom of God upon the earth, and that kingdom is an eternal kingdom, and we are bound by and associated with eternal principles: we are beginning to live for ever, and are acting not only for time, but for eternity. And as our minds expand and the things of God unfold themselves unto us from time to time, we shall see the fitness of things and the wisdom, guidance, and protection of Jehovah, just as much as it has been manifest unto us in the events that have lately transpired. And if we go to sleep or die, it is only the starting-point to live for ever.

We have got within us the principles of eternal life. If our bodies shall crumble into the dust, we shall move in another sphere and associate with other intelligences that are connected with the same kingdom and government, and continue to live and roll forth the purposes of God. And if we should have a war and a few things like this, never mind: who cares? Just grin and bear it. Do right and cleave to God, and all will go off well.

These ideas lead us to reflection and to consider the designs of God; and if we are faithful, they will tend to purify us. No trouble for the present is joyous, but grievous; yet it yields the peaceable fruits of righteousness to those who are exercised therewith; while we look not at the things that are seen, but things that are not seen; for the things that are seen are temporal, but the things that are unseen are eternal.

How many evil propensities yet yet remain in our bosoms! How prone are we to depart from the right path! How liable are our spirits to rebel against the order and government of God! How many feelings are in us that do not accord with those principles that dwell in the bosom of Jehovah and cannot associate with those intelligences that are associated with him in the eternal world! How necessary it is that we should have faith, teaching, instruction, and a whole train of events to keep our minds awake to the subject of our existence as eternal beings, that we may honour our calling on the earth, honour our God, fulfil our destiny, to prepare us for a celestial exaltation in the eternal world! Do you not see the necessity of these trials and afflictions and scenes we have to pass through? It is the Lord who puts us in positions that are the most calculated to promote the best interests of his people. My opinion is, that, far from these things that now surround us being an injury to us and the kingdom of God, they will give it one of the greatest hoists that it has ever had yet; and all is right and all will be right, if we keep the commandments of God. What is the position, then, that we ought to occupy—every man, woman, and child? Do our duty before God——honour him, and all is right. And concerning events yet to transpire, we must trust them in the hands of God, and feel that "whatever is is right," and that God will control all things for our best good and the interest of his Church and kingdom on the earth. If we live here and prosper, all right; if we leave here, all right; and if we have to pass through affliction, all right. By-and-by, when we come to gaze on the fitness of things that are now obscure to us, we shall find that God, although he has moved in a mysterious way to accomplish his purposes on the earth and his purposes relative to us as individuals and as families, all things are governed by that wisdom which flows from God, and all things are right and calculated to promote every person's eternal welfare before God. May God bless you and guide you in the way of truth continually. Amen.

BLESSINGS OF THE SAINTS—CONDEMNATORY STATE AND CONDUCT OF THE CHRISTIAN WORLD, ETC.

Remarks by Elder WILFORD WOODRUFF, *made in the Tabernacle, Great Salt Lake City, December 6,* 1857.

REPORTED BY G. D. WATT.

I esteem it a privilege at all times to join with my brethren in bearing testimony to the work of God. I am satisfied that we, as a people, have great reason to rejoice for the privileges and blessings granted unto us in these valleys of the mountains by our Father in heaven. We are in a great school; and it is a profitable one, in which we are receiving very important lessons from day to day. We are taught to cultivate our minds, to control our thoughts, to thoroughly bring our whole being into subjection to the Spirit and law of God, that we may learn to be one and act as the heart of one man, that we may carry out the purposes of God upon the earth. Yes, we are taught many principles which tend to our exaltation and glory, which could not be made manifest unto us only as they are revealed unto us by the inspiration of the Almighty, through the mouth of his servants the Prophets.

The principles of the Gospel of Jesus Christ are made plain to us by the figures and illustrations which have been made to-day, and which are made from time to time so plain that a child could not misunderstand,—also to impress upon our minds our duties. Those principles are not surrounded with that mystery that shrouds the doctrines taught by the sectarian world.

We, as a people, have long been praying for the kingdom of God to come, and his will to be done on the earth as it is done in heaven. We have been taught this prayer from childhood; but neither we nor our parents understood what we were praying for, only we made a practice of uttering those words from tradition, and never understood the meaning until we were made acquainted with the Gospel of Jesus Christ. Since we have become acquainted with brother Joseph and the Gospel, we have looked forward with much interest to the day when the kingdom of God should be established upon the earth in the same light, power, and glory in which the Apostles and Prophets saw it by vision and revelation; and that all which God has promised concerning it should have its fulfilment.

During the last twenty or twenty-five years, many things have been prophesied; and the Lord, through his servants, has made many promises which have been revealed unto us concerning the blessings that are in store for us if we faithfully do our duty. I can say, with my brethren, that I rejoice that I am in these valleys of the mountains associated with the people of God a thousand miles from Christianity, civilization, and the fruits thereof—at least such as are now manifest throughout the

Christian world; and I feel to prize this blessing and to acknowledge the hand of God in leading us here; for the hand of God has been plainly visible in delivering us from the hands of our persecutors and planting us in a land of health, peace, and safety; and the more my mind is enlightened by the Holy Spirit the more precious and glorious do these principles appear unto me.

I am satisfied that all is right in Zion. All is right with those who lead us. All is right as far as we do right. We have enjoyed many blessings during the past year. The Lord has in his mercy poured out his Holy Spirit upon us as a people, and there is a great change with the inhabitants of Zion during the past year. We were in a great measure asleep; and the Lord, knowing the things which lay before us, poured out his Holy Spirit abundantly upon our leaders, who called upon us to wake up, and the Spirit of God was poured out upon the people; and they have, in a great measure, endeavoured to repent, forsake their sins, and unite themselves together to carry out the counsels of his servants. I have never seen the hearts of this people so united as during the past year. No person who has listened to the words of the Presidency of this Church during a few months past, and has seen the fulfilment of their sayings, but can clearly see the hand of God with them and his Spirit guiding them continually.

The day that many of us have anticipated, since we have been made acquainted with Joseph Smith and the Gospel, has begun to dawn upon us. The revelations of Jesus Christ are fast fulfilling before our eyes. We see the kingdom set up, and the time has come when the nation that has given many of us birth has entered the field as our open enemies and persecutors, and commenced an unhallowed persecution against us, with a determination to destroy us from off the earth. The same as cities, towns, counties, and states have done before them, they have united together to crush and destroy this people, and remove them, if possible, from the earth.

Ever since I have been made acquainted with the Gospel and the progress of this people, I have always believed that the United States would take this course, and, in a national capacity and under the form of law, seek to destroy the Church and kingdom of God from off the earth. For the light has come unto them and the Gospel of salvation has been offered unto them, and they have rejected it and killed the Prophets. Hence, the light and Spirit of God is taken from them, sin abounds, and they are filled with anger against all that is good. Their course is unconstitutional and contrary to every principle of law, righteousness, justice, judgment, and truth. In all our persecutions, our persecutors have had no just cause for pursuing the course against us they have, only they were stirred up by the Devil. Darkness, wickedness, and abominations of every kind are increasing in the minds of the wicked nations of the earth, because the Spirit of God is withdrawing from them. They have had the fulness of the everlasting Gospel offered unto them, but they have rejected it.

There has never been a set of men since the Lord made the world who have laboured more diligently than the Twelve Apostles and Elders of this Church in preaching the Gospel to the world. They have rejected the message sent to them, revealed by an angel from God, which leaves them now under condemnation. Brother Joseph would have embraced the whole circle of the human family in the principles of salvation, if he had possessed the power. He had that greatness of soul never seen in the human

breast, unless it was inspired by the power of God. That same Spirit has rested upon the present Presidency of this Church: they have laboured incessantly for years to save the children of men. And what have we received in return from the hands of the Christian world? They have driven us from our homes and firesides, and smitten and robbed us of the rights that are dear and most sacred to man, until we have at last been driven from the borders of civilization, so called, unto the wilderness, by the nation that has given us birth, whose boasted freedom exists only in name. Here they expected we should perish; but we still live, grow, and flourish in these mountains, through the mercy and goodness of God, without the aid or assistance of our persecutors.

Our nation was under no condemnation in this respect until the light came and they heard the Gospel, rejected it, and cast out the Saints from their midst, slaying their leaders and depriving thousands of the Latter-day Saints, who were American citizens, of every blessing, right, and privilege guaranteed unto them by the constitution and laws of the United States. Many of our nation have been guilty of crimes, in their persecutions against us, that would cost the lives of presidents, governors, senators, legislators, and many thousands of men, if law and justice were executed in righteousness against them. I do not know what more they can do to fill up the cup of their condemnation than to carry out the course they have begun. There is more crime, wickedness, and abomination committed now throughout the United States, according to the population, in 24 hours—a thousand times—than there was thirty years ago. I do not suppose there has been a generation more wicked and corrupt than the present Christian world.

We have been told to-day that we are under great obligation to God, and that we ought to acknowledge his hand in all things. That is true. We had no knowledge of the plan of salvation until God revealed it unto us. We are dependent upon God and his servants for light and truth and blessings that are in store for us.

We are told that the kingdoms of this world will become the kingdoms of our God and his Christ. Daniel of old says this, and pointed out the establishment of that kingdom in the last days which should stand for ever and not be thrown down. He also pointed out the effects which would follow. The Lord has already revealed great and glorious truths and principles concerning the government of the children of men in the establishment of his Church and kingdom upon the earth. Does it not require as much wisdom and revelation from God to govern the nations of the earth in a way to bring men into subjection to righteous laws, light, privileges, and blessings which they are now deprived of in the organization of temporal governments of the world, as is required in the spiritual government of the Church of Christ upon the earth? Where is that knowledge to flow from? The spirit to do men good and relieve the sufferings of mankind does not dwell in the breasts of monarchs, kings, presidents, and rulers among the nations of the earth at the present day; but sorrow, crime, poverty, tyranny, oppression, and starvation prevail throughout the world.

The rulers of mankind have not sought for the Spirit of God and the light of eternity to show them the responsibility they are under to Him who has raised them to power and authority and given them dominion over their fellow-beings. They have not exercised their power and authority to honour God and redress the wrongs of the poor and oppressed over whom they preside.

The misery and evils which now exist throughout the world have got to be corrected, in a great measure, through the power of God, before the kingdoms of this world will become the kingdoms of God and his Christ. It is a great and mighty work to establish the kingdom of God on the earth, that the law may go forth from Zion to rule the kingdoms of the world. The light, knowledge, truth, and wisdom to do this has got to come through the holy Priesthood, which is the government of God upon the earth.

Our temporal and eternal salvation is all connected and linked together, as we have been told to-day. The Lord has raised up unto us fathers, leaders, and counsellors after his own heart: they possess his will, and they are leading the people to exaltation and glory. If we take their counsel, we shall receive all the salvation men can desire in time and in eternity. I thank God that I have lived to see the dawn of this glorious day.

With regard to the dealings of the Lord with us this present season, President Young has been as calm and serene as a summer's morning, and so have his Counsellors; and that spirit in a great measure has been diffused among the people. When there was every appearance, outwardly, of our enemies coming upon us, the spirit with them has been all the time, "We do not believe we shall have to go to battle or shed the blood of our enemies this season." This has been the feeling when, to all human appearance, it would seem that we should have to shed the blood of our enemies, or they ours. There is not such an example on history as the way in which our enemies have been stayed from fulfilling their hellish designs. It is the first time the American army has been stayed in their course. They got as far as Ham's Fork, and there they stuck. We have heard read their gracious proclamation. Many of the brethren wonder that they have not wisdom enough to make out a decent document; but I do not wonder at it, for this whole people have prayed that their natural wisdom might be taken from them. I should wonder if they had wisdom to make out a sensible document, or one that would pass an examination.

The Lord so far has fought our battles and has proved his people. When men have been called upon to go out and lie in the path of the enemy, I have not known one instance of a man's refusing to go. All have been willing to go and do as they were told. The Lord has proved you in this and has accepted your offering. The prayers of the Saints of God have been heard, and they will never fail of being heard and answered, if we do our duty; for we have a ruler who can do something for us, when our cause is just. I feel as brother Taylor said to-day: it matters not to me what the Lord designs of us; we should be passive in his hands.

When different opinions were expressed as to the course to be pursued this fall with our enemies, the Spirit has said to me at the time, "Be still and passive, and pray that wisdom may be given to President Young to dictate and lead just right." There is where our prayers should centre. We should continually call upon the Lord to inspire him with wisdom sufficient to lead forth the Church and kingdom of God unto exaltation, glory, and victory.

It is different with us to what it is with the world. We have a main channel through which to receive our light, knowledge, and blessings, as was beautifully illustrated by the President in the figure of the gas-pipe. You may take the smartest men that talent and learning ever made, and put them in the Church of God, and they never can get ahead of their leader. Their

wisdom would be turned into folly. Why? Because they are not called to lead. If a man has never learned a letter of a book, if the Lord calls upon him to lead the Church and kingdom of God, he will give him power to do it. We have had these lessons laid before us day after day, calling upon us to be united, and our hearts to become as the heart of one man, that our prayers and works may be centred to one point in carrying out the counsel of our head.

The Lord will lead President Young where he wants him to go. We know God is with him and has led him all the time; and he led Joseph while he lived. The Quorum of the Twelve may exhaust their talent and acquirements in exhibiting principle upon any matter which belongs to the head to reveal, and yet the Prophet has to point out the error and set us right. The whole Church may unite to carry out any point that ought to come through the head, and we could not effect it. It requires brother Brigham to tell us what is right and what is wrong in many things, because that is his place and calling. There is a perfect channel existing between the Lord and him, through which he obtains wisdom, which is diffused through other channels to the people. That we know. We have got to learn to bring this knowledge into practice.

Let this people go to work and sustain the head of this Church all the time, and let their prayers continually ascend in his behalf, that God may give him wisdom for our guidance; then, no matter if armies approach us, or all hell boils over. Let the people be perfectly passive in the hands of God, live their religion, and learn and profit by the daily lessons they receive; then you will find that glory, victory, and prosperity will abide with this kingdom.

I do not believe that any General, since the Lord made the world, has been the subject of more earnest prayers than General Wells has since he has been out in the mountains. He has been well sustained, and so has President Young. I hope we may increase in this until we arrive at perfection. Then you will see clockwork, perfect harmony, and the effects of it wherever it is manifest—whether it be in a Bishop over his ward, in the Twelve Apostles, in a President over a Branch of the Church, or in a father over his family. You will obtain blessings, by thus sustaining every man in his place and calling, which you cannot get by any other principle. But cross a Bishop, a Prophet, or a father over his family in their track, and you will see a friction immediately: you will see trouble, difficulty, darkness, and affliction; and nothing will go right. This is the principle that will save this kingdom and lead it forth to glory, victory, and salvation.

We have been driven and afflicted for 25 years, and gained an experience we now begin to profit by, that we might attain power to judge properly of contrasts and of right and wrong. Had President Young and this people remained undisturbed in Kirtland from '34 till this time, we could not have gained the same experience we now have; therefore I believe the hand of God has been in all that we have passed through. The experience of the First Presidency of this Church has been very great. No man that lives has passed through the same school: hence their great knowledge and wisdom, aided by the inspiration of the Almighty.

I do not know what the intention of the Lord is as to us in the future, but victory is promised unto this people.

The kingdom of God is in the Valleys of the Mountains, and we enjoy its blessings. That should be sufficient for us. As to outward

losses, they are of little consequence. The law of God is in the mouths of those who are set to lead us. If the Lord should give a revelation through them that would appear contrary to our traditions—our customs, or reveal new principles—things which have been hid from the foundation of the world, it should not try the faith of the Saints. The Lord has given revelations according to the capacity of the children of men.

If there was a point where man in his progression could not proceed any further, the very idea would throw a gloom over every intelligent and reflecting mind. God himself is increasing and progressing in knowledge, power, and dominion, and will do so, worlds without end. It is just so with us. We are in a probation, which is a school of experience.

It is a blessing to breathe the element that is in this place—to behold the unity of the people in trying to bring their wills into subjection to the will of the Lord their God. I am glad we are here, and our enemies where they are. Those of us who have been here for some ten years cannot realize the great contrast between Utah and the rest of the world. We hardly know how to prize our privileges. Were we placed in any of the large cities of the United States and Europe, we should hardly believe we were in the same world. The sounds of blasphemy are not heard in our streets: rioting, drunkenness, whoredom, rape, and murder, and the black catalogue of crime practised in the Christian world do not meet the eye or salute the ear of the passer-by in Utah The contrast between the City of Great Salt Lake and the cities of the nations abroad, touching the order, decency, virtue, and moral character of the people here, cannot be told.

Having been made acquainted with the Gospel, we have been trying to improve ourselves. We have a good degree of faith in our leaders, and tried to follow the word of God from their mouths. We have improved in these things, and my prayer is that we may continue so to do and prize the blessings, privileges, freedom, and spirit and power of the Holy Ghost that are poured upon us in these peaceful valleys. We need not any longer thirst for the things that are in the world. We are the best off of any people. If there is any peace, safety, or salvation, it is here.

The day is not far distant when nation will rise against nation, and kingdom against kingdom, and State against State, and there will be sorrow such as never was among men. Watch the signs of the times, for we are living in an important age. The prophecies relating to our time are rolling in upon us. Are we prepared to meet them? It is important for men and angels to note the events of this age. We live in the commencement of a new era of the dealings of God with the world The earth has been under the dominion of the Devil almost from its creation. But in our day the Lord has set up his kingdom, never to be destroyed.

The Lord has planted his Church and kingdom upon the earth in other ages; but those that undertook to maintain it were soon destroyed, through the power of wicked men and devils. Righteous men were not permitted to live upon the earth. Even the Son of God was not permitted to preach righteousness but a short time before he and his followers were crucified and slain. But the day has now come when he has begun to prepare the way that he may come and take possession of the earth himself, and reign King of nations, as he does now King of Saints. The day of the Devil's power to prevail against the kingdom of God has passed away. The kingdom is within you, in the

valleys of these mountains. Brothers Joseph, and Hyrum, and Willard, and Jedediah, and Parley, and a host of others who have gone behind the vail, are as much engaged in the establishment of this kingdom, and in our welfare as a people, as we are.

We should prize and not abuse the blessings God has put within our power, and improve upon the lessons we learn, and obey the teachings given to us, through the inspiration of the Holy Ghost to the servants of God set to lead us. We have everything to encourage us. We are favoured of God; and whom the Lord favours who can successfully oppose? Would President Buchanan have sent an army here to lay a foundation for our destruction, if the eyes of his understanding had not been darkened? No. If he had been enlightened by the Holy Spirit and could have foreseen the reward he will meet, he would sooner have suffered his blood to have been spilled; and it would have been better for him. The nation does not know what they are doing, nor comprehend the fearful results of the course they are pursuing. They are turning the last key to rend the nation asunder, and they will be broken as a potter's vessel, and cast down as a nation, to rise no more for ever. For whenever the rulers of any nation trample their own constitution and laws under foot, and oppress and destroy the weak, because they have the power and the people love to have it so, they sow the seeds of their own dissolution, and they will reap their own destruction.

We have nothing to fear. The Lord is with us, and will sustain and nourish his Church and kingdom, as he has done from the beginning. He sustained it when it was surrounded by the bowels of hell in Warsaw and Nauvoo, in Jackson, Clay, and Caldwell counties, when it was small as a mustard seed; and he can sustain it here when it is surrounded by the munition of rocks.

The heathen may rage and imagine a vain thing; but the Lord will hold them in derision and guide them as with a bit and a hook in their jaws, while his people shall flourish like a watered garden upon the mountains. All the promises of God will be fulfilled unto us. A little one shall become a thousand, and a small one a strong nation, and the Lord will hasten it in its time. Amen.

ADVANCEMENT IN GOSPEL PRINCIPLES — ORDER, UNITY, AND AUTHORITY OF THE PRIESTHOOD, ETC.

A Discourse by President H. C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, December* 13, 1857.

REPORTED BY G. D. WATT.

Brother Spencer has given you most excellent doctrine. If the Father in heaven should come here and speak to us, he probably would not speak anything better to this people than what has been said this morning; for he would speak according to your capacities. The Gospel of salvation is very simple; but everything is constituted therein; everything is comprehended in the first principles of the doctrine of Christ. We have preached a great many times and used the words of Paul, where he tells us to leave the first principles of the doctrine of Christ and go on unto perfection. But if we do that we shall slide off the foundation, and would have to return and do our first works. There is the Father, and the Son, who was given up, that his blood might be shed upon Calvary, that our sins might be forgiven, on condition that we repent and forsake them.

"Well," you say, "I believe: what shall I do to be saved?" Repent, every one of you, and then go and be buried in water, like unto Jesus Christ's burial in the sepulchre, and you shall receive the remission of your sins. What next? Receive the laying on of hands for the gift of the Holy Ghost. These are some of the first principles of the Gospel.

Now, can we live our religion unless we are in possession of the Holy Ghost all the time? We cannot. First, there is the Father, then the Son, and then the Holy Ghost; and then come faith, repentance, and baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost.

Do you not see, then, that it is just as necessary to lay aside the Holy Ghost as to lay aside any other principle of the Gospel? No man can please the Lord God, only as he is dictated by the Holy Ghost; and he will not stay with you unless you keep in view the Father and the Son. We partake of the sacrament every Sabbath to bear in remembrance the Son of God. Then, shall I say, leaving all these principles, go on unto perfection? No. They are the fundamental principles of our religion, the same as the 26 letters of the English alphabet are the roots of the written and printed form of our language.

Are these principles the celestial law? I know no other. And how can you keep the celestial law without the Holy Ghost? You cannot. When you partake of the sacrament, you do it in remembrance of Jesus Christ, and of the Father, and of the Holy Ghost, and in remembrance that you have forsaken your sins and been baptised for the remission of them. Some may say, "How long will it be before the celestial law will be put into force?" Never, until you put it into force and execute it on yourselves.

I will use a comparison. Here is the English alphabet, that you learned when in childhood, so that you were perfectly acquainted with the 26 letters: but do you leave that alphabet when you go on unto perfection in your education? No. But when you have learned those letters, you then learn how to join them to make syllables, words, and sentences, and go on till you can read the First Reader, and then the Second, and the Third, &c., and all by means of the same letters. You also learn geography and history, and rise from one class to another, and from one grade of exaltation to another. To gain all your knowledge in English literature, you must use the first principles of the language all the time. Do I exhort you to leave the first principles of the doctrine of Christ? No: but I want you to learn them more thoroughly that you may keep them in view continually. There are some who do not understand the alphabet of "Mormonism," and never did. Some that profess to be the smartest men and women in our midst know the least about it.

Brethren, we have all got to learn one thing, and that is, to be one with our leader; and this oneness should extend from the least member up to Prophet and Seer—every man standing in his order and place, just as the branches of a tree are one with the stock and root.

We will say there are a thousand limbs forming the top of a tree, and all have sprung out of one, or out of the body of the tree. From the main stock we will say that twelve limbs shoot out, and from them a thousand, which are dependent on the twelve limbs for their nourishment, as the twelve limbs are dependent upon the stock and roots for theirs. Should any of the twelve limbs be rotten in the pith or marrow, all the limbs receiving their sap and nourishment therefrom must be affected, more or less, with the same disorder, and they also affect the root. If the limbs are thrifty, they give to the roots a healthy action to gather more abundant nourishment for the whole tree.

Sometimes you may see a gardener cut off a whole top that is snarly and unhealthy, and insert thrifty grafts. You read in the Book of Mormon about the master of the vineyard taking thrifty grafts and putting them into the wild olive tree in the nethermost part of the vineyard, that it might bring forth good fruit. Brother Joseph was that man. Moroni, Peter, James, and John, and the angels of God came and placed their power upon him, and we grew out of the graft; and if we continue in the graft, we shall produce the same fruit.

In Nauvoo, about a year before we started to come here, do you not know the Gentiles were cut off entirely from the tree, that the new grafts might grow more thriftily in the tree? None can be saved unless they are grafted in as we were, by repentance, baptism, and the laying on of hands for the gift of the Holy Ghost. These are the grafting principles, and you are required to live up to them faithfully, going on to perfection.

My desire and prayer is to teach you in simplicity. Anything that cannot be understood is not worth a dime. Like the limbs of a thrifty tree moving in unison with the stock, so we should, when brother Brigham says move this way or that.

I am talking to the men that hold the Priesthood. And I cannot but think that the little boys before me will have that Priesthood which we hold, and many of them will see the day when they will have power to raise the dead. They will have power to do many things we do not have power to do.

As the leaves and branches of a tree administer to the roots, and we

are depending upon them for support and strength, so the members of this Church are amenable or subject to the President of the Church, and, being subject, should administer to him. The tree cannot administer to the branches unless they administer to the roots.

According to the philosophy of the day, my blood passes through the heart, where it is refined or purified, and from thence it is sent back into the body by means of the veins and arteries, so that every portion of it partakes of the nourishment which the blood affords and is impregnated with the principles sent forth from the head and stomach. After the refined blood has penetrated every part, it returns again to head-quarters to receive a fresh supply of nutritious principles. So it is with the sap that circulates through the limbs and branches of a tree: every branch and leaf becomes impregnated with the principle that is in the root. And so it ought to be with the kingdom of God: every member of it should partake of the principles of virtue and truth that are in the leader of that kingdom, and be as perfectly one with him.

Why do we see dead limbs on a tree? Because they refuse to receive the nourishment which the root affords. Why do people become dead to their own interests and the interests of the kingdom of God? Because they refuse to obey the will of God through their leaders: the gate of communication is shut down between them and the source of their life and strength in the way of life and salvation.

Can a child enjoy the Spirit of God who refuses to obey his father, who is a man of God? No. He partakes of the spirit of apostacy, which is the spirit of death. I will ask you women of good understanding, Did you ever disobey your husband and live in rebellion to him, but what you felt like the Devil? I have heard you say you never did. My wives acknowledge they cannot enjoy the enlivening Spirit of God when they rebel against my counsel; but their minds are as dark as Egypt. Why? Because I design to rule in righteousness.

The spirit of disobedience is the spirit of apostacy; and if you do not look out, it will upset you, and you will go overboard before you are aware of it. Every branch should be interested for the root from whence it springs; for if the root perishes, the branch must perish also.

I hope you understand my meaning in the figures I have used. But there are many people here more ignorant than our little boys of five and six years of age. If they were not ignorant, they would not take the course they do. Do I allow my little boys to touch a thing that is not their own? No. Have they a right to touch a thing that belongs to me? Not without my sanction. Have you a right to interfere with the things of God? No—not without the consent of the man that presides over you. Has my wife a right to meddle with anything that belongs to me? Not without my consent; and over that which I have committed unto her she is a stewardess. Have I a right to call her to an account for what I have committed to her, to see whether she has taken good care of it? I have. There is not a thing on this earth that is given to us of God that is to be ours independently of him, and never will be, until we prove ourselves worthy.

There is a comparison in the Bible where it speaks of committing talents to men and of calling them to account. "I visited," said the Lord, "one this year and another next year, until I visited the last one, and I reckoned with them and called them to an account of that which I had

ceded up to them." It is just so with us.

If I cede up any power to one of my boys, for instance, saying, Here is a horse, Heber, for you to use; I require you to take good care of him, and not abuse him. Why? Because I am going to call him back. Supposing the horse is not as good as when I gave it to him, then Heber is in debt to his father, and has to pay it.

We receive the Priesthood and power and authority. If we make a bad use of that Priesthood, do you not see that the day will come when God will reckon with us, and he will take it from us and give it to those who will make better use of it. My advice to my brethren is to rise up, from this time forth, and let your light shine, that others may see your good works and be led to glorify God.

How holy men ought to be who hold the authority of the Priesthood! And again, how pure and angelic females ought to be who are sent here to bear the souls of men! If you pollute those souls and bodies, God will call you to an account for it.

And these little boys, I want them to honour their calling. Here are lots of them. Have they the Priesthood on them? Yes. Have they all been ordained? Not directly; but their fathers have been, and that ordination tells on their seed after them. They are legal heirs to the Priesthood of God, without an ordination. They receive it from their fathers; and when they were blessed, their seed was blessed in their loins, like Abraham's; and when that seed is committed to an angelic woman, she is accountable whether she degenerates that seed or not. It is for her to train up that child, and nourish it, and cherish it, and restore it to the Father as pure as it was when she received it.

If you have the Priesthood, you are in the same condition that I am. These things are serious to me; they are essential to me and to this people. After receiving the Priesthood, when a person receives his endowment, he is an heir to the Priesthood—an heir of God, and a joint-heir with Jesus Christ; that is, he has commenced his heirship.

The Father waited until the meridian of time—that is, till the time was half up, before he came on the earth and begat in the flesh the Son of God, who was to be our Saviour. Was every woman qualified to raise that child? No. You will find that Mary was of the Royal Priesthood, which is after the order of God; and he was particular who raised that child, that it might be trained according to his dictation. Should not we be cautious? I tell you we ought, and not fool and play with the things of God as a cat would with a mouse.

Many of you are trifling with your own existence—with your own salvation—not with mine. Brother Brigham, myself, brother Daniel, and the Twelve Apostles cannot grow or increase, only in proportion as the limbs and branches of this Priesthood and the whole tree increase. If it is a thrifty top, then the roots partake of that thriftiness, and they all grow together. That is what makes us take a course to cut off the dead limbs.

Jesus said to his disciples, "Ye are the salt of the earth; and if the salt loses its saving principle, it is then good for nothing but to be cast out." Instead of reading it just as it is, almost all of you read it just as it is not. Jesus meant to say, "If you have lost the saving principles, you Twelve Apostles, and you that believe in my servants the Twelve, you shall be like unto the salt that has lost its saving principles: it is henceforth good for nothing but to be cast out and trodden under foot of men." Judas lost that saving principle, and they took him and killed him. It is said

in the Bible that his bowels gushed out; but they actually kicked him until his bowels came out.

"I will suffer my bowels to be taken out before I will forfeit the covenant I have made with Him and my brethren." Do you understand me? Judas was like salt that had lost its saving principles—good for nothing but to be cast out and trodden under foot of men. It is just so with you men and women, if you do not honour your callings and cultivate the principles you have received. It is so with you, ye Elders of Israel, when you forfeit your covenants.

Brethren and sisters, as the Lord liveth, and as we live and exist in these mountains, let me tell you the world is ripe, and there are no saving principles within them, with a very few exceptions; and they will gather out, and the rest of mankind are ready for destruction, for they will have no salt to save them. I know the day is right at hand when men will forfeit their Priesthood and turn against us and against the covenants they have made, and they will be destroyed as Judas was.

Ye Elders, Apostles, Seventies, High Priests, Bishops, Priests, Teachers, and Deacons, never be guilty of that which you have been guilty of once before. If it were not for your ignorance, you would have been cut off from the earth; but, in consequence of your ignorance, I feel as though God would forgive you, if you will never do it again. But if you do it again, your time for repentance is past, and you do not again get pardon.

I do feel bad to think that men will enter into the new and everlasting covenant of our God, and then defile themselves with uncleanness. Is there a woman in this city that could have committed the sin of debauchery, if there had been no person to debauch her? No. Who is guilty? The man, who should have the saving principles of God Almighty in him; and he is the man who must pay the debt.

Again: If the woman would never consent, the man could not accomplish his vile purpose. You have been taught different all the day long. You have been taught from your mother's womb that these things are wrong. Would the Devil have power to make you tell a lie, if you did not yield to him? No. When you consent to it, the Devil then has seduced you, debauched you, just as much as a man goes to work and debauches a woman after she has consented to him. We are agents to refuse or to accept. Who is the most to blame? The man holding the Priesthood of God.

I talk about these things because I am led so to do. They may be considered small things, but they are the things that destroy this people—that is, all that will be destroyed. You can lose your saving principles as much as salt or sugar can. Sugar can be placed in a state that it will become sour—have no sweetness about it; and bread will become sour through the power of leaven put into it; and if the leaven was not sour, it could not sour the bread. When sugar becomes sour, it has lost the saving principles of sugar, just the same as salt. Be cautious that you do not receive filthy leaven. Stop your tattling, your lying, and mischief-making. You never saw persons that are trotting from house to house but what are apt to be tattlers, unless they are ordained and set apart to visit. You never saw a woman that is continually parading the streets but what was a tattler. Her face may be as smooth as an onion; but the beauty of a woman is in the spirit she possesses and in the principles of righteousness she cherishes.

You Elders of Israel, have you not entered into covenant that you never would betray one another? And you

mothers of Israel, have you not entered into covenant not to speak against each other, or run about the neighbourhood and talk about this one and that one, and about their husbands? Do you not despise such a woman as that? Yes, you do; and so do I, and so does every good man and angel, and so does Jesus Christ. He has told you not to do it.

I want you to understand that you make covenants with God, and not with us. We were present and committed those covenants to you, and you made them with God, and we were witnesses. When you got your endowments, did you not make a covenant not to speak against the anointed? And every woman that received this ordinance made a covenant with her husband that she would be true and faithful to him, be a guardian angel to him, and watch over his pillow by night and by day, and be true to her God and to the anointed.

I told you the other Sunday that I never made a practice of going to my President and speaking against any one. I am cautious how I take a course to tell him this, that, and the other; for, if I am a man of truth, he is bound to believe me. Are there men that will come to me and try to injure somebody? Yes. Is it right, when you have sworn not to do it?

In Kirtland, Jared Carter, Dr. Cowdery, and others tried to ruin the Twelve in the eyes of Joseph. The very first mission the Twelve took, we went forth like men of God and travelled to the East and back again, without purse or scrip, and held Conferences through all the New England States, and exhorted and taught the people to go to Jackson County and purchase that land; and those men so prejudiced the mind of the First Presidency that two of the Twelve were suspended. But there were enough left to form a Quorum and do business.

Jared Carter, Dr. Cowdery, and others fell through taking that course. They tried to run in between the Twelve and Joseph, and they stepped between the bucklers of the Almighty. Had they a right to do it? No. Have I a right, although I am brother Brigham's First Counsellor, and have been ever since he was the President of the Twelve,—have I a right to prejudice his mind against Daniel? No. I have sworn not to before God. Or have I a right to prejudice his mind against the Twelve? No. Because I am sworn not to, by the most sacred covenants that man can make.

Have the Twelve a right to step in and prejudice the First Presidency against the Seventies? No. If there is a difficulty, it is for the Twelve to settle it, and never tell it and destroy the head against the feet, nor the arm against the eye.

And here some men and women run from Dan to Beersheba breaking their covenants. If I could have my will, they never should step into the Endowment Room again and administer in sacred things, when they take this course. And some women, who think they know everything, go home and abuse their husbands and raise the devil in a man's family.

I have no allusion to the righteous, the good, the wholesome, pure, and virtuous, but to those it belongs to. What are my feelings? They are—God bless the pure, the righteous, the salt that has not lost its savour.

I have not said anything about our enemies. I care nothing about them.

A single man or woman in this kingdom may do a great deal of harm, if they are so inclined. If you put up a barrel of good, sweet meat and a little piece of tainted meat, not larger than a peach, in the centre of it, it will not be three months before the whole barrel of meat will be spoiled, if you do not clean out the lump of bad meat that has lost its saving prin-

ciples. So wicked men and women in a Ward or in a Quorum can do much mischief. They inoculate death in the community.

Paul, in speaking of the tongue, says, "It sets on fire the whole course of nature." It inoculates hell into the people. A sister comes into your house, and you think she is almost an angel, she can smile so sweetly. Do you not know that the Devil can smile just as well as a Saint? You cannot know persons only as they are proved.

God bless you and this whole people in the east, west, south, and north. My prayer is—God bless these valleys, and the mountains, and the fountains of life in them.

How good it is to reflect that the day has come in which we have declared our independence. This we have done because the Lord God has said it to his servant Brigham. We are independent of those troops and those poor, miserable, ungodly scoundrels that they call civil officers. What civility, to come here to preside over us with 2,000 troops! With them it is, "God damn the Mormons — God damn Brigham Young. We will kill him and Heber C. Kimball, and we will seduce and debauch every woman in the City of Salt Lake." The Lord has said to brother Brigham, "Say to them, before all Israel, in my name, They cannot come in here."

I am glad and can shout, Hallelujah! Praise be to the name of our God! And peace be to that man or woman that steps forward and sustains the weight in this operation. And that man or woman who revolts against the Priesthood of God and takes the opposite course, may God Almighty curse them, that they may go to hell, where they belong. These are my feelings.

I am thankful this is a goodly land. I never was in a better. I appreciate it, and I appreciate these mountains and valleys, and the red men of the forest. May God bless them, and let the old Nephite Prophets and Patriarchs and servants of God stir them up and turn their hearts to the house of Israel in these Valleys, and he will do it; and the United States cannot buy them. God Almghty has got them by the bit. What?—Israel? Yes. Although they are as a wild horse, he can lead them the same as you can a tame one.

We shall prosper; we shall prevail with all those who cleave to the Church and kingdom of God; only do as you are told, and you need not trouble. See how the Lord is watering the earth. It will be wet down three or four feet, and he will continue to do it, and it will be like a pool of living water; and he will cause the earth to produce, and we shall be blessed, and God will sustain us; and he will sustain those that sustain his people.

Instead of sending out two, three, or five thousand men, let us pick out a thousand, and they will stand against the United States. If God is with us, who can prevail against us? Why do not the women go to work and make up hats and caps for their husbands, and help them, and not suffer them to spend three dollars for a hat for a child three years' old? Let us make our own knives and forks, and everything else that we use; and let every man be diligent at home or in his shop about his employment.

Brother Brigham says the soldiers cannot come here. Then we should say the same. He says they will be confused. Let us all pray that they may. Be kind to each other, and take good care of everything in your possession. Do not waste anything, nor abuse your horses. A man that is abusive to his animal is apt to be the same to his wife or child. There is nothing in the spirit of love that will kill or destroy unnecessarily—

nothing that will lie or oppress, for that comes from the spirit of destruction.

The spirit of hypocrisy professes to be my friend to-day, and then to-morrow will go and speak against me. This should not be among us. Let us go to from this time henceforth and be one, and God will bless us. When you go visiting your neighbours, preach these things to them, and speak the truth continually, and lie not.

I go visiting sometimes. I was out on a visit yesterday. You invite me to visit and talk; but half the family will go to cooking the night before, and cook all day until supper time, and then they are too full to talk or hear, and we start home before the rest of the family has anything to eat; and they cook up everything they have; or expect to have for a year to come, figuratively speaking. I would rather have a piece of bread and go into the kanyon with one or two of the brethren and talk about the things of God.

Last Monday, the Congress of the United States commenced its session, and no doubt they will remember us. I want you should pray for them. Pray for the President of the United States; pray for the Senate and the House of Representatives; pray for the Speakers of each house, and pray for all men in authority, especially those who are opposed to Israel and who are planning for our destruction. I want you to pray good prayers for them, that they may fall into the dilemma they want to put us in. You need not pray anything more than that; for, I swear to you, they will get a bellyfull.

The members of the Legislature here will assemble to-morrow morning, at ten o'clock, with our Governor at our head. It is the best legislative body there is upon the face of the earth, because they hold the Priesthood, and there is no person there only those who hold it—the leading men of Israel. Pray for that Assembly. There are forty-nine men of us—the representatives of this whole Territory, to make laws for the government and protection of the people. But when those men have made a law, our Governor can veto it in a moment. He is the head of the department to make laws to protect, sustain, and uphold the kingdom of God in all the world. If a law is made to protect me, it equally protects you and your wife and children. Now, I want to know if there is a man or woman here who is not interested in that? I mention this that you may pray that they may make laws such as the Lord would approve, if he was here himself. Those who feel in favour that our Governor continue, and to uphold and sustain him, with the Legislature and everything else that is good, rise up on your feet.

[The whole congregation arose.]

God bless you, and bless our Governor, with everything connected to him. Amen.

ENMITY OF SECTARIAN PRIESTS TOWARDS THE SAINTS—ECONOMY—HOME MANUFACTURES, ETC.

Remarks by President Heber C. Kimball, made in the Tabernacle, Great Salt Lake City, Sunday Afternoon, December 20, 1857.

REPORTED BY LEO HAWKINS.

We have had some most excellent instructions from brother Wells; and inasmuch as this people take heed and then practise them, we, of all people now upon the face of this earth, or that ever were upon the earth, are the greatest and most blessed, or shall be. As he said, it is for each of us to live our religion individually. I cannot live your religion; I cannot perform your services; I cannot pray—that is, I cannot perform your prayers. I can pray for you, but I cannot perform your duties: it is impossible for me to do that. It is just as impossible for me to do that as to go to your separate houses—say some three or four thousand houses, and get your breakfasts for you, and attend to other domestic duties that you should perform each one for yourselves, individually and collectively. Do you not see that that would cause me to be much more active than any man could be in the flesh?

I merely bring this up as an illustration. I cannot live your religion any more than I can go to your houses and get your breakfasts and then eat them for you. One of those things is just as nonsensical to me as the other. I merely bring that up as a comparison, and not for the purpose of creating laughter or levity. The reason I am led to refer to some of the most simple ideas is, that I may be able to come at the capacity of the most simple person, and then I am sure that all above that can understand.

We are here in the mountains a thousand miles from the Christian world—that is, the portion of the Christian world that we have come from, even the United States. I suppose there are as many as one or two hundred, and perhaps three hundred different Christian denominations; and every one of them differs, and every one of them is at variance one with the other; and every one of them, although they are at variance with one another, were all agreed in killing or in consenting to the death of Joseph Smith, either directly or indirectly.

I do not suppose there are any of the clergy of the present day, though there may be a few score, but what rejoiced the moment they heard that Joseph Smith's blood was shed. "Thank God," said they, "that we are liberated from that impostor, Joe Smith, who has caused us so much trouble and alarm." Thank God, I say, that we are delivered from that Christian nation. Deliver me from their Christianity and from them.

It is the priests of the day who incite the people to anger against us, and the men that stand in authority are tied up in their feelings on account of the priests of the day; and of all the ungodly beings that God ever

made, the priests of the present day are the most ungodly, and I know it; and they are the mainspring of all the mischief pertaining to this earth, as they are under the influence of the Devil; and, secondly, the editors, lawyers, and doctors, as they are under the influence of the priests. Thank the Lord God that we are a thousand miles from any of them and all of them. They cannot get here with steamboats, nor with ships, nor with railroads, nor with lightning-rods: but we have a lightning-rod or electric power that gives us intelligence. Our President knows their acts, and he can foresee future things, and he knows their evil designs; and he will have greater foreknowledge from this time forth, if this people will concentrate their faith and exertions; and if they do not, he will; and he will forestall and thwart them, and they can never trouble us to any great effect. Why? Because we are calculating to do right.

Am I not thankful that we are here in the tops of the mountains, a thousand miles from everybody, right in the centre of America, in the chambers of the Lord? And God has led us here. They have killed Joseph, Hyrum, David, and Parley, four of the Prophets and Apostles; and they have killed and destroyed thousands of men, women, and children; and they have rejoiced at it—they have exulted at it—the priests in the pulpit and the whole nation. Well, who cares? I will tell you one thing, brethren: If this people will live and do as they are told, I do not care what course they take, —I do not care how many ditches they dig, nor how many snares they lay,—as the Lord God liveth, our enemies shall fall into the snares they prepare for us.

[The congregation responded—"Amen."]

And it shall be visible to this people—as visible to them as it is that the sun ever sets out of our sight or ever rises again, or that water runs or grass grows; and they shall be a standing miracle before this people, from this time forth.

Now, I will prove these things upon natural principles. This kingdom, this Church, this people are his servants. Our Governor is God's servant, and he will stand, and we never shall be ruled over by any of them again—never, no never, while we live faithful and keep the commandments of God and do as we are told, every man, woman, and child.

Arise and shine, for the light and glory of God is on you, if you will accept of it. It is upon us, and it is with us, and it is around us, and it is about us. What shall we do? Sit down now and begin to cry, this man saying—"I have got no hat, no cap, no pantaloons, no shirt, nor garments?" Sit down and cry about it, will you? Sit down and cry about it, sister, because you have not a dress nor bonnet, and many other things? Sit down and cry about it!

If you had taken a judicious course with your cotton yarn, and, instead of making rag carpets, had made some shirts and garments, it would have been to your interest; and if, instead of putting your wool into carpets, you had put it into dresses and blankets, it would have been to your interest. You have used much of your yarn in making carpets, and I would not give shucks for the whole of them.

I can tell you how to make a skirt or a quilt. You know you all have to have a bed-quilt, puckered up into a quilt. Take your rags—the little square pieces, oblong pieces, and all other kinds of shapes, and sew them together until you get enough to make both sides, the same as you would a quilt, and then take the cotton that was in the old one and put it into the new one, instead of throwing it away.

Would it not look well? I will tell you it would look like Joseph's coat.

You need not laugh about it: it was no dishonour to him. They put it on him, thinking, probably, that it was a disgrace to him; but it was not: it was only fulfilling the word which was predicted of him. Would it be a disgrace to you? No. That woman who will take that course honours herself, her husband, and this people, and sets an example that is worthy of imitation.

Take those pieces and keep at work until you make a full garment of them, and then let us go to work as a people, as far as we have it in our power, and raise sheep, instead of killing and destroying them. Raise flax. I have not heard much of this flax raising. There has been a great deal of flax raised to procure seed to make linseed oil, but there has been none made; and there is, if it has not been disposed of, some three or four hundred bushels of flax seed in the Tithing Store. I have never heard of much being raised for any other purpose but for the seed. Perhaps some persons have dressed a little, but I have not heard much about it.

Brother Lorin Farr came up to see me a few evenings ago, and he said he had raised a crop of flax. It was not thought to be much; but he went to work with his men and gathered it and rotted it, and he has dressed it, and has got over one hundred pounds of beautiful flax, as good flax as he ever saw in the States, and good lint on it, better than he ever knew there.

How much will that hundred pounds of flax make when dressed? It will make about 125 yards of good cloth. A pound will make more than a yard.

After the flax is dressed and swingled, a woman takes it and hetchels it, and takes out the coarsest of the tow; then she hetchels it again, and gets another quality, not quite so coarse; then she hetchels it the third time, and that is fine. She will take that and make fine, beautiful linen, nice enough for any man to wear for the bosom of his shirt; and the rest she makes into table-cloths, towels, shirts, and good dresses, handsome enough for any lady.

When I married my wife, she was a spinner of both wool and flax, and wore woollen dresses for winter and linen for summer, and never put on a calico dress except to go to meeting, nor fine shoes. She would wear her coarse shoes until she got to the meeting-house, and then she would change her shoes.

You may laugh at it, but I have seen it hundreds of times with as good women as you have got and as good women as ever lived. That is novel to a great many people, but I have seen these things.

I am telling some of these simple things, if you have a mind to call them so; or you may call them simple things that are seen in the latter days, that no person knows anything about—mysteries. That is a mystery that I have seen with my own eyes, and so have many who are in this congregation.

Women would come from Victor, a distance of three miles, to the town of Meridon, New York, where I lived; and I have seen them walk barefooted until they came near where I lived, and then they would put on their white stockings and shoes to go into meeting; and when they came out of meeting and had passed off a little out of sight, they would pull off their shoes and stockings and go home barefooted, for the purpose of saving their fine shoes and the stockings which they had spun and knit out of flax. I am telling what I have seen and what I know.

A good many women are now in this Church who were brought up in that manner, and never were

allowed to go to extravagance as people do now in many things.

Take a course to accumulate; return back, in regard to these matters, as it was in the beginning of our lives, to make our own clothing, our own shoes, and our own leather, and raise our own peaches and apples, cattle and horses, and everything else.

Now, do I not take a course to do this? I have not raised any flax yet, but I am going to try it the coming year, if I can find a man who understands it. Perhaps my gardener knows how to break flax; and I have three wives who know how to spin it, and they can teach the rest.

I am going to have a home manufacturing school in my family, and I am going to take those who understand this branch of business to teach the rest; and if there is one that is a dressmaker I will have her teach the rest to make their own dresses, knit their own stockings, and make their own caps and bonnets, and make the clothes for their own children, and let the beauty thereof be the workmanship of their own hand, according to the design God gave us; and if we take that course as a people, we are blessed above all other people upon the earth, and we shall eventually be a free people, an independent people.

I will tell you the day of our separation has come, and we are a free and an independent people, isolated a thousand miles from the Christian nation; and thanks be to our God for ever. And we are the people of God, and this is the dwelling of King Emanuel, in these mountains, and he will gather all nations unto us—those that will be gathered; and those who will not, he will compel them.

The day has come when the people have got to bow the knee to God and pay tribute to him, every man and woman on this earth.]

In regard to these matters, we should commence at home in our own families, by our own firesides. Let the improvement commence there, and then increase. It will not be long before we shall all be amalgamated into one spirit. These are my feelings.

Brother Hunter, our presiding Bishop, has to deal with these matters — home manufactures; for, in reality, it pertains to the calling of Bishops to deal in temporal affairs, to enable us to become an independent nation.

I am satisfied that we shall have a good season for crops the coming year, if we are faithful. But it will depend on our goodness, faithfulness, and oneness. I have told you a great many times that our faithfulness and goodness and oneness would have an effect upon the crops. It will have an effect upon our stock, and upon the earth, the air, the mountains, the valleys; and that is not all: it will extend to the uttermost parts of the earth. There is not a branch that belongs to this kingdom but will feel the power. I know that by experience, by knowledge, and by intelligence.

You cannot now find an Elder among the nations, even one who is in the uttermost parts of the earth, if he could speak, but what would say, "Brother Brigham, do you want me to come home?" He has not received the word directly from him, and will stick and hang until he gets the word; but he feels as though he wanted to come home. They feel it to the ends of the earth.

How does the earth feel, when righteous men and women are walking upon it, ploughing it, hoeing it, watering it, blessing it! I will tell you the earth feels it, and every part of the earth that is attached to it. It has power in it. Let us go to work and be an independent people.

Am I glad that that mountain is between us and the merchants? Yes, I am glad of it; for as long as we

can get those stores to come in here, we shall buy those rotten goods.

I will tell you some facts. If those things that I have told you are facts, I will tell some more. I have, in this valley, bought individuals of my own family a dress every month in the year, and at the last winding-up scene they told me they had not a dress that was fit to wear. They would not last hardly as long as you were making them, the things we buy in the stores are so rotten. They have rotted on the shelves, and they have bought them for about one-quarter their worth, and put a price on them that should have been if they had been good articles. I know it by my own experience.

How long will a good linen dress last you? Did any of you ever wear one? We never saw anything else, much, worn in the country, in the summer season, in a farming country. I never had a broadcloth garment, that I recollect, till after I became a member of this Church. I wore woollen home-made in the winter, of our own make, that my mother and sister spun; and in the summer I wore tow pantaloons and a tow frock.

I remember very well when I had the first fine shirt. I went and bought six yards to make me two shirts, just previous to my getting me a wife, and my sister Abigail made it up. Take a good linen dress, and it will last a good and a careful woman two years, if not three; and then you may take a good woollen dress and put it upon a good woman, an honest woman, a clean woman, and a careful woman, and it will last her five years—I mean in the season of it. I presume there are hundreds of women here that would rise up and say, "That's a fact."

Well, as brother Lorenzo was speaking last Sunday, (I put it into his mouth when he was talking about brother Brigham's family and mine,) I do not believe there are many families in these valleys that are more industrious at home than our families are. Take them in general, I do not believe there are any families in these mountains that make as many yards of homespun as they do. Our women have got, almost universally, two good woollen dresses apiece. I know that those two woollen dresses will wear out thirty calico dresses such as we buy here.

Just see what brother Brigham's family has done. I am going to talk about our families. They have got good dresses which we have purchased for them. Is it right for them to wear them? Yes; they are just as worthy to wear them as any other women in this town. I say, Wear them out. Wear your bonnets and everything else, and make them last just as long as you can, and take good care of your domestic things, flannel, and everything else.

In our city there are a great many poor women—I am aware of that; and they will be eternally poor, for they waste everything they can get hold of; and they are nasty and filthy, for I see them dragging their dresses behind them; and though they are so poor that they cannot get up in the morning and wash their faces and hands before breakfast, yet they have got about eighteen or twenty inches of their dresses dragging in the mud. Now, you look, when you go out of this meeting, and see if you do not see several of them.

I am now talking about home manufactures. But if that is home manufacturing, I do not want that part. I am going to get rid of that. I cannot believe in it. I was speaking to a lady, the other day, about long dresses; and said she, "That's the fashion Queen Victoria established."

Said I, What has Queen Victoria to do over here? She had better get religion before she comes to set an example for our ladies, dragging their

dresses in the mud. Well, they said she established it because she had such a big, squatty foot. You make a great deal worse squat than she does, dragging your clothes through the mud. Brother Lorenzo spoke of it, and I told him it belonged to the Bishop. It was his duty to lecture on this point.

My advice to you is, when you go home, tuck up that dress or cut it off.

I remarked to brother Lorenzo, a few days ago, when it was tremendously muddy, and a woman was walking through the mud, with her dress whopping over, and then stretching out, and then whopping over on the other side. You follow that woman home, and you will find that she has muddied her foot clear up to her legs. I am talking about the ridiculousness of such things; and if I can get you so ashamed that you will not come to meeting again with such long dresses, I shall be glad.

I can recollect, when I was a young man, I used to go with the ladies; and when they came to a mud-hole, they would catch up their dresses and trip over. I like to see it. Say I, That is a decent woman; she is nice and clean.

Let us go to work and do as we are told. I will do it, as the Lord helps me. I shall go to with my might and begin to accumulate my own living, by the help of the Lord God and my brethren. And will this whole people do likewise, raise their own grain, their potatoes, and build good houses, and make themselves comfortable?

We shall live in peace, if we will only do right and take this course. And if we do not take it and have to go into the mountains, we have got to make our own clothing. I can take a little wheel on my back and a bundle of flax under my arms, and we can drive our sheep into the mountains, and my women can get into a tent and go to spinning. How nice that would look—sitting in the door of the tent, spinning. It would look a great deal better than it does to see them taking a course to bring distress upon this people, depending on the world for their rotten stuffs.

God bless you, brethren. God bless you, sisters, and make you happy and comfortable in your habitations, and your habitations all little heavens, and be in heaven at home and abroad; and let every one be diligent in doing good. Amen.

BLESSINGS OF THE SAINTS, ETC.

A Discourse by Elder WILFORD WOODRUFF, *delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, December 27,* 1857.

REPORTED BY J. V. LONG.

It seems to fall to my lot to occupy a few moments this morning; and I feel to say that this is a blessed place, and that this is a blessed people, and that they are partaking of a great many blessed things.

If the Latter-day Saints could prize and comprehend the blessings that are given unto them, and if our minds were enlightened continually by the Holy Spirit, we should feel ourselves blest and comprehend that we are made partakers of the greatest blessings which the Lord imparts unto the children of men—I may say far greater than the rest of our fellow-creatures who now inhabit this earth.

The Lord says, Whosoever are quickened by a portion of the celestial spirit and abide a celestial law, they shall inherit a celestial glory; whosoever are quickened by a terrestial spirit shall inherit a terrestial glory. I realize this, and consider that the Lord has revealed unto us the celestial law; that is, he has given unto us the fulness of the Gospel of Jesus Christ, and has given us a knowledge of the principles of eternal life. The Lord reveals truth unto the children of men; by which truth we are to be qualified and prepared for exaltation. Truth has been presented in its simplicity, so that it might be comprehended by the sons of men.

As I reflect this morning upon the condition of the human family, and consider how differently we are situated from the masses of mankind, I do feel that we ought to be grateful to our great Benefactor. There are millions of the human family who assemble in various houses, in cathedrals, churches, and chapels for the purpose of worshipping God; but is there one of those numerous congregations who come together with an understanding of the truth, except there be some Latter-day Saint Elder who is called to preach to the inhabitants of the earth? Do they come together understanding the principles of the same Gospel, the same plan of salvation, the Gospel of Jesus Christ, in a way and manner to make them one?

Now, God could not make a people one with so many kinds of faith and such a multiplicity of doctrines, diametrically opposed to each other, as exist in the world. But we are a blessed people: we have the principles of union and oneness with us; and by carrying them out, they bind us together and make us one.

It is upon this principle that the Latter-day Saints are blest and made free. We are delivered in a great measure from those troubles and perplexities, false doctrines, the darkness, the error, and superstition by which our minds have been beclouded, until the light has made manifest unto the children of men that they were in darkness; for this was the case

with us all. Until the light came, we were grovelling in the dark, in a great measure. Though we might be honest, and we might be actuated by the best and holiest feelings, yet, until the fulness of the Gospel was revealed, the world were like the blind groping for the wall. We had no Apostles—no Prophets; we had no inspired men to rise up and tell us what to do to be saved; and we had to go through with all that trouble, misery, and darkness to which the children of men are subject while living under false doctrines, false traditions, and false teachers.

I have frequently remarked in my life, and I was sincere in the sentiment in saying that I would rather take a six months' tour in the Penitentiary than to go through with a six months' conviction and conversion in the sectarian world, according to their order of doing business. Let any man go through the ordeal of six months' conviction and conversion in the Presbyterian Church, and then be made acquainted with the true plan of salvation, and he will feel about as I do upon the subject.

Read the history of any man, and read his experience in the religious world, and you will find that it is worse, as far as the affliction of the soul is concerned, than as long a time in the Penitentiary. We will take a Presbyterian revival. A man is called by the sectarian excitement to get religion. He goes to the clergy—I do not care whether it is in a synod or in any other place; but suppose that he has a great desire to seek after the plan and principles of salvation, and he applies to the clergy, they will tell him like this—You must surrender yourself to the Lord. He goes to work to pray and fast, and he is faithful and diligent in trying to give his heart to the Lord; but he is still in trouble, and he goes to the priest and informs him of his situation; and the priest tells him all the time—You must give your heart unto God; you must be willing to be damned and to suffer all things for the sake of Christ. The minister still pleads with him to submit himself to God; but he does not tell him the first step which he ought to take in order to have his sins forgiven and obtain salvation, but tells him continually that he must do it—that he must give his heart to God. The result is that the man mourns and weeps, and by-and-by he thinks that he has committed the unpardonable sin, and he gets so that he thinks it is the worst sin that he can commit to pray when going through these feelings and this trial.

I have read the history of many strong-minded men; and besides this, I know my own history and experience: I know the way the children of men suffer in attempting to give their hearts unto God; and, as I have said, as far as the feelings of the children of men are concerned, it would not be grieving their feelings any more in bearing the reproach of their neighbours to be sent to prison for crime, than some men have endured in getting religion.

What is the reason of all this? It is because they have not the same law—because there is not any man inspired to rise up and teach them the way to be saved—no Apostle to teach the Gospel of Jesus Christ.

Now, in the midst of these trials and tribulations, many of you can remember how many nights and days you have spent in suffering and distress, trying to give your hearts to God. And when you have been called into the circle of ministers, have they not called upon you again and again to come to the anxious bench and get religion? I can well remember it, although I never joined any church at all until I joined the Latter-day Saints; but yet I attended meetings,

and I have been called upon day after day and night after night to give my heart to God, so much so that I would get mad to be told to do a thing so many times that I was all the time trying to do; for I had a desire to do that which was right, but did not know how to take the first step; and those who taught could not tell me how.

Now, had there been an Apostle there to have said, "Go and repent, be baptised for the remission of your sins, and then I will lay my hands upon you that you may receive the Holy Ghost, which will lead and guide you into all truth; it will enlighten your mind in relation to the principles of eternal life, and it will show you things past, present, and to come;" how easy this would have been, providing a man inspired of God had been there.

In relation to these things, this people are truly blest; but the world are in worse darkness than they were before Joseph Smith received revelation from heaven. They have gone into thicker darkness, for the Gospel has been offered to the children of men—to the most of the Christian nations during the last twenty-five years, and in a great measure they have rejected it; but before the light came to them they did not know what to do, for the world were bound up in ignorance, darkness, and by false traditions, false principles, and false teachers who gave unto the children of men their erroneous opinions for doctrines of salvation.

We are liberated from these things: the cloud of darkness is taken from us, and the light of eternal truth has begun to shine upon our minds.

Some of this assembly have embraced this Gospel in foreign countries, and many of us in this our native land; and now we have all come together to hear preaching, exhortation, and receive instruction in the things of God, and we have come expecting to hear the truth; and in this we have not been disappointed, for we do hear the truth from this stand. We have been taught the pure principles of virtue and righteousness by the servants of God.

The knowledge we have received has taken from us those troubles of mind and soul and those distressing feelings which were occasioned by those false doctrines and traditions that were implanted in our minds in early life, and that have caused us so much suffering in days that are gone. Then, I say, it is a great blessing that God has given unto us the celestial law—the principles of the Gospel that will lead to celestial glory and eternal lives.

The Lord has for years past been continually revealing the simple principles that will bring us back into the presence of our heavenly Father, and which will give unto us a place in his celestial kingdom, if we abide a celestial law.

We can all see the effects of the establishment of the Church and kingdom of God upon the earth, and we perceive that the effects of the Gospel are very different from false tradition and from sectarian absurdities that deluge the world. The requirement is that men shall abide the celestial law of God, in order that they may be quickened by that power, and be united by those principles with the Apostles, and Prophets, and all those beings who have been quickened by it in ages that are gone, and dwell in the light and presence of God, and be for ever in the society of the city of Enoch and our brethren who have gone before us, and who have been made perfect by the same Gospel which we have received.

If we were to go into the celestial world, we should then be actuated by the spirit that predominates there, and have continually with us those

principles by which we should be governed. We have got to possess the same spirit and principles in this world, and we have got to abide a celestial law here, and be united upon the principle that unites the people of God who dwell in his presence, in order to get the same glory that they enjoy.

These are the principles that are taught us from day to day, and we must learn to carry them out, and we must lay aside our selfishness and all false principles that we have imbibed and that have been taught us from our infancy, in order that we may obtain the blessings and power of God.

It is different with us from what it is and will be with the children of this people. As one of the old Prophets said, speaking of the gathering in the last days, when they would come together, wake up from their drowsiness, get to understand principle, and see their true position, they will say, "Surely our fathers have inherited lies and things wherein there is no profit." And it is truly so; for we can already say that our fathers have inherited lies, and we have inherited many of their traditions.

Until we heard the fulness of the Gospel, we were filled with traditions and false doctrines; and the teachers of the day did not instruct men to walk in the same path, but they were continually teaching something that would divide men in their feelings, and that would produce as many different creeds and schisms as there were sects in the world; and hence we have all the evils attendant upon that course of life.

This puts me in mind of a circumstance that happened when I was preaching in Kentucky. I preached upon the first principles of the Gospel, and at the close of my discourse I gave the privilege for any one to ask questions or to make remarks, if they felt so disposed. A gentleman arose, and I noticed that a great many of the congregation began to laugh; and I afterwards learned that the gentleman was an infidel, and hence the congregation were disposed to make fun of him. He said, "I will not detain you long, but I wish to state to this large congregation that Mr. Woodruff has taught me more this evening than I ever learned in my whole life before. From my boyhood I have been searching into religion; and when I have asked a minister in relation to the way of life, he would point me to the way he was walking himself; then I would ask another, and he would point out a different way; and I might have asked a hundred, and they would all have pointed out a different road, and they would tell me that I must be born again. I observed men who were said to be born again, and one class of men who were said to be born again would take one way, and another would take quite a different road; and I always marvelled at this, for I did not see any sense in men taking different roads to lead to the kingdom of heaven. But now this man, Mr. Woodruff, has told me the truth, and shown me the reason they took so many different roads after they were born again; and the reason is, because they were all born BLIND."

This in reality is the case, for many of us have been born again according to the traditions of our fathers; but those that keep the celestial law and obey the principles of the Gospel of Christ, you never find them taking different roads. There is but one right road, and it is a straightforward one; and the principles and rules that govern you in that path are simple and easy to be understood. This is the path for us to walk in, and I consider that we are greatly blessed in having learned the true way and in being delivered from that yoke of bondage that has chained

us down with error, false doctrine, and false teachers.

This I count one of the greatest blessings that God has given to the children of men, to have the plain truth pointed out to them. You look at the religions of the day, and see their confusion and the mystery that hangs around them: you may present the truth to them as plainly as you can, and so simply that an intelligent child might understand, and still they cannot comprehend it. You ask a man among them about the character of God, and about his attributes, and what can he tell you? They will preach about God, about the Son, and the Holy Ghost, long sermons, to prove that those three personages are one; and when they get through, they know nothing about it, and conclude it is a great mystery.

Where is the man or woman that comprehended anything about God or about eternity until Joseph Smith revealed the fulness of the Gospel? I could read of those things in the Bible which we now believe in and receive; but I was surrounded by the traditions of the world and could not comprehend them.

We are now taught, from time to time, the plain principles of the Gospel of Jesus Christ—the plan of salvation—the way to live in order to have the approbation of our Father in heaven. Is not this a blessing above all blessings? If this people could comprehend their blessings, they never need have an unhappy moment. If this people could comprehend the position they stand in and their true relationship to God, they would feel perfectly satisfied, and they would realize that our heavenly Father is merciful unto us, and that he has bestowed great and glorious blessings upon us.

When we consider that we can come into this Tabernacle and sing, pray, preach, exhort, and bless, and that there is no sheriff standing at our doors with writs to arrest us, we may consider these things as blessings from the hands of the Almighty; for they are such.

As brother Brigham, brother Heber, and many others have said, there is not a man that is capable of entering into the celestial kingdom of God who is not willing to receive the instructions of his brethren and abide the law of God. There is not a man in this kingdom, who has got the right spirit within him, but who thanks God for the mountains and for the five hundred miles of sage plains that lie between us and the homes of our enemies.

The hand of God has been visible in bringing us here, and it has been visible with us all the time, as far as we have taken the counsel that has been given us. These are truths that cannot be disputed.

I feel comfortable and truly thankful in my mind for the blessings bestowed upon us, and I feel to pray that we as a people may increase in the knowledge of God and of the laws of his kingdom, and in the knowledge of all those principles that lead to glory, to exaltation, and eternal lives, and that will lead us back to our Father in heaven. The troubles of the children of men are very numerous, but a great many of them are borrowed. I believe two-thirds of the troubles of men are borrowed. It appears to be a natural gift, or it seems natural to us to borrow trouble; and it is a good deal so with our blessings: we look forward to some future time when we are going to enjoy great and glorious blessings, but our blessings are at the present time. This is the time that we should enjoy the blessings that God has given us. We should rejoice to-day, and be happy to-day, and feel to thank the Lord for the blessings that he has put into our hands; and as to borrowing troubles, we should let them all pass; for it is

sufficient for us to pass through troubles and trials when they are upon us; and if we pursue this course, we may escape a great many imaginary, trying, and perplexing scenes.

Many of us have expected trouble this winter from enemies; and it did appear as if trouble was inevitable, to look at things naturally. We may look at things as they may approach us next summer, and we may expect that our enemies will seek to destroy us; and in fact I do not doubt but that it is now in the hearts of the children of men to concoct schemes for our destruction; for we know they desire to have this people blotted out of existence. They have not the Spirit of God, but they are in worse than midnight darkness; and the consequence is, they do not delight or desire to see anybody live upon the earth who will serve God and carry out his purposes. They are afraid of the power of true religion and of the consequences that must necessarily arise; and hence they feel to say in their hearts, There shall not a kingdom be upon the earth that belongs to God.

This is the feeling of our enemies; for they are stirred up by Satan to root out every principle of righteousness and truth from the earth. Can they do this? No, they never can. Why not? Because God reigns, governs, and controls the ship of Zion, and he has established the principles of eternal truth upon the earth, and they do dwell in the hearts of the children of men, and they will bring forth fruit to the honour and glory of God. We do know and understand that this kingdom will not be given to another people; for it is established with a promise never to be given to another people: but, with the light of the Holy Spirit, we shall subdue our enemies and overcome every obstacle. It is our duty to be continually increasing in faith, that we may be enabled to call upon the Lord with acceptance, and that we may stay our enemies and hedge up their way; and let us pray for them, and let us continue to believe that, if we do as we are told, we can accomplish whatever we are united upon; and be assured that the Spirit of God will not lead us to unite upon anything that is evil.

We know it is right to establish a kingdom of God upon the earth, and we know it is right to establish in the hearts of men the principles of life and salvation which God has revealed through Joseph the Prophet.

If we will do our duty and listen to those that are set to lead us, we shall find that the hand of God will be over us for our good, and it will be against those that are planning for our destruction; and God will strengthen and uphold this people until the day comes for the kingdom of God to spread itself abroad, and until the law of God is issued forth from Zion. We shall find that this will be the case; and inasmuch as we have these privileges and this faith, as Saints of the Most High, we should prize them and lay hold of them with one united heart, and not consider that the battle is to the strong or the race to the swift; for the Lord holds the destinies of all, and we are in his hands.

I do feel thankful to see the spirit of peace and the spirit of cleansing here at home. I am thankful that I see the time when wicked men do not delight to dwell here in Utah, and I do feel that the righteousness, the conduct, and the acts of this people in general will be such that it will be a hot place for wicked men.

It is our duty to live in this manner so that we can ferret out iniquity wherever it exists. Men that come here to seek for our gold and silver find that it is now too hot for them. The day has now come that they cannot bear the burning heat of Zion,

and I am glad of it; and I also hope that we may still increase, for there is still room for more improvement. We speak of improvement, and truly there has been a great improvement in the midst of this people; but there is still room for great advancement to be made, for many of us are still a long way short of being prepared for the celestial kingdom and of having the reward promised to celestial and exalted beings.

There is great room for every man to labour and to improve his life, that he may be prepared to meet our Father in heaven and to enjoy the same glory that those participate in who are heirs to the celestial kingdom of God. Notwithstanding these things are before us, I fear that we do not sufficiently appreciate them; but we must learn to so order our lives that we shall be ready at any moment to respond to any and every call that may be made upon us.

We feel at home here, and we feel that this is the place for us; and my constant prayer to God is that we may not only enjoy, but that we may prize the privileges that are afforded us —prize the day that we live in, and the City of Great Salt Lake where we dwell.

Those who have been here for years past do not realize the difference that there is between this place and the world; but I can tell you that, with the wicked, it is one continual scene of blasphemy and of every species of wickedness that is calculated to lead the mind down to death and to lead men and women from the way of life, and from the holy Gospel of Jesus Christ, and from everything that is calculated to produce holiness and purity in the human mind.

The power that predominates here has a tendency to lead us in the path of virtue and rectitude and to unite us together: it will lead us to obey the law of heaven and to carry out those principles that we are taught day by day. In this way we can do right and have the approbation of our heavenly Father; and then he will preserve us from all our enemies, whether they be few or many; and though the whole world be arrayed against us, the Lord will as sure preserve us and make a little one a great nation as he delivered Israel out of Egyptian bondage; and this kingdom will become, as Daniel has seen it, a great mountain, and fill the whole earth.

These and all the blessings and promises which he has given will be fulfilled in their time and in their season; which may the Lord grant for Christ's sake. Amen.

PROVIDENCE—IGNORANCE OF SECTARIAN PRIESTS—FREE AGENCY—RECREATION, ETC.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, December* 27, 1857.

REPORTED BY G. D. WATT.

It is a great privilege to know the way of life and salvation, and to know how to walk therein; yet we are still, more or less, under the traditions of our fathers: they are woven around us as a garment in which we are clothed.

It would be a great blessing for a people to be brought to actually realize that all they can comprehend—all they can see with their eyes, hear with their ears, or understand with their hearts, is the creation of God, from the mighty globes that roll in the immensity of space to the smallest mote that helps to compose this world. It would also be a great blessing for a people to really understand that the eye of the Lord is upon all his works—that nothing escapes his notice, and that all is composed, organized, and brought forth for the glory, benefit, and use of intelligent beings. There is no true enjoyment in life—nothing that can be a blessing to an individual or to a community, but what is ordained of God to bless his people. If we could at all times strictly realize this, do you not think that God would be continually in all our thoughts? Could we but behold and realize the handiwork of the Lord in all his doings, and that he has created and ordained everything for the benefit of his creatures, would not that bring us to sense, realize, and understand the hand of the Lord in all things? In consequence of the darkness and traditions that have been over us, many look upon things, acts, and blessings, not knowing whether they flow from the Lord or proceed from some other power.

Who would be deprived of the blessing of sight or of hearing? What amount of money would hire an individual to part with those senses? The light of the sun to cheer the face of nature—to light up the path that we may walk safely therein without stumbling, who would be deprived of? Who gave it to us? Who gave us affection? Who has ordained the passions of the mind and the body, which constitute the soul? Who should control them? To whom should they be devoted? If the vail of the covering that is over us and the nations of the earth were so removed that we could behold the glory, the excellency, the beauty of the attributes that are dispensed by the children of men—for they are appointed by the Lord who has ordained all these things—would not God be in all our thoughts?

We are now blessed with the privilege of coming to that understanding of being taught and of teaching ourselves to come into subjection to the celestial law of Christ, so that every passion, every sensation, and faculty that God has bestowed upon us may be devoted to his glory, to our advancement in knowledge, to our perfection in this probation, and to a preparation for perfection in his celestial kingdom. This is a blessing

indeed! In the course of life there are many of our thoughts, words, and acts that appear to be of minor consequence,—so much so, that we would hardly consider that the Lord would notice them, and are apt to forget that he watches every movement of his creatures, to know whether they appreciate their gifts and blessings which flow from him, or whether they treat them as a thing of naught.

We have the privilege, while the majority of the inhabitants of the earth are deprived of it, of learning the ways of God. He is in the acts, and directs and guides all the affairs of this world, and we have the privilege of understanding his ways in so doing. We have the privilege of learning the principles that pertain to God and godliness. We have the privilege of learning the weakness, ignorance, blindness, and all the evils that sin has brought upon the children of men—of so understanding correct principles that we can discern the things that are of God and the things that are not of him, and of learning the great wisdom displayed by the Almighty in causing intelligent beings to dwell in a sinful world.

Brother Woodruff, in his remarks, alluded to the priests of the so-called Christian world. Were you to summon the priests of the day, not only those that consider themselves full of wisdom, but also those from the heathen nations, (and there are hundreds of thousands, and, probably, millions that are performing the labour of officiating as messengers from a superior or supreme Being to enlighten the minds of the children of men and instruct them in things pertaining to eternity, to lead their minds, as they say, from sin and the power of darkness,) you would at once learn that there is not knowledge enough among them all to give you the correct reason why God suffered sin and blindness to enter into this world. That knowledge has not been upon the earth for centuries, until the Lord revealed it through the Prophet Joseph Smith,—at least not to our knowledge, and we have a pretty good understanding of this world and its inhabitants. There are but very few places in the north, south, east, or west, on the islands or on the continents, that are inhabited by intelligent beings, but what have been penetrated. Missionaries have visited them and men of learning and scientific research; and they have not only learned the geography, but have actually sounded the intelligence of the inhabitants of the whole globe, so far as we yet know, going from west to east, and in the south and north as far as man can penetrate; and among them all, aside from the revelations in our day, there is not knowledge enough to tell you why God suffered sin to come into the world. You have been told the reason why—that all intelligence must prove facts by their opposite.

No organized beings are prepared to become associated with or crowned heirs in the celestial kingdom, until they have passed through these ordeals and have drank of the bitter cup to the dregs, so that they know and understand good from evil. There was not knowledge enough in the whole world to tell even that, until it was again revealed through Joseph the Prophet. The very best of them would marvel why God suffered Lucifer or the serpent to tempt mother Eve. That always has been a great mystery to the world, and is to this day, with the exception of the knowledge that has gone forth from the Lord through his Prophet Joseph, and then through the Elders of Israel, who have plainly taught many doctrines that were previously a perfect mystery to the people, though they have now adopted many of them into

their faith; but they will not give us credit for them.

Before the Gospel revealed the introduction of sin to this planet, it was a great marvel even to the most learned, and they would ask, "Why was it so?—is it not strange?" and would rest with the expression, "It was suffered to be so." While reasoning or familiarly conversing with one another, let the question be asked, "Why was Eve suffered to partake of the forbidden fruit?" and the invariable reply was, "I cannot answer that question: it seems that it was so, and it appears to be a great pity." That is all the knowledge there is in the world on that point. The starting-point they have not learned, that no intelligent being could be exalted with the Gods without being subjected to the temptation of sin, that he might know and understand the power of the adversary, the opposite to goodness; for it is written that "There must needs be an opposition in all things." The world have not yet learned that simple truth.

I remember hearing a debate between brother Alfred Cordon, one of our Elders, and a sectarian priest, when I was in England; and I presume there were a score or two of priests ready to put questions and answers into the mouth of their speaker. They expected to be able to use up the Book of Mormon upon the point of Adam's partaking of the forbidden fruit from the hand of Eve; but the answer that the woman was found in the transgression, and not the man, came so quickly that it hushed them up at once, so that they could not argue further. Brother Orson Pratt whispered to brother Cordon the answer. Many of even these my sisters who are before me to-day have seen the wisdom that is in the Christian world, while they have been conversing with their former priests; and have answered some little question that was a perfect mystery to a priest—a little question which they understood, and the priest did not, and have seen the priests thrown completely off their guard, become dizzy in their heads, and unable to continue the conversation. It is written in this Bible that the woman was found in the transgression, and not the man; and that plain doctrine has baffled all the learning of the priests.

We have the privilege of coming to understanding—of knowing that everything in heaven, on earth, and in hell is ordained for the benefit, advantage, and exaltation of intelligent beings; therefore there is nothing that is out of the pale of our faith. There is nothing, I may say, good or bad, light or darkness, truth or error, but what is to be controlled by intelligent beings; and we should learn how to take into our possession every blessing and every privilege that God has put within our reach, and know how to use our time, our talents, and all our acts for the advancement of his kingdom upon the earth. These principles are hid from all other people in the world; but we have the privilege of learning them. We should apply our hearts to wisdom and learn the things of God.

The Lord asks a question, through the Prophet Amos, "Shall there be evil in a city, and the Lord hath not done it?" Is there anything that passes with the children of men that the Lord does not control to his glory? That is what the Lord wants every man and woman to understand. If there is good, the Lord is there to dictate it. If there is power, has he not power over all the power there is upon the face of the earth? If there is evil, if there is sorrow, if there is trouble, if there are trials for his people, is he not there to dictate those sorrows and troubles? All that passes upon the earth is under his

eye; he dictates in the affairs of nations. If a mighty king and kingdom are raised up upon any portion of the earth, the Lord has done it. And when a mighty nation crumbles in its power, the Lord has touched their pride and strength. He raises and casts down; he dictates in the light and in the darkness, at his pleasure; he makes the thick darkness his chariot and rides upon the clouds; and he is also the brightness of the sun. We have the privilege of learning that God dictates, controls, and manages all to his own glory.

With many, even in this Church, the question arises, "If God dictates all these affairs, to whom shall sin be attributed? Am I to blame, if God always dictates and controls?" You should keep before you, as Latter-day Saints, other principles besides those you may be able to hear or read at any one time. No man can tell you everything in one short discourse. You understand that you have organizations endowed with a certain portion of divine intelligence, which is supreme, absolute, and independent in its sphere. You are organized expressly for the purpose of being exalted, of preserving your identity before the Lord, and being prepared to enter into celestial glory, to be crowned, to receive kingdoms, thrones, and dominions,—to design and act as do the Gods. These principles you are well acquainted with, and they should be continually before you. All intelligent beings are also endowed with certain inalienable rights, privileges, and powers inherent in them. When God organized intelligent beings, he organized them as independent beings to a certain extent, as he is himself. And whether we see an evil act or a good one performed by an intelligent being, that being has performed the act by his will, by his own independent organization, which is capable of doing good or evil, of choosing light or darkness, of performing that which will promote life, or that which will promote death, or a dissolution of his organization. Then, without the evils being placed before us, we should not be capable of refusing it; without darkness had come into the earth, we should never have learned how to appreciate the light. Then all the family of Adam and Eve would have been mere machines, as a portion of the inhabitants of the earth profess to believe that God has foreordained all the acts of the children of men from all eternity, and that they are obliged to act as they do. But we have learned that in our organization we are as independent as the angels are in theirs, or as any heavenly being that dwells in eternity.

If a nation transgresses wholesome laws and oppresses any of its citizens or another nation, until the cup of its iniquity is full, through acts that are perfectly under its own control, God will hurl those who are in authority from their power, and they will be forgotten; and he will take another people, though poor and despised, a hiss and a by-word among the popular nations, and instil into them power and wisdom; and they will increase and prosper, until they in turn become a great nation on the earth. God does that; and all within our power, that we have any understanding of, is ordained for the use, benefit, and control of his intelligent creatures.

You remember that a year ago this people were in the height of what they called a reformation. You also well recollect my teachings and my feelings upon the subject, and that to my mind the necessity for a reformation among Latter-day Saints was a disgrace, and beneath our calling; for it belongs to sinners and the ungodly, and not to Saints, to be getting up a reformation, though continually improving belongs to the calling of every Saint. Suffice it to say, there has

been a great improvement in the midst of this people. A great many have confessed their sins; but much fewer have forsaken them. I would that all had forsaken their sins, their transgressions, their wickedness in every particular, and followed their iniquitous ways no longer; but such is not the fact: there has been more confessing than forsaking. This winter brings a new scene before us. Many of the brethren have been deprived of the privilege of labouring at home during the past fall: they have been in the cold and storms, and have but lately returned. For about two weeks past it has been, "Brother Brigham, may we have a dance in our Ward? Brother Brigham, may I get up a party for my Quorum?" Bishop Hunter will come and say, "Several Bishops have written to me to ask you whether their Wards may have a dance, or a few parties?" But I do not believe that there is a single Bishop, or President of a Stake, or President of any of the Seventies or of the High Priests, or any officer of this Church and kingdom, who has, during that time, asked me whether they could have the privilege of serving God with all their hearts.

In a word, here is the difficulty: Many of my brethren and sisters who are now before me believe, to this day, if they were to go into a room prepared for music and dancing, they have stepped aside from serving God, and are serving somebody else. I have answered all Bishops and all Presidents and all this people, with regard to their dancing, that I am willing that those who live their religion every day, hour, and minute of their lives to the glory of God shall dance all they wish to; but I have not yet given my consent for any other class to do so, and I want you all to understand it. If your minds have been wrought up by too much anxiety—if you have had wakeful hours when you ought to have been asleep, in consequence of the threatened danger and troubles,—if you have been afflicted in spirit, and your minds are worn down, which they can be, so long as they are connected with the body, which is apt to wear out, reasonable recreation may be beneficial. The mind, being inseparably connected with this body, becomes tired: I acknowledge that mine does. I sometimes feel that I have not a pound of strength left, just from sitting and thinking. You may judge whether there has been a labour upon me, when you reflect that I realize that God holds me responsible for the salvation and safety of this people. You hold me responsible, every one of you, as standing between you and God, to guide you safely—to dictate and direct the affairs of this Church and kingdom; and then you may judge whether my mind labours or not. My mind becomes tired, and so do your minds, if you are Saints.

The mind of a man who is wholly devoted to the Church and kingdom of God on the earth is powerfully exercised, and he feels all that I can, in proportion to his standing and calling. The minds of such men are exercised from morning until morning again, and they labour more unhealthily than a person does at mowing or chopping wood, and their minds become weary. What do they need? A little relaxation. If you want to dance and rest your minds, dance. But a man or woman that intends, when they go into a room prepared for music and dancing, to serve the Devil a little while, I would to God that they would go to California, where they may serve the Devil all they desire to.

I would rather have a hundred righteous men with whom to face all hell, and the world at its back, than to have all this great community, unless they serve the Lord.

Those who cannot serve God with a pure heart in the dance should not dance; though dancing is not an ordinance, except we say it is an ordinance of folly and weakness. I have not the privilege of going to the kanyon to chop and load wood and logs. I do not go to the joiner's bench, as I used to, and toil until my body is nearly wearied to death. But my mind is from eternity to eternity—from the beginning of the creation to the end thereof: it is not confined to the length of a twelve-foot board.

My mind becomes tired, and perhaps some of yours do. If so, go and exercise your bodies, and thank God, and say that it is a blessing and a privilege that he has given you for his name's glory and for your benefit and the advancement of the righteous, the holy, the godly, those who have kept their covenants with their God and with one another.

If you wish to dance, dance; and you are just as much prepared for a prayer meeting after dancing as ever you were, if you are Saints. If you desire to ask God for anything, you are as well prepared to do so in the dance as in any other place, if you are Saints. Are your eyes open to know that everything in the earth, in hell, or in heaven, is ordained for the use of intelligent beings?

It is like words in the wind to talk about the sweetness of the honeycomb to those who have not tasted the opposite. You may talk about the glory and comfort of the light to those who never knew darkness, and what do they know about it? Nothing. You might as well preach to those lamps. If we can realize that everything in all the eternities that ever were and ever will be is ordained of God for the benefit and glory of intelligent beings, we can understand why he said to Joseph, "Against none is my anger kindled, only those who do not acknowledge my hand in all things." Do I acknowledge his hand? Yes. I told you in your afflictions, drivings, persecutions, and all that has been grievous to be borne, that the hand of God was in that as much as it was in bringing forth his revelations and the Priesthood through Joseph. I will acknowledge the hand of God, not only when our Government is arrayed against this little handful of people, but also when the whole world take the same stand. I am going to acknowledge the hand of God every time.

The wicked kick at "Mormonism," but they will find it somewhat like the old man's stone wall that he built five feet high and six feet thick, to prevent the boys from stealing his apples; and when the boys in their anger tipped it over, behold it was higher than it was before. So with "Mormonism:" every time they give it a kick, it rises in the scale of power and influence in the world. I am also going to acknowledge the hand of the Lord when I see the day, and I pray that I may, when I can say, Let our Elders pass and repass peaceably, or I will attend to you: let them preach the Gospel, as you do others; and if you can put them down by the Scriptures—by good, sound philosophy and argument, then give no heed to their teachings; but do not mob them, or I will attend to your injustice. I want to see that day. [Many voices, Amen!] And I will acknowledge the hand of God the same as I do in the way he has handled the crowd that has lately come into our Territory.

We here enjoy a goodly share of the common blessings of life; and you see a body of men and women filled with intelligence, and yet you see and hear of some persons who cannot control themselves. God has so ordained that you may learn to control yourselves and work righteousness. It is ordained that you may

prove yourselves worthy of every principle and power that are in the Gods to control in eternity.

The principle of pure affection is the gift of God, and it is for us to learn to control it and exercise proper dominion over it; and if we are faithful, we shall see the time when we can say, as our Father in heaven says, I am angry with the wicked; I hate their works, and my anger is kindled against them. Is there any malice or wrath there? No; for it is written that the Lord is angry, but sins not. And one of his servants, learning something about this principle, writes to his brethren, "Be ye angry and sin not;" but it would be a sin to take a course to destroy that which is calculated for good. If you sin not, it is in destroying the evil works, and saving that portion that is ordained for exaltation: that is being angry and sinning not.

We ought to control our passions. God has given us judgment and discretion. Every qualification of man is ordained of God, as well as good and evil. Light and darkness are here; the power of God and the power of the enemy are here. It is for us to bring into right subjection every act of our lives and all around us. It is for us to see the hand of God and acknowledge it in all things.

If you want to dance, run a footrace, pitch quoits, or play at ball, do it, and exercise your bodies, and let your minds rest.

The blessings of food, sleep, and social enjoyment are ordained of God for his glory and our benefit, and it is for us to learn to use them and not abuse them, that his kingdom may advance on the earth, and we advance in it. That is our errand in the world, and we have no business but to build up the kingdom of God, and preserve it and ourselves in it. Whether it is ploughing, sowing, harvesting, building, going into the kanyons, or whatever it is we do, it is all within the pale of the kingdom of God, to forward his cause on the earth, to redeem and build up his Zion, and prepare ourselves, that when the Lord shall usher in the morning of rest we may enter into our labours to officiate for our dead friends back to Adam.

All that have lived or will live on this earth will have the privilege of receiving the Gospel. They will have Apostles, Prophets, and ministers there, as we have here, to guide them in the ways of truth and righteousness, and lead them back to God. All will have a chance for salvation and eternal life. What do you think of that Gospel? No one will be denied the privilege of having it. Where is there a sectarian that can tell you anything about the power of the Gospel?

Brethren and sisters, if you have understood my mind with regard to your recreations, I am happy. But understand that there is not a man or woman professing to be in this Church and kingdom that has any liberty to drink to excess, to lie, deceive, cheat, steal, or do anything that is wrong; and those who do such things have not my sanction to join the others in the dance. There are some who practise stealing to this day—who are dishonest, and will lie; and such persons have not my consent to participate in dancing.

Those that have kept their covenants and served their God, if they wish to exercise themselves in any way, to rest their minds and tire their bodies, go and enjoy yourselves in the dance, and let God be in all your thoughts in this as in all other things, and he will bless you; and I bless you all, in the name of Jesus Christ. Amen.

SELF-GOVERNMENT—CONSTITUTION OF THE UNITED STATES—CHURCH GOVERNMENT, ETC.

A Sermon by Elder ORSON HYDE, *delivered in the Tabernacle, Great Salt Lake City, January 3, 1858.*

REPORTED BY G. D. WATT.

Brethren and sisters, it has fallen to my lot this morning to speak unto you a short time as I may be led by the Spirit of the Lord our God. It is very natural for me, when I arise to address a congregation, to speak pretty energetically and pretty loudly also. This you all know that are acquainted with me and that have heard me speak. I like to hear an energetic speaker; but one who speaks very loud is apt to injure himself. When I have spoken too loudly, I have done injustice to myself and probably to the congregation. I shall endeavour, the Lord being my helper, to modulate my voice according to the Spirit of God that I may have when speaking, and not go beyond it, neither fall short. At the same time, I do not want my mind so trammelled as brother Parley P. Pratt's once was, when dancing was first introduced into Nauvoo among the Saints. I observed brother Parley standing in the figure, and he was making no motion particularly, only up and down. Says I, "Brother Parley, why don't you move forward?" Says he, "When I think which way I am going, I forget the step; and when I think of the step, I forget which way to go."

I desire that I may watch myself, that while I may be thinking what to say, I may not allow my voice to range unchecked or uncontrolled; and while I may seek to govern my voice, I hope not to be forgetful of matter for your edification.

The principle of goverment among the Saints is the most important principle that there is for us to understand. If we apply it to individual capacity, it is the most important to us as individuals, not only in the government of the hand and arm, which are greater members than the tongue, but in the government of the tongue also. The tongue, though a very small member, is of all importance, which we readily concede. And if we can govern the tongue, we may be considered qualified to rule; for the tongue, though a small member, sets on fire the course of nature, and is too often set on fire of hell.

It is the tongue that causes the evils that exist in the world; it is the tongue that sets nations at war; it is the tongue that causes broils in the domestic circle; it is the tongue that causes the fire of animosity and ill-will to burn in our midst. If we can succeed in governing the tongue according to the mind and will of God, we have got peace in our families, peace in our neighbourhoods, peace in our community, and, what is more than all, we have peace with our God; for he that offendeth not in word, the same is a perfect man. Show me a perfect man that does not have peace with his God, and you will show me something I never saw

or heard of. If we can govern the tongue, we are prepared then to enter upon the government of other matters; but I think we shall have plenty to do, at least for the present, to govern our tongues, even the best that are under the sound of my voice; for there is no person but that sometimes speaks unadvisedly with his lips—but that sometimes lets off an improper word; for the tongue or mouth is merely the valve of the heart—the place where the sentiments are discharged that have been confined in the heart, and that is the true index to the real inner man. Hence, "By thy words thou shalt be justified, and by them thou shalt be condemned." Who of us this morning can say that we have not offended in word, even this morning? Can we say that we have not offended in word since the new year of 1858 began? 1857 is gone by; 1858 is now before us. Have we offended in word since this year began?—for I am sure that you all prayed that, with the close of the year, your sins might be cancelled and swept away into the gulf of forgetfulness, that they be brought against you no more. Then I trust that you have entered upon the new year with a clean page—turned over a new leaf. Is there a spot or blemish upon that new page thus far until now? Have none of us offended in word? If we have not, so far we are perfect, and able also to bridle the whole body. This will do then, perhaps, for the regulation and control of the tongue.

There are other matters that I may be led to speak upon in relation to the government of the Saints as a body. By what law shall we be governed? By what rule are we to be controlled and managed? By the laws and powers of this world, or by the laws and powers of the world to come? We form a very important link in the chain of existence. We are occupying a very important place at the present time, and we are called upon to set an example. We are called upon to be the pioneers of a work that shall be everlasting. To be sure, we are but weak and feeble; yet we are the strongest of all people on the earth, if we have the God of heaven to be our helper; and we have him, if we offend not in word—if we can govern the tongue.

It is said there are a great many imperfections among us as a people. Grant it. At the same time, it is said we are the best people on earth, and the only friends God has. Admit this to be so. We may not be so pure friends as he might desire, but we are the best there are; and if he suffers us to be cut off, he will have none left of any kind. This is verily so.

We know that if we want a certain work done, we select the most proper individual for that job. If he is not so good as we could wish, we take the best we have and use that individual. So the Almighty, if he cannot have a people exactly to his liking, I do not know but that he will take the best there is, and manage and get along with them according to the wisdom he possesses.

Now, in relation to the Constitution of the United States, I want to speak a few words. There is a great deal of sacredness attached to the Constitution of the United States by this people: that is all right and good. The Constitution is well enough, and and so is anything that serves the purpose for which it was created, provided that purpose be a good one. It was designed and created with a good intention. If it serves the purpose and end of its creation, it is good; and when it has served the end of its creation, the purpose and design of the Almighty are accomplished, and I do not know that he has any more particular use for it. He may then

lay it aside as a relic to be respected and honoured for the good it has done, for aught I know.

It is said that brother Joseph in his lifetime declared that the Elders of this Church should step forth at a particular time when the Constitution should be in danger, and rescue it, and save it. This may be so; but I do not recollect that he said exactly so. I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he, If the Constitution be saved at all, it will be by the Elders of this Church. I believe this is about the language, as nearly as I can recollect it.

The question is whether it will be saved at all, or not. I do not know that it matters to us whether it is or not: the Lord will provide for and take care of his people, if we do every duty, and fear and honour him, and keep his commandments; and he will not leave us without a Constitution. There is none of you will dispute that the Temple of Solomon was built by the inspiration of the Almighty, and it was built to answer a certain purpose and design: it was built by the skill, wisdom, ingenuity, and strength of man, aided by the inspiration of the Almighty. It was a beautiful structure, and excited the admiration of all people. Even the Queen of the South came to behold the wondrous works of Solomon and his wisdom, and declared that the half had not been told her.

The edifice stood for centuries, though it had become somewhat like the boy's jack-knife, which had had three new blades and two new handles. In the days of our Saviour, the disciples were very anxious to show him the magnificence of that building. "Master," said they, "see what stones! Look at the grandeur, sublimity, strength, and skill displayed in the erection of this building!" I see it all; but I tell you one thing, and it is near at hand, when there shall not be left one stone upon another that shall not be thrown down. "You come out against this temple!" The Jews thought the Saviour was a blasphemer when he said he would destroy this temple, and in three days he would raise it up again. "What! are you going to destroy this sacred place that was built by the inspiration of the Almighty?" They supposed he referred to the temple built by Solomon; but instead of that, he referred to the temple of his own body.

This shows how the Jews viewed their temple, and the importance they attached to it. They considered it as a most sacred place, and this is why they misunderstood the Saviour and considered him a blasphemer for presuming to speak against the temple. You discover that the Saviour says, There shall not be left here one stone upon another that shall not be thrown down.

Why must this temple be razed to the foundation? Because it has answered the purpose of its erection; and another thing—it has been so grossly polluted that it has incurred the displeasure of the Almighty, and he will not see so noble a structure defiled and remain in the midst of the Jews to be used as a den of thieves, instead of a house of prayer. The Lord went to work to purify it, and took a whip of small cords, and went in and cast out them that bought and sold, and overthrew the tables of the money-changers, and the seats of them that sold doves, and made quite an uproar in the midst of the Jews. Still they would resort there. There was the place where they would buy and sell, despite the reproof the Saviour had given them. Then said he, There shall not be left one stone upon another that shall not be thrown down. It is

useless to endeavour to purify and cleanse it, because it has been made the theatre of so much corruption and hypocrisy. I will sweep it out of existence, and utterly destroy it.

Just so with the Constitution of the United States. It was framed by the inspiration of the Almighty, we readily grant. It has served a certain purpose —been a partial shield to the Church in its infancy, or it has been a check upon mobocracy that otherwise would have risen against it. It has not been a protection exactly, but a check; and the Almighty saw fit to bring forth his work under this Constitution. It has served and fulfilled its purpose. Now, look at the disgraceful roguery practised under that Constitution. There cannot be an election of a President without bribery, betraying, and buying and selling votes. Under the Constitution there are all kinds of trade, traffic, and commerce carried on in a political view. The Constitution now serves but little purpose other than a cloak for political gamblers, merchants, and hucksters.

The Almighty looks down from heaven and sees it impossible to save the Constitution, to perpetuate it, and cleanse and purify it; for the wickedness of the people is determined to sweep it out of the way. Although it was framed by his wisdom and skill, and his power and goodness, yet with as much cheerfulness will it be overthrown as it was ever erected or framed. I presume that Titus, the Roman Emperor, when he entered Jerusalem, when he overthrew the temple and the city, was inspired by the Devil as much to do it, as perhaps, Solomon was by the Lord to build it, or those that did build it, because it had fulfilled its day and its work, and had become corrupted and impure, and was the place in which corruption was practised; and he would sweep it away. It is sometimes the case that in a city where a house of ill fame is kept, the people will turn out and demolish the house. It is not because they have an antipathy against the house, but because it was the cover in which abominations were practised, and they will not bear it, and they turn out once in a while and tear down the house. We do not suppose the Almighty had anything against the temple; but it was a place of resort for corrupt characters, and he was determined to dispense with them by destroying their haunts of iniquity. We do not suppose the Almighty has anything against the Constitution; but it serves as a kind of cover under which corrupt characters hide themselves and attempt to carry on all kinds of barter and traffic in relation to politics; and the Almighty is determined to uncover and expose them.

What Constitution shall we be governed by, when unprincipled men have destroyed the Constitution of our Union? I will tell you what we shall have: while we walk in the favour of God, we shall have a Constitution. The Constitution written in the Bible? No. In the Book of Doctrine and Covenants, or Book of Mormon? No. What kind shall we have, then? The Constitution that God will give us. Do you suppose that Joseph Smith was permitted to be killed because the Almighty had anything against him? No. But he wanted the ungodly that rejected his testimony to fill up the cup of their iniquity; and hence they were permitted to take away his life, after he had accomplished the work he came to accomplish, and not before; they could not touch him before he had done the work he was sent to do—before he had laid the foundation of this kingdom. And when that was completed, he might be taken from the troubles of this world, that the ungodly might have the opportunity of filling up the cup of their iniquity.

The blood of Joseph and Hyrum was shed—mingled too with the blood of brother Taylor, who survived, and who is here a living witness to the facts that occurred in connection with their death. Has the nation atoned for that blood? No. Have they offered to do it? They never have. But if one poor scamp should happen to be killed in this country, in this region, the whole of the United States are ready to fly to arms to avenge the blood of that individual, that never was worth the powder and lead to kill him. But the Prophets of God that are inspired of the Almighty to do a work for the benefit of the human family can be killed, and no man lay it to heart. Oh, it is all very well: to be sure, it was an outrageous deed to murder them when they were in the hands of the law—when they were held as prisoners; it was a horrid act: at the same time, we are glad it is done. That is the feeling, and the universal feeling almost throughout the United States. There was hardly a man, woman, or child that did not assent to the death of Joseph and Hyrum, but objected to the way in which it was done. "It is not exactly honourable or pleasing, but we are glad of it anyhow." That is the sentiment of the nation, and by that very sentiment they have drawn upon themselves the anger of God; and that blood has to be atoned for, and it has to be atoned for upon all those that have said, We are glad of it!—that have secretly said so and cherished that idea. It will extend to them all who have consented to the death of the Prophet of God.

Now, says the Lord, "To him that overcometh will I give power over the nations." Did Joseph Smith overcome, even unto death? Yes. Was God with him? Yes, he was. When they were about to cut off his head, behold, the power of the Almighty came down, and the men stood as it were like marble statues: they could not move, but stood there like Lot's wife—not pillars of salt, but pillars of petrified corruption. The power of the Almighty came down with the vivid glare of lightning's flash, and they had no power to take his head off. Was God with him? Yes. Was his death glorious? Yes. What was his glory? One portion of it is—"To him that overcometh will I give power over the nations." A portion of his honour and glory will be to enforce his word and see it take effect among the people and nation that have said, We are glad that he is killed! They cannot avoid it by going through death. They will have to be arraigned under the government and jurisdiction of their murdered victims.

When we pass a law in the Legislature, and say that it is the law by our acts, we also say that all laws and parts of laws conflicting herewith are repealed from this time henceforth. When Joseph takes his position, all laws and parts of laws that shall conflict at all with him are hereby repealed, and his word and his law will be the end of strifes. There is no dodging it, and I feel thankful for it. Well, brethren and sisters, let it be our happy lot and our ambition so to live before our God and our superiors that have gone before us, that they may take pleasure in saying to us, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." I tell you, Joseph holds the keys, and none of us can get into the celestial kingdom without passing by him. We have not got rid of him, but he stands there as the sentinel, holding the keys of the kingdom of God; and there are many of them beside him. I tell you, if we get past those who have mingled with us, and know us best, and have a right to know us best, probably we can pass all other sen-

tinels as far as it is necessary, or as far as we may desire. But I tell you, the pinch will be with those that have mingled with us, stood next to us, weighed our spirits, tried us, and proven us: there will be a pinch, in my view, to get past them. The others, perhaps, will say, If brother Joseph is satisfied with you, you may pass. If it is all right with him, it is all right with me. Then if Joseph shall say to a man, or if brother Brigham say to a man, I forgive you your sins, "Whosoever sins ye remit they are remitted unto them;" if you who have suffered and felt the weight of transgression—if you have generosity enough to forgive the sinner, I will forgive him: you cannot have more generosity than I have. I have given you power to forgive sins, and when the Lord gives a gift, he does not take it back again. When he bestows a power, he does not diminish it, unless it is through transgression in the individual to whom this authority is given; but if he increases in righteousness, the Lord will add to it, instead of taking away. We see the position that brother Joseph stands in; we see that he has overcome, and that he has power over the nation. Now, brethren and sisters, don't you think that brother Joseph feels for this people—feels an interest for us? Has he overcome, or has he not? We all say yes, he has, by the word of the Lord, by the truth of heaven, and by the word of his testimony. He has laid down his life for his brethren; and greater love hath no man than this, that a man lay down his life for his friends. He has overcome? Yes. Then has he power over the nation? Yes. Then he loves this people, does he? Yes. Does he love that people that killed him? No: he feels towards them as the Lord does, who is angry with the wicked every day, yet he does not sin. What shall he do with them? Break them to pieces as a potter's vessel. Then the love that he has for this people and the anger that he feels towards the ungodly will be seen and felt by all classes; and if he has power over the nation, will he not exert it? He is armed with this power, which is reason sufficient why he should exert it in favour of his friends. Then we have no reason to fear.

When a man overcomes, he has power over the nation. I tell you we have no reason to fear, if we are friends to that individual.

They thought, if they could kill Joseph and Hyrum, they would get the ascendancy, and that it would be an end of "Mormonism."

Do you not see that every means they devised for their own safety is so many steps towards their overthrow? They could not have struck a more fatal blow for themselves than when they murdered Joseph and Hyrum, because it made them rulers over their enemies; and by this bloody act they sealed, nailed, and clenched their own doom, and there is now no possible chance of deliverance.

It is just so with our enemies at this time: if they let us alone, we will prosper; and if they don't, we will prosper the faster and bring them under subjection the sooner. That is just the way our heavenly Father will overrule it, if we live to his honour and glory.

Now, we have the living law. The voice of brother Brigham is heard from day to day and from time to time, and also the voices of his Counsellors, who are to him as Aaron and Hur were to Moses, lifting up his hands in the midst of the congregation, and sustaining and upholding him while his voice pours out the mind and will of God unto us. That is the law by which we are governed; and if we abide it, we have no need to transcend our Constitutional rights. In that we are safe, if we will honour

and abide by it; and it is the only safe law and protecting power that will shield and screen us in the day of adversity and trial.

As Joseph stood to the people in his day, so do brother Brigham and his Counsellors stand to the people in our day. Now, then, provided we can secure the favour, friendship, and goodwill of them that hold the keys of the kingdom in our day, it will be all right. Suppose some of us did really sin and transgress in the days of Joseph, in our darkness and ignorance, in our stupidity and blindness, and grieve the Holy Spirit and the spirit of Joseph: he is dead and we are living; and by-and-by brother Brigham comes up before Joseph. "Well," says Joseph, "How did those ones get along in your day? Have they improved any? Have they done right even in your day, and secured your confidence and goodwill?" "Oh, yes," says brother Brigham; "they have done well in my day. We have had no trouble with them: they have kept my word." Says Joseph, "If you can speak in their favour, I will not interpose any objections."

It is for us, brethren and sisters, to secure the goodwill of those that hold the keys of the kingdom here. We do not care what they think outside of us. We ask no odds of them: they may think what they please. If we can only get the goodwill, faith, and love of our brethren that preside over us, we shall not need the encomiums of the ungodly.

If we can get the goodwill of them that preside over us in our day, they will speak a good word for us. If you, Bishops, have a man in your Wards that has been refractory and is put under your jurisdiction, the President calls upon you and asks, "How does that man get along?" First rate: he is easily governed and controlled." Says the President, "I am glad to hear it; I am glad he is getting along so well, and hope and trust he will continue to do so: he has my goodwill." If we can secure the friendship, goodwill, and confidence of those who preside over us, and merit it, (mark you, and we shall not get it without we do,) the fact is, it will be their pleasure to speak a good word to Joseph for us, and also to others that have gone before. Is there a Bishop under the sound of my voice now that would not esteem it a pleasure to bear testimony in favour of a man for his good conduct, if he had been rebellious and had reformed under his administration? No. Let us remember these things, brethren.

The men that God has placed in our midst let us sustain like the two counsellors of Moses, Aaron, and Hur, who held up the hand of Moses. Let us honour that word that comes from the Prophet of God. He holds the keys of the kingdom. He is the true successor of Joseph, and he will have power over the nation, either in life or in death: it is immaterial to him. When brother Brigham goes and joins with Joseph, it will be said, "Oh, we are one, just as we always were; and here come his Counsellors: they are one, and they increase the strength and power of the Priesthood, beyond the vail. It is for us to uphold these men in every condition.

Do we ever eat a meal of victuals without asking God to bless it? We do not, if we do right; for we ought to have grateful hearts all the time, and ask God to bless every gift he bestows upon us, and thank him for it. And when we pray, can we pray without remembering the power that bears us up? If I were going to climb upon a scaffold, and I thought it weak, I would strengthen it before I ventured upon it. I do not want to venture upon it unless I know it is strong. If I put forth my powers in behalf of it and strengthen it, then I know it is strong. If I never pray

for that power, and feel no interest in it, I will never venture upon it. But if I have an interest there, I will strengthen that power; and when I do, I can venture on it.

The Presidency are like an arch with a keystone in the top of it. The greater weight you put upon it, the stronger it is. It is sometimes the case that the arch falls, but it is when no weight is upon it; but when you puta hundred thousand pounds weight upon it, it is better bound together and stands the more firmly. So, if we sustain that power by our prayers and faith, we may put everything on it,—not everything for them to do, we do not mean, but the weight of responsibility in dictating the affairs of the kingdom. We may trust them with safety and confidence, because we have contributed to make the butments permanent and strong, and now we may venture with assurance.

The grand secret we shall find to be, when we get through, that these are gods unto us, and there are millions of them beside; but they have but little to do with us. It is the power that is next to us that we have to do with more particularly—the power under whose jurisdiction we are immediately brought.

Some think they can run by their Bishops and disrespect their authority. They may think, "Only let me make it fair with the President, and it will be all right; I have the sanction of the highest authority." You might have the sanction of the head; but if the head had no feet to stand on, that sanction would not be of much worth.

Just so, we should seek to have the sanction of those that are immediately over us by our upright conduct. How can we love those whom we do not see once a month, or once in six months, if we love not our Bishop whom we see daily.

Some men think, if they can have a good name abroad and with the Presidency, all is well. But at home, in our own houses, in our Wards, and with our immediate neighbours are the places to establish our reputation. I tell you, if there is not a good influence in our own neighbourhood, among our own Ward people in our favour, there is not a good influence anywhere for us, except with the reprobate. When you find a man or woman that has a good influence in their own Ward with their own Bishop—a good name with their own neighbours, they have a good name everywhere.

When the rays of light come from the sun, we say they are glorious, just as far as those rays extend. It is the same glory and the same influence, and it is the same power. Just so it is if all is right at home; if we have the respect and confidence of our own domestic fireside friends, we have the respect and confidence of all whose respect is worth possessing.

Some may think, if they can only keep fair weather with their Bishop and neighbours, it is no matter how they live at home, whether they neglect their affairs and quarrel like cats and dogs or not, if they can only pull the wool over the Bishop's eyes.

If we have a little hell in our own houses, that little hell will be sure to break out. We close the sepulchre, and roll a stone there, and seal it with the seal of State, and confine it just as closely as we please; but the contents will escape. Even so with any family: their conduct will be known, and they cannot suppress it, nor confine it to their own domiciles. Let us have no kind of jars at all: let us make everything right at home, at the real seat of government, to begin with.

If they should have a little difficulty among the troops out here in Utah, so far from the seat of Government in Washington, it would have but little effect at head-quarters. But

when contention, strife, and war break out in the halls of Congress, it then becomes something; and such kind of difficulty I pray God, in the name of Jesus, to let them have right at home, at the seat of empire, because they have sought to destroy the kingdom of God; and it is the same spirit that moved Herod to slay the infant children. God grant they may be smitten with worms, as was Herod, or anything else that seemeth him good, and defeat their intentions and designs.

If we can make it all right in our families, there is the place of government. Govern the tongue right in our own families. I know it is sometimes the case that a person will see a chance to slip in a word that will cut like a razor. "Oh, that is too good a chance to let slip; therefore I will let fly a word," and it sets all hell on fire. I speak particularly in relation to some women; but I do not know that it is any more in relation to them than to the men. The woman sees a chance to give the man a keen word that will make him feel; but she sours her own dish by so doing. She turns the sweet into gall, and then is compelled to eat it.

What is the better way? If she sees a chance to inflict a wound by a word that will cut, and she thinks her husband really deserves it, which is the sure way to get a victory? Never say that word! Say the women, "If we can have no protection, shall we say nothing at all?" Let it pass, I tell you; take it mildly; and, by-and-by, says the husband, "I grieved my wife, and gave her just cause of offence. I am sorry for it; she has taken it so meekly, and never has harrassed my feelings. Now, this cuts me ten times worse than if she had said something to balance the matter: then I should not have had this sting in my heart. But to see her take it so mildly without offering one reproach, O my God, how can I forgive myself?"

When you get a victory in that way, it is worth something. It is like getting a victory over our enemies by not firing a gun nor molesting them, only praying for them all the time. By-and-by they will come under conviction, and see all these things, and say, "O my God, can I ever forgive myself? We are whipt, and they have never done a thing."

You may get a victory over your husbands all the time by praying for them, not exactly as we pray for our friends out yonder; but pray for them, and never do a thing to harm them, and by-and-by you will gain the victory; and I tell you that will count. Try this plan and see.

I do not feel like occupying more of your time. You have my best feelings and prayers, night and day, that God may bless you, and the land for our sake, and that he will clear our coast of enemies, and place a flaming sword to guard the way of the tree of life, that the tree of life in the valley may grow, being watered by the streams from the mountains until it becomes a great tree. This is what I desire and pray for.

May God bless you and our leaders and give us favour in their eyes, that we may grow up under their fostering care, that we may be prepared to act in every place where Providence may guide us, or they in their wisdom place us, and be ready to act well our part from this time henceforth and for ever. Amen.

TRUE GOVERNMENT, UNION, AND PROGRESS—THE PRIESTHOOD THE CHANNEL OF DIVINE REVELATION.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, January 3, 1858.*

REPORTED BY G. D. WATT.

We have listened to a very interesting course of instructions, which, if treasured up in our hearts and properly practised, must do us all good. It is of the utmost importance to our welfare in the kingdom of the Most High that we commence and learn to govern ourselves; and when this lesson is learned, then we are prepared to govern others. Unless we can govern ourselves, we are unprepared to be governed in the way that the kingdom of God is to be ruled and directed, which is to be upon the principle of common consent. It is not that a majority shall rule, but that the people shall be agreed; and when all the people are agreed as touching any one thing in the kingdom of God, no power can resist it.

The world look upon us as though we were tyrannized over, because they do not know the principles upon which we act. In all our Conferences and Councils, this people should act as a unit, and have done so to a greater extent than any other people that have existed on the earth for a great many centuries. This has astonished even republicans. It is astonishing to many men to think that a people can all be agreed; and I have read professedly learned illustrations of republicanism, which declare that it is attended with great danger for the people all to be united. There is danger of their being united, lest they oppress somebody—that is, themselves.

In conversation, last winter, with ex-Governor Lane, of Oregon, (then a delegate in Congress,) on this principle, I told him of an election which occurred in one of our new counties, where the office of Sheriff was vacant, and by accident there were two candidates and a close contest. He said, "That is an evidence of civilization."

If every person in a family can learn to be governed, there will be no difficulty in that family. And if every person in a Ward can learn to govern and control themselves, there will be no difficulty in that Ward; for the human mind is so constituted that this principle cannot be learned only by the observance of the principles of the Gospel of Jesus Christ. Now, there is no other people upon the face of the earth that could live in these valleys and cultivate and irrigate the soil as we do. They have so little control of their disposition and of their temper, they would kill each other with their hoes over the water ditches. There could not be two, three, or forty owners in a water ditch without fighting. It takes pretty good Saints to get along with water ditches in a dry time, and not quarrel.

When this people live as they should, there will be no disposition in

them to quarrel one with another. If anything is wrong, they will be ready to submit that wrong to be made straight by those who understand it better than they do. If any misunderstanding arises, it can easily be adjusted. But, with our views, prejudices, and traditions, we are all the time struggling with ourselves and our own peculiar notions. Every person has in his own brain a series of ideas implanted from early youth, which he considers to be right; and it is a very hard matter for us to relinquish these deeply-implanted traditions, which in nine cases out of ten are not right.

Now, from the early history of this Church, almost every man, every Elder, or member that has undertaken to study or practise law was in a very short time on the high road to apostacy and destruction; and every member of this Church who has undertaken to practise law as a profession has gone neck-and-heels to the Devil. What is the reason of this? They take up the opinions of men that wrote perhaps hundreds of years ago, and lay them down as a standard, drive them down as stakes, and then tie themselves to them, and they are immediately in a peck measure: their minds are contracted to the circumference of a peck measure, and they are a good deal in the condition that a gentleman was, by the name of Silly, who kept a tavern. There was an eminent Presbyterian minister who called on him, by the name of Peck. Silly thought he would joke the minister before the company at the dinner table, and said to him, "Mr. Peck, I believe it takes two pecks to make a half-bushel." "Yes, sir; but it only takes one silly to make a fool." So it only just takes one of those "Mormon" *lawyers* to make a fool.

Instead of taking up the subject as it exists, and enquiring what is right or wrong, they adopt the Gentile mode of undertaking to carry a point, right or wrong; and no Elder of Israel can undertake to carry a point, right or wrong, just or unjust, and stand up and defend injustice, falsehood, and corruption, without losing the Spirit of God; and it only takes one such a man to make a fool.

Trace over the history of apostates, and you will find that in almost every instance they lay down a standard rule — that is to say, "Thus far will we go, and no farther." For instance, we will take the Bible, Book of Mormon, and Doctrine and Covenants, and say concerning them, They are true—the rule and guide of our faith and practice; they are the law we must abide, and we must go no further; and so their light is blown out. Although these books are true, and there are many good instructions in them, by which we may learn the way of life, yet the very moment we tie ourselves to them and say we will receive nothing more, from that moment our light is extinguished, and we are inside the peck measure.

Go back to the early history of the Christian Church, and you find that the very moment the institutions of Jesus Christ and his Apostles were presented to the world, men began to speculate and philosophize on them, and to distribute them into different parts, and speculate on them, adopting their own wisdom for the wisdom of God. Instead of observing strictly the original principles of salvation, and keeping the light always blazing—keeping the spirit of revelation always burning—keeping the spirit of truth, the lamp of light, and communications from the Almighty continually flowing, they adopted a little of that they had received which suited their vain notions, saying, "We have enough, and upon this we will build."

The very moment that revelation to this Church through our Prophet and Presidency ceases to be commu-

nicated unto us, and we adopt any series of books, whether the writings of Joseph or the writings of any other man, or all the writings and revelations that ever have been given, and say, This much we receive, and no more; then we are as dead as the lifeless corpse: we cut off the channel of revelation, and the light and the communication between us and eternal happiness; we cut asunder the thread of light, and we are in darkness and adrift at sea, without a compass to guide us, like any other religious denomination. Hence it is that we bear testimony of the fulness of the Gospel and of the Priesthood conferred upon Joseph Smith, and conferred upon our Prophet and President Brigham Young, and all the authorities of Israel in their sphere and in their standing and position.

I know that this Priesthood is true and is the authority by which we can claim and obtain from God this burning light until the day dawn and the day star arise.

Now, if I could not get up here and bear testimony that we are led by the power and instruction of the Spirit of prophecy—by the Spirit of the Almighty—by a Prophet called of God, ordained and chosen to instruct, teach, and lead us, you would never hear my voice in your midst. But that light never can be put out: it is with the Church, and God has set his hand at the present time to establish his kingdom. But unless the Saints will so live and so exert themselves that they can preserve the purity of the holy Priesthood among them, the work will be left to other people.

There is no opportunity for a half-way place: it is impossible. Men may think they can lie a little, blaspheme a little, get drunk a little, or do a thousand other mean things just a little, and yet be the servants of God. But if we would inherit the blessings of the Priesthood—if we would stand in the presence of the Almighty—stand upon Mount Zion and inherit the blessings of a glorious celestial dominion, we have got to be clean: we must cleanse ourselves, put away our follies, and be prepared to stand united.

A great many people have wondered why it was that it was necessary for the Saints to gather together. The fact is, the human mind is so weak—so susceptible of false impressions, that while the people of God were scattered in the nations of the earth, to come in contact with all the corruptions, prejudices, and traditions of the world, it was literally impossible for the human mind to resist these pressures. But by bringing our firebrands from every part of the world, gathering them from every nation, kindred, tongue, and people, and placing them together in one mighty heap, and exercising ourselves with diligence to cast out everything that is not right,—by doing this we kindle a fire that can never be extinguished.

This is the work of God, and the servants of God that are called to preside over us are the messengers of the Most High, and they have the light and the power. It matters not whether we live to behold it in this life or not, that light will triumph; and all those who live humble and keep the commandments of God will triumph also. This is my testimony. We need not fear the nations of the earth; we need not fear the armies of the Gentiles.

From the very hour that the light began to shine, all the world has been trying to put it out; but the more they try to extinguish it the brighter it will shine; and it will blaze and burn, and it will go forth and will consume out of our midst all those that work iniquity; and Zion will be established in its purity, no more to be thrown down.

It is of no use to be discouraged or

alarmed. We may have to sacrifice some of our habits, some of our comforts, and some necessaries; but then it will wake us up to supply our own wants. If our enemies should stop the importation of goods, deprive us of the means of exporting all the gold and silver we can accumulate, we will retain it among ourselves, and turn in and produce for ourselves. The greatest sermon that ever has been preached in these mountains in aid of home manufactures was that preached by General Johnston, when he told the merchants on Black's Fork that if they undertook to carry their goods to Salt Lake, he would set their trains on fire. If they will keep their traps away, we will produce our own, and then we shall have them, and they will be our own, and we shall be independent, and we will fulfil the commandment given to the Church through Joseph—"Let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

May God bless us, and enable us to do right in all things, is my prayer, in the name of Jesus Christ. Amen.

BLESSINGS OF THE SAINTS—HINDRANCES TO PROGRESS—OBJECT AND BENEFIT OF TRIALS—ACKNOWLEDGMENT OF GOD'S HAND, SPIRIT, AND PRIESTHOOD, ETC.

A Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, January* 17, 1858.

REPORTED BY J. V. LONG.

I feel that we are all of us in the hands of God, that we are all associated with this kingdom, and that if any people under the face of the heavens can be properly called "the Saints of the Most High," we are that people. It certainly is a prominent position, a great title, an endearing relationship that we sustain to the the Lord, if we really magnify our calling and honour our God.

When we reflect upon the myriads of human beings that crowd the earth in every nation, country, and clime, and then consider that we are the only people that do really "acknowledge the hand of God in all things;" that we are the only people that God has chosen and selected to place his name among; that we are the only people that can emphatically be called the servants and handmaidens of the Lord; that we are the only people that have a right and claim upon the promises of God; that we are the only people that entertain correct ideas pertaining to our present position and our future destiny; that we are the only people that can stretch back to ages that are past, and look forward to those that are to come, and that can act understandingly in relation to our worship and the ordinances of the house of God, having a knowledge of the past, the present, and the future; that we are the only people under the heavens that have a legitimate right to the promises and blessings of God, whether they relate to this world or that which is to come; that we are the

only people that understand anything about the present position or the cause of the organization of the world and of man, and that understand anything correctly about a preparation for a future state; that we are the only people that know how to save our progenitors, how to save ourselves, and how to save our posterity in the celestial kingdom of God; that we are the people that God has chosen by whom to establish his kingdom and introduce correct principles into the world; and that we in fact are the saviours of the world, if they ever are saved;—when we reflect upon these things, there is something connected with them that is calculated to make our hearts swell with gratitude and thrill with joy; and when we feel the consoling influence of the Spirit of the Most High God resting upon us and round about us, and the visions and glories of the future that we are destined to enjoy are open to our minds, if we are faithful, and the great events that are about to transpire in the last days are manifested to our minds, there is something in them that is calculated to cause us to sing, Hosanna!—hosanna to the Lord God of Hosts!

There is something in these reflections pleasing, enlivening, animating, cheering, and something that is calculated to cause joy and rejoicing in the soul.

If we look abroad in the world, what are their enjoyments and hopes? They say, in effect, "Let us eat and drink, for to-morrow we die." They say, "Give us gold, give us riches, give us honour, and give us the pomp, glory, and glitter of this world! Let us have our day now, for we know very little about the future. Let us enjoy life while we can." These are their feelings, and hence they riot in every excess and wallow in lasciviousness and debauchery. They corrupt their bodies, debase their minds, and they are not fit receptacles for the Spirit of the living God; nor have they any among them that are capable of teaching them anything about that Spirit; but they are in the dark.

When we reflect upon these things, have we not something to be thankful for? Have we not cause of gratitude to the Most High God? I think we have; and I think, if any people are blessed under the heavens, we are that people; and we may exclaim, as the ancient Israelites used to, "Happy is that people whose God is the Lord."

It certainly is a lamentable thing, when we come to reflect upon it, to see so many of the human family ignorant and careless, knowing nothing about God—knowing nothing of their origin or destiny. What has the Lord done for us? He has opened the heavens, and has revealed the principles of truth. He has sent his holy angels to communicate unto the children of men the things that are calculated to promote their peace and happiness in time and throughout all eternity. He has given unto us, his people, the holy Priesthood after the order of Melchisedec, which "holds the keys of the mysteries of the revelations of God," which draws back the curtains of the invisible world, and enables him to penetrate beyond the vail, and discloses the great purposes of Jehovah pertaining to himself and to this world, as they shall roll forth in the accomplishment of his purposes.

What a contrast between this and the religion of the world! This shows man imperfectly at the present, it is true; but it will show him perfectly how to become a saviour—how to redeem this world, which has been overrun with anarchy, destruction, misery, folly, and evils of every kind,—how to redeem the world from the curse under which it labours and groans: it will show him how to teach the human family, that they may

understand correct principles and be saved in the kingdom of God.

The religion of Jesus Christ will develop the plan of putting down the high-handed power of tyranny and oppression which now pervades the earth, and how to establish the principles of peace, righteousness, and virtue upon the earth, and how to place the world of mankind in that position which God has destined they should occupy when his kingdom shall rule upon the earth, and when "every creature in heaven, on earth, and under the earth shall be heard to say, Blessing, honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The germs of this peace are with us; the intelligence concerning these matters has begun to be developed, and there is a communication opened between the heavens and the earth—an unction that dwells with the Gods, an intelligence that governs all worlds and controls all nature, a particle—a spark of Deity straight from the eternal blaze of Jehovah, opening, unfolding, enlightening, and teaching. It emanates from him to the authorities of this Church, and flows through all the ramifications of the Priesthood. That spark from the bosom of Jehovah enabled them to commence that reformation that will redeem a world from the ruins of the fall.

This kingdom and this organization will save all that are governed by its principles, and it is destined by its influence and workings in the world to spread and increase until every knee shall be made to bow and every tongue confess to the glory of the Father.

These principles have begun to be developed among us; and when we live our religion, when we walk according to the light of the Spirit of God, when we purge ourselves from impurity and corruption, and the sweet whisperings of the Spirit of the Lord pours intelligence into our bosoms, broods over us, causing peace and joy to be with us, we have then, more or less, a faint glimpse of those things that are laid up for the faithful; and it is then we feel as though we and all that we have are in the hands of the Lord, and that we are ready to offer ourselves a sacrifice for the accomplishment of his purposes upon the earth.

These are our feelings, and we feel proud of our associations with the Church and kingdom of God. Why is it that our spirits are not always joyous? There may be different reasons. One reason is that we do not always live our religion. We give way to vanity, frivolity, and nonsense too much, and sometimes to dishonesty and fraud; we do things that are not right, and adopt practices that are not good; and when this is the case, the Spirit of the Lord is grieved, and it wanders from us, and we are left to grope in the dark; the visions of eternity are shut out from our minds, and we see through another medium than that of the Spirit of God. We are led, through these circumstances, to stumble and fall; and many make shipwreck of faith and of a good conscience.

We do not all of us sufficiently comprehend the great blessings that God has conferred upon us. We forget, sometimes, that we are the Saints of God; we forget that we have dedicated ourselves to the Lord, with all that we have; and we forget our high calling and our future destiny. We forget, sometimes, that we are engaged, with many others, in establishing righteousness and planting the kingdom of God upon the earth; and we condescend to little meannesses, and become forgetful of the great and glorious calling to which we are called. Many of us give way to temptation; we falter and get into darkness, and lose the Spirit

of the Lord. We forget that God and angels are looking upon us; we forget that the spirits of just men made perfect and our ancient fathers, who are looking forward for the establishment of the kingdom of God upon the earth, are gazing upon us, and that our acts are open to the inspection of all the authorized agencies of the invisible world.

And, forgetting these things sometimes, we act the part of fools, and the Spirit of God is grieved; it withdraws from us, and we are then left to grope our way in the dark. But if we could live our religion, fear God, be strictly honest, observe his laws and his statutes, and keep his commandments to do them, we should feel very different; we should feel comfortable and happy; our spirits would be peaceful and buoyant; and from day to day, from week to week, and from year to year, our joys would increase.

Other causes also operate to retard the Saints in their progress. Most of us have come out of and been mixed up with the world; we have been associated with, and have received our education and ideas in the midst of corruptions of every kind, and we have sucked it in as with our mother's milk.

Even our religion has been corrupt, and our ideas of morality have been wrong; our politics, law, and philosophy have all been wrenched, twisted, and perverted; our customs, habits, and associations have been wrong; and all that we have come out from is vanity, evil, corrupting, and damnable in its nature.

Is it surprising, then, that we should find it difficult to live according to the light and intelligence that dwells in the bosom of God and that is manifested partially unto us, his people? Is it surprising that, surrounded as we have been, and wallowing in corruption all the day long, that we should have partaken more or less of these things, and that they should still cling to us?

When Joseph Smith had anything from God to communicate to the children of men or to the Church, what was it he had to fight against all the day long? It was the prejudices of the people; and, in many instances, he could not and dared not reveal the word of God to the people, for fear they would rise up and reject it. How many times has he faltered? It was not that he was particularly afraid; but he had to look after the welfare and salvation of the people.

If the Prophet Joseph had revealed everything which the Lord manifested to him, it would have proven the overthrow of the people in many instances; hence he had to treat them like children, and feed them upon milk, and unfold principles gradually, just as they could receive them.

Was all this because it was so hard to comprehend correct principles? No; it was because we were babes and children, and could not understand.

How is it now, under the administration of President Young? Much the same, in this respect. He has often found it very difficult to make the people understand things as the Lord has revealed them unto him.

We ourselves have not got rid of our evils. We have so much professed righteousness and foolish tradition within us, that we feel indignant many times at righteous principles, when God reveals them. Have you not felt so, brethren and sisters? I know you have, and you know you have.

What is the reason of this? It is because you do not understand celestial laws, nor the principles that govern intelligencies in the eternal worlds; it is because you do not understand what is best calculated to elevate, ennoble, and exalt you both in this

world and in the world to come; and hence many falter and stumble and fall by the way.

In consequence of these things, we are frequently brought into darkness, bondage, and doubts, because of our consummate ignorance and the traditions by which we have been surrounded; for they all have their influence upon us, and it seems as if we could not break through the shackles again. There is something in our nature also that is mixed up with our very existence. I think the Scriptures say that man is prone to evil as the sparks fly upwards, and not only prone to evil, but to depart from God.

We are all aiming at celestial glory. Don't you know we are? We are talking about it, and we talk about being kings and priests unto the Lord; we talk about being enthroned in the kingdoms of our God; we talk about being queens and priestesses; and we talk, when we get on our high-heeled shoes, about possessing thrones, principalities, powers, and dominions in the eternal worlds, when at the same time many of us do not know how to conduct ourselves any better than a donkey does.

Notwithstanding our talk and our short comings, there is a reality in these things, and God is determined, if possible, to make something of us. In order to do this, he has to try us and prove us, to manifest principles unto us, to develop the evils that are within ourselves, and to show us, by placing us in various positions and subjecting us to various trials, what we are,—to show us our weaknesses and follies, in order that we may be made to lean and depend upon him alone. He will try men and prove them, to see if their hearts are pure; for he designs to take a course with us that will bring out the evil; and he will touch them in that part that will develop it, for he knows what part to touch in order to make us develop that which is in us.

Many of us feel like one of the kings of Israel did when the old Prophet told him he would fight against Israel, rip open women, and trample upon children. The king said, "Is thy servant a dog, that he should do these things?" The Spirit of God in the Prophet knew that such would be the case, and it was not long before he did the very things. And there are many of you who, if you had been told that you would do such and such things, would have exclaimed, "Is thy servant a dog, that he should do these things?" Yet, many of you have done things that you would have been ashamed to have your neighbours know; but you were not ashamed to have God and angels know.

The light of the Holy Ghost makes manifest men's deeds, and the Spirit of God is like a "two-edged sword, dividing the joints and the marrow," breaking, severing, cutting, piercing, penetrating, developing, and unfolding principles that we are almost entirely ignorant of, until they come to be developed.

When you have seen your ignorance and folly, you are inclined to say, "I thought I was a smart, good, able, intelligent man; but I have found out that I am a fool, and that I can do nothing to establish righteousness upon the earth, except the Lord God helps me to do it." When the Spirit of the living God was poured out more copiously upon you, it developed principles that were before latent within you. That Spirit enables you to see yourselves as the Lord sees you.

No trial is joyous for the present, but grievous to be borne; but trials yield their blessings, when patiently endured. The things that are seen are temporal, but those that are not seen are eternal; and while we look at things that are seen, we are apt to

neglect things that are not seen. When we see things that are by the light of the Spirit, and compare them with things that are to come, we say, "It is the Lord; let him do what seemeth him good."

The world has been apostate for generations past: it has been under the dominion of the prince and power of the air, even the god of this world, who rules in the hearts of the children of disobedience. As I have stated before, they have been wrong in their national affairs, they have been wrong in political affairs, they have been wrong in their religion, and they have been wrong in everything.

What is God going to do, to set the world right? We are the people who are called to do his work; and if so, he must put us right. We are a little nucleus, a mere handful, that he has selected from among the nations, to put his name among. Yes, we are that people, with all our faults, our foibles, and vanities. We do acknowledge the hand of God; we do acknowledge the Prophet of God and the teachings of the Most High, and we do feel willing to be governed by those teachings.

Now, are we engaged in a small work? We are here in the tops of the mountains, just as the Prophet said we should be. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah ii. 2, 3.) The kingdom of God has to be established upon the earth, and the reign of righteousness introduced.

We have first to learn submission to the will of God ourselves, through various trials, persecutions, and the development of our weaknesses and imperfections, and thereby learn to appreciate the goodness and blessings that flow from him. We must see that we ourselves first learn obedience, and then teach others. But how can we teach others a lesson which we have not learned ourselves?

There is no nation now that acknowledges the hand of God; there is not a king, potentate, nor ruler that acknowledges his jurisdiction. We talk about Christianity, but it is a perfect pack of nonsense. Men talk about civilization; but I do not want to say much about that, for I have seen enough of it. Myself and hundreds of the Elders around me have seen its pomp, parade, and glory; and what is it? It is a sounding brass and a tinkling symbol; it is as corrupt as hell; and the Devil could not invent a better engine to spread his work than the Christianity of the nineteenth century.

How are the nations going to be redeemed? How is the kingdom of God going to be planted upon the earth? Will it be by preaching, or by power? Will it be by the natural course of events, or by moral suasion? Will it be by the outpouring of the judgments of God on the nations? Will it be by kingdoms being overthrown and empires crumbling to ruins? How is it going to be done? I answer, These things will be accomplished by the guidance of the Lord through his Prophets who are in our midst. Don't you see this, brethren?

How are we going to dispose of that army on our borders? Are they going to fight us, or are they going back? or what is going to be done? Now, who can tell us how these things shall be? These are very small things, and show unto us the imperfection of our judgment, and how little we know of

the things that are around us—how very little we know of those things that are coming to pass, except God reveals them through his servants the Prophets.

If we pursue a right course and magnify our calling before God, then everything else will be right; for "surely the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets." Then it is for us to believe what the Prophets say.

Sectarians profess to believe in the Bible, but they will not let the Lord have any Prophets. But we will listen and try to keep the commandments of our God.

I am now coming to some smaller things than those about which I have been talking. Can any of you tell me how you are going to get your next year's clothing? No man can be independent who is dependent upon others; no nation can be independent that is dependent upon another nation for its sustenance.

Adam was thrust out of the garden after he fell, and had to take care of himself. Doubtless he was taught to spin, to weave, and to raise flax. We read that Abel used to raise sheep; so he must have known something about the use of wool. Cain was a tiller of the ground, and he went to work and raised wheat, corn, squashes, onions, beets, carrots, and such things.

What had Adam to clothe himself with at first? We are told that he and his wife had fig-leaves with which they covered themselves. That was rather a poor scrape to be in! They did not have many bedclothes to put on, nor many hats or bonnets. There were no merchants to sell, or manufacturers but themselves, in those days. We are certainly as well off as he was, for we have got a start; but we cannot be independent until we can make our own shoes, dresses, shawls, bonnets, pantaloons, hats, and all such things as we need. When we can do these things, raise our own food, manufacture everything we need among ourselves, then we shall be independent of other people.

We have talked about being kings and priests; but we shall have to begin at the A B C, and learn to take care of our beef-hides, and see that they are tanned into good leather,—to take care of our sheep, and not let them be destroyed as they have been heretofore; and, in connection with all these things, we have to take care that we are Saints, and look sharply after the devils.

A brother was talking to me about sheep, the other day. He stated that he believed 50 out of every 75 lambs in this Territory have been destroyed for want of being better looked after.

We have to make ourselves, our wives, and our children comfortable; and we must do this out of the elements that surround us in these valleys; and if we do not, we shall find the saying of Jesus applicable to us—"The children of this world are wiser in their generation than the children of light." Let us learn to take care of ourselves.

While we are dependent upon others, we are in a poor position to look at the condition of the United States at the present time. We are happily preserved from their commercial troubles. Our very isolation preserves us from broken banks and ruinous credits. Let us only use our judgment and proper care and industry, and we shall be free from a thousand contingencies to which we are liable when we depend upon others.

If we take care of our wheat, we shall be independent in that respect, and that will be one point gained; and we must continue doing so with every other thing, until we have gained every point and accomplish what we design.

We have more manufacturing talent among us than there is in any other community of the same size that I have ever met with, and yet we are dependent.

If the Lord will tell us what to do, we will do it, whether it is to fight armies or to do anything else; and by the ingenuity there is here, we will go to work and manufacture our own clothing; and, according to the word of the Lord, we will let our adorning be that of the workmanship of our own hands.

Let us learn correct principles, that we may be enabled to govern ourselves spiritually and temporally, and instruct our children and the posterity which spring from us, that we may obtain an exaltation in the celestial kingdom of our God.

The servants of God, if we are faithful, will teach and instruct us in the things of God; and we shall grow up in virtue, intelligence, holiness, and purity, and learn to understand correct laws; and our rulers will be from among ourselves, and our Governor will be one of us—one of the Lord's appointing—not of the Devil's.

When Zion is established in her beauty and honour and glory, the kings and princes of the earth will come, in order that they may get information and teach the same to their people. They will come as they came to learn the wisdom of Solomon.

We have intelligence and ingenuity among us to do all that is required, and we have got to set to work; and, as the Lord gives us wisdom and revelation from time to time, we will carry out his purposes and his designs; we will perform the duties that may be required of us, and we will magnify our callings, that we may be prepared, through a long course of instruction and experience, to enter into celestial glory with the intelligencies who surround the throne of God.

Brethren, I pray that God may bless us, enlighten our minds, lead us in the way of truth, and save us in his kingdom, in the name of Jesus Christ. Amen.

JUDGMENT ACCORDING TO WORKS—TEMPORAL NATURE OF DIVINE REVELATIONS—TEMPORAL RESOURCES AND DUTIES OF THE SAINTS, ETC.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, January* 17, 1858.

REPORTED BY G. D. WATT.

We have heard much in regard to the knowledge and understanding of this people,—also of the nations of the earth; and it is very true that the best of us have only commenced to learn true principles. We are but children in the kingdom of God. We understand, in a great measure, the knowledge that is in the world: we have been brought up in the wisdom the world professes, and that we understand. But the things of God are so directly in opposition to the vain imaginations of the inhabitants of the earth, that it is hard for people to learn them. They remove our erro-

neous traditions from us. At the same time, all the morality, and good works, and good thoughts and words that tend to good, that are in the world, are of the Lord. Honest hearts, the world over, desire to know the right way. They have sought for it, and still seek it. There have been people upon the earth all the time who sought diligently with all their hearts to know the ways of the Lord. Those individuals have produced good, inasmuch as they had the ability. And to believe that there has been no virtue, no truth, no good upon the earth for centuries, until the Lord revealed the Priesthood through Joseph the Prophet, I should say is wrong. There has been more or less virtue and righteousness upon the earth at all times, from the days of Adam until now. That we all believe. Men who have lived without the Priesthood will be judged according to their works, as well as those who have had the privilege of it. That is our doctrine. That is what the Lord has told us, through his servants, from the beginning. No matter where they have lived, or to what nation they have belonged, all people will be judged according to the works or deeds done in the body.

Honest hearts produce honest actions—holy desires produce corresponding outward works. That is what we understand and believe; yet the traditions of the fathers are so diverse from the holy Priesthood, that it is hard for people to learn even the smaller things pertaining to the kingdom of God—one of the smallest items pertaining to life. If we should have ability to sustain ourselves here on the earth, we certainly should have to live; for if we have not the ability to live, we certainly should pass behind the vail. In that case, we could not be capable of doing good in our present organization. As you have often been told, and as we believe, good men and good women ought to live the longest on the earth and set good examples, teach good doctrines, and produce righteousness.

Individuals or a community that have not the ability to preserve themselves in this life have no power to perform works to be judged by; consequently, there is no judgment passed upon them for deeds done in this probation. The duty of a good people is to know how to preserve themselves in this life. The first revelation given to Adam was of a temporal nature. Most of the revelations he received pertained to his life here. That was also the case in the revelations to Noah. We have but very few of the instructions the Lord gave to Enoch concerning his city; but, doubtless, most of the revelations he received pertained to a temporal nature and condition. And certainly the revelations Noah received, so far as in our possession, almost exclusively pertained to this life. The same principle was carried out in the days of Moses, and in the days of his fathers, Abraham, Isaac, and Jacob. We may say that eight or nine-tenths of the doctrines and principles set forth in the revelations given to those men were of a temporal nature.

As soon as Moses was called upon to go and deliver Israel, the revelations the Lord gave to him were of a temporal nature, pertaining to the temporal life of the children of Israel—instructing Moses how to deliver them from bondage and lead them from the servile state in which they then were. He taught them in the same manner while they were travelling through the wilderness; and so it continued down to the days of the judges, and then to Saul, whom the Lord permitted them to make a king, and then through the teachings of the Prophets. The greatest recorded digression from that course was when the Saviour came. He repeatedly alluded to a spiritual kingdom, in his

sayings to his brethren. The people had become so corrupt that it was all useless to then endeavour to establish a literal kingdom of God on the earth. The children of Abraham had wandered so far from the true doctrine, the Priesthood, the principles, and ordinances that the Lord had revealed, that the Saviour had not opportunity to more than drop a hint, as it were, about a temporal kingdom. Yet the idea of a temporal kingdom was so indelibly riveted upon the minds of his disciples, that they supposed he alluded to it, and that when the Saviour should make his appearance, he would actually establish a literal kingdom on this earth and reign over it. The institutions and traditions which had been handed down pertained to a temporal kingdom, and they could not see that the corruptions and wickedness of the people were so great that he could not teach or suggest anything that they could understand pertaining to a temporal kingdom; therefore he alluded to a spiritual kingdom—the kingdom of God that should be set up in the heart. And those principles taught to the people and received by them would gather them together in the latter days, when he could prepare and organize a literal kingdom on the earth.

The first revelations given to Joseph were of a temporal character, pertaining to a literal kingdom on the earth. And most of the revelations he received in the early part of his ministry pertained to what the few around him should do in this or in that case—when and how they should perform their duties; at the same time calling upon them to preach the Gospel and diffuse the Spirit and principles of the kingdom of God, that their eyes might be open to see and gather the people together—that they might begin and organize a literal, temporal organization on the earth. All that has been done, and has been done by the wisdom of God. The wisdom revealed through Joseph was the wisdom of our Father in heaven,—it was not of himself.

The revelations to us teach us to first cleanse our hearts—to purify ourselves, in order to have our eyes sufficiently opened to see the kingdom of God; for, without the spiritual birth referred to in the New Testament, we cannot see the kingdom of God. The revelations to Joseph were—Go forth, my servants, preach the Gospel by the power of the Holy Ghost, and open the eyes of the people, that they may see the kingdom of God, and not look into eternity to see the Father seated upon his throne and the angels around him, nor seek to know what he is doing there. The people need teaching by the power of the Holy Ghost sent down from heaven, that their eyes may be open to see that the Lord is commencing a literal kingdom upon the earth. When they can discern that, then they have the opportunity to be born of water, to enter into this kingdom. Nearly all the teachings to us pertain to this life; and if we have not ability to preserve our lives in our present existence, what can we do here to promote the kingdom of God on the earth, or to prepare the earth or the people for the coming of the Son of Man? Nothing. Consequently our labour is chiefly a temporal labour.

Brother Taylor has enquired how we are to be clothed another year? We have either to obtain new clothes or to wear those we have now. Some one may say, "My clothes will not last another year." Perhaps they will, if you will take good care of them.

When we first came here, the people were told, and many saw and believed it as much then as they can now, that the Lord in his providence led the people into these mountains to separate them from the Gentile world,

in order that he might establish his kingdom—his laws, and commence his Zion in the mountains, where his people could have but little connection with the world. They were taught that when they first came here; and now the prospect is very fair for separating us from the rest of the world, and most of the people can see it. They were taught then as much as they are taught now, that it was necessary to go to and provide for ourselves. Do any of the brethren who came here ten years ago last July remember that you were instructed that every facility that we could need was here in the elements?—that the gold, the silver, and the iron were in these mountains?—that the wool, the flax, the silk, the cotton, and everything necessary to sustain man were in the elements around us? "What, is silk here?" Yes, in as great abundance as in any part of the earth; and the finest broadcloth is here, and everything to make life desirable is here.

It is for the people to go to and develop the resources surrounding us. Sugar, starch, and glue are the chief ingredients in the sustenance of man. The saccharine matter is in everything that grows here: it is in the vegetables and in the animals. We have as good beef as there is in the world, furnishing gluten—a substance that acts its part in sustaining man. We can raise as good potatoes and wheat as can be raised in any other part of the earth; also other products affording starch, and all the necessary variety and quality of articles of food. We can make sugar from the beet; but we are now cultivating the Chinese sugar-cane, which produces as good a sweet as any we have imported. We have the materials for feeding the body. And as to clothing, we can produce as good wool here as they can in any part of the world; but we must have the sheep to enable us to do so. And we must sow flax and plant cotton for the manufacture of linen and cotton cloth; but the elements are here from which they all will grow.

Import silkworms and mulberry trees, and you will find that this is as good a country and climate in which to raise silk as any on the face of the earth. Do some understand this? Yes, there are persons here from the Eastern States who have raised silkworms and manufactured silk; and here are scores and hundreds of silk manufacturers from the old country. Why, then, do we not have silk? Because no man takes steps to organize certain elements into the silk. All this was told you in the beginning, and why did not men understand?

You may take the Latter-day Saints, as a whole, and they have but very little good, sound, worldly sense. Look over this congregation, and then go through the Territory, and you can find thousands that, during the first four years of our settlement here, flooded these valleys with waggons and cattle, and every facility for raising what we needed. We drove in the sheep, brought the flax-seed, and this, that, and the other useful articles. But what did we see? Men, women, and children run to California to get gold. They were then told what I can now prove. "Go to California, if you will; we will not curse you—we will not injure nor destroy you, but we will pity you. If you must go for gold, and that is your god, go, and I will promise you one thing: Every man that stays here and pays attention to his business will be able, within ten years, to buy out four of those who leave for the gold-mines." Since then some of those persons have come cringing back, and thinking, "O dear, I declare I wish the brethren could not know that I had been away! I want to appear as though I had not gone to California, and to be full of

good works and faith." Poor, ignorant, pusillanimous creatures! They come whining back and want to be considered in full fellowship, after leaving this place to which our God has led us, and after having used their means to feast and build up the Gentiles.

Brother Heber and I told the company that went to San Bernardino with Amasa Lyman, that they would never reach here again without help from this people, and we are now sending all the teams we can raise from the southern settlements to bring them back. Why? Because they cannot stay there, and they are not able to remove. They were told at the start that they would have to renounce their religion, or else come whining back to these valleys. You may take all who have unadvisedly gone from this Territory, [and hundreds and thousands have so gone,] and I believe that I alone am able to buy the whole of them, though when I came here I had but very little property, except what I owed for. I also believe that brother Kimball and many others who have listened to what is taught now own more property than the whole of those characters. They could not believe that I knew enough to instruct them in temporal affairs. Do they now believe that I do? They are obliged to admit it, though some think, "Really, I do not know whether it is so or not." What are those persons good for now?

Obedience is one of the plainest, most every-day and home principles that you ever thought or knew anything about. In the first place, learn that you have a father, and then learn strict obedience to that parent. Is not that a plain, domestic, home principle? How long will it take the men and women here to learn it? You have learned, from year to year, scores, if not hundreds of principles of the Gospel taught; and one of the first principles to be learned by the Saints is to be of one heart and mind, to obey your leaders, to obey the Lord. If you have leaders who do not teach you the words of life and salvation—who do not give you the words of the Lord, why not have faith sufficient to remove them out of the way and have better men? If this people are righteous and have any leaders that are not capable of dictating you, why not stretch your faith to the heavens for God to remove them and give you men that are capable of leading you?

Could I make a brother in the Church believe, after passing through the troubles in Missouri, after again being driven from our homes in Nauvoo, Illinois, and after being led to this secret retreat and sustained all the time by the matchless power of our God, that the love of riches would have so blunted the minds of many as to cause them to run to California after gold? Why not have stayed here, where we could have improved this Territory three times as much as we have? We could have extended our settlements still farther on the right and on the left. But no; they must run and leave us. And many of those that have tarried have but a little more confidence, when they have improved upon and learned the lesson taught by those who have left.

The great majority of men and women do not know how to take care of themselves. Let me refer the whole of you to a circumstance in winter quarters. We left Nauvoo in February, 1846, made our own roads through Iowa, except some 40 or 50 miles, built bridges, cut down timber, turned out 500 men to go to Mexico, came this side of the Missouri river, and there wintered. How did you live there? Do you know how you got anything to eat? Brethren came to me, saying, "We must go to Missouri. Can we not take our families and go to Missouri and get work?" Do you know, to this day, how you

lived? I will tell you, and then you will remember it. I had not five dollars in money to start with; but I went to work and built a mill, which I knew we should want only for a few months, that cost 3,600 dollars. I gave notice that I would employ every man and pay him for his labour. If I had a sixpence, I turned it into 25 cents; and a half-bushel of potatoes I turned into half-a-bushel of wheat. How did I do that? By faith. I went to brother Neff, who had just come in the place, and asked him for and received 2,600 dollars, though he did not know where the money was going. He kept the mill another year, and it died on his hands. I say, God bless him for ever! for it was the money he brought from Pennsylvania that preserved thousands of men, women, and children from starving. I handled and dictated it, and everything went off smoothly and prosperously.

Can you sustain yourselves? Yes. How can you clothe and feed yourselves? Keep Gentiles out of here, and not permit any more supplies to come from them; and then you will raise sheep and take care of them and their wool; then you will raise cotton and flax, and dress the lint. We have women who know how to manufacture flax into thread and the finest cloth in this house. Why do you not make linen? "Because we can turn a calf on to the range, and after awhile sell it for 20 or 30 dollars and buy store goods." That course is temporal ruination to this people. It is a far greater injury than benefit for us to purchase imported goods. Shut down the gate and make your own hats, bonnets, and every other article of wearing apparel. We have the furs and all necessary facilities for making every article we need. We can also make our dye stuffs, so soon as we can get a greater variety of seed. For ten years we have advertised the brethren to bring indigo seed; and I have not obtained any, only a little that brother William Willes brought from the East Indies. I have also wished them to bring madder seed, for you can raise it where you can raise corn. Do we know enough to raise indigo and cotton? Yes, when the gate is shut down.

I told the brethren, yesterday, that I was not afraid of men's apostatizing when war and trouble are on hand, for then they will stick together. It is in calm weather, when the old ship of Zion is sailing with a gentle breeze, and when all is quiet on deck, that some of the brethren want to go out in the whaling-boats to have a scrape and a swim; and some get drowned, others drifted away, and others again get back to the ship. Let us stick to the old ship, and she will carry us safely into the harbour. You need not be concerned. I want the brethren to raise flax.

I want some man, who has got the requisite spirit and nerve, to prepare a quarter-of-an-acre as they prepare ground for flax in Ireland, and then sow about a bushel-and-a-half or two bushels of seed, and let it grow as thick as a horse's mane; if necessary, brace it up while growing; pull it at the period when the lint will be the silkiest, and prepare it for the women to exercise their skill in making fine thread. A bushel of flax-seed to the acre produces a coarse lint, suitable for making ropes and coarse cloth.

Brother Taylor remarked that about 60 out of every 75 lambs had died in this Territory. Yes, you may say that, out of every 75 lambs, about 90 have died. Where were our sheep in 1848-49? I then had 100 sheep, and I would now have 40,000 if they had been taken care of as they ought; but instead of that, I have bought about 550 since; and now I have 400 or 500.

Sheep are driven into the Territory, and then they decrease. What is

the difficulty? It is, "Hurrah for the gold! hurrah for the stores! hurrah for the merchants! hurrah for hell!—let us have a portion of hell here."

Elders who have been to St. Louis and had credit for a cent should not have brought a thousand or two thousand dollars' worth of goods here and fooled them away, having fooled them out of merchants who still remain fools.

Shut down the gate, and stop bringing ribbons and foolery here. I wish the ribbons and like articles were all sunk in the bottom of the sea, rather than have them brought here. Do you know enough to clothe yourselves? Yes, when you are driven to it. It makes me think of what we passed through in Missouri, when Joseph was preaching the Consecration law for surplus property. Would any man listen to that law? No, not a man. "Will you pay Tithing?" "I cannot any way in the world, for I have not as much property as I want."

When the army came and took away the guns, killed our cattle, fired our houses, took possession of our fields, and compelled the brethren, at the point of the bayonet, to sign away their property to pay the expenses of the war, one fellow said, "By ——, see these men, how keen and fine they look! Old Joe has been trying for years to make them consecrate their property, but he could not persuade them to do it. We can make them consecrate."

The brethren felt well: but suppose they had been required to sign a deed of trust to the kingdom of God on the earth, would they have done it? No; they would have suffered themselves to be damned before they would have done it. Can you not see the ignorance of the people in those things? And to this day you can see men come here penniless, and hear them say, "We had plenty of money where we came from." Then why did you not gather when you had money? "We wanted to make more, to bring a great amount into the kingdom." Thus men come here penniless, and feel well about it. Enquire into the matter, and you will often learn that last year they had several thousand dollars, but it has gone into the hands of the Gentiles.

Suppose a poor Elder, while on a mission, should borrow ten dollars of such a person, that person will come here and be ready to apostatize, unless that money is paid; but if the devils get it, "Oh, it is all right." Such feelings are in the hearts of some men and women now before me. With them it is, If my enemies get my property, all well; but I don't want the kingdom of God to have it." Ask them whether they want the kingdom of God to have their property, and they will reply, "O yes; ourselves and all we have are in the kingdom of God:" but touch a dollar of theirs, and they will squirm.

We are trying to become Saints, and by-and-by we will actually become Saints. When men are Saints, they will bring their thousands and lay them at the feet of the Bishops, Apostles, and Prophets, saying, "Here is my money: it is now where it should be." But now what do you see? If an Elder has borrowed a little money, or been helped in any manner, he must be chased home and made to pay the uttermost farthing, or there is dissatisfaction. Fortunately that is not the case with all. A portion of the principle of darkness is in the hearts of the people; but it is fast going out, and they are coming to a knowledge of the truth.

One of the first and plainest principles to be believed and practised is to put ourselves and all we have into the kingdom of God, and then be dictated by the Lord and his servants. Is there any danger? Some are ready

to say, "Yes, we are afraid to trust ourselves and our means here and there."

Brother Taylor has just said that the religions of the day were hatched in hell. The eggs were laid in hell, hatched on its borders, and then kicked on to the earth. They may be called cockatrices, for they sting wherever they go. Go to their meetings in the Christian world, and mingle in their society, and you will hear them remark, "Our ministers dictate our souls' salvation;" and they are perfectly composed and resigned to trust their whole future destiny to their priests, though they durst not trust them with one single dollar beyond their salaries and a few presents. They can trust their eternal welfare in the hands of their priests, but hardly dare trust them with so much as a bushel of potatoes. Is that principle here? Yes, more or less.

Can we feed and clothe ourselves? Yes, we can, as well as any people on the earth. We have a goodly share of the genius, talent, and ability of the world; it is combined in the Elders of this Church and in their families. And if the Gentiles wish to see a few tricks, we have "Mormons" that can perform them. We have the meanest devils on the earth in our midst, and we intend to keep them, for we have use for them; and if the Devil does not look sharp, we will cheat him out of them at the last, for they will reform and go to heaven with us.

We have already showed the invading army a few tricks; and I told Captain Van Vliet that if they persisted in making war upon us, I should share in their supplies. The boys would ride among the enemy's tents; and one of their captains ran into Colonel Alexander's tent one night, saying, "Why, Colonel, I'll be damned if the Mormons won't be riding into your tent, if you don't look out."

We have the smartest women in the world, the best cooks, the best mothers; and they know how to dress themselves the neatest of any others. We are the smartest people in the world. But look out, pertaining to taking care of and sustaining ourselves, that the children of this world are not smarter than the children of light. I say that they shall not be; for we will beat them in every good thing, the Lord and the brethren being our helpers. The Lord bless you! Amen.

MISSION TO ENGLAND—REMINISCENCES, ETC.

A Discourse by Elder EZRA T. BENSON, *delivered in the Tabernacle, Great Salt Lake City, Sunday Morning, January* 24, 1858.

REPORTED BY J. V. LONG.

It will be two years the 22nd of next April since I started, in company with brother Orson Pratt and others, to take a mission to Europe; and it seems but as a dream for me to appear in your midst this morning. It seems as if it were only a few days since I was in the midst of this people; for the days, weeks, and months that have passed have gone swiftly, and it seems as though a great deal of the time had not been measured to me.

I presume this is the experience of many of you who are now before me; and although many of you have passed through scenes of trial, yet you have felt to realize your situation in the reformation more than you ever have done before. Feelings have come over you that you have never before experienced since you have been in the Church of Jesus Christ of Latter-day Saints. But, notwithstanding all our past failings and weaknesses, we have been greatly blessed and prospered, and the hand of the Lord has been over us for good all the day long.

Now, if we all realize and do actually know that God is with us—that he has forgiven our sins—that we are in fellowship with this people and have confidence to go before our God in prayer, knowing that our sins are put far away from us, no more to return again, unless through our disobedience, it is one of the greatest blessings that can be conferred upon us.

When I was called upon to leave these valleys, I felt that I had the prayers, fellowship, and confidence of this people; and if I had their confidence then, I am well persuaded I have it now. This reflection causes my heart to rejoice; and it is one of the greatest blessings that any man can enjoy to know that he is in full fellowship with this people.

Shall we be thankful to our God and this people for the faith and prayers that have been exercised in our behalf? These things have occupied my attention ever since I arrived home.

True, there is a warfare within me, and there is a warfare within every man and woman that has a name in this Church; and we have to guard against the intrusions of the Adversary. Upon what principles shall we guard against them? Why, live our religion. That is all we have to do; and I know that, by the power of faith and the Holy Spirit, we can root out everything that is contrary to the promptings of that Spirit, and we shall know for ourselves that we are the children of God.

I have been to England on a mission, sent by the First Presidency and the general authorities convened in Conference on the 6th day of April, 1856; and I can say I have had a prosperous mission, and have been greatly blest. As I have told the Elders, so I will say here, Any man who goes on a

mission in these times, to the European nations, to the United States, or to the islands of the sea, and returns home with his scalp on, I think he should certainly acknowledge the hand of the Lord in it.

When we first arrived in England, all was peace, as a general thing. And do you know the reason why it was peace? Yes, you do. We could preach throughout England; we could preach in Germany, in France, in Denmark, Sweden, and Norway; we could preach in Wales, in Ireland, and Scotland, with but very little interruption; and, as a general thing, we had very good attention and good congregations. But when the reformation commenced in the Valleys of the Mountains, as the Saints were told beforehand, the Devil began to open his eyes and look at the Saints, not only in England, but throughout all the parts of the earth where the Latter-day Saints were located, and wherever the servants of God were travelling to preach the Gospel, and wherever the printed word was being circulated.

In all these places the Devil was up and dressed two hours earlier in a morning than he ever had been before, attending to his calling and kingdom, and doing that which was committed to him; for he has a work to do as well as we have, and he is most faithfully performing his part. Just in proportion to the diligence of the Saints in Zion and throughout the earth, so will the Devil work; and you cannot tell the time when his old nose has not been poked as near to the servants of God and to this kingdom as he could get it; and he would be right here to-day in this congregation and break up this meeting, if he had the power to do it.

Through the faithfulness of the Saints, I am led to believe that the kingdom is pretty well cleansed, especially from Gentiles and from Gentilism. But it is not so in the world; for the Devil has power in the midst of the Saints while they are amongst the Gentiles. But, as I told the Saints in England, there should always be a little place in the heart of every man and woman which they can call Zion; and it looks to me as if there were a good many here who could say Zion is in their bosoms, and that they have a place in their hearts which they can call heaven.

The Spirit of God flows to a greater extent from this stand than it does in any other place upon the face of the earth. There is more power here than in any other place.

I can say, in behalf of the English Saints, that they are a good people, and you know it as well as I do; and those who have been there know it, and you who have not been there know it by the spirit they bring when they come here.

As regards the work of the Lord, in general the Elders have been faithful. They have gone into the streets and into the lanes and borne a faithful testimony to the work of God and to what he was doing among the nations. To the honest their words have been sweeter than the honeycomb; but the great majority were unwilling to receive the message sent unto them.

I have taken a great deal of comfort and satisfaction in lifting up my voice before the people, and I have cried aloud and spared not, but told them what was in my heart. I felt it was my duty to vindicate the truths of the Gospel. I have also taken up the laws of the Territory of Utah and the laws and Constitution of the United States, pointing out to them the privileges and rights that are guaranteed unto us by those instruments.

I not only say this of myself, but I can say it of my brethren who have been associated with me; for we have had power to put down all opposition

that has been raised against us, unless it was by an ungodly mob that was inspired by the Devil to get up sticks and stones and every kind of weapon they could procure, excepting firearms, which the law of the land forbids them to carry.

When they come with the Bible in hand, which they profess to believe, they are easily whipped out; and truth rises triumphant among the people, and the high and low and all that were intelligent could see and understand that we have the Gospel of Jesus Christ, and that we have the authority which no other people possessed. There was not a minister or any other individual that held the authority which we had in our possession; and some were ready to acknowledge it, when the Spirit of the Lord was upon them. But how long would that last? Only long enough for them to get out of doors.

It is indeed a great thing to purify the Saints; and it is a great thing for a man to purify his heart. When a man's heart is pure and the scales are knocked off from his eyes, he can then see and comprehend the things of God—he can know the mind of the Lord in this land or any other; but if the scales are over his eyes as thick as canvas, he cannot see afar off. We all know that we have to live our religion here as well as in England; and I sometimes think it takes more faith to live in Zion than in another place; for there is more required of a congregation in Zion than there is in England.

The Saints in Denmark and in Sweden are inspired by the same Spirit that we are, and they are as good a people as I ever travelled amongst in my life. They do not generally understand the English language; but they can understand by what spirit a man is moved when he gets up to speak. They rejoice when an Elder from the Valley presents himself in their midst; and, to see a Valley Elder, they would get up of a morning and go 40 miles, and not stop for rain, thunder, or lightning till they got to their journey's end.

There is a certain class of men that are honest in heart, but fear comes upon them when trials are presented, and they do not understand; they have not faith or confidence to stand up and say, "I am a Latter-day Saint; and if you want to mob, mob and be damned." There are but few who can stand the trying day. A great many of the Saints have no faith to brook the insults cast upon them, and hence they hide up and keep out of sight of their enemies.

I told the Saints in Bath and Bristol that we were going home, before I had got any news; and, said I, "You have been mobbed, laughed at, and jeered by your enemies, and I want you to understand that you do not owe them anything. I am willing to be responsible for all the sin there will be if you immediately shut up your chapels and henceforth hold your meetings in some private house or little room, or some place where you will not be subject to the insults of mobs." The next morning I got a letter from brother Pratt, informing me that I was called home.

I was not sent out to convert the world, but to warn the people, to vindicate the cause of truth, to set forth the true character of this people politically, religiously, temporally, and spiritually, and to declare unto the nations of the earth the true situation of this community.

I want to live a long time yet, and I hope that I shall not die until the kingdom of God rises triumphant over all the powers that are organized in opposition to it.

A good spirit prevailed among the Saints in Europe when we left them, which was about the 14th of last October. Brother Samuel W. Richards

and George Snyder arrived in Liverpool on the 9th of that month, and brother Pratt immediately wrote me word to come to Liverpool and prepare for returning home.

On the arrival of brothers Richards and Snyder, we held a council, at which it was decided that brother Pratt, myself, brothers John A. Ray, John Kay, John Scott, and William Miller should return home. We immediately went to work and released all the Elders, except brother Calkin, of the English Mission, and brother Jabez Woodard, of the Italian Mission. The native Elders are just as anxious to come here as the American Elders.

Before we embarked for England, I had a few days' time to spare, and I embraced the opportunity to go and visit my friends and acquaintances; and when I went in amongst them, they immediately asked if I had come back to stay. "No," said I.

"Then what are you come back for?"

"Why, to prove that you are false prophets; for you told me that in five years "Mormonism" would be broken up, and that the Saints of God would be scattered and peeled. "Now," said I, "if you want to prophesy anything more about 'Mormonism,' prophesy good things—big things; for it is the kingdom of God, and it is set up in the mountains. It is the kingdom that Daniel saw, and it is going to spread and grow till it fills the whole earth."

On the Sabbath I was in the neighbourhood where my friends lived, in the State of Massachusetts, and I told my brother that I wanted to go to old Milford to the meeting, whereupon he got out his carriage, and we drove off to the meetinghouse; and as soon as the old minister got his eye upon me, he motioned to me to come into the stand. He called me brother Benson, and said, "Sit down here." He said, "Do you want to preach or to pray?" I said, "Yes, for I am a praying man." I offered up as humble a prayer as I could, and then sat down. I learned then that he had a special lecture he wanted to deliver on politics; for it was when they were trying to elect Fremont President of the United States. He delivered his political sermon about the North and South; but there was no repentance or Gospel about what he said.

When he had concluded, he gave me the privilege of talking to the people, which I did for about half-an-hour. I knew that I had to talk in a very pious style, but I endeavoured to preach the Gospel in plainness; and the very moment that I came to a testimony of the Gospel—to declare that Joseph Smith was a Prophet, and that Brigham Young is his successor—good gracious! you could see devils dancing in the countenances of the people, and the influence ran from heart to heart. However, they kept quiet, though very uneasy. After my remarks, they claimed the privilege of asking questions. One gentleman asked if we believed in slavery. I told him, No, we did not; "but," said I, "we believe in the Gospel of Jesus Christ, which is the Gospel of liberty, for it opens the door of freedom and throws off the fetters of bondage."

"Well," said he, "do not you believe in freeing the negroes?"

I answered, "No; the Lord will do that."

"Ah," said he, "the Mormons do believe in slavery; for they permit men to bring their slaves into their Territory."

I then went on to show him our views upon the subject; but I could see my remarks did not satisfy the people.

The next man who came on to the carpet wanted to know how many wives brother Brigham had. I replied, "I have not come here to lay before this people the domestic affairs

of my Governor. It is a question I never asked him myself, for I never took the pains to inquire anything about it. But still, as I am a Yankee, I will guess, if that will do you any good. Now," said I, "I will be honest with you, for your pastor has given me the freedom of speech; and, if I may judge from appearances, I should presume he has some fifty or sixty."

He then asked, "Why do you believe in that doctrine?"

I replied, "Why did Abraham believe in it? Why do you wish to raise a quarrel with me, when all the Prophets spoken of in the Bible you believe in both taught and practised it?" He could not tell; but the amount of it was, he wanted to put down "Mormonism"—not that he could rebut the testimony that was presented, but he had a spirit to endeavour to put down the cause of God.

The principles of the Gospel are going to either damn or save all to whom they are presented. There are hundreds and thousands and tens of thousands of people in the world who this day know that "Mormonism" is true, and they are using their money and their influence to hinder its progress.

The priests of the day are ready to collect their pence and shillings to persecute the Saints of God and to foster and sustain those who will do it.

Wherever you find a man in England, in Germany, or in Denmark, who takes the periodicals of the day, he can sit down and tell you all about the Latter-day Saints. He can tell you what we believe; and, providing you could converse with him without his knowing you were a "Mormon," or a servant of God sent to him with the everlasting Gospel, he would sit down and tell you all about "Mormonism." But you must appear as a stranger and ask, "Do you know anything about the Latter-day Saints in Utah?" "O yes," he will say, and proceed to tell you what we believe. But the moment you let him know who you are and undertake to preach to him, he will turn round and deny everything that he has said. What is the reason of this? It is because he is dishonest and has partaken of the spirit of the father of lies, who is determined to use his influence and power to the injury and destruction of the Saints of God.

I was received in Massachusetts as I never was before by my friends, for they hailed me with joy. But were they ready to receive the Gospel? No—no more than they were fourteen years ago. I could see they had a spirit to persecute the Saints, and they would have been as easily lit up as a lucifer match. "Well," said one, "did you come that way back?" "No, and I never want to go again, unless the Almighty commands me."

When we came to New York we looked through the pioneer trail, but it did not look right: but when we looked south, it was all light; so we took the steamer for the Isthmus.

We had on board 1,150 passengers; 200 or 300 of whom were United States troops. When we were loading up, the soldiers were driven on board, like pigs, as thick as they could stand.

Government is shipping men round by the Isthmus of Panama to California, and we were informed the next steamer was to bring 600 men. There was a good deal of fault found by the officers of Government because there were only 250 along with us; but it was said, "They are going to ship them by thousands to California, and then forward them to Utah."

They said they were coming to California; but when we asked them privately where they were destined for, they said, "We are going to Utah."

It is so also in Kansas. They have all sworn, old Harney included, that they will not give sleep to their eyes nor slumber to their eyelids until they have destroyed the "Mormons." They design in their hearts to blot "Mormonism" out of existence, and they feel like using their money for the accomplishment of this object, and even go so far as to say their purses shall be open for their means to be used in the fitting out of men for the Territory of Utah; and they say they will come from the north and from the south and from the east and surround this people by thousands and by tens of thousands, until we are wiped out.

This is their feeling, as a general thing, and it seems as if all earth and hell are united against the "Mormons." They have not got here yet, have they? Catching is always before hanging!

The halters are already made which they design shall hang the Governor, the members of the Legislative Assembly, and every faithful Elder in the Church; for they feel determined to swing you up between the heavens and the earth. We understand their plays and their schemes, for we have been in their midst.

The inquiry may arise, "Did you ever hear one man say anything in our favour?" Yes, we have heard more than one who dare come out and vindicate the character of this people, but it would generally be in private circles. I have heard a man say that he had been among this people, had been treated well, and never saw a better people in his life; and he said he believed that all those reports that were in circulation were a pack of damned lies.

There was a man travelling on the packet with us who used to attend the threshing-machine for William Macpherson, in this city. He vindicated the character of this people. He did not recognize us; but I knew him as soon as I saw him. He said, in conversation with men on the boat, "I am a rambling sort of a chap; but if I were going to live and settle down, it would be in Utah." I asked him if he thought the "Mormons" were going to fight. He said, "No, they are not; for they are not a fighting people; but it is those lying editors. The Mormons are a peaceable, quiet people."

When the standard of freedom is raised, we shall bid all classes welcome to the rights and privileges of liberty. When that day comes, people can come with all creeds and enjoy their liberties, providing they will acknowledge the laws of God; and I can tell you they will come by hundreds, by thousands, and by tens of thousands. Yes, they will flock to the standard of liberty.

There is not a master-spirit on the earth at the present time who dare take this stand and raise the flag of liberty, bidding welcome to all nations, except President Brigham Young. The very move that has been made for the last six months will preach louder and stronger than all the Elders of Israel.

The standard of liberty is about to be unfurled. Good laws will be maintained, and the virtuous and innocent will have their rights and privileges guaranteed unto them; and we mean to stand in defence of those principles of right, even to the laying down of our lives, if necessary. When a man will stand in defence of the truth, he has more power and influence among the nations of the earth than a dozen of the ungodly.

If ever I felt like preaching the Gospel, it is now; and I would not ask for a better mission than to take my valise and travel through the Territory of Utah; and I know that in doing so I should travel amongst the best people in the world. I have

seen the contrast between this people and the world most visibly during the last three or four months.

What is the condition of the Government of the United States? They are all looking at the President, just as a child would, apparently expecting that something would be done. They are hoping and expecting that Government would take "Mormonism" in hand and wipe it out of existence in a few days. But Uncle Sam, uncle Bill, uncle Tom, and all our uncles and cousins, will find something to do if they attempt such a thing.

The people of the United States seem paralyzed, and do not know what to do. They are waiting for the Government to call for volunteers, and then they say they are all ready to go. California people say they are all ready to rally. But I tell you, I believe what brother Brigham has said—They will not come here. The priest in the pulpit is ready, and says, "O yes, we must go and wipe out the Mormons; but do not ask me to go."

This is like an old man that had some boys, and when he wanted a job of work done he would say, "Go, boys, and do that:" but his neighbour, who had a lot of boys also, when he wanted anything done, used to say, "Come, boys, let us do that." It is just so with the priests, lawyers, doctors, and all others who are opposed to "Mormonism:" they say, "O yes, go and wipe out the Mormons;" but they never want to go themselves.

I will tell you, the majority of the people in the States do not care the ashes of a rye straw for their officers, and it is just so in the army: in fact, they none of them care much for each other; but they care a good deal for Uncle Sam's money.

When we landed in San Francisco, the officers were so much afraid that the troops would desert, that they went and guarded them themselves; and we left them patrolling the docks there. The officers were Yankees, stiff and starched, and they said, "Mormonism must be extinguished; —yes, this must be done."

"Colonel Casey, what do you think about it?" He seemed to be a peaceable kind of man, and said he could not tell what would have to be done. The Colonel was then asked if he fostered the idea of going to an innocent people and exterminating men, women, and children? He said, "I do not like it; it is contrary to my feelings; but the Government of the United States have taken the thing in hand, and we, as officers, are compelled to carry out their plans, or resign."

Let us do the very best we can, brethren and sisters; for the day may come when we may be thankful for every foot of greasewood and of desert country there is between us and our enemies.

I am glad that we came through on the southern route, for I have been enabled to learn a little of the road.

The editors in the States are prompting Government to bring their troops from the south. Why, they do not know; only they are not, on that route, so subject to snow-storms, and they can travel in the winter. But I can tell them, the south route is ten times worse than the east: it is one perfect desert from Muddy Creek clear through. There is now-and-then a patch of grass on the journey. But what can a large army do?

The kanyon coming up the Santa Clara is quite as good as Echo, and some think a little better. It does seem as if those mountains and kanyons have been prepared on purpose; and we have great cause to be thankful for those natural defences.

Here we have liberty to do right

and legislate for our own benefit, and we feel that this is our home.

I told sister Richie on Painter Creek, when she invited us in to breakfast, and set before us some butter, milk, and bread, that it was the best meal I had eaten since I left home; and I enjoyed it much better than I did the dainties that were provided while I was crossing the Isthmus.

I feel to back up all the plans of my brethren who have the right to dictate, and to bear off this kingdom to the nations; and this is the feeling of my brethren who have returned with me.

We are now ready to go and preach the Gospel, to go into the kanyons and help to fight our enemies, or to do anything that is required of us; and I feel to say, with all the power and authority of the Priesthood that is conferred upon me, God bless our leaders with wisdom, with power, with influence, with cattle, with horses, with sheep, with wives, with children, with houses, with lands, and with everything their hearts can desire before God. This is my prayer all the day long; and when I feel so, I feel strong in the mighty God of Jacob, and I know that he blesses them with his Spirit.

I feel to say, Latter-day Saints, in the name of the Lord, Be ye blessed; for ye are the only people that God acknowledges on the earth, as an organized community, politically and religiously, spiritually, physically, and mentally,—the only people that are to be found who are willing to acknowledge that God has established his kingdom with Apostles and Prophets.

A great many of the people of this generation have turned infidels; but still the sectarians have their Scripture-readers, and they go through all the formalities of religion. One man came to me and wished to know if I would like to have the Bible read to me. I told him yes, for I was fond of anything that was good. I asked him if he believed in angels. He said, "O no; the power of God is done away;" and everything is done away among them, only just what man can do; and men set themselves up who have no vitality nor intelligence in them. It is all like the chaff before the wind. We are truly a blessed people, for we have the light of eternal life; and, notwithstanding the howling of the priests, if we do as brother Brigham says, we shall come off victorious.

I believe this people are ready to do anything required of them; and if they continue in this way, all will be well with them, and nothing can stand before them.

I heard a man say that he did not care what was said against this people, he was ready to believe it; and I can say that such a man is ready to be damned, and he will be damned.

I bear this testimony that I know this to be the work of God, and I take great pleasure in proclaiming it.

I ask an interest in your prayers, that I may have the spirit of obedience and be enabled to do as I am told from this time henceforth and for ever. Amen.

INCREASE IN SAVING PRINCIPLES—DEDICATION—HOME PRODUCE AND MANUFACTURE, ETC.

A Discourse by President HEBER C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, Sunday Afternoon, December 27, 1857.*

REPORTED BY J. V. LONG.

You have all heard what has been said, and the design thereof has been to show you your situation.

There is not much profit in all the teachings that are given from this stand to a person who simply hears the sound and does not partake of the spirit and intent of that instruction; but the profit is to the man who heareth the word and observeth and receiveth the Spirit and power of God.

I bear my testimony to what has been said to-day, for it is good; and every one that heareth and observeth what has been said by brother Brigham, brother Woodruff, and brother Snow shall be blest; for it is life to all who receive it, because truth is life.

If we treasure up those principles, and they adhere to us—that is, to the fountain of life that is within us, how can there be otherwise than a growing and increasing in the knowledge of God? It is upon the same principle that wheat increases, and upon the same principle that every kind of vegetation increases. How does wheat increase? It is because the element or germ of life is in the wheat. If the germ was not in each kernel, of course it would not increase.

If there is a fountain and the root of truth within us, then other principles of truth will adhere to them and connect themselves to that fountain that is within us. What will be the result in such a case? The fruits of righteousness will appear. A man has got to have the saving principles of life within him continually. If they do not dwell in him, he is not in a saveable condition, for there is no way to save a man only to plant within him the principles of life; for in the absence of those principles, he is like salt that has lost its saving power, and thenceforth is good for nothing.

You know that salt will not save meat when it has lost its saving principles, and it is just so with us: when a man sins to that degree that he rejects the truth and the principles of righteousness, he is thenceforth good for nothing but to be cast out and trodden under foot of men.

So it will be eventually in the United States. After the truth is all gathered out, you will find that the rest will be destroyed. I do not mean that the land will be destroyed, but I refer to the wicked inhabitants, and the earth will be emptied, according to the words of the Prophet. Why will this be so? Because there are no saving principles there: the saving principles are with this Church, and there is no salvation in the absence of those principles.

I dwell upon these things because I wish every man to listen to them, and I want them to watch and nourish every word, and to cherish them as you would a crop of wheat. Let

nothing come in between you and the word of God, and then you will do well and prosper.

I have got just such a wild notion in me, if you please to consider it so, that I believe we can raise everything that is raised in every other part of the earth. Why do I believe it? I believe it because I have got the Priesthood: it has been given to me and to you, and we are made saviours of men upon Mount Zion.

Well, then, if we have got the seed and principles of life within us, upon the same principle that the earth imparts nourishment to vegetation, we can impart life to others; and if we can save a man, upon the same principle we can save a woman and everything that is upon the earth. What do you go to work here for? I go to work to produce vegetables, grain, and all things that I and my family need, and I dictate my children, and show them a course for them to pursue.

We have dedicated this sacrament to the Father and to the Son, that the saving principles of life may be in it, and that, in partaking of it, we may become sanctified. We bless the water as well as the bread, and ask God to sanctify it and fill it with life and the principles of salvation. Do you not think that God can bless this land, so that we can raise anything here, as easily as he can bless the bread and water? Yes, he can. What makes me believe these things? It is because the people generally do not believe them; and they show by their works they do not. But I endeavour to prove by my works that I am a believer in these very doctrines which I am teaching to you.

The individuals who believed that it was not possible to raise fruit here have no currant bushes, no apple trees, no apricot trees, no peach trees, no plum trees; in fact, they have not got any fruit-trees at all, from the fact that they did not believe that fruit could be raised; and their works have shown their faith. They have got most excellent faith, in their way, but it does not produce any fruit.

Those same individuals now believe that we can raise fruit up here in brother Brigham's garden, and brother Heber's, and brother Carrington's, and those men that live up here on the poorest land there is in the valleys; and we certainly do produce some of the best fruit that is produced in these mountains. I never saw better peaches in my life, nor any larger ones, nor any that were more full of juice. Do you think I have got any dried peaches? Yes, I have got enough to last me two years, and I presume that brother Brigham has, and a great many others. How were they produced? They were produced by our actually going to work and raising the trees and nourishing and cherishing them.

I will ask some of you mothers a question, and you that deal in poultry. You know we have hens, and they lay eggs, and we have geese, and turkeys, and all other kinds of fowls; but they might lay eggs from now till doomsday, and if they did not keep those eggs warm, and nourish them, they never would produce a chicken; no, never. Do not you all understand that?

If you say you cannot raise fruit on that low land, I wish to say to you that I know better. All the reason why they have not raised fruit in the lower parts of the city is because they have not planted the trees! Upon the same principle, the people of San Pete said they could not raise fruit. It was because they never set out an apple tree, and for several years they never planted a cucumber, a watermelon, nor a squash, and of course they never raised one. I presume brother Snow will bear testimony to this. Some said they had faith; but

their faith never produced water-melons, squashes, cucumbers, nor anything else. Now, works will produce faith, and works will produce good trees and good fruit.

We dedicate and consecrate the wine or water that we partake of in the sacrament, and we also dedicate the bread to the Lord; and it should be just so with everything: it should all be dedicated to the Lord; and upon all that we do and put our hands unto, we should ask his blessings. We should never meddle with anything on this earth that we cannot lay our hands upon and bless and dedicate and consecrate to the Lord, that it may be for the accomplishment of what it is designed, and produce the very effects that we desire.

I could talk about a great many simple things of this kind, but you laugh. When I talk about such things as cucumbers and water-melons, many laugh, and I hate to be laughed at when I am telling the honest truth and speaking of the simple things of the kingdom of God.

Bless you, this world was made out of small things. I was small, indeed, when I was in the loins of my father Adam; I must have been very small, and so must you, for you were all there: but here I am, a grown man, and, perhaps, nearly as large as Father Adam was. Perhaps I am not so large: I may have become degenerated; but be that as it may, I know that I am here.

Brethren, go and dedicate your gardens, and when you get a tree that you want to set out, dedicate the ground, the root, and the elements that you are going to place around it, and ask God to fill it with warmth and with power to vegetate. Dedicate the seed that you are going to put into the earth, and then dedicate the earth, and nourish it when it springs forth, especially in a cold soil; and do not say that it cannot be quickened, for I say it can. There can be substances such as bones, ashes, lime, old hats, and old boots and shoes, and everything that you can get into it will tend to quicken it; and why will this be the case? Because you have asked God to bless it, and because you have put works with your faith. By pursuing this course, you can produce apples and peaches on the low as well as on the high lands. Do I believe that the character and course of this people will cause the earth to produce things that require a warm climate? Yes—the earth will be like the people who inhabit it; and it is the duty of us all to go to work and practise accordingly.

Can you produce flax in this country? Can you produce it, unless you go to work and put in the seed? Can you produce wheat, unless you plough the land, put in the seed, and then irrigate it? Do I believe that this land will produce cotton? Yes, just as well as the land down in the southern country: God can change the climate for the benefit and salvation of his Saints.

There never was an ear of corn raised here till we came, and nobody would believe that we could raise any. Bridger offered brother Brigham a thousand dollars for an ear of corn raised in the valley. The mountaineers had not confidence enough in God to put the seed into the earth; but we have almost produced anything that we have tried, and there has been cotton raised up north in this valley. Bless you, it is colder up north than it is here. Can we raise madder here? Yes, every one can raise it in their gardens, and it can be raised as easily as your beds of flowers. I cannot remember the names of them; but it can be raised upon the same principle that your flowers are raised; and so can silk, only the tree is first raised, and the worm eats the leaves of the tree, and then produces the silk.

I am going to talk about home manufacture, and I cannot get my mind upon anything else. You may take a hundred men who have got a hundred wives only, and let me tell you that not fifty years would roll around before they would revolutionize the whole world, if they were men of the right stripe. Why would they do this? Because they would be filled with the power of God, and the very earth that they walk upon would be quickened by them, and the mountains, the sage plains, and the pools of water would feel their power. If it were necessary, those men would control them just as much as Moses did when he struck the rock with the rod that God gave to him, and through the gift and power of God that was in Moses the rock was rent, and the water gushed forth.

Why was this miracle performed? Because it was necessary for the salvation of the children of Israel. Is it necessary that miracles should be performed now? Yes, it is necessary that the Lord should hear us and help us; and he will hear us and bless us, if we are humble and faithful; and he will bless the earth and all that dwell thereon; he will bless our herds, our flocks, our wives, and our children; and they will increase in proportion to our righteousness. These are my feelings in relation to these matters.

Brethren and sisters, let us go to work, every one of us, and cultivate the earth; for it will not hurt any member of a family to assist in these things: it will not hurt the sisters to assist in making gardens; no, it will not hurt your delicate hands any more than it did in England. I know, and can now see hundreds that worked in the fields with their nice, delicate hands, and their striped petticoats, and it did not take above three yards to make one of those petticoats. I have seen you with your nice shoes and your bed-gowns, or some would call them sacks, and your nice aprons tied around, and the apron would cause every pucker just as well as if they had been made in the dress.

This is home manufacture! It is a common occurrence, just as much so as it is for one day to follow another. Why cannot you pursue that course, just as you did in England, in Illinois, in Missouri, or in the Southern States, or in Massachusetts and in Vermont? Did the ladies work there? Yes, they did; they used to sow the onion seed, and then weed the onions, and attend to them, and bring them to maturity; and why is it not as well to do that now as to have to go into it five years hence, as brother Snow has been speaking of?

When the United States muster their forces, and the Devil combines his forces against us, then God will combine his forces against them. But we do not want women to go out and fight, but we want them to stay here and raise everything for our comfort and consolation. We can pursue a course that will make this whole land bring forth. You can have fruit on the low land as well as on the high; you can have fruit at San Pete as well as here. Why, brother Snow will acknowledge that they raise as good pumpkins there as we do here; but they never did till they had faith to plant the seed. Are they going to raise fruit there? Yes, they are; and if the ground is cold, they must stimulate it, but not with whisky, for that will cost too much.

I intend to take a course to worship God acceptably, and I never saw greater necessity than there is at the present time for us to live our religion and be one; and this is not anything new with me, for I have seen it all the time. Then let us go to with our might and do all things that are required at our hands. Let us make all the cloth we can, and raise all the flax we can; and when we have raised it,

let us make that into cloth, and then we shall be able to make every woman shine with home-made clothes, when they come into this congregation with their beautiful wool and linen dresses on, and their bonnets made out of straw that has grown on their own land. I have been thinking about this matter two or three days, for I have some straw on hand, and I have been thinking of advising my women to braid up the straw and have my boys' hats made before the hot weather comes. I would rather see them do that ten thousand times than to see them go to parties, and then half the boys get drunk. That is not home manufacture, but that is death and destruction to this people.

Now, sisters, go to work and braid your straw, and have it ready when the summer comes. This whole people might have their heads covered with their own home-manufactured goods, and then they would not have to go to those stores and buy hats that are not worth a dime apiece. Suppose the boys were out two years, would not the sisters have to do some of these things then? Is it not better to have things of our own make than to give the merchant a dollar or two for them, and then not have them half so good?

Sisters, gather up the rags—those little fine pieces that you have throwing about, and sew them together, and make nice petticoats and aprons for the little girls, coverlets, &c., and then teach them to do it for themselves, that they may hereafter make good wives. I can tell you there are not one-half of the women that are fit for wives when they are married. They have not been instructed in home manufacture, and some of them have scarcely learned to wash the dishes properly or to take care of things about the house; and the young men are just as bad.

I am not talking to you, young women,—I am talking to those that are married; for they ought to be instructors of those that are young. How long would it take a little girl to sit down and make herself a nice petticoat and to pick up some nice pieces to make herself an apron of? But you women who have not got anything to wear did not think of these things. You are now ready to say, "We have not got anything to wear; we have not got any patches, and therefore cannot make any patchwork." Well, then, tear up your dresses and make some, for that is what a great many of you do. My desire is to stir up your minds to reflection in my simple way, that you may go and attend to some of these matters.

I do not care about the army over at Bridger, and in fact I have scarcely thought of them,—at least not for a week past. Will they trouble us? No, they will not, not so as to root us up from this time henceforth and for ever, provided we do right. When you are doing those things that I have been speaking of, you are keeping the commandments of brother Heber, the Twelve, and your Bishops. My mind is upon these things; I am led to them, and I will talk about them.

In our first start here, it was almost impossible to get any man to start a tannery, and now a great we get. I have this from our shoemakers; and I feel to thank God that the gate is shut down, that a deal of the leather that is made here is the best, and that we cannot get their miserable stuff here any more. The Lord will now bless our labour; he will bless the fruits of the earth, he will bless our tanneries, he will bless our sheep, our flocks, and everything we undertake to handle and manage; and that is not all, for we will bless those things too, and we will dedicate and consecrate them to God, and we will ask God to fill the earth with the resurrecting power; for

life is the resurrecting power, whether it is little or much, and it is that power which brings forth vegetation: it is the same power which brings forth food and raiment; and by the same power we shall be brought forth in the morning of the resurrection, only there will be more of it in exercise.

We should dedicate all those things to the Lord, with our bodies, our houses, our furniture, the earth that we cultivate, and the seed that we put into the earth; and we should bless the shovel, the hoe, the spade, the sheep, the horses, the cattle, the cows, and all that we possess; and then will not God multiply them unto us? Yes, he will, and we shall get heavier fleeces of wool and more of them. What! can he bless the fleece? Yes, he can, as easily as he blesses the sheep.

I recollect being in England, in the town of Chadburn, Lancashire; and while there I felt as if my whole system was alive; I felt quickened by some unseen power. Brother Hyde was with me, and he knows that it is true; and I felt to pull off my shoes. We pulled off our hats, for we felt such a sacred and holy feeling. I told brother Joseph about it when I came home; and said he, "Brother Heber, that place was dedicated by one of the old Prophets, and it will always be filled with the spirit of life." Does not that prove that we can bless the earth? Yes, it does, and we can; and you may call me crazy if you like; and I will say, Bang away, but that does not make me crazy. You may call me visionary, if you please; and I wish to God you were all visionary as those holy men were who dedicated those places in the days of Jesus and the Apostles. They are holy places, and they will be held sacred even as Jackson County; and there is not a man living there but at this day has the spirit of fear upon him and expects that he will have to march some day; and, to this day, no man has ventured to cultivate or build upon the Temple Block. Joseph the Prophet dedicated that land, and they feel the effects of that dedication; and the blessing will remain there, and all hell cannot get it off; and I shall yet see the day that I will go back there, with brother Brigham and with thousands and millions of others, and we will go precisely according to the dedication of the Prophet of the living God. Talk to me about my having any dubiety on my mind about these things being fulfilled!—I am just as confident of it as I am that I am called to be a saviour of men, and no power can hinder it.

If we do not receive these things, it is because we do not live for them. I want to do everything by the power of God and the inspiration of his Spirit. When I get a new wife, I always dedicate her to God, and this is the way I have done for years. I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power.

These are little things; but you need not laugh about them, and nobody but fools would laugh; for these things are our very existence.

I want to know of every man and woman, if you were going to place a sacred thing anywhere, and you were to put it in an unholy vessel, whether that vessel would not make it impure? Yes; and it will become unholy because of that cursed thing. If it is the most holy thing in existence, it will become corrupted by coming in contact with unholy things.

I am preaching these things to my brethren and sisters, that they may know, if they have not dedicated and consecrated their children to the Lord, that it has to be done. But you may inquire, "How shall we do

it?" You will have to do it as brother Brigham and others have done when in Nauvoo. We had to take our children and wash and anoint them, and place the birthright and father's blessing upon them in the house of God, and then have them sealed to us; and you will have to do just so.

If you do not take the right course to raise up a holy seed unto the Lord, but jangle and contend one with another, your children will not have so good a chance to get the blessings of celestial glory; but, in proportion as you bring yourselves into subjection, your children will receive the blessings of heaven.

Just as soon as spring opens, I am going to work to put into the earth every kind of seed, and I want my wives to take an interest in these things, in raising the flax and making the cloth. They take a mighty interest in wearing the cloth when it is made; and if they will do these things, the day will come that we will be as rich as we can desire in all things that this earth produces. Our Governor will be rich, and there is not a man on God Almighty's earth that will begin to compare with him: he will swallow them all up in riches and blessings.

I am opposed to your nasty fashions and everything you wear for the sake of fashion. Did you ever see me with hermaphrodite pantaloons on? [Voice: "Fornication pantaloons."] Our boys are weakening their backs and their kidneys by girting themselves up as they do; they are destroying the strength of their loins and taking a course to injure their posterity.

Now, just look at me. I have no hips projecting out; they are straight down with my sides. I am serious myself, although I can smile and laugh when I am serious; but these ridiculous fashions I despise, and God knows I despise anything that will tend to destroy the lives of my sisters. What is your existence worth to you? It is worth everything to your posterity; and you ought to consider their interest as well as your own.

There is not a woman in this congregation but would be as straight as I am, if she did not destroy her shape.

Bless your souls, I am talking about home manufacture. I was speaking about it last Sunday, and I would not have said a word about it now, but there were a good many who felt disposed to ridicule brother Lorenzo D. Young's remarks; therefore I have spoken as I have. I want to know if some of them were not tried by what he said; for some of them were talking about cutting enough off their dresses to make frocks for babies and sending it to him. I wish they would send it to me—I would show them what I would do with it.

Some of you are taking a course like that of the Gentile world—namely, to weaken and destroy the human family, and they are going down to death as fast as they can. Shall we follow in their tracks? Some of them have come up into the tops of the mountains for the purpose of introducing their corrupt and damnable practices and customs.

You may take all such dresses and new fashions, and inquire into their origin, and you will find, as a general thing, they are produced by the whores of the great cities of the world—London, New York, and from Paris, and from all the Gentile cities. Now this is true, gentlemen, and brother Brigham, brother Taylor, and a great many others can bear witness of it.

There is a new fashion that our boys have got hold of, and Spanish bits and bridles, and then with their hermaphrodite pantaloons they look ridiculous. I will speak of my own boys, for they are like the rest, and have to take things rough-and-tumble

as they come in this mountain life—to go into the woods, take hold of a lion's beard, and tell him to stand still: their backs are like the women's; they are cut nearly in two with these cursed fashions, so that they have but little strength left in them.

I understand those officers out yonder have got a good many women with them, and I do not believe there are twenty in the whole camp but what are whores, and they designed to come here to set you a pattern and to moralize this community. I say, Will they not feel pretty straight by next spring? I think they will feel considerably cooled off by next spring, and I have an idea that by that time they will feel disposed to quit their prostitution; and if they do not go away, we will make them march pretty quick. Those soldiers cannot rule over us, nor their civil officers either, for they are the meanest of the corruption of the world. It makes me angry, but I will not sin about it; but I feel displeased at such things.

We shall prosper from this time forth. Now you may mark it, and you will see that those who will do right will prosper. I will tell you, if we cannot take a course to put iniquity out of our midst, and if men will take a course to demoralize themselves, we we will draw the line and divide the evil from the good, and we will have those who corrupt themselves stay at home and let the pure in heart go out to war. And this is not all: I am opposed to any man's going into those mountains to stand between us and our enemies that will get drunk. We do not want any man there but what we can lay our hands upon and dedicate to the Lord; and we do not want any there but who will do that which is right in the sight of God and man; but we want men that will pray and keep their covenants sacred. In short, we want men that are acceptable in the sight of God: they are the men we want.

We want the home manufacturing men; and away with your trash and nonsense, for I am sick of it. I do not say but I have some traditions about me, for I know that I have; but I wish they were off far away. My desire is that I may do everything that is right from this time forth and for ever; and I feel, as I heard brother Brigham say, a few days ago, that I am as independent of those little, nasty, wicked spirits as God is upon his throne, when I am right myself; and so is every other man.

It is true that we are the best people there are on the earth. But still there are a great many things I do not like to see; and one is—when men get up a party, I do not like to see drinking whisky the very first thing that is introduced, and especially to go so far as to pollute themselves. Some of you might say, "Brother Kimball, your boys have been doing the same thing." If they have, I do not fellowship them in that; but I disfellowship them for so doing, and so does brother Brigham and every other good man. I do not care whether it is a son or a wife that does wrong—I will not fellowship them in that wrong, for I am not partial: I care just as much about the English as the Irish or the Americans, and I guess I manifest it pretty well.

If you cannot obey those you have seen, how can you obey those you never saw? You never will see those whom brother Brigham and his brethren represent, unless you first obey those that you see every day. We are God's representatives; and if you want to know whether you will ever go into the presence of God, I can tell you that you never will, unless you learn to obey your brethren. Then live to sustain the authorities of this kingdom by your works, and we shall live scores of years.

Brother Brigham never will die by the hand of an enemy, neither will I, nor any of you, if you will do your duty. Brother Brigham is just as secure as the roots of a tree, if every limb performs its duty. I tell you it is hard to tell things just as a man has them in his mind. For my own part, I have not got the language.

Now, if you are determined to *destroy* yourselves, I am perfectly willing, providing you do not destroy the fruit of your loins; but many of you are taking a course to destroy that by your ridiculous fashions.

Now, suppose that any of you were to take a tree and tie the limbs in a strait place, so that they were obliged to remain in it, will that tree be as thrifty as those that are loose? No, it will not; and if you do not believe it, go into my garden, and you will there see trees with the limbs crossing each other at various angles; and the consequence is that they are gnarly or diminutive in size, and very inferior in appearance, and perhaps they will never produce any fruit.

Do not desire your children or your children's children to stop their growth, and do not you take a course to render them impotent and imbecile. I am talking to you, ladies; and then, again, I am talking to you, gentlemen, that wear those hermaphrodite pantaloons.

May the Lord God bless this people, and bless his servant that leads them; and I bless everything that sticks to him; and the blessings of salvation shall be with you; for I promise you these things in the name of Israel's God. Amen.

IDOLATRY, &c.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, February 7, 1858.*

REPORTED BY G. D. WATT.

Through the remarks of brothers Edward Partridge and Silas Smith, who have lately returned from their mission to the Sandwich Islands, we are made acquainted with a new variety of customs; and I must confess that, hearing a relation of the customs and traditions of the natives of those islands, I am almost led to believe that they are a people very much like ourselves—that they are entitled to the appellation of human beings. They are prone to wander—prone to weaknesses; and if they have any knowledge of God, they are prone to forget him and to turn to their idols. They are prone to be froward in all their ways, very much like ourselves.

We believe that we have been better taught, and that we are quite an enlightened people. Christian Europe and America deem themselves the most enlightened people upon the earth; and an equal self-confidence among those islanders is all that is wanting to make them believe that they know more than the Europeans and Americans. I have an idea that

the Anglo-Saxon race possesses more confidence in themselves and more worldly wisdom than any other nation upon the earth; yet take the people on the Sandwich and Society Islands, and the natives of these mountains and of North and South America, or of any country where there are natives in their idolatry—those whom we call ignorant, dark, benighted, lost, possessed of little or no knowledge, and let a person understanding the Priesthood visit them, and I will venture to say that he would find more and better traits of the Priesthood of God among them than can be found among the Christians. And though it may appear surprising and a matter hardly credible, yet even we are more or less under the power of traditions similar to those of the heathen.

There is a cause for their traditions, customs, and present practices. They have grown into their present idolatry through a neglect of the truth, through a proneness to wander and forget their God and true religion. Let this people backslide—lose their present faith and knowledge, and in after generations, perhaps, a few would cling to the Priesthood with all the vigour that we do, and would understand that the people were going into darkness, and would urge them to have some custom, some form, some representation or figure of their former faith and religion. What is commonly termed idolatry has arisen from a few sincere men, full of faith and having a little knowledge, urging upon a backsliding people to preserve some customs—to cling to some fashions or figures, to put them in mind of that God with whom their fathers were acquainted, without designing or wishing the people to worship an idol—to worship stocks, stones, beasts, and birds. Idols have been introduced, which are now worshipped, and have been for centuries and thousands of years; but they were not introduced at once. They were introduced to preserve among the people the idea of the true God.

I have frequently said, and say again, that there are and always have been a great many in this Church that are not Saints. There are more "Mormons" than Saints; and there are different degrees and grades of "Mormons" and of Saints. There are many that are "Mormons" that are not Saints; and so it will be until Jesus comes to separate the sheep from the goats; or, in other language, until the Husbandman shall bid his servants gather the wheat into the barn, and the tares into bundles to be burned. This must be; this we all believe and can understand.

If we are not all Saints, the most of this people are trying to be. If we are not as perfect in our sphere as are the angels, we are trying to prepare ourselves to become so. We have not yet received our inheritances; but we are trying to prepare ourselves to be worthy to receive them. Yet it can readily be understood that if this people should backslide, they would, as others have, introduce an idolatrous worship. All Protestants accuse the Roman Catholic Church of worshipping idols. It is the practice of its members to carry a cross with them to worship the Virgin Mary. They have paintings and images in their chapels and other places of worship; and they are accused of worshipping these paintings and images, and that they are idolatrous worshippers. But those representations were introduced in the same way that a father would show his children that Jesus Christ is actually a man like their father, by showing them a figure representing Jesus as extended upon the cross, and saying, "This gives you, my children, an idea that he was a man." Now, let those children, when saying their prayers, have that representation before them, and

how long would it be before some of their neighbours' children would tell their mothers that those children were worshipping a picture or image? This is the way that idolatry has sprung up in the world, through a method established to keep the people in remembrance of the God they once worshipped and were acquainted with.

Do the Christian world know whether God has eyes to see, ears to hear, or hands, or a body? They are as ignorant of the true God as are those islanders, and all whom we call heathen. And our traditions are such that we are yet more or less in the dark, and are under the necessity of assembling here from Sabbath to Sabbath, and in Ward meetings, and besides, have to call our solemn assemblies, to teach, talk, pray, sing, and exhort. What for? To keep us in remembrance of our God and our holy religion. Is this custom necessary? Yes; because we are so liable to forget—so prone to wander, that we need to have the Gospel sounded in our ears as much as once, twice, or thrice a week, or, behold, we will turn again to our idols. It is immaterial what the idol is, whether it is what the Californians call a slug, or whether it is a twenty-dollar gold piece, or an eagle, or half-eagle, or whether our affections and attention fasten upon our farms, houses, and other worldly goods,—if we are not constantly exhorting the people and setting before them the necessity of living their religion, calling back their minds that have been wandering, and preaching and praying with them, behold, they would turn to their idols.

Were the Lord to give us peace for a few years, so that we should have no sorrow or trouble from without, with the land producing abundantly, with the fine weather and the healthy climate, how long would it be before many of you would again want to go to California to get gold, and turn away from your holy religion to worship an idol? Rather than neglect your holy religion entirely, you had better keep your images right before your eyes and say your prayers to an idol, whether it be cut out of wood or is a dog's skull, so that you believe there is something behind that which will actually point your affections to look beyond that which you see with your natural eyes, and cause you to believe in a Supreme Being, in an Overruling Hand, in an All-wise Providence, or to worship even a god without body or parts. Are we under traditions to the same extent that some others are? Perhaps not. We do not think we are; and yet we have our traditions upon us; and if we are not careful, we are liable to become as great idolaters as there are in the world.

Brother Silas Smith has just told you that he had not been at home four days when he heard his name called for another mission; and he says that he is ready and willing, of which I have no doubt; for I never knew him when he was not willing to do anything that he was told to do. We say that we are willing to do anything required to sustain us in our religious rights—to sacrifice our all for our religion and the hope that is before us. Brother Clapp has just taught us that we are not worthy of eternal life, unless we are willing to sacrifice all. Brother Clapp, what have you to give? ["Everything I have."] But you have not got anything. John, what are you willing to give for eternal life? You say, "Everything." What have you got? Consider well what you have. Says he, "I live here; I have my life." No, you have not; for it is in the hands of your Creator. "I have a wife." She is only committed to you to enable you to prove whether you will treat her in a righteous manner: she is not yet yours. "I have chil-

dren that are the offspring of my loins." They are not yours; for you cannot produce them of yourself. "I have a farm." No; that farm belongs to another. The Devil says that it is his; but we expect Jesus will have the whole earth. "I have horses and possessions." Reflect well, and consider whether you really own anything. Upon reflection, you discern at once that your wife may be taken from you; your farm and your other possessions may be taken; and your gold and silver may take the wings of the morning and fly from you. If God withdraws his sustaining hand, you sink. You have no wife, children, horses, houses, nor land.

When men and women talk about giving everything for the salvation which they anticipate and live for, behold, they have nothing to give; nor have they anything to do, only to do their duty. And what is that? To improve upon that which is committed to their possession—to prove themselves worthy to their Father and God, that ere long they may be worthy to receive crowns of glory, immortality, and eternal life. Then we shall be beyond the power of Satan. We shall be where we can control death and him that has the power of death; and we shall reign triumphantly as the Gods and as the sons of God. We must inherit that power and glory before we can say that we really own anything, even the least thing in this world or in eternity.

Some persons talk about sacrificing; but we have nothing to sacrifice. All we have to do is to love and serve our God, and do everything we can to bring knowledge to ourselves and to the people—everything we can to make them happy, wealthy, strong, and numerous, so that we may overcome the powers of darkness and reign triumphantly on the earth, Jesus Christ being our head and king. That is all we have to do. Tell about houses, lands, and other property being ours, and that we have no traditions and idols! I would as soon see a man worshipping a little god made of brass or of wood as to see him worship his property. I have a number of such gods brought to me from the East Indies and from the islands; and I would as soon see one of my brethren worship one of those brass idols as to see him worship his property; and he would be as much justified in the sight of God. Does this congregation understand what idolatry is? The New Testament says that covetousness is idolatry; therefore, a covetous people is an idolatrous people.

Some of you are just as much idolaters as are the heathen, but you do not know it; neither do they realize their idolatry. Were I on the islands and seeing the natives bow before their images to be healed, I would say, "Have faith." And instead of disfellowshipping a man for worshipping an idol, I would exhort him to have exceeding great faith in his idols, upon the same principle that I exhort the brethren here to have faith in our God. "And if your idol will not heal you, look beyond to that Being who can." I am not for cutting people off from the Church that worship their property instead of their God, but for bearing with them until they shall gain light and knowledge so as to see their errors and turn to the God of truth. I would say to idolaters, "If you have faith in an idol, have a little more; and if you have faith enough, the Lord may work upon your minds so that you can understand the blessings he has in store for his people. And I say to the men and women who profess to be Latter-day Saints, "God giveth and he withholdeth; at his pleasure he raises up and puts down kings, emperors, thrones, and dominions; and the power and wisdom and glory of the Almighty, who fills

immensity and operates upon all things, will prevail."

What good can our wealth do, were it not to promote the cause of God upon the earth, overcome the power of Satan, and be used to bring forth righteousness and overcome darkness? That is dedicating ourselves and all we are made stewards over to the building up of the cause of God on the earth. In so doing we can be justified. We cannot receive the glory, the kingdoms, the thrones, the wisdom, and the power that are designed for us, without a close application in our studies and in our efforts in our whole lives to build up the kingdom of God on the earth. We need to apply our minds to wisdom as strongly and closely as brother Silas Smith had to apply his mind to learn the language of the natives, that he might be able to teach them his ideas without trusting to their passing through the mouth of another. No matter how much of the Spirit a teacher has, if his words have to be interpreted by one who has not the Spirit; the people are not benefitted; "For the letter killeth, but the spirit giveth life." No matter how much a man preaches, nor how much of the Holy Ghost he has,—the spirit may be edified, but the understanding will remain unfruitful. And if we trust to some other person to bring forth the hidden things of the kingdom, if we are all the time dependent on an interpreter who has not the Holy Ghost, we cannot grow rapidly in the knowledge of the truth.

We must live so that our knowledge and faith shall reach beyond the ideal, no matter what that is; and we must have knowledge of the living God for ourselves. The people wish to know whether they cannot find out the living God. Yes, just as quickly as you are prepared; but you must cease worshipping idols. Then, when persons say they are willing to sacrifice their all for the kingdom of God, they will do it without whining. Then, if a Ward is required to perform a certain work, they will not complain about it. Then they will be apt to cast their idols behind them, and will not so worship and covet a beautiful span of horses that they will not let them go to save the whole house of Israel. But in the first place, they have nothing to sacrifice; in the second place, God has given them enough with which to benefit his kingdom; and thirdly, if it is not on hand when required, by-and-by it will be said, "Take from those persons what they seem to have, and give it to those who are worthy—who can dispose of their property to build up the kingdom of God." It will be said of us all, unless we improve upon what we have, "Take that which they seem to have, and give to those who improve upon their talents and will gain more."

Whether you can see it or not, I know that this people are more or less prone to idolatry; for I see that spirit manifested every day, and hear of it from nearly every quarter. We must stop worshipping idols. We are in possession of the keys of the kingdom; the eternal Priesthood is committed to this people, and we are blessed as are no other people of which we have any knowledge. This people have the words of life—the way of life and salvation: they know how to save themselves and all that will cleave to them. Now, what is demanded at our hands? Is it to pray that we may be faithful? It seems to be a burlesque. It is most disgraceful to be under the necessity of saying, "Brethren and sisters, let us be faithful." Rather so obtain a particle of wisdom before God that we can see our own standing, what we are called to do, and understand what is bestowed upon us. You might as well pray for the angels to be faithful as for this people. If you could see and understand things

as they are, your whole souls, minds, affections, lives, and everything at your control would be sealed up in God and his work. Then would it be, "You cannot take my horses, for I cannot spare them?" No. Who cares for all the horses in the world? The Devil says that he has claim on them, and he means to devote them to his use. I will see that all the horses, mules, gold, silver, clothing, and people belonging to this Church are devoted to the kingdom of Christ, God being my helper; and I will outgeneral the Devil, and baffle him in every turn, and head him in every nook and corner; and he shall be turned hither and thither as the Lord will. I am determined, in the name of Israel's God, to see the Devil whipped from the earth, and outgeneraled and fooled in all his schemes, and whirled about by this Church until he is glad to leave the earth and go to his own place; and then we will see whether or not the Lord God has all things that belong to him.

Compare our position and situation with that of the rest of the world; look at the inhabitants of the earth, and try to understand the object of our being on this earth, the object of the forming and peopling this earth, and designing and decreeing that things should be thus and so. Try to understand why our first parents partook of the forbidden fruit, and why Jesus came to the earth to redeem fallen man. Let us try to learn why things are suffered to proceed on the earth as they do.

If you get an understanding to know the purposes and designs of our Creator in framing and peopling this earth, do you think that I should be under the necessity of exhorting you to say that you will sacrifice your all for eternal life? The idea is nonsensical. Should I be under the necessity of exhorting you to live your religion and cling to your God? If we should not come to meeting during the next sixteen years, and if we had never met since the brethren were driven from Jackson County, every one would live his religion. If this people had understood what they ought, the early Elders might have lived in foreign nations and preached the Gospel until this day, and they would then have been better prepared to worship God acceptably than many are now; and this people would have been more cautious, better prepared, and more contented to practise what they know, instead of searching after things that do not concern them.

We know enough to damn us; and when we know enough for that, we know enough to save us, if that knowledge is improved upon. We are a happy people. We are the only people on earth that acknowledge God and truly believe in him. The Christian and heathen world profess to believe in him; and the Jews say that they believe in him: but they do not believe in Jesus Christ. The Christians profess to believe in Jesus Christ; but, if he told the truth, not one of them really believes in him. I do not doubt their honesty; but I doubt the manifestation of any knowledge they have of him; for if they were his disciples, they would do the works which he did. That alone is positive proof to me that they neither believe in him nor have any idea what he designs concerning them. They may be honest and sincere; but they are very ignorant. This people have the true knowledge; they have it not. We have the Priesthood; they have it not. We have the way of life and salvation; they have it not. We know how to be Saints—how to save ourselves and all who will hearken to our counsel; they do not.

Now, ask yourselves, is there any necessity of preaching, praying, teaching, and exhorting, to learn us our

duty and make us Saints? It is almost labour lost. You heard brother Silas say that if the Elders should leave those islands, in a few years the natives who have embraced the Gospel would be as bad as they ever were. If there is nothing more of them than that—if they have no desire to do good—no power in themselves to keep them from giving way to the Devil, unless there is an Elder from Great Salt Lake to watch them, the quicker they are damned the better. I would not, in such a case, walk five rods for the whole of them. If they do not know enough, after what they have been taught, to save themselves, they will be damned, and I will not ask another Elder to wear out his strength and waste his energies in so useless a work.

Those islanders and the natives of this country are of the house of Israel—of the seed of Abraham, and to them pertain the promises; and every soul of them, sooner or later, will be saved in the kingdom of God, or be destroyed root and branch. If they do not choose in this probation to take the path that leads to life, let them go their own road. The honest in heart in all nations and generations who are worthy to receive any salvation will receive it, sooner or later; and I do not care how quick the Lord Almighty cleans the floor; for then we will build up Zion and redeem the honest in heart. But it is not for me to know the times and the seasons: it is for me to be contented in the discharge of my duty to-day, and let to-morrow bring forth what it will.

May the Lord bless you, brethren and sisters. Amen.

TESTIMONY OF GOD'S SERVANTS FAITHFULLY BORNE TO THE NATIONS—GENTILE OPPOSITION—JUDGMENTS OF GOD—REDEMPTION OF ZION.

A Discourse by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, Sunday Afternoon, January* 24, 1858.

REPORTED BY J. V. LONG.

Once more I have the opportunity of beholding the faces of the Latter-day Saints here in the valleys of the mountains.

I begin to be almost weary in trying to carry salvation to the wicked nations of the Gentiles; and because of the many years that I have spent on missions, I find myself almost a stranger in the midst of the Saints at home. There are now but very few that I can recognize. There are many that have known me for upwards of a quarter-of-a-century that I have forgotten.

I have felt, since I started for home this last time, that I should, perhaps, be permitted to tarry with you longer than I have had the privilege of doing at any former period of my life.

If any one should ask me where my home has been for the last quarter-of-a-century, I should answer—Among the nations; for that has been my principal abidingplace ever since the year 1830.

When I received a letter from the President, releasing me from the Office at Liverpool, and also releasing all the missionaries in that country, without specifying in the letter what time I should return, I immediately felt a great desire to return this winter; and by this means I believe I have saved to myself some six or seven months time that I can dwell here in the midst of the Saints; and at this peculiar period I feel that it will be a great blessing to me to be with you,—that if you have to share toils and tribulations in having your enemies upon your borders, I may share them with you; and that if you have peculiar blessings bestowed upon your heads, that I also may be made a partaker of them.

Should my brethren say to me, "Brother Orson, we wish you to take a mission, now, to China, or to the East Indies, or to any other part of this globe, and tarry there twenty-seven years before you return to your home," I would go. Yes, I would gladly go, and feel that it was my duty, and that I was pleasing God in obeying the counsel of his servants.

The Lord sent forth this message some twenty-eight years ago; and, during this period, the servants of the Lord have been sent out especially to the Gentile nations, that their times might be fulfilled, and to give them an opportunity of receiving the truth. Those servants have gone forth, though in their weakness; and, with very few exceptions, they have been very faithful in their duties. They have fulfilled that parable that is recorded in the Book of Mormon, where the labourers are said to have gone forth and laboured with their might, and the Lord of the vineyard laboured with them; and it prediots that they should be faithful in keeping the commandments of the Lord of the vineyard in all things.

We must, therefore, draw this one conclusion—that the testimony that has been borne to the Gentile nations is sufficient, so far as our weak judgment can comprehend, to condemn them all, if they never hear another sound from the voices of the servants of God while they exist in the flesh. Why is it enough? Has every individual among the nations of the Gentiles been preached to? I will tell you what has been done.

Thousands and tens of thousands of large congregations have been preached to in the United States and in Great Britain. Thousands and thousands of the servants of God have lifted up their voices, day after day, week after week, month after month, and year after year, and warned the nations; and the Lord told us, more than twenty years ago, that he had sent forth his servants to warn the people, and it became those who had been warned to warn their neighbours. The Lord, more than twenty years ago, said to his servants, "Your garments are clean from the blood of this generation."

Where is there a Gentile nation upon this earth, if they were to be destroyed this very day, that could come up before the Lord of Hosts and plead any excuse before him for not knowing concerning the latter-day message which has been sent forth? According to my feelings upon this subject, I believe that they have been fully warned, beginning with the nation of the United States that inhabit this promised land. They have also been thoroughly warned in Great Britain. The nations of Europe have been offered the message; but they would not receive it. It seems to me, according to my judgment, and according to the vast amount of testimony that has been sounded in their ears, that they are delivered over, not as individuals, but as nations, to the hardness of their own hearts, to fight against the work of God.

The Lord says, in the preface of

the Book of Covenants, "Search these commandments; for every jot and every tittle shall be fulfilled, and not one word shall fail." The inhabitants of the earth were commanded to search those commandments; and you will find in that preface that the Lord told the inhabitants of the earth that his servants, the weak things of the earth that he was then sending forth, had power to seal both on earth and in heaven the unbelieving,—yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure.

Now, the Lord moves upon the hearts of our First Presidency to say to the Elders of Israel abroad, "It is enough: come home. Your testimony is sufficient. The wicked reject it; they fight against it: therefore you may now return to these mountains and valleys. Return from the nations of Europe, return from the nations of Africa, return from Great Britain, from the United States, and from the Canadas, and come home to these mountains."

In sending forth a message of this kind to the Elders, what does it show? Why, it closes for the present the testimony of the servants of God, and shows that the warning is sufficient, and that both earth and heaven bear witness that the Gentiles are left without excuse.

Apparently, all the devils that brother Kimball and the other brethren saw in vision on their first mission to England seem now to have entered into the tabernacles of the people; and you can see them gnash their teeth at the Saints, just as they were seen by brother Kimball; for the Devil influences them and makes them instruments to fight against the people of God.

Read the vision of Nephi, where the Lord showed him the sending forth of this message to the nations: —"And it came to pass that I looked and beheld the whore of all the earth; and she sat upon many waters, and she had dominion over all the earth, among all nations, kindreds, tongues, and people. And it came to pass that I beheld the Church of the Lamb of God; and its numbers were few, because of the wickedness and the abominations of the whore who sat upon many waters. Nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw. And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon all the face of the earth, among all the nations of the Gentiles, to fight against the Lamb of God. And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory." [Book of Mormon, 1st Book of Nephi, chap. iii., 47—50.

What is it that is going to increase righteousness and the power of God upon the Saints that are scattered abroad upon the face of the earth? It is the increase of righteousness here at head-quarters; and as branches of the great vine of the same Church, they will feel the influence of the same Spirit, even before the intelligence can reach them by letter. When you reform and turn away from your sins—when you practise righteousness here, the Saints of God abroad feel stirred up to do the same things, and the Spirit of the Lord rests upon them the same as it does upon the people here, only not to the same extent, because you live at head-

quarters, at the fountain head, and you have a greater experience; therefore, your experience, righteousness, and faithfulness, entitle you to more choice gifts than those that have not the same experience.

The power of God will rest upon the Saints of these valleys first, and then upon the Saints in all the world, just in proportion to their righteousness. The Lord is going to increase power here among the people. Have we any dangerous circumstances to pass through that render it necessary that more power should be made manifest? Have we got to bear testimony to kings and to the rulers of the earth at the present time? No, we are not called to do this; but those who are in the nations abroad may have this to do.

What, then, is needful to be done? We have got a different work to do than what we have had for the last quarter-of-a-century.

You recollect that the Lord has said he would try and prove us in one scale, and then he would try us in another, and see if we would be faithful in carrying out the principles of salvation.

When we were thus tried, we went forth and whipped out the religious world spiritually. Their priests, their lawyers, their doctors, their great men, their discussionists, and their wise men have all been whipped and backed out,—so much so that they have confessed that they could not stand before the powerful reasoning of the servants of God and the power which accompanied the great latter-day message. But now we have to be tried in another point. We have whipped them out so far as their doctrines are concerned, and they have now come up to try physical force upon us.

I do not know that the Lord would have sent us down there to drive them, if they had not first come against us. But they have come up with sword in hand, with the best engines and implements of war, with their best disciplined armies, their scientific officers, with men that profess to have skill in all the arts of warfare and ability to whip out the few Saints here in the mountains.

Do you think that that God who has enabled his Saints to fight moral and spiritual battles, to array argument against argument and principle against principle in all the contests which they have been called to have, and who has brought them off victorious,—do you think he will not defend them at this time also? If he has supported us in all these things, do you suppose that he is going to allow us to be overcome by those who have persecuted his servants, and to let our necks be trampled down under their feet? If I have any understanding of ancient and modern prophecy and of the spirit that is in me, the Lord intends to perform his part of the work for the deliverance of his Saints.

I must say to the Latter-day Saints throughout this Territory, that the same God who has strengthened them to overcome their enemies spiritually will be their defence, and his power and strength and his arm will be stretched out for their deliverance. When you go to meet your enemies, they shall be prostrated before you, and you shall overcome them. And as you have overcome their priests by the strong force of argument, so shall you literally and physically put your enemies to flight, and one shall chase a thousand, and two shall put ten thousand to flight; and this you will do by the power and strength of that God who fought for Israel in ancient days.

Have we any ancient prophecy upon this subject? Yes, we have; and let us bring it up; for we now live about the time that the mother of abominations was to gather together and fight against the Saints.

In the last chapter of the 1st Book of Nephi, paragraph 3, the Prophet says — "And all that fight against Zion shall be destroyed, and that great whore who hath perverted the right ways of the Lord—yea, that great and abominable church shall tumble to the dust, and great shall be the fall of it. For behold, saith the Prophet, the time cometh speedily, that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore the righteous need not fear, for thus saith the Prophet, they shall be saved, even if it so be as by fire."

Nephi looked upon these things and saw the condition that the people would be in, and therefore he said "You need not fear." Do you hear it, Latter-day Saints? You need not fear, for the Lord will preserve his people, even if it must needs be that he sends fire down from heaven to destroy the wicked and those that preach false doctrines to the children of men, even the whore of all the earth; for they must tremble and fall and crumble to dust.

I feel as strong, and I do not know but stronger, in regard to the work that is now before the Saints, than I ever have done in bearing testimony to the truth of the Gospel. I have always felt that God would give me wisdom, argument, and testimony to confound gainsayers and opposers of the truth; and thus God has enabled me to do. I have the same feeling to-day,—not that we have the strength to do it ourselves, but I know that God will strengthen us for the work we have to do.

Though the Lord may suffer our enemies to come and invade our borders, and though we have been driven and trampled upon, and though we have laid down our necks for them to tread upon, he has now got us here, where he will show forth his power.

He has let us rest in these peaceful valleys in safety and in quietness for some ten years, and now he seems to say to the wicked, "Inasmuch as you will not give heed to the testimony of my servants, and you are determined to invade their borders, go up and try it, and I will show you that I will gird on my strength and arm my servants, and they shall defend my cause."

It will be just as the Lord said in December, 1830—"I will call the weak of the earth, and I will gird up their loins; and they shall fight manfully for me, and their enemies shall be under their feet." He also says, "I will not only shake the earth, but the starry heavens also; and the inhabitants of the earth shall know that you are my people, because of the power and the strength that shall be manifest in defending yourselves against your enemies." This is what the Lord intends to do.

It needed the United States as a nation or as a government to unjustly come up against us, in order to bring about these things. How many scores and hundreds sit in this congregation that have never been in one solitary mob? Have you been tried with persecution and mobbing and death? Have you been tried at the mouth of the cannon or at the point of the bayonet? No—many of you have not; hence a trial is needful. Can you expect the power of God without

a trial of your faith? It is expedient that you have a trial of your faith. It would be one of the easiest things in the world for the Almighty to send fire and brimstone upon the earth and destroy our enemies, or to swallow them up by an earthquake as he did in days of Israel.

In those days the Lord enabled Israel to overcome the Hittites, the Hivites, the Jebusites, &c. How easy it would have been for the Lord to have destroyed them by earthquake, or by fire, or by something of this kind! But he did not do it,—and why? Because he wanted to do several things at the same time: he wanted to destroy the wicked, and to see if his servants would flinch in the hour of danger. The Lord is going to defend this people, but not without their agency. He is not going to let us sit upon our easy chairs and not expose ourselves. If we were to do this, we should not be worthy of the kingdom of God. He offers us the kingdom, and says it is ours, upon certain conditions.

What else does he say? "My Church shall be free and independent of all creatures beneath the celestial world." Have we been free from the United States? No, we have not; but we are to be made free from every government upon the face of the earth; and wherever there is any dominion that is beneath that of the celestial world, we are to be free from it.

Now, suppose the Lord had offered us all these things, and we should sit down and not move a finger for the blessings he had given, should we be worthy of them? No, not at all. We should be in this condition, if we were suffered to take possession of these blessings without any trials.

If we are dilatory, we shall have to suffer as in days gone by, and our enemies will come in here and bring in their whoredoms and abominations that they have been accustomed to from their youth up. This will be the case, if we do not save ourselves by our diligence and obedience. But if we show to God that we are willing to stand up in behalf of his kingdom and of the truth, even unto death, then, notwithstanding our enemies may be two hundred to our one, we shall feel strong in the Lord, and he will fight our battles. Then we shall accomplish that which has been promised by the Prophets; and not only the United States will have to suffer, but as the Prophet Isaiah says—"The multitude of all the nations that fight against Zion shall become like the dream of a night vision, as when a man who is hungry dreameth that he is satisfied with food, and he awaketh and behold he is faint." So will be all nations who fight against this people: they will pass away before the power of the servants of God. His servants will be clothed with wisdom and with the power of the Most High to prevail against all their enemies.

We would let the poor curses alone, if they would stay at home and mind their own business. The American continent never was designed for such a corrupt Government as the United States' to flourish or prosper long upon it. After they should become ripened in iniquity, it was not intended they should continue. The Lord has designed another thing, and for this reason we are here in these mountains: the little stone has been rolling up hill.

If our enemies keep coming up here, after the Lord has shown his power and enabled his servants to cope with them, if they still continue to fight against Zion, the Saints of God will roll down upon their borders and take them upon their own lands. But before that day comes, we have to show our wisdom by skirmishes and in various conditions in which we shall

be placed; and we have got to show the nations that God intends to do something here in the mountains.

When he has done this, we shall then roll down to the borders of Missouri and take possession of our inheritances, from which we have been illegally and unconstitutionally driven.

Brother Kimball says we could not roll down until we rolled up. But we have been rolling up hill for the past ten years, in fulfilment of the prediction of Isaiah, which says—"O Zion, *that bringest glad tidings*, get thee up into the high mountain;" and having rolled up for ten years, we shall soon begin to roll down. But I do not think it will take ten years to roll down hill; for we shall be propelled by the power of God, and the work will be hastened.

The power of God will be with us, and the Lord God will redeem Zion, as he redeemed Israel in Egypt; and not only his angels, but his presence will go before us, and the nations of the earth shall fear because of the power of God which shall accompany us.

Then will be the time that the Gentiles can be preached to by the Elders with some sense; or rather, they will be preached to by Israel that is scattered amongst them. Then, brethren, you can go and preach to them, and say the power of God is with you, and say to the people, Look yonder, and behold the children of Zion delivered by the power of God; and then you will be respected. Then you can go the palaces of the great and preach to the king upon his throne, to the great men, to the nobles, and rich men of the earth; and many will fear, and receive your testimony, and flow to Zion, bringing their riches with them. But now you could not go into their fine palaces, nor find access to their rich and splendid mansions. You could not get them to hear you for one moment. No: they would degrade you, if possible, to the lowest hell.

There is not a people upon the face of the earth that were ever degraded like the Latter-day Saints. They look upon you worse than they do upon any set of pirates that travel the open seas,—that is, if they believe their own words; for they circulate these things in their lectures and in their periodicals; and there is no use to try to preach to them, but let the Lord work with them and with this people.

Let the Lord purify his kingdom, and let the most bitter branches be pruned off,—not by some means entirely independent of the Saints; but let the people go to work and trim off such bitter branches as Missouri and Illinois, because of their wickedness and mobocracy; and then the nations will begin to see that there is power there. Yes, trim them up, in order that *the natural branches that bear fruit may* bear more fruit—that Zion, in other words, may increase her tents and stretch forth her curtains, even the curtains of her habitations, and make not only the desolate cities of Zion, but the desolate cities of the Gentiles to resound with songs of praise to Him that sitteth upon the throne and to the Lamb for ever and ever. This is what the Prophet says about it:—"And their desolate cities shall be built up and be inhabited by the Saints of the Most High." God will bring about this work; and as to our being overcome in these valleys of the mountains, it will not be, if this people do as they are told—if they are willing to do right in all things.

If this people will hearken to the law of God, and in everything be humble and meek, and keep his commandments by day and by night, from one year's end to another, we shall be, as it is said in the parable of the vineyard, as one body—as the roots

and tops of the great tree which the Lord God has planted and made equal, so that the top will not jostle over because there is not sufficient strength in the roots.

I want to see this people of one heart and of one mind; and when the word comes forth, I want to have them as well-disciplined as the Gentiles, and ten thousand times better.

This is the people who have the right to be of one heart and of one mind for the defence of Zion, for the defence of their wives and children, for the defence of their vineyards, and their flocks and herds, but more especially for the defence of the kingdom of the Most High God.

Let this be the main object of this people. You know that it is the kingdom of God or nothing! Therefore may righteousness be our object from this time forth and for ever. Amen.

HAPPY PROSPECTS OF THE SAINTS—PERSECUTION—UNION, ETC.

Remarks by President JOSEPH YOUNG, *made in the Tabernacle, Great Salt Lake City, Sunday Afternoon, October* 11, 1857.

REPORTED BY J. V. LONG.

I do not allow myself to make any apologies when I get up to speak, because it is against my feelings—it is against my principle.

I have listened to what brother Lorenzo has said, and I have felt well. It is my desire, if I suggest anything, to suggest that which is profitable—which will do good. Language is too frail to express the rich sentiments of the hearts of the Saints; the tongue fails to utter the glory and the pleasures of the kingdom of God. It cannot do it; language fails. There is a display of the Holy Spirit in the understanding that surpasses all language; it cannot be told; it is past being told or described. This is right; it is as it should be, for language is poor: the best we know of is poor.

I am not precisely like some of our Elders who think that unless somebody is talking all the time, nobody can be edified. It is true that we come together to be edified by hearing each other speak: but when a body of people come together, that body should bring the agency of the Holy Spirit with them; and I drink of the fountain of intelligence, whether any body speaks or not.

We have prayed many years—we have sought many years for the blessings which we now begin to enjoy.

I feel to rejoice in these things. I feel to be glad at the prospects that are before us. I feel to be glad; and whatever may be the result of the present crisis, I am glad in my heart. I never felt so in my life; and it is not I alone, but it is the whole people of the Saints. I believe that in this thing we all feel pretty much in the same spirit. I know that as long as we dwell in mortality, it is impossible for us to obtain that happiness which is in store for the sancti-

fied. It is impossible for me, at the present, to obtain and retain the fulness of that pure spirit that I wish to obtain.

We dwell in impure elements—in an atmosphere that is and has been corroding from the beginning, for it is controlled by the Devil, the "prince and power of the air." But we can seek the atmosphere that comes from heaven, and that is pure. When we came to dwell in the tabernacles that are so corrupt, we were placed very far beneath the high privileges we shall attain to. We mix ourselves with the spirit of the times; we condescend to weaknesses that the time will come when we shall be ashamed of before the angels and before sanctified beings.

When we condescend to anything that is mean, we feel ashamed; we feel the blush to come upon us, and we know that is not in keeping with the Holy Spirit. I presume it is so with you. I feel assured that you are somewhat sensible of your weaknesses. If the enemies of the Saints should make inroads upon the privileges of the Saints of God, what will it argue?

If such should be the case, it will argue that their hearts are not united. I do not presume to say that this will be the result of the present contest; but, on the contrary, I believe that this people are so much united that God will hold his hand over them, for they are his favourites—they are the seed of his choosing; and there his power, however variable it may be, will ever be successful.

I must prophesy. I feel it in me all the time, because I see something of the faith and prayers of this people year after year; and hence I must prophesy. It has been a hard struggle with the people of God, and you have read and thought how the Saints must succumb; but it has seemed a sort of second nature that the enemies of truth must persecute the people of God; and when they are out of their reach, they must still follow them up and persecute them with a perseverance that is worthy of a better cause.

There is a handful of people in these valleys. They have come to erect his Temple, build the towers of Zion, to attend to the ordinances of the Gospel, and prepare for the great things that await the earth. All our children, and a large portion of our brethren and sisters, and a large portion that persecuted their brethren and sisters here have all got to learn that God has made all of one blood, and that we are all the children of our common parent. They follow us up here, and what for? To shed the blood of Prophets and Apostles and all good men. Yes, we can say it has been so ever since the commencement of this work.

Our enemies are not sane. They are no more sane after they set their hands against this people. The administrators of the Government that we live under are just as insane as they can be. They do not comprehend that those men who stand at our head hold the keys of salvation; but I do believe that they have a desire in them to extirpate the last vestige of hope that is upon the earth. This is the folly and meanness of man, to destroy those who hold the power and the keys of salvation to the inhabitants of the whole earth!

Who is it that is at the head of this? It is the Devil, the mighty Lucifer, the great prince of the angels, the brother of Jesus. He left the province of his Father, and took with him a third part of his Father's kingdom, and there was no other alternative but to banish him. God would have saved him if he could; but he could not. Lucifer and all his host went away to themselves, and they are our foes; they are after us, and

they are after this whole people; and I tell you they are as thick as I want them. Perhaps the air is clearer here than in any other place; but perhaps I am wrong. There may be more devils here than in any other country, and we are certainly more free from their power than any other people under heaven. Be this as it may, I know that there is a victory to be gained, and we have to gain that victory.

It reminds me of an anecdote of a man who was travelling. He saw a devil as he was travelling, and the devil was asleep; and he was asked the reason, and the answer was, the people were asleep. When he came back, the devil was running. He inquired what was the matter; and the answer was, the people are waked up. It has been precisely so from the time that Joseph Smith found the plates: the Devil has been after him, and after this people to the present.

We are safe in retreating; and here is the best retreat that we have ever found, right in these mountain fastnesses. But does persecution cease now we are here? No, sir. If it did, it would be jeopardising what has been spoken. What is this for? and how is it we are so safe? It is because the Holy Spirit of God aids us and sanctifies us, and it consecrates and devotes us to his service, and that is the safety of this people.

I tell you now, this is a good place; but without the sanctifying power of the Holy Spirit to amalgamate the Saints and make them of one heart and one mind, could they live here? No, they could not. But by living their religion, they can live here or anywhere else where the Lord has a mind to put them. It is the conduct of the people that must determine this.

Although these mountains are good and like the ramparts of some other countries—of Switzerland and of Scotland—yet, take away the union that exists in the midst of this people, and then how would it be?

We have many advantages here, and yet God has seen fit to manifest and reveal the necessity of union, and of this people being of one heart and one mind. He has located us here in these mountains to give us an opportunity of taking advantage of these blessings which we enjoy, that we might receive benefits from the advantages of these high mountains.

Are we safe? We are, so long as we are united and keep the commandments of God. But, brethren and sisters, this must be our strength. Our trust must be in the Lord. No one can understand for another, but it is each for himself. I know when I am right, but I cannot always tell when you feel right. When all my family are filled with the spirit of union and show a becoming deference to me as their head, I see there is a good spirit prevailing. Then I say all is peace, all is happiness, all is paradise under my roof. Then there is no enemy that pervades my house.

You should know when you are right and when you feel right; that is, when there is no jealousy, when there is no animosity within us—nothing that is contrary to the spirit of the Gospel. When our desires and the feelings that are constantly brooding over our minds are to do all the good we can—when our desires are to see the glory of God, to see the Saints made happy and comfortable, then we are right, for that is the spirit that unites the Saints together; that is the spirit that makes them one.

There is a good deal to be done, notwithstanding we have advanced considerably. The history of our past experience shows we have made great advances, and now a period in our history has arrived that is more eventful—one that is more absorbing to the

Saints than any past period of our history. I have no doubt, when we view this period in years that are to come, that we shall be able to give a brighter account of our progress than we have done in any times that are gone by. This will assuredly be the case.

We never were placed in the position we are now in. We are situated here, and our enemies are close by us. There have been steps taken by them that place us in a different position to what we ever were in before; and who shrinks? I do not, and I do not know that anybody else does.

I praise God and thank him for it, that we are placed in a position where we dare to declare the truth to the world and to the nation to which we have been connected, and where our brethren now have the independence to declare the truths of God and say what steps we will take in defence of our wives and children.

Whether I die on a scaffold or while preaching the Gospel to the wicked through iron grates, yet I should rejoice. I leave the result in the hands of God, and pray that he will rule all things in a way that will be for the salvation of his Saints and for the upbuilding of his kingdom. My heart rejoices and I feel right, and that the Lord will overrule all for our good.

Brethren and sisters, I feel that short sermons are the best, and I feel that there is a degree of the power of God among the people to such an extent that I have never before realized. What is the reason of this? You know for the last year past many have turned from their sins, and, I trust, have forsaken them. There has been a great change; for where darkness and carelessness prevailed, and almost wholly pervaded the minds of the people, I perceive there is an increase of faith in the promises of God—an increase of interest in the cause and kingdom of God upon the earth. Many are laying aside personal interests to sacrifice all for the building up of the kingdom of God, and all seem to be trying who can be the most successful.

I rejoice in this, and I say that nothing could be a better symptom of the gifts and graces of the Gospel being in the people. I feel that God has blessed this people, even beyond my most sanguine expectations, though I always believed that God would save us and bring us through. But it is no matter, if it takes twenty-five years to do that which might be accomplished in one,—it is all right—it is all through faith. If there is faith enough in this people to do in one hour what is the ordinary work of years, it would be brought about by the simple act of faith.

If it takes us years to gain that experience which we could learn in a day, it is our own fault. The Lord declared to his disciples that he had many things to say to them, but they could not bear them at that time, for they could not bear all things; therefore he had to give them instructions by piecemeal, because they could not bear the fulness of the light.

It is so now. It is but little that the Saints can bear, and I want you to bear it in your minds, for every move of the Holy Spirit softens the hearts of the people: there is with it an accompanying blessing; there is something that warms the conscience and makes the spirit tender. The heart should be susceptible and pliable to the touch of the Spirit. Do not forsake that—do not drive that out of your heart, but make yourself more and more acquainted with the Spirit and power of God. A man may pass through all the ordinances of the house of God, but he must have the impress of the Holy Ghost upon his mind, or he cannot receive that fulness

of joy and happiness which he might have. When the Spirit of God melts the heart, it runs through a man's system, and it is like melted ore. But when the heart becomes hard, there is no penetrating it. This is a serious state to be in.

I tell you there is the power of God in this Tabernacle, and we may feel that we are arrested by the power of God until we should be carried out of that door; and then, perhaps, the next moment, we lose that feeling and become the natural man again. We should strive to get that influence and keep it.

All our domestic arrangements are to be subservient to that Spirit, otherwise we are on the background—we are taking the back track, which never should be the case with the Saints. When a man gets the power of God and the Spirit of the Lord, he is right.

I would not be afraid to warrant everything that I possess upon the earth, if this people will be faithful and live so as to enjoy the fulness of the Spirit of God, that no enemy can successfully invade us.

We want to be happy! This is our ultimate and eternal boon—happiness. You may point me to an individual that is not seeking for happiness, but I tell you the ultimate design of each and every one is happiness. I tell you a man's mind is susceptible of feelings that cannot be satisfied without happiness.

Well, home is our paradise—home is our heaven. We can make a heaven in our own bosom—we can make it at home. I never can be joyful or happy without a heaven at home; but when I have it there, I feel well, let winds blow high or low—let adversity come, or prosperity.

I do believe that it is the design of the Almighty to bless this people with prosperity. But I tell you, brethren, I should be afraid of myself, if I had this world's goods. I tell you the pathway through adversity is the safest way to heaven. When men get prospered, they get lifted up, and then they lose the Spirit of God.

Let us not murmur or repine at poverty. We never shall know the contrast, if we drink the bitter cup all the day long; but we shall enjoy the blessings.

I pray God to strengthen you and to arm you with faith and patience to endure all you may be called to pass through, with elasticity of feeling, and with the gifts and graces of the Gospel, that will fill you with light and life—with quickness of perception.

That you and I may be what we profess to be, is my prayer. God bless you, brethren and sisters! Amen.

THE RELIGION OF THE SAINTS AND ITS REJECTION BY THE WORLD —TRAINING OF CHILDREN—HOME MANUFACTURES.

Remarks by Bishop LORENZO D. YOUNG, *made in the Tabernacle, Great Salt Lake City, December* 13, 1857.

REPORTED BY G. D. WATT.

I have tried to treasure up what I have heard to-day, and pray God to give me power to practise righteousness upon the earth. I am aware that the people that are denominated Latter-day Saints occupy a very conspicuous position before the nation in which we dwell, and also in the eyes of the intelligent nations of the earth.

There is something connected with our holy religion that has called forth the attention of the wise and learned of this generation. And they have used their talents and their wisdom in trying to destroy the vine that has been planted in the earth, or the Priesthood that has been revealed in these latter days for the benefit of the children of men, that they might be restored again into the presence of God their Father.

It would be superfluous for me to say that the revealed truth of God from heaven has not been received by the majority of the world in any generation; so it is no new thing under the sun if Joseph Smith's mission is rejected by them. The Lord's wisdom is not like the wisdom of man, neither are his ways like the ways of man.

The priests of the day, who professed to teach the way of life and salvation to the people, looked with contempt upon Joseph Smith the Prophet, and sought by every means in their power to destroy him and the truth which he brought forth, that the kingdom and power of Babylon might, as it has done in days gone by, continue to prevail, unchecked by the influence of the kingdom of God.

Beloved Saints, we are now here in the valleys of the mountains, far separated from those who have sought and still seek our overthrow; and here we have the privilege of coming to meeting to hear from the servants of God, and there are none who dare molest or endeavour to deprive us of this dearly-bought privilege. This is a choice blessing, and one which we all should strive more fully to appreciate.

The false learning and wisdom of the world, concentrated, cannot compare with one principle of eternal truth revealed to this people through those whom God has set to lead them. Are we worthy of the high and holy calling whereunto we have been called? Do we order our lives so before the Lord of Hosts that we are worthy of his confidence, worthy to walk in the light of his countenance from day to day?

If we live in such a manner as to receive nourishment from the true vine, into which we have been grafted, then we shall have power to overcome those sins that so easily beset us. There are a great many more things connected with our holy religion besides praying morning and evening, fasting, and paying tithing, as did the Jews. Our religion comprises the holy order of heaven revealed to man in the last days for the final establish-

ment on earth of the kingdom of God, which will never be overthrown; but it will roll on and increase until the kingdoms of this world shall become subject to the law, government, and authority which rule in Zion.

It will not be long before this congregation of adults will pass from this stage of action, and their places will be filled by the rising generation. I was charmed by a remark which fell from brother Kimball this morning. He said, "There are little boys here that will live until they have power to bring the dead to life." It brought to my mind the great obligation which should prompt parents to bring up their children in the way they should go. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it."

The words of the affectionate parent take deep root in the hearts of the tender offspring; and the impressions received in childhood remain with them during their lives. I well remember hearing the confession of two men that were executed in an eastern country a number of years ago. They gave a history of their early tuition. One of them regretted that he had not adhered to the teachings of his mother; for, if he had, he said, he would not have come to the gallows.

The children of the Latter-day Saints are different from the children of the world. We have heard to-day that those that were begotten under the order of the Priesthood were endowed with greater power, ability, and knowledge than those children born among the Gentiles. The spirit in our boys is uncontrollable but by the holy Priesthood. Why? Because the master-spirit is in them, and it grows up with them; and when our children become men and women, they will voluntarily adhere to the principles of eternal truth. They have not been under the influence of a sectarian education, and have not this to contend with as have their fathers. They are brought up as the children of the Most High, and they will walk in the path of their fathers and in the precepts of their mothers, and will magnify their high calling to a greater extent, and be far more exalted than them in the eyes of Heaven.

Will the daughters of Zion follow in the footsteps of their mothers? In some things I hope they may; in other things I hope they will not. When we attend to and fully live up to what the Lord has revealed unto us through the Prophet Joseph, as also those instructions which we continually receive from the servants of God, we shall be more like angels or heavenly beings. Our houses will be governed according to the order of God revealed to man. Just walk into President Young's house, and tell him you desire to walk through his house to see the order of it. Then walk through President Kimball's—I think neither of them will deny you the privilege—and see if there is not an order of things prevailing there that extends beyond your narrow comprehension.

I well recollect hearing the Prophet Joseph instruct the people, about twenty years ago, to make their own clothing, and to let the decoration of their bodies be the workmanship of their own hands. That revelation has not been much thought of by many. I referred to it in the old Bowery, and there was such a rebutting feeling in the spirit of the people, that it was with the greatest difficulty I could say anything.

It has been said, "Why does not President Young go to work and clothe his family with homespun, and set the example? Why does not President Kimball? Why did not Presidents Richards and Grant and others do it? People with common sense can see the reason why. There

is not a man in the Territory of Utah that can compete with them in this thing. They have done it all the day long, as far as their calling would admit. Are they still doing it? Yes.

I see men and women before me clothed in fine apparel. I am glad of it; but I should feel far better to see them clad in cloth of domestic manufacture—that is, in homespun.

The gold and silver that found its way here has gone. This community were not sufficiently wise to buy those articles only which were necessary to make them and their posterity comfortable, and lay a foundation to make themselves independent; but they squandered their means in purchasing fine goods to gratify the fancy of women, and their money passed swiftly through their hands to the merchants, who have taken it along with them to the States; and I am glad of it, because this people are destined to learn a lesson by it that they could not otherwise learn.

The gold is gone; the sheep and flax in sufficient numbers and quantity are not here, and our enemies are between us and the States. The prospect now is fair for our obeying the commandments of God that he gave through brother Joseph with respect to manufacturing our own clothing and the adorning of our own bodies. The people will profit by the lesson.

If we, as a people, will follow out the teachings the Lord has revealed to us through his servants, he will preserve us and be our great Benefactor in days to come as in days gone by, and we shall not be allowed to suffer more than we can bear.

Let me say to all of you, Just take care of what you have got and preserve it. I see the sisters passing along the streets, even in muddy weather, with their dresses of silk and satin dragging in the mud. They could cut off from four to six inches from the skirt, and make their children a dress of what they wear out and waste on the ground; and if they have no earthly use for it themselves, perhaps some of their neighbours would be glad of it.

It does not become me, however, to correct the errors of the people here. Brother Kimball says it is the Bishop's office. I thank him for this information, for I did not know it before. If you have good clothes, do not drag them in the mud, but save everthing you have against a stormy day. Let this people make their own clothes and take care of what the Lord has put into our possession.

Instead of only eight thousand sheep, there ought to have been eight millions. If all men had used the exertion that some few have, there would have been sheep enough to have clothed this whole people from year to year, asking no odds of Uncle Sam or anybody else. Flax can be grown here. I have not raised any flax, but I expect to have some spun and wove.

Were it not for home manufactures, I should expect to go without clothing. President Kimball says there are now about three hundred bushels of flax-seed in the Tithing Store.

Prepare yourselves also to raise sugar-cane, and from that your sweetening, or make up your minds to go without; and if you have got a leaky roof, try to get it fixed.

¶ If our enemies,—I do not mean those few out yonder—a swarm of long-billed musquitoes could eat them up at a supper spell,—I mean the whole United States and the whole world,—if they should come upon us, they cannot prevail, for they are fighting against the kingdom of God and warring against the Saints of the Most High. The combined nations of the earth will try to destroy the man-child and obliterate the truth from the earth; but as the Lord of Hosts lives, they cannot do it; and

the reason is because the Almighty stands at the helm, and he will guide the old ship Zion in a safe course, and all the powers of earth and hell cannot stop her progress.

May God bless you all. Amen.

THE PROSPERITY OF THE SAINTS DEPENDENT UPON THEIR BEING RIGHT BEFORE GOD—PRAYER AND WATCHFULNESS, ETC.

Remarks by Patriarch ISAAC MORLEY, *made in the Tabernacle, Great Salt Lake City, Sunday Morning, November* 8, 1857.

REPORTED BY J. V. LONG.

I am in hopes that what I do say will be dictated by the right guide, as brother Heber says. I do not wish for any other. It is difficult for me to communicate my ideas, though I do not make this statement because I wish to apologize or to excuse myself from any duty.

I think I realize with you, brethren, the situation that we are in and the circumstances that surround us. Every reflecting mind will rest his thoughts and attention upon our present situation; and if we have in us the light of the Holy Ghost, we shall believe it is all right. This is my conclusion, and I presume it is the conclusion of most of you.

If we, as individuals, are right before God, all will go well with us and the Lord will prosper us. I do not think that the reform that we have undertaken and that is undertaken with this community is done with. I find that it becomes me to concentrate my mind daily and hourly upon the grand things that lie before me.

As to the enemy that is come up to destroy or curtail us in any of our blessings, I care but little about them. It makes me think of the past, when my mother used to have a rod over the mantelpiece for me to look at. I think we have got one that we can look at, and it is where it can be used; and probably if it is used, it will be used to our advantage.

If we can prepare our hearts and our lives, we need not fear anything about our enemies. The greatest fear is that I shall not sustain and carry out correct principles in my own bosom. I believe that our grand object is to have all things right within. If we do this, we shall do well.

We are taught in one place to "pray without ceasing," and watching is as necessary as prayer. I am of the opinion that we can correct our thoughts so far as to know and understand what our motives are and what our affections are placed upon. If our minds are wandering to the nations of the earth, what will it benefit us? The grand place for our operations to begin is in our bosoms, and to see that our minds and bodies are influenced by those principles that pertain to light, life, and immortality.

There are great attainments in reserve for the faithful of this people. I believe that we may enjoy even more peace and satisfaction than we do now, which may be obtained by prayer and watchfulness.

We should reflect upon the covenants and obligations that we have made unto God and before our brethren. There are many keys in those holy covenants whereby we can derive comfort.

Obedience is the grand key whereby this people are to be exalted; and I sincerely believe that the Presidency are comforted by the obedience that is rendered to their requirements.

It is the mind that makes the man; and if that mind is centred upon correct objects—if it cultivates and cherishes them, that mind is improving. There is no time nor circumstances through which we may be passing but there is opportunity for improvement. I learn this daily. And there are no hours that pass but there are opportunities for our advancement in the principles of exaltation.

I believe that reformation and union can be carried to a greater extent than they have been. If there is a love for the truth in the people, it will be manifest in true plainness and true honesty: our yea will be yea, and our nay will be nay. The Scriptures say, "Whatsoever cometh more than this is evil;" but true plainness and true honesty is what we want.

If we are not advancing in light, we are either standing still or going backward. The great principles that we are to be governed by dwell in simplicity; they are easy to be understood by any and all who will apply themselves.

The condescension of Heaven is great: there can be no greater condescension than is manifested to us. We have attained our heirship. We know there is such a principle as well as we know there is a God.

Baptism for remission of sins and the laying on of hands for the gift of the Holy Ghost are as simple as anything can be. All the great fundamental principles of salvation are simple. We can comprehend and understand them—we can increase and grow by the power of them.

In adding to our faith, it is necessary that we should add virtue first, then knowledge; and these we should cultivate daily and hourly.

Brethren, I intend, as far as I have power, to instruct by example. Without it, I would give very little for all the precepts that are or can be set forth in a family or abroad among the people.

May God bless you, is my prayer, in the name of the Lord Jesus. Amen.

BLESSINGS OF OBEDIENCE, ETC.

Remarks by President DANIEL SPENCER, *made in the Tabernacle, Great Salt Lake City, Sunday Morning, October* 11, 1857.

REPORTED BY J. V. LONG.

I arise to bear my testimony to the truth of what Elder Lyman has said this morning. I feel that it has been good to listen to him. The principles of which he has spoken are the foundation of our happiness; and unless we build upon what he has been speaking of, we may seek to all eternity, and not obtain happiness.

All truth comes from God, and he makes it known through his servants; and this is almost invariably in advance of our knowledge. In the commencement of our connection with the Church, in our baptism, we were told that we should receive the gifts and blessings of the Gospel, if faithful. We did not receive positive proof of it; but as we advanced, we realized, through obedience, the truth of what was promised us.

Brother Amasa has instructed us to be faithful—to have confidence in God, and that in his own way he will benefit us and establish peace. If we love God, all things will work together for our good.

If we love God, we love the truth, for all truth is from God. We have got to have this confidence in the Lord and show that we love all truth; and if our faith is established upon that and upon the principle upon which he reveals it to us, then we know that all things will be overruled for our good, our faith, and our happiness, as we have been told to-day.

Now, we have knowledge that it is best for us to labour and obtain clothing to keep ourselves warm for the winter. We have been taught this by our parents. We know that it is best to live by industry. The Indians do not know this,—at least but very few of them do, and none of them knew it when we first came here: they did not understand that it was best to labour to make themselves comfortable; but now they are learning it: they are beginning to learn that it is best to make some little sacrifice to get clothing and food; and they are improving in this day by day.

Now, the Gentiles have a knowledge that it is best to labour for clothing, for food, and to make preparation for winter, and so on; but when we speak of the knowledge of God, and that it is best to do this or that because the whisperings of the Spirit say so and so,—when it comes to the servants of God and the things of his kingdom, the Gentiles do not know so much as the Indians do; hence they act in accordance with their views and knowledge, and hence they are deprived of many blessings.

We have derived many blessings from rendering obedience to those things that were taught us when we first came into the Church; and those who do not learn these things do not have our experience.

Well, now, as Elder Lyman has remarked, if we love the truth better than error, and have confidence in the Lord that he has established his

kingdom, and that he will reveal his will, we are happy, and we shall abide in the truth, precisely as he has told us. If we have that love for the truth, we shall discard all evil from our families—we shall discard strife and every malignant feeling that is contrary to truth.

God has not recommended any mode of procedure that will produce discord or unpleasantness in our homes; hence we had better leave off that which will offend God. A man that harbours a malignant, unruly spirit does not love the truth; and these are the things which cause men to apostatize. They say, "I will have a little gratification upon a principle that I know is wrong." Well, this is the foundation of apostacy; it is the method by which people sacrifice that which would bring continual peace: they apostatize by sacrificing that which they know to be right,—not that which they do not know, but that which they do know; and that which they know is truth. Then the Spirit of the Lord withdraws from them, and they have no relish for the truth, because they have despised and put away his counsel; they have not respected his counsels.

I mention these little things because they come under our observation every day. We have counsel from our Bishops, Teachers, and Presidents. This is the method through which we receive counsel, and we must respect the counsel that comes from all these authorities. If we respect God and his servants, he will respect us; but if we do not respect him, he will not respect us, because we have no respect for the truth nor for God. But if we have a respect for God and love his teachings and his servants, then we shall love the truth; our minds are open because we are searching for truth; we love it and cherish it; it is visible in our transactions in life. Well, then, it is our meat and our drink; it is our food constantly; and we feel to do everything to benefit mankind—to make people happy.

I have been very much interested myself, and I know that the remarks made to-day by Elder Lyman are just what we want. Whatever we have passed through and whatever we may in future pass through, we shall say, if we endure to the end, that we know God has overruled all things for our good. We know now that all will be for our good, and we are made happy in the enjoyment of the knowledge that God will overrule everything for our profit and good; and upon no other principle will it be happiness to us.

It is not to be presumed that we are going to be happy and possess a fulness of knowledge at once; but events will be continually and gradually developed that will show us that God will bring to pass nothing but what will be for our good and for our happiness.

My prayer is that we may have power with God—that we may have confidence that God will do all for our good; and let us know that he accepts our actions, and let us be ready to do whatever is required of us, nothing doubting, and I know that peace will be the result.

I want to make a few observations in relation to the handling of our guns. There have been three indiduals killed through carelessness. Almost every day I hear guns fired off, and oftentimes they go off in a direction not intended. Now, be cautious, and let not any accident of this kind take place in this city. Be careful where you discharge your guns, for our lives are precious. Many have now been called to handle guns that never have been used to it. Let such put on a double guard over themselves, and know that they must not use firearms carelessly.

The late news from the army is

favourable, as it has hitherto been. I presume that it is well understood; therefore, I will not repeat it.

Let us live so as to continually secure the favour of God, and I know that we shall have constant peace and joy. This is my prayer, in the name of Jesus. Amen.

PERSONAL FEELINGS AND EXPERIENCE, ETC.

Remarks by Elder Elias Smith, *made in the Bowery, Great Salt Lake City, Sunday Morning, August 2,* 1857.

REPORTED BY J. V. LONG.

My brethren and sisters,—Very unexpectedly I appear before you this morning. Perhaps it might be well enough for me to confess my sins before you, to begin with.

Before I get through, I presume, with the few remarks that I may make to you, you will learn that I am not much of a public speaker upon any subject whatever. I have frequently, of late, received visits from brother Kimball, and he has intimated that I might be called upon to speak before you. This morning I went to the Office for the purpose of writing a letter to a sister that I have not written to for several years. Brother Stout and brother Hiatt came in, and we spent some time chatting. Brother Kimball then came in, and I thought if I could get away from him I should be glad,—not that I wanted to shun his company, but I knew pretty well his business. When on the way here, I thought that I had escaped his notice; but his eye was a little too keen for me.

I have often thought that if I were calculated to do any good, it was in another line rather than preaching; for I would rather do anything else. If anything else is required of me, I feel that I can go and do it; but when called upon to speak, I always have felt a diffidence. I know that I cannot stand up before this congregation and teach anything, and I shall not presume to do it; but inasmuch as I have been called to address you, I will endeavour to do so a few moments.

It is true that I have been in the Church a long time, and I have been with the Saints in all the scenes of persecution and trial from that time to this, except that I had not the privilege of being with the pioneers who came to this Territory. Circumstances so ordered things that I could not share with those men who came and sought out this country the toils of that memorable journey. Aside from that, I believe that I have been with them in all the scenes that they have passed through, and I have striven to do all that I could for the cause, though I have never tried to make myself conspicuous, but have endeavoured to do what I was told by those over me; and that will be the case with me to-day; and then, after I have spoken to you, I shall go and do something else.

Although I thought I was somebody, before I heard "Mormonism," yet I can say in truth that it has made me all that I am. I know that I have not lived up to all the privileges that have been afforded me, and I know that I have not been as thorough as I ought to have been in many things; but when I have reflected, I have come to the conclusion that I would be more persevering in the future,—though, when anything has been given me to do, I have generally gone and done it.

When "Mormonism" found me, I was surrounded and enveloped with the things of this world. My father had a name among a religious society, and I frequently went to meeting with him; but when I did not choose to go where he went, I went somewhere else. I never adhered to any religious principles, but believed in living a strictly moral life; but I did not believe in anything scarcely that was taught by the religious parties around me. If, however, a man wished to become popular in the world, it was necessary in that part of the country for him to belong to some religious body; for it was hard to rise in the sphere of respectability without it. Notwithstanding this, I thought, if I could not be raised in the world without having a form of religion, I never would rise. But I believed that I could accomplish it without that, and I was in a fair way for it, as I thought, when "Mormonism" first came along. Under these circumstances, you will readily believe that I did not give way to it immediately, and I have been sorry for it many times. Instead of yielding to it, I strove to throw it off; but at length, being convinced that it was true, I said farewell to my popularity, threw off the things of the world, and have tried to be a "Mormon" from that time to this; but that I have not lived up to all the privileges I ought to have done, I freely acknowledge.

I am glad that I am with you today, although I cannot say that I feel free to speak to you. I realize my imperfections and my foibles, and that I am in the presence of those who have taught you all the principles that you know, and who have also taught me all that I know; and therefore, if I should attempt to teach anything, it would only be reiterating those things that you have heard.

I feel to rejoice every day of my life that I live with the Saints in the valleys of the mountains, while war rages and rumours of war are heard all over the earth. I rejoice that I have the privilege of dwelling with the Saints in peace and safety, for I feel that we are in safety; and if we live our religion and obey the counsel and advice of those set over us, we shall continue to dwell here in peace, and nothing will molest us.

The United States may send all the armies they please—I have that faith and confidence in the work of the Lord that I feel assured, if we carry out those principles and the advice of those set to lead us, all will be well with us, and our enemies will have no power over us whatever.

The other evening, when the brethren arrived from the States, bringing the news that there was to be no more mail, most of you were up in the kanyon. I stayed at home to wait for the arrival of the mail, for I thought it would be better for me to wait for it than for it to arrive and have to lie in the office two or three days without being opened and prepared for delivery. I think Thursday, the 23rd, was one of the longest days I had ever seen. I tried to do something to pass away the time. I went to the Tithing Office and spent a little time with the brethren there; but I could not feel to settle down to anything. In the evening, brother Smoot and the other brethren came in and said that Uncle Sam had taken the mail away from us, and that he had ordered several thou-

sand troops to this Territory. I felt perfectly calm when I heard the news, and went home and slept soundly, and I have slept well ever since.

It is true I feel somewhat annoyed and not a little vexed at the occurrence and at the treatment we have received from the Post Office Department in relation to the mail, to think that, after so much has been expended to get it fairly into operation and have it carried punctually, it should be taken from us. But as to their conduct in this respect aweing us into subjection, I feel as though it never would be done. [Voices: "Amen."]

I am aware that the prophecies are fulfilling, and that we shall soon see scenes of war and commotion, and may be brought in collision with the United States; but as to their having power to destroy our leaders as they wish, I do not believe they ever will.

I have had a desire to live ever since I was a lad. I have always felt a desire to live to be an old man, and I yet have that desire. In all the scenes that I have passed through, I have never wished to die, but have desired to live and see Israel triumph over all her enemies.

A brother was speaking to me yesterday about certain places in Missouri, and he said, You remember such and such places. I replied, I never was there, but I expect to go. [Voices: "Amen."] I started from Liberty once and expected to see those hills and plains which the brother alluded to yesterday. I started with brother Markham and brother William Burton, who died in England; but circumstances prevented our accomplishing the journey. I still expect to go there and see Israel victorious over all her enemies, and that the measure they have sought to measure out to us we shall have the privilege of measuring to them.]

I have seen many dark days; and when I have seen and heard men, who have been in the Church eighteen or twenty years, say that they have had no trials, I have felt in my heart that they either lied, or that they had not lived their religion. If I was to say that I never had any trials, it would not be true; and if I was to say that I ever once desired to back out, that would be equally untrue. As I said before, in my early days I tried to lift myself up by my own ingenuity. All that I acquired I wished to do by my own skill. If it was not natural to me, I acquired and had a stiff-headed disposition, and that has been hard for me to overcome, and have hardly got over it yet; but when such things come along as try me, and I overcome them, I then feel better.

I hope to overcome all those imperfections by labouring diligently to that end. I came here in 1851, and I believe I have made some progress since towards overcoming my weaknesses in this respect.

Circumstances were such, when I left Nauvoo, that I could not come through with the Saints: my father and mother were taken sick by the way. My mother died in October, 1846, and my father was never able after to come here, except upon a litter. He died in 1848, and I soon after began to prepare to come west. I took up my effects and came here in 1851, and I came determined to be free from that independent disposition that I had had to contend with, as much as possible.

I strove for this in crossing the Plains. The brethren frequently asked me what I was going to do when I got here. I told them that I did not know—that I had not thought about it. But no difference with me what I did; anything that presented itself I intended to do. I have been called upon since to do many things that were not agreeable to me in their nature: in other words, I have had a good deal of dirty work to do; but I

have endeavoured to do it and to keep my hands clean; and if in any of those things I have not done this, then I have not done what I have tried to do. Be that as it may, it is my desire to live with you in prosperity or adversity, let what may come. But I certainly do not expect, if we live our religion, that our enemies will have power over us, although I am well aware that they will endeavour to do us all the injury they can.

I have been aware that they have had a design in relation to us for some time, from the fact that all their movements have been carefully hid from us. When we have received their papers, none have had any allusion to their military movements in this direction, neither have their advertisements in relation to their transportation of freight to this Territory ever reached us; and, to prevent us still further from knowing anything of their doings, they have withheld the mail, and that too without raising any legal objections. They did not even avail themselves of the privilege always reserved in agreements with mail contractors. But the fact of the case is, they seek our overthrow; and if any persons here do not think so, they are mistaken.

If they could destroy President Young, President Kimball, and President Wells, and the leading authorities of this Church, they would be pleased; but they cannot do that. If we do not live our religion, I expect we shall be scourged; and for my own part, I feel perfectly free in relation to these things; and whether I live or die, it is all the same to me, although I expect to live to be an old man, and to go back with the Saints to the land of Jackson County. [President B. Young: "God grant it."]

Brethren, I do not feel like prolonging my remarks. I pray that God will bless his Saints, and that those who have no desire to remain with us may go away. I know, if we keep the commandments of God, we shall obtain his blessings; and I have learned from the history of the past that has come down to us, that those who have not done so he has chastened. If we keep his commandments, we shall be delivered out of the hands of our enemies and be saved in his kingdom.

Brethren, may God bless you and enable you to be faithful in all things, is my prayer, in the name of Jesus Christ. Amen.

THE LORD'S PROVIDENTIAL CARE AND PROTECTION OF HIS PEOPLE —FULFILMENT OF PROPHECY, ETC.

A Discourse by Bishop LORENZO D. YOUNG, *delivered in the Tabernacle, Great Salt Lake City, October 25, 1857.*

REPORTED BY G. D. WATT.

I can truly say that I feel like a little child in relation to the things pertaining to the kingdom of God, which are wisdom, knowledge, and righteousness revealed to man.

I have been comforted while hearing my brother speak. His words have been truthful. His admonition has been good to the Saints, and his exhortation has been such as we should all reduce to practice in our future lives.

When I stand before the Saints, I can only feel to thank the Lord and bless the name of Israel's God: why? Because he has led his people in the way they should go for their salvation. While contemplating upon the scenes the Latter-day Saints have past through, and those through which the Saints in former ages have passed, I discover that there is a striking resemblance between the two. Indeed, they are of one family; they have embraced the same principles and are trying to carry out the doctrines taught and practised by the Prophets and by Jesus Christ our Redeemer and elder Brother, when he said, "The kingdom of heaven is like seed cast into the ground, and some of it took root, but long since has the Master taken his journey into a far country, and the vineyard has been let out to husbandmen;" and thank God that we live in the time of harvest, because I always find the time of harvest more joyful than the seed time.

There is a great harvest to be performed, and the Elders of Israel have been engaged in that harvest for many years past, and some of the wheat has been gathered out and placed in the garner of the Lord.

I have contemplated, while sitting here this morning, as to what would have been the condition of the Latter-day Saints, supposing we had been let alone in Kirtland. Every meditating mind can contemplate at a glance the situation this people would have been in to-day.

Supposing we had been left to ourselves in the pleasant groves of Missouri, which we shall, thank heaven's King, by-and-by occupy, with none to disturb us; but the time has not come yet;—I say, had we been permitted to stay there, could the Lord have fulfilled the words of the Prophets, which were spoken by the inspiration of the Holy Spirit, concerning this people in the latter day? Verily no.

Suppose we had been permitted to remain in the city of Nauvoo, Illinois, could the words of the Prophets have been fulfilled concerning this people in our day? No. But the Lord, by his unseen hand and outstretched arm, and by his wisdom, which is beyond the comprehension of finite beings, led his people to this place prepared and reserved by him as chambers of safety for his Saints, in fulfilment of the words of all the holy Prophets since the world began.

You that are acquainted with the words of the Prophets can remember that the Lord has promised through them, that he would hide his people in the last days while his wrath and indignation should pass through the wicked nations of the earth.

What is the testimony of the Elders of Israel in relation to the situation and circumstances of the nations of the earth, where they have travelled for the last few years? Does it not portray to us the most horrible scene of suffering? Abominations of the lowest caste are practised among those nations that bear the fair title of Christian nations, and they have sunk the deepest of all others in degradation, wickedness, and wretchedness.

Is the Lord vexing the nations? Yes; and there is no place where the Lord could better secure his people than in these valleys, behind these towering bulwarks which his enemies cannot throw down. Powder and ball cannot move them. Behind these the Lord has securely planted his little flock, where he has nourished and cherished it by Prophets and Apostles, and watered it with the dews of heaven, strengthening it with manna—the bread of heaven, inspiring the hearts of his servants to give unto it that nourishment that is necessary to make it grow and prosper, until its branches run over the wall and Zion becomes terrible to her enemies when they shall come up to war against her.

The Prophets have truly spoken of this day and looked upon it with admiration. When I call to mind that I have the honour of being a member of that Church which the Lord Almighty has planted in the latter day, it fills my heart with sensations of joy and gladness which language fails to express or communicate.

My brother said his heart leaped with joy on the 24th of July, when the declaration of independence was made. My meditations and sensations were, no doubt, something like those of the fathers who fought for the liberty and independence we ought now to enjoy. They were glad of the dawning privilege of worshipping God in their own way, and of worshipping that God they chose to worship, whether it was the God of Abraham, Isaac, and Jacob, or none at all.

Did they not have to fight for that liberty? Yes. Should any of the sons of Zion fall in the contest for similar privileges in our day, thank heaven's King, they will have the privilege and honour of sealing their testimony with their blood, and of becoming martyrs in the latter day to Heaven's cause. Will their mothers, fathers, brothers, and sisters have any reason to mourn because their son or brother has died a martyr to Heaven's cause? No; for they will wear a martyr's crown, which makes it more desirable for us to go out in the defence of Heaven's cause, and lose our lives to establish this kingdom and help to sustain it upon the earth, or to dwindle away in sickness, hunger, and thirst, brought upon us from the ungodly conduct of our enemies.

Have not a great many already fallen victims to their cruelty? Yes. Have not I seen many women and children consigned to the silent grave because of their cruelty? I have; and all because we are the friends of God. Were we standing in open defiance of the mandates of king Immanuel, would they be our enemies? No. They are the enemies of Jesus, our elder Brother, who has for a long time withdrawn himself, as he said in the parable, when he compared the kingdom of heaven to a man who let out his vineyard and took a journey into a far country. Jesus has taken his journey; but thanks be to heaven's King—to God, our heavenly Father, he has said in these last days, "My

son, take to yourself the kingdom, because it is yours, for Lucifer has borne rule long enough on that planet: now, you go to work and revolutionize that planet, and purify and sanctify it from the wickedness and abominations that exist upon it, that it may be prepared and brought back to my presence."

This is the work in which we are now engaged. If there should be a man or woman of the character that has been spoken of this morning, that wishes to go away from this people, I wish they would go. Every honest Latter-day Saint has felt and prayed, and his prayer has been in the morning, at noon, in the evening, and at midnight, that God would sweep his vineyard and purify it and prune it of all the dead branches, that they may be burned and blown away by the wind, like the chaff of the summer threshing-floor.

Now, was it not the prayer of every faithful Saint that God would set his furnace in Zion and burn out the chaff and the branches which are withered up and dried, that nothing but the bearing branches might be left—the pure in heart,—that there might be no jarring strings, no back-bitings, slander, stealing, or any evil thing among the Saints of God who dwell in Zion? We have seen such things here to a certain extent. I feel glad in my heart, and feel as though I could jump up and cry "Hallelujah!" and "Glory!" like a Methodist, because the kingdom of God is set up and given to the Saints of the Most High. The yoke of oppression is broken off, and independence is given to us as far as is now necessary and required, that the kingdom of God may advance on the earth. Why not rejoice and be glad?

There are some appendages to all this, and one little item drops into my mind now—one of the simplest things in the world—that is, for the sisters, if they have not the privilege of knitting mittens and stockings, to go to work and make pieces of patchwork, or anything that will keep the brethren warm that are out in the mountains. No doubt but we shall see tight times; but the Lord will guide his servants, and his kingdom will prosper, and every Saint will learn how to appreciate blessings when we have them; but there is no occasion for any person to be afraid.

There have been a great many things prophesied here in the way of common conversation. I suppose that a good many of the Saints think that when the old Prophets, Jeremiah, Isaiah, and others prophesied, they used to get down on a bench and kneel before the congregation, or get into a dark closet, where they could speak through a knot-hole and have their scribe write it, or perhaps have a coffee-sack covered over their heads, and ashes sprinkled over that.

I have heard men prophesy here every Sabbath-day; and in a thousand years after to-day, when we read over their prophecies, the prophecies spoken by the old Prophets will sink into insignificance and will be forgotten. Even as the wonders of the last days, in gathering Israel, will throw into the shade of forgetfulness the mighty miracles at the Red Sea and in the wilderness, so it will be a thousand years hence, when we read over the prophecies delivered in the year 1857. Why? Because there is a great deal more pending now than formerly.

We now see our brethren called to go into the mountains, and this people are expending much to defend the cause of Zion.

We acknowledge brother Brigham Young as President of this Church: we have long acknowledged him as such; also brother Heber C. Kimball as his first, and brother Daniel H. Wells as his second Counsellor. This Quorum constitutes an embodied

power. Where does it centre? In the head, and it compares with the triune Godhead—the Father, Son, and Holy Ghost. Are these three men who compose the First Presidency one? They are. God has ordained them on earth to fulfil his purposes, build up his kingdom, cast down Babylon, establish righteousness on the face of all the earth, cleanse this planet from corruption, and prepare it for a dwellingplace for immortal Saints.

Has not the Lord embodied all the Priesthood and power of his kingdom in the head of the First Quorum of his Church? Yes. Where should the power of this people be centred? In that personage whom God has ordained to lead his people; and, as I have prayed myself, not that the Lord would tell me anything particularly about the armies of the enemies of God, but make it known to his servants Brigham, Heber, and Daniel—that he would give such counsel to his servant Brigham as would be necessary for the advancement of his kingdom, the destruction of Satan's empire and the downfall of Babylon, the spread of truth, and the universal reign of peace on this planet, until the land of Joseph is purified and the people of God return and go back with pure hearts and contrite spirits to Jackson County, according to the words of the servants of God, and build the great Temple of the Lord, according to the words of the Prophet Joseph.

Well, here we are, a free people. We are at liberty to go out in the defence of Zion, which we never could do before. The Elders have been to the nations, and besought the people to repent and leave off their wickedness, to reform, and be baptised, and be saved, crying as John the Baptist did, "The kingdom of heaven is at hand."

Had the nations opened the door to the servants of God to freely preach among them, before this time the Gospel would have been sounded in every ear; and when that is done, Jesus says the end shall come. When the olive tree begins to put forth its buds, know ye that summer is nigh. The stone that is cut out of the mountains without hands has begun to roll, and it will fall on the feet, toes, and legs of the image, and crush great Babylon to pieces: by its power the nations will be broken.

I have long prayed that the Lord Almighty would destroy the nation that gave me birth, unless the rulers thereof repent. Yes, I pray that it may be broken to pieces and become like an old vessel that is broken and thrown out to rot and to return to its native elements.

Let us keep the commandments of God, and all will be right. I want to say a word in relation to our present position. It becometh you and I to be valiant for the truth. All the Latter-day Saints have said they are willing to stand up in defence of the cause of truth.

The old Methodists used to say, when they got up in the pulpit to speak as I have to-day, that they were ready to defend Zion's cause at any risk. They knew but little about Zion and her cause and the principles of eternal truth. But they have been revealed and taught to us from the stand, Sabbath after Sabbath. No people have been blessed with the privileges of the Gospel of the Son of God as we have.

We are free, for Christ has made us free; and the Apostle says, "Whom the Son makes free is free indeed." If you are free by the blood of the covenant, and have redeemed yourself by its requirements, see that you bring no spots upon your garments; betray not your trust, but be constant to the truth, and stand a witness for it under every circumstance in which you may be placed.

Will the Lord give strength? Yes, and all the power, victory, and glory we need. The Lord has courageous men and women in the last days; and I believe there is as much courage among the women as there is among the men. I want them to have courage enough to pray for their husbands and sons, instead of being afraid, and not say, when one of the brethren comes into your house, "Do you think any of the brethren will be killed?" The Lord will dictate that; you need have no anxiety about it.

Lorenzo Dow told the people, on a certain occasion, "You old professors, go home and take down your Bibles that have lain on the shelf until you can write damnation in the dust that has collected on them, and read the old Prophets, and see what the Lord did for his people of old." The Lord, at one time, sent forth his angel in the time of battle and slew a hundred, fourscore-and-four thousand souls in one night. At another time, when the people of God went forth to battle, and they were afraid, the servant of the Lord stood before them and encouraged them, exhorting them with words of consolation, saying, "The Lord is at the head of his armies."

Brethren, trust not altogether in the weapons which are in your hands; but when you fight, pray, and let your meditations be unto your God; and the Lord will regard you, and answer your prayer, and fight your battles, as he did in the days of the Philistines, when they defied the armies of Israel. The Lord gives victory to his people; but we should all the time be willing to come up to the help of the Lord against the mighty, whenever it is necessary.

May God bless you, in the name of Jesus Christ! Amen.

UNPOPULARITY OF "MORMONISM"—REDEMPTION OF THE DEAD, ETC.

Remarks by President JOSEPH YOUNG, *delivered in the Bowery, Great Salt Lake City, Sunday Afternoon, July 26,* 1857.

REPORTED BY J. V. LONG.

I have been requested to occupy a few moments before you, my brethren, this afternoon. I have a great many reflections in my mind, but it is only the few that would be reasonable that I hope may have utterance at this time. The suggestions which I heard this morning awakened in me, as they usually do, feelings which I have for the welfare of the kingdom of God, which kingdom, we heard to-day, is already being established on the earth;—or we may say that it *is* established.

It was said in the days of the Apostle Paul, "Say not in your heart, Who shall descend into the deep to bring Christ up? or who shall ascend into the heavens to bring him down? for the word is near thee, even in thy mouth and in thy heart, even the word which we preach, which is—If thou wilt confess with thy mouth and be-

lieve with thy heart that God hath raised Christ from the dead, thou shalt be saved."

It was perilling one's life equally as much to acknowledge the crucified Nazarene as it is now for the "Mormons" to acknowledge Joseph Smith to be a Prophet of God. We will add on to the test a little now, and say, If you will confess Jesus Christ to be the Redeemer, Joseph Smith to be his Prophet, and Brigham Young his successor, and carry out their counsels unto the end, you shall be saved.

Now, I say it was just as perilous to acknowledge Jesus, whom almost every one then believed to be an impostor and the refuse of all creation, as it now is to acknowledge those men whom I have mentioned.

How is it now? Why, it is popular by the Christian world to acknowledge Jesus to be the Saviour. The Catholics all acknowledge Jesus to be the Saviour. The doctrine has become popular in the world, so much so that nearly the whole world now acknowledge that Christ truly was the Saviour, the Redeemer, the Son of God; and they believe on him. Will people be persecuted for this? No. You may go into all ranks of society in the world, and they will receive you, if you are a Christian; but you must mind one thing—you must not name "Mormonism"—you must not say that Joseph was a man that you believed in; for the moment you do this you are in jeopardy.

I have been many times in places when I did not announce my name, but something would tell them that I was a "Mormon." I do not know who told them, except it was the Devil; but I could hear them say, "He is a Mormon." There have been many instances of this kind among the Latter-day Saints.

I prayed, before I heard this Gospel, that I might see the kingdom of God; and I could say as Paul did, that I was alive to religion, but it was without the law. I was full of religion, but I was not very noisy. When the commandment came, "sin revived, and I died;" and I learned that I had to be baptised for the remission of sins, for I could not deny the truth. I was as eligible to the truth as a friction match is to the fire, and I could not get by it. I love the truth yet.

I have heard brother Brigham say, and I endorse the sentiment, that every man and every woman who is not willing to lay down his or her mortal life for this Gospel cannot be saved. The Lord will bring us into a place where we shall be tried whether we are as willing to die as we are to live, and I know this is true; and if I have not gained that point, I have got to live so as to arrive at it on this side of the vail. There is a vail over us at present; but to some the vail is becoming thin, but it is not rent.

There is no greater mark of a man's being in full fellowship with God than to see that man quickly yield to the will of God without a murmur. This is as good a mark of a Saint as can be given.

From the commencement of this work there has been plenty to try men and to put them to the test. Shall we be mad at our enemies? No, not unrighteously—not wickedly mad.

When I look at the condition of this people, view the work for them to do, and the reward the Lord has for them, if faithful, and then cast my eyes around and gaze upon the bitterness of our enemies, what are my feelings? I can feel as David did concerning his enemies, when he went to the sanctuary; "for there," said he, "I understood their end."

Don't you think his envy was then taken from him? Yes, instantly. He could feel as Jesus felt in his death-struggles, when the Roman soldiers

pierced him. He said, "Father, forgive them, for they know not what they do."

Jesus knew the turpitude of the human heart and the wickedness that those individuals were capable of; and knowing this, he said, "Father forgive them, for they know not what they do."

I do not know of a better spirit than that which Stephen manifested when he said, "Father, lay not this sin to their charge." He knew their ignorance as well as their wickedness. He saw the heavens opened, and beheld what their end would be.

Do you think he had any envy towards his murderers then? No, he felt very different from this. I have as great an abhorrence to their iniquities as any other man; and in case the providence of God should call me to stand forth in defence of the truth with the sword and the musket, I probably should feel as resolute in that case as I should on the side of Stephen, when praying God to forgive them.

My father was a native of America—of a New England State. He was a soldier of the revolution, and fought in defence of his country—fought for freedom. He maintained this spirit, and he died a Latter-day Saint. He had the mortification, however, before his death, to be forced to leave his home for the sake of his religion; and had he survived a little longer, he would have been driven from that land altogether, as we his sons have been, and would have been called upon to find his way through the trackless desert to these mountains.

We have come out here and moored the shattered relics that our enemies had not destroyed. We wandered—where, we knew not, any more than Abraham did, only as we were led by that mysterious influence that led the Patriarchs of old. As that influence brooded over them, so did it brood over the pioneers that left Winter Quarters in the spring of 1847, and crossed the plains, the deserts, the streams, and moored themselves in these peaceful vales. Since we have been thus driven far from the land of civilization—far from the ashes of our patriotic fathers, why cannot our persecutors console themselves and say, "They have gone," and now the voice of liberty, the voice of philanthropy, the voice of generosity would say, "Let the 'Mormons' go and rest in peace: they are far away from us; they cannot do us any harm?"

[President H. C. Kimball. They won't do it, Joseph.]

As Saints, we have assembled together with our wives and little ones, and we have ploughed and sown and raised our own bread, and our grain is increasing. God Almighty has touched the soil and has brooded over it as over the waters at the beginning. And, lo! no sooner have we obtained this land, planted our orchards and gardens, than our enemies want to drive us again.

[President H. C. Kimball. Do you pray for them, Joseph?]

Yes, I pray for them just as the Spirit dictates, which is something like the following:—O Lord, bless all our brethren in the States and everywhere else throughout the world; and bless all that bless them, and curse all our enemies and waste them away.

We have the spirit of '76; we are patriots, and we are true to our cause. We have to be persecuted and driven. This is what we expect, for brother Brigham told the story this morning. This is the kingdom that Daniel spoke of.

Did the world ever persecute the Methodists or the Presbyterians as they have the Latter-day Saints? No, nor the Quakers either, not in my remembrance.

This people have been baptised for many of their dead friends; and you remember that it is said in the Scrip-

tures that there should be a fountain opened for sin and uncleanness; and when this day fully comes, the people who are now persecuting the Latter-day Saints will begin to know who they are and what they are.

I will tell you where my hope of their redemption is. They are going to persecute the people of God; they are going to live as long as the Lord will let them, and then they will die and go to hell, and there suffer the justice of God.

We look at them, and sometimes feel sorrowful, and sometimes feel as if we could deal out justice to them. Our enemies want to kill us, and what for? It is for the purpose of cutting off the redemption of our dead; but the Lord will hold his hand over us; he will preserve our lives, and they will be held sacred in his hands.

What are we going to do? We are going to build a Temple here; and when that Temple is built, we are going to have a font and be baptised for our fathers, mothers, and friends who have died in generations past, just as far back as we can get at them.

Where is the hope of our enemies —those who have no knowledge, and who have never received the Holy Ghost? The Scriptures say that for those who receive it and deny it there is no hope; but those who have never received it will die and go into the spirit-land, and the Latter-day Saints will seek after them and feel after them, if they have not shed innocent blood; and many of them will embrace the Gospel.

I can tell the Latter-day Saints something in relation to our enemies; and that is, if we do not do something for them, they will lie in hell for ever; and the very people they are now persecuting have got to be their saviours, or they will not be saved at all.

I want you to tell them, and tell all the great men of the earth, that the Latter-day Saints are to be their redeemers—that they have to look to them for their redemption, or there is none for them; and they will have to acknowledge that salvation is of Israel, and nowhere else.

The Lord gave his oracles to Jacob and to Israel, but to nobody else, and he never will. They are those who hold the Priesthood, and they are the only ones who could give redemption to a world.

I presume that if the people who are our enemies were to come here and hear this, or if they should know that we believe this, they would, if possible, call us greater fools than ever, and be more eager to destroy us than before, simply because they cannot comprehend the principles that govern us.

Brethren and sisters, I have preached you a short sermon, and I must say that I feel good to-day. I feel well; and may God bless you and bless us all, and enable us to live our religion and serve God with full purpose of heart.

I can endorse one sentiment of brother Smoot, in relation to our enemies coming into these valleys. I do not fear them. I feel as calm as a summer's evening. The Spirit of peace and quiet is in our midst; God is in our midst; and although we do not see him, he is here; his messengers are here, and they know our doings, and the record thereof they bear to him, and it is good.

Now, brethren, this is a consolation to us all. Believe in God, believe in Jesus, and believe in Joseph his Prophet, and in Brigham his successor. And I add, "If you will believe in your heart and confess with your mouth that Jesus is the Christ, that Joseph was a Prophet, and that Brigham was his successor, you shall be saved in the kingdom of God," which I pray, in the name of Jesus, may be the case. Amen.

TESTIMONY TO THE TRUTH—THE TRUE YOKE OF CHRIST—MODERN PROPHETS—THE WORLD *VERSUS* THE CHURCH, ETC.

Remarks by President JOHN YOUNG, *made in the Bowery, Great Salt Lake City, Wednesday Morning, April* 8, 1857.

REPORTED BY J. V. LONG.

I rise before the congregation to make a few remarks, by request of my brethren and by the call of the Spirit of my heavenly Father which I feel within me.

I do not expect to say much, nor to detain you long; but I want to say a few words, for I feel that my spirit is full of testimony this morning; and I tell you what it is, or rather some of it. I know that Jesus lives and dwells at the right hand of his Father, and that he intercedes for the Saints. I also know that Joseph Smith lives; and I can testify that I have felt a measure of the spirit of Joseph influencing the minds of the brethren during this Conference, and that, too, to a greater extent than I ever did in my life.

I feel a testimony within me that I have in a great measure been asleep; but through the mercy of God I have waked up, and I feel that the Lord has been merciful unto me and unto this people; and he verily has met us and called to us when we were afar off; and I am thankful for this: I rejoice in his mercy, his long suffering, and his goodness.

I can tell you, my brethren and sisters, fathers and mothers in Israel, and all you that feel that you have got an uncomfortable yoke upon you, —it is simply because it is not the yoke of Christ; for Jesus said, when he was here, that his yoke was easy and his burden light. I know by experience that when I have the yoke of Christ upon me, it is light; and what else do I know? I know that there are persons who complain that the Gospel yoke chafes them; and I want you to understand that such persons have not got on the right kind of yoke. [President B. Young: "That is verily true, sir."] Now, you that have on such a yoke had better pull out the bow-keys, throw off the yoke, and then put one on that won't chafe you; for I tell you, as the Lord God Almighty lives, it is now or never with the Latter-day Saints.

The Lord has been merciful unto us, and has called to us by the mouth of his servants and his Prophets that are here, and has given us an opportunity to renew our covenants and again receive the blessings which it is our right and privilege to enjoy.

Supposing the Lord should take away these Prophets and Apostles from amongst us, I want to know how many of this people there are who would ever find their way to heaven? There is not a man or woman that would ever do it. They would slumber, and sleep, and be lost in the darkness and confusion that envelop the world.

We have revelation upon revelation, precept upon precept, and shall I say, here a little and there a little? No. But I will say that we have handed

out to us here a good deal and there a good deal.

Here is the fountain of life; and I feel that it is the duty of all to improve upon that which they receive; for this is the day of salvation, and "How shall we escape, if we neglect so great a salvation?" I believe there will be no way of escape for those who are slothful and indifferent.

The other day, when brother Kimball was prophesying relative to the wheat, and also about the granaries, and endeavouring to show you the necessity of preparing for a time of scarcity, the good Spirit whispered to me and said, "What brother Kimball has stated is just as true as Joseph's interpretation of Pharaoh's dream;" and I verily believe it, and you may depend upon it, brethren and sisters, that all those things will come to pass as they have been predicted.]

Do you know that we have the Prophets of God among us? There are people here, who profess to be Saints, who know but very little in relation to the Gospel which they have embraced; but I tell you that we are not only blest with a Prophet, but we have *Prophets* in our midst. I know that brother Brigham is a Prophet of God, and that he wears the mantle of Joseph; and I can tell you also that brother Kimball is a Prophet, and these men are filled with the Spirit of the Lord.

Do you not think that I am glad? Yes, I am, and my soul rejoices in the Holy One of Israel, and I feel more happy and a great deal better than I ever have done in all the days of my life; and I am sensible I know more of the principles of the kingdom of God; and I trust I shall learn enough to steer clear of the wickedness of men, and in the own due time of the Lord make my escape from this ungodly world.

I realized, while brother Wells was speaking, that the whole world was and is Babylon; and I realize that everything outside of the Church of Jesus Christ of Latter-day Saints is one vast Babylon, full of confusion, wickedness, corruption, and abominations of the deepest dye. Brother Wells also showed you that the great men in the United States are not agreed in any one question that comes before them. He also showed that this had been the condition of the world for ages.

I have found, however, that they were perfectly agreed in one thing, and that was to destroy the Babe of Bethlehem—the Church of Christ; and they are just so yet: they are determined to oppose the truth and take the lives of the Prophets of God, and their cup of iniquity is almost full. The dragon has poured out his mighty flood after this Church, and has tried his best to sweep the Saints of God from the earth. But we still live, and we intend to live eternally, despite the Devil and all his emissaries.

What does Daniel say, speaking of these days—the days in which you and I live? He says, "The kingdom shall never be taken away nor given to another people." What have the Prophets of God been teaching us for years? They have told us, time after time, that if they had fifty Saints of the right stripe, they would rather have them than to have hundreds and thousands of those who are fearful, half-hearted, and eternally grumbling.

We live in the dispensation of the fulness of times; and all other dispensations, as the Prophet of God has said, were only preludes to this great and last dispensation; for in this day there will be the greatest work performed, the greatest miracles wrought, and more of the power of God displayed, and also more of the power of Satan, than have ever been witnessed since the world began.

I teach the people that Joseph

Smith was greater than any other Prophet that ever lived, except Jesus Christ. [President B. Young: "That is true. How can it be otherwise?"] It can't; and I tell you that he is just as active to-day as ever he was, and he can do more for this people and for the cause of Zion than he could when here.

In the days of Israel of old, and in all former dispensations, there have been many Prophets; but Joseph Smith stands at the head of this, which is a dispensation of all dispensations: it will comprehend and complete the unfinished work of all former days.

I thank my heavenly Father that I live to behold this day. While sitting here, I have thought of the first Conference that was ever held in this valley. It was nine years ago last October. I reached the valley during the sitting of Conference, and some of the brethren said, "The Conference is sitting; won't you go?" So I walked down to where they were holding Conference, and I found them by the side of a haystack. There was Father John Smith and a little handful of men that might have been covered with a small tent, and they were holding the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

When I contrast the present Conference with the one of which I have spoken, I feel to thank God, and my soul magnifies his name for his goodness in gathering his people who were then scattered by their enemies. Some were upon the Plains, a great many at Winter Quarters, some hundreds had perished by the sufferings there endured, and few had found their way to this peaceful valley, where I can now behold 12,000 persons assembled at a Conference meeting. This does my soul good, and I feel that we have all great cause to be thankful for the great and marvellous blessings conferred upon us.

Brethren and sisters, let us rejoice in our deliverance from the hands of our enemies; let us rejoice in our happy condition and in our prosperous circumstances. Let us rejoice, for the kingdom is established and never will be given to any other people.

There is one thing more which I want you to understand, and that is, that God is not dependent upon any one man or woman for the carrying on and accomplishment of his work. If you have not a mind to work for the Lord, let it alone; for he can do just as well without you as with you.

I know there are men under the sound of my voice who are bound by the chains of the Devil, and they are and will be controlled by them, and you cannot liberate them; and what is the matter? They are not of the right blood, and there is nothing right for them: they are controlled by a contrary spirit; they are opposed to everything and to everybody but themselves. I have reflected much upon this subject, and I have been led to conclude that if we could just let into their veins one drop of "Mormonism," it could not be got away from them;—I mean when the Gospel is first presented to men and women.

If the right spirit and the good seed be sown on good ground, it will bring forth good fruit. Persons who have the truth implanted in their hearts, if they are honest, will grow in the knowledge of God until they obtain a fulness.

We read in the Scriptures of a certain class of men who never come to the knowledge of the truth, and still they are said to be ever learning. I will tell you the reason why they never come to the knowledge of the truth: it is because they never loved the truth, and consequently they went the wrong way to work. There have been such men in every age, and there are just such now, and I expect there

ever will be until the last and final separation.

All kinds and characters seem to be needed now, and the great net catches all kinds that come to hand, and the fishermen have got to separate them; and this is not the work of a moment, but still it is an important part of the work of the Lord.

Brethren, let us work while the day lasts; for I can tell you, as the Lord Almighty lives, that we have to act differently from what we have done: we must live nearer to the Lord, and not suffer ourselves to go to sleep any more. Have you not heard brother Brigham say as much as two years ago that if things did not go on in a different way from what they had been going, he would take his pack on his back and go into the wilderness and live his religion? Did not I rejoice last fall when he arose in this stand and said that the time had come when the people must reform and keep the law of God? It brought to my mind the dream which I had respecting the lions, the dogs, and the tigers. It was revealed to me in that dream that those men who lead this people are the Lions of the Lord; and I know they will overcome the dogs.

There has been a great work done in this Territory: the people have reformed, and there are a great number of men in this congregation who have been engaged in the work of reformation the past winter; and I know that the Spirit of God is with them. I also know that a very large majority of the people want to live their religion.

I want to tell you something right here that I have told the people in the districts where I have visited. I have told them to look at the bait before they swallowed the hook. I tell you, our religion is full of common sense; and I know that common sense has got to have an important place in the mind of every man and woman; and when the Spirit of God operates upon the minds of the Saints, it teaches them that which is consistent.

If you and I keep humble, and keep a childlike spirit, and never have anything about us but that kind of an influence, then, if a spirit approaches that is not of the Lord, we shall know it. Let us control our tongues, for James says the tongue is an unruly member and sets all on fire; and I can tell you how you may escape. When an unruly spirit approaches you, just hold your tongue, and then the fire which is connected with that spirit won't hurt you. I tell you, those wicked persons that come to annoy and disturb the peace of the Saints of God will have the fire of hell in them. [Voice: "And swallow the hook without the bait."]

When I go into the company of a man, I know what kind of a spirit he has about him; and you can know it also, if you will carry with you the right spirit. The Lord has not given me anything that he is not willing for you to have; therefore, strive to have in you that Spirit which will enable you to discern the evil from the good.

Let us live our religion and become sanctified before the Lord, and remember that we are playing a game now which is not only for the time present; but we are now acting a part that will establish our character for a very long hereafter: therefore, let us so order our lives that we may not look back with regret, when we have passed through this probation, that we have not lived better and done better.

I pray God to have mercy upon us and keep us humble, that we may perform well our part, and eventually be prepared for the rest that is promised to the people of God.

I cannot express how thankful I feel when I think that I am living in

the midst of a people where there are Prophets and Apostles. Brother Woodruff said that he was glad that he had the privilege of living in such a day and amongst such a people; and I know there are a great many who feel just as he does, but they cannot all speak here and tell of it. I know that I rejoice in the privileges of the Gospel, and I wish to encourage my brethren and sisters to be faithful, to be diligent and prayerful, and always be ready to observe and carry out the counsel of our superiors. Let us be united, for in our union consists our strength.

I do not feel to detain the congregation, but this is my testimony and my exhortation to the Saints; and I know that these men who lead us are true, faithful, and valiant; and if we follow their instructions, we shall be landed safely in the haven of rest.

I can tell you there is a vast difference between a drover and a shepherd: the shepherd leads the flock. This was the way the ancient shepherds of Israel did, and it is the way they do now in many of the eastern countries; and this is the way for shepherds to do with the flock of Christ.

If you undertake to drive people into heaven, you will have a job on hand. I would just as soon undertake to drive an antelope into Emigration Kanyon. If we cannot lead them there, we cannot get them there at all; and if we should happen to drive a few through the gate, we should have to stand there with clubs in order to keep them there; for I can assure you that heaven is no place for any one who has to be driven in order to get him there.

It is said that the husbandman is the first to partake of the fruit of the garden and the field, and he then administers it to others; and I want to know if you think you can administer that which you have not got? Now, I can assure you, there is a great deal in these things for you and I to understand; and if we will apply our minds, we shall learn many important lessons. I want to know if you ever heard anything from the Prophets of God about driving people into heaven. Did they ever teach you a doctrine of this kind? No: but it is "Come, *come*," all the day long.

In the days of Jesus there was a spirit of this kind, and the people could not get any of the "holy water" without paying for it; for there were so many picayunish fools around trying to carry out their own will, and they would neither go into heaven themselves nor allow any one else the privilege; but Jesus came along with the key and opened a door and told the people to come. Yes, he cried, "Come, all ye that thirst, and drink of the waters of life freely."

I thank God that we can partake of those waters of life now, without money and without price. The Lord has chosen us according to his promise; for he has said that he would choose the poor to be heirs of his kingdom. When I think of his goodness, I feel to say, Hallelujah! Praise the Lord, all ye his Saints! Amen.

PAST AND PRESENT HISTORY OF THE CHURCH—TRUST IN THE LORD AND HIS PRIESTHOOD, ETC.

Remarks by Bishop LORENZO D. YOUNG, *made in the Bowery, Great Salt Lake City, Sunday Afternoon, August* 16, 1857.

REPORTED BY J. V. LONG.

It is with peculiar feelings, brethren and sisters, that I arise to speak a few moments; and I have as good a right to apologize for standing before you as any other man; but I have no apologies to make, for the simple reason that I am glad of an opportunity to express in public a few of my feelings.

I have not been with the people called Latter-day Saints as long as some of my brethren; but I have been with this people twenty-five years, and I have observed closely their meanderings, their toils, and their labours. I have seen them in prosperity, but it remained only for a short time; and I have seen them in adversity, suffering from nakedness and hunger; and last of all, I have seen them in these peaceful valleys, with none to harm them or make them afraid.

The ten years past have been a sabbatic year to the Church of Jesus Christ of Latter-day Saints—a jubilee—a time of rest.

I will not go into the detail of all the scenes that the Latter-day Saints have passed through since the organization of this Church on the 6th of April, 1830, which most of you are acquainted with, either by experience or by reading the history of this people. Suffice it to say that, as a people, we have had more peace during our sojourn in these mountains, and we have enjoyed ourselves better than ever we did before. I believe, for one, that I have in some degree appreciated this day of rest which I have enjoyed with you, for I have felt in my spirit that it was a blessing to be here; and I believe that all the Saints of God have felt this, to a certain extent.

The Lord showed this place unto his servants, the First Presidency of this Church, and the few pioneers who accompanied them; and from that day to the present I have involuntarily felt like shouting, "Glory! Hallelujah!" Yes, I have felt this, and feel it now.

Is this because I am now more courageous than I was fifteen or twenty years ago? No. It is because, with you, I have prayed, hundreds of times, that we might enjoy the freedom of the sons of God; and I can now behold the faint glimmerings of the dawn of that day when the Saints will be free to serve their God and go forth untrammelled in the accomplishment of his purposes, in the building up of his kingdom, and in the establishment of righteousness in the earth.

Have we not great cause for rejoicing in the prospects before us? If we love truth more than error, virtue more than vice, honour and integrity more than baseness and degradation, then surely our hearts will be glad and our souls will rejoice in the God

of our salvation, that we live and are engaged in a work which will result in the final extinction of wickedness and abomination from the earth.

Within the last twelve months I have seen this people become more humble and prayerful, and I have seen them renew their covenants; I have seen them make restoration and restitution, and give the pledge of their sincerity and integrity; and I have seen the Spirit of the Lord poured out upon them. This also gives me exceeding joy; it affords me comfort and sweet consolation.

Do I see this good spirit continue to manifest itself among the people? Yes, I do. We have wise men to stand at the head to lead and guide us. The Lord God of Abraham, by the revelation of his Holy Spirit, guides the ship in which we sail. "Is this true?" says one. Yes, it is. Does the Lord acknowledge us as his people? Yes, he does. How long will he continue to do so? Just so long as we continue to be his faithful children—just so long as we continue to fulfil our covenants with the Lord our God and to one another.

Should any man cherish the spirit of war and the spirit of revenge in his bosom, and feel that he wants to go out and fight and tear down everything before him? The man who feels this does not feel as I do. No: my feelings and the feelings of the people of God should always be calm—not irritable.

Our nerves should not be so unstrung at any time as Sidney Rigdon's were, when he picked up his spy-glass to look at General Clark's army, and could not hold the glass still enough to see anything. We must quiet our nerves and always be cool and deliberate.

Is there safety for us, unless we trust in the Lord? No. There is no other refuge. He is our only shield and protector. The Lord fought the battles of his people in ancient times, and he can do it again.

Is it the people in the Territory of Utah that our enemies are and have been contending with? No: they are contending against the Lord of Hosts—against the kingdom of God, the Priesthood of the Most High. Is it the United States alone that are arrayed against the kingdom of God and his Priesthood? No; but it is the whole empire of Satan's kingdom—even the whole world.

We do not go into the United States alone to preach the Gospel; but we go everywhere upon the face of the whole earth—to every continent and island—to every nation and tongue.

The confusion and wickedness of which we speak are not in the United States only; but they are in every place on the earth, excepting this, which is Zion, so far as we are the pure in heart.

We have not to go particularly to one place or nation to find opposition and the spirit to persecute and destroy this people. It is in every place; for this kingdom has to contend with the powers of earth and hell. Is the Lord able to bring his cause to a successful issue? He is, most assuredly.

I tell you, brethren and sisters, and I want to impress it on your minds, that the stay and the staff of Israel are in the holy Priesthood that is vested in the First Presidency and in the body of the people. We are not to trust in the arm of flesh, but we are to trust on the strength of Israel's God, and live so that our conduct will warrant us a confidential application to Him in the hour of danger.

Can we trust in the man whom God has ordained and appointed to lead his people? Yes, we can trust in him as God's agent and representative, through whom we may know his will concerning us; and by faithfully following his instructions, he will

lead us in the way of everlasting life. If we do this, though we may suffer the loss of all that we possess on the earth, and even lay down our mortal bodies for the Gospel's sake, God will reward us in this world an hundredfold, and in that which is to come he will crown us with eternal lives.

Brethren, let us individually—yea, let every man and woman, every Bishop, every Elder, every High Priest, every Deacon, and every member of the Church of Jesus Christ stand firm for the cause of God in their place and station. Let every man who has a family preside over that family as a man of God; and if he has no more to preside over than old Henry Sherwood had, when Captain Clark asked him who he presided over, and he answered that he presided over himself and his wife,—let him do it in love and mercy and righteousness before God.

I was in Kirtland, I was in Far West, and in Davis County; and my feelings are just the same to-day as they were when brother Hyrum Smith announced that brother Joseph was in bonds, and that we were all prisoners, and required to give up our arms. I said that I would rather die a free man than submit to such tyranny. I am a valiant man, you know, when I am a long way from danger.

May God bless us, and bless all Israel in the tops of the mountains and everywhere else, and make them our friends, is my prayer, in the name of Jesus Christ. Amen.

THE PRIESTHOOD—THE SECOND ADVENT—THE GATHERING—SPIRITUAL MINISTRATIONS AND MANIFESTATIONS.

Synopsis of an Address delivered by President JOSEPH SMITH, *in Commerce, Illinois, Tuesday, June 2, 1839.*

The Priesthood was first given to Adam. He obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Gen. i. 20, 26, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood. He was called of God to this office, and was the Father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven, whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. Daniel vii. speaks of the Ancient of Days. He means the oldest man—our Father Adam (Michael). He will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family, and presides over the spirits of all men; and

all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ—that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

The spirit of man is not a created being: it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, &c., had their existence in an elementary state from eternity. Our Saviour speaks of children and says, "Their angels always stand before my Father." The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Saviour, Moses, and Elias gave the keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years—without father, mother, &c. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels; to God, the Judge of all—the spirits of just men made perfect; to Jesus, the Mediator of the new covenant, &c. (Heb. xii. 23.)

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befal them to the latest generation. (See Doc. and Cov., sec. iii., pars. 28, 29.

This is why Abraham blessed his posterity—he wanted to bring them into the presence of God. "They looked for a city," &c. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them: but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, &c.; and those men to whom these keys have been given will have to be there; and they without us cannot be made perfect.

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason. (Matt. xiii. 41.) "And the Son of Man shall send forth his angels, &c." All these authoritative characters will come down and join hand in hand in bringing about this work.

The kingdom of heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us. When these things are done, the Son of Man will descend—the Ancient of Days sit; we may come to an innumerable company of angels—have

communion with and receive instruction from them. Paul told about Moses' proceedings—spoke of the children of Israel being baptised, &c. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, &c.

The horn made war with the Saints and overcame them, &c., until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the kingdom. This not only makes us ministers here, but in eternity.

Salvation cannot come without revelation: it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be the minister of Jesus Christ, except he has the testimony of Jesus, and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this.

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man, and after we are dead, if we are not looking forth, &c., we shall be among those who are calling for the rocks to fall upon us, &c.

The hearts of the children of men will have to be turned to their fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten.

There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes; for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends, where you may be blessed. The Gospel net gathers of every kind.

I prophesy that that man who tarries after he has an opportunity of going will be afflicted by the Devil. Wars are at hand; we must not delay, but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last revelation says, "Ye shall not have time to have" gone over the earth, until these things come. It will come as did the cholera, war, fires, and earthquakes, one pestilence after another, &c., until the Ancient of Days come; then judgment will be given to the Saints.

Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the Devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who, like Daniel, pray three times a day to the house of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, &c., will be taken in a snare. The time is soon coming when no man will have any peace but in Zion and her Stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies

arrayed against armies; I saw blood, desolation, fires. &c. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, &c. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the Devil is now enraged. I know not how soon these things will take place; and with a view of them, shall I cry peace? No. I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know. When the fig-tree leaves, know then that summer is nigh at hand.

We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that, when he has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation. If you get not this, shut it up. There must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true. Being born again comes by the Spirit of God, through ordinances. An angel of God never has wings. Some will say that they have seen a spirit,—that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God. A spirit cannot come but in glory. An angel has flesh and bones: we see not their glory. The Devil may appear as an angel of light. Ask God to reveal it. If it be of the Devil, he will flee from you; if of God, he will manifest himself, or make it manifest. We may come to Jesus and ask him: he will know all about it. If he comes to a little child, he will adapt himself to the language and capacity of a little child.

Every spirit, or vision, or singing is not of God. The Devil is an orator. He is powerful. He took our Saviour on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The Devil can speak in tongues: the Adversary will come with his work. He can tempt all classes—can speak in English or Dutch. Let no one speak in tongues, unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be among that number when Christ comes.

PERSONAL INTEREST IN THE KINGDOM OF GOD—ENDOWMENTS—HINTS TO PREACHERS, ETC.

Discourse by President JOSEPH YOUNG, *delivered in the Bowery, Great Salt Lake City, Wednesday Afternoon, April 8, 1857.*

REPORTED BY J. V. LONG.

I suppose, if I can make you hear who are away at the back side of this vast congregation, that those between here and there will be able to hear also; but I fear that it will be a difficult task.

I am a policeman, or, in other words, I profess to be a peacemaker, and I believe this is the calling of a policeman; consequently, when I see any difficulty or trouble betwixt any two of my brethren, or any two of my fellow-creatures, if my interference is solicited, I feel called upon to make peace and to reconcile the parties. If, therefore, I see any difficulties in this city—if I see any abuse practised upon a fellow-citizen, I feel called upon to interfere. This is in me; it is an inherent principle in me; I cannot cast it out. I love to see the rights of my brethren and sisters maintained: that is my disposition exactly.

I endorse what brother Brigham has said; I do it with all my heart; and I do know, as brother John observed this morning, that the revelations of Jesus Christ are accompanied with good common-sense. I have never seen any but what were the best sense that I have ever seen manifested.

I am a member of this institution which has been spoken of, called the "Carrying Company;" I am one of those men, and I feel interested in it. But, says one, have you got an investment there? Yes, I have,—not exactly in dollars and cents, but I have got my faith and goodwill there; and then you can put with that all that I have on this earth; and if you don't believe it, try me: it is all on hand.

I am not only for this, but for every other investment and scheme which is made through the proper channel; for I feel that I belong to this Church and kingdom. If I do not, I know not where I belong.

I am a citizen of this planet, and I do not know that I have ever done anything to forfeit my citizenship. I feel that I have an inheritance in these chambers of the mountains, and I have never forfeited that before this body of people.

Do this people inherit the blessings promised? They do. Some are afraid to plant and to build, for fear we should not stay here long enough to eat and inhabit. Will I plant an orchard? Yes sir, I will. To what extent will I improve? To as great an extent as I should, if I knew that I were to be a citizen of this Territory, through all generations. I would plant as much as I should want, if I knew that I and my posterity were to live here till the last trumpet shall sound.

[President H. C. Kimball: They will, if they have a mind to; for there are no devils who can drive them away from here, if they do right.]

I will never cease my exertions here, but I will do all that I can to beautify

the place. I have done my best to do so, according to my means: I have planted my grape-cuttings, and I have eaten some fruit; I have planted my peach orchard, and have eaten the fruit thereof; and I rejoice to see improvements among this people.

I had the pleasure of planting some three pecks of apple seeds in Nauvoo, thinking they would be useful to somebody, and I believe the trees are there now that grew from those seeds. Yes, there are orchards and vineyards there now, and they will stand there as proofs that this people have been an industrious people.

Why, I tell you, my brethren and sisters, it is one of the greatest follies for men to say that they will not improve because they are not going to stay here. I will build as good a place as I feel I need here; and I will say something else: I would like to see the Temple of the Lord built, and I feel that if it is his will that I should live, I will do what I can towards building that Temple, for I want to see it reared. Brethren, let us rear that Temple—give it into the hands of those who manage the affairs of the kingdom, and all the means that we can, so that the work may be accomplished speedily, and that we may have a renewal of our endowments.

"Why," says one, "the endowments are going on." That is true: a portion of the endowments are going on, but there are other things that never will until the Temple is built,—of which are the baptism for the dead and our endowments by proxy for our dead friends. Are they going on? No. Will they, before that house is built? No, not that I know of. That is one sermon.

There is another thing. Who is there that feels generous towards that man who has gone beyond the vail—who is gone where he cannot do anything for himself? I tell you I want to see that spirit among the brethren. Suppose, therefore, we get rid of some of our selfishness, and be willing, if proper, to take the wife of some faithful brother who has passed behind the vail, and raise up posterity unto him. If we can do this, in connexion with other duties which we have to perform, we shall be doing good for others as well as for ourselves.

What do the Scriptures say? "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." No—there is no device there, for so says brother Brigham, the Prophet. He says that all the endowments have to be given on this side the vail, or they never will be given. [President B. Young: That is true.]

I can say, when I see what there is to do—the mighty work that has to be performed for the living and the dead, the responsibility is great. Who can estimate it? And good order has got to be observed in regard to this eternal inheritance which is in store for the faithful; for without it all are perishing; but by the Gospel and its power there is an eternal endurance, and we have had some foretaste of a few things that are in reserve for the faithful Saints.

I feel, as brother Brigham says, that I want to see that Temple built. Did you ever sit down and meditate, when all was quiet, when the spirit of serenity seemed to fill the whole house, and when it seemed as if there was some messenger there? If you have, although you did not see him, there was a messenger there—there was a good spirit present. As you continue to contemplate upon the dead, you say, "How I wish I could do something for the redemption of the dead!"

You could not bear to behold that messenger who whispers in your ears and invites you to be active in doing a work for your dead friends. That messenger will inspire you with a desire to do something for those who have passed behind the vail. Every

man that has the spirit of philanthropy feels that he is willing to do anything for the great and glorious work of redeeming and exalting the dead.

You are also anxious to enter into the Carrying Company, to gather the Saints whose faith is in our God, and whose eyes are turned towards brother Brigham, who is the head of the Church and kingdom of God upon the earth. To him they look for their deliverance from the thraldom and oppression of the world.

I now want to preach a sermon to the home missionaries. I do not want to hear them preach too long sermons, neither when they are out in the country settlements, nor anywhere else. I should like to have them preach as long as the subject before them is interesting, and so long as the Spirit of the Lord is feeding the flock of Christ.

Jesus at one time addressed himself to Peter and said, "Peter do you love me?" "Yes," was the reply. "Well, then, feed my sheep." And again Jesus interrogated him in the same manner, and Peter answered in the affirmative. Then said Jesus, "Simon Peter, son of Jonas, lovest thou me?" Peter answered, "Lord, thou knowest all things, and thou knowest that I love thee." Jesus replied, "Feed my lambs."

I believe in this doctrine. When the Elders can feed the people, it is all right for them to continue their discourses; but when the Spirit is becoming dull and is declining, or, in other words, when the pond is run out, then is the time to stop; for this grinding by hand I do not believe in.

I know that some preach the everlasting Gospel, and that is a good thing; but I believe that a man can preach it in five minutes.

I love short sermons, and when I am in the country at Conference and other meetings, I feel that they are particularly good, and I rejoice so long as the Elders feed the people. But when the Spirit ceases to operate through a man, I want him to sit down.

It makes me think of a Scotchman, who, when he was a preceptor in an academy, was required to give lectures at certain periods, according to the regulations of the institution. On one occasion he said, "I will give you the following lecture:—Never speak but when you have something to say, and always stop when you get through."

I do love to hear men talk good talk, as the Indians say. It is the best and sweetest music I ever hear. I won't even except brother Smithies' big fiddle. The music of the human voice is sweeter to me than that of any stringed instrument. I do not care how illiterate the man is who speaks, although learning is very good; yet, if he speaks by the inspiration of the Holy Ghost, that is what I like to hear.

Brother William Kimball could not have told me his feelings better than I knew them, for I understood that he felt just as he described. I can tell you that I would rather hear a few words dictated by the Spirit of God than hear a long sermon delivered without the dictation of that Spirit.

I am for the building of the Temple, for the Express and Carrying Company, and the gathering the Saints from all nations; and if I had ten thousand dollars, I would invest it in such enterprizes as these.

I have one boy going to England this spring. I have another in the Printing Office, and that leaves me almost entirely alone; yet I feel to say, Hallelujah! I am glad that my son Seymour is going to England, for I know it will do him good. He is filled with the spirit of preaching already.

I can tell you, my friends, it is very pleasing to me to know that my children are advancing in knowledge and usefulness; and I sometimes hear them talk, after they return from

meeting, somewhat as follows:—"Who preached to-night?" "The Bishop." "Who else?" "Oh, brother Clinton and brother Wheelock." And they seem to think that all the speakers talked so well that it would be hard to tell who talked the best.

Now, do you not see, my friends, that these boys—children I may call them—have got a relish for the Spirit and power of God? My little girls also go to meeting in their turns, and they will inquire of each other who preached. If the answer be that the Bishop preached, or any other man, the next question generally is, "Did he preach well?" "Oh yes," the reply is; "he talked first rate;" and I find that they are filled with the spirit of animation and of the Gospel of Jesus Christ. I have not heard them say "dance" the past winter.

I do not discard the practice of dancing; therefore do not misunderstand me; for "Mormonism," or the Gospel of Jesus Christ, embraces all that is good, and dancing is a scriptural precedent; and it is said that they should go forth in the last days in the dance. Well, upon this principle, we believe in dancing, and a certain portion of it is useful to the limbs and to the joints, and to the spirits as well.

But notwithstanding all this, wherever there is too much of any one thing, it very naturally produces a reaction; and consequently, there is a suspension of dancing for the present.

If our children do not dance when they are young, the sprightliness, the vigour, and activity of youth are in a manner checked. My father, when I was a boy, would not allow me to give vent to the life and vigour that were in me; and now, if I were to give way to my feelings at times, I should dance too much.

[President H. C. Kimball: You would dance the bones out of joint, I suppose.]

It is not necessary that you should dance the whole of this spirit out of you at once; for if you do, you will have none left, and consequently, no disposition to dance any more. I thought last winter that the people would tire themselves dancing. When the "driftwood" was taken away, and the course was clear, they danced as if they were never going to stop.

I felt glad yesterday to hear what was said by brother Brigham and also by others who addressed us, and I felt so well that I could have danced. This is the way I feel a great deal of the time. As I observed, my father checked the stream of diversion in us, and would not allow his boys to dance at all; and probably that is the reason why I feel so much like it now.

It is natural for our children to love the Gospel, for religion is a natural thing—it is perfectly natural. You may take a child, and just as soon as you can put it in possession of doctrine, that child will love the Gospel of Jesus Christ. Only let it understand right from wrong, and there will be nothing but the Gospel in that child. If we set a proper example before our sons and daughters, the Gospel will be manifested through all their actions, and there will be no evil desire in them.

I want to know the bounds of my prerogatives in the Priesthood, and never want to go beyond those bounds.

[President B. Young: Shall I give them to you?]

Yes. I want to know them. It is better for a man to run a little behind the line than to have him go before it. I know there are some things that I can say and do, and there are things that brother Brigham can say and do that I cannot: it is not my prerogative.

Here are brother Brigham, brother Heber, and brother Wells, the First Presidency; then there are the Twelve; then right behind them come the Seventies and the High Priests—two

mighty bodies of men, whose business it is to act under the direction of the two first Quorums; then come the Elders, Priests, Teachers, and Deacons, who constitute the organization of the Priesthood in the Church, and who are called to assist in preparing the way for Jesus to come. We are (all who magnify their calling and Priesthood) trying to prepare a people for his coming, to purge out those that are filthy, and to put away every evil and wrong from us, and to prepare for the greater weight of glory that is to come.

In order to do this, we are under the necessity of chastising; and the greatest proof to me that there is a man standing at the head who holds communion with God is, to see men receive chastisement in the spirit of humility, without a murmur, and be satisfied that it is for their good.

My opinion was, before I received the Gospel, and is the same now, that the man who has the hardihood and boldness to rebuke his brethren and to tell them of their faults and of their errors is a man of God. Brethren, I want to get rid of my errors.

Brother Brigham said to-day, when he addressed you, that he wanted those who stand up to instruct the Saints to say something worth hearing; and hence there has been within me a feeling of extreme diffidence, when arising to address you, not only to-day, but on many other occasions; for there is not in me the power and wisdom to bring out great principles before the Saints; but brother Brigham and brother Heber can. I feel a delicacy in standing before such a vast multitude as are here present, knowing that there are many bright minds in this congregation.

Some think they could say a good deal, if they could have the privilege of coming upon this stand; but when they come here, everything seems to be shut out from their minds, and they can scarcely say a word. The vast amount of intellect—of knowledge that this people possess oftentimes throws persons who speak before them into great confusion.

It is the most peculiar place—the most delicate situation that a man can be placed in; and hence I say that the simpler a man is the better. On this very account it is that I am contending with myself all the time, and endeavouring to be pointed in my sayings; for I do not want to go round about, but to say things just as they are.

When I retain the Spirit of God—when that light is in me which was with Jesus in all his counsellings, at such times all the beings upon the face of the earth would not intimidate me; but, with a mortal tabernacle, we are subject to the weaknesses of mortality. To communicate intelligence to this people, unless God first communicates to me, is impossible; but when he does inspire me with his Spirit, and I speak the things right out, nobody need find any fault; and if they do, it cannot be helped, for we must speak that which the Spirit dictates.

I once knew a little boy who was in the habit of being whipped by his mother when he went to bed, in order to make him go to sleep, and he became so habituated to the whipping that he could not go sleep without it, and he would say, "Mother, come and whip me."

I do not desire to be of that class, but desire to so live as to be able to discern true intelligence and present it before the people in a way that they can all understand.

Brother Brigham told me to get up here and say something. I have done so, and will now tell you that my all is invested in this kingdom: it is all for the establishment of the Church of Jesus Christ of Latter-day Saints. Not gold, nor silver, nor the perish-

able things of this world are invaluable to me,—such articles will perish and moulder away,—but those imperishable treasures that can never be destroyed —the inestimable riches that God has put into my possession; for these, my life, my good will, my faith, my prayers, and all that I can do and possess are devoted to the establishment of righteousness and the building up of the kingdom of God on the earth. All my substance and every faculty which God has given me are subject to the word of brother Brigham.

When a man thus surrenders himself, his family, his means, and everything he controls to the servants of God, what will he have in return? We have left all and have come off into these valleys, in the midst of the Rocky Mountains; and what shall we have as a reward? Jesus said, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Is there not a compensation here promised? There is.

Here is a key. When the Devil comes to you and asks you if you want to serve God, tell him that it is none of his business, and that will bluff off the Devil.

Brother Kimball has said that if I had not been sick, I should have died; and I don't know but I should. I believe it has all been for my good, and I can truly say I have not felt so well for many years as I have felt since I recovered from my sickness last January. When a man is sick, if the mind is uneasy, it injures the body. Since I have got well, I have made a practice of sitting down contemplating and holding communion with God and my own heart; and I do feel and know that I am an heir of salvation; and I do not mean that any enemies shall take this hope and assurance away from me.

I have thought sometimes that I would never die till I had been to Europe. When we went to Quincy, after we were mobbed out of Missouri, and a number of brethren were selected to go on missions, I recollect what brother Brigham said on that occasion. He remarked, "If they did not go and preach, they will apostatize." I do not know but he made the remark in my presence for my benefit.

Well, we had just survived the bloody persecutions of Missouri, and had got into Illinois, and were all as poor as a church mouse ever was, and many of us felt almost disheartened. We had neither cow, nor ox, nor horse, not one in twenty of us; but the people were humane enough to take us in and assist us a little.

Finally, however, the people of Illinois became hostile, and would not let us live in their midst; and we were forced to seek a home in the midst of these mountains; and, for one, I feel to rejoice that I am here in this healthy climate. But, as a Canadian would say, "This is not a poor man's country;" but I believe that it is the best place on earth for this people at the present time.

Brother Brigham has redeemed his word in bringing the people here, for he said he would lead this people to a healthy climate. We are here in the midst of these peaceful valleys and mountains; and I do not believe that we shall ever be driven from here, if we do right,—never, no never.

I have no trouble about this; for I have been in the midst of mobs, and they once held a council and determined to murder me and my family; but the Lord turned away their anger. This was in Missouri. They demanded our arms; but the brethren said they would not give them up—that they would sooner die. I said, "Brethren, I am the captain of this company, and

you should listen to me and to my counsel, and give up your arms." They did so, and by-and-by the hearts of those men were melted, (they were Kentuckians, who had been called upon to assist the mob,) and they came to us and said, "We will pay you for your arms when the war is over." No doubt they talked the matter over, and said, "These are good people; therefore let us pay them for their arms." At any rate, they paid down their money, but we had to use stratagem.

I do not want to detain you, brethren and sisters; but I do rejoice that we are in these valleys, where there is nothing to induce our enemies to come and drive us. We do not presume that they will come, unless they are paid for coming. And if they ever do come, it is my earnest prayer that I may be filled with the Holy Ghost; then, peradventure, I shall want to carry the flag and be foremost in putting our enemies to flight. But if this people will retain the Spirit of God, and keep fanning the flame of the reformation that is in them, our enemies will not come to distress us—we shall not be molested; for no power can disturb us so long as we are faithful.

May God bless us all and preserve us upon the earth, and continue our usefulness, until we have redeemed our families and friends—till we all are brought up and fitted for his presence; which is my prayer, in the name of Jesus Christ. Amen.

LIBERTY, REFORM, ETC.

Remarks by Elder Ezra T. Benson, *made in the Tabernacle, Great Salt Lake City, September* 12, 1852.

As there is an opportunity, I arise to make a few remarks. I suppose the same privilege is granted to me that has been given to brother Grant.

I feel that it is a privilege when a man can rise before a congregation like this and say what he has a mind to. It is a law of liberty. It is certainly like that Gospel which Paul preached in his day. He said it was a Gospel of liberty unto all that embraced it; and I am well persuaded, even to a certain knowledge, that this is the Gospel that you have embraced, and that this is the people of the Saints. When we talk about liberty, I consider it is liberty to do just about right—to do that which shall be for the good of the community we dwell with, for the society of the Saints, and the kingdom of God on the earth.

I merely rise to bear testimony to what brother Grant has said; and I think, if there is any man in the city who ought to have the privilege of saying what he has a mind to, he ought, for he is the Mayor of the city. He is a man, therefore, who ought to be backed up by the people; and I am happy and rejoice to see such a spirit manifested in the congregation to-day. From the experience I have had, I know it to be right. The remarks are just in time and in season, and

they are worthy of the attention of every civil person in our community.

We have come into these valleys to do right; we have come to build up the kingdom of God; we have come that the Saints may have a place of rest, that the oppressed may go free, and that we may be enlightened and strengthened in the principles of the Gospel. If we do not take cognisance of the things that are before us, how can we expect that this community can dwell here in peace? And if we have not faith and spirit and power enough in ourselves to put down anything that is not right in our midst, we cannot expect to live here long unmolested. It is well that every Elder—that every good person who dwells in this community should stamp these evil principles that brother Grant speaks of with indignation. I have felt, since I have been gone on a mission last year to Potowatomie County and the States, the force, power, and spirit of the men whom he has been speaking of here to-day; and so will every Elder who goes abroad.

It is just as brother Grant has said—that while they could send forth their wrath and indignation to the States—while they could stir up mobs and contention in the midst of the people, it was first-rate with them; but when the scale began to turn, and the God of heaven began to rule and control things for the good of this people, it was then, "How do you do? I feel first-rate. Come and see me, won't you? Come and eat and drink with me at my table, and stay as long as you please." Why? Because God is ruling things for our good, and softening the hearts of the people, and gathering his Saints from the four corners of the earth. Brethren, we are serving a God who is able to bring good out of evil for the salvation of his chosen people.

Concerning dram shops, grog shops, whisky shops, and all shops, we heard of this before we arrived in the city. We could scarcely believe it; and had we given way to our feelings, we could have sat down and cried about it as well as not. When we got here, we found it to be true. But I think the medicine which has been laid before you to-day will prove effectual to some of them. I had not the least idea, when I rose up here, that the spiritual knockings were so close at my heels; and if I am not mistaken, if you do not reform before next Saturday night, you will have some temporal knockings that are going to do the business up at once.

I was called upon by the Prophet in Nauvoo to engage in temporal knocking, and we knocked one grocery bottom side up, and away it went, grog, glasses, tobacco, snuff, the Devil, and all. (Voice in the stand: "And the Devil went with it.") Now, the same spirit is in the City of Great Salt Lake. The same spirit that dwelt in the Prophet of God dwells in the hearts of this people; and all we want is for the word to be given, and the deed is performed. Let me tell you, if we had the power to accomplish this thing in Nauvoo, the way we have got it here is not weak. We have the power to knock temporally. We will knock them into a cocked hat. All we want is for the Mayor to say the word, and it shall be done. I know there are Elders here before me who would do the job up clean to night, if necessary, and cleanse the city of these nuisances.

As far as merchants are concerned, I care but little about them. I believe every word that brother Grant has said: they would flood this valley with shin-plasters, and carry away our gold. If there is a banking institution to be given to this people, let it be done by the President of the Church, and let us have the benefit of it, and not men who would cut your throats to get your money from you.

I do not expect, however, that they will trouble me any, for I do not seem to get hold of much money. I am a stranger to it. I do not want any shin-plasters. I am a Democrat, so far as that goes, and believe in a hard currency, until God shall establish another; and if he goes in for shin-plasters, I am in for them too. I want the brethren who have them to return the paper to the counters to-morrow morning, and know if they possess a disposition to cash them. If they do, they will redeem them. You would look well walking round here with fifty thousand dollars of worthless paper in your pocket. Who is there in this community, Jew or Gentile, who will do right, but what has been blessed and prospered, and has the good feelings of this people?

I can go to St. Louis as poor as I am; and notwithstanding what has been said to hurt the credit of this people, I can get as many goods as I could wish, even if I have not a single dollar in my pocket. I could get all I could get brought over the Plains. But I did not go for gold and silver, nor did the Elders who went with me. We went to do good to the kingdom of God. Have we done it to your satisfaction? ["Yes."] May God bless you, then; and may you continue to be blessed and prospered to your satisfaction, and put every evil thing away from your sight. I know you can do it, and all will be right.

It is not temporal things we are after, nor temporal knockings; but you, brethren, who keep dram-shops, go and put them away, and put your bottles away, and say you will spread no more poison among this people until you are commanded. If a man cannot get a living here without selling whisky—without keeping a little dram-shop, it is time he was going somewhere else; for be assured you will never get rich here by selling whisky. It is a curse to this people, and it will rest upon you that follow that business.

I have not been commanded to say what I have this afternoon, but it rests upon my own shoulders. If I talk wrong to this people, I am willing to be chastised by my brethren all the time. If men take the liberty of going to St. Louis, and there using my name, we will say what we please, and in any place we please. Neither are we afraid to say it in St. Louis, or in any other place. We are ready to meet it anywhere. Brethren, look out for temporal knockings, for we are on hand. God bless you! Amen.

EDUCATION.

An Address delivered by P. P. PRATT, *at the Fourteenth Ward School-house on Monday, December 26, 1853.*

My friends,—As we are assembled on this occasion, I desire to speak upon the subject of education. I consider that we never lived in a more important time than we do now. The Lord has something for every member of his Church and kingdom to perform, for he has a great work to do. I consider that every faculty we possess should be called into action; and this work is so important, that no time should be lost. Hence we see the necessity of schools, that we and our children may be prepared to perform all that the Lord requires of us. What kind of a qualification is necessary for us to perform this work? The first thing necessary is for us to obtain the good Spirit of the Lord, and then keep it. Without this we cannot do much good. If the Lord wants a railroad built, or any great manual labour performed, which the Saints are not yet able to do, he inspires the nations of the earth to perform the work, as they have the means to do it with, notwithstanding the nations know not God, neither do they serve him. We are not prepared to do the work of God acceptably, unless we keep his commandments. In order to enjoy his Spirit, we must pursue a course of life that will meet his approbation—we must do the things that God requires of us. The people may be looking for some mysteries from me to-day; but the older I grow, I feel to be the more simple. What are the means ordained of God for the benefit of our children as well as ourselves? I do not now refer to the obeying of the ordinances of the Gospel alone, for that we all know to be necessary for both ourselves and children. But what were those means laid down in 1830? We are informed in the commandments and law of the Church given unto us, that "It is the Teacher's duty to see that the Church meets together often, and also see that all the members do their duty." Do this people do this? No. Our children are or should be all members of the Church, for they should be baptised at eight years of age; but do they meet together often to pray and speak one to another, or even all the parents of children? They do not. Then they do not do their duty. All officers in the Church are Teachers, except the Deacons, and they are Assistant-Teachers. Who should be exempt from meeting together often, if any exceptions should be made? It should be the mother with her nursing infant, who cannot go. All others should meet together often; and when they come together, the Teacher that presides should see that each one takes a part in their turn and do their duty. Can the Teacher find any member, either parents or children, that don't pray. If so, he can find those that do not do their duty; for when you were baptised you covenanted to keep the commandments of God, and he has commanded us to pray. Yes, each member should take a part. Which of you can find a

teacher in our schools that would spend all his time in hearing one or two children say their lessons and all the rest remain idle? You would turn such a teacher out of doors. The Lord is not less wise than man. He has so arranged the school for his children that each one is required to do his duty. As all officers are Teachers, it should be the duty of some one—the Bishop, or some one under his direction, to see that the children and young people, as well as all the others in each Ward, are collected together, and that they be taught to pray and to speak, and be instructed in all things that are necessary; for we and our children should learn and understand, and improve upon every branch of science, knowledge, and duty that is necessary for us, as well as to confine ourselves to any one of those branches. Moroni said it was necessary for the people to meet together often to pray, speak, and teach. When I go abroad, and the people ask me why some of our young people do not do any better, and are so wild, I do not know any better answer than that we do not do our duty to them. The question arises, What is the matter with our children? They are full of vigour and spirit, and they want some way to let it out. But if the Latter-day Saints will do their duty, and gather their children together and train their minds in that channel in which they have soon got to walk, in following the footsteps of their parents in bearing off the kingdom of God, we shall hear no more complaint about them. Is this a mystery—a new thing? No. It is according to the revelations and commandments of God, and it should be taught and practised in every Ward in this city and in every Branch of the Church wherever it exists, lest we come under condemnation. The people of Zion once were told that they were under condemnation, and would remain under it until they remembered to do the things that were taught them. If we met together often and did our duty, what time should we have to be idle? None at all. If all men, women, and children met together to pray and teach, they would feel that they must live consistent with their profession, and they would in a great measure cease to do evil. Then how long would it be before the Spirit of God would rest upon our chilren? And how long would it be said that "I am sorry that we have got to fort up, because the children of my neighbours are so bad that they will spoil mine?" Not long; but it would be said, "I am glad that we can be together—that we can have such good schools and prayer-meetings; and the children have such a good spirit, that it encourages mine to good works." We have to be called to this, for we have to be tried in all things; for if we were not, we should not differ from the Gentiles, who will neither borrow nor lend. The Gentile priests have not been tried in the kanyons and many other places, as our Elders have; but we have been tried in a manner that it has taught us to help each other and teach each other. When our children meet to sing, pray, and speak, some may not want to do it. They may say it is too great a trial for them; yet they can do it. With a little practice, that feeling will pass away. Let the names of all in the Ward be taken and given to the Teacher, whether it be the Bishop or any one that takes the lead of the school or meeting, and let him call upon each one in their turn to pray or speak. Should any young man say, "I wish to be excused, for I got drunk the other day, and would not like to speak," you then are the very one that ought to pray, and repent, and do better. But what shall I say? Say that you got drunk, and ask the school to forgive you, and that

you mean to do better (if you do intend to). This would be a good speech, if you could say nothing more. But if you don't intend to do better, tell them so; say you intend to get drunk every chance you can get, and do all the mischief you can: then the Teacher will know what to do with you—cut you off from the Church, and have no more trouble with you. Let the child say, "I have been thinking of this work, and mean to keep the commandments of God," or something of this kind, if he can say it in truth; but speak the truth at all times. You could say something, and you would increase in confidence. Some one may think, "If I should speak or pray, I should spoil the English language." No matter. In your prayers you do not need to say a great many things to make a speech; but begin by saying, "Our Father, who art in heaven;" then ask for those things that you want and have faith to obtain, and not ask for a thousand things that you don't expect to get. And how many things can we think of that we should thank the Lord for! No matter how broken your speech, you can ask for what you want of men. But the child does not often ask the parent for anything worth a hundred dollars, for they would not expect to get it; but they would ask for bread when they were hungry, in confidence, and get it. I would ask the Lord for things according to my wants and faith, as Elijah did when he asked for rain, when there had not been any for three years and six months. What would you think to hear brother Pratt pray, and saying, "O Lord, give me some bread to-day!" This I have had to do all my life. I ask God daily for those things which I want. Now, do not mock God by asking him for those things you do not expect to get.

When the children come to meeting, and any one should stand out, and would not speak or pray, they will soon come to it, for they would not like to be out of fashion, and we should make praying, speaking, and righteousness fashionable. Then it would not be a trial to do our duty; then all could be taught, and our follies and errors be corrected. The Teachers should be very particular that all the members speak, pray, and do their duty. What, if we should neglect this branch of the kingdom, and our children should be called to make their first speech, and that should be before Congress or before any body of men where it required confidence, care, and wisdom to present their views in a clear, distinct, and understanding manner. I would not be in that situation for a thousand dollars. But let our children commence speaking together, and learn while they are children. And their minds should be stored with good things in the days of their youth; for what good would it do this people to live till the coming of Christ, if they were not doing the work of God and preparing themselves for it, but spending their time in amusement?

All of us may not be called to go on missions, but all should live in such a manner that they may be useful in the kingdom of God. Every woman should help her husband to fulfil his mission. If I am an Apostle, what then? Is my wife an Apostle? She may be engaged in helping in the apostleship. And every sister that desires it can find an opportunity of doing good in the kingdom of God.

How many of you in former days have spoken with delight of the work that was promised you should perform, in your patriarchal blessings,—that you should teach and instruct the Lamanites, not only in the Gospel, but in domestic labours. This mission is now about to open before you. I hope all will be ready to fulfil it; and if all set a good example before them, it will do much good; but if some set a

bad example before them, it will do great evil, and they will say, "Mormon like Indian; good Mormon and bad Mormon, good Indian and bad Indian."

I have not said anything about our letters. The Regency are getting out a new alphabet; and when we learn our letters ourselves, we will teach others. We should improve all our time to a good advantage. We have no time to spend in reading novels or false things. Read the best books—the Bible, Book of Mormon, Doctrine and Covenants, and those things that contain truth. Do you think the people read those books enough? No. Now, do not neglect those things. We want the knowledge those books contain—the prophecies and doctrines, &c.

Is there one thing that we can neglect and do our duty? No; for while we neglect those things, can we pray for more in faith? No. Can we do our duty as parents, by reading novels or permitting our children to do it, and neglect history, prophecy, and the revelations of God, which contain his commandments unto us, and those principles whereby we become exalted and saved in his presence and be purified? We cannot. May God bless you! Amen.

APOSTACY, &c.

Remarks by President JEDEDIAH M. GRANT, *made in the Tabernacle, Great Salt Lake City, June 28, 1854.*

I am pleased that this Conference convened upon the 27th, for it is a date written indelibly upon our memories.

We have been blessed in hearing the testimonies which have been borne by Presidents Young and Kimball, and Elder Taylor. I think the majority of this congregation, though they might not be able to bear as strong a testimony as those who have spoken, can bear testimony that the Lord our God, by the inspiration of the Holy Ghost, has revealed to them that Joseph Smith, while he lived, was a Prophet of God, inspired by the revelations of the Almighty to unfold the eternal truths of heaven to a perishing world.

I believe that the feelings of this people respond to the testimony that has been borne to-day; and if we should wait here for all this people to express their feelings in relation to their confidence in Joseph Smith as a messenger of heaven, and in the revelations of God through him, we should have to wait many years.

There are some things we know by seeing, and other things we know by hearing, tasting, smelling, &c.; but the light of the Eternal Spirit that brought us out of darkness into the Church of God is the great abiding testimony of this people.

Indeed, men have apostatized after they have seen and heard Joseph, after they have seen angels, after they have seen the sick healed, and after they have spoken in tongues and prophesied, and had the interpretation of tongues. You will recollect that long

since I gave you my advice in relation to the proper time a man ought to apostatize. My advice was that he should never apostatize in a dark and cloudy day—never when he felt bad — never because he felt hard towards his brother or brethren in the Church; but when he apostatizes, he should wait for a clear day, when everything around him is prospering; and then, before he apostatizes, he should ask counsel.

In relation to men's apostatizing, I recollect in the upper room of the Temple in Kirtland, Ohio, when we were assembled there, a very noted man, by the name of Sylvester Smith, bore testimony of what he had seen of the Prophet of God, of angels, &c. He said he wanted to bear testimony, and continued to say, "I have spoken by what you call the Holy Ghost; the eyes of my understanding have been touched, and I have seen convoy after convoy of angels; I have laid hands on the lame, and they have leaped like an hart; I have spoken with tongues and had the interpretation thereof; I have seen the sick healed time after time;—but let me tell you, everything I have seen and everything you have seen is the height of idiotism." This was Sylvester Smith, after he apostatized.

This was the testimony of an apostate, which is conclusive proof to me that a man may see the hosts of heaven—the chariots of Israel and the horsemen thereof, and gaze on the glory of God, and be filled with the Holy Ghost; and unless he retains the Spirit of God, he will apostatize. Therefore my advice to the Saints has been, and is, and whenever I give you good advice in the future, it will be the same, that you propose in your hearts never to depart from God or from his people, only when you are filled with the Holy Ghost; and then when you do it, ask counsel of his servants.

I felt glad when brother Brigham nominated John Smith, the son of Hyrum, to be our Patriarch. I have been acquainted with his father personally. I have lived with him for years, and I know the spirit that is in his son; and I know the Lord God has promised to bless his children, and that his Spirit will rest upon his son, to unfold and teach the eternal truths of heaven to bless the people of God.

I would rather have a young man to fill this office than an old man who is filled with the leaven of sectarianism. Give me a man who was raised by a "Mormon" father and a "Mormon" mother, and raised up in the faith from his childhood. That is the man I want to bless me and the people of God.

INSTRUCTIONS AND COUNSEL TO DEPARTING MISSIONARIES.

Remarks by President HEBER C. KIMBALL *at a Special Conference held in the Tabernacle, Great Salt Lake City, August* 28, 1852.

REPORTED BY G. D. WATT.

We have come together to-day, according to previous appointment, to hold a special Conference, to transact business a month earlier than usual, inasmuch as there are Elders to be selected to go to the nations of the earth; and they want an earlier start than formerly. There will probably be Elders chosen to go to the four quarters of the globe to transact business, preach the Gospel, &c.

I recollect reading in one of the revelations, in the Book of Doctrine and Covenants, where the Lord says—"If a man, inasmuch as he is an Elder, has a desire in his heart to preach the Gospel, he it is that is called to preach the Gospel." On the other hand, the Scriptures, or some of the other revelations of God, say that "many are called, but few are chosen." When a man has that desire in his heart, he is called; but, perhaps, not a great many will be chosen to go forth and preach the Gospel.

I suppose you are all aware, by the information that we have received from our brethren the Apostles, who have lately returned from foreign missions, that the work of God has commenced in many nations of Europe and upon the islands of the sea. Still there are many nations where the Gospel door has not yet been opened in a direct way. Though the foundation has been laid for the introduction of the Gospel among them, and indirectly the door has been opened to all nations,—that is, it has been opened into the main room; still there are a great many adjacent rooms leading from that, that have yet to be opened with the smaller keys.

I want to say one thing before we proceed to the business of calling and setting apart those who have to go from this place to the nations this season. We have made a selection of a considerable number of Elders to leave home and go abroad. This may be repugnant to the feelings of some: they may think it is a hazardous undertaking. But at the same time, to go now is nothing to compare with going out to preach the Gospel fifteen years ago, when they had to go, not only without purse or scrip, but without any knowledge that there was a friend to take them by the hand when they arrived at their destination. Now they cannot go to any part of the world, scarcely, but they will find themselves among the Saints.

It is a pleasure to preach the truth, I will say, to those who love to do the will of the Father, as it was with Jesus Christ; for says he, "Father, not my will, but thine be done;" I wish to know nothing but thy will, and that I will do until I spend my life. Did he not do this? He did. You require that same spirit and deter-

mination to carry out the same purpose; and I beg and beseech of you, brethren, you that shall be chosen, when you are elected, to go, if you don't live until you get to the United States; for when men are called and set apart to the ministry to go to the nations of the earth, if they refuse to go, it is death to them—that is, to their characters as faithful Elders in Israel: they go down and not up, backward and not forward. I merely speak of this from my own experience, for I have had one in this Church of upwards of twenty years. I was raised up as it were with the Prophet; I lived with him to the day of his death. As to our present Prophets and Elders, brother Brigham Young I have lived with, with him I have travelled, and with him I have suffered. I have eat and slept with him, and been by his side almost my whole life. I could say with propriety, and I can say it with truth, that Joseph Smith was a Prophet of God, a Seer, a Revelator, an Apostle of Jesus, and was ordained directly under the hands of Peter, James, and John; and he died a Prophet, and Hyrum died a Patriarch of Jesus—a father in Israel.

Brother Brigham Young is the successor of Joseph Smith; and a better man never lived upon the earth, nor ever sought the interest of this people more fervently from morning until night, and *vice versa*, than he has done. Did he not travel in the days of Joseph? He did, from the time he came into the Church until the death of Joseph: and so did I. Did we ever hesitate for one moment? No, not for a moment.]

Jesus sought to do the will of his Father in heaven; so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of brother Brigham, for he reveals to us the will of God, which is his will. We will do his will as an Elder, as a Prophet, as an Apostle of Jesus Christ, holding the same keys that Peter of old held—the same that Joseph Smith held as an Apostle. You all believe this, don't you, without an exception? Well, if this is your faith—if this is your determination, I want you should manifest it by raising your right hands, and saying *Aye*.

[A literal forest of hands was the result of this call, and the spacious hall trembled when a simultaneous "Aye" burst from the mouths of over two thousand persons.]

There it is, and it cannot be any other way.

I say to those who are elected to go on missions, *Go, if you never return;* and commit what you have into the hands of God—your wives, your children, your brethren, and your property. Let truth and righteousness be your motto; and do not go into the world for anything else but to preach the Gospel, build up the kingdom of God, and gather the sheep into the fold. You are sent out as shepherds to gather the sheep together; and remember that they are not your sheep: they belong to Him that sends you. Then do not make a choice of any of those sheep; *do not make selections before they are brought home and put into the fold.* You understand *that.* Amen.

RESPONSIBILITIES OF THE PRIESTHOOD.

Remarks by Elder GEORGE A. SMITH *at a Special Conference held in the Tabernacle, Great Salt Lake City, August 28, 1852.*

REPORTED BY G. D. WATT.

What has been said, brethren and sisters, is verily true. The kingdom of God has been built up by his distinguished blessings and the exertion and energy of those whom God has called to bear it off. When men refuse to fulfil their callings and magnify them in the proclamation of the fulness of the Gospel to the nations of the earth, they certainly lay the foundation for their own ruin. When men, on the other hand, become so puffed up in their own estimation as to think that the kingdom of God could not roll forth without their mighty exertions, they fall into transgression; they are fools in Israel, and their greatness will vanish like smoke.

The fact is, God has planned for us the best sieve that could be imagined. He is determined to sift the nations with the sieve of vanity, and he has placed us here on the edge of the mountains, where a little shaking of the winds will cause everything without weight easily to slide off to the diggings; and in this way the work of sifting is going on daily, and hourly, and yearly, from time to time, according to the nature of the materials that happen to be thrown upon the sieve.

No doubt many of us may be called upon, if not to-day, at some other time, to bear the message of the Gospel of salvation to the nations of the earth; for this was one of the commandments of the Prophet. He enjoined upon us that we preach the Gospel to all nations—that we should send forth the word to all people. This responsibility has been laid upon the Priesthood of the Church, and they are required to fulfil his commandment. There is not an Elder, a Priest, a Teacher, or a member of this Church but what bears a share of this responsibility.

The missions we will call for during this Conference are generally not to be very long ones: probably from three to seven years will be as long as any man will be absent from his family. If any of the Elders refuse to go, they may expect that their wives will not live with them; for there is not a "Mormon" sister who would live with a man a day who would refuse to go on a mission. There is no other way for a man to save his family; and in order to save himself, he must fulfil his calling and magnify his Priesthood in proclaiming the fulness of the Gospel to the nations of the earth; and this certainly ought to be greatest joy to the family of any man who feels the importance of building up the kingdom—that he is actually considered worthy, in these last days, to be one of the number to go forth, as one of the horns of Joseph, to push the nations together, to gather out the honest in heart, to run for the prize which we all labour for.

I feel deeply interested in these

matters, and I hope and pray that every man who is called upon to go forth on missions to preach the Gospel may have the faith of the Church upon his head, and that they all may lift up their voices in faith before the people, that the light of truth may be a lamp in their path; and that, by their exertions and the blessings of God, it may be lighted up in distant nations.

I recollect a little incident in history, that is told of William the Conqueror. After he had been king in England twenty years, he became very corpulent. In consequence of a little joke upon his corpulency by the French king, he declared war, and the declaration was made in these words:—"Tell my fair uncle I will pay him a visit, and I will bring along tapers enough to set all France on fire." You may suppose we are sending out but a few Elders—probably not more than one hundred or one hundred and fifty; but we intend to continue the work, and send out Elders enough to set the world on fire, spiritually.

CONDITION OF THE WORLD, &c.

Remarks by Elder JOHN TAYLOR *at a Special Conference held in the Tabernacle, Great Salt Lake City, August* 28, 1852.

REPORTED BY C. D. WATT.

Brother George was talking about setting the world on fire. I think, when the Elders have travelled through the world as far as some of us have, and seen the rottenness and weakness of their institutions—the folly and corruption that everywhere prevail, they will find that it is pretty near time, as the Prophets have said, for it to be burned up, and all its works.

But I suppose it is necessary, before the world is burned up, that the good wheat should be saved and gathered into the garner, and prepare to take a fresh start in peopling the earth and placing affairs upon a proper foundation.

There is no person that reflects upon the condition of the world, as it now exists, but his heart must be pained—must be filled with sympathy for the inhabitants of the earth. I have gazed upon their proceedings myself; I have watched their follies, abominations, and corruptions; I have seen them with mine own eyes until I have wept over them. They seem to me to be regardless of God, heaven, hell, eternity, or anything else; and there are thousands, and tens of thousands, and millions of people upon the continent of Europe that would like no better employment than to go into deadly combat and destroy one another.

The people talk about how corrupt we, the Latter-day Saints, are. If all they say about us be true, it is only a tithing of what you will find in the world. I have told them to look at home—to examine their own firesides, and they would find plenty of

corruption and abomination. They are living without God in the world—without hope, and they are dying without hope; consequently, they are careless, profligate, and reckless.

The Lord has shone upon us: he has lit up a candle of intelligence in our souls—has imparted to us the principles of eternal truth, opened the heavens, and sent his holy angel to put us in possession of principles that will exalt us in the scale of intelligence among men, and raise us up to be associates of the Gods in the eternal worlds.

Then shall we who have thus been blessed with the visions of eternity—with light and intelligence,—we who are filled with the Spirit of God burning in our hearts, who have gazed upon the hidden things of eternity, and contemplated the purposes of God in their majesty and glory,—I say, shall we shrink from the task of going forth to snatch these fallen sons of men from everlasting burning? Should we refuse to do so, it would testify that we had not a single spark of humanity in our bosoms, and were not fit to live in the world, much less to associate with the Gods in the eternal worlds.

I know you have a desire to do these things; but I will tell you, there are many things that are calculated to try the feelings of men.

Those who have to go out have to put their noses to the grindstone, and keep them there, and let them grind at it, and not murmur a word; and then, before they are healed, put them there again, and bear it all the time, and go along without saying anything; for you know it is a sin in the religious world to get angry. You need not attempt to without faith in God; and you will have need of all the wisdom and intelligence you can command. You cannot go and convert the world all at once; for it is too far sunken in folly and vice. This reminds me of a dream a brother had in France. He said he thought he was trying to kindle a fire on the sea-shore. Every time he attempted to light it, a wave came and rolled over it, and he could hardly accomplish it until the tide began to recede; and then he considered he would build up a fire when the wood got dry.

You need not think of going abroad into the world, and going, as the Methodists sing, "on flowery beds of ease;" for a great many consider you as impostors, and as a general thing you are looked upon as suspicious characters, to say the least of it, and you will be closely watched. If you go to those foreign nations, your footsteps will be traced. No matter how privately you may make your entrance, or how privately you may take your departure, it will all be known to the police authorities, and they can give all the information required touching your movements.

It was not more than ten minutes after I had taken the cab and started to the railway station to take my last departure from France, when one of the high police came to inquire after me. The gentleman with whom I stayed was a very affectionate friend to me, and he kept the police in conversation for two hours, speaking very highly of me. He told them I was a respectable, high-minded man, &c. The police told him of every place I had been at since I came to Paris; when I came to France; what hotel I stayed in; when I went to England, and how long I stayed there; when I went to Germany, and how long I stayed there; what books I had printed, &c., &c. He gave my friend a most minute account of every step I had taken; and all this is recorded in the books of the police. They have a congress of police among the nations of Europe, by which they can transmit information about every per-

son who appears as a public character in any of those nations.

This is the way you will be watched. If you go to any of these nations, it will be necessary for you to use the greatest wisdom and prudence, and that you should pray to God to guard you in all things.

This police authority did not come after me until I had finished my work. I suppose they would not have injured me, for I had broken no law; but this is their policy. With it we have nothing to do; and I should recommend you strictly to obey all police regulations, and never interfere with any national, civil, or police institutions or regulations. I suppose they might have telegraphed after me, if they wished; but I took another course,—not, however, knowing that they were after me. I turned off the main route to go by a little seaport town, and I missed the whole concern, and was in France a week longer, and they knew nothing about me. I was out of their track, and came off safe. The Lord blessed me, and I have been blessed as much in these nations as anywhere else.

You may talk about difficulties and what you have passed through here and there; but we should not be men, if we did not have difficulties to meet with; and we always feel much better when we have conquered them.

This is the difference between us and the world. They meet with difficulties, and they quash down under them, while we ride over them and become victorious. This is the reason why there are so many institutions among the Gentiles that come to naught. They meet with difficulties and fall before them: we meet with the same, but we have a God at the helm, and we triumph over them.

Another Elder and myself stayed in a hotel in a small town for about a week, the landlord of which was an infidel. After we had been there two or three days, I told the landlord I was a religious man. He replied, "Oh, you are religious, are you? Religion is a pack of nonsense." I told him I cared as little about most of the religion of Christendom as he did; but the one I believed in, I told him, would benefit both body and soul, in time and eternity. I talked to him a little about it, and he began to feel much interested.

I told him about the success and the prosperity that attended our works; and finally he said, "I don't know but I will sell out and go to America; for I am tired of France." I said, I will tell you where you will find a first-rate place to settle down in that country; and I directed him to Iowa. He spoke to an Elder that was with him after I had gone away, and said, "I don't like the way Mr. Taylor speaks to me." "Why?" said the Elder. "He speaks as though he wants to push me off on one side somewhere; and I want to go where he is. You have got the right religion; and had I found this, I should have been a religious man."

I talked to another gentleman who came in, who wanted to be introduced to me,—a man of good education, and who talked the English language as well as I did. We talked about everything, almost, until religion came on in the conversation. When I was preparing to leave, the gentleman said, "Oh, Mr. Taylor, I wish you would stay three or four days more here, and I will introduce you to a rich sugar manufacturer; and there is a gentleman living in a castle not far from here—I will introduce you to him." They felt as sorry at my going away as though I had stayed with them twelve months, and they came more than a mile to see me off and bid me good bye, and prayed God to bless me before I left.

You will see many such things as

these. I could have introduced the Gospel in the whole of that country, had I had time. You will find that the Spirit of the Lord will go before you and prepare the way. I had men come to me and say, "God bless you! —you are the man I dreamed about." That is the kind of feeling that operates upon the people in those parts, as well as in other parts of the world. The Spirit of the Lord goes before his servants.

I recollect associating with some medical professors—American gentlemen, who had come to Paris for the purpose of attending medical lectures, &c., at *l' Ecole de Medicine*, and visiting the hospitals; and though we were "Mormons," they were glad to have our society, and seemed to feel a desire to associate with us. We talked "Mormonism" to them, and many other things.

These men came there, remained two or three months, and went away. Nobody cared anything about them, only just as much as they paid their way, and that was all. We went there and planted the Gospel in the hearts of the people; and they feel as all other people do who are members of this Church. The Spirit of God was with them, and we could rejoice in the bosom of our friends and talk of the things of God and the blessings he gives to his people. I looked at these doctors, and I said to myself, You poor miserable creatures!—you wander round the world without the Spirit and blessings of God, and nobody cares for you, whether you live or die, while we come here to plant the standard of truth in the hearts of the people, and can rejoice with them in its blessings.

If any of you go into those countries, you will find as warm-hearted people as you will find anywhere else. Brothers F. D. Richards and E. Snow can bear testimony to this. The Gospel has the same effect in their hearts as it has in yours. I won't occupy your time further. May God bless you, in the name of Jesus. Amen.

ADDRESS TO DEPARTING MISSIONARIES.

Remarks by Elder Ezra T. Benson *at a Special Conference held in the Tabernacle, Great Salt Lake City, August* 28, 1852.

REPORTED BY G. D. WATT.

I feel thankful for the privilege to occupy a few moments at this Conference, and to give my testimony concerning the work of the Lord in these last days.

I feel thankful that we are here, and that we are blessed with the Spirit of truth, which is one of the greatest blessings in the kingdom of God. When we have the Spirit of truth dwelling in our hearts, we are ready, and not only ready but willing to do the things that are required at our hands.

We have been hearing this morning that there are many that will be

called to go to the nations of the earth. I feel that I can say that there is not an individual that will be called upon, if he has the Spirit of the Lord or of "Mormonism" in his heart, but what will respond to the call with all his soul. He will feel to thank God and his brethren that he is worthy to be called with such a high and holy calling as to be a messenger of salvation; for I do actually know, by experience, that there is no calling under the heavens, among the children of men, that is so desirable and so great as to go and preach this Gospel.

If a man will magnify his Priesthood, he can do more in one hour in the vineyard, preaching the Gospel and gathering the Saints in one, if he is sent to do so, than he can do here in ten, labouring with his hands for himself, for his family, and for the kingdom of God on the earth; for it is impossible for us to retain the Spirit of God—it is impossible for us to love the Lord, or even keep in good fellowship with this people, unless we do as we are told. Inasmuch as there are honest people in the earth, scattered among the nations, is it pleasing in the sight of God for us to sit down here (unless we are commanded to do so,) and refuse to give them the truth? It is perfectly right to tarry here and prepare for the Saints who are gathering, unless we are commanded otherwise.

I wish to say a few words to those who shall be called upon to go to the nations. The time is now—I feel persuaded of it—for us, Elders of Israel, to work while the day lasts—to work while there is time and opportunity, while God is softening the hearts of the people. Now is the time for the Elders to visit the nations and tell them what they know concerning this great work of the last days. And when we do well for the kingdom of God, we do well for ourselves. When we do well for the people among the nations of the earth, we do well for ourselves, if we go and do as we are told; and that is to preach what we actually know and verily believe.

If it be possible, point out one man—an Elder in this Church, who has gone out to preach the Gospel, and has been faithful in the kingdom of God, that has not been blessed, and whose family has not been blessed. There is not an instance on the records of this Church showing, when a man has gone forth to proclaim the truth, that he has not been blessed. The opposite is the case. They have always returned home rejoicing, with their hearts filled with the love of God. Well, then, brethren, let us go, if we are called upon, and proclaim the good news that God is doing a great work in the valleys of the mountains—that God has called his Prophet, his Apostles, and other servants to proclaim the glad tidings to the children of men—to those who sit in darkness and the shadow of death.

We have the name of being the best-feeling people upon the face of the earth; and I will tell you furthermore, we have the name of being the best people there is in the world: and the time is not far distant when the nations will seek for counsel at the feet of the servants of God. Why? Because we seek wisdom at the hand of God—because we are led by the revelation of Jesus Christ—because we live humble and are honest before God. And he will pour out his blessings upon our heads, to enlighten our minds and give us visions and revelation, so that we cannot be led astray. I know this from the testimony that I receive.

I can bear testimony that God has been with me. Why? Because I have gone and done just as I have been told. It is because it was my determination, my will, and my desire

to do the thing I was sent to do. We had a little to do with mobs, it is true. They undertook to mob me a little; and brother Grant said, when he heard of it in Washington, he was glad of it. [A voice in the stand: "And so was I."] I was, too, because I felt, when they were trying to mob, and were seeking my life, I was better than they were. If I had not been, they would not have tried to destroy me from the earth. They ran me into brother Farnsworth's potatoe-hole. To be sure, I ran in there, and thought it a first-rate place to hide. I stayed there a couple of hours and reflected upon mobs—upon the things of the kingdom, and called upon my Father in heaven, by the authority of the holy Priesthood; and I felt as though I could whip all the mobs in Missouri. If it had been wisdom to do so, and the best course for me to take, I would have gone out and whipped the whole posse of them. [A voice from the stand: "Yes, after they had all gone away."]

Many in Kanesville wanted me to wrestle with them. I said, I don't wrestle with any except from Salt Lake; but I can tap you on the head, as I would a little boy, if that will do you any good. But when I see a man from Salt Lake, full of good works, I consider it an honour to wrestle with a man of that class; but I don't have anything to do with the low, degenerated characters who do nothing else but wrestle and gamble. But, I said, if you don't believe I can wrestle, try me, and I will end you up a few times. They thought I was a very stout man, and it passed off just as well as though I had tried my dexterity upon them.

To close up the whole matter, I feel thankful to God that I am here. I am blessed, and the people here and that are on the road are also blessed.

Now is the time for the Elders to go forth and preach the Gospel. The Lord will soften the hearts of the people; and if the mobs are stirred up, it is all for the good of the Saints.

When Satan begins to grin and show his teeth, you may know there are sheep not far off. Only put your trust in God, and he will keep you and preserve you, as in the hollow of his hand. Be comforted, brethren, whether you go to the nations of the earth or stay at home. It is just as necessary for men to live humble here as it is for them to live humble when they go there; for Satan is not dead yet, and brother Brigham says he is glad of it. It is necessary he should live on the earth a little while longer to stir up the Saints by way of remembrance of the covenant they have made; and I have become perfectly reconciled concerning the things of the kingdom, and am so from day to day.

Let God do as he pleases, and call whom he pleases, and send whom he pleases abroad, and tell whom he pleases to remain at home. It is all the keeping of his commandments, and one station is as honourable as the other. If a man is told to tarry at home, he is as honourable as that messenger who is going to the nations of the earth. But if he sit down and consult the natural man—consult his own private feeling, and say, "Here is my poor wife, here are my children, and here is my farm, that I have earned with my own hands. I know how I came by my hard-earned property. How can I go and preach under these circumstances? All my property and all my fair calculations will be knocked into pie." Supposing they are, let them all go. There are plenty more farms and everything else. We are in the world, and it is filled with the elements, and we have the keys and the power to work and organize them, make them honourable, and contribute to our happiness and earthly comfort.

What is there more honourable

than to carry a message of the Gospel from this people? You have the prayers and the faith of your brethren —the prayers and faith of the whole Priesthood. Who is there that cannot go and do good under these circumstances? If there are any such men, they are not fit to live upon the earth. If a man is not fit to tarry at home, he is not fit to send abroad; and if he is not fit to send abroad, he is not fit to tarry among the people of God, only to be a scourge and a stumblingblock to them.

Then let us rejoice; and if I should should give way to my feelings, I should shout, Glory! Hallelujah! I would call upon every individual to feel that the great God is with them —that he is your Father, and you are his sons and daughters, and have a right to the legacy of eternal life; and not be bowed down in your minds and say, "I don't know—I am afraid I am not worthy to go preaching." If you get the testimony of the Spirit of the Lord, you belong to the great family of God; and if you have the testimony of Jesus abiding in your heart, you may rejoice all the day long.

Have we anything to fear? No. What did the President say the other day? He said he had not anything to fear; but if he should have any fears, it would be that this people would sit down and lull themselves to sleep and forget the kingdom of God. Can a man do this when he feels the Spirit of truth in his heart? No. He will *long to go to* the nations of the earth, and be willing to be handled like the clay in the hands of the potter. We do not care what his testimony or knowledge has been. It is the abiding witness we want from day to day. It is that which carries a man safe through, according to my experience. It is then that we have no need to fear.

In the days of Nauvoo there were fears—there was death. The people were afraid this thing and the other would be wrong—that brother Joseph would get wrong—that we should have to submit to principles and doctrines contrary to the doctrines of Jesus Christ, &c. From the experience we have already had in the kingdom of God, has any person a right now to such fears or such a thought for a moment? No. He knows that the principles that have been taught by the Prophet Joseph, brothers Brigham, Heber, and Willard, and by every good man in this Church, are correct principles; and that these men have been borne off triumphantly over every trial and difficulty they have been called to pass through. The Elders, therefore, can go to the nations with their consciences as clear as drifting snow, and with the satisfaction that all is right in Zion, and that we are led by the best men upon the face of this earth. Are you afraid to bear this testimony to this perverse generation? No. The Spirit of the Lord will back you up and put to silence the slanderers in the Gentile world. I have known it by experience. I have not been insulted in any congregation, when I have taught the principles of God as they are taught in the valleys of the mountains. Every dog has been obliged to close his mouth, and has not even dared to exhibit his teeth.

All is right; all is glorious! "Mormonism" will continue, should it come hot or cold—should it blow high or low; for God sustains it. When you feel so, brethren, you feel right—you feel strong and ready to combat with your enemies. Right is written upon your commissions. You are mighty in the right to do right, so that you are perfectly willing that all the devils in hell should know your works—that God, angels, and your brethren should know; and when you are called home, you will return like lions

in strength; you will feel well—you will feel blessed.

While you are gone, prayers are ascending in your behalf and in behalf of your families, and every blessing you need is poured out abundantly upon you, and your hearts are filled with gladness.

This is the way to live in the midst of Saints in the world; and when the bowels of hell are moved with wrath against you, and devils belch out their fury, you are then ready to withstand them. Suppose brother Taylor had been guilty of any wickedness in his travels, the whole country would have known it. Just so it is in the United States or anywhere else. If a man does not do right, but intends to feed his passions and carnal appetite, it would be better for him to turn round and say, Brethren, good bye to "Mormonism."

We cannot hide anything from God's Spirit and from his servants: I know this to be true. Then let us put the rough-and-ready side out, and let the word be, Come on, all hands, and build up the kingdom of God. This is my determination; and if God will give me strength, and wisdom, and the good blessings of my brethren, it is my determination to shape my affairs so that, when I go away, I can be gone any length of time, and not be like the man who went upon the Indian expedition to Utah. He had not got fairly started before he wanted to return. What's the matter? "O dear, I have married a wife, and cannot go."

I am glad in my heart, and I say, God bless brothers Brigham, Heber, and Willard. They are the counsel of heaven to this people, and I mean to honour them in the earth, wherever I go; and I would preach down in the bowels of hell the same as I do here, and not be ashamed of it. My story all the time is, Hurrah for "Mormonism!"

There are a jolly lot of fellows coming on from Kanesville and other places. Eight or ten thousand "Mormons" will come in here this season. They are a good people. Are the good brethren and sisters here thinking about it? Are they willing to take them by the hand and say, *Brother, sister, come to my house,* and I will make you welcome to this or to that,—to comfort their hearts after the toils of such a journey? They are a good people—as good a people as you are, and just as willing to be counselled. My heart yearns after them; and I want you to feel after them likewise, by rendering them *all the assistance in your power,* until they are comfortably located.

I only throw out these few hints that you may be prepared to act when you receive the proper instructions from your President. There are musicians coming who perform upon almost all kinds of musical instruments. The lame are coming, the blind, and the widows, and the fatherless. I did not stop to make any selections; but I said, Come on, all of you. We have among them big men and little men, big women and little women, grandfathers and grandmothers; and, for aught I know, great-grandfathers and great-grandmothers. But if they are not, they will be, when they get here; for we have the name of raising the most children and the best on the earth; and it will be very curious if we do not carry out what they all say we are guilty of.

I told them in Pottawatomie that we wanted good men to mingle with the Saints. We are sent out to preach to a people who wish to do good to their fellow-men and be saved in the kingdom of God; and if you are not willing to obey the Gospel and build up the kingdom, you cannot stand among this people; for God intends to raise up a holy race before him in the last days, to do his

will in all things. After we have warned the nations, we will return home and raise a holy posterity before the Lord: therefore we want good men, and praying men; for I have no confidence in any man who does not pray. It is as much as I can do to live and pray all the time; and after all, I suppose I may say, like the good old Methodist, I leave undone those things I ought to do, and do the things I ought not.

I do not feel that I have any animosity in my heart to any man on the earth. If a man will be my enemy, and is determined to be, all I ask of him is to keep out of my way. I will not injure him, but let him get all the glory and exaltation he can; and I will not throw the ashes of a rye straw in his path.

I can feel sensibly that there has been an increase of union and faith among the people here since I left here last fall: it is either in me or in you. [A voice in the stand: "It is in both."] It is in both, brother Brigham says. Let this union and this faith continue to increase, until we are brought into the presence of our God; and may this be the happy lot of us all. Amen.

BUILDING UP THE KINGDOM OF GOD—HOW TO TREAT IMMIGRANT SAINTS, ETC.

Remarks by President BRIGHAM YOUNG *at a Special Conference held in the Tabernacle, Great Salt Lake City, August 28, 1859.*

REPORTED BY G. D. WATT.

The morning is far spent; but before we close the morning service, I would like to present before the Conference the names of a few Elders who have been selected to take missions.

I suppose the brethren understand the object of this special Conference. It is for the purpose of transacting business pertaining to foreign Missions and of giving the brethren an opportunity to cross the Plains before the cold weather. We shall send them out from this Conference.

I wish to say to the brethren, I am thankful, and I rejoice in the Lord my Saviour, for his choice blessings which we enjoy. It was observed by brother Benson that brother Brigham has but one fear concerning this people. It is true.

I do not fear all the devils in hell, or all the mobs that could be raised; but if I have any fear, it is upon this ground—that the people, in their blessings, should forget the Lord their God. I do not see that this is the case with this people; but if there is danger to be anticipated, it is in the slackness of the people to remember the Lord, when the fostering hand of Providence is pouring our blessings upon them and round about them all the day long.

This has been in former times, when the blessings of the Lord have

been poured out upon the people. It is written in the Bible, concerning ancient Israel, that they got fat and kicked against the Lord their God. You may understand the expression as you please. They forgot the Lord and began to trust in the wisdom of man. They forgot their prayers and the duties they owed to one another, and they fell back into a careless, carnal security, and became like the rest of the world.

This is the only ground on which I would have fear, were I to entertain any. As I have often said, and the same I can say again—it is too late in the day for this people ever to be cast off and disowned by the Lord. The work the Lord promised to do is too nigh accomplished, and he has promised to make a short work on the earth. This work has some time since commenced; and if any of the people will not serve their God and do the work he has given them to do, they will be removed out of the way, and that speedily. It is too late in the day for this people to apostatize and the Priesthood to be taken again from the earth; so there is not much ground for fears even in this respect.

A few words to the Elders of Israel with regard to the building up of the kingdom of God. Suppose every man who has wanted to go out to preach, (and almost every Elder has wanted to go,)—suppose they had all gone six years ago last fall, and left Nauvoo entirely destitute of Elders, and attended diligently to preaching up to this time. Would there have been a place prepared for the gathering of the Saints from all the world? No. There would have been no place for the Elders to gather them to; there would have been no standard reared or rallying point for the people. Do you preach the gathering of Israel and the redemption of Zion? You do; and when you would have got through this, and found all the rest had been neglected, what would have been the situation of the Elders of Israel? Their mouths would be closed up and sealed; they would not have any more influence among the people than those doctors and philosophers in France spoken of by Elder Taylor: they came, they tarried; and if they paid for what they had, it was all right; they went, and no person cared for them. It would have been the same with the Elders of this Church.

The whole machinery is in operation and complete, that, when the Elders go forth to preach the Gospel, every man carries with him a two-edged sword, and pierces the hearts of the people by the spirit of the Gospel which he goes to proclaim. But if the work is in progress only in part, his sword is blunted at once; it has no edge, it is incomplete, and does not pierce the hearts of the people; consequently, he had better have stayed at home.

Why I make these remarks is, that we may understand that unless this work is in progress as a whole, it is not complete—we are found wanting, and not prepared to do the work we are called and sent to do. Now, it is just as necessary to come to these valleys, build houses, make fences, erect school-houses, rear up places of worship, and prepare for the gathering of Israel, as it is to go and preach to Israel to influence them to gather. The one is just as honourable and as acceptable in the sight of God as the other; and those that labour faithfully at home, will be crowned with those that labour faithfully abroad. Those who are selected to remain at home receive as those who are selected to go abroad.

It is unnecessary for me, for any of the Twelve, or for any of my brethren to rise up here to preach to the Elders to infuse the spirit of preaching in them; for we have had to hold them

back with a cable rope, as it were, to keep them from going to preach. There is no lack of the spirit of the Gospel in the Elders of Israel; for we have been teased all the time to give them permission to go out and give vent to the spirit within them; but had we listened to them, you and I would not have had this commodious house to preach in this day. All the Elders would have been off preaching, and there would not have been enough left to have made the women and children comfortable.

What is to be done? Obey counsel. They do, and how far? Enough to scare the whole world. Look at the spirit that is in the midst of this people and that overshadows them. What influence does this have upon the nations of the earth? It fills them with terror and awe; and when they reflect and reason, it fills them with astonishment, that there is a people on the earth, in the present confused, revolutionary state of the nations, that will hearken to counsel, and be of one heart and one mind. They are filled with fear and astonishment, and they dread the union that is among this people more than they dread the Lord Almighty upon his throne. This is a pretty positive proof that this people are willing to hearken to the counsels of heaven.

Brother Benson proclaims in our hearing that this spirit has increased since he left here last fall. It has, and I expect it has grown in his own bosom: it has in mine. What do you think about yourselves, brethren? Would you not be ready also to acknowledge that the same spirit is increasing in your bosoms—a spirit of love, and union, and of faith in your calling? I think there are a great many who can say, and say it truly, that this Spirit of the Lord has greatly increased in their hearts for six or eight months past, or for a year. Were it not so, we should not be found growing in the knowledge of the truth. This is our labour, our business, and our calling—to grow in grace and in knowledge from day to day and from year to year.

I wish to say to this congregation, and I wish them to say to the families of the brethren who are not here to-day, and I would like all the inhabitants of these valleys to hear it, —When our brethren who are on the Plains come with their families into this city, or into any of the settlements of the Latter-day Saints, sit down and calmly make a calculation in your own hearts, how you would wish a neighbourhood of Latter-day Saints to receive you, if you had been journeying across the Plains this season. Ponder it over in your minds, and place yourselves in the situation of a pilgrim travelling across the Plains; and, after a hard and fatiguing summer's work, now you have got home. Imagine yourselves at the doors of your brethren who have plenty. Here are their gardens groaning with the abundance of the products of the earth—with potatoes, beets, and cabbage. Here are milk and butter and fine flour in great quantities. Here are the tomatoes and garden vegetables of every description. Now, you say, I have got home, to my brethren's door, and they have got plenty. What would you wish these brethren to do to you? Ask that same question to your neighbours, and get them to answer it. I can tell you what you would they should do to you. You would wish them to say, Come, brother or sister, into my garden, and help yourselves to some garden sauce; walk in here, and take and eat, and make yourselves glad. And if they turn round and say, Brother how shall I pay you for what I get? then you cannot hear that, for it is something that is altogether out of the question. The Lord gave it to us: now, come and

help us to eat it. That do to the emigrant Saints, every one of you. I know it is the will of the Lord you should do it; and I know, if he should speak to you himself, he would tell you the same thing. I tell you just as it is; and that is just as good, precisely, as though another came and told you. Then the brethren will feel joyful; their hearts will be made glad, and they will know that you are actually growing in the knowledge of the truth.

There are a great many coming. Brother Benson says all are coming, even the great grand-daddies and great grand-mammies, uncles and aunts,—all are coming, and I am glad of it. I rejoice; for it puts us in a position that we can send out Elders from this place into all the world; whereas, before, our circumstances needed all the men we had here to prepare for the gathering of the Saints. Now the time has come that we can send out our little parties to gather up Israel and preach the Gospel to the nations before the end comes.

The reports we have heard from our brethren are favourable, cheering, and rejoicing to every heart. Those who are coming from the islands of the sea and from the old countries where the Elders have been sent—those from Pottawatomie and the States are coming home. For the present, this is the place of gathering; here the standard is reared for the Latter-day Saints from all nations, that they may spread out from this place and fill up other places, until the whole continent of America, which is the land of Zion, shall be peopled with the Saints of the Most High.

Question: When are we going back to Jackson County? Not until the Lord commands his people; and it is just as much as you and I can do to get ready to go when he does command us.

Brothers Benson and Grant have been successful in their missions. Brother Benson says some of the brethren were glad when he was mobbed. I was glad of it; for every mobbing difficulty will add glory upon the heads of the humble, faithful, and contrite in heart. It serves to prove and give them experience; it shows them the contrast between the one and the other. All this is preparatory for the Saints to enter into their rest, and for the wicked to receive their punishment. Brother Benson has been successful; and I thank the Lord Almighty that he turned the key here last fall, and caused a tremendous commotion among the political elements—earthquake, thundering, and lightning above and below the earth, with great excitement. This gathered a great many more Saints than if it had been fair weather all the time. This clashing and noise of the elements stirred up the people in Pottawatomie, and then they wanted to go to the mountains, like brother George A. Smith, in the latter days of Nauvoo: he wanted to go to the mountains, or to California, or to Oregon; he was not very particular. What for? Simply because he was obliged to go somewhere. The Saints who are coming now from Pottawatomie were obliged to leave for the valleys of the mountains. Why? Because they had to run somewhere. Do you suppose I am sorry because of persecution? No: I never was in my life; but I have thanked God a thousand times that the Devil is not yet bound; for if he had been, the Saints would have gone to sleep; and if there could be such a thing, they would have been blotted out of existence, with all their intelligence, and the earth have received them into its bowels. Light, knowledge, truth, wickedness of every kind, the works of the Almighty, and the works of the Devil, all conspire to roll on the great work that the Lord Jesus Christ is

doing upon the earth,—every person and power in their own order.

I do not wish to detain the congregation longer this morning. Brother Kimball set before you the object of the meeting, and I have hinted at it. We will now read over a few names that we have selected. May the Lord God of Israel bless you, in the name of Jesus Christ. Amen.

DEPARTURE OF MISSIONARIES WITHOUT PURSE OR SCRIP—BLESSINGS OF THE LORD UPON HIS FAITHFUL SERVANTS.

Remarks by Elder ORSON PRATT *at a Special Conference held in the Tabernacle, Great Salt Lake City, August* 28, 1852.

REPORTED BY G. D. WATT.

The congregation have seen manifested the determination of these brethren who have been appointed to go on their respective missions. If it be the minds of this assembly that all of these brethren whose names have been read shall fulfil their several appointments, you will manifest it by the uplifted hand. [The manifestation was unanimous.]

I will make a few observations by permission. When I see so many of my brethren feeling a desire to go to the nations—to different parts of the earth, it truly is a cause of great rejoicing to my heart. When I read, occasionally, letters and communications that are published in the *Millennial Star*, in regard to the spread of the work among the different nations, it is a joy to me which is indescribable. And when I see the brethren going forth to the different nations, I almost feel as though I wanted to go to all these different places at the same time myself—to go with my brethren and be instrumental with you in trying to build up this kingdom among the nations. There is certainly no work in which the servants of God can be engaged that is so pleasing and joyful to the mind as to be engaged in the work of the holy ministry—in trying to persuade the honest in heart among the nations to receive the truth.

This generation have been calling a long time for miracles; but one of the greatest miracles in the last days, in my estimation, is the fact that scores and hundreds of the missionaries of the Latter-day Saints are traversing the globe, going from nation to nation, upon the principle that the ancient Apostles travelled—namely, *without purse or scrip*. Is not that a miracle? Has there any such thing happened before for many generations as people travelling over the whole earth, starting from their homes without purse or scrip? If you should go upon your own business, and the Lord had not a hand in the matter, it would be nine chances out of ten if you did not perish before you returned; and, perhaps, nine chances out of ten if you ever obtained means to accomplish your journey and pay your passage from place to place. But where is there an example of any faithful man in this Church, since the year 1830, that has gone forth trust-

ing in the Lord God of Israel, with mighty prayer, but what has been sustained, upheld, and preserved to return again in honour, unless he has fallen, perhaps, by sickness, or has died a martyr in testimony of the truth?

We find, then, that the Lord has actually wrought miracles in scores and hundreds of instances, in sustaining his servants among foreign nations —in foreign lands, where it would be almost impossible for people that were on their own business to have accomplished anything or to have travelled among them. What has the Lord said upon this subject? He commands us, in a revelation given September 22nd, 1832, as follows:— "Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom." This was a command given twenty years ago this next September. Says one, That looks rather hard. It does not look hard at all; for that same God that gave the commandment is able to bear you up: he is able to sustain you. Perhaps this might have had reference, more particularly, to those who are actually in their fields of labour. This may be case; for travelling to your field of labour is one thing, and labouring in it is another. There may actually be instances where an Elder is obliged, circumstances being such, to take some means to assist him until he shall arrive at his field of labour; but when he gets there, then depend upon the Lord God of Israel and the people to feed and sustain him. I am not going to say but what it will apply in travelling to the field of his labour. At any rate, I would not be afraid to trust the God of Israel to assist me in going to my field of labour, as well as to assist me after having arrived there.

What would be the best thing, then, for these Elders who are going forth? As a general thing, I would say to them, if you have any cash, leave it with your wives and children, to comfort their hearts, to support them in your absence, and be a blessing to them. And if you can get mules and horses to carry you from here to the States, when you get on the frontiers, sell them, and they will bring you in a little cash to carry through the mobocratic divisions of the country. [A voice in the stand: "Send that back."] The Lord will always provide some way to get along; and the faithful servant of God has nothing to fear only his own weakness and his own imperfections and follies: these are the things he has to fear the most. If an Elder gets unfaithful when he is abroad, he is sometimes apt to get into strait places; but if he is diligent in prayer, in doing the work of the Lord, striving in faith to live humbly before him, setting a proper example before his brethren and the people among whom he labours, he will find that the Lord will bear him off victorious; his power will be upon him; and when he administers in the words of life it will be by the power and wisdom of the Holy Spirit: when he administers in the ordinances of the Church, the blessings of Jehovah will follow: when he says to the sick, Be thou healed in the name of Jesus Christ, behold, it is done: when he commands, the lame will leap like a hart. The power of the Lord God of Israel will be made manifest through his faithful servants, and they have nothing to fear.

Brethren, I will prophesy that the power of the Lord God of Israel will be with you to a far greater extent than what has been poured out in days that are passed; and the way will be open before you, and the Lord will visit the hearts of the people before you arrive among them, and make

manifest to them by visions and dreams that you are the servants of God, before they shall see your faces. And you will receive heavenly visions to comfort you, and dreams to give you knowledge of the things of God, if you prove faithful before him. I will prophesy this in the name of the Lord God of Israel; and you will find that his power will be more conspicuously made manifest through your administrations on these missions than has ever taken place since the rise of this Church.]

How often have I reflected upon the words of the Saviour, which were given expressly to his servants: they were not given to the whole Church, but to his servants who were engaged in the work of the ministry. He said, "Take no thought for the morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. Consider the lilies of the field: they toil not, neither do they spin; yet Solomon, or the kings of this world, are not arrayed like one of these. And if God so clothe the grass, which to-day is, and to-morrow is thrown into the fire, how much more shall he clothe you, if you are not of little faith. Therefore, take no thought for these things." You will find, brethren, if you go forth trusting in the Lord, that whatever you need, it will be ministered to you in the very moment; and you will return again with your hearts filled with joy, and your bodies comfortably clothed, and means in your pockets to assist your families when you return to them, and with souls as seals to your ministry, with whom you shall rejoice in time and in eternity.

I have oftentimes thought of another saying in the Book of Mormon, concerning the parable of the vineyard, delivered by one of the ancient Prophets. He said that "The servants of God shall go forth and labour for the last time;" and the prophecy says, "Behold, they were few, and the Lord laboured with them." Among all the servants that had laboured in previous dispensations, the parable does not condescend to say that the Lord laboured with them, although he no doubt did. But here it is expressly said that the labourers were few, and the Lord laboured with them. And after the vineyard was pruned, and was no more corrupt, he called up his servants and said, Behold, you see I have done according to my will, and ye shall have joy with me in the fruit of my vineyard. This truly seems to be characteristic of the way and manner this Gospel is going to the nations. It does not go according to the will of man, neither according to his inferior judgment, but according to the will of God. It breaks forth on the right hand and on the left, and the servants of God are sent forth by his will and authority; and if they are faithful, he has ordained them to labour in his vineyard; and the prophecy says, They will be faithful, and they shall keep the commandments of the Lord of the vineyard in all things.

Try to have this prophecy fulfilled upon your heads. Keep the commandments of the Lord of the vineyard in all things, that his blessings may be upon you, that when you set to your hands with the pruning-knife, to prune and train up the branches of the trees of the vineyard, and dig around their roots, the power of the everlasting God may rest upon you and the vineyard where you labour. Keep the commandments of the Lord in all things, that you may have joy with him in the fruits of the vineyard when the work is finished. May he bless you as he did Abraham and his servants of old, that you may do the work he has appointed to you in faith, and prayer, and perseverance, that you may bring home your thousands and rejoice in the midst of the mountains.

NECESSITY OF THE SERVANTS OF GOD BEING PURE IN HEART AND IN DEED—DEPENDENCE ON THE HOLY SPIRIT—CELESTIAL EXALTATIONS, ETC.

Remarks by President BRIGHAM YOUNG *at a Special Conference held in the Tabernacle, Great Salt Lake City, August* 28, 1852.

REPORTED BY G. D. WATT.

I want to say a few words to the congregation before we dismiss, for we shall be under the necessity of separating soon, and probably we shall hold another meeting this evening.

I have heard the exhortations of the brethren who have spoken to-day with joy? They seem to be in good spirit; and certainly—yea, most assuredly, there is the most novelty in "Mormonism" that there is in anything upon the face of the earth. It is musical; it pleases both the eye and the ear, and I may say every sense of the man.

When I heard the brethren exhorting those who are going out on missions, I wished them to impress one thing upon the minds of these Elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters, from which very probably they may never recover. If we get a blight upon our characters before the Lord, or in other words, lose ground and backslide by transgression, or in any other way, so that we are not up even with the brethren as we are now, we never can come up with them again. But this principle must be carried out by the Elders wherever they go, whatever they do, or wherever they are. One thing must be observed and be before them all the time in their meditations and in their practice, and that is, *clean hands* and *pure hearts* before God, angels, and men.

If the Elders cannot go with clean hands and pure hearts, they had better stay here and wash a little longer. Do not go thinking, when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves; but start from here with clean hands and pure hearts, and be pure from the crown of the head to the soles of your feet; then live so every hour. Go in that manner, and in that manner labour, and return again as clean as a piece of pure white paper. This is the way to go; and if you do not do that, your hearts will ache. How can you do it? Is there a way? Yes. Do the Elders understand that way? They do. You cannot keep your own hands clean and your hearts pure without the help of the Lord; neither will he keep you pure without your own help.

Will you be liable to fall into temptation and be overtaken by sin? Yes, unless you live so as to have the revelation of Jesus Christ continually, not only to live in it to day or while you are preaching, in a prayer meeting, or in a Conference; and when you are out of these meetings, when you are guarded more particularly by the Spirit, say that you can get along without the Holy Ghost. You must have it all the time—on Sunday,

Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return; so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions; but be found clean like a piece of white paper. That is the way for the Elders to live in their ministry at home and abroad.

There are a great many things that could be said here, which would add to the comfort and consolation of us all,—a great many principles that could be taught to the Elders, which they must learn when they go abroad. I will notice one thing with regard to learning. You will hear a great many Elders say, If I could go to preaching, I could become a man like many and others: I should receive knowledge understanding; I should be noted—become a great man and a wise man. Many have such feelings, that they are greater who are in the world preaching the Gospel than those who remain here. It is a grand mistake; for if those who have lived with us all the time have not a knowledge of true principles—do not understand the root and foundation of the superstructure—are not filled with knowledge and understanding here, they need not appeal to the Gentile world for it. If they have not the foundation within themselves of talent and tact, they need not go abroad for the Spirit of the Lord to instruct them in things they cannot be instructed in here at home, and to obtain improvement where improvement cannot be made.

We may live here year after year, and store up knowledge all the time, and yet not have an opportunity of exhibiting it to others; but if I have knowledge by the Spirit of the Lord, I gain it at the fountain; and if not quite at the fountain head, the nigher I am to that place the more I get. Though I have not the privilege of exhibiting it to the people, it is on hand whenever the time comes it should be used. It is a vain idea to suppose that we can send Elders into the world who have not got good common sense, to make men of them. If they have good sense here, they will have it yonder; if they have good sense yonder, they will have good common sense here. Whether they are there or here does not alter the foundation that is in them. If the Elders have natural ability and have obtained great wisdom or learning, to go abroad gives them an opportunity to improve upon what they have.

I want to refer to the last speech made here. Brother Phelps feels very joyful, as the rest of us do. When we hear the glad tidings of salvation among the nations, it gives a spring to our feelings and fills us with unspeakable joy.

Perhaps in the case before us, as in others, we might say that men become children. We are children in the first place, then become men; and in the second place men become children in their understanding. As to the correctness of the exalted views that brother Phelps has of myself, I leave it to the congregation to decide for themselves; but to place me on a par with the personages he has named, who have overcome and entered into the presence of God, or even to compare me with Joseph Smith, our martyred Prophet, is too much; though I expect, if I am faithful, I shall be as great as they are now, and so can every other faithful man. But am I now to be compared with these exalted characters? Not at all,—not even with Joseph; and he is at present inferior to others brother Phelps has named. But I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we shall know how to prepare to organize an

earth like this—know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it, with those who live upon it who hearken to our counsels.

The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God.

One of the greatest queries on the minds of the Saints is to understand the nature, the principle of the foundation of our existence. To say nothing about what has been, if you will follow out that which is before you, you can learn all about it. I have a notion to tell you, though I have not time to say much about it now. I will, however, just tell to you the simple story relating to the exaltation of man in the celestial kingdom of God. We will take Joseph for instance: he is faithful to his calling—has filled his mission to this earth, and sealed his testimony with his blood; he has done the work his Father gave him to do, and will soon come to the resurrection. His spirit is waiting for the resurrection of the body, which will soon be. But has he the power to resurrect that body? He has not. Who has this power? Those that have already passed through the resurrection—who have been resurrected in their time and season by some person else, and have been appointed to that authority just as you Elders have with regard to your authority to baptise.

You have not the power to baptise yourselves, neither have you power to resurrect yourselves; and you could not legally baptise a second person for the remission of sins until some person first baptised you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the Saints. Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned and receive keys and powers by which they will be capable of organizing worlds. What will they organize first? Were I to tell you, I should certainly spoil all the baby resurrection that Elder Hyde and others ever preached, as sure as the world.

After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father; (this I will explain to you at some future time;) but it does not prove that he is not my father, if I become a God: it does not prove that I have not a father.

I am on the way to become one of those characters, and am nobody in the world but Brigham Young. I never have professed to be brother Joseph, but brother Brigham, trying to do good to this people. I am no

better, nor any more important than another man who is trying to do good. If I am, I don't know it. If I improve upon what the Lord has given me, and continue to improve, I shall become like those who have gone before me; I shall be exalted in the celestial kingdom, and be filled to overflowing with all the power I can wield; and all the keys of knowledge I can manage will be committed unto me. What do we want more? I shall be just like every other man—have all that I can, in my capacity, comprehend and manage.

I am on my way to this great exaltation. I expect to attain unto it. I am in the hands of the Lord, and never trouble myself about my salvation, or what the Lord will do with me hereafter. It is for me to do the will of God to-day, and, when to-morrow comes, to inquire what is his will concerning me; then do the will of my Father in the work he has appointed me to do, and that is enough for me. I am serving a God who will give me all I merit, when I come to receive my reward. This is what I have always thought; and if I still think so, it is enough for me.

I say to the brethren who are leaving home—When you go from home, leave everything you have got here: don't take anything with you but the Lord and yourselves.

You will want horses to bear you over the Plains; but don't carry your wives or your children in your hearts or in your affections with you one rod. Dedicate them to the Lord God of Israel, and leave them at home; and when you are in England, or among other nations, no matter where, when you pray for your families, pray for them as being in the Great Salt Lake Valley, and do not bring them close to you, as though they were in your carpet-bag. Pray for them where they are. You must feel—If they live, all right; if they die, all right: if I die, all right; if I live, all right; for we are the Lord's, and we shall soon meet again.

I wish to say to you that are left here, whose husbands and fathers are going away for a season—Don't cling to them one particle, but let them go as cheerfully as you would give a weary traveller a cup of cold water. If you live, it is all right; and if you fall asleep before they return, it is all right. Don't send your hearts after them one step, nor suffer your spirits to cling to them one moment. Then you wives in very deed will be blessed, and be helpmeets to your husbands.

But if a wife should yet cling round a husband's neck and say, Oh, how I love you, dear husband! and keep him in her embraces, that woman is a dead weight to that man, and not a help to him. Women should be loyal to the cause of God, and help to build up his kingdom by their husbands, in assisting them to fulfil their missions; and if they do not do it, they are not helpmeets to their husbands. I know there are a great many here who have had an experience in these things. It is no matter if they are on the other side of the globe, apart, let them long for each other, and there will be a thread of communication between them; the man cannot be useful in his labours while she is all the time weeping and mourning every day of her life. Let a man suffer his mind to be drawn out all the time after his family, and he will become inactive in the work of the Lord.

When you leave, understand it, you have neither wife nor children: you have handed them all over to the Lord Jesus Christ. Let the brethren go and say, I will keep my eyes straight before me on the object of my mission, and not look behind me to my family; but I will accomplish my mission; and when I have done, it is all right. I am willing to go

home, if the Lord wishes me to do so.

The time is far spent, and it is necessary for our meeting to be brought to a close. May the Lord bless you; and I say he does bless us. We are greatly blessed above all people upon the face of this earth. Let us be faithful to God and the covenant we have made. Amen.

THE SACRAMENT—THE SABBATH—SECTARIAN OPPOSITION TO THE DOCTRINES AND ORDINANCES OF THE GOSPEL, ETC.

Remarks by President BRIGHAM YOUNG, *at a Special Conference held in the Tabernacle, Great Salt Lake City, August* 29, 1852.

REPORTED BY G. D. WATT.

While the sacrament is passing, I will take the liberty of making a few remarks.

Some truth has been referred to here, from the stand, with regard to the congregation. These, my brethren and sisters, are in the habit of being here one part of the Sabbath, to hear and understand for themselves. I should be happy to see this house as full every Sabbath in the after part of the day as it is this afternoon. It is a requirement of the Lord, which is both reasonable and pleasing to all those who are diligently doing his will. We have a comfortable house to meet in, where we can preach, sing, pray, exhort, and exercise ourselves in our several capacities, according to our calling, in the worship of God.

This is a great blessing. If we can realize it, it is one of the greatest blessings we can enjoy, to manifest to our Father in heaven—to witness to him that we do always remember the death and sufferings of his Son Jesus Christ, whom he sent into the world to redeem the world—to shed his own blood for our sins. If we could realize it, it is one of the greatest blessings we could enjoy, to come before the Lord, and before the angels, and before each other, to witness that we remember that the Lord Jesus Christ has died for us. This proves to the Father that we remember our covenants, that we love his Gospel, that we love to keep his commandments, and to honour the name of the Lord Jesus upon the earth. Let us try to do this. It is a blessing, a privilege, and a duty we should constantly attend to.

Instead of suffering our labours to occupy the Sabbath—instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better. As to keeping the Sabbath according to the Mosaic law, indeed, I do not; for it would be almost beyond my power. Still, under the new covenant, we should remember to preserve holy one day in the week as a day of rest—as a memorial of the rest of the Lord and the rest of the Saints; also for our temporal advantage, for it is instituted for the express purpose of

benefiting man. It is written in this book, (the Bible,) that the Sabbath was made for man, and not man for the Sabbath. It is a blessing to him. As little labour as possible should be done upon that day: it should be set apart as a day of rest, to assemble together in the place appointed, according to the revelation, confessing our sins, bringing our tithes and offerings, and presenting ourselves before the Lord, there to commemorate the death and sufferings of our Lord Jesus Christ.

These are institutions expressly for the benefit of man,—not imposed upon him as by a task-master, in the form of a rigid discipline; but they are bestowed upon him as a blessing, a favour, and a mercy, for his express benefit. I trust I shall yet see the day when we shall be so situated, and attain to that knowledge and understanding, that every man and woman will observe and do their duty strictly—do that that is required of them—do no evil,—when all will be peace and joy, and the earth be lighted up with the spirit of intelligence. You trust and hope for the same things; and if we are faithful, that time is near at hand.

It is true, most of the doctrine we believe comes in contact with all the prejudices and prepossessed feelings of the Christian world. In the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath pretty tolerably well, and so do we; they say they believe in the Lord Jesus Christ; so do we, and keep his commandments; and they call upon the Lord, probably, as faithfully. In some of the plain, practical duties of the Gospel, the religious world are very diligent; but to the doctrinal parts of the Gospel of salvation they are entire strangers.

In the commencement of the career of brother Joseph Smith, he had all the influence and talent of the sectarian world that were acquainted with his doings to cope with; he had them to contend with day and night. He laboured faithfully, though in his youth, and almost entirely destitute of literary knowledge, with not many advantages of an earthly nature; yet the truth he revealed triumphed; the principles he put forth actually circumscribed the religious knowledge of all the Christian world. Almost every principle and every idea taught in the Gospel, that the world had preached and written so much about, he proved they were ignorant of. He taught the people how to have faith in the Lord Jesus Christ. He also taught them how to repent. This was new to the world—to be informed that they did not know even how to repent. He taught them how to embrace the Gospel of salvation, what it was, and that these doctrines are essentially necessary for the salvation of the children of men.

There was no person, previous to this, to step forth and say it was absolutely necessary to observe these doctrines in order to be saved, and actually substantiate that doctrine from the Bible. No person could substantiate the doctrine, so as to place the truth of it beyond doubt and controversy, that it was necessary for a person to believe on the Lord Jesus Christ.

It is well known to this congregation that the whole Christian world were baffled, and not only baffled, but actually put to shame, upon true philosophy, and their mouths were closed in silence, by the infidel so called. It is well known to this congregation that those who did not believe the Bible—who did not believe in the Lord Jesus Christ, by good reasoning would overcome and triumph over the whole Christian world, set them at naught, and hold them in derision.

The case is different now. Do they

overcome the Elders of this Church? They do not; but they are like the frosted grass upon the prairie before the burning flame. An Elder of Israel overcomes them on the ground of their own philosophy, and drowns them in the sea of their own arguments. Could the Christian world do it? No. Brother Joseph told the people it was necessary to be baptised for the remission of sins, and proved it by the Bible: he proved it by his works; he proved it by thousands of witnesses in his day.

He also introduced the doctrine of the laying on of hands for the reception of the Holy Ghost, and proved it from the Bible, by reason, by his own and the experience of thousands besides. You Elders of Israel, do you know whether these doctrines were borne off by you and others triumphantly? They have been successful among every people, nation, and kindred, and tongue, wherever they have been proclaimed. These doctrines are beyond the power of controversy and doubt; no caviller could confute or present the least argument which would prove successful in overthrowing the principles taught by the Elders of Israel.

Brother Joseph introduced a great many new doctrines. It was perfectly new to this generation, but in truth an old doctrine, to be baptised for the remission of sins—that it was absolutely necessary; and then receive the laying on of hands for the reception of the Holy Ghost, and many other doctrines, though in reality they are old, yet true, and new to this benighted generation.

When the Elders first commenced preaching "Mormonism," twenty years ago, they would take the Bible and prove every item of doctrine to the people beyond doubt and controversy. What did the priests say to you? Can you recollect what they said in the different States where this Gospel was first preached?—what arguments were used against your position and the doctrines you believe? Yes: the priests would halloo from the pulpit, Joe Smith!—old Joe Smith!! That was their argument, to begin with. Impostor!—impostor!!—He is deluding the people!!!—he is deluding the people!!!!—Old Joe Smith, the money digger!—He is a necromancer!!—he is a fortune-teller!!!—a money digger!!!! Old Joe Smith!!!!! What a profound argument! There is no answering it. You know these are the *arguments* used against the doctrines preached by the Elders of this Church.

When you introduced the Book of Mormon, the argument used against it was, It is a deception! Joe Smith!!—Impostor!!! And these are the arguments that have been urged from beginning to end; but they could not bring one passage of Scripture or one substantial reason against the doctrine taught and believed by this Church.

What has been said to you? What has been said to me? If we will preach this doctrine, the people almost universally will follow us and say, "Don't mention Joseph Smith—never mention the Book of Mormon or Zion, and all the people will follow you." I said, It would not do them any good, if we were to listen to their requirements. What I have received from the Lord, I have received by Joseph Smith: he was the instrument made use of. If I drop him, I must drop these principles: they have not been revealed, declared, or explained by any other man since the days of the Apostles. If I lay down the Book of Mormon, I shall have to deny that Joseph is a Prophet; and if I lay down the doctrine and cease to preach the gathering of Israel and the building up of Zion, I must lay down the Bible; and consequently, I might as well go home as

undertake to preach without these three items.

Did not your hearts use to tremble dreadfully, you old Elders in Israel, when you had to preach in new places? You would take up the Bible and quote Scripture from Genesis to Revelations, so as to surprise the people, and did not mention Joseph Smith. Did it not make you tremble, when you had to say that Joseph Smith was a Prophet—when you came to that point, and were obliged either to deny or to own him before the people?

Some are endowed with more moral courage than others. I know the spirits in men generally are inclined to weakness and diffidence; and all men more or less feel their own weakness and inability. The Elders of Israel especially feel the prejudices of the people bearing down upon their spirits; but when they once open their mouths and say that Joseph is a Prophet, such a flood of light at once comes upon them, that they are ready to ask no odds of all the world. But in preparing to make this declaration, their hearts tremble and their knees smite each other, almost like Belshazzar's. After they have once started, they are independent enough.

I suppose some of you have an experience on this subject. One of our Elders with whom I was acquainted, after he was baptised, got cornered up, and was obliged to preach a sermon. He never had been able to say that he knew Joseph was a Prophet; but he was there in the meeting: the house was crowded with the congregation; the windows and doors full of people, and all around on the green waiting to hear a "Mormon" preacher. There were none there but this one man, and he was called upon to preach. He thought he would pray and dismiss the meeting. He never had known that Joseph Smith was a Prophet: that was the lion that lay in his path; and he could not get by him, nor round about him, nor dig under him, nor leap over him; and the lion he must meet: he must say Joseph, for better or worse. As soon as he got "Joseph" out, "is a Prophet" was the next; and from that, his tongue was loosened, and he continued talking until near sundown. The Lord pours out his Spirit upon a man when he testifies that which the Lord gives him to testify of. From that day to this, he has never been at a loss to know that Joseph was a Prophet. I assure you, his heart quaked; and that has been the case with many others.

When brother Joseph revealed the great mystery of being baptised for the dead, did not a great many of the Elders of Israel think then—"'Mormonism' cannot endure: it will be overcome." Every item of doctrine brother Joseph has brought forth had to meet with opposition from the world. We all know that it comes in contact with sectarian influence and every other influence that is not direct from God.

When the Elders went forth, the priests supposed they could easily put them down; but when they undertook to substantiate the doctrine of baptism for the dead, were the priests successful in confuting their arguments? No. The doctrine has ridden triumphantly over all sectarianism; (what I mean by sectarianism is false religion;) and it is so far from being put to silence by all the rest of the world, that it is as popular, wherever you go, as any doctrine taught; it is as readily and as quickly believed.

You can understand, from the few remarks I make with regard to the Gospel, that many things which were revealed through Joseph came in contact with our own prejudices: we did not know how to understand them. I refer to myself for an instance: I never could be persuaded that God would

send every person to a lake of fire and brimstone, to be tormented by the Devil, to all eternity, for any little sin he might commit,—which was the doctrine handed down. After all, my traditions were such, that when the Vision came first to me, it was directly contrary and opposed to my former education. I said, Wait a little. I did not reject it; but I could not understand it. I then could feel what incorrect tradition had done for me. Suppose all that I have ever heard from my priest and parents—the way they taught me to read the Bible—had been true, my understanding would be diametrically opposed to the doctrine revealed in the Vision. I used to think and pray, to read and think, until I knew and fully understood it for myself, by the visions of the Holy Spirit. At first it actually came in contact with my own feelings, though I never could believe like the mass of the Christian world around me; but I did not know how nigh I believed, as they did. I found, however, that I was so nigh, I could shake hands with them any time I wished.

You heard brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practised by the Elders, this people have believed in it for years.

The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this is because that the people who did know of the revelation suppose it is not now in existence.

The revelation will be read to you. The principle spoken upon by brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day: it will be fostered and believed in by the more intelligent portion of the world as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world have known, long ago, even in brother Joseph's days, that he had more wives than one. One of the Senators in Congress knew it very well. Did he oppose it? No: but he has been our friend all the day long, especially upon that subject. He said pointedly to his friends, "If the United States do not adopt that very method—let them continue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are 30 years old. They are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people."

Many others are of the same mind: they are not ignorant of what we are doing in our social capacity. They have cried out, "Proclaim it." But it would not do, a few years ago: everything must come in its time, as there is a time to all things. I am now ready to proclaim it.

This revelation has been in my possession many years; and who has known it? None but those who

should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

It pleases me a little to think how anxious this people are for new revelation. I wish to ask you a question: Do this people know whether they have received any revelation since the death of Joseph, as a people? I can tell you that you receive them continually. I would be willing the Elders of Israel should understand one principle; and this I have taught often. This is also taught in the old and new Scriptures, or, in other words, in the former and latter Scriptures, the principle is set forth simply, which is this—When a man is called, as Joseph was, to be a Prophet, he writes his revelations. Joseph wrote a great many. He would, for instance, give a revelation to a man to go to Sanpete to labour; he would give revelations touching both temporal and spiritual things, in the building up of houses and cities, or in the proclamation of the Gospel to the world —all of which are necessary for the salvation and exaltation of the people of the Lord.

Now, brethren, the calling of an Apostle is to build up the kingdom of God in all the world: it is the Apostle that holds the keys of his power, and nobody else. If an Apostle magnifies his calling, he is the word of the Lord to this people all the time, or else he does not magnify his calling;—either one or the other.

If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much so as any written revelations contained in these three books (Bible, Book of Mormon, and Doctrine and Covenants). There is nothing contained in these three books that is any more revelation than the words of an Apostle that is magnifying his calling.

I want you to understand it. If it was necessary to write them, we would write all the time. We would rather the people, however, would live so as to have revelations for themselves, and then do the work we are called to do: that is enough for us. Can any of you think of any revelations you have received that are not written? You can.

I preached a short sermon here, yesterday, with regard to exaltation. I spoke but a few minutes, and brother Pratt brought up the same subject. It is all connected with the great Gospel sermon; for we can but notice parts of it, when we undertake to speak to the people.

It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a Priest—yea, even a God, like his Father in heaven. Without the doctrine that this revelation reveals, no man on earth ever could be exalted to be a God. Do you find out now, when you are exalted, what your work will be yonder? We read in the Scriptures that Jesus declared he is the First and the Last. It is written again in this book, by the Prophet Joseph, that he is the First and the Last—the Last and the First. This principle you see in all the works of the Lord. When a man commences the work of his exaltation, he begins at the last thing that will be completed. Our spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Saviour has finished his work and presented it to the Father, he will be crowned.

None of you will receive your crowns of glory, immortality, and eternal lives before he receives his. He will be crowned first, and then we shall be crowned, every one in his order; for the work is finished, and the spirit is complete in its organization with the tabernacle. The world is the first to be redeemed, and the people last to

be crowned upon it. I leave these remarks with you, and we will now have the revelation read.

[Elder Thomas Bullock then read the revelation. See Supplement to Vol. XV. of *Millennial Star*.]

EXTENSIVE CHARACTER OF THE GOSPEL—COMPREHENSIVENESS OF DIVINE REVELATION, ETC.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, August* 15, 1852.

REPORTED BY G. D. WATT.

I am confident I have the prayers of the Saints and the faith of those who have faith. It is seldom that I request the Saints to pray for me, for I judge them by myself with a righteous judgment. I always pray for the Saints, and suppose in return they pray for all the faithful; and consequently, I have my share of their prayers.

I recollect a statement that I made, last Sabbath, with regard to the Gospel—what a Gospel sermon is, how long it takes to preach it, and what it comprises; that it takes the same time to preach it that it does to accomplish the plan of salvation pertaining to the children of men.

I have never yet seen the time that I had wisdom, strength, and ability enough to preach a Gospel discourse—to commence it, and finish it, setting before the people the plan of salvation sufficiently full, that thereby they might be saved. But it is only given in portions—a little here, and a little there, by feeble man.

The subject that is before us to-day is in the great discourse. To understand the first principles of the Gospel—to rightly understand them, a man must have the wisdom that comes from above; he must be enlightened by the Holy Ghost; his mind must be in open vision: he must enjoy the blessings of salvation himself, in order to impart them to others.

In our capacity, we are privileged, in a spiritual point of view, precisely as we are in a temporal point of view. We have the privilege of learning and adding to the knowledge we have already obtained. We have a knowledge, for instance, of the rudiments of the English language. If we continue in our studies—in our exertions to acquire information, we obtain more knowledge; and if we continue still to persevere, we add still more to that, until we are perfect masters of the language.

Again, with regard to mechanism, in a certain sense, the same principle will hold good. We have the privilege of learning the arts and sciences that the learned among the Gentile nations understand; we have the privilege of becoming classical scholars—of commencing at the rudiments of all knowledge—of entering into the academies, we might say, of perfection. We might study, and add knowledge to knowledge, from the time that we are capable of knowing anything until we go down to the grave. If we enjoyed healthy bodies,

so as not to wear upon the functions of the mind, there is no end to a man's learning. This compares precisely with our situation pertaining to heavenly things.

The capacity of mankind in attaining to geometrical knowledge and the fine arts is great: all nations and people understand more of less of the knowledge pertaining to the arts and sciences. But when they leave those principles that are comprehended in the studies pursued by the natural man, and undertake to define their own persons, their own being, and to understand the propriety and wisdom of the creation, and bring forth to themselves or to others those principles that pertain to future knowledge, they are in the dark; there is a veil over them. The veil of the covering that is over the nations of the earth has beclouded their understandings, so that they are in thick darkness. This our experience teaches us—that when any uninspired person or persons (who pretend to) step beyond organized nature, which is visible to the natural eyes, there is a mystery—the hidden mystery—the deep and unsearchable mystery of creation.

We can see the natural man, we can behold our face in the glass; but can we tell what manner of person we are? Can we define the object of this organization—of this body? Can we circumscribe it? Can we fathom the depths, the propriety, the necessity, and the object of Divine wisdom in our organization? It is a mystery to the wisest there is upon the earth. We see life and action: this we witness daily; ourselves, we act; we see others act. We have sight to see; our ears are organized to hear, our hands to feel, and all the system throughout seems to be perfectly framed to sense and understanding; and the mystery of it is such that the wisest of all the philosophers are ready to acknowledge, and exclaim, It is a mystery!—it is not to be fathomed or understood by man. When we advance into the future or recede into the past, either plunges a man into still greater mystery. It is a mystery that the world have sought after by their wisdom: they have studied diligently for the express purpose of becoming acquainted with these mysteries. Thousands and thousands have spent their whole lives in study—have sought after and read the comments and ideas of others with the utmost anxiety and fervency of intention, seeking to find that which others have not found—to learn that which has not been learned.

This Book, which is the Old and New Testament, preaches but one sermon from Genesis to Revelations. We commence and go through with this volume; then search all those books which have been rejected by the Christian nations as not canonical, and any other writings of Prophets and Apostles, and all good men,—all revelations that have been set aside, and considered unnecessary,—summon all the revelations that have been given from the days of Adam to the present time; and what is the sum of the whole of the teachings of Him who has created (the Supreme of the universe)—who has organized and planned and executed and brought into existence—all his teachings to his people? Simply this—Son, daughter, live before me, so that I can come and visit you; order your lives with that propriety, that I will not be disgraced to come and abide with you for a season; or, when I send my angels or my minister the Holy Ghost to reveal my mind and will to you, or to bless you with abiding comfort, that they may not be disgraced in your society.

I say, all the revelations of God teach simply this—Son, daughter, you are the workmanship of mine hands: walk and live before me in

righteousness; let your conversation be chaste; let your daily deportment be according to my law; let your dealings one with another be in justice and equity; let my character be sacred *in your mouth, and do not profane* my holy name and trample upon mine authority; do not despise any of my sayings, for I will not be disgraced. I wish to send one of my servants to visit you. What *for?* That *you may* see and know as others have—that you may see as you are seen—that you may understand those principles pertaining more particularly to the *kingdom you are in. You have de*scended below all things. I have, in my wisdom, reduced you; I have caused that you should drink of the dregs of the bitter cup. I have placed *you in the depths of ignorance,* and have surrounded you with weakness, to prove you. I have subjected you to all misery that can be endured. I have caused you to come upon this earth, where misery, and darkness, and every species of unbelief and wickedness reign, to prove you, that you may understand and know the good from the evil, and be capable of *judging* between these with a *righte*ous judgment.

I have caused all this to be done; and now, son and daughter, the *inhabitants* of the *whole earth* that have lived *from* the days of Adam until now, the first and the last,—the grand aim of all that I, the Lord, have revealed is to instruct you to live so that I can come and visit you, or send my angels, that they can enter into your habitations, walk and converse with you, and they not be disgraced. By so doing, you shall be made partakers of all knowledge and wisdom, power and glory that the sanctified or glorified beings enjoy. And this is, first of all, what the Lord wishes of the people.]

What does our experience teach us—our eyes witness day by day? *True, I may say, with many of you,* I am not under the necessity of hearing the name of my God, whom I serve, my Father in heaven, blasphemed daily; I am not associated *with those who blaspheme the name* of the Father and the Son, and the character of the Holy Ghost; I do not associate with those who are liars, or adulterers, or whoremongers, or those who love and make a lie. You can say the same: yet, when we mingle among the wicked, what do we see and hear? What do these my brethren hear, that take the pains *to go into the kanyons to sell a little* beer to the traveller? They hear the name of the Lord that bought them blasphemed. It would take all the teams you have in the country to *draw gold enough to tempt me into* such a situation.

Men are going crazed to attend the ferries, in order to amass a few paltry dollars. What do you hear there? You hear the name of the Lord Almighty, and his character, and his Son Jesus Christ, and his minister the Holy Ghost, blasphemed; and every servant of God upon the earth is cursed by them to the lowest regions. It is not all the gold of Ophir and California that could hire me to hear it for one month. These are my feelings.

Gold and silver will perish, but the name of the Almighty will remain for ever. His character will not sink, nor the character of his Son, nor of his ministers, nor of any of his faithful servants who keep his commandments. Riches will perish, but *they* will endure. I say again, there is not gold enough lying east of the Rocky Mountains to bring me to one of these ferries and hear the blasphemies I should have to hear. But can we not hear it here? Yes—to the shame and disgrace of a few of those that call themselves Latter-day Saints. Is it so, that there is a man whose

name is written in the Lamb's Book of Life that will take the name of the Deity in vain? I speak to you who are trifling with the Lord Jesus and the Holy Spirit of promise, to the shame of a few of the Elders of Israel.

The time will come when they will be cut off, though I am sorry to say that. I would rather say that while I am in the society of the Latter-day Saints, I might never hear the character of the Deity ridiculed and disgraced, and his name used in a light and trifling manner.

It is true, I do not hear it. If I were to hear that which other people say they hear—an Elder of Israel use the name of the Lord God in vain, I should cut him off from the Church; and if I could not get any help to cut him off, I would do it myself. Let me tell you, he must be a very ignorant man who can use the name of the Deity in vain, without having to repent forthwith.

While I was talking, last Sabbath, I wished that I could have strength of lungs to speak about one thousand years, and live without eating or resting. I thought in that time we should get pretty well through with a portion of the Gospel sermon.

I will now read a little in this book, called the Book of Doctrine and Covenants, pertaining to the subject we had before us last Sabbath. I will read a part of a short revelation, in order to exhibit some items of doctrine that are not generally understood, although it is before the people. All people who are disposed, have the privilege of reading this book for themselves; for it has been published to the world for some years. The Saints read it and have the privilege of understanding it, if they choose. Still, as I observed, we are in the school and keep learning, and we do not expect to cease learning while we live on earth; and when we pass through the veil, we expect still to continue to learn and increase our fund of information. That may appear a strange idea to some; but it is for the plain and simple reason that we are not capacitated to receive all knowledge at once. We must therefore receive a little here and a little there.

I will read in the Book of Doctrine and Covenants, sec. 44:—

"*A commandment of God, and not of man, to Martin Harris, given (Manchester, New York, March,* 1830,*) by Him who is eternal.*"

I could give to the people the cause of this revelation, but it is not necessary. I may say a word upon it when I come to it in the revelation, which will explain all that is necessary. Those who are acquainted with Martin Harris know his natural turn and disposition: he wanted to learn all things at once, was continually in pursuit of knowledge, and neglected to act upon that which he had already received. That is his true character, as far as I have known him. The revelation reads as follows:—

"I am Alpha and Omega, Christ the Lord; yea, even I am he, the Beginning and the End, the Redeemer of the world: I have accomplished and finished the will of Him, whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself, retaining all power, even to the destroying of Satan and his works at the end of the world and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done."

We read in the Bible, you recollect, that every man shall be judged according to his works; but it is almost impossible; or, I will say, it is a considerable task and quite a labour to get a community to understand these words as they read; when, in reality, to those that understand them, it is as plain to them as it is for this con-

gregation to count how many fingers I am now holding up before you. If I hold up two fingers, you exclaim, There are two. But somebody will start up and say, No; there is but one; while another declares, There are four, and not one or two. Every person has a privilege of looking for themselves, and may know whether I hold up one, two, or four fingers. To a person who understands this saying it is just as easy for him to judge and know that mankind will be judged according to their works which they do in the body; and yet how hard it is to get the people to say it is so, and have them understand it.

"And surely every man must repent or suffer; for I, God, am endless: wherefore I revoke not the judgments which I shall pass; but woes shall go forth, weeping, wailing, and gnashing of teeth,—yea, to those who are found on my left hand: nevertheless, it is not written that there shall *be no end to this torment; but it is* written, Endless torment."

This revelation has been before the people, in this volume, since the year 1834, and yet how few have paid attention to it. Suppose I repeat a part of this last quotation—"Nevertheless, it is not written that there shall be no end to this torment; but it is written, Endless torment."

"Again, it is written, Eternal damnation: wherefore, it is more express than other Scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you this mystery; for it is meet unto you to know, even as mine Apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? For behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore, eternal punishment is God's punishment. Endless punishment is God's punishment."

If I recollect right, I think there is no place in the Bible so explicit, with regard to this name of the Deity—"for Endless is my name."

"Wherefore, I command you to repent and keep the commandments which you have received by the hand of my servant Joseph Smith, junior, in my name; and it is by my Almighty power that you have received them: therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore, you know not! how exquisite you know not! yea, how hard to bear, you know not! For behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father! and I partook and finished my preparations unto the children of men. Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree, you have tasted at the time I withdrew my Spirit."

This language needs no particular explanation to those who ever knew Martin Harris.

"And I command you that you preach naught but repentance; and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive: wherefore they must

not know these things, lest they perish. Learn of me and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. I am Jesus Christ: I came by the will of the Father, and I do his will."

I want to connect this part of the revelation given to Martin Harris, with a few words in the revelation called the Vision:—

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and to defy my power: they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity: concerning whom, I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain—who was in the bosom of the Father before the worlds were made."

I wished to connect these two quotations, and refer directly to the situation of the world, believing that this can be made profitable like everything else. All the revelations that are given, and every revelation that was given, and every matter of fact or truth that is revealed to the children of men is for their benefit; and, if improved upon, in honesty and truth, in righteousness and humility, to the glory of God, and to their own honour, it is a lasting benefit; but if they should turn about and make an evil use of it, it always will be to their condemnation: consequently, it is for the inhabitants of the earth to know the blessings and the privileges the Lord has for them to enjoy. It was said by the Saviour, when in the flesh, to the scribes and pharisees and learned doctors of the law; and it will apply to every class and grade, and every individual in every community: "This is the condemnation, that light has come into the world, and men choose darkness rather than light."

So it is; it always has been, and it always will be so: when light comes, if the people reject that light, it will condemn them, and will add to their sorrow and affliction. So it is with the inhabitants of the earth, at the present day, as much as it was in the days of the Saviour, or in any other period of the world. Light comes into the world, but men choose darkness: when they do, it proves that their deeds are evil. This principle may prove beneficial to us and to every son and daughter of Adam who hear and have the privilege of hearing and of understanding for themselves.

When we take a view of the inhabitants of the earth, and look at ourselves, and contemplate our own situation and circumstances, we are satisfied that we, as a people, are favoured above any other class upon the face of this globe. Our blessings are multiplied unto us more than any people. We have the privilege of knowing how to escape this world of sorrow and sin, to enter into the strait gate that was spoken of by the Saviour, and obtain eternal life.

Is there any other people that

know these principles—that have committed to them the keys of the holy Priesthood, by which they may save themselves, save their families, save their neighbours, and save all that will hear them? Where is that community? I do not know. So may this congregation exclaim, if the same inquiry was made of them: they can say, We do not know.

We are blessed, greatly blessed; and when we contemplate even upon our afflictions, the fact is, they appear to us not worth mentioning: they should never come into remembrance before us. We have the privilege of serving the Lord, of growing in grace, and obtaining that which the Lord has for us. This is the people the Lord designs should be prepared to enter in at the strait gate; for strait is the gate and narrow is the way, says Jesus, that leadeth to the endless lives. It is translated in King James' version of the Old Testament, "That leadeth unto eternal life." But in our late revelations it is rendered, "Strait is the gate and narrow is the way that leadeth to the endless lives, and few there be that find it."

Were I to inquire of the Latter-day Saints if they are all expecting to enter in the strait gate spoken of by the Saviour—if they are all going to inherit eternal lives, every one would answer in the affirmative. I hope they will. It really would rejoice me, were it to be so; but I cannot believe for a moment that every person who receives this Gospel will be prepared to enter in at the strait gate and inherit eternal lives. But there is one fact, and that is undeniable—we cannot alter it, and that is, every man shall be judged according to his works, and every man will receive according to the extent of his capacity.

Every individual among the Latter-day Saints and among all professors of religion, and then among all the heathen upon the face of the earth, will be judged according to their works. Is this all? No. Every individual will also receive according to the extent of his capacity. The inquiry might arise, Are all individuals who receive the new and everlasting covenant, and by their acts submit to it,—are they capable of receiving the glory to be revealed—the crowns of glory, of immortality, and eternal lives? You may answer that question yourselves. Pause a moment.

I will refer your minds to Abraham. He lived many years without children, and sought diligently of the Lord to know if his name should be blotted from the book—if it should become extinct. He was a righteous man, a good man, and conversed with his Lord, received revelations from above, and communed with heavenly beings; while his constant cry was, O Lord, shall my name stop here? You can read in the Bible how he obtained a promise, and his wife actually bore him a son in her old age. He obtained this promise—"Abraham my son, you shall have a posterity, and a great nation shall spring forth from your loins; you shall receive the desire of your heart. What can you desire, Abraham?" I want to know if this will be the end of my posterity? and is my name to stop here? No, says the Lord; to your posterity there shall be no end. You remember what the Apostle says concerning this matter. It is this:—"His seed shall be like the sands upon the sea-shore, and like the stars in the firmament, for multitude; they cannot be numbered from this time henceforth and for ever; they are endless, and still continue to increase and increase.

Here is the very posterity of Abraham in this house. Nearly the whole of this congregation is composed of them; and they are on the increase,

spreading forth on the right and on the left, according to the promise made to Abraham, and the blessings he was earnestly seeking for. I mention this to remind you of one fact: it is a great blessing, and one of the greatest that can be bestowed upon a mortal being, to receive the sanction of the Almighty, the voice of God to man, saying that he shall inherit eternal lives. The gift of eternal life is the greatest of all gifts that can be bestowed upon mankind.

When we step forth into other communities, or contemplate the past, and view our forefathers, what will be their situation?—what their doom? I can tell you, and you will allow me to judge the matter; not, however, that I am going to judge them and pronounce sentence upon them; but their situation is plain to those who understand.

My father and grandfather—my ancestors were some of the most strict religionists that lived upon the earth. You no doubt can say the same about yours. Of my mother—she that bore me—I can say, no better woman ever lived in the world than she was. I have the feelings of a son towards her: I should have them—it is right; but I judge the matter pertaining to her from the principles and the spirit of the teachings I received from her.

Would she countenance one of her children in the least act that was wrong according to her traditions? No, not in the least degree. I was brought up so strict, so firm in the faith of the Christian religion by my parents, that if I had said "Devil," I believed I had sworn very wickedly, no matter on what occasion or under what circumstances this might occur. If I used the name of Devil, I should have certainly been chastised, and that severely. Would my father or mother allow any of their children to say "Darn it?" Were they ever allowed to say "I vow?" No. If we had said either of these words, we should have been whipped for it. I don't say that we did not say such things when out of the sight of father and mother; but if by any means it came to their ears, we were sure to be chastised.

Did I ever hear a man swear in my father's house? No, never in my life. I never heard my father or any person about his premises swear as much as to say "Darn it," or "Curse it," or "the Devil." So you see I was brought up pretty strictly. My mother, while she lived, taught her children all the time to honour the name of the Father and the Son, and to reverence the holy Book. She said, Read it, observe its precepts, and apply them to your lives as far as you can: do every thing that is good; do nothing that is evil; and if you see any persons in distress, administer to their wants: never suffer anger to arise in your bosoms; for, if you do, you may be overcome by evil. I do not know that I ever wronged my neighbour, even to the value of a pin. I was taught, when a child, not to take a pin from the door-yard of a neighbour, but to carry it into the house and give it to some of the family. Never did my mother or father countenance any of their children in anything to wrong their neighbour or fellow-being, even if they were injured by them. If they have injured me, says my father, let me return good for evil, and leave it in the hand of the Lord; he will bless me for doing right and curse them for doing wrong.

I have merely mentioned my own parents and their teachings to their children to bring before your minds the thousands and millions and thousands of millions of the inhabitants of the earth who have lived and passed off this stage of action, and the millions that are now living, eating, drinking, and busily engaged in the almost endless pursuits of mortal

life as we are, every one moving according to his own capacity and according to his own views and notions of things; but they all alike breathe the free air and drink of the free water, and all are before the Lord. I bring up these little items to prepare the way for the question, "What are you going to do with all these inhabitants of the earth?

The Methodists answer, "You must come to the anxious seat, or else be plunged into that lake of fire and brimstone, and there live for ever, without any end to your torment, among devils employed in pitching you around, adding brimstone to fire and fire to brimstone. You are to stay there for millions and thousands of millions and millions of billions of years, and all the rest of it a man can think of in the shape of numbers. When you have lived there so many years, you are not any nearer the end of this awful torment than you were when it first began."

This has appeared to me, from my childhood to this day, a piece of complete nonsense, to talk about the the inhabitants of the earth being thus irretrievably lost—to talk of my father and mother, and yours, or our ancestors, who have lived faithfully according to the best light they had; but because they had not the everlasting covenant and the holy Priesthood in their midst, that they should go to hell and roast there to all eternity. It is nonsense to me; it always was, and is yet.

What are you going to do with them? I will tell you. Take the Methodists and every reformer, from the latest back to King James, who seceded from the authority of the Pope, and the hundreds and thousands that are now living upon the earth, and have lived and passed away, who profess no religion, but stand aloof from all parties,—among those who are dead and those who are living, there are multitudes who have been and are as good as they know how to be.

Now, the point is to know what we are going to do with them. Are we going to send them to an endless hell? This wants a little explanation; for if I were to say that all go to hell, I should certainly tell the truth; and I can say, as I said last Sabbath, All go there, both Saint and sinner, in one sense of the word.

There are reasons for this, and it is for man to understand what they are, placing everything in its own place, classifying and putting all things where they belong, to make the doctrine of salvation complete. Fore-ordination, for instance, and free grace are both true doctrines; but they must be properly coupled together and correctly classified, so as to produce harmony between these two apparently opposite doctrines. We must know, when the Lord speaks, what he is talking about, and who he is talking about; all and considerably more of which is necessary to get a proper knowledge of the whole scheme of salvation.

I ask you again, what are we going to do with father and mother? Are we going to send them to perdition, and there let them welter in awful misery and endless torment? No; we are not going to do any such thing; but we will put them where they belong.

Now, understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles, which were organized for that express purpose; and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven, God ordained that they should become temples prepared to inherit all things. I wish you to understand that all spirits are pure when they are put into these tabernacles; but we have not time to explain or set before you the

reasons of the variation in appearance in the mortal tabernacles. There are causes for it. Our spirits fill the tabernacles organized for them; the body is a habitation for the spirit to dwell in; and if the spirit and the body both agree in keeping all the laws and all the commandments that the Lord reveals unto that tabernacle, it never shall be destroyed.

How many shall be preserved? All who do not deny and defy the power and character of the Son of God—all who do not sin against the Holy Ghost. Now, to return again. Here are the spirits which have come and taken possession of the tabernacles prepared; they have entered into their house; and you observe that these habitations of the spirits of men are scattered over the face of the earth, and they have come from the Lord pure in their spirits. These enter their tabernacles and are shut out from his presence and the knowledge of the Lord: they are ignorant, filled with unbelief, exposed to the unholy traditions of the fathers, which they have to grapple with, and all the wickedness that is in the world with which they have to contend.

With your mind's eye look at the millions of them in all nations who are doing according to the best knowledge they possess. What! the Roman Catholics? Yes, and then every one of her daughters down to the latest Protestant Church that has been organized. They are all doing just as well as they can, and living according to the best light they have—a great many of them, though not all. What shall we do with them? They pass from the world, their spirits go into the spiritual world, and their bodies go back to their mother earth, and there sleep, while their spirits are before the Lord.

Are they happy? Every son and daughter of Adam who live according to the best light and knowledge they have, when they go into the spiritual world, are happy in proportion to their faithfulness. For instance, take a view of some of our late reformers; take the best specimen of reformers that we have, who are all the time full of glory and happiness and full of praise to the Lord—who meet together oft to sing and pray and preach and shout and give thanks to the Lord Almighty; and in a great many instances and in a great degree they enjoy much of a good spirit, which is the Spirit of the Lord, or the light of Christ, which lighteth the world.

Now, this may be singular to some. What! they enjoy the Spirit of the Lord? Yes, every man and woman, according to their faith and the knowledge they have in their possession. They enjoy the goodness of their Father in heaven. Do they receive the Spirit of the Lord? They do, and enjoy the light of it, and walk in it, and rejoice in it.

What will be their state hereafter? Every faithful Methodist that has lived up to and faithfully fulfilled the requirements of his religion, according to the best light he had, doing good to all and evil to none, injuring no person upon the earth, honouring his God as far he knew, will have as great a heaven as he ever anticipated in the flesh, and far greater. Every Presbyterian, and every Quaker, and every Baptist, and every Roman Catholic member,—every reformer, of whatever class or grade, that lives according to the best light they have, and never have had an opportunity of receiving a greater light than the one in their possession, will have and enjoy all they live for.

I am telling you the truth as it is, and you may write it down if you please, and call it revelation if you will. But it has been revealed before I revealed it here to-day. This is the situation of Christendom after death.

You may go among the Pagans, or among all the nations there are, and they have their religion, their sacraments, and ceremonies, which are as sacred to them as ours are to us: they are just as precious and dear to them, though we call them heathen. They are idolatrous worshippers; yet their religion is as sacred to them as ours is to us. If they live according to the best light they have in their religion, God is God over all and the Father of us all; we are all the workmanship of his hands; and if they are ignorant, filled with superstition, and have the traditions of the fathers interwoven like a mantle around and over them, that they cannot see any light, so will they be judged; and if they have lived according to what they did possess, so they will receive hereafter.

And will it be glory? you may inquire. Yes. Glory, glory, glory to our merciful Father in heaven; for the least glory spoken of in this Vision given to Joseph Smith, junior, and Sidney Rigdon, cannot be described: it is so great and so exquisite that it is altogether beyond mortal perception. They could not write it, neither describe it in language. The glory of the telestial world no man knows, except he partakes of it; and yet, in that world they differ in glory as the stars in the firmament differ one from the other. The terrestrial glory is greater still, and the celestial is the greatest of all; that is the glory of God the Father, where our Lord Jesus Christ reigns. Well, this people are privileged above all other people upon the earth: this community—this congregation now before me are the people whose blessings are far superior to the blessings of all the human family besides.

What manner of persons ought we to be? Should not all our lives be filled with praise, and glory, and hallelujahs to God and the Lamb, with good works and good feelings, being filled with the Spirit of God? If so, would there be any room for anger or contention from this time forth? There would not be one man or woman that could find time to talk about their neighbours or contend with a brother, but all hearts would be sanctified before the Lord, and every tongue would be speaking praise, and every hand would be put forth to do good, and to seek to build up the kingdom of God; and they would never sin again. If we seek to build up this kingdom, hereafter the Lord will build us up. I don't know that I shall get half through with what I want to say to-day. I wish to come back and look at ourselves in the next place.

How many glories and kingdoms will there be in eternity? You will see the same variety in eternity as you see in the world. For instance, you see here one class of men who have lived according to the best light they had: you may go among the heathen, or among the Christians, it is no matter; I will call them all Christians, or all heathens, if it will accommodate any body's feelings, for they don't come much short of all being heathen. We will take the best men we can find among them,—when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there: a Prophet or an Apostle cannot live there. They also go into the spiritual world to live with spirits. Do they commune with the Father and Son? The Father communes with them as he pleases, through the means of angels, or otherwise the Son and the Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust;

and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the Prophets and faithful Saints who received their resurrected bodies immediately after the resurrection of the Saviour. They were then prepared to enter into the Father's rest and be crowned with glory and eternal lives; but they were not prepared before.

No spirit of Saint or sinner, of the Prophet or him that kills the Prophet, is prepared for their final state: all pass through the veil from this state and go into the world of spirits; and there they dwell, waiting for their final destiny. It no doubt appears a singular idea to you that both Saint and sinner go to the same place and dwell together in the same world. You can see the same variety in this world. You see the Latter-day Saints, who have come into these valleys, —they are by themselves as a community, yet they are in the same world with other communities. But I do not feel as though I am dwelling where there are six or eight kinds of religion or more, and, after all, no religion at all; I am not dwelling where there is cursing, and swearing, and horse-racing, and gambling, and everything else that is calculated to disturb a peaceable community. Though I am in the same world where all this exists, I am not dwelling where it is, nor am I disturbed by it; but I am peaceable and serving the Lord.

You can see the variety here. The Presbyterians can go away by themselves and build cities and towns, and try to prohibit all other persons who are not Presbyterians from dwelling with them: the Methodists can do the same; the Baptists can do the same. We have the privilege of organizing society in this world as we please, in one sense. This is what Mr. Owen calls Socialism. He says mankind are controlled by circumstances, and others say that mankind govern and control circumstances. Both are true. We govern and control circumstances; but when we come into circumstances which the Lord controls, we are then controlled by circumstances. I and my brethren can go and settle down in a certain part; and if you choose, we can go into merchandising or stock-raising; and if we choose, we can live without a family, like a Shaker. In this way we can control circumstances in a great degree, while there are circumstances over which we have no control. All this exhibits precisely the situation of the people hereafter: they control circumstances to a great degree, and sometimes circumstances control them. When they are in the world of spirits, there is the Prophet and the Patriarch; all righteous men are there, and all wicked men also are there.

What is going to be done with them? By-and-by Zion will be built up; Temples are going to be reared, and the holy Priesthood is going to take effect and rule, and every law of Christ will be obeyed, and he will govern and reign King of nations as he now does King of Saints. Pretty soon you will see Temples reared up, and the sons of Jacob will enter into the Temples of the Lord. What will they do there? They will do a great many things. When you see Zion redeemed and built up—when you see the people performing the ordinances of salvation for themselves and for others, (and they will hereafter,) you will see simply this (but I have not time this morning to tell you only a little part of it): About the time that the Temples of the Lord will be built and Zion is established—pretty nigh this time, you will see, (those who are faithful enough,) the first you know, there will be strangers in your midst, walking with you, talk-

ing with you: they will enter into your houses and eat and drink with you, go to meeting with you, and begin to open your minds, as the Saviour did the two disciples who walked out in the country in days of old.

About the time the Temples are ready, the strangers will be along and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead. You might say you have heard and read a great deal about it, but you do not properly understand it; and they will then open your minds and tell you the principles of the resurrection of the dead and how to save your friends: they will point out Scriptures in the Old and New Testament, in the Book of Mormon, and other revelations of God, saying, "Don't you recollect reading so and so, that saviours should come up on Mount Zion?" &c.; and they will expound the Scriptures to you. You have got your Temples ready: now go forth and be baptised for those good people. There are your father and your mother—your ancestors for many generations back—the people that have lived upon the face of the earth since the Priesthood was taken away, thousands and millions of them, who have lived according to the best light and knowledge in their possession. They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the holy Priesthood, and unlock the door of knowledge, to let you look into the palace of truth. You will exclaim, That is all plain: why did I not understand it before? and you will begin to feel your hearts burn within you as they walk and talk with you.

You will enter into the Temple of the Lord and begin to offer up ordinances before the Lord for your dead. Says this or that man, I want to save such a person—I want to save my father; and he straightway goes forth in the ordinance of baptism, and is confirmed, and washed, and anointed, and ordained to the blessings of the holy Priesthood for his ancestors. Before this work is finished, a great many of the Elders of Israel in Mount Zion will become pillars in the Temple of God, to go no more out: they will eat and drink and sleep there; and they will often have occasion to say—"Somebody came into the Temple last night; we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage and the names of my forefathers for hundreds of years back. He said to me, You and I are connected in one family: there are the names of your ancestors; take them and write them down, and be baptised and confirmed, and save such and such ones, and receive of the blessings of the eternal Priesthood for such and such an individual, as you do for yourselves." This is what we are going to do for the inhabitants of the earth. When I look at it, I do not want to rest a great deal, but be industrious all the day long; for when we come to think upon it, we have no time to lose, for it is a pretty laborious work.

I have a great feeling to just let the lash slide over on to some men a little. Do you think they would want to go to California to get gold, or run to the ferries, where the name of the Almighty is blasphemed, if they properly understood these things—the way of life and salvation? You will enter into the Temple of the Lord, when by-and-by here come along brothers Joseph and Hyrum Smith, for instance; for they will be perfectly capable of coming and staying over

night with you, and you not know who they are. Or suppose David Patten should come along, and shake hands with some of the Twelve, and want to stay all night with them and expound the Scriptures and reveal the hidden things of God. It will not be long before this will be so.

Suppose we are ready for it, and a great Temple is built at the central point, in Jackson County. Gentlemen, don't be startled; for if we don't go back there, our sons and daughters will; and a great Temple will be built upon the consecrated spot, and a great many more besides that. The land of Joseph is the land of Zion; and it takes North and South America to make the land of Joseph. Suppose we are ready to go into the Temples of God to officiate for our fathers and our grandfathers—for our ancestors back for hundreds of years, who are all looking to see what their children are doing upon the earth. The Lord says, I have sent the keys of Elijah the Prophet—I have imparted that doctrine to turn the hearts of the fathers to the children, and the hearts children to the fathers. Now, all you children, are you looking to the salvation of your fathers? Are you seeking diligently to redeem them that have died without the Gospel, inasmuch as they sought the Lord Almighty to obtain promises for you? —for our fathers did obtain promises that their seed should not be forgotten. O ye children of the fathers, look at these things. You are to enter into the Temples of the Lord and officiate for your forefathers.

Suppose we are ready to enter into the Temple to be baptised and attend to the ordinances for one hundred of our best forefathers, and Thomas should say to John, "John, take this affair and see to it; I want to go to this ferry to make a little money;" or "Joseph, you know the names of our ancestors better than I do; won't you go and see to their salvation? I have not time myself; I want to build a bridge." "James, are you ready to perform your duties for the dead?" "No; I want to go and keep a grocery." And you know the language that is common to such places: the name of the Lord is blasphemed, and his servants are cursed with bitter oaths.

What do you think of it, gentlemen, Elders in Israel? What would money have to do with you, if you were now upon the threshold of eternity, and eternity open to you? Would you have the apostacy, as you have now? A little money is more to such persons than the salvation of all the sons and daughters of Adam. I wish I had a voice like ten thousand earthquakes, that all the world might hear and know the loving-kindness of the Lord.

I am telling you things that are before me constantly. When men and women are reaching after the perishable things of this world, and will step out of the path of duty and endanger their salvation, it has been said that it hurts brother Brigham's feelings. It is true, and I could even weep over such; and the angels weep over us to see our foolishness—that we are so giddy-headed as to run after the fading things of the world, and set our minds and feelings upon riches, and neglect our duty in preparing ourselves for the coming of the Son of man, for the coming of the ancient and modern Apostles and Prophets, for the redemption of Zion, and the redeeming of our dear friends in every age of the world when the Priesthood was not upon the earth.

Now, the inquiry on our minds is, Are all the world going to share in these blessings? Yes, all the world. Are there none going to be lost? Are there none going to suffer the wrath of the Almighty? I can say, in the first place, as I have said all my life, where I have been preaching, I neve

had the spirit to preach hell and damnation to the people. I have tried a great many times—I tried last Sabbath, and I have tried to-day to come to that point—the sufferings of the wicked. They will suffer, it seems; but I cannot get my heart upon anything else only salvation for the people. All nations are going to share in these blessings; all are incorporated in the redemption of the Saviour. He has tasted death for every man: they are all in his power, and he saves them all, as he says, except the sons of perdition; and the Father has put all the creations upon this earth in his power. The earth itself, and mankind upon it, the brute beasts, the fish of the sea, and the fowls of heaven, the insects, and every creeping thing, with all things pertaining to this earthly ball,—all are in the hands of the Saviour, and he has redeemed them all. Who is there that is out of his power? I will tell you, in the first place, he has made man an agent to himself before the Lord, with all the rest that he has ordained, that mankind shall act for themselves, think for themselves, deal for themselves. They can choose the good and forsake the evil, or cleave to the evil and neglect the light and the good, just as they choose. Life and death are placed before them, and they have the privilege of choosing life or death. If they choose death, evil, and darkness, the time will come when those who are acquainted with the power of God will deny that power, and speak against the Holy Ghost, and commit the unpardonable sin. They then throw themselves out of the power of the Saviour, and take to themselves power, and say, "I will not hearken to the Lord Jesus now; I will serve whom I please, and I defy the power of the Son of God." They yield themselves servants to the Devil and become his angels. They are then out of the hands of the Saviour, and can never dwell in heaven, worlds without end.

This will illustrate the idea. You have heard a great deal about having your names written in the Lamb's Book of Life. When we were Christians, according to the common acceptation of the word, we used to preach a great deal about getting our names written in that book. I will tell you how it is. The names of every son and daughter of Adam are already written in the Lamb's Book of Life. Is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there for ever and ever. If they neglect that privilege, then their names will be erased, and not till then. All the names of the human family are written there, and the Lord will hold them there until they come to the knowledge of the truth, that they can rebel against him, and can sin against the Holy Ghost; then they will be thrust down to hell, and their names be blotted out from the Lamb's Book of Life.

I want to have the brethren look at the work that is before us. Contemplate your blessings, and realize them. There is not a people who are blessed as we are. We have the words of eternal life, the holy Priesthood of the Son of God. We possess the keys of that Priesthood, and can prepare ourselves to become angels of God—yea, more, to become Saints of God—yea, more, to become Gods in eternity, and to be crowned with crowns of glory, immortality, and eternal life. And woe to them that neglect these things—that read them lightly! Woe to them that live among the world, and love riches, or anything better than they do the Author of our salvation!

These are some parts of the Gospel of redemption. Is it not a blessing? Is it not a great privilege for the in-

habitants of the earth to know the truth as it is—to have it sounded in their ears, that they may go to hell and suffer the wrath of the Almighty; yet, if they have not had the privilege of receiving the holy Gospel, have not come to the knowledge of the truth, so as to sin against the Holy Ghost, the time will come, by the power and triumph of the Lamb, that he will bring them forth, when they have suffered his wrath according to the deeds done in the body. Is it not a great blessing?

I will tell you, brethren, and sisters, and friends, when I look at these things, I earnestly wish they could be understood by the universal world. I wish they could see and realize them, and behold the goodness, and severity, and kindness with that severity, and the love that the Almighty has for them. If they could know it, we should not wait for the rising of the sun again before every knee would bow before the Lord, from the east to the west, and from the north to the south, all over this globe, and every tongue confess before God the Father that Jesus is the Christ.

When they do know it and understand it, that is the time when the veil of the covering is taken from their eyes, and all flesh will see his glory together. Then every knee will bow, and every tongue confess, that Jesus is the Christ, the Redeemer, the Saviour, and the rightful heir of this creation, and honour him as their kind benefactor, and praise him continually, though they are in the terrestial world.

I feel to say, May the Lord bless you! It is with difficulty I talk to you this morning. My voice does not thunder, as it once did; and it would be misery for me to talk to a congregation, and they not hear me. It is with difficulty I preach. I should like if we could talk here one thousand years and not get tired, if we had the ability and power to do so. We will come to that by-and-by. May the Lord bless you and prepare you for the kingdom of rest. Amen.

DEDICATION PRAYER

Offered up by President WILLARD RICHARDS, *in the New Tabernacle, Great Salt Lake City, April 6,* 1852.

Great and all-wise God, our heavenly Father, who dwellest amid the cherubim and art clothed with light as with a garment, in the name of Jesus thy Son and by virtue of the holy and eternal Priesthood with which thou hast endowed us, we come before thee upon this occasion, invoking thy rich gifts and blessings to rest down upon us. Pour out, we pray thee, of thy Spirit upon each and every soul now waiting before thee, that our hearts may be united as one, and that we may approach thee in a manner acceptable in thy sight. May every emotion of our souls arise in unison unto thee in humble praise and adoration for all thy mercies unto the creatures of thy creation.

We remember, our Father and our God, that we are indebted unto thee for our existence—for having been sent

upon this stage of action in this day and generation in which the fulness of the Gospel of Jesus Christ thy Son has been made manifest—in which the celestial messenger from thy presence has again proclaimed the way of life and salvation to the children of men upon the earth, saying, "Fear God and give glory to him, for the hour of his judgment is come,"—shadowing forth the restoration of all things that have been spoken by the mouths of all thine holy Prophets since the world began, establishing the pure principles of the eternal heavens, which constitute the laws of the kingdom of our God upon the earth, opening up anew the great principles of revelation and communication with the Gods of eternity—principles which have been hid in the heavens for many centuries, while many generations have lived and died looking for the blessings and promises of this day, desiring that they might have a part in the great preparatory work of the coming of the Son of Man in power and great glory to reign upon the earth.

We remember before thee, O our Father, that we thy servants now in thy presence, having heard the heavenly message and yielded obedience to its holy mandates, have become the happy recipients and partakers of this holy ministry, and that we have ofttimes been delivered from the power of Satan and the devices and machinations of wicked and designing men who have sought our overthrow and conspired against our lives to destroy us from the face of the earth. But thou, O our Father, hast ever been mindful of us, overruling all seeming evil for our greater good, until by thy mighty power thou hast brought us to a glorious inheritance in this goodly land, choice above all other lands, far from the retreats of mobbers and murderers who have slain thy Prophets, and from the land where their blood yet cries from the ground for vengeance to be poured out from the heavens.

Mercifully hast thou dealt with us, our Father; for through all the scenes which thy people have been called to pass—all the perils and watchings and sufferings we have had to encounter, thine angels have watched over and protected us, and the gentle and refreshing influences of thy Spirit have comforted us, and we have been spared as monuments of thy mercy. Multitudes of our brethren and friends have fallen by mobocracy, violence, disease, and death, and their bones have been left to moulder upon the prairie and in the wilderness, while we are again permitted to gather ourselves together in this goodly place and bring into requisition all the powers of body and mind with which thou hast clothed us for the advancement and building up of thy kingdom upon the earth. When thy people have called upon thee in their extremities, thou hast not been slow to hear, but hast exerted thine almighty power and encircled them in the arms of love and of mercy, until thy people have been permitted and enabled to build and inhabit, to labour and enjoy the fruits thereof, and to come forth from our comfortable habitations this morning to worship and praise the Lord God of Abraham, Isaac, and Jacob, Jesus and Joseph, in this commodious edifice, erected for the assembling and worship of thy people.

Ofttimes have our hearts rejoiced together in councils and meetings and in conference; yet never have we met when the manifold mercies and blessings of our heavenly Father called for more ardent praise and thanksgiving to his holy name than at the present, in this spacious and commodious room which thy Saints of latter days are now permitted to occupy. Here, in this place ap-

pointed for the assembly of the Saints on this the anniversary of the birthday of thy Church and kingdom upon the earth, in this last dispensation from the heavens, and in the midst of the congregation of the Most High God, we thy servants, O our Father in heaven, in the name of thy Son Jesus, dedicate and consecrate this house unto thee and unto thy cause, for the assembling of thy Saints to worship before thee and to partake of the sacrament of the Lord's Supper, for prayer, for praise and thanksgiving, for fasting and mourning, for transacting business relating to thy Church and kingdom, or for whatever purpose thy people shall assemble themselves together in thy name.

We set apart and dedicate this house as a holy sanctuary for thy people unto the Lord for ever; and we consecrate the ground upon which it stands and dedicate it unto the Lord our God. May the floor upon which we walk be holy under our feet; may the covering which protects us from the snow, the rain, and the sun, be holy over our heads; may the walls which protect us from the chilling blasts of winter be holy round about us; and may the doors, and the windows, and the slips, and the fastenings, and the trimmings of this house, together with all the various materials of which they are composed, be holy unto the Lord for the meetings, the sacraments, and the transaction of the business of thy people. We dedicate and consecrate that portion of this house where thy Prophet and thy servants now are to be a holy and sacred place, wherein thy servants may stand and declare thy word and minister unto thy people in the name of thy Son and before thee, O our heavenly Father. May every part and portion thereof be holy unto the Lord our God. May no unclean thing be permitted to enter into any part of this Tabernacle; but may it be preserved, with the vestry thereof, and the doorkeepers thereof, and with everything pertaining thereunto or round about, a holy and sacred sanctuary, wherein the pure in heart may rejoice for ever, and no foul spirit ever be permitted to disturb their worship.

May the angels from thy presence be within and round about this habitation. When thy servants shall stand in this sacred place to minister unto the people, may they feel the blessed influences of thy heavenly messengers; may they be filled with the Holy Ghost, as with manna from heaven, and be clothed in robes of righteousness; may the visions and revelations of the eternal worlds be open before them continually; and may thy Saints ever have the listening ear and the understanding heart, to receive and improve upon the instructions of thy servants, that they may grow unto the stature of perfection that is in Christ Jesus, that they may be one with him for ever.

If thy people shall sin, and repent of their sins, and call upon thee in the name of Jesus from within these walls, then hear thou in heaven, thy holy dwellingplace, forgive thou their sins, and give them answers of peace. May thy fear and thy dread be upon the heathen that may enter in this sacred place; and may thy Spirit rest upon the honest in heart who shall hear thy word from this stand, that they may believe, obey, and be saved with thy people.

And now, our Father, be pleased to accept the dedication of this house which we now present unto thee, in the name of thy Son, as a tribute of gratitude from thy people; and listen to the voice of our supplications, that it may be preserved from the rage of the elements and the pollution of ungodly men, and that thy glory be upon it and abide therein for ever; so that when thy Saints shall call

from hence upon thy holy name in righteousness, then thou wilt hear in thy holy habitation and grant an answer of peace.

Bless all those who have assisted in the erection of this edifice. May they ever rejoice in the labour of their hands and have the glory they desire in the presence of their God. Bless those also who have contributed of their substance for its erection, with all those who have desired to contribute and have not had the means or opportunity; may they also partake of the rich inheritance of a celestial glory, and habitations of comfort and delight among the children of men. Bless all those who profess thy name, and have had the means to contribute for the upbuilding of this house, and have neglected their privilege and their duty; may thy Spirit rest upon all such, that they may humble themselves, repent of their shortcomings before thee and in the sight of their brethren, and arise and do their duty from this time henceforth and for ever, that they lose no more blessings through slothfulness in thy service.

Bless thy servant Brigham with health and strength of body and mind—with long life and peaceful days; may he be endowed with thy Spirit and the revelations of eternity continually; and may thine angels visit and sustain him, and ministering spirits from thy presence attend him in all his ways. Guard him, O Lord, from the malicious designs of wicked men; turn aside every shaft that is aimed for his injury; fit and prepare him with every necessary qualification to lead and guide this thy people; may his strength and ability be according to his duties and the burden he is required to bear; may the rich blessings of heaven and earth be poured out upon him and upon his household; may they individually and collectively enjoy the communion of God and his Saints, and have bestowed upon them every desirable gift that shall promote their peace, comfort, health, and happiness. Bless his habitation and all therein, his flocks and his herds, the ground that he cultivates, his fields, his gardens, and his vineyards; bless him in basket and in store, and in all that pertains unto him.

Bless his Counsellors, thy servants Heber and Willard, with the same blessings. May they always live in the unity of the faith and preserve those bonds of love and union which dwell in thy presence. Continue to strengthen their faith, their power, and their influence, until their voices shall reverberate thy word in tones of thunder throughout the earth's remotest bounds, resounding in every ear, "Make ready for the marriage supper of the Lamb: *his kingdom has come:* prepare to receive the Lord!"

Bless this aged Patriarch, O our Father. May his days be continued to be multiplied, and his faculties be strengthened; and may he be filled with the Holy Ghost to bless thy children as he approaches the dawning of a brighter day; that, amid the exaltations of a celestial glory, he may seal blessings upon the heads of the faithful, until thou shalt receive him unto thyself, to rest with his brethren in thy presence. And may the like blessings rest upon all the brethren of his Quorum of the Patriarchs.

Remember the Quorum of the Twelve Apostles, with their President, Orson Hyde. Grant, O Lord, that thine angels may go before them and preserve them from all evil. Wilt thou give them power to overcome all the designs and purposes of wicked men and all the devices of Satan; may they be enabled to carry the Gospel to every nation, kindred, tongue, and people upon the face of the earth; may they have, in connection with and under the direction

of the First Presidency of thy Church, power to roll forth thy work upon the earth, like a mighty torrent that no barriers can resist. Wilt thou bless them, Father, in the good things of this world, that their families may be provided for during their absence, while on missions of thy will to the nations and among all people. Wilt thou encircle them in thine arms of mercy, and preserve them, one and all, to the accomplishment of their several missions and safe return to the bosom of thy Church and to their families in the valleys of the mountains.

Bless with the same blessings all thine Elders, of every Quorum, who are absent upon foreign missions to the nations and islands of the sea afar off. May the quickening power of thy Spirit rest upon them, and their words be like fire, sinking deep into the minds of their hearers. May their testimony be as the sea that is broken up, roaring and rolling with no rest, until the voice that spake as never man spake shall say, Peace, be still!—when all the honest in heart shall have listened to the whisperings of the Spirit of our God and learned the way of life and salvation. Bless all the families of thine absent servants.

O Lord, bless the High Priests' Quorum and the Quorums of the Seventies of thy people,—yea, the Presidents thereof, with their Counsellors, and all the members that are striving in their warfare to overcome the world and its evils, and are endeavouring to roll back the curtain which has enshrouded the earth in darkness and the minds of the people in bigotry, superstition, ignorance, and sin, until wickedness covered the face of the whole earth, and there was none found thereon to walk in righteousness before thee; but all were walking in the precepts of men and in the vain imagination of their own hearts. O Lord God Almighty, we pray thee, in the name of Jesus, to inspire thy servants the High Priests and Seventies with the influence of thy Holy Spirit. Pour it out upon them in great effusions; may they gird up their loins, and, renewing their strength from the fountain of light and intelligence, which thou art spreading forth, come up to the help of the Lord against the mighty, and wax strong in the cause of our God, to the utter overthrow of all his enemies, even to the downfall of Satan's dominion, that the kingdom of our God and his Christ may be established upon an everlasting foundation, never more to be taken from the earth.

Bless, O Father, the Elders' Quorum, and awaken them to a sense of their great responsibilities. May they all partake of like blessings with their brethren. May they arise in power and walk forth in the strength of Israel's God to the faithful performance of their duties; and, qualifying themselves for the work of God, putting on the armour of righteousness, may they be prepared to fight the good fight of faith and wield the sword of the Spirit, to the convincing of multitudes who shall become partakers in this holy ministry, and be ready to go forth in their time and season, and labour in the vineyard.

Bless the Presiding Bishop, with his Counsellors, assistants, and all the members of the Bishops' Quorum. O Father, thou knowest their labours and the faithfulness which they have manifested in thy cause and in the discharge of their duties. The overflowings of thy storehouse speak in their behalf, as well as the liberality of thy Saints; and as they have manifested by their labours a willingness and desire to observe the counsel of thy servants and to build up and roll forth thy kingdom, we pray thee to acknowledge their ministration and bless them with every blessing pertaining to thy faithful servants; and

may they have every enjoyment emanating from a faithful and acceptable performance of their several duties before thee and thy servants, that they and their households may never lack for any good thing.

Regard in tender mercy, O our Father, thy servants of the Priests' Quorum, with their President and his Counsellors; and thy servants of the Teachers' Quorum, with their President and his Counsellors; also the President and Counsellors and members of the Deacon's Quorum; that they all in their several callings may lift up their heads like men of God and work righteousness, instructing thy Saints continually in their several duties, and ministering in those things pertaining to their high and holy callings. May they be filled with the Holy Ghost and perform a great and glorious work in the midst of thy people Israel.

Grant that thy blessings may be propitious towards this stake of Zion, its President and his Council, and the High Council thereof. May they be men after thine own heart, quick to discern between good and evil, filled with the spirit of the Presidency and of counsel, of justice, and judgment, that the hearts of the people may be made glad, and that they may rejoice in all the administrations of thy servants. And may all the Presidents, Counsellors, High Councils, and Stakes of Zion in all the valleys of the mountains be partakers of like blessings.

Have mercy upon thy servants who labour upon the public works and are striving continually to build up thy kingdom, whether in the various offices and shops or by the wayside. Bless them with the refreshing effusions of thy Spirit, that they may have joy of heart continually. Bless them in their bodies, that they may have health and strength; bless their tools, and their shops, and everything that they put their hands unto and that is round about them, even all that pertains to the general welfare of thy people. May the ground of this block be preserved holy unto the Lord, and the time be hastened when its walls and gates shall preserve it from all unhallowed intrusions—when fountains shall come forth thereon for the cleansing, and purifying, and healing of thy people, and when a house shall be reared unto thy name, from which the ordinances of eternal life shall flow forth to the living and the dead, and the whole shall become a paradise in Zion, even as the garden of the Lord.

Bless all thy people in these valleys of the mountains. May thy Spirit dwell richly within them, and may they serve thee in spirit and in truth. May they cleave unto thee will full purpose of heart, never failing to acknowledge thee in all things, and give thanks and praise unto thy holy name. Wilt thou multiply their posterity, that they may become a great people, and increase their flocks and their herds, and their farms, and their farms, and their gardens, and their orchards, and vineyards, and houses, and shops, and factories, and everything they shall stretch forth their hands to do. May the earth yield its increase without measure unto thy people, that there may be abundance in store for all who shall come hither to learn more fully the way of life and salvation, and for the sustaining of the public works. Wilt thou grant this rich blessing unto thy people, even that they may never be slothful, or grudgingly tithe their increase for the upbuilding of thy kingdom and the spread of thy Gospel on the earth. Bless and preserve thy people from all evil influences, from all untimely and false judging, from all evil thinking and speaking, from all enemies within and without. May their enemies have no power over them to prevail against them or to

injure them in their persons, families, or property.

Bless thy servants who have gone to gather up thy people in Pottawatomie and lead them to this place. Give them wisdom and power to accomplish their mission to thy Divine acceptance. In an especial manner would we remember before thee, O our Father, thy children who may attempt to walk across the prairies this season with handcarts and wheelbarrows, pitching their tents by the way, or having naught but the heavens for a covering. Be very merciful unto all such and increase their faith. May thy strength be their strength, and may they be invigorated continually by thine almighty power, that every bone, and sinew, and muscle, and nerve, and every part of their bodies may be renewed, day by day, that their strength fail not. May they have such a power given unto them, that nothing but thine angels can go before them. May no enemy have any dominion over them or any accident befall them. Provide food for them by the way, even if it needs be manna from heaven, as thou didst unto our fathers in the wilderness. May disease and death have no power over them, but may every soul arrive safely in our midst to unite with us in songs of praise and thanksgiving unto God for his great and merciful kindness unto them.

Have compassion upon thy people, O Lord, who are scattered among the nations, and desire to gather according to thy word, but have not the means. Open the hearts of those who have, to impart unto those who have not, that the rich and the poor may journey together, according to thy will. And may all who are now on their way or may be coming this season, whether by land or water, horses or mules, or oxen, or waggons, or chariots, or by and means whatever, experience thy rich blessings, that they may be delivered from every evil and arrive in safety, that the rich valleys of the mountains may be filled with the Saints of the Most High.

Bless the Governor of this Territory, with the Legislators, Judges, Marshals, Sheriffs, and all in authority among the people; and may the spirit of love, obedience, union, and peace prevail. May the lawyers not have power to stir up strife, and contention, and lawsuits in our midst; and may the spirit of peace and conciliation be cultivated by all in authority.

May the Delegate from Utah, now in the Congress of the nation, be clothed upon with the Spirit and the power of Elijah's God, that he may put to silence the tongues of evil men. May all the enemies of our God be confounded before him. May the wisdom of heaven be his, to lead and guide him in every emergency. May he never be confounded or put to silence or fear; but may he feel that God is with him, and that he will bring him off conqueror over every foe. May he stand forth triumphant in the midst of the nation, clothed with the principles of eternal truth and rectitude. May his daily walk be an example to the world and all with whom he associates; so proving himself a friend of God, and a man after his own heart seeking diligently to know thy mind and will, and yielding humble obedience thereunto.

We pray for the President of the United States, for the heads of departments, for the members of Congress, and all those in authority over us. May they have wisdom to discern the signs of the times and administer in righteousness in their respective callings, in their high and responsible stations. May they love mercy, deal justly, and seek knowledge, wisdom, and judgment from him whose right it is to rule, and become subservient to his holy teachings. Holy Father,

may no evil spirit be suffered to prejudice their minds against us, thy servants, or thy people, or cause them to seek our injury; but may the good influences of thy Spirit control them in all their acts towards thy people and towards all the people over whom they preside, or for whom they legislate, that the pure principles of our national institutions may be perpetuated for ever.

Bless all the governments and rulers of the earth who bless thy people and protect thy servants, and overthrow all thrones, dominions, principalities, powers, and governments that fight against thy cause and thy servants, that the way may be opened for the spread of eternal truth, even the Gospel of salvation, to all nations, kindreds, tongues, and people that dwell upon the face of the whole earth, and that thy servants may have access to the honest in heart everywhere.

Vouchsafe unto thine ancient covenant people, O Lord, the renovating Spirit of thy grace, that they may be prepared to receive their promised inheritance and be gathered from among all nations whither thou hast scattered them; and may they become polished, even after the similitude of a palace, and become fit temples for the reception and indwelling of thy Holy Spirit.

Remember, O Lord, in mercy, thine ancient covenant people who inhabit this land, even the seed of Joseph who was sold into Egypt. Give unto thy Saints the spirit of patience and forbearance, that they may act wisely and justly in all their intercourse with them. Be merciful unto them, O our Father, in their ignorant and degraded and miserable condition, inflicted on them as a living witness of thy righteous judgments: yet remember, we beseech of thee, our heavenly Father, that they are of thine ancient covenant people, and to them pertain the promises made unto their fathers. And we pray thee that their past experience in drinking of the cup of thy displeasure may suffice, and that thou wouldst now stretch forth thine arm for their deliverance from the darkness, superstition, and ignorance that reign in their souls. Give unto them dreams and visions and revelations by thy Spirit, that they may see their degraded condition, and the blessings which are in store for them through the obedience of their fathers, that they may search after thy servants and receive their teaching and the teachings of thy Spirit—that they may be enlightened in principle, in doctrine, and in duty, and learn the way of life and salvation, which their fathers knew and loved, but lost through transgression,—that they may again become a white and delightsome people in the midst of the nations, and find salvation at last in thy presence.

Bless all men everywhere who love and obey thy laws, and bless and do good unto thy people. Let their days be lengthened and multiplied upon the earth. Multiply their joy and increase their posterity, that peace may prevail and righteousness spread abroad among the nations.

We present before thee, our heavenly Father, all men who have had the privilege of thy Gospel, who have heard the teachings of thy servants, and felt and beheld the manifestation of thy Spirit, and have turned away from the testimony of Jesus, and persecuted and mobbed thy Saints, and slain thy Prophets, even thine anointed one, and done despite unto thy mercy and thy love, and have waxed old in iniquity and changed thine ordinances, have rejected the testimony of thy servants, and sought to destroy them from the face of the earth,—whose days of repentance and salvation are past, and who are unmindful of thee, and will fight against

thy cause and kingdom, and have shed innocent blood. We pray thee, our Father in the heavens, that thou wilt divest them of all power to injure thy people, that they may fall in the pits and be taken in the snares which they have spread for their neighbours, —that they may go backward and not forward, and fall and rise not again. May the plagues which thou hast instituted come upon them, that they may perish from the face of the earth, and their generations after them,—that their names be blotted out from henceforth, that the posterity of the righteous may fill the earth.

And now, our heavenly Father, we beseech of thee to listen to the voice of our supplication, and give us an answer of peace. Accept, we pray thee, of this our dedication of this house, of ourselves, our wives, our children, our houses, our flocks, our herds, and all that we possess, unto thee and to thy cause for ever.

We pray that thy good Spirit may be poured out upon us, thy people, while we remain together at this Conference,—that thou wilt dictate all things pertaining thereunto,—that we may be enabled to accomplish thy righteous will in all things, and grow up in perfection through the gift of thy Spirit,—that at last we may rest in thy presence with all thy sanctified ones; and we will ascribe all praise, glory, and honour unto God and the Lamb, for ever and ever. Amen.

HEIRSHIP.

A Discourse delivered by President BRIGHAM YOUNG, *at a General Conference held in the Tabernacle, Great Salt Lake City, April 8,* 1853.

I wish to deliver a short discourse, which may, perhaps, become a lengthy one before the close of this Conference.

I will now give the text, and probably shall call upon the brethren to fill out the sermon. I do not know that I can refer you to the Bible for the particular chapter and verse, to find the text; but the text may be given here, and the book referred to hereafter.

The text is the *Right of Heirship.* I will, however, make an addition to the Scripture before I proceed further with my remarks, and say, *The Right of Heirship in the Priesthood;* for unquestionably this will be connected with the text and brought into the discourse.

In the little that I shall say, I will endeavour to point out the items of doctrine and the right view to be contemplated and spoken upon by the brethren; for I wish this subject to be properly understood.

Pertaining to the kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory Gospel or law to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this

right did belong, still belongs, and for ever will belong to the first-born son in every family of Adam's race.

This is understood from the Bible, not only by the Latter-day Saints, but also by the Christian world. Jesus Christ, first-begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir. This is no mystery.

After passing over the ages and generations of the children of men for about six thousand years, we will come to the present congregation and say the right of heirship is the same now that it was in the beginning. It is as it was and as it ever will be, worlds without end. This I wish the Latter-day Saints to understand a little better than they have heretofore. I will give you my reason.

For instance, there are sisters in this Church that have been bereaved of their husbands, who died full of faith in the holy Gospel and full of hope for a glorious resurrection to eternal life. One of them is visited by a High Priest, of whom she seeks information touching her situation and that of her husband. At the same time, the woman has a son twenty-five years of age, who is an Elder in one of the Quorums of Seventies, and faithful in all the duties connected with his calling. She has also other sons and daughters. She asks this High Priest what she shall do for her husband, and he very religiously says to her, "You must be sealed to me, and I will bring up your husband, stand as proxy for him, receive his endowments and all the sealing, keys, and blessings, and eternal Priesthood for him, and be the father of your children."

Hear it, ye mothers! The mother that does that barters away the sacred right of her son. Does she know it? No. This has been done in hundreds of instances, though innocently and in ignorance, which makes it excusable. For my own part, I am willing to wink at the ignorance of the people, and I believe our heavenly Father is.

But you that will hear and be made to understand the true principles that govern this matter, go from this place and do hereafter as has been done in bygone days; and *instead of the children being robbed of their just rights, the woman shall lose her children, and they shall yet stand in their place and be put in the possession of their rights.* What is to be done? Let mothers honour their children. If a woman has a son, let her honour that son.

But a mother may say, "My son is only five years old. I never had but one son among a number of daughters. I am advancing in years, and may die before I can be sealed to my husband." Let that son wait until he is old enough to officiate for his father; and though you may go into your grave, let your son do his duty, and [you] never hang to the skirts of a man that is avaricious.

You may see a great many miserly persons with regard to dollars and cents. It is just as natural for men to be miserly with regard to their religious blessings. You may see hundreds of Elders who say to the sisters, "*Come and be sealed to me,*" crawling round to make the holy ordinances of God a matter of speculation to administer to their avaricious dispositions. They will tell you that you will go into eternity and find yourselves without husbands, and cannot get an exaltation,—that you cannot have this, that, or the other, *unless you are sealed to them. I am free, and so are you.* My advice to the sisters is, *Never be sealed to any man unless you wish to be.* I say to you High Priests and Elders, *Never* from this time *ask a woman to be sealed to you,* unless she wants to be; but *let* the *widows* and *children alone.*

I will refer you to a discourse I delivered here last season upon the subject of the resurrection and the millennium, setting forth before the people the work to be accomplished in that period of time. We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the Elders of Israel will enter holy temples of the Lord and officiate for just such persons as you and I, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these temples for you and me. Joseph, Hyrum, father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation and hold the keys of it, for they are not taken from him: they never were in time; they never will be in eternity. I shall be there if I live or if I die. If I die, my brethren or my children will officiate for me. I shall lose nothing through death. Magnify your calling in this Church, and I will warrant you an exaltation just as good and as great as you can ask for.

I might notice many more items pertaining to this matter; but the Elders going round telling the sisters they must be sealed *to them*, or they cannot get an *exaltation*, *particularly* has wounded my feelings. How ignorant such men are! This to me is like a shadow. To talk about it is sheer nonsense. Let every man and woman magnify their calling in the the kingdom of God, and he will take care that we have our exaltation.

Sisters come to me and inquire what they shall do, saying, Brother A. or B taught me so and so. They are as wild as the deer on the mountains. Their ideas and calculations are derogatory to every shade of good sound sense and to every principle of the Priesthood of heaven.

Brethren, learn to be patient and submissive to your duty and callings in life, and not be anxious to accumulate to yourselves that which, when you have obtained, you are at a loss to know what to do with. There are scores of men in this house that, if they could pile up an almost unlimited amount of gold, in a short time would not possess one dime of it. There are also scores of Elders here who, if they had five hundred women sealed to them and a thousand children, would destroy themselves and those over whom they exercise any influence. They would not know what to do with them. You want to have another wife: but do you use well the one you have got? It is a bad omen to me when a man wants another wife, and the one he has got is ready to leave him. If you cannot keep the jewel you already possess, be cautious how you take more, lest you lose them both.

I did not design to speak long, as it hurts me. I think I have laid out the text before the brethren plain enough for them to preach upon it. I wish them so to exhibit the subject before the people, that they may carry it away in their understandings.

Let me hear no more of this "*You must be sealed to me, or you cannot get an exaltation.*" If a man gets the widow of a good man, sealed, married to him, with a view to hold control over and rob every child in that family of their birthright, he will *be mistaken. It will not be.* I say to you, my brethren, young men, you Elders, Rise up and magnify your calling, honour the Priesthood; and if a man has stepped up and married your mother under the influence of such an expectation, TURN HIM OUT OF YOUR HOUSE, AND MAINTAIN YOUR BIRTHRIGHT.

HEIRSHIP—NECESSITY OF ADHERENCE TO THE INSTRUCTIONS OF THE PRIESTHOOD—COUNSEL TO DEPARTING MISSIONARIES.

A Speech by Elder ORSON HYDE, *delivered at a General Conference held in the Tabernacle, Great Salt Lake City, April* 8, 1853.

Brethren and sisters,—I think the words that have just fallen from the lips of our President must have left an impression upon all hearts susceptible of understanding, that time will not easily remove.

I am sure there is no one in this congregation, however he may be entangled in the meshes of the net himself, but must be constrained to say, "True and righteous are thy ways, thou King of Saints." When we hear the law which governs the right of heirship laid down so clearly, plainly, and forcibly as on the present occasion, we cannot but see; and seeing, we cannot but rejoice and be glad.

When a doctrine with which we have not formerly been acquainted is first preached to us, it is not always that we come into possession of the whole truth pertaining to it at once. This we do not expect.

I will illustrate it by a principle with which we are all acquainted. Does any person in this congregation doubt the ability of those skilled in the manufacture of sugar to produce that article from the beet-root in this valley? I presume there is not one that doubts it. Again—Is there any one that doubts the ability of those who are engaged in the iron regions to produce in time that which is needful and necessary for the comfort and convenience of the people and for the improvement of this valley? Did they produce by the first blast, by the first exertion, that quality of iron that was necessary to cast into andirons like these? [pointing to two andirons which were placed upon the desk.] No. There were many comparatively fruitless attempts before anything essential could be brought out; but these fruitless efforts must of necessity precede the real, the genuine product. So it is with regard to the manufacture of sugar. There have been attempts made this year to produce sugar, and partially successful. We are moving step by step to produce the very article that we need.

How many times have the people of this valley been engaged in various matters and things; but have they brought forth the genuine articles they wished to produce at the very first attempt? No. Is it to be expected that Heaven will pour out the fulness of the truth in all its brightness at once upon us mortals, whose minds are naturally in darkness—naturally mixed with the world and its errors? No. But the Lord first sends mortals like unto ourselves to give us light in proportion to our capacity, and by degrees prepare us to drink of the golden streams in all their rich effulgence and glory.

We have had sudden impressions, intimations, and suggestions, from time to time, which were correct, though perhaps not so clear, and a little error mixed up along with them: therefore, if the exertion to do right has been made and error has stepped in, the President has said he could exercise compassion and wink at the ignorance that has existed. But the time has now come when this error is being swept away by the light of

truth, and the pure principles upon which we can ground our faith are beginning to be made manifest.

Jesus Christ is the heir of this lower world. Though he has been deprived, through the operation of the enemy to all righteousness, for a long time of enjoying his right,—though the world was his own and everything in it,—though all things were made by him that were made, yet, when he came to take possession of his inheritance, his own would not receive him. Hence he said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Even upon his own inheritance there was not room where he might be permitted to lay his head. The day was postponed, and the time thrown in the future, when he should come into possession of his own.

But will that time come? Will the Son of God always be deprived of his right to the inheritance? No; it cannot be. He will come armed with power and glory eventually, and take possession of his own. When he came to take the world, to rule and reign over it, his effort was comparatively a fruitless one; for, instead of this, he was crucified. Fruitless, did I say? Must there not be an experiment—an exertion made before anything can be accomplished? Were there not many exertions made before that andiron could be produced? Certainly. Were they fruitless? Comparatively not; for they were necessary, and must precede that article, to pave the way. The Son of God came to take possession of his inheritance here. Did we say it was a fruitless attempt? I will not say so. It was necessary: it was as it should be. Yet he went from the world without becoming its ruler; he went to accomplish the will of his Father, to gather strength and power to effect, in his own due time, the very object and purpose for which he came. Though he had to lay down his life, it all seemed to be right and necessary; yet this does not discourage him: he is resolved to try it again. Why? Because he is the heir, and will not give up his inheritance, no more than any son would yield up his heirship to a stranger when his eyes are opened and his mind can comprehend his rights and privileges.

I tell you, brethren, this is beginning to look like the restitution of all things, when every right is restored to its legitimate heir. When every man and woman are put in possession of their own, then there is nothing to make life disagreeable. If I should see one belonging to me in the hands of another, I should feel that something was lacking to complete my happiness; but if everything that belongs to me is restored to my jurisdiction and placed under my control, where, then, is the aching void? It cannot be; for every principle, desire, and affection of the whole soul is satisfied, and I will say it is right. When all things are restored to their proper place—every treasure to its rightful heir, there can be no ground for dissatisfaction—no ground of complaint or of murmuring. And He that sitteth in the heavens understands and knows well the time to bring about all these things—the proper time to let the heir know and understand his right.

It would not be wise to tell the inexperienced child that an extensive legacy had fallen to him, until he should be old enough to appreciate it. If it were told him before, he might give way to vanity and a thousand foolish ideas and vices that would prove his ruin. When he is kept in ignorance of it until he is able to appreciate it, it is very likely, when he is informed of it, to make him a dignified being. These principles have been wisely hid from us while we were children. When the time

draws near that we can appreciate them, our heavenly Father begins to make them manifest, to show to the heirs what belongs to them; and those who have taken the rights of others must relinquish them: they must fall back into the hands of the legitimate owners. For, just as sure as Lucifer, who has usurped authority over this world, has got to resign it to the Son of God, so sure must every right which has been taken from others be relinquished to its rightful owner. Not that I would compare my brethren who may have transcended certain bounds to Lucifer; but I tell you that Lucifer has a little sprinkling in the matter: this is the alloy. However, it is to be winked at, and heaven's truth will purge the hearts that beat for immortality and eternal life from all this alloy, and by-and-by they will find themselves "right side up, with care."

It is for us to attend the instructions we receive from those who are called to teach us, and do our duty in the office and calling unto which we are appointed, and Heaven will provide and take care we get those things which we need. Why, says Isaac, (when his father had prepared the wood and fire for the burnt-offering,) "Where is the lamb to sacrifice?" Oh, says Abraham, looking upon his son with eyes that spoke volumes, and a heart containing a world of feeling, "God will provide the sacrifice." Little did Isaac think he was the individual. The words of Abraham were enough to teach his son not to give himself any anxiety about that at all. We are to provide the wood and fire, and the lamb God will provide in his own due time. Our greatest concern ought to be how to discharge the duties that are made obligatory upon us—how to act in our respective callings with an eye single to the glory of God.

If I understand my own feelings and am capable of judging of things, I want none of the blessings that belong to my neighbour. I do not crave them. If I come in possession of anything that is not mine, and I might entertain the strongest feelings of attachment towards it, if I must have these feelings sacrificed, and the object of my tenderest regard taken away and given to another, what shall I do? Why, suffer it, and not complain.

Brethren and sisters, I say, things are coming to light, hidden things are being made manifest, and we have reason to rejoice and be glad.

I want to say a few words to the Elders that are going abroad to preach the Gospel. If I had never been abroad to preach, I could not speak upon this matter as I now can, though I have not been abroad, perhaps, as much as many others have; but I have to a certain extent, which has afforded me an experience I wish others to be benefited by. Brethren, do we realize that we are not only seeking for a crown of eternal life in a glorious resurrection, but that the destinies of the world depend upon our course, our actions, and our conduct in life. What are we sent forth to preach the Gospel for? To save the meek: but to the proud, the haughty, and high-minded, we are not sent. Jesus came not to call the righteous, but sinners to repentance. And "how beautiful upon the mountains are the feet of him that publisheth peace, and bringeth glad tidings to the meek." That is, in other words, how beautiful are the feet of them that come from the mountains, bringing glad tidings unto the meek. How enviable is their position. There are no beings upon earth that, in reality, are so dignified and exalted as the men that have these glad tidings to proclaim to the world, though the world may not know it—may not see them in their true character.

The world does not know them, because it knew not their Master, but crucified and put him to death. This, however, did not deprive him of his glory; and although they did not appreciate the blessing, it was known in heaven, and on earth by the faithful.

So we his servants are going forth to save the meek—to proclaim the truth to the meek of the earth, and gather them together. It is said in the good Book that the Saints shall judge the world. Who are going forth now to judge the world? Who are going forth to bind up the law and seal up the testimony? To whom has this work been committed in the last days? To the servants of our God.

But, says one, in the day of judgment all these things are to be made known, and the destinies of men are to be made manifest away in the future sometime. What does the Saviour say? He says, "Now is the judgment of this world, and now shall the prince of this world be cast out." I see, even in the kingdoms of the world, where their laws are in force and prevail,—yea, even here in our city, I see men apprehended for crime. Shall we give them a postponement of their judgment until the final breaking up of the government away ahead? No. But immediately after the crime is committed. I see them arraigned at the bar of justice, tried and condemned; then they may be seen ornamented with a ball and chain in the street.

Now is the judgment of this world; now are the laws of heaven and of earth in force. Shall crime be permitted to accumulate in the kingdom of God, and never meet its doom until the end of the world? Now is the judgment of this world; and when an individual goes forth with the everlasting Gospel, bears his testimony in meekness, and it is rejected by any person or people, and he washes his feet in clean water, bearing testimony of it before his God, what has he done to that people? Do they want to wait for another judgment, when the judgment is already passed? for it is said, Thou shalt go thy way, and return not again to that man or to that house, city, or people.

When the servants of God bind up the law and wash their feet against the people, does not this look like the Saints judging the world? With such a people the judgment is passed. They do not know it; but they will find it out when they wake up from the long sleep of death and reckon their history. They will find out that away back at a certain time a servant of God washed his feet against them. Ah! there the die was cast; *there* their doom was sealed; there they were barred out against coming into the kingdom of God. *That* was the important moment when salvation passed from them.

Is there any such thing as men having power to forgive sins on earth and they are forgiven in heaven—of retaining them and they are retained in heaven? When the servants of God wash their feet against those who reject his counsel against themselves, do they retain their sins, or forgive them? The Lord says, "What you do on earth I do in heaven," because "he that heareth you heareth me, and he that rejecteth you rejecteth me." Brethren, think of these things, and remember the words spoken still further—viz., "But search with all diligence and care." Be careful not to wash your feet against any but those that are worthy; but endeavour, with long-suffering, and amid the contradiction of sinners against yourself, to be diligent and patient until it go to the last extremity; but when you have done so against a house, an individual, or people, be careful not to return there again, but go your way, even as it is said.

By-and-by, when we get through this world, we shall have another sphere to act in. But, say the noble and proud of the world, "I care not for your washing of feet or your testimony, because, when I die I go into an eternal world, and there I will meet my God, and not you. He will be more merciful to me. I will have nothing to fear from you, for you will have no more power there than myself." But when you go into the eternal world, if that same Elder who washed his feet against you in this should be the only God you should ever see or find in the eternal world, then you meet with the *rubbers* again.

Now, there are Lords many and Gods many; but unto us there is but one God, the great Father of all. When he says, "*He that rejects you rejects me*," the same importance is attached to your words as to his. What shall we do when we go into the eternal world, after we have laboured and toiled in this for the cause of truth? We are to act upon our Priesthood still; for it is an everlasting Priesthood, without beginning of days or end of life. It lasts for ever. What, last for ever, and still have nothing to do, as some imagine? We have a great deal to do. When brother Parley was speaking on the condition of the spirits in the spirit-world, about their being as dark and ignorant as they are here, I thought we should have plenty to do. These Spirit Rappers that communicate with mortals are no doubt a grade of spirits that are as ignorant of celestial principles as the wild, degraded Indian. The spirit that raps can tell about somebody that comes within the circle of his knowledge; but what does he know about Jesus Christ and the eternal plan of salvation any more than these Indians? Upon this matter they are in the dark. Those men who hold the Priesthood will enter the abodes of those spirits and make a proclamation of the Gospel to them, and I presume it will be something similar to Paul's proclamation at Athens. The people of that city worshipped all the gods of the nations; and for fear there should be one whom they did not worship, they erected an altar to the "UNKNOWN GOD." "Whom you ignorantly worship," says Paul, "him declare I unto you."

Perhaps the very first proclamation of the Priesthood among those spirits who give spiritual communications to mortals will draw forth a confession of their ignorance of the true God and the principles of life and salvation; but you will go there to put them right and declare to them the true God—the true principles of spiritual communication,—to point out wherein their way of communication is not lawful—that there is but one eternal source of true and certain communication to the other world, and that is through Jesus Christ. You will tell them that he has been upon our earth, and visited their dominions long ago, and that he has sent you now to fill his track and set them right.

How was it at the time the Saviour came on the earth? There were all kinds of spirits abroad ready to communicate; hence there were false teachers and false Christs. But the Saviour of the world entered their dark abode and put them right, to redeem them, and have mercy and compassion on them. So, when we go hence, we shall go into just such a place—into paradise, or the spirit world, to preach to them and regulate them. We shall know better about it when we get there: we shall understand our mission better.

When brother Parley was preaching about the thief on the cross, who was ignorant of the principles of salvation—(the Saviour would not stop to preach to him when he was expiring upon the cross, but he postponed it until he

got into the spirit world, and there he instructed him,) some one whispered to me—I cannot tell who it was—"Would it not be a good thing to send some of *our* thieves on a mission to take lessons in that school?" It would perhaps be a higher school than this: they might feel themselves exalted and elevated, if they got into a higher class. [A voice in the stand: "There are no stray cattle to look after there!"] I expect stray cattle do not belong to that department. These matters are of moment and of vital importance to the Elders of Israel, and ought to rest with weight upon their minds.

I do not feel disposed to trespass further upon your time. I wanted to reiterate the remarks of the President. He has illustrated the matter and made so it clear that every eye may see it, and every heart understand. He knew what was necessary. He has not only given us a text, but preached the sermon also. I cannot make it any plainer, and it would darken counsel by words without knowledge to attempt it.

I pray and beseech you to be awake to these things; and may God bless us and save us all in his kingdom. Amen.

THE LORD AT THE HEAD OF HIS KINGDOM—SELF-DISCIPLINE—NECESSITY OF CULTIVATING A KNOWLEDGE OF SCIENCE, AND PARTICULARLY OF THEOLOGY, ETC.

A Discourse by President BRIGHAM YOUNG, *delivered at the Spring Conference, held in the Tabernacle, Great Salt Lake City, April 7, 1852.*

It may be considered that we are a mixed congregation, consisting of Bishops, Seventies, High Priests, Elders, the Twelve, and the First Presidency; but I consider we are, strictly speaking, a meeting of the Elders of Israel; for if we were to be instructed in the duties of any one of these Quorums, that instruction would be equally good for all.

This vast concourse of persons are all Elders in Israel, with but a very few exceptions; for there are some Priests, Teachers, and Deacons present, but not a great many. The greater portion of the male members of this community are Elders in the Church; and, as Elders, we are to be instructed so as to obtain an understanding of all things pertaining to our duty.

We have heard and felt sufficient to know that the wisdom which is to be obtained in this kingdom is more satisfactory to us than the boasted wisdom of the world. This is appreciated by the majority of this assembly, if not by all. The knowledge possessed by this people is of more value than all the knowledge of the world put together, and infinitely greater. In this kingdom you will find the root of all science, and that, too, in men who have not been taught the sciences after the manner of the world. They understand the origin

of science, and can trace it through the life of man, much to their satisfaction. Let any man who possesses the Holy Ghost, though never taught the sciences but a very little, hear a learned man exhibit the principles of any science, he understands the origin and proper bearings of the subject treated upon by the speaker, through the increased rays of that light which lighteth every man that cometh into the world. This is to us a matter of no little satisfaction.

I have many cogitations with regard to this work of the last days and the prosperity of this kingdom; yet I have learned years ago that the Lord stands at the helm that guides Zion's ship. He is its Dictator; and unless we work exactly to the line that is marked out by him, our works will be in vain. This has been my experience from the beginning. In every branch and avenue of our lives we must learn to work to the line of truth. It is for us to know what ought to be done, and then do it. Though there should be no earthly prospect of accomplishing it, we can certainly try; and if we try with all our might, that act will prove at least a resolute and determined mind, adorned with patience and perseverance. And if, with all our resolute endeavours, we are still unable to accomplish our purpose, the Lord will be very likely to stretch forth his hand and give the victory.

Perhaps, before we get through with this Conference, we shall ask such a favour of the Bishops as we asked of them last Conference, which was granted to the letter, and that most rigorously. The brethren are rigorous with themselves, for they have paid their Tithing willingly, and I do not know that the Bishops have had to urge them any to the fulfilment of this duty. However, some on the first reflection thought it seemed impossible for them to comply with it, and some thought that our request was inconsistent; but with a little more mature reflection, with a little faith and prayer, they brought themselves directly to obedience. I think this has been almost universally the case. If we should now call upon the Bishops for a favour, it would be to grant us a little assistance with regard to our purchasing and laying in lumber, nails, glass, and other merchandize to supply our future wants. I wish each Ward to bear their share in this matter. I mention it that the Bishops may be alert in their feelings.

Now, brethren, can we fight against and subdue *ourselves?* That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. This will apply most perfectly to the brethren who have gathered with the Saints. When we are out in the world we preach faith and repentance, so that the Saints bring the knowledge of *first principles* with them to the gathering-place. Your next step is to enter into the study of this. A man may learn letters and study all the various branches of scholastic education to the day of his death; but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself: he cannot be guided by any rule that others may lay down, but is placed under the necessity of tracing it himself through every avenue of his life. He is obliged to catechise and train himself, for he knows his own disposition the best—its fortified and unfortified parts. He is therefore the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ.

When you had obeyed the first ordinances of the Gospel, then you discovered that the Lord had set his hand to gather Israel, that Zion might be built up and Israel gathered from the four winds. These doctrines have

been taught and re-taught again and again. I think there is not a man here who did not fully understand them while in his native country. There may be a few exceptions among those who have by chance fallen into the society of the Saints at the gathering-place where their first acquaintance was formed, and consequently have not had the same opportunity of hearing the first principles as others have had in the world. Now, we enter this school to be planed, squared, and polished.

Suppose we admit of malice, anger, and wrath in our hearts,—steep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law, by neglecting our families, physically, mentally, and morally, and by neglecting our brethren and ourselves, our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards; but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness, learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty.

If every person in the community would correct his own errors each day he lives, the errors of the whole would continually be effectually corrected. For where is there a man who, by preaching on a text from the Bible or the Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business, over which each man must preside, until every fault in our whole lives is corrected and we are sanctified before the Lord.

If your neighbour suffers his cattle or his children to trespass upon your property, never retaliate or speak an angry reply, for this will engender a spirit of anger in him. Consider well before you suffer your minds to be irritated in the least. Suffer them not to be agitated until your blood is boiling with rage before you are aware; but stop and reflect, coolly consider, and quietly reason with the person or persons who have trespassed upon you, and show them the nature of their transgression against you. If they continue in the same course of conduct, reason the stronger with them, without quarrelling. Thus bring your passions down into subjection to your will, and cultivate an even unruffled temper, until you can perfectly control yourselves at all times, in all places, and under all circumstances. Then our affections and feelings would become congenial to those of the angels of God, and we should continue to increase in that Holy Spirit which would prepare us for the society of holy beings. This is our school, and a profitable one it is to the Elders of Israel.

Why I mention these things is that you may understand, as quick as you have believed and have been baptized for the remission of your sins, that you have then further duties to perform. To be continually repenting is not required of us. If the Elders of Israel could do all that is required of them, they would not need to repent, but they would seek continually to walk in the paths of truth, virtue, and holiness. It is not in keeping with their calling to be fighting and quarrelling with their brethren, or treading upon the sacred rights of others; but it is their duty to walk in the paths of righteousness all the day long. And they will be chastened again and again until they do it.

This is my teaching to the people continually. We do not care about

hearing an overgrown Gospel sermon preached here; for the people understand it perfectly already. But do they understand the principle of self-control, and of properly ordering their lives and course before the Lord? Do the Elders of Israel understand all that the Lord requires of them? They do not. This belongs to other branches of the same celestial science. This perfect science requires men and women to be in the school all the days of their lives; and they will not see a single day in which they will not learn some truth with which they were not before acquainted. They can learn from themselves—from the world—from the government of heaven—from the management, government, control, doctrines, and laws of eternity, which will yet be exhibited before us. The Lord has established the world, with its varied productions, for the education of his children, that they may improve upon little things first, and so continue to increase, grow, and strengthen, until they become perfect men in Christ Jesus. These are the duties and this is the situation of the Elders at home.

We have not had much privilege hitherto of meeting together in the Valley. Four years ago, when the brethren came into this valley, brother George A. Smith delivered his first lecture upon the cannon, for there were no houses wherein the people could assemble. Since then they have been greatly blessed, yet they have had little opportunity of holding meeting. The first large place we had to meet in was the Bowery. We felt comfortable in it, and I felt as thankful for it as I ever did for anything in my life; but as quick as the falling weather came, it drove the Saints away, and rendered it necessary to discontinue the meetings in that place and to hold them in the different Wards, so that it became impossible to get all the people together. Now we have a convenient room—the best hall I ever saw in my life, wherein the people could be convened on one floor. I trust we shall renew our strength, meet here to pray, and to praise the Lord, and partake of the sacrament, until our feelings are perfectly pure; for we are where we can sit and enjoy the society of each other as long as we please, and there is none to make us afraid. Let us be industrious in this great school, nor ever slacken our pace.

There are a great many branches of education: some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We want every branch of science taught in this place that is taught in the world. But our favourite study is that branch which particularly belongs to the Elders of Israel — namely, theology. Every Elder should become a profound theologian — should understand this branch better than all the world. There is no Elder who has the power of God upon him but understands more of the principles of theology than all the world put together.

This reminds me of a little circumstance that transpired here a year ago last summer. You, no doubt, well recollect Elder Day, (a Baptist minister on his way to California,) who used to preach to us so nicely. I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity—at the point touching the character of our Father in heaven, upon which he desired the most to be instructed. I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table, he said, "Brother Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to

receive something great and glorious." "What about, brother Day?" "Why, as you were describing the Deity, and just came to the point I was the most anxious to have expounded, behold you waived it and turned to something else." I smiled and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves." He said, "I declare, brother Young, I would have given anything I possessed in the world, if you had continued your remarks until I had obtained the knowledge I desired." I inquired the nature of it. "To know the character of God." I smiled and said, "Are you a preacher of the Gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years I have been a preacher of the Gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the Being about whom you have been preaching! I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know, brother Young: it is a very mysterious subject to mortal man." "Now, let me ask you a single question. Will you tell me what God our Father in heaven appears like?" He sat a considerable time, while the colour on his cheeks ebbed and flowed alternately, till at last he replied, "Brother Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you—a teacher in Israel—a man who should stand between the living and the dead—yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance did our father Adam bear to his God, when he placed him in the Garden of Eden?" Before he had time to reply, I asked him what resemblance Jesus bore to man in his incarnation? and "Do you believe Moses, who said the Lord made Adam in his own image and after his own likeness? This may appear to you a curiosity; but do you not see, *bona fide*, that the Lord made Adam like himself; and the Saviour we read of was made to look so like him, that he was the express image of his person?" He laughed at his folly himself. "Why," said he, "Brother Young, I never once thought of it before in all my life, and I have been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God."

There is not one of the faithful Elders of the Church of Jesus Christ of Latter-day Saints but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

We are now in the school of theology and making rapid progress in the study of this celestial science. I admit there are some few dunces in the school: some advance at a very slow pace, and some not at all. It would be difficult to tell whether they enjoy anything or not, or whether they are in the faith or not. But, as a

general thing, our boys, who are from the age of ten to fifteen years, know more of the principles of theology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance.

You certainly are learning; and, brethren, I tell you again, what I have told you repeatedly, if you ever wish to have my good feelings, it will be owing to your conduct in the strict observance of righteousness and ceasing from all contentions—from speaking lightly of our great Father in heaven, of our elder brother Jesus Christ, of the angels of God, and of any good being upon the earth, from this time henceforth and for ever. If you want my fellowship, cease from doing these things. I may love you and seek your welfare with all my might; but I do not love the profane speeches and wicked conduct of some of the Elders in Israel. I have no fellowship for men who are guilty of breaking the Sabbath, of drinking spirituous liquors to excess, of contending with each other, and going to law before Gentile or Bishops' courts to settle their difficulties. There is a better way of settling difficulties than either of these.

I gave the Elders a little key lately, to know when they were in the right path. I will now give you another. When a difference of judgment exists between two parties, let them come together and lay their difficulties at each other's feet, laying themselves down in the cradle of humility, and say, "Brother, (or sister,) I want to do right; yea, I will even wrong myself, to make you right." Do you not think that a man or woman, acting in that manner towards his or her neighbour, would be justified by the law of righteousness? Their judgments come together, and they are agreed: there would, consequently, be no need of calling in a third person to settle the difference. After taking this course, if you cannot come together, then call in a third person and settle it. But for those who bear the name of Saints to go into a Gentile court to settle their differences is a stink in the nostrils of the Almighty. To me it is disgusting, filthy, and loathsome, in every sense of the word. I abhor it. Do, for Heaven's sake and for your own sakes, take my counsel and show mercy to your brethren, even as the Lord has been merciful to us.

[It has been observed that the people want revelation. This is revelation; and were it written, it would then be written revelation, as truly as the revelations which are contained in the Book of Doctrine and Covenants. I could give you revelation about going to California, for I know the mind of the Lord upon that matter. I could give you revelation upon the subject of paying your Tithing and building a temple to the name of the Lord; for the light is in me. I could put these revelations as straight to the line of truth in writing as any revelation you ever read. I could write the mind of the Lord, and you could put it in your pockets. But before we desire more written revelation, let us fulfil the revelations that are already written, and which we have scarcely begun to fulfil.

A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that

the words of an Apostle who magnifies his calling are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although brothers Willard Richards, Heber C. Kimball, and myself are out of the Quorum of the Twelve, our Apostleship has not been taken from us. Who ordained me to be First President of this Church on earth? I answer, It is the choice of this people, and that is sufficient. If the Lord designates a plan how his cause and kingdom can be best advanced, whose business is it, if it is the mind of the people to follow it? It is ours and the Lord's; but it is certainly not the business of those who are enemies to his cause. I preached considerably upon this point in Nauvoo, to give the people the understanding of the different callings of men. Joseph Smith was a Prophet, Seer, and Revelator before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation, though in the early days of the Church David Whitmer lost his standing, and another took his place. I have taught the brethren this principle years ago. When a man is an Apostle, and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man for the building up of the kingdom of God on the earth.

I will now leave these items and take up another. I hinted to-day at the wisdom of the Lord in opening the *gold mines*, and said he had one object in view, among many others,—namely, *to try the faith of the Saints*. By this his wisdom has been exhibited, and much accomplished by it among those also who are not Saints. Take a view of this community. A portion will not be Saints. This has always been the case when God had a Church on the earth. They are not all sheep that are in the fold, neither are they all Saints who bear the name. I wish you to understand that when the sheep are separated from the goats, they will never again bear the like afflictions they bore while they mingled with the goats, as long as the world stands; no, neither in this world nor any other. Let the sheep and goats be once separated, and the master of that flock of sheep will never afflict them. When there are no goats to annoy the sheep, the latter will mingle with each other and go hand in hand in full fellowship. But when goats are among the sheep, they besmear them with their stink, and they frisk about, and behave so as to actually turn the sheep almost into goats. They will grow short in the hair, look like goats, and stink like them. The master of the flock must therefore do something to preserve the blood of the sheep pure, lest they completely degenerate and altogether become goats. They must be chastened by persecution, to drive out the stinking goats from their midst. The Lord opened the California gold mines to lead them off; and I say to the goats, Go! I am glad of it. "But do you not think the sheep will go too?" Never mind, if they do: they will get well besmeared with the flavour of the goats, run off and wash themselves, and come back again. Though I speak thus, I do not despise the goats; no, not in the least.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California. It seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind and enlightened my understanding. I dreamed I was

a little north of the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown's, on the Weber river, to get some goats, which I had previously bought of him; but while I was conversing with the brethren, I thought the Prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Captain Brown, and brother Joseph started off to the north, and I thought very likely he would purchase the whole of brother Brown's stock; but I felt quite reconciled, if he did. I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw brother Joseph returning, riding on a waggon without any box to it; but it had a bottom of boards, and on these boards there was a tent and other camping implements, &c., as though he had been on a journey of some length. He alighted from the waggon, and came to where we were standing. I looked, and saw, following the waggon, an almost innumerable flock of sheep of all kinds, sizes, colours, and descriptions, from the largest, finest sheep I ever saw, down to the ugly decrepit dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice fine wool on them, and some were black and white; others had coarse long wool upon them, approximating to hair; and so on, until they became a mixture of goats and sheep. I looked on the strange flock and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, "Why, brother Joseph, you have got the most singular flock of sheep I ever saw: what are you going to do with them?" He looked up and smiled, as he did when he was living, and as though he was in reality with me, and said, "*They are all good in their place.*" This is the dream.

So it is with this people. If you can only find the place for the goats, they answer the end for which they were made. I have always realized that a half-hearted "Mormon" is one of the meanest of human beings, for such are always ready to say, "How do you do, brother Devil?" and "How do you do, brother Jesus?" or, "Brother Jesus, I want to make you acquainted with brother Devil." It is no trouble for them to turn unto Baal or unto Jesus; yet, at the same time, the Lord has a use for them. I have often heard men say they were convinced that "Mormonism" was true, and that they would cleave to it; but as for their hearts being converted, it is altogether another thing. Mobs never have done one thing against this people, but they could trace them, and have known all about it; for you will always find that the goats will run and lick salt with the sheep; and the Lord who made them has placed them in the world to serve his own purpose. When by these characters afflictions are brought upon the Saints, and they are bereft of all they possess, it is to make them more attached to the cause of truth, while their persecutors are hurled into oblivion, which is the last of them.

If gold is a sufficient inducement to lead men off to live in the midst of that society in California, after they know and understand the condition of it, it certainly proves that they love the things of this world better than they love Christ. You may say you are poor, and wish to accumulate something to help yourself and your family. "Are you starving to death for want of food?" "No." All of you have plenty to subsist upon. If those who go to California for gold were full of the Holy Ghost, they would clothe their wives and children with buckskin, and wear it themselves to the

day of their death, rather than mingle with the wicked and be induced to leave the society of the Saints. The true cause of their taking such a course is, they do not love the Lord.

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again, there is another class that prosperity will not drive, but persecution will. The Lord must and will have a company of Saints who will follow him to the cross, if it be necessary; and these he will crown. They are the ones who will wear a celestial crown and have dominion, rule, and government. These are they who will receive honour of the Father, with glory, exaltation, and eternal lives. They shall reign over kingdoms, and have power to be Gods, even the sons of God.

Those other classes will take different stations and possess inferior glories, according to their works in the flesh. That class who will altogether serve the world and disregard the cause of truth will become servants to the sons of God and be in servitude throughout eternity.

What shall we do? I say, Cleave to "Mormonism," work with all our might for the Lord, and love him better than any other earthly or heavenly object. And if he requires us to sacrifice our houses, our horses, our cattle, our wives, and our children, let them remain upon the altar; but let us follow him to salvation and eternal life. Amen.

DISCERNMENT—IMPORTANCE AND NECESSITY OF BEING TESTED—HONESTY OF CONDUCT—FAITHFULNESS—DISCIPLINE, ETC.

Address by President HEBER C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, April 6,* 1854.

We have had laid before us many items by the President; and so far as I am concerned, one thing suits me just as well as another. I am very much in favour of all the remarks of brother Brigham, and they are revelation to us, and that from God. It gives me a great deal of satisfaction when I hear a man tell the mind of the Lord, and I can have a testimony to myself that it is the mind of the Lord; and when I have a testimony that it is the mind and will of God, I then know that I have got a similar spirit to the one that revealed it.

It is the privilege of this people from this time henceforth and for ever to understand the things that revolve through their minds from day to day and from year to year. The majority of this people imagine to themselves a great many things that are in reality the things of God—things that God is putting into their hearts; but they do not know how to organize them and arrange such ideas into sentences, to convey them to the minds of the people. It takes an Apostle to do it. It is not every man or woman that can do it.

There have been many things related here that you have, no doubt,

thought of, but did not know whether they were right or wrong. It is a great consolation to me to have that degree of the Spirit of the Lord to discern all things and be able to tell what is true and what is untrue. Is it not worth more than all the gold of the world? It is; for gold cannot purchase it. It cannot be purchased with jewels, nor with clothing, nor with the souls of men; and it is just as free to you as it is to me.

I thank God for the things that are going to take place, to give every man a fair chance to prove himself to be a Saint or to be a Devil. Jesus says, "My sheep hear my voice, and they will follow me, and a stranger they will not follow." This is Scripture. What will you do with it? Are those that are going to the north and to the south, to the east and to the west, following the Shepherd's voice? Are those who are leaving the Saints to mingle with the world to search for riches following the Good Shepherd or his Spirit? No; but they are following a stranger, and they do not know the Good Shepherd's voice nor the Good Shepherd's Spirit.

Well, I am glad they are going. I went up to my mill yesterday, and as I was coming back, I met several brethren on their way to California as fast as they could drive. I thought they were afraid of getting a mission, if they stayed here to attend the Conference.

I have learned one thing to a demonstration since I became a member of this Church, that if a man is determined to be damned, nothing can hinder it. I have argued with men for hours, for weeks, for months, and for years, to prevail on them to serve the Lord; but my labours have generally been spent in vain on persons who needed so much persuasion to do good. The Spirit of the Lord does not inspire me to trouble myself any more about men who *will* do wrong. It is enough for me to do the will of the Lord my God, even those things I am dictated to do by my President; and let every other man act as I do, and be perfectly independent whether to serve God or Mammon. I would not now step one step out of my way to head a man's course that is determined to go to the Devil; but I will say, Go into the fire, that you may be burned out. He will be saved when he comes to himself; but he never will come to himself, until he is burned out like an old pipe that has become impregnated with filthiness.

The idea of having places of location is good. The people will gather there as they did in Kirtland, and in Missouri, and in other places. I consider it to be a screen. You know, when you carry your grain to the mill, you must take great pains to get out all the smut and dirt, and run it through a screen, that the chaff and other useless matter may drop through, before it goes into the smut machine and hopper. It has also to go through a hurricane, that it may blow off all the dust and make it clean. Many of us have been through a hurricane and through earthquakes. A smut machine is a fit representation of an earthquake: it proves every kernel; and if it is a smut kernel, it bursts it to pieces. After it goes through the hopper and the grinders, it is separated by the bolt into flour of two or three kinds, and the bran passes out by itself. Where there is not a good screen to screen off the kernels of smut and chaff, and other obnoxious substances, they will have an effect upon the flour. But do they destroy the flour? No: they only blacken it a little; and it will not rise so good when you make a cake of it, because there is no life in that filthy substance that is mixed with it. The life is in the flour.

Upon the same principle, a great many Saints are emigrating, and also others that are not Saints, but thieves,

and liars, and adulterers, and fornicators, and murderers; and they make the good flour, in the eyes of the world, to look a little black. But it does not affect the righteous Saint, the holy man, nor the holy woman, nor does it affect the servants of the living God, who bear the Priesthood of the Son of God. I am very much in favour of having in the Lord's mill a good screen, smut machine, and bolt. We have ground wheat long enough to know the value of a good screen and smutter; and it is high time these valuable appendages should be attached to the mill, which will be a decided improvement. Every portion of the good wheat is good for something, but the smut is good for nothing: we feed our horses with the bran and fatten our pigs, and the other part of it is good to feed ourselves and our children.

What are my feelings continually? They are—I would to God this people would all do right and walk humbly before their God, and do unto one another as they would wish others to do unto them, and when men labour for each other, labour for their brother as they would wish him to labour for them. But I see men who come to labour for the Lord, who are eye-servants. A man who will be an eye-servant to his God will be to his brother; and that man who will be an eye-servant to his brother will be to his God, and he never will work only as you stand and watch him. I see men work on the public works—one hundred, or perhaps one hundred and fifty in a gang, and I have watched them work, and not over twenty men out of the one hundred and fifty will be at work at the same time, while the rest are standing still. I supposed they had agreed to work by turns, so that they would not become wearied before night. Is this doing as you would be done by? I know, gentlemen and ladies, that it is not; and those who do such things will be brought to an account for them, and for all the works of your lives, whether they be good or whether they be evil, whether they be much or whether they be little. You will not receive a reward for anything more than you merit; and whatever you have done, for it you merit a reward, and that belongs to you; but no men or women in the celestial world will be rewarded for that which they have not done.

Do you suppose the Lord will divide his inheritance to the children of men, unless they have earned a right and title to it? (I speak with regard to this earth.) No, no more than I would leave my inheritance to all my children when half of them had turned away from me and never tried to build up me and my estate. Are such rebellious children heirs to it? If they are in truth, then you are all heirs to the estate of the Almighty, whether you have been true to him or against him—whether you have striven to build up and increase his kingdom or pull it down, and the blessings he has promised to the righteous belong to the wicked as well as to the righteous. I tell you, my family cannot claim any portion of my estate, unless they have assisted in gathering it, and when they have assisted in gathering it and in building it up, they are to be rewarded from that estate according to their merits in building it up and increasing it. That is the way God will deal with the families of the earth, and with this people more especially, and they cannot escape from it. If I seek to build up the kingdom of God, from the time I first came into this Church until I lay down my body in the grave, still my spirit is as capable in another state to continue that work as it is in this. I believe I was active before I came here, in laying the foundation to come here and continue the work in this world. I have come here and received my body to accomplish that which I could not accomplish in the

spirit; and now I have got to leave this tabernacle to go again into the spirit world to perform a work I cannot do in the flesh, that I may be prepared to receive my body again and enter into the celestial world with the Gods; and if I am faithful, all things are mine, because I have been faithful in my Father's business. But that man who will sit down in idleness, and lounge away his precious moments, doing no good to himself, to his brethren, or to his God, will not be an heir to the inheritance; nor that woman who will sit in the corner and grunt, grunt, grunt, until she is all grunt together, and the bumps of grunt stick out in every direction, and she cannot move her little finger to do one good action to build up God's kingdom, or assist her husband in doing it. It is just so with a great many men and women in this Church, and I wish there were less of them.

No man or woman has taken a proper step—has pursued a course that is according to the mind and will of God, but what it is for his or her exaltation in his kingdom. Suppose they have pursued a right course, and suffered a little in doing so, and then complain about it, will they enter into their exaltation? I tell you, No. Joseph said they would not, and brother Brigham has said they will not, and God has said they will not.

When men or women that have entered into the holy order, and are considered quite unholy by the world, and a little so by some of the good Saints, sit down and begin to find fault and murmur about it, they never will attain to that glory they otherwise would.

Take a righteous course, brethren, and build up the kingdom of God, and all will be well with you continually, and all things will work together for your good. I have not language to explain things any plainer than I do. They are plain enough to me; and if you understand them as I do, they will do you good, and build you up, and nourish you, and strengthen you, and give you grace and patience and humility.

As brother Brigham says, this people are my pride, and my eyes are continually awake to their welfare. This people are a good people, and they are the pride of my heart; and God knows I love to see you do right, and be faithful, and work, and exert yourselves, and do good, and work righteousness all the day long, and not impose upon the Church and upon your brethren, and want them to carry you on their shoulders, and expect them to pity you and coax you and flatter you. Do you expect that such a person will ever enter into the celestial kingdom of God and be crowned? No; for if that spirit is in him or her in the flesh, it will be the same in the spiritual world. If any of my family will do wrong in the house, they will do it out of the house; that is, if their spirit will do it in the body, they will do it out of the body. If you do not curb your spirits and bring them into subjection while they are here in their house, you will have to curb them after they have left the house, or they will continue to be refractory. Now, gentlemen and ladies, that is as plain as I can make it to you; and if you do not come to it, it is your own fault and not mine. My prayer is, "O Lord, help me to be faithful, and to continue faithful, and be submissive like the clay in the hands of the potter, that my President can do with me as it seemeth him good." When I hear of his going anywhere on business, I run over to him and say, "You expected me, did you not?" Why should I wait to be called upon, when I am chosen to nourish and cherish and strengthen him, and to go and come, run, walk, sit, stand, talk, or keep silent, when he tells me? What is a wife good for to me that will

not do the same, and then much more, if it is required? What is the Priesthood good for to those who hold the keys of life and salvation to the world, if they are not submissive in the same manner, and more so. This is true, brethren and sisters; and you have got to do it, the whole of you, or else be burned out, and then become servants to the faithful, who have been perfectly passive in the hands of the Almighty, and are crowned in his kingdom.

He says, "The sheep hear my voice, and will follow me, and a stranger they will not follow." You must learn submission, every soul of you, and then teach it to your children. If disobedient children were under the training of some good man and woman that would in their own example teach them and discipline them by good precept, they would become good Saints. I wish parents to take that course and train their children in the way they should go, and when they become old, they will not depart from it. Are you waiting for the First Presidency and the Twelve to train them for you? It is a hard case for us to manage our own; but we shall not come under condemnation, if we do our best towards them. You will come under condemnation, if you do not train your children to flee from all iniquity, and then there will be none for ours to cling to. You justify yourselves in many things, because you see others take that course. Because our children run into iniquity, you are not justified, if you do not train yours. I am speaking upon the principle of discipline.

The night the plates were given to Joseph Smith from their bed in the summit of the hill Cumorah, I saw, in the firmament above my head, hosts of men in platoons of twelve; and I saw them march until they reached the western horizon, as far as I could see them. After looking upon them for hours with my natural eyes, I never observed a variation of a hair's breadth in their step, or the least disorder or confusion in their ranks I think of this sight, and then look at this people: they do not compare in this respect with things in heaven. We are praying continually that things may be on the earth as they are in heaven. When there was a rebellion in heaven, they cast out the rebellious. I may not remain in this earthly house to see the day when the rebellious will all be cast out on earth as they were in heaven; but I shall obtain an organized glorious body and see the day when, if there is an evil in Israel, it will be cast out, the same as it was cast out of heaven. I shall see that day, by the help of God; and my prayer is, by day and by night, "Father, help me to keep thy commandments and magnify my calling and my Priesthood, which will exalt me, and bring me into thy presence, O Lord." That is what the Priesthood is committed to us for. If we magnify our calling and fill our office, God will magnify us and bring us into his presence. If you believe this, brethren, why do you not live for it? I suppose a great many do, and a great many do not; and those who do not are the persons we are preaching to.

Having made these few remarks, I pray God to bless you, that his peace may be with you, and help you to be faithful and train up your children to be righteous, and as soon as they are old enough, do as brother Brigham and myself have done, send them to the nations of the earth. When my son William returns, I want to have another one ready to send; and when he returns, another; and when he returns, another; and when he returns, I want a dozen there. My children I raise to the Lord, and they shall be devoted to his service, or they cannot prosper. May God grant they may, for Jesus Christ's sake. Amen.

PROPER TREATMENT OF THE INDIANS, ETC.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, April 6, 1854.*

As the subject has been broached concerning the Indians, I will take the liberty to make a few remarks, and with all due deference and respect to my brethren, and especially to brother George A., who has last spoken to you. I am under the necessity, to satisfy my own feelings, to deviate from his remarks a little. I will not say, however, that I shall deviate from his real feelings, though I may from what is conveyed in his remarks.

I wish to say to this congregation and to the inhabitants of the Territory of Utah, in connection with the travellers that are passing through, If the whites in their character and position with the intelligence and knowledge of the world and of mankind which they have, had been as kind to the Indians as they have been to the whites from the beginning, there never would have been a single difficulty to this day. I wanted to make that assertion, for it is verily true.

If the inhabitants of this Territory, my brethren, had never condescended to reduce themselves to the practices of the Indians, (as few of them have,) to their low, degraded condition, and in some cases even lower, there never would have been any trouble between us and our red neighbours.

This is the key to the whole of it. Young men, middle aged, and boys have been in the habit of mingling with the Indians—of going to their camp and trading with them a little; and they have tried to cheat them. They have sat down in their wickeups and talked with them in the most ludicrous manner: they have gambled with them and run horses with them. and then have taken a game of fisticuff with them. If they had treated them as Indians and as their degraded conditions demanded, it would have manifested their superiority, and a foundation for difficulties would not have been laid.

Brother George says he knows what I have said is true. He did not explain his real feelings on this matter.

Allow me to say a word in behalf of Walker. I tell this congregation and the world that "Indian Walker," as he is called, has not been at the foundation of the difficulties we have had. He has had nothing to do with them. I told you so last summer, and I tell it to you now. I know it from that which is within me. Has he done no wrong? I did not say he had done no wrong. He has been angry, and felt at times that he would like to destroy this people; but I do know that he has been held by a superior power. At the very commencement of the fuss, he was not in favour of killing the whites.

When Kiel was killed, the Indians were still in the kanyon; and when the whites followed them, they could have killed every man; but Walker said, "No—they shall not be killed." Arapeen took his San Pete squaw and his favourite horse, and killed them, and said, "If God is satisfied, I am."

Who are the guilty Indians? A

few bad men, who thirst for blood, who do not have the Spirit of the Lord, but love to steal Indian children and kill one another,—who love to steal from each other and kill anybody or everybody. A few of them we know. But I tell you, Walker has not been the cause of the Indian war. But the Lord will work out the salvation of his people, if they do as they are told. I tell the brethren who live out from this city that the Indians are friendly and wish to make treaties.

Now is the time to build forts and pastures for cattle by ditching and walls. Let the community arise and build large pastures. I am far more afraid of white men stealing our cattle than I am that the Indians will. Go to, now; and do not scatter, but gather.

When men are oppressed, it is in their own hearts and feelings: it is not because oppression comes upon them from any other quarter, that they are dissatisfied. They are not satisfied with themselves—that is the trouble. They may go to the States, to California, or anywhere else, and they will not be satisfied; but they will always be dissatisfied, until they can leave themselves behind. But as long as they must take themselves with them, they will never be without the cause of their dissatisfaction.

They ought to have left self behind them when they started to come here, and have come with a view to build up the kingdom of God. All those who have come to these valleys with such feelings are satisfied. They have always been satisfied, and always will remain satisfied so long as they retain that good intention and do not again bring back self.

I want to say a few words on Indian character. When one tribe of Indians are at war with another, if a few sally out and kill a warrior of the opposite party, that tribe will watch their opportunity, and perhaps go and kill men, women, and children of the other tribe. They do not care whom they kill, if they can kill any of the tribe. This has been taught them from age to age. The inhabitants of the United States have treated the Indians in like manner. If but one person or only a few were guilty of committing a depredation upon a white settlement, they have chastised the whole tribe for the crime, and would perhaps kill those who would fight and die for them.

But no mercy can be shown the poor Indians. No. "We will kill the whole of you, if we can," instead of hunting out those who have committed the depredation, and chastising them according to their deserts. We must shun this practice, and teach them that the man who has committed the depredation is the man that must pay the penalty, and not the whole tribe. It is our duty to teach them good morals and the principles of the Gospel of Christ. We are their saviours.

As I have done all the time, I tell you again to-day, I will not consent to your killing one Indian for the sin of another. If any of them commit a depredation, tell the tribe to which they belong that they may deliver up the man or men to be tried according to law, and you will make friends of the whole tribe. They have men among them they would be glad to have despatched. For instance, there is a man at Utah called Squash-head: it is said he has made his boast of taking father Lemon's child and killing it. We know the other Indians wish he was dead: they do not like to kill him, for fear of their own lives. They would like to have that man tried and hung up for the murder of that child.

We must pursue a different course with the Indians than we have pursued heretofore; and when we do the best we can and all we can, the Lord

will do the rest of it, if the people will do as they are told. You have not been counselled to follow them into the mountains, for there are not soldiers enough here to contend with them there and kill one hundred of them. Though we could raise twelve thousand men, and should send them into the mountains, and let them undertake to follow the Indians on foot, where their horses could not find footing, the Indians would escape from them, in spite of their efforts, and steal all their horses into the bargain, and laugh them to scorn. If we wished to destroy them, the only way would be to set dead-falls and traps.

They came pretty nigh starving to death last winter; and they now see, if they are driven from these valleys in winter, they must perish; therefore they now want to make good peace. Treat them kindly, and treat them as Indians, and not as your equals.

I have fed fifty Indians almost day by day for months together. I always give them something, but I never forget to treat them like Indians; and they are always mannerly and kind, and look upon me as their superior. Never let them come into your houses, as the whites did in Utah [County]. There they would let them lounge upon their beds, until finally they would quarrel and become angry, if the women would not let them lounge upon their beds. Great, big, athletic fellows would want to go into the wickeups of the "Mormons," and lounge upon their beds, and sit on their tables and on their chairs, and make as free as though they belonged to the family. When their familiarities became oppressive to the whites, and they desired them to leave their houses, it made them angry, and I know it would. This is the true cause of the Indian difficulties in Utah.

I say to the brethren who live in the country, Treat the Indians kindly; and now is the time to finish your your forts, and make them doubly strong; and then go to with all your might and prepare places to keep your cattle, that neither white nor red man can possibly steal them from you. If you want to know how strong to build your forts and your cattle yards, I will answer you as I did the brethren when we left Nauvoo. They wanted to know what kind of lariets they must provide, and how securely they must tie their animals. I said, "*Tie them so that the Devil cannot get them.*" Secure yourselves, then, so that you can lie down and sleep in peace and be comfortable. Now is the time for us to make efforts to build places of safety.

Our meeting has continued about as long as we wished it. The brethren will sing, and we will adjourn till to-morrow morning at ten o'clock.

LIGHT AND INFLUENCE OF THE SPIRIT — POWER OF EVIL — CHARACTER OF THE WILL, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, June* 19, 1859.

REPORTED BY G. D. WATT.

It is recorded in the New Testament, and said to be the words of the Saviour, while speaking of his doctrine and the things he taught, "He that heareth and doeth my sayings shall know of my doctrine whether it is of God or men." "Whosoever keepeth my sayings shall know of my doctrine." I labour faithfully to instruct the people in the way of life; and the most important point of all my preaching and sayings is that they rest upon the words of the Saviour. Whosoever readeth the doctrine of the Son of God, and obeys it, does know whether it is true or false.

Christ is the light of the world and lighteth every man that cometh into it. No human being has ever been born upon this earth without more or less enlightenment by that Spirit and influence that flows from the Fountain of intelligence. All people have been more or less taught by the Spirit of revelation; and let me say further, there never was a child born upon this earth that was not naturally endowed with that Spirit; and when we try to make ourselves believe differently, we are mistaken.

It is extensively taught that nature must be subdued, and grace made to take its place. I wish to inform you that it is nature for the child to be influenced by the Spirit of God. It is nature for all people to be influenced by a good spirit; and the evil that is spoken of is the power the Devil has gained upon this earth through the fall. He gained power to tempt the children of men, and wickedness is produced through their yielding to his temptations; but it is not nature in them. They are not "conceived in sin and brought forth in iniquity," pertaining to their spirits. It is the flesh that is alluded to in that passage. Then why not follow the dictates of the good Spirit? We talk about it, read of it, believe in it—that Spirit which gives joy and peace to the children of men, and wishes and does no evil to any person; and that is the Spirit of the Gospel.

If people would listen to the whisperings of that Spirit, they would be led into the paths of truth and righteousness. If they would overcome temptations to evil — cause their spirits to overcome the flesh, they would bring themselves into subjection to the law of Christ and become Saints of God.

You design evils in your neighbourhoods, in your families, and in yourselves. The disposition to produce evil, to annoy, to disturb the peace of families, neighbours, and society, is produced by the power of the enemy over the flesh, through the fall. Every person who will examine his own experience—who will watch closely the leading of his own desires, —will learn that the very great majority prefer to do good rather than

to do evil, and would pursue a correct course, were it not for the evil power that subjects them to its sway. In wrong doing, their own consciences condemn them. They are taught what is right, they read what is right, and at times the Spirit of the Lord is upon them, teaching them what is right, and would be upon them from their youth, were it not that they give way to temptation and let the flesh overcome the spirits that God has placed within us. I feel to continually urge upon those who profess to be Saints never to grieve that Spirit that enlightens their minds, teaches them righteousness, to love God and their fellow-creatures, and to do good to themselves and to all around them, to promote righteousness upon the earth, and overcome iniquity in themselves and those around them as fast as possible.

Some may imagine and really believe that I am opposed to the great majority of the inhabitants of the earth—to the religious and political parties of the day; but it is not so. To individuals, as such, I am not opposed. The doctrine I preach is not opposed to an individual upon the earth. If I am opposed to anything, it is to sin—to that which produces evil in the world. I believe that I may say with perfect safety that I am as clear as the stars that shine in the heavens with regard to opposing any mortal being on the earth, though many construe the opposing of their sins into an opposition to themselves. I do not feel opposed to an individual on the earth. I have not any enmity in my heart, or at least I should not have. If I have, I am thus far wrong. If we harbour vindictiveness, hatred, malice, and a spirit that produces evil within us, we are so far given up to the power of evil. But when I say that I am opposed to evil principles and their consequent practices, I use an expression that I think you can understand.

I am much opposed to men and women who say that they believe in God the Father and in Jesus Christ his Son, and treat their names with lightness. I am very much opposed to a dishonest spirit, and that too in this community as well as in the world. I am very much opposed to deception. I am very much opposed to evil speaking. Now understand me completely as I mean. If I should hear a man advocate the erroneous principles he had imbibed through education, and oppose those principles, some might imagine that I was opposed to that man, when, in fact, I am only opposed to every evil and erroneous principle he advances. His morality, so far as it goes, is good.

In the Christian world, thousands and millions of them are as close to the truth as any man that ever lived upon the face of the earth, so far as moral, Christian deportment is concerned. I can find a great many of this community who live as moral lives as men and women can. Is there anything else necessary and important? Yes—to so live as to have the light of the Spirit of truth abiding within you day by day, that when you hear the truth, you know it as well as you know the faces of your father's family, and also understand every manifestation produced by erroneous principles.

I plead with the Elders of Israel day by day, when I have an opportunity, to live their religion—to so live that the Holy Ghost will be their constant companion; and then they will be qualified to be judges in Israel, to preside as Bishops, presiding Elders, and High Councillors, and as men of God, to take their families and friends by the hand and lead them in the path of truth and virtue, and eventually into the kingdom of God. Let me now tell you, Latter-day

Saints, that you do not live to your privileges; you do not enjoy that which it is your privilege to enjoy; and when I see and hear of contentions, broils, misrule, bad feelings, ill conduct, wrong in my neighbour or myself, I know that we do not live according to our profession. Why not live above all suspicion and above the power of Satan? This is our privilege.

So far as morality is concerned, millions of the inhabitants of the earth live according to the best light they have—according to the best knowledge they possess. I have told you frequently that they will receive according to their works; and all who live according to the best principles in their possession, or that they can understand, will receive peace, glory, comfort, joy, and a crown that will be far beyond what they are anticipating. They will not be lost.

I was highly gratified by a remark made by the Reverend Mr. Vaux, the gentleman who has just addressed you, that the terror of the Lord never can, neither should, in the nature of things, bring men to repentance. Those of you who are acquainted with the history of the world reflect upon the conduct of the inhabitants of the earth; and when did tyranny ever cause repentance of evil? Never. It produces crime. When men are infringed upon in their rights and tyrannized over, they are prone to rise in their might and declare, "We will do as we please, and will let you know that we will have the ruling of our own rights and dispositions." Tyrannical power may possess the ability to behead them, hang them, or sentence them to prison; but resolute men will have their will.

Unless a ruler has the power of the Priesthood, he cannot rule the minds of the people and win their unbounded confidence and love. To illustrate my idea, I will relate an anecdote. A young man entered the ministry, but soon learned that he could not rule the minds of the people. He then turned his attention to the study and practice of medicine, and directly discovered that the power of evil had induced the people to care more for their bodies than for their souls; but that profession did not give him the influence he desired, for he found the will of the people first and foremost with them. He then studied law, and could command all the influence he desired, for their wills they would gratify in preference to either soul or body. You cannot break down the indomitable will of the human family. I have known children to be so abused and whipped as to render them almost or entirely worthless, and still the indomitable will remained. How came it there? God organized us to become absolutely independent, and the will I am speaking about is implanted in us by him; and the spirit of every intelligent being is organized to become independent according to its capacity.

You cannot break nor destroy the will. It is influenced and controlled, more or less, by the evil that is sown in the flesh, but not in the spirit, until the body has grown to years of accountability; then evil, when listened to, begins to rule and overrule the spirit God has placed within man.

The Apostles and Prophets, when speaking of our relationship to God, say that we are flesh of his flesh and bone of his bone. God is our Father, and Jesus Christ is our Elder Brother, and both are our everlasting friends. This is Bible doctrine. Do you know the relationship you sustain to them? Christ has overcome; and now it is for us to overcome, that we may be crowned with him heirs of God—joint heirs with Christ.

I feel to urge upon the people con-

tinually to depart from every evil. We wish to see the kingdom of God in all its fulness on the earth; and whoso beholds it will see a kingdom of purity, a kingdom of holiness, a people filled with the power of the upper world—with the power of God; and sin will be overcome, and this independent organization will be brought into subjection to that law. We call it the law of Christ: it is the law of eternal life. When we speak of the law of Christ, we speak of it as the power to keep matter in its organization.

You read of the first and second death. We witness, day by day, the dissolution of the body; and there is also a second death. Let a person observe the law of Christ as set forth in the Bible, the Book of Mormon, and in all revelations God has given from the days of Adam until now, and his conduct tends to eternal life. It will not save their bodies from death, for it is the decree of the Almighty that the flesh shall die. They will be made pure and holy and be brought into a celestial kingdom, through the body's being made pure by falling back into the dust. Sin has entered into the world, and death by sin; so death has passed upon all mankind, and there is no excuse: they must meet this change.

It may be said that Enoch and his holy city went to heaven, that Elijah was caught up, and that it is generally believed that Moses did not die; still the sentence that is passed upon all mankind will come upon them at some time or other. They must meet this change, to be prepared to enter into the celestial kingdom of our Father and God.

It has also been decreed by the Almighty that spirits, upon taking bodies, shall forget all they had known previously, or they could not have a day of trial—could not have an opportunity for proving themselves in darkness and temptation, in unbelief and wickedness, to prove themselves worthy of eternal existence. The greatest gift that God can bestow upon the children of men is the gift of eternal life; that is, to give mankind power to preserve their identity—to preserve themselves before the Lord.

The disposition, the will, the spirit, when it comes from heaven and enters the tabernacle, is as pure as an angel. The spirit from the eternal worlds enters the tabernacle at the time of what is termed quickening, and forgets all it formerly knew. It descends below all things, as Jesus did. All beings, to be crowned with crowns of glory and eternal lives, must in their infantile weakness begin, with regard to their trials, the day of their probation: they must descend below all things, in order to ascend above all things. There could not be more helpless child born of a woman than was Jesus Christ; yet he so grew and increased in wisdom and might, that in childhood he could confound the doctors and lawyers in his questions and answers. He increased rapidly in his mental capacity, for he was the son of the Father who dwells in eternity, and was capacitated to receive the wisdom of eternity faster than we can. But we are capacitated to shun every evil, if we listen to the still small voice and to those holy principles that flow from the Fountain of all intelligence.

Cleave to light and intelligence with all your hearts, my brethren, that you may be prepared to preserve your identity, which is the greatest gift of God. God bless you! Amen.

PARABLE OF THE SOWER, ETC.

A Discourse by President ORSON HYDE, *delivered in the Tabernacle, Great Salt Lake City, April 6, 1854.*

As it is now the season of the year for the sowing of seed, some of the parables of our Saviour seemed to be particularly impressed upon my mind, and I thought of reading the 13th chapter of the Gospel according to St. Matthew.

[Elder Hyde read the chapter.]

While listening to the remarks in the former part of the day, which cannot be bettered, this parable of the sower that went forth to sow, occurred to me; and as I have been requested to make some remarks this afternoon, that scripture had a particular bearing upon my mind in connection with what has been said.

So far as I know my own feelings and heart, it is to speak the truth clearly to the understandings of all my brethren, that I may do them good and speak according to the mind and will of our Father in heaven, that you may be edified and strengthened. That I may subserve this purpose, I desire an interest in your prayers, that I may speak, what little time I may occupy, according to the mind and will of God our heavenly Father.

As I have remarked in the outset, you know there is a time, which is now, for the farmers to be engaged in seeding their land, almost universally throughout this Territory; but they do not anticipate reaping at present. The time of reaping and gathering into barns is yet in advance. The seed has to be sown, after the soil has been prepared to receive it; and then it has to be tended and watered in all its various stages, according to its requirements; and by-and-by comes the harvest. First it is cut down, then gathered and bound into bundles, then put into small shocks; and then the waggon or cart comes along and takes the sheaves and carries them to the thrashing-floor, and there it is thrashed.

By this time the labourer begins to partake of the fruits of his labour; but before this, all his toil apparently has brought no return, only the satisfaction of seeing his crop coming to maturity and being prepared for the sickle. But now he begins to receive something in return for his toil.

There is a time, brethren and sisters, when the harvest of the world must be gathered; for you recollect, among the wonderful visions John saw on the Isle of Patmos, he says—"And I looked, and behold a white cloud; and upon the cloud one sat like the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe." It appears there is not only to be a gathering of the wheat, but of the tares also, and that they are to be separated.

When was the time of sowing? I do not speak now in relation to the wheat we grow, but in relation to the word of life that was sown in the

hearts of the children of men. It is said, the Son of Man is he that sowed the good seed. It appears, then, that in the days of our Saviour was the time of seeding: it was the time of sowing the word of life and dispensing it among the children of men. Sometimes the Saviour, in view of the immediate results of that word in a limited sense, says to his disciples, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." At the same time, the general harvest of the world was not then. The time he referred to was the time for gathering in the Saints, the fruits of their labours; but as the field was white already to harvest, it signified that the world was in a proper state to receive the word of life, and the labourers were few; and he says—"Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

When we take a more extensive view of the subject, we find that the grand harvest is reserved until the last—until the winding up scene; for it is said, "The harvest is the end of the world, and the reapers are the angels," by whose agency this reaping dispensation was committed to the children of men.

Some one may say, "If this work of the last days be true, why did not the Saviour come himself to communicate this intelligence to the world?" Because to the angels was committed the power of reaping the earth, and it was committed to none else. And after the mighty champions that hold the keys of this dispensation came and brought the intelligence that the time of harvest was now—that the time of the end was drawing nigh,—when this proclamation was made, and the announcement saluted the ears of the children of men, what was to be done next? Behold, the gathering of the Saints begins. That very moment a man or woman embraces the Gospel in these latter times, and they begin to see and understand by the Spirit of truth, the first thing they think of is, "We must go and see the Prophet of God and learn the ways of the Lord from his lips. What is it that causes this desire in the hearts of the people? It is the spirit of gathering together; for wherever we went, when first this Gospel was sent to the nations, and proclaimed the glad tidings, the first thing those who were awakened by our preaching would say was, "We want to go to head-quarters, to run together." These were the feelings of the people common in the circle of my acquaintance and experience.

In early times there was a spirit that was adapted to the work then. Now, if you were to set me to labouring, to building, and sowing seed upon a farm, and the spirit of preaching the Gospel was with me, I should not have the spirit of labouring upon the farm, for I should have the spirit of preaching the Gospel; and in doing so, I am in my element; my work and the spirit I possess correspond, and each serves to strengthen and advance me in the field of my labours. This is the Spirit of the Saviour that was poured out upon the people; and if it had not been for the spirit of running together that came upon them, we might have gone and preached the Gospel and told the people to repent, and have baptised them for the remission of sins, and at the same time they would not have received with our proclamation the spirit of gathering. But they received it, and the Spirit bore witness with our words that the gathering dispensations had actually begun.

In the days of the Saviour, there were some who, as soon as they heard

the word, as soon as it was sown, received it, perhaps by the wayside; but they did not understand it. Now, I have preached to congregations, and I presume others have, where people under the sound of my voice have received the word the same way; and the spirit has borne such witness to them that their hearts have been actually melted under the influence and power of that preaching; yet say they, with tears in their eyes, "We do not understand: we acknowledge there is a power in it, but at the same time we do not understand it; we do not see why these things are so. Were not our fathers and mothers, who have gone before us, right? We acknowledge there is a power with you; but we do not understand why there should be such a variation from the old path."

These receive seed by the wayside, and the Devil comes and tempts them and persuades them they do not understand or know anything about it. They feel its power, and he catches the word away and throws mists of darkness before their eyes. These are they that receive the seed by the wayside.

Then, again, the seed falls upon stony places, where there is not much earth. You know, where the ground is stony, it attracts the heat quicker than where there are no stones: it draws the warmth of the sun more; and what little soil there is dries up quicker than where there is soil to retain more moisture; and the seed that falls upon such ground germinates quicker and shows itself quicker. But there was no chance for the root to take deep hold; and when the sun arose and began to pour its strengthening rays upon it, it withered and died, because it had no root in good soil.

This class of hearers will correspond very well with another saying concerning certain characters that received the truth, and did not receive the love of it in order to have it take effect. We are not only to receive the truth, but also the love of it. And where the love of it is planted, it must flourish—it must succeed and produce a plentiful crop. These are they that receive the seed on stony places. They apparently receive the word as soon as it is proclaimed to them; and before the principles of have a chance to take root in their hearts, it springs up and grows, and prospers for a time, but withers in the day of adversity.

The circumstances of some of the people of this Territory leaving for California brought this parable of the sower to my mind. For instance, one distinguished man in the south urges, for an excuse for going to California, the late trouble this people have had with the Indians, or rather in consequence of the rigid measures it was necessary to enter into for protection. He felt himself imposed upon and his rights infringed upon, and therefore he would not stay. He thought the brethren had done him wrong; consequently, he would go away.

Now, as near as I can learn, many have, under the regulations required for those times, felt their feelings to be pinched. Some of them have stood under it like good soldiers, and others have flown the track and will not endure it any longer. They think that better measures could have been instituted.

I am fully of the opinion that the wisest measures have been adopted to enforce upon the people, while the fact is, the operations that are being entered into for defence and protection have been our safeguard. The red men have seen it and marked the progress and design of our works, and they have said to themselves, "It is impossible for us to stand against such operations; therefore we will

heave to, for it is of no use to offer further aggression."

Here we see the happy result of the measures entered into so far; and we trust, as there is now a prospect of peace, that the work of preparation will be carried on with tenfold more vigour, that all the works may be fully accomplished that are designed.

Be it remembered that the time of peace is the time to prepare for self-defence against a foe; and perhaps by performing the works now going on, they have been the very means in the hands of God by which our enemies have been disheartened, and their progress in wickedness has been checked.

Has not the measure of bringing together all kinds, both of wheat and tares, been best for the people? It has. The tares must be gathered as well as the wheat, for it is the time of the harvest and of separation. Perhaps the measures that have been introduced have served as a screen or a fanning-mill to cause the tares to fly away. There may be some wheat among them when they go; but it seems to me that they are shrunken kernels. Shrunken wheat may grow by putting it in good soil, and it may not; however, it is necessary that this work of division go on. Not only was the work of gathering to take place by the angels to whom it was committed, but the work of separating the tares from the wheat was committed to the angels also. What! to good angels? I did not say that; though it must be acceded that they hold out very powerful inducements for certain individuals to follow them and take their counsel, &c. I say, perhaps the very works that have been carried on here in the Territory—the rigid measures for the defence and protection of the people, may be one cause why these persons are dissatisfied. It is, no doubt the principle, and God may have designed it for that very purpose—to draw the line of distinction, and let it be seen who it was that would abide this counsel and who would not. Those who would not would of course be subject to every evil influence—to be guided by any spirit not of God.

Allowing there are some shrunken kernels of wheat gone out from here, I tell you they are gone, in my opinion, where they will find a moist soil, and will get swelled out to a reasonable size, and perhaps in a way they do not look for. And as I said in a discourse not long ago, it is perhaps necessary that these persons should leave the Saints and go to the world, and try to build up the world and themselves. Why is it necessary? Because here they cannot receive that chastisement and scourging they merit, and they must go somewhere else to receive it, and let some other power have the honour of bringing the scourge upon them they actually merit, rather than the Saints of latter days.

Now, then, "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and those who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Perhaps when they get under the scourge that awaits them abroad, they may begin to feel the chastening hand of God, and repent and humble themselves, and cry mightily to the God of Israel to have mercy upon them.

It is all working just right. Our enemies, whether white or red, can only go so far; none can get beyond the control of the Almighty. They may take the wings of the morning and fly to the uttermost parts of the earth, and he is there; or if they make their bed in hell, behold he is there. They cannot get from under his jurisdiction, unless they go beyond the bounds of time and space. All

things are confined in space, and are under the jurisdiction and control of the Almighty; and if he cannot find them in one place, he will in another.

They are like children who have been under the teachings of a kind father all the day long, who taught them the principles of righteousness, integrity, and truth; but they would not listen, like his good children, to his teachings, but they are rebellious, and will not learn their lessons and be prompted to their duty by the voice of kindness, nor be moved to do right by the affection of a kind father and mother, but they must tear themselves away and thrust themselves beyond the teachings of their parents.

Follow such children through their lives, and what will they come to? You will perhaps find them in a dungeon—in the dark cell of a prison, loaded with chains, if not condemned to a greater penalty there. Perhaps they may then follow after their God, like the prodigal son, that could not be trained in his father's house. His wild ambition led him to grasp at things that were unlawful for him. "Give me," said he, "my portion of the inheritance, and let me go." After he left his father's house, he was reduced to a state of wretchedness and poverty, and would gladly have fed with the swine. He began to feel not only the lashes of an unsatisfied appetite, but also of a guilty conscience. Said he, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

You remember it was said in the former part of the day that some persons would be servants. On the father seeing the returning prodigal afar off, all the feelings of a kind parent were awakened. "Come, my son, as you have returned, I will not subject you to be a servant like these are that serve in my house; but you are my son. Bring hither the best robe and put it upon him; put shoes upon his feet, and a ring on his hand." And they began to be merry.

Do you not see that the prodigal son learned a good lesson in the school of adversity, which he could not learn in his father's house. The spirit of rebellion could not be made to bow to mild and affectionate means; but it yielded under the hammer of adversity. His spirit was made to bend to his father's will by that means; and, bending home, he came to his father's house.

These characters, then, receive the seed in stony ground, and have not root in themselves. They feel themselves troubled and oppressed and wronged in the time of danger and tribulation; and they say, "We will go: we are displeased; therefore we will go far away and try our fortune in the world once more. We tried it once before we embraced "Mormonism." We thought we were satisfied to cast in our lot with the people of God; but we have become dissatisfied and offended, and we will go and try our fortune in the world again."

They go and try it. They may get hold of the riches of this world, and they may not; but I will tell you one thing—they will not get hold of all the truth of God in their course; they will not get hold of that which satisfies the immortal mind; and while their pockets are lined with gold, their spirits will be troubled and in distress and misery. If ever once the spark of truth has lighted up the understanding and left an impression there, it is not to be erased in a moment, but it lives; and when it is dishonoured, it is an arrow in the mind, which will torment them day and night. Go where they will, they

cannot get out of the world—out of the jurisdiction of the Almighty, at least.

A great many are now afraid that the gold of California will all be gone before they get any of it. Suppose they get it all—suppose they actually rob the mines of every farthing's worth of value, what are they going to do with it? Can they place it beyond the jurisdiction of the Almighty, or put it somewhere where he cannot find it, and use it in a way that he cannot control it? I tell you they may dig and dig, and get all the gold they possibly can, and put it in this bank, or in that; but God will control it all by-and-by, and give it to whom he will; and I will tell you to whom he will give it. Says the Apostle to the Corinthians, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

Now, it is not to him that willeth, or to him that runneth, (they run to California,) but it is God that showeth mercy. He is the character that holds all these things; and where his mercy leans, there is where he will bestow his treasure. Says he, "All things are mine, and I can give them to whom I will. His rebellious children are like some other rebellious children who try to rob their father and take his money from his place of deposit. They say, "We are your children, and we have a right to this money;" and they break open their father's desk, because they are his sons, and think it no particular crime to get a little of the old man's cash to enjoy themselves with.

So it is with all those that are running to California to steal a little of the Lord's treasure; whereas, if they had remained loyal to their post, and continued to do their duty and build up the kingdom of God, by-and-by he would have given them all they could receive and properly apply. For to one he gave five talents, to another two, &c.; and so he will give to every man according to his ability by-and-by. It will be so even with regard to the riches of this world. The more quickly a man applies that which is committed to him, the more he will have, and the larger and greater and more extensive will be his riches. Let him abide in his calling and in the place where God has placed him to build up his kingdom, and in the final end how will it come out? The Lord gathered the people to where they are gathered by his word; and we may say, to all human appearance, the greatest difficulty is to supply ourselves with the necessary comforts of life; but the battle has been fought, and the victory gained. Fruitful fields are opening all around and extending in every direction.

Why not, then, remain here and wait till the Lord shall shower upon us blessings that will answer the furthest extent of our desires? If we quit the post of our duty, and run to get blessings before they are ours—before we have a right to them, it will have the same effect upon us as stolen apples have upon boys that steal them before they are half ripe—it will set our teeth on edge. If not now, it will be by-and-by.

What is the better way? To remember the counsels given to us in the former part of the day by President Young. Said he, "You who are going to California, pay your debts, and do not steal anything to take with you." And I would say to those who stay behind, as it is represented the thieves will not all go away, Be very careful when you steal, for it is on interest from the time you steal it; for, remember, you do not get beyond the jurisdiction of the Almighty; and he will make you pay the uttermost farthing. There is no inducement

here for anybody to do wrong, but every inducement to do right and keep the commandments of God.

Not only has the dispensation for the gathering of the Saints come, but the wicked also will be gathered. You know it is said, in the last days there shall be "wars and rumours of wars, and earthquakes in divers places; and again, "When these things begin to come to pass," "lift up your heads" and rejoice, "for your redemption draweth nigh." Again, "Because iniquity shall abound, the love of many shall wax cold." How often we hear it said by many who profess to be Saints, "This thing and that thing are wrong." Perhaps certain men have lost their property: it is mysteriously missing. "Really," say they, "we feel offended because such things are practised, and we will not stay among such a people where such things are." This is the natural feeling of those who give way to this spirit of complaining, and they centre all the blame at head-quarters—on the men who are proclaiming against such practices night and day, both verbally and in their daily example.

It is as the Saviour said—"The love of many shall wax cold," and there shall be "wars and rumours of wars. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Now, if you want to see the gathering of the ungodly, look at the combined armies of the world assembling for bloody conflict. Look at the meteors in the heavens: they cannot be silent; they must speak the language they are designed to speak in the last days. The nations are perplexed, in distress, wretchedness, and misery. They are clothed in mourning, for the demon of war is let loose, blood is flowing, and the Saints are gathering to the valleys of the mountains to be taught and instructed in the ways of the Almighty.

Let those who go from this retreat of the Saints beware that the demon of war be not stirred up to make their abode more unpropitious in the place they are going to. Beware that a cloud does not burst with all its fury upon the western shores. Congress must anticipate something of this kind, or why did they send the highest order of military talents to the western borders? They see it and understand it. We are about in the centre, and all around is commotion. I believe Joseph Smith once said, the next movement we made, we should be brought into the midst of the thrashing-floor; and while they are being thrashed all around, we need not be surprised if we get thrashed a little among the rest.

There will be a mighty thrashing; there will be a thrashing in the valleys, on the borders, and all around among the nations of the earth. It is the time of harvest. You know, as bread is generally scarce at the harvest time, the flails begin to beat upon the thrashing-floor. This is thrashing upon a small scale, before the mighty engines or machines begin to bear. When they begin to work, there will be a wonderful dust and smoke and noise and commotion all around. I tell you to remain here till you are sent away.

I want to say a word about people staying here and there as they please. True, it is a free country, and every man may go where he pleases, speaking after the manner of the world. The President of the Church does not control anybody contrary to their own will. Still, if a man is properly trained, and is in possession of the right spirit, he only wants to hear the voice of the

good shepherd, and he will follow it; but a stranger he will not follow.

Brethren and sisters, we can go here or there as we please; yet in another sense we are not at liberty so to do, but to go where the voice of truth directs, if we abide in the kingdom of God. If a man come to me and say, "I want to go to Green River and settle there; shall I go?" my answer would be, "I cannot control you, if you are determined to go: it is a free country. But my feelings are, if you are not satisfied here, you will not be satisfied there; and if you want counsel upon the matter, go and get it from the proper source." If a man goes there, I want him to go by proper counsel. I will not hinder him, if he is not counselled; but, at the same time, I would not look upon him as I would upon the man who is counselled to go there. And if there was any important trust to be placed upon any man, I should place it upon him that was in the line of his duty; and I could do it in confidence.

In the midst of counsel there is safety. If a man is counselled to go to Green River, Iron County, to San Pete, or to anywhere else, let him go. Let no man seek to free himself from the yoke, or indulge any uneasinesss while it is upon him; for when he becomes accustomed to it, it will not gall his neck.

I will tell you, furthermore, what our views are in relation to the circumstances that surround us. I believe that if every person will faithfully abide the counsel given to him while passing through these circumstances, all the evil intended us will result in our greatest good, or it will be turned away, and we shall enjoy ourselves under the smiles of Heaven.

What turned away the wrath of our enemies? It was the Spirit of God that checked them, when they saw the preparations that were being made. The servants of God were moved upon to do certain things, and they have done them. And although there has been some difference of feeling with regard to the preparations for defence through the Territory, yet, so far as I know, and I am proud to know it, all difference of opinion is done away; and when the brethren strike hands together in this union, I tell you the efforts of the enemy are palsied in a moment: they have no power against us, because our union prevails with God, and he fights our battles. Who can withstand Him? He has caused our enemies to be troubled by day and by night. Their dreams have tormented them, until they are dispirited and disarmed of their strength. Your union and fidelity have done it, through the blessings of God which have been upon you.

Now, there was some seed that fell upon good ground, and it brought forth, some thirty, some sixty, and some an hundredfold. I will tell you what I am doing in my garden, in order to remove the stony ground: I go to work and pick out the cobble stones. So if we find stony places, pick out the stones, and clear the vineyard of them, that all the seed of the word that is sown from this stand and falls upon your ears may sink down, not in stony hearts, but in hearts of flesh,—that it may fall upon good ground and bring forth, some thirty, some sixty, and some an hundredfold.

With regard to the great field that is opened, for instance in Nebraska, Ohio, and California, it is so big, I fear I shall get lost in it, if I enter it on this occasion. I will therefore leave it for somebody else to explore at the present. It is glorious to me, and it is all right. Let the truth go to the ends of the earth, and let God overrule every movement of this Church for the good of his kingdom.

It is the desire of my heart—I say,

let the little stone cut out of the mountain without hands roll and fill the whole earth, and let God be glorified, and his Saints exalted; which may he grant, for Christ's sake. Amen.

HUMAN AND DIVINE GOVERNMENT—THE LATTER-DAY KINGDOM, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, Sunday p.m., July* 31, 1859.

REPORTED BY G. D. WATT.

Brother Kimball has borne his testimony to the truth of the work in which we are engaged: he has exhorted you to faithfulness, and presented practical morality. For your satisfaction, I will present some of my views concerning the kingdom of God, and leave the subject for others to elaborate.

Erroneous traditions and the powers of darkness have such sway over mankind, that, when we speak of a theocracy on the earth, the people are frightened. The government of the "Holy Catholic Church," from which all the Protestant churches are offshoots, is professedly theocratic, though it is directly opposed to the theocracy described in the Bible.

But few, if any, understand what a theocratic government is. In every sense of the word, it is a republican government, and differs but little in form from our National, State, and Territorial Governments; but its subjects will recognize the will and dictation of the Almighty. The kingdom of God circumscribes and comprehends the municipal laws for the people in their outward government, to which pertain the Gospel covenants, by which the people can be saved; and those covenants pertain to fellowship and faithfulness.

The Gospel covenants are for those who believe and obey; municipal laws are for both Saint and sinner.

The Constitution and laws of the United States resemble a theocracy more closely than any government now on the earth, or that ever has been, so far as we know, except the government of the children of Israel to the time when they elected a king.

All governments are more or less under the control of the Almighty, and, in their forms, have sprung from the laws that he has from time to time given to man. Those laws, in passing from generation to generation, have been more or less adulterated, and the result has been the various forms of government now in force among the nations; for, as the Prophet says of Israel, "They have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

Whoever lives to see the kingdom of God fully established upon the earth will see a government that will protect every person in his rights. If that government was now reigning upon this land of Joseph, you would see the Roman Catholic, the Greek

Catholic, the Episcopalian, the Presbyterian, the Methodist, the Baptist, the Quaker, the Shaker, the Hindoo, the Mahometan, and every class of worshippers most strictly protected in all their municipal rights and in the privilege of worshipping who, what, and when they pleased, not infringing upon the rights of others. Does any candid person in his sound judgment desire any greater liberty?

The Lord has thus far protected and preserved the human family under their various forms and administrations of government, notwithstanding their wickedness, and is still preserving them; but if the kingdom of God, or a theocratic government, was established on the earth, many practices now prevalent would be abolished.

One community would not be permitted to array itself in opposition to another to coerce them to their standard; one denomination would not be suffered to persecute another because they differed in religious belief and mode of worship. Every one would be fully protected in the enjoyment of all religious and social rights, and no state, no government, no community, no person would have the privilege of infringing on the rights of another: one Christian community would not rise up and persecute another.

I will here remark that we are generally looked upon as a dangerous people, and for the reason that there are thousands and millions of people who are afraid that justice will be meted out to them; and they say, to use Scripture language, that "if the Saints are let alone, they will take away our place and nation, and will measure to us what we have measured to them." They conclude thus because they estimate others by themselves, realizing that if they had the power to deprive us of our rights, they would exercise it. "We will judge you Latter-day Saints by ourselves. If we had the power to destroy you, we would do it; and we are afraid that if you are let alone, you will have the power to destroy us and will do as we would under like circumstances." If this people had that power to-day, they would not infringe in the least upon the rights of any person; neither could they, without ceasing to be Saints.

When the Saints of the Most High are established upon the earth, and are prepared to receive the kingdom of God in its fulness, as foretold by the Prophet Daniel, they will have power to protect themselves and all the sons and daughters of Adam in their rights. Then, when a person or community says, "I do not want to believe your religion," they will enjoy liberty to believe as they please, as fully as we shall.

The Creator has given agency to every son and daughter of Adam, and he does not infringe upon our agency. We are at liberty to believe in him and in his son Jesus Christ, or to let it alone.

When the kingdom of God is established, we can believe in the principles of the eternal Priesthood or in something else, and be equally protected in our outward rights. My law, says Jehovah, is pure: it is the law by which the worlds are made, and by which all things are. Those laws tend to exaltation and power; but the world is observing rules that tend to death. You have the privilege of believing and practising a law that will bring to an end, if you wish, not only to the first death, but also to the second.

Jesus has taught us not to fear those wicked persons that are seeking our lives. Do not fear those who only have power to destroy the body, and after that can harm you no more; but fear God and observe the laws he has given and will give, that evil spirits may have no power over you after the body is left to rest.

This body must die: it is so decreed by the Almighty. "For dust thou art, and unto dust thou shalt return;" and it matters little whether you die to-day or to-morrow. Do not fear the wicked, but fear him who has power to destroy both soul and body. The man that pursues principles that tend to death resigns himself unto death, and no power can hinder it.

People are afraid of "Mormonism," as they call it. They are afraid of the Gospel of salvation, and say that we have something that others have not—that we have an almighty influence, and that influence is a mystery. Certainly that influence is a mystery to all men: it is a mystery to us. I have not time now to explain to you the reasons why it is a mystery.

When the doctrine of salvation was first preached to me, and the vision of my mind was opened, I undertook to fathom the depth of the Gospel plan; but I could not. I was familiar with the doctrines taught by the various Christian denominations, and could easily comprehend them; but I soon learned that I could not fathom the full extent of the doctrine of salvation as revealed in our day through the Prophet Joseph; for I discerned that it was incomprehensible in its extent. It was soon suggested to me—Which of all the doctrines do you now say is the most Godlike—that which you can comprehend and fathom—that which you can measure, or that which you cannot? That which I cannot.

To finite capacity there is much which appears mysterious in the plan of salvation, and there is an eternity of mystery to be unfolded to us; and when we have lived millions of years in the presence of God and angels, and have associated with heavenly beings, shall we then cease learning? No, or eternity ceases. There is no end. We go from grace to grace, from light to light, from truth to truth. But I do not want to follow that thread any further at present.

It is recorded in the Bible that in the last days the God of heaven will set up a kingdom. Will that kingdom destroy the human family? No: it will save every person that will and can be saved. The doctrines of the Saviour reveal and place the believers in possession of principles whereby saviours will come upon Mount Zion to save the house of Esau, which is the Gentile nations, from sin and death,—all except those who have sinned against the Holy Ghost. Men and women will enter into the temples of God, and be, in comparison, pillars there, and officiate year after year for those who have slept thousands of years. The doctrine of the Christian world, which I have already said I was familiar with, sends them to hell irretrievably, which to me is the height of folly. They do not understand what the Lord is doing, nor what he purposes to do.

It is alleged and reiterated that we do not love the institutions of our country. I say, and have so said for many years, that the Constitution and laws of the United States combine the best form of Government in force upon the earth. But does it follow that each officer of the Government administers with justice? No; for it is well known throughout our nation that very many of our public officers are as degraded, debased, corrupt, and regardless of right as men well can be.

I repeat that the Constitution, laws, and institutions of our Government are as good as can be, with the intelligence now possessed by the people. But they, as also the laws of other nations, are too often administered in unrighteousness; and we do not and cannot love and respect the acts of the administrators of our laws, unless they act justly in their offices.

Jehovah has decreed and plainly

foretold the establishment of his kingdom upon this earth; and it will prove to me a shield to the ordinances of his house, in the endowments, and in all the gifts and graces of the Spirit of God with which the Priesthood, so to speak, is clothed. The municipal laws of that kingdom are designed for the protection of all classes of people in their legitimate rights; and were it now in its fulness upon the earth, and the New Jerusalem built upon this continent, which is the land of Zion, the Latter-day Saints would not alone enjoy its blessings, but all denominations and communities would be alike protected in their rights, whether they worshipped the Supreme Author of our existence, or the sun, or the moon, or, as do some of our aborigines, a white dog; and none will be permitted to infringe upon their neighbours, though every knee shall bow and every tongue confess that Jesus is the Christ. The Hindoos would have the privilege of erecting their temples and of worshipping as they pleased; but they would not be permitted to compel other worshippers to conform to their mode of worship, nor to burn their companions upon the funeral pyre; for that would interfere with individual rights.

The kingdom of God will be extended over the earth; and it is written, "I will make thine officers peace, and thine exactors righteousness." Is that day ever coming? It is; and the doctrine we preach leads to that point. Even now the form of the Government of the United States differs but little from that of the kingdom of God.

In our Government a President is elected for four years, and can be re-elected but once, thus limiting the time of any one person to but eight years at most. Would it not be better to extend that period during life or good behaviour; and when the people have elected the best man to that office, continue him in it as long as he will serve them?

Would it not be better for the States to elect their Governors upon the same principle; and if they officiate unjustly, hurl them from office? If a good man is thus elected and continues to do his duty, he will keep in advance of the people; and if he does not, he does not magnify his office. Such is the kingdom of God, in comparison.

When the best man is elected President, let him select the best men he can find for his counsellors or cabinet; and let all the officers within the province of the Chief Magistrate to appoint be selected upon the same principle to officiate wisely in different parts of the nation. Our Father in heaven does not visit every place in person to guide and administer the law to the people, and to do this, that, and the other: he never did and never will; but he has officers, whom he sends when and where he pleases, giving to them their credentials and missions, as does our Government to our fellow-men here.

Some would have us believe that God is present everywhere. It is not so. He is no more everywhere present in person than the Father and Son are one in person. The Bible teaches that doctrine precisely as it is.

The kingdom that the Almighty will set up in the latter days will have its officers, and those officers will be peace. Every man that officiates in a public capacity will be filled with the Spirit of God, with the light of God, with the power of God, and will understand right from wrong, truth from error, light from darkness, that which tends to life and that which tends to death. They will say, "We offer you life; will you receive it?" "No," some will say. "Then you are at perfect liberty to choose death: the Lord does not, neither will we control

you in the least in the exercise of your agency. We place the principles of life before you. Do as you please, and we will protect you in your rights, though you will learn that the system you have chosen to follow brings you to dissolution—to being resolved to native element."

When the government of God is in force upon the earth, there will be many officers and branches to that government, as there now are to that of the United States. There will be such helps, governments, &c., as the people require in their several capacities and circumstances; for the Lord will not administer everywhere in person.

The world seem to be afraid of the power of God, or rather, as I observed not long since, afraid that we are not in possession of it. They need not borrow trouble upon that point; for if we are not what we profess to be, we shall certainly fail, and they will no longer be disturbed about "Mormonism." Brother Kimball said that his friends at first limited the existence of this work to one year; and when the year passed, they extended the time to two years: they then put it off five years; and I do not know what time they have now fixed upon.

I know that the kingdom of God is in its youth upon this earth, and that the principles of life and salvation are freely proffered to the people all over the world.

Our Elders go from east to west, from north to south; and they almost invariably go without purse or scrip.

When Mr. Greeley was here, he was anxious to learn what salaries our missionaries received, and what salary this and that officer in the Church received.

I told him that our missionaries received what the people gave them after they went from here. A few have started from here with money to pay their passage across the sea, that they might not be delayed in reaching their point of destination.

He then asked me whether I did not receive a salary.

I replied, "No, my friend; I can truly say to you that I do not have the value of a cabbage-head from the Tithing Office, unless I pay for it."

"What!" said he, "do you not have pay for your services? You devote all your time."

I remarked that I should count myself a poor hand to dictate this people and hold the position I occupy in the providence of God, unless I was capable of maintaining myself and family without assistance from the Church, though I have had a great deal given to me by the members of the Church. The Lord has blessed me with ability to provide for my wants, and those of my family; and if he has not blessed all the Elders with like ability to sustain themselves, we will assist them when necessary; but we pay no salaries to our Elders and Bishops. My salary consists of the providences of God while I live, and eternal life when I faithfully finish this probation.

When the kingdom of God is established upon the earth, people will find it to be very different from what they now imagine. Will it be in the least degree tyrannical and oppressive towards any human being? No, it will not; for such is not the kingdom of God.

I believe in a true republican theocracy, and also in a true democratic theocracy, as the term democratic is now used; for they are to me, in their present use, convertible terms.

What do I understand by a theocratic government? One in which all laws are enacted and executed in righteousness, and whose officers possess that power which proceedeth from the Almighty. That is the kind of government I allude to when I speak

of a theocratic government, or the kingdom of God upon the earth. It is, in short, the eternal powers of the Gods.

What do the world understand theocracy to be? A poor, rotten government of man, that would say, without the shadow of provocation or just cause, "Cut that man's head off; put that one on the rack; arrest another, and retain him in unlawful and unjust duress while you plunder his property and pollute his wife and daughters; massacre here and there." The Lord Almighty does nothing of that kind, neither does any man who is controlled by his Spirit.

Again, the theocracy I speak of is the power of the Holy Ghost within you—that living and eternal principle that we do not possess in the fulness that we are seeking. When we talk about heavenly things, and see the world grovelling in their sin and misery, and loving iniquity and corruption, the heavens weep over the people, and still they will not infringe upon their rights. God has created them so far perfectly independent as to be able to choose death or life; and he will not infringe upon this right.

And then to see people running after this and that which is calculated to destroy them spiritually and temporally—to bring upon them the first death, and then the second, so that they will be as though they had not been—is enough to make the heavens weep.

When his kingdom is established upon the earth, and Zion built up, the Lord will send his servants as saviours upon Mount Zion. The servants of God who have lived on the earth in ages past will reveal where different persons have lived who have died without the Gospel, give their names, and say, "Now go forth, ye servants of God, and exercise your rights and privileges; go and perform the ordinances of the house of God for those who have passed their probation without the law, and for all who will receive any kind of salvation: bring them up to inherit the celestial, terrestrial, and telestial kingdoms," and probably many other kingdoms not mentioned in the Scriptures; for every person will receive according to his capacity and according to the deeds done in the body, whether good or bad, much or little.

What will become of the rest? Jesus will reign until he puts all enemies under his feet, and will destroy the death that we are afflicted with, and will also destroy him that hath the power of death; and one eternal life will spread over the earth. Then it will be exalted and become as a sea of glass, as seen by John the Revelator, and become the eternal habitation of those who are so happy as to gain eternal life and live in the presence of our Father and Saviour.

There are millions and millions of kingdoms that the people have no conception of. The Christians of the day have no knowledge of God, of godliness, of eternity, of the worlds that are, that have been, and that are coming forth. There are myriads of people pertaining to this earth who will come up and receive a glory according to their capacity.

A man apostatizes and comes back, and there is a place prepared for him; and so there is for all persons, to suit their several capacities and answer to the lives they have lived in the flesh.

There are many who swear occasionally; others get drunk, &c. Do you not know it? O fools and slow of heart to understand your own existence! But many indulge in such practices, and some will stumble here and there; and we must keep pulling them out of the mire and washing them all the time.

Will they be consigned to eternal damnation for such conduct? No; for those who drink too much will

make good servants, if you can get them where whisky will not cloud their brains, or where there is none. Make servants of such characters and set them to work in their different departments, and they can do something: they are not useless. They are the workmanship of God's hands —brothers to Jesus, flesh of his flesh and bone of his bone. The same Father that begat the tabernacle of Jesus on the earth brought forth the world of mankind; and we are all his children, whether we do wickedly or not. We are the offspring of one common Father.

Brother Kimball says that it is a pity there is such a quarrel in the family. In the flesh we are the sons and daughters of Father Adam and Mother Eve: we are all one family; and yet we are contending and quarrelling, and have arrived at such a pass that many do not know whether they belong to one kingdom and family, or not.

There is a place for all; but those who have sinned against the Holy Ghost will become angels of the Devil, and must suffer the wrath of God.

Then I might say, O ye wicked nations of the earth, why do you quarrel with us all the time for doing you good? We want to build up Zion and bring up your fathers and mothers to enjoy a glory, and you are trying to prevent us. They are contending against their own lives—quarrelling against their own salvation and being. But I can truly say to all that I am thankful that I live to see this day and what we call the Gospel of salvation, but called by our enemies "Mormonism," because we believe in the Book of Mormon.

We are in possession of the principles of life, and I exhort you to cleave to them under all circumstances. Do not fear those who only have power to shorten your mortal existence; but fear God, our Father in heaven. Love him and keep his commandments. Love righteousness all the days of your lives. "Mormonism" is true. It is life and salvation that we proffer to all mankind, and we are now struggling against the power of death, and by faithfulness shall overcome. And still you know that our enemies are thirsting for our destruction; and why do they seek to destroy us? Because we are striving to be righteous. We have the words of life for them, to do them good, to save them and their fathers who died without the law.

With you, my brethren, I have the principles of eternal salvation; and for this cause they quarrel with us. The world say that we have principles that really lay the axe at the roots of the trees of all false creeds; and if we are let alone, their creeds will cease having followers. If they let us alone, and we are wrong and corrupt, as they say we are, we shall come to an end.

Why do they prefer to be corrupt? They do not understand true principles, otherwise they would say, "Praise God! I am thankful that you are here. Do right, prosper, and bring salvation to all the house of Israel, and to the Gentile world so far as you can."

Let us alone, and we will build up the kingdom of God. We are striving for what all Christendom professes to be, and we will bring it forth. If they persecute us, we will bring it forth the sooner. Could all the Elders of Israel have given "Mormonism" the same impetus that the last quarrel has done? No. The Lord will bring more out of that than all the Elders could have done by any performance of theirs.

If the Devil and his servants are permitted to persecute us, why should we complain? Has not the Prophet said that the servants of the Devil would make lies their refuge, and

hide themselves under falsehood? Poor, miserable, lying curses here can write lies and publish them and send them forth in every direction. Traders take our money for goods, and all the time stir up every destructive element in their power to sell our blood, destroy our lives, and pollute our society.

Should the Lord reveal to me that my work on this earth is finished, I am ready to depart this life at any moment he may require. But the time has not yet come, and I expect to live until the Lord is willing that I should die.

I expect to live until I finish my work; and what is that? To promote the welfare of mankind, and save as many of the sons and daughters of Adam as I can prevail upon to be saved. How many I shall prevail upon to be saved is not for me to say.

When I get through my work here, my body will have the privilege to rest; and I understand where my spirit will go, and who will be my associates in the spirit world.

We have more friends behind the vail than on this side, and they will hail us more joyfully than you were ever welcomed by your parents and friends in this world; and you will rejoice more when you meet them than you ever rejoiced to see a friend in this life; and then we shall go on from step to step, from rejoicing to rejoicing, and from one intelligence and power to another, our happiness becoming more and more exquisite and sensible as we proceed in the words and powers of life.

God bless you! Amen.

POLYGAMY.

Sermon by Elder ORSON PRATT, *Sen., delivered in the Tabernacle, Great Salt Lake City, July 24, 1859.*

REPORTED BY G. D. WATT.

I came to this Tabernacle this morning without any expectation of being called upon to address the congregation; but as I have been requested to preach, I cheerfully yield to the solicitations of my brethren, praying that the Holy Ghost may impart to me something for your edification. The office of the Spirit, when given in ancient times, was to make manifest truth—to quicken the memory of the man of God, that he might communicate clearly things which he had once learned, but partially forgotten.

For instance, the Apostles heard, during three years and a half, many sermons and a vast amount of conversation and private teaching. The office of the Spirit of truth was to bring to their remembrance the things that Jesus had formerly taught them. So it is the office of the same Spirit in these days to bring to our remembrance the words of the ancient Prophets and Apostles, and the words of

Jesus, inasmuch as we have faith and confidence in God.

Our traditions inform us that if a man has two wives, it is a great sin and transgression against the laws of heaven and the laws of man. The congregation that now sit before me, both male and female, imbibed these traditions before they embraced the doctrines of the Latter-day Saints. We were taught strictly, by our parents, by works on theology, by our neighbours, by our ministers from the pulpit, by the press, and by the laws of Christendom, that plurality of wives is a great crime. Many of us, perhaps, never thought of questioning the correctness of the tradition, to know whether it was in reality a crime or not. That which is generally condemned by our nation, by our parents and kindred, by our public teachers, and by the laws of Christendom generally as a crime, is considered criminal by us. If asked why polygamy is considered a crime, our only answer is, Because false tradition says so—popular opinion says it is a crime. Now, if it be a crime—if it can be proved to be a crime by the law of God, then the inhabitants of this Territory, so far as this one institution is concerned, are in an awful condition; for it is well known that this practice is general throughout this Territory, with but a few exceptions. A great many families, not only in Salt Lake City, but throughout the settlements, have practically embraced this doctrine, believing it to be a Divine institution, approbated of God and the Bible.

We shall inquire a little into this principle for the information of the strangers who are present. Let us inquire whether, indeed, plurality of wives ever was sanctioned by the God of heaven,—whether he himself is the Author of it, or whether he barely permitted it as a crime, the same as he permits many known crimes to exist. The Lord permits a man to get drunk; he permits him to lie, steal, murder, to take his name in vain, and suffers with him a long time, and at last he will bring him to judgment: he has to render up his accounts for all these things.

If the Lord permits what is termed polygamy to exist as a crime among the Latter-day Saints, he will bring us into judgment and condemn us for that thing. It is necessary that we, as Latter-day Saints, should certainly understand this matter, and understand it, too, beforehand, and not wait until we are brought to an account. If a man were in the midst of a nation where he was not thoroughly acquainted with their laws, he would be thankful to obtain such information as would guard him from committing crime ignorantly: he would not wish to remain in ignorance until the strong arm of the law laid hold of him and brought him before the bar of justice, where he would be forced to enter into a public investigation of his deeds, and be punished for them. Neither do we, as Latter-day Saints, wish to wait in ignorance until we are brought before the great tribunal, not of man, but of God.

Let us, therefore, carefully investigate the important question—Is polygamy a crime? Is it condemned in the Bible, either by the Old or New Testament? Has God ever condemned it by his own voice? Have his angels ever been sent forth to inform the nations who have practised this thing that they were in transgression? Has he ever spoken against it by any inspired writer? Has any Patriarch, Prophet, Apostle, angel, or even the Son of God himself, ever condemned polygamy? We may give a general answer, without investigating this subject, and say to the world, We have no information of that kind on record, except what we find in the Book of Mormon. There it was

positively forbidden to be practised by the ancient Nephites.

The Book of Mormon, therefore, is the only record (professing to be Divine) which condemns plurality of wives as being a practice exceedingly abominable before God. But even that sacred book makes an exception in substance as follows—"Except I the Lord command my people." The same Book of Mormon and the same article that commanded the Nephites that they should not marry more than one wife, made an exception. Let this be understood—"Unless I the Lord shall command them." We can draw the conclusion from this, that there were some things not right in the sight of God, unless he should command them. We can draw the same conclusion from the Bible, that there were many things which the Lord would not suffer his children to do, unless he particularly commanded them to do them.

For instance, God gave to Moses express commandments in relation to killing. "Thou shalt not kill." And this is not one of those commandments which was done away by the introduction of the Gospel; but it is a command that was to continue as long as man should continue on the earth. It was named by the Apostles as one that was binding on the Christian as well as on the Jew. "Thou shalt not kill." Every one who reads this sacred command of God would presume at once that any individual found killing and destroying his fellow creature would be in disobedience to the command of God, and would be committing a great crime.

The same God that gave that commandment unto the children of Israel, saying, "Thou shalt not kill," afterwards gave a commandment to them, that when they went to war against a foreign city, or a city not included in the land of Canaan, "When thou shalt go to war against it, and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; but the women and little ones shalt thou take unto thyself." (Deut. xx. 13, 14.)

Again, when Israel took the Midianites captive, they were commanded to "kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children that have not known man by lying with him, keep alive for yourselves." (See Numbers xxxi. 17, 18.)

The question is, Was it a sin before the Most High God for the children of Israel to obey the law concerning their captives, notwithstanding the former law, "Thou shalt not kill?" Most certainly not. Thus we see that it was a law given by the same God and to the same people that they should kill their captives, that they should kill the married women, their husbands, and their male children,—that they should save alive none but those who had never been married and who had never known man. "Save them alive for yourselves," says the law of God.

Here, then, we perceive that there are things which God forbids, and which it would be abominable for his people to do, unless he should revoke that commandment in certain cases. Because certain individuals among the Nephites, in ancient days, were expressly forbidden to take two wives, that did not prohibit the Lord from giving them a commandment, and making an exception, when he should see proper to raise up seed unto himself.

The substance of the idea in that book is that—When I the Lord shall command you to raise up seed unto myself, then it shall be right; but otherwise thou shalt hearken unto these things—namely, the law against polygamy. But when we go to the

Jewish record, we find nothing that forbids the children of Israel from taking as many wives as they thought proper. God gave laws regulating the descent of property in polygamic families.

Turn to the 21st chap. of Deuteronomy, and the 15th verse, and you have there recorded that "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn; but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath; for he is the beginning of his strength: the right of the firstborn is his."

In this law the Lord does not disapprobate the principle. Here would have been a grand occasion for him to do it, if it had been contrary to his will. Instead of saying, If you find a man that has two wives, he shall be excluded from the congregation of Israel, or shall divorce one and retain the other, or shall be put to death, because he presumed to marry two wives, he considers both women his lawful wives, and gives a law that the son of the hated wife, if the firstborn, shall actually inherit the double portion of his property. This becomes a standing law in Israel. Does not this clearly prove that the Lord did not condemn polygamy, but that he considered it legal?—that he did not consider one of these wives to be a harlot or a bad woman? Does it not prove that he counted the hated one as much a wife as the beloved one, and her children just as legitimate in the eyes of the law?

Again, let us go back to the days of the Patriarchs before the law of Moses was introduced among the people, and we find the same principle still existed and approbated by the God of heaven. I have heard many of our opponents argue that the law of Moses approbated a plurality of wives; but it was not to be under other dispensations,—as much as to say, it was merely given because of the hardness of their hearts. But such a saying is not to be found in the Bible. I can find a declaration of our Lord and Saviour that the divorcing of a wife was permitted in the days of Moses because of the hardness of the hearts of the people; but I cannot find any passage in the sayings of the Saviour, or the Apostles and Prophets, or in the law, that the taking of another wife was because of the hardness of their hearts. There is quite a difference between taking wives and putting them away.

This law of plurality, as I am going to prove, did not only exist under the law of Moses, but existed before that law, under the Patriarchal dispensation. And what kind of a dispensation was that? It has been proved before the people in this Territory, time after time, that the dispensation in which the Patriarchs lived was the dispensation of the Gospel—that the Gospel was preached to Abraham as well as unto the people in the days of the Apostles; so says Paul; and the same Gospel too that was preached in the days of the Apostles was preached to Abraham. "The scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham," &c. The same Gospel that the heathen would be justified by was the same Gospel that Jesus and his Apostles preached, and which was before preached to Abraham. If we can find out that, under the Gospel preached to Abraham, polygamy was allowed, the Gospel preached by Jesus, being the same, of course, would not condemn it. Jacob,

we understand, went from his father's house to sojourn at a distance from the land that was promised to him; and while he sojourned there, he married Leah, one of the daughters of Laban, after having served faithfully seven years. It was a custom to buy wives in those days: they were more expensive than now-a-days. It is true he got cheated: he expected to have married Rachel; but as, I presume, the old Eastern custom of wearing veils deceived Jacob, he could not exactly understand whether it was Leah or Rachel until after he was married. Then he served seven years more to get Rachel. Here was a plurality of wives.

Did the Lord appear to Jacob after this? Yes. Did he chasten him? No. Did he send his angels to him after this? Yes: hosts of them came to him. He was a man of such powerful faith, and his heart so pure before God, that he could take hold of one of them and wrestle all night with him, the same as people wrestle in the *streets here, only they did not swear*; and, I presume, they had not been drinking whisky; and they wrestled with all their might. I do not suppose the angel, at first, exercised any peculiar faith, but merely a physical strength. He was unable to throw Jacob; and Jacob, like a prince, prevailed with God; but he began to *mistrust* that he was something more than a man that was wrestling with him, and began to inquire after his name; and by-and-by the angel, determined not to be worsted, put forth one of his fingers, and touched one of Jacob's sinews, and down he came. Did this angel inform Jacob that he was a wretched polygamist—an offscouring of the earth, not worthy to dwell in the society of men? No. He was recommended as a great prince, and one that had power to prevail with an angel all night, until the angel put forth his miraculous power on him.

This same Jacob conversed with God, heard his voice, and saw him; and in all those visions and glorious manifestations made to him, we find no reproof for polygamy. Certainly, if the Lord did not intend to approbate a crime, he would have reproved him for polygamy, if polygamy were a crime. *If he did not intend Jacob to* go headlong to destruction, he would have told him he had taken two wives, and it was not right; but, instead of this, he blessed these wives of Jacob exceedingly, and poured out his Spirit upon them. Leah bore him four sons, and then she became for awhile barren. Finding she had left off bearing children, she gave Zilpah—a woman that was dwelling with them, to Jacob to wife, although he already had two; and Zilpah raised up children to Jacob. Leah had borne several children, and had left off bearing. She had been more backward about giving her handmaid Zilpah to Jacob to wife than Rachel had been in giving Bilhah. Seeing the Lord was about to curse her with barrenness, because she did not do according to the example of her younger sister, she gave Zilpah to Jacob. Then the Lord hearkened to her prayer, and Leah said—"God hath given me my hire, because I have given my maiden to my husband." (See Genesis xxx. 18.)

Who ever heard of the Lord's hearing one's prayer, because a person was doing an evil? If polygamy were a crime, God would have condemned her, because she gave up her handmaiden to her husband. We cannot suppose that any woman not acquainted with the law and commandment of the Most High, and believing it to be sinful for her husband to have two wives, would express herself in such a manner—The Lord heard my prayer and gave me the fifth son, because I gave my handmaid to my husband to wife. This shows to us that Jacob's wife, Leah,

did really consider it something pleasing in the sight of God. It was something that God and all his angels that appeared to Jacob approbated, and, instead of cursing him, blessed him more and more. By these four wives the whole twelve sons of Jacob were born, and they became the heads of the twelve tribes of Israel. And when the day comes that the Holy City, the Old Jerusalem shall descend from God out of heaven, crowned with glory, there will be found upon the wall which is erected around it the names of the twelve Patriachs of Israel, beautifully engraved upon the walls. I suppose the people of this day would call the most of these sons of Jacob bastards; but they are to be honoured of God, not for a few years, but an honour that is to exist for ever and ever, while their names will be found emblazoned upon the walls of the Holy City, to remain throughout eternity.

Now, recollect, this is under the Gospel dispensation, and not under the law of Moses, which was given several hundred years afterwards. The Lord made great and precious promises to the seed of Jacob, through these wives, saying they should inherit the land of Palestine, and they should be blessed above all people. We find this blessing fulfilled upon their heads, according to the righteousness of their descendants, until they were scattered because of iniquity.

Moses, one of the greatest Prophets that ever arose, with the exception of Jesus, not only approbated polygamy but actually practised it himself. We find, on a certain occasion, that the brother of Moses (Aaron) and the prophetess Miriam began to upbraid him, in consequence of a certain Ethiopian wife he had taken. (See Numbers xii. 1.) He had already one wife, the daughter of Jethro, the priest of Midian. Did the Lord join in with them? Did he say, You are right to make light of Moses' second wife? It is polygamy! It is a great crime! It is sinful! Was this the way the Lord talked? No. But he was angry that they should make light of a thing which he himself esteemed as very sacred; and, as a consequence, he smote Miriam with leprosy, and she became as white as snow; and although she was a prophetess, she had to be put out of the camp, and stay out seven days, because of speaking against one of Moses' wives. Did this look like the Lord's considering it an illegal marriage? It proves that the Lord did consider the marriage legal.

I have only demonstrated to you that the Lord approbated polygamy, and gave laws regulating the descent of property to the polygamic children. But I will now repeat to you an express command of God to certain persons to marry more than one wife; and they could not get rid of it without breaking the law of God. The Lord said, "Cursed be every man that continueth not in all things written in this book of the law." However righteous and moral a man might have been in many other respects, yet, if he did not continue in all things written in that book of the law, he was to be cursed. "Cursed be that man, and all the people shall say, Amen." Now, among the things written in that book of the law, we find these words—"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." (See Deuteronomy xxv. 5, 6.) Must his brother do this, if he has a family of his own? Yes. It does not matter

whether he has a family or not, that command is given to him: it is the law of God, and the reason is given in order that the name of the dead might not perish and be cut off from Israel. The living brother had to preserve the inheritance in his deceased brother's family. Now, if the widow of the deceased brother married a stranger—a person that did not belong to that particular tribe, the inheritance would go to a stranger, and would be shifting from tribe to tribe, or even might become the inheritance of one that did not belong to the tribes of Israel. In order to prevent this, the first-born male of the living brother was to be considered the son of the dead brother, and was to receive the inheritance and perpetuate the same in the family; and this was to continue from generation to generation. Now, suppose that there were seven brothers, as there often were families of that size in Israel; suppose they married them wives, and six of them should die without leaving male issue to bear up their name, but the seventh brother was still living; do you not see that this law and commandment would be binding on that seventh, still living, to take the six widows? This he would be compelled to do; and yet this generation say polygamy is a crime, while here is the sanction of Divine authority. Here a man is brought under obligation to take these six widows, and raise up seed to his dead brothers. How long was this to continue? Is there any evidence in the Bible that it was to cease when Christianity should be introduced by our Saviour and his Apostles? What was the condition of the Jewish nation at the time Jesus went forth preaching repentance and baptism and admitting members into his Church? I will tell you, there were thousands and thousands that were polygamists, and were obliged by the command of God to be so. They could not get rid of it, if they obeyed the law of Moses; and if they did not obey, they were to be cursed.

These polygamists, then, that took their deceased brothers' wives, according to the notions of Christendom in the nineteenth century, would be prohibited from baptism. The Son of God and the Apostles that went forth 1,800 years ago, were so holy that they must not permit any of these polygamists to enter the Christian Church, though they were only obeying the command given by the God of heaven through Moses; yet they must not be baptized—they must be rejected. This would be the argument of Christianity in the nineteenth century. But can we suppose that Jesus would be so inconsistent that he would actually command a thing a few thousand years before, (for Jesus was the one that gave the law to Moses,) and then come two or three thousand years afterwards, and not permit the people to enter his Church because they had obeyed that former command? Such is the foolish argument of Christendom in these days. Say they, Polygamy is not to be sanctioned under the Christian dispensation. I would like to know where their evidence is. What part of the New Testament, or where, in the teachings of Jesus and his Apostles, do we find such evidence recorded, that a man should not have more than one wife? It cannot be found. But says one, "I have read the New Testament, and I do not recollect that the term wives is used by the eight writers of that book; but they always used the term "wife," in the singular number. And from this it is presumed that they did not have more than one. Let us examine the strength of this presumption.

I find eighteen or twenty writers of the Old Testament who use "wife," and not wives. Will you, therefore, draw the conclusion that plurality was not practised among them under the Old

Testament? If the presumption is of any weight in relation to the eight writers of the New Testament, it certainly is of greater weight in relation to twenty writers of the Old Testament. But it is known that in the latter case the presumption is false; therefore it is of no strength or force whatever in the former case.

Now let us examine some other objections urged against polygamy. The objector has often referred to the saying of Jesus, when commanding the people that they should not put away their wives, saving it should be for the cause of fornication. Jesus says Moses suffered a divorce to be given because of the hardness of the hearts of the people; and further says it was not so from the beginning; that God made man, male and female, and they were joined together by Divine authority, and they twain became one flesh." Now, says the objector, it does not say that three or that four shall become one flesh, &c.; and consequently, this is an argument against plurality. Let us examine this, and see if there is any force in it. It was not so in the beginning, before the days of Moses. What was not so? This putting away of wives —this divorcing of wives for every little nonsensical purpose. Jesus was showing that it was contrary to his mind and will; that Moses only suffered it because of the hardness of their hearts; but that in the beginning it was not so; as much as to say, "If you give divorces, you practise something given through the wickedness of the people. If you put away your wives for any other cause than that of fornication, you cause your wives to commit adultery; and if any man marry her that is put away, he committeth adultery."

Then, again, he says, "If a woman put away her husband, she committeth adultery." A man has no right to put away his wife, nor a woman her husband. "What God hath joined together, let no man put asunder; for in the beginning it was not so, but they twain became one flesh."

Is this an argument against having more than one wife? For instance, Jacob and Leah were one flesh, Leah being his first wife. Jacob and Rachel were one flesh. Jacob and Bilhah were one flesh. Jacob and Zilpah were one flesh; and if he had had a thousand more, it would have been the same: each wife would have been a legitimate wife, and one flesh with Jacob; and their children would have been legitimate. This was no argument against plurality. If so, Jacob would have been found a transgressor.

In the second chapter of Genesis, it is stated that the Lord took a rib from Adam, and, by adding other materials, formed a woman, and brought her to the man, and gave her to him as an helpmeet—as a wife. "And Adam said, This I know now is bone of *my bones, and flesh of my flesh*: she shall be called woman, because she was taken out of man. Therefore, shall a man leave his father and mother, and cleave unto his wife; and they twain shall be one flesh."

This is the saying which Jesus quoted. Now, Jacob, in taking four wives, became one flesh with each one of them; but how and in what respect? Perhaps it may be said that they became one in mind, one in understanding, one in intellect, one in judgment, &c. Their minds are to be one. But it does not say one in mind, one spiritually, but one flesh.

How are we to understand this? Paul (Eph. v. 28—31) says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh."

Paul makes this quotation from the second chapter of Genesis, to prove that the woman was one flesh with the man, because she was taken out of man's body, and made out of his flesh and bones. She was one flesh in this respect—not in identity: they were two distinct persons, as much so as the Father and the Son are two distinct personages.

And again, the wife becomes one flesh with her husband in another respect: when she presents herself to the man, and gives herself to him with an everlasting covenant, one that is not to be broken, she becomes his flesh, his property, his wife, as much so as the flesh and bone of his own body.

The Father and the Son are represented to be one. "I and my Father are one," said Jesus. Would any person pretend to say, because Jesus and his Father were one, that he could not receive a third person into the communion?—a fourth, or a fifth? If we examine the arguments of modern Christendom, nobody but Jesus could be admitted into the union; or, in other words, they twain—that is, the Father and the Son—were to be one, and no others. But Jesus says, "Father, I pray not for these alone which thou hast given me out of the world; but I pray for all them that shall believe on me through their words, (the Twelve,) that they all may be one, as thou Father art in me, and I in thee; that they may be made perfect in one."

The disciples of Jesus were not to lose their identity, because Jesus was one with the Father. The identity of Jesus was not destroyed, but he remained a distinct person, and so did all the disciples, and yet they became one; and so is every man and his wives. Because they twain—that is, Jesus and his Father—were one, it did not hinder the disciples from attaining to the same oneness. And so likewise with regard to the man and his first wife: because they twain are one flesh, it does not prevent him from being one flesh with each of his other wives which he may legally take.

Again, there is a principle which I will now relate more particularly for the benefit of strangers. There is such a principle as marriage for eternity, which may imply one wife or many. The marriage covenant is indissoluble; it is everlasting; it is not limited to time; but it is a covenant to exist while eternity exists: it pertains to immortality as well as mortality. I will prove this. The first example we have on record of a marriage was that of our first parents, Adam and Eve. Were they married as people marry now-a-days? Were they married as the world of Christendom marry at the present day? No: they married as immortal beings. They knew nothing about death; they never had seen any such thing as death. When Eve was brought to Adam, she was brought to him an immortal being. When Adam received her as his wife, he was an immortal being: his flesh and bones were not subject to sickness and decay; he was not subject to pain and suffering: there was no death working in his system—no plague that could prostrate him in the dust. They were intended to endure for ever and ever. So far as their bodies were concerned, they brought death on themselves.

Paul says that sin entered into the world by transgression, and death by sin. Notice that expression. Death entered into the world by sin. If there had been no sin, there would have been no death. If Adam and Eve never had sinned, they would have been alive on the earth at this time, just as fresh and pure as in the morning of creation: they would

have remained to all eternity without a wrinkle of old age overtaking them.

These were the personages first married. Question—Were they married for a certain period of time, as persons are married by the world of Christendom at this day?

When you go up before a magistrate to have marriage solemnized, you hear him saying—I pronounce you husband and wife, or man and wife, as the case may be, until death.

Adam knew nothing about that monster: it was not in his creed. Such an idea never entered into his mind as they have at the present day—I bind you together as husband and wife until death, which shall separate you. If I were married by the laws of Christendom, I should consider the woman I had taken was my wife until death. I should consider this marriage covenant the same as if I had a piece of property promised to me for a certain period of time—say *for the space of twenty years; after* which, I have no claim upon it. When death comes, I have no claim upon the woman married to me by those who pretend to administer the sacred ordinance. But not so with our first parents. When Eve was presented to Adam as an helpmeet to him—as a wife, it was not intended that that relation should cease after a few score of years, or when death should come; but it was as everlasting as Adam and Eve themselves. When they went down to their graves, they could go down with a sure and certain knowledge that they still were husband and wife, and that this sacred relationship would continue after the resurrection.

This is the great and first example for marriage. The Latter-day Saints have adopted this example, not by our own wisdom,—for I do not know that we should ever have thought of it; but by new revelation. The same God that originated marriage for all eternity, in relation to the first pair, has again spoken from the heavens and told us something about this sacred ceremony. He has informed us that if we are married and expect to have claim on our wives, and wives on their husbands, in the eternal worlds, that this ordinance of marriage must be, not till death, but for ever and ever, reaching forward through all our future state of existence.

Having established this principle of marriage for eternity, let us examine the results flowing from it. Let me suppose that here is my neighbour; he has a wife, and she is married to him for all eternity. By-and-by, he dies and leaves his widow. I am a young unmarried man, and pay my attentions to her; and she, being still young, accepts my attentions and wishes to be married to me; yet she has been married to a man for all eternity. Can she be married to me for all eternity? No. I accept of *her as a wife for time only, yielding* her up with all her posterity in the morning of the first resurrection to her legal and lawful husband.

But now what shall become of me? I have got to give up this wife to her legal and lawful husband in the morning of the first resurrection; and I must not, according to the laws of Christendom, marry another so long as she lives; and she might live as long as I. Am I to be deprived of a wife for eternity, because I married this widow for time? or would plurality come in and supply me also with a wife?

This is one of the results necessarily arising, when marriage for eternity is admitted. There is just as much reason for it as for any other principle God has ever revealed to the human family.

Again, for instance, here is a man that has married a wife for time and all eternity; and here is a woman that

has not had a privilege of being married, like thousands and tens of thousands that are abroad in the States and in all the world among the nations of Christendom: they have to live contrary to their own will, and die old maids, without a husband for time or eternity either. If one of this class, who had not had an opportunity of marriage with a righteous man, and who was unwilling to trust herself with those whom she considered unworthy of marriage for time or eternity either, should come to the Territory of Utah, and, still having no offer of marriage from a single young man here, she sees a good man that has a family; he proposes marriage to her; she voluntarily offers to become one of his wives; he accepts the offer; the ceremony is celebrated. What harm is done? Who is injured? What law is broken? None. I ask, Would it be right, with a view that marriage is to exist, not only in time, but in eternity, that this woman, who is a good, moral, virtuous woman, should remain without a husband through all eternity, because she did not have an opportunity of being married? If marriage be of any benefit in the eternal world, would it not be far more consistent with the law of God that she should have the privilege, by her own free, voluntary consent, to marry a good man, though he might have a family, and claim him for her husband, not only through time, but eternity?

Jesus informs us that in the resurrection mankind are neither married nor given in marriage: all these things have to be attended to here. In the resurrection, a man is not to be baptized. Here is the place to attend to these things. If we are to become the promised seed, and heirs according to the promise, we must be baptized into Christ and put him on, and do it before the resurrection; for if I put it off beyond this life, in the resurrection there will be no such thing as putting on Christ by being baptized. Just so, in the resurrection there will be no such thing as attending to the ceremony of marriage, so far as we are informed. But Jesus further says, concerning those persons who have not attended to those matters here, that in the resurrection they are as the angels of God: and some of the angels are a little lower than men. *In what respect?* They have not the power to increase their kingdom by the multiplication of their species, and this because they have not lawful and legal wives. They are probably among that class who have put off marriage for eternity, and die without attending to it; and after the resurrection, they find themselves wifeless, without any family or kingdoms of their own offspring. In this single and undesirable condition they are to remain, because they cannot hunt up a wife after the resurrection. Such, instead of receiving crowns, will merely become ministers or messengers for the crown, being sent forth by those who have attained to a higher glory, who have the power of receiving kingdoms, and increasing the same, through their own offspring that are begotten after the resurrection by the wives given to them while here in this world. These angels have forfeited this privilege; consequently, they are lower than the man who keeps a celestial law; and if these angels lived on the earth, they would be called old bachelors.

Do you not see the difference between the glory of those who claim their privileges and those who do not? I am not speaking to the class who pay no attention to the law of God or to the nature of marriage; but I am speaking of those ancient Patriarchs, and Prophets, and holy men that understood the law of God, and practised it, and prepared themselves here to receive an exceeding weight of glory hereafter. Do you not understand

that such men arise above angels?—that they have kingdoms, while angels have none?—that they are crowned kings and princes over their own descendants, which will become as numerous as the sands on the sea shore, while the angels have neither wives, sons, nor daughters to be crowned over? Shall a young, moral, virtuous woman, because she does not find a young man that is suitable to her nature, or worthy of her,—shall she be deprived of this exaltation in the eternal world, because of the Gentile laws of modern Christendom? No. The Latter-day Saints believe otherwise. We believe that woman is just as good as man, if she does as well. If a good man is entitled to a kingdom of glory—to a reward and crown, and has the privilege of swaying a sceptre in the eternal world, a good woman is entitled to the same, and should be placed by his side, and have the privilege of enjoying all the glory, honour, and blessings that are bestowed upon her lord and husband. If she cannot get any lord or husband through whom she can trust herself for exaltation to that glory, who can blame her for going into a family where she thinks she will be secure?

These are some of the reasons in favour of polygamy. Many people think it strange that there should be a whole territory of polygamists organized in the midst of Christendom. It is so contrary, say they, to our institutions, and to the traditions of our society and nation, and to the practice of our forefathers that have lived for many generations past. But did you never reflect that it is possible for some of the institutions, traditions, and practices of our forefathers to be incorrect? Look at the vast number of traditions that have had their place upon the earth, and that, too, among the most enlightened generations, which are now entirely discarded. Look at the laws which existed but a few years ago in enlightened England, where a man, if he went into a shop, being hungry, and took the amount of five shillings' worth, he must be hung up by the neck.

If a man was almost ready to perish with starvation, as thousands and millions often are in Great Britain, and should go into a neighbouring park and take a sheep to preserve his life and the life of his family, he must be hung up by the neck. The people thought these were wholesome laws, when they existed. They were just as sincere in supposing these laws to be good as the people of the United States are in supposing there should be a severe law against polygamy.

Now, let me say, plainly and boldly, without the fear of contradiction, that the citizens of Utah are transgressing no law of man by taking a plurality of wives. But it is asserted by some that we are transgressing the traditions and institutions that are established among civilized nations. We admit this freely; and the people of the United States are transgressing that law that was in force in old England about sheep-stealing; for they suffer many of their sheep-stealers to go unhung; and if a man steals five shillings' worth of provisions, they do not hang him up.

Why have the American nation abolished, not only many of the traditions, customs, and institutions of other civilized nations which have been handed down for so many ages, but have even abolished and discarded many of their criminal laws? Why have they made these innovations upon civilized society? Is it not as possible that the sovereign States of this enlightened nation may be misguided in regard to their strict laws which they have passed against polygamy as it was for our forefathers to be misguided in their strict laws against witchcraft in Massachusetts, where

every man and woman must be put to death for a witch, if somebody became prejudiced against them? This was a law among our forefathers in enlightened America but a short period back. They thought they were right, and were as sincere in it as the States are in these strict and rigid laws against polygamy. But, thank the Lord, Utah is not in bondage to such bigoted State laws.

The form of the American Government makes each State and Territory independent of the laws of all the others. Have the laws of Missouri any bearing upon the people of Kansas, any further than what the people of Kansas voluntarily, by their Legislature, re-enact? No. The laws of one State or Territory have no more to do with the laws of any other State or Territory than they have with the laws of China. Utah is just as much under the laws of China as under the laws of Missouri, or the laws of any other State of the American Union. There is a difference between these local State laws and the laws of the United States passed by Congress in Washington. The laws of the United States are applicable all over the nation. Has the American Congress seen proper, since its first organization, to pass a law against polygamy? No. So far as the national law is concerned, it has no more bearing upon the subject of polygamy than it has upon the subject of monogamy, or something that never existed. Let us go still higher, above the laws of Congress, to that great instrument—the American Constitution, which we, as a people, have always held as one of the most perfect and glorious instruments that was ever framed by any nation, through their own wisdom, since the world began. It guarantees to us the liberty of the press, freedom of speech, liberty to seek for one's happiness, and to emigrate from State to State, and to enjoy all the privileges and rights that any man could in conscience ask for. Is there anything in that glorious Constitution that forbids polygamy? There is not. Have the citizens of the Territory of Utah transgressed that instrument so far as this thing is concerned? No. Have they transgressed the laws of any Territory or State of the Union so far as they have any bearing upon this Territory? No. Again, has the Territory of Utah ever passed a law against polygamy? If they have, then as many as have received this doctrine are transgressors of the law. You may search our laws from beginning to end, but you will find nothing in them against polygamy.

The wise legislators of Utah have been actuated by more liberal principles than those who have deprived American citizens of the dearest and most sacred rights granted in the Constitution. What is the result, then? It is, that any people whatsoever who feel disposed to marry more than one wife in this Territory have the privilege to do so. What! the Methodists? Yes. Have the Baptists a right to come into Utah and marry two wives? Yes, so far as the civil law is concerned. Have those who make no profession of religion whatever a right to marry a score or a hundred wives in this Territory? Yes: so far as civil law is concerned, all have equal privileges. Have the Chinese a right to come to this Territory and bring more wives than one, or the Mahometans? Yes. Every nation under heaven have a right to come and enjoy perfect liberty so far as this thing is concerned; and I have already shown that there is no law in the Bible to bear against them.

You cannot condemn us temporally, or spiritually, or by the civil law; neither can you condemn us by the Bible. There is no law that condemns us, unless the law in the Book o

Mormon does so; and I have already shown that the Book of Mormon does not, provided the Lord has commanded it. But if we have not been commanded in regard to this matter, then there is one thing that will condemn us, and that is the Book of Mormon. This is a little more strict than any other Divine revelation, in regard to polygamy. Thirteen years after the publication of the Book of Mormon, the same Prophet that translated the Book of Mormon received a revelation upon marriage, which commanded certain individuals in this Church to take unto themselves a plurality of wives for time and all eternity, declaring that it is a righteous principle, and was practised by inspired men in times of old.

In obedience to this commandment, many have gone forth and taken upon themselves a plurality of wives; consequently, they are not condemned in this thing, so far as the Book of Mormon is concerned; and we consider this book to be a part and portion of our religious creed; and the Constitution of America gives people a right to worship God according to the dictates of their own consciences. But our opponents say no person has a right to commit crime under that saying. I admit it. But prove that polygamy is a crime. You can prove that murder, stealing, and cheating your neighbour are crimes. You can prove a great many things to be criminal, from the Bible and from reason. If you search the great commentaries on law, they will inform you that all criminal law is founded on Divine revelation. When Divine revelation points out a crime, they generally adopt it as such, and attach penalties. The Bible is the foundation of most of the criminal laws of Christendom. Point out in the Bible where polygamy is a crime, and then you may say we have no right to embrace it as a part of our religious creed, and pretend it as a part of our constitutional rights. If we embrace murder, stealing, robbing, cheating our neighbour, as a part of our religious rights, then the Constitution will condemn us. Not so with polygamy. If we should embrace adultery in our religious creed, then we may be condemned as criminals by the laws of God and man; but when it comes to polygamy, which is not condemned by the Bible any more than monogamy, and embrace that as a part and portion of our creed, the Constitution gives us an undeniable right of worshipping God in this respect as in all others. Congress have no more constitutional right to pass a law against polygamy than they have to pass a law against monogamy, or against a man living in celibacy.

A portion of the Shaker's creed is that they are living in the resurrection, and that they should not marry; and you will find whole communities of them living without husbands and wives. The Government of the United States has no right to say you shall not live in celibacy, but you shall comply with American institutions; neither have they a right to say that sprinkling infants or worshipping a Chinese idol is criminal. A great variety of peculiarities are embraced by different sects and societies in our nation; and they have a right to hold their creeds, however much they may differ from their neighbours, so long as those creeds are not criminal. We ask no rights that are not guaranteed unto us by the American Constitution. We do not claim, beg, or petition for any other. These rights are guaranteed to us as American citizens. We are entitled to the right of voting as we please, and in doing as we please in religious matters, so long as we do not infringe upon the criminal laws of the nation, neither of this Territory. This is all we claim; and this is what every true-hearted American citizen should be willing to

fight for, if our rulers rise up and deprive us of the rights guaranteed to us by the Constitution.

Do you suppose, because we are few in numbers, that we must tamely submit to see our constitutional rights wrested from us by unprincipled rulers? If you suppose this, you have formed an erroneous opinion of the patriotism of American citizens. There are certain rights belonging to every religious sect that inhabits these United States; and every sect has a right to claim them, if they should have to do it at the point of the sword. I have no hesitancy in saying before the whole world that the rights guaranteed by the great Constitution of this country and its national laws are the rights I will claim while I have a being, even if it is necessary to claim them by force; and if the Chief Executive, or the American Congress send their armies to Utah to trample upon these rights, and take from American citizens that which is more dear to them than life, I shall esteem it no treason to resist them. The majority may undertake to trample upon the minority, because they have the power to do so; but this will not hinder the minority from patriotically defending their rights. Liberty or death should be the motto of every true American. These are my views, and I presume that these are the views of all the people in this great Republic who have tasted and realize the sweets of liberty.

When we speak against the acts of a President of the United States, is that treason? No. Do all the newspapers published in the American nation speak well of the Presidents? Is there no man in the American nation that tries his best to influence the public against the public acts of President Buchanan? You find them by hundreds. They are denouncing the President continually in the most bitter manner. They do not denounce the particular form of Government, or the Constitution, or laws; but they do denounce the acts of public men when they please; and this right is guaranteed to them, and they are responsible for it. If they do it unjustly, in a slanderous manner, they are accountable to the laws, and may be heavily fined. We claim the same privilege. There are many acts of this Government we dislike, and so do many of the political parties in the nation. Many people throughout the American nation are dissatisfied, not only with the acts of Congress, but with the Chief Magistrate of the nation; and they are not afraid of committing treason by bringing these acts before the public, and commenting upon them. We claim this right in connection with other American citizens.

I have already detained the congregation sufficiently long upon various subjects as they occurred to my mind. I recommend the strangers present to appeal to our works and read them. We have nothing we are ashamed of. All our writings are free and open to the public, and have been for years: hundreds and thousands of copies of pamphlets on polygamy, and books on various subjects have been sent abroad, not only throughout the American nation, but throughout the civilized nations of Europe, published in many languages, which contain our views in relation to the Book of Mormon, to the Gospel of salvation, and to our rights as a people. They all are before the public. There are none of our publications which we wish to hide up in a corner. You can learn and investigate for yourselves. And let those prejudices that have been instilled into your minds, as well as into mine, be set aside for a short time, to inform yourselves concerning these matters. Do not be so much bound down by the creeds of men and public opinion as not to be free enough to investigate

for yourselves; and when you find a true principle, embrace it. However you may be condemned by mankind, lay hold of it; it will do you good, and no harm.

May God bless you. Amen.

CELEBRATION OF THE FOURTH OF JULY.

An Address by Elder GEORGE A. SMITH, *delivered in the Tabernacle, Great Salt Lake City, July 4, 1854.*

Gentlemen and Ladies—Fellow-Citizens,—I arise here to address you a few moments upon a subject which has, perhaps, been worn threadbare by orators, statesmen, and divines, for the last seventy years, in the minds of a great portion of those who have been in the habit of listening to speeches upon the battles of the Revolution, and the causes which put it in motion. The subject has become trite. Every school-boy who reads American history is, perhaps, better versed in it than he could be with anything that I can advance, by pursuing the old beaten track, or continuing in the channel which has been so long worn. Yet I may safely say, with all that has been said, its real merits have scarcely been approached.

The causes which produced the American Revolution were so far behind the vail, that the writers of American history and the orators who expatiate on the subject on occasions like this, and on other occasions, have not acknowledged that it was the Almighty—the invisible and omnipotent hand of Him who made the heavens and the earth and the fountains of waters, who worked the secret wires, and opened up the revolutionary scene, to lay a foundation and prepare a people, with a system of government, among whom his work of the last days could be commenced upon this earth.

Persons present to-day may consider that no other country in the world would have allowed the persecutions and oppressions that have fallen upon the work of God in this land, of which many of you have been partakers. But in this you are mistaken; for there is no nation under heaven among whom the kingdom of God could have been established and rolled forth with as little opposition as it has received in the United States. Every species of oppression and opposition, which has aimed at the destruction of the lives and liberties of the members of this Church, has been in open violation of the laws of the country; while, among other nations, the links of the chain of government are so formed that the very constitution and laws of the country would oppose the government of God. This is the case almost without an exception.

I will say, then, the American Revolution had its beginning behind the vail. The invisible providence of the Almighty, by his Spirit, inspired the hearts of the Revolutionary Fathers to resist the Government of England and the oppressions they had submitted

to for ages. When ground to dust, as it were, in their mother country, the first settlers in this land looked to the West. They fled from oppression, and planted their standard upon American soil, which was then a wilderness in the possession of savages. The climate, productions, extent, and nature of the country was then unknown to distant nations. It appeared, however, to offer an asylum for the oppressed, even at that early day.

A party escaped from oppression, and landed in Massachusetts; another party, for a similar cause, left the mother country, and landed in Connecticut; and so a number of the early States were formed by settlers who fled from their native country through religious oppression. The young colonies grew until they became somewhat formidable, and began to realize that they were entitled to some common national privileges; that they had a right to the protection of certain laws by which their ancestors were protected; and also that they had a right to an equal voice in the making of those laws.

It is my intention to notice a multiplicity of minor circumstances, to portray the tyrannical spirit that prevailed in the English Parliament, and which were only so many sparks to feed the flame of revolution. What was the greatest trouble? The right of making their own laws was denied them by the King and Parliament; and if they made laws, the King claimed the right of abrogating those laws at pleasure, and also appointed officers who could dissolve the National Assembly and levy taxes without the consent of the inhabitants of the Colonies.

These were the main causes of the Revolution. God caused these causes to operate upon the minds of the colonists, until they nobly resisted the power of the mother country. At that time Great Britain stood pre-eminent among the nations of Europe, and had just finished the wars against several of them combined. God inspired our fathers to make the Declaration of Independence, and sustained them in their struggles for liberty until they conquered. Thus they separated themselves from the parent stock; and, as an historian of that age quaintly said, when they signed that Declaration, if they did not all hang together, they would be sure to all *hang* separately. Union is strength.

But how does this Revolution progress? That is the question. Has the great principle that colonies, territories, states, and nations have the right to make their own laws, yet become established in the world? I think if some of our lawyers would peruse the the musty statutes at large, they would find that there are several colonies of the United States who have seen proper, under the limited provisions then given them, to enact laws for their own convenience; but they suffered the mortification of having them vetoed by the General Congress. Look, for instance, at the statutes in relation to the Territory of Florida, and see the number of laws enacted by that people, and repealed by act of Congress.

It is curious to me that the progress of the Revolution has been so small, referring to that which is produced in the minds of the whole American people. Every organized Territory, wherever it exists, has the same right that the early revolutionary fathers claimed of Great Britain, and bled to obtain,—that is, of making its own laws and being represented in the General Assembly as a confederate power.

This Revolution may possibly increase in the future, and is, no doubt, progressing at the present time. One individual in particular, during the

present session of Congress, has become so enlightened as to say in the House, "*You have no business with the domestic relations of Utah;*" and, consequently, I think the principle is making headway.

The United States have increased greatly in power, majesty, dominion, and extent, having half-a-dozen Territories at once already organized, and others calling for an organization. Says the General Government to these organized bodies at a distance, "You may send a Delegate here, but he shall have no voice in the General Assembly; and if you make any laws that do not suit us, we will repeal them, and we will send you a Governor who will veto everything you do that does not exactly suit us." I want to see the Revolution progress, so that the great head of the American nation can say to every separate colony, "Make your own laws, and cleave to the principles of the Constitution which gives that right."

For me to rehearse the battles of Washington, and the incidents in the struggle for freedom which every school-boy knows, would only be to consume time to little advantage. What has been the result? Our forefathers, by their blood, have purchased for us liberty; but as far as the rights of the weak are concerned, the Revolution has progressed slowly. For instance, the Territory of Oregon forms a provisional Government for itself, and then petitions Congress to receive her under their fostering care. The result is, they send them a convoy of Governmental officers, which, by-the-bye, never have time to get there; and if they should happen to arrive there, they are unwilling to stay; and thus the people have been left, a whole year at a time, without a regular set of officers. They are deprived of the privilege of voting in favour of or against the officers who are appointed to rule them, and of being heard, through their Representative, in the halls of Congress. Who wants to go there, and not have a voice with the rest of them? Although we have sent a most eloquent gentleman to represent this portion of the American nation, and one who can cry "poor pussy" among them to a charm, yet, at the same time, he cannot have the privilege of voting on any question, however detrimental to liberty and the Constitution.

But the Revolution is progressing, and the time is not far distant when Territories will enjoy privileges that have been held back for the purpose of pandering to a relict of that monarchy which oppressed the American people. Is it reasonable that people dwelling thousands of miles from the parent Government should not have the same privilege of regulating their own affairs as those who live in its vicinity? It is the same kind of oppression and restraint that was placed upon our Revolutionary Fathers by the King and his Parliament. The American Government has fallen into the same errors, touching this point, as the British Government did at the commencement of the Revolution.

This is what I have to say on the rise and progress of the American Revolution. It is progressing slowly. While the nation is extending itself, and increasing in power, wisdom, and wealth, it seems, at the same time, to remain, in some respects, on the old ground occupied by the mother country in the early settlement of this land. I raise my voice against it, for I love American Independence: the principle is dear to my heart. When I have been in foreign countries, I have felt proud of the American flag, and have desired that they could have the enjoyment of as much liberty as the American people.

At the same time, *we* have a right to more liberty; we have a right to

elect our own officers and have a voice in Congress in the management of the affairs of the nation. The time is coming when we shall have it. The Revolution will by-and-by spread far and wide, and extend the hand of liberty and the principles of protection to all nations who are willing to place themselves under the broad folds of its banner.

These are about the remarks I wished to make, and the ideas that were in my mind. May God bless us all, and save us in his kingdom. Amen.

CELEBRATION OF THE FOURTH OF JULY.

An Address by Elder ORSON HYDE, *delivered in the Tabernacle, Great Salt Lake City, July* 4, 1854.

Respected Friends and Fellow Citizens,—I am called upon, by the wishes and voice of many persons, to be one of your speakers on this ever memorable day. While I congratulate myself upon the honour which you have done me by this selection, I sincerely regret that I am not more amply qualified to answer your expectations. But humble as my efforts may be on this occasion, they are the more freely offered, knowing that the ears and hearts of a generous people will make every allowance for any deficiency that may appear in the style and subject matter of my discourse.

The bursts of eloquence that have thundered from this stand this morning cannot fail to have awakened in the minds of the audience notions and views so enlarged, that it becomes a very difficult task for your present speaker to sustain and carry forward the interest and excitement with which your minds have already been fired by the speakers that have preceded me.

We are met, fellow-citizens, to celebrate one of the most important events that ever embellished the pages of political history—an event of which every American heart is proud to boast, in whatever land or country he perchance may roam—I mean the bold, manly, and daring act of our fathers in the Declaration of the Independence and Sovereignty of these United States,—an act worthy to be engraven in letters of living light upon the tablets of our memory, and to be transmitted to our children, with the sacred charge that they teach it to their children, and to their children's children, till the "stripes and stars" float over every land, and are mirrored on the crest of every passing billow. They had not only the moral courage to sign the Declaration of our nation's Independence, but hearts of iron and nerves of steel to defend it by force of arms against the fearful odds arrayed against them — the well-disciplined armies and mercenary allies of the foolish and tyrannical George the III., King of Great Britain.

The progressive spirit of the times,

on the one hand, and the chains of cruelty and oppression, on the other, inspired the apostles of American freedom to raise the standard of liberty, and unfurl its banner to the world as a warning to oppressors, and as the star of hope to the oppressed. The very name of America causes a thrill of patriotic devotion to her best interests to quiver in the heart of every citizen of Utah, with a zeal and a pride for the welfare of our country that does honour to the memory of those departed heroes whose ashes are mingled in our soil, and made rich and dear to us by their own blood.

Remember Lexington, and Bunker Hill, and lastly Yorktown, with all the intermediate scenes as narrated in the history of the American Revolution! Remember the immortal Washington, chosen to lead our infant armies through the perils and hardships of an unequal contest, to the climax of victory and the pinnacle of fame! His name, embalmed in the never-dying sympathies of his grateful countrymen, will be heralded in the melody of song "while the earth bears a plant or the ocean rolls a wave." While Columbia's sons and daughters regret and mourn his exit hence in accents like the following—

"Cold is the heart where valour reigned,
Mute is the tongue that joy inspired,
Still is the arm that conquest gained,
And dim the eye that glory fired,"

they will comfort themselves and quiet the pangs of their bereaved hearts by chanting like this—

"Too mean for him a world like this;
He's landed on the happy shore,
Where all the brave partake of bliss,
And heroes meet to part no more."

In those early and perilous times, our men were few, and our resources limited. Poverty was among the most potent enemies we had to encounter; yet our arms were successful; and it may not be amiss to ask, here, by whose power victory so often perched on our banner? It was by the agency of that same angel of God that appeared unto Joseph Smith, and revealed to him the history of the early inhabitants of this country, whose mounds, bones, and remains of towns, cities, and fortifications speak from the dust in the ears of the living with the voice of undeniable truth. This same angel presides over the destinies of America, and feels a lively interest in all our doings. He was in the camp of Washington; and, by an invisible hand, led on our fathers to conquest and victory; and all this to open and prepare the way for the Church and kingdom of God to be established on the western hemisphere, for the redemption of Israel and the salvation of the world.

This same angel was with Columbus, and gave him deep impressions, by dreams and by visions, respecting this New World. Trammelled by poverty and by an unpopular cause, yet his persevering and unyielding heart would not allow an obstacle in his way too great for him to overcome; and the angel of God helped him—was with him on the stormy deep, calmed the troubled elements, and guided his frail vessel to the desired haven. Under the guardianship of this same angel, or Prince of America, have the United States grown, increased, and flourished, like the sturdy oak by the rivers of water.

To what point have the American arms been directed since the Declaration of our National Independence, and proven unsuccessful? Not one!

The peculiar respect that high Heaven has for this country, on account of the promises made to the fathers, and on account of its being the land where the mustard seed of truth was planted and destined to grow in the last days, accounts for all this good fortune to our beloved America.

But since the Prophets have been slain, the Saints persecuted, despoiled of their goods, banished from their homes, and no earthly arm to interpose for their rescue, what will be the future destiny of this highly-favoured country? Should I tell the truth as it clearly passes before my mind's eye, my friends might censure me, and I might be regarded as an enemy to my country. If I should not tell the truth, but withhold it to please men, or to avoid giving offence to any, I might be regarded, by the powers celestial, as the enemy of God. What shall I do under these circumstances? Shall I be guilty of the crime of hesitating for a moment? No. Neither time nor place to hesitate now.

Were I called upon to give evidence before a court of justice in a case to which my own father was a party litigant, the foolish might regard me as opposed to my father, if conscience, justice, and truth directed me to testify against his interest; but the wise would regard me as possessing that integrity that kindred ties could not swerve nor decoy from the truth and facts in the case. My testimony in relation to the country that gave me birth, that gave birth to my father, and my father's father, is given upon the same principle, and prompted by a similar motive.

So sure and certain as the great water-courses wend their way to the ocean, and there find their level,—so sure as the passing thunder-cloud hovers around yonder Twin Peaks of the Wahsatch Mountains, and upon their grey and barren rocks pours the fury of its storm, just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty wax hot against them in causing them to drink from the cup of bitterness and division, and the very dregs, stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish; and all this because they laid not to heart the martyrdom of the Saints and Prophets, avenged not their blood by punishing the murderers, neither succoured nor aided the Saints after they were despoiled of their goods and homes.

Would to God that we could forget this part of our experience in the land of our fathers! But we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. Had the United States been as faithful a guardian to the Latter-day Saints as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonour by the decrees of any foreign powers.

I ask no earthly being to indorse this my testimony, or to adopt it as his own sentiment. A little time will prove whether Orson Hyde alone has declared it, or whether the heavenly powers will back up this testimony in the face of all the world.

When Justice is satisfied, and the blood of martyrs atoned for, the guardian angel of America will return to his station, resume his charge, and restore the Constitution of our country to the respect and veneration of the people; for it was given by the inspiration of our God.

One positive decree of Jehovah, respecting this land, is, that no king shall ever be raised up here, and that whosoever seeketh to raise up a king upon this land shall perish. The spirit of this decree is that no king shall bear rule in this country. And the islands contiguous to this land belong unto it by promise, for they are a part and parcel of the land of Joseph, and they geographically belong to it—belong to it by the covenants of the fathers; they also philo-

sophically incline to this nearer and greater land.

Europe may look with a jealous eye upon the movements of this country, and contemplate the settlement and adjustment of a "Western question." But at present there is an Eastern question pending; and it may be wisdom and policy for the United States' Government to press the adjustment of the Western question simultaneously with that of the Eastern question. If the Western question is settled at all, now is the time for the United States to settle it to the best advantage.

In case of a general war, nation rising against nation, and kingdom against kingdom, which we have every reason to expect, it will be remembered that we have an extensive coast to defend, not only east and southerly, but also in the west. The transportation of troops will be unavoidable; and the sad and melancholy fate of many destined for the western coast by sea, around the southern cape, should admonish the Government to spare no pains or expense to construct a railroad with all despatch across the continent, passing through the head and centre of Utah Territory; particularly as the transportation of soldiers and the munitions of war are among the less weighty reasons why a railroad should be constructed, connecting the Missouri river with the Pacific coast.

But to confine ourselves for a moment to things within our own Basin. Since the celebration, last year, of our nation's birth, two of our great and good men have fallen by the hand of death—Doctor Willard Richards and Patriarch John Smith. In them the citizens of Utah have lost true and devoted friends; the country, patriots; the Church, able advocates and defenders; and large families, kind and affectionate husbands and fathers; also several most excellent men shot down by the hostile savage from his ambush. Much suffering has been occasioned by the Indian war. Many of our crops went to waste last year, by reason of it, which has occasioned rather a scanty supply of food. But thanks be to God, never have the fields of the valleys smiled with such glowing prospects of abundant harvest as at the present time.

It is true that some of our settlements lost almost every head of stock they had, by the Indians, last summer, and have been compelled to cultivate their lands with few horses and oxen; yet the extensive fields of wheat now waving in the breeze and fast ripening in the sun are almost incredible.

Praise and thanksgiving be unto our God! This year we have had peace with the red men, and plenty is about to crown the labours of the husbandman.

If the United States are dissatisfied with the expenditure of the twenty thousand dollars appropriated for the building of a State House in this Territory, because a house was purchased that was already built, instead of building one, I have no hesitancy in expressing my conviction that a Government draft on us for the amount would be duly honoured ten days from sight, or ten minutes, perhaps. Our Indian wars and other necessary and indispensable drafts upon our time and money in this new country have prevented us from building a house; and we, therefore, have been under the necessity of purchasing a very good and commodious one, built before our Indian troubles were so serious. My voice would be to pay back the twenty thousand dollars! And as the expenses of the war have been wholly borne by us, without a dime's appropriation for that purpose having yet reached us, we may expect to rely wholly on our own resources and upon the arm of our God.

If we are deemed abundantly able to foot the bill of the entire expenses of the war, pay back the twenty thousand dollars to the Government, build our own State House, or occupy the one already built, and even then support whole omnibuses full of wives and children, though proscribed as we are from the benefits of the Land Bill, the people of the United States must allow that we far excel all other portions of their population in real smartness.

God and our country, now and for ever, one and inseparable!

SCIENCE OF GRAMMAR, ETC.

A Lecture delivered by Elder ORSON HYDE, *at the opening of his School in the Council Chamber, Great Salt Lake City, January* 22, 1855.

Ladies and Gentlemen,—The subject that has called us together this evening, to me, is a very interesting and an important one; and I trust that it will be no less so to you, after you shall have understood its import and nature. It is the Science of the English Language.

As this language has been more highly honoured in our day, by the Supreme Ruler above, than any other, in that he hath chosen it as the most beautifully grand and impressive medium through which his mandates could be conveyed to mortal beings here on earth, can we be justified if we remain in a state of indifference with regard to its beauty, its richness, and its strength?

The English language is chiefly derived from the Saxon, Danish, Celtic, and Gothic; but in the progressive stages of its refinement it has been greatly enriched by accessions from the Greek, Latin, French, Spanish, Italian, and German languages. The number of words which it at present consists of, after deducting proper names, and words formed by the inflections of verbs, nouns, and adjectives, may be estimated at over FORTY THOUSAND.

This heterogeneous mass of words, as found in the English vocabulary, when drawn out in line of discourse according to the laws of syntax, and embellished by the force of rhetorical elocution, has made nations to tremble and empires to quake. More glorious conquests have been achieved and victories won by the force and power of language than by all the armed legions that ever marched into the battle-field to meet the foe in deadly conflict. No widow's tear nor orphan's sigh detracts from the splendour of the former; no aching heart is left to curse the brutal policy that bereft it of its dearest earthly object. No plaintive notes from the deathbed of thousands of brave and generous warriors to wrap a nation in garments of deeper mourning; and it remains to be disproven that our future destiny, for weal or for woe, is suspended upon our *very* language. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

It is too true that this science has been lightly spoken of by men of years and experience; and I must say that it is never pleasing to me to hear anything by way of jest, or in sober earnest, that may be calculated to beget in the rising generation a dislike for this most important branch of education. Should such an influence prevail among our youth, it needs not a prophetic eye to foretell the results. When the present actors have played their parts and retired from the stage, our successors, in the persons of our children, will not be able to keep a proper journal of the events of their time, to speak or write correctly, or to manage and conduct a periodical for the diffusion of that knowledge which it has pleased an all-wise Creator to shed forth from the heavens in our day for the benefit and salvation of man, without foreign aid.

You have, undoubtedly, heard the drunkard speak against drunkenness, the thief against theft, and the profane and profligate person against his course of life, because he has weltered under the smart and sting of his own immoral and criminal acts.

But you never heard the enlightened grammarian speak of this science in terms of the slightest disrespect; and I here predict that you never will, while language remains the agent for the transmission of thought.

The person unacquainted with the science of music, who has no taste or ear for it, might indulge in many slight and ludicrous remarks on hearing a class exercise in some of the first rudiments and rules of the science. But to the skilful musician, his remarks prove no inconsistency or impropriety in the science, but, on the contrary, that he himself is ignorant of it, and also of the path that leads to its attainment. The charms of music consist in the union and harmony of its parts; and when executed by scienced performers, it swells into a melody that holds in spellbound admiration all the finer and more elevated feelings of the soul. But the path that leads to the summit where the flowery charms of this science are wafted on the breath of our most skilful performers, and fall on your ears with such pleasing accents, is winding, steep, and rugged; and it requires patience, perseverance, and industry to gain the eminence.

The music of language consists in the union and harmony of the various parts of speech of which it is composed; and when tastefully selected to clothe a useful thought or valuable idea, and that thought or idea borne to your ear in that dress, awakens emotions almost as vividly pleasing as the maid of your choice, when presented, entwined with the bridal wreath, to receive your most sacred vow.

We are met this evening, ladies and gentlemen, to consider our inclination, strength, and ability to commence or re-commence our journey up the rugged steeps of the "Hill of Science."

The child from five to ten years of age has little or no use for scientific knowledge, from the fact that his childhood bars him against those responsibilities which he is destined to inherit in the progressive periods and stages of his life. But as his mind becomes stronger and more developed by the force of unavoidable circumstances, he is the better qualified to acquire those principles of science which will enable him more successfully to stem the current of opposition in his upward course to moral and spiritual excellence.

Were I now to refer you to our highly-esteemed Governor and President, whose ear for music and language is, perhaps, more acutely discerning than that of any other gentleman present, and ask him if he has

not more use for scientific knowledge now, since the increased cares and responsibilities of both Church and State are resting upon him, together with the planning of public works, machinery, and fortifications against Indians, &c., than when he first embraced this Gospel, some twenty-five years ago, and went preaching without "purse or scrip;" and what do you imagine would be his answer? Apply, then, this same principle and course of reasoning to the Church, and what do we discover? When she was in her infancy, she did not attract the attention and gaze of the world. She had little use for scientific knowledge, and little or no time to acquire it; but having become stronger in her intellectual and physical organization, by the force of unavoidable circumstances, such as mobocracy by earth's degenerate sons, and the bounteous blessings of a generous Providence upon the loyal subjects of his eternal laws, she begins to have greater use for science, and is more eligibly situated to acquire it in these peaceful valleys than when buffeted in the States upon the waves of political strife and religious intolerance, where, perhaps, the first house erected for educational purposes was lighted up by the torch of the incendiary, whose lurid flames cast a sickly glare upon our prospects for scientific pursuits in that country.

We are fast growing into importance, and the eyes of our nation are upon us. Our words and our acts are duly scanned by her officials in private; but if this were all, we should have little to fear. There is, however, a Power above, high over all, that scrutinizes all our acts and doings with an eye that never sleeps. We are not only watched over with fatherly care at home, but other nations cast an occasional glance at us. Their kings and their queens dream of us, and God showeth them some things as they are and as they will be. There will be Daniels and Mordecais in their courts, and, no doubt, Hamans too.

The political world is about to fall and crumble in pieces, in consequence of the great amount of repulsion which its parts possess. The religious world also, like Babel's mighty empire, or like the millstone which the angel cast into the sea, will sink in the whirlpools of conflicting interests and sentiments, and her remains be "like the gleaning of grapes when the vintage is done." As saviours on Mount Zion, and as restorers of every just and holy law, whether emanating from heaven, from nature, or from the legislative councils of earth, let us become qualified to act well our part in the great and eventful scenes that will open to our view, and not sacrifice our birthright at the shrine of an unpardonable indifference in relation to qualifications that come within our grasp.

The rising generation are destined to act a more important part in this drama before us. I therefore call upon them to awake and prepare to do honour to their station, whatever or wherever it may hereafter be, while we yet remain in the chambers of the Almighty, with the ensign of peace gently waving over our heads, and plenty in our garners, and our storehouses full.

Think not, my young friends, that you can spend the prime and vigour of your days in the vanities and pleasures of life, and in your more advanced years store your minds with wisdom and knowledge; but let your youthful energies now be devoted to the acquisition of literary and scientific knowledge, that when you arrive to manly strength, dignity, and wisdom, you may call into immediate requisition the fruits of your youthful labours and toil.

Suffer not a sluggardly or indolent

mind to induce you to postpone the period for the commencement of scientific pursuits, with the vain and delusive hope that, by-and-by, the principles of education will become so simplified that you can pick them up with as little labour and trouble as you can pick up the cobble stones of the streets. All the education you can acquire in this easy way will not be as valuable to you even as the cobble stones; for the latter, when collected and laid up into a fence, form a secure and impenetrable fortress, as is clearly proven by reference to the wall in progress of erection around President Kimball's dwelling. But the former will prove too flimsy and spurious to safely fortify your minds against a thousand evils that will beset you on all sides. The value of an object is often (and not improperly) estimated by the amount of labour and toil required to obtain it. The precious metals are not often found in the streets or highways; but in bye and sequestered places, deeply imbedded in the crevices and subterraneous caverns of the earth. If you will have them, you must dig for them. They will cost you much time and labour; but when obtained, they will richly reward you for all your toil. The gems of the ocean are not found floating upon the flood or ebb tides, but in the bed of the deep blue sea. They are hid from the vulgar gaze of the multitude, and only sought by the few who know their value, and who have courage and resolution enough to embark in the enterprise. Scientific knowledge is hid up in the elements, in the caverns, and storehouses of nature, and is only found by those who seek it with all their heart.

The man who neglects to discipline and train his mind in the science of religion knows but little about God or angels, or the glory of the sanctified. What little he does understand, he has borrowed from the labours and toils of others.

The Presidency of this Church are the lovers of learning; and, in my opinion, you, who need it, can take no step in education to please them more than to engage in the study of your own native language. It is the joy and pride of their hearts to see the attention of the people being turned to education. They do not want you to trust to it, however, as to God; but through it they want you to be able to present those truths that Heaven reveals, in that interesting and engaging light that will reflect honour upon you as the agent, upon God as the Author, and upon the Church as the body to be exalted. Lay hold, then, upon education! If you can get it easily, I have no objections. If, upon any principle, you can acquire it in a more easy manner than has been generally adopted in times gone by, you are *doubly* guilty if you do not attend to it forthwith. Show me one person that ever did jump into a brilliant education without labour and toil in self-application, and then I may be converted to the easy method of obtaining it. But lest I may be wrong in some of my views, I would say—If you can get education easily, get it, and be thankful to God for it. If it should prove a laborious task for you, do not be discouraged or relinquish your exertions.

Language, being the science through which the knowledge of all other sciences is communicated, demands our first and most candid consideration; and as the English language combines, in its genius and construction, both strength and beauty to an extent far surpassing that of any other language now in use, we ought, as students of that language, to apply ourselves with a zeal and perseverance commensurate with the superior powers which it possesses.

There are few persons in the world

who care not for the appearance of their dress. They generally want their garments of a good material, and to fit them in a becoming manner. Our ideas and thoughts are also entitled to a becoming dress; and it should be our pride to clothe them with the most chaste and beautiful language, that they may hang around our person as jewels of unfading beauty, even as "apples of gold in pictures of silver." We, however, may know the meaning of thousands of the most beautiful words in our language; yet if we cannot discover the legitimate relation they bear to one another, and arrange them in a sentence according to the laws of syntax that govern them, we come as far short of the knowledge of the science of language as the architect of the knowledge of his profession, if he understand not where to place his timbers in a building, after they are furnished at his hand.

Grammar, well understood, enables us to express our thoughts fully and clearly; and also in a manner that will defy the ingenuity of man to give our words any other meaning than that which we ourselves intended them to convey.

In justification of a neglect to acquire a grammatical knowledge of the English language, some have argued that the best grammarians differ in their views of the science; and if the most enlightened upon that subject cannot agree, what evidence can be shown that there is any particular good in it? It is true, that our best grammarians may differ in their views touching some immaterial or technical points in the science. But this cannot disturb or interrupt the great channel or laws of language. Allow me to prove this to you right here. The Utah Library perhaps contains the productions of some hundreds of the best authors of which many countries can boast. These authors all wrote under different circumstances, at different times, in different countries, and upon different subjects; and very probably no two of them could have been brought to a perfect agreement upon every point and principle of grammar. But will the most learned gentleman in this city go into that Library and point out one grammatical error in the writings of any of them? He may, perchance, do it; yet I seriously doubt it. There may be typographical errors found, which may have produced indirect grammatical ones; but a manifest grammatical error can hardly be found. This argument ought to silence every cavil on the subject, in my opinion.

There is no science so universally applicable to practicable purposes as that of grammar. Arithmetic, geography, astronomy, botany, penmanship, chemistry, and philosophy are highly profitable in their respective places. But there is no condition or circumstance in life in which grammatical knowledge is not essential, wherein mental action may be involved. We cannot think, write, or speak correctly upon any subject, without a knowledge of the laws of language.

Some persons, who possess not this knowledge, are vain and confident enough to think that they can detect and correct any error in language by the ear. It is true that persons of a naturally refined taste may, by carefully reading the productions of good authors, and by conversing with the learned, acquire that knowledge of language which will enable them to avoid those glaring errors that are particularly offensive to the ear; but there are other errors, equally gross, that have not so harsh a sound, and cannot be detected without a knowledge of the laws that are violated.

I can hold out no reasons or inducements for you to believe that you can acquire a knowledge of this science

by giving it only a casual thought, or by looking carelessly over your lessons. But I tell you, and tell you plainly, that unless you can resolve to make it a steady and laborious occupation, and carry that resolution into effect, you never can understand the merits of this science. Yet, if you will cast parties out of your minds, with all the gossip about fashions, trash, and other nonsense, that too often check the progress of the most laudable and beneficial pursuits, and allow me to have full control of your minds for thirty evenings, from six 'till nine o'clock, and faithfully and truly comply with my instructions touching your duties between schools, I will insure that you will have progressed far enough to enable you to prosecute your studies in this branch successfully to any extent you may desire, without a teacher, even if you know not one part of speech from another at this time, provided you possess that degree of intellect and susceptibility for improvement which are common in society.

Remember, my friends, that you live in a progressive age—an age in which the inspiration of the Almighty is resting upon the world to disclose the principles of science, and bring them into requisition to fulfil his purposes, and they know it not! Remember that to us is committed a more sacred charge—a charge to disclose and proclaim to the perishing nations the principles of eternal life and exaltations, and to gather the ripened sheaves, preparatory to the "feast of the HARVEST HOME." Remember that knowledge is power, and that you now have a little time to acquire it. Forget not that "God helps those who help themselves." Secure learning and virtue, and you will be great. Love God and honour him, and you will be happy.

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AND OTHERS.

REPORTED BY

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PREFACE.

VENERABLE custom and the formalities of book-making seem to call for prefaces with some show of authority; yet it is not so imperative that long ones should be written. Although complying, then, with venerable custom in this matter, we do not propose writing a long preface to this Volume.

In presenting to its patrons, completed, the Seventh Volume of the *Journal of Discourses*, we do not deem it necessary to descant largely on the merits of this work, and the future value of a complete set of volumes of Discourses of the First Presidency and leading men of the Church. A bare reference to that fact will suffice to bring it out to the appreciation of its subscribers, and they will readily see how much the importance and value of their libraries in Zion will be enhanced in years to come by a complete series of the *Journal of Discourses*. Moreover, independent of these considerations, their present value and present interest far transcend their cost, or the pains of a careful reading.

In offering the Seventh Volume of the *Journal of Discourses* to its patrons, we shall leave it to declare its own intrinsic merits to those who have read its contents, while of the future volumes let it suffice to affirm that there is abundant reason to expect that, in the eventful times to come, the Discourses of the First Presidency and leading authorities of the Church will increase in their importance and add to the richness of their treasures.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

NATURE OF MAN—HAPPINESS—INFLUENCE OF GOD'S SPIRIT UPON MANKIND, ETC.

Remarks by President Brigham Young, made in the Tabernacle, Great Salt Lake City, July 3, 1859.

REPORTED BY G. D. WATT.

It is good for those who profess to be believers in the Lord Jesus Christ, and to practise his doctrines, to keep his principles before them. It is good to speak often one to another concerning the things of the kingdom of God.

Man is a mystery to himself, and but few of the inhabitants of the earth inquire into their own organization—their being, their capacity, or even into principle. The nations of the earth come and go, and every person of reflection discerns a deep mystery in man. There is a spirit in man, and that spirit is more or less enlightened and instructed by a superior spirit; yet the hearts of men are absorbed in the things of time, and they wear out their lives in their efforts to preserve them. This is the reason why so many pass like a cloud. They are here; they take no thought only to subsist as long as they can; and they are gone for ever.

Of those who have leisure and means to improve their minds and make themselves very useful, there are but few who do not squander their time and means. They do not improve upon their talents; or, as brother Heywood observed, they do not improve upon the capital they possess. There is a great amount of ignorance in the world; and most people are lacking in researches concerning their own origin. Some have not the opportunity; others have not the time, and with the majority their education is such that they have not the disposition for those researches. But above all, they waste the knowledge that is naturally within them—their natural endowments. All men should study to learn the nature of mankind, and to discern that divinity inherent in them. A spirit and power of research is planted within, yet they remain undeveloped. There is one very predominant trait

in the human family—the seeking for power. The great majority constantly study to gain influence—they traverse the world over to attain it. This trait is, in a great measure, derived from their traditions. As the master acts, does, says, and believes, so does the servant. As the parent marks his steps through life, so the steps of the children are measured, and the millions of consequent peculiarities have to be taken into account in dealing with the human family. Tradition seizes upon the scholar when he first commences his education, and, more or less, clings to the human family through life; and we have to deal with people according to their understanding. They are only capable of receiving a certain portion at a time.

What will satisfy the mind? Will gold? Will silver? Will houses, lands, and possessions? Search the world over, and you will at once discover that they will not. Will power and influence over their fellow-beings satisfy? They will not. They may give a momentary satisfaction; but it soon passes away like a morning cloud, and the possessors are still labouring and striving to attain more. This was exhibited in the career of Alexander the Great, who conquered almost the whole of the then known world, and was still so dissatisfied with himself and with his life—with his power and possessions—that he died in debauchery at an early age. He obtained power, wealth, fame, and renown, and was still so dissatisfied that he mourned, and wept, and threw away his life ere arriving at middle age.

What would satisfy the children of men, if they had it in their possession? Only truth and the true principles and conduct flowing from its observance. True, certain classes of the inhabitants of the earth are pretty well satisfied with themselves, through their researches in the philosophies of the day, and especially in the science of astronomy, which gives the greatest scope to the mind; and yet they are not fully satisfied. What will satisfy us? If we understood all principles and powers that are, that have been, and that are to come, and had wisdom sufficient to control powers and elements with which we are associated, perhaps we would then be satisfied. If this will not satisfy the human mind, there is nothing that will.

Is there any such thing as happiness upon the earth? There is; and could people understand its beginning—its germ, they would strive to obtain truth and to increase in true knowledge: then the person calculated to receive much would have enjoyment in proportion, and one capacitated to receive but little would be satisfied therewith. Is there such knowledge upon the earth? There is. Are there true principles? There are, and we heard a portion of them this morning in the doctrine of salvation.

If people understood true philosophy—eternal philosophy, they would understand that there is an eternity of matter. Astronomers estimate that there is between us and the nearest fixed star matter enough from which to organize millions of earths like this. There is an eternity of matter, and it is all acted upon and filled with a portion of divinity. Matter is to exist; it cannot be annihilated. Eternity is without bounds, and is filled with matter; and there is no such place as empty space. And matter is capacitated to receive intelligence.

If we could so understand true philosophy as to understand our own creation, and what it is for—what design and intent the Supreme Ruler had in organizing matter and bringing it forth in the capacity that I behold you here to-day, we could comprehend

that matter cannot be destroyed—that it is subject to organization and disorganization; and could understand that matter can be organized and brought forth into intelligence, and to possess more intelligence, and to continue to increase in that intelligence; and could learn those principles that organized matter into animals, vegetables, and into intelligent beings; and could discern the Divinity acting, operating, and diffusing principles into matter to produce intelligent beings, and to exalt them—to what? Happiness. Will nothing short of that fully satisfy the spirits implanted within us? No.

You can daily observe the operations of the spirits of men in the streets of this city. There you can now see the world exhibited as it is. You can see people hurrying from the east to the west, from the west to the east, from the north to the south, and from the south to the north. Have they an object in view? Ask the traveller whether he has; ask the bystander whether there is an object in his mind. Whether I stand or walk, whether I labour or rest, lie down or rise up, in all my acts in life there is an object. I have something in view, you have something in view, and so has the whole human family, as also all intelligence of every grade.

What principal object have human beings in view? Happiness. Give me glory, give me power, give me wealth, give me a good name, give me influence with my fellow-men, give me all these, and it does not follow that I am thereby made happy; that depends altogether upon what principle those acquisitions were gained. Absolute tyranny never can produce happiness, neither can an influence unjustly gained and used; but give me influence with the children of men, and can that alone produce happiness? It cannot. What will give a man joy? That which will give him peace. What will produce joy and peace? If a man gains influence from the confidence he enjoys through his integrity, his honesty, goodness, uprightness, virtue, and truth, that influence will satisfy his mind; and influence gained in other courses cannot.

Many have been hated, despised, and hunted, on account of their influence with their fellow-beings. Has any one in our generation? Yes. Are there not scores of men and women here who are familiar with the death of our Prophet? Why did people hate him? Because of his influence. Did he gain or exercise an unrighteous influence? By no means. He possessed a righteous influence over the spirits, feelings, passions, and dispositions of all who delighted in truth and goodness, so far as he associated, and could guide them at his pleasure.

Am I hated for the same cause? I am. I am hated for teaching people the way of life and salvation—for teaching them principles that pertain to eternity, by which the Gods were and are, and by which they gain influence and power. Obtain that influence, and you will be hated, despised, and hunted like the roe upon the mountains. The way to obtain that influence is pointed out—by whom? By him through whom the worlds were created, and who has redeemed this earth and all things upon it.

He gave his life a ransom to atone for the sins of the world, and he has pointed out the way. His law is sacred, omnipotent, eternal; and that is the law to obey. Let the Lord speak, and let the people obey. That is the way to gain that happiness which all mankind are seeking, and no other course can satisfy the noble, Godlike spirit placed in man, who is formed for the express purpose of preserving his identity to all eternity. Without strict observance to the laws by which worlds were and are created,

—to the words of the Eternal, no being can inherit eternal lives.

These are the principles that this people, who are by many deemed to be the most ignorant, outlandish, corrupt, base, vile, and wicked people on the globe, have imbibed, and are striving to practise, and through so doing are hated all the day long. Ignorant? Yes, we are ignorant; but we are on the high road to that eternal knowledge that fills the bosoms of the Gods in eternity. If we are faithful to the end, we have the promise that we shall obtain that crown of glory and eternal life that will give us the satisfaction we are seeking. These principles are true; and let me observe to all, Saints and sinners, young and old, wise and ignorant, Do not mistake any points of doctrine you hear preached. The spirit in man is always enlightened, more or less, by the Spirit of the Holy One of Israel —that Being who gave the law.

When he pleases to bless the children of men, he is able to accomplish his purpose. If he is disposed to permit a Nebuchadnezzar to see a finger writing on a wall, it is his privilege to do so. If he is disposed to talk with an Enoch, or to show himself to the brother of Jared, it is his privilege. And if he is disposed to pour out the Holy Ghost upon the house of Cornelius before he embraced the Gospel in the usual way by baptism for the remission of sins, it is his privilege. The principle is, God must be obeyed. And even after Cornelius and his house had received the Holy Ghost, they did not, like some in our day, rise up and say, "We have no need to be baptized." Why did not Cornelius tell Peter that he had received the Holy Ghost, and was as good a Christian as he? But, no; he must send to Joppa for one Simon Peter, who would tell him words whereby he and his household could be saved. What words? To be baptized in water. Peter did not tell them to receive the Holy Ghost, for they had received it.

They had already been endowed with the Holy Ghost, and it was the right and privilege of him who laid down his life to redeem the children of men to bestow that Holy Ghost where and when he pleased. If Cornelius had refused to have been baptized, he never would have received the influence of the Holy Ghost afterwards. He must obey the outward ordinances to secure to himself eternal lives—to attain the blessings consequent upon obedience.

Jesus of Nazareth, who appeared to Saul of Tarsus in the way, opened the vision of his mind, and conversed with him, and told him what to do. Did he tell him that he was a Christian, that his sins were forgiven, and that there was nothing more to be done? He did not. Did he intimate to him, in the least, that he was prepared to go and preach the Gospel? Not in the least. It could be said to him, "I am Jesus, whom thou persecutest;" and Paul could cry out, "Lord, what shall I do?" Go to Damascus, and you will there find a man, named Ananias, who will tell you what to do. Paul was led into the city, and immediately sent for Ananias. After the Lord told Ananias to go, he refused, for he had heard of the persecutions by Saul—of his dragging men and women to prison; but the Lord informed him that he had appeared to Saul on the way; and told him to go and converse with him, and fear not. What did Ananias tell Saul to do? To go and be baptized; for the same Jesus who appeared to you on the way told me to come and tell you what to do.

It is the Lord's privilege to give the Holy Ghost to whom he will, and it is not for us to question him in his right, power, and privilege—in the extent of his doings. He blesses the

human family; he raises up nations, kingdoms, and governments, and controls in the armies of the world. He rules in the heavens, and makes the wrath of man praise him, and gives his Spirit when and to whom he pleases. Shall I say that he has given it to his Saints all the day long? Yes; for I know that he has. Have they enjoyed the light of the Spirit of revelation? Yes; and so, more or less, has every being that has been born upon this earth. I never passed John Wesley's church in London without stopping to look at it. Was he a good man? Yes; I suppose him to have been, by all accounts, as good as ever walked on this earth, according to his knowledge. Has he obtained a rest? Yes, and greater than ever entered his mind to expect; and so have thousands of others of the various religious denominations. Why could he not build up the kingdom of God on the earth? He had not the Priesthood; that was all the difficulty he laboured under. Had the Priesthood been conferred upon him, he would have built up the kingdom of God in his day as it is now being built up. He would have introduced the ordinances, powers, grades, and quorums of the Priesthood: but, not holding the Priesthood, he could not do it. Did the Spirit of God rest upon him? Yes, and does, more or less, at times, upon all people.

Christ is the light of the world, and lighteth every man that cometh into it. Were it not for the light that is in the people, they would not hate us; they would not exclaim as they do—"We came here to cut your throats, but we cannot quite accomplish our purpose." That is what they came for: they had no other intent, except, in addition, to plunder and destroy our property, and pollute our wives and daughters. What causes them to hate us? The light that is in them—the Spirit of the Almighty that rests on the nations; which proves the old Scriptures to be true, where they state that the report of the work that the Lord would bring forth in the last days should make the people tremble and quake. The light that is in them convicts them and teaches them that the doctrine the Elders of Israel preach among them is the Gospel of salvation; and say they, "We will not have it." Have you not heard many of them say that they would rather go to hell than believe it? "I will not believe what you preach, though I go to hell for disobeying it."

That Spirit that is in them—the inspiration of the Almighty which giveth understanding—convinces them that the doctrine is true. Were it false doctrine, it would be thought no more of than any other of the numerous isms in the world. They would pass by it as kindly and as easily as they do Socialism, or any other doctrine. But it convicts the people. Am I sorry for them? I am. My soul aches for them, because they cannot resolve and act in accordance with the dictates of that Spirit which ever prompts the human heart aright. But rise up and declare, "We will not believe this doctrine." What then? You must suffer. Thousands are suffering now; ministers are groaning in pulpits, and deacons and lay members are groaning in congregations: there are groans in secret places, in public places, in highways and by-ways: everywhere people are in pain, in sorrow, in misery; and, in short, are in hell. What is the matter? "'Mormonism' is yet in existence—it is not destroyed." Why can they not muster courage enough to say, "Our independent organizations we will use, and will not suffer the Devil, nor fathers, mothers, priests, neighbours, worldly reputation, riches, or anything else, to deter us from embracing and practising the

principles of eternal life?" That course would at once start them on the road to happiness. "But," says the Devil, "If I let you go, you will get out of my power and reach, and I cannot get you again." Suppose the world should turn round and say, "Mr. Devil, we have been co-partners long enough!"

I remember that when I made a profession of religion, after being called an infidel by the Christians, I often used to get a little puzzled. The Evil One would whisper to me that I had done this, that, or some other thing wrong, and inquire whether that looked like a Christian act, and remark, "You have missed it; you have not done right, and you know it; you did not do as well in such a thing as you might; and are you not ashamed of yourself in saying that you are a Christian? You profess the religion of Jesus Christ, and now manifest such weakness!" Said I, "Mr. Devil, it is none of your business. You may go behind, or before, or in any other direction; but you and I have dissolved partnership; and what I do, I am accountable for to a more glorious Being than you are. So long as we were in partnership, I had to give an account of my doings to you; but now it is not for you to fret yourself about my doings, for you have no interest whatever in the matter." And thus I have acted with him from that time until now.

I have experienced and learned much since I embraced the Gospel, and have become thoroughly convinced that the world lieth in ignorance, and are wandering after a shadow—that is, false principles. There is no solid peace and joy, no permanent comfort and consolation to be found between—shall I go to the extremes? Yes, the sectarian extremes—the top of the topless throne, and the bottom of the bottomless pit. There is not a particle of permanent happiness between these two extremes to the noble spirits within us. It is only to be found in the principles of eternal life that open the gates of heaven to all believers. The man that places his affections upon the gold, the silver, the goods, chattels, and precious things of this earth, and seeks for power over his fellow-man upon false principles, will never realize the happiness that the noble spirit within him is designed to enjoy.

Then cling to the principles of life, that open eternity and reveal to us what we are, making known to us our relationship to God, which to the world is a great mystery.

In the year 1850 I entertained one of my Baptist friends some two or three weeks. I could not persuade him to preach, but asked him a great many questions; and I found him just where I had left them years ago. I asked him questions with regard to the doctrines taught in the Bible. Could he answer them? No: he was as ignorant as a child of the great plan of salvation. During his stay, I preached in the old Bowery; and when I came to the point that I knew he was looking for—to tell who God the Father and God the Son are—I dropped the subject. When we arrived home, he said, "Brother Young, why did you not go on a little further? You drew my whole soul out to learn something that I never had learned." I said to him that I did not proceed further because he was there. He then remarked—"I have been preaching thirty years, and I was very anxious to learn the true doctrine upon the very point you spoke of to-day. I have heard much about your people, and I tarried here to learn. Why could you not have told us more?" I replied—"I wish you to teach." "But I do not know anything about the subject." "I will so couch my questions that you soon will. Do

you believe the Old and New Testament?" "Yes." I then asked him a few questions with regard to the coming forth of the Son of Man, as he is called in a few places. "Do you believe that he was born of the virgin Mary?—that he was the son of Mary?" "Yes." "Do you believe that the Apostle told the truth when he said that he was begotten by the Father?" "Yes." "Why do you dispute it, then, or throw a doubt upon it? Was he not flesh of our flesh and bone of our bone, if the history given of him is true?" "O yes." "Whom did he look and act like? and whose errand did he come to do?" I then turned and read—"Whoso hath seen me hath seen the Father," and inquired, "Do you believe that?" "Yes; but I never before viewed the matter in the light it now appears." "Is he not the very express image and likeness of his Father in heaven? The Bible says he is. Do you believe the Bible?" "Yes."

In a short time he answered my questions; and I took him back to Adam, and gave him to understand clearly who the Bible taught that he was. I learned from my Baptist friend that his sect were just where I left them twenty-five years ago.

As brother Heywood has just remarked in your hearing, the people do not improve on their capital. Every man and woman that has talent and hides it will be called a slothful servant. Improve day by day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. Some learn more and faster than others—more readily see and comprehend the bearings of their lessons and the relationship they sustain to their fellow-beings. Then will every one who secures an exaltation be happy? Yes. Will all be of one mind there? Yes. Should we not be one here? Yes. Should every man be a President? Should every man be a member of the Quorum of the Twelve? Should every man be the President of our Government, or a King? No; but each should possess the Spirit of the Lord; and through observing its teachings, every one will be rewarded and enjoy according to his capacity. Each vessel will be filled to overflowing, and hence all will be equal, in that they are full.

Every man and woman will receive to a fulness, though the quantity will vary according to the extent of their capacity, and each will be crowned with glory and eternal life, if faithful. He that endures to the end the same shall be saved. Not to run for a season and then turn away; but those who endure to the end will receive a fulness of joy which will give them satisfaction.

But, as Jesus said, these things are spiritually discerned. And though he was diligent in teaching his disciples, their traditions were such that, after he had been with them a long time, there were many points that they did not fully understand. When the question was asked Peter, "Whom do men say that I, the Son of man, am?" he replied, "Some say thou art John come to life again, and some that thou art one of the old prophets risen from the dead; some say one thing, and some say another." "But whom say ye that I am?" "Thou art Christ, the Son of the living God." "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." Why cannot you at once understand that you must imbibe in your faith and hold to that principle of revelation? Men cannot reveal the principles of eternal life to you; flesh and blood cannot; scientific books cannot; history cannot; another man's experience cannot; no, nor the whole world, with their wisdom and power; for they must be revealed from our Father which is in heaven.

Peter was blessed, because he had eyes to see; and when he saw with his spiritual eyes, he acknowledged it. He was not so proud and highminded as to turn round and deny. If the conviction of their own minds had free course, and were not trammelled through their erroneous traditions, millions and millions would hail this day with thanksgiving. They would rather see it than to be assured that the whole Rocky Mountain range was solid gold. If all Cherry Creek bottoms, and Pike's Peak, and the mountains around were a mass of pure gold, they would walk over it and say, "We will go to Utah and learn for ourselves, though we have to go on our hands and knees. Let us find the fountain of eternal intelligence—the way of life: let us find that which will satisfy the noble spirits God has placed in our tabernacles.

What is their condemnation? Light—truth—the true Priesthood—has come among them. And will they receive it? No. "They choose darkness rather than light, because their deeds are evil," and their sins remain upon them. They are the ones who must suffer the loss, and not those who will be faithful.

There is not a man or woman on this earth that I hate; but I do most cordially hate their wicked acts. I am at war with false principles—with wickedness, sin, and abomination; and I expect to continue my warfare until I overcome.

Let this people continue to strive, to toil, and hold fast to the cause of their God, and they will conquer. I am for never forsaking the ship, and for never ceasing to watch the sails and the compass—for never ceasing my operations, until God shall reign King of nations, as he now reigns King of Saints.

People say, "If we only knew that this work was of the Lord, we would be satisfied." How can you know? Yield to that Spirit that influences the heart—that Spirit of the Almighty that gives your spirits understanding and teaches you truth from error, and God will take you by the hand and lead you by the right hand of his influence and power to victory and glory. The whole world might be saved. Will they be? No.

I am at war with evil principles, and I shall contend against them, and continue to do so until I see the kingdoms of this world bow to the sceptre of King Immanuel. Will any man be deprived of his rights when that is the case? No; but they will find it a Republican Democratic Government. "But we thought that the government you are talking about was a theocratic government." It is; and it is the only true form of government on the earth—the only one that possesses all the true principles of republicanism. It puts every man and woman right, puts everything in its place, and gives to each one his due according to his works; for so will they be judged in that day.

May the Lord bless those who are inclined to do right and follow out their religion. And I pray continually that they may elude the grasp of hypocrites and ungodly men—of those who are determined to hate God and his righteousness. I intend to persevere in the path of righteousness until I overcome; and, with the help of God and the Saints, I will outgeneral the wicked. And I declare to-day that every person endeavouring to do right shall have his rights in due time, and rejoice in the God of freedom; which may God grant. Amen.

CELEBRATION OF THE FOURTH OF JULY.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, July* 4, 1854.

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers. Still my mind is active, and my understanding is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having Whiggery and Democracy so ably illustrated. I do not think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit and universal deportment of those two leading parties of the nation, as they now exist, than they have been by my predecessor in the stand to-day; and I presume I am speaking the feelings of the greater part of this assembly.

While brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States, with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the Constitution has been revised by the voice of the people; but wherein is it bettered? Some say it is bettered; but as to the light and knowledge that now exist with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular, notwithstanding they have been in many instances unconstitutional and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness, and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill a great people. Revolution in the United States is progressing; but to the true spirit of Democracy and the science of government, the Revolution I refer to is strictly opposed.

With regard to Democracy and Whiggery, no person can exhibit them better and in a truer light than Judge Shaver has to-day. The General Government, as a whole, do not understand truly what Democracy and Whiggery really are.

What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address

you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government is like that of the animal creation: when they are hungry, they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food. All their natural impulses to action originate in the appetite: they receive them from the demands the interior of the animal makes upon the creature. It then becomes the duty of the head to search out a method to supply these demands with food suitable to the nature of the animal, which administers health, strength, vigour, growth, and beauty to the whole body.

What ought to be the Government of the United States? And what are Whiggery and Democracy as they now exist? Nothing, and a little less.

I believe in a true Republican government; but where is the man capable of exhibiting in their true character the principles of such a Government? I do not profess to be that man: still I believe I am as capable to search into the merits of the subject, and can understand the general principles of true Republicanism as well as any other man, though I may not be capable of setting it before the people in its perfection. I can, however, talk a little about it.

Is there a true Republican government on the earth? There is. Do you inquire, Where is that government? I answer, It is here. I am a true Republican, if I understand what the term signifies. But I put my own definition upon such terms; for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the etymology of words, through the living and dead languages, to their roots, as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called Democratic. True Republicanism, and what is meant or understood by true Democracy, is the same; but the full extent of true Democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in nowise fully explain, I shall content myself to talk about it according to the extent of my capacity and the understanding I have of the subject, and leave the little I have to say with the people. The question, What is a true Republican government? is easily answered. It is a government or institution that is perfect—perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true Democracy. But Democracy as it is now is another thing. True Democracy or Republicanism, if it were rightly understood, ought to be the Government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "Whom the Lord would destroy, he makes mad;" consequently, he must take away the wisdom of that man, or of that people. No man or people possessing wisdom will give vent to wrath, for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests, and they are filled with wrath; they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, he gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase, and

power. When we look abroad upon the nations, we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge and the discretion the judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength is calculated to sap their foundations. The axe is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain what they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching—a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise *en masse* to lay the foundation of a wholesome, independent, free, Democratic (as the people call it), Republican government—a government which, if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains are broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated; free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and, in every sense of the word, to do as they please, without any fixed order of government whatever; and they wish a Constitution—a system of government for mutual protection and advancement in the principles of right, to be framed according to the best wisdom that can be found in this community;—I say, let them govern themselves by a Republican system of government, selecting a man from their midst to preside over them. And whom should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their Constitution that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the Constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find, and centre our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil, were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum, and make him superior to any other honest man in the Territory, State, or kingdom, in things pertaining to this world? or lay inducements before him to become proud, haughty, and neglectful of the true interests of the people? No. For if he is capable of ruling the people and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers and exalting him above the rest of us, then we will take one less capable, who will do it for nothing.

Do you ask why I would recommend this course? I answer, Because of the weakness of man. Were we to elect a man to preside over us in this capacity, and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be

full of demagogues; you would see them perched upon every ant-hill, croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.

Whether such a man as a ruler will do good to the people, is not thought of, either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare the people they do not consider. What will be the best policy to pursue for the good of the people at large is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labour with their hands and administer to their own necessities, sit in judgment, legislate, and govern in righteousness; and officers that are filled with peace; and see to it that every man that goes forth among the people as a travelling officer is full of the fear of the Lord, and would rather do right at a sacrifice than do wrong for a reward.

What would be the result, if this course was adopted by the people of the United States? It would destroy the golden prospects of those who were seeking for gain alone, and men would be sought for, in the nation, State, or Territory, who were for the people, and would seek earnestly for their welfare, benefit, and salvation. We want men to rule the nation who care more for and love better the nation's welfare than gold and silver, fame, or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr. Hovey, from Cayuga County, New York, that I once asked if he was going to the election? "No," he replied, "I will never give another vote in the United States." I asked the reason for such a course. "Why," said he, "they will set up the Devil as a candidate for the office of President, then set up his apostate brother, who has forfeited his inheritance, and run him in for sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city, at least.

Let the people lay the foundation for carrying out the Republican Government which was instituted by our fathers, instead of maintaining a government of anarchy, confusion, and strife. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would watch and guard faithfully their rights, and see that they selected men who had not the dimes in view. The motto should be—"If you do not labour for the good of the people, irrespective of the dimes, we do not want your services; for if you labour for the money, you seek to benefit yourselves at the people's expense." I make this application and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people were, they would take away the salaries of political demagogues, and stop their running and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts for ever. And the people should concentrate their feelings, their influence, and their faith, to select the best man they can find to be their

President, if he has nothing more to eat than potatoes and salt—a man who will not aspire to become greater than the people who appoint him, but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course—viz., to strike out that clause in the Constitution that limits the services of a President to four years, or the term of service of any good man, and continue to revise the Constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government, and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be—a Republican Government, there is no State in the Union but what should be amenable to the General Government holding to the old English rights in Rhode Island. Then Congress, with the President at their head, could meet and veto every act made by any department of the Government, if it was necessary. So let Congress come together when any of the States transcend the bounds of right, and hold them amenable for their actions. The General Government should never give any portion of the nation license to say they are free and independent. This should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance, the Government of the United States were willing to take my money for lands in Missouri, which were in the market; but the people in that sovereign, that free, and independent State rose up and mobbed me, drove me from my possessions, and confiscated my property to themselves; and the General Government has no power to redress my wrongs. This is only one instance among many of the kind which I might enumerate to show the impolicy and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying they have a REPUBLICAN GOVERNMENT.

The General Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; he moved upon Columbus to launch forth upon the trackless deep to discover the American Continent; he moved upon the signers of the Declaration of Independence; and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose, in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true Republican government. They laid its foundation: but when others came to build upon it, they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done.

What shall be done? Let the people, the whole American people, rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough raw hide, of small cords at least, and walk into the temple of

the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money and trifling with the sacred interests of the nation which have been entrusted to their keeping.

I would not speak so plainly, were it not that statesmen use the same privilege, and that, too, in the halls of Legislatures. We can never get a true Republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him sit to the day of his death, and pray that he may live as long as Methuselah; and, whenever we have good officers, strive to retain them, and to fill up vacancies with good men, until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. But was that which was given to them perfect, not admitting of any addition whatever? No; for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable, at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it. It is a progressive—a gradual work. If the framers of the Constitution and the inhabitants of the United States had walked humbly before God, who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place-hunters who live upon its vitals. The country would not have been overrun with murderers and thieves, and our cities filled with houses of ill-fame, as now; and men could have walked the streets of cities, or travelled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprizing, and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head, which ought to be the seat of sense and the temple of wisdom, is insensible to the wants of the body, and to the fact that, if the body sinks, the head must sink also.

I want to tell a political anecdote; or, at least, I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois: one of them was a lawyer, of flowery, eloquent speech; and the other was a rough and ready homespun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarding it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and says he—"I cannot make a speech to cope with this man's speech; but I can tell you what he and I want. He wants your votes. Now, if you will give me your votes, when I get into office, you may —— and be damned." They both felt so; and there are but few exceptions to this practice. Office-seekers are full of tricks and intrigues of every kind to get an office, and then the people may —— and be damned.

The progress of revolution is quite considerable in every government of

the world. But is the revolution for the constitutional rights of the people in progress? No: it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty. He operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism." Both are inspired by him; but the work unto which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the kingdom of God. He operated upon that pusillanimous king to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by-and-by they will get mad and rush to certain destruction.

Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, "The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers and the Constitution of the United States, I have to say, they present to us a glorious prospect in the future, but one we cannot attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident, which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer; but I wish to propound a question—By what law, constitutional or statute, has the President a right to remove a United States' Judge, except for illegal conduct or inability? It is, to say the least, a flagrant assumption of power. What business have they thus to remove our Judges? What end have they in view? I'll tell you. It is—

> "Tickle me, tickle me, O Billy, do;
> And, in your turn, I'll tickle you."

I have perhaps detained the congregation too long. May God bless you! Amen.

SANCTIFICATION.

A Discourse by President H. C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, July* 16, 1854.

There can be no person, who is at all acquainted with the Scriptures, but must be satisfied that the remarks that brother Herriman has made this morning are strictly true. They are fully substantiated by the Bible, which you all profess to believe, and which the professing world say they believe.

Brethren and sisters, let your minds be composed and settled down in the Spirit of the Lord, and have his Spirit to be with you always, and especially when you come to the house of worship.

It is a common thing, not only in this Church, but in the churches of the sectarian world, for people to say, "Come, let us go to meeting to-day, and try if we cannot get warmed up in our hearts and refreshed by the Holy Spirit." Now, that is customary among all religious people. Well, whom do you expect to refresh you here, if you are not refreshed when you come to meeting? For you should always have your hearts warmed up, and your bodies pure, when you visit the house of the Lord. Make not the outside of the cup and the platter clean alone, but also the inside. People who keep the inside of the cup and platter clean are very apt to wash the outside of it. You all hate to eat food from a filthy dish, and to drink water out of a dirty cup; but you love to eat out of a clean dish, and sleep in a clean bed. Every person naturally loves to see a clean house and clean garments, if they themselves are filthy.

Upon the same principle, inasmuch as we will repent of our sins and turn from them, and then go down into the waters of baptism—into pure water, and be immersed—overwhelmed in the same, that our sins may be remitted—washed away, (not, however, for the washing away of the filth of the flesh, but to answer a good conscience before God and man,) and then receive the imposition of hands by a man having authority, that we may receive the Holy Ghost,—I say, the Holy Ghost, being a pure spirit or influence, even after all this is done, will have an objection to perform his office in an impure tabernacle. That is the reason why a great many never receive the Holy Ghost, because they say they are pure, and lie to God, and also to the Holy Ghost.

This is the Gospel that was taught you by the first Elders who bore the joyful message to foreign nations; and the moment the Holy Spirit rested upon you in your first introduction into this Church, you actually felt the Spirit of prophecy and revelation. I know this to be a fact when we introduced the Gospel into old England. Here is brother George D. Watt, our reporter, for instance. I never told him anything about gathering to the land of America—that it was the promised land. One night, we met with a small company of the new members in Preston,

Lancashire, and brother George commenced reading the Book of Mormon. After a little, he rose up and said, "The land of America is the promised land; it is Zion, and we shall be gathered there, although you have not told us anything about it." He prophesied that within two weeks after he was baptized. The Holy Ghost dwelt in you to show you things to come. It showed brother George that this was the land of Zion, and that the Saints in all nations had to be gathered there: it brought it to his remembrance, if he had ever thought of the thing before and forgotten it. This is the effect it had upon you. I presume there is not a single individual but what can exclaim, "It was really so."

That same Holy Ghost inspired you to speak in new tongues, to prophesy, to interpret tongues, to see visions, and have dreams to edify and comfort you. It was with you when you went out, and when you came in,—when you lay down, and when you rose up. That is the office of the Holy Ghost—to dwell and abide with those who keep the commandments of the Almighty in faith believing. He delights to dwell with such; but he does not delight to dwell in unholy temples. You know that naturally, because there is not one of you, unless you make a practice of being filthy and dirty yourselves, that ever wishes to go into a filthy place.

Now, if these are your feelings, for heaven's sake do not ask the Holy Ghost to dwell with you, when you do not pursue a course to cleanse the body, not only internally, but externally, from the crown of the head to the soles of the feet. You know this is what I believe to be sanctification. I have heard brother Gifford talk about sanctification, and I understand the principle of sanctification was laid before you by President Young. What would sanctify you and prepare you to enter into the presence of God, and to enjoy his Spirit?

We read in the Bible that the Lord told Joshua to sanctify Israel; for, says he, "there is an accursed thing in the midst of thee, O Israel." And on the morrow they sanctified themselves by stoning to death Achan, the son of Carmi, who stole the wedge of gold and the Babylonish garment. They also stoned to death his wife and his children, his oxen and his asses, and burnt them with fire, together with his tent, the silver, the gold, and the garment, in the valley of Achor.

Thus all Israel put to death the transgressor, and sanctified themselves before the Lord. Would it not be an excellent course to pursue with this people, to sanctify them to the fullest extent of the word? There are individuals in these valleys who profess to be Latter-day Saints; but do they by their works make their profession honourable? No; their works and their profession are very dissimilar indeed. I think it would be an excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, by making an atonement.

You may say, "You might put this into practice; but it would extend to many who are passing through here, who steal and plunder, and drive away cattle and horses." But let me inform you that there are many instances of that kind, where they are encouraged, or property is put into their hands by characters who dwell here and profess to be Saints.

When you undertake to prune a diseased tree, you commence your operations at the root of the evil, and continue to trim it out to the top of the tree, or as far as it extends, and throw the diseased branches into the

brush-heap and burn them, as I used to do when I was logging, and then take the ashes and make potash and soap with them, and then cleanse away filthiness with it. This is what I call sanctification.

So you see I am in full fellowship with my brethren, though I was not here last Sunday when the subject was introduced: I can bear testimony to every word they said as being true, because I never knew them to tell a lie. My feelings are, I wish to God wickedness was done away from our midst. My brethren and myself have often reflected and remarked upon the happiness we should enjoy when we could fully separate ourselves from the world, from wicked men, wicked women, and wicked practices.

Previous to our coming to these valleys, I wished and prayed that, when we went to the valleys, there would not any of the wicked persons follow us who are eternally hanging on our skirts. These are my feelings and desires now, and the earnest wishes of hundreds and thousands of men and women who dwell in these valleys.

I know there is a good people here—a better people than dwells in any other portion of the world. And the emigrants who are going to California are perfectly astonished, when they arrive here, to see that we are a civilized people. They are astonished beyond measure as they gaze upon this people, whom they supposed to be a poor, miserable outcast race of beings. Did any of them ever go into a city where there were more peace and prosperty, and as few loafers, since they were born? We never saw any loafers in our streets until they came. I am not saying anything against them, but I am noticing the views they entertain about us. They have expressed it many times, that they never were so astonished as when they came into these valleys and found a civilized and industrious people—a people who knew how to build up a city, and incorporate it, and enforce the laws. And a day will come when we shall put them in force more strictly. God is only waiting upon you in his compassion, that peradventure you may repent of and forsake all evil, and turn to him.

We are the people of God; we are the Church of Jesus Christ of Latter-day Saints, the foundation of which, in these last days, was begun by the Almighty sending an holy angel to Joseph Smith to reveal to him his will and establish the everlasting Gospel that was preached in the days of Jesus, even faith, repentance, and the laying on of hands for the gift of the Holy Ghost, and the ordaining of Apostles, Prophets, Teachers, Evangelists, Pastors, Patriarchs, Bishops, Deacons, Priests, and Elders. This is the true Church of God, although there may be a few in the valleys who do not live up to their holy profession; but because they are unfaithful to their God and to their religion, it does not affect in the least the truthfulness of the principles of heaven. I see some turn away from this Church because of the conduct of others. This has nothing to do with our faith; but we are to have our faith grounded. It is for us to dig deep, and lay our foundation upon a rock, that when the winds blow, and the storms and hurricanes beat upon us, we may still find ourselves firmly established upon the rock of truth.

I will tell you, gentlemen, (I address myself to those who have nothing to do with us as a people,) this is the Church and kingdom of our God; and the day will come, eventually, when the nations and kingdoms of the earth will become the "kingdoms of our God and his Christ." This doctrine is found in this good old book, the Bible, which

all of you profess to believe, and have to kiss to give validity to your oaths, when you are sworn before a magistrate to tell the truth, the whole truth, and nothing but the truth.

We believe in every man having his rights, and being sustained in them. And we wish you to understand that we are not exactly such a people as many suppose.

It is believed in the world that our females are all common women. Well, in one sense they are common—that is, they are like all other women, I suppose; but they are not unclean, for we wipe all unclean ones from our midst: we not only wipe them from our streets, but we wipe them out of existence. And if the world want to practise uncleanness, and bring their prostitutes here, if they do not repent and forsake such sins, we will wipe the evil out. We will not have them in this valley, unless they repent; for, so help me God, while I live, I will lend my hand to wipe such persons out; and I know this people will.

Such things cannot exist here. The civil authorities will never make a law admitting of prostitution in the City of the Great Salt Lake: it never can be permitted while we live. We know it is the custom among some nations to authorize by law such abominations, giving licenses to houses of ill fame. But remember, if ever it is allowed among this people, it will be when righteousness has ceased to dwell in their midst. It never can be allowed in this community in male or female, whether they belong to the Church or not; and we will wipe out such abominations, the Lord being our helper.

That is sanctification. Our holy religion is to purify, purge, cleanse, and sanctify this people. We care not what people think or say about our course in this respect; it is our religion, and we will not have corruption where we dwell, if we can help it. That is one reason we were not permitted to live in the States: we were determined, by the help of God, to be virtuous men and women. So they drove us, from time to time, and from place to place, until they drove us into the mountains; and I assure you, I, for one, feel thankful to my God that I live in these mountains, and that there is no man or woman who loves righteousness but what will feel as I do.

The Lord has led us up stairs until we have entered into the chamber; and, for heaven's sake, let us not pollute it, for fear we should be led down stairs again. We are now high up towards the presence of the Lord, and he feels to bless us, and his hand is over us for good; and he will curse every hand that is raised against us, if we will do right; and our enemies will go backwards and not forwards.

My prayer is, by night and by day, that every man and woman that bless this people, and desire to do them good, may be blessed of the Lord God; and I know he will bless them. But every man and woman who shall raise a weapon against this people, or devise evil against them, my prayer is, that they may be cursed; and they certainly will be cursed, and God will frustrate all their designs, and he will lead his people on from victory to victory, until they triumph over all their enemies.

What do you say, brethren and sisters? Do you not think it best for us to do right, each person individually being led by the dictations of the Holy Spirit, listening diligently to those who are appointed to lead, govern, and dictate this people? You know what I mean by this. President Young is our governor and our dictator. It is for me to walk with him, and for you to walk with those who go before you.

I know how it is in the world, for I have lived there. I was born in Ver-

mont, and raised, the most of my days, in the State of New York, Ontario County, and so was President Brigham Young; yet many emigrants who came through our valley thought we were moose, camels, or dromedaries. They did not know what we were; they, no doubt, thought we had horns on our heads: they had no idea we had eyes and legs like human beings; but they supposed we were some kind of nondescript animal. I know this is so: I have been in the world, and they cannot think we are human!

However, whether we are human beings or not, I know that I was born in Vermont, among the rocks, and have lived the greater portion of my days among those who are without God in the world; and I know their corruptions—yes, as well as they do. I know the wickedness in their cities, in their synagogues, and in their high places. I understand it all. Still they calculate that we, who have more than one wife, shall not have land in proportion to our families. Well, we are ready to buy what we need, when it comes in market.

This we learn from the public prints; so there can be no harm in my talking about what is published all through the United States. If a law was put in force throughout the Union—namely, that no grant of land shall be given to any except those who have but one wife, and no mistresses, many of the first class of the nation would have to console themselves with as little land as the "Mormons."

Our wives are publicly acknowledged by us, and we sustain them as such, and we hold them sacred. How is it with the world? Do they have mistresses for illicit intercourse, hired and sustained to satiate their wanton appetites? We cannot have any land, because we honourably marry and sustain our wives; but others are entitled to privileges, notwithstanding their secret abominations.

We are a people who want to purify ourselves, and be clean from such characters, and bring up our children in the way they should go. One of my sons and brother Brigham's oldest son went to England this season through the United States. They never knew what was in the world before, for they never were there under the same circumstances. In their letters to us, they wrote something like this—"My God, my God, help us to get safely back again to the mountains; for we had no idea of the awful corruptions of the world we live in, until we travelled through the United States." And they have yet seen only a small portion of the ungodliness, wickedness, and corruption of the New and Old Worlds. The old countries are corrupt indeed; but the new are not a whit behind them in the blackness of their wickedness.

These are my views, and the Lord knows that I believe in the principles of sanctification; and when I am guilty of seducing any man's wife, or any woman in God's world, I say, sever my head from my body. These have ever been my feelings from the days of my youth. This is my character, and the character of President Brigham Young. It was the character of Joseph Smith and of Jesus Christ; and that is the character of the Apostles of Jesus, and that must be sustained by this people.

If we pursue that course, do you not think we are bound to rise and to prosper—that is, in Jesus Christ? Yes; and we will stand to him, and to his cause, and to him who is placed to govern and dictate the kingdom of God on the earth. By taking this course continually, subjecting ourselves to the Priesthood, we never shall fall,—no, never. We shall never get into a difficulty but what we can get out again. But let us be careful to get into it lawfully, and we shall prosper, and shall rise triumphantly

over every difficulty, on that principle; and on the ship of Zion we shall bravely live through every storm, though they may be heavy; and though rocks and quicksands and the Devil and the world may be in our way, they cannot move us from our path.

Let us do right, and sanctify ourselves before the Lord God, and purify our habitations (I mean the tabernacles of our spirits), and then our houses, and our children, and our servants, and our handmaidens, and everything there is about us with which we have to do, and then use all with clean hands and pure hearts. If we take that course, do you not suppose God will stand by us? There is not one of you but what knows this naturally.

Now, when you go home, every one of you begin to live as you were told last Sabbath and the Sabbath before, and do right, and seek to build up the kingdom of God; pay attention to all things that God requires of you by his servants.

Many wish for the time when President Brigham Young and his brethren will be relieved from attending to temporal matters, and attend to spiritual matters altogether. You will have to wait for this until we get into the spiritual world and have to deal with spirits. All things pertaining to this world, both spiritual and temporal, will be dictated by the Prophet of God—by our President. He dictates how to build a Temple—how high, how wide, how many rooms it must contain, whether it shall be of this, that, or the other form; and the Tithing House and all public works pertaining to this people are dictated by him. Some wish to rid him of having anything to do with temporal matters. That cannot be, in the nature of things; for, as one of the ancients said, "As the body is dead without the spirit, so is faith without works, being alone." So, as long as the body, which is temporal, is joined to the spirit, he must have to do with temporal things.

Reflect upon it. The spirit is joined to these bodies to quicken them, that we may have to do with temporal matters; for when the spirit leaves vegetable or animal organization, the body dies, or returns to the earth. There is not a being in heaven or on earth, but what has had a body, has one now, or will have. Cease your works, and then your faith is dead. I care not for a man's faith unaccompanied by works, and his works must correspond with his faith. He must be virtuous, and enjoy the Holy Ghost, and the revelations of God, that when a man speaks, you may know it is by the same Spirit, and you will be edified; then you never will be deceived.

My prayer is for you to be faithful, active, and retain the Spirit of the Lord God, and go a-head, and fight manfully, purifying yourselves from all iniquity.

I never had a bloodthirsty spirit; for I never fought in my life, but I always yielded before I would have any difficulty with any man. But let the Spirit of God Almighty rest upon me, and see if I do not walk up to the battle's front. I had that spirit when I was in the world, and it is never in me only when the Lord puts it there.

Let us be pure and keep the commandments of God, and let the world say and do what they please. These are my feelings all the time.

May God bless you, and help you to do right, whether other people do right or not. This is my prayer and blessing upon you, from this time henceforth and for ever. Amen.

EVIDENCES OF THE BIBLE AND BOOK OF MORMON COMPARED.

A Discourse by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, January 2, 1859.*

REPORTED BY G. D. WATT.

I will commence my discourse by reading the testimony of three witnesses of the Book of Mormon.

[The speaker here read the testimony referred to.]

I will also read the testimony of eight witnesses.

[The speaker then read it.]

Brethren and Friends,—I appear before you to-day for the first time for many months, feeling grateful to our Father in heaven for his condescension and mercy unto us as a people, that we are once more, through his kind providence, permitted to assemble ourselves together in this Tabernacle for the purpose of public worship.

Whether I say much or little, it is my sincere desire to be dictated by the Spirit of the living God. The Church of Jesus Christ of Latter-day Saints was established upon the earth in the year 1830. Had it not been for the Book of Mormon, which I now hold in my hands, such a Church would not have had an existence. The probability is, there would have been no settlements formed in this Territory, no cities to adorn these dreary wastes, no tabernacles erected for Divine worship, and no congregations assembled to hear the words of life. The vast solitudes of these deserts would have been interrupted only by the howling of wild beasts, or the still more dismal yells of the ferocious savage. But this wonderful book has wrought a vast change; and these sterile regions now "rejoice and blossom as the rose." This book professes to be sent forth as a Divine revelation from God.

If it be an imposition, as many of our opposers say, then this Church is an imposition also, and our faith and hope are vain. On the other hand, if the Book of Mormon be a Divine revelation, as the witnesses have testified,—if God has indeed brought forth the ancient history of the American continent, and the writings of the ancient Prophets and Apostles that once inhabited this land,—if he has done this, and re-established his kingdom and Church upon the earth, then our opposers, that condemn the book, will be found under condemnation. If this book be of God, it must have sufficient evidence accompanying it to convince the minds of all reasonable persons that it is a Divine revelation. If it has been translated by the gift and power of God, through the means of the Urim and Thummin, and angels have been sent from heaven to bear testimony of its truth, then all the inhabitants of the world are concerned and have an interest in it.

It is not the few individuals only who are within the walls of this Tabernacle that are interested in its truths; it is not the few individuals only who inhabit this Territory and the few Saints abroad in the world who are interested in it; but all the nations of the earth, without one exception,—their emperors, kings, and nobles,—their presidents, governors, and rulers,—their popes, archbishops, and bishops,—their learned and unlearned of every

religious society, whether Jews, Mahomedans, Pagans, or Christians, are all equally interested in it, if it be what it professes to be.

If the Lord will assist and strengthen me by his Holy Spirit, which I believe he will do, through your prayers, I will endeavour to bring forth some few of the evidences which establish the Divine authenticity of the Book of Mormon.

I shall compare this evidence with the evidence for the Divine authenticity of the Bible. If the two books are supported by an equal amount of evidence, then all are required to have the same faith in the one as the other. But if the divinity of the Book of Mormon does not rest upon as sure a foundation as the Bible, then the people will have some little reason for rejecting it.

In the first place, I shall examine what evidences the present generation have to believe the various books incorporated in the Holy Scriptures of the Old and New Testaments to be of Divine origin. It must be recollected that the book called the Bible was translated from manuscripts 247 years ago by King James' translators. The manuscripts from which the Bible was taken are not now in existence. Up to the year 1749, they were deposited at a Spanish University, called Alcala, anciently named Complutem. The librarian sold them to one Toryo, who dealt in fireworks as materials for making skyrockets. (For authority, see Marsh's Michælis, vol. 2, part 1, page 441.)

The oldest manuscripts of any of the books of the Old Testament at the present day date from the twelfth century of the Christian era. You will find proof of this in the Encyclopædia Britannica, the 8th edition, vol. 4, page 695, which series is now being published in Edinburgh, Scotland. That celebrated work says, "The sacred books of the Old Testament have come down to our times in MSS., the oldest of which date from twelfth century. Nothing is known of the history of the text previous to that period after the return of the Jews from their captivity."

It is believed by the learned that the Old Testament Scriptures were all destroyed by the Assyrians nearly six hundred years before Christ. The Apocrypha informs us that Esdras was inspired to re-write them. In this manner it is conjectured that the Jews again came in possession of their sacred writings. These books again perished in the great persecution of Antiochus. (For further information upon this subject, see Brett's Dissertation in Bishop Watson's Collect, vol. 3, page 5.)

The history of the inspired writings anterior to the Babylonish captivity is very brief. The number of copies were very few. In the days of Josiah, all of the Jews seem to have been destitute of a copy of the law. During the reign of that king, in repairing the house of the Lord, a copy of the book of the law was found; and when presented to the king, he sent five messengers to Huldah, the prophetess, saying, "Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found.' The messengers returned and reported to the king that the book found was indeed a Divine revelation, and the king caused all the inhabitants of Jerusalem to be assembled to hear the words of the book. (See 2 Chron. 34.)

For a long period previous to finding the book, the Jews had been ignorant of the Scriptures, and had fallen into the grossest idolatry. A new revelation through the prophetess Huldah seems to have been sufficient to convince the king and all Israel of the divinity of the book. They must have been inclined, in that age of the

world, to believe the history of the servants of God more than in this age; for now the people generally require a vast amount of evidence. The testimony of a dozen witnesses is scarcely regarded.

I have already observed, through the persecutions raised against the house of Israel, their books were destroyed; yes, even the tables of stone, for some reason, were taken from them, and all Israel were left without even a copy of the law, until accidentally they happened to find one that had been hid in the house of the Lord, as I have already named; and they were so ignorant with regard to this copy that they were obliged to send for Huldah, one of the prophetesses in Israel, to inquire of the Lord to know if it really was his word. They found a book, but they did not know whether it was true or false; and they thought it important that it should be determined by the immediate word of God.

Why not this generation go and do likewise? Why not inquire of the Lord whether the Book of Mormon is a Divine revelation? The copy found anciently contained the words of the Lord. And the people were so rejoiced that the whole nation of Jews gathered together to hear it read, and rejoiced over it, and gave heed to its precepts. They were not like the present generation; they did not fight it, and testify all manner of evil against it, and publish lies against it; but they believed it on the testimony of the prophetess.

It is very probable that the Jews copied these sacred writings upon various materials. Bishop Watson informs us that "the Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus, compared with Pliny." He further says, "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by." "The first books," continues Bishop Watson, "were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *sepher*—that is, square tables. That form which obtains among us (he quotes from Pliny,) is the square, composed of separate leaves, which was also known, though little used among the ancients."

These copies of the Scriptures were destroyed, so that the Jews were again left destitude of the sacred writings. How they again obtained a copy, this generation are not informed.

Esdras informs us in the Apocrypha that he was inspired of God to write a great number of the books of the Old Testament Scriptures, so that the Jewish people might again be in possession of them. But how are this generation to know whether Esdras was a true Prophet or not? How are they to know that he was actually inspired of God to perform so great a work? It seems that the learned have no confidence in him, or they would not have placed his books among the Apocryphal writings as being doubtful.

But soon after the days of Esdras the sacred books again perished. How did the Jews again obtain copies? None of the learned can answer this question. For seventeen long centuries, the history of the sacred text is unknown. We are informed by learned writers that about three centuries before Christ the Hebrew Scriptures were translated into Greek, called the Septuagint; but have we any copies of the Septuagint? No. You may search all the archives of the nations, and you cannot find one of these ancient copies. Fifteen hundred years after this supposed translation, you find some Greek and Hebrew manuscripts. Let us inquire into the situation of the manuscripts

from which our present Hebrew and Greek Bibles were formed. We are informed by St. Chrysostom, an ancient Christian writer who lived soon after the days of Christ, that "many of the prophetical monuments have perished; for the Jews being careless, and not only careless, but also impious, have carelessly lost some of these monuments; others they have partly burned, partly torn in pieces."

We are also informed by St. Justin, another early Christian writer, that the Jews actually did destroy a great number of the prophetical books, in order that the world might not perceive the agreement between the ancient Prophets in the Old Testament and Christianity. Here, then, we have the testimony of early Christian writers that many of the prophetical books of the Old Testament were destroyed.

We are also informed by the Catholics, "That many, and very many of the canonical books of Scripture have quite perished, and not so much as appeared in the days of the very ancient fathers; so that nothing but the names of those books have come unto us." (See Mumford's Question of Questions, sec. 1. 7.)

We are also informed, by those manuscripts that are dated from the 12th century of the Christian era, that the few books that were preserved during the long reign of persecution and error had become very much altered and mutilated,—so much so, that when the learned gathered a large number of manuscripts together, they found no two that agreed. A great variety of readings in these manuscripts discouraged many of our translators, some three centuries ago, from translating the Old Testament, lest the world should turn to atheism. If they had translated them all, they would have had several hundred Bibles, all clashing and differing from each other.

It must be recollected that the Catholic canon of Scripture was not formed until the year 397. Prior to that period, the people were left, some of them to believe in this manuscript, and some in that,—some to reject this one, and some that; and many of the Christian fathers in the second and third centuries of the Christian era were entirely unable to determine what manuscripts were spurious, and what ones to receive as divine. Mumford speaks thus upon this subject:—

"If you fly to the tradition of the Church only of the first four hundred years, remember that the Council of Carthage, just after the end of those years, alleged the ancient tradition of their fathers, which they judged sufficient for defining our canon. They, who were so near those first four hundred years, knew far better the more universal tradition of that age than we can, twelve hundred years after it. True it is, (nothing being defined till then,) private doctors were free to follow what they judged to be truest; and as you find them varying from our canon, some in some books, some in others, so you will find them varying from one another, and varying also from you" (meaning the Protestant Canon). "For, in those first four hundred years, Melitus and Nazianzen excluded the Book of Esther, which you add. Origen doubts of the Epistle to the Hebrews, of the second of St. Peter, of the first and second of St. John. St. Cyprian and Nazianzen leave the Apocalypse or Revelations out of their canon. Eusebius doubts of it."

Mumford further says:—"All those holy fathers agreed ever in this, that such books were evidently God's word which had evidently a sufficient tradition for them. Now, in the days of those fathers who thus varied from one another, it was not by any infallible means made known to all that

those books about which their variance was were recommended for God's infallible word by a tradition clearly sufficient to ground belief; for the Church had not as yet examined and defined whether tradition did clearly enough show such and such books to be God's infallible word. But in the days of St. Austin, the third Council of Carthage, anno 397, examined how sufficient or insufficient the tradition of the Church was which recommended those books for Scripture about which there was so much doubt and contrariety of opinions. They found all the books contained in our canon, of which you account so many apocryphal, to have been recommended by tradition sufficient to found faith upon. For on this ground (Can. 47,) they proceeded in defining all the books in our canon to be canonical. Because, say they, we have received from our fathers that those books were to be read in the Church. Pope Innocent the First, who lived Anno Domini 402, being requested by Exuperius, Bishop of Toulouse, to declare unto him which books were canonical, he answers, (Ep. 3,) that having examined what sufficient tradition did demonstrate, he sets down what books are received in the canon of the Holy Scriptures, in the end of his Epistle, chap. 7. To wit, just those which we now have in our canon; and *though he rejects many other books, yet he rejects not one of these.*" (See Mumford's Question of Questions, sec. 3, pars. 4, 12.)

The Pope of Rome gathered together these contending persons in the form of a council, and they sat in judgment upon various manuscripts professing to be divine. That quarrelling and contending Council decided that a certain number of books should be admitted as divine, and should form the true canon of Scripture, and that no other books should be added. We are informed that this Council rejected a vast number of books. Some of these rejected books were considered by part of the Council of Divine origin.

The manuscripts of the New Testament which these ancient apostates in the third Council of Carthage pronounced canonical have never reached our day. The oldest manuscripts of the New Testament which this age are in possession of are supposed to date from the sixth century of the Christian era. We have none of the original manuscripts written by any of the Apostles or inspired writers. We have five manuscripts in existence that were supposed to have been written as early as the sixth or seventh century after Christ. Three of these you will find deposited in the Royal Library of Paris.

1st. The Vatican Manuscript, noted 1,209. This was probably written by the monks of Mount Athos; first heard of as being in the possession of Pope Urban the eighth. Some of the leaves are wanting; the ink in some places faded. The letters have been retraced by a skilful and faithful hand. (See Unitarian Editors of the Improved Version of the New Testament, and Marsh.)

2nd. The Clermont or Regises Manuscript, 2,245. This dates from the seventh century. It was found in the monastery of Clung, called Clermont, from Clermont in Beauvais, where it was preserved. Thirty-six leaves of it were stolen by one John Aymon, and sold in England, but since recovered. It is Greek and Latin, and contains the Epistles; but that to the Hebrews by a later hand. Like other Greek-Latin Codices, the Greek has been accommodated to the Latin. (For authority, refer to Wetstein, Unitarian Editors, Professor Schweyhausen, quoted by Bishop Marsh, vol. 2, page 245.)

3rd. The Ephrem Manuscript. This also is said to have been written

in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth century. It is in great disorder; many leaves lost, many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be perhaps deciphered by transparency. (See Unitarian Editors of the Improved New Testament.)

The Vatican, Clermont, and Ephrem Manuscripts will be found in the Library at Paris.

4th. The Alexandrian Manuscript. This was probably made in the sixth century; Cassimer Odin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First in 1628, by his ambassador, Sir Thomas Roe. It was written by the monks for the use of a monastery of the order of Acœmets, *i. e.*, vigilant, never sleeping. Its original text is no longer visible; written with uncial letters; no intervals before the words. It has been altered from the Latin version, and was written by a person who was not master of the Greek language. (For authority, see Cassimer Oudin, Wetstein, &c., &c., as quoted by Bishop Marsh in his Michælis' Introduction, vol. 2, page 185, and following.)

5th. The Cambridge Manuscript, or Codex Bezæ. Concerning this, Bishop Marsh says—"Perhaps, of all the manuscripts now extant, this is the most ancient." Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenæus, A.D., 1562. Beza himself owns of it that it should rather be kept for the avoiding of offence of certain persons, than to be published. It was deposited in the University Library at Cambridge, England. Uncial letters; no intervals between the words. It is very ungrammatical. It varies from the common Greek text in a greater degree than any other. (See Unitarian Editors, Bishop Marsh, vol. 2, page 229.)

Besides these, there are above twenty manuscripts of later date in large letters, of different portions of the New Testament; and some hundreds in smaller characters. It appears, from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be the composition of impostors as late as the seventeenth century, for the purpose of foisting in favourite doctrines and imposing upon Christian credulity. The Montford and Berlin MSS., for instance. (See Marsh, vol. 2, page 295.)

All the most ancient manuscripts of the New Testament known to the world differ from each other in almost every verse. And the same is also true in relation to those of the Old Testament also. One of the ancient Christian writers, Jerome, in his commentaries upon the Prophets, complains of the corruption of his manuscript Greek copies. Bellarmine testifies that the Greek copies of the Old Testament are so corrupted that they seem to make a new translation, quite different from the translations of other copies. All, therefore, is uncertainty, not only in relation to the Hebrew manuscripts, but also the Greek. If, soon after the beginning of the Christian era, the Old Testament manuscripts were by the Jews partly destroyed, lost, burned, and torn in pieces, so that the learned of that early age could not obtain anything but the names of the lost books, it is not to be supposed that we, who live some seventeen hundred years later, are in possession of copies more

pure and genuine than Jerome, Bellarmine, and other ancient writers.

In relation to the manuscripts of the New Testament, Mr. Cressy writes in these words—"In my hearing, Bishop Usher professed that, whereas he had of many years before a desire to publish the New Testament in Greek, with various lections and annotations; and for that purpose had used great diligence and spent much money to furnish himself with manuscripts, yet, in conclusion, he was forced to desist utterly, lest, if he should ingenuously have noted all the several differences of reading which himself had collected, the incredible multitude of them almost in every verse should rather have made men atheistical than satisfy them in the true reading of any particular passage." (See Exomol. Ca. 8, Nu. 3.)

The learned admit that in the manuscripts of the New Testament alone there are no less than one hundred and thirty thousand different readings. (See Encyclopædia Brittanica, eighth edition.) It is true that many of those differences are of no particular consequence, as they do not materially alter the sense. But there are many thousands of differences wherein the sense is entirely altered. How are translators to know which of the manuscripts, if any, contain the true sense? They have no original copies with which to compare them—no standard of correction. No one can tell whether even one verse of either the Old or New Testament conveys the ideas of the original author.

Just think! 130,000 different readings in the New Testament alone! How our translators could separate the spurious from the genuine is more than I can tell. How they could distinguish between the original communicated to the ancient Prophets and Apostles, and 130,000 different readings that were introduced in the dark ages by copyists, is not easy to determine.

But, admitting that we had an ancient copy of the Bible, or the Old and New Testament,—supposing the translators by some means were put in possession of such a copy, and that the individuals whose names are attached to many of those books professed to be inspired, yet how is this generation to determine whether those authors, if they were indeed the authors, were inspired men? How do we know they were inspired to write those books? The Latter-day Saints believe that the Bible in its original was the word of God, and was written by Divine inspiration. But we do not believe it because history informs us of this, or tradition tells us so; but we believe it because the Book of Mormon, confirmed by the ministry of angels, informs us of the fact.

But how is this generation to know that those ancient authors were inspired of God? Do they bear testimony of their own inspiration? Bishop Chillingworth, Hooker, and many other learned commentators have told us that the Bible cannot bear testimony of its own inspiration. If the Bible cannot prove its own inspiration, how are people in the present and past ages to know that these books are inspired? It is true, we are informed that some individuals wrote by commandment; and some, we are told, wrote according to their own opinions. How are we to detect that part which they were inspired to write from that part which was written according to their own opinions? We cannot, without new revelation. Without some testimony of a higher nature than tradition, we never can learn these matters.

Having made these few remarks in regard to the Old and New Testaments in their present condition and bearing, and having learned that they

are very imperfect in their present state, and that they have been translated from manuscripts that cannot be depended upon,—that there are no original copies in this day with which the world are acquainted;—having established these facts, now let us turn to the Book of Mormon, and see if it rests upon evidences of the nature of these I have already presented to this congregation.

The Book of Mormon professes to be translated not from manuscripts containing 130,000 different readings, nor by the learning of men who can render a translation as they please; neither does it profess to be translated from altered, mutilated manuscripts manufactured by monks or impostors upon Mount Athos to impose upon Christian credulity; but it was translated from the original plates themselves—the very plates on which the inspired writers themselves wrote: and they were also translated, not by the learning of men, but by the power of God and the inspiration of the Almighty.

We are told, in the beginning of the Book of Mormon, that three men—Oliver Cowdery, David Whitmer, and Martin Harris, saw the plates, or the original from which this book was translated by Joseph Smith, jun.; he having obtained the plates in the western part of New York through the ministration of an holy angel, as he testifies, from where they were deposited by an ancient Prophet that inhabited America some 1,400 years ago. He testifies that he was sent by an angel of God to bring these gold plates to light—that he obtained with them the Urim and Thummin, and translated the book. But, before the Lord would permit the book to go to the nations, he was determined that they should have more than one witness. Joseph Smith's testimony was not to go forth alone. Therefore, in 1829, about one year before the rise of this Church, or before this book was offered to the world, three other names were called upon by an angel from heaven.

"Perhaps," you may say, "they were deceived." Let us examine whether there was any possibility of their being deceived. They had learned, by reading the manuscript from which this book was printed, that the Lord, when he should bring this book to light in the latter days, would bear testimony of it in a miraculous and wonderful manner to three witnesses, besides the translator. These three men, after having learned this fact, met together, and went and saw Mr. Smith, and inquired of him whether it would be their privilege to behold these plates and know from heaven that this book was true. Joseph Smith inquired of the Lord concerning the matter; and the Lord gave them a promise that, if they would sufficiently humble themselves, they should have this privilege.

They, in no connection with Mr. Smith, who made the fourth individual, went out into the open field, near a grove of timber, a little distance from the house of Whitmer, in Fayette, Seneca county, New York. They bowed down before the Lord in broad daylight—not in the night; so there could be no deception: they humbled themselves before him, called upon his holy name with all their hearts; and while they were thus engaged in calling upon the name of the Lord, they saw in the heavens above a glorious light, and a personage descending. This personage came down and stood before them: he laid his hands upon the head of David Whitmer as one of the three witnesses, and said, "Blessed be the Lord and they that keep his commandments;" and then he took the plates and turned them over, leaf after leaf, excepting a certain portion of the leaves that were sealed up, which Mr.

Smith was not permitted to translate; but that portion he had translated was turned over, leaf after leaf, and presented before their eyes, and they saw the engravings upon the plates.

This angel, clothed in brightness and glory, stood before them with the plates in his hands, showing them the engravings upon them. They also heard the voice of the Lord out of the heavens, commanding them to bear record of the things they saw and heard to all nations, kindred, tongues, and people. The testimony which they have borne I have read in your hearing.

Now, was there any possibility of these three men, together with Mr. Smith, who was in their company, being deceived? If they were deceived, then there is the same reason to suppose the Apostles were deceived, who profess to have seen Jesus ascend into heaven from the Mount of Olives. There would be the same reason to suppose that Peter, James, and John were deceived when they saw Moses and Elias on the Mount of Transfiguration; if these men were deceived, then there is no truth nor certainty in anything that ever was beheld; for no persons could bear testimony in stronger language than these three witnesses have done in the Book of Mormon.

Joseph Smith, jun., could not be deceived himself; for it was by an angel that he was commanded to go to the place where the records were deposited; it was by an angel he was told to take them from the place of their long deposit, together with the Urim and Thummim; and it was by the Urim and Thimmim, connected with prayer, that he was enabled to translate the plates into the English language: consequently, he could not be deceived.

We have proved that the other three witnesses could not be deceived; consequently, four men bear testimony that they not only saw the plates, but also that they saw an angel of God: they also heard his voice, and saw the plates in his hands and the engravings upon the plates, and heard the voice of God out of heaven commanding them to bear their testimony to all people upon the face of the earth to whom the translation should be sent.

Can you find, among all the nations and kingdoms upon the earth, one individual that can bear testimony that he has ever seen the original of any one of the books of the Old and New Testament? No. We defy the world to produce a true copy of the original of any book of the Bible, and prove it to be such. They may search their libraries from beginning to end, and examine all the archives of the nations, and they cannot find an original copy, or even a copy written centuries after the original writer was known to exist.

The learned have conjectured that some of those five manuscripts I have mentioned were written in the sixth century; but this is disputed. Cassimir Oudin says that the Alexandrian Manuscript, instead of being written in the sixth century, was made in the tenth. With regard to the times of their being written, no dependence can be placed.

But here four men actually beheld the original plates, saw an holy angel, and heard the voice of God. Are they the only witnesses? No: there are eight other men, whose names and testimony I have read before this congregation,—persons with whom I am individually acquainted as well as with the translator and the three witnesses I have already named. I have been at the house where this Church was organized. I have seen the place where the angel descended and showed them the plates.

Eight other witnesses testify that Joseph Smith showed them the plates, and that they saw the engravings

upon them, and that they had the appearance of ancient work and curious workmanship. They describe these plates as being about the thickness of common tin, about eight inches in length, and from six to seven in breadth. Upon each side of the leaves of these plates there were fine engravings, which were stained with a black, hard stain, so as to make the letters more legible and easier to be read. Through the back of the plates were three rings, which held them together, and through which a rod might easily be passed, serving as a greater convenience for carrying them; the construction and form of the plates being similar to the gold, brass, and lead plates of the ancient Jews in Palestine.

Thus we see that twelve individuals saw the plates before the contents were placed before the world, and before they were called upon to believe in them. Is not this a sufficient testimony and evidence? If the world would not believe twelve men who have seen the originals, handled them with their hands, beheld the engravings upon them,—four of whom had seen the angel of God and heard his voice;—if they would not believe this, would they believe the evidence and testimony of ten thousand individuals? Jesus declares—"In the mouth of two or three witnesses every word shall be established."

When we appear before the judgment seat of Christ, and go into his presence, we are informed we shall be judged by his word. "My word shall judge you at the last day," says Jesus. "The words that I speak unto you shall judge you." If, then, the words which he spake, and which he inspired his Apostles and Prophets to declare to the people, are to be the laws by which mankind are to be judged at the last day, it is necessary that they should have some little evidence and testimony concerning his words.

We are presenting this evidence and testimony before you; and if the Lord gave four witnesses, and by them condemned the antediluvian world—namely, Noah and his three sons;—if their preaching, their testimony, and works of righteousness condemned the antediluvians, and they were overthrown by the flood, why may we not suppose that four witnesses alone, if God did not see proper to send any more, would condemn any other generation?

We find that Lot was the only witness who was sent to warn the inhabitants of Sodom, and to call upon his kinsmen to flee from the midst of those cities, in order to escape the terrible judgments announced against them. He testified that an angel of God came to him and told him that the Lord was about to destroy those cities: he said that this angel lodged with him over night, and that the Lord had sent him as a witness; and his testimony condemned his kinsmen and the inhabitants of Sodom, and they were overthrown and perished in their wickedness.

Who was sent to the inhabitants of Nineveh to warn them? Only one witness—namely, Jonah. He was sent to a strange nation—to a people that were unacquainted with him: they could not tell by any natural appearance whether he was a righteous man or an impostor. He had a curious story to tell them, that he came part of the way to their country in a ship, and part of the way in the belly of a whale. But how could they know that he came in the belly of a whale, or that he was not an impostor? Yet the Lord told them, through Jonah, that if they did not repent, they would all be destroyed in forty days. They concluded to repent, and the Lord spared them, which made Jonah angry.

When the Lord sent a preparatory message to prepare the way for his

Son, he sent one witness, instead of raising up four. John the Baptist went forth into the wilderness, clothed himself in a curious style, living on locusts and wild honey, and began to preach repentance to the inhabitants of Judea and Jerusalem, and to the Jews throughout the land. How were they to know he was a messenger sent to prepare the way before the Most High? Yet they certainly would be condemned for not receiving his testimony; for Jesus himself said —"The scribes and Pharisees rejected the counsel of God against themselves in rejecting John."

How did John convince the vast multitudes that he was sent to testify of the first advent of the Son of God? We are informed by one of the Evangelists that "John did no miracle," as great a Prophet as he was; yet the people were condemned because they rejected the counsel of God against their own souls, by rejecting his testimony. How much greater, then, will be the condemnation of individuals who reject four witnesses, instead of one!

If the present generation have the testimony of four witnesses sounded in their ears,—if the Book of Mormon, containing their testimony, is published and sent forth in the different languages of the earth, and the people have the privilege of hearing and reading that testimony, will it not produce far greater condemnation upon them than what came upon the Jewish nation in ancient days, by rejecting the testimony of one witness only?

We see, then, that we have the advantage of this generation so far as evidence concerning the Book of Mormon is concerned. There are men now living that have seen the original of the Book of Mormon—that have heard the voice of God. Where is there a man who has heard the voice of God testifying concerning the truth of King James' translation? Where is there a man on the face of the earth that ever had it confirmed to him by the administration of an angel? But here comes evidence in favour of the Book of Mormon such as any court of justice is obliged to receive.

But are we to receive the testimony of all individuals that may come and pretend to have heard the voice of God and to have seen angels? May not impostors come forth and say they have seen angels? I reply that there is this distinction to be made: A man that is sent of God, who has a true message, will always be able to present something connected with the nature of the message and the circumstances surrounding it, which will prove it to be true. If there should be a thousand individuals bearing witness that they had heard the voice of God and seen angels, we shall always be able to detect the impostor from the servant of God by examining the doctrine. There are evidences distinguishing a true message from a false one, that the whole world may be enabled to discern between the two.

For instance, there is no individual upon the face of the earth who can directly prove that Joseph Smith did not see the angel of God and obtain the plates: no individual upon the face of this earth can prove that the three witnesses did not see the angel and the plates: consequently, their evidence cannot be directly negatived, unless they deny their own testimony, which they have not done. The only possible way to condemn these men as impostors is to examine the nature of their testimony, to see whether it is reasonable and scriptural.

Is there anything unscriptural in hearing the voice of God, or in an angel's descending from heaven, bearing testimony to a book in which all nations are interested? It is a book sent to prepare the way of the Lord

for his second coming. Was it unreasonable for the Lord to send angels to Abraham, Isaac, and Jacob? Was it unreasonable for them to take dinner with Abraham, and for him to wash their feet?—for Lot to lodge them in his house?—for Joshua, Gideon, Daniel, Isaiah, Ezekiel, Peter, Paul, or the wise men and shepherds of Israel, or for Joseph, the husband of Mary, and Zachariah, or for various other holy men and women to see angels sent from heaven? It was neither unreasonable nor unscriptural.

Paul says, "Are they (the angels) not all ministering spirits sent to minister for those who shall be heirs of salvation? If, then, they have this office assigned to them, to minister to the heirs of salvation, it is not an unscriptural doctrine that they should minister to those four men. It is just as reasonable that God should send an angel to four men in the last days, and introduce his kingdom and preparatory work for the second advent of the Son of God, as it was for an angel to be sent to Zachariah in order that a messenger might be raised up to prepare the way for his first coming. The one is a little more reasonable than the other; for the latter-day coming is to far transcend in glory and power his first coming, when he appeared among the Jews. At his second coming the earth will tremble and roll to-and-fro like a drunken man; the mountains shall fall, the valleys be raised, the crooked places made straight, and the rough places smooth, when the Lord is revealed in his glory and power.

If all these things are to be fulfilled, Israel gathered, the fulness of the Gentiles brought in, and Zion built up,—if the great Latter-day Work mentioned by the ancient Prophets has to be fulfilled, then it would not be unreasonable that an angel should be sent from heaven to begin a work of this magnitude.

But, perhaps, you may admit that it is perfectly scriptural and reasonable that an angel should be sent; but, then, you may ask if there may not be something connected with the Book of Mormon which would render it inconsistent, and not entitled to credit, and which would prove that its pretences were an imposition.

In reply, I ask, What is there about the Book of Mormon that is inconsistent? What does it profess to be? It professes to contain the history of part of the tribe of Joseph, who came out of the land of Jerusalem 600 years before Christ, and colonized the American continent. These Indian tribes are their descendants. When they first came here, they were a righteous people, and had with them the Scriptures, containing the law of Moses. When they came here, they made plates of gold, and on them they recorded their history, wars, contentions, &c. These plates were handed down among the ancient inhabitants of America for a thousand years after they came here. Their prophecies were recorded from generation to generation. Jesus Christ appeared to them on this land after his resurrection, just the same as he did to the people in Palestine, and showed them the wounds in his hands and in his feet. He descended before them in South America, and put an end to the law of Moses, which they practised on this continent; and he introduced the Gospel in its stead, taught them faith and repentance, and baptism for the remission of sins, as in Jerusalem. He taught the people to come with broken hearts and contrite spirits, and humble themselves, and be baptized by immersion for the remission of their sins, and had his servants lay hands on them for the gift of the Holy Ghost, as Paul and Peter did. The teachings of Jesus were re-

corded on these gold plates, and they were handed down until some 400 years after Christ. Many sacred revelations are recorded on them, and prophecies that reach to our day, and down to the end of all things.

If you search this record from beginning to end, you will find the historical part perfectly consistent. You cannot prove that Joseph Smith is an impostor from any inconsistencies in the historical part of the work.

If you search the discoveries of all the antiquarians that have written since the discovery of America concerning the ancient inhabitants of this land, you cannot put your finger upon one particle of evidence from their researches that will come in contact with the Book of Mormon.

If you examine its prophecies, you will find many that the Jewish records speak nothing of—prophecies that relate to the Indians, and that relate to the rise of this Church, to the Millennium, and to many things that the other Prophets have not touched upon; and also many of the events predicted in the Jewish Bible were delivered to the Prophets in this land. Compare the prophecies of the Jewish records with those in the Book of Mormon, and you will find no clashing or jarring; consequently, you cannot condemn the Book of Mormon, Joseph Smith, and these witnesses to be impostors from the prophetic declarations of that book.

Try its doctrine, and you will find that the Gospel taught in ancient America 1,800 years ago is like that taught in ancient Judea and the regions round about. Did the ancient Apostles in Palestine teach faith in Jesus Christ, repentance, and baptism for the remission of sins? So did the ancient Apostles and Prophets in America. Did the Apostles in Judea practise the laying on of hands for the gift of the Holy Ghost? So did the ancient Israelites of America. Did Jesus and his disciples organize the Church in Asia with revelators and inspired men in it—with prophets and prophetesses, with dreams, visions, and revelations? So did the ancient Israelites in America do the same thing. They, the ancient Apostles, organized the Church with miracles and gifts, with power to heal the sick, to cast out devils, to work miracles, and with power over the elements. The Book of Mormon tells us that the Israelites on ancient America organized one after the same pattern. Consequently, if we examine the whole structure of the Church in Palestine and the structure of the Church in ancient America, we find no jar; so, no man upon the face of the earth can condemn Joseph Smith and these three witnesses from any inconsistency in their doctrine.

Compare the miracles that are recorded in the Book of Mormon with those recorded in the Bible, and you will find no unreasonable miracles in the one, more than in the other. There is no fish story in it—nothing about a man's being carried in a whale's belly three days and three nights; though, if such a story was in it, we should believe it, the same as we do the Jewish history of Jonah. There is nothing said in this book about three men being put into a furnace of fire, heated seven times hotter than ever before, and yet the three men receiving no harm. We believe the Bible when it records this great miracle; but there is nothing which to the atheist is so apparently inconsistent as that.

The miracles recorded in the Book of Mormon were of such a nature as to be worthy of the exertion of Divine power. If the sick were healed, it was because Jesus had promised his servants they should lay their hands on them, and they should be healed. If they prophesied, it was concerning future events, because the Lord

wanted them to understand that which was to come.

Is there anything in this book that contradicts any scientific truth? You may ransack all the libraries in the world, and gather together all the books of science, and compare with this book, and you will find no clashing; consequently, where is your ground for condemnation? You cannot condemn it from its historical, prophetic, and doctrinal writings, or because of any unreasonable miracles said to have been wrought among the ancient Israelites on these lands, or because it contradicts any scientific truth, or because it is unscriptural or unreasonable that people should see angels in these days.

We defy this whole generation to bring up any testimony to condemn the truth of this book. It will face this generation from this time until the second coming of Christ, and then through the Millennium. And when this generation come up from their graves at the great and last day, the books will be opened, and by the word of God declared on this continent and on the Eastern continent the inhabitants of the earth will be judged.

You may bring all the lies and newspaper stories you can hatch up, and all the misrepresentations you can conceive, and use them against the Divine truths of the Book of Mormon, to save your crumbling apostate systems from utter ruin; you may pile up your falsehoods like mountains; you may fill your railroad carriages to the brim with them, or you may send them by the electric current the world round, and it will not stop the onward progress of the truths of "Mormonism" revealed from heaven: it cannot stay the arm of the Almighty from building up his kingdom in the last days, or hush the voice of his servants from warning the nations to repent and to turn away from their lyings and whoredoms, and from all their wickedness and abominations which they continually practise before the Lord.

The word of God is something that cannot be destroyed; but it will appear in the day of judgment, and you and I will be judged by it.

I believe the Book of Mormon; I believe it because I consider that I have not only the testimony of these twelve witnesses, but a vast amount of other evidence and testimony such as you have not in relation to the things that are contained in the Jewish record.

For instance, what evidence and testimony have the present generation and the generations that have lived during the last seventeen centuries that Jesus Christ, the great Redeemer of the world, arose from the dead? You have the testimony of four individuals, and no more, provided that their testimony has not been corrupted, altered, and mutilated in the oldest manuscripts now known. Who are they? Matthew, John, Paul, and Peter. The other four writers of the New Testament have not said a word about seeing Jesus after his resurrection. The New Testament was written by eight men—Matthew, Mark, Luke, John, Paul, Peter, James, and Jude. Four of these men have given their testimony that they saw Jesus after his resurrection; the other four have told us nothing about it.

But it may be asked, "Does not the Apostle Paul testify that Jesus was seen by upwards of five hundred brethren at once?"

But none of those five hundred brethren have spoken of this, or handed down their testimony.

Perhaps it will be argued that the four witnesses that saw Jesus—namely, Matthew, John, Paul, and Peter, performed great miracles, and thus established their testimony; and consequently, we are bound to believe them.

But how do you know that they performed miracles?

"They have told us so."

How do you know they tell us the truth? Were you there to behold the miracles they wrought? Only six of the eight writers of the New Testament say anything about miracles. Suppose they all testify that there were wonderful miracles wrought, have we not as good reason to believe eight men that testify to miracles in these days?

If all the men on this stand have kept journals, (and some of them have for a quarter-of-a-century,) and if they have recorded what their eyes have seen and their ears have heard; and if the several hundred Elders in this large assembly have done likewise, and recorded all the miraculous things their eyes have seen and their ears heard; and if the generations to come should gather up our journals and manuscripts, and entitle them, *The Acts of the Apostles and Elders of the Nineteenth Century*, they would find tens of thousands of miracles recorded in these journals where the sick have been healed, the eyes of the blind opened, the ears of the deaf unstopped, —where the lame have been made to leap as an hart, and where people have been raised up from the last stages of cholera, in the name of Jesus Christ, and where those who were born blind have had their eyes opened.

Would they not have as much reason to believe the journals and writings of the Latter-day Saints in relation to the miracles wrought as you have to believe the testimony of the six writers of the New Testament on the same subject? Who are the New Testament writers? They are interested witnesses, every one of them.

"But the world saw their miracles."

How do you know?

"These six writers say so."

Have you the testimony of any of the world that they actually saw even one miracle wrought by the Apostles of Jesus Christ? No, you have not.

Perhaps you may say that when the lame man at the beautiful gate of the Temple was healed, it was done publicly before the multitude.

How do you know this? Luke says so in the Acts of the Apostles, and you believe it on his testimony alone. How do you know that Jesus Christ was transfigured on the mount? —that Moses and Elias appeared to Peter and James and John on that occasion? Have Peter, James, and John given their testimony? Not a word; but Matthew, Mark, and Luke —three men who were not present, who did not see the transfiguration, and who did not see Moses and Elias, say so; but their testimony is second-handed.

We believe that Peter, James, and John actually did see holy angels—did behold Moses and Elias, and see Jesus transfigured, upon second-handed testimonies given on the subject.

Now, we have the testimony of individuals themselves concerning the Book of Mormon,—not the testimony alone of Elders Richards and Woodruff, or of any of these Elders,—but the testimonies of persons who beheld the angel and heard his voice.

Therefore, the testimony establishing the truth of the Book of Mormon is far superior to that establishing the Bible in its present form.

I do not know but I am wearying you; but I have endeavoured in my simple way to lay before you the evidence and testimony you have for believing the Jewish record, compared with the evidence and testimony you have for believing the ancient records of America, called the Book of Mormon; and any persons who will carefully examine this subject will be obliged in their own hearts to say

there is a hundredfold more evidence to prove the Divine authenticity of the Book of Mormon than what we have to prove the Palestine records.

But this is not all. We do not rest our evidence alone on the testimony of these twelve witnesses; our hopes are built upon a foundation surer than all these external testimonies. The Latter-day Saints are not that enthusiastic people who open their mouths and swallow down doctrines because they are popular, because their fathers believed them; but we believe a doctrine because we have evidence to substantiate it; and then, in addition to this, we seek for more truth and knowledge.

The Book of Mormon informs us how we may not only have faith in that book because of the evidence and testimony accompanying it; but how we may obtain a knowledge concerning its truth. The Book of Mormon informs us, as well as the Holy Scriptures, that if we will repent and be baptized, we shall receive the gift of the Holy Ghost.

We have tried the experiment. We have repented of our sins, we have turned from our transgressions, and humbled ourselves, like little children, before the Lord; we were buried in the water, and brought out of the water; then hands were laid upon us, and we received the gift of the Holy Ghost, and this gave us a knowledge of the truth.

What are the effects of the Holy Ghost? Jesus says, in the last chapter of Mark, "These signs shall follow them that believe: In my name they shall cast out devils, speak with new tongues, take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The promise of the signs was not to the Apostles alone, but he said unto them, "Do you go and preach the word in all the world; and he that believes your testimony and is baptized shall receive salvation, and those that will not believe shall be damned; and these signs shall follow them that do believe." We have believed, repented, been baptized, and received the gift of the Holy Ghost; and we found the promise verified. If it were not so, we should then know it to be an imposition. If we found that Jesus did not fulfil his promise after we fully obeyed his word, we should then know the same to be false.

Let me say to this congregation that there would not have been a Church of Latter-day Saints five years upon the earth, had he not fulfilled his promise after we had obeyed his word, because he made this promise not only in the Book of Mormon and the New Testament, but by direct revelation through the Prophet, that if the people would do thus and so, they should be blessed with such and such gifts. Now, suppose the people, after having tried it, did not receive those gifts, the whole Church would have apostatized, and turned and declared it all false—Book of Mormon, Bible, and everything else. Why? Because these books made a promise on certain conditions, which was not fulfilled.

But when the people believed and were baptized for the remission of sins, and filled with the Holy Ghost, and the visions of the future were opened to them, and the spirit of prophecy rested upon them, and they beheld the sick recovering, the blind receiving their sight, and the deaf hearing, "Surely," said they, "this must be of God; for the Lord never would have confirmed an imposition to us by granting the gifts of the Gospel."

But may not the Devil perform miracles? Satan was to come with all power, signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they had pleasure in un-

righteousness. "Now, how do you know but these are some of the strong delusions?"

But prove to us that we have had pleasure in anything contrary to the Gospel of Jesus Christ—that this people have not obeyed the Scriptures of of eternal truth. Those signs that were to come, and these living wonders, &c., were to be practised by individuals that had pleasure in unrighteousness and who rejected the Gospel of Jesus Christ—they were to go forth like the magicians in the days of Moses to withstand the power of Moses. We see them on one hand turning the water to blood, and Moses doing the same; in short, Moses performed numerous miracles (by the power of God), and the magicians did the same. How are we to distinguish between the two? Moses believed and obeyed the words of the Most High God, and the magicians were fighting against him, and yet they did miracles—not in the name of God, but by their enchantments; and so it is with all wicked miracle-workers from their day down to the second coming of Christ: they perform their lying wonders by the power of Satan—by the means of somnambulism, spirit-rapping, spirit-writing, or whatever it may be. But when people repent, and are baptized, and perform miracles in the name of the Lord, such miracles are designed to profit and benefit mankind—such as laying hands on the sick that they may be healed, speaking and interpreting tongues; hence you may know them to be of God: therefore it is easily to be distinguished which of the two powers should be received, and which should be rejected.

May God bless all those who love the truth, whether Jew or Gentile, bond or free,—whether it be those who have received the Gospel and Book of Mormon, or those who are inquiring to know concerning its truth. If they desire to know the truth, may the God of heaven, who has sent forth his angel and confirmed the truth unto many, pour out his Holy Spirit upon them, and enlighten their minds, inasmuch as they go before God with an honest heart, that they may know, as the Latter-day Saints know, that this work is a message from the Almighty, to be proclaimed to every nation, kindred, and people upon the face of the whole earth. And when they know from God that this work is true, they will not be tossed to-and-fro and carried about with every wind of doctrine, but they will be built upon a foundation upon which they can rest secure. Though the whirlwinds of persecution may beat upon them—though they may be hated, derided, and suffer the loss of all things, time after time,—though they may be driven to-and-fro, and scattered from city to city, and from synagogue to synagogue; and their Patriarchs, Prophets, and Apostles be put to death, yet, with all this distress and poverty brought upon them by being robbed and plundered of their lawful possessions, and with all the injury they may sustain from year to year, they will have something in the midst of it all that will give them joy, peace, and happiness; and that something is A KNOWLEDGE OF THE TRUTH,—not merely a faith that the foundation on which they are built is of God, but a knowledge that they are established upon a rock that cannot be moved, which is as firm as the throne of Jehovah, and as secure as the eternal attributes of the Almighty.

May God bless us and prepare us for his heavenly kingdom, and save us therein, is my prayer, in the name of Jesus. Amen.

ADHERENCE TO "MORMONISM"—PERPETUAL EMIGRATION FUND.

An Address by President HEBER C. KIMBALL, *delivered at the General Conference, in the Tabernacle, Great Salt Lake City, October 6, 1854.*

We have heard a very beautiful relation from Elder T. D. Brown, of the mission at the South. It seems that everything we undertake in righteousness prospers, and the Devil and his agents cannot help themselves, if we are faithful.

The Zion's ship that was spoken of to-day, which runs in Snag harbour, has prospered from the first day it was launched, and every man and woman who stick firmly to that ship will prosper from this time henceforth and for ever. That I know, for I have been on board that ship, and am now sailing upon it.

The first time I went to England, I was on board of Zion's ship, and Joseph came to me while I was sailing, and put into my hand a rod; and I presume, if I have dreamed once of being aboard of that ship, I have dreamed it a hundred times. I have been in it in the midst of dangers and in the most dangerous places. I have seen trees and stumps, mountains and rocks, and everything else that could be placed in her course thrown before her to stop her in her course; but she can sail through a mountain or on dry land as well as upon the water. I have this in dreams; and I will say to the brethren, Just so long as you keep aboard of that ship you will prosper. I do not care whether it is in the midst of the Lamanites or among the Jews—whether it is in Italy or in Denmark, in Europe or in America, we will prosper, and I know it. That is my testimony.

As brother George A. Smith was saying, there are some who want to enjoy ancient "Mormonism,"—that is, as "Mormonism" used to be when it was a small sapling. But it is now becoming a lofty tree, and its branches are beginning to shoot forth all over the nations of the earth; ancient "Mormonism" has grown to such a degree. Many have been in the background, and have left the tree, and it has grown to that extent, they do not know it. That is the trouble with them: they don't know what "Mormonism" is. But this is "Mormonism," and this is the Church of Jesus Christ of Latter-day Saints, and President Young is the true and legal administrator and delegate sent from God, and we are his brethren, and he is on board of Zion's ship, and he is the captain; and if we will stick to it, we shall never run foul of the rocks; and whoever he tells to take hold of the helm, he will tell them in what direction to steer; and she is such a good sailer, and so true to the helm, she will run right between or over all snags.

Do you believe it, you old "Mormons?" ["Yes."] Well, then, why don't you grow with the tree, and with the branches thereof? Brother Brown would grow faster living on bread and water, and water and bread, with a little milk. Gentlemen, if you don't look out, the ship will get out of reach, and the tree will grow out of your knowledge, so that you will forget what manner of a tree it was; because, as the tree grows, it changes.

in size and appearance, just the same as a child as it grows to manhood; and if you had not been with him all the time, you would not know him, although he were your own son.

The text that President Young gave us bears upon my mind considerably, and it is a thing we ought to take into consideration; not me alone, but every man and woman that belongs to the Church of Jesus Christ of Latter-day Saints; not only those who are indebted to the Perpetual Emigrating Fund, but all ought to throw in their mites and enlarge this Fund. The means can be paid in here, and the poor can be brought out from the nations. Hundreds have come on this year on the strength of this Fund. It is the duty of those who have been brought out by it to go and work forthwith for means to pay their indebtedness. It does not belong to you, but it belongs to those who have made the Fund: it belongs to that Company, and to every individual, if they have not placed in it any more than a picayune or a halfpenny.

Look at the poor in old England. I have heard that some have feelings against me, because I have spoken of the poverty of the people in that country. I know more about its poverty than the natives of the country do. Those who come from there don't know as well about it as we do. In the last letter that came from my son William, he wrote that "I feel to weep and mourn and lament, when I behold the poverty of the people: they are starving to death, and there are scores and hundreds of my brethren in the poor-houses of the country: the husband is put in one poor-house, the wife in another, and the children in another."

That is the case with our brethren there; and while you are here in the midst of luxuries—while you are enjoying these blessings of the Lord, can you see your own brethren afflicted? It is not only so in England, but in Ireland, in Scotland, in Denmark, and in Sweden, and in all the nations of the earth. Do they enjoy what we enjoy? No. Although there are some who want to return to their native country, to enjoy their own habits and customs, yet there is no rational man or woman who wants to return.

Brethren, did you ever reflect upon these things, and try to find out what you could do? Supposing there were not any more Saints than what are in this room to-day, if we were to put forth our hand as one man, what could we accomplish? There are people enough in this congregation to accomplish more than the whole Church has, if they would only believe and act upon the instructions given them. Solomon says, The liberal man deviseth liberal things, and by his liberality shall he live. I have proved the truth of this saying to my fullest satisfaction and to my astonishment, time and time again. When I have been poor and penniless, and could not raise five dollars, I have gone to work, by the counsel of my President, and built me a good house, and furnished it; and says brother Brigham, "You shall build that house, and you shall have your fit-out." I did it according to his word, and it was clear of debt, and I had a good fit-out.

I have done the same here upon the same principle; and said the President, "Brother Kimball, take one load of rock, and a load of sand, and a load of clay, and say to the masons and joiners, Go a-head; for I never built a house yet, but I was better off when I had done it than when I began." And brethren and sisters, that is the reason I keep on building. [Voice in the stand: "You will get poor if you stop."] Therefore I go a-head. Many will sit down and count the costs—how much it will cost to put a potatoe in the ground, and then

how much it will take to raise a hill around it; and they find out the expense is so great, they will never plant a potatoe nor make a hill, and they never will accomplish anything. Do you know that is true?

Let us go to work now and enlarge this Fund, and let us do it at this Conference; and let those who are indebted to it go to work immediately and pay up. We shall probably hold this meeting for a time, and your hearts shall be enlarged; and if you could only go home while they are enlarged, and all the puckering strings loosened, and back the thing right up; the Perpetual Fund would be rich. I know that men and women have consciences that want to screw this way, and twist that way, and every way under God's heavens, before they can come to the right thing. If you want to grow and thrive, and want to have the Spirit of the Lord, and the Holy Ghost to be with you, and have dreams and visions, and gold and silver, and herds and flocks, wives and children, and every other good thing, go a-head in every duty, and never falter one moment, and tell the Devil to kiss your foot.

The Devil is on the puckering line, and he will pucker every Saint and every man there is upon the earth, so that they would let their fellow-beings lie down in a furrow of the field and starve to death; and these are you brethren and sisters, if you only but know it, just as much as your brethren and sisters are according to what you call the flesh. This is the feeling of many—"Well, if I could only get dad, and mammy, and grand-dad, and uncle John, and aunt Nancy, and Sally here, I would not care a damn for all the rest." Who cares about having only Nancy and Sally? Let us have Susan and Polly and Timothy and Andrew out, too. What do you say? [Voice in the stand: "Let us bring them all out."] Yes, let us bring them all out. The wars, distress, and confusion among the nations are increasing the value of provisions. It was just as much as you could do to live, when you were there.

What do you say, brethren and sisters? I do not want you to say anything, unless you go a-head and do what you say. Shall we go a-head and enlarge these funds, and pay up our debts? [Voice in the stand: "Aye."] Well, all who are in favour of paying up your debts to the Fund, to the Church, and everybody else, I want you to signify it by raising your right hands, and then say, "Aye." ["Aye."] And when you come to-morrow, bring along your pennies, and let us keep gathering and enlarging the pile, and keep enlarging it, and gather the Saints together from the four quarters of the earth. We are the persons to do that business; and when we have accomplished our part as servants in the flesh, God will send angels he has had in reserve to accomplish what we cannot accomplish. But he will make us buckle up to the work; and if we should happen to lie down and sleep before we have done all we might do here, he will tell us to awake and go about our business, and accomplish that we might have done while we were in the flesh. You have got to do it, as sure as the sun ever rose and set; you may wait as long as you have a mind to before you begin.

My feelings are for us all to concentrate our energies with the head of this Church, and put the wheel in operation, that, when another year comes, we may see a hundred times more come out by the Perpetual Emigrating Fund than we have ever seen.

I believe I have stuck to the text pretty well. May God bless you, and help you to be faithful and fulfil your covenants, from this time henceforth and for ever. Amen.

WISDOM MANIFEST IN ALL GOD'S DEALINGS WITH THE SAINTS.

A Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, March 28, 1858.*

REPORTED BY G. D. WATT.

One thing is very true concerning the Gospel of salvation—the revelations of Jesus Christ—the kingdom of God upon the earth: Let any people enjoy peace and quietness, unmolested, undisturbed,—never be persecuted for their religion, and they are very likely to neglect their duty, to become cold and indifferent, and lose their faith. That is the experience of every person, more or less; and I wish to offer a few reflections on the propriety of the Lord's leading this people in the way that he does. We believe, for it is so written in the Bible, that the Lord wishes a people of his own—a kingdom of his own upon this earth, which is his.

June 27, 1844, a little over fourteen years after the organization of this Church, Joseph Smith was slain. In his day there were but very few years of rest for the Saints. They occupied Nauvoo longer than any other one place: they lived there about seven years. We left Nauvoo in 1846, and from that time until now this Church has not been compelled to abandon their property and homes. We came here in the best and quickest way in our power, and have been building, fencing, planting, sowing, and making ourselves comfortable. It is now more than ten years since we first located here, unmolested and undisturbed.

If we will reflect upon our own experience, and what has passed before us during that time, and notice the facts now transpiring, we cannot avoid knowing that much of the conduct of this people has been directly in opposition to our becoming the kingdom of God in its purity on the earth. Let the people consider for themselves whether we have, so far as we could have done, been taking a course to become that kingdom that we anticipate, or whether we have not been more or less dependent upon our enemies for many things that we could have produced, or done without. When persons can understand the ways of the Lord, and what he designs concerning his people, they will know that it was absolutely necessary for the Lord to take the course he has with this people, in order to bring forth that which he designs to produce in the latter times. Were we to live unmolested, uninterrupted, without persecution and hatred from our enemies, as I have told you, and it has been sounded in your years all the day long, we might expect that we had apostatized from the truth. Persecution and hatred by those who love not the truth are a legacy bequeathed by the Saviour to all his followers; for he said they should be hated of all men for his name's sake. If we had ceased to be persecuted and hated, we might fear; but the prospect is encouraging.

For a few weeks past, so far as I have knowledge from the reports made to me, the people have never felt so well since they have been in these Valleys. The prospect of ancient "Mormonism," of again leaving our homes, probably gives a spring to our feelings, especially since we, for the first time, have the privilege of laying waste our improvements, and are not obliged to leave our inheritances to strangers to enjoy and revel in the fruits of our labours. It is a consolation to me that I have the privilege of laying in ashes and in the dust the improvements I have made, rather than those who would cut my throat, solely for my faith, shall inhabit my buildings and enjoy my fields and fruits. Heretofore I have often left my home and the fruits of my labours for others to enjoy.

Persecution is learning us to adopt a course for self-preservation, as you will readily understand from a few circumstances I will mention. Within a few weeks, for the first time to my knowledge since we have been settled in these valleys, a sister, wife, or family in this community has taken the pains to pick up a few potatoes, that would otherwise be wasted, and make them into starch. A woman can, in an hour or two, make a pound or a pound and a half of starch from potatoes that would lie and rot. Has this been done heretofore? Not to my knowledge. And so long as brooms were brought from the States, people would not raise broom corn. And so long as traders brought in starch, would our women make it? No; though a woman can, in a short time, make a dollar and a half or two dollar's worth from potatoes that would otherwise go to waste. Would this community condescend to make starch, so long as it was imported and they could buy it? They would not. I say it, because they did not. And if there were tons of starch here, they would find market for the whole of it, while the hard-earned fruits of the husbandman's labour would lie and rot.

Who has controlled circumstances to learn us to sustain ourselves? Have you and I? No, not in the least; but it has been accomplished by the Providence that leads us. We have been urging the people for years and years to do those things they are now compelled to. From the time we came here, you have been told to take bran or potatoes and make starch, and not buy it in the stores. Who would have been at the trouble of making cloth, if it could be bought of Gentile traders? Do you think many in this community would? No, no more than the women would have made starch. The women had not time, though they had time to visit from one end of the city to the other. They could take time to run to the stores—to walk a mile or two shopping every day, but they never had time to make a little starch, or spin a little stocking yarn for themselves, if those articles could be bought in the stores.

I am satisfied that the people now begin to learn that they can make their own clothing, and that those who do not learn will run the risk of being uncomfortably clad. But would this people, by their wisdom, ever have brought themselves to that independence that God will, by his providence, in a seeming chastisement? I say seeming, for it is no chastisement: it is a blessing to this people, and one of the greatest that can be bestowed upon us, to cut the thread between us and our enemies, and oblige us to sustain ourselves in everything that we can produce with our labour, skill, and economy. The Lord can bring this about, or cause the Devil to do it, just as he pleases.

If we would only forsake our re-

ligion, our enemies would spare us and hail us as friends; but if we will not yield that point, they will endeavour to destroy us. But the Lord Almighty rules in the heavens, and controls our enemies to a certain extent, and overrules their acts. He has his own purposes to accomplish as much now as he ever has had upon the face of the earth—as much as he had in the crucifixion of the Saviour. Could he have found a righteous man on the earth who would have betrayed his only Son? He could not. Would a man with his eyes open to see, and filled with the revelations of the Lord, have betrayed Jesus into the hands of Pilate? No. God overruled and selected a hypocrite—an ungodly, base, vile wretch, and placed him among the Apostles to accomplish that purpose, as much as he raised up Pharaoh.

God never hardened the heart of Pharaoh; he never ordained that wickedness should possess any man. Judas loved wickedness from his youth. Pharaoh was raised up to do what he did, because he was wicked from his youth: wickedness and hatred to every holy principle took possession of him, and God set him on the throne of Egypt to accomplish his purposes.

So it is with the men who are at the helm of our Government: God has selected them to rule, because the people are wicked, and will not hearken to his voice. They have killed his Prophets and many of his people, and he has placed corrupt, wicked men in office to rule and bear sway—what for? To show forth his wisdom. The hand of God is in all this, and he lets loose those wicked creatures, in order to drive us to do that which his mercies fail to induce us to perform.

Let him pour gold and silver into our laps, and cause the earth to yield that abundance we desire, and would we know how to appreciate and use such great blessings?

If we constantly have plenty, pleasure, ease, and comfort, will the women make starch? No. Will they braid straw for hats and bonnets? No. How many bonnets are manufactured in this Territory? Can you see a woman here to-day wearing a beautiful straw bonnet, the work of her own hands? There are a few coarse ones, when you can make them either fine or coarse.

I have prevailed upon a few men to commence hat-making, and they have done something towards supplying the market; and a few are engaged in tanning leather: but if we had plenty of gold and silver and stores full of goods, would the people engage in and encourage home manufacture? No, as past experience has proved. They would be riding around in their carriages, and talking about going to California, where they can get gold and make themselves rich.

The Lord cannot save us in riches, because we do not yet know what to do with them. And when we are blessed and favoured, like the children of Israel in olden times, we wax fat and kick.

It is purely in order to save the greatest possible number of this people, that circumstances have transpired as they have; and it is a marvel that the Lord has let us have so long a time of peace.

Now the sisters begin to learn that such an article as flax used to be raised and manufactured in their young days; and I hear a number saying, "If I had flax, I could work it up." You may now hear men say, "We used to make oil from flax seed." But if you had plenty of money, and traders brought oil here, you would never raise a seed.

Flax cultivated only for oil will pay as well as any other crop that is raised, to say nothing of the lint, which is in great demand.

Have I been able to procure a single gallon of home-made flax seed oil? No. Some of our mechanics, who were used to making oil mills, heard that I was determined to make one, and proffered their plans and services. When the new-fangled press was completed, at a cost of about a thousand dollars, it was reported, for the first time to me, that some haircloth of a peculiar kind must be procured for making sacks in which to press the seed; and we sent to New York and many other cities in the States, without success, for cloth to suit the "wedge press." They made an expensive press; but, as yet, what is it good for? A cheap old-fashioned press could have been readily put up, and long ago we might have been using oil of our own make. I would commend a man who would begin to make linseed oil here. Had I have followed my own judgment in the matter, I would have had a press and plenty of oil, without paying eight dollars a gallon for it.

For the first time since we came to this country, sheep are being regarded and cared for as they should be. I brought sheep into this valley and have bought many here, and ought at this day to have forty thousand head, if I could have had men that would take care of my flocks. I have a few hundred left, which, no doubt, have cost me from twenty-five to fifty dollars each; but I persevere, and my women make cloth: you see my children dressed in home-made. And now some women begin to recollect that flax was raised in England, Scotland, Ireland, and the United States; and they have a faint remembrance of certain articles what their mothers called spinning-wheels; and they really begin to think that they can spin, and many of the younger ones would like to learn to spin.

Let the calicos lie on the shelves and rot. I would rather build buildings every day, and burn them down at night, than have traders here communing with our enemies outside, and keeping up a hell all the time, and raising devils to keep it going. They brought their hell with them. We can have enough of our own, without their help.

This is the deliverance of our Father in heaven, placing us in the circumstances we now are in; and it is for the benefit, growth, welfare, and up-building of the kingdom of God, with us in it. Nothing else would do it.

We can raise cotton, flax, and wool for manufacturing all the cloth we need. We can make our own leather, hats, &c. And that is not all: the Lord intends we shall do it. I am thankful. How do you feel? Better, I presume, than you ever have.

There is a great deal of inquiry as to whether we shall be under the necessity of burning. We are now under the necessity of preparing for it, and that is enough for the present.

I wish union: it is stronger than buildings, and will accomplish much more for us. And I hope the Lord will suffer us to pass through enough to cleanse sin and selfishness from us. When I reflect upon it, it is almost discouraging that many who have been in this Church a score of years, and have been in drivings, mobbings, death, and affliction, are filled with covetousness, which is idolatry, and do not know what to do with blessings when they have them, nor know where they come from. I am not discouraged, but intend to persevere as long as I possess life.

The Lord is leading this people as he designs for the building up of his kingdom, and we need not worry ourselves about it. You were told, last season, when we heard that an army was on its way here, that we would rather lay waste this Territory than yield our rights to men who have no

regard for, neither understand the Constitutional rights of the people; and the people said amen to that purpose. We were able, last fall, to keep them from us, and we are well able to defend this city;—how long, I do not know.

If we love our improvements and property better than we love the lives of our brethren, the Lord will lead us in a way to waste us instead of our property. Can you understand that it is better to lose property than the lives of men, women, and children? But if we are so wedded to our property that we would rather fight for it than sacrifice it, if required, for our religion, then we are in a condition to be wasted, and our property would go into the hands of our enemies.

We are able to defend the city and keep out our enemies; but if we prove to our Father in heaven and to one another that we are willing to hand back to him that which he has given us, (which is not a sacrifice,) and that we love not the world nor the things of the world, he will preserve the people until they can become righteous.

You never heard me say that we would stick to this city; but we will defend ourselves against the floods of iniquity which our enemies wish to overwhelm us with by the introduction of a licentious and corrupted soldiery.

If we vacate the ground, that may satisfy them; but if they undertake to come in before we are ready, we will send them to their long home.

Some may marvel why the Lord says, "Rather than fight your enemies, go away." It is because many of the people are so grossly wicked, that, were we to go out to fight, thousands of the Elders would go into eternity, and women and children would perish.

Is every man and woman wicked? No: the majority of this people are doing the best they can; but the ignorance of the people is astonishing. Be patient. The Lord is full of mercy and great kindness, and bears with our weaknesses; and he wishes to bear with us until we come to understanding—until we know how to be righteous before him. I do not want men to go into eternity clothed with unrighteousness.

We have talked about redeeming Zion, but the people are not yet righteous enough to receive and build up Zion in its purity, though they are growing to it.

I have a certain knowledge within me that the Elders of Israel will never be permitted to lay judgment to the line and righteousness to the plummet, with regard to the wicked and ungodly, until they understand righteous principles, and live to them. I do not care if we live until doomsday, and are hunted as long as we live, and go into the grave, and our sons and daughters come up after us, if they cannot arrive to the knowledge of the truth, they also will have to live in sorrow and affliction until they are worn out, and another generation shall come up after them. God is not willing that unholy hands shall carry out his judgments in the latter days.

When men go out to fight, I want them to go so full of the power of God that balls cannot hit them, and that the judgments and mercy of the Almighty may rest in their hearts: then they will know what to do.

Let this people go together, and be together, and let the women say there is such a thing as flax, and such a thing as a wheel with which to spin it. That makes me think of a young Boston lady on a visit to the country. She did not wish it known that she was at all countryfied, but wanted to appear quite delicate, and upon seeing a flock of geese, "O dear me," said she, "what are those geese?" Some

of our women are inclined to say, "What do you mean by a spinning wheel? What do you mean by a loom?" Such are female loafers, who bring up their children in idleness, and buy starch in the stores instead of making it. But now, thank God, there are no stores in which to buy; and I hope there will not be any more here, for it is the conduct of traders who have fattened in our midst that has brought an army into our Territory. I would rather see every building and fence laid in ashes than to see a trader come in here with his goods. I want you to understand that we are in favour of home manufacture in good earnest. Raise sheep and flax, and make cloth, and raise cotton, as fast as you can, and we will try to improve.

I am willing to leave this place, if I am called upon, and to take joyfully the spoiling of my goods. It is all right. It is a trouble for us to take care of the property we have; and if I knew that it was just as pleasing to the Lord, I would rather reduce it to ashes. We can move chairs, bureaus, &c. "Shall we take out such articles first?" Charge your minds with this counsel, Bishops and all Elders of Israel: The articles of food are first to be moved to safe places. Take care of the eatables, and see that they are well secured. Take care of our grain, &c., first; and see that the Indians cannot get our oxen and cows. Then we will take care of the people; and then, if we have time, we can move more or less of the valuable furniture, and cache our doors, lumber, &c. Perhaps we may come back here, and perhaps not. I would as soon be here as anywhere, and anywhere as here, wherever the Lord may require me.

With regard to doctrinal points, that which we do not understand should not be talked about in this stand; and the Elders of Israel should never contend about any point of doctrine that does not pertain to the present day's salvation. Brother Hyde has been speaking of our Father and God. The remarks are very good; but what does the point involved in his remarks concern us? It is neither here nor there; and there are many ideas that may be advanced without enlightening our minds. When I go to where Joseph is, he will be the President of this dispensation. If he is the God that stands there, and I do not see any other, it will be right; or if Peter is God, all right, for he never will become a God, unless he is duly exalted to that station. Joseph will not be God to this people, unless he is crowned a God; and if he is, he will be like the rest of the Gods, and what will be the difference? Suppose that Enoch, Abraham, or Moses be our God, or the Prophet Isaiah, what is the difference? Who cares? There are many things the brethren talk about that are neither here nor there to us. They had better be looking after a few potatoes from which to make starch, or straw for making bonnets.

Eight years ago I told you to gather up and save your waggon-covers and tents, for you would want them; and since then I have seen thousands of good cloth needlessly exposed to the elements, and rotting in our streets. Now people need the cloth they walked underfoot years ago. Who will pity them? Not I. There has been more cloth wasted, during the ten years past, than would clothe this community. The calicos, starch, sugar, candle-wicking, &c., are now gone. Are there many in this congregation who can make candle-wicking out of cotton? "Do they make it of cotton? Really I am surprised!" Do not be so ignorant, but say you can make it. A few years ago, a widow came here with five children. She was poor, and at first

engaged in binding shoes, next in closing them, then in putting on the soles, and finally in making light shoes; and last fall she had apprentices, and made thirty pairs of the boots that were furnished to the Quartermaster's Department. She has a house, a cow, and a garden—the fruits of her labour and economy, and would outstrip many of our mechanics in earning a living. She knew what leather was; and when she saw a flock of geese, she did not ask, "What are those geese?" but said, "Those are geese, and I wish I had them to pick."

Remember the counsel you have heard to-day, and prepare for burning.

May the Lord bless you! You have my prayers, good feelings, and faith all the time; and I trust that the kindness and mercies of our Father in heaven are such that he will bear with us in our weaknesses until we can learn truth and righteousness, and practise it; which may God grant. Amen.

DIVINE GOVERNMENT—HOSTILITY OF THE UNITED STATES GOVERNMENT TOWARDS THE SAINTS.

A Discourse delivered by Elder ORSON HYDE.

God is the legitimate Ruler of the universe, and no government under him is strictly legal, except it be duly authorized and commissioned by him: and as evidence that he has ordained and established a Government direct on the earth, the voice of an inspired Prophet is most weighty in its counsels, and first and foremost in guiding its administration. Indeed, the Prophet of God is the mouthpiece of the Almighty to portray his will, that it may be done on earth as it is done in heaven.

There never was a legitimate government on the earth standing in the favour of Heaven without an inspired Prophet of God to direct its policy; neither will there ever be.

There have been and still are many governments on the earth that share the goodness of God to a certain extent; and he raiseth them up and putteth them down by his wise providences over them. But if a nation be not raised up by an inspired Prophet of God, or Patriarch, as in the days of Adam, Noah, Abraham, Moses, and Jesus, it is bastard, and not a legitimate son, and, consequently, not heir to the sceptre, neither can he be canonized as lawgiver in the house of God, though he may be in the house of Hapsburgh or York. Ishmael was blessed in many things, yet the covenant of God was with Isaac, who was not born according to the flesh, but of promise, according to the spirit. He, therefore, who was born after the flesh (Ishmael,) persecuted him that was born after the spirit (Isaac). Even so it has been since, and still is. Governments that have been born or instituted pursuant to the fleshly desires, vain glory, worldly pride, and ambition of fallen man persecute, those that are born of the spirit, or instituted and established by

the commandment of God, and sustained by the promise of Jehovah. This principle was clearly manifest in the case of Joseph sold into Egypt. God designed him to rule, and indicated the same by singular dreams and visions to the lad. This excited the jealousy of his brethren, and they began to persecute him: yet their persecutions hurried him into the very place that God designed him to fill. When men attempt to oppose the purposes and designs of God, their very opposition is overruled to the furtherance thereof, and to the disappointment and mortification of such characters.

Is there now a court or cabinet on earth among the acknowledged nations at which a Prophet of God would be admitted and accredited as minister from the court of heaven? I know of none: yet if these courts and cabinets were truly legitimate, and standing in the light and favour of God, not one would reject such a minister. "I know my sheep, and am known of mine." "He that receiveth whomsoever I send receiveth me."

In view of this estranged, alienated, and illegitimate condition of the nations of the earth, God foretold by Daniel the Prophet that he would set up his kingdom at a certain time, which should break in pieces all others, and stand for ever. This will be the time to try men's souls. To step forth to maintain the only legitimate sovereignty on earth and in heaven, in the face of a jealous and persecuting family of nations, rich and strong, requires bold hearts and valiant spirits. The sword, the rifle, the cannon, the hemp rope, and prison are arrayed before such as the reward of their patriotic devotions to the "Prince of Life." When God does set up his kingdom, some men must of necessity be placed in this critical position,—not because of a hostile spirit towards the kingdoms of this world, but because of strict loyalty, supreme love, and devotion to God and to his government. This will try the grit of men, and show who is willing to lay down his life for Christ's sake, and who is not. To be tried and executed for treason cannot be a pleasant ordeal to be subjected to; yet it must needs be that offences come, and that some men suffer the penalty of treason against the powers of this world for Christ's sake, that a precedent may be established to judge the nations by, who will all prove themselves guilty of high treason against God and his government. When the Saints judge the world, (as Paul declares they will,) they will have a precedent to go by; and the illegitimate nations of the earth will learn that out of their own mouth they will be judged; and with the very same judgment with which they judge they shall be judged, by those who had the power to bind and loose on earth, to remit sins and to retain them.

May not the Latter-day Saints cherish the desire to live in such interesting days? They may. They do live in these very days when God is establishing his kingdom as spoken of by Daniel the Prophet. We have a great and responsible work laid upon us; yet, God being our helper, we will accomplish it.

The king of Egypt sought to destroy, by an infernal order, many of the Hebrew children, fearing that by their great and astonishing increase they would endanger the Egyptians. But his fears and hellish precaution did not save him or his army. His oppression of Israel and his evil treatment towards him had provoked the Almighty to destroy Pharaoh and his adherents; and, consequently, he hardened his heart, and led him on to the snare in which he was taken. Had that haughty prince remained at home with his army, he would have

lost Israel only; but, with hard heart and stubborn will, he pursued him with a mighty host, (even such as is now recommended to pursue the "Mormons,") to chastise and persecute him; and behold and lo! that proud monarch, with all his soldiers, perished in presence of all Israel.

Here is a glass that reflects the position and fate of the United States, if they persist in following the Saints with their forces. If the serpent will cast out a flood of waters after the woman who has fled into the wilderness from before his face, the earth may kindly open her mouth in the form of an earthquake, and drink up the flood or army. "This would be a mode of warfare upon which their tactics furnish them no information."

Then the remnant of her seed, not yet gathered, may beware of the dragon.

Herod slew the male children of Bethlehem under a certain age, with the hope of catching the illustrious child whose birthplace was shown to the wise by a peculiar star. This wicked and murderous plan did not succeed. An angel flew to Joseph in a dream by night and defeated the whole plan.

God will defend his cause and protect the righteous! The work of God brings a fear and a terror upon the ungodly. It smites them with confusion and consternation, as did the handwriting upon the wall the Babylonish monarch. There is a spirit attending what is called "Mormonism" that carries conviction of its truth to many in high places as well as low. Conviction generally begets faith, and causes repentance in low places,—in high ones, often rage and desperation. "Whom the gods would destroy, they first make mad." By this spirit people are moved upon, confused, maddened, and infuriated, even like the waters, when the breath of heaven sweeps over their surface.

The press is frantic with fear. It magnifies the molehill into a mountain, and the still, small voice of truth into the terrific roar of all the artillery of the allied powers before the walls of Sebastopol. Inasmuch as the press has, in most cases, made lies its refuge, and by that means raised a storm of fury against us, by giving publicity to the most foolish, extravagant, and wicked things that men could invent, and as the Government, in its haste and rashness, has been greatly influenced by these publications to send a military force upon us, may the God of armies magnify us in reality and truth more than the press knows, or can even think.

The clergy show their lack of faith to guard the destinies of man, and to guide his actions in a manner to bring about the purposes of the Creator. Their dogmas, creeds, and isms, together with their salaries and selfishness, must be sustained, if Heaven's truth has to be nailed to the cross. "O fools and slow of heart to believe!" Have you not long opposed one another? And yet, have you not prayed for the watchmen to see eye to eye? The principles having now been revealed upon which the true and faithful watchmen of Zion may and will see eye to eye, reveal also another thing with equal certainty,—that is, who the wolves are in sheep's clothing. Though clad like sheep, they howl against the kingdom of God, its institutions, and laws, like wolves, and with equally as much sense and intelligence,—not even omitting the implied sound of blood!

The press, the clergy, and the tiger-footed politicians have doubled teams upon the Executive to draw him into a snare, that he may be punished, as was Ahab by the lying prophets. An army is raised in the very flood-tide of excitement, and hurried away into the field to operate against the "Mormons." Rash and inconsiderate move-

ment! The avowed object is to vindicate the nation's authority and honour: but, alas! it will turn more to its shame and mortification than any step it ever took.

The kingdom that Daniel prophesied of is represented under the figure of a stone cut out of the mountains without hands, rolling forth, before which the mighty image fell. They find a rolling kingdom here. Our Saviour speaks of the very same stone in this language: — "Whomsoever falleth upon this stone shall be broken." The United States have sent their army to fall upon this stone in the mountains; and for this hasty and ill-advised act, and because of the blood of the Prophets that cries from the ground in the ears of Jehovah that has never been avenged, they will be broken.

One thing is certain—The Latter-day Saints will never forget their persecutors who repent not. Though they bear up under their losses and misfortunes with a degree of fortitude and cheerfulness, yet the fire of indignation burning in their breasts towards their enemies who have robbed, despoiled, and driven them will never be quenched until they are punished, and justice satisfied, even if it should require time and all eternity to accomplish it.

We have asked the Government repeatedly and most respectfully to redress our wrongs; but they told us it was not their place to do it. "Your cause is just, but we can do nothing for you," was the sentiment of the Executive of the nation. If the General Government could not lawfully interfere to punish our persecutors and murderers, they could at least have made us an appropriation to relieve our immediate wants, when they saw that we were houseless, homeless, distressed, and wandering. They were asked to do it. But they never gave us a dime to enable us to say of them, 'When I was hungry, you gave me meat; naked, and you clothed me, &c. But we were told by our leaders to be of good cheer—that it was wisdom in God that the nation should be applied to by us to redress our grievances; and if it had undertaken, with sincere intention and vigorous hand, to wash from its skirts the blood of our Prophets, as it should have done, Divine Justice would have been appeased with far less, under such circumstances, than it now will. We have reason to thank our God that our sufferings have been but slightly mitigated by the sympathies of this world: hence, the more abundant sympathies of Heaven in its time.

After patiently waiting many years, we have unanimously adopted this opinion—that God now requires us to redress our own wrongs; or, in other words, to take a stand that will enable him to do it for us; and his late promises to us are to this effect.

It sometimes falls out, when justice is denied to the weak by the strong, whose duty it is to administer it, that an overruling Providence confers power on the weak and oppressed to take their own part, and even to punish the great and the strong for not doing their duty. This is an honour sometimes conferred upon the down-trodden, to console and comfort them, and to bring dishonour, shame, and humiliation upon the great, who were clothed with power, but declined using it in an unpopular, though just cause. All is going on right. "It must needs be that offences come."

United States Judges have often required posses and guards in this Territory for various service at great expense; and, after assuring that the Federal Government would pay the expenses, they have, in some cases, reported adversely to those claims being allowed when their own requisition caused them; and the Government has declined paying them,

repudiated the acts of its own officers, and saddled upon Utah the entire responsibility. This also displeased the "Mormons;" and we say that we will have no more such servants or two-faced scamps among us; and if the Government itself repudiate the acts of its own officers, it is sufficient reason that we also should do the same, even if there were no other reason for doing it. Why, then, send an armed force upon us to compel us to honour officers whose official acts you repudiate?

If God does not help us, we may be killed and destroyed; but we can never feel right towards the United States till they hang the murderers of Joseph and Hyrum Smith, punish the miserable incendiaries that burned our houses, grain, and fence,—that drove us from county to county, and from State to State, and, last of all, drove us into this wilderness to perish (what they did not kill or cause to perish in our persecutions); and, fearing now, if we are let alone, that we shall grow into strength sufficient to chastise our enemies ourselves, a military force is sent against us to crush us out; and fear, inspired by guilt is the very cause of this demonstration now being made against us.

The "Mormons" will carry the remembrance of their wrongs to the grave; and in the resurrection, at the bar of God, they will say — "When I was weak and defenceless, you persecuted me; when I was in prison, you mocked and derided me—you threatened my life, and took it; when I was sick, you carried me out of my house, and burned it—also my grain, and killed my husband; when I had no house, home, or friends that could assist me, with a feeble infant in my arms, you forced me across the Mississippi river at the point of the bayonet,—where I had perished, had not God, in mercy and compassion, sent thousands of quails into our camp, and I and my children caught scores of them with our hands, which we ate, and thanked the giver. When I enlisted in your army to fight your battles, you killed my aged father and my brother that were left behind at Nauvoo. When we purchased lands of you and paid you our money, you covenanted that you would warrant and defend them to us. You broke your covenant, by allowing us to be forcibly and illegally removed, and our possessions occupied by others, without our consent, and without compensation."

This is the way we shall talk; and who, under such circumstances, could talk otherwise? Our enemies can go on just as far as the Lord will allow them, and make their damnation doubly sure. Time is the only witness in this case that the nation will listen to; and when they fully get this evidence, it will be too late for them to profit by it. The antediluvians would not listen to the testimony of Noah. Time alone could convince them of the truth of what that venerable father taught them. The convincing argument, however, at length came on the wings of time; but, alas! it was too late! The Lord had closed the door of the ark, and disappointed outsiders lived only to see the vengeance of an angry God hurled at them in the watery element. "This was a mode of warfare upon which their tactics furnished them no information."

The Government, no doubt, think they can soon use up the "Mormons" so effectually that they will not be troubled with us any more. This might be, if they had none but the "Mormons" to fight. They will, however, find this saying verily true—"They that are for us are more than all those that are against us." "Behold, how great a fire a little matter kindleth." But the Government will always be troubled with the "Mormons" in this world and the world to-

come; but the "Mormons" will not always be troubled with the Government. The more they meddle with "Mormon" affairs, the more difficult and awkward they will find them. They will be a stone of stumbling and ROCK of offence, even a stone cut out of the Rocky Mountains without hands, awkward and unseemly. The God of Jacob preserve the righteous, "if it must needs be that the wicked be destroyed by fire from heaven," in the name of Jesus Christ!

Our enemies need neither fear nor hope that our trust is in the Indians. Yet they do fear that the Indians will rally to our aid; and yet they hope that we have no more reliable source for help than they. Their fears may come upon them, but their hopes will utterly perish.

What the world calls "Mormonism" will rule every nation. Joseph Smith and Brigham Young will be the head. God has decreed it, and his own right arm will accomplish it. This will make the heathen rage, and the people imagine a vain thing. Yet upon the words of these men the eternal destiny of the generation in which they lived hangs. Whosesoever sins they romit will be remitted, and whosesoever sins they retain will be retained.

O ye Saints of Latter-days, be humble, be faithful, be watchful, and very prayerful! Murmur not against Brigham, nor against God. Trouble not yourselves about what you shall eat, drink, or wear; but be patient in afflictions, and remember that the great Captain of our salvation was made perfect through sufferings, and we are called to walk in his steps. Do as your leaders direct you. Be prudent and careful with what you have. Remember that we are called to be saviours. Therefore, save everything that you can save that will save you. Boast not, only in God, that you are worthy to suffer shame and condemnation for his sake; and two things you shall behold:—One, the fulfilment of the prophetic words of Colonel Johnston—"The American army never goes back!" Two, a germ shall spring out of "Mormonism," whose branches shall leap over the wall, and whose foliage shall exhale welcome odour in every nation!

Be not, therefore, too anxious or forward to persecute and destroy the men in whose hands Heaven has placed your destiny, lest, when the day of their power cometh, they may remember all your acts, and reward you according to your deeds. These men are bound to overcome; and he that overcometh shall have power over the nations, and shall rule them with a rod of iron. "Be wise, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

This is my testimony, and the testimony of the living God through his Apostle to all connected in the name of Jesus Christ; and the Spirit beareth record. Amen.

PECULIARITY OF "MORMONS"—OBEDIENCE TO THE DICTATES OF THE SPIRIT—KNOWLEDGE OF THE TRUTH, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Provo, June 27, 1858.*

Previous to the arrival of our brethren, the lately returned missionaries, I had requested brother Harvey Whitlock to address the congregation to-day, for my own satisfaction; and I will give you the reason. In 1834 I went to Missouri. After the brethren had been driven from Jackson County, I saw brother Harvey Whitlock, and heard him converse only a very few minutes; and from that time I have not had the privilege of hearing him preach until to-day, although I have greatly desired it, from the short conversation we had twenty-four years ago.

I shall give way for the missionaries when I have said enough to satisfy my own mind.

I am very well satisfied with brother Whitlock's discourse; but I wish to make a little addition.

The people called "Mormons" by the world have a peculiarity about them that is understood by very few. In a great degree it is not comprehended even by the Church, and yet they acknowledge it. The nature of that peculiarity is simply this: The the Gospel of salvation—the Priesthood of the Son of God—is so ordered and organized, in the very nature of it, being a portion of that law of heaven by which worlds are organized, that it is calculated to enlighten the children of men and give them power to save themselves. It is of the same nature as the further principles of eternal existence by which the worlds are and were, and by which they will endure; and these principles are pure in their nature, from the fact that they are of God, who is pure: but, without the revelation of the SPIRIT OF GOD, NO MAN can understand them. That is the peculiarity there is about this mysterious work, and the whole world are astonished at the unity of this people.

"How is it that this great people can be controlled by one man?" is the question. To a certain extent they can be controlled and form a unit, though not as much so as they will when they rightly learn and practise the true principles of union. You may theorize and prove by philosophy—in fact, convince the world, theoretically, of the blessings of unity; and yet there is no union among them. What is the reason? Because they will not be governed by the Spirit of God. We may correctly say that there is no difficulty in convincing people of the truth of the work in which we are engaged. We send our Elders into the world, in the midst of all the religion and philosophy of the day, and "Mormonism" takes them up and weighs them "in the balances," as the Prophet says of the Lord's measuring the seas in the hollow of his hand, and taking up the mountains as a very little thing. A person who understands the truth of the principles and doctrines we preach and believe in can handle the religions and philosophy of the day as a small matter; consequently, it is not difficult to convince the world. There is but very little difficulty in convincing every person who will hearken

to reason. You can convince them; but what is the difficulty brother Whitlock was speaking of? The majority of the human family do not love the truth, and many forsake it after they have embraced it.

To me it is evident that many who understand the truth do not govern themselves by it; consequently, no matter how true and beautiful truth is, you have to take the passions of the people and mould them to the law of God, and nothing less will accomplish that union and salvation which we are striving for. There is no other principle, spirit, or power that will cause people to adhere to the truth. Take this whole people: they know that "Mormonism" is true as well as they know that the sun now shines; their judgments, their feelings, and their hearts convince them that it is true. There is no saving faith merely upon the principle of believing or acknowledging a fact. Take a course to let the Spirit of God leave your hearts, and every soul of you would apostatize.

Do you think that people will obey the truth because it is true, unless they love it? No, they will not. Truth is obeyed when it is loved. Strict obedience to the truth will alone enable people to dwell in the presence of the Almighty. Do people know this?

We see men and women leaving this people—this community. Are their judgments convinced that "Mormonism" is not true? No; for they know that it is true. What did Oliver Cowdery (one of three witnesses to the Book of Mormon) say, after he had been away from the Church years and years? He saw and conversed with the angel, who showed him the plates, and he handled them. He left the Church because he lost the love of the truth; and after he had travelled alone for years, a gentleman walked into his law office and said to him, "Mr. Cowdery, what do you think of the Book of Mormon now? Do you believe that it is true?" He replied, "No, sir, I do not." "Well," said the gentleman, "I thought as much; for I concluded that you had seen the folly of your ways and had resolved to renounce what you once declared to be true." "Sir, you mistake me: I do not *believe* that the Book of Mormon is true; I am past *belief* on that point, for I KNOW that it is true, as well as I know that you now sit before me." "Do you still testify that you saw an angel?" "Yes, as much as I see you now; and I know the Book of Mormon to be true." Yet he forsook it. Every honest person who has fairly heard it knows that "Mormonism" is true, if they have had the testimony of it: but to practise it in our lives is another thing.

When the people cleave to the Lord Almighty, receive of his Spirit, and purify themselves continually, and walk in the light of the Lord, they will never forsake their religion; they will be "Mormons" by day and by night, and for ever: in other words, they will be Latter-day Saints. Every one of you know that these things are true. When men come into this Church merely through having their judgments convinced, they still must have the Spirit of God bearing witness to their spirits, or they will leave the Church, as sure as they are living beings. The Saints must become one, as Jesus said his disciples should be one. They must have the Spirit testifying to them of the truth, or the light that is in them will become darkness, and they will forsake this kingdom and their religion. I wished to bear this testimony and make this addition to what has been said by brother Whitlock.

Many of this congregation have left their homes, and, no doubt, are anxious to learn the current news.

It is needless for me to rehearse the past. That we have all experienced. It is best to speak of that which is before us, for our present acts prepare us to meet the future. And, for their encouragement, I will ask the Latter-day Saints, When and where has the Lord our God deceived us? You would all answer, Never, and in no place. I would ask another question, with all due deference to the God we serve, When have our leaders—those whom God has placed to guide the affairs of his Church and kingdom upon the earth—deceived us? Let any person, if he can, rise up and point out the time and place when and where this people have been deceived by their leaders. We have not been deceived by them; for which, God be thanked. He is on Israel's side. His arm is almighty to save, and we have a refuge that the world have not. Whether in peace or war, in poverty or wealth, the Saints have a refuge that the ungodly have not. We have the wisdom that the Almighty has incorporated in our organization.

When people are dictated by the power of the Holy Ghost, there is but little danger of that people or that community being led wrong: the danger consists in your own neglect of your duty.

With some the question arises, Are we in danger from our enemies? No; there is no danger, only in our neglecting the duties of a Saint. Are we in danger now? No. Have we been? No. Shall we be? No, we shall not.

It has been written that many should be slain for the testimony of Jesus; and, in my humble opinion, there have already been enough slain to fulfil that prophecy. If I can live until I am one hundred and thirty-five years old, I shall be perfectly satisfied to die a natural death, and to believe the revelation fulfilled, without being slain by my enemies. I strive to live to do good on this earth; and I have all the time asked my Father in heaven, in the name of Jesus, to let me depart, when I cease to do good; for I do not want to live any longer than while I continue to do good. I want to live to oppose wicked men and devils, until the last one of them are righteously disposed of, though at times it is pretty hard work to get faith enough to desire to live to stem such floods of ignorance and sin.

We are not in opposition to anything in earth or hell, except the principle of death. God has introduced life, and it is the principle of life that we are after. The power of the enemy is all the time trying to destroy this life, and I am opposed to that power. I am at war with it, and expect to be. I do not expect to cease my exertions in a million of years hence, no more than I do to-day; but the world is seeking that which will cause them to perish.

We are striving for eternal life, and are opposed to those who love and have the power of death. We have the influence and the power of life, and that necessarily brings us in opposition to those who prefer the principles of death.

I do not wish to say anything in regard to the life and conduct of this people: those things are before the world. And, as we have often published, we challenge them to prove that we are not loyal subjects of this Government and the kingdom of heaven. We have everything that produces peace and comfort, and will advance all men in life and happiness, so far as they will permit us.

Let this suffice, and I will give you the news. What is the present situation of affairs? For us the clouds seem to be breaking. Probably many of you have already learned that General Johnston passed through Great Salt Lake City with his command under the strictest discipline.

Not a house, fence, or side-walk has been infringed upon by any of his command. Of course, the camp-followers are not under his control; but so far as his command is concerned while passing through the city, he has carried out his promises to the letter.

We told Commissioners Powell and McCulloch, in Conference and in answer to questions, that we most assuredly believed all they said and all that President Buchanan dictated them to say, so far as their interest was concerned. We said that we believed that President Buchanan would fulfil his words, when his own interests prompted him so to do. We did not say whether he would, or not, in opposition to his interest.

We have reason to believe that Colonel Kane, on his arrival at the frontiers, telegraphed to Washington, and that orders were immediately sent to stop the march of the army for ten days. That savours of an anxiety for peace. I expect to see, if the late advices of the Government are carried out, that portion of the United States' army now here have the privilege of going when the interest of the country demand them, and the portion that was to start for this place ordered in other directions. And when we hear certainly that there are no more troops coming here, we will believe that the Government means peace, just as their Commissioners have told us.

I can say, so far as the moves have been made since the President sent his messengers of peace, that everything bids fair for the fulfilment of so desirable a result, and that the President is doing all he can to correct past bad management.

We have no shirt-collar dignity to sustain, for we have no character, only such as our friends and enemies give us. It is only a shadow, and we are willing that they should have the shadow, and make the name of our President honourable, if we can. They are welcome to traduce our character, if they choose; but they must not undertake to walk us under foot, contrary to every principle of the Constitution, right, and law. The character of those who are such sticklers for it will perish, for they are taking the downward road to destruction. They will be decomposed, both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganized, and will be as though they never had been, while we will live and retain our identity, and contend against those principles which tend to death or dissolution. I am after life; I want to preserve my identity, so that you can see Brigham in the eternal worlds just as you see him now. I want to see that eternal principle of life dwelling within us which will exalt us eternally in the presence of our Father and God. If you wish to retain your present identity in the morn of the resurrection, you must so live that the principle of life will be within you as a well of water springing up unto eternal life.

I frequently think, when our enemies try to destroy us, and are afraid that "Mormonism" is going to overrun the country, what a pity it is that that they cannot see that "Mormonism" is the very principle that preserves them. They cannot understand that. If they could see things as they are, they would change their present course and be the disciples of the Saviour. They would say, "We will be one with you, for we wish to dwell in all eternity and enjoy our rights and happiness without molestation." All beings in the world might have that privilege, for it is offered to all without money and without price. We can prove by our Elders that we have offered them salvation. They can accept and follow good or evil,

just as they please, and we desire the same privilege.

So soon as General Johnston finds a place to locate his command—when we get news what he is going to do with his troops—we will go home. Women, do not induce your husbands to go home just yet, but wait until the proper time. It will not be long first. How would it have been if this community had been at their homes at the present time? It is just as much as can be done, day by day, to bear the reflection that gamblers and corrupt men of every kind are coming into these valleys. Do you not know that you are much better here than you would be if you were nearer to them? The Government has been prejudiced against the Saints, because we would not submit to such corruption; and for that alone we have been cast out and driven to these mountains. I am happy in being able to say that gamblers and robbers have never dared to establish themselves here. We can dwell in safety and in peace in these mountains, if the people, who should be our friends, and who nourish and cherish such characters, would let us alone. We will never permit any such practices in these mountains, God being our helper.

There has been much prejudice raised against us on account of Indian depredations, notwithstanding the great trouble and expense to which we have been subjected in preventing them, and without which no person could have travelled across these mountains and plains. What is the reason the Indians have acted so badly? Because of the practice, with many emigrants, of killing the Indians wherever they could find them. I can say to the nations of the earth, that they may take these Indians, with all their ignorance, and their not being brought up to labour, and their being taught from their infancy to steal, and there are as noble spirits among them as there are upon the earth. In this there is one man in the Senate of the United States who, I think, agrees with me, if there is nobody else; and that one is General Samuel Houston. He has had experience, and has good sense. You will find as fine natural talent among these Indians as among any people; and often, when one of them, who has as kind a heart and good appearance as need be, walks up to an emigrant camp with kindly feelings, he is shot down; and because they are ignorant, they commit the error, in wreaking vengeance, of confounding the innocent with the guilty.

Brethren, tarry where you are for a short time, and make yourselves comfortable. If any of the sisters say they have not a house to live in, they can go a short distance from their waggon, and get bushes, and make a comfortable shade. What!—sisters go and get bushes? Yes. The women can get bushes and make shades, and look as well, in my estimation, in doing that, as in going round to gossip with their neighbours. We came to these mountains about ten years ago; and have you not as good kitchens, parlours, and bedrooms as there were then? I can offer to you what I offered to Judge Snow, when he came into G. S. L. City. He came to me and said—"Governor, I would like to rent a house to comfortably shelter my family." I replied —"I will offer you the same kitchen and parlour that I came into when I first came here. I had a large room, canopied by the sky and walled by these mountains; and if you can find any place that the people do not occupy, you are welcome to it; but as for my hunting a house for you, I have not time to do it. You can take the same liberty I did, and have the same privilege I had when we first came here.

Brethren and sisters, God bless you all! Amen.

PERPETUAL EMIGRATING FUND, ETC.

An Address by Elder GEORGE A. SMITH, *delivered in the Tabernacle, Great Salt Lake City, October 6, 1854.*

I can say, in connection with brethren who have addressed you in the former part of the day, that it is with the greatest pleasure I arise at the present Conference to cast in my mite, and offer a few reflections upon the things of the kingdom as they are rolling before us.

Our beloved President, at the close of the forenoon service, gave us a text he wished to have considered.

It has been my lot to be somewhat conversant with the Saints who dwell in the Valleys of the Mountains, or especially those who reside south of this city. My acquaintance with them has been very great for the last five years. There is no doubt but that a feeling of carelessness and indifference has been manifested by many in these valleys in relation to bequeathing their debts to the Perpetual Emigrating Fund for the assistance they have received. It is not only an indifference which has been felt towards the Perpetual Emigrating Fund, but also to individuals who have expended their means to help their friends, neighbours, or brethren to this valley. They have frequently been treated with indifference and neglect, and I may say almost with cruelty, by some persons who have thus been helped. They are unwilling, until they can be very comfortable themselves, to assist those who have helped them. I have had my feelings hurt by instances of this kind which have been laid before me.

Now, then, if I understand the text, it amounts to about this—namely, our Saviour's golden rule—"Therefore, all things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets." Or, to use this expression of the Saviour's, in connection with that of our President, which would be, "Whatsoever ye would that men should do to you, do ye even so to them, *under like circumstances;* for this is the law of the Prophets."

There is no object on the face of the earth more to be desired, than to bring the poor and honest Saints from the condition in which they are placed in the Old World, and set them down here in the midst of these mountains, where, by their own industry, economy, and prudence, they can provide for their wants and for the wants of their children. The difficulties which surround the Saints in the Old World are increasing. The great wars are involving the principal nations of the earth at this time in very serious expenses, which are taking from the labouring masses millions and millions of dollars to supply the fighting hosts with weapons of death, and engines for the destruction of their enemies and the prosecution of their ambitious designs. While the Allied Powers are thus engaged, they are consuming the very source upon which the millions of the poor and needy are depending for their bread—for their existence.

If, during the time of peace that

has prevailed in Europe for the last ten years, it was necessary to help the poor and the needy away, it becomes tenfold more so under the present circumstances, when the nations are involving themselves in very expensive and disastrous wars.

It may be supposed that I am a little partial to some particular parties that are connected in this war. I am referring more particularly to the Allied Powers; but really I feel very little interest in the matter, any further than wherever Britain carries her sway the Gospel can follow in her liberal wake. To be sure, when a boy, my playmates used to say, "Two upon one is one too many;" and consequently, if there is any sympathy, it would be in favour of Russia, as they are the weaker party, and are likely to have the worst of it. Then, as far as the contest is concerned, there may be a very great feeling of indifference in the minds of many whether Turkey is actually devoured by the Russian bear, or carved up by the lion of the west of Europe. The event is precisely the same, let it turn which way it may, as far as it affects us in our emigration movements: it serves to stop the channel of trade, and consequently affects the interests of the labouring classes of Great Britain, and a great proportion of the members of our Church are of this class.

I would say to those who are in arrears to the Perpetual Emigrating Fund, who know themselves to be such—If you have got houses, lands, cows, sheep, farms, or property of any description, come forward like honest men and settle up to the uttermost farthing, and begin again to amass property; and if you have been owing to this institution for one year, or from the first of its operations, give a liberal interest for the capital you have held, and which could not be used or increased by the operations of the Fund. That would be my advice upon this subject; and then, if you are able to subscribe enough in addition to bring one or two families, do that also. My advice to those who have just arrived is that they fall not in the rear, as it has been this day complained of; but let them make it their first business to square off with the Fund that brought them here—to furnish this means as soon as it is in their power, to bring somebody else out from distant countries; and then you can take a fresh start in this mountain world. Even if you are a little behind when you have done this, scramble until you catch up again; for the facilities are a thousand to one in these valleys to what they were seven years ago.

When the Pioneers came here, it looked a hard chance. There was not a single house to rent; and as to their being any prospect of having any, it looked very slim. But there have been slight changes since, and a very great change in relation to breadstuff. We have bread in abundance now; but then the only prospect of supply we had was millions of black crickets. The change has been effected, and persons who land here with nothing but their hands, their bone and sinew, if they are indebted to the Fund or to persons for bringing them, they can soon pay these debts; and not only that, but they can soon establish themselves comfortably, and be prepared to help others.

I have noticed, in the course of my travels, an occasional individual, which, I presume, had lost by some of those who have not been willing to pay up. Be that as it may, I have come across individuals who would lurk among the Saints. "Why," say they, "what can be the matter? Something is dreadfully wrong: this is not ancient 'Mormonism' —this is not the old religion we used to have years ago in the days of Joseph: something is entirely wrong. I do not see things as I used to; I do

not understand them." And they finally begin to complain, and find fault, and murmur; and so it goes on from one time to another, until they wonder if they could not get a better location in California. I have heard men murmur when they were surrounded with plenty, with peace, and the blessings of heaven. What is the cause of this? The cause is in themselves. Do you who have crossed the Plains this season expect to find the inhabitants of these valleys perfect? I think, from all accounts, you were ill prepared to associate with them, if you had found them perfect: there would have been room, at least, for a doubt whether you could have been admitted at all. The great fault lies in individuals not doing right themselves, but undertaking to make others do right, or to find fault with others for not doing right.

It is some time since I read the New Testament; but I believe, if I recollect rightly, there is a passage, somewhere in the Gospel according to St. Mark, which says, "So is the kingdom of God, as if a man should cast seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately, he putteth in the sickle, because the harvest is come." Well, I met a man that in the days of Joseph Smith used to be a very great man, in his own eyes at least,—very spirited in the Church—tremendously so; and he tells me that things are going wrong. "Why," says he, "things are not now as they used to be." We will admit it: things are entirely different to what they were twenty years ago. Did any of you ever raise Indian corn in your lives? If so, you remember, when it is six inches high, it is very beautiful to the eye; it looks green and lovely; and it will grow very rapidly, if you will only keep the weeds out of it: it will grow so rapidly that you can almost see it growing from day to day, and it is a pleasure to cultivate it. Suppose a man should go into a corn-field when the corn is six, eight, or ten inches high, who had not been raised in a country where it was cultivated, but in some corner of the earth where it did not grow, and he had never seen such a plant before, and let him employ himself a few days in hoeing it and admiring its beauty,—suppose by some means he becomes perfectly blind for two or three months, and then goes into the field after he has received his sight, he now beholds corn seven, eight, and ten feet high, with large ears upon it,—he would exclaim, "What is this? Who has destroyed the beautiful plants that were here two months ago? What has become of them?" He is told it is the same corn. "Oh, it cannot be, for the corn is little stuff, and only grows eight or ten inches high, and very unlike this awkward stuff."

This compares well with some of our "Mormons," who are a little afflicted with the grunts: they do not know that the work of the Lord has been spreading rapidly, and growing stronger, and become more formidable than it was twenty years ago. There has been considerable advance since we used to gather around Joseph and Hyrum, in Kirtland, to keep the mob from killing them.

I remember on a certain occasion the brethren were called together to prepare to defend Joseph against the mob, who were coming to destroy him, if possible. Brother Cahoon was appointed captain of one of the largest companies, and it had ten men in it: it was the biggest company we could raise but one, and that contained fourteen men. Brother Cahoon gave us some advice: he advised us, if the mob

came, and we were obliged to fire, to shoot at their legs. But, should they advance upon us now, we would shoot higher than that: so, if anybody will look at it candidly, they will see that we have grown and improved considerably in our ideas. To shoot at the legs of a mob is now altogether behind the times in "Mormonism." After brother Cahoon had advised us, brother Brigham rose and said that if the mob tackled him, he would shoot at their hearts; and some of the company nearly apostatized. We must remember that we are in the advance; for the Lord has said, in these days, he has commenced to do a great work, and called upon his servants to lay the foundation of it. The foundation being laid, then the work has to be done. In order to be participators in this, we must be honest with ourselves, with our brethren, and with the poor among the Lord's people. If we are, the blessings of God will flow upon us, and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us, and our means will increase, and our substance will be blessed unto us. But if we adopt the other principle, although men do it from covetousness, it is the identical way to become poor. The Prophet said, The liberal deviseth liberal things, and by his liberality he shall stand. This is the truth: it has been so among all generations, and with this people from the beginning.

It was customary, before we entered this Church, to hear a great deal of text preaching. The learned ministers would select a text or passage of Scripture, measure it by a theological rule, divide it into heads, *and then preach from it*, preaching about everything in the world but the thing in the text. After they had gone through this kind of manœuvering long enough, they would then appeal to the congregation to know if they had not preached to them the doctrine laid down in the text. Well, if I have preached from the text, excuse me.

I will close my remarks with the old-fashioned appeal; and if I have not preached the doctrines contained in the text, let me advise my friends to give heed to those doctrines anyhow.

APOSTACY THE RESULT OF IGNORANCE—TRUE GOVERNMENT, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Provo, June 6, 1858.*

REPORTED BY J. B. MILNER.

I wish to say a few words before the close of the meeting.

You have heard me say, a great many times, and it is the experience of all men who understand wisdom, that the greatest difficulty we have to meet is what may be termed ignorance, or want of understanding in the people. If people would readily understand and practise what they are taught, they would do very well without so much teaching as now seems to be necessary; but when they have not that intelligence which leads and guides to victory in the acts of life, they should be taught to know how to overcome every difficulty and enemy they have to meet. And if people could understand things as they are, there never would be any apostacy—none would fall through lack of faith and good works. In regard to this people's sustaining the First Presidency, they believe that they do; but still there is something beyond which many do not as yet understand: there are instances in which they do not fully sustain the Presidency. It may be asked, "Have not this people voted to sustain the Presidency?" Yes; but do they sustain them in every particular? The great majority sustain them, as far as they understand. The main difficulty is that many do not know how the Presidency should be sustained, through lack of intelligence to rightly discern and classify their acts and reflections. They will sustain, with their prayers, every department of the Priesthood as being teachers of the plan of salvation, but do not understand that there is not an act in the lives of intelligencies but what has a tendency to either sustain or oppose—a tendency either for good or evil.

The Government of the United States is Republican in form, and should be in its administration, and requires a man for President who is capable of communicating to the understanding of the people, according to their capacity, information upon all points pertaining to the just administration of the Government. He should understand what administrative policy would be most beneficial to the nation. He should also have the knowledge and disposition to wisely exercise the appointing power, so far as it is constitutionally within his control, and select only good and capable men for office. He should not only carry out the legal and just wishes of his constituents, but should be able to enlighten their understanding and correct their judgment. And all good officers in a truly Republican administration will constantly labour for the security of the rights of all, irrespective of sect or party.

This people would do many things that would tend to death, if they did not listen to correct instructions; for, as yet, they have not wisdom enough to guide them under all circumstances.

And although you think that you sustain your Presidency, yet many conduct themselves in some things precisely as do the people in the world. They take a course to destroy themselves politically and religiously, and they will destroy themselves; and so would many of you, if you were destitute of counsellors dictated by the Spirit of the Lord to direct in all things, whether relating to religious or political government. We stand upon this platform; still we are in a measure yet like the world. There are some contentions and discords, and some are taking a course which will bring evil upon us. Do they know it? No, they do not: but their ignorance will not prevent the effects. They do not know the consequences of unwise acts; but they will produce evil, whether they understand them or not.

There are those who, it would seem, can never come to understanding: they are apparently stereotyped, never to improve any more, while others have their minds open and constantly learning and increasing in wisdom and understanding. When the people learn to partake of the Spirit which governs this kingdom, and become fully imbued with that Spirit, they will understand the objects, examples, and designs of those who are placed to counsel and direct them. Do you understand that, brethren and sisters? You must enjoy that Spirit, or you cannot walk in the same path with those who are appointed to be your counsellors and teachers. But if you possess that Spirit, instead of taking various by-paths, you will be able to walk in the path that leadeth to life. Who are your leaders? The First Presidency. Who was the master-spirit? Joseph. Who were his leaders? Those who immediately presided over him. If we will live upon the principles which our Government professes to be built upon, we shall follow him, and not make devious paths.

All the acts we perform should be governed by the guidance of the Priesthood. Were that done, you would see blessings result from all the acts of a nation, just as we wish to see in our Republic, and as we would see, if the people of our nation would learn and practise the principles of the Priesthood. The Priesthood does not wait for ignorance: it instructs those who have not wisdom, and are desirous of learning correct principles. But our Government is controlled by ignorance; and thousands who are ignorant of the true principles of correct government are placed in important positions, and every department is more or less governed by ignorance, folly, and weakness. More imbecility has been manifested in the management of public affairs, of late, than ought to be manifested by any government.

Let those called Latter-day Saints so learn wisdom as to carry out the true principles of government, that they may be able to wisely govern and control all things. Do any suppose that we shall ever war against the principles or form of our National Government? We shall not; for we love and cherish them, and always have and ever expect to, because they are good and just. It is published from east to west, and from north to south, that the "Mormons" are opposed to the Government of the United States. That is not true, and never was. But many of the officers and people of the United States are too much opposed to their own institutions, and are taking a course to destroy the best form of government instituted by man. They lay the axe at the root of the tree, and it will fall and be as though it had not been. They do not understand the principles which will build them up. Each one strikes out and follows his own way.

Do the members thereof know how to sustain their own party? No: they sap the foundation of their own party.

Such is measurably the case with a portion of this people. They wish to be saved—they desire to gain celestial glory; but their own acts sap the foundation of all their desires. This people desire to do right, and the reason why all of them do not is because all do not strive to know how. True principles will abide, while all false principles will fall with those who choose and cleave to them.

The government of this Church is based upon true principles, and the reason people fall out by the way is because of their ignorance—because they do not thoroughly canvass their acts, and wisely ponder the probable results.

Brother Wells has been speaking about many of the brethren's being careless about going north to look after their property. I have reflected upon that, and I conclude that the brethren feel to say, "We have left our property, because the Lord in his wisdom is leading us in a way that requires us to leave our buildings and other improvements; we have cheerfully left them in the line of duty, and we do not particularly desire to go back and guard them. They have passed from our affections, and shall we turn round and cling to them? We do not feel to care how soon the Lord sees fit, in his wisdom, to require us to lay them utterly waste." That feeling proves to me that the affections of this people are not placed upon earthly things; still there is a lack of understanding with some in regard to using them aright. If we have made the sacrifice complete in our feelings, we have been driven far enough; and I can tell the world that all earth and hell will never gain power to drive us out of these mountains, unless it is the will of the Lord, though we may be required to move from place to place. We have to learn that all the elements are eternal, though their varied earthly forms are organized to be dissolved. We must not place our affections upon these things until they are organized for eternity. If we will take that course, we shall be laying up treasures in heaven. Earthly things will be decomposed, and their reorganization will be by the power of the resurrection: then we shall begin to understand the proper use of element.

I hear some say, "Why should we wish to go to Box Elder to guard our property there?" The Lord gave us the ability to obtain what we have; and if our affections are so chastened that we can measurably realize that he gave us the power to accumulate our possessions—that he organized the elements and gave us bodies and life upon the earth—that all blessings are the gift of the Lord, then we have profited by the experience now offered; and now it is our duty to preserve that which the Lord has blessed us with, so far as circumstances will permit, and patiently await the development of future events and requirements.

Some do not understand duties which do not coincide with their natural feelings and affections. Do you comprehend that statement? I have tried to tell you; but I am sometimes at a loss to convey a correct understanding with words. I should have the language of angels to enable me to exactly convey my ideas, and that would require an audience who understand that language. There are duties which are above affection. Our enemies have driven this people from their homes until their affections are no longer placed upon the things of this world, which is more than all other communities can say in truth. No other people can truthfully say that they can handle the things of

this world without having their affections placed upon them, even though many of them will endure more or less affliction for their religion. Some will throw themselves under the massive wheels of the car of Juggernaut, and be crushed to pieces, and others will endure all that is possible for their religion, no matter whether it is true or false. There is not so much difficulty in leading persons to death for the religion we profess, as there is in inducing them to live to its pure principles. There is but little trouble in inducing people to sacrifice and suffer for their religion: but who lives for it? If this people do not, no people upon this earth do. And I am happy in being able to say that they have proved that they place less value upon their farms, houses, and other comforts of life than they do upon their religion, and that so many of them try to live their religion day by day.

If you have superior wisdom in your midst for your guidance, why do you not learn that fact, and permit yourselves to be guided by that wisdom in your business transactions as well as in doctrine?—for there is no dividing between matters spiritual and temporal. There is no act of a Latter-day Saint — no duty required — no time given, exclusive and independent of the Priesthood. Everything is subject to it, whether preaching, business, or any other act pertaining to the proper conduct of this life. It takes the whole man to make a Saint: there are no exceptions in "Mormonism." Learn so to think and direct your acts in every transaction of life, that we may overcome the evil that is sown within us. Overcome the inward enemy; then we can overcome the Devil's kingdom. And while others choose evil principles and build upon a foundation which leads to destruction, let us build upon the principles of eternal salvation, as we have striven to do all the day long.

We are a mystery and a stumbling-block to this generation. One man will say, "What a numbhead that Brigham Young is!" and another that "this people are dupes and fanatics;" and yet no man can controvert, with sound argument, the principles we advance. No society, political or religious, can cope with us in correct principles. In the opinion of some we are the most foolish people in the world, and in that of others we are the wisest. If this people live to the principles they have embraced, they will be capable of counselling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly from these valleys, and we become teachers of wisdom to the nations. It would not require a great stretch of mind to teach them now, did duty require it. A man who has wisdom to control one wife and five children can control ten wives and one hundred children; then he can control a town, a city, a state, a nation, a kingdom, or the whole world.

Understand and practise those holy and just principles that reach to the comprehending of all wisdom, until the nations of the earth look to Zion for wise counsel. Whether it be in these mountains or elsewhere, and whether it be within ten years, or fifty years, or in one day, I will do all I can to prepare for the glory of Zion. I would build a good house here, had I the opportunity, though I knew I should not enjoy it five minutes. We intend to build a Temple in these mountains, and not act upon the principle of some who have been here ten years without a comfortable dwelling. I want the Elders of Israel to know how to lay the foundation of Zion.

I will now say a few words on business affairs. A road up Provo kanyon is much needed, and we want ten or twenty companies of labourers to go to work upon it forthwith, in order to finish it in about fifteen days, so that you can go into the valleys of the Weber, where there is plenty of timber.

I understand that a company has been chartered by the Legislative Assembly to make that road; and if those men will come forward, we will take the responsibility of making it. We shall need about five hundred labourers. I also want a mill-race dug some three-quarters-of-a-mile in length, and an excavation made for the foundation of a grist-mill. When that is done, we will plan something else; for we want every one to have the privilege of being actively engaged in some useful occupation. We want men to labour in every mechanical pursuit that they can; for I believe that the time will come when we shall have to depend upon our own resources; and I pray the Lord to so hedge up the way and shut down the gate, that we may be compelled to depend upon our own manufacturing for the comforts of life.

Last spring I wanted to detect some spirits that I could not make manifest to the people, only in the course I then took. There are those who, when they know that they have liberty to act in a certain manner, do not care about moving in that direction; but if you say that they cannot or shall not, they are then very anxious to do so. That class reminds me of the Frenchman who loaned his money, and upon learning that the borrower was likely to fail, asked him when he could pay him. The answer was, "To-day, if you wish it." "Why, have you got it?" "Yes." "Oh, if you have got it, I do not want it; but if you have not got it, I want it very bad." With the exception of a short time during the late difficulties, all persons have always had the privilege of going away from here when they pleased, and have been repeatedly invited to do so, if they wished to; and a certain class did not avail themselves of the privilege: but when I said that they should not go until I gave them permission, we learned those spirits, and they have gone.

I want the clay well ground and well worked over. I want the pure in heart to receive their blessings, and to be free from the oppressions of the wicked.

God bless you, brethren and sisters! Amen.

ENGLISH GRAMMAR.

Opening Address of Elder ORSON HYDE, *delivered before his Class at the Social Hall, G. S. L. City, on Tuesday evening, December* 14, 1858.

Brethren and Sisters,—Allow me to congratulate you upon this occasion of assembling yourselves together for the laudable and praiseworthy object of engaging in a course of studies in the science of the English language. I cannot withhold an expression of my feelings of gratitude to our Father in heaven that we are blest with peace, tranquility, and health, and also with the staple necessaries and comforts of life. I humbly hope that we are all exercised with that gratitude to our Supreme Ruler which his manifold favours extended to us so richly and fully demand.

In consequence of the troubles which you and your parents have undergone in years that are past, some, and perhaps I may say, many of you, have not met with an earlier convenient opportunity to acquire the kind of knowledge you now seek. Late, however, as the hour is, there yet remains sufficient time, if well improved, to remove the embarrassments under which you may have laboured, and to embellish your minds with jewels that will render you distinguished, whether destined to move in the humble or more elevated walks of life.

A thorough knowledge of our own mother tongue is an important key to that wide field of usefulness which in this day more especially invites the energies and enterprize of the rising generation than at any former period in the history of the world. By some, the inspiration of God is considered to supersede the necessity of this and every other science. On this erroneous principle some of you may act, and require me to impart to you a knowledge of our language without any mental labour on your part. This I would not do, if I could; for I do not want this class dishonoured with one drone in the hive. I intend to do my duty, and shall expect you to do yours. Although I thus speak, I do not believe that any one of you entertains any such opinion. Persons of this faith will not come here for the object that has called you out. It is true that God generally calls upon the illiterate or unlearned to bear his name and testimony to the world. In this, the policy of our Heavenly Father differs materially from that of the world. Under his policy, none can say that the important truths which the servant of God is required to declare are the result of his great or superior learning. But the question with me is, Must the servant of God always remain an unpolished shaft in the quiver of the Almighty? I answer, No. The Spirit of God directs improvement in everything that is good and useful. If any doubt this, consider what our leading men were when called, and then consider what they now are! The inspiration of God sometimes furnishes the words, but more generally the thoughts only. Then a flow of correct language is highly useful to convey those thoughts.

clearly and distinctly to others. City Creek is a gracious bounty and gift of Heaven to this community; yet it requires no small amount of manual labour to conduct it in suitable portions to every citizen's door. The candle of the Lord was never lighted up in any man's heart to be put under a bushel. It will bring him into public notoriety, and he must of necessity communicate with others. If he understand not his own language correctly, he is often put to the trouble of applying to another to correct his sayings, and sometimes under circumstances that are mortifying and humiliating, or suffer an exposure that might be still more unpleasant and annoying to his feelings. A few months of diligent application to the study of grammar will carry you beyond the reach of all these little perplexities and embarrassments, and place you upon the summit of this science, from whence you may view at a glance the wisdom of those who are with you, and the folly of them beneath you, without a second person to explain the one or point out the other.

There are persons who profess a knowledge of grammar, and yet they pretend to say that there are no correct rules of language. Were I to attempt to pass off upon any one of you a base or counterfeit dollar, and, being detected in my dishonesty, should attempt to justify myself by saying, "All dollars contain more or less alloy, and my bogus dollar is just as good as any other,"—would my apology be satisfactory to you? No. You would naturally conclude my self-justification to be an index to a heart not wholly fortified by correct principles.

I am free to admit that, since the original language was confounded at the Tower of Babel, no perfect system of communications has existed on earth to my knowledge; and consequently, a perfect set of rules could not apply to an imperfect language. But is this a sufficient reason why we should condemn all the rules of syntax, which are the result of the combined wisdom and labour of ages, adapted in the best possible way to the construction and use of speech? Such sweeping declarations may generally be regarded more as an effort on the part of the delinquent to hide some radical violations of just laws than the display of any real wisdom or merit. We might just as well say that men are of no account or worth, because they are imperfect, and hence go to heaven and deal with them there as they were before they came to earth and made flesh their tabernacle. Even then, such rabid opposers to anything that has the scent of imperfection might find themselves disappointed and disgusted, even in the presence of the Holy One; for we read that "He chargeth his angels with folly."

There are some, also, who affect to place more confidence in their own literary acquirements than many others can conscientiously do. They often resort to the Greek and Latin languages to justify any aberrations of theirs from the known and established rules of the English language. There are just as many imperfections in those languages as there are in the English,—all languages inheriting similar effects from the great confusion. Hence, if you show the "cloven foot" in the English language, you cannot hide it under the folds of the Greek or Latin.

Some of you, my friends, may have a limited knowledge of Hebrew, Greek, and Latin,—some a pretty fair knowledge of German, French, and Spanish: but permit me here to suggest one important rule or caution to be observed by all who wish to be thought correctly educated. Never volunteer the introduction of a

foreign language in conversation with the unlearned. If you do, you may be regarded as novices, and, in the light of "Holy Writ," as heathens and barbarians. Moreover, such pedantic or ostentatious claims to superior knowledge are palpable breaches of good manners. He that is at war with the rules of the English language cannot fail to give unwelcome evidences of the fact in his speech and writings.

We are bound, my friends, to deal with men as we find them, perfect or imperfect; and we are also bound to use their language as we find it and as they use it, if we put ourselves in communication with them, with the hope and expectation of doing them good and of guiding their actions. We are met for the purpose, my brethren and sisters, of acquiring this very kind of knowledge; and I trust that you are all sufficiently impressed with the importance of this branch of learning to stimulate you to that diligence, patience, and perseverance in applying yourselves to its acquisition that cannot fail to secure to you the object of your pursuit.

Permit me here to speak to you in much plainness. To become thorough grammarians requires much mental labour. The lazy and inactive mind cannot penetrate far into the intricacies of language. You must give to this branch your undivided attention, if you expect to progress with the rapidity that you desire. It is worthy of all the attention you can give it. How often have I heard men say—"I would give a thousand dollars to understand the rules of language, and their proper application to practical use." Consider, now, that in the short space of fifteen weeks (a season of the year in which you can do little else to profit,) you may be led by the hand of your teacher gently forward in the pursuit of this study; and at the expiration of the term you may continue your progress alone without an instructor to take you by the hand. Suffer no sloth, inactivity, or ordinary business to prevent your attendance at every lesson. If you will all be diligent between lessons, and labour for yourselves as faithful as I intend to labour for you, you will be able, at the close of this school, to march boldly forward, without further aid, to the most elevated heights of grammatical science.

I cannot flatter you with the expectation that you will know it all at the close of this term, lest your disappointment should so far react upon your minds as to induce you to cease your efforts to learn. There is no end to the path of science and improvement. Learn all you can in this world that is good and true, and it will only form the basis or grammar of that higher order of education that awaits you among the classified millions that have gone up to celestial institutions through the rugged and thorny way that has been sanctified and honoured by the footsteps of Him who "taught as one having authority, and not as the scribes."

I am pleased to see you all apparently cheerful and light-hearted, buoyant with hope and expectation, indicating feelings good and true, warm and kindly. Virtue and integrity, with due respect for others according to station and circumstances, will secure to you a continuation of that glow of charity and goodwill which now animates your breasts. And when you shall bid adieu to earth, may your garments be clean and white, thoroughly washed in the blood of the Lamb, and meet with a kindly welcome in your Father's house! I will try to be with you there. Heaven bless the pure in heart, henceforth and for ever!

CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE.

Speech by Elder G. A. SMITH, *delivered in the Bowery, Great Salt Lake City, July* 4, 1855.

REPORTED BY G. D. WATT.

My Friends,—I arise on the present occasion to address you, with my heart filled with emotions that are not easily described, apart from feelings which pervade my mind resulting from the present celebration of the anniversary of our country's independence. It is with a high degree of pleasure that I witness such an immense assembly, and compare it with celebrations of this ever-memorable day which I have attended in my native State, in my early life. The anniversary of the day on which our fathers declared the independence of the American States I have ever felt a disposition to celebrate, whenever circumstances and situation would possibly admit of it, as the day on which our fathers declared the independence and freedom of millions of people yet unborn. It was a great step for a few colonies to take, to attempt to wring from the hands of the king of the most powerful nation upon the face of the earth their liberties, the right of self-government—of choosing their own rulers,—those inalienable rights which belong to man, and are the boon of his Creator, and which kings had held in their grasp for ages. Our revolutionary fathers were unwilling longer to be ground down by iron rules and cast-iron notions of one stupid and corrupt ruler that oppressed them, and struggled for their freedom. Under the guidance and fostering care of the God of heaven, these colonies were made free—free to act in obedience to all those principles he has given the sons of men their agency to act upon.

This is a great illustration of the importance and power of the principle of union. When the signers of the Declaration of Independence put their names to that heaven-born instrument, they were perfectly aware that the success of their cause depended upon their being united. It was absolutely necessary that they should all hang together; for if they did not, they were perfectly sensible they would all *hang* separately. The united colonies at that time were ready to sustain the leader of the revolution almost *en masse*. There were a few districts where divisions took place, and those divisions caused more cruelty, bloodshed, and sorrow than any other circumstance pertaining to the whole revolutionary struggle.

By this grand step our fathers secured to us the right of self-government. However much wicked men may have opposed and abused the institutions the revolutionary fathers have established and put in motion—whatever corrupt office-holders may have done in violation of them, the great point is gained which enables the American people to choose their own rulers and produce such a form of government and such protection as are necessary for their growth, their freedom, and their continual wellbeing.

It was through the most flagrant violation of these sacred rights and principles of the Constitution of our country by perjured officers, who were sworn to do their duty and suppress mobs and violence, that the rights of freemen, which were bequeathed to us a priceless legacy, sealed with the blood of our fathers,—that the Latter-day Saints were driven, *en masse*, from their peaceful homes in the United States, and were obliged to flee, destitute, into a desolate wilderness, where we are laying a foundation for a State in the great Federal Union, where we can enjoy our own religious institutions and form a government, and where we are organizing our own community, agreeable to the general Constitution of our country, that we may be made partakers of the blessings which are actually guaranteed unto us by that sacred instrument. Under these circumstances we rest until the day shall come that shall so revolutionize our American Government as to put every treacherous scoundrel where he ought to be, to reap the reward of perjury and corruption, that he may have the privilege of being banished by his Maker—that he may enjoy the society of the father of lies, until he is satisfied with that kind of fare. [At this point of the speaker's remarks, a small round table, that had been brought for the Honourable Judge Kinney to lay his papers upon, fell from the stand upon which the speakers were sitting, and was broken by the fall.] *So*, the end cometh suddenly, the day of corruption is short, and its downfall is sure. [Great laughter.] The old fabric of corruption is getting so rotten, it will fall of itself and crumble to dust, without any effort to overthrow it; and the pure principles of good government, justice, righteousness, and purity will become so clearly unfolded, that we shall wonder that it was ever possible such a mass of corruption ever shrouded our country, or that so great a number of the rulers of the American States should ever give countenance to the rule of mobs, or the destruction of the people's rights by any common convention of scoundrels.

The circumstances and pleasures of the day which have so far passed would have been without alloy or a pang of grief; but I behold on this platform the vacant seat of one who was associated with us on the last celebration—one who addressed us on that occasion with such a flow of natural eloquence and pathos of feeling, and to whose talents and instruction we were indebted for a great portion of the interest of that occasion. The Honourable Leonidas Shaver, Associate Justice of the Supreme Court, and Judge of this judicial district, has been suddenly called from the busy scenes of this life into eternity,—a worthy man and profound jurist, who, by his straightforward and upright course, has honoured his profession. His studious attention to his duty, his fine intellect, polished education, and gentlemanly bearing have won for him the universal admiration and respect of this community. It was only necessary to be acquainted with him to love him. Our worthy instructor and expositor of the law has been called from our midst suddenly. He not only administered the law, but honoured it himself. Hear it, O ye judicators of the law, and pattern after him. And we this day look round upon those that surround us, with this solemn reflection, that but a short season can pass until it will be our turn to follow him.

This circumstance should caution us against sin of every description, and prompt us to live uprightly, walking in accordance with all the laws and principles of human right and Divine revelation, that we may be

prepared for so great and solemn an event when it shall come, when it will be our turn to participate in the realities of death.

It is well understood that the principles of truth are bound to prevail. It makes no difference what the opposition may be, or what length of time that opposition may continue, or how much sin is perpetrated to prevent it, or rivers of blood and millions of treasure wasted to oppose it, yet truth will ultimately prevail; and the day will come when a "Mormon" *can* be respected in other portions of the world as much as any other man, —yes, exactly as much as though he professed any other religion. Why? Because "Mormonism" is truth, and truth will prevail. Those principles which are laid down in the very formation and genius of the General Government of the United States knew no religious sect: all were alike. And when these principles can prevail as our fathers handed them down to us, freedom will not be a name: and the day is approaching, and it is not far distant, when all the corruption and wickedness which serve to bring distress and misery upon a considerable portion of the community will be done away. That order of things will vanish, and this people will have the opportunity of enjoying all their privileges and rights in every portion of their loved country that they can in these mountains.

If ever William Tell was happy when he found himself free from the grasp of his enemies, so this people felt to rejoice when they were encircled within these vast deserts and almost impenetrable mountain walls. It was not the beauty of the country, the barren deserts, the rocky mountains, this isolated position, that invited us here: we came here simply because it was the only place of refuge which offered to us security from the hands of our persecutors, where we could actually enjoy our constitutional rights. We are here, thank God, enjoying all the privileges of American freemen, and all the blessings and ordinances and powers which lead to an eternal exaltation in the celestial kingdom of our God.

And I will tell you, my friends, what I hope. I hope that the first mob that rises in these valleys will experience the same sensation (and worse, if possible,) that a certain gentleman, a leader of a mob in Jackson County, Missouri, did, whose name was James Campbell, who had been long famed among his comrades as one of the bravest men in that county. It was on the occasion of the Battle of the Blue. He gathered up his men and fired fifty-three rifles into a small party of the "Mormons" that were hastily gathered together for mutual protection. There were only fifteen or sixteen guns among the "Mormons." They returned the fire, at which many of Campbell's comrades left in a hurry; but he concluded to stay and tussle it out with the "Mormons." There was an old revolutionary soldier, named Brace, in the "Mormon" company, who had fought in many battles under Washington, in the war of Independence. He fired his musket at Campbell without effect, and he fired at the old soldier also without effect; but Campbell being able to load quicker than he could, there was no alternative for Brace but to run at him with the butt end of his gun before he could re-load: so he commenced yelling like ten thousand Indians, and charged Campbell with the butt end of his musket. Campbell, to save himself, suddenly wheeled his horse and plied the whip. This gave the old veteran a chance to re-load. He then fired his piece, and killed Campbell's horse as he was jumping over a fence, which left him hanging there; but Campbell in his terror did not know whether he was

running on his feet or riding on his horse. So he ran across the country with all the power he possessed, whipping behind him, as he supposed, his horse, crying, "Get up, or the Mormons will kill us!—get up, or the Mormons will kill us!" So I want the first mob that rises in this country to feel, and all those who hold power and influence in the nation, who, by that means seek to distress and afflict the innocent,—I want all such men to feel like the illustrious Campbell. I want the same terror to fall upon them that fell upon him, and the same powers of locomotion to clear out, crying, "Get up, or the Mormons will kill us!" as he did, although his horse lay on the fence dead, near a mile behind him.

With these sentiments, these few ideas, which are offered without having had time for studied reflection and preparation, I say, May we long live on the face of the earth, and enjoy the blessings and privileges of American Independence! Amen.

ELIJAH'S LATTER-DAY MISSION.

A Sermon by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, August* 28, 1859.

REPORTED BY G. D. WATT.

I will call the attention of the assembly to the last chapter of Malachi, 5th and 6th verses. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I do not feel, this morning, to make apologies particularly, but present myself before you because I am requested so to do, feeling that I am fulfilling the duties of my office and calling to comply with the requests of those set to preside. There is one subject which I will briefly touch upon as a kind of preface to my remarks, and that is in relation to one's preparing himself, as a servant of God, to preach the principles of eternal truth. We should not study beforehand the precise subject upon which we will preach, or the precise language that we shall use in treating upon any subject; but this does not preclude the idea of a man's informing himself upon all subjects. This, I have often thought, is not understood as it ought to be by the officers of this Church.

There are many, perhaps, who feel a disposition to neglect all improvement of mind, thinking that if they are placed in a position where they are called upon to preach, God will give them, not only the subject, but the language also, and everything pertaining to the duties of their callings as public speakers. Although we are taught that we are to take no

thought beforehand what we shall say, yet we are nowhere taught in the revelations of God to let our minds run down—our understandings and our judgment to be spent in idleness, without treasuring up the things of the kingdom of God, and storing up useful knowledge. Indeed, we are commanded in the revelations of the Most High directly to the contrary from the idea which has prevailed among some.

We are commanded over and over again to treasure up wisdom in our hearts continually—to treasure up the words of eternal life continually, and make ourselves acquainted not only with ancient revelation, but with modern; to make ourselves acquainted not only with things pertaining to time, but with things pertaining to eternity; to make ourselves acquainted not only in regard to things of earth, but also in regard to things that are in heaven; to inform ourselves upon theories, principles, laws, doctrines,—upon things that are at home, and upon things that are abroad. And the same Almighty Being who has commanded us to do these things has commanded us to take no thought beforehand what we should say; for every well-instructed scribe, we read in the New Testament, bringeth out of his heart things both new and old. It is not the ill-instructed scribe—it is not the person who does not study—it is not the person who suffers his time to run to idleness, but it is that man that instructs himself in all things within his reach, so far as his circumstances and abilities will allow. Such a one will bring forth before his hearers things that will edify in relation to old times, and also in relation to the present and future,—things both new and old. Moreover, we read that the Holy Ghost shall give you in the very hour what ye shall say.

What need, then, inquires one, is there for a person to inform his mind, if the Holy Ghost will give him, in the very hour, what he shall say? It is not every man that has sufficient faith to obtain that amount of the Holy Spirit that will bring the subjects, the ideas, the language, and the system of the subject all before his mind at once. There are but a very few persons which ever lived upon this earth that have had sufficient faith to obtain all this fulness of these gifts; and it is one great reason why the Lord has commanded his servants to instruct themselves, because of the weakness of their faith. Then, if they have fulfilled this commandment, they will have more confidence in God; but if they have neglected this commandment, what confidence have they that the Holy Ghost will be given to them?

Will the Lord bestow his Holy Spirit upon an unwise and unfaithful servant—upon one who disobeys his commandments, who sits himself down in idleness, and will not attempt to inform his mind upon all subjects within his reach?

If any person supposes this, he is greatly mistaken; but if he tries to fulfil the commandments of God, making himself extensively acquainted with the attributes of that Being whom he worships,—if he tries to become acquainted with all useful subjects, he will then have faith. He can then go before the Lord and ask him for his Spirit to indite, in the very hour, that particular subject which he has previously informed himself upon, and to bring it forth before the people in a proper light and in a proper manner. But without this his efforts will be in vain.

It is most likely that an individual who has disobeyed this commandment, instead of preaching by the Holy Ghost, will preach by his own wisdom; and he will tell you about ten thousand things which the Holy Ghost never puts in his heart: he will

preach about so many things, that it will be impossible for the enlightened among his congregation to see anything in his ideas that will be calculated to edify or instruct.

I have made these preparatory remarks particularly for the benefit of my brethren of the ministry; for I know the difficulties they encounter when they go abroad. I have been abroad with several companies of missionaries from this place, and I have seen them lament and mourn, and have heard them tell their feelings one to another, saying—"O that I had occupied my time that I have spent as it were in folly, in treasuring up the principles of eternal life,—that I had studied the scriptures—that I had made myself acquainted more extensively with the doctrines of the Church—that I had made myself acquainted with those principles revealed from heaven for our guidance! I should then have been prepared to stand before the inhabitants of the earth and edify them with regard to our principles." I have heard these lamentations for months after they were in their fields of labour; and I have really been astonished at the idleness of those who are growing up, who expect to be servants of God and to occupy a conspicuous place in the kingdom of God. I know many of us can plead some sort of an excuse. The hard labours we have to endure in irrigating the soil, in penetrating the mountain kanyons for wood and timber,—all these things have a tendency to fatigue the body and the mind, so that we have not the same opportunity for information that we would have, if we were more at leisure. After all, cannot every man look back upon many hours that have been spent in foolishness — perhaps in going to dancing school, or in going to parties wherein there is no particular profit? Not only hours, but days are spent that might have been used for better purposes; consequently, you have not a sufficient excuse to justify you in spending your time in idleness.

Having made these remarks, we will now call your attention to the words of our text. How far I may, on the present occasion, treat upon the subject that is laid down in the text, I do not know. I will endeavour to treat upon it as far as my mind shall be opened by the Holy Spirit; and if any other subject is presented to me, I shall follow it, and deviate from the subject couched in the text. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

What "great and dreadful day of the Lord" is meant in the words of our text? Was it the great day of the coming of our Saviour in the flesh to make an atonement for the children of men? Is there nothing contained in the last chapter of Malachi that will give us a clue to that day—that will give us an understanding of what is meant by the great and dreadful day of the Lord? Go back to the beginning of that chapter, and you will read thus—"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and they that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Were these things predicted in re-

velation to the first coming of the Messiah? No. All the proud and all that did wickedly in that day were not consumed as stubble, and the righteous did not go forth and grow up like calves of the stall, and tread down the wicked as ashes under the soles of their feet, at the first coming of our Lord. Then surely this coming of our Lord had relation to the great and terrible day, the day of burning, the day in which wickedness should be entirely swept from the earth, and no remnants of the wicked left, when every branch of them and every root of them should become as stubble, and be consumed from the face of the earth. That is the terrible day that was spoken of by the Prophet, before which a certain messenger was to be sent. "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord." Who was Elijah the Prophet? He was a man that lived upon the earth some 2,500 years ago. He was a man of God that had power to call down fire from heaven and consume his enemies.

You recollect, on a certain occasion, that the king of Israel sent up fifty men to take Elijah the Prophet, that he might be slain. Elijah went up and sat on the top of a hill, and when those fifty men approached him, they said, "Come down, thou man of God," &c. Elijah said, "If I be a man of God, let fire come from heaven and consume thee and thy fifty." Fire descended, and they were consumed. Another fifty were sent, and they repeated the same mockery, and the Prophet of God repeated the same, "If I be a man of God, let fire descend from heaven and consume thee also and thy fifty;" and it was done. That same man of God was in his day filled with faith—with confidence in God, and was armed with the power of God; and on a certain occasion he came forth before the Israelites, and said to them, "How long do you halt between two opinions? If God be God, serve him; if Baal be God, serve him."

How shall Israel test the matter? How shall the people know whether God is really the God of Israel or Baal? Why, says Elijah, I will tell you how to test it. You gather together all the prophets of Baal into one assembly, and let them offer an offering unto their god Baal; and I, as a Prophet of the other God, will offer an offering: and if Baal answers by fire, then he shall be the true God; but if the God that I, Elijah, worship answers by fire, then he shall be the true God. They concluded to put the thing to a test; so they assembled the Prophets of Baal (some four hundred and fifty in number,) into one grand assembly, and they killed a bullock, and laid it upon the altar, and commenced crying to Baal, "O Baal, hear us!" They were very earnest and very zealous in their cries and petitions to Baal: but no voice—no answer; no fires descended from Baal to consume the sacrifice. By-and-by the Prophet Elijah began to mock them. Said he, "Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked:" cry louder! And they did so, and cut themselves with knives and lancets, to excite the compassion of their god. But, with all their cries, continued all day long, they could obtain no voice, no revelation, no answer, no messenger, no fire.

By-and-by, Elijah the Prophet killed a sacrifice and built an altar of stones, and laid his sacrifice upon the altar, and told them to turn out water in great abundance into the troughs around about the altar; after which, Elijah merely offered up a simple petition to the God of heaven, the true God; and behold, fire fell from

heaven and devoured the sacrifice, and not only that, but it consumed the water itself, and all things pertaining to the sacrifice were consumed by the fire that descended from heaven. Many of the people were convinced that Baal was not the true God, and that the prophets of Baal were false prophets. What was the result? This true Prophet said to them, Take those prophets of Baal and slay every one of them: so they went to work and killed all the prophets of Baal. By-and-by, this same Prophet went forth into a certain place, followed by Elisha, knowing that the time was come for him to be taken from the midst of Israel; and behold, there appeared a chariot of fire and horsemen, and it came down from heaven, and Elijah was placed in the chariot, and wafted to heaven, body and spirit, flesh and bones.

Then Elijah is not dead. If we could have a view of the heavenly host at the present day, we should see Elijah there. But he is to be sent from heaven on a mission to our earth. "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord shall come." We need never look for the coming of the Son of God—for the day when he shall suddenly come to his temple and sit like a refiner of silver, and as with fuller's soap to purify and purge the sons of Levi, &c., until Elijah the Prophet is sent. But the great question is, Has he been sent? If he has, it must have been of a very recent date, for the great and dreadful day of the Lord has not yet come; for there are still wicked men upon the earth. What is the testimony of the Prophet Joseph Smith? We believe him to be the Prophet of the Lord in this great and last dispensation. We Latter-day Saints believe this fact. What did he testify in the Kirtland Temple, after it was built and consecrated and dedicated unto the Lord of hosts? He testified that he, in connection with others, had the ministration of Elijah the Prophet, who appeared to them in great glory. You can read this in the History of Joseph Smith, the Prophet: we can read all the instructions that were given in relation to his particular mission.

We cannot suppose that that great Prophet is coming down upon the earth to wander about among the nations, and to continue in this wicked world. If he is sent at all, he will be sent with power and authority, like other angels sent from heaven, to bestow the same authority that is upon himself on some individuals on the earth, that they may go forth holding the same authority that Elijah himself held, having the same keys, receiving the same instructions, in regard to the Latter-day dispensation,—a mission, in other words, sent from heaven by Elijah as a ministering angel to seek out the chosen vessels, and ordain them, and send them to administer to the inhabitants of the earth. This is the way the Lord commits dispensations: instead of sending angels to wander on the earth, he sends them to ordain others, to restore the authority, and set the work agoing. This Church had already been organized, and certain authority and officers had been restored; but no Elijah had yet come. John the Baptist had come, in fulfilment of the 3rd chapter of Malachi and the 40th chapter of Isaiah: he came to restore the Priesthood of Levi, in order that those holding it might be purified as gold and silver, to offer an offering in righteousness when the Lord should suddenly come to his temple.

Peter, James, and John had also been sent as Apostles to restore the Apostleship to the earth; for no man held that power and authority: and in order that it might be restored, it was needful that an Apostle, holding the

office, and authority, and the keys, should lay his hands upon an individual to restore these keys, and authority, and power to act in the Apostleship. Peter, James, and John, therefore, restored to the earth the same authority and power that they themselves had. But no Elijah had yet come. Years had passed along, and the Temple in Kirtland was at length built and consecrated unto the Most High God.

The time had now arrived for other ordinances to be made manifest, for other things to be revealed, for greater light to shine forth, for other keys, powers, and authorities to be bestowed upon chosen vessels of the Lord. The full time had arrived for the prophecy of Malachi to be fulfilled, when the hearts of the fathers should be turned to their children, and when the hearts of the children should be turned to their fathers, lest the Lord should come and smite the whole earth with a curse.

In order to restore a mission of that kind and magnitude, Elijah had to be sent. We have the testimony of the servants of God in this Church that this was accomplished in the Kirtland Temple, in the State of Ohio, many years ago.

But now let us inquire into the nature of this peculiar calling or mission of Elijah. All that is said in Malachi on the subject is that he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, and there leaves it. What did he mean? Did he mean only to bind the hearts of the fathers to the children living with them in greater affection, or the hearts of the children in greater affection to the fathers? Was that all the fulness of the great mission that was to be intrusted to this great translated man, called Elijah? I think not. And when we come to contemplate that which God has revealed in these latter times, we find that the mission of Elijah was something of far greater importance than merely to accomplish this that I have named.

In what sense of the word are the children to be turned unto their fathers, or the fathers to their children? I will tell you what we know and understand upon this subject. The strangers who have attended our meetings have oftentimes heard from this stand that the dispensation in which we live was intended to benefit not only the generation living, but also past generations that have lain in their graves for ages. You have heard this often hinted at; but perhaps no one, since you have attended our meeting, has taken up the subject to any great length, but merely a few words thrown out and there it was left. A sufficient, however was said to give you an understanding that we believe God will have something to do with the generations of the dead; that the children that are living here on the earth would be required to feel after their fathers that are in the graves; in other words, that the hearts and minds of the children should be turned, by the mission of Elijah, to the fathers, to search after them, to redeem and save them, though they have lain in their graves for generations.

Inquirers would really like to know if there is such a principle as mankind living on the earth having any thing to do with the salvation of those that are dead. The Saints believe that the Gospel was ordained from before the foundation of the world: in other words, the Lamb that, in the mind of God, was slain from before the foundation of the world, has instituted a certain plan of salvation by which the whole human family, from Adam down to the latest man and woman that shall have place upon the earth, are to be judged. Thousands of millions have gone down to their

graves who never heard one single lisp of the Gospel. They know nothing about it. They know nothing about Jesus Christ, nothing about his atonement, nothing about the fall, and nothing about the true God; but they died in the greatest of ignorance. Will it be consistent with the great attributes of Jehovah to judge them by a law they had no knowledge of? It would be inconsistent, if they were always to remain without that knowledge. But if they are to be judged by that law—that great plan of salvation ordained before the foundation of the earth, they must be made acquainted with it, either in time or in eternity.

There have been dispensations pertaining to time, and these dispensations have generally been of short endurance. The wickedness of the world has been such as to drive those holding authority and power to administer in the various dispensations from the earth; and the systems of men have been instituted in the stead thereof, and our earth has been left from time to time overwhelmed with the darkness, confusion, jars, and discords of men-made systems of religion; and the people have been shut out, for many generations, from the true light of heaven.

What has been the condition of the people for some seventeen centuries past on the great Eastern hemisphere? We have often told you that the ancient Church was destroyed from the face of the earth—that the authority of the Priesthood of heaven was taken from the earth—that no such thing as a Christian Church, with all its authority and power, as it stood upon the earth in ancient days, has existed for generations and ages that are past. This we have proved to the people from time to time, and we have showed them that this state of things has taken place in fulfilment of prophecy: hence, the people who died during these dark ages, have gone down in ignorance of the law by which they are to be judged—in ignorance of the authority and power of the Gospel—in ignorance of the Christian religion. They, having only a history of it, had no one authorized to administer it. They could barely read what it was in ancient days, and that was all.

Were not those ancient fathers of ours as good, in many respects, as we? And if they had had the same opportunities we enjoy, would not many of them have embraced the Gospel as well as we? If they are not permitted to hear the Gospel in the eternal worlds, could they not come up before the Judge of all the earth, and say, You are a partial Being; you are judging us by a law we never heard of—condemning us for something we never had the opportunity of receiving?

They would have the right to plead this excuse before the great bar of judgment. But, that they may be left without excuse before the bar of God in the last dispensation of the fulness of times, God will send a holy messenger from heaven, called Elijah, the Prophet, to give power to chosen vessels on the earth to officiate in the ordinances of that Gospel in their behalf. Thus the hearts of the children will be turned towards their fathers; otherwise the children must also perish with their fathers, and all flesh would be smitten with a curse. Why? Because we have the power given unto us from heaven to feel after our fathers, and yet we will not do it; consequently, we would be cursed, and we could not escape from it.

Though the Gospel may be revealed to us, we cannot partake of it, and enjoy its principles, and neglect the fathers. That is a duty enjoined upon the children in the last dispensation; that is the duty enjoined upon us, and

by no less a personage than the one I have named. That Prophet who had such great power while he remained on the earth—that had power to call down fire upon his enemies—that had power to call fire from heaven and consume the sacrifices,—that Prophet who was wafted to heaven in a chariot of fire—that same august personage has been sent from the eternal worlds with this important message to the children, that we might extend a helping hand to our fathers that are dead, that they might be benefited, as well as we, by the great plan of human redemption.

Now, the great and grand question to be understood by us is, Wherein do the children benefit the fathers? In what respect, how, and in what manner are their hearts turned to them? And also, on the other hand, in what way can the fathers benefit the children? For not only the hearts of the children have to be turned to the fathers, but the hearts of the fathers are to be turned to the children. Both of these objects are to be accomplished in the great mission given to Elijah.

Let us first inquire, In what way are the children that are upon the earth to be benefited by their fathers that are dead? I have already told you. Had it not been for the fathers that are dead, where would have been the Priesthood?

Could we have got it from the Church of Rome? No; for it never was restored to them. Is there any possible way by which the people calling themselves Latter-day Saints could have been benefited by the authority and Priesthood of heaven, unless it were through our fathers who were sent from heaven, holding the authority and conferring it upon the children, that they might officiate in behalf of those who died without the knowledge of the Gospel? There is no other way; and this is the way we obtained it, and we have certainly been benefited by it, and the hearts of our fathers holding the Priesthood have really and truly been turned unto us. While they lived upon the earth, they looked down through the dark vista of ages, and beheld their children in the last dispensation, and the work they were to accomplish. They beheld the time when all things in heaven and on the earth, that are in Christ, should be gathered together in one; and they called it "the dispensation of the fulness of times:" in other words, a dispensation that includes all other dispensations. Do you understand that? For instance, the former dispensations, that have been upon this earth have been dispensations only in part: they were calculated in their nature to accomplish certain objects upon the face of the earth, but they never embraced the fathers and the children down to the end of time.

In the last dispensation of the fulness of times all other dispensations will be consolidated. It will be the winding-up dispensation of this earth, introduced before the great and terrible day of the Lord comes. It will be a dispensation that will take hold of the fathers back to the earliest ages of the world. It will be a dispensation in which the keys that were committed to the Apostles in the ancient days will be delivered to chosen ones—a dispensation in which all the keys and powers held by all the ancient Prophets will be delivered—a dispensation that will reach back unto the days of Moses, and that will take hold of patriarchal keys, and the righteous institutions of those that lived in the days of the flood, and back to the days of our father Adam; and there will be keys and powers restored once revealed to him. All these dispensations could not be perfected without the grand dispensation of the fulness of times that will encompass all the

inhabitants of the earth, of all ages and generations, in one vast general assembly. All things in heaven, recollect, and all things on the earth that are in Christ are to be gathered in one.

Did any other dispensations accomplish this? Contemplate the works of all past dispensations, and you will find all were not gathered in one. It is true they were gathered from time to time in the heavens, to wait there for the time when all the righteous of this globe should be gathered into one vast assembly—the fathers with the children, and the children with the fathers: the one could not be perfected without the other.

Herein, then, both the fathers and the children are interested, and the children are benefited through the assistance of the keys handed down from heaven by the fathers; and on the other hand, that portion of the fathers who died in ignorance are benefited by the assistance of the keys committed into the hands of the children who will officiate in their behalf.

But now let us come to particulars in regard to this subject. How do the children officiate in behalf of the fathers? We can officiate while in the flesh so far as ordinances are concerned. We cannot believe for our fathers, we cannot repent for them, we cannot receive the Holy Ghost for our fathers, and we cannot attain to any other point pertaining to the mind or the spirit of man.

Wherein, inquires one, can we benefit our fathers, if we cannot repent for them, nor believe for them, nor receive the Holy Ghost for them? In what manner can we benefit them? I will tell you what we can do. We can be baptized for the dead. Can it be possible that there is such a principle? Turn to the 15th chapter of Paul's 1st Epistle to the Corinthians, where you can read the words of the great Apostle upon the subject of baptism for the dead. "Else," said he, "what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

He understood the matter; it was all plain before him; and he was writing to a people who understood it: they had received previous instructions, although these words are contained in what is called Paul's first Epistle to the Corinthians; and in this first Epistle we read that he had written another epistle to that same people; but that is lost. If we had that first epistle which Paul refers to in what is now termed "the first Epistle," we should probably find this doctrine fully revealed, for he wrote to them as though they understood all about it. He could with propriety have addressed them in a style something like this:—You Corinthians have received the ordinance of baptism for the dead; you have gone forth and been baptized for and in behalf of the dead; you have been buried in water in the likeness of Christ's death, and raised from it in the likeness of his resurrection, in behalf of the dead: and now, inasmuch as you understand it, what will you do, if the dead rise not at all? As much as to say that baptism will give you a full and clear title to come forth in the morning of the first resurrection; and also your dead can rise in the morning of the first resurrection, inasmuch as you have been baptized for them: but if the dead are not raised from their graves, neither you nor they can be benefited by baptism.

This is the argument of Paul. This looks consistent. Those spirits of our fathers whose bodies are in their graves can repent, for they have not lost their agency; they can believe in Jesus Christ, for that is an act of the mind: they can reform from

every evil, because they are agents; for it is the spirit that can do good or evil. That same being, called the spirit, can repent in the eternal worlds as well as here; it can believe in Jesus Christ and in his atonement in the eternal worlds as well as here: and if the Gospel is preached to them there, they can receive it there, so far as the acts of the mind are concerned; but they could not receive baptism there, for that is an ordinance pertaining to the body: it is an outward ordinance—an ordinance instituted particularly for those that are in the flesh.

Baptism is for the remission of the sins of those who are in the body; and it is the same for the generations of the dead, if their sins are to be forgiven through the atoning blood of Jesus Christ. The conditions of forgiveness are the same in the spirit world as here—namely, baptism for the remission of sins. But, inasmuch as they have not the opportunity of being baptized in that spirit world, some person else must officiate for them in their behalf. What power and authority do the servants of God justly receive who administer here on the earth? Do they administer as persons that have no authority? Do they officiate as having received authority from man? Do they assume authority? Is this the kind of authority with which the true servants of God administer in ordinances? No. The authority committed into the hands of the servants of God, in all dispensations of the Gospel, is the power to bind on the earth, and it is bound in heaven,—to seal on the earth and it is sealed in heaven,—to loose on the earth, and it is loosed in the heavens; and whosesoever sins they remit here on the earth, they are to be remitted in the heavens; and whosesoever sins they retain here upon the earth, they are retained against those individuals in the heavens. This is the authority of the servants of God in all dispensations of the Gospel from the earliest ages of the world until the present time. Any authority which does not embrace this power in the ministration of ordinances is altogether useless and in vain. Baptism received at the hands of any unauthorized person is good for nothing.

When the children of men here in the flesh receive the Gospel for themselves, they are baptized for the remission of sins, and receive the fulness of the Gospel and the hope of eternal life in the kingdom of God for themselves: when they also have a dispensation committed to them for the benefit of their fathers who are dead, unless they exercise their agency in trying to benefit the fathers, they will, as Malachi predicts, be smitten with a curse: they will not be profited themselves by the Gospel which they have received. Why? Because they do not reach forward and try to reclaim others whose bodies are sleeping in the grave.

The Latter-day Saints have had this subject revealed to them; and the great God that sent his angel to Joseph Smith, to give him power and authority to translate the history of ancient America, with the Gospel and prophecies contained in it, has spoken to the same man, revealing to him the keys of Elijah, and power to seal on earth that which shall be sealed in the heavens: therefore, when by that authority the servants and handmaids of the Lord go forth and are baptized for those that are dead, it is recorded and sealed on the earth. The administrator who officiates for and in behalf of the dead does it by authority. He says—Having authority given me in the name of Jesus Christ, I baptize you for and in behalf of your father, of your mother, of your grandfather, or of any of your ancestors, as the case may be, that are dead; and I

do this in the name of the Father, and of the Son, and of the Holy Ghost. This is recorded in the sacred records kept on the earth; and the recording angel who takes cognizance of the ordinances on the earth makes a record of the same in heaven. I do not know but Elijah himself may be the recording angel for eternity.

The sacred books kept in the archives of eternity are to be opened in the great judgment day, and compared with the records kept on the earth; and then, if it is found that things have been done by the authority and commandment of the Most High, in relation to the dead, and the same things are found to be recorded both on earth and in heaven, such sacred books will be opened and read before the assembled universe in the day of judgment, and will be sanctioned by Him who sits on the throne and deals out justice and mercy to all of his creation. Our fathers who are in the spirit world must have a message sent to them. What benefit would it be for you and me to go forth and be baptized for our fathers, or for our grandfathers, or for any of our ancestors who are dead, if no message is to be sent to them in the spirit world? A message must be sent to them.

There are authorities in heaven as well as upon the earth, and the authorities in heaven are far greater in number than the few who are upon the earth. This is only a little branch of the great tree of the Priesthood—merely a small branch receiving authority from heaven, so that the inhabitants of the earth may be benefited as well as the inhabitants of the eternal world; but the great trunk of the tree of the Priesthood is in heaven. There you will find thousands and millions holding the power of the Priesthood; there you will find numerous hosts of messengers to be sent forth to benefit the numerous nations of the dead. They go forth having authority; they enter into the prison-houses of the dead; they open their mouths by authority and commandment of the Most High God; they preach to them Jesus Christ as the Lamb slain from before the foundation of the world: they show to the inhabitants of the dead, in their prison-houses, that his atonement was intended to reach them as well as people dwelling upon the earth. And in proof of this, let me refer you to what the Apostle Peter says in relation to Jesus our great High Priest and Apostle, who was sent forth by the commandment of the Father to our world. Peter says that after he was crucified and put to death in the flesh, he went to preach to the spirits in prison which perished in the floods, when once the long-suffering of God waited in the days of Noah, while the ark was preparing.

We learn from this that Jesus has set the example—that he came forth while in the flesh to minister unto those in the flesh; and while his body slept in the tomb, and his spirit was separate from the same, he still felt himself authorized as an Apostle and High Priest to go to those prison-houses and open the prison doors and set the captives free. He found those old antediluvian spirits that existed on the earth some two thousand years before that time; he preached to them; and, as Peter says, in the next chapter, he preached the Gospel to them:—"For for this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." They could not be judged by the same law, unless it was preached to them. The same Gospel must be sounded in their ears that was sounded in the ears of the living. If they reject it in their prison-houses, they will be punished by the same law you and I will be punished by, if we reject it in the flesh.

One of the powers of the Priesthood is that whatsoever you shall loose on the earth shall be loosed in the heavens. Now, if a spirit does sincerely receive a messenger in that prison—if he believes his testimony and hearkens to all things that are said—if he believes that Jesus Christ has tasted death for every man—for those who die in ignorance, as well as for those who hear the Gospel in the flesh, he will be informed that in yonder world, or in the world he came from, there is authority given for men and women to be baptized for such.

Those messengers sent to preach in prison will most likely interrogate the prisoners in language something like this:—Will you receive our testimony? Do you believe that Jesus Christ has tasted death for every man? Do you believe that through your repentance and faith, and through the ordinance of baptism in your behalf, by those that are living in yonder world, you may have a remission of your sins? If they believe it, and actually do repent, the ordinance of baptism administered here in their behalf will benefit them there. But, says one, this being baptized for another looks rather inconsistent to me. Why does it? Suppose a man is placed in a situation that he could not be baptized for himself, must his sins be retained unto him? Must he remain in prison throughout all ages of eternity, because he has lost his body, and has not the privilege of being baptized? Does that look inconsistent with the justice of God? Then why not another person administer in his behalf? How could you have atoned for yourselves? If it had not been for the agency of another being that acted for you and in your behalf, you must have perished eternally. You had forfeited every right and title to the blessings of the kingdom of God: all mankind were shut out from the presence of God, and became dead as to things pertaining to righteousness: the sentence of the first death was placed upon father Adam and his children, which was irrevocable, if there had been no atonement.

We would have had to lay down these bodies, never to rise from the tomb, if there had been no atonement: our spirits would have been for ever subject to that being that tempted our first parents, and we could not have helped ourselves. Hence, the Son of God came forth and made an atonement, not for himself, but for and in behalf and in the name of his younger brethren, that they, through his blood, and through certain conditions of the Gospel, might receive forgiveness of their sins. One of these conditions is baptism: but spirits are placed in a condition where they cannot receive this ordinance. And now, why not somebody have authority to go and administer for them and in their behalf? Not only Jesus has acted in behalf of the children of men, but it pertains to the same Priesthood and Apostleship, wherever it is placed, to act for and in behalf of the children of men: hence, Paul says, We beseech you, not in our own name, but in Christ's stead, be ye reconciled to God. They came forth to officiate for the children of men, that could not help themselves without authorized ministers.

Just so, the dead could not help themselves without messengers being sent to them in their prison-houses, and without persons in the flesh being authorized to receive Gospel ordinances for them and in their behalf. How are we to know the individuals for whom we should be baptized? We know nothing about our ancestors very far back. We can, perhaps, go back to our grandfathers, and some of you may possibly trace your genealogies back seven or eight generations,

and get the names of your ancestors. But when you get these, there is a still longer chain, with many links to it, before you get back where the chain has been mended up by ancient administrators. How can we be baptized for persons whose very names are lost? Do you suppose that the Prophet Elijah would be sent from heaven with this great and important mission to turn the heart of the fathers to the children, and the hearts of the children to the fathers, and then leave them in entire ignorance with regard to their genealogies?

If Elijah the Prophet is to be sent before the great and dreadful day of the Lord to turn the hearts of the children to the fathers, you may be assured that we shall learn something about the genealogy of those fathers.

We shall learn by the spirit of revelation whom to be baptized for, and whom to officiate for in the holy ordinances of the Gospel. Herein is the necessity of revelation. Take away revelation from this great dispensation of the fulness of times, and I would not give you much for the mission of Elijah, or for the dispensation itself. Take away that great principle that always characterized all other dispensations, and you throw us into uncertainty on tens of thousands of important subjects.

But when a communication is opened between man and his Maker, and angels are sent down to restore their keys and their powers, light shines at once upon our pathway. It may be asked, Where are these ordinances to be attended to? Can we run over the world and pick up Saints here and there and baptize them for their dead? No. The house of God is a house of order, the kingdom of God is a kingdom of order, and everything must be conducted with order, and with power and authority, so that when it is sealed on earth it is sealed in the heavens, that the records on earth and in heaven may agree—that the Priesthood on earth and in heaven may agree—that they may be one.

These things cannot be attended to in all places on the earth. There are certain appointed places for the ministration of these holy ordinances. Temples must be built, by the commandment of the Almighty, unto his holy name, that shall be sanctified and made holy from the foundation stone unto the top thereof, consecrated to the living God for the administration of holy ordinances, not only for the benefit of the living, but for the benefit of the fathers who are dead. But in what apartments in the Temple shall the baptism for the dead be administered? It will be in the proper place—in the lowest story or department of the house of God. Why? Because it must be in a place underneath where the living assemble, in representation of the dead that are laid down in the grave. There a baptismal font must be erected by the commandment of the Most High, and after the pattern he shall give by revelation unto his servants; and in such a font this sacred and holy ordinance must be administered by the servants of God.

We will mention another thing in regard to the authority that receives these communications. Every man will not be his own revelator in these matters, for there would be ten thousand revelators, and perhaps no more than five hundred of them would be true.

In the manifestation of spiritual gifts which God has given to his servants in all ages of the world, he has had those appointed with authority and power to discern which were from God, and which were not. In the days of Moses there were many Prophets. The spirit of prophecy rested upon seventy Elders of Israel on a certain occasion; and when Joshua

saw some of them in their tents prophesying, he ran to Moses, with great zeal, and said, "My lord Moses forbid them." He felt zealous for Moses, for fear he would lose his honour as a Prophet among so many. Moses exclaimed, "I would to God all the Lord's people were prophets." If they had been, it would have required a great many having the gift to discern the spirits of the Prophets to know which were true. So it will be in relation to the revelations of genealogies of the Saints of the living God. If they are to feel after their fathers that are dead, and redeem them by the holy ordinance of baptism, they will not go to work in the dark, nor by the prophecies and revelations of every person who may offer himself as a revelator or prophet. There will be an order in the house of God; there will be a Moses there, or, in other words, a man holding the keys and authority of these things.

Moses was the great Prophet in Israel, though there were other prophets. Says the Lord, I will reveal myself to those other prophets in dark sayings; I will instruct them in figures and dreams; but not so with my servant Moses: I will talk to him face to face, and the similitude of the Lord shall he behold. So, in the dispensation of the latter days, a Moses will stand in the congregation filled with the Holy Ghost, and the spirit of revelation will be upon him, to receive instruction from the heavens in regard to the fathers and the dispensation over which he presides.

Now, let me refer you to a little Scripture on this subject. I have already referred you to what Peter and Paul said. Isaiah, in the 24th chapter, prophesies of the great day of burning —of the great day when the earth shall reel to and fro as a drunken man—of the great day when all nations of the wicked will perish; after which, he further adds, "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

You see, from these passages, that in the last days many of those kings, and high ones who will not place themselves in a position to receive the Gospel, and who die ignorant of its principles, will be gathered together as prisoners in the pit, and be shut up for many days, with a fearful looking for the judgment of the great day. They will not know what is coming—what will befall them, like all prisoners guilty of crime. But after many days they shall be visited by the servants of God, as Jesus visited the antediluvians with a message: the door of their prison will be thrown open, after they have been sufficiently long confined; and if they repent, they can be redeemed; but if they will not repent, they will be taken from thence and cast into outer darkness.

You know that men are taken up for crime and shut up in the calaboose, or jail, or some such place to stay there for a length of time until they are brought to judgment; and then they are sentenced to hard labour, perhaps, in the Penitentiary. These will be in torment until they obey the message sent to them; and if they do not receive the message of pardon, they will be punished until they have paid the uttermost farthing; that is, they will be punished with eternal punishment.

We might quote you many other passages in relation to this subject;

but it is unnecessary for us to multiply passages on a subject that ought to be familiar to all the Latter-day Saints: and as it is a subject that does not particularly benefit strangers, I do not know that it is necessary for them to have all the evidence; for they have not authority to be baptized for their dead, because they have not been baptized for themselves.

They may like to know what the peculiar doctrines of the Latter-day Saints are, and that is all the good it will do them. But, as Latter-day Saints, we have principles to lay before the inhabitants of the earth that embrace, not only the people living on it, but all the generations of the dead. It is the most charitable doctrine that was ever preached to the nations of the earth. The Universalists think they are very charitable. Why? Because they send all to heaven, whether they are good or evil, saints or sinners. Murderers, drunkards, and all classes of society are to dwell together in heaven. And what a heaven it would be!—Methodists contending against Baptists, and Baptists against Methodists, Presbyterians against Quakers, Roman Catholics against Protestants, and Nothingarians against Sectarians, and Sectarians against Nothingarians; and then add to the whole catalogue of contending sects drunkards, blasphemers, whoremongers, murderers, and every species of wicked beings, all jumbled up together. Oh, what a happy place! Brother Kimball says—"And all of them with a revolver and bowie knife at their sides."

I think I should pray for an outside corner without the walls. I should want to get at a great distance from such a heterogeneous mass. They call this charity; but it is different from the charity which dwells in the bosom of God. I do not think he has charity enough to associate with a company of this description. But the Latter-day Saints have their Church founded on true principles, law, and order,—principles revealed from heaven, that all on the earth, and in the eternal worlds may be saved on pure principles, and pure principles only. If they ever inherit the kingdom of God, they must go there with hearts as pure as the angels of God; if they dwell in his presence, they must be pure as he is pure, perfect as he is perfect, that the holy order of heaven may be graced with all the perfection, holiness, and godliness of character that we read of in the Scriptures of eternal truth. Such a heaven will be a heaven indeed. It is the goodness and virtue of beings that inherit a place which make it desirable.

You select a place that is surrounded with many disadvantages, like these deserts and mountain wilds, and place a pure people there—a people perfectly organized and influenced by the Holy Ghost in all things, doing unto others as they would have others do to them in everything, meting out justice on the principles of righteousness and truth; and let every one be perfectly honest in his deal, and let his hands be continually stayed from stealing other people's property, and let there be no quarrelling or evil speaking; and if such a people do have to toil and labour in the midst of these mountains and kanyons, yet they are happy; they carry heaven in their own bosoms, or the principles that make happiness abide within them. When these Godlike principles become more fully developed—when the Saints become more rooted and grounded in them, and enter into the eternal worlds and find everybody there, like themselves, pure in heart, it will make a perfect heaven. You place the wicked there, with all their abominations, and it will transform heaven into a hell.

It matters not how beautiful a place

it may be,—although it is as lovely as the garden of Eden—though everything in the eternal world harmonizes and the elements all conspire to produce happiness, yet place a people there with wicked hearts, and it is hell. You take a man full of corruption and introduce him into the society of the pure and just, and it would be a perfect hell to him.

I have often heard blasphemers and drunkards and abominable characters say, I really hope I shall at last get to heaven. If they get there, they will be in the most miserable place they could be in. Were they to behold the face of God, or the angels, it would kindle in them a flame of unquenchable fire; it would be the very worst place a wicked man could get into: he would much rather go and dwell in hell with the Devil and his host. On the other hand, you take a man that is pure in heart—a holy being, and place him in the society of the devils, and he is not in his element; the society is disagreeable. If he were obliged to stay there and behold the corrupt and evil doings of the wicked and abominable, it would in some degree make a hell for him to look upon their conduct, and still such a being would have one principle about him that would enable him to control, in a measure, his feelings; that is, he would have control over those characters; and herein is the power of the Priesthood. If the servants of God are sent to the spirit-prison to minister unto them, if they are sent to those who are in a state of wickedness and degradation to minister to them, they have one source of comfort—they are not confined there as prisoners; they go there voluntarily; they do not associate with their wickedness, but hate it; they are willing to stay there, peradventure they may bring some of them to repentance; and the Devil has no power over them; they have learned to control him in this life, to rebuke him, and to say unto him, Get behind us, Satan! When a Saint arrives in that eternal world, if he be sent on a mission into the dominions of Satan, to reclaim some under his power, he can say to Satan and to all his armies, Depart hence! He has the power of the Priesthood to command him and all powers under him, and they are obliged to obey. Not so with a wicked man: he gets into a perfect hell, wherever you place him, so long as he harbours wickedness in his breast.

But we have spoken concerning our fathers that are to be redeemed. We have spoken concerning the work of the children to redeem them. Let me here say that before this last dispensation ends there will be a perfect unbroken chain from the first of the fathers to the time of the close of the dispensation; and all will be saved who can be saved: all who are placed within the power of redemption will be redeemed,—not redeemed to the same degree of salvation, but some will inherit one kingdom, and some another; some receiving the highest or celestial glory, being crowned with crowns of glory in the presence of God for ever, shining forth like the sun in its meridian strength; while others, though celestial, will be subject to them, inheriting a less degree of celestial glory. Others will inherit a terrestrial glory, or the glory of the moon. Others will inherit a glory still less than this, which may be termed a telestial glory, like that of the stars—a glory small indeed! They are all redeemed, according to their repentance, faithfulness, and works of righteousness, into these various degrees of glory. On the other hand, opposite to these various degrees of glory, are various degrees of punishment; some inheriting a prison, where they may be visited with rays of hope; others inheriting outer

darkness, where there is weeping, wailing, and gnashing of teeth; others cast into a bottomless or lowermost pit to dwell with the Devil and his angels throughout eternity, having committed the unpardonable sin, for whom there is no forgiveness in this world nor the world to come; and thus the justice of God will be magnified as well as his mercy; for God is perfectly just, being just according to our notions of justice; for among the original qualities of our minds we have correct notions of justice implanted in our bosoms originally by God himself: also what we know of mercy originated from God. He implanted the principles of justice and mercy in our hearts, and he implanted the same principles that dwell in his own bosom.

What is justice with us, when we are truly enlightened, is justice with God; and what is mercy with us, when we are truly enlightened, is mercy with God: and these great attributes will be magnified in the dealing out of punishments and rewards.

Every man which ever has lived, or ever will live, will be dealt with according to his works and the law of the Gospel. There is another thing I wish to lay before this congregation, and that is in regard to those generations to whom the Gospel has not been committed in time. While I have been travelling abroad, many have said to me, How is it? You teach us that there has been no Church of God for many generations on the earth. You teach us that our fathers and mothers in generations gone past have died without the knowledge of the Gospel; you teach us that God is a just being, and will punish men by the law of the Gospel; and how is it that he suffered all these generations to remain without the Gospel while in the flesh? I want to answer this question, and tell you why there was no Church on the earth six hundred or a thousand years ago—why generation after generation have fallen into their graves, without hearing the voice of God, or any communication from him. I will give you the reason why, and then leave you to judge in relation to the matter. It is well known that the nations killed off the old Apostles and Prophets, and banished the Church of Christ from the earth. Those who remained were corrupt, evil, and devilish, desiring to work wickedness, having no desires for righteousness, having apostatized from the truth. Because of the great wickedness which reigned, the Lord Almighty saw that it was impossible for him to reveal a dispensation and protect it on the earth; he saw that it was impossible to be done in those dark ages. For if he had revealed himself to any man, and that man should go forth and say, Thus saith the Lord God, he might, before the sun went down, look for his head to be taken off his shoulders, or to be stretched upon the wheels of the Inquisition, to be tortured with all manner of cruelties as a heretic. And if he should undertake to work secretly with mankind, after it was found out publicly, he would have been hunted from one end of the earth to the other, until he was destroyed and all his followers. This would have brought innocent blood again upon the people. The Lord saw that they would bring greater wickedness on themselves, if he revealed a dispensation, than to withhold it; for they would have been sure to take the lives of his servants, and bring innocent blood upon their heads, even as their fathers did. This would effectually prevent them from entering into that prison where they, in due time, could hear the Gospel.

To prevent the effusion of innocent blood and give them a chance, the Lord withheld from them his Church.

The Lord might have reasoned thus:—I will not raise up my Church in their midst, for they will put the people of that Church to death. If I restore the authority to the earth, they will root it out; they will shed innocent blood: therefore, I will send these generations into their graves in ignorance; and when governments are established so liberal that there will be some prospect of establishing my kingdom on the earth, then I will send Elijah the Prophet, and he shall give authority to the children to search after their fathers who died in ignorance of the Gospel.

We are willing to go the earth over to save the living; we are willing to build temples and administer in ordinances to save the dead; we are willing to enter the eternal worlds and preach to every creature who has not placed himself beyond the reach of mercy. We are willing to labour both in this world and in the next to save men.

I will now close my remarks by saying, Let all rejoice that the great day of the dispensation of the fulness of times has come. Let the living rejoice; let the dead rejoice; let the heavens and the earth rejoice; let all creation shout hosannah! glory to God in the highest! for he hath brought salvation, and glory, and honour, and immortality, and eternal life to the fallen sons of men. Amen.

DUTY OF SUSTAINING AND UPHOLDING THE FIRST PRESIDENCY IN ALL THEIR OPERATIONS, ETC.

A Discourse by Elder DANIEL H. WELLS, *delivered in the Tabernacle, Great Salt Lake City, March* 9, 1856.

REPORTED BY G. D. WATT.

It appears to have fallen to my lot to occupy a few moments of this morning. Though unexpected to me, I rejoice in the opportunity of addressing you in a public manner, in meeting with the Saints of God, and learning those principles which are calculated for our exaltation. I rejoice in being numbered with the Saints of the Most High, and that I have a part in the great work of the last days in connection with my brethren—those with whom I am more closely associated, and those who are before me.

I feel assured that this work is all-important, and that we consult our own interests more than those of any one else in being engaged in it. I rejoice in the present position, prospects, and condition of this people, and in the progress which they have made in gathering those who are zealous of good works, and whose aim and designs are to build up the kingdom of God on the earth. We are fast becoming a great nation; we have passed on from stage to stage until we are recognized as a nation composed of Saints — of "Mormons." We have made great strides in power and influence since this people were organized, and it is a matter of great rejoicing with me.

Of all government organizations on earth, I deem the organization of

this Church, with its First Presidency, its Quorum of the Twelve Apostles, of High Priests, of Seventies, its Bishopric, &c., the most perfect. It is one great whole, and perfect in all its parts. That First Presidency have called around them men to aid and assist in carrying on the business requisite in rolling forth this work, to build up cities and temples, and to assist in counselling and leading the people.

Then does it not become our duty to rally round the standard raised by that Presidency, and to sustain and uphold them? I think it does; and it is more particularly to this point that I wish to direct the attention of the congregation.

Our cause affords sufficient occupation to absorb the attention, energies, and ability of every man and woman in the world, aside from the few who embrace the faith. We will say, then, that whatever the First Presidency wish to accomplish should be sustained; and they should be supported by the entire mass of the people, in order that the people may be united, and that all operations may be carried out as directed from day to day.

We expect to build up the kingdom of God on the earth, that we may have access to the courts of heaven and participate in those endowments and exaltations in this life and in the life to come which we anticipate. Do the people understand, or do they not, that it is their privilege and duty to devote all they have, as well as their energy and ability, for the furtherance of this Gospel? It sometimes appears to me that if they understood this matter in the light in which I do, the First Presidency would not be so burdened with debt as they now are. Many are probably not so well acquainted with the business operations of the Church as I am; for they are not appointed to specially operate in that department. Last season's operations in the emigration of the poor, created over fifty-three thousand dollars indebtedness, which was rolled in upon the Presidency to meet here. In whose hands are these means? In the hands of those who have been brought here, and the brethren who have lent them come with their drafts to draw the pay. The past season has been financially disastrous; and when disasters visit the people, they affect the heads of the Church, who feel them more sensibly than do any other part of the community. Large numbers of cattle perished on the Plains, our crops were destroyed by drought and grasshoppers, and many cattle and horses died during the winter. These losses have materially curtailed the resources of the Church, and it had not funds with which to promptly meet all indebtedness. Worse than all, most of the creditors require every dollar to be paid in money, and that, too, forthwith; the amounts must be forthcoming in money. Suppose we say that the Emigrating Fund Company are responsible for their debts, and should be; but what are their resources? It is well known that they consist of the debts which are held against those who have been assisted, and the cattle and waggons with which they came. Unless these debts are collected, and the oxen and waggons turned into money, how can the Company meet their liabilities, so long as only cash will be taken in payment? There has been no sale for this kind of property by which money could be realized; and the poor, who have been assisted, have not been in a situation to refund the money which has been expended in their transportation. Wherefore it is easy to comprehend what becomes of the means of the Perpetual Emigrating Company. The whole weight of indebtedness falls upon the President, when at the same time he is not obliged by law or by any fair, reason-

able, or honest requirement to pay one farthing of it. He has absorbed the resources of the Church to meet this indebtedness, for which nothing but money would answer; and that is the source from whence money has come, and not from the resources of the Perpetual Emigrating Fund Company.

Why cannot the brethren who hold claims against the Company exercise a little judgment and patience, and wait until the people who have been assisted are able to pay? Some of the creditors may say that they are poor. And what if they are? They say that they had means once, and they take it hard to be shortened. What of that? What if they should come on a level with the rest of their brethren? Is there no reward in this? Are they not professedly Saints? and do they not wish to gain an eternal exaltation with the Saints? Suppose you do let your means go in this way, what of it? And suppose you never get it again in cash, there are the resources of the Company. Take them, and that in strictness is all you could do.

But no: many are ready to apostatize if they cannot get their money. Some were not in the city a week, and others not a day before they came to see if they could not get their money, for fear they would come to want. I mention this conduct because it is not right. I would like brethren to come into this kingdom with an understanding that their salvation will cost them all they have got and all they ever will have. Perhaps there are a few who measurably feel and realize what the Presidency have to encounter in these and other business operations; for there is hardly a poor person in the Church but expects to have the Presidency sustain them. They are the first ones they apply to, it seems to me, to sustain them. This they are willing to do, if they had the ability, and generally they have had the ability; and perhaps that is one reason why the poor throng them.

We have Bishops, Teachers, Deacons, and Priests in this kingdom, according to its organization; and I would here ask one question: Is it not manifest that these helps should stretch forth their hands and strive to assist? There is such a thing as overburdening the Presidency in these matters.

I do not presume, in this crisis, that the Bishops and their helps have food sufficient to support all the poor in their Wards; but what do I suppose? That they have heads on their shoulders, and that the Teachers have, and they can calculate, and devise, and manage, and arrange for their neighbours, and those who are under their care; and I suppose that it is their duty to do so, and take that care from the Presidency of the Church. The conduct of many would indicate that they think that the Presidency can easily attend to each of their individual affairs, and those too of a trifling character. I almost daily turn away numbers who press to the President with trifling questions.

I will mention one instance, by way of illustration. The other day a man came to ask the President if he could not inform him how he could collect a debt from one who owed him. What was that to President Young? I told him to attend to his own business, and to go to the proper authorities. Do you suppose that President Young is going to collect all the debts of this people? Just reflect for a moment what an immense amount of business would roll upon that man, if he would let the numbers who wish to, consult him upon every trifle.

I have referred to only one instance; but similar ones are as numerous as the stars in the heavens. He has the most patience of any man in the world, or he would not listen to nearly

as many as he does. I have observed one thing—the poor, the weak, and afflicted I never knew him to turn away: he will always condescend to their smallest wishes. It is a great burden upon him, and I can tell the people that it is wearing heavily upon him. Let any person, if he wishes to comprehend the matter fully, tax his mind to the utmost in a thousand different ways in a day, seeking to advise and counsel for the best good of those who apply to him, and he will find that it will fast wear him down to the grave.

The power of faith and the blessings of the Almighty sustain our President. Were it not for them, no man on earth could perform the labour he performs; and I believe that no other man ever did.

Circumstances render it impossible to go on with the Public Works. We have work enough to do, but we have not provisions to give the labourer. It is unpleasant to stop the Public Works, not only because it retards improvement, but because those who have been labouring on the works look to that quarter for their subsistence. Many who have laboured there are without breadstuff or anything to eat; and they think that if they can get to work as formerly, they will get food. The only wonder to me is that anything has been left until now, and there is not much. We have to get along from hand to mouth in order to conduct matters on the present limited scale, and are obliged to stop operations until after harvest. It is the counsel of the First Presidency for every one to be diligent in raising grain and other products of the soil, that we may replenish the granaries and storehouse, and have food to sustain the labourers.

The every-day duties of life are the ones which are particularly incumbent on the Saints; and it is for them to be humble and perform their duties faithfully, and the great work of the last days will go on. It is rolling forth with magnitude and power, and these small appearing matters are as important as anything else towards the accomplishment of that end.

We have a few business operations that we would be pleased to keep in motion, if we could get the provisions with which to do so. In this connection I will make a few remarks touching the *Deseret News*. Is it not a good paper? and are not the people edified and profited by it? How do they pay for it? There is not enough received on subscription to sustain the hands who publish it—the compositors, and pressmen, and others necessarily engaged upon it. I know this fact from what little knowledge I have of that department, although that is not particularly the department I have much to do with. Subscriptions are paid in everything except provisions and money, and other valuable articles requisite in publishing a paper.

Aside from that, there are not one-fourth as many papers subscribed for as there should be, and then paid for in good available means, at least so far as each one might be able. About 4,000 papers are now issued, and certainly 12,000 should be. Then it might be afforded cheaper and be paid for promptly; and the people can easily pay for it, because EVERYTHING THAT CAN BE THOUGHT OF is taken in payment. Why do not the people sustain their paper more liberally? They will do some good by doing that both to themselves and the cause. A new volume is now commencing, and I recommend those who take it to continue to do so, and to use an exertion to have their neighbours take it. And let those who realize its value procure subscribers and send in their names, accompanied with the pay, so far as possible, and that will help to sustain the paper. What

makes me think and speak of it? Simply this: There are men who work on it that are weak, through want of suitable provision, insomuch that working off the 4,000 per week is too hard for them. They are now rationed on half a pound of bread-stuff per day, and they begin to look sickly and to sink under the labour, for want of more food. We have to give extra rations for extra work, on account of having to carve so closely. Then why not come on with six dollars in advance for the new volume, that the men who work on it may have something to administer to their health and comfort from week to week?

Has there been means enough in the hands of those who attend to that department to sustain it? No: they have had to call upon the Church for aid. The subscribers have failed to furnish provision enough to feed the men actually at work on the paper, or money with which to purchase it. There are many who have available means, but do not take the paper. They could and should take it and pay for it: I am satisfied of this.

It is the wish of the President that the Big Cottonwood canal be completed this spring. When provisions are again plenty, we may set men to quarrying rock for the Temple, and the canal be prepared for its transportation. It is desirable to have this work done with labour-tithing, particularly so far as the labourers can furnish themselves. Let the Bishops call out the brethren to complete that work as speedily and as extensively as it can be done without interfering with tilling the soil, that it may be timely secured against high water. These are some of the labours which the First Presidency desire to carry out, and everybody should respond and manifest, by their performances, their faith concerning them.

I am not much of a hand to go into the mysteries, or to strive to peep into futurity, to see how this or that is going to be done in the world to come, and to strive to find out how high an exaltation I am going to attain to. Those are matters that do not concern me at all. I have no uneasiness on those subjects. I have always felt that if I did my duty from day to day, and remained faithful to the end, I should get a reward that would be perfectly satisfactory to me, whatever it might be: therefore I never concern myself about what is going to be my reward in future life. It was sufficient for me, when I learned this faith, that I might be permitted to have a name among the Saints, be numbered with them, have the opportunity of showing by my works whether I was a Saint of the Most High God, and be permitted to assist my brethren, and do what little I could for the rolling forth of this kingdom, and building it up, regardless of the consequences in the future, and perform those duties set before me from day to day with the best ability and talent I could command, devoting myself exclusively to the building up of this kingdom.

That is the way in which I at first looked at "Mormonism," and it is the way I have looked at it ever since. I am so strong in the belief of the doctrine, that I recommend every one of the brethren and sisters to look at it in the same light in which I do. It is the all-absorbing topic with me; and it is no matter what I am called to do in this work, it is for the sake of truth, —no matter how tired and fatigued I may be, it is for the sake of truth.

The more we can do, so much the better; for it is our duty, nothing more,—it is our privilege, nothing less. And it is one of the greatest privileges that has ever been extended to the children of men. That privilege is a blessing which should be appreciated, and which I have often

found was not sufficiently so, by some portions of the people. I have known people applying for inducements to dwell among this community, asking, "Can I get a living, in case I obey the truth? Shall I be sustained in my profession as a lawyer, teacher, &c.?" as though that had anything to do with the question—as though "Mormonism" must support and sustain them. It will do it, it is true; but it is their business to do all they can to sustain and promote that.

The heavens are ready to shower down blessings, if the people are ready to receive and sufficiently appreciate them. The reasons that we have not the blessings of the Almighty in greater abundance arise from the fact that we are not at present capable of receiving more. When and where have this people ever seen the day when they have not had just as much labour to perform as they could stand under? I have never seen that day, and I do not expect to.

Then let us firmly bear up our shoulders, and nobly bear off the kingdom. It is our work, if we will do it. The Lord wants us to do it: it is a privilege he has extended to us. We have this to perform, and he is letting the duty rest upon our shoulders as fast as we are able to bear it. Shall we complain that it does not come fast enough? Let us gird up our loins and go forth in the strength of the Almighty, and accomplish the work as rapidly as we can.

The Lord has set his hand to gather his people. Then let us realize the good he has called us to perform, and be more diligent to do his will. Let us exert ourselves in this work to the utmost, and be more humble, faithful, and diligent, and the labour will increase, inasmuch as we are able to do more. Who does not wish to see a Temple reared? Whose hearts would not leap for joy to see that structure going up? Then let us go to with all our might and raise grain; and when we raise it, let us be careful how we use those blessings, and not, as in times past, treat them lightly and tread them under our feet.

Let us improve in this particular, as in all other duties, and the blessings of the Almighty will be continued with us in greater abundance as we progress. Let us do all we can to sustain the Presidency in the operations they wish carried out. Let us respond to their calls when made, and abide the counsel given from time to time. Let us live unitedly and shape our lives according to the Gospel, both in the sight of our God and our brethren. Let us put away quarrelling and contention, and be willing to edify and counsel one another.

Let us do these things, and remain prayerful and humble before the Lord, and see if he will not pour out a blessing greater than we have ever yet enjoyed. But when the blessing comes, there is the danger. Let us remember that we are always dependent on the great God, the giver of all good. Do the world realize this? He will make this people know it, and make them understand that *they* are, whether he does the world or not.

If the past will not suffice, we shall be chastened until we do understand that we are dependent on Him, and that we have to walk by faith. Can we walk by faith? He is trying some of us, I think. Do you feel afraid that you will not have plenty to eat? I never do. I recollect a circumstance that took place with myself in 1849. I was living in a family of twelve persons, and we were out of provisions. A neighbour, whose family was sick, informed me that he had not anything in the house to eat. I told him to call and I would give him some flour. I went out to get some breadstuff, and when I was out he called. My sister-in-law told him to call again. When

I made him that promise, I did not know where the flour was coming from, and there was not half as good a chance as there is now. When he called again, I had the flour for him. In that way we lived, and I felt no uneasiness about where the next meal was coming from. We had to ration ourselves, and had something every time we needed it. If the brethren would feel that way, I think they would save themselves much anxiety.

I think if the people will exercise their faith as well as their works, and use every means in their power, that they will be able to manage pretty well, with the help of their Teachers and Bishops. I am not in the least concerned but what there are provisions among the community sufficient to carry us through, if a proper disposition is made of them, and economy is adhered to by all. I have no uneasiness on this matter, and recommend my brethren to have none.

I would recommend to every individual a proper diligence in providing; and if the brethren who have would open their hearts and distribute in wisdom, it would be a very good thing; and I know that they do in a great measure. Some are apt, at times, to make complaints against those who have a little grain stored away, if the owners do not deal it out to suit their notions. Some will complain of the person who is doing his best to accommodate them. Though there may, sometimes, be cause for complaint, at other times, when the matter is fairly scanned, there is no cause.

I am rejoiced with being able to say that there are not many in our midst who would refuse to divide to the last crumb they have, even if they did not know where the next was coming from. Hence, the people may feel encouraged, (those who are destitute,) because they have assurance of faith that, so long as food is among the community, they will have a part of it. I speak of these things, that the inexperienced may have their faith increased, and that they may feel to rejoice that they are as well situated as they are, amid Saints of the Most High, and that the Lord loves them while showing them that they are dependant upon Him.

He has work for us to do. Do we realize that we are the persons he has called to do it? That we are in his hands, and that he is teaching us from day to day by his Prophets, and servants, and his hand-dealings towards us? If we do not realize this, should we not? Remember that it is our Governor who governs, rules, controls, and directs all matters for the best interests of this people. Then let us be submissive and humble in his hands, like clay in the hands of the potter, and let him mould us to his likeness. If we will do this, the Lord will bless us; and if we appreciate his blessings, he will continue them.

Do you not know that he delights to give good gifts to his children, more than any of us do to our children? Do you not know that the heavens are full of blessings designed for this people? Then why do we not uniformly walk in the paths of righteousness, that we may continue to be the people of the Lord's choice, to do his work in the last days, and give him the honour and glory? Who can rise up and say, in their own minds, I have done this; this is my work? No—the Lord has done it. And if we are privileged to be his humble instruments, let us be satisfied with that honour. Let us put on the harness and work a work of faith, for the interest of the kingdom of God upon the earth. This is my exhortation.

I know that this Gospel is true, and I feel to bear my testimony that Joseph Smith was a Prophet of the

Most High God, that the Book of Mormon is true, and that President Brigham Young is Joseph's lawful successor; that the organization of this kingdom is the organization owned of the Almighty, even the kingdom of God upon the earth.

That kingdom does exist, and it is our happy privilege to be numbered with the Saints, and to have a part in this matter. Then let us rejoice continually, and do what we can to promote the interests of the cause of Zion, build up cities and temples, do whatever else may be laid before us, and improve upon the blessings the Almighty bestows upon us continually. May we improve our minds and strengthen our understandings, that we may be fully qualified to perform those duties incumbent upon us, from day to day, with ability before our God. Amen.

EARLY EVENTS OF THE CHURCH, ETC.

A Discourse by Elder WILFORD WOODRUFF, *delivered in the Tabernacle, Great Salt Lake City, Sunday afternoon, January* 10, 1858.

REPORTED BY J. V. LONG.

While I meet with the Saints in this Tabernacle, and partake of the sacrament with them, especially with such a large body of people as there are here in these valleys of the mountains, it leads my mind in a train of reflection and thought concerning this work in which we are engaged; and whether I think of it long or short, I have the same feelings and come to the same conclusions; and I say within myself, It is the work of God, and it is marvellous in my eyes.

There is a marked difference between the work of God and the work of men or the work of the Devil, and that difference is manifest in the establishment of the Church of Jesus Christ of Latter-day Saints. There is one characteristic connected with the work of God that has been manifested in its establishment in these last days, as in all former periods, and that is, that whenever the Lord has attempted to establish his Church and kingdom upon the earth, he always makes use of instruments whose peculiar circumstances in life will naturally lead them to acknowledge the hand of God in all that is manifested unto them. You have the example of all the Prophets from the days of Adam; and as far as we have any knowledge of them, they were nearly all men of low degree and of humble birth; and the Lord has ever given them his Spirit to enlighten their minds, and to qualify them for the work assigned them. Men of this character have stepped forth and obeyed the Lord in various ages of the world, and they have given him the credit for what has been accomplished. This has been very clearly manifested in our own day.

Thirty years ago the 22nd day of last September, the angel of God delivered unto the hands of Joseph

Smith the plates containing the record from which the Book of Mormon was translated, in which is recorded the history of the ancient inhabitants of this country. Joseph Smith was a man of humble birth, and in one sense of the word he was poor and illiterate; and to look at things naturally, it looked strange that the Lord should undertake to build up his Church and kingdom with such a feeble instrument. To some this may look a very small matter, but the work was great, and here was an honest soul, and the Lord made choice of that soul to give unto him the knowledge, the blessings, and the glory associated with the coming forth of the Book of Mormon, which should lay the foundation of the Church and kingdom of God in these last days.

What did that angel tell Joseph Smith when he gave him the plates? The vision of his mind was opened, and the angel showed unto him the condition of the nations of the earth, and said, "This record which I now commit unto your hand contains the words of life—the Gospel of Jesus Christ, and the Lord is now about to establish his kingdom upon the earth. The world are in darkness; the Gentiles have departed from the Gospel of Jesus Christ; they have forsaken the light, the glory, and the power of the Priesthood of the Son of God, which was given to and enjoyed by the Gentile nations when Israel was cut off."

The Lord promised Joseph Smith, at this early age, that if he would obey his commandments and hearken to the voice of the Holy Spirit, he would make him an instrument of bringing about this great work, that the Church may be brought out of the wilderness of darkness and error, and my name glorified among men.

The words that this record contains shall be preached to every kingdom, tongue, and people; and whenever this doctrine is preached, your name shall be had in honourable remembrance among the virtuous, the holy, the righteous, and those who desire to do good: but the ungodly will vilify your character—hold up your name to ridicule and scorn, wherever the sound of this Gospel goes, even to all nations.

The Lord also told Joseph Smith, in the commencement of this work, as you will see by the revelations contained in the Book of Doctrine and Covenants, that he was laying the foundation of a great and mighty work and kingdom, which should be the kingdom of God, and it should not be thrown down, but stand for ever: but you cannot now comprehend the extent of it. The mind of the Prophet was opened by the spirit of revelation, so that he could see and comprehend a great deal; but he required the Spirit of the living God—the inspiration of the Almighty to rest upon him continually, to qualify him for the great duties that were constantly increasing upon him; and the same Spirit is required by any man in this kingdom, whether he be old or young, rich or poor, to enable him to bring about the work of God, or to do anything that is of as much consequence as the upbuilding of this kingdom.

The Prophet was repeatedly told of the importance of the work in which he was engaged, and was commanded to obey the voice of God in all things; and then he was told that all that had been promised should be fulfilled. The Prophet saw the chains of darkness that were binding the souls of men; and although at that time he had not received the Priesthood, yet the Lord manifested himself to him in various ways and at many times before he was ordained, or before there were any baptized into the Church. In process of time—namely, on the

15th day of May, 1829, he and Oliver Cowdery received the Aaronic Priesthood, and according to commandment they baptized each other. Then on the 6th day of April following, the Church was organized, and the work of God established on the earth, no more to be rooted out of it.

What must have been the feelings of the Prophet, when the moment he began to unbosom his thoughts, and to tell what the Lord had done for him, the Christian world began to mock and deride him! The Devil opposed him, wicked men opposed him, and there was a spirit among the people to kick against the work of God; and there were whole communities that were opposed to the doctrine of administration of angels; and, consequently, his path was rugged and thorny. Sometimes he would come across individuals who would listen to his message and would receive his testimony. This made his soul rejoice, to see that there were some persons who would receive the words of eternal life.

True, in the commencement, this Church was small; and I frequently reflect upon what has come to pass in the world since God spake to Joseph the Seer; I also look at what has taken place with this people; and I can clearly see the fulfilment of the word of God spoken by the angel to Joseph before the Church was organized. The angel foretold the very scenery that I behold to-day; and from that time to the present, this people have been fulfilling what the angel told the Prophet would come to pass, after he gave to him the plates containing the record of the Book of Mormon. We are daily working for the fulfilment of those things that were predicted from twenty-five to thirty years ago. These very things that we are now witnessing, both in relation to our friends and our enemies, are in fulfilment of those promises made in the commencement of this work.

The Prophet's heart was made glad, while he lived among us, in beholding the signs of the times; and there are many here to-day who remember the early days of this Church and kingdom. Some of the first Elders in this Church who went up to Kirtland to see the Prophet were made to rejoice in his society. The Saints who were gathered together were so few that they might all have been put in a small schoolhouse; but wherever the Gospel had been preached, some few had been brought to a knowledge of its truth, and occasionally a few had been gathered up to Kirtland,—perhaps one of a family, and two of a city.

When brother Brigham and brother Joseph Young went up to see the Prophet, they found him chopping wood; for he was a labouring man, and gained his bread by the sweat of his brow. They made themselves acquainted with him. He received them gladly, invited them to his house, and they rejoiced together in the Gospel of Christ, and their hearts were knitted together in the spirit and bond of union.

Those of us who gathered to Kirtland, in the early days of the Church, can remember the scenes which happened in those days. I well remember the time when I first met with the Saints in Kirtland: it was in the spring of 1834. I had never joined any Church previous to hearing this Gospel, and the first sermon I ever heard was preached by brother Zera Pulsipher, one of the senior Presidents of the Seventies, and my heart was made glad. I embraced the Gospel, for I knew it was the first Gospel sermon that I had ever heard in my life. I was baptized by brother Pulsipher; and shortly afterwards brother Parley P. Pratt came along to gather up the warriors of

the Lord to go up and redeem Zion.

I was deeply engaged in business at the time, but I felt that it was my duty to do all I could for the cause of truth; and when brother Parley came up, I felt resolved to volunteer. We called a meeting; and when brother Parley got up and said he was weary with travelling, and did not want to say much, but he would talk a few moments, (and when he got through it was about twelve o'clock at night; in fact, he had preached about half the night;) my feelings were such, when he got through, that if all the gold in the world had been presented to me, I could not have been hired to stay at home. I went with brother Parley through Jefferson County to the North, and then immediately prepared to go to Kirtland. I started to Kirtland on the 11th day of April, 1834, and arrived in Kirtland on the 25th day of the same month. I then for the first time had an interview with the Prophet Joseph. He invited me to his house. I rejoiced to behold his face and to hear his voice. I was fully satisfied that Joseph was a Prophet before I saw him. I had no prejudices on my mind against him, but I expected to see a Prophet.

My first introduction to him was rather singular. I saw him out in the field with his brother Hyrum: he had on a very old hat, and was engaged shooting at a mark. I was introduced to him, and he invited me home with him.

I accepted the invitation, and I watched him pretty closely, to see what I could learn. He remarked, while passing to his house, that this was the first hour he had spent in recreation for a long time.

Shortly after we arrived at his house, he went into an adjoining room, and brought out a wolf-skin, and said, "Brother Woodruff, I want you to help me to tan this;" so I pulled off my coat, went to work and helped him, and felt honoured in so doing. He was about going up with the brethren to redeem Zion, and he wanted this wolf-skin to put upon his waggon seat, as he had no buffalo robe.

This was my first introduction to the Prophet Joseph Smith, the great Seer of this last dispensation.

I was not there long before I heard him talk about going to Zion, and it did my soul good to hear him speak of many things concerning Zion, the gathering of Israel, and the great Latter-day Work; and I felt truly satisfied with what I saw and heard.

I recollect that in the evening after I got there, several of the brethren came in and talked with brother Joseph, and asked what they should do, for they had not means to bear their expenses from there to Missouri. Brother Joseph said, "I am going to have some money soon;" and the next morning he received a letter containing a hundred and fifty dollars, sent to him by sister Voce, of Boston. I don't know but she is in the congregation to-day.

I have felt to rejoice exceedingly in what I saw of brother Joseph, for in his public and private career he carried with him the Spirit of the Almighty, and he manifested a greatness of soul which I had never seen in any other man.

The reason I speak of these things is because I want to refer to this congregation and to this people generally as they have passed along; for truly it has required a stretch of faith to be enabled to comprehend the accomplishment of all that has been done for the last twenty-five years. The Lord said by revelation in an early day, "The harvest is ripe, and any man that desires in his heart to preach the Gospel, and will thrust in his sickle, he is called of God."

The Elders that are called in this Church, you can notice in them the spirit and disposition to preach the Gospel and redeem the people from sin, tradition, and error. At the commencement of the Church, the Lord gave revelations to the Church and to individuals, through the Prophet, to tell them what to do—be baptized, ordained, go on missions, and anything that was required at their hands; and hence you can see in the Book of Doctrine and Covenants revelations given to Martin Harris, Parley P. Pratt, Orson Pratt, the Whitmers, and many others, calling them to go forth and preach the Gospel to the world. In those revelations are promised many great and glorious things, and the pattern is given and the foundation laid for a great and mighty work—a work not to be accomplished in ten, twenty, thirty, forty, or fifty years, but a work that embraces the gathering together of all things which are to be saved, both in heaven and on earth, and the establishing of the kingdom of God, to remain for ever; and the Lord said, You are laying the foundation for a great and mighty work. But we did not understand or comprehend its extent. He called upon us to go forth and warn the world of the judgments to come, and to call upon them to learn the ways of righteousness, and to walk therein; and what has been the result?

Every man that has embraced it, whose heart was honest before God, has been inspired by the Spirit of God; he has been ready to engage in the work, to shoulder the knapsack, and go forth and preach this Gospel to all people whenever an opportunity presented itself; and the first Elders of this Church did preach diligently and faithfully, and many received the word with gladness and rejoiced in the truth.

Finally, brother Heber C. Kimball was called to go to England, as you learn by the Church history; and he laid the foundation of a great work, as the angel declared to Joseph should be the case.

The words of life that were engraven upon those plates have been preached to almost all nations; and have not the people had an opportunity of hearing? They have, in a great degree; for the servants of the Lord have been inspired to go forth and bear a true and faithful testimony to the nations of the earth, and the isles of the sea, and have preached unto them the Gospel of Christ; and what has been the consequence? The words of the Lord have been fulfilled to the very letter; for wherever this Gospel has been preached there have been hypocrites, the wicked, and ungodly, and there also have been the honest and the meek of the earth; and whoever have received this testimony, been baptized for the remission of sins, and received the laying on of hands for the gift of the Holy Ghost, have had their minds enlightened, and they have looked forward with an eye of faith to see the fulfilment of what God has promised.

Have we, as a Church, been disappointed in anything? No, we have not; but the Lord has fulfilled his promises in relation to the things of his kingdom.

The Lord has chosen men like Joseph and Hyrum, the Smith family, and the Twelve Apostles; and they have been humble men in this Church and kingdom; and almost all the officers have been called from the labouring class, from the plough, from the hammer and the anvil, and from nearly every occupation; and their words have pierced the honest in heart, for they have had all the power, blessings, and knowledge which the Lord has given unto them, and they have given the honour and glory to God. I will venture to say there is no people upon the earth who have

been picked up as we have been, for we have been gathered from all religions and sects.

The Elders have gone forth teaching and baptizing the people; they have laid their hands upon the sick and healed them, cast out devils, and had power to do all those things which the Lord has promised unto believers. Wherever the people have received the truth, the signs have followed—the lame have been made to walk, the deaf to hear, the blind to see; fevers have been rebuked, and the elements have been subject to the Elders of Israel. Where is there a man who has gone out to preach the Gospel who has not been constrained by the Spirit to warn the people, as messengers of salvation, of the judgments that are coming upon the earth?

We have been called upon to warn all who came in our way, including kings, rulers, the rich, and learned, as well as the poor and humble. It is true that the Lord might have enlightened the minds of the rulers, the rich, and learned, and chosen them to have performed his work in the establishment of his Church upon the earth. But he never has seen fit to work through that channel; but he has ever chosen the poor and humble as his messengers upon the earth.

There is another thing which I desire to allude to, and that is the very excellent discourse we have heard to-day, and the testimony of the servants of God in relation to our present position. The opposition that we have had and the persecutions we have passed through have been alluded to by brother Taylor, and all those matters are in fulfilment of what the angel told brother Joseph; and as long as Satan rules in the world, this spirit of mobocracy will manifest itself, even until the scenery shall be wound up, and until He who holds the keys of the bottomless pit shall bind him with a chain, cast him into the pit, and shut him up, and put a seal upon him.

We expect this. It is what we are looking for; and yet we, above all people, have reason to rejoice. We have reason to rejoice in Him who stands at the helm, and who has nourished and sustained this kingdom from the beginning. The God of heaven has never forsaken this work, but he has ever backed up his servants, and opened their way before them.

How the soul of the Prophet rejoiced when he beheld the work of God spreading abroad in the earth, the truth received by the children of men, and the promises of God verified to the letter in the gathering of the Saints, and a way prepared for the establishment of Zion upon the earth.

We have had the holy Priesthood conferred upon us, and the power of God has surrounded us, so that we have been preserved thus far from the hands of our enemies in the midst of the many circumstances in which we have been placed. Those things should increase our faith before the Lord, and give us confidence in his promises, and it should inspire our hearts to diligence in the fulfilment of every duty required of us.

The Lord says, in the revelations contained in the Book of Doctrine and Covenants, that this Gospel shall be preached in all the world; and he commands his servants to call upon all nations to repent and obey the voice of God—to receive the Gospel and the words of eternal life. He says:—

"Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day

cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!

"And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings; but ye would not! How oft have I called you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour and the riches of eternal life, and would have saved you with an everlasting salvation; but ye would not! Behold the day has come, when the cup of the wrath of mine indignation is full.

"Behold, verily I say unto you, that these are the words of the Lord your God: wherefore labour ye, labour ye in my vineyard for the last time: for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth; for the great Millennial, of which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire, and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment." (Doctrine and Covenants, sec. xiv., page 131.)

I look upon these things; I reflect upon our Government in the manner which has been referred to to-day; I look at the liberal laws and Constitution that exist in our land, upon which our Government is founded; and yet, in the midst of all this, we have not had the privilege of enjoying our rights, or worshipping God, or enjoying our religion, without persecution and oppresssion. The Lord has frequently given us revelations upon these things, and he has spoken concerning our Government and Constitution, and he has said—"Ye are justified in maintaining the Constitution and laws of the land, for they make you free, and the Gospel maketh you free; and you shall seek to sustain good and wise men for rulers, and whatsoever is more or less than this cometh of evil." Do you blame the Latter-day Saints? Can the Lord, can angels, or can anybody blame the Latter-day Saints for rejecting such cursed, corrupt scoundrels as we have had here? The laws of Heaven command us not to uphold and sustain men, except they are good men, who will sustain the Constitution of our country; and we are fulfilling the revelations in this respect as in many others, and we are carrying out the requirements of the Constitution of the United States.

We have fulfilled the law of God, and we have always been willing to receive and respect all

good and wise men in carrying out the laws and Constitution of our country.

We have pleaded with the Government, we have pleaded with the President, and we have pleaded with the Senate of the United States to send us good men. Brother Taylor has told us they will not do it; and why? Because they are not good themselves, they are not virtuous, they are not holy, and they will not acknowledge the hand of God at all, but seek to overthrow the blessings and spirit of that rich legacy bequeathed to us through the blood of our fathers—the Constitution. Here is where I consider that our nation and the whole people of the United States are under condemnation. It is because they have a Constitution and laws of government which the people control, for they elect their own officers; for all citizens have the right to vote for their Governors, Presidents, and officers in general; and hence they come under condemnation.

[Blessed the sacramental cup.]

The whole people have a vote in the selection of their officers; and if they appoint wicked men for their Governors and for their rulers, and then those rulers go to work and rule unrighteously, tyrannize over the poor and humble, and sacrifice human life to satisfy their wicked ambition, at whose hands will the Lord require the blood of the innocent? He will require it of those who elected the officers; for the responsibilty does not rest alone upon the Presidents, or Governors, or Judges, but it rests in a great measure with the people who placed them in power, when a nation becomes corrupt, and appoints corrupt and wicked rulers, and sustains them in their wickedness.

When Joseph and Hyrum Smith were murdered, the greater part of the people rejoiced in it, and would remark that it was a pity the Smiths had died in the way they had; but it was a good thing they were out of the way. Governor Ford said, when speaking to the brethren in Nauvoo, that almost every man he talked with would say it was a pity the Smiths should die under the pledged protection of the Governor of the State; but yet they were glad they were dead. Will not God require an atonement at the hands of such men?

Inasmuch as we have trusted in the Lord, and have found him true to his word, why should we not trust him now? If the harvest was ripe twenty or thirty years ago, surely it is ripe now; for the Elders of Israel have gone forth to the nations, and the people have rejected their testimony.

The more I look at the words which the Lord has spoken concerning our enemies, and especially those of this nation, the more I become satisfied that they will not escape the judgments of the Almighty, any more than the Nephites of old did, or any of the other nations who have rejected the message sent unto them by the God of heaven. This nation is ripe in iniquity, and the destroying angels are at their doors; and I am as sure that the scourges will follow as I am that the servants of God have borne a true and faithful testimony unto them. I know what the consequence will be of the world rejecting the truth, for I have the testimony of Jesus and the Spirit of God within me; and therefore I say, Let us look well to our ways, remember our covenants, our duties, and our prayers; and I do hope and pray that the Elders in Great Salt Lake City will not, in the midst of their recreations, neglect their prayers or their duties before the Lord, nor permit any thing to stand between them and the building up the kingdom of God.

"Mormonism" is just as good as it was a year ago. The Gospel of Jesus

Christ is as good as it was a year ago, or as it was in Kirtland or Nauvoo; and it is our privilege to continue to increase in blessings, glory, power, and virtue from this time henceforth and for ever; and therefore I say, Brethren and sisters, let us lay these things to heart, and let us look at them as they exist before us. Let us read the revelations of God, and give heed to the teachings of the living oracles, and have faith in their promises, that we may thereby have the Spirit of God to enlighten us and to guide us through this probation.

The Presidency of this Church are good men; they are filled with the Spirit of the Lord continually—with the spirit of teaching—of counsel; which, if we follow, will lead us on to eternal life: therefore we are blest and saved when we obey their teaching.

We have our leading men and our Governor, all of whom have proceeded out of the midst of us. Our judges, our wise men, and our rulers are those that have come out of the house of Israel; and this is a blessing and a privilege that Israel have not enjoyed for many generations. We see that the Elders have gone forth and laboured for the upbuilding of the kingdom of God, and for carrying out the purposes of our heavenly Father, and for the accomplishment of the great work of the latter days.

We have the greatest reason to be thankful of any people upon the earth; and we should realize that as we have been preserved heretofore, so we shall be hereafter; and though the United States, and though all Europe and hell may make war upon us, yet, if we listen to the counsel that has been given, the blow will be warded off; and whatever we may be called to pass through will be for our salvation, exaltation, and glory.

I pray the Lord, my heavenly Father, to grant us his Spirit, that we may prize our blessings, keep our covenants, and continually have his favour, and continue humble and faithful; and that he will pour out those judgments upon the wicked, proud, and the rebellious which they desire to inflict upon the people of God; which may the Lord grant, for Christ's sake! Amen.

CELEBRATION OF AMERICAN INDEPENDENCE.

A Speech by Elder ORSON HYDE, *delivered in Great Salt Lake City, July 4, 1853.*

Friends and Brethren,—I arise before you this morning to reiterate in your hearing an interesting and an important truth, with which, however, you are well acquainted. We are a branch of the tree of liberty planted on the 4th of July, 1776; and as the first display of oratory and burst of eloquence from this stand, on this interesting occasion, was a flower that bloomed on our boughs, and was immediately succeeded by the precious fruit, there remains but little for me to do but to feast myself and you on the theme which has been so ably and beautifully presented, illustrated, and enforced upon your hearts, under the banner of our common country, on whose folds is inscribed "The downfall of tyranny, and the rising star of Israel's hope."

The great family of nations on this globe, among which ours occupies the most enviable position, stands in the same relation to the Supreme Ruler of all that servants do to their earthly master. There are some designed to perform an honourable part, and shine with more brilliance and splendour, and exert a controlling influence; while many others, like "the vessels of dishonour," are equally necessary to cause action and re-action, until the elements of nature, in all their various ramifications, shall retire to their common level, "and the knowledge and glory of God fill the whole earth as the waters cover the great deep." Not every member of this great family does the will of God by choice; but the wisdom, providence, and power of Zion's king will over-rule the acts of every nation to the furtherance and execution of HIS designs; and therefore the nations will be constrained to say—"Not unto us, not unto us, but unto thy name belongs the glory." While, therefore, we *acknowledge the hand of Providence in all things*, we acknowledge not the designs, plans, and schemes of all nations, any more than we acknowledge the correctness of the plans and designs of Joseph's brethren in selling him into Egypt.

Considering the earth a stage, and the nations and powers thereof so many actors, what part has our nation chosen to act in the grand scenes of the last days? The days of farces are gone by; realities now claim our attention, and we should discipline our minds and accustom them to sober thought, and prepare our hearts and nerves for the substances that have so long cast only their shadows before them to awaken our fancy and speculations, and pleasingly or painfully excite our unstable souls.

Observe Christopher Columbus in his silent meditations; mark his untiring and faithful observations! Behold him watching the western breeze, and marking, with zealous eye and anxious heart, every substance that floated on the ocean's eastward-bound current as, probably, from the New World he sought. Listen to the philosophy of his reasoning, that a Western Continent was necessary to preserve the equilibrium of the earth, and

to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. Bound and hampered by the chains of poverty, he possessed not the ability to prosecute the voyage of discovery so dear to his heart, and so intimately connected with his hopes of future greatness and renown. Brooking every difficulty—combating opposition, calumny, and reproach from almost every quarter, he surmounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise as was the manger for the birthplace of the Virgin's Son. The time had arrived for the discovery to be made. Millions of spirits in the spirit world, who had not yet taken bodies, nor passed the ordeal, in earthly tenements, of a residence on this benighted globe, were waiting with anxious eye for the area of heaven-born intelligencies to be extended or opened to the gaze of mortal eye, that there might be room for them to come down and play their part, in their time and in their season, on the stage of human life. The three old crazy vessels were enough! The Spirit Angel was their guardian and their guide, and was with them on the stormy deep. Another important reason why the discovery should be made: The history and record of a fallen people, containing light from the spirit land, and truth from heaven, were buried in the soil of the Western Continent; and although engraven on golden leaves in a strange and unknown tongue, still they must come forth, being among the secret things that should be revealed.

With the view of raising up a Church pursuant to the doctrine contained in these records of a fallen people, a government has to be established on this *chosen* and *promised* land, whose provisions should be liberal enough to allow and tolerate every principle, precept, and doctrine of the new Church which then existed only in prophetic vision. The Constitution of the United States forms the basis of that government, extending protection to all, and showing especial favour to none.

After this government became fully established, and had time to command the respect of all nations, lo! the angel of God from the courts on high descended to earth, and "Cumorah's lonely hill," in the State of New York, was made to yield up the golden records to the stripling ordained and chosen of God as the agent to enlighten the world with the words of nations long since extinct, whose ruined cities, towns, forts, and various other works of improvement are left as a striking memento of fallen greatness.

Let it never be forgotten, but let the mind's eye always be directed to it as the eye of the storm-beaten mariner is ever directed towards the polar star or the beacon lights, that, while they ward off danger, they inspire with joy. It is a prophetic saying, relating to the destiny of this country, contained in the records found in Cumorah, and translated by the stripling youth, whose blood has sealed the truth of his translation;—hear it, all ye ends of the earth! "THERE SHALL NO KING BE RAISED UP ON THIS LAND; AND WHOSOEVER SEEKETH TO RAISE UP A KING ON THIS LAND SHALL PERISH." "This land," means both North and South America, and also the families of islands that geographically and naturally belong and adhere to the same. There are promises and decrees of God in relation to "this land" of an extraordinary character. No other land can boast of the same. How beautifully does the spirit of the above prophetic sentiment chime in with the great American principle, "that no foreign prince, potentate, or sovereign will be allowed to interfere in the affairs of this Continent!"

Spain must give up Cuba; England, Canada; and the United States of America must hold, as her dependencies, every country on the Western Continent, with the islands along its borders. Mexico would not allow our agents to preach the Gospel within her borders. The Catholic faith, sustained by political power, to the exclusion of all others, is a cause sufficient for revolutions at home, and for a conquest by a power whose policy it is to let religion stand upon its own merits.

The great design of Providence in raising up our nation, and freeing it from the yoke of a foreign power, and in arming it with energy, strength, and skill, was to make it the honoured agent to suppress religious intolerance and usurpation, and to open effectual doors for the free investigation of every subject that can enlist the interests and attention of men, that every principle that will stand the test of a close and scrupulous examination, whether moral, political, or religious, may be drawn out and applied to practical use in that department to which it belongs.

The United States should therefore be regarded by the Latter-day Church as the men that fell the timber and clear the land, removing every obstacle in the way of ploughing and the sowing of seed. Remember, that whatever land or country falls under the Government of the United States, there you may go and preach the Gospel, and not be thrust into prison for it as you now are in many countries. The press also—that mighty engine of power, is free and untrammelled wherever the American eagle builds her nest. I think I hear a voice in low tone from yonder corner reproaching thus:—But, in the United States, your Prophets have been killed, your houses burned, your fields laid waste, your grain consumed by fire, your people driven and scattered before the bitter blasts of persecution, like clouds before the wind!

Ah, too true! But the Constitution and laws of the country were not guilty of these cruel and bloody deeds. It was a lawless mob that did the mischief—an outbreak to which every country is subject. But you may ask, Why were the offenders not punished for their cruelty? Because human legislation had failed to affix a penalty proportionate to the offence: hence the Almighty has taken that matter into his own hands, and will award to them a punishment that will be fully adequate, by making them the eternal servants of the persecuted and martyred ones. If the nation had done all she could to wipe out the stain of these cruel and bloody deeds, herself would have been spotless.

In the spring of 1834, a move was made from Kirtland, Ohio, to the State of Missouri, by the Prophet Joseph Smith, and many of his friends. During the journey, from time to time, some murmuring and insubordination were manifest in the camp. This called out many reproofs and admonitions from the Prophet, until at length, on one beautiful day when the sun shone in all its beauty and splendour, (having failed to silence the murmurings in the camp,) he uttered in substance the following language:—Brethren, by your murmurings and complainings, you have grieved the Holy Spirit. I have reproved you often—reasoned and remonstrated with you from time to time, and you have not heeded the admonition; and now, therefore, so sure and certain as you behold yonder sun shining in the heavens, without a cloud to obstruct its rays, just so sure and certain will the destroyer lay you waste, and your carcasses shall fall and perish like rotten sheep. Only about two weeks after, the cholera broke out in camp, and the awful pre-

diction was fully verified, to the consternation of the stoutest heart. Some eight or ten died and were buried in a night! But did the Prophet cease his anxiety for the welfare of the camp? Did he become alienated in his feelings from his friends in their hour of chastisement and tribulation? Did he turn to be their enemy because he had spoken hard things against them? No! His heart was melted with sympathy—his bosom glowed with love, compassion, and kindness; and with a zeal and fidelity that became a devoted friend in the hour of peril, he personally ministered to the sick and dying, and aided in burying the dead. Every act of his, during that severe trial, gave additional assurances to the camp that, with all their faults, he loved them still.

If the United States have been guilty of a great dereliction of duty in not making an effort to redress the sufferings and wrongs of the "Mormons," and the "Mormons" have said that this inaction and indifference on the part of the Government in relation to their grievances will draw upon the nation a scourge and chastisement from God, we have no more idea that the great purposes and designs of the Creator will be changed in relation to this nation, in consequence of this merited chastisement, than the purposes and designs of a father to rear up his son in honour, integrity, and truth will become changed by the infliction of chastisement for some transgression or misdemeanour.

The "Mormons" feel their wrongs: they know them; and while they live they will not forget them: they cannot, if they would. They will remember them also in the spirit world and in the exalted courts of the celestial kingdom. When they enter, it will be asked, "Who are these? and from whence come they?" The answer will be—"These are they who have come up through great tribulation," &c. They will not forget! Still, like the Prophet, who stood by his brethren until death, so will the "Mormons" stand by their country while any foe dares to set his unhallowed foot upon our shores, or upon our borders.

Under the guardianship of high Heaven, all things are moving gloriously onward. We have recently had a liberal slice off from Mexico, but the whole loaf must come. The north must give up, and the south keep not back, while the islands are waiting for thy law. The voice of God, through American policy, with loud and thrilling notes, cries, Come unto me, all ye ends of the earth, and be ye saved from the yokes of tyrants—from the chains and fetters of bigotry, superstition, and priestcraft, and regale yourselves under the tree of liberty, whose branches are rapidly extending, and whose fruit is rich and desirable, and whose leaves are for the healing of the nations.

DIVINE ORIGIN OF "MORMONISM"—DOINGS AND SAYINGS OF EARLY OPPOSERS AND APOSTATES.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, January* 10, 1858.

REPORTED BY G. D. WATT.

The Lord says, "For as the heavens are higher than the earth, so are my ways higher than your ways."

The address we have listened to this afternoon is directly calculated to inspire our minds with a full fruition of the truth of these sentiments. If the religious nations of the world had been consulted in establishing a new religion with the intention of superseding all other sects and denominations, they would have selected a grave council of the wisest, most most learned, and pious men they could find,—learned in theology, in philosophy, in law, and in every department of science. Yet we are told that the Saviour, when he visited the earth, selected as his ministers and messengers fishermen and other individuals from the lower orders of the people—men with but little learning, and less reputation, to proclaim the Gospel, testify of the truth, and be witnesses of his advent into the world—of his miracles and resurrection from the dead. So it was in the present generation.

When the Lord commenced his work, he neglected to call upon Campbell, Scott, Clarke, Doddridge, or any other celebrated divine. He passed over his Holiness the Pope, and the Bishops that were presiding with so much dignity, splendour, and authority over the different portions of the Christian Church. He passed over the learned institutions of the day, and went into a field and laid his hand on the head of Joseph Smith, a ploughboy,—upon one who cultivated the earth, and had scarcely education enough to read his Bible,—whom he inspired, appointing him to translate the Book of Mormon, and authorizing him to proclaim the Gospel and administer the plan of salvation.

Ere long, this young man became the scoff, the by-word, and hiss of all the learned Christians on the earth. But the Lord said, "My ways are not as your ways, nor my thoughts as your thoughts."

When the early Elders of this Church began to preach the first principles of the Gospel, how oft have we heard the question asked—Why did not the Lord call upon some learned man—upon the presidents of theological seminaries, or upon some of our learned missionaries? Why, if this work be true, did he call upon a person so low—so uneducated—so foolish? This inquiry was made in every direction by hundreds and by thousands, and was laid down by them as a sufficient reason for rejecting the Book of Mormon and the testimony of the servants of God.

In a very short time a literary war commenced. The newspapers announced to the world that an impostor had arisen, that an impostor had been

palmed upon them, a false religion had been proclaimed, and that an ignorant, stupid, lazy, good-for-nothing set of fellows were pretending to preach a new religion. Thurlow Weed was the first to commence the literary war through the press, under the head of "Blasphemy."

This proclamation has been often reiterated up to the present time. Pulpit orators announced to their congregations that three weeks would be sufficient to dispel the whole delusion. Three weeks passed away, and the word of God was still preached. Then pulpit proclaimers announced that a year would terminate the delusion.

Editors published their false statements, one of which, no doubt, will be remembered—a pretended miracle of walking on the water. It was said that the Prophet placed planks two or three inches under the surface of the water, and walked on them, to convince the multitude of the truth of his doctrine; but just as all were convinced, and the Prophet was about to step on shore, some rogues pulled out the plank, and he fell into the water, and was drowned.

What next? "This printing lies about Mormonism—this blackguarding, and preaching falsehoods about it, don't stop it: we must apply something that will." They applied a suit of tar and feathers to the Prophet, and other abuses, but with no better success than attended their former efforts to stop the progress of "Mormonism." In fact, the Prophet had not more than got the tar fairly washed off him, before he had to go into the water to baptize.

There is a class of personages who have acted a conspicuous part in opposition to the progress of the work of the Lord in the last days, who are never to be forgotten. The first members of the Church, it will be recollected, came from almost every religious denomination; and if they had never belonged to any religious sect, they had more or less of their prejudices.

I recollect when I first began to discern the operation of the spirit of apostacy. A small company of us started for Zion. One of the company (Norman A. Brown) lost a horse. This man had been baptized for the remission of sins, rejoiced in the light of truth, and started to gather with the Saints; but his horse died. "Now," said he, "is it possible that this is the work of God? If this had been the work of God, my horse would not have died when I was going to Zion." He apostatized, fought against the work of God, and died a miserable, lingering, and unhappy death; and all because of so great a trial as the loss of a horse.

Joseph H. Wakefield, who baptized me, after having apostatized from the Church, announced to the astonished world the fact that, while he was a guest in the house of Joseph Smith, he had absolutely seen the Prophet come down from the room where he was engaged in translating the word of God, and actually go to playing with the children! This convinced him that the Prophet was not a man of God, and that the work was false, which, to me and hundreds of others, he had testified that he knew came from God. He afterwards headed a mob meeting, and took the lead in bringing about a persecution against the Saints in Kirtland and the regions round about.

One of the first apostates that published against this work was Ezra Booth. He published nine letters in the *Ohio Star*, published at Ravenna, Portage county, in which he used all the arguments and made all the false statements he could; and it was generally believed by our enemies, at the time, that the apostacy and revelations of Ezra Booth would put an utter end

to "Mormonism." But the wheel rolled along unabated in its progress.

Ezra Booth had been a Methodist preacher; but on a visit to Joseph Smith, he had become convinced of the truth of the work of the Lord by witnessing a miracle. Mrs. Johnson, an aged lady, had for several years been afflicted with rheumatism, and for more than a year had not been able to raise her arm at all. She was healed by the administration of the laying on of hands by the Prophet, and was enabled immediately to raise her hand to her head, comb her hair, or do anything she wished. This convinced him it was the power of God. He went to preaching the truth, but found, instead of living on the fat of the land, as he did among his Methodist brethren, that he had to labour and toil for the good of Zion, trusting in God, and in the great day of accounts receive his reward; so he apostatized.

The next publication which made a prominent show in the world was a book entitled "Mormonism Unveiled," written by Doctor P. Hurlburt. In consequence of improper conduct among females, he was expelled from the Church. He confessed his wickedness to the Council. I was present, and heard him. He promised before God, angels, and men that he would from that time forth live his religion and preserve his integrity, if they would only forgive him. He wept like a child, and prayed and begged to be forgiven. The Council forgave him; but Joseph told him, "You are not honest in this confession."

A few days afterwards he published his renunciation of the work, assigning as a reason, that he deceived that Council, and made them believe his was an honest confession, when he only confessed to see whether the Council had power to discern his spirit. Joseph, however, told him at the time that he was not honest in his confession.

He went to work and got up the "Spaulding story"—that famous yarn about the "Manuscript Found." When about to publish this lying fabrication, in several of his exciting speeches having threatened the life of Joseph Smith, he was required to give bonds, by the authorities of Ohio, to keep the peace. In consequence of this, the name of E. D. Howe was substituted as the author, who published it.

Hurlburt was cracked up in the world as a scientific man—as an M.D.; but he happened to be the seventh son, and was called Doctor by his parents. It was his given name—not the titlo of his profession.

The public press heralded forth many encomiums on the book. Mr. Howe agreed to give Hurlburt four hundred copies for the manuscript.

Hurlburt took his subscription list and went from house to house for names, until he had got subscribers for the four hundred copies, which were to be delivered as soon as they were printed and bound, at one dollar per copy.

Howe refused to deliver Hurlburt the four hundred copies until he managed to get his eye on Hurlburt's subscription list, which he copied, delivered the books, took the money, and then gave Hurlburt his four hundred copies. He thereby swindled Hurlburt out of his manuscript, and he had to sell his books at from ten to twenty cents each, or anything he could get; and great numbers were never sold.

There is one thing in relation to publications against "Mormonism." No apostate has ever made his fortune by them; for, if he would tell the truth, that would be no mystery; and when they tell falsehoods, the spirit of lying makes them tell such big lies;

and so many of them, that their work goes into discredit.

I think the first church attempted to be established in opposition to "Mormonism" was that established by Wycam Clark, in Kirtland. He was baptized about the same time as Sidney Rigdon, and, in company with Northrop Sweet and four others, seceded from this Church, and said they could carry the whole world with them by preaching "Mormon" principles. They had two or three meetings; but the society would never have been known in the world, had not a few of us remembered the circumstance and told of it.

Another species of apostacy took place in the neighbourhood of the forge in Kirtland. A man named Hoten seceded from the Church, renounced the Book of Mormon and the Prophet, and established himself under the name of the Independent Church. A man named Montague was appointed bishop. This church got to number about ten members. They pretended, under the order of the New Testament, to have all things common. In a few weeks the bishop, who had charge of the temporal things, made a charge on the president for visiting his pork barrel, and the president charged the bishop with visiting his wife, and that broke up the society.

I shall not undertake to detail all of this species of character that have arisen; but there was another by the name of Hawley. He was attacked by a spirit of revelation, somewhere in the State of New York, while he was ploughing; and it took him in such a hurry that he had not time to put on his boots, but travelled barefoot to Kirtland, some six hundred miles distant, to warn Joseph that he was a fallen Prophet; that God had cut Joseph off, and placed in his stead a man by the name of Noah; and the reason Joseph was cut off was, he had suffered the men to wear cushions on their coat sleeves, and the women to wear caps. He went through the streets of Kirtland with a dismal howl, crying, "Woe, woe to the people." On one occasion, about midnight, Brigham Young went out, and took with him a cowhide, and said to Hawley, "If you don't quit annoying the people with your noise, I will cowhide you;" upon which he concluded he had suffered persecution enough for his master's sake, and shut up his noise.

I believe, if you will take the whole circle of the history of apostates from this Church, that in ninety-nine cases out of every hundred you will find that the spirit of adultery or covetousness was the original cause.

There was a man named John Smith came into the Church, and was somewhat prominent in the State of Indiana. He preached some little, and was considered quite zealous; but he said he had proved that the Book of Doctrine and Covenants was not true; "For it says," said he, "that if a man shall commit adultery, and not repent of it, he shall lose the Spirit of God, and shall deny the faith. Now, I have done it, and have not denied the faith; and so I have proved that the revelation in the Book of Doctrine and Covenants is not from God." The spirit of blindness had so taken possession of him that he could not see that when he was proclaiming that the revelations were not true, he was denying the faith. That spirit has such an effect over the human mind as totally to blind them in relation to their own acts and the spirit that governs them.

After the organization of the Twelve Apostles, and the so far finishing of the Kirtland Temple as to hold a solemn assembly and confer the Kirtland endowment therein, the spirit of apostacy became more general, and the shock that was given to the

Church became more severe than on any previous occasion.

The Church had increased in numbers, and the Elders had extended their labours accordingly; but the apostacy commenced in high places. One of the First Presidency, several of the Twelve Apostles, High Council, Presidents of Seventies, the witnesses of the Book of Mormon, Presidents of Far West, and a number of others standing high in the Church were all carried away in this apostacy; and they thought there was enough of them to establish a pure religion that would become universal.

This attempted organization was under the direction of Warren Parrish, who had been a Travelling Elder in the Church, and who sustained a high reputation in the Southern States as an eloquent preacher, and had for a short time been employed by Joseph as a clerk. He undertook to organize those elements into a church, and I was told by them that all the talented men among the Elders were ready to join them.

They named, for instance, Lyman Johnson, John F. Boyington, William E. McLellan, Hazen Aldrich, Sylvester Smith, Joseph Coe, Orson Johnson, W. A. Cowdery, M. F. Cowdery, and others, amounting to something like thirty, who had been prominent Elders in the Church.

They were going to renounce the Book of Mormon and Joseph Smith, and take the "Mormon" doctrines to overthrow all the religions in the world, and unite all the Christian churches in one general band, and they to be its great leaders.

What success did this great apostacy meet with? Brother Kimball, when on a mission in 1844, (this apostacy took place in 1837-8,) while crossing Fox River on the ferry, encountered Warren Parrish. He was a grave-looking man—a straight-jacketed fellow, dressed in black, with a white handkerchief around his neck. Says he, "Elder Kimball, will you have the goodness not to say to the people here that I ever was a Mormon. I am a Baptist minister. I am preaching at that meetinghouse for a salary of $500 a year. If they find out I have been a Mormon, it would hurt my influence very much indeed."

Where was the big church he had tried to build up? He had tried pleading law; that failed: peddling bogus money, and that failed, like his big church speculation. And where was the origin of this?

I recollect waking up late one evening when I was quite a young man, and hearing my father and one of the brethren talk. Being a little disposed to listen, I learned that there had been considerable of a difficulty between Parrish and one of the brethren. This was when he was in good standing in the Church. He had been too kind with the brother's wife. Then I learned the commencement of his apostacy.

You may go to every one of these men—I care not which one; you cannot put your finger on any one of these thirty men but what you will find that the spirit of adultery or covetousness had got possession of their hearts; and when it did, the Spirit of the Lord left them. They had not sense enough to repent and put away their iniquity, but suffered themselves to be overthrown with the spirit of darkness; and they have gone to hell, and there they may lift up their eyes, asking for some relief or benefit from those they once tried to destroy; but if they get the privilege of waiting on a servant to those who have kept the laws of heaven, they will be exceedingly thankful and fortunate.

At the breaking up of Far West there was another Prophet appeared. Isaac Russell undertook to lead the

Saints into the wilderness. He gathered some twenty followers.

The reason why he apostatized was, the commandment required the Twelve Apostles to take their leave of the Saints on the foundation of the Temple on the twenty-sixth day of April, and it could not be fulfilled because those men were all driven away; but it happened that the Twelve went to that spot, and twenty or thirty Saints recommenced the foundation on the day appointed, held a Conference, and cut off Russell and his followers. He used his influence over a few individuals until they scattered and wasted away.

In Nauvoo we had another shower of dust around the Prophet. There was a man by the name of William Law, who was a Counsellor to Joseph Smith, and a man of great gravity. He preached a great deal on the stand in Nauvoo, and told the people they must be punctual and pay their debts; and he repeated it over and over again. Sunday after Sunday he preached *punctuality*, PUNCTUALITY, PUNCTUALITY.

I was then on a mission in England; but when I got home, I would hear, Sunday after Sunday, these addresses. Thinks I, this is a very righteous fellow; it will be perfectly safe to deal with him; and everybody thought so.

The first time I suspected but what he was as straight as a loon's leg—at least in relation to his trading, was one day in his mill. Brother Willard Richards and myself met Bishop Smoot, and he offered to bet a barrel of salt that the Doctor was heavier than I was. We went into Law's mill to be weighed. I was weighed on the scales where he weighed wheat into the mill.

To my surprise, I did not weigh as much by twelve pounds as usual. I thought this was a curiosity. I saw there was another pair of scales on the other side of the mill where they weighed out flour. I weighed the Doctor twice, and he weighed me twice on both scales; and I found that if I had been a bag of flour, I should have weighed twelve pounds *too much*; and, if I had been a bag of wheat, I should not have weighed *enough* by twelve pounds.

The Doctor and myself soon discovered that the gain by this villainous fraud would supply the mill with wood and hands to tend it.

Brother Joseph and I saw brother Law come out of his house one day, and brother Joseph said to me, referring to Law, "George, do you know that there is the meanest man in this town?"

"Yes," I said, "I know he is, but did not know you thought so."

"How did you find it out?"

He has two sets of weights in his mill. He also told me something about Law's visit to certain disreputable houses in St. Louis, and gave me to understand that he knew something about Law's hypocrisy and dishonesty in dealing, as well as myself.

I only tell this circumstance because he pulled the leading string in putting Joseph Smith to death. When he comes forth, he may expect to find his white robe dyed in the blood of innocence, and he may expect in all time to come to have that stigma upon him.

The spirit of hypocrisy, covetousness, adultery, and corruption also laid the foundation for Law's destruction.

When a man professes a great deal of sanctity—a great deal of holiness, and piety,—when he can scarcely speak without a pious groan, he is to be suspected; for such hypocrisy is in itself the most cursed corruption that can exist.

Law gathered around him a few followers, organized a church, and set himself up for a prophet, went out

from Nauvoo, joined the mob, and led the van.

In 1843, when Joseph was taken prisoner in the county of Lee, on a demand from the Governor of Missouri, William Law turned out and attempted to release him. While near Oquaka, and supposing that Joseph had been smuggled to the river side, and that he was about to be carried to the Mississippi, and put on board the steamer, and hurried away to Missouri, says he, "They will carry him on board of a boat and get him over the river; and if the Prophet is carried to Missouri and killed, property in Nauvoo will fall to one-half its present value." His anxiety was about the price of property going down. A few minutes after, when he met Joseph, he went up, threw his arms around him, and kissed him. He loved him tenderly as long as he kept the price of property up.

After the death of Joseph, a number of men appeared, professing to be revelators. The most noted of them, I believe, was James J. Strang. He gathered a few followers around him, and established himself first at Voree, Wisconsin; then he removed to Beaver Island, Lake Michigan. He remained there some length of time; and finally, in some disturbance got up there, he was murdered. His followers clung together longer than any of the other apostates. They were able to publish a monthly paper, about half the size of the *Deseret News*, printed in large type and coarsely leaded, in which they advocated James J. Strang as a prophet.

Charles Thompson, Francis Gladden Bishop, G. J. Adams, and others arose, until prophets for awhile were at a discount. But all these vanished into thin air; their names were forgotten, and their pretensions are unknown, unless some of us happen to think and tell of them.

Oliver Cowdery said to the people, when he came to Pottawotamie and requested to be restored to the Church, "Follow the Twelve: they are the men with whom the Priesthood rests. If you follow the main channel of the stream, you will go right; but if you run into a bayou, you will find yourselves among snags."

You may trace the course of all those characters, and you will find that hypocrisy and adultery have been the leading-strings to lead them astray. It is of the utmost importance that every Latter-day Saint thoroughly and carefully tread his own path, correct his own conduct, regulate his own life, banish from his heart the spirit of wickedness and corruption, and see to it that his intentions, desires, and actions are pure in the sight of God,—that he covets not that which belongs to his neighbour; for our actions are between us and our God: with him we have to account, and his Spirit will not dwell in unholy temples.

Then let us keep ourselves pure before Him, live the principles that we have espoused, and be prepared for the great day when we shall stand upon Mount Zion, where none will stand only those who have clean hands and pure hearts.

May God bless us. Amen.

THE PEOPLE OF GOD IN ALL AGES LED BY ONE SPIRIT, AND SUBJECT TO PERSECUTION—CONDITION OF THE WORLD.

A Sermon by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, January* 10, 1858.

REPORTED BY G. D. WATT.

It is always pleasing and interesting to listen to the statements of any of the servants of God who may be in possession of his Spirit, and to watch the motion and direction of that Spirit as it operates upon the human mind.

There are many things associated with the Church and kingdom of God that are very peculiar: it differs from all other churches, and is dissimilar to all other kingdoms. There is a spirit and wisdom associated with it that the world knows nothing of, and there is a power accompanying it to which mankind are entire strangers without that spirit. There is generally a great amount of obloquy and reproach associated with it; people are apt to treat the servants of God with contempt; yet there is a spirit, and power, and intelligence imparted by the gift of the Holy Ghost, that sustains his people under all circumstances, in all places, and among all nations; and hence Paul in his day said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith."

Ordinarily speaking, Paul would have been considered a mean, contemptible fool by the world. He was whipped, persecuted, imprisoned, stoned, and had to escape from mobs, being let down in a basket over a wall, like some mean, crawling scamp that had to get out of the way of civilized society: he was despised and hated among men, together with his associates. Yet says he, "I am not ashamed of the Gospel of Christ." Why was he not? Because there was a spirit and power in it that was in nothing else. Wherever he preached that Gospel—wherever it was believed in and obeyed, there was a power and spirit accompanied it that no earthly power could impart; and those persons who received it received the gift of the Holy Ghost; and that Holy Ghost took of the things of God and showed them unto them: they partook of the same spirit that he did, were enlightened by the same intelligence, and blessed in the same manner, and, consequently, were united together in the bonds of the everlasting Gospel, and associated by the gift of the Holy Ghost, having a hope that bloomed with immortality and eternal life.

I have seen, in my wanderings over the earth, hundreds of such cases as the one we have listened to this morning. I have heard men speak in different nations—in Germany, France, England, Scotland, Wales, the United States, in the Canadas;—no matter where, go where you will, and let a man receive the truth, and his heart is filled with joy and rejoicing. I see people around me here from all these

parts that I have heard testify the same things as our brother this morning.

It is this spirit, intelligence, and the gift of the Holy Ghost and its operations on our minds, that has made us one. It is on that account that we speak alike, think alike, write alike, testify alike, because we are baptized into one baptism, and have all partaken of the same Spirit, and we all feel the same thing and rejoice in the same hope. Wherever the Spirit of God operates upon the human mind in any part of the earth, it is productive of the same results; and hence you see people coming in from the east, the west, the north, and the south to this place, led and impelled by the same Spirit.

Why did you leave your homes, break up your establishments, bid adieu to your friends, and associates, and traverse oceans, seas, deserts, and plains, in order to come here? Because you were inspired by that same Spirit. And why were you inspired by it? how did it originate? and where did it come from? Why, the Lord has set his hand to accomplish his designs in these last days; he has opened the heavens and revealed his purposes to his servants the Prophets, and has called his people from the ends of the earth to gather together, that he might establish his Zion upon the earth, and bring to pass those things which have been spoken of by all the holy Prophets since the world was.

We have listened to the voice of the charmer—participated in all the blessings of the Gospel; and this has been the means of our gathering together in this place. Why did we come here? For the same reason this brother said he came—to serve God and work righteousness, gain intelligence, and bring salvation to ourselves, to our wives and our children, and obtain it for our progenitors. We came here to learn the principles of eternal life, and be enabled to fulfil our destiny upon the earth, and prepare ourselves and our posterity for a celestial inheritance in the eternal worlds.

It seems strange to many, perhaps, that a people like us—a people as innocent as this people are—a people who have desired to serve God as sincerely as this people have—a people who are living up to the principles of truth as near as we do,—I say, it seems strange to them that we should have to meet with any difficulty, be persecuted, that our names should be cast out as evil, and we be treated with contumely and bitter reproach, as the offscouring of all things; and that even a nation like that of the United States should array itself against us. Men, you know, all profess to be honest, more or less; and if they are, this certainly has a very strange appearance.

Yet, when we come to reflect, and look back upon men who lived in other ages, whom we have been taught to believe were honest and good, as we profess to be, and see their names cast out as evil too, and that some of the best of men had to wander in sheep-skins and goat-skins, and dwell in deserts, and dens, and caves of the earth,—that they were destitute, afflicted, tormented, whipped, stoned, imprisoned, and put to death,—we see that it is only now as it has been heretofore. This has been the state of things generally in the world, so far as the servants of God are concerned in this world. With all its boasted magnanimity, with all its intelligence, with all its erudition, with all its talent, with all its pomp and glory, and professed intelligence and philosophy, there has never been a time, since the world began, but men of the most elevated character, of the most exalted natures, of the best and most moral habits,—virtuous men that

feared God and worked righteousness, have been persecuted, cast out, and trodden under foot.

And there has never been a time, with but few exceptions, in some isolated cases, that they had even equal rights among men, either civil, religious, or political;—I say, with very few exceptions, there has never been a time that the representatives of God on the earth, his servants, his Priesthood, his people,—those that carried out the principles of righteousness, and were obedient to his law, observed his statutes, and kept his commandments,—that such a people possessed either their civil, religious, or political rights among men.

It is true that, on the continent of Asia, the Jews might be considered an exception in this respect. They had a government which lasted for a certain period of time; they made their own laws, and governed themselves; and yet even among this people, who professed to be God's people, those men who really did fear God, tell the truth, and dared work righteousness, were generally trodden under foot. So far even were they fallen, that when Jesus came among them he said, "Which of the prophets have not your fathers slain,"—even you who profess to observe his laws—you who boast of having Abraham for your father, and have more knowledge of God than any other people?" He could ask that with impunity to a whole nation, and they could not answer him. If that was the case among them, what is the position of others?

There was a certain time on this continent, from the accounts given in the Book of Mormon, that a few people observed the laws of Jesus and his Gospel, and kept his commandments without persecution; but it only lasted for a short time: they soon departed from every principle of righteousness, and were cut off in consequence.

What has been the position of others, if this has been the case among good men? They began to persecute the Prophets and reject the word of the Lord on this continent as on the other. You read of Sodom and Gomorrah, and of the antediluvians, that every imagination of their hearts was only evil, and that continually. You read again of the abominations of Nineveh, of Babylon; of ancient Rome, and of the bestiality that was practised among them: they were sunk in an awful state of degradation and corruption. They still are under the influence of the god of this world, who rules in the hearts of the children of disobedience, and leads them captive at his will.

Look at the world, and what does it present? Any one familiar with the history of the nations must know that it has been nation against nation, kingdom against kingdom, power against power, dominion against dominion. The history of the world from the time of its commencement to the present is a scene of war, carnage, and desolation; and if you travel on the continent of Asia, where their history is more familiarly known than that of the inhabitants of this country, their monuments, their picture-galleries, and everything represent the very thing of which I have been speaking.

You may go, for instance, into some of the galleries in France, and you may read on the canvas the history of that nation from the third century to this time, and it is a history of battles and combats, blood and destruction, wherein the fiercest passions of the human mind are developed. Here is portrayed massacres that took place at a certain time, and there the desolation and overthrow of a city at another period; the fierce struggle, the falling heroes, and the lifeless corpses are all portrayed on the canvas on the walls, showing that the shedding of human blood—that car-

nage and desolation have prevailed everywhere since that nation commenced; and this is called their glory, their pride, their boast: they will point it out as the glory of their nation; and this thing has existed everywhere else, among all nations.

Go into Asia, and you will find the same thing. Histories of the Crusades furnish another example, together with the power, prowess, and bloodshed introduced by Mahomet in his day. The history of the whole world from that time to this presents a scene of war, tyranny, cruelty, and oppression,—man struggling with his fellow-man, trying to raise himself upon the ruin of others. The thrones of many kings have been supported by a pyramid of human carcasses slain to gratify their thirst for power and influence. There are heroes and great men—statesmen, to whom we are to look upon as examples of power, of dignity, and glory on the earth. Has right had anything to do with it? No. Talk about God and his Prophets!—they never thought about any such thing; but, as the Scripture says, "God was not in all their thoughts:" that was out of the question entirely.

Now, what has to be done in such a state of things? Will they for ever continue? Must the wicked always triumph? *If a man dare to rise as a man of God*, cut off his head and trample him under foot! What chance has the principle of truth to obtain a hearing on the earth under such circumstances? There is none. So far as national power has existed to protect right on the earth, we cannot find it anywhere. I presume the nearest approach to it was on this land a few years ago, because a number of oppressed men that struck out against oppression fled to this country to find an asylum. They maintained the principles of liberty and freedom, which they started with for some time: they had suffered the evils of religious oppression, and appreciated freedom therefrom, and were enabled to make laws to protect themselves and their principles for some time.

By-and-by the same evil began to predominate here: religious intolerance was practised, professed witches and wizards killed, Quakers were outraged and abused, law and order began to be trampled under foot, and evil principles prevailed and began to be tolerated, instead of righteous ones.

People affect to be astonished at the present time that we should feel reluctance at having the appointees of so great and august a personage as the President of the United States to rule over us; and they have made this a cause for the cry of "Treason, rebellion," &c. We are American citizens, and have at least some rights. Our fathers professed to have, a few years ago, when they said that all mankind had a right to "life, liberty, and the pursuit of happiness."

How was it that ten thousand armed men could come against us in the State of Missouri? And what for? Because we dared worship God according to the dictates of our conscience. Did the State know anything about it? Yes. A memorial was presented to them, and afterwards another to the President of the United States; and Martin Van Buren, the then President, acknowledged to the justness of our cause in the following words:—"Your cause is just, but we can do nothing for you." And so fifteen or twenty thousand American citizens were disfranchised, robbed of their inheritances, and many of them murdered in prison, many put to death, and hundreds perished in consequence of privations they had to endure; and the chief magistrate of the U.S. Government and people could do nothing for them. There is no justice for the servants of

God: you must not ask for it or look for it. If it had been anybody else, they could have had it.

With these facts before us, how can any people think it odd that we should mistrust their proceedings, and not have implicit confidence in everything they do. How was it in Illinois? Under the pledge of the Governor of that State, when he pledged himself most solemnly to myself and Dr. Bernhisel, he gave us his most sacred word, if we would go there unarmed, we should be protected. He pledged his honour and the honour of the State. How was it done? Joseph and Hyrum, with myself and Dr. Richards, were cooped up in Carthage jail by mere mob violence under the immediate eye of the Governor. We made a strong protest against the proceedings at that time. Yet he left the prisoners there to be butchered by a mob, and he knew they were coming upon them to kill them. Yet we must believe every word they say, and must rely implicitly upon their word as if it was the oracles of God. They are surprised we cannot do this and feel as they do.

Those holy men were put to death and butchered in a manner that would have disgraced the Algerian pirates. What are you doing here, gentlemen? Why did you come here? Because they would not let you stop in Illinois. Who was the foremost in these things—in counselling your departure? Two United States Senators. Stephen A. Douglas was one; the name of the other I forget. And it was also recommended by Henry Clay. They recommended us to leave our homes, our possessions, and to let a beautiful city then inhabited become desolate, our gardens and fields laid waste, and 30,000 American citizens to be disfranchised. What for? Because they could not find protection in the United States; and I told them of it at that time to their face. There is no law for "Mormonism;" but yet we must have implicit confidence in them. Then, after negotiations had been made and we came away, they were so damnable, mean, and cowardly as to make war on the sick and infirm that could not leave. The poor, miserable, cursed, damned scoundrels, I pray that they may go to hell. [The whole congregation shouted "Amen."] They now put on a smooth face: they have, perhaps, been at a class-meeting, some of them, and wonder why we won't let those officers come in here—why we won't let the judges come here, such as they shall appoint,—why we won't let kind, gentlemanly men come here and rule over us? You know such as we have had before in our midst. Suppose we should ask a question or two about this, and reflect a little about some of the proceedings that have taken place here. Here was your Judge Drummond you had here. I was not here at the time, but I heard all about it. He was one of the appointees of the Pierce administration, that preceded this one. He came here and seemed determined to get up a fuss, if he could: that seemed to be his sole object from the time he came until he went away. He called upon a corps of men here to go out and act as a *posse comitatus* to take up Indians which he wanted to destroy. He was determined to hang somebody. And if he could not get hold of the guilty, he wanted the innocent: he had a thirst for blood in his bosom. He called upon the Marshal of the Territory to summons heaps of men and capture those Indians; and he sent them out in a season of the year that men would rather give anything than go. But he called upon his official powers as U.S. Judge, and threatened them with the pains and penalties of the law. They go; and after wandering the

deserts, kanyons, and plains, exposing their lives in the frost and snows, wearing themselves and animals, after enduring every kind of privation, and inconvenience,—what next? This judge, after he had been so anxious they should go, when their bills were presented at Washington, repudiated all he had done, and says the people ought not to have a penny for what they have done, after forcing them into it by the power which he held in his hands. Thousands and thousands of dollars in labour had been expended by this people at the instance of that Judge, which remains unpaid. Such men are infernal scoundrels, and ought to be damned; and they will be. Yet they are the representatives here of Uncle Sam, and everybody must take off their hats and bow to such mean reptiles. He is Judge so-and-so; he is such a humble gentleman! And we must be subject to such a state of things as this again! I will say, "We will be damned if we will." That is about my feelings, gentlemen. Besides that he was such an honourable representative of the U.S., and wanted to introduce such beautiful principles among us, this very same individual was so pure, so religious and holy, so virtuous and righteous, his soul was pained in consequence of the doctrine of polygamy: at the same time, he must bring an eastern whore to sit on the bench with him, and thus insult the people of this Territory, and left his poor wife desolate and forsaken in Oquaka, Illinois. This is one of those immaculate characters they sent out here to ameliorate your condition.

We need not say anything of their squaw operations. With that matter you are familiar.

On the back of these things, the Legislature last year petitioned Congress that they would not send such men here, but send men that had some claim to decency and propriety. But this is one of the greatest insults considered to be, to petition Congress. What right have American citizens to petition? If this is a crime, you will have to blame your Legislature for it. Because they do not want such wicked scoundrels as these to govern them, they have actually sent out an armed force here, with another *posse* of the same kind of characters to cram them down our throats, and are determined you shall swallow them; and if you are not willing to take them, they are determined you shall have them forced upon you by the point of the bayonet.

These are some of the reasons why we act as we do. Would you like the prospect of having such a set of scamps as those to rule over you—to have them crammed down your throat, whether or not, and be obliged to swallow them and everything associated with them, and allow them to carry on their abominations here, to corrupt your wives and daughters, and spread desolation around? Do you like the picture? The great difficulty in the matter is that we are the people of God, and they are not.

God has set his hand to accomplish his purposes, and they see more intelligence, wisdom, union, righteousness, and correct principles manifested by this people than by any other; and they are afraid it will grow into a great kingdom, and they will not be able to put it down; and they want to nip it in the bud, and pull down righteousness on the earth, that the Devil may triumph. Will they accomplish it? In the name of the Lord God of hosts, they will not. The hand of God is over them, and it will continue to be until they shall be wasted away and destroyed, and every power that is raised against Zion shall perish and be brought to naught.

Now the kingdom of God is as-

suming another phase to what it has done. The Lord has set his hand to work to accomplish his purposes, and establish his kingdom, and the reign of right on the earth. Is any man that fears God and works righteousness in torment, trouble, and anxiety here? No. But if a man works iniquity, he is afraid all the time that his head is going to be taken off; and many of those mean scamps that fled from your midst went there with their eyes staring wide open: they had just escaped with their lives. It was very remarkable, but they did escape.

The sinners in Zion are afraid, and fearfulness shall surprise the hypocrite. And I will tell you upon what principle you can see it developed and made manifest, in a portion of the Book of Doctrine and Covenants. It says, "When you shall go forth and deliver your testimony, men shall rage against you and tremble because of you. How many of you Elders, when you have borne your testimony, have seen priests tremble like an aspen leaf! What makes men tremble here? Because there is a concentration of the same power, which is the power of God in opposition to the power of darkness. One thing I feel—I feel like singing Hosanna—Glory to God for ever, that we have found a place where a righteous man can live and be protected in his rights. You cannot find it anywhere else.

Is there a Methodist here, a Baptist, a Presbyterian, a Jumper, a Shaker, a Spiritualist, or any other kind of religious person? They can be protected here. Who injures them? They profess in the States to protect everybody in their religious rights; but they are infernal hypocrites: they do not do it.

There is not a country in the world where there is more religious intolerance than in this boasted republic. Where is there a people that have suffered as we have, in any country, for a number of centuries back? And yet we have lived in this model republic, where they proclaim liberty to every man—where they have declared that all men shall worship God according to the dictates of their conscience.

The Lord has introduced a people, at last, among the human family that will protect the people in their rights; that is, they can have a right to do good, but not evil; and if they do evil, they will tremble. Where you see a man shaking—his nerves unstrung, if you could open his heart, you will see something black, unholy, and contrary to the principles of righteousness. But there is nothing here that will make men fear that work righteousness. But woe to the rebellious, to the adulterer, the fornicator, the thief, and the ungodly man; for the hand of God will be over such for evil, if they do not repent. They will be rooted out of Zion.

God has set his hand to work to accomplish his purposes, to gather together his people, to establish the principles of righteousness among men, and overthrow the kingdom of darkness, and establish his kingdom, and afford protection to the honest in heart among all nations, to introduce a reign of righteousness that shall ultimately prevail over the world. The Devil has had rule and dominion, and brought men into bondage, and subjected the righteous to be overthrown and trampled under foot by evil men in every age; and they want to do it now. But Brigham Young has said, Stop, and they have stopped. Why? Because Brigham said so. When they go back, it will be said, "Well gentlemen, why did you not go into Utah?" "Because Brigham Young pointed his finger and said, Stop, and we stopped." "Were any of you fired on?" "No." "Their men were told not to fire on us, and they did not; but Brigham only said, Stop, and we stopped."

It is the first time for a long while that the principles of righteousness and truth have withstood the powers of darkness, yet it has here so far. Upon what principle? Upon the principle of union, faith, purity,—upon the principles of obedience to the laws of the Priesthood, which are the laws of God; and because we have honoured God thus far, he has honoured us. And what shall we do, to continue his protection with us? Continue to improve, progress in doing right, obey counsel, live our religion, and seek to carry out the designs of the Almighty and his representatives upon the earth. And if we do *these things*, in the name of Israel's God we shall arise and flourish, and Zion will become a terror to all nations.

Do you not feel a little of it in your bones—of that spirit growing and increasing? and you feel as easy as can be. I was thinking the other night, there are those poor devils out yonder shivering and shaking in the cold, and we are acting as though there were no armies, and as though there were no United States; and we, but a little handful of people, are dancing, and rejoicing, and praising God, in security. There is a spirit of peace here, and all is right and well. How will that be maintained? By virtue, righteousness, purity, and obedience to the laws of God, and carrying out his designs.

I pray that God may bless you, and guide you on in peace, that we may be saved in his kingdom, in the name of Jesus Christ. Amen.

THE WORK OF GOD AMONG THE NATIONS EFFECTED BY THE POWER AND TESTIMONY OF HIS SPIRIT, AND NOT BY THE TALENTS OF MEN, ETC.

Remarks by Elder Erastus Snow, *made in the Tabernacle, Great Salt Lake City, September* 18, 1859.

REPORTED BY G. D. WATT.

While brother Liljinquist has been addressing the congregation, I thought of the saying in the Scriptures—"With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." This was spoken in reference to ancient Israel. It would seem that anciently as well as in modern times, the word of the Lord that went out from Israel to the surrounding nations came back to them. And even Israel themselves refused to hear the testimony of men of other tongues and other lips the Lord sent to them in the days of Jesus Christ and his Apostles.

I remember having read in the Book of Mormon instances of a similar kind among the ancient Nephites, when the spirit of apostacy was creeping over them. The Lord raised up Prophets and righteous men from among the Lamanites, and sent them to reprove the Nephites, to prophesy unto them, and to warn them of impending destruction, if they did not repent. Alma says,

"For I am persuaded that the Lord deals out his word unto all the nations of the earth according as he will, and raises up men to bear witness of him, and to carry his word unto all people as they are capable of receiving."

The way and manner the Lord has sent forth labourers with his Gospel among the nations in the latter days has made me often think of these words of Alma. Even among the remnants of Israel who are roaming through the continent of America—the Indians, the Lord manifests himself in various ways as they are capable of receiving those impressions he wishes to impart to them. It has pleased our Heavenly Father that the great work of the latter day which has been spoken of by all the holy Prophets, the establishing of his kingdom upon the earth, setting to his hand the second time to restore the house of Israel, should commence on the land of America, and under the auspices of the Government of the United States. This work he has commenced by the hand of his servant Joseph Smith, and those whom he called to be his associates and fellow-labourers.

The land of America was a promised land to the pilgrim fathers, and an asylum for the oppressed of all nations. To this land people from all nations flocked, and the Lord inspired them to establish a free government preparatory to the establishment of his kingdom in the latter days. It was in this land he sought out and raised up his servants in their weakness to be the messengers of eternal life to the children of men, that it might go from this land to other nations.

I believe it fell to my lot to be among the first who went to nations of other tongues. Elder Heber C. Kimball, Orson Hyde, and others who accompanied them, opened the door of the Gospel of salvation first to the nation of Great Britain. But, if my memory serves me, at the time Elder Taylor went to France, Elder L. Snow to Italy, myself and Elder Hanson to Denmark, and divers Elders to different nations, it was the first mission of Elders to people of other tongues. This is about ten years ago.

It was after we located in the valleys of these mountains, and this city had become a resting-place for the Saints who had been scattered from Nauvoo. On our journey from this place, in the fall of 1839, to visit the nations of Europe, we met large emigrating companies of our brethren and sisters who had been scattered and driven from their possessions in the East. It is marvellous to see the working of our God among the nations of the earth in gathering out his elect from time to time from those nations. It is marvellous in the eyes of those who understand not the Gospel. They have striven all the day long in their blind zeal to hedge up the way of the servants of God and hinder the spread of his Gospel. Still they perceive it steadily progressing, and the Saints gathering home like doves to their windows. Every effort they make to destroy the people of God, to scatter, divide, and weaken them, seems only to advance their progress and consolidate them in one. We have explained to them why it is they cannot hinder it; but they cannot comprehend. They think it is all accomplished by the talent, ability, ingenuity, and wisdom alone of those who direct the affairs of this Church. They speak of Brigham Young and his Counsellors, and other leading Elders of "Mormonism," as being smart, cunning, shrewd men, who deceive, cajole, blind, and lead the people astray. So far from this being the truth, it is in reality the reverse, to all intents and purposes.

Let any man undertake to dictate,

govern, control, lead, and gather together this people by his own wisdom alone, and the result will be like what we have seen within the last two years in this Territory in regard to the endeavours of our enemies to break us up and scatter us to the four winds. Their union is like a rope of sand, and every plan they devise comes to naught, until they are discouraged and say, "Damn it, let us quit and go home."

Judge Black says, in his explanation in reference to the officials sent to this Territory, that the Government sought the whole country over and sent the best men they could find to administer the principles of equity, justice, and truth to this people. But, in addition to these, let them send special missionaries, the most gifted and talented there are on the earth, to draw off and lead this people by their own cunning, shrewdness, and wisdom, and would they produce the results we now see every day? Would they see a people that move and act in almost perfect harmony and oneness? Let them try it. Let the smartest Elder that can be found in this Church try it.

In bygone days Elders have imagined in their hearts that their wisdom, talent, and ability had something to do with it,—that the kingdom of God could not move unless their shoulder was at the wheel,—that if they held back in the breeching, they would stop the onward motion of the car. But the Lord left them covered with their own shame and folly, after he had suffered them to try the experiment; and the great car of truth still rolled steadily forward.

Some are inclined to find fault with the Latter-day Saints because of the murder, rapine, theft, adultery, and abominations that are practised in Salt Lake City and in Utah Territory. Are the Latter-day Saints to blame for this? No. The Latter-day Saints have better business to engage themselves in, which is serving the Lord, working righteousness, doing good to themselves and to all people who will receive good at their hands. Nobody has anything to do with this shooting and killing one another, stealing, breaking into houses, whoredom, running off horses and mules and cattle, and all such sort of abominations—getting drunk and screaming in the streets, but just such as love it. They are not Latter-day Saints who do such things; but, on the contrary, they are those who are striving to destroy "Mormonism," and they are destroying themselves of answer to to the prayers of all the faithful Latter-day Saints.

The Latter-day Saints pray, if the wicked must kill somebody, they may kill those that ought to be killed. You may perhaps think it is wrong to pray that they may kill anybody. We would rather pray that they may be saved. There are various ways of saving men, simply because they will not all be saved in the same way, as there are various ways of making men happy.

There is a class of men who are always miserable only when they are making everybody else so, and their happiness consists in doing all the mischief they can, and injuring everybody around them.

We teach them the principles of the Gospel. Can they hear it? They hear with the ear, but they hear not; they have eyes, but they see not; hearts have they, but they understand not; and they go backward, and fall and perish. When the truth is told to them, they will not believe it; but hand them out a pack of infernal lies; and they will gulp them down as a thirsty ox drinks water. How can such persons learn and understand the truth? As Jesus said to the Scribes and Pharisees anciently, "How can ye believe which receive honour

one of another, and seek not the honour that cometh from God only."

How can your Judges judge in righteousness and shut their ears to the voice of truth and to the testimony of innocence, and look around in all directions to find some mean scoundrel to come up and testify lies? How can any people be instructed in the things of God and receive light, while they are labouring diligently to shut out every particle of light from their tabernacles?

If you wish to know why the simple testimony of the humble servants of God gathers together this people from the nations of the earth, it is because there was place found in their hearts for the word.

When I went to Denmark, I could not speak the first word of their language, or know the first letter of their alphabet. I was to all intents and purposes a barbarian to them, and they were barbarians to me. I went there because I was sent, with an intention to do the best I knew how, as the Spirit of the Lord might direct me. You may ask if I received the gift of tongues, that I could begin and speak to them in their own language by the power of the Holy Ghost without studying. I answer, Yes, when it pleased the Lord to give it to me; and when it did not, I remained silent. I did not have any special anxiety to preach to them in their own tongue any more than the Lord wanted to have me do.

I did not do a great deal of preaching in that country, but I did whatever the Lord put into my heart to do as near as I knew how; and I learned the language as fast as the Spirit of the Lord enabled me to do so, that I might bear my testimony to them in their own tongue, and that I might understand what they said to me when they asked me questions and required explanations; and when they wished to correspond with me, that I might be able to write an answer. I had to learn to read and write, and talk to them in their own language. Did the Spirit of the Lord assist me? Yes. I learned their language, and became so familiar with it as to write and speak with them in six months' time.

The Holy Ghost was with me to assist me. In twenty-one months I published the Book of Mormon, the Book of Doctrine and Covenants, and the Hymn Book, and eight or ten pamphlets.

A gentleman upon the vessel, on my return home, having been informed in how short a time I had learned the language, declared it was impossible for any mortal man to become acquainted with the Danish language and use it as I did in so short a time; and pronounced me an impostor to some of the Saints on board who were travelling in company with me to this place, for palming upon them some miraculous thing; and expressed himself as having no doubt that I familiarised myself with the language in college in some other country by years of study.

I was there comparatively alone, and the harvest great and the labourers few, and the Spirit bore testimony that the Lord had much people there. I saw, if they were all to be sought out and gathered home by the labours of men sent from America, and after travelling so long a journey to learn their language, that it was a great work; and the words of Alma came forcibly to my mind, that the Lord raises up men among all the nations of the earth, to give them that portion of his word which they are capable of receiving. And I cried unto the Lord, saying, "O Lord, raise up labourers and send them into this harvest—men of their own tongue, who have been raised among them and are familiar with the spirits of the people." He has done it. Before I left, there

was quite a little army of Elders and Priests, Teachers and Deacons, labouring in the vineyard; and thousands have rejoiced in the testimony of the Gospel borne to them by their fellow-countrymen.

Do any of you ask how this came to pass that so many thousands have gathered from that land, and are now in these valleys of the mountains; and why thousands more are longing to come here who are rejoicing in the testimony of the Gospel in Denmark, Sweden, Norway, Iceland, &c.? I answer—It was not done by the wisdom and learning of man, or by any influence that man himself could exert over that distant people. If any person thinks so for a moment, he thinks so because he knows no better. It is a mystery to them; and they would not believe, if it were unfolded to them.

We testify and bear witness that it is not of man, but of God,—that it is the power of the Gospel of Jesus Christ—that it is the gift and influence of the Holy Ghost that bears witness to the hearts of this people. When in the simplicity of my heart I could speak but little unto them with stammering lips, I said more with my eyes and fingers than with my tongue. The power of the Holy Ghost rested upon the people; and when I asked them if they understood me, "Yes," said they, "we understood it all." It was not because I spoke it fully with my tongue, but God made them understand me. If I asked them if they believed it, "Yes," would be the reply; "we have the testimony of the Holy Ghost bearing witness within us that it is true."

I laid my hands upon the men that were raised up around about me, and sent them to preach the Gospel; and they were just such men as the Lord sent me; no matter if they were shoemakers, carpenters, chimney-sweepers, or any other kind of trade. I told them to go forth and bear witness of what they had heard, and of what they knew; and every time they opened their mouth, a stream of light would flow from them to the people, who were melted before them. This is the experience of every man of God upon all the earth.

You ask the people who are in these valleys who profess to be Latter-day Saints why they are here, and they will tell you they could not keep away; and many will say that if they could have kept away, they would. Say they, "Mormonism is true: We know it." They feel like Almon Babbitt: he said he would give ten thousand dollars if he could only know "Mormonism" to be untrue.

It troubles those who do not exactly love it, because it interferes with some of their favourite desires: it will not exactly allow them to gratify every wish and desire of their hearts. It curtails them in some of their wickedness, pride, selfishness, and idolatry; and because of this, they do not like it, and they wish it were not true, that they might escape an awful condemnation. Because they know it is true, they cannot get off the hook, and must be drawn in. Ask them if they were so influenced by the wisdom, learning, shrewdness, or cunning of those who taught them the principles of life and salvation, and they will answer you that they know better. There are but few religions you can name, or preachers of any denomination, that have not been heard by the chief bulk of the Latter-day Saints. But did their eloquence, learning, cunning, intelligence, and experience govern and control them, or influence them in any uncommon way? No. But when the simple, naked truth was told to them in child-like simplicity, if it came from a babe, they understood it: it went to their hearts. This is the reason why they are here, and why they stay

here. And those who go away are they who come flouncing all the way like a fish caught by the gills, and they keep it up until the gill breaks, when they return again to their native element. I have no objections to this: it is all right.

If men want to fight, and drink whisky, and roll in the mud, and spue in the gutter, I have no objections. The only objection I have is, that it hurts my feelings to find one of the Seventies, one of the Elders, or one of the High Priests lying on my side walk or under my fence in a state of intoxication, and I am obliged to pass by and call him brother. I am obliged to have it thrown to me that I fellowship him. I wish every person to understand that I do not fellowship any such conduct. Still they will plead, and plead, and plead to be forgiven and tried again. Yes, try him again until he reaches another whisky shop.

I think if those who keep the shop, who hang out the sign, who gather the poison by the pailful, and keep it to retail out by the dimes' worth, want that occupation in time, they ought also to have it in eternity, and sell it to Pharaoh and his hosts in hell. I am ashamed of all such Elders. They excuse themselves by saying, "People will have the liquor; and if I don't sell it, somebody else will; and I might as well have the money as anybody else." They might as well say, There is a herd of cattle, horses, or mules on the range that will be stolen, and I might as well steal them as anybody else.

The principles of the Church of Jesus Christ of Latter-day Saints do not countenance such conduct. It is Gentilism—Devilism.

It may be asked, Why do not the "Mormons" put a stop to this cheating of one another? I do all I can towards it. When they wish to quit their wickedness, I will try to help them do it. I would not care to see burned down that row of buildings where whisky is kept and drunkenness encouraged. I do not wish the buildings burned up, but I say I never would occupy one of them. I would rather go and live on the top of one of those mountains than have any of my family occupy one of those cursed houses where all kinds of corruption is practised.

In years gone by, it has been considered awful oppression here because the Saints in the community did not feel to approve of these things, and there were no army—no federal officers to hold out protection to men when they violated every acknowledged rule of a well-regulated society.

Now, let me say to all such characters—federal officers, the army, Saint and sinner, Jew and Gentile,—that instead of being protected in wickedness, they will find the sword of justice that hangs over them will soon fall heavily upon them, and when they least expect it. Do you ask who will wield it? I answer, The Lord Almighty. He will not always look on and see this land polluted by such curses. And those who have professed the name of Jesus Christ, and have had the testimony of Jesus, and depart from the way of the Lord, to pursue covetousness and idolatry, will be the first to feel his wrath in the day of the Lord, when he has borne with them sufficiently. Every man's works will speak for him, and they will be weighed in the balance, whether he be Jew or Gentile. Every man's works will make manifest whether he is for law and order—for the principles of the Constitution of the United States and the rights of man, or whether he is here to ride over everybody that will not be influenced by him. The man that does this will find himself in snag harbour, and he will run against snags when and where he least expects it.

The Lord says the wicked shall slay the wicked, and he orders it so. I pray God that he will preserve the righteous, and endue his people who love the truth with grace, that they may let their light shine, and be able to bear testimony of the Gospel to all nations. Amen.

DILIGENCE IN PREACHING TO THE WORLD—PROVIDENCES OF GOD AROUND THE SAINTS—CHARITY—GOD'S SPIRIT DISTRIBUTED AMONG ALL MANKIND—TRIALS, &c.

Discourse by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, December* 18, 1859.

REPORTED BY G. D. WATT.

My greatest desire to my Father and God is that I may so speak that my remarks will be acceptable to him and beneficial to those who hear me.

I do not know that I have the first desire to please myself or any earthly being in the remarks I may make. I do not know that I have any other purpose in view but the salvation of the people; and I wish the people to have only one ruling desire—namely, to do the will of their God.

If my mind is led this morning in a channel to instruct the Saints—to encourage them—to give them new life and vigour—to so strengthen them in their faith as to better prepare them to pursue the journey of life, God be thanked.

I sometimes think that perhaps I have not that fervent desire to preach to unbelievers that I ought to have. But one thing I can say—My garments are clear and pure from the blood of all men. I will briefly state why this is. For nearly thirty years I have sought to know the truth, and to properly understand the principles of the holy Priesthood revealed from heaven through the Prophet Joseph; and I have ceased not, when I have had an opportunity, at the proper time and in the proper place, to present those principles to my fellow-men. And if those who have heard me had been as faithful and diligent as I have been since I embraced the truth, in distributing the truth to their neighbours, long before this time every family upon the face of the earth would have heard the Gospel of the Son of God and the warning voice of his servants, and have had the opportunity of believing or rejecting it, solely through my preaching and its results. This frees me from all blame on the score of preaching to the world. Blame upon that point cannot be attached to me by any man upon the face of the earth. If people of other nations rise up in the judgment and say, "If you, Brigham, had been faithful in preaching to us, we also could have been prepared for the day we now see," my answer will be—"There is no such sin resting upon me." That sin will fall, if anywhere, upon those who have heard me and have witnessed that I have told them the truth, but have not themselves been faithful in disseminating it to their neighbours. You may call this an apology, if you please, for not

feeling that anxiety to preach to unbelievers that some may suppose I ought to feel; but I trust this matter with my God. I feel anxious for those who are disposed to believe the truth: I feel after the Saints. The facts I have related touching myself will also apply to hundreds of the Elders of Israel—to men who are now sitting in this stand and in this congregation. My desires daily and hourly are that those who profess to be Saints actually be Saints in truth and verity; and my constant prayer is for their welfare.

I remember the poor and the needy; though I can say (and the remark may astonish many of my brethren,) I never pray for the people to be rich. I do not pray for gold and silver. I have never done so. I have never had so much as a desire for this people to become wealthy in gold and silver, in houses and lands, in goods and chattles. I do not know that I ever offered a petition to a being superior to myself to give me worldly riches and worldly honour and fame; but I have prayed, O Lord, give me the power, the knowledge, the wisdom and the understanding to secure to myself eternal life.

We have the promise, if we seek first the kingdom of God and its righteousness, that all necessary things will be added to us. We should not be distrustful, but seek first to know how to please our Father and God—seek to know how to save ourselves from the errors that are in the world, from darkness and unbelief, from the vain and delusive spirits that go abroad among the children of men to deceive, and learn how to save and preserve ourselves upon the earth to preach the Gospel, build up the kingdom, and establish the Zion of our God. Then there is not the least danger, and there should not be the least doubt but what everything necessary for the comfort, convenience, happiness, and salvation of the people will be added to them.

True, we see many of this people that are poor. We have seen them in their persecutions and sore privations. We have seen them flee from city to city, from county to county, and from state to state. We have seen them naked and barefooted on the way to these valleys. In the companies that came here in 1847-8 and 9, probably not one in ten had good shoes or clothes to keep them comfortable in moderate weather; and but few had breadstuff sufficient to last them over four months. They came here, and here they stayed and laboured; and what they brought with them had to answer until they raised enough to supply their wants. We can still see many who are not so comfortable as they desire to be.

Who among this people can discern the hand of God in all these circumstances, and that it is necessary that afflictions should come upon them to prove whether they will be Saints or not—whether they will be the friends of God, or turn away from the holy commandments, forsake their God and their religion, return to the beggarly elements of the world—to the vain fashions and foolish spirits that are abroad deceiving the children of men? My desire is that the Saints should understand—that they should be wise, having eyes that see, ears that hear, and hearts that understand as God understands us, that they may not be ignorant of the providences that attend them. At present my fervent desire is for the Saints. Doubtless, if, in the providences of God, I am again called to preach the Gospel to the world, I shall have as fervent a desire for them as I have ever had for the Saints. But I now feel to strengthen and comfort the Saints, inasmuch as I have the ability, and the Spirit bearing witness with yours that we should live our religion and be

Saints indeed, and feel that affinity one to another that becomes the Saints of the living God.

I have no desire, at this time, to address you upon any particular point of doctrine, or to select a text upon which to expound or explain. I merely wish to inquire whether the Latter-day Saints understand the eventful day in which they live—whether they appreciate and understand the peculiar providences of God that are cast around them—whether they partially comprehend the nature of their own being, and the great object of their existence and place upon the earth. If they understand and rightly practise upon all this, every soul of them will keep the faith. After the existence of the Deity, his supremacy, his right to rule, his knowledge, his power, and his great plan of salvation for the children of men have been proved beyond the power of truthful contradiction; and after tens of thousands have bowed to the truths of the Gospel, been baptized for the remission of sins, and received the ordinances of the holy Priesthood, and run well for a season, it is lamentable to see so many turn away, forsake their covenants, and lose sight of all holiness and purity of life, becoming like a ship upon the great waste of waters without a compass, sail, rudder, or any means for guiding their course, and being wafted hither and thither with every wind that blows, not seeming to have the least idea of directing their own course. This is a matter of deep regret.

I ask intelligent men—those in whose bosoms the spirit of revelation continually abides, whether their souls do not mourn to see the neglect, the weakness, the blindness, and stupidity of those who have received the words of eternal life—who have received the promises and covenants of God, and have had the rights and privileges of receiving the revelations of Jesus Christ to guide and direct them in the path of truth and holiness, so that they could make sure to themselves salvation and eternal lives in the celestial kingdom of our Father and God. Is it not painful? Are you not astonished to see people who have received the Holy Spirit of promise, the Holy Ghost,—who have received visions—who have been endowed with faith and with the knowledge of God—who have had power to lay hands upon the sick, and diseases have departed at their command, and foul spirits at their word, turn away and forsake their covenants and their God?

If there should not be another meeting of the Latter-day Saints until the winding-up scene, it would be astonishing that any man or woman of good sound sense and judgment should ever forsake their faith. I do not know that a comparison strong enough can possibly be framed to exhibit the folly of such a proceeding. Were I to say to a son, The whole earth is in my hands to dispose of as I will: I can make you the sovereign of the universe—the possessor of the gold, the silver, the mountains, the valleys, the rivers, the lakes, the seas, and all that float upon them and that live upon the face of the whole earth; for it is mine to give to you, my son, if you will serve me one month faithfully. I require nothing of you that will give you the least pain: all I require is strict obedience to my law. My son faithfully serves me during twenty-nine days, and on the thirtieth day, for the value of a straw, or for a mess of pottage, he sells his right and title to all I had promised him. This comparison falls very far short of showing the loss a Saint sustains when he turns away from his God and his religion.

There is one virtue, attribute, or principle, which, if cherished and

practised by the Saints, would prove salvation to thousands upon thousands. I allude to charity, or love, from which proceed forgiveness, long-suffering, kindness, and patience. But the short-sightedness and weakness in some are marvellous. To make this a little plainer, I will ask, Do any of your neighbours do anything wrong? They do. People come here from different parts of the earth to make this their adopted country, and the old residents expect them to at once conform to and adopt their manners, customs, and traditions, or they think the new comers are not worthy of their fellowship. In other words, "If every man, woman, and child does not act, think, and see as I do, they are sinners." It is very necessary that we have charity that will cover a multitude of what we may suppose to be sins. It is written in the Scriptures, "For charity shall cover the multitude of sins." In its wording this is not literally correct, for charity does not cover up, hide, or justify actual iniquity. It covers up a multitude of improprieties and weaknesses that some are inclined to suppose to be sins.

In a community, and even in a family of children that have sprung from the same parents, you can find a great difference in the dispositions and temperaments of individuals. You observe an endless variety in the dispositions of mankind. I will give you an example.

Some Christian nations lately went to war with each other. What for? Pride—to please a selfish, worldly, carnal, wicked heart. And the priests, the majority of them being of the same faith, on both sides the line of battle prayed to the same God for success in slaying the opposing army. If they can have the Spirit of the Lord thus to pray, they can have it there and then as well as anywhere else. They could have it as well as the English and Americans in the revolutionary war. When they went to battle, they prayed fervently, each side praying, "Lord, save my countrymen, preserve our armies, direct every ball that is discharged from our guns directly to the hearts of our enemies, until they are completely used up."

God distributes his Spirit to all, both Christian and Pagan. This to some may appear very strange, but it is true; for there is not a Christian or Pagan nation, family, or individual upon the whole earth, to whom the Lord has not more or less at times dispensed his Spirit. The Pagan is as fervent in his desires to his god for a good and holy influence to attend him in the worship of his idols, as we are to the God of heaven—the Father of us all—the Being who has brought all mankind into existence and sustains them by his providence and fatherly care. He bestows blessings upon all his children, and enlightens them more or less by his Spirit, and guides the affairs of all nations, states, countries, and peoples. His kind benevolence and influence, by the power of his Spirit, are over them all. In this Territory are people gathered from almost all nations, where they have been differently educated, differently traditioned, and differently ruled. How, then, can we expect them to look, to act, and to have sentiments, faith, and customs precisely alike? I do not expect to see any such thing, but I endeavour to look upon them as an angel would, having compassion, long-suffering, and forbearance towards them. How many times can I forgive a brother? I do not know, for I have never been particularly tried upon this point; but I think I could forgive a brother seventy times seven in one day, if I had not learned that he had a design to commit evil. He might commit overt acts every half minute in the day; and if he felt to sincerely repent, I could forgive him.

Everybody should do so, and especially the Saints.

How many of us charge evil upon our neighbours, or upon members of our families, when they have desired, according to the best of their ability, and striven, according to the best of their knowledge, and as fervently as they could, to do right! Where, then, is our charity, our benevolence, long-suffering, and patience? We should overcome all unfriendly desires to overthrow each other, and strive to inculcate those principles that pertain to eternal life. Men are greedy for the vain things of this world. In their hearts they are covetous. It is true that the things of this world are designed to make us comfortable, and they make some people as happy as they can be here; but riches can never make the Latter-day Saints happy. Riches of themselves cannot produce permanent happiness: only the Spirit that comes from above can do that. If we are compelled to eat our morsel under a rock in the wilderness, or in a log cabin, we are happy, so that we possess that Spirit. If a man drinks at the fountain of eternal life, he is as happy under the broad canopy of heaven, without a home, as in a palace. This I know by experience. I know that the things of this world, from beginning to end, from the possession of mountains of gold down to a crust of johnnycake, makes little or no difference in the happiness of an individual. The things of this world add to our national comfort, and are necessary to sustain mortal life. We need these comforts to preserve our earthly existence; and many suppose, when they have them in great abundance, that they have all that is needed to make them happy. They are striving continually, and with all their might, for that which does not add one particle to their happiness, though it may add to their comfort, and perhaps to the length of their lives, if they do not kill themselves in their eagerness to grasp the gilded butterfly. But those things have nothing to do with the spirit, feeling, consolation, light, glory, peace, and joy that pertain to heaven and heavenly things, which are the food of the ever-living spirit within us.

Hundreds and thousands of the Latter-day Saints, while passing through persecutions, have gone to their graves for want of a little medicine, or that kind of nourishment most proper in their condition. They could not obtain such things, their strength gradually gave way to the diseases that preyed upon them, and they sunk into death for want of the comforts of life. But did they go to their graves mourning, and bewailing their situation? I will venture to state that they felt better than many who die on downy beds with all things around them that earthly riches can command, or heart desire. In those times of severe trial we laid our hands upon the sick, and tried to encourage them all we could; but we had no earthly comforts in the shape of food, clothing, medicine, &c., to impart, nor any physical comfort designed to sustain life. We laid our hands upon hundreds, and saw fathers, mothers, and children sinking and dying. Was there nothing that could help them? Yes; if we could have made them some chicken broth, or given them a little wine, it probably would have turned the disease, and they might have lived; but we did not have such articles to give. How did they die? Rejoicing that their pilgrimage was over, saying, "I am happy within." If the question had been asked, "Do you not think that if you had this or that, it would make you happy?" their answer would have been, "No: I am happy without them. They might increase my bodily health, but they have nothing to do with my

happiness." Yet how over-anxious the great majority of mankind are for the vain and foolish things of this life!

Are the people mourning for anything now? and do they think this to be a day of trial and darkness? In the spring of 1857 we moved from our homes at a time when it was pleasant for living out of doors and lying upon the ground; but hundreds now present have had to leave their homes in the dead of winter, with no habitation to shelter them. The revelations declare that this people shall be tried in all things. If we were not tried in the things that now try us, we should not be tried in all things. We have had the trial of burying our friends: we have been driven from our homes, leaving our possessions, our goods, our farms, our houses, orchards, gardens, and furniture standing in our houses. We gathered up teams, a little food and clothing, and left. We have been tried in losing our fathers, our mothers, our children, our sisters, and brethren. We have been tried in having a mob butcher our brethren before our eyes, shooting them down as deliberately as a mountaineer would shoot a wolf.

It is necessary that we should be tried, in order to prove whether we can be still in prayer time. You know that it is sometimes necessary to correct our children for making a noise in prayer time. It is now prayer time with us. Can we keep still, or shall we be found making a disturbance in the family? Let us, as children, keep still, or our Father may use the rod of correction. What a trial, to keep still in prayer time! Oh, how this people are tried!! Those who turn away from the holy commandments will meet trials that are trials indeed. They will feel the wrath of the Almighty upon them. Those who are still and are good children will receive the rich blessing of their Father and God. Be still, and let your faith rest on the Lord Almighty. He is at the helm; he is in the midst of this people, and guides the ship Zion. Be good children until our Father has taught us our present lesson, and be ready to answer every call, to render obedience to every requirement, and have compassion upon each other. But if you should happen to see John or Lucy climb up into a chair in prayer time, and yet have no evil design in so doing, let charity cover that impropriety. Do not tell Father that John was a naughty boy. Do not be so full of religion as to look upon every little overt act that others may commit as being the unpardonable sin that will place them beyond the reach of redemption and the favours of our God.

Some come to me saying, "Oh, brother Brigham, it does seem that all the people are going to the Devil!" I can foretell a few things. Those who are good children, and behave themselves until prayer time is over, will by-and-by sit down to supper and have a joyful season. Some may say, "I fear there will be but few left to eat supper, there are so many going astray." Be patient: there are more than seven thousand in this city who have not bowed the knee to Baal, without numbering those of other cities who are ready and anxious to do right, and none of them will be lost. "But some are stealing." Can you at present prevent it? "No. But do you not think that it ought to be stopped?" Yes, if we had the power; but we have not now the power. If I had the power, I would send every thief to his long home. I will promise thieves, drunkards, and other offenders against good order, morality, and the wellbeing of society, that if I can learn of their committing such sins, I will cut them off from the Church. I will not knowingly fellow-

ship thieves, liars, and drunkards, nor any abominable character. But can I prevent man from committing those crimes? No: neither can you. Could the Lord? Yes, if he wished to. He could lead them to some of our large streams, cause them to think that they could cross over dryshod, and then drown them as he did the Egyptians; but he does not feel to do so.

I do know that some people are wanting in understanding when they charge others with sin, which they do not suppose to be sin. They have been differently educated, and consequently each party feels justified in doing that which the other party would feel condemned in; and hence they condemn each other. You may inquire how far a person can go and be justified, and pray and receive a portion of the Spirit of the Lord. Can he go so far as to steal? Yes; because, through his traditions and customs, he would not deem that he had stolen, though I might think he had. I presume there are those who would take your axe or mine, if they found it in a road or kanyon, even though the owner's name was upon it, and take it home and keep it. Will they pray to God, while they do such things? Yes, as fervently as those who do not. Will they have the Spirit of the Lord? Yes, a portion of it. Could I do so? No. But there are those who have been thus traditionated, and the Spirit of the Lord will find its way to their hearts as it would to the heart of an Indian.

The very Indians who massacre men, women, and children on the plains, have their religious ceremonies and pray to their God for succees in killing men, women, and children. The French and Austrians meet and slay one another by hundreds and thousands; and thousands of women and children who were not engaged in battle are also sacrificed by the folly of those Christian wars. The instigators of those wars are just as guilty of murder, before God, as the Indians are for killing the men, women, and children who are passing through their country. What is the difference in the eyes of our Father and God? It is just as much murder to kill unjustly a million at a blow as it is to kill one, though Dr. Young has stated that "One murder makes a villain; millions makes a hero." Were I to make war upon an innocent people, because I had the power, to possess myself of their Territory, their silver, gold, and other property, and be the cause of slaying, say fifty thousand strong, hale, hearty men, and devolving consequent suffering upon one hundred thousand women and children, who would suffer through privation and want, I am very much more guilty of murder than is the man who kills only one person to obtain his pocket-book.

Our traditions have been such that we are not apt to look upon war between two nations as murder; but suppose that one family should rise up against another and begin to slay them, would they not be taken up and tried for murder? Then why not nations that rise up and slay each other in a scientific way be equally guilty of murder? "But observe the martial array, how splendid! See the furious war horses, with their glittering trappings! Then the honour and glory and pride of the reigning king must be sustained, and the strength and power and wealth of the nation must be displayed in some way; and what better way than to make war upon neighbouring nations, under some slight pretext?" Does it justify the slaying of men, women, and children that otherwise would have remained at home in peace, because a great army is doing the work? No: the guilty will be damned for it.

Let this people called Latter-day Saints examine themselves and be sure that they are right before God, and do as they should in all things, and hurt not the oil and the wine. Never pray for riches; do not entertain such a foolish thought. In my deep poverty, when I knew not where I could procure the next morsel of food for myself and family, I have prayed God to open the way that I might get something to keep myself and family from dying. Those who do more than this are off more or less from the track that leads to life eternal. When you obtain eternal riches, and the true and living faith within you, and the visions of your mind are opened to understand and see things as they are, you will then be made aware that the riches of this world are disposed of by a Supreme Power, and that all that is necessary will be added to you. If it is to die while you are hunting out an asylum for the poor persecuted Saints, die. If, while a missionary to the nations of the earth, you should be shipwrecked on a desolate island and starve to death, die like a man.

Let the providence of God take its course. Ask for that which will make you happy and prepare you for life or death. What is that? Food for the mind, to feed the intelligent part of the creature. The Lord has planted within us a divinity; and that divine, immortal spirit requires to be fed. Will earthly food answer for that purpose? No; it will only keep this body alive as long as the spirit stays with it, which gives us an opportunity of doing good. That divinity within us needs food from the Fountain from which it emanated. It is not of the earth, earthy, but is from heaven. Principles of eternal life, of God and godliness, will alone feed the immortal capacity of man and give true satisfaction. But it is very lamentable to observe how so many grovel in darkness, seeming not to understand anything beyond what they can feel with their hands, see with their eyes, and hear with their ears. They seem to feel, "Let me eat and drink to-day, for to-morrow I am not." Where are you to-morrow? "Gone into nonentity—passed away like a vapour, for aught I know. My life, existence, intelligence, my organism, the whole man has passed into the great chaos of nature, never to be again reorganized to reflect, see, think, understand, enjoy, or endure: it is all gone for ever." Like brutes they live, and like brutes they die. Like the unconscious bullock that is led to the slaughter-house, they know nothing until the knife drinks the life-blood and they sink into death.

My feelings are—O that men would understand the purpose of their existence! Our organism makes us capable of exquisite enjoyment. Do I not love my wife, my son, my daughter, my brother, my sister, my father, and my mother? and do I not love to associate with my friends? I do, and love to reflect and talk on eternal principles. Our salvation consists in knowing them, and they are designed in their nature to cheer and comfort us. Is that eternal existence in me that feeds upon eternal truth organized to be destroyed? Is that organism ever to come to an end, so long as it lives upon eternal truth? No. Let me eternally enjoy the society of those I love. Let our associations in time and in eternity never be destroyed.

In this life we are full of pain, disappointment, and worldly trouble. This gives us a chance to prove to God that we are his friends. Seek unto the Lord for his Spirit, without any cessation in your efforts, until his Spirit dwells within you like eternal burnings. Let the candle of the Lord be lighted up within you, and all is right. Until prayer time is over, be still, keep quiet, and all is right. For

the present, let the world go, for they have been repeatedly preached to. It is necessary that all have the privilege of receiving or rejecting eternal truth, that they may be prepared to be saved, or be prepared to be damned.

I pray that what I have said this morning may do you good, and do no person any harm, and that your hearts may be comforted and made stedfast in the truth. If you wish to know what you shall do, to do right, I answer—Do all that you know to be good. Pray to the Father to guide you in righteousness, and never permit yourselves to do that which you know is evil. And if you do evil ignorantly and in good faith, I promise you it shall result in good.

By-and-by, when prayer time is over, many of those whom you think are nearly gone to the Devil will feel and express their sorrow for their foolishness, and promise henceforth to be good children. But you may as well try to stop with sand the gushing streams that flow down our kanyon gorges as to stop a man from committing sin who is determined to sin. We can cut such persons off from our fellowship, which I am determined to do. We will not fellowship the old, dead, dry limbs.

May the Lord bless you, brethren! Amen.

NECESSITY OF TRIALS—GLORY OF THE SAINTS' RELIGION—GOVERNMENT OF GOD, ETC.

A Sermon by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, May 22, 1859.*

REPORTED BY G. D. WATT.

I wish to inform you that I am here and doing what many years ago I resolved to do—the best I can. Watch for the signs of the times. All is right, and the Devil is not dead; for which we have great reason to be thankful. If you do not know whether "Mormonism" is true or untrue, I am perfectly willing that the Devil should assail you until you learn for yourselves.

As brother Orson Pratt has just observed, the Elders of Israel have laboured long and arduously to preserve this people in the faith and in purity. Notwithstanding all this, some men and women, when they have an opportunity to join heart and hand with the thoroughly corrupt, make it their meat and their drink to turn their backs upon every upright principle and practice. We wish that such persons would leave our society, for we do not feel willing to fellowship them.

I will say, for your consolation, that as soon as the time arrives when this people have been proven sufficiently to satisfy justice, mercy will interpose, peace be fully restored, and the valleys of the mountains resound with the joyful voices of the Saints. Until then I am perfectly willing that the people do without preaching. I will pray with them and for them: what for? To keep the devils, the corrupt, the hypocritical, the ungodly, and those that love and work iniquity in

the kingdom of God? I say, God forbid.

I am accused by our enemies and by the enemies of the Lord Jesus Chuist of possessing great influence over the people of this Territory; and I would to God that I had sufficient influence to make every man and woman work righteousness and cease iniquity, and so live that angels and the Spirit of the God of peace would dwell with them day by day. But that influence I have not. I have an influence; but I have only what the Lord has given me. No man will gain influence in this kingdom, save what he gains by the influence and power of the Holy One that has called him to truth, holiness, and virtue. That is all the influence I have, and I pray God that I may never have any different influence.

If I should lose my faith, forsake my God and my religion, I hope, and it has always been my prayer, that I may never have influence over a wife, child, friend, or neighbour to drag them down to hell. If I go there, let me go alone. It has ever been my prayer that if I have influence over the people, it shall be exercised to induce them to forsake their sins and cleave to righteousness. I seek for an increase of that influence, and seek to the proper source. It is my constant prayer that I may have influence over the spirits of the children of men to lead them from the power of Satan to the living God. But we must be tried in our faith and in our patience. The whole man must be tried to know whether he is for God or for the powers of darkness—whether he will cling to that which is a hater of righteousness, or to his Father and Saviour.

There are thousands in this kingdom who are willing to die for their religion, but are not willing to live it. This is a great difficulty. The most ignorant, blind, and superstitious pagan upon the earth will die for what we call their nonsense, though to them it is as true and sacred as our religion and God are to us. What a man will suffer for his religion is no proof whether it is true or false. Brother Pratt, in his remarks, said that we should not be governed by tradition. Yet we are, and so are the whole world, more or less; and those who are traditioned in a false religion are as willing to die for it as men and women are for a true religion and Priesthood. That a man is willing to die for his religion is no proof of its being true; neither is it proof that a religion is false when one of its votaries apostatizes from it. Our religion teaches us truth, virtue, holiness, faith in God and in his Son Jesus Christ. It reveals mysteries, it brings to mind things past and present—unfolding clearly things to come. It is the foundation of mechanism; it is the Spirit that gives intelligence to every living being upon the earth. All true philosophy originates from that Fountain from which we draw wisdom, knowledge, truth, and power. What does it teach us? To love God and our fellow creatures—to be compassionate, full of mercy, long-suffering, and patient to the froward and to those who are ignorant. There is a glory in our religion that no other religion that has ever been established upon the earth, in the absence of the true Priesthood, ever possessed. It is the fountain of all intelligence; it is to bring heaven to earth and exalt earth to heaven, to prepare all intelligence that God has placed in the hearts of the children of men—to mingle with that intelligence which dwells in eternity, and to elevate the mind above the trifling and frivolous objects of time, which tend downward to destruction. It frees the mind of man from darkness and ignorance, gives him that intelligence that flows from

heaven, and qualifies him to comprehend all things. This is the character of the religion we believe in.

Our ecclesiastical government is the government of heaven, and incorporates all governments in earth and hell. It is the fountain, the mainspring, the source of all light, power, and government that ever did or ever will exist. It circumscribes the governments of this world; and when men and women are filled with the power of God, they can comprehend what the Prophet means when he speaks of the Lord's weighing the earth as in a balance, and measuring the waters of the great deep as in the hollow of his hand: that is, He comprehends all things; and so can men who are filled with the Holy Ghost comprehend all things needful for their salvation and exaltation. All human governments and policies are weighed by them as gold is weighed in the balance: they are comprehended by them with the same facility and clearness that a farmer or mechanic comprehends his particular pursuit. And no being possesses intelligence, in any degree, that he has not received from the God of heaven, or, in other words, from the Fountain of all intelligence, whether he acknowledges his God in it or not. No man, independent of the Great Ruler of the universe, is capable of devising that which we see and are well acquainted with. All mechanism, good government, wholesome principle, and true philosophy, of whatever name or nature, flows from God to finite man. What for? To determine what he will do with it. It is for his improvement and advancement in the arts of civilized life, morality, and true religion. This has been taught you from the beginning as the unmistakeable features of our holy religion.

"Mormonism" is said to be different in Utah from what it is in other countries. It should be very different. Let me explain. When the Elders go forth to teach the people that Jesus is the Christ, and to bear testimony to the truth of the Bible, though precious portions have been taken from it, that the Book of Mormon is true, and that the revelations given through Joseph Smith, the servant of God, are true, and to call upon the inhabitants of the earth everywhere to repent of their sins and be baptized for the remission thereof, and receive the imposition of hands for the reception of the Holy Ghost, and to confer the holy Priesthood, that believers may magnify their calling until they are gathered, what then? They should find "Mormonism" more than it was taught them in foreign lands. How should they gather? With the same spirit they received when they received the Gospel. Then, when they are gathered to the fountain head, they are prepared to receive the further things of the kingdom. Is this the true spirit of gathering? It is, and is preserved by those who come prepared to grow in grace and in the knowledge of the truth. But the long journeys, the perplexities, perils, and temptations darken the understanding and becloud the minds of many, insomuch that when they are gathered they are not so well prepared to receive the further things of the kingdom as they were before they started. This is a pity: it is very lamentable. But such is the fact.

To some "Mormonism" appears very different here to what it did in the countries of their nativity. Why? Because their eyes have become dim and their hearts cold, so that they do not behold things by the Spirit of God as they did when they first embraced the Gospel. In comparison, they become as other Christians. The Christians of the 19th century tell you how much light they received—how they were exalted on

high: "Glory! hallelujah!—how happy I felt when I first got religion!" How do you feel now? "Not so well." That is the experience of the Christian world; and, unfortunately, it is the experience of many who are called Latter-day Saints. Some exclaim, "O that we could feel as we did when we first received the Gospel!" If you have not known and understood more than you did when you first embraced the Gospel—if you have not grown in grace and in the knowledge of the truth, it proves that you are not yet worthy to receive further blessings. How can you expect to receive blessings that you will not improve upon? Let every man and woman that believes in the redemption of Zion, the gathering of Israel, the calling of Prophets and Apostles in the last days, and the building up of the kingdom of God, no more to be thrown down, come here prepared to receive the mysteries of the kingdom and to learn the further things of eternity, to bring heaven to earth, and in their understandings be exalted to heaven; and would you see men and women going back to the States and to California, and joining hands with the most corrupt spirits that hell can spue out?

I am still here, and intend to remain; but whether I shall continue to have faith enough to carry out my desires is not for me to say, though I am one of the best hands in the world to fight dogs in flocks of sheep; and I desire to stay until the last one is kicked from off the earth, and a place prepared for the habitation of Saints, and they prepared to receive the Saviour when he comes.

Jesus has been upon the earth a great many more times than you are aware of. When Jesus makes his next appearance upon the earth, but few of this Church and kingdom will be prepared to receive him and see him face to face and converse with him; but he will come to his temple. Will he remain and dwell upon the earth a thousand years, without returning? He will come here, and return to his mansion where he dwells with his Father, and come again to the earth, and again return to his Father, according to my understanding. Then angels will come and begin to resurrect the dead, and the Saviour will also raise the dead, and they will receive the keys of the resurrection, and will begin to assist in that work. Will the wicked know of it? They will know just as much about that as they now know about "Mormonism," and no more.

When all nations are so subdued to Jesus that every knee shall bow and every tongue shall confess, there will still be millions on the earth who will not believe in him; but they will be obliged to acknowledge his kingly government. You may call that government ecclesiastical, or by whatever term you please; yet there is no true government on earth but the government of God, or the holy Priesthood. Shall I tell you what that is? In short, it is a perfect system of government—a kingdom of Gods and angels and all beings who will submit themselves to that government. There is no other true government in heaven or upon the earth. Do not blame me for believing in a pure and holy government.

Is man prepared to receive that government? He is not. I can say to these Latter-day Saints, You are not prepared to receive that government. You hear men and women talk about living and abiding a celestial law, when they do not so much as know what it is, and are not prepared to receive it. We have a little here and a little there given to us, to prove whether we will abide that portion of law that will enable us to enjoy a resurrection with the just.

While I was in England I heard

much said about the revelation touching the privilege of the living being baptized for the dead. A High Priest, who had just come from America, thinking that he could enlighten the Twelve upon the subject, said, "Brother Brigham, I heard Joseph say that baptism for the dead was one of the first principles of the Gospel, and that even the Twelve did not understand it." His feeling was, "I am a High Priest, and the Twelve do not understand the matter." I said to him, "My dear sir, do you understand all of the first principles of the Gospel?" When I hear such expressions from men, I know that they are very limited in their understandings about the Priesthood.

A man who has had his mind opened to the operation of the Priesthood of the Son of God—who understands anything of the government of heaven, must understand that finite beings are not capable of receiving and abiding the celestial law in its fulness. When can you abide a celestial law? When you become a celestial being, and never until then. When you hear men and women talk about living a celestial law, you may know that they are ignorant of the fact that no finite being is living in its fulness, or can. As it is written, we have line upon line, precept upon precept, here a little and there a little, and it is something that accords with the capacity of finite beings, and you improve upon this, and the Lord will open your minds to receive more, and let you see the order of the eternal Priesthood; but if you do not live your religion, you cannot receive more.

Are the Latter-day Saints ready to receive Zion from above? Have they wisdom and knowledge to receive and conduct themselves properly in the society of angels? I think not. While I was in Far West, and the mob began to gather there, determined to kill Joseph, he preached to the people and said, "If you had faith and would live your religion, you would prove the revelation to be true where the Lord says, 'I will fight your battles, and, if necessary, send down angels to save you from the wicked grasp of your enemies.'" There was an armed mob of some 3,500 arrayed against some 300 of us. They sent in a deputation, saying they wanted about three persons out of the town, for they were calculating to destroy the people and the place. Some of those self-glorious stars of "Mormonism"—stars that fell in that crisis, looked round for the angels. They did not see them, and straightway turned their backs upon their God and their religion, and joined the enemy.

I was glad that they went. I felt then as I feel now. I felt and still feel that I would rather have ten righteous men with whom to contend with the wicked of the whole earth, than to have at my command the corrupt of all creation. When I am brought to the test to fight for my religion, which I trust I never will be, I will call men who are full of the power of God for such an emergency.

Brother Pratt wishes that the miserable, dissatisfied spirits would leave; but they will not all go. The question might be asked, "Why do you wish them to go from this Territory?" We do not particularly care whether they go or stay: they are at perfect liberty to please themselves in that matter, because it is their constitutional right to stay here, if they do not infringe upon the rights of others, and observe the laws of the land as strictly as we do. The principal reason why I do not wish them to go is because they will be constantly troubling me to assist them back again. I had rather help somebody else, for we have not means to

spare for bringing those who will apostatize to this country a second and third time. After they have came back once and twice, they stay awhile and want to go away again; and after they have been away awhile, they begin to learn that this is the kingdom of God, and some of them want help to come back.

My faith reaches far beyond the faith of many touching the final destiny of such persons, understanding that the Lord is more merciful than human beings; and the faith of this kingdom goes far beyond the faith of the Christian world upon this matter. There will not so many people go into that awful place that burns with fire and brimstone, where they sink down, down, down to the bottom of the bottomless pit, as the Christians say,—not near so many as the Christian world would have go there. That gives me great joy, notwithstanding all the perils and persecution we have suffered through the wickedness of the wicked. Liars, sorcerers, whoremongers, adulterers, and those that love and make a lie will be found on the outside of the walls of the city; but they will never get into the bottom of the bottomless pit. Who will go there and become angels of perdition and suffer the wrath of an offended God? Those who sin against the Holy Ghost.

This kingdom progresses. Who has eyes to behold the handiwork of the Lord? The trials we have been passing through in this Territory, from our enemies, we think are terrible; but these trials are only like a drop to a bucketful, compared with what many of this people have heretofore passed through. Contrasted with Missouri, our present and late trials are very trifling, very light, and very easy upon us. You may let your hearts be comforted, those of you who can see the hand of the Lord in leading this people and restraining the wrath of our enemies. Can any of you see? Yes, a great many. If your eyes were opened, you would see his hand in the midst of the nations of the earth in the setting up of governments and in the downfall of kingdoms—in the revolutions, wars, famine, distress, and wretchedness among the inhabitants of the earth. In these manifestations you would discern the footsteps of the Almighty just as plainly as you may see the footsteps of your children upon the soft earth.

The wonderful developments of his providence are oft-times mysterious to us, and we exclaim, "Really, I did not expect to hear such news, nor to see such astonishing and unexpected results in the actions of the righteous and the wicked." The Lord takes care of the whole of that, and dictates their conduct for his own purpose and glory. He makes the wrath of man to praise him, and that which he cannot bring about to promote his kingdom and his purposes he restrains. The wicked he permits to go far enough to produce a result that will serve his purpose. "For my kingdom must be established upon the earth in the latter days," saith the Father, "and I have given it to my Son Jesus Christ. He has died to redeem it, and he is the lawful heir pertaining to this earth." Jesus will continue to reign with his Father, and is dictated by his Father in all his acts and ruling and governing in the building up and overthrow of nations, to make the wrath of man praise him, until he brings all into subjection to his will and government. And when he has subdued all his enemies, destroyed death and him that hath the power of death, and perfected his work, he will deliver up the kingdom spotless to his Father. You may preach upon that text. It is a source of great consolation to me, for it will be fully accomplished, and all that transpires will be

overruled to redound to the glory of God.

A gentleman said to me, not long ago, "You 'Mormons' scare us. You are here in the mountains, and this expedition would not have been sent against you, but you frighten us by taking such big strides. 'Mormonism' is but a few years old, and it has circumscribed the globe; it has penetrated into almost every nation under heaven, and bears down, in a remarkable manner, all opposition wherever your people go. It seems to swallow up our religion, political policies, and philosophy; and, if we do not stop you, it would appear that you will finally swallow up the world." I replied, "If the people will let us alone, we will preach the Gospel in peace, civilly, kindly, mildly; and we will teach the people how to obtain that eternal life that is proffered to all. But will they let us alone? No. And you think we take large strides." He rose from his chair, saying, "You take ten or twelve strides at once. While we go creeping along, you are away yonder." "Well, you kicked us there, and we cannot help going. Every time you kick 'Mormonism,' you kick it up stairs: you never kick it down stairs. The Lord Almighty so orders it. And let me tell you that what our Christian friends are now doing for us makes more for the kingdom of heaven than the Elders could in many years preaching."

The Lord Almighty will exalt "Mormonism" and sustain his Priesthood. Will he sustain wickedness? No. If we are wicked, we are wrong. We should abstain from everything that is unholy—that is unrighteous; that is the character of a true Latter-day Saint. Have we persons among us who are degraded? Yes. As I have before told you, "Mormonism" can beat the world as to the knowledge of God. The Saints know more of God and godliness than all the world: they also know more of earth and earthly things. Many are living so as to be saved in the celestial kingdom, while all who do not embrace the doctrine of full redemption will come short of attaining that glory. On the contrary, if you want to see the principle of devilism to perfection, hunt among those who have once enjoyed the faith of the holy Gospel and then forsaken their religion. We have the best and the worst. Why the worst? Because the Devil prompts men and women of the meanest and lowest grade to embrace the Gospel and get a foothold in the kingdom of God to destroy it.

Will he destroy it? He will not: that is beyond his power. Can you destroy a true religion by persecuting it? No. What destroyed the Priesthood of the Son of God from the earth in ancient days? Was it persecution? No. The Emperor Constantine embraced it and sent out a decree for all his people to embrace it. Let this people be prospered and all persecutions cease, and then every description of characters would hasten to join this Church. The Lord so orders and overrules as to keep out a share of them, though he suffers some to enter the temporal fold. We understand the root and trunk of the tree of wickedness, and we have many of its branches—more than we want. The Lord desires a pure people—a people that he can own and exalt—that he can bring into his presence; and that is what the Priesthood of God is designed to accomplish. I would to God that the people would live so as to receive the blessings of the Priesthood, increase in all godliness, have their eyes open to see, their ears to hear, and their hearts to understand, instead of falling away.

At times, seemingly good men falter in their feelings, and turn away from their God and their religion to take the road that leads to destruc-

tion. This makes my heart mourn. But those who are faithful will come out triumphantly, for God has established his kingdom on the earth, no more to be thrown down. It was thought by our enemies, in the days of Joseph Smith, that if they could kill him, that would be the end of this fanaticism, as they called it, and of this fanatical race. But did that murder in the least shake this great Latter-day Work? No, brethren and sisters,—no. What did it effect? The Church and kingdom of our God has risen from an individual family to a great people, and we have been looked upon as a nation by our neighbours, independent of all other people on the face of this earth; and in their dealings they have dealt with us as such. Not that we desire it, but it is so in the providence of our God. They are determined, though they know it not, that they will make the kingdom of God triumphant on the earth; and all the powers of earth and hell cannot prevent it.

If we wish to be blessed, let us live our religion. If we promote the kingdom of God, it will bear us off triumphantly. If we falter in our feelings, and say that we cannot abide this tirade of persecution, but must leave this place and people, we shall be left in darkness and sink in iniquity, and shall be left by the kingdom far behind in our sins. The person that forsakes the faith of our Lord Jesus Christ will find himself ruined for time and eternity. How are they looked upon who have received the spirit of the Gospel and forsaken it? Heaven, with all its shining hosts, despises and pities them: they will not have them, and hell is ready to spew them out. With a few exceptions, they are despised by the good and wise among men, by the noble and ignoble: all despise them, and they are in a most miserable condition.

I wish to have the blessed principles of civilization—of this Christian nineteenth century—spread over Utah. I desire to see the effect they will have on this ignorant people in the Territory of Utah. The world say, "Poor people, how sorry we are for you! It is a pity to have such intelligent men and women go to Utah to join those fanatics. Let us send our Christian brethren there to civilize them." And here, sure enough, they have their gambling-tables of civilization, and grog-shops of civilization, and various other helps and aids pertaining thereto; and they are working hard to spread the principles of modern civilization. What would they do with their civilization? "Oh this polygamy!—it is a dreadful evil," when, at the same time, they would say to me, if they dare, "Look here, brother Brigham, can I have the use of one of your wives to-night? It is not so much polygamy that they are opposed to, but they hate this people because they strive to be pure, and will not believe in whoredom and adultery, but declare death to the man who is found guilty of those crimes. This is the awful, unchristianlike conduct of brother Brigham! It appears, by our late news, that among our Christian brethren it is death to adulterers; and so say I, and I ask no odds of such characters. I am able to take care of myself, with the help of God and my good brethren.

Our faith and patience must be tried in everything, and it is not for us to take judgment into our own hands. We must be tried, to prove whether we can endure to be imposed upon and have our religion derided, and not feel as some do when their names are called in question. To illustrate, I will tell an anecdote concerning Captain James Brown. When the emigrants were passing through here and were asked by Captain

Brown as to whither they were going, the answer would be—"To the gold mines. G—d d—n you;" and with them it was "G—d d—n Joe Smith," and "G—d d—n Brigham Young." But when it came to "G—d d—n you, James Brown," the Captain was then ready to fight. I wish to know how much you can bear. You can hear the name of Deity, of the Saviour, and the names of all holy things abused; but when it is "d—n you, Joe, Tom, or Dick," there is a fight on hand. You have to learn to suffer abuse, and to be patient under it as the Saviour was, if they spit in your face or abuse you in any way. You have to learn to hear your own names abused as you can bear to hear the name of the Deity abused. A few years ago a person in our streets was abusing the name of Deity, and another stepped up and boxed his ears, saying to him that he should not use that name in such a disrespectful manner. But some of these good Elders can hear the name of their Saviour abused with seeming satisfaction.

We are here, and we shall live and grow, and no power can hinder it. I shall stick to the kingdom, God being my helper, and shall not let go until this earth is revolutionized and all nations bow to the Saviour, and I be his priest and servant.

Cease bringing the names of God the Father and his Son Jesus Christ into disrespect, and learn to reverence those names.

I have detained you long enough. May God bless you, brethren and sisters, that you may have power to guide yourselves, by the aid of the Spirit, into all righteousness, independent of any power of man on earth. I do not want any power over my brethren, only to lead them in the way of truth, and to run parallel with them in the ways of truth and righteousness.

God bless you! Amen.

GOVERNMENT OF GOD.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, Sunday afternoon, May* 22, 1859.

REPORTED BY G. D. WATT.

I am very happy for the privilege of bearing my testimony to the principles of the Gospel of salvation. It is the only doctrine by which people can be saved in the celestial kingdom of our God, and should concern all people, as it is the government of God on earth. People have reason to fear a bogus or spurious theocracy. There are but few upon the earth who do not in their hearts acknowledge a Supreme Being, and also believe that Being to be holy; and if they could be dictated by that Being, and be sure that they were directed by the influence from him, there are but few who would object to that influence and that government.

The wickedness of the children of men is what influences them to fear. They are not afraid of their own laws, because they originated from themselves: they can manage them and blot them out of existence whenever they wish. But when that which is said to be the kingdom of God, or the theocracy of heaven, is upon the earth, many of the inhabitants thereof tremble, and fear that it is not correct.

What is the proof of the existence of the Priesthood of God upon the earth? How would you find the positive proof that the Lord Jesus has his Church upon the earth? As I observed to you in the forenoon, it is not exhibited by the learning or the implicit faith of its followers. I have never believed for a moment that the proof of the Christian religion was established by a close adherence to it by any sect or any person. We, as Christians, are divided and subdivided into many systems varying in doctrinal points. This one says, "I am right;" and that one says, "I am right;" another rises up and varies, more or less, from the doctrines of the Church he has left, and says he is right.

What proof have you, and what proof is there now upon the earth that this is the kingdom of God? If we had miracles to establish it, would they be positive proof? No, they would not. They will not satisfy me, nor have I ever seen the day when they would. Were I to see the sick healed, the eyes of the blind opened, and the ears of the deaf unstopped, that would not satisfy me. For me, the plan of salvation must be a system that is pure and holy in all its points; it must reveal things that no other Church or kingdom can reveal; it must circumscribe the knowledge that is upon the face of the earth, or it is not from God. Such a plan incorporates every system of true doctrine on the earth, whether it be ecclesiastical, moral, philosophical, or civil: it incorporates all good laws that have been made from the days of Adam until now; it swallows up the laws of nations, for it exceeds them all in knowledge and purity; it circumscribes the doctrines of the day, and takes from the right and the left, and brings all truth together in one system, and leaves the chaff to be scattered hither and thither. That is the proof to me, and has been from the beginning, that the principles are pure and holy; and every person living to them will attain through them sanctification.

Truth will endure for ever and for ever, and every man that preaches the Gospel of salvation may take the old text that some of us took in the commencement of the building up of the kingdom of God upon the earth in the last days. I took truth for my text, salvation for my subject, and the whole world for my circuit, to go as far as I could and talk all I could about it. It takes every truth from every sect and party. What! in a civil capacity also? Yes. All law, all powers, all kingdoms, and all thrones,—in fine, all things are under the control of God.

There is no nation or kingdom that has not received its power from him, whether it be much or little—whether for a day, an age, or a century. Whether they make good or bad use of it, all power is ordained of God and is in his hand. He sets up a kingdom here, and pulls down another there at his pleasure. He breaks the nations like a potter's vessel; he forms a nucleus, and around it builds up a kingdom or nation, permitting the people to act upon their own agency, that they may do right, or corrupt themselves, as did the children of Israel; and after they have become ripe for destruction, they will be scattered to the four winds. If the people of God in ancient days had

continued holy, they would have continued in power and authority to this day.

There is not a despot upon the earth whose power has not originally sprung from the Priesthood, and there is not a law in the Priesthood but what is founded on the revelations of Jesus Christ. These are the laws upon which all governments were originally based. Truth will endure for ever, and every person that cannot abide truth will fail in obtaining eternal life. Truth is what we have. Let us live to it, and we shall abide for ever, and no power can prevent it.

Be faithful, brethren and sisters. If you have light, acknowledge the hand of God in it, and improve upon it, and acknowledge his hand in all things; for his providence overrules all things, and he will triumphantly bring forth his kingdom, organize his people, and prepare the earth for his angels to dwell upon, and it will be given into the hands of his Saints when they are made pure and holy.

I told you in the forenoon that it has ever been my prayer never to have influence to lead men wrong, but that I would to God I had power to make them refrain from evil and do that which is right, that they may live for ever and ever. You are organized independent beings, framed to become Gods, even the sons of God; and yet it is astonishing to see the use many make of their ability: they corrupt themselves and continue to do wickedly until they are prepared to go down to perdition. Why not turn away from their sins and love righteousness, that they may endure for ever, and that all things may be given into their hands?

May the Lord help us to take that path that will lead us to victory and glory. Amen.

GOVERNMENT OF GOD—PROGRESSIVE CHARACTER OF "MORMONISM"—CONCENTRATION OF THE MIND.

Remarks by Elder ORSON HYDE, *made in the Tabernacle, Great Salt Lake City, February* 12, 1860.

REPORTED BY G. D. WATT.

I did not anticipate speaking to you this morning, brethren and sisters, but expected to be a hearer only. Since my return to the city, I have been so busily engaged that I have not had time [humorously] to prepare a sermon for this morning; and if I had had ever so much time for that purpose, I should, probably, be no better prepared to address you than I am at this moment.

Jesus said to his disciples, "Take no thought beforehand what ye shall say or what ye shall speak, for it shall be given you in the same hour what ye ought to say." In this doctrine I repose implicit confidence; and being requested to speak to you at this time, I readily comply, and proceed at once to the work before me.

The current of life is made up of small springs, streams, and rivulets,

or rather of little incidents which in the aggregate constitute the character of man here on earth. So small a thing as a kind word timely spoken to the sorrowful and afflicted often results in great good, and secures the esteem and gratitude of those to whom it may be addressed, while an ill word may do much harm. My discourse this morning may be made up of small items or incidents.

I want to say a little about the government of God—of the manner and spirit of its administration when infinite wisdom guides its policy. I know no better way to illustrate the administration of this government than to refer you to the government of parents over their children, and to the manner of their teaching and character of their instruction to them. When your child first begins to talk, do you attempt to teach it grammar, algebra, astronomy, or anything else wholly beyond its comprehension or understanding? No. But you adapt your teachings to the capacity of the child, using words and phrases of the very simplest kind to teach and amuse it. By-and-by, when he runs about pretty dexterously and begins to handle things, he attempts, for instance, to take up a bucket of water. You say to it, "Don't do that; it is too heavy for you; but take the hammer, the doll, the rattlebox, or the toy." Your words are thus adapted to the ability of the child and to his appreciation of the things that he handles. As his mental powers become developed, you combine a little intelligence in your sayings to him; and then, when his age and strength will allow him, you tell him to bring a bucket of water from the spring or brook. Thus you require him to do the very thing which you once forbade him to attempt. Now, if any one should charge you with falsehood, because your instructions to your child were not uniform under all circumstances, you would consider the charge very ill-founded. I speak thus to show you that what is suitable to the child at one time may not at all suit it at another.

Many persons who have joined the Latter-day Saints have run well for a season; but, understanding not that the Gospel is a progressive work with those who honour it, they have turned away from the faith—charged the Saints with inconsistency, but yet claim to believe in what they call "ancient Mormonism." The garment that is made for a child just born must be worn by a man when thirty years of age, is the doctrine of those stereotyped "Mormons." The Church is now nearly thirty years old; yet this kind of "Mormons" want us now to wear our bibs and diapers, and to be fed on milk and pap as in the days of Joseph. Paul, however, tells us that when he was a child, he spake as a child, he understood as a child; but when he became a man, he put away childish things.

Were I to invite you into my garden at a proper season and show a plant just sprung up out of the ground, you might ask me its name, if you were unacquainted with it. I tell you it is corn. In the course of two months' time, you see it again when the silk and tassel appear. You then ask me what it is. I tell you that it is corn. You may say that I was mistaken in the first or last instance, as the two are by no means alike. Some two months later you come along and see a basket full of golden ears. You ask me what it is. I tell you that it is corn. But say you, "I do not believe it, for it is unlike either of the others that you told me was corn. You have now contradicted yourself three times, and I will not believe that any of them is corn; I will not believe you at all." To such conclusions many persons arrive in relation to "Mormonism," from very similar

premises. How very necessary that we increase in intelligence in a ratio equal to the growth or increase of the kingdom of God! If we do not, we fall in the rear, and our eyes become blinded by the god of this world. When we become stereotyped in our feelings, there is an end to corrections, enlargements, and improvements.

To what shall we look as our guide in this our earthly pilgrimage? Shall we look to the Bible, the Book of Mormon, or to the Book of Covenants? Answer: To none of them. These sacred and holy records contain the history, teachings, and results in part of the travels of the ancient and modern people of God. They are true, but are not designed to lead the people. Remember that the "letter killeth, but the spirit giveth life." We do not want to be killed; but we want life. God has set in *his* Church, first, Apostles; secondly, Prophets; thirdly, Teachers, &c., to guide his people;—the oracles, (or in other words, the Holy Ghost,) not on paper, bound in calf, sheep, or any other manufactured article, but in the hearts of his chosen servants. Paul says—"We have this treasure (not in a book, but) in earthen vessels, that the excellency of the power may be of God, and not of us."

I will produce an example where the spirit gave life when the letter would have killed. There was, in the days of Christ, a woman taken in the very act of adultery. The self-righteous Jews, by the letter of the law, arrested her and brought her before the Saviour; and they said unto him, "Master, Moses in the law commanded us that such should be stoned; but what sayest thou?" Jesus said unto them, "He that is without sin among you, let him first cast a stone at her." But they, being convicted in their own conscience, went out, leaving the woman alone with Jesus. He asked her if no man had condemned her. She said, "No man, Lord." Said he to her, "Neither do I condemn thee. Go and sin no more." The letter of the law would have killed that woman then and there. But the Spirit of God, in the person of his Son, the living oracle, opened her way unto life. It is the living oracles that lead the people of God. In them there is life; but in the letter of the law there is death.

The early commandments of God to his Church and the manner in which we were led at that time will not fit our case in all respects now. We must have teachings and revelations adapted to our present circumstances and condition. Were we never to advance, but remain stationary eternally, then the same code of laws and commandments might with more propriety answer. But in this world of change, where we are required to make advancement, we must have an increase of intelligence to satisfy the craving development of our own mental powers. There is no stopping-place for a man of God.

I do not know but that I will now take my text. My sermon, however, will be short. Jesus says—"The light of the body is the eye. If, therefore, thine eye be single, thy whole body shall be full of light."

You know that when we want to examine anything very closely—particularly you marksmen and hunters, who are in the habit of using arms, when you want to take deliberate aim and make sure of the object you desire to hit, you close one eye, and with the other look along the barrel of the gun until the lead rests upon the object. Now, says the Saviour, "If thine eye be single, thy whole body shall be full of light."

This had reference not only to the natural eye, but to the whole moral powers of man as well. Set it down as granted that if thine eye be single, thy whole body shall be full of light.

Now, let me ask, do we not indulge the hope, if faithful in this life, of being rulers over kingdoms and peoples, and nations, and tongues? Jesus says—"He that is faithful over a few things shall be made ruler over many things.

Let me ask you how it is with you when you go to prayer. Have you that control and dominion over your own minds that they cannot be caught away by anything that is foreign to the purpose or object that engages your attention? For instance, while we call upon the Lord for his blessings, is it not sometimes the case that we think the old ox may be in the stackyard? Do we not sometimes think we shall be cheated here, and lose that amount of money there? If you have never been aware of this, when you go home and pray again, see if you have power to control your mind and keep it from wandering on something else. Until we discipline our minds, and have the complete control of them, we cannot make that advancement that we ought.

If we cannot discipline and control our own minds, how can we discipline and control kingdoms, nations, tongues, and people?

Suppose any of you mechanics erect a mill, and the stream is a small one, —though, if properly and economically applied, it would be quite sufficient to drive the machinery you wish it to; but instead of the water being properly confined to exert the greatest amount of power, it is spread all over the face of the land;—has it that amount of force to drive the machinery that it otherwise would have? No. But conduct the water through a narrow channel, and apply it properly on the wheel, then your machinery rolls. It is just so with our minds: when they are scattered on different objects, when we are calling upon the name of the Lord, there is no power in that mind. Why? Because the eye is not single. "If thine eye be single, thy whole body shall be full of light." Again: The agent steam possesses great power when confined and properly applied to shafts and wheels. But let the boiler explode and the steam pass into the atmosphere, what power is there then in that agent? None. Confine it, and it is as it were an almighty power, or it is a portion of almighty power drawn out of the elements that surround us. So it is with the mind: let it be concentrated and applied to any subject, and it has great power. "If thine eye be single, thy whole body shall be full of light." I have wondered a great many times what our Saviour could mean when he said, "If ye had faith as a grain of mustard seed, you might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you." Again, he says, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible to you." What does this mean? I have exercised all the faith, seemingly, that is in my power, and could hardly heal the sick, let alone remove a mountain, or pluck up a sycamore tree, or any other tree. What does it mean? I begin to discover that the Devil comes along when I get my mind set, and throws some object in view to divert it from the thing before me.

"If thine eye be single, thy whole body shall be full of light." I have an idea that the Devil comes and catches away the word that is sown in our hearts, to defeat the designs the Lord has in sowing it. Whereas, if we could control our minds, and not allow them to be caught away, then our eye would be single, and the whole body would be full of light.

Again: When Moses was leading the children of Israel out of Egypt,

they murmured because they had no water to drink. He was grieved with them, but he had power to concentrate his mind. And what power was there in that mind? He smote the rock, and out gushed the water. Did his rod have power to split the rock? No; but the concentration of his mind on that rock did. There was a power in it to split the rock and bring out water to the thirsty thousands. The mind is armed with almighty power; and if we could concentrate its powers, and overcome the power of the Devil, we could remove that mountain as easily as to heal a sick person. It requires only faith as a grain of mustard-seed, or a concentrated effort of mind. Solomon was once applied to by two women claiming one child, for his decision in the case. Said Solomon, "Bring me a sword; and they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman, whose the living child was, unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in nowise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in nowise slay it: she is the mother thereof." To divide that child would have destroyed it, just like dividing the mind: it destroys its power and efficacy. Let the mind be concentrated, and it possesses almighty power. It is the agent of the Almighty clothed with mortal tabernacles, and we must learn to discipline it, and bring it to bear on one point, and not allow the Devil to interfere and confuse it, nor divert it from the great object we have in view.

It is a good deal of work to preside over our own families and keep all things right side up there. But set a man alone, and it is just as much as he can do to govern his own mind. He has great need to watch and pray; and while he is watching, he must mind and not see any other object but that he is praying for. What could we not do, if our minds were properly disciplined? "For if thine eye be single, thy whole body shall be full of light." If thine eye were single, thou mightest sometimes see through the vail. We read something about the vail of the covering that is cast over all people being removed.

Sometimes you see the sun covered with a thin fleecy cloud; yet you can see that luminary all the time through that vail. Then again comes up a dark thunder-cloud, and overcasts the whole sky, so that we cannot see where the sun is. So, if our eye be not single, we do not see clearly; but the vail becomes thick, and we are in darkness; we cannot see the sun of righteousness; we cannot tell the place where he is. But if thine eye be single, although there may be a thin fleecy vail over the sun, we can see it. If we cannot see clearly, we may be able to "see men as trees walking," at least. The fact is, if our eye be single, and we train it to that, I do not know why mortal man here in earthly tabernacles may not look through the vail, and see as he is seen, and know as he is known.

We have got to learn to discipline our minds. Sometimes, because our children do not do as we want them, when out of our sight, we feel grieved at it; but here we have our own minds to ourselves. Now, the question is, Are they not as bad to control and govern as our children, who are running here and there? If we could control our own minds, we could control our children and our families and the kingdom of God, and see that everything went right, and with much more ease than we can now.

Let it be, then, the labour of our

minds to train them when at home, and when we bow down in our families, or in private.

I recollect being once on shipboard; the wind was on her side, and the ship was going very nicely. The captain looked at the compass, and he ripped out something that is not uncommon with seamen, saying to the man at the wheel, "Why do you let her round off? Keep her up." Do not let the mind run off, but keep it up to the point; then we shall make the port: but if you let it run off the course, it will be found drifting on the lee shore somewhere. We have got to keep it up, and not let it swing off. We must not let the mind depart, but keep it on the true course. "If thine eye be single, thy whole body shall be full of light."

May God grant it, for Christ's sake! Amen.

CONCENTRATION OF THE MIND.

Remarks by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, February* 12, 1860.

REPORTED BY G. D. WATT.

I have listened with much pleasure to the remarks that have been made by brother Hyde.

The subjects upon which he has dwelt this morning are of great importance to the Saints of the living God. They are subjects upon which I have often meditated, and it rejoices my heart to hear them so nobly illustrated before this congregation.

The subject of the concentration of the mind is one that both old and young are interested in, from the fact that it has not only a bearing on this present life, but upon our future state of existence.

If we should inquire how it is that mankind in this present life are able to accomplish naturally many great and important things, the answer would be—Because they have the power of concentrating their minds upon the subjects that are before them. It is, therefore, not only a subject that interests the Saints, but it is one which interests all intelligent people more or less. Nothing very great can be accomplished without a concentration of mind.

If we had time, we might illustrate this subject still farther. We might refer you to some of the great and remarkable examples on record, in relation to those men who are denominated by the world "learned men." See what they have accomplished. For instance, permit me to refer to Sir Isaac Newton. How was it that he was able to make his important discoveries? Because he had disciplined his mind to that extent that he could concentrate it for a long period of time upon one object. What discoveries did he make by this means? He discovered that peculiar kind of force that holds together the celestial bodies of the universe. He discovered not only

the force, but its intensity. He not only discovered the intensity of the force which holds together the planetary bodies of our solar system, but he discovered its variation, depending upon the distance of those bodies one from another. But these were only the very elements of his discoveries. Having, by the concentration of his mind upon these subjects, learned some of the leading characteristics of this force, he was enabled to trace out its results in many of its intricate bearings upon the variety of motions which the different bodies of our system have, explaining them as the results of the force which he had discovered.

What a remarkable concentration of mind there must have been in order to solve a problem of so intricate a nature!

It is true we find in some of our elementary treatises that Newton discovered the law of gravitation by merely observing an apple fall from an apple tree. But I would inquire, was it the first apple that ever fell? No. Was he the first man that ever observed a falling apple? No. Why, then, did not other people discover this universal law, if barely seeing an apple fall was sufficient to open the discovery? Such was not the fact: it was not every man that had disciplined his mind to contemplate the subject of the forces of the universe. It was not every man that had made himself thoroughly acquainted with the dynamical action, or the laws of motion and forces.

Newton had trained his mind upon this subject. He had, while in college, concentrated the energies of his mind for many years upon the subject of mathematical and mechanical problems, inventing a new species of geometry. All these studies were calculated to habituate him to a control of his mind. Naturally speaking, there is no study which is so well calculated to give a concentration of mind as that of geometry or mathematics.

If a person follows those studies, he becomes accustomed in time to this habit, and obtains power to abstract his mind from surrounding objects, and to make it bear with all its force on the problem he is trying to solve. In geometry, for instance, he learns to distinguish the relations one part of his diagram has to another. He reasons from known relations to those which are unknown, and thus discovers many new truths.

By this means he not only discovers important geometrical truths, but also at the same time disciplines his mind. The habitual concentration thus acquired enables him to bring all the energies of his intellect to bear upon any other branch of science, or to reason closely upon all subjects which he may have occasion to investigate.

For instance, when he rises before a congregration, if he is accustomed to public speaking, he can bring all his mind to bear on the subject before him, and concentrate his arguments to prove the point he wishes. His mind is more powerful by this discipline and habit than if he had suffered his thoughts to ramble all his previous life.

I make these observations to show what great things have been accomplished by concentration. Therefore, if a man can accomplish so much without the particular aid of the Holy Spirit—that is, in a natural point of view, how much more can he grasp within his comprehension, and how much greater will be the work that he can accomplish in a spiritual point of view? That is, when the Spirit of the living God rests upon him. If a person trains his mind to walk in the spirit, and brings his whole mind to bear upon its opera-

tions; and upon the principles of faith which are calculated to put him in possession of the power of God, how much greater will be his facilities for obtaining knowledge than those which any natural man possesses.

All those various problems solved by Newton and the great and magnificent discoveries made by him could be learned by a spiritually-minded man in one hundredth part of the time. In what manner? In the manner which has already been pointed out to you by Elder Hyde—namely, by the concentration of mind. By this, we can penetrate, as it were, through the veil, and receive revelations from the heavens—from those superior beings who comprehend not only the discoveries that are made by man upon the earth, but ten thousand times ten thousand more than have ever entered into the heart of man to conceive of. Those beings to a properly concentrated mind can reveal more knowledge in one day than what can be obtained by the learned in a score of years.

Here, then, the Latter-day Saints have the advantage of the present generation. In the first place, we have the same natural facilities that the learned of the world have; we have the same books they have, and the same privilege of searching out knowledge; and, in addition to all those facilities, if we are walking up to our privileges before God, we are entitled to the gift of the Holy Ghost, which is the Spirit of revelation, which, when we properly train our minds according to the law of God, can open to us the hidden mysteries of the works of God—the mysteries of astronomy, chemistry, geology, and ten thousand mysteries which never could be unfolded by the natural reasoning of man.

Let us combine these two together; let us learn to train our minds religiously and scientifically, and in the proper channel. "But," inquires one, "ought we not sometimes to let our minds rest?" Yes. God has ordained day and night. The night he intended for a season of rest. If we observe the rest God has granted to us, and cast from our minds everything which would trouble them, and sleep sweetly during the shades of night, our minds will be abundantly refreshed, and we shall be enabled in the morning to begin and discipline them anew with fresh vigour.

We can train the mind for several hours during the day, bringing it to bear upon whatever subject is necessary. The Lord had in view, in introducing day and night, not only the rest of our bodies, but also that of our minds.

But many suppose that we have so many temporalities to influence us, and so many causes, perplexities, and anxieties of this world to contend against, that we do not have power to concentrate our minds as we could wish. I am aware of this. But different men have different callings. Some are called to one purpose, and some to another. It is not to be expected that the man who is called to labour at his farming occupation, his mechanical business, or his manufacturing establishment, can discipline his mind in relation to some scientific pursuits to the same degree as another who has more leisure, or whose calling differs. But there is in this thing, generally speaking, too great a neglect, not only in scientific men, but in those who are pursuing other callings.

There are many hours that run to waste which might be profitably employed in training the mind, when the body is not fatigued, which are spent in idleness or foolishness, and which do not tend to benefit you or your generations after you. There are hours and hours which might be profitably spent in disciplining the mind

and treasuring up both spiritual and natural knowledge, that often run to waste without benefiting any one.

The study of science is the study of something eternal. If we study astronomy, we study the works of God. If we study chemistry, geology, optics, or any other branch of science, every new truth we come to the understanding of is eternal; it is a part of the great system of universal truth. It is truth that exists throughout universal nature; and God is the dispenser of all truth—scientific, religious, and political. Therefore let all classes of citizens and people endeavour to improve their time more than heretofore—to train their minds to that which is best calculated for their good and the good of the society which surrounds them.

I do not know when I have been so much interested as I have been in hearing the remarks from Elder Hyde this morning on this subject. It is a subject that has impressed itself on my mind. Last Sunday, in Tooele city, I delivered a discourse, showing the necessity of the concentration of mind in family prayer and in our secret prayers. But these points have been ably handled by Elder Hyde.

In conclusion, I wish to say that it is not only necessary to have a single eye to the glory of God in searching for religious truths, but also in acquiring scientific truths; and in all our researches for truth we should seek the aid of the Spirit of God. Amen.

DEPENDENCE ON GOD AS THE FOUNTAIN OF ALL WISDOM, ETC.

Remarks by President Brigham Young, *made in the Tabernacle, Great Salt Lake City, Sunday Morning, May* 29, 1859.

REPORTED BY G. D. WATT.

I have been very much interested in the remarks by brother Z. Snow, and wish to impress upon the minds of all that in our capacity and organization, without the aid of a superior influence upon the mind, and that directly from the Fountain of wisdom, mankind are very liable to what the Apostle calls "vain philosophy." Depending solely upon human reasoning leads many into vain and serious errors; and self-imbibed and self-argued notions are often so tenaciously riveted upon the mind that it is almost impossible for another to convince his fellow-man of their erroneousness. To be correct in our reasonings, in our doctrines, in faith towards God, and clear in our understandings of his plan of salvation, nothing short of Divine revelation can convince of and fasten upon the understanding the truth that God has revealed from heaven for the salvation of his children.

I repeat that I have been highly interested with the remarks by Judge Snow. We have formerly heard him

speak many times in this building, and those of you who have been acquainted with him can judge of the effect of his late mission to Australia, to which he referred. I will judge, for one, that it has been worth worlds to him; and all present who enjoy the spirit of revelation can readily discern that the philosophy and doctrine just advanced by him are excellent.

When men are in the habit of philosophising upon every point, only relying upon what we call human reason, they are constantly liable to error. But place a man in a situation where he is obliged or compelled, in order to sustain himself, to have faith in the name of Jesus Christ, and it brings him to a point where he will know for himself; and happy are those who pass through trials, if they maintain their integrity and their faith to their calling.

As was observed here last Sabbath, all intelligence is the gift of God, whatever use is made of it. All valuable inventions and works of mechanism are produced by a Spirit that flows from the Fountain of intelligence, and no excellent and magnanimous work can be produced without that Spirit.

Men are apt to stray from truth—are apt to imbibe false notions, principles, and ideas, if they do not cling closely to that Fountain of intelligence and acknowledge the hand of God in all things. This principle every person should watch closely, and be very careful that they never imbibe any notion, doctrine, or idea that causes selfishness in their hearts; but let their hearts be open to conviction, to receive light and intelligence through every manifestation from above, that they may rightly discern between things that are of God and those that are not of him.

Many, in their acts, seem closely to agree with the expression in holy writ, that "God is not in all their thoughts." We might readily conclude that many, though they use the name of the Supreme Being more frequently than any other name on earth or in heaven, never carefully reflect upon the character of that Being. He is the fountain of all intelligence; and without the power of the Holy Ghost shed forth in the hearts of the people, they are liable to be led astray.

As has been told you frequently with regard to the proof of the truth of a man's religion, it is not his faithfulness to it—it is not his close observance of it, nor the sacrifices he makes for it, but it is that intelligence which leads men from earth to heaven, which opens the gates of heaven and reveals to the children of men heavenly things, to lift their minds and affections above the things of this earth, and cause them to view it and its inhabitants in their proper light.

The children of men are in ignorance and darkness, with their superstitions, prepossessed notions, feelings, education, and traditions. Look at them as they are—placed here for the express purpose of proving themselves before their God. Darkness and sin were permitted to come on this earth. Man partook of the forbidden fruit in accordance with a plan devised from eternity, that mankind might be brought in contact with the principles and powers of darkness, that they might know the bitter and the sweet, the good and the evil, and be able to discern between light and darkness, to enable them to receive light continually. Christ is the light of the world, and lighteth every man that cometh into it. No son or daughter of Adam ever lived on the earth, or ever will, but has had or will have the light of Christ within them.

What do many parents virtually say to their children? That to believe in revealed religion is nonsense:

How frequently we have heard prayers offered in public that God would make one in their midst—that the Holy Ghost would rest upon them while they endeavoured to worship the Lord Almighty; and, as soon as the prayers were over, endeavour to prove that the Holy Ghost is not given in our days as anciently—that the Spirit of revelation is not on the earth—is not among the children men! What inconsistency! God is here; his influence fills immensity. He has his messengers throughout all the works of his hands. He watches every one of his creatures: their acts, their affections, and thoughts are all known to him; for his intelligence and power fill immensity. Not that his person does, but his Spirit does; and he is here teaching, guiding, and directing the nations of the earth, notwithstanding their darkness, ignorance, and weakness; and he will make the wrath of man praise him. Why, then, should we not acknowledge his hand in all things? Why not believe in revelation? Why not acknowledge that God whom we profess to serve? Why not seek unto him for counsel? It should be in the hearts of all to seek unto the Lord with all their might and affections, and so live as to have him guide them, that they may never fall—that they may attain the goal they are anticipating.

All people desire to be happy. You cannot find an individual that does not wish comfort and ease. You can obtain happiness in no other way than by unreservedly submitting yourselves to your God. Let him lead us through paths of affliction and cause suffering and trouble to come upon us, still there is that consolation and comfort within that the world cannot give nor take away. That is the only solid comfort there is in this life. Men cannot enjoy comfort and satisfaction in the accumulation of wealth. Wealth never was the source of happiness to any person. It cannot be: it is not in the nature of things; for contentment exists only in the mind. In the mind there is happiness—in the mind there is glory. Place a man in extreme poverty, and let him possess the sweet, benign influences of the Spirit of the Lord, and you will find a happy man and a cheerful countenance; while the man who does not possess the Spirit of heaven, though he may possess all this world can afford beside, is almost constantly in sorrow and trouble.

Brethren and sisters, it is your privilege to enjoy the spirit of revelation as much as any person or people that ever lived on the face of this earth. As it was observed here last Sabbath, you see men and women falter and depart from their God and religion: but does God first forsake them? No; they forsake their God: they take such a course that the Spirit of the Lord cannot dwell with them; consequently they are left in darkness and uncertainty, and do not know what truth is. How can you know what truth is? You can only know by the spirit of revelation. This knowledge is not obtained in any other way.

How can you know the Latter-day Work to be true? You can know it only by the spirit of revelation direct from heaven. How can people prove that it is not true in any other way than by the revelations of Jesus? Can you hear of any person's railing about its being untrue, and convincing a congregation that it is untrue by the spirit of revelation? No. All arguments, conversations, sermons, discourses, and lectures delivered against it are delivered in darkness—are not delivered in the Spirit of the great God who organized the Latter-day Work. What proved this work true to you in England, Ireland, Scotland, Germany,

France, the United States, &c.? Was it not the spirit of revelation that rested upon you? Then why should you lose the spirit? You should add to it day by day; you should add as the Lord gives—a little here and a little there, and treasure up truth in your faith and understanding, until you become perfect before the Lord and are prepared to receive the further things of the kingdom of God.

You must have the Spirit of the Lord Jesus Christ to bring you to the knowledge of the truth and teach you things as they are. Let every man and woman, without exception, obtain that Spirit through an exemplary life; and if they do not adhere to the spirit of revelation that is felt by all who are partakers of this work, they will fear and fall; for the Prophet has said that the Lord would work a great work and a wonder in the last days,—that the report thereof would make all nations tremble and fill them with fear.

Is it darkness? No. Is it ignorance? No. Is it weakness? No. What is it? It is light, intelligence, the power of God that makes the wicked tremble and wish "Mormonism" out of the way. If it were a false doctrine or a false theory, the Devil would not endeavour to disturb it, wicked men would not fear it, Heaven would not smile upon it, nor give a revelation to any man or woman to believe it, and we should have poor success; and Heaven forbid that we should have success or gain influence upon any other principle than the revelations of Jesus Christ.

May God open your eyes and the eyes of every honest person, that we may see things as they are and secure for ourselves that eternal rest we are looking for. Amen.

WANT OF GOVERNING CAPACITIES AMONG MEN—ELEMENTS OF THE SACRAMENT—APOSTACY, ETC.

A Sermon by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, June 5, 1859.*

REPORTED BY G. D. WATT.

Some of the questions propounded by brother Clements, in his remarks, produced in me rather a humoursome feeling,—especially the inquiry of the lady as to why she was not a man; and I perceived that it had the same effect upon the congregation. In the first place, permit me to answer that inquiry according to the spirit that passed over the congregation. It brought to my mind a conversation concerning a certain gentleman who has been in high office in the United States. The person I was conversing with placed much stress upon the circumstance that both those gentlemen and myself were Yankees. I thought that I was tolerably well acquainted with his character. I deemed him to be a good, kind, affa-

ble, and honourable man. After much conversation, I told the person that I had but one fault to find with that gentleman, and that was not really a fault—only a slight mistake. He ought to have come into the world a woman. And, perhaps, the lady brother Clements has referred to should have been the officer, and the officer should have been that lady.

Pardon my humoursome remarks, for I feel a little, perhaps, as I should not, after hearing so serious and good a discourse as we have this morning. At times there is a spirit in me to treat things according to their nature, and then my style must of necessity be somewhat in accordance with the subject. I will treat the question in a more serious manner.

Who the lady is I know not, and I have seen a great many like her, and I think there would be much more sound judgment and true, sound philosophy exhibited, if persons would inquire why about three-fourths or seven-eighths of the men are not women. Why so? Because of the imbecility in the brains of men. Look through Utah and over the world, and how many who have beards are men in their capacities in the common avocations of life, to say nothing about kings, rulers, statesmen, presidents, and governors? How many men are there capable of sustaining themselves, a wife, and two or three children? Men who from their youth have been taught the strictest economy are incapable of sustaining themselves and a small family, aside from ability to govern and control a people, a nation, or a kingdom. Hundreds of thousands—yes, millions of men, do not exhibit the mental ability that one might suppose women should possess and exhibit. In our own community there are plenty of ladies who, give them the entire control of their own domestic affairs, will make a better living, live in better style, and rear their families better than at present.

Search among the various nations, and you can find men of very respectable talent—men learned upon various subjects, skilled in mechanism, philosophers of various grades, and historians; but can you find a man that is capable of rightly dictating a nation? You may ask the wisest men in a nation if there are great statesmen now living among them, and they will tell you that their real statesmen have all gone to the silent tomb. Have we any? Where can you now find statesmen in the United States possessing the ability that Daniel Webster and many others had—men who can foresee the results of the acts of individuals, of legislators, and of Congress fifty years hence? Where is there a nation that has been able to preserve its organization from the early ages of the world until now? As you have been often told, the providences of God are with them, though they know it not. He sets up a kingdom here, and casts down another there, and overrules the acts of the people to produce the results he desires. In regard to ourselves, there is not a man or woman in this kingdom, if they possessed the true principle of knowledge and wisdom, but what would know at once that they are not yet capable of magnifying any higher station than they now occupy. There is not a man or woman here but occupies a position in which they have full liberty, freedom, and opportunity to dispense their skill and knowlege to benefit themselves and the community: they are not coerced to lose one particle of time and ability.

If I find a man, as I do once in a while, who thinks that he ought to be sustained in a higher position than he occupies, that proves to me that he does not understand his true position, and is not capable of magnifying

it. Has he not already the privilege of exhibiting all the talents he has—of doing all the good he is capable of in this kingdom? Is he curtailed in the least, in anywise or place, in bringing forth his wisdom and powers, and exhibiting them before the community, and leading out? No, not in the least. Are any of you infringed upon or abridged in the least? Is there a sister who has not the privilege of exhibiting all the talent and power she will, or is capable of, for the benefit of her sisters and her children? Are the sisters deprived of any liberty in displaying their taste and talent to improve the community?

When I hear persons say that they ought to occupy a station more exalted than they do, and hide the talents they are in possession of, they have not the true wisdom they ought to have. There is a lack in them, or they would improve upon the talents given.

I can say to the sisters, if you have superior talents, arise and let your light shine. Prove to your neighbours and the community that you are capable of teaching those sisters whom you deem to be ignorant or neglectful. I have placed a low estimate upon the standing and capacity of men; and now let me take the privilege to say a few words to you—to the ladies who have reached the age of thirty years. According to my view of the subject, there is not one in a hundred that knows how to keep a house as it should be kept. I should judge, from what I have seen, that there are many who do not know the swill-pail from the milk-pail. Others do not know how to make butter and cheese, nor how to keep their children clean. Others, again, do not know how to teach their children as they should be taught.

I will not say, as do many, that the more I learn the more I am satisfied that I know nothing; for the more I learn the more I discern an eternity of knowledge to improve upon. There is an eternity of knowledge; and the little I have gained, through the blessings of the Lord, I wish to improve upon. I can teach you how to become wealthy in gold and silver, in silks and satins, and in all worldly possessions,—also in the riches of eternal life. All I ask of you is to believe that I tell you the truth, and then carry it out.

Let me throw the lash at the "Mormon" Elders a little. Many of you will exchange your last bushel of wheat with the stores for ribbons and gewgaws when you really need it for bread. And, with shamefacedness I say it, some will take the last peck of their grain to the distillery to buy whisky, and then beg their bread.

I will now answer another question propounded by brother Clements, when he said he could not answer all questions, stating that baptism was instituted, but he could not tell why. You remember reading, in the last book of the New Testament, that in the beginning God cursed the earth; but did he curse all things pertaining to it? No, he did not curse the water, but he blessed it. Pure water is cleansing—it serves to purify; and you are aware that the ancient Saints were very tenacious with regard to their purification by water. From the beginning the Lord instituted water for that purpose among others. I do not mean from the beginning of this earth alone; and although we have no immediate concern in inquiring into the organization of other earths that do not come within reach of our investigation, yet I will say that water has been the means of purification in every world that has been organized out of the immensity of matter.

The Lord has instituted laws and ordinances, and all have their peculiar

design and meaning. And though we may not know the origin of the necessity of being baptized for the remission of sins, it answers that portion of the law we are now under to teach the people in their ignorance that water is designed for purification, and to instruct them to be baptized therein for the remission of their sins. If the people could fully understand this matter, they would perceive that it is perfectly reasonable and has been the law to all worlds. And this world, so benighted at present, and so lightly esteemed by infidels, as observed by brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the Saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory: it will be a body of light. John compared it, in its celestialized state, to a sea of glass.

Brother Clements inquired why we used bread and wine in the ordinance of the Lord's supper. I will not teach a doctrine not found in the Old and New Testaments. Bread is the staff of life: it answers to the nourishment necessary to sustain the body of man and preserve its organization. When Jesus took the bread and blessed it, he gave it to his disciples and said, "This is my body." You eat the sacramental bread—what for? What good does it do? What is it? Nothing but bread. You bless it and partake of it as the staff of life that Jesus Christ has given you, and emblematical of his broken body. He is the organizer of your bodies; he is the author of this earth—the heir of it from his Father, and has purchased it with his blood, which the juice of the grape was instituted by him to represent. He poured out his blood freely to redeem a fallen world—the wine answering to the blood which Jesus spilled, if you partake of it in faith; for it is the faith that brings the blessing of life to you. It is through obedience to the ordinance that God bestows renewed life upon you. By this means the children of God have life within them to live and not die.

The wine answers to the blood of Christ, and the bread to his body. His blood was poured out as we pour out wine, and his body was broken as we break bread, to redeem a fallen world and all things pertaining to it, so far as the curse had fallen.

The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection: the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When this is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink, will be supplanted by another element; for flesh and blood cannot inherit the kingdom of God.

In his remarks, brother Clements reasoned, touching persons forsaking the faith, and urged the necessity of man studying himself. If we could comprehend ourselves—could fully comprehend what our organization is, and understand the power, wisdom, and magnitude of intelligence it is capable of attaining, we should entertain many ideas very different from what we now do. To make a nice distinction, there is but a hair's breadth between the vulgar and sublime. There is but a hair's breadth between the depths of infidelity and the heights of the faith of the Gods. Man is here like a feather trembling

between the two, liable continually to be operated upon by the power of the enemy; and it is through that power that the children of men are made to doubt the evidences of their own senses, when, at the same time, if they would reflect for a moment and listen to the intelligence which God has placed within them, they would know, when they saw what is termed a miracle, the power by which it is wrought: they would know when they have seen with their eyes and felt with their hands, or when they have had a heavenly vision.

Some of the witnesses of the Book of Mormon, who handled the plates and conversed with the angels of God, were afterwards left to doubt and to disbelieve that they had ever seen an angel. One of the Quorum of the Twelve—a young man full of faith and good works, prayed, and the vision of his mind was opened, and the angel of God came and laid the plates before him, and he saw and handled them, and saw the angel, and conversed with him as he would with one of his friends; but after all this, he was left to doubt, and plunged into apostacy, and has continued to contend against this work. There are hundreds in a similar condition.

In comparison, there is but a hair's breadth between the depths of infidelity and the heights of the faith of the Saints; and the organization of man is perfectly independent in its sphere. Life and death, truth and falsehood, light and darkness, good and evil, the power of the Devil and the influence of God, the things of God and the things of the Devil, all these inducements and powers are interspersed among the children of men; and they of necessity must undergo this ordeal to prove themselves; and in the absence of the Spirit of revelation, let their sound judgments arise and declare, "Though he slay me, I will not forsake him."

Some of the brethren come to me and say, "Brother Brigham, is it my duty to pray when I have not one particle of the spirit of prayer in me?" True, at times men are perplexed and full of care and trouble, their ploughs and other implements are out of order, their animals have strayed, and a thousand things perplex them; yet our judgment teaches us that it is our duty to pray, whether we are particularly in the spirit of praying or not. My doctrine is, it is duty to pray; and when the time for prayer comes, John should say, "This is the place and this is the time to pray: knees bend down upon that floor, and do so at once." But John says, "I do not want to pray; I do not feel like it." Knees, get down, I say; and down bend the knees, and he begins to think and reflect. Can you say anything? Can you not say, God have mercy on me a sinner? Yes, he can do this, if he can rise up and curse his neighbour for some ill deeds. Now, John, open your mouth and say, Lord, have mercy upon me. "But I do not feel the spirit of prayer." That does not excuse you, for you know what your duty is. You have a passion, a will, a temper to overcome. You are subject to temptation as other men; and when you are tempted, let the judgment which God has placed within you and the intelligence he has given you by the light of the Spirit be the master in this case.

If I could not master my mouth, I would my knees, and make them bend until my mouth would speak. "But the cattle are in the corn." Let them eat; you can attend to them when you have finished praying. Let the will of the man be brought into subjection to the law of Christ—to all the ordinances of the house of God. What, in his darkness and depression? Yes; for that is the time to prove whether one is a

friend of God, that the confidence of the Almighty may increase in his son. We should so live that our confidence and faith may increase in Him. We must even go further than that. Let us so live that the faith and confidence of our heavenly Father may increase towards us, until he shall know that we will be true to him under any and all circumstances and at all times. When in our darkness and temptation we are found faithful to our duty, that increases the confidence of our God in us. He sees that we will be his servants. To use a comparison, the sandbars are numerous over which the people of God have to pass, and I have not time now to notice them. You have heard an excellent, heavenly discourse: remember it, brethren and sisters; treasure it up in your hearts: treasure up every good and forsake every evil, and learn to work the works of righteousness continually, regardless of what wicked men and devils may say.

But many think and others say that it is very hard to submit to everything, and retaliation is begotten in every bosom. I often find it so in my own. When we are lied about—when every kind of falsehood is uttered and printed against us that can be invented by the millions of devils that prompt the children of men to lie, it is sometimes difficult for me to repress the spirit of retaliation. But I have experienced that retaliation is seldom of any benefit. Then let them lie: they cannot escape suffering the consequences. If they tell nothing but the truth, all is right, and they will discover the kingdom of God still to prosper—still to increase and grow, until Jesus, whose right it is to reign, will rule King of nations, as he now reigns King of Saints.

How does he rule? If we believe in the providences of our God—in the supremacy of his dealings, is he not merciful? Yes. Does he cut down the children of men because they do not look at things and believe as I do? No. Will the Priesthood, when it bears rule upon the earth, ever interrupt an individual or community for not embracing the religion of that Priesthood? Never—no, never. What is the difficulty at present? It is as much as we can do to keep the Christians of the nineteenth century from cutting our throats because we differ from them in our religious belief. That is, in fact, all the difficulty. Not that the Latter-day Saints ever endeavoured to interrupt any person in their faith and worship; and on this point I will call to witness all men who have been acquainted with us. True some Elders in this Church have been foolish; but brother Clements has just told you that he never crammed "Mormonism" down any man's throat, nor strove to do so, neither has any Elder while faithful to his calling. Has your humble servant ever attempted such a thing?

Here is truth—here are life and salvation. Will you have them? If you say, "Nay," all right; for you have the privilege of making your own choice. It has never altered my feelings towards individuals, as men or as women, whether they believe as I do or not. Can you live as neighbours with me? I can with you; and it is no particular concern of mine whether you believe with me or not. But my Christian brother says, "You must lay down your religion and embrace mine? or I will persecute you." Have I ever offered to persecute a person, or have this people? No. But others say, "You 'Mormons' must forsake your religion."

All I ask is for the grace of God to enable us to endure to the end and be saved, and others are at liberty to make their choice. No matter whether a person is killed or not, be-

faithful to your lives' end, and obtain a glorious resurrection. But a few days only will pass before our mortal career will be ended, whether we are "Mormons" or not. Those only have the promise of salvation who endure to the end; and all I ask is that we may have faith to endure. Many have lifted the sword to cut down "Mormonism" in the bud, and for more than thirty years past they have striven to overthrow it, and have not accomplished their purpose; but it has grown and increased, and will continue to grow and increase, until it reigns triumphantly on the earth, and it will deal justice to all. Even the rights of devils will be respected, —also the rights of all men occupying every grade and of every capacity. And those who have striven during so many years, and so faithfully, to kill this people, they will be judged according to the deeds done in their bodies. If they never had the Holy Ghost, they can never be angels to the Devil to suffer the wrath of God to all eternity. And those of them who have lived according to the best light they had, (and this will apply to all sects and parties of professing Christians, and to pagans and barbarians in all kingdoms, nations, and countries,) will enjoy a glory hereafter that will be commensurate to their lives and the way in which they have improved upon their advantages; and by-and-by they will be freed entirely from the power of the Devil. They will be shut out from the presence of the Lord, which the ancients compared to hell; but no person can enter into the presence of the Father and of the Son to dwell, unless he be sanctified.

To enter into the presence of God, we must be qualified. What confidence could we have that he is the Father, only through our qualifications? As brother Clements has said, were he to appear to an unqualified person, he would have to appear as a man, and that person would want the evidence and testimony of a third person to convince him that he was not labouring under a grand deception; and then he might, with the same propriety, call for the evidence of a fourth, a fifth, etc., and never be satisfied. God is a spiritual being, and no mortal being can behold him in his glory and live, though his mind may be caught away in vision, as was Paul's. But man has a capacity given him to have the vision of his mind open to discern heavenly things, and to treasure up wisdom and knowledge by that means, until he is prepared to receive the kingdom of heaven. May God bless you! Amen.

INSPIRATION — IMPORTANCE OF HEEDING THE REVELATIONS OF GOD, ETC.

A Discourse by President HEBER C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, Sunday, September* 11, 1859.

REPORTED BY J. V. LONG.

Brethren and Sisters,—I want to talk a little to you from actual duty. There are things upon my mind, not only now, but at many times, that trouble me. I am satisfied that I am pretty faithful in regard to warning this people to keep the commandments of God. All things that are good are for us to do according to the dictations of the Holy Ghost.

Brother Pratt was telling about the ten commandments, which are all very good. But I believe that there are at least as many commandments as there are words in the English language. Jesus and his disciples both said—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

You believe in the living oracles of God that are appointed to communicate to us daily and hourly. These oracles are clothed upon with the holy Priesthood, which is given to enable us to receive revelations to guide and lead us aright every day.

We are instructed in the Scriptures to contend for that faith which was once delivered to the Saints, and which inspired them with dreams and visions, tongues and the interpretation thereof. Pray, tell me who is capable of interpreting an unknown tongue without inspiration? It cannot be done, except the person be dictated by the Holy Ghost. How can I discern that a man is wrong, or that he is corrupt, except I have the Spirit of revelation? I cannot do it. How can President Young discern that there is is an evil designed against him, unless he has the Spirit of revelation? He cannot know it beforehand, except it is revealed to him.

Now, I assuredly know it to be true that angels are ministering spirits to minister to men who are heirs of salvation.

Now, God says, in another part of his word, that he will reason with us. But how will he do this, unless we are submissive like clay in the hands of the potter? He says he will do it before the world, the philosophers, the kings, and the nobles. He says he will do it before all these, if we will be subject to him. We have all been to see a theatrical performance; but you don't see it, except you look. Well, a prompter is there; for sometimes the performers forget their pieces: then the prompter is ready to help them out, as he stands behind the vail. Just so it is with angels. They are not in sight; we do not see them; but in the very hour that we need them they are here as the ministers of the covenant to inspire and guide us aright. I know this, gentlemen, just as well as I know that I am here to-day: I know it by the senses that God has given me.

I have been led to touch upon this thing by the dictation of the Holy Spirit; but there are other things essential to our salvation.

Yes, I feel many times to weep and am sorrowful. and I can hardly sleep at night; and if I had Gabriel's trump, I would speak to the Saints of all nations, and I would say, Gather! gather! and do not wait even for a handcart to be made. I feel this in my soul. Do the world believe it? Do the Latter-day Saints believe it? No. Many of them are lifeless, and have no energy at all.

Here is brother N. V. Jones: he expects to start on a foreign mission in a few days, and I believe he never felt so well in his life. He is going to wake up the people in Europe.

There are a great many of the Saints coming here this year—many of those men that have never gathered with us—men that have been wandering about in the States, and that have almost entirely lost the Spirit of the Lord; and there are some that have previously turned away—apostatized. They are coming back, and that one circumstance makes me think there is trouble near at hand. I never knew it to fail yet.

When I get up to speak here, I do not do it for the sake of hearing myself talk or to please myself, but to do my duty and please God, for I am his servant. I wish to exhort you to be faithful—to be dilligent and watchful. There is nothing to prevent your living near to God and having the light of revelation constantly within you. If your eyes were single to the glory of God, you would see things as they are—you would know and understand your duty.

When I look through this Territory and see what there is in existence, and when I consider that it was given through Joseph Smith. by revelation, that we should let our garments be the workmanship of our own hands, and that we should take care of our grain, I feel sorrowful. You may take the people north of this city, in Davis county, in Ogden and Box Elder, and they have not got wheat enough to last them till next harvest, if they do not sell another bushel. If you were keeping the commandments, you would not sell a particle.

When the pioneers came here, President Young counselled the brethren respecting laying up their grain against a time of famine and sorrow. They were very short of provisions in Ogden last season: some of them had not a particle of breadstuff, and I had to lend the people flour. Bishop West told me that if I did not, the people would suffer much; and it is just so in Box Elder and Davis counties; and that is what is bearing so heavily upon my mind; and you will see sorrow yet, if you neglect the counsel of God through his servants. I fear you will.

Here is an army—probably 6,000 or 7,000, with the employees and attachees; and they have got to be fed. I have no objection to their having wheat and flour; but they cannot have mine, while my brethren may be without bread. Do you hear it? Listen, all ye ends of the earth! I will give you enough to keep you alive, gentlemen, just as you do when men start on the Plains. The Scriptures say—"He that does not provide for his own household has denied the faith, and is worse than an infidel."

Who are my brethren and sisters? You that have obeyed the same Gospel, received the same Holy Spirit and the same Priesthood that I have. You are connected with me by that Priesthood; you are connected with God; I am connected with you; I am also connected with President Young, in holding the keys and the Priesthood of the Almighty. And, O ye Elders of Israel and Saints of latter

days, why do you not wake to these things? What do you suppose you will do when you have sold all your bread? Will gold or silver keep you alive? Will whisky keep you alive? or will any other liquor? Bread is the staff of life which God has spoken of in his word. Then why do you expend it for those things that you can do without, or that your wives and daughters can make? Will you still do it? I know we do do it, and I cannot help or avoid it in my family. I presume it costs me about as much to supply my family and those that labour for me with coffee, tea, and sugar as most men in this community.

I have got considerable stock also; and all you that want my stock, make it known. I have many mules, horses, and cattle; and you can have them all, if you will furnish me the wheat. But if you do this, you will see the day when you will be sorry. I say to the President of this Stake of Zion, brother Daniel Spencer, and also to the Apostles, and to all Saints, Wake up, and lay up your grain, and let your finery go where it belongs; for that is where it will go, and you cannot avoid it.

How many friends am I going to get for telling these things? The friendship of every good Saint, and of God the Father and his Son Jesus Christ; and the angels will sustain me when I speak in the name of the Father and the Son, and by their authority. There are more in heaven for us than there are anywhere else against us; and there are millions more of men and women in heaven saved than there are people on the earth.

I have now done my duty. I have told of these things for years. Some inquire, "Why don't President Young say more about them?" Simply because he has spoken and reiterated these things in your ears till he is ashamed. Do you think our enemies will get his wheat? No, they will not. If they were to go to him tomorrow, and offer him ten dollars per bushel, they would not get it. Neither will they get mine. But I will tell you what I have done: I have stepped forward and handed men bread when they wanted to leave the Church. But I would not do that now.

This is an important day in which we are living.

You may make what you please of this kind of preaching: it is the Gospel of salvation, and it has brought us into the fold of Christ; and let us take care of the sheep that are in the fold. We are here in the tops of the mountains, and here is where we shall stay, and all hell cannot get us out until the Lord God says, "Come out!" Now you may set your hearts at rest.

I am astonished, when I look upon the people of the United States, that they are not more friendly to us. They stand ready to debauch and destroy this people. They want the money—the gold and the silver, that the people have, and which you know is the god of this world; but I am not going to employ them. If I cannot raise more than five hundred dollars, I will send one of my boys; and if he has not money enough to purchase a load of goods, my team can live upon the Plains and haul part of a load for somebody else; for I am determined to transport my own goods, unless I can buy them as cheap here. Uncle Sam's troops drove our men off the road from the stations they had located, when we calculated on running a daily express from here to the States and importing our own goods. Do you think I fear the world? Why should I? I have done nothing to be afraid of; and all the feelings that the wicked can have arise on account of our keeping their troops back at Bridger till they got cooled off; and we did that hand-

somely. And then, when they came in, they were very tame; and they would not have been otherwise, if it had not been for some of our federal officials. The army has been so much more gentlemanly than some of those officials that have come to execute the law, that I am ashamed; and I give the army the credit for that much.

"Well, now," says one, "you had better hold your tongue, Mr. Kimball." I shall when I get ready. I have no feelings of hardness, nor disposition to hurt any one. Some seem to have a spite against the gamblers; but, bless you, they are some of the best of the camp followers. I am ashamed of the acts of some of you Elders of the Church. You ought to be had in remembrance in the courts of heaven. Were they sent here to lead you into such practices? What were those judges sent here for? Not to teach this people, but to bring up those murderers and handle them, and to send all the thieves to prison, and punish them for their crimes. This is what you are sent for, you judges, and you marshals, and all the rest of you officials; and why don't you do your duty? Now I wish there was a lawyer here to tell me whether I have committed treason or not!

For instance, here is Dr. Bernhisel—just as good a man as ever lived upon the earth. We have sent him four times to Washington. Did he go as our master? No; but he went as our servant to importune the Government of the United States for our rights. Bless you, the rights we ask are ours: they are mine: our fathers fought for them! Well, he went as our servant, and not as our master; and these judges are sent here by James Buchanan; and if they had done their duty, they would have had scores of you transgressors of the law in prison, and some on the scaffold. They should make you amenable to the laws of this Territory as well as those of the United States.

Gentlemen officials, you came to execute our laws. This is the way, as Mr. Hord said to me yesterday—"I am of your opinion, Mr. Kimball, when a man is among the Romans, he should do as the Romans do. When we go to the polls, go with the voice of the people." "Yes," said I; "and when we go to your States and Territories, we should do the same, and be subject to your laws, just as you should be subject to our laws; and so should all ministers that are sent to preach and administer justice and righteousness."

Now, have I committed treason this afternoon? No, gentlemen, I have not. What do they want to kill us for? They are from the same father. Now, we want to obey the laws of the Gospel of Jesus Christ, and get the Spirit of God; and because of this they are our enemies. It is the same as it was with the family of Jacob, and he was the friend of God; and because Joseph was in favour with God and with his father, his brethren hated him. It was particularly so with Joseph. His own brothers hated him; but the Lord honoured him, and he lived to see his father and brethren bow down to him; and the king of Egypt honoured him, and bowed to his wisdom. And so the nations will bow to this kingdom, sooner or later, and all hell cannot help it. Then, gentlemen, why don't you make peace? You will be glad to make peace, for the wicked will see earthquakes, pestilence, and famine; for they have caused thousands of men, women, and children to go to premature graves. And Thomas H. Benton said, "Give them hell, and sweep them off the earth." When we were in our waggons, Senator Benton advocated this.

I say to the Saints, Live your reli-

gion, stop your murmuring, take care of your crops, lay up your grain. I shall do it.

Now, you women, go to work, as far as it is in your power to do it, and do not be constantly teasing your husbands to dispose of their grain. What better are you than I? I came here with good home-made calf-skin boots on, and why can't you be contented with home-made clothes as well as I? You are no better than I am, and I know you can do these things.

I try to carry out this counsel that I am giving to you; and not many years will pass away before you will see the result of these things, and you that are wise will go to work and act as though you believed what I say. My sorrow is that trouble will come upon you unawares, in consequence of your neglect of these counsels. I have no objections to your selling your grain, but I want you to sell it to your brethren, and not to those that will cut your throats. If you do not want to sustain me, sustain one another.

How do you look, you who hold the Priesthood, going through the streets drunk, and in company with those who are constantly planning for the destruction of this people? I mean you that are guilty of these offences. Those that are not guilty know that my remarks are not for them.

God bless the righteous—the peacemaker! and God bless the honourable man that comes here and does unto us as he wishes us to do unto him. Come to me, ye men that do not profess to believe "Mormonism:" I am the lad to make you comfortable and happy. But let me live, do good, and work righteousness. I will do this, whether you are willing or not, God helping me.

I say, Peace be upon the righteous, and upon every man that is willing to do as he would like to be done by! But if you desire this blessing, don't come here and interfere with our rights, when you are sent by the Government to see that murderers and robbers are brought to justice, and dealt with according to the laws. I want you to understand this now, for I am a lawyer, and I understand as much about it as any of you.

God bless you, in the name of Jesus Christ! Amen.

[After resuming his seat, President Kimball again arose and said]—I just want to say a few words to the Elders of Israel, and to the daughters of Zion. If you wish to manifest your faith, go and prove that you have faith by your works; for I would not give a dime for all the faith there is without works. Let each man go to with his might, and lay up his grain, and not preach about that which he is not doing himself. This is my religion. If you follow my counsel, God will bless you and increase you in the comforts of life; and let the world know it. This is all I have to say at present.

RESURRECTION OF THE BODY—THE SPIRIT WORLD, ETC.

An Address by President BRIGHAM YOUNG, *delivered at the Funeral of his Sister, Fanny Young, June* 12, 1859.

REPORTED BY G. D. WATT.

Were we to conform to the traditions of our fathers, the brothers of sister Fanny would not be permitted to speak on this occasion. But is it wrong for a father to preach the funeral sermon of his child? or for a husband to preach the funeral sermon of his wife? or for a brother to officiate in like manner for a sister? If so, wherein is it wrong or sinful? Four of sister Fanny's five brothers are here to-day, and I wish them to do all the preaching to be done on this occasion.

Our father long since departed to the spirit world: he is not here to give counsel to his children. Brother Phineas resides in this city, but he is not here; and we, the four brothers who are present, have designed to say what is to be said, and to perform the funeral ceremonies of our sister, in this respect.

It would gratify me to spend an hour or two to express in part the numerous principles, ideas, inductions, and connections between the spirit world and our present condition, that frequently fill my mind on such occasions as this. Many of you know that I especially delight to dwell upon such subjects; but I do not wish to occupy so much time now. We will make our exercises short and to the point, while we perform the last act of kindness that can be bestowed upon mortals.

It is customary to pay great respect to the dead. This I do; but how do I pay it? It is very fashionable and customary to mourn deeply for the dead; and it is customary in some countries to hire mourners, and observe much ceremony upon the death and interment of relatives and friends. I wish to pay, in a strictly fitting and decent manner, the respect due to the remains of my sister Fanny—due in reference to the resurrection of the very dust that will moulder in the coffin before us.

If I am faithful to my religion, I shall see the component parts that organized the body together. When those parts are gathered together from the elements, they will appear as sister Fanny, not in mortal flesh, but in an immortal state. When I meet her in the morning of the resurrection, she will hail me as one who has acted the part of a brother, son, and protector; she will hail me as her benefactor; and I now wish to pay respect to her departure from this sphere of action. We have made her as comfortable as we could through life; we will honour her in death, and hope to be present when she is resurrected. Now her body is subject to decomposition, and will return to its mother earth, to remain until it shall be called forth again.

The organization of the human tabernacle is a great mystery; but it

would not be, if we could see and understand. Could the vail between us and the spiritual existence be rent, we should behold a greater mystery in the organization of the spirit.

As has been observed here touching the ideas that men have of the principles of eternal life, mankind have been vailed in utter darkness, in which the great majority remain at this day. The wicked world inquire for the man who can inform them how and by what means the mortal body and the immortal spirit are so intimately united. To say nothing of their organization, the wisest and greatest physiologists have failed to supply the information so earnestly sought upon this subject. We see life spring into existence all around us. Where is its fountain? and how is it originated? It exists for a day, a night, a year, or an age, and it is gone; and who can say where? Who can tell what has become of the life that dwelt in that tabernacle, causing it to think,—that lit up the eye with living fire, and caused the mouth to utter forth wisdom? Can mortal man tell? Not unless he is inspired by the Almighty, and understands eternal things. The origin of all things is in eternity. Like a cloud passing across a clear sky—like a bird that suddenly flits across our path—like a pure gushing stream from a hidden fountain, that soon sinks in some mountain chasm,—so, apparently, life flashes into this mortal existence, and passes away.

I do not mourn for sister Fanny: I rejoice. She has lived upwards of threescore years and ten, and exhibited the retention of sound sense to her last days with us here. She said to her sister Nancy, a short time ago, "If you hear of my being dead before you come to see me again, let the first thing you say be 'Hallelujah!'" That remark, to me, evidences the retention of sound judgment. It also appears to me that very many of the Latter-day Saints are as far from good wholesome ideas and principles, touching their heavenly privileges, as the east is from the west. They covet the riches of this world, craving to serve themselves—to satisfy the sordid disposition within them. Had they the sense of an angel, and were they in possession of mountains of gold, heaped up higher and deeper, broader and longer, than these mountains on the east and west of us, they would say, "That vast amount of gold is as nothing when compared with the privilege of even living in this day and age of the world, when the Gospel is preached."

And when the Lord has committed his holy Priesthood to men on earth, without which no mortal being can be prepared to enter into the celestial kingdom of God, how do many of the Elders treat it? That question I do not wish to answer; but I really wish that such persons would learn a little good sense. Generations have come and gone without the privilege of hearing the sound of the Gospel, which has come to you through Joseph Smith—that was revealed to him from heaven by angels and visions. We have the Gospel and the keys of the holy Priesthood.

Sister Fanny has been faithful: her spirit is now in the spirit world. Where do you suppose that world is? We used to think and talk a great deal about this subject, inquiring where heaven is, and where is the heaven of heavens. Let me tell you that sister Fanny cannot dwell there until she obtains her resurrection; neither can any other being. The spirit world I now refer to pertains to this earth, so far as spirits who have tabernacled or may hereafter tabernacle here are concerned.

Sister Fanny was baptized for the remission of sins, and received the laying on of hands for the reception

of the Holy Ghost. She lived according to the precepts and ordinances that God has revealed through his servant the Prophet, by which men can be saved and brought back into his presence. But is her spirit in the third heavens? No. Will it go there? Not until she again possesses her body. Can she see the Lord? Yes, if he unveils himself. Can she converse with angels? Yes, if they are sent to converse with her. Is she in paradise? Yes. Where do the spirits of the wicked go? To the same place or kingdom pertaining to this earth. They do not go to the depths of hell, neither can they until they become angels of devils.

Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them: they are in hell. Can the angels of heaven administer to them? Yes, if they are sent to do so. What can be done for them? The spirit of sister Fanny and the spirit of every man and woman who has died in the faith of the Gospel, since it has been restored, will have the power to teach those wicked spirits and all who have gone to the spirit world without having heard the Gospel in the flesh, and say to them, If you will now repent and believe, the Lord will even now provide the means that you may be officiated for on the earth in those ordinances that must be attended to here. Sister Fanny can do good in her capacity and calling as well as Joseph the Prophet can in his. He will hold the keys: he will rule, govern, and control all things in the spiritual world pertaining to this dispensation, until he has finished his work.

I do not wish to occupy much of the time; but when I am led to speak on these points I am much interested. How few there are who understand how hard it is for a man's eyes to be opened! How few of the Elders of this Church prefer the interests of the kingdom of God to their worldly interests! With far too many it is, "My family!—my farm is going to wreck!—my store is neglected!—my business must be attended to!" and let the kingdom of God take care of itself. Such men will remain in darkness.

To possess and retain the spirit of the Gospel, gather Israel, redeem Zion, and save the world must be attended to first and foremost, and should be the prevailing desire in the hearts of the First Presidency of the Elders of Israel, and of every officer in the Church and kingdom of God.

The Lord commands, controls, and governs. A little more faith in the name of Jesus Christ, and I can say to my enemies, Be thou rebuked and stay thou there. I then can say to the power of the Devil, Be thou rebuked; and to evil spirits, Come not within these walls, and they could not enter. A little more faith, and, by way of comparison, I can say to my wheat and corn, Grow, and command the heavens to shed forth rain.

Suppose that the whole people could see things as they are, they would soon be able to control the elements by the power of their faith. This people, since we believe that they are in the kingdom of God, must so live as to gain power and faith to control all things of a perishable nature, and thus prepare themselves to endure for ever and ever; while every other creature will, ere long, return to its native element.

I am very much obliged to my friends for calling to pay their respects to the living and the dead. We did not expect many here, for I have not a house large enough to hold all the relations of our sister Fanny. To

convene them in a building, we should have to go to the Tabernacle. She has many relatives, and I am increasing the number of mine every day, through inducing people to increase in faith. The spirit of the holy Gospel is going to the east, the west, the north, and the south, and no power can hinder it; and the feelings of many are taking hold of the principles of eternal life, and there is no power that can hinder it. And all those who believe in the Lord Jesus Christ with all their hearts, and believe that Joseph Smith was sent of God, repent of their sins, are baptized for the remission of sins, and then live their religion, the same are "my father, my mother, my sister, my brother." In reality I have no other connections on the face of this earth. If my blood kin would not believe the Gospel, I should be as much alienated from them in my feelings as I am from the people of the Chinese nation. There are thousands in the Church now, and we are brethren and sisters.

I say, Bless the people! God bless my brethren and sisters! I ask my Father, in the name of Jesus Christ, to bless you every day. I am looking for the time when I shall say, Be thou blessed, and we shall be blessed, and the powers of earth and hell will stand afar off and be rebuked at the command of the Priesthood.

How far we are beneath our privileges! What! rejoice when a Saint dies? Yes. Mourn when a Saint dies? No. There is no feeling of mourning within me, though every living friend, wife, child, brother, sister, cousin, aunt, and uncle of mine were lying before us, as sister Fanny does now. I would shout, Hallelujah! "Would you not mourn?" No. The world is before me, and I can gather all the fathers and mothers, brothers and sisters, wives, children, and friends that I wish around me. That is the way I feel. Glory! Hallelujah!

Sister Vilate Kimball knows that I felt so when I buried Miriam, my first wife. Heber C. and Vilate Kimball were as kind to me at that time, when I was a stranger and penniless, as I have been to sister Fanny. My heart said, "Hallelujah!" because the Priesthood is here, and the way opened up from earth to heaven; and my wife was going there.

God bless you! When I have the power, I will bless you so effectually that you will not be afflicted by the Devil as you now are. Amen.

PERSONAL REMINISCENCES AND TESTIMONY CONCERNING THE PROPHET JOSEPH AND THE CHURCH, ETC.

A Sermon by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, July* 10, 1859.

REPORTED BY G. D. WATT.

It is truly joyful to my feelings to assemble, Sabbath after Sabbath, with the Latter-day Saints, to hear the testimonies of the servants of the living God, and to hear the words of eternal life preached by the power of the Holy Ghost.

It is now nearly twenty-nine years that I have enjoyed this privilege in this Church; and I esteem it as one of the greatest privileges to be still alive and in your midst, and I acknowledge the hand of God in preserving me for so many years in this kingdom. I believe most firmly that if it had not been for the mercy, power, and goodness of God, I should not be numbered among the living at the present time. When I cast my reflections back upon the past history of my life, and contemplate the numerous scenes through which I have passed, in connection with hundreds of others that have travelled to and fro among the nations, I feel that it has been the hand of the Lord that has delivered me from the hands of enemies and lawless mobs which have often beset my path.

It has been the hand of the Lord that has delivered this people through all the dreadful persecutions that we have endured, and it will be the hand of the Lord that will deliver us in all future time. I oftentimes reflect back upon the early period of my experience in this Church, having been baptized into the same only about five months after its first organization, when there were but a very few individuals numbered with the Saints. I presume that all who belonged to the Church at that time might occupy a small room about the size of fifteen feet by twenty. I then became intimately acquainted with the Prophet Joseph Smith, and continued intimately acquainted with him until the day of his death. I had the great privilege, when I was in from my missions, of boarding the most of the time at his house, so that I not only knew him as a public teacher, but as a private citizen, as a husband and father. I witnessed his earnest and humble devotions both morning and evening in his family. I heard the words of eternal life flowing from his mouth, nourishing, soothing, and comforting his family, neighbours, and friends. I saw his countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus.

And what now is my testimony concerning that man, founded upon my own personal observations? It is the same to-day as it was when I first received the testimony that he was a Prophet. I knew that he was a

man of God. It was not a matter of opinion with me, for I received a testimony from the heavens concerning that matter; and without such a testimony it is difficult for us always to judge; for no man can know the things of God but by the Spirit of God. I do not care how much education a man may have—how learned he may be—how much he has studied theology under the eyes of teachers that are uninspired; I do know there is no man living that can know the things of God for himself only by revelation. I could form some kind of an opinion about Joseph Smith as a natural man, without receiving any communication or revelation for myself. I could believe him to be a man of God from his conversation, from his acts, from his dealings; I could believe him to be a Prophet by seeing many things take place that he prophesied of: but all this would not give me that certain knowledge which is necessary for an individual to have, in order to bear testimony to the nations.

If I bear testimony to others that I know this Church and this kingdom to be the Church and kingdom of God, and that Joseph Smith was really raised up as a Prophet, and as a Seer, and as a Revelator, I must bear that testimony from some certain information and knowledge I have derived independent of what can be learned naturally by the natural man. The testimony I have borne for twenty-nine years past upon this point is that the Lord revealed to me the truth of this work; and because the Lord revealed this fact to me, I have the utmost confidence in bearing testimony to it in all the world. It is true I was then but a youth; I was ignorant and am still ignorant in many points and in many respects: but I was then very ignorant so far as the religion of heaven is concerned, until the Lord made manifest his truth, and taught, informed, and instructed my mind.

For about one year before I heard of this Church, I had begun seriously in my own mind to inquire after the Lord. I had sought him diligently—perhaps more so than many others that professed to seek him. I was so earnest and intent upon the subject of seeking the Lord, when I was about eighteen years of age, and from that until I was nineteen, when I heard this Gospel and received it, that I did not give myself the necessary time to rest. Engaged in farming and labouring too by the month, I took the privilege, while others had retired to rest, to go out into the fields and wilderness, and there plead with the Lord, hour after hour, that he would show me what to do—that he would teach me the way of life, and inform and instruct my understanding. It is true I had attended, as many others have done, various meetings of religious societies. I had attended the Methodists, I had been to the Baptists, and had visited the Presbyterian meetings. I had heard their doctrines and had been earnestly urged by many to unite myself with them as a member of their churches; but something whispered to not do so. I remained, therefore, apart from all of them, praying continually in my heart that the Lord would show me the right way.

I continued this for about one year; after which, two Elders of this Church came into the neighbourhood. I heard their doctrine, and believed it to be the ancient Gospel; and as soon as the sound penetrated my ears, I knew that if the Bible was true, their doctrine was true. They taught not only the ordinances, but the gifts and blessings promised the believers, and the authority necessary in the Church in order to administer the ordinances. All these things I received with gladness. Instead of feeling, as many do,

a hatred against the principles, hoping they were not true, fearing and trembling lest they were, I rejoiced with great joy, believing that the ancient principles of the Gospel were restored to the earth—that the authority to preach it was also restored. I rejoiced that my ears were saluted with these good tidings while I was yet a youth, and in the day, too, of the early rising of the kingdom of God. I went forward and was baptized. I was the only individual baptized in that country for many years afterward. I immediately arranged my business and started off on a journey of two hundred and thirty miles to see the Prophet. I found him in the house of old father Whitmer, in Fayette, Seneca County, State of New York,—the house where this Church was first organized, consisting of only six members. I also found David Whitmer, then one of the three witnesses who saw the angel and the plates.

I soon became acquainted with all the witnesses of the Book of Mormon, with the exception of Oliver Cowdery and Peter Whitmer, who had started westward, and whose acquaintance I formed a few months afterward. I heard their teachings, saw their course of conduct, saw their earnestness, their humility, and diligence in prayer, and their faithfulness in warning one another and in warning their neighbours.

I called upon the Lord with more faith than before, for I had then received the first principles of the Gospel. The gift of the Holy Ghost was given to me; and when it was shed forth upon me, it gave me a testimony concerning the truth of this work that no man can ever take from me. It is impossible for me, so long as I have my reasoning faculties and powers of mind, to doubt the testimony I then received as among the first evidences that were given, and that, too, by the gift and power of the Holy Ghost. And while I am speaking upon the subject, let me say that the gift and power of the Holy Ghost given to an individual is the greatest evidence that he can receive concerning God, godliness, and the kingdom of heaven set up upon the earth. There is no évidence equal to it. A natural man may see all the signs that Jesus has promised should follow the believer; he may see them in exercise by the faithful Saints of God. He may see them speak in different tongues and languages, and then he may have his doubts in regard to it, if he has not received the testimony of the Holy Ghost himself. He may hear the sounds of these tongues; but how is he to judge or know whether they do speak in another tongue or not? It is true he hears sounds put together which resemble languages he has heard foreigners speak; but it is not a testimony that imparts a knowledge to his mind: he wants something greater than this. Again, he hears others, who are ignorant and unlearned, by the gift and power of the Holy Ghost interpret these tongues, and unfold the things spoken by the power of the Spirit of God in another language: but how does he know that they give the true interpretation? His own understanding will not testify that they have. He must, therefore, have a testimony independent of this,—a higher, a greater testimony,—even that of the Holy Spirit. Again, he might see individuals, professing to be followers of our Lord and Saviour Jesus Christ, go forth and lay their hands upon the sick, and pray to the Father, in the name of Jesus, that they may be healed. He may see them raised up and apparently restored to health and soundness; but then, how does he know that these persons were really as sick and as much afflicted as they pretended to be? Seeing these

things as a natural man, how is he to know that the administration by the laying on of hands has imparted power or virtue to heal them? Or is it the work of imagination? Here would be left room for doubt. This testimony alone is not sufficient to rest upon. He should have the gift and power of the Holy Ghost resting upon himself to convince him that they were the servants of God, and that the gifts they exercise were from heaven. He might hear them prophesy many things that are to take place years in the future; but he would not wish to wait for their fulfilment to know whether they were of God; or, while he was waiting, he might be laid in the dust. He therefore needs something to convince him, beyond all doubt, that the individuals prophesying were filled with the Holy Ghost, and that their predictions were true and could be depended upon; and then, whether they come to pass or not in his day, he knows they will be fulfilled in their times and in their seasons; and so with all other gifts. He might see a miracle of any kind; he might see the laws of nature apparently overcome by a person calling himself a servant of God. How does he know he is the servant of God, or that he performs that miracle by the power of God? Have not devils and fallen angels power? Did they not have mighty power in ancient days? Yes. Could they not smite the earth with plagues, and turn water into blood anciently, as Moses the servant of God did? Yes. Could not the wicked magicians of Egypt perform great signs by casting down their staves, and causing them to appear like serpents, performing great and marvellous things similar to those the Prophet Moses performed?

How is the natural man to judge? There is God on the one hand, and the Devil on the other; and if one is to judge naturally of these things, he would not be sure that the person performing a miracle before him was really inspired of God. The gift and power of the Holy Ghost, as I have already observed, is the greatest evidence any man or woman can have concerning the kingdom of God. It is given expressly to impart to mankind a knowledge of the things of God. It is given to purify the heart of man, that he may by its power not only be able to understand its operations upon himself, but be able to understand its operations upon others also; and, indeed, if I could by any possible means independent of the Holy Ghost ascertain that a miracle was wrought of God, what particular benefit would it be to me?

Scores of miracles were wrought in ancient times; but how did they benefit the children of Israel? When they saw the waters of the Red Sea divided and the Egyptians overthrown in its depths,—when they were brought up before mount Sinai and heard the voice of the trumpet out of the midst of the cloud and from the flaming mountain, proclaiming the ten commandments in their ears, and saw Moses go up in the midst of the fire,—when they beheld all this display of the power of God, what effect did it have on the great majority who saw? Did it affect their conduct? No. Miracles had become a little common with them, and said they, What has become of this Moses? Perhaps they thought he had perished in the mountain. They might have imagined a volcano on the mountain, belching out its fires, accompanied by thunder and lightning; and that some person had artfully concealed himself, having a great trumpet, and through it pretending to give laws to Israel. They might have said, We will not be cheated by this pretended miracle; but while this thunder and storm is

lasting on the mount, and while it is in this terrible convulsion, we will have a god that we can see; we will cast our gold into the fire, and make one that will just suit us. And so they did, and fell down and worshipped it, and said, "These be thy gods, O Israel, &c." Here, then, we perceive what effect miracles have upon a people, without the power and gift of the Holy Ghost to bear testimony that these miracles are of God. The Holy Ghost bears testimony to the man who receives it, and not to somebody else; and if he is pure enough to receive this gift, he has power enough in his heart to regulate his actions according to the law of God, instead of building golden calves.

I have deviated from my experience, and perhaps it will not be necessary to say any more on that subject; for it is about the same in many respects as the experience of all the rest of the Saints of God. It is true, I have travelled perhaps more by far than any other man in the Church who is now living; but what of this? I expect to travel a great deal more, if I am called upon; for my mission is to travel: that is the command I received in connection with the Twelve and the Seventies. We have been called upon to go into all the world and preach the Gospel to every creature, as they were in ancient days; and inasmuch as we cannot go personally and preach to every creature, we have the responsibility upon us to see that it *is* preached to every creature, to every nation, tongue, and people. And inasmuch as we do not fulfil this responsibility placed upon us, we shall have to suffer. In connection with others, I have gone forth and endeavoured to fulfil in some little measure the great mission the Lord our God has given us to the nations of the earth. I have borne testimony all the day long, first to my own nation, the people of the United States, in the New England, Middle, Western, and Southern States, and in the Territories, and also in the Canadas, Upper and Lower. For many years my voice has been heard throughout the land, warning the people to repent. And I most assuredly know that all the testimonies I have borne are recorded in the heavens, and it is a comfort to me to think they are not lost and forgot; and all the people that have heard them will have to meet them in the great and coming day.

I have not only borne testimony to my own nation on this continent, baptizing believers, building up churches, travelling on foot thousands and tens of thousands of miles without purse or scrip, being mobbed and driven to-and-fro, and hunted by the enemy; but I have also had the privilege of crossing the Atlantic Ocean ten times for the word of God and the testimony of Jesus, to bear his name among the nations afar off; and I have endeavoured in those distant lands, as well as on this continent, to bear my testimony faithfully among the people. And my testimony is this, that God has in his infinite mercy and goodness sent his angel from heaven to restore the same Gospel that was preached eighteen hundred years ago—that he has borne testimony, by his angels, by the power of the Holy Ghost, and by his own voice, of the fact that he has restored his Priesthood and his kingdom upon the face of the earth, and that the kingdom now established will continue to roll on until all the nations and kingdoms of the earth shall see and hear of the power and glory of the Almighty magnified and made manifest in it. This has been my testimony, and I rejoice in it. I am not fatigued—don't feel like retiring to private life; but I feel to continue in this holy calling and ministry as long as the

Lord my God shall permit me to have a being here upon the earth, be it long or short.

How long I shall stay here I know not: that is among the hidden things of futurity, so far as I am personally concerned. I look forward with joyful anticipation to the glory that shall follow in the rolling forth of this kingdom, and in the fulfilment of the purposes of the Most High God in relation to this last dispensation he has introduced upon the earth. There are a great many things that are taking place and have taken place that I have rejoiced in, because I have known them, from diligent research, to be the fulfilment of modern prophecy.

I have not been backward about searching both ancient and modern prophecy that I might learn something about the events of the last dispensation, and understand the signs of the times in which we live. I have seen prophecy after prophecy fulfilled, not only among the people of the Latter-day Saints, but among the nations of the earth, that were uttered years and years before they came to pass; and there are prophecies contained in the Book of Mormon which remain to be fulfilled, and I am looking with joyful anticipation to the day of their fulfilment. The prophecies are of great interest to the Saints and to the world. As an instance, I will give you the substance of a prophecy contained in the Book of Mormon. About six hundred years before Christ, a Prophet was raised up in Jerusalem, by the name of Lehi, and another one by the name of Nephi; and the Lord commanded them to leave Jerusalem and go to a land he would give to them, and he brought them forth by his miraculous power upon this American continent. Before they arrived here, however, Nephi had a vision, and saw all the great events from his day down to the winding-up scene of all things. Among other things, he saw the Jews would be carried away shortly after the departure of himself and his father's family into Babylon, and he saw they would be afflicted for a length of time, and then be restored to Jerusalem. After their return, he saw the Messiah would make his appearance, and they would crucify him, and then they would be dispersed among all nations.

He saw that the Gospel would be preached among all nations and kingdoms, first to the Jews, and then to the Gentiles. He saw that after the Gospel should be preached by the Twelve Apostles of the Lamb to the Jews and to the Gentiles, there would arise a great and abominable church, the most corrupt of all churches upon the face of all the earth, and that that great and abominable church should have power given unto them over the Saints of the Lamb to destroy them, &c., and that they should corrupt the Jewish Scriptures which should issue from the mouth of the Twelve Apostles of the Lamb, and take away from them many parts that were plain, and precious, and easy to the understanding of all men; and by reason of this great stumblingblock, the Scriptures being in such a state, there should be many among the nations of the Gentiles in the latter times that should exceedingly stumble and build up numerous churches after the forms of different doctrines, and they should deny miracles and the power of God, saying, "They are done away."

After seeing all these things on the Eastern continent, he saw the promised land to which he and his father's family were about to be led; and he beheld his descendants in their various generations, and he saw wars, &c., among them; he saw that Jesus, after his resurrection, made his appearance bodily among them: this took place on the promised land, which we call

America. He saw the Israelites on this land become righteous, and he saw three generations pass away in righteousness; then the more part of them fell into wickedness and were destroyed, and the records kept among them contained the fulness of the Gospel and many prophecies and visions that were great and precious. He saw that a remnant of the nation should dwindle more and more in unbelief, and have wars and contentions among themselves, and become a degraded people, and be scattered upon all the face of this continent.

Then he saw in the latter days the nations and kingdoms of the Gentiles who should discover this land, and send forth their emigrants and form a great nation of Gentiles upon this continent; and he saw that they should have power to free themselves from every nation under heaven. Then he saw that by the power of God the records of his people should come forth; and he saw that a Church of the Saints should arise, and that it should spread itself upon all the face of the earth, among all the nations and kingdoms of the Gentiles; and he saw also that the great and abominable church that was among all the nations of the Gentiles, having dominion among all peoples and tongues, should gather together in multitudes among the nations of the earth and fight against the Lamb of God and against the Saints of the Most High and his covenant people, and he says—"I beheld the power of the Lamb, that it descended upon the Saints of the Most High that were scattered among all the nations of the Gentiles, and they were armed with righteousness and the power of God in great glory. And then he said, I saw the mother of abominations begin to have wars and rumours of war among all the nations and kingdoms of the Gentiles; and the Lord spake unto him, saying, Behold, the work of God is upon the mother of harlots, &c.

This vision continued down to the end of time. But what I wish to call your attention to at this time is one event which has been in a measure literally fulfilled. It is an event that no man, unless he were a Prophet inspired by the Most High God, could have had a heart big enough to prophesy of with the least expectation of of its fulfilment; and that is, the Church of the Lamb of God that was to be raised up after the coming forth of these records of the ancient Israelites should be among all nations and kingdoms of the Gentiles.

This was uttered and printed before the Church of Latter-day Saints was in existence. How could a young man, inexperienced as Joseph Smith was, have had all this foreknowledge of future events, unless he was inspired of God? How did he know that any Church believing in the Book of Mormon would arise? He was then in the act of translating these records; the Church had not yet an existence; and he was young, inexperienced, and ignorant as regards the education and wisdom of this world. How did he know that, after his manuscript was published, a church called the Church of the Lamb would arise and be built upon the fulness of the Gospel contained in the book? How did he know that, if it did arise, it would have one year's existence? What wisdom, education, or power could have given him this foreknowledge independent of the power of God? How could he know, if a church should arise, that it would have any influence beyond his own neighbourhood? How did he know it would extend through the State of New York, where it was first raised? How could he know that it would extend over the United States, and much more, that it would go to all nations and kingdoms of the Gentiles?

And how did he know that the dominions of this Church among all the nations and kingdoms of the Gentiles should be small, because of the wickedness of the great "mother of abominations?" How did he know that the "mother of harlots" among these Gentiles would gather together in great multitudes among all the nations and kingdoms of the earth to fight against the Saints of the Lamb of God? Common sense tells us that this would be taking a stretch far beyond what any false prophet dare take, with any hope of fulfilment.

To prophesy that a church would arise and have place in all the nations and kingdoms of the Gentiles, and then to prophesy that the "mother of harlots" would gather together vast multitudes among all these nations and fight against the Saints, is taking a step far beyond what an impostor would undertake, if he were disposed to successfully impose upon mankind. How far has this been fulfilled? Only in part; so far, however, as to give us no possibility of doubting that the balance will be fulfilled, every jot and tittle. It is true, the Saints of the Lamb of God are not among all the nations and kingdoms of the Gentiles yet; but there are very many of the nations and kingdoms of the Gentiles where this little Church that was organized in 1830 actually has a dominion and place.

If we go anywhere throughout the nation of the Gentiles called the United States, we shall find in almost every State and Territory the Church of the Saints of the Lamb of God, that the world call "Mormons," "fanatics," "impostors," &c. If we go into Canada, we find them there. If we go across the great ocean to the island of Great Britain, we find them there numbering seven or eight hundred churches organized, and some four thousand Elders and Priests ordained to preach the Gospel contained in the Book of Mormon, as well as in the Bible.

The Saints in that country are scattered throughout England, Wales, Scotland, and Ireland. Tens of thousands of them have shipped for America, and tens of thousands still remain. Then cross the sea into that inhospitable country called Norway, and there we find many churches of the Saints. Then return a little south into Denmark, where thousands more will be found. Then go to the northeast of Denmark into Sweden, and we still find Latter-day Saints. Then go into Germany, and we find them scattered, more or less, throughout that confederation. I do not know that there is any Branch of the Saints in Prussia; neither do I know that they extend through all the German States; but we find them in several. Next, go into Switzerland and Italy, and we find them there. Then go to France, and we find a few there. Then go upon some of the islands of the sea, and a few thousands are found rejoicing in this Church. In Asia and Africa a few will be found. They are not among all the nations and kingdoms of the Gentiles, but they are scattered here and there among them; and their dominions are really small, because of the wickedness of the great and abominable church.

There may be many nations of Asia where the feet of Latter-day Saints have not trod. I do not know that any of the Elders of this Church have gone to Japan. If we go into the South Sea Islands, the Friendly Islands, the Society Islands, and the Sandwich Islands, we find Latter-day Saints on almost all of them.

Go into the various governments and kingdoms of South America, and we find the Latter-day Saints scarce. I don't know but there may be now and then an Elder that has found his way there; but suffice it to say that

the dominions of the Saints in South America are very small. But we must look for the day when this prophecy shall be fulfilled, that the dominions of the Latter-day Saints shall be upon all the face of the earth among all the nations and kingdoms of the Gentiles: and has there not been enough already fulfilled to show that the man that uttered that before the rise of this Church was indeed truly a Prophet of the Most High God?

Again: Although the great "mother of abominations" has not gathered together in multitudes upon the face of the earth among all the nations and kingdoms of the Gentiles to fight against the Lamb of God and his Saints, yet there has been enough fulfilled to show that the balance will be accomplished. Has this great and abominable power, under the name of "the mother of harlots," popularly called Christendom, fought against the Saints in this country? Let the history of this Church answer that question; let the scenes we have passed through in the land of Missouri testify; let the tribulation this people had to endure in the State of Illinois bear witness. We will not refer to persecutions in Utah, for here we have had but little, compared with scenes we have past through in former years. Suffice it to say multitudes have been gathered together — under the influence of what? Under the influence of that great and abominable church or system called "the mother of harlots."

When we come to search to the bottom of this matter, we find that has been the great influence which has produced all the persecutions that have come upon the Latter-day Saints since the organization of this Church. How many preachers were gathered together in the western part of Missouri at the time we were driven from the State to give their advice in a pretended court-martial to have some fifteen or twenty of the leaders of this people taken out and shot on the public square the next morning? There were not less than seventeen priests who advised the measure.

When we come to hunt for the great influence that has existed on the multitudes that gathered to persecute the Saints of the Lamb of God, we find it proceeding from the pulpit. Through the falsehoods of priests and the publishing of false principles, they have endeavoured to set on the frenzied multitude to put to death the Latter-day Saints and deprive them of citizenship.

It is not necessary to speak of the scenes of cruelty and bloodshed caused to the Saints by this influence. I can read you in this book, (Book of Doctrine and Covenants,) before we went to Missouri, that it should be the land of our enemies—that they should seek to destroy our lives; and it has been fulfilled to the very letter. We were told in revelations printed in this book, and before the prophecy came to pass, that we should be persecuted from city to city, and but few of those who went up to Jackson County, Missouri, should stand to receive their inheritance. It has been fulfilled to the very letter.

Here, then, was the beginning, as it were, of the fulfilment of that saying in the Book of Mormon. That abominable church, among one of the nations of the Gentiles at least, was gathered together under a religious influence to persecute the Saints contrary to the Constitution of our country. They could not do it legally; they could not be upheld in it by true and legal authority: but they could do it illegally, under the sanction of priestcraft, under the advice of those who proclaim from the pulpit.

Let us now go into Canada, and there a religious influence existed, mobs arose, multitudes were gathered together, and the Saints were stoned,

hunted, and driven to-and-fro, and had to flee from place to place. This persecution was raised up by the "mother of harlots," the "mother of abominations,"—because of what? Because we told them the Lord had revealed the same kind of religion in our day that he had eighteen hundred years ago. Go to England, and the same has happened there. Multitudes and multitudes started up against us. The Elders have had forty or fifty police to guard them from their meetings to their homes, to keep them from being destroyed by the tens of thousands of people that blockaded the streets for miles in length.

I know these things to be facts from actual experience. I have passed through them. I have had tens of thousands rush upon me with all the fury of tigers, and they were only restrained by the power of God: but as yet the Lord has spared me, and so he has the most of the Elders that have travelled abroad. Go to Denmark, and we find the same opposing power; and whenever this Church has been organized, or a Branch established, the "mother of abominations" has marshalled her host. So far the prophecy has been fulfilled in part, but not in full. I will tell you what will come to pass before it is all fulfilled. There must be the interposition of the Almighty to make a change among the nations of the earth before this Church can be established among all the nations and kingdoms of the Gentiles. This change will probably be brought about by war overturning all the governments and kingdoms of the Gentiles.

A few years ago, many of the Saints, for want of a correct understanding of prophecy, thought that the war between Russia and France, England and Turkey, was the great war of extermination foretold by the Prophets. There are prophecies of this kind that the great "mother of abominations" will go to war, and not a nation under heaven will escape, as they will use each other up by millions. They imagined that perhaps the time had come for the nations of Christendom to be nearly exterminated by their great and terrible wars. But I lifted up my voice in England, and put it in writing also, that the war then commencing would not thus terminate. It was for another purpose: it was for a chastisement, and in some measure to ameliorate the condition of mankind, that the Gospel might more fully go forth among them.

How is it with regard to the war now taking place between Austria and the allied powers of France and Sardinia? How extensive the present European war will be we do not know; but this we do know from prophecy—it will not result in the downfall of the "mother of harlots." There will be a time of peace—a time that will be more favourable to the promulgation of the Gospel, that you and I and whosoever of the servants of God he pleases may be sent to these European nations to fulfil the prophecy which I have referred to in the Book of Mormon, and establish the kingdom of God among all the nations of modern Europe. Where tyranny and oppression and all the horrors of despotism now reign, will be heard the Gospel of peace. Saints must be established in all those countries. Even in Russia, that place where they would almost put you to death if you brought a printed work of a religious nature into the empire,—in that country, where they will not suffer you to propagate the Bible unmolested, whose religion is established by law, has the Gospel of Jesus Christ to be preached. Yes, the Church of the Saints is to be established there; and after it is

established, there they are to gather together in multitudes, like other nations, to fight against it; and so they will in Austria, Spain, Portugal, and in all the modern nations of Europe, as well as those nations that inhabit Asia and Africa. This war that is now taking place will not result in that dreadful extinction that is foretold in the Book of Mormon, and which will rage among all the nations and kingdoms of the Gentiles, or, in other words, among the nations of Christendom. The one is a war preparatory to the proclamation of the Gospel; the other is a war of terrible destruction, which will not better the condition of those who escape. The wars that are now taking place will have a tendency, in some measure, to open the way for the Elders of the Church of Jesus Christ to go and establish the Church and kingdom of God among those nations.

A great many have prayed unwisely, and no wonder they cannot get faith to fulfil their prayers. How have they prayed? "O Lord, gather out all thy Saints from those European countries, and bring them to Zion with songs of everlasting joy upon their heads, that there may be none left abroad upon the earth."

If the Lord should do this, it would prove the whole system false. When the time comes that the Saints of the Lamb of God are scattered upon all the face of the earth, among all nations and kingdoms of the Gentiles, and the multitudes gather against them to battles, we shall not find such unwise prayers answered. The Saints, instead of being all gathered out, will still be among the nations, for the power of the Lamb of God to descend upon the Saints of the Most High that are among all the nations and kingdoms of the Gentiles, and not only upon these, but also upon his covenant people, the descendants of Jacob; and they are to be armed with righteousness and the power of God in great glory. But gather them all out, and where have you got your Saints? It would completely falsify this saying.

The day will come when the nations of Europe will have warred among themselves sufficiently long, and those despotic governments are torn down, and when the hand of oppression and tyranny has been eased up, and when the principles of religious liberty have become more fully and more widely spread, that the Elders of this Church will traverse all these nations; and then we shall have use for these Seventies that have been organizing so long. They have apparently been resting upon their oars, waiting to be called out into the vineyard of the Lord. Then will be the time for missions and callings to be given to you.

There are some sixty Quorums of Seventies: these have been organizing for years, being instructed by their Presidents — being taught in the things of the kingdom of God. What is your mission? The Book of Doctrine and Covenants tells me it is among the nations of the earth; that the Twelve are to open the doors; and wherever they cannot go, they were to send; and when they send, they shall call upon the Seventies in preference to any others, because it is more particularly their mission to go and preach to all people under heaven. You have not yet had an opportunity to magnify your calling; your mission has not yet begun, only in preparation; your great mission is still in the future among the nations and kingdoms of the Gentiles. Some may have thought that the times of the Gentiles was almost fulfilled. If the Lord has fulfilled the times of the Gentiles, your calling is good for nothing—it only exists in name. But let me tell you, you have been called to this high and holy calling, and you

will have your hands full yet; and the Lord God of Israel, by his power, will bear you off among the nations; and He it is that will gird up your loins, and give you power among these nations; and He it is that will enable you to go forth from nation to nation, and from kingdom to kingdom, and no power will be able to stay your progress. That has all got to be fulfilled as sure as you have that calling upon your heads. And you have got to do a great deal of preaching before the times of the Gentiles are fulfilled; you have got to go and build up the Church of the Lamb of God among those nations, and set ministers over them, and go and build up more; and the High Priests that preside over them have got to purify their own hearts, and the Branches over which they preside to be prepared for the power of God that shall rest upon them in great glory, that when the multitudes gather to fight against them they may be armed with the power that comes from heaven, that will cause their thrones and their kingdoms to shake to their very centre.

By-and-by, after you have fulfilled your missions to the nations of the Gentiles, and there will not any more of them repent,—that is, when you have fully accomplished all that is required of you in relation to them, you will have another mission, and so will the Twelve, and that is to the house of Israel that may be among those nations; I mean the literal descendants of Jacob—the Jews, and the descendants of the other tribes that may be scattered among those nations. There are some from the ten tribes among them; but the body of the ten tribes are in the north country. You will find a few among all these Gentile nations: you will have to direct your attention to them after you have fulfilled your mission among the Gentiles, and their times are fulfilled. You will have something to do among the Jews, and then will be a time of great power, such as you and I have not dreamed of. Indeed, we could not, with our narrow comprehensions of mind, perceive the power that will then follow. The Lord has told it in a revelation in the Book of Doctrine and Covenants. He has told us, before the rise of this Church, that in bringing forth this Gospel, it is a light that could not be hid in darkness: therefore, he says, I must bring the fulness of my Gospel from among the Gentiles to the house of Israel; or, this light of the fulness of my Gospel will, as it were, be covered up and hid in darkness in many respects, and will not shine with that brilliancy, power, and greatness: it will not appear in that magnitude that it will when I bring it from the midst of the Gentiles to my people, O house of Israel. Again, the Lord says, in another revelation in the Book of Doctrine and Covenants, that when we have preached the Gospel faithfully to the Gentile nations, then cometh the day of my power; and we already know what the Psalmist says in regard to that day—"My people shall be willing in the day of my power." The house of Israel have been unwilling in many generations past to receive the Gospel; but in the day of his power, you Seventies, that will go forth among the nations of Gentiles to hunt out the literal descendants of Jacob, will be armed with that glory, power, and majesty, and clothed upon from on high to that degree that no power on earth can stay you; and then, in that day, the seed of Jacob will be willing to receive the testimony of the Gospel. Then many of the Jews will believe, although many of that nation will gather to Jerusalem in unbelief. But the Book of Mormon has told us that the main part of them will believe while yet scattered. They will receive your testimony and gather to-

Jerusalem; and because of your testimony, the Gentile believers will gather to Zion; and because of your testimony, all the elect of God, of whatever nation, tongue, and people, will be gathered out year after year; and by-and-by, the great and last gathering will be done through instrumentality of angels. There will be two, as it were, grinding at a mill; the faithful one will be taken, and the other will be left: there will be two, as it were, sleeping in one bed; one will be picked up by the angels, and the other will be left; and the remnant of the children of God scattered abroad on all the face of the earth will receive their last gathering by the angels. But between this and that day there will be ship-load after ship-load gathering continually of the elect of God, of the Israel of God, and of the covenant people of the Lord to Zion and Jerusalem.

By-and-by, when the Lord has made bare his arm in signs, in great wonders, and in mighty deeds, through the instrumentality of his servants the Seventies, and though the instrumentality of the churches that shall be built up, and the nations and kingdoms of the earth have been faithfully and fully warned, and the Lord has fulfilled and accomplished all things that have been written in the Book of Mormon, and in other revelations pertaining to the preaching of the Gospel to the nations of the Gentiles and to the nations of Israel, by-and-by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst—besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably never entered into the hearts of men in our age to conceive of. No nation of the Gentiles upon the face of the whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. They will be fighting one against another. And when that day comes, the Jews will flee to Jerusalem, and those nations will almost use one another up, and those of them who are left will be burned; for that will be the last sweeping judgment that is to go over the earth to cleanse it from wickedness. That is the day spoken of in this book—And I saw there were wars and rumours of wars among the Gentiles, and the angel said to me, Behold the wrath of God is upon the mother of harlots; and when that day comes, then shall the work of the Father commence in preparing the way to gather in all his covenant people, and then great Babylon will come down.

We have been telling you about modern prophecy delivered by Joseph Smith. Is it false, or is it true? The Latter-day Saints know it to be true, we have seen enough of its fulfilment to know that the balance will come to pass; but the world perceive it not: they know it not; they do not understand the future; they have not that spirit spoken of this forenoon by brother Taylor, that was not only to take of the things of the Father and show to the disciples, but show them things to come. They do not understand the spirit of prophecy. They do not perceive that which is written by the ancient Prophets, much less will they understand that plainly written by the latter-day Prophets; consequently, all these things will overtake them unawares. Even the coming of Christ, so great an event as that is, will be to them as a thief in the night. After the kingdom of God has spread upon the face of the earth, and every jot and tittle of the prophecies have been fulfilled in relation to the spreading of the Gospel among the nations,—after signs have been shown in the heavens above, and on

the earth beneath, blood, fire, and vapour of smoke,—after the sun is turned into darkness, and the moon shall have the appearance of blood, and the stars have apparently been hurled out of their places, and all things have been in commotion, so great will be the darkness resting upon Christendom, and so great the bonds of priestcraft with which they will be bound, that they will not understand, and they will be given up to the hardness of their hearts. Then will be fulfilled that saying, That the day shall come when the Lord shall have power over his Saints, and the Devil shall have power over his own dominion. He will give them up to the power of the Devil, and he will have power over them, and he will carry them about as chaff before a whirlwind. He will gather up millions upon millions of people into the valleys around about Jerusalem in order to destroy the Jews after they have gathered. How will the Devil do this? He will perform miracles to do it. The Bible says the kings of the earth and the great ones will be deceived by these false miracles. It says there shall be three unclean spirits that shall go forth working miracles, and they are spirits of devils. Where do they go? To the kings of the earth; and what will they do? Gather them up to battle unto the great day of God Almighty. Where? Into the valley of Armageddon. And where is that? On the east side of Jerusalem.

When he gets them gathered together, they do not understand any of these things; but they are given up to that power that deceived them, by miracles that had been performed, to get them to go into that valley to be destroyed. Joel, Zephaniah, Zechariah, Isaiah, Ezekiel, and nearly all of the ancient Prophets have predicted that the nations shall be gathered up against Jerusalem, in the valley of Jehoshaphat and the valley of Megiddo,—that there the Lord shall fight for his people, and smite the horse and his rider, and send plagues on these armies, and their flesh shall be consumed from their bones, and their eyes from their sockets. They will actually fulfil these prophecies, with all their pretension to Bible and prophetic learning.

But the Latter-day Saints are not in darkness; they are the children of light, although many of us will actually be asleep. We shall have to wake up and trim up our lamps, or we shall not be prepared to enter in; for we shall all slumber and sleep in that day, and some will have gone to sleep from which they will not awake until they awake up in darkness without any oil in their lamps. But, as a general thing, the Saints will understand the signs of the times, if they do lie down and get to sleep. Others have their eyes closed upon the prophecies of the ancient Prophets; and not only that, but they are void of the spirit of prophecy themselves. When a man has this, though he may appeal to ancient Prophets to get understanding on some subjects he does not clearly understand, yet, as he has the spirit of prophecy in himself, he will not be in darkness; he will have a knowledge of the signs of the times; he will have a knowledge of the house of Israel, and of Zion, of the ten tribes, and of many things and purposes and events that are to take place on the earth; and he will see coming events, and can say such an event will take place, and after that another, and then another; and after that the trumpet shall sound, and after that certain things will take place, and then another trump shall sound, &c., &c.; and he will have his eye fixed on the signs of the times, and that day will not overtake him unawares; but upon the nations it will come as a thief upon the mighty

men and upon the chief captains, who will gather up their hosts upon the mountains, hills, and valleys of Palestine, to fight against the Jews; and they will be as blind as the dumb ass; and right in the midst of their blindness the Lord will rend the heavens and stand his feet upon the Mount of Olives, and all the Saints will come with him, and the wicked will be destroyed from off the face of the earth.

I meant to be short this afternoon; but really, when I get to studying on these things, I forget myself, and oftentimes weary the patience of the people.

God bless you! Amen.

LIGHT OF THE SPIRIT—MORALITY—INDEPENDENCE OF THE HUMAN WILL—INCARNATION OF THE HUMAN SPIRIT.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, June* 19, 1859.

REPORTED BY G. D. WATT.

It is recorded in the New Testament, and said to be the words of the Saviour while speaking of his doctrine and the things he taught, "He that heareth and doeth my sayings shall know of my doctrine whether it is of God or men." "Whosoever keepeth my sayings shall know of my doctrine." I labour faithfully to instruct the people in the way of life; and the most important point of all my preaching and sayings is that they rest upon the words of the Saviour. Whosoever readeth the doctrine of the Son of God and obeys it does know whether it is true or false.

Christ is the light of the world, and lighteth every man that cometh into it. No human being has ever been born upon this earth without more or less enlightenment by that Spirit and influence that flows from the fountain of intelligence. All people have been more or less taught by the Spirit of revelation; and let me say further, there never was a child born upon this earth that was not naturally endowed with that Spirit; and when we try to make ourselves believe differently, we are mistaken.

It is extensively taught that nature must be subdued, and grace made to take its place. I wish to inform you that it is nature for the child to be influenced by the Spirit of God: it is nature for all people to be influenced by a good spirit; and the evil that is spoken of is the power the Devil has gained upon this earth through the fall. He gained power to tempt the children of men, and wickedness is produced through their yielding to his temptations; but it is not nature in them. They are not "conceived in sin and brought forth in iniquity" pertaining to their spirits: it is the flesh that is alluded in that passage. Then why not follow the dictates of the Good Spirit? We talk about it, read of it, believe in it—that Spirit which gives joy and peace to the chil-

dren of men, and wishes and does no evil to any person; and that is the Spirit of the Gospel.

If people would listen to the whisperings of that Spirit, they would be led into the paths of truth and righteousness. If they would overcome temptations to evil—cause their spirits to overcome the flesh, they would bring themselves into subjection to the law of Christ, and become Saints of God.

You discern evils in your neighbourhoods, in your families, and in yourselves. The disposition to produce evil, to annoy, to disturb the peace of families, neighbours, and society, is produced by the power of the enemy over the flesh, through the fall. Every person who will examine his own experience—who will watch closely the leading of his own desires, will learn that the very great majority prefer to do good rather than to do evil, and would pursue a correct course, were it not for the evil power that subjects them to its sway. In wrong-doing their own consciences condemn them. They are taught what is right, they read what is right, and at times the Spirit of the Lord is upon them teaching them what is right, and would be upon them from their youth, were it not that they give way to temptation and let the flesh overcome the spirits that God has placed within us. I feel to continually urge upon those who profess to be Saints never to grieve that Spirit that enlightens their minds, teaches them righteousness, to love God and their fellow-creatures, and to do good to themselves and to all around them, to promote righteousness upon the earth, and overcome iniquity in themselves and those around them as fast as possible.

Some may imagine and really believe that I am opposed to the great majority of the inhabitants of the earth—to the religious and political parties of the day; but it is not so. To individuals, as such, I am not opposed. The doctrine I preach is not opposed to an individual upon the earth. If I am opposed to anything, it is to sin—to that which produces evil in the world. I believe that I may say with perfect safety that I am as clear as the stars that shine in the heavens with regard to opposing any mortal being on the earth, though many construe the opposing of their sins into an opposition to themselves. I do not feel opposed to an individual on the earth. I have not any enmity in my heart, or at least I should not have. If I have, I am thus far wrong. If we harbour vindictiveness, hatred, malice, and a spirit that produces evil within us, we are so far given up to the power of evil. But when I say that I am opposed to evil principles and their consequent practices, I use an expression that I think you can understand.

I am much opposed to men and women who say that they believe in God the Father and in Jesus Christ his Son, and treat their names with lightness. I am very much opposed to a dishonest spirit, and that, too, in this community as well as in the world. I am very much opposed to deception. I am very much opposed to evil speaking. Now, understand me precisely as I mean. If I should hear a man advocate the erroneous principles he had imbibed through education, and oppose those principles, some might imagine that I was opposed to that man, when in fact I am only opposed to every evil and erroneous principle he advances. His morality, so far as it goes, is good.

In the Christian world, thousands and millions of them are as close to the truth as any man that ever lived upon the face of the earth, so far as moral, Christian deportment is concerned. I can find a great many of this community who live as moral lives as men and women can. Is

there anything else necessary and important? Yes—to so live as to have the light of the Spirit of truth abiding within you day by day, that when you hear the truth you know it as well as you do the faces of your father's family, and also understand every manifestation produced by erroneous principles.

I plead with the Elders of Israel day by day, when I have an opportunity, to live their religion—to so live that the Holy Ghost will be their constant companion; and then they will be qualified to be judges in Israel—to preside as Bishops, presiding Elders, and High Counsellors, and as men of God to take their families and friends by the hand and lead them in the path of truth and virtue, and eventually into the kingdom of God. Let me now tell you, Latter-day Saints, that you do not live to your privileges—you do not enjoy that which it is your privilege to enjoy; and when I see and hear of contentions, broils, misrule, bad feelings, ill conduct, wrong in my neighbour or myself, I know that we do not live according to our profession. Why not live above all suspicion and above the power of Satan? This is our privilege.

So far as morality is concerned, millions of the inhabitants of the earth live according to the best light they have—according to the best knowledge they possess. I have told you frequently that they will receive according to their works; and all who live according to the best principles in their possession, or that they can understand, will receive peace, glory, comfort, joy, and a crown that will be far beyond what they are anticipating. They will not be lost.

I was highly gratified by a remark made by the Reverend Mr. Vaux, the gentleman who has just addressed you, that the terror of the Lord never can, neither should, in the nature of things, bring men to repentance. Those of you who are acquainted with the history of the world reflect upon the conduct of the inhabitants of the earth, and when did tyranny ever cause repentance of evil? Never. It produces crime. When men are infringed upon in their rights and tyrannized over, they are prone to rise in their might and declare, "We will do as we please, and will let you know that we will have the ruling of our own rights and dispositions. Tyrannical power may possess the ability to behead them, hang them, or sentence them to prison; but resolute men will have their will.

Unless a ruler has the power of the Priesthood, he cannot rule the minds of the people and win their unbounded confidence and love. To illustrate my idea, I will relate an anecdote. A young man entered the ministry, but soon learned that he could not rule the minds of the people. He then turned his attention to the study and practice of medicine, and directly discovered that the power of evil had induced the people to care more for their bodies than for their souls. But that profession did not give him the influence he desired, for he found the will of the people first and foremost with them. He then studied law, and could command all the influence he desired; for their wills they would gratify in preference to either soul or body. You cannot break down the indomitable will of the human family. I have known children to be so abused and whipped as to render them almost or entirely worthless, and still the indomitable will remained. How came it there? God organized us to become absolutely independent; and the will I am speaking about is implanted within us by him; and the spirit of every intelligent being is organized to become independent according to its capacity.

You cannot break nor destroy the will. It is influenced and controlled more or less by the evil that is sown in the flesh, but not in the spirit, until the body has grown to years of accountability. Then evil, when listened to, begins to rule and overrule the spirit God has placed within man.

The Apostles and Prophets, when speaking of our relationship to God, say that we are flesh of his flesh and bone of his bone. God is our Father, and Jesus Christ is our elder brother, and both are our everlasting friends. This is Bible doctrine. Do you know the relationship you sustain to them? Christ has overcome, and now it is for us to overcome, that we may be crowned with him heirs of God—joint heirs with Christ.

I feel to urge upon the people continually to depart from every evil. We wish to see the kingdom of God in all its fulness on the earth; and whoso beholds it will see a kingdom of purity, a kingdom of holiness, a people filled with the power of the upper world—with the power of God; and sin will be overcome, and this independent organization will be brought into subjection to that law. We call it the law of Christ: it is the law of eternal life. When we speak of the law of Christ, we speak of it as the power to keep matter in its organization.

You read of the first and second death. We witness, day by day, the dissolution of the body, and there is also a second death. Let a person observe the law of Christ as set forth in the Bible, the Book of Mormon, and in all revelations God has given from the days of Adam until now, and his conduct tends to eternal life. It will not save their bodies from death, for it is the decree of the Almighty that the flesh shall die. They will be made pure and holy, and be brought into a celestial kingdom through the body's being made pure by falling back into the dust. Sin has entered into the world, and death by sin; so death has passed upon all mankind, and there is no excuse: they must meet this change.

It may be said that Enoch and his holy city went to heaven, that Elijah was caught up, and that it is generally believed that Moses did not die; still the sentence that is passed upon all mankind will come upon them at some time or other. They must meet this change, to be prepared to enter into the celestial kingdom of our Father and God.

It has also been decreed by the Almighty that spirits, upon taking bodies, shall forget all they had known previously, or they could not have a day of trial—could not have an opportunity for proving themselves in darkness and temptation, in unbelief and wickedness, to prove themselves worthy of eternal existence. The greatest gift that God can bestow upon the children of men is the gift of eternal life—that is, to give mankind power to preserve their identity—to preserve themselves before the Lord.

The disposition, the will, the spirit, when it comes from heaven and enters the tabernacle, is as pure as an angel.

The spirit from the eternal worlds enters the tabernacle at the time of what is termed quickening, and forgets all it formerly knew. It descends below all things, as Jesus did. All beings, to be crowned with crowns of glory and eternal lives, must in their infantile weakness begin, with regard to their trials, the day of their probation. They must descend below all things, in order to ascend above all things. There could not be a more helpless child born of a woman than was Jesus Christ; yet he so grew and increased in wisdom and might, that in childhood he could confound the doctors and lawyers in his questions and answers. He increased rapidly

in his mental capacity, for he was the Son of the Father who dwells in eternity, and was capacitated to receive the wisdom of eternity faster than we can. But we are capacitated to shun every evil, if we listen to the still small voice and to those holy principles that flow from the fountain of all intelligence.

Cleave to light and intelligence with all your hearts, my brethren, that you may be prepared to preserve your identity, which is the greatest gift of God. God bless you! Amen.

TRIALS, ETC.

A Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, November* 13, 1859.

REPORTED BY J. V. LONG.

In rising before a congregation of Saints, I generally feel as though I want to say something that will be for the benefit of my brethren and sisters. Something that will be of some real practical use is, in my opinion, what we want; but to talk about abstract theories, idealities, and things that have not much substance or reality in them, I do not think is of much use to anybody. In regard to the Gospel of Jesus Christ, it is so great, so extensive, so comprehensive, so deep, so high, and so various, that it is almost impossible for a person to present anything that is wrong. A man can never speak upon anything that is wrong, so long as he confines himself to the limits of truth.

In relation to our present position, the things with which we are surrounded, the prospects that lie before us, and our hopes, cares, and anxieties, these are things that operate upon our minds, or that ought to have some influence with us. For instance, I am an Elder in Israel; so are many of you; and we all profess to be Saints, nearly the whole of this congregation. Now, the question is, What is it to be a Saint? And how far am I, and how far are you fulfilling the obligations that devolve upon us as Saints of God—as Elders in Israel—as fathers of families and mothers of families? Let us ask ourselves these questions—Are we performing our various duties in building up the kingdom of God, in rolling forth his work upon the earth? And what are we doing to bring about the latter-day glory? Which of our acts tends to this? Do any of them? or do all of them? And what is really our position? These are things that it is well for us to weigh, consider, and find out the real responsibilities that are resting upon us.

Why did I become a "Mormon?" And why did we all become "Mormons?" We should say, Because we believed "Mormonism" to be true. What is truth? and what part of it did we believe? In this case we should say, All of it. What did we embrace "Mormonism" for? It cer-

tainly was not to profess religion, in order that we might have the honour of men; for there was nothing of that associated with it. We had to endure considerable reproach, and have our names cast out as evil, and to associate with a people that were universally despised. And so they are now. But we have got along with it, so that we now care nothing about it. Now, there is or ought to be a reality about it. So far as I am personally concerned, if any one wants to know why I became a "Mormon," I will answer, Because I considered that I was an intelligent, rational being,—that I had to do with eternity as well as time; and having to do with both, I wanted to act in that way I could secure the approbation of my Father in heaven, that I might be prepared to enter into a better, purer, and more exalted state of being in the eternal world. These were some of the first thoughts and sentiments that governed my mind.

In the next place, I was called upon to be an Elder. What was my object then? It was to obey the truth and teach others, that they might have the same blessings that I possessed. I presume you felt so too, and rejoiced that you knew something of the life to come—that your hope bloomed with immortality and eternal life; and when you were ordained, you tried to magnify that calling and Priesthood. You were mobbed, persecuted, and afflicted, and passed through scenes of difficulty, privation, and trial, which you endured patiently and joyfully, knowing it was from the Lord and intended for your good; and you were trying to obtain salvation in the eternal worlds.

Many of you have passed through affliction of various kinds. If it was an affliction to be robbed of your property—if it was a trial to be robbed of your good name, you have endured that and passed through it. What did you do it for? and why did you endure it? Just for the same reason that the ancient Saints did. I never read in the Bible, nor anywhere else, of the Saints having any other kind of treatment than that which you have received.

When I embraced the Gospel, I expected to have my name cast out as evil. I expected to be persecuted and to be mobbed, and, if necessary, to lay down my life; and I have come pretty near it a number of times. But this was nothing particularly new; for I had learned before I was a "Mormon" that there was an antagonism between truth and error, purity and iniquity,—that the righteous always were persecuted, and that many of the ministers of Jesus had been called to lay their lives down for their religion; and I never expect to see anything different; and my feelings and ideas are precisely the same on this subject as they were twenty years ago. There is still that same spirit of antagonism existing between truth and error that there was then. Let a man join this Church;—I don't care how honourable he is—the moment he does it, that man will be despised, as sure as Jesus was. Has he injured anybody? No. He was probably a good man, and esteemed by his neighbours, and continued so; but when he became a servant of God, the powers of darkness were let loose upon him; men began to persecute him and speak evil of him, and his name was cast out as evil. This is the lot of every man that receives the truth—I don't care where he comes from. In the United States, England, Ireland, Scotland, Wales, France, Switzerland, Germany, or any part of the world, you will find the same spirit existing; and if you were to ask our persecutors, they could not tell you the cause of their doing it. But although they cannot explain the cause, yet it is "God damn the Mormons!" Ask them,

Have they injured you? No, they have not. Have they taken anything from you, or robbed you of your liberty? No they have not. But still it is, "God damn the Mormons!" And the simple reason why they cannot tell the cause is because they do not know by what spirit they are governed and controlled. If they knew by what spirit they were governed, they would know why they are constantly using their influence against the workers of righteousness. You may go back to the Apostolic dispensation. Take Peter, James, and John, and inquire who interfered with them before they became Christians, while they were fishermen? And supposing they had a knock down about the separation and division of the fish, no matter: they were all one; they were of the world, all pulling in the same net, one with the world. After awhile they became Christians, and then they were persecuted from city to city, from state to state, and their names were cast out as evil. Take Jesus for example: what harm did he do? He healed the sick, opened the eyes of the blind, and unstopped the ears of the deaf. He found some rascals in the Temple, it is true, and took a whip and drove them out, and said, "It is written, my house shall be a house of prayer, and you have made it a den of thieves." This, of course, made a disturbance. Jesus amazed them by teaching them good principles, by telling them of their evils, exposing their iniquities, and telling them that they were whited walls and painted sepulchres. But it was the truth. They did not wish to hear it: they loved darkness rather than light. That was the kind of feeling and state of things then, and it is the same now. Truth has precisely the same effect now that it had then, and I presume it always will have. And if they will have done these things in the green tree, what will they do in the dry?

A good man is willing to have his deeds brought to light. He don't care how big a light it is. He is willing to say, "If there is any wickedness in me, search me and let it be seen." But not so with many of the religious professors and hypocrites of the present day. Like the ancient Pharisees, these modern sepulchres, the moment you open them, are discovered to be filled with nothing but rottenness and dead men's bones. And these whited walls are the same: there is the same hypocrisy; and whenever you examine them, there is nothing but rottenness and corruption. They might as well complain of the sun shining as to complain of the establishment and spread of truth. The workers of iniquity love darkness rather than light, because their deeds are evil. If the evil did not exist, the light could not make it manifest. All the harm we have ever done the world is to tell them the truth as God has revealed it, and seek to make them happy. For doing this we have been persecuted, and expect it.

Peter, in speaking of this subject, said—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter iv. 12, 13.) He might just as well have told them that it would be so, so long as there was a God in heaven and a Devil in hell; and it is absolutely necessary that it should be so. Concerning these matters, I do not have any trouble. What if we have to suffer affliction! We came here for that purpose: we came in order that we might be purified; and this is intended to give us a knowledge of God, of our weakness and strength, of our corruptions, and to develop the evils that are within us,—to give us

a knowledge of eternal life, that we may be enabled to overcome all evil and be exalted to thrones of power and glory. Hence, when people talk to me about being severely tried, I have to inform them that I do not know much about it. I feel, however, to sympathise with others. It is very natural for a man to say, Why am I placed in such a position? Why have I to grapple with these things—with these afflictions?

So far as I am personally concerned, I am here as a candidate for eternity—for heaven and for happiness. I want to secure by my acts a peace in another world that will impart that happiness and bliss for which I am seeking. If I am driven with my brethren as I have been, I ask myself what is the meaning of it. If I have to pass through afflictions, I wish them to be sanctified to my good. If I had nothing to do, and you had nothing to do, but to sit and sing ourselves away to everlasting bliss, as the Methodists and others do, it would be very easy. Why, the Lord could easily remove these afflictions; but he has not a mind to do it.

We read about the patience of Job; but I do not think he was a very patient man. Probably he was, sometimes, in some things; and in some things he was not. He cursed the day he was born, and wished the light had never shone upon him. He was a good man according to his own account. It was said by some that his afflictions came because of his iniquities; but nobody was found to say and show what they were. It appears that the Gods had a council or conference together, and the Devil appeared amongst them. "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job i. 7, 8.)

It appears from this that he was a man such as we ought to be—one that feared God and acted for eternity, and that he eschewed all evil. We are told still further that the Devil complained that the Lord had set a hedge round about him, so that it was next to impossible to touch him; but promised, if he would take that away and let him have a rap at him, that his faith in God would be shaken. From this same chapter we learn that the Lord said he could have a chance—that he might try Job, and see how he would act. I have no doubt but the Devil chuckled over Job, and determined to destroy him and his family; and he went to work and gathered together the lightning, knocked down the house where the children of Job were assembled, and killed them all. Then he stirred up the Sabeans, who stole his oxen and asses, and the Chaldeans, who stole his camels and slew his servants. And the servants of Job came in, one after another, and told him the news; and each messenger said, "And I only escaped alone to tell thee."

What was the reason? The hedge was taken away, and Satan was allowed to do with him just what he saw proper, only to spare his life. What did Job say? He is reported to have said a great deal; but he was probably more patient than many of us would have been; for he said, after the report of all his misfortunes, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He did not say it was the "damned Gentiles" and Sabeans or Philistines that had done these things.

If I had cattle, houses, and possessions, the Lord gave them to me, and he has the right to take them away. If I have any of the blessings of this

life, I received them from the Lord. It was the Almighty that gave them to me; and if they are taken away, I ought to say with Job, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Was not that a good feeling that Job possessed? and do you not think we should have similar feelings? I don't think that these "damned Gentiles," as some of you term them, have so much to do with it as you suppose. They are servants to whom they yield themselves servants to obey; and therefore I do not think you ought to blame so much as you do, for they are under an influence that they cannot resist, and are merely doing the will of their father. They calumniate you and they lie, as you say, like the Devil. But, bless you, they cannot help it, and the Lord permits it to be so. They cannot do any more than they are permitted to do. It is just as the Scriptures say—"The wrath of man shall praise me, and the remainder of wrath I will restrain, and I will put in order and accomplish my purpose upon the earth." Now, if it was not the Sabeans, the Philistines, and the lightning that did all this to Job, I do not think it is the Missourians, but it is their father, who is —— Where? [Laughter.] We ought not to complain of our position, I think. I do not want to complain. I never have felt a spirit of fault-finding or complaining.

From what I have quoted from the Book of Job, you discover that the Devil was accustomed in those days to appear before the Lord, as he has done in these last days; and I can assure you that he has been above once. In regard to Job he said, "I have tried him, and only let me touch his body: skin for skin, all that a man hath will he give for his life." "Well," says the Lord, "he is in your hands, only you shall spare his life." The Devil then smote him with boils, and Job began to curse things around him, and it appears that the Devil was pretty near right about it.

But Job would not deny his God. He was firm in his integrity, and he possessed the spirit of revelation, had a right kind of belief in God—in futurity, and was submissive to the will of the Almighty. It is said that he got mad: and who would not be? I do not know that the Lord would be displeased with a man for getting mad when the Devil was let loose upon him. At any rate, we are informed that "In all this Job sinned not."

I remember hearing a woman say in Missouri, "I'll be damned if I will stand it any longer; for this is the fifth house the mob have burned down for me in less than two years." Job did not feel so. He was indeed severely tried; but when he came down to sober reflection, he said in his heart, "The Sabeans may take my asses, and the Chaldeans may fall upon my servants and kill them and steal my sheep, and my house be thrown down with the storm, and I may lie in the ashes, and men that I would not associate with the dogs of my flocks may wear away my life, and my body may go to dust; yet, though worms prey upon it, in my flesh shall I see God. Naked I came into the world, and naked I shall go out: blessed be the name of the Lord." Was not this a good feeling to manifest? Let us try to imitate it and acknowledge the chastening rod of the Almighty.

Now, I will consider the character of Jesus for a short time. I will take him for an example, and ask why he was persecuted and afflicted? Why was he put to death? We are told by the Apostle that it was necessary for him, of whom are all things, to make the captain of our salvation perfect through suffering. It was absolutely necessary that he should

pass through this state, and be subject to all the weaknesses of the flesh, —that he should also be subjected to the buffetings of Satan the same as we are, and pass through all the trials incident to humanity, and, thereby comprehend the weakness and the true character of human nature, with all its faults and foibles, that we might have a faithful High Priest that would know how to deliver those that are tempted; and hence one of the Apostles, in speaking of him, says, "For we have not a High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

Here, then, we find the reason why he was tempted and afflicted. He stood at the head of that dispensation, and came to atone for the transgressions of men—to stand at the head as the Saviour of men.

It was necessary that he should have a body like ours, and be made subject to all the weaknesses of the flesh,—that the Devil should be let loose upon him, and that he should be tried like other men. Then, again, in Gethsemane, he was left alone; and so great was the struggle, that we are told he sweat, as it were, great drops of blood. In the great day when he was about to sacrifice his life, he said, "My God, my God, why hast thou forsaken me?" He has passed through all this, and when he sees you passing through these trials and afflictions, he knows how to feel towards you—how to sympathise with you. It was necessary that he should pass this fiery ordeal; for such is the position of things, and such the decrees of the Allwise Creator.

In regard to any circumstances that have taken place with regard to this people, my feelings are and have been for over twenty years, that I am aiming at eternal life, and am independent of the derision of fools. If a man has a mind to determine upon pursuing another course, I have nothing to do with it. I believe in God, in Jesus Christ, and in the exaltation of the human family, and consequently have acted and do act in accordance with that belief. If others choose to do otherwise, that is their business. But, says one, Don't you want to send them all to hell? No, I don't; but I would be glad to get them out of it; and if I could do them any good, I would do it with pleasure. I do not believe in this wrath and dread; but if a man acts meanly, I will tell him that he is a poor, mean curse. Then, if I find him hungry, I would feed him; or if I found him naked, I would clothe him; for the Gospel teaches me to do good and benefit mankind as far as lies in my power.

I believe that everything is permitted of God, although I am far from believing that he sanctions everything. By this, some will consider that I am a fatalist. So far as this goes, I am; but not in the way that the term is generally understood. These things are permitted for our good and perfection.

Suppose that you are wealthy and abound in the things of this world, and have everything good, and have the honour of the world, what would it amount to? Let me know that I have the approbation of God, that I am to my word, that I do not do wrong, that I treat everybody right, and withal possess the favour of the Almighty, then I am satisfied. I do not trouble as to these minor things. If I can only have the blessing and smiles of my heavenly Father, whether that comes in the shape of wealth or poverty, in the shape of affliction or peace, it is a matter of very little consequence to me; but if prosperity, wealth, and peace come along with it, all is right. And I consider things of this kind, for I know that all we have is in the hands of God.

Now, suppose that the President of the United States should issue a manifesto ordering the "Mormons" to leave or be destroyed, who would care? If I were to express my feelings, I should say it was exceedingly mean. Suppose he should send another army here, who would care about it? We are in the hands of God, and he can say as he said to the Devil in regard to Job. Do you think anybody can injure or take the lives of God's people, unless he permits it? No; there is no power this side of heaven that can do it. God controls his people and his people's affairs, and there is no power can interfere farther than he lets them. Now, who is hurt? Why a lot of the folks were tremendously scared when those soldiers were sent out! (Laughter.) Were you not very much afraid? I will admit that some few felt afraid; but was there anything the matter? No, there was nothing the matter in particular. If the Lord wanted to have me killed, I would just as soon be killed as not. I do not believe in a religion that has not got all my affections; but I believe in a religion that I can live for or die for. I am not talking about things that I do not understand. I have wrestled with death, and had the Devil aiming at me, and I cared nothing for it. Let me be deprived of this hope, and my religion is vain. I would just join in upon the principle that the Gentiles do—viz., "Let us eat, drink, and be merry, for to-morrow we die." It is for us to act upon the principle that we started upon—to trust and have faith in God—to let this influence us in our acts one towards another.

Let us now turn and examine ourselves. Why did you become a "Mormon?" Simply because you wanted to be saved, and to work righteousness by keeping your spirits and bodies pure. Did you not in times past hope that you would become pure by obedience to the Gospel and helping to build up the kingdom of God? How do you expect to bring this about now? Do you expect to do it by riotousness and indulging in rowdyism? Has the Gospel changed? or how is it?

I observed that there are some very good scholars among us who can learn some things very quickly. There are some men who call themselves Elders that are trying if they cannot swear better than the Gentiles. Now, let such men go before God with their mouths full of foulness, or get their families together to ask God to bless them, and see what liberty they have. Such acts are the result of ignorance, blindness, and corruption. Are such going to be saviours upon Mount Zion? Some of these are Elders who are going to teach the people the ways of salvation!

This reminds me of a man that went from Liverpool to introduce me into Ireland. He told the people what a glorious Gospel we had got, and what blessings were in reserve for the faithful, and he was drunk three-parts of his time. He was a pretty messenger of life!

I consider that all such persons ought to be ashamed of themselves. I would like to see these things stopped; and if you won't stop them, I will tell you one thing that will stop—you will cease to have the Spirit of God upon you to give you light and intelligence, and you will cease to be Saints of the Most High God. You will go back into darkness and folly, like the sow that was washed and again returns to her wallowing in the mire. I would like to see all the Saints do better than the Gentiles, for they do not pretend to be religious. I would like to see the Gentiles also do better; and if there are any of them here, I hope they will pay attention to this. It is

too mean to utter such low-lived expressions: it is humiliating and unmanly to go and get his brain muddled, and all the faculties of his mind darkened with his intemperate habits. It is a disgrace for men of education and intelligence to be unable to utter five words without an oath. Every child ought to point the finger of scorn at any man that will come down to such a mean standard; and you Elders in Israel and Saints, do not let people laugh at you for getting drunk and rowdying in the streets of Zion. Before I would be so mean, I would go and stick my head into a barrel, and crawl out of sight, and would not be seen for twelve months.

Let us fear God with our hearts—not with our lips, store up the truth in our minds, work righteousness, do good one to another, and do right to everybody: then your peace will flow as a river; then we can bow before the Lord our God, and ask his blessings upon us and our families; then there will be no wrangling in our bosoms, nor any bad or unpleasant feelings towards our fellow-creatures.

If it was right for us to commence on these principles, it is right for us to fear God in our hearts. Brethren and sisters, fear God in your lives and conduct; speak nothing but what you know to true; keep a guard over your actions; keep the Spirit of God within you, and the Lord will be with you all the day long.

I pray God to keep us in the way of truth, in the name of Jesus. Amen.

PRIESTHOOD AND ETERNAL LIFE.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, July 31, 1859.*

REPORTED BY G. D. WATT.

I rejoice in the privilege of making a few remarks this morning, by way of explanation and exhortation.

If the Latter-day Saints assemble to worship merely because our fathers did, or because we have been so taught by our schoolmasters, we have not a correct view of the subject. The Being who organized us did so upon principles which pleased him, and can please us only through obedience to his laws. That Being placed within us a principle that has been among all the nations of men from the beginning—the principle of reverence, of worship, of seeking after something superior to what we possess. Every person possesses more or less of this principle; we all acknowledge it more or less, and all are seeking something not in our possession.

We are on this earth for an express purpose. The body is organized, the spirit takes possession of it, and here we are as finite beings in a world of sin, of darkness, and of the thraldrom of iniquity; and that, too, for an ex-

press purpose that cannot be accomplished upon any other principle or plan.

Eternal existence depends solely upon adopting and carrying out in our lives the principles couched in the term "holy Priesthood," which alone tend to life and eternal duration and exaltation. We are seeking for something that we are not now in possession of; and every individual wishes to understand those true principles which will put him in possession of the right plan by which to obtain what we are seeking.

Mankind are prone to seeking after perishable things, though we in reality, if we did but realize it, are by no means doing so exclusively. The spirit and intelligence that God has placed within us prompt us to seek more or less after imperishable things. Had we worlds to command and dictate in our finite state, with the authority and power we now possess, it would not satisfy the mind.

The holy Priesthood is a system of laws and government that is pure and holy; and if it is adhered to by intelligent man, whom God has created a little lower than angels, it is calculated to preserve our tabernacles in eternal being; otherwise they will be resolved into native element. Nothing is calculated to satisfy the mind of an intelligent being, only to obtain principles that will preserve him in his identity, to enable him to increase in wisdom, power, knowledge, and perfection. And when we meet to worship, we do or should meet to speak of those principles and to strengthen our faith. But should it please the Almighty to place us in circumstances that would preclude our assembling to worship, if we understand these principles, they are as dear to us in our closets, in our homes, and when we are labouring in our fields, our shops, or in the kanyons, as when we are in this Tabernacle.

We are searching for these principles, and we are labouring continually to obtain—What? You see mankind running to and fro, like ants upon an ant-hill,—now forward, now wheeling and taking the back track; then to the right and to the left, seemingly in a perfect state of excitement and confusion. They are seeking they know not what. They possess the foundation for eternal intelligence, and they do not know how to obtain that which will satisfy their minds. Nothing can satisfy, except being perfectly subject to the law that will preserve them in their identity to all eternity, and that is the holy Priesthood.

And yet, so long as we have lived, and as much as the wisest of us have seen and learned, we are still comparatively as infants. It is by the law of the Priesthood that men are, and by that law they may maintain their eternal identity. A strict observance of those laws will secure an inheritance in that kingdom where death never enters, and all else will sooner or later pass away as a night vision.

When we undertake to worship the Lord, it is eternal principles that we desire to learn. They are taught here from Sabbath to Sabbath, a little here and a little there, pertaining to the doctrines of salvation, like explaining the civil laws of the land. Lawyers are called upon to explain the civil law, and we must be lawyers in the law of the Priesthood, to read, comprehend, and correctly teach the writings of Moses, of the Psalmist, of the Prophets and Apostles, or to tell the truth as it comes fresh from heaven, independent of reading from any book.

No one can correctly dispute that mankind are possessed of intelligence. Reflect upon the intelligence they possess in mechanism, in astronomy, &c. Did they produce that? No. I obtained the principles of intelligence

that I am in possession of from the same source that they obtained theirs, and which I attribute to the Author of our existence. But they cannot tell from whence those principles came. They are searching and researching with an inherent principle that never can be satisfied without true knowledge; and that true knowledge flows through the Priesthood, to enable us to know how to order our lives, to overcome every principle that tends to the death, and to embrace every principle that tends to the life, that we may preserve our identity to all eternity, which is the greatest blessing bestowed upon man, and which we now have the privilege to place ourselves in the way to secure.

The laws given by the Almighty to the children of men, by which we can preserve our spirits and our bodies to all eternity, are what the world call "Mormonism." Those laws are what this people believe and are in possession of. And are we obliged to faulter here and faulter there? If I am presented with unwholesome food, or with poison that would destroy my life, am I obliged to eat it? No, though I may be obliged to have it presented to me. If a man hands you a dose of arsenic, saying that you need it and that it will do you good, are you obliged to swallow it? Or if those who prefer sin, and roll it under their tongues as a sweet morsel, present to you principles that tend to the death, are you obliged to receive them—to join in and commit sin? Some who profess to be Latter-day Saints do so, and continue to do so.

What a pity it is! How strange it is that mankind do not better understand and conduct themselves! True, as is written, sin was introduced to the human family by the transgression of our first parents, and thereby the Adversary of all righteousness gained great power over our bodies, as we can daily see exhibited,—the flesh, as the Apostle has written, warring against the spirit. So in a garden, the weeds spring up spontaneously; and if you wish to produce certain fruits and vegetables, you must carefully till the soil, because the ground is cursed to produce thorns and thistles and obnoxious weeds. The original transgression subjected the flesh to weakness and infirmities, but not the spirit; which explains how much easier it is for a person to sin than to work righteousness, by the power sin has obtained over earthly tabernacles, notwithstanding the promptings to do right, and that a person feels better in doing right than wrong.

We must have our day of trial—an opportunity to become acquainted with the bitter and the sweet. We are so organized as to be able to choose or to refuse. We can take the downward road that leads to destruction, or the road that leads to life. We can constantly act upon the principles that tend to death, or refuse them and act upon the principles that pertain to life and salvation. This is a day of trial; our faith and patience can now be tried: now is the time for your fortitude and integrity to be tried. Let the trials come; for if we should be so unspeakably happy as to obtain a crown of eternal life, we shall be like gold tried seven times in the fire. Let the fiery furnace burn, and the afflictions come, and the temptations be presented;—if we wish to be crowned with crowns of glory and exalted to dwell with our elder brother Jesus Christ, we must choose the good and refuse the evil.

According to our faith, we must strive to live our religion when in the kanyons getting wood and lumber, when labouring in our fields, and wherever we may be. We have to learn and practise eternal principles, to obtain eternal life; and they are

the principles of the holy Priesthood. God has given man an agency, and it behoves us to understand and practise the principles of life—to live our religion and walk humbly with our God, living according to the laws and regulations of the holy Priesthood so far as it is revealed.

The principles of eternal life that are set before us are calculated to exalt us to power and preserve us from decay. If we choose to take the opposite course and to imbibe and practise the principles that tend to death, the fault is with ourselves. If we fail to obtain the salvation we are seeking for, we shall acknowledge that we have secured to ourselves every reward that is due to us by our acts, and that we have acted in accordance with the independent agency given us, and we shall be judged out of our own mouths whether we are justified or condemned.

When meditating upon matters as they are passing, I am happy and rejoice that things are as they are. You do not often see me in this building, neither do I often address you, neither do I wish at present; but I want everything to be shaken that can be shaken, that those who remain will be stedfastly determined to serve their God. As I have often said, I would rather be associated with a dozen men who would live their religion than to have the whole world for my companions to bear off the kingdom to all nations. I would rather see the people leave, until there are not ten men left in the mountains, than to see what I see and hear what mine ears have to hear—the blasphemy, corruption, wickedness, dishonesty one with another, and running after the Devil, and ready to strike hands wherever they meet him. I want to see those who will not live their religion sifted out. Let them float off, and let the few who will live their religion—who will live for God, remain until they are like the gold that is tried in the furnace seven times.

I understand that some of the people are remiss in coming to meeting. Do they stay at home to weigh themselves in the balance, to know whether they are actually in possession of the religion that we profess? Or are their eyes, like the fool's, in the ends of the earth, looking for a good job here, and a bargain there, and a speculation yonder? You will know, by-and-by, whether you possess the religion you profess. The Lord will sift the people, and the time is not far distant when he will sift the nations with a sieve of vanity, and the time is at your doors when he will hold a controversy with the nations and will plead with all flesh, and it will be known who is for God, and who is not.

I often ask the Father to hasten his work—do you?—to hasten his Zion upon the earth, and his work upon all nations. Have you any idea what that work is? I am at times checked in my feelings, and make the inquiry, Am I prepared, with this people, to receive what will come?

Every time that my mind stretches forth to discern what the Lord is doing, to contemplate upon his goings forth among the nations, and what he is bringing about, according to all the sayings of the Prophets and the designs of his Son Jesus Christ, and to reflect upon the nations of the earth as they now are and will be, I I ask myself, Am I prepared for all this? Are the people called Latter-day Saints prepared for all this? I am checked in my feelings in a moment. Are you? or do you think that you are ready? Suppose that the Lord should make his appearance in his glory, how many in this Tabernacle could abide the day of his coming? Is there an individual in the valleys of the mountains, or

upon the face of the earth, that could abide the appearance of the Son of Man in his glory—that could look upon him?

Are you prepared for the distress that is coming upon the nations? Many of you frequently think that your lot is very hard—that your trials are numerous and severe, and imagine this and that; and there is a great disposition with many of you, as well as with the rest of the world, to pity yourselves. You had better continue to pity yourselves, each and every one, lest we should not be right in all the things of God as fast as he is rolling them along. I have been driven from my home five times; I have left my houses and lands and everything I had. Do I wish evil to come upon my enemies? Every time I think of it, and when my mind is opened by the visions of the Lord to see the weeping, the wailing, and distress of the nations, that many who now live will see, there is not a person in this room that could bear it. There are no eyes looking upon me that could bear to see the awful distress that the nations are bringing upon themselves—to look upon the judgments of the Almighty that they are bringing upon themselves.

You think that you see distress. I have seen poverty; I have seen the gray-headed father and mother bowed to their graves with starvation; I have seen the middle-aged, the youth, and young children going to their graves through starvation: but I have seen nothing to compare with what I shall yet see, if I live. I shall see the distress that will be upon the nations. Look a little further and reflect upon what the Lord will do when he has revolutionized the nations and cleansed and purged this earth with fire. Are we prepared to sit down with Jesus when he comes? We had better be careful to know whether we are prepared.

We think that we have great occasion for sorrow; but how should we feel, after all our preparations, faith, labours, and looking forth for the coming of the Son of Man, to be consumed by the brightness of his appearance? We had better be purifying our hearts: that is the best occupation I can recommend to the Saints. I would recommend such a course, far beyond taking their neighbour's cattle, breaking down their neighbour's fences, spending their Sabbaths in the kanyons getting wood, or doing anything that they should not do. Ask such persons whether they pray. "No." A man in the Eleventh Ward said, "I prayed daily over my crops last year, and my harvest was very light: this year I have not prayed, and my crops look first-rate." Those who think that they can succeed without praying, try it, and I will promise them eternal destruction, if they persist in that course. Some think that they can prosper by lying a little, breaking the Sabbath, and doing almost everything that they ought not to do. In the end they will learn that they have trod the path that leads to the first and second death, which will have power over them; and the time will come when they will be as though they had not been.

It is recorded that Job clung to the Lord and proved his integrity to his Father and God. The Lord, to try him, suffered his crops to be laid waste, his property to be plundered, his sons to be destroyed, and sorely afflicted him in divers ways; and so it has been and will be with thousands of other persons. And though their property, families, and friends be taken from them, yet they should trust in their God, even though he should slay them. And you will learn, by-and-by, what reward he has prepared for them.

I am striving for the crown that

awaits the end of the faithful race—not alone for the potatoes and corn. Many come to me and say, "Brother Brigham, are we going to have any potatoes this year?" "I neither know nor care." "Have you planted any?" "Yes, a great many." "Have you looked to see whether there are any sets upon them?" "No: but it is my business to keep out the weeds, to water and till, and wait until the harvest. I have not power to make potatoes set. If I should plant and hoe, and raise nothing, it is the same to me as though I obtained a good crop. God gives or withholds the increase.

We are all organized to seek after something that will be durable—that will not pass away like a dream. Then do not seek too much after that which will perish. Such things belong to the world. They are to be changed, and are not be relied upon. Seek for the principles that pertain to eternal life—the principles of the holy Priesthood. Let us prove ourselves to be friends of God, whether we raise potatoes or not, whether our pigs and calves live or not, whether we are blessed with much or little, or have nothing;—trust in God and be his friends, and by-and-by he will put us in possession of that which will be perfectly satisfactory. Our spirits and bodies will be preserved before the Lord, and we shall be prepared to see him in his glory—to live with him in his kingdom—to associate with him. That is what we are seeking, if we did but know it.

If any wish to apostatise, they have and always have had perfect liberty to do so. Life and death are before you. You have had the words of life sounded in your ears, year after year, in these valleys, and we have been blessed with days of peace and pleasantness—days of joy and days of comfort. Have all the people served God? No. Some have been and are wicked, sinful, dishonest, and unfaithful; and the Lord wants to prove us—to prepare the righteous for his glory, and the wicked for their doom.

I exhort you all to reflect whether you are ready for what is coming, and are prepared to receive what you anticipate. Amen.

DUTY OF THE SAINTS TO LIVE THEIR RELIGION.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, August 4, 1850.*

REPORTED BY G. D. WATT.

On Sunday last I took the liberty to invite the different Wards of this city to hold their fast-meeting here to-day, and I now wish those who possess the Spirit of God to occupy the time. By the utterance of the mouth, the feeling and impulses of the heart are made known; and I wish to know how the brethren feel. Let those who enjoy the power of the holy Gospel build up their brethren and inspire them with a spark of that inward and eternal influence that will kindle into a flame of true devotion.

When the eternal living principles of the Gospel of the Son of God are implanted in the heart of a genuine intelligent being, they do not leave him when the wicked present their blandishments and the ungodly their enticements to swerve the godly and the righteous from the paths of rectitude. I put it down for a fact that those who will give way to wickedness do not belong to the elect. With me it is a fact that persons of sound sense, and possessing correct principles, and striving for eternal life, will not exchange those principles for a gill of whisky or a pinch of snuff, nor cast them aside for every stranger who meets them and says, "How I love you!" Such persons, when convinced that the sun shines, that it was dark last night, that it stormed yesterday, that the river Jordan runs from Utah Lake and empties into Great Salt Lake, that there are mountains on our right and left, do not, after sleeping for five minutes, wake up and dispute those facts, and declare it nonsense to believe that we are here, and that we might as well at once cease all efforts to do right.

We must meet periods of trial, or how can we prove that we have faith, and do actually permit the power of the sensibility placed within us by our Creator to have its free, untrammelled course? And those who can be led away by the enticements of the servants of the Evil One do not belong to the number of the elect.

It is a pity that the Latter-day Saints who live here, who say that they have embraced the Gospel of eternal life, and are willing to sacrifice all for their salvation, or to give up all for Christ, should be bought over by a gill of whisky. After they have travelled thousands of miles for their religion—for their faith, it is pitiable to see some enticed from their integrity through the proffering, by the wicked, of a fancied good job—of a little speculation. The Lord intends to know whether we will be led away in this manner and destroy ourselves with such trifles; and for this reason temptations are permitted.

You remember my expressions of my feelings a year ago, both in public and in private. I wanted to travel from one end of this Territory to

the other, and cry aloud to the people, and ask them whether there was one left in Utah who had not forgotten his God. That work commenced, and you then understood and now understand there was a reformation. Some of the results are plain to us—the results of that reformation in which excessive care and labour and much exposure caused the death of brother Jedediah M. Grant. I wished to go through the Territory and ask whether there was one left for God, or whether all had gone astray. I ask that question now, and can answer it. A great many—the majority of those who profess to be Saints are trying to live their religion. Blow upon the spark of the Holy Ghost within you, and without which we need not anticipate building up the kingdom of God, that the wicked may be foiled in their efforts to corrupt and destroy. They say that it is dangerous for people to believe in the Lord God and possess his Spirit. "O dear, it will trouble the magnanimity of the law, and the supremacy of the law!" What do they know about the Almighty and his purposes and work in the latter days? Nothing. Live your religion, keep the commandments of God, and you will have no occasion for breaking the laws of the land.

If you can be enticed away, it proves that you are not worthy of the salvation which Jesus purchased for you by his blood. Live your religion, or else come out and say, "I am not willing to live my religion—I will renounce it," fearless of big men or little men. You must be for God, and know that you are his friends, or he will disown you. Fear not him that can only kill the body, and then has no more than he can do; but fear Him who has power to cast both soul and body into hell, which is the first and second death. Fear no man, but fear the Lord God and keep his commandments. Walk righteously before God and before each other; and though the enemies of Jesus howl—though temptations come and the floods of persecution overflow, trust in him and strive to stand fast in the liberty wherewith Christ has made us free.

When I learn that some can be overthrown—can be enticed to run here and there and forfeit every principle of right, of truth, virtue, honour, and honesty, it is soul-sickening to me and discouraging to angels and all good men. It is discouraging to see persons receive the principles of eternal life, practise them for a season, and then forsake them and follow the principles of death and destruction. If you live your religion, you will be a Saint to day, to-morrow, the next day, and all the time. You will walk humbly before God, and deal justly one with another, and disregard the condemnation and aspersions of those who are ignorant of the principles of the eternal law of Jehovah, and of the intent of the laws of the nations of the earth.

Blow upon the spark that is within you; blow it to a flame, and see whether the fire of God's eternal love and the principles of the holy Gospel cannot be kindled within you. Some may think that I am discouraged. I am not. I have views of the nations of the earth and of the situation of the people; and when I reflect upon the faith, the feelings, and the conduct of those who try to live their religion, and contrast that with the condition and conduct of the mass of the children of men, I can plainly discern the great difference. This is the best people upon the earth. True, some complain because comparatively a few are going astray; but I do not feel nearly so discouraged as did an ancient Prophet, when he said, "Lord, they have digged down thine altars, and I alone am left," while at the same time the Lord informed him that he

had preserved seven thousand who had not bowed the knee to Baal.

Compare this people with the mass of mankind, and what other class will sacrifice for their faith what we have —will sell their buildings, farms, and other property, subject themselves to poverty and want, and travel thousands of miles? Not many who profess the Christian religion, though some of the pagans might. The Latter-day Saints sacrifice everything for their religion. Do not be discouraged, for the Lord is on Israel's side, and it behoves us to prove to him that we are on his side.

Some are fearful that the Lord will forsake them. A child may begin to cry right here and be distressed with the fear that this house is going to leave it, and its conduct would be as consistent as to fear that God will forsake any person who is walking in the path of truth. Who does he forsake? None save those who first forsake him and begin to walk in by-and-forbidden paths, where neither he nor his angels walk; and then such persons say the Lord has forsaken them. They have forsaken the path of rectitude and are upon the grounds of the Devil, being led captive by his will, and do not enjoy the benign influence that flows from the Fountain of all intelligence as they did when they were in the path of truth. Never be fearful that the Lord will first forsake you; for you have first to leave him, since he never forsaketh those who are striving to do right. Abide in the truth, and you are sure to enjoy, more or less, the sanctifying influence of the Holy Ghost; and if you do not, you have strayed from the paths of rectitude and truth—of love and mercy. You must forsake the ways of the Lord in order to get out of the way, and then the Lord will forsake you. Otherwise he is with you, more or less, by his influence—with you by his angels and his protecting care. I want you to thoroughly understand that you are not to fear any being in heaven, on earth, or in hell, superior to fearing that Being who has created the heavens and the earth, by whom we and all things are.

Now, brethren, I wish to hear you express your feelings, and want you to occupy the time. We have all the time allotted to us in a state of probation, and then for ever and ever, worlds without end. And if we do not live to enjoy truth, it is because we take the road that leads to dissolution. We must live to be prepared for better or for worse for all time to come; so we will not hurry the exercises of our meeting.

God bless you and fire your hearts to speak and to exercise yourselves in the faith of the holy Gospel, that we may know and understand for ourselves. Amen.

THEOCRACY.

A Discourse by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, on Sunday morning, August* 14, 1859.

REPORTED BY G. D. WATT.

I have this moment been requested to address the people upon the subject of a theocratical form of government, or upon that particular form of government called the kingdom of God. I will read a few passages from the book of Daniel the Prophet relating to governments in general:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (See Daniel ii. 44, 45.)

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (See 34th and 35th verses.)

"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." (See Daniel vii. 27.)

The form of government given to man immediately after the creation was theocratical; that is, the Creator became the great Lawgiver. He appointed the officers of that government, established his own authority, and arranged all things after his own order, which is eternal. He himself instituted the same form of government here in this creation that he established in other kingdoms, worlds, or creations, so far as the capacities and circumstances of the inhabitants would permit. Hence such a government might in reality be termed a theocracy, because God was the author of the laws, forms, and institution of the same. After a period of time, men departed from God, apostatized from the form of government instituted from heaven; and, still thinking that it was needful and necessary to have some kind of government, in order to control the people and keep them within due bounds of subjection, they concluded to form and establish governments of their own, according

to the best judgment and wisdom they had. Hence the various nations, both before and after the flood, instituted governments according to human wisdom, some making choice of one form, and some of another; some giving the whole authority into the hands of a ruler, called a king, an emperor, or monarch; others reserving a portion of the power in the hands of various individuals, termed nobles or princes; others leaving the form of government more or less in the hands of the people at large, something resembling a republic. But all these various forms instituted by man were entirely different in one particular from that instituted of God.

The Lord claims it as a right, in consequence of his wisdom and superior power, and in consequence of his having created men, to govern them; and if so, he claims the right of originating their laws and of dictating the form of government by which they shall be ruled. This is his right; and every man, when he seriously reflects on this subject, will be willing to acknowledge that God surely has more wisdom, power, and knowledge, in relation to the kind of government which would be best adapted to the human family, than those finite beings whom he has created; and if he has this superior wisdom, power, authority, and knowledge, we ought to give to him that right.

But mankind would not permit him to exercise the right which so justly belongs to him. They usurped the authority and denied the right of the Almighty to govern them, and thus originated all the forms of human governments which have existed upon this globe for the last six thousand years. It is true the Lord had a hand in the establishment of some of the laws connected with the government of Israel; but even that people, in consequence of the hardness of their hearts, rebelled against the righteous, just, and holy laws that God ordained for their good, and desired laws of a different nature, and a form of government more resembling the corrupt nations around them. They were a hard-hearted people, and delighted to walk in the traditions of the Egyptians, and to follow after the imaginations of their own hearts; and when the pure law of Jehovah came forth and was presented to that people, it was more than they were willing to endure; it was too pure for them: they wanted something more suited to their carnal natures. For instance, when a man married a wife, they wished to have the privilege of divorcing her for every trifling cause that might happen to take place. The Lord, seeing the hardness of their hearts, permitted Moses to give them, according to their wishes, an inferior law. But this additional law of carnal commandments formed no part of a pure theocratical code such as the Lord intended to establish among that people. Many other items of law were given to the children of Israel, according to the hardness of their hearts, that were permitted by the Lord through Moses. We cannot, therefore, suppose that all the Mosaic code was acceptable and pleasing to God. Some of it was given in wrath, that the wicked among them might stumble and fall, and not be permitted to enter into the fulness of his rest. But God originated the most of the Mosaic code, while Moses merely permitted the additional laws applicable to a rebellious, hard-hearted people.

The Israelites continued to be governed, more or less, by some of those divine laws, until the coming of the Messiah; but they often transgressed them through the traditions of their Elders; they often departed from the living God, and lost the spirit of revelation and communion

with him. The powers, privileges, and blessings of the kingdom which were intended to continue among that people were in a measure taken from them at different periods of their history. By-and-by our Saviour came to abolish that portion of the law of Moses which was given in consequence of transgression, and to retain that portion which he intended should continue; for instance, the ten commandments given by the Lord amidst the thunderings and lightnings of Mount Sinai: these were never intended to be done away by the law of Christ; but when he came, they were retained as a part of the superior law of the Gospel. The kingdom of God was built up in the days of Christ, under this superior law; but the most of the Jewish nation concluded to reject the Gospel as their fathers did in the wilderness: they cast it from them, and were not willing to be governed by it; therefore the kingdom of God, instead of being a concentrated government among Israel, existed in detached portions here and there. The law of God, in the days of Christ, did not have place among them in a national capacity: it did not govern them as a people. They were not subject to it: they fought against it. Hence the kingdom, so far as it existed, after awhile was taken from them and transferred over into the hands of the Gentiles.

The Gentiles did not receive this transferred kingdom nationally, but individually,—few individuals only embracing the same. As nations, they rejected it as well as the Jews. The kingdom of God in those days, though governed ecclesiastically by Divine laws, was not sufficiently concentrated to exercise any national jurisdiction among any of the nations of the great Eastern hemisphere. The isolated individuals and branches receiving the kingdom were scattered here and there through all the countries of the East, subject to the various forms and municipal laws of man-made governments. This order of things continued down for a short period after the martyrdom of the Apostles, when mankind again departed entirely from the ecclesiastical laws of the kingdom. There came a falling away, so that the kingdom, which existed in a scattered and broken condition through the Gentile nations, began to lose all the power and blessings pertaining to it: the gift of healing was no longer made manifest; the gift of prophecy no longer existed; and so complete and dreadful was the apostacy, that one might travel through the whole of the Eastern continent and not find a Prophet, or Apostle, or Revelator, or any one who had heard the voice of God or received any communication or revelation from him. Then visions ceased, angels no longer appeared, miracles were done away, and every office and power and authority and gift characterizing the kingdom of God, or in the least resembling a theocracy, ceased from all the Gentile nations. They, like the Jews before them, lost the fruits of the kingdom of God; and the few Saints who remained and had in any degree faith in the cause they had espoused, became so darkened in their minds, through the wickedness and apostacy which prevailed, that they were counted worthy only to be trodden under the feet of the Gentile nations. Hence the powers of the earth made war with all those branches that professed to be the kingdom of God, and they overcame and destroyed them from the earth, and the kingdom of God no longer existed, so far as we have knowledge, on the great Eastern hemisphere, for something like seventeen centuries.

Nearly seventeen long centuries rolled over the heads of the Gentile nations in Asia, Europe, and Africa;

and such a thing as the kingdom of God was entirely unknown among them. It did not exist either in a concentrated or scattered form. Instead of a theocratical government, or one of Divine origin, you could behold nothing but empires, absolute and limited monarchies, kingdoms, principalities, dukedoms, republics, and heterogeneous masses of conflicting revolutionary elements, thrown together, as if by some fortuitous circumstances, fomenting, igniting, and belching forth the hot lava of destruction, swallowing up millions of unhappy beings, and overwhelming all countries with desolation, misery, and death.

Next, let us turn to the ancient history of this great Western hemisphere. We are informed by the sacred and Divine record, called the Book of Mormon, that the kingdom of God flourished to a greater extent here than in the Eastern world. On this Western hemisphere the kingdom of God was established by the personal appearance of our Lord and Saviour after his resurrection. Twelve disciples were appointed on this land to administer the Gospel, laws, and institutions of that kingdom. They went forth preaching, prophesying, working miracles, receiving revelations, and administering with authority Divine laws, Divine ordinances,—calling, appointing, and ordering in every department of the kingdom,—inspired officers holding Divine authority to judge, to execute the laws, to govern in all things according to the mind of the King of heaven, whom they saw, and whose voice they heard, and whom they obeyed in all the affairs of government. This was a theocracy indeed—a national theocracy established in its pure form. And the ancient Israelites of America became universally a favoured and happy people. Their greatest settlements were in Central America and the northern portions of South America. However, about three hundred years after Christ, their settlements extended from Cape Horn in the South to the frozen regions in the North—from the Atlantic on the East to the great Pacific on the West. Large cities were built on various parts of the land, arts and sciences flourished, and millions of happy beings rejoiced in the blessings of universal peace and liberty. This happy condition of things continued for some three centuries, when they began to apostatize and contend one with another, building up a variety of sects and parties on this Western hemisphere, as well as in the Old World.

At length one portion of the nation was permitted to overpower the other. Those who survived the overwhelming judgments of war and famine were left only to sink into the lowest depths of degradation and misery. Their descendants are called by us American Indians. Thus we see that the kingdom of God did not exist to our knowledge, either on the Eastern or Western hemispheres of our globe for many generations. It became entirely extinct from the earth about four centuries after the Christian era, and there was nothing left on the face of the wide earth but the wisdom of man, the governments of man, the religion of man, the power of man, and the rule of man. God, angels, prophets, revelators, and every vestige of Divine authority and government were excluded from every nation under heaven and wholly rooted out of the earth. This was the benighted, woeful, lamentable condition in which the year 1830 found the children of men, both on this continent and on the great Eastern hemisphere.

Governments! Yes, they have multiplied governments upon governments. There are scores of them to be found in Europe, and scores to-

be found in Asia and in Africa, of all sorts and forms, from the proud monarchy that crushes the liberty and hopes of millions down to the petty chieftain who degradedly wanders with his little band of fifty, all pretending to be governed by some sort of principles.

While the iron hand of despotism thus held the nations within its withering grasp, enslaving both soul and body, the great God, near the close of the fifteenth century, moved upon the mind of a Columbus, and inspired him to fearlessly launch forth upon the great expanse of unknown waters on the west of Europe; and guided by the invisible agency of the Holy Spirit, he revealed to the down-trodden, despairing nations, a new world.

Upwards of another century passed away, during which the shackles of despotism began to be loosened. Dissenters from the Romish Church multiplied, protesting against many of her abominations. Nations espoused their cause. Wars raged—Protestants against Catholics, and Catholics against Protestants, each nation establishing its man-made religion by man-made laws. Dissenters from these new religions formed other sects, the weaker being persecuted by the stronger, and all being persecuted, more or less, by the governments from whose established religion they they had dissented. Among this heterogeneous compound of clashing creeds and clashing swords, no voice of God was heard—no inspiration of the Almighty to calm the troubled elements—no Prophet or Revelator to point out the kingdom of God and bid the nations welcome.

Human wisdom in religious or governmental affairs is the great source of disunion and all its attendant train of evil. So great became the disunion among the European nations, that many of the more honest, humble souls, to escape persecution and death, came from the old countries, and first landed in the New England States in 1620. They are called the Pilgrim Fathers. They established morality and many good institutions, although their laws in many respects were very oppressive. They instituted strict laws against what they called witchcraft, and the old blue laws of Connecticut were established. But among all these pilgrims there could not be found a theocratical form of government. We only find laws instituted according to the best wisdom and judgment of our ancestors; and by-and-by they became sufficiently strong in this country to rise up against the oppressions of the mother country: they concluded to protest against the tyranny and oppression heaped upon them by the King of England: hence arose the revolutionary struggles. A new government sprang into being, formed in accordance with more liberal principles.

Let us inquire how far this government was established in accordance with the mind and will of God. We believe, when our ancestors threw off the yoke of tyranny and oppression placed on them by the Government of England, that they were not only inspired in doing this, but the Lord had something in view to accomplish: he had his plans and purposes all laid out before him, and our fathers were the instruments to carry out and fulfil those purposes. Our ancestors had gained their independence, and had framed the articles of the Constitution, and the Government was established, giving unto the people a voice and privilege of electing their own officers. In the Constitution, certain rights were guaranteed to the people, such as liberty of the press, the liberty of speech, and the liberty of emigrating from one part of the Union to another, settling in whatever State or Territory they saw fit. The people preserved

in their own hands the power to protect their own rights; hence, when the voice of the people is in favour of the guaranteed rights, the whole people enjoy a degree of liberty. If the voice of the people is declared for that which is wrong, then the minority, however right, has to suffer with the rest. But this, perhaps, was as good a government as could be established under the circumstances.

Our brave and hardy ancestors were just emerging from the tyranny and oppression of ages: the star of liberty had but just risen above their horizon: their minds were still beclouded with the dense fogs, traditions, customs, laws, and forms of governments in the Old World; and in their experience, they were unprepared for a theocracy, and could not even comprehend, as their children do, the extent of that liberty into which they had so suddenly emerged. Before they could enlarge their liberties, and seek for a government of a purer and more heavenly form, it required a few years to wear off those traditions.

Half-a-century passed away, during which the lessons of liberty became deeply implanted in the hearts of the rising generation: they began to comprehend and develop more fully those grand doctrines embraced in the Constitution. Proud of their institutions and of the dignity and honour of their great Republic, they began to suppose their form of Government perfect, and that nothing could be added to increase its grandeur and magnificence. But with all its glory and greatness and perfection, it was only a stepping-stone to a form of government infinitely greater and more perfect—a government founded upon Divine laws, with all its institutions, ordinances, and officers appointed by the God of heaven. But our revolutionary fathers, having just broken the bonds and shaken off the yoke, had not that experience necessary to preserve inviolate the liberties they had gained. Although they wrote the Constitution, and obtained power over a nation more powerful than themselves, yet this did not wholly divest them of their traditions; hence they were not prepared to have a Prophet rise up and say—"Thus saith the Lord God."

After the nation had struggled along, increasing in knowledge and power and experience, and had maintained their independence and liberty for upwards of half-a-century, and had made rapid strides in teaching, developing, and enjoying the principles of physical, moral, and religious liberty, the Almighty determined to assert his right and establish an everlasting kingdom upon the unalterable principles of eternal truth—a kingdom which could never be destroyed nor ever be shaken, though the heavens should pass away and the worlds disappear with a universal crash.

The Lord now saw that there was one nation upon the earth where he could venture to begin the great work—where a theocracy could exist in an ecclesiastical form, being legally and lawfully entitled to all the rights and protection guaranteed in the great American Constitution, in common with all religious parties. The kingdom of God could not be set up without calling officers, and inspiring men, and revealing laws, while this Republic elects its own officers and makes its own laws.

The American Congress do not pretend to inspiration. The Speaker, who occupies the highest and most honourable station in the Lower House, is not a Prophet: he does not deliver the word of the Lord as law; neither does the honourable President of the Senate say, Thus saith the Lord God: but all the deliberations and enactments of that illustrious body are the results of human wisdom.

They would not suffer a Prophet of God to come into their midst and dictate the laws that should be adopted by the nation. They would show him the door. They would call upon the officers that are appointed to keep order in that honourable assembly to put out such a character. They would very likely say, "We will not for a moment listen to him, though he may profess to be inspired, and to have received heavenly visions, and to have seen God, and talked with him face to face, as Moses, Abraham, Isaac, and Jacob did; yet we will let him know that he must not come among us and undertake to dictate us as to the kind of laws we shall pass. This is not a theocratic form of government, and therefore we will not listen to him."

In ancient times, we find even kingly powers bowed to Prophets and Revelators. Nebuchadnezzar, in all his glory, could give heed to the Prophet Daniel—could listen to the interpretation of his own dream. He believed in Prophets. But the people of these latter times have strayed so far from a theocratical form of government that they do not even believe in such things as dreams and visions inspired of God; hence it would be a difficult matter for such a man as Daniel to approach the august assembly annually convened at the capitol.

I have often contrasted, in my reflections, the faith of the present nations of Christendom with the faith of the ancient Egyptians and Babylonians. These nations, as wicked as they were, did believe in the spirit of prophecy and revelation; they did receive a Prophet. Hence we find the Egyptians exalting a Joseph from a dungeon; because he had a dream, and because he gave the true interpretation thereof. Said Pharaoh, "There is no man among us that is so able to dictate, guide, and direct the affairs of this nation as this man. He has had a dream. The Lord has revealed to him something about our future condition—what is to take place in Egypt and in the surrounding nations. The Lord has revealed to him that there are to be seven years of plenty and seven years of famine. What man is so well fitted to stand next to me in authority, to dictate and guide the affairs of this people in regard to the approaching famine? Let him be exalted and honoured."

Would they thus honour a Prophet in this day? No. They would say, "He is a false, visionary character, and is not fit for a Justice of the Peace, or for any other office of the least responsibility." The inhabitants of great Babylon—one of the most popular nations on the earth, having gone forth, conquering and to conquer, until the Jewish nations and all nations were brought in subjection to them, still had confidence in Prophets; and their great king Nebuchadnezzar, surrounded with all the magnificence of power, and sitting on his throne, dreamed a dream; and he had confidence there was something in it. He did not despise the Spirit of revelation as the American Congress would, or as the kings, emperors, and nobles of the earth at this day would do; but he considered it indicative of something in the future; and a proclamation was sent forth among all the wise men of Babylon, commanding them to reveal his dream and the interpretation thereof, or they should be put to death. About the time they were to carry out the sentence of the king, and put to death the astrologers and wise men of great Babylon, Daniel exclaimed, "Why is the decree so hasty from the king?" and desired of the king that he would give him time, and that he would show the king the interpretation. Through the prayer of faith, the secret was revealed to Daniel, and he came before the king and said, "Thou, O king, sawest, and

behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream."

I will now relate the substance of the interpretation. This great image which you saw represents the successive kingdoms of the world, down to the setting up of the kingdom of God. The head of gold represents the great kingdom over which you reign; the breast and arms of silver represent another kingdom inferior to thee, that shall succeed thy kingdom, which all commentators agree was the kingdom of the Medes and Persians. The belly and thighs of brass represent another kingdom which shall succeed the Medes and Persians, which all agree in saying was the Macedonian empire. The legs of iron represent the next in succession which shall have universal dominion. All agree that the fourth represents the Roman empire. The feet of iron and clay represent the ten kingdoms which shall spring out from the broken fragments of the Roman empire. Governments in their weak and divided state were to have place on the earth until the kingdom of God should be set up in the last days.

The kingdom of God was entirely distinct from this great image. It formed no part of it, but it was represented as a stone cut out of the mountain without hands. That stone smote the image on the feet—not on the head, nor upon any other portion of the body: it was first to commence its operations upon the feet and toes of the great image; and then the feet, toes, legs, breast, arms, and head were to be broken to pieces, and become like the chaff of the summer threshing-floors; and the wind was to carry away the whole image, and there was to be no place to be found for it, while the little stone was to increase to such a magnitude that it should fill the whole earth; and the dominion, even the greaness of the dominion under the whole heavens was to be given to the Saints of the Most High. This is the true interpretation of this remarkable prophetic dream.

It is not my intention this morning to say much concerning the particular relations which the kingdom of God will have towards the religious views of men and nations. This department of this great subject was so ably investigated by our President, Sabbath before last, that I should esteem it a folly for me to attempt to throw any new light upon it. Indeed, it would be very difficult to find language to express the ideas more clearly and plainly than they were expressed by him.

My object has been this morning to take another branch of this subject, and show you the times and the seasons of establishing a theocracy upon the earth, and perhaps say something about its final triumph.

From what has been said, we can perceive that some parts of Daniel's prophecy have already been fulfilled. The predictions were of such a character that no man by his own wisdom, in the days of Daniel, could have possibly foreseen those far-off events. What man, by his own human wisdom, could for a moment have supposed that the

kingdom of the Medes and Persians would overthrow the great empire of Babylon, in the way that it was foretold by Daniel? Again, what man, uninspired, could have foreseen that the Greek empire, under the government and rule of Alexander, would go forth and overthrow the Medes and Persians, and bear rule over all the earth; and finally, that he should die, and the kingdom be divided among four of his generals? — which is all clearly foretold in the 7th and 8th chapters of Daniel. What man, by his own sagacity, without the inspiration of the Almighty, could have understood that a great iron kingdom should arise, and be diverse from all the other kingdoms, and should break in pieces and devour the whole earth, and stamp them down with oppression and tyranny?— which it is well known was done by the great Roman empire. All these things were fulfilled literally.

Again, what human foresight could have predicted that this great kingdom should be overcome and broken up, and that the fragments should compose the modern kingdoms of Europe, together with those governments that have emigrated from Europe to this western continent? All these prophecies have been literally fulfilled. Why, then, not look for the kingdom of God to arise literally from the mountains as a little stone, to break in pieces the great image? If one portion of the prophecy has been literally fulfilled, why not look for the literal fulfilment of the balance? I expect the literal fulfilment of that prophecy relating to the Saints of the last days arising like a small stone unconnected with this image, and disunited from all forms of government, both civil and ecclesiastical. I look for such a kingdom to arise, with a separate form of government, and to continue, and prevail, and progress, until the dominion and the greatness of the dominion under the whole heavens shall be given to the Saints of the Most High. I look for that to be fulfilled literally, just as much as I know the other to have been fulfilled literally. I know that it is often argued, by those who profess to be wise men, that the kingdom represented by this little stone cut out of the mountain took its rise 1800 years ago. Let us examine this, for it is of the greatest importance that we should understand the times and the seasons.

Daniel said that the kingdom which was to be established in the last days never should be destroyed, nor left to other people, but should exist for ever, and increase until the whole earth should be filled by the Saints of the Most High. How did it happen with the kingdom of Christ that was set up in ancient times? I have already related it; but I will again briefly state that the kingdom of God, set up 1800 years ago, did not fulfil the terms of the prophecy. It was not set up at the proper time. The whole image which Nebuchadnezzar saw was not then standing complete from the head of gold to the feet of iron and clay, which should have been the case before the stone is cut out of the mountain without hands. Did it stand complete 1800 years ago? No. Where were the iron legs in all their power and grandeur? Where were the feet and toes, that were part of iron and part of potter's clay? or, in other words, the ten kingdoms which were to succeed the great empire of Rome? In the days of the ancient kingdom of Christ they were not in existence. The image was not complete: it lacked the lower portions; it lacked the legs and feet of iron and clay. It is true, the Roman empire then existed, but not as the great western and eastern portions. It is known, that it was long after Christ before Rome was divided into two kingdoms representing the two iron legs. The capital

of one was at Constantinople, and the capital of the other at Rome, in Italy. But where were these legs, feet, and toes, a few centuries before, when the kingdom of Christ was on the earth? They did not exist.

In those days there was no stone from the mountains, and there were no feet and no toes to be broken in pieces. Instead of the ancient Church fulfilling the prediction in breaking the image, events proved a state of things directly the reverse. Some of the governments forming the image made war with the Saints and overcame them, and the ancient kingdom of Christ was destroyed from the earth.

Hear what the prophets predict in relation to the ancient Church. Daniel says, "And I beheld, and the same horn made war with the Saints, and prevailed against them." (See Daniel vii. 21.) Again, he says, "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." (See Daniel viii. 24.)

He further says—"And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits, and they that understand among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries." (See Daniel xi. 32, 34.)

John, the Revelator, in describing this same power under the figure of a beast, says—"And all the world wondered after the beast." "And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." (See John's Revelation, chapter xiii.) Therefore, instead of the ancient Church overcoming the image, it was itself to be overcome by the image. History shows the sad fulfilment of these predictions. Therefore the former-day kingdom was not the stone of the mountain. The ancient kingdom being overcome, fled to heaven, and the Priesthood was caught up to God and to his throne; and there the Saints are reserved in heaven until the coming of the Son of God to reign on the earth, according to the predictions of the Prophets. Then he will bring that kingdom which is in heaven with him. He has to set up a kingdom on earth preparatory to that which will come from heaven. This preparatory kingdom must be established on the earth, where men-made governments exist. It will be a kingdom increasing in greatness and power and glory on the earth for many years preparatory to the coming of the King with the heavenly kingdom, at which time both the heavenly and earthly will be united in one, under their great Head and Lawgiver.

Having demonstrated the fact that an everlasting kingdom is to be set up in the last days, let us next inquire whether the period has arrived for such a grand event to be fulfilled. Is there anything that should be fulfilled before we ought to look for such a kingdom? Can any one show one prediction that needs to be accomplished before the kingdom of God is set up on the earth, never again to be destroyed?

The remnants of the old Babylonish empire, under the form of other governments, will be found mostly in Asia. The breasts and arms of silver will also be found in Asia. The belly and thighs of brass will be found part in Asia and part in Europe. The broken iron kingdom still exists in Italy, Europe. The feet and toes exist throughout Europe and among

the governments of America of European origin. Thus the location of the image is known, its head being in Asia, and the other extremity in America. No part is lacking. It lies stretched out over lands and seas, occupying nearly the whole of the two great hemispheres of our globe. The old, wrinkled, worn-out monster seems ready to break in pieces. All that seems to be necessary is for some power, distinct and independent, to set the old thing crumbling, and its final dissolution will soon follow. Such a power will be the kingdom of God cut from the mountain. The location of the stone of the mountain could not be in Asia, Africa, or Europe, nor upon any distant island of the sea; but it must be in America, near the extremities of the feet and toes. This mountain kingdom could not be found in the low countries of America, but in some high, elevated region.

There is no country which would better answer the terms of the predicted location than that elevated region bordering upon the great Rocky Mountain chain. A kingdom in that high region might well be called a mountain kingdom, and be thus designated by the inspired Daniel. Its proximity to the western extremity of the image would almost preclude the idea of any other mountainous location.

But to establish such a kingdom, some one must receive Divine authority. And what is the testimony of the Latter-day Saints in regard to the calling of any one in this Church? We want now to test ourselves. Are we the kingdom of God that was to be established in the last days? or are we not? Have we the characteristics of that kingdom? Have we been called in that way and manner that the servants of God in ancient days were called?

To answer this question, let us go back to Joseph Smith—the one that organized this Church by the commandment of the Almighty. When, where, and how were you, Joseph Smith, first called? How old were you? and what were you qualifications? I was between fourteen and fifteen years of age. Had you been to college? No. Had you studied in any seminary of learning? No. Did you know how to read? Yes. How to write? Yes. Did you understand much about arithmetic? No. About grammar? No. Did you understand all the branches of education which are generally taught in our common schools? No. But yet you say the Lord called you when you were but fourteen or fifteen years of age? How did he call you? I will give you a brief history as it came from his own mouth. I have often heard him relate it.

He was wrought upon by the Spirit of God, and felt the necessity of repenting of his sins and serving God. He retired from his father's house a little way, and bowed himself down in the wilderness, and called upon the name of the Lord. He was inexperienced, and in great anxiety and trouble of mind in regard to what church he should join. He had been solicited by many churches to join with them, and he was in great anxiety to know which was right. He pleaded with the Lord to give him wisdom on the subject; and while he was thus praying, he beheld a vision, and saw a light approaching him from the heavens; and as it came down and rested on the tops of the trees, it became more glorious; and as it surrounded him, his mind was immediately caught away from beholding surrounding objects. In this cloud of light he saw two glorious personages; and one, pointing to the other, said, "Behold my beloved son! hear ye him." Then he was instructed and informed in regard to many things

pertaining to his own welfare, and commanded not to unite himself to any of those churches. He was also informed that at some future time the fulness of the Gospel should be made manifest to him, and he should be an instrument in the hands of God of laying the foundation of the kingdom of God.

Some few years after this, having proved himself faithful before the Lord, he was commanded by an holy angel to go to a hill about three miles from his father's house, and to take from the ancient place of their deposit certain plates, on which was recorded the ancient history of this great Western continent from the earliest ages until the records were hid up by an ancient Prophet some four centuries after Christ.

In the year 1827 he was permitted to take those plates from their long deposit, and with them the Urim and Thummin—a sacred instrument such as was used by ancient Prophets among Israel to inquire of the Lord. He was commanded of the Lord, notwithstanding his youth and inexperience, to translate the engravings upon those plates into the English language. He did so, and others wrote from his mouth. Here, then, was the way that the Lord commenced a preparatory work for the raising up of the kingdom of God. What use would it have been to have raised up the kingdom of God without giving new revelation on doctrine? If a church were raised up without the Spirit of revelation, it could not stand for ever: it would be broken up and scattered, the same as the other systems of the day, into numerous fragments, one contending that he was right, and another that he was right; and thus it would be anything else but the kingdom of God: it would be a perfect bedlam. But, to prepare the way, the Lord gave a lengthy revelation, contained in the Book of Mormon, including prophecies and the fulness of the Gospel, as taught by the mouth of the Saviour himself on this vast continent 1800 years ago.

With such a revelation, the kingdom of God could be set up, having an unerring guide in doctrinal subjects—a something to show the true points of the Gospel of Jesus and the first principles of the laws of the kingdom, and thus remove all cause for any division of sentiment and opinion.

This inspired book was revealed to Joseph Smith in fulfilment of those prophecies which I have often repeated before you, and which clearly predict that such a work should come to establish the kingdom ef God on the earth. The book was printed in the early part of the year 1830, after which the Lord gave express commands to this young man to assemble together a few who believed in the work, and lay the foundation of the Church. Accordingly, on the 6th of April, 1830, the Latter-day Kingdom of God commenced in its organization, consisting of only six members, in the town of Fayette, Seneca County, State of New York. Was this in reality the kingdom of God? Yes; it was its beginning, or merely a nucleus around which proper materials were to gather and be organized. In the beginning of January, 1831, the Lord gave a revelation for the few members of his kingdom to gather together from the State of New York and Pennsylvania to the State of Ohio. They gathered to the place called Kirtland, Geauga County. They stayed there a few years, during which the Gospel of the kingdom was extensively preached in the United States and the Canadas. The Saints continued gathering to Kirtland and to Jackson County, Missouri.

The enemy was on the alert, and knew the difference between the es-

tablishment of the kingdom of God and those systems established by man. If the Church was permitted to prosper, he feared that his time was short. With the hopes of destroying the kingdom, the Devil waged war against the Saints in Jackson County, and 1,200 men, women, and children were scattered abroad in the cold months of November and December, 1833, wandering houseless and homeless, without food or fire, over the wild prairies and desolate wilderness of that country, pursued on every side by ruthless mobs. After this they settled on the north side of the Missouri river, in Clay County, where they resided some two years; they were again forced to leave, and sought refuge from their persecutors still further north, in the unsettled portions of the State. In the meantime, the Saints in Kirtland were forced to leave their homes, fleeing from their enemies into Missouri. In 1839 they were driven out of Missouri into Illinois. In 1844 the great Prophet of this last dispensation was murdered while under the pledged protection of the Governor of Illinois. In the winter of 1846, some fifteen or twenty thousand were forcibly expelled from their homes in Illinois. In the summer following, the sick, and the poor, and the aged, whose circumstances had not permitted them to accompany their brethren, were cannonaded out of Nauvoo.

In the midst of these most inhuman and dreadful persecutions, the United States called for five hundred of these suffering, wandering exiles to leave their families upon the Plains in the midst of wild savages, without shelter or food, to fight the battles of the nation against Mexico. In 1847, after incredible hardships and suffering, the Saints arrived in these mountains.

The object of our persecutors in driving us here was to destroy the kingdom. They threatened us with utter extermination if we stopped short of these mountains. They supposed that, when once here, our destruction would be inevitable. "On those arid and sterile deserts they cannot subsist; famine will speedily waste them away: we shall be rid of them." These were their expectations. But the Lord had another object in view in suffering us to be driven into these elevated regions: he intended to fulfil the prediction of Daniel, that the stone might be located in its appropriate place, and be more fully organized and prepared against the day when it should be taken from the mountain to fulfil the purposes of Jehovah, and itself to become a great mountain and fill the whole earth.

While down yonder in those low countries, the stone was not in the right place: it was not fully organized. They drove us into these mountains; and when we arrived, we found now and then a small valley, and here and there a bush growing, covered with crickets so thickly that you could scarcely see the limbs. It looked dreary to many to see nothing but parched grass, barren land, and crickets in abundance, eating up everything in the form of vegetation. We began to build houses; but I need not give you the history of the particulars during the twelve years of our sojourn here. Look abroad in this Territory: behold the flourishing settlements, forming almost a continuous chain for some 400 miles north and south. Look at this city for a sample. Do not our comfortable buildings, our public works, our extensive improvements testify before heaven and earth, God, angels, and men, that the Latter-day Saints have been an industrious people, if nothing else? Look at the amount of labour required of men here to make a living that is not required in a more fertile region. A man has to spend two or three tedious

days to get one small load of wood from our almost inaccessible mountain kanyons. He has to irrigate the land, and spend as much labour in that one thing as the Illinois farmer would in raising his whole crop. Independent of all this, look at the scores of cities which have sprung up as if by magic; the tens of thousands of houses that have been erected, many of which are large and commodious, and may be pronounced splendid for a new country.

All this immense labour has been accomplished within the short space of twelve years. By whom has it been done? By a down-trodden, persecuted people—a people who had already been driven five times from homes and farms, suffering the loss of millions. We might query here, Have the Latter-day Saints had much time to do evil, even if they had been very much disposed to do so? You generally find that an industrious people are a moral people—that a people whose hands are engaged, whose physical powers are exerted from sunrise till sundown, whose weary limbs are obliged to be active in irrigating the soil by night as well as by day, and who are obliged to ascend the mountain heights in quest of wood and timber, exposed by night to the chilling blasts and drifting snows of those elevated and dreary regions, have not much time to devise mischief. On the other hand, you go among the nations where they are eating and drinking and feasting on the best, and what do you find there? All manner of evil, drunkenness, lasciviousness, blasphemies, and every species of degradation and immorality. Such a class of lazy, indolent loungers can imagine up more mischief in twenty-four hours than what the whole people of the Saints would live to do in twenty-four years.

But the Devil is as mad as ever. His wrath has not ceased. He feels as indignant, and a little more so, as when we were in the States. We really thought, say our enemies, that they would have perished in those deserts: we supposed that there could not be an ear of corn raised in the neighbourhood of the Rocky Mountains, and that if we could not only get them there, we were sure they would come to naught. But behold, they prosper! What shall we do? We cannot organize mobs now before breakfast, and go up against them as we did in Missouri and Illinois. Mobs are out of the question now. We must get something more plausible to operate upon them, to make the people think that we do it legally. We must persecute them anyhow. And off went the officials that were here to spread all manner of lies, that they themselves and everybody else knew were lies; and the people have since proved them to be such.

But, without appointing a committee of investigation, and without any further information, the Chief Executive puts an army on the march, while nothing but devastation, death, and utter extermination were denounced by the whole nation, as well as the army, upon the heads of the devoted citizens of Utah. The mail was withheld, and months passed away before the peaceful, industrious citizens of this Territory knew that an army were approaching, or that anything had occurred to disturb our peaceful relations with the General Government. Under these startling circumstances, it was concluded to preserve our heads upon our shoulders, if possible, until we could get some official intelligence as to the intentions of the Government and the army. In the providence of God, the army did not reach our settlements, as they intended, until the following summer. No battles were fought, no blood was shed, and we still lived. Commissioners arrived from Washington, when we

were for the first time informed that the whole nation, with ourselves and the army, had been labouring under an entire mistake,—that the President had no intentions against the people of Utah, but was merely wishing to establish some military posts.

If the nation had been informed of this one year before, what terrible commotion and excitement would have been avoided? But the President, no doubt, enjoyed the joke at the nation's expense. The kingdom of God is destined to stand for ever and fill the whole earth. How are our enemies going to help themselves? They have tried to do something, but we are here in our habitation yet; but if not, the kingdom of God would roll on. We are occupying our farms yet; but if not, the kingdom of God would roll on. Generally speaking, we are alive yet; but if half of us were dead, the kingdom of God would roll on. And as yet our houses are not burned, our crops destroyed, nor our cattle killed off; but if they were, the kingdom of God would roll on.

Neither the United States' army nor all the armies of the earth can destroy the kingdom. All that we claim is, as I have stated heretofore, in relation to ourselves, the right guaranteed to us by the American Constitution. We do not ask for any other rights: we ask for no more privileges under that Constitution than what are enjoyed by the people of every other Territory of the American Union. And even these rights we do not ask for: they are ours without asking for them. We do not beg for them: we will not bemean ourselves so much as to crouch to the Congress of the United States to ask for rights that we are already in possession of, and that every American citizen should enjoy here upon this boasted land of freedom.

What! ask for that which we already possess, which is guaranteed to us by the great Constitution of our country, and which was purchased for us by the blood of our noble ancestors! No; we will do no such thing? We will take the privileges already ours, and enjoy them, until force shall deprive us of them; and this is the feeling which every American citizen should have. Every person in the States, as well as in the Territories, who has the least particle of the blood of freedom running in his veins, should maintain the dignity of the Constitution of our country and the national laws, and should esteem them as the great shield and bulwark of our defence against tyranny and oppression, and should maintain them inviolate, and claim them, if it be necessary, to the shedding of the last drop of blood that runs in his veins. We should claim them to the last, and say, Those rights are ours, and we will maintain them or die! These are my feelings.

The kingdom of God is here. Is it a theocracy? Yes, so far as ecclesiastical law is concerned. Is there anything in the Constitution of this Government that prevents us from establishing any kind of laws that we please to govern us ecclesiastically, so long as we do not infringe upon the laws of the United States, or go against any of the rights guaranteed in the American Constitution? No. What is guaranteed to us in that noble instrument handed to us by our fathers? It gives every class of people, whether few or many, the privilege of organizing themselves, and establishing whatever laws they please to govern them in a Church capacity; and no one has a right to molest them. Do we hold ourselves subject to the civil laws? Yes. God, nothwithstanding he has given us Church laws, has not freed us from the authority of the civil law. We are subject to the Constitution as much as Kansas is, and to the laws of the United States

as much as any Territory of the nation. Have we in any respect transgressed? If we do not transgress the law, then let us be free, like any other American citizens, and let us worship God according to the dictates of our own conscience. Search the Book of Doctrine and Covenants of this Church—go through all the sections of that book, and you will find that the voice of the Lord is unto the people, Do this, do that, and the other thing. That is the word of the Lord: it is the law given to govern his Church; and the Lord says in that book, You are bound to keep the laws of the land; and he that keepeth my laws hath no need to break the laws of the land.

The Lord has not come out and said to the Latter-day Saints, Do you go against all human or civil laws; but the reverse: he has given these heavenly laws while in our infancy to govern us in a Church capacity; and in so doing, we do not infringe upon the laws of man. Again: Here is the Book of Mormon, which contains a theocratical law to govern the Saints of God. You can find nothing in this book that comes in contact with the American Constitution or the laws of the United States.

Where, then, are we transgressing by establishing a theocratical form of Government in the midst of this republic? We are not transgressing any more than the Methodists or the Baptists, or any other religious sect. All have equal rights. I would as soon take up the weapons of war to defend the rights of the Presbyterians as any other sect and party on this American Continent: they all have equal rights with the Latter-day Saints, and therefore they should be protected with them. I do not know all things which are in the future; but Daniel's prophecy has pointed out that the little stone will smite the image on the feet, and break in pieces the feet, iron, clay, brass, silver, and gold, and that the whole great fabric should come tumbling down together with a mighty crash. That is not fulfilled. But one thing we do know—If they will let us alone, we will let them alone, and do them good; but if they illegally and unlawfully trample on our toes, I do not know but we shall try to fulfil that which is in the prophecies. If they undertake to oppress us and bring us down into bondage, and deprive us of our just rights guaranteed by the Constitution, I do not know but the great Jehovah has it in his mind to do unto them as they would do unto us, if they had the power; and I do not know but we, as American citizens, will be compelled to rise up and defend our just rights and fulfil that which is spoken by the ancient Prophets, while merely acting in self-defence.

We calculate to maintain the Government of the United States and the principles of the Constitution. They were given indirectly by the voice of inspiration to our ancestors: they were given to maintain inviolate the principles of civil and religious liberty to all people under heaven. Can the idolater come here and build a temple to worship idols in? Yes. Go into California and you will find one erected by the Chinese: they are worshipping dumb idols there. The people undertook to punish them by law; but judgment was given that inasmuch as they did not infringe upon the rights of others, they had a right to worship idols. Is it the privilege of the idolater to worship here? It is the privilege of the Mahometan to come here with his many wives? It ought to be; but so far as the local State laws are concerned, they have deviated from the Constitution. These State laws make the Mahometan divorce all his wives but one, or else they will confine him in prison for years. These State laws will break up his

family and make him disown and turn out his children upon the wide world, fatherless and unprotected. They say to the Mahometan, You can live here in Missouri, or in any other State, if you will only do this.

What wonderful liberty! Shame on the State which will thus pass laws in open violation of the Constitution. I would see them all in heaven or somewhere else, before I would thank them for offering me liberty on conditions of breaking up my family.

Where can you put your finger on a law passed by the American Congress which deprives a man of the rights guaranteed to him relative to the government of his family, no matter whether he takes one wife or many? Undertake to deprive the people of this one domestic institution, and you can, upon the same principle, deprive them of all others.

Imprison the polygamist for having more than one wife, and you have the same right to imprison a man for having more than one child, or to punish the slaveholder for having more than one slave. The same Constitution that protects the latter also protects the former. It is just as much the right of the people to have twelve wives as to have twelve children. What would you think of a State law that would undertake to deprive you of the privilege of having only one child? This would be no more barefacedly unjust than the State laws against polygamy.

The Mahometan can come to Utah with his wives; anybody can come here, without having his family broken up, his wives torn from his bosom, and his children cast out to the world. We say to all the world, Come to Utah; and so long as we have the power to elect wise legislators, we will protect you in your domestic rights, according to the national Constitution.

From what has been said, we begin to understand something about the kingdom of God. It is to originate in the mountains and roll down out of them, like a stone; and as it rolls it will gather force and greatness, until it shall become in due time like a great mountain, and fill the whole earth. And when the great King shall come, sitting upon the throne of his glory in the midst of the armies of heaven, every eye will see him—every ear hear his voice. Then shall all the proud and they that do wickedly be consumed as stubble; then all who will not give heed to the Prophets, and Apostles, and Jesus will be cut off from among the people, as was predicted by Moses; then shall all people, nations, and tongues who are spared upon the face of the whole earth serve and obey the great King;—then there will be no sects and parties—no idolaters or unredeemed heathens; then will be fulfilled the prediction of Zechariah—"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zech. xix. 9) Then shall the knowledge of God cover the earth as the waters cover the bosom of the great sea.

But between the time of the setting up of the kingdom and its final triumph, there will be successive stages of its increasing greatness and glory. Many of the Saints will see their King long before he comes in the clouds of heaven. Before that great day the Saints will have great dominion and rule on the earth. Zion will send forth her laws and her institutions, and her peace officers to protect every sect of Christendom and all flesh in their religious rights, as was so clearly and eloquently laid before you by our beloved President two Sabbaths ago. While time shall last, the free agency of man should be protected; but when the archangel shall stand forth upon the land and upon the sea, and swear, in the name

of Him who liveth for ever and ever, that time shall be no longer, then woe be unto the wicked and those who have rejected the servants of God, for they shall be consumed by the brightness of his coming and punished for the abuse of that moral agency given them, and in the exercise of which they had been so carefully protected by the laws of Zion.

You see the difference between the period of time in which the kingdom is growing and spreading forth and enlarging its dominions, and that more glorious period when the kingdom of heaven shall come to meet the earthly kingdom—when all the powers of heaven shall be made manifest and have place on our transfigured and sanctified earth. May the Lord our God, our great King and Lawgiver, bless the people! May he open the eyes of the honest, that the words of truth may penetrate them! May the power of the Holy Ghost, like a gentle stream, flow over them! May the Spirit of truth rest down mightily upon the Saints of the latter days! May they be armed with power and with the righteousness of God in great glory! May they rise up in mighty faith, like the people in the days of Enoch, that the heavens may clothe them with the glory of God! and may they go forth, conquering and to conquer, until the false tradition and evils and sins and abominations of the children of men shall be swept from the earth, and until the King of kings and the Lord of lords shall reign triumphantly with omnipotent power! Amen.

VOTING TO SUSTAIN THE AUTHORITIES OF THE CHURCH—APPOINTMENT OF ELDER CANNON TO FILL UP THE QUORUM OF THE TWELVE—REMARKS TO DEPARTING MISSIONARIES.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, April 7,* 1860.

REPORTED BY G. D. WATT.

I have not inquired whether there are any cases of difficulty between brethren or differences in doctrine that should be presented before the Conference. I have heard of none; consequently I have not given an opportunity to present any. I do not expect there is any such business requiring our attention.

We will first present the authorities of the Church; and I sincerely request the members to act freely and independently in voting,—also in speaking, if it be necessary. There has been no instance in this Church of a person's being in the least curtailed in the privilege of speaking his honest sentiments. It cannot be shown in the history of this people that a man has ever been injured, either in person, property, or character, for openly expressing, in the proper time and place, his objections to any man holding authority in this Church, or for assigning his reasons for such objections. Persons have frequently ruined their own

characters by making false accusations. Some say they dare not tell their feelings, and feel obliged to remain silent. They, no doubt, tell the truth. Why do they feel so? This, probably, arises from some vindictive feelings against a certain man or men whom they would injure, if they could; and they conclude that their brethren are like them and would seek their injury, if they should avail themselves of the privilege of speaking or acting according to their wicked sentiments and thoughts: therefore they dare not develop the evil that is within them, lest judgment should be meted out to them. They know that they have evil designs; they know that they would bring evil on their brethren, if they had the power; and fear seizes them: they skulk off, and in the midst of the enemies of this people they say they are conscience bound—that they are tied by the influence, power, or authorities of this people. What is it which thus binds them? It is the power of evil which is in their own breasts: that is all that in the least abridges them in their privileges.

When I present the authorities of this Church for the Conference to vote upon, if there is a member here who honestly and sincerely thinks that any person whose name is presented should not hold the office he is appointed to fill, let him speak. I will give full liberty, not to preach sermons, nor to degrade character, but to briefly state objections; and at the proper time I will hear the reasons for any objections that may be advanced. I do not know that I can make a fairer proffer. I certainly would, if it were reasonable to do so. I would not permit contention; I would not permit long argument here: I would appoint another time, and have a day set apart for such things. But I am perfectly willing to hear a person's objections briefly stated.

The first name I shall present to you is that of Brigham Young, President of the Church of Jesus Christ of Latter-day Saints. If any person can say that he should not be sustained in this office, say so. If there is no objection, as it is usual in the marriage ceremony of the Church of England, "Let them for ever afterwards hold their peace," and not go snivelling around, saying that you would like to have a better man, and one who is more capable of leading the Church.

[The names of the authorities and the votes thereon were printed in the Conference minutes.]

The First Presidency and the Quorum of the Twelve have made choice of George Q. Cannon to fill the vacancy in the Quorum of the Twelve. He is pretty generally known by the people. He has been raised in the Church, and was one of our prominent Elders in the Sandwich Islands. He went upon that mission when he was quite young. He is also known by many as the Editor of a paper which he published in California, called *The Western Standard*. He is now East, assisting in the transaction of business and taking charge of this year's emigration. I will present his name to the congregation to become a member of the Quorum of the Twelve, to fill the vacancy occasioned by the death of Parley P. Pratt. If this is pleasing to you, you will be so kind as to vote accordingly.

[The vote was unanimous.]

As to evil-speaking, I will say that if men will do the will of God and keep his commandments and do good, they may say what they please about me.

[The names of persons selected to go on missions were read, and the President continued his remarks.]

We have at times sent men on missions to get rid of them; but they have generally come back. Some think it is an imposition upon the

world to send such men among them. But which is best—to keep them here to pollute others, or to send them where pollution is more prevalent? Ten filthy sheep in a flock of a thousand will so besmear the whole, that, to the eye of a stranger, they all appear to be worthless, when nine hundred and ninety of them are as good as can be, but for the outside smearing by the ten filthy ones. We have tried to turn the filthy ones out of the flock, but they will not always stay out. A few such defile, to outward appearance, the whole flock; and we have it to bear.

I wish the Elders to go and preach the Gospel, instead of begging from the poor their last picayune. I could say a good many things with regard to this subject, but I dislike doing so. My feelings are keen upon this matter. I wish the Elders to go and preach the Gospel, to bind up the broken-hearted, to hunt up the lame, the halt, the blind, and the poor among men, and bring them home to Zion. Do they do this? Not always. My feelings have been sufficiently hurt by a different course; and if the Elders do not stop it, I do not intend to bear it much longer. Perhaps some of them may say—"Brother Brigham, I think our lives and preaching and general deportment will compare very well with yours." Yes, about as well as white will compare with black, blue, or red. I ask the people of this Church, Who of you have helped me in the days of my poverty? Sometimes a brother or a sister has given me a shilling or a few coppers. The second time I went to Canada, which was after I was baptized, myself and my brother Joseph travelled two hundred and fifty miles in snow a foot and a half deep, with a foot of mud under it. We travelled, preached, and baptized forty-five in the dead of winter. When we left there, the Saints gave us five York shillings with which to bear our expenses two hundred and fifty miles on foot, and one sister gave me a pair of woollen mittens, two-thirds worn out. I worked with my own hands and supported myself.

I have borrowed money, but where is the man I have refused to pay what I borrowed of him? If such a man can be found, let him come forward. I have supported myself and my family, by the help of the Lord and my good brethren. Some of the brethren have helped me very liberally, for which I thank them. After I was ordained into the Quorum of the Twelve, no summer passed in which I did not travel during the summer: I also travelled during much of each winter. Who supported my family? God and I. Who found me clothing? The Lord and myself. I had a large family, and in the States have paid as high as eleven dollars a barrel for flour.

My business is to save the people, not to oppress, plunder, and destroy them. It is also the duty of all the Elders to labour to save the people. Who supported me when I was in England? I was sick and destitute when I started for England, with not a member of my family able to bring me a drink of water. When I was able to walk ten or fifteen yards to a boat, I started. For an overcoat I had a little bed-quilt my wife used to put on a trundle-bed. When I landed in England, I had six shillings. Who administered to me? The Lord, through good men. The brethren were good and kind to me; but they did not gather me five pounds in this, and a hundred pounds in that Conference, and twenty pounds in another Branch. Have our Elders gathered money in this way? Yes, too often, if not all the time; and I am sick and tired of it; and if they do not stop it, I will expose them.

My practice in England, when I

went from my office, was to put a handful of coppers in my pocket to give to the poor. Did I feed anybody there? Yes, scores. Did I help anybody to America? Yes, to the last farthing I possessed. By keeping the office and doing business myself, I had money enough to come home; but brother Heber and brother Willard borrowed money and helped others. When we arrived home, were we flush with means? No; we were nearly destitute. I had a little clothing, and the most of that I gave away to poor brethren. I also had one sovereign, and, by obtaining fifteen cents more, was able to buy a barrel of flour. Brother Joseph asked me what I was going to do. I told him that I did not know, but intended to rest with my family and friends until we ate it up, and then I would be ready to walk in the way the Lord should open before me. Joseph would often ask me how I lived. I told him I did not know—that I did my best, and the Lord did the rest.

Do men get rich by this everlasting begging? No. Those who do it will be poor in spirit and in purse. If you desire to be rich, go and preach the Gospel with a liberal heart, and trust in God to sustain you. If you cannot by such a course come home with shoes, come with moccassins; and if you are obliged to come barefooted, tar the bottoms of your feet: the sand sticking in the tar will form a sole; and thank God that you have arrived here in that way rather than in carriages. But no; many of our Elders must come in carriages: they must have gold, and silver, and fine clothing to enable them to flirt around with their wives.

Let my wives take care of themselves. "But," says one, "I have gratified and pampered my wives so long, were I to go away, what would become of them?" Leave them to plan and provide for themselves.

Will those Elders I am talking to to-day take the hint? or will they follow the practice of too many, and beg, and make that their chief joy and occupation? If you take the hint, go from here without purse or scrip, unless the brethren give you something: leave all you can with your families, and do not beg creation dry. Preach the Gospel, gather the poor, and bring them home to Zion. Return naked and barefoot rather than come in carriages procured with money obtained from the poor and destitute. If the rich give to you, receive it thankfully. Return with a wheelbarrow or handcart, and bring some of the honest poor with you. If you do not pursue this course, I shall conclude that we have made a selection of grovelling, worldly-minded men, whose brains, at least in my estimation, are not as they should be.

GREATER RESPONSIBILITIES OF THOSE WHO KNOW THE TRUTH, &c.

A Discourse by President HEBER C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, on Sunday afternoon, August 28, 1859.*

REPORTED BY J. V. LONG.

A great many things pass through my mind, not only here, but when I am about here, transacting business and attending to those things that devolve upon me: yes, there are thousands of principles and ideas come into my mind in my ruminating moments, and I frequently wish that I could send them, like the sound of Gabriel's trumpet, to the hearts of the Latter-day Saints, and especially of the Elders of Israel that dwell in these valleys, and of all those who preside over the people of God in the North and in the South, in the United States, in South America, in Europe, and in all the nations of the earth, and of those on the islands of the sea, and finally, of all Saints.

How do you think I feel when I see the conduct of some of the Elders of Israel, who are guilty of cursing and swearing and getting drunk? I feel disgusted.

I wish the Saints abroad felt as I do. If they did, they would come to these valleys, if they had to come with handcarts, or pack their provisions upon their backs: they would gather to the headquarters of the Church, for there is the head of God's government on the earth—the keys of power; and there is the authority, and every person that comes into this Church is connected with that authority.

This is upon the same principle that brother Pratt was speaking of this morning. He said the main trunk of the Church was in heaven; and I can tell you that that is not all, for the main root is in heaven, even in our Father and our God, and his Son Jesus Christ; and the moment that the Almighty sent Peter, James, and John, and ordained Joseph Smith an Apostle, the seed of that Priesthood and Church was planted: it was planted in him; and as he received it, he planted it first in one, and then in another; and this Gospel has gone forth into many parts of the earth. Still remember that this is one seed; that is, it all sprang from one, the same as one mustard seed will produce ten thousand, and then continue to multiply so long as it is planted; and so it is that this Priesthood has spread and increased in the world.

Now, we use figures as Jesus did; for said he, "I speak unto you by parables, but the world understand them not." They do not understand the work of God; they do not know that Joseph Smith was a Prophet, or that Hyrum Smith was a Patriarch; neither do they comprehend that Brigham Young is an Apostle and a Prophet. If the people in Carthage or in Illinois had known these things, they never would have killed Joseph.

If William Law, William Marks, and hundreds of others had known that Joseph was a Prophet, they would

not have betrayed him, nor tried to take away his life.

Do you suppose that the people would have killed Jesus, if they had known that he was the Son of God? In this dispensation they have killed Joseph and Hyrum and thousands of others. Yes, thousands of men, women, and children have gone to their graves prematurely, in consequence of the persecutions of some portions of the inhabitants of the United States; and many of those who did not participate in the actual persecutions said amen.

Do I know this? Yes, I do. I visited the cities of Washington, Baltimore, Philadelphia, New York, and Boston, about the time of the martyrdom of Joseph and Hyrum Smith, and I know that the majority of the people rejoiced in it: still it was a shock on many of the people. Even now there are apostates that are laying the foundation to kill many others.

How do you think I feel? Why, I feel precisely as Jesus felt under similar circumstances, and he said it would be better that such characters should have a millstone about their necks, and they be sunk to the bottom of the sea.

Some who profess to be Saints and even Elders will get drunk, fight, and swear most horribly. Their state and condition is much worse than that of those who do not understand the law of God, and who have not been educated in the principles of virtue, righteousness, purity, and holiness.

Brethren and sisters, if you feel willing to do as I do, you will stay at home and let the liquor go to hell, with those that corrupt themselves with it. The only wish I have to offer is, I wish there was a little more strychnine in it. I wish it for the sake of all those that will not forsake their evils; for, if I were in that position, I should wish I was where I could not sin any more.

The present state of our society is permitted for a wise purpose, and all things have transpired according to the will of God; but these evils and this looseness of character that have been brought in here were never designed for you and me. It was published in the papers, by Congress-men and judges and others in authority, that they would send a people here to improve our morals, and to change them; so that if we had a man to send to Congress, we might have a dozen candidates and as many parties, and finally be the same as they are in the House of Representatives. But, gentlemen, this will never be with the Latter-day Saints. If the United States ever admit us into the Union and give us a State Government, we will carry out the principles of union, justice, and righteousness in these mountains, according to the will of Heaven.

Some of my brethren think that I had better not say anything about the United States; but they will give us a State Government just as soon if I talk about them as if I never named them.

It is as I used to tell Dr. Bernhisel, when we sent him to Congress, about the time that plurality was preached, that the cats were not all out of the bag yet. I told him that the cats were going to have kittens, and then the kittens would have cats. But it is all right whether they give us a State Government or not. Still, if our Father in heaven designs that we should have a State Government, we shall have one, whether I say much or little about it; and when he intends to bring it about, he will change the minds of the President, Cabinet, and Senate, and House of Representatives; and he can do it as easily as I can change this pitcher from one side of the stand to the other, and I know it. He handles the nations of the earth, the President of the United

States and his Cabinet, and he will finally handle the whole world for the good of his people.

This seems a good deal to believe. [Voice: I believe it.] You believe it! Bless your soul, I know it. "Mormonism" is right, and I am here telling James Buchanan what will be. I suppose you will say that the Lord never will do this. But the Lord can change Mr. Buchanan's mind in five minutes, just as easily as I can change the potter's vessel, or take a lump of clay and change it into more than one hundred and fifty different shapes.

You know that I am a potter by trade. Do you think the Lord can turn and twist you into as many shapes of mind as I can a piece of clay? I want you to be one—to be united in all things, that you may have the blessings of heaven upon you.

I can say that I feel cheerful; I feel well; I enjoy the good Spirit continually, and wish that every Saint enjoyed the same blessings to the same extent that I do. Who ever saw any one misused by me? No one. When I speak plainly of the conduct of men, some will say that I mean them. All I have to say is that I mean those who are guilty.

I want you to remember that there are a great many steps to be taken in this kingdom; and if people will try to do right in all things, the Lord will bless and prosper them; and I feel in my heart to bless all good men, and all that have done good to this people. I bless those that have brought us goods—sugar, tea, coffee, &c.

Now, friends and neighbours—you that have come to bring us goods, you are God's servants, and you shall be blest if you will continue to bring us goods.

Brethren, in regard to our friends that are here, I wish to say that they are the children of our Father and our God, and they have come here and brought their goods; and I will take the liberty of using a Yankee phrase, and say we were pretty ragged before they came here. Gentlemen, you have conferred a favour upon us, and no doubt many of our people will purchase goods from you. Now, when you get our money and our favour, do try and speak a good word for us; and when I come up and speak to you, don't look as if you would bite my head off. I have never cheated you out of one dime, neither have I taught my brethren to do so. I treat all men honourably, and teach others to do likewise.

I will here give you merchants a little advice. Let our people have your goods at a reasonable price, and don't have a dozen different prices for the same article in your stores. If you will pursue this course, you will gain confidence and secure custom; but if you don't, you will lose it, for we shall turn merchants ourselves. You have done good in bringing goods here, and I wish you would bring from one to two thousand waggons next year, all heavily laden with such things as we require. Why? Because, when goods come here, they have to be sold; and if more were brought, they would come down in price, and we should be able to get about as much for one dollar as we can now get for three. I say, God bless you! for you rescued us from the sharks. You know that a shark is a fish that eats up all the other fish.

I am a backwoods Yankee, born in Vermont, in the mountains, and I don't fear any man on the earth, and never did. If I continue to abide in the principles of truth, I shall go to a place where truth dwells unsullied. I am a friend to this people, for they are the people of God, and they will prosper in all their righteous undertakings.

We are blessed with plenty of all things necessary for our comfort this year, and we shall have enough next year, for I have no idea that these things can be taken out of the country. But I look for pretty keen times after that, and therefore I would recommend the brethren to buy goods and lay them away, and don't sell them; for the time will come when many will be destitute of the necessary comforts of life.

Take your grain and lay it away against a day of famine. "But," says some one, "he is repeating what he said a few Sundays ago." Well, never mind how often I speak of these things: they are for your good. Some have tried to make you believe that you cannot keep your grain; but I say you can, if you choose, and preserve it for years.

I will relate a fact in relation to my own affairs. I have been removing a bin containing 1,200 bushels of my wheat that has lain in the basement story of a stone house three years, and a portion of it four years; and it is as good as it was when I had it put in there. I moved it because the brethren said it would spoil, and I thought I would put it in another bin, which I am doing; and, by the help of God, I intend to keep it. And I will say that if I had ten or fifty thousand dollars, I would lay it out in wheat.

Some are afraid of speculating in wheat; but I am not, for I shall live to see the day when I shall be able to feed many of you. Why, don't you believe that wheat is the best property you can have on hand? Test it; try my words, and see if I tell the truth about it, as well as I do about other things. Many of you say you believe it; and if you do, repent of your sins and forsake them, and for ever turn away from them, and then be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost by the blessing of that Priesthood which is now upon the earth. But some say they do not believe it; therefore they won't forsake their sins.

With regard to grain, I will say, If you do not lay it up and keep it, you will be sorry in a day to come; for you will see hard times, trying times, plagues, and famines, and bloodshed. Be advised and provide in time, and while you have the opportunity.

The Apostle James, in speaking of faith, says, "Show me your faith without your works, and I will show you my faith by my works." That is the way I intend to show mine. I will lay up my grain, my cloth, and all the comforts of life, that my family may be comfortable—be made to rejoice and praise the Lord. I am sometimes joyful and sometimes sad, but I try so to live that I may always enjoy the Holy Spirit.

I have no doubt about the time coming when we shall feel the pangs of hunger and destitution; and when that time comes, what will be the state of things with the world? Just as well as I know what brother Pratt said to-day was true, and that it will come to pass, do I know that these things will be of which I have been speaking.

I see the course that is being taken here. Every few days a man or two has to die. What is the cause of this? It is the liquor and strychnine they take that fills them with the Devil. When I first heard of these things that have been occurring, I thought they proceeded from a few rowdy boys; but I learn that it is a few wicked men who are slaves to their appetites. It originates with drunkenness, whoring, and lying.

Now, are we not moralized? Have we not become highly civilized? There never were such things known in these valleys until the army came. I never knew of such drunkenness,

whoring, or murder, until then. Every little while there is somebody shot. I am ashamed of such conduct in our streets.

Brethren, away to your labour, live your religion, and serve your God with full purpose of heart, and keep away from places where there is no good to be obtained. What are you down that street so much for? If you have not special business with them, do not associate with the wicked. Have I advised one of my children to go there? No, nor my wives either: they had better be at home cleaning their clothes, mending their stockings, and doing those things that are required of them. This is what they ought to be at. Every woman in these mountains, throughout these valleys, ought to be attending to these important duties. I never saw such things in the country I came from, and I did not know that there was so much sin and corruption as I now see in the world. I was honest, and I thought everybody else was honest. I am honest now, and virtuous and upright, and always have been; and this is what makes me bold.

I do not fear the face of man, or anything that lives on the earth. I only fear to do anything that would grieve my heavenly Father, as a child should fear to disobey his earthly parents. But there is not that care now that there was when I was a boy under age. When a son is eighteen or twenty-one years of age, he now says, I shall do as I please. This, however, is only in fulfilment of the words of the Apostle Paul, where he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." (2 Timothy, 3rd chap., 1 to 7 verses.)

These are Paul's words used when he was prophesying of the last days, and they have verily come to pass. Bless your souls, I never thought of being disobedient to my father and mother; and in the land where I was born I never heard of such a thing. I was born in Vermont, and brought up in Ontario County, in the State of New York, where I stayed until I embraced "Mormonism." But times have changed wonderfully since I was a boy, and more especially since the revelation of the Gospel to Joseph Smith. The spirit of disobedience and, I may say, of every species of wickedness, has increased among the people.

From the time I embraced the Gospel, I have been knocked about considerably; but I am now here in the mountains, and I am ten times better off than I ever was before; and I have not got the means out of your hands, neither Saints nor sinners. I have had things stolen, and have had men come and confess it to me; but they never brought anything back yet. I told every man that came to me that I would forgive him, but I never told any one that he could keep the article he had feloniously taken; and all such acts will stand against men, and I shall meet them at the bar of God, if I remain faithful. This is my religion, and these are my feelings respecting sinners who know what the law of God is.

Now I will speak a few words about Mr. Ethan Allen, the grandson of Colonel Ethan Allen, who was in the

Revolutionary war. He came along with the troops that came here this season: he travelled with them, because there was a little danger from the Indians, and the officers advised him not to come through this city at all. But he told them that he was acquainted with President Brigham Young and with Heber C. Kimball; and said he, "I am going to see them, for I have been acquainted with Heber C. Kimball nearly forty years, and I am satisfied that they are as good men as I need wish to associate with." The officers he was talking to said that he would find us to be "damned scoundrels." But notwithstanding this, he came and spent several days with me, and visited President Young several times; and when he went away, he wept, and I felt to bless him: therefore I said, "Ethan, peace be with you!—peace and salvation attend you and your family!" I then told him to inquire of the Lord, and he would reveal to him a knowledge of the truth.

He said to me, "I have heard a great many things against your people; but I have found things just as I supposed I should: I find you are all doing right and feeling well. "But," says he, "Mr. Kimball, there are thousands of your old friends and neighbours that would have been glad to spill your blood, and they have expressed such sentiments both from the pulpit and from the press."

I told him I knew it, and that I was just as good a man then as I am now, and now as I was then, and that I expected to continue to do good as long as heaven exists, and righteousness prevails, and God reigns. "Now," said I, "tell such men to help themselves, if they can; for 'Mormonism' will prevail, and they cannot put it down, and I know it."

I do not care what anybody writes, if they tell the truth—tell things just as I tell them, and that is just as they are. You cannot prejudice the world any more than they are now prejudiced. If you go to the Devil, you will have nobody to blame for it but yourselves. I do not mean the sectarian's hell, but I mean the hell that the "Mormons" believe in, and that is a hell of torment.

When the wicked find that they are separated from their fathers and friends—from those that are saved, they will feel sorrowful and be in torment. Where are the wicked going? I do not know: the Lord may break off a piece of the earth, and let them slide." I do not know anything about a sectarian hell, but I know what God says about it—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Now, the extent of that damnation is not here revealed; but I believe that all will be saved that can be reached by the redemption of Jesus Christ; and there is a way to save everybody, except those that sin against the Holy Ghost, or shed innocent blood, or consent thereto; and they will be judged as brother Pratt said they would. If a man has shed innocent blood, he will have to pay the atonement, or he never can atone for his sin; therefore, at the day of judgment he will be judged according to men in the flesh, and condemned according to the law.

Repent of your sins now, and have them forgiven, and do not wait till after you leave this probation.

May the peace of God be with you! Peace be upon the righteous. But the wicked won't prosper: they will wither and be forgotten; and though they may plot evils against this people from this time forth, they will be frustrated.

This is the kingdom of God, and that makes me so bold and fearless, because I know it; and I know it would go on and prosper, if they were

to kill me and President Young; for we have 10,000 Elders in the United States and in this Territory, and about 12,000 in Europe; and therefore there is no fear of the work falling to the ground for want of men to represent it.

Brethren and sisters, be faithful, be humble and diligent, and the good Spirit of the Lord will attend you from this hour, and you will finally be saved in our Father's kingdom; which I earnestly pray may be the happy lot of you and all good Saints, in the name of Jesus Christ our Saviour. Amen.

PROVIDENCES OF GOD—PRIVILEGES AND DUTIES OF THE SAINTS—SPIRITUAL OPERATIONS AND MANIFESTATIONS—THE SPIRIT WORLD, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, September* 1, 1859.

REPORTED BY G. D. WATT.

I wish you to understand and practise the lessons you have already received, or you cannot consistently look for more. And do not become tired or discouraged if you cannot learn your lessons all at once, for with diligent and close application you can learn how to live to all eternity, which is the object of our being here. Be patient; do not murmur at the dealings of Providence. The Lord rules in the heavens and works his pleasure upon the earth. Can you comprehend the meaning of the Prophet Amos in the question, "Shall there be evil in the city, and the Lord hath not done it?" His providences are constantly ruling and overruling, to a greater or less degree, in the affairs of the children of men. Do all people discern and understand that his providences are over the workmanship of his hands, and that he controls all things? No, they do not. The lessons you have been taught tend to instruct you upon these points.

Can this people understand that the Lord—that Being we call our Father, as also the Gods and all heavenly beings, lives upon the principles that pertain to eternity? Can the people comprehend that there is not, has not been, and never can be any method, scheme, or plan devised by any being in this world for intelligence to eternally exist and obtain an exaltation, without knowing the good and the evil—without tasting the bitter and the sweet? Can the people understand that it is actually necessary for opposite principles to be placed before them, or this state of being would be no probation, and we should have no opportunity for exercising the agency given us? Can they understand that we cannot obtain eternal life unless we actually know and comprehend by our experience the principle of good and the principle of evil, the light and the darkness, truth, virtue, and holiness,—also vice, wickedness, and corruption? We must discern and acknowledge that the providences of the Lord are over all the

works of his hands—that when he produces intelligent beings he watches over them for their good. He has given human beings an intelligence designed to become eternal, self-existent, independent, and as Godlike as any being in the heavens.

To answer such design, we are given our agency—the control of our belief, and must know the darkness from the light and the light from the darkness, and must taste the bitter as well as the sweet.

You need exhorting rather than teaching. You have been taught doctrine in abundance, and I have sometimes thought it a pity the Lord has revealed quite as much as he has. And I can truly say that I believe, if I am guilty in any one point in my walk before this people, it is in telling them things they are not worthy of—that I have given unto them things that they could not receive. For this reason I deem it mainly needful to stir up your pure minds by way of remembrance.

Brother Spencer referred to the carelessness and forgetfulness of the people, and to how prone we are to get out of the way, to depart from the love, enjoyment, peace, and light that the Spirit of the Lord and of our religion gives unto us. We should live so as to possess that Spirit daily, hourly, and every moment. That is a blessing to us, which makes the path of life easy. For a man to undertake to live a Saint and walk in darkness is one of the hardest tasks that he can undertake. You cannot imagine a position that will sink a person more deeply in perplexity and trouble than to try to be a Saint without living as a Saint should—without enjoying the spirit of his religion. It is our privilege to so live as to enjoy the spirit of our religion. That is designed to restore us to the presence of the Gods. Gods exist, and we had better strive to be prepared to be one with them.

The people wish to know what to do to do right. When those who live their religion meet to speak to each other—to mutually strengthen their faith and encourage one another in good principles, in good, wholesome, loving lives—in morality, tradition causes some to say that they mean to do better—to alter their lives and live better than they have, when, if it was to save the world, they could not live any better unless they knew more. Have we not made mistakes? Yes, a great many. If we had known better, we could have done that which would have resulted in greater good. But, considering their knowledge, those who are striving to do right cannot conduct themselves any better than they do. I know a great many that I have that opinion about. Do they err? Yes. Do they knowingly do wickedly? They do not; but they do as well as people can. And I do not believe that brother Spencer, the President of this Stake, could, with the same knowledge, better his life in past years; and I have the same feeling in regard to many with whom I am acquainted. I know this by my own experience, which is a most excellent schoolmaster when we do the best we can.

We will seek unto the Lord for more knowledge; we will get wisdom and forget it not, but treasure it up in our hearts, and treasure up every holy principle as fast as our ability will permit us to do so. And if our minds are strong enough, and we are so constituted as to comprehend and retain, let us strive to receive every principle that pertains to life and salvation, and treasure them up in our hearts against the time of need. Walk humbly before our God, and learn correct principles as fast as you can; and then, when you discover you have missed it here and there, where you imagine that you could have done better, never find fault with the know-

ledge God has given you, nor with your own faith, virtue, and works; for you have done the best you could.

This people are familiar with very many principles pertaining to eternal life; and I will ask you what principle that will endure—what that is valuable in life is there, so far as you have learned, and what is there in life which you know, have known, can learn, or that exists, that "Mormonism" has not given to you? "Mormonism," or, in other words, the Gospel of salvation, embraces the whole. It incorporates every true principle there is in heaven and on earth. If a person learns a truth, he learns so much of the Gospel of salvation. And when he learns that, he wants to understand the bearings of the great plan. He wants to understand—I will not say the extent of it, because he cannot do so, but as much thereof as his ability can comprehend, and to discern that the Gospel of salvation, the eternal Priesthood of the Son of God, is the life that is, that was, and that is to come,—eternal life. Those principles are given to the children of men to practise upon, that in so doing they may come up and inherit eternal life. This is for us to learn, treasure up in our hearts, and practise. Do not seek for that which you cannot magnify, but practise upon that which you have in your possession.

I know very well that, whether we are active or not, the invisible spirits are active. And every person who desires and strives to be a Saint is closely watched by fallen spirits that came here when Lucifur fell, and by the spirits of wicked persons who have been here in tabernacles and departed from them, but who are still under the control of the prince of the power of the air. Those spirits are never idle; they are watching every person who wishes to do right, and are continually prompting them to do wrong. This makes it necessary for us to be continually on our guard—makes this probation a continual warfare. We do not expect to be idle. The individual that obtains a celestial kingdom will never be idle in the flesh. It is a spiritual warfare. He contends against the spirits of darkness and against the workers of iniquity, and wars all the day long against his own passions that pertain to fallen man. It is therefore necessary that the people speak often one with another, encourage each other in every good word and work, sustain every one in every good act, operate against every evil act, and continue so to do through life.

Some, who understand more or less of the principles of the Gospel, appear to be a trifle discouraged. Such do not think more of the life to come than they do of the present life. When the breath leaves the body, your life has not become extinct; your life is still in existence. And when you are in the spirit world, everything there will appear as natural as things now do. Spirits will be familiar with spirits in the spirit world—will converse, behold, and exercise every variety of communication one with another as familiarly and naturally as while here in tabernacles. There, as here, all things will be natural, and you will understand them as you now understand natural things. You will there see that those spirits we are speaking of are active: they sleep not. And you will learn that they are striving with all their might—labouring and toiling diligently as any individual would to accomplish an act in this world—to destroy the children of men.

Pertaining to the present state of the world, you know what evil spirits are doing. They are visiting the human family with various manifestations. I told the people, years and years ago, that the Lord wished them

to believe in revelation; and that if they did not believe what he had revealed, he would let the Devil make them believe in revelation. Do you not think that the Devil is making them believe in revelation? What is called spirit-rapping, spirit-knocking, and so forth, is produced by the spirits that the Lord has suffered to communicate to people on the earth, and make them believe in revelation. There are many who do not believe this; but I believe it, and have from the beginning.

If true principles are revealed from heaven to men, and if there are angels, and there is a possibility of their communicating to the human family, always look for an opposite power, an evil power, to give manifestations also: look out for the counterfeit.

There is evil in the world, and there is also good. Was there ever a counterfeit without a true coin? No. Is there communication from God? Yes. From holy angels? Yes; and we have been proclaiming these facts during nearly thirty years. Are there any communications from evil spirits? Yes; and the Devil is making the people believe very strongly in revelations from the spirit world. This is called spiritualism, and it is said that thousands of spirits declare that "Mormonism" is true; but what do that class of spirits know more than mortals? Perhaps a little more in some particulars than is known here, but it is only a little more. They are subject in the spirit world to the same powers they were subject to here.

If we live faithful to the doctrine and faith of the holy Gospel we have embraced, we shall understand the real benefit and advantage that we will have over those who are not in possession of the true principles of salvation or the Priesthood. If we are faithful to our religion, when we go into the spirit world, the fallen spirits—Lucifer and the third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon this earth, the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh.

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits. Not that we can so overcome, while here, as to be free from death; for though Jesus overcame, yet his body was slain.

Every person possessing the principle of eternal life should look upon his body as of the earth earthy. Our bodies must return to their mother earth. True, to most people it is a wretched thought that our spirits must, for a longer or shorter period, be separated from our bodies, and thousands and millions have been subject to this affliction throughout their lives. If they understood the design of this probation and the true principles of eternal life, it is but a small matter for the body to suffer and die.

When death is past, the power of Satan has no more influence over a faithful individual: that spirit is free, and can command the power of Satan. The penalty demanded by the fall has been fully paid; all is accomplished pertaining to it, when the tabernacle of a faithful person is returned to the earth. All that was lost is passed away, and that person will again receive his body. When he is in the spirit world, he is free from those contaminating and condemning influences of Satan that we are now subject to. Here our bodies are subject to being killed by our enemies—our names to being cast out

as evil. We are persecuted, hated, not beloved; though I presume that we are as much beloved here as the spirits of the Saints are in the spirit world by those spirits who hate righteousness. It is the same warfare, but we will have power over them. Those who have passed through the vail have power over the evil spirits to command, and they must obey.

You require to be stirred up to reflection, to examine your religion—the faith of the holy Gospel—the Priesthood; for it is worthy of your notice, lest perhaps a little gold becomes too precious in your thoughts. The individual who builds all his hopes upon property, upon gold and silver, and the possessions of this world, making these treasures his idol, has never yet seen, by vision, the glory of the celestial world,—has not had a foretaste of it. He has little or none of that knowledge which God designs to give to the faithful. When that is possessed, what is the world to Saints? It is subject to them, and it is not in the power of Satan to blot out or destroy that heavenly knowledge.

You see men eagerly striving for gold, riches, wealth, and mourning and fretting—"We wish we had done so-and-so, for then we should have made a few more dimes. And now we wish to go and obtain piles of gold, and to do this and that—to heap up wealth and gain power." As Lorin W. Babbitt said, who used to belong to this Church, but went to California, "I am going to sell my house and go away. I have laboured eighteen years for the Lord, and now I am going to work for Lorin W. Babbitt." What an expression!—as though he could control the elements. If he possessed a mountain of gold and gambled it away in one night, it would still be in the world, whether in his possession or out of it. Suppose that I, through covetousness and dishonesty, had accumulated millions of dollars, and then should lose it all in an hour, in neither case is it out of the world, and there is as much property in the one case as in the other: it has merely changed hands. Solomon, when speaking of these things, says, The race is not to the swift, nor riches to men of wisdom. Do not fret, nor be so anxious about property, nor think that when you have gathered treasures, they alone will produce joy and comfort; for it is not so.

The race is not to the swift, nor the battle to the strong, nor riches to men of wisdom. The Lord gives the increase: he makes rich whom he pleases. You may inquire, "Why not make us rich?" Perhaps, because we would not know what to do with riches. You remember that a while past, nine waggons went through this city on their way to California, accompanied by some soldiers as an escort and guard. One of our missionaries, returning home, met them on the northern route, and asked one of them what caused him to apostatize? The man replied—"To tell you the truth, I was used so well at Great Salt Lake City that I could not endure it. I came there with a hand-cart company, and had not a mouthful of anything to eat, no clothing, nor anything to make me comfortable. As soon as I arrived in the city, Heber C. Kimball, having learned my name, met me and said, 'Brother, there is a house; there are flour, meal, and fuel: you have had a hard time; go there with your family, and make yourselves comfortable, and eat and drink, and get rested; and when you wish to go to work, I will give you employment and pay you for your labour.' From that day my heart was in me to do evil. I have been trying to apostatize ever since and have finally made out to do so; and I cannot attribute it to anything

in the world, only that I was used so well."

This exhibits the spirit that is in many. They are faithful while they are extremely poor; but give them wealth, and they are thrown off their guard, forget their sacred vows and solemn covenants, and the property they have around them occupies their whole attention and affections; their minds become wholly engrossed in their possessions. Doubtless there are some instances opposite to this; but probably, in nineteen cases out of twenty, poverty and hardship will tend to make people humble and faithful.

Oppression, persecution, afflictions, and other trials and privations are necessary as a test to all professing to be Saints, that they may have an opportunity to witness the workings of the power which is opposed to truth and holiness. Go into East Temple-street (now commonly called "Whisky-street"), and you will see all the wickedness you can reasonably wish to. You can there see it, smell it, taste it, and learn enough about it, without going anywhere else. It is all necessary, that we may have the privilege of proving whether we prefer good or evil. There are robbery, theft, drunkenness, lying, deceiving, gambling, whoring, and murder; and what evil is there lacking? Scan the civilized world and ask what evil they have that we have not; and if there is one lacking, it will come, for every variety is necessary to prove whether we will preserve our integrity before God.

You will know that the evil done here is laid to me. Let them pursue that course until they are tired of it. I defy them, from the gate of the celestial kingdom to the bottom of the bottomless pit, to truthfully substantiate a single accusation against me. They may continue to lie, and hire others to lie, and trump up false accusations against me; for I am accustomed to that kind of treatment from the wicked, and I am fully able, God being my helper, to endure it: it does not hurt me one particle. If the Devil and his servants loved me, and wrote and spoke well of me, I should be jealous of myself. But if I keep the fellowship of the Holy Ghost, I shall also have the fellowship of Saints and angels. Then let the wicked howl and foam; it is all right.

I wish to know whether I can stand the power of temptation and preserve my integrity. I know not but what I may be thrown into circumstances that will be pretty hard, but feel tolerably well assured that I shall not apostatize.

Evil temptations and abuse are necessary to prove our faith, to determine whether we will sacrifice our carnal appetites and desires, or forsake the knowledge of God and godliness. If we are not willing to make sacrifices for the truth and the Gospel's sake, we are not worthy celestial glory. What is there of an earthly nature, even though dear to us, that we cannot live without, so we have that which will sustain nature and enable us to perform the duties and labours resting upon us? With the exception named, I do not know of anything.

I can let you all go, so far as I may be required. I do not know that I ever thought enough of tobacco, tea, snuff, or anything else of that description, to alter the natural traits of my character. My passions must be in subjection to my spirit. Perhaps I am not possessed of such ungovernable passions as many are. But let our passions be as they may, the whole man must be the servant of that Being who gives us life. We need to talk with each other, pray with each other, and encourage each other, until our spirits have overcome

all propensities to evil. Do you understand, what I have often taught you as plainly as my language will permit me, the warfare pertaining to the spirits of the children of men while in the flesh? The spirit is pure and holy upon its entrance into the tabernacle, and God, by the power of his Spirit, operates upon it; but the flesh, and no more, is unholy; and here are the holy and the unholy united. Which shall be the master? Let the spirit that comes from the eternal world, which at the outset is pure and holy, with the influence God gives to it, master all the passions of the body, and bring it under subjection to the will of Christ. That course makes us Saints.

I have flattered myself, if I am as faithful as I know how to be to my God, and my brethren, and to all my covenants, and faithful in the discharge of my duty, when I have lived to be as old as was Moses when the Lord appeared to him, that perhaps I then may hold communion with the Lord, as did Moses. I am not now in that position, though I know much more than I did twenty, ten, or five years ago. But have I yet lived to the state of perfection that I can commune in person with the Father and the Son at my will and pleasure? No,—though I hold myself in readiness that he can wield me at his will and pleasure. If I am faithful until I am eighty years of age, perhaps the Lord will appear to me and personally dictate me in the management of his Church and people. A little over twenty years, and if I am faithful, perhaps I will obtain that favour with my Father and God.

I am not to obtain this privilege at once or in a moment. True, Joseph Smith in his youth had revelations from God. He saw and understood for himself. Are you acquainted with his life? You can read the history of it. I was acquainted with him during many years. He had heavenly visions; angels administered to him. The vision of his mind was opened to see and understand heavenly things. He revealed the will of the Lord to the people, and yet but few were really acquainted with brother Joseph. He had all the weaknesses a man could have when the vision was not upon him, when he was left to himself. He was constituted like other men, and would have required years and years longer in the flesh to become a Moses in all things. For the length of time he lived, he was as good a man as ever lived in the flesh, Jesus excepted. It was so ordered that a man has to live and gain by his experience that knowledge and wisdom, and that degree of stability in his character that will present him favourably to the heavenly hosts at all times and under all circumstances. Let us, then, resolve and act upon the principle of constant improvement.

As to doing any better than I have done, I have to know more, and so have you. You have done as well as you knew how. This is a matter of rejoicing to me. And though we are still far from being perfect, the Latter-day Saints are not far from a deep desire to be perfect. They are far from being what they should be; but they are not far from an abiding desire to be what they should be. But have you so trained yourselves as to be able to say, for instance, that if the potatoes you have planted yield, abundantly, well; and if they do not, that is just as well? Can you feel to say that in all sincerity? Can you say, after you have prepared the ground, cast in the wheat, watered it, and taken good care of it, and then found the crop destroyed by blight or smut, Well, all right? Can you honestly say so? If you cannot, you have not schooled your hearts to what you should have done—to learn that

it is God alone who gives the increase. We can plough, we can plant, sow, water, and tend, because we are ordained to do these things; but no man on the earth is ordained to give the increase.

It is for us to frame our acts. We shape our lives—we do this, that, and the other agreeably with the best knowledge we have; but do we produce the results of our acts? We do not. The Lord controls the results of the acts of all nations under heaven. He casts down a throne here, and sets up another yonder,—brings forth a nation out of obscurity, and causes the most powerful nations to crumble to dust. We have this to learn, and to study and learn ourselves, and to control our own dispositions and passions, so that when we see others out of the way, we can have compassion on them, and say—"Thank the Lord, we have not been suffered to go astray and give way to our passions." The merciful man shall find mercy. When a man designedly does wrong, he ought to be chastised for that wrong, receiving according to his works. If a man does wrong through ignorance, and manifests sincere sorrow for the wrong, he is the one whom we should forgive seventy times in a day, if necessary, and not the one who has designedly done wrong and repents not.

It is for us to so live that our lives will become sweet and more precious than gold or silver. And our communion one with another, may it increase in all the sublimity and heights and depths of consolation known only to those who are truly united on the earth by interests and bonds that are eternal.

May the Lord bless you for evermore! Amen.

PRIVILEGES AND DUTIES OF THE SAINTS—HOME MANUFACTURES, &c.

Remarks by President DANIEL H. WELLS, *in the Tabernacle, Great Salt Lake City, October 7, 1859.*

REPORTED BY G. D. WATT.

The President, in his remarks this morning, dropped a sentence like this—"Let us manfully man the ship Zion." To do this I conceive to be the duty of the Elders of this Church and kingdom. It is a privilege which the Almighty has conferred upon us, and one which we should esteem as the greatest that could be conferred upon us: but do we realize this fact? Do we realize that the Lord has revealed to us true knowledge and intelligence—that we have become the happy recipients of true principles of life and salvation revealed from heaven in our day?

None of us, with our present limited understanding of God and his dealings with mankind, can realize fully the extent of our present privileges: but do we understand enough of them to stimulate us to make the work of God

the business of our lives? Is the Lord about to establish his kingdom, and is he beating about in the world for recruits to man the ship, and have we enlisted under his banner, to sail with him, and then do we falter—feel cold and lukewarm? This question is for each one to answer for himself.

What is this ship Zion—this great work we have undertaken? How can we do the most good, and how accomplish the work we have undertaken in the best and most approved way? These are questions we must answer for ourselves. Are the people of these mountain valleys Israel? If we are, can we not control and bear rule in a proper manner over all matters that come under our supervision?

If we have faith, which it is the privilege of all the Saints to have, can we not exert a powerful influence among the nations of the earth for our protection and salvation as a people? And may we not be yet more successful in disseminating the principles of life and salvation among all nations? That righteousness may be exalted among men by our efforts, we must nurse and cherish the principles of righteousness in our midst. Can we rebuke evil and walk it under our feet? We can, if we have faith as we ought to have it, and have that oneness the President spoke of this morning. If we have this, we can do all things, because faith is mighty when concentrated in a oneness of action. Let Israel arise and frown down evil, and the fear and the might and the power of the Almighty will burn more and more in the bosoms of the Saints. How can we serve our master and the cause in which we have enlisted in the best possible manner? By being perfectly obedient to those who are placed to preside over us in our various Wards and settlements, and by living above the power of the law, as our President has remarked.

Are we ready now to take hold with one heart and with one mind to man the ship Zion—build a temple for instance? Are you ready, by a skilful and judicious husbandry of the soil, to bring forth its rich fruits, and store them up until you are called upon to contribute your stored wealth, as well as your energies, for the further development and spread of the power and influence of the kingdom of God? Are the mechanics ready, should a call be made upon them to go as preachers of righteousness to the nations, or to engage in any other work that may be allotted them? I say, Are the Elders of this Church ready to spring at once into these various avenues, when they shall be opened again, without a single word of complaint? Are we all willing to devote ourselves, our interest, and all we possess to the building up of this cause and kingdom upon the earth?

I believe a great majority of this people are willing to do this; but I think they might improve in this respect as well as in many others pertaining to their duties as Saints. I think, if they felt to devote themselves and all they have, the hands of the President would be loosed more than they are in many respects, the public works would begin again, and Israel scattered abroad would begin to flock by tens of thousands to the gathering-place of the Saints; and I think those who have received benefit from the P. E. Fund Company would strengthen that company by rolling back into their hands the means they have expended for them, the treasury of the Lord would be replenished, and these Gentile stores would be less patronized, and handle less of your cash.

We have been instructed over and over again how to make ourselves independent, and these are some of the things that have been told to us. It is for us to build up the kingdom

of God individually, as well as collectively. Union of effort and feeling—practice as well as precept, is what is required. Let every man thus do his duty, and things would be as you would like to see them. Very soon there would be no necessity for millions of dollars' worth of goods to be brought across the Plains every year, nor of patronizing those who spend nothing whatever to build up our cities or improve our country. There is a lack in this respect in this community—a lack which rests with ourselves. I think our good friends are beginning to learn that the people called "Mormons," who should be Saints, are really the people of this Territory, and have some rights which they would strenuously preserve from being trampled upon.

By respecting themselves, the Saints would patronize each other as far as they can do so, instead of patronizing those who stand ready to cut our throats on the first favourable opportunity.

A few, however, cannot bring about that state of things so desirable to the many: it requires a union of effort by the whole. The many can freeze out iniquity from our midst, by simply *letting them severely alone;* and they can patronize home manufactures, if they are disposed to do so, and be united in it. This is of great importance to our community. Many would like to commence manufacturing useful articles, if they could be encouraged by the patronage of the people.

We know not how soon we shall be thrown upon our own resources, and I say, the sooner the better: but I would like to see the day when Israel will do themselves good of their own will and accord, without being obliged to do so.

It has been said that the Devil could make the Saints consecrate, when the Lord could not. The Lord may permit the Devil to do so; but he does not force any man: he leaves all men to act upon their agency.

We have enlisted to build up the kingdom of God. And who are so blind as not to see that much of this work depends upon our producing within ourselves that which we consume? But what is the truth? Why, the very moment a few goods are brought into the market a little cheaper, you get them in exchange for your money, and home manufactures are suspended.

Suppose the gate was shut down upon imported goods for one twelve months, you would be in the same situation you were in eighteen months ago. I wish to impress this strongly upon your minds. Remember that now is a good time to produce for our own support everything we can.

Do not suffer your flax to go to waste because goods can be bought cheaper than you can make them, and do not let your wool waste for the same cause. Recollect that what you do yourselves is within: it is not an outward expense. If you are obliged to get some things you cannot make, unite together and send for them, and buy them where you can get them the best and cheapest, and not suffer yourselves to be bled to death by those who have no interest in common with you.

By this procedure, you can plainly see that the temporal interests of Israel would be consulted, and there would be some means left to build up a town or a city, and help to gather scattered Israel. This is our business. All other considerations sink into insignificance in comparison to our duty of building up the kingdom of God. My mind continually dwells upon this all-absorbing subject, and I would like to see Israel wise in regard to these important items.

If those who are engaged in home manufactures were fully patronized,

they could afford to sell cheaper. The objection is, they charge more for home manufactured articles than better articles of the same kind can be bought for of those who import them: but if they had your best pay, they could probably produce better and cheaper articles. Instead of giving them your best pay, you expect them to take firewood, or some other kind of pay, upon which they cannot sustain their business, and you take your cash to the stores. That is an insurmountable difficulty the home manufacturer has to encounter.

Hundreds of articles can be produced among us that are now brought from the States; and there are those in this community who are skilful in the manufacture of them. I would like to see those artizans commence to produce every kind of useful article within their power, and let the brethren in the different Wards sustain them by freely giving them their support; and as long as they can produce as good an article as can be imported here, give them as good a price as you would give the importer, and in as good pay. I do not care so much what the price of an article is; but I think it should be manufactured and sold here a little cheaper than it can be afforded by the importer.

For instance, to the disgrace of this people, they buy brooms that have been imported from the States. They can bring them here and sell them to you from fifty cents to a dollar each. Can they be raised and made here cheaper than that? They can. Twelve-and-a-half cents per pound is a permanent tariff on the importation of brooms to this country, which the home manufacturer has the benefit of; and he can certainly produce the material almost as cheap as it is produced in the States. I think, then, we should manufacture and sell this article cheaper than it can be afforded by the importer. This principle would be my guide for the price of almost every other article of home manufacture.

I have dwelt a little longer on this subject than I had intended, but my mind has been led out upon it; and I acknowledge I think a good deal about it, for it is an item of vast importance to us to produce that which we consume.

At our meeting yesterday I was much interested. My heart was full to overflowing. I felt very humble. I knew the Spirit of the Lord was with us. I feel so to-day. When I heard from the congregation how they felt—how they desire to do right, when I heard them exhorting their brethren how they might do this and that for the advancement of the cause of Christ, and to be faithful in the service of the Lord, I felt there was a good time near at hand for Israel—that the ungrateful influences that have been around us were mellowing down, that the dark cloud was beginning to break up, that we were about to be greatly blessed of the Lord our God, and that he is near unto us. I feel so to-day.

"Mormonism" is not a thing of to-day only, but it is a lifetime work. Let us take hold of it in the way that we can sustain ourselves and build up the kingdom of God.

To manufacture the articles we consume is all in the line of our daily duty. Everything that is necessary for our subsistence as a kingdom, as families, and as individuals, has to be furnished. We have to live, and we must have rules, regulations, and authorities. We have to dig, plough, raise grain, and produce everything we need. While we live, make rules and regulations, and walk by them, we are building up the kingdom of God. There is every variety of talent and genius needed, and there is a place for every man and woman, wherein they can be useful in build-

ing up his kingdom. All these ingredients are necessary.

We want what any other community has that is good and great. We want to make the desert blossom as a rose, to build up cities, and make useful and ornamental improvements that will beautify the dwellingplaces of the Saints—make them lovely and fit habitations for angels.

Should heavenly messengers be sent to our cities, called Zion, what have we to show them that is gratifying and pleasing? Become wealthy? Yes; it is for the inhabitants of Zion to become wealthy, if they only use their means for the building up of the kingdom of God. We have done very well in a great many respects, considering the difficulties we have had to encounter: but the word is—Continue to improve, do better, and never forget that the building up of the kingdom of God is the only business we have on hand. I have thought the people are not aware that the Spirit of the Lord is with them as much as it really is.

When people are striving to do right all the time, they become accustomed to its influences, and they are not apt to mark the progress of their individual improvement as they go along in the faithful performance of their daily duties. If the visions of our minds had been opened twelve years ago to see the Saints as they are situated now in this country, what a vision of remarkable events it would have been to us! and how few would have believed it! If we improve in the same ratio ten years to come, and could now see in vision our situation as a people at the expiration of that time, it would be to us a most glorious vision, and almost past belief.

We have been greatly and marvelously blessed; but we are sometimes forgetful of our blessings and of our ability to do a great many good acts, and too often think there is nothing to do, when there is a great deal to be done. Thus many have become slack in their duties, and have made shipwreck of faith so far that they cannot reclaim themselves. They do not realize that they are living in the blaze of the glory of God continually.

Let me exhort you to be faithful, prayerful, and humble, that you may realize the blessings you enjoy, continue to progress in improvement, and have more abundant blessings poured upon you; for the Lord is willing to pour out blessings as fast as we are prepared to receive them.

Let us spring forth when the word is given to perform any and every duty we are called upon to perform. Let us present a firm and unbroken phalanx of strength against evil of every description, and be united in frowning it down.

We pray that righteousness may be exalted. Let us exalt it ourselves; then the habitations of the Saints will be beautiful in the eyes of God and angels, although some of them may be homely in the eyes of men. Let us build up cities, towns, wards, and families, wherein righteousness shall be exalted; and it will not be a great while before it will spread over the face of the wide world, and wickedness will be walked under foot.

The Latter day Saints are on a mission to perform this labour, and it is a great one as well as a glorious one. Let us take hold and do it manfully, always being mindful of those duties we are called upon daily to perform.

Let us be faithful to the covenants we have made. We have made them of our own freewill and accord, and have delighted to make them, and blessed God for the privilege. Shall we, then, utterly disregard them—walk them under our feet, as it were? or shall we treasure them as the most

sacred treasure? In the life of the Saint, let the duty of a Saint be the first and foremost consideration; let the public interest be his greatest wish, form the burden of his prayers, and be the chief duty of his life. Let him put away all covetousness, and be wholly devoted to God and his holy religion.

Let us live our religion to-day, to-morrow do the same, and so continue unto the end of our lives; then the purposes of God will ripen as fast as we can desire them and be prepared for them. This is my exhortation to the Saints.

For my part, I know I have your prayers and faith. I feel it every day of my life, and am exceedingly thankful and grateful to God and his people for this mark of their confidence.

I desire to live to see Zion redeemed, Israel gathered, Jerusalem built up, and the people of God in all the world sustained by the manifestations of the omnipotent power of the Almighty. For this I live: it is more than my meat and drink. The most sacred and cherished wish of my life is to see Israel prevail and become victorious over their enemies—to see the mighty power and wisdom of God, as it is transpiring before our eyes from day to day, more abundantly displayed in their behalf.

We read with considerable satisfaction how Moses led Israel out of Egypt across the desert to the land of Palestine; but do we realize how the Lord and his servant Brigham have led us day by day, month by month, and year by year, from the beginning to the present day? As I have said, the manifestations of the mighty power of God and the marvelous displays of his unsearchable wisdom are so common with us, that we think but little of them; and so it was with Israel of old. It became an old story with them when the Lord interposed his power in their behalf—so much so that, if they did not have miracle after miracle continually before their eyes, they were ready to backslide and go into darkness, and earned for themselves the name of being a stiff-necked generation of people. I hope better things of the Latter-day Saints.

The Prophets of ancient Israel prophesied evil upon them continually, because of their hard-heartedness and rebellion, when the Lord would have led them with a gentle hand.

In this generation I do not look for Israel to be scattered on account of their transgressions, although various chastisements may be necessary; but I look for Israel to be gathered from every nation, tongue, and people, to concentrate their energies in building up and establishing the kingdom of God in the latter days. I look for them to be humble, obedient, and ready to receive and perform the work of the Lord, and realize day by day that they are led gently by his hand. It is their privilege to see these things all the time, and continually live in the light; for it is a day of light with the faithful, wherein is no darkness.

I like to see Israel obedient, on hand, and ready to man the ship, and do anything they shall be called upon to do. Let us realize these things, my brethren and sisters, and not get into that sing-song style the world are in. It is for us to keep up with the times.

Let us take hold with our might, and put forth our energies in the place they are most needed; and there let us work diligently, no matter in what department, if it is for the good of Israel, whether it is to plough, sow, reap, dig rocks, rear temples, build cities, preach the Gospel, or gather Israel.

Do you think the Lord will stop in his work? No; his ship will be manned, whether we man it or not; and those who stand in the

way of the onward progress of this great work will be overthrown and ridden over.

There is no time or opportunity to stop, for the Lord has undertaken the work, and he does not look backward, nor stay his hand. If we do not wish to be removed out of the way, we must be diligent, active, and energetic in our duty, and respond willingly and at once to any call that may be made upon us by the servants of the Most High.

Let our minds be active, wide awake, and eager to reach out after those things that shall best promote the interests of the kingdom of God. Let us not forget for a moment the mission we are called upon to perform, and not become dull and sluggish in the performance of our duties, and think we have no part or lot in the matter. There is need of every faithful man and woman in this kingdom, and for millions more; and then, by concentrating all these efforts, it is easy to understand what a mighty phalanx Israel will present, making the wicked nations tremble because of their wickedness. There would be a mighty shaking amongst them, if Israel was only united, firm, and stedfast to a man.

If the Saints could offer one prayer, with one spirit, to the Almighty, in behalf of any one measure, I believe that prayer would be promptly answered in a way that would be felt and realized. If Israel will pursue this course, it will not be a great while before they will have things as they want them, not only here but over the face of the wide world; for the kingdom of God will progress, and the kingdoms of this world become subservient to its sway.

May the Lord help us to live to his name's glory and honour, and for his cause and kingdom on the earth! May he help us to build it up and appreciate the blessings we enjoy—live in the light of truth and intelligence, that our minds may be filled with it continually!—help us to frown down wickedness, and walk it under foot, both at home and abroad!—help us to send forth the Gospel to all nations, that his angels may always work with us, which they do and will continue to do with us who remain at home and with those who go abroad; and kingdoms and nations will be cast down for the good of his people and the furtherance of his work! That he may help us to do all he has designed we shall perform as a people and as individuals, is my prayer, in the name of Jesus Christ. Amen.

THE ANCIENT GOSPEL—ADAM'S TRANSGRESSION, AND MAN'S REDEMPTION FROM ITS PENALTY, &c.

A Sermon by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, September* 11, 1859.

REPORTED BY G. D. WATT.

It is my intention this forenoon, if the Lord will assist me by his Spirit, to say a few words upon the principles of the Gospel; or, in other words, the first principles of that great plan of salvation which was devised before the foundation of the world, for the benefit of the inhabitants of this earth. The Gospel of Jesus Christ is of great antiquity. It was ordained in the councils of heaven before the world was, and all its principles, ordinances, promises, and blessings were instituted in the beginning, before man was placed upon the earth. These principles have been revealed to the human family in various ages of the world,—not only revealed in the meridian of time by Jesus and the Apostles, but to generations and ages before the Apostles lived on the earth.

Before I commence investigating these principles, to know precisely what they are, I will read from some new revelations which were revealed to the Prophet Joseph Smith in the month of December, 1830. They are revelations concerning Adam, Enoch, Noah, and the Gospel of salvation, as it was made manifest to them. That which I am about to read is an extract from the prophecy of Enoch—a book revealed by inspiration to the Prophet Joseph Smith, some twenty-nine years ago:—

"And Enoch spake the words of God, and said, Hath God made known unto my fathers that all men must repent? And he called upon our father Adam by his own voice, saying, I am God: I made the world and men before they were. And he also said unto him, Turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ,—the only name which shall be given under heaven, whereby salvation shall come unto the children of men. Ye shall ask all things in his name; and whenever ye shall ask, it shall be given. And our father Adam spake unto the Lord and said, Why is it that men must repent and be baptized by water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgressions in the garden of Eden. Hence came the saying abroad among the people, that Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are

agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your chidren, that all men everywhere must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

"I give unto you a commandment to teach these things freely unto your children, saying that inasmuch as they were born into the world by the fall, which bringeth death, by water, and blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, unto the mysteries of the kingdom of heaven, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified; that in you is given the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things—which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

"And now, behold, I say unto you, This is the plan of salvation unto all men—the blood of mine Only Begotten, which shall come in the meridian of time. And, behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal and things which are spiritual, things which are in the heavens above, and things which are on the earth, and things which are under the earth, both above and beneath: all things bear record of me.

"And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost. This is the record of the Father and the Son, from henceforth and for ever; and thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen."

I have read this that the Latter-day Saints who have not had the opportunity of reading these inspired translations of the Prophet may have an opportunity of learning the fact that the Gospel was revealed unto man in the earliest ages of our world. I will read also a short extract from the prophecy of Enoch in relation to a commandment and a mission given unto him:—

"And it came to pass that the Lord said unto me, Look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and

the Holy Spirit, which bears record of the Father and the Son."

Thus we see that not only Adam understood the principles of faith, repentance, baptism, the new birth, and the gift of the Holy Ghost; but Enoch also understood the same plan, and had authority given him to administer in the ordinances of it. We will now pass along to Noah, still reading from the new translation of the Old Testament, not translated by King James's translators, but by the Prophet of the living God—translated by the gift and power of inspiration from on high:—

"And in those days there were giants on the earth; and they sought Noah, to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

"And the Lord ordained Noah, after his order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

"And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after they had heard him, they came up before him, saying, Behold, we are the sons of God. Have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

"And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

"And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words; believe, and repent of your sins, and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if you do not this, the floods will come in upon you. Nevertheless, they hearkened not; and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart."

You recollect King James's translators render it—"And it repented the Lord that he had made man on the earth;" but the translation given by inspiration says—"It repented Noah, and his heart was pained that the Lord had made man on the earth. And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them, and he hath called upon me, and they have sought his life."

These extracts which I have read concerning Adam, Enoch, and Noah you will find in a little work called "*The Pearl of Great Price*," published by F. D. Richards, in England, a few years ago. We might go on and read further extracts from the Book of Abraham—a book also revealed by inspiration to the Prophet Joseph Smith, showing that the Gospel was revealed to him, and how he received the promise that all the children of men that would obey that same Gospel preached by him should be justified and become his children—called his seed, and heirs according to the promise. But I have read sufficient for the information of the Latter-day Saints upon this subject.

I know it is customary, at the present day, to select some passage of Scripture as a text upon which to make remarks. Sometimes I follow this custom, and sometimes I do not. I will just observe, however, that we

have no examples on record that Jesus or his Apostles followed this plan in their preaching. Neither have we anything on record showing that Jesus or his Apostles opened their meetings by singing, and then praying, and then singing again, and then preaching. We frequently conform to the present-day custom in this respect, and we often do not conform to them, as we feel led by the Spirit of truth. Neither was it customary, in the days of the Apostles, to make long prayers; but if they had something very important to communicate to the people, they did not wish the time occupied in any other way only in delivering the message they had for them: hence we generally find their prayers consisting of a very few sentences.

I shall select this morning a text of Scripture corroborative of those I have already read. I shall select it from King James's translation. You will find it in the Gospel according to John, 3rd chap., 5th verse:—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

There is much comprehended in this passage that is not fully realized and understood by the great mass of the human family. To fully understand it, it is necessary we should understand the true condition of fallen man; then we shall see the necessity of a new birth: otherwise, perhaps, we should see no necessity for it. It is recorded in Scripture history that our first parents, while in the garden of Eden, transgressed a certain law and commandment of the Almighty, by partaking of a certain forbidden fruit; which transgression brought them under condemnation, and subjected them to a certain penalty, which was the death of their bodies of flesh and bones. "Dust thou art, and unto dust thou shalt return," was the penalty pronounced upon Adam. Previous to this, Adam was a pure, innocent being: he was not contaminated with sin, and was entirely destitute of the knowledge of good and evil. He was a being intended in his construction to endure for evermore. Death had no dominion over his tabernacle: the principle of blood which flows in the mortal tabernacles of men did not exist in his immortal body; but his veins and arteries contained a fluid of a far purer nature than that of blood: in other words, they were filled with the spirit of life, which was calculated to preserve them in immortality. Though they partook of various kinds of fruit in the garden, yet there was no fruit in that garden, except one called the forbidden fruit, which would have the least tendency to destroy the principles of immortality that reigned within them. They were organized to endure, bodies and spirits united, millions of ages. By the transgression of that simple law given to them, they fell from immortality to mortality: their bodies partook of disease; the seeds of death were sown within them; and in the day that Adam eat thereof, (reckoning according to the Lord's time,) he passed away and returned to his mother dust.

The probability is, there were deleterious properties or poisonous qualities in the food he ate, which were calculated to introduce into the system the seeds of mortality, and so change it that various forces of nature should have power over it, that in time it should die and be dissolved to dust.

Was this the only penalty pronounced upon father Adam? No: this was only a part of the penalty. There was dwelling in each of the tabernacles of Adam and Eve a personage of spirit, formed of more refined materials than flesh and bones—materials that were intelligent, immortal, and eternal. Immaterialists of the present day may object to this:

but we do not believe in an immaterial substance.

The spirits that dwelt in our first parents were capable of thinking, feeling, understanding, perceiving, acting, possessing a will and a judgment: in other words, they were a part of that great substance of life, or Spirit, which fills the immensity of space, that is in all things, and through all things. The spirit of man had also a penalty pronounced upon it, because it yielded to disobedience, by giving heed to the Tempter; for, by yielding to his teachings, it became subject to him as a servant.

If we become subject to a being, we are under his dominion and power, and he controls us and exercises authority over us, whether good or bad. Adam and Eve had placed themselves in a condition that the Tempter had complete control over their spirits: they became servants to the fallen angels, to do according to their bidding.

Let us now examine how the fall affected their posterity. We do not inherit Adam's transgression, but the consequences of it. There is a difference between inheriting the original sin and feeling the consequences of it. To illustrate: We do not say, when children inherit the diseases of their parents brought on by drunkenness, debauchery, lasciviousness, and wickedness of every description, that it is the effect of the children's individual sins. This is not so: they only inherit the consequences of the sins of the parents. So it is with all the posterity of Adam. The consequences of the transgression of Adam and Eve have flowed down upon us; hence we find that all the sons and daughters of Adam have become mortal. The seeds of dissolution are within our tabernacles, because our first parents sinned, and yet we are not guilty of their sins.

Furthermore, Adam and Eve became subject in the spirit to the being that tempted him. The children that were begotten by him, inheriting unholy, fallen tabernacles, also became subject to the same being, on the supposition that there had been no atonement provided. Hence you perceive the baneful consequences of the fall, considered separate and apart from any atonement which was to be made.

Next let us inquire as to the duration of the penalty. Was the penalty to cease at the end of a certain period? I want you to look at this, independent of any considerations of the atonement. If there had been no atonement provided, the bodies of our first parents, as well as the bodies of all their children, would have crumbled back to their mother earth, to rise no more. Would not that have been an eternal death of the flesh and bones? If there were no atonement, there could be no resurrection. How could man, being fallen and corrupted, atone for his own sins? He could not do it. How could he deliver himself from the power of Satan to whom he had made himself subject? He could not do it. Satan had claim upon him, and there was no power in man, in the least degree, to redeem himself from that bondage.

This is what we call fallen man, and this is what we call spiritual death,—not a dissolution or disorganization of the spiritual elements, but the subjection of the spirit to the power of Satan as eternal in its duration as the subjection of the flesh and bones to death.

Now let us take into consideration for a few moments the great plan which God devised before Adam was placed in the garden of Eden in order to redeem man. God, by his foreknowledge, beheld that man would fall from his first estate, by turning aside from his commandments,—that

he would bring upon himself an eternal death both of body and spirit. Now is the opportunity for mercy to step in. Justice had consigned them to eternal death and misery, and mercy could not step in without destroying the claims of justice, only upon certain conditions. And what may be those conditions? Would God accept the sacrifice of a corrupted, sinful, degraded, fallen being as an atonement for his own sins? No; that would not satisfy the demands of justice. God could not exhibit the attribute of mercy on any principle whatsoever, only for a sinless being to suffer in behalf of sinful man. Inasmuch as the sin was against an infinite being—a transgression of of a law issued by an infinite being, the atonement must be an infinite atonement. Hence God sent forth his only begotten Son in the meridian of time, who took upon himself the form of fallen man: that is, he entered into a tabernacle of flesh and bones, although he had not been guilty of the original sin. This he did voluntarily on his part.

For the edification of the Saints, I will refer to a passage in the inspired translation of the book of Abraham, where we read that in the counsels of eternity, before the foundation of the world, the Lord devised the great plan of salvation. When he came to that part of it, in relation to the future redemption of man, which pertains to a sacrifice, he made an inquiry—"Whom shall we send?" He did not feel, as it were, willing to say to any one of the council, *You* are the person, and *you* must go and make this atonement: he did not seem willing to exercise this authority upon an innocent being, but looked around upon the assembly as though he would have some one to volunteer. "And one answered like unto the Son of Man, Here am I; send me." Here, then, was an offer on the part of the Son of God, the Firstborn—"I will go and redeem the human family upon the conditions that thou hast devised."

But how could he go and redeem them? He could not redeem them, unless he suffered for them and in their behalf. The penalty of death had passed upon them. His father might have reasoned with him in words something like these:—If you, a pure sinless being, my only begotten Son, are willing to go and take upon you the same kind of body that the fallen sons of men have taken upon themselves—a fallen body of flesh and bones, subject to pain, disease, sickness, temptation, and finally death, and offer yourself as a sacrifice, (although it is not required of you, for you have committed no sin that I should cause death to come on your body; yet if you do this voluntarily, and keep my commandments in all things, and not sin against me,) I will accept the sacrifice which you make in behalf of your younger brethren; and I will have mercy on them, otherwise no mercy can be shown to them: justice must have its full effect, and they must suffer eternal misery, being captive to that being whom they have consented to obey.

Here, then, was the principle in which mercy could be made manifest in behalf of the fallen sons and daughters of men. When could this principle of mercy begin to be exercised? Could it be exercised before the blood of the atonement was shed? Yes. There was the free, voluntary offer of the Son of God to do all this work, and suffer and die for his brethren, before man was placed in the garden: hence, in the mind of God, it was just the same as though it had actually been fulfilled. Therefore he is called a lamb slain, as it were, before the foundation of the world: hence he could have mercy on Adam, on Enoch, on Noah, on Abraham, on

the Prophets, and on the children of men while the earth should stand, because of that atonement that was to be made in the meridian of time.

But the great question for us to consider, on this occasion, is, in what way the fallen sons and daughters of men can be made partakers of the benefits of this atonement? Are they to be unconditionally redeemed by the blood of Christ? Is it to be done by free grace alone, without any works on the part of the creature? or are there required on the part of the man certain conditions by which the atoning blood of Christ can have effect upon him. I will answer this question. The atonement of Jesus Christ redeems mankind, so far as the fall is concerned, unconditionally. Now, I want you all to understand this clearly. There is no faith, repentance, baptism, or works of any kind required on the part of man to be redeemed from the fall, or from the sins committed by our first parents. Not one of you are guilty because Adam and Eve sinned. Did you eat the forbidden fruit? Were you there, on that occasion, to put forth your hand, and take of that fruit, and eat of it? The united response of all the world in this and all generations of man would be—"We were not there." You are not condemned for a sin you did not commit. Can you repent of something you never have done? I defy the whole world to repent of Adam's sin, for they never committed it. You did not exercise your agency on that occasion: why, then, not be redeemed from it without exercising your agency? Why not be redeemed by free grace alone, without works? Why be required to believe, repent, and be baptized for Adam's sin? It would be foolishness. The atonement of Jesus Christ will redeem every son and daughter of Adam from his day down to the end of the earth, so far as that sin is concerned. Hence, all little children have been redeemed from the fall, and are perfectly innocent and pure before God. The original sin is not imputed to them. Why? Because of the atonement. The atonement is just as broad as the original sin and the effects of it. If the original sin extends its effects to the latest generations of Adam, so the atonement will extend its effects to all his posterity, and redeem them from these consequences. But you may inquire, If we are to be redeemed from Adam's sin and its consequences, unconditionally, by the atonement, shall we not be restored into the condition Adam was in before he fell? I answer, You will be. What condition was he in? He was an immortal being, and you will be restored to immortality, whether you be Saints or sinners. The decree has gone forth that every man is to be raised to immortality. Then you will be as Adam was in the garden of Eden before he fell.

Furthermore, Adam, before he fell, was in the presence of God, and could behold the face of his Maker, hear his voice, look upon his glory, behold his angels, and associate with those pure and holy beings. Will you be restored back to the presence of God? Yes, after the resurrection; for Jesus says, "If I be lifted up, I will draw all men unto me,"—that is, lift them up from their graves, and bring them into his presence, to stand before the bar of his judgment. What for? To be judged. For Adam's sin? No. We have nothing to do with that sin in the day of judgment; but we shall be brought before the bar of God, and be restored from the fall, with flesh and bones, but not blood, and be capable of enduring for ever and ever; and there we shall behold the face of our God and of Jesus Christ, and the face of his angels, and be able to converse with them, and hear them converse, as Adam did before the fall. Is not this a complete restoration? Yes.

Now I want to tell you of something that will come a little closer home than Adam's sin. Every man or woman upon the face of this globe, that has come to the years of understanding and accountability, has committed sin himself or herself. You have had commandments given to you as well as our first parents had. The holy law has issued from heaven to us, and penalties have been affixed. And when we come up to years of understanding and accountability, we transgress the holy law and commandment given us from heaven, even as Adam transgressed the first law in the garden of Eden.

Now let us consider the consequence of this second trasgression. God has given a law to the posterity of Adam, after coming to a knowledge of good and evil by the fall, that they should not do evil. If he has given a strict law that we shall not do evil, you may depend upon it he has affixed a strict penalty to it; for what would a law be good for without a penalty? What is the penalty? It is, that if the posterity of Adam shall do evil, they shall, after the resurrection, be banished again from the presence of God, and from the glory of his power; they shall endure the pains of the second death. The violation of the first law given to Adam brought the first death, and the violation of the second law given to the posterity of Adam will bring the second death, which is the penalty attached to it. How are we going to help ourselves? We have all sinned after we came to the years of accountability. When we were little children, we were perfectly pure, even as the angels of God; and of such, said Jesus, is the kingdom of heaven, being redeemed from the fall by the atonement. But are we redeemed from our own actual sins? We have used our agency in committing these actual sins, and we have no excuse to plead. We could justly excuse ourselves in relation to the sin committed by Adam, but there is no excuse in relation to breaking these second commandments. We have violated them with our eyes open. Can we escape the penalty? Says one, There is the atonement. Yes, that is true; but will that have effect to redeem us from this second death and banishment unconditionally on our part? No. If we are redeemed from this second penalty, it will be by exercising our agency—by complying with certain conditions; and these conditions I intend to lay before you, which are called the Gospel.

I think I have pointed out, as clearly as my feeble language will permit, the condition of the whole human family, so far as it regards their fallen state, and so far as it regards their own individual transgressions. I have tried to be simple in my explanations.

What are the conditions by which we are to be redeemed from our own actual sins and escape this second penalty? After being redeemed from the grave and brought back into the presence of God and angels, what would be more terrifying than to hear the words, "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels?" Unpleasant as this would be, it must be pronounced, if God is a God of truth and holiness: his justice must take effect; and, notwithstanding the atonement, there is no way for him to exercise his mercy in behalf of the children of men, only through their agency. You can save yourselves through the atonement, or let it alone. Jesus has done his part: he has died for us—has got the plan all laid; his blood has been shed, and he has suffered the pains of all the children of men, and in their behalf, if they will only accept the conditions.

What is the first condition required of the human family? It is to believe in Jesus Christ as the true Redeemer,

and in his Father as the true God. This condition stands before repentance, baptism, the sacrament, or keeping the Sabbath day holy; for no person can keep the Sabbath day holy until he complies with the Gospel. This faith or belief is the first principle of the Gospel. "He that believeth and is baptized shall be saved," says Jesus Christ; "and he that believeth not shall be damned." Much has been said about faith. What is it? Many definitions have been given, but there is nothing more easy to be comprehended than faith. It is simply an act of the mind—a belief in those things that are true. It is also a simple act of the mind to believe those things which are not true. You may have a false faith or a true faith. Faith should be founded upon evidence. Where substantial evidence is presented to the mind, it should be received, and should produce faith in our minds. We should be very careful in regard to our faith, that we do not receive false evidence, for this would give us a false faith. I might refer you to many examples of false evidence producing a false faith. For instance, a few centuries ago, almost all the world believed that our earth did not turn upon its axis once in twenty-four hours from west to east; but they believed the sun, moon, and stars went round it once in twenty-four hours, and that the earth stood still. This was a false faith—the result of believing without sufficient evidence: they were guided by the tradition and popular testimony of the age. Copernicus set forth evidence in his day to prove that it was the earth that revolved on its axis, instead of the sun, moon, and stars revolving around the earth. The evidence he produced began to beget in the hearts of the people a true faith, which was founded upon true evidence; and since his day many demonstrations have been given to prove the great fact that it is the earth which moves, instead of the starry firmament. Upon that subject the world now have true faith, founded upon true evidence demonstrated to them.

So it is in regard to Jesus, the great Redeemer, and God his Father: evidence is granted to prove to us that there are such beings. Chosen vessels are called, and have their eyes opened to behold the Father and the Son, and go forth as witnesses to the inhabitants of the earth, and bear testimony of that fact, setting forth the doctrine of the Father and the Son. This evidence begets in the minds of the people a true faith, while a traditionary evidence often begets a false faith. For instance, Paul, previous to his conversion, was a zealous, good man as far as he understood. He went forth, being governed by his faith, to persecute the Church of the living God. He verily believed he ought to do many things contrary to the name of Jesus Christ, the Nazarene. He believed he was doing God service in putting the servants of Jesus Christ to death. He had a false faith, founded upon sufficient evidence. By-and-by he received a testimony for himself that Jesus was really and truly the Christ—that he was persecuting the followers of the true Redeemer. His faith now became corrected, a true faith was given him, and the testimony he received prepared him to bear witness of the fact to tens of thousands of others,—not a second-hand testimony, but he could testify, My eyes have seen him; my ears have heard his voice; I have beheld his glory. He went forth as a witness goes forth into our courts of justice to testify that he knew positively, and not to testify what some other men had said, or to what some other person knew. Such witnesses go forth to the world, and their testimony produces faith in the minds of those who carefully weigh the evi-

dence. Believe that Jesus is, and that he has atoned for the children of men; believe that without his death and sufferings there could have been no forgiveness of sins; believe that his is the only name given under heaven whereby mankind can be saved. It is a principle requisite to the new birth.

My text informs us that unless a man be born of water and of the Spirit, he can in nowise enter into the kingdom of God. Before you can be born of water, you must have faith in such a principle as birth of water. "Faith," says the apostle, "comes by hearing, and hearing by the word of God." That is, in ancient days they had no printing presses to circulate the written word, so that faith could come by reading: they produced faith by their verbal testimony in the hearts of their hearers who were honest, and who investigated the subjects laid before them. Will this faith alone save a person in the kingdom of God? No. This is only faith without works, such as devils have; and yet it is necessary in a true believer, to precede the works which he must perform. Devils believe that Jesus is the Son of God, and they believe it on good substantial testimony. Mankind are required to believe the same fact as well as the devils; but such faith will never save an individual without works: there are other conditions to be connected with it before he can be saved.

What is the next step? It is to repent of all our sins: we know what they are. These persons sitting before me, in this congregation, can look back upon the past years of their lives, and can reflect upon the many sins they have committed before God, that perhaps no other person living knows anything about. You can recollect many laws you have broken. Perhaps many of you have forgotten some of your transgressions; but in the next world they will be brought before you. But you can call to mind some of the most prominent evils and transgressions which you have committed. Have you taken the name of God in vain? What saith the law of God? "Thou shalt not take the name of the Lord thy God in vain." Are there not many people in this city who have used that name in vain? Are there not many persons present this morning who have blasphemed His name? If there are, you are the persons I mean: you are the individuals who have need of repentance. You are the persons that must reform from this sin, or else your faith that Jesus is the Christ will do you no good. Are there any persons under the sound of my voice who have cheated their neighbour, and who have been dishonest in their dealings generally? Look within your own hearts; look back upon your past dealings with your neighbours in former days. Have you defrauded them out of the least particle of their property? If you have, you have broken the law of God—that law that was thundered from Mount Sinai by the voice of the trump of God—that law that was continued under the Christian dispensation—namely, the ten commandments. If you have coveted your neighbour's property, or stolen, you have broken that portion of the law. It is just as bad to cheat a man out of his property as to go in the night-time and secretly steal it from him. Both of these are strictly against the law of God, and the penalty of that law will be fulfilled upon every individual that has transgressed it. You cannot get from under it, only by repentance and restitution. What said Zaccheus in ancient times? He was very anxious to see Jesus Christ. He, no doubt, believed in him, and felt to repent, and said, "Lord, if I have wronged any man, I am ready to restore four-

fold." Are you ready to do the same, you that have wronged your neighbours—that have dealt dishonestly and cheated them,—you that have put forth your hand and taken your neighbour's goods, or his money? If you have true repentance, you will go and restore fourfold; you will not only say to him, "Neighbour, I am sorry I have wronged you, and I will do so no more" (that would not be acceptable in the sight of God); but you will go and make restitution, which is the way Samuel the Prophet was willing to do before his death. After having lived to a good old age, he called together the mighty hosts of Israel, and said to them, "Behold here I am: witness against me before the Lord and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you." No man came forward to accuse the Prophet; and if there is no just accuser in time, there will be none in eternity but God and your conscience. If you know that you have wronged a man, your conscience will accuse you in the day of judgment. Repent of that sin, for repentance has got to be connected with your faith, or your faith is good for nothing. Again: Is there any man in this congregation who has committed adultery? That is against the law thundered by the voice of the trump of God in the midst of the lightnings and quakings of Mount Sinai. If you are guilty of that evil, repent of it, and turn to that God against whom you have offended, and confess your sins, and forsake them, and do that thing no more.

Are there any persons in this congregation who have murdered—who have shed innocent blood, and have done this in their ignorance of the law of God, or perhaps in the blindness of their minds, not knowing his law? There is a chance for you to repent. But if there is a person who has been enlightened by the Spirit of truth—a person who has received the gift of the Holy Ghost, and has put forth his hand to shed innocent blood, we do not call upon you to repent, for there is no repentance for you. It is a sin that you will have to meet before the bar of God. It is a sin for which there is no forgiveness in this world, nor in the world to come. It depends altogether how much light a murderer has before he commits the deed, as to his chance of forgiveness; but you have to suffer the penalty that is attached, which is death.

I am now preaching the first principles of the Gospel, and some of the most prominent sins of this generation I have named over before this congregation. Look abroad among the nations of the earth, and see the spirit of murder and bloodshed that exists in the hearts of millions towards their fellow-men. Look at the feeling of this generation in regard to our youthful Prophet, who was martyred for his testimony and for the revelations he received from heaven. In the year 1844 he was smitten down by the hands of his enemies. Even they are called upon to repent, if they did not know any better—if they did it in their ignorance. But if they did it with their eyes open, we would say to such persons, "There is no repentance for you." Perhaps, after they have suffered in the eternal worlds, there may be a possibility of some of those murderers who were not enlightened to find redemption at a certain period, and some degree of glory. This applies not only to those who put forth their hands to shed the blood of the servants of God, but to those who have sanctioned the deed: they are guilty also.

Are there any persons in this congregation who feel to sanction the shedding of the blood of innocent men in this generation? If you do, though you were not present to put forth your hand to stab the fatal blow, remember you are guilty. What said Jesus to the people in his day? "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." How is it that those who lived two thousand years ago had to answer the blood of the martyrs slain five or six thousand years ago? Because they sanctioned the deed by putting to death the living Prophets sent to them. When a man puts forth his hand to shed the blood of a living servant of God who bears testimony of the truth, and has been sent by authority of God, that man is guilty of the blood of all the servants of God who have been slain from the creation; and all who sanction the deed will have to be punished with those murderers that actually perpetrated the same.

There will be a great many murderers in this generation; for there are hundreds and thousands of pious, sanctified hypocrites in the pulpit, and editors of the press, and the people that feel to say, concerning the martyrdom of the Prophet Joseph Smith, I am glad of it; thank the Lord that they have killed him, &c., just as they said about Jesus in his day, and about all the Prophets in former times; and the blood of all these ancient martyrs will be required at their hands.

Murder is a prominent evil of this generation. And again, behold other prominent evils that exist in our large cities. Look at the city of New York, for instance, which contains twenty thousand female prostitutes, that get their daily living by prostitution, of course encouraged by hundreds of thousands of male prostitutes, who are just as bad or worse than the female prostitutes. Here is a sample of one city. Then go to Boston, Albany, St. Louis, New Orleans, Baltimore, Philadelphia, and to all the principal cities of the American Union, and you will find the same proportion of prostitutes among those cities who are sunk in the lowest depths of degradation, daily and hourly prostituting themselves, and disobeying one of the most strict and holy commandments of God ever issued from his throne; and this is only a beginning as it were. Read the statistics of the great city of London, which show there is in it something like ninety thousand female prostitutes; and all these must be encouraged and supported by millions of male prostitutes. This is carried on not for one year only or two years, but for a whole generation, and from generation to generation. Then step across into the European governments. Go into France, into Germany, Prussia, and all those old countries of the East, and you will find in many of those nations, as the statistics show, one-half of the children that are born to be illegitimate; and that is only a beginning of the corruptions that exist. There are more that are covered up in the dark, that are not made so publicly manifest, than what are made manifest by the births of illegitimate children. There are probably a hundred sins that are dark and hidden from the gaze of the public to one that comes to light. Then

realize that these things have existed for generations that are past upon our earth, and then all reflecting men will think there is a necessity for the people to repent. Perhaps some one may say, I am not guilty of these things. But have you ever done anything to prevent them? Have the wise legislators and representatives of those nations ever devised any laws to put a stop to this wickedness? If they have not, they are included in the guilt. Whether they are actually engaged in these crimes or not, they will be included among the guilty ones, while they suffer these things when it is in their power to stop them. How can you stop them? Let the law-making departments of those various governments enact laws that shall put an utter stop to them. What law should they enact to stay this flood of iniquity? Not a law that can be trampled upon with impunity by millions; but let it be the law pointed out in the Scriptures—namely, the law of death. Let the penalty of death be attached to your laws, and let it be put in force upon the adulterer and the whoremonger, both male and female; and if you do not find these floods of prostitution assuaged, then you may depend upon it that I do not understand these things. You would find these prostitutions become as rare as murders, if you have the same penalty attached. Death was the penalty for the sin of adultery in ancient days, and the enlightened of Europe and of all Christendom pretend to found their criminal laws, more or less, on the Bible. All these sins and crimes need to be repented of.

After a man has repented, will his faith and repentance bring the forgiveness of sins through the atonement? Are these all the conditions required? No. You may confess your sins; but if you never make restitution to the persons you have wronged, your confession will be of no service. You may confess your sins to the Lord, and promise him you will never sin any more, and after all your sins will not be forgiven. Why? Because he has ordained a still further condition. And what is that? Be baptized for the remission of sins. Now, says one, is there anything in that ordinance that actually atones for the sins of the people? Baptism does not atone for a single sin. Then how is it that the sins are remitted after it? Because of the atonement of Jesus Christ—because he has opened the way whereby these conditions can be granted to the creature—because the gifts of faith, repentance, and baptism have been granted to you through the atonement; and these are the conditions on which your sins can be pardoned. Is that all? No. If you stop there, you are lost. You have only a forgiveness of past sins; you are not a new creature: you must be born, not only of water (which is baptism for the remission of sins), but you must be born of the Spirit also, or you cannot inherit the kingdom of God.

I will give you some few ideas in relation to baptism for the remission of sins. This is instituted of the Lord our God as the birth of the water. There are a great many things we cannot give reasons for, because we do not know them ourselves. We have no knowledge why such and such ordinances are instituted and revealed; but when we come to baptism, we can tell why that was revealed: we can understand the reason, because God has revealed it. If he had not, we should be in the dark relating to it.

In the passage from the new translation which I read at the commencement of my remarks, we find the first teachings of the Gospel to Adam:—"That inasmuch as they (thy children) were born into the world by the fall which bringeth death, by water

and blood and the spirit which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten." This is in order that you may become a new creature, otherwise you cannot inherit the kingdom of God. One thing is instituted because of the other. How came we with these mortal bodies, corrupted and degraded? Because of the fall. We are born into the world, through the fall, with the particular kind of bodies we inherit. When we came into this world, we were born out of the watery elements into the element of air. We also partook of the blood, when we were in embryo, that flowed through the veins and arteries of our mothers, and from thence circulated through our embryo tabernacles: our infant tabernacles were also quickened by the human spirit; and thus, by the water and by the blood, and by the human spirit, we were born naturally a living soul into a world of death. If we would be restored from this fallen state, and become a new creature, it must be by baptism—the new birth—the birth of the water, the atoning blood of Jesus, and the birth of the Spirit,—all three corresponding to the water, blood, and spirit of man that enters into the tabernacle; one thing corresponding to another—one principle to another; and hence the ordinance of baptism was instituted, that man might be brought forth from the liquid element of water, which is called a birth, the same as the child is brought forth from the same element in the womb into the air; and as the child is quickened by the human spirit taking possession of the embryo tabernacle, so must the individual that comes from the watery element be quickened by the Holy Spirit, and be prepared to enter into the kingdom of God,—one thing being in the likeness of the other. And as, through transgression, the blood has brought death into the world, so by the blood of Jesus Christ we must be sanctified, that eternal life may come into the world,—one thing answering to the other. Hence we can see the propriety of the new birth that is spoken of in the fifth verse of the third chapter of John.

How definite are the remarks of our Redeemer to Nicodemus on this subject—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." No man can get there without both of these births—the birth of the water, or baptism for the remission of sins; and baptism by the Holy Ghost, or the new birth of the Spirit. Both of these must be received, or we fail to enter into that kingdom which is called the kingdom of God. How many in this congregation have not complied with these conditions? Are there any individuals here who believe that Jesus Christ is the only name given under heaven whereby you may be saved, that believe in his atoning blood? If there are, to you I say, Repent of all your sins, (if you have not repented of them already,) and then be baptized in water for the remission of them, and come forth again out of the water born unto newness of life, that you may be filled with the Holy Ghost, or be immersed with the Spirit of truth, that you henceforth may live in newness of life, and then you can enter into the kingdom of God. And you may set it down as one of those immutable principles that cannot be moved, that you never can get there without obeying these conditions. You may flatter yourselves as much as you please to the contrary; you cannot get there on any other terms, unless you can prove Jesus Christ an impostor.

But, says one, did not the thief on the cross get there? No. He turned to Jesus in his expiring moments, and

said unto him, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him—"Verily I say unto thee, To-day shalt thou be with me in paradise." And where is that? Is it in the kingdom of God? Let us inquire into this matter. We find that paradise, according to the definitions given by the most eminent writers, is a place of departed spirits. Where did Jesus go? Peter said he went to preach to the spirits in prison, while his body was in the tomb. The Church of England, in one of their articles, say that Jesus Christ suffered death and descended into hell, and after three days he rose again and ascended to his Father. What did he go there for? Peter says to preach the Gospel to them that were dead, that they might be judged according to men in the flesh. Did the thief go with him? Yes: "This day shalt thou be with me in paradise;" and there I will preach to you among the rest. But to enter the mansion where God dwells, and where the holy angels dwell, you must be born of water and of the Spirit, or you cannot enter that kingdom. Adam could not go there; Enoch could not; Abraham, Isaac, Jacob, Moses, and the Prophets, none of them could get into that kingdom without being born of water and the Spirit. This astonished Nicodemus; and Jesus said—"Art thou a master of Israel, and knowest not these things?"—as much as to say, the new birth had been unfolded to the people since the beginning of man, and handed down from generation to generation, and yet you are "a master in Israel," and do not know these things! It was the only way of salvation before Jesus came, and it was the only way after he came. And these ordinances must be administered by properly authorized persons. But as time will not admit us to make remarks on this point, we conclude by bearing testimony that the great God has restored this same plan or system of things, by which you can be born of water and the Spirit by legal administrators—by those who have received power and authority from heaven, from under the hands of holy angels. This is the testimony we have to bear to all nations. It is the testimony we have borne far beyond these United States. We have crossed the great ocean into foreign countries, and borne this testmony in many lands. I see sitting before me hundreds in this assembly that have crossed the ocean and come to these Rocky Mountains to settle with the Saints of God, to live or to die with them if necessary. You heard the servants of God bear testimony in your native countries, that holy angels had been sent from heaven, clothed with authority and power, who laid their hands upon chosen vessels, and restored the authority and Apostleship again to the earth, in order that people might be baptized; for they could not be born of water unless the administrator had authority to administer. If a man undertake to administer the ordinance of baptism, and he is only called by his fellow-men, it would not be worth anything. It would not be legal in the great judgment day. A person cannot be born again legitimately without a legal administrator. If you are born of the Spirit, there must needs be a man authorized to administer that Spirit. Paul says, "Who hath also made us able ministers of the New Testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." Why? because he was authorized to lay his hands on baptized believers, and confirm upon them the gift of the Holy Ghost, that they might be born of the Spirit and become new creatures.

In the last days the same Apostleship has been restored, and you are the witnesses of the servants of God that occupy these seats. We may say

thousands of the people in this territory are witnesses that this authority is restored. How do you know? Did you see the angel? No. Did you have a heavenly vision? How do you know that these are the servants of God —that angels have come from heaven and restored the Apostleship? You answer, We believed their testimony on good substantial evidence, but we did not know it to be true; we acted on our faith, repented of our sins, were baptized, and the administrator laid his hands on our heads, and confirmed the Holy Ghost upon us. Did you receive it? Yes, and we received a perfect knowledge that they were the servants of God. This is what Luke means when he says, "And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

Now, strangers, if you want to obtain a knowledge that this work is of God, obey the word of God, and you shall receive the gift of the Holy Ghost; and when you receive that gift, you will know: you will be beyond belief, so far as that one thing is concerned. You will know that this is the truth which we have told you: you will know that an angel of God has been sent from heaven; that the Book of Mormon is a Divine revelation—the history of ancient America, containing the Gospel preached in ancient times in this land; that God has raised up his kingdom on earth for the last time; that this is the winding-up dispensation; and that the great day of the Lord is at hand. This you will know through the administration of the ordinances of the Gospel.

Are you willing to try it? Are you willing to believe our testimony? We say to infidels—you who do not know whether there is a God or not, test our words and prove them whether they are true or not. If you do as we tell you, you shall know there is a God—that this is his work—that these testimonies given by the servants of God are testimonies given for your benefit, to prepare you for the great day of his coming. Infidels and all other men may know whether this work is true or not. You can prove whether we are false teachers or not. We set these things before you: comply with them, and the blessing is yours, as sure as the Lord lives and reigns on his eternal throne. But if you do not comply with them, you cannot know until it is too late. May God bless those that are inquiring after the truth, and all that obey it, is my prayer, in the name of Jesus Christ. Amen.

BLESSINGS OF ASSOCIATION—ORIGINAL PURITY OF THE HUMAN SPIRIT—TRIALS AND TEMPTATIONS, &c.

Instructions by President BRIGHAM YOUNG, *given in the Tabernacle, Great Salt Lake City, October 6, 1859.*

REPORTED BY G. D. WATT.

We have assembed this morning in the capacity of a Conference; and as it is also our fast-day, we will conduct the forenoon services as we generally do in our fast-day meetings, when the Saints meet to express their feelings and to strengthen each other in their faith of the holy Gospel. We will, so far as the time will permit, give all the Saints who may wish the privilege to freely express their views and reflections to this congregation; and I hope we shall be enabled to appreciate the privilege we enjoy. I am aware that the Saints like to speak often one to another, if the candle of the Lord is lit up within them; and it is their delight to walk in the light thereof, and diffuse that delight to others, that they also may enjoy its blessings.

You are well aware, by your own experience, that mankind in their feelings and spirits are more or less subject to be operated upon by surrounding influences. You, no doubt, discover that you are very much inclined to mingle with and participate in the feelings and exercises of the society in which you are. Mankind are naturally inclined to associate one with another. Deprive an individual of the society of his fellow-beings, and life becomes wearisome and a burden to him; his hours and days become monotonous and tedious.

This people, as a religious people, are more blessed with the spirit of association than are the generality of those called Christians. A gathering and social spirit seems to be the order of heaven—of the spirit that is in the Gospel we have embraced. Though it may be esteemed as a fault—as an unwarrantable act to separate ourselves from those who do not believe as we believe, yet such is the nature of a portion of our religion pertaining to the performance of outward duties. If the Latter-day Saints can associate together, free from the contaminating influences that are in the world, it is a blessing and a great privilege. What would induce a child to grow up in the wickedness of the wicked world, if it never saw or heard any of it? Would you see the fruit you now see produced? You would not. If children never heard language unbecoming intelligent beings, in their most heated passions, they would not know what to say; they would have no words to express their wicked feelings, until reflection would take the place of anger, and they would refrain from it.

It is very true that, through the fall, we are all prone to evil. It is also true that the spirit in man is also pure and holy upon its entrance into a tabernacle, and perfectly prepared to be influenced and receive instruction. Being united with the body, which was brought under condemnation through the fall, they are inseparably connected in a probation,

And while they remain together, the spirit of evil, through the fall, has great power with the body; and the body, through its intimate connection, has great power with the spirit; and for this reason both are prone to evil. Still it would be difficult to find a person upon the earth so vile—so wicked—so overcome by the grossness of earth, that the holy principles and acts in the lives of the righteous are not more beautiful to them than are the wickedness and corruption in the lives of the froward and disobedient. The human family naturally admire a life of virtue and truth, and abhor falsehood and every kind of wickedness. The spirits that the Almighty has put into their tabernacles will more or less admire goodness, inwardly if not outwardly, though they are often overcome by the evil propensities that pertain to the flesh.

Since we are permitted by our Father and our God to do good, let us never suffer ourselves to be tempted, to be drawn aside, to be overcome, or thwarted in the pure and holy purpose that the pure spirit of intelligence (the spirit that is in us) reveals to the understanding. Not but that it is necessary in the very nature of things, in the economy of heaven, that we should be tried and tempted in all things, in order to prove ourselves and prepare ourselves to enjoy that eternal life that is prepared for the just. The time will be when people will not be tempted as they now are—when there will be no Tempter upon the earth. The knowledge and intelligence that will be diffused among the people will enable them to live a time and a season without the Tempter. But we live in a day when the power and rule of that evil principle is more excessive upon the earth that it ever has been. As the Prophet said, "For every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely." Mankind, in the present day, are further from the intelligence, the light, the glory, and the power of the Invisible than ever they were before, from the days of Adam until now. There never was a day of such heathen darkness and unbelief as now prevails. We have had the privilege of receiving those holy principles calculated to give us power to secure to ourselves eternal life and happiness, if we follow out those principles. It is a constant warfare. As the apostle expresses it, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." The spirit that is put into man is pure and holy; but through the power of evil with the flesh, it is more or less contaminated, influenced, seduced, and brought into bondage by the evil that exists upon the earth. Let the spirit overcome and come off conqueror.

While we have the privilege of speaking to each other, let us speak words of comfort and consolation. When you are influenced by the Spirit of holiness and purity, let your light shine; but if you are tried and tempted and buffeted by Satan, keep your thoughts to yourselves—keep your mouths closed; for speaking produces fruit, either of a good or evil character.

If persons think they have greater sorrow and affliction than any others, when they reveal that sorrow and affliction, it produces fruit. You frequently hear brethren and sisters say that they feel so tried and tempted, and have so many cares, and are so buffeted, that they must give vent to their feelings; and they yield to the temptation, and deal out their unpleasant sensations to their families and neighbours. Make up your minds thoroughly, once for all, that

if we have trials, the Lord has suffered them to be brought upon us, and he will give us grace to bear them; and that they do not concern our families, friends, and neighbours, we can bear them off alone. But if we have light or intelligence—that which will do good, we will impart it; but our bad feelings, our desponding feelings, our dark hours, and disagreeable sensations we will keep to ourselves. Let that be the determination of every individual, for spirit begets spirit—likeness, likeness; feelings beget their likeness; and custom, custom. You know very well, by your own experience, that you are naturally inclined to more or less adopt the customs, feelings, and manners of the people you associate with. If, then, we give vent to all our bad feelings and disagreeable sensations, how quickly we beget the same in others, and load each other down with our troubles, and become sunk in darkness and despair! If you have anything good to say, speak it and comfort the hearts of the Saints. If you have that which tends to death, keep it to yourselves: we do not want it, for we already have plenty of it.

Frame your lives according to the precepts of the Gospel. Let your deal, walk, and conversation be that upon which an angel can look with pleasure. And in all your social communications, or whatever your associations are, let all the dark, discontented, murmuring, unhappy, miserable feelings—all the evil fruit of the mind, fall from the tree in silence and unnoticed; and so let it perish, without taking it up to present to your neighbours. But when you have joy and happiness, light and intelligence, truth and virtue, offer that fruit abundantly to your neighbours, and it will do them good, and so strengthen the hands of your fellow-beings, even though you may be looked upon as an outcast, vile people, not worthy of the society of what are commonly deemed the intelligent portion of the world. This reminds me of what a man in Connecticut said when he was preparing to emigrate to Utah. His aunt was deeply regretting that he was going away off to Utah to live with that dark and outcast people. "Why, my dear boy, you are going entirely away from the Christians!" He replied—"Aunt, I have prayed for years to be delivered from these Christians." I am happy, brethren and sisters, that we are measurably delivered from the so-called Christians.

Do you wish to know why I am happy for this deliverance? Because we have the privilege of associating together and pouring out the intelligence God has given us and is revealing from time to time, that we may grow in grace and in the knowledge of the truth, and are not much trammelled by the fashions, customs, and contaminating influences of the world. Are there good men and women among them? Yes, a great many who are just as good, so far as they know, as we are. We have the benefit of further knowledge and further commands in this generation, being actually the disciples of the Lord Jesus, understanding our Master and his business and mission upon the earth. We have the privilege of diffusing this knowledge to the nations, and calling out those who wish to join hand and heart in building up the kingdom of God in the last days—in bringing forth the Zion of God, and bringing about one universal reign of peace and righteousness upon the earth. It is our business, and is all the business we have on our hands, to redeem the nations of the earth, and produce righteousness and the knowledge of God, until it shall go forth like the light of the morning sun. And let

me say to you Latter-day Saints, Wake out of your slumber, and prepare yourselves for days that are fast approaching; for times are approaching of which you are little aware. Forsake the spirit of the world, bid farewell to your love and affections for the things of the world, and cleave unto God and unto those things that are calculated to prepare you to dwell in his presence. The earth is the Lord's and the fulness thereof, and he deals with the children of men according to their agency—according to their knowledge and power, to let each and every one have an opportunity of proving themselves worthy to be crowned with crowns of glory, immortality, and eternal lives; and if they forfeit them, they must abide the consequences. But if they live the principles of the holy religion that Jesus Christ has produced on the earth, they will be prepared to dwell eternally in his presence.

Brethren and sisters, I will make one request of you. When you speak, speak so that we can hear and understand you, whether it be much or little, good or bad. If you have nothing to say, take my counsel, and keep your seat. If you have anything to say, say it; and when you get through, stop. Let your feelings be governed and controlled by the principles of eternal life, as should the children of God, delighting in truth and righteousness. Let the wicked say what they please, for their breath is in their nostrils, and all their glory is like the grass and the flower of the grass that passeth away. They are here but for a moment, and soon those who know them now will know them no more for ever. They will soon be as though they had not been upon the earth.

Let not your feelings be afflicted or in anywise troubled by the sayings and doings of the wicked, for they are in the hands of the Almighty, and he will dispose of individuals and nations as seemeth him good. He must give them an opportunity to receive the truth and prepare themselves to dwell eternally with him, or to reject it and prepare themselves to be cut down as cumberers of the ground, suffer the wrath of the Almighty, and perish and be wasted away until they will be known no more. Seek for that which will endure. Set your hearts upon those things that will abide not only to-day, to-morrow, this year, and throughout your lifetime, but also the coming of the Lord Jesus Christ and the presence of the Almighty who dwells in eternal burnings.

May God bless you! Amen.

POSSESSION OF THE SPIRIT, &c.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, Oct. 6, 1859.*

REPORTED BY G. D. WATT.

Brethren and sisters, I rejoice exceedingly for the manifestation of the Spirit of God I have witnessed here to-day. We have heard good testimonies and good counsel, and the Spirit of the Lord is upon the people; and I trust that I shall see an increase of this Spirit, which I have felt in a signal manner to-day, and which I also feel day by day.

The world could not hire me to be a "Mormon," unless I enjoyed the spirit of my religion. I need that spirit in my business, as well as in my worship; and I surely would need it, if I had to go to the kanyons and drive cattle: I would need a double portion of it. Whatever we do should be in accordance with the mind of the Holy Spirit. We are not at all under the necessity of falling into the mistake that the Christian world falls into. They think, when they are handling or dealing in the things of this world, that those things have nothing to do with their religion. Our religion takes within its wide embrace not only things of heaven, but also things of earth. It circumscribes all art, science, and literature pertaining to heaven, earth, and hell. Is there any good? It belongs to you and me. Is their virtue? It is ours. Is there truth? It is ours. Is there knowledge? It is for us.

All eternity is before us. Let us deal with ourselves like men and women of God. Let us deal with one another like intelligent beings. Our religion drinks up all truth, and the Lord Almighty will gather unto Zion all the intelligence and wisdom that has ever been exhibited among men.

When I see men craving for and lusting after the things of this world, it looks very childish to me. These things belong to the Lord, and we are his. The gold and the silver, the fine flour, the wine and the oil, and all the treasures of the earth are his, and he disposes of them as he will. When we are prepared, we shall have gold sufficient to pave the streets, and we will tread it under our feet. Shame on men and women, professing to be Saints, who worship and love the perishing things of earth. Love God and his work, and all is ours in time and in eternity.

May the Lord help us so to do! Amen.

IMPORTANCE OF HOME MANUFACTURES, PRODUCE, &c.

Remarks by President DANIEL H. WELLS, *delivered in the Tabernacle, Great Salt Lake City, September* 1, 1859.

REPORTED BY G. D. WATT.

Brethren and sisters, I feel there is a good spirit with us here to-day: all is peace; and we have had remarks from the President which have been very gratifying, at least to me, and I presume they have been to you.

There is not a great deal to say after hearing such a discourse. I feel a deep solemnity resting upon my feelings, and a strong desire to treasure up the words I have heard, and apply them in my daily walk and practice.

Under these feelings I would not be free to rise and speak at all, at this time, were it not that the President has requested me to do so. He wishes to hear others speak, that he may judge of the state of their feelings.

The inducements for the Saints to be faithful are certainly very great. There is no happiness, no joy, nothing worth living for, outside the religion of Jesus Christ—the principles of life and salvation, or "Mormonism," as it is now called by many. These principles embrace everything, as our President has told us, which is worth knowing or possessing.

By means of our religion we may participate freely in the great blessings which all the world are seeking, but cannot find outside this Church and kingdom. We may have a permanent joy—a happiness that is unalloyed.

It is to our greatest advantage to be faithful in living our religion, although we may have to suffer poverty and persecution, which matters not, so long as our faith fails not; for as we pass along we feast upon a joy and a peace that the world cannot give nor take away, to say nothing of the reward that lies at the end of the race.

Every person feels well in the consciousness that he is living in that manner that is pleasing to our Father and God. If we live according to the understanding we have of right, the promise is that more light and truth will be imparted to us, and in this way may we go on unto perfection.

We have been told year after year how to conduct ourselves;—not to give way to temptation, but live our religion faithfully;—to be honest in all our dealings with one another—to be pure-minded, and seek, in all our temporal economies as a people, to be free and independent. We have had our minds occasionally lit up with the idea of being independent; and you know that the way to do this is to encourage domestic or home manufactures—to supply our own wants.

Some may say, What is the use of striving to do this, so long as clothing is plenty and cheap? and hence neglect to raise their flax, cotton, wool, and hemp. Instead of pursuing this course, it would be best for us now to improve the present time, secure such things as we need, and not abate a single particle in our efforts to produce, for our own sustenance, clothing and food, that we may be free and independent. In a day to come the Lord may shut down the gate, and

throw us upon our own resources. Then let us not be off our guard because a few loads of merchandize have been brought into our country. The Lord has no doubt permitted this to supply the present necessities of the people. But will he continue to supply them in this way? or will there be a scarcity of such things that are now plentiful? There will be a scarcity, as Brother Kimball has said.

I see no other way to escape pinching necessity than to go to with all our might and produce the things we need the most. The Lord blesses us with years of plenty against the time of need, and in these times of plenty it would be well for us to treasure up grain and other rich products of the earth.

To be righteous towards God is to obey. Jesus said, "If a man loveth me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Let us be truly obedient in the things we do know; and then, if we have a desire for the things we do not know, the Lord will perhaps give them to us. A father feels more like giving to a child that has complied with his requests than to one that has not. Another thing: We frequently ask for things that we have no business with. Let us be careful about this, and faithfully practise upon that we have already received.

I feel a peculiar joy and an unspeakable satisfaction myself in the things of God. I have desired a greater degree of intelligence, that I might be more useful and of greater benefit in the kingdom of God. I do not know that I have coveted anything in this world, only to be more useful in building up the kingdom of Christ in my day and generation.

May the Lord help us to overcome evil with good—to sustain the principles of righteousness and the authorities of the Priesthood of God now on the earth.

We would like to build a temple. Suppose we had one now; are we prepared to enter into it? My earnest desire is that we may be faithful and be found worthy to go into it when it is built, and receive the blessings of eternity; but we shall not be, unless we progress in all the principles of eternal life. As soon as we are worthy to go into the house of the Lord and receive those blessings, we shall have a house.

The Lord delights to pour out the riches of eternity upon his faithful children. Why does he not do it more abundantly? Because we are not worthy to receive them. Then let us, by our godly lives, prove ourselves worthy of those blessings.

May the Lord help us to accomplish all he requires of us, in the name of Jesus Christ. Amen.

ETERNAL LIFE—BLESSINGS AND PRIVILEGES OF SAINTS.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, October 6, 1859.*

REPORTED BY G. D. WATT.

I am pleased with the privilege of standing before the Saints to bear my testimony to the truth and to express some of my thoughts pertaining to eternal life. The knowledge of the truth should be prized by all Saints. There are no people blessed to the same degree as those who are blessed with the words of eternal life. Men may be blessed with the things of this life—may possess all the blessings this world can furnish—may have the honour and glory of man; but all this bears no comparison to the blessings that are bestowed upon those who understand the ways of life and salvation.

One generation passes away, and another succeeds. Mankind are continually changing. Kingdoms and thrones arise, and are gone like a vapour that passeth away. The glory of man is but for a moment. Are the nations that have arisen, flourished, and passed away prepared to dwell in eternal life in another state of existence? We are blessed with the words and way of life, through the Gospel, by One who has deigned to call us brethren—not by adoption, in the strict sense of the word, but is flesh of our flesh and bone of our bone,—One who has redeemed us.

The generality of mankind are ignorant of the real relationship that exists between them and Heaven. They do not understand that God is our Father. By adoption? No; but we are his children by a legal inheritance. He gave his only begotten Son, pertaining to the flesh, to redeem the whole family of man.

Who can define the divinity of man? Only those who understand the true principles of eternity—the principles that pertain to life and salvation. Man, by being exalted, does not lose the power and ability naturally given to him; but, on the contrary, by taking the road that leads to life, he gains more power, more influence and ability during every step he progresses therein. Mankind have power given them to propagate their species. An exaltation to the celestial kingdom of God by no means lessens that power. On these points the children of men are shrouded in mystery and uncertainty.

When we say that we are blessed above many of our fellows, we may also say that we have the greatest reason to rejoice in and love our religion, to walk humbly before our God, do good to each other, and forsake all evil and the appearance of it. Is this too much to say and do? Does it rob the blessings the Lord has bestowed upon us of any of their rich enjoyments? The greater our privileges and the greater the blessings bestowed upon us, the more faithfulness and diligence are required in our callings to save the children of men.

When you approach the throne of grace and petition the Father, in the

name of that Saviour who has redeemed the world; do you use that name as the name of a stranger? If you understand your own religion, you petition that Personage as you would one of your brethren in the flesh. Is this strange to you? It should bring near to you things that pertain to eternity, give your reflections and views a more exalted cast, stamp your daily actions with truth and honesty, and cause you to be filled with the Spirit and power of God.

I have reflected much upon the subject of religion, the world of mankind, their relations one to another and to the Author of their being, and the object of their existence. We are now endowed with that knowledge, a proper improvement upon which will enable us to secure an inheritance in the celestial kingdom of our God. Millions of the inhabitants of this earth have striven to their uttermost —stretched their minds to the greatest extent to become acquainted with what the Lord has seen fit to bestow upon us, without any outlay of labour or energy on our part. He has seen fit to call his servant Joseph Smith, jun., and submit to him the keys of the kingdom of heaven,—to reveal to him the mysteries of salvation, and bring to light things that have been hid for many ages—things that the world have been seeking for—wrestling with the powers of heaven to obtain, that they might know how to make their escape from this wicked world, and secure to themselves a sure abiding place—an inheritance that passeth not away. Thousands have spent their lives—the best part of their days, to search out what has been revealed to us, without the least exertion of ours.

When we say that we believe the Gospel and rejoice in it, let us not forget that it is to us a free gift. How far did you travel to obtain it? How much money did you pay for it? What penance did you perform to prove yourselves worthy of it? The blessings we enjoy came to us without money and without price. Have we not great reason to be thankful that the Spirit of the Lord has touched the eyes of our understandings that we may see, and that he has given us his Spirit to bend our dispositions to his requirements?

We talk about our trials and troubles here in this life: but suppose that you could see yourselves thousands and millions of years after you have proved faithful to your religion during the few short years in this time, and have obtained eternal salvation and a crown of glory in the presence of God; then look back upon your lives here, and see the losses, crosses, and disappointments, the sorrows arising from disobedient children—from wicked parents who have opposed their children who wished to embrace the truth, the persecutions from city to city, from state to state, *being hunted and driven*, you would be constrained to exclaim, "But what of all that? Those things were but for a moment, and we are now here. We have been faithful during a few moments in our mortality, and now we enjoy eternal life and glory, with power to progress in all the boundless knowledge and through the countless stages of progression, enjoying the smiles and approbation of our Father and God, and of Jesus Christ our elder brother."

The child who has his father's *razor*, or any other article dangerous for him to handle, and about the use of which he has no knowledge, when deprived of it, his trials are equal to ours, according to his capacity. We seldom think of the trials of our little ones when we say to them, You must not have this or that; you must do so and so to receive my smiles and approbation; you must not think for a moment that your judgment, wisdom,

experience, and wishes are to be compared with mine. Does not the Father of all living conduct himself in this wise towards his children? He has revealed to us that he will prepare us for glory, for life eternal,—will preserve our identity for ever, if we will be guided by him. But we must be obedient to him, for he understands more than we do. We should destroy ourselves if we were suffered to take our own way; hence we are taught to suffer the Father to point out our path to an eternal duration hereafter, where our present afflictions will appear as flimsy as the shadows of the morning that flee upon the approach of day. God bless you! Amen.

UNION, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, October 7,* 1859.

REPORTED BY G. D. WATT.

Jesus Christ, in his teachings, made plain the difference between the powers calculated to destroy, annihilate, dissolve, reduce to native element, and those which will eternally endure. In view of this, he prayed to his Father for his disciples, and wished them to pay particular attention to this one principle in their faith. The words he is recorded to have made use of are—"Sanctify them through the truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one."

The Saviour sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings—that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in eternal burnings with the Father and Ruler of the universe.

A perfect oneness will save a people, because intelligent beings cannot become perfectly one only by acting upon principles that pertain to eternal life. Wicked men may be partially united in evil; but, in the very nature of things, such a union is of short duration. The very principle upon which they are partially united will itself breed contention and disunion to destroy the temporary compact. Only the line of truth and righteousness can secure to any kingdom or people, either of earthly or heavenly existence, an eternal continuation of perfect union; for only truth and those who are sanctified by it can dwell in celestial glory. This truth we have, and we offer it, without money or price, to the world who are beguiled, benighted, and deceived by the artful mass of superstition, bigotry, tradition, fashions, customs, cliques, and plans that have been growing and ripening from the days of Adam until now, introducing discord, strife, animosity, anarchy, and crime of every grade, suffering of every kind, and premature death to millions. They are embracing shadows and trying to retain that which will perish in their grasp and leave them desolate. All organized matter must dissolve and return to its native element, unless it is made pure and holy—capable of enduring eternal burnings. All principles, principalities, powers, thrones, kingdoms, dominions, communities, neighbourhoods, and individuals, with their actions public and private, their feelings and aspirations, that are not concentrated in the oneness taught by our Saviour, will come to dissolution into native element. Says Jesus, "I and my Father are one." They are one in their faith, purposes, and actions, the Saviour being subject to the Father in all things. Again, he says—"For I came down from heaven, not to do my own will, but the will of him that sent me." Again—"I come to do thy will, O God." Many more of the sayings of Christ might be quoted, which set forth this principle of oneness, that I have upon my mind and wish to impress upon the minds of the people.

I do not hesitate in saying that, if the people will concentrate their faith and works to accomplish the great object of their existence, their troubles, sorrows, anxieties, difficulties, contentions, animosities, and strife would be at end. This idea I wish to apply more particularly to those who are called to act in the capacity of Presidents, Bishops, Counsellors, High Counsellors, and to every man holding office in this Church; but I also wish it to apply to every member, both male and female. I will say to my brethren and sisters, Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duties of his or her calling according to the Priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and lead you to destruction as for a feather to remain unconsumed in the midst of intense heat. I may not be able to convince you of this fact, but I can tell you that it is true. I can reveal principles that pertain to this oneness—to this holiness of life; but to make the people believe and practise them is another thing. I can preach the Gospel, but I cannot make people obey its mandates when they are not so disposed: that is a matter left entirely to themselves. I can tell you how to avoid your difficulties, jars, contentions, and sorrows. I can tell you how to establish peace, prosperity, plenty, and happiness in your midst, and how to maintain them; but I cannot make you follow my directions, if you are not so disposed. This is also a matter that is left entirely with yourselves; and you must reap the

reward of your own doings, whether they be good or evil.

In some instances, the people lose confidence in their Bishops, and the Bishops lose confidence in themselves and in the people. Were it in my power to bring the people to understanding and obedience, I would place them in such a degree of advancement that their Bishop could not live in their midst, unless he administered in his office with holy hands and with pure heart. Then, if he lacked the wisdom and discretion to judge righteously between man and man, he would be filled with the revelations of eternity, to enable him to judge like an angel, to discriminate between right and wrong, to point out the path of duty to every one, and to designate what is required of each person in his respective calling. But this advancement is for the people and Bishops to obtain for themselves, through the means the Gospel supplies.

I have lived in the days of Prophets and Revelators. I have been subject to rule—to the powers that have been and now are. This is not new to me. My own experience has led me, step by step, from day to day, and from night to night. When fear comes upon the people that a Bishop or President is leading them astray and introducing evil among them, it proves to me that the people are wrong and are destitute of the power of their holy calling. They are willingly deceived. It is folly to say that a community of Saints who are living up to their callings can be led astray by their Bishop or President. There is no such principle in all the kingdoms God has made.

It may be that some pray that their Bishop may be led wrong, that they may get rid of him. If so, is that taking a course to save the children of men? Take a man of the weakest intellect of any in a Ward and ordain him a Bishop, and then let every other man in that Ward be filled with the power of his holy calling; are they not ready and willing to give a word of counsel to their Bishop when they meet him? Their faith is concentrated upon him; they pray for him early and late, that the Lord will fill him with wisdom, enlarge his understanding, open the visions of his mind, and show him things as they are in time and in eternity. You all know that even such a man would become mighty in the house of Israel, if he had the faith of his Ward. The capacities of all sane persons are capable of enlargement. You may take the weakest man in the Church, if he is faithful, and ordain him a Bishop, and he will grow into wisdom, knowledge, strength, power, light, intelligence, and the spirit of his calling. If he does not thus advance, it is because he more or less forsakes his calling and sets his heart upon something besides the holy Priesthood that is placed upon him. There is not a faithful man in this Church but what will increase in his understanding of the ways and duties of life. His mind will expand, the visions of heaven will be opened to him, and truth pertaining to all subjects of art and science will increase within him.

Does not the weakest intellect of a properly organized person know more at ten years of age than it did at five—more at twenty than at ten—more at forty than at twenty, and so continue? Yes. This proves that he has grown, increased, and expanded in his capacity from his infancy. Now I will apply this to an officer in the Church. He once knew but little; he now knows considerable. Any Bishop, under the influence of the prayers and confidence of his brethren and sisters, with a faithful and holy life on his part, will increase in faith and good works, and the rich fruits of his mind will manifest from day to day increased wisdom and intelligence.

You hear the remark that such and such a man is not fit to be a Bishop? I acknowledge that many who are called to be Bishops are not fit for the office, for it is one of the most important offices in the Church to rightly administer in temporal things. A Bishop also ministers in spiritual things, and is required to devote time to the wellbeing and prosperity of his Ward, like a father to a family. It is an office that keenly tries the patience, faith, and feelings of a man. If the brethren and sisters prayed for that man continually, and lived their religion, he would know how to settle certain business transactions without running to me about this, that, and the other. Brethren would not run to me about things as simple as, "So-and-so has been building a fence on the line between us, and has put his polls wrong end foremost. Will you not counsel him to turn them?" And sisters are running to me about things as simple as, "Sister So-and-so's hens have laid on my premises, and they do not lay with their heads in the right direction." Does such conduct proceed from true knowledge among the Latter-day Saints? No. I do not wish to talk about such folly, neither to have my time wasted by visits upon such unimportant subjects. I do not wonder that the Lord suffers us to be more or less abused by our enemies. I do not wonder that the devils laugh at our folly.

Let men and women who profess to be Latter-day Saints live their religion, and they will be filled with wisdom, and all these little trifling traits of life will vanish. If my brother or sister commits an overt act, all I wish to know is whether the wrong was intended. If so, I cannot fellowship you; but I will bear with the inconvenience you have put me to. If no wrong was intended, all is right—we have nothing to say. How is it? Do you seek unto the Lord early and late, constantly, from morning until evening? Are your secret devotions and the impulse of every moment filled with the desire to have the Lord Almighty lead you, direct you, and prepare you for the discharge of every duty in building up his kingdom on the earth and the promotion of righteousness?

I do not wonder that some say that this or that Bishop is not fit for his calling. It is true; for there are Bishops who condescend to notice childish trifles, unworthy the notice of a child five years old. They love the world—are covetous. Their minds are upon this, that, and the other, instead of upon the duties of their office, which are to them a secondary consideration. Such men are not fit for this office.

I will here offer advice that may apply to every officer and member in this Church, from myself down. I will say to wives, whose husbands are unruly and will not walk in the paths of rectitude and truth, Live your religion faithfully; and if you have sons and daughters, let them do the same and be one with you, and you will burn the wicked man out of the house, for he will not be able to resist the power of God that is within you. Let the people in Wards live their religion; let every man and woman be filled with the power of the Holy Ghost, and you will burn out an unfaithful Bishop, without being obliged to complain of him and quarrel him out of the Ward. If you are not one, you cannot be Saints. How can we be one? Shall we seek to establish a perfect oneness by means of the order God has instituted upon the earth? or shall we set up our individual judgments against that order?

If my individual judgment must be the standard, then farewell to union—farewell to oneness. God can never save us upon any such principle. He

is the Author of our existence—the Giver of every good and perfect gift, and he must be obeyed. If he has restored the holy Priesthood to the children of men and organized his Church upon the earth, it is time that we knew it. If we do not know it, let us, in the first place, find out whether his Church is here or not; and wherever we find it, with its keys and powers, let us bow to its mandates and observe religiously its order.

I will here make a few remarks which I think will check some of the complaints from women about their husbands. I acknowledge that many women know much more than their husbands, and for this reason the faith and confidence in them droop; they do not seek to uphold them in the dignity of their position and calling. And again, maybe the husband does not magnify his priesthood, follow diligently the duties of his calling, and increase in the faith of the Gospel, as it is his privilege to do. He should be the head of the wife all the day long. I will venture to say a little more upon this point. I like to see people consistent with the wisdom they profess to have. Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and had been privileged with my choice, and had married a man, and found myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it. A woman's wisdom and judgment has failed her once in the choice of a husband, and it may again, if she is not very careful. By seeking to cast off her husband—by withdrawing her confidence and goodwill from him, she casts a dark shade upon his path, when, by pursuing a proper course of love, obedience, and encouragement, he might attain to that perfection she had anticipated in him. When the enemy once gets advantage over you, he is very apt to improve upon it, and to gain a greater when he has another opportunity.

If wives have wicked and unfaithful husbands, if children have wicked and unfaithful parents, if Wards have unfaithful Bishops, and if there are Presidents who are not capable of magnifying their Priesthood and calling, let wives, children, and people seek unto the Lord to be filled with that power of the Holy Ghost that will remove those unfaithful persons to other quarters. Let them remove them by the power of faith in such a way as not in the least to infringe upon the rights of a single person, giving them no just ground for complaint. Let all the Saints fulfil every duty, and manifest in their lives true and full obedience to the commandments and requirements of the Gospel, then our Bishops and presiding officers can say, "God bless you, brother!" or "God bless you, sister!—you are following your calling and mission, and magnifying your being on the earth." If all the people would so live, there would be no High Council or Bishops' Court necessary to adjudicate upon matters of contention and strife. If a man did not lay his polls on his fence to please me, I would go and turn them, and he would be quite willing that I should be accommodated.

I will give you a text: Except I am one with my good brethren, do not say that I am a Latter-day Saint. We must be one. Our faith must be concentrated in one great work—the building up of the kingdom of God on the earth, and our works must aim to the accomplishment of that great purpose. This people, I am happy to say, are fast improving. In our testimony meeting yesterday, I could not refrain from weeping for joy. What a peaceful, joyous, happy, heavenly spirit rested upon the con-

gregation. Live so, my brethren and sisters, that you can enjoy that Spirit all the time.

The brethren, in testifying yesterday, used the common expression, "The Lord is here." If he was not here in person, he was by his ministers, by his angels, by his Spirit. It is well for us that he did not raise the vail; for if he had, we should have been consumed by the brightness of his glory and the majesty of his power. The Lord was here by his Spirit, and he is here in like manner to-day. The Spirit of the Lord is in the midst of the people. Then why not yield perfect obedience to his Priesthood? If we have it, we are in duty bound to live to it and be guided continually by its sacred order.

Let every man stand in his lot and calling as long as he can, and not complain that this Bishop and that President cannot perform his duty. Why can he not? Because you are exercising your faith against him, which, in many instances, is the reason why he is trammelled. If the faith, spirit, and life of the people are right, they would not be troubled with bad Bishops and bad Presidents, and I would not be so troubled with affairs which should be attended to by others. Live so that you can discern the things of God—so that you can at once discern between the things of God, the things of man, and the things of the Devil.

I would beseech and pray the people to so live that if I do not magnify my office and calling, you you will burn me by your faith and good works, and I shall be removed. Salvation is what I am seeking and striving for, and it is also your aim and object. The Lord has restored the Priesthood in our day for the salvation of Israel. Does he design to save anybody else? Yes; he will save the house of Esau, and I hope to live until I see Mount Zion established, and saviours come up to save those poor, miserable beings who are continually persecuting us—all who have not sinned against the Holy Ghost. Our labour is to save ourselves, to save the house of Israel, to save the house of Esau, and all the Gentile nations,—every one that can be saved.

The salvation offered in the Gospel is one of the most consoling, one of the most merciful, one of the most magnanimous principles that can be advanced in all the revelations of God to man. All the sons and daughters of men will be saved, except the sons of perdition.

Brethren and sisters, I feel as calm and serene as the autumn sun of our mountain home. All is right. I have minded my own business, and I intend so to do. I have known many to become rich by minding their own business. I have seldom seen enough affliction to prevent my dropping to sleep in a minute after I had lain down to rest and my business for the day was done, and sleeping as soundly as a healthy child in the lap of its mother. God is at the helm. He guides the ship, and will bring us safely to port. All we have to care about is to take care of ourselves and see that we do right. Let us man the ship manfully, every one standing faithfully and firmly to his post, and she will outride every storm and safely bear us to the harbour of celestial bliss.

I have said but a small part of what I wish to say, but I will give way for others. God bless you! Amen.

INTELLIGENCE, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, October 9, 1859.*

REPORTED BY G. D. WATT.

I shall address you this morning upon a subject that is more interesting to me than any other pertaining to the life of man. It is a subject of deep study and research, and has been from age to age among the reflecting and philosophical portions of the human family. The intelligence given to the children of men is the subject to which I allude, and upon which has been expended more intellectual labour and profound thought than upon any other that has ever attracted the attention of man.

The Psalmist has written, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." This passage is but one of many which refer to the organization of man as though it were a great mystery—something that could not be fully comprehended by the greatest minds while dwelling in earthly tabernacles. It is a matter of vital interest to each of us, and yet it is often farthest from the thoughts of the greater portion of mankind. Instead of reflecting upon and searching for hidden things of the greatest value to them, they rather wish to learn how to secure their way through this world as easily and as comfortably as possible. The reflections what they are here for, who produced them, and where they are from, far too seldom enter their minds.

Many have written upon this great subject, and there exists a great variety of reflections, views, and opinions which I have not time to dwell upon in detail. I will merely give you a few texts, or what you may term a text-book. Nor shall I now take time to minutely elaborate any particular point, but will present such views as shall come into my mind, trusting that I shall have your faith and prayers to be able to edify both Saint and sinner, believer and unbeliever.

If the inhabitants of the earth thoroughly understood their own being, their views, feelings, faith, and affections would be very different from what they now are. Many believe in predestination, while others of the Christian world oppose that doctrine and exclusively advocate free grace, free will, free offering, etc.; and each party of Christians has its pet theory or doctrine, upon which it builds its hopes of eternal salvation. Such a course is like five or six hundred men each selecting and running off with a piece of the machinery of a cotton mill, and declaring that he had the cotton mill entire. This comparison may be truly applied to the Christian world as it now is with regard to the holy and divine principles which have been revealed pertaining to eternal life and salvation.

Many of you, no doubt, have concluded that the doctrine of election and reprobation is true, and you do so with propriety, for it is true; it is a scriptural doctrine. Others do not believe this doctrine, affirming with all their faith, might, and skill that free grace and freewill are or ought to be the foundation of man's faith in his Creator. Very well. I can also say to them that free grace and freewill are scripturally true. The first-named doctrine is as true as the second, and the second as the first. Others, again, declare that mankind have no will, neither free nor restrained, in their actions; for instance, the Rationalists or Freethinkers, who deny the existence and divinity of the Gods that we believe in. But so far from their believing their own theory, Mr. Neil, of Boston, while in prison for having no religion, wrote an essay, in which he declared that "All is God."

I might enumerate many more instances, and say that they are all right so far as they go in truth. The doctrine of freewill and conditional salvation, the doctrine of free grace and unconditional salvation, the doctrine of foreordination and reprobation, and many more that I have not time to enumerate, can all be fully and satisfactorily proved by the Scriptures, and are true.

On the other hand, many untrue doctrines are taught and believed, such as there being infants, not a span long, weltering in the flames of hell, there to remain throughout the countless ages of eternity, and the doctrine of total depravity. Some have gone so far as to say that a man or woman who wishes to be saved in the kingdom of God—who wishes to be a servant or handmaid of the Almighty, must feel that deep contrition of heart, that sound repentance, and such a sense of his or her unworthiness and nothingness, and of the supremacy, glory, and exaltation of that Deity they believe in, as to exclaim before God and their brethren and sisters that they are willing to be damned. To me that is one of the heights of nonsense; for if a person is willing to be damned, he cares not to make the efforts necessary to secure salvation. All this confusion is in the world—party against party—communities against communities—individuals against individuals. One sets out with five truths and fifteen errors, making the articles of his faith twenty; another dissents from him, rejects those five truths, selects perhaps five more, and adds as many errors as did the former one, and then he comes out a flaming reformer. Men, in dissenting from one another, have too often exercised no better judgment than to deny and dissent from many truths because their ancestors cherished and believed them, which has produced numerous parties, sects, and articles of faith, when, in fact, taking them in mass, they have an immense amount of true principles.

It was the occupation of Jesus Christ and his Apostles to propagate the Gospel of salvation and the principles of eternal life to the world, and it is our duty and calling, as ministers of the same salvation and Gospel, to gather every item of truth and reject every error. Whether a truth be found with professed infidels, or with the Universalists, or the Church of Rome, or the Methodists, the Church of England, the Presbyterians, the Baptists, the Quakers, the Shakers, or any other of the various and numerous different sects and parties, all of whom have more or less truth, it is the business of the Elders of this Church (Jesus, their elder brother, being at their head,) to gather up all the truths in the world pertaining to life and salvation, to the Gospel we preach, to mechanism of every kind, to the sciences, and to philosophy, wherever it may be found in every

nation, kindred, tongue, and people, and bring it to Zion.

The people upon this earth have a great many errors, and they have also a great many truths. This statement is not only true of the nations termed civilized—those who profess to worship the true God, but is equally applicable to pagans of all countries, for in their religious rights and ceremonies may be found a great many truths which we will also gather home to Zion. All truth is for the salvation of the children of men—for their benefit and learning—for their furtherance in the principles of divine knowledge; and divine knowledge is any matter of fact—truth; and all truth pertains to divinity.

When we view mankind collectively, or as nations, communities, neighbourhoods, and families, we are led to inquire into the object of our being here and situated as we find ourselves to be. Did we produce ourselves, and endow ourselves with that knowledge and intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being—that we were produced by a superior Power, without either the knowledge or the exercise of the agency we now possess. We know that we are here. We know that we live, breathe, and walk upon the earth. We know this naturally, as the brute creation knows. We know that our food and drink come from the elements around us: by them we are nourished, cherished, refreshed, and sustained, with the addition of sleep. We live and breathe, and breathe and live. Who can define and point out the particularities of the wonderful organization of man?

It enters into the minds of but few that the air we inhale is the greatest source of our life. We derive more real nourishment to our mortal tabernacles from this element than from the solid food we receive into our stomachs. Our lungs expand and contract to sustain the life which God has given us. Of the component parts of this great fountain of vitality I have not time to treat; but this interesting information you may gather in part from numerous works on natural philosophy. I will, however, say that the air is full of life and vitality, and its volume fills immensity. The relative terms height, depth, length, and breadth do not apply to it. Could you pass with the velocity of the electric fluid over telegraphic wires, during the continuation of more years than you can comprehend, you would still be surrounded by it and in the bosom of eternity as much as you now are; and it is filled with the spirit of life which emanates from God.

Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning. What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavouring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand

things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books.

The life that is within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles, thereby constituting our present being, which is designed for the attainment of further intelligence. The matter composing our bodies and spirits has been organized from the eternity of matter that fills immensity.

Were I to fully speak what I know and understand concerning myself and others, you might think me to be infringing. I shall therefore omit some things that I would otherwise say to you if the people were prepared to receive them.

Jesus Christ says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." We are not now in a capacity to know him in his fulness of glory. We know a few things that he has revealed concerning himself, but there are a great many which we do not know. When people have secured to themselves eternal life, they are where they can understand the true character of their Father and God, and the object of the creation, fall, and redemption of man after the creation of this world. These points have ever been subjects for speculation with all classes of believers, and are subjects of much interest to those who entertain a deep anxiety to know how to secure to themselves eternal life. Our bodies are organized from the eternity of matter, from such matter as we breathe, and from such matter as is found in the vegetable and mineral kingdoms. This matter is organized into a world, with all its appendages, by whom? By the Almighty; and we see it peopled by men and women who are made in the image of God.

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable, and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the Great God. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world—that the seeds of every plant composing the vegetable kingdom were brought from another world? This would be news to many of you. Who brought them here? It matters little to us whether it was John, James, William, Adam, or Bartholomew who brought them; but it was some Being who had power to frame this earth with its seas, valleys, mountains, and rivers, and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth, When you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. The offspring of Adam and Eve are commanded to take the rude elements, and, by the knowledge God has given, to convert them into everything required for their life, health, adornment, wealth, comfort, and consolation. Have we the knowledge to do this? We have. Who gave us this knowledge? Our Father who made us; for he is the only wise God, and to

him we owe allegiance; to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings.

We see man upon the earth, and discern that he is endowed with great intelligence, which displays its scope and power in various ways to meet and provide for the exigencies and wants of the human race. Wise statesmen know how to devise and plan for a kingdom, and can closely calculate the results of the policies they adopt. They understand the course to be pursued to induce the people to submit to a wholesome government or to a despotic rule as may please the will of the rulers. There are historians of various grades, philosophers wise and simple, and an exceedingly great variety of capacities and tastes. In our Republican government we see some who are acute politicians, but that seems to be the extent of their knowledge. You may find others who are good statesmen, but poor politicians. Some are excellent mathematicians, and understand and care for but little outside that science. Still, if a man is capable of learning the geography of the earth, he is also capable of learning the laws of the nations that inhabit it, if you will give him time according to his capacity. One scholar in a school may far outstrip the rest; but give them sufficient time, and they can learn what the quick, bright scholar has learned so easily and quickly. If we are capacitated to learn one thing to-day, we can learn another to-morrow. It is the height of folly to say that a man can only learn so much and no more. The further literary men advance in their studies, the more they discern there is to learn, and the more anxious they are to learn. This is made manifest before us day by day, and is observed upon the face of the whole earth.

The principle of intelligence is within us. Who planted it there? He who made us. That which you see developed in the children of men (you may call it disposition, or whatever else you please,) is the force of the mind or the spirit, and the body is a tabernacle organized for its temporary habitation.

It is written of the Saviour that he descended below all things. If he did, he descended in capacity. I will merely tell you what I believe on this point. I believe that there never was a child born on this earth with any less capacity than dwelt in the child that was born in a manger of his mother Mary. I believe, according to the natural ability which he received from his mother and from his supposed father Joseph, that there never was a child that descended lower in capacity, or that knew less. Yet, according to the history given of him, his power of mind developed with such wonderful rapidity that when he was but a few years old he propounded questions to the learned doctors of his day which they could not answer, and answered questions propounded to him which the querists could not answer. He increased in wisdom and knowledge, and came into communication with his Father. The Being whom we call Father was the Father of the spirit of the Lord Jesus Christ, and he was also his Father pertaining to the flesh. Infidels and Christians, make all you can of this statement. The Bible, which all Christians profess to believe, reveals that fact, and it reveals the truth upon that point, and I am a witness of its truth. The Apostles who were personally acquainted with Jesus Christ did know and understand what they wrote, and they wrote the truth.

He was endowed with capacity to receive intelligence. We, his brethren, are also endowed with capacity to receive intelligence. And what some

would call the volition of the creature —the will of the creature—the disposition, the power of willing or determining, is bequeathed to us in like manner as it is to the Son of God; and it is as independent as it is inherited by the angels or Gods—that is, the will to dispose of this intelligence at our pleasure in doing good or evil. It is held by the followers of Robert Owen that men are more or less influenced entirely in their actions by the force of circumstances: but is there a man or woman in this house that could not walk out, if you wanted to—if your will was set in you to do it? or sit here until meeting is out, if you are disposed? The volition of the creature is made independent by the unalterable decree of the Almighty. I can rise up or sit still—speak or be silent. Were this not so, I would at once request parents never to correct a child for another disobedient act.

We are organized to be so independent in this capacity as to determine and act for ourselves as to whether we will serve God and obey him in preference to serving ourselves. If we serve ourselves and evil principles, we do not subserve the object of our creation. This element of which our tabernacles are organized is calculated to decompose and return to its mother earth, or to its native element. This intelligence, which might be called divine intelligence, is implanted in mortal or human beings; and if we take a course to promote the principles of life—seek unto our Father and God, and obtain his will and perform it, the spirit will become purified, sanctified, cleansed, and made holy in the body, and the grave will cleanse the flesh. When the spirit overcomes the evil consequences of the fall, which are in the mortal tabernacle, it will reign predominant in the flesh, and is then prepared to be exalted, and will, in the resurrection, be reunited with those particles that formed the mortal body, which will be called together as with the sound of a trumpet and become immortal. Why? Because the particles composing these bodies have been made subject and obedient, by the law of the everlasting Priesthood, and the will and commandment of the Supreme Ruler of the universe, who holds the keys of life and death. Every principle, act, and portion of the lives of the children of men that does not tend to this will lead to an eternal dissolution of the identity of the person.

"Why," some say, "we thought that the wicked were to be sent to hell to dwell with eternal burnings for evermore." They go to hell and will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element. The wicked will endure the wrath of God and be "turned into hell, with all the nations that forget God." What will be done with them there? Those who did not persecute the Son of God in the flesh while acting for themselves and following the direction of their own will—those who did not persecute the holy Priesthood of the Son of God—those who did not consent to the shedding of innocent blood—those who did not seek to obliterate the kingdom of God from the earth, will, by-and-by, be sought after.

You read about a first resurrection. If there is a first, there is a second. And if a second, may there not be a third, and a fourth, and so on? Yes; and happy are they who have a part in the first resurrection. Yes, more blessed are they than any others. But blessed also are they that will have part in the second resurrection, for they will be brought forth to enjoy a kingdom that is more glorious than the sectarian world ever dreamed of.

The "Mormon" Elders will tell you that all people must receive this Gospel—the Gospel of Jesus Christ, and be baptized for the remission of sins, or they cannot be saved. Let me explain this to you They cannot go where God and Christ dwell, for that is a kingdom of itself—the celestial kingdom. Jesus said, "In my Father's house are many mansions," or kingdoms. They will come forth in the first, second, or some other resurrection, if they have not been guilty of the particular sins I have just mentioned; and they will enjoy a kingdom and a glory greater than they had ever anticipated. When we talk about people's being damned, I would like to have all understand that we do not use the term "damnation" in the sense that it is used by the sectarian world. Universal salvation or redemption is the doctrine of the Bible; but the people do not know how or where to discriminate between truth and error. All those who have done according to the best of their knowledge, whether they are Christians, Pagans, Jews, Mohammedans, or any other class of men that have ever lived upon the earth, that have dealt honestly and justly with their fellow-beings, walked uprightly before each other, loved mercy, tried to put down iniquity, and done as far right as they knew how, according to the laws they lived under, no matter what the laws were, will share in a resurrection that will be glorious far beyond the conception of mortals.

How many times have I been asked, "Do you believe that such a man as John Wesley will be damned?" I could answer the question either way, for they do not know what it is to be saved or damned. John Wesley is in the spirit-world. He did not receive the ordinances of the everlasting Gospel in the flesh, and consequently is not prepared to hold the keys of the kingdom and be a minister of the great work of God in the last dispensation, but is dependent upon others to attain a celestial glory. Has he gone to hell? No. When the spirit leaves the body, it goes into the spirit-world, where the spirits of men are classified according to their own wills or pleasure, as men are here, only they are in a more pure and refined state of existence. Do you suppose that John Wesley is lifting up his eyes in hell, being in torment? No; he is talking to those who heard and would not believe him when he was on the earth. He may be asking them whether they do not now see the justice of a reformation from the Church of England mode of religion—whether they do not now see that that Church had gone astray from the true religion, and that he was right. Yes; and they, no doubt, see it as John Wesley does, and are willing to worship God according to the best knowledge they have. As death left him, so judgment will find him, trying to worship God in the best manner he was acquainted with. John Wesley and his true followers will receive a glory far surpassing what they ever thought or dreamed of while under the influence of their greatest inspirations, and they will be saved. Are they also damned? Yes, because they have not attained the victory over the enemy of all righteousness. It is the holy Priesthood of God that gives man the victory in this world, and he begins to reign over the power of the enemy here. The keys of the kingdom of the Son of God outreach and circumscribe the power of the Enemy.

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood? It is the Priesthood; and if they live according to that Priesthood, they can commence their work here and gain many victories,

and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit-world, their work will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the vail in the great work of the last days. I can tell our beloved brother Christians who have slain the Prophets and butchered and otherwise caused the death of thousands of Latter-day Saints, the priests who have thanked God in their prayers and thanksgiving from the pulpit that we have been plundered, driven, and slain, and the deacons under the pulpit, and their brethren and sisters in their closets, who have thanked God, thinking that the Latter-day Saints were wasted away, something that no doubt will mortify them—something that, to say the least, is a matter of deep regret to them—namely, that no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit-world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit-world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will exclaim—"Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.

I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, junior, will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels or the spirits of good men, if they cannot endure the presence of the Father and the Son; and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.

Should not this thought comfort all people? They will, by-and-by, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood, as it has circulated from its fountain to the

birth of that man. He was fore-ordained in eternity to preside over this last dispensation, as much so as Pharaoh was fore-ordained to be a wicked man, or as was Jesus to be the Saviour of the world because he was the oldest son in the family.

Abraham was ordained to be the father of the faithful,—that is, he was ordained to come forth at a certain period; and when he had proved himself faithful to his God, and would resist the worship of idols, and trample them under his feet in the presence of their king, and set up the worship of the true God, he obtained the appellation of "father of the faithful." "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." He knew, millions of years before this world was framed, that Pharaoh would be a wicked man. He saw—he understood; his work was before him, and he could see it from the beginning to the end. And so scrutinizing, penetrating, and expanded are his visions and knowledge, that not even a hair of our head can fall to the ground unnoticed by him. He foreknew what Joseph, who was sold into Egypt, would do. Joseph was foreordained to be the temporal saviour of his father's house, and the seed of Joseph are ordained to be the spiritual and temporal saviours of all the house of Israel in the latter days. Joseph's seed has mixed itself with all the seed of man upon the face of the whole earth. The great majority of those who are now before me are the descendants of that Joseph who was sold. Joseph Smith, junior, was foreordained to come through the loins of Abraham, Isaac, Jacob, Joseph, and so on down through the Prophets and Apostles; and thus he came forth in the last days to be a minister of salvation, and to hold the keys of the last dispensation of the fulness of times.

The whole object of the creation of this world is to exalt the intelligencies that are placed upon it, that they may live, endure, and increase for ever and ever. We are not here to quarrel and contend about the things of this world, but we are here to subdue and beautify it. Let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to him, the Supreme, and the Author of their existence. Do all the good you can to your fellow-creatures. You are flesh of my flesh and bone of my bone. God has created of one blood all the nations and kingdoms of men that dwell upon all the face of the earth: black, white, copper-coloured, or whatever their colour, customs, or religion, they have all sprung from the same origin; the blood of all is from the same element. Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

You see some classes of the human family that are black, uncouth, uncomely, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind. The first man that committed the odious crime of killing one of his brethren will be cursed the longest of any one of the children of Adam. Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin. Trace mankind down to after the flood, and then another curse is pronounced upon the same race—that they should be the "servant of servants;" and they will be, until that curse is removed; and the Abolitionists cannot help it, nor in the least alter that decree. How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them,

and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. Until the last ones of the residue of Adam's children are brought up to that favourable position, the children of Cain cannot receive the first ordinances of the Priesthood They were the first that were cursed, and they will be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then the curse will be removed from the seed of Cain, and they will receive blessings in like proportion.

I have but just commenced my remarks, and have presented you a few texts; and it is now time to adjourn. The exertion required to speak to you somewhat at length seems to injure me. I will therefore stop.

I bless you all, inasmuch as you have desired and striven to do right, to revere the name of Deity, and to exalt the character of his Son on the earth. I bless you in the name of Jesus Christ! Amen.

DEVOTEDNESS TO "MORMONISM"—RESPONSIBILITY.

Remarks by President D. H. WELLS, *made in the Tabernacle, Great Salt Lake City, October* 16, 1859.

REPORTED BY G. D. WATT.

Brethren and Sisters,—I arise before you this afternoon without having any particular subject on my mind upon which to speak, hoping and believing that the Lord will help me, that I may say what I shall say to your edification and comfort.

"Mormonism" presents themes sufficient for our consideration at all times and upon all occasions. We never need be at a loss for a subject, for there is no part of it that we can contemplate that is not fitting and suitable to almost any occasion that may arise.

I feel that the principles of the holy Gospel are all-absorbing. In them are concentrated all my hopes of happiness—my life, my business, all my interests, both temporal and spiritual, in time and eternity, and I trust will ever be. There is nothing else that I esteem worthy to engage my attention in comparison, and I have no hopes outside my interest in this kingdom, neither do I wish to have.

When I embraced "Mormonism," I let go everything else; and since then I have had no wish or desire but to attend to those things required at my hands. I take peculiar pleasure and delight in doing anything that is for the advancement of this kingdom.

I feel an ardent anxiety to see Israel rise triumphant over every opposing object that may lie in their onward course. With me it is "Hosanna!" and "Glory to God!" when

Israel obtain a single victory. It is "Israel for ever!" all the time.

These are a part of my feelings with regard to this work.

I expect one of the distinguishing features between the Latter-day Saints and the sectarian world is, that they feel so devoted to the cause they have espoused, that they are willing to pass through any amount of suffering, even to the loss of their lives, to subserve its interests.

The outsiders look on the devotedness of the Latter-day Saints to this cause and kingdom with great astonishment. There is a reason for this devotedness they know nothing about. They cannot conceive how men should let their religion occupy their whole affections.

How is it in the United States? They have no confidence in their religious leaders. Have they any in their God? I do not wish to be severe in my strictures on them. They virtually say to their religious leaders, Stand there, and do not dare to interfere with our temporal affairs, or interfere with us in any way except in religious matters. They look upon them as their spiritual leaders only.

The world generally have an idea, and it is too true with many of the Latter-day Saints, that they know better about their every-day affairs than the Lord. They even go so far as to exclude religious teachers from holding offices in their political circles. They do not elevate their religious ministers to the civil offices of the country.

Would not we, as a people, be willing to let the Lord dictate our affairs temporally and spiritually? This is a distinguishing feature, I say, between the Latter-day Saints and the rest of the world: they are not willing that the Lord should dictate their temporal affairs, and we profess to be willing that he should.

If ever we are prospered exceedingly, we shall have to submit ourselves to his dictation temporally, because he is building up a temporal kingdom on the earth, as well as a spiritual kingdom, in the last days. He is gathering the people together from the four quarters of the earth, that he may concentrate a power to bring forth his purposes in the last days—that he may magnify his name in the earth—that he may have a people who will do as he wishes them, that he may exalt and bless them.

The Lord takes us through many channels, through a chequered path, to bring us to the position to be capable and worthy to receive the blessings he is desirous of dispensing to the children of men who will acknowledge him as having a right to rule on a portion of the earth, at least, if not on the whole of it.

Has he not a right to rule on this earth? Who has done so much for it as our Lord and Saviour? The Prophets have intimated that all his enemies should be laid beneath his feet, that he should triumph over every opposing foe, and that the kingdoms of this world should be broken in pieces, and become the kingdoms of our Lord and his Christ.

This is what we are expecting in this our day and generation. The work has commenced, and we have become participants in it—citizens of the kingdom of God, if you please. This thought carries with it joy and satisfaction to the soul of every true Saint, and to every person who is desirous of seeing righteousness obtain a foothold on the earth, and wickedness walked underfoot.

This is what makes the people of God so enthusiastic in regard to their religion. Great blessings are held out to them in having the Lord to reign over them, in being submissive to his will in all things, and thereby doing the work he has allotted them to do in the last days.

It is very encouraging to the Saints to know and realize that this duty and privilege rests on their shoulders. The Lord in his kindness has enlightened their minds to see the ripening of the work he has commenced and will perform.

The world cannot understand the work in which we are engaged. They look upon this Church as another sect or persuasion of people. In one sense we are. Our forms of worship are similar to theirs; but this abiding faith they do not have. We have something to cling to about which they know nothing—which their doctrines do not teach. The blessings we enjoy they think of as being a great way off—something to be hoped for, but not expected. We understand things they do not; therefore we have great cause to rejoice and offer thanksgiving and praise to our God. We have great cause to be industrious and active in the discharge and full performance of our duties, and to concentrate our interests in this kingdom and in its advancement.

Let that be our daily work. Let us have no other business—nothing that shall come between us and our duty in regard to this. Let not the Evil One place any barrier between us and our daily righteous walk.

It is the duty of each and every one of the Saints to feel that share of responsibility that belongs to them. Upon our shoulders the kingdom rests, and the Lord is perfectly willing to roll it forth so fast as he shall have a people that are willing and capable to bear it off. Let us not be impatient if things do not come about as fast as we wish to see them; for, let me assure you, if the Lord were to answer our desires with respect to this, we should not be able to bear up under it. So fast as he can get a people who will be able to bear the kingdom off, he will roll it onward.

The people of God must strengthen their knees, gird up their loins, endeavour to have their faith increased by living nearer to the Lord, and by shaking off the Evil One.

There are too many among us who shake hands with the Devil; and while this is so the Lord cannot bless this people as he wants to bless them. Were he to pour out the multiplicity of blessings he has in store upon them now, it would send many of them to destruction; otherwise his great blessings will save them when they understand them. It is necessary we should live near to the Lord.

I am not obliged to mingle with evil because it surrounds me. An Elder whose duty calls him into the Gentile world can keep himself as pure and as holy as he was in the midst of the Saints. He may enwrap himself as in a cloak against every evil that would surround his footsteps.

It is in the power of every man to resist the Devil, and he will flee from him. He will not take possession of any man's heart unless he makes him a welcome inhabitant and invites him to share in his affections.

It is in the power of every man and every woman not to give way to evil thoughts and speak evil against their neighbours. If they do this, the first thing they know they are overcome. They will think evil in the first place; and if they encourage the evil thoughts, they will finally give utterance to them; and when they do this, they are still further from the true path than before. And so they go on, until they are overtaken by apostacy, which they did not think of when they commenced this course.

Every one has his own peculiar feelings, and it is well enough for people to be courteous one to another: but suppose a thing is done that comes across our natural feelings and judgment a little,—why should we set our judgment to be above that of our brethren? Why should one

man suppose he knows better than anybody else? Why not yield at once to the superior judgment of another? And if another man's view is not as good as your own, what of it? Let us lay aside our judgment, and let our neighbour have his way in regard to matters that do not particularly concern us. Why not, rather than contend?

If we encourage a spirit of contention, we shall fall into darkness. Why not take a course to live in the light? The result will show which is the best.

Let us all be for the kingdom. Another man's policy for the kingdom may be just as good as mine. If you are called upon to act in a particular place, act in it until you shall be displaced, and act in it according to the best light and judgment you have, though another might go about the same thing differently. Let us, however, sustain that man who is appointed to act, and act with him, so long as he is honest and sincere within. If all the people in this city and in other settlements could see this, there would be less contention.

I have seen good men get at variance, in the outside settlements, because their Bishops did not do as they thought they ought; and I have seen Bishops removed, and others put in their places, and they would do exactly the same things in their own way.

I feel like being generous. I feel like letting men go about a thing in their own way, to benefit the people and the kingdom. Let us look a little beyond the surface, and see a benefit in another man's policy as well as our own, and think that another man has got a little common sense as well as ourselves.

In this way, I think, there would be a great deal less to find fault with; and then we can see and appreciate the policy of our brother that is as desirous of doing well, even as we are. Then we should get rid of a certain thing called envy, which very frequently besets some people.

I would like to see my brethren learn wisdom. I would like to have more myself. I would like to have them increase in the knowledge of God—in things pertaining to eternal life, as well as in things pertaining to our every-day life and business; and thus let us learn to save ourselves daily, that we may be saved with a full salvation at last.

It is not the great things of the kingdom that cause men to fall away and go to destruction. It is the small things of life—matters of traffic and deal, upon which people stumble. Large mountains are magnified from small molehills, and they loom out greater and greater the longer persons travel in that path.

If I do not want one of my wives or children to go to the Devil—if I do not wish them to be overcome by evil, I consider it my duty to keep them out of the way of evil, and not suffer them to visit places and company that would be likely to lead them astray.

Suppose I place myself and family under the power of influences that are from the Devil—influences that are calculated to lead us into darkness and apostacy; or if I have characters about my house who are filthy, wicked—who curse God and use profane language, having no respect for my religion, for God, for angels, and holy beings,—how far do you think I shall be held responsible, should one of my family go into apostacy through this influence which I have thrown around them? Would I be held responsible, or not?

How far is that mother responsible for her daughter, when she surrounds her with influences that are calculated to lead her astray and into darkness?

How far can the father be held responsible for the future conduct of his daughters, after surrounding them with pernicious influences, and they should, in consequence thereof, fall away?

It appears to me as though persons in pretty good faith, who think they may stand themselves, will be held responsible for many of these things. It seems to me, if I surrounded my family with evil influences, and they were led astray thereby, I should have nobody else to blame for it but myself.

It is true sons and daughters may go contrary to fathers' and mothers' counsel, and parents employ every means in their power to keep them from wandering into by-and-forbidden paths.

Under these circumstances they may not be considered responsible; but when parents place bad influences around their children, or introduce them into their houses, I look quite differently upon the matter of responsibility.

Even at the present time, many are caused to mourn: they have real sorrow of heart, in consequence of their own injudiciousness—of their want of thought and good understanding. They now see where they have missed it; and many a heart will yet sorrow for not pursuing a different course.

Let us not forget these important items, but have our minds stirred up to them, and be careful as to what kind of influences we surround our families with. Let the mother be careful what kind of company she lets her daughter keep. This is the way to preserve their own hearts from bitter sorrow, and their daughters from degradation and death. How far will the father of that young man be held responsible, whose pernicious practices have led him to drunkenness?

I like to have liquor in my house for family use, in case of sickness; and if I could have my own feelings gratified, I would always have it in my house; but I would rather forego all the benefit it would do my family than to see any member of this Church and kingdom, or any true friend of mine, led into drunkenness and into death. I would rather that not a drop more should ever be manufactured, from this time forth, than that it should be the means of destroying one soul.

If my influence and words could blot out of existence the excessive use of it, I would do so. When I see otherwise faithful and intelligent men overcome and rendered perfectly useless by the intemperate use of ardent spirits, I feel like saying, Never let a drop more be made, but let it go entirely out of existence. But when I reflect, I see it is like other temptations of the Devil: men must know the evil as well as the good.

This is all right; and it is to try them, whether they will show their integrity, by wallowing in the mire, or by using it without abusing themselves by it. If men who have an appetite formed for it overcome it, so much greater will be their reward; but if they subject themselves to it, it becomes their lord and master. We see a good many who are controlled by it.

I despise this abominable practice. At the same time, men must have their agency, and do as they please. If the holy influences of the Gospel will not fetch them out of it, I do not know anything that will.

I do not expect any reward for being tempted with ardent spirits, for I have no disposition to be tempted by it. I have no liking for it, although I could be benefited by the the use of it, in the way I would use it; but I would rather forego that for my brethren's sake. I have not that

evil desire to overcome. I have other things to overcome; but this is no besetting sin of mine.

May God bless us and help us to triumph over sin, is my prayer in the name of Jesus. Amen.

THE GOSPEL OF SALVATION, &c.

Discourse delivered by Elder AMASA LYMAN, *in the Ninth Ward School House, Great Salt Lake City, December 25, 1859.*

REPORTED BY J. V. LONG.

I feel very much to appreciate the privilege and blessing extended to me, and this opportunity of meeting with the brethren and sisters in this Ward, and also to have the opportunity, for a little time, to discuss with you those things that are of interest to us as Saints.

There are a great many things connected with the publishing of the Gospel, and its being believed on the part of the people, and being received by them as a rule of practice, that is interesting for us to consider. There is a great deal of variety connected with it, although its principles are ever the same, and the truth is unchangeable. Yet truth never, even with us, puts on all its beauty, until we comprehend it fully, and realize the great influence that the views we entertain with regard to the truth may exercise over our actions. It becomes important, then, that we should learn to think correctly, and that we should learn to adopt correct views about things which we believe; for as we think of a matter, so we will treat it. If we adopt such views of the Gospel that will lead us to conclude that a large amount of all that has to be done for our benefit and salvation is the work of some other individuals besides ourselves, it would be very natural for this, in its tendency, and in the influence it would have and exert over us, to lead our minds from that which would tend to our emancipation from sin and iniquity.

There are certain prominent things connected with the Gospel as it is generally treated, and as it has been revealed to us. The Son of God, the Saviour of the world, in the way that it has been taught to us, is made to have a great share in it and a great deal to do with it. Some suppose that he has done so much, and has made such peculiar kinds of provisions for our wants and necessities, that there is but little left for us to do,—little more, perhaps, than to attend to a few ordinances that are instituted for us: this is about all; but that the great plan and work that bring salvation are things that belong to the mission of Jesus Christ. If this is correct, it is what we ought to believe; if it is not, it is that which we should expose; and we should labour to undeceive the people; for we certainly ought to begin to entertain correct

views. If there is a work left for us to do, it will be accomplished as the result of our exertions.

When we cling to what Jesus Christ has done for us, do you not see that our part will never be done? We may pray and sing, and pay Tithing, and go to church, and attend to all the outward forms of religion, and attend to all those things that thousands believed in doing, and then we shall find that our salvation will not be wrought out.

Now, I am not myself very much in favour of preaching long sermons about things that are a great way from home. Some people interest themselves at times by telling and undertaking to explain how Gods are made, and what they are made of, and all about it. There is only one way that I have any idea of knowing anything about Gods. There is only one class of them that I have had the privilege of forming an acquaintance with; and I would only wish, on the present occasion, to allude to this matter with a view to bring it down to our capacities—to our circumstances, as a matter that is practical.

We entertain various notions with regard to the Saviour of the world. Now, whether this excellence that he possessed constituted him the Son of God—the heir of all his Father's vast dominions, whether there were any of them that he inherited, or whether he acquired all the great and glorious qualities that he possessed, we will not now stop to inquire. Now, if Jesus is regarded as God, and if we wish to learn his history, let us read it as it is developed in the Scriptures; and if he is God, and you would know the history of the Father, learn it in the Son; for he assures us that he came do the works which he saw his Father do. Of Jesus it was said, "He was anointed with the oil of gladness above his fellows," and for this reason—"he loved righteousness and hated iniquity."

This is the way matters look with us—the way we examine everything that is presented to us. We are promised a victory over sin, if we will break off our iniquities and our sins by turning to God. There is no remarkable difference between us and Jesus, if he was anointed because he loved righteousness. What is the difference? We have the promise of becoming heirs of God, and joint-heirs with him to all those extensive domains possessed by the Father, upon the conditions that we are as obedient to the commandments of God as Jesus was. Jesus was anointed and preferred before others, from the simple fact that he loved righteousness better than others, and hated iniquity more. And hence it is written—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. ii. 10.)

We are told, you perceive, in the history of the Son of God, that he was made perfect through sufferings; and therefore we must conclude that if he was made perfect, he must, at some time, (no matter when that time might have been,) have lacked that perfection which he appears to have gained by the sufferings he experienced. "Well, but," says one, "of what practical benefit is that to us?" Simply this: We learn that Jesus—the individual whom we have been taught to adore from our infancy, —to worship and revere—God our Father, possessed of an infinitude of power, ability, and capacity for happiness and glory, and for the accomplishment of his own will and pleasure, was once as we are. Then to think that the same opportunity is extended to us, that we may become all that he is that is great and good—to think that, with all our faults and weak-

nesses—with all the temptations that hang around us, the same privilege that is extended to him of attaining salvation is also extended to us,—that it is simply salvation that was extended to Jesus, and that the same as that which is extended to us. That heaven of glory and perfection which is offered to us in the Gospel is the same that was offered to Jesus; and the right to the possession of all those riches and this great glory that was attained by him are equally open to us. This is encouraging to me. Why? Because I am not only contemplating myself as a mortal worm—a creature that is annoyed with the faults and follies of fallen humanity, but I view myself in connection with this principle that is associated with the work that is to prepare us to be associated in that better condition, in which we view the Saviour of the world as existing in that perfect sunshine of bliss, enjoying the rich reward of the saved and sanctified in the presence of God.

This view of the subject should create within us an ardent wish for the same glory, remembering that this is the door—this the salvation that is offered to us in the Gospel that we have received. But upon what principle shall we avail ourselves of these blessings? Has Jesus done anything that will bring salvation to you and me? The chief of what he has done is that he has revealed the plan of the Gospel—the scheme of human redemption, and manifested himself among his brethren; and we may say he has done a great deal more, for he has shed his blood for it. So have others shed their blood. But whose blood has cleansed you and me? It is said that the blood of Jesus cleanses from all sins. Then why is it that we remain sinners? It is simply because the blood of Jesus has not cleansed us from sin—because it has not reached us. What is the reason? It is because we have not been found in that perfect path of obedience that ensures us a freedom from sin.

One of the old Apostles boasts of having been made a king and priest, washed in the blood of Jesus. What was required of Jesus? He was required to be baptized the same as you and I. He was required to walk in the path of obedience, in order that he might be an example of that obedience which is required of you and me, by which we may be cleansed from sin.

We will suppose that Jesus had come into the world and died on Calvary as he died, but that he had not left the principles of life in the world. Suppose he had never called the humble fishermen and endowed them, how much wiser would the world have been? Who would have been delivered from sin? Who would have realized the blessings of the Gospel of salvation? But Jesus lived, and Jesus died. Then what is it that should make us rejoice? It is that Jesus, who was here, has returned to the heavens,—that his work is done. We should also be thankful for the truths that he taught, for the many good things that he said, for the Priesthood he left, through which the Gospel is revealed, and a medium opened through which you and I could be brought to the knowledge of the truth, accomplish that which will produce a deliverance from sin.

Then let us not rejoice altogether because Jesus lived, or that he died in the world, but that coming into the world he brought with him the Priesthood—that he brought with him the power, the right to officiate as well as to teach the Gospel of life; and by virtue of his appointment he had power to appoint others to act in his name. When he was crucified, and for a few days left this state of existence, it was to open the door of

salvation to a fallen world. Well, then, it is the Gospel, after all, for which we respect Jesus. There was nothing about Jesus but the Priesthood that he held and the Gospel that he proclaimed that was so very singular. But he died for the world. Yes; and what man that ever died for the truth that he died for, did not die for the world? Prophets have died in our day. Men have testified to the truth, and for that truth have died; but has their blood redeemed us from the sin and transgression we were previously guilty of? Have we found redemption through them? As far as we have obtained it, it has been by walking in the truth. Jesus, who was the bright and full reflection of the character of his Father, was himself a perfect pattern of obedience. He not only recommended to the world obedience, but was himself a living pattern and example of that obedience which he taught, and through that obedience merited that which was conferred upon him. Hence we read that he was exalted above his brethren, simply because he loved righteousness and hated iniquity; and it is that same principle that saves you and me. We may talk of men being redeemed by the efficacy of his blood; but the truth is that that blood has no efficacy to wash away our sins. That must depend upon our own action.

Can Jesus free us from sin while we go and sin again? What is it that frees us from sin? Did not Jesus preach the word of life? Yes. But who is it that shall believe—that shall be benefited and instructed? It is we that are to be redeemed. Jesus could preach of heaven, of the works of Omnipotence, and the vastness of his creations, because he understood them. And if we were only a little more enlightened, we could probably understand a great deal more than we do; but in our present darkness we need further instruction. Truth exists all around us to a vast infinity, yet we pass on in our darkness from year to year, and add folly to our transgressions, and still continue to hope that yet, through Jesus, we shall be redeemed; but it will be when, by our own actions, we shall be released from the thraldrom of sin.

"Well," says one, "you do not think much of Jesus." Yes, I do. "How much?" I think he was a good man. "But," says the inquirer, "I think that is a very low estimate of him." What, then, would you have him to be better than a good man? What and who is he? "Why," says one, "he is the Lord from heaven." Who are the characters or beings of whom the Apostle spoke, when he said—"There are gods many and lords many?" I suppose them to be good men. Jesus himself, when speaking in these last days, and explaining to the Prophet of this great and last dispensation, says, "Man of holiness is my name: man of counsel is my name." Well, what does this all show? Simply that Jesus was a man. We also learn that his Father was a man.

Jesus came to do the will of his Father, and none other work than that which he saw his Father do. And we, through our obedience, became brethren and sisters with him, and joint-heirs to the rich inheritances that he is heir to. Why, the practicability of this principle is demonstrated in the case of Jesus himself. He came to this earth as a living example of the truth—of the fact that it was possible that man, though weak and feeble, can be exalted, saved from his ignorance, and exalted to the capacity of a God,—that we, poor worms of the dust, partakers of the evils and afflictions that trouble and torment mortality,—that we could be exalted—that we could come into this

low condition, and pass from that low state of ignorance that we were in, and thereby gain an experience that would fit us for exaltation. Then the Gospel comes to us as a source of encouragement and comfort: therefore it should give us strength in our weakness, when the way may appear dark and almost without hope—when afflicted through the perplexities and hardships that we have to encounter; for Jesus has travelled on the way himself: he has travelled it, step by step, and piece by piece, and degree by degree, and has experienced all the grievous afflictions that flesh is heir to. Has he been exalted by it? We shall all say that he has. He has been exalted from that degree of imperfection in which we exist to his present condition, with power, might, and excellence, even all that is possible for him to enjoy. Then if it is possible for you and I to travel this same road, let us begin to inquire if we are doing it; for be assured that if we obtain that victory and exaltation that he possesses, it will be by doing as he did. He was obedient to the truth. He did not even presume to shrink from the bitter cup, though his feeling, as a man, rather inclined him to the seat of life. Hence, said he, Father, I would a little rather that this cup pass by; but on reflection he said, "Father, not my will, but thine be done."

Well, now, how would we have distinguished between this offering and one similar to the natural eye, but different in its design? Suppose a thing of this kind had transpired with us—supposing that it would have taken place in our midst, would we have any idea that it was a good man, a man of integrity, that died? How could we have known this? When he gives his own account of himself, he simply says, "Man of holiness is my name." He did not wish to have it understood that there was any being in existence, no matter by what majesty, might, and power he might be surrounded, that could go beyond the good men—the holy men.

What view does this lead us to take of the Gospel that this Jesus has led us to look into? Simply that it is a practical system of piety, purity, holiness, and truth,—truth that is to be exhibited in our actions, purity that is to extend to all our motives and designs, and holiness that is to be a characteristic of our lives, and to extend to all there is connected with our lives, our actions, and all that we do and say; for the action of the mind is considered. If these thoughts be correct—be pure, the actions that will reflect those thoughts will be good and beneficial, and the body that sees it will be correspondingly pure.

Then where is this purity to be wrought out—this propriety of thought—this perfection of holiness? Where is it to be read of, that we may be benefited by it—that we may travel in the way that Jesus has travelled—that we may follow in the example that he has set? Can we get our neighbour in the way to be the holy man, the righteous man, for us, and we reap the reward in heaven? Oh no. We must be the obedient men and women ourselves. We must be the patient men and women, and feel all that forbearance and mercy, that loving-kindness and charity ourselves; we must be the men and the women that will put on the habiliments of truth—the garments of holiness, and wear them for ourselves. We must wear them day by day, month by month, year by year, and for ever.

I want you to see this, and to comprehend that the whole matter of your salvation is your own business and work. What else has Jesus done? What did he require of man? You examine principle in the Gospel as it is taught to you, and what

requirement of that Gospel has been obeyed for you? None.

We are required to be obedient from the beginning unto the practice of every virtue that the Gospel can open out. This is what is required of you and me, that we may be saved and become just like Jesus. Then you see that it is entirely a practical affair with every one of us. We may theorize as much as we please, and talk about purity and holiness; and as long as we theorize about them, we shall find that they will do us no good—never, until we reduce them to practice and adopt that kind of holiness that is acceptable to God. How can we know that one great principle of obedience, excepting we comply with the requirements of the Gospel? How can we know what is good for us, excepting we be tried in these things? The Almighty is gratified when his purposes are accomplished, and when we are preparing ourselves to be exalted and admitted into his presence, that we may be prepared by that education to be filled with that knowledge and clothed with power as himself—be filled with that infinitude of capacity that he himself enjoys, and that those principles may be so implanted in our being and sought by us during our existence upon the earth, that we shall increase our own greatness and the glory and power of our God.

"Well, but," says one, "where does this power come from? Does it come from God?" We should answer, "Yes." Well, then, where did He get it from? Did he inherit it? No, he did not. When we talk of the Father and of Jesus, we can say they did not inherit it. Why do we say that Jesus did not inherit this greatness and glory? Because he is recommended to us as one who came to do nothing but what he had seen his Father do, (who, like Jesus, had once been imperfect,) and that, like him, he had risen to might, majesty, and power, and clothed himself with the truth and with knowledge that endowed him with power to act and to be acted upon, to design and to execute those designs. Well, then, the power of God is—what? Why, it is the Gospel; and the Apostle said that the Gospel was "the power of God unto salvation;" and it is the salvation of every individual and everything that is clothed with it.

Who is saved? Why, the individual that has power; and the individual that possesses knowledge has power. It is just as the Apostle says—he was not ashamed of that Gospel that was the power of God unto salvation, that was revealed by Him that loved righteousness and hated iniquity.

The Gospel, then, as preached unto us, is the power of God that saves. What does it do? It enlightens that which is dark; it gives us power where all is weakness before; it endows us with capacity where before there was no capacity, and where there was no strength.

This is what the Gospel does for us: it is that which saves and fills our minds with that which we need not be ashamed of; and it is the simple fact that we should carry to our home, to our firesides, to correct the evils that exist between man and man, between parents and children, husbands and wives: but it is, nevertheless, the power of God that saves. It is that which tranquilizes the power of the soul that is not wholly under the principles of truth. It is not like the empty proclamation of enthusiasm, but it is deliverance to the captives; it is freedom to the sick soul—to the soul that is in the dark, that knows not the truth, that has no hope that reaches into the vast future, and opens up prospects for the immortality and the salvation of the souls of men. This is the way that the Gospel opens to us in regard to the salvation of the

soul: it will make everything in the soul tranquil as the blest in heaven. It is that which must abide constantly within us; it is that which must be developed in our homes. Why? That all the members of that home may become legitimate lovers of the truth, be truthful in all they do and say, and be calculated by their good works to subserve the ends of righteousness and peace, and to bring about the purposes of God. "Why," says one, "the Gospel seems to be a great matter to be carried to the simple circles of our homes, and for it to enter into the trivial affairs of our every-day life; it seems to be a small matter to that vast infinitude of greatness and glory in its fulness that we seek to enjoy in a future state."

Brethren and sisters, what greatness you expect to enjoy, what you intend to enjoy in the fountain of bliss that lies before the Saints! The origin of all this, the region where it must be commenced is in the soul, at the firesides, within the circle of your family. Where is it to come from? If the blessings developed that constitute the happiness of the saved and sanctified, that enrich the pleasures of those that have passed away, are attainable, why have we not been blessed? Why has not the Gospel brought salvation to our firesides and to our homes? Why, we have naught but imperfections of our own. But these could not stand in the way; for the blood of Jesus could have cleansed us from sin, aside from our own works, according to the feelings of some. Then why is it that we are those slaves of sin, and are afflicted with the consequences thereof? Why is it that the sanctuary of home is deprived of these blessings? The Gospel that saved Jesus, that clothed him with power, that bestowed upon him all the perfections that he possessed as a God, why has it not wrought out its work with us? Our firesides have not been blessed with the harmony and bliss that is affected by its purity and hallowed influence. We would not inquire where is heaven, or say how far it is from us, from our homes; for there would be a fountain of bliss to any one who would partake of the food that angels feed upon—who would partake and realize the perfection in which they dwell, and the harmony by which they are associated, and those that dwell with them. Then it would be no matter of uncertainty with us; neither should we care whether heaven was a little way off, or at a vast or immeasurable distance; for then in our homes, within our own family circles, would be that heaven and happiness for which we are seeking. There would be perfection; there would be the beauty of holiness in spirit and in truth.

Now, this is the religion that should be developed at home; it should be of domestic manufacture as well as the clothes that we wear; and their beauty, you know we are told, should consist in the beauty of the workmanship of our own hands.

If we realized that our salvation depended upon our living in peace at home with our wives and children, and upon our cherishing the principles of virtue, of holiness, and of purity, do you suppose that we should ever be at a loss for an opportunity of doing some good? Do you suppose we should ever be at a loss to do something that would save the cause of truth? Our homes and our heaven would ever be with us. The constitution and establishment of our homes in peace, and making that happiness and giving that satisfaction which will produce it, constitute the burden of our labour at home and abroad.

But we are called to go and preach the Gospel to distant nations, simply that the honest may be gathered together and have homes like you and

I, until a nation shall be imbued with the principle of that heavenly government that we talk and read so much about, that the will of God may be done on earth as it is done in heaven.

According to this, then, the object is the same, whether you labour at home or abroad. I want this riveted on your memories—to have you think upon it every day. I do not want you to think that you can live your religion while you are quarrelling with your wives every day; I do not want you to think that you are travelling the road to salvation while you are quarrelling with everybody around you. What is the difficulty? What causes this quarrelling? "Why," says the man, "my wife has a contentious spirit: she is not going to heaven; she is not going on the road to those perfections that will bring her to a perfect and sanctified state: she has put far from her the day of sanctification." Then, as ministers of righteousness, I want you to go to work at home. Why? Simply because home is the place where you should live your religion.

"But," says one, "I am going to wait until I go on a mission; then I will devote all my time to serving the Lord."

If you wait till then, when you are gone thousands of miles away, what will your wife and children do? Who, having wife and children, and having laboured to bring them here, and lived with them here from year to year, will neglect to develop in them the principles that will save and make them happy in time, and exalt them in eternity? I want you to save them by implanting in them correct principles; and then, if you are called to go abroad, you can teach the people the principles that will save, for you will have learned them at home. Then, if they should apostatize when they have been gathered here, as some do, to our own sorrow and to theirs too, you would have the confidence and consolation of knowing that your own family were saved, because you had taught them the principles of salvation while you were with them. Then why do some seem so anxious to live their religion abroad, while they neglect to teach and practise it at home? It is evident that they do not enjoy the spirit of the Gospel; and if they have not within them the principles of purity and holiness, and do not live their religion at home, what assurance have we that they will live it when they get thousands of miles from their friends?

I want you to go to work in your own circles, and cultivate the principles of righteousness, and let the world go their own way. Do not trouble about how your neighbours are getting along, but seek to make your own home the dwellingplace of God; seek to make it a sanctuary where the richest blessings of God shall be enjoyed—where the truth shall be kept in rich stores to bless you and yours. Then that point will become a point of attraction to which your affections may repair with feelings of satisfaction. And if you go abroad, your peace will be increased with the reflection that you have left your family stationed upon the immutable and sure basis of eternal truth; and while time passes, and the angels of heaven carry you safely along, your friends and connections at home are still wending their way onward to the haven of peace and rest, where all is right—where peace and joy flow like a river to those who are sanctified through the truth.

Now, do not excuse yourselves because you are Seventies, and are therefore called to go abroad as special witnesses to the nations; for we are called to save our own: that is our first duty. It is true we can do a great deal towards bringing others to

a knowledge of the truth; and if we can preach to the world—to those that are afar off, we can also preach to those that are near to us, and save them; and how? Do as much to save them as Jesus has done, and then we shall have done our duty. What is it that he has told us? He told us how to save ourselves with the principles of virtue, righteousness, and peace; and let us so live that those principles may be in the young men that are growing up around our hearths. There is nothing that is important to some, except it is a great way off. But the foundation of purity should be at our homes: there God should dwell; there God should reign in all the greatness of his glory, and in all the perfection of his attributes. Where will this be? Why, wherever there is a good man—a man devoted to the truth, whose affections are identified with it and for it, and who loves righteousness and hates iniquity, as Jesus did. This is the way I want you to live, and then there will be less wickedness—fewer lies told—less tattling by the fireside about your neighbours. The husband and wife will have less difficulties of a character and kind that are unendurable. If we can come down from the exaltedness of our feelings and humble ourselves, we can avoid most of the evils that are common among mankind.

Who have these kinds of difficulties to which I have alluded? People that are very religious—people that go to church—people that are favoured in various ways, and who preach long sermons for the benefit of such as themselves. What is the reason that they are not saved? Why, simply because they never have time to live their religion—because they never had an idea that to live their religion was to be at peace at home—that the paying their Tithing was offering an offering that would be acceptable to God; and those who did think so, had an idea that that of itself would save them. I want you to understand that it is all nonsense to take the latter position. "What," says one, "should we not pay our Tithing?" Should we not pray? Yes, pray, and pay your Tithing. But this is not all: I want you to pray God Almighty to bless you with strength, with forbearance, with charity, that you may be merciful to each other's weaknesses, and that you may look with tender compassion upon one another, as God looks upon us, his children, all the day long. This is what I want you to pray for. And husbands, if your wives speak harsh words, don't speak another in return. "But," says one, "how can I bear it?" Why, hold your tongue. You talk of ruling nations, kingdoms, principalities, and powers, and yet cannot hold your tongue! What wise rulers you would make!

I suppose, when the Bishop was made or ordained, you all thought that you ought to have been made Bishops,—you were so clever, so accomplished, and so well qualified to rule, in your own estimation. I want you to prove that you are capable of being Bishops, by keeping your mouths shut when a storm of passion arises within you. Let it die. Never let the world hear the breath of heaven wafting away the ill-spoken word—the hasty declaration. No, never. Why not? Because, if hell is within you, keep it there. "Why," says one, "is it not just as bad to think of hell as it is to speak it out?" No—not half as bad. Why? Because, if you thought of killing me, and were not to do it, I should not be hurt. But, if you took away my life, then I should be hurt. Hence, then, you see, there is a difference between thinking and doing. I want you husbands and wives to carry this home with you, and learn to hold your tongue, when you have nothing but some miserable, provoking thing to say,

"Well, but," says one man, "my wife acts so like the Devil that I cannot get along with her. I thought I was married to an angel, but I have found out I was deceived, and that she is a fiend." If you were such a fool as to marry a wife of that kind, you ought to learn a little by experience.

Now, knowledge is power; and if you have married a woman that does not answer your expectations, that is not an angel, that does not abound in goodness, and that is not the very quintessence of perfection, what will you do? I will go and get a divorce. Then what will you do? Live single? No. You will marry another, then? You answer, "Yes." Then you will live with her, conquer her, and control her, I suppose? "Yes," says one, "that seems like the idea; and I will go home and let my wife know that she has got to mind me and obey me." Why, what are you going to do? "If she don't obey me, I will chastise her; I will beat her." I presume you mean to treat her in the way that some of us are accustomed to treat our mules? "Yes," says the man, "I will let her know that she has got to obey me."

You poor miserable souls who think thus, if you go home and whip your wives because of what I say to you to-night upon family government, the sin shall lie at your own door, and the lash that will be upon you shall be far more severe than anything that you can inflict upon your poor wives.

I want you to go home and let them know that you are better men, that you are improving, that you are better than they, and that you are improving in righteousness faster than they are. Then, if your wife is disposed to quarrel, she will soon get tired of it; she will turn to righteousness and follow your holy example. Then let me urge upon you the necessity of proving to your wives that there is more consistency in your conduct than there is in theirs, and that you are capable of living without saying harsh things yourselves.

Brethren, this is the way I want you to govern your wives, and in ninety-nine cases out of every hundred you will succeed in governing them in righteousness; they will be faithful and true to you, and to the Gospel that has been revealed in this dispensation. And if you get a little mortified with something that may transpire, which is often the case, your wife would adopt the course that she has seen adopted by you: she would hold her tongue, unless she could say some very pleasing thing; and in this way there will be peace established in your home. Whenever there is peace, and the home circle lives in peace and quietude, the blessings of heaven and the revelations of the Holy Spirit will be there; its inspiration will be there, and it will be like a burning, never-dying flame within you, and you will walk together in peace and in harmony. You won't stumble and die in the way; there will be no difference of feeling; but the twine of family affection will grow stronger, day by day, and year by year; and the passing year will add intensity to that affection that is within you, and you will have an increased determination to live your religion.

Then your children would see in their parents an example for speaking the truth and acting truthfully to each other. Then there would be an example before them, and they would, no doubt, obey the truth, and regard you as truthful and sincere in all your expressions, whether in regard to the things of God or those of a more trivial character. They would then see that you struggled not only to speak of the truth, but to exhibit it in all the actions of your lives.

This is the way I want you to live your religion in this Ward; this is the way I want you to sustain your

Bishop, that he may not be taxed with all the little difficulties of your domestic circles. He is a little man, and it is enough for him to be taxed with the general business of the Ward. I want you to understand that he has need of what you promised him. Did you not promise him that you would sustain him by your works as well as by your faith? I want you to redeem that promise; for if it had not been necessary for you to do this, it would not have been asked. Then sustain your Bishop, and uphold him. "But," says one, "I do not know that it is my business. If he is not smart enough, let the proper authorities put in another." Why, bless you, the authorities did not want the smartest men; but they wanted to prove to the world that the Lord could make those smart whom he called and ordained. "Why," says one, "you do not think much of our Bishop; you do not appear to estimate him very highly." Yes, I do; but I want you to understand that he has got his own weaknesses and faults to contend with, the same as other men, and just as much of yours as you put upon him. I want you that are smart men to resolve yourselves into bishops, and to play the Bishop's part at home, and to adopt the principles that he inculcates in your home circles. How very few there are who do this! But it is not too late to learn to judge righteously—to create quietude and peace, virtue and holiness, at your own homes. Then who will there be to annoy the Bishop with their troubles? Who will be sending to the President for a divorce, when you all get your little wards at home thoroughly disciplined? This you can do, by being united, more effectually than he can; for he cannot be always with you. Then you can bring out your little wards, and let him have the advantage of a leaf out of your books.

But if you cannot do this, hold your tongues and be ashamed, and just conclude that you will fulfil the promise that you made, and strengthen him, and simply because he needs strength; and aid him all you can; afford him all the comfort you can; and this will bring you together in the principles of truth: it unites you in one, so that your action will be one; your feelings and your spirit will be one, and you will walk in the same path together and be agreed.

Take this course in regard to living your religion, and you do well. But possibly you do not need any of this instruction. If you do not, I am very glad of it. And if you have qualified yourselves and cultivated your minds to that degree of perfection that you do not need it here, you may just pass it over to your neighbours. Let righteousness be developed in this Ward, and let that unanimity of feeling be manifested that will cause the instructions of your Bishop to be warmly received; and let faith be exercised for him, that he may be full of knowledge and power, and have influence among the people for whose good he labours day by day. This is the way I want you to act in regard to this matter; and, to do this effectually, you must make all things right at home. Do not leave this great work for the Bishop alone, but let it be the duty of every man in the home circle, and there will be unanimity throughout the Ward; and to the Bishop will be given what is required in his official capacity, and he will have power and strength, and he will be estimated to some extent by the influence which he exercises over the men that are in his Ward.

Well, then, what else shall we do? you may now inquire. There is another matter I want to engage you in. I want your help in a cautious, but effectual crusade against stealing. "Well, but," says one, "the President said we could not stop stealing." This is not what I was going to ask you to do;

but I want every good man in this Ward to consider himself a missionary and a minister. I want you to get hold of the young men, and to advise them as fathers should advise them. "Well, but," says one, "the young men here in this Ward have fathers; and if I should presume to give them advice, their fathers will be displeased." I do not suppose they would. At least, I think you may venture to carry out my advice.

The spirit of thieving stalks abroad in our land, and it has its advocates among the people. It gets hold of the unguarded youth, and causes them to steal from their neighbours, being unguarded by the truth. You fathers, do you know this to be true? "Yes," say some, "we hear that there is stealing done over yonder (pointing towards the west), and that it is Bill Hickman and his gang that do it. But do you know that there is a thief who visits your son and corrupts his morals, and who is making him believe there is no harm in stealing from a Gentile?

"Oh, to be sure," say you; "I know that such a man visits my son. I don't know exactly where my son is now, but he is about the city somewhere." This is what I want you should know. Make it your business to know where your sons are, for they have only to go into some of the streets of the city to meet with thieves who tell them there is no harm in stealing from the Gentiles, and who tell them that the Presidency of the Church say so. This is the way the lies were told about us, to lead the unwise and unwary from the truth. Do you want to save yourselves from the scorn and disgrace that will cover your son wherever he goes? If you do, watch over your sons and also over the associations that they form. To you that have daughters, I would say, Watch over them, or by-and-by you will come to your friends with a pitiful face, saying, O my poor daughter, she is gone! Where? To Camp Floyd, to the States, and to the Devil. O my daughter, that we have raised carefully, and we thought she would live to honour us; but, alas, she has gone!

Yes; but you did not know, while she was with you, that she was forming an acquaintance with habits and making associations with those things that have succeeded in removing her beyond your reach. "True, she went to every dancing party," says the unsuspecting father; "but how could I refuse her the privilege?" Perhaps the Bishop was called to go and pray for them, in order to sanctify the affair; and perhaps she went with the son of your neighbour whom you regard; and hence you will say, How can I refuse and offend my brother? Yes, offend your brother; for that is worth less than the salvation of your child. "But," says one, "shall we not let our children go to parties?" Yes, let them go; I would not dare to advise you not to let them go. And why? Because it would not do any good.

If your daughters associate with those that have no interest in the truth, advise them to discontinue their intimacy with such persons, and enjoin upon them the necessity of pursuing that course that will preserve them in purity and keep them in the truth. If your daughter will go, what then? Why, let her go. Do not break her neck to keep her, for she would not be in heaven if her neck was broken.

I allude to this simply to elucidate the truth, and to show the way those things are accomplished of which I have been speaking. Perhaps your daughters have not associated with Gentiles, you may say. I would as soon my daughter would associate with some Gentiles as with many that profess to be Saints, especially those who have nothing to talk about but balderdash, and nothing in their minds but the wicked plans concocted by corrupt hearts.

I allude to these things thus pointedly and minutely, because they will affect your happiness and wellbeing, as well as that of your children. Do not undertake to crowd things to extremes, to obtain any of the blessings I have alluded to. Do not commit a greater evil than those that already exist, by creating others.

I pray that you may so strive to cultivate a love for the Spirit of God, and a love for his people, that you may constantly be under the guidance of that Spirit, and always have it abiding in you, that you may do everything in favour of the truth, dwell happily beneath its influence, and lead your children in the way of life. That this may be your happy lot, through diligence and obedience in the Gospel, is my prayer, in the name of Jesus. Amen.

PRIVILEGES AND EXPERIENCE OF THE SAINTS, ETC.

Exhortation by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, September* 18, 1859.

REPORTED BY G. D. WATT.

I have been extremely gratified in the remarks that have been made by brother Gates. The instructions which he has given us have been imparted, as I believe, by the gift of the Holy Ghost. I feel truly grateful that we live in an age of the world when we can receive instructions by the power and wisdom of that Spirit which searches all things—that Spirit that understands all things, and discerns the thoughts and intents of the heart. All other preaching is vain. I can say, with him, that it is one of the greatest pleasures of my life to speak, when I can have the Spirit of the Lord to assist me. Without it, I would rather do the hardest kind of bodily labour. Indeed, I do not think that it is the privilege of any of the servants of God to speak in the name of the Lord without that Spirit. But I have oftentimes thought that no person who was living according to the commandments of God could rise before a congregation of Saints like this before me, and open his mouth in humility and simplicity of heart, but what the Lord would give him something to say. It is through the united faith of the people of God—through that confidence which they have in the Being whom they worship, that he, for their edification and benefit, will grant his Spirit unto his humble and faithful Saints. But we oftentimes deprive ourselves of the blessings and enjoyments which we might receive, through the darkness of our minds, through our selfishness, through our neglect of keeping the commandments of God, through our disobedience, and through the abundance of cares and perplexities with which we have to contend in this mortal existence. All these things have a tendency, more

or less, to darken the understanding and drive away from the heart that peaceable Spirit which whispers peace to the minds of the sons and daughters of God. I often reflect upon this subject much, and inquire in my own mind, and try to search out some of the causes of our being so far beneath the privileges which are guaranteed to us in the Gospel of Jesus Christ. It is not because the promises of God have failed. It is not because we are not worshipping the same Being whom the Saints worshipped in ancient days. It is not because there are insurmountable obstacles in our way; but the cause lies in our own selves. We are the individuls that shut out this light of heaven—this light of truth that would otherwise shine upon our understandings. Do you ever compare yourselves with those people that we read of in ancient times that were called the people of God? I mean some of the best of them. Not but that there were individuals who lived then, professing to be the children of God, who were just as imperfect in their ways and doings and conduct as some of us are. But, then, there were others who lived in ancient times who were far in advance of us. They attained to greater faith and to greater privileges than those we enjoy.

Where is there a servant of God in all the Church of Latter-day Saints that has enjoyed the same privileges that many of the first of the servants of God did 1,800 years ago on the Eastern continent? There are scarcely any. Have we beheld Jesus face to face? Have we conversed with him as Peter, James, and John, and the others of the Twelve did in that day and age of the world? No, we have not. There may have been some few exceptions. Have we attained even to the blessings of the lesser Priesthood, to say nothing about the higher blessings of the greater Priesthood? What are the blessings promised to the lesser Priesthood? They are not only to hold authority and administer in the name of the Lord in temporal things, and administer in certain outward ordinances; but there are privileges that the lesser Priesthood enjoy far exceeding those temporal administrations. They were to have the privilege of conversing with angels. Did you ever reflect or realize how great a privilege this is?

Is it not a great privilege to go before the Lord and receive the ministration of angels, and instructions from their mouths with regard to what should be spoken to the people? But very few of the lesser Priesthood who sit under the sound of my voice, or who are to be found upon the whole earth, have attained to this privilege. If the lesser Priesthood have not attained to it, let us inquire concerning those that hold still higher authority, concerning the Elders, Seventies, High Priests, the Twelve, the various Bishops, and the various authorities and presiding Elders over different Branches and settlements. Have they even attained to the blessings of the lesser Priesthood? No. With the exception of a very few individuals who may have come up to their privileges, who may have had the visions of eternity opened to them, and may have conversed with angels, and received instructions with regard to their callings and duties, and what they shall say to the people; but, with the exception of these few individuals, the others are away in the back grounds. And when we come to speak of the higher privileges, beyond that of receiving the administration of angels, you can scarcely find a man in all the Latter-day Kingdom that has come up to them. I have not. I speak it to my shame, and I speak it, as brother Gates spoke concerning himself, with shame, that I have not attained to

the privileges that pertain to the higher Priesthood. What are these privileges? They are plainly laid down in the word of God. Those holding that Priesthood have the privilege not only of receiving the ministration of angels, but to have the heavens opened to them, and to behold the face of God.

Now, no man, without the Spirit of the Lord resting upon him to quicken him in body and mind, can have this great and exalted privilege to behold the face of God the Father who is in the heavens. But few have attained to this great and exalted privilege. Are there not some reasons—some causes? Have we not been members of this Church, some of us for sixteen, eighteen, or twenty years, and some of us for twenty-five and almost thirty years? It will be twenty-nine years to-morrow since I was baptized into this Church; and I feel ashamed that I have not made greater progress in the things of the kingdom of God, when compared with the promises that have been made to us. Notwithstanding all this, when I reflect upon the advancement which we have made, compared with our former ignorance, I can truly say that the contrast is very great. We have learned many things pertaining to the first principles of our religion, and pertaining to the first principles of our conduct as Saints of the Most High; and we have learned this lesson most thoroughly too. It is not merely a theoretical lesson, but we have learned it practically.

Many of us have learned to be subject to every word that proceeds from the mouth of God. We have learned that it is not only necessary for us to cease from taking the name of the Lord our God in vain, but to never mention his name only by constraint of his Spirit. We have learned to impose a guard upon our tongues, to speak no evil concerning the children of God. We have learned not to backbite our neighbours and friends. Many of us have learned this lesson, but not all of us.

We have learned, also, practically, the necessity of ceasing from all light-mindedness and levity and excessive laughter. But there are many, I am sorry to say, who have not learned the first principle of this lesson. We have learned that we can be cheerful without yielding to much laughter; for this is accounted in the revelations of God as sin in the sight of Heaven.

We have learned a great many important principles pertaining to family government. We have learned many important principles pertaining to giving heed to all the counsels of the Priesthood that may be imparted unto us, from time to time, by the voice of the Spirit of God. We have learned, in a great measure, to discern those who have the Spirit and those who have it not, when they speak to us in Church or in Ward meetings. We have learned that our religion consists in doing the things required at our hands, instead of hearing from Sabbath to Sabbath, and not doing.

We have learned the necessity of giving the most earnest heed to every counsel and word which the Lord our God has given to regulate our conduct. And many of us have learned, also, that when the Lord speaks, not by command, but by the word of wisdom and advice, that we should give heed to the same, in order to enjoy that flow of the Spirit of the living God in our hearts which is necessary to prepare us for further blessings. But, after all we have learned during the last quarter-of-a-century in this Church, we have not yet prepared ourselves sufficiently to receive the great and important blessings I have named pertaining to the two Priesthoods of the living God.

When shall we learn this lesson?

When we have learned to govern ourselves more perfectly than we have hitherto done—to guard ourselves on the right hand and on the left from the encroachments of evil—to set a seal upon our mouths and tongues, and only to use them according to the principles of eternal truth—according to the mind and will of God. When we have learned to do unto others as we would have them do unto us in all things, and to regulate ourselves not only by the written commandments of the Most High God, but by the words of wisdom and counsel imparted to us day by day through his servants—when we have learned these important lessons more perfectly, then we may expect the promise of the Lord to be more perfectly fulfilled to us, and not before.

I can recollect, twenty-nine years ago this present autumn, that I went into the chamber of father Whitmer, in whose house the Lord manifested himself in the organization of this Church, consisting of six members. I went into that chamber with the Prophet Joseph Smith, to inquire of the Lord; and he received a revelation for my benefit, which was written from the mouth of the Prophet by John Whitmer, one of the witnesses of the Book of Mormon. I was then only about nineteen years of age, and was desirous to know what my duty was. The Lord commanded in this revelation that I should preach his Gospel. I thought that was a very great and important calling, and I felt altogether incompetent unless the Lord qualified me by his Spirit.

Among other things contained in this revelation, the Lord gave me a command in these words:—"Therefore lift up thy voice and prophesy, and it shall be given by the power of the Holy Ghost." I thought to myself, that unless the Lord shall pour out his Spirit upon me more fully than anything I ever yet have experienced, I never can perform these duties acceptably in his sight.

To prophesy without the Holy Ghost—to reveal—was something I dare not do. I would rather have had my head severed from my body than to have been guilty of so great a crime. Indeed, there is one of the most awful denunciations pronounced upon that man who undertakes to prophesy in the name of the Lord, without the Holy Ghost to inspire him. Such a man in ancient days was to be cut off from the midst of Israel.

I felt, therefore, the importance of those sayings; and truly, when I looked at the magnitude and importance of the command given to me to prophesy by the power of the Holy Ghost, I felt oftentimes to tremble and shrink, for fear I never should be able to fulfil and accomplish so great a work.

And I recollect another revelation that requires all the servants of God who are sent forth, to lift up their voices and preach and prophesy as it shall be given by the Spirit of God. Have we attained to this gift of prophecy as we ought as the servants of the living God? How few of us have obtained a message beforehand by the Spirit of the living God to deliver to the people, as Jacob, one of the ancient servants of God, did on the American continent. Jacob, the brother of Nephi, came into the temple to preach to the people, and declared to them that the Lord had previously revealed to him what he should say to them. He went and inquired of the Lord; and he revealed his mind and will, and thus Jacob found out what was wanted for the people: he understood their condition and what sins they had committed before the Most High, and he knew how to reprove them, because God had visited him by the Spirit of revelation.

How many of us have gone forth

and received our errand from the Lord by the voice of the Spirit of revelation, before we have ventured before the people to teach the things of the kingdom of God? Although I have often prayed and sought earnestly and humbly that I might be assisted to preach to the people, and to say something to benefit them, yet I have not, by my earnestness and diligence and faith, been able to obtain those revelations and visions that belong to the High Priesthood and to the Apostleship, that I might know what to preach to the people to the extent of our privileges for their edification. Yet I do know the Lord has blessed me and my brethren, and given us a portion of his Spirit; and our hearts have been dictated, as I believe, by the spirit of wisdom and counsel; and the things of the kingdom of God have been made known to us in the very moment; and we have been able to speak to them, but not in that power and demonstration that belongs to the Priesthood of the living God.

I recollect reading the prophecy of Enoch, that he, after having gathered together his people from the different parts of the earth, the same as we are doing, commenced preaching righteousness to them. He built up the city called Zion, and the Lord revealed himself to Enoch, and he saw him face to face. God walked and talked with him, and he dwelt in the midst of the city of Zion for the space of three hundred and sixty-five years; and then God took Enoch, city, people and all, to heaven.

I recollect reading of Enoch's having gathered his people, and that their enemies came up against them to battle. What kind of weapons did Enoch use to destroy his enemies? It says, "And he (Enoch) spake the word of the Lord, and the earth trembled, and the mountains fled, according to his command; and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."

That was the power given to that Priesthood and authority which was conferred upon Enoch in the early ages of the world. It is also your privilege, ye servants of the living God, to obtain by faith the same blessings and the same power, that when you shall be appointed upon foreign missions, you can open your mouths by the power of the same Spirit that rested upon Enoch—that you can not only teach them what they shall do, but prophesy to the people and tell them what shall be in the future—tell them of the judgments and calamities that shall overtake the wicked. It is your privilege to prophesy to the great and to the low, to the king on his throne, to great men in high places, to the inhabitants of the earth, and to foretell that which shall befall their cities, villages, nations, countries, and kingdoms,—to foretell all these things, not by your wisdom, nor by the spirit of false prophecy, but by the power of that Spirit which rested on Enoch in ancient days. With such a qualification, you could go forth and perform the mission appointed to you acceptably in the sight of God.

What is the privilege of the servants of God that are remaining here in the midst of the settlements of Zion? It is our privilege to sanctify ourselves and have even greater power than those who go to the nations. Why? Because here is the great central place of gathering, and here should centre all the powers of the everlasting Priesthood. Here, in our midst, should be poured out the blessings of that Priesthood to their fullest extent. Here the ser-

vants of God should be clothed upon from on high with the glory of God, and be able to foretell all things which would be for the welfare and benefit of the children of Zion. All these blessings belong to the Priesthood here.

You have the keys of the Priesthood; you have the key-words of the Priesthood here; you have the signs of the Priesthood here; you have all the ordinances of the Priesthood here which have been revealed; you have learned the rules and laws of the Priesthood; and why not, ye Elders of Israel—ye servants of the Most High God, rise up in the power of the Priesthood and magnify your callings throughout the settlements in this Territory? Why give way to darkness, to debauchery, to low and degraded things, and mix with those who are calculated to fill you with the spirit of evil continually?

Why suffer a cloud of darkness to hover over your minds, even a cloud of thick darkness that is almost impenetrable? Why suffer your faith to die away, that you cannot prevail with the heavens and obtain the blessings of the Priesthood revealed in the last days?

Awake, awake, O ye Elders of Israel, and be clothed with the spirit and power of your callings, and do the work assigned you, and prepare for the great day of the Lord, which is at hand.

I feel, in some measure, the importance of these things. It rests on my mind; it weighs me down by day, and oftentimes I lay awake at nights contemplating the greatness of our privileges and the backwardness of the Saints of God to claim them.

But I do not wish to occupy too much of the time. May God bless you! Amen.

SOWING AND REAPING—FULFILMENT OF COVENANTS.

Remarks by President ORSON HYDE, *made in the Tabernacle, Great Salt Lake City, October 6, 1859.*

REPORTED BY G. D. WATT.

As liberty was extended this morning to confess our faults and speak our feelings and our experience, I now avail myself of the privilege granted.

For some length of time I do not know that I have committed any very grievous sins or serious iniquities. At the same time, I feel that the light of heaven in me reproves me for many things; and I seek to receive the admonitions of the Spirit, and profit continually by them.

I am sensible that I am subject to weaknesses, to many foibles and failings; yet, as I before said, I am not conscious of having committed any very grievous sin;—at least, since the

reformation. My desires are to keep the commandments of God, and to retain in my own bosom his good Spirit. That Spirit was particularly manifested here this morning; and while it was upon me, I endeavoured to look at myself, and it seemed as though a live coal was in my heart, that caused it to burn with joy and gladness, with thanksgiving and praise to our God. Had I given vent to my feelings, without restraint, I might have made more noise than would have been acceptable to this congregation. But "the spirit of the prophets is subject to the prophets, and wisdom is justified of her children."

The counsel we received this morning commends itself to every man's conscience. The good which we feel, and with which we are often exercised, may be freely dispensed to others; but the bad feelings which we sometimes possess should not often be suffered to burden others, but should be buried—smothered, until they die out. The good which we possess we may reveal to our friends for their edification and comfort, but withhold from them our griefs and sorrows, and reveal them unto God, who bears our sorrows willingly, without endangering himself.

If we never sow gloomy, desponding, or evil principles, we shall not be likely to reap them. If we sow cheerful, lively, and good principles, we shall most likely reap an abundant harvest of the same; for, according to that which a man soweth, that also shall he reap. Let us learn to restrain every evil feeling; for if we give them birth, there is no telling the amount of evil they may create, and when or where they will end their work of death.

The Son of Man sowed good seed in his field; and while men slept, the enemy came and sowed tares: consequently, there was a mixed crop. Let us sow pure seed, as did the Son of Man, and watch, lest the enemy sow bad seed, and cause a great amount of trouble thereby.

A few thoughts have suggested themselves to my mind in connection with some remarks I made last Sunday in the afternoon. It is not my province always to say that things are so-and-so; yet, under some circumstances, it is. But I will now do as I did last Sabbath. I will suppose a case.

We all acknowledge that we had an existence before we were born into this world. How long before we took our departure from the realms of bliss to find tabernacles in flesh is unknown to us. Suffice it to say that we were sent here. We came willingly: the requirement of our heavenly Father and our anxiety to take bodies brought us here.] We might be sent on a mission to some foreign country, and feel under obligation to go, not only from respect to the moral condition of the people to whom we are sent, but also out of respect to the authority which required the service at our hands. But if we were to consult our own feelings, and be allowed our choice to go or stay with equal approval, we might prefer to remain at home. But we understood things better there than we do in this lower world. Here, in this world, Paul says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" [of return]. The creature itself shall be delivered from the bondage of corruption and brought into the glorious liberty of the children of God.

Then, if it be true that we entered into a covenant with the powers celestial, before we left our former homes, that we would come here and obey the voice of the Lord, through whomsoever he might speak, these powers are witnesses of the covenant into which we entered; and it is not impossible

that we signed the articles thereof with our own hands,—which articles may be retained in the archives above, to be presented to us when we rise from the dead, and be judged out of our own mouths, according to that which is written in the books.

We are situated here in various relations, not only to the servants of God that are given us to guide our energies, but we also stand in various relations to one another, as husband and wife, parent and child,—which relations are branches of that everlasting covenant, because they are legitimate and ordained of God. Did we covenant and agree that we would be subject to the authorities of heaven placed over us? What do you think about it? Do you think we plighted our faith and came here with that view and under that covenant? And, in this respect, is the whole world on the same footing? Yes, verily: "He that receiveth you receiveth me."

The vail is thick between us and the country whence we came. We cannot see clearly—we cannot clearly comprehend — we have forgotten! For instance, when we leave our homes on earth for a long time, and roam abroad in foreign lands, we forget many of the little incidents of our nativity, barely recollecting and being impressed that we have a home in some far-off country, while in others the thought is entirely obliterated from their memory, and is to them as though such things had never existed. But our forgetfulness cannot alter the facts.

Did we covenant to be subject to the authority of God in all the different relations of life—that we would be loyal to the legitimate powers that emanate from God? I have been led to think that such is the truth. Something whispers these things to me in this light. Again, for instance, the husband and wife unite their destinies under the seal of this everlasting covenant, for this covenant covers all the just transactions of the legitimate authorities and powers that be on earth. We therefore regard marriage as a branch of the everlasting covenant.

What did we agree to before we came here? If to anything, I suppose the very same things we agreed to since we did come here, that are legitimate and proper. The husband agreed to be a faithful servant of God, to do his duty to all that were placed under his charge. The wife, on her part, covenants that she will be a faithful and devoted wife, and will obey her husband in the Lord in all things. If this were so, it is all right; for it is just as we are taught on the earth.

But the question is, Did we subscribe to any such doctrine as this on the start? I will not say that we did; yet I have had such thoughts, and they whisper strongly in my heart.

Children agreed to obey their parents, as parents agreed to obey their superiors in the kingdom of God; and parents were brought under obligation to train their children in the way they should go. This is written in the Bible, if nowhere else. How many of us look upon the rearing and training of our children, and the correction of their wrongs, as about the least duty that is enjoined upon us? There are too many that look upon it in this point of view. Do you ask what evidence I have of that fact? When I go among the children of the city, and hear them use profane and unbecoming language, there we have the evidence not only of their parents' neglect, but of their shame and dishonour. It is said, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." What is it to honour thy father? Is it to say, "Oh, father, how I love you!"

or, "Oh, how I love you, mother! how glad I am to see you! I really feel glad and happy to be with you!"

As far as these go, they are all very well. But suppose the child would never lie—would never curse and swear, but observe the rules of propriety; do you not see that he honours his parent? and the observer comes to the conclusion that the fountain is pure. The tree is known by its fruit. The children are our fruit, and the character of the children is an index, more or less, to the quality of the tree that bore them. It appears so to me.

I find that after covenants have been entered into among the Saints, as, for instance, between husband and wife, there are sometimes divorces called for, and the covenant is broken. When we go back whence we came, to give an account of our stewardship, what apology can we plead before the King of kings and Lord of lords? If either party have been guilty of adultery, then divorce may be justifiable; but upon what other ground? I await the answer. Will the plea of the hardness of hearts meet with favour at the final bar?

Look, for instance, at the person who renounces his faith, and goes again to the spirit and practices of the world. He has broken the terms of the everlasting covenant, and is gone whoring after other gods, and is consequently divorced. What kind of an account can he render, if he repent not? How is he going to meet it in a coming day, when the vail shall be rent asunder, and he shall see his own handwriting subscribing to the everlasting covenant produced against him. Is it not written in the beautiful song sung by brother McAllister this morning, that "Angels above us are silent notes taking?" and was not that song inspired by the Spirit of God, and just as true as any line in the Bible, and just as faithful?

Well, then, it stands us in hand, brethren and sisters, to look well to ourselves, and be sure that neither the husband nor the wife is the transgressor; for the one that is really in the fault, when weighed in the balance, will be found wanting; and I fear for such.

It is well for us to look at these things, and make ourselves fully acquainted with the obligations we are under one to another, to discharge them in the fear of God; and I know not how we can discharge them, unless we have the Spirit of the true and living God; for that is what gives life—what gives energy and animation, and should inspire us in all our ways.

In relation to the wickedness that is alleged to exist among the Saints, I will tell you what conclusion I have come to. When I have seen persons that I thought were out of the way, if a convenient opportunity offered, and I have felt it was wisdom, I would reprove them. At the same time I say, Let me take that as an admonition to regulate my own conduct, and see that I do not go astray, that I may not be swamped in the spirit of evil—in the spirit and pride of this world. Let me take care of number one, and keep him clear of all iniquity, free from a spirit of murmuring or fault-finding.

Some suppose that because men in higher authority than themselves do so-and-so, they can do so-and-so with less impunity. It is immaterial to us what So-and-so does; it gives no license to us to do wrong; and we may plead that argument before God and angels, but it will avail us nothing. Our own improprieties and unwise course will be so plain in our minds that we shall never think of giving utterance to any such argument.

If we have good, let us distribute it as we have heard this morning. Let us sow good. It is immaterial what

others do, so far as we are concerned. If we sow good, we shall reap good.

I do not feel to prolong my remarks. There is one word more I want to say, however; and that is, I feel that there is good near at hand for this people; and I have felt so for a number of weeks and months.

Now, for heaven's sake, let us go to and regulate ourselves, and prepare for it, lest, peradventure, by postponing to do this, our dish may be bottom-side up when it comes. I tell you, Good is coming to those whose dish is right side up. May God bless the faithful! Amen.

UNION, ETC.

A Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, October 7, 1859.*

REPORTED BY O. D. WATT.

I have been very much edified since the commencement of this Conference. My heart was led to rejoice yesterday exceedingly, when I saw the spirit and feeling that was manifested among the Saints, and in listening to the remarks made by President Young and others to-day. I have felt joyful in the Lord, and I bless the name of the God of Israel that I am associated with his Church and kingdom on the earth. These feelings I wish at all times to cherish in my bosom and carry out in my life; and I believe there are hundreds, if not thousands, before me to-day, who have the same spirit and feeling, and the same desires.

It is true, we have seen, for a few months past, many things that are painful for good men and women to reflect upon. Wickedness has seemed to triumph; but when we see the spirit and feeling that is manifested among the Saints, we are confident that we can find many more faithful men and women among them than the Lord did in Elijah's day, when idolatry, wickedness, and corruption of various kinds prevailed.

The old Prophet felt a little sorrowful. He thereupon went alone, and there was a voice, as it were the voice of thunder; but the Lord was not in the thunder: there was the voice of an earthquake, but the Lord was not in the earthquake: finally, there was a still small voice whispering in his ear, saying—"What doest thou here, Elijah?" He answered and said—"Lord, they have killed thy prophets and dug down thine altars, and I am left alone, and they seek my life." But the Lord gave him to understand that it was a mistake, informing him that he had reserved to himself seven thousand men in Israel who had not bowed their knees to Baal. I think he would find more here, without finding so much of the evil which the Prophet complained of in that day and age of the world.

One thing in particular strikes my mind, and probably strikes the minds of many, that the spirit of evil is bold, uproarious, rampant, and fond of exhibiting itself everywhere, while the spirit of righteousness, virtue, integrity, and truth is modest and retiring, and not very anxious to exhibit itself: consequently, when a spirit of this kind prevails, it seems as though the Devil is to pay. When you feel after the heart-strings of the people and touch them with the touch-stone of truth, all good men and women will answer to the test, showing that the spirit of truth, of intelligence, of union, of virtue, and integrity still exists and prevails in the bosom of all the faithful; so that when we meet together in the capacity of a Conference, every opposing feeling to these noble qualities and truths in the character of a Saint is subdued, the Spirit of the Lord becomes the prevailing influence, and we feel as we have often felt on former occasions.

We realize that we have not lost his Holy Spirit; and if we continue to encourage it, it will be in us a spirit of life, light, intelligence, and truth,—in fact, a spirit springing up unto everlasting life. It is the principle embodied in the words of Jesus to the woman of Samaria.

We feel that we are in possession of the principles of eternal life, which are as a well of water within us and around us, and of which we drink and participate in when we live our religion. It emanates from God, issues from the Fountain of life and truth—the Source of all intelligence, and is imparted to us through the medium of the everlasting Gospel. It has enlightened our minds, enlarged our understandings, extended our feelings, informed our judgment—has warmed up our affections to God and holiness, has nourished and cherished us, and put us in possession of principles that we know will abide for ever and for ever.

We have been seeking, in a great measure, to do the will of our heavenly Father, to keep his commandments, magnify our Priesthood, honour our calling, and do that which is right in the sight of God continually.

Inasmuch as we have done this, the Spirit of God is yet with us—a living, abiding, eternal principle, which is extending, growing, and increasing within us, until we shall be prepared to associate with the Gods of eternity.

What makes us so buoyant and joyful on occasions like this? Why is it that the Spirit and power of God is more visibly manifested at the time of our General Conference, when the authorities of the Church from all parts are assembled together to talk on the things of God, regulate the affairs of his kingdom, to put in order anything that may be wrong, and counsel together pertaining to the interests of Zion and the building up of Israel? It is because there is a union of good feelings, good desires and aspirations; and one spirit inspires the whole, forming a phalanx of power, of faith, and of the Spirit of the Lord. A single taper will give a light, and it is pleasant to look upon; but thousands of the same kind of light make a general illumination. With us it is a time of union, of light, of life, of intelligence, of the Spirit of the living God. Our feelings are one—our faith is one; and a great multitude possessing this oneness forms an array of power that no power on this side of earth or hell is able to cope with or overcome.

We feel mighty to-day. We are satisfied that we are associated with the kingdom of God upon the earth. We know that this is the Church and kingdom of God, and our temporal and eternal interests are centred in it. We know that it was established for the gathering of Israel, for the redemption of the Saints, for the per-

manent establishment of the principles of righteousness upon all the earth, for the introduction of correct principles of government, for the salvation of the living and the dead—for the salvation of our progenitors and posterity.

We believe that we, as a body of people, embracing all the various Quorums of this Church and kingdom, are engaged in this one great work; and hence there is a feeling of faith, union, and intensity—or power, if you please—of the Spirit of the living God, that quickens and vivifies the mind, gives energy to the body, and joy to the bosom. In this we all feel to participate. The Lord is here by his Spirit and power, and our hearts are joyful.

Speaking, then, upon the principle of union among the Saints, for this seems to be the topic of conversation at this Conference,—union with each other, union in families, union with our Bishops and Wards, union with the Twelve and with the first Presidency, union throughout the Church and kingdom in all its various ramifications;—this seems to be the spirit and feeling and teaching that flows from the various speakers who have during this Conference addressed us.

How can this union be brought about more extensively? All agree that union is a great and powerful principle. The several States of this great American confederacy have chosen for their national motto—"*E Pluribus Unum*," which means—"Many in one." They think that union is very good. Professedly every good man thinks that it is good to be united in anything that is good; but the great difficulty with the world is to bring this about. The nations of the world are not united, and each nation is divided and split up, and confusion and the spirit of war and animosity and evil abound everywhere. They are not united, but they are full of jealousy, hatred, strife, envy, and malice.

Witness the late European wars. What did they fight for? Who can tell? They fought for nothing, and they made peace for nothing. I have searched the papers diligently, but I must confess that I have been unable to discover what they fought for; and I question very much if the Emperor of France, the King of Sardinia, or the opposing powers could tell you: yet one hundred thousand men have been sent into eternity to satisfy the caprice of a few individuals, and for what purpose? I cannot tell, and I do not know anybody else that can. I have not met with a man or with a writer yet that knew what they fought for, or what they made peace for. What are they now doing? France is building extra ships, and England is building extra ships. What for? They do not know.

A nation is afraid its neighbouring nations are going to possess a little more power than it possesses, and it must create more power to cope with them. That is all the union I know anything about in the world.

What is the union that exists in these United States? And what are the feelings that prevail among them? Pretty much the same that prevail among the European nations.

Look at the animosities, strife, hatred, and jealousy, and the spirit of war that prevail between the North and the South. Yet the Northern and Southern States are said to be united together: they have entered into certain compacts to make what they call "*E Pluribus Unum*." How far they are united, the past, present, and future events must declare. What do the world say about the Saints of God? They say we are united, and they are fearful of our union. They say we think as one, act as one, believe as one, and are "led by the nose by one man."

Horace Greeley says it is nonsense for the United States to send any public officers here, and advises the Government to appoint President Young Governor of the Territory of Utah; for he says he carries the "keys of the Territory in his breeches pocket" anyway.

The world do not like the Saints, because they are united; and another thing is very evident—they do not understand the principle of our union. Some suppose it is a species of Danite-ism or terrorism—a sort of tyrannical power that is made use of to bring men down into subjection; and hence, in accordance with these ideas, the Government sent out an army to give protection to the oppressed people of Utah, and escort back all who want to go back to the East or to California, and dare not, for fear of Brigham and the Twelve.

When Governor Cumming came here first, he offered deliverance to the captives in Zion, and told the people in public that if there were any that wanted his protection, it should be had. How many sought it? I think his Excellency's mind has become better informed since his association with the people. He has found out that, with very few exceptions, the people are well contented to remain in Utah and build up their adopted country.

I speak of this as an example, to show the spirit and feeling that exists in the minds of many of the leading politicians of the United States, and the erroneous ideas they form in relation to us as a people; for Governor Cumming was instructed in relation to this matter. They do err, not knowing the Scriptures nor the power of God, as the Sadducees did in the days of Jesus. They do err, because they understand not the fundamental principles of the kingdom of God. They do err, because they do not know how it is that this whole people can be controlled by one influence and spirit, and how they are under that control willingly and voluntarily, and of their own free individual action and accord; and so far from their being controlled, it is impossible to drive them out of it.

The world do not know the all-powerful influence that pervades the minds of this people, called Latter-day Saints, creating the union they so much wonder at and fear.

The governments of the earth make use of different means to unite their people, or, rather, sustain their power. In some of the despotic governments they have vassals, or serfs, whom they make serve them in the capacity of armies. With these and police forces, they make use of the people to rivet their own chains by concentrated earthly power. They appeal not to the will, judgment, feeling, or spirits of men. They make them obey by force. In this way they bring about a kind of false union. This prevails, to a great extent, in Turkey and Russia; and as far as I can learn, the same prevails in China and Japan, and, to a certain extent, in Austria, Germany, and other European governments. There men are absolutely forced, to a certain extent, to bow down in servile submission to the will of one man in right and in wrong, as the case may be.

The same principle exists, to a great extent, in France, but not so extensively as in those other countries; yet she went forth with magnanimous enthusiasm to deliver down-trodden Italy, while in that very France twenty men were not permitted to meet together without a permit from the police department. Were we assembled in France as we now are, without a license, the police force would have power to possess themselves of the keys and lock up this door, after turning out every one of the congregation.

These are some of the blessings of despotism. That is a kind of union which they enforce, and hence they can command the popular vote for anything they please. The people dare not resist the will of their rulers; they are brought down into subjection by force, bound in chains, and their chains riveted upon them in every imaginable form.

In the British Constitution, as it now stands, there are three powers, all opposed to each other, called kings, lords, and commons. The king pulls one way, the commons another, and the lords another, on the same principle that you prop up a steamboat pipe by chains pulling different ways: the moment you cut one of those chains, down comes the chimney-pipe. The British Government presents a sort of pulling policy instead of propping up. It is so with all other political institutions of our day.

The great cause of all this evil is, God has not established their governments, nor framed their laws, nor inspired their law-makers, nor given wisdom to their kings and emperors. They have governed by their own wisdom, but heavenly intelligence they have not possessed. One evil has followed on the heels of another, corruption has followed corruption, and there has been no man to point them out the right way; or, if there was, they have not listened to his counsels.

What is to be done in this deplorable state of things? The Lord wants to establish a kingdom that shall break in pieces all these kingdoms. The Devil has held the reins long enough; kings and rulers have borne rule without the Lord long enough; the nations have groaned under tyranny and oppression and every kind of maladministration long enough; and it is now time for the Lord to regulate his own vineyard, and put things to right that have been put wrong by the reign of wickedness.

To bring this about, does he speak to the Emperor of France, or to the Emperor of Russia, to the King or Queen of England, or to the President of the United States, to the Emperor of China, to the Ruler of Japan, or to any other earthly power? They would not listen to him. What do they know about God, his rule, or his authority? Nothing at all. What could he do with them? Simply nothing at all. Suppose he were to speak to the Pope, what does he know about God? Nothing.

The Almighty wishes to accomplish a great purpose on the earth in the last days. Whom is he going to speak to, and send to prepare the way for the fulfilment of his latter-day purposes?

Suppose you were God, and placed in such circumstances, and had such a set of kings, governors, rulers, potentates, and priests to deal with, how could you put them right? And suppose you wanted to introduce your form of government upon the earth, your spirit, your law, your intelligence, and the way your government in the heavens is administered,—and were you determined to establish your kingdom on the earth, how would you do it? [Voice in the stand: "The only way would be to lead them all into the Red Sea together."] How could you get at these kings and great men of the earth? You could not. Would they listen to a revelation from God? Verily, no.

You may go to any of the priests of the day, presidents of colleges, and you will find them too great to bow to God: their reputation would be at stake: if God should reveal his will to them, they would be called false prophets, and this they could not endure.

Under the circumstances, what could God do? He could not do

better than he has done. Men are now wandering in darkness, like you and I were before the Gospel greeted our ears. What did we know previous to that? Nothing. I did not know that it was necessary to be baptized for the remission of sins until the Gospel taught it to me; yet I knew the Bible from A to Z. I could read a great many things in the prophecies, and make calculations about the Millennium and the gathering of Israel, but did not know the first principles of the Gospel of Christ; and there is not a man here that knew them.

I have travelled extensively in the world, and have never met with a priest or scientific man that knew the first principles of the Gospel of Christ in any country.

What could the Lord do with such a pack of ignorant fools as we were? There was one man that had a little good sense and a spark of faith in the promises of God, and that was Joseph Smith—a backwoods man. He believed a certain portion of Scripture which said—"If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." He was fool enough in the eyes of the world, and wise enough in the eyes of God and angels and all true intelligence, to go into a secret place to ask God for wisdom, believing that God would hear him. The Lord did hear him, and told him what to do.

Yes, there was one man that believed God—that had simplicity, honesty, truth, and integrity enough to ask wisdom of him, while the presidents of churches and men of extensive erudition and research sought wisdom from the musty records and uncertain traditions of the ancient fathers. The votaries of the Catholic and Greek churches all do this: they have all sought to their idols for a knowledge of God, except Joseph Smith, who sought true intelligence from him; and he sent his angels, one after another, to instruct him; and thus the Lord commenced to communicate his will, his knowledge, and wisdom to him and others as fast as they were able to receive them.

Joseph Smith was considered a fool—a gold-digger. Although all the world nearly have turned gold-diggers since that, it has become a respectable profession; but it is highly unpopular to be a Prophet and receive revelation from God. And these priests and professors have always been the most bitter opposers of God and his revelations.

Some twenty years ago, when I was out preaching the Gospel, I always expected some priest to pop up and create a disturbance by opposing the truth; and I never had any peace until I met them and made manifest their folly before their own congregations. Then I could go peaceably about my business.

The priests were always the first to oppose the truth, the Bible, the revelations of God, containing the principles God had revealed for the salvation of the human family.

The Lord sent Joseph Smith, gave him the gift of the Holy Ghost, and the spirit of wisdom and intelligence rested down upon him, and he unfolded and made plain the Scriptures to the Elders that first came to him. They were not educated, but they spake as I had never heard man speak before. They knew the Bible a thousand times better than I did. Where did they get their information? From the Bible. Where else? From that record which the Lord revealed through a holy angel to Joseph Smith, and gave him power to translate the same. That record contains wisdom and intelligence we knew nothing about.

Again, God gave sundry revelations, and in them he unfolded things pertaining to our position and the position of men of God who have lived in the different ages of the world, and per-

taining to the condition of all classes of men and angels in the eternal worlds, the future destiny of the human family, the salvation that has been wrought out for them, and how they are to obtain it.

Again, the Lord has imparted the gift of his Holy Ghost to his people, and opened a communication between the heavens and the earth. Worldly-wise men stumble at these things, while the Saints of God are being built up in intelligence and in light by the administration of angels—by visions of the Spirit of the living God, teaching them, guiding them, and instructing them under all circumstances, opening out their way in time of persecution and trials in a way that the hand of God is visible to all intelligent Saints.

What else did the Lord do through Joseph Smith? He restored the holy Priesthood. And what is that? It is the government of God, whether in the heavens or on the earth,—the principle and power by which he regulates, controls, dictates, and manages his affairs, his worlds, his kingdoms, his principalities, his powers, his intelligencies, and all things that are underneath him and above him, and with which he has to do. He has restored that Priesthood, and a restoration of that Priesthood necessarily implies a restoration of his rule and power, and an organization of his kingdom and government on the earth. This, therefore, is that kingdom, and is organized according to the revelations, wisdom, communications, or order of God: hence it has its First Presidency, its Prophets and Apostles, its Seventies and High Priests, its Bishops, Teachers, and Deacons, and every appendage that is necessary to completeness, and to promote the happiness and welfare of the human family, and for all purposes of government on this earth and in the heavens. Or, in other words, this organization is a pattern of things in the heavens, and is the mediums or channels through which the blessings of God flow to his people on the earth, and through which intelligence is communicated concerning all subjects with which the Saints are concerned, whether they relate to this world or to the world which is to come.

We are not left to grope any longer in the dark about what kind of government we are to have, for the Lord has revealed it; and if you do not yet know it, you will. Do you want to know what is our Constitution, what our laws, and who are our lawgivers? The Scriptures shall answer—"The Lord is our king, the Lord is our judge, the Lord is our lawgiver, and he will rule over us." How? Through the Priesthood. Do you want to know what kind of courts, what kind of judge, and what kind of lawyers you ought to have? Go and ask your High Council and Bishops. They will instruct you in relation to your judiciary, and tell you who should judge matters, and regulate them, and put them in order. Do you want to know what kind of morals you ought to be governed by? You ought to be governed by the morals contained in these books. Do you want to learn the duties of husband and wife, of parents and children? The Gospel of Jesus Christ unfolds them, and the Priesthood are the true exponents of that Gospel; in fact, what we have here—the government of God restored again to the earth. We have here a people who are not ashamed to acknowledge God, who are not ashamed to acknowledge his law and his power, who are not ashamed to acknowledge his authority, nor afraid to submit to his laws.

How extensive has this union to be? and who understands anything about correct principles—how to put in order things that are wrong, and straighten up the crooked paths?

The same power that governs in the heavens, that rules and regulates the planetary system, that causes seed-time and harvest, day and night, summer and winter, and all the regular changes of the heavenly bodies in their proper succession,—this same intelligence is required to govern the world, produce order out of chaos, and bring back that same state of things which has been forfeited in consequence of the transgressions of man,—to restore correct government, legitimate rule and dominion, true religion, morals, and science, and every other correct principle; for there is no good or perfect gift that does not proceed from God, either in regard to religion, government, mechanism, or science.

What do we wish to do? To obtain more and more of the same spirit, of the same light, and of the same intelligence. We read some curious manifestations of power that occurred in the days of the disciples of Christ. Peter, after he had baptized the eunuch, was caught up by the Spirit and carried to another place. Much has been developed in latter times as to the application of the power of steam to machinery, and great results have been attained in the application of electricity to the conveyance of intelligence.

The principles always existed, but it remained to be discovered how to apply them to the wants of mankind, which information was given by revelation. But there is one power we cannot yet find out—how to lift ourselves up as Philip did, and pass to another place. Such a power exists, or Philip could not have exercised it. That power we cannot know until the Lord reveals it.

What do we know about the resurrection? What do we know about a great many more things we talk about? We are only, as it were, in a state of embryo. We have scarcely learned the first letters of the alphabet; we have only learned some of the first principles of the Gospel of Christ; but we have not yet learned how to be in perfect subjection to the authorities of the kingdom of God.

We see in part, and we know in part, we prophesy in part, believe in part, and we try in part to do right. The Lord has blessed us with great blessings, but he has only blessed us in part.

We are in the school of the Prophets, trying to learn; and the Lord teaches us by peace and by wars, by prosperity and by adversity. He teaches us by bringing our enemies upon us, and by taking them away from us. He shows forth his great power, and maketh manifest our wickedness and infirmities, leading us to know that our trust and confidence only is in God.

The Lord has given us the blessings of the knowledge of the fulness of the Gospel of Christ, through his servant Joseph Smith. And when he was martyred, the Lord raised up his servant Brigham to be his mouthpiece to tell his mind and will. What for? Because he has got a little handful of people here in these mountains, gathered from the nations of the earth, who are beginning to open their eyes to the truth, and can see men and trees walking, as it were. We sometimes think we were very intelligent and wise; but our actions do not show that we know much.

What we have learned, we have learned from this book, and from this, and from that, and from Joseph Smith, and from a little of the spirit of revelation, which we have obtained by being obedient to the Gospel, by the laying on of hands, and the reception of the Holy Ghost, and by our faith from time to time. In this way we have obtained a little smattering of something pertaining to eternal life;

we feel it, and it makes us jubilant and happy; but in reality, the extent of our information is very limited in comparison to the eternity of knowledge that is in store for the faithful. He has organized the different Quorums, authorities, helps, and governments in his Church and kingdom, to convey his will to his people, and through them to the people of the world, to bring them to a knowledge of correct principles, laws, and ordinances, that they may learn to do right and fear him, that there might be a people on the earth who will fear him, acknowledge his law, and submit to his authority, which is the power of the holy Priesthood.

Jesus says, "My sheep hear my voice: they know me and follow me; and a stranger they will not follow, because they know not the voice of a stranger."

The reason this people will not break up and follow strangers is because they know not their voice. Some few have gone after strangers; but, as it was formerly said, "They went out from us because they were not of us." They fell into darkness, and were led astray. But those who have within them the true and living principle of life eternal, it leads them to rejoice: they have something that buoys them up and unites them together. What is it? It is the Spirit of the living God—the Holy Ghost, which flows to them through the proper channel.

Could any of you have that Spirit and not have fellowship with President Young and the other authorities of the Church and kingdom of God? No, you could not.

When you hear a man talk against the authorities of this Church and kingdom, you may know he is sliding down hill. He does not know what spirit influences him; he is ignorant that he is in the dark; and, unless he retraces his steps quickly, he will go overboard. You may set that down as a fact all the time. Why? Because, if this is the Church and kingdom of God, and President Young is the elect of God, and his Council and the Twelve and others are the elect of God, and you seek to injure them, you run a great risk, and will be found fighting against God; for Jesus says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me; and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me."

You cannot say that you love God while you hate your brethren. You cannot say that you submit to the law of God while you reject the word and counsel of his servants.

There was a man in Missouri who said he did not believe in Joseph Smith, because he said he was not a true Prophet. Why? Because the revelations say, "If any man committeth adultery, he shall lose the Spirit of God and apostatize." "Now, [said he,] I have committed adultery, and have not apostatized." You can judge where he was. He did not see that he had apostatized when he discarded Joseph as a false Prophet. The Scripture says, "The branch cannot bear fruit of itself except it abide in the vine, neither can you bear fruit except you abide in me." "If I abide in you and you in me, you may ask what you will, and it shall be granted unto you." Why? Because there is a spirit of union, of faith, and concentration upon correct principles.

I want to show you the difference between this kind of spirit and the spirit of the world—between this kind of government and the government of the world, and the influence that has been made use of by despotic governments, emperors, kings, and rulers, who have abused the power vested in their hands. What is the difference?

Did anybody force you into this Church and kingdom? Is there a single person here that can say that he was compelled to join this Church? If there is, let him speak. Did anybody force you to come to Utah against your will? If there are any that were coerced, let them speak. [Voices: "No."] You entered this Church, and came here voluntarily. Did ever anybody force you to stop here when you wanted to leave?

There are some few instances where men have been forced to stay who have been guilty of stealing, and would like to escape, but cannot. There are also men who have wanted to go away without paying their debts, and were followed by their creditors. Independent of those instances, has there ever been any influence exercised over any man that would in the least jeopardize him in liberty in body or in limb? There has not. Then where is there any coercion. I am at the defiance of this congregation and of the world to show it.

Let us look at others. Who places kings, rulers, and potentates upon their thrones? Napoleon Bonaparte was more honest than the rest. When the Pope was about to put the crown on his head, he took it from him, and placed it on his own head, and crowned himself, saying, "I have won it." Other kings have obtained their authority by the sword, or received it from those who have thus obtained it; and the very people that they coerce and rob of their freedom are made to give them their power, and it is permitted by the Great Ruler of the universe. But in relation to us, we are here of our own accord. We have embraced the Gospel of our own accord. We continue here of our own accord.

I will go a little farther. All the authorities of this Church, from President Young down, will be presented before this Conference for reception or rejection. If any of us have committed any mean act, you have a chance to tell us twice a year. Will they allow that in any other kingdom upon earth? No.

There has not been a President of the United States yet that could have held his office twelve months, if this privilege had been given to the people. Where is there an authority or a government that is subjected to the same ordeal that the authorities of this Church are? Nowhere; and yet people are afraid of bondage.

Great conscience! what bondage can there be that you have not the privilege to resist? People have got to do right, or else be disfellowshiped from this Church. And I tell you now, before you vote for me, if you know anything against me, tell it; or if you know anything against any of the authorities you are called upon to sustain, tell it. But if you do not, and vote to sustain the men God has chosen, you cannot complain if they expect you will sustain them in their endeavours to establish the kingdom of God.

We talk sometimes about *Vox populi, vox Dei*—the voice of the people is the voice of God; yet, sometimes it is the voice of the Devil, which would be more proper by *Vox populi, vox diaboli;* for the voice of the people is frequently the voice of the Devil. In the first place, it should be the voice of God, and then the voice of the people.

Formerly God made known his law, and all the congregation said Amen. They acknowledged it. It is so now in the kingdom of God.

If you vote for the constituted authorities of this Church, you must be notoriously mean, and as corrupt as the Devil, if you find fault afterwards with the way in which they manage. I tell you this before you vote, that you may have an understanding of what you are doing. If

these authorities are sustained by your voice, it is then the voice of God, and his kingdom is in full organization, going forth to do his will.

What next? The Lord speaks to President Young and manifests his will to him, and he says, Do this, or do that. What is your duty? Why, to do it. A good Saint would never dream of anything else. I should be anxious to know the President's will, and should think I was knowing the will of God, and should want to be doing it as quick as I could.

There is union in faith and in intelligence. God must have a mouthpiece, and his words must be obeyed. He must speak through his servant, and he to his people, and thus through the various channels. This is the way with the Lord. We read in the creation that the Gods said, "Let there light." And the Gods said, "Let the light be divided from the darkness;" and it was so. And the Gods said, "Let there be beasts of the field, and fowls of the air, and creeping things to creep on the face of the earth;" and it was so. The moment that the Gods spoke, there were personages ready to carry out their will and fulfil their designs on the earth. He that is wise can understand.

Jesus taught his disciples to pray. "Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven." How is his will done in heaven? In just the way that I have told you.

If you realize the true nature of this prayer which you have often prayed, when President Young, or any of the authorities of this Church would tell you to do anything, it would be done. When this is so, there will be that kind of union we have a right to look for and expect; then the will of God will be done with us as it is done by the angels in heaven; and whenever this kingdom shall extend over all the earth, the will of God will be done over all the earth as it is done in heaven; and there will be one government, one law, one spirit of truth, of light, and of intelligence. That is God's law, God's government, God's Spirit, God's truth, and the people will be God's people.

May God bless you all, in the name of Jesus Christ. Amen.

ONENESS, &c.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, October 7, 1859.*

REPORTED BY G. D. WATT.

I have been much gratified to hear the remarks of brother Turley. And I was exceedingly pleased to see him this morning. I naturally love him, for he is a true man. He is as true as gold that has a little dross in it. There is a good deal of the true metal in him. We all, more or less, partake of the world and the flesh and the Devil, and that is the dross which is in us.

Brother Brigham has given us a text upon oneness; and, in support of it, I would quote another portion of the words of Jesus when he says, "I am the true vine, and my Father is the husbandman: that is, he sprang from his Father, and was trained and nursed by him. "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for, without me, ye can do nothing."

How is it possible for us to exist as true disciples of Christ without partaking of his attributes and the attributes of the Father? If a limb abide in the tree, and the tree in the root, they are one. Upon the same principle, the Father, his Son Jesus Christ, and his disciples are one. The Father gave up his Son to be sacrificed for the sins of the world, that he might draw all men unto him. "Greater love hath no man than this—that a man lay down his life for his friends. And ye are my friends, if ye do whatsoever I command you."

He called Apostles—Peter, James, John, and nine others, and committed unto them the keys of his salvation. He says to them—"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father, in my name, he may give it you." Jesus Christ is the heir of the Father pertaining to this world, and we are his brethren.

Peter, James, and John committed the same keys to Joseph Smith in this last dispensation, and he committed them to his Twelve Apostles before his martyrdom, Brigham Young presiding over them, who is now our Prophet and leader, and holds the keys of the kingdom of God on the earth in the last days; and he will hold them for ever; and Joseph holds those keys in the spirit-world, and will continue to hold them,—President Young holding them in connection with him, and every other man in his order and standing in this Church

holding them in connection with President Young.

Again, Jesus says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." It is the nourishment which flows from the true vine that preserves all those who remain in the vine, giving them eternal life. A branch that remains in the vine cannot be burned, but it endureth for ever.

You expect our leader, his Council, the Twelve Apostles, and the Bishops to honour their callings because they are your leaders; but they are under no more responsibility to honour their calling, abide in the vine, and live their religion faithfully, than other departments of the Priesthood are. Unfaithfulness would lead to their destruction just as quick as it would lead to yours. It is necessary we should be one, as the branches are one in the vine, that we may partake of the nourishment that cometh from the Father, through the Son and the Holy Ghost, and through the different authorities in heaven and on earth.

I feel to thank God that the little branch that was down in San Bernardino is on its way here; and my prayer to God is that all the distant branches will gather themselves closer and closer together, and unite themselves as one man; and when they have done that, in the name of Israel's God, we can rise above the world, the flesh, and the Devil; for they can then have nothing in common with us. Let us be one in principle, one in righteousness, one in heart and action; seeking in all the pursuits of our lives the chief interest of the kingdom of God; and in doing this we seek the individual interest of the whole, doing unto one another as we would wish others to do unto us under like circumstances; for upon this practice hang the law and the Prophets. Prophets and righteous men and women of all ages have clung to these principles as perfectly as they could in the flesh. That we may attain to the salvation they have gained, it is necessary we should pursue the same course they pursued to gain it.

If I do not wish a man to take the advantage of me, I should not take the advantage of him. If I do not want a man to steal from me, I should not steal from him. If I want my neighbour to hold my property sacred, I should hold his property sacred.

That which the world calls "Mormonism" is the kingdom of God—the kingdom which Daniel saw; and this kingdom Joseph Smith was sent by the Almighty to establish, with its Priesthood and authorities; and we shall prosper exceedingly, if we cleave to it, keeping ourselves pure and clean.

It is very painful to my feelings when men who hold the holy Priesthood in this Church set an example that is unworthy their high calling, and would influence simple men and women to go astray. Instead of being saviours of men, they destroy them, and will sooner or later have to account for their conduct for the injury they have done by an unwholesome and destructive example.

Let us wake up and keep the commandments of God more perfectly, cleansing our hands from evil actions and our hearts from unholy affections, keeping humble and lowly at the feet of Jesus. I find that I have to live near unto God, exercise all the faith in my possession, and practise all the integrity I can command. An Elder said yesterday, "When a man goes in secret before his God, he does not act the hypocrite; but often before men he will make a beautiful flowery prayer, to be heard of men." When I was a Baptist, I learned some of their prayers to deliver in public, to tickle the ears of men, and have them

say, "What a beautiful prayer that was!" I do not feel so now; but I feel to ask my Father and God for just what I need; and I find it very useful to say, "Father, I ask thee, in the name of Jesus, to teach me how to pray, and inspire me to ask for the things thou desirest to confer upon thy son." When I go before the Father in this way, I notice I have a powerful spirit of prayer.

It has been said, "A man needs a portion of the Spirit to drive oxen." [Voice in the stand: "Yes, a double portion of it."] I know, as well as I know my name is Heber C. Kimball, that a spirit of kindness in a man will beget the same in his animal, in his child, or in persons over whom he exercises control. The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants, and our handmaids, but it will control the armies of men that are in the world, the mountains, seas, streams of water, tempests, famines, and pestilence, and every destructive power, that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer and good works. If we live our religion, we shall never suffer as the world suffers. We shall not be perplexed with famine and pestilence, with the caterpillar, and other destructive insects, which the Lord will send in the last days to afflict the wicked.

God will sustain us, if we will sustain him and be his friends. But how can you be his friends, except you are friends to his cause and to his servants? You cannot find favour with your God while you are opposed to his authority, or to the ordinances and regulations of his house.

This is the work and kingdom of God, and it will triumph over every opposing foe. Joseph Smith was ordained a Prophet of the Most High. His brother Hyrum was ordained a Prophet and Patriarch to hold the same Priesthood his father Joseph Smith, senior, held. Brother Brigham is Joseph Smith's successor, and holds the keys of the kingdom of heaven; and every man who stands by him will stand while heaven and earth shall continue, and they will never lack for the comforts of life while the earth stands.

The Spirit of the Lord God was upon every Elder here yesterday, and my prayer is that it may increase upon all the people. If you had a fulness of that Spirit that President Young, brother Heber, brother Daniel, and hundreds of others in this community have got, the sutlers and followers of this army and these merchants would not get another kernel of wheat from us.

I fear you will bring yourselves unto want and sorrow, to hunger and nakedness, through your improvident and reckless procedure in relation to your breadstuffs, and not listening to what has been told you by your best friends. I know, as the Lord God liveth, the words which have been spoken by our President will surely be fulfilled; for his instructions are the words of God to this people.

I do not wish to dwell on this theme all the time; but I know thousands of this people have not bread to subsist upon for three months to come. In many portions of this Territory—the northern part of it for instance, they have not enough grain to last them until another harvest, and supply seed. Then, why do you go and dispose of that wheat when we are threatened with a scarcity? It is written in the New Testament, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

"Well," says one, "that means my wife and children; and if I provide for them, it is enough." Yes; but a man

has to provide "for his own," and especially for those of his own house. Are you not of the family of Christ? Are you not required to provide for the household of faith to which you belong?

If there are members of that household that have not means to step forward and save themselves, it is our duty to support and encourage them, setting them an example worthy of imitation.

May God bless you. May the peace and blessing of our Father be upon you, in connection with the whole of Israel throughout the earth. Amen.

PROGRESS IN KNOWLEDGE, &c.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, October* 8, 1859.

REPORTED BY G. D. WATT.

In the remarks I am about to offer, I do not design to cast the least reflection upon the honesty, integrity, truthfulness, and faithfulness of this people; but I really feel to praise them. And I repeat what I have frequently said, that, in my opinion, Enoch and his people, during the first twenty-nine-and-a-half years of their history, did not make greater progress in the knowledge of the Father and Son than this people have. This thought gives me great comfort, encouragement, and consolation.

Our traditions and education, from our birth until we embraced this Gospel, were in many instances contrary to the plan of salvation, antagonistic to the word of God, and opposed to his character,—not designedly; but we and our fathers grovelled in the deepest shades of mental darkness and ignorance touching God, his character, and the Gospel plan. Our teachers were no better than ourselves, for thick darkness covered all. The blind were leading the blind. They are still doing so, and both will fall into the ditch.

Under these considerations, I think that we, as a people, are doing as well as we know how. We are advancing from year to year in the knowledge of God. Before we came into this Church, we knew, comparatively, but little in regard to the true religion of Christ. Is there now a man in all the world, outside of this Church, that can tell the first thing about it? Although they have the Old and New Testament, and day by day scrutinize every letter, word, and sentence of those books, yet they cannot rightly tell one thing in regard to the kingdom of God.

Brother Taylor said that, before he heard this Gospel, he did not even know that it was necessary to be baptized for the remission of sins. He had read the Bible many times and really did not believe it, though he supposed that he believed every word in it. Had a person said to him, "Mr. Taylor, here is the New Testament, which gives

a true history of the Saviour of the world and of the religion he produced for the salvation of the children of men, but you do not believe it," Mr. Taylor would have considered himself persecuted for righteousness' sake, and perhaps would have put the person out of his house.

There is not one of us who professed to be Christians before we embraced this Gospel could have borne to be told that we did not believe all that is written in the Old and New Testaments. We should have deemed such a statement very unwarranted and past enduring; yet such was the fact.

We had read, over and over again, that baptism was for the remission of sins; yet none of us knew that it was true and requisite. We had often read the commission of the Saviour to the disciples, that the believer in their words should be baptized to be saved; yet who of us fully believed that he spoke the truth? We read the Bible with the idea that it gave a history of something that was, but is not now, and never will be.

In this state of ignorance and blindness the Gospel found us; yet we have learned many great and glorious truths during the short experience we have had in this Church. We now see the consistency of the vital truths that the ancient Apostles left recorded for the world to read. We might say that the Bible is a guide-board to the world, as it points out the path for them to walk in: it draws a line to guide their conduct.

We have learned much from the Bible. We have also learned much from the Book of Mormon and the Book of Doctrine and Covenants; but all the salvation you can obtain by means of those books alone is comparatively of little value. They contain a history of what other men have done, show the path they walked in, and the way in which they obtained the words of eternal life for themselves; but all the Scriptures from the days of Adam until now cannot, alone, save one individual. Were they all committed to memory so perfectly that they could be recited with the greatest ease, that alone would not save one of the smallest of God's creatures, nor bring any person nearer the gate of the celestial kingdom. In visiting a foreign nation, an understanding of their language, geography, manners, customs, and laws is very agreeable and beneficial. So the reading of the Bible gives comfort and happiness to the traveller to eternity, and points out to him in part the character and attributes of the Being whom to know is life eternal. We have not yet attained to that knowledge, and the mere reading of the Scriptures can never put us in possession of it.

When the vision of your mind is opened by the Eternal Spirit, you measurably see Zion in its beauty and perfection, and are filled with ecstacies of joy; but when the vision closes, you still find yourselves in this dark and benighted world. In a vision of Zion in its glory, you do not see your own and your brethren's foibles, while you are struggling from day to day to prepare yourselves to participate in the glory you gaze upon while you are in the spirit.

We are still warring against the darkness and imperfections, temptations and vicissitudes inherent to the flesh in this dark and benighted world; and it is by a steady, unwavering course of daily progression that we can be prepared to enjoy the glories of the celestial kingdom with God our Father.

If a person is baptized for the remission of sins, and dies in a short time thereafter, he is not prepared at once to enjoy a fulness of the glory promised to the faithful in the Gospel; for he must be schooled, while

in the spirit, in the other departments of the house of God, passing on from truth to truth, from intelligence to intelligence, until he is prepared to again receive his body and to enter into the presence of the Father and the Son. We cannot enter into celestial glory in our present state of ignorance and mental darkness.

I know that we have been taught from our infancy, and it is now a popular doctrine with all the denominations of the Christians of the nineteenth century, that, when the mortal tenement is committed to the grave, there is an end of all further progress in intelligence and learning with regard to this probation. In support of this idea, they advance the scripture, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The worms have work to do in the grave until the body is reduced to mother earth. But the active, intelligent, divine organization that inhabited the body does not descend with it into the grave to work with the worms; but it goes to the spirit-world, and is much more busily engaged there than when it was a tenant in a mortal tabernacle.

Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit will enter the spirit-world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.

The people called Christians are shrouded in ignorance, and read the Scriptures with darkened understandings.

Do you read the Scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, or as you are with your workmen or with your households. You may understand what the Prophets understood and thought—what they designed and planned to bring forth to their brethren for their good.

When you can thus feel, then you may begin to think that you can find out something about God, and begin to learn who he is. He is our Father—the Father of our spirits, and was once a man in mortal flesh as we are, and is now an exalted Being.

How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity, and it is and will be to all eternity. You cannot comprehend this; but when you can, it will be to you a matter of great consolation.

It appears ridiculous to the world, under their darkened and erroneous traditions, that God has once been a finite being; and yet we are not in such close communion with him as many have supposed. He has passed on, and is exalted far beyond what we

can now comprehend. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive all the things of God. We are not capacitated to receive them all at once; but God, by his Spirit, reveals to our spirits as we grow and become able and capacitated to comprehend, through improving upon every means of grace placed within our power, until we shall be counted worthy to receive all things.

"All is yours," says the Apostle. Do not become disheartened, give up your labours, and conclude that you are not to be saved. All is yours, if you will but live according to what you know, and increase in knowledge and godliness; and if you increase in these, you will also increase in all things pertaining to the earth; and by-and-by, you will be satisfied that all is the Lord's, and that we are Christ's, and that Christ is God's. All centres in the Father; wherefore let us all be satisfied that he gives to us as we are capacitated to receive.

We need not be discouraged; but, as I have exhorted on another occasion, Let the Elders of Israel manfully man the old ship Zion—let every man faithfully stand to his post, and they will ultimately be worthy to enter into celestial glory. This is all the business we have on hand at present.

Doubtless you understood and bear in mind what brother Taylor said with regard to voting for the authorities of the Church. I wish all the brethren and sisters to vote by raising their right hands, the meaning of which many of you understand. If there are any who do not feel like voting in the affirmative, when the name of one of the authorities in the Church is presented, and they suppose that they have sufficient cause for withholding their support, they may have the privilege of entering their complaints or objections before the Conference. If you present good and sufficient reasons for not voting for an individual, we will give the subject a candid investigation.

We will now present the authorities.

RE-ORGANIZATION OF THE HIGH COUNCIL—APPOINTMENT OF YOUNG MEN TO OFFICES IN THE PRIESTHOOD, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, October* 8, 1859.

REPORTED BY G. D. WATT.

With regard to the High Council, I wish to make a suggestion which has just occurred to me. It seems to me best, in voting for the authorities, to pass over their names for the present. I do not think there is much fault to be found with the High Councillors now in office. We are willing to give them credit for all the good they have done, and we do not wish to know anything against them, although some of them have injured themselves more than they have others. Solomon declared, "Better is a poor and wise child than an old and foolish king who will no more be admonished." This is a true saying; and I wish to apply it, in some respects, in the present instance. In the remarks I shall now make, some may think that I am quite plain-spoken and frank with my brethren. Grant it: so also I am with myself.

When I was baptized into this Church, it was in its infancy, although a considerable number had been baptized before me, and many of them were older when they were baptized than I was. They improved, their minds expanded, they received truth and intelligence, increased in the knowledge of the things of God, and bid fair to become full-grown men in Christ Jesus. But some of them, when they had gained a little spiritual strength and knowledge, apparently stopped in their growth. This was in the eastern country, and but a few years passed before the fruit-trees began to cease bearing fruit. The cherry and plum-trees where this work commenced began to fail in fruit-bearing, and the black bunches began to increase on their trunks and branches, caused by the depredations of insects which destroy the sap and life of the trees. The apple-tree also has nearly ceased bearing in that and the adjacent regions. One of our old neighbours, whose name is Allen, says that good apples have for years been very scarce in that country, where, to my certain knowledge, they used to be excellent and abundant. And in the few that mature, a worm is generally found at the core. So it has been with many who embraced the Gospel in that country: like the fruit-trees, they have ceased to grow and increase and bear the fruits of the Spirit.

It is a common adage, "Old men for counsel, and young men for war." Until men born in the Priesthood grow old therein in faithfulness, I would say, with comparatively few exceptions, "Young men for counsel, and young men for war." For knowledge and understanding, I would rather, as a general thing, select young men from eighteen years of age—the sons of men who have been in this Church from the beginning, than to select their fathers. Their minds have been but little, if any,

trammelled with erroneous traditions and teachings. Let the yoke of the Gospel be put upon those young men brother Joseph referred to in his remarks, who have been sowing their wild oats for years, and they are generally better and more correct in the offices of the Priesthood than many of the gray-haired fathers. They understand more about God, about Jesus Christ, and the government of God on the earth, than do many of the fathers and grandfathers.

It never hurts my feelings to see young exuberant life and animation manifest themselves; but I do not like to hear swearing: to that I strongly object. I also strongly object to their getting drunk, to their pilfering their neighbours' property, and to their doing anything else that is wrong. I love to see our young men wide awake, ready for anything in the line of right, having their minds bent in the channel of truth. They learn the truth from their childhood, and know but little else, if their parents have done their duty in properly directing the growth of the young branches. Their wild, foolish, childish, boyish caprices will occasionally be exhibited; but when those pass off, you find in them a solid basis of truth and good principle. Some few of those who give rein to their wild and foolish notions, and seemingly give themselves up to destruction, will meet hard times: suffering and trouble will arrest them in their wild career, and then they will begin to inquire after their friends. They will seek those whose bosoms are filled with compassion and goodwill towards them, will cease their follies, and their friends will rejoice over them in their efforts to become good and wise. Do not be discouraged about the follies of the young.

I know that parents are often much troubled about their children. I have heard many relate their troubles and sorrows in this respect, though they are comparatively trifling, unless your children disregard all your tender solicitude and wise counsels and examples, and, when arrived at maturity, forsake you and go headlong to destruction, when you will think that you never had any trouble until then. The want of bread for them in their infancy was no sorrow, when compared with such a trial. Parents—you who continue to live the life of true Christians, and are filled with faith, virtue, and good works, I promise you, in the name of Israel's God, that you will have your children, and no power can rob you of them; for all will be saved, except the sons of perdition. If they go to hell, you will have the privilege of dragging them from there, if you are faithful. That is the promise made to Abraham. You are aware that the children of Israel acted as badly as the Devil could make them, and the Lord afflicted them in this life, because of the promise he made to their father Abraham that he would save his seed.

You may inquire of the intelligent of the world whether they can tell why the aborigines of this country are dark, loathsome, ignorant, and sunken into the depths of degradation; and they cannot tell. I can tell you in a few words: They are the seed of Joseph, and belong to the household of God; and he will afflict them in this world, and save every one of them hereafter, even though they previously go into hell. When the Lord has a people, he makes covenants with them and gives unto them promises: then, if they transgress his law, change his ordinances, and break the covenants he has made with them, he will put a mark upon them, as in the case of the Lamanites and other portions of the house of Israel; but by-and-by they will become a white and delightsome people.

Brethren, I wish you to understand things precisely as they are. We shall dissolve the present High Council of this Stake. Many of them are far advanced in years, and some of them live at considerable distances from this city. They have laboured according to the best of their ability; but I would like to see men who never become so old that they cannot learn. I desire to see everybody on the track of improvement, gaining all the knowledge, power, and advancement possible for them to gain and possess. But so it is: many of the first members in this Church appear as though they never could keep pace with the times, increasing in the knowledge of the truth and improving thereupon.

I will tell you how to expand and increase as far as I know. Let your whole soul—affections, actions, wishes, desires, every effort and motive, and every hour's labour you perform be with a single eye to the building up the Zion of God on the earth. If you will pursue this course, you will learn every day and make advancements every hour. But when you so love your property as to quarrel and contend about this, that, or the other trifling affair, as though all your affections were placed upon the changing, fading things of earth, it is impossible to increase in the knowledge of truth. The thrones and kingdoms of earth are frequently changing hands. Adventurers rise up or go forth and establish new governments, and in a few short years they are cast down to give place to more successful powers. All earthly things are changing hands. The gold, the silver, and other property pass from my hands to yours, and from yours to the hands of others. Shame on a people that place their affections upon this changing matter! Love God and the things that change not.

I have a little more counsel that I wish to give during this Conference, and you may tell it to your Presidents, Bishops, High Councillors, High Priests, Seventies, &c. My counsel to the Elders of Israel is to let whisky, brandy, and other strong drinks alone. I will tell you how drunkards appear to me. Although I have been a man of the world, yet I have never seen a moment, since I thought I had a character or had to establish one, when, with very few exceptions, I would count them worthy, in regard to moral character, to wipe my shoes upon, figuratively speaking. I would not abuse them, but I would give them something to kill the life of the liquor, and, when they were sufficiently sober, ask them if they did not think they were extremely foolish. Probably scores, who are not here, are drunk now; and it is my positive counsel and command that drinking liquor be stopped. If I had the influence the world gives me credit for, I would not have a single drunkard, thief, or liar in this society. I do not profess to have that influence, but I can raise my voice against those evils.

In the name of the Lord Jesus Christ, I command the Elders of Israel—those who have been in the habit of getting drunk—to cease drinking strong drink from this time henceforth, until you really need it. But some may think they need it as soon as they go out of this house. Let me be your physician in this matter. So long as you are able to walk and attend to your business, it is folly to say that you need ardent spirits to keep you alive. The constitution that a person has should be nourished and cherished; and whenever we take anything into the system to force and stimulate it beyond its natural capacity, it shortens life. I am physician enough to know that. When you are tired and think you need a little spirituous liquor, take some bread-and-butter, or bread-and-milk, and lie down and rest. Do not

labour so hard as to deem it requisite to get half-drunk in order to keep up your spirits. If you will follow this counsel, you will be full of life and health, and will increase your intelligence, your joy, and comfort.

As I have already requested, I now again request the authorities of this Church in their various localities to sever from this society those who will not cease getting drunk. If you know a man to be guilty of pilfering, or any species of dishonesty, disfellowship that man in his Quorum, and let his Bishop cut him off from the Church. I have no fellowship with thieves, liars, murderers, robbers, whoremongers, or any such characters. I never have had, and I hope I never shall have. [The congregation exclaimed, "Amen."] If I had the influence that the wicked accuse me of, I would straighten up the perverse among this people, and bring that Zion we see in vision. They would either repent and do right, or go where society is more congenial to their evil habits and practices.

Brethren, I desire to so live that I can remain with you until my work on the earth is finished. But were I as good as you wish me to be, I could not. Brother Greeley says that Brigham appears to be in no hurry to get to heaven. No: I wish to stay here and fight the Devil until he is bound, and all wickedness is cleansed from the earth, and it is made ready for Christ to come and receive his right. And it is for us to be ready to abide the day of his coming.

May God bless you! Amen.

THE GOSPEL—TITHING—RELIGION IN THE HOME CIRCLE.

A Discourse by Elder AMASA LYMAN, *delivered in the Tabernacle, Great Salt Lake City, December 25, 1859.*

REPORTED BY G. D. WATT.

I am glad this morning, brethren and sisters, to enjoy the privilege again of meeting with you, with the opportunity that is afforded me of occupying a portion of time devoted to worship; and I would indulge a hope that the little time we are together may be so devoted as to be a benefit to us all. To effect this, I know of nothing better than to have our attention called again, as it has so often been, to the consideration of the principles of our religion.

One might suppose that all had been said that could or that need be said upon this subject. The necessity for our attention being called to the consideration of the principles of our religion must exist until such time as we properly and fully comprehend those principles, and from comprehending them are unable to reduce them to practice; for it is not until they are reduced to practice that they yield to us the fruits of salvation. Hence we shall have to refer to the principles of the Gospel again and again, that they may be kept before

our minds, that we shall not lose sight of them in the multiplicity of things that exist around us to engage our attention.

When we consider the great amount of wrongs that are to be corrected by the Gospel, in connection with our being in the world, and then the amount of opposition against which we have to receive and practise the truth, a little reflection will lead us to conclude that the consummation of our work is far in the future.

When we consider the condition of the mind, influenced as it is by the prejudices of education, by the influences of those habits of thought and reflection which have been established in the mind, which is the result of the influences of circumstances with which we have been surrounded, we find that there is but a very small portion of the powers of our minds that are faithfully, patiently, and undividedly devoted to the consideration of the principles of our religion.

We have fallen into a habit of fashion with regard to the preaching of the Gospel, that if we say but a very little—preach but very short sermons, they must generally extend over a large extent of country. Comparatively speaking, we travel over earth and heaven frequently, when in our notions of things we have made these places to be a great way apart: we travel often over the extreme of degradation, wretchedness, misery, and ignorance in which we ourselves exist, to that better condition of things that we hope for in the vast future, when sin, with all its concomitant train of evils, shall cease to afflict us, or to oppose an obstacle to our enjoyment of the happiness and blessings promised by the Gospel.

This is the way, in short, in which we look at the subject, when the Gospel is presented to us as a remedy for all the evils that afflict us—a sovereign balm for all our ills. We only think of what we are now, and of what we shall be when our salvation is consummated.

A moment's reflection will satisfy you, as well as myself, that this view of the matter leaves all that extensive and unexplored region that intervenes between our present sinful and our future saved and happy condition out of the question.

In order that we may be saved by the Gospel we have embraced, it becomes indispensably necessary that we should reduce the principles of that Gospel to practice. In order to do this, we must, for a little while, leave out of the question this general view of things, and perhaps refrain from the gratification of our feelings in the contemplation of that brighter picture of what we may be by-and-by, to contemplate in the light of truth our present condition, and learn how to apply the principles of the Gospel that will save us to the details of life.

We may say the Gospel will save us from all that afflicts us—from all that to us is a source of trouble and annoyance of any kind whatever. That embraces a great deal; it covers all the ill feelings that may ever be again awakened in the human bosom—every unholy passion and every evil in the soul, resulting from the influences of any corrupt habit that may have been formed from the education that we have received. I say it covers all this: it promises to remove all this; but in what way?

There are certain generalities in our religion that we all seem to become acquainted with more or less—those things that are preserved to us as requirements—that are placed before us in a form that is defined so that we can comprehend them. Those things we understand to be binding upon us to attend to as a people.

We consider it right and proper to

observe the institution of the Sabbath. We regard it to be right and proper to observe the institution of Tithing. In short, we regard it as being right to observe sacredly every duty that is defined and pointed out to us; so that we, like the people of old, are particular about paying our Tithing, although perhaps not any more than we should be. But this duty we can think of; we can remember it. "It is not right," says one. Yes, it *is* right. But as it was with the people of old, so it is a little with us Latter-day Saints: we think that the Tithing of what we produce by our labour will open to us the gates of celestial bliss and happiness—that it will bring us to that redemption from sin that we look for, when the Saviour has declared simply and plainly, and in a manner that it would seem no one needs be mistaken, that "it is eternal life to know God," &c.

Now the thing to which I would direct your attention is this, that you should remember your Tithing; but be sure at the same time to remember the object for which you are required to pay Tithing. "Well," says one, "is it not to support the poor?" That is one thing. You suppose, then, that, if the Tithing goes to feed the poor, build up temples and houses of worship, to establish institutions of learning, to forward the cause of education in our midst, that the great object of its institution is reached. If this were all, then probably Jesus might have said that this is eternal life, to pay your Tithing punctually and faithfully: but he did not say this.

What is the greater object for which this institution was ordained? I speak of this because it is before all the people. The reason for this institution is simply the same as that which the institution of the preaching of the Gospel, as it is denominated, was ordained of God.

Why was the Gospel taught to you in your scattered condition among the different nations of the earth? For the simplest of all reasons—the preaching of the word became an ordinance of the Gospel; that is, that it is necessary mankind should be enlightened, and for that very reason are the Saints gathered together, and for that very reason are they surrounded by institutions ordained to preserve them together.

By the preaching of the Gospel you will discover, by a reference to the course you are induced to take, following the direction indicated by it, that you all walk in the same path. In gathering you are brought to the same place, and you are supposed to receive the same instructions: the same principles are taught, the same advantages are extended to you, and the same blessings promised to you all, through your faithfulness.

What, then, can be plainer to the mind than that the great object was to bring mankind to the knowledge of the truth? For this cause you are required to pay Tithing, to favour the accomplishment of this great object. For what should the poor be nourished? For what should the Priesthood be sustained? For what should temples be built, and educational establishments be reared in our midst? Simply for the accomplishment of this great work of educating the human mind in the knowledge of the principles of truth—for the correcting, as a matter of course, of every error that may have found place in their minds.

This, then, is the object for which we are brought together; and here we are taught from time to time what is denominated the Gospel. We are told to live our religion. What does this embrace? Everything. It extends to every duty that devolves upon us in the accomplishment of the work that is before us. It is to give the principles of the

Gospel that application to ourselves and to our actions that will leave in us and with us no error that shall not be corrected—no wrong principle whose deformities shall not be dragged into the light, that we may see it and turn away from it, that we may be able to substitute in its place a view of things that is correct and fully consistent with the accomplishment of the object for which we labour.

What I would wish with regard to the Saints is simply this, that they may learn to apply the principles of the Gospel to the details of life—to the small matters in our moral existence, which, when associated together, constitute the great sum of all that fills up our time.

I want you to pay Tithing faithfully, and respond with an affection that is undivided to every requirement. For what? For contributing to that amount of means that is necessary and requisite for the accomplishment of this work that has for its object the emancipation of our race from the ignorance that has bound them. But remember that it is to learn to know God that we are associated together, and that all these institutions are established around us and in our midst.

I want you to learn that to live your religion is to apply the Gospel to the regulation of your actions in every department of human life. I do not wish you to think that you are living acceptably before God, and in the manner that he requires you to live when you pay your Tithing, and are doing other things that you know to be wrong, and that you are fully aware is not acceptable in his sight or conducive to your own happiness!

I want you to remember that the Gospel must have its application at home. I might preach to you here for forty years to live your religion. Is it possible, while doing this, there are people who would listen that length of time to the proclamation, day after day, week after week, month after month, and year after year, and then practise in the circle at home things that are directly opposed to all good principles, to good, and to happiness.

Who is it that commits sin in all Israel to-day? Do the best among the people? Do the most faithful and the most humble and the most contrite in spirit? Are they afflicted with any evils? Are they afflicted with any temptations to do wrong? Do they in any case whatever do wrong?

Who are they that do wrong chiefly? Those who have been taught, perhaps, for a quarter-of-a-century to do right. This has been sounding in their ears continually from year to year—"Do right, live your religion, break off your sins, be righteous, and forsake your iniquities by turning to God."

Why is it they are yet afflicted with sin? Is it because they have not paid their Tithing? Perhaps they have been punctual in paying it. They may have been constant in their observance of the institution of the Sabbath, in attending meeting, and of ceasing all unnecessary labour on that day; yet once in a while a very curious thing gets out in the wind. What is it? "Brother So-and-so has done wrong; sister So-and-so has done wrong. Why—would you believe it?—they have actually had a little family disturbance, or what we sometimes call a quarrel!" Why is it? I know of no reason only that that religion, to the institution of which they have been paying so strict attention for so many years, has failed as yet to have an application—to what? To that portion of their lives and actions that pass within the circle at home. They come here and pray, and, for aught I know, they go home and pray as much as they can for the ill-feelings they have.

The point that I would like to impress upon your minds to-day is,

that to live our religion acceptably before God, and in a manner that will be conducive to our happiness and salvation and permanent exaltation in the kingdom of God, we must give it an application to the details of life. The minutest of life's details must be rendered holy, just, true, and proper, by its application to them.

I do not want men and women to consider they are living their religion when they indulge in quarrelling at home. Husbands and wives living at variance with each other in their feelings at home are not living their religion. They are not applying the principles of the Gospel around their hearths and within the home circle.

Says one, "If we pay our Tithing, do you not think we shall get to heaven, though we do quarrel, &c.?" It will be a peculiar kind of heaven! It would be, as a matter of course, that heaven where men and women quarrel, simply because it is the only one for which they are prepared and adapted. If they were in any other, they would be rendered wretched to a certain extent. Why? They would want to get mad and have the old difference of feeling, to gratify a disposition to say a rash word for a rash word, instead of adopting the old scriptural maxim which is so good and heavenly—"A soft answer turneth away wrath, but grievous words stir up anger."

Perhaps people may suppose it is none of my business to allude here to matters that are transpiring within your home circle. If it is not, then I have nothing to do with your salvation. Is there no obligation resting on me as a servant of God—as a minister of righteousness in the midst of the people, to administer the words of truth to them in a way to save them, that they may have the advantage through an application of the truth to the regulation of their actions of deliverance from sin?

Then if this is the case, and I find a dark spot in your lives which is not developed in the public congregation, when you meet with the assembled thousands to hear the principles of righteousness treated upon in a general way, what must be done? Simply to require, in a spirit of kindness, a disposition to discharge faithfully the duties that rest upon us in these dark portions of your lives, if they exist; and if they do not, no one will be hurt.

Were you to bring to this assembly the feelings and the actions that evidence the existence of these feeling sall through the week, we should have a very different assembly, so far as appearance, condition, and spirit are concerned, from what we generally have here. "Would you want to have us bring them here?" No.

I want to give you a few plain, direct hints, that you may take home with you as a sort of Christmas present, that you may give them an application around your hearth, that you may become better men and women, better husbands and wives, and become there the ministers of righteousness and truth, to correct the evils that exist there, if there are any; and if there are none, you can go home and rejoice, and thank God that you are delivered so far from the power of sin.

We have been taught, with regard to the Gospel, in general terms, what we are to do, and how we are to act; and we are told again and again to live our religion. I want husbands and wives, fathers and mothers, and their children that have arrived at years of accountability, to understand that the great place of places where the principles of our religion should be applied, where they should be treasured, where they should produce their own legitimate fruit, is the circle of home. It is around the fireside in every home where the principles of right-

eousness must be developed, where the principles that will give stability, power, and eternal endurance to the kingdom of God and to its institutions, must be in full force and daily application: they must there obtain a place within the affections of the persons associated in those circles.

We may talk about attending to the generalities of religion; but so long as we neglect its details that enter into the home circle, that are concentrated around our fireside,—so long as we neglect the cultivation of the principles of heaven and happiness there, so long we shall fail to enjoy the fulness of what the Gospel promises to us. Here is where heaven must have its beginning—where its foundation must be laid, not only for our present happiness, but for its eternal perpetuity.

What do these home circles make? They make what I see around me to-day. They constitute the people, the community, the nation. If the principles of the Gospel are developed at home, when you come to the place of public assembly, you bring them with you: you bring with you the spirit of heaven, the spirit of peace and harmony. It is that principle which will lead to the consummation of that great work, the object of which is to bring about that condition of things wherein the will of God will be done on earth as it is done in heaven.

If you could do all this with a reference to those little things that disturb the peace at home, that plant a thorn where a rose should be planted, that cultivate principles of strife where quietude and harmony should prevail, great would be our happiness as a people, both at home and in our public assemblies.

If you neglect the cultivation of these virtues, their opposite will prevail and exert a deleterious influence over the minds and actions of men and women, which are made evident in their lives.

Would we live to enjoy the Spirit of God? This we are exhorted to do. If we would secure this inestimable blessing, there is no better way than to cultivate in the home circle that frame of mind and feeling that will render the Holy Spirit a constant and welcome visitor there; and not only a welcome visitor, but he might be changed to a constant guest that would be present ever to impart that knowledge which is life, that understanding that causes the soul to be fruitful in the elements of peace, happiness, and glory.

But while that little circle of home is distracted by broils, quarrels, dissension, and strife, by a lack of that affectionate regard for the principles of truth that should characterize all the children of God devoted to the principles and interests of his kingdom, the Spirit of Truth cannot find a resting-place there. The soul may complain that it is barren and unfruitful in that happiness it fain would enjoy.

Here, then, is the great field of our labour. If we have thought, in our own extended views of the work of God, that we should go from one end of the earth to the other to publish salvation and save men, we find here a field is opened at our very homes—a field that should engage the attention of every man, woman, and child that has arrived at years of understanding in all Israel.

Here is a field for the Seventies. "Should the Seventies engage in this field?" says one. "They are called to preach in all the world." Yes; and because they are called to preach the Gospel in all the world, they seem to have no idea that Salt Lake—the place of their homes—is any part of the world. They never seem to have the spirit of their calling, unless they are called to go away from home.

Why is it so? I know of no reason only because they do not court that spirit at home—that they do not make their homes the same field of faithful, honest, and persevering exertions that they would make in the field away from home.

If the same prayers were to ascend to God with the same degree of fervency—was the same attention paid to the propriety of examples that are set—was the same word of wisdom and truth and goodness and virtue constantly flowing from them in the midst of the home circle that might characterize all their labours abroad, then the misery at home would become prolific in truth, in which plants of righteousness would spring up and yield the fruits of peace.

"I am a Seventy, and consequently have nothing to do here! There is a First Presidency here, a High Council, and a whole host of Bishops. I shall only be regarded as guilty of meddling with other men's business, if I should say anything." Then you will not even presume to talk to your wife at home—to call your sons and your daughters around you to advise with them and explain to them the parental anxiety and care you have for them, by making them acquainted with the duties that they are strangers to, by placing them above that which would lead them from the path of virtue, that they may escape the evils that surround them.

I want to say to the Seventies, High Priests, Elders and Apostles, Prophets and Presidents, It is your privilege and duty to extend the principles of righteousness in the field at home. You need not tell me, you Seventies, that you are qualified to preach salvation to the people of distant nations, when you cannot preach it around your own hearth at home. You must be a Saint, an Elder, a Seventy, an Apostle, &c., around your fireside, in the circle of your home, in the midst of the Saints gathered home. The best and most conclusive evidence that you can tell the truth abroad, and show an example worthy of acceptation, is to do it at home. If I am satisfied a man can tell the truth and live it at home, I have no fear of him anywhere else.

I want to say to all Israel, Wake up to your interests at home. "But how can this condition of things exist among us when the great mass of our community here are ordained to public service—to service abroad?" I want you to carefully consider one thing—that your calling, whatever it may be, was not to neglect your home and the cultivation of the principles of salvation within the home circle.

You may never be called to go abroad. "But," says one, "I was ordained to be a Seventy, to preach in all the world." Some that have been thus ordained die before they fulfil their mission, and some apostatize;—which, by-the-bye, is a matter that can be most effectually remedied by simply adopting my little advice I have thrown out this morning—to cultivate perseveringly and faithfully those principles that are calculated to emancipate the soul from the thraldrom of sin, misery, and death.

Cultivate this in your homes, and you will become ministers of salvation indeed, whether you go abroad or not. You will then discharge the duty you owe to God, to mankind, to yourselves, and to your families around you.

I want the Seventies to remember that this is a part of all the world where we now live. And if an evil exists in our streets here, it is as much an evil as though it existed a thousand miles from this place.

Is there a benighted soul here that can be enlightened by the words of instruction imparted by the servants of God? If so, why wait until you travel ten thousand miles? Make

that benighted soul that lives here the object of your care. If you win it through the words of truth and knowledge, it is a soul saved, as much so as though you had brought it ten thousand miles.

What would be the result of this course of procedure? Vice, folly, and wickedness would receive a constant and firm rebuke, and no great noise would be made about it. We would simply be minding our own business in a quiet way. The young, in whose minds the habit of thought and reflection are being formed, could be corrected; their footsteps could be directed in the paths of truth and virtue; and there would be less inclination to steal, and less corruption of the youth in our midst.

"But," says one of the Seventies, "Is all this lawful for the Seventies to do? Would we not be found fault with if we were to make it our business to talk with our neighbour, old or young, in the street, touching these things?" I do not think you would be taken up for treason by the authorities of the Church, at any rate; and I do not think the civil authorities in this country would take any exception to the preaching of honesty, virtue, and truth. But, above all, try to preach it in that most effectual way by your own truthful example. If you would preach to the wayward to restrain themselves from their folly, show an example yourselves of circumspection in your conduct—of propriety, consistency, and truth. Would you win the wayward to paths of rectitude, address them in a spirit of kindness, charity, compassion, sympathy, and love.

If this principle is good in a public and general way, apply it also at home. And before you go away on that distant mission you anticipate among distant nations that may occupy years of time, try to develop the principles of righteousness in the home circle, and establish them there, that they may be growing thriftily there—that in your absence the fruits of heaven may be developed,—that blessings of peace and harmony may have their existence there: then your home circle is the seat of heaven—the nursery of truth, where all the perfections must originate that will constitute all your future greatness and glory.

Seek to make your heaven in your home; seek to develop its perfections there; seek to develop its truthfulness there. Why? Simply because you cannot make it anywhere else. It is not possible, because home is the nursery where all the constituent principles of heavenly bliss and glory are to be developed. Why, then, think of finding them in your wanderings over the face of the earth, when home is the only place where they are to be found, and where they must be developed. You bring the people from distant nations, that homes of this character may exist—homes that shall be rich in treasures of heavenly bliss developed and perfected in their circles.

This is the way I look at and think of our religion, and this I consider to be the right, the proper way for us to patiently, faithfully, and properly live our religion. We are afflicted in our country with a great deal of evil: there are evils of an out-door character that are very troublesome and annoying, aside from those things that annoy us at home, when, if we lived our religion at home effectually, there would be less inclination of the youthful mind to vice, folly, and nonsense.

Now, that we may, as a people and as individuals, be wise, prudent, humble, and faithful in prosecuting this work of ours to its final consummation, is my prayer in the name of Jesus Christ. Amen.

ONENESS OF THE PRIESTHOOD—INDEPENDENCE OF ZION—TIME AND ETERNITY—EVIL HABITS AND PRACTICES, &c.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, January* 1, 1860.

REPORTED BY G. D. WATT.

Excuse me, brethren and sisters, if I appear before you with my head covered, as the day is cold and uncomfortable. I deem it necessary to adopt every means in my power to ward off death, and remain as long as possible in this state of existence. We cannot live too long, if we live our religion, worship the Lord our God in the way that pleases him, and continue to be his friends.

How can we be the friends of God? We are acquainted with but one way. We cannot approach his presence so as to see him in person, while in the flesh and unchanged; but we can approach him and see him in his representatives. Then, to become the friends of God, it is plain that we should be the friends of his legally authorized representatives on the earth—the men whom he has placed to lead his people—the men who hold the keys of the kingdom of heaven.

There are many, no doubt, who do not believe that the servants of God possess any greater power and authority from him than other men. Such persons have a perfect right to their belief, and must risk the consequences of it.

I know that President Brigham Young holds those keys and power to seal on earth and in heaven—to loose on earth and in heaven. I know also another thing—that I hold that authority in connection with him; and not only do I, but hundreds of others. All those who do should be one with him, the same as the branches are one with the trunk and the roots of a vine. For it is impossible for a branch to continue in the vine and bear fruit, if it is not one with the vine. I think you understand the simple and beautiful comparison used by Jesus Christ where he says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." This applies particularly to this principle of oneness.

Jesus Christ spoke very frequently by comparison, and no doubt used that style of language because it is the most impressive. I speak a great deal by comparison, and know of no better way to express myself and make plain to my hearers the idea or principle that is on my mind.

What a pleasure it would be to us to see every Elder of Israel partaking freely of the Spirit and power of God, being clothed with the power and and realizing the responsibility of his calling, and separating himself from the wickedness of the world, that we might be one in Christ, as he is one with the Father, that the Holy Ghost might take up his abode with us, and abide with us continually, showing us

things to come, and bringing things to our remembrance.

All those who possess this Spirit cannot help becoming Prophets, and it would be as much in their nature to prophecy, as it is in the nature of the fountain of City Creek to give out its constant supply of water; and that fountain depends upon another for its supplies. So the Holy Ghost taketh of the things of the Father, and revealeth them unto us. There never was a fountain that had not itself a fountain from which it drew its supplies; and so it is with the creation of all things in heaven and in earth. It always was and always will be.

There are some people in our community who feel very much discouraged for fear we shall have to leave the valleys and flee into the mountains. Supposing we have to flee into the mountains, what of it? I care not. I would as readily go into the mountains as stay in the valleys, if it were the will of God. But we never shall be forced into such circumstances, if we do right. I have told you, President Young has told you, and hundreds of others have told you that we never should leave this country until the Lord wanted us to.

There was a man here a few days ago, who has been in the Church nearly as long as I have, who told me we should have to leave the valleys and flee into the mountains—into the secret chambers, and close our doors around us. I told him the mountains were nothing more than sloping masses of Mother Earth—that we were now in the chambers, and should not yet go on to the roof. You need not trouble yourselves upon that matter.

Let us be more diligent than ever in building and improving, in cultivating the earth, and raising from it wheat, corn, flax, cotton, fruit,—everything necessary for our comfort and the sustenance of life—sheep, and cattle, and horses, and all kinds of useful animals. Cease to cultivate the earth, and it is impossible for us to exist in life. It supplies us food and clothing, silver and gold, and precious stones; yea, everything to comfort and bless our mortal existence—everything to adorn, beautify, and embellish. Let us, then, by a diligent and judicious cultivation of Mother Earth, and by a careful husbanding of her products, work our way into permanent independence as a people. Industry and true economy are the elements of the independence of any people. If every man in this kingdom would pursue this wise and profitable course, there would not exist among us much more trouble.

The United States and all the nations of the earth are about to have as much to do as they can attend to, without troubling us. Not many years will pass away before we will build our temple here, and the sons and daughters of the Almighty will enter into it and receive the endowments and blessings that are in store for the faithful. But do not expect that I shall prophecy that that house will be built without hands. Though the kingdom that was to be set up in the last days, according to the Prophet Daniel, was compared by him to a stone that was cut out of the mountain without hands, we cannot suppose that temples can be built without hands. The Prophet had reference, no doubt, in this comparison to a block of rock detached by an invisible power from a mountain side, which commenced in its rough and unpolished state to roll down to the plains beneath.

Joseph Smith, in his day, used a similar comparison when speaking of men who are polished. He compared them to a smoothly-polished stone, which, when set to rolling, would lose all its fine polish, and turn up marred and bruised, without even leaving a line to mark its course. On the other

hand, set a stone to rolling that is unpolished and rough from the mountain side, and it will do great execution in its course, and leave a visible path behind it, and become smoother as it rolls. Joseph compared himself to a rough stone. What is the use of polishing stones for building purposes before they are taken out of the mountains?

It is not always the outward appearance that shows the true man. That man who has a good heart is very apt to manifest outwardly good fruits. There are thousands in this place who are nearly as good as they can be at the present time, though the next minute it is possible for them to be better.

People talk much about time and eternity, and they say they do not care so much for eternity as they do for time. And again, others say they do not care so much about time as they do about eternity. They do not think for a moment what they are talking about. What is time? (striking the pulpit.) That is all there is about it. That little circumstance of my striking the pulpit is in eternity. It is eternity on the right and on the left, behind and before, and the time being, as it appears to us, is the centre of it. So we pass on from time to eternity every day we live. We are in eternity, in eternity. Civilized nations have divided a portion of eternity into seconds, minutes, hours, days, months, and years for their own convenience, to mark their passage through time.

The uncivilized, or savage tribes of men, the American Indians, for instance, have no other calendar than incidents in nature, such as the rising and setting of the sun,—hence they count by so many sleeps; the full and dark of the moon,—hence they count by so many moons. In short, the only idea we have of time is gathered from natural phenomena in eternity. We might introduce here a beautiful comparison of a ship in the middle of the Atlantic. Is it not a pathless waste of waters all around to the passengers on board, except on the frail timbers where they stand? So it is with eternity, with this difference—eternity is shoreless.

Let the brethren and sisters come to the conclusion that now is the time to set out anew, and then continue from this time henceforth and for ever in doing right. If any of you have been in the practice of drinking spirituous liquors to excess, cease at once the wicked and destructive practice. If such a practice is committed, it has its time, and makes its mark on the broad face of eternity: if you cease the practice, no time is given to it, and it cannot leave its trace on eternity from that instant until you again commit the same wrong. This reasoning will apply to every other wrong committed by the children of men.

Let us spend time in doing right, and we shall receive in the Lord's time right for right, grace for grace. If we do not associate with the wicked world any more than is unavoidably necessary for the time being, do you think they will have anything in common with us in eternity, or we with them? No. This is all I have to say now about time and eternity.

If we were to take the right course, it would not be long before we should be nearly independent of supplies from abroad. It would not be long ere we should be able to sustain ourselves independently, and then with greater ability bring about the purposes of our God; and this would make all men amenable to him and to his rule. A man will give all he has to save his natural existence for the time being; at the same time he can neglect with perfect impunity the things that pertain to his eternal existence and interests.

Is it not better for us with one

accord to determine to be Saints indeed—to live our religion every moment by serving our God and keeping his commandments? How can a man keep the commandments of God and suffer himself to be dishonest, to be deceitful, to steal, and take the advantage of his neighbour in every possible way, and lie to him to gain a dollar? A man cannot both be a Saint and be dishonest. No doubt the dispositions of the parents have some influence in laying the foundation of the character of the child, morally and physically; and God, in one of his revelations to Joseph Smith, has said, "But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they cannot sin, for power is not given to Satan to tempt little children until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their parents." And Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

How do people become dishonest? By, in the first place, yielding to temptation, and suffering the spirit which is in them to become contaminated by the power of the evil one. Men become confirmed drunkards by nourishing a depraved appetite for spirituous liquor, and thus they become slaves to a destructive habit.

If men by their organizations were compelled to steal, to murder, and do a thousand other evils, they could not be held accountable, and the agency of man would be destroyed. Satan tempts men to evil, and they have power to resist the temptation. The more sin is cultivated, the stronger it grows, until it binds down men with strong chains.

Satan whispers in the ears of those who list to obey him, "Lie a little, deceive a little, take the advantage of your neighbour a little, drink whisky a little: it will not harm you;"—leading them along, as it were, with silken cords, until he binds them with his strong chains, and readily leads them down to destruction.

Do you inquire whom I mean? I mean those who are guilty. Are there any of this character here? Yes; I see some of them now. Are they to be seen disgracing themselves in the public streets? Yes: you may go down into "Whisky" street, and you can see them every day. How does it appear in the eyes of good men and in the eyes of God and angels, when they see those professing to be Saints and Elders in Israel, holding the Priesthood of God, drinking whisky and swaggering with those who hate God and his people, who, if they had the power, would kill President Young, and me, and Daniel, and any of our friends who are determined to uphold and sustain righteousness?

The scene that occurred down that street on Christmas-day is still fresh in our minds. O heavens! what a celebration of the day on which Christ the Saviour of the world was born! O horrible example! for men professing to be Saints and friends of God, with murder in their hearts, to thirst for each other's blood! The duty of the Seventies and Elders of this Church is plainly defined. I would separate all such unprofitable branches from the vine, and let them wither and be burned. I say unto you Seventies—ye authorities of the Church of God, You are not doing your duty if you do not do this.

President Young has cried unto you loud and long, ye Elders of Israel; and he has shaken his garments, and the responsibility is upon you. It seems as though you cannot prune the vineyard, in the righteousness of your

calling, unless he shall step forward and do it at the peril of his own life. Hear this, ye Bishops and Elders, for I will tell you of it. Why do not you do your duty? "Why," some of you, perhaps, can say in great truthfulness, "I was drunk myself last week, and dare not, for fear of being told of it." Then go forward and repent of your sins before the people, and then step forward and separate; take the diseased sheep from the rest of the flock.

O ye Elders of Israel! how long are you going to sit under these things in tame inactivity and let the wickedness of the world debauch and lead away this people? How long shall we wait for you to go forward in the faithful performance of your duties? Shall we have to wait until the Spirit shall say, "Cut off the unprofitable servants"?

In the few remarks I have made, I have expressed my feelings very pointedly, and mean what I say.

I am now near sixty years of age, and I have no need of spirituous liquor. I do not use it. I feel much better without it than with it. Without it, I enjoy the natural exercise of the functions of my nature; whereas, were I to use it, the opposite would be the case.

I look upon men who keep whisky shops, and vend it, in the same light as I do those who frequent such places, and get drunk, and swear, and wallow in the mire. A few days ago a drunkard was severed from the Church; and it will not be long before more of them will be, if they do not repent.

Would I suffer a wicked man to hire my house to sell whisky in? No. If I did, the moment he went out of it I would put fire to it, and clean the whole thing out.

There are men whom we have nourished and cherished in our midst, and purchased their goods, and comforted them, invited them to our parties, and blessed them, and made them rich; and for the space of nine years and over they have been lurking like an adder in our path. Will I still feed them? Yes, when they are hungry and destitute. But will I cherish them to cut my throat? That is what you are doing. You are nourishing men who would cut our throats the very first opportunity. Why do you do it? Because they sell goods a little cheaper than they can be manufactured here. Let us send for our own goods, and raise in our own country, as much as possible, all the staple articles of our own consumption.

Let us love according to the order of God, according to the principles of righteousness and truth. It is not the tabernacle that I love, but the spirit that dwells in it,—not the tenement, but the tenant. Why should I love the poor, sickly, frail body that is daily going back to the dust? Let us place our affections upon spiritual and heavenly things, that endure for ever, and not upon things that are earthly and perish with the using; but let us regard them in the light for which they were created by the Great Creator and Ruler of the universe.

Money was not made to worship, but to be a convenience. You cannot eat it, but you can buy bread with it, which will keep you from starvation. When I was in London, I used to think I was well off if I could get two penny loaves a day and a little water. The pennies were of no use to me only to buy the bread. So with all earthly things. As I have already said, Let us love heavenly things; let us place our affections upon the things that are eternal. I honour, love, and reverence the spirit of a good man who honours his calling. I do not care if he has but one eye, one arm, or one leg.

You may take away almost any

member from the body, and the head can live, though it may not accomplish the same amount of good as it could if all the members were healthy and in active usefulness. The head is the mainspring of the body, the centre of light and intelligence. Take away the head, and the natural body ceases to live and to be intelligent. If the man who leads us was destroyed, it would very materially affect the body. But if every one of this people should turn away but him, he holds the Priesthood and power of God just the same. All those who hold the Priesthood and honour their callings can put it upon others in every part of the earth where they may be in the discharge of their duties.

May God bless you, brethren! Peace be upon you! The peace and blessing of God be multiplied upon all the righteous here—upon all the righteous that are in the east, in the west, in the north, and in the south, throughout the extension of the whole earth! May this blessing be upon the righteous, and upon their righteous seed after them for ever!

May he help you to withdraw yourselves from unrighteousness and cleave to righteousness in time, and then you are eternally in it. May the Lord comfort the righteous, and help them to overcome the little evils. It is the little frivolous disputing and contention in families that creates the greatest difficulties and troubles, and hinders us from merging into the blessings of God, and from that communion with the Holy Ghost we might enjoy. Now, ye Elders of Israel, step forward and do as you have been told in righteousness and truth. If you are not righteous, repent and begin anew. Amen.

SUBMISSION TO THE DIVINE WILL—ETERNAL LIFE, &c.

A Discourse by Elder Erastus Snow, *delivered in the Tabernacle, Great Salt Lake City, January 5,* 1860.

REPORTED BY G. D. WATT.

I have lately held certain conversations which have caused a train of reflection in my mind this morning, and a few passages of Scripture to float across my mind, which, unless I should be led in another train of thought, I will give to my brethren and sisters: but I desire not my own will, but the will of my Father who is in heaven. That which is meet to me might not be to a mixed multitude of people. God knoweth best that which is suitable unto our circumstances.

If we would do the most good, we must feel the most passive in the hands of our heavenly Father. We must be like a musical instrument in the hands of a skilful performer. Shall the instrument say to him that performs upon it, Why do you play thus? Or shall the law say to him that speaketh it, Why dost thou use me thus?

True, every individual intelligence

is possessed of a will, which is a propelling power within himself. Good and evil are placed before us, and we have to choose between them. Light and darkness exist; and if we are not influenced by the one power, we shall be by the other. When we entered into the fulness of the Gospel—into a sacred and holy covenant with God, we virtually agreed to surrender our will to him; we agreed to place ourselves under his direction, guidance, dictation, and counsel, that our will should be merged in his. Hence we are in duty bound, and it is for our best interest to strive to attain to that state of mind and feeling that we shall have no will of our own, independent of the will of our Father in heaven, and say in all things, "Father, not mine, but thy will be done." Let me speak, therefore, not according to any selfishness that is in me,—not to speak simply my own feelings, but that the mind of Christ may be in me, that I may speak as he would, were he in my place this morning, and act as he would if he were in my circumstances. Nor have we the promise of our Father that he will dictate in us, unless we arrive at this state of feeling.

If our spirits are inclined to be stiff and refractory, and we desire continually the gratification of our own will to the extent that this feeling prevails in us, the Spirit of the Lord is held at a distance from us; or, in other words, the Father withholds his Spirit from us in proportion as we desire the gratification of our own will. We interpose a barrier between us and our Father, that he cannot, consistently with himself, move upon us so as to control our actions. He may set bounds around us and hedge us in round about, that beyond a certain point our will cannot be gratified. When he cannot influence our wills in any other way, by bringing a combination of circumstances to bear upon us to circumscribe us, he may eventually bring our wills into subjection, like we would corral a wild horse, or one that has grown cunning and is unwilling to be caught and bridled, and keeps out of the way of his pursuers. They are under the necessity of taking him by guile, by alluring him into some large field or corral, to gradually hem him in, until he is brought into a small compass, where, before he is aware of it, he finds himself taken. Our Father operates in a similar way.

I might say also that our Adversary profits by a similar example, understanding the same policy to a degree. When he would involve us in his snares, he is careful to do it in a way we shall not know it until our feet are in. This arises from our limited capacity—from our weakness, and the weaker power becomes a prey to the greater.

Our Father in heaven is labouring for our exaltation; his work for ever and ever is doing good: good is the part he has chosen; evil he escheweth. He seeks to unite and concentrate the faith and feelings of intelligent beings to improve them, to teach them the benefits of doing good, and the consequences resulting from doing evil, that the one principle tendeth to dissolution and to eternal death and disorganization, while the other principle tendeth to life, to perpetuate the organization which has already been effected, and bring it to the highest state of perfection; or, in other words, to secure to intelligent beings the boon they most earnestly desire—namely, the continuation of lives.

What desire has been planted in the human breast that is equal to the desire of life? What will a man not give in exchange for his life? To use the words of the Saviour—"For what is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange

for his soul?" What man under the sentence of death for a breach of law that would not give all he possessed of earthly substance to atone, if his life could only be spared? How few there are that would not be willing to give the whole world, if they possessed it, for their lives.

Why is this universal desire planted in the human breast to live? It is a law ordained in nature for good. We may call it instinct, or by what name we please,—it is a universal law in all intelligent beings to seek to retain the organization they possess. Hence when sickness assails us, an enemy appears in deadly array with a show to lay us low in death; every faculty of the soul is aroused to repel it, and we use all the means in our power to stay the progress of disease.

The Scriptures inform us that the greatest gift of God is eternal life. Is this a gift of God in deed and in truth? Yes; I understand it to be, to all intents and purposes, the gift of God. Yet eternal life is not attained without compliance on our part with those principles that lead to the attainment of it. I will illustrate this by what we see daily in our natural life. We understand, by what we learn daily, that there are certain things that tend to destroy this tabernacle; and there are other things which, if we deserve, have a tendency to prolong the organization of this tabernacle and our temporal existence.

For example, we have learned, by numerous observations and examples, that if an individual cast himself into the sea, without having any means of floating, he will sink in the water and under it, and he cannot live. A certain thing is necessary to his existence, which is the pure, wholesome air inhaled into the lungs. Anything that cuts us off from this supply terminates our earthly existence: the machinery of this tabernacle cannot be kept in motion without it. We have also learned that excessive heat or excessive cold will stop this machinery of life. There are various other causes which stop the machinery of life in our mortal tabernacles. If we would prolong our organization for any certain number of years, we must carefully guard against those evils that endanger our tabernacles. Excesses of every kind have a tendency to weaken, and ultimately to destroy the tabernacle of man. An excessive appetite, if encouraged with rich viands, and this persisted in, will make the possessor a glutton, and shorten his mortal career.

If a person having a strong desire for stimulants, such as spirituous liquors, tea, coffee, tobacco, opium, &c., that stimulate the nervous system to excess, and continues to gratify this appetite, will soon destroy the elasticity of his nervous system, and become like a bow that is often bent almost to breaking. If a bow be kept strung up to its utmost tension, it loses its power and strength, until it is of little or no use.

So in nature: the more any powerful stimulant is made use of in the human system, the sooner the human machinery will be worn out. It follows, then, if we will secure life and preserve the organization of this tabernacle, we must observe the laws of life—we must abstain from intemperance of every description. We must neither indulge in excessive eating, excessive drinking, nor in excessive working, whereby to overtax our physical energies or our nervous system. Perhaps no kind of labour will so rapidly weaken the power of life within us, or strength of these tabernacles, like excessive mental labour, because it has a more direct influence upon the nervous system. The nervous system seems to be a sort of connecting link between our spirit and our tabernacles. Yet a proper amount of labour, physical and mental, be-

comes necessary to the proper development of the faculties of both body and soul.

The child that has never faith to attempt to walk, as a matter of course, will never learn to walk. When he first begins to exercise his feet and legs to walk, they are weak, and scarcely capable of supporting his little frame; but the more he exercises them, the more he receives strength. And so with every other portion of the tabernacle. The same may be said of all mental gifts and endowments. The mind that is naturally stupid, dull, and inactive, and no outward circumstances are brought to bear upon it, to impel it to exercise,—that mind remains comparatively undeveloped; that spirit does not improve, nor increase in strength and capacity.

The more the mental faculties are brought into exercise, if it is not immoderate exercise, the more these faculties receive strength, and the greater powers of research are developed in that spirit; and where shall the end thereof be?

There is no end to its increase of knowledge and truth, unless we turn round and go the other way; in other words, unless we persistently pursue the path of death and violate every law, both physical and mental, until we become dissolved.

If we cease temperate habits, and give ourselves up to the gratification of our lusts and appetites, and pursue this course from year to year, we shall find ourselves steadily going down to the chambers of death, and no power can hinder it: it is a fixed law of our physical existence. Can the Lord change it? I will not stop to inquire whether he can or not. I will say, however, I never heard of his doing it on any other condition than that individual repenting of his evil course. When he does this, and observes the laws of life and health, God will add his blessing to his efforts, and he will begin to ascend the hill again, and he may regain in some measure that which he has lost. But as long as he continues that course of evil, no power can redeem him.

What I say, therefore, in regard to the mortal body is equally applicable to the eternal life of the soul.

There is no such principle as saving a man in his sins, neither physically nor spiritually. Our Saviour has never offered himself as an atonement for mankind to redeem and save them in their sins. I regard this as an utter impossibility.

Some of my friends who may have been reared up in the old strait-jacket school of modern theology may be startled with the idea of anything being impossible with God. But I conceive it to be a fixed axiom that two and two make four, whether the addition is made by man or God.

It is just as impossible for God to add two and two together and make ten of it as it is for me or you. Mathematical truths are as true with God and angels as they are with man. I understand that what has exalted to life and salvation our Father in heaven and all the Gods of eternity will also exalt us, their children. And what causes Lucifer and his followers to descend to the regions of death and perdition will also lead us in the same direction; and no atonement of our Lord and Saviour Jesus Christ can alter that eternal law, any more than he can make two and two to mean sixteen.

One may ask wherein the atonement of Jesus Christ has affected us. Through his atonement is granted unto us repentance and remission of sins. He came from the Father to sojourn in the flesh among men, to take upon him the infirmities of the flesh and the weaknesses of human nature, subjecting himself to the contradiction of sinners, exposing himself to all the physical ills that prey upon

the human system, and to all the powers of darkness that prey upon the intellectual faculties of man, exposing himself to the temptations of the hosts of hell. He had to combat all these contending powers, to resist Satan and all his armies, and to resist every other evil flesh is heir to, and set forth an example of purity and perfection to the human family. In the language of sacred writ—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."

Thus he demonstrated to human beings that it is possible for them to live without sin, that our God might be just in condemning sin in every form, and in every place, and in every being; so that in truth he might say, as he says in the preface of the Book of Doctrine and Covenants, that he cannot look upon sin with the least degree of allowance. We can understand also why he is of a merciful and forgiving spirit, exercising a fatherly tenderness over us, to pardon our follies and weaknesses; yet he cannot justify them in the least degree.

Should we seek to become like him, to be actuated by the same principle, striving to ascend to the same glory? We should: we should imitate his example. And while we exercise the same unbounded mercy and compassion over the weakness of our fellows, yet in no case whatever should we look upon sin with the least degree of allowance, or in any manner justify it. However much may be said in palliation of the faults of mankind, nothing can be said in justification of them. The Scriptures say that our Saviour was tempted in all things like we are, yet without sin. And in order that he might be tempted in all things like we are, he was born of a woman as we were, possessing like passions with ourselves, and was exposed to the same kind of temptations to which we are exposed in life. Yet he withstood them all.

The Scriptures say he tasted death for every man. Did he taste death for every man with a view that every man should be saved from death? No. If so, it would destroy the principle I have been speaking of, and would save the children of men in their sins. But while death had passed upon all mankind because of sin, there was no power that could avert it; yet, by offering himself an offering for sin, he opened a way for mankind to be raised again from the dead, and for ever afterwards be set free from its power.

His death has also opened up a door of repentance unto us, giving unto us a hope of redemption through his blood. Has it given us a hope of salvation in our sins? Not to me. I hope not to be able to eat fire with impunity, and still prolong my days. I have no such promise that I can have melted lead running down my throat instead of wholesome diet, and expect it is going to be converted into life-giving food in my system. I have no better grounds to hope that I shall, by the death of Christ, be saved from the consequences of persisting in a wicked course of life.

The consequences of our transgressions must fall upon us. Yet Christ has placed before us the principles of faith, hope, and charity. If we will exercise faith in him, we may have hope of redemption through his blood, on condition that we repent of our sins and turn about and pursue the path of life. We and our fathers before us have so far partaken of the elements of death that we cannot save our mortal tabernacles from that change that awaits them.

This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his

power and dominion over the hearts of the children of God for the space of a thousand years, the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in the earth, but they shall be changed in a moment, in the twinkling of an eye, and they shall be caught up, and their rest shall be glorious.

I thus distinguish between them and us, because at that time they shall grow up with a more complete and perfect understanding of the laws of life and health, and they will observe them. And the temptations and evils that surround us on every hand shall be removed from them. The elements that are now under the control of the prince and power of the air, and charged with death, which we are constantly brought in contact with, will then be removed; the elements will be sanctified, the curse will be removed from the earth and its surrounding atmosphere, and the powers of darkness that rule in the atmosphere will be confined to their own region, and the tabernacles of the children of men shall grow up without sin unto salvation.

Hence their tabernacles shall not be subject to pain and sickness like unto ours. There will be no pain and sickness, because there will be no breach of the laws of life and health. There will be no intemperance of any kind, because there will be no evil spirit at the elbow continually ready to allure and draw into sin. But the Spirit of the Lord will be with every person to guide him constantly, and the law of the Lord will be written in his heart, so that one will not need to say to another, "This is the way; walk ye in it." There will be no Devil to tempt on the right hand and on the left, saying, "This is the way, walk in it." Thus having this good influence continually around them to keep them in the straight path, they will grow up without sickness, pain, or death.

There will be a change wrought in their tabernacles, which is equivalent to death and the resurrection; but they will not sleep in the dust of the earth. Their tabernacles shall not moulder back into corruption; but they shall be like Jesus Christ's most glorious tabernacle, who never knew sin; and he is the only being we read of whose tabernacle did not see corruption, except a few who obtained beforehand the privilege of translation.

We read—"Enoch walked with God, and he was not, for God took him." The Apostle Paul says he was translated. The revelation given through Joseph Smith teaches that a great many others in Enoch's day obtained the same blessing.

We read in the Book of Mormon of three Nephites, upon whom the Lord wrought a change, that their bodies should not see corruption; but that change was in itself equivalent to death and the resurrection. Whether the complete change took place in that day, or whether a still greater change remains to take place with them, we are not informed positively. But Mormon, writing about it, gives it as his opinion, and says it was so signified to him by the Spirit, that there remained for them a greater change in the great day when all should be changed.

Suffice it to say that because of the fall of Adam, the elements of the earth of which we partake have sown the seeds of mortality in the earthly tabernacle, so that it becomes necessary they should all undergo the same change, whether by returning to the dust, and being raised again, or by that change which takes place in a moment, in the twinkling of an eye.

The principle to me is inevitable, that the penalty of our transgressions

must fall on us, and that salvation and full redemption from our sins is only to be obtained by ceasing to do evil, and learning to do well,—by turning from the path that leads to death, and taking the road that leads to life. In this way we secure to ourselves the blessings of the atonement, which opens the door of salvation to all such, and points out the way of life which he himself has entered.

Let us follow him. As it is written, "I am the true shepherd. The true shepherd entereth in at the door, but a thief climbeth up some other way." He is also denominated "The Captain of our salvation," "The Great Apostle and High Priest of our profession, to show our feet the way."

There is one precious privilege which the Gospel of Jesus Christ has extended to those that believe and obey it—their sins go to judgment beforehand. It is written, "Some men's sins go to judgment beforehand, while others *follow after*." Who is it that has the privilege of being judged beforehand? And who is it whose sins follow after? All who repent of their sins and turn to the living God, their sins go to judgment beforehand. "What, immediately at the time they repent?" Yes. When they repent and pursue the course that is marked out to them by which to obtain pardon, their sins go to judgment beforehand; that is, they obtain pardon to the extent they are capable of receiving it.

Do I obtain pardon for my transgressions, so that I shall escape the penalty of death? No, I do not. I may so far obtain forgiveness by faith in Christ that the sentence of death may be commuted, and life prolonged, like it was with Hezekiah of old, whose life was lengthened out fifteen years.

There are hundreds and thousands before me here and in this Territory who have had their lives lengthened out through obedience to the Gospel of peace, who were languishing upon beds of death, under the sentence of death, and they were on the verge of the grave; but, through repentance, and the Elders of Israel administering to them, the power of death was stayed, and their lives were prolonged: yet the sentence of death was not revoked, but it must pass upon all mankind. Through the exercise of faith we may gain a reprieve for a few days longer, or at the farthest for a few years, to live and do good. And some might possibly attain to that glorious privilege Enoch and others obtained, that they should not sleep in the earth, but be changed in a moment, in the twinkling of an eye, and pass from mortal to immortality, by which means the penalty is executed and the law satisfied.

But it pleased God our Father that the Saviour should be subjected to all the temptations and pangs to which flesh is heir. I will say that his grief and sorrow was not that which is unto death, but it sprang from his sympathies for his blood-relatives; I mean his Father's family that is here on the earth, for whom he came to suffer. He bore our sorrows and carried our griefs: He took upon him the sicknesses of us all and felt our infirmities. No blind man or leper cried to him for help in vain; but he felt their infirmities, and stretched forth his hands and helped them, and exerted himself to ameliorate their sufferings. Did he suffer hunger and fatigue? Yes. And when his hour was coming, and he felt his end was nigh at hand, all the infirmities of the flesh, as it were, crowded upon him, and he felt even to shrink from drinking that bitter cup; and said three times, "O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt."

It pleased our Father that he should be clothed in mortality, that he might

be subjected to all these sensations and feelings of our infirmities, that he might fully comprehend them all to the extent that henceforth, in his mediatorial services for mankind, he might of a truth be touched with the feelings of all our infirmities, understanding them most perfectly, in order that he might be filled with compassion, not to justify our sins, but to have mercy and compassion upon our infirmities. Thus, by his atonement, he has opened a door, that, after we have paid the penalty, which is death, we may be raised again from the dead.

This is the salvation that is wrought out for us; this is the hope which was begotten in the disciples of Jesus Christ by his resurrection from the dead, which Peter alludes to in his Epistle, 1st chapter, wherein he says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

Here is a promise that the faithful should receive immortal tabernacles—an enduring inheritance in the world to come. But they were never authorized to hope that the penalties of their transgressions should never be inflicted upon them: but after they had suffered the penalty of the law, then they might find redemption, that the eternal death should not pass upon them.

"Blessed and holy are those that have part in the first resurrection," saith the Scriptures; for on such the second death hath no power."

"The second death," what is that? In this we are more directly interested, for this mortal tabernacle must die; and we have a sure and certain hope it shall be raised again from the dead. I can endure this: I can pass through the momentary afflictions I am called to suffer in this life; and I will try not to complain, if I see there is a prospect of not being again subjected to that second death. What is it? There are some sayings in the Revelations of St. John in reference to the lake of fire and brimstone, which is the second death, where their worm dieth not and the fire is not quenched, where there is no end to their torment. There are a great many sayings in the Scripture of the same import, which is denominated "the second death."

There is a revelation in the Book of Doctrine and Covenants, which, to my mind, is more explicit than any I find in the Old and New Testament on this subject. It is in that revelation in which our Father speaks unto us concerning the transgression of Adam, and death that passed upon him because of his transgression. He partook of a spiritual death. That which was spiritual was first, and afterwards that which was temporal. Again, says the revelation, "The last shall be first, and the first shall be last."

The spiritual death is that which shall be passed upon the wicked when he shall say unto them, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." You can read this revelation in the Book of Doctrine and Covenants when you go home.

I understand that that second death is a spiritual death. Is it meant that the spirit shall die? Each of you can draw your own conclusions as well as I. Your traditions may be such that your thoughts do not run in the same channel with mine in this respect. But I can conceive of no other spiritual death than dissolution. I understand, when applied to the mortal tabernacle, it alludes to the dissolution of that tabernacle: it

ceases to act in its functions, being dissolved, to return to its native element.

I conceive that the same term is applicable to the spirit in like manner. Whether it be a dissolution, or whether it be an eternal preservation of that spirit in a state of torment and misery, which I do not admit, one thing is certain—that the hope of redemption and eternal life is past for ever from those who are the subjects of the second death.

I understand this to be a curse upon those who give themselves up altogether to work wickedness and abominations; who have sinned so far that they have no longer any part in life: they have sinned that sin which is unto death, for which there is no redemption or forgiveness in this world, nor in the world to come.

Some people entertain the idea from the sayings in the Revelations of St. John, that those wicked ones are to be preserved in a literal liquid lake of fire and brimstone, to suffer the torments of fire for ever and ever, without the possibility of being consumed or changed. I do not so understand the meaning and intention of the sacred writers. The Saviour says—"Fear not him that is able to destroy the body only, but rather fear him that is able to destroy both soul and body in hell." "Hell" may be an analogous term, and applicable in different places to different things; but in this passage it is evident he implies the destruction of the soul as well as the body.

These reflections of mine I do not teach as doctrine, binding your consciences, but as views which I have of the sacred Scriptures, referring to the second death.

One thing is taught clearly in all the revelations, ancient and modern, that there is a class on whom the second death shall pass; and the thought of their returning to their native element is the thought which all intelligent beings shrink from. The instinct within us is to cleave to life—to cleave to our organization; and the greatest joy we feel is in the certain hope of a resurrection from the dead. The idea of the second death, or dissolution of the spirit, is that which is the most terrifying to the soul. But our Father has so ordained that our spiritual organizations, as well as our tabernacles, can only be maintained and perfected through obedience to the laws of eternal life.

Blessed is the child that is corrected, for he shall learn wisdom. Blessed is the man who is called to an account for his sins from day to day. Blessed is the congregation of the Lord and all Saints who are permitted to have the Holy Ghost manifested on them, and through the servants of the Lord, to call them to account for their sins, reproving them for their transgressions, that they may be corrected. This is far better for us all, that our sins be brought to judgment in this life, than to have them put off to a future day.

May the Lord help us to repent day by day, and to receive the chastisements of the Almighty, that we may attain to everlasting life. Amen.

THE GOSPEL.

A Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, January* 15, 1860.

REPORTED BY G. D. WATT.

I came here this morning anticipating the pleasure of listening to some of my brethren. But it seems to have fallen to my lot again to address you, and I do so with pleasure at this time, as upon all such occasions, and willingly communicate anything that may be imparted unto me which may be a benefit or blessing to those who may listen.

The great principles of truth are so varied and comprehensive, that it is difficult to know where to commence our illustrations of a portion of them, and where to leave off. They reach back into the past, exist in the present, and stretch forward into the future. In the Gospel of Jesus Christ is embodied all truth, so far as the salvation of the human family is concerned; and hence it is spoken of in the Scriptures as being the everlasting Gospel.

To those who have not reflected seriously upon the dealings of God and his laws, the Lord appears to be changeable in his way of saving the human family. In the different dispensations from Adam until Christ, they suppose that he has adopted as many different ways of salvation.

We are told by Christian divines of the dispensation that existed before the flood; we are informed of the Patriarchal dispensation, the Mosaic dispensation, and finally of the Christian dispensation; and it is a prevailing idea among the uninformed that each of these dispensations presented a different system of salvation adopted by the Almighty in teaching the human family, in enlightening their minds, and in giving unto them correct information in regard to God and eternity. Hence I have often heard eminent divines refer to the dispensation before the flood as a day of almost utter darkness; then to the Patriarchal dispensation as one in which a faint glimmer of light began to be made manifest; of the Mosaic dispensation as a time in which the sun began to rise a little above the horizon; and of the Christian dispensation, as it now exists in the world, as being the fulness of light and intelligence, or the full blaze of Gospel day. These views of the different dispensations generally obtain among professors of Christianity.

I entertain a very different opinion of the Almighty. God, like his Son, Jesus Christ, is "the same yesterday, to-day, and for ever,"—the same in intelligence, the same in purity, the same in his projects, plans, and designs. He is, in short, unchangeable. And I apprehend, if the Saints who had communication with him in ancient days were to appear on this earth at the present time, they would find the same medium of communication, the same way of imparting intelligence, and the same unchangeable Being that existed 1,800, 4,000, or 6,000 years ago.

It is true mankind have not at all times been susceptible of receiving and appreciating the same degree of light, truth, and intelligence that they have at other times. God has in certain instances withdrawn the light of his countenance—his Holy Spirit—the light and intelligence that proceeds from him, in a certain degree, from the human family; but his laws are immutable, and he is the same eternal, unchangeable Being.

The truth does not change. What was true 1,800, 4,000, or 6,000 years ago, is true to-day; and what was false in any age of the world is false to-day. Truth, like the great Eloheim, is eternal and unchangeable, and it is for us to learn its principles, to know how to appreciate it, and govern ourselves accordingly.

As the Gospel is a principle that emanates from God, like its Author, it is "the same yesterday, to-day, and for ever,"—eternal and unchangeable. God ordained it before the morning stars sang together for joy, or ere this world rolled into existence, for the salvation of the human race. It has been in the mind of God, and as often as developed it has been manifested as an eternal, unchangeable, undeviating plan by which to save, bless, exalt, and dignify man, and to accomplish this end by one certain, unalterable method of salvation, according to its degree or manifestation.

I speak of the Gospel of Jesus Christ in its fulness and of the blessings associated therewith. It is perfect folly to entertain the idea that the Gospel has only existed about 1,800 years, and yet this foolish idea is strongly entertained and almost universally believed throughout Christendom. This mistake is for want of calm reflection and correct information upon that subject.

It may here be necessary to inquire what the Gospel is. Commentators tell us it means good tidings of great joy. This language had particular reference to the announcement of the birth of the Saviour to the shepherds of Galilee, by the angel of God. "And lo, the angel of the Lord came upon them (the shepherds), and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.'" This was simply the announcement of the birth of Christ. As to its referring to the Gospel, it might certainly admit of an argument. The birth of our Saviour and the message he came to deliver are two different things.

I do not think the message Jesus came to communicate was at all joyful to the Pharisees and hypocrites of his day, for he told them they could not escape the damnation of hell; nor to those individuals whom he proclaimed to be "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." They looked upon him as an impostor, who said to them, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It is not to be supposed for a moment that those men would receive such an announcement as good tidings of great joy, which was to be to all people.

Again: We are told the Gospel is the New Testament. I do not find any such declaration even in the New Testament itself. There are certain records in the New Testament giving an account of the birth, life, suffering, and death of our Lord and Saviour Jesus Christ. It contains also an account of the doctrines he taught, the discourses he delivered, and the moral sentiments he inculcated. It gives us an account of the organization of his Church, and of the teach-

ings of his Apostles, and the manner of their administration, &c. But this is not the Gospel.

The Gospel is a certain living, abiding, eternal principle. That which is written in the New Testament is like a chart of a country, if you please; but the Gospel is the country itself. A man having the map of the United States in his possession would be considered foolish if he supposed he possessed the United States; and because a man may have the Old and New Testament in his possession, it does not argue that he has the Gospel. But is it not written in some of our good Bibles, "The Gospel according to St. John," "The Gospel according to St. Matthew," &c.? Certainly. But what has that to do with it? The Gospels according to Matthew, Mark, Luke, and John describe certain teachings and instructions which Jesus gave, and among the rest the officers constituting his Church are named. "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues," &c. These are the living substance of which they write an account.

Well, but the Gospel is contained in the Old and New Testament. It is not, nor in the Book of Mormon, nor in the revelations we have received. These are simply records, histories, commandments, &c. The Gospel is a living, abiding, eternal, and unchangeable principle that has existed co-equal with God, and always will exist, while time and eternity endure, wherever it is developed and made manifest.

We will quote from the Gospel according to St. Paul, and see what he has to say in relation to this matter:—"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith."

Now, I presume Paul knew a little more about the Gospel than some of our learned commentators, and was better acquainted with its operations, organization, spirit, and power. In addition to what Paul has said, I will here assert that the Gospel of Jesus Christ always was, from the very commencement of this earth, "the power of God unto salvation to every one that believeth;" and the righteousness of God was always revealed through the Gospel as specified by this Apostle. Whenever and wherever the the Gospel of Jesus Christ existed, there the power of God and the knowledge of God existed; and therein at all times, and in every age, the righteousness of God was revealed through it from faith to faith. That is an assertion of my own for the time being, and I do not know but I have as much right to assert that as Paul had the other.

But as it is proper that men should give a reason at all times for their statements, this I am willing and ready to do. Before, however, we enter into the investigation of this subject, we will look at another for a short time, which seems to be intimately associated with it.

Paul in his time reasoned about a certain Melchisedec Priesthood, and about a certain Melchisedec, who he says was greater than Abraham, and who he said was without father or mother, without beginning of days or end of years, and abideth a priest continually, and that Christ was "a priest for ever, after the order of Melchisedec." I speak of this because it will be necessary to refer to it in the argument we may be led to adduce in relation to this subject.

Who was this man Melchisedec?

He was simply a man which the Bible gives an account of, and he positively had a father and a mother. It is not really said he had not. I say he had, and can prove it, if the Bible be true. We might differ so far as words are concerned, but not in ideas and facts. Paul was talking about a Priesthood: Melchisedec had this Priesthood. It was the Priesthood of which he was speaking, and not the man. It was this Priesthood of Melchisedec that was without beginning of days or end of years. "And he abideth a priest continually, and ever liveth to make intercession for us;" that is, the Priesthood continues in the eternal world as well as in the world of time.

We will now go back to the Gospel and endeavour to show that wherever the Gospel existed, there existed also the power of God and the revelations of God, and therein men had a knowledge of God, and "therein was revealed the righteousness of God from faith to faith." But let me make another remark here concerning the Priesthood. We are told it holds the mysteries of the revelations of God. These are sayings we have a right to look into and investigate, to find out upon what principle they are based.

How did Adam get his information of the things of God? He got it through the Gospel of Jesus Christ, and through this same Priesthood of which we have been speaking. God came to him in the garden and talked with him. We are told that no man can see the face of God and live. How was it that he obtained his knowledge of God? Through the Gospel; and he was the first man upon this earth that had the Gospel and the holy Priesthood; and if he had it not, he could not have known anything about God or his revelations. But God revealed himself to him and told him what he might do and what he might not do, what course he was to pursue and what course not to pursue; and when he transgressed the laws which the Lord gave to him, he was driven from the face of God, and left in a measure to grope in the dark.

Let us pass on to Enoch's day. The Bible only gives a very short account of Enoch. We are told that "he walked with God, and was not, for God took him." Then he had the Gospel, for it is through the Gospel that "the righteousness of God is revealed from faith to faith." It is that which holds the keys of the mysteries of the revelations of God. It is that which imparts a knowledge of the Priesthood, and it is by the Gospel that mankind can commune with God: it is that which is the power of God unto salvation to every one that believeth. Enoch had this through the Gospel. Being in possession of this, he was enabled to communicate with God—had revelations from him. And further revelations which have been given in these last days go to show us that Enoch built a city, and that he taught the citizens of that city the great principles of eternal truth as they emanated from God; that God communed with them—taught them correct principles; and that by-and-by, when the people waxed full of iniquity and the earth became ripe for destruction, Enoch and his city were caught up into heaven.

The Bible gives a very short account of this, saying, "Enoch walked with God, and he was not, for God took him." Jude also speaks of him—"And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.'"

Enoch, how did you happen to know about things that should transpire some thousands of years hence —you that lived so far back in the remote ages of the world, that were so dark and benighted, according to the ideas of modern theologians? "I had the Gospel, and the Gospel holds the keys of the mysteries of the revelations of God; and by the spirit of that Gospel I was enabled to look through the dark vista of the future, to draw back the curtain of eternity, and contemplate the things of God, and his purposes concerning the nations of the earth, until I gazed upon the winding-up scene."

And Jude, how did you happen to know that Enoch prophesied of these things? for we have no account of it in the Bible. Where did you obtain your information? "I had the same Gospel that Enoch had, and the same power of revelation, and the same Spirit that he had, so that I was enabled to develop the same things, and to know precisely what Enoch prophesied about, and have given my testimony in relation to that matter."

But Joseph Smith, where did you get your information from? "I had just the same Gospel that Enoch had, and the same that Jude had; and I also testified of the same things, and we all agree."

In tracing out this history, we find it written that God was about to destroy the inhabitants of the earth with a flood. How did he make this known? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." All flesh had corrupted its way before the Lord, with the exception of a few. There was Noah, who was a man that feared God and worked righteousness, and had in his possession the Gospel and the holy Priesthood; and the Lord God communicated with him, and this he did by revelation, and told him to build an ark to save himself and family from the flood. And he gave Noah the dimensions of the ark—how it was to be constructed, and with what kind of materials. He also told him what kind of animals he was to bring into it, giving him instructions relating to the whole matter. How did you happen to know all this, Noah? "I had the Gospel, which is the power of God unto salvation; and it proved my salvation and the salvation of my family; and through it I was enabled to understand the designs and purposes of God, and prepare for those great events about to take place on the earth."

We next come to old Abraham, and we find that the Lord talked with him:—"And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day." And the Lord talked with Abraham and with his wife Sarah, and told her she should have a child at a certain time. They had quite a long conversation. Sometimes the messenger that was sent to Abraham is called an angel, and sometimes the Lord. Suffice it to say that the Lord did reveal himself and communicated his will unto him; and finally he tried and tested him in every variety of way. "And it came to pass after these things that God did tempt Abraham, and said unto him, 'Abraham;' and he said, 'Behold, here I am.' And he said, 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'" In this manner the Lord tried Abraham.

The great principle I wish to keep before your minds is, that men in those different ages of the world did have a knowledge of God, and they obtained it through revelation and a knowledge of the Gospel. Through this, Abra-

ham obtained a knowledge of God—of his purposes and designs; and there was no other way in which he could have a knowledge of God, only in the way here specified; and hence the Gospel to Abraham was a principle wherein the righteousness of God was revealed from faith to faith; and it was to him as much the power of God unto salvation as it was in the days of Jesus Christ and the Apostles, or any other day.

Jesus, in speaking of Abraham, says, "Your father Abraham rejoiced to see my day; and he saw it and was glad."

Then, Abraham, you saw the day of the Son of God and was glad some two thousand years before the dawn of that day burst upon the earth. How did you happen to see it? Was it not enough for you to know that God spoke to you and gave you certain great and glorious promises concerning your seed? No. You must actually penetrate events that should *transpire in after ages*. How did you know all this? "By the Gospel." Do you mean to say that you, too, had the Gospel? "Yes; for life and immortality are brought to light by the Gospel; and the Gospel is the power of God unto salvation to every one that believeth, and therein is the *righteousnsss* of God revealed from faith to faith; and whoever knows anything about life and immortality and the power of God must know something about the Gospel of salvation."

"Well," say some, "we would really like a little more testimony from the Bible on this subject; for we have great confidence in the Bible." You shall have it. What does Paul say?—"And the Scriptures, foreseeing that God would justify the heathen through faith, preached the Gospel before unto Abraham, saying, 'In thee shall all nations be blessed.' So, then, they which be of faith are blessed with faithful Abraham."

Then Abraham had the Gospel preached to him, and so had Melchisedec. "How do you prove that?" Paul says, speaking of this ancient king of Salem, that he was "made like unto the Son of God," and "abideth a priest continually." And "Now consider how great this man was, unto whom even the *patriarch Abraham gave* the tenth of the spoils." "He, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better."

Abraham had the Gospel, and was the father of the faithful; yet Melchisedec was greater than he—greater in the Priesthood and in the Gospel.

We will now inquire a little about Moses—a deliverer that was raised up to Israel, who was set apart to deliver his people from the bondage under which they groaned in the land of Egypt. The Lord spake to Moses and sent him to Pharaoh, and kept sending him from time to time until Pharaoh let Israel go; and Moses was their leader, and led them forth out of the land of Egypt.

How did Moses know about this deliverance? How did he know how to give Israel instruction and revelation? Because he had received it himself. The Lord had spoken to him, and had revealed his will to him, and manifested his purposes to him from time to time. When the Lord first called him, he felt incompetent for the task, and answered the Lord as follows:—

"And Moses said unto the Lord, 'O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue.' 'And the anger of the Lord was kindled against Moses, and he said—'Is not Aaron the Levite thy brother? I know that he can speak well. And he also cometh forth to meet

thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.'"

Thus Moses led the people out from the bondage of Egypt: by visions, by revelations, by the voice of God, by the manifestation of the power of God, with a high hand and outstretched arm, he led them out, and destroyed the Egyptians when they essayed to follow them, after smiting them with plagues and various afflictions that overtook them, in consequence of their rebellion against God and the testimony Moses delivered in their midst.

How was it that Moses understood anything about the will of God in the leading forth of that people? It was because he had the Gospel, which is a principle of revelation, as we have before stated; and through it intelligence was communicated unto him.

But you say you would like to see something from the Bible to prove this. I should think what has been already said in illustration of this great leading principle is sufficient to satisfy anybody. It satisfies me.

But I will give you a little of the Bible touching Moses having the Gospel. Paul says, "But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?" "So we see that they could not enter into it because of unbelief. Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Here Paul not only declares they had the Gospel as well as we, but he makes use of them as an example to all unbelievers.

We will now touch upon a lesser dispensation, if you please to call it by that name, and try to find out how that happened to come. I speak of that dispensation that existed previous to the ushering in of the Gospel, as people suppose.

Paul says, "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "Wherefore, then, serveth the law? It is added, because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." He further writes on this subject, saying, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, and could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation."

What was the transgression of ancient Israel? They rejected the teachings of Moses. When he came down from the mount, where he had been talking with God face to face, he found the people had made unto themselves a golden calf, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." They had forsaken God, the Fountain of living waters, and hewed out to themselves cisterns—broken cisterns, that could hold no water. And Moses was wroth with them; and so was the Lord, who was about to destroy them: but Moses pleaded with him, and he spared them. But

seeing they judged themselves unworthy of eternal life, and the Gospel of Jesus Christ, and revelations, and communications with him, he placed them under a law of carnal commandments and ordinances, placing a yoke on their necks, which one of the ancient Apostles says, "Neither we nor our fathers were able to bear." He placed them under ceremonies and forms, and it was said, Do this and live; refuse to do it, and die.

This code of laws and ordinances was given to them under the auspices and direction of the Aaronic Priesthood; and the Melchizedec Priesthood was taken away from them to a certain extent, which deprived them of its succession, &c.

Still the spirit of revelation was among the Prophets that still remained among them; but, as a nation, they were placed under a system of carnal ordinances, because of their transgressions.

What was the law added to? It was added to the Gospel. This we should have known, if Paul had never said a word about it, because Moses held the keys of the revelations of God, could go into the mount of God, and by that power led seventy Elders of Israel into the presence of God, and they saw the God of Israel. I know that the law was added to the Gospel on that principle, because the Gospel always was a power that enlightened the eyes of men, and put them in possession of revelation and communication with God, and that gave them a knowledge of things past, present, and to come.

We will pass by the time when they were under a law of carnal ordinances, consisting of burnt offerings and sacrifices, &c., and come to the time when the Gospel is again restored, and when a Priest after the order of Melchizedec, Enoch, Abraham, Noah, Moses, and Adam, again appeared upon the earth,—namely, the Son of God, who was "a priest for ever, after the order of Melchizedec." It was not necessary that he should be enabled genealogically to prove that he was of the seed of Aaron and of the tribe of Levi; but his Priesthood was after the order of Melchizedec, which was without beginning of days or end of years,—a Priesthood not indebted directly to human descent, but one that administers both in time and eternity.

At the time Jesus Christ came upon the earth we find the same kind of revelations began to be made manifest,—the same Spirit, and the same power, blessing, and the same communications with God. And hence, when he came he went forth baptizing, as John, his predecessor, had done, John said concerning him, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Did he do this? He did. When he made choice of his Apostles, he breathed upon them and said—"Receive ye the Holy Ghost." And they began to have visions and revelations, and the power of God was made manifest on them. Paul, in writing of this power, says—"I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." By-and-by, Paul begins to let out some of those things. He says he saw the dead, small and great, stand before God, speaking of the resurrection, and the state of man after death, and the glory that awaits the faithful.

An angel of the Lord opened the prison-doors, and set Peter and some others at liberty. The angel of the Lord appeared to Paul in a dream, and comforted him when he was in danger of being shipwrecked, and told him that no one on board should perish. How came they in possession of all this knowledge? and how came they to be such favourites with the heavens? It was all through the Gospel.

We find the Apostle John driven as a poor exile and outcast to the Isle of Patmos, in consequence of his religion, where he had to labour among the slaves in the lead mines, oppressed and bowed down in consequence of the tyranny and severity of his task-masters. But he was in the spirit on the Lord's day, and the heavens were opened to his view, and he gazed on the past, on the present, and on the future, contemplating events that should transpire through every subsequent period of time until the winding-up scene. He told of the time when the grave should deliver up its dead, and when the sea should deliver up the dead that are in it, and all nations should stand before God and give an account of the deeds done in the body.

He told of Jesus Christ coming with his holy angels to execute judgment on the ungodly. He told of the New Jerusalem that should descend from God out of heaven as a bride prepared for the bridegroom.

He told of the Millennium, when not only the Saints should burst the barriers of the tomb, but come forth and live and reign with Christ a thousand years on the earth, when righteousness and truth should prevail, and iniquity hide its hoary head, and the power of God be made manifest; and every nation, tongue, and people bow to the sceptre of King Immanuel, and all acknowledge him as Lord over all.

How did you know all this, John? "I had the Gospel of Jesus Christ, that restored this power to the earth, which unfolded unto me these things; and I have communicated only part of the things I saw."

This power was enjoyed not only by the Apostles, as some suppose, but it existed among the Saints; and hence Paul, writing to the Church, says—"Now, concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For the body is not one member, but many," &c. Consequently, this Spirit extended not only to the Apostles and permanent disciples, but to the whole Church, the Spirit being given to every man to profit withal. And what was that? It was the gift of the Holy Ghost, which Peter told the people, on the day of Pentecost, they should receive; for on that day he told them to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Ghost. Why? Because, says he, "The promise is to you and your children," &c.

"To us who are Apostles," and to whom else? "To you, and to your children. Whom else? To all that

are afar off, even as many as the Lord our God shall call." You show me a people that the Lord our God does not call, and I will show you a people to whom this promise does not apply.

There is the Gospel, as I understand it; and wherever this principle exists, the principle of revelation and the knowledge of God exists—a principle wherein the righteousness of God is revealed from faith to faith—a principle that opens a communication between God and man. Wherever this exists, the Gospel exists; and wherever this does not exist, the Gospel does not exist. It is a principle that places man into a legitimate relationship with God, who is our Father. Hence, when Jesus taught his disciples to pray, he said, "When you pray, say, Our Father who art in heaven, hallowed be thy name." He is the God and Father of the spirits of all flesh, and we are told to approach him as such, and have faith in him. And he says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

Or, what man is there of you, who, if his son ask bread, will give him a stone? Or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

By means of the Gospel of Jesus Christ we are brought into a relationship with God. As one of the ancient Apostles says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." God is our Father, and a medium of communication has been opened between God and us. And inasmuch as we live our religion, we shall be prepared at all times to receive blessings at his hands, and learn to understand correct principles in regard to our salvation as individuals, and the salvation of the human family.

John said, among other things, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgments is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." This angel had the same Gospel to preach that Adam possessed, and the same that Enoch, Noah, Abraham, Moses, Jesus Christ, and the Apostles preached.

Joseph Smith, what did you proclaim? "I called on the Lord and a holy angel appeared to me, and God revealed his will to me, and showed me the true position of the world religiously and every other way; and he told me what I was to do to obtain eternal life, and he told me what his designs and purposes were concerning this earth." What did he do besides? "He sent some of those who existed in former ages, who held the keys of the everlasting Priesthood, to administer to me and set me apart." We read in this good book an account of Peter, James, and John being with Jesus on the Mount—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him." How happens it that you are upon the earth, Moses? for we thought you were dead long ago! "I am not dead, as you suppose; for I drank of

that well Jesus spoke of, the water of which, if any man drinks, shall be in him a well of water springing up to eternal life. I hold the keys of the Melchisedec Priesthood and the everlasting Gospel, that administers in time and in eternity; and after having got through with this world and its cares, holding still that Priesthood behind the vail, I have come to administer to you, Jesus, James, Peter, and John, on the earth."

In consequence of the same Priesthood, Elias was translated, and got associated with Moses behind the vail, and became his companion in bringing a message of comfort to Jesus and his companions on the Mount. Peter, who held the Priesthood while he was upon the earth and after he left, could come and administer to Joseph Smith, and impart to him the same blessings and the same power, and reinstate those principles and powers upon the earth that had been lost in consequence of transgression. What is it that we have received? We have received the everlasting Gospel—the same that existed in the days of Jesus; and it is this that has enlightened our minds, enlarged our capacities, and given us a knowledge of the past and of the future; and it has thus revealed to us the purposes of God; and through the order and organization of this Priesthood we are blessed, saved, protected, and upheld as we are at this day.

Why is it that the world rage? Why is it that the priests of the day are angry—that politicians are mad? It is because the Lord has set forth his hand to accomplish his purposes and bring to pass the things spoken of in the holy Prophets.

As one of old has said, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

The Lord will bring to pass his strange purpose, and accomplish the thing he has designed. It is for us to live our religion, to fully appreciate the Gospel we possess, and fully obey its requirements, submit to its laws, and yield to its dictations, following the direction of the holy Priesthood, which hold the keys of the mysteries of the revelations of God, magnifying our callings, and honouring our God, that we may be prepared to fulfil our destiny upon the earth, and be enabled to be a blessing to those around us, and to pour blessings upon our posterity, and spread forth the great principles of eternity, which are calculated to bless, enlighten, ennoble, and exalt all who will yield obedience to their dictates.

May God bless you all, and guide you in the way of truth, which I ask in the name of Jesus Christ. Amen.

UNION OF SPIRIT AND SENTIMENT—SUBMISSION TO THE LIVING ORACLES OF THE CHURCH—A CONFESSION, &c.

Remarks by Elder ORSON PRATT, *made in the Tabernacle, Great Salt Lake City, January* 29, 1860.

I will read a passage of Scripture to be found in Isaiah, 52nd chap., 8th verse:—"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

I will, this morning, take the words of the ancient Prophet as the foundation for a few remarks, applying them more directly to myself. And if they should be applicable to the congregation before me, I hope that they, together with myself, will be benefited by the same.

It is very evident from this passage of holy Scripture that there is a period of time to come in the last days, in which all the Elders of Israel and all the watchmen of Zion will understand alike, see alike, and have the same views in regard to doctrine and principles, and all division of sentiment will be entirely done away. Then that scripture will be fulfilled recorded in our Lord's prayer, where he taught his disciples how to pray:—"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven."

When I reflect that in heaven there is a perfect union of spirit and feeling among the celestial throng,—when I reflect that in that happy place there is no disunion one with another—no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a great revolution on the earth. Where are there two men abroad in the world that see eye to eye—that have the same view in regard to doctrine and principle—that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world.

How is it among us, the Latter-day Saints? One thing is true in regard to some few of them—shall I say few? No. I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle to which we must all come. What is that heavenly standard or principle? It is the restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,—that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing.

It matters not how much information any man may have before he comes into this Church; it matters not how extensively he may be taught

in the arts and sciences of the day—how extensively he may be taught in regard to various branches of learning; it matters not how much natural wisdom he may be qualified with; it matters not whether he has occupied a high station in the eyes of the world, or a low one; it matters not what his prior condition may have been, when he repents before God and enters into a covenant with the Father and the Son and with his brethren, and manifests before them and the whole world that he forsakes the world and the wisdom thereof, (that is, that which is called wisdom by the world,)—that he is willing to forsake all things which are of the world that are inconsistent with the character of God, his attributes, his word, and his kingdom,—that very moment he comes to that point and goes forward in baptism he becomes subject to a different power from what he had before been subject to. He becomes subject to a certain authority that is different; he becomes subject to an authority which has come from heaven—not an authority ordained of man—not an authority which has been originated by human wisdom or by the learning of mankind—not by inspired or uninspired books, for books never yet bestowed authority, whether inspired or uninspired.

The authority of Jesus Christ sent down from heaven, conferred upon man by his holy angels, or by those that may have previously received Divine authority, is the true and only standard here upon the face of our earth; and to this standard all people, nations, and tongues must come, or be eventually taken from the earth; for this is the only standard which will endure, and this is the only authority which is everlasting and eternal, and which will endure in time and throughout all eternity.

This brings to my mind a revelation which was given in a General Conference on the 2nd day of January, 1831, the Church then having been organized about nine months. All the Saints were gathered together from various little Branches that had been established in the house of Father Whitmer, whose sons became conspicuous in this last dispensation as being witnesses of the Book of Mormon,—whose house also became conspicuous as the place where the Prophet Joseph Smith received many revelations and communications from heaven. In one small room of a log-house, nearly all the Latter-day Saints (east of Ohio) were collected together. They desired the Prophet of the Lord to inquire of God and receive a revelation to guide and instruct the Church that were then present. Brother Joseph seated himself at the table. Brother Sidney Rigdon, who was at that time a member of the Church, having just arrived from the West, where he embraced the Gospel through the administration of some of the Elders, was requested to act as scribe in writing the revelation from the mouth of the Prophet Joseph. I will read a portion of this revelation:—"And again I say unto you, Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there; and looketh upon his sons and saith, I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, Be one; and if ye are not one, ye are not mine."

This I consider is a very important item—Behold, "I say unto you, Be one; and if ye are not one, ye are not *mine*."

This is very pointed, plain, and definite language, that no man can misunderstand.

Upon what principle are we to be one? It is by hearkening in all things to that eternal and everlasting Priesthood which has been conferred upon mortal man upon the earth. When I say that Priesthood, I mean the individual who holds the keys thereof. He is the standard—the living oracle to the Church.

"But," says one, "suppose that we hearken to the word of God in the Old and New Testament—suppose that we hearken to the word of God in the Book of Doctrine and Covenants—suppose we hearken to the word of God in the Book of Mormon, and at the same time we feel disposed in our hearts to lay aside the living oracles, what then? I would answer, in the first place, that the premises are false. Why? The very moment that we set aside the living oracles we set aside the revelations of God. Why? Because the revelations of God command us plainly that we shall hearken to the living oracles. Hence, if we undertake to follow the written word, and at the same time do not give heed to the living oracles of God, the written word will condemn us: it shows that we do not follow it according to our profession. This is what I wish to bring home to myself as an individual; and if the same thing will suit any other person in the congregation, I hope that he will take it home to himself.

"But," inquires one, "how is it that you are going to apply this to yourself?" I will tell you. But first let me quote from another revelation contained in the Book of Doctrine and Covenants. Perhaps I had better read the passage which I wish now to bring to your understanding:—"Behold, there shall be a record kept among you; and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church, through the will of God the Father and the grace of our Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which Church was organized and established in the year of our Lord, eighteen hundred and thirty, in the fourth month, and in the sixth day of the month which is called April. Wherefore (meaning the Church,) thou shalt give heed unto his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word shall ye receive as if from mine own mouth, in all patience and faith."

Here, then, we perceive what is binding upon the Church of the living God, what was binding upon them thirty years ago, and what has been binding upon them ever since, from the day that it was given, until the day the Prophet was martyred, down until the year 1860, and until the present moment of time. All this time there have been a kingdom and Church of the living God on the earth, and a man placed at the head of that Church to govern, direct, counsel, preach, exhort, testify, and speak the truth to the people, and counsel them in the things pertaining to their duties and pertaining to the kingdom of God.

Now, then, let me get back again.

The great subject before me this morning is the words I have been repeating before you, and how they apply to myself. There have been a few things wherein I have done wrong, wherein I have disobeyed these instructions that are here laid down, wherein, no doubt, I have offended, the Lord, and wherein I have, no doubt, grieved the feelings of my brethren; and inasmuch as I have done this, no doubt I have also brought at many times darkness upon my own mind. I want to make a confession to-day. I do not know that brother Brigham, or any of the rest of the

Twelve who have come here this morning, except brother Benson, knew of my intentions. I did tell brother Benson I thought of making a confession this morning, but the others were not aware of this. There are a few things which have been a source of sorrow to myself, at different times, for many years.

Perhaps you may be desirous to know what they are. I will tell you. There are some points of doctrine which I have unfortunately thrown out before the people.

At the time I expressed those views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren that some of the doctrines I had advanced in the "*Seer*," at Washington, were incorrect. Naturally being of a stubborn disposition, and having a kind of a selfwill about me, and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error. Now, was this right? No, it was not. Why? Because the Priesthood is the highest and only legitimate authority in the Church in these matters.

How is it about this? Have we not a right to make up our minds in relation to the things recorded in the word of God, and speak about them, whether the living oracles believe our views or not? We have not the right. Why? Because the mind of man is weak: one man may make up his mind in this way, and another man may make up his mind in another way, and a third individual may have his views; and thus every man is left to be his own authority, and is governed by his own judgment, which he takes as his standard.

Do you not perceive that this would, in a short time, cause a complete disunion and division of sentiment throughout the whole Church? That would never fulfil the words of my text—would never bring to pass the sayings of Isaiah, that their watchmen should lift up their voice, &c.

In this thing I have sinned; and for this I am willing to make my confession to the Saints. I ought to have yielded to the views of my brethren. I ought to have said, as Jesus did to his Father on a certain occasion, "Father, thy will be done."

"You have made this confession," says one; "and now we want to ask you a question on the subject: What do you believe concerning those points now?"

I will answer in the words of Paul—"I know nothing of myself; yet am I not hereby justified: but he that judgeth me is the Lord. So far as revelation from the heavens is concerned, I have had none in relation to those points of doctrine.

I will tell you what I have had revealed to me: I have had revealed to me that the Book of Mormon is from God; I have had revealed to me that the Book of Doctrine and Covenants is also from God; I have had revealed to me that this is the Church and kingdom of God; I have had revealed to me that this is the last dispensation of the fulness of times. These things are matters of knowledge with me: I know them to be true, and I do know about many things in relation to God and to future events. But, when I reflect upon the subject, I have very little knowledge concerning many things. What do I know, for instance, about much of what is revealed in the last book of the New Testament, called John's Revelations? What do I know about much written in the book of Daniel? Some few things are quite plain: but what do I understand in relation to some few of the predictions in the 11th chapter of

Daniel? I doubt whether there is a person, unless he has been favoured with direct revelation from heaven, who knows but little about John's Revelations. What do I know about many things in relation to the celestial kingdom? Has the celestial kingdom been opened to my mind? No. Have I gazed upon it in vision? No. Have I seen God sitting on his throne, surrounded by his holy angels? No. Have I knowledge of the laws and order and government and rule which regulate that kingdom? No. If the revelations seem to apparently convey this or that idea, still I may be entirely mistaken in regard to the meaning of those revelations.

There is one thing I will assure you of—God will never reveal anything to me, or to any other man, which will come in contact with the views and revelations which he gives to the man who holds the keys. We never need expect such a thing.

"But," inquires one, "have you not felt anxious that the Church should follow your ideas as laid down in the *Seer?*" I have not. If I had, I should have preached them; I should have tried to reason with you to convince you of their apparent truth.

I have always been anxious the Church should be governed by him who has the right to govern it, to receive revelations, and to give counsel for its guidance, through whom correct doctrine comes and is unfolded to the children of men.

God placed Joseph Smith at the head of this Church; God has likewise placed Brigham Young at the head of this Church; and he has required you and me, male and female, to sustain those authorities thus placed over us in their position; and that authority is binding on all Quorums and individuals of Quorums. He has never released you nor me from those obligations. We are commanded to give heed to their words in all things, and receive their words as from the mouth of God, in all patience and faith. When we do not this, we get into darkness. God has placed them where they are, and requires you and me to continue in our faith and patience to receive the truth at their hands. I am going to do it. I am going to repent. I arose this morning to unburden my feelings in regard to these matters.

What is repentance? Is it merely to say we will do thus and so, and then go and do directly to the contrary? When I say I am going to repent of these things, I mean that I am going from this time henceforth, through the grace of God assisting me, to try and show by my acts and by my words that I will uphold and support those whom I do know God has placed over me to govern, direct, and guide me in the things of this kingdom.

I do not know that I shall be able to carry out those views; but these are my present determinations. I pray that I may have grace and strength to perform this. I feel exceedingly weak in regard to these matters.

I know what I have got to conquer. I have to conquer my natural disposition and feelings, and bring them to bow to the authority God has instituted. I see no other way. That is the only way for me and the only way for you. I see no possibility for the words of my text to be fulfilled and brought to pass in any other manner. You cannot devise or imagine any other way. The world have tried for six thousand years to become united, and they never have been, and never will be able to do it, if they should continue to remain as nations, kingdoms, and peoples for six millions of years to come. They never can bring about this oneness of sentiment and feeling by each man being his own

standard. No: it never was ordained by the Almighty to be brought about in that way.

The only way for us is to have a true standard, which must be from heaven—a standard ordained of God, which we can follow with the utmost confidence—a standard we can have faith in—a standard to which all human wisdom and human judgment must give way. Such a standard only will be eternal, and will prevail when all other standards will fail.

Do my ideas suit anybody else? It matters not whether they do or not: they suit me, and I am going to put the coat on. I am preaching to myself this morning. I did not come here to preach to the world, nor particularly to preach to the Saints; but I wanted to preach to myself, and see if I could not convert myself; and when I can get converted myself, perhaps I may do some good in preaching to the Saints and to the world.

Inasmuch as there may have been any feelings in the hearts of the Latter-day Saints that are now before me, I desire to do all in my power to bring about a complete reconciliation. I wish the whole Territory were here, and all the good people of England, and all the Saints that have ever seen any of my writings or read my views; I would say to them all, Brethren, I make a confession: I have sinned; I have been too stubborn; I have not yielded as I ought; I have done wrong, and I will try to do so no more. And if the whole kingdom of God can be reconciled with me, I shall be very glad. At least, I will do all I can to obtain their reconciliation.

These are my feelings to brother Brigham. I will make reconciliation to the Presidency, and to the Twelve, and to the Church, so far as it is in my power, so far as I have not yielded to my brethren.

I consider these to be true principles. However imperfect I may have been, it has nothing to do with the principles: the principles are from heaven. Amen.

JAMES AND NEPHEW, PRINTERS, SOUTH JOHN STREET, LIVERPOOL.

JOURNAL OF DISCOURSES

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

G. D. WATT AND J. V. LONG,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

The *Journal of Discourses* deservedly ranks as one of the standard works of the Church, and every rightminded Saint will certainly welcome with joy every Number as it comes forth from the press as an additional reflector of "the light that shines from Zion's hill."

We rejoice, therefore, in being able to present to the Saints another completed Volume—the Eighth of the series; and, in doing so, we sincerely commend the varied and important instructions it contains to their earnest consideration.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

MAN.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, February* 19, 1860.

REPORTED BY G. D. WATT.

I am always pleased to hear brother Joseph Young speak, because, as the Indian says, "he talks good talk;" and I always like to hear people talk good talk, and things that are calculated to make one feel pleasant and comfortable.

A passage of Scripture which he quoted attracted my attention. It is one of the sayings of David—"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

In one point of view, man appears very poor, weak, and imbecile, and very insignificant: in another point of view, he appears wise, intelligent, strong, honourable, and exalted. It is just in the way that you look at a man that you are led to form your opinions concerning him. In one respect, he appears, as it were, as the grass of the field, which to-day is, and to-morrow is cast into the oven. He is changeable in his opinions, in his thoughts, reflections, and actions. He is idle, vain, and visionary, without being governed by any correct principle. He comes into existence, as it were, like a butterfly, flutters around for a little while, dies, and is no more. In another point of view, we look at him as emanating from the Gods—as a God in embryo—as an eternal being who had an existence before he came here, and who will exist after his mortal remains are mingled and associated with dust, from whence he came, and from whence he will be resurrected and partake of that happiness for which he is destined, or receive the reward of his evil deeds, according to circumstances.

If we look at the position of man as he has been and as he is, what is he, whether we regard the most powerful and mighty, or the most humble,—whether as emperors, warriors, statesmen, philosophers, as rich or poor, we find he has passed away, and to us is sleeping in oblivion. Where are some of those great and mighty men that made the earth tremble—at whose nod and beck, and at the crook of whose finger nations quaked with fear? They have returned to dust, and ashes and worms prey upon their

systems. They have waned away, and many of the great and honourable are as much despised since they died as they were honoured while they lived and were in the possession of their earthly glory. What is man?

In some points of view, the human race are feeble indeed. They are feeble in their bodies, minds, and spirits, and need some sustaining influence to uphold them both in body and mind before they can occupy their true position in society, whether in relation to this world or in relation to the world which is to come. For instance, a man may study for years, and perhaps some faint affliction of his body will overturn his intellect; he loses his senses, his reason is fled, and he becomes a raving maniac. We are indeed poor creatures. Think what a number of infirmities the human system is subject to, until finally death closes its mortal career, and it is laid among the silent dead.

Let us ask what the nations of the earth have accomplished for the last six or seven thousand years. What great work have they achieved? What have the greatest warriors and statesmen that have existed from the beginning done? What good have they accomplished for the world? What boon have they handed down to posterity, and how much better are we off because they lived, because they moved upon the earth, and because they possessed a certain power upon it? They have accomplished a solemn nothing. Where are those mighty conquerors and bright geniuses now? Where are some of the mightiest men? and what has become of the nations and cities where they flourished? It has become a matter of doubt where even the foundations of Babylon and Nineveh were laid. Egypt, it is true, has preserved some of its ancient monuments, kings, and princes unto the present day. What are those men? Loathsome mummies. What are they doing with them? The great Potiphars, Ptolemies, and Pharaohs are now being used for fuel to make steam to drive railway cars.

What is man, that thou art mindful of him? or the son of man, that thou rememberest him?

What is man, surely, when we look at him in this point of view? And what are those ancient nations? What intelligence have they communicated to the men of future ages? What real good have they done them?

A great many of the ancients nations were idolators. They worshipped dogs, cats, crocodiles, serpents, and every kind of thing that came within the range of their imagination.

They could not get any idea of the true God, any more than the Christian world can at the present time, without revelation, nor any knowledge of the reason of their being on the earth, what they came into the world for, and what they were designed to accomplish. If we look at the world in this point of view, it presents a sorry spectacle.

We talk sometimes about the great works of artists, painters, sculptors, &c.. But what have those smart geniuses accomplished of real practical good to the world? What do their records show? Their works may be seen in many of the capitals of the nations of Europe. What are they? So many representations of war, destruction, and death. If you examine some of the galleries of art in France, the history of that country can be traced from the third century to the present time. You find in those galleries splendid specimens of art; and what are they? Here is a representation of a battle fought; there, the representation of death and destruction; and yonder is a splendid picture representing the march of a victorious army, destroying an unfortunate and vanquished people, and

treading down the dead and dying. The history of those nations is marked in blood and tears.

How much better is the world now, in any point of view, than in former days? What blessings have the great men of former ages handed down to posterity? Were they all collected, they would appear in little room. It is true there has been some little knowledge of chemistry and astronomy developed. And I question very much whether the people now know more about astronomy than Abraham and Joseph of old did, after all their problems and calculations, and all the intelligence of the schools in relation to this branch of science.

It is true we have obtained a little knowledge of the power of steam and electricity, and have been able to use magnetism and many other such principles which possess some utility at the present time to the human family. But how much better off is the world of mankind now than they were four or five thousand years ago? I do not know. If anybody else does, I should like them to tell me. Tell me how much more union there is now than then, how much more happiness there is now than formerly, how much more conversant the world is now with correct principles than the world was in what is called the dark ages, and how much better principles they are governed by than they were thousands of years ago. They then had their republics, their monarchies, and their despotisms. There is as much of the spirit of war in existence now as in any previous age of the world.

Witness the present position of Europe and China; witness the position of Mexico, Central America, and the United States of America at the present time; witness the bitter hatred that exists between the North and South in the bosoms of the Representatives in the halls of the nation at Washington, which is manifested when in the Senate chamber.

How much better, then, are we in the present age than the people of other ages? and what is man in reality, with all his boasted intelligence and knowledge? He is a poor, weak worm of the earth.

Look at him in a social capacity. Are we much better off now socially than the people were several thousand years ago, with all the teachings of our philosophers and moralists, and with all the essays there have been written, combined with all the influence of the Priesthood of the present day? Men are paid in our age for doing a great deal, and they ought to accomplish, at least, something. As I told a Catholic priest once in France, when speaking of the position of France—I said, "There are some fifty thousand Catholic priests in France; and if Catholicism does not produce an influence in this nation, it ought to; for there is enough money paid to sustain men to do good among the people."

When we contemplate all these things, how weak and inefficient and poor and feeble and contemptible man appears!—how little he has accomplished for the benefit of his fellow-man, or for succeeding generations!

"What is man, that thou art mindful of him?"

What is he? Let us look again and view him in another aspect. Why, he is an eternal being, and possesses within him a principle that is destined to exist "while life and thought and being last, or immortality endures." What is he? He had his being in the eternal worlds; he existed before he came here. He is not only the Son of man, but he is the Son of God also. He is a God in embryo, and possesses within him a spark of that eternal flame which was struck from

the blaze of God's eternal fire in the eternal world, and is placed here upon the earth that he may possess true intelligence, true light, true knowledge,—that he may know himself—that he may know God—that he may know something about what he was before he came here—that he may know *something about what he is* destined to enjoy in the eternal worlds—that he may be fully acquainted with his origin, with his present existence, and with his future destiny,—that he may know something about the strength and weakness of human nature—that he may understand the Divine law, and learn to conquer his passions, and bring into subjection every principle that is at variance with the law of God,—that he may understand his true relationship to God; and finally, that he may learn how to subdue, to conquer, subject all wrong, seek after, obtain, and possess every true, holy, virtuous, and heavenly principle; and as he is only a sojourner, that he may fulfil the measure of his creation, help himself and family, be a benefit to the present and future generations, and go back to God, having accomplished the work he came here to perform.

And if ever there was a time on the earth, since this world rolled into existence, that man was placed in a most important position, it is at this time. If ever there was a people under the face of the heavens that enjoyed great privileges, and ought to be acquainted with eternal principles, this is the people.

In ages and generations that are past, men could not accomplish much. They came into the world—they lived—they died—they had their Prophets once in a while, and slight manifestations from God. Those Prophets, when wrapped in prophetic vision—when their minds were illuminated with Divine truth, looked through the dark vista of future ages, and contemplated a time when iniquity should no longer triumph, when the powers of darkness should be brought under subjection to the kingdom of God, which should be established in the latter day, and the government of God be maintained, and his holy Priesthood hold universal rule, where there should be a re-organization of light, truth, intelligence, rule, and government pertaining to things that are, to things that were, and to things that are to come. The Prophets in former times had their minds lit up from time to time. They got simply a glimpse of the things that it is our privilege as a people to enjoy.

God has gathered us from among all the nations of the earth. He has called us together by the light of his truth—by the light of his Spirit—by the light of his Gospel of peace. He has gathered us together into one fold; he has given us revelation; he has given us a knowledge of ourselves, and a slight knowledge of himself, so far as we have lived up to our privileges, and so far as we have cultivated the light of the Spirit he has given to us. He has given us a knowledge of our weakness and of our strength and of our imperfections. We are permitted to derive from God all the powers of the Priesthood. The light of truth has been developed, and many things pertaining to the future.

If we will only be faithful, he will lead us on from light to light, from truth to truth, from intelligence to intelligence, until we shall know and see and comprehend God, whom to know is life everlasting. He has planted within us, through the principles of eternal truth, the germs of everlasting life; so that Death, which has been a terror to all nations for generations past, which has caused men to quail, and through which the Jews all their life long were subject to bondage, has lost its terrors on the

minds of men who live their religion, who walk according to the laws of the holy Priesthood, and cultivate the Spirit of God. That grim messenger has lost his formidable appearance, and people feel easy and comfortable under any circumstances; that is, those who do right, fear God, work righteousness, and keep his commandments. They know they have within them that principle of eternal life which shall live after this mortal tabernacle shall crumble in the dust.

To them, if it is peace, it is all right; if it is war, it is all right; if it is sickness, it is all right; if it is health, it is all right; for it is all eternal life to the man that is in possession of that principle.

What is man? He is an immortal being. He is a part of the Deity. He is the son of God, and God is his Father; and he has come here to work out his salvation and accomplish the thing he came into existence for. We have come here to build up the kingdom of God, to establish correct principles, to teach the world righteousness, and to make millions of the human family happy—even all who will listen to the principles of eternal truth. We are here to introduce correct doctrine, to introduce correct morals, to introduce correct philosophy, to introduce correct government, and to teach men how to live and how to die—how to be happy in this world and in the world which is to come, and to lay the foundation for eternal lives in the eternal worlds.

What is man? A god, even the son of God, possessing noble aspirations, holy feelings, that may be governed by virtuous principles, possessing elevated ideas, wishing to realize everything that God has destined to submit to all his laws, to endure every kind of privation and affliction and suffering, as seeing Him that is invisible, looking for a city that hath foundations, whose builder and maker is God,—feeling to live for that purpose, and that alone.

This is what man is, if he lives the religion of heaven, and performs faithfully those things God has appointed him to do, that he may increase from intelligence to intelligence, and go on with that eternal progression, not only in this world, but in worlds without end.

What are we? Do we expect to immortalize our fame by demolishing cities, wasting countries, and destroying their inhabitants? No. Do we expect to have our name perpetuated by being embalmed and laid by, as the Egyptians were after they died? No. Do we expect to perpetuate our fame by building cities and monuments? No. What then? We expect to perpetuate our fame and our name by living and propagating correct principles—by the establishment of correct laws—by the building up of the kingdom of God—by imbibing and receiving light and intelligence from the living God—by living in the enjoyment of all the blessings that God has in reserve for his Saints—by driving back the dark cloud of error and superstition that has overspread the moral horizon of the world—by establishing a nucleus of truth, intelligence, light, morality, philosophy, religion, government, and everything else that is calculated to promote and exalt the human family in time and in all eternity; and then, like some of the ancient patriarchs—like Abraham, Isaac, and Jacob, and many of the ancient Saints, enter into the New Jerusalem, and there live with our posterity, our friends, and relations; and then pass on by the eternal laws of progression to associate with the Gods, worlds without end, in all intelligence and perfection, and in promoting the happiness of all beings pertaining to this world and the world that is to come.

There is something of man when you look at him in a proper point of view.

How much we shall accomplish in this thing I do not know. Some of us very little, I fear.

Some of us are learning to swear almost as good as some of the Gentiles. Some of us are learning to get drunk almost as good as they can. I do not think that will benefit us very much. Some of us are learning to cheat and defraud our neighbours, and some are learning to steal. There is nothing smart about all this. A negro, a Hottentot, or an Indian can do that. There is nothing in these practices that bespeaks an intelligent mind, or that would recommend a person to the estimation of a good man, angels, or God. There is nothing Godlike in them.

It is for us to do right and cultivate correct principles, and seek to be elevated in the scale of human existence in time, that we may be prepared for an eternal exaltation in the eternal worlds.

I pray that God may enlighten our minds, guide our feet in the way of truth, and save us in his kingdom, in the name of Jesus Christ. Amen.

TRUE CIVILIZATION.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March* 4, 1860.

REPORTED BY G. D. WATT.

In detailing the different grades of people, of which we have known but little, and in discoursing upon their character and habits, I think that Captain Gibson, in his lecture, has been both amusing, instructive, and interesting.

When Captain Gibson first came to this city, he proposed addressing the people, and wished to know whether the subject possessed sufficient interest to warrant an audience. I think he is now well satisfied that he can have all the hearers he wishes.

The religion embraced by the Latter-day Saints, if only slightly understood, prompts them to search diligently after knowledge. There is no other people in existence more eager to see, hear, learn, and understand truth.

In a quotation read by Captain Gibson I noticed the word civilization; and I wish to know whether there is a person present who understands the term as I do. What is meant by "civilization?" We readily answer, "The state of being civilized,"—refinement of manners, in contradistinction to the grossness of savage life. According to my definition of the word, there is not a strictly and fully civilized community now upon the earth. Is there murder by wholesale to be found in a strictly civilized

community? Will a community of civilized nations rise up one against another, nation against nation, and kingdom against kingdom, using against each other every destructive invention that can be brought to bear in their wars?

When will they be civilized? When the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; when nation shall not lift up sword against nation, neither learn war any more. When the world is in a state of true civilization, man will have ceased to contend against his fellow-man, either as individuals, parties, communities, sects, or nations. This state of civilization will be brought about by the holy Priesthood of the Son of God; and men, with full purpose of heart, will seek unto Him who is pure and holy, even our Great Creator—our Father and God; and he will give them a law that is pure—a government and plan of society possessed by holy beings in heaven. Then there will be no more war, no more bloodshed, no more evil speaking and evil doing; but all will be contented to follow in the path of truth, which alone is calculated to exalt and dignify the whole man, mentally and physically, in all his operations, labours, and purposes. Short of this, mankind cannot be said to be truly civilized.

God forbid that modern civilization should make that simple, unsophisticated people, whom Captain Gibson has portrayed to-night, as are the Christian nations of Europe and America! God forbid that such a civilization should ever be introduced among them! But bestow upon them the principles of eternal truth; teach them how to live so as to do honour to their existence; teach them how to preserve themselves—how to preserve their companions, their associates, friends, and relatives; teach them how to preserve themselves as communities and nations, and how to secure and preserve to every person his equal and legal rights, seeking to preserve them in the truth, in light, in intelligence, in honour, and in every principle and act calculated to make a happy, Godlike, heavenly, social community. These are my views of civilization.

I shall be very happy when I can know that the people of the East Indian Archipelago, and the people on every island and continent, both the high and the low, the ignorant and intelligent, have received the words of eternal life, and have had bestowed upon them the power of the eternal Priesthood of the Son of God, by which they may become truly civilized.

I am trying to civilize myself. Are you trying to do the same? If we have succeeded in this, then we have control over our words and over our actions, and also, so far as our influence goes, over our associates. If we are civilized ourselves, we shall be partially prepared to receive the things that our Father and God has in store for all such as prepare themselves to become recipients of his choice gifts—for enlightenment, for intelligence, for glory, for power, and for every qualification he wishes to bestow upon his children here upon the earth, to prepare them to dwell in mansions of eternal light.

It is written that the greatest gift God can bestow upon man is the gift of eternal life. The greatest attainment that we can reach is to preserve our identity to an eternal duration in the midst of the heavenly hosts. We have the words of eternal life given to us through the Gospel, which, if we obey, will secure unto us that precious gift. The greatest blessing that can be bestowed on the children of men is power to civilize themselves after the

order of the civilization of the heavens—to prepare themselves to dwell with heavenly beings who are capable of enduring the presence of the Gods.

It has been supposed by many writers that there is a regular gradation from the vegetable kingdom to the highest intelligence that has been bestowed upon man, gradually rising from one degree of intelligence to another. We learn that great intelligence has been bestowed upon certain persons among the children of men. We discern degrees of intelligence in our own society. There are also degrees of intelligence in a national capacity. There are degrees of intelligence in one family: you see its variations in communities, and you may mark its gradations from the highest and most refined intelligence of man down to the brute creation.

God has given this great variety of intelligence. He has also given this great variety of forms—that eternal variety which we see upon this earth, not only among human beings, but in every class of all the creations of God; and they are all designed to be preserved to all eternity. None of them were made to be destroyed, except those that do not abide the law given them.

The earth will abide its creation, and will be counted worthy of receiving the blessings designed for it, and will ultimately roll back into the presence of God who formed it and established its mineral, vegetable, and animal kingdoms. These will all be retained upon the earth, come forth in the resurrection, and abide for ever and for over.

Who will be destroyed? Those who have the words of eternal life offered to them and reject those words. They will remain uncivilized and in their heathenish darkness. There are others who will become civilized, purified, and prepared to dwell to all eternity in the kingdoms God has prepared for them.

The last time I spoke to you here I told you that I found my religion just as sweet to me in my private capacity, in my secret meditations upon my bed, and in my closet, in my office, or with my family, as it is when I am in this stand. I love it as well—esteem it as highly; it is as precious to my understanding, and it invigorates, buoys up, strengthens, and fills every power of my capacity with unspeakable joy, just as much at home as it does here. I hope this is the case with you all. If you live your religion, it is as dear to you when you are out of this Tabernacle as when you are here. Live your religion, walk humbly before your God, and secure to yourselves eternal life. That is what I desire; it is what I pray for.

The kingdom of God will roll, and no power can stop the work that the Almighty has commenced. Kings, rulers, governors, presidents, peoples, and all the armies of hell joined with them will never be able to impede the steady, onward, accelerated progress of this glorious latter-day work. If we should deny the faith of the holy Gospel, and go out of this Church, still it will roll on the same. This kingdom will stand for ever. This religion will abide the day of the coming of the Lord Jesus, and will prepare us to meet him in peace.

Live your religion, walk uprightly, deal justly, love mercy, eschew evil of every kind, and sanctify the Lord God in your hearts, and purify and sanctify your affections with the principles of eternal life, that Jesus may fulfil his own words—that he, by his Spirit, may be in you a well of water springing up to everlasting life.

The world is before us, eternity is before us, and an inexhaustible fountain of intelligence for us to obtain. Every man, and more particularly my

immediate associates who are with me daily, know how I regret the ignorance of this people—how it floods my heart with sorrow to see so many Elders of Israel who wish everybody to come to their standard and be measured by their measure. Every man must be just so long, to fit their iron bedstead, or be cut off to the right length: if too short, he must be stretched, to fill the requirement.

If they see an erring brother or sister, whose course does not comport with their particular ideas of things, they conclude at once that he or she cannot be a Saint, and withdraw their fellowship, concluding that, if they are in the path of truth, others must have precisely their weight and dimensions.

The ignorance I see, in this particular, among this great people is lamentable. Let us not narrow ourselves up; for the world, with all its variety of useful information and its rich hoard of hidden treasure, is before us; and eternity, with all its sparkling intelligence, lofty aspirations, and unspeakable glories, is before us, and ready to aid us in the scale of advancement and every useful improvement.

See that your children are properly educated in the rudiments of their mother tongue, and then let them proceed to higher branches of learning; let them become more informed in every department of true and useful learning than their fathers are. When they have become well acquainted with their language, let them study other languages, and make themselves fully acquainted with the manners, customs, laws, governments, and literature of other nations, peoples, and tongues. Let them also learn all the truth pertaining to the arts and sciences, and how to apply the same to their temporal wants. Let them study things that are upon the earth, that are in the earth, and that are in the heavens.

There are hundreds in this community who are more eager to become rich in the perishable things of this world than to adorn their minds with the power of self-government, and with a knowledge of things as they were, as they are, and as they are to come. I will say to such, Get rich in gold and silver, in houses and lands, in goods and chattels, in flocks and herds, until you possess all you can possibly gain; but let me caution you not to get one cent, unless you get it honestly. And when you have amassed your millions, never allow yourselves to possess one dollar with the belief that you are capable of disposing of it judiciously without wisdom from our God. In all things inquire of the Lord, that you may wisely direct your earthly substance, as well as the energies of your minds, to the building up of his kingdom and the consummation of his purposes pertaining to this world and our salvation.

We are not yet half civilized, though we are more civilized than any nation upon the earth. Our neighbours say we are barbarians, sunk in heathenish ignorance. I will acknowledge my lack of memory to retain scientific phrases, and the names of places, and of men who have figured in the history of the world. With these exceptions, I am not a whit behind them as to a knowledge of things as they are, though I confess that my knowledge is limited. If they understand the Hebrew language, I understand its roots, and how it originated. If they understand the Greek tongue, I know whence it came, and how it was introduced among men.

I know the cause of the various languages and customs among the people, and the reason of the variation in our appearance, and the difference in the intelligence given to

the children of men; and after all, I feel very ignorant, when I scan the wide field there is for improvement; and I know that this community are ignorant, and are not what they should be. I also know that if the enemies of truth will let us alone, as barbarous as we are, we will soon show them the most peaceable, right-loving, and law-abiding community in the wide world. We will show them the most civil community—a community farther advanced in the arts of refinement than any other upon the earth. We will show them men and women the most profound in learning, and mechanics the most expert and ingenious. We will show them men endowed with the most brilliant natural talent and the most wisdom that can be found in the world. We will do this, if they will cease driving us from our homes, and robbing us of our homesteads to the music of the rifle and cannon, and the horrible oaths and fiendish hilarity of civilized mobs who mock at our sufferings, and laugh to scorn our sorrows. If they will not let us alone, we will take the musket and the sword in one hand, the trowel and the hammer in the other, and build up the Zion of our God; and they cannot prevent it.

I am very thankful for the knowledge I have received from Captain Gibson's book, from the little I have conversed with him, and from the lectures I have heard him deliver. I shall not cease learning while I live, nor when I arrive in the spirit-world; but shall there learn with greater facility; and when I again receive my body, I shall learn a thousand times more in a thousand times less time; and then I do not mean to cease learning, but shall still continue my researches.

Let us be patient with one another. I do not altogether look at things as you do. My judgment is not in all things like yours, nor yours like mine. When you judge a man or woman, judge the intentions of the heart. It is not by words, particularly, nor by actions, that men will be judged in the great day of the Lord; but, in connection with words and actions, the sentiments and intentions of the heart will be taken, and by these will men be judged.

There are men in this community who make blunders; but they would not do an intentional wrong. They are weak; they do not fully understand themselves, and are sometimes overtaken in fault. Am I to condemn them? No; but to take them by the hand, and lift them up, and instruct them,—give them a little intelligence as they can receive it. If they can receive but a little, give them only a little, exercising patience with them.

Ye mighty men of God, make sure the path for your own feet to walk to eternal life, and take as many with you as you can. Take them as they are, understand them as they are, and deal with them as they are; look at them as God looks at them, and then you can judge them as he would judge them.

May the Lord bless you! Amen.

HINTS TO FAULTFINDERS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March 5,* 1860.

REPORTED BY G. D. WATT.

I rejoice in the privilege of speaking to you this morning, and hope I shall have your prayers and faith, in connection with my own, that my remarks may be beneficial to those who hear.

Brother Spencer, in his remarks, indicated that there are some faultfinders here—some who take exceptions to the acts and doings of the Saints, especially to those of their leaders. Some of these persons profess to be Saints, some have been cut off from the Church, and some have never been in the Church.

I have no part with such men, neither have I any contention or argument with them. I am sent to preach the Gospel of life and salvation. If men are not pleased with my ways, they have as good a right to dislike them as I have to dislike theirs. If they do not believe in my advice, teachings, and counsel, they are at perfect liberty to disbelieve them, and I will not find one word of fault with them for so doing. They have full liberty to think and say what they please with regard to my acts; but, as I have often said, they must keep their "hands off." The slander and lying of tongues set in motion by wicked hearts I have always met, and they do not affect my character before my God, nor in the eyes of just men.

Take the evildoers in this community, those who have once tasted of the good word of God, who have received the Spirit of truth, and then turned again to the allurements of the enemy, have forsaken their God in their feelings, and connected themselves with those who are not in the Church; they know my character, and have much more confidence in me than I have in them. They believe what I say to be the truth; but they deceive, and I know it. I tell the truth; and, so far as I have power, I always act the truth; but they are disposed to refuse and neglect the truth, and to prefer error and falsehood instead.

I have very little to say to men who are dissatisfied with my course, or with the course of my brethren. Some have wished me to explain why we built an adobie wall around this city. Are there any Saints who stumble at such things? Oh, slow of heart to understand and believe. I build walls, dig ditches, make bridges, and do a great amount and variety of labour that is of but little consequence only to provide ways and means for sustaining and preserving the destitute. I annually expend hundreds and thousands of dollars almost solely to furnish employment to those in want of labour. Why? I have potatoes, flour, beef, and other articles of food, which I wish my brethren to have; and it is bettter for them to

labour for those articles, so far as they are able and have opportunity, than to have them given to them. They work, and I deal out provisions, often when the work does not profit me.

I say to all grunters, grumblers, whiners, hypocrites, and sycophants, who snivel, crouch, and crawl around the most contemptible of all creatures for a slight favour, Should it enter my mind to dig down the Twin Peaks, and I set men to work to do so, it is none of your business, neither is it the business of all earth and hell, provided I pay the labourers their wages. I am not to be called in question as to what I do with my funds, whether I build high walls or low walls, garden walls or city walls; and if I please, it is my right to pull down my walls tomorrow. If any one wishes to apostatize upon such grounds, the quicker he does so the better; and if he wishes to leave the Territory, but is too poor to do so, I will assist him to go. We are much better off without such characters.

I preach to the people and reason with them with regard to the dealings of God with the children of men. Many have apostatized because we were driven by our enemies from Missouri, notwithstanding they were taught that we never should be driven, if the people would sanctify themselves and be prepared for the blessings in store for them. But no, they did not sanctify themselves, and all the subsequent schooling was necessary to prepare the Latter-day Saints to receive the blessings of the Almighty. We are not prepared to receive his choicest gifts, unless we also have experience to know what to do with them. How many years have the Saints been taught upon these principles, to give them an understanding of the dealings of the Lord with the children of men?

When a man begins to find fault, inquiring in regard to this, that, and the other, saying, "Does this or that look as though the Lord dictated it?" you may know that that person has more or less of the spirit of apostacy. Every man in this kingdom, or upon the face of the earth, who is seeking with all his heart to save himself, has as much to do as he can conveniently attend to, without calling in question that which does not belong to him. If he succeeds in saving himself, it has well occupied his time and attention. See to it that you are right yourselves; see that sins and folly do not manifest themselves with the rising sun. I repeat that it is as much as any one can well do to take care of himself by performing every duty that pertains to his temporal and eternal welfare.

Suppose that in this community there are ten beggars who beg from door to door for something to eat, and that nine of them are impostors who beg to escape work, and with an evil heart practise imposition upon the generous and sympathetic, and that only one of the ten who visit your doors is worthy of your bounty; which is best, to give food to the ten, to make sure of helping the truly needy one, or to repulse the ten because you do not know which is the worthy one? You will all say, Administer charitable gifts to the ten, rather than turn away the only truly worthy and truly needy person among them. If you do this, it will make no difference in your blessings, whether you administer to worthy or unworthy persons, inasmuch as you give alms with a single eye to assist the truly needy.

Again: Suppose that you are required to do ten pieces of work, but of the ten only one is necessary for the promotion of the kingdom of God; which had you better do—perform the ten pieces of labour, to be sure of doing the right piece, or neglect the whole ten because you do not know

which the right one is? Had you not better do the whole ten pieces, that you may be sure of performing that which the Lord does really require at your hands?

First, believe in the Lord God Almighty, in his Son Jesus Christ, and in his Prophets that he sent in days of old; then believe in Joseph Smith, and do the works of the Father, before you question what I dictate to this people.

The Lord says, by one of the ancient prophets, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report."

The sound of the Gospel of life and salvation, to gather the house of Israel and redeem the children of men, is a terror to all nations. The fulfilment of this prophecy is plainly manifest, as is also that of revelations given in our day in connection with the great latter-day work; and yet all modern Christian communities disbelieve in new revelation, Are they hunted and cast out? No: they are received in the first society of the land as gentlemen. They are associates for Presidents and governors—for the chief rulers of the nation, who receive them with all the courtesy and generous kindness of which they are capable. But let men come, as Peter, James, and John, with words of eternal truth in their mouths, and they are despised and looked upon with withering scorn, as I and others of my brethren have been, and as Joseph Smith was, who was slain by the hands of wicked men.

Why do men hate me? Why do they hate you? Why did they hate Joseph Smith, Jesus Christ, and his ancient Apostles? Jesus they nailed to a cross, and Peter they crucified with his head downwards. John the Evangelist they banished to one of the islands of the Mediterranean, to be a slave in the lead mines, and tried to destroy him by putting him into a cauldron of boiling oil. Had he declared that Jesus and Moses were impostors, and that revelations from heaven were a humbug, would they have treated him as they did? They would not, but would have hailed him as one of their bosom friends. Hatred and persecution have been the lot of every man that ever lived upon the earth holding the oracles of the kingdom of heaven to deliver to the children of men. Wicked men, Satan, and all the powers of hell hate and are at war with every holy principle that God wishes to place in the possession of his children. That is the true reason of the hatred and persecution meted out to us.

If people will believe the Gospel, and live by the principles thereof, they will be saved. They will not be faultfinders, they will not be discontented, they will not be workers of iniquity, they will not seek to falsify and change the truth into a lie, nor a lie into the truth; they will not seek to make white black, and black white. The Spirit of God has no place in persons who do such things. What have I to do with them? I am willing to preach the Gospel to all, and to seek the eternal good of all people. I have examined myself very closely; I have been trying to learn myself, to govern myself, and purify my own heart. The worst evil I can imagine or wish to

come upon the enemies of truth is, that they be obliged to live by holy principles, and to deal by their fellow-creatures as they would wish to be dealt by. This is the worst wish I can possibly wish upon my worst enemies who thirst for my life. There is no question but what this would be a great punishment to them. I would not wish them to be punished any more, nor to suffer any more. But I also could wish them to forsake the evil influence within them, which they constantly yield to, and partake of good and holy influences, that they may rejoice in the truth.

I shall see the day when every son and daughter of Adam will bow the knee, and every tongue confess that Jesus is the Christ, the Son of God, the Saviour of the world,—that to him we owe our lives, and that we are indebted to him, and through him to the Father, for every blessing we enjoy. They will acknowledge his right to rule and govern, King of nations, as he does King of Saints. This they must do, notwithstanding all their hatred. Can people receive this? Yes, every son and daughter of Adam can; though I once in a while meet with an individual who says that he cannot believe in religion of any kind. I will venture to say that there are men in this Church who would tell you so, were you to converse with them privately. They will tell you that they cannot in the least degree comprehend angels, spirits, God, and the kingdoms and thrones of the eternal worlds, nor anything of that character.

What do I say to such persons? Live that moral religion you believe in; for they believe in the same moral religion that you and I do. Let them deal justly with their fellow-men, be truthful, honest, and charitable, full of good works, to the day of their death, and I will insure them that the kingdom of God is theirs. And when their spirits leave their bodies, their eyes will be opened to see those heavenly and eternal realities which they could not comprehend while in the flesh. Now, I do not admit that good, active, bright, intelligent hearts and brains, or, in other words, good spirits put in mortal tabernacles are quite so ignorant as some imagine, although they may feel that they are, and may think that they cannot conceive of anything but what they hear with their ears, see with their eyes, &c. This is a mistake: they can see and understand more, but they do not know how to classify it. Let this be as it may, as I have said already, all who will correctly live an external religion are entitled to a degree of salvation.

Man is a mystery to himself. You see some who at once believe the truth when they hear the Gospel of salvation declared by the servants of God. Truth fastens upon their understandings, they yield to it at once and openly acknowledge it, and yet they live for years and years without receiving a love of that truth. Is not this a great mystery? It partially is. In their outward faith and lives they believe the Gospel of salvation as much as any person can; and, after all, darkness will come upon them; they will forget the love and communion they had with the Spirit of the Lord, and turn away from the holy commandments, and tell you that they never knew that the Gospel was true. How many are there of this class, year by year, who will say, "We never knew the truth of 'Mormonism?'" I will relate an incident by way of illustration. A brother now here and working for us had a brother in Nauvoo, in the days of Joseph, who was sent to England on a mission. He went and preached to his brother that is now here, and bore testimony to him that he knew Joseph Smith to be a Prophet of God, that the New Testament

is true, that the Book of Mormon is true, that the Book of Doctrine and Covenants contains true revelations from God, that God had sent an angel from heaven revealing the everlasting Priesthood, and had bestowed the Holy Ghost upon his servants, which he would give to all who believed in their words. Thus he preached to his brother and to the people, and returned to his house in Nauvoo. In a few years his brother came to Nauvoo, and the brother previously there began to tell him that "Mormonism" was not true, and that if Joseph Smith was ever a Prophet, he must have been a fallen Prophet. His brother then asked about the Book of Mormon. "Why," said he, "I do not think it is true, though I do not really know." "How about the Bible?" "I do not know much about it; but I think you had better stop here: here are houses and lands unoccupied, for the Mormons have gone west, and left their gardens, farms, and the furniture in their houses, and you can make money here." "But is not 'Mormonism' true?" "I do not think it is, for the Mormons are now clearing out to go into the wilderness." "But," said his brother, "That has nothing to do with it. It is no matter where they go. Is the doctrine you preached to me in England true?" "Well, I do not hardly think it is." Finally he said, "It is not true," "Well," said the young man, "I will ask you a single question: Did you tell the truth when you came to England to preach the Gospel? or did you lie then, and now tell the truth? You either lied then or now, and I want you to tell me which time you lied." He did not reply. "Now brother, I have a few words to say to you: You came to England and preached the Gospel, and told me not to trust in man, but to seek unto the Lord my God, in the name of Jesus Christ, and receive a witness for myself and know for myself that Joseph Smith is a Prophet of God, that the Book of Mormon is true, and that God has set to his hand to gather the house of Israel and build up Zion. You said, Do not rely upon my word; for if you believe and embrace the Gospel, you have the promise of receiving the Holy Ghost. Now, I have to say to you that I did not merely take your word, for I did not consider I was under any obligation to believe and embrace what you called the Gospel, unless the Lord revealed it to me. You were to me a fingerboard to point the right way: I walked in it, and received a testimony that Joseph Smith is a true Prophet, that the Book of Mormon is true, and that this work is the work of the Almighty. You have apostatized. I am going to the camp of the Saints, and you may go where you please." He left his brother, and is here in good standing with us. That illustrates a principle I wished to have you understand.

I recollect that while on my way to Ohio, to see brother Joseph the first time, I took dinner with a Mr. Gillmore—I think a Methodist priest. He began to tell me the character of Joseph Smith, what he had been guilty of, how long he had been a money-digger, how long a horse-jockey, and how many horses he had stolen; and his statement made Joseph to be some seventy or eighty years of age. I said to him, "Joseph Smith I never saw. He says that he has received revelations from God, and declared that an angel visited him. He has declared that he found plates, and other witnesses have seen and handled them, from which the Book of Mormon was translated. I know nothing about these witnesses, neither do I care. I went to my Father in heaven and asked him with regard to the truth of the doctrines taught by Joseph Smith, and I know they will

save all that will hearken to them, and that those who do not will miss salvation in the celestial kingdom of God; and though Joseph Smith should steal horses every day, or gamble every night, or deny his Saviour from the crowing of the cock in the morning until sunset in the evening, I know that the doctrine he preaches is the power of God to my salvation, if I live it. I did not make him a revelator; I have no business to dictate him. I never called him in question, even in my feelings, for an act of his, except once. I did not like his policy in a matter, and a feeling came into my heart that would have led me to complain; but it was much shorter lived than Jonah's gourd, for it did not last half a minute.

Much of Joseph's policy in temporal things was different from my ideas of the way to manage them. He did the best he could, and I do the best I can. Joseph's hands were continually tied. Who dared to trust him with their money? Very few. He had to defend lawsuit upon lawsuit. He passed through forty-seven lawsuits, and in the most of them I was with him. He was obliged to employ lawyers, and devise ways and means to shield himself from oppression. He had to struggle through poverty and distress, being driven from pillar to post. I wondered many a time that he could endure what he did. The Lord gave him strength in all these afflictions.

I do not employ lawyers, unless they are my brethren; and I seldom have occasion for employing them. Lawyers would come to Joseph, professing to have been his friends, and palaver around him, to get a fee. I could see through them and read their evil intentions.

The worst wish I have for such characters is that they had been obliged to tell Joseph Smith the truth when they came to him. Then they would have said, "Joseph, we have been laying our plans to get you into a lawsuit, and we want you to employ us, that we may receive a fat fee from you for defending your case." Or, "there is an election coming off, and we take this course to turn your vote." Bennett told the truth, once when he said, "There is not much to be made in political traffic with the 'Mormons.'" It never did any of them any good. We are not to be bought or sold.

I will now make a few more remarks upon belief and disbelief, understanding and not understanding. I am satisfied that persons are sometimes not so ignorant as they think they are. Faith is an eternal principle; belief is an admission of the fact. Faith, to us, is the gift of God; belief is inherent in the children of men, and is the foundation for the reception of faith. The principle of love within us is an attribute of the Deity, and it is placed within us to be dispensed independently according to our own will. Hatred is another attribute inherent in our organization. These and other inherent principles were planted in man when he was organized in the spirit, and when the spirit took the body they were not destroyed. Belief and unbelief are independent in man, the same as other attributes. Men can acknowledge or reject, turn to the right or to the left, rise up or remain seated: you can say that the Lord and his Gospel are not worthy of your notice, or you can bow to them. When the Elders went into your neighbourhoods to preach the Gospel, you had the privilege of believing or disbelieving. You believed it; your neighbours disbelieve it. It is free and at your own option to dipose of at your pleasure. Could not your neighbours have believed the truth as well as you? Yes.

Now, follow out this idea to the last

days in which we live, the time spoken of by the Prophets, and by the Saviour, and his ancient Apostles, when the unbelief and hardness of the hearts of the children of men would cause them to be overcome by the power of Satan, to yield themselves to be servants to that wicked one. God has borne and foreborne with them, until he has begun to send them strong delusions, as he long foretold that he would, that they might believe a lie and be damned, for they have pleasure in unrighteousness, and have no pleasure in truthfulness, nor in the salvation of the Lord Jesus. They have pleasure in rioting, fighting, warring, killing, contentions, and every crime that can be enumerated. What will become of their belief? Will it not perish? Yes. When you believe the principles of the Gospel and attain unto faith, which is a gift of God, he adds more faith, adding faith to faith. He bestows faith upon his creatures as a gift; but his creatures inherently possess the privilege of believing the Gospel to be true or false. Is the belief they possess, to believe a lie expressly that they may be damned, faith? No. You may say it is a portion of faith. It is immaterial to me what you call it. It is the belief, the ability, the power that God has organized in the organization of man, and which he can do with as he pleases. If he uses it to believe a lie that he may be damned, both himself and his belief will perish and fall, to rise no more, while God will bestow faith on those who believe the truth.

Forsake the Spirit of the Lord—the Holy Ghost—the influence that comes from above, and partake of an earthly, dark, unbelieving influence or spirit, and your faith is gone; you have no faith. Is there a person who can possess faith without belief? No. Can men possess belief without faith? Yes, every son and daughter of Adam. Belief is an inherent principle in the organism of man to lay the foundation for faith.

I will sum it up again: Faith is an eternal principle—one of the attributes of the Deity by which the worlds are and were created. Belief is the admission of either truth or falsehood.

It has been stated that I teach the doctrine that the Gods continue to increase in all their attributes to all eternity. Have you ever heard me teach such a doctrine? I have taught doctrine; but have I called in question any of the Gods? It has been stated that God our Father comprehends eternity, from eternity to eternity, all there is, all there was, all there ever can be about eternity, in and through it. When a person undertakes to establish such a doctrine, what does he do? He gives bounds to that eternity which he at the same time admits to be boundless. Admit such doctrine, and eternity flees away like the shadow of morning; and that is as much as I ever teach about it. Do I say that heavenly beings improve? I am not yet there; I do not know.

Understand eternity? There is not and never was a man in finite flesh who understands it. Enoch has been referred to in this matter. How many of the Gods and kingdoms he saw when the vision of his mind was opened, matters not. If he had seen more than he could have enumerated throughout his long life, and more than all the men on earth could multiply from the time his vision opened until now, he would not have attained to the comprehension of eternity. How much Enoch saw, how many worlds he saw, has nothing to do with the case. This is a matter that wise men know nothing about. I do not know, though I know as much about it as any man in this house or in this generation. I can comprehend, by the words of eternal life, that there is

an eternity before me. Has it bounds? Whether it has or not, neither we nor any other finite beings can comprehend it.

I will leave this subject, because I am not capable of understanding it. You leave it, and do not contend about things that are beyond our reach—that are too great for you to know at present. And when you go into the spirit-world you will not understand it; and when you have lived in the spirit-world until you again receive your bodies, you still cannot understand it; but you can continue to learn more and more about it, in the same manner as we learn here. I can teach many things about the future existence of man; but it is more directly our business to pay attention to those duties that more immediately concern us while we are here.

Brother Spencer says that we can tell a little about God the Father by his handiwork. It is very little. What does the world know? A wicked man may pray from this time to all eternity, and he will not be able to discern the print of his footsteps. It takes a spiritually-minded wise man to discern the hand of God in all things, and to be ready to acknowledge it, to discern that he rules among the armies of heaven, and that he is dictating, ruling, managing, and turning the hearts of the people on the earth to the right and to the left. He grants this and takes away that at his pleasure, but the people do not know it; they cannot discern it. One may here say, "What am I to do? If God dictates and guides the hearts of the people, they cease then to be responsible?" He gives to all men their agency to act, reserving to himself the right to control the results of their acts. The Lord does not dictate to do wrong; but when men are disposed to do wrong, he brings out the results in accordance with his own pleasure. You may plant and water, but can you make a kernel of grain or a spear of grass? This is not in the power of man to do; but God in his providences produces this. Let the Lord send an angel through this valley to cause certain properties in the air and water to depart, and your grain-crops fall, or your fruit is cut off. He says to you, "Go and do a piece of work." You do it, and by means of this he causes your enemies to stumble. Say that you are tilling the soil, and the Lord says to an angel, Do thus and so. What do you receive for your labour? Perhaps fifty, sixty, or a hundred bushels of wheat to an acre, when another year, perhaps, in the same place and with like labour, you do not receive more than five, ten, or fifteen bushels. Do you know the cause of this? No. No man can know, unless he enjoys the revelations of the Almighty. I make these remarks that you may understand that our Father controls the results of our acts at his own pleasure, and we cannot prevent it. Man can produce and control his own acts, but he has no control over their results. God causes even the wrath of man to praise him, to resound to his glory and the salvation of his children.

Israel were slaves in Egypt four hundred years; they were treated harshly and cruelly, and their children were slain. Then the Lord took them out from Egypt to wander in the wilderness forty years, travelling about as far as from here to Nauvoo—a distance that we can travel and back again in a season. This was to produce a result. They could not understand why they wandered thus in the wilderness; but God knew. They could not understand why he said to Jacob that they should wander in a strange land four hundred years; but the result was for the salvation of the children of men. God had promised to save that seed; but their wicked-

ness would not let him save them without giving them the punishment they received. God took them into the spirit-world and raised up their children to do a better work: If the Lord has promised to save a son of a man or woman that is full of faith—has promised that he shall come into his kingdom, though that son be froward and disposed to be wicked, yet he will receive his punishment in the flesh. Now, on the other hand, do not become Universalists and say that every man and woman receives punishment only in this world, for that is not true.

There are a number of other things that I might speak about; but I have spoken long enough.

God bless you! Amen.

THE HOLY PRIESTHOOD—JUDGMENT—SEPARATION OF SPIRIT AND BODY.

A Discourse by Elder ORSON HYDE, *delivered in the Tabernacle, Great Salt Lake City, March 25, 1860.*

REPORTED BY J. V. LONG.

Brethren and sisters, it has fallen to my lot to make a few remarks to you this morning. Were my own feelings gratified, I should be a hearer on this occasion, and not a speaker; but I am willing to contribute my mite to increase, if possible, the current of intelligence, and to increase the comfort and happiness of the Saints of God.

We, brethren and sisters, are occupying a very important position. Perhaps we do not all realize it; and I may also add that very likely I do not realize the importance of the position that I occupy as an individual identified with the body of the people.

There were some few reflections passing through my mind this morning, while contemplating the scenes that are before us. There are two things that are for us to consider—the truth and certainty that God has verily spoken to us from on high, or that he has not. One or the other of these statements is certainly true. We profess that he has spoken to us from heaven, and revealed unto us his mind and will touching our duties and the course of life that we should pursue in order to build up his kingdom and spread the light of truth throughout the world.

Now, if he really has spoken to us—if he really has given to us the holy Priesthood, which is the power that rules in heaven, and the prayers of all Christendom are, "Thy kingdom come, thy will be done on earth as it is in heaven,"—if these prayers be heard and answered, the same power that rules in the heavens must eventually rule on earth. Then, if the Priesthood has been given to us, as we claim it has, we are occupying a

very important position in the world. What is this Priesthood? What is this power that is conferred upon us in the holy Priesthood? What particular power do you give when you send a man to some other land to transact business in your name? You give him a power of attorney, authorizing him to transact in your name the business that you wish to be performed; and in that letter of appointment would be conveyed all your power, your authority, and ability to transact that business, even as effectually as if you yourself were present to perform it with your own hand.

It is an agency, then, though it may be said that the Priesthood, which is authority from God to act in his name, differs from that authority which is given to man to transact business for his fellows. I am willing to admit that there is a difference so far as the business for which they are delegated is concerned; for one is temporal, the other is spiritual; the one is earthly, the other heavenly. But let me ask, Where is the man who is authorized to go forth and act in the name of the Lord Jesus Christ? If I obey my own will—my inclination or burning desire to go and preach what I believe to be the Gospel, that does not authorize me to go in the name of the Lord. If I, by my own act and deed, have authorized my friend to go in my name, to give receipts and acquittances, to sign conveyances for me or in my behalf, and under my own signature he has received that authority, he then has authority in himself; that is, the authority in me is transferred to him to go and transact business in my name. Am I then bound by what he does? Yes, to all intents and purposes. Am I bound by the act of any individual authorized by another person, yet not authorized by me? No, I am not. Is the transaction of any other than my legally-appointed attorney valid to me in law? No, it is not: it is worth nothing.

Well, then, if this people have the holy Priesthood—if it has been conferred upon us, and we actually do exercise under that Priesthood, and according to the instructions that are given us from on high, is or is not the Almighty bound to respond to and to own our deeds and acts? Is he not bound upon the principles of law, even that are common among men and well known to us? Most certainly he is. Did you ever know a gentleman or agent delegated by an individual to go forth to do business in the name of that person, and yet deny that he had any line of communication with the principal or party for whom he was agent? That would be a contradiction of the position he occupied. If he claims to have authority and power to transact business, the inference is legitimate and conclusive that he has had a correspondence with the principal by whom he is employed. But what do the world at large tell us? Why, that God has not spoken from the heavens—that he has given no revelation—that he has not made known his will to man for the last seventeen or eighteen centuries. Admitting the truth of this statement, where, then, is their authority to act in that name? Their denial of any correspondence—of any communication between the King of kings, is clear and conclusive that they themselves testify, by these statements, that they have no such authority as they pretend to exercise.

To act in the name of another, then, without having the requisite authority, what does it amount to in law? Does it amount to forgery to use a name without authority? Yes, even the name of any man in business transactions.

If it is not forgery, what else would you call it? What would you lawyers

term it? And if it be forgery, what is the penalty? Is it not a fine? Is it not imprisonment? And does it not deprive a man of citizenship and liberty? Most assuredly it does. Well, then, to commit forgery against man is but a trifling offence to the committing of forgery against the King of kings and Lord of lords, by the use of his name when we are not authorized. Hence we are told that no man shall take the name of the Lord his God in vain, "for the Lord will not hold him guiltless that taketh his name in vain."

If I am not legally appointed to act as a minister of Jesus, am I not taking his name in vain? Judge ye what I say. It is my opinion that when the vail is rent, there will be a page disclosed that will astonish the world; for the holy Priesthood has been given unto us—that is, authority to act in the name of the Lord Jesus Christ; and a voice from heaven has declared that at that name every knee shall bow and every tongue confess. If we are authorized by that personage, and he has given us a right to use his name, then our heavenly Father is bound to fulfil and to honour our acts and doings, when we proceed according to the letter of instructions that he has given to us. Judge ye. My declaration, however, may not be sufficient; therefore I will refer you to the declaration of the Son of God, which bears directly on the point at issue. What is it? "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii. 18.) Hear it, ye people! Hear it, ye that mock at the authority of God, and remember that I have declared and borne testimony that the kingdom of God has come nigh unto you.

Again: If this Priesthood has been committed unto us, and I will take the responsibility of saying, in the name that I have named before you, that this authority has been conferred and placed upon us by messengers from the courts of glory; and this is as strong a testimony as I am capable of bearing on this point. I know it, and I am an eye-witness before you, and so are my brethren who surround me on this Stand; and it is written that the testimony of two or three is good, and by it shall every word be established. The testimony of two in a court of justice will hang a man, or take away his liberty.

Now, we, in the sacredness of that name, bear testimony unto you that the Priesthood has been given to man, and we do it with the assurance that God will respond to the deeds done in his name, and by the authority of that Priesthood which he has given; and remember that he has said unto his servants who are clothed with his power, as he said unto those whom he called when his Son ministered amongst men, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

The Priesthood that does not possess this power I would give no more for than I would for a power issued and given from any irresponsible source. There is no power in it to back it up or to respond to its petitions. We do not ask for such a Priesthood—one that would lead us to commit forgery and to use that name in vain of which I have been speaking; I say we do not ask for any information or power from such a source. Such a Priesthood would subject me to a penalty that I would not like to incur; neither would any man that has any knowledge, or that knows his right hand from his left. But, O the ignorance and blindness of this generation! They know not the right hand from the left in the things of God, with all their boasted wis-

dom and skill, and all their inventions. They are wise in many things that pertain to this world, and they possess some knowledge of the sciences; but when they come to the policy of the King of kings and Lord of lords, they know little or nothing about it.

We say, again, that we are occupying an important position. Take it on the other hand, and let us see how we stand. If God has spoken to us and given to us the holy Priesthood, then this is the only door by which men and women can enter and be saved in the kingdom of God; this is the only door that enters into the celestial kingdom, that entitles us to dominions, principalities, and powers: it is the only door and key by which mankind can obtain an entrance into life everlasting.

The world is arrayed against us. They have long sought an action against the people of God, and what are they doing? Now, says the Almighty, I have given unto you power to save all mankind that believe and repent. Oh, but says the world, that is blasphemy!—that is taking the laurels of the Saviour and twining them around your own brow! Do you assume such responsibility as that? It is the very height of folly and wretchedness. This is what our accusers say: but let us look at this matter a little. Did not the Saviour say, when speaking to the Jews, "If the salt has lost its savour, then it has no power to save, and is good for nothing but to be cast out and trodden under foot of men"? And, says the Prophet—"Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's." Did not our Saviour say, "He that heareth you heareth me?" Then if we have this authority, this Priesthood, this agency to act in that name—the name and power and Priesthood of the Saviour, are we not entitled to a fulfilment of the promise—"Lo, I am with you always, even to the end of the world"? What more can you ask?—what more can you desire?

This is the virtue of that Priesthood that the Saviour has conferred upon us by the powers that are centred on high, and this I know to be true. Although it is bestowed upon a people that is everywhere spoken against, yet I feel to say in my heart, God be thanked that he has conferred this honour upon us! We ought to be willing to endure the hardness of the world as good soldiers.

Don't you know that the world are seeking to ensnare and kill their only saviours? If they kill us, they are damned. Hear it! Ensnare us, and you shall be ensnared. Throw stumblingblocks in our way, and stumblingblocks shall be thrown in yours. I speak by authority. I know the source whence the authority came.

I am here reminded of a little anecdote—a little circumstance that will serve to illustrate what I would wish to say. I do not know that I shall get it exactly right, but I shall be able to get the principle. Once, in Nauvoo, brother Joseph Smith had a dream. It was about the time of his troubles, just before his martyrdom. He dreamed that certain characters had dug a pit, and bound his arms with a view of pushing him into it. Well, there he was, with his hands bound fast, and all ready for being pushed into the pit. But when his enemies made a stride at him, they happened to miss him and fell in themselves. Then, when they could not get out themselves, they cried to Joseph, saying, "Help us out of the pit!" But he said, "I cannot do it, for you have bound me."

That is the position of the world. They desire to destroy their only real benefactors; and when they get into trouble, so that they cannot save

themselves, they will cry to the servants of God for deliverance; but the reply will be—"You have bound us, you have crushed us, and have rendered it impossible for us to save you." Then the cries of the wicked will ascend up to heaven; and finally, when they are brought before the judgment-seat, it will be said unto them, "Depart from me, ye cursed; for I was an hungered, and ye fed me not; I was naked, and ye clothed me not; I was thirsty, and ye gave me no drink."

Well, then, inasmuch as the salvation of the world is to a great extent dependent upon our integrity and the faithful performance of our duties in this Priesthood, do you not see that we are required to work not only for our own salvation, but for the welfare and salvation of others? Now, if we respect mankind, we will not waste any of our valuable time, but go right forward; and although men may meet us with their rifles, with their cannon, and engines of death, yet the day will come when they will thank God that there was integrity in us and a disposition to save, because they will find that their salvation has depended upon us. And were we *to turn back and fly from the track*, they would curse us for having done so; for they will see that, if they gain any favour at all, it will be owing to our faithful adherence to the cause with which we have been entrusted.

Brethren and sisters, there are many things that pass through my mind when I reflect upon the magnitude of the work in which we are engaged; but I feel as though I had said just about enough at this time.

[Blessed the sacrament cup.]

Brother Young says he wishes me to go ahead and speak as I feel led by the Spirit. But when I arose I did not anticipate speaking but a few minutes; and hence, I keyed my voice too high for a lengthy speech. Though willing to speak, I have to confess that I feel my voice giving way. In my remarks so far, I have not touched on the thing that was in my mind when I commenced to address you; therefore these are only preliminaries. Still I felt that I wanted to apprise the Saints and all concerned of the authority under which the servants of God act.

Among the Jews, the Scribes and Pharisees would teach the people in this way—"Now, if this is to be, then the inference is so-and-so; and if this proposition be true, then the conclusion is certain." But when Jesus spoke to the people and taught them, he made no vain propositions and drew no milk-and-water conclusions: but he spoke and it was done; and the contrast was so great between the teachings of the Jewish Rabbies and the teachings of the Saviour, that they could not but notice it. "Why," said they, "he speaks as one having authority, and not as the Scribes." He, having this Priesthood, and having communion with God, our heavenly Father, manifested the wisdom of the heavens; and this difference is manifested and felt in this generation when the servants of God proclaim to the inhabitants of the earth that God has spoken, and that he again reveals his will to man.

I am not now speaking of those who may have this Priesthood in form only, and who go and get drunk, *as some have done*: I am not speaking of those who have committed whoredom in the land; for they will all go to hell together, if they repent not. I want to draw the line of distinction between them and those who call upon God day and night for instruction to mark out their course. They are the ones who have the favour of Heaven, who are filled with his Spirit, and whose words are quick and powerful, and whose testimony causes the wicked to fear and tremble.

We speak that which we do know, and testify to that which we have seen. "What do you know?" says the inquirer. I know that the Gospel which we have received is the truth of God, and I know that it will rule the world, and I know that every man, kingdom, and people that opposes it will be broken to shivers. I do not care whether the opposition arises in the Church or out of it, I know that he that raises his puny arm against this work will be broken of his power and finally destroyed, if he does not cease his hostilities. I care not whether it be the judge upon the bench, or commanders of armies, the consequence will be as I have told you.

God has spoken, and I know it, because I have heard his voice, and know the voice of the Good Shepherd, and am thankful that I have felt his power. Do I know that he has given this authority to use his name? Yes, gentlemen, I know it; and not only so, but I know that there are heavenly messengers that are now near me, as near as brothers Watt and Long, who are taking notes as faithfully as they are, and more so. The natural eye cannot see them, but they are here, and by our acts and our words shall we be judged. Yes, and these messengers transmit our words and our acts up on high, which are registered there in books; and by-and-by, when the dead, small and great, shall stand before God, these are the books that will be opened, and the dead will be judged out of the things that are written in the books. Then let us be careful what we do and what we say. The sacred writings on earth contain the law, but the records above contain the facts.

There is no corner so remote, no place so secret, none so secluded or dark that the angel of God is not there taking notes. What does the poet say? "Angels above us are silent notes taking." And I suppose they are daily transcribed and posted; and when they get through with their labour pertaining to us, their notes will all appear in the great ledger, in which the accounts and balance-sheet will be fully shown up; and by our keeping a faithful watch, it is hoped there may be a favourable record kept there.

There was a text of Scripture occurred to my mind after I came here this morning, but I do not know whether I can preach anything about it or not. When I arose to address you, my mind was led off in another direction. The text is this—"He that liveth and believeth in me shall never die." This is a peculiar saying, especially when we take it in connection with the words used in the morn of creation—"Dust thou art, and unto dust thou shalt return." This is a pretty hard saying, especially for those who do not believe. Let us come at it by an approach more gentle and moderate, and not come abruptly all at once; for it appears too strong language for us to receive without modification.

It is said that all things are possible with God. Now, we will come down a little nearer to the point. The Scriptures say, "All things are possible to them that believe." If all things are possible, don't you see that there is a great deal depending upon our faith? Whether we can really get over the saying, "He that liveth and believeth in me shall never die," without stretching it out and putting any other interpretation upon it, may be difficult; but I do not feel it safe to put any different interpretation upon the Scriptures than that which is manifest upon the face of them. Abraham and the Prophets are dead, or at least some of them: I cannot say that they all were when Jesus uttered this language; but now, said Jesus to the Jews, "Before Abraham was, I

am." "Why," said they, "you are not yet fifty years old." No; he was only about thirty-one or thirty-two. "How is this shown?" says one. If I could really discover the principle that I could escape death, that would carry me over the gulf without dying, I should rejoice, for I hate to die; I hate to be laid in the ground to wither and perish.

Well, there is a principle of life. The Gospel is life, and the Saviour is life; for says he, "I am the light and the life of the world." It is now as it was of old—the people keep putting off every good thing: they of old put them off just as we now put off things to the future. "Why," said Martha, speaking of her brother, "I know that he shall *rise again in the resurrection* at the last day." But said Jesus unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Here is another thing with regard to the judgment. I know that a great many are postponing it, and thinking that the day of judgment is a long way off, and that it will not come in our day; but what says the Saviour? "Now is the judgment of this world; now shall the prince of this world be cast out." Then you need not look away off through the dark vista of unborn generations; for whom the servants of God shall judge, or, in other words, what they shall bind on earth shall be bound in heaven. Then the wicked are at once bound up, and the judgment is truly gone forth; but the secrets thereof shall not be known until the books are opened and a fair balance-sheet is exhibited. "Yes," said Martha, "I know he shall rise again in the resurrection at the last day." But, said Jesus, "Did I not tell you that if you would believe, you should see the glory of God, and that he that liveth and believeth in me shall never die?" This is an encouraging promise. "But," says one, "Do you mean to say, by this, that this mortal tabernacle that is at present the tabernacle of the spirit shall not go to dust?" I do not say that. But I do not know that I can explain it any better than to say, I am clothed with my garments; but, suppose I should go into the other room and lay off some of them, should I not be the same creature that passed off into that room? Did I die in making the transition? No. And if you were to look into the other apartment, you would see Orson Hyde all alive, but his old clothes left and abandoned.

Brother Taylor said, the other day, *that it was right to gather truth from* every source. If the Devil has got truth, then it is right to secure it. [President Brigham Young: "What truth he has he has stolen."] We have a right to gather up truth just on the same principle that the United States gather up property that is marked U. S. You know when they go through the land and find anything with U. S. on it, they take it. So likewise, when we find any truth with U, S, US on, we claim it as our own. It belongs to US. [Laughter.]

With regard to the operation of death, I do not know that I will exactly endorse the principle, but I will take up what Andrew Jackson Davis says. It is rather singular, and I don't think it is very far from the truth. When the article I alluded to was first published, it took such hold upon me that I immediately published it in the *Guardian*. It was something like this: He stood by and saw a person depart this life; and as the spirit was leaving the body, (you know death is nothing more than a separation of the body and spirit,)—and while this was going on, Mr. Davis was in a state of clairvoyance, watching this individual depart. As the

pulses became weakened and ceased to beat, he saw the spirit gradually emerging from the body; and as it drew itself out, the tabernacle became more deathly, until finally the perfect image of the man arose from the ashes of mortality, and there was nothing left but a lifeless corpse. But there was the living form born from that old body standing apparently free and untrammelled.

This is from a Spiritualist. I do not know that I have ever spoken of it before; but it came to my mind, and I thought I would present it; for I am in a good place now to be corrected, if wrong.

If that live image did come out as he represented, that is the part that shall never die; and whether it passes out in that particular form, matters not; we know that it does escape and lives for ever. Here, then, you see it passes from a mortal tenement, from the carcass, or flesh and bones, something similar, perhaps, to the butterfly being born from its coarser tenement;—not that I wished to advocate anything like transmigration; but as the butterfly sallies out of the cocoon, leaving it to be manufactured into fabrics, and free-and-easy she moves in another element, basking among the flowers of earth, so the spirit emerges from the body, to regale itself in a more congenial clime.

Many of you are accustomed to put corn into the earth, and perhaps those who do not plant corn, sow wheat; and you know there is a germ in every perfect kernel; and when it shoots out, or sprouts, we call that good, because it has the power of life. It continues to grow, and forms a new stock; but if you take one kernel that has not the living germ within it, it dries up and dies, just like that poor ungodly sinner that has not the germ of eternal life within him. He dies, body and spirit; but that man's spirit, who has the principle of life abounding in him, passes out of the body at the time appointed, just as I would pass out of this room, leaving my old clothes behind me. I am not prepared to say that this is the perfection of the principle; but I know there is some way for the spirit to emerge from the body and enter into an advanced sphere of action.

I believe I have said enough. I only wish to add, Let us live our religion; and if we cannot comprehend all that we wish, and financier our way all through, let us trust in Christ. God bless you! Amen.

DEATH—RESURRECTION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March 25, 1860.*

REPORTED BY G. D. WATT.

I will make a few remarks upon the portion of Scripture quoted by brother Hyde in the discourse he has just delivered as follows:—"Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

In all such sayings, and in every part and portion of the revelations of God as given to the children of men, or to any individual in heaven or on earth, to properly understand them, a man needs the Spirit by which they were given—the Spirit that reveals such matters to the understanding, and makes them familiar to the mind.

In the Scripture above quoted, the death spoken of is a death that the intelligent being undergoes, and never recovers from: it is an eternal death. For the body to decay, like a kernel of wheat that is cast into the ground, is not considered a death. Brother Hyde observed—"If the germ of corn is not good, it all dies." That is true: but if it is good, the corn does not die; it is placed in the ground to yield an increase. It is commonly termed death to have the spirit and body separated; but literally that is not death only to those who are sons of perdition.

This earth is brought together and organized from native elements as we now behold it, our tabernacles included. The matter of which all animate and inanimate existence is formed is from all eternity, and it must remain to all eternity, without beginning and without end. There are certain portions of this native element that will be refined and prepared to enter into the celestial kingdom—into the celestial family of the celestial world. If the spirit honours the body and the body honours the spirit while they are here united, the particles of matter that compose the mortal tabernacle will be resurrected and brought forth to immortality and eternal life; but it cannot be brought forth and made immortal, except it undergoes a change, for "dust thou art, and unto dust thou shalt return." What for? To prepare the body to be made immortal and fitted to dwell in the presence of the Gods.

The death that Jesus referred to had no reference to these bodies going into the grave. He is the life and the light. He is the resurrection; he is the power; and "if you believe in me," says Jesus, "you shall live for ever—you shall be prepared to dwell with me in my Father's kingdom." If the question had then been asked him, "Will not this body be placed in the grave and return to its mother earth?" his answer would have been, "Yes, for otherwise you cannot be prepared for that eternal life of which I have been speaking—to live for ever."

Had the question been asked the Saviour, when he uttered those words, "Do you say that the decree that the Lord gave to Adam is now removed?" he would have told them, "No;" for they could not be quickened, made immortal, and prepared for life everlasting, without going through these ordeals.

What can you know, except by its opposite? Who could number the days, if there were no nights to divide the day from the night? Angels could not enjoy the blessings of light eternal, were there no darkness. All that are exalted and all that will be exalted will be exalted upon this principle. If I do not taste the pangs of death in my mortal body, I never shall know the enjoyment of eternal life. If I do not know pain, I cannot enjoy ease. If I am not acquainted with the dark, the gloomy, the sorrowful, I cannot enjoy the light, the joyous, the felicitous that are ordained for man. No person, either in heaven or upon earth, can enjoy and understand these things upon any other principle.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The death that is spoken of here is the death that is opposite to the eternal life the Saviour spoke of. If you dishonour that body—transgress the natural laws pertaining to it, you are not worthy, in your sphere, to possess this body in an immortal state. What will become of it? It will return to its native element. That is the death that never dies. That is endless death. In this Jesus had no allusion to the changing or putting off of this mortality.

The very particles that compose our bodies will be brought forth in the morning of the resurrection, and our spirits will then have tabernacles to be clothed with, as they have now, only they will be immortal tabernacles—spiritual tabernacles.

When death is spoken of as in the words quoted, it is spoken of as death in reality. In many places in the Scriptures, the separation of the body and spirit is called death; but that is not death in the strict sense of the term; that is only a change. We are naturally inclined to cling to our mother earth; our bodies love to live here, to see, to hear, to breathe, and to enjoy themselves, because we are of the earth, earthy. But probably, in most cases, the change from mortal to immortality is no greater, comparatively speaking, than when a child emerges into this world. We shall suffer no more in putting off this flesh and leaving the spirit houseless than the child, in its capacity, does in its first efforts to breathe the breath of this mortal life.

After the spirit leaves the body, it remains without a tabernacle in the spirit-world until the Lord, by his law that he has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar fundamental particles that organized our bodies here, if we do honour to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can be prepared to dwell with them until then. Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit-world, where there are places prepared for them. Those who do honour to their tabernacles, who love and believe in the Lord Jesus Christ, must put off this mortality, or they cannot put on immortality. This body must be changed, else it cannot be prepared to

dwell in the glory of the Father. To me all these things are plain and easy. All we want is to understand the very subject Jesus was talking about, the nature of our organizations, the world we occupy, the laws by which we are, and by which we continue to exist.

Brother Hyde says, "Take the world, and what do they know pertaining to the things of God?" Do they know their right hands from their left, figuratively speaking? No. All that brother Hyde has said concerning our important position is true. It is beyond the power of man to fully unfold it, though a portion has been beautifully portrayed, and it seems that the people should see things that are so plain. Were it possible for the nations to gain power to destroy this kingdom on the earth, by so doing they would seal their eternal damnation. That is as true as it is that Jesus died for the sins of the world; as true as it is that there is a heaven, a God, and that the world exists, and the children of men dwell upon it.

When the wicked seek to destroy this kingdom, I can endure it tolerably well; but when I see those who profess to be Latter-day Saints taking a course to destroy themselves, and to prove themselves children of folly, children of darkness, it is a great source of grief and regret to me.

All mankind have the principles of eternal life implanted within them. Much has been taught in regard to this and to the agency of the children of men. God has organized the spirit and placed it in a tabernacle—has given it certain capacity and certain laws, and it is as independent in its sphere of action as are the angels and the Gods in the heavenly worlds. It is for us to act upon that intelligence that is ours in every sense of the word; and if we do honour to our tabernacles and to the spirits God has given us, we have the promise of eternal life, which is the gift of God. This promise is made to every son and daughter of Adam, if they obey the conditions laid down; and their names have been written in the Lamb's book of life from the beginning, before we came into the world, and they will remain there to all eternity, unless we blot them out through a wicked course.

Try to understand the position you occupy, and then you will understand the sayings of the Apostles and Prophets. Thanks be to the Lord our God for the understanding he has already given us, for the spirit of revelation he has bestowed upon us, and for the holy Priesthood and the keys thereof, by which the heavens are opened, and by which men are enabled to understand things as they are. God be thanked for the intelligence there is with this people.

A week from next Friday it will be thirty years since this Church was organized with six members. The kingdom of God has thirty years growth on the earth, and does it not seem that we should be far advanced in the things of God? It does. At a glance we should know and understand many things that some are still in more or less dubiety about. One Elder will say that he knows nothing about God. "I believe in the Father and the Son, and in the revelations given through Joseph Smith; but to really say that I positively know anything of the true character of God, our Father in heaven, I do not know that I can." A few moments' reflection and the Spirit upon the vision of the mind, and that same Elder would say that he does know. Such statements arise from a want of the vision of the mind being opened to see things as they are for a few minutes.

The whole Scriptures plainly teach us that we are the children of that God who framed the world. Let us

look round and see, whether we can find a father and son in this congregation. Do we see one an elephant, and the other a hen? No. Does a father that looks like a human being have a son like an ape, going on all fours? No; the son looks like his father. There is an endless variety of distinction in the few features that compose the human face, yet children have in their countenances and general expression of figure and temperament a greater or less likeness of their parents. You do not see brutes spring from human beings. Every species is true to its kind. The children of men are featured alike and walk erect.

The Bible clearly teaches us that we are the children of the very Being who framed this earth and peopled it. Such teachings may be found in hundreds of places in the Scriptures, and yet we do not know anything about our Father! Is it not astonishing? I frequently think that truly the things of God are spiritually discerned, when man, in his reflections, thoughts, words, and acts, as a finite being, knows nothing of God. But when he meditates and acts from the intelligence of the spirit God has placed within him, the visions of eternity are opened to him; heaven and eternity are before him.

Brother Hyde compared the departure of the spirit from the body to going into another room, and referred to a statement made by Andrew Jackson Davis. He placed himself in a clairvoyant state beside the bed of a sick person and observed the spirit of a lady leave her body. He saw the spirit ascend from the head of the mortal tenement—saw it walk out into the open air in company with another spirit that came to escort her away. They appeared to him to ascend an inclined plane, and continued to walk away until they were out of his sight. Do you not believe that your spirit will be in existence after it leaves the body? I care not whether it goes out from the head or from some other portion. Mr. Davis says that, after the spirit was fully out of the body, he saw as it were an umbilical cord that yet retained the spirit to the body; and that when that was separated, the spirit was free, and the body was consigned to dissolution. Whether this be true or not, it is as certain that the spirit leaves the body as it is that it enters it. When it leaves the body, it dwells in the spirit-world until the body is raised up by the power of God; and when it is raised up, do you not think that we shall look like our Father? If any of us could now see the God we are striving to serve—if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with him as we are with our earthly father; and he would be as familiar to us in the expression of his countenance, and we should be ready to embrace him and fall upon his neck and kiss him, if we had the privilege. And still we, unless the vision of the Spirit is opened to us, know nothing about God. You know much about him, if you did but realize it. And there is no other one item that will so much astound you, when your eyes are opened in eternity, as to think that you were so stupid in the body.

Be very careful that you do not so conduct yourselves that when your bodies die, you will not receive them in an immortal state. Be careful that your lives are such that you be not deprived entirely of these bodies which have borne so much affliction and pain. There is a great design in the formation of the body.

The people cannot comprehend the deep mystery of the design of the Almighty in bringing so many people into this human world, shall I say? This is a world of pain, of darkness,

sorrow, affliction, and death. The Almighty has his objects and plans all laid, and we are to pass through all these afflictions and to endure all that he calls us to endure, to give us knowledge, wisdom, and experience; for we cannot receive them upon any other principle. His design is to exalt the human family, and to bring them back to the presence of the Father and the Son. The heir of the family died to take away our sins. He has suffered, that we may live. He has offered himself up for the sins of the world. Why? Because he is the heir of the family. The Father and the Son are now doing all they can to save his children, and all the heavenly hosts are exerting their powers to accomplish the same great end. "But," says the Father, "do not infringe on the agency of mankind; for my children, to be brought into my presence to enjoy with me the fulness of my glory, must pass through the same ordeals I have passed through. They cannot inherit eternal life upon any other principle."

How far does our agency extend? There are certain bounds to it. What we have witnessed in thirty years' experience teaches us that man can appoint, but God can disappoint. Man can load his gun to shoot his neighbour, but he cannot make the ball hit him, if the Lord Almighty sees fit to turn it away. He can draw the sword to hew down his fellow-man; but, instead of that, he may fall upon it himself. Paul says, "I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." You may plead with the people and beseech them to embrace the truth; but, unless God touches the heart, your labours are vain. The Lord will bring about the results, and mankind cannot prevent it. The wicked may design an evil against the righteous, and he causes it to result in good. That is making the wrath of man praise him. He has not granted to man to bring out the results of his works, but he he has given him the ability to work as he pleases—to go here or there—to do this or that—to obey the Gospel or disobey it. He has not committed the keys of the results of the acts of the nations of the earth to any man on the earth; but that power he retains to himself.

I can discern the hand of the Lord in preserving and leading this people. A great many do not discern this, because they have not eyes to see, nor ears to hear; for, if they had, they would discern the footprints of the Almighty and hear his voice, and would understand that he leads this people by the right hand of his wisdom and power, and that no power can prevent it. Anoint your eyes and pour oil in your ears, and pray that your hearts may be softened and your minds quickened to understand.

God will overrule the acts of the children of men in this kingdom as well as among the nations. After the children of Israel had travelled thirty years in the wilderness, they thought that they had prospered tolerably well, though they were still travelling. In their travels they crossed their tracks many times, whereas we, in our travels, have done so but a few times. How many times we may have to do so, I do not know.

Strive to prepare your hearts as fully as possible to enjoy a great portion of the Spirit of the Lord at our Conference; strive to enjoy that Spirit above all things. Let us prepare our hearts to receive the Holy Ghost to be our constant companion.

May the Lord God of Israel bless you! Amen.

ADVANCEMENT IN KNOWLEDGE, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April 5,* 1860.

REPORTED BY G. D. WATT.

I have been happy in hearing the brethren bear their testimonies to-day, and I have a word of consolation and comfort for you.

I hope to live to see the day when the Lord will bring again Zion in its fulness, when the watchmen will see eye to eye. This period of time is very desirable to every good and faithful person, and I hope to see it before I lay down this tabernacle to rest.

I can say to the brethren, I do not think that I have ever heard a more satisfactory testimony from them than I have to-day. An observation made by brother George Halliday is true—that if a person suffers his feelings to rise above the natural level of his capacity, they will sink in the same ratio. He wished us not to consider him an enthusiast. I do not know that I have heard a person to-day that I thought to be enthusiastic. A firm, unchangeable course of righteousness through life is what secures to a person true intelligence. The brethren to-day have advanced a great many ideas which are true, manifesting an interesting and instructive variety. I am highly gratified with the remarks I have heard.

We have very scanty ideas concerning the great plan called the plan of salvation—the system of doctrine, ideas, and practices that pertain to all the intelligence that exists in eternity. Very small, minute, and abstract ideas and principles are given to the children of men in relation to it, because they can bear but little—a little here and a little there, as it is written by the Prophet, "line upon line, and precept upon precept." If you can receive one line to-day, it may prepare you to receive another to-morrow pertaining to the things of God. I am very happy and rejoice much, because I believe that I am now looking upon men and women who are steadily increasing in knowledge, firm in their integrity, truthful, and lovers of virtue in their hearts; though some, as has been observed, give way to temptation, are overcome by the enemy, and are led away. This we expect. As many as will be faithful to their calling, and manifest their faith by their good works, will find that they belong to the elect; and every one that forsakes his covenants and his God, and turns away from the holy commandments delivered to him, will find that he belongs to that class who are reprobates. God has given us ability to do good or evil. According to certain principles inherent in the organization of the people, they can believe the truth, or disbelieve it and believe a lie. They can falsify, or cling to the truth. They can continue to do good, or forsake it, and commence to do evil. Every man is capable of doing either good or evil: he has his own choice, and will be judged by his works.

We will see the time when it will be said to us, as written in the New Testament, "Out of thine own mouth will I judge thee." I partly judged a man who spoke here to-day from his own mouth. I have not much to say about him. Let God be his judge, and yours, and mine. If you wish to receive and enjoy the favour of our heavenly Father, do his will. If you wish the fellowship of his Saints, hurt not the wine and the oil, nor seek to destroy them, as many do. The man I have alluded to has sought diligently to destroy the oil and the wine—to destroy the virtue, truth, and holiness of this Gospel. He who lifts his heel against the Lord and against his anointed will find himself a poor, pusillanimous, weak instrument in the hands of the Devil to accomplish his designs.

It is thirty years to-morrow since Joseph Smith organized this Church with six members. What is it now? Almost every nation, kindred, tongue, and people that would receive the Gospel have had the privilege; it has been proffered to them, and thousands and hundreds of thousands have been baptized into the Church; and the Lord will call his own out of this people, and will prepare the Zion that is spoken of for them to dwell in. If we wish to enjoy the Spirit of Zion, we must live for it. Our religion is not merely theory; it is a practical religion, to bring present enjoyment to every heart.

A brother on my right told you his experience, that there is no necessity for taking any man's word for the truth of your religion; for it is the privilege of all to have the testimony of Jesus—to have the Spirit of prophecy. I have no greater privilege to enjoy the Spirit of prophecy than you have. I have no better right to the Holy Ghost than you. If you will live as you are taught, you will walk in darkness no more, but will walk in the light of life. I pray that we may constantly do this: it is my continual prayer. I pray for all whom I ought to pray for, and as I ought to pray for them. Captain Gibson says that he would pray for everybody in heaven, earth, and hell. I love to see men manifest that good feeling; but I will insure that, if I was in heaven when Satan rebelled, I prayed that Satan might be cast out. Cast out the dogs and wolves that will feed on the sheep. Cast all bitterness out of your own hearts—all anger, wrath, strife, covetousness, and lust, and sanctify the Lord God in your hearts, that you may enjoy the Holy Ghost, and have that Spirit to be your constant companion day by day, to lead you into all truth, and then you will have good doctrine, good feelings, good wives, good children, a good community; and, finally, you will be Saints in the fullest sense of the word, but not yet. I believe we shall be Saints, through the grace of God.

I feel to bless you, to praise you, my brethren, although we are continually afflicted with more or less foul, mean, low, grovelling, contemptible spirits in our midst. I do not mention names; but I know where some are now sitting in this house. The Latter-day Saints are improving. To-morrow the Church is thirty years old. We have enjoyed ourselves to-day; to-morrow let us have much more enjoyment than we have had to-day. The constitution of man is such as to be liable to be driven to extremes. He may be compared to a bark on the ocean, tossed to-and-fro by the influences around. Keep your eye on the compass and steer straightforward, and you cannot sail too fast; but if you get among the breakers and rocks, your bark may upset. Keep your bark straight for the port, and there is no danger of your having too much of the Holy Ghost.

I have hardly heard an incorrect

idea advanced to-day, and I consider myself a judge in these things. I judge Israel in their doctrines and conduct, and know whether they are right or wrong. I can say, to my joy and satisfaction, we are improving. I know that I am, when I compare my present power of mind to scope in truth and my power of discrimination with what I possessed twenty, ten, or five years ago. I am almost astonished at myself, and to see the improvement there is in the people. But we are yet children, although we are almost as old as was Jesus when he began to preach. It is our privilege to continue to grow, and the Lord will protect his people and save Israel, and all hell cannot help it.

May the Lord God of Israel bless every one of you and his humble servant who is speaking to you. Amen.

UNIVERSAL SALVATION.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April 6,* 1860.

REPORTED BY G. D. WATT.

Yesterday we had the pleasure of attending a meeting here, which, to me, was filled with riches—with treasures of good. To-day we have met in the capacity of a General Conference—the Thirty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. Thirty years ago to-day, the Church was organized with six members. And we will occupy this day in serving the Lord by instructing and encouraging each other, and by testifying of the things the Lord has revealed to us.

Some may suppose that I have the business of the Conference prearranged, but such is not the case. I seldom take thought for to-morrow upon such subjects. When morning comes, I try and be prepared for the business the Lord manifests should be done. I came here in that mind this morning, and knew no more about the manner in which this Conference will be conducted, with regard to its details, than you do, until I came here. Since I came into the house, my feelings and the circumstances have prompted me to say that we will hear further testimony from the brethren. Yesterday, several in the body of the house had the privilege of speaking; and this forenoon I wish to have the Twelve, the Seventies, and the High Priests give us five or ten minutes' sermons from the stand.

I can testify to you, as I have to many congregations of Saints and sinners, that the Lord has revealed his will from the heavens, bestowed the holy Priesthood upon the children of men, and made us the happy partakers thereof. Most, if not all, assembled here this morning have felt

the Divine influence of the Holy Ghost shed forth in their hearts? it has awakened them out of their sleep and out of their ignorance, and begun to teach them eternal things. This work is true. The Lord has bestowed the holy Priesthood upon the children of men, by which alone they can be prepared to enter into the celestial kingdom of our God.

How many Gods there are, and how many places there are in their kingdoms, is not for me to say; but I can say this, which is a source of much comfort, consolation, and gratification to me: Behold the goodness, the long-suffering, the kindness, and the strong parental feeling of our Father and God in preparing the way and providing the means to save the children of men,—not alone the Latter-day Saints—not those alone who have the privilege of the first principles of the celestial law, but to save all. It is a universal salvation—a universal redemption. Do not conclude that I am a Universalist, as the term is generally understood, although that doctrine is true in part, like the doctrines or professions of all professing Christians. As was stated yesterday, by one of those who spoke, when he was a Methodist, he enjoyed a portion of the Spirit of the Lord. Hundreds of those now present have had a like experience in a greater or less degree, before they joined this Church. Then, when we inquire who will be saved, I answer, All will be saved, as Jesus said, when speaking to the Apostles, except the sons of perdition. They will be saved through the atonement and their own good works, according to the law that is given to them. Will the heathen be saved? Yes, so far as they have lived according to the best light and intelligence they had; but not in the celestial kingdom. Who will not be saved? Those who have received the truth, or had the privilege of receiving it, and then rejected it. They are the only ones who will become the sons of perdition, go into everlasting punishment, and become angels to the Devil.

The Priesthood the Lord has again bestowed upon those who will receive it, is for the express purpose of preparing them to become proficient in the principles pertaining to the law of the celestial kingdom. If we obey this law, preserve it inviolate, live according to it, we shall be prepared to enjoy the blessings of a celestial kingdom. Will any others? Yes, thousands and millions of the inhabitants of the earth who would have received and obeyed the law that we preach, if they had had the privilege. When the Lord shall bring again Zion, and the watchmen shall see eye to eye, and Zion shall be established, saviours will come upon Mount Zion and save all the sons and daughters of Adam that are capable of being saved, by administering for them. Is not this pleasing? Is it not gratifying? Is it not a consoling feeling and influence upon the mind of every intelligent being? Our former views were that the majority of the inhabitants of the earth would not be saved in any kind of a kingdom of glory, but would inherit a kingdom of damnation. Jesus said, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am ye may be also." In other words, "I go to prepare a place for you who have received and obeyed the celestial law, which I have committed to you." The celestial is the highest of all. The telestial and terrestrial are also spoken of; and how many more kingdoms of glory there are is not for me to say. I do not know that they are not innumerable. This is a source of great joy to me.

One of the brethren, yesterday, felt so rejoiced, under like reflections, that he said he could pray for the devils in

hell, if it would do any good. It is not for us to pray for them, because they have become sons of perdition. You may pray for your persecutors—for those who hate you, and revile you, and speak all manner of evil of you, if they do it ignorantly; but if they do it understandingly, justice must take its course in regard to them; and except they repent, they will become sons of perdition. This is my testimony.

The vision given to Joseph Smith and Sidney Rigdon is the greatest vision I ever know given to the children of men, incorporating more in a few pages than any other revelation I have any knowledge of. "This is the Gospel—the glad tidings which the voice out of the heavens bore record unto us," state Joseph and Sidney, "that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him; wherefore he saves all except them: they shall go away into everlasting punishment."

Will the Methodists be saved? Yes. Will other sects? Yes. I think you could not now find an Elder in this Church who would rise up in a congregation and tell you that John Wesley is weltering in hell. Have the Elders ever preached such a doctrine? Yes, some of them have preached that all the Reformers, from the days of Christ and the Apostles until Joseph Smith received the Priesthood, must be damned. I do not think that you could now hear such doctrine from any of them.

There is a chance for those who have lived and for those who now live. The Gospel has come. Truth and light and righteousness are sent forth into the world, and those who receive them will be saved in the celestial kingdom of God. And many of those who, through ignorance, through tradition, superstition, and the erroneous precepts of the fathers, do not receive them, will yet inherit a good and glorious kingdom, and will enjoy more and receive more than ever entered into the heart of man to conceive, unless he has had a revelation.

My heart is comforted. I behold the people of God, that they have been hunted, cast out, driven from the face of men. The powers of earth and hell have striven to destroy this kingdom from the earth. The wicked have succeeded in doing so in former ages; but this kingdom they cannot destroy, because it is the last dispensation—because it is the fulness of times. It is the dispensation of all dispensations, and will excel in magnificence and glory every dispensation that has ever been committed to the children of men upon this earth. The Lord will bring again Zion, redeem his Israel, plant his standard upon the earth, and establish the laws of his kingdom, and those laws will prevail. No law can issue from man or from any body of men to govern and control in eternal things; consequently, those laws must come from heaven to govern and control both Saint and sinner, believer and unbeliever, and every character upon the earth; and they will be issued according to the capacity, knowledge, and mode of life of the people to whom they are promulgated.

I will now call upon the brethren in the stand to speak, and let you have our testimony, strength, and faith, as we have received yours yesterday.

God bless you! Amen.

PERSONAL REMINISCENCES, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 6, 1860.

REPORTED BY G. D. WATT.

I feel very well satisfied with our thirty-first anniversary. The brethren testify to the goodness of our God, and we have had much excellent instruction.

There is one principle I wish to urge upon the Saints in a way that it may remain with them—that is, to understand men and women as they are, and not understand them as you are. You see the variety of mind, disposition, judgment, and talent, and variety in explaining and communicating thoughts. There is an endless variety, and I wish you to understand men and women as they are, and not to judge your brother, your sister, your family, or any one, only from the intention. When you know the intention of the act performed, you will then know how to judge the act.

Some may wish to know whether my religion is as good to me now as it was twenty-eight years ago. It is far better. Twenty-eight years ago last February I went to Canada after my brother Joseph. He was a very spiritual-minded man. You have heard him say to-day that he did not laugh for a period of two years. I did not know of his smiling during some four or five years. I well remember his calling upon me, after he had been away preaching more than two years. Would he sit and chat with me? No, because of his serious reflections. I knew that he was solemn and praying all the time. I had more confidence in his judgment and discretion, and in the manifestations of God to him, than I had in myself, though I then believed the Book of Mormon to be true. Previous to this I had thoroughly examined the Book of Mormon. In about eight days it will be twenty-eight years since I was baptized. I brought brother Joseph home from Canada, and told him what I had experienced of the power of God, and what I had observed of the folly and nonsense so prevalent in the Christian world.

You have heard the brethren state their experience before they received this Gospel. I was not disposed to attach myself to any Church, nor to make a profession of religion, though brought up from my youth amid those flaming, fiery revivals so customary with the Methodists, until I was twenty-three years of age, when I joined the Methodists. Priests had urged me to pray before I was eight years old. On this subject I had but one prevailing feeling in my mind—Lord, preserve me until I am old enough to have sound judgment, and a discreet mind ripened upon a good solid foundation of common sense. I patiently waited until I was twenty-three years old. I do not know that I had ever committed any crime, except it were in giving way to anger,

and that I had not done more than two or three times. I never stole, lied, gambled, got drunk, or disobeyed my parents. I used to go to meetings—was well acquainted with the Episcopalians, Presbyterians, New Lights, Baptists, Freewill Baptists, Wesleyan and Reformed Methodists,—lived from my youth where I was acquainted with the Quakers as well as the other denominations, and was more or less acquainted with almost every other religious ism.

Upon the first opportunity I read the Book of Mormon, and then sought to become acquainted with the people who professed to believe it. Brother Pulsipher said that he watched to see if he could find fault with the Elder who preached the Gospel to him. I did not take that course, but I watched to see whether good common sense was manifest; and if they had that, I wanted them to present it in accordance with the Scriptures.

When "Mormonism" came, I was not under the necessity of hunting Scripture arguments to contradict them, for I had all my life been more or less familiar with the Scriptures. And I do not remember that I ever saw a day when I attacked a sectarian priest with the Bible, for I was well satisfied that they were in water too deep for them to fathom. I understood the Scriptures tolerably well, and my whole mind and reflections were to seek for every particle of truth with regard to doctrine.

I always admired morality, and never saw a day in which I did not respect a good, moral, sensible man far more than I could respect a wicked man. I embraced the Gospel. I then had not the Priesthood, but my mind was susceptible of the Spirit of Truth, and that truth I imparted to my brother Joseph. He caught its influence, came home with me, and was baptized. I was not baptized on hearing the first sermon, nor the second, nor during the first year of my acquaintance with this work. I waited two years and a few days after this Church was organized before I embraced the Gospel by baptism.

Up to the time that "Mormonism" came to me, I did earnestly pray, if there was a God, (and I believed there was,) "Lord God, thou who gavest the Scriptures, who spake to Abraham, and revealed thyself to Moses and the ancients, keep my feet that they may not be entangled in the snares of folly." So far as the spirit went, its application and enjoyment were all right with me; but with regard to doctrine, I did not then see any that altogether suited me. I said, Let me pray about this matter, the Gospel, and feel right about it, before I embrace it. I could not more honestly and earnestly have prepared myself to go into eternity than I did to come into this Church; and when I had ripened everything in my mind, I drank it in, and not till then. From that day to this, it is all right with me. I am more and more encouraged, because I can see the hand of the Lord more clearly and distinctly than I did no longer than two years ago.

As I frequently tell you, we can rise up, sit down, go here or there, act in this or that way, trade here or there; but we cannot bring out the results of our acts. God does that. I can see the results which he brings to pass by his handiwork. I can discern his footsteps among the people, and his going forth among the nations. His footprints are clearly discovered by his faithful Saints.

Brother John Young says there are some complainers. Who cares for that? I have nothing to do with them at present. Some are afraid there will be a good many apostates. That we expect, for many receive the truth who do not receive the love of it. Do not be afraid, but take fresh courage and persevere.

Some inquire, "Is this community going to be destroyed by thieves? No. But they have their agency, and their course affords us an excellent opportunity to see the operation of the benign influences of so-called "civilization." Do you suppose that I am now looking upon thieves? No: they do not come to meeting.

Those who are for right are more than those who are against us. More will prove faithful than will apostatize. A certain class of this people will go into the celestial kingdom, while others cannot enter there, because they cannot abide a celestial law; but they will attain to as good a kingdom as they desire and live for.

Do not worry. All is right, for God reigns. Trust in him, keep your hearts clean, and faithfully observe your prayers, that, should the angel Gabriel appear in this stand, you could calmly meet his gaze, and say "All is right with me, Gabriel." That you may be able to look an angel in the eye and say, "All is right," you require a clean heart. How many of this congregation could do this? How many could look at an angel and say, "What is wanting? I am ready." If you can do this, you can enjoy the spirit of the Gospel and be Saints. This is the bread of eternal life.

I bless you all in the name of Jesus Christ. Amen.

EDUCATION—TESTIMONY—MIRACULOUS SIGNS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 8, 1860.

REPORTED BY G. D. WATT.

Pertaining to the school that brother Hyde has been mentioning, we shall devote the large building on the east side of Union Square to school purposes. Tuition will be free, and the school will begin to-morrow morning, with Orson Pratt, jun., and James Cobb, teachers, under the supervision of Orson Pratt, sen. The Union Academy is designed exclusively for boys and young men. So soon as we have a suitable building, we intend to open an Academy for females, in which they will be taught the common branches of English education, music, and probably some of the modern languages.

We wish those who attend the Union Academy to qualify themselves to be useful to themselves and this community as speedily as possible. We shall urge the study of mathematics, and more particularly their practical application, that as many as have a taste and aptness may become familiar with surveying, which they can fit themselves for in a very short time. There are but few here who are practical surveyors, and we wish that number increased.

One of the teachers will probably attend to the rudiments of education, though we prefer to have scholars tolerably well advanced in arithmetic,

writing, reading, and grammar. Still it may be requisite at the start to admit some in the elementary branches.

I give it as my opinion that you may go to any part of the United States or of the world, where parents are not obliged by law to send their children to school, and you will find more schools in the midst of this people, notwithstanding their poverty, their drivings, sufferings, and persecutions, and more persons that can read and write, in proportion to our population, than in any other place on this earth. You may select any community of the same number, and in this particular we will favourably compare with the best of them, and I think we are ahead of them. But this furnishes us no reason for keeping children from school.

There are many who are anxious to teach school, if the people will encourage them. The people have the privilege of sending their children to school, for there are plenty of teachers and plenty of rooms in every town and neighbourhood. However, it is often the case that, when they have sent their children one or two quarters, they neglect paying the teacher.

Some say they are not able to send their children to school. In such a case, I think I would rise in the morning, wash myself, take a little composition, and try, if possible, to muster strength enough to send my children to school, and pay their tuition like a man. When you have done this, if you are still unable, apply to some of your neighbours to assist you.

Men able to ride in their carriages, and not able or unwilling to pay their children's tuition, ought, I think, to have a little composition, or catnip tea; and then perhaps, they will be able to send their children to school! I know such persons are weak and feeble; but the disease is in the brain and heart—not in the bones, flesh, and blood. Send your children to school.

As I have before remarked, there will be no charge for tuition in the Union Academy, and we shall learn whether the young men will go to school and qualify themselves for doing business and becoming useful in this world. Compare those who had their education before they came here with the boys who were born and brought up in this Church in the midst of our being driven, and I will furnish you ten grey-headed men who cannot reckon up the simplest account in figures, where you can find one of our boys fifteen years old that cannot. That is the difference between this people, with all the ignorance alleged against them pertaining to the learning of the day, and the professed learned world. I want them still to advance and increase.

We should be a people of profound learning pertaining to the things of the world. We should be familiar with the various languages, for we wish to send to the different nations and to the islands of the sea. We wish Missionaries who may go to France to be able to speak the French language fluently, and those who may go to Germany, Italy, Spain, and so on to all nations, to be familiar with the languages of those nations.

We also wish them to understand the geography, habits, customs, and laws of nations and kingdoms, whether they be barbarians or civilized. This is recommended in the revelations given to us. In them we are taught to study the best books, that we may become as well acquainted with the geography of the world as we are with our gardens, and as familiar with the people—so far at least as they are portrayed in print—as we are with our families and neighbours.

I will now make a few remarks upon testimony. I have heard a great many Elders in this Church, and people who were professing Christians before this work was revealed, testifying of the things of God. Men rise up here and say they do know that this is the work of God, that Joseph was a Prophet, that the Book of Mormon is true, that the revelations through Joseph Smith are true, that this is the last dispensation and the fulness of times, wherein God has set to his hand to gather Israel for the last time, and redeem and build up Zion on this land. How do they know this? Persons know and will continue to know and understand many things by the manifestations of the Spirit, that through the organization of the tabernacle it is impossible otherwise to convey. Much of the most important information is alone derived through the power and testimony of the Holy Ghost in the speaker, revealing itself to the understanding and spirit of the hearer. This is the only way you can convey a knowledge of the invisible things of God. By way of illustration, though a meagre one, suppose that a man may discern in his mind how the principle of perpetual motion can be made to operate, but cannot explain it to his neighbours.

Reflect for a moment upon the sensitive faculty implanted within us. We know when we touch anything with our hands. When we discern an object with our eyes, we know that we see. How do we know? By a principle common to all intelligent beings—by the sensations God has placed within us. Were it not for this, the eye could not see, nor sensation be communicated by touch. Were it not for the intelligent principle God has placed within us, we could neither feel, see, hear, taste, nor smell.

It is recorded that some have eyes to see, and see not; ears to hear, and hear not; hearts have they, but they understand not. You who are spiritually-minded, who have the visions of your minds opened—have studied yourselves, your organizations, the power by which you have been organized, and the influences that act upon you, can understand that the power that has given you physical sensation is the power of the same God that gives you understanding of the truth. The latter power is inward. My inward eyes see, my inward hands handle, my inward taste tastes of the word of God. The Apostle used this language. He spoke of tasting the good word of God and the powers of the world to come. Do you taste? Yes, by the sensations God has planted within you. Thousands and thousands know, by their inward and invisible sensations, things that have been, things that are, and things that are in the future, as well as they know the colour of a piece of cloth by means of their outward or physical vision. When this inner light is taken from them, they become darker than they were before, they cannot understand, and turn away from the things of God.

With regard to evidence, testimony, the acquirements of the children of men pertaining to the invisible things of God, who is it that requires a miracle done? Brother Hyde says that when he has been out preaching, this Priest and that Deacon would say, "If you are the servant of God, work a miracle." I have had the same required of me a great many times; but if I had the power of the Gods, I would not work for them a miracle. Why? Because it would only be to gratify a hellish, worldly, corrupt, devilish disposition on the part of the one requiring it. Have we not an example? Yes,—one expressly for the benefit of the Saints who were to follow in the footsteps of

the Redeemer and pursue the path he walked in. The Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, "All things will I give thee, if thou wilt fall down and worship me." Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." In other words, If you are the Son of God, work a miracle. All this world is under my control, and I will give it to you, if you will obey me and cast yourself down, that I may go and be a preacher and testify that you are the Son of God. Jesus would not do anything of the kind.

"Then," said the Devil, "make bread of these stones, that we may have a testimony that you are the Christ; and I will go and tell the people of it." The Saviour said unto him, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the Devil leaveth him, and behold, angels came and ministered unto him. He would not accommodate the feelings of the person that wished to tempt the Lord his God.

At another time Jesus exclaimed—"An evil and an adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

In all my preachings and teachings, my faith to-day is the same as ever, according to the light I have had from time to time. If I had the power to turn the Mississippi directly to the opposite course it is now running, and make it empty into Hudson's Bay, instead of in the Gulf of Mexico, I would not do it with a view to convince the people of the truth of the work of God.

The Gospel plan is so devised, that a miracle to make people believe would only be a condemnation to them. When you hear people tell what they have seen—that they have seen great and powerful miracles wrought, and they could not help believing, remember that "devils believe and tremble," because they cannot help it. When the voice of the Good Shepherd is heard, the honest in heart believe and receive it. It is good to taste with the inward taste, to see with the inward eyes, and to enjoy with the sensations of the ever-living spirit. No person, unless he is an adulterer, a fornicator, covetous, or an idolator, will ever require a miracle; in other words, no good, honest person ever will.

If this is the work of God, let us understand its beauty and glory. I do not say that all are like myself; but from the day I commenced preaching the Gospel to this present moment, I never had a feeling in my heart to occupy much time in preaching hell to the people, or in telling them much about being damned. There are the kingdoms and worlds which God has prepared, and which are waiting for the just. There are more beauty, glory, excellency, knowledge, power, and heavenly things than I have time to talk about, without spending my time in talking about the hells prepared for the damned. I have not time to talk much about them.

We have heaven, eternal life, eternal existence before us. Behold the sea of faces before me this morning, every one of whom God has organized to dwell eternally in his presence. Is

not this a theme that is worth the attention of all the human family? We are alive. When shall we die? Never. Says our Saviour, "Whosoever believeth in me shall never die." Shall we put on this mortality? Yes, we will lay down these bodies in the grave. What for? That the dust, our mother earth, that composes the house of the spirit, may be purified by passing through this ordeal, and be prepared to be called up and united with the intelligent heavenly body that God has prepared. This is nothing but a change. It is not the dissolution of the creature; it is merely putting off the flesh that pertains to this world.

The particles of this earth that now compose this body will be re-arranged, and the spirit will be clothed with an immortal tabernacle. Let the spirit reign predominant over the flesh, and bring into subjection the whole man, every feeling and every desire of his heart, and let him be devoted wholly, body and spirit, to the end for which he has been created. When the flesh is brought into subjection, it is made worthy through that means.

So live every morning, noon, and evening, every moment, as to enjoy the Holy Ghost continually. Do not deprive yourselves of this privilege, brethren and sisters; then you can see, hear, and understand, and know things that are of God, the visible and invisible, in heaven and on earth,—things past, present, and to come. No power can deprive you of this privilege, and God will bless you, and we will bask in his presence with our Elder Brother, and with all the sons and daughters of Adam who have been redeemed from the four quarters of the earth, to live for ever.

What a pleasing thought!—what an entrancing idea it would be, if we had the privilege of making a selection of one of the most beautiful locations on this earth, where we could have our grounds, gardens, and walks laid out after the most enchanting and beautiful order, with every variety of trees, with fountains of water, and everything to make us happy and comfortable, with our carriages to ride in, &c., &c., and then live ten thousand millions of years upon that beautiful possession! Still that period of time would ultimately come to an end; and when the last moment had come, the possession ceases to be worth a great, for it is not eternal. Boundless wealth and the most beautiful possessions cannot give pleasure and happiness of that exquisite and heavenly nature that is not in itself eternal.

I expect to see the streets paved with gold, and our common utensils made of the precious metals that the wicked now worship. There is no ornament, no beauty, no excellency, nothing that you can imagine that is great, grand, and useful on earth, but what is typical of the immortal and eternal riches that are in store for all those who overcome.

Excuse me if I speak loud. Were I to speak as I feel, I should speak like a Methodist for a little while, and cry, "Hallelujah!—praise ye the Lord." Let his praise ring aloud through the heavens, and swell in anthems throughout the earth. Praise the name of our God, who, in the fulness of his mercy, hath provided a great salvation and eternal life for all the Saints, without money and without price.

I do not hate any man on earth or in hell. The worst wish I have for the wicked is that they may be obliged to live according to good and wholesome laws.

May God bless you! Amen.

TESTIMONY OF THE SPIRIT, &c.

A Discourse by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, April* 8, 1860.

REPORTED BY J. V. LONG.

Having been requested, this afternoon, to address the congregation, I cheerfully do so, praying with all my heart that the Lord may grant unto me his Holy Spirit, that whatever I may say, whether much or little, may be dictated by that Spirit that proceeds from heaven, and then it will be right.

We read in the New Testament that the Apostles and righteous men in days of old preached the Gospel by the power of the Holy Ghost sent down from heaven. I do not know of any way by which the Gospel of Jesus Christ can be proclaimed with any beneficial effect, except in this manner.

We can arise before a congregation of the Saints and make use of the principles of the Gospel in our own words. We can say to the people, Repent. We can call upon them to believe. We can tell them concerning baptism, show them the nature of it, and the causes for which it was instituted. We may tell them concerning the Holy Ghost, and preach many things in the wisdom and language of man, and yet all this would not be acceptable in the sight of Heaven, unless we were dictated by the power and gift of the Holy Ghost. Our words would have no effect upon the hearts of the people; they would not be edified; the speaker would not be edified: no good, perhaps, would be accomplished.

The world, during the last seventeen centuries and upwards, have been engaged in preaching what they termed the Gospel; they have been engaged in preaching many principles that are true; they have preached many of the first principles, such as faith and repentance; they have preached the ordinances and institutions of heaven; they have reasoned with the people; they have portrayed many great and glorious truths before the people; they have called upon them to receive those truths, and yet they have taught without authority—without that Spirit that giveth utterance,—taught without being called of God; and hence their teachings have not accomplished that which an inspired man's would have accomplished, when sent of God. So it is in reading the revelations of heaven. We may take up the Bible, the Book of Mormon, and the Book of Covenants, and commit them to memory—at least the subject matter therein, and we may suppose that we understand the doctrine of salvation, and conclude from our diligent study that we have become altogether acquainted with the prophecies and revelations; and yet, after all these things, without the gift of revelation directly to ourselves, or the gift of the Holy Ghost sent down from heaven to rest upon us as speakers and hearers, we cannot expect to be materially benefited.

We may learn many things from the

Book of Mormon. We may learn how this great western hemisphere was first peopled—how God brought the people from the Tower of Babel and established them upon North America. We may be informed of their history, of their numerous Prophets, concerning their wickedness and downfall. We may learn these things naturally as natural men, whether in or out of the Church, without the gift and power of the Holy Ghost and authority communicated from heaven resting upon us.

We cannot render ourselves any material service, or the world either, unless we have this power and authority: hence the propriety of that passage of Scripture recorded in the 2nd chapter of Paul's 1st Epistle to the Corinthians—"For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God." All our exertions, our reading, our meditations, and our endeavours to obtain the truth, without we obtain it lawfully, and not as natural men and women, will prove, in a measure, unavailing, though it may serve in some degree to remove darkness, to manifest what has been done, or what is to be done.

I am well pleased with the remarks that have been made upon this stand, more especially in relation to some few of the testimonies that I have heard, particularly bearing upon this matter. We were told by individuals upon this stand that they knew this work to be true. We were told by brother Watt that he knew this to be the Gospel of Jesus Christ. How do you know it? Just the same as the congregation know it. If the congregation have the gift and power of God to unfold the revelations of heaven to themselves, then they can comprehend how it is that the speakers know it is true. Though we may not be masters of language to communicate to others, we can appeal to their senses upon this subject. Do you know the things of God? If this question were asked, the whole congregation, with few exceptions, would lift up their voices with one heart and one mind, and say, We know these things to be true. How do you know them? You know them by the manifestations of the Spirit to your own hearts. You don't know them by having seen with the natural eye, or by having discerned them with the natural understanding. You don't know them because you have seen the sick healed, or the blind receive their sight. You don't know them because you have seen the lame made to walk, or laid your hands upon the sick and seen them raised to perfect soundness, but because God has made them manifest to your hearts. Light has shone from heaven upon your understandings. You have tasted of that light by the spiritual sensations, or the spiritual faculties of your mind. You have understood and feasted upon the light that has come from heaven; and by this you know that the principles you have received are true. Do we understand clearly and properly that which is contained in the various revelations that God has given through his ancient as well as through his modern Prophets? Do we understand them in their true light? If we do, it is because we have received manifestations to ourselves, by the gift and power of the Holy Ghost.

What are Prophets for? What are revelators for? They are to reveal the truths of heaven for the benefit of the people. They bear testimony to the inhabitants of the earth, as you have heard declared from this stand, that the Lord has spoken and opened communications with men upon the earth, through the legitimate channel of his Priesthood. They also declare that men have been called by revela-

lation from God, and sent forth with authority to baptize for the remission of sins. You hear this testimony, which is calculated to increase your confidence and your faith in the principles of life.

The word of God which is planted in your hearts begins to grow, to produce joy, light, and happiness; your mind begins to understand; you begin to receive revelation, and to receive those communications from the heavens that cause you to enjoy those blessings that you have heard spoken of by the servants of God. This makes all the Latter-day Saints witnesses; and thus we have a cloud of witnesses—a great army that can witness the truths of heaven as they have been revealed in these last days. This Spirit of revelation gives the Latter-day Saints boldness in their testimony.

What would have been our progress, brethren and sisters, if we had gone forth to the nations to publish these truths without the power of the Holy Ghost accompanying us? Could we have borne up under the power of persecution that has been heaped upon us? Could we have stood forth before the people and borne testimony as natural men to the great truths revealed from heaven? No, we could not. We should have shrunk from the task. It would have appeared too great for us to perform. The powers of darkness would have been able to crush us before them, without the gift of the Holy Ghost. The Lord foreknew this, and consequently he never designed that the great principles of his Gospel should be published to the nations, only by the gift and power of the Holy Ghost sent down from heaven.

There are many revelations that were given to the ancient servants of God that we never can comprehend without further revelation, and perhaps some of them we shall never understand in this state of probation. One thing is certain—that we cannot comprehend them, unless God shall give more revelation and manifest many things in their fulness which have heretofore only been revealed in part.

Many things that were unveiled to the ancient Prophets have become very much corrupted by men who have formed systems to suit their own darkened minds. The revelations of John, now so obscure, so dark, and so intricate, that scarcely a person can comprehend the great things that are pointed out to take place in the last days, will be unfolded. Now there is scarcely a man living that can discern the meaning of the Apostle.

When this revelation was given to him, it was plain and simple, and easy to be understood of men; and all people possessed of the Spirit of the living God could understand it, so far as it was not sealed up. Some portions of it the Lord designed that they should not comprehend in that day. For instance, what the seven thunders uttered, and several other things that are mentioned, no man understands, and will not until the proper time shall come. Since the days of John, it has been changed and altered by men who did not possess the Spirit of revelation, and from them it has been handed down to us in its present imperfect form, and we never shall understand it until God reveals it unto his servants the Prophets in the last days. Then the things written in that book will be plain, and we shall understand them.

So it is with regard to many revelations contained in the New Testament. The 24th chapter of Matthew, for instance, the sayings of Jesus to his disciples have undergone the same change in translation and in alterations by corrupt men. It is true, the Lord has given us information and bestowed upon us great favour by new

revelation, and the Spirit bears witness that they are from heaven. We know them to be such. We comprehend them, we discern them, and say that God designed to reveal them to his servant Joseph. There are many who can comprehend those things and realize that they are from some superior source than the natural mind of man.

I might name some few things which may be found in the 24th chapter of Matthew, that are much plainer and much more simple as they were revealed to the Prophet Joseph in the new translation,—so much so that it would almost satisfy even a natural-minded person that there has been a superior wisdom manifest in this new translation. In speaking of the signs of the coming of the Son of Man, and of the preaching of the Gospel to all the world, the new translation reads as follows:—"Again shall this Gospel of the kingdom be preached in all the world for a witness, and then shall the end come." Now, the word "again," makes the thing all plain. It is as much as to say, You shall go forth, you shall preach to the people and declare my testimony among the nations of the earth; and after this there shall come a falling away, and there shall arise many false Christs and false prophets. Then shall follow many judgments and tribulations upon the face of the earth. And after the world has been in darkness for centuries, again shall this Gospel of the kingdom be preached in all the world for a witness unto all nations; and then shall the end come. What end? I answer, The end of the wicked world—the destruction of the wicked from the face of our globe.

In another passage to be found in that same revelation, the 24th chapter of Matthew, Jesus says, in speaking of his second coming, "*As the light of the morning cometh out of the east, and shineth unto the west, and covereth the whole earth, so shall the coming of the Son of Man be.*" Now, how much plainer is this to the natural understanding! and how much plainer is this than the old translation as rendered by the wisdom of man! How does the old translation read? It reads, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

The lightning is more visible and more frequent in some parts of the earth than others; and when it does appear, it is only visible for a few scores of miles at once, and is not visible in all parts; and consequently, this was not a proper figure to convey the idea. How much plainer is the rendering—"As the light of the morning cometh out of the east and shineth unto the west, and covereth the whole earth, so shall the coming of the Son of Man be."

How did this Latter-day Work commence? It did not commence all at once. On the 6th day of April, 1830, as it was justly observed by one of the speakers, there were not enough members to form the Church; but it came forth like the dim twilight of the morning, the darkness beginning by slow degrees to flee away as the light slowly advanced. It is grown brighter and brighter from that time unto the present.

Like the light of the sun, the light of the Gospel of Jesus Christ will cover the whole earth; it will speak from land to land and from kingdom to kingdom, until it deluges the whole earth with the brilliancy of its light and the glory of its power. The testimonies of the servants of God, as well as the testimonies of his power, exhibiting his wrath and his sore displeasure, will go forth as has been proclaimed from this stand. And instead of the testimonies of the servants of God being smothered up

by the persecution of our enemies, and the light being hidden under a bushel in some obscure corner, the decree of Heaven is that the light shall go forth, shining more and more glorious in the midst of the nations; and it will penetrate the darkest corners of the earth—it will visit the islands of the sea, until it has searched out every creature under heaven. There is no ear but shall hear, and no heart but shall be penetrated by the truths that shall be sent forth in this last dispensation.

Missionaries have been called. If they go and magnify their callings, they will be filled with the testimony that has been so freely manifested during our Conference; they will be filled with the Holy Ghost, and be able to bear testimony of the truths of the Gospel. It may be apparently in weakness. They may consider it so themselves. Their language may be feeble, their words feebly uttered, their sentences broken; but, after all, it will be the power of God unto this generation.

If you Missionaries will seek for the testimony of the Holy Ghost to go with you—if you will seek diligently for the power of God to accompany you, you need not be afraid of the nations; for your testimony will condemn the people who reject it, and it will save all those who receive it.

I look forward to the progress of this work through the Saints that are abroad and the Elders that are ordained on Foreign Missions, as well as by those Missionaries that are sent forth to their assistance. I look for this work to progress, and I cannot get anything else into my heart. I do not look for this people to be eternally assailed by their enemies, nor do I look for the Elders to be continually asleep; but I expect that they will bear a faithful testimony among the people of every nation where they are sent. And this testimony will be increased: it cannot be otherwise. That prophecy of Nephi recorded in the Book of Mormon must be fulfilled; the servants of God must be armed with righteousness, and with the power of the Almighty, and with great glory among the nations, wherever the Church is organized. It will be such a display as will excite the people against the Saints, or they would not, according to prophecy, gather together the armies of the wicked from among all nations to fight the people of the Most High. This must take place. The wicked must be gathered against the Saints. It is as it was stated by brother Hyde this forenoon about the dream. That dream had reference to foreign persecutions.

One thing is certain—that every nation under the heavens will array itself against the kingdom of God. Inasmuch as some individuals among the nations receive it, they will muster their forces and try to destroy the Saints of the living God. To prepare for this, we must increase in the Spirit of God as our enemies increase in the spirit of darkness against us, and by the power of God proclaim in their ears a testimony that will overcome the wicked. There is no possibility of the wicked triumphing over this Latter-day Kingdom. There may be many who will have to fall—many who will have to suffer materially; but when we get to the home of the Saints of the living God, the wicked will cease from troubling us.

I look forward to a day that is not far distant, with great rejoicing; and that is a day when we shall all be engaged, as we are this afternoon, in partaking of the sacrament—the symbols of bread and wine, or in other words, the symbols of the body and blood of our Lord and Saviour Jesus Christ. I look forward with joyful anticipation to that glorious time. I

look around upon this assembly, and when I see them partaking of this holy ordinance, and consider what Jesus has done by his sufferings, then I look forward to the time when he shall be in our midst, and we partake of these symbols in his presence.

Will not this be a joyful time? Who can but rejoice in a scenery of this description! Suppose you were expecting that this was to take place next Sabbath-day, who are pure in heart? Who are ready for such an event? What would be your feelings? Would you sorrow and mourn? Would it not be one of the most joyful messages to your ears that ever saluted them, to suppose that the time was so near at hand when you should partake of bread and wine with the ancient Apostles, and meet with the Saviour and all the Saints of former days—those that lived before the flood and those that have lived since the flood,—to think that all this is to be made manifest to man—that we are *to look upon the face of our Redeemer* and be crowned with glory as he is—would not this be joyful tidings?

Although this is not going to take place next Sabbath, yet we know one thing—that in many of the revelations given to this Church, the Lord has closed by saying—"Behold I come quickly, and my reward is with me, to give unto every man according to his works." There are many revelations of this kind, and these words are true and faithful, for the Lord does not speak in vain; but he has thrown this out as an encouragement to those that fear him and keep his law.

The day is at hand, the morning has broken, the sun of the Gospel has arisen in the eastern horizon, and is beginning to shine with a degree of splendour. The time is near—how near, no man knoweth: the day and the hour when the Son of Man shall come is a secret. In a revelation given to this Church, it is said that no man shall know until he comes; therefore we cannot expect to know the day nor the hour; but we know it is near at hand, and what a consolation it is. There may be men that will know within a year—that will have revelation to say within one or two years when the Lord shall appear. I do not know that there is anything against this.

But the great question is, brethren and sisters, Are we ready?—are we perfect enough for this day? Are we honest enough? and are we filled with integrity enough to be ready for the Saviour and his holy angels? Is there a sufficiency of union? Have we that firmness in our minds that we can stand in their presence—that we can look them in the eye and say that all is right? If we are pure, when we see a pure and holy being, clothed with all the glory of the heavens, surrounded with light that far outshines the sun at noonday, so much so that his eye discerns all things and pierces the inmost recesses of the heart,—when we can look him in the face, a thrill of joy will run through our bodies, and we shall be happy.

I tell you, brethren and sisters, this would be one of the most glorious periods that we could possibly imagine: it would be one of the most joyful there is in the future. We know that men upon the earth have been so clothed with the glory and power of God that the people could not look upon their countenances; and why was this? It was because the people were wicked. When Moses had been upon the mountain, standing in the presence of God, being in his presence forty days receiving the tables of stone, and came down to teach the people, they could not endure his presence. Why? Because that glory that was manifested could not be endured by the wicked. But in this

instance, the Lord permitted it to be manifested for a while. And when the people looked upon the countenance of Moses, they perceived that there were rays of light emanating from him—that he looked different from what he formerly did—that he was clothed upon with something which they had not been accustomed to see, and they fled afar off. Moses, therefore, was under the necessity of taking a vail and putting it over his face, for they could not endure it. They fled from the presence of a mortal man when he was clothed upon with glory, or with a reflection of the glory of God; therefore the only way was for him to cover his face, and then converse with the children of Israel.

Now, if a mortal being is permitted to have this power, how much greater will be the terror to the wicked when immortal beings shall appear—beings who have not simply been with the Lord forty days, but who have been with him thousands of years, who were redeemed before the flood and after the flood, and who have been in the presence of God more or less ever since,—who have beheld his countenance, who have been seated upon thrones, swaying a sceptre of power, (as Abraham,) and reigning over millions of individuals,—when they, as well as the redeemed of all nations and generations, shall make their appearance, and when they shall not attempt to put a vail over their faces as Moses did, but permit all the glory that they have accumulated for so many years to be visible to the human family! That will be a day of terror, astonishment, and dismay unto all the wicked.

At times when I reflect upon this subject, I try to portray before my mind the various revelations that God has given concerning this matter. There is one in particular which says, "Angels shall be sent forth to sound the trump of God, crying, Lo and behold! the bridegroom cometh; go ye out to meet him." That will be a great time, independent of that of which I have been speaking, when Jesus shall come in the clouds of heaven with power and great glory. Before that time, angels are to be sent forth to sound the trumpet, so that all the ends of the earth are to hear it, and all people are to be forewarned that the time of the coming of the bridegroom is at hand—that the time of the coming of the great Being has arrived. Then, when those angels have sounded, another great and terrible thing is to take place.

I simply mention these things to show how one thing after another is to precede the coming of the Lord.

After the angels have sounded this in the ears of all living, we are informed that there will be a great sign in the heavens. It is not to be limited so that some few only of the human family can see it; but it is said, "All people shall see it together!" At least, it is to be like our sun seen over one entire side of the globe, and then passing immediately round to to the other, or else it will encircle the whole earth at the same time. But the bridegroom does not come then. These are only the preceding events to let the Latter-day Saints and the pure in heart know that these are the times that they may trim up their lamps and prepare for the triumphant appearing of their Lord.

After those angels that I have alluded to have flown through the heavens, this sign is made manifest; and what next? Seven angels are appointed to give their signs and testimonies to the truth of this proclamation of the Gospel, the Latter-day Saints having previously given theirs. Thus we have the former angels sounding their trumpets, then the great sign, and then comes the seven angels. The first proclaims that great Babylon is about to fall,

and her influence to be destroyed. He proclaims that all who remain in Babylon are bound in bundles and their bands made strong, so that no man can unloose them, and that they are therefore prepared for the burning.

After all nations have heard the proclamation, there will be silence in the heavens, and I do not know but on the earth too; for the people will doubtless be overpowered with astonishment to see an angel, the sound of whose trump shall pierce the ears of all living. After this, I say, there will be silence in heaven for half-an-hour.

Then, after the wicked begin to recover and get a little strength, behold and lo! the curtain of heaven will be unfolded as a scroll that is rolled up. You know how our great maps are rolled out to expose their contents to the people; and the Lord has said the heavens shall be unfolded as a scroll that is rolled up is unfolded. What will be seen when this takes place? Our Saviour, our Redeemer, will unveil his face. That Being who was born in Bethlehem—that being who has saved the world by offering his own life, how will he appear? Will he come as a common man? or how will he make his appearance? He will appear as a being whose splendour and glory will cause the sun to hide his face with shame.

The sun is a very glorious body; and when you look upon it, so great is the light, that you can scarcely see surrounding objects; but the light of the sun is nothing to be compared with the glory of that personage who shall appear when the heavens shall be unveiled, or unfolded like a scroll. The light of the sun will dwindle away, and he shall hide his face with shame. Who will be with Jesus when he appears? The decree has gone forth, saying, Mine Apostles who were with me in Jerusalem shall be clothed in glory and be with me. The brightness of their countenance will shine forth with all that refulgence and fulness of splendour that shall surround the Son of Man when he appears. There will be all those personages to whom he alludes. There will be all the former-day Saints, Enoch and his city, with all the greatness and splendour that surround them: there will be Abraham, Isaac, and Jacob, as they sit upon their thrones, together with all the persons that have been redeemed and brought near unto the presence of God. All will be unfolded and unveiled, and all this will be for the wicked to look upon, as well as the righteous; for the wicked will not as yet have been destroyed. When this takes place, there will be Latter-day Saints living upon the earth, and they will ascend and mingle themselves with that vast throng; for they will be filled with anxiety to go where the Saints of the Church of the Firstborn are, and the Church of Firstborn will feel an anxiety to come and meet with the Saints on earth, and this will bring the general assembly of the redeemed into one; and thus will be fulfilled the saying of Paul, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

About the same time that the Latter-day Saints are quickened, (not immortalized,) there will be Saints that have slumbered and slept for ages, and they are to be quickened and taken up into the heavens. Now the wicked are to see all these things; and if power of language could be given to them, what would they say? They would turn to the rocks and the mountains, and say, O mountains and rocks, fall upon us and hide us from the presence of Him that sits upon the throne, and from the wrath of the Lamb. And I have no doubt but

they will have the power to say it. But they must endure the sight. After which, they must be consumed according to that which is spoken, and the heathen nations must be redeemed, and the way be prepared for the Lord to dwell upon the earth. The mortal Saints will then be transfigured and sanctified, but not immortalized. They will be prepared for the millennial reign. The tables will then be spread, and the Latter-day and Former-day Saints will be together to partake of the sacrament just as it is this afternoon, only more perfectly prepared.

This is my object in thus portraying these things before you this afternoon, for as often as we do this we show forth the Lord's death till he come. When that time comes, he will partake of the fruit of the vine with us; and with him will be Moroni, Mormon, and Lehi, and all the inhabitants of this vast American continent who have been saved through the Gospel. There will be Enoch's city, the Former-day Saints, and the vast throng of resurrected Saints to sit down and partake of the supper of the great Bridegroom, and he will administer in the midst of his brethren.

I hope and pray that I may be prepared to be one of that joyful throng to be assembled there with a pure heart, and one that is upright before God. I also hope that my brethren will be with me, and that we shall have the privilege of celebrating the marriage supper of the Lamb, for that will be a happy day.

May God bless you! Amen.

INSTRUCTIONS TO MISSIONARIES.

Delivered by President BRIGHAM YOUNG, *in the Historian's Office, Great Salt Lake City, April 25,* 1860.

REPORTED BY G. D. WATT.

I believe that you already understand all that is necessary for your safe guidance through the perils and temptations that await the Elders and Saints of the last days. None of you can be said to have heard the Gospel last Sabbath, been baptized on Monday last, ordained on Tuesday, and on Wednesday sent forth to preach, as were many of the first Elders. On the contrary, I think you have been pretty well schooled.

But the inquiry arises in my mind, Do the Elders realize the importance of their missions? Do they realize that in their administration they carry with them the keys of life and death, not pertaining to this life alone, but to this in connection with all the life there is? It is necessary that you should fully realize this in your calling as Elders in the Church of Jesus Christ. The thousands and tens of thousands of incidents that make up the sum of human lives, whether for good or evil, depend on a momentary watchfulness and care.

If an Elder, in preaching the Gospel, does not feel that he has the power to preach life and salvation, and to

legally administer the ordinances, and that, too, by the power of God, he will not fill his mission to his own credit, nor to the good of the people, and the advancement and honour of the kingdom of God. From all I can read, from all I can gather from the revelations from God to man, and from the revelations of the Spirit to me, no man can successfully preach the Gospel and be owned, blessed, and acknowledged by the heavens, unless he preaches by the power of God through direct revelation. Not but that, in a great many instances, a man may not be manifestly under the immediate and powerful influences and direction of revelation to dictate him all the time in his meditations and reasonings, and yet can advance many good ideas that he has gathered by means of his natural reasoning. But to magnify and make honourable the calling of an Elder in this Church, I cannot conceive, in my understanding, any other true principle by which it can be done, only when perfectly controlled by the Spirit of the Lord.

When men enjoy the spirit of their missions and realize their calling and standing before the Lord and the people, it constitutes the happiest portions of their lives. If our minds can reach forth to eternal things, can conceive the glory, honour, and benefit arising from the plan of salvation Jesus has purchased, and can grasp the gifts, blessings, powers, privileges, light, intelligence, and fulness of the eternities that are to come, these God has bestowed upon us to offer to the people. If they will receive it, they can have all the Lord has purchased for them. If they reject you, they also reject the Son; and if they reject the Son, they reject the Father and heaven and heavenly things, and seal their own condemnation. If the brethren can reach forth unto these things, so as to see and properly understand them, they can magnify their calling; and this is the only way in which they can.

Many of you have been in the world and met with opposition; and when the Scriptures have been honestly adhered to as the standard, you have successfully met all that can be brought against the plan of salvation. That is all very well, and is pleasing to such as have a philosophical turn of mind. Their modes of thinking and reasoning call for solutions of what appears to them mysterious and problematic; and those solutions, to be satisfactory to them, must accord with certain theories. But let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe—what they should do—how they should live, and teach them to yield to the principles of salvation,—though he may not be capable of producing a single logical argument—though he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner.

Debate and argument have not that saving effect that has testifying to the truth as the Lord reveals it to the Elder by the Spirit. I think you will all agree with me in this; at least, such is my experience. I do not wish to be understood as throwing a straw in the way of the Elders' storing their minds with all the arguments they can gather to urge in defence of their religion, nor do I wish to hinder them in the least from learning all they can with regard to religions and

governments. The more knowledge the Elders have the better.

It is well to perfectly understand the religious and governmental theories of the world; it is satisfactory: yet, in preaching the Gospel, an Elder who prides himself in using good sound arguments and logic is not so apt to lean upon the Lord for his Spirit as are those who are not so particularly gifted in reasoning. It is our duty, so far as we can, to gain knowledge and information pertaining to human life and the organization of the kingdoms, thrones, empires, and republics of the earth,—to become well acquainted with their religions, laws, manners of administration, pursuits of life, manufactures, agriculture, arts, manners and customs, &c.: but when we are possessed of all this knowledge, we need the power of God to teach the truths of the holy Gospel. I wish you to bear this truth in your memories and put it in practice.

By your own experience you know that "Mormonism," if not true, is worse than nothing; and if true, its value is beyond our computation. In your travelling and preaching, you will meet with many who will oppose the Gospel, and by them your names will be cast out as evil. Pertaining to this, I will make but one requirement of you—that, when you are spoken everywhere against, as were Jesus and his disciples, for the sake of the kingdom, for the sake of the people, for the sake of our Redeemer, for the sake of our heavenly Father, and the heavenly hosts, and for your own sakes, you so live that there never can truthfully be an evil word spoken against you. Never, through committing evil, lay the foundation for a person to truthfully speak evil of you. If you pursue this course, you will be justified before God, Jesus, angels, and your brethren. You can then testify to the truth, and teach it in all plainness, simplicity, and honesty, and be able to bid defiance to the world.

In your travelling you will have to trust in the Lord. I do not know whether you have means sufficient to enable you to go directly to your fields of labour. Probably some of you have, and some have not. Strive to be full of the Holy Ghost, and the necessary means will come to you, often in a way you cannot comprehend, and you will be expedited in your journeyings and perform your missions. And furthermore, if you will not drop one thread in the garments of your characters, from the time you leave here, I am not in the least doubtful in my mind—I have not a shade of hesitancy in my feelings in promising that each of you will accomplish a mission that will please our Father in heaven and every good person on the earth and in heaven, and live to return to this place. Have faith to live, and do just as you should do; and do not imagine that you can go to the right or to the left, or do this, that, or the other wrong with impunity, thinking that it will be well enough in the end. Do that alone which you know to be right and which you ought to do. When you come to that which you do not know to be right, let it alone and trust in the Lord, and you will live.

Some of our Elders have died while on missions. I have nothing to say against them, for all must die sooner or later. But there is no necessity for laying down our bodies until we are full of years. If you only have faith, and every moment live according to the faith of the Gospel, and keep your gaze, thoughts, and acts heavenward, I have no hesitancy in saying that you will live to perform your missions.

You have received your blessings, and I say amen to them, and to much more. In this my faith resembles Father Smith's, when he was asked

by myself and one or two others for a patriarchal blessing. He said to us, "Sit down, and write every good thing you can think of in heaven and on earth, and I will sign my name to them, and they will be your patriarchal blessings. If you only live for them, they shall all come upon you, and more." Live for the blessings you desire, and you will obtain them, if you do not suffer selfishness, pride, or the least alienation from the path of true virtue and holiness to creep into your hearts.

When you reach your fields of labour, do the best you can; and when the enemy comes along and tells you that you are somebody, say, "Mr. Devil, it is none of your business. What I have spoken is what the Lord gave to me. I have presented it to the people, and that is all I have to do with it." If you cannot preach as nicely and smoothly as you wish, and a feeling rises that you cannot preach at all—that you had better return home, tell Satan to get behind you—that he has no power to dictate whether you preach a word or not, for you are in the Lord's service. So live that the Spirit of the Lord can instruct your minds at all times, and you can then defy the Devil and all his emissaries. If you have nothing from the Lord to present to the people, be as willing to be silent as you would to preach what might be termed a splendid discourse.

A short time ago I made a few remarks concerning the Elders who have been on missions, and I will now say to you, Do not come from your missions leaving behind you people whom you have oppressed, from whom you have begged their money. I would work my way there and back again, or beg from strangers, before I would take one dime from the Saints, unless they of their own freewill and accord wished to make me presents, and were able to do so without distressing themselves. True, I have seen the time, and so have many of my brethren, when my heart has ached to see men and women go without food day after day for the sake of feeding me, when I could feed myself; but any other course would not satisfy them. Under such circumstances you must humour the people and yield to their feelings. But do not go to preach this Gospel for the purpose of becoming rich. If the Lord has anything for you, he will give it to you; and if he has not, tell them that you can provide your own living when you reach home, if the Lord will bless you. You may say, "We may bless the people until doomsday, and still they will find fault with us." Can they justly do so? If they cannot, their fault-finding cannot harm you.

Some of our Missionaries, after an absence of two or three years, return with their eyes cast down: their countenances are fallen. I wish you to take such a course that you can come home with your heads up. Keep yourselves clean, from the crowns of your heads to the soles of your feet; be pure in heart,—otherwise you will return bowed down in spirit and with a fallen countenance, and will feel as though you never could rise again. When the Quorum of the Twelve was first organized, Joseph said that the Elders of Israel, and particularly the Twelve Apostles, would receive more temptations, be more buffetted, and have greater difficulty to escape the evil thrown in their way by females than by any other means. This is one of Satan's most powerful auxiliaries with which to weaken the influence of the ministers of Christ, and bring them down from their high position and calling into darkness, shame, and disgrace. You will have to guard more strictly against that than against any other evil that may beset you. Make up your minds not to yield, for

one moment, to the subtle insinuations of the animal propensities of your natures while you are absent on the Lord's errands. Rather suffer your heads to be taken from your shoulders than to sacrifice your honour, violate your covenants, and forfeit the sacred trust reposed in you.

When you arrive in Liverpool, you will find brothers Amasa Lyman and Charles C. Rich, two of the Twelve, and you will be under their direction and supervision. Some of you will again visit your parents and friends in your native lands. This, no doubt, will be very agreeable; but do not sit down in your ancestral homes with a purpose to stay there, but let your missions be first and foremost to preach the Gospel of life and salvation to the people, and gather them to the place appointed. I do not think there was worse said about the Saviour and his disciples in ancient days than has been said about the people of Utah in modern times. Take no notice of this, but attend to the business about which you have been sent. Tell this generation the truth, and pass along. Many will tell you that your religion is all error. Reply that you will make an exchange with them of ten errors for one truth. Do not contend or argue much, but pass along peaceably and preach the first principles of the Gospel—faith in God and in his Son Jesus Christ; and teach the people to repent of their sins and be baptised for the remission of them, and they shall receive the gift of the Holy Ghost through the laying on of the hands of the Elders. It is often the case that some wish to preach about things of which they have little or no knowledge. Let alone that which you do not know or most assuredly believe to be true—doctrines which you do not perfectly understand, and strive to be honest. If you do not understand a doctrine or a portion of Scripture, when information is asked of you, say that the Lord has not revealed that to you, or that he has not opened your understanding to grasp it, and that you do not feel safe in giving an interpretation until he does.

May God bless you! Amen.

PRIVILEGES OF THE SABBATH—DUTY OF LIVING OUR RELIGION—HUMAN LONGEVITY, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, May* 20, 1860.

REPORTED BY G. D. WATT.

I am happy for the privilege of meeting with the Saints. I delight in seeing their faces, and am very fond of their society.

I have much experience in the various habits, feelings, customs, manners, and conditions of mankind; and I have felt, for many years, as though I would be perfectly satisfied to associate with those who live in peace—with those who believe in God the Father and in his Son Jesus—to live with those who believe in the Holy Ghost which the Lord has bestowed upon the children of men—with those who adhere to all the principles in the Gospel, and live according to it day by day. Such society would be perfectly satisfactory to me. It would satisfy every feeling, every desire,—in fact, my whole soul, without ever associating with another wicked person on the earth.

I have not the least desire, nor have I had for years, to mingle with a person who takes the name of God in vain, who in the least betrays his covenants, who wavers or falters in his integrity with his God or with his fellow-man; but I am most perfectly satisfied to associate with those whose hearts are filled with peace, with praise and adoration to our God, and whose lives are full of good works. Their voices to me are like sweet music. I have not the least desire to mingle with or look upon the faces of those who hate God and his cause.

I rejoice in the privilege of meeting with the Saints, in hearing them speak, and in enjoying the influence that is within and around them. That influence opens to my understanding the true position of those who are endeavouring to serve their God. I do not require to hear them speak to enable me to know their feelings. Is it not also your experience that, when you meet persons in the streets, in your houses, in your offices, or in your workshops, more or less of an influence attends them which conveys more than words can? By this the Father knows his children, Jesus knows his brethren, and the angels are acquainted with those who delight to associate with them and with those who hate them. This knowledge is obtained through that invisible influence which attends intelligent beings, and betrays the atmosphere in which they delight to live. Can you comprehend that I understand their condition when I meet with Saints? I am satisfied all is right: my soul is comforted.

You do not see me here every Sabbath. Perhaps some of you wonder why. I will tell you in a very few words. If I had my own choice, and could have my own dictation with regard to physical and mental labour,

I would set apart, for the express benefit of man, at least one-seventh part of the time for rest. There are but very few Sabbaths that I have ever kept in strictly resting from my labours—permitting both body and mind to rest. Perhaps assembling here on the Sabbath is a rest to many, though it is not very much of a rest. To those who have been labouring all the week to the utmost extent of their strength, it may be somewhat of a rest to sit on these hard benches; but when I come here I have a constant labour on my mind. This congregation, the Saints throughout the world, and the world of mankind in general are before me. I think for them all. I would like to take one-seventh part of the time to rest; but I do not often have this privilege. If I had my own mind, I would devote the time for meetings like this within the measure of the six days, and on the seventh, rest from all my labours, for the express purpose of renewing the mental and physical powers of man. They require it, as the Lord well knew; hence he established a day of rest. The natural tendency of the physical powers of man is to decay; and to preserve them as long as possible, they need this retirement from labour—this rest—this ease. I very seldom enjoy this privilege.

Our customs are more or less like the customs of our fathers, and their influence is often stronger upon us than any law. There is not a law of God, nor a law of any nation that exercises so strong an influence upon us as do our traditions at times, to bind us to certain customs, habits, and ceremonies: consequently, to carry out the old traditions, we observe this day of rest as we now do. Father went to meeting on the seventh day, and the priests and all good people go to meeting on that day. It has been the custom from time immemorial. Some men and women walk miles to attend meetings: some men walk as many as ten miles, hold two or three meetings, walk back, and are in their workshops by five o'clock on Monday morning. Custom binds us to this, and here we are to-day in compliance with its force.

Brother Hyde spoke of a revelation which he tried to find in the Book of Doctrine and Covenants. That revelation was reserved at the time the compilation for that book was made by Oliver Cowdery and others, in Kirtland. It was not wisdom to publish it to the world, and it remained in the private *escritoire*. Brother Joseph had that revelation concerning this nation at a time when the brethren were reflecting and reasoning with regard to African slavery on this continent, and the slavery of the children of men throughout the world. There are other revelations, besides this one, not yet published to the world. In the due time of the Lord, the Saints and the world will be privileged with the revelations that are due to them. They now have many more than they are worthy of, for they do not observe them. The Gentile nations have had more of the revelations of God than is their just due. And I will say, as I have before said, if guilt before my God and my brethren rests upon me in the least, it is in this one thing—that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling what God is, how he lives, the nature of his providences and designs in creating the world, in bringing forth the human family on the earth, his designs concerning them, &c. If I had, like Paul, said—"But if any man be ignorant, let him be ignorant," perhaps it would have been better for the people.

You may ask whether this is rea-

sonable. I can prove it to be so in a few sentences. There are men upon whom God has bestowed gifts and graces, and women who are endowed with strong mental ability, and yet they cannot receive the truth; and then the truth condemns them: it leaves them in darkness. When they cannot receive every truth, let it be ever so important or unimportant to them, their neglect to grasp in their faith the truth God reveals for their benefit weakens them, comparatively, from the crowns of their heads to the soles of their feet, and the enemy may have the advantage over them in an hour when they think not. To please our Father in heaven, and do his will in all things, to walk up faithfully in the discharge of every duty preparatory to being crowned in his kingdom, when a truth is presented to an intelligent person he ought to grasp it and receive it in his faith. There are revelations, wisdom, knowledge, and understanding yet to be proclaimed, and whether they will please the world, or not, is immaterial to me. I shall not pledge myself upon a single point.

I wish to impress upon the minds of the Saints the importance of so living that they will always know the voice of the Good Shepherd. When they hear the voice of the Spirit of inspiration—the power of God, through any person, let the feelings and sensibilities of every one who professes to know anything of the things of God, be in a state to know and discern between that which is of God and that which is not. I have exhorted the brethren, all the day long, in this way. My whole study is employed and my whole soul is drawn out to induce this people to live their religion. How often has it been taught that if you depend entirely upon the voice, judgment, and sagacity of those appointed to lead you, and neglect to enjoy the Spirit for yourselves, how easily you may be led into error, and finally be cast off to the left hand? Is it desirable to lead you astray? No; it would not be a momentary satisfaction to a Saint of God—to a servant of God—to one who sees things as they are, to be the means of betraying and deceiving the whole human family and leading them astray where he pleased. For any man who understands the things of God to have power to lead the human family astray at his will and pleasure is calculated to destroy: it is ruin, it is waste, and will finally lead to disorganization. But a true servant of God takes more pleasure in saving the meanest capacity organized in human form upon the face of the earth than a wicked person can in leading hosts astray. Let a Prophet of God, an Apostle, or any servant of the Lord Jesus have the privilege of bringing the very smallest degree of organized intelligence up higher and higher until it is capable of receiving the intelligence of angels, and it will give more consolation and happiness than to lead all the posterity of Adam into a wrong path.

Brethren and sisters, I have a few words to say to you with regard to our present position as connected with future events, future prospects, future kingdoms, glories, and existence, and the rise, spread, glory, and power of the kingdom of God upon the face of the earth. You know that I am a to-day person in my preaching and exhortations. They are for the time we now live in—not particularly for the millennium, for the resurrection, for the eternities yet to come; for if we can live this day as we ought to live, we shall be prepared for to-morrow, and so on for the next day; and when the eternities come, we shall be prepared to enjoy them. You are constantly taught to live your religion for to-day. Can you not live it for one hour? Begin at a small point:

can you not live to the Lord for one minute? Yes. Then can we not multiply that by sixty and make an hour, and live that hour to the Lord? Yes; and then for a day, a week, a month, and a year? Then, when the year is past, it has been spent most satisfactorily.

We may so live our religion every moment, and so watch our own conduct as to not suffer ourselves in the least to do anything that would infringe upon a good conscience that is formed and regulated by the Priesthood of God, and in all our acts to not permit ourselves to do one act that next year or a few years hence will wound the heart and bring shame and confusion over the countenance; but let every day be filled with acts that will be in our reflections a source of joy and consolation. This we can do. You are taught, both by ancient and modern prophecies, that the Lord is going to bring again Zion—is going to build up his kingdom on the earth, and reign King of nations as he does King of Saints. With all this so plainly portrayed in both ancient and modern revelations, we learn, when we look over the history of the children of men, how they have apostatized, have deserted their colours, (the flag God gave them for their standard,) and have hewn to themselves cisterns that can hold no water. They have wandered after strange gods, and the world has faltered and failed from generation to generation, not only in their mental faculties and pertaining to the things of God, but also in their physical existence.

How far back shall we have to search before we find a people that attained to the longevity for which the body of man is framed? If we could meet here Sabbath after Sabbath for a hundred years to come, would it not be a glorious privilege? What parent would not rejoice in seeing his children and his children's children grow up to manhood, while he still lived on the earth to direct their minds and mark out the path for them to walk in, and lead out before them in righteousness and holiness, inspiring them to continually pursue the way of obedience to the will of their God? Would not this be more pleasing than laying down the body in an early grave? Would it not be consoling to a good man to live long on the earth in the full enjoyment of all his mental and physical faculties, filled with experience and judgment to direct the steps of youth, and to see his children, his grandchildren, and great grandchildren, and still continue from year to year and from generation to generation, until he is six, seven, eight, or nine hundred years old? "But no," says a father or mother; "I probably shall not live until I see my children grown up. I will direct them as well as I can while I do live." It is seldom that men in our day can count more than three generations of their children; but suppose we could count forty or fifty generations of our offspring, and be all the time guiding them in the path which leads back to our heavenly Father—to our heavenly home, guiding our rising generations by our examples, good judgment, and the superior counsel and experience we have gained in the things of God—of heaven and earth; would not this be consoling to every good person?

You read in the Bible, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the

days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

The human family has again to return to this state—not you and I as individuals. Mankind have degenerated; they have lost the physical and mental power they once possessed. In many points pertaining to mechanism, men have in modern times been instructed by revelation to them, and this mechanical knowledge causes them to almost boast against their Creator, and to set themselves up as competitors with the Lord Almighty, notwithstanding they have produced nothing but what has been revealed to them. In the knowledge of astronomical and other philosophical truths, which our modern great men are searching after and pride themselves in, they are but babes, compared with the ancient fathers. Do the wise men of modern ages understand the laws which govern the worlds that are, that were, and that are to come? They cannot fathom this matter. They have grown weaker when they ought to have grown stronger and wiser. We look forward to a day when we must begin to approximate towards the life that is eternal—the life that will endure. You may ask, "Do we wish to live in the flesh always?" No; only so long as we can endure the sufferings, hardships, toils, labours, pains, and afflictions that are in this world, and make every day benefit ourselves and our posterity, and our acts redound to our own exaltation and to the increase of the kingdom of our Father who placed us here.

Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent when on the scaffold; and upon his execution you will hear the expression—"Bless God! he has gone to heaven, to be crowned in glory, through the all-redeeming merits of Christ the Lord." This is all nonsense. Such a character never will see heaven. Some will pray, "O that I had passed through the vail on the night of my conversion!" This proves the false ideas and vain notions entertained by the Christian world. They have no good sense pertaining to God and godliness.

This is a world in which we are to prove ourselves. The lifetime of man is a day of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends, and that we receive light from him and are worthy to be leaders of our children—to become lords of lords, and kings of kings,—to have perfect dominion over that portion of our families that will be crowned in the celestial kingdom with glory, immortality, and eternal lives. If we are crowned to become lords of lords and kings of kings, it will be to rule and reign over our own posterity pertaining to this flesh—these tabernacles—this commencement in our finite state or being. When I reign king of kings and lord of lords over my children, it will be when my first, second, third, fourth, and so on, son rises up and counts thousands and millions of his posterity, and is king over them; then I am a king of these kings. Our Father, who is Lord of all, will reign a King of kings and Lord of lords over all his children.

Mothers really and verily have very great influence, from the commencement, in forming the leading temperaments and feelings of their offspring. I have not time, neither do I here wish to fully explain this subject. When a father is abusive in any way—is a drunkard, a swearer, &c., if the mother is humble and looks to her

God, beyond her earthly lord, as it is her right under such circumstances, the influence that would otherwise operate upon her has little or no power to affect her offspring. If she secretly prays and lifts her desires to her Father in heaven, beyond her miserable, drinking, swearing husband, the sacred, peaceful, trusting, happifying influence she enjoys, when thus living near to her God, produces its impression upon the earthly tabernacle—upon the course in life of her prospective offspring.

The father should be full of kindness, and endeavour to happify and cheer the mother, that her heart may be comforted and her affections unimpaired in her earthly protector, that her love for God and righteousness may vibrate throughout her whole being, that she may bear and bring forth offspring impressed and endowed with all the qualities necessary to a being designed to reign king of kings and lord of lords.

But few women have a realizing sense of the immortal, invisible, and powerful influence they exert in their sphere. A mother may inquire, "What is to be done?" Break off, by faith, and in the name of Jesus Christ, from every false principle, from every hurtful practice, and overcome every appetite that tends to injure and destroy the tabernacle you bear. Take a course that will produce life, that children may be born full of life and vigour.

And during the period of nursing, let the mother be faithful and prayerful, that her infant may enjoy a powerful, Godlike, and happy influence. Do mothers so act? or do they prefer to run here and there, and to desire this and fret for that, to gratify their appetites?

Look to it, mothers, that you desire only that which will most promote the health and life of your offspring; and ask the Father, in the name of Jesus Christ, to enable you to resist every depraved appetite; and let fathers be full of the power of God, to lead, guide, direct, and influence mothers, that they may have no desires but those which are prompted by the influence of the Almighty. I make these few remarks upon life, that you may know how we ought to begin to conduct ourselves relative to the rising generation, that the days of the children of men may begin to return to them.

It is the business, duty, and power of the eternal Priesthood to commence laying the foundation to bring back the days, years, and intelligence that have been lost through transgression. I intend to pursue this course as long as I possibly can. I have a desire to live on this earth until I am one hundred and thirty-five years old; and I may conclude to ask the privilege to live until I am one hundred and fifty. I intend to live as long as I can; and, through the grace of God, I trust that I shall not commit an act that will annoy my feelings when I meet my Saviour. I pray for this every day and every moment.

At times I may to many of the brethren appear to be severe. I sometimes chasten them; but it is because I wish them to so live that the power of God, like a flame of fire, will dwell within them and be round about them. These are my feelings and desires. I wish to see this people take a course to bring back the days, years, and intelligence that have been lost through transgression. This cannot be performed in a day. Zion will not be redeemed and built up in a day. Israel will not be brought back to the fold of Christ and redeemed in a day.

If you fully knew things as they are, you would understand that the "peculiar institution," as it is called,—that doctrine which is so obnoxious

to our beloved Christian brethren—for a man to have more than one wife—is one of the greatest blessings bestowed upon man. If the Elders of Israel, who enjoy this privilege, understood it as it is in the bosom of eternity, they would not trifle with and abuse it, and treat the blessings of the Lord lightly, as is too often the case. How often am I called upon to hear tales of sorrow which are like bitterness to my soul—like drinking a cup of wormwood. I hate this. God hates it. He does not hate to have us multiply, increase, and replenish the earth; but he hates for us to live in sin and wickedness, after all the privileges bestowed upon us,—to live in the neglect of the great duties which devolve upon us, notwithstanding the state of weakness and darkness in which the human family lives. Burst that vail of darkness from your eyes, that you may see things as they are.

Many professing to be Saints seem to have no knowledge, no light, to see anything beyond a dollar, or a pleasant time, a comfortable house, a fine farm, &c., &c. O fools, and slow of heart to understand the purposes of God and his handiwork among the people. Let me present a few ideas in regard to the things you enjoy. Suppose we say that the time is coming when you will possess this house, that garden, the other farm, and own such and such possessions, and have no more headache, tooth-ache, inflammation of the eyes, back-ache, rheumatism, pain, sorrow, and death, would you not consider that you were greatly blessed—that you enjoyed a blessing worthy of the eternal world? Suppose it possible that you have the privilege of securing to yourselves eternal life—to live and enjoy these blessings for ever; you will say this is the greatest blessing that can be bestowed upon you, to live for ever and enjoy the society of wives, children, and children's children, to a thousand generations, and for ever; also the society of brethren, sisters, neighbours, and associates, and to possess all you can ask for to make you happy and comfortable. What blessing is equal to this? What blessing is equal to the continuation of life—to the continuation of our organizations?

The Lord has blessed us with the ability to enjoy an eternal life with the Gods, and this is pronounced the greatest gift of God. The gift of eternal life, without a posterity, to become an angel, is one of the greatest gifts that can be bestowed; yet the Lord has bestowed on us the privilege of becoming fathers of lives. What is a father of lives, as mentioned in the Scriptures? A man who has a posterity to an eternal continuance. That is the blessing Abraham received, and it perfectly satisfied his soul. He obtained the promise that he should be the father of lives. In comparison with this, what did Abraham care about machinery, railroads, and other great mechanical productions? We have the privilege of becoming fathers of lives to all eternity, and of existing in the presence of God. Is not this worthy of our living in righteousness and complete obedience to the commandments of God? Then away with all little meannesses, and deal out kindness to all. Chasten, where chastening will answer best; but try persuation before you try the rod.

If the days of man are to begin to return, we must cease all extravagant living. When men live to the age of a tree, their food will be fruit. Mothers, to produce offspring full of life and days, must cease drinking liquor, tea, and coffee, that their systems may be free from bad effects.

If every woman in this Church will now cease drinking tea, coffee, liquor, and all other powerful stimulants, and live upon vegetables, &c., not many generations will pass away before the days of man will again return. But it will take generations to entirely eradicate the influences of deleterious substances. This must be done before we can attain our paradisaical state, for the Lord will bring again Zion to its paradisaical state.

May God grant that we may see and enjoy it. Amen.

CONFIDENCE AND INFLUENCE OF THE SAINTS—KNOWLEDGE, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, a.m., June 3, 1860.*

REPORTED BY G. D. WATT.

I am thankful for the privilege of standing before you, and feel desirous to enjoy the Spirit of intelligence, that when I speak to the Saints I may be a comfort to them, and strengthen them, and so dictate and guide their minds that they may receive strength and consolation in the faith of the Gospel, and in the hope of eternal life.

One reason why I have not of late addressed you oftener is because I wish other brethren to have an equal opportunity to speak to the people. I often regret when we call upon the Elders to speak in this Tabernacle, to hear them say that they have been in the Church ten, fifteen, twenty, twenty-five, or more years, and have not before had the privilege of speaking to the Saints in their large assemblies, apparently casting a reflection upon me or upon my brethren because we have not invited them to preach. We would be glad to have all such persons preach. Let us know who you are, for it creates a feeling of regret for any of the brethren to intimate that they have been neglected.

Some who have lost the confidence and influence of the Saints, may expect that confidence and influence to be restored to them by me and my brethren. I have always told the brethren, in our private conversations, that that is impossible: it is a work we cannot accomplish. I might call upon a person who had stolen your cattle or your horses, and taken them to the camp and sold them, or who had stolen your fencing or other property, to address you from this stand; but would that restore confidence? No. We might call a man into this stand who has been in the habit of getting drunk and appearing intoxicated in the streets; but would that cause the people to have confidence in him? No. If I and my Counsellors should strive with our might to support and recommend him, that would not give him the influence he wishes, but would disgrace the man of God who undertook it.

If the Elders wish to exhibit their talents before the Saints and the world, let them make themselves acquainted with all the principles they desire to represent in speaking and administering to the Saints. And if those who have lost their influence, through disreputable proceedings, wish to regain it, instead of expecting to regain it at once by being called into this stand, go to the private prayer-meeting and there humbly pray God to bless you and your brethren. When you imagine that you are neglected and do not have the privilege of exhibiting your talent —I speak of those who have been in the habit of doing wrong, and thereby have lost confidence—pursue a course that will convince your brethren that you have reformed. Go to your neighbours' houses and tell them you have appointed a meeting in your house. Call the brethren together, and pray with them and for them; and let them see, by the power of the spirit of the holy Gospel, that you have repented of all your evils—that you will refrain from sinning—that you will not again be caught, as heretofore, transgressing the law of God, the grace of God assisting you.

If you can make as good a beginning as did an old lady, you will do well. She went to a school-house, and, on her return, called at a neighbour's, who inquired where she had been. She replied, "I have been to meeting." "Has there been a meeting?" "Oh, yes, and a glorious one, too." "Dear me, we did not hear of it. Were there many there?" "No, there were not many." "Who was there?" "Why, the Lord was there, and I was there, and had a blessed good meeting." If you cannot get any person to meet with you, be sure and have the Lord meet with you, and you will soon gain confidence in yourselves and have influence with your brethren.

No man can gain influence in this kingdom, and maintain himself in it, or magnify his calling, without the power of God being with him. Persons must so live that they can enjoy the light of the Holy Spirit, or they will have no confidence in themselves, in their religion, or in their God, and will sooner or later turn from the faith. They are in sorrow, and leave in search of something that will satisfy their minds. Hundreds have been to Camp Floyd, to the States, and to their native foreign lands, to find that comfort and consolation they have lost. They need not go out of their own houses to accomplish this, for the Lord is near them—the Gospel is at their doors—life and salvation are with them, if they will only repent of their sins, return to the Lord with all their hearts, and humble themselves until they get the Spirit: they will then learn that they have the treasure hunted for in California, in Carson Valley, and the world over,—the riches of eternal life.

You who feel that you are in the least slighted, begin to have your meetings; and if there is no person to pray with you in your own houses, pray by yourselves until the Lord meets with you and you enjoy the light of the Holy Spirit. Then, if you wish to, call in your neighbours and pray with them and for them. There is no law against doing good. You have all the privilege you can ask for, to perform all the good you have any talent to perform. When a man complains that his talent is not appreciated by his brethren, he is lacking one important piece of information more important to him than to any other—a knowledge of himself. This would do him more good than all his great talents without it. When he knows his own ability—can understand himself, he can properly employ every talent he has. Without that, he cannot do so.

Those who seek for wisdom, for knowledge, and eternal life, understand the exhortation just delivered by brother George Halliday. So far as I heard, it was very sweet—very good. Without the light of the Spirit of Christ, no person can truly enjoy life. I thought brother Halliday very correctly portrayed the feelings of some, when alluding to certain wives becoming as skilful and noted, and a little more so in their own estimation, than were their husbands. I am not in the least fearful that any one will gain too much knowledge of God, and through that knowledge undertake to dictate me. If you know the Spirit of God, have the power of revelation, and know the mind of the Lord from day to day, I am not afraid of your disagreeing with me. Do not have any fears of knowing too much, lest you should feel to rise up and dictate me, as wives, in many cases, do their husbands.

You may examine from the beginning to this day, and continue to watch in the future, and where you find a man who wishes to steady the ark of God, without being called to do so, you will find a dark spot in him. The man full of light and intelligence discerns that God steadies his own ark, dictates his own affairs, guides his people, controls his kingdom, governs nations, and holds the hearts of all living in his hands, and turns them hither and thither at his pleasure, not infringing upon their agency. There is not the least danger of disagreeing with persons enjoying the Holy Spirit.

With regard to those who leave us, brother Kimball's comparing it to removing disease from the body is true. Every individual, every family, and every portion of the community that desire to leave this kingdom, the quicker they go the better for us. The sooner such branches are severed, the healthier will be the tree; its roots and stock will become more powerful, and it will spread its branches to the nethermost parts of the earth. Dead branches tend to make the tree sickly, if they are permitted to remain. Let them be cut off, that the healthy branches may drink more strength and vigour from the roots of the tree, and the foliage of the whole tree be beautiful.

Do not have the least fears in regard to this Church and kingdom. Some Elders, and perhaps some presiding Elders, entertain a fearful looking for the time when they shall be driven again. Brother Kimball has told you that we shall not be. We shall not, unless we are disposed to. The Lord has led this people from the beginning. From the day that Joseph obtained the plates, and previous to that time, the Lord dictated him. He directed him day by day and hour by hour. He led this people in different parts of the United States, and the finger of scorn has been pointed at them. Officers of the Government of the United States have lifted their heel against them, and this people have been driven from town to town, from county to county, and from State to State. The Lord has his design in this. You may ask what his design is. You all know that the Saints must be made pure, to enter into the celestial kingdom. It is recorded that Jesus was made perfect through suffering. If he was made perfect through suffering, why should we imagine for one moment that we can be prepared to enter into the kingdom of rest with him and the Father, without passing through similar ordeals?

The iniquity of the evil-doer must be made manifest, and those who hate the kingdom of God on the earth must have the privilege of filling up the cup of their iniquity. The Lord has led the people through scenes of sorrow and affliction; but what

have we passed through here during the two last years? Nothing, comparatively speaking. I can say that I do not consider that I have ever suffered anything for this kingdom—nothing in the least. I have never sacrificed anything, without it be the evil propensities that are sown in our nature, springing from the seed that was sown at the fall. May that be termed a sacrifice? I will not call it so. What do we possess on this earth? Do we even own our bodies? Had we the power to produce them? Is the intelligence in these bodies our own? Did we organize and implant it? No human being has had power to organize his own existence. Then there is a greater than we. Are we our own in our bodies? Are we our own in our spirits? We are not our own. We belong to our progenitors—to our Father and our God.

We say that we have lost an ox, a cow, or a horse; or, "I left my farm, my house, and have sacrificed a great deal for this work." This is a mistake. You had nothing to lose. Not one particle of all that comprises this vast creation of God is our own. Everything we have has been bestowed upon us for our action, to see what we would do with it—whether we would use it for eternal life and exaltation or for eternal death and degradation, until we cease operating in this existence. We have nothing to sacrifice: then let us not talk about sacrificing.

The Lord has led the people carefully along, and dictated according to his pleasure. Brother Heber says we have been going from place to place, until, finally, we have come into these valleys in the mountains. Why? Because we were obliged to. The Lord has had his eye on this spot from the beginning—upon this part of the land of Joseph. Read the history contained in the Book of Mormon, and ask yourselves whether God has ever suffered a king to reign on this land. Will he ever? No. This is the land that was given to Joseph—the son so well beloved by his father Jacob; and no king will ever reign upon it but the King, the Lord. Could that book have been brought forth and published to the world under any other government but the Government of the United States? No. He has governed and controlled the settling of this continent. He led our fathers from Europe to this land, and prepared the way to break the yoke that bound them, and inspired the guaranteed freedom in our Government, though that guarantee is too often disregarded. He could bring forth his work, and has prepared a people to receive and commence his kingdom. Could this be done anywhere else? No. He has known, from the beginning of creation, that this is the land whereon to build this Zion. He knows how to commence his work and how to finish it, and he will finish it where he commenced it.

How our faith would stretch out and grasp the heavenly land where our father Adam dwelt in his paradisiacal state! That land is on this continent. Here is where Adam lived. Do you not think the Lord has had his eye upon it? Yes. He is the King of all the earth, and has reigned supreme according to his own goodwill and pleasure, and makes the wrath of man praise him. He has had his eye upon his work, and has led this people from place to place, until he has led them into the chambers of the mountains—into the holy hill of God; and they will reign upon Mount Zion.

Many have looked upon our trip south as a great stumblingblock, because we left our houses and possessions. I am willing to see my houses in ashes, and be stripped of every description of property, if it is

necessary to the advancement of the kingdom of God. That move was made for an express purpose: it had and will have the desired effect, and will accomplish all the Lord designed. We have prayed that the wicked may be confused, broken, and scattered. Are they not broken and scattered? And are we not here? We are, and we will stay until we go away. And should the Lord require it, we will make this region as clean and desolate as it was when we found it. Do not murmur or complain about this, that, or the other.

I now wish to ask the strong-minded men—the talented men (we say nothing about strong-minded women,) How many of you have had wisdom enough to procure and lay up for yourselves produce enough to last until harvest? You may call this a small matter. How many of you have wheat or flour to last you a year? If you are without bread, how much wisdom can you boast, and of what real utility are your talents, if you cannot procure for yourselves and save against a day of scarcity those substances designed to sustain your natural lives? You wish to come here and preach to the people, when you have not knowledge to sustain yourselves temporally, to say nothing of a spiritual salvation. You cannot save yourselves, a wife, and a child from starvation, unless some one takes you by the hand and leads you; and yet you want to make us believe that you are almighty big men. I exhort the brethren to seek unto the Lord for wisdom. If you cannot provide for your natural lives, how can you expect to have wisdom to obtain eternal lives? God has given you your existence—your body and spirit, and has blest you with ability, and thereby laid the foundation of all knowledge, wisdom, and understanding, and all glory and eternal lives. If you have not attained ability to provide for your natural wants, and for a wife and a few children, what have you to do with heavenly things?

You know how to raise wheat and corn, how to build a house or a barn, how to raise a horse, a cow, or a sheep, and how to manufacture wool, because you have had practice in those labours from your youth up; but you do not all know how to preserve such things to yourselves and make yourselves comfortable. Instead of trying to find out how God is made, or how angels are made, I wish you would try to learn how to sustain yourselves in your present existence, and at the same time learn the things of God—the things that await you, that you may begin to prepare to dwell to all eternity,—not merely to dwell to-day, to-morrow, this week, next week, and next year, but how to secure salvation in your present organization. If you cannot do this, you must be perfectly submissive in the hands of the Lord, and learn wisdom. This is the first thing for you to learn.

We are to build up and establish Zion, gather the house of Israel, and redeem the nations of the earth. This people have this work to do, whether we live to see it or not. This is all in our hands. I hope to live to see Zion redeemed and built up. I desire to see the time when Jerusalem shall be established, and the Jews gathered,—when the law shall go forth from Zion to govern the people, that all may rejoice in the truth—that the poor may rejoice in the Holy One of Israel. If we do not know how to preserve ourselves in our present organization and existence, how can we prepare for an eternity? We must learn this first: it is an every-day experience. Ye men of Israel, go to with all your might, and seek to know how to sustain yourselves, that you may live long on the earth, to glorify our Father in

heaven, and build up his kingdom on the earth.

We are legal heirs to all the kingdoms there are in the heavens for the faithful, if we but prove ourselves faithful. We are all the elect, if we will only keep the commandments of God and work righteousness. If we turn away from the holy commandments of the Lord, we shall be accounted as reprobates. What of Joseph Smith's family? What of his boys? I have prayed from the beginning for sister Emma and for the whole family. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken." They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say—"Amen! we are ready to receive you."

The brethren testify that brother Brigham is brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a groat who rises up. I do not think anything about being Joseph's successor. That is nothing that concerns me. I never asked yet, or had a feeling as to what kind of a great man, O Lord, are you going to make me? But, Father, what do you require of me, and what can I do to promote your kingdom on the earth, and save myself and brethren? I do not trouble myself as to whose successor I am. I do not know but that I am one of those great men that brother Parley preached about in Nauvoo, after Sidney Rigdon preached his great sermon in which he strove to make it appear that he was one of those great men of whom the Prophet wrote. Parley rose up and said, "I am one of those great men the Apostles never wrote about." I may be one of those men the Prophets never knew or wrote about—one that is hardly worthy the notice of the Lord. He has placed intelligence within us, and it is for us to know what we can do to promote righteousness and peace on the earth, and establish his kingdom. If I can have the privilege to gain faith and grace, and secure to myself an eternal existence in the kingdom of God, I am not concerned but that I shall be as great as I ought to be, and have all I ought to have.

All is right. God can carry on his own work. This kingdom will stand for ever. You have heard brother Kimball testify that this kingdom will stand for ever. It will begin to roll on to and mash the toes of the great image, and then the feet, the legs, and the body; and by-and-by it will fill the whole earth, and no power of earth or hell can hinder it. The Lord Almighty will reign until he puts all enemies under his feet. That is the promise—that is the decree of the Father, that Jesus shall begin to reign on this earth in the latter days; and his kingdom will increase upon the right and upon the left, until, by-and-by, it becomes a great kingdom and fills the whole earth, when he will begin to reign King of nations, as he now reigns King of Saints. It is and has been a warfare with Satan, and the war will continue until Jesus puts all enemies under his feet, disposing of death and him who has the power of it, who is the Devil. I hope and pray to be always ready to do anything the Lord wishes to be done. We are the men who will strive to live by every word that proceeds from his mouth.

I feel perfectly satisfied. I am rejoiced. My soul magnifies the name of God that there is a people on the earth as good as we are, and yet there is room for us to be better. This people are improving; they are grow-

ing in grace. If it had not been for the mighty power of faith here, and the many righteous ones, you would not have had the privilege of living here. The faith of the Saints bound the enemy and sustained our feet on this ground; and my prayer is for the Lord to make fast our feet in the mountains, until we go forth to redeem the centre Stake of Zion. What do you say? ["Amen! amen!"]

God bless you! Amen.

RELIGION OF THE SAINTS—PREACHING OF THE GOSPEL—CONTENTION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 22, 1860.

REPORTED BY J. V. LONG.

I delight, as brother E. D. Woolley has just observed, in my religion, and had rather talk about it than upon any other subject. I esteem it the only true system of religion, and its practice the only correct course of life. In it are the only true principles of philosophy: it comprehends all true science known by man, angels, and the Gods. There is one true system and science of life; all else tends to death. That system emanates from the Fountain of life.

But to say that we love our religion, and delight to live it and talk about it, is, in comparison, like a person's telling those who are fond of it how sweet and delicious honey is—how much better they like it than they do mud! Or, to use another comparison, it is like a person's telling how much pleasanter it is to prosecute a long journey over mountains, deserts, and streams, with his eyes open, than it is to grope his way blindfolded! That is about the comparison, when we speak concerning the principles of eternal life and those principles that tend to death.

You hear men speak about going to transact temporal business. Suppose you cease the temporal, where is your spiritual business? Does it not end? Yes; and if you wish to live, prepare to live to-day. My religion comprehends all the mental and physical powers; and a man who realizes this never allows himself to go about any work without wishing and striving to enjoy the principles of eternal life.

I will say a few words in reference to those who are about to start on missions to preach the Gospel, and those who are going on business. If those who are going to preach do not go with that faith that pertains to eternal life, and that spirit that is like a well of water, springing up into everlasting life, their labours will be vain. They may be the best theoretical theologians in the world—may be able to preach a Bible and a half in a sermon, to read history without a book,

and understand all the dealings with men from the days of Adam till now; and, without the Spirit of the living God to guide them, they will not be able to accomplish anything to their credit towards building up his kingdom. They must realize that success in preaching the Gospel springs not from the wisdom of this world. They must so live as to enjoy the power of God: otherwise, they may bring home their converts; but what are they good for? They are not worth bringing across the Plains; for, after their arrival, they annoy and disturb the peace of others. Do such come here to build up Zion? Did such persons love the Gospel? No; or, if they did, they lost that love while coming here.

If persons receive the power of God through the Gospel, and turn away, they very soon manifest the spirit they are of. Some do not receive the power of God, but they obey the first principles of the Gospel, live it to all outward appearance, and by-and-by manifest that they do not love it. Though you can scarcely discern the difference by their outward acts, time will disclose who are Saints and who are not.

The day will come when the cry will be—"Lo, the bridegroom cometh; go ye out to meet him." Till that time, the Elders who go to preach should go clothed upon with the power of God—filled with the Holy Ghost, that they may be enabled to perform a work that will be acceptable in the sight of High Heaven. Do I say, Love your enemies? Yes, upon certain principles. But you are not required to love their wickedness: you are only required to love them so far as concerns a desire and effort to turn them from their evil ways, that they may be saved through obedience to the Gospel.

I have observed in this Church from the beginning, that when Elders follow others in the work of the ministry, they wish congregations, Conferences, societies, and all people to respect them a little more than anybody else; and this feeling will more or less beset the Elders now about to go forth. You would like to have the people think that you know a little more than any other persons—particularly more than your predecessors, and that all you teach is just right. I wish you to build up every man who is in the faith of the Gospel—who is in the faith of God, angels, and good men; and if you strive to pull down good men who are around you, you are sure to fall yourselves. Tell the people what we have in Utah—that we have the light of the Gospel, that we hold the keys of the kingdom, and that here is the place to be cleansed, purified, and sanctified by the furnace of affliction. Do not tell them that gold grows on our trees, and that their troubles will all be over when they arrive here. The Saints are not tried in the world as they are here. True, they have trials among their friends and relations, but those trials are not such as they meet here. Tell them that, in gathering, they are going to the thrashing-machine,—that they will then be run through the smutter, afterwards through the mill; and if they prove to be fine flour, they will be saved: if not, all their previous righteousness will be counted as nothing.

When people receive the Gospel, their minds are opened; they see Zion in its glory; but they do not see the troubles on the Plains, or the troubles with false brethren. They are young, weak, and unprepared to receive those things which the Lord will suffer to come upon them. They are not prepared for those trials that will purify and prepare them for exaltation; their minds are only prepared for the riches and fulness of the glory of God that has been shown to them when the

vision of their minds was opened by the Spirit of the living God; and but little do they know what they have to pass through.

You need not teach that this place is Zion, or that Nauvoo or Missouri is Zion; but tell the people that North and South America are the land of Zion, and that our God will finish his work where he commenced it, where the centre Stake of Zion is, and where the garden of Eden was. Say to them—"If you want to become as gold seven times purified, go up to Utah." Gather the Saints, but do not flatter; invite, but do not urge, and by no means compel any one. Gather the Saints here as quickly as possible. Why? Because among the nations their dreams and reflections are all joy and glory, and they know but little else until after they arrive here. Some must come here in order to apostatize. We have thought that we could try to stop that class in the States, and let them apostatize there; but we cannot. They think all things should be here now as they are in heaven. This is the very place for them also, and we want them here as soon as possible.

Brethren and sisters, I like to meet with and speak to you; I also like to reason with myself, to instruct myself, and to consider whether I can detect in myself anything that should not be. I strive to know myself, and would be pleased to have you all strive to know yourselves. Put away all unkind feelings, and let all your meditations be correct—precisely as they should be. I like to ascertain whether my feelings and meditations are correct, and whether in other circumstances I should feel as I now do. But leave that in the hands of the Lord; for my labours and reflections to purify this people and prepare them for the things that are to come, to instruct them, and urge them to look at themselves as they look at their neighbours, seem to bear upon my mind with greater weight.

Contentions frequently arise to so alienating a degree that brethren have no faith in each other's honesty and integrity, when, perhaps, both parties have stumbled over a little, selfish, ignorant, personal misunderstanding, and are carrying it to the extent of wishing to cut each other off from the Church. Very frequently such cases are presented before me. Unravel the difficulty, and it is found to have started in a trifling misunderstanding in relation to some small matter; all the trouble has arisen from a most frivolous cause. Avoid nursing misunderstandings into difficulties. Some talk with a heavy, deep stress upon their words, without intending anything harsh or unkind. Sometimes a little misunderstanding in dealing causes a contention, and the parties become alienated. An offended person will ask himself, "Does that man want to cheat me?" Or, "Does that sister mean to lie to me?" Or, "Does that neighbour mean to wrong me?" Before you decide, learn, if you can, the design in the heart of the actor.

A few Sabbaths ago, I compared the mind of man to machinery. The human family frame certain ideas or notions in their minds; and when they get them arranged to suit themselves, it seems impossible to induce them to give them up. When the idea of inventing perpetual motion possesses the mind of an individual, he will waste all his time and substance, rather than give it up. A person will get an idea that he must be a merchant, and handle a few calicos and cloths, and deal them out by the yard. I would not condescend to such business; but some cannot see anything else. Why? Because they do not like any other business. We should divest ourselves of all feelings of selfishness, become like clay in the hands of the potter, and say, "I have no mind of my own;

it must be passive, and suffer God to direct. He has given me good powers of mind, and he shall have the privilege of directing them." Then you can enjoy this, that, or the other, and all will be right.

We, as other people, have our minds formed according to the liberty we enjoy and the education and intelligence we have received. We frame, fashion, compose, and arrange things in our mind—form this, that, and the other plan, and say, "I am going to such a city;" "I will trade;" "I will make me a farm;" "I will go to the east, west, north, or south, and will do thus and so." Do you not know that the whole human family are more or less working upon this principle? Many do not seem to realize that they cannot go to any city and buy and sell, or make a farm, or go to the kanyons, to California, to the States, or do this and that, without God permits. The result of the doings of the children of men are all in the hands of God; then shall I say that I will do thus and so? I will stop, unless the Lord requires at my hands such a performance of mental or physical labour. I will wait, for I wish to spend my strength and life upon sure ground. My acts, principles, and powers must be directed by the Almighty, that the results may be according to my desires; and they cannot, unless I am so directed.

The nations and kingdoms of this world are striving for something to make them happy; but if they will pause and consider that though they may go to a city on the right, to another on the left, to the east, west, north, and south, and do as they choose, unless the Almighty directs, they may expect the result will be darkness and death.

The Lord has placed mankind here, and offered them salvation without money and without price. All who take a course opposite to that which is marked out will come to an end. Which is the best—life or death? bitter or sweet? Let your lives be so directed that the results may be according to your wishes. No man will attain the results he desires without striving for them, while he who will act his part will receive the honour and glory of God as a reward for his labours.

I will urge upon the Elders who are going abroad, and who are judges in Israel, to remember that "there are many masters, but few fathers;" and I wish you to be fathers. Do not oppress the poor, but trust in God, and you will go neither hungry, naked, nor thirsty. If you oppress the poor, the day will come when you will be naked, thirsty, and hungry, and will not be able to get anything to supply your wants. Go trusting in God, and continue to trust in him, and he will open your way and multiply blessings upon you, and your souls will be satisfied with his goodness. I cannot promise you any good in taking an unrighteous course; your lives must be examples of good works. You know that some men have said, "We have worked long enough for the Lord; we are now going to work for ourselves." They never worked at all for the Lord. The ignorance of such men is deplorable; they do not know so much as the brutes, for they know enough to come to the crib whence they procure their food; but these characters do not know enough to come and be fed.

We are made intelligent, and are heirs of the everlasting kingdom. Unless we forfeit that heirship, we are heirs to the glory and power of worlds to come; but we must take a course to maintain the position that we occupy. We are the children of our Father in heaven; and unless we do that which will cause our names to be blotted out, and our right to the

blessings of the kingdom cut off, all will be well. Let us take a course to save all who will hearken to our counsel; let us be kind and charitable to all people, doing unto others as we would they should do unto us in like circumstances, and the blessings of our Father will be multiplied unto us.

I will relate a little of my course and experience in my family. I have a large family of children, many of them small, and yet I do not think that you ever saw even four children in one family live together with so little contention. Watch them, and their conduct will prove that there is a good spirit influencing them. I never knew one of them to be accidentally hurt, without more sympathy's being extended to that one than the whole of them needed. You may ask how I manage to bring about this result. I seldom give a child a cross word; I seldom give a wife a cross word; and I tell my wives never to give a child cause to doubt their word. A child loves the smiles of its mother, but hates her frowns. I tell the mothers not to allow the children to indulge in evils, but at the same time to treat them with mildness. If a child is required to step in a certain direction, and it does not seem willing to do so, gently put it in the desired way, and say, There, my little dear, you must step when I speak to you. Children need directing and teaching what is right in a kind, affectionate manner.

The Elders who are going abroad should deal out kindness to those they are sent to watch over, and your smiles will be far better than your cursings could be.

A child at five years old would disobey me much oftener than one at fifteen. Do you not think that is a good sign? Some may ask whether I may not lose some of my children. I cannot tell. God gave them to me; and if one of them is lost, I want to be able to say, Have I failed to bring them up in a right and acceptable manner? I have done all that I could. Have I done right? It is in thy hands.

Brethren and sisters, we are improving and increasing in the truth, though slowly. I can realize improvement in myself; my sensitive powers are quickened, and I can discern a growth in others that pleases me.

Instead of divisions and excitements, we are preparing for the kingdom of heaven. Walk up to the line of right, for the kingdom is powerful, and is becoming more powerful every year. Your patience and integrity are on the increase; keep faithful until we can return and begin to build up the centre Stake of Zion, and be ready for whatever may be required of us.

I desire to live upon this earth till I see righteousness established. Is there a Saint who wishes to see disorder and confusion here? No: all wish to see the peace of God constantly resting upon the people. Ask sister Cook, who has for years taught my children music, whether she ever saw or heard me scold. She never did; but my children must mind father. Is this feeling increasing among the Saints? It is; and the Lord will increase it as fast as the people are prepared; and the Saints will have oil in their lamps, and will be received at the wedding as the bride of the Lamb.

Be patient. Judge not your brethren in their frivolous faults, nor for faults that are not designed for injury.

God bless you! Amen.

BLESSINGS OF THE SAINTS—APOSTACY, &c.

Remarks by Elder ORSON HYDE, *made in the Tabernacle, Great Salt Lake City, April* 22, 1860.

REPORTED BY J. V. LONG.

Brethren and sisters, having been called upon by brother Spencer to make a few remarks, I cheerfully comply.

We have been listening to many good and wholesome remarks from Bishop Edwin D. Woolley. He has given much good counsel and timely instruction this afternoon. In the morning we had good advice given to us by brother Woodruff, and I do think that we are a highly favoured people.

We have the privilege of assembling here in peace and quietness, without anything to disturb our happiness; and we can listen to the words of life that are given unto us, store up the truth, and adopt in our lives those principles that we learn from this stand. Considering our privileges, I think we cannot too highly appreciate them.

For my own part, I see nothing in our way—nothing that will prevent our progress in the knowledge of our Lord and Saviour Jesus Christ. I see no obstacle that should obstruct us in our career of working righteousness and building up the kingdom of God.

In his goodness and mercy, our Heavenly Father has graciously moistened the earth with rain from heaven, and prepared it to send forth its fruits, and has admirably adapted it for the use and benefit of man the present season; and if we labour faithfully, we shall reap an abundant harvest.

I feel to acknowledge his hand for temporal as well as for spiritual blessings; for if we were to have the one without the other, we could not get along in this life so well as we do. The body needs to be supported as well as the spirit, in order that we may fill the measure of our creation, and return to our Father with the fruits of welldoing, prepared to enter into his kingdom.

I thank the Lord for his goodness unto me, for I know that his general providences are marked with favour to them that fear his name and live up to the law that he has given, magnifying the high callings whereunto they have been called.

For my own part, I never experience any feelings of trouble concerning the organization of the Church of Jesus Christ of Latter-day Saints, the arrangement of her officers, and the course they pursue: I say, I have no feelings other than those that are good. It is all right with me: I have neither secret nor public sentiments, only those that are correct and that are in strict accordance with the sentiments and views of my brethren.

I believe—yes, I am satisfied that many who turn away from the faith previously become cold and indif-

ferent; they indulge in secret feelings against some of the regulations in the Church. The apostacy of many might be traced to them allowing their secret prejudices to be aroused against the heads of the Church, and in their feelings they have murmured, but probably did not let out immediately what was in them, simply because it was not popular. Still those feelings are written in the heart; they are encouraged to remain there; and what do they do? They corrode and canker the finest feelings of that heart that was once unsullied, they weaken the strength of the resolution that was once possessed, and they so far corrupt the mind that all such persons are obliged to speak out and to act out those very feelings that have been suffered to corrode the mind and to dwell in the heart for many months. The safer plan is to throw off that influence when it first presents itself to our minds.

If we should be tempted, then let us go to work in faith, nothing doubting, and ask God our Heavenly Father to pour the spirit of wisdom, soundness of judgment, integrity, and righteousness upon us.

When we take this course, what shall we care who else may murmur? We can do our duty; we can give good advice to others, and that, too, without contaminating or affecting our own hearts; we can do that and be justified before God, and prevail with the heavens. Then when the answer comes to our petitions, it is a balm to our own souls; it is a blessing to all for whom it is intended.

These are safe grounds to tread upon, and are well calculated to lead us from the snares of the Adversary, and to preserve us in the way of life. Perhaps I should not say wrong if I were to say that there are many who will meet the authorities of the Church with a friendly and a brotherly smile, while they are indulging in feelings which they are ashamed to make manifest. If we carry about with us such views and feelings relative to our brethren, we subject ourselves to become the Devil's pack-horses, and our backs will become sore, and we shall faint and fall under the load that he will place upon our shoulders. It is for us to trust in the living God, that his blessings may be upon our Elders, upon the people, and upon all they take in hand, that they may have wherewithal to sustain themselves.

What do we live for? To get dollars and cents? Those are very useful; the comforts of life are very agreeable; it is very convenient to have money to purchase what we need; and even if we sacrifice the comforts of this life to secure the blessings of that which is to come, we have then gained our point; we have gained everything. And remember that he and she and all who do the will of our Father who is in heaven will reap the reward of the faithful, for Jesus says, "Whosoever doeth the will of my Father in heaven, the same is my mother, my sister, my brother."

Again: There is another scripture which says something like this—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Hence, all that the Father hath promised unto the obedient shall be given unto him. Now, if all that the Father hath promised shall be given unto him that is faithful—to him that receives the kingdom as a little child, do you not see that by our unwavering stedfastness we gain the victory, we win the prize, we lay hold on eternal life, and enter into the celestial mansions of our Father?

This is the great object we have in view; and what, I ask, is left for those that do not receive the testimony of Jesus, if all is given to them that receive and obey it? Brethren, there

is too much at stake for us to allow ourselves to have one unjust feeling, one uncharitable thought, or to indulge in that which might prevent us from becoming substantial heirs to the promised kingdom. If there were only dimes at stake, it would not matter so much; but as it is, we have everything to lose or gain.

Now, brethren and sisters, I always take the liberty of testifying to the truth when I feel the most of the Spirit of the Lord in my heart, for it is then that I feel the best towards my brethren who preside over me; and if all in this house were to speak their sentiments, they would speak the same thing. When we have the Spirit of the Lord, and give utterance to the convictions of our minds, and manifest that which we feel in our hearts, we all say the same thing.

If the Spirit of the Lord justifies, who is he that can condemn? We have nothing to fear. Let us all work to the line that is marked out for us, keep ourselves free from a murmuring and complaining spirit, be like little children that have no guile, no animosity, no hatred, and pray the Lord to give us all that we need to aid us in building up his kingdom, that we may fulfil our missions here, and be received into the bosom of our Father; which may God grant, through Jesus Christ. Amen.

FILIALTY OF THE SAINTS—APPOINTMENTS, &c.

Remarks by President BRIGHAM YOUNG, *made at Logan, Cache Valley, June 10, 1860.*

REPORTED BY G. D. WATT.

I contemplate the scenes before me with great satisfaction, and feel gratified with the privilege of seeing so many in this far-off land assembled to worship the King of kings and Lord of hosts.

Some of us first heard the Gospel in England, Wales, Scotland, Ireland, France, Germany, Italy, &c., &c.; and it is very interesting to see people gathered from so many of the nations of the earth, with their different customs and traditions, associating with a kind, filial feeling, nowhere else to be found. This is a people that begins to bring forth the fruits the Lord designed in the creation of man. This mixed people dwell together on the most friendly terms and with brotherly feelings; still we need and expect to have more of this brotherly feeling. The seed is sown, and the plant is growing. The kingdom the Lord has commenced will continue to increase, and no power on the earth can hinder it.

It is highly interesting to see people from so many nations joining hearts and hands to build cities, gather the poor, preach the Gospel, cultivate the earth, and do whatsoever

is necessary to be done to accomplish what the Lord designed in the beginning of this creation. What is the cause of this? Is it because brother Joseph Smith, the Prophet, had influence superior to any other man to call the people together in his day, and unite their feelings and affections? He had no more power than any other man, only as it was given to him. Is there a man now living who has power over the feelings and affections of the nations of the earth, to call any portion of them together and make them of one heart and mind? No, only as he receives power from the same source from which the Prophet received it.

Into whatever neighbourhood you go throughout these valleys in the mountains, amid the great variety of nationalities, with all their different habits and traditions, you find the warmest affection pervading the people to be found upon the earth. With all our weaknesses and imperfections, there is more brotherly kindness here than in any other country. What power produces this result? It is the work of the invisible hand of that Being we call our Father and God, who frames the worlds, holds them in existence, and places his intelligent beings upon them, giving those beings their agency, and placing good and evil, light and darkness, bitter and sweet, righteousness and sin before them, that they may have an opportunity to exhibit the intelligence he has bestowed upon them. He preserves them in existence, and governs and controls the planetary systems. His power fills the immensity of space, without bounds, without beginning, and without end. The principle of eternal life brought us here.

Many ideas are presented to my mind; among them, What are the wants of the people in this place? As yet you have no houses, no fences, and no saw and grist mills; for which reason I will take the liberty of giving you a little information and instruction in regard to your temporal affairs. While at Franklin, we ordained brother Preston Thomas, agreeable to the wish of the people, Bishop of that place; and I think that each settlement in this valley now has a Bishop. You have brother Benson, one of the Twelve, residing here to encourage, dictate, counsel, and instruct you. You also have brother Peter Maughan, who is an experienced man for your presiding Bishop. We have been acquainted with Brother Maughan for many years, and I will say a few words about him. If he has enough vanity to cause my remarks to make any difference in his feelings or actions, I shall learn something about him that I have not yet learned. In 1840 we commenced our systematic emigration from England, in which brother Maughan assisted: that was my first acquaintance with him. He visited us in Liverpool for instructions, and from my first acquaintance with him till now I have found him as straight and correct in his business transactions as any man that I have ever known to assist in any branch of business in this Church. He is a man that I think much of in regard to his integrity, honesty, and judgment in counselling. He has always been as willing to receive counsel as any man I have ever known in this Church, and to obey that counsel with as few words. We wish to have him take the supervision of all the Bishops in this valley. Let them be under his dictation, and we will settle with him at the General Tithing Office.

Brother Maughan has brother Benson for one of his Counsellors, and probably he will choose me for the other; and if we all do right, I think the brethren will be pretty

well satisfied with their presiding officers.

I have not discovered in this valley any soil fit for making adobies. What are you going to build with? Log buildings do not make a sightly city. We should like to see buildings that are ornamental and pleasing to the eye, as well as convenient and commodious. We wish to see cities that that are an ornament to the country. In Great Salt Lake City nearly all the buildings are made of adobies, and I do not fancy their appearance, unless they are neatly finished. They are the dryest and healthiest houses that can be built, unless it is a frame house. I have an objection to frame houses in this country, and always have had, on account of our very dry weather's rendering wood so very inflammable (I consider them dangerous), whereas an adobie, stone, or brick house may have a room or part of a room burnt, with far less danger of setting the whole house on fire.

I remember, when I was quite young, painting a commodious frame house built for a tavern. It was nearly completed when it took fire from a little oil a workman was boiling in the cellar kitchen to use in finishing the inside work. Two or three women rescued their bonnets and shawls, and an old clock was removed, which were all the articles that were saved. Had that been a properly-built adobie house, it would not have been burned. Still I am going to recommend that you use timber in building in this valley. It costs as much in Great Salt Lake City to make the foundation for a good adobie house as it would to build a comfortable house, of the same size, of lumber.

I recommend the brethren in this Valley to erect saw-mills and prepare to build with lumber. They are the cheapest and best houses I can think of, under your circumstances. I do not wish the brethren to cut all the timber to put it into log-houses. Erect saw-mills and make lumber, which will be far better than building log-houses. We have no timber to waste. We should save our timber, and make buildings that will look better than log-houses, and at the same time be easier and quicker built.

You will be obliged to make pole-fences for the present, which can be made to answer until you can make post and board fences. And, as soon as possible, if you can find good rock, build stone fences. When we get to making iron, we can have wire fences which are very durable and cheap.

As this is the county seat, complete, as soon as you can, a house that will answer, for the present, for a meeting-house, school-house, and for the transaction of county business.

We know that you labour diligently; and we only regret, in the working department, that you cannot make loafers and horse thieves work as hard as you do. Have you neighbours who harbour horse thieves—whose sons are horse thieves? You are here commencing anew? The soil, the air, the water are all pure and healthy. Do not suffer them to become polluted with wickedness. Strive to preserve the elements from being contaminated by the filthy, wicked conduct and sayings of those who pervert the intelligence God has bestowed upon the human family.

Does the Lord rule and reign on the earth? He controls the results of the acts of all the nations of the earth; but does he rule supreme in the hearts of all people? He does not. Where can he reign on the earth? If you can find a place where wicked men are not, there is a place where the Lord can reign. Man was

appointed to rule and have dominion over the earth under his Creator; but where the wickedness of man is, the Lord does not reign by the power of his Spirit. He partially reigns in the hearts of his Saints. He brings forth the results of the acts of all nations, but does not dictate them in their acts.

Keep your valley pure, keep your towns as pure as you possibly can, keep your hearts pure, and labour what you can consistently, but not so as to injure yourselves. Be faithful in your religion. Be full of love and kindness towards each other.

Secure yourselves against depredations and attacks by Indians. Raise stock and take care of it, and keep it from being stolen either by Indians or whites, that you may do good with it. Be at all times prepared to successfully resist Indian hostility. Keep minute-men ready, that they can be be in the saddle and off on short notice, enough to protect your settlement.

Hearken continually to the whispering of the Spirit of the Lord, and you will hearken to those who are appointed to guide and direct you in all your duties.

May God bless the Saints here and everywhere! Peace be with you! Amen.

RELIGION, PROGRESS, AND PRIVILEGES OF THE SAINTS, &c.

Remarks by President BRIGHAM YOUNG, *made at Ogden City, June 12, 1860.*

REPORTED BY G. D. WATT.

I am very thankful for the privilege of meeting with you this afternoon. There may be many present who never saw me until now, and many who are acquainted with me, but, probably, have not for years had an opportunity to speak to me. As I now have the privilege of speaking to you, please accept of my good feelings towards you, and of my good desires in your behalf. Peace be to you and to your habitations! and may God bless you!

I will not occupy much time; for I understand that, through some mistake in the appointment, many of you have been here a good part of the day. I am aware that both yourselves and your children are weary, and I think it would be a relief to the children if the teachers would supply them with water.

For many years I have been trying to promulgate the principles of eternal life, and I am thankful that we are in possession of that religion which gives food to the mind and exercise to the body. I am thankful for such a religion. It is different from the religions of the day: it is not only a Sabbath-day religion and a Monday religion, but it is an every-day religion—a religion that will feast a person all the time. It draws forth

the mind, and expands the understanding of every intelligent being who will open his mind to understand and see by vision the creations of God —the worlds that are and the worlds that have been,—who can grasp in the vision of his mind the truth that there never has been a time when there have not been worlds like this, and that there never will be a time when there will not be worlds organized and prepared for intelligent beings to dwell upon.

Those beings bear the image of Him who is invisible—of our Father and God. Were your eyes opened to see the heavenly hosts, you would see beings similar to us. We are in our weakness and imperfection—we are in darkness; they are in light—they are in glory. We are in mortal flesh, subject to sickness, disease, pain, deformity, and death. The heavenly hosts are beings like these my brethren, only in greater perfection, having passed through the same ordeals we are now passing through. They have been made subject to vanity, as we now are; they have had to taste of the bitter cup as we have; they have had the privilege of the light and of the darkness, of the truth and of the error, which privilege we now enjoy. Life eternal has been offered to them, and they have chosen it. It is offered to us who are here assembled, and we have chosen to follow in the path in which it is to be obtained. Had we chosen, we might to-day have been in our native lands, as are those whom we have there left.

It is to us a matter of joy and rejoicing, a solid satisfaction, to know that there are a few among all the inhabitants of the earth who are willing to receive the words of life to prepare themselves to dwell eternally in the presence of our Father and our God. We enjoy a great privilege in being gathered out from the wicked. We now have the privilege of associating together, not only as individuals, families, neighbourhoods, and cities, but God has provided the place where we can assemble, as it were, in a national capacity. We are now in the relationship, so to speak, of a limb or branch pertaining to the Federal Government, which must grow, increase, spread, and prosper exceedingly.

You have built a commodious Tabernacle, where but a few years ago was a swamp. But a few years ago, there were no inhabitants here. When we first visited this place, after the people began to move here, there was hardly a settlement between here and Great Salt Lake City. There were a few families at Willow Creek, but none north of that, and only a few between here and Great Salt Lake City. You may now ride until you are weary, and pass through settlement after settlement, neighbourhood after neighbourhood.

You have manifested a spirit of advancement and improvement, which is according to the Gospel of life we possess. The intelligence we possess was given to us for a purpose. We are the children of the Supreme Being of the universe. The inhabitants of the whole earth are the offspring of the Father of our Lord Jesus Christ. Intelligence is given unto us to improve upon. Who will choose life? These my brethren and sisters. The Valleys in the Mountains are becoming filled with those who have chosen the way of life, and thousands more are in Europe and on the islands of the sea. The Gospel we preach has been proclaimed to most of the nations of the earth. God will gather his children from all nations, and bring them home to Zion. This is the land of Zion—this is the continent whereon the Lord has commenced his work for the last time, and whereon Jesus will make his appearance the second time, when he

comes to gather and save the house of Israel. It is our duty to prepare for his coming.

Each person possesses an intelligence, each one has an agency, and each has his own salvation to work out, for the spirit and body to be crowned with crowns of glory, immortality, and eternal lives. Let not your hearts sink, nor your faith waver; let not your fervency slacken in the least, for the kingdom is ours. God has prospered his work on the earth. Towns and counties have risen up against it, and States have united and organized to destroy this kingdom and the government of God from the earth. The kingdoms of the world are opposed to the kingdom of God. You have seen your neighbours rise up and persecute you—you have known those who should have been your friends and assisted you forsake and persecute you, for the Gospel's sake. You have all, more or less, experienced such treatment. Is it at an end? No.

You see persons gather here, and assist to gather hundreds and thousands, and yet some will turn away. Does this discourage you? How frequently it has been said to me—"A great many are going to California." My reply is, Let them go; there will be plenty left. This work is on the increase, and the power of God is becoming more and more manifest before all flesh. The faith of the Gospel is increasing among the children of men, and the Saints are increasing. Compare this place with what it was here ten years ago. Has there been an increase? Yes, and a very great increase. Ten years ago, how many were there in the States and in foreign lands who wanted to come here? Not one to where there are now ten. The spirit of the Gospel is going forth among the nations, and the people are gathering out. The kingdoms of this world must become the kingdoms of our Lord and his Christ. To aid in accomplishing this work, we must overcome sin and every evil propensity of the natural man—every selfish and unhallowed desire. Let no man covet the things of this world, nor lust after the vain and foolish things that pertain to it.

It is the privilege of the Saints to enjoy every good thing, for the earth and its fulness belong to the Lord, and he has promised all to his faithful Saints; but it must be enjoyed without spirit of covetousness and selfishness —without the spirit of lust, and in the spirit of the Gospel: then the sun will shine sweetly upon us; each day will be filled with delight, and all things will be filled with beauty, giving joy, pleasure, and rest to the Saints. The vegetable kingdom is made for man, to gratify the taste and add health to the body and gratification to every sense. The gold and the silver will be given to the Saints; the riches of the world will be put in their possession, and they will be legal heirs. We are now passing through a day of trial, to determine whether we will prove worthy of all we may enjoy and possess, for it must be enjoyed and possessed without the spirit of covetousness. Without the pure Spirit of the Lord Jesus Christ, we cannot enjoy the good things of life.

The fulness of the heavens and the earth—the mountains, the gold, and precious things in them—will all be devoted to those who are devoted to their God and their religion. The wheat, the fine flour, the oil, and the wine, the cattle upon a thousand hills, and every blessing the Lord has in store for every creature he has organized and placed upon this earth, are to fall into the hands of the legal heirs, who are the Saints. This is an unpleasant idea to unbelievers. Then why do they not believe? If there are any here who do not believe the Gospel, and think that the Saints are

selfish, all they have to do is to become Saints; then they will be heirs with the rest of the Saints. There is no selfishness about it that I know of, for they have the same privilege that we have, and that any man or woman upon the earth has.

The kingdom of God is set up, the ordinances of the Gospel are dispensed to the people, life and salvation are offered to all, and who would miss entering into the kingdom of our Father and God? All who believe, have honest hearts, and bring forth fruits of righteousness, are the elect of God and heirs to all things. All who refuse to obey the holy commandments of the Lord and the ordinances of his house will be judged out of their own mouths, will condemn themselves as they do now, will be accounted unworthy, and will have no part or lot with the righteous. But the heathen nations that now exist and that have existed on the earth will all be blessed, will see the time when they will have the privilege of receiving the blessings of the covenant established on the earth by the Son of God, and through it will be brought into glory and rest.

Brethren and sisters, I wish you to continue in your ways of welldoing; I desire that your minds may be opened more and more to see and understand things as they are. This earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized with water, will be baptized by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon.

Shall we not strive to prepare ourselves as much as possible for the coming of the Son of Man? The Saviour will dictate his kingdom, through his Apostles and Prophets, until all the heathen nations are virtually redeemed by the ordinances that effect redemption, that they may inherit the kingdom that is prepared for them. This work must progress. This earth must become a paradise—must be purged of the sin that has been upon it for many generations, for all sin and iniquity must be swept from it, and a people be prepared for the coming of the Son of Man. He will prepare a people long before the earth is celestialized and prepared for the presence of God. The Saints will increase, the spirit of wisdom and knowledge will increase, and every grace of the Spirit of the Lord Jesus Christ must increase upon the earth, until a people and place are so prepared that the Saviour can come and finish the work given him to do, when he will present the kingdom to the Father.

There is a great work for the Saints to do. Progress, and improve upon, and make beautiful everything around you. Cultivate the earth and cultivate your minds. Build cities, adorn your habitations, make gardens, orchards, and vineyards, and render the earth so pleasant that when you look upon your labours you may do so with pleasure, and that angels may delight to come and visit your beautiful locations. In the meantime, continually seek to adorn your minds with all the graces of the Spirit of Christ.

Sin must be overcome and righteousness exalted, until Jesus reigns King of nations as he reigns King of Saints. This is not unkind to the wicked, for they have the privilege of embracing the overtures of mercy, if they choose. No one will be compelled to do so. All may freely eat, drink, and satisfy themselves, or they may turn away and feed upon husks. Let every one who wishes to go to California, go, for we do not want them here. This country is most excellent for sifting out those who are not here for the love of their religion. The mountains, the deserts, the barren

plains, hard labour, and hard fare are all so calculated that those who do not love the truth will leave for California and elsewhere, and we love to have them go. Some who are now here ought to leave, unless they will repent and become good men.

Be faithful, humble, prayerful, and watchful, and be sure to live your religion. Store up your surplus grain; and when you have done that, do (to speak ironically,) as some have done—take every pound of butter, every dozen of eggs, every bushel of grain, and every good thing you can lay hold of to those who would cut our throats, if they had the power. Had they the power, they would slay every soul that would not renounce this work. They have not the power, and never will have. Israel will be gathered, the poor will be gathered, and this land of Joseph will be freed from oppressors. Their power is broken, and they will go down to the pit, while Zion will arise, and wicked men and devils cannot prevent it. God has decreed this, and we are going to help him to perform it and bring righteousness upon the land; and the righteous will see the day when they can say their prayers and lie down in peace, for murderers will not be around them.

Will you let every act of your lives promote the kingdom of God? If you do, you may be sure that every person who is opposed to righteousness will be our enemy. But those who are here to steal our cattle and horses, instead of striving honestly for an honest living, had better forsake their evil habits, or go where they are more popular. The Lord Almighty will have a pure people—a people that will serve him; and we shall yet see the day when we shall be free from murderers, thieves, robbers, liars, whoremongers, drunkards, and every other description of persons who pollute the earth.

My constant prayer is that the anger which is in the hearts of the disobedient will turn upon each other, and the wicked slay the wicked, until no place can be found on the earth for those who will not observe good laws, that the righteous may live in peace. The wicked are doing so; and in the midst of their rage which has been around us, it is astonishing how the preserving and invisible hand of God has been over his people. I do not now remember that any in our Territory, during the time alluded to, who desired to live their religion, fell by the hands of the wicked, except brother William Cook. They credit this wonderful preservation to me; but they are mistaken. The Lord Almighty can control the acts, and bring forth the results far beyond the wisdom and calculation of man. He has brought to pass these purposes, and the wicked have been and are helping him. "The wrath of man shall praise him." May the Lord God of Israel bless you and the whole house of Israel, is my prayer in the name of Jesus. Amen.

TRIALS OF THE SAINTS, &c.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, June 3, 1860.*

REPORTED BY J. V. LONG.

Brethren, I am obliged to keep my head covered, for I am fearful of taking cold. I expect I am beginning to look strong again, but I am very weak. You may be assured that I am grateful, and rejoice that I live in this day. I am thankful that I live in this generation, and especially that I dwell in these mountains with you; for it is one of the happiest places that I ever saw, right here upon the tops of these mountains, and particularly if you can have the right kind of microscope—such a one as the Lord will give you.

I presume that you can all see what the world are at down yonder: they are beginning to have times as well as we, and they may well expect to have difficulties. I do not call those drivings, and what we used to call persecutions, difficulties. I never was more happy in my life than I was in Missouri and Illinois, when we were passing through those trying scenes; and I can say that I never felt better than I have for the last two or three years, although it has been very trying to some. Some of our friends think we are cowards; but we only act so when it is necessary; and then when it is not necessary to be such, we stand forth in our proper light; and it is always necessary for us to be men of God, holding the Priesthood in righteousness, doing right and always being ready to do good, and assist in rolling forward the great work. The Lord will help us, if we are willing to be guided by his Holy Spirit.

President Young was speaking to the Elders about coming into this stand to speak, preaching in the Wards, and telling the people honestly what is required of them. I can tell them the plain, simple principles of the Gospel,—advise them to lay up their grain, and do all the good they can.

It has troubled and worried me more, perhaps, than anything that has transpired in these mountains, when I have considered how we were situated for grain. We are almost destitute, and our friends have got plenty; and they are capable of selling to us, and then they will have enough for themselves; for, as I told you this morning, they have got at least three years' provisions on hand at Camp Floyd. It is true that it does not take very much grain to sustain a man and his wife and a few children, if he is prudent with it; but then it requires a certain quantity for every family, and when added together, we need a great deal of wheat and corn to sustain us here in these mountains.

I would rather see my family go very poorly clad than to see them without bread and meat; for there is nothing in the world that will make a woman so cross as to go hungry, and the men are much worse. I have not tried this much; but I have a few times sat down and eaten up all

the food I had. I was not cross at that time, but I called upon my Heavenly Father to open the way whereby I might be fed and be nourished and cherished. I know that God is merciful and benevolent to his creatures; I know that the earth belongs to him, and that all power is his, both in heaven and upon the earth, and all the children of men are in his hands. We are all his children, every soul of us, not only the righteous but the wicked; and they all have their agency and the right to do as they please, but they are responsible for all their acts.

As we measure to others, so it will be measured to us again; and as we make up our beds, so we shall sleep, and we shall have to give an account to God for all the acts done in the body. When, for instance, you sin against President Young, you have got to make that right with him: I have no power to remit that sin. And when you sin against Jesus Christ, you have got to make that restitution to him which is necessary to gain forgiveness. When you sin against the Holy Ghost, you have got to make the atonement to him. And as we do to others, so it will be done to us, and the nation and the government that we look to for our rights.

We are born of the fathers who won our liberties. We are the children of that God who spake to our fathers, and gave them the law, and inspired them to write the Constitution of our country. And those who now sit in the judgment-seat should remember that as they measure to us it will be measured to them again, and they cannot avoid it; and we may with safety apply the same to ourselves, for as we measure to each other, so will it be measured back to us. If we transgress a law, we must pay the penalty, for the Almighty requires this of every one of us. He will not force any man to keep his law; but all will find, when they wish to enter into the kingdom, that there is Mercy on one side of the door, and Justice on the other; and what Justice cannot claim, Mercy will.

With these views of the subject, let us learn to take a course to do unto others as we would wish them to do unto us in like circumstances. Be honest and upright in all things; abstain from all lying and hypocrisy, root it out of your hearts, and work righteousness continually.

This is the religion of Jesus Christ as taught in these books—the Bible and the Book of Mormon, and it is in accordance with that which is in my breast, and which is a better book, for it is life in Christ; and that living being that receives light and intelligence from the heavens through the revelations of the Holy Ghost is a living oracle. It is the living Oracle that is within us that will guide us in the way of life.

Now, you require brother Brigham to live in that manner that he can hold the oracles of God and be to you a living oracle—the mouthpiece of the Almighty, to communicate line upon line, and precept upon precept, and have the word of truth constantly on hand. Now, why should you require more of the head than of the other members? The Lord has said that upon those members that you consider the least honourable he has conferred the most honour; and he will confer upon every man and woman that honours the Priesthood, the Presidency, the Bishops, and all the members of the body. We cannot honour God except we honour his authority: there is no possible way of honouring the kingdom of God only by honouring its authorities.

If we take this course, we shall do well and be prospered in all things. I am satisfied that the majority of this people are improving, and it is for their sake that we are sustained.

God takes hold of our enemies and controls them, and he has kept them at a distance and led them by his power, as a groom leads a horse by the bit. We have been praying and beseeching the Lord by night and by day to hold them, and he has done it. This is the way it is done, and this is the reason that we can go to work unmolested, and build up the kingdom of heaven, and do all that is required of us. Let us do that which is right. Act towards this Church in every respect just as you would like others to do by you.

Brethren, you need not be troubled in your minds, but be of good cheer and rejoice evermore. Bow down at night, plead with your Heavenly Father, ask him to bless this people—to bless the earth, the mountains, the waters—to bless your wives and children: ask him to bless the seed you put in the earth, and to turn away the storms, that we may have good crops. These things are required of you. You are commanded in this book (Doc. and Cov.) to do these things. There is not a day passes over my head but I bow before my Heavenly Father in secret, and plead with him to bless you, to bless the Saints and the Elders abroad among the nations, to give his angels charge concerning them, that they may have power over every evil and over all the enemies of Christ. This is my prayer. I am pleading continually for the work of our Father to be carried on, and for his will to be done upon the earth as it is done in heaven.

Do you think that a Saint will steal poles, or go to a man's wood pile and steal his fire-wood? Or do you believe that a Saint will lie and do that which will prejudice a man against his friends? This is the way Lucifer acts; and probably the last thing he did before he left heaven was to take the census; and we calculate that he will leave here soon, seeing that he has commenced to take the census.

Now, brethren, let us remember to pray—"Our Father, who art in heaven, thy kingdom come; thy will be done on earth as it is in heaven." Just think how they are in heaven, and then you can form an opinion of what we ought to be. Lucifer is not there now, for the Bible tells us that he was cast out, and then things were set in order. Do you suppose they allow lying and stealing there? Do you suppose there are any hypocrites there? I want you to think of these things; for you will find, when you get into heaven, that all kinds of deceitfulness and every abomination will be done away; for they are honest there, and they watch over us: they are interested in our welfare, and they desire us to do good. They have just as strong a desire for our welfare as I have to see my sons do right.

There is nothing in this world that makes me feel worse or more sorrowful than to see my children taking an unwise course. I feel these things very sensitively, and I shall continue to feel so; for my soul and body and all that I possess delight in God and in his work, and to see you doing right. It is all the pride I have when I can see the Latter-day Saints doing their duty. I have no pride in clothing, in dress, or in any man, except he does the will of God; but I delight in walking humbly and faithfully before God, and setting a good example. When my wife pursues this course, I have pride in her—I adore her, as I would you, if you were all to do right, gentlemen, and no more. [Why should I love a woman more than a man? They are no more to me than good men.]

I am aware that this world is filled with hypocrisy, and I expect it will continue so until the end; but I shall soon leave this tenement and go into

a better place. I do not know how long it will be, neither do I care: it does not trouble me one particle.

About two weeks previous to the death of brother Jedediah M. Grant, I dreamed that we were travelling, and we came to a beautiful stream of water. I thought I was going to cross it with him, and with the expectation and understanding that he would guard me across. He crossed the stream unobserved by me, and then I saw him running up the hill as fast as he could, and he got away from me and passed out of my sight. The stream kept rising and becoming more boisterous and apparently more dangerous; and so it continued till I awoke.

As for you Saints looking to the Government of the United States for quarters, I can tell you that you never will get any. Satan never will allow you any quarters, except he does it for the purpose of leading you into a worse snare; and therefore you need not look for anything of the kind. What! the Devil give the Saints any quarters? No, never: but if he has got the back pull upon us, he will hold us. We may whip and flog all we choose,—if he has got a claim upon us, he won't give us any quarters. Would you, if you got the advantage? You all say no. Well, then, if you have got the advantage, keep it. And if you will let the Devil alone, he cannot do much. But I can tell you that you need not look for much from this generation. They may yield to get a better hold of us, but I don't ask any odds of them; and I pray to my Father and God, saying, "O Lord, preserve thy servant; preserve me in thy truth, that I may never sin against thee, nor against thy faithful servants, nor against angels, that I may be a co-worker and be subject to them and to the power of God."

I never saw the time that I was afraid of sickness, pain, or anguish. Still we are all liable to these things. I do not feel to boast. If I do, it is through mistake and a slip of the tongue. But I feel to bless the Presidency of this Church and the Priesthood generally, and all that believe on their words throughout the world. This work will roll on in spite of all opposition.

Go to work and take care of your grain; store up your wheat, so that the worms cannot get it. I have kept some wheat five years, and it is still good. Let us all take a course to preserve ourselves temporally and spiritually, and listen to what is said by the Priesthood.

I have heard that some of the brethren have found a great deal of fault with me for talking so much about wheat; but I can tell them that this won't put wheat in their bins, nor flour in their sacks.

God bless us all—root out the wicked from among us, that we may be one. Amen.

TEMPORAL SALVATION.

Remarks made by President HEBER C. KIMBALL, *Box Elder, June 7, 1860.*

REPORTED BY G. D. WATT.

All that has been said by President Brigham Young is very precious to me. The righteous will root out wickedness, and I want to live to see it, for that time will give great consolation to the righteous. I wish to speak relative to a temporal salvation. If we do not have wisdom to take care of and save our own lives, it appears to me that it will be more difficult for us to attain to that principle necessary to save the spiritual life. As Elders of Israel, we must take a more judicious course, as relates to a family capacity and a Church compact, than we have yet taken. If we do not, I fear exceedingly for the result. Yet God is much more merciful than we are. He is determined to save those who will take a course to secure their election and heirship to eternal life. All such people will prevail. If they fail in their integrity and firmness to the cause of righteousness, and repent not, they will lose all they have already gained, all they have expected, and all that has ever been promised to them that overcome.

Let it not be said that any portion of the people of this Territory have not wheat enough to last them until harvest. Let them be sure to do one thing, if God permit it—secure well the coming harvest, and be sure to lay up enough to last one, two, or three years. When we have done this, we have time then to beautify our gardens, cities, palaces, and playgrounds, and more thoroughly school our children. It is hard to improve when there is no bread. When a man has no bread, and his neighbours have none, he must have horrible feelings. The day will come when millions of people will flock to us for bread, and thousands of them will be honest; they will be the elect of God: they will come to us for salvation, either to this place or to Jackson County.

Let us seek dilligently to save ourselves, and also to save the whole house of Israel, and the house of Esau—that part of them that will repent, and they will repent only when they are obliged to—a great portion of them. A portion of this people have been rooted up six times, and as often left our possessions, because we were obliged to. It will be something like that in the saving of the house of Esau. But we shall not move from these mountains until the Lord tells us to, though Uncle Sam may request it as much as he has a mind to. We shall go when our Father and God tells us to, and stop where he tells us to stop.

Let us rise up in the strength and power of righteousness, and God will bless us as no people were ever blessed. Let us provide for our own wants as a people, and raise flax and wool, and every other thing that is requisite for temporal salvation and the preservation of the natural body, and this will aid us much in our endeavour to attain eternal salvation.

In connection with brother Brigham, I say, Peace be upon you all! Amen.

PRACTICAL RELIGION.

Remarks by President HEBER C. KIMBALL, *made at Logan, Cache County, June* 10, 1860.

REPORTED BY G. D. WATT.

I cordially agree with what has been said by President Young, and I know that every reasonable man does. The religion we believe in consists of faith and works. I would not give a dime for all the faith there is in this world without works. We believe or disbelieve what we hear. After we believed the testimony of the Elders who brought the intelligence that God had sent an holy angel, raised up a Prophet, &c., then we were required to repent. After we had repented, we went forth and were baptized in water for the remission of sins. Then we received the laying on of hands for the gift of the Holy Ghost, whose office it is to show us things to come and bring things to our remembrance. Then we received the holy Priesthood, shouldered our knapsacks, and started out to preach without purse or scrip. As soon as we believed, we began to work, and we have kept working all the time until now. By working, we receive the fruits of our labour.

Wheat cannot be produced unless the ground is prepared and the seed sown upon it. When it has attained to ripeness, it must then be reaped, thrashed, and taken to the mill to be ground; then it must be fermented, kneaded into dough, and baked into bread, before we can eat it. This is a good comparison. The religion of Christ cannot exist without works. "Faith without works is dead, being alone,"—as much so as the body is dead without the spirit. Go and do what you have been told to do to-day. Our religion is a daily work; it is our duty to work continually.

I have travelled through many portions of the United States; I have lived in the best country there is in the United States; I have been to Europe; but I have never seen such a scenery in my life as I have seen in this valley. It is the best valley there is in the mountains, that we have seen; still I expect there are better valleys than this. I do not know but Sanpete is the next.

I never have had better feelings in seeing any country, and to see the people in it who have commenced to improve it. We are pretty well satisfied that they are Saints that live here. A great many people, when starting, said they were going to Cache Valley; but we do not find them here; they have gone to Carson Valley, or to some other place. I can say, Peace be to this valley; and peace be to the righteous; and sorrow and tribulation, weakness, and utter destruction from the angel of God waste away the wicked that will not repent. I pray that an Uncle Sam's army may never come into this valley; and if they do not come near you, this valley will be one of the greatest granaries that ever was in the house of Israel.

I am calculating, if it continues to

rain as it does to-day—that is, when it is wanted, that the Lord will receive some ten to twelve thousand bushels of grain here in his granary. If the people here will take the course to do as they have been told, listening to those men who have been appointed to preside over them, they will have one of the richest valleys in the world; and the Lord will temper it: he will temper your winters and your summers, and he will temper the people—help them to control their tempers, and the peace and blessing of the Lord will dwell here. I feel to pray all the time—"O Father, bless this people, bless this valley, bless these mountains, the fountains of water, and bless everything that pertains to this people," that this place may be a place when Salt Lake fails of having wheat, that we may come here and get a little. I feel to bless Sanpete, that it may still continue to be a granary. It is, so far; and I feel as though this would be, and I am satisfied it will be, if you live right.

Brother Rix undertook to build a saw mill. He has the irons, and here are the timbers: you are sitting upon them. He would have had hundreds of bushels of wheat more, had he gone on and built that mill. You all want lumber; and I would now, if I were in his place, put up that mill.

Take upon you the yoke of Christ, and wear it, for it is easy, and the path of the righteous is plain. But when a man is wrong and neglects his duty, he is full of sorrow, he is uneasy, and unhappy all the day long. You know this. Peace be with you! and may God help you to do right, in the name of Jesus Christ. Amen.

BLESSINGS OF THE SAINTS.

Remarks by President BRIGHAM YOUNG, *made at Kaysville, June 13, 1860.*

REPORTED BY G. D. WATT.

I have time to say but a few words. It is three years and a few days since I was last here, and you are acquainted with the scenes we have passed through since that short time.

I am rejoiced to meet and associate with the Saints. It is one of the greatest privileges and blessings I can enjoy on the face of this earth, to gather out from the wicked world with the Saints, and be far away from the contaminating influence of the breath of the ungodly.

It is a great comfort to enjoy the privilege of passing day after day, week after week, and month after month, without hearing the name of God blasphemed. Here we have the privilege of sending the Gospel to the utmost parts of the earth, of teaching our children righteousness, of setting a righteous example before our neighbours, of associating together, of praying with and for each other, and mingling our voices in praising our God. Is not this a blessing? True, we are not entirely free from wickedness; we are in a world of sin and

iniquity. All the inhabitants of the earth have wandered from the path of truth, and it is our duty to lead our children and friends towards our Father and God, to forsake the wickedness that is in the world, and promote righteousness and the principles of life—the life of the body and of the mind—the existence of the spirit and the body here and to all eternity—to dwell with our Father and our God. Life is before us.

Here are the Saints, and the words of the Saviour will apply to them—"He that liveth and believeth in me shall never die." He does not say that this body shall not crumble to dust. It will go back to its mother earth, to be raised immortal—to be brought forth to enjoy the light, glory, and presence of our Father and God, which we cannot endure while we are in this mortal tabernacle. This body must be purified and prepared to dwell in eternal burnings, for it is there where our Father and God dwells in the perfection of glory, light, and power.

Is it not a blessing to have schools in our community, where our teachers can teach our children correct principles, and impart to them education that will be useful? Is it not a blessing to associate with each other and build up the kingdom of God? Is it not a blessing to you, mothers, to raise up Prophets and Apostles—men filled with the glory of God, to go forth and extend the work of our God?

Do I not realize, day and night, that I have the good feelings, prayers, and faith of the Saints on the earth? I do. Let me enjoy the fellowship of angels, of God, and of his Saints, and I am right.

You have my prayers continually for the welfare of the kingdom of God on the earth.

May God bless you! I know that his blessings will rest upon you, if you live for them. Amen.

OBJECTS OF THE GATHERING.

Remarks by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, Sunday, June* 17, 1860.

REPORTED BY J. V. LONG.

I rejoice in the privilege of meeting with the brethren and sisters—of meeting, I may say, with Saints—with those who have gathered out from the midst of the nations of the earth for the purpose of building up the kingdom of God upon the earth with persons from almost every nation, kindred, tongue, and people. Actuated by a single motive, and that motive and that object the building up of the Church and kingdom of God, have this people gathered from among the nations and from the islands of the sea. Should it not rejoice our hearts to meet such characters? Should it

not be a matter of pleasure to be associated with such a community, and to have a part and lot in the establishment of truth and righteousness upon the earth.

I feel to rejoice continually in connection with my brethren in this work in which we are all engaged. No matter what order of occupation we are in, it is all for this sole object —to establish righteousness and peace, and put down every species of wickedness. Our object is to establish a nucleus of power to protect and preserve righteous principles upon the earth, and the kingdom and government of the Almighty that shall never be thrown down. This is the motive, and it is a great and glorious and a noble enterprise, and its results will be pleasing, affording joy and peace in the Holy Ghost, and eventually exaltation and eternal lives.

Our minds have been touched with the light of truth—the law of heaven—the Spirit of the living God, and we have been enabled to see a few things, and we have now come together that we may learn of those principles. This work and cause which we have espoused is no idle tale, but a living, stern, and glorious reality. It was said by our Saviour to the multitude, "What have ye come out to see? A reed shaken with the wind?"

We can answer that question in the negative. No; we have come for a great, grand, and glorious purpose. We have many things in connection with this purpose to perform to unite our lives, resources, and powers in the spreading abroad the truths of high Heaven, the gathering of Israel, the redemption of Zion, and the establishment of the principles of righteousness and peace upon the earth.

We have to train up our children in the nurture and admonition of the Lord—to seek to establish the principles of righteousness among men—to put down iniquity, stop the floods of wickedness and corruption that almost overflow the earth.

It is a strong current we have to stem; it is a warfare. We have to wage war against the powers of darkness; and sometimes it seems as though the floods were so great that it would overwhelm the Saints. It frequently appears as if there were no possibility of rising above it. But our past experience has shown us that the Church and kingdom of God has risen above these things, and that it has continually increased and extended abroad, and it is still progressing, and will continue to prosper from this time forth and for ever. From its commencement it has known no stopping-place, neither will it ever.

We live in the generation of the world in which the set time to gather Israel has come, to bring about and accomplish the purposes of God, which must be brought about in the last days. The Lord has commenced to gather and organize his people, that they may be more fully taught in the principles of eternal life. It is now too late for the people of the wicked nations to think that they can overcome it, as did the wicked in days gone by; for this never can be done. The work of God will roll forth in power, in might and strength, sweeping sin and wickedness from the earth, and the Lord will rule King of nations as he does now King of Saints.

This, brethren and sisters, is the work for which we are assembled together, and we have the pleasure and satisfaction of knowing that we can travel hundreds of miles here without meeting with scarcely any, except those who have embraced the Gospel, and gathered to this Territory for the selfsame purpose that we ourselves have. The majority of the people in this extensive Territory have come for this cause, and with a desire to do right and live the lives of Saints.

Is there wickedness here? Yes,

there are those who have been born in this kingdom, that have dishonoured themselves,—some of them, too, that bear the names of those who were witnesses to the coming forth of the Book of Mormon, as well as others who bear the name of Prophets who are mentioned in that book. It pains my heart to see it—to hear children profaning the name of the Deity. How will we feel, if we train up our children to permit them to live in this way—in a way that they will become a disgrace to their parents? Is it an honour to be born in Zion? Is it a blessed privilege to be trained up under the genial influences of that Spirit that leads to life and to an understanding of the principles thereof? Is it not a blessing to be enabled to discover and put far from us the false traditions of our forefathers? If so, how much more the disgrace of that person who dishonours his parentage, and the Church and kingdom of God, and that will also dishonour himself? Men do this to themselves—to the kingdom of God—the cause of truth and righteousness. But thanks be to our Father that the cause of truth and righteousness cannot suffer at the hands of the wicked, but Zion will rise and shine, and her greatness and glory will be seen, and in her strength, power, and might she will tread down every opposing foe. How should we feel in regard to our children, and to training them up that they may not depart from the ways of righteousness and truth? Does it meet with the approbation of the Almighty when we neglect them? The Lord said to Abraham when he blessed him—"I know that he will command his children after him."

If this was a reason for giving a blessing to Abraham, why should not every man who will live for it get a similar blessing in this generation? And in this way man can become great and mighty in the kingdom of God, and be useful to the Church of Christ.

Then let us pursue this course, that our children may honour us in their day and generation, that they may be an honour and an ornament in the Church and kingdom of God, instead of being a disgrace to those they associate with.

Mothers have a great deal to do with this; their duties and responsibilities are great towards their children; and none need be idle in this kingdom, for all can make themselves useful, no matter what their calling is.

There is everything needed in the kingdom of God that is required for the establishment of any other kingdom, save wickedness, and that I suppose must abide until a righteous influence shall be raised broad enough and deep enough to wither and dry it up. Then let us labour to root up wickedness, and let righteousness prevail in the minds of the Saints.

These are my feelings and my desires; and I pray God to bless all with the light of his Holy Spirit to guide us in the path of virtue and rectitude, that we may be enabled to do right, walk humbly and obediently before our God, and continually do those things that shall be pleasing in his sight, that we may at all times have his smiles and approbation. This is my prayer in the name of Jesus Christ. Amen.

PROFESSIONS OF THE SAINTS—TRUST IN GOD—MAN THE FOUNDER OF HIS DESTINY, &c.

Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, June* 17, 1860.

REPORTED BY J. V. LONG.

It is not very often that I take a text when I attempt to preach; but I have thought, since I was invited to address you, that I would take one—two or three, perhaps, this afternoon, and make some remarks upon them. I generally like to observe passing events, and to notice words and actions of men—to study their import and bearing upon me and the community. It is upon some reflections of this kind that I am about to speak, and from which I shall take my text.

The first is a remark made by President Young. You may call it the gospel according to St. Young, St. Brigham, or what you please; and I am not very particular which book you put it in, or how you name it. In some remarks that he made to the inhabitants of Cache Valley, he said—"This people will never be driven from this Territory, except they drive themselves." This is part of my text. Another part is contained in some remarks made by President Kimball this morning, and you may call it the gospel according to St. Heber, if you please. It is something like this—"We can all be happy, if we have a mind and disposition to labour for it." The next is from some writer—I do not now remember his name. He says, "Man is the founder of his own destiny."

Wherever there is a true principle presented, it is well to investigate, and see how far it is applicable to us. We find here remarks made and uttered, of the greatest importance to the human family. We do not realize or appreciate their bearing fully, neither do we comprehend how far they concern or will affect us or the society with which we are associated. As intelligent beings, as men possessed with the spirit of truth, as believers in the Lord Jesus Christ, as men who believe that we are acting with reference to eternity, it is well for us at all times to ponder well the path of our feet, and understand the position that we occupy on this earth, to know as near as possible the relationship that we sustain to God, to each other, to the world, and, as near as we can, the various duties that devolve upon us to attend to. These are things that we profess more or less to be governed by. We profess to have a portion of the Spirit of Truth, and we pray frequently that that Spirit may guide and direct us in our movements among the children of men. Let us endeavour to be guided by it in all our business relations, and in our intercourse with each other, that it may govern all our actions in life.

These are feelings that we often have experienced, and yet how frequently we depart from that spirit which we possess intuitively, and the instructions from those who are teaching us the principles of truth.

Now, there is nothing more true than these sayings that I have repeated

over in your hearing. Take into consideration this people, and the position they occupy, What is it? And who are we? Why, we profess to be the people of God, and we are the people of God. We profess to be Saints of the Most High, and this is what we are in reality, or should be. This does not, of course, apply to those who are not Saints. We profess that this is the work of God in which we are engaged, and our profession is strictly correct. When we say this is the Church and kingdom of God, we believe it, and so it is; and it is the only Church and the only kingdom that he has on this earth in this generation that we know anything about. We profess to know that God has revealed his law, that he has restored the holy Priesthood, and that he is communicating his will to the human family. We profess to believe that the kingdom of God will overrule and prevail over every other power and every other form of government, and that it will go on from strength to strength, from power to power, from intelligence to intelligence, from knowledge to knowledge; and that in the due course of events, it will rule over the whole earth, until every creature upon the earth and under the earth and on the sea will be subject to the law of God, to the kingdom of God, to the dominion of God, and to the rule of the holy Priesthood.

This is our profession. We believe it: at any rate we profess to believe it; and if we do not, we are hypocrites. We profess, further, to be the elect of God—set apart, elected, chosen by him to be his servants to accomplish his work upon the earth;—in the first place, to establish correct principles among ourselves, and then to teach those principles to others, no matter what they relate to, whether to family matters, to the state, to a town, a corporation, or a government,—no matter whether they relate to the Government of our own country, our own family, or a world. We profess to be under that Government. And further, all our opinions, all our movements, and intercourse with each other and with the nations of the earth, we believe to be governed and regulated by the law of God. These are some of our views and feelings respecting our religion and its influence upon our actions.

If these things are correct—and they most assuredly are—we are God's people, and he is bound by everything that is calculated to bind either man or God. He is bound to take care of his people, if they take care of themselves. If they honour their calling and priesthood—if they magnify and do credit to the power and authority that is conferred upon them—if they do not deviate from correct principles, God is bound to fulfil all things according to the obligations that he is under,—one of which is to provide for his Saints. Now, where does the matter rest, taking it in connection with the first part of our text? Where does it necessarily rest? Does it not rest with God? It does, and he is faithful in his part. Who has ever known God to depart from correct principles? Come, let me stand up in his defence, if you please. I never have, and I am well satisfied that you never did.

There is not a man upon the earth that has put his trust in God, I do not care what part of the world he has been in, but what can say that he delivered him. I know that has been the case with me, emphatically so. I have been satisfied, when in foreign lands and in strange countries, where I had no access but to the Almighty, that he was on my side, and I know that he has answered my prayers.

We know that God lives, because we have the things that we ask at his hands. Taking it, then, in this point

of view, What is it that can cause us, as a people, to suffer any difficulty, or trouble, or privation? It is our own acts, our own corruptions, our own faults and weaknesses. Did we not have a sample of it this morning in the President's remarks? He said, "I have, in years gone by, gone almost shirtless, and I have gone to men who had plenty, but they would not trust me ten dollars." Well, he was faithful, and they could not deprive him of that to which he was entitled. They might deprive him of the necessaries of life, and of those things that would make him and his family comfortable and happy for the time being; but they could not put anything between him and the kingdom of God. That being who had promised to stand by him, and whom he continued to fear, blessed him temporally and spiritually; he supplied all his wants, enabled him to feed and administer to those individuals who were so penurious that they could not trust in God. Is not that a proof of the position I am taking? It is; and you can see proof after proof and circumstance after circumstance: I could name many of them.

I have seen those that were proud cast down; I have seen the meek exalted, and the poor made to rejoice in the Holy One of Israel, and seen peace and plenty poured into their lap, so that they have been comfortable and happy, while the other class have been cast down—become poor and destitute; or, if they have wallowed in luxury, they have since gone to the Devil.

These are things which, if you will reflect upon them, will produce good results, if they lead you to conduct and regulate your heart by the Spirit of truth and the law of God. It is well to study the world and the overruling hand of God. You will see many pursue the path of luxury and ease, and neglect their Priesthood and their God, and the result will be as those mentioned. I speak of this as a general principle—as one that exists between God and this earth. Man, assisted by the Lord, is the founder of his own destiny. We do not always see this principle developed at once. Sometimes the hand of God is withheld, and he suffers his people to be chastened. At present this appears hard, and to some it seems urgent; yet it is for their good. This principle has existed to a great extent among the nations of the earth. They are raised up and cast down. They come into existence, grow, flourish, and expand, and are powerful; and by a touch they crumble, wither, and decay. But the nations know not God; they do not observe his laws, and have no claim upon his protection. It has been so from the commencement, and it will continue so until the winding-up scene. It will apply to the human family until the earth shall be redeemed.

It is true that these things are not always visible to our senses. We sometimes see the wicked flourish, just as David said he did; but by-and-by they are cut down. There is no pity in their death, neither is there that kindly feeling that is manifested for the righteous.

Good men have had to endure affliction, privations, trials, and sorrow, it is true. Abraham had to pass through afflictions that were harrowing to his feelings. Men of God have had to wander about in sheep-skins and goat-skins, and been considered the scum and offscourings of society, by men who understood not their relationship to God. They appeared destitute, but were, in reality, not. They had a hope that was buoyant, and looked for a city that had foundations, whose builder and maker is God. Events of a similar kind have transpired among us. Brother Kimball

and others have realized it, as those did in ancient times. There is no difference between this latter and former dispensation in this respect. Those who have held the Melchizedec Priesthood, many of whom had the gifts of the Holy Ghost, and much of the spirit of prophecy, even where there was no organization of Priesthood or of the kingdom of God upon the earth, stood as isolated characters in the world, and maintained their integrity before God. But we have a kingdom, the pattern of which has been revealed from the great God, given for our own happiness and salvation. And with the laying of the foundation of his kingdom on the earth there is a promise given unto us that the powers of darkness and all the power of hell combined shall not prevail against this kingdom. In this respect we differ from all others.

At the time that Jesus lived, the Apostles entertained this hope respecting the kingdom, that he organized; but long before that, it had been prophesied that a certain power should prevail against the Saints, and that the kingdom, with its organization, should pass from the earth; and this all came to pass: but such will never be the case with this kingdom. Here is the difference between the dispensation of Jesus and the one in which we live.

The Lord organized this earth for a certain purpose, and placed you and me upon it, and also millions of beings who came here before us and passed into another state. He organized it for a certain purpose, and it will accomplish its design; so also will the human family. Should I say, then, that God is the arbiter of his own fate?

You will allow me to mix up my texts, I presume; for I do not mean to take up firstly, secondly, and thirdly; but I mean to use them wherever I think they will apply.

Is God the arbiter of his own fate? There is no necessity for this; for God rules and reigns, and controls things at his pleasure. Will righteous men always be trodden under foot by their enemies? No; for it is contrary to the design of God; he has given us ability to choose the good and refuse the evil. We can work iniquity or righteousness, just as we please; and the Devil has taken advantage of this, and tried to surround men's minds with such influences as would bring about their ruin, that he might lead them captive at his will. The Lord has not bound them, nor controlled them; but the result of their actions he has controlled, whenever they have taken a course that was of itself calculated to injure his people.

The Lord says, "The wrath of man shall praise me, and the remainder I will restrain." He will let mankind pursue happiness in their own way; and according to their desire, he will let them drink the cup of their own iniquity in their own way. On the other hand, he has manifested his goodness, and will continue to do it to all his children. What does he design to accomplish? The building up of this kingdom upon the earth, the establishment of righteousness, the driving back of the Adversary, and the banishing of his Satanic Majesty from the earth. By this means, the principles of truth will be extended throughout the length and breadth of the earth, and all will bow to God and his Christ, and the chosen ones will administer the ordinances of his house for ever and ever.

The Almighty had this object in view long ago: the old Prophets testified of it in generations that are passed. Job, who was said to have been a very patient man, spoke of it in his day, and the Apostles of our Lord talked about the time when Jesus would come to reign upon the earth. Visions, dreams, and reve-

lations are multiplied upon this subject. The Lord is a little more capacious in his views than we are, and calculates more largely; and things that look very great and important to us are very small with him.

It is said that a thousand years with us are as one day with the Lord. He will bring to pass the work which he has designated; and what will it be? It will be the destruction of the ungodly, and the exaltation of the Saints to a celestial kingdom and glory. It will be the resurrection of the dead, and the exaltation of all who have obeyed him to thrones, dominions, principalities, and powers in worlds that are prepared for the faithful. Then he will have accomplished his purposes with regard to this world. Then those men who have suffered for a long time will feel like old Job, when he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

It was by the Spirit of truth and the revelations of God to Job that enabled him to say, "Though worms destroy this body, yet in my flesh shall I see God."

Father Abraham will come forth in the resurrection of the just. He saw the day of the Lord and was glad, and he will possess and enjoy all the blessings promised unto him. He will accomplish all that is written concerning him and that has been predicted by the Prophets.

The Apostle Stephen prophesied of this, and said, "God promised to Abraham that he would give him this land, and he will fulfil his promise." Abraham will inherit that which was promised to him upon this earth, when he has fulfilled his destiny in other respects; then the promised land will be awarded to him. I might enumerate many other circumstances and instances of a similar kind. The Lord called Joseph Smith to be a Prophet, Seer, and Revelator. As soon as this was done, the Devil was ready for the opposition, and said, "I shall stand in my place, and what will Joseph Smith be able to accomplish?" We say that he will accomplish all that is required of him, despite all opposition.

One of the ancients said, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord; I will joy in the God of my salvation."

Who has been injured by the late crusade of the United States against us? With one of the best equipped armies that was ever organized in the United States, they came to crush this people and to wipe us out of existence, defiant, menacing, threatening, proud and haughty, with all the parade, the pomp, and circumstance of war: but the Lord put a hook in their nostrils, stripped them of their glory, left them shivering in the cold, and fed them on mule's legs. Who has been hurt?

We are still here, and God is controlling matters for our good. President Young says, "It will continue to be so, if we live our religion as we understand it, and leave the wicked alone; for those who are opposing the Church of Christ cannot hurt us, and all such characters will have their portion in the lake that burns with fire and brimstone. Then let us gird up our loins and maintain the principles of truth—do all we can to root out iniquity from our midst, but let the wicked wallow in the filthiness of their own debaucheries.

We have separated ourselves from the world in which we live; we have

been baptized, by immersion in water, for the remission of sins; we have had hands laid upon us for the gift of the Holy Ghost; and the question with us now is, Shall we condescend to go again into the beggarly elements of the world, or shall we continue in obedience to the law of God? If we do not obey the law which the Lord has given for our guidance, we shall go down to destruction, and our second state will be far worse than the first. We are now laying a foundation for ourselves and our posterity; and what is it that will flash upon our minds if we turn away from the truth? We shall think of the time when we thought we were the Saints of God; we shall think of our associations with this people, and these reflections will greatly increase our misery.

Are we not the framers of our own destiny? Are we not the arbitrators of our fate? This is another part of my text, and I argue from it that it is our privilege to determine our own exaltation or degradation; it is our privilege to determine our own happiness or misery in the world to come. What is it that brings happiness now—that makes us so joyous in our assembling together? It is not wealth; for you may pour wealth, honour, influence, and all the luxuries of this world into the lap of man; and, destitute of the Spirit of God, he will not be happy, for that is the only source from which true happiness and comfort can come.

If I am doing right, I am preparing for thrones, principalities, and dominions, resolved by the help of God that no man shall rob me of my crown. With this view of the subject, all the outward circumstances of this life do not trouble me.

I know it is the case that many men would like to have everything they can desire or think of; and I used to think, if I were the Lord, I would give the people everything they wanted—all the money, all the honour, all the riches, and all the splendour their hearts could desire; but experience and observation have caused me to change my mind, for I know that such policy would not be good for the human family.

The Lord will try this people in all things, that they may be prepared for celestial glory.

Brethren and sisters, the time to bring our meeting to a close has come. I will therefore bring my remarks to a close, and pray God to bless you, in the name of Jesus Christ. Amen.

DIVINE AUTHORITY.

Discourse by Elder ORSON PRATT, *delivered in the Tabernacle, Great Salt Lake City, Sunday Afternoon, June* 24, 1860.

REPORTED BY J. V. LONG.

I arise, by the request of brother Kimball, to speak to the congregation. What I may say I do not know at the present time; but one thing I do know, and that is, I earnestly desire the gift of the Holy Spirit, to enable me to speak to the edification of those present; and then, whatever is said will be right, and we shall be mutually instructed, and our minds informed.

One of the great fundamental principles of our religion is the Divine authority which God has sent down from heaven and conferred upon man. It lies at the foundation of the great work that we have embraced. Without it, we are nothing—we are mere cyphers; we are no better off than the rest of the world. No matter how many truths we might embrace in our faith, and how many principles we might advance for the instruction of one another, nor however much knowledge we might gain and impart one to another, yet, if we were not in possession of this principle of authority from heaven, all would be vain—all would be useless; all we could do would be like the turning to-and-fro of the door upon its hinges. Our ordinances would be in vain, our baptisms would be in vain, our confirmations would be in vain, our preaching and our testimonies would be in vain, and, finally, there would be nothing pertaining to our religion that would be serviceable or saveable in its nature. But let authority be sent down from heaven and conferred upon man, so that he will have the right to act in the name of the Lord, and so that he will have the right to administer ordinances in his name, and to act, to preach, to testify, and exhort in the name of the Lord.

Then what is done will stand; it will be lawful, it will be eternal, it will be recognized in the heavens in the day of judgment, and it will be sanctioned by all the pure and holy beings that are saved. When, therefore, we teach this generation, we teach this as one of the great fundamental principles of our religion.

That authority has been given, not from man, not from any individual or combinations of men, but it has been given from a superior source and a superior power, and eventually it has been conferred upon us, giving us the legal right to administer to the human family. This authority, when acted upon and when properly received, is saveable in its nature, and without it we may despair of obtaining salvation in the kingdom of God. We might as well give up first as last. But we do verily know (for with us it is not belief or guess-work,)—but we have a knowledge that God has given this authority: we know it for ourselves; we know it as individuals, and not for the rest of mankind, but each individual for himself, provided

he has received the gift of the Holy Ghost; and if he has not received that gift and blessing, he does not know it, for no man can know the things of God but by the Spirit of God. No man can know by his natural eyesight, nor even see the things of God; they are to be spiritually discerned. No man can know by the hearing of the ear—by the testimonies that are given to other individuals, nor by the miracles that are performed; in short, no man can know the things of God unless he has received the gift of the Holy Ghost.

The Egyptians did not know, when Moses and Aaron performed miracles, that they were the servants of God. They saw water apparently turned into blood; they saw frogs and insects come before their eyes; but they saw the magicians do the same things, and they had not sufficient knowledge to know the difference between the powers of the children of God and those possessed by themselves. Although they believed, yet they did not know, for want of the Holy Spirit. Their hearts were not sufficiently prepared to receive that heavenly light, that divine gift by which that power was among them.

How easily we may be operated upon, and how liable we are to be led astray by the opposite power! How easily the children of Israel were led astray! Their minds darkened and their faith was destroyed, because they did not retain this authority and power in their hearts. The thunders of Mount Sinai, the clouds and darkness, and all the magnificent scenery that surrounded them did not create within them that living, abiding testimony that comes by the Holy Ghost. There, in the midst of all these scenes, they could build a calf, fall down before it, and acknowledge it to be their god. They could say, not only in their own hearts, but to one another, "These be thy gods, O Israel!" While mountains were covered with vast clouds, while the lightnings were yet striking down, and while the whole mountain of Sinai was trembling because of the power of God, yet that power was not recognized—it was not respected, but a golden calf was considered to be the god that brought them out of the land of Egypt.

How vain, then, without the Holy Ghost, his abiding witness, this authority that comes from heaven and the knowledge of it! By this authority, sent down from heaven, we obtain a knowledge of future events; by it we obtain a knowledge as the fathers did—we receive that which is promised upon our heads, even that which is promised in regard to our posterity to the latest generations; by it we shall obtain all that was promised in relation to our ancestors,—also that which is promised in relation to Priesthood, power, greatness, and glory. All these things are given through the authority that God has ordained and bestowed on man here upon the earth.

[Blessed the sacramental cup.]

Mankind have assumed to themselves various degrees of authority. Mankind have assumed to themselves, from the earliest ages, after our creation, to establish by their own authority civil governments, and also to establish by their own authority ecclesiastical or church governments. These governments that have assumed authority to rule, and reign, and govern the people, will crumble to ashes before the might, the strength, and power of the kingdom of our God. One, perhaps, has assumed authority after one method; another has assumed it after another: one has established one form of government, and another another form: one has erected a standard of religion to guide the human mind in relation to their welfare and happiness, and another has set up a separate creed; and we find that our world, from ages immemorial, has been under all kinds of authority and

government, civil and ecclesiastical; and the nations of the earth have honoured these governments, more or less.

Perhaps it may be said that the Lord is the Author of all these governments. That we may admit in one sense, and in one sense only, because he controls those governments to a certain extent, as we have been told from this stand. But is the Lord the Author of a government that admits of no authority from heaven? He may permit those governments to exist, and he may control the result of their actions for the glory of his name and for his own benefit; but to suppose that the Lord has directly established the monarchical governments that have existed for ages that are past, and the Republican governments that have existed through or in different generations, and the various other governments, some of which have stood the test of centuries,—to suppose that the Almighty organized all of them, I say, would be inconsistent.

But some might say, Is it not better to have these forms of government than to have none at all? Admit that it is better than to let every man go which way he pleases; and therefore, when the Lord saw that the people were so far departed from heaven and from him, and from the form given from heaven, he may have suffered those forms of government to be established, and that, too, for the benefit of the inhabitants of the earth; and he may have had, and may still hold, his hand indirectly over the wise men of the earth, and move upon their hearts to establish many good and wise principles for the benefit of the people. All this he has done for his name's glory; therefore we acknowledge the hand of the Lord in controlling all the governments and kingdoms of the earth. But where is that heavenly, divine authority that comes down from above? Where is it to be found in the present generation, among all the nations and kingdoms in the four quarters of our globe, except it be in these mountains? Where has it been in ages that are past, since the Apostles fell asleep? You may traverse our earth from one side to the other to find a government established by the Almighty, and you cannot do it. Or, if you do not want to find a people who will say that God was at the foundation of the establishment of their governments, find a people who will say that God directs in their movements, in their councils, in their senates, in their houses of parliament,—find a nation that will acknowledge that God governs them by the spirit of revelation. You cannot find such a one: there are none such in existence among the nations abroad, for they all say they do not acknowledge the principle. If you go over to the Old World, and travel from one end to the other and ask the question, Do you acknowledge God in your movements—in making war one with another? Does God give you revelation to guide you? Have you any Prophets that are appointed by divine authority, who can say, "Thus saith the Lord God concerning this people?" You will find the united testimony of kings and senators to be that God does not speak in this our day—there is no such thing as revelation in this generation. Then go to the ecclesiastical governors and ask the same question. Go to the Pope that pretends to occupy the chair of St. Peter, and he will say, "Oh, I occupy the same position as Peter—the same apostleship and calling." Do you act in the same duties? He will answer, "Oh, yes, I guide and direct my people as Peter did; but there is no revelation now; for, since the days of John the Revelator, the canon of Scripture has been closed up, and we are to be guided by their

revelations; but we are not to have any more.

This is what the Pope would tell you; it is what the cardinals would say; and the bishops and clergy would all tell you that the canon of Scripture is for ever closed. They have no God to decide relative to their principles and doctrines, and to correct errors that may creep into their church. In the next place, you may go to all the reformers and other branches of the ecclesiastical government, and with one united voice they will all tell you the same thing—viz., that the Bible contains all that is necessary and that can conduce to the benefit of the people. No prophet, no inspired man in our day, and has not been for many generations past; and hence there has been no additions to our Scriptures. This is the state of the whole world, apart from this divine authority that is claimed by the Latter-day Saints in these mountains.

If the question be asked us by all the nations and kingdoms upon the earth, "Do you profess to be guided in your councils by revelation from the heavens?" There would scarcely be a voice in the negative. I believe they would all answer in the affirmative, and say, "We believe in revelation from on high; we believe that angels have come and administered to the Apostles and Prophets, that intelligence has been sent down from heaven, that Prophets and Revelators have been in our midst, and that revelations have been given from the commencement of the Church, and that we know that the counsels and great movements of our Church have been dictated by revelation." And here is where we differ from the whole world.

It must be remembered that this is not one of those points that are generally supposed to be non-essential: it is as different from many of those disputed questions as the sun at its meridian splendour is from the moon making her appearance in mid-day. This is a great and an important question.

Where is there power to govern civilly or ecclesiastically — I mean the power of God? Will he not bring all their thrones to an end? Where is there a law passed by human authority that will stand the searching glance of the Almighty? Where is there a kingdom or council organized among the nations that now exist that gets the counsel of the Almighty to direct them? All that do not obtain this direction will be rooted up in the great day to come; they will be overthrown and brought to naught. And even their domestic institutions are wrong. Where is there a nation among those governments where the people have been brought into the bonds of matrimony according to the order of God? When the great day of the Lord comes, it will come to end their marriages. There will be nothing but good feelings left between man and wife—between parents and children, because they have not been begotten, neither have their marriages been solemnized by that authority which is known on high. Then children can no longer recognize their fathers and mothers as such, neither can men and women any longer dwell together as husband and wife, when that great day shall come; for all things that are established by human authority must come to an end, and cease for ever.

But when, on the other hand, we consider the authority that is given to us from heaven, we see something that will never come to an end. There will be something that will endure when the mountains and hills shall melt like wax, and the elements shall melt with fervent heat. At that day there will be among the Latter-day Saints those holding that authority that is from on high—that inspiration that comes from heaven. Then, when

the Great Eternal Son of the Father shall come in the clouds of heaven with power and great glory, we shall stand firm upon the rock that will endure for ever, even by the authority that God has ordained.

How great reason the Latter-day Saints have to rejoice when they contemplate these great privileges and blessings, and when they contemplate that the same authority that God established in the beginning, when our first parents were upon the earth, (the same authority that proceeded from the Great Eternal in the morning of creation,) is again restored. Ours is an ecclesiastical Church, and an ecclesiastical state. We have something that is enduring, and this rejoices my soul when I think upon it. This present state of existence is, as the Apostle says, but a shadow, and our probation ends in death.

Many of the Latter-day Saints have been properly instructed in regard to this authority that is sent from God. Where is there an individual that has been united in the order of God who would like these bonds to be severed, and henceforth be left in conjecture? What would the world give, if they were acquainted with these divine principles? It is because they are ignorant of them that they are contented to marry in the way they do at the present time. We can see that they are principles that we need, and that are ordained by the Almighty, implanted in the bosoms of men and women. They are principles that minister to our happiness. Then why should those sacred ties be torn asunder when this body dies? Why should the pursuance of that course which sustains us in this life be broken up for ever in that which is to come? Would this be consistent with the character of the All-wise Creator for him to implant certain principles, instincts, and passions in our nature, to be enjoyed in our present existence, and to break them asunder for ever? No, it would not; neither has he any disposition to impart gifts, principles, and passions, and then destroy them again. To this end the Lord has ordained authority to be exercised upon the earth, and he is manifesting that it is He who rules in the heavens; and he will continue to show to the people that these ordinances, powers, privileges, and blessings enjoyed in this Church are to continue and endure for ever, and that his house is a house of order. He can easily overthrow this human authority, and carry out that which is heavenly.

For the accomplishment of this, he has given the keys of the holy Priesthood, and there are many sitting before me who have received this Priesthood, and it will remain with the faithful after their graves shall have been covered up and the green grass grown thereon. It will go with them in the spirit-world and aid them in disseminating the principles of salvation there, and by it they will be brought forth in the resurrection of the just.

The first speaker expressed his opinion as to the possibility of our attaining that point, or reaching that degree of perfection that will enable us to retain all the heavenly principles in our bosoms that we receive from day to day, and be able to practise upon them, and thereby overcome disease and death itself. This is all very good; but there is much to be done—many temptations to resist, and weaknesses to overcome, before we can live by the light which is in us.

If we fall into transgression and wallow in iniquity, we lose our position and our claim on the goodness and protection of our Heavenly Father; but, by a faithful adherence to the principles of virtue and righteousness, we shall prepare ourselves to come forth in the resurrection of the just, and dwell with the sanctified.

Let us shake off our imperfections and put away our follies, lift up our heads and rejoice, and call upon the name of the Lord. The promises made to us are sure, and we shall inherit them.

Consider the great blessings that have been already conferred upon us, having been sealed up by the Holy Spirit of promise to come forth with the just and inherit all things; and these have been recorded for our benefit. If we transgress, we shall have to suffer for that transgression here in the flesh; and after we lay our bodies down, we shall suffer in the spirit-world, until we have suffered enough for all our sins, unless we have shed innocent blood. For those who have committed that sin there is no forgiveness in this world, nor in that which is to come.

Here is something that is permanent; here is a chance to take hold of the word of the word of God, as described by Lehi. It is our privilege to hold fast and hold on to them. And if we should be cut off in the flesh and sent down to be punished in the spirit-world, and there be buffeted by those spirits, and still retain our memories, we can say these sufferings will not endure for ever, but we shall enjoy all that has been put upon our heads, and, through the Priesthood, and signs and tokens that have been revealed, come forth in the first resurrection, and pass by the sentinels and the Gods that stand to keep the way to eternal lives. And if there be thrones, dominions, principalities, and powers, we shall come in possession of them, for this is the promise of the Almighty.

This is like an anchor to our souls; this is something to rejoice in beyond this world. It lays hold of eternal lives; it lays hold of eternal exaltations, of eternal thrones, of eternal authority and power to reign in the kingdom of God for ever and ever.

This is the kind of authority and blessing that is calculated to satisfy mankind in relation to the things of God, and nothing else will.

May God bless us all, is my prayer. Amen.

PRACTICAL RELIGION.

Discourse by President HEBER C. KIMBALL, *delivered in the Tabernacle, Great Salt Lake City, July* 1, 1860.

REPORTED BY J. V. LONG.

I have been very much interested with the discourse we heard this forenoon. It is what I call practical religion; and you will understand my feelings when I tell you that I consider there is no religion of any kind that is of any use, except that which is practical.

I read in the Book of Mormon, Bible, and in the revelations that are given and written for our instruction and benefit, and for the benefit of the people who lived in past ages, that the Lord says, in speaking of those that have favour with him—the meek, the humble, and those that have a contrite spirit—that manifest their faith by their works and call upon him continually, I will administer to them and impart unto them my will. The Lord our God lives, and it is because he lives that we live; for if the Lord had been dead, we should have been dead. He certainly does exist and dwell in the heavens, and I am aware of it.

During my experience in the Church, I have been placed in many situations, and thousands of items have been presented to my mind that would be of great service to the people. I have called upon the Lord and asked him for a great many things, and he has heard and answered me; and I have endeavoured to take a course that would give me favour with him, with his Son, and with the Holy Ghost, that I might have things brought to my remembrance—that I might have a knowledge of things present and things to come.

This is our privilege, brethren, and it is the privilege of all the men that live upon the earth. We are Saints, and we should all live in that manner that would insure us all the blessings that are promised to the faithful Saints. Every man that has received the Priesthood, whether an Apostle, Prophet, High Priest, Elder, Bishop, Priest, or Teacher,—all should live as one man—be of one heart and one mind. In regard to those things we have heard with regard to living and practising our religion, that we may be able to build up Zion and establish the New Jerusalem: Unless we are very diligent, we shall be very far behind the times when the New Jerusalem comes down from heaven, adorned as a bride for her husband. Now, I believe that Enoch went away from here on a piece of earth, but I do not believe that he remained idle all the time: they have been improving and cultivating the earth—they have been multiplying and increasing the inhabitants where they live. So it is with the lost tribes of Israel: they are not asleep. God speaks to them through their Prophets, and they are learning to be obedient and to be subject to the law of God.

It is the privilege of the Elders of

Israel to rise by the power of God, by living the religion of Jesus Christ.

Brethren, go to work and adorn the earth, adorn your habitations, and improve in everything that is good, that you may be qualified hereafter to do a good work. I have worked in my day, and learned two mechanical trades—the potter's and blacksmithing, and worked considerable as a carpenter; but I never saw a blacksmith yet that was perfect, or one that could not improve more and more in making edge-tools and other things. In fact, I never saw a mechanic perfect in his business; for there is always an advancement, an improvement in blacksmithing, in machinery, and in every branch of business. I learned the potter's art, as I have said, and have carried on the business. I always found that I could improve, and I never saw a journeyman but I could learn from. It is so in England and everywhere else. I saw new styles in Staffordshire, England, when I was there. I saw something there that was very beautiful, and superior to anything I had ever seen before. So it is in building, in manufacturing. This, you know, will apply to our sisters as well as to our Elders. In short, we should all try to improve in everything that is good. I never saw a better time than it is to-day to improve in every thing that is good, and then continue the work to-morrow, the next day, and so on.

[Blessed the sacramental cup.]

I wish to talk about things that are present with us, that pertain to us. We are continually talking about being the saviours of men. Now, how is it possible for one of us—I will take myself for an example, and I will repeat—If I do not take a course to preserve myself and my family, my wives and children, to provide for, and feed and clothe a small family, I want to know what I can do for a large one. We have to learn this, and that if we cannot take a course to lay up wheat, corn, meat, and the comforts of life, make cloth for our families, we cannot make cloth nor provide for others. If we do not take a course to provide for those around us, can we provide for our friends? We cannot. Then here is the place for us to begin—right here in the mountains.

We are out of bread: we have none in the Tithing Office only what we have drawn from Iron, San Pete, and Box Elder counties. Are we not in a fine condition? Suppose the Lord should deal with us as he is dealing with the people in California and those in Missouri, what should we do? I saw it in the papers that they have got as beautiful straw as ever grew, but there is not a kernel of wheat in it. If this should be the case with us, or if the Lord should send a hailstorm to destroy our grain, would we not be in a bad situation, as a people?

I can tell you it is time for us to be humble, prayerful, to live our religion, —not only those men who hold office —not merely those who are selected to lead prayer-circles and to pray according to the holy order, but it is for all; and we should ask our Father to bless these mountains and valleys—to bless our crops, our herds, and flocks; for every soul of you knows that by them our natural lives exist. Then, supposing your wheat is preserved, and mine is cut off, and that there are three-fourths of this people without bread, gentlemen, you have got to divide with us until we are all out. Now don't you see that it depends upon one man as much as another? Do you think I would like to lock up my drawers and bins, and tie up my sacks? No. And if any of you want to do it, we should not let you: we would talk to our Bishops, and let them open the bins and take out a little, and then pay you for it. We do not want it of you for nothing at such times; we want to pay you the

gold and silver for your grain, or whatever we receive from you. Suppose that each of you had your hats full of gold and silver, it would not make bread; and if you put yeast in it, it would not rise.

I have seen the time when my hat full of gold would not buy a barrel of flour, and then again I have seen the time when it could be got for almost nothing. I contend that every man that holds the Priesthood ought to be a saviour temporally as well as spiritually, for we are in duty bound to try to save our natural lives. I would not give much for a spirit without a body, because it takes the spirit and body to make the soul of man: the temporal and the spiritual must be united to make the man.

The Lord is beginning to pour out his Spirit more abundantly upon his people, and he is also pouring out his wrath upon the wicked, especially the Missourians and others in the States. Their cattle are dying with disease, their crops are being cut off; and while these things are taking place, you and I ought to be humble and faithful: we ought to be good stewards, and lay up stores for that time which is to come, and thereby prepare for a day of scarcity.

Brethren, do you believe that there will be thousands and hundreds of thousands that will flock to this people for bread, for meat, for clothing, and for the comforts of life? Such will be the case, and I do not know but it will come before we are ready for it. There has never been a greater prospect of grain than there is at the present time; but we cannot tell how it will be next year at this time. There are hundreds of men in this Church that would not have believed that this people would have been brought down to the scarcity of wheat they are now.

Where is the wheat we boasted about having. The army down at Camp Floyd have got three years' provisions on hand; and in case of famine, they would have to feed us. But don't you see they have got the power in their own hands? And we have placed that power in their possession. What do we find in the Bible upon this subject? "The children of this world are wiser in their generation than the children of light." They make preparation for that which is to come, more so than many of this people do.

Now, you know that you have tried to make it appear that brother Brigham has sold his grain to the army: but he says he has not, and I know he has not; neither have I. I have hauled wheat to the camp that the merchants have bought of this people, and I have got my pay for it. When I was on my last trip, it was reported that I was sending my wheat to Fort Hall; but I never sent any there. I do not suppose there is a man here that believes that President Young and myself have sold our wheat and flour, or provisions of any kind: but they seem to have a mind to make a scapegoat of us; but in this they have done wrong. If we had done as many of you have, you would not have had a mouthful; for there are many of you who do not raise any, and who have none but what you get from the Tithing Office and from private individuals. I have talked with brother Brigham, and he says that if this army were to go away, and another come in two years, this people would do just as they have done; but we must stick to them. It makes me feel, and it ought to make you feel. We put our grain into the hands of those men that should execute the law and see that we are protected. But they have come here to take your lives and mine; and if you would destroy all that kind of wickedness that has been introduced, live your religion, ye Elders of Israel, and honour your high callings.

I have done just as I have said: I have let my wheat out to my brethren. I could have had two dollars per bushel, but I would not have taken three dollars; and I still have some wheat in my bin.

I want to see the brethren and sisters engaged in home manufactures. My family are making cloth now, and it would be a good thing if all the people in this Territory would go to making cloth to clothe themselves with. What! says one, make cloth now, when there are plenty of goods? Yes; I am going to make more cloth this year than ever I did before. There are people in this congregation that I could point out who have decided to please themselves about making cloths and everything else; but I can tell you we have to learn to pursue that course that will make us independent. We must learn to keep our grain, take care of our stock, keep what we have got, and get what we can honestly; and we should never slacken in the principles of industry, in mechanism, or in the economy of life. Are you taking that course, brethren? Are you, brother Heber? I am: I can prove it. I never saw a time when it was more needed than it is now, and it will be more needed yet. Some will turn round and say, If you are just, you will teach us what God's will is pertaining to us. The Lord has said that he will provide for his Saints, and nourish them, and send his angels to protect them. Don't you see he is a jealous God? He is jealous of the nations of the earth, and he is going to scourge them for their iniquities.

These are my feelings, and these are things that I know, and I speak in soberness, in sincerity, and in truth. Am I going to bow down and let my enemies have power over me? No, sir; no person will prohibit or attempt to prohibit any one doing right, except those that do not wish to keep the commandments of God—such, for instance, as the thief, the robber, the whore and whoremonger, and those that try to make all the lies they can.

Brethren, let us gird up our loins and be faithful in all things. Will you go naked and hungry? No, not if you will do right: there will be an abundance for all that do right. I have been as poor as the poorest of you. I have been so poor that I have seen many times when I had not a change of shirts. I have also been with brother Brigham when we were both very poor; and when you talk about going through troubles and trials, I think of what I have passed through for the Gospel's sake, in connection with my brethren; but in the midst of those trials I have always been the happiest. What have we sacrificed? Nothing at all, when we consider that all belongs to our Father. Why do you want to get up in the meetings of the Saints and tell how you have sacrificed? Think of this in the future.

Have we not been among false brethren? Yes, we have suffered from that source. When Joseph had to flee, and there was hardly a person that you could trust, that was a trying time. You have left your homes, you have left nations of tyranny and oppression, and have come to these peaceful valleys, where the devils have been made subject to the Priesthood of the Most High.

So far as I am concerned, I can say that I have sacrificed ignorance to get light—I have sacrificed to overcome the Devil, and I will rise with those that rise and come off victorious. I consider that I have sacrificed nothing for God, but that the sacrifices I have made are for my own individual benefit, and to benefit the Almighty.

This is my testimony, and you know it as well as I do. Then do not talk about these sufferings. Do not go down to the grog-shops and get drunk, fall and break your noses,

and then tell how much you have suffered for the Gospel's sake. Do not go without clothes when you might have plenty. Go to work and purchase a ewe sheep, and then you will soon have plenty; yes, you will soon have a large flock. Our chorister had but two sheep four years ago, and now he has a nice little flock, and has sold some; and you can do as well, if you will try,—yes, every man and woman. How nice you look watching and taking care of a ewe sheep! Far better than you do with those little bonnets, for they are a cursed disgrace to the Saints; and all good men would say Amen.

Why don't you raise sheep, and make your own dresses instead of putting on those rotten rags? Brother Brigham, Am I scolding? [President B. Young: "I don't know."] He says he don't know; and if he don't, how is it likely that you should?

O my Father and God, where is the honest man? I have lost confidence in the world, and in those that lay schemes of iniquity.

CELEBRATION OF AMERICAN INDEPENDENCE, &c.

Address by Elder ORSON PRATT, SEN., *July 4th*, 1860.

I rise, not for the purpose of delivering a lengthy address before this assembly. I do not claim to be an orator, a statesmen, or a politician; but I am an American citizen, in common with you all; and I am proud of the name.

I look back upon my ancestors as American citizens also, not only from the foundation of this republic, but from the first settlement of this country. They were among the "Pilgrims" that landed upon our eastern shore seven generations ago.

We have listened to a very eloquent address on the rise of the American nation—on the achievement of our national Independence, in relation to establishing the great platform of American liberty—viz., the Amerian Constitution.

Much might be said upon each of these topics. Much might be said in relation to the sufferings endured by the colonies before they achieved their independence. Much might be said in relation to the battles fought by our fathers to obtain that liberty which they and we their children enjoy. It is not my intention to dwell upon these subjects; but I will call your attention, upon this occasion, to some of the rights guaranteed to us by the Constitution of our country.

A few years sufficed to demonstrate the inadequacy of the "Articles of Confederation," to obviate which the Constitution was established, conferring increased power upon the General Government. That its power might be clearly understood, Article X. of the amendments was ratified as follows:—"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." It will be perceived that there are no prohibitions upon

citizens outside the boundaries of States.

In the Constitution we find certain rights and privileges guaranteed to ALL American citizens. We there find certain powers delegated to the General Government, and certain powers reserved in the respective State governments, or to American citizens.

We read, in the 4th section of the 4th article of the Constitution, words to this effect:—"The United States shall guarantee to every State in this Union a Republican form of government." This one item in the Constitution is a power granted to the American Congress—to the American nation. They were limited by the Constitution in regard to the form of government that should be established upon American soil. They have not the right, by that Constitution, to organize a government upon any other than Republican principles. They have not the right to establish a monarchy upon this soil: the Constitution forbids or prohibits their doing so. In a national capacity, under the Constitution, they have not the right to guarantee any but a Republican form of government, which government of right emanates from the people to be governed. This is the very nature of a Republican form of government, as we American citizens understand it. It differs from various other governments whose history we have read. It differs from the Republican governments of past ages. We read that Republican governments existed in some of the ancient nations. They existed for a short period, and then ceased. But their forms and the forms of the governments now in the European nations are of a kind more or less different from the one with which we, as American citizens, are blest. It is not necessary, however, for me, in the few remarks I shall make, to dwell upon the various kingdoms and empires of the old world. Doubtless the citizens of Utah are sufficiently acquainted with the history of those nations to know that our American Government differs from them all in unreservedly granting to the people the power to govern themselves—the power to appoint their own officers—the power to enact their own laws; and Congress has no power granted by the Constitution to interfere with that system. But the Congress, the United States as a Union, are restricted in this particular; they are prohibited from granting any other than a Republican form of government upon the American continent.

Let us briefly turn our attention to the State Governments, and see if the Parent Government has fulfilled its pledge, in the Constitution, by granting Republican forms of government to the several States that have been admitted into our Union. Yes, they have permitted them to elect their own officers, enact their own laws, vote at Presidential elections, and have a representation in Congress, and a voice and vote in the governmental affairs of the nation.

How is it with the Territories? Is a Republican form of government extended to the Territories, according to the spirit and letter of the Constitution? In the first place, where can you find one item, from the beginning to the end, that grants to Congress the right to establish a Territorial government, unless petitioned by the people so to do? It cannot be found. And should citizens in a Territory petition Congress to grant to them a form of government, Congress are restricted to granting a form strictly and fully Republican. Some urge that a part of the 3rd section of Article IV. —"The Congress shall have power to dispose of, and make all needful rules and regulations respecting the Territory or other property belonging to

the United States," gives Congress the right to legislate for American citizens who chance to reside in Territories. But the portion thus relied upon relates only to the disposition of Government property, and does not grant the power to dispose of the inhabitants that may dwell upon the public lands in Territories, as though the people thereof belonged to the United States as property.

My opinion is that Congress has no more power to exercise legislative jurisdiction over American citizens in Territories than it has over American citizens in States. In other words, that American citizens in Territories, equally with those in States, have the plainly guaranteed right to govern themselves. People from the various States settle upon the public domain; and shall simply crossing an air-line in the same country prevent them from enjoying a Republican form of government, having a voice in the selection of their rulers, and the privilege of making their own laws without being subject to have them disapproved by Congress? If this is not the case in the treatment of Territories, I consider there is an infringement. It lies in the foundation—in the organization itself. And should the people living upon the public domain petition Congress to comply with certain conditions that were in vogue in the old monarchial nations of the world, and have their petitions granted according to its letter and spirit, they have no reason to complain. Still, it is assumed power in Congress to grant a territorial government.

But suppose we petition, in good faith, that Congress would notice that part of the Constitution that directs the giving of a Republican form of government, and we get something else, what shall we do then? It may suit the condition of the people, and it may not.

There are many rights that are named in the Constitution, and many that the Constitution says nothing about. These rights I shall not attempt to define. We have rights in regard to observing the Sabbath, and worshipping God according to the dictates of our conscience. We also have social and political rights guaranteed to us and to all the American people. All these might be taken up and reasoned upon; but you are acquainted with them.

If I were to petition Congress, I should petition that this old relic of the mother Government should be done away; and that when Congress granted a Government, they should grant a Republican instead of a monarchial one, and let all the people have the same privileges.

"But," says one, "there is a great disparity in numbers." What of that? Look at New York, Pennsylvania, Virginia, and many of the old States, where we find not only hundreds of thousands, but millions of inhabitants, and then look at Rhode Island, Delaware, and Maryland, and see the difference. If this disparity exists in States, why should it be brought up against a Territory? Those smaller States have the same representation in the Senate of the United States as the larger ones. Why, then, bring up this disparity of numbers? Some say we must not admit the Territories, because the disparity in Congress would be so great. It is all folly to bring up this argument.

Having said this much upon the rights guaranteed to American citizens, I will merely state that it is my opinion that it is the privilege of people settling upon the public domain to form a Republican "Provisional Government," according to the feelings of the people, until Congress shall admit them into the Union.

CHARACTER OF GOD AND CHRIST—PROVIDENCES OF GOD—SELF-GOVERNMENT, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, July* 8, 1860.

REPORTED BY J. V. LONG.

Our minds are capable of receiving and digesting a certain number of ideas; but we are not able to comprehend a great many at one time. We can hear all that a speaker is disposed to say; but whether we can comprehend it, be it much, or, as in many instances, little, is another and very important consideration. Some minds can comprehend but very little at a time.

What we have just heard is very good. True, we have been taught those principles from our youth. There are but very few in Christendom who have not been taught those principles in childhood by their parents, and in maturer years by their school-teachers and priests. The character of the Saviour has been exalted as much as our language will permit.

Brother Joseph Young, in his remarks, frequently quoted the words of the Saviour, as recorded by his Apostle, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I would be pleased to see the divine who can thoroughly acquaint us with that Being whom we call God—the Father of our Lord Jesus Christ. From our youth, we have heard much in regard to the Father and the Son, but in a mystified manner, so far as treated upon by the divines and theologians of the so-called "orthodox" churches. How many of you can give us sound, sensible ideas relative to the character of our Father in heaven? If the Elders of Israel, who speak to us from Sabbath to Sabbath, and who go forth into the world to preach the Gospel of life, cannot, no man on the earth can. How much have we learned in regard to it? How far have our understandings expanded to comprehend the character of that Being we call God? or even to comprehend the character of his Son Jesus Christ, whom we call our Saviour?

The character of the Father is plainly portrayed in the Bible, so far as it is necessary for it to be revealed; but who can tell anything about him? All that we hear from this one, that one, and the other, is but very little. We have formerly been in the habit of hearing—"Great is the mystery of godliness, God manifested in the flesh," and there having the subject left. With the world things pertaining to eternity are such a mystery that all is left in the dark—left with the mantle of ignorance cast around it. But, God be praised, the vail begins to be thinner, and will be withdrawn for us, if we are faithful. The work that God has commenced in this our day is calculated to remove the vail of the covering from all the face of the earth, that all flesh may see his glory together. And if the principles of the holy Priesthood that we

have received continue to be carried out by the people at large, the vail will be taken away, so that we can comprehend that Being who is such a mystery to the great portion of the human family.

Jesus was appointed, from the beginning, to die for our redemption, and he suffered an excruciating death on the cross. A person possessing the power of the Gods has that power to sustain him in all his trials and sufferings. He has power and faith to endure unto sweating blood, to bearing thorns, and to being nailed upon a cross, as patiently as did our Saviour. Is this speaking disparagingly of his character? Not in the least. Many of our people have suffered unto death. Could a God do more? He could not. Could he suffer more? Only in proportion to his intelligence, faith, and power, which also proportionally sustain him in his sufferings. Many of the Saints have been pierced with bayonets, riddled with bullets, beaten to death, and slain in various other ways, for their testimony of Jesus. They paid the debt. Jesus fulfilled the obligations he had entered into as the heir of all things pertaining to this earth. He is the King—the Ruler, and the results of the acts of the people he brings forth, and will continue to do so, till he reigns King of nations as he now reigns King of Saints. When he again visits this earth, he will come to thoroughly purge his kingdom from wickedness, and, as ruler of the nations, to dictate and administer to them as the heir to the kingdom; and the Gentiles will be as much mistaken in regard to his second advent as the Jews were in relation to the first.

The eyes of the Gentiles are like the eyes of the fool, wandering to the ends of the earth. They are deceived, blinded, and far from understanding the things of God. All who would understand the things of God must understand them by the Spirit of God. In reflecting upon his providences, it often seems singular that every person cannot understand the things of God; but when you understand the Gospel plan, you will comprehend that it is the most reasonable way of dealing with the human family. You will discern that purity, holiness, justice, perfection, and all that adorns the character of the Deity are contributing to the salvation of man.

Those who acknowledge the hand of God in all things, and abide in his commandments, are the only ones who will sustain the principles of truth and purity. If their influence upon the character is not good and pure, how will they produce that pure feeling, pure faith, and pure godliness which prepare a person to dwell in eternal burnings? Should we not abide in and be influenced by the commandments of God? We should; for, without the spirit of revelation, no man can understand the things of God, nor his dealings and designs in relation to the inhabitants of the earth.

While brother Joseph was referring to the providences of God, I was led to reflect that there is no act, no principle, no power belonging to the Deity that is not purely philosophical. The birth of the Saviour was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood—was begotten of his Father, as we were of our fathers.

Do you understand yourselves, brethren and sisters? Only to a small degree; and there are as yet but few who can strictly govern themselves. The foundation for all intelligence is placed in man to be developed to produce great and more powerful results than he has ever thought of. You may place all the world's wisdom in one man, and ask him whence he received his intelli-

gence, and he cannot tell. Ask him, "Do you believe man has a soul? Do you believe his soul lives when he dies?" He will answer, "Yes; but I cannot tell where." Or inquire of him, "Do you believe that the soul had an existence previous to its coming here?" He will reply, "I do not know." Can you answer such questions? Yes; for you have been taught concerning these things. Have you been taught the character of the Father? Yes.

Will you improve upon the gifts bestowed upon you? Let me ask you, as a favour, to bless yourselves and friends by conquering and controlling yourselves—a principle that you should cultivate; then you may control others. But unless you control the passions that pertain to fallen nature—make all your faculties subservient to the principles God has revealed, you will never arrive at that state of happiness, glory, joy, peace, and eternal felicity that you are anticipating. Then learn to govern yourselves.

Were any professed Saints present, and there may be, who indulge in paltry pilfering, thieving, carousing, tipling, cursing, &c., I would advise them to contemplate their conduct with shamefacedness. Shame, also, to those women who run after the Gentiles! Such women are so corrupt that they are a distress to their sex. Are there any here of that class? I expect there are a few who will say, "Brother Brigham, how are you?" and shake hands, and then go and lie with a Gentile. I don't want such persons so shake hands with me.

Brother Joseph has exhorted you to revere the character of our Saviour. He who does not will sooner or later suffer. The Lord will bring us to an account for all we do, before that tribunal that will punish for all disgraceful conduct. Shame to those men and women who call themselves Latter-day Saints, and act disgracefully! You ought to be as pure and holy as angels. We are commanded to be pure as Christ is pure, and holy as he is holy. He passed through the trials, became sanctified, and prepared himself to dwell with the Gods; and he dwells in the midst of eternal burnings, where the principles and all that pertains to the celestial kingdom are a consuming fire to all that is impure. He has been exalted, crowned, and has received thrones, principalities, and powers; and he commands us to walk in his footsteps, in reference to every principle that pertains to eternal lives. Let us do this, that the whole body, from the crown of the head to the soles of the feet, may be sanctified. Those who come short of this will be judged accordingly.

As to the persecution, the slander, and malicious acts aimed at us, who can expect anything else from the wicked and ignorant? Christ and Baal are not reconciled; the Lord will hold no fellowship with the Devil. But Satan will contend until he is driven from the earth. He is the adversary, the opposer, and accuser of the brethren. He opposes the Son of God in the great struggle between truth and error. This victory must be gained in our houses, neighbourhoods, towns, counties, and states; and this common enemy of all Saints will continue to offer his opposition until driven from the earth, and will contend for every inch of ground.

Let us walk in the footsteps of our Father and of our Saviour, cling to the principles of life, and live by every word that proceeds from the mouth of God. Live to purify yourselves, and you will be able to overcome every power of the enemy. Children are now born who will live until every son of Adam will have the privilege of receiving the principles of eternal life.

God bless the Elders who preach

to the nations, the sisters who pray for the kingdom, the men who labour in the fields and elsewhere, and all who ask Him to bless and build up his Zion, and bring in the reign of righteousness and peace, that all who desire may rejoice in the blessings of the government of God among men. God bless them, and the children of the Saints, in the name of Jesus.

Parents, have you ever noticed that your children have exercised faith for you when you have been sick? The little daughter, seeing you sick, will lift her heart with a pure, angelic-like prayer to heaven; and disease is rebuked when that kind of faith is exercised. God bless the children! I pray that they may live and be reared up in righteousness, that God may have a people that will spread and establish one universal reign of peace, and possess the powers of the world to come. This is my prayer constantly.

God bless you! Amen.

PERSONAL SACRIFICES—EVIL INFLUENCES AND POWERS, AND THE NECESSITY OF OVERCOMING THEM.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, July* 8, 1860.

REPORTED BY J. V. LONG.

I will say a few words before we dismiss, and I wish to say that which will be comforting and consoling to those who delight in the truth—that which will be pleasing to our Father in Heaven, and be sanctioned by his Holy Spirit, by angels, and by the Saints who live upon the earth.

You hear much said by some about their sacrifices. As they use the term, it is without meaning to me. Divines exclaim—"Come, and give all for Christ." I would like to know what the children of men have to give—what they have to sacrifice. To my understanding, the term is used improperly. We are but stewards over what our Father puts in our possession. We possess houses, farms, gardens, orchards, vineyards, and pleasant locations; but are they actually ours? No. Is there a foot or an inch of this earth that rightly belongs to us? No. God has put it in our possession, and has given us ability to take from the elements to make habitations to shelter ourselves; but are the elements ours?

Suppose the Lord should cause a tornado to pass through here, as he has lately done in some places in the States, and destroy all we possess, can we say to the winds, Cease blowing? Or suppose he should cause lightning to destroy our buildings, can we stop it? No. We have power to plough, sow, till, and irrigate; but can we, of ourselves, produce one spear of grass, or one kernel of grain? No. With me, it is folly to say that

we own anything; and to speak of giving or sacrificing, as many do, is a misapplication of terms.

The spirits of the human family are pure and holy at the time they enter tabernacles; but the Lord has so ordered that the enemy has great power over our tabernacles, whose organization pertains to the earth. Through this plan arises our probationary warfare. Our tabernacles are conceived in sin, and sin conceives in them; and our spirits are striving to bring our bodies into subjection, and to overcome the Devil and the evils in the world. This war and striving to overcome that evil power must continue until we triumph. To accomplish this, we must so yield obedience to the Divine influence as to learn the principles of eternal life—to learn to bring the whole man—all the passions, sympathies, and feelings in subjection to the spirit. Our spirits are warring against the flesh, and the flesh against our spirits; and all we have to do is to let the spirits that have come from our Father in heaven reign triumphant, and bring into subjection everything that tends to evil: then we are Christ's.

The Saviour has not finished his work, and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection. When the wicked inhabitants of the earth, the beasts of the field, fowls of the air, fish of the sea, all mineral substances, and all else pertaining to this earth, are overcome, then he will take the kingdom, present it to the Father, and say, "Here is the work you gave me to do—you made the appointment—I have wrought faithfully, and here are my brethren and sisters who have wrought with me. We have wrought faithfully together; we have overcome the flesh, hell, and the Devil. I have overcome, they have followed in my footsteps, and here are all thou hast given me; I have lost none, except the son of perdition."

Jesus suffered himself to be crowned with thorns and crucified; but suppose he had said, "I will not make this great sacrifice; I am the Almighty; I will dash my enemies to pieces, and I will not die for the world," what would have been the result? Jesus would have become a son of perdition; he would have lost every power and right to the kingdom he was about to redeem—would have become no better than the son of the morning who contended against him, and would have contended against righteousness from that time, and against whoever the Lord would then appoint to destroy sin and death, and him that had the power of it.

We can follow darkness and death, if we choose; but let us cling to light instead of darkness, malice, hatred, wrath, and bitterness; for Jesus will make an end of all evil. Himself is all that man has to give for wisdom. When you do this, it is not giving facts for facts, but it is exchanging falsehood for facts, and folly for truth. What have you to give for life everlasting? You are your Father's. We cannot own anything, in the strict sense of the word, until we have power to bring into existence and hold in existence, independent of all other powers. One will say, "I have given a thousand dollars towards building up the kingdom of God," when strictly he did not own a dollar. You take the money you have in your possession and put it in another place, or to another use; and though you thus use millions of gold and other property, unless you do so with that spirit of chatity in which the widow cast in her mite, it will avail you nothing.

We have received this and that, but it is not ours; it is committed

to us as agents. We have nothing of our own, and will not have until we have power to sustain our own lives. You have not power to sustain your own lives, and yet you have done much. You can own nothing until you have filled your missions on earth, and gained power with the Almighty, when you will be clothed with glory, power, and dominion. When the Lord says, "This is yours, my son; I give you power to control all under your jurisdiction;" then you can consider that your own.

Our religion has been a continual feast to me. With me it is Glory! Hallelujah! Praise God! instead of sorrow and grief. Give me the knowledge, power, and blessings that I have the capacity of receiving, and I do not care how the Devil originated, nor anything about him. I want the wisdom, knowledge, and power of God. Give me the religion that lifts me higher in the scale of intelligence—that gives me the power to endure—that when I attain the state of peace and rest prepared for the righteous, I may enjoy to all eternity the society of the sanctified:

We have been keeping the commandments of the Lord, and should continue to do so more diligently; for he has commanded us to do so—to strive to overcome the evils and put away the follies and sins which have been sown in our nature by the fall of our first parents, and let every feeling and affection be centred upon him and the things of his kingdom, that when we awake in the morning of the resurrection we may be crowned with honour and glory in our Father's kingdom. When the wicked appear, they will learn that God is a consuming fire, while that which is for him is eternal in its nature. The principles of our religion are good. If we will obey them, we shall reign eternally with the Father and the Son. There are kingdoms also prepared somewhere for those who obey not the celestial law.

May the Lord bless you! Amen.

ATTENDANCE AT MEETINGS—SELF-IMPROVEMENT.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, July 15, 1860.*

REPORTED BY G. D. WATT.

Often in the Tabernacle the congregations were crowded, but there is room under this bowery for more than are here to-day. If the brethren and sisters do not wish to come to meeting, knowing what they know, they have the privilege of staying at home. While Bishop Hunter was relating his feelings with regard to the people, and speaking of his great interest for their welfare, an anecdote occurred to me—one which many of you, perhaps, have heard. Many of you have heard of Lorenzo Dow and his oddities. He would go into the woods, get on to a stump, and preach without a soul being near to hear him, and probably leave an appointment to preach in the same place a year from that day. I have seen him. He was as odd-looking as were his acts. When travelling in the State of New York to fill an appointment, as he neared the foot of a bad hill, he overheard a man cursing and whipping his team, and rode on carefully until he overtook the swearing man, and said to him—"If you will swear as wickedly as you can until you reach the summit of the hill, I will give you a dollar." The man agreed, and added to his own condemnation by striving to earn the dollar, which Dow handed to him, and rode on his way.

How many of you will stay away from meeting for a dollar? This people delight in attending meetings.

If any Elder dislikes to hear others preach, come to the stand yourself, full of the Holy Ghost, and preach the everlasting Gospel to the people, and they will come to hear you again. But when you spend your time foolishly, and your hearts and affections are, like the fool's eye, to the ends of the earth, after speculation, if you come here and speak to the people, you are like "sounding brass and a tinkling cymbal." Though a man should say but a few words, and his sentences and words be ever so ungrammatical, if he speaks by the power of the Holy Ghost, he will do good. The people want the shepherd to feed the sheep, though it is not prudent to feed them too much at a time. Brother Kimball says that he holds the salt tight, and lets the sheep lick it through his fingers, and they run after him; but if you throw down a large quantity at once, they will eat until they are cloyed, and will not follow you. Improve upon even a small portion of what has been taught, and you may grow day by day, which you cannot so well do when surfeited with good things.

Unless you improve upon it, every correct principle advanced through the authority of the holy Priesthood becomes to you a dead letter. But if you have the life within you, you will grow, whether you stay at home or come to meeting; and every true principle, power, and manifestation that God gives you, you will improve upon and treasure up in your hearts. Ask the Father, in the name of

Jesus, to help you to treasure every true principle in good and honest hearts, that it may produce to your own advantage and that of others. Then your capacity and ability will increase, your faith in Christ will increase, and the light of Christ will increase within you.

As I have before mentioned, I heard brother John Taylor preach in the Tabernacle one of the most heavenly discourses ever spoken, upon the principle of Jesus Christ being in man a well of living water. If people will live to the light they have, and to every manifestation from God, they will arrive a such a state of perfection that God will dwell in them a well of everlasting life—a fountain of living water that will dispense life wherever they go. Whatever they do, every act, thought, and word will be full of life, and they will grow into eternal lives in the kingdoms of our God. It is your privilege to so live that you are constantly filled with the light of revelation, that Jesus Christ may be within you as a fountain of living water continually springing forth and yielding life eternal.

God bless you! Amen.

LIGHT OF THE SPIRIT — COMING TRIBULATIONS — PRESENT SALVATION.

Remarks by President Brigham Young, *made in the Bowery, Great Salt Lake City, July* 15, 1860.

REPORTED BY G. D. WATT.

The words of eternal life, the holy Priesthood of the Son of God, with its keys, powers, and blessings, are committed to us. If they and the God who gave them are honoured by this people, great peace and joy are ours, through the Holy Spirit of this Gospel. Great peace have they who love the law of the Lord and abide in his commandments.

It has been said this morning that those who turn away from the Lord are dark—very dark and benighted. Every principle of true philosophy convinces a person who understands the spirit of the Gospel and has received the good word of life, that the darkness is in proportion to the light that has been forsaken. Rear a child in a cell which only admits a small glimmer of light, and the child will pass its time with some degree of satisfaction, when a person accustomed to the bright light of day could not at first see anything. And the greater the light bestowed upon an individual or upon a people, the greater the darkness when that light is forsaken.

The light of the Spirit reflects upon the understandings of those who have not passed the day of God's favour, and teaches them whether they are walking in the truth or violating the commandments they have received of the Lord. If persons reach a period when the Spirit of truth ceases to reflect upon their understandings, then they know nothing of the commandments of the Lord, but follow the lusts of the

flesh and of the mind, and are bound to perdition. So long as persons are in a position that it is possible for them to return to the Lord, after having once received the love of Christ—after having once been enlightened by his Spirit, there will be times when they will be taught whether they are walking in the truth or not.

Truth is the opposite of error—it is a matter-of-fact—no matter where it is found. A man, though he has not received authority from heaven, but is convinced by the light he has received that the nations have wandered far from God, and that his associates—members of the same profession or community—are not walking according to the revelations given in the New Testament, rises up and declares that he feels bound in his faith and conscience to go forth and raise up a pure church unto Christ. He goes forth and preaches to the people, calling upon them to be Saints of the Most High. He calls upon the people to return to the Lord with all their hearts—to become truly the children of God by faith—teaches many good and wholesome principles, many of the commandments of the Lord, and the revelations given in the New Testament, knowing nothing further. Revival after revival and seceder after seceder follow in the footsteps of the reformer. He professes to teach purer and holier doctrine than has been taught; and the question arises, Who is under obligation to obey that man's mandate? The Lord has not called him; Jesus has not appeared to him; Peter, James, and John have not met with him and conferred upon him the keys of the holy Priesthood; he has no communication with the heavens, only through the spirit of conviction.

Such is the situation of the Christian world. They are convinced by the traditions of their fathers, and by that portion of the light of Christ that lighteth every man that cometh into the world, that they are under obligation to a Supreme Being, and him they are naturally inclined to adore, reverence, honour, and worship. Under that impression they build up churches, professedly unto Christ, on their own responsibility. Who is under obligation to obey their words? When truth is presented, it matters not whether by a deist, atheist, professor of religion, or a person of no such profession, it belongs to the people of God. Were Lucifer to present a truth to this people, they have a right to take it, for it is theirs. But if he demands obedience to the truth, are people under obligation to hearken and obey through his word? Not in the least.

When a man merely from a spirit of conviction goes forth to build up the kingdom of God—to reform the nations of the earth, he can go so far as morality operates upon and enlightens him; but he is without authority from heaven. Let such a person come here and teach one truth, or ten or a hundred truths, he is only handling that which does not legally belong to him unless he obeys the commandments of the Lord. That property is ours. It is for us to receive all truth. But we are under no obligation to obey any man or being in matters pertaining to salvation, unless his words have the authority and sanction of the holy Priesthood.

All truth belongs to the Saints of the Most High. They inherit it through obedience to his commands. It does not belong to the hypocrite—to those who disobey the commandments of the Lord or turn away from them; it belongs to the faithful Saints—to those who love and revere the name of God and keep his commandments. All truth, every good and holy principle, the fulness of the

heavens and of the earth, and all time and all eternities that ever were, or are, or are to come, belong to the Saints of the Most High. Do those blessings belong to others, if they take an opposite path—if they disobey the commandments of the Lord? No; but they, as well as the faithful, will reap the reward of their doings. If they take the road that leads to destruction, they may expect to be destroyed. If they take the road that leads to dissolution, they may expect to be dissolved. If they take the road that leads to ruin, they may expect to be ruined. The words given to us in the Bible and Book of Mormon, and the words of the Saviour, through his servant Joseph Smith, will all be verified and fulfilled. How do the Saints feel in regard to this matter? Is there faith and power among them? Do they feel grounded upon the Rock of ages? Do they feel that the words of Prophets will be fulfilled? There are times, perhaps, when men are measurably left to themselves, and when they are somewhat in doubt. But when they are active in the faith of their calling, are they sure and stedfast, and do they feel built upon the rock of eternal truth, the rock of ages, the rock of revelation? Do they realize that all the words of the Lord will be fulfilled? Those who read and hear, and do so understandingly, can comprehend for themselves. But how can people understand? They may read and hear the words of truth—the words of life, and yet the natural man in his natural state cannot understand them. Mankind must have revelation, either through a preacher or some other source, and must enjoy the Spirit that should always attend the preaching of the Gospel, to enable them to understand what they hear.

"Do you think there is calamity abroad now among the people?" Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulphing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.

How do you feel, Elders of Israel? Do you feel as though this tribulation would come soon? Would you like to have the scene commence this season, and have the vials of God's wrath placed at your disposal? Would you like to unstop those vials and

pour their contents upon the heads of those who have afflicted you and driven you from town to town, from place to place, and from city to city, until you found a home in the mountains, and have even followed us here, believing that they yet have power to destroy the last Saint? Would you like to empty these vials upon the heads of the nations, and take vengeance upon those who have so cruelly persecuted you? Do you delight in the sufferings of your fellow-beings? Jesus died for those very beings. Have you ever realized that the blood of Jesus, the Son of God, was voluntarily shed for those very characters as well as for us?

Do you not think that he has feeling for them? Yes, his mercy yearns over the nation that has striven for a score of years to rid the earth of the Priesthood of the Son of God and to destroy the last Saint. He has mercy upon them, he bears with them, he pleads with them by his Spirit, and occasionally sends his angels to administer to them. Marvel not, then, that I pray for every soul that can be saved. Are they yet upon saving ground? Many of them can yet be saved, if they will turn to the Lord.

If a person with an honest heart, a broken, contrite, and pure spirit, in in all fervency and honesty of soul, presents himself and says that he wishes to be baptized for the remission of his sins, and the ordinance is administered by one having authority, is that man saved? Yes, to that period of time. Should the Lord see proper to take him then from the earth, the man has believed and been baptized, and is a fit subject for heaven—a candidate for the kingdom of God in the celestial world, because he has repented and done all that was required of him to that hour. But, after he is baptized and hands have been laid upon him for the reception of the Holy Ghost, suppose that on the next day he is commanded to go forth and preach the Gospel, or to teach his family, or to assist in building up the kingdom of God, or to take all his substance and give it for the sustenance of the poor, and he says, "I will not do it," his baptism and confirmation would depart from him, and he would be left as a son of perdition. But if he says, with a willing heart and mind, "Here is my substance; I will not only pay the tenth of it, but the whole of it is at your feet; do with it as you please," does he not continue to be saved? Yes.

It is present salvation and the present influence of the Holy Ghost that we need every day to keep us on saving ground. When an individual refuses to comply with the further requirements of Heaven, then the sins he had formerly committed return upon his head; his former righteousness departs from him, and is not accounted to him for righteousness: but if he had continued in righteousness and obedience to the requirements of heaven, he is saved all the time, through baptism, the laying on of hands, and obeying the commandments of the Lord and all that is required of him by the heavens—the living oracles. He is saved now, next week, next year, and continually, and is prepared for the celestial kingdom of God whenever the time comes for him to inherit it.

I want present salvation. I preach, comparatively, but little about the eternities and Gods, and their wonderful works in eternity; and do not tell who first made them, nor how they were made; for I know nothing about that. Life is for us, and it is for us to receive it to-day, and not wait for the millenium. Let us take a course to be saved to-day, and, when evening comes, review the acts of the day, repent of our sins, if we have any

to repent of, and say our prayers; then we can lie down and sleep in peace until the morning, arise with gratitude to God, commence the labours of another day, and strive to live the whole day to God and nobody else.

Whomsoever you yield yourselves servants to obey, his servants ye are. Do not obey the lusts of the flesh, the lusts of the eye, and the grovelling grasping after property. There are those in this congregation who are so short-sighted, and so destitute of eternal wisdom and knowledge, that they believe that brother Brigham is after property—after the things of this world. That is a false feeling, a false view, and a false faith in such persons. I am obliged to take care of what God puts in my possession, and to make the best possible use of it. I seek not for the world, nor for the things of the world; but God heaps property upon me, and I am in duty bound to take care of it. Do you think that I love the world? I do not. Where is the man who would more willingly give up his property than I would?

Do not gather to yourselves false notions. When you imbibe that which is not true, it tends to darken your understandings. I wish you to feel right and do right. Love not the world—seek not the things of the world, but seek the kingdom of God and his righteousness, and all things necessary will be added to us. Perhaps some of you think there is more added to me than is necessary. I do not think a single individual in this congregation knows how to take care of the things of life any better than I do.

You have been asked, to-day, whether you know how to save yourselves temporally. I have seen persons who were devoted, spirit and body, to their religion, and yet did not know how to hoe through a row of potatoes: they would be all over the field hoeing—a little first in one row, and then in another. One of the brethren that brought the Gospel to brother Kimball, myself, and others, happened to be by when we were raising a log-house. We then, as now, believed in men's making themselves useful in all places, and asked the minister to help us to roll up a log. He took the handspike and undertook to lift the log on to us, instead of on to the building. There are many just as ignorant as this man.

Though some persons do not know how to obtain the necessaries of life, they may know how to gain the kingdom of heaven. If the knowing ones are not faithful with the mammon of this world, who will commit unto them the true riches?

God bless you and all who love the truth! Amen.

PRIVILEGES OF THE SAINTS—PROVIDENCES OF GOD, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, July* 22, 1860.

REPORTED BY G. D. WATT.

It is a great privilege to enjoy the society of the Saints. We are in possession of great blessings and privileges, if we can but realize it. No person can realize the blessings, or understand the providences of God, unless he has the light of the Spirit of God. Without that Spirit, a person is dissatisfied, though he be constantly privileged with the society of the Saints, and all his transactions and associations are with them. With that Spirit, a person placed in the society of the wicked, unless duty requires it, is sorrowful, uneasy, and unhappy: he is not filled with the joy and peace he delights in. He desires to see the face of a Saint, to hear the voice of a Saint, and to be associated with those who love God.

How many are there here who do not like to pass by a camp of emigrants, but much prefer, if they could do so with impunity in regard to the feelings of their brethren, to go into the camp, sit down and chat, apparently with a filial feeling towards those who regard not the things of God—who treat lightly everything that is sacred? The name and character of the Being we worship they hold in derision; and yet how many of this community delight in such society? They do not realize the blessings conferred upon them. How many desire to mingle with the ungodly?

It may be asked, and with propriety, "Is it not reasonable, right, and our duty to associate with the wicked?" Yes, when duty requires it. I presume that Jesus had no hesitancy in his feelings or in his faith, when the time came, to fill his mission to the dark and benighted spirits in prison. But do you think that he visited those spirits because he delighted in their society? Every person will at once answer, "No." He did not visit those spirits, nor have a desire to preach to them, until his body lay in the grave. That was the appointed time, and he refused not, but said, "Not my will, but thine, O God, be done: now is the time for me to preach to the spirits in prison."

But you can see persons who call themselves Latter-day Saints composedly listening, and that, too, with apparent delight, to those who are blaspheming the name of God. How do you feel about such conduct? Take this community, as they are, and place them in heaven, and do you think they would be satisfied to stay there? They would be in complete misery; and yet we are called Saints. It is easy to see that this people are not yet prepared to enter into the fulness of the glory, power, exaltation, and excellency of the knowledge, wisdom, light, and intelligence of heavenly things that they expect to enjoy when Jesus will be revealed

from heaven. A father says, "I cannot part with my son," when the son is a miserable, drunken, swearing thief; and a son, who has a beastly, low, and debauched father, says, "I must have my father with me." Do you not see, at a glance, that if the Saviour was now here, those persons would prefer to walk hand-in-hand, and then must join hands with some others of like character, and they must join with a crowd worse still, and they with another still worse, until they muster-in the hosts of hell, and march with them; they will not part from each other. Do you not, then, see the situation of many in this community?

Who among you realizes the blessings we are privileged with? Glory, immortality, eternal wisdom, and eternal existence are on one hand; darkness, night, death, pain, damnation, and hell are on the other; and some would like to join those opposing principles, and are striving to do so.

The Elders exhort you to refrain from every evil, to be careful, prudent, faithful, and wise, and to learn how to sustain your mortal career—how to preserve your bodies. Will you give heed? Not all of you. The Elders of Israel may preach themselves to death, and still fools will sell their last kernel of grain for whisky, or for a song, and, so far as they are concerned, let their families die of want. I greatly desire to see you all so live that you can understand the blessings God bestows on us, the organization of the spirit and the body, and the germ of eternal intelligence that is planted within us to increase. I would like to have all understand that the Lord has sent forth the plan of salvation expressly to enable mankind to overcome the sin sown in the flesh, and exalt themselves with the faithful who have gone before to dwell with angels and Gods.

We cannot alter our position, only as we live for such change as we desire, and prevail upon our friends to follow our example. Here are thousands of the brethren who are anxious to preach the Gospel to the world, declare what they understand pertaining to eternal life, and gather their scores and thousands, with what result? The saving of a portion of the whole number, while the rest will be prepared for eternal destruction. Is it not grievous? How many there are who have been taken like infants, as it were, from foreign countries and from the States, and been helped, fed, clothed, and nourished, and yet have turned round and become our greatest enemies! Is not such folly sickening to the soul, and an abhorrence to every feeling? Mankind have the privilege of eternal life—the privilege to prepare themselves to dwell in the presence of the Father and Son—to dwell in eternal burnings, where all is pure and holy. No sin—no corruption can dwell there. Sin came through the fall, and death by sin; and they are warring against our spirits now in tabernacles, which warfare continues from childhood to death; and who will overcome?

A propensity to evil seems to be sown more strongly in the natures of some than it is in others. One seems to love strong drink better than he loves his life; it is sweeter to him than is the cooling stream, and he is overcome through the weakness of the flesh. Who has the greatest reason to be thankful to his God—the man that has no strong passion or evil appetite to overcome, or the one that tries day by day to overcome, and yet is overtaken in a fault? The power of his strength, faith, and judgment is overcome, and he is found in fault through his evil propensities, though he is striving, day after day, and night after night, to overcome. Who has reason to be the most thankful? The being that

has comparatively no strong passion to overcome ought constantly to walk in the vale of humility, rather than boast of his righteousness over his brother. We are under obligation, through the filial feeling and ties of humanity, to more or less fellowship those who do evil. We must endure this until the Lord shall see fit to separate the wheat from the chaff—until the righteous are gathered out, and the wicked are bound in bundles prepared for the burning,—until the sheep are separated from the goats. Those who have not strong passions to contend with, day by day, and year by year, should walk in the vale of humiliation; and if brethren and sisters are overtaken in fault, your hearts should be filled with kindness—with brotherly, angelic feeling—to overlook their faults as far as possible.

Where persons wish to go to the States, to California, or elsewhere, to gather riches and return, they still have a desire to drink of the bitter cup and mingle with the ungodly that will give them sorrow. If understood, to associate with the Saints is one of the greatest blessings we can enjoy upon the earth. I should be much pleased, and so would you, were we to never again hear the name of God taken in vain. And I have thought, for years and years, that if the Lord had plenty of labour for me to do in the midst of the Saints, I would be well satisfied to never again place my eyes upon a human being who hates God and righteousness. Why not live perfectly satisfied to look only upon the Saints—upon our brethren and sisters—the old, the young, the middle-aged, and the children, whose faces smile and glow with that heavenly expression through which the Spirit of the Lord is beaming? I would be well satisfied not to be required to ever again see the face of a devil. Why not so live in time, and through eternity? A certain class would refrain from mingling with the wicked, while others delight to mingle with them: they long to know what is in the world, and present plausible arguments for their desire. Our children plausibly state, "We know nothing of the world; we know nobody but 'Mormons.'" It is sufficient to mingle with the wicked when duty requires.

The providences of God are over all the works of his hands, and it is our privilege to so live that we can understand those providences, and understand his design in the creation of all things. His watchcare is over all his work, and he turns, overturns, and changes at his pleasure. It is our privilege to understand this; and if we do, and practice in accordance therewith, we are the best people upon the face of the earth. We enjoy privileges that no other people on earth enjoy; and the greatest of all is to enjoy communion with our Father and his Son Jesus Christ. There is no blessing equal to that, whether it is enjoyed in palaces or in prisons, in wandering in the mountains, or passing our time pleasurably in great cities. Whoever the Lord Almighty enlightens and fills with the joy of the upper world is happy: the Spirit, the joy, the peace, and the comfort are within them.

We are to learn how to enjoy the things of life—how to pass our mortal existence here. There is no enjoyment, no comfort, no pleasure, nothing that the human heart can imagine, with all the spirit of revelation we can get, that tends to beautify, happify, make comfortable and peaceful, and exalt the feelings of mortals, but what the Lord has in store for his people. He never objected to their taking comfort. He never revealed any doctrine, that I have any knowledge of, but what in its nature is calculated to fill with peace and glory, and lift every

sentiment and impulse of the heart above every low, sad, deathly, false, and grovelling feeling. The Lord wishes us to live that we may enjoy the fulness of the glory that pertains to the upper world, and bid farewell to all that gloomy, dark, deathly feeling that is spread over the inhabitants of the earth.

My brother Joseph, before "Mormonism" came to us, was a man of a sad heart, seeking to find in the Bible the principles of eternal life. He once said to me, "Brother Brigham, there are no Bible Christians upon the face of the earth, and I do not see any possible escape for the human family. According to the writings of the Old and New Testaments, all must go to perdition." I do not suppose that he had a smile on his countenance for years. I said to him, "You and I believe in God and in the Bible. We suppose the Bible to be true, or at least the most of it. I admit it to be true, and admit that there is a God. We have always been taught so, and that we have a just God, if we have any. I believe in a just, holy, equitable Being; and if the Gospel is not on the earth, my feelings are to do about the best I can; and when I am through, I shall be in the hands of the same God in whose hands I have been all the time, and I will risk it. I did not produce myself—I did not cause my existence. A being superior to me has done this; and if I do as well as I know how, I will then risk all in his hands, and be perfectly contented and satisfied. I shall go with a cheerful countenance, and shall pass through the world as cheerfully as I can, making the best of it." But there was more or less of a gloom over my feelings from the earliest days of my childhood that I have in any recollection, until I heard the everlasting Gospel declared by the servants of God—until I heard men testify, by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a true Prophet of the Lord, who had revealed the holy Priesthood from heaven, had established his Church, was going to gather Israel, and was coming to judgment. Under that preaching the gloom vanished, and has not since troubled me for a moment.

The dark shade of the valley of death is over the nations of the earth; the vail of the covering is over them; they are hid from the presence of the Lord. They do not behold his glory—they do not understand his providences; the fear of death is over them, and it is a dark shadow. That was over me, and I made the best of it. But "Mormonism" has opened up light. Removing the curtain from the broad sunshine, it has lighted up the souls of hundreds of thousands, and they have been made to rejoice in the light of truth. Continue to be faithful to your calling. It is your privilege and duty to so live as to be able to understand the things of God. There are the Old and New Testaments, the Book of Mormon, and the Book of Doctrine and Covenants, which Joseph has given us, and they are of great worth to a person wandering in darkness. They are like a lighthouse in the ocean, or a finger-post which points out the road we should travel. Where do they point? To the fountain of light. Joseph has gone to the spirit-world: he is on his way to his glory and exaltation, and all his sayings, from first to last, lead us to the fountain of light, where we can understand for ourselves and walk in the light. That is what these books are for. They are of God; they are valuable and necessary: by them we can establish the doctrine of Christ. [I never asked for any book when I was preaching to the world, but the Old and New Testaments to establish

everything I preached, and to prove all that was then necessary—that it was the duty of the people to throw off their sins, cast evil from them, return to the Lord their God, embrace the fulness of the Gospel, be baptized for the remission of sins, receive the Holy Ghost, and then go forward in all the commandments and requirements of heaven, walking in the light of eternal truth.

Our duty is to make the best of our present position. We have the Gospel of life and salvation, to make bad men good and good men better. We are to preach, exhort, expound, continue in our duty, be fervent in spirit, bearing and forbearing with our brethren, being filled with love and kindness; and we will yet, perhaps, get some of our froward connexions into heaven. Jesus said, when the woman caught in adultery was brought to him, "He that is without sin among you, let him first cast a stone at her." We are all sinners, and it is our duty to cast sin from us when we learn what it is. If we are a little good, become a little better; if we have a little light, get a little more; if we have a little faith, add to it; and by-and-by we shall be prepared to build up and beautify Zion, and to be exalted to reign in immortality and be crowned with the Gods.

God bless you! Amen.

GOSPEL OF SALVATION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, August* 5, 1860.

REPORTED BY G. D. WATT.

I rejoice in the Gospel of salvation. It is the first of all things upon this earth to me and to every one who has received its fulness and the light and glory of the Spirit that accompanies it.

I have been highly gratified with the remarks just made by brother Bywater: they were truthful and to the point. Also, to what brother Kimball has just said, my heart responds, Amen.

In teaching the ways of life and salvation, a teacher seldom fully explains all the ideas he advances, and the light of the Spirit is necessary for their comprehension. I frequently throw out a part of an idea, or an idea without explanation; and some will understand, while others do not. The Spirit of the Gospel is the fountain of salvation; the Spirit of revelation attends the Gospel, and without that Spirit no man can understand it. Brother Bywater alluded to the consistency of the system adopted by this people; yet it is a great mystery to that portion of the inhabitants of the earth who do not fall in love with the truth and embrace it in their faith.

False ideas and false principles are as tenaciously adhered to by those who inbibe them in their faith as is the truth by those who love it. I presume that the worshippers of idols

in China, Japan, Hindostan, &c., were we to enter their congregations and tell them that our religion differs from theirs, would be as astonished as we are that they see and understand things as they do. They are as tenacious of and as sanguine in their belief—as enthusiastic in their religion, as ever a true Saint was or can be in his. When I contemplate the endless variety in the dispositions, understandings, temperaments, countenances, and organizations of people, I am not surprised that there are those who do not understand things as I do. I expect people to have their own peculiar views, forms, principles, and notions. In consequence of this great variety, we should not be astonished if all do not believe the Gospel—do not love the truth.

When Jesus was on the earth, he reproved sin, taught righteousness, strove to save the Jews, and deliver the Gospel to the nations of the earth; but the Jews could or would not understand things as they were. He came to save, not to destroy; but the Jews took a course through which they were afflicted and scattered among the nations of the earth, and brought upon themselves that which they said—"Let this man's blood be upon us and our children," though he was not disposed to destroy, but to save them. Stephen prayed that those who stoned him might be forgiven, as they knew not what they did. Jesus so prayed for those who assisted in and consented to his death, when he was crucified for the sins of the world. He was not astonished that all people did not believe. They would not come unto him that they might be saved; they would not come to the light that their deeds might be reproved.

It may be asked, Can people come to the light? Yes, all can, that their evil deeds may be reproved—that they may forsake their iniquities and receive the truth. But will all do so? No. Will all people believe the truth? They will not. Cannot the inhabitants of the earth submit to the Gospel? They can. Will they? No, they will not. Is there a conviction upon the minds of the people, when they have heard the Gospel preached, and where they have heard of it? Is there a conviction conveyed by the Holy Spirit that this is the Gospel of salvation? There is; and it cannot be denied without falsifying the truth. This has caused the persecution we have received. We are chastised for our sins, and by this means we are brought to understanding. We have been persecuted because there is a conviction, so far as they have heard the Gospel preached, that we have the truth. This is the cause of the opposition against us.

Would a priest of any denomination oppose "Mormonism," if he was not convinced that it is true? No. Were a man to come into this congregation and relate something that every man, woman, and child present knew to be false, who would take the trouble to disprove it? We all know the statement to be false; consequently, will not take pains to oppose it? On the other hand, were there no conviction in the sound of the Gospel to the minds of the people—that it is true—that it is of and from God, who would take pains to oppose it? Let a person go into a congregation of Methodists and try to prove that Jesus was an impostor, that every system of religion is false, and that the Bible is a matter of speculation got up by selfish divines expressly for their own benefit; and who in that congregation would deem it worthwhile to oppose views so erroneous to the minds of those who have heard, from Sabbath to Sabbath, the doctrines of the Gospel preached, so far as they understand them? No one, because to them the speaker's views would be so obviously false.

No man can disprove a truth. This is why people are angry, and why they contend against facts. They are fearful, and say at once, "If this system is true, all others must fail." Why not rather every man rise up and say, "Let God be true, let the truth remain, and let me know the truth; that is what I want,—I will submit to it; and let every false theory and principle fall, to rise no more?" Will they do this? No, they will not.

With regard to people's being confined—cramped—contracted, in their liberties in the midst of these people, all that is required of anyone is to cease to do evil and learn to do well. Brother Bywater observed that he had never been in the least contracted, controlled, or in any way infringed upon, with regard to doing good; neither has any man or woman in this community. But there is a certain class here that say, 'We want so-and-so, such a piece of ground, or such other kind of property;' and because they are not always gratified, right or wrong, they say that they are curtailed in their liberty, and allege that they are abused. Permit them to have their way, and what do they do, or want to? Some of them wish to open grog-shops, and have the people patronize them, and get drunk. They wish to put the cup to your lips and pour the strong drink down your throats, caring only for what is in your pockets. They remind me of a Methodist priest in Iowa, after a good collection. The money was on the table, and he wished the people to sing; so he struck up, "This is the God we adore."

Others, of the class alluded to, wish to establish brothels in our settlements; and because we will not permit it, they assert that they are curtailed in their liberties and privileges. That class wish to scandalize the name of every Saint on the earth, and ridicule the name and character of the God we adore and serve; but we will not permit them to do it here. They wish to ride through our streets, blaspheming, and damning everything and everybody that does not bow to their corrupt practices; and because we will not permit it, they say that they are oppressed and curtailed in their privileges. Oh, how they are oppressed! They have not the privilege of serving the Devil quite as much as they want to. They do not enjoy quite as much privilege to steal our property, our horses, &c, as they wish to.

Do our enemies love the truth? No; they love lies, and make them. It is acknowledged all the time that there are evildoers here; but are they Saints? No. I am not going to give up the ship, or forsake my religion, because there are those who do evil. I will stick to the old ship Zion until every passenger, the crew, and every officer on board are holy and live to God; and, God and good men being my helpers, we will conquer, and we will run the ship into harbour—the haven of rest. Be encouraged, all good men and women, and all you grumblers and complainers, who think that you are curtailed and oppressed, and do not enjoy liberty here, go elsewhere and get all the liberty you can. We do not want you here; but if you stay, do not take the name of God in vain, nor endeavour to corrupt and abuse everybody within your reach.

We have some drunkards who halloo in the streets, and we bear with them, and intend to as long as we can; and when we can bear no longer, we will disfellowship them. We have men who are dishonest, and are as yet obliged to have them; for the net gathers in the good and the bad. We have the meanest and the best mixed together.

The Gospel we preach is the Gospel of salvation. It is the power of God sent down from heaven. The Spirit of life, intelligence, and revelation is in it, and all who do not possess that Spirit do not enjoy our holy religion.

May God bless you! Amen.

GOSPEL OF LIFE AND SALVATION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, July 29th,* 1860.

REPORTED BY G. D. WATT.

Here is a congregation of Saints who have forsaken all they formerly esteemed near and dear, for the sake of the knowledge of the holy Gospel of salvation; and when an Elder of Israel rises to speak to you, how many are paying attention to what he says? People are, in comparison, like little children who have to be frequently cautioned not to throw articles into the fire—not to cut or mar the furniture, and requiring almost constant watchcare and instruction. In like manner, the young, middle-aged, and old require to be taught every Sabbath, every day, and all the time, as it is written—"Then they that feared the Lord spake often one to another."

We are but babes in the Gospel of life and salvation, take this people as a whole. What poet, who understands things as they are, would write—"Bear the cross and despise the shame"? It is a cross to the feelings of many to acknowledge that Jesus is the Christ. "Take up your cross, brother, and bear it, and you shall wear the crown." What cross? If the eyes of a person were opened to see the eternal principles that pertain to the worlds that are, that were, and that will be, and the Gods that dwell upon those planets we behold, would he talk about a cross—about despising the shame? What is the shame? Where is it? Miserable, filthy individuals, full of the principles of death, point the finger of scorn at those who confess that Jesus is the Christ. Will you regard their scorn? No. Pity the ignorant creatures who are bound to ruin. To a man devoted to God, and endowed with the fine feelings and principles of life everlasting, the pointing, by the wicked, of the finger of scorn at one who acknowledges that Jesus is the Christ—at one who believes in God the Father and in Jesus the Mediator, is not worthy of the least regard. Do you despise those who scorn and ridicule the righteous? No; for in comparison they are no more than the dust, or the smallest insect you can behold with your best microscopes.

True, the human family are endowed with the germ of life; but who is capable of preserving that life—of preserving his identity?

When we talk about sinners, Saints, the world, Christ, men of God, men of the world, men of science, men of talent, and kings on their thrones, every person that understands the Gospel of salvation realizes that more glory and honour are attached to his character and calling than to all the man-made kings ever crowned upon the earth.

When I reflect upon these things and realize them, it is impossible for me to answer my feelings before the people. You frequently hear me express a wish that I had a voice to penetrate the heart of every being upon the earth. But if I had the power to speak to them, and the ability to convey my ideas in language so plain that children could not misunderstand, speaking to all in their own language, I should still come far short and be obliged to say, "My soul is burdened, because I have no place to pour it out." That is the situation of angels and Prophets who have gone behind the vail. Here are persons who have been in this Church from the beginning. Do they so live that the heavens are open to them? or are they still of the earth, earthy? Are they grovelling in the darkness that covers the nations of the earth? This inquiry you may answer for yourselves. Perhaps some will say they have a reason to be discouraged. This people have not received, improved, grown, and enlarged in their capacities as fast as they should have done. I am not accusing any individual; but, as a community, we have not improved and increased in the knowledge of God and godliness according to our privileges. Am I discouraged? I am not. Does my heart fail me? Am I ready to say that the kingdom of God is broken, and there is no salvation for the people? By no means. If I live as long as Enoch lived, who walked with the Lord three hundred and sixty-five years, can I then see a people prepared to enter at once in the celestial world? No. Many may think that Enoch and his whole city were taken from the earth directly into the presence of God. That is a mistaken idea. If, within three hundred and sixty-five years, I can see a people capable of surmounting every sin, of overcoming every evil and effect of sin to such a degree as to be separated in the flesh from the sinful portion of the world and from all the effects of the fall—a great people as pure and holy as were the people of Enoch, I should not complain, and, perhaps, have no cause to. Yet, in the latter days, God will cut short his work in righteousness.

Do you understand that what the Lord will perform in the latter days will be done quicker than in the former days? He suffered Noah to occupy one hundred and twenty years in building the ark. Were he to command us to build an ark, he would not allow so long a time for completing it, On account of the work's being hastened in our time, I have good reason to urge upon the people the necessity of their living their religion every moment—of their increasing in faith, in wisdom, in knowledge, and in power to forsake all bad habits,—to say to all who are in the habit of doing wrong, of getting angry, of contending with their neighbours, and abusing them with their tongues, and abusing themselves, Refrain from your evil ways. "We will," say they; but in a very short time time many are engaged in their former evil practices, like the child's whittling the furniture. It appears as though such persons were glued to the world, and will love and worship it. When they learn the truth, they will learn that it is a folly for a man to love gold and silver, goods and chattels, or any other kind of property and possessions. One

that places his affections upon such things does not understand that they are made for the comfort of the creature, and not for his adoration. They are made to sustain and preserve the body while procuring the knowledge and wisdom that pertain to God and his kingdom, in order that we may preserve ourselves, and live for ever in his presence.

When the Elders address you from this stand, how many of those who seem to be listening hear and understand? Are most of the congregation thinking about what they design to do to-morrow? Are the sisters planning their weaving and spinning for to-morrow? Are the brethren planning to go to the kanyons to-morrow? Do you know that it is your privilege to so live that your minds may all the time be perfectly within your control?—that you may be so well schooled in the knowledge of your religion, that your minds are as perfectly under your control as are your bodies, except when they are nervous? Persons taking too strong tea or coffee, or too much whisky, have not that control over themselves that they should have, because they become too weak. Study to preserve your bodies in life and health, and you will be able to control your minds. And when you come to meeting, bring your minds with you. After all our experience and the knowledge the Lord has given us, but few can take their minds to meeting. Others have their minds here before them; their affections and feelings are at the assembly of the Saints, and they want their bodies there also, to enjoy themselves. That class come here to pay attention, and to understand all that is said to them. Others come here with their bodies, but where are their affections? Upon the labours of the coming week. "I do not know how I shall get my adobies to-morrow, or how I shall get my timber out of the kanyon." Or, "I have a fence to build, to secure my field before the crop is destroyed," &c., &c.; and the mind is not in the meeting.

Can you understand that we are behind our privileges? I know the argument that arises in the minds of the people—"I am bound to provide for myself." I wish that obligation rested stronger on some than it does. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." That is the argument, and yet some will sell their last bushel of wheat, and then come to me, or to others of the brethren, and beg. They will peddle off every particle of substance God has given them for their sustenance. It is our duty to be economical, to go to meetings, to the kanyons, and to build, plant, and do everything required of us to build up the kingdom of God on the earth; but the first duty is to learn how to sustain ourselves. The people have not yet learned that, though they are learning it. One may plough, plant, water, and till, but have no increase. Another person sows a field with wheat, but cannot get water for it, and goes to this neighbourhood and that to attend to a little Church business; and when harvest time arrives, he reaps an abundant harvest. The man who took the water has no wheat, and the one who laboured, as his Bishop called upon him, for the benefit of the people, has a good crop. This is a lesson the people are learning, that God gives the increase.

How the world hate us! How they despise the kingdom of God! How they have sought to destroy it! How they exclaim—"What ignorant, degraded beings the Mormons are!" The insignificant, low, degraded, contemptible opinion they have of the Latter-day Saints does not reach the

depth of the low, miserable degradation that they themselves are in. But do we despise them? No; we pity them. "Pity them?" Yes, pity them. They are flesh of your flesh, bone of your bone. God "hath made of one blood all nations of men for to dwell on all the face of the earth;" consequently, they are flesh of our flesh, and bone of our bone. They profess to despise us, but they are not able to think as meanly of us as we know them to be, and we pity them. We seek to do them good. They are endowed with capacity to learn and practise principles that will preserve them on the earth, in the world of spirits, and after the resurrection; but they are abusing their talent, and they are to be pitied.

All who understand the principles of eternal life look upon their fellow-beings with a watchful eye, and their hearts are filled with deep anxiety for their welfare. They anxiously desire that people would see and understand what pertains to eternal life. It is highly gratifying to the Lord, to angels, and to all good men, to see intelligent beings organized to receive a great amount of intelligence—seeking to possess eternal life. On the other hand, how sad it is to see them wasting their time with trifles, and directing their steps to eternal death! How delightful it would be to see them pursuing the way of life—to preserve both the body and spirit, and in the resurrection to see their noble spirits reunited with their bodies and coming into the presence of God to live for ever! There are men here who look upon us as being of an organization inferior to that of the generality of the people of the world. If I did not pity them, I should be chagrined at myself.

Contrast the course this people are pursuing with that of the world. All ye inhabitants of the earth, hearken and hear! God has, in our day, spoken from the heavens; he has bestowed his holy Priesthood on the children of men; he has called upon all people to repent; and here are the few who have left all for the sake of the eternal life proffered to them, and their course is upward and onward to eternal increase. Do this people know more than they did a few years ago? Yes; every day's experience adds to your amount of knowledge: you are treasuring up knowlege and wisdom. The children raised in this Church are more than a match, in spiritual matters, for the kings, princes, governors, senators, representatives, and all the reputed wise men of Egypt. And the boys of from twenty to twenty-five years of age, who have been raised in this community, who have enjoyed the teachings of the Prophet Joseph, will outweigh, in intelligence in relation to national policy, the Congress of the United States, with the President at their head.

Your course is onward and upward, although you do not improve as rapidly as you should. You should walk continually in the light of God's countenance, and no more walk in darkness. Were such the case, would you hear of any contention—of those those little, frivolous, trifling difficulties that now too frequently occur? Would you hear, "The world is something to me!" "My farm is something to me!" My goods are something to me!" "My heart is upon the things of this world!" "I must provide for my family," &c.? There are but few of this people, in comparison, who yet know how to provide for a wife and two children. What of the world. Are they any more capable of providing for themselves than are this people? In the world you will find many more, in proportion, who know less, and are less capable of taking care of themselves.

I wish you to thoroughly under-

stand economy, and how to preserve your bodies. I wish you to fully understand the principles of natural life. How necessary it is that you should know them for your own benefit, and that you may be able to teach them to your children, which you should do all the time. Be careful of your bodies; be prudent in laying out your energies, for when you are old you will need the strength and power you are now wasting. Preserve your lives. Until you know and practise this, you are not thoroughly good soldiers nor wise stewards. Learn how to do good—how to do right. Work righteousness, and build yourselves up in the faith of the Gospel.

In the ordinance we here attend to in the afternoon, we show to the Father that we remember Jesus Christ, our elder brother: we testify to him that we are willing to take upon us his name. When we are doing this, I want the minds here as well as the bodies. I want the whole man here when you come to meeting. "Is that the way you come?" Yes, it is the way I go everywhere, when I go from home. When I leave home, I dismiss it from my thoughts. "Is not your mind upon your family?" When I pray, I ask God to bless and preserve them; and then, whether he does or not, it is all the same to me. I do not trouble my mind about anything but the business before me. That is the way for us to conquer this weakness in us, and take our minds with us. Then, when you come to meeting, you know what is said, and what this ordinance is for. Then, when you are baptized, you know what it is for. Whatever duty you are called to perform, take your minds with you, and apply them to what is to be done. You may leave your selfishness when you start to meeting, but take yourselves. And if your minds are reaching after this, that, or the other, tell those ideas to stay away. You may feel anxious about your fields, about your crops, or about going to the kanyons; but bid those thoughts depart, for you want to go to meeting to worship the Lord, and wish to drop all care while at meeting. Then, when the time comes, go to the kanyons and to your other avocations, and do not let anything else interrupt you. That is the way to live.

May God bless you! Amen.

LIGHT OF THE SPIRIT—LAWS OF HEALTH—JOY IN THE GOSPEL, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, August* 5, 1860.

REPORTED BY G. D. WATT.

In instructing the people, I desire and seek to obtain the light of the Spirit of truth, and the power and assistance of God to give me words to so convey my ideas that the hearers can understand me. I have ideas that I deem very valuable, and I wish to so impart them to my fellow-beings that they can comprehend them as I do, and, if they will, esteem them as I do, really feeling their worth. It is all I ask. Preachers are in the habit of reading a portion of Scripture for a text, and preaching from it, but seldom upon it. Such discourses as brother Bywater and brother Kimball gave us this forenoon, and such as you generally hear from this stand, would serve those preachers a long time, for they are all texts. We have not time to show wherein an Apostle or Prophet meant thus and so, but we pour out the words of life to the people, as did the Apostles and Prophets anciently.

No man ever preached a Gospel sermon, except by the gift and power of the Holy Ghost sent down from heaven. Without this power, there is no light in the preaching. Brother Bywater remarked that he did not desire a man of God, when he arose to speak to the people, to say, "Thus saith the Lord God Almighty," or "Thus saith Jesus Christ." People who require this, or who constantly require written revelation, have not a correct conception of revelation and its Spirit. What do the present professing Christian world know about the words of the Lord that came to Jeremiah, Isaiah, and other ancient Prophets? They read and hear without understanding much; they have not a true conception of the truth or principle of what they are reading. Is this the case with the Latter-day Saints? It is more or less the case with those who are continually desiring to have "Thus saith the Lord," and more written revelations. Those who possess the Spirit of revelation know the voice of the Good Shepherd when they hear it, and a stranger they will not follow. They discern the difference between the spirit and power of the Gospel and the precepts of men. When they hear truth poured upon the people, in comparison like the cataract of Niagara, they do not want "Thus saith the Lord," for it carries with it its own evidence, and is revelation to the believer. They understand, and the fountain within them springs up to everlasting life; they are happy partakers of the grace of God through the administration of his servants, and of the truths the Lord dispenses; and they receive truth upon truth, light upon light, which cheers and comforts their hearts day by day. If you wish to understand the true principles of revelation, live for it: there is no other way of obtaining eternal life.

Our spirits were pure and holy when they entered our tabernacles;

and if they have been defiled, it has been by the influence of Satan, through the weakness of the flesh. There is a constant warfare, and in the great majority of cases the flesh overcomes the spirit. In the few cases where the spirit overcomes the flesh, it yields obedience to the whisperings of the eternal Spirit of truth, which elevates it above the power of all unholy desires and passions.

Is there anything on this earth you could not dispense with, for the sake of the Gospel? There should not be.

Our bodies are organized to derive enjoyment from their proper use. There is enjoyment in eating when you are hungry, and in resting when you are fatigued, to the extent the body rightly requires; but if appetite is so gratified that your body, when you wake, is tormented with a raging fever, where is the pleasure in eating so much of this or that delicious food? Satisfying the appetite brings to an end the pleasure of eating; and where food is partaken chiefly to gratify the pleasurable sensation derived from eating, disease is gendered, and true misery springs out of this unwise gratification. Some healthy, strong-constitutioned persons can eat large quantities of food with apparent impunity; but, in so doing, the tax they place upon their systems will ultimately bring disease and death. Those who have suffered excessive thirst while passing over plains and deserts realize that there is no blessing that is greater than cold water. When the system is thus parched for want of the proper supply of moisture to sustain the continual perspiration it is subject to, is there any luxury on the earth that can excel pure, cold water? Though, in case of excessive thirst and consequent exhaustion, care is required not to drink too freely, until the system is cooled, and becomes gradually imbued with this life-restoring element. But through the use of water, by-and-by your thirst comes to an end, and you feel as though you had not been thirsty in your lives: the enjoyment has passed away.

Now, compare the greatest of earthly joys with the joys you receive in believing in Jesus Christ and obeying the Gospel he has delivered to the children of men. It is sweeter than the honeycomb; and to those who live according to it, it gives constant joy—a lasting feast, not merely for an hour or a day, but for a whole life and throughout eternity. The appetite is always keen, and there is always plenty for it to feast upon. This is my experience. The revelations of the Lord Jesus Christ are sweeter than honey or the honeycomb. We can eat, and continue to eat; drink, and continue to drink. Is there durable satisfaction? Yes. I am in the height of my enjoyment. All the pleasure and all the joy that can be bestowed upon a finite being is in the Gospel of salvation, through the Spirit of revelation upon the creature—upon the Saint of God—old or young, male or female. Not that this comparison fully conveys the idea; for the language of mortals fails to fully portray the joys of the Gospel of life everlasting.

Cease not to do good, but let the Saints cease to do evil and live for God and God alone, and their fleshly appetites and passions will not be in their way. Learn to overcome and control self. It is impossible for me to preach the sermon contained in this text; but let all live the life of a Saint, and they will understand it by-and-by. Let each person be determined, in the name of the Lord Jesus Christ, to overcome every besetment—to be the master of himself, that the spirit God has put in your tabernacles shall rule; then you can converse, live, labour, go here or there, do this or that, and converse and deal with your brethren as you ought. If you have

a chastisement for any, you can deliver it in the spirit of meekness. If you are abused, trampled upon, or in any way imposed upon,—if men take a course to injure you or your property or feelings, you can treat such conduct as you should, for you live above the channel of selfishness, pride, and every worldly vanity that some men walk in. This is the privilege of all the Saints.

Law is made for the lawless. Let the Saints live their religion, and there is not a law that can justly infringe upon them. They are subject to the powers that be, by living so pure that no law can touch them. Let them live their religion, and they keep the celestial law, so far as it is revealed. There is no law against doing good. There is no law against love. There is no law against serving God. There is no law against charity and benevolence. There is no law against the principles of eternal life. Live them, and no righteous law of man can reach you. The wicked and ungodly can injure the Saints, as they have done all through the history of this world; they can persecute and kill Saints. The wicked said there was no law that would condemn Joseph Smith, for he never transgressed the law; but, said they, Powder and ball will reach him; and they assassinated him. It is the privilege of all Saints to live as he did, that no law in heaven or upon earth can condemn them. It is our privilege to say, every day in our lives, "That is the best day I ever lived." Never let a day so pass that you will have cause to say, "I will live better to-morrow," and I will promise you, in the name of the Lord Jesus, that your lives will be as a well of water springing up to everlasting life. You will have his Spirit to dwell in you continually, and your eyes will be open to see, your ears to hear, and your understandings to comprehend.

I will take a text, and I want the people to preach upon it. The The brethren cast the seed into the ground, and, so far as we have knowledge, the Lord has given them a bountiful increase.

Brethren and sisters, old and young, here and throughout the world wherever there is a Saint, when righteousness and peace are sown in your hearts, I ask you, for yourselves, for the inhabitants of the earth, for the good of the prosperity of the kingdom of God, and in the name of the Lord Jesus Christ, to water the good seed sown, that the Lord may give you an increase. Let wisdom be sown in your hearts, and let it bring forth a bountiful harvest. It is more profitable to you than all the gold and silver and other riches of earth. Let wisdom spring up in your hearts, and cultivate it. Ask God to help you to live to his glory every day, and when night comes you cannot say you could have bettered it. There are thousands of this community that so live every day that when night comes, they could not have bettered it. That is a consolation. Let us induce all to live so, and we shall have power over Satan, over the powers of the earth, and over all the influences that hell wishes to pour upon us.

Shall we try to cultivate our minds, our feelings, the talent God has given us, so that we may improve continually and grow in grace and in the knowledge of the truth, and cultivate wisdom in ourselves, and so live that we can truthfully say, to-day, that we are masters over every appetite? The person that wants the whisky, cannot you do without it? Which would you part with first—your tobacco, your whisky, or your religion? Your tea, or your religion? Which would you shake hands with and bid good-bye for ever—your coffee, or your religion? I should think I had disgraced the man that stands before you this day, if I loved any object on the earth

better than I love my religion and my God. If we are not willing to live up to every requirement of the Gospel, we more or less disgrace our profession and being.

The woman that says, "I will follow my husband to hell," will have the privilege. The man that says, "I will follow a woman to hell, but what I will have her," will have the privilege of following her there. It is a disgrace to a Saint to love anything that he would not drop or forsake for his religion. Love your religion better than anything else. Love your God. Life everlasting is all in all to us. Indulgence of appetite is not worthy the notice of men and women, though the body must be sustained, for that is a duty God has placed upon us.

Let us honour God, and prepare to embrace our Father and the family connection we were associated with at the time we left the spirit-world to come here, and to be more familiar with them when we leave this world than we now are with one another. Live so as to enjoy each other's society hereafter in the light of eternal day; which may God grant. Amen.

INFLUENCE OF THE ELDERS IN PREACHING THE GOSPEL—DUTY OF THE SAINTS LIVING THEIR RELIGION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt City, August* 12, 1860.

REPORTED BY G. D. WATT.

I fully understand that all Saints constantly, so to speak, pray for each other. And when I find a person who does not pray for the welfare of the kingdom of God on the earth, and for the honest in heart, I am sceptical in regard to believing that person's religion to be genuine, and his faith I should consider not the faith of Jesus. Those who have the mind of Christ are anxious that it should spread extensively among the people, to bring them to a correct understanding of things as they are, that they may be able to prepare themselves to dwell eternally in the heavens. This is your desire, and is what we continually pray for.

Brother J. V. Long's discourse this morning was sweet to my taste; and the remarks of brother T. B. H. Stenhouse were very congenial to my feelings and understanding. Brother Long has good command of language, and can readily choose such words as best suit him to convey his ideas.

Brother Stenhouse remarked that the Gospel of salvation is the great foundation of this kingdom—that we have not built up this kingdom, nor established this organization—we have merely embraced it in our faith; that God has established this kingdom, and has bestowed the Priesthood upon the children of men, and has called upon the inhabitants of the earth to receive it, to repent of their sins, and return to him with all their

hearts. This portion of his remarks I wish you particularly to treasure up.

If the angel Gabriel were to descend and stand before you, though he said not a word, the influence and power that would proceed from him, were he to look upon you in the power he possesses, would melt this congregation. His eyes would be like flaming fire, and his countenance would be like the sun at mid-day. The countenance of a holy angel would tell more than all the language in the world. If men who are called to speak before a congregation rise full of the Holy Spirit and power of God, their countenances are sermons to the people. But if their affections, feelings, and desires are like the fool's eyes, to the ends of the earth, looking for this, that, and the other, and the kingdom of God is far from them, and not in all their affections, they may rise here and talk what they please, and it is but like sounding brass or a tinkling cymbal—mere empty, unmeaning sounds to the ears of the people. I cannot say this of what I have heard to-day.

Those faithful Elders who have testified of this work to thousands of people on the continents and islands of the seas will see the fruits of their labours, whether they have said five words or thousands. They may not see these fruits immediately, and perhaps, in many cases, not until the millennium; but the savour of their testimony will pass down from father to son. Children will say, "The words of life were spoken to my grandfather and grandmother: they told me of them, and I wish to become a member of the Church. I also wish to be baptized for my father and mother and grandparents;" and they will come and keep coming—the living and the dead; and you will be satisfied with your labours, whether they have been much or little, if you continue faithful.

Brother Long remarked that before he gathered to Zion he had imbibed an idea that the people were all pure here. This is a day of trial for you. If there is anything that should give us sorrow and pain, it is that any of the brethren and sisters come here and neglect to live their religion. Some are greedy, covetous, and selfish, and give way to temptation; they are wicked and dishonest in their dealings one with another, and look at and magnify the faults of everbody, on the right and on the left. "Such a sister is guilty of pilfering; such a brother is guilty of swearing," &c., "And we have come a long distance to be joined with such a set: we do not care a dime for 'Mormonism,' nor for anything else." The enemy takes the advantage of such persons, and leads them to do that for which they are afterwards sorry. This is a matter of great regret to those who wish to be faithful. But no matter how many give themselves up to merchandizing, and love it better than their God, how many go to the gold mines, how many go back on the road to trade with the wicked, or how many take their neighbours' wood after it is cut and piled up in the kanyons, or steal their neighbours' axes, or anything that is their neighbours'. You live your religion, and we shall see the day when we shall tread iniquity under foot. But if you listen to those who practise iniquity, you will be carried away by it, as it has carried away thousands. Let every one get a knowledge for himself that this work is true. We do not want you to say that it is true until you know that it is; and if you know it, that knowledge is as good to you as though the Lord came down and told you. Then let every person say, "I will live my religion, though every other person goes to hell. I will walk humbly before God, and deal honestly with my fellow-beings."

There are now scores of thousands in this Territory who will do this, and who feel as I do on this subject, and we will overcome the wicked. Ten filthy, dirty sheep in a thousand cause the whole flock to appear defiled, and a stranger would pronounce them all filthy; but wash them, and you will find nine hundred and ninety pure and clean. It is so with this people: half-a-dozen horse thieves tend to cause the whole community to appear corrupt in the eyes of a casual observer.

Brother Long said that the Lord will deal out correction to the evil-doer, but that he would have nothing to do with it. I do not know whether I shall or not; but I shall not ask the Lord to do what I am not willing to do; and I do not think that brother Long is any more or less ready to do so than I am. Ask any earthly king to do a work that you would not do, and he would be insulted. Were I to ask the Lord to free us from ungodly wretches, and not lend my influence and assistance, he would look upon me differently to what he now does.

You have read that I have had an agent in China to mix poison in the tea, to kill all the nations; that I was at the head of the Vigilance Committee in California; that I managed the troubles in Kansas from the beginning to the end; that there is not a liquor-shop or distillery but what Brigham Young dictates it: so state the newspapers. In these and all other accusations of evil-doing, I defy them to produce the first show of evidence against me. It is also asserted that President Buchanan and myself concocted the plan for the army to come here, with a view to make money. By-and-by the poor wretches will come bending, and say, "I wish I was a 'Mormon.'" All the army, with its teamsters, hangers-on, and followers, with the judges, and nearly all the rest of the civil officers, amounting to some seventeen thousand men, have been searching diligently for three years to bring one act to light that would criminate me; but they have not been able to trace out one thread or one particle of evidence that would criminate me. Do you know why? Because I walk humbly with my God and do right, so far as I know how. I do no evil to anyone; and as long as I can have faith in the name of the Lord Jesus Christ to hinder the wolves from tearing the sheep and devouring them, without putting forth my hand, I shall do so.

I can say honestly and truly, before God, and the holy angels, and all men, that not one act of murder or disorder has occurred in this city or territory that I had any knowledge of, any more than a babe a week old, until after the event has transpired. That is the reason they cannot trace any crime to me. If I have faith enough to cause the devils to eat up the devils, like the Kilkenny cats, I shall certainly exercise it. Joseph Smith said that they would eat each other up, as did those cats. They will do so here, and throughout the world. The nations will consume each other, and the Lord will suffer them to bring it about. It does not require much talent or tact to get up opposition in these days. You see it rife in communities, in meetings, in neighbourhoods, and in cities. That is the knife that will cut down this Government. The axe is laid at the root of the tree, and every tree that bringeth not forth good fruit will be hewn down.

Out of this Church will grow the kingdom which Daniel saw. This is the very people that Daniel saw would continue to grow and spread and prosper; and if we are not faithful, others will take our places; for this is the Church and people that

will possess the kingdom for ever and ever. Shall we do this in our present condition as a people? No; for we must be pure and holy, and be prepared for the presence of our Saviour and God, in order to possess the kingdom. Selfishness, wickedness, bickering, tattling, lying, and dishonesty must depart from the people before they are prepared for the Saviour. We must sanctify ourselves before our God.

I wanted to ask brother Long a question this morning—what he had learned in regard to the original sin. Let the Elders who like speculation, find out what it is, if they can, and inform us next Sabbath. Or if you have anything else that is good, bring it along. I wish to impress upon your minds to live your religion, and, when you come to this stand to speak,—not to care whether you say five words or five thousand, but to come with the power of God upon you, and you will comfort the hearts of the Saints. All the sophistry in the world will do no good. If you live your religion, you will live with the spirit of Zion within you, and will try by every lawful means to induce your neighbours to live their religion. In this way we will redeem Zion, and cleanse it from sin.

God bless you! Amen.

EFFECTIVE PREACHING—SUPPORT OF THE POOR, &c.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, August 19, 1860.

REPORTED BY G. D. WATT.

When the preaching is very dry, the Bowery is generally thinly attended; but when the preaching is full of marrow and good things, the Bowery will be full of people. This reminds me of an anecdote. A Presbyterian priest invited an Indian preacher to occupy his pulpit; and when the Indian was through preaching, the priest asked him why the people kept awake during his preaching, remarking that they invariably fell asleep while he was preaching. "I will tell you," said the Indian: "You feed them with a silver dish and silver spoon; you rap the dish with the spoon, and the ringing sounds put the people to sleep. But the Indian takes his wooden bowl and ladle, and lades out the rich, nourishing succotash to the people, which makes them wide awake, and they want a little more."

Brother George Q. Cannon has been in the States during two years past, and has done all he could to do good to the people of Utah. He has been faithful, has travelled from place to place, and has accomplished all he possibly could; and what he has not accomplished others have.

You know the history of "Mormonism;" and if this is not the Lord's work, we had better quit it, for we should derive no benefit from remaining in it. If this is the Church of

Christ, God will take care of his people and carry on this work. Brother Cannon stated that one gentleman he conversed with said that there is a power in this work beyond the power of Brigham Young. If we did not know this, we should quickly scatter. All that any man can do is to do his duty. No one possesses power in himself to bear off the work of God and build up the Lord's kingdom. It is his work, and the Lord will accomplish it by the means he will employ. Brother Cannon has been successful, in the hands of God, in doing good; and so have others. Brothers Hooper and Eldredge have done good.

Brother Eldredge stated that he was not sent on a mission this time. He was not, but I was thankful that he took it in his head to go. We did not know whom to call upon to go and transact business for us in the States. He had crossed the Plains for us so often that I would not call upon him to go, but I was pleased and thankful when he concluded to go and proffered to attend to our business. He has always transacted our business to our satisfaction. I do not know that he has ever dropped a stitch in the net he has woven for us in his business transactions, and that is almost more than I can say of any other man. He has had my faith and prayers, the same as though he had been called. I was determined, if he did go, that he should make the first step towards it. He went, has done good, and all is well; and so have others done good: they have made themselves useful.

While brother Cannon was speaking of the trouble the Gentiles have in providing for their poor, I thought, if they would take my counsel, that I could tell them a better way than they practise. They raise large amounts of means for supporting their poor. It is given to them; they use it up, and are where they were at first. Had they wisdom, they would appoint a man to take charge of the poor and take them into Kansas or Nebraska, or some other locality where land is cheap, and teach them to support themselves. Set the men to ploughing and the women to planting, with a good farmer to show them how, and in a little while they will be able to sustain themselves. Let each Ward of a city do this, until all the able poor are provided with farms and know how to raise their bread; then let them get a few sheep, and manufacture the wool into good, warm, and comfortable clothing, and then raise flax and manufacture it. By pursuing this course, in a few years there would be but few poor in the United States.

The reason we have no poor who are able to work is because we plan to set every person to work at some profitable employment, and teach them to maintain themselves. If a person is not able to take care of himself, we will take care of him. How? Ever since I left my father I have had some of his family to provide for. Ever since I have been in this Church I have never suffered a relative to be maintained by the Church. But some men and women cast their children and other relatives upon the Church. If one has an aged sister who cannot maintain herself, he passes her over to the Church; or if an aged father or mother, why, "let the Church or brother Brigham take care of them and provide for them." It is a disgrace to every man and woman that has sense enough to live, not to take care of their own relatives, their own poor, and plan for them to do something they are able to do. There are some blind people here who more than maintain themselves. Some old ladies cannot do hard work, but they can darn stockings and do other light work.

There is yet much to be done by the Bishops in these matters, though I have not so much occasion to preach to the Bishops on this subject as I used to have. We have been removing and appointing others who do better. We intend to do this until we have fathers for the people. If a Bishop will act to the extent of his calling and office, and magnify it, there will not be an individual in his Ward that is not employed to the best advantage. He would see that all lived as they should, walking humbly with their God, attending to their prayers, observing the Sabbath-day to keep it holy, and ceasing to swear and steal. There would not be a person in his Ward that he does not know, and he would be acquainted with their circumstances, conduct, and feelings. That will be the case by-and-by. We are improving; and by-and-by we shall be quite a well-behaved family, and can hail each other with delight as brethren and sisters, and the Lord will own and bless us as his children.

We are all, both Jew and Gentile, of one common Parent, though now we are divided into various tongues and people having a great diversity of sectional feelings. I am pleased to see national feelings passing away in this community. The spirit of wisdom is so increasing that I think a national feeling is constantly growing less and less in the midst of this Church, though we can still see it in some. If you have the Spirit of God to a fulness, and your eyes are open to see things as they are, you will find that we are but one nation and family—but one people—but one flesh—but one blood, no matter where born.

Put forth your ability to learn as fast as you can, and gather all the strength of mind and principle of faith you possibly can, and then distribute your knowledge to the people. Give them virtue, knowledge, principle, truth, godliness. The Lord is gathering those principles home to Zion from among the wicked nations, and is leaving them in darkness. What a pity it would be for the Lord to gather out all the good, and we be found unworthy of it. We shall be worthy of it, if we live for it; and may the Lord help us so to do!

God bless you! Amen.

TRIUMPH OF 'MORMONISM," &c.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, August 19, 1860.

REPORTED BY J. V. LONG.

I will bear my testimony to the truths that we have heard this morning. To my understanding, to my feelings, and to the spirit within me, we had a good, sound discourse, about three minutes and a half long, from brother Andrew Moffat. It was right to the point, and every word was a text. We have also had an excellent discourse from brother Hooper: his remarks were sweet to the taste of those who love the truth.

It is a matter of rejoicing to me to have the privilege of bearing my testimony to what we have heard this morning. Brother Andrew Moffat started from here for the States, last fall, on business; and he has laboured most admirably in buying cattle and in assisting brother Cannon and others who were engaged in getting up trains, and in so doing has made himself very useful. And I think that he has not neglected, in his business transactions and in his travelling, to let people know that he was a member of the Church of Jesus Christ of Latter-day Saints, and to bear his testimony of the truth of the Gospel, and at the same time asked no odds of anyone who did not want to hear. This is the feeling of the Elders who are full of the Spirit of God, and what are the wicked going to do about it? The Elders have this assurance within them.

Father Smith, who spoke first this morning, has been in the Church almost from the beginning, but has not gathered with the Saints till this season. In conversation with him the other day, he told me that leading men in New York said that "Mormonism" would be used up at the time the President issued his orders to the troops. Some of them asked what he thought of it? He replied that he did not know what would be done, but the result would be that "Mormonism" would triumph over all its enemies, and in that affray would come out of the top of the heap. This assurance is in every man who lives his religion; but when any begin to doubt, then they begin to think that this is rather a hard religion to live.

All that has been said by brother Hooper about temporal affairs is good, I have lived nearly sixty years, and am acquainted with many portions of the United States, somewhat acquainted with Europe, and historically acquainted with many parts of the world; but, so far as I have travelled and read, this is the best country we were ever in, or can now find, for raising Saints.

The Spirit of the Almighty is being withdrawn from the people; and is it not your prayer that he will gather to Zion all the wisdom, strength, intelligence, and integrity of the earth? This is the prayer of everyone that understands "Mormonism." What will be their condition when the Spirit of the Lord is withdrawn? They will whet the knife to cut each other's throats, and, as brother Hooper remarked, try to make Mason and

Dickson's the dividing line; but that will not remain, for they will cross it to destroy each other, and the sword and fire will be prevalent in the land. Says one, "But you are a 'Mormon,' and we do not believe anything in 'Mormonism,' though we believe that calamities await the people, and that great events are at the threshold," The world, and particularly the United States, have been told these things during thirty years past; and though no one but myself had warned them, there would not now be a man upon the face of the earth but could have heard the Gospel, if he had been disposed to listen to it. They would have been prepared for what is coming; for any one of these my brethren has said enough to warn the whole world. This frees our garments, for we are bound to do our duty; and then, if they neglect, the blood of their garments will be found in their skirts, not in ours.

Brother Hooper remarked that he had learned that "Mormonism" is true. It is both the duty and privilege of the Latter-day Saints to know that their religion is true. If brother Hooper had yielded to his own natural feelings, he would not have represented us in Congress. Here is a great people, and they wish a man in Congress to represent them in their proper light. Now, who would say that he is capable of doing this? Brother Hooper submitted to the people's choice, as every man should. Had the choice fallen upon any other, as it did upon brother H. S. Eldredge, who was our first choice previous to the last election for Delegate, (but it was thought best to change it,) he also would have been able to have done his duty in Congress—to have done whatever the Lord wished to have done. Brother Bernhisel was our Delegate for several years, and are we satisfied with his official course? Yes: he did his duty.

How shall we know what to do? By being obedient to every requirement of the Gospel. Brother Hooper has stated that I promised him the assistance of the Almighty. I did. I laid my hands upon him and blessed him, and told him that he should have dreams and visions, and power with God to know what to do, if he lived his religion; but if he did not, I promised him nothing. He prepared himself to pray; and when a man with a disposition to listen to a truth called upon him, he felt as well as with his friends, and could express his feelings; but if visitors had no place for the truth, the sooner they left the better. Joy filled his bosom, and each time the brethren called to see him was the best time he had. When a man approached him with the Spirit of God, he felt—"This is the man for me: here is the Spirit; here are joy and peace in having fellowship with the Lord Jesus Christ and with the Father." This is the way brother Hooper felt; and just as much confidence as he had in what I told him, so much he received.

Revelation is here poured out every Sabbath. Thank God for it. Am I not happy? Yes, all the time. There is no darkness; and is there any necessity of having sorrow? No. Our religion is peace, happiness, wealth, and a fulness of good things to walk in the light of truth. These blessings are with and for the Latter-day Saints, and we have nothing to do but to live for them.

God has given us our tabernacles, and planted in them the germs of eternity; and it is for us, in this present existence, to let the spirit overcome every passion of the flesh, and never to suffer the spirit to submit to the temptations of the flesh. Labour to bring everything into subjection to Christ, for this is his earth. It came from God in the beginning, and that, too, not by any chances of

creation; for all that you see and can comprehend and understand, that is good, is produced by the Almighty Creator of the worlds.

Respect one another; do not speak lightly of each other. Some, if they get a little pique against an individual, are disposed to cast him down to hell, as not worthy of a place upon earth. O fools! not to understand that those you condemn are the workmanship of God, as well as yourselves! God overlooks their weaknesses; and so far as they do good, they are as acceptable as we are. Thank God that you know better, and be full of mercy and kindness. I speak evil of no man; but I hate, with a most cordial hatred, the evil actions of some men. Their organization came from God, but their conduct does not. It is not the persons, but it is their wicked conduct that I despise and hate.

Live your religion. "Mormonism" will triumph, and all hell cannot prevent it; and those that live faithful will be exalted. When people get into the dark, they want to leave; and I do not know but that it is one of God's fore-ordinations that as soon as they lose the Spirit they should want to leave. That is just what I want; and I pray that there may be no barrier in their way—that no man may ever stay here, unless he loves God with all his heart.

May the Lord bless you! Amen.

DEALINGS OF THE LORD WITH HIS PEOPLE.

Remarks made by President BRIGHAM YOUNG, *Provo, August* 26, 1860.

REPORTED BY G. D. WATT.

I am happy in the privilege of again meeting with you. I am well in spirit and in body. I never was better in my spirit than I am this afternoon. The day I now enjoy is the best day of my life; these days are the best days I ever lived, and I expect them to grow better. The many reasons I might give for this I will omit.

It is some time since we met with you here. Next Sabbath, I think, it will be twenty-six months since I was upon this stand. Our circumstances then were very different from what they are to-day. Since then, some of our relatives and friends have been consigned to the silent tomb; but there is a goodly number of us still living, and the favourable circumstances under which we are to-day should influence every heart to rejoice. If we could but understand and see things as they are—comprehend the dealings of the Lord—the workings of his kingdom, it would be a matter of great joy and rejoicing to us; but as yet we only see and understand in part, though it is our privilege to so live that we may know things pertaining to our conduct here as they are understood by more intelligent beings. Let us faithfully improve upon what we do understand.

Can you discern and understand

the dealings of the Lord with this people from the beginning? If we can understand this, it is indeed a matter of great rejoicing to us. All intelligent beings who are crowned with crowns of glory, immortality, and eternal lives must pass through every ordeal appointed for intelligent beings to pass through, to gain their glory and exaltation. Every calamity that can come upon mortal beings will be suffered to come upon the few, to prepare them to enjoy the presence of the Lord. If we obtain the glory that Abraham obtained, we must do so by the same means that he did. If we are ever prepared to enjoy the society of Enoch, Noah, Melchizedek, Abraham, Isaac, and Jacob, or of their faithful children, and of the faithful Prophets and Apostles, we must pass through the same experience, and gain the knowledge, intelligence, and endowments that will prepare us to enter into the celestial kingdom of our Father and God. How many of the Latter-day Saints will endure all these things, and be prepared to enjoy the presence of the Father and the Son? You can answer that question at your leisure. Every trial and experience you have passed through is necessary for your salvation.

The greatest trial this people are under the necessity of bearing is to hold fellowship with false brethren. Which would you choose—to leave your homes, as this people have done in many instances, and suffer yourselves to be driven, and seek new homes, and make new acquaintances in a strange country, or to live in your houses and upon your possessions, and be surrounded with false brethren? That question can be readily answered by every Saint. I can see those in this congregation who were in Missouri when thousands were ready and anxious to kill the few Saints then there; but the Saints would rather suffer all that was suffered there and in other States, than be obliged to live with thieves—with those who would swear falsely against them, and deceive, and be guilty of every kind of abomination. They would rather leave their homes, seek new locations, and make new possessions, than be under the necessity of mingling with, of eating bread and drinking water in the name of Israel's God, and fellowshipping the ungodly—the wretches who would destroy them from the earth.

Some may think that they have passed through severe trials during the few years past; but, so far as my own experience and knowledge go, I have passed through no scenes of trial or sorrow. I have never felt better in my life than I have during two or three years past. I do not know that I have had wicked, unrighteous, or ungodly feelings pertaining to the whole matter, though I may have felt desirous at times to lay righteousness to the line and judgment to the plummet, and sweep away the refuge of lies; but that would have only gratified that which pertains to the natural man. I am confident it would not have satisfied that immortal part within us that is pure and holy, but partakes more or less of the weaknesses incident to the fallen portion. I have sometimes had feelings of this kind—"Draw your swords, ye Elders of Israel, and never sheathe them so long as you have an enemy upon the earth." I sometimes felt, before the move, like taking the sword and slaying my enemies, until they were wasted away. But the Lord did not design this, and we have remained in peace and quietness.

Do you see persons who have been in this Church for years, drinking the deathly draught put to their mouths by the wicked? Yes. Have you not seen them forfeit their right and title to the kingdom of God upon the

earth, and yield to a paltry, foolish, fallen disposition to do evil? Yes; wives have been called to weep and mourn for their children and husbands, husbands for their wives and children, and children for their parents. The parable of the Saviour still holds good—the net still gathers good and bad. There are families here whose husbands and fathers are now preaching the Gospel. They will return by-and-by, and will bring their sheaves with them. Those who have been converted through their labours will follow them, and there will be a few who will be stedfast and live their religion, but not all who are gathered from the nations; for the Gospel net will gather good and bad, and will continue so to do as long as the fishermen cast their net into the sea. Still, a righteous person will never be discouraged, but will constantly contend against his evil passions, and against evil in his family and neighbourhood; and the Lord will utterly cleanse his thrashingfloor as with the besom of destruction.

Be not discouraged, for it is a joyful time. Do you have peace and plenty? Yes. We have all the time enjoyed peace and plenty in Great Salt Lake City. Great peace have those who love the law of the Gospel, and nothing shall offend them. Great joy have they who love our Lord Jesus Christ; and great peace do those enjoy who delight in working the works of righteousness. Let the blessings of heaven attend you, is my prayer continually. Be faithful, ye Saints. Contend against evil, and cease not to take every measure to do away with all the evil that is in your midst, until God shall sanctify a people and prepare them to dwell in his presence.

Marvel not that we have what are called troubles; marvel not that our enemies seek to destroy us and the kingdom of God from the earth. These persecutions are to prepare the humble and faithful to dwell in the presence of God the Father and his Son, while the vast multitudes of the earth must dwell in the kingdoms prepared for them, but cannot dwell in his presence. If you expect to gain the glory you anticipate, never grieve, nor sorrow, nor mourn at the providences of God when they cause you to suffer, or to part with every earthly object you have. If they cause fathers and mothers to separate from their children, and husbands from their wives, it matters not: God is our Father, and the offspring of Adam are our brothers and sisters. Who is my father, mother, sister, and brother? Those who do the will of my Father in heaven.

God bless you! Amen.

THE THREE GLORIES.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt City, August* 26, 1860.

REPORTED BY G. D. WATT.

I will read a portion of the vision Joseph Smith and Sidney Rigdon had concerning various kingdoms that God has prepared for his subjects:—

"And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one, and some of another—some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the Gospel, neither the testimony of Jesus, neither the Prophets, neither the everlasting covenant. Last of all, these all are they who will not be gathered with the Saints, to be caught up unto the Church of the Firstborn, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying, I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power, to reign for ever and ever. But behold, and lo! we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea-shore; and heard the voice of the Lord, saying, These all shall bow the knee, and every tongue shall confess to Him who sits upon the throne for ever and ever; for they shall be judged according to their works; and every man shall receive, according to his own works, his own dominion, in the mansions which are prepared; and they shall be servants of the Most High: but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the spirit." (Doc. and Cov., sec. xcii., par. 7.)

I do not know that I have any particular desire to dwell upon this any more than any other subject of the Gospel, although this subject, in the abstract, occupies more of my affection, adoration, and heartfelt gratitude to our Father and God than any other that has ever been revealed

to my knowledge, from the days of Adam to the present.

Looking at the human family—the millions of intelligent beings who have come upon this earth from the days of Adam until now, and those that must still come in the course of events—the question naturally arises, What are they created for? what is the object of their being? None of them have power to produce themselves. Jesus Christ is the heir of this vast family. He said that he had power to lay down his life and and take it up again; but he had no more power to produce his life, in the beginning of his existence, than we have. Every human being is endowed, more or less, with eternal intelligence, with the germ of life everlasting, of glory immortal; and then, when I view the human family as they are, with the traditions of the fathers, what the Bible has taught, what the priest has taught, and what kings and rulers have introduced and fastened upon their people, through traditions and customs, and contemplate the variety now existing and that has existed upon the earth, the marks of these finites, and what is their end, I can truly say that, in my estimation, no other revelation so glorious was ever given. You may read the character of the Deity as portrayed in all that has ever been revealed, until you come to this vision, in relation to his justice, his judgment, his power, his life, his glory, his excellence, his goodness, his mercy, and the fulness of every gift, of every *trait*, of every principle inherent in the character of the Supreme Being, and it is not equal in magnitude, in my reflections, to that which God revealed to Joseph Smith and Sidney Rigdon in the vision from which I have read.

We are far advanced in the things of the kingdom of God. To say nothing about any other principle or doctrine that has ever been revealed, the transcending glory, excellency, wisdom, goodness, virtue, and power that God has revealed in this vision far outweigh all the Christian tenets, doctrines, and systems they have drawn from the Bible. No cistern, to use a figure, hewn by man, can hold water; and every human doctrine and principle, professing to point the way of salvation, fades away. The doctrine God has revealed here is more precious to me, and is worth more than all the doctrines of Christendom.

We may read that the Lord will turn the wicked into hell, and all the nations that forget God; but, so far as the Bible and priests are concerned, the world are left in the dark upon what this vision reveals. Fatality is sealed on the world by the priests as an everlasting inheritance and legacy, from which they never can be delivered. Their doom is to dwell in a lake of fire and brimstone. God has created this intelligence to preserve it. If the world, with its present feelings, believed this vision, they would say—"Our condition will be so far better than we had anticipated, that we will continue our course; for we love the world and the things of the world, and we will roll sin as a sweet morsel under our tongues, and delight in all the iniquity we have indulged in from youth, and continue to imbibe the erroneous principles taught by the fathers and others, and will pass on from day to day; for our condition is to be so far better than our priests have taught us." It would have been better for them had they never been born, were it not so.

Were the wicked, in their sins, under the necessity of walking into the presence of the Father and Son, hand-in-hand with those who believe that all will be saved—that Jesus will leave none, their condition would be more excruciating and unendurable

than to dwell in the lake that burns with fire and brimstone. The fatalist's doctrine consigns to hell the infant not a span long, while the adulterer, whoremonger, thief, liar, false swearer, murderer, and every other abominable character, if they but repent on the gallows or their death-beds, are, by the same doctrine, forced into the presence of the Father and the Son, which, could they enter there, would be a hell to them.

The kingdoms that God has prepared are innumerable. Each and every intelligent being will be judged according to the deeds done in the body, according to his works, faith, desires, and honesty or dishonesty before God; every *trait* of his character will receive its just merit or demerit, and he will be judged according to the law of heaven as revealed; and God has prepared places suited to every class. The Saviour said to his disciples—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." How many kingdoms there are has not been told to us: they are innumerable. The disciples of Jesus were to dwell with him. Where will the rest go? Into kingdoms prepared for them, where they will live and endure. Jesus will bring forth, by his own redemption, every son and daughter of Adam, except the sons of perdition, who will be cast into hell. Others will suffer the wrath of God—will suffer all the Lord can demand at their hands, or justice can require of them; and when they have suffered the wrath of God till the utmost farthing is paid, they will be brought out of prison. Is this dangerous doctrine to preach? Some consider it dangerous; but it is true that every person who does not sin away the day of grace, and become an angel to the Devil, will be brought forth to inherit a kingdom of glory.

The sectarian world, as we call them, is a professed church of God, without the Priesthood. Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments. whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn.

"Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe. In my name," &c. This is the law of the celestial kingdom, and those who hearken to this law, and embrace its truths in their faith, and live them in their lives, will be brought to enjoy the presence of the Son, and will dwell with him and the Father. And all the residue, who do not sin against the Holy Ghost, will be punished according to their deeds, and will receive according to their works, whether it be little or much, good or bad. Jesus will redeem the last and least of the sons of Adam, except the sons of perdition, who will be held in reserve for another time. They will become angels of the Devil.

What say you, ye Latter-day Saints? Is not this the most glorious thought that ever was revealed to mortal man? Let the Elders of this Church go forth and preach that every person who does not become as they are will have to suffer the wrath of God, and go down to hell to dwell in a lake that burns with brimstone and fire, "where the worm dieth not and the fire is not quenched," and I would not give the ashes of a rye-straw for all they will do. It is good for nothing: there is no life in it—there is no soul in it.

This intelligence must endure. We must preserve our identity before the Lord, who has sent his Son and angels, and is sending the Holy Ghost, and his ministers, and revelations, to comfort, cheer, guide, and direct the affairs of his kingdom on the earth. Shall we dwindle out in our faith, and in those blessings God bestows on us at this time? No. Let us live to increase them. Let us so live, that when we receive our bodies in the resurrection, we will be received in the presence of the Father and the Son. This kingdom is designed expressly to prepare the people to dwell with God the Father and his Son Jesus Christ, and all the world beside will receive according to their works upon the earth. This is a joy that is unspeakable: it is a glory beyond the capacity of our minds at the present time to appreciate. It is a great joy to me.

Sometimes I feel as though I would like to dwell upon these principles, they are so delightful; but I do not feel like preaching or talking much this morning. The glory and intelligence that God has prepared for the faithful, and for every other being that is worthy to receive, expand, extend, and comprehend, no man knoweth. Should not this fill every heart with peace and joy—that there is no end to the progress of knowledge? Let us continue to prepare ourselves to dwell with Him in eternal burnings.

May the Lord bless the people! Amen.

PRIVILEGES OF THE GATHERED SAINTS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, August 26th,* 1860.

REPORTED BY G. D. WATT.

We enjoy great blessings and privileges, and ought to appreciate them. No people on the earth enjoy that peace and tranquility that we do in these mountains; and no people have so much reason to be truly thankful and grateful, and to acknowledge the hand of God in all things, as we have. We have the words of life: the law of life is committed unto us—the Priesthood of the Son of God, which is after the power of an endless life. We are in the happy and peaceable possession of it.

We have great reason to be truly thankful that we are in these mountains. I have said so from the time we first came here. When our enemies learned that we were going to locate in these mountains, they said that we never could be driven from them, and they told the truth. If we ever go from them, we shall go voluntarily. They said that they would drive us from Ohio, from Missouri, and from Illinois, and they did so; but they cannot drive us from these mountains we now inhabit. All we have to do is to do right, walk humbly before God, deal justly one with another and with the whole human family, and let our worst wish toward our worst enemies be that we may see the time when they will be obliged to do right. I never did wish anything worse upon them than they should do right, pay their debts, deal justly, and walk humbly one with another. This is the worst wish I have towards those who are now here and have tried to shed our blood for money, and that when they leave the Territory they do not steal anything. I despair of inducing them not to lie about us.

All the nations are fast approaching the brink of ruin. Search the most enlightened nations now dwelling on the earth, and you will learn that they live upon fiction, delight in shadow, run after error, greedily drink down falsehood, and hate truth. This is particularly the case with the nation in which we live, as every one knows, who is acquainted with its religious, political, and moral classes. There are individual exceptions; but, taking the nations of the world as nations, they do not believe the truth; they are after falsehood and lies, and say to themselves—"The world goes on—the morning comes as usual, and is followed by the evening. We live day after day, and all things are about as they were yesterday." How long will they continue so? They think that all things are going to remain as they were since the fathers fell asleep, that Christ is not coming, and that the prophecies will not be fulfilled, except it may be spiritually.

Search history, from the days of Enoch, when he built a city which was taken from the earth; pass on to Noah who built an ark and floated on the water over a drowning world, and to Abraham, Isaac, and Jacob; read the writings of Moses, and of Isaiah, Jeremiah, Ezekiel, and the lesser Prophets, down to the time of John the Baptist, the forerunner of the Messiah, or until Mary and Elizabeth

rejoiced together that the Messiah was to be born; then read the writings of the disciples of the Lord Jesus, and search history from that day to this, and you will learn that when the nations have for years turned much of their attention to manufacturing instruments of death, they have sooner or later used those instruments.

Our nation, England, France, Germany, Austria, Italy, and other nations have for years exercised their inventive skill, and expended much means in inventing and fabricating instruments of death. Upon his return, brother Hooper presented to me a rifle, for which it is almost claimed that it will kill people while it is hanging up, and without powder and ball; and brother George Q. Cannon brought a brace of pistols, each of which can be fired twelve times instead of six.] From the authority of all history, the deadly weapons now stored up and being manufactured will be used until the people are wasted away, and there is no help for it. The spirit of revolution goes on through the nations: it never goes back.

We are in these mountains, and in the enjoyment of peace and plenty. Are there any who have not enough bread? Some complain of living poorly; but what hinders such persons from living well? Have you not plenty of breadstuff? Yes, you have the best of flour, and can have plenty of good corn-meal. You also have rye, barley, and oats. Who prevents your keeping a cow and having butter and milk? Can you not raise potatoes, squashes, turnips, onions, cabbages, and every other kind of produce that you can use? What hinders your keeping a pig, and having a little pork? Nobody hinders you: you can have all these things, if you are so disposed, and live well. Who can disturb you? Nobody but yourselves. You can quarrel with each other, rail against each other, and make life disagreeable, if you are so disposed; otherwise you may have an agreeable life here, and the peace of God will rest upon you.

We are the best people in the world, and have the greatest reason to be thankful because of our location and situation. Let us love one another, and love God supremely. It is written, "Love your enemies." Brother Erastus Snow was going to correct Paul for trying to excuse himself. I do not think the term was any more misapplied than when the Apostles wrote, "Love your enemies;" for I do not believe a word of that. "Love your enemies!" What, love hell? When people do that, they get where devils are. If it had been written, "Love the spirits God has placed in tabernacles, and try to reclaim them and do them good, and pray for those who despitefully use you," I would feed and clothe them, take peculiar care of them, and place them where they would not hurt anybody. You may think that I am disputing the Bible. If you understood what the Lord means when he talks about loving his children, you would understand that he does not love them as they are now; for he hates and is angry with the wicked. He dislikes their wicked acts, but he loves his children, because he has organized them, and he wishes to see them obedient.

Many of you are acquainted with brother John Smith, the Patriarch, who went to the States last year after his friends. He has just come into the Bowery. The companies are all well. They want some flour, and we can send it to them. Brother Kimball will send his team this time, and there is no necessity for calling upon the Bishops. We have heard from the last company. On the fourth of August they were on Wood River: their cattle looked well, and the

company was making good progress. They had been eleven days out from Florence, and had travelled 170 miles. A few cattle have died in some of the companies; and if any of the brethren, who have relatives or friends in the companies still out, wish to assist them, they can do so by sending out their teams and helping them in.

God bless you! Amen.

DIVERSITY AMONG MEN AS TO THEIR CAPACITY FOR RECEIVING TRUTH, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 2, 1860.

REPORTED BY G. D. WATT.

Are our minds framed to receive and profit by those communications which the Lord would give through his servants? We are so constituted that we can receive but little at a time, though there is quite a diversity in men as to their capacity for learning, and also in regard to retaining what they learn. Some comprehend their lessons quickly, while others are not so gifted. I have also noticed that some children commit their lessons quickly and well; but ask them the meaning and intent of what they have committed, and they cannot answer you; while others pay more attention to the intent and meaning of what they learn. Such is the case with all persons, no matter what their age; and some are capacitated to receive more and faster than others.

When the Latter-day Saints and those who believed in the coming of the Messiah, and those who believed in him when he came, and those who have believed in him since he came, see eternal things by the vision of their minds being opened. They will consider it a great mystery why all people did not understand the things of God, they are so easy to be understood and so congenial to our capacities and situation on the earth—so admirably adapted to our nature. That mankind do not understand the things of God is marvellous to an enlightened person, and that what truth they do learn they wish to have it understood that it is by their own wisdom: the wisdom that comes from God they do not desire.

We observe in some of the Latter-day Saints a dull stupidity in regard to learning the things that pertain to life. For persons to understand themselves, their own organization, they must understand the character of that Being who has organized them, or they never can understand their own organization. This mankind are unwilling to admit. No person can follow the thread of his own existence, without inseparably connecting it with the Father—the Supreme Being who dwells in eternity. We are inseparably connected, and must be, to that eternal Being who produced us. You will therefore

readily understand that without the principle and Spirit of revelation, it will be impossible to communicate these principles to the people.]

The Gospel of Jesus Christ is the opening avenue—the open gate in the road or way from earth to heaven, through which direct revelation comes to the children of men in their various capacities, according to their callings and standing in the society in which they live. The Gospel of salvation is a portion of the law that pertains to the kingdom where God resides; and the ordinances pertaining to the holy Priesthood are the means by which the children of men find access to the way of life, wherein they can extend their travels until they return to the presence of their Father and God. This no person will dispute, who has faith in the character of the Deity. They will acknowledge that God is true, that his system of salvation is correct, that his law is just, that he is equal in all his ways, and that the ordinances of his house are true and faithful; but when you speak of the Gospel as preached by the Elders of this Church, the query arises in a moment, "Is this true?" Yes, as you have often heard stated, it is a fact that earth and hell cannot deny. The sound of this Gospel carries conviction to every heart that has heard it; it carries an influence and power that no other sound has. But, though they are thus convicted, yet they will query, "Is it true?" If it were not that the conviction of the Almighty pervades even the sound of "Mormonism," you would not see armies arrayed against this people.

This is the most moral people upon the face of all the earth, with all the rascality there is in a few. The Gospel net gathers both good and bad. We have both here. But this people, as a people, are the most circumspect and moral people that now live. It has been said that we are a low, groveling, lawless people. There is not a man in our Government, who has a good sound heart and brain, but what will say that we are the most law-abiding people in the United States.

All, so far as they have heard, are convicted that the work in which we are engaged is true—that it is the Gospel of salvation—the voice of God from the heavens to all people. Hear it, O ye inhabitants of the earth! The the Lord has again spoken from the heavens, and revealed the holy Priesthood, to save the children of men from impending ruin. Though this is true, they fancy that they can devise systems by which they can save themselves, enter into the gate of rest, and secure to themselves that eternal repose the heart aches for all through life. There may be some exceptions to this general truth, but the existence of a Supreme Being is universally acknowledged by man. This is to be found in the lowest of the heathen nations, and they worship according to the best knowledge they have. The inhabitants of Hindostan, Japan, &c., are devotional people, though they worship before images, not knowing better. The aborigines of this country also worship according to their traditions, as do all the heathen nations. They make their graven images of brass, wood, silver, and gold to represent the Deity they seek to please. The Roman Catholic Church uses paintings and images of Jesus Christ and the Virgin Mary; but ask them if they worship these pictures and images, and they will tell you, "No: the picture or image only represents to the eye the Being we worship." So it is with the worship of the heathen nations: they will tell you they "do not worship the inanimate image, but that the God they worship is in eternity. We do not see him, but our fathers have taught us many things which we wish to retain

in memory." You present to your children the image or picture of the Saviour, or any good being, and teach them to imitate his example, and by this means strive to create the best possible impression upon their young minds. And which is best—to do this, or to present them a pack of cards and teach them the use of them? Then do not depreciate the heathen worship, nor the brethren of our former Christian faith; for the majority of them worship according to the best knowledge they have. [Intelligent beings are organized to become Gods, even the sons of God, to dwell in the presence of the Gods, and become associated with the highest intelligencies that dwell in eternity. We are now in the school, and must practise upon what we receive. Wickedness now dwells upon the earth; but as we are exhorted from time to time by words, deeds, and examples, and by the faith of the good, let us continue in this labour of love until we overcome the evil that is within ourselves. With all the rest of the good that you can commit to memory, be sure to recollect that the Gospel of salvation is expressly designed to make Saints of sinners, to overcome evil with good, to make holy, good men of wicked, bad men, and to make better men of good. Wherein we are wicked, wherein we have evil passions, the Gospel will aid us in overcoming evil. It gives us the influence, the power, the knowledge, the wisdom, and the understanding to overcome our weaknesses and to purify ourselves before the Lord our God. How often we have heard it said that "a Saint will be a Saint, a devil will be a devil, and the wicked will be wicked!" People should understand that there is no man born upon the face of the earth but what can be saved in the kingdom of God, if he is disposed to be. There is not a word to contradict this in all the sacred writings. When the wicked man forsakes his wickedness, though he has rolled it under his tongue as a sweet morsel, he can be saved.] If God has foreordained certain men to certain ends, it is because he knew all things from eternity, as in the case of Pharaoh, who he knew would do wickedly; consequently, selected him to be put upon the throne. "You are determined to be wicked and to carry out the schemes of the Devil; therefore I will use you to promote my kingdom on the earth and to exalt me among men, for I know that you will do all you can against my children, against my work, and against my grace to save the children of men." God raised him to the throne of Egypt, because he foresaw that in this position he could use him to the greatest advantage to His cause,—not because he was foreordained to that position.

There are no persons without evil passions to embitter their lives. Mankind are revengeful, passionate, hateful, and devilish in their dispositions. This we inherit through the fall, and the grace of God is designed to enable us to overcome it. The grace of God is bestowed upon all, and the kingdom of God is planted on the earth expressly to enable mankind to overcome the evil that is in them, and to save all. If the Latter-day Saints live their religion, they will forsake iniquity and overcome the evil that the enemy of all righteousness causes to rise within them, until every passion and appetite is as perfectly under their own control as a patient animal they hold by the bit.

Ye wise men, ye great philosophers, do you comprehend and know what is the origin of the intelligence we behold? Where did it spring from? Who is the author of our existence? Who has brought us forth upon the earth and given us this intelligence, creating us erect, given

its ability to learn and to continue to learn to all eternity, and to reach forth for the hidden things that are in the future? Can the wise men of the day define this intelligence? Can the chemist analyze it? No; it cannot be searched out by human wisdom. We must admit that God is true, that his law is just, that his kingdom is just and pure, and that it is now set up upon the earth, or there can be no being saved in his presence. We are his children. This is obvious, and is easy to be understood by those who can only understand simple facts. We are his offspring, and to him we shall return. This being so, we should so live as to be counted worthy to be again received into the family of heaven, to be participants of all the glory, excellency, and power that pertain to the family of God in eternity, and to be joined with those who sing hallelujah to his name in mansions of bliss. Let the wicked world pass on and the inhabitants of the earth rail, and let the wicked imagine a vain thing and the heathen rage and run to-and-fro; yet knowledge will increase, and they cannot prevent it. The kingdom of God and the ordinances of his house are again restored, and we are made happy participants thereof. Praise his holy name, then, brethren and sisters, and acknowledge his hand in all things, improving your talents, and making yourselves worthy to receive more. The kings, queens, nobles, and great men of the earth will yet bow to the Gospel, though not until they are obliged to.

We have not much history of the wise men of the east, after they saw the star and found the child Jesus. He had not lived two years before an edict was sent forth to slay all the children in certain regions, under such an age, thinking that the child Jesus would be caught among them and slain. But Joseph was warned in a dream to escape with the young child. Where then were the wise men who came to worship him? They had gone their way, and were still. There are many wise men of this day who feel so influenced; they would worship with the Saints, but will not endure the opposition they must receive, if they should do so. Never was the kingdom of God so privileged as it is now. The children of Israel had the Gospel and the kingdom in their possession, but they were so wicked and ungodly that only Joshua and Caleb, of all the adult males who went out of Egypt, were left to go over and possess the promised land. They were prospered and slew their enemies; but after a while they went into bondage, were again made free, and again went into bondage. Did they enjoy the privileges that we do? No. We can travel and preach from island to island, and from nation to nation, and can travel and preach in our own nation, for God has prepared the way. We are blessed more than all the people on the face of the earth, and are therefore under the deepest obligations to praise and serve God. It matters little, though we have many times left our houses and other possessions, having been driven from them by our enemies; for the earth is the Lord's and the fulness thereof; the gold and the silver they are taking from the earth are all in his hands to dispose of at his pleasure. He sets up kingdoms and casts them down at his pleasure. The fulness of the earth is in his hands, but it cannot be enjoyed, in the full sense of the term, without enjoying it in connection with his kingdom. When put to its proper use, gold, instead of being made a god of, will be made into dishes, and all things will be prepared for Jesus to reign and rule and live here; for he is the heir of this earth. The gold will also be used for paving streets for us to

walk upon: all the faithful will have the privilege of walking the golden streets of the New Jerusalem.

I feel that this is the best day I ever saw; and were I to give vent to my feelings, I should jump and shout, like a Methodist, Hallelujah! God reigns; his kingdom is upon the earth, and he will save the remnant in the latter days. I feel happy. "Mormonism" has made me all I am, and the grace, the power, and the wisdom of God will make me all that I ever will be, either in time or in eternity. Do you think that I suffer affliction? No; for I am happy when in a house, or in the mountains, or wherever I chance to be. Our religion measures, weighs, and circumscribes all the wisdom in the world—all that God has ever revealed to man. God has revealed all the truth that is now in the possession of the world, whether it be scientific or religious. The whole world are under obligation to him for what they know and enjoy; they are indebted to him for it all, and I acknowledge him in all things. Is it not reasonable and highly commendable to worship Him, unto whom every knee shall bow, with a pure heart and conscience uncontaminated by the sins of the world?

The greatest weakness, ignorance, and foolishness of the human family are exhibited in their denying the Saviour, denying the hand of God, and not submitting to his supremacy on the earth. O fools, and slow of heart to believe. Let the few who have received the truth live to it strictly, daily, hourly, and momentarily, so that they can receive more and more, and grow in grace and in the knowledge of the truth. That is my prayer for you constantly to my Father and God, in the name of Jesus. That we may be blessed, let us do our duty, gather the house of Israel, redeem and build up Zion, see Jerusalem established, and Jesus reign triumphantly upon the earth; which is my desire, in the name of Jesus Christ. Amen.

TRIALS AND DUTIES OF THE SAINTS.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, September 2, 1860.

REPORTED BY G. D. WATT.

I will say a few words to those who have lately arrived.

The Spirit of the Gospel which they received in their native countries caused them to rejoice, lighted the lamp of devotion within them, and created in their hearts a love of truth. When people receive the Holy Ghost, or the Gospel evidenced by the Spirit of truth, they in a degree feel and realize the glory of Zion. The commandment has gone forth for the Saints to gather and build up Zion. They very readily receive the impression that the gathering-place is Zion, that the gathered are actually living in Zion, that the evil influences abroad in the world and which afflicted them there will cease to afflict them here, that they will enjoy the sweet

communion of the holy ones upon the earth, and that their sorrows and all that afflicts them will have passed away.

I wish to inform you, brethren and sisters, who have just arrived in these valleys, that all your trials hitherto are but trifling in comparison to the trials you will now be called to meet and pass through. How many of you will continue faithful—preserve yourselves in your integrity and in the faith of the Lord Jesus Christ? You have come here expressly to be assembled with the Saints; your object in gathering was to forsake the wickedness that is in the world and to mingle with those who serve God with an undivided heart, and you expect to be faithful; but let me inform you that you will not all prove faithful; some of you will apostatize. Can you tell who? You reply, "No;" but the first you are aware, some of you will be off to California, perhaps, with the words—"To Cache or Carson, we don't care a d—— which," on your waggon-covers, as they were on the waggon-covers of some who started for Carson last spring. Some of you will be tempted above what you will bear—will tamely submit to darkness and its powers—to the evil influences of wicked spirits—will forsake the faith, and the Devil will get the advantage of you.

Your troubles have just commenced; you are on the threshold of the department wherein you will have fiery trials, such as you have never had. Some who have been here for years will come around you and say—"Well, brother, or sister, how do you do? Do you like the country and people?" "I don't know. I guess I shall; I should like to have some things a little different; but this is a good people." "Well," says an old brother who has been labouring in the Church for years to save the people, "I don't know about it; I understand that A. says thus and so. I don't know about it; a few days ago, I saw a brother, who seems to be a good brother, talking with the President; he seems to be in close communion with the heads of the Church, and is all the time stealing horses. I really do not know about this." Very likely the Lord has suffered this old "Mormon" to stay in the Church thus long to get some of you to apostatize; and when he succeeds, you will go to hell together. Thus you will be led step by step to deny the faith, and to reduce the light that was in you to total darkness.

One will reflect—"I do not know about brother John; there are some things in his character that look dark to me, and, according to the religion I have embraced, I do not understand them; and there is James, if his conduct corresponds with the Gospel as I have heard it preached in my native country, I do not know about it; I will look more narrowly into this;" and the first you know you will retire to rest without praying in your family. And when you rise in the morning you are meditating upon what John and James are doing—that you just saw one of them taking a pole from his neighbour's fence, and you say, "I don't know about this; this is rather a dark affair among the Latter-day Saints who have assembled here from among all nations to serve God! Well, wife, have you got your breakfast ready? Come on, family; breakfast is ready; gather round the table." The wife's heart sinks, for she had been accustomed to hear this man pray; but there is no prayer this morning. A short blessing is asked, the breakfast is eaten, and the man looks off to John, James, Dick, Harry, the Devil, and hell; and by-and-by away he goes, another apostate.

God gathers his people to school them. While you were in England,

France, and other foreign countries, were you prepared to receive the oracles from heaven? No. Are you prepared now? No. Are those who have been in the Church twenty, twenty-five, or thirty years prepared to have the visions of eternity opened to them? No. To hear the voice of the angel Gabriel? No. How can you be prepared, if you let little, frivolous, trifling afflictions and temptations overcome you and turn you away? The Lord has brought you here to try every fibre of your hearts, even as Abraham was tried in all things, to prove whether you are friends of God. And when you see anyone do wrong, you should say, "That is nothing to me; he is in the hands of God, and will have to answer to Him, and I for myself." And when you see persons about to give way to temptation, you should say to your families, "Let us pray to the Lord to give them strength and power to overcome the temptations of the evil ones, that they may remain here, instead of apostatizing."

Some of you will do as I have stated; but if you will be faithful to your covenants, you will not only be saviours to yourselves and to your wives and children, but also to your neighbours. When you see a neighbour begin to slip, pray for him that he may have the Spirit of the Gospel as he once had. And if you feel this Spirit within yourselves, pray for an increase of that light you received when you first received the Gospel, and you will save yourself and house.

Yet, after all the labour that will be performed by the Elders of Israel in travelling to the utmost parts of the earth, in gathering out the people from all nations, kindreds, tongues, and people, and gathering them home to Zion and Jerusalem, and perhaps other places the Lord will appoint for the gathering of the people in the latter days; and after all the preaching, faith, and toil that will be wrought by the servants of God, when Christ comes, there will be five foolish virgins and five wise.

My exhortation to every man, woman, and child that has named the name of Christ—my positive command to you, which I urge upon you, and which it is your imperative duty to hearken to and obey, is to so live every moment that there will not be a dark spot upon your lives—that you can say every night, "The last is the best day I have ever lived. God be praised that I have been enabled to so live this day that I can go to sleep with a clear conscience." In short, so live that when you wake in the spirit-world you can truthfully say, "I could not better my mortal life, were I to live it over again." I exhort you, for the sake of the house of Israel, for the sake of Zion which we are to build up, to so live, from this time, henceforth, and for ever, that your characters may with pleasure be scrutinized by holy beings. Live godly lives, which you cannot do without living moral lives.

A man can commit sin, and return to the Lord and receive forgiveness; but who has the assurance that he will have power to repent? Who has the right and privilege granted unto him to swear, or to take that which is not his own and make use of it for himself? I know of no such right. Who has a right to commit adultery? If any one has such a permit from the Almighty, bring it forth and let us read it to the congregation, that we may know it. Who has a right to bear false witness? Who has a right to defile himself by getting drunk? If you have this right, let us see it. If you have a right to disgrace your wives and children in the eyes of the people, and God says it is just and true, bring out your authority and let us see it. I know of no person who has a right to sin.

"Brother Brigham, don't you sometimes sin?" If I do, it is none of your business; and the whole of you are not smart enough to catch me in a wrong. Look back at my life since I have been preaching the Gospel, and point out, if you can, the iniquity I have committed. "Have you not taken the name of God in vain?" Not the first time have I ever used the name of my Saviour, or the name of a holy angel, or the name of the mother of Jesus, or the name of our Father in heaven with trifling feelings. "Have you not taken that which was not your own?" No; and I have not been able to get half of what is my own. I am going to have much more than I now have,—not twice or thrice, but a hundred-fold more. I never yet felt that I had license to commit a sin; and if I have not, who has?

Some may imagine that I am boasting: you may call it what you please. God has preserved my feet and tongue, and I am here to-day, though not so good as I ought to be; and you are not so good as you ought to be: there is a chance for us all to be much better. Where is there a boy in this community who has the right to disgrace his father by sin? Where is the daughter who has the right to disgrace her mother by defiling herself? Have you such a license, young women? Have you such a license, young men? If you cannot show your license to commit sin, we shall consider you impostors, and that you have no right and do not belong to our society. We will disfellowship all such men and women, whether old or young: they are already disfellowshipped in my feelings.

You new comers are here expressly to mingle your faith with the faithful, and your acts with those who perform the acts of righteousness,—to bring together to Zion, from every nation, kingdom, tongue, and people, the good, and the strength, power, and wisdom of God that has been dispensed to the nations,—to take hold with us who have been trying to purify ourselves and the people. It is your duty to take hold with us with your might to exalt righteousness. Look to God for grace to purify yourselves, instead of looking at your brethren. You who wish to be numbered with the wise virgins, keep your vessels full of oil; do not let it burn out, and lie down and sleep, thinking that you can get a supply of oil when you wake. Be careful that you are not caught with your vessels empty: keep them full, and your hearts full of the Holy Spirit. Cease not to do good. By so doing you will be numbered with the wise virgins.

This is the best country in the world for raising Saints, though many things will cause it to appear strange to you for a time. People here procure livelihoods differently, in many respects, from what you have been accustomed to in your native lands. Many of you have been used to receiving your wages at the end of the week,—then only barely sufficient to provide for your wants during the coming week. How did you manage in cases of sickness, when you could not work? I presume some of you nearly starved. Here there as yet has been no starving. Some do not know what they will do here: you cannot starve to death, as many do in countries you have come from.

Find shelter for your families, and do not be in a panic, nor fret; and when a person meets you and says, "Brother, I want to hire a little help," perhaps you are a collier and never worked above ground, or a silk-weaver and never worked at anything else, and you ask what he wants done. When he tells you, you may not know how to do it, but you can learn. If a person wants the silk-

weaver to take the spade and dig a ditch, let the weaver say, "I don't know how, but I can learn; fetch on your spade." Take the first job of work offered, and earn a bushel of wheat or a bushel of potatoes; and when that job is done, another will be ready. Do not be anxious to get great wages. Go to work and say nothing about wages, but feel that "this is Zion; and what can I do to build it up, without asking any man to pay me one dollar?" Let that be your chief joy and delight, and you will never lack for work, food, or raiment. The Lord has all these things for those willing characters.

"But," says one, "some are very poor." That is because they are not liberal enough in their feelings. I remember a question being asked of Aaron Lake, in Canada. He went into a house, and by way of introduction was asked, "Can a man rise by falling, or gain by losing?" He thought a moment, and replied, "Yes." You say, "There are some here who are poor and destitute." That is because they refuse to fall that they may rise, to become poor that they may become rich, or to humble themselves that they may receive the righteousness of God in their hearts to dictate them day by day. Do you think that the Lord will suffer his people to be hungry and starve to death, to go naked and freeze to death, or to go houseless, if they serve him with an undivided heart? He never will—never, no, never.

This people have been driven from place to place, to give them expanded hearts to receive the blessings of the Lord, and that the wicked might fill the cup of their iniquity and receive their reward, and the right was theirs. So soon as we are prepared to receive his blessings, the warfare is over; but that will not be just yet. We yet have to contend for every inch of ground, for the Devil has power and possession on the earth, and he does not mean to give it up. But, God, angels, and good men being my helpers, I will never cease to contend, inch by inch, until we gain the ground and possess the kingdom. That is my feeling and faith, and we will accomplish it. I will prophesy, in the name of the Lord Jesus Christ, that we will possess the kingdom of God upon the whole earth, and possess the earth. Do you believe it? [Many voices: "Yes."] That is as true as it is that the sun now shines.

God bless you! Amen.

COVETOUSNESS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 16, 1860.

REPORTED BY G. D. WATT.

I can say amen to what brother Pratt has just said. I think I can with propriety say to him and a great many of the Elders of Israel that they may dismiss those little doubts that brother Pratt has spoken of in regard to proving faithful. You who are in the Church and have been a long time faithful, the Lord will never suffer to so fall away that you cannot be saved. I hardly know of a man who has been in the Church fifteen, twenty, or twenty-five years and longer, but what had better be thankful that that time is past, and not wish to live it over again, for fear he would not do as well. True, some of the brethren have taken mis-steps—have dealt amiss in some instances, and have not done so well as they could, had they lived so as to have known more; but I am satisfied with them, if they will continue to learn and improve upon their gifts and become perfect; otherwise, I shall not be satisfied, either with myself or with my brethren, the Elders of Israel. The knowledge we now have in our possession is sufficient to guide and direct us step by step, day by day, until we are made perfect before the Lord our Father. If we do not take a course to sanctify the Lord God in our hearts, and attain to perfection, I do not intend to be satisfied with either myself or anyone who comes short of this.

When I came into the meeting, brother Pratt was speaking upon the principle of covetousness, which is idolatry. This a matter that ought to be understood, though it is as impossible to make those understand who are not seeking to know, as it is to make blind people understand the difference between colours. It is a hard matter to so bring some to their understanding that they will comprehend, recollect, and practise correct principles. Preaching the word to Saint or sinner is of but little moment, unless there is a place in the hearts of the hearers to receive it; otherwise it is to them like sounding brass and a tinkling cymbal. To enjoy the light and power of the Holy Ghost day by day is prayed for by brother Pratt; but the preacher does not need it any more than the hearers. The preacher needs the power of the Holy Ghost to deal out to each heart a word in due season, and the hearers need the Holy Ghost to bring forth the fruits of the preached word of God to his glory.

We need not refer to the traditions of the fathers with regard to the manifestations of the covetousness we see so much of. Observe the customs and habits, not of the fathers, but of the children—our brethren and sisters here. We see men, from twenty years up to old age, who are entirely overcome by their desire to obtain gold. It is asserted that there are 75,000 people at Pike's Peak. What business have they there? Simply to worship the god of this world. He was said to be there, and they flocked there to worship him.

A little gold dust was found near Pike's Peak; the golden god—the god of this world—was hoisted, and what is the result? Priests and people, the old and young, rich and poor, wise and foolish, noble and ignoble, are all running after this god.

Are all who profess to be Latter-day Saints entirely free from this Mammon worship? No. You have heard "Oppression!" sounded from Maine to Texas, from Texas to California, then to Washington Territory, in the British Provinces in America, in England, and all over the world,—"Great oppression in Utah!" because we exhort the people not to be such fools as to run after the golden image; and sometimes we tell them that we will cut them off from the Church, if they do. This has caused this great outcry. Some who have come here this season expressly to enjoy the privilege of their religion are not satisfied, but want to go where there is more money. Money is their god. Go—go after it and worship it as much as you please, and trouble us not. Go your way rejoicing as much as you can; but you will have sorrow in that course. Instead of bettering your condition, you will make it a great deal worse. Your spirits will sink into darkness and wretchedness, and you will go your way mourning instead of rejoicing.

It is reported that thousands of persons will soon be on Strawberry Creek, a little east of the South Pass. What are they after? Some one, they say, has found sand with a little gold dust in it. There is their god again, and hosts are coming running after it. The world is after riches; riches is the god they worship. It is a marvel that they do not discover the emptiness of earthly riches, when hundreds are going out like a candle burnt down in the socket. We know that we are here, and how soon we shall go hence we know not. Perhaps some of us may be called from this life before to-morrow morning, and some, perhaps, before sunset will pass into the spirit-world. But that does not lessen the appetite for gold. I do not know that a miser's appetite for gold would be lessened in the least degree, if he knew that he would be required to leave it to-morrow.

Such riches can give no real enjoyment. There is no happiness in gold, not the least. It is very convenient as an article of exchange, in purchasing what we need; and instead of finding comfort and happiness in gold, you exchange it to obtain happiness, or that which may conduce to it. There is no real wealth in gold. People talk about being wealthy—about being rich; but place the richest banking company in the world upon a barren rock, with their gold piled around them, with no possible chance of exchanging it, and destitute of the creature comforts; and they would be poor indeed. Where then is their joy, their comfort, their great wealth? They have none.

What constitutes health, wealth, joy, and peace? In the first place, good pure air is the greatest sustainer of animal life. Other elements of life we can dispense with for a time, but this seems to be essential every moment; hence the necessity of well ventilated dwelling-houses, especially the rooms occupied for sleeping. You can live without water and food longer than you can without air, and water is of more importance than meat and bread. In what, then, consists your riches? In being comfortably clad, comfortably sheltered, and suitably provided with food. Gold, where those comforts could not be obtained, would avail nothing. But the greatest of all comforts are the words of eternal life: they also comprise the greatest of all riches. The greatest riches

that can be bestowed upon man is eternal life—the power to sustain ourselves and preserve our identity before our God, though this is not esteemed riches by the world.] You may assemble such men as Dick Turpin of England, Joaquin of California, and Joseph C. Hare of the United States, and let them hoist the golden flag, and you will see priest and people running after them, and they will call them fine gentlemen, give them of their substance, and their daughters to wives.

We have the real wealth here. We have not much gold and silver here, but we have the good, fine flour, good wheat, horses, cattle, beef, pork, vegetables, fruit, sheep, and wool, and good wives to manufacture the wool into clothing. This is real wealth. This people is a rich people. We are the wealthiest people, in what constitutes true wealth, and in proportion to our number, that there are in any other part of our country: we have the comforts of life.]

I will now inform the Latter-day Saints in this Territory that I wish them to fit out our Missionaries, who are going into the world to preach, with means to go to their fields of labour, and then sustain their families when they are gone. That is the text I wish to lay before the people. If I do not preach upon it this morning, I may this afternoon. [I was with the Bishops last Thursday evening, and I requested them to notify the brethren to come here prepared to donate their half-eagles, eagles, fifty dollar pieces, horses, mules, waggons, wheat by the twenty and hundred bushels, and other available means, that we may send these brethren away rejoicing; and then we will give them a promise that we will provide for their families after they are gone, so far as they are unable to provide for themselves.

You may inquire, "What has happened? Is there anything new under the sun? Are the Church and kingdom of God becoming different from what they were?" All this can be explained to you—only give us time. I think that the brethren were required to go and preach "without purse and scrip," and that is what I am now trying to get them to do—to go "without purse and scrip," and not beg the poor Saints to death. Let us support the Elders, instead of making the poor do it. We are able to send these men out to preach the Gospel, and they may go "without purse or scrip."] It may be asked, "What do you say to the following words of Paul?—'Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and so remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.'" When the Elders are on Missions, I want them to let speculation alone. I call trading, begging, and borrowing, and laying plans to come home wealthy, speculation. The Elders of Israel have not magnified their callings as they should have done. Had they known things as they really are, and seen them as they are in the bosom of eternity, they would rather have suffered their right hands to be cut off, or their heads to be severed from their bodies, than do as some have done.

["The earth is the Lord's, and the fulness thereof." All the gold and silver are in the hands of the Lord. When he is so disposed, gold cannot be found; and when he is disposed, the surface of the earth is full of it. There may be gold here; but, to find it, the persons will have to ride over my faith. No doubt many of the Elders are hunting to find gold. I was going to say that I would rather

they would find hell; for they would, if they found gold. Every man that prays to find it here virtually prays that the Devil may have power over the kingdom of God to destroy it from the earth. Perhaps some of these very men will give a sixpence, shilling, or a dollar to the Elders who are going out to preach. Such men know no more than those Elders who go out on missions to gather gold to administer to their nonsensical appetites; but it goes from them, and they know not where it goes. Every Saint should understand that the Lord will bring forth to us the gold when we need it. We now want shoes, boots, hats, bonnets, dresses, coats, food, and comfortable houses, to enable us to live long on the earth, with wisdom to know how to use all creature comforts.

The means which you donate for supporting our Missions shall be entered in the book of the law of the Lord, that the record thereof may go down to your posterity. It will not be put into our pockets, nor used for other purposes,—at least, not with my knowlege or consent. I shall throw this business into the hands of the Bishops. The good Bishop will get a liberal donation, while the others will not get much. "As is the priests, so are the people;" and as is the Bishop, so is his Ward. Let the Bishops commence at the intermission to receive donations, and continue so to do until a week from to-night. With these means we expect to send the Elders directly to their fields of labour.

It is my business to control the disbursements of the Tithing paid by the Saints, and not the business of every Elder in the kingdom who thinks the Tithing belongs to him. In the English Mission, where comparatively but little was done, fifty-four thousand dollars of the Tithing money has been expended by the Elders during the last two years. This has been kept from my knowledge until recently; but I have now got hold of the rope, and I will search out every secret act pertaining to this matter. The money that has been spent on those Elders ought to have been used to gather the poor and pay the debts previously contracted in their emigration. Elders have expended hundreds of thousands of dollars of Church funds, and have left me hundreds of thousands of dollars to to pay. The motto of many seems to have been—"Not one cent will we let the Trustee-in-Trust have, if we can keep it out of his hands." I am going to search into this course until it is stopped. It is the business of the Elders to preach the Gospel and gather the poor. If they do not do this, they will come home shorn of their strength. You may wonder why I have not sooner spoken of this. I could not get it in shape to do so until now, and have had to groan under it. My Counsellors and immediate associates know how I have felt, ever since I have been in this Valley, with regard to the way in which the work is carried on abroad.

The Lord takes one man, whom he knows to be just and righteous, and places in his path an abundance of possessions—houses and lands, cattle, and every good thing that can be bestowed upon an individual, while many of his brethren and neighbours around him imagine that he has obtained his possessions by deceiving, by oppressing the poor, and keeping back the wages of the hireling, and they undertake to get rich by dishonesty. This is the case with many of the Elders of Israel, and herein they make a great mistake. "The race is not to the swift, nor the battle to the strong, nor riches to men of wisdom," but to those whom God favours. You may ask me for proof of this. It is ready, were it wise to produce it. May the Lord bless you! Amen.

CIVILIZATION—MISSIONARY LABOURS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 16, 1860.

REPORTED BY G. D. WATT.

In the forenoon, brother Hooper asked—"What will not people do for gold?" I will answer the question. They will not serve God with a pure heart; you cannot hire them to do this. If they serve God, it will be by their own freewill and choice. Persons can be hired to preach for money, but it does not follow that such preaching is doing God service.

As I mentioned this morning, when the god of this world is hoisted, the priest from the pulpit and the pious deacon and the people worship at its at its shrine. All the churches and all the world run after gold.

The arts and sciences are somewhat advanced among the Christian nations; but as to a true knowledge of things as they are in eternity, there never were nations more ignorant. According to my definition of the word, a people are heathenish that do not know things as they ought. The Christian world, so called, are heathens as to their knowledge of the salvation of God.] If those nations that we call heathen were civilized as we are, intelligent as we are, we would not call them heathen. The civilized world term those heathen who do not follow their customs, who are not educated as they are, and who do not worship according to the modern Christian form of worship. Without doubt, much of the display and pretended knowledge and wisdom that were presented to the Japanese visitors by the senators, representatives, and great men of our nation, were offensive to them; and perhaps they looked upon the inhabitants of of the United States as a poor, miserable, degraded, abominable people, not fit to live upon the earth. Pass from Japan to China, then to India, then westerly across Asia, and probably those people view our nation in much the same light. And when you arrive in the Christian nations, they esteem themselves wiser and far in advance of those they call heathen.

The women in Christendom cannot successfully compete, in spinning and weaving, with those in the East Indies and some other heathen nations. And arts and sciences, in the so-called heathen nations, in many respects excel the attainments of the Christian nations. Then pass in review the ancient heathen nations—examine their architecture and their other productions in the mechanical departments, as to this day exhibited in their works and ruins, and all the boasted knowledge of Christendom in those branches fades in comparison. The civilized world have a tolerably good understanding of the art of navigation, but father Noah knew more about it than do all the mariners now upon the earth. Abraham knew more about astronomy and true philosophy than does all Christendom. The civilized nations know how to make machinery, put up telegraph wires, &c., &c.; and in nearly all branches, they are trying to cheat each other; and finally they will learn that they have been cheat-

ing themselves for the golden god—the Mammon of this world.

The world is drunk, but not with wine or strong drink; and our country is the most drunken of all. They are deluding themselves; they are drunk with party fanaticism; they are high-minded, heady, and senseless, and are fast going to destruction. As brother Heber has stated, the Lord Almighty will empty the earth of the wickedness that has dwelt upon it for so many hundreds of years: it will not be suffered to dwell upon it much longer. The wicked will go to their place, and the Almighty will gather his Saints and raise up a people who know their right hands from their left, which Christendom does not know, so far as pertains to the plan of salvation.

Serve your God, but not for gold. Strive to be righteous, not for any speculation, but because righteousness is lovely, pure, holy, beautiful, and exalting: it is designed to make the soul happy and full of joy, to the extent of the whole capacity of man, filling him with light, glory, and intelligence. If you cannot love it for that, do not undertake to be righteous. A man cannot be a Saint at the same time that he loves sin and rolls it under his tongue as a sweet morsel, any more than an Elder can do good on a mission while his heart is set upon riches, planning to bring home merchandize. The Elders cannot accomplish both these things at once; and in trying to do so they have missed their aim, for they have neither got rich nor magnified their calling and priesthood.

I can say amen to what brother Heber has said. Those who now go forth upon missions will feel more of the power of God than they ever had, and will speak as men having authority, asking no odds of the wicked. I said, in Nauvoo, that we were going to leave our possessions. We did so, and God has been and is our helper, and is on our right and left, and round about us like a wall of fire to defend this people, if they serve him with an undivided heart. Will our enemies be saved? No. They have had the Gospel preached to them year after year, and have rejected it. What are they? Comparatively nothing. Where are they? Nowhere. Who are they? Nobody; and as they ripen in iniquity they will depart to the place prepared for them, and be as though they had never been. Can you so much as hire them to serve God? No: but go into the East Indies and you can hire hundreds to profess to serve God, by paying them so much a day. Christian ministers are said to build up their churches there by hiring the natives to be sprinkled and have their names written in the church records. There is a gentleman now in our city who has been blamed by missionaries, both in Europe and America, for writing the truth about their operations in Africa. They had not made as many converts as they had lost missionaries on the African soil.

We want the Elders of Israel to preach the Gospel without purse or scrip, and to trust in God for their food, raiment, and lodging. If you have not a second shirt with you, do not be fretting about it, but trust in God for some person to give you another; for you will not have anything without the Lord pleases, neither food nor raiment; and what he wants you to have he will bring about. Then trust in the Lord, going forth in his name. I will leave the matter of gathering means to the Bishops.

"How much, brother Brigham, do you want gathered to enable the Missionaries to reach their fields of labour and assist their families during their absence? Will five dollars do? for we are very poor in our Ward:

we cannot give much." You are a poor Bishop. We want your hundreds and thousands; and what is not needed now, we will save for the Elders next spring; and when we bind burdens for you, you shall not be able to truthfully say that we will not reach out our little fingers to lift them. You may bring two or three of your best men, and I will give more than they all; I will put forth my whole hand. If any man in this kingdom will give me two-thirds of what my property is worth, I will sell it to him and give every dime of the money towards gathering the poor, and in ten years from now I will be far richer than I am now. I would like to devote every dollar I am worth to preaching the Gospel and gathering the poor, to show the people what God is willing to do for his servants, though he be possessed of weaknesses. Bring the man or woman, who has laboured for me, that can say in truth that I have oppressed the hireling in his wages. No living being can in truth say that I have; but I have fed and clothed hundreds and thousands who have not laboured for me.

I shall keep the plan of assisting our Missionaries from here before the people until we learn that it is the best policy. I do not, on this account, wish the people abroad to omit paying their Tithing and doing all they can; but I wish to dictate the Church means in a way that will benefit the kingdom of God; for I will gather the poor and build up Zion, while the course of others wastes and destroys. Doubtless many of the Elders think that they are smarter than I am. As brother Kimball has said, some of the knowing ones marvelled when we were called to the Apostleship. It was indeed a mystery to me; but when I considered what consummate blockheads they were, I did not deem it so great a wonder. When they would meet brother Kimball and myself, their looks expressed, "What a pity!" Then I would think, You may, perhaps, make tolerably good men after a while; but I guess that you will tumble out by-and-by, just as they did: they could not stay in the Gospel net, they were so big and grew so fast; they became larger than the ship and slid overboard.

I ask no odds of the enemies of truth, neither have we from the beginning. Let us so live that God and angels are with us, and all is right; and if we do not, it matters not what becomes of us, nor how quickly we are overthrown as a people. Let all hearts be fervent in their covenants, and glorify their Father who is in heaven, with their spirits and bodies, which are his. Let our most earnest desire be to bring forth and build up the kingdom of God upon the earth, save the house of Israel and all the honest among the Gentiles, and fill the whole earth with the light, glory, power, and knowledge of God, and be prepared to enjoy it; which may Jesus grant. Amen.

THE SPIRIT OF THE WORLD AND THE SPIRIT OF ZION.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 9, 1860.

REPORTED BY G. D. WATT.

The instructions, faith, revelations, and Scriptures that have been given from the earliest ages to the present—all the past that has come within my notice—all that is now transpiring among the nations of the earth, so far as we can see and understand—all the privileges that men can enjoy, that are allotted to the intelligent beings now before me, with the rest of mankind, and much more than all this, continually occupy my mind, feelings, sympathies, and judgment. We enjoy the greatest blessings and privileges of any people we are acquainted with.

What causes this people to do as they do? It is written, "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." It is a spirit that causes this people to do what they do—to leave their native countries, to leave their fathers and mothers, brethren and sisters, and take up their line of march and travel thousands of miles to this distant country; and then, when selected for missions, to again leave their fathers, mothers, and friends, and travel back to their native lands, or to some other place, wherever they are appointed to go. We cannot behold that spirit and influence with our natural eyes. The results alone are known.

What causes the inhabitants of the earth to do as they do—those who do not believe in the Christian religion? You remember that a few years ago Mr. Suter, in California, hired some of our brethren, who had been in the Mormon Battalion, to dig a mill-race, in which they found gold. The news spread rapidly; and now, in the States, how many places you can find forsaken! Good farms, mechanic shops, stores, and other good situations for men to live in and make themselves comfortable, are deserted, having been sold or mortgaged for a few hundred dollars with which to go and get gold. Then try to number the widows and orphans who have been left in a state of destitution; then count the bones that are bleaching on the prairies between the frontiers of the Eastern States and California, and is not this conduct as great a mystery as it is to see our Elders do as they do? There is also a spirit that prompts this craving for gold.

There is a spirit that prompts the nations to prepare for war, desolation, and bloodshed—to waste each other away. Do they realize it? No—no more than a wicked man realizes the propriety of an Elder's taking his line of march to Europe to preach the Gospel. The Spirit of the Gospel that is in the hearts of believers prompts them to do as they do, and the spirit of the enemy that is in the wicked prompts them to do; as they do and is it not a mystery? Verily we can say that man is a mystery to himself—that he does not understand himself. When he understands himself, he will understand much about his Creator—his Father and God.

The greatest desire in the bosom of our Father Adam, or in his faithful

children who are co-workers with God our Father in heaven, is to save the inhabitants of the earth. Many spirits have gone forth into the world—very many, as also the Holy Spirit of the Gospel to lead this people and all the human family, who will receive it, back into the presence of our Father and God. It has been the greatest desire of the faithful to see their relatives and friends follow that good Spirit, that they may return to the presence of their Father and God.

Brother Hooper has stated that he has charity. Every good man has; but there are only a few men on the earth who understand the charity that fills the bosom of our Saviour. We should have charity; we should do all we can to reclaim the lost sons and daughters of Adam and Eve, and bring them back to be saved in the presence of our Father and God. If we do this, our charity will extend to the utmost extent that it is designed for the charity of God to extend in the midst of this people. But I have no love or charity for a wicked and corrupt scoundrel, who commits iniquity with his eyes wide open, though I pity and regret the condition of the human family in their ignorance. They would come to the light, but for one thing—their deeds are evil, and they do not mean to have them reproved: They would be rebuked, and they will not bear it; and so they pass on, and will, until they are punished.

May God bless the righteous and sustain his cause. He will do so. The wicked cannot do anything against the truth. Every move they make to crush the kingdom of God will be attended with the signal blessings of the Almighty for its further extension and ultimate triumph. All their efforts will result in the overthrow of sin and iniquity, and the increase of righteousness and the kingdom of God upon the earth, until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." "Shall we see this in the flesh?" Yes. "Before we receive new bodies?" I do not know, though I expect to see all this in the flesh. Whether in this or in a new body, God being my helper, I shall contend for the righteousness of God and the rights of his Saints, and contend manfully, until we gain possession of our relatives, friends, neighbours, country, the nations of the earth, and the earth, to purify it and prepare it for the habitation of angels. That is our business. May the Lord help us to accomplish this purpose! Amen.

LIGHT OF THE SPIRIT—COURSE OF MISSIONARIES.

Instructions by President Brigham Young made in the Bowery, and in the Historian's Office, Great Salt Lake City, September 9, 1860.

REPORTED BY G. D. WATT AND J. V. LONG.

If I have the Spirit of the Lord sufficiently, I may have a word for each and all classes present; though in a few remarks I by no means expect to comprehend all the duties that devolve upon the Saints. Here are new comers who, for the first time, have the privilege of assembling with the Saints at the gathering-place; some of them perhaps have been here one Sabbath, and others two. You have travelled thousands of miles to be assembled with the Saints. Here is another class of persons who have been living here for years, and who also need teaching. And here is still another class that needs teaching, perhaps, more than unbelievers. I refer to the Elders who are about to start on their missions.

We say to them, Go forth and preach the Gospel, gain an experience, learn wisdom, and walk humbly before your God, that you may receive the Holy Ghost to guide and direct you, and teach you all things past, present, and to come. I cannot say that this is sufficient to say to them, for it is not.

We say to the citizens of these valleys who have lived here and are going to stay here, Seek unto the Lord your God with all your hearts, ye Latter-day Saints, and so live, that the Holy Ghost will be your constant companion. It will teach you all things; it will bring to your remembrance past things that you have forgotten, things that are now present, and show you the providences of God, the dealings of the Lord with his people, his designs in organizing the world and in peopling it, &c. You Latter-day Saints, live humbly and live your religion faithfully, that you may enjoy the spirit of revelation to a fulness.

We say to the new comers, If you will live your religion—live to the light that was given to you when you embraced the truth, you will enjoy the same Spirit you then received, and there is not the least danger but what in so doing you will be Saints at home and abroad, in the morning and in the evening, enjoying the light of the Holy Spirit; and the Holy Ghost will be your constant companion, teaching you all things, which will constantly suffice for you.

For unbelievers we will quote from the Scriptures—"Whosoever believeth that Jesus is the Christ is born of God." Again—"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." I will now give my scripture—"Whosoever confesseth that Joseph Smith was sent of God to reveal the holy Gospel to the children of men, and lay the foundation for gathering Israel, and building up the kingdom of God on the earth, that spirit is of God; and every spirit that does not confess that God has sent Joseph Smith, and revealed the everlasting Gospel to and through him, is of Antichrist, no matter whether it is found in a pulpit

or on a throne, nor how much divinity it may profess, nor what it professes with regard to revealed religion and the account that is given of the Saviour and his Father in the Bible. They may say that they acknowledge Him until doomsday, and he will never own them, nor bestow the Holy Spirit upon them, and they will never have visions of eternity opened to them, unless they acknowledge that Joseph Smith is sent of God. Such people I call unbelievers. They tell about believing in Jesus Christ, but they might as well talk about birds understanding the Hebrew language. This statement is no more positive than true.

The spirit that confesses that this is the kingdom of God and his Church has the Spirit that fills the heavenly worlds, and every other spirit is of Antichrist. All whom I call unbelievers, if they will repent of their sins, obey the requirements in the New Testament, be baptized for the remission of sins by a man who holds the key and authority to lead them into the waters of baptism, and receive the laying on of hands for the Holy Ghost, shall receive a witness that Joseph Smith was a Prophet of God, and that he was sent of God to build up his kingdom in this last dispensation. You will receive a Spirit that will bring all things to your remembrance, past, present, and to come, teaching you all things necessary for you to understand. There are but a few in this generation who will do this. "Will one to a thousand?" Doubtful. "One to ten thousand, or a hundred thousand?" I hope so. Of the Latter-day Saints there will be many who will not so live their religion as to fully enjoy the Holy Ghost. The Latter-day Saints are like children who have to be taught continually, and still, like children, they handle, figuratively speaking, razors, glasses, cups, saucers, &c., contrary to the teachings that are given them.

Those Elders about to start on their missions will declare before this congregation and before the whole world that they do know, by the power of God, that Joseph Smith is a true Prophet of God, and that this is the work of God; that God has set to his hand to gather Israel: but let them neglect their duty and get into darkness, and they will lose this Spirit and testimony. They do not see this with their natural eyes, for it is spiritually discerned, as all things of God are. Let them do wrong and lose the Spirit, and by-and-by they apostatize and declare that they do not know "Mormonism" to be true, and think that they never did. How many are there of this class? Brethren, live your religion. As a mischievous child needs constant watching to keep it from falling into the fire, or otherwise injuring itself, so you need watching, warning, teaching, and admonishing all the time; you need to be continually teazed to your duty.

A spirit prompts both the good and the evil: an invisible influence seems to be shed abroad upon all nations. Let us seek unto the Lord, that we may be prompted by a good spirit. It matters not what your neighbours do, look to your God with all your heart, instead of watching your neighbours, and there will be no danger of your leaving the true path. If they will only live up to it, there has already been enough taught the brethren who have lived here for years to prepare them to enter into the strait gate and into the New Jerusalem, and be prepared to enjoy the society of the holy angels.

No other people are under the obligations to God that we are, who have been privileged to meet here Sabbath after Sabbath. We have the privilege of being gathered—the

privilege of the law of the celestial kingdom, of receiving revelation, of enjoying the keys and power of the blessings of the Priesthood as sons of God. What other people have these privileges? No other that we have any knowledge of. This brings us under deep obligation to one another, to angels, to Jesus, and to God our Father. We have to live close to the Lord, in order to have his Spirit to learn and understand what he requires of us. You hear some say—"I wish I had influence and power, and were in a situation to do good!" Is there a man in this community deprived of the privilege of doing all the good his heart can desire? [You can every day live to promote the cause of our God, and your whole lives can be filled with doing good.]

The travels and labours of the Elders about to go on missions will throw them into positions which will cause them to seek unto the Lord. They need to live their religion, to go forth with pure hearts and clean hands, and then preach the Gospel by the power of God sent down from heaven. They should touch not and taste not of sin, and when they return they should come pure and clean, ready to meet the Saints with open countenances. To all appearance, the Elders on missions have been in the habit of making their pockets a matter of more consideration than the souls of men. I am not going to suffer this any longer.

I want every Elder to make his calculations to get rich here, and not go abroad to get riches from the Saints there. Plan and operate here to make as much property as you please; and if you can put it in a shape to gather the Saints, do so; and when you are abroad use every sovereign to emigrate the poor. You may have one shirt on and one at the washerwoman's, and decent and comfortable clothing; but what you obtain over this must be used to gather the poor. "May I obtain money enough to come home?" Yes. "How many coats and pantaloons may we bring, and how many trunks packed with clothing of the most expensive kinds, for our wives and children?" I utterly forbid this practice. I forbid your bringing or sending home silk dresses and the like. Send and bring home the poor. I forbid your coming home in your carriages; I forbid your going out preachers and coming home merchants, but come home bringing your sheaves with you—the souls of the children of men—spirits clothed in tabernacles. I forbid the Elders of Israel coming home as they have; but men, women, and children must be all the property, means, wealth, glory, and power that they bring home.

O ye gentiles, let me tell you that every Elder will do as I have told him, when he learns that the opposite course is wrong. And let me tell you that you will see the day when you will wish that you were "Mormon" Elders. By-and-by the Elders of Israel will have gold and silver for plates, cups, saucers, &c.; and when we have adorned and furnished our houses we will have gold and silver to pave our streets, and their enemies will be in hell, unable to raise a decent fiddler there, or any liquor, for it will all burn up, and every decent fiddler will go into a decent kingdom: we will have them. We are going to have the kingdom of God and the fulness thereof, and all the heights and depths of glory, power, and knowledge; and we shall have fathers and mothers, and wives and children.]

Brother Cannon remarked that people wondered how many wives and children I had. He may inform them that I shall have wives and children by the million, and glory, and riches, and power, and dominion, and kingdom after kingdom, and

reign triumphantly. "What will you do with all those who have sought to kill you?" Make them soap-boilers and kitchen flunkeys. We are not going to send them into hell fire, for it takes a good Latter-day Saint apostatized to get down into that deep (did I say bottomless?) pit. A person, to become an angel of the Devil, has first to be a good Saint, and then deny the Lord who bought him.

Do you query why we give endowments to A., B., and C? It is to make devils of those who will deny the faith, for that is also necessary, as a host of devils will be needed. We also want Saints, angels, holy ones, and those that are exalted to the highest glory—we want them to inherit kingdoms that number millions on millions.]

Brother Hooper stated that he had charity. [My charity is that God has provided for his children, the sons and daughters of Adam and Eve, where all who have lived according to the best light they had will have better kingdoms than ever entered into their hearts to conceive. That is the charity of God in his plans to save his people. Will the Latter-day Saints so live that they can enjoy the fulness of the heights, depths, glory, and intelligence in which the Father and the Son dwell? If they do not, they must go into another kingdom. He has designed that we should become Gods—the sons of God—fathers of eternal lives, like Abraham. This is the promise he received—to be the father of endless lives, that his posterity and generation should never cease, in time nor eternity.]

Some may think that the restrictions upon our Missionaries are greater than they should be; but if they learn to be practical men, they will learn that my system is the best. Send Elders forth to attend to the business of the churches—to the spiritual and the financial departments, and to preside over them, and the care and toil are very laborious. But if, at the same time, their minds are upon speculation, and they lay awake at night to calculate how they are going to speculate—how many teams they need to bring a lot of goods across the Plains, &c., the labour becomes so severe as to nearly drive them crazy: it at least causes them to have but little spiritual strength when they return; and I really think it best to relieve them from this extra burden. To study, plan, and labour to be merchants, and to bring home silks, satins, velvet, &c., for their wives and children, is a great burden; and we wish to relieve them from that, and let them come home, bringing the poor with them.

If Elders go and fill their missions, they have enough to do; and if they at the same time study to be merchants and to speculate, it will crush them into weakness and poverty. Those who have mixed speculation with preaching, and have thereby oppressed and hedged up the emigration of the poor, upon their return seem to have no spirit left for anything except speculation. Your best plan, if you wish to make money, is to make it here at the gathering-place. This is the place for you to accumulate property—to make your families comfortable, that when you go on your missions you can go stript for the race and harnessed for the battle, for the work before you, and have nothing else in your hearts.

If the Lord ever revealed anything to me, he has shown me that the Elders of Israel must let speculation alone and attend to the duties of their calling, otherwise they will have little or no power in their missions or upon their return. It commenced long ago in England, and those who have practised it are in poverty; and

it is high time that it was put a stop to, which I am going to do, God and good brethren being my helpers.

I am in earnest in this matter, and God will sustain me in it. Quit sending or bringing silks, satins, and furbelows for your wives to flaunt in. I am strongly opposed to it.

Some may inquire whether I did not make money when on missions. If I did, it has been expended to gather the poor. When I returned from England, I had but one sovereign left when I reached home. Brother Joseph asked me what I was going to do for a living. I told him that I was going to borrow fifteen cents to put with my sovereign to buy a barrel of flour, visit my friends, and when that flour was eaten I should be ready to do what the Lord required. I went on my mission to England, performed its duties, and returned with clean hands and a pure heart; and all who desire to honour God and their holy calling to the Priesthood must pursue this course.

From this time forth every man that goes on a mission with a view to speculation will be overtaken by poverty, for speculation is no part of the duties devolving upon the Elders. They should practise the strictest economy, especially while on their missions. I have not sought for riches, nor placed my affections upon the things of this world. I do not at home any more than I did abroad. When I obtain money and other property, I study to dispose of it to the best advantage for promoting the cause in which we are engaged. And I tell you, in the name of Israel's God, that it is my counsel and imperative command that our Missionaries let speculation alone, and preach the Gospel, and so live that when you blow the Gospel trump your words will be like melted lead in the hearts of the people, and not return unto you void, that you may glory and do good in the labour to which God has called you. Do not operate as some have, but let your minds and energies be devoted to the business on which you are sent.

Publications have been issued from the Liverpool Office and crowded upon the people, seemingly regardless of the wants or ability of the brethren, and creating what is known as the "Book Debt," the very sound of which is disagreeable; lithographed and engraved likenesses of Elders have been forced upon Conferences; and in some instances the money on hand in London and Liverpool has been taken and used by the Elders to the estimated amount of the publications and likenesses, a large portion of which remain lumbering storerooms as dead stock, except where sold out of the way as waste paper. Brethren have been obliged to take more or less copies of publications, whether they could use them, or afford to pay for them, or not; and this very system of forcing publications upon the brethren and Conferences has prevented hundreds and thousands of the Saints from emigrating, turned a great deal of money from its legitimate channel, and left us useless articles instead of the money the Church or the people should have had. Put thousands of pounds into the hands of an Elder in this manner, and it will go from him without his being able to tell where or how it has gone: it seems impossible for him to keep it or its value; it slips away.

There are thousands of pounds' worth of books, &c., now lying useless in the Liverpool Office, that have been paid for with Tithing money, which ought to have been used for emigrating the poor, paying debts, and otherwise carrying on the work, in accordance with counsel from here: but instead of this, the books lie use-

less in the Office. And a few have tried to get rich, but all their riches seem to have had the wings of the morning and have flown far from them.

How many in Utah pay Tithing on their money? Comparatively very few. Probably we do not get one dollar to a thousand on cash Tithing. And if horses, oxen, or cows could be sold for money, probably but few of them would be turned in on Tithing; and if wheat could be sold for money, we should get no wheat, except from a very few. But we get along and are not dead yet; and we shall live and do well, while others will be dead and in their graves. The humble will live, their spirits will be buoyant, and they will live to a great age.

You Elders who are selected to go on missions, be virtuous and holy before the Lord your God, that you may be filled with his Spirit. And when you reach your respective fields of labour in the States, in England, or elsewhere, do not begin to pull down your predecessors. So far as their conduct will permit, speak of them as your brethren, and as men who have done the best they knew how. Testify that you know them to be good men, when you know that they have been doing according to their best judgment and understanding; and do not say hard words about your predecessors in the vineyard. Not one who does this will gain anything by it. Do not discourage, deride, or bring anything against any of your predecessors to lessen the character of any one who has done the best he knew how. You have not heard me say that I disfellowship them, for I believe that they have not intended to do a wrong thing in all that is past. All that I blame them for is because I believe that they could or should have known better. I consider that having lived till now, they should so live as to have the Holy Ghost within them continually, to guide them in the way of life.

We are so organized that we need preaching to all the time. This is because of our weaknesses, and we shall have to bear with one another until we become stronger and wiser. Until then, we will travel and preach and do all the good we can. And those that put their shoulders to the wheel, with a desire and determination to preach the Gospel, save souls, and aid in whatever they are called upon to do for the rolling forth of this great work, will live the longest, have the most gold and silver, and enjoy more eternities of happiness and exaltation than those who do nothing but grumble and find fault with what others do and say.

It is not necessary, in crossing the Plains, for our Missionaries to travel on foot and carry their valises; and we wish you to be provided to cross the Plains comfortably, and to take prudent care of your bodies while absent, and to come home as comfortably as you can: but do not get money from the poor Saints to buy a carriage with. I have travelled and preached a great deal, and had to live, and I have always had a large family to support. I have had to borrow money to come home with, and I do not remember that I ever brought any money home, but what it has gone directly to relieve the Prophet of his burdens. He used to ask me how I managed to support myself and family. I told him that I made a sixpence go, perhaps, as far as some would make a quarter of a dollar go,—that I had done what I could, and the Lord had done the rest, and that was all I knew about it. Of course there are some things I know, and many that I do not; but I do know that Heber C. Kimball and myself used 86 dollars in board and other expenses when tra-

velling on a mission, and that when we started we had but 13 dollars, 50 cents. And I do know that I once took a five-dollar bill out of my pocket, when we were raising money for brother Joseph, and threw it in, and that the next day I had just as much as I had before I gave away the five dollars. I do know that when I went to pay some money that I owed, after giving some away to the poor, I had just as much when I came to pay my debts as I had before I gave any to the poor. I do know that I handed out a half-eagle to a poor man in my office, and then found two half-eagles in my pocket that I never put there. And I also do know that I never hungered or thirsted for property.

Some may say—"Brother Brigham, you are boasting, and you may be tried." I may be tried; but if I am, I pray God to give me strength to bear the trial. I feel under the most positive and strict obligation to make every penny go as far as I can towards preaching the Gospel, gathering Israel, and doing good. I do not lust after property; and I wish my brethren could see my heart as I see theirs. I know the hearts of my brethren who are around me, whether I chasten them or not. You act out what is naturally in you, and I can tell, by the acts, by the faces, and by the doings of men, what is in their hearts. We are here, and we have the kingdom of God to build up as the Lord directs, and carry out his requirements in all things.

The Saints abroad are required to pay their Tithing, but they have been made to donate and pay so much that they have felt that the cords were drawn pretty tight. Of late we have let the strings loose, and the people in the European Missions have become slack in regard to paying even their Tithing. This is a natural result, and I expected it. The brethren will now exhort them to renew their good works in again paying Tithing, and we must have a correct account of it, and must have the privilege of directing its expenditure for gathering the Saints and building up the kingdom. We wish to hurry and gather the brethren, that they may receive their endowments, and either remain Saints or apostatize; and those who continue faithful may be taught to more and more honour their faith and co-operate in building up the kingdom of God on the earth.

I have detained you long enough. God bless you! Amen.

REMARKS PERTAINING TO FOREIGN MISSIONS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 23, 1860.

REPORTED BY G. D. WATT.

I am happy in discerning from brother Calkin's remarks that he is really expanding and improving. He could not have talked to this people before he went on his mission as he can to-day. I now know that he has been prompt and fervent in the discharge of his duty, and has enjoyed the Spirit of the Lord. And so far as I have learned concerning his labours, I do not know but that I am perfectly satisfied with his course during his absence. He reported himself immediately upon his arrival, before he went home, saying, "I am here, and all I have is here; now what is wanted of me?" Go home, rest, and make yourself happy and comfortable, and by-and-by we will have a long talk. I am pleased with his remarks to-day. He is ready to leave again to-morrow, to go here or there, east or west, north or south. This is a satisfaction to me. He feels to bless the people, and to pray for them. He has had no doubt in regard to the results of the afflictions or seeming trials that our enemies strove to bring upon us. Every heart that believes in the fulness of the Gospel of life and salvation, as it is revealed in this our day, has never had a doubt as to the good results: there is no doubt in the case. We may fail, if we are not faithful; but God will not fail in accomplishing his work, whether we abide in it or not.

I will now express a wish in relation to all who may rise here to ask a blessing on the bread and water of the sacrament, or to speak to such large congregations as assemble here. When a blessing is asked upon the bread and water by some persons, you cannot hear them ten feet from the stand, and only a few persons in this vast congregation can hear one word. I want brother Hunter to let his voice partially correspond with his body; and when brother Hardy opens his mouth, or any of the rest of the Bishops, I want their voices to correspond with the occasion; I want them to so lift up their voices that all may hear, that all may say "Amen." When the Elders rise here to speak, I want them to so raise their voices that the people can hear them, that the audience may be able to say "Amen" to all the good; and if there is evil, refuse it. Naturally, I speak low, and use but few words; but here I see thousands of people who wish to hear what is said; and how can they hear, unless the speaker uses sufficient voice? I am often obliged to so raise my voice beyond my natural strength that it hurts my lungs and my whole frame; but I do this for the satisfaction of the people. I want my brethren to do the same, that the hearts and faith of the congregation may have an opportunity to join in the worship of God. When any one rises to preach, pray, sing, exhort, or bless the sacramental emblems, let him do so with voice sufficient for all to hear.

I am highly gratified with brother

Calkin's report in relation to the Foreign Missions. We understand the situation of the brethren in those Missions, and one fact we wish the Saints at the gathering-place to understand. How many hearts are now ready to receive what I am going to say? How many of you can receive the sentiments I will now advance, and treasure them up—make them more choice in your feelings than the pure gold? They are worth everything to us and to the people abroad. Do you know that here is the standard, the nucleus, the fountain, the head for all the exercises of the kingdom of God upon the face of the whole earth? Now, let the Saints in this congregation droop in their faith, and that spirit will spread before to-morrow morning throughout the vast domain of this creation. Every Elder that goes abroad is a witness of this fact. This spirit spreads through a telegraphic influence or force that is independent of wires. Let this people at the gathering-place wake out of their slumbers, gird on their armour, and go forth like men of war against wickedness, and every Branch throughout the Church feels the influence in a very short time—it is speedily imparted to all creation. The wires, as it were, are set, the lightnings flash over them, and all feel the influence, when we are doing our duty here. It all depends upon us here. "Are we not obliged to send forth Elders?" Yes, for helps and governments, which are all necessary to God's work.

Here is the kingdom, the Priesthood, and the power. Here are the eyes, and here is the sense; the head and the body are here, and every component part that comprises the kingdom of God upon the earth. The small Branches abroad feel the impulse of the spirit here, whether it is for good or for bad, whether it is for information, for forgiveness, for life, for faith, for light, or for power, or apostacy; the whole Church throughout the world feels the spirit that predominates here. Hear it, O ye Saints, and profit by it. We are sending forth our Elders, and do you think it is in our power to tie their hands? If the head that has sent them forth into the world to preach the everlasting Gospel goes to sleep in its armour, wallows in wealth, or in anything that is this side of the power of God, our Elders are at once tied; they feel the oppression, are trammelled and weakened, and will totter and fall, unless the head is wide awake for them.

Brother W. C. Staines, in his remarks, wished the Saints here to remember him in their prayers. Thousands here will hold him up in their faith and prayers. I wanted to add to his life on the earth, which going on his mission will do, even many years, if he does his duty. Such will be the case with brother John Needham. They are merchants, and have heard that they are sent on this mission because they are speculators. I do not know anything about that, but I feel that it is time that William C. Staines went on a mission: his life is worth more than the gold which he gathers from the sale of the goods he deals in. He is going on a mission, and is going just right. Brother Needham has been a merchant from his youth, and brother Staines has been a tiller of the soil. I have not the least fault to find with either of them; but brother Needham would probably die in a short time, were he to stay here. If he goes on this mission, he will probably live many years to do good, and be richer than if he staid here and followed merchandizing. We have called them because we want them to go, and we wish them to go their way rejoicing.

We have promised the Missionaries,

if they will live according to the manifestations of the Spirit, and preach the Gospel by the power of God sent down from heaven, that they will feel more of the Spirit and power of their calling than they have ever felt before. [Do you think that we are always going to remain the same size? I am not a stereotyped Latter-day Saint, and do not believe in the doctrine. Every year the Elders of Israel are improving and learning, and have more power, more influence with the Heavens, more power over the elements, and over diseases, and over the power of Satan, who has ruled this earth from the days of the fall until now. We have to gain power until we break the chain of the Enemy. Are we going to stand still? Away with stereotyped "Mormons." I have more power than I had last year. I feel much stronger than ever before, and that too in the power of God; and I feel as though I could take the people and bring them into the presence of God, if they only hearken to counsel. Do you think that I am improving? "Yes." Keep up, then; keep your places, and follow in the track.

The kingdom of God is all that is of real worth. All else is not worth possessing, either here or hereafter. Without it, all else would be like a dry tree prepared for the burning—it is all consumed, and the ashes are driven to the four winds.] Let the brethren who go upon missions go with the power of God upon them, and shun every appearance of evil. Love the Gospel and cling to the Lord. Seek unto him by day and by night, that you may have his Holy Spirit to be with you to guide your feet and your affections, and give you wisdom to ask and answer questions; then you will not be apt to fall into temptation and be caught away in the snares of the Devil.

So far as I have learned, the brethren and sisters have most liberally responded to the call made on them last Sunday for sending forth the Elders. I have not a full list of the contributions, or I would report it to you to-day. A few of the Bishops have reported to me what their Wards have done, but I have not learned the full amount that has been collected. So far as I can learn, the Saints have felt the responsibility that is upon them. It belongs to us to send the Gospel to the uttermost parts of the earth, and it belongs to the Elders to preach it. Some may say that the Elders ought to start from here without anything, and go into the world and get their support. You who have never given anything, since you have been in the Church, for the spread of the Gospel, have an opportunity to begin now; and those who have always been on hand to help will help more; and between the two classes, we will receive enough to send the Elders abroad, and sustain their families during their absence, so far as their families need assistance.

I wish the Elders to go forth as I have taught them. If you have a clean shirt and one to be washed, then be satisfied. If you are clothed so as to be comfortable, be satisfied, and do not let your minds reach out after anything only to preach the Gospel and gather the souls of men. That is all the business you have upon your hands—it is your whole mission; and trust in God to get home—trust in the Lord to go from place to place, and the way will be opened for you. And when you start to come home, if you have more than you need to bring you home, without bringing a dress-pattern for your wife or children, and though, when you reach home, your own clothes will be worn to strings and tatters, if you have five dollars more than you need

to defray your expenses on your return, help the poor Saints with it, and I will warrant you more food to eat, more clothing to wear, and more friends in heaven and on earth, more houses, lands, and possessions, than you would have, were you to bring home rich dresses for your wives and expensive clothes for yourselves, with your minds shrunk with covetousness and love of the world.

I have been striving with my brethren, all the day long, to build up the kingdom of God. As long as Joseph lived, I laboured with all my might with my brethren. In the days of the Prophet it was proven to a demonstration that he could not bear off this kingdom without temporal means. If this was absolutely necessary in his day, why not now? Elders of Israel have taken a course—those who have been to Australia, to the East Indies, to California, San Bernardino, the State of New York, Philadelphia, and other places in the United States, and those who have had charge of the European Missions, to keep every dime out of my hands. I will not suffer this any longer. They require me to bear off the kingdom of God, and they would keep every dollar from me, if they could. I am satisfied with the brethren, for they seem to have supposed that this kingdom was a kingdom of merchandize. I do not say that the brethren have done as they have with their eyes open, for they are as good men as ever walked on this footstool; but they have been mistaken. This is the kingdom of God, to gather the poor, for the poor are the people of God, and they shall inherit the earth; and if you make merchandize of anything, buy the souls of the children of men, and bring them into the kingdom of God, and lay them at the feet of Jesus.

Every person who knows anything about life must know that it requires means to carry on this work; and that means I shall require, from this day forth, to be at my control, and not at the beck and call of every Elder; and at the same time they make me gather the poor and pay all the debts of the Church. We want to build the Temple walls on this block. We now support thousands of people, and wish to support thousands more. They want hats, coats, shirts, dresses, tea, coffee, and sugar. The wife wants the comforts of life to give to her husband while he is labouring hard, and for herself while she is knitting stockings, etc., for the hands. The Elders abroad are wallowing in their riches, and there are women here before me in their silks and satins that have been bought with money that belongs to my purse. They shall not do this any longer. I wrote to brother Calkin to give me a history of matters abroad: he has done so. In the emigration operations of one season Church funds were kept out of my hands by Elders, and they rolled seventy-six thousand dollars of Church indebtedness on me to pay, and that too without the least notification, until it was all transacted and done. While the Elders were buying the best silks and satins for their wives, and the most expensive clothes for themselves, with the money that I ought to have controlled, (going out preachers and coming home merchants, with their pockets full of money and drafts,) I have had to take the old worn-out horses, and the old toothless cows, and the potatoes, and wheat, when they would not bring money, and make a shift of a shirt, and a shirt of a shift, and a pair of breeches of a shirt, and then make another shift to get hold of money to keep the work in motion. If I were not one of the best financiers on the earth, we should have been in trouble to-day; and all I know, God has taught me. I have been obliged to ask brother Wells to work like a

slave, to deal for me here and there, and change property, and to keep him running until he was almost run out; and now the people are teasing him all the time, for they want dresses, shirts, boots, pantaloons, etc.; and he has nothing to give them, while some are rolling in wealth.

I am going to make the Elders of Israel help to bear off this kingdom, or I will scourge them until they do. "How is it with yourself, brother Brigham?" I would rather wear gray homespun than your fine broadcloth. I have it made up; but, to please my family and the people, I wear such as I do. I would as soon wear a good home-made coat as a coat of the finest cloth in the world. As to food, my greatest luxury is roasted potatoes and a little good, clean, sour buttermilk. Such fare is good enough for Brigham.

Now, let me say to you all, and hear it, O Israel, you have either to give me the control of the Church funds, and pay your Tithing promptly, or take the responsibility of bearing off this kingdom. If the Twelve Apostles and the Presidents of Seventies and the High Priests will take the responsibility of bearing off this kingdom and sending the Gospel to the uttermost parts of the earth, of gathering the poor, building up Zion, and doing all that is necessary preparatory to the coming of the Son of Man, Brigham is with you to labour with you all his days, and support himself. I have fed and clothed myself from the beginning, and I am willing to do it now, and to spend all my time in the work of God, no matter in what department. If you take the responsibility, you shall have the means; but if you roll the responsibility upon me, I must have the means. If you wish me to bear off the kingdom, will you give me the means to do it with? If you will, raise your right hands. [All hands were raised. To the contrary vote, *not* a hand was raised.]

We all should follow our leader; and when we are perfectly united in one, we produce the best results for Israel.

God bless you! Amen.

BLESSINGS OF THE SAINTS—COVETOUSNESS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 30, 1860.

REPORTED BY G. D. WATT.

I feel the force of the ancient saying—"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life evermore."

I realize all that has just been said in regard to the blessings of heaven being ready to be poured out upon this people, if they were prepared to receive them, and that too in a far greater degree than has ever entered into the heart of man to conceive; for the heart of man is incapable of fully comprehending the blessings that God has in store for the faithful, unless he has revealed those blessings to them by the revelations of his Spirit. The natural man is contracted in his feelings, in his views, faith, and desires, and so are the Saints, unless they live their religion. If they live their religion, all that has been said this morning they will fully realize to be true.

It may be asked, "Shall we go to the world for wisdom?" They have none, so far as pertains to the plan of salvation. To be sure, they have considerable knowledge of the arts and sciences; but in those do they understand all that has formerly been understood? I have no idea that they do. Do they know anything of the things of God? No. Brother Taylor observed, "Go to the priests of the day, and they cannot inform you." There is a good reason why—because they know nothing directly in regard to the things of the kingdom, and they are equally ignorant with regard to the design of their present existence, to say nothing of either their prior or future existence. They are a mystery to themselves, and do not even understand the things which they see; still they are searching and researching, and studying and striving with all their powers to understand the things they see every day, and come short of doing that. How, then, can they understand the invisible things that pertain to eternity? There is no knowledge of these things in the so-called Christian world, in comparison with what they should possess, in consideration of the advantages which have been granted to them, neither is that knowledge among those denominated heathen. There are only a few dark traditions—a few incorrect and garbled ceremonies and ordinances remaining of the true system that was once possessed by mankind.

We are in the kingdom of God, and must yield obedience to it. We say that we do—we feel that we do, but when will this people fully see and understand things as they are? I may answer in the future, and all I can now say is that they are learning

—growing in grace and in the knowledge of the truth; but to say we are perfect, we cannot. [When brother Taylor referred, in his remarks, to our leader and dictator, with regard to his perfections and imperfections, I felt that I could almost say that I did not want him to be perfect yet. I remember Joseph Smith's saying, "If I were as pure and holy as you wish me to be, I could not stay with you; I should not be here to guide and direct you, for the Lord would take me from you." He did take him; the people were not worthy of him. The people required him to be as holy as the Almighty himself, and to never make a mistake. Wherein the First Presidency and the Twelve do wrong, it is not in the ability of the people to detect them in those wrongs. They are far advanced, and they know enough more to lead out; and if they commit an error, it is passed over, and the people cannot tell wherein or when, nor how to correct it.]

The Christian world are all looking for a day of perfection, and are donating their money and sending out Missionaries,—they have also a great many Tract and Bible Societies, &c., &c., expressly to convert the world and bring forth the day the ancient Prophets have written about—a day of rest, the millennium, or any other term you please to apply to it, but it is a day when the Saints who believe in the Lord Jesus Christ shall see eye to eye, when all shall come to the knowledge of the truth, and the law of the Lord shall be written in the hearts of all, and none shall need to say to his neighbour, "Know ye the Lord," for all shall know him, &c. All Christendom is looking for that day. I will inform this congregation and the whole world that they will never come to perfection—never can commence the great work of reformation in themselves and with each other, until the superior knowledge can take the inferior and direct it, and, if need be, chasten it, and remove its errors, and give it the truth.

During a few weeks past much has been said in relation to the folly, feelings, and doings of Elders of Israel. Joseph Smith was a rod in the hands of the Lord to scourge the Elders of Israel; he was the mouthpiece of the Almighty, and was always ready to rebuke them when requisite. You who were acquainted with him know his course and life. He had a word of comfort and consolation to the humble and faithful, and a word of rebuke to the froward and disobedient. But for a few years past, in the midst of the Elders of Israel, they have treated each other with what may be called silken words spoken with velvet lips; and what you have lately been hearing about has produced this course of life and feeling among the Elders not to chasten or rebuke each other. If they wished to correct, they would preach a long sermon, and tell how miserable they themselves were, how wicked they had been, how much evil they had done, and how many times they had transgressed and been out of the way; and after they had painted their own characters as black as darkness, they would say, "Brethren, do you not think that you have done wrong in what you have done? I am afraid you have; but my own evil works are so much greater than yours, that I dare not mention it." This conduct is connected with other things; in fact, the whole experience of man and the whole plan of salvation are so interwoven that it is hard to draw out and divide one subject from another, though it may be done in some instances. Men become darkened in their minds; they say that the Elders of Israel, they believe, have

fallen from grace and have received the spirit of the world. Those Elders are not willing to acknowledge this, but almost every track they make proves it; almost every deed they perform proves that they have become lukewarm, and they preach with silken lips, and do not pour the truth of God upon the people as the Lord wishes them to, nor cause the overt acts of the ungodly to feel the wrath of justice and the weight of truth. This is what I see, and what I have seen for a long time.

People become covetous. The whole world is more or less covetous; and when the questions are asked, "Where shall we go for wisdom—for strength? To whom shall we apply for knowledge? Where shall we seek for life?"—there is but one source, and that is the God who organized us. When will we become entirely independent? Never, though we are as independent in our spheres as the Gods of eternity are in theirs. When will we lead out and act for ourselves? When we have overcome, and that is not yet. Jesus has not yet overcome; he has not received his kingdom from the Father. He has to contend against the enemy—against the power of the Devil, until he overcomes death and him that has the power of it. If he is successful, and we believe that he will be, when he overcomes and subdues all enemies and puts them under his feet, he will present the kingdom to the Father; and then he will be crowned, and not until then. When will we be crowned? Not until we pass through ordeals preparatory to receiving those crowns. We are not our own. We have our existence, but it is not our own.

That which we seem to possess is not our own, but is owned and controlled by a superior power. Even the power of the Devil can take money from one man's pocket and place it in another man's pocket, to say nothing of what the power of God can do. Some men seemingly possess much riches, as did Job, and how long may it be before they have not a farthing's worth of property, or a wife, or child? In a few weeks the Lord took almost all from Job; he spared to him a wife, who, as recorded in the Bible, seemed to taunt Job's trust in his God—his fidelity to his Maker. "Now," says she, "you had better curse God at once and die. I told you that he would not stand by you." I presume Job felt like saying, "Go to the Devil your own road."

Who does have true power? Those who have overcome and sat down with the Gods in eternity, and who have committed to them the keys that are prepared for them. Then they can reign triumphantly, for they have perfect control over death and him that has the power of death, and over all evil: then they control life.

I frequently reflect upon how much power we need. You hear the Elders of Israel praying for power to overcome their enemies: they want power to strike them blind and to strike them dead. We have seen times, within a few years back, when we would have been glad to have had power to destroy our enemies. Have you power, independently, to make a kernel of wheat grow, or any vegetable with which to feed yourselves? No; you have not power to control those lesser powers that pertain to the elements.

What does the Lord want of us? To build temples, raise potatoes, wheat, &c., and preach the Gospel to and gather the poor. The Elders of Israel do not thoroughly know how to do this; yet they want to rise here and tell how the Gods are made. They had better learn how to raise potatoes, and how to take care of them after they are raised. Some do not know even this, but would let the potatoes rot

before they are half used up. If they had an abundance of gold and silver, they would not know what to do with it. Are not the people reaching after that which does not belong to them? That is the reason why the whole world do not receive the Gospel; it is too low and humble for them. They are looking after something in the future; they are like the fool, whose eyes are wandering to the ends of the earth; like some of the Elders who rise here to preach and want to tell what is going to be in the millennium, and what has been long before the creation of the world, but never think of inquiring as to their duty to-day. Learn first to obtain power over the smaller objects and principles around you. Learn to control yourselves and that which is immediately around you, and always keep in view that the animal, vegetable, and mineral kingdoms—the earth and its fulness—will all, except the children of men, abide their creation—the law by which they were made, and will receive their exaltation.

Who will possess the earth and the fulness thereof? Will those who love money, and who barter their lives and their hopes of salvation for a little gold? Those who love it in its present existence will perish. Gold is one of the most refined metals, and mankind have to be tried like gold that has passed seven times through the crucible, making it a little hotter each time, until the metal is as pure as it can be. Who will possess it? Who will possess the earth and all its fulness? Will it not be those whom the Lord has reserved to this honour? And they will come upon Mount Zion as saviours, to labour through the millennium to save others.

Are the Elders able to correct a person when he is wrong, without having personal feelings? You are not as you should be, unless you can correct every person you know to be wrong, without having personal ill-feelings against them? If you cannot possess gold and silver without having one particle of love for it, you are not as you must learn to be. All that a man should have in his heart with regard to goods, and chattels, and possessions on the earth, is to know of the Lord what to do with them. If I do a wrong, let me correct that wrong, and become right; if I see a wrong in my neighbour, correct that, and remove the fault from him, and give him something better. The object of the Elders of Israel ought to be to glorify God and sanctify their feelings and affections before him. If we have anything else in our hearts, it is wrong: contending one with another is wrong.

May God bless you, brethren! Amen.

HELPING IN THE IMMIGRATION.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, October 6, 1860.*

REPORTED BY G. D. WATT.

Last spring we called upon some of the Bishops to furnish a few teams to go to the Missouri river and back this season, to prove to the people a fact that several of us were convinced did exist. We obtained twenty teams from the Wards; I also sent a few, and they have successfully performed the journey to Florence, N.T., and back, under the charge of Elder Joseph W. Young. Bishop Woolley also went down with some mule and ox teams, and returned with the ox train. I want to hear them both speak this afternoon on the subject of freighting with teams sent from here.

The handcart system has been pretty well tried; and if a handcart company start in proper season, and manage properly, I will venture to say the most of them can come in that way more pleasantly than they generally come with waggons. But drawing their provisions, &c., is a hard task, and it would be more satisfactory, if we could manage it, to bring in waggons the freight and those who are unable to walk.

In 1834, a company of us were called upon to go to Missouri, and in that trip the labour of walking, so far as we averaged in a day, was very fatiguing. A great many of that company walked, and we cooked by the way as much as do those who travel across the Plains, and we carried a greater weight than is generally carried by those who walk from the Missouri river to this city. This I know, for I was one of those who walked the whole distance. In less than three months I walked two thousand miles, as far as to Florence and back; and others of the company did the same. And instead of having a healthy climate to walk in, we passed through one of the most deathly and sickly climates in the United States, which proved to me that most people can walk, if they will try.

We now contemplate trying another plan. If we can go with our teams to the Missouri river and back in one season, and bring the poor, their provisions, &c., it will save about half of the cash we now expend in bringing the Saints to this point from Europe. It now costs in cash nearly as much for their teams, waggons, handcarts, cooking utensils, provisions, &c., for their journey across the Plains, as it does to transport them to the frontiers. We can raise cattle without an outlay of money, and use them in transporting the Saints from the frontiers, and such freight as we may require. Brethren and sisters, save your fives, tens, fifties, a hundred dollars, or as much as you can, until next spring, (considering yourselves, as it were, a thousand miles from a store,) and send your money, your cattle, and waggons to the States, and buy your goods and freight them. Twenty dollars expended in this way will do you as much good as several times that amount paid to the stores here.

If we can convince the brethren that it is a successful operation, we shall endeavour to engage in it largely next year. We wish to send two or three hundred waggons, with two or three yokes of cattle to a light Chicago wagon. If you have not the wagons, you can send the money and buy them. In this way, where we could emigrate a hundred from Liverpool to this place by the old method, we can emigrate some two hundred by going to the frontiers and bringing them. This will facilitate, by almost half, the gathering of the Saints, and at the same time enable us to procure, at cheap rates, such articles as we do not produce. I wish the brethren to grasp in their faith the facts that will be presented, and believe that we can do all that we can, and then be ready to do it. We have plenty of cattle and can send them, and they will perform the journey as well as horses or mules, with far less risk of their being stolen on the Plains.

I wish the Bishops to improve upon the counsel I gave them this morning, receiving it as kindly as it was given; for we only desire to turn the current of our business transactions into the channel that will most conduce to the welfare of the Saints. I also want them to present to their Wards the plan of sending teams to the frontier; and I want the men who think and write to send to the Editor of the *Deseret News* articles about sending teams to the States to bring our poor brethren and our freight, and to take out and bring back our Missionaries.

Last spring our Elders went down with the trains at a saving of some two thousands dollars in cash, and on reaching the frontier were prepared to go on their way rejoicing. And when they return, I anticipate the honour of our teams bringing them back as poor as they went—that they will not return as merchants; for if they do, from this time forth, the curse of God will rest upon them, and they will lose the spirit of their religion and apostatize. I want them to respect their missions, themselves, their brethren, their religion, and our God, as to return poor in regard to gold, silver, &c., but rich in gathering the souls of the children of men to this place, where we can chasten them and prove whether they are Saints or not, and where the Lord will have the privilege of proving them either to be Saints or unworthy of the kingdom.

I will now call upon brother E. D. Woolley to preach a sermon about ox-trains going to the States.

God bless you! Amen.

PERSECUTION—THE KINGDOM OF GOD, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, October 7,* 1860.

REPORTED BY G. D. WATT.

You have heard the testimony of brother Hyde: it is full of spirit, full of matter, full of marrow. He has spoken words of truth—the words of the Lord.

There are hundreds and thousands of Elders who would be glad to bear their testimony to the truth. Be faithful, walk uprightly before God, deal justly with all, love mercy, shun every appearance of evil, and magnify your Priesthood, and you shall have the opportunity of speaking, bearing rule, dictating, guiding, and directing, to your full satisfaction, the things that pertain to the kingdom of God. This promise is to all who are faithful. They shall receive a fulness of kingdoms, thrones, principalities, powers, dominions, and all the fulness pertaining to the Godhead, to their full satisfaction and capability. This should be a satisfaction to all.

At the first impression, the testimony of one man is equally valid with that of another; but when people are filled with understanding to discern and comprehend the principles by which the worlds were made, and by which they are governed and controlled, they realize that there is a vast difference between the man who assumes his authority and the one who is appointed by his master to go and transact business. Suppose that a number of individuals having no appointment, credentials, or authority, should come from any foreign country to the capital of our nation, and pretend to be ministers of the government from whence they came, what attention would be paid to them by our Government? None, officially; though they would probably be treated kindly, and as gentlemen, if they behaved themselves. But when a minister from the English or any other European court comes with his appointment, credentials, recommends, &c., the President of the United States, the Congress, and officers of state are ready to receive him with the respect due to his position. So it is in the kingdom of God, and in regard to this people.

Our persecutors have supposed that they persecuted us upon the the same principle that the Reformers were persecuted in the days of Martin Luther and others; but in this they are mistaken. Tell the world—sound it in the ears of kings and rulers, that they are persecuting a people to whose God they will have to pay every debt they contract: they will be brought into judgment for every act against this kingdom. This is the kingdom of God; these are the people of God, as are all who receive the truth and follow its principles. As to parentage, we are no more the children of God than are the rest of the inhabitants of the earth. Originally, as to our parents, as to our organization and that which pertains to our life, we are all the children of one Father, whether we be Jew or Gentile, bond or free, black or white, noble or ignoble. The difference we see arises in consequence

of the different use made of the agency given to man. Be careful, all the world, and touch not the anointed of the Lord. Afflict not the people who have the oracles of salvation for all the human family. Will the world believe this statement? They can if they choose; but the great majority of the inhabitants of the earth will reject life and salvation when it is presented to them, and in the end it will be like the gleaning of grapes when the vintage is done. A few here and a few there will receive the truth, and the Lord will empty the earth of the wickedness that now dwells upon it.]

As brother Hyde has stated, the "harmonious democracy" that undertook to destroy this people, broke in pieces in the State where the Lord, twenty-eight years ago, on the 25th of next December, revealed to the Prophet Joseph that the nation would begin to break. But I do not wish to make a political speech, nor to have anything to do with the politics and parties in our Government. They love sin, and roll it as a sweet morsel under their tongues. Had they the power, they would dethrone Jehovah; had they the power, they would to-day crucify every Saint there is upon the earth; they would not leave upon the earth one alive in whose veins runs the blood of the Priesthood.] Yet they are our brethren and sisters—bone of our bone, flesh of our flesh—sprung from one parentage. God is our Father—Jesus Christ is our Elder Brother. If the world would understand this, and take warning, and be cautious, it would be far better for them. Will they? No: they do not and will not realize facts as they exist, and we cannot help it. All we can do is to plead with them, preach to them the words of eternal life, and offer it to them as it has been offered to us. If they receive it, blessed are they. If they reject it, it is their privilege. The powers and faculties of their organizations are for themselves to use as they elect; for they, as well as we, are agents before God, and can choose or refuse according to their own pleasure. [But they are broken in pieces. Do I wish to predict this? No, for it was predicted long ago. The nation that has lifted itself against the kingdom of God is already shivered to pieces. Touch it, and it will crumble under your touch. The cohesiveness of its particles is gone—they cannot cling together, and they will be sifted as with a sieve of vanity. God's controversy with them has commenced; he has commenced with this nation, and in its turn he will sift every nation there is upon the face of the earth.

In the beginning, after this earth was prepared for man, the Lord commenced his work upon what is now called the American continent, where the Garden of Eden was made. In the days of Noah, in the days of the floating of the ark, he took the people to another part of the earth: the earth was divided, and there he set up his kingdom. Did they receive his kingdom? No; they rejected it. Afterwards he called a man, and ordained him, and showed to him the inhabitants of the whole earth, and gave to him a promise that his offspring should be the people of God. He spoke to Abraham, Isaac, and Jacob, and their children, as his covenant people. The Jews rejected Jesus Christ, who came to redeem the world. They cried—"Crucify him, crucify him! Let his blood be upon us and upon our children!" God has removed the kingdom from Jerusalem again to Zion, and here he will wind up the scene. Righteousness will go forth, and the wickedness upon the earth will be swept from it. Will I prophesy evil? No; let us prophesy good. But the

justice and mercy of God must have their demands. Let everything have its place and its just due, both the good and the evil; and we will not curse the wicked, for they are already cursed; the wrath of the Almighty does not slumber upon their track; their condition is lamentable, They live and flourish, and may have a few days of prosperity, as the enemies of the Prophets did anciently. They flourish like a green bay tree, and may so flourish for a few days; but they will become withered and dried and prepared to be cast into the fire, while the kingdom of God will stand; and if we do not remain faithful, others will take our places.

This is the kingdom of God, set up for the last time; and whosoever persecutes it persecutes the Son of God and the Father who sent him. Here is the Priesthood (the keys of power and wisdom) that unlocks the storehouse of knowledge. These keys and this power the world know nothing of. It is marvellous to the world that the things that are known here—the very things that God reveals here—are often at once known by portions of this kingdom in other nations. To many it is marvellous that intelligence can be so rapidly communicated by means of the electro-magnetic telegraph, but our method of communication is from heaven.

We know and understand the nations of the earth, the power by which they exist, and their rise and downfall: the facts are before us. Reflect upon those powerful nations that have existed, but are now nationally as though they had never been: so it will be with the nations that now exist—they will pass away, others will come, and God will reign King of nations as he now does King of Saints. It is a glorious thought, my brethren,—a thought that should touch the heart of every being on the face of this earth, that God is going to reign Lord of lords and King of kings—that he is coming to the earth again. His kingdom is growing, and his grace is bestowed upon his children, and they are coming to understanding and growing in grace.

It is not pleasing to a potter, after he has a batch of clay mixed, ground, and made smooth and pliable for working into vessels, to have an apprentice throw rough, unbroken, unground stuff into the prepared clay; but, comparatively speaking, we have to bear this. When we are getting the clay into fine condition, a mass of unprepared material is mixed up with it, and it is our business to continue to grind, to prepare the whole of the mass together. I suppose the Lord wants to prepare all the good clay that can be found upon the face of the earth, that when he comes he can make up his jewels. Then you who have oil in your vessels will go and meet the Bridegroom. Are we going to be prepared? Let every soul of us strive to be found among those who will be counted wise at his coming, for we can go into the highways and hedges and find plenty of the foolish. Let us try to be wise—to obey the servants and commandments of the Almighty, doing his will continually, that we may be prepared to enter at the marriage supper.

The scripture concerning the five wise and five foolish virgins will be fulfilled, as will also the revelation that was given to Joseph about the nations breaking to shivers. I wish some of the world's learned theologians would tell us what became of the foolish virgins. Call up the wisdom and knowledge there is in Christendom, and learn whether they can tell anything about those foolish virgins. I have not time now to tell what became of them, but I think they did not go to the bottom of the bottomless pit. Is it not a glorious

thought that there are kingdoms, mansions of glory, and comfortable habitations prepared for all the sons and daughters of Adam, except the sons of perdition? All will not have part in the first resurrection, and perhaps many will not appear in the second; but all will be resurrected, and, except the sons of perdition, enter kingdoms, the least of which I presume is more glorious than ever John Wesley saw in vision. All the inhabitants of the earth will enter a glory, except the sons of perdition, or angels to the Devil. But where will they dwell?—what shall be their fate before they are prepared for a kingdom of glory? They will be cast into prison, and there remain until they have paid the debt they have contracted; wherefore it is better to make peace with the officer while in the way with him, as Jesus has said. After they have been thrust into prison and paid the uttermost farthing, then perhaps they will receive a life, a glory, a kingdom that will be in accordance with their feelings, desires, and doings while they were on the earth.

The kingdom that this people are in pertains to the celestial kingdom; it is a kingdom in which we can prepare to go into the presence of the Father and the Son.] Then let us live to inherit that glory. God has promised you, Jesus has promised you, and the Apostles and Prophets of old and of our day have promised you that you shall be rewarded according to all you can desire in righteousness before the Lord, if you live for that reward. As Patriarch Joseph Smith, the father of Joseph the Prophet, said—"If I have not promised blessings enough on your head, and stated enough in the blessing I have given you, sit down and write every good thing you can think of, and every good thing your neighbour can think of, and put all into your blessing, and I will sign it and promise the whole to you, if you will only live for it." But suppose a person does not live for the promised blessings, will he receive them? No.] And we say to the Elders of Israel, Be faithful, and you shall see the day when you will have all the power you can wield and manage to advantage. [I can call Thos. B. Marsh, who is now in the congregation, to witness: he was once the President of the Quorum of the Twelve Apostles. Soon after the selection of that Quorum, brother Marsh felt to complain. I said to to him, brother Thomas, if we are faithful, we will see the day, in the midst of this people, that we will have all the power that we shall know how to wield before God. I call him to witness if I have not already seen that day. Look at the rest of my brethren, and have they not all the power they can wield?

Brother Hyde, in his remarks, spoke about the voice of God at a certain time. I could tell many incidents relating to that circumstance, which he did not take time to relate. We were in his house, which was some ten or twelve feet square. The houses in the neighbourhood shook, or, if they did not, the people thought they did, for they ran together and inquired whether there had been an earthquake. We told them that the voice of God had reached the earth—that they need not be afraid; it was the power of God. This and other events have transpired to satisfy the people—you, and all who belong to the Church and kingdom of God upon the earth.]

When I met Sidney Rigdon, east of the temple in Nauvoo, I knew then what I now know concerning the organization of the Church, though I had told no man of it. I revealed it to no living being, until the pioneers to this valley were returning to Winter Quarters. Brother Wilford Woodruff

was the first man I ever spoke to about it. Said he—"It is right; I believe it, and think a great deal of it, for it is from the Lord; the Church must be organized." It then went to others, and from them to others; but it was no news to me, for I understood it then as I understand it now.

The policy of God is not the policy of man: his wisdom and power are above the wisdom and power of man. Be faithful to your calling and magnify it. The kingdom and the greatness thereof under the whole heaven are ours. The yoke is broken, the fetters are burst, and the Lord Almighty will assert his right; and his will will be done by the Saints on this the land of Zion, to purify and cleanse it. And those who are expecting to receive the benefit and blessings of Zion never will, but will receive the judgments of Zion, unless their hearts are as pure as the angels. The man that is acting according to his ability, as are the angels, must be pure and holy in heart, must not have an evil wish or desire reigning in his mortal body, but must be sanctified through the truth to the God of heaven. What do you think, Elders,—will any of you receive blessings upon any other grounds? No, not one of you.

There are a great many who profess to be still in the faith, neglecting to gather, and waiting for the time when Zion will be redeemed. George W. Harris, whom many of you remember, was going to wait in Kanesville until we returned. Brother George A. Smith told him that the nearest way to the centre Stake of Zion was through Great Salt Lake City. Harris has gone to the spirit-world, and where his circuit will be I neither know nor care, though I am well convinced that brother George A. Smith was right.

Where is the centre Stake of Zion? In Jackson County, Missouri. Were I to try to prevent you from going there, I could not do it. Can the wicked? No. Can the devils in hell? No, they cannot. Zion will be redeemed and built up, and the Saints will rejoice. This is the land of Zion; and who are Zion? The pure in heart are Zion; they have Zion within them. Purify yourselves, sanctify the Lord God in your hearts, and have the Zion of God within you, and then you will rejoice more and more. Pray without ceasing, and in everything give thanks. Is it not a hard task to live this religion without enjoying the spirit of it? Such a course worries the feelings, fills a person with sorrow and affliction, and makes him miserable. The easiest life to live, by any mortal being on the earth, is to live in the light of God's countenance, and have fellowship with his Son Jesus Christ. I know this by my own experience. In this course there is no darkness, no no sorrow, no grief. The power of the Spirit of God has preserved me in the vigour of youth, and I am as active as a boy. How is it with you who do not enjoy the spirit of your religion? It is a hard life for you to live; and you had better, from this day, take a course to enjoy the Spirit of the Lord; then you will be numbered with the wise. Let us all so live as to have oil in our vessels, our lamps trimmed for lighting, and be ready to go in with the Bridegroom to the marriage supper. I could tell you the meaning of that portion of Scripture, but I have not time now.

The most ignorant of our Elders, with the Spirit and power of God upon them, can, in knowledge of Scripture, lead the smartest of the Gentile priests into deep water, and dip them under, and draw them back again at their pleasure, and confound the Scripture knowledge of the priestcraft that is on the earth. During our return from England,

brother Heber C. Kimball was beset by a number of Baptist priests who had been attending a conference. He read them all down out of the New Testament. Brother George A. Smith sat beside them with a pocket Bible, and brother Heber would say—"Brother George, turn to that." "Oh," said the priests, "you need not turn to it, for we recollect it," when there was no such passage in the Bible. He sat for two hours and advanced much Scripture that never was in the Bible, as did Benjamin Franklin, when he was conversing with a man who opposed him upon the subject of charity, and was particularly in favour of justice. "You remember the Scripture," said Franklin, "where it reads like this:—Once on a time an old man came at eventide to Abram's tent. Abram bid him welcome, but as he entered the tent he gave not God thanks. He said to Abram, Canst thou give me meat? And Abram said, Thou art not a servant of God, and thou shalt not have meat. The old man said, Let me have meat, that I may live and not die. And the voice of the Lord came to Abram in this wise: Abram, Abram, beholdest thou this aged servant of mine, with whom I have borne ninety-nine years, and canst thou not bear with him one night?" When Franklin got through, the man had yielded the point, and asked him where he read that; to which Franklin replied, "You will find it in the 51st chapter of Genesis!" and there are only fifty chapters in that book. Our Elders may tell the priests that there are fifty-one chapters in Genesis, and but few of them, if any, will know that there are only fifty. With regard to true theology, a more ignorant people never lived than the present so-called Christian world.]

Saints, live your religion faithfully, and you will enjoy life; and when you are as old as I am, your hair will be as bright as mine is. If I live to the first day of next June, I shall be sixty years old, though I do not look or feel as though I had reached that age. What preserves me? The spirit of my religion—the power of God that is upon me and through me. I love it; it is better to me than meat and drink—than my temporal life.] Many a man will lay down his life for his religion, but will not live it one day. Live your religion, and have no desire but to build up the kingdom of God on the earth. The love of God is bestowed upon this people, and what is its effect? Persons in foreign lands, for the Gospel, for the sake of Jesus and the kingdom of God, have left fathers, mothers, children, wives, husbands, and every other relative they had, and come to this distant region. The Gospel will take two of a city, and, once in a while, one of a family; it will take one here and another there. [Fathers, mothers, brothers, and sisters are no more to me than are any other persons, unless they embrace this work. Here are my fathers, my mothers, my sisters, and my brethren in the kingdom, and I have none outside of it, neither in any part of the earth, nor in all the eternity of the Gods. In this kingdom are my acquaintances, relatives, and friends,—my soul, my affections, my all.

I will carry this idea a little further, for the sake of those who are unmarried. Since I was baptized into this Church and kingdom, if all the female beauty had been simmered down into one woman not in this kingdom, she would not have appeared handsome to me; but if a person's heart is open to receive the truth, the excellency of love and beauty is there. How is it with you, sisters? Do you distinguish between a man of God and a man of the world? It is one of the strangest things that happens in my existence, to think that any

man or woman can love a being that will not receive the truth of heaven. The love this Gospel produces is far above the love of women: it is the love of God—the love of eternity—of eternal lives.]

May God bless you! Amen.

JOYS OF ETERNITY.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, October* 6, 1860.

I wish the people could realize that they walk, live, and abide in the presence of the Almighty. The faithful shall have eyes to see as they are seen, and you shall behold that you are in the midst of eternity and in the presence of holy beings, and be enabled ere long to enjoy their society and presence. You are greatly blessed. How many there are who say—"God bless you!" How many times it is said to the Saints—"I bless you, and may the Lord bless you!" You shall be blessed all the time. Good is poured out on the people, and we say Amen.

The brethren have done nobly in their contributions to the Missionary Fund, and we expect to continue to do nobly. How much do we expect to do for the kingdom of God? The talent, ability, and everything placed in the hands of this people shall be devoted to his cause and kingdom on the earth, in the name of the God of Israel. These are my feelings. As far as I have control, and as far as I have influence in this kingdom, all within its pales shall be devoted to its upbuilding. When Elders are called to go and preach, they go; and when we want means we shall have it.]

To morrow morning we expect to meet you here again. When shall we meet to part no more? Never, never; no, never. That is a curious idea, and I have not time to give full explanations. We shall go and come; and when we are in the eternity, we shall be on this earth, which will be brought into the immediate presence of the Father and the Son. We shall inhabit different mansions, and worlds will continue to be made, formed, and organized, and messengers from this earth will be sent to others. This earth will become a celestial body—be like a sea of glass, or like a urim and thummim; and when you wish to know anything, you can look in this earth and see all the eternities of God. We shall make our home here, and go on our missions as we do now, but at greater than railroad speed.]

It is time to close our meeting; and, by the power and right I have in the Priesthood of the Son of God, I bless the Saints of latter days. Amen.

FUNDS OF THE CHURCH.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, October* 8, 1860.

REPORTED BY G. D. WATT.

By the cash manifest just read by brother John T. Caine, you perceive that there has been expended, during the years 1857, 1858, 1859, and to Oct. 4, 1860, $70,204 in excess of what has been received in money and Tithing. This excess has been derived from cash received for lumber sold to the army to the amount of some 16,000 dollars or 18,000 dollars, and from the sale of sheep, horses, mules, cows, waggons, harness, &c., to various persons for cash. It has been rather difficult to raise the large amount of cash we have expended over the amount received on money-Tithing; but when it comes time to sleep, I do not stay awake contriving how we are to financier. I can understand in a very few minutes all that is necessary and possible to be done, without taking very great thought in the matter.

At times it seems as though all hell and earth are combined to keep money out of my hands. A great many of the people would give me millions, if they had it; but most of those who have it will not part with it. Those who are liberal have nothing, and they would give me all they have. Scarcely a man comes into this Church, having much of an amount of money, but what spends his money before he gathers with the Saints. Persons would conceal from Joseph that they had any money, and, after they had spent or lost it all, would come to him and say—"Oh, how I love you, brother Joseph!" If you think you can keep the money from me, you will be mistaken, for I shall have what is necessary to carry on this work; and those who take a course to hedge up my way in business transactions, pertaining to carrying on this work, will go to the Devil. They shall have that promise, with my blessing. I do not curse people, but I bless that class with a plenty of devils.

For four years past we have not had much money pass through our hands. In previous years merchants here have received as much money from me yearly as you have heard read here to-day. During the past few years we have had to manage and plan pretty closely in our business transactions. Those who bring coal to sell want money, and the brethren who labour on the Public Works need a little money now and then. Some think that brother Wells, who is our Superintendent of Public Works, is hard and close in his public dealings; but he is not. I have explained all that is necessary in regard to this matter. We traffic and trade, we drive cattle to California, and trade here and there, and do everything we can to carry on this work. You know, and my wives and children know, that it is my mind that those who do nothing but sit in rocking-chairs can live on potatoes and buttermilk, while those who do the labour should have both the substantial food and the luxuries. My friends know that this is my mind all the time.

Some may think that my individual business is so mixed and combined with the public business that I

cannot keep them separate. This is not the case, as you can learn by asking brother David O. Calder, or brother John T. Caine, who has been reading a manifest to you. Hiram B. Clawson, John T. Caine, and Thomas Ellerbeck are the clerks who keep the books of my private business; and the Trustee-in-Trust has his clerks, of whom David O. Calder is the chief. Horace Whitney, Joseph Simmons, and Amos M. Musser are his associate clerks, and they keep the books pertaining to the public business. My own private business is kept distinct from the public business. If brother Calder wishes one hundred or a thousand dollars, if I have it, he borrows it of Hiram B. Clawson and pays it back; and so also brother Clawson borrows of him and returns it. The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce, and that is my individual bank. If I want five dollars or fifty cents from Hiram B. Clawson, it is charged to me; and if he receives money from me, it is credited to me; and not a dollar (except what I hand out or give away out of my private purse,) goes out of my office, either in private or public capacity, without passing through its appropriate set of books. I tell you this, that all may know that my private affairs are not amalgamated with the public affairs. Brigham Young and the Trustee-in-Trust are two persons in business. When you speak of Brigham Young as Trustee-in-Trust, he is one man; and when as Brigham Young, he is another; and the business between these two names is kept as strictly separate as is the business of any two firms in the world. If you want to know anything about the money, item by item, how it has been obtained and how expended, our books are open.

We do not ask anybody to pay Tithing, unless they are disposed to do so; but if you pretend to pay Tithing, pay it like honest men. And Bishops who have it in their power to gather money-Tithing, it is their duty to do it; and if they do not, they do not magnify their calling. And brethren that have money, pay your Tithing on it while you have it; and when you turn your property, upon which Tithing is due, into money, pay your Tithing in money. Here are thousands of men wearing good hats, coats, pantaloons, &c., &c., that I have paid the money for. And women with costly ribbons on their bonnets, I pay the money for these ribbons; and I pay the money for the slippers on their feet, for their stockings, their garments, &c. I have paid the money for these articles, year after year. Is it not your duty to see that I have a little money? Were the Lord to reveal to me where the ancient Jaredites hid their hundred of millions of dollars' worth of treasure, I should not take it and hand it out to the people, unless the Lord directed me to do so; otherwise, it would perhaps seal the damnation of many; for at present you are better off without those treasures than you would be with them.

If I am under obligation to see this Gospel carried to all the nations of the earth, so also is every Elder of Israel. If it is my duty to see the poor gathered, so it is the duty of every Elder. There is no excuse for any man: every one ought to put forth his hands and means, and do according to his ability.

We have often told you that we want to build a Temple, but not for convening promiscuous congregations. I inform you, long before you see the walls reared and the building completed, that it will be for the purposes of the Priesthood, and not for meetings of the people: we shall

not hold public meetings in it. I should like to see the Temple built, in which you will see the Priesthood in its order and true organization, each Quorum in its place. If we want a larger building than this Tabernacle for public exercises, here is the ground already planned, and has been for years. We can, if we choose, build a Tabernacle that will accommodate fifteen thousand people. The Temple will be for the endowments—for the organization and instruction of the Priesthood. If you want to build a Temple on these conditions, you can have the privilege. But I never again want to see one built to go into the hands of the wicked. I have asked my Father to give me power to build a Temple on this block, but not until I can for ever maintain my rights in it. I would rather see it burnt than to see it go into the hands of devils. I was thankful to see the Temple in Nauvoo on fire. Previous to crossing the Mississippi river, we had met in that Temple and handed it over to the Lord God of Israel; and when I saw the flames, I said "Good, Father, if you want it to be burned up." I hoped to see it burned before I left, but I did not. I was glad when I heard of its being destroyed by fire, and of the walls having fallen in, and said, "Hell, you cannot now occupy it." When the Temple is built here, I want to maintain it for the use of the Priesthood: if this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our right and privilege. I would rather do this than to build a Temple for the wicked to trample under their feet.

There are great and glorious things yet to be revealed. We are but babes and sucklings in the knowledge of God and godliness. With all we know and understand by the Priesthood here in the midst of this people, we are mere infants before the angels in heaven. We want to instruct the people and prepare them to enter into the presence of the Father and the Son. We want to gather the poor, send the Gospel to the uttermost parts of the earth, and do a great many other good things; and we will do so. We will turn the world right side up, for it is now wrong side up, and we want to turn it over, prepare it, and present it to Him who owns it, in a more goodly form and attitude than it has been for many centuries.

[Here Elder John T. Caine read a list of the subscriptions to the Missionary Fund.]

We will send our Elders forth to preach, and will furnish, as we have now, waggons, mules, harness, &c., to those who are not able to provide those things for themselves. When our Missionaries reach the frontiers, they will place a fair valuation upon their animals, &c., the money will be paid to them, and they can at once proceed to their different fields of labour. I pay them the money for the property they have at the frontiers, and when they return I want them to come home as poor as they go away. If any one wishes to get rich, let him stay here and get rich, and not enrich himself from the labours and means of the poor Saints abroad. You may think that I am severe on that course. I am, and I mean to be, until I stop it. It has been growing and growing, becoming tall—almost ungovernable and out of my reach; but my foot is set upon it, and I will walk it under and the influence of any one who promotes such a principle. If I want to become wealthy, I will stay here and accumulate property. If brother Heber C. Kimball, Daniel H. Wells, or the Twelve Apostles want to accumulate wealth, stay here and do it, and not go into the world to become rich.

When you go into the world, go to preach the Gospel; and if you have a sixpence, give it to the people. Give your time and talent to the people; and if the Lord puts money into your pockets, it is not yours, only for you to use to save the people spiritually and temporally.

We are going to fit out our Elders from here, asking no odds of the world: we have proved them enough. The gold and the silver belong to the Lord Almighty, and he will hand it over to us as fast as we know how to use it to his name's glory. Some say, "If we had a gold mine, we would do well." If I knew where there was a gold mine, I would not tell you. I do not want you to find one, and I do not mean that you shall; or, if you do, it shall be over my faith. We have gold enough in the world, and it is all the Lord's, and we do not deserve more than we get. Let us make good use of that, and send out the Elders.

Brother Woolley stated, yesterday, that he wished to see men and women who are too lazy to cook their victuals come with handcarts. They are the ones that will not come with handcarts; they have to be conveyed in waggons; and when they arrive here they will apostatize. It seems impossible to have them to do so anywhere else; and we want them here as soon as possible, that they may apostatize and leave—get out of our way—that we may go on with our labours; and in this we are making a few devils for future use, to carry on our kingdoms.

Let the brethren who pretend to be Bishops be so indeed, and gather Tithing. And if the people pretend to pay Tithing, pay it properly and fairly, so far as you do pay, or let it alone entirely. Keep your dollars and cents, your horses and mules, your grain, &c., if you choose; but if you pretend to pay Tithing, pay it like men: act like men and Saints. We want to build a Temple on this block. Don't you think that hell will howl? What did we tell you when we laid those foundation walls? We told you that all hell would be on the move. That has transpired, and still they say, "We have not persecuted you;" but they are liars. Who among them have stepped forward and said, "Let those men alone?" Only a few. Our friend who came here in the dead of winter, having left his wife sick nigh unto death, is one of those who will yet have a celestial crown; he is on the road to it. When Judge Kinney was in Washington, he spoke well of this people. So far as I know, he has never spoken evil of this people, but every time he met an Elder in Washington he received him as a friend, spoke to him kindly, and was not ashamed to walk arm-in-arm with him in the streets of that city. There is a kingdom for him—a kingdom of glory. When they wanted him to come here as a Governor, I am told that he said, "Yes, if you send no soldiers there." He has a heart; and I say, God bless him and every other good, honest man, whether he is a "Mormon" or not. Who ever walked more correctly in his sphere of business than Judge Shaver? No man. He was as upright as a man could be. He came here as a Judge, and he honoured the people, he honoured his office, he honoured the President in his appointment, and he honoured the laws of the Territory and the laws of the Government. There is a kingdom for him; he will have his reward.

There is a great difference between persecuting this people and the people of other sects. God will make persecutors pay every debt they contract with this people. This is the Priesthood of the Almighty. God has set his hand the second time

to gather the people. It will not do to trifle with this people. "Touch not mine anointed," saith the Lord. O ye inhabitants of the earth, be careful how you infringe upon the Latter-day Saints. They are the anointed of the Lord, and are like the apple of his eye, and he will bring you into judgment for every act and move you make against them. This nation will be shivered to pieces. There is no cohesion in the particles that compose it. If you touch it, it will fall to pieces, for it is shattered from its centre to its circumference. They think it so strange that the "harmonious democracy" can divide. You might as well try to put out the sun as to make them united. God is working with them; he is taking his Spirit from them. They are like water spilled upon the ground; there is no soundness nor stability left in them; they are devoid of good sense. God has called away the intelligence he bestowed upon them, and every move they make will sink them deeper and deeper in the mire, until they are lost and gone for ever. We wish them no evil; we heap no coals of fire on their heads, only by doing them good and exhorting them to refrain from meddling with this people. The time is nigh when every man that will not take up his sword against his neighbour must needs flee to Zion. Where is Zion? Where the organization of the Church of God is. And may it dwell spiritually in every heart; and may we so live as to always enjoy the Spirit of Zion! Amen.]

SOURCE OF INTELLIGENCE—LAWS OF THE GOSPEL, &c.

Remarks by President BRIGHAM YOUNG; *made in the Bowery, Great Salt Lake City, October* 14, 1860.

REPORTED BY G. D. WATT.

We have enjoyed interesting and intelligent remarks by brother Taylor this morning; and perhaps we may all say, with propriety, that what has been said is sufficient for the present—that we are now full and need no more. What has been presented is very true and very satisfactory. I delight in hearing my brethren speak of things that pertain to God and godliness. Brother Taylor says there is no intelligence only that which comes from God. We might ask, Is there any valuable fact known by any person, except by the revelations that flow from the Lord Jehovah? God is the source, the fountain of all intelligence, no matter who possesses it, whether man upon the earth, the spirits in the spirit-world, the angels that dwell in the eternities of the Gods, or the most inferior intelligence among the devils in hell. All have derived what intelligence, light, power, and existence they have from God—from the same source from which we have received ours.

My delight, my joy, my life consist of the very things that brother

Taylor has been laying before this congregation. Those principles pertain to eternal life. It is my delight to hear the things of God brought to the understanding of the children of men. This is the beauty of the Gospel we h ve received. The excellency of the glory of the character of brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite. When he preached to the people—revealed the things of God, the will of God, the plan of salvation, the purposes of Jehovah, the relation in which we stand to him and all the heavenly beings, he reduced his teachings to the capacity of every man, woman, and child, making them as plain as a well-defined pathway. This should have convinced every person that ever heard of him of his divine authority and power, for no other man was able to teach as he could, and no person can reveal the things of God, but by the revelations of Jesus Christ. When we hear a man that can speak of heavenly things, and present them to the people in a way that they can be understood, you may know that to that man the avenue is open, and that he, by some power, has communication with heavenly beings; and when the highest intelligence is exhibited, he, perhaps, has communication with the highest intelligence that exists.

This Gospel is my glory. Jesus said to his disciples, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Why is it so? As brother Taylor has said, it is through the love that the people should have for the Gospel, which ought to be more than their love for fathers, mothers, sisters, brothers, wives, children, houses, lands, goods and chattels, or anything that pertains to this earth. The Spirit of revelation, even the Spirit of eternal life, is within that person who lives so as to bear properly the yoke of Jesus. The heavens are open to such persons, and they see and understand things that pertain to eternity, and also the things that pertain to this earth, which will pass away with it; and those who love the things of earth will pass away with it. When death takes them, all is gone.

But the person that wears the yoke of Jesus and bears his burden—who loves the cause of truth and righteousness more than all else—"Why," says he, "Eternity is full of fathers and mothers. There is my Father enthroned in glory. He is the Father of my spirit." God our Father, who dwells in eternity, is the Father of our spirits and the God and Father of our Lord Jesus Christ. The man or woman that lives in the revelations of Jesus Christ can see and understand this. Here are our earthly fathers, the begetters of our mortal bodies; but there is the foundation of all the life that I or any other person can possess on the face of the earth, even God my Father who dwells in the heavens. There also is my mother.

I am not confined to love my father and mother here, if they do not love God, the fountain of all truth. In the heavens are fathers, mothers, sisters, brothers. Unless my father, mother, brother, sister, wife, and child, pertaining to the flesh, love God supremely, embrace the truth, and follow out the dictates of the Holy Ghost, they are not my kindred—I do not own them—I have nothing to do with them; they will perish, die, sink into forgetfulness, and be as though they had never been; they will pass away and return to native element. In heaven dwells my Father. There are the heavenly hosts—my sisters, my breth-

ren, my kindred, and my friends; they are my bosom acquaintances. We behold each other with the natural eye, and that is short-sighted. But had we eyes to see as God sees, we could see our antipodes as well as we can see each other's faces. We could see the uttermost parts of the earth and behold all creation as well at midnight as at noonday. Darkness would be no obstruction, incorporated matter, this Tabernacle, the houses, the earth, and even matter that fills space and prevents our seeing objects at great distances, would be no obstruction to our visions. Then we should behold that God is here, that our Father dwells here. We are in his presence, just as much as those who sit at the farthest side of this congregation are in my presence. There is much in my presence besides those who sit here, if we had eyes to see the heavenly beings that are in our presence.

The person that wears the yoke of Jesus, that has communication with the heavens, finds his yoke easy and his burden light; he is master of it. Wear the yoke of Jesus, bear his burden, and the revelations of the Lord Jesus Christ will show to every individual that you are not servants of anything, but that the principles of eternal life give you the mastery—the supremacy over all things in heaven and on earth. As the Apostle has said—"Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." All this, and all that men can imagine and a million times more, God has in store for us. If we are faithful, all is ours. If we trample sin and iniquity under our feet, then we are the masters, which makes the yoke easy and the burden light.

As has been observed, it is hard for a person to give up his appetites, and yield his passions and will to the will of God. The son and the father, the child and the mother, the servant and the master, are all amenable to the laws of the land in which they live. They are all under law: if not, they are a law unto themselves. They know right from wrong, and are restricted from doing wrong. The Gods are under the same restriction. If people do not observe the principles by which they should be guided, they sink under condemnation. If they follow correct laws, they preserve the identity of their character to all eternity, and will dwell with the Gods, angels, and those that inherit eternity. If we yield ourselves servants to obey the principles that hold us in existence, it gives to us our exaltation, and glorifies us with the Gods, and puts all things under our feet. What a glorious law that is! There is nothing here, except the sin within us, that repels this law. Trample every feeling that is opposed to this law under your feet.

The majority of the world of mankind would rather be damned than oppose their appetites. They feel like following them at the expense of their salvation. They do not like to be under the restriction of truth and right. They want to be where they can do what they please. They obey the law of death, and will have their reward and reap the extent of their wages; for they will have death,

and nobody can have life but those that inherit it from God. All that refuse the truth—the Gospel of salvation, and yield themselves obedient to the law of sin and death, will reap in full the reward of their doings. It is hard for a child to obey its parents, for a servant to obey his master, and for people to obey the laws of the land. You frequently hear some persons grumbling about the laws of this city, and about the laws of this Territory, which are wholesome and good. Why don't such persons live as some others do? I live above the laws. They do not in the least infringe upon me. The City Council never passed an ordinance that infringed upon me or upon my rights. Our Legislature has never passed a law that infringed upon me, because I live above the law through honouring every particle of it. In this course the law is beneath my feet and is my servant, not my master. Thousands live in this way.

The laws of the Gospel are neither more nor less than a few of the principles of eternity revealed to the people, by which they can return to heaven from whence they came. A few of the laws of the Gospel have been revealed to us in the last days, by which we can begin and walk the path back into the presence of the Father and the Son, having the communication opened between the heavens and the earth to reveal the will of God to the children of men. We delight in the heavenly law—in that law that will preserve us to all eternity. We delight more in this than in everything else. Here are my fathers, mothers, sisters, brothers, wives, children. "What, are there wives and children for me in the eternal worlds?" Yes.

Let me here say a word to console the feelings and hearts of all who belong to this Church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blest with children in this time, you will be hereafter. But I would not dare tell you all I know about these matters, though I know but little: still I am not a fool in the things of God, neither is brother Taylor, though he saw so much to learn that he did not realize that he had learned anything. We have learned a great deal, although we are still but babes and sucklings in the things of God; yet the truth and knowledge we possess pertaining to the plan of salvation outweigh all possessed by others on the earth. Be faithful, and you will delight in the things of God, and bear the yoke—carry the burden God has placed on you to bear.

Brother Taylor lifted his arm, and asked by what power he did it. It is by that inherent divinity you call will; God has placed it in every being. [When you go into the dram-shops in Whisky-street, (Elders go there!) the salutation is, "How do you do, brother? Won't you take a glass with me?" I have power to lift a glass and hand it to my brother, and say, "Come, brother, take a little liquor." "No; I do not drink any strong drink." "Oh, come, take a little for friendship's sake." I have power to hand it to my neighbour's lips, and my neighbour has power to dash it out of my hands. Who has given me that power? It is inherent in

me.] What do you do, when these are presented to you—when the cup is handed to your lips? Will you partake of it, or say, (taking a glass of water in his hand,) Here are my best wishes for you to do right, but you may go to the Devil with your whisky (dashing the water upon the floor). Have I the power to do this? You call it will. It is the divinity God has placed in his intelligent creatures. It is for us to overcome every evil passion we have, in consequence of the fall.

The Devil has the mastery of the earth: he has corrupted it, and has corrupted the children of men. He has led them in evil until they are almost entirely ruined, and are so far from God that they neither know Him nor his influence, and have almost lost sight of everything that pertains to eternity. This darkness is more prevalent, more dense, among the people of Christendom, than it is among the heathen. They have lost sight of all that is great and glorious—of all principles that pertain to life eternal.]

Will you overcome evil? You have power to do so, for God has given you this power. You can toss the proffered glass to the ground, dash it out of your neighbour's hand, or drink its contents, be a fool, wallow in the gutter, and die the death of a fool. Do as you please. I do not know of anything but what I am master of, with regard to appetite, as I have often told you. If I were not, I would at once have a war with myself.

What is there that I cannot do without? Can I do without seeing my father and mother pertaining to the earth? I can. I have not seen them for many years. My mother died when I was fourteen years of age, and my father died a few weeks after I left the States for England, in 1839. After the driving from Missouri, he said that he did not want to live any longer. I have not seen him for a long time. Can I do without seeing him? Yes, and pass my time comfortably. [Suppose my wives and children should say, "Husband, father, we are going to leave you, unless you do thus and so." I would say, Leave as quickly as you please, every one of you. My children, if they are froward and will not believe and obey the Gospel, are no more to me than the children now sitting here.] Here are children, that I can take to my bosom, that will love and serve God; and they are dearer to me than those I have, unless they love the Lord Jesus Christ.

[I do not believe it possible, since I have been baptized into this Church, for a woman to be presented to me that I could love, were she not in the Church of Jesus Christ and did not love the Gospel. That is my feeling to-day, and I expect it to remain from henceforth and for ever.]

The discourse we have heard this morning is excellent. It seemed to me as though the heavens were here and I could talk about them with a very good feeling, and induce the people to see and understand correct principles. How quickly they would shun evil and forsake that which would drag them down to everlasting ruin, if they could but see it.

Brethren and sisters, let us treasure up in our hearts all the good we can learn, and forsake all the evil we meet with—walk it under our feet. Evil is not worthy the notice and attention of these intelligencies. Heavenly things and eternal principles will exalt those intelligencies in the eternities of the Gods: these principles alone are worthy of your attention.

May the Lord help us to choose the way of life and salvation, and to be prepared to enjoy his society hereafter! Amen.

THE GOSPEL COMMISSION, &c.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, September* 2, 1860.

REPORTED BY J. V. LONG.

You have all heard what has been said, and I presume there is not an intelligent mind here to-day but what could say Amen. Every person can hear and judge for himself. In judging, you must be sure and judge a righteous judgment, which is to judge without prejudice.

The enemies of the Church of Jesus Christ of Latter-day Saints are so prejudiced against this people, that they cannot hear the truth, neither can they open their minds to receive it. It is with them that speak evil of the religion we profess, as they said anciently, "There can no good thing come out of Nazareth." They did not believe it possible that the Saviour could come out of such a place as Nazareth, and now the world do not believe that any good can be produced by this people; but we know that all the truth there is on the earth belongs to this kingdom and people, and that which has been revealed in the last days is comprehended by many of the Saints of God in these mountains.

It is our duty as a people to practise our religion, and not say that we are Latter-day Saints and never practise it; but when we say so, let us practise that religion which teacheth us to do good, to be generous, and extend the hand of benevolence to all men. This is our religion, and it is the religion which Christ taught.

Now, I will bring up a saying of Jesus, used when giving a commandment to his Apostles, and that commandment is to us. He said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matthew, 28th chap.)

This is the commission that Jesus Christ gave to his Apostles, and he authorized them to call others and place upon them that authority necessary to qualify them to administer the ordinances of the Lord's house, and make them ministers of righteousness. In another place his commission to them is worded a little differently. It reads as follows:—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark, chap. 16, ver. 15—18.)

If you have a little water sprinkled in your face, poured upon your head, or you kneel in the water, is that baptism? No; you must go and be buried with Christ—be immersed—overwhelmed in the water. This requirement is binding upon all, both high and low. Kings upon their thrones have got to bow to it or be damned. And I will say to you, gentlemen and ladies, who have not complied with

this, you will have to do so in a day to come, before you can receive an exaltation in the kingdom of God; for the day will come when every knee shall bow and every tongue confess that Jesus is the Christ, the Son of the living God. This is the Gospel of Christ that we preach, and it is going to all the nations of the earth; and it will never stop till every ear shall have heard the sound, and every tongue confess that Jesus is the Lord.

I introduced the Gospel into Europe 23 years ago. Now where is it? It has spread throughout many of the European countries, its sound has been heard in Asia, Africa, and Australasia, and in many of the islands, and tens of thousands have received the truth. I know that this is the Gospel of Christ, and it is the power of God unto salvation to every one that believeth and practises it; but it is not the power of God to those who do not practise it.

If this Gospel of the kingdom had been preached in its simplicity by all the Elders, there would have been a thousand in the Church now where there is one. But the Elders preach everything to the world but what they are sent to preach. Instead of going down to the root of the matter, and coming up to the trunk and limbs, they begin at the top and cram it down; yes, they make them swallow the tree top foremost.

Now, in all the missions of President Young and myself, there was never a circumstance occurred where men wanted to argue and hold discussion with us, because we presented the plain truth. But when men reason upon things they know nothing about, they get into trouble. It is the duty of the Elders to simplify everything as they can, go down to the roots, and do not take hold of the biggest roots but the small ones, and show them gradually every principle that pertains to eternal life.

If men that are going to preach the Gospel will do this, the Lord will teach them something, for he is a natural mechanic; and that man is a natural preacher and a natural being who is like his father; for our God is a natural man, and as President Young says, our Heavenly Father is the beginning, the first of all mechanics. Where did he get his knowledge from? From his Father, just as we get knowledge from our earthly parents. Why, bless you, there are men in this Church that knew my grandfather, and I knew my father, and many of you know your fathers. Now, you know me, all of you, and I have offspring, and they are acquainted with me, and know considerable of my mind. Then why not the children of our Heavenly Father know his mind and will? If the people were as natural as they were in the beginning, they would be much more intelligent than they are now.

In relation to the way in which I look upon the works of God and his creatures, I will say that I was naturally begotten; so was my father, and also my Saviour Jesus Christ. According to the Scriptures, he is the first begotten of his father in the flesh, and there was nothing unnatural about it.

I will say to all friends, neighbours, and visitors, and all the world that that have not complied with the Gospel, Repent of your sins and be baptized for the remission of them, and receive the Holy Ghost by the laying on of hands by those having authority. Be honest, and seek to serve the Lord your God. This is my advice to you and those of my brethren that have come in with the handcarts, or what I call the Independent Company of the United States. Be Saints; live your religion; be upright and virtuou in all things. Do you think you will find sharks here? Yes, I tell you there are plenty of sharks, and lots of

those sawfish; and then there are those that will try to fulfil the Saviour's words respecting entertaining strangers, and they will take you in, and they will shave you of every dime you have in the world; and if they cannot shave you, they will steal from you. I want to warn you of it, for that very kind of characters shaved me and stole some of my cattle, and they have stolen from my brethren and sisters; and the greatest suffering we have with such men is to bear with such a set of ungodly creatures; and it is the worst thing, and the most troublesome and oppressive, to have such kind of characters on the Plains. And this is the effect of the late reformation, when the United States sent the flower of the army to civilize us.

We have just such men here, and they bemean us all, and it is hard to find any meaner men than they are. I will tell you it is hard work to deal with such a hard set of people. [A more wicked set of scoundrels never lived than we have got here.] Is it not too bad to be afflicted with such like creatures? It is hard, but we have got to bear it, and we shall have to bear it till the Gospel net gathers of every kind of fish, and [the Lord] says, Go forth and reap. He will gather the wheat into the garner, that the tares may be burned; and that day will soon come.]

God bless you, and peace be with you! Righteousness attend you, and your wives, and your children after you! God bless the mountains and valleys, and root out the wicked and the ungodly, that they may not have power to combine against us, is my prayer. Amen.

GOSPEL OF SALVATION, &c.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, September* 2, 1860.

REPORTED BY J. V. LONG.

I do not know but the people feel tired. I have been tired a great many times, but I always stick to it till I get over it; and I don't know of any other way for you to do.

We have had the Gospel of salvation preached to us to-day. You Elders take the words of Paul where he says—"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Romans, chap. 1, verse 16.)

We know the Gospel is true, and so did Lucifer know it; but did that save him? No, it did not; but it was the power of God unto damnation. The Gospel that we have heard to-day will be the power of God unto salvation to every man and woman that has heard it and will practise it

and live up to it: then I will warrant every one of you to be saved in the kingdom of God, and a part in the first resurrection, with power to enjoy it. What we have heard to-day I know to be true by the Holy Ghost and the revelations of Jesus; and I know it by every sense that is within me, from the crown of my head to the soles of my feet; and so do you, if you have the Spirit of God.

Now, when I take a text, I take the whole of it and apply it to the whole. It is as President Young was saying this forenoon, the Lord is a holy and just being; but where is man? Going forth in the name of the Lord, preaching the Gospel and promising those who obey it the gift of the Holy Ghost? Where is the man that has authority for laying hands upon the sick and manifesting the gifts and graces of the Gospel? There are none except the Latter-day Saints. The moment a man complies with these requirements he becomes a sheep in the sheepfold, and all who do not comply will be damned. Will the condemnation of those who violate the law, after having covenanted to keep it, be greater than that of those who have not received the Gospel? The moment a young man leaves the Church, he is then a traitor to the law of laws. You know the law of nations is that when a man becomes a traitor to the law of the land, all he has is confiscated, and he is punished accordingly; and so it is in the Church and kingdom of God.

Brethren, my advice to you who have lived here for years—to those who have come here with handcarts and waggons, is, Go to work and prepare yourselves for the winter. Go and lay up your grain, that you may not be poor and destitute next spring, and have to beg your bread. This is very necessary for us to do. Some will say, I wish you would not talk about wheat any more; for if we have more bread than we want, we have to sell it and buy clothing. I wish to say to all such, Go and get some sheep and make some clothes for yourselves, and be independent of those that come here to sell goods. Some of the merchants have been here from nine to ten years; and although we have made them rich, yet when all hell was boiling over against us, they would not say a word in our favour; and you need not go down Whisky Street more than twenty rods to find them. I will see them in heaven, or in that other place, which they say has no bottom in it, before I will patronize such men any more.

Now, if hell has no bottom in it, those who were sent there would crawl out at the other side. If the inhabitants of the earth could be persuaded of the absurdity of the sectarian notions, they would not care much about the hell they believe in. You know, if sectarianism be true, the wicked will have to go down and down, and never stop! I would not suppose they would ever stop falling in a pit, if the bottom was out.

I do not wish to dwell upon these absurdities, but I desire you to go to work and save your grain against a day of famine. I am told that flour is now selling at $3 per hundred, and wheat at 75 cents per bushel; but then some say they cannot get the money to buy it with. You can, if you will work for it, and work cheap enough; but if you want and demand from $2,50 to $4,00 per day, you won't get it.

My advice is, Take care of yourselves; and when you sustain yourselves, you sustain President Young and Brother Wells; and when we sustain ourselves, we sustain each other. We should be like unto a tree whose limbs are all united; for we shall never gain the

victory until we become one—of one heart and one mind. While you are trying to gain the victory, the Devil will try to get your blessings from you. The blessings are yours, but look out that the Devil don't get them away from you.

I expect that many of you who have come in from Denmark, Sweden, Norway, England, and the United States, will turn away. I expect to see this, and why? Because some of you will see some faults in the Presidency of the Church, the Twelve, and the brethren. Perhaps you will go to work and get a pile of firewood, go to bed at night, and when you get up in the morning half of it will be stolen. Probably you will get a hundred of flour, and three-fourths of that will be stolen; you will then get a pig, and that will be stolen. In the next place you get a cow, and when you get up in the morning you will find her milked. Then you will say we have had enough of this milking business, and you will find fault with the authorities because of these things; and very likely there are some of you who have come here for the loaves and fishes, and to steal from others. If you have, repent; and if you have not, you used to practise those things where you came from; therefore you have need to repent and do right.

The Gospel is the power of God unto salvation to every one that forsakes evil and does right—who walks in the ways of righteousness and truth.

I have been irritated frequently with the conduct of the brethren, and I have often thought that if I could get hold of them I would cuff their ears. We have some of those loose, careless characters here, I have no doubt. The difficulties with many are that when they came here they brought themselves, and the worst characters they will have to deal with will be themselves.

I have frequently taken in brethren that have come in with the handcarts, given them wood, flour, and meat and vegetables; and they are welcome till they get settled, and then they must go to work and earn their own living. I have had such men around me, and they said they never saw the like in their lives. They were not worthy of my hospitality. I have eaten some of their oatmeal porridge when I was over there. I did not get much meat in those days; but now and then we got some meat-pie, as they called it, but there was precious little meat in them. They were like the bean-porridge that President Young and I got in Vermont, and I would have defied anybody to find a bean in it!

It is no disgrace to be poor. I have been so poor that I could not get up in the morning! That may seem funny, but it is true. I have lived in Vermont when I did not have half of what they have in Europe, and I have seen as poor people in the United States as I ever saw in the cities in England; and they are the ones that receive this Gospel. Now, here there is not one man in twenty but has got a good farm and raised from one hundred to a thousand bushels of grain. What have they to complain of? They complain because our Father in heaven is too kind to them. Are there still vacant lands here? Yes, enough to locate every man upon that will come into the Church for five years to come. There never has been so much grain raised in these valleys, since we have been here, as we have raised this year; and still, if you don't look out, there will be suffering here before another harvest.

I have not sold my wheat or flour to the world, and I am inclined to think that I shall not do it yet: I will try to be a saviour to my brethren and to all the house of Israel. We should all do this, and take an industrious and saving course. I will say,

Let our brethren go and glean, that they may help themselves to some bread.

Brethren, I will not continue any longer; but my heart feels to bless this people, the elect of God, the righteous sons and daughters of the Most High, with their seed after them, for ever. Father, give thine angels charge over them to bear them off victoriously, that their feet may never slip nor their tongues speak guile, but that they may become one in their purpose.

I hardly ever pray but I pray for the valleys in which we live, and that the indignation of the Almighty may rest upon every enemy. This is a choice land, and we are in the chambers of the Lord; and I tell you, if you besmear the chamber, you will never be permitted to go down into the parlour. Woe unto them that attempt to corrupt and work wickedly in the chambers of the Lord.

Brethren, be faithful and humble, and you shall be blest. Amen.

MENTAL IMPROVEMENT AND SPIRITUAL ADVANCEMENT, &c

Remarks by Elder Erastus Snow, *made in the Bowery, Great Salt Lake City, August* 26, 1860.

REPORTED BY J. V. LONG.

It is so seldom that I address my brethren and sisters from this stand, that I find my bow unstrung, figuratively speaking. (President B. Young: Is your harp upon the willows?) Perhaps I may say that my harp is upon the willows, so far as public speaking is concerned. But, notwithstanding, I sing but little and pray but little, and use the bow but little. I have not altogether lost the power of discernment, or the power to appreciate the sweet sounds of the heavenly music; and I oftentimes feel that it were far better to exercise upon those gifts and callings of God whenever we are called to act; and to use one of brother Kimball's phrases—"It is far better to wear out than to rust out."

If I understand myself correctly, I feel this morning, as I have felt the greater part of my life, to be devoted mentally and physically, as far as duty requires and circumstances permit, and as the Lord and my brethren call, and as the Spirit of the Lord shall dictate, to the happiness of my fellow-men and to the advancement of the kingdom of God upon the earth. I will say further of myself, that it is not a lack of willingness and disposition on my part to labour and to do good; it is not from

a lack of desire to magnify the Priesthood—to honour my God—to promote his cause—to build up his kingdom—to increase the happiness of his subjects; but it is ignorance or weakness.

When I reflect upon the past and contrast it with the present, so far as I myself am concerned, I can occasionally discover the weakness of my faculties and perceive hindrances to their exercise. I do not know that this is anything peculiar or strange, but I can say that my heart rejoices in the things of God. When I hear the things of the kingdom and the truths of the Gospel—those that are old to you and me—though we have heard those truths sounded in our ears at different times in our lives, they are still precious and cheering to our hearts, refreshing to our intellects, brightening up our hopes, encouraging our spirits, awakening in us charity and love towards our God and towards his creatures, stimulating us to love our religion, and render ourselves worthy of that everlasting Father who has produced us, and who has sent us forth upon this earth to gain an experience and to prove ourselves here in the flesh.

When we contemplate these things that have been revealed, the purposes of our Father in heaven concerning his creatures, his magnanimity, his extensive preparations for the happiness and the exaltation of those intelligent beings, to give unto them all that they are capable of receiving, and to stimulate them by every possible inducement to faithfulnes, to glory, and to exaltation,—when we reflect upon these things, they are calculated, if we are able to appreciate that which is sublime, that which is ennobling, that which is Godlike and glorious,—they are calculated to inspire in every heart a good degree of affection and love to our Heavenly Father, and also obedience to his will, and at the same time to inspire in us a love for each other, and to all that part of his creatures who are created in the image of our Father, and who are called and destined to inherit eternal life, or, in other words, to preserve their identity for ever and for ever; and the whole subject of the Gospel of salvation and the principles which are revealed for the guidance of mankind here in the flesh are designed and calculated in their nature to cement the hearts of the children of men together, to make them see and feel that they are one family,—that their duties to each other are those of common brotherhood. We must learn to know that, in serving each other here in the flesh, we serve our God, promote his glory; and in that we promote the happiness, glory, and exaltation of his children, our brethren and sisters.

It is by mental improvement and spiritual advancement that we increase our happiness, and by the enlargement of our understanding we increase in light, virtue, and intelligence. So, by bringing before the understanding of men the truths of heaven, we inspire them with love for the truth—a love of goodness and integrity; and thus, by our mental efforts, by wholesome counsels, kind examples, and affectionate regards, spiritually and physically we are the means of bringing them into closer communication with the Lord; or if our labour be in promoting the comfort and welfare of the tabernacles of men, aiding and assisting them physically and temporally, doing that which adds to the comfort or supplies the wants of the body, we are doing good and promoting the happiness of the children of men. To be sure, this is and ought to be secondary with us; for as the life we possess and enjoy is more than meat, and the body more than drink, so is the spirit, being first created, of paramount im-

portance, and consequently the body is secondary. The body was not first created and afterward the spirit formed in the tabernacle, but we are informed in the revelations that God has given, that we were created and organized in the spirit-world, in the image and likeness of our Father in heaven, and consequently our physical tabernacles were formed for the benefit and in behalf of the spirit, and adapted to the use of the spirit prepared for its habitation and dwellingplace; not to be the master and controller of the spirit, to govern and dictate it, but, on the contrary, to be for the spirit, to be subject to it, under its control, dictation, and guidance in every sense of the word. And it is with this view and for this purpose that the Lord has revealed unto us that those spirits will be held accountable for the acts of the mortal tabernacle; for it is understood that the deeds done in and by the tabernacle are done by and with the consent of the spirit. Notwithstanding, Paul may have said, "When I would do good, evil is present with me;" and he excused himself by saying, "It is not I that sinneth, but the spirit that is in me; for the spirit is willing, but the flesh is weak."

Now, I am willing to let the Apostle Paul excuse himself in this manner, for I should think he made a bad selection of words if he were to represent things otherwise; but as for the deeds or actions I am so far from excusing the spirit in any sense of the word that I should entirely condemn it on the ground that every man is responsible for the deeds done in the body; and therefore it can only be taken at best as an apology or palliation for the dereliction of duty, caused by the weakness of the flesh and its liability to temptation; but not in the least degree can it be regarded as justification. The Lord has said that he cannot look upon sin with the least degree of allowance, and that he has not placed the spirit subject to this tabernacle, and will not justify it in being dictated or governed by the body. He has required of us to study to understand our true position before Him and before each other as the offspring of the Almighty here upon the earth; and as we study our own positions, and study ourselves properly, we shall at the same time comprehend measurably, the condition of those of our fellows around us with whom we are surrounded; and in comprehending our true position and the position of our fellow-creatures about us, we shall understand our callings and destiny and the purposes of our Heavenly Father.

This will lead us to the comprehension of the duties we owe to each other. Through our ignorance, we may oftentimes do things that will operate both against our own interest and happiness, and against the interests and happiness of those with whom we are associated, and whose interests and happiness we desire to promote. These things occur in our experience, and are faults and weaknesses in mankind, occasioned through ignorance. Are these excusable? Yes, I understand that our Heavenly Father excuses them. We all have a great desire to excuse ourselves, and we desire to be excused by our friends and by our brethren and sisters, and in turn we try to excuse their faults and imperfections in like manner. But are we justified in these things? No; I understand that it is useless for us to talk about being justified in our ignorance or dereliction of duty,—at least, so long as light is placed before us, and we have the privilege of becoming acquainted with the things of God and doing our duty.

We are very differently situated from the world of mankind, who are without the Gospel, without the light

of truth, and who have not received the Priesthood, who have not received the revelations of the Holy Spirit to teach and guide them: they possess not the advantages of acquiring this understanding and of perfecting themselves in the knowledge of God as do the Saints. With the Latter-day Saints, who are favoured with the light of the revelations of heaven, with the voice of Prophets, with the inspiration of the Holy Ghost, with the privilege of walking in the light of Christ, and the privilege of obeying the everlasting Gospel, in all things it is vastly different. It is their privilege to learn themselves and their position before God, and to study the interest and happiness of those with whom they are associated, to do all they can to fit them for that higher position and order of intelligence and glory which has been referred to this morning by our President, and which are touched upon in the vision which God gave to Joseph Smith and Sidney Rigdon in February, 1832.

We are called upon by the revelations that are given to us, and by the living oracles, to be Saints of God and heirs of celestial glory. Are we heirs to celestial glory? I understand that every son and daughter of Adam who hear the sound of the everlasting Gospel when it is proclaimed by a servant of God having authority, and who yield obedience to that Gospel, and who retain the Holy Spirit, and offer themselves in humility as candidates and receive baptism for the remission of sins,—such persons become candidates for celestial honours—for that inheritance which is eternal and fadeth not away, and eventually become prepared to enter into the glory and presence of the Father and the Son. This is the promise to the Saints, if they continue faithful, and in all things abide the law of the Lord, and keep sacred and holy the covenants they made in baptism. It is faith in the first principles of the Gospel, faith in the first testimony that is presented, and repentance of their past sins, and baptism for the remission of sins, laying on of hands by the Elders for the gift of the Holy Ghost, that they may receive the remission of sins and the blessings of the Holy Spirit, and that they may be endowed with power to prophesy, to speak in tongues, to interpret tongues, to heal the sick, and rebuke evil spirits, and cast them out from those possessed; yes, that they may even have faith to raise the dead, and exercise the power of God in every case of necessity.

Does this prepare them for the celestial kingdom of our God? If they have in reality taken upon themselves the name of Christ and kept sacred their covenants, and the Almighty should take them to himself, and thus cut short their mortal career, I understand that they are saved. But so long as they remain upon the earth in the flesh, they remain under the same obligation to serve the Lord today as much as yesterday, and then continue the next day and the next week as they were at first to repent and be baptized for the remission of their sins, when the commandment of the Lord comes to them in England, Australia, Denmark, Switzerland, and the islands of the sea, to gather up their substance, come to the gathering-place, and assist in building up the Zion of our God, and to assist in establishing his kingdom in the tops of the mountains. Until then, there is another commandment binding upon them, which is a part of the law of the Lord; and if they are required to contribute to feed the poor, clothe the naked, and assist this people in the great work of the gathering, and donate for the building up of the Zion of our God, this is a part of their duty, and it is included in the com-

mandments of the Lord to them as heirs of celestial glory.

If they then begin to say in their hearts, "I have served the Lord for a little season; I have been baptized; I have received the Holy Ghost, and have become some great one; I have received the gift of tongues, and have prophesied; I have received the power of healing the sick, and other manifestations of the power and mercies of the Almighty; I think I can remain where I am and do well in disregarding the counsels of the Almighty respecting gathering together and dividing my substance for the gathering of the poor and building up of Zion." It will be said to them who speak and act thus, as it was said to Nebuchadnezzar of old. If they cling to that which is given, and set their hearts upon the things of this world, and love them more than they do the kingdom of our God, those blessings will be withdrawn, the Holy Ghost will be taken from them, and that light received through obedience to the first principles of the Gospel will flee away; that love which they possessed will leave them, and they will become weak as before and darker than ever, unless they speedily repent and turn unto the Lord with all their hearts. Then, if there is sufficient integrity left in them, the Lord may have forbearance and patience to try them a little longer; but it will be by leading them in such a path and such a line of experience as to altogether strip them of the idol of their hearts, and leave them in poverty and wretchedness. And when they have experienced wretchedness until, like Nebuchadnezzar, they have learned that the Most High reigns, and that he gave them all they have, and that they are nothing but his stewards, then they may peradventure receive again the favour and blessings of Heaven.

This lesson we have all got to learn—that we and all that we possess is the Lord's, and that continually, and that we must for ever hold ourselves subject to his counsels and ready to obey his will.

If we are called upon to bear the vessels of the Lord, to be witnesses of those things that we have seen and heard, and to go forth to a gainsaying and reviling world, we have got to lay aside personal considerations of selfishness, lay aside the ties of home, and go forth trusting in God, and have all confidence in him, taking our lives in our hands, like the disciples of Christ went, as lambs in the midst of wolves, and bear witness of the truth, nothing wavering or flinching; and whether it be to those of our native tongue, or to individuals of other tongues, or to the islands of the sea, they are all our kindred and the offspring of our Father, heirs of the same grace and life; and we are bound to extend the same blessings that we have received. As we have received freely, so we should be willing to freely impart, and as God had mercy and regard for us and our fellow-creatures, so we should give to those who are waiting to receive, who are of our Father and heirs to all his blessings.

These Elders of Israel before me to-day should feel continually; yes, all the Elders, Priests, and Apostles, and all the people of God should feel this saving, heavenly feeling; and every woman should feel this to her husband who may be called and found worthy to bear a portion of the holy Priesthood and be a witness for the Lord and of his word. And every true, faithful Latter-day Saint—yes, every mother and wife in Israel do feel this, and under no consideration would they throw an impediment in the way of their father, husband, or brother, to prevent their going to bear this message of life, or, if required

to build up the temples of our God, to establish the cities of Zion, to cultivate the earth, and make it produce that which is necessary for the sustenance of the people of God; and if their duties are to labour physically while in this tabernacle, they should be willing to do it, and do it with the same missionary zeal and the same good feeling that they would preach the Gospel.

Finally, we should all feel that all we posse s is the Lord's—that he adds to our labours and gives us our reward, whether we deserve much or little; and when we have this feeling, and acknowledge the hand of the Lord in all things, we are right—we are in the path of duty and of safety.

May God bless you, brethren and sisters, in the name of Jesus! Amen.

BLESSINGS.

Remarks by HEBER C. KIMBALL, *made in Kay's Ward, June* 13, 1860.

REPORTED BY G. D. WATT.

I have not much to say; but I feel as though I had a right in my calling, and by virtue of the holy Priesthood upon me, to bless you, and to pray the blessing of our Father and God to be with you, in connection with the blessing you have received from President Young. I feel to bless the earth, and to bless the seed you may place on the earth—you and your wives and your children, and your children's children. I am aware that you are not fully aware of the great work that will yet spring from this people, and the great work of our Father that has to be accomplished in the latter day.

Brethren and sisters, let us go to work now and cultivate the earth. I see a great deal of land here that is vacated. I am glad of it, for some have tried to farm more than they could attend to well, and have made nothing. Let us cultivate well what we do cultivate—make gardens and adorn them, and build good houses and adorn them. What a blessing it is for this people to have the privilege of beautifying the earth and making it like it was in the beginning in the garden of Eden! It is not necessary to build such tremendous great houses, but houses that we can complete and plaster over head, and on the sides and all over, and make them beautiful.

We shall be blessed and stay in these mountains. You need not be disheartened, for we shall stay here, and all hell cannot help it. We have done as they told us, until we got into the mountains, and here we will do the will of our Father in heaven, he helping us. Let us prepare ourselves, that, when we go to Jackson County, we shall know how to do right, and make beautiful gardens, &c.

May God bless you! Amen.

BLESSINGS.

Remarks by HEBER C. KIMBALL, *made at Ogden City, June* 12, 1860.

REPORTED BY G. D. WATT.

I can say, as President Young has said, God bless you, and peace from God our Father be with you always; and may peace be multiplied unto you, and to the whole house of Israel, and to the elect in all the world. I am not disposed to say much; I am not very well in health.

We have had a very pleasant journey. I think I can say with safety it has been one of the most pleasant journeys that I have ever taken. On all other journeys that I have ever travelled with the Saints, the companies have been strictly organized; but on this journey we have not been organized at all, and every man has been orderly in every respect. We have been into one of the most beautiful valleys in these mountains. Last Sabbath, at Logan, we met with, I suppose, about half as many people as there are here to-day—just as good a set of people as I ever beheld. A great many started to go there that were disaffected—those that were inclined to turn away from Mormonism. I supposed they were in Cache Valley; but they are not there: they went somewhere else. We do not know of any there but good people. And it is a good land: the people, and the mountains, and the valleys, and fountains of water are all good.

We still feel to bless Ogden City and the regions round about, and this people are going to be blessed mightily—I mean all the righteous—although there are a great many, perhaps, who are wicked—who are inclined to steal—to be dishonest. But the Lord God will bless the righteous all the time, and he will not forsake us; and the wicked will come to an end. This world will roll on, and the kingdom is established here in the tops of the mountains; and it never will be removed—no, not one hair's breadth. We never shall go from these mountains until the Lord God calls us to go, or when we go back to the central place, in Jackson County, where the Lord God our Father planted his garden and commenced his work; and there he will finish it, and that day is near at hand. Therefore let your hearts be of good cheer, and let your souls rejoice, and cultivate the earth in hope, and enrich it, and make the earth like a garden, as our Father did; for when he comes, he will not make the garden for us, but he will cause his sons and daughters to do it—that is, those that are qualified for it; and those that are not qualified, of course, will be taken by them as apprentices to learn. "Mormonism" is true, and all persons that raise their hands against it will perish; and this is their end—they will go down to hell.

God bless you, brethren! Peace be with you, and peace be multiplied upon this people for ever, and upon their children after them for ever. Amen.

RESTORATION—RESURRECTION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, October* 21, 1860.

REPORTED BY G. D. WATT.

We wish the Saints to distinctly understand that the remarks just made by brother Hyde do not pertain to doctrine, are not commandments, and have nothing to do with the ordinances of the house of God. He has given us some of his views and reflections. Suppose them to be true, and what of them? Suppose they are not true, and what of it? They have nothing to do with the doctrines and faith of this people. Whether they are true or not is about as immaterial as to know whether it is going to rain to-morrow or next week. If it rains, all we can do is to say, Let it rain; if it does not rain, all we have to do is to prepare to do the best we can with the dust: that is all there is of it. It is no matter whether those views and reflections are true or false.

According to the Scriptures, as they have come to us, we most assuredly believe that the measure we receive at the hands of our enemies will be measured to them again. But whether the wicked seek to corrupt the Church of God or not, the Saints will inherit every good thing. This is not saying that we are Saints. I have not yet come to that, though I firmly believe that we are trying to be Saints. Those that overcome and sit down with Jesus in his Father's kingdom will possess all things: no good thing will be withheld from them.

Man is the lord of this earth, not woman. It is frequently told you that all the creatures of God, except man, will abide and honour the law under which they are placed. The vegetable, mineral, and animal kingdoms, except man, will abide the law by which they were made, and will be prepared to dwell on the new earth, in the midst of the new heavens that will be re-organised—the earth that we now inhabit. Man is the transgressor. Eve was the first to partake of the forbidden fruit, and the man was disposed to follow her, and did follow her; consequently, sin is in the world, and when redemption comes it must come by man. When we speak of law and the transgression of law, we refer to the law of God to man.

I doubt whether it can be found, from the revelations that are given and the facts as they exist, that there is a female in all the regions of hell. We are complained of for having more wives than one. I don't begin to have as many as I shall have by and by, nor you either, if you are faithful. I am not the one that will dispose of them, but the Almighty to whom they belong; and it is His right to dispose of us and of all his creatures and creations.

I assuredly believe that all brother Hyde has said in regard to the restoration of the Saints to their inheritances, &c., will come to pass. And I believe, furthermore, if the men who have driven us—the counties, States, and the General Government of the United States, proffer to take

me back to the land of my inheritance, I shall refuse to go by their hands. I think I shall say, You can go to hell: I came here without any of your assistance, and I shall return again on the bounty of God, asking no assistance from you. That is my belief. I also believe that the gold and the silver belong to the faithful, and not to those who oppose the work of God. The horses and the chariots belong to the faithful, and not to the wicked. I believe they will be hungry, naked, and barefooted, while we are well fed, well clad, and ride in our carriages. I do not intend to be brought under obligations to or any alliances with the wicked, nor to have any affinity with them in heaven or on earth, nor to go to hell to have any with them there. I expect to individually own enough horses, waggons, carriages, oxen, cows, sheep, and everything this people will need in going back to Jackson County, Missouri, and ask no assistance of those who have driven and persecuted us. They may think that I have a poor opinion of them; but I cannot be as contemptible in their opinion as they are in mine, for the reason that they do not know enough. They, like us, were formed in the image of Him who has created us sons and daughters of the Almighty; but they have disgraced their being and violated every blessing that pertains to their organization. They remain for the wrath of God to rest upon them, and it will rest upon them. I have no particular allusions to those who have been here, though you may stir them up together (those who have been here and those who have not), and with few exceptions, they will all appear of the same colour. With few exceptions, they are all alike, for those who are not for us are against us.

Every intelligent person under the heavens that does not, when informed, acknowledge that Joseph Smith, jun., is a Prophet of God, is in darkness, and is opposed to us and to Jesus and his kingdom on the earth. What do you suppose I think of them? They cannot conceive their own degradation. If they could, they would turn away from their wickedness. I know them, but they do not know me. We live in an atmosphere they do not approach; they have not ability to see the path we walk in. Would I treat them as badly as they would treat us? No. They would murder us in a moment, if they had the power, unless we would renounce our religion. But they are trifling with their own existence, when they measure arms with the Almighty. All the day long we have extended to our enemies the hand of mercy and charity. We would offer to them life and salvation. What would they offer to us? Death and damnation, if they had the power; but they have not the power, and never will have.

From the day that Joseph brought forth the records of the Book of Mormon, which he translated by the power of God, until the day of his death, they said that he was seeking to bring down the wrath of the Lamanites upon the whites. They have driven us among the Lamanites, whom they were continually trying to keep us from mingling with. Why did they do this? God had decreed that they should, and they could not help it; and they will keep teasing and worrying and contending and fighting with one another, until the prophecy be fulfilled concerning the sons of Jacob, who will rise up and go through among the Gentiles like a lion through the forest. And who can stand before them? No one. Jew and Gentile, hear it; you are bringing upon your heads the very things you are trying to avoid, like the Government of the United States, which is striving with all its might, and calling to its aid the best wisdom of the

nation to preserve its existence. Everything they do divides them until they will be split asunder and shivered to pieces. So they would do with this work.

They succeeded in killing Joseph, but he had finished his work. He was a servant of God, and gave us the Book of Mormon. He said the Bible was right in the main, but, through the translators and others, many precious portions were suppressed, and several other portions were wrongly translated; and now his testimony is in force, for he has sealed it with his blood. As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, jun. Who has made this so? Have I? Have this people? Have the world? No; but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph. If you ever pass through the gates into the Holy City, you will do so upon his certificate that you are worthy to pass. Can you pass without his inspection? No; neither can any person in this dispensation, which is the dispensation of the fulness of times. In this generation, and in all the generations that are to come, every one will have to undergo the scrutiny of this Prophet. They say that they killed Joseph, and they will yet come with their hats under their arms and bend to him; but what good will it do them, unless they repent? They can come in a certain way and find favour, but will they? No. We paid for lands in Missouri that the wicked now possess. The United States could rise up and say, "You Mormons, come back, and we will defend you in your rights." But will they do this? No, but they will spend their millions to deprive us of our just rights. They might do a great many good things: they might forsake their meanness, if they had a mind to.

If this people will do right and keep the law of the Lord, he will bring them back to the lands of their inheritances. The question might be asked, "Have you lands to return to?" Yes, I have lands in Missouri—lands in a number of places—farms that I am the rightful owner of. I am the rightful owner of lands in Illinois. Did I occupy them? No. Why? Did I observe the laws? Yes: I lived so entirely above them, that to me they were comparatively beneath my feet. "Why could you not live in Missouri or Illinois?" I believed that Joseph Smith, jun., was and is a Prophet, and that Jesus Christ is coming to cleanse the earth from pollution and gather the Saints from the four quarters of the world. Because I believed in God the Father, and in Jesus Christ as the Saviour of the world, and in the doctrine he taught, and because I practised that doctrine; and if you say that you believe this doctrine and do not practise it, you can be a good Christian.

The administrators of the Government of the United States violated every principle of the Constitution in the very act of making a war upon their own subjects; and if the laws of Congress were carried out, they would be treated as traitors to the Government. I was in Missouri through the troubles. Did this people transgress the law of that State or of the United States? Did they do anything to justly bring the wrath of that State or of the Government upon them? No. This people observed the laws of Missouri and the law of God more strictly than any other class, and yet the State authorities could issue their orders to exterminate the "Mormons"—to drive or destroy them—every man, woman, and child of them. Suppose the

Constitution of that State had been carried out to the letter, every man that had anything to do with that mobbing—at least those in authority, with the Governor at their head, would have been hung.

Every man that used his influence to send an army here, if the Constitution is carried out, (and the day will come, as the Lord lives, when we shall be able to carry it out,) will be at the disposal of the hemp, if we say so. The day will come, as sure as the sun now shines and the Lord Almighty leads us through, as he has spoken from the heavens, when this people will return to the land of their inheritance. Perhaps these parents will not return, but their children will return and inherit the land promised to their fathers, and all the powers of hell and earth cannot prevent it. If we live our religion, we will enjoy this blessing, either in this life or in the next. That is the consolation the Saints have. If we lay down these tabernacles to rest in the grave, by-and-by we will take them up again, purified from all inbred corruption and made whole from every power of Satan in our flesh.

Our bodies are now mortal. In the resurrection there will be a reunion of the spirits and bodies, and they will walk, talk, eat, drink, and enjoy. Those who have passed these ordeals are society for angels—for the Gods, and are the ones who will come into the Temple of the Lord that is to be built in the latter days, when saviours shall come up upon Mount Zion, and will say, "Here, my children, I want this and this done. Here are the names of such and such ones, of our fathers, and mothers—our ancestors; we will bring them up. Go forth, you who have not passed the ordeals of death and the resurrection—you who live in the flesh, and attend to the ordinances for those who have died without the law." Those who are resurrected will thus dictate in the Temple. When the Saints pass through death, they cannot officiate in this sinful world, but they will dictate those who are here. "Go, now, and be baptized for the honourable—for those who would have received the law of God and the true religion, if they had lived; be baptized for the heathen—for all who were honest; officiate for them, and save them, and bring them up. Be baptized for them, anointed for them, washed and sealed for them, and fulfil all the ordinances which cannot be dispensed with." They will all be performed for the living and the dead upon Mount Zion.

We can receive the truth, live in it, and enjoy its benefits, or we can reject it: that we have power to do. This generation have power to reject the Gospel, and they are very fervent in so doing. They are as perfectly enthusiastic in that course as any people that ever lived. Nation after nation has had the Gospel offered to them, the fulness of the Gospel has been preached to them, and they have studiously rejected it. This was the first nation blessed with the Gospel in our day, and have they not been fervent to reject it by towns, cities, counties, states, and the nation? They are as determined to reject the Gospel as they are to live and overcome the kingdom of God. Will they overcome that kingdom? No. Every time they persecute and try to overcome this people, they elevate us, weaken their own hands, and strengthen the hands and the arms of this people. And every time they undertake to lessen our number, they increase it. And when they try to destroy the faith and virtue of this people, the Lord strengthens the feeble knees, and confirms the wavering in faith and power in God, in light, and intelligence. Righteousness and

power with God increase in this people in proportion as the Devil struggles to destroy it.

We cannot help being Saints; we cannot prevent the rolling forth of the work of God: in and of ourselves we have no power to control our own minds and passions; but the grace of God is sufficient to give us perfect victory. The power of the Lord our God helps us, and the Devil and his emissaries help us,—the one on the one hand, the other on the other hand. We have power to receive the truth or reject it, and we have power to reject the evil or receive it.

This is the kingdom of God, and the people have not been preserved by my wisdom, but by the wisdom and power and knowledge of God. He knows how to weaken the armies of the Philistines. They may come here by tens of thousands, and multiply that number by ten and make it hundreds of thousands, and He can make them destroy themselves, until they melt away like the snow upon the mountains in summer. He can also strengthen this people or weaken them at his pleasure. And if they are faithful to the covenants they have entered into with their God, they will multiply and wax strong, until not a dog in all the mountains of Ephraim, from the Pacific to the Atlantic, and from Hudson's Bay to Cape Horn, dare open his mouth or raise his voice against the anointed of the Lord. Don't you pity our nation? I do. They have not enough knowledge to act according to their own laws. The officers they send here do not know enough to act according to the laws they were sent to magnify. The nation is becoming imbecile and weak; they are unstable as water; they do not seem to have the wisdom of a child; and every move they make they manifest their weakness before the world, and put themselves to shame before each other. I have said enough about this matter, though I have only dropt a few hints.

I began with brother Hyde's remarks, and I will end with them. He has not been teaching you doctrine. Whether those things he has been speaking about are true or not, who cares? Who cares who takes us back to the land of our inheritance? I have told you my feelings on the subject. If they want to take us back to-day, I say, No; I came here without their aid, and I ask no assistance from them. All I ask of them, or ever have, is, when any of them leave this Territory, to pay their honest debts and not steal. Some few come to me, when they are about to leave, and say—"I am going to this or that place; anything I can do for you, Governor Young, I am at your service." My reply is, I have one thing to ask of you and of all creation—namely, When you speak of this people, speak the truth, and do not lie about them. Will they do that? Some will, and some will not; some will publish a lie from east to west, from north to south. If you would give a dollar a line for publishing the truth, as a general thing you cannot get editors to publish it. Now, lie and be d——d, the whole of you; I ask no favours of you.

God bless the humble in heart, and those who promote truth and righteousness upon the earth; and let the wrath of the Almighty be upon the wicked and ungodly. Amen.

TEACHINGS OF THE PRIESTHOOD—RELIGION OF THE SAINTS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, October* 21, 1860.

REPORTED BY G. D. WATT.

I do not wish to be over zealous, to say the time is mine, or that I have the privilege, above others of my brethren, of speaking. I like to hear my brethren speak quite as well as to speak myself; but as there is time, I feel it my privilege to stand before the Saints and instruct, guide, and encourage them, and build them up in the faith of the holy Gospel.

The same principles and the same feelings that I imbibed when I embraced the Gospel of salvation are still within me, but in a greater degree. As you have frequently heard me say, there is nothing, except the Gospel of life and salvation —the power of God—that would ever induce me to become a public speaker. But the principles of eternal life are so engaging, so endearing, so lovely, so worthy of all acceptation, so sweet, so great, that I could not refuse; consequently, I have been striving for many years to perfect myself, with others, in the history, plan, knowledge, and ways of the Lord upon the earth, and in the holy Priesthood that is calculated to save the children of men. I delight in hearing my brethren speak. I do not know that I was ever more gratified in hearing a servant of God bring forth out of his storehouse the riches of eternity than I was, a week ago this morning, in hearing brother Hyde set forth the beautiful things pertaining to the kingdom of our God. I have been equally edified to-day, if I do not exactly agree with him in regard to the means for the further promotion of the kingdom of God, and bearing off his people. In the remarks I have heard from brother J. D. Ross, this afternoon, I am delighted. I drink, and I drink again, and am I still dry? I am at least still prepared for more; and the more I receive in my understanding, and the more my mind expands for the things of God, the better, seemingly, I am prepared to receive more and more.

I do not always entirely agree with some in their sayings; but my brethren, like myself, sometimes do not use the language best adapted to convey their ideas. For instance, I am not ready to confess as do some that I know nothing, and that I am a fool. I know a great many things, and I know them right. Brother Ross says that people are more willing to believe the testimony of men who have been dead many centuries than the testimony of living men. This, however, does not apply to me; for I delighted more in the voice of Joseph Smith than in all the voices of the dead Prophets I never heard. He was the living oracle of God with me; he was the medium through which the Lord spoke to me. Do you not think that his voice was delightful to me? Yes. When I read his letters, his sermons, his revelations, unless I am in the spirit by which they were dictated, they are lean to me to what they used to be when he was with us. They were rich, they

were full of interest, full of good things, when I could see his face shine like an angel's: they were then sweet as a honeycomb.]

Before I had made a professsion of religion, I was thought to be an infidel by the Christians, because I could not believe their nonsense. The secret feeling of my heart was that I would be willing to crawl around the earth on my hands and knees, to see such a man as was Peter, Jeremiah, Moses, or any man that could tell me anything about God and heaven. But to talk with the priests was more unsatisfactory to me then than it now is to talk with lawyers. If possible, the priests were then even more ignorant upon certain points than men are now. Did they know the first thing pertaining to salvation? No: they could not even tell that it was necessary to be baptized for the remission of sins. No man could tell me that, until I saw Joseph Smith. No man could say that the ordinances, of God should be obeyed, that the same doctrine taught by Jesus and his Apostles is the only doctrine to save the people. They were divided and subdivided—split into small fragments, and every man was for himself.

I am delighted when I feel and enjoy the presence and power of that instruction given by the inspiration of the Holy Ghost: our hearts are made glad. You believed the Gospel in your native countries and took up your line of march to this desolate wilderness. If I might so speak, you have sacrificed all you have on earth that is near and dear to you for the sa' e of the Gospel. What made you do this? The spirit of revelation, the Spirit of God, the power of God. Is it not lovely? I am proud of, I am delighted in my religion—in my God. And when I speak of those who have persecuted this people and sought diligently to destroy us, using every endeavour and means they were master of to obliterate this people and kingdom from the earth, what do you suppose I think of them? I cannot speak it: language is too full of poverty, too obscure, too unmeaning for me to talk about it. Suppose you see two men in conversation, and one of them rises up to his Father and God with all deference, and, vailing his face, comes before him in all humility, while the other rises up and says, "Damn him, I am not afraid of him!" which of the two would you love? and which of them would you hate? Both of them are his offspring; both of them live on his mercy, and are nourished and cherished by his bounty; and one says, "I am not afraid of him, but I will abuse his name and character, and deride his goodness!" and the other comes with his face vailed, saying, "I thank thee, Father, Lord of heaven and earth, for thy mercy is over me continually, to preserve me; and through thy goodness I am permitted to come into thy presence!" —which would you love the most? Language cannot express it.

When you contrast the religion that we believe with the religion that the world believes, with all their pomp, grandeur, wealth, and gaudy show, I look upon them with more disgust than I do upon the gates of hell—language cannot tell it. I am proud to say that I honour my God—that I love him—that I worship him; I am proud to call him my Father, while many are proud to deride and despise him. They are proud when they get together and curse and swear, damning and calling the name of Jehovah in vain, calling upon God to damn each other: they are proud that they have this audacity. They will sink into hell. I defy all the enemies of this work to think as diminutively of me as I do of them.

There is just as much difference between their knowledge and mine as there is between light and darkness. Here we have the words of life, and do I not glory in them?

Paul gloried in the cross of Christ. Previous to that he was a poor, miserable, vain, wicked, abominable, corrupt creature, brought up as a servant in Gamaliel's house, where they despised God and every God-like principle. He held the clothes of the men that stoned Stephen to death, and consented to his death. The Lord appeared to him when he was on a mission to persecute his followers, and told him that he was a chosen vessel for the Lord to show forth, through him, his power. Paul gloried in the cross of Christ. He might have said that he gloried in having the privilege of paying the debt that he had contracted by his previous mean and evil treatment toward the Saints and Jesus Christ when he was upon the earth. He derided them, stoned them, laughed them to scorn, threw sticks after them in the streets, spat upon them, and was ready to raise a mob and do anything that was mean to afflict the Saints and servants of God. The Lord says—"I will show you that I have had my eye upon you, from before the foundation of the world, to make you a chosen vessel to bear my name where I would not send a man who had never persecuted my Saints." Were I to meet brother Paul, he would say—"Brother Brigham, I have not received at the hands of my enemies more than I deserved. And when you were talking about me on the stand, on such and such a day, your eye was opened to see the path I had walked in."

Do you not think that the Lord has his eye upon a great many? There is a passage of Scripture that reads thus:—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren," &c. Whom did he not foreknow? I do not think there is anybody now on the earth, or that has lived before us, or that will come after us, but what he knew. He knew who would be his anointed; he has had his eye upon them all the time, as he had upon Moses, Pharaoh, Abraham, Melchisedec, and Noah, who was a chosen vessel to build the ark and save a remnant from the flood.

Did you ever hear the story of an old man that came to Noah when he was building the ark? "What, Mr. Noah, are you still at the ark? You are a veritable old fool, building an ark far away from any water! How are you going to float it?" "Wait a little while, and I will show you: by-and-by the Lord will break up the mighty deep and send forth the waters and drown the wicked." "Oh, you are a fool, Noah! You had better build a good house, and plant and till the earth. I am going home," &c. "Go on," said Noah; "by-and-by you will learn that I am right." They waited year after year, and by-and-by the fountains of the great deep were broken up, and the rain began to descend. The old man came along, and Noah said to him, "What do you think now, neighbour?" "Oh, this is only a shower; it looks like clearing up; it will soon be over." In a short time the old man came again, wading in water to his knees, when Noah said, "Well, what do you think now?" "Oh, it will soon clear away." He came again, and that time he was paddling along in water up to his neck, and said, "Won't you take me in, Noah?" "I have got my load; all who have received tickets are aboard, and those who have not tickets cannot come aboard. What do you think of it now, old man, is it only a little shower?"

Then it was not, "Damn old Noah!" but they were crying, "Oh, Mr. Noah, take us in." By-and-by it will be, "Mr. Smith, won't you have a little compassion on us?" "No," Joseph will say; "you would not take a ticket when I offered it to you by my brethren; you refused my tickets, and said it was 'nothing but a shower, we guess it will pass off.'" According to the words of the Saviour, "As it was in the days of Noah, so it will be in the days of the coming of the Son of Man."

"Brother Brigham, I think you talk pretty hard; for we feel very important, and we do not like to hear you speak against our charity and against our doings." They assassinated Joseph Smith, and they drove us into the mountains, where, as they said, "the land is sterile and good for nothing," and where the Indians would kill us, as they believed with all their hearts. They said and believed this, and prophesied day and night that the 'Mormons' were going, and would be starved to death or killed by Indians. We came here naked and barefoot: do you think that I shall ask any aid from them, when we are ready to go back? No. We brought our provisions, when we came here, to last us until we raised more. We brought our few farming implements, our seed grain, wives, and children, with comparative nakedness and poverty as to this world's goods. My wives took skins and made moccasins to wear.

We have sustained ourselves, so far, in this far-off, barren region, and we shall live here. Do they want us to live here? No, nor anywhere else. Bark away, bark away; follow up the Saints; persecute the Saints. Can't you buy them out, think you? "Oh dear, the 'Mormons' are getting Uncle Sam's timber in the kanyons." Who is Uncle Sam? All of us. Get the timber out of the kanyons, build houses, burn lime, cultivate the soil, and raise animals on the range, for we have a right so to do. But our enemies hunt, persecute, and make war upon us, and have done this to their sorrow. They have made war upon the Saints from the beginning, and now they will have war to the hilt, until they are used up, root and branch. In the name of Israel's God, there will not be one of them left upon the earth. Will I hurt them? No. The Lord Almighty will lead them in a path wherein they will use themselves up. Don't lay it to me; though, if you do, I don't care.

It is quite interesting, is it not, for a man to rise up and make war upon one of his own children? Think how it would appear for a father to kick, cuff, and otherwise abuse the youngest and best son of twelve, never give a dime to encourage him, and then say to the eleven—"Now, boys, rise up and kill him outright." Is not that treason of the blackest kind? It has been as much committed as it will be; and if they do not stop, they will be rubbed out. Have this people committed treason or transgressed the laws of their country? If any man says they have, he is a liar, and will go to hell, for he lies like hell. Those who say they have are of the Devil, and are his servants; they lie, and there is no truth in them; and they shall have their part in the lake that burns with fire and brimstone.

They made war with us, and they have committed treason. We have received enough abuse at their hands. Would we trouble them? No. If they would only let us alone, we would only preach the Gospel, and that we will do. The Lord has called me to this work, and I feel as though I will do it. We will send the Gospel to the nations; and when one nation turns us away, we will go to another

and gather up the honest in heart, and the rest we care not for until we come on Mount Zion as saviours, to attend to the ordinances of the house of God for them. The Lord will let the people know that he will rule. The Devil has had possession of the earth a great while.

It would be very tyrannical, would it not, for a king to make laws that would make people do *right*? Oh what an overbearing government, that would be, would it not? "Now, let that man alone; earn and eat your own food, and do not steal that man's." What oppression there is in Utah, when one man rises up and hinders another from oppressing his neighbour! "Oh, what oppression! I will write to Washington about it." Write where you please: all such will meet their doom.

Stop swearing and taking the name of God in vain. Are any in the habit of lying? Stop it. Are any in the habit of bearing false witness against your neighbour?" Stop it. A man rises up—"Wife, I am going to break your head!" You can't do this in Utah. A man rises up—"I want to steal that man's waggon, or my neighbour's axe!" You can't do it with impunity in this community. Those who are in the habit of getting drunk, stop it: you must not get drunk in this community. Are you in the habit of spending your time for naught, and wasting the talents God has given you, and running about the streets tattling and making mischief? Stop it; this is not allowed in Utah. Stop your evil and all your sinning, and love righteousness, for that is applauded in Utah. I glory in it; I love it: it is sweet to me, sweeter than the honey or the honeycomb. I am with it, and it is with me; I live in it, delight in it, and expect to die in it, and live to all eternity in it. The spirit and power of justice, mercy, long-suffering, patience, kindness, and good acts to all around, filling up the measure of my life here and to all eternity in doing good, is what I delight in. That is the kingdom I love—the kingdom I am in; and I pray that God may roll on his work, and that iniquity may be swept from our midst, until we overcome, gather the honest in heart from all the earth, and fill it with righteousness. That we may enjoy that day of rest—that day of peace and perfect triumph over sin and iniquity, is my prayer in the name of Jesus Christ. Amen.

TESTIMONIES OF THE TRUTH, &c.

Remarks by Elder ORSON HYDE, *made at the Bowery, Great Salt Lake City, October* 7, 1860.

REPORTED BY G. D. WATT.

Feeling thankful for the opportunity of meeting with you, this morning, in the capacity of our Semi-Annual Conference, I cannot but express my gratitude to God that I am a member of that Church which is everywhere spoken against, even the Church of Jesus Christ of Latter-day Saints. I am thankful to God, my Heavenly Father, that he has revealed the everlasting Gospel in its fulness, and made me, as well as many of you, the honoured instruments to proclaim it to all nations, kindreds, tongues, and people, wherever our lots may be cast.

Of all people upon the face of the whole earth, none have so great reason to be thankful as we. We are brought into the school of Christ to be instructed in the laws, spirit, and policy of his kingdom.

Many of you will bear in mind that at our last Conference, six months ago, many of the speakers bore powerful testimony to the truth and certainty of the cause in which we are engaged; and you will also recollect that I told you then that that testimony would seriously affect all nations and people—that it would be felt throughout the entire world—that it would be borne by an invisible hand, and its influence, like the frosts of autumn, blight the growing and flourishing prospects of all political and worldly schemes and enterprises. Contemplate now, through the glass of the public newspapers and journals, the condition of the nations of Europe, of Asia, and of America! Our own favoured land is in commotion. The political elements are heavily charged with electricity, and the louring storm-clouds are gathering in our horizon, threatening to avenge the blood of martyred Prophets and Apostles, and the inhumanity and cruelty practised upon the Saints of God. None of those things are forgotten. They are written with imperishable characters in the memory of this people, and their cries and their prayers have transmitted them to the sacred records above, to be answered in their behalf by storms, by tempests, by whirlwinds, by earthquakes, by famines, by the sword, and also by flames of devouring fire.

The testimony of the servants of God, before alluded to, forcibly reminds me of a certain class of men spoken of in the Revelations of St. John, who overcame by the blood of the Lamb and by the word of their testimony. When our testimony goes forth from this stand, we cannot always tell exactly where it may take effect; but we know that it will not return void. It must fall somewhere. It is like the seeds of plants and flowers, which are often carried high in the air and wafted on the breeze to a remote distance; yet the laws of gravity will ultimately compel them to a resting-place, where their effects may be seen.

For me to testify to you that "Mormonism" is true—to declare its

destiny and final triumph—would be like telling you that the sun shines. It is something that you see, and consequently know; yet it is not at all likely that the sun now shines in the eyes of all people. Hence I volunteer my testimony. You may regard it in the light of a ship-of-war taking in her shot and shells at a home port, that are designed to batter down an enemy's walls on a foreign shore.

What is called "Mormonism" by the world is the fulness of the everlasting Gospel—the truth of God—the only way of salvation for all people to whom it is made known or in any way declared, and destined to rule the world. While on this branch of my subject, allow me to introduce a testimony given me, not long since, under other and peculiar circumstances. Hear it, all ye people! "Mormonism will win its way through the world, and triumph in the face of any and all opposition. There is a God that never sleeps, an eye that never slumbers, and an arm that never becomes feeble. This God is our God, and through our agency he has decreed the triumph of his cause. 'Fear, not little flock; it is your Father's good pleasure to give you the kingdom.' There is no man on earth, no people on earth, no nation on earth, no kindred or tongue on earth, or the whole combined, that raises the hand or voice against the kingdom of God or its policy as now established, but that will be rejected of God, dishonoured of men, and go to ruin with the wrath of Heaven upon them."

Having the spirit of our calling, we wax bold in our testimony. When a few more Conferences shall have been held by this people, compare the coming history of nations with this my testimony, and you will be satisfied that I now tell you the truth.

The liberty of the Gospel, with your indulgence, will allow me to give some political matters a passing and respectful notice. I am no politician, and it cannot be expected that I shall treat such subjects as Messrs. Douglas, Bell, Breckenridge, or Lincoln would. In such matters they are workmen. I am but a bungler; yet in times of general election, when political speeches are flaming all around, it is not to be wondered at that even a novice should attempt to fire up a little on the importance of the times.

First and foremost, I will briefly allude to some aspirants to office and honours in the Church of which we are members. There have been aspirants to the Presidency of this Church ever since the death of Joseph Smith, and even before. It may be regarded as lost time to allude to these things at all by which any portion of the day is consumed. But, brethren, bear with me. I have read the writings of every aspirant to the presiding Priesthood in this Church since the days of Joseph. I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doctrine and Covenants, Bible, &c., quite voluminous, resembling the bile ejected from a disordered stomach. I have never discovered one burst of the Spirit of God in all their claims or publications.

Who has ever read Brigham Young's writings in which he has laboured to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause through Brigham, because he obeys him; but man has to plead the cause of man who is sordid, illiberal, murmuring, and corrupt.

In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small Branch of the Church

was established; and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high, and spake to the Council. Every latent feeling was aroused, and every heart melted. What did it say unto us? "Let my servant Brigham step forth and receive the full power of the presiding Priesthood in my Church and kingdom." This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kanesville. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. This is my testimony; these are my declarations unto the Saints—unto the members of the kingdom of God in the last days, and to all people.

We said nothing about the matter in those times, but kept it still. [After seating myself in the stand, I was reminded of one circumstance that occurred, which I omitted in my discourse. Men, women, and children came running together where we were, and asked us what was the matter. They said that their houses shook, and the ground trembled, and they did not know but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed; the Lord was only whispering to us a little, and that he was probably not very far off. We felt no shaking of the earth or of the house, but were filled with the exceeding power and goodness of God.] We knew and realized that we had the testimony of God within us. On the 6th day of April following, at our Annual Conference, held in the Log Tabernacle at Kanesville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice of the Lord from on high in his appointment. (Voice from the stand: "That is *Vox Dei, vox populi.*") Yes, the voice of God was the voice of the people. Brigham went right ahead, silently, to do the work of the Lord, and to feed his sheep, and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about lineal descent, right, power, and authority.

Some persons say that Brigham does not give revelations as did Joseph Smith. But let me tell you, that Brigham's voice has been the voice of God from the time he was chosen to preside, and even before. Who that has heard him speak, or that has read his testimonies, or that is acquainted with his instructions, does not know that God is with him? Who does not know, Jew or Gentile, that has come in contact with his policy, that he possesses a power with which they are unable to compete. He possesses skill, wisdom, and power that trouble wise men and rulers. God will make him a greater terror to nations than he ever has been.

I will now quote a few passages from the revelations of God as contained in the Book of Doctrine and Covenants:—"My words shall all be fulfilled, whether by mine own voice

out of the heavens, or by the voice of my servants, it is the same." Again, concerning his servants—"Whatsoever you shall speak by my Spirit shall be Scripture—shall be the word of the Lord, the will of the Lord, the mind of the Lord, and the power of God unto salvation." Again, from the New Testament, Jesus says, "Whosoever heareth you (whom I send) heareth me." You men of business do not empower and send an agent to transact business for you unless you intend to honour his words and his doings. The law will compel you to do this. The God of heaven does not send forth his servants upon the earth but with the fixed purpose to honour their words when they abide in the instructions given them.

I will now pave the way for my political manifest. Jesus says, "Whosoever falleth upon this stone shall be broken." What stone does he refer to? The Lord says to his disciples, "Whom say ye that I am?" Peter answers—"Thou art the Christ, the Son of the living God." Jesus indicated to Peter that he had spoken truly by saying unto him, "Blessed art thou, Simon Barjona: flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." This stone or rock was the word of God revealed unto Peter. Present revelation from God, then, is the stone or rock which our Saviour spoke of. Any church or any people built upon this foundation cannot be prevailed against by any power, for one obvious reason: whenever a people are built upon this foundation and they get into trouble and difficulty, they will ask the Lord to show them the way out; and being built upon present revelation and in communion with God, he will tell them what to do. His wisdom is greater than the cunning of the Devil, and consequently the gates of hell cannot prevail against them. Any people built upon this foundation are hard to head, though their numbers may be small. The ancient church was never overcome until they lost this principle of present revelation. Then they were prevailed against and fell away, because they ceased to build upon this foundation—the stone or rock of present revelation. Solomon says—"Where no vision is, the people perish."

Many churches are built up in the world, professedly, unto the name of Christ. But have they present revelation? No, they have not. They despise the idea of present revelation, and kill the Prophets that give them, and persecute the people that believe them. Will the gates of hell prevail against such? To whom will our Saviour say—"Depart from me, ye workers of iniquity; I know you not"? Will it not be to those who are not built upon this rock? Now for politics.

To send the army to Utah was the measure and policy of a Democratic administration of the United States Government. This Democratic administration was the only legitimate power that could send it here. It was the official channel through which the flood was poured in upon us. Merchants, gamblers, whoremasters, thieves, murderers, false writers, drunkards, and, to cap the climax, a drunken, debauched judiciary, with plenty of bayonets to enforce their decrees. Some decent men came, most likely; yet I know not one with whom I could safely trust the virtue of any female in their power. They came to gratify their basest passions; and they will leave, if they leave at all, with the wrath of God upon them, candidates for damnation. They have burned strange fire upon the

altar of God, and with strange fire such will be consumed. The Democracy of the country fell upon this stone by the military arm of their power. Are they now broken? Let us see.

On the 25th day of December, 1832, the Lord spoke to Joseph Smith, and said—"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place." The Democratic party found it necessary to call a convention of delegates to nominate a successor to President Buchanan. No place but Charleston, South Carolina, could be agreed upon as the place for that body to assemble in. A most unlikely place, indeed!—entirely out of the political centre—a small town of about twenty or twenty-five thousand white inhabitants, accomodations very limited for such a body of men, and at a half-dozen prices. But to South Carolina they must go; for the prophecy, twenty-seven years before, said that the serious troubles of the land should begin at that place. The Democratic party or administration fell upon that stone of present revelation, and, according to our Saviour's words, they must be broken. They had to go to Charleston to break. They did go there, and there they did break into several pieces—split asunder. It was said by the ancient Prophet—"Out of Egypt have I called my son." Joseph and Mary took the young child by night and fled into Egypt to elude the cruelty of Herod, and God called his son out of Egypt. It was necessary, equally, that the Democratic party go to South Carolina, being urged there by a silent prophetic influence; and though they had hearts to understand, they understood it not. They had eyes to see, but they saw it not. There they broke—there the trouble began, "which will eventually terminate in the death and misery of many souls." They sent their army to fall upon this stone—to fall upon God and upon his people and upon their policy. They sent their corrupting influence—their demoralizing principles and practices—among us; and God will make the nation heirs to the penalty for all these offences. "It must needs be that offences come," but God grant us grace that we may endure manfully to the end.

This is my political speech to the Saints of God. Will the Democracy continue in power? The sequel will show. They are trying to "fuse," but the iron and miry clay will never permanently unite. But they are in the hands of God, and they know it not; they are under his influence, but they acknowledge not his hand.

What was the immediate outside pressure that caused the army to come to Utah? Was it not the multitude that wanted to speculate out of the army—out of the citizens of the territory, traders, freighters, merchants, and sutlers, doctors, lawyers, and devils? Anybody may answer these questions. How many have got rich at it? How many have realized the object of their hopes and wishes in anything? God blesseth not unrighteous designs. Is the whole train of speculators broken? They fell upon this stone, or were ready to back those that did. Are they broken? If they are not, they are almost. Their creditors in the East will find this out in due time. Our gold, our virtue, and our blood is what most of them came to traffic in, and their reward is sure. This outside pressure cannot be confined, in truth, to the class of men alluded to. What was the voice of the nation through their public journals, priests, and people? What the popular clamour? Crucify

him! Crucify him! Away with him! The "Mormons" are not fit to live! Let the race be exterminated! With the exception of now and then a Joseph of Arimathea, this was the popular cry. Will the nation be broken? It has fallen upon this stone to all intents and purposes. The signs in the heavens and upon the earth, the political feuds or factions, the seditious tendency of the people, were never more portentous over Jerusalem, previous to its destruction, than they are now over the United States of America. Who so blind as not to see it?

This picture is held up as a mirror to reflect the condition and fate of any and every other nation or people that slays the Lord's anointed—that persecutes his people—that sends its armies to corrupt, annoy, or lay waste the heritage of God. I have no apologies to make. I tell you that God Almighty sits upon the throne of his kingdom. He has decreed its onward march, and it will march onward; and the power to stay it exists not on the earth. We were driven out into this wilderness, and here we are. Our friends will find us here, and our foes also. They made us cross the Mississippi pretty lively. They pressed us and pricked us with their bayonets. Was there any mercy shown to the sick, aged, or infirm—to women and children? No. The fever of frenzy and rage had dried up the fountain of compassion in their hearts. We had to fly, and to what place. Heaven only knew. The timid wife, the tender daughter, the widowed mother and her children were forced into the flat-boat like so many cattle or swine. By casting an eye back to their once pleasant and peaceful habitations, they could mark the lurid flame and smoke curling up to heaven from the crumbling walls of their desolated homes. One widowed lady, while seeking her little boy among the mob on the margin of the river, was cursed and damned because she was not sooner aboard of the boat. When she found her child, she went aboard, and, turning round and looking them full in the face, said to her persecutors—"You shall yet dearly pay for all this." I dined with that same lady not ten days since, and she told me that she should live to see her prediction fulfilled. I said, God grant it. Jesus says—"With the same measure ye mete it shall be measured to you again." God will not speak to them much more by Prophets, for they have persecuted and slain them. But he will speak unto them yet more. It will be, however, by the voice of thunder, by the voice of lightnings, by the voice of whirlwinds, tempests, and tornadoes,—by the voice of hail, fire, flood, and famine,—by the voice of hostile forces in deadly combat—by the wailings of widows and orphans—by pestilence and decrease of both man and beast. The horrors of the scenes will be lighted up by the incendiary's torch. In this way will God make requisition for the blood of his anointed, and for the cruelty practised upon his people. With these arguments will God plead his cause at the nation's bar until the builders seek the stone which they have rejected, even present revelation, and place it at the head of the corner. This will be the Lord's doings, and it will be marvellous in our eyes. The Supreme Creator of all, the Almighty Sovereign of the universe will assert his rights and maintain them, and reign King of nations as he now does King of Saints. The power that attempts to check his designs will be ground to powder.

[The present aspirants to presidential honours in the nation appear to be in good heart and firm in faith that they shall triumph. They seem to spare no labour or effort; they lack no zeal, and are full of hope, full of

expectation, strong in spirit, strong in will, and strong in assurance. But the days are near at hand when all such will be weak as water. Their voices will be feeble, their arms palsied, their knees tremble, and they will no sooner aspire to that station than they would to the berth of Shadrach, Meshech, and Abednego in the fiery furnace. They will no sooner aspire to that summit of fame than would the Israelites approach the crest of Mount Sinai when the thunders of heaven rolled in awful majesty, and the lightnings flashed in forked lines as arrows from the bow of the Almighty. At the appointed time in Heavens's will, the capstone, long rejected, will be brought forth with shouting, crying Grace, grace unto it! Remember the words of the Lord where he says—"All my words shall be fulfilled: whether by mine own voice out of the heavens or by the voice of my servants, it is the same." And again—"He that heareth whomsoever I send, heareth me." Forget not these things.

I covet no man's silver, gold, or apparel; neither his goods, wares, or merchandize. I covet not the honours of this world, neither the good opinion of ungodly men; but I do covet the Spirit of the living God. I covet grace equal to my day, and earnestly pray God, my heavenly Father, in the name of his Son Jesus Christ, that I may have power to honour my priesthood and calling, to bear a faithful testimony to the truth, and by no act spot or stain the testimony which I bear.

God bless the people and his servants, and roll on his mighty work, in the name of Jesus Christ. Amen.

RESTORATION OF THE DEAD, &c.

Remarks by President Heber C. Kimball, *made in the Tabernacle, Great Salt Lake City, November* 25, 1860.

REPORTED BY J. V. LONG.

I have been hearing a few words advanced by Bishop Woolley, and I rejoice to say that I have a testimony within me that his sayings are true and faithful, and according to my experience. I have come to the conclusion myself that I do not know much, excepting that which I have experienced, and I have had quite a lengthy experience in this Church. I have seen what are commonly called the ups and downs of "Mormonism;" I have passed through the mobbings and drivings of the last twenty-eight years, and have endured many things that but few of this congregation or this people know anything about. There are but few now in these Mountains who have passed through the trials and difficulties that have been endured by the leaders of this people, and therefore they have not

the same experience, they do not know how to appreciate those things that we have passed through, as we do.

For instance, we were driven from Jackson County, in the State of Missouri: some were obliged to leave Kirtland, in Ohio, through persecution; others were driven from Far West, Caldwell County, and from Clay County, Missouri; and then the great body of the Church were finally driven from Nauvoo. I might go on to tell you how numerous Branches of the Church were driven from many other places, and how many there were in the Church at those different periods; but I will only remark that there are not a great many of those men with us now, in comparison with the great number that are in these mountains.

I discover one thing, however, that may have escaped the notice of many—namely, that quite a number of those who are now in the Church originated or sprung from those who first obeyed the Gospel. There are a great many of their children who are now numbered with us; yes, there are hundreds of young people with us that have been born in the Church. I frequently see some of them—persons that I have known from their childhood, and whose parents I knew before they were born. This is very gratifying to me.

Many of those who received the Gospel at an early day have turned away from the truth; others have died and gone to the spirit-world; but their children are here; they have come and taken the position of their parents, and will eventually be the means of redeeming them; they will act as saviours raised up by the Almighty, and they will become very useful in the latter days in restoring their parents into the presence of God.

I speak of these things because they were they first presented to my mind when I arose to address you, and I will now take the liberty of saying that I pray continually that this people and all the Elders of Israel may honour their calling—that they may be blest with us, and with their children for evermore. I pray that we may live long upon the earth, and that we may accomplish a great and mighty work in this last dispensation, and that we may be so guided as to enable us to accomplish the work which we have the privilege of assisting to perform. This Gospel will accomplish that for which it was sent, and there is no power upon this earth that can stay its progress. There is no combined power upon the face of this earth that can stay this Gospel in its course—no, not for one single moment. This is according to the design of our Heavenly Father, for he has said you cannot do anything against the truth, but for it.

These things are truly so, and I have never known a man, whether in the Church or out of it, but what has promoted this cause and increased the influence of this people; and it will be so from this time henceforth and for ever. Then why do you fathers in Israel want to lie down and go to sleep, and neglect the duties that devolve upon you? If you continue to do this, some of your children will have to rise up and become your benefactors. Why don't you step forward, set an example before your children, become their benefactors, and lay a foundation for them and your children's children to the latest generation. It is your privilege, and the power is in your possession, for you have the Priesthood, and you have a portion of that Apostleship which will help you to attain to all the blessings promised to the faithful sons of God. But many, I am aware, will let the candle of the Almighty that is within them go out; and when that once goes out, it is very hard to

light it up again, and to have it as brilliant as it was in the beginning.

In regard to the world at large, and my views in reference to the Lord's performing his work, I have only to say that I look back and trace the revelations that God gave to Joseph with great pleasure. He told the Prophet at one time to go forth with his brethren and importune for redress at the feet of the Governors and the Judges, and finally to the President of the United States, to give them the privilege of redressing their wrongs. The Lord then said, if they will not redress your wrongs, I will come out of my hiding-place, and in my hot displeasure I will vex those unjust judges that are placed at the head of the nation, and I will cut them off from the face of the earth, and I will appoint their portion to be with the hypocrites and with the unbelievers. Brethren, do you not think that day is right here? Are we not receiving news every few days, by the Pony Express, that the Lord is fulfilling his word? I think the last two or three days has brought us news that ought to satisfy all upon that point.

It is now for you and me to rise up in the strength of our Heavenly Father, and let the light of heaven shine upon us, that everything that is not right may be purged from our midst, and let us say to every unholy thing, Begone! Let us honour our tabernacles; let us honour the earth, and let us honour the heavens, that we may enjoy the blessings that flow therefrom; for the man who dishonours his tabernacle and the earth upon which we dwell will not inhabit them again for some time to come. It will be with them as President Young was talking this morning about a certain class of individuals: there will be a dissolution, not only of the tabernacles, but of the spirits; for the body is not accountable to the spirit, but it is rendered accountable for the acts of the person that dwells in it—that is, to some extent. But, in reality, it is the person who dwells in the house that will have to pay the debt. I am now speaking about the spirits that dwell in our bodies. I know that these things will be as I say.

I have seen the time when I did not know the meaning of the phrase, "second death," but I now comprehend it to my satisfaction. There will probably be thousands who will be brought forth, in the resurrection, in their sins, and their conduct in life will have rendered them worthy of the second death. I have no desire to see any of the human family become subjects of the second death, and I especially desire that I may not see any of my brethren and sisters transgress the law of God to that extent that will render them subjects of the second death. My anxiety on this point is sometimes very great, for I desire the welfare of the Saints, and my interest in your behalf is daily increasing. I desire that we may so live in this life that we may ever dwell together, that we may rise together in the resurrection of the just, and then dwell together as men, women, and children in the Lord.

Now, brethren and sisters, do we know what is right for us to do? Yes, every one of us. I can safely say there is not a man or woman here but knows what is right in the sphere in which they move. For instance, there is not one but knows better than to tell a lie, or steal, or bear false witness, or go and get drunk, or to bemean our fellow-creatures. We all know that with that measure we mete, we shall have it measured back to us again. Then it is necessary for you and me, if we have been wrongfully and unkindly treated, to wait until we see a change; and, if we are patient, we shall see that to that man

who measured to us will be measured back again, and we have no need to say anything about it. The law has gone forth—"With what measure ye mete it shall be measured to you again." We may all rest assured, brethren, that this law will be carried out, and that as we measure to each other, so will it be measured back to us again, in order that justice may have its demands.

You will all admit that this is true doctrine, for these are the words of our Saviour: they are the words of the Prophets and Apostles. Yes, they have all borne testimony to the same doctrine, and so has every pure-minded man that has lived upon the earth.

Now let me ask of you Latter-day Saints if you think we do not know enough to lay aside our selfishness. Can we lay aside our precious selves and our proneness to do evil? Yes, we can.

When I returned from the South, I had quite a bundle of stories laid before me, and they were calculated to prejudice me in my feelings; but I declared, after due reflection, that it would not do for me to acknowledge such stories as truth, or permit them to have any bearing or weight upon my mind, because, if I had, prejudice, to which we are all more or less susceptible, would have taken hold of me. When I investigated and fathomed the thing to the bottom, there was not a word of truth in the reports. If men who are accustomed to fire off big guns could take such yarns for wadding, and thus blow them away, it would be a good thing for this community.

We are the greatest people for believing everything that is reported that ever lived on the earth. It was just so in brother Joseph's day. When I went to Kirtland, they told me stories about brother Joseph, but I would not believe them. In those days, I would not believe that a Prophet could do a wrong thing. But there are some now who will try to make it appear that Prophets will tell lies; but I tell you they will not do it. I might reason in the language of Paul and say that, if I could bring more into the kingdom of God by telling a lie than by telling the truth, I would do it; but I know that the truth will bear its own weight, and accomplish that for which it was sent; and there is no need of any lies being told, or of any misrepresentations being made about it.

There used to be a great many big stories told in Nauvoo, and the only way that I got along was by trying to put them down. I speak of these things to show you what has been; and if you can draw any good conclusions from them, I shall be satisfied. My principal object in speaking thus is, I want you to know that we are a people who are very much inclined to believe lies, and to encourage that which is not right.

If you know a man who is guilty of a crime, is it best for you to reveal it? I will tell you what I would do. If I knew of men in this Church, who were guilty of crimes that were not unto death, I would never reveal that knowlege; for I consider it would not be good policy to throw my brethren into hands that would be a great deal worse than they were themselves; but I would see that the law of God was executed.

The Bible says we should have charity and increase therein; and we are further instructed to increase and multiply in all good works, that the capacity of our minds may be enlarged, that we may grow, thrive, and increase in the knowledge of our Father and God.

Brethren, my heart is kind towards you all; I feel towards you as a father feels towards his own children,

and it is the pride of my heart to see you rise up and honour and magnify the callings that are placed upon you. You cannot honour God upon any other principle than by honouring that which he has conferred upon you. Give honour to all to whom honour is due. Do right in all things, and by so doing your minds will expand, and you will be enabled to comprehend the things of God.

It is not wisdom for you who hold the Priesthood to take the sickle that is given you to reap with and hang it up on a tree, but you are to carry it with you, and be faithful in using it; for if you leave it, an enemy will come and rub all the edge off. Let us take a course that our spirits will be keen and bright to understand the things of God, and that the revelations of Jesus Christ may be with us all the time, that we may be natural men and women, and that God may be with us, and open our hearts to see the things of this kingdom.

In regard to the outside pressure that is so often spoken of, if those who make it do not get pressed or squeezed, if there is any juice in them, then I am mistaken. I mean those that killed Joseph and Hyrum Smith, David Patten, and many others who have been slain for the Gospel's sake.

The Lord is going to finish his work, for he has promised to cut it short in righteousness.

I will now turn from the spiritual to the temporal, and advise you to finish your work. Put the covering on your houses—bind on the cornices; for, if you don't, the Devil will raise a wind that will blow the tops off. I have concluded that I will hold myself still and not say much, for fear my roof should blow off, the same as many have been thrown off up north.

Brethren, be diligent in gathering up the honey; be humble, kind, and merciful, and then we shall obtain mercy. God will mete unto us according to our deserts; he will bless the righteous and the meek. The Lord will reckon with the wicked and those that have committed abominations in the earth. He will shortly reckon, too, with those who hold the Priesthood—who have been acting as ministers of justice and mercy; he will reward them according to their works.

May the Lord our God bless the meek and contrite in spirit; may he bless those that lead you, and inspire their hearts that they may be like one drop of water, or like a unit; and may he grant that you may be one with them; and may he grant that we may all walk before him in righteousness all the days of our lives.

May the God of our fathers bless you all, is my prayer. Amen.

IMPROVEMENT, &c.

Remarks by HEBER C. KIMBALL, *made at Willow Creek, June* 12, 1860.

REPORTED BY G. D. WATT.

In all the days of my life, I never heard more plain preaching than I have heard to-day, taking it altogether. It is not such preaching as you hear all the time. A great many of you probably were professing Christians before you became "Mormons," and you have been used to what we call spiritual food. Good heavens, whoever partook of spiritual food in the flesh, except he first partook of natural food? The spirit is in the natural food, and no man receives it except he takes the natural food. It is the religion of Jesus Christ—it is the religion of the kingdom of God; and as far as I am concerned, I do not know anything about any religion that does not consist in faith and works. Faith without works is dead, being alone; so is the body dead without the spirit. The spirit and body are the soul of man. It is the spirit of man that prompts to improvement—to putting up good houses and good barns, planting fine orchards, and improving the country generally.

It appears that it would be impossible for me to live unless I gratified the feeling of improvement that is within me. When I first got married, I worked at the potter's business, and not being fully employed, I would go and look at my hog-pen, to see if I could make an improvement on it. I would tear it down and build it over again upon an improved principle. I dare venture to say that if you move some of your houses here, you will have an excellent rich garden spot. Improvement is the result of labour. Do you suppose this earth was organized and created without labour? No, no more than a piece of crockery-ware is made without hands. We know that that pitcher was made by some being like unto us, and so it was with this earth.

After the earth was made, then there was a garden spot selected, and the Lord commanded some of his associates to go and plant it, and to cause all kinds of vegetation to grow, and fruits of every description. Some suppose the Lord commanded all these things to come out of the earth. Yes, he did, after the seeds were put in the earth; and he blessed the earth, and the vegetation that was in the earth. When all these things were done, the garden was beautified, and made pure and clean and holy and sanctified; and then the next thing was to bring forth the animal creation; but the animals were not brought there until the vegetation was planted and grown. We often sing, "This earth was once a garden place," where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honour.

It is our duty to take the counsel that has been given us to-day by brother Brigham. It is as good doctrine as I ever heard in my life. It is choice—yea, more choice to us than all the jewels and gold and silver that you ever saw. This is a pretty place naturally; but now your roads and streets are occupied with your firewood, waggons, ploughs, harrows, stables, dunghills, and out-houses, and, in fact, everything else that ought not to be there. The religion

of Jesus Christ, of angels, of Brigham, and of all good men is to take a care of and improve and adorn the earth as Adam did. When he planted the garden, he planted it with seeds he brought with him; and he also brought the animals from the earth he lived upon, where his Father dwelt.

We are not living our religion, and angels will not dwell with us until we take a different course. These mountains and valleys are the places for us, and all hell cannot get us out of them: if we do right, we shall not leave them until the Lord says, Go. It is the place for us to improve, and make mills, and beautify cities and gardens. How would you like it to-day, if you had a few pails of fine large strawberries to treat us with? I had strawberries to eat before I left home out of my own garden.

May God bless you in all your endeavours to beautify your city, in fertilizing your farms and gardens, and in adorning your lives with righteousness. Amen.

PRINCIPLES OF THE GOSPEL—CONSEQUENCES OF THEIR REJECTION.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, July* 15, 1860.

REPORTED BY G. D. WATT.

The truth is the same when preached by one man as another. If an idolator should come here and present the truth, its being delivered by him would not make it any less true. What has been said to-day by brother James W. Cummings is the Gospel of Christ, and salvation to everyone that hears and obeys it. Is the Gospel the power of God and salvation to everyone that heareth it? No; but he that heareth these words of mine and doeth them, says Jesus, the same shall be saved.

If I should preach the Gospel as Jesus did when he said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world,—well, now, he that believeth and is baptized—does that save the man? No. But there are ten thousand commandments that are connected to that. The Apostle says, Go on unto perfection, not laying again the foundation of repentance from dead works.

This is for you and me to do, and we are required to do it to-day and to-morrow, next year and continually, and live by every word that proceedeth out of the mouth of God, and practise it in our lives, in our conversation, at our homes, and when we are abroad.

He that believeth and is baptized shall be saved: that is only one principle. Baptism alone will not

save a man, but the fruits of righteousness will. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and when you have taught them, and got them into the fold, then teach them to observe all things whatsoever I have commanded you to teach them. Teach them to do everything that pertains to righteousness, and to abstain from everything that is wicked.

When I was baptized, I had heard the Gospel and believed it. Then I went and submitted myself to it in humility. I began to pray before I was baptized. As soon as I heard this Gospel, I began to inquire of the Father, in the name of the Son, if it was true. I received a testimony of it, and bore testimony for months to my neighbours and to the inhabitants in the country where I lived, and told them it was true. A great many of them believed it; and as soon as we received it and had the authority, I administered to others. Many more received it, being baptized for the remission of sins. When I received the truth, I commenced a a new life, and I have endeavoured to live it from that day to this. Do I realize that I am a poor creature? I do, and the more light I have the more I see this; and the less light a man has the less he sees and knows his imperfections. The more light and knowledge a mas has the more he sees he is nothing without God.

I am preaching the Gospel in connection with brother James Cummings. What he said is true; and if you observe and practise it, you shall know these things, whether he spoke spoke of himself or whether he spoke of the doctrine of Christ. He talked about famine, and pestilence, and earthquakes, and hurricanes, and mighty winds, in the States. These things are raging in the countries where Joseph dwelt, and those that exulted in the death of Joseph and Hyrum, David and Parley, and hundreds of our fathers and mothers, and our brothers and sisters, will suffer for it. They said to the nation and to the army, Go there and make a desolation of that people, and as God liveth he will make a desolation of them. [The congregation responded, "Amen."] God has revealed this to me, and I know it will come to pass. You may call this prophecy or anything else you please, it matters not to me. What I know I understand as well as anybody else. Have not they done this? They have practised it upon us. God will put a hook in their jaws and lead them, and has done from that day to this, and he will continue to do so from this day henceforth and for ever. He will lead the whole of the nations of the earth, and they cannot help themselves, and I know it.

The Eastern papers give a full account of the great winds, and the great destruction occasioned by them. Such winds are horrible that will lift off the road ten baggage-trains loaded with from five to ten tons weight each, and smash them as a reed, and take off tops of houses, blow down chimneys, tearing them asunder, and burying them in the earth. Whole cities are laid desolate, and not a whole piece of furniture is to be found.

The Lord and his angels are at work to measure to the inhabitants of the earth as they measured to his people. This will be done, and they cannot help it. Jesus says, "With that measure ye mete, it shall be measured to you again." These words are true, and will never fail; they cannot be avoided, if God is just. He will not reap where he has not sown. If I reap where I have not sown, I reap another man's crop. Where we sow

the word of life, there we shall reap; and if we bring forth the fruits of righteousness, we shall reap to our joy, and shall be satisfied.

To him that hath he will give more, and from him that hath not he will take away that which he seemeth to have, and give it to him that will improve upon his talents. Let us be faithful and keep the commandments of God, and leave the event with him. The majority of this people are trying to do right, and are improving in righteousness to my certain knowledge. On the other hand, it gives me pain when I go into this place and that, and suppose I am talking to Latter-day Saints, and I find I am conversing with thieves and robbers; and here they are right in your midst. "How do you do, brother James, George, or Brigham? How glad I am to see you," and at the same time they are laying the axe at the root of the kingdom of God to destroy it. They are in our midst. They are to be found in the grog-shops and in all public places, watching and hearing what is said, and you and I and all the rest are sitting down to go to sleep.

I want to refer to what brother James has said this morning. He told you the truth. Receive it, practise it, live it, and enjoy it, that the Father and the Son and the Holy Ghost may take up their abode with you. Where the Father takes up his abode, there will the Son be; and where the Father and the Son dwell, there will the Holy Ghost dwell also, because they are one. We should be one like unto them. A great many neglect their prayers. Should they do this? No. A great many women that live by themselves neglect their prayers, and God forsakes them, and Satan takes possession, and they have no power over themselves; the light of God leaves them, and they are stupified: when they hear they heed not, and when they see they believe not. Jesus says—"He that heareth these words of mine, and doeth them, I will liken him unto a man that built his house upon a rock; when the winds blew and the floods came, it fell not, because it was founded upon a rock. But he that heareth these words of mine, and doeth them not, I will liken him unto a foolish man that built his house upon the sand; and when the winds blew and the floods came, it fell, because it was built upon the sand. They go down to hell—to that which is beneath. That which is from God cometh from heaven.

I will not say much more about grain: you can do as you please. I might just as well say nothing about it, for I know none will listen to it but good Saints, men of God, and men that have an experience, and can see things as they are: they are the men that will save this people. If one to fifty proves a saviour in the end, I shall think that things are much better than I expected to find them. And those who have not skill, power, and wisdom, and salvation enough to save themselves and families temporally, what are they going to do with the spirit? The spirit goes into the spirit-world, and then has to be taken by some Bishop—some man that has power to feed them, to lead them, and teach them in the ways of salvation. We are not going, then, as some suppose, in a hurry.

God bless the righteous brethren, and your righteous wives and children, and your children's children, for ever. Can I say God bless the thief and the robber, the whore and the whoremonger, and those that love and make lies? No. I will leave them just where they are; for they will meet the demands of justice, and they will welter and wallow in that pit they

have dug for themselves; and they cannot avoid it. I feel to bless every man I meet that is a good man; and if I was oil, I would run through him. But when I see a wicked man and woman running after the Gentiles to be contaminated with their cursed lies, I say, You have damnation enough in yourselves. I will not say a word to them. You poor miserable creatures, trying to bring desolation upon the people—upon the Israel of God, you are building a fire big enough to burn you up, and I know there will be an end of you some day. God bless the righteous, and peace be with you! and God bless the righteous throughout the world, and all those who believe in the words of Jesus Christ, and on the servants of the living God! Amen.

THE LATTER-DAY KINGDOM—CONNECTIONS OF THE PRIESTHOOD—TEMPORAL SALVATION, &c.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, October* 6, 1860.

REPORTED BY J. V. LONG.

We have come together this morning for the purpose of holding our General Conference, and to attend to matters of business that pertains to the whole Church, not only for the people in this Territory; but we have met to do business that concerns all nations and people, both the living and the dead, or those who have passed behind the veil; and I feel to rejoice in the privilege we now have.

I know that this is the kingdom of God. It is that kingdom which was shown to the Prophet Daniel, as recorded in the second chapter of his book. This is the kingdom that was set up in the days of Jesus, and it is the kingdom that our Father and God set up after he organized this earth; and he is the King: but there are and will be tens of thousands of kings this side of him, and will be a perpetual increase of kings and priests in the kingdoms of our Father.

I desire to express my feelings in a few words upon those things, that you may know how I feel, and understand that I view this kingdom as something that pertains to or that will affect all the creatures of God in this creation—yes, the thousands and millions of beings who have not yet appeared upon this stage of action. It is that kingdom that concerns every man that ever did or that ever will live.

I wish to encourage you Elders and all good Saints to live so as to get that Spirit that is promised to the faithful; and let us lay aside our selfishness, and become interested in the general welfare of the kingdom of God; for it is something that should interest every man and woman in the world.

This Church is that Church which has been spoken of by the Prophets, and this people constitute that king-

dom that was to come forth in the latter days. We are members of this kingdom, and we proceeded from the King of this earth. We are all his sons; and when, through our obedience, we become heirs of God and joint-heirs with Jesus Christ, we in reality become princes, for we emanated from that King; and he is our Father and God, and he will call every son and daughter of Adam to an account for their deeds. It does not matter whether they belong to the Church or are outside of the fold of Christ, our Father will call them to give an account of the deeds done in the body; and the spirits of men that were in existence before they inhabited these bodies have got to be responsible for the acts that are wrought in the flesh. This is upon the same principle that President Young commits to me the care and supervision of a house,—for instance, the *sanctum sanctorum*—a holy place, where the ordinances of God are administered. He commits that to me, and holds me responsible for its safe keeping. So it will be with you and me; so it will be with all men and women in regard to their works on the earth. There will be thousands of men brought to an account for their conduct towards women, for in many instances it is shameful.

We have come here to day to worship God, to speak of his purposes and designs, and to bear testimony of his work. It is rainy and rather wet and unpleasant, and therefore we cannot do much else; and we shall stay here until the Spirit indicates that it is best to adjourn; and when that will be I cannot now tell. But I hope none of you will be troubled upon that point, for President Young will hold it as long as it is interesting and the Spirit of God shall dictate to him. In referring to the sons and daughters of Adam, and to this great work which I have already said concerns us all, and especially the Elders that have come into the Church in the beginning, and who hold this Priesthood which God has revealed through his servant Joseph, I wish you to understand that all that is connected with you—your wives and children—should interest you in their welfare and in the prosperity of the work of God; and you will be interested in proportion to the light, knowledge, power, and spirit there is in the Elders; and that spirit will rest upon the Elders, their wives, and children. Their animals and all they possess will be quickened by it.

You can read in the Book of Doctrine and Covenants that the Lord spoke to Thomas B. Marsh and the Twelve Apostles, telling them that they held the keys of the kingdom with the First Presidency and the fathers from the beginning of the creation.

"For unto you (the Twelve) and those (the First Presidency) who are appointed with you to be your counsellors and your leaders is the power of this Priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation which ye have received have come down from the fathers, and last of all being sent down from heaven unto you." (Doc. and Cov., sec. 104, par. 12.)

The Lord told us there that the fathers are interested for us just in proportion to the interest we feel for this work and for the Church and kingdom of God here upon the earth. I want you to think of that and reflect upon it. You need not doubt in relation to the truth of what the the world call "Mormonism," for the Church of Jesus Christ of Latter-day Saints, established and organized

through the instrumentality of the Prophet Joseph Smith, is the true Church of God. With it is the Priesthood and power of God; and you might as well try to doubt that the sun shines, for it is truth; and although all hell may deny it, and all the men upon the earth, that will make no difference, for it is from God. The Lord called that man, and sent his angels to ordain him and confer upon him that authority necessary for the building up of the kingdom of God; and it was through him that we received all the authority we hold, and through us every soul of you who have received the truth received it—through that Priesthood which came from God through Joseph Smith; and you grew out of that Priesthood, and none of you have a particle of power except that which comes through that medium. It came from Jesus to Peter, from Peter to Joseph, and from Joseph to President Young and his brethren, and from us to you. You hold that Priesthood and authority in connection with them; and except you are connected with them, you cannot have any Priesthood or authority. You must honour that tree with which you are connected; for, if you dishonour that tree, you dishonour yourselves, and I would not give a farthing for your authority.

These are some of my views upon the subject; and I feel to say that this work will roll forth with greater power hereafter than it has done in times past; and my prayer to my Father in heaven is, Let thy work roll on, thy kingdom come, thy will be done on earth as it is in heaven. That is the way it has got to be, for things must eventually be done here as they are in heaven. We have got to do right, and we cannot do this except we honour our callings and Priesthood; for we are like a great tree, having roots, body, great and small limbs; and I want to know what the difference is between one limb and another, so far as honour is concerned? All should be honoured in their place and calling. Let every man honour the head, the body, and every member that pertains to that body, if you wish to honour God. Now, can I rise up and chastise the limb that I am connected with? No, I cannot; and the limb will die quicker without my interference, if there is anything wrong about it. Could a man rise up and chastise President Joseph Smith when he was alive? No; no man had the right. Well, then, can any man chastise President Young? No, sir; but it is the duty of all to honour the head and the body with which they are connected. Upon the same principle, the smallest member of the body should honour the part to which it is attached. You know two feet are required to carry two legs, and two legs to carry a body; and so it is in the Church of Christ.

The Apostles and Prophets used to talk in this way, presenting figures and comparisons for the purpose of conveying things to the minds of the people more forcibly. Now, let every man take a course to honour one another and the Priesthood they have received. "Well," says one, "I will honour the First Presidency of the Church; but I don't want anything to do with the Twelve: they are not of much account." That is the way some of you feel. Now, if you treat these men in this way, how long will it be before you will treat President Young in like manner?

The course for us to take is to honour the Priesthood which the Almighty has given to man. How can you honour God except you honour that Priesthood? This is well worth your consideration. You all sprang out of that Priesthood as one limb of a tree comes out of the main body. This is honourable in all men, and I feel to say, Let every man

honour his calling, and his fruit will appear.

Will a good apple tree produce a thorn or a thistle? No, it never will. But notwithstanding this, I believe there are a great many thistles that call themselves apples; yes, many that are briars, thistles, and other useless things they ought not to be. I frequently think of these things. I consider our Priesthood and the vows that we have made with God. "But," says one, "we have made those vows with our brethren, and not with the Lord." Let me tell you that it was the brethren in authority in the Priesthood who called you into the house of the Lord; but you made your covenants with God. The brethren were merely the witnesses of those things which you did—of the covenants you made with the Father, with the Son, with the Holy Ghost, and with all the heavenly hosts; and your brethren stood as witnesses for God, and you will have to give an account of the way and manner you keep and observe those covenants.

There are many who think these things are of no account; but I will tell you, brethren, that you will be straightened out when the Lord appears, taking vengeance upon those that will not obey his Gospel. In that day the wicked will be as chaff or stubble, and they will be destroyed from the earth, and their tabernacles dissolved; but the righteous will receive new bodies, and they will inhabit a new earth, and eternally enjoy the favour of that God who sent his Son that you and I might be redeemed and brought back into his presence.

There is a great deal for us to do, and I wish you would all think so, and have these things before your minds continually. How can this evil be remedied? I say, in the name of the Lord God of Israel, Wake up from your slumber, and get within your souls the Spirit of the Most High God; and the more you have of it, the more you will feel the necessity of being wide awake and attentive to your duties.

Your eyes have become dim because of your dulness and inattention to your duties. The Scriptures say—"Let thine eye be single, that thy whole body may be full of light." The reason we do not see things as they are is because we have become dull and stupid, and do not understand the things of God. It is said in the Scriptures that the eyes of certain characters are like the fool's eyes, reaching to the ends of the earth; and like the door upon its hinges, doing no good, but just swinging backwards and forwards. Brother Benson, won't you shut that vestry door, and open it again? [Which he did.] Now, don't you see, brethren, that has neither lost nor gained anything; but it will soon wear out. This figure I wish to apply to you indolent persons, and thereby show you that you ought to go to work and improve—bring about something for the honour and glory of God, and the adorning and building up of his kingdom. I do not want you to be like the sow that has been taken and washed clean, and then as soon as the door is open she goes into the dirtiest mud-hole there is in the neighbourhood. But as you have been washed in the waters of baptism and entered into the fold, I want you to remain clean and pure, and to labour for the welfare of Zion and the upbuilding of the kingdom of our God. If you act like the sow, then your last end will be worse than your first.

You have entered into the kingdom, and should be like a little child, humble, meek, and passive in the hands of your superiors.

You will remember that when those commissioners came to make peace with us, we came up from the South to see them, to find out what they wanted. The night we arrived in

the city, I dreamed that there was an awful flood, and that the flood-wood had stopped up the stream. I watched it; and after a while the flood-wood gave way, and it came down Emigration Kanyon, and went in a southwesterly direction. I then looked round to see what the effects were, and all at once this whole city and adjacent country became full of hogs. I spoke to the President and the brethren who were with him, and said—"The country is full of hogs," and they were frothing at the mouth just like mad hogs do; and I saw them running after the brethren, who got on the walls and fences in different directions, and they were jumping up at them, but their mouths were full of froth; and I was pleased to see that there was not one of those hogs could bite any of the brethren. By-and-by our attention was called to other business, and when I had a little leisure I looked round and said to the brethren—"Where are those hogs gone?" We looked around us, and lo and behold there was not a hog to be found in the country!

But while they were here did they not froth at the mouth? They did, and they jumped and made a terrible stew; but I do not know that they have ever hurt anybody. They have not had the power to meddle with or hurt anybody except those who wanted to be meddled with. Now I consider that those men and women who have suffered themselves to be overcome by these hogs are no better than the hogs themselves.

This may be considered a very good introduction, in my way, to this General Conference.

I do not know that I ever felt better in my life than I do to-day. I feel that I can touch a little thing here and another there, and I see before me ten thousand times more than I speak of; and among the many things that I can see, one is, that all the hogs are going to leave as fast as they can! If the Elders and Saints will only do right, all will be right for them and with them; and they ought to know that the responsibility is upon their shoulders.

If you, brethren, go and sell your wheat, that will not be laid to the sisters, excepting in those cases where the men are under petticoat government. Those who do this are taking a course that will bring sorrow upon themselves; yes, those who trade away the staff of life will suffer pain, sorrow, and nakedness, and many things that have not entered into their hearts to think of.

Since the Latter-day Saints have been in these mountains, there has never been such a deep designing and well-got-up scheme to draw grain out of this Territory as there is now; for there is a branch of a store in almost every settlement, and they are buying wheat and sending it to Pike's Peak, and they are getting it at a very low price, too. I am afraid this is going to bring trouble upon you, brethren and sisters. President Young has talked and talked upon the subject of saving your breadstuff, and the Twelve have borne testimony of it in all your settlements day after day and year after year; and yet many of the people don't care any more about it than if we had never spoken upon the subject.

There are some who have listened and laid up their grain. Look at the men who have done this, and you will find men that have got power with God and man. Let us try to improve, and get as many to do this as we can, and we shall do well. We cannot get everybody to do it, but we can use an influence with a few. There are a great many here who have lived from hand to mouth all their lives, they have been accustomed to get their wages on a Saturday night; and let their wives have them; then their wives would go and

pay such a portion for the week's provisions—so much for ale, so much for the priest, the tithing, and other things; and they don't know how to get along any other way.

How can you be saviours, except you lay up knowledge of the things of God? And how can you be temporal saviours, except you lay up provisions? Jesus says, Seek first the kingdom of heaven and its righteousness, and all other things shall be added unto you. The Lord is not bound to feed us, except we take care and do our part. Do you imagine that the Lord will go and raise you a crop of wheat, without your first going and ploughing the ground?

You have heard President Young say that none of us know enough to make a spear of grass grow, and this we all know to be true; but I will tell you what you can do. You can obtain the ground, plough it, drag it, sow the seed, and dedicate it to your Father and God. Then, when you find it necessary, you can irrigate it, and you will be pretty sure to get a good crop of wheat, or corn, or whatever you may choose to plant.

There are a great many that are going into speculation now-a-days. Some of our Elders are becoming merchants, taking the Gentiles' goods and peddling them off for wheat, and then turning it over to our Gentile speculators who have persecuted us. Well, you will see that pretty much every one of them will lose the Spirit, except they repent.

Now, you have been told again and again to take care of your cattle, and send back for your goods. This has been done this year by a number of the brethren, and it can be done by the majority of the people. There was a train of goods came in a few days ago: the cattle started from here last spring, and they have come in in better condition than any other cattle that have crossed the Plains this season. The same thing has been done before. The year the pioneers came in, we bought oxen, mules, and horses; and some of the cattle we brought in with us went back to the Missouri river the same season, and they got through about three weeks before we did, for we had to stay back and help our horses. When we struck the Platte river on our return, we found that there was no substance in the grass; the frost had killed it. But in the spring, when cattle go down from here, the grass is fresh and good, and the cattle get fat; and then on their return they get into the "bunch-grass country" before the frost comes, and you know bunch-grass is good all the year round. I want to see the people go into this business forthwith.

I cannot do much, but I have had it in my heart ever since I have been in this Church to do some good, not only to myself but to this people; and I want to honour this Priesthood, and to see the day when this people will circumscribe and circumnavigate the whole world; and I want to see the kingdom of God govern and rule the world, and this I will see with mine eyes, if I am faithful; and if I am not faithful, I shall be sure to see it, and that to my sorrow.

I desire to be humble and faithful; but I am like you—I have my weaknesses to contend with. We seem as if we must have something to excite us to good works—to encourage us to press forward in the good work of our Heavenly Father; and I consider we have everything to encourage us to do good—to practise virtue and righteousness.

Brethren, I feel to bless you with the blessings of Almighty God, that the Spirit of God may run through your bones like blood running through your veins, to cheer up your hearts. And I ask my Heavenly Father to bless you; and he will do it, if you be faithful and diligent. He will

bless the virtuous, the upright, and those that honour their calling, and that honour this Church; and he will honour me for ever, so long as I do right and honour the Priesthood; and he will honour my wives, my sons, and daughters, if they will honour themselves; and I will honour them. The men who honour this Church, and try to promote its interests, God will bless; and if they honour God, they never will take a course to crush their brethren: they will honour their Presidents, whether they be Apostles, High Priests, or Elders.

Uncle John Young is a Patriarch in the Church of God, which office he received honourably, for he is an heir to it through his father; and he may bless all the people with the blessings of the heavens and of the earth, and they will only get what they live for. This is the promise of God to his Saints.

The Spirit of the Lord giveth line upon line and precept upon precept, here a little and there a little for the comfort of the Saints. These are given to you to improve upon. I feel this spirit of improvement, and desire to advance and see my brethren advance in the things of God.

I pray God to bless you all, in the name of the Lord Jesus Christ. Amen.

TESTIMONY, &c.

Remarks by Elder George A. Smith, *made in the Tabernacle, October* 6, 1860.

REPORTED BY G. D. WATT.

It is about thirteen months since I had the privilege of rising and speaking in your midst. It is therefore with a heart filled with thankfulness to our Heavenly Father that I now enjoy the privilege of bearing my testimony on the present occasion of the things which pertain to the kingdom of the Most High. In his kind providence we are enjoying a great multitude of blessings.

The testimony which has been given to us this morning of the power and manifestations of the Spirit of God in the midst of Israel is calculated to make us rejoice. The Lord speaks unto us in his own way, and after his own manner, and in our language, and after our understanding, and the light of his Spirit which shineth in our minds, inasmuch as we will suffer it to do so; but if our hearts are clogged with the things of this world—if our souls are suffered to become enamoured of the earth and the objects that are sought after by the wicked world, we lose the Spirit of the Lord, and by that means do not understand when we are taught and instructed in the way of life.

The object of obtaining wealth and the desire to handle or control a considerable portion of this world's goods have blinded the eyes of many Elders, and caused them to go astray in the ways of extravagance and folly. It has

decoyed them from the path of virtue, and by that means they have become totally estrayed from the path of truth. If we can keep in view the one great principle, to build up the kingdom of God, proclaim the fulness of the everlasting Gospel, to labour for the sustenance of Zion, make that our first, our great, our only object, and fear not for the earthly things we may need, we shall have the Spirit of the Almighty to enlighten our minds and guide our feet in the true path.

When the Presidency bear their testimony to us, our spirits will then meet with theirs, and we shall feel and enjoy the truth of the principles they proclaim to us. But while our minds become concentrated upon earthly objects, we are dark, and we begin to think we know better than other people; we begin to feel that we can do something independently of God or his servants.

I will relate an instance that occurred in 1849. I was talking with one of the brethren who had been many years in the Church. He told me he wanted to situate himself so that he could leave his family and be prepared to go preaching. I said, "Are you not pretty well situated now you have a large farm, plenty of cattle, and other property, and your family are able to take care of themselves?" He said he did not feel as though he had ready means enough to go. "I want to get myself in condition so that I can leave home; and in order to do it, I have determined to go to California; and I think in the course of five or six months I can there raise ten thousand dollars, and on that means I can go to the southern part of California, buy 1,000 head of horses, and bring them to Salt Lake, and next year sell them for one or two hundred dollars each. With that means in my hands I shall be able to leave my family and go preaching." That was the design he laid out. I may say the plan was very tempting: he went to California, but the tremendous results anticipated were never realized. There are a great many men in the midst of Zion that have lost their power and ability to perform those works they seem to wish to perform by endeavouring to take a wild goose chase to place themselves in possession of wealth on their own responsibility. The circumstances which have transpired in our midst for the last few years have been calculated to try many men.

In reviewing the history of ourselves as a people, we have encountered many things which have been calculated to try some men. They have been compelled many times to submit to the most cruel exactions—seeing their friends murdered, their families driven from their possessions, and yet bearing up under it splendidly. They have had to pioneer into the midst of a barren and hitherto unknown desert, make settlements, rear their families in the midst of want, and toil, and bear it patiently. Yet, after a few years of prosperity, you will see those very men, when they become better situated, surrounded with the blessings and comforts of life,—they begin to feel as though they were not doing quite well enough, and their thoughts begin to wander like the fool's eye to the ends of the earth. In some instances the scenes of the last few years have caused them to turn again, as President Kimball expressed it, like the hog to the mire after he had been cleanly washed.

It puts me in mind of a compliment paid to Queen Elizabeth by an English farmer. Her Majesty was out on a ride, and was caught in a storm. The farmer was very much rejoiced that the Queen had called upon him, and she was pleased with his rough hospitality. Being just after

the defeat of the Spanish Armada, he complimented her on the success of her arms by saying—"The King of Spain got the wrong sow by the ear when he made war with your Majesty." The Queen was much amused at this vulgar comparison.

Though, really, the dream related by brother Kimball, describing the multitude of hogs that were in the city, was so perfectly illustrated at the time the town was so tremendously full of soldiers, teamsters, gamblers, and camp-followers, and they floated off so suddenly, that it could almost be said it was dreamed awake. That is the best way to dream: a man can many times dream wide awake straighter than when asleep.

I remember once (when in Zion's camp,) I was very thirsty, hungry, and tired, that I dreamed when I was walking on the road I could see a loaf of bread, a bottle of milk, and a spring of water. It was one of the pleasantest dreams in the world, and I dreamed it while walking along the road. At the same time a great many dreams, as men consider, are no more nor less than open vision, and a great many dreams are the result, perhaps, of fatigue—of over-exercise—of over-eating before retiring to rest, or some other cause.

When a man's mind is illuminated by a dream, it leaves a vivid and pleasant impression: when it may be guided by the Spirit of God, it leaves the mind happy and comfortable, and the understanding clear.

I have regretted, for the past year, that I have not been permitted to speak to you, that my testimony to the truth might be heard in the midst of Israel, and in this city particularly. It was owing simply to an accident which lamed me in such a manner that I could not walk about—could not stand up, though after a while I got so much better that I could ride. I have rode about the Territory, and talked to the brethren in the settlements, generally sitting down; and many of them heard my testimony, which is the same as it has been for the last twenty-eight years—a testimony to the truth of the revelation of the fulness of the Gospel to the Saints in these last days. It is the work of the Lord, and the hand of God is visible in everything that is passing before us; his hand and power have been over us. He has shielded us from the political machinations of evil-designing men, and preserved us from the wrath of our enemies. He has given wisdom to our President to guide, to counsel, to direct us; and if ever revelation guided a people on the face of this earth, this people has been guided by special revelation ever since we came into these valleys. The power of the Almighty has been with us, his hand has been over us here, his wisdom has directed us, his inspiring Spirit has been on our Presidency, his revealed will has been given from the lips of him God has given to lead us. Fear not to do right ourselves, and let us be fully aware of our own follies and weaknesses and corruptions, and listen to the watchmen of Zion, and we shall overcome and inherit the blessings of glory. We shall rise above our enemies, light and truth will shine upon us, peace will be on our path, and the lamp of life that will guide us to eternal glory.

This is my testimony. You have it as I feel and realize it and know it, for these things are of God. And may his blessings attend us, is my prayer, in the name of Jesus Christ. Amen.

EVIL HABITS AND PRACTICES, &c.

Remarks by HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, December* 16, 1860.

REPORTED BY J. V. LONG.

You have all heard the remarks and sentiments of brother Wells. His exhortations are very good; they will make you and every soul who obeys them free, because truth is life, and life is light.

I do not believe there is a man here to-day but what knows that the doctrine taught to-day is truth. It is the word of God—the revelations of Jesus Christ to every one that hears, and salvation to all who yield obedience to it and carry it out practically. Your faith without works is vain. The religion which you and I believe in requires us to live by its precepts—to be Saints in very deed. It is life, joy, and peace to those who practise it, and condemnation to those who despise it.

Brother Wells has made some excellent remarks on the practice of drinking liquors. The results of this evil are seen everywhere; but to say that it leads to all manner of evils would be as far out of the way as the saying that the love of money is the root of all evil; for there are hundreds of men in the world that do not drink a drop, and they are as full of wickedness as any men upon the face of the earth.

Drinking liquor is a habit you may easily become habituated to: drinking one dram creates an appetite for a second. It is just so with a man who commences telling lies: he commences with a little childish lie, believing that it will do no harm, and so he continues on until he becomes an habituated liar. These things become habits, and men bend their minds to them by degrees. The same may be said of stealing: persons addicted to stealing first began by stealing some trifling thing—perhaps a halfpenny or a penny; from that they get to a picayune, sixpence, and a dollar, and they then become habitual thieves. I could mention many things that we as a people permit ourselves to do.

Some will tattle about their neighbours, and they will be very busy at what we call backbiting, or, more properly speaking, telling lies. These are evils that will eventually lead a man down to death.

People may say there is no sin in stealing from an unbeliever; but I tell you that the man who will do it will, if I let him have the chance, steal from me; and such a course will lead them down to death and destruction. And I now prophesy that the day will come when the man who will do this will become poor, and be a vagabond upon the earth; and probably it may affect his children, if they partake of the same influence.

These are my sentiments, in the presence of God, angels, and men. Brethren, these very men who lie and steal will try to hide their own sins by saying that the Presidency both do this and sanction it. God will curse all who say such things, and all Israel will say Amen. If I knew that I must draw my last breath in ten minutes from now, I should

still know that I am telling the truth. There are many of these characters of whom I am speaking, who do not drink any liquor at all; and then, again, we know that there are many who do indulge. Every murder that has been committed in this Territory has been done under the influence of liquor; and I will here remark that the most of them have been men who deserved to die; and, furthermore, I think it would be quite as well if there were a great many more on the same road.

Brother Wells has truly remarked that the world and all hell combined cannot stop this great and mighty work. This is the Church of Jesus Christ of Latter-day Saints, established by revelation from heaven; and of this I feel proud to bear testimony.

So far as the world are concerned, I care no more about them than I do about the snow that is upon the ground, except they repent and obey the Gospel. They cannot effect anything one way or the other.

Brother Wells states that all the trouble and annoyances he fears are those that may arise among ourselves. I wish to see these things cultivated in the hearts of the people, or rather stored up for cultivation. The question was asked, Whence is all this sorrow and pain? These things arise from men and women who profess to be Latter-day Saints. This I consider one of the most irritating and tormenting things upon this earth.

Saints, rise up to the dignity of men and women in Christ Jesus, do right, learn to be men, learn to lay aside every bad practice, cease your drinking, and put away everything else that is evil. Let us be one; let us try and live so that all will be as one man, or one drop of water, and thus partake of each other's principles and attributes, and of the attributes of God, that angels may be our associates by night and by day.

If this people will take this course, and live their religion in all things, I can prophesy in the name of Israel's God that you will never have to fire a gun, for the Lord will send his angels to do the work of destruction among the wicked. The Almighty will lead the wicked as a man leads a horse, at pleasure. Brethren, why don't you live your religion, magnify your callings, and honour God in all things you do and say? Be humble and prayerful; be faithful to your duties at all times.

I am speaking plainly to you: you may perhaps call it scolding, but I am speaking of unrighteous practices —such as will bring trouble upon you, and a final dissolution. Tell me of a man that understands what has been said here this afternoon, who does not know this as well as I do? Why do I say this? Because here is light, knowledge, and revelation handed to you every Sabbath by President Young and others. This is plain and easy to be understood by all the Saints who have been here and partaken of the words of life that have been dispensed to the people for the last few years.

I have pride in the improvement that I see among the people, and I have great satisfaction in seeing my family do right, living an humble life, and setting an example that is worthy of imitation. I am also proud of the industry that I behold around me, in seeing the people making their own clothing. In this my family greatly improve, and I delight in it, for it is setting a good example before my children. I delight in seeing my children temperate, and it would please me more if they would not touch liquor at all. Then my sons would be honourable and filled with the power of God, and that would be the height of my ambition, to see my sons and daughters walking in the way of life and salvation, my sons

becoming kings and priests of the Most High, and my daughters becoming mothers in Israel, like unto Abraham, Moses, Sarah, and Rebecca of old.

You might suppose that I am proud of this coat or any other clothing that I wear, like many people in this Church who make dress their god. It is true, when I am kept warm by wearing good clothes, that I feel comfortable and thankful; but I do not set my heart upon clothes; and I would like to see you Elders of Israel act upon the same principle—to be honourable and upright in all things. I would like to see every soul of you doing right and carrying with you a holy influence. I feel as honourable, and yet as humble, as if I were in the presence of God and his holy angels.

There are some of our people who do not believe that angels have anything to do with us; but I can tell you that angels are here to-day. Who are they? They are men who hold the same Priesthood as President Young and his brethren. They are engaged in this work individually and collectively. They are the characters who watch over you Seventies and Elders: they want to save you and bear you off victoriously. I know this, for they have been with me and administered to me.

If we are faithful, the victory will be ours; and all the combined powers of the wicked nations of the earth, aided by all the devils from the infernal regions, cannot remove this people out of their present location, neither can they stay the progress of the work in which we are engaged; but it is the wickedness that will rise up in the Church that will cause us trouble. It is now as it was in the days of Jesus and the Prophets. We read in the Book of Mormon that the Gadianton robbers came down from the mountains—they robbed, plundered, and in many instances slew the Saints. I can tell you, brethren and sisters, that we have similar characters in these mountains, who are making pretty rapid progress in preparing to destroy this people. This I know to my sorrow.

When we take hold of men in this kingdom, we want to make something of them: in many instances they are dishonest, and we cannot do much with them. But in regard to the people of the world, I do not trouble much about them: they do not live the religion of Jesus Christ—they do not profess to live it, but they think that we are all fools for following Joseph Smith and Brigham Young. We know our religion is true—we profess to live its principles; but if we turn against it, we have more knowledge, and hence more power to operate against it.

You have frequently heard of brother Hyde, brother Russell, and myself being afflicted with devils in England. There were legions of them came upon us and sought to destroy us: but we were not alone; our guardian angels were there to assist us, and they delivered us out of the danger, and out of the power of our enemies.

Brethren, be of good cheer, lift up your heads and your hearts in purity before God, and rejoice in the strength of the Holy One of Israel, for the wicked shall not overcome, but we will ride off victoriously and sing songs of praise and triumph.

The day will come when the Lord our God will empty the earth of all her wicked inhabitants, for he is going to cleanse this earth from wickedness and prepare it for the abode of the righteous; and you may rest assured that it will take a tremendous shaking and an unprecedented great fire to purify this earth ready for the Saints of light.

May the Lord bless you all, brethren and sisters, and all the faithful and righteous Saints that live upon the earth, that they may be prepared for the coming of the Lord Jesus, is my prayer. Amen

FAITH AND BELIEF, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 1, 1860.

REPORTED BY G. D. WATT.

The Elders who have addressed you have imparted much excellent instruction, many great and glorious principles have been advanced, the audience have been put in possession of them, and there are a great many more in store for us.

We constantly behold an endless variety in the appearance of the human family, and in their dispositions. No two persons are exactly alike in form, appearance, expression, disposition, and quality of character. We have seen a talent exercised before us to-day that is new to many of us. I have been acquainted with brother Mace more than twenty years, and never heard him speak in a meeting until to-day. I am pleased with his discourse; his ideas are bright and active: yet he will learn more; and we shall learn many things that have not yet entered into our hearts to conceive, and know better how to correct one thing with another, and more clerly understand these seeming discrepancies in doctrine, &c., that so often cause persons to differ.

The subject presented to you this morning I explained two weeks ago in a manner to be satisfactory to persons of good understanding: it is the subject of faith and belief. Perfection in conveying ideas is not yet given to the children of men. Our language is altogether inadequate for always conveying our ideas with unmistakeable precision, and the same ideas are generally advanced in different words by different persons. This peculiarity has been observable to-day. It has often been told you that all people, sects, and denominations have more or less truth. None of the religious sects have a perfect system of salvation, though all of them have a portion of true doctrine, and suppose they have a perfect plan. Elders in this Church—men who have been members for years—often speak of principles in the abstract, when they would be better understood if they spoke of them in connection with other kindred principles. Faith and belief, for instance, should not be separated.

Belief is inherent in the creature—implanted within him for his use and benefit—to believe or disbelieve. Your own experience may satisfy you that faith is not brought into requisition by the presentation of either facts or falsehoods to the external senses, or to the inward perceptions of the mind. If we speak of faith in the abstract, it is the power of God by which the worlds are and were made, and is a gift of God to those who believe and obey his commandments. On the other hand, no living, intelligent being, whether serving God or not, acts without belief. He might as well undertake to live without breathing as to live without the principle of belief. But he must believe the truth, obey the truth, and practise the truth, to obtain the power of God called faith. Belief and faith continue in the person who is in possession of faith. It is thought by some that the

time will come when we shall no longer believe. So far as I now know, I shall have to live a few hundred thousand years before I come to that conclusion. I am satisfied that belief will eternally exist with me, whether it will with others or not. When I am in full possession of faith and the power of God, if I should say to that mountain, "Be plucked up and placed in the sea," it would be done; or to a tree, "Be rooted up," it would be done. I expect that objects will come within the scope of my belief to act upon before I have faith to act upon them; but I never expect to see the time when there will not be room and opportunity for belief, and to advance.

I am pleased with the remarks made by brother Mace and brother Pratt. Brother Mace is right and wrong in his ideas upon the birth of the water and the spirit, as he is with regard to faith in the abstract. There is such a thing as the birth of the spirit while we live in the flesh. And when we understand more perfectly our own independent organization which God has given us, and the spirit-world, and the principles and powers that act on this organism, we shall learn that a person can be so fully and solely devoted to the spirit of truth and to God, and be so wrapped up in that spirit, that it may be called, with propriety, a new birth. I read in the Scripture that a man must be born of the spirit before he can see the kingdom of God. And yet I have seen hundreds of people, in my experience and travels, who, after hearing the Elders preach, and the spirit of truth has found way to their hearts, have yielded to it and testified that this is the kingdom of God, and, after all, have never come into it. The love of the truth was so far lacking in them, or they were so far wanting in moral courage, that they did not embrace the truth. The writers of the New Testament were disposed to call it a birth, and I have no objection to their use of the term.

Jesus is the first begotten from the dead, as you will understand. Neither Enoch, Elijah, Moses, nor any other man that ever lived on earth, no matter how strictly he lived, ever obtained a resurrection until after Jesus Christ's body was called from the tomb by the angel. He was the first begotten from the dead. He is the Master of the resurrection—the first flesh that lived here after receiving the glory of the resurrection. The resurrection from the dead may also, with propriety, be called a birth. All we can do in these matters is to exclaim, O the poverty of our language!—the poverty of our ideas!—of the power of our conception! But we shall learn more, and come to a better understanding.

It is for brother Mace and all others to understand that, because we believe in the ordinance of baptism, the ordinance of the sacrament is not to be done away. To learn that, if you believe in the laying on of hands for the reception of the Holy Ghost, you are not to deny the laying on of hands for the healing of the sick. It is not for people to take only part of the religion of Christ, and say "It is all we require;" but take the whole truth wherever you find it. It is good; claim it, take it to yourself, and cleave to it, for it will do you good. Cease to separate truth from truth. Heaven is full of truth; earth is full of truth and falsehood. The power of God, the power of angels, and the power of the Devil are all more or less exhibited before the children of men. Let us yield ourselves to the Lord our Saviour, that we may truly be his servants, and it will be well with us, and there will be no danger but that we shall be right. Let us learn to see the harmony of truth, and love and practise it, until we are made perfect and fully prepared to be received into the kingdom of our Father and God.

May the Lord God Almighty bless the Saints, and every one who will permit his blessings to come upon them. I am under the same obligations to bless sinners as I am to bless Saints, if they will receive my blessings. I pray for the blessings of Heaven upon the work of his hands, for we are all his children—the sons and daughters of our Parent who dwells in the heavens. Let us do honour to his character and to our own being, and so live that we may have knowledge of the light of eternity, that we may be prepared to dwell eternally with him. This is the greatest gift that can be conferred on intelligent beings, to live forever and never be destroyed. May the Lord help us in so living as to enjoy his society, through the merits of his Son Jesus Christ. Amen.

TESTIMONY OF THE SPIRIT OF TRUTH—EFFECTS THAT FOLLOWED THE GOSPEL ANCIENTLY AND THAT FOLLOW IT NOW, &c.

Discourse by WILFORD WOODRUFF, *delivered in the Tabernacle, Great Salt Lake City, April* 22, 1860.

REPORTED BY J. V. LONG.

I always feel much pleasure in addressing a congregation of the Saints when I am inspired by the Holy Ghost, for then I can be of benefit to those who hear.

I realize that, until the Priesthood was restored to the earth, we had no way of knowing the truth in relation to the Gospel of Jesus Christ. It is true there were a great many anxiously seeking to know the Lord, but there were none that were able to give them the comfort and consolation they desired.

If a person goes without food for twenty-four hours, we all know that that individual will become very hungry; and it is precisely so with those who hunger for the principles of eternal life. While we enjoy the Spirit of the Lord, we shall find that there is enough and abundance to feed every human soul.

I have never seen the day or the hour that I was not susceptible of being taught by my brethren, neither have I ever seen the time that I thought I knew all the principles of the Gospel; and I can truly say that I feel as much edified to-day in contemplating the things of God as ever I did in any hour of my life. We are all dependent upon the Lord, upon his Holy Spirit, and upon the testimony of the Lord Jesus Christ, for instruction, for light, and knowledge, such as is calculated to edify, encourage, sustain, and aid us in magnifying our callings in this life.

We need not enter particularly into the great mysteries of the kingdom of God in order to be edified. A man may preach upon the first principles of the Gospel, and he will find enough in them to instruct the people and edify himself in the things of God. Those principles are plain; they can easily be comprehended when pre-

sented to the children of men as they are revealed from heaven. But, as plain and simple as they are, for eighteen hundred years the world was almost destitute of a knowledge of the truth and of the Holy Ghost which is poured out to lead mankind in the way of truth. From the time of the great falling away, which took place in the early part of the Christian era, up to the present time, the world have been ignorant with regard to the first principles of the Gospel of Jesus Christ. It is true that professed Christians have had the examples of the Prophets and Apostles from their childhood up, as laid down in the New Testament; and yet they have been far from the truth, and did not know the correct way of worshipping God. It has been a mystery to you and to me that we have never been able to unravel or to find out by our own wisdom the true knowledge of God; but the very fact that generation after generation has risen up and established systems and organizations, all professing to be according to the plan of salvation, and yet opposed one to another, until they have raised up scores of churches, all differing on points of doctrine, proves that there has been something out of the way.

We know that we have the Gospel of Christ that has been revealed from heaven in this generation, wherein are taught faith, repentance, and baptism for the remission of sins, and that obedience to those doctrines will bring all things to our remembrance, and thereby enable us the more perfectly to do the will of God while we dwell here in the flesh. As the Scriptures have informed us, "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." I do not know that I can explain to you the reasons for the great difference we see in mankind relative to the principles of truth, but it has been so in every age of the world; and when the Gospel has been preached, the honest in heart and meek of the earth have obeyed and been sustained by it, and they have been enabled to pass through many scenes of trial and to endure the persecutions that wicked men have devised to afflict the people of God.

The faithful have always had a positive knowledge that what they were doing was right and acceptable to the Almighty, and that they have been sustained in passing through scenes of trial by the gift and power of God. They have realized that it was better to sacrifice their lives for his kingdom than to live and enjoy the riches and honours of this world for a season. This principle sustained the ancient Saints in all their afflictions; it sustained them in the den of lions and in the fiery furnace; and although they frequently sealed their testimony with their blood, they were comforted and consoled in looking forward to the time when the earth would enjoy her sabbaths, and the Saints enter into their rest.

The Jews marvelled and wondered at the Saviour, for they saw that he was filled with light and truth. They had eyes to see, but they saw not. The Saviour laid before them the principles of truth; he came to them and undertook to convert them; but he wept over them when he saw what would be the consequences of their hard-heartedness, and how the Jewish nation would be overthrown and the people scattered among all nations, if they rejected the doctrines he presented to them. He informed them what would be the result of their disobedience, and told them that the judgments of God would fall heavily upon them. He portrayed to them the oppressions and torturings with which they would be afflicted—foretold the destruction of the temple, that it would be thrown

down, and that there would not be left one stone upon another. The majority of them mocked his sayings, and finally succeeded in putting him to death; but yet all that he foretold the Jews has come to pass. The predictions of Moses also concerning that nation have been literally fulfilled, and that too in such a plain, pointed, and unmistakable manner that it seems almost impossible for a man to be a disbeliever in the dealings of God with the Jewish nation.

Peter, James, John, Philip, Bartholomew, and the Apostles generally warned that people; but they spurned the servants of God and turned unto their idols. The Apostles were inspired by the Spirit of God; they enjoyed the gifts of the Holy Ghost; but the great mass of the Jewish nation hardened their hearts and would not listen to the words of life. I might say the same in relation to the present generation. The Church of Christ is organized precisely as it was in the days of the Apostles, and we are living in the day and age of the world when the righteous blood that has been shed upon the earth will be avenged on the disobedient, because they reject that Gospel which would save them and enable them to assist in the great work of the redemption of the dead. The Gospel has been again restored by the administration of an angel from heaven, whom the revelator John saw in vision when on the isle of Patmos; and when describing it, he says—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev., 14th chap., verses 6, 7.)

Did you ever know the Lord to bring his judgments upon any nation, from the days of Adam in the garden of Eden until the present time, before he had warned them of their sins? No; the Lord has always warned the people before he has punished them for their wickedness. He warned Sodom and Gomorrah before he sent destruction upon them, and he has done so in every age of the world. In this generation the Almighty has raised up a Prophet who has organized the kingdom of God, and thousands of the Lord's anointed have been inspired by the same Spirit to proclaim the words of life to the people. And who cannot foresee the judgments of God that await this generation? After the testimony of the servants of God, the judgments that have been spoken of will be poured out upon the wicked. Every man and woman who lives up to the principles of the Gospel can see by the same Spirit—they can understand by the things that are written in the Scriptures, and by the revelations of God that have been imparted unto us, and that are before the world, that these things are hanging over the nations.

We have before us the example of the antediluvian world: they were hard-hearted and unbelieving, and would not believe until it was too late. The inhabitants of Jerusalem did not believe that they would be surrounded with those dire calamities that afterwards befel them.

In looking at the judgments of the Almighty that we have witnessed and have been called to pass through, we see plenty to arouse us and cause us to be dilligent in the discharge of our duties. The heavens are full of judgments that are ready to be poured out upon this generation, and the Lord has as many ways in punishing the wicked as he ever had in any previous dispensation. We witness the power of God made manifest by day

and by night, and we ought to realize the necessity of being obedient to all the requirements of Heaven.

The Elders of Israel have gone forth and borne a true and faithful testimony of the Gospel of Jesus Christ, and they have been assisted by the gift and power of the Holy Ghost. Our Prophet and Elders have been filled with good desires for the people and have gone abroad and tried to bring mankind to a knowledge of the truth. Our President has cast his mind abroad over the world, and in his meditations he has planned for the welfare of the human family, and yet the wicked have desired his life, and thousands have despised him because he has reproved them for their wickedness, and advocated righteous principles, and called upon them to repent of their sins and be baptized according to the order of God.

The Prophet Joseph was inspired to lay the foundation of the Church and kingdom of God. Before that time the masses of mankind were in darkness—the professors of religion were deceived in regard to God and the things of his kingdom. If the Lord had not sent forth his servant Joseph, the Devil could never have wrought upon the hearts of the children of men as he has done; but because the Prophet was laying the foundation of that great work which the Lord had determined to perform in the last days, the hearts of the children of men were stirred up to roar against the Lord's anointed. But the truth was bound to prevail, and for the accomplishment of this object the Prophet laboured day and night.

I know that Joseph Smith was a good man, a Prophet, a Seer, and Revelator, and that he sealed his testimony with his blood, that the nation that was worthy might receive their reward. There is no principle revealed in this generation but those which are known by the Almighty to be for the salvation of his creatures. The spirit of warfare that is manifested in these days has existed in all ages when the Priesthood was upon the earth. There was always a war between light and darkness, God and the Devil, Saint and sinner, correct principles and false doctrines. We ourselves have a warfare with the evil propensities of our nature: we have already had to meet a warfare outwardly. In some instances there has been a physical contest, and our enemies have sought our destruction from the beginning. That warfare will continue until Satan is bound and iniquity swept from the earth. We need not suppose that we shall have peace, for there will be no peace to the righteous until he reigns whose right it is to reign. It is in this generation precisely as one of the Prophets foretold it should be—"Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

Thousands and millions of the sectarian world are in this condition, and will be led to use this or similar language. The honest among them will get their reward, and it will be far superior to anything they have anticipated. It is true they entertain many false doctrines, but let us remember that we believed false doctrines and were surrounded with the traditions of our fathers before we heard the fulness of the Gospel. When we heard its principles taught, we admired and received them for the truth's sake, and rejoiced in the blessings that followed our obedience.

We have now got a warfare to endure; we must war against every evil principle until we can learn to do right in all things. This is the spirit we must learn to cultivate day by day. The knowledge we have of the Gospel will assist us in doing this.

There is one particular feature connected with the preaching of the

Gospel: You may send out a thousand Elders and they will all teach the same doctrines; they will all labour for the building up of the same Church; they will be united; for their faith, their doctrines, and the organization of the Church have all been made known unto them by the revelations of God: hence they will see eye to eye in regard to the principles of the Gospel. Supposing a thousand ministers of different denominations were to be sent out into the world, it would be very different with them from what it is with the Elders of the Church of Christ: they would not be so united or so harmonious in their sentiments. Our union and oneness of sentiment constitutes one of the prominent beauties of the organization of the kingdom of God.

There was never any other Gospel taught to the old Prophets excepting that which is now taught to you and to this generation; neither was there ever any of the children of men saved upon any other principle than that which is now presented to the people. The Church of Christ always had in it Prophets, Apostles, and Patriarchs; it was always blest with the gifts of inspiration—power to heal the sick and to perform such miracles as were necessary for the salvation of the Saints.

If you were to meet with Father Adam, with Seth, Moses, Aaron, Christ, or the Apostles, they would all teach the same principles that we have been taught; they would not vary one particle. This Gospel is everlasting in its nature and unchangeable in its character. It might be urged that the house of Israel had the law of carnal commandments; but that only acted as a schoolmaster to bring them to Christ, because they would not receive a celestial law. They had the Priesthood of Aaron for a series of years amongst them; but the old Apostles, Prophets, and Saints were saved by the Gospel, and not by the law of carnal commandments.

I want to say a word about our present position. When we first received the Gospel, we professed to rejoice in its principles and in the blessings which followed our obedience; and should we not continue to rejoice and be diligent in the work of the Lord,—yea, even more so to-day than we did when we first received it? When a boy begins his education at school he begins at the first rudiments, and continues to progress step by step. It is so with the student in the study of the everlasting Gospel. There were not many principles revealed to us when we first received it, but they were developed to us as fast as we were capable of making use of them.

I well remember the first sermon I heard. My conviction was that I had learned more about God and the things of his kingdom than I had learned in all my previous life. I believed the Gospel then, and I not only believe it now, but I know it to be true. Since then I have received much valuable instruction through the revelations of God that have been made manifest; and I have never yet heard a principle set forth, but I have been able to see beauty and glory connected with it.

The subject of the vision that was given to Joseph Smith and Sidney Rigdon was alluded to by brother Young and others during our Conference. In reference to that, I wish to say that when I first read that vision it swept away a vail that had been around me all my life; it opened my understanding and shook off my shackles. There was something in it so different from the old sectarian notion—something that swept away the idea of one heaven, one hell, and that those who do not go to one place must go to the other, and that all in heaven have an equal glory, and all

in hell an equal misery. There always appeared something very inconsistent connected with the doctrine of future rewards and punishments as taught by modern divines; but when I got hold of the vision, I saw more light, more consistency, and Godlike mercy and justice than I had ever seen in my life.

I refer to these things to show how the vail was taken from my eyes, and how I was made to comprehend that every man is rewarded according to the deeds done in the body. I then saw there was something to encourage a man to be true and faithful, and to be filled with integrity; while, on the other hand, it was made manifest that it would not pay a man to do evil. Every man gets the reward he earns by his labours. We can see this every day of our lives. You never saw a man who had partaken of the blessings of the kingdom of God, and then turned against the Lord, and would do wickedly and blaspheme the name of the Deity, but what the Spirit of God would withdraw from him and leave him miserable. The hand of God always overtakes such a one, evil lies in his path, and he is tormented by day and by night. We have seen this during our experience in this Church.

To me the principle of integrity is one of the greatest blessings we can possibly possess. He who proves true to himself or his brethren, to his friends and his God, will have the evidence within him that he is accepted; he will have the confidence of his God and of his friends. It is a great and a glorious principle; it is something that gives you that assurance in your friends that you can trust your property, your life, your all in the hands of your brethren.

The Lord has said, "I will prove you in all things, even unto death." How truly this has been fulfilled in this Church. Scores and hundreds of our brethren have laid down their lives in carrying out the principles of the Gospel of Jesus Christ; they have been hastened away from this world by their enemies, but they have maintained their integrity, proven themselves to be true and faithful before the Lord, and their spirits now mingle with the spirits of the just.

We should all seek to do right, try to perform our duties day by day to God and to each other, and put away everything that wars against the Spirit of the Lord.

I rejoice every day I live in beholding the signs of the times, in looking at the progress of the Church and kingdom of God upon the earth. The Lord has guided and governed us all the day long. We have every reason to be thankful for his goodness unto us, and we may rest assured that his blessings will be poured out upon us just as fast as we are capable of receiving and making a right use of them.

The judgments that are coming upon the wicked will cause the ears of the children of men to tingle and their hearts to quake. Do you think they realize those things? No, they do not; they are all in the dark: but it is just as Elder Pratt said during our Conference—after the testimonies of the servants of God will come those of thunderings, earthquakes, pestilence, famines and the sword. The Lord also says, by revelation, that when these judgments do come, when they are poured out upon the earth, "O ye nations of the earth, how oft have I called upon you by my servants, by the ministering of angels, and by my own voice and by famines, tempest, earthquakes, and pestilence of every kind, and would have saved you with an everlasting salvation, but ye would not. Behold the day has come when the cup of the wrath of mine indignation is full, and it shall be poured out upon the disobedient."

Remember these things, for the words of the Lord must be fulfilled. When a man who believes the Gospel reflects, he becomes satisfied that not one of those sayings will be suffered to return unto the Lord void, but he realizes that they will accomplish that for which they were sent. But a man who knows not God cannot realize anything about the calamities that are to come upon the earth. You might preach to him as long as Noah preached to the antediluvians; you might try till you were gray with old age, and you would try in vain to get him to understand the things of God.

If we had correct understanding, we should all see as the Lord does, and should understand how his purposes will be accomplished; but we are to walk by faith, and not by sight.

I feel to rejoice in knowing that the kingdom of God is established on the earth, and that it will spread itself abroad, become like a great mountain, and finally fill the earth. The words of the Lord will not return to him void; but whether he speaks by his own voice or the voice of his servants, those words will have their fulfilment.

Let us be faithful and adorn ourselves with the graces of the Gospel. There is nothing gained by doing wrong. Lying, stealing, blaspheming, drunkenness, backbiting, and denying the Lord Jesus Christ bring sorrow and remorse; they debase man who is organised in the image of God; but to do right, to obey the commandments of God, to be charitable and kind, brings joy and peace and the Holy Ghost, and an eventual exaltation in our Father's kingdom.

May we all so live that we may be worthy to dwell in his presence in the world to come, and to participate in the fulness of that glory and blessedness promised to the faithful, is my prayer in the name of Jesus Christ. Amen.

BLESSINGS OF THE SAINTS—TRAINING OF CHILDREN.

Remarks by Elder WILFORD WOODRUFF, *made in the Bowery, Great Salt Lake City, August* 26, 1860.

REPORTED BY J. V. LONG.

Brethren and sisters, we are blest above all other people upon the face of the earth, not only temporally, but spiritually. I consider any people blest of the Lord to whom he has revealed the Gospel of Jesus Christ—to whom he has given the holy Priesthood and authority to administer in the ordinances of his house. That people are greatly blest, far above their fellow-men, who do not enjoy this privilege. I consider this to be our position to-day: we have the privilege of walking in the light; we have the privilege of comprehending and knowing the truth—of knowing the way to be saved and exalted in the presence of our Father and God. We are in a position to know his mind and will, through his servants the Prophets. The Lord has given unto us teachers and inspired men—

men who are inspired by the Spirit and power of God—clothed them with truth, and endowed them with wisdom to teach us at all times the path we should walk in. This is a great blessing, whether we realize it or not.

The Lord looks down upon our work and considers our ignorance, and so do those holy beings who surround his throne; but yet we know enough to do our duty, magnify our calling, and fulfil the object of our creation. And any man or community who have the Gospel of Christ, the holy Priesthood, and the power of the Holy Ghost that we have, possess a great advantage over the world; for they do not comprehend—they do not see nor understand the things that await them: they do not understand the dealings of God with them in any respect. It is not so with the Latter-day Saints; for as long as they continue to receive the truth, their minds are opened to understand the character of the day and age in which we live, and all those trying scenes that are approaching us; the vail is taken from off the face of the earth, and we see things, to some extent, as they are.

We have received the gift of the Holy Ghost by the laying on of hands, and the vail of darkness, of doubt, and fear is taken from our minds, and we can see clearly where to go and what to do; and we feel that our spirit is right—that we are acceptable before the Lord our God, and are the subjects of his blessings.

When sitting here and listening to to the words of the servants of God, I reflect day by day on the things of God that are revealed to us, and I am inevitably led to the conclusion that there is no people upon the face of the earth enjoying such great blessings as the Almighty has bestowed upon us. The heavens are full of blessings, and the Lord is willing to bestow them upon us. The hearts of the servants of God are full of blessings, comfort, and edifying words for the Saints. Then it is certainly our duty to make a right use of the knowledge we have received, and to acknowledge the hand of the Lord in all things. We should try to gain wisdom, knowledge, and understanding, and from the experience we are having while in this great school. This would stimulate us to action; and inasmuch as we do this, and walk in the light of truth, we shall be satisfied, and continue to do as we have been taught. By pursuing this course in our connection with the work of God, we are enabled to drink of that well of water that springs up into everlasting life.

I do not believe that any man in the world who has power, wealth, influence, and a good understanding of things, is satisfied with the present confused state of the world, either religiously or politically; neither do I believe that a man who does not know God or the principles of eternal life and salvation—a man, for instance, that has come to an understanding of the world, and that has received the benefits of civilization, as understood by the great mass of Christendom,—I do not, I say, believe that such a man is or can be satisfied. I can readily believe that the professors of religion are not fully satisfied in their minds and feelings, unless they have partaken of that life which is made manifest by the gift and influence of the Holy Ghost. And we have an abundance of evidence to prove that the world are not satisfied with their condition—not even those that are seeking the pleasures of life. We frequently hear them complaining of the state of affairs at the present time.

Man possesses a spirit that must endure for ever—a spirit that comes from God; and inasmuch as he is not fed from that same source or power that created him, he is not and cannot

be satisfied. I can say, from my own experience, that although I sought for the truth diligently, I was never satisfied until I heard the fulness of the Gospel proclaimed by the Lord's chosen servants. I had no inspired man to say "This is the way, walk ye in it." It is true that I could read the Bible; I could pray and to some extent know what was right and proper for me to do,—at least so far as moral religion was concerned. I enjoyed a portion of that Spirit which in those days would lead a man to do good to his fellow-man, but of course I had not the knowledge of God. But in these days, when the holy Priesthood is restored to us, we have no excuse for saying that our minds are not satisfied, for the blessings are given to us; they are within our reach, and it is your privilege and mine to enjoy them.

I feel to rejoice greatly in the blessings of the Gospel that are given to us, and that we can behold so visibly the hand of God in his dealings with this people. He has fought our battles and given us the victory.

We are all sensible of our imperfections; but, notwithstanding these things, the Lord has been true to his word; he is fulfilling his word, and has been doing this from the beginning. When I look at these things, my heart rejoices, and I feel to give thanks to the Lord and to aid all I can in the building up of his kingdom. We can enjoy the true comforts of the Holy Ghost. We should honour our calling and be true to the covenants we have made. If we attend to our duties and walk humbly before the Lord, we shall be satisfied with life and with the manifestations of the goodness of God unto us.

Let me advise you, brethren and sisters, to improve in everything that is good, perform every duty devolving upon us, and we shall have much joy and consolation at the close of this probation in knowing that we have done the best we could—that we have acted up to the best light we had. It certainly must be a satisfaction to us to know that we are building up the kingdom of God—to know that we are seeking to overcome the powers of darkness, and all evil that prevails upon the face of the earth, in our day and generation. This Gospel has been offered to the present generation—it has been offered to the Christian world, and almost all the nations have heard it in some way or other, and they now have the privilege of receiving it or rejecting it.

This people have received the word with joy and gladness, and many of them have brought forth fruit to the honour and glory of God, and have been valiant in the cause of Jesus Christ. They are friends of God, friends to themselves and to their fellow-men. But when men reject the Gospel, the gifts, the promises, and blessings that are presented and offered unto them, they come short of their duty and are under condemnation.

The Lord has said by the revelator John, in speaking of this work, that at the hour of his judgment he would send an angel, who should fly through the midst of heaven with the everlasting Gospel to preach to every nation, kindred, tongue, and people, crying with a loud voice, saying, Fear God, and give glory to him, for the hour of his judgment is come. The Almighty has in this way warned this generation, and told them what the result of rejecting the Gospel of Christ would be. Still many in the world have sought to destroy this work from the earth, as well as those who have been its advocates.

Scores and hundreds of the Elders of Israel have been faithful and true to their integrity, and for this they will have their reward, while the wicked will perish. I do feel thank-

ful that so many of us have cleared our garments of the blood of this generation; and I rejoice that we are located here in these valleys of the mountains. I do not know that I could be in any better place than this. We are shut up in these chambers of the mountains in fulfilment of the words of the Lord, and he has led us all the time—he has marked out our course and directed our footsteps. Brother Joseph Smith, brother Brigham, and all our leaders have been inspired from the beginning to give counsel and to do those things that have been required of them; and they were led here by the inspiration of the Almighty, as much so as Moses or any others who have held the Priesthood. President Young prophesied the deliverance of this people, and his words were backed up by the testimony of the Holy Ghost, when, to all human appearance, there was no arm could save us, and we were delivered by the power of God. If we live our religion, we shall see more manifestations of the goodness and power of God.

It is our privilege to follow the dictates of the Spirit of the Lord, and to have it for our guide and companion; and by doing this the blessings of the heavens will be upon us as fast as we are prepared to receive them.

I know that the Devil seeks to overthrow this people, and it seems that the powers of darkness have to a great extent prevailed in their attempts to control the hearts of the children of men. For many generations the powers of darkness have had almost universal sway; but I thank God that I have lived to see the day when the kingdom of God has been set up on the earth, and that it is no more to be thrown down forever. Men with wicked hearts may seek to pull down the cause of truth, but all their efforts will be in vain, for the blessing of the Almighty is upon his Saints, the inspiration of the heavens is upon his servants, and they will overcome the powers of temptation and of the Adversary. It is verily true that we have a warfare to engage in, for Satan seeks to engage in one with us, with our children, and with all the rising generation—the hope of Israel and of the Prophets and Apostles of this kingdom.

I feel that the time has come when we shall prevail, and I rejoice in it. I feel that the Lord is going to bless this people abundantly. The minds of the Saints are expanding, and they are coming to understanding. This certainly should be the case as we advance, for the Lord will make a short work in the last days; and there is but little time, if I may be allowed the saying, to have the words of the Prophets fulfilled.

There is a good spirit here. The righteousness and truth and the power of God are now prevailing over the wickedness of the profane and the iniquity of the depraved, and the power of the Devil is fast giving way and losing its hold on this people. The power of God is in the ascendant, and the faith of the Saints holds the powers of darkness at bay, so that they cannot carry out their evil designs in the midst of Zion. This is a consolation to me, and my heart rejoices in these things, and I can say truly that I feel happy and comfortable, and I pray that the Lord will sustain and uphold those that are set to lead us. The Lord is their guide, and there is not a man or woman in Israel but who knows that they are governed and controlled by the power of God, if they are living up to their privileges.

Israel was not always led with the same degree of clearness and understanding that we enjoy in our day. This is a great blessing to us, and we ought to be faithful and full of thankfulness. I feel happy in saying that

I know our leaders are upheld by the prayers of the brethren and sisters, not only in this Territory, but throughout the world. This is right, and just as it should be; for it is our duty in our secret places, in our family prayers, to remember the Lord's anointed and chosen servants; and we should not only pray for them, but for each other, be full of faith, prayer, and confidence, and manifest our faith by carrying out the counsel that is given by the leaders of this people. Yes, brethren and sisters, it is a good day and generation in which we live. It is a good time to worship God and live faithful to our religion; and this is a most splendid place, in these valleys of the mountains, for us to live and improve. We are blest with good land, with water, and timber; and here we have the privilege of saving our children, and this is a great blessing unto us. If we set a good example before our children, and try to instruct them from their childhood to maturity,—teach them to pray and to honour the Almighty—teach them those principles that will sustain them in the midst of all trials, that the Spirit of the Lord may rest upon them, then they will not easily be led astray. Good impressions will follow them through life, and whatever principles may be presented, those good impressions will never leave them.

I have long been satisfied that the Devil was making great exertions to drive a wedge in between parents and children—trying to inspire and instil into the minds of the sons and daughters of the Saints those corrupting notions that will prevent them from following the footsteps of their fathers and mothers; but this cannot be done! The sons and daughters of this people, if we do our duty, will be held by the strength and in the name of Israel's God.

I have looked upon this matter a great deal, and I have concluded that there never was a generation of the people upon whose shoulders rested greater responsibilities than rest upon this people and than must rest upon their sons and daughters. If this be true, how important it is that we should be wise fathers and mothers, and that we should act wisely in instilling into their youthful minds all those principles that will lead them to that which is just, and to carry out in their lives the principles of righteousness and truth. Many of our children have not had experience in the world; they know nothing of the scenes and corruptions that are among the wicked; they do not realize their present positions, nor the blessings conferred upon them by their parents having obeyed the fulness of the Gospel.

We who have gained experience see the darkness and abominations that are in the hearts of men; but our children, not being able to contrast the evil with the good, cannot see and realize the blessings they enjoy in being under the influence of teachers in Israel. I do not refer to their parents alone, but those who lead and govern in the midst of Israel.

I have felt for a long time, and I think I have realized to some extent that the duties resting upon us are very great, and that we ought to strive to improve in wisdom and knowledge and in the principles of government, in order that we may know how to be fathers, mothers, and saviours, and learn how to be counsellors and how to preside, not only in our own family circles, but wherever we may be called to act. It is a great thing to know how to act so as to gain the feelings and affections of our families, that will lead them in the path wherein they may be saved. This is a study and a work that should not be laid aside by parents, nor by the Elders in Israel.

Many times we may consider business so urgent that it must crowd these things out of our minds, but this should not be. Any man's mind that is open, and who looks forward to the work that lies before us, will see and feel that the responsibility that rests upon him concerning his own family, and especially in the rearing up of his children, is very great.

We want to save our children, and to have them partake of all the blessings that encircle the sanctified—to have them receive the blessings of their parents who have been faithful to the fulness of the Gospel. We do not want them to go through all the routine of false doctrines and erroneous systems that we have had to wade through in our generation.

This is the way we feel in regard to our present position, and I feel that God will bless us, inasmuch as we strive to improve and listen to counsel. It is our duty to pray before the Lord, and to teach those principles whenever we have an opportunity. And I feel to thank the Lord, and to rejoice in seeing as many as there are willing to listen to the counsel of their parents; for I realize that when they are called upon to act in their priesthood and ministry, they would be ready and willing to listen to the counsel of their brethren, and thus they will be the means of saving the rising generation.

I pray that the Lord may bless us and give us largely of his Spirit, that our minds may be clear to see and comprehend this great work. This kingdom is but yet a very small stone, comparatively speaking. It is not yet a great mountain, neither has it filled the whole earth; but, as the Lord lives, it will. This is how I feel; and I sincerely desire that we may have our minds opened upon the subject of the building up of the kingdom of God. In this we shall have joy, no matter whether in prosperity or adversity. So long as we do our duty, the Lord will protect us, and the powers of evil will have no dominion over us, but our hearts will be buoyant and we shall rise step by step in wisdom, knowledge, and power, until we shall be able to build up the temples of our God. "Behold, the law shall go forth from Zion, and the word of the Lord from Jerusalem." This law he intends that we should receive to prepare us for the coming of the great bridegroom. In both our temporal and spiritual labour we should seek to know the mind and will of God concerning us. We should have the Spirit of the Lord with us continually, and our meditations should be righteous and holy before the Lord.

We cannot go to reap our crops and worship the Devil one day, and then the next go into the Tabernacle or Temple of the Lord and worship him. That is not our religion; it does not admit of this. We cannot feel justified in such conduct; but if we live our religion, the blessings of Almighty God will be with us, and he will multiply them upon our heads.

I hope and pray that each and all of us may do this—that we may seek to sustain each other, and those whom the Lord has placed over us; which may God grant, for Christ's sake. Amen.

ESTABLISHMENT OF THE KINGDOM OF GOD, &c.

Remarks by HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, June* 3, 1860.

REPORTED BY J. V. LONG.

Brethren and sisters, I will try to speak a few words to you. I have spent the last three or four months in my room sick, and I will assure you that I feel grateful for this opportunity of addressing you. I have desired thousands of times that I might have the privilege of again meeting here with you to express my feelings and tell of my reflections. Brother George Halliday has been preaching to you this morning and expressing his feelings: it is all good. Although I have been sick and prostrate, more so than I ever was in my life, which originated with a hurt that I received in my side about a year ago, still I have been happy.

I have been very sick indeed, but I have never had the first feeling, from the day I was taken sick till now, that I should die: I never thought of such a thing; but I have been thinking of living, and as brother George has said, of living to God, of living the religion of Jesus Christ—the religion that you and I believe in, and which I have believed and verily known to be true for twenty-eight years—almost half of my life—that is half of the days that I have lived here in the flesh. I knew it then, for it was revealed to me from heaven by the manifestation of the Holy Spirit. By revelation it was made known to me that God had set up his kingdom in these last days, according to his word, and in fulfilment of his promises, even that kingdom which is to stand for ever; and I also know that all people who dwell upon this earth will have to bow to it,—yes, both the living and the dead. God has set to his hand again the second time to recover the remnant of his people, which are of the house of Israel, and to gather his elect from the four quarters of the earth. That kingdom is established with its authorities and powers agreeably to the will of God, and they are in the mountains, and all the combined powers of earth and hell can never get them out. They will never leave this land until the Lord God Almighty commands them to go, and then they will go where He directs them. You may set your hearts at rest upon this subject, for I have told you the truth about it, brethren and sisters; and you need not falter by the way, nor find fault about anything that transpires; for this kingdom will stand, whether you do or not. I want you to understand that this is my testimony: it is what I know. I am not telling what I believe, but I am telling you what I know.

I wish you to understand also that the United States will not overcome this kingdom, neither will Great Britain, nor all the powers of Europe combined, for it is that kingdom which is to stand for ever. The seed has taken root, and all the powers of the earth cannot root it out. It is

not merely established in America, but it has a place in Europe, and its principles will be sent to every kindred, tongue, and people, and to every island of the sea, and there are many thousands of them; and this Gospel will penetrate those islands.

Joseph Smith was a Prophet of the living God, for the Lord Almighty revealed it to me more than twenty-eight years ago; and I have never had a doubt upon my mind of the truth of my religion from that day to this. That man was sent to set up this kingdom, to organize it, and to give you a law, not for his benefit only, but for yours; and God spake through him. He has been killed, it is true, —I mean his natural tabernacle: his house has been destroyed, but he liveth in the heavens. He dictates this Church and kingdom, and will continue to do so for ever. Brigham Young is his legal administrator and successor, and Joseph speaks through him, and the angels that dwell in the heavens are assisting him; and I will say that if there are any of our enemies here, they need not try to overcome this work, for they cannot do it: they might as well try to overthrow the heavens or the throne of God—things which you know they could never accomplish. And I want to say that if there are any here who have come for this purpose, they had better go home again, and the quicker the better. If you do not do this, but continue to pursue an opposite course, the worse it will be for you, and the better for us.

Now, mark it, gentlemen, I am not dead yet; I live, and shall live to see our enemies, God's enemies, and the enemies of Joseph, Brigham, and Heber overthrown by the power of God. Supposing I do not continue to live in this house, why I will get into another, and I will have a sharper sickle than I have now.

Brethren, this is the work of the Almighty God. Do the world believe it? No. Well, it is true, gentlemen; and the truth will prevail. I am bearing my testimony this morning, and it is for you to do the same thing when you have the opportunity. Those who have not laid a foundation for repentance had better not begin from dead works, but begin again, renew your repentance, and be baptized in water for the remission of sins, and do not forget to forsake them. Then you must receive the laying on of hands for the gift of the Holy Ghost; and these ordinances must be administered by a man having authority. This is what all have to do, whether they be in America, Europe, Africa, or Asia, inasmuch as they love the truth and desire salvation in the celestial kingdom of our God, and all nations must bow to the sceptre of the King of kings and Lord of lords.

Brethren, do you suppose that a little sickness is going to affect my spirit? No, not at all: I have never seen the day but my spirit has been as bright and as full of light as the sun in his meridian splendour; still, if it had been better for my spirit to have leaped out of my body and gone into another state of existence, I could have done it. You have prayed for me and interceded with the Father for me, and I thank you for it—for your mediation and intercession that I might live and continue with you and with President Brigham Young, and be a co-worker with him in the cause of human redemption.

This work is true, and brother Brigham is our President—the legal successor of Joseph Smith, and God speaks through him as he spoke through brother Joseph. The world may wiggle and twist as much as they please. Suppose they should prevail as they did with Joseph Smith, would this work stop? No: if they were to kill a man every day,

it would not affect it a particle. There will always be a head, and members of the Church of Jesus Christ of Latter-day Saints, and the kingdom of God. The organization and authorities are complete, and the work will roll forth, and the more the world oppose it the more brilliant it will grow; and it will purge out those that have an apostate spirit, and those who remain will rejoice. A few of our people have gone to Carson Valley, but it will hurt them more than any one else. It will weaken them in a similar manner to what I was weakened by my late sickness; and the more disease and death there is purged from the body of Christ, so much more brilliant and powerful it will become.

We are all in the hands of God, and he will lead us by his Spirit in the way of life, and he will lead our enemies in that way that will subserve the interests of the kingdom of God; and all those who have had their minds open for the last two years can see that the Almighty has done this. A little while ago we picked up our goods and moved away, and what did we do it for? We moved away to stay, and you know a man must be willing to die in order to live. Now, my sickness has been unto life, and I shall feel better when I get my strength than I have done for twenty years. Some of the brethren and sisters came in occasionally to see me, and nearly all of them said they were very sorry to find me so sick. I think brother Taylor said so. I replied that I was not, for I considered it was only resting my body, and it is about the first rest I have had for years.

Now, brethren, do not be alarmed, but let everything pass away that is corrupt: for the Almighty says that everything that can be shaken will be, and that which cannot be shaken will remain. The work of our God will move on, let the world do as they please, and they wont be able to riddle out anything except that which ought to be riddled out. "Well, but," says one, "Joseph's successor has arisen." I would not care if all the heirs to the Priesthood that are in the world were to arise, I know that President Brigham Young will lead this people till the time comes for a change. If the Lord wants another man to take the oversight of this people, he will know it, and in due time make it manifest. But is the Lord going to move upon a man to go and establish his kingdom among apostates? Why a man must be a fool to believe it. President Brigham Young is the man to lead this people, ladies and gentlemen; and he will lead them aright, and God will speak through him, and it will be like the trump of Jehovah. God will lead him, and it is for us to follow him and live our religion—to be one with him, as the members of a man's body are one. If you live your religion, there are no dishonourable members in that body, for God says through Paul—"And those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness." God will turn all things to the glory of his people and for the good of them that do right.

I travelled and associated with Joseph Smith, the Prophet, almost from the beginning. This work first began in the State of New York, and shortly afterwards the few Saints who had received the Gospel moved to Kirtland, Ohio, at which place I first visited the Prophet Joseph. I went with the first mission to England, and when I returned and settled with the Saints in Missouri, I had not much rest, for I had not been there long before our enemies requested us to leave. I went there as a gentleman,

and I came away as one, and I have so remained. I went with the Saints to Nauvoo, and from thence I went to England again, and from England back to Nauvoo. Then I had not been there long before they requested us to leave the State of Illinois. Well, we came along to Winter Quarters; and we found very good quarters: and from there we came to this Territory, and his Satanic Majesty has requested us to leave here: but we shan't do it, and you may tell the whole world so, if you please, gentlemen. The old gentleman has requested us too many times to leave our homes. Heretofore we obeyed, because we were obliged to; but that day has gone by.

There was an army sent here, also certain gentlemen as judges and other civil officers, and many of them really thought that they were going to kill us all off, and they were very hot and rabid about it. But the Lord said, through his servant, "Keep them out in the snow, and they will cool off;" and they remained there until we said they might come in. They went to Cedar Valley and remained there, and they have been very civil. I never saw an army more civil than they have been, with the exception of a few of their officers. The civil officers were sent here to be our servants; but did they serve us? Yes, some of them served us like the Devil would. Excuse me for the expression.

I will now say that all those that rejoiced in the death of Joseph and Hyrum Smith partook of the spirit of their murderers. And further, the people between here and Nauvoo, who have mocked at us, will be brought into subjection, and be made to bow the knee to God and to this kingdom, and repent of their sins in the flesh, or they will meet them in another place. When I lay down this body I shall take a new one, and I shall be where they won't like to see me. You need not try to step in between me and my President, for you cannot do it without hurting yourselves. My name is Faithful! —my name is Integrity! and that too in my God and in his work; and I know that his work will roll on until his will is done on earth as it is in heaven.

May God bless you! Amen.

PRIVILEGES OF THE SAINTS—BUILDING UP ZION, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, June* 3, 1860.

REPORTED BY G. D. WATT.

I delight to meet with my brethren; it is my chief joy—it affords me great consolation and comfort. But whether I am alone or in the midst of the Saints, the spirit of my religion is continually a sacred consolation to me; I hardly ever see the time when I do not have a flow of it.

One of the greatest blessings I enjoy is the privilege of meeting with the assembled Saints. Do you realize that there is not another denomination, professing Christianity, that enjoys this privilege in so great a degree as do the Latter-day Saints? There is not another society or community professing to believe the Bible, embracing it in their faith, would consent, for one moment, to sell or give away all they have and travel half-way over the earth for the sake of assembling together. The position of all other professing Christians causes them to mingle more or less with the ungodly—with those who take the name of God in vain—with those who delight in unrighteousness. Were they called to make the sacrifices required of this people, they would refuse and abandon their religion rather than comply.

The Latter-day Saints are called to separate themselves from the wicked—to assemble together and associate with each other; and this is one of the greatest blessings bestowed upon me—that I may not be obliged to mingle with the ungodly. My business, my course of life, does not call me where I am under the necessity of hearing the name of that Deity whom I worship blasphemed—where his character, name, place, and attributes are held in the deepest derision, as they are in the world. I am not under the necessity of mingling with such characters. Is not this a blessing? It is. True, in travelling and preaching, I have mingled either more or less with the ungodly since I have been in this Church; though, when I have fallen into such society, I have passed along as speedily as possible.

In Kirtland, in 1833, the Prophet Joseph told the Elders that if they would do right—would promote the kingdom of God upon the earth, as they professed they desired to do, they would take his counsel to never put forth their hands to do another day's work to build up a Gentile city. From that day to this, I do not know that I have done one hour's work contrary to that counsel. You have frequently heard me refer to my poverty when I moved to Kirtland in the fall of 1833. Not a man ever gathered with the Saints, so far as I have known, but had more property than I had. When I came into the Church I distributed my substance and went to preaching, and when I gathered with the Saints I had nothing. I then said I would not work to build up a Gentile city. Other mechanics went from Kirtland to different cities to get employment. I said to them, I will work here, if I do not receive one farthing for my labour and have to beg my bread, and I will assist in building up this place, and

will make many dollars to your one by so doing. I did; for when I started to the West, on the 5th of the following May, I could have bought what almost the whole of them had made during the winter. They told me that it often cost them more to get twenty dollars they had earned than it did to earn it. I went to work for brother Cahoon, one of the Kirtland Temple Committee. He had little or no means, and only a shell of a house. I helped him, and the Lord threw things in his path, and he paid me for my labour. I worked day by day, and when spring came I had more in my possession for my labour than any who had gone out in search of work during the past winter.

If they had waited for me to have lifted up my hands to build a city at Fairfield and its neighbourhood, they would have waited until the judgment day. I said, when they came here, and I now say, if they had loaded every one of their waggons with gold and offered it to me, they could not have bought me, and I would not have worked for them. You may ask, "Have you not helped them?" I have sold them a considerable amount of lumber. But in that operation, which received the most help—they or me? They paid my price, and I do good with it, and intend to continue doing good.

Were I residing in a gathering-place where I knew I could remain for two years, and had fifty thousand dollars to spare, I would expend it in the best improvements I could, and labour to improve until the last day of my remaining. The Lord is gathering his people, and this is a city for the Saints. A great many here are satisfied with a log hut. Some act as though they expected to be driven, and others say—"We will soon go back to the centre Stake of Zion, and this house will answer my purpose till then." Let every mechanic and every scientific man of all classes and occupations, and every woman, improve to the best of their ability, faithfully living their religion, and we shall be none too well qualified to build up Zion when that time arrives. I never saw a stone-mason who thoroughly understood his trade. We have not a quarryman who fully understands getting out rock for the Temple walls. Then how, amid such ignorance, are you going to properly lay the foundation of the New Jerusalem—the Zion of our God? What do you know about building the great Temple that is yet to be built, upon which the glory of God will rest by day and by night? Where is the man that knows how to lay the first rock in that Temple, or to get out the first stick of timber for it? Where is the woman that knows how to make a single part of its interior decorations? That knowledge is not now here; and unless you wisely improve upon your privileges day by day, you will not be prepared, when called upon, to engage to the best advantage in building up Zion.

No nation possesses any wisdom but what it has received from the same God that we worship. He is the best mechanic and the most scientific personage that we have any knowledge of. There is not a principle in astronomy, known by men of science, but what has been revealed from heaven. All true knowledge among men, in relation to agriculture, the arts, science, commerce, and every avocation in life, has been given from our Father in heaven to his children, whether they acknowledge and obey him or not.

Brother Wells was just speaking about the Lord's having a foothold on this earth. He holds dominion over the winged tribes of heaven: they obey his law. He holds dominion in the depths of the sea, where

man cannot pollute it. But there is not a mountain, valley, continent, island, or other portion of earth where mankind dwell, but what thereon they more or less pervert the ways of the Lord, and have done so nearly all the time, though his providences are over them all, and he will cause the wrath of man to praise him. Enoch was the only man that could build a city to God; and as soon as he had it completed, he and his city, with its walls, houses, land, rivers, and everything pertaining to it, were taken away.

God does not violate the agency he has given to man; wherefore let this be in the mouth of every Saint, "The Lord shall have perfect dominion in my heart and affections;" then he will begin to reign in the midst of the people; but he cannot do so now. When we have faith to understand that he must dictate, and that we must be perfectly submissive to him, then we shall begin to rapidly collect the intelligence that is bestowed upon the nations, for all this intelligence belongs to Zion. All the knowledge, wisdom, power, and glory that have been bestowed upon the nations of the earth, from the days of Adam till now, must be gathered home to Zion.

The wicked will become more and more weak and ignorant as they increase in wickedness. See the trifling, childish foolishness now among the nations of the earth. Brother George Halliday said this morning—"Mormonism has made me what I am." That is true. "Mormonism" embraces all truth in heaven, earth, and hell; consequently, all we have received that is calculated to make us of any worth is from the principles taught by it. Look at the world! Where is the wisdom of the emperors, kings, and rulers of the nations? Imbecility and weakness are fast creeping into high places and spreading among the people. They love lies, and choose darkness rather than light, and the Lord will grant them their desires until they dwindle into degradation and utter destruction, when the government will rest upon those who are faithful to God and their country.

This is my country. I am a native-born American citizen. My father fought for the liberty we ought to have enjoyed in the States, and we shall yet see the day when we shall enjoy it. Had we the power, would we hold the wicked down and whip them? No; for, except in self-defence, it is our duty to plead with them and offer them the terms of life and salvation—to give them all the opportunity God has designed them to have. But what would they do, if they could get the advantage of this people? According to brother Kimball's comparison, they would hug us close and tight—they would oppress, corrupt, afflict, and destroy us. If they could but realize the generosity there is in the Gospel of salvation, they would not hate us as they do now. But in their ignorance they would destroy a Saint, because they imagine that a Saint would do the same to them. A Saint would take no unjust advantage, but the Devil will. That is what he tried to do in heaven.

Brother Kimball asked whether there were liars and thieves in heaven. It is recorded that the Devil is somewhere there, accusing the brethren and finding fault with them. Men in the flesh are clothed with the Priesthood with its blessings, the apostatizing from which and turning away from the Lord prepares them to become sons of perdition. There was a Devil in heaven, and he strove to possess the birthright of the Saviour. He was a liar from the beginning, and loves those who love and make lies, as do his imps and followers here on the earth. How many devils

there are in heaven, or where it is, is not for me to say. Does the Accuser of the brethren dwell with the Father and the Son? No: but he is somewhere; and when we go through the vail we shall know much more about these matters than we now do, for we shall possess all the sensibilities we now possess, brightened and increased in intensity by the visions and power of the spirit-world, to an extent of which you now have no idea.

I will now say a few words upon matters that immediately concern us. I believe it to be the duty of all sisters who profess to be Saints to make apparel, and, if they want ornaments, make them. It is the duty of the brethren to know how to build a house, how to make a garden, and how to do everything that can be accomplished by the ingenuity given to man. Why? That we may know how to build and beautify Zion. Let us improve and gather all the knowledge and faith we possibly can, both from heaven and earth, being diligent and fervent in all our duties, private and public, and striving to gather the wisdom of God, as bestowed on the nations, home to Zion.

I feel much encouraged with regard to our academy: it is well attended, and the scholars are interested and energetic in their studies. Schools are becoming numerous and well attended, and the spirit of improvement is among the people.

Let all, in the coming harvest, which promises abundance, strive to secure their breadstuff; and especially do not part with it to feed your enemies.

Much depends upon mothers in regard to improving the rising generation. Let us all try to improve from the many and rich blessings we enjoy. The Priesthood is here. God is beginning to reign on the earth. Open your hearts and let him reign therein predominant. God bless you, every one! Amen.

KNOWLEDGE—OBJECT OF MAN'S EXISTENCE ON THE EARTH, &c.

Remarks by President Brigham Young, *made at Box Elder, June 7,* 1860.

REPORTED BY G. D. WATT.

I am happy, brethren and sisters, for the privilege of again meeting with you here, and speaking to you. I hope the Spirit of truth dwells within you, and that you have received an increase of that Spirit since I last saw you.

The mind that is stretched out in searching after the things of God—that is searching after wisdom—is quick and active, and a great many reflections pass and repass; and it queries how things are, and would like to know much that it does not now know. Probably we know quite as much as we should at present. Were I to ask the question—"Do each of you live up to all you know?—do you magnify every principle of God and godliness—every principle of the

holy Priesthood, as well as you know how, day by day, hour by hour, and from moment to moment?"—what would be your answer? Do you think that you improve every moment of your time to the best advantage? Or would you rather be ready to acknowledge that in many instances you come short of the blessings of the knowledge we are in possession of? I believe that you would say at once—"Until we can live nearer to the light, and better improve upon the blessings of the knowledge that God has bestowed upon us, it would probably be better for us not to know any more of heavenly things than is already taught."

Do you know this work which you have embraced, commonly called "Mormonism," to be the Gospel of life and salvation? If you do, you know a great deal that pertains to principles of life eternal. If you do not know this work to be true, it is your privilege to know it; and at all times you have the privilege of doing as much good as your hearts can desire. If you are satisfied that there is such a place as Ireland or England, without going there, that is all the knowledge you at present wish on that subject. If you are satisfied, in your sensitive powers and faculties, that God has revealed the holy Priesthood, established his kingdom upon the earth, restored the fulness of the Gospel, and set to his hand to gather the house of Israel, this will answer your purpose just as well as though you went into heaven to see for yourselves. If you believe with all your hearts, you are entitled to the blessings of the things of the kingdom.

It is for yourselves to know and judge with regard to enjoying the fruits of the Spirit. You are pretty well conversant with them; you know pretty well when you see those fruits. They are enumerated in the Scripture, and more has been revealed by the manifestation of the Spirit than has yet been written. If you are satisfied that "Mormonism" is true, and that you have the enjoyment of the Spirit that accompanies the Priesthood, you can rejoice evermore, pray without ceasing, and in everything give thanks. You will overcome every evil passion that tends to bring darkness instead of light, hatred instead of love, which should reign predominant in your bosoms. Instead of walking in the dark, not knowing where you are going, or what your lives are for, you will walk in the light and rejoice in your present existence; and instead of spreading sin and iniquity, you will do good and spread intelligence among your families and neighbours and throughout your cities, and continue to increase in the wisdom that promotes the happiness of the children of men and causes them to rejoice in and profit by their present existence.

It is not enough for us to have the good Spirit sufficiently to satisfy us that we are prepared to enter into the kingdom of heaven, though this is all that some people desire; but that will not answer the purpose of a Latter-day Saint. You have the privilege to receive the Spirit of the kingdom, and to rejoice in that Spirit. Then you have the privilege to exercise your faith to live. The first principle that pertains to the intelligence God has bestowed upon us is to know how to preserve the present organization with which we are endowed. It is man's first duty to his existence, a knowledge of which would cause him to use all prudent efforts for the preservation of his life on the earth until his work here is completed. We have formerly been accustomed to hear such expressions as—"I feel great concern about my eternal salvation. I feel very much

troubled to-day—very lonely, dark, and gloomy. I have fearful dreams. I want to hear something about my salvation." "Come to the anxious seat. Come and give all to Christ; give your soul to Christ." "What shall I do to be saved?" "Come forward, and we will pray for you. Give yourselves to Christ. Come and be prayed for, and give yourselves wholly, unreservedly, to the Supreme Being,"—when they do not know where he is, what he is, nor what he is doing, nor whether he created us, or not. Yet at times, under that system, the cloud of gloom, of darkness, and terror that has rested on their understandings is removed in a greater or less degree, and they are filled with joy and peace, and exclaim, "I know that my Redeemer lives." They do not know where they are from, nor what they came to this world to do, only as they have been taught by their parents. "My soul rejoices, and I am ready to die," seems to be the ultimatum of their religion.

We are here to live to spread intelligence and knowledge among the people. I am here to school my brethren, to teach my family the way of life, to propagate my species, and to live, if in my power, until sin, iniquity, corruption, hell, the Devil, and all classes and grades of abominations are driven from the earth. That is my religion and the object of my existence. We are not here merely to prepare to die, and then die; but we are here to live and build up the kingdom of God on the earth—to promote the Priesthood, overcome the powers of Satan, and teach the children of men what they are created for—that in them is concealed the germ of all intelligence. Here is the starting-point—the foundation that is laid in the organization of man for receiving a fulness of eternal knowledge and glory. Are we to go yonder to obtain it? No; we are to promote it on this earth.

Our neighbours, who have driven us from them, wish to civilize us. You have had a little experience in the lessons of their civilization—in the drunkenness, quarrelling, debauchery, fighting, and tumbling into ditches. They wish to civilize us! But I do not want to talk about it. They are to be pitied, for they are ripening for destruction.

The Latter-day Saints throughout the valleys in these mountains and throughout the world ought to be learning what they are on this earth for. They are here to increase and multiply, to enlarge, to gather the house of Israel, redeem Zion, build up the Zion of our God, and to promote that eternal intelligence that dwells with the Gods, and begin to plant it in this earth, and make it take root downward and bring forth fruit upward to the glory of God, until every obnoxious principle in the hearts of men is destroyed, and the earth returns to its paradisaical state, and the Lord comes and dwells with this people, and walks and talks with them as he did with Father Adam. That is our business, and not to suffer all our energies to be expended in merely preparing to die. Jesus says, "He that liveth and believeth in me shall never die." His body may be laid away to rest for a short time, but he shall not taste of death. When his spirit is released from this mortal tabernacle, the body drops back to mother earth; but the spirit departs with an assurance that the body will not always remain in the dust. The body has merely fallen asleep for a while, to be again quickened and united with the spirit to live forever.

It is recorded, you are aware, that in former days mankind lived to a great age—to over nine hundred years. It is written that Methuselah lived to the greatest age—969 years; and

perhaps many others lived to a like age. And would not you like to live long upon the earth, with power to overcome diseases, to overcome your enemies, to enjoy life, to plant gardens, build cities, and adorn and make them beautiful, set out shade trees, orchards, and vineyards, make walks, parks, and ornamental grounds, and have schools, academies, and universities, living six, seven, or eight hundred years and more to enjoy these blessings?

A few thousand years ago mankind outlived many of the present generations. Could you live to see twenty, thirty, or more generations come and go, see kings rise and fall or pass away, for many hundred years observe the rise and fall of governments, and enjoy all the pleasure and comfort of making a portion of this earth bloom as the garden of Eden, would you not like it? You would; for even now you cling to the earth, insomuch that if you thought you were going to die before to-morrow morning, it would be, "Send for the Elders!—run for a doctor and some medicine!"

It is written that in the latter days the age of man shall be as the age of a tree, when the Lord shall bring again Zion. The Prophet understood that what had been would be again; also that mankind would become blinder in the understandings, and make their days shorter and shorter, until they would become almost extinct; and that then the Lord would begin to revive his Spirit and power and Priesthood among his children; and when he could get a people that would hearken to his voice, he would begin to add to their days, to their intellect, to their stature, and to every power and virtue of life, as at first bestowed upon the human family. How are we to magnify the Priesthood, unless we begin to perform our part towards bringing to pass this restoration? This is a work in which the female portion of the Latter-day Saints can be efficient co-labourers. The sisters may inquire, "What can we do?" Rule your own passions, and exercise faith until you can govern and control your appetites, instead of drinking tea, coffee, and hot drinks. That is one of the smallest duties I can think of. Permit your bodies to have natural forms; also take pains to have the bodies of your daughters grow naturally, and teach them what they are made for, and that they, through faith, must overcome every besetting sin and every unholy passion and appetite.

Sisters, have faith, and begin so far as lies in your power to assist in raising a posterity that the Lord will delight to own and bless, that their days may begin to be lengthened; and teach them good, wholesome, and holy principles. Much can be said in reference to the duties of parents in regard to their posterity. It is our duty to approximate in all things towards the day of perfection, and to constantly reflect and act upon the best course to pursue for the attainment of that blessing.

You probably wish to know what I think about the Latter-day Saints in this northern country. I think of you as well as ever, and a little better. I care but little as to the outward appearance, if I can know that there is at heart a true feeling to do the will of God—to be honest before God and with one another. And in addressing a congregation, though the speaker be unable to say more than half-a-dozen sentences, and those awkwardly constructed, if his heart is pure before God, those few broken sentences are of more value than the greatest eloquence without the Spirit of the Lord, and of more real worth in the sight of God, angels, and all good men. In praying, though a person's words be few and awkwardly

expressed, if the heart is pure before God, that prayer will avail more than the eloquence of a Cicero. What does the Lord, the Father of us all, care about our mode of expression? Mankind have fallen into the deep vortex of darkness. They know not from whence they came. They have sprung from their Father, God, and Saviour, and have all gone out of the way. The simple, honest heart is of more avail with the Lord than all the pomp, pride, splendour, and eloquence produced by man. When He looks upon a heart full of sincerity, integrity, and child-like simplicity, he sees a principle that will endure forever—"That is the spirit of my own kingdom—the spirit I have given to my children."

Be honest. I love the Latter-day Saints, and think as much of them as I ever did. It is three years since I was here, and I will tell you what I think of some things that have happened in that time. I think that those who undertook to civilize us have learned that the undertaking did not answer their expectations. I also think that some of the brethren have been wild, crazy, bewildered, apparently not knowing their right hands from their left. Waggons have passed through Great Salt Lake City with the inscription, "To Cache Valley, or Carson, we don't care a d—n which." What does that prove? That some are reckless, and would just as soon go to hell as to heaven. What do they know? Have they seen Jesus? Do they know that this is the Gospel of salvation, and know their Father and God who dwells in eternity? Do they know that they are his offspring? No, no more than Israel did, when the Prophet said the ox knows its owner, and the ass its master's crib, but Israel does not know their God. Such is the case with some who call themselves Latter-day Saints. Their feelings are—"I don't know whether Carson or Cache Valley is the best place—whether I should go to California or to the States to trade;" and they are as ignorant of heavenly things as are our mules that we hitch to our waggons. This is the case with only a very few of the Saints; but there are a few who have sunk into darkness.

"What do you think, brother Brigham, of our conduct during the move, and under the circumstances since that time?" I think that the very great majority of you have done extremely well. And I do not think that many moved from here but what were perfectly willing to do so. A very few say they have been broken up, and they do not know what they shall do. The great majority say, "All is right." Those few do not understand the true principle of increase. You may plough, sow, plant, irrigate, &c., and you have not power, and will not have for a long time, to produce one kernel of wheat. Some do not seem to realize that the Lord gives or takes away, increases or diminishes at his pleasure. After the Devil, by permission, had stripped Job of his possessions, in a short time the Lord blessed him with a greatly-increased abundance. The Lord suffered the Devil to strip him of what he had blest him with, and then increased those blessings. Thus it is with his people in all ages.

The people here are rich. Look at those who were in Missouri, in Nauvoo, and in Winter Quarters, and there are only a very few but what are now worth more than they ever expected to be. The Lord has increased our flocks and herds until some are sorry they have, so many for the Indians and thieves to drive away. Look at the fields, the settlements, the good houses, and the numerous comforts and conveniences calculated to make home happy. Throughout the Territory you see a people more indus-

trious than any other people in the world, and one that produces more than any other we are acquainted with.

I used to be rather scrupulous with regard to the Nephites doing so much in so short a time, as stated in the Book of Mormon. After being plundered and driven by their enemies, they would soon increase again and become wealthy. This puzzled me a little, though I did not feel to say it was not true; but now it has opened to my understanding upon natural principles. You may search the history of the world, and see whether you can find the equal of this people's progress; it exceeds all that is written in the Book of Mormon concerning the prosperity of the Nephites under like circumstances. The facts are now before us, but for a time it was difficult for me to understand the record of so great prosperity's following so quickly upon adversity.

You may inquire—"Do you think we are doing right?" Yes, as well as you know how. If you do not fully live up to the knowledge you have, I can say that you have done about as well as you could. We have a warfare on our hands. Evil is here; the Devil reigns on the earth, and has held dominion on it for thousands of years. That reign we have to break and cast him out, with the help of God; but we cannot do it at once. Thousands of temptations assail, and you make a miss here and a slip there, and say that you have not lived up to all the knowledge you have. True; but often it is a marvel to me that you have lived up to so much as you have, considering the power of the enemy upon the earth. Few that have ever lived have fully understood that power. I do not fully comprehend the awful power and influence Satan has upon the earth, but I understand enough to know that it is a marvel that the Latter-day Saints are so good as they are. They are improving in the southern settlements, between here and there, and in other places.

Those who live their religion will enjoy the Spirit, and that enjoyment will increase; and if we will be faithful, the Lord will make our feet as firm in these valleys as are the everlasting riches in these mountains, and no power can remove us. He will give us a sure place in these mountains until we go forth and redeem Zion. Do right, be faithful, and make no calculations about removing before the time comes.

From the States' newspapers, one might imagine that "hell was out for noon" there—that hell is boiling over. They are nigh unto destruction, and it is for us to so live that we can gain the goodness, glory, and mercy of our God. It is our right to claim his mercy, and our duty to labour to gather all the honest home to Zion.

I bless you with everything that is good, in the name of the Lord Jesus Christ, if you live for it. Amen.

JOURNEYINGS OF THE SAINTS—TEMPORAL SALVATION, &c.

Remarks by President BRIGHAM YOUNG, *made at Wellsville, Cache Valley, June* 7, 1860.

REPORTED BY G. D. WATT.

What to say in a short time, when so many ideas present themselves, is somewhat difficult to decide.

The Gospel of salvation, which is an astonishment and a stumbling-block to the world, is true. The journeyings of the Latter-day Saints and their communications one with another and with the world are astonishing to the people. They wonder what causes us to gather into these valleys in the mountains, what causes us to become one, to hearken to the voice of one man, to be controlled, dictated, and governed by one individual. This is marvellous in the eyes of the world; but is it marvelous in your eyes, brethren? Were there no other proof than the oneness exhibited in the midst of this people, that alone is enough to condemn the world. That oneness cannot be found anywhere else; it is produced only in the hearts of the Latter-day Saints, and is not manifested in any other community. No other people will pick up such portions of their substance as they can, and travel thousands and thousands of miles—fathers and mothers leaving their children, husbands leaving their wives, wives leaving their husbands, children leaving their parents, brothers and sisters leaving each other—after this "strange delusion," as it is called, and, when they are gathered, hearken to one man.

This circumstance creates the deepest regret in the hearts of our enemies, more, seemingly, than all other acts of the Latter-day Saints.

When I was in England did I, apart from the Priesthood, exercise an influence over any of your minds to cause you to come here and locate in Cache Valley? Was I the instrument that caused you to forsake your friends in your native country, and gather with the Latter-day Saints? Your enemies will tell you that it was the influence that I held over you which prompted your movements; but that is not true. I have no more influence over the Latter-day Saints, aside from the Priesthood, than you have over each other. If the Spirit of truth does not speak through me and dictate my words, they are no better than the words of another man. If the Holy Ghost manifests to you, one thousand or ten thousand miles from here, that this is the time the Lord has fixed for building up his Zion—that this is the time spoken of by the Prophets in which the Saints are commanded to gather out from the wicked, then it is the Spirit of the Most High that has influenced and controlled you, and not me nor any other man.

Are you satisfied with your location? Are you satisfied with yourselves? Are you satisfied with the brethren? Are you satisfied when your minds revert to your native lands, your former friends, and the old homesteads where you spent your childhood? Are you satisfied to

make these sterile plains your adopted home, to live here in the mountains, forming new associations with those who are entire strangers to you—those, perhaps, of other countries and other tongues? Are you satisfied with all this? If you are, it is evidence to you, so far as it goes, that you are accepted of the Lord. It is evidence to you that you have chosen the good part. It should be satisfactory evidence that you are in the path of life, if you love God and your brethren with all your hearts. You may see, or think you see, a thousand faults in your brethren; yet they are organized as you are; they are flesh of your flesh, bone of your bone; they are of your Father who is in heaven: we are all his children, and should be satisfied with each other as far as possible. The main difficulty in the hearts of those who are dissatisfied is, they are not satisfied with themselves.

How many have moved here this spring, I know not. Some have gone to Carson Valley, and a great many have come here. And, as I told the brethren last night, a part did not seem to care much, if at all, which way they went, and had written on their waggons, "To Carson or Cache Valley, we don't care a d—n which." Are such satisfied with themselves? No, nor with anything nor anybody around them.

I will say to you, my brethren, those of you who are from the Eastern States, and from England, Scotland, Wales, and Ireland, or any other part of the north of Europe, that you have a far better country here than you had in your native land. You have a beautiful valley, though some of you, perhaps, are discouraged. Perhaps some will not live here because they have to irrigate the ground, or because they have to go into the mountains after wood. There are many throughout the valleys who were raised where it was much more difficult to get wood in winter than it is here. I have known farmers obliged to cut down their orchards for fuel, because they could not haul wood a mile, on account of deep snow. The house in which I was born was so covered with snow, one winter, before I was two years old, that there was no way to get out only by cutting steps and beating a path to the surface. Almost every year the snow would cover the ground from four to six feet deep; and often, when a crust formed on the snow, stone walls and high fences were no impediment to sleighing in any direction.

Some may feel a little discouraged because their cattle will not live here without being fed more or less during winters. How many are there in the mountains of Europe that would be thankful for a privilege to go out to the sides of these mountains and make little gardens by packing soil from the bottoms? Thousands in the old country obtain their living in that way. My brethren and sisters from Italy, for instance, are my witnesses that many in that country would be glad to get a few square rods of rock on which to pack soil from the low lands and make gardens, and to gather feed from the bottoms to keep a cow through the winter.

Though many have moved here this spring with but limited supplies of provision, how many do you think I could count in this congregation who go hungry day by day? Do you think there is even one person who has not as much as he can eat, at least as often as once a day? These are temporal things, but over which the Devil causes many to stumble. Go to your native lands in foreign countries, many of you, and ask men there who are thirty years old, and probably women too, "How often in your lives have you had all you wanted to eat?" "Never." You

may find thousands who could tell you that they never saw a day in which they had all they wanted to eat. Are there such times in Cache Valley? No. Is there anything connected with this locality that should discourage you? No. Reflect, and ask yourselves whether you have the least cause for complaint in the exchange of your countries.

You may inquire why this land has been so long held in reserve—the design in this country's not being settled by white people until recently. Until the Latter-day Saints came here, not a person among all the mountaineers and those who had travelled here, so far as we could learn, believed that an ear of corn would ripen in these valleys. We know that corn and wheat produce abundantly here, and we know that we have an excellent region wherein to raise cattle, horses, and every other kind of domestic animal that we need. We also knew this when we came here thirteen years ago this summer. Bridger said to me, "Mr. Young, I would give a thousand dollars, if I knew that an ear of corn could be ripened in these mountains. I have been here twenty years, and have tried it in vain, over and over again." I told him if he would wait a year or two we would show him what could be done. A man named Wells, living with Miles Goodyear, where now is Ogden city, had a few beans growing, and carried water from the river in a pail to irrigate them.

Reflect upon these matters, read the writings of the Prophets, search the world over, and can you learn of any location to which the words of the Prophets can so justly apply, where the people of the Lord were to be hid up, in the latter days, in the chambers of the mountains? You cannot. No man here has any good reason to be discouraged—no good reason to complain. And those who will so live that they are satisfied with themselves will be satisfied with the country and with the brethren. This is a splendid valley, and is better adapted to raising Saints than any other article that can be raised here. Compare the tombstones with the number of those living in any other city, district, place, or country, for the same length of time, and you will find here less graves of persons from one day to ten, fifteen, or twenty years old, than in any other country you were ever acquainted with. It is the best country in the world for raising Saints.

Many may inquire, "How long shall we stay here?" We shall stay here just as long as we ought to. "Shall we be driven, when we go?" If we will so live as to be satisfied with ourselves, and will not drive ourselves from our homes, we shall never be driven from them. Seek for the best wisdom you can obtain, learn how to apply your labour, build good houses, make fine farms, set out apple, pear, and other fruit trees that will flourish here, also the mountain currant and raspberry bushes, plant strawberry beds, and build up and adorn a beautiful city. The question now rises—"Do you think it best for us to live in cities?" Lay out your cities, but not so large that you cannot readily raise the whole city, should an enemy come upon you.

Your houses are now scattered, and you have not closed up your fort. When new settlements are made where they are exposed to the Indians, settle so that they cannot get the advantage of you. This has always been my counsel. The settlements in this valley have been exposed to Indian depredations; but now there are so many here that, if they build in a prudent form, they are able to defend themselves. First secure your lives, and then your property, against Indian depredations. We do not wish

to hear of any of you being killed. When the Indians become cross, and you see in them a wish to stir up difficulty, the brethren should immediately be on their guard; and in going into the kanyons, be careful that enough go to be able to defend themselves, and have each one take his fire-arms with him.

There is peace now, and probably will be for some time; though we do not know but that next week the marauding Indians about you may kill a few men in the kanyons. Take care of yourselves, and build up a safe and beautiful city. Make good houses; learn how to build; become good mechanics and business men, that you may know how to build a house, a barn, or a store-house, how to make a farm, and how to raise stock, and take every care of it by providing proper shelter and every suitable convenience for keeping it through the winter; and prove yourselves worthy of the greater riches that will be committed to you than this valley and what it can produce. Those who are slothful of the things committed unto them in a temporal point of view—the blessings pertaining to the world—how can they expect eternal riches to be committed to their charge? On the other hand, the neighbourhood or community that adorns its city, farms, gardens, and supremely loves and sets its affections upon these things, had better never have seen or had anything to enjoy.

Learn to improve the earth, and to sustain and preserve yourselves upon your inheritances, and then pray and exercise faith that the Lord will make our feet fast here—that they shall never be removed until we have the privilege of going to build up the centre Stake of Zion. Let your faith bear a holy life. Enjoy the Spirit of the Lord, and you have satisfactory enjoyment and solid consolation, and are ready to go here or there, to do this or that, as the Lord shall require at your hands. His Spirit is what has called you here. Live and enjoy it; continue to enjoy it and its increase, and your hearts will be comforted, and you will grow in grace and enjoy the truth.

We have come to pay you a visit, for we wanted again to see Cache Valley and other places. We wished to see you, and to have you look at us. Do you think we are "Mormons?" "Yes." Some of you saw me and others of the brethren in England. What do think of us to day? Do we talk to you as we did in other countries? "Is 'Mormonism' as good to me as it was then?" Yes; and every year I am in it it is better, because I learn and understand more of the dealings of the Lord with his children on the earth—more of the design in the organization of the earth, in its being peopled, and what the Lord intends concerning its future. All these things are before us.

I will not detain you, for I purpose speaking but a short time, to tell you that I feel as well as I ever have. My spirit is full of joy and comfort, and I feel to bless you all the time, and to pray for you continually, and day by day to bear you in my faith before my Father in heaven. I long to see a people pure and holy, and to be so myself,—to see the day when sin and vile corruption will cease on the earth—when man will cease to hunt his fellow-man—when every man shall try to assist his fellow, and add joy and comfort to his friends, neighbours, and all around him. This is what I live for and intend to live for, the Lord being my helper, and to pray and persevere.

Shall we, like the Presbyterians, Methodists, and others, simply prepare to die, and then depart? No: I in-

tend to persevere in fighting the Devil until he is driven from the face of the earth, and it is turned into a paradise, and so prepared that angels and Jesus will come and dwell here. May the Lord bless you. Amen.

APPOINTMENT OF BISHOP FOR CACHE VALLEY—COUNSEL TO THE PEOPLE.

Remarks by President BRIGHAM YOUNG, *Franklin, Cache Valley, June* 9, 1860.

REPORTED BY G. D. WATT.

I understand that no Bishop has yet been appointed for this place. I would like to learn the feelings of the brethren here in regard to this matter, and will be pleased to have you inform us.

[Bishop Maughan moved "that President Brigham Young nominate the man to be Bishop, and we will say Amen."

This unanimously met the feelings of the brethren.—Reporter.]

The instructions to the people of this settlement will be committed to paper, that they may be constantly before them.

I propose that brother Preston Thomas be ordained Bishop of this settlement. He is residing in Lehi, but came with us intending to visit Bear River Lake and Soda Springs, but has since concluded to settle here. I propose that he settles here, and that we make him your Bishop and presiding officer.

It is understood that brother Peter Maughan is Presiding Bishop for this valley; and Elder Ezra T. Benson, one of the Twelve, has been appointed to be one of his Counsellors, and probably he will choose me for the other.

If it meets your minds to have brother Preston Thomas settle here, and you feel that you can hearken to his counsel, raise your right hands. [The vote was unanimous.—Rep.]

Brother Preston Thomas will select his own Counsellors. I have no question but that there are excellent, good men here, and they will be willing to hearken to his counsel.

I propose to the brethren here, and wish them to take my counsel, to build a good strong fort. If you have not material for building a wall, you can make a strong stockade by putting pickets into the ground, which will answer a good purpose against Indian attacks. The stockade can be easily repaired by replacing decayed pickets. I wish you to build a stockade large enough for corraling your cattle outside the town. Let your grain also be stacked away from your buildings, and so arranged that if one stack takes fire all the stacks will not necessarily be destroyed.

You are very much exposed here. The settlements in this valley are, as it were, a shield to other settlements: you must therefore prepare as speedily as possible to make yourselves secure. You have a beautiful location and a plenty of excellent water.

This valley is capable of sustaining a multitude of people: it is the best valley we have.

Strive to stop the thieving that is carried on by some renegadoes who have been in this valley, and do not in the least suffer stealing to be practised in any of your settlements. There is probably not a man here but that, if he saw an Indian taking his horse, and had a loaded rifle, would kill the Indian. That Indian has been taught, from his youth, to steal. His fathers before him taught their children to steal: it is in their blood, bone, and flesh. But there is not a white man or woman here but what has been taught that it is wrong to steal, and I want an end put to stealing. The boys who are brought up in our community know better than to steal. They have been taught the principles of life and salvation; and the people from the Christian world have been taught better than to steal.

Do right, be just, love mercy, hearken to the Spirit of that Gospel that you have embraced, keep the Spirit of the Lord with you, and you will be very apt to be led right and do right.

We have come to see you: we will leave our blessing with you, and will pray for you constantly. I heard the prayer just now offered in your behalf. It is the constant prayer of the Saints that they may be preserved.

Serve the Lord, and try not to find fault with each other. Live so that you will not have any fault to find with yourselves, and never mind the faults of your brethren, for each person has enough of his own to attend to.

I bless you in the name of the Lord Jesus Christ. Amen.

COUNSEL TO THE SAINTS SETTLING IN CACHE VALLEY.

Remarks by President BRIGHAM YOUNG, *made at Richmond, Cache Valley, June* 9, 1860.

REPORTED BY G. D. WATT.

I will speak to you a short time, and then we will proceed on our journey.

So far as I know, no other valley in this Territory is equal to this. This has been my opinion ever since I first saw this valley, and I greatly desire that it may be filled with Saints, and not with rowdies—not with horse-thieves, murderers, and rioters, who roam over the country regardless of right. Can I have my desire gratified? If the Saints here will be faithful, will not contend one with another, and will sanctify the Lord God in their hearts, the Spirit of the Lord will reign here, and make your settlements too strait for the ungodly. But if you are slack and neglectful of your duties—if you forsake your covenants and wander into darkness, the power of Satan can reign here.

Fill this valley with those who love and serve God—make your settlements as it were a Zion, an earthly para-

dise, and you will in the highest degree gratify my feelings and desires. It all depends upon us, brethren, whether Satan shall gain dominion over us in this kingdom God has set up, or whether he shall not. My faith is, and my prayers day by day are, that the Lord will reign in the midst of his Saints. The inquiry may rise, "Does the Lord reign upon the earth?" We could answer, "Yes; for it is his earth, and he controlleth according to his pleasure, and it will yet be devoted to those who serve him. But, in consequence of the agency that is given to the intelligent children of our Father and God, it is contrary to his laws, government, and character for him to dictate us in our actions any further than we prefer. If we cleave to him and enjoy the light of his Spirit, he will lead us day by day; but it is left to our agency—is in our option, whether we seek the counsel that comes from heaven, or take the counsel suggested to us by our common foe. This is an act of our own responsibility, independent of God or the Devil.

The Lord will rule the acts of the children of men, and bring out the results of those acts, but will not dictate them in their acts contrary to their own wishes. This he has already done, of which we are witnesses for him. Survey the travels of this people, and you will see that the acts of the wicked have been to destroy this kingdom, and yet God has ruled the result to promote and extend the kingdom, to exalt it, and bring it into note. If the wicked had had their desire, they would have obliterated this kingdom years ago; it would have been blotted out of existence. They acted on their own will—from their own choice, but God has produced the result; and wherein they have tried to destroy us, they have built us up. Of this we are witnesses.

A few words with regard to your situation here. I discover that this is a new settlement: you have come here this spring to make a commencement, and you are rather scattered. What would you do, provided the Indians become angry and suddenly attack you? Suppose a few of them should come down here at a time when the men are scattered at their labours, what could they do to these women and children, when there is a man here, another there, and another yonder? An Indian comes to the door of a house, and, before the man can arrive from a distance, his wife and children are laid low by the rifle, tomahawk, or knife. Should a small band of hostile Indians come suddenly upon your settlement, every woman and child might be destroyed during the absence of their protectors. Ten Indians could kill every woman and child here, and break you up. Is this good policy? No. I will give you my counsel: build good stockades. Move your families and waggons close together; then, if you are disturbed, you are like a hive of bees, and every one is ready, and knows at once what to do.

The Indians are wicked and ignorant; they are taught to steal, and to kill each other and the whites, and it is nonsense for you to expose yourselves—it is a weakness and error. You say that you wish to be on your lots. Then unite and build some kind of common defence, that your women and children may be safe. So arrange your stacks of hay and grain that, if one is burned, the rest need not be set on fire by it. This is my counsel to you, and you can do with it as you please.

As you get able, put good fences around your city lots, and build houses that any person may be justly proud of. When you have done this, you have exhibited your talents in providing some of the comforts of life.

But do not set your hearts on your buildings; for I would rather have you remain in your waggons and dug-outs than do that. We have to learn how to build up Zion, and to realize, when it is built, that it is not ours, until it is given to us by our Father as our eternal habitation. We own nothing but the talents God has given to us to improve upon, to show him what we will do with them.

When you have built splendid habitations, be as willing to leave them as you would to leave a dug-out. Say, "The Lord gave me ability to complete this building. It is not mine. He can dispose of it; and if he wishes me to burn it, all right—I am willing." These are the feelings every Saint should have.

Improve this valley. Perhaps many hundred more persons will move here this season, and many more settlements be made. Do not be anxious to have large farms, more than you can till; but divide your lands with your brethren; and make yourselves humble and happy. This is temporal advice, so to speak; but, above all, so live that the light of the Spirit of the Lord will dwell in you day by day. If you do not do this, it is hard to live "Mormonism;" but take this course, and it is the easiest path to walk in. There are many here to-day who can say, in all truth and sincerity, that the words of Jesus, as the disciples have written them, are true—"My yoke is easy, and my burden is light." Many of you can say that the yoke of the Gospel is the easiest a person can bear, and its burden the lightest.

I feel to bless you, and pray that you may dwell here and have wisdom to preserve yourselves and raise your children to be Saints, and sanctify yourselves, that you may be prepared for the things that are to come; for great events await us.

I have not time to say more. God bless you! Amen.

SALVATION AND CONDEMNATION—IMPROVEMENT, &c.

Remarks by President BRIGHAM YOUNG, *made at Willow Creek, June* 12, 1860.

REPORTED BY G. D. WATT.

Brethren and sisters, I will occupy a short time, and then give way for others who may wish to address you.

We are trying to be Saints, and intend to keep trying. We are for the kingdom of God, and are not going to the moon, nor to any other planet pertaining to this solar system; but are determined to have a heaven here, and are going to make it ourselves, by the help of God and his angels. We have been traditionated that when we were prepared to be saved, we ought then to pass from this stage of existence, and that then we never would have anything more to do with this earth; for all our connections and associations with it, as pertaining to this life, also passed away, and we should see and know

nothing about it in the future. This is not according to the design, as we believe, of God and his providences and works. It is not the work of the Lord to organize an earth and destroy it. That is not the system he has devised. His plan is to organize an earth, people it with intelligent beings, present to them the principles of eternal life, and bestow upon them the keys thereof, that they may be able to prepare themselves to dwell to all eternity, and to bring forth their increase to dwell with them. This our belief.

When the light of the Gospel came, truth sprang out of the ground, and the heavens were opened. The plan by which God works is rational, and meets the capacity of his children. This earth is the home he has prepared for us, and we are to prepare ourselves and our habitations for the celestial glory in store for the faithful. None will be destroyed except those who receive the oracles of truth and reject them. None are condemned except those who have the privilege of receiving the words of eternal life and refuse to receive them.

From Adam to the least and last of his posterity, none will be condemned and suffer as we were taught in our youth. The Christian world teach that the heathen and everybody else, except a few belonging to the Catholic church, the Church of England, or some of the orthodox sects of the day, are to be cast into a lake of fire and brimstone. The Bible teaches that the wicked will be turned into hell, with all the nations that forget God. That is true. How many nations do you think have forgotten him? The Lord will save all, except those who have the privilege of life everlasting and reject it.

What is our duty? To promote the kingdom of God on the earth. Every person that confines his thoughts and labours to happifying his own family and immediate friends will come far short of performing the duties devolving upon him. Every sentiment and feeling should be to cleanse the earth from wickedness, to purify the people, sanctify the nations, gather the nations of Israel home, redeem and build up Zion, redeem Jerusalem and gather the Jews there, and establish the reign and kingdom of God on the earth. Let that be the heart's desire and labour of every individual every moment.

I am extremely happy, and my joy increases according to my understanding and the sensibility God has given me, that this people, called Latter-day Saints, are improving,—that they improve every year, and increase in the knowledge and understanding of the dealings and providences of God, and understand themselves more and better. You may ask, "How do you know this?" Because it is before me, and plain to be seen. True, there are some rude persons within our borders, and too much stealing is carried on. How is it with you? Are you in the stock-driving business? Do any of you belong to the class of marauders, pilferers, drunkards, or swearers? The very great majority of this people are striving to improve themselves before their God and their brethren. The wicked seek to destroy the kingdom of God, and it is for us to build it up, and promote righteousness upon the earth. When we do this, we shall promote honesty in all our conduct and transactions.

As we increase in understanding we shall increase our efforts to adorn our minds, our families, our possessions, and our neigbourhoods, and seek to promote every pure, holy, graceful, and delightful principle, custom, habit, or whatever else pertaineth to correct human conduct. This will increase the Spirit of life in the people, and will make the aged beautiful as well as

the young. Without the Spirit of truth, without the Spirit of Christ, people will become hateful and disagreeable, or what the English term ugly, and the Yankees, homely; or, as others express it, ordinary-looking. The Spirit of truth beautifies and lights with intelligence an otherwise forbidding countenance. We need it to beautify both the body and mind.

I do not see much, if any, improvement in this settlement during the past three years. True, you lost time and labour in moving south; but if you labour all your lives, and God does not bless your labours, they are in vain. He can give you possessions and great wealth, as he gave Job. In a short time he added to Job much more than he had even previously possessed. If your hearts are pure and holy, the Lord can in a short time restore to your settlement fourfold.

How many times have I asked the Latter-day Saints what they could do with regard to building the New Jerusalem? Suppose the word were to come to us that Jesus had appointed a certain time in which he would again visit this earth, and that he wanted a place prepared for him; or the command, "Go forth, ye Latter-day Saints, and begin to build the New Jerusalem, and prepare to receive the city of Enoch that will come down out of the heaven;" where is the man competent to go and collect stone fit to lay in the first tier of the foundation of the walls of that city? To judge from their improvements, there is hardly a man capable of judiciously directing the labour of even two men—hardly a man that can properly erect a grist-mill or a building for carding machines. Where are your useful machinery, your beautiful habitations your fertile gardens, your lovely walks, and magnificent palaces? You may reply, "We are not going to stop here, but are going to the centre Stake of Zion," and so you pass on in comparative inactivity, and attempt only to build log houses or mud shanties. If you had the spirit of your calling, you would be anxious to build the best houses you could, and make the best gardens, fields, and vineyards, though you knew that you would not enjoy them one day after they were completed.

I will here quote the words of the Saviour—"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Now, he that is unfaithful in building a house, or in making a garden, an orchard, a farm, or in beautifying what is in his possession, who will commit to that man or people the great things of the kingdom of God that are to be attained on this earth?

I cannot preach upon the words quoted more effectually than I do in building, improving, and occupying upon the talent God has given to me. If it is ability to dictate the making of a road, dictate it, or make it as others dictate. Where is the man that made a road in a kanyon as it should be made, until I dictated it? Men go into kanyons and drive up and down hills where it requires six horses to haul up or hold back an empty waggon, and break their animals' legs, and kill men and boys. Who has broken waggons on roads that I have dictated? No one. In such kanyons persons soon save more in cattle, waggons, time, and labour, than the roads cost. Why do not the rest of the brethren learn this?

I know how to build a meeting-house—how to place the first and last stone and piece of board, and how to put on the first and last touch of paint. I know how to build a mill and put the machinery in it, and I intend to keep improving as long as I live. There are mechanical branches that I do not understand, but I am constantly trying to learn. Should I live—and I would not then be a very old man—to hear the command, "Return and build the centre Stake of Zion," I intend to know how to build it.

You may say, "If you know all about it, there is no necessity for our learning anything concerning it." We cannot be in every place; and though we could, every man, woman, and child should improve as rapidly as possible. Parents should know how to teach their children, women should learn to make the most beautiful cloth, and men should become skilled in raising sheep, and in the improvement of all kinds of stock, and in making all kinds of useful machinery. It is said we are yet young. True; but we ought to, at least, make a beginning. Not one woman in ten, that I ever saw, thoroughly understands keeping a house.

Why do not women learn to be housekeepers? They may reply—"Brother Brigham, if you will teach us, we will keep our houses according to your instructions." I could go into your houses and tell you item by item. Your husbands may furnish fine furniture and glass and china-ware, and some of you suffer your children to mar and break it. Give children such playthings as they cannot break, and with which they cannot hurt themselves. Were I now to go into one of your houses, perhaps I should hear the mistress inquiring for the dishcloth; but Sal does not know where it is: the last she saw of it little Abraham or Joe was playing with it out-doors. Where is the milk-pail? Turned bottom-side up on the hog-pen.

What I say of housewives will fully apply to farmers and mechanics. I laboured many years as a mechanic, and in the darkest night I could put my hand upon any tool I used. You may call this boasting, but it is not. It is merely mentioning the order in which I kept my shop. When a farmer has done with his ploughs, he should put them under shelter until they are again wanted. When harness is taken off, it should be so hung up that you can go at any time of night and find it, or a saddle, bridle, saddle-blanket, or any other trapping, and be ready at once, without a hostile Indian's being able to see you, or being made aware of your preparations, through your being obliged to take a light to hunt scattered articles.

We have been toiling and delving at home, and now you see us enjoying ourselves, without one word of discord. A week ago to-day we passed this settlement, with several men, women, children, horses, mules, and vehicles; and I ask the company whether a single person has been found out of his place? We have travelled in order and peace, notwithstanding our dispensing with a formal organization. "Where is the captain of the company?" I do not know, unless I am he. We have travelled in the order in which persons joined us, and I do not think a rash word has been spoken by any man, woman, or child since we left Great Salt Lake City. What does this prove? That when the law of God is written on the hearts of a people, every person will know his place. It proves that we are improving.

Law is for the disobedient and lawless. When a people are made free in Christ, and come to understanding, they will know that there

is a place for everybody, and every one will seek to fill his own place, and every hand will be reached forth to promote the kingdom of God on the earth. Our business is *not* merely to prepare to go to another planet. This is our home. We are to purify our hearts, our habitations, our families, associations, settlements, states, and country, until improvement circumscribes the whole earth, and sanctifies it, and prepares it to be brought back into the presence of our Father and God.

When your eyes are open, you will see that this earth has fallen from the glory and presence of the Father, to pass through certain ordeals, together with the people upon it. And by and by, when Jesus reigns and rules King of nations, he will say to his Father—"Here is my work! Here are my brethren! Here is my redemption—the fruit of my labour! I have ceased not to contend with the Enemy until I have put him under my feet. I have destroyed death, and him that has the power of death."

You work hard. Study to apply your labour to advantage, and you will accomplish much more, without wearing yourselves out so fast. If you have to roll a log, cut down a tree, etc., study how to take advantage of the work. Contrive to accomplish your work with the least expenditure of strength.

You have rich land, good water, a pure atmosphere, and one of the pleasantest locations in the Territory. Adorn your houses and your city. I marvel to see you contented to live as you do. I have passed much of my life in a log-house, but do I like bed-bugs and darkness? No. I love light. Were I obliged to live in a log-house, I would have it plastered and whitewashed, that it might be neat and pleasant.

Study order and cleanliness in your various occupations. Adorn your city and neighbourhood. Make your homes lovely, and adorn your hearts with the grace of God.

May the Lord bless you. Amen.

PRIVILEGES ENJOYED BY THE SAINTS—CONFUSION EXISTING IN THE WORLD, &c.

Discourse by Elder GEORGE Q. CANNON, *delivered in the Bowery, Great Salt Lake City, September* 9, 1860.

REPORTED BY J. V. LONG.

I rejoice this morning, brethren and sisters, in having the privilege of assembling with you under such favourable circumstances. While I have been sitting here listening to the singing, and looking around at the attention of the congregation, the thought has arisen in my heart, how is it possible for the Elders of Israel, who have partaken of the spirit that emanates from and surrounds this people, to remain so long absent from the society of the Latter-day Saints? I have never returned without having

similar feelings; and now, to contemplate another mission, and the probability of being absent as long as I was on that mission from which I have just returned, seems, at the first view, terrible.

There is nothing but the Spirit of God—the comforting and sustaining influences of that Spirit which is promised to be given unto the Elders, that would enable a man to absent himself from society that is so pleasing, to go out into the world and labour to proclaim the Gospel unto the children of men.

I feel to rejoice that I am here; and when I look around me and see the comfortable circumstances of my brethren and sisters that have been gathered out from the nations to worship God according to the dictates of their own consciences and the revelations of Jesus Christ, my soul is filled with joy and rejoicing. I feel this to be a glorious privilege that we enjoy, and I do not think that the people generally appreciate it, although there may be some exceptions.

If an Elder should go forth after residing here, and have for years to come to mingle among the inhabitants of the earth, if he be animated and led by that Spirit which prevails here, he will realize that holy influence to a very great extent. He will realize that God has gathered out a people whom he has filled with union and love, such as he does not witness or experience among other people or nations abroad. This he will realize, if filled with the Spirit that prevails here; for, wherever you go throughout the length and breadth of the earth, you find that there is a spirit of hatred, envy, malice, and everything that is in opposition to the Spirit of God. Spirits of this kind and feelings of this character prevail throughout the length and breadth of the land. There are exceptions to this: there are men and women who are animated with a good spirit and influence; but it is not so with the majority. There is a contrary feeling and influence that will destroy and pull down and completely break up everything that is pleasing in the sight of God. It is a spirit and influence that will break down and destroy every gift that is calculated to bind man to man, and that would enable them to live in union and peace.

This is not the worst feature in the case. The people themselves, though filled with this spirit and surrounded by this influence, do not seem to be aware of the dangers that threaten their peace and the perpetuity of their institutions, or that threaten the blessings that they have received from their fathers, and that they hope to hand down to their children. This is the worst feature of them all, in my estimation. If they could only be made aware of it and the power of the Evil One, they would give heed to the words of those bearing the everlasting Priesthood. By faith and diligence, those going forth holding this authority may escape these threatening dangers.

I know this from my own observation; and so far as my own experience has gone, these are the feelings that have animated my own bosom. If I find people that are faithful to their own creeds, and who are diligent in what they undertake to do, I have then hope in my bosom. Under these circumstances, I have had faith to lay down the ancient Gospel as taught in the Bible and Testament. This, however, is the difficulty under which the inhabitants of the earth labour at the present time: they are not true to that which they profess, and this causes the hearts of the Elders to mourn. I have been able many times to account for the saying in the revelations, that the heavens weep

over the children of men, and the bosom of the Almighty is filled with sorrow because of the condition of the human family.

I believe that an Elder who goes forth can to some extent realize the deplorable condition of fallen men, and it fills him with compassion; and instead of killing them off and destroying them, he feels willing to lay down his own life, if, by so doing, he could bring them to the knowledge of the truth.

I have sometimes heard the brethren indulge in harsh expressions when they have been tried; but when we consider the condition of the inhabitants of the earth as it really is—view them from the standing-point which we occupy, instead of having these feelings of vengeance towards them, we should feel that their punishment has already commenced, and that that which they suffer while they tabernacle in the flesh would be sufficient for many things that they have done.

During my absence on my recent mission to the Eastern States, I found but few willing to listen to the truths I had to proclaim to them. There were, however, a few who were anxious to learn what we believed in—what our views were; but the great majority of the people were so completely filled with newspaper stories which go forth week after week and day after day, that they were not disposed to listen to what a "Mormon" had to say; and if there were any who were willing to converse, all their talk would be about brother Brigham's wives, or some miracle of which they had heard; but they would not be willing to say anything about our faith.

This originates through a vitiated appetite which has taken possession of the people throughout the United States. There were some few who were disposed to investigate and inquire into our principles—to reason and reflect.

There is something connected with this system, and with the power that is exercised by the Presidency of this Church, that the world cannot understand. I found many men who were anxious to investigate, and, if possible, ascertain what produced this oneness of feeling, and what enabled President Young to sway such influence over the people during our times of difficulty.

The reflecting men over the whole land, however much they may be led to believe that we are a corrupted people, consider this one of the great mysteries. If there is anything in newspapers about the "Mormons," it is very apt to be read with avidity. There is something which I do not suppose they can account for. We have gone forth, from the time of the inception of this Gospel, and so signally triumphed over our enemies, that in the minds of many men who are posted in regard to the events of the age, there is an anxiety to form some idea of the features of the system: they are anxious to know whether it is going to be a permanent power in the United States, or whether it is going to crumble to pieces as has been talked of by our enemies.

There is one thing they will give us credit for—namely, that we are united, that we will give heed to authority, and that we are in possession of some of the best modes of getting along that are known in the world. But there is a difference of opinion about the origin of this union. What is the cause of it? Some attribute it to a wonderful power which the President exercises over the whole people, and which the Elders exercise when they go forth into the world to preach the Gospel: others say there are inducements held out by which the people are completely blinded, and this grows so strong that the people

become willing to be led by the Elders; and then, when they get here, they are so surrounded by the Danites that they cannot go away, if they want to. Others entertain a different idea, and have a better opinion than to suppose that illiterate, unlearned men, like many of our Elders, can go forth and exercise such power.

I have had men admit to me that the advance of the age demanded a new revelation—that the old fogyism of the past age was not suited to the wants of this generation—that the people required a new revelation, a new influence,—that there was nothing to bind the people together or cause them to believe in their leaders. And some are willing to believe that "Mormonism" is the religion that is best calculated to take the place required to be filled, and become the dominant religion. But, like other religions, it has to fight its way. All systems of religion had to do this in early days; but to acknowledge there is anything revealed from heaven that is inspiring the hearts of the people would be the first step towards associating religion with fanaticism!

It is singular to go out into the world and converse with people with regard to the opinions of men of influence respecting the Latter-day Saints. Some suppose that the power that is exercised by the leaders of this people will be short-lived; and many of them supposed, when the army came in here, that that would be the time when the system of fanaticism would be crushed. They hoped that the long-expected period had arrived when we should be obliged to succumb, and no longer have an existence as a distinct people upon the earth. The failure of that expedition, and of every other expedition to bring upon us the trouble designed, has changed the opinion of many, and they are now to some extent in doubt. The Adversary who influences them has been foiled. He is willing now to let them have a resting spell, and they are resting, not knowing what course to pursue. This is the feeling that is possessed by many. How long this feeling may last, I cannot tell; but that the fire of persecution that is now smouldering will again arise, there can be no doubt.

If we suppose that the future is peaceful, it is a delusion: the efforts of our enemies will be continued. They are encouraging their hatred and increasing their determination to bring destruction upon us, and they do know themselves that they are wicked in this respect; but they have an idea that we are a blotch upon the civilization of the nineteenth certury; but they do not know the influence that guides them and that directs their determination.

A man who goes forth at the present time, if he be filled with the spirit of Zion, will find continually evidences upon the right hand and upon the left to strengthen him in the work in which he is engaged. This is not confined to the religions abroad, but it is to be found among the Saints here, and we see it every day. A man whose heart is open, and who is clear to behold the evidences that are to be gleaned during our experience, will have abundant cause of thanksgiving for having extended unto us the helping hand in time of need.

A man who goes among the people of the world is soon made to realize the confusion that exists, the spirit that controls them, and the doubt and uncertainty that they are in. Experience of this kind gives strength to the Latter-day Saints—to the Elder who may be labouring among the people. During the difficulties that arose here some years ago, I frequently heard the Saints express themselves thankful that God had given them a knowledge of the future. They knew, through that knowledge,

how it would be with those who sought to oppress them. The whole of the United States are now in trouble. They have been excited about the Latter-day Saints; but lately they have had difficulties enough at home to occupy their thoughts. The attempt of John Brown, last fall, to overthrow slavery, engendered feelings of hatred between the North and the South which never will be allayed. For a long time after Congress met, it seemed as though they never would be able to elect a Speaker or do any business, and that a split beween the North and South was inevitable. Editors were troubled, and all men who made any pretence whatever to a knowledge of the signs of the times, were at a loss to comprehend what the future of the United States would be, if these difficulties continued. They looked upon it superficially, and supposed that the panic of those times was only temporary. They view things in the same light now; they believe that the obstacles will be removed, that the Government will go on and press forward to that position which they believe it will attain to. But there were many, previous to that time of difficulty to which I allude, maintained that there was no such thing as dissolution to the United States. But now, after all their hopes in relation to the greatness of this Government, they are willing to admit that possibly it may be dissolved, and that the difficulties at present in the nation between the two extreme sections will produce the dissolution.

There has been an attempt during the last session to remove this feeling, and to some extent it has been done. Men are so ready and willing to be deceived in regard to that which will produce their destruction, that they put far off the day of dread.

Although Joseph Smith and the Elders of this Church have proclaimed, both by their own voice and by publications, the downfall of this Government, and set forth things so plainly to those that would look at them, yet the people have closed their eyes and have pressed forward in their own way; and they will so continue until every word shall be fulfilled.

Brethren and sisters, if there were no other cause of thankfulness and of gratitude within us to God our Heavenly Father for the blessings that he has bestowed upon us, we should be thankful for this blessing—the blessing of foreknowledge—that he has revealed unto us, by his own voice and that of the holy angels, those things that are coming upon the nations of the earth; and that while uncertainty, doubt, and gloom prevail from one end of the land to the other, we are in the possession of a feeling and of knowledge which enables us to bear up. While the hearts of others are filled with fear and dread, ours are filled with hope and bright anticipations that we are privileged to live in a day and age like this.

If there were no other cause of thankfulness, this furnishes us abundant reasons. We can read in the newspapers, if we cannot ascertain it any other way, that they are filled with these influences, and that these feelings of fear pervade the mind. You know the feelings that now prevail, and that instead of dread and sorrow controlling the minds of the Saints, there is on the contrary a feeling of thanksgiving and joy that our lot has been cast in this day and age of the world. Where calamity and sorrow were, there are thanksgiving and joy; and when we bow our knees before our Father in heaven, we thank him for these blessings.

If the nations of the earth could realize that there were such feelings prevailing here, there would be hundreds and thousands that would associate themselves with us, especially,

if they could believe it possible for them to attain to the same privileges. But lies have prevailed to such an extent, and have been so industriously circulated, that thousands of men and women now believe us to be the worst people upon the face of the earth. If they come here, although they may not profess our faith, but will submit to the regulations that are established here, they can be comfortable and enjoy themselves.

Our enemies, by the course they are taking, are bound to remove the stigmas they have tried heretofore to place upon us; for they have slandered us, told lie after lie about us, and predicted what would become of us; and many who believe in the stories published in newspapers will ere long be convinced that we are an injured people. Many of their stories have already been proven to be false. This result will produce its own fruits, and the reaction produced will be the overthrow of God's enemies. And when the time of difficulty and sorrow overtakes them because of their iniquities, and they will be to a certain extent fearful of the consequences, the way will be prepared for the fulfilment of the words of the Prophet, that those who will not take up their sword against their neighbours will have need to flee to Zion. This will be the result of the actions of those who are now our enemies—those who should be our neighbours, and who are now operating to bring about our downfall.

But let me say unto you, my brethren and sisters, that all their efforts and all the moves that they have made have produced a contrary effect to what they intended, and all they do in future will be far more striking in its effects than anything that has previously transpired. They began in the first organization of this Church to tell so many falsehoods, and they have told them so long and circulated them so widely and so very rapidly, with a design to destroy our character, and with a design to make the world believe that we were a bloodthirsty people—a people guilty of every species of crime, that they think credence must still be given to all they do and say. Those who have circulated these unfounded stories are filled with the very spirit which they accuse us of possessing; and they do this for the purpose of creating difficulty and bringing trouble upon us.

I have seen this myself. I have seen men who knew when they were writing that they were writing statements that were not true. Some of these were men that have been associated with us in the bonds of fellowship, and the spirit which they sought to infuse into others they had received by transgression. This spirit has caused editors and other men who have laboured in this manner to bring about our destruction, to lay the foundation for their own damnation.

Fear is taking hold of the hearts of men, and it will doubtless increase until that will be fulfilled which was spoken by the Prophet—"Let us not go up against Zion, for the people thereof are terrible." Men do not realize that they are fulfilling the words of the Prophet of God. No: they labour diligently and assiduously, as they think, to prevent that. Therefore not only are the good brethren and sisters and the pure and holy labouring for the fulfilment of the word of God and the spreading abroad of the truths of heaven, but the wicked who are labouring for the overthrow of the kingdom of God have all their efforts turned to good account, and the fruits thereof are begining to be apparent. This, as I before observed, will increase and be more apparent every year that we live upon the earth. This is not a dead letter which I am speaking to you, but it is a truth

which has been uttered by the inspiration of the Holy Ghost many years ago. Remember the saying—"We cannot do anything against the kingdom of God, but for it;" for God himself will control the result. It is not only true so far as we are concerned, but the nations that undertake to send their armies to fight against Zion will find everything turned in favour of the Saints, give them success, and enable them to overcome the difficulties with which they are surrounded; and they will continue to overcome until they attain that position which our Heavenly Father intends all his faithful people shall occupy.

The warning of the nations of the earth and the labours of all the faithful Elders among the nations all contribute to the accomplishment of this work and the preparing of the Saints for a high and exalted position in the kingdom of God, to reign as kings and Priests of the Most High, according to the promises of the Father.

I have felt during my absence this time, as well as upon other missions, that it did not matter much where I laboured; but I felt to mourn that I could not do more than I did for the kingdom of God. I was ambitious and felt a desire to hasten forward the purposes of our Father in heaven; but when I looked upon it in another light, I considered that whether the fruits of my labour were much or little, if I and all my brethren and sisters would only labour where we were wanted, we should be sure to accomplish that which our Father wished us to do.

It does not matter what we are doing or where we are labouring—in the adobie yard, in the kanyons, preaching the Gospel, or doing anything else that God through his servants directs us to perform,—if we labour faithfully, we are contributing to the accomplishment of a great and good work, and are really doing much more than we think, and labouring to bring to pass all those predictions that have been delivered respecting the generation in which we live.

I know, however, that this is a difficult lesson for us to learn—that it is difficult to get the idea into our hearts. It is so natural for a man to be desirous to do something—to have the name, to have the credit of having done something upon the earth. And it is the desire of an Elder to do something in preaching the Gospel, and it is very difficult to curb the inclination that many have for preaching; but if we labour in the way and in the position in which the authorities have put us and directed us, we may rest assured that we are labouring for the accomplishment of all that which is required to be done by our Heavenly Father, and we are laying up treasures in heaven; and although we may not do as much here as we suppose we ought, there is an eternity before us in which we can labour. There is no end to our opportunities for doing good, and we are not going to labour here for the last time; and although we are making adobies, labouring in the kanyons, or sawing lumber, yet if we labour as our Father in heaven wants us, we have before us a destiny far greater than we can at present imagine: we have before us a field of usefulness much more extended than it has ever yet entered into our hearts to conceive of. There is yet a vast eternity in the future in which we can labour, and we are to press forward until we attain the fulness of our desire.

It is so with the wicked in one sense—with the enemies of truth. All that they do contributes to the rolling forth of this great and mighty work. In our expulsion from Illinois, our journeyings across the Plains, our settlement in this Valley, all has contributed to make us what we now are. Our enemies see this, and they regret

that they did not leave us to be mixed up with the world, so that civilization might have surrounded us, and its surges eventually have destroyed our organization. But we are here, and it is now too late. We are now established, and we have become a fixed power; we are growing here in the mountains, and are beginning to be acknowledged and called a nation in the midst of the earth, and everything that the wicked have done and will do will be a source of regret to them, because they will see, as they have already seen, that they have worked into our hands. Then, to use a familiar expression we will say, Let it blow hot or cold—let them do just as they please, persecute us, send armies here or keep them at home, it will make no difference as to the final result. It may enable us to progress the faster in the good work in which we are engaged; but all that our enemies do, with a design to thwart the operations of the people of God, will be unsuccessful. I have felt grateful many times for the possession of this knowledge; and when I have walked among the people and seen how determined they were to take steps to overcome us, and then have considered that to our God and Father in heaven they were mere toys—playthings to accomplish that which is intended—and that they might labour and toil and concoct schemes for the injury of God's chosen people, that all would be unavailing, I have then realized the goodness of our Father.

In my reflections upon these things, I have ever realized that God has spoken from the heavens, and said that this kingdom should fill the whole earth, and that the kingdom and greatness of the kingdom under the whole heavens will eventually be given to the Saints of the Most High. I have realized that the work will spread, though the wicked do all they can to stop it. Then let us rejoice in this knowledge which God has given unto his people.

I feel, in relation to the United States, that there is now an opening for the Elders to labour. While in the city of New York, there was a disposition to come and hear our people preach. I had the pleasure of baptizing a number. I was not often there; but when I was, our hall was crowded, not by Saints only, but by those who had been, and by others who were inquiring after truth. There was a disposition manifested to learn our doctrines, and I have no doubt but great good can be done in the future. I have no doubt but there are hundreds in the United States that are honest, but their eyes are now blinded by the influences that are around them. Among editors and public men generally there is not this feeling that you find among the poor and middle classes. They have said that we are wicked, and they are determined to wipe us out.

During my last mission I have had many opportunities of conversing with the leading editors of the most popular journals in the States, and I have frequently had the evidence in my hands to disprove the lying stories in circulation about us. They would acknowledge it—say our views appeared to be correct, and that the evidence we presented was of such a character as to give them reason to doubt the stories that were in circulation about us. But would they take that evidence we presented as an offset for the lies they had published? No: they would tell you that their readers expected something different from them. You could not hire their columns only for advertising purposes. There were some who would express a willingness to write something about us of a political nature, but they would not like to have anything said in favour of our religion. For instance, they were quite in favour of the Territories electing their offi-

cers; but of Utah, they could not think of it. They would be willing to write something for the benefit of the people of Utah, they would say; but when it came to be written, you could easily see that they were very willing that the other Territories should have this privilege, but they could not think of giving it to Utah! It was a determined hostility to us, and they were resolved that we should not have the privilege which they designed to give to other people. You go to them and talk about crime—tell them what was in our nation, they would colour about it; but they had not the manhood to rebut our statements or to expose the guilty. This is the feeling that prevails in the United States; and while this prevails, it cannot be wondered at that the people should partake, to a certain extent, of the influences that prevail.

Men and women would acknowledge unto me that this work was true, and that they had been blinded by the lies and wicked stories that had been in circulation about us. How long this will continue I cannot say, but I presume until judgment and calamity will overtake the people, as a punishment for their driving and persecuting the Saints of the Most High.

There are some of the people, however, with whom the Spirit of God is pleading. I received a letter by the last mail from the States. The person has had a misfortune in his family, and writes to me to know what consolation there is in "Mormonism"—what consolation there is in the doctrines of the Saints. He acknowledges that the systems of religion by which they are surrounded in the States are entirely inadequate for the purposes for which they are established.

Of course we understand that they are not blest with the same light that we are: in fact, they confess themselves that there is a power and a degree of light in the principles of the Latter-day Saints, so far as known, that is not among the religions of the day. What are the religions of this generation, under many trying circumstances? Why, there is no consolation; all is dread before them: there is an eternity of apparent darkness and woe, whence there is no deliverance, and from which they recoil with horror.

On the other hand, there is not a case comes under our observation of trouble, of suffering, or misfortune, but in the doctrine of Christ there is something to stimulate us, and to encourage our further exertions. This truth is plainly set forth in the doctrines of Christ, that every man shall reap the reward of his works, whether they be good or evil. If a man has not merited an eternity of punishment, there will not be such a punishment awarded to him. This is the hope, this is the consolation of the Saint, in the midst of sadness and despair, that he will eventually be rewarded for all his labours. This is not to be found in the religions of the world, and the consequence is that infidelity is getting a strong hold upon the minds of men. This is being felt at the present time by many of the more enlightened.

I have many times thought that the labours of the Elders were not so productive of good as they might be. We ought to labour more earnestly to prepare the people for the day of calamity that is coming. I believe that we, so far as our relatives are concerned, have no cause of sorrow, if they are honest, though they may not have received the influence of truth; yet the day may come when they will receive the Spirit of God; and if they do not come to these valleys to obey the Gospel, they may come here as to a place of refuge!

My prayer is that we may be faithful, humble, and obedient to that

Priesthood and those living oracles which God has placed in our midst, and ever labour for the upbuilding of that kingdom which he has set up, never more to be thrown down.

This is my prayer, in the name of Jesus Christ. Amen.

TRUE SOURCE OF HAPPINESS—RICHES, TEMPORAL AND SPIRITUAL, &c.

Discourse by Elder ORSON PRATT, *delivered in the Bowery, Great Salt Lake City, September* 16, 1860.

REPORTED BY J. V. LONG.

I arise to address myself to the congregation of the Saints who are here assembled with a degree of pleasure and satisfaction, feeling that it is a great privilege that we enjoy of meeting together in this bowery, from Sabbath to Sabbath, for the purpose of hearing from and worshipping the Lord our God.

It has always been a great satisfaction to my mind, and a source of pleasure, to speak of the things of the kingdom of God, especially on those occasions on which the Lord has condescended to bless me with a portion of his Spirit; for the Spirit of the Lord gives joy and satisfaction to all those who are made partakers of it, whether it be the speaker or the hearer; and without that Spirit no person can expect to enjoy any great degree of happiness in this life or in that which is to come. It is contrary to the nature of happiness for us to undertake to enjoy ourselves independent of the approbation of Heaven, and independent of the Holy Spirit which the Almighty pours out upon those who are honest and upright before him. There is no happiness in anything else; there is no place worthy of being called a place of happiness only in the enjoyment of the favour of God and of his Holy Spirit. And those persons are truly blessed who have the greatest share of that Spirit abiding with them; and when that Spirit withdraws from the hearts of mankind, they are truly cursed. In the Spirit of the Lord there is peace, there is joy, there is light, there is truth, there is hope, and there is faith. Without that Spirit all is darkness, all is wretchedness, and all is shut up and closed as it were to the human mind, and future hope, or hope of future blessings and exaltation, is cut off.

Perhaps this may be the last opportunity, for some time to come, at least, that I shall have of addressing the Saints in Utah. In a few days I expect to be wending my way, in company with some of my brethren, on another mission to the United States, for the purpose of doing whatever the Spirit of the Lord may direct in those lands. Whether I shall return again to Utah, it matters not, if it so be that I keep the commandments of God and do his will. All flesh is in His hands, and He governs and controls all things according to his own righteous will and purposes,

and preserves in life whomsoever he sees proper, and takes away his servants whenever it seems to him good to do so. Whether I shall be spared many years or few, it matters not to me, if I am only faithful to the end. This is my object; this is the foremost thing in my mind; and it should be the foremost in the minds of all the Latter-day Saints. Many great and good men have fallen by the power of their enemies, by the Destroyer, by sickness, and by accidents; but this is the lot of all mankind, to pass through the vail—to go from this stage of existence to another, altogether a different state of existence from this, in many respects. But even this state of existence that we now enjoy is a pleasure to the righteous; it is a great satisfaction to those that keep the commandments of God. Life is sweet, and there are but very few individuals who are willing to part with it, even though they knew with the perfect knowledge that when leaving this mortal state of existence, where we are subject to toil and fatigue, to pain and sorrow,—though they knew that they would enter into the presence of God, and enjoy complete happiness in his kingdom henceforth and forever; yet there are many, who although they might know this with the most perfect knowledge, they would pray in their hearts that they might abide here a little longer. There are but very few individuals upon the earth among the Latter-day Saints who desire to die; and I doubt very much whether there have been many persons of that kind, in the past ages of the world, among the true-hearted servants of God, who desired to die. When they reflected upon the work that they might accomplish and perform in this world, they would still feel to pray for life, even immortal life to be continued unto them.

Why do we desire to live? Is it to accumulate riches? No; this ought not to be the cause of the desire in our hearts; for if we should have power to heap up gold as the sands—if we should have power to collect the treasures of the earth together to a very great extent, and have power to have everything, so far as this world's goods are concerned, to the fullest extent of our desires, what is it even then? Can we take those things into the grave with us? Can we carry our farms, our houses, our carriages, and other property, behind the vail with us? No, we cannot. Then why should this be in the hearts of so many of those who profess to be Saints as the uppermost desire? Why should the people lie awake to study how to collect an abundance of the things of this life? Why should they cling to the things that must perish and be done away? This is one of the great temptations that beset the pathway of mortal man. He desires to heap up the riches of this world, as though he were to stay here forever. But he may inquire if the original desire is not placed in the heart of man for a good purpose? Yes, it is; but that desire should be controlled according to the law of God and the will of Heaven. We should seek for nothing in this dispensation and in the kingdom in which we are engaged—we should seek for nothing, I repeat, that would be calculated to lead our minds astray from the great purposes we have in view as Latter-day Saints. Nothing should be permitted to lead our minds from God and his kingdom, and from worshipping him with the fulness of our hearts. Desires are very good in their places: when dictated by the Spirit of God, they will be gratified in due time. Every man and woman should seek in a lawful way to procure the things that are necessary in this life to benefit themselves, their neighbours, and the poor around them, and make a good use of the blessings

God bestows, and the things he intrusts them with in this world. But how many there are among the Saints of the living God, whose hearts and minds are almost overwhelmed with the things of this present life! They covet gold and silver, houses and lands, and other riches in abundance; and they know not why. I should delight to see the Saints of God rich; yes, I should be pleased to see the poorest Saint among us have in his possession all that his heart could desire, if he would use those things properly that were committed to his charge and according to the will of Him that made him. I should also desire to see no poor in the midst of Zion, but that all might be blest with a good supply of the things of this life. I desire to see the day come when all the Latter-day Saints who have suffered shall have everything which their hearts can desire in righteousness of the things of this world, when they will be good for them, and when they can use them for the glory of God. Until that period shall come, I doubt whether riches will benefit the Saints of God. If, peradventure, any of you, by your diligence and perseverance, should happen to accumulate riches to some extent, if you should use them for the purposes which God has ordained, all will be well; but if not, they will prove a curse to you, instead of a blessing. And I will add that there is one thing that I am confident of—viz., that in Utah there is not much danger of the Latter-day Saints becoming very rich. If they accumulate by their perseverance a sufficiency of breadstuffs and those things that are necessary for their present sustenance and future security against the famines that are to spread desolation in the earth, they will do well. I think there are no people upon the face of the earth that need to envy the Latter-day Saints, so far as their temporal prospects are concerned. In other respects they have great cause to envy them.

There is not much chance for the Latter-day Saints to grow rich in this Territory—I mean according to the meaning of the term in the world. There is and ever will be too much to be done in various kinds of labour for the building up of the kingdom of God. Your land, of course, yields abundantly where it is well cultivated; but it requires a great deal of toil to accomplish it. About three or four times the labour is required of the farmers and agriculturists than is required in other countries. Why, it takes a man almost one-half of his time to get his fuel from the kanyons, about one-quarter to irrigate the soil, and of course the rest is well occupied with the other duties of life. This being the case, then, there is not much prospect of soon becoming very rich. We ought, nevertheless, to be thankful for the blessings we enjoy; for the Almighty has brought us into a country where we have not the privilege of heaping up riches and ruining ourselves forever. It takes a people a long time to prepare themselves for riches. The old principle which was planted in the hearts of our ancestors, which was a principle of covetousness, as practised by the Gentiles in all ages, has become a part of the nature of the human family, by tradition; so much so, that it seems to be one of the most difficult things to root out of the hearts of men. To accomplish this, the Lord has to train the people, year after year, in order to get it out of their minds; and he has given us a very thorough training and experience in order to deliver this people from this covetous feeling and principle.

If we reflect back upon our past history—and I believe that the Latter-day Saints are acquainted with that history, either by actual experience, by reading, or by hearing it verbally

recited; suffice it to say that they are pretty well acquainted with the history of this Church for the last thirty years;—what has the Lord been trying to accomplish since the rise of this Church? Has he not been trying to accomplish one of the greatest events and one of the greatest works ever accomplished among mankind? Yes, he has been trying to eradicate from the people the old leaven of the Gentiles that has been established in the hearts of men so many generations, and to prepare the Saints for the great work of the last days. In regard to heaping up a multitude of the riches of this life, all our past history shows that the Lord was so determined to rid us of this principle as far as possible, in order that we might enjoy riches when he shall see fit to bestow them upon us, that he suffered us to be driven from our inheritances, to undergo many privations, and thus be prepared for the vicissitudes of future life.

We need not be faint-hearted nor discouraged in regard to the riches of this life, for this people are bound to be the richest of any people upon the face of the whole earth, in the Lord's own due time. That will be in fulfilment of prophecy, and no people that ever dwelt upon this earth ever came up to what the Latter-day Saints will be in the accumulation of the things of this life. But when we reflect upon these things, we ought to pray earnestly that we may never be put in the possession of those things until we are rid of those feelings of selfishness and covetousness. (President B. Young: We shall not be; for the Lord knows that wealth would certainly be a curse to us.) It frequently looks very curious to me, looking at it naturally, and causes me some astonishment, when I see the pride and arrogance of the children of men; for I see that the whole bent of their minds is upon the wheat and corn, that they may grow: their contemplations seem to be upon the plans and means by which they can best accumulate the treasures of this world. Who would place their minds in this direction when they see thousands and millions perishing and annually going into their graves? and who would believe that they would be so exceedingly anxious to heap up millions more than they actually need? They see scores of their neighbours cut down upon their right hand and upon their left: they have the experience before them to prove that all must go into their graves without carrying with them the goods and riches of this world. Why is it that it does not take away this feeling from them, either morning or night? Men of this kind are awake during many of the silent hours of the night to calculate how they can the easiest accumulate riches.

We have brought these principles and notions with us; we have inherited them from our fathers; they were instilled into us by our parents; and we have to get rid of them as soon as we can, in order that we may be prepared to receive the true principles in the proper spirit. We ought to be thankful that we are in a country where we cannot get rich as easily as we desire to—a country where it takes from morning till night in hard labour to get the common necessaries of life, and that this will continue until the Lord says that our hearts are prepared, and we are capable of enjoying the good things of this life.

We, as Latter-day Saints, not only have the promise of earthly riches and temporal comforts; but, what is far more joyful to us and more satisfactory to our minds, is, that we look forward to an eternity of riches—to a perpetual increase of wealth to be given unto us, if we are faithful before the Lord, to be enjoyed upon

righteous principles—to be enjoyed where no covetousness shall mar our feelings—to be participated in by the Latter-day Saints when they have clean hands, pure hearts,—when they can use the blessings bestowed upon them according to the mind and will of God and in peace, where riches will impart the most perfect happiness to the Saints of the living God.

These are the riches we should seek after first—these the treasures that our hearts should be set upon—the riches that are behind the vail, that extend beyond this mortal sphere—the riches that are as endurable as eternity. It is these riches that will be able to endure and stand when all earthly riches shall vanish away like the dream of a night vision.

Thirty years ago next January, by a revelation that was given through the Prophet Joseph, we were told to seek earnestly for the riches of eternity; and the Lord said it must needs be that my people shall be tried and proven, that they may be prepared to receive that which is in store for the faithful. Seek first for the riches that are in the future life. Seek first, as our Saviour bade his disciples, the kingdom of God and its righteousness, and all things shall be added to you, that are needful and necessary.

It will be thirty years next Wednesday since I was baptized into this Church—almost one-third of a century since I have had an opportunity of understanding the things of the kingdom of God in some measure—of being baptized into that kingdom which shall endure for ever. How shall I look back upon these thirty years? In many respects I look back with exceeding great joy; in some respects, with exceeding great sorrow. I can see where I have failed in many things, and that if I had lived as faithful as I might have done, I might have done more to the honour and glory of God. I might have been a person more humble and diligent in obeying counsel—more faithful in the discharge of many duties that are required of a person holding the Priesthood; I might have taken a course that would have been better for myself in many respects, better for mankind, better for my family, and for the cause and kingdom of God. You can easily perceive, then, that reflection upon these things gives me a degree of sorrow. But after considering all these matters, when I reflect upon the little good that I have done, and upon the travels and labours that I have performed, the success that has attended my efforts, and the few good desires that I have had to build up the kingdom, I certainly have great joy. I feel a satisfaction in my own mind in contemplating my past life. I feel a joy and satisfaction that I would not part with for all the luxuries and honours of this present life. These would be nothing in comparison with it. I ever expect to look back upon the past period of my history with joy, so far as the good is concerned. I shall have to reflect with pleasure that I have preached the Gospel to so many—that I have so often borne my testimony to the great work of the last days in which we are engaged. I shall never regret any of the testimonies that I have borne in regard to the future events that are coming upon the earth; I shall never have to regret exhorting mankind to believe on the Lord Jesus Christ, to repent of their sins, to believe in the laws, doctrines, and ordinances of the Church and kingdom of God, and in the holy Priesthood restored to man in this generation. Have I any reason to regret these things now? No; and I should very much dislike being placed back thirty years in my his-

tory, and to have to live my life over again. I should be exceedingly fearful that I might not live it as well as I have done; I should be afraid of taking a step that would prove my overthrow. How long I shall live hereafter it matters not. I desire to live, if it is the will of my Heavenly Father; and if it is his will, I desire to die. I desire to be perfectly submissive. Death has lost its terrors to me. I feel no fear of pain, for it is only momentary. There is pain in yielding up this mortal tabernacle in many cases, but what is it? It only lasts for a few minutes, a few hours, days, or weeks, and then all is over.

The great object of our existence is to have the mind and the spirit right, the feelings and passions under control,—to have the mortal man that dwells within led and dictated by the Holy Spirit. If that is right, the pain and suffering of the body is but small. If we have hope of eternal life,—I do not mean that kind of hope that exists among the Christian world at large, or that which exists among the Pagans or Mahomedans,—but I mean that kind of hope that is based upon a sure foundation—a hope that we can really depend upon—a hope that is not built upon a sandy foundation, but one that takes hold of the things in eternity, that lays hold of the things of the Most High God—a hope founded upon the promises of the Almighty, upon the Priesthood which is after the order of an endless life, and obedience to the laws of heaven and those of the kingdom of God on the earth,—a hope that blooms with immortality and eternal lives.

This is what imparts confidence to man and takes away the fear of death, distress, and terror from the minds of the Saints.

Have I this hope? I have to some degree, and I would to God that I had it to a greater degree. Promises have been showered upon my head; blessings have been pronounced upon me by the Priesthood at different times; other blessings have been sealed upon me, through the holy ordinances of the Gospel, by the proper authority: but I contemplate that these are conditional. There is a small degree of trembling and fear that, after all, I may prove unfaithful, and that I may not be able to endure unto the end.

The great promises of our Saviour to his Apostles have been made upon this condition. It is true there are some promises that God has made upon some subjects without conditions. We might mention the following in the revelation upon marriage, concerning sealing blessings upon persons, and sealing them up to eternal life—sealing upon them blessings for time and for all eternity, at the time when the man and woman go forth and are sealed by the Priesthood having authority to do this. This remains upon them, if they are sealed unconditionally; at least, the revelation says, if such a one transgresses, he shall be destroyed in the flesh and suffer until the day of redemption; and then they shall come forth and inherit all that was placed upon their heads by the servants of God, on the condition that they have not committed the sin against the Holy Ghost or shed innocent blood. This would seem to be as near an unconditional promise as can well be made to mortals. But this is not altogether unconditional, for there are some exceptions; but it would come as near as anything we have ever read of.

This ought to be a comfort to the Saints, and not a license for them to sin and commit all manner of blasphemies; but it should be a comfort and a consolation to those that may, in the hour of temptation, be overtaken in a fault, to encourage them to turn unto the Lord their God with all their hearts, minds, might, and

strength. Then they can lay hold of these promises, and with them come forth in the morning of the first resurrection, and inherit all that was placed upon their heads. But when we reflect upon pain in this life, it is grievous to be borne and to think of. When we think that a man may be buffetted, not only in this life, but until the morning of the first resurrection, this ought to cause the heart of every Latter-day Saint to shrink from everything that is sinful. What! shall we offend God who has made these great and precious promises? Where is our life, if we should offend God, the giver of all these good things? If we should dare to sin upon such a promise, we should indeed be deserving of the severest punishment. Let no Latter-day Saint, then, try to claim these great and precious things, if they wilfully commit sin, and because the Lord has promised that they should only be punished for a season. The time of their punishment is here in this life, and it is sure not to extend into the other for any great period. Yet there is far more satisfaction in being perfectly honest before God and men,—yes, far more satisfaction, joy, and consolation here in this life, to live without any threatening and punishment in this or in the next life. Every man that has the right spirit within him will feel that he ought to keep the commandments of God; and it is the great source of our happiness and the fountain from which we draw all these great, glorious, and honourable tokens of the approval of our Heavenly Father. Obedience produces enduring happiness in our minds. Then let us love God and love righteousness, because it is right; let us love honesty, love to do good, because there is pleasure in doing so; let us hate wickedness because it is hateful in its nature; let us hate that which has the appearance of evil, and do that because we know it to be the feeling of God, of angels, and of all good men.

These should be the feelings of every Latter-day Saint; they should study to discriminate between the right and the wrong, and be determined to walk continually in the path of virtue, of righteousness, and of truth. Let us study to make ourselves approved before God, that we may have his smiles and approbation continually.

We are fallen beings, and are not aware how deeply the prejudices of our forefathers have been visited upon our minds. When we think ourselves free from the bondage of our fathers, we then imagine that we become perfectly untrammelled, and we are not at all aware how deeply these prejudices have entwined themselves around our hearts. How diligent we should be to root them out, and get every feeling of our nature in the proper direction for that new state of society into which we have entered. The Lord does not prompt his servants to love the manners and evil customs of the world, and you can scarcely put your finger upon the custom that is not evil; and although the passions of human nature have been planted in the breasts of men for wise and good purposes, yet they have become so changed by associating evil with them that we do not appear to realize the influence they may exert over our minds. We therefore ought to study and to seek diligently for that light which comes from heaven, to look into our own hearts as we look into a mirror, that we may be enabled to see our foolish practices, turn from them, and feel that we are not only in the presence of man, but that we are in the presence of God, that we may become sensible of our responsibility, and act consistently in all things, that our government may be righteous and

holy in all things. Let us ask ourselves the question, Are we practising as though we were in the presence of heavenly beings, and enjoying what they enjoy, and being with them day after day, and night after night throughout all eternity? Are we prepared to stand up before God, angels, and before holy and celestial beings, with confidence and a oneness of feeling, being assured that there is nothing the matter in our hearts, but that we are upright as they are upright—that we hate iniquity as they hate it? We may feel that we are trying to do this; but a little more light of the Spirit from heaven—of the Holy Ghost shed forth upon our hearts—would enable us to see many imperfections and follies that are gathered up by the traditions of our forefathers and from the acts of our neighbours.

This being the last time, probably, that I shall have the opportunity of speaking to you in this place for some time to come, although I almost consider it unnecessary to bear my testimony before a people that have so often heard it, yet it seems it would be a satisfaction to my own mind, if it is not so to you, to bear testimony concerning the kingdom and work in which you are engaged as well as myself. Do I know that this Church and kingdom that is established here in the Territory of Utah, and whose branches extend abroad in England, in France, and in various parts of the earth,—do I know that this is the kingdom spoken of by the Prophets of old—that this is the great Latter-day Kingdom of the Most High God? Yes, I do. How do I know this? Not by miracles that my eyes have beheld, though I have seen many; not by manifestations in healing the sick, although I have seen many healed; not by the testimony of others, although I have heard many, but that would not give me a living and an abiding witness. How do I know that this Latter-day Kingdom, organized by the inhabitants of this Territory, as well as the Branches that are abroad, are all included in that great and glorious kingdom of the last days that is to stand for ever? Have I seen the face of the Almighty in open vision? No; this is a great privilege that I have never attained to. Have holy angels come down from heaven when I was awake and conversed with me as one man converses with another? No; I have not had so great a privilege—I have not attained to that. But I know by the power of the Holy Ghost shed forth in my heart from time to time; for, notwithstanding all my faults, all my weaknesses, my imperfections, and failings, through the past thirty years, I do know one fact, and that is that God has from time to time, through his infinite mercy and goodness, shed forth upon me his Holy Spirit, unworthy as I was to receive it, and that has borne testimony, time and again, that this is the work of God: it has given me a knowledge which it is impossible for me to doubt. If I had seen angels, I might doubt, without having the Holy Ghost. I might doubt if I had seen great miracles, without the Holy Ghost accompanying them; and I might doubt if I saw the heavens opened, if I heard the thunders roll; and I might go and build a golden calf and worship it: but when the Holy Ghost speaks to me and gives me a knowledge that this is the kingdom of God, so that I know it just as well as I know anything else, then that knowledge is past controversy. By that knowledge I know this work to be true; by it I know that this kingdom will roll on until it shall attain its high destiny, and the kingdoms of this world become the kingdoms of our God and his Christ.

I feel truly thankful for this know-

ledge that I have been counted worthy to receive, and the greatest desire of my heart is that I may always retain this knowledge within me. The Spirit may depart for a little season, but it will return again, if we are faithful. How miserable, how unhappy would every person be to have this knowledge remain and the Spirit be taken from him. It would be calculated to make a man one of the most wretched beings upon the face of the earth. What! a knowledge that this is the work of God, and at the same time lose the Spirit that imparted it?

Now, brethren and sisters, if all of you have this knowledge, and have had the Spirit to bear this witness, beware how you grieve the Spirit of the living God, and how you turn from the influences of that Spirit to evil, unless you want to become miserable all the days of your lives.

I am going forth shortly to the United States, and I pray that the grace of God may sustain me. What is the desire of my heart? It is, O Lord my God, let thy servant have thy Spirit to direct him while upon this mission. This is the chief desire of my heart. I do not care whether I preach much or little, or whether I administer much or little, so that I perform those duties that may be required at my hands. As for poverty or affliction, they matter not, if I only have the Spirit of God to accompany me. If it were not for this, I would not give anything for the testimony of this work. All those holding the Priesthood without the Spirit to accompany them can do nothing. Without a man's testimony is accompanied by the Spirit, it will do nothing. He may multiply words—he may study, as the revelations says; and after he has done all this, without the Spirit is with him to carry conviction to the hearts of the people, all his labours will be in vain.

They have systems in the world; they have the best books that are published amongst themselves; but they do not make a right use of them; and when a man goes to preach without the Holy Ghost, to bear testimony, to be in his heart to give him utterance, it will be all in vain. Nothing can be done satisfactory either to himself or to this people.

Then I do hope and pray that not only myself, but all the Missionaries that are going across the Plains may have this Spirit all the time to be with them. Give me the Holy Spirit, and I can work the work of the Lord. Let this be promised, and all will be well.

May God bless you all! Amen.

TESTIMONY OF THE SPIRIT—COUNSEL TO THE BISHOPS, &c

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, October* 6, 1860.

REPORTED BY G. D. WATT.

I feel quite thankful for the comfortable circumstances we enjoy—for our blessings, spiritually and temporally, which I realize to be the free gift of our Father and God. All the wisdom, ability, and talent displayed among the children of men are the gift of God to them. He has given us ability to make ourselves comfortable and happy, for which I am extremely thankful.

I am happy in hearing the voices of the brethren, and would be very much gratified if we had time, and it would meet the minds of the brethren, to give them an opportunity to speak as the Spirit might dictate, and bear their testimony. It has been a source of comfort to me to hear the speeches of my brethren, and to observe the variety of capacity, of reflection, and manner of communication displayed by them. I should be very glad if we could have the privilege of hearing many of them speak during this Conference. Whether we shall or not, I am not now able to say. Our Conference commences to-day. To-morrow is the Sabbath, and probably many who have come from the country will wish to return home on Monday. Whether we shall continue our Conference longer than to-morrow, I do not know. We shall continue it until we finish the business to be transacted and fully answer our feelings, and then we will close. I wish to present several ideas; but I have been more edified in hearing the music in brother Kimball's remarks this morning than I would have been in speaking myself.

When the authorities of the Church are present, if we are possessed of the true spirit, we are ready to sustain the faithful, and to wish them to continue in the faithful discharge of their duties. And the brethren who rise to testify of the things of God, if they enjoy the Spirit of the Lord, know that "Mormonism" is true. No person can receive a knowledge of this work, except by the power of revelation.

All the world are ready to tell you that this work is not of God. Kings, princes, dukes, lords, and other great men of the earth are all combined in this testimony. Why do they fear this work, if it is the work of men? The very sound of it carries conviction to all the inhabitants of the earth—a conviction that it is ordained of God. Were this not so, you would not see it contended against by the priests in the pulpit, who are bitter against it, and are most vigilant in circulating all manner of falsehood concerning it, picking up the sayings of corrupt, debased, abandoned characters to swell their catalogue of lies against it, which they publish throughout the world. All this would sleep, if this work was not of God. They would never think enough of it to say one word about it. But they are pricked by the conviction of its truth when they hear the sound of it. When false reports go out against Joseph Smith and his brethren, against the Book of Mormon, and the kingdom of God, a conviction goes with them to the hearts of the people that this is the work of the Almighty. Were this not so, we should not have

been persecuted—we should not have been driven as we have been. But we have been driven for the last time, thank God my heavenly Father. But our persecutions are a subject that I do not wish to speak about. We have the power in our own hands, if we live with our lives hid with Christ in God. We are here where the the Lord wants us to be; and if we will be as he wants us to be, the kingdom is ours—the greatness, the glory, power, excellency, light, intelligence, and eternity of the kingdom of God are ours, and no power can hinder it.

When men lose the spirit of the work in which we are engaged, they become infidel in their feelings. They say that they do not know whether the Bible is true, whether the Book of Mormon is true, nor about new revelations, nor whether there is a God or not. When they lose the spirit of this work, they lose the knowledge of the things of God in time and in eternity; all are lost to them. Contemplate the things of God and his kingdom, this earth, man in his present condition, and you may clearly comprehend that we are now in the midst of eternity. When we preach, or pray, or exhort each other to good works, if we could realize it, we are in the midst of the kingdom of God, and his all-searching eye is here. You may readily comprehend this; for, when I look at you as you are now assembled, I can see several hundred faces at once. Now, suppose that I had power to see as the Spirit sees, I could then look through the earth and see our antipodes as well as I can look through what some term empty space. My eyes would be eternal, and I could see the vast eternities of God as I can now see your faces. God sees us; and if we had eyes like his, we could behold him as we sit here as easily as we can now see each other's faces,—no matter where he dwells, whether in Kolob or anywhere else; for his glory and light fill the sun, and we could behold it as we now behold each other's faces. God has the power to look at his vast works; and if we had power and eyes like his, we could behold him as he does us. He is in the midst of eternity. His kingdom is here, a portion of his glory is here, eternity is here, and we are in the midst of them. Let us live worthy of them, and not dishonour our being upon the earth.

There are many of the Bishops here to-day, and my advice to them is for them to be honest with me, to be honest with their God, to keep their covenants sacred, and to make a clean breast of all their business transactions, that their consciences may be void of offence towards God and man. I am not searching only the course of the Twelve, or that of the High Priests and Seventies, but I am searching after all the authorities whose conduct is not in accordance with the best interests of the Church; and from this time forth, if they do not do different from what many have done, they shall do wrong knowingly, with their eyes open. I want the Bishops to remember the counsel I have given them. I shall learn whether they are strictly honest or not; and if they are not honest, I will expose them. If they come out and own things as they are, and honestly prove that their past errors have proceeded from the head, and not from the heart, they can be placed upon the right track and magnify their calling. Some may not understand the cause of these remarks concerning the Bishops, and I will explain. For instance, when tithing-chickens, butter, &c., are brought in, a Bishop says to his clerk—"You need not trouble to take an account of these chickens; my wife will keep an account of them;" and the Bishop's wife takes

the chickens, the ham, the butter, the cheese, &c., and puts them away; and when the clerk wants to know what has been brought in by such a brother, "O never mind," says the Bishop; "my wife will give an account of it;" and the wife forgets it. "Are such things done?" Yes, more or less, all the time. This example was set long ago, and some of the Bishops have followed it.

At the death of Joseph, when the Twelve returned to Nauvoo, to use a comparison, the horses were all harnessed and the people were in the big carriage, and where were they going? They did not know. Who would gather up the lines and guide the team? No man would step forward, until I did. There was not one of the Twelve with me when I went to meet Sidney Rigdon on the meeting-ground. I went alone, and was ready alone to face and drive the dogs from the flock. When I got hold of the lines, and began to direct the team, I found tithing-butter spoiled, potatoes rotted in the cellars, and pork spoiled in the barrels, while the brethren at work on the Temple would come to their labour without breakfast, and pork, butter, beef, &c., rotting under the feet of the Temple Committee. Said I, "Empty these barrels, or I will walk into your cellars and empty them for you: let these workmen have something to eat." "Oh," said the committee, "we are afraid there will not be enough to last a year." Then, if we starve, we starve together; and if we live, we live together. I ordered the wheat, the pork, the butter, &c., to be issued to the workmen. Too many of the Bishops here have taken pattern from those who have gone before. I have been to Bishops' houses when they had hams and eggs during months in the year, while our hands on the works were not able to get one; for the Bishops had eaten all the hams, every egg and chicken, and all the butter. I will trace out those who conduct in this manner and expose them, unless they honestly report their transactions and strive to do right. Brethren, you may think that I am a little extravagant in my talk; but time will prove.

When a good, handsome cow has been turned in on tithing, she has been smuggled, and an old three-titted cow—one that would kick the tobacco out of the mouth of a man who went to milk her—would be turned into the General Tithing Office, instead of the good cow. If one hundred dollars in cash are paid into the hands of a Bishop, in many instances he will smuggle it, and turn into the General Tithing Office old, ring-boned, spavined horses, instead of the money. I am inquiring after such conduct, and will continue until I cleanse the inside of the platter.

Brother Heber has been speaking about discipline. Elders in Israel, I am as willing and ready to be closely examined and scanned as I am to examine and scan you. Walk into my office, examine my books, and scan every act of my life. I am as ready to have it done as I am to search into your practices. You may say that you have not been dishonest, or, if you have been, that you were ignorantly so. I am glad, if such statements will prove to be correct. I never saw the day in this Church that I could consider it honest to take one cent of tithing and turn it out of its legitimate channel; but some of our smart men do not know as much as that, though they would seem to know more of the great things of the kingdom than I do. I want to instruct you in the little things. It is the little foxes that spoil the vine; it is the little acts of men that make up the sum of their lives and form their characters for eternity.

Some may think that I am rather too severe; but if you had the Pro-

phet Joseph to deal with, you would think that I am quite mild. There are many here that are acquainted with brother Joseph's manner. He would not bear the usage I have borne, and would appear as though he would tear down all the houses in the city, and tear up trees by the roots, if men conducted to him in the way they have to me.

I am required by those who sit here to-day and by the whole Church to bear off this kingdom, to see that it is preserved inviolate, and that the Priesthood is honoured; but it seems, on the right hand and on the left, as though there is a concerted plan among nearly all the Elders and High Priests to keep every dime of money out of my hands, make me pay the debts of the Church, do the work, and they keep the means and use it for their own purposes. The ancient Apostles and ministers of Christ could not live without eating. They had to eat, drink, and wear,—to have sustenance while on earth. So do I, though I do not require the rich luxuries of life. I am not so fond as many are of high living, but I have to eat and rest. And when a Church debt comes from England, New York, Missouri, St. Louis, or elsewhere, the money has to be paid. I cannot chew paper and spit out bank-bills that will pass in payment of those debts, neither shall I undertake to do it. I want the gold and silver that are paid on tithing, and the identical horses, cows, and young stock that are brought in on tithing; or, if stock and other products are retained, give us better than what you keep, and not keep the good and give us the bad. Neither do I wish a person owing tithing to offer an old hipped horse at forty dollars, and ask me to pay him twenty dollars in cash and let the balance go to pay tithing, when the old animal is not worth ten dollars.

Pour means into the storehouse of the Lord, and prove him, and see whether he will not pour out greater blessings than you can contain. You have not room enough this year in which to store the abundance of grain the Lord has given you: you have to store it in waggon-boxes, &c., and much of it goes to waste, and the people are not blessed for it. You ought to carefully save every kernel. As for prophesying that a famine will come upon you, I shall not do so. Should it come, we will do the best we can. We have had a light famine here, and dealt out provisions to the brethren as long as we could, and got along very well.

May God bless you! Amen.

HUMAN INTELLIGENCE AND FREEDOM—NATIONAL ADMINISTRATIVE MOVEMENTS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, February* 10, 1861.

REPORTED BY G. D. WATT.

I have no doubt with regard to the good work of the Lord, referred to by those who have spoken, and it will continue among the nations of the earth. The Lord will bring out the results to his own honour and glory; but are we ready?

The Lord has bestowed great knowledge and wisdom upon the inhabitants of the earth—much truth and knowledge in the arts and sciences. Those nations that deny their God and Saviour will have those principles of intelligence taken from them. Are the Latter-day Saints prepared to receive them, enjoy them, and improve upon them, or will those principles have to go to some other kingdom? There is great wisdom in the world; their knowledge in mechanism and the exact sciences is very great. This wisdom will be taken from the wicked. Who will receive it? Is there a people upon the earth prepared to receive this knowledge and this wisdom? There should be. Is it reasonable to suppose that the wisdom God has bestowed upon the nations of the earth should continue upon it? Or should it be taken from the inhabitants of the earth and carried back from whence it came? My faith and my desire are that there should be a people upon the earth prepared to receive this wisdom. It should not be so forfeited as to be taken from the earth, for I question whether it would return again. There should be a people prepared to improve upon their knowledge and wisdom, for all knowledge and wisdom come from God. All true intelligence is the gift of God. He is the true fountain of all knowledge and wisdom.

The query arises in the minds of many with regard to their capability. Is there a principle inherent in the man that loves liquor to let it alone? Or is he compelled to follow his appetite? Is there ability in the man or woman that is inclined to handle that which is not their own, to resist that temptation and learn to be honest and honourable? Is this inherent in the people, or not? I have my own belief about it—my own views. I conceive that man is framed, formed, created, made, fashioned after the image of his God, with a germ in him of that independence that belongs to the Gods; and that independence is to be acted upon, to prepare every person that is exalted to enjoy the society of the sanctified, by a strict obedience to the principles of right. And each and every individual has the ability, the power, to overcome every passion within him, subdue every evil, and ride triumphantly over those passions.

"But," says the man that is addicted to evil, "If I refrain for a day, the temptation haunts me; if I refrain for a week, I yet am inclined to sip at the poisonous cup. I could hardly endure to see my neighbour drinking the poison draught without joining with him: it is almost impossible for me to resist it." This is

folly in the extreme, for you deny your own senses. There is not a man on the earth but what denies his own judgment when he reasons with himself in this way. I can take or refuse, partake or reject, at my own will and pleasure. That power is inherent in every man and woman upon the earth, to a greater or less degree. In proportion to the intelligence people are endowed with, so do they possess the qualification for bettering their condition by improving their lives and receiving truth for error, light for darkness. And if they continue to overcome every temptation and every evil appetite, they will become masters of them, and will conquer at last, and be counted worthy to be crowned; otherwise they will miss the glory they anticipate.

Cannot people refrain from taking that which is not their own? Speaking of moral religion alone, they can. Cannot an individual, who is in the habit of taking the name of God in vain, resist that temptation. He can, if he chooses. If he cannot easily do so, let him do as a boy who came to this country with me said that he did. He was addicted to swearing, and got a piece of India-rubber to chew when tempted to swear. That person, I think, has not been heard to swear for years. No boy, in his youth, was more addicted to that habit than he was. He did not beat his brains out, but he acts as though he has more brains in his head than he used to have. I was brought up as strictly as any child ever ought to be, with regard to morality; yet, when I went into the world, I was addicted to swearing, through hearing others. I gave way to it, but it was easily overcome when my judgment and will decided to overcome it.

Now, brethren, are you prepared to receive the wisdom that God has bestowed upon the nations? You recollect that this forenoon, we had a few remarks from brother Simms, in which he stated that the greater portion of the inhabitants of the earth were inclined to do right. That is true. There is a monitor in every person that would reign there triumphantly, if permitted so to do, and lead to truth and virtue.

There is not a man living upon the earth but when he hears the truth, is inclined to believe it and reject error. What prompts them to receive the evil? They yield to the temptation of that Evil One that lies in wait to deceive. The pride of the earth is in wickedness—in the abominations and corruptions of mankind. They delight themselves in their proneness to wander from their God and from the path of rectitude, and pride themselves in their iniquity of every kind. It has become the fashion of the nations of the earth to do evil.

Where is there a nation that acknowledges the Supreme God to be their President and their King? The best form of man-made government upon the earth is that of a nation now breaking to pieces. Have they ever acknowledged God? No. They spurned from their presence the man who would acknowledge that God should reign King of nations as well as King of Saints. Have we proof of this before us? We have. When Joseph Smith rose in the majesty of his calling before God, he saw what we are now hearing of through despatches received from week to week. The nation is ruined, and will crumble to pieces. They will destroy themselves. Joseph rose up and said—"I will save them, if they will let me." He stepped forth like a man and proffered his services to save the nation that is now breaking; and he would have saved it, if they had permitted him. What did they bestow upon him in return?

They made a martyr of him—I would not like to say a saviour, although he is our benefactor. He is the man through whom God has spoken and revealed some of the most glorious principles that ever were revealed to the children of men; yet I would not like to call him a saviour, though in a certain capacity he was a God to us, and is to the nations of the earth, and will continue to be. He was not the Only-Begotten of the Father, who died for the sins of the world; but he was the Prophet of the Lord, through whom God spoke to the nations and dictated laws by which they were to be governed to secure to themselves eternal life. And when he would have saved the people of the nation, they crowned him a martyr of Jesus. They performed an act that secures to him crowns of glory, immortality, and eternal lives. They succeeded in shedding his blood and that of the Patriarch Hyrum. They shed the blood of the innocent, and the nation said amen to it. Were they aware of it at the seat of Government? I have no doubt they as well knew of the plans for destroying the Prophet as did those in Carthage or in Warsaw, Illinois. It was planned by some of the leading men of the nation. I have said here once before, to the astonishment of many of our own countrymen, that there was a delegate from each State in the nation when Joseph was killed. These delegates held their council. What were they afraid of? You and me? No. They were afraid of those eternal principles God has revealed from the heavens; they trembled and quaked at the sound of them. Joseph would have saved the nation from ruin.

Some have inquired, "Will they patch up the old garment?" Let them apply their new cloth, if they please. Mr. Crittenden has reported a patch to put on the old garment. Let them put it on, and the rent will be made worse. Let them remain as they are, and the garment is worn out. Is the form of the Government ruined? Has its form become evil? No; but the administrators of the Government are evil. As we have said many times, it is the best form of human government man ever lived under; but it has as corrupt a set to administer it as God ever permitted to disgrace his footstool. There is the evil. Can they better the condition of our country? No; they will make it worse every time they attempt to do so. What is the difficulty? Brother Carrington says there is no noble-minded master-spirit to lead out—one whom the rest will follow. They are all master-spirits! They are all smart men! This is the difficulty. They used to have men whom they looked up to, though but very seldom. I can recollect almost every President of the United States. There never was a wise man that was much looked up to or revered until after his death: then the people could revere him—a Jefferson, a Monroe, an Adams, &c. The administration of Andrew Jackson was as good as that of any one that ever occupied the presidential chair, and he had a great many enemies. What do you think of that, you gentlemen who are acquainted with the United, or rather the once United States—you who have age and experience? You remember the struggle at the election of Andrew Jackson, and so do I. I repeat that his administration was as good as that of any man that ever administered the government. Some of his opponents did not like him very well for some of his political moves. I liked his moves, only he did not go far enough in removing the deposits and spoiling the United States Bank. But the administration of King James Buchanan, what an administration!

Brother Carrington alluded to William H. Seward of New York. He is considered by many as one of the smartest men that ever was in this Government. Were it not that he had the advantages of the learning and wisdom of one of the best men in the Government—had he been a mechanic or farmer, I doubt whether he would have possessed an extra amount of knowledge. "What of his natural abilities?" I do not consider him a man of great ability. He came to Auburn, N. Y., to study law with a gentleman I well knew. That gentleman took him into his office and house a boy, and made a man of him. He was one of the most influential and best men in the country; he was a man of brain and heart, and he took all the pains possible to make something of the boy. After Mr. Seward had been with the Judge a few years, he began to be looked upon as one possessed of a considerable degree of smartness. What would he be, if he was the President? Judging from his late speech, as received in a despatch, I would suppose that he hardly knew enough to find his way across the little city of Washington. The prospect of his lofty position appears to have nearly ruined his brain.

What is the difficulty with King James? His high position and exalted opinion of himself so addled and bewildered him, that he said, "I am the greatest man in the nation! I am the Chief Magistrate!!

What shall we do with such men? Perhaps we may call them honourable men in the earth, in order not to hurt the feelings of some by speaking lightly of such talent in our nation. They are so wonderfully smart! That is the difficulty. Every man in Congress is so smart that he is looking to the presidential chair. The boys of West Point and the boys studying law in the nation have their eyes on the presidential chair. The general feeling is—"I am intending to sit there." They are all looking to the presidential chair, and have been for years—the boy, the middle-aged Congressman, and the grey-headed Senator. The boy says—"I am the best council I can get. I am at West Point, and I shall soon graduate. Generals Washington, Taylor, and Jackson reached the chair of state, and I shall soon be there." Could he be counselled by anybody? No. Every man is his own counsellor, his own general, and his own governor. We used to say, when we were boys—"Hurrah! Every man for himself, and the Devil for us all!" and they will find it to be so.

They are too wise. They will prove, by their conduct, whether they are capable of forming and sustaining a government for the Southern States that have seceded. There is no more a United States. Can they amalgamate and form a government? No. Will they have ability to form a government and continue it? No, they will not. Hear it, Jew and Gentile. Suppose there is a division between the North and South, and the fifteen slave States try to form a permanent government, can they do it? I tell you they cannot. They are too smart. South Carolina is taking the lead, and says she—"We will sit as kings and queens, or revolt from you." Says Georgia—"We have as smart men in our State as you have, and we will have a President for our State." "But you cannot," says South Carolina. How long will it be before some other State, perhaps New York, forms a separate government? And if a State has a right to secede, so has a Territory, and so has a county from a State or Territory, and a town from a county, and a family from a neighbourhood, and you will have perfect anarchy.

King James is not so prompt now as he was three years ago, when he sent troops to Utah. South Carolina comes out and boldly declares her secession from the compact of States, and takes possession of all the public property within her borders, except Fort Sumter. There is no Latter-day Saint engaged in this act. One of the most contemptible of characters we ever had here could swear falsely in Washington, and the Government could receive his oath, and make it a basis, with other lies, of sending an army here. William Drummond went to Washington and swore that we were treasoners, and to many palpable falsehoods; and King James could act upon that and send an army here at an expense of, probably, fifty million dollars. Says King James—"Those lies are true." "What! receive a lie?" Yes, go and swear to a lie, and the Government can hear that and act upon it. But when South Carolina takes possession of the public funds, of the custom-house, of the arms, arsenal, dock-yards, forts, cannon, &c.,—"You must not coerce. Do not infringe upon them: they have the right to do this." What a reign is the reign of King James! It is enough to astound and throw into the shade the wisdom of all nations upon the earth!

What will King Abraham do? I do not know, neither do I care. It is no difference what he does or what any of them do. Why? God will accomplish his own purposes, and they may do or not do; they may take the road that leads to the right, or they may take the road that leads to the left; and whichever road they do take, they will wish they had taken the other. King James pledged himself, at Cincinnati, that on his election to the presidential chair he would take the Island of Cuba, annex a portion of Mexica, and so obliterate the "Mormons," that "Mormonism" should not be known at the end of his reign. These three things he pledged himself to his party to do. Some gentleman may say that I am mistaken. I am not mistaken; I am telling the truth, and you may believe it or not.

Did he take Cuba? He did not. Did he annex Mexico, or any portion of it? He did not. Did he destroy "Mormonism?" He did not. What has he done? Ruined the nation, at far as he had influence to do so. He began at the wrong end of the race: the course was marked out for him, but he ran the wrong way. He ought to have begun by taking Cuba, then annexed Mexico, or such portion of it as he wanted; and then he might have considered a little about "Mormonism." If he had just reflected for a moment, he knew Joseph Smith. If he had reflected upon the career of Joseph and the career of this people, he would have seen at once that every time the enemies of this kingdom undertook to trample it under their feet and obliterate it from the earth, the more they spread it abroad and brought it into note and character. But he began at the wrong end, and he has wished, every step he has taken and everything he has done, that he had taken some other step and done something else. One reason of this is, that his will is such that he will ride over his friends and tread them in the dust, and not make the first apology to them. I attribute this to his ignorance. This is not wisdom; it is not greatness, nobility, or magnanimity; but it is sheer ignorance, wilful ignorance, know-nothing ignorance; and that is the difficulty.

What will Abraham do? King James says that if Mr. Lincoln takes the oath of office, and enters into the administration of the Government with as great pleasure as he resigns his official duties, he will be a happy

man. If I could advise King James, and have him take my counsel, it would be to resign to-morrow morning, and let Mr. Breckenridge be crowned king for three weeks, that another king might come before King Abraham to see what the administration of that king would be. I do not know of anything better that I could advise him.

"Mormonism" will live, and God will promote it; but shall we be prepared to be promoted with it? That is the question with me. It is in my thoughts by day and by night, Shall I be prepared for the things that are coming upon the earth? I will try to be; and if I have an evil appetite, I will overcome it. If I have a disposition to do that which is morally wrong, I will reject that disposition; I will subdue and overcome it. Will you? Then you who drink, lie, steal, or do anything that is morally wrong, or break the commandments of God in any way, or injure your fellow-men, cease to do that evil and learn to do well.

I exhort the brethren not to boast over our enemies' downfall. Boast not, brethren. God has come out of his hiding-place, and has commenced to vex the nation that has rejected us, and he will vex it with a sore vexation. It will not be patched up—it never can come together again—but it will be sifted with a sieve of vanity, and in a short time it will be like water spilled on the ground, and like chaff upon the summer threshing-floor, until those wicked stewards are cut off. If our present happy form of government is sustained, which I believe it will be, it will be done by the people I am now looking upon, in connection with their brethren and their offspring. The present Constitution, with a few alterations of a trifling nature, is just as good as we want; and if it is sustained on this land of Joseph, it will be done by us and our posterity. Our national brethren do not know how to do it. They are not capable of controlling their own passions, to say nothing of ruling a nation. What is the reign of a king who cannot control his passions? Will not his subjects sorrow? Yes, they will feel the weight of his wrath, and their backs will ache, and their heads will ache, and they will receive the lash from a heavy hand.]

We are serving a King who can control his passions; and who, as brother George Simms remarked in the forenoon, can be touched with the feelings of the infirmities of the weak. Who can be thus touched, except those who have suffered in like manner? None. And no being knows how to control or govern on earth, unless he has been a subject on an earth. No being is fit to rule, govern, and dictate, until he has been controlled, governed, and dictated,—has yielded obedience to law, and proved himself worthy, by magnifying the law that was over him, to be master of that law. We are serving a King who wisely controls himself and his subjects. If we are permitted to rule, govern, and control, in the first place we must control our passions until they are in perfect subjection to us. When we have controlled one and got it perfectly mastered, we shall be prepared to control two; and if we can properly rule over two, we can reign over two thousand or over millions as well as two. If you can control one, you are then prepared to control your family; and if you are prepared to control a family, then you are able to control a city; and if a city, then a nation, upon the same principle. That is the way that God hath obtained his power, and that is the way that we shall obtain power.

[A large share of the ingenuity of the world is taxed to invent weapons of war. What a set of fools! I wonder

if they think that they will never die, unless they kill one another. Is there any danger of their living here forever? Not a bit of it. Let the people alone, and they will die of themselves, without killing them. But much of the skill, ingenuity, and ability of the Christian nations are now devoted to manufacturing instruments of death. May we be saved from the effects of them! As I often tell you, if we are faithful, the Lord will fight our battles much better than we can ourselves. We should be apt to get nervous in fighting battles, and sometimes get into corners where we might almost have to take a little gunpowder to encourage us—to nerve up our energy—or have to burn some under our noses to become a little used to it. When the Lord fights the battles of the Saints, he does it so effectually that nobody gets nervous but the enemy. We might become nervous, and perhaps give way to passion.

We are never going to destroy the enemies of God by the evil passions that are in us—never, no never. When those who profess to be Saints contend against the enemies of God through passion or selfwill, it is then *man against man, evil against evil*, the powers of darkness against the powers of darkness. But when men who are sanctified, purified, do anything, they will do it with a coolness as if conversing at their firesides with each other; they will do it with the power of the living God. If they are ever called to wipe out their enemies, they will do it without excitement; they have to do it by the power of the Gods, or not at all. They are not going to do it with wicked hands. Are we prepared to receive the blessings, and let the fighting alone? I do not believe much in fighting, and my faith is to escape such a calamity as to war and fight with either friends or enemies. I want to so have power with God, that he will govern and control and guide and direct the steps of our enemies, until they drive into the ditch. How easy it is for the Almighty to direct the steps of our enemies, until they fall off the precipice and are dashed in pieces, without the efforts of his servants.

Let us be faithful, live our religion, govern our passions, and boast not against our enemies because we live to see the commencement of the fulfilment of this prophecy in our day. The prophecies must be fulfilled. Boast not, then, over your enemies. One might say, "Is it not a delight for us to speak of fulfilment of prophecy?" Yes. If it delights your soul, speak to the Saints; but do not boast to the wicked and ungodly that the Lord is coming out of his hiding-place to vex the nation. They will learn that soon enough. I have heard Joseph say, "You will see the sorrows and misery of the world and the misery that will be upon *this* land, until you will turn away and pray that your eyes may not be obliged to look upon it." Said he, "There are men in this Council that will live to see the affliction that will come upon this nation, until their hearts sink within them." He did not live here to see it, though he will see it. Can you endure the sight of it? No. Boast not over the misery of your fellow-men. God will fulfil his purposes.]

Be ready at all times and in all places to do your duty, and be the friends of God. Cease to mingle with the wicked. Many of our Elders seem to believe that Christ and Baal can yet be made friends. How many times Elders of Israel try to make me fellowship the Devil, or his imps, or his servants; also try to make you fellowship your enemies, to amalgamate the feelings of the Saints and the ungodly! It cannot be done; it never was done, and never

can be accomplished. Christ and Baal never can be friends. One or the other must reign triumphantly on the earth, and I say that Jesus Christ shall reign, and I will help him; and Baal shall not reign here much longer—the Devil shall not have power much longer upon the land of Joseph. I will be the friend of God and his Son Jesus, my Saviour. Let the Elders of Israel and all the Saints be the friends of Jesus and our Father in heaven, and cling to them. Now, take one side or the other. Either be for God, or else walk out and show that you are for the Devil and believe that he will come off conqueror, and that you are going to stick by him. Here are the two powers on the earth—the evil and the good, not to speak of the ten thousand paths they make through the earth, and the various spirits that go to-and-fro. It is the good and the evil. Will you have the good and refuse the evil? Then be moral Christians, as we frequently say, and was alluded to this morning. There are moral Christians among the heathen, among the Hindoos, and among all nations. God has laid a plan to save all such. His name be praised!

Can you learn a little, and treasure it up in good and honest hearts? Be honest before God and with yourselves, and let that monitor that God has placed within you take the pre-eminence; and when persons say they are inclined more to evil than good, tell them it is a falsehood. Until they sin away the day of grace, there is something in all persons that would delight to rise up and reject the evil and embrace the truth. There is not a person on the earth so vile but, when he looks into his own heart, honours the man of God and the woman of God—the virtuous and holy—and despises his comrades in iniquity who are like himself. There is not a man upon the earth, this side of saving grace, unless he has sinned so far that the Spirit of the Lord has ceased to strive with him and enlighten his mind, but delights in the good, in the truth, and in the virtuous, and despises his own comrades that are with him day by day. Look into the world and into the hearts of the people, and see what they see in their secret reflections, and they will manifest to you that they delight in and reverence that character that lives a virtuous and holy life. "What do you think of your comrades that drink, curse, swear, carouse, and follow all manner of abominations?" "My heart loaths them," will be the reply, though they will not tell this only in a whisper in the ears of their fellow-beings. But you speak into their hearts, and there it is; and every time they have the privilege of thinking and holding converse with themselves, there is the good that leads to happiness: the evil and misery you all know.

Let truth bear sway, and true integrity shed a charm around your whole being. Rise up for the right in the strength of your own ability. God has bestowed upon you the power to reject the evil and receive the truth, the good, the light, and the virtuous. Cleave to God with all your hearts, that we may be ready for the day that is fast approaching.

May the Lord bless us! Amen.

UNITY—COMMANDMENTS OF GOD, ETC.

Discourse by HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, January* 6, 1861.

REPORTED BY J. V. LONG.

It would be very gratifying to me this afternoon if I could speak freely of those things that I have been meditating upon for the last few days. It would be a great satisfaction to me, and doubtless instructive to this congregation, if I could lay before them those things that are revolving in my mind. But instructions to the Saints only appear to be given a word or two at a time, here a little and there a little; and I do not understand that the Lord will ever manifest his will in any other way. This is because of the weakness of humanity and the great variety in the minds of the Saints.

I can say as I have said for years, the religion of Jesus Christ professed by the Church of Latter-day Saints, which Church I have entered into, and of which I have been a member *twenty-nine years*,—I can truly say that it is a hundredfold more precious to me than it was when I first embraced it. My mind was contracted at that time, and I knew but little of the things of God. I will here remark that I do not profess to know much now; still I understand them more perfectly, and I take a more comprehensive view of God and godliness than I did, or was capable of doing when I first received the light of truth. Instead of becoming dark in my mind and growing stereotyped in my ways, I have expanded with the increase of my experience. I feel more acutely, I see more clearly, and I comprehend more perfectly the principles that pertain to life. The older I grow in the Church, the riper I become in my mind, and the more I discover of the beauty and excellency of the plan of salvation.

In regard to treating upon the mysteries of the kingdom, and what are commonly called the great things, or, in other words, going into the top of the tree, or doing as some do who take the tree and cram it down the people's throats top foremost, I do not believe in anything of the kind, neither have I been taught so to treat the people. I consider that the Elders of Israel should understand well and thoroughly digest the first principles of the doctrine of Christ, for obedience to them will prove the power of God unto salvation to every one that believes and practises them. You know it is written that the Gospel is the power of God unto salvation to every one that believeth. I can tell you something in connection with this: you may believe what you please—it will do you no good unless you practise it. We are required to manifest our faith by our works, and to work out our salvation with fear and trembling, for it is the Lord that worketh in us to will and to do his good pleasure. If we seek with all our hearts and observe those things that pertain to righteousness, working diligently in his kingdom, he will feel after us and inspire our hearts with his Holy Spirit; and the influence thereof will rest upon us continually: it will enter into every muscle, sinew, and

fibre of the body, in proportion to our fitness to receive it. If we render ourselves susceptible of the nourishment that is imparted by the Spirit of God to the spirits that dwell within these mortal bodies, we shall have sufficient light and power to enable our spirits to dictate our bodies, and lead them unto eternal life.

"And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey my ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my word shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you." (Doc. and Cov., sec. 66, par. 4.)

In the great day of accounts all men will be judged according to the works that are wrought in their natural bodies; and it is of the highest importance that we should consider the final result of our acts.

I am always for the consideration of these little minute things that concern us to-day. [We should always be engaged in doing the things that belong to to-day. There is but one course that you and I can pursue and be right, and that is, to be sufficiently humble to look at the most minute fibres. The large roots of a tree receive their nourishment through the little fibres, and they receive it from the fountain; and then that nourishment is sent through the main trunk of the tree into the limbs, branches, and twigs.] It is just so with the Church of Christ. A similar figure might be made use of in regard to people studying languages. There is no man who has got a good education in the English, French, or German languages, but who has got that knowledge by going into the roots, or what they choose to term the etymology of language.

It is just so with the man who becomes educated in the science of the Gospel of Christ: he begins at the first principles; he learns them thoroughly and practically; and by carrying them out in his daily walk and conversation he becomes educated in the religion of Jesus Christ, which is the only perfect science revealed to man.

When Jesus Christ was upon the earth, he taught the people, saying, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide you, ye shall ask what ye will, and it shall be done unto you." (John, chap. 15, verses 1—7.)

[This is precisely the position we occupy in the Church of Christ. If we do not abide in the vine, we shall be cast out; and all the inhabitants of the earth that do not connect themselves to the true vine, Jesus Christ, will become as stubble, and they will be burnt up and become ashes under the soles of the feet of the Saints that will come upon the earth to trim it,

adorn it, and make it like the garden of Eden, that they may dwell upon it forever.

If we are in the vine of Christ, we shall bring forth the fruits of righteousness, and our works will be performed daily according to the requirements of the law of God. Except we live daily in the line of our duty, and keep the platter clean inside as well as out, we cannot obtain the blessings promised. If we take this course, we shall live and prosper, and bear off the kingdom independent of those that do evil, for God will nourish and cherish those who do right.

Supposing we compare this Church to a tree, and suppose that one-fourth of the limbs are dead, what use are they to the tree? They are lifeless; and, consequently, the sooner they are taken away the better for the health of the tree. Is there anything lost by lopping off those lifeless limbs? No; for the power and strength that was formerly in the whole tree will enter into that part which is left. Do you not go and clip off the small sprouts, and sometimes some of the bunches of grapes from your vines, in order to make the rest of the vine and the fruit grow larger and stronger? Upon the same principle, this Church has to be proven; for the work of God must and will roll on, and all the opposition in the world cannot stop it. It is a kingdom that is established to remain upon the earth until it subdues every other kingdom and brings them into subjection to the law of God. I know this just as well as I know that I stand here to-day, and my desire is that you may know it also, and that you may become as the heart of one man. Jesus says, If you are not one, you are not mine. For instance, suppose I come into this stand and offer up a prayer, it is the duty of all present to join with me not only in the sentiments, but to actually allow the very words to pass silently through their minds. In this way we become one; our faith is united, and we answer the requirement of the law of God.

I have frequently said in your hearing that I would give a good deal if I could unfold to you the secret feelings of my heart. I do not know of any better way to get at this than by comparison. I have not language to soar above and spread myself like an eagle, but I desire to present my sentiments in such a way that all will understand. There are none of you but what know right and wrong just as well as I do, and you are obliged to carry out the principles of right.

Has there been any change in the first principles of the doctrine of Christ as revealed by Jesus himself? No: that doctrine stands good, and will forever remain so. Some suppose that the ten commandments given through Moses have been done away; but I can inform you that they are still in force. It will do no harm for me to read those commandments as contained in the 20th chapter of Exodus. They are as follow:—

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings and thy peace offerings, thy sheep and thine oxen. In all places where I record my name, I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

You will find in the Book of Doctrine and Covenants that these commandments have been renewed unto us. The Lord says in one place, All old covenants have I caused to be done away; and this is a new and an everlasting covenant. It is even that which was in the beginning; it is that covenant which was made in the days of Jesus. It is that same covenant which the Almighty revealed to Father Adam in the garden of Eden; but it has been renewed in these last days, and hence it is a new and an everlasting covenant. If you would only think of it for a little while, you would remember that we imitate many of those things that were done in former dispensations.

Jesus told the people in his day to seek to enter in at the narrow gate, or, as the New Testament calls it, the "strait gate." He also told them to seek not to counsel God, but to walk in that path which leads to life; for narrow is the gate that leads to life, and few there be that enter in thereat. And he further says that the wicked will come and say, We have prophesied in thy name, and in thy name done many mighty works. And I will add to this that many of them will have to say, "We have stolen hundreds of cattle from the Mormons, and driven them from their homes, because they preached a new religion." Still the Lord will say, "I know you not."

Those covenants that we have made with God were also made in the beginning of the creation. They are now renewed to us; and revelations of this kind are just as binding upon you and me as the words and counsels that come from President Young and others. We are acting in the same capacity that the Apostles and Prophets of former dispensations have acted, and our word will have the same effect upon this generation that theirs had upon the generations in which they lived. We have the same God to worship; the same Jesus lives to save, and he has spoken and renewed this covenant to us and for us, and to remain with us forever and forever.

Brethren, reflect, look at yourselves and see what you are about, consider the positions you occupy, and ascertain if you are acting well your part—if you are speaking the truth and guarding against all manner of evil.

The Book of Mormon informs us that the Devil will come along with all manner of deceitfulness, and persuade the people to lie a little, to steal a little, and to rob your neighbour of anything that lies within your reach. Such a course leads to death and dissolution, and will cause those to mourn hereafter that follow it.

These are mysteries that are worth finding out; and although you may have read them from your childhood, and your mother may have taught them to you from your infancy, yet still they apply to you, and it is very important that you should not forget these small things. Some people come to this country who have been taught these things and many other good lessons; and when they get into these mountains they forget all their claim to the blessings that flow through obedience to the requirements of heaven and the requirements of their parents. Men who hold the Priesthood, and dishonour their fathers and mothers and the servants of God, will see sorrow. But some do this and still consider themselves good men, and they claim that they honour their calling and Priesthood. I will tell you how I feel: when my son turns away from the truth and disregards my counsel, he turns away from God. Why is this so? It is because I am a branch of the vine. I am a limb that is attached to the great tree, and when my son disengages himself from the tree he dishonours me, and by dishonouring me he dishonours the God whom I serve. It is a most excellent thing to find children listening to the admonition of their parents, and especially if they are blest with good ones. Those whose parents are not in the Church should strive to get within them the righteousness of Christ.

When the Adversary begins to tempt a person, he persuades him to do a little thing here, and a little wrong yonder, and persuades him to walk in that course that will cause the disposition to do wrong to increase upon him. The best way to do is to let alone that which is wrong.

These are some of the small things. I am down among the little roots and little vines, entering minutely into the subject of keeping them clean. I wish all to understand who believe on Jesus Christ, that they should repent of all their evil deeds; and the only way that a man can prove his penitence is by forsaking his evil practices and being baptized for the remission of his sins. But what good does it do for a man to come and be baptized—to be overwhelmed in water in the likeness of the death of Jesus Christ, and then to go and partake of those cursed old sins that they have just been washed clean from? I tell you that baptism in such cases brings greater condemnation. When people are baptized, they should then

receive the Holy Ghost by the laying on of hands: he will show them things to come, he will dwell with them, and comfort their hearts, and cheer up their spirits.

There never should be a limb upon a fruit tree that is not bearing fruit. But you will see a great many members in this Church who are not bearing much fruit. Where is there an Elder, High Priest, Seventy, Apostle, or Prophet that is not required to bring forth the fruits of Christ, and those that will redound to his glory? Let us pursue that course of life that will make us the friends of our Father and God, friends of his servants Joseph, Hyrum, Peter, Paul, Jesus, and all the Apostles of Christ, and let our friendship extend back to those who are in the spirit-world.

Don't you suppose that the Lord will send his angels to sustain this people? Yes, he will; and if he has to knock these mountains, by which we are surrounded, into ten thousand pieces, in order to accomplish his purposes, he will do it.

It is very easy to be seen that the nation that has oppressed us is going down. The Lord revealed to Joseph Smith something about the judgments that await the inhabitants of the earth, and he said in the revelations that the judgments should commence at the house of God. I will read to you parts of the revelations which speak of these things.

"But, behold, I say unto you, that before this great day shall come, the sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be great signs in heaven above and in the earth beneath, and there shall be weeping and wailing among the hosts of men, and there shall be a great hail-storm sent forth to destroy the crops of the earth. And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them, if they hear me not.

Wherefore I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets. And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the Prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign." (Doc. & Cov., sec. 10, par. 4, 5.)

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgresssion of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God. Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name in Jackson County, Missouri, and

were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of of teeth, upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God." (Doc. & Cov., sec. 103, par. 15.)

"Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First, among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." (Doc. & Cov., sec. 104, pars. 9, 10.)

"Let them importune at the feet of the Judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding-place, and in his fury vex the nation, and in his hot displeasure and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping and wailing and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse, that wise men and rulers may hear and know that which they have never considered, that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God." (Doc. & Cov., sec. 98, par. 12.)

And do you hear it, O Israel? and have you seen it, and felt the pangs of war, when they have sent their army to this Territory, intending to drive us from our homes? As they commenced it upon the house of God, it must go forth upon themselves; for as they measured out to us, it must be measured unto them fourfold.

The nations are already convulsed. Not only the United States, but many of the European nations are feeling the effect of the judgments of the Almighty; and they will continue to be afflicted more and more, until the above revelations are fulfilled. There is no evading the judgments of the Almighty: their only escape is in obedience to the Gospel we have to preach. But do they believe what we have said? No, they do not believe a word of it; and therefore there is but little hope in their case.

Brethren and sisters, let your hearts be open to receive the word of truth, that the Spirit of the Most High may be in you as a well of water, springing up into everlasting life. God bless you for ever, and all those that hear these sayings and will render obedience unto the law of God. Peace be upon the righteous, that they may multiply and increase in wisdom and knowledge. I know, as well as I know that I am here, that the Priesthood will be taken from those who dishonour it; for they have no power to hold the oracles of God who do wickedly.

They may not all be cut off from the tree, but they are dead, and the Spirit of God does not dwell with them, and therefore there is no life in them.

May the blessings of the Lord our God attend you all, is my prayer. Amen.

SELF-KNOWLEDGE—FUTILITY OF ATTEMPTS TO DESTROY "MORMONISM," &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, February* 17, 1861.

REPORTED BY G. D. WATT.

Brother Joseph W. Young, in his remarks, alluded to the intelligence to be dispensed to the people here—that which they do not get elsewhere. The brethren come here from the States and from the old countries: they gather from different parts of the world, expecting to learn the great mysteries—the secret things of our God. What do you learn, brothers and sisters? If you are good scholars, you learn to treat your neighbours as they should be treated, and to have the same affections for a person from Ireland or England as you do for one from your own native land. You come here to learn to drive oxen into a kanyon, and return without sinning. You come here to learn that every person you see is a little different from you.

Brother Kimball most beautifully compared this people to a tree, remarking that we all receive nourishment from the same fountain. A tree shoots forth; it soon begins to have branches; but you cannot find two limbs precisely alike. A branch puts forth to bear fruit; the tree continues its course upwards; another branch starts out; and if it is a little different from the first branch, should it find fault and complain of the tree because of that difference in shape and capacity? You cannot find two twigs alike. You may examine any tree of the forest and see whether you can find any two leaves that are precisely alike. You cannot. Then you may go to a meadow, and see whether you can find two spears of grass just alike in shape and form. There are no two precisely alike. Examples of that endless variety are now before me.

The greatest lesson you can learn is to learn yourselves. When we learn ourselves, we learn our neighbours. When we know precisely how to deal with ourselves, we know how to deal with our neighbours. You have come here to learn this. You cannot learn it immediately, neither can all the philosophy of the age teach it to you: you have to come here to get a practical experience and to learn yourselves. You will then begin to learn more perfectly the things of God. No being can thoroughly learn himself, without understanding more or less of the things of God: neither can any being learn and understand the things of

God, without learning himself: he must learn himself, or he never can learn God. This is a lesson to us; and you cannot learn that abroad which you can learn here.

How simple it appears, how trifling at the first thought, to the noble mind of man that is reaching after eternity and eternal things, to come here to learn to drive oxen, to learn to build houses, to learn to mingle his feelings with his neighbour and treat his neighbour as he is, and to learn that he must not expect every person around him to be precisely like himself; for we see that endless variety renders it impossible. Let every man learn to properly treat his fellow-man for this we come together to learn.

There are a great many other things that it is important to learn, and one in particular is to learn to live and operate on the principle brother Kimball spoke of, that "The earth is is the Lord's and the fulness thereof." I am a witness to what brother Kimball said. When I asked him to build a house in Nauvoo, he had not five dollars to begin with. Do you want to know how poor he was? I might tell you that he was as rich as I was, except, perhaps, in his feelings: in that respect I do not think that he was quite so rich as I was there, for I felt like asking no odds of anybody. He had not a farthing when he returned to Nauvoo from England. Upon our return, we found our families comparatively naked and barefoot as we had left them. Who was ready to step forth and help to administer to the comfort and relief of brother Kimball? A certain Apostle managed to take the fleece of the flock that we had raised. Would he let brother Kimball have a dress pattern for his wife Vilate? No. Sister Kimball had not a second dress, and yet brother Kimball could not get a dress pattern from his brother Apostle. He began to build a house, and when it was finished he owed no one. Suppose he had sat down and counted the cost.

There are words said to have been spoken by the Saviour—"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it?" No matter whether he said this or not: it is only a question asked: he did not give it as his counsel or advice. I have built a great many houses, and never counted the cost before I built them. I never wanted to know anything about it. What is to be done? I want some rock. Go and get it. I want some lime. Go and get it. I want a mason: I hire him, and pay him to lay up the walls. I hire my carpenters and painters, and pay them. I want something to put on the walls. Get it and put it on: if it is a frame building, get the timber and put it up. In short, when I want a house, I go to work and put it up, and do not stop until it is done, and never count the cost. "The earth is the Lord's," with all its fulness.

When I hear of the brethren and sisters going after gold—the riches and wealth of the earth—I think that if they had it in the spirit-world they could not do anything with it there. There are no merchants there with their merchandise—no grog-shops there in which to spend money. Those who possess wealth must leave it here for the Saints, and the Saints will become heirs of it; and we wish the people to be ready to receive these and all blessings the Lord has in store for them. Be ready. We were ready when King James Buchanan sent his friends here to initiate us into Christianity. If we had not been ready, your heads and mine might have been cold ere to-day. We were ready, and we said, "Stop—stay your sad career, until you think."

Did Thomas H. Benton aid in gathering the Saints? Yes, he was

the mainspring and action of governments in driving us into these mountains. He obtained orders from President Polk to summon the militia of Missouri, and destroy every "Mormon" man, woman, and child, unless they turned out five hundred men to fight the battles of the United States in Mexico. He said that we were aliens to the Government, and to prove it he said—"Mr. President, make a requisition on that camp for five hundred men, and I will prove to you that they are traitors to our Government." We turned out the men, and many of them are before me to-day; among whom is father Pettigrew—a man that ought to have been asked into the Cabinet to give the President counsel; but they asked him to travel on foot across the Plains to fight our country's battles against Mexico. We turned out the men, and Mr. Benton was disappointed. He went to his grave in disgrace, and shame covered him. Was he a man of influence in his last days—in the latter portion of his career in public life? When he could not be President, nor be returned again to the Senate, after much exertion he succeeded in being elected a member of the House of Representatives, and at the close of his public career, because the hands of the clock in the Representatives Hall were turned back, and the hands of his watch did not agree with it when at twelve o'clock, said he, "Mr. Speaker, I am not a member of this legislative body." The Speaker said, "Sergeant-at-Arms, show that gentleman to the door," and there was scarcely a man in the House that so much as turned his eyes to look. The ground he walked on was disgraced by his step, and his acquaintances shunned him; and so it will be with others.

Brother Kimball says that King James will have to pay the debt he has contracted. He has more on his hands than he will settle for many generations. You will see the old man go down to the grave in disgrace. He has cast off his political friends, and they will all cast him off as a thing of naught, and he will become a hiss and a by-word, and has already.

The London *Times* speaks of the old man's being incapable of magnifying the office bestowed upon him. They complain of him now; but, when he was minister from our Government to England, did they not in secret council induce him to pledge himself to destroy the "Mormons," if they would assist in electing him President? Did they not connive with Buchanan to destroy the "Mormons" from the earth? Did they not send their armies to the north to head us in our retreat, provided King James succeeded in routing us from our homes? I spoke of this to Captain Van Vleit, when he was here. I merely ask these questions, that those who are acquainted with political moves may draw their conclusions upon the workings of governments. But the Lord has given his people power to elude the grasp of our enemies; for he led them in a way they knew not, turned them hither and thither, diverted the blow aimed at our heads, and brought disgrace and ruin on those who sought to bring ruin and destruction upon us. It will take them a great while to pay the debt they have contracted. That Government known as the United States' has become like water spilled on the ground, and other governments will follow.

"Kings become nursing fathers," indeed? Not King James: no. Queens become nursing mothers?" Will Queen Victoria become a nursing mother to the Saints? I have not one word of fault to find with her as an individual; but the Government holds her; she is fettered. She is a good woman, but she will never nurse

the Saints. Will the Queen of Spain? Never. But the kings and queens I am looking upon to-day will belong to that class; they will be the fathers and mothers to the lost sheep of the house of Israel. There are many sheep on the earth that we have not yet found. We consider ourselves the flock of God—the kingdom of God; and when you travel upon the islands of the sea and among the nations who have never heard the Gospel, you will learn that there are thousands and millions of the sheep that have not heard the voice of the Good Shepherd. They are to be entered into the fold, and we have it to do.

Remember that "the earth is the Lord's, and the fulness thereof." And I can say to the Bishops and brethren of this city, that, in rating teams to send to Florence, they have answered our expectations and more. We shall send and bring up the poor, and shall build, and continue to increase in our ability. Every time we put forth our ability to do good and build up the kingdom of God, according to the means the Lord bestows upon us, our means and ability will be doubled and trebled. Yes, we shall receive tenfold, and, as Joseph said, an hundredfold. Have we witnesses of this? Yes, plenty of witnesses. I will mention one little circumstance. When we were finishing the Temple in Nauvoo, the last year of our stay there, I rented a portion of ground in what was called the Church farm, which we afterwards deeded to sister Emma. Brother George D. Grant worked for me then, and planted the corn, sowed the oats, and said this, that, and the other must be attended to. They called for teams to haul for the Temple, and could not get them. Said I, Put my team on the Temple, if there is not a kernel of grain raised. I said I would trust in God for the increase, and I had as good corn as there was on the farm, though it was not touched from the time we put the seed in to the time of gathering. I proved the fact. I had faith.

The poor miserable apostates there prophesied, and the Gentiles prophesied, and all creation of wickedness seemed to agree that that Temple should not be finished; and I said that it should, and the house of Israel said that it should, and the angels and God said, "We will help you." Many of you remember my setting my foot on the capstone and addressing the people. We completed the Temple, used it a short time, and were done with it. On the 5th or 6th of February, 1846, we committed the building into the hands of the Lord, and left it; and when we heard that it was burned, we were glad of it.

How many circumstances could I relate to the brethren that God does hold the purse-strings of the world! Brother Kimball has slightly alluded to a circumstance, without mentioning the particulars. When brother Heber C. Kimball and I were on the way to England, and were left in a little place called Pleasant Garden, I know, as I know I live, that we had no more than thirteen dollars and fifty cents. This was all we had, that we knew anything about. In the course of the journey, we paid out just about eighty-six dollars, as near as I can recollect, for conveyance, food, and lodging, always finding just money enough in my trunk to pay each bill; and when we arrived at Kirtland Corners, we had just the York shilling left.

I might stand here and relate to the brethren incidents, until you would be tired of hearing. I merely wish to impress upon you the feeling that God holds your purse-strings. You may hoard up your gold, keep your cattle on the ranges for the Indians to steal or the winters to destroy,

and tie up your hearts as tight as you please; the Lord will let the Indians steal your cattle and thieves your purses—will let calamity come upon you, or permit you to roll in wealth until you go to your own place.]

It has been told you that we want to bring the brethren here and give them their endowments, and then let them apostatize if they will, and have done with them. Those who are stedfast and faithful, we will teach to work in the adobie yard, in the quarry, &c.; and learn them to be cleanly and prudent, and teach them what their organization is, that they may understand the things of God.]

May God bless you! Amen.

DUTIES OF THE SAINTS—ORGANIZATION OF ELEMENT—ECONOMY, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, January* 20, 1861.

REPORTED BY G. D. WATT.

It is a great blessing to be able to understand things aright; and how precious the gift of communication! How delightful it is to a person, whose mind is stored with rich ideas, to have power to communicate them to his fellows—to his family, friends, and acquaintances with whom he associates. I really think we do not fully appreciate this blessing and gift as we should. If I can communicate to the audience what I wish to, so that they can understand it perfectly, I shall be very glad—it will satisfy me.

Before me is a sea of faces, and, with but few exceptions, all are professedly Latter-day Saints belonging to the kingdom of God, and are numbered with the family of heaven. They are heirs of God, and are expecting to become joint-heirs with Jesus Christ. Were I to ask these Latter-day Saints what they are willing to do to build up the kingdom of God, bear it off to the nations, gather the house of Israel and the honest in heart among the Gentiles, and redeem the Zion of our God, what would be their answer? "Anything we can do we are willing to do—anything we are counselled to do." Would not every heart respond in this manner? It would. You are frequently told that the Latter-day Saints are as free to confess with the mouth as any people that ever was upon the earth. You are further told

that they are willing to sacrifice everything for their religion, and to travel the earth around without purse or scrip; but will they do one thing that is essentially necessary? Yes, a great many will. Will they do one necessary duty that is devolving upon them, which is the starting-point—the gate or way to all other duties; that is, seek unto the Lord their God with all their hearts? All are not willing to do this.

This people must be pure in heart. The necessity for this rests upon me day by day, week in and week out, year after year. This people must be sanctified, or they will not be prepared to meet their Lord and Master. This is first of all. It is taught us in all the revelations that we have received, in various ways, according to the understanding and gift of communication in those who have communicated this principle to us. But the greatest and most important of all requirements of our Father in heaven and of his Son Jesus Christ, is, to his brethren or disciples, to believe in Jesus Christ, confess him, seek to him, cling to him, make friends with him. Take a course to open and keep open a communication with your Elder Brother or file-leader—our Saviour. Were I to draw a distinction in all the duties that are required of the children of men, from first to last, I would place first and foremost the duty of seeking unto the Lord our God until we open the path of communication from heaven to earth—from God to our own souls. Keep every avenue of your hearts clean and pure before him. You may inquire whether we would do away with the ordinances of the house of God. This leads you to them, and it is the only thing that can lead the people to a true knowledge of the reality of facts as they exist.

We are aware that the Christian world cling to this one item, passing by every one of the ordinances of the house of the Lord, treating every commandment with lightness. They will pick up perhaps one or two of the ordinances and a few of the commandments; but they are opposed to the residue, and look upon them as a thing of naught. Though the kingdom of God and all the attributes he has dispensed to the children of men are ours, (he has placed them upon our heads by ordinances,) yet if I should rise up here and tell you that I would rather have these than all the ordinances, the statement would need explanation. First of all, have the mind of Christ within you, and know that we are governed and controlled by his Spirit—by the Comforter, the Holy Ghost—by the influence of heaven; and this leads us to every one of the ordinances of the house of God; wherefore we by no means do them away.

Some of you may ask, "Is there a single ordinance to be dispensed with? Is there one of the commandments that God has enjoined upon the people, that he will excuse them from obeying?" Not one, no matter how trifling or small in our own estimation. No matter if we esteem them non-essential, or least or last of all the commandments of the house of God, we are under obligation to observe them. Nothing will lead us to them, short of the mind of Christ within us to lead us understandingly to observe them to our own benefit. This is what I want of the people, so that we may be prepared, each and all of us, for the things that are coming upon the earth.

We might mention a great many circumstances that are transpiring. We might refer to the prophecies and their fulfilment in these our own times; but this does not bear with so much weight upon my mind to tell the people what the Lord is doing

and what he is going to do, as it does to urge the Latter-day Saints to faithfulness, to strict obedience, to every requirement of the Gospel of the Son of God, that we may be prepared for every event as it transpires, no matter whether the prophecies are fulfilled under our eyes or on the other side of the earth. No matter whether we live to see them fulfilled or fall to sleep before they are fulfilled, we must live prepared for the events that will take place preparatory to the coming of the Son of man.

I ask the people what they are willing to do? "All we want to know is what we should do." My mind is continually exercised to urge the people to faithfulness, that they may have the Spirit of Christ; and being in possession of this mind, everything comes to us naturally. We understand these things we call natural. There is a natural body, and there is a spiritual body. All things are natural, and all are spiritual. Every duty of life, no matter what it is, every requirement necessary to sustain and exalt man, is incorporated in the kingdom of God and in the ordinances of his house—in the duties God requires of his children. It is all in the Church and kingdom of our God. "What! our labour?" Yes. I sometimes take the liberty of preaching upon economy to this people. Perhaps some are inclined to think that in so doing I transcend my own duties and obligations. I do not. I instruct the husbandman how to till his farm, because I know and understand the nature of the elements that produce grain better than he does. I know how he should prepare the elements for the seed to produce the increase which he desires in the things necessary to sustain himself and family. It is my duty to instruct my brethren, if I understand any branch of business better than they do. If I understand how to make myself comfortable—if I understand better than others do the organization of the elements God has given us ability to operate with for our benefit, it is my duty to instruct them. Here are the elements. They are not made in vain, but are made for the benefit, comfort, convenience, and happiness of God's children.

There is an infinitude of elements; and if you know more than I do with regard to bringing them together and organizing them for the comfort and happiness of man, it is your duty to impart that knowledge to others. This may appear to some of the Saints as though it was out of the pale of our duty, not strictly incorporated in the ministry; and I want to inform all such that there is not a labour performed under the sun but what we have to render an account of it to our Father and God. There is not an act of man, in any case, in any circumstance, but what is by the gift of God. Every power, ability, capacity, and gift that man possesses is the gift of God; and man must render an account to him for the improvement he makes, no matter what the labour is. No element that we see, no part of the earth, no part or portion of the starry heavens, or of the deep above or below, but what is God's creation. He organized it. Do we realize this, that every element that now is in existence, that we have any knowledge of, that we can conceive of, is organized by our Father in heaven, and is his property? It is his in time and in eternity. The earth and its fulness are his, and the heavens are his; the height, the depth, the length, and the breadth, all are his. Every capacity that the children of men possess is the gift of God.

Many might ask whether God is the author of sin and iniquity. I have told you many a time that everything is good, is perfect; everything is right, is lovely to look upon, to enjoy; for we received it from our

Father and our God. Properly use it, and there is no gift, no blessing, no enjoyment, no happiness in the heavens or on the earth, but what belongs to our Father in heaven; and he is willing to bestow these blessings upon his children. But whence comes evil? It comes when we make an evil of a good. Speaking of the elements and the creation of God, in their nature they are as pure as the heavens. When we see the vanity that is around us, the magnanimity of the Deity, and contemplate the extent of his knowledge, we can enjoy him as supreme in every act, in every path of life, in every portion of life that belongs to the children of men, if we can understand things as they are. Was there ever a spear of grass, or a single grain upon this earth, or in any other kingdom, but what was produced by that beneficent Being? Not one. Behold the vanity and extent of his knowledge in the creation of the elements! Every element is His. The gold? Yes. "He organized and made it" is a common term used. The silver? Yes. He made it. The diamond? Yes. And every other precious stone? Yes. The rude rock? Yes. The land and all are his. The earth that we walk upon, the air we breathe, and the water we drink are his creation. He organized them and placed them here for our good. Take all the elements that God has created, and do you think we use them, and not abuse them?

What do we see? All the elements that we have any knowledge of are the handiwork of our Father in heaven, and then you see poor, pusillanimous man rise up—a worm of the dust, whose breath is in his nostrils; and if God should say the word and withdraw his supporting hand, he is no more,—and says, "This is mine." He has a purse obtained through the blessings of God, and says, "This is mine." He has a sack of silver, and says, "This is mine." He builds a house, and calls it his house. He makes a farm, and says, "This is mine." This poor, weak man does, who is not capable of making a spear of grass. He cannot sustain his own existence one moment without being dependent on God for the next breath, and yet he says, "These possessions are mine," and he clings to them with the tenacity of death. This you see in mankind; they hold to the earth as though it was their all. You see this every day of your lives.

When I carefully scan the subject, we cannot, neither in this time nor in the spirit-world, possess the least particle of element or our own beings, and call them ours, until we pass the ordeals the Gods have passed, and are crowned with crowns of glory, immortality, and eternal lives. And when we pass through the spirit-world and hear the trump of Gabriel sound, and our bodies rise from the dust and again clothe our spirits, even then we are not our own. We have not passed through all the ordeals until the Father crowns a son and says, "You have passed so far in the progression of perfection that you can now become independent, and I will give you power to control and organize and govern and dictate the elements of eternities. There is a vast eternity stretched out before you; now organize as you will." Not until then shall we possess one particle that is really our own, and yet we see people clinging to the earth.

I am going to reduce my remarks to practical life, and perhaps I shall introduce ideas that some would naturally take exceptions to. I, in the providence of God, am here before you again, and I wish to instruct this people. They say they are willing to do anything for salvation, to build up the kingdom of God on the earth.

They are willing to forego everything they can, and undergo all that is possible, to save themselves and the children of men, and bring the day of peace and righteousness upon the earth. Then let all learn that the earth is not ours. Let us learn that these elements are put into our possession to work with and improve, and to determine whether we know how to improve upon them. We wish to see Zion built up—the earth beautified and prepared for the coming of the Son of Man. We are looking forth to the day when Zion will spring into existence and stand forth like a bride prepared to meet her husband, with all the beauty and glory that belong to the kingdom of God on the earth. We shall then see Zion in its beauty. We are looking for this. We look forward to the day when the Lord will prepare for the building of the New Jerusalem, preparatory to the city of Enoch's going to be joined with it when it is built upon this earth. We are anticipating to enjoy that day, whether we sleep in death previous to that, or not. We look forward, with all the anticipation and confidence that children can possess in a parent, that we shall be there when Jesus comes; and if we are not there, we will come with him: in either case we shall be there when he comes.

To think of all this, and then think of the course the Latter-day Saints are taking—the life they live! How do the brethren feel? Is there a feeling that "This is mine, and that is mine?" Yes; it is as natural for them to say so as to breathe. They are of the earth, earthy. Can we school our own feelings and judgments, our hearts and dispositions, really to be the children of God, and ask our Father whether this is ours, or not, which he puts into our possession? Do we ask him what we shall do with the abundance he has put into our possession? I am in possession of houses and lands—I have legally obtained them by my economy. The earth is here, and there is no end to the elements we are using day by day. We look to the right and to the left, and see poverty and distress, though there is less in this community than in any other upon the earth. We all see more or less a lack of wisdom and judgment in providing for the wants of the body; yet there is not that family in this community but what would feed a brother or sister that was hungry, and do so from day to day, so long as might be necessary. With all the lack of wisdom manifested by the people, and their covetousness, there is no community in the world that suffers so little as this.

Is distress among a people caused by the want of element? No. It is through want of ability to bring the elements home to our use and benefit. There is a great scarcity of gold, and you hear some brethren, throughout this Territory, complain of taxation. Really I want to say to all the brethren here, with the Bishops and representatives from different parts of this Territory, and to all the people, that your legislators are very easy—their hand is very light upon you, in the matter of taxation. "Well," say some of the brethren, "I thought they were hard, rigid, extravagant in establishing a territorial tax of five mills on a dollar." There must be in the neighbourhood of eighty or ninety thousand persons in this Territory, and there are probably more than fifteen thousand men who are subject to taxation. How much tax money do you get? Shall I tell you how much coin was received in taxes last year? Less than twelve hundred dollars from some fifteen thousand men. Do you call this paying a heavy tax? Was this all they were taxed? No; the tax amounted to some

twenty odd thousand dollars, and some complain and feel that they are hardly dealt with.

Some complain and say that the tithing is too hard on the people, while at the same time some of our legislators rise up and say, "Considering that we pay such a tax in tithing, we think the Church should make all our public improvements." The whole amount of coin paid in on taxes last year was in the neighbourhood of twelve hundred dollars. In what was the residue of the taxes paid? In wheat, chickens, eggs, butter, city scrip, county and territorial scrip, auditor's warrants, labour, &c., &c. Is this hard on the people? No. Is there any lack of gold or silver here? These are matters I wish you to understand. How can you understand them in the kingdom of God? You cannot, only through the light of revelation, just as you see anything else in truth and with the Spirit of truth, by which means only can you discern truth from error. I want you to learn by the Spirit of truth. There are a good many legislators here, and I want them to go home with these instructions, and put in practice some things they already understand. They are active men, men of wisdom, men of ability and good judgment, men of strong minds; and yet in some things they are more ignorant than children ought to be. The gold is not yours, nor the silver, nor the cattle that roam over these hills and plains; neither are they mine. They are put in our possession, but they belong to Him who owns the whole of them. All we want is the ability to convert them to our own benefit. There is no lack. Has there been a lack of money here? Some of the legislators have been opposed to taxation. I have a right to talk about these things, though I am not Governor, and do not sign nor veto bills passed by the Assembly. I ask again, Is there any lack of money? I will propound one other question—"Will five hundred thousand dollars cover the amount that has been paid by this people to the merchants during last year?" I presume not, though if you had the statistics before you, you would probably find this sum to be not far from the amount. Since 1849, we have probably paid to them at the rate of nearly a million of dollars each year. Is there any scarcity of money? No. Are you fearful that one man is going to get all the gold in the world and sift it to the four winds, so that it never can be gathered? You need have no such fear, for it cannot be destroyed. Are you fearful that all the silver is going to be destroyed, so that we cannot have it? Such fears are groundless, for you cannot destroy a particle of it. What is the difficulty? A want of judgment—a want of true knowledge pertaining to the earth and to the heavens, to the elements and their organization—a want of the power to master the elements, to handle them advantageously and make them useful, and devote them to our own comfort and happiness.

I frequently take the liberty to teach economy to the people. This is natural to me; it agrees with my feelings, experience, and faith. I do not know that, during thirty years past, I have worn a coat, hat, or garment of any kind, or owned a horse, carriage, &c., but what I asked the Lord whether I deserved it or not—Shall I use this? Is it mine to use, or not? If I had my will satisfied, I would not use a farthing's worth of anything without its being put to the best use my judgment could dictate, increasing and multiplying it, and bringing forth those things that make men comfortable and happy, using my means in the fear of the Lord for the building up of his kingdom and glory upon the earth. My experience

is that this people have too great a tenacity for the goods of this world, and the Enemy thinks he can get the advantage over them in this respect, and he is improving the time.

It is different with us now from what it was three years ago. Then it was, "What is the news from Bridger? from Echo kanyon? from the Plains?" We are not destroyed; but are the Latter-day Saints preparing themselves for the calamities that are coming upon the earth? or are they covetous? There is no trait in the character of man but what the Devil, the opposer of all good, understands. Our common foe is an ingenious workman; he is a master at his business. Bunyan speaks of a city that was perfectly given up to idolatry, and needed only one devil to watch the whole of it; but one Saint, a poor old man walking through the streets, required a score of devils to watch him. The city was already in possession of the Evil One, and it needed no care or watching. There are scores of evil spirits here—spirits of the old Gadianton robbers, some of whom inhabited these mountains, and used to go into the South and afflict the Nephites. There are millions of those spirits in the mountains, and they are ready to make us covetous, if they can; they are ready to lead astray every man and woman that wishes to be a Latter-day Saint. This may seem strange to some of you, but you will see them. As soon as your spirits are unlocked from these tabernacles, you are in the spirit-world, and you will there have to contend against evil spirits as we here have to contend against wicked persons.

This people lie down in carnal security, and complain of this and of that. You know that apostates, who rise up and deny their religion, complain of being oppressed, and find fault with this, that, and the other, and call this imperfect, and that imperfect, and the other imperfect. How many have complained of taxation? Go to Nebraska, Washington, and New Mexico. Is there a Territory that has as light taxes as this? Not one, so far as I know. A great many complain of the taxes in this city; but go to Chicago, St. Louis, or New York, or any other city in the States, and you will find the taxes greater, I think, without exception, than they are here. I know that taxation is complained of in those cities, and that too justly in many instances. In many places the people are taxed to that degree that they never can rise out of their poverty. In London, a watchmaker said to me, "When I earn ten pounds and receive it, eight pounds of it has to go for taxes, which leaves me only two pounds with which to pay my house-rent, buy fuel, and feed and clothe my family." They there complain of taxation, and it is right they should. What do they do with the revenue? In too many instances feed a horde of lazy officers, though I cannot accuse England of this so much as I can some other countries, so far as I know them. The taxation more or less goes in many countries to feed cut-throats, loafers, gamblers, blacklegs, &c. Many of the people who have immigrated to this Territory come from countries where they have been ground down by taxation. We are more lightly taxed than are the people in any other country, so far as I know.

But what I dislike most is, that when the officer requests the taxes, some will lie from morning until night to escape paying them. If any man ought of right to be exempted from paying his taxes, let him refer his case to the County Court and have his taxes remitted. There is a provision in the law for this. I tell you what I say to tax-gatherers: I would sell every improvement, every ox,

cow, mule, horse, sheep, hog, &c., but what I would have the taxes in the kinds prescribed by law. You may call that hard; but what would the cash portion be, compared to the money that is paid to these merchants? This is what I do not like. Go to a man, and he will declare that he cannot pay his taxes; then go into his house, and he has taught his family to lie; but begin to sell his cow, &c., and it will be, "Stop, Sally; go and bring out that old stocking." I have proved this. That is what I do not like. I can put up with poverty. If I have only a little buttermilk and salt to my potatoes, I can be satisfied; but a liar I cannot be satisfied with.

Sell every house and every particle of property there is in the Territory, but what you have the proportion in gold and silver, and you will find that there is plenty of money; and it may far better go to do good than to go for nonsense. Much money is spent for paper shoes. Have you any? Yes; and I presume that more than one score of women in this congregation have on that kind of shoes. A large amount of money is paid for ribbons, ruffles, fringes, gewgaws, and baubles in general. These are unnecessary expenses, as they are not incurred particularly for the body's comfort. I find no fault with them. I like to see women prettily dressed, as well as anybody; but save a portion of the money that is laid out for useless articles, and pay your taxes.

What I am saying is for the benefit of the community. Some of our legislators would vote down every particle of tax, if they had the power. Are they conscientious in this? Yes. But are they wise? No. They have no wisdom on this subject; they do not understand national affairs.

Some complain and say that they are taxed by tithing. We ask no tithing of any man. In this we are as independent as the Lord is. I say, Do not pay another dollar in tithing unless you want to. And to those who say that tithing should defray all classes of public expenditure, I will say, If you will put into my hands one-twentieth instead of one-tenth, I will pay every dollar of expenses for territorial, county, and city purposes. But do I, as Trustee-in-Trust, receive one-fiftieth, or one-hundredth? No. I do not get the tithing on the tithing that is due, and which it is my province to dictate. Are you afraid that I will make a bad use of it? I have plenty of money for my private use. You may wish to know how I get it. I believe I will tell you how I get some of it. A great many of these Elders of Israel, soon after courting these young ladies, and old ladies, and middle-aged ladies, and having them sealed to them, want to have a bill of divorce. I have told them, from the beginning, that sealing men and women for time and all eternity is one of the ordinances of the house of God, and that I never wanted a farthing for sealing them, nor for officiating in any of the ordinances of God's house; but when you ask for a bill of divorce, I intend that you shall pay for it. That keeps me in spending money, besides enabling me to give hundreds of dollars to the poor, and buy butter, eggs, and little notions for women and children, and otherwise use it where it does good.

You may think this is a singular feature in the Gospel, but I cannot exactly say that it is in the Gospel. Hear it, O ye Elders of Israel; and ye sisters, hear it: There is no ecclesiastical law that you know anything about, to free a wife from a man to whom she has been sealed, if he honours his Priesthood. I do not want you to run after bills of divorce. I would rather be without the money you pay for them. I know where there is plenty of gold. The earth is full of it, and the heavens are full

of every good thing; and the heavens and the earth are created for us: therefore be prudent and not covetous; do not cling to property because it is in your possession. Do I own a house? No. I am in possession of houses. I left a good many houses that were in my possession in Nauvoo. I left a number in like manner in Kirtland. I did not leave many houses in Missouri, but I left a number of pieces of land, and there they remain. I received nothing for them, neither do I want anything. Why? Because the Lord has blest me with ability to bring forth the elements and organize them for my own convenience; and if I was stripped and kicked out now, I would be richer in ten years than I ever was. When the gold or silver dollar goes into my pocket, it is not mine: the Lord in his providence places it there, and it is for Him to say what I shall do with it. Do you practise this course? If you do, you do not complain. If our legislators understood this, they would never complain for the people. You ask why I take up this subject. That you may be instructed—that a legislator may not be so unwise as to introduce a bill that taxes be paid in anything that cannot be sold for money.

The people are not as they used to be in regard to tithing. In the days of Joseph, when a horse was brought in for tithing, he was pretty sure to be hipped, or ringboned, or have the pole-evil, or perhaps had passed the routine of horse-diseases until he had become used up. The question would be, "What do you want for him?" "Thirty dollars in tithing and thirty in cash." What was he really worth? Five dollars, perhaps. They would perhaps bring in a cow after the wolves had eaten off three of her teats, and she had not had a calf for six years past; and if she had a calf, and you ventured to milk her, she would kick a quid of tobacco out of your mouth. These are specimens of the kind of tithing we used to get. If you give anything for the building up of the kingdom of God, give the best you have. What is the best thing you have to devote to the kingdom of God? It is the talents God has given you. How many? Every one of them. What beautiful talents! What a beautiful gift! It is more precious than fine gold that I can stand here and give you my ideas, and you can rise up and tell me what you think and feel, and thus exchange our ideas. It is one of the precious gifts bestowed upon human beings. Let us devote every qualification we are in possession of to the building up of God's kingdom, and you will accomplish the whole of it.

A few Sabbaths ago, brother Wells was strenuously talking to you in in regard to temperance. No man has a right on the earth, and certainly not in this kingdom, to spend his means and time in drunkenness. Every moment of time belongs to the Lord, and the people demand it. Here are young men stepping on to the stage of action, of whom you have never heard an evil. And every little while one begins to come into note, and it seems as though he had dropped from unfathomable space. "Who is he?" "Such a brother's son." "I never heard of him." What are my calculations? That he is a good man—that he is not a rowdy in the streets. A host are growing up in this way; they spring up like lovely plants, trees, or flowers. Now, young brothers and sisters, is there anything against your characters? Not anything. If you were in possession of all the wealth in the world, it is not worth so much to you as your good characters. Preserve them. If you have a happy influence with your brethren and sisters, preserve it, for it is more choice than fine gold. How

many times have I told the Elders, "When you go on missions, be careful to preserve your Godlike dignity and integrity." I have an experience that is probably equal to that of any man in this kingdom, and no person can say, man nor woman, but that in the dark hour my angelic character has been preserved; and it is more precious to me than all the riches of the earth. The name of king or emperor has always sunk into insignificance when I contrasted it with the character of a man of God—of a person who holds the destinies of men in his hands, and the issues of life and death, and can dispense them to the people. Such a man should preserve himself like a God, or an angel of God.

Hear it, men and women, young and old. Preserve yourselves, and be ready to do what is required at your hands. And Elders of Israel, when you say you are ready and willing to dedicate all to God, never be covetous and selfish; never shrink back at anything you are called to do; but by the help of God become sons of God and joint-heirs with Jesus Christ. If you revolt in your feelings against the ordinances and commandments of God, and against the counsel given you by his servants, and continue to do so, you may become angels to the Devil, and it will be through your own conduct. But by the help of God you can be prepared to dwell in the presence of the Father and the Son, and be crowned with him with crowns of glory, immortality, and eternal lives.

I have given you some of my views in regard to tithing, taxation, and yielding willingly to every requirement for building up the kingdom and for the salvation of the people. May God help every one of us to live up to our profession, that we may be saved in his kingdom. Amen.

GATHERING OF THE PEOPLE OF GOD IN THE LAST DAYS—RETURN TO JACKSON COUNTY, &c.

Discourse by HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, February* 17, 1861.

REPORTED BY J. V. LONG.

You have all heard what has been said by brother Joseph W. Young, and you know it to be true, just as well as I do. You also know that it is necessary for us to observe and practise, in order that we may become Saints. He has told us a great many things, and they are all very good.

If all the people would magnify their callings and honour the positions for which they were created, they would do a great deal better than they do. This is considered by some to be but a small matter; but still there is a great deal contained in the expression.

Man is an independent creature, as you were told this forenoon; but every man is accountable for his own acts. Every debt you contract you have got to pay. I shall never pay any of your debts, except I order you to contract them. If you will take counsel and do as you are told, you never will contract any debts that will affect you much. Every sin that I commit while in this tabernacle of flesh I have got to settle; and if any debt is not settled while I am in the flesh, I shall have to pay it hereafter. This will apply to you as well as me, and therefore you need not try to avoid it, for you will have to meet all your accounts.

We are considered to be the saviours of men; we are appointed to save, and not to destroy. We are gathered here in the mountains. Some have gathered themselves by the help of God, others have been gathered by the Church funds. It is not every man that has got the ability to manage his own emigration, though he may have the means; for some men are not capacitated for that kind of business.

Perhaps you will now refer to the Bible to prove that the time is to come when the kings of the earth will gather the Saints together, and when they will bring the sons and daughters of God from afar, and when they will protect and sustain them,—when the queens of the earth will have them by their sides and become nursing mothers unto them. We shall not send queens from here to the nations of the earth to teach the people, but the people have got to be brought here up to the heights of Zion; then the kings and queens will instruct them and nurse them, when we have them gathered together.

Now, a great many suppose that this applies to the kings and queens of the various nations; but I can tell you that the kings and queens of the Gentiles will never gather the Saints. I want to know how many of the Latter-day Saints were gathered to these mountains by king James Buchanan? [President B. Young: There were a few teamsters came with the army.] How many did Tom Benton gather? The most of us: that is to say, he was the means

of driving us from our homes to this place, which was then a wilderness; but he never helped us. James Buchanan never put forth his hands to aid this people. Will he ever strive to restore this people and make right that which he has made wrong? I don't suppose he ever will; but as the Lord God liveth, he will have to pay the debt he has contracted with this people. [A voice in the stand: It will take him a great while to do it.] If you wait for him, or for any of the wicked, to take you back to Jackson County, Missouri, you will have to wait some millions of years. And if we should wait for the rotten-hearted kings and queens of the wicked nations to gather us home, we shall have to wait a long time. Possibly some of them may come and look at the place, but they will never come to stay and assist in building up Zion. Many of them will yet drive the Saints from their lands and homes, just as the wicked have driven us from the United States into these mountains of Deseret.

Then who is to gather the people of God? You all say that we are to become a kingdom of kings and priests—of queens and priestesses; and the Bible supports this doctrine. Now, the truth is, you are the very kings and priests that have got to gather the Saints, and your wives have got to school them and nurse them. I might put this in different language, but this will answer the purpose and convey to you the true meaning of the text.]

We are informed in the Bible that in the last days the sons of God shall be brought from afar, and his daughters from the ends of the earth; and also that the elect will be gathered from the four quarters of the globe. Now, this will most assuredly be fulfilled, and this is the work which you and I have got to perform. How shall we bring them together? The Scriptures say they shall come upon swift beasts and dromedaries; and I will add mules and oxen.]

I tell you honestly that I do not believe that the corrupt kings and queens of the earth will ever gather the Saints of God; but still I acknowledge that they cannot do anything but what will tend to promote the interests of the kingdom of God, any more than James Buchanan could. Every step he took tended to promote this cause and give influence to this people. That very Expedition has opened your eyes so that you can see a great deal farther than you could before, and your perception will increase with your experience. Now, brethren, if you could see the thing just as it is, there is not one of you but what would put forth your means, your hands, and your minds like men and like saviours upon Mount Zion. It is as brother Joseph said—"If you have the right spirit, you will be ready to lend your ability towards the gathering of Israel."

The Scriptures say that with what measure ye mete it shall be measured to you again. Then let us all sow good seeds. Let us strive to do good, learn to be one, and to be firmly connected to the Church and kingdom of God—every member partaking of his attributes, and of the spirit of those men who lead us. By pursuing this course we shall be prospered and blest in all things.

You need not wait for any of the kings to gather Israel; you need not wait for anybody else to perform the duties that devolve upon you. We have got to gather the people, and our wives and sisters will become the nursing mothers, for they are the queens spoken of in Scripture. If we will all take this course, we shall be blest of the Almighty; his Spirit will be with us to impart joy and consolation continually.

There is one thing that brother Joseph omitted to tell you. It was presented to his mind, but he did not like to say it; but I will say it. Have your rifles and muskets ready. Keep your powder dry, and have your balls and duck-shots ready; for you know not what a day may bring forth. It is our duty to be ready for every change and for every attack of the enemy; for the Lord's people were always subject to opposition and persecution from their enemies, and they will continue to be so until the kingdom of God triumphs.

Brother Joseph W. Young is going to the Missouri river to fetch the people who are gathering from Europe and various parts of the United States. I intend to do everything I can for the accomplishment of this laudable enterprise. If I could raise oxen sufficient, I would send ten teams and waggons; but if I cannot do this, I will at least send three or four. It is far better to do this than let the Indians steal your cattle, and then you waste your time and property in hunting for them.

When I say anything of myself, there are some people who think it is egotism; but I have always been accustomed, since I came into this Church, to do all I could for its advancement. I am always willing to give anything that is required of me for this kingdom. I have lived in this Church almost thirty years, and I have never been in any situation, however difficult, but the way has been opened for me. I never failed to accomplish anything I set about, and I never shall, if I continue to pursue this course.

I am speaking this by way of encouragement, and brother Brigham knows that I am telling the truth; for when we have been poor, the Almighty has placed means in our hands, and oftentimes so mysteriously that we did not know where it came from. For instance, in Nauvoo we were commanded to build the Temple; and in order to accomplish that, we had to build a great many big houses. Brother Brigham told me to go and build a good house. I had scarcely anything to begin with; but when I got through building I had a span of horses, a waggon, and a yoke of oxen. I could prove this, if it were necessary; for many others did similar things; and the more we built, the more means we had to build the Temple with. In the following February we left. My house was sold for seventeen hundred dollars, intended to be used to help to gather the Saints; but Almon W. Babbitt put it in his pocket, I suppose. I have still got some buildings in Kirkland and in some other places; and if I don't have them again, those who drove me from them will have to pay a high price for them.

Brethren, I shall go to Jackson County with thousands of this people who will be faithful to their integrity; but we cannot go back until we have built some good houses. Let us honour the plan of salvation, that we may become one. My constant prayer is that the Spirit of oneness may descend upon this people; first upon the Presidency of this Church, and then upon every Quorum and authority thereof.

How is it with a tree? Does it not all partake of the same nourishment, and that sap go to every limb, branch, fibre, and leaf? It does; and it should be so with every man and woman in the Church and kingdom of God.

Let us gather up the Saints, then. Let us also build some good houses. We want to build the Seventies' Hall, and several other large buildings the present season. We also want to devote a portion of our means to the building of the Temple, that thereby we may have an increase to the

blessings of the heavens and of the earth.

I feel very cheerful and happy to-day. I do not feel any of that contractedness of mind that makes men selfish, penurious, cold-hearted, and of a sad countenance. I find that the more that I have of the Spirit of God, the more cheerful I am; and it is so with all men of God. I know that those Prophets who have lived in my day loved to tell stories and be cheerful: they delighted in a glad heart and a cheerful countenance. Father Smith was one of the most cheerful men I ever saw, and he was harmless as a child. Amen.

ESTABLISHMENT OF THE KINGDOM OF GOD—GATHERING THE POOR, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March 3, 1861.*

REPORTED BY G. D. WATT.

There are a number of subjects I wish to say a few words upon, and I will first make a few remarks pertaining to the kingdom of God on the earth.

It is told us that the earth is the Lord's, and the fulness thereof. It is also told us that ere long the Lord will possess the earth. Christians are exhorted to be faithful, for eventually Jesus will crown his brethren as kings and priests,—not only the Twelve Apostles that brother Broderick referred to this morning, but also all that keep his commands and live faithfully to the requirements of the holy Gospel. We are exhorted to be stedfast and immovable, always abounding in good works. This is our tradition; it is the doctrine we have heard from our youth. Many of you are acquainted with the various doctrines of the Christian world. Some believe, "Once in grace, always in grace." Others, "A Saint to day, a sinner to-morrow, and next day again a Saint," &c., &c. "The kingdom of God on the earth?" "Has not this kingdom been established long and long ago?" "Why does not the Lord Jesus come to take possession of the earth, as it is his?" These are questions that arise, especially in the minds of critics—of those who are inclined to be infidel in regard to revealed religion; and they inquire of the Christian, "Why does not your God do thus and so? Why does he delay? Why does he permit the enemy to hold possession of the dominion of the Saviour?" with many other inquiries that rest in the minds of the people. Perhaps some of you have satisfactorily answered these questions to yourselves, and perhaps you have heard them satisfactorily answered to your minds and understanding by the Elders of Israel.

There is a reason for all this. I have not time this afternoon, and do

not wish to confine myself, to say all that my mind would be led to say on the subject. I can say at once, If Jesus had taken the kingdom in the days when he was upon the earth, he would have spoiled the whole plan—he would have ruined the object for which he came into the world. If he had established his kingdom directly after the flood and reigned triumphantly on the earth, the earth could never have answered the ends of its creation—the inhabitants of the earth could not have been accountable. If he had to take possession of the earth at this present time, he would ruin his own scheme—thwart his own plans. It may be a mystery—it is with the many—why the Lord permits this and that, and dictates thus and so. This is for want of intelligence in the intelligent beings that are upon the earth. If they understood the object of the creation of this earth and the inhabitants upon it, these matters would be an easy and pleasing theme to their understandings; they would become natural principles to them, easy to be understood. They would comprehend the design of the Almighty in the formation of these intelligent beings, in the direction of them, the object of the creation of the earth, and the final issue in the end, when all that has been designed of this earth and all consigned to this earth have come upon it, and the work is completed—the winding-up scene has come, when Jesus shall have finished his work pertaining to man and his agency,—you will then see that the kingdom will be taken possession of, and that very quickly.

Every mortal being must stand up as an intelligent, organized capacity, and choose or refuse the good, and thus act for himself. All must have that opportunity, no matter if all go into the depths of wickedness. Whether they sustain the kingdom of God and promote the Gospel of salvation, or not, the earth must remain in the hands of men, liable to be acted upon continually by a superior power and authority. Man's independence must be held inviolate; it must be reserved to each and every individual: all must have the privilege of acting upon it. Until the last spirit that has been designed to come here and take a tabernacle has come upon the earth, the winding-up scene cannot come. I have not time to say what I would like to upon this subject, but will leave it to your own reflection.

Marvel not that the kingdom of God is not in its fulness. Marvel not that you see every man and woman subject to the passions that belong to fallen nature. There never was a Prophet on the earth but what was subject to passions, as we are. Every son and daughter of Adam that has come into this world has been subject to sin, and prone to wander. They must have their times and seasons; and when the day has come in which all things are to be gathered in one, the Lord will gather those things. When the day comes in which Jesus will take possession of the earth, (he will take possession of it when the time comes that Satan will be ejected from the inheritance of the children—of the legal heirs,) you will find that ejectment will be served, and it will be effectual. It will be effectual upon every tenant or occupant upon the premises of the Almighty, and they will be forthwith removed. But the time is not yet come—the work is not yet finished. Be patient—be co-workers with our Saviour and Master until this work is accomplished, and we shall be blessed in our deeds.

I wish to make a few remarks to the brethren in this city in regard to reaching forth their hands and means to assist in gathering the poor

Saints. At first, some deemed it inexpedient to call upon the people in this city to assist in sending teams for the Saints; but we have otherwise concluded. We expect that we have more power here than they have in any other place in all the Branches and associations of the Church of Jesus Christ upon the whole earth. We here see for the whole of them, we speak for the whole, and, comparatively speaking, we have more power than is possessed in any other part of the body. If we wish to have a great thing performed, we must take the lead. And when we feel that we are weak and feeble, incapable of doing this or that, with poverty staring us in the face, and the want of means is felt, let every person rise up and consider his calling and standing, and the design of the Almighty.

I will present a comparison from our mechanics. You will find mechanics here who can go to work and build a beautiful house, but they must have all the necessary tools and materials. Another can build a carriage, but he must have the necessary tools and materials. You can find a man who can build a steam-engine, but he must have the tools and materials. But you find the mechanics that can go to with an old three-cornered file, a jack-knife, a spike-gimlet, and an inch augur, and build a waggon in a workmanlike manner, and you would say that he is a superior workman. As the fisherman says, "It is no trick to catch fish, if you have the tools and know how it is done." It is no development of skill for us to preach the Gospel to the nations, if we have our pockets full of money, and Bible societies and tract societies and missionary societies gathering it for us to pay our expenses—scraping up for us the filthy lucre. I suppose that in such cases we should feel as others do. You know how some of those feel who can go from one side of the earth to the other, and have the privilege of gathering means to go with. The way they feel is shown forth very forcibly in an anecdote of a priest, after a collection had been made. He gathered up the money, and while putting it in his pocket gave out the hymn—"This is the God that I adore."

You see Elders who start from here without purse or scrip, and cross the Plains with handcarts, and they have ingenuity enough to go from city to city, from country to country, from nation to nation, and circumscribe the earth. In that there is certain skill, talent, and ability, great zeal, or excellent good luck: you must attribute it to something. It would be no great affair for us to gather the Saints, if we had plenty of gold. How many times I have thought I would like a handy place to go to for gold with which to gather the Saints; but where would be our glory and reward, to go from here to Europe, and travel East to China and home again, having been preaching several years, with our pockets full of gold? Where, then, is your great ability? In your pockets—in the god so much adored. But take the men that can travel the earth over, preach the Gospel without purse or scrip, and then go to and lay their plans to gather the Saints. That looks like the work of angels. Does it not look like the work of beings superior to the common people? Do you know that we are called to this work?

If the Lord had called upon some great man, some rich man, some one of the prominent Bishops in the Roman Catholic Church or in the Church of England, or the Pope, to dig the plates out of the earth, and translate them, and publish the Book of Mormon, and then have furnished them with plenty of gold and other

means to distribute to the disciples—plenty of wealth, honour, fame, and good name in the midst of the people—would there have been any particular manifestation of a superior being in all this? There would not. The Lord chose Joseph Smith, called upon him at fourteen years of age, gave him visions, and led him along, guided and directed him in his obscurity until he brought forth the plates and translated them, and Martin Harris was prevailed upon to sustain the printing of the Book of Mormon. All this was done in the depths of poverty, obscurity, and weakness. The Book has been translated, printed, and handed to the world; and every time that a man of letters, rhetoric, or profound worldly learning, comes into this Church and undertakes to preach the Gospel, relying upon his worldly wisdom, that man will fail. No matter where upon the earth he undertakes to start this kingdom according to the customs, feelings, fashions, and pride of the world, it will sink as sure as he undertakes it.

I recollect one remark that brother Joseph used to make frequently, when talking to the Elders. No matter what he set them to do, whether he wanted them to go to a foreign land on a mission, or to go into business, he would say, "When you commence, go in at the little end of the horn; for if you do not, but enter at the big end, you will either have to turn round and come out at the end you went in at, or go out at the small end and be squeezed nigh unto death." Let an Elder hire the best halls in large cities to begin with, and go to lecturing, and it will take him a long time to raise a Branch of this Church. But let him begin among the poor of the earth—those who live in the cellars, and garrets, and back streets; "for," says the Almighty, "I am going to take the weak things of the earth, and with them confound the wisdom of the wise." You will see that trait in every step of "Mormonism." God has chosen the obscure and weak, to bring them up and exalt them. Is not that the work of a God, the performance of this work without money and without price? The Gospel is sent to all the inhabitants of the earth—to the high and the low, the noble and the ignoble, the young and the old. "Here is the Gospel; you are welcome to it." "Don't you ask anything for it?" Not a farthing. It has to go to the world without money and price." Now, compare this with carrying the Gospel with your pockets full of money; and in the latter case where is your glory and honour?

As an instance, we have men who quarry rock out of the mountains; and we would say to those men, Can you go and quarry rock without the suitable instruments? Says one, "I must have so many picks and wedges, and I must have so many drills of different sizes, and so many sledges and hammers." Another man says, "I am going to make the tools; I have the ability, and I will make the instruments from the ore in the mountain." You remember what Nephi did. When he came to the sea, and prepared to build his barge, the Lord showed him the ore, and Nephi made the tools with which he formed his barge. He did not have to go back to Jerusalem to get tools. I would like to see a little more of that skill displayed here than I do at the present time. I am using this comparison to show that we, in our poverty, have this work to do.

As was observed this morning, in a wholesome, lovely, excellent discourse, we will have to go to work and get the gold out of the mountains to lay down, if we ever walk in streets paved with gold. The angels that now walk in their golden streets, and they

have the tree of life within their paradise, had to obtain that gold and put it there. When we have streets paved with gold, we will have placed it there ourselves. When we enjoy a Zion in its beauty and glory, it will be when we have built it. If we enjoy the Zion that we now anticipate, it will be after we redeem and prepare it. If we live in the city of the New Jerusalem, it will be because we lay the foundation and build it. If we do not as individuals complete that work, we shall lay the foundation for our children and our children's children, as Adam has. If we are to be saved in an ark, as Noah and his family were, it will be because we build it. If the Gospel is preached to the nations, it is because the Elders of Israel go in their poverty, without purse or scrip, to preach the Gospel to the uttermost parts of the earth.

If the Elders of Israel could see the true track and thread of faith, they never would say they could not do this or that, but would see at once that we are the head, the law-giving department. We are the eyes, the ears, the mouth; we dictate, and it is for us to lead out in every good work. If we build a Temple here, it will be because we need one; and if we really need one, go to work and build it. Will we count the cost? No. If I am going to build a temple, I am not going to sit down and count the cost. I care not what it will cost. So long as we are occupied in doing a good work, it keeps us out of mischief and unrighteousness, and at the same time enhances the value of our whole property, and beautifies our cities.

If we wish to send for the poor, gather up teams. "But," say you, "I have not got any." Then prepare yourselves to go as teamsters, to do anything and everything. As I have not time to make many remarks upon this, let me say to the Elders of Israel, and also the sisters, One-third or one-fourth of the time that is spent to procure a living would be sufficient, if your labour were rightly directed. People think they are going to get rich by hard work—by working sixteen hours out of the twenty-four; but it is not so. A great many of our brethren can hardly spend time to go to meeting. Six days is more time than we need to labour. Sixteen hours out of twenty-four is more time than we need to labour, or even ten hours, if that labour is rightly directed. If we labour, let us labour to advantage; so as to accomplish what we design.

I wish to say to the brethren and Bishops here, When we concluded that we would call upon this city for help, we got all we asked for, and more. I say, Credit is due to them. Let me say to you, brethren, I am satisfied; the Spirit that is within me is satisfied. And one thing in particular let me say to you, In all your transactions in these public matters, do not do, unless you want to. As we say to the Saints, Do not pay Tithing, unless you want to; do not help to build up this Temple unless you want to; do not put forth your hands to one day's work, unless you want to; do not put forth your hands to help build the Seventies' Hall, unless you want to. If you grudgingly put forth your means to help to gather the Saints, it will be a curse to you; it will mildew, and every effort you make will wither in your possession. If you do not wish to help, let it alone; but if you really want to help to gather the Saints, turn out with your teams, as you agree to. If you wish this Temple built, go to work and do all you can this season. Some say, "I do not like to do it, for we never began to build a Temple without the bells of hell beginning to ring." I want to hear them ring again. All the tribes of hell will be on the move, if we uncover the walls of this Temple. But what do you think it will amount

to? You have all the time seen what it has amounted to.

I can say, for my comfort and consolation, and for yours too, that we did build two temples, and commenced another. We completed a temple in Kirtland and in Nauvoo; and did not the bells of hell toll all the time we were building them? They did, every week and every day. For our consolation I will say, We are here and not there. You cannot ride from here to Carthage, in Hancock County, Illinois, before breakfast, if you try; and every one that now tries to come from Warsaw or Carthage to the headquarters of "Mormonism" will have to put more crackers in their pockets than they used to. What did they accomplish? They magnified the work of the Lord in the eyes of the nations. They are more afraid of our union than of any other power. They are afraid of the God that is within us. If that union and the power of God is with ten men, they fear that in them more than they fear a hundred thousand men that are not united. We are here, and I am satisfied.

In regard to the acts of this city in turning out teams, we shall send them this season to bring the poor across the Plains; and what will we do another season? Send a great many more. Will the way be hedged up by the wars and distress of nations? I neither know nor care. I am looking for the words of Joseph to be fulfilled. The time will come when men and women will be glad to catch what they can, roll up in a small bundle, and start for the mountains, without team or waggon. That day will shortly come. Hunhreds of people in this house are my witnesses, who heard Joseph say, when asked whether we should ever dave to leave Nauvoo, "The Saints will leave Nauvoo. I do not say they will be driven, as they were from Jackson County, Missouri, and from that State; but they will leave here and go to the mountains. And the next time the Saints remove, or are caused to remove, they will be turned out of the frying-pan, not into the fire, but into the middle of the floor." If this is not the middle of the floor, I do not know where you will find it. When we left Missouri, we were turned out of the frying-pan into the fire; and the next time our enemies succeeded in their warring against us, they cast us into the middle of the floor. I think this is the middle of the floor. Can we look to the back side of it, or to the front side of it? I can look to the south and to the north, and it is a great way to the bed or to the table. I think we are in the middle of the floor. We are here, and not there. "Do you think there will be war, so that we cannot gather the Saints?" I do not know, nor do I care. They must come.

I want to say a few words to those of my brethren who are apt to prophesy evil. Some of the brethren are all the time foreseeing evil that the Saints are going to suffer, and saying that we are going to see harder times than ever before, and that the armies of the Un——hold on—the armies of the nations will yet gather against us. Let them gather: the Lord will perform his work. "But don't you think we shall be afflicted again?" What if we are? I am not sorry that the army came here. "What are you sorry for?" I am sorry to see so many foolish persons in our midst. If I possessed the influence over this people that it is my right to possess in the midst of the Latter-day Saints, I would have made our enemies pay well for what they bought. But to see the sisters run with butter, eggs, and chickens, and the brethren with their flour and wheat, to their enemies who came here to cut their throats, or else make them renounce

their religion, is what pains my heart. Our enemies are ruined, the gold is spent, and we are here where we can procure more. Who has made the money in what is called the "Utah War?" Mr. Floyd, Secretary of War, expected to make a large amount. When he started his crusade, I considered that he would make some five millions of dollars. He has probably done so, and he will lose the whole of it, and will become a stink and a by-word among his friends, and will rot; and very many of you will see it come to pass. This will also come to pass upon every one of those that came here to destroy "Mormonism," as very many of you will see. The likeliest class that did come here were the gamblers, and they were most of them broke; and all who engaged in the crusade will be broken. When they undertook the job, they did not count the cost.

It is seldom I think of them; but when I get to talking about them, the times we have passed through come up, which were good times. I felt remarkably well through them all. "You, Brigham Young, are a Mormon; you believe in Joseph Smith, and you are not fit to live on the earth." "You, John, Peter, and Paul, ought to be killed, because you believe in Jesus Christ." How do you think I feel towards them? One of our sisters lay sick in bed in Far West; and when the mob came in there, one of them took a pitchfork and threatened to stab her with it. She said, "Stick it into me as quick as you please, for you will not do any great things in killing an old woman like me—one who is not able to get off from her bed." When they hunted us into this desolate wilderness, if you will permit me to use a vulgar figure, I had to put on scores of old-fashioned Pennsylvania breechings; I had to keep putting on another, and another, to hold them within bounds. The Lord said, "Hold on." He can fight our battles far better than we can. Anger towards them is a poor, miserable feeling; and I am trying to get rid of it. But to reflect on what they have done! Hundreds and hundreds of fathers, mothers, and children have been wasted by the wayside, through their hellish persecutions! I feel that I want to live until I see the earth emptied of such characters. Are all thus mean? No, only those that feel to persecute and destroy the kingdom of God from the earth.

I will tell you another prophecy of Joseph's, of which both Jews and Gentiles are my witnesses. Joseph said that the bones of hundreds of the Missouri and Illinois mobocrats, who drove the Saints from those States, should bleach on the plains, and their flesh should be meat for wolves. Are you witnesses to that, in coming over the Plains? Yes, hundreds and hundreds of those characters that started to go to the gold mines, their flesh was meat for the wolves, and their bones are there bleaching to-day, so far as they have not been buried, or entirely rotted away. That is another prophecy of Joseph's. I do not say that all who differ with us in matters of religion are mobocrats. No: there are as honest men in other churches as there are in ours.

Go into the world among the infidels and the Universalists: they are two good classes of men. Then visit the members of the Church of England, and the Roman Catholic Church, the Baptists, Methodists, Presbyterians, Quakers, Shakers, &c.; and millions of them are as honest as we are. Shall I call them mobocrats? Who are the evildoers? Those who have had the light presented to them, and rejected it. I do not feel as I have represented towards all the children of men, only towards those who have hunted our lives from the

beginning—who have hunted the life of every Saint from the beginning. But they have not the power, neither will they have it, to divide this kingdom. This Church will prosper and increase. You understand that, when I talk about those men, I talk about those who have been active, in what? In trying to bring destruction upon us. Have we injured them? No, we have not; at least, I have not, and I hope you have not. Have they any great reason for their usage to us? They have not. I will leave them in the hands of God; and when the time comes, as I have told you, for the present occupants and tenants to be disinherited, the writ of ejectment will be served, and they will be forthwith hoisted from their position, and Jesus will take possession. And, as has been observed this morning, though a terrific thought for all men to be under the control of one, that man will never live on the earth that will not control the inhabitants of the earth, until he can do it with justice and mercy. Do not be afraid: the enemies of God and his Christ will be divided and subdivided all the time, and Jesus will come to reign and rule. You say, "We all like the reign of Christ." The wicked will not like the Saviour half so well as you like me. He would tell them to go to their own place. I honour no other being in heaven and earth more than him; and no man can rule triumphantly until he rules in righteousness. Wherefore have no fears in the least. I will leave this subject. . . .

We want to build this Temple. Now, brethren, shall we do so? Yes; and we will do all that is necessary. The Bishops talked over the matter, and thought sending teams from this city would prevent our putting forth our strength upon the walls of the tTemple. But let me tell you tha we can do far more on the Temple this year, if we touch it at all, than we could if we did not send our cattle and waggons East. Perhaps some of us cannot understand this, but I trust you will so live that you will see the time when you will understand that God rules in heaven, and does his pleasure upon the earth; and that the cattle upon a thousand hills are his; and that he will control all matters to your benefit, if we are co-workers with him; with a pure heart, and an eye single to the building up of his kingdom, and do what is wanted to be done; and that the more we do the more means we shall have. Let the wicked continue to fight and quarrel, and the Lord will open the path for us, and we can gather the poor Saints for a good while yet. No matter what is done among the States, the earth is the Lord's, and He will dictate, govern, and control where he pleases; and by-and-by he will take possession of the whole farm—of the whole earth.

It is now time for us to wake up to business. We have had a pleasant winter, and have enjoyed ourselves in the dance, in concerts, and parties. I want to say to the Bishops, Now wind up these amusements, and let us go to work. You have often been told that all the amusement Latter-day Saints enjoy, or will enjoy, we have to make. One of the most useful amusements we could have would be for the Seventies and High Priests to meet here, instead of in their small halls, and lecture. Which is the most delightful, to satisfy the wants of the natural body, or those of the intelligent part within us? Which is the most precious? Both.

Little boys play with their waggons, tops, marbles, &c.; little girls with their dolls, cradles, and skipping ropes. They are in the height of their enjoyment, while there sits the mother, whose mind comprehends all the children can enjoy, and then

she can see enjoyment far beyond what they are then capable of enjoying. Perhaps her vision is open to see forward into the eternity before her, and that she will be able to preserve her identity in the future existence. Do you not see how easy it is for her to circumscribe all those little children can enjoy? Her feeling is, "I am delighted: it is a great satisfaction to see my children enjoy themselves." But how would she like to engage in their plays? "It is my joy to see them enjoy themselves." Do you like to get together in your parties? How are you looked upon by beings in the eternal worlds? Precisely as a mother looks upon her children when they are enjoying themselves and passing their time so kindly with each other. Says the mother, "I do delight in seeing my children enjoy themselves." I also delight in enjoying myself with the brethren and sisters, and giving to my natural organization the food that the natural body requires. The body requires food, and the immortal spirit requires food; the whole organization requires something to feast upon, and we get up amusements to satisfy it. I say to the Bishops, Now wind up the dancing parties. What do you think, brother Woolley? What do you think, brother Hoagland? ["Yes."] I presume all the rest feel the same.

I think we will stop dancing parties for a time. Now make your parties around your ploughs; see that your teams are where you can get them, and that your fences are in order, and have your teams and waggons ready to go East. And when you wish to enjoy yourselves with your brethren, you are welcome to this room, to lecture in and present any public business requisite to be done. We have much public work laid out to be done this season. We intend to make some improvements on this Tabernacle, and do something at the Temple, and build the Seventies' Hall, besides lecture rooms, assembly rooms, &c., in this city; and if we are let alone, in thirty years we shall make quite a city of this place. We also expect to build a theatre this season, as a place of amusement for the brethren and sisters. I am not going to have the devils make fun for me: they have fun that will keep them pretty busily occupied. I will never go to hell for fun; and if I have any fun, I wish my brethren and sisters to make it. God bless you! Amen.

CELEBRATION OF THE FOURTH OF JULY.

An Address delivered by Hon. G. A. Smith, in Great Salt Lake City, July 4, 1861.

Fellow Citizens,—The circumstances under which we are now assembled are those of no ordinary character. The display made on the present occasion and the vast assemblage on this ground indicate in a great degree, I might say perfectly, the result of liberty, of honest industry, and of adherence to the principles of the Constitution of the United States, of which we have been hearing, and the result of strict

obedience to those declarations made by our fathers and transmitted down to their posterity.

Although we as a people are placed under circumstances entirely different from those of every other part of our common country, we were forced to come here unprepared, comparatively, for such an undertaking, and have had to contend with the sterile soil and inhospitable climate. We have had to encounter and overcome a great many difficulties arising from our isolated situation; but still we can here successfully pursue the arts of peace: we can enjoy the blessings of liberty.

While almost all the inhabitants of every portion of our common country from north to south, from the Rio Grande to the St. John's, are engaged in fratricidal strife, and almost every city, town, village, and hamlet to-day echoes with the sound of fife and drum, calling men to war, we are all enjoying peace.

The procession to-day was a display of mechanical skill, of agricultural industry, a display of tools and ingenuity of almost every kind, and men at work with them. What little powder we burn is simply in honour of our country's flag—not to destroy our fellow-countrymen.

We have heard something of the hostile preparations that are going on in the Eastern States. I know of no language adequate to describe the true character of the present civil war. It is the height of folly—the extreme of madness, without a parallel in history; and it does seem like illustrating the maxim of Grecian mythology—"Whom the gods would destroy, they first make mad!"—North and South rushing to battle over an idea or whim, perfectly heedless as to the consequences.

It was the result of that spirit of oppression and violation of the principles of our national Constitution which drove us here; it is the natural result of the training, the education and the foolery with which priestcraft has blinded the people.

We are at the present time the only people in the United States that are willing to be governed by the Constitution, and to grant to all men the same liberties that we ourselves enjoy—the same privileges and protection which are in accordance with the guarantees in the Constitution and the laws of the United States made in accordance therewith. To be sure, there are a great many who pretend to honour the Constitution; but they are determined in the North and the South that they will fight each other, Constitution or no Constitution.

Now, if the Constitution of the United States was actually the supreme law of the land, we could go back to our possessions in Missouri and Illinois, and enjoy our religion, our property, and the blessings of peace and liberty, and our wives and children, in Jackson county, Missouri, and in Hancock county, Illinois, just as well as we can here, and none would dare to molest us. And until the Constitution becomes the supreme law of the land, no man or people having the misfortune to be unpopular can enjoy liberty, or even be protected outside of these mountains.

Now, brethren, are we not thankful that, at least, we can see the providence of the Almighty in suffering us to be driven into these valleys, where we can enjoy the sweets of true liberty—where none dare molest or make afraid? These are abundant reasons for us to be thankful.

I am aware that many of the school children in this vast assemblage have been detained long enough. I have been pleased with what I have seen and heard. I simply say a few words because my name was on the programme for an address.

May the blessings of Israel's God rest upon you all! Amen.

CONFESSION OF FAULTS, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March* 10, 1860.

REPORTED BY G. D. WATT.

I wish to bring before your minds what brother Hyde began to state in a portion of his remarks, that he was sorry to see certain conduct, and yet he does see it; that if a person is overtaken in a fault, he is very much inclined to hide it, if he can. I think this trait to be very natural. Brother Hyde is sorry for the same things that I am. If I have injured any person, I ought to confess to that person and make right what I did wrong. But suppose that I have sinned against God, and no being on earth but myself knows anything about it, should I conceal that sin, or reveal it to the public?

It is just as natural for us to dissemble as it is for us to breathe. This is what brother Hyde had on his mind. Where brethren, though they be in high standing or low, are in fault and have injured their brethren, they should make full restitution. There are a few who will frankly acknowledge their faults, though only a few will do so. Is not this our experience? It is mine. If I am faulty towards my God, I will keep my faults from the people as long as I can. Is there any good reason for this? There is. Were I to relate here to you my private faults from day to day, it would not only do you no good, but it would injure you. If you were to relate your private faults to one another, it would tend to injure you; it would weaken and not strengthen either the speaker or the hearer, and would give the enemy more power. Thus far, I would say, we are justified in what some call dissembling. I will also say, so far as I am concerned, that I pray the Lord Almighty to so preserve me that you cannot find fault with me righteously. Do you not desire the same?

I have my weakness, and you have yours; but if I am inclined to do that which is wrong, I will not make my wrong a means of leading others astray. Many of the brethren chew tobacco, and I have advised them to be modest about it. Do not take out a whole plug of tobacco in meeting before the eyes of the congregation, and cut off a long slice and put it in your mouth, to the annoyance of everybody around. Do not glory in this disgraceful practice. If you must use tobacco, put a small portion in your mouth when no person sees you, and be careful that no one sees you chew it. I do not charge you with sin. You have the "Word of Wisdom." Read it. Some say, "Oh, as I do in private, so I do in public, and I am not ashamed of it." It is, at least, disgraceful to you to expose your absurdities. Some men will go into a clean and beautifully-furnished parlour with tobacco in their mouths, and feel, "I ask no odds." I would advise such men to be more modest, and not spit upon the carpets and furniture, but step to the door, and be

careful not to let any person see you spit; or, what is better, omit chewing until you have an opportunity to do so without offending.

But if you have stolen your neighbour's cattle, own it, and restore the property, with fourfold if it is requested. If you have taken your neighbour's spade, own it, and return it, with fourfold if he requires it. I believe in coming out and being plain and honest with that which should be made public, and in keeping to yourselves that which should be kept. If you have your weaknesses, keep them hid from your brethren as much as you can. You never hear me ask the people to tell their follies. But when we ask the brethren, as we frequently do, to speak in sacrament meetings, we wish them, if they have injured their neighbours, to confess their wrongs; but do not tell about your nonsensical conduct that nobody knows of but yourselves. Tell to the public that which belongs to the public. If you have sinned against the people, confess to them. If you have sinned against a family or a neighbourhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.

It has been the doctrine of some Elders in this Church (whence they got it I do not know, without they got it from the Devil,) that all the sin you can hide from your brethren and sisters, no matter what its nature and magnitude, will not be brought against you in the day of judgment. Such persons are greatly mistaken. For the sins you commit against yourselves and your God, unless repented of and forgiven, the Lord will hold his private council and judge you according to the degree of guilt that is upon you; and if you sin against others, he will make that public, and you will have to hear it. You need not think that you can hide your sins. Confess your secret sins to your God, and forsake them, and he will forgive them; confess to your brethren your sins against them, and make all right, and they will forgive, and all will be right. The doctrine of hiding sin is a false doctrine. If such doctrine be true, how will any be brought into judgment? and how is it that their secret words and thoughts and idle words will be brought into judgment? The Scripture saith—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Be careful not to have evil words and evil thoughts, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Keep your follies that do not concern others to yourselves, and keep your private wickedness as still as possible; hide it from the eyes of the public gaze as far as you can, and make the people believe that you are filled with the wisdom of God. I wish to say this upon this particular point in regard to people's confessing. We wish to see people honestly confess as they should and what they should.

I can say, as far as my knowledge extends, that there is a decided improvement among this people. When the Elders go forth and preach to the world, they see the weaknesses of the people and the improvement that is

required at their hands. Though we see many weaknesses in this people, yet we can see that the kingdom of God is rolling and increasing; and it is no matter what becomes of the world, if they will not repent of their wickedness.

Brother Hyde has remarked that State after State is leaving the Union, but there is no Union to leave; it is all disunion. Our Government is shivered to pieces—it is in fragments, as will still more be made manifest. But the kingdom of God will increase. Then let every person that desires truth and righteousness increase in all the wisdom and knowledge they can gather from every source in the heavens and on the earth, from one another, from the angels, and also from the wicked. Gather the wisdom they have, and treasure it up in good and honest hearts, and increase continually. And let us righteously guide our own minds and feelings, and guide the people in the ways of all righteousness. Take people in every capacity of life, and their wills are first and foremost. You can gain and lead the affections of the people, but you cannot scare them, nor whip them, nor burn them to do right against their wills. The human family will die to gratify their wills. Then learn to rightly direct those wills, and you can direct the influence and power of the people.

I have frequently thought, looking at the inhabitants of the earth, matters would be different, were it not fashionable to be sinful—were it, as it was in the beginning, a disgrace for a man to be sinful, and a credit to do good. I expect to see the time when the inhabitants of the earth will pride themselves in doing good. But now goodness, truth, and virtue are publicly frowned upon. The time will come when we shall be proud to have it said of us that we are good persons. Even now the wicked world, in their sober reflective moments, honour a just, righteous, and truthful person a great deal more than they do a person who falsifies his word; but they generally keep that secret. The time will come when the people will be proud to be Saints; it will be an honour to them. Will that be their feeling in regard to this Church? Yes. But the Lord will suffer this people to be afflicted until they are made pure and holy, so that when people feel a pride in being virtuous, truthful, and Godlike, it will be a holy pride, an angelic pride, a delightful, heavenly pride, to exalt and praise the name of our God and acknowledge him wherever they are.

Suppose the eyes of the inhabitants of the earth were opened to see the heavenly things and the earthly—to understand the evil that is attached to the earth and to the children of men—which do you think they would choose? Do you not think the whole world would choose the good? Yes, as readily as a hungry person would choose to go into a dining-room and eat a good dinner. Would he not rather do this than go naked on the ice in the dark and wander hungry all night? Every person would delight in doing good, if his eyes were opened to see. This people are increasing in knowledge and heavenly wisdom; they are willing to do whatever we require of them. Only let them know what is required of them, and they will perform it with alacrity.

May the Lord bless you! Amen.

REBUKING EVIL, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March* 17, 1861.

REPORTED BY G. D. WATT.

I wish to present to the people a saying of Solomon's—"Open rebuke is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." I want to say a few words upon the principle contained in this scripture. It is a matter that concerns all people, and is one of the most delicate points in the dispositions of the human family. The inhabitants of the earth are sensitive—their feelings are acute. Infringe upon their judgment, interrupt their tastes, and you disturb the equilibrium of the whole system. To receive a rebuke, to be chastised, to be interrupted in our course, is not pleasant to our feelings. Though we may have ten thousand wrongs that we understand, you know perfectly well that we do not like to have any one tell us of them. It is one of the worst whirlpools, I may say, for the inhabitants of the earth to get into, and leads directly to destruction—casting down thrones and kingdoms—the very abhorrence we have to be rebuked. No matter what the king does, we as his subjects must say that the king does right and cannot do wrong. That you know very well to be the feelings and teachings of the nations of the earth. The king cannot do wrong, and of course he is not to be rebuked. And when he sends his princes, his ministers, his messengers, to perform duties for him, they say to the people to whom they go—"The king can do no wrong; his agents can do no wrong." Observe, and you will now see this trait among the nations of the earth.

Who are willing to acknowledge that they are wrong? The feeling of the inhabitants of the earth has been and is—"I will receive no rebuke from you: my judgment, my will, my discretion, my wishes, my passions must reign supreme." I do not much care what Solomon did in his day—how many individuals he rebuked; but I wish the inhabitants of the kingdom of God to learn, when they are rebuked by a friend, to receive that rebuke kindly, and kiss the rod, and reverence the hand that administers it,—to learn that the rebuke of a friend is for our good. This principle is not practised in other parts of the earth, though I will confine this remark to the civilized nations, more than to the barbarous. In the world the principle of rebuking is walked under foot. No matter what the character of a king is—no matter what the character of a President is—no matter what are the characters of rulers, governors, and other officers,—"They can do no wrong," and they wish to have it so understood. These are the feelings and these the teachings and belief, and not only the belief, but the practice. It is not so in this kingdom; it must not be so; it cannot be so; it has not been so; and I presume many a man has gone out of

this Church, because he has been rebuked in his evil course. All such will have the supreme satisfaction, as brother George A. Smith remarked, last Sabbath, when they lift up their eyes in hell, of reflecting upon their former connection with this people, and saying, "We are abused." What a comfort! What a satisfaction!

We wish the Elders of Israel to understand that when evil is presented, that evil must be rebuked. Could we attribute all the mistakes or evils that we see in men to total depravity, and conclude that there is nothing good within them? Not by any means. If we see one of our brethren out of the way in word or in deed, learn, in the first place, whether that person designs a wrong, or whether he has a desire to do good. Learn whether the spark of the Spirit of God is left within him; and when there is one particle of the light of God within him, and he wishes to do right, do not attribute that wrong word or deed to total depravity. It is a weakness—it is a fault—it is a want of better judgment—it is the want of revelation—it is the want of a correct understanding of things. Attribute it to his weakness; tell him of it kindly, fatherly, brotherly; take him by the hand and tell him the evil he must leave.

How many I have seen, when you tell them of a few of their faults, and say, Why, brother, you are so and so: do you see how you have missed it here and there? Can you perceive that you have wanted better judgment? What a wrong you have committed in this or that!" who will be at once cast down in their feelings, and will say, "I believe I am good for nothing; I really think I am not worthy of a name in the kingdom of God." You will hear wise men make this expression. Tell them that they have reported that which is false, not designedly; tell them that they have said thus and so to their friends, or that they have committed this or that act that is unwise, foolish, sinful in its nature; and you will see a wise man, perhaps, rise up and say, "If I am guilty of this, I am not worthy of a name in the kingdom of God." That is a most unwise expression. Do you expect you are perfect? No. Do you expect to see people that are perfect? No, not for a great while. Do you expect that every trait of your character is perfect? I do not. You may expect this, that if I see a wrong in you, I shall tell you of it. I shall rebuke that wrong, and do it with all kind feelings. What do you say, High Counsellors, Bishops, High Priests, and all the officers of the kingdom of God on the earth,—will you rebuke a wrong? Yes, most of the Elders of Israel will, and too many will do so in the spirit of malice and personal enmity. When this Elder, and that Elder, and another Elder sees a man do wrong, but his wrong is with his neighbours, a little outside the Elder's immediate path, (the Elder says, "It does not directly infringe upon me, though he is doing wrong with his neighbours,") will he rebuke him? No; he waits until he infringes upon him, and then the Elder rises up in the malice of his heart, and rebukes him in the spirit of anger. That will do hurt: it is not the rebuke of a friend; it is the rebuke of one that has become an enemy.

When you see a person out of the way, no matter whom the injury is inflicted upon, rebuke the individual who commits the evil. Will this do good? Yes, if you rebuke in the spirit of the Gospel—in the spirit of meekness. Rebuke as a father should reprove his children, not as a tyrant rules his servants or slaves. Take this course with your brethren, and you will learn that "Open rebuke is better than secret love," and that the

wounds you make are better than the deceitful kisses of an enemy. This is a principle I have thought much upon. I have talked some about it, and have tried to comprehend the principle, and I have sought to have the people comprehend it. If your neighbour commits an evil upon another of your neighbours, you are under obligations to see that the person who has committed the evil be suitably chastised, as much so as though the wrong had been committed upon you. Now this is hard to believe; but if you wish to correct people, and lead them to life and salvation, what difference is it where the evil is committed, or upon whom? Is it not the duty of a minister of God to correct evil and take it from an individual or from the people, and place them upon saving ground, whenever an opportunity presents itself? It is the duty of every individual.

You need not wait until somebody infringes upon you—until he comes and intrudes upon your premises. If you see your neighbour John turn his horse into the wheat-field of your neighbour William, you pass along. That, I may say, is the road that too many of the Elders of Israel travel in, as well as the great majority of the world. "Oh, it is not my wheat; it is William's: it is no matter of mine." When you know that John has turned his horse into William's wheat, or in any way disturbed his property, or berated his character, or done him an evil, will you wait until he commits an evil upon you? If you do, you are as sure to meet evil with evil as you are to breathe; you will meet wrong in a wrong spirit. But if you will meet evil when it does not personally concern you as an individual, but only as a member of community, you will feel all that fatherly kindness to John that an earthly parent does for his son, and will go to him and point out the wrong, and show him the correct path to walk in, and give him a suitable chastisement. But if you wait until he takes one of your poles from your fence—till he turns a horse or an ox into your wheat—until he picks up a stick of wood from your wood-pile, and burns it, and you then meet him, you meet him in a spirit of wrath. You are indignant at such conduct, and you say that you will not put up with it. Is this true? I do not wish to say much about the matter, but I wish to have you understand that the principle of correcting the people—taking their wrongs from them, giving them true principles, instead of their imbibing wrong principles—errors, and practising them in their lives, is the way for us to be purified and set right.

I have seen Elders covenant to sustain each other at all hazards, under all circumstances, and in all places. Now, what will this amount to? You make the covenant to sustain each other without any reservation whatever, and the first you know, one of the number has done wrong. You meet him, and he says, "You covenanted to sustain me, and that too with an uplifted hand; you promised, in the name of Israel's God, to sustain me; and now do it. I will hold you to your covenant." Another does wrong, and you wish to have him rebuked before your Quorum. Says he, "No; you have made a solemn vow that you will sustain me: now do it, or break your covenant." It amounts to just this, and will lead from step to step in evil.

I have observed, many and many a time, a feeling among the people that "I will not receive this rebuke from you." I have had quite a number of the brethren tell me—"Brother Brigham, I will not bear this rebuke from you." My reply is, What are you going to do about it? I will chasten you until I am satisfied. I

believe that I have proved to every person that my chastisements have not been in anger, malice, or wrath, but in the spirit of a father; and I believe that all good men I have chastened are satisfied of this fact. I do not know but that some have apostatized whom I have chastened, but they are very few. Once in a while you will find a person, that must have a severe chastisement, leave the kingdom of God; but this is very seldom.

True, there are degrees of feeling and degrees of chastisement, and you are led to chastise one man differently to what you do another. You may, figuratively speaking, pound one Elder over the head with a club, and he does not know but what you have handed him a straw dipped in molasses to suck. There are others, if you speak a word to them, or take up a straw and chasten them, whose hearts are broken; they are as tender in their feelings as an infant, and will melt like wax before the flame. You must not chasten them severely; you must chasten according to the spirit that is in the person. Some you may talk to all day long, and they do not know what you are talking about. There is a great variety. Treat people as they are.

When you consider that you are not worthy to belong to the kingdom of God, wait a moment. Would you like to be a Saint? "Yes; I would give anything in the world—yea, my life, to be a true Latter-day Saint." What, and then say you are not worthy to have a name in the kingdom of God? That is the most unwise expression you have uttered. We are making Saints of just such characters. I expect to be made a Saint myself, though I have many weaknesses about me. I am going to get rid of them as fast as I can. Have I not a desire to do right? Yes; and the Gospel is designed to make us better and bring us to understanding. When you are rebuked by each other—when brethren meet you and say, "This is wrong in you," you should receive it kindly, and express your thanks for the repooof, and acknowledge the wrong frankly, and admit that you may frequently do wrong when you do not know it, and say, "I wish you to enlighten my mind, to take me by the hand, and let me go along hand-in-hand, and strengthen and sustain each other." What, in your weaknesses? Yes. Do you expect to see a perfect man? Not while you stay here.

To the capacity you are now in, as mortal beings, a certain degree of perfection belongs. Many attain to this, and they have as good desires to be Saints as ever the angel Gabriel had. Then, will you cast a person off for his weaknesses? No. Rebuke him for his weaknesses, and convince him of them, and point out the right path, and see whether he will not walk in it. This is the way I wish the Elders to treat each other. Do not be afraid, nor hesitate, if you can possess the Spirit of Christ, to meet your brother, or your wife, or child, and reprove a wrong in the spirit of meekness. Never be afraid to testify against evil, and you will remove the wrong and do good. But when you have the spirit of envy, and feel, "Such an individual has trampled upon my toes—he has sought to injure my character by speaking evil of me," you are more or less out of the way. I wish all the Elders thought as I do about character; then they would never trouble themselves about what others said of it. But if you rightly gain influence, preserve that. And if you have been wrong, and that wrong is taken from you, it will create influence for you, and give you favour before God and with the Saints; but if you cling to the evil, it will deprive you of gaining that influence you desire.

I do not know but that kings of the earth would give half their kingdoms, if they could have the affections of their subjects: they know they have them not. No President of the late United States ever had the affections and sympathies of half his constituents. Rulers in the nations would give worlds, if they could have the influence of the people they preside over that I have in the midst of this people. They have not got it. And the man that is now inaugurated President of a part of the States of America would give half of his power, if he could have the influence among his constituents that I have in the midst of the kingdom of God. He cannot get it. Rebuke him, and he will resent it in a moment. Let one of his cabinet—I would not care if it was William H. Seward—go to the President and tell him that he is wrong, and he will at once resent it. He would say, "I think I know as well as you." And perhaps he does know more than Mr. Seward, upon all points of sound intelligence. James Buchanan would resent it; and even as good a man as Washington was would resent it. He would believe that his dignity was infringed upon, if he had been told that he was in fault.

If you gain a righteous influence, preserve that as you would the apple of your eye. As for your good name before the people, if your brother tells you of your wrongs and shows your your faults, what are you going to do about it? Your best plan will be, if you have done wrong, to repent and refrain from that wrong, and ask forgiveness of your brethren and of God, and do wrong no more, and you will regain your influence. If you have done wrong, though all creation says you have not, what does that amount to? Nothing; for they would all be wrong on that point.

Do not throw away a man or a woman, old or young. If they commit an evil to-day, and another to-morrow, but wish to be Saints and to be forgiven, do you forgive them, not only seven times, but seventy times seven in a day, if their hearts are fully set to do right. Let us make it a point to pass over their weaknesses and say, "God bless you in trying to be better in time to come," and act as wise stewards in the kingdom of God.

I have spoken longer than I expected to, and wish brother Kimball to address you.

God bless you! Amen.

TESTIMONY AND RELIGION OF THE SAINTS.

Remarks made by EZRA T. BENSON, *made in the Tabernacle, Great Salt Lake City, April* 6, 1861.

REPORTED BY J. V. LONG.

I feel truly thankful, brethren and sisters, for the opportunity I enjoy this morning. I trust that we have come together with prayerful hearts before the Lord our God, that his Spirit may be upon us, and that our prayers and all our devotions during this Conference may be acceptable in his sight. If I understand my duty as an Elder in Israel, this should be my object and my desire, not only in coming to Conference meetings, but also in all my associations with the people of God. I feel well in beholding your faces and in having the privilege which I now enjoy of standing before you. I feel that it is a blessed opportunity, and one that should be appreciated by us all. We have the privilege twice in each year of coming up to headquarters to visit the First Presidency and leading authorities of the Church in G. S. L. City; and inasmuch as we have come with pure hearts and clean hands, we shall all have confidence before God and his people who reside here. Our anticipations will be realized. We shall receive such instructions and counsels from our brethren who are called to preside over us as will be for our best good.

I do not feel competent to teach this people; hence I merely rise to bear my testimony to the truth of the Gospel of the Son of God. I testify that Joseph Smith was a Prophet of the Most High, that he was a minister of life to the nations, that he revealed the will of the Father concerning his sons and daughters, that many of the revelations which he gave concerning this nation have already been fulfilled, and that others are being fulfilled before our eyes. I know that he revealed the future destinies of the nations of the earth, and his predictions are being fulfilled to the joy and satisfaction of every Latter-day Saint, and there is no doubt upon our minds in regard to those that are still unfulfilled. Then what shall I do? Shall I cease to bear any further testimony? or shall I continue to aver the truth of the Gospel we have espoused, and the teachings we have received from Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells? Yes; these counsels and teachings have been just as good, just as true as the as the counsels given by the Prophet Joseph Smith.

I now want to ask you a question. What more do you want? What greater things can you ask for than those gifts and endowments which you have received? If we have rejected, or treated coolly and walked underfoot the blessings of the Almighty, remember that we are on the Devil's ground.

While some are grovelling in the dark, drying up in the things of God, and striving to lead into other channels, and doing that which will gratify their own corrupt dispositions, we should be endeavouring to

increase in the light and knowledge of the truth, and to set an example that is worthy of all imitation.

Seeing that I have been called upon to make a few remarks, I feel disposed to take for my text, "Latter-day Saint." If you take up the character of an Elder in Israel—one who has received the Gospel in humility, been ordained to the Holy Priesthood because of his faithfulness, who has preached to the nations of the earth, borne a faithful testimony to the truth of our holy religion, what more do you want? and what more can you ask in proof of that man's integrity? Do you want to search in the kingdoms of this world for any other testimony than that which we have received? No. Neither do we want to inquire, except in the household of faith, respecting the character of our brethren. The very moment that a man lets go his testimony and the spirit of his religion, where is his faith? and where is his power? They pass into the shade: the testimony first given is laid by; it is put aside—his faith, his wisdom, the power—to receive something else; and the vacuum is filled up with darkness. Is not a man in that situation a suitable subject for the Devil to work upon? Yes, he is. Having set aside the Gospel, closed up the channel of light and the medium through which he received intelligence, he cannot comprehend the things of eternity. He has turned his attention to something else, gone after other gods, become subject to other spirits, from which he receives dreams and visions that lead him on to destruction.

If we who profess to be Saints expect to keep the light of heaven within us, and the candle of the Almighty shining round about us, we must hold fast the beginning of our confidence and strive to increase in the principles of life and salvation.

If I were to go and pray to another God, I should expect that he would give me revelations to suit his own purpose, and that he would lead me out of the path in which I am now striving to walk. He would lead me away from the true and living God, and he would lead me into doubt and darkness.

If we are led by the Spirit of the true and living God, we are always led aright, we are always happy—always cheerful, we rejoice evermore, and pray without ceasing. We need not fear in regard to the Gospel of Jesus Christ, for it is as true to-day as it was when we first heard it. We have more light, more faith, more knowledge, and consequently more power than we ever had before; and God has just as much right, and he is just as willing to reveal his will unto us as he was twenty years ago.

Let us be prayerful, let us cleanse our hearts from every impurity, and sanctify ourselves before our Heavenly Father, and we shall surely win the prize; but we cannot upon any other condition. This is the promise made to us by the Elders who brought the Gospel to our doors. We were told to cultivate brotherly kindness, virtue, and charity. We were told to nourish and cherish the spirit of wisdom, and to be constantly striving to add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance godliness, to godliness brotherly kindness, and to brotherly kindness charity; and we were told that, if these things were in us, we should neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

May God bless us all, and enable us to do these things, is my earnest prayer, in the name of Jesus Christ. Amen.

KINGDOM OF GOD AND THE GOVERNMENTS OF MEN.

Remarks made by President DANIEL H. WELLS, *in the Tabernacle, Great Salt Lake City, April* 6, 1861.

REPORTED BY J. V. LONG.

The text taken by brother Benson, I think, is a very good one; and he has portrayed before us what is necessary to enable us to be one in following out those virtues and principles which are Godlike, and which are calculated to make us one, that we also may become like God. This is our duty and our privilege—to be Godlike in our ways, to imitate the virtuous, the true, and the good, and, inasmuch as it is possible, to become ultimately as pure and holy as our Father and God. This is the privilege of the human race in our day and generation. We have the light of revelation to guide the souls of men aright—to make ourselves like our Father in heaven.

We have not known these things until within the last few years, since the revelation of the fulness of the Gospel. It is one of the greatest privileges and blessings ever made known to man, clothed with the light of truth and knowledge from the heavens, having a channel of communication opened up, through which we get intelligence from the Father of light, with whom there is no variableness nor the least shadow of turning. This light and knowledge has been imparted to the children of men, and by obedience to its directions they can make themselves like Gods in the eternal worlds. What beauty, what love, what greatness and power, and what exceeding great glory lie before the true-hearted Saint! Let your minds open up to behold in vision the greatness thereof for the moment that you can see what light, greatness, and glory are strewn in, and now illuminate your pathway to cheer you onward through the shifting and varied scenes of life, to the haven of bliss and glory hereafter, continually enlightening your minds, solacing you through life, and enabling you to overcome every difficulty which you may have to encounter in life's journey.

As sorrow and distress are in the world, we expect that every one will, more or less, have to drink of the bitter cup. This light, these great gifts, this promise of reward, of happiness, and exaltation, the lovely principles that are unfolded to our view are enough to inspire in the human heart, every day, joy that could not be conceived of by the natural man.

As was asked by brother Benson, what more could we ask to prove to ourselves that this is the work of the Almighty? What more could we have to induce us to pursue the right way? Still, how little are these blessings appreciated by the world at large—yes, and by the Saints of the Most High, in comparison with what they should be. It seems as though we often forget what our real bless-

ings are, and thereby let darkness creep into our minds and cover up the little light that is in us. We should remember that our religion is designed to redeem a lost world from sin, from the bondage of iniquity, and also from the rule and thraldom of Satan, which have enveloped it for generations, and covered it, as it were, with a thick pall, and well nigh desolated the earth. It is designed now to restore it to and place it in the light, to fill it with intelligence and sanctify it through the truth. Our religion teaches us to draw wisdom from the fountain of wisdom, and to extend it to the minds of others; it opens up to its adherents every privilege which the heart of a righteous man can desire, and it leads on the faithful to glory and honour in worlds of light.

But what is the reverse? What is the other side of the picture? It is confusion, distress of communities, division in families, distress of nations, a fearful looking forward into the future because of the judgments of the Almighty, which they apprehend are near at their doors. Have they any desire to do any better? No. But the wicked are striving to see how they can get more advantages over their neighbour, and thus do worse and serve the Devil better, and almost with railroad speed, that they may see wickedness predominate throughout the length and breadth of the land. The conduct of the wicked leads to darkness and misery in the present as well as in the future.

How thankful, then, we should be that this Gospel and the light of revelation have reached our minds, and caused our bosoms to vibrate with the inspirations of the Holy Spirit. The welcome sound and accompanying power have plucked us as brands from the burning, Then do you not feel thankful that we have this blessed privilege, and that we had understanding enough left with us when this Gospel reached our ears to embrace it? It has been the privilege of the world to do the same; our contemporaries in all nations have the opportunity of becoming acquainted with its blessings. The light of this Gospel has been shed forth, more or less, among all nations of the globe; thousands and millions have heard it, but many only to reject it, because of the pride of life and the lust of the world. Friends and relatives who have dared to differ in opinion with their connections, and to join themselves to an unpopular people, have found that it has cost them their name in society, their character among their fellows, their fortune, and all they possessed. This view having been taken of it by many who have examined its principles, has caused them to reject it.

It is the privilege of the people of this nation, as much so as it has been ours, to receive the benefits of this Gospel: it is also the privilege of our Government to do good to this people; but it is left with them to act according to the dictates of their own consciences. It is not only their privilege, but it is their duty to foster this kingdom; and it was one of the main objects of the Government in laying the whole structure thereof, that it should afford succour and support to the kingdom of God. It was the wish of the Almighty that the principles of liberty and of righteousness should underlie the flag of the Union and the institutions that flow from that Government. "Who could dare to question the rights of conscience?" was a question often asked in revolutionary times. How has the Government of our country performed that important duty towards this people? We only need refer to our past history to answer this question. It ignored the privilege that we claimed, and refused to do its duty. That neglect on the part of our

Government caused thousands to be ruined—to be driven forth into the trackless wilds, and for want of ordinary subsistence many weakened and died. The wilful neglect of our Government caused the best blood of this generation to be shed; it caused hundreds to die through exposure, and in every respect it has failed to come out and maintain the rights of conscience towards the Saints of the Most High. It would have been far better for us if we had had no pretensions to government at all, than for it thus to have encouraged the hand of the plunderer and of the murderer. We should have fared much better than we did, to say nothing of their finally concentrating their power and their influence to wipe us out of existence, after we had gained a foothold in these dreary deserts.

Then, so far as we are concerned, we should have been better without a government than with such an one. It is a principle in political economy that no government shall be bound together any longer than it is good for its subjects. Whenever any government fails to protect and preserve the rights and interests of its people, they can no longer be expected to render unto it their allegiance and support; hence we see the people occasionally shaking off the chains of tyranny that bind them. Through all this abuse and neglect on the part of the present Government, this people has shown the most devoted loyalty, and they never have breathed a word or exhibited a desire to throw it off. When administered in its legitimate channel, it is one of the best governments upon the face of the whole earth; and if it had been used for the purposes for which it was originally designed, it would have been both stronger and better.

We find no fault with its institutions, neither do we particularly object to its form of government; but it is its administration, and the way its institutions and laws have been abused. The way it is now and has for years past been administered has founded the cause of complaint. It recognises the principle of self-government, that the people have the right to control. Of that principle we have long been apprised, but it has never been extended to us as a people. Through the arts and plans of politicians, they have managed to deprive Territories of that which is given to the States. This is contrary to the genius of the Constitution which gives the people the right to choose their own rulers: taxation should only be exacted where representation is allowed. These privileges have been withheld from this, as well as from other Territories; and the pattern given for this Territory in the organic act is not materially different from any other. Our offence has been that we have asked for those of our own choosing to rule us. It has been the case, it is true, that they have chosen persons from the States to hold offices in all the Territories, and ostensibly they have made no difference; but this should be considered, that the appointing power has given others the opportunity of making known their preference, and such wishes have generally been considered, with the exception of the people of this Territory.

I am now speaking of the past. Hitherto it has been as I have now mentioned. This Government has been partial in this and in many other respects, and has no real claim upon our affections; but still we seek to preserve those institutions and to keep sacred those wise provisions which are embodied in the Constitution as it was formed by our fathers; and perhaps we are the only people that do seek the salvation of our country at the present time; and it will finally be shown that we are the

only people that will stand by its principles, and make it what it was intended to be—an asylum for the oppressed of all nations.

It is truly a strange crisis to which the country has now arrived. It is something like a statement I saw the other day, very truly depicted, though very humiliating to receive, to be compared with an old rotten government like that of Austria—a government naturally crumbling to pieces—a government notorious for its oppression of its subjects for many generations. Another and a new one that has not yet attained its full size presents the same picture to the enlightened world; it also is crumbling to pieces from the same cause—corruption from the centre to the circumference. I do not think there is a more corrupt government upon the face of the earth. It seems that when they commenced their war upon us, they commenced to glide the downward road to destruction.

It is patent everywhere that the Government does not look for anything from their public servants but corruption and robbery. They settle all their accounts with this understanding of the subject, and the whole machinery has become corrupt in the sight of Heaven and all good men.

In departing from the principles of truth, of life and mercy, in rejecting the message of salvation that has been sent to them, through the instrumentality of Joseph Smith, the Prophet of the Most High God, who was chosen to open up the work of this last dispensation, they paved the way for their own destruction. They have rolled up against this people in their wrath, and in their hatred, and have striven to destroy the Priesthood from the earth. We now begin to see the results. In the days of our tribulations they said to the mobs, "Go on." Yes, they encouraged our enemies in the perpetration of all their abominable acts. The Prophet of the Lord spoke and told them they should have mobs to their heart's satisfaction, but it should be among themselves, one State against another, until the whole land should be deluged with the blood of its inhabitants.

When our people applied to the Government to compel the State of Missouri to restore us to our lands, they pretended they could not interfere with a sovereign State; and, as a reward for their conduct, they have now got State's sovereignty to their heart's content; and this will continue to be poured back upon them: they will have to walk in the road which they laid out for us, and that which they would have put upon us is now fast coming upon their own heads. What more striking illustration could be brought to bear upon the minds of this people? What course could the Lord pursue that would seem to satisfy mankind more that these are his people, and that this is his work, than that which is being daily acted before all the world? It is as was said of old—this work is as a light set upon a hill. This cause and kingdom are a living, perpetual, and final testimony to the nations that God is with us, though we are despised by the world.

The wicked reject this Gospel and this message from the Almighty, which is given in much mercy for their salvation. The fault must rest upon their own heads; they have certainly been warned time and again. They live in the time of final warning, and they begin to feel the reaction which is coming upon them. They have sent forth their thunderbolts against the Lord's anointed ones, and the rebound is beginning to take effect upon their own heads. It does seem to me that, if they were honest, they would acknowledge this.

But we do not expect them to do it at at the present time: they are too far steeped in the follies and wickedness of the world to confess that God has thwarted their designs. Many, perhaps, do see it; but the pride of life and their own wicked desires may prevent them from acknowledging the hand of God in the midst of this people.

We have been sent forth into the world to preach the Gospel, and the Almighty has been with us to take care of us. We need not fear when nations are crumbling to pieces; we need only press on in the way of our duty, and there will always be sufficient light given in this kingdom to lead every Saint of God in the path of duty and of right. It is, then, for every soul to cleave to God, walk in the way of righteousness, to be united in doing good, to be one in heart and in mind—one in purpose and in faith, to live our holy religion, and let outside things take their course; and let us be true to the cause we have espoused, and be ready at a moment's notice to do anything that may be required of us. Let our hearts and minds swell with thanksgiving to God, strive to obtain his Spirit, and we shall see the propriety of his working among the children of men.

Did any of you ever do anything contrary to your own feelings because you were set to do it? I have one request to make, which is, that when he whom we have all known to be the chosen of God to lead this people requires anything at our hands, let us not only do it, but strive to see a propriety and a consistency in all his plans, that we may thereby increase in our faith to work with his for the redemption of Israel; and we shall soon see the benefit and beauty of doing things with our whole heart. It is very easy to find fault with an enterprise—much more so than to introduce one that would be better. It is much easier to object than to originate. There is evil growing out of this: it breeds division, encourages contention; and hence the necessity of striving to get a right conception of all things.

Let us seek for light from on high, that our actions may be more productive of union. Do you not know that when the earth is redeemed from sin and iniquity, and from the degradation that desolates the whole face thereof, that this people have the promise of inheriting it forever, and that they have now the privilege of establishing the principles of truth upon a firm foundation, never again to be thrown down? Do you not know that it is the privilege of the Saints to take the kingdom and possess it as an everlasting inheritance? And how is this to be done? Is it to be by going forth in martial array, and taking it by force of arms? No. Not so fast; wait a little. It is to be done by snatching from the Devil every inch of ground that we can, and then keeping it. It is to be brought about by observing the principles of salvation which have been revealed from the heavens for the exaltation of the people; it is to be by uniting together that we may become a mighty phalanx against which the surges of iniquity may strike in vain.

I always feel happy by going into a settlement and seeing a few faithful Saints. They are more precious to me than would be the crowns of nations. All this fearful and dark influence that is being gathered together among the wicked, for the purpose of destroying God's kingdom, is going to be rolled back upon the wicked nations that dwell upon the earth's surface; and they will be swept off, and the light of truth and the knowledge of God will increase among the faithful inhabitants that remain, until the whole earth will be illuminated by

the righteousness of the Saints, and the elect of God will enjoy all the benefits of redemption, unmolested for a thousand years. This, then, is a great and a glorious work—one that will cheer the heart of man; and there is nothing that a man can be engaged in that will at all compare with it.

Let us be faithful before the Lord our God; let us live our holy religion, and be cheered with these heavenly ideas, and with this influence that emanates from our Father and God. Let us go on our way rejoicing; let us be faithful and true, virtuous and holy; and let us, above all things that we do upon the earth, strive with all our power and might to advance the interests of the kingdom of our God. That this may be our purpose, and that in the end of our probation we may be found worthy of the society of the sanctified and redeemed of all ages and nations, is my prayer, in the name of Jesus. Amen.

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JOURNAL OF DISCOURSES

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

G. D. WATT AND J. V. LONG,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

After a long night of darkness, which has covered Christendom like a pall, the light of Heaven has again burst forth to cheer and bless mankind. The keys of knowledge, long lost from among men, have been, with the Priesthood, once more restored to the earth. For centuries there has been no man in Christendom authorised to say "Thus saith the Lord;" and men have had to be dependent upon the knowledge and experience of those who in former generations received the revelations of Jesus. But now this has changed. Through the Gospel which has been restored, with the Priesthood, in its fulness and purity, the mind of the Lord respecting the inhabitants of the earth is being made known unto men.

The *Journal of Discourses* goes forth to the world as another record corroborating those already extant, bearing the same testimony to the immutable principles of salvation which they have borne, and giving additional light upon many points concerning the salvation of this generation on which they are silent. All men can be profited by perusing its pages and pondering over the words of truth and salvation as they flow in beautiful simplicity and power from the mouths of the Living Oracles.

That this Volume may go forth and fill its destined mission, and remain an imperishable memento of God's kindness and his desire to save His erring children, is the prayer of the

EDITOR.

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JOURNAL OF DISCOURSES.

TRUE TESTIMONY—PREPARATION FOR COMING EVENTS—CORRUPTION OF THE GOVERNMENT, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 6, 1861.

REPORTED BY G. D. WATT.

We have always had larger congregations on such occasions as this than we have had buildings to accommodate; and had it not been that I requested the brethren of the city to tarry at home, so as to give room to those who should come from a distance, the house would have been crowded to overflowing, and there would have been a large congregation outside. I do not know that, this side of the day of rest that we are looking for, we shall ever have a building large enough to accommodate our congregations. When we have overcome the enemy to righteousness and have a thousand years to work unmolested, I think that we then can build a room that will contain as many people as can hear the speaker's voice. We have the privilege, it is true, of assembling in the open air, where most of our Conferences have been held.

We now enjoy the anniversary of our General Conference. The Church is thirty-one years old to-day. It seems but a short time—but a few days, since there were only six members in this Church. It seems but a short time since I desired most fervently to see some one who was a foreigner baptized into this Church. I well remember how anxious I was that an English preacher belonging to the Independents, and with whom I was acquainted, should come into the Church, that he could go to his native land and preach the Gospel there. What were the feelings of the few, thirty-one years ago to-day?

Brother Kimball observed in his remarks, that he could recollect the history of this Church from its beginning, and understood the persecutions against this people. The Book of Mormon was translated near where we then resided, as we might say, in our own neighbourhood. It was translated about as far from where brother Kimball then lived as it is from here to Little Cottonwood; and where Joseph first discovered the plates was about as far from where I then lived as it is from here to Provo. Here we would have considered the discoverer of those plates and the translator of the Book of Mormon as

one of our neighbours. We are in the habit here of travelling more frequently and further than we were there. From the time that Joseph had his first revelation, in the neighbourhood where brother Kimball and I then lived, appears but a few days. Since then this people have passed through, experienced, and learned a great deal.

If there is a person in the midst of the Latter-day Saints—one who has named the name of Christ as a Latter-day Saint, that can ask for any more literal testimony than we have, I do not know what he would ask. He might wish to see some person that had power to bring fire down from heaven. Should such a person appear, the exercise of that power would by no means prove that he was a messenger of salvation. Or suppose that I should see a man capable of raising the dead every hour in a day, could I merely for that believe he was sent of God? No. Some may think it strange, but should I see a man come along here and cast his cane on the floor, and it became a serpent and ran out of the door, would I any more believe that man to be sent of God? No, I would not. Were I to see a person fill the air with living creatures, turn the dust into life, or the river Jordan into blood, do you suppose I would any more for that consider that man sent of God? Not in the least. There is but one witness—one testimony, pertaining to the evidence of the Gospel of the Son of God, and that is the Spirit that he diffused among his disciples. Do his will, and we shall know whether he speaks by the authority of the Father or of himself. Do as he commands us to do, and we shall know of the doctrine, whether it is of God or not. It is only by the revelations of the Spirit that we can know the things of God.

Suppose that we should see a man capable of raising the dead and he should say, "Consequently I ought to be the leader of the Church—the legitimate heir that God has appointed to perform his work in the last days," would I for that believe him? No. I have never seen the day, since I arrived at the years of discretion, when it would have made any difference in my feelings. Almost one of the first things I read in the Bible was that Saul in his darkness and unbelief called on the Witch of Endor for a revelation, and she had power to raise Samuel from the dead. What proof was that that she was a Saint of God? If the people want any more witness than they have, I do not know what they would call for. Seek for the Spirit of Truth, and that will bring all things to your remembrance that Jesus spake and performed,—all that has been, is, and that which is to come, so far as may be necessary. That is the Spirit by which Joseph spoke.

I am thankful that we live to see this day, and have the privilege of assembling ourselves in these valleys. We are not now mingling in the turmoils of strife, warring, and contention, that we would have been obliged to have mingled in, had not the Lord suffered us to have been driven to these mountains—one of the greatest blessings that could have been visited upon us. It has been designed for many generations to hide up the Saints in the last days until the indignation of the Almighty be over. His wrath will be poured out upon the nations of the earth. We see the nations steadily driving along to the precipice. The Lord has spoken from the heavens, and he is about to fulfil the prophecies of his ancient and modern Prophets. He will bring the nations into judgment, and deal with them and make a full end of them. Do you wish to see it done to-day? Are you prepared for

the crisis that will eventually come? No.

I have frequently thought upon the preparation that is necessary. Suppose the word should come, "Return and build up the centre Stake of Zion," are we ready for it? No. I have often alluded to our mechanics. We have not a mechanic that would know how to lay the first stone for the foundation of the wall around the New Jerusalem, to say nothing about the temples of our God. Are you prepared for the day of vengeance to come, when the Lord will consume the wicked by the brightness of his coming? No. Then do not be too anxious for the Lord to hasten his work. Let our anxiety be centred upon this one thing, the sanctification of our own hearts, the purifying of our own affections, the preparing of ourselves for the approach of the events that are hastening upon us. This should be our concern, this should be our study, this should be our daily prayer, and not to be in a hurry to see the overthrow of the wicked. Be careful; for if they were all to be overthrown at once, how many would there be left that are called Saints? Not as many as I would have remain. We are prepared for the day that is approaching: let us then prepare ourselves for the presence of our Master—for the coming of the Son of Man. The wicked and the ungodly are preparing for their own utter overthrow, and the nation in which we live is doing so as fast as the wheels of time can roll, and ere long sudden destruction will come upon them. Seek not to hasten it, but be satisfied to let the Lord have his own time and way, and be patient. Seek to have the Spirit of Christ, that we may wait patiently the time of the Lord, and prepare ourselves for the times that are coming. This is our duty.

We are blessed in these mountains. This is the best place on the earth for the Latter-day Saints. Search the history of all the nations, and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide his people. Be thankful for it; be true to your covenants; be faithful, each and every one. How frequently we hear from each other, "Be ready to receive the truth. If it is contrary to our feelings—let it be ever so opposite to our own feelings or affections—receive the words of counsel from those who are appointed to lead us." How my heart longs to see the brethren and sisters in a condition that when the words of truth and virtue—righteous words of counsel—are poured upon them, they will meet like drops of water meeting each other. How I long to see the brethren, when they hear the words of truth poured upon them, ready to receive those words because they are perfectly congenial to their feelings, and every soul exclaim, "Those words savour of the Spirit that is in me; they are my delight, my meat, and my drink; they are the streams of eternal life. How congenial they are, instead of their being contrary to my feelings."

If I or any other man give counsel that meets with opposition, that intrudes upon the affections, meditations, and feelings of the people, and is harsh to their ears, bitter to their souls, it is either not the words of truth, or they have not the fountain of life within them, one of the two. If the Lord speaks from the heavens, reveals his will, and it comes in contact with our feelings and notions of things, or with our judgments, we are destitute of that fountain of truth which we should possess. If our hearts are filled with the Spirit of truth, with the Spirit of

the Lord, no matter what the true words from heaven are, when God speaks, all his subjects shout "Hallelujah! praise God! We are ready to receive those words, for they are true."

Much has been said in regard to the Government in which we live. We say that it is the best form of human government upon the earth. The laws and institutions are good, but how can a republican government stand? Did you ever ask yourselves this question? I wonder whether our great men of the nation have ever asked themselves this question. The heads of different departments—governors, judges, cabinet officers, senators, representatives, presidents,—I wonder whether they ever ask themselves the question, "How can a republican government stand?" There is only one way for it to stand. It can endure; but how? It can endure, as the government of heaven endures, upon the eternal rock of truth and virtue; and that is the only basis upon which any government can endure. Let the people become corrupt, let them begin to deceive each other, and they will all deceive themselves, as our Government has. When we made application to the General Government for a restoration of our property and rights in Missouri, if Martin Van Buren had said, "Yes, I will restore your lands to you, and will defend you in the possession of your rights, if I have power; and if I have not, my name shall not remain as President of the United States," he could have reinstated us in our rights. A few words from the General Government to the Government of Missouri would have restored to us our lands and stayed the operations of the mob. If Van Buren had said, "Be still, or I will chasten you and keep sacred the oath of my office," we should not have been mobbed, and the nation would not have been as it is to-day.

Our present President, what is his strength? It is like a rope of sand, or like a rope made of water. He is as weak as water. What can he do? Very little. Has he power to execute the laws? No. I am an American-born citizen—born under the Green Mountains in Vermont, from whose summits you can look down upon the Atlantic States; and I feel chagrined and mortified when I reflect upon the condition of my nation. Of late, at times, I have almost wished that I had been born in a foreign nation. I feel disgraced in having been born under a government that has so little power, disposition, and influence for truth and right; but I cannot help it. What is the cause of their weakness and imbecility? They have left the paths of truth and virtue, they have joined themselves to falsehood, they have made lies their refuge, they have have turned aside the innocent from their rights, and justified the iniquitous doers. They have justified thieving and lying and every species of debauchery; they have fostered those who have purloined money out of the public treasury—those who have plundered the coffers of the people, and have said, "Let it be so; you secrete my faults, you assist me to plunder and deceive, and I am with you to cover up your iniquity." Shame, shame on the rulers of the nation! I feel myself disgraced to hail such men as my countrymen, though I think I shall live through it. I will endure it as well as I can; but the corruption, the iniquity, and the deception of men in high places no man can tell.

I have previously related one little circumstance, which occurred not long ago, illustrative of the mode in which payment of claims against the Government is sometimes secured. A certain gentleman had attended many sessions of Congress, trying to

get payment of a claim due to widows and orphans; but could not. In a short time, the claim was adjusted. Brother George A. Smith, when in Washington, saw a gentleman who had been years in endeavouring to get a claim allowed and paid; one thousand dollars more to grease the wheels, and through it went—the claim was paid. We have long been trying to get our claims paid for expenditures in quelling Indian disturbances in 1853. When the appropriation had reached the last move to be made, it could not go. "What is the matter?" "Somebody is throwing sand on the axletree, and the wheel is stuck." "What must be done?" "Thirteen hundred dollars must grease it." It then moved through—the appropriation was made. It is so all the time—every day. These instances are comparatively of little moment, and I merely allude to them to show how minutely corruption prevails where justice should exist.

These corruptions flow very naturally from the indebtedness contracted to attain power. In elections, the successful become indebted to their friends, and they promise them the patronage of the President, that they shall be sent as a minister to such or such a country, or be appointed a judge here or there, or a governor yonder. They cannot obtain their election without paying largely for it, both in promises and money; and to recover the means, they must either become thieves or repudiate their debts. "Such a one owes me so much for contributing to his election, and he will not pay me." It often happens that he cannot, unless he steals it.

The whole Government is gone; it is as weak as water. I heard Joseph Smith say, nearly thirty years ago, "They shall have mobbing to their heart's content, if they do not redress the wrongs of the Latter-day Saints." Mobs will not decrease, but will increase until the whole Government becomes a mob, and eventually it will be State against State, city against city, neighbourhood against neighbourhood, Methodists against Methodists, and so on. Probably you remember reading, not a week ago, an account of a Conference being held in Baltimore, in the course of which they seceded from their fellow churches in the free States. It will be the same with other denominations of professing Christians, and it will be Christian against Christian, and man against man; and those who will not take up the sword against their neighbours must flee to Zion.

Where is Zion? Let us be prepared to receive the honourable men of the earth—those who are good. Are there any good people among them? Yes, hundreds and thousands and thousands right in our Government, rotten as it is; but they are so priest-ridden that they have no mind of their own—they have not strength and fortitude. And I ask you, and I can appeal to your own experience, place any of us back in the midst of our old neighbours, would it not be hard to break out and say, "We are Latter-day Saints and followers of Joseph Smith; we believe 'Mormonism': good bye?" There are hundreds and thousands in this situation in the States, who desire to see truth, righteousness, and right prevail; but they have not strength and power of mind to break loose and say, "We will be for God and none else." They follow the customs of their fathers, and more or less cling to the faith and religion of their fathers. They are bound down with priestcraft. I look forward to the day when their bands will be broken. I pray this people to do right. Purify yourselves, sanctify yourselves, and prepare to receive those persons into everlasting habitations.

It is time to close our forenoon meeting. This afternoon, probably, we will take up the business of the Conference, and continue our meeting; and when we are through and wish to adjourn, we will do so. We all feel like praying for the prosperity of the kingdom. The whole body is continually seeking the welfare of each individual part. The eye wishes the foot well, the foot wishes the head well, and will walk to get food for the head and stomach, and they are united, and we shall become more and more united. And I pray that the Lord will pour out his grace on his sons and daughters, and I pray the Saints to improve upon it until we are sanctified. God bless you! Amen.

SPIRIT OF UNITY—INDEPENDENCE OF ZION, &c.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, April* 6, 1861.

REPORTED BY G. D. WATT.

☞ I am glad to see you, and the feelings within me are God bless you, peace be multiplied upon the Saints; and those that are not Saints, may they be blessed with that which they love to that degree that they cannot stay in this land. (A voice in the stand —"And I say amen.")

I do respect and love good men and women. It has been natural to me all the days of my life to do this; and the more of the Good Spirit that dwells in a man, the more that love of those that are good accumulates in him. I often speak by figures, and so did Jesus in his day. He said, "I am the true vine, and my Father is the husbandman: every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Again, he says, "If a man abideth not in me, he is cast forth as a branch that is withered; and men gather them, and they are cast into the fire, and they are burned." When a branch withers and dies, the avenues of the sap and nourishment from the root is cut off, and the branch is cut off after it ceases to live and draw nourishment from the roots.

No branch is cut off from the tree while it is bearing fruit and cleaves to the tree. We cleave to the vine by our works of righteousness, and by our works of unrighteousness we become dead and unfruitful; then it is necessary that the unfruitful branch should be taken away, and another branch that is more fruitful should be grafted in. We should all be one, like unto a tree, and receive intelligence from heaven as the tree receives its nourishment from the roots.

My prayer is from time to time, Father, baptize the Presidency into

one spirit, and let them partake of the same element; and then, Father, baptize the Twelve, and the Seventies, and every officer in the Church and kingdom of God, and also every Branch connected to them, that we may all be baptized into one spirit; then we need not fear earth or hell.

Brother Wells was speaking of the extension of our settlements, that every inch of ground that is consecrated to God and the use of his Saints is redeemed from the power of Satan. That is verily true; and when the people of our settlements act like one man in all things that are revealed unto them, it will truly be so. But I presume, brethren, you will find many devils in all these places; and they will be there until they are cast into hell with all those that forget God and turn away from him. It is for us to keep them out of our own bodies. If we do that, they will not trouble us much. Resist the Devil, and the Scripture says he will flee from you; that is, he will stand back a little until he can get better chance at some future time to make an attack upon you. That it is his business, and it is ours to avoid him and keep him far from us. Our calling is to do right, and to teach righteousness and virtue, industry and economy, that we may gain power over the world, over the flesh, and over the Devil, and over all that is combined to overthrow this work. Do you think they will overthrow it? They may overthrow many of you, but they will never overthrow this Church while the world stands. But when a man loses that Good Spirit, he looks upon this work as the world look upon it. He sees no beauty in it; he is opposed to it in his heart.

As for the condition of the nations that brother Wells has been speaking of, we shall never secede frome the Constitution of the United States. We shall not stop on the way of progress, but we shall make preparations for future events. The South will secede from the North, and the North will secede from us, and God will make this people free as fast as we are able to bear it. They send their poor miserable creatures here to rule us. Why, it would be upon the same principle that this Church and authority should send some poor curse to rule me and my family in my own house. We need good men that are capable of ruling us, and we have them in our midst. Take any man there is here, and I would rather have him come and rule me and this people than have any of those poor creatures that come here. What do they know? Nothing, only to come here and undertake to lead this people astray and pollute them. They would pollute every one, if they had the power, or every one that would yield to them. We have to submit to this, and to bear it with patience. But let me tell you, the yoke is now off our neck, and it is on theirs, and the bow key is in.

The day is not far distant when you will see us as free as the air we breathe, and we will be ruled by those men whom God Almighty appoints. I live above the law, and I am above them, and mean to keep so by doing right, as the Lord requires us through those who dictate and lead us.

President Young is our leader, and has been all the time since the death of Joseph Smith the Prophet. He can govern this people with his hands in his pockets, and they are not governed one whit by the men that are sent here. I want to tell it, and I want they should know I tell it. We are going to be ruled by our Father in heaven, and the agents he sends and appoints for us, from this day henceforth and forever.

Let us all go to work and culti-

vate the earth, beautify and adorn it with trees and shrubs and plants that never die. Let us preserve and sustain, and make ourselves independent both for clothing and for food, and also for herds and flocks; and we will be free, and our enemies will not trouble us much more. I am a witness to what the nation has done to the people of the Saints for thirty years past. They have killed some of the best men that ever lived, and the whole nation sanctioned it, thinking they had got rid of the worst men that ever were upon the earth. I know this to be true. They now look upon President Young as they looked upon Joseph Smith—as one of the greatest curses that could come upon the earth. They have driven us, robbed and plundered us; and when we sought for redress, they said our cause was just, but they could do nothing for us. Let a man come into my house or into yours, and serve us as the United States have served this people, and would there not be a scrambling? We would soon decide whether the cause was just or not. I can do it in a family capacity; but Territories and States have not got as much governing power as a man ought to have in his family. I do not wish to say any more at this time. Amen.

UNION—HUMAN AND DIVINE GOVERNMENT, ETC.,

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, April* 6, 1861.

REPORTED BY J. V. LONG.

We have got through presenting the various Quorums comprising the authorities of the Church of Jesus Christ of Latter-day Saints. It has seemed to be a little difficult to get some of the names right, and also to get them in their proper places; but we have now got them straight, and I believe there has been a unanimous feeling to sustain all those officers presented in their respective positions.

The question very naturally occurs to me, Would there be the same unanimity of feeling in sustaining the same number of officers anywhere else in the world? I do not think there would. In fact, I know there would not. There is a principle of union with us: at least, in outside show we are united; and in our actions, to a certain extent, far more so than any other people; for other communities cannot even be persuaded to vote alike. If there are those among us that feel a little crossways, thinking that some other way might be better; yet there is so much of the feeling to the contrary that the opposition is readily brought to acquiesce in the popular vote, whether they really feel so or not; but they generally feel like it. But still there is a lesson that we have been learning that none of us are perfect in. Our judgment is not perfect; and as we are not perfect in

our sphere, we need not expect to find others perfect in theirs; and as we are not perfect ourselves, we may have need to come to the throne of mercy and ask for wisdom and support, and we can come to the Lord with faith and full assurance. If we have need to come to the Lord, so have you. Be careful, then, how you judge. We can say to all, With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

In regard to our criticism on the acts of public men, whatever we may feel in regard to their acts, it is best to let it be laid aside for the general good of all; or, in other words, we do not think, or should not think, we are the smartest men in the world. It appears natural to us to think that we are as competent to judge as anybody else, and yet we think that those who dictate matters ought to have the Spirit of the Lord to guide them, and consequently yield our judgment to theirs, and we strive to carry out the principles of the Gospel of Jesus Christ in our actions. We do it to a great extent, but not so fully as we might do. It is all voluntary on the part of the people; but generally, out of respect to the superior intelligence of those that are associated with the dictation of affairs, we act with them. Although we may feel an uncertainty in regard to the views of some, yet with those feelings we act in unison to a certain extent, and we yield to the judgment of the majority, and to that of those whose right it is to nominate and dictate in the kingdom of God.

So far, then, as we have made progress in those things, so far have we advanced in the knowledge of the Gospel of Christ, and so far have we become strong and powerful as a people upon the earth.

There is a little difference between our principles, or, I should say, the principles of the Church of Jesus Christ of Latter-day Saints, and what are called democratic principles. Democracy governs by the people alone; and, as was stated this morning, where the people are pure and living under the influence of correct principles, and are seeking to do right, it is one of the best governments on the earth. But where the people are wicked and corrupt, that alters the case very materially. It is not with us as it is with democracy. We do not believe that any people are capable of governing themselves. There is no need of entering into an argument upon the matter before this congregation; but it is my opinion that there are no people under the heavens that now exist, nor are there any that ever did exist, that are capable of governing themselves.

There have been a variety of governments on the earth, and very powerful ones too have existed in different ages of the world. Those governments have generally been established and maintained by force of arms—by power. Thus many submit to the few, and the majority have had very little to say in the matter. We have generally been in the habit of supposing that our republican institutions are the most perfect of anything can exist among men—the *ne plus ultra* of human government; and hence we have had a very favourite motto ready always upon our tongue's end—*Vox populi, vox Dei.* I do not believe that the voice of the people is the voice of God, but would ask, Is it the Northern or Southern States that are governed by the Almighty? We have one of the best human Governments upon the earth governed by the voice of the people, and yet we are divided, torn assunder, and confused, and appear to be on the eve of having two governments, and both republican in their form; but which of them is governed by God?

Neither of them have anything to do with the Lord. They are not under his guidance or direction, and without his dictation it is impossible to govern correctly. The principles of human government, as now practised, are wrong; for what man knows the things of God? What human wisdom can dictate to the inhabitants of a world? Human governments have always been fluctuating and changeable. They have their rise, their progress, and fall, and have always contained within themselves the elements of their own destruction. The proper mode of government is this—God first speaks, and then the people have their action. It is for them to say whether they will have his dictation or not. They are free: they are independent under God. The government of God is not a species of priestcraft, after the order of the Church of Rome, where one man dictates and everybody obeys without having a voice in it. We have our voice and agency, and act with the most perfect freedom; still we believe there is a correct order—some wisdom and knowledge somewhere that is superior to ours: that wisdom and knowledge proceeds from God through the medium of the holy Priesthood. We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright.

These are our opinions. We believe that it requires the same wisdom that governs the planetary system, that produces seed time and harvest, day and night, that organised our system, and that implanted intelligence in finite man,—that it needs the same intelligence to govern men and promote their happiness upon the earth that it does to control and keep in order the heavenly bodies; and we believe that that cannot be found with man independently. It is a principle that exists with God, and he will not confer it upon the wicked and ungodly, neither will he sustain those that trample under foot his authority and his laws. Hence he has organised his kingdom with the express intention of governing his children himself according to the wisdom that dwells with him, through the medium that he has appointed; and hence, having appointed a medium, he brings it before the people, that they may have an opportunity of expressing their sentiments. Then, if they do not like the method which he has adopted, or any plans that he may introduce,—if they do not like his officers, they have a voice in it, and can say so. There is no man or government under the heavens that has so strict a scrutiny as we have in the Church of Jesus Christ. All the authorities of this Church have to be acted for twice a year by all the Saints throughout all the world. This is very rigid sentry, more searching than that of our democratic rulers; but these men with whom we associate in the kingdom of God do not take it upon themselves alone to dictate and regulate these important matters pertaining to the kingdom of God and the salvation of man, because they do not consider they have got the intelligence. Hence my remarks so far, and hence the course of procedure pursued to-day in the presentation of the authorities of the Church in bringing all leading matters before the people.

We can acquiesce generally in the guidance of the Lord, and with pleasure obey the dictation of his servants. Have we by doing this progressed in a knowledge of the law of God, and the rule and government of his kingdom upon the earth? If we have any intelligence, we shall show that we have learned a great and important lesson—one that we

might have learned some time ago. But I will tell you what it is: When God dictates through the channel that he has placed upon the earth, he directs through the gift and power of the Holy Ghost, and this way manifests his will to those whose right it is to know it. In this way he makes known the things of his kingdom and the principles that are necessary to the salvation of the people. Then all the congregation lift up their hands as a token before God that they sanction what is presented, and then the voice of the people is the voice of God. He first dictates, and then we sustain his nomination. Thus we have the wisdom of God associated with the concurrence of man; and God being governed by the Spirit of truth, and the Saints possessing and being guided by the gift of the Holy Ghost, it is the voice of God and the voice of his people under his direction; and God and his people are one, as Jesus said—"I in them, and thou in me, that we all may be one." This is the way we look at things, and by pursuing this course we have made great progress in the principles of eternal life, and all those things that devolve upon us to attend to.

What is it that we are after? Is it to revolutionize these States of America by force, by physical power, by the sword, and by treading underfoot their rights? No. Are we striving to overthrow the nations, and to put our feet upon the necks of men? No: we care but very little about them or their concerns. But is there not a kingdom that God should set up? Yes. Is not this the stone hewn out of the mountain without hands, that is to grow into a great kingdom and fill the whole earth? It is. Then how are you going to accomplish this great work? We answer, Precisely as the Lord tells us. We have existed for thirty years, and we have used a great deal of our time and labour for the promotion of this kingdom. But have we at any time interfered with the rights of others? We have been outraged and abused in Ohio, Missouri, and Illinois; but whom have we interfered with? We are at the defiance of the world to point out a single instance. Have we attempted to overrun Texas or New Mexico—to trample underfoot the people of Nebraska and Kansas, and make everybody tremble and succumb by the power of the sword? Have we interfered with California, Oregon, or Washington Territory? No, we have not.

Then what have we done to cause people to be so jealous of us? Why, we have just let everybody else alone; we have preached peace and salvation, built up Zion, and proclaimed the kingdom of God. They would not, however, let us alone; but we could not help that. The very move that they have made and all the steps that we have taken have brought us before the nations, and manifested the power of God in a way that never could have been done otherwise. They may say what they will, but this is the result of it. We did not kill them when we had a chance. They came upon us and sought to destroy us, and why did they do this? It was because the Lord was with us. We could not help them doing as they did, and I suppose they could not resist the power that prompted them to do as they have done. However, it is all right; the hand of God is in it and has been from the beginning. Do we rejoice at the present time over the difficulties of our enemies in the States? No, we would be glad to do them good, if they would only let us; but they are unwilling to receive the truth.

Have we forsaken our covenants? or have they violated the law in their treatment to us? It was shown very clearly this morning, by President

Wells, that they hunted us like the wolves in the desert. They came with their armies fully bent on our destruction, but a barrier stood in the way. The Lord said, "Thus far shall you go, and no farther. You can now stop. You can shiver and shake out there in the mountains, during the cold, chilling blasts of a dreary winter; but touch not my anointed, and do my Prophets no harm."

They have now got the difficulties at home which they intended to create among us. We have not injured them—we have not hurt a hair of their heads, and we still feel willing to assist them. We feel willing to help to preserve the nation; and our Elders have travelled thousands of miles to bless the people. Yes, we feel to bless everybody; and what will we not do to benefit our fellow-beings? Brethren, let us try to conquer ourselves. Let us try to understand our own position, to magnify our calling, that we may be prepared to act in that sphere in which God may call us to operate. The Lord has chosen his servants, he has lifted up his standard in Zion, he has proclaimed peace and happiness on earth, he has taught us how to live and how to die; the way is pointed out whereby we can obtain salvation in his kingdom. He has made manifest unto us his will, and we feel glad; we rejoice and sing Hallelujah! the Lord God omnipotent reigneth!

Brethren and sisters, we have a great mission to perform—we have to try to govern ourselves according to the laws of the kingdom of God, and we find it one of the most difficult tasks we ever undertook, to learn to govern ourselves, our appetites, our dispositions, our habits, our feelings, our lives, our spirits, our judgment, and to bring all our desires into subjection to the law of the kingdom of God and to the Spirit of truth. It is a very critical thing to be engaged in the upbuilding of the kingdom of God—a nucleus of which we have here.

Whatever good feelings we have originate from the Spirit of the Lord, and from the light and intelligence that come from the Gospel of Jesus Christ. For all we owe our oblation of thanksgiving to the great Giver of all good.

We are assembled here from different nations, having a variety of prejudices, different kinds of education, having imbibed different feelings, notions, and ideas; and we have now come together to learn to bend our minds, to yield our opinions, and not to follow our own notions, not to cling to our peculiar whims and caprices, but to bow to the holy Priesthood, which is the rule of God upon the earth. You should understand that when you have been voting here to sustain the Presidency of the Church of Jesus Christ of Latter-day Saints, the Twelve Apostles, the High Council, the Bishops, and other Quorums, you have been voting to sustain the legitimate and authorized officers of the Church and kingdom of God, whose right it is to rule and govern whenever and wherever the Almighty has a people upon the earth.

Now, then, brethren and sisters, do not go away from here, and run against those very parties whom you have covenanted to sustain; because, the very moment you do, every sensible man will set you down as hypocrites. You have a free opportunity here of manifesting your choice, and I will here say that so far you have manifested good sense in being united in regard to those principles we have to carry out. Let the principles of union and faith be observed at your homes; and if you are men having families, let there be a daily incense arise from your family altar, and let your constant and daily prayer be, "God bless the Presidency of the

Church, God bless the Twelve, the Bishops, and all the constituted authorities of the Church, and the the Lord give me wisdom to act according to their dictation, and the Lord bless all those that believe on their words." Then there will be a feeling of union in all our small districts; and instead of its being, "Tom wants to do this, and Jim wants to do the other," it will be, "I don't want my way, but I want the mind and will of God. I want to know what my duty is, and then I will pray God to give me grace and power to do it." This is the feeling of every good, intelligent, Latter-day Saint at the present time, who is seeking to do the will of God upon the earth. Never mind if somebody is trying to encroach; never mind about your independence and your rights.

I was talking to a man, the other day, who said—"I must have my rights." I replied to him, "I have no rights only those that God gives me." But I have been imposed upon," said the man. Well, what if you have? It is a great deal better than if you had imposed upon somebody else. Just say, Why, that man don't know any better; and if he can stand it, I can.

These are our feelings in regard to rights. There was a time when I thought I had a great many rights of my own, but now I have got to understand that I have all the rights that God will give me, and I don't want to have any more. I want to live in the light of his countenance, to ask him to give me his Spirit, and then I know I shall prosper. When you feel like talking about your rights, let me advise you to go into your closet, forget your imaginary rights, and ask the Lord to give you wisdom to guide you aright, that you may act before him as children of the light, and not be the means of throwing a stumblingblock in the way of others. By pursuing this course, you will get along much easier, and there will not be near so much of that spirit of grumbling and complaining.

It would be firstrate for many Latter-day Saints to consider the following sentiment of the poet:—

> Were half our time in reasoning spent,
> To heaven in supplication sent,
> Our cheerful songs would oftener be,
> Hear what the Lord has done for me.

I believe what he has done for me and for this people to be saving in its nature, and to be the best that could have been done for us. Let us all seek to do right, get the Spirit of the Lord, and allow that to govern and dictate us.

Suppose there are some who do not do exactly right in some places, what of that? There are many things that are not right. Never mind; everything that is wrong will in due time be righted. Permit me to bring a figure before you. A year ago last winter there was a very severe frost, and it injured the fruit trees. Some who professed to be judges thought it best to cut down the peach trees; some thought that if left alone they would still grow, and therefore they left them alone to see how many would live. There was quite a difference of opinion upon the subject, and some adopted one plan, and some another. The general impression was, I believe, that it would be best to cut off those limbs that were frost-bitten and that did not appear to have much sap in them.

Now, my doctrine is, Prune the trees, or, in other words, the branches of the great tree to which we are connected, just at the time when it will do the least injury. It requires great wisdom, however, to prune and regulate the Church of Christ. There were a great many of our people got frost-bitten—a kind of dead in their spirits, and some were for going right to work and pruning; but hold on.

Said Jesus, "The wheat and tares must grow together until harvest." Perhaps you would pull up the wheat with the tares, if you were to do it when you think best. If there is nothing good in a man, he will by-and-by develop the evil that is in him, and then everybody will agree that the pruning ought to be done, and the branch ought to be cut off; but if the good preponderates, it would be wrong, because of prejudice or ignorance, to destroy the good. It is best to leave it to the husbandman, and then all the congregation will say Amen.

There are a great many things that might be spoken about to further illustrate this subject, but the same principle applies everywhere. For instance, there were two or three of us went up to Salt Creek a few days ago to attend to some business; and by the accounts given and the reports circulated, a stranger would have thought that we had got one of the most mean and contemptible of men for a Bishop: but when the matter came up for investigation, there was not one solitary charge that could be sustained; the man was innocent. Now, I would rather be found at some other business than to be finding fault with and accusing my brethren. If people would leave such things alone a little more than they do, and leave the management of them to the proper authorities, it would be better. Suppose a corrupt man is presiding in a certain place, his corruptions are soon known. People need not strive to turn good into evil because they think that some man does wrong. They need not turn calumniators and defamers, for all will come right in its turn. Then attend to your own business, work the works of righteousness, sustain the constituted authorities of the Church until God removes them, and he will do it in his own time. Bishops, be after such men as speak against the Lord's anointed. The Priesthood is placed in the Church for this purpose, to dig, to plant, to nourish, to teach correct principles, and to develop the order of the kingdom of God, to fight the devils, and maintain and support the authorities of the Church of Christ upon the earth. It is our duty all to act together to form one great unit—one great united phalanx, having sworn allegiance to the kingdom of God; then everything will move on quietly, peaceably, and easily, and then there will be very little trouble. I never want to interfere with anybody else's business: I always find enough to attend to of my own.

There was a man came to me, a short time ago, and wanted me to do something about a decision of High Council. I told him I would have nothing to do with it. It was presumable to me that they had done right—that twelve disinterested men were more likely to judge correctly than one man who was evidently interested. I did not want to be entangled in affairs that did not belong to me. I like people to attend to their own affairs.

Am I an Apostle? I would like to magnify my calling. Am I an Elder, a Bishop, a Priest, a Teacher? If I am, I would like to magnify my calling, that I might secure the honour and glory of God, and promote the welfare of his kingdom, and be a co-worker in the establishment of the principles of righteousness, and become a blessing to my neighbourhood. What do we see our President at? Is he sitting down at ease, allowing the time to pass unimproved? No: he is stimulating us to good works. He is saying to the Elders, Go forth and preach the Gospel, gather the poor, send out your teams and your young men, and thus show that you can do something for the gathering of scattered Israel. Get the

Spirit of life, power, and energy within you, that you may be able to do something to make you feel fit to hold the Priesthood of the Most High God. The poor Saints are watching you, the First Presidency and other authorities are watching you, and they are watching with Argus' eyes over the interests of the Church and kingdom of God.

Where does this spirit come from? It comes from the Lord. Where does it flow to? It finds access to every man that has the spirit of honesty within him; and hence when the teachings come, "Send your waggons, go here, go there," the reply is, "Yes," we are all one in the Church of Christ; we have dedicated ourselves, spirit and body, to the Church and kingdom of God; we are on hand to furnish anything for its advancement. This is the feeling that governs the Latter-day Saints. They all feel to say—"Do you want teams? Do you want waggons? Do you want men, wheat, or corn?" The response is, "Yes, we are all on hand." Brethren, this is the way to make ourselves rich and strong, and secure the favour of God and of the holy angels. This is the way to have peace in our own bosoms, to preserve peace and happiness in our own families, by engaging in doing the work of the Lord, by striving to accomplish his purposes upon the earth, and by preparing, as President Young said, for the events that are approaching.

Let us be prepared to become coworkers with our file leaders, and then all will be well. Brethren, God bless you! Amen.

SECTARIAN RELIGION—DEMOCRACY, ETC.

Remarks by Elder George A. Smith, *made in the Tabernacle, Great Salt Lake City, April 6,* 1861.

REPORTED BY G. D. WATT.

I arise before you to offer a few remarks, and to preach from a text. I do not know that you will find it recorded in any particular volume, and it is not exactly possible for me to tell the chapter and verse, but it will be found in the Gospel according to Saint Brigham:—Sectarian religion, sectarian God, and the democracy of our country compared together.

We find in the Methodist discipline that the God worshipped by John Wesley's followers was a very singular being, without body or parts. In the platforms of the Presbyterians, Baptists, and other denominations, it is declared that he has neither body, parts, nor passions. This is John Knox's old platform. I never was very much posted in these systems of

piety, but I remember, when quite young, looking at the book containing the articles of their faith, and wondering what sort of a being it was that had neither body, parts, nor passions, and I might perhaps, with propriety, add principles or power.

Lindley Murray says a substantive is the name of anything that exists; but if a being had no body, parts, or passions, its existence could only be imaginary. I suppose it would be a noun, but not really a substantive. I understand a substantive, according to Kirkham, to be the name of a substance.

The God that Moses saw wrote with his finger upon the tables of stone. (See Ex., ch. 31, v. 18.) The God that Jacob saw walked with him. Jacob was, no doubt, an expert wrestler, and in the habit of throwing anybody that came along. (See Genesis, chap. 32, and chap. 24, v. 21.) He was wandering about one night, and met a stranger, with whom he wrestled all night; and when he found he could not throw him, he said, You are something more than a man, or I could throw you. But I will not let thee go, except thou bless me; for thou art more than mortal, or I could throw thee. And Jacob said, I will call the name of the place Peniel, for I have seen God face to face, and my life is preserved. The God with whom Jacob wrestled had some body and some parts. I need not go to investigate this subject, only to say that the God worshipped by the sectarian world is not the being that wrestled with Jacob.

We also learn from the old book that the Lord created man in his own image and in his express likeness. Man possesses body and parts: the result is, he is a being in the express image of the Father. The Father of the God that the sectarians worship is not the being who created man. But this imaginary deity, or myth of nothing at all, whose centre is said to be everywhere, and whose circumference is nowhere, (I have heard it described in that language,) which is worshipped by the sectarian world, can simply be expressed by using the words of the Methodist discipline and the creeds generally, and with the addition of two or three other words, without body, parts, or passions; then add principles or power. What is the result of worshipping such a being? It is a most indescribable religious confusion—a confusion that our language is inadequate to express. One of the old Prophets says—"Woe to the multitude of many people that make a noise."

I once went to a Methodist camp meeting, and heard some thousands of men and women praying, shouting, screeching all at once. At that time I looked round, and thought of the words of the Prophet—"Woe to the multitude of many people that make a noise like the noise of a sea." It was like a perfect bedlam of confusion. About midnight I got tired of the noise, and thought I would go away. I had tied my horse about a quarter of a mile from the camp. When I went to get him, he had broke the girth of the saddle, drawn the halter so tightly that I had to cut it and to lead him some distance before I could quiet him so as to ride him.

This will give you an idea of the confusion that can be created by a thousand voices in the extreme of enthusiasm and confusion of a Methodist camp meeting. The different sects differ about almost everything that pertains to their religion.

Harper's Magazine tells the following story:—

"A Mormon Elder from Salt Lake, by the name of Randall, not many years ago, while on a visit

to his friends in the State of Ohio, was requested to attend a Campbellite meeting—a society to which his relatives belonged. He went, and listened to an eloquent discourse. The preacher was more charitable than many of the clergy of other denominations; and, in the course of his remarks, said that each denomination or branch of the church formed a link in the chain with which Satan will be bound, and thus usher in the reign of peace. After the sermon was ended, many of the brethren expressed their approbation of the discourse, and bore testimony to the truth of what the preacher had said. Finally, the friends of the Mormon Elder requested him to speak. He hesitated. But, after much solicitation, he arose and said—"I believe what your preacher has said in regard to the different denominations—that they each form a link in the chain with which Satan will be bound; and when bound, both Satan and chain will be cast into the lake that burneth with fire and brimstone, according to the testimony of John the Revelator;" and sat down. He was not called on again."

But now for the second part of my text—the Democracy of our country. I was reading the remarks of a gentleman, who was insisting that the young men of our country should learn to spout—that is, to make a speech on politics, and be prepared to take the stump. A gentleman commenting on it says gold will ruin the country and destroy the Union. The people being the government, having no recognized head, and having to express itself through the belly, if you please, it takes a long time; and by the time the sentiment comes to the head, it is so confused and divided that the fact is, it would have you to suppose that the greater portion of the brains were in the boots! Read the proceedings of Congress for the last year, and you will see one constant stew. Every man that could get the opportunity would get up and pronounce a solemn speech, or have it printed at the public expense—at any rate, to send home to his constituents, to let them know that he did or must say something to prevent the dissolution of the Union, without ever reflecting upon or seeing the real cause of the difficulty. It is a species of maddening fury that rolls along like the waves of the sea—a kind of universal confusion. Take, for instance, those who have been the most devoted to the Constitution of the United States, and they, like the ancients who shouted "Great is the goddess Diana of the Ephesians!" would shout "Great is the Constitution!" "A great and glorious thing is the Union!" And every step they would take, every single effort they would make, would be to tread on the rights of others. What is the matter? What causes all this confusion? Why, those men who are placed in authority, from the President down, looked silently on, and saw the laws trampled underfoot, the Constitution violated, the rights of the innocent trifled with, the blood of innocence poured upon the ground like water, and the little insignificant body of people, the "damned Mormons," as they pleased to call them, driven from their homes into the wilderness, and so peace was taken from their midst. Suppose you get the Christians now together and fetch them up here, and ask them to tell us which is the pure religion; take, say a dozen of the leading sects, and let each one tell us which is the pure religion of Jesus Christ, and they would get up such a quarrel, such a confusion, such a hubbub, that it would be impossible to tell anything about it. Go to work and gather up the different factions of our country, politically, and let them undertake to tell what the matter is, and it would only

have a tendency to show a specimen of that ignorance, stupidity, weakness, and universal confusion which reigns throughout the land. When the Latter-day Saints were driven from Jackson county, in 1833, Joseph Smith prophesied that if the people of the United States would not bring to justice that mob and protect the Saints, they should have mob upon mob, mob upon mob, until mob and power and mob rule should be all over the whole land, until no man's life or property should be safe. This prophecy is being literally fulfilled.

The laws of the country are trampled upon with impunity, and there is nothing but a general and universal mob rule. There is really a combination of corruption which exceeds anything which the world has witnessed for generations.

Take, for instance, the officers of the army; go into any little detachment of the army, and they get together in solemn conclave, and condemn a whole lot of provisions—sell them for a mere trifle. Some of them will buy them in again, and pay twenty times as much as they sold for, and thus bleed Uncle Sam. Such men are in office every year. Men in office think it a fine thing to swindle the Government, which is only a miserable goose for them to pluck.

Now I will put the text together. The religious and political organizations of the country. Abe Lincoln, the present President of the United States, that was—at any rate he occupies the seat and claims the title, and presides over a portion of the Union at Washington in name,—this man is the representative of the religious enthusiasm of the country. For the last thirty years there has been a constant stirring up and firm exertion on the part of the North to get up a crusade against slavery—to make the men who live in the Southern States turn over their slaves.

I was raised in the State of New York, and recollect the early movements in this matter. At that time a great many men held slaves. We drove our slaves to Virginia and sold them for the money, and got full pay. We immediately began to feel sorry for them, and began to feel that it was very wicked to keep negroes, seeing we had got the money for ours. Our State was free from slavery, and we desired all the Virginians to turn their negroes loose. We grew more and more conscientious about it. The pulpit took the lead—the Sunday schools and every other religious influence that could be brought to bear. Mr. Lincoln now is put into power by that priestly influence; and the presumption is, should he not find his hands full by the secession of the Southern States, the spirit of priestcraft would force him, in spite of his good wishes and intentions, to put to death, if it was in his power, every man that believes in the divine mission of Joseph Smith, or that bears testimony of the doctrines he preached.

There is no spirit more intolerant, cruel, and devilish than a spirit of religious persecution. It carries its cruelties to a greater extent; and when the civil authority becomes mingled with the religious, and that power is united, and the sword is placed in their hands, it is the most bloody weapon that was ever wielded. Infidelity is almost harmless, compared with it. The bloodthirsty power that has been exercised under such influence exceeds anything that history records. It is a union—a combination of civil and religious power in the hands of corrupt men, and that brought to bear, and turned loose upon us, with a determination to annihilate every Latter-day Saint. But God is our shield and our protector.

It was this influence that brought

us trouble during the administration of Mr. Buchanan.

The Republican organs whipped Mr. Buchanan into the Utah war, and they then whipped him for getting into it; and they whipped him until he got out of it the best way he could, and then they whipped him awfully for getting out. They meant to keep him there until the work of destruction was done. But, thank the Lord, the Latter-day Saints yet live, and yet have an influence, and they are yet felt.

Now, brethren, this is the word of the Lord. And that contention which exists throughout the country, and which by its actual division is rendered powerless to injure us, is really our protection; God uses it to protect us. He has said, "The wicked shall slay the wicked." The time shall come when the vengeance of the Almighty will fall upon the heads of those that have persecuted, slain, driven, and rejoiced over the destruction and affliction of the Saints. I know that this is the work of the Lord Almighty. I bear my testimony to it. And I say that if we were as we ought to be, if we would listen to the counsel of President Young as we ought to do, if we would obey his instructions as we ought to obey them, we should be the wealthiest people upon the face of the earth. I suppose, however, so far as the necessaries of life are concerned, we are so now. I presume you cannot find a community throughout the United States as large as ours but what the present distress, growing out of the present financial panic, from political disorganization, the failure of men to pay their debts, the refusal of the South to continue in the Union,—among these influences you cannot find a community so large as this but what would be more or less actually in a state of suffering for want of bread. There is no Latter-day Saint in these mountains but what can get good bread, and eat that which is good and wholesome. Hence, I may say, we are the richest people; and if we had listened as we ought to have done for the last four years to the counsel of the Presidency, we should have possessed millions of property which we do not now. The fear there is in the breasts of many that the Presidency will exercise an influence over their business affairs, that would not give them as good a chance as they ought to have, has been all the while a plan to entangle our own feet, and has caused us to grope like blind men in the dark, and scramble for the picayunes when we might as well have picked up the eagles. I have been sorry for this. I know that a wise head to guide us in our movements in our different settlements—to tell us what we should cultivate, what kind of things we should improve in, and the advantages to be taken of the climate and productions of our several localities, and the way we should exercise our labour to produce the necessaries of life, is of vast importance to us. We have our brethren scattered all over the world, far and near, and many of them have been struggling for years to come to Zion. We should be awake while we are here, and try to release them from their bondage, for ere long the terrible storm will break loose; every man's hand will be let loose upon his neighbour, and blood and distress, turmoil, sorrow, misery, war, and destruction will sweep the whole face of the earth as with the besom of destruction.

Let us, then, exert ourselves to deliver our brethren, that they may flee from the old barn like rats from a building on fire, and escape in time, and escape unhurt. Be wide-awake and diligent in these things; and, when we are called upon to go after the poor, regard it as a most important mission. I do not want to

see the Bishops, in selecting men to go as teamsters, select some that are of no account. If you send out a team round which you expect to have gathered fifteen or twenty Saints to cross the Plains, send a man that will be a father to them, and teach them righteousness, and inspire them with good sentiments and exalted feelings. And you that go on such missions, remember you are sent to bring home the sheaves: therefore take care of them; strengthen and encourage them in regard to the things they should do and understand; stir up in their hearts a spirit of obedience, and they will come in here with the light of the Spirit of the Lord burning brightly within them, that their passage over the Plains may be a school to them of principle and doctrine and truth, that they may inherit all the blessings that are in store for them—blessings that will endure for ever.

I believe I have got entirely from my text. Excuse me, and may the Lord bless you. Amen.

IMPROVEMENT—RESTORATION OF THE PRIESTHOOD, ETC.

Remarks by Elder LORENZO SNOW, *made in the Tabernacle, Great Salt Lake City, April 7,* 1861.

REPORTED BY J. V. LONG.

It is a matter of rejoicing to me, brethren and sisters, that I have the privilege of assembling here with you in a Conference capacity, contemplating the growth of the kingdom of the Almighty which has been upon the earth for the past thirty-one years, and considering the progress that this people have made in knowledge, power, and intelligence. We meet together in this capacity from time to time. Twice in a year we have always the same privilege.

After considering the past, and seeing the improvements we have made, as a people and as individuals, it is a matter of importance to us to consider ourselves, to see whether we are making such progress as is required of us—to learn if we are keeping pace with the times and the improvements that are being made by the leading men of the Church—to find out whether we, as individuals, are improving in the principles of the Gospel, whether we are improving in the practice of righteous and holy principles, and whether we are gaining knowledge, wisdom, virtue, and getting a more full understanding of how to make ourselves happy, and thus prepare ourselves for that situation that we expect to occupy in future.

As has been said by our President, we can clearly see the rapid improvements and advances that this people are making from year to year. It is

a pleasure to us, and we ought to feel grateful to our Heavenly Father for the strength that he has given to this people in consequence of the union, the knowledge, and wisdom that we are continually gaining.

We can easily see the improvements that the people are making. It is like the babe that passes from a state of infancy to childhood, and thence to manhood. You cannot tell the particular moments of its growth and increase in stature; you cannot point out the particular day, hour, or minute in which it increases; but you are all the time perfectly aware that it is gaining, growing, becoming greater continually. It is precisely so in regard to ourselves spiritually. If we are doing our duty, though we cannot point out the moment, the day, or the particular time when we receive the increase of knowledge, wisdom, or power, yet we know and feel conscious, as we reflect back, that we have gained. This is a blessing, and for this we should feel deeply grateful to our Heavenly Father. We are where we want to make ourselves happy, and the nature of the objects around us are such as to cause us to bear some fruit, be it good or bad, sweet or sour.

We are in the world, but we are ignorant. We do not know what will make us happy, or whether we shall receive what we anticipate. We know little or nothing about these things. We seek happiness and that which will make us comfortable, but we do not really understand what will make us happy for time and happy for eternity.

The Priesthood has been restored. It has been bestowed upon man, that through that medium all who would like to be good and happy might have the privilege. The Gospel tells us how to be great, good, and happy. The Spirit of the Gospel of Christ teaches all things that are necessary for our present and future welfare.

We have these objects in view today, and we should continually keep them before us. Look back for twenty-five years, or look back ten years only, and a great many have been in the Church that length of time, and see what we have accomplished. We see farther and comprehend things better; hence we are better prepared for the things that are coming on the earth than we were ten, fifteeen, twenty, or twenty-five years ago to know how to be useful—to know how to do things as they should be done.

A man may be a very good man, and yet not have wisdom to do things right; but we have got the Spirit that will enable us to know how to put them in the best channel, so that they will be best calculated to roll on the kingdom of God, to make us happy, and prepare us for the scenes that lie before us. Is not the Gospel a good thing? Is it not worthy of a man losing his substance and even his life to gain the blessings that are promised to the faithful in Israel? The man who has the priesthood, who is filled with the Holy Ghost, is to be guided and dictated by it in the way of happiness and life. It is very necessary for us to have these things laid before us frequently, that we may be put in remembrance of our duties.

The organised spirit which God gave us is the one which conceives through the revelations that are given from on high. The nature and the character of those teachings that come from the Priesthood are such that we comprehend them: the Spirit manifests them unto us as they are. By it we learn our duties to God and man. We are taught by it to shun the evil and cleave unto that which is good. We understand this, if we are in the path of duty. It is not miracles that produce within us that

living faith of which President Young so frequently speaks; but we learn the nature and character of our religion. We learn that which is calculated to enable us to shun all evil power and to make us happy.

When a man receives knowledge, he is prompted to impart it to others; when a man becomes happy, the Spirit that surrounds him teaches him to strive to make others happy. It is not so in the Gentile world. If a man attains to any important position, he does not strive to elevate others to participate in the same blessings. In this respect there is a great difference between the Latter-day Saints and the world of mankind. The object of the Priesthood is to make all men happy, to diffuse information, to make all partakers of the same blessings in their turn. Is there any chance of a man's becoming happy without a knowledge of the Gospel of Christ? A man may make the thunders roll, the lightnings flash; but what has that to do with making a man happy? Nothing. Though in the world they try to make themselves happy, still they are not successful in what they strive to accomplish. They cannot be happy except upon one principle, and that is by embracing the fulness of the Gospel, which teaches us not to wait till we get into eternity before we begin to make ourselves happy; but it teaches us to strive here to make ourselves and those around us rejoice in the blessings of the Almighty.

This, then, should be our aim and object—to learn to make ourselves useful—to be saviours to our fellow-men—to learn how to save them—to communicate to them a knowledge of the principles that are necessary to raise them to the same degree of intelligence that we have ourselves.

Men may be very good, and yet they may not be very wise, nor so useful as they might be; but the Gospel is given to make us wise, and to enable us to get those things in our minds that are calculated to make us happy. The time that we have to meet together here and compare ourselves with the principles of our profession is a great blessing.

We are a Territory; we have our own Government; we have our own dispenser of light and knowledge, who is supported by our united faith; and the Spirit within us teaches to sanction their proceedings, and how to walk in the path of life.

I dare say that some of us do not sufficiently reflect upon the good things that are in our minds, nor do we have that gratitude that we ought to have to our Heavenly Father.

I see some of my brethren around me who hold the holy Priesthood that has descended out of the heavens in these last days; I behold their faces multiplied around me; I see them appointed to become saviours among men—to be always on hand to officiate in the Priesthood. They are destined to become saviours on the earth—rulers among the children of men, to teach mankind how to increase in the principles and likeness of Deity—how to increase in those principles of power that will enable them constantly to ascend in the path of eternal life—to be like the child that grows when in infancy, gradually increasing in the knowledge of God.

This is the condition in which they are placed, if they are acting in their proper positions, and if they are upholding and sustaining those who are in our midst, and who are appointed to lead and guide this people to eternal life and exaltation. We may increase in knowledge and power, and in our ability to build up the kingdom of God upon the earth, and that, too, by our diligence, our humility, and faithfulness to the covenants we have made. We do not require miracles

to enable us to perform the duties of to-day. We know, from defending the teachings of the servants of God, that we are right—that the Spirit from on high accompanies us. We know that we are right as well as the Lord does. How do we know this? Because Deity is within us, and that Spirit of Deity that is within us teaches us that we are the sons of God; it teaches the sisters that they are the daughters of God, and by it we are all taught that we are the children of our Father in heaven. Therefore we know if we are in the line of our duty; for the Spirit of the Gospel teaches every man who lives in the line of his duty that he is in the path of right, and so it does every woman. By it she knows she is walking in the path of truth and life. It is this Spirit which teaches the sisters as well as the brethren the right from the wrong; and she has a perfect right to know the truth of her religion—to have a knowledge for herself that the principles of her profession are divine. Is there anything wrong or mysterious in this? No. It is because she is a child of God, and therefore she is capacitated to know as he knows—to comprehend the principles of her religion, its divine origin, and its tendency onward and upward.

This is a good and glorious principle, and we are uniting ourselves together, and continually striving to form a nucleus of power, and getting round us that support that will endure forever; and we will stand shoulder to shoulder, and break in pieces and subdue that which would strive to overcome us, and then plant the principles of righteousness over all the earth. This we will accomplish, for it is given to us to do; and this is the period in which it is to be done, and we will do it. We will gird up our loins and rejoice in the work given to us, and in creating constantly around us that which will enable us to increase in wisdom, in experience, and in the knowledge of God.

Brethren and sisters, short sermons is the doctrine of the day; therefore I say, The Lord bless you! and I bless you with all the power that I possess. President Young blesses you, his Counsellors bless you, the Twelve Apostles bless you, the Seventies bless you, the High Priests bless you, and we all bless each other; and hence we are a blessed people, inasmuch as we live for each other's good, and the building up of the kingdom of God.

Brethren, who can overcome us? Who can place a stumblingblock in the way of our feet as we are wending our way to celestial glory? Is there any need of tears? No, not much. Need we have any fear of the result? No. There is no need of crying and mourning, for we are the saviours of men, appointed to be the kings and queens of the earth. We cannot always do what we would like to do, but we shall have the power to do that which we should do. The Lord will give us the power to do this.

The Lord bless you! Amen.

APPRECIATION OF DIVINE GIFTS AND BLESSINGS—RETURN TO JACKSON COUNTY—ENCOURAGEMENT OF HOME MANUFACTURES.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, April* 7, 1861.

REPORTED BY G. D. WATT.

The remarks of brother Snow are all very good and brilliant to every intelligent mind. We have to increase the same as a child that goes to school and commences with his A, B, C. When that child obtains a knowledge of the letters of the English language, he can then put them together, and make words and sentences. He then wants a second reader, and by-and-by he will call for a third, and a fourth. Upon the same pnciple, you and I can improve by degrees; and there is no other way by which any man can improve, except by experience. There is no man in this Church who has lived his religion and walked in the light of truth these twenty-eight years past, but who knows a hundred times more now than he did at the beginning of his career; and that knowledge comes by experience.

We should appreciate our blessings and the gifts that God has conferred upon us, and our affections should be stronger for the Giver of the gifts than they are for the gift. Is it my duty to think more of Jesus, the Son of the living God, than of his Father who gave him as a sacrifice for the sins of the world? Which is the greatest—the Giver of that gift, or the gift? Where people would think more of the gift than the Giver, I have known hundreds of times of those gifts being taken from them because they did not appreciate the Giver. Remember the Father, in the name of Jesus, and then appreciate those men God has given you to be your servants, and you will prosper from this time forth and forever, and all your enemies cannot move you.

Everyone that is not for God is bound for destruction; and if all our enemies combine and come against us with all their armies and munitions of war, they cannot hurt us, for God our Father will fight our battles, as he has done up tot his day. He will sustain those who remember the originator of the great work of God in the last days. I am now telling what I know; I am telling what I have experienced. Sometime this month, it will be twenty-nine years since President Young and myself were baptized.

I have been all the time in the midst of this people with the Prophet, and with the Apostles, with Patriarchs, and with sinners; and I know all about the persecutions we have passed through as a people. All this has given me an experience that has proved to a demonstration that the world and all hell combined cannot budge this people one hair, only as they please to go. God dictates them, and that you have seen more particularly within a few years past.

Did that army hurt us? No, not as a people; but there are some persons who are injured, and will be eternally. Who injured them, the army? No: they did it themselves; they fostered the enemy that would have destroyed this whole people and laid the knife to President Young's throat, and to the throats of his friends, and all the friends of God. But the Lord Almighty will make

them pay for it. You will feel the rod for this. If it is not in fifty years, it will surely come, and you need not think you will escape it. You may do good works enough to overbalance it, and then perhaps you will not be found wanting.

Those in the days of Joseph who were traitors to him and tampered with the mob are guilty of his death, and they will have to pay the debt some day. You that have not done wrong, happy are ye. Do not do any wrong in the future. You that have done right, continue to do right. You that have not betrayed your brethren, see you do not do it; and you that have not turned away from the Lord and from your covenants, do not do it, but hold them sacred the few more days you have to live in the flesh, and the Lord will let you live many days, and you shall be the ones the Scriptures speak of, to whom the Lord will grant long life, even that child that shall be subject to his father and to his mother. That is the blessing promised to them.

I will say to you, young men, you children of the Saints, and you, young women, Repent of your sins, and turn to your fathers and mothers, and listen to their counsel, if they are good and teach you good principles; and if they are not good, but teach you good principles, cleave unto those principles. When my son turns away from me, he turns away from God; and if he does not turn away from God, he will not turn away from me. I am a son of God; I came from him. I belong to the family of Christ, and I am an heir to all the promises with my Saviour Jesus. If I am faithful, and do not do anything worse than I have done, I shall come off victoriously.

A great many may condemn me, and say, I am not as affable and kind as I should be; I do not kiss you and pet you enough, and you condemn me for it, and you would condemn me if I did.

I am a branch of the vine that came out of the root that Jesus dwells in; and when my son or my daughter turns away from me, they turn away from God; and if they do not turn away from God, they will not turn away from me; and when my wife turns away from me, if I am a righteous man, she turns from the tree she is connected to; and if she has done it unrighteously, she turns from God—she transcends her bounds, and the Spirit of the Almighty will not dwell with her; and all you sympathetic persons will fall in with that spirit and condemn me. Let me turn away from President Young and this Church, should I not turn away from God? Of course I should.

It should be with a family as it is with this Church. As this Church is compared to a vine or tree, so a family should be like a tree; they should be one, concentrating their feelings in their head from whence they spring; and if they cannot respect the father they came from, how can they respect grandfather? I am alluding to fathers and mothers—to the Elders of Israel—to men of God that have been anointed with a holy anointing, to be what? To be Priests of God. Live for it, and honour your present calling, and keep your election sure. If you were not elected in eternity, here is the place to be elected, and to enlist under the banner of Christ; and finally we will all be elected, if we will only take a course that is proper. It is going to be a difficult thing for the elect to be saved, according to the Scriptures, and there will not any of them be saved only by taking a course to do right and by hononring their calling and Priesthood, No man will become a king, only by honouring his calling, and by obtaining a crown by expe-

rience, and continuing in welldoing. There is no woman that will ever be a queen except she is a good woman and well attached to a good king.

Now honour that calling and Priesthood, and that sacred endowment that will bring you into the presence of God, if you will observe it. How unrighteously many act that have received a holy and sacred endowment! They will many of them violate those sacred and solemn obligations. They have gone to the nations, and there committed adultery; and those who have been led astray by them think that the First Presidency of this Church and the Twelve Apostles do the same things, and they go down to the pit; but the Lord God Almighty will raise those persons yet, and he will make those men do it, and they will have to pay the debt. They are not going to get through with it in this time any more than those men who fostered that army. They have committed sin; they have kept men and women out of this Church that probably would have been in it. We generally conclude that those who are kept out ought to be out. I tell you that a great many that are out are better than many that are in. And then look at your covenants, ladies! Ye mothers in Israel, cleave unto your husbands; love them more than your lives. If you have a kind, benevolent feeling, bestow it on them; and then, if the brethren have any kind, benevolent, sweet, compassionate feelings, confer them upon your wives, and appreciate your Father and God, who gave you both, more than all the rest.

I can recollect a circumstance of seeing a man and woman who had a very fine son: the father took the son in his arms and wanted to embrace him and carry him around and show him, he delighted so much in his son, and thought everybody else delighted in him. Because he did this, the mother stepped forward and pulled the child out of the arms of his father. I said, God my Father will take that child from your arms quicker than you took him from mine, and not more than ten days afterwards it was in its grave.

Let us put everything in its proper place and nourish it properly. And a good man that is inspired of the Almighty, a good calculator and financier, knows how to govern and minister better than the person who never knew anything, and never will, only to waste and destroy all a man has got. You see things, and I do; but you say in your hearts you do not care for anything, only my dear little self.

Father says, in this book, what joy has a man in bestowing a gift upon a person, when the receiver of the gift has no joy in the giver? The joy should be in the giver as well as in the gift. Take the gift and use it for the purpose for which it was designed, and do not worship it, but worship the giver and the proper authority. Now, we will say, here is an Elder; we will say he is a Teacher, and he says, I respect brother Heber above all other men on the earth, and I will not submit to anybody else but to him; and here are scores of men between him and me that he ought to submit to; but he runs over everyone of these choice gifts to get to me;—what will become of him? He will go down to the pit, as sure as he came out of it. When a man is attached to a tree, he should appreciate, honour, and respect every branch pertaining to that tree that is honouring its calling, living its religion, and receiving the true nourishment from the root.

If you can draw any good conclusions from these few hints, receive them and reflect upon them, if they do come from brother Heber. He is

just as capable of teaching the truth, when he has the Spirit of truth, as any man in the world. Supposing I communicate truth to you by a figure, an illustration, or a representation, is it not the more easily understood?

Drs. Sprague, Dunyan, and Hovey are Thomsonians, and I like them the best. I ask them why they put Greek names on their medicines which I am familiar with? Does it change the nature of those herbs by coming here to the mountains? No. Then what do you do it for? They reply, People will appreciate a false name better than a true name; hence we give to one man, at one time, powder-falbin; at another, May-apple; and then mandrake. Why do they not call May-apple 'mandrake' at once? The doctor gave it to me every way. It is mandrake, May-apple, and then it is powder-falbin. This is done because people have an itching for something new all the time.

I may be detaining you too long; but, brethren, I feel kind to you. As for blessing you, there is not a day of my life but what I bow before my Father alone and before my family, and I pray, Father, bless all Israel, from the President of the Church of Jesus Christ of Latter-day Saints to the last member connected with it, and that tells the whole story. Let us do right, and God will lead us off victoriously.

We are richer now for moving to the south than we should have been if we had not moved. What did we save by it? It saved that difficulty that would have brought you into sorrow, probably, all the days of your life, if you had withstood that army and shed blood. But by that move you saved your blood and the blood of your enemies, and in this you did a good deed. It cost considerable, but Father booked it against them, and he will make them pay the debt. We might have to do such a thing again. I do not know anything about it, but I am pretty sure of one thing —we shall go to Jackson county, Missouri; that is, those who do right and honour their calling, doing what they have been told to do. You will be blessed, and you will see the day when Presidents Young, Kimball, and Wells, and the Twelve Apostles will be in Jackson county, Missouri, laying out your inheritances. In the flesh? Of course. We should look well without being in the flesh! We shall be there in the flesh, and all our enemies cannot prevent it. Brother Wells, you may write that. You will be there, and Willard will be there, and also Jedediah, and Joseph and Hyrum Smith, and David, and Parley; and the day will be when I will see those men in the general assembly of the Church of the First-Born, in the great council of God in Jerusalem, too. Will we want you to be along?

I heard Joseph say twice that brother Brigham and I should be in that council in Jerusalem, when there should be a uniting of the two divisions of God's government. Now, you have got to live for it. What would you not do to attain to those blessings? You would give all you have in the world. You may give all you have got, and then keep it; and if you keep the commandments of God and live faithful, you shall every one see it, and that is what will bring you to it.

When you are called upon to do a thing, do it with all your heart, and God will add a hundredfold to your glory and exaltation. When seed-wheat is sown, if it is not too thick, one seed will produce thirty stalks, and a head on every stalk. Like the mite that the woman gave, it will increase to you thousands, and much more to them that have more in proportion to the kernel.

You Elders of Israel are the very men that will have to bring the sons and daughters of Israel from afar, and nurse them at your side; and you mothers will have to be those very queens that will have to take care of them when they are gathered, if you will honour your calling. It is the pride of my heart to see this people do right, and to do right myself.

There was a man came into the mill the other day—he is a painter, carpenter, joiner, and everything almost. He said I can tell you how to reduce that oil and mix water with it, and no man can detect it; and, says he, you must do it by adding lye to it. I said I would rather have a clear conscience than all the lies in hell. Said I, You and my brethren shall have the pure oil from the flax-seed, and it shall be as pure and as holy as brother Brigham's gold. You need to be a pure man to cry holiness to the Lord God Almighty. Have our gold pure, without adulteration, have our silver and brass pure, and you shall have the linseed oil pure from me, as pure as it is in the seed; and I will undersell our merchants. I will do it, if I come down to a dollar a gallon. We will stop that leaching out of our gold, and let all Israel say Amen.

Some said there was not any oil in the flax-seed, because the country is dry; but I can get over a gallon of oil from a bushel of seed. If you have money, I want it, and you shall have the oil. I will supply the Public Works and let brother Brigham have what he wants; and if the Gentiles bring oil here and sell it at three dollars per gallon, I will undersell them. If you pay me money for oil, I will pay you money for seed. If you do not pay me money, I cannot return the compliment, but I will give you oil for your seed. I am going to send back and get something I cannot make. I will tell you what I am going to sell the oil at—five dollars per gallon, and pay two dollars and a half per bushel for seed, or two quarts of oil. That is fair and honourable—as fair for you as for me. If I make a gallon, I get two quarts, and you two. And that is three dollars per gallon cheaper than that which comes from the States.

I believe brother Clements is selling linseed oil at six dollars; but he cannot sell long, for he has not got it.

Brother Wells has established a nail machinery, and God has blessed him in the operation. He has introduced the nails into market, and he is now making them by the ton, and has put them at twenty-five dollars per hundred; and at the same time, instead of paying their money and good things to him, some men are carrying their money to the States to buy the nails. Why do you not patronize brother Wells? Those I am speaking of are men in authority. I am using the hydraulic presses brother Taylor brought into this country, and they are performing wonders. They will each press equal to a hundred and twelve tons weight.

Now, you go to work, brethren and sisters, and get out something of home manufacture, and be as faithful as President Young and his counsel have been in this matter, and then you shall be blessed more than you are. We admit you are a good people, but you can be more useful; and the more useful you are the better you are. If you can feed ten men, you are better than the man that can only feed himself. Would you not rather have him for a husband, sisters, than the man that could not feed himself?

HOME MANUFACTURES.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April 7, 1861.*

REPORTED BY G. D. WATT.

I have no objections to the tenor of the remarks we have just heard pertaining to our temporal affairs, though they are rather more appropriate, according to custom, in such a meeting as we had last evening with the Bishops, High Priests, &c. I wish to say a few words on the subject last spoken of by brother Kimball. I think he will be very successful in obtaining oil from flax or linseed. For a beginning, and for persons that never saw oil made before, which is the case with the workmen who are making it—they knew nothing about making oil—I think they have done extraordinary well. If I remember correctly, in the States five quarts of oil from a bushel of seed was considered a good yield. There I was some little acquainted with making oil, and very much acquainted with using it.

Brother Kimball spoke of the oil that is imported to this country. I am doubtful whether there has ever been a gallon of pure linseed oil imported into this Territory; and the person that told brother Kimball that he could reduce his oil so that the adulteration could not be detected, is mistaken, for I could detect it by rubbing it between my fingers. Before I knew anything of "Mormonism," I knew how to adulterate oil. Brother Kimball says that alkali is often mixed with linseed oil. In my young days I had to quit the business of painting purely because I had either to be dishonest or quit; and I quit. I will venture to say that, let me have the oil that is made at brother Kimball's mill, and have pure white lead of our own manufacture, and I will put a coat of paint on to the outside woodwork of buildings that will last twenty years, better than the materials we import and now use for painting will last two years. When you buy the oil that is imported and make putty with it and what is commonly called Spanish white,—if you set glass in windows with that putty, in a year or two the glass will be falling out; but when you use the pure oil, in two years you could scarcely get the glass out without the use of a knife or chisel to first cut out the putty. Let it stand ten years, and probably you would have to cut the sash to pieces to let the glass out. The oil we get from the East is worth but little, only for present show. That which we make here will last in this climate.

Our painters tell us that it is the climate that destroys the paint. I do not think there is a painter in this Territory that knows what pure linseed oil is. They tell us that the climate destroys the paint. That is a mistake; the paint is not good. Can you tell whether there is alkali mixed with the linseed oil? I can. I can also tell whether there is Spanish

white in the paint. Plaster of Paris (by some called Paris white) is also mixed with white lead, and our houses are painted with it. Other paints are adulterated. I pay from thirty to fifty dollars to have a carriage painted, and in three months it needs painting again. Let it stand six months, and you would hardly suppose that it had been painted in sixteen years.

We ought to have spoken last night in regard to raising flax in this Territory, and I will now say to the brethren that we wish them to return the flax seed they have borrowed at the Tithing Office. We also wish you to raise flax and make linen cloth. We have as good workmen at this business as there are in the world. The American brethren do not generally know how to raise flax for making fine linen, but they can easily learn. Instead of sowing five pecks to the acre, sow five or more bushels, and you will raise flax as soft as silk; from such flax fibres can be hatcheled as fine as spinster's webs. Most of the linen we import is more than half cotton. The flax is put into machines and cut and torn to pieces; it then goes through another rotting process, is then mixed with cotton, carded, spun, and called linen. I once in a while see a genuine piece of linen, which will as well last six years as the most we buy will last six months, if it is not washed to death. This you know, if you have been accustomed to using tow cloth. In clearing out brush, cutting down trees, logging, and all kinds of rough work, one or two pairs of genuine tow trousers and a couple of tow frocks will last through a summer; but put on that heavy so-called linen you buy in the stores, and do nothing but come into a pulpit, and before you have had it three months it is cut to pieces and entirely done. But I will not detain you longer upon this point.

Brother Kimball mentioned about some of the brethren's sending to the States for nails. Send to the States, go to the stores, buy where you please, and do you think that you can get better nails than you can get at our nail factory? I know what nails are; I have driven a great many. There is not a better nail made at Boston or in Germany than there is at this factory. I never saw a better nail, nor better nail machinery than that which we have running.

We should now make our own iron. We have already spent about one hundred and fifty thousand dollars to make iron here, but we have failed, not for want of ore or for want of skill. Where is the difficulty? There has not been union enough in the men who engaged in that work. After we had spent about one hundred thousand dollars, an ingenious man, named Peter Shirts, would have brought out the iron as good as ever was made, and that, too, by means of a small furnace of trifling cost; but they ran him out of the county. The citizens pronounced him a nuisance, confiscated his property, and drove him out. Every man said—"I will have the name and honour of making the first iron made in this Territory, or I will destroy the work." That is the difficulty. We have the best of iron ore, and we have coal close by it; and some man will go to work, by-and-by, who is not worth fifty dollars, and make iron. Go into Vermont and you will there see a farmer, when he has a little leisure, take his waggon, get the ore, smelt it, hammer it out, and make two or three hundred pounds of iron in a day. He takes care of it, and by-and-by some one comes along and buys it of him. Travel through that country, and you will find hundreds

of such little iron forges. Men who do not pretend even to be blacksmiths get some person to teach them how to use a trip hammer to draw out the iron after they have put on their blast and run out some two or three hundredpounds. On a rainy day a farmer has his ore ready and makes iron when he cannot work in the field. We have shown you that we can make nails. I cannot do everything. Who has brought carding machines and other machinery here? Who has entered into every kind of mechanism that has been started in this Territory? Twelve thousand dollars we have spent to get the manufacture of pottery under weigh. By-and-by some man will come along, not worth fifty dollars, and take the felspar, which enters so largely into our granite rock, and make the best of chinaware.

We want glass. Some man will come along, by-and-by, and take the quartz rock, rig up a little furnace, and make glass.

THE GIFTS OF GOD—HOME MANUFACTURES—WORD OF WISDOM—HAPPINESS.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 7, 1861.

REPORTED BY G. D. WATT.

I wish to speak upon what pertains to our temporal affairs, which I would very well have liked to have been brought before the Bishops' meeting without detaining a congregation like this on such matters. I wish to urge upon the people the necessity of providing for themselves, and not being dependent entirely upon others.

The Lord has given us ability to do a great many things. What a blessing this is! Do you ever think of it? A man has ability to take the raw materials and build a good, comfortable habitation for the accommodation of himself, his wives, and children. The wife can spread a table with wholesome food, and in a manner pleasant to the eye, while the food is gratifying to the palate. They have the ability to provide, if they choose, downy beds upon which to rest their weary bodies. Do you ever think of this? I presume the greater part of the inhabitants of the earth have lived and died without reflecting much upon whence they derived this ability, to whom they were indebted for the ingenuity they possess, or the capability that is organized within them to gather around them the comforts of life. Do you, brethren, think of it?

We have ability to cultivate the earth; we know how to raise stock, how to make clothing, and are not obliged to go naked like the Indians. We are not obliged to lie down in the open air with perhaps a few sage

brush around us, as do many of the natives. We have ability to make ourselves comfortable as to the physical wants of this life. Where did we get that ability? Are your hearts lifted to the Donor of those blessings? Do you remember from whence your ability came? Who organised these tabernacles? Who put into them these thinking powers? Who has placed the spirit in the body, and organised them together, and made us capable of reflecting? Where did you get this ability? A well-read historian and geographical scholar can contemplate his antipodes, and in his mind see what they are doing. He can also behold the various exhibitions of human skill in different nations, both in their social and political capacity; for they are in the vision of his mind. Who gave the ability to reflect and to behold the earth and the inhabitants thereof? Is not this a blessing? How cheering, how comforting, how consoling, how exalting! I would be glad if we could realise the blessings we possess.

The Lord has placed in our possession the elements pertaining to this earth. As I told the people, when we first came into this Valley in 1847, there is plenty of silk in the elements here, as much so as in any other part of the earth. Here is also the fine linen. Were there any sheep here when we came first here? No. Were there any silk raisers then here? No. Were there any flax raisers here? No; neither was there a stalk of flax growing, except what was growing wild. The elements are here. Bring the seeds, the eggs of the silk-worm, raise the trees for feeding the worms, and let us see if we cannot produce silk here. It is in the elements. We have the elements to produce as good wheat as grows. The elements here will produce the apple, the peach, the pear, the plum, the apricot, the cherry, the currant, and every kind of fruit in abundance, and every variety of plant and vegetable we desire. Have you the ability to bring any of these things forth from the native element? Yes; here are men who know how to raise fruit, and here are the women who know how to dry and cook it. Here are the men who know how to raise sheep, and how to take their fleeces and deliver them into the hands of their families to be manufactured. Here are women who know how to spin, weave, and make the finest of cloth. So with the flax, and so with every material calculated to make us comfortable. Where did we get this ability? We got it from our Father who is in heaven. Be thankful for these precious gifts. As brother Kimball justly said, "Remember, first of all, the Giver;" worship and adore the Giver. Some will lose a great deal by neglecting the Giver and by worshipping the gift. Such will find that they will meet with losses.

I look forward to no distant period when this people, called Latter-day Saints, will be obliged to sustain themselves. We must prepare to gather around us every necessary of life, to make every implement we may wish to use, and to produce from the earth every grain, vegetable, and fruit that we need, and not go to any other place to buy. Produce every article of clothing that we need, and stop this importation that we are now encumbered with. We must produce all we can enjoy. I expect that I soon shall do so.

I will now make a request of the sisters—one which I wish them to hear, remember, and put in practice. Carefully save all cast-off linen and cotton articles of dress, all old shirts, waggon-covers, sheets, and every article of cotton and linen fabric, instead of letting them go to waste in your door-yards or in the streets; for

we want those rags to supply the paper mill we are now putting up. We have as good machinery for making paper as there is in the United States or in the world. We have brought it there at a heavy expense —it has cost us some twenty or twenty-five thousand dollars. We are now putting it up, and we want the sisters to save rags, and we want the brethren to raise hemp, flax, &c. We want to make our own paper. The inquiry is, "Will it pay cost?" How much paper do we want to use? There is annually imported into and used in this Territory some thirty thousand dollars' worth of paper. Were we making our own paper, much more would be used, for we could then fill the Territory with school-books printed here, and could supply all the paper required throughout the Territory, thereby saving a great many thousand dollars now paid for transportation. We are not able to print a book for want of paper. Now we are prepared to go to work and make our own paper. As I have remarked, we have most excellent machinery; we also have good paper-makers; and what hinders our making the best of paper, and all the paper we want to use? Then we can print, in book form, the History of Joseph Smith, and do it in a respectable manner. Then we can print the Church History for ourselves and for the world, and every book we need. To aid in accomplishing so laudable an object, I want the sisters to gather the rags and hand them over to the Bishops, and we will pay for them with paper. We also want hemp, flax, and every material suitable for making good paper.

There are a great many things we wish to talk about; and I do not wish, if we could well avoid it, to bring such things before the Conference, especially on the Sabbath. The sacrament is being administered, and we would like to talk about the spiritual welfare of the people; but if we cannot save ourselves temporally, we may despair of saving ourselves or the people spiritually. The first thing is to save our natural lives and devote them to building up the kingdom of God on the earth.

Place ourselves back ten centuries, read the prophecies, and behold by prophetic vision what the Lord was going to do in the latter days. "The time is coming when the Saints are to be called, and they will assemble themselves together." "Can it be possible?" "Yes; for the Prophets have foretold it." "The time is coming when the Lord will speak from the heavens and send his angel to administer to men on earth, when the Priesthood will be restored and bestowed upon the children of men. Look forth in vision and behold these events." They would appear far more beautiful than they appear to the natural man while acting in them. I sometimes think that we are far beneath our privileges in a spiritual point of view. The Prophets and other ancient holy men saw our day. They did not look at the human family now upon the stage of action, in all their weaknesses; they did not see every little trifling affair, every little quarrel that more or less embitters life; they did not see our darkness and contentions, sorrow, pain, anguish, grief, and strife. No; they beheld the glory of God resting upon the people, as we now enjoy it.

Many sects and societies of people have at different times tried to assemble themselves together, because it was in the prophecies that the Saints should be assembled in the latter days—that the Lord God would gather his people. They have tried to gather their societies, but what have they effected? Comparatively nothing. If the Lord had spoken from heaven to them and revealed

only this one privilege, and no more, that Christians might assemble themselves together, and live, walk, talk, and commune with each other uninterruptedly, without being obliged to mingle with the world, they would have esteemed it one of the greatest blessings that could have been bestowed upon them.

I shall repeat my request to these my sisters. We wish you to save every article about your house that will make paper, instead of throwing it away. Put the rags in a way that they will get to the paper mill, which is four miles from here. We have taken the Sugar House and converted it into a paper mill, and we will try to make paper, if we did not make sugar. And I urge it upon the brethren to raise sheep, save the wool, and put it in the hands of their wives and daughters. And I enjoin it upon the sisters, old and young, to make clothing for their husbands, brothers, children, and themselves, and stop running after imported goods.

In regard to the quality and utility of calico, by some called prints, I can speak from actual knowledge. Take a good seamstress who has four children, and let her sew from Monday morning until Saturday might, and she can scarcely make up the calicos as fast as those four children will wear it out; and let her do her washing to please her, and she will want help in the house, or the children will have to go dirty and ragged. What are these imported rags good for? They are hardly worth making up. There is not half the calico that comes here that is worth making up, if you give it to the people free of charge, if they could do better. Now we can do better.

Raise flax, brethren. There is no place in the world where flax and hemp will grow better than they will here, though they will not do well in every locality. Hunt out places and soil most suitable for flax and hemp, and there let them be grown: also raise and take care of sheep. It is thought by some that this country is unhealthy for sheep, but it is not. There is not a climate or soil better adapted to sheep raising than are these mountains. Some may think that other countries are better, but they are not, so far as I am acquainted. But keep hundreds and hundreds of sheep in a small pen, shut them in there nights, with hardly room to lie down, and let them remain there until ten or eleven o'clock in the day, before they are turned out to grass, as has been done here more or less, and it would kill every sheep in England or Scotland. Let them have plenty of room by day and by night, and they will not become diseased. Give them well-ventilated pens, proper exercise, and proper food, and you will not see them diseased. The disease that is among our sheep is not natural to the climate; it was brought here, and has been fostered by bad management.

When you find the soil that will produce the best and greatest amount of sugar—that best adapted to raising cane, let the cane be raised there, and there let the molasses and sugar be made. Just now we want our quarter-of-an-acre of cane, our quarter-of-an-acre of flax and hemp, our proportion of wheat, corn, and everything else; but by-and-by our labours will be systematized, and we will find the place where we can raise the best cane, and let that place be devoted to raising it, and make sugar, and stop importing it. The English brethren and the brethren from the Eastern and Northern and Western States and from the Canadas know nothing about making sugar from the cane; and when they see newly-made cane sugar, they say it is not good. I have never seen a purer article of

sugar made than is made here. Eat the new cane sugar that is made in the Southern States, and it has a very unpleasant taste. Take our sugar and cleanse it as they do, and let it stand until it is ripe for the market, and you will find as good an article of cane sugar as ever was made. The Chinese sugar cane is a better plant to produce sweet than is the cane they raise in the South and on the West India Islands. We can make our own sugar. We send out a large amount of money to buy sugar, and we want this practice stopped. Now, farmers, raise what sugar you want: you can do it as well as not. Go into the business systematically.

You know that we all profess to believe the "Word of Wisdom." There has been a great deal said about it, more in former than in latter years. We, as Latter-day Saints, care but little about tobacco; but, as "Mormons," we use a vast quantity of it. As Saints, we use but little; as "Mormons," we use a great deal. How much do you suppose goes annually from this Territory, and has for ten or twelve years past, in gold and silver, to supply the people with tobacco? I will say $60,000. Brother William H. Hooper, our Delegate in Congress, came here in 1849, and during about eight years he was selling goods his sales for tobacco alone amounted to over $28,000 a year. At the same time there were other stores that sold their share and drew their share of the money expended yearly, besides what has been brought in by the keg and by the half keg. The traders and passing emigration have sold tons of tobacco, besides what is sold here regularly. I say that $60,000 annually is the smallest figure I can estimate the sales at. Tobacco can be raised here as well as it can be raised in any other place. It wants attention and care. If we use it, let us raise it here. I recommend for some man to go to raising tobacco. One man, who came here last fall, is going to do so; and if he is diligent, he will raise quite a quantity. I want to see some man go to and make a business of raising tobacco and stop sending money out of the Territory for that article.

Some of the brethren are very strenuous upon the "Word of Wisdom," and would like to have me preach upon it, and urge it upon the brethren, and make it a test of fellowship. I do not think that I shall do so. I have never done so. We annually expend only $60,000 to break the "Word of Wisdom," and we can save the money and still break it, if we will break it. Some would ask brother Brigham whether he keeps the "Word of Wisdom." No: and I can say still further, as I told one of the teachers in Nauvoo, I come as near doing so as any man in this generation. It is not using tobacco that particularly breaks the "Word of Wisdom," nor is that the only bad practice it corrects; but it is profitable in every path of life. If our young persons were manly enough to govern their appetites a little, they would not contract these bad habits; but they must have some weaknesses; they must not be perfect and exactly right in everything. It is a loathsome practice to use tobacco in any way. A doctor told an old lady in New York, when she insisted upon his telling her whether snuff would injure her brain, "It will not hurt the brain: there is no fear of snuff's hurting the brain of anyone, for no person that has brains will take snuff." I will say that the most filthy way of using tobacco is to smoke it. "What is the neat way? If you are going to direct any course for the people to use tobacco, let us know what it is. Cannot you who have used it for years point out a neat, modest, judicious way of using it?"

The "Word of Wisdom" says that tobacco is good for sick cattle; and when you want another chew, down with it as you would a pill. It may make you vomit a little, but that is soon over, and it is good for sick cattle. That is the neatest way you can use tobacco.

I will now speak a little in regard to people's making themselves happy. We heard something upon that subject to-day and yesterday; and we frequently hear people preaching about heaven, paradise, and Zion; and if there is a comfort, a felicity, and good feeling, I want to say a few words about them; and I shall begin upon the doctrine so much beloved by Saint and sinner, and that is the plurality of women. The Saints like a plurality of wives, and the sinners like a plurality of men and women. I will say to the sisters that I have heard but very few women, and not a great many men, ever talk sensibly upon the plurality of wives. When they begin to talk about it, they exhibit, almost without an exception, passion instead of principle. Were we to appeal to passions of the people, we should promote the doctrine of a plurality of men and of women. But when we address ourselves to the Saints of the Most High God, it is very different and in a different light. It is for my sisters to be mothers of holy men and holy women—to receive and conceive in the name and by the power of the Holy Ghost—to bring forth their fruits to the praise and honour of the God of heaven. But what are the people doing here? "I want another wife," and almost universally passion is exhibited instead of principle.

If the plurality of wives is to pander to the low passions of men and women, the sooner it is abolished the better. "How far would you go in abolishing it?" I would say, if the Lord should reveal that it is his will to go so far as to become a Shaking Quaker, Amen to it, and let the sexes have no connection. If so far as for a man to have but one wife, let it be so. The word and will of the Lord is what I want—the will and mind of God. He has revealed his mind and will. The time is coming when the Lord is going to raise up a holy nation. He will bring up a royal Priesthood upon the earth, and he has introduced a plurality of wives for that express purpose, and not to gratify lustful passion in the least. I would rather take my valise in my hand to-day, and never see a wife or a child again, and preach the Gospel until I go into the grave, than to live as I do, unless God commands it. I never entered into the order of plurality of wives to gratify passion. And were I now asked whether I desired and wanted another wife, my reply would be, It should be one by whom the Spirit will bring forth noble children. I am almost sixty years old; and if I now live for passion, I pray the Lord Almighty to take my life from the earth.

I know the weaknesses of humanity, and I understand the passions of men and women. I am sorry for them. I wish they had grace according to their day, creating such fortitude in them that they would determine to suffer unto death rather than violate a holy command of the Almighty, or transgress the bounds God has set. "Is that the way you have lived?" It is. It is the example I have set before my family from the day the Lord opened my mind to see the Gospel. Ask these sisters (many of them have known me for years,) what my life has been in private and in public. It has been like the angel Gabriel's, if he had visited you; and I can live so still. But how are we to be made happy? There is one course—love the Giver more than the gift; love Him that has placed

passion in me more than my passions. Let passion lie at the feet of judgment, and let every attribute that God has bestowed on me be devoted to the righteous cause he has commenced upon the earth. This, and this alone, produces happiness. He has brought us forth, and we live and see this day that Prophets, kings, and millions of great and good men have prayed to see, but died without the sight. When they looked at it in vision, it cast a halo, around which was like the dawning of heaven to their souls, and they shouted, "Hallelujah!" beholding the spirit and glory of these times that we now live in. And we yield to passion? I say, Shame on the individual that says passion has anything to do with his life. It is crucified. It lies, as it were, atth e foot of the cross. That is my faith, and it has been my life.

How will you be happy? Love the Giver more than the gift. Delight yourselves in your duties, mothers. Here are the middle-aged and the young. I am now almost daily sealing young girls to men of age and experience. Love your duties, sisters. Are you sealed to a good man? Yes, to a man of God. It is for you to bear fruit and bring forth, to the praise of God, the spirits that are born in yonder heavens and are to take tabernacles on the earth. You have the privilege of forming tabernacles for those spirits, instead of their being brought into this wicked world, that God may have a royal Priesthood, a royal people, on the earth. That is what plurality of wives is for, and not to gratify lustful desires. Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children, in the name of the Lord, that are full of faith and the power of God,—to receive, conceive, bear, and bring forth in the name of Israel's God, that you may have the honour of being the mothers of great and good men—of kings, princes, and potentates that shall yet live on the earth and govern and control the nations. Do you look forward to that? or are you tormenting yourselves by thinking that your husbands do not love you? I would not care whether they loved a particle or not; but I would cry out, like one of old, in the joy of my heart, "I have got a man from the Lord!" "Hallelujah! I am a mother—I have borne an image of God!" Let your prayers ascend to God, and that continually, that he will overshadow the child by the power of the Holy Ghost before and after its birth—that the Holy Ghost may attend it continually. The mother should inquire what her duty is. It is to teach her children holiness, prayer to God, and to trust in Him. Teach them the holy religion and the commandments that are calculated to sanctify the people and bring them into the presence of our Father and God. But no; too often it is passion. If my passion is served, I am in heaven. The fire will have to burn them up. We must live by principle; and if we do, we shall attain to perfection—to being crowned with crowns of glory, immortality, and eternal lives. I would rather be purified here than to live ten thousand years to attain the same point in another existence. The man that enters into this order by the prompting of passion, and not with a view to honour God and carry out his purposes, the curse of God will rest upon him, and that which he seems to have will be taken from him and given to those that act acccording to principle. Remember it.

The world cries out against this obnoxious doctrine, that I should have more wives than one. And what would they do? Destroy the virtue of every woman in this community, if they had the power. What do

they care about virtue? With comparatively few exceptions, no more than do the devils in hell. Most of the officers who have been sent here would have defiled every bed in this Territory, had they have had the power. Tell about this doctrine's being obnoxious to their delicate feelings! Yes, it is, in one sense. It keeps them at bay; it is hell to them; it is burning them up; and I say they may burn up, and they will.

Elders of Israel, have you entered into the doctrine that has been revealed, through passion? If you have, you will find that that course will take that which you seem to have, and the Lord will say—"Let this man, that man, or the other man go, for he has acted on passion, and not on principle. Take that which he seems to have, and give it to him that has been faithful with the five, the two, the three, or the one talent." That is the way it will be, by-and-by.

Sisters, do not ask whether you can make yourselves happy, but whether you can do your husband's will, if he is a good man. Teach your children; for you are their guardians, to act as father and mother to them until they are out of your care. The teachings and examples of our mothers have formed, to a great extent, our characters and directed our lives. This is their right, when they act by the power of the Priesthood, to direct the child until it is of a proper age, and then hand it over to the husband and father, and into the hands of God, with such faith and such love of virtue and truth, and with such love of God and its parents, that that child can never suppose that it is out of the hand and from under the control of the parent. Do not call it "mine." Let your maxim be, "This is not mine," whether you have one child or a dozen. "It is not mine, but the Lord has seen fit to let me bear the souls of the children of men. It is from my Father and God, and I will do my duty and hand it over to him," and have that faith that the child can never wring itself out of the hands of a good father and mother—can never stray away,—no, never. That is the privilege of mothers. It is you who guide the affections and feelings of the child. It is the mothers, after all, that rule the nations of the earth. They form, dictate, and direct the minds of statesmen, and the feelings, course, life, notions, and sentiments of the great and the small, of kings, rulers, governors, and of the people in general.

Now, mothers, act upon principle, and see whether you can do anything to promote happiness in your families; see whether you can guide the minds of your children, teach them their letters, &c. I thought to speak upon the last-named point, but I will omit it. You can, at least, teach your children faith, and pay attention to knitting their stockings, making their clothing, &c.; see that the chickens are taken care of, that the milk is cleanly milked from the cow, and that the children are made comfortable. And if your husband is here or there, do not fret yourselves, whether he leaves you or not. If he is a good man, he can take care of himself, and will safely return to you again. The mother that takes this course will be a happy mother—a happy woman. But where you find women jealous of each other, and "I am watching my husband," I would ask, Where are your children? They are nearly all the time in the mud, or in some mischief. And what are you doing, mother? You are "watching that man." "Who is he?" "He is my husband." I used to tell the sisters in Nauvoo that they did not care where their children were, if they could only keep in sight of their husbands.

A traveller in the Eastern country overtook an old gentleman walking towards a town, and asked him, "Who is the great man of that little town? Who is your leading man? Who is the governor and controlling spirit of that little place?" The old gentleman replied, "I am the king of that little town." "Really," says the traveller, "are you the leading man?" "Yes, sir, I am king in that place, and reign as king." "How do you make this to appear? Are you in affluent circumstances?" "No, I am poor; but in that little village there are so many children. All those children go to my school; I rule the children, and they rule their parents, and that makes me king." I frequently think of this. Let the children rule the mother, and the mother the father, and that makes the children kings. How frequently you find this. How is it, my brethren? When you call your families together for prayers, where are your children? Were this question asked me, I should say, "I do not know." Mothers, where are your children? "We do not know; it is as much as we can do to be here." Why do you not have your children together? It is your duty to look after them; they should not be running at random in the streets. Some mothers will put a ten-dollar frock on a child and let it go straight into the mud, while they are watching the father and trying to keep him in bounds. Take care of your children, clothe them comfortably, and avoid all extravagance.

I am ashamed, not only in my own family, but others, to see the gewgaws that are so often put upon children, when an antelope skin or a piece of blue factory would make much more suitable clothing for them. Dress them in strong, durable cloth, and that, too, made by your own hands. But no; the finest fabrics must be put upon them to play in. Some, if they could get it, would put fifty dollars' worth on a child, and send him into the streets to ride upon rails, climb trees, &c. And when prayer-time comes, the husband inquires, "Where are your children?" "I don't know." It is your duty, mothers, to look after them; and when you have your children in the prayer-room, tell them that their father is coming to pray with them. Also, let it be your delight that your children do not waste bread and other food. If you have bread to spare, give it to the poor, and see that your children do not destroy it. Do not let them destroy valuable clothing, but put strong, durable cloth upon them, and save where you can, and give it to gathering the poor. I do not rule my family with an iron hand, as many do, but in kindness and with pleasant words; and if soft words would teach them, they would know as much as any family on this earth. See that your children are taught every principle of goodness and virtue, and do not let them run uncontrolled in the streets, with expensive food in their hands to waste and expensive clothing upon their backs to tear and destroy. If you get a frock worth three dollars when a two-dollar one will answer, and maybe last longer, you might have saved a dollar to give for gathering the poor. Treat your children like children.

Some mothers try to make father believe that a child five years old knows as much as the father. Another great cause of dissatisfaction is that so many women are such noble women, and know so much more than their husbands. They say, "This man is not capable of leading me." That is a positive proof to me that that man does not know his ability and calling. I will acknowledge that many women are smarter than their husbands. But when people are married, instead of trying

to get rid of each other, reflect that you have made your choice, and strive to honour and keep it. Do not manifest that you have acted unwisely, and say that you have made a bad choice, nor let anybody know that you think you have. You made your choice; stick to it, and strive to comfort and assist each other.

There are other things that I would like to speak about, but I will now stop speaking. God bless you! Amen.

SUBMISSION TO REPROOF, &c.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, March* 17, 1861.

REPORTED BY J. V. LONG.

The brethren and sisters may think that it is no trouble for me to speak. It is not any trouble for me to speak the truth, but I feel quite feeble in body, and hence not much like speaking.

We are all very apt to speak of what we have heard, and I am happy to say this morning that what has been said to us is strictly true, so far as I have understanding. Now, supposing that one man has light and knowledge that will circumscribe certain arts and sciences, and another only possessing one-third the information that he does, can this other one be of the same service to the people as he can who has more understanding? The Elders that will undertake to judge President Young and his Counsellors, the Twelve Apostles, and all those men that the Lord our God has given to guide his people, they will stumble. You may go and read the revelation, for you cannot know the importance of this except you have the spirit of revelation within you.

I can tell you, my brethren and sisters, that it is the little things that lead to great ones in the kingdom of God. You know the old proverb says that it is the little foxes that spoil the vines. It takes but very little to injure the fibres and the small roots of a tree, and you all know by your own experience that small branches are necessary to the perfection of a tree; so also are small members necessary for the complete organization of the kingdom of God.

If a Saint will corrupt himself with the wickedness of the world, it is very rare that correction and chastisement will do such an one any good. We do not call upon such persons to be watchmen on the towers of Zion, but we call upon those that are endowed with power, filled with light and knowledge: upon such we can depend. The spirit that is in the Church and kingdom of God will reprove and correct those that are out of the way. There are a great many men who profess to understand the things of the kingdom of God. They are like George W. Harris—he professed to understand clocks and watches, but he did not understand anything about them; and if a man took a watch to him to be corrected, he would cut off about one-third of the chain, and thus render the watch comparatively useless. It is just so with many of the Elders in this Church; they profess to understand the order and government of God, when in reality they have great need to be taught the first principles of the doctrine of Christ.

What we have heard this morning is true, and I am now striving to sustain those very ideas. When I see the course that things are taking in certain places, I feel surprised. I can see men around me that have co-

operated together to carry out their own wishes; and in order to do this, they will both write and speak against the authorities of this Church; then by-and-by, when they disagree, the shrewdest one will expose the others. This is the situation of the world: with them there is no integrity; but this will not do among the Latter-day Saints. We must become like the limbs of one tree, filled with the fragrance and nourishment that arise from the roots; then we shall be clothed with power and authority—then we shall have care one for the other. If we do not unite our efforts in this direction, we shall never pass through the strait gate that is spoken of in the Scriptures, or what I will call the narrow gate. It is the gate that will only admit one man at a time. We are not going in all in confusion, as the sectarians suppose.

This brings to my mind the vision that Joseph Smith had, when he saw Adam open the gate of the Celestial City and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God. I merely bring this up to impress upon your mind the principles of order, but it will nevertheless apply to every member of the Church.

When any of you receive a rebuke or a correction, acknowledge it at once, and say to the one who administers it, Thank you, brother; God bless you! and may the Almighty give me power to do good! I have heard men say that it was one of the greatest things in a man's favour, when the truth was told to him, to acknowledge it; and I consider it to be a strong proof of a man's honesty and of his desire to do right. I have heard men say a great many times that it was the hardest thing they ever experienced, to have to acknowledge the truth of a correction that was given to them by a servant of God. In regard to that, I will say that those who will not do it will have that light taken away from them that was previously given. The Lord will take from him that hath not that which he seemeth to have, and he will give it to him that is more worthy and more desirous to improve upon it. Let me advise you to be like the honey bee which gathers honey from every opening flower, but does not destroy the flower itself. I have heard of men who are guilty of making the most extravagant assertions, and then boasting that they never recant or take anything back. All I have to say of such men is, that, as the Lord God lives, he will make them take back everything that is not right to remain. I advise you to take reproof and correction in the spirit of meekness and humility.

If we had died when we were babes, we should have been heirs to the kingdom of heaven; but since we have attained maturity, we are subject to the law, liable to reproof and correction in the kingdom of God. I am striving to touch upon the same principles that brother Brigham was speaking of. The standard that you and I have come to in this Church is one that will try us, that will sift us, and penetrate the inmost recesses of our hearts.

There is much said by the brethren about authority. Now, I do not consider the Seventies any better than the High Priests or the Elders; and I can tell you that, when any one of these gets out of his place, he is not as good as the other that is magnifying his calling. If a man makes a breach, he must repair it again, just the same as a smith does a chain when one of the links is broken.

If you do not listen to the counsel that is given, and get within you the

good word of God, drawing wine from the pure fountain, you will soon be in the dark. Then, when a man undertakes to disseminate the truth, you will shut up your ears, and refuse to drink of the waters of life. I can tell you that such a person will not advance in the knowledge of God any more than the limb of a tree will grow after it is severed from the main trunk.

Now, then, I have a few words to say to you, gentlemen—those of you who call yourselves gentlemen, and who drink whisky, when it is heavily charged with arsenic and other deadly poisons, and never find any fault with it; but you are very ready to find fault with things thatdon't suit you in this kingdom. If you will observe the laws of the kingdom of God, you will become new in your minds, fresh in your imaginations, and powerful to do good; then God will bless you and prosper you in all your undertakings. He will guide you by his wisdom, that you may perform your duties acceptably.

I know that God will reward me according to my works, for the Scriptures say each one shall have his penny. You must understand, however, that that is only bounty money, and the wages will be according to a man's works. It is the man who sticks to the army—who fights the good fight of faith, that will get the reward. We have all enlisted under the banner of King Emanuel, and we invite all the world to join it. Some people have got an idea that the man who receives the Gospel at the eleventh hour is going to be put on an equal footing with the man that engaged in the work in the first hour of the day; but I can tell you that we shall only be rewarded for the labour we perform.

God bless this people, and give them strength according to their day, that they may be led off victoriously over all their enemies. Joseph Smith could tell the plans that were laid for his destruction, many times when he could not prove it by any natural means. There have been a great many trying to injure me, but I stand better to-day than ever before, and I shall continue to increase in the favour of God, if I keep on the race-course. That man who lives his religion will, despite his enemies, receive nourishment from God, and eventually triumph over every foe.

Those who defile themselves will not prosper; they have injured themselves by their own conduct. They are like Samson when he was shorn of his locks by Delilah. With that measure that ye mete, it shall be measured back to you again, in all circumstances of life.

Now, look at the United States' Government. Did they not send an army here to kill and waste away this people? Yes. Almost every priest in the pulpi t and every politician in the land had fanned the flame of persecution against us; but the Lord caused them to stay out in the mountains till they got the chills instead of the fever, and then he led them as a man leadeth a horse with a bridle. Now, what will be next? Why, you will find the judgment of God coming upon those who blasphemed his name, and the United States will suffer, for they will be afflicted with wars and with trouble at home. While this is going on, the man who lives his religion and honours his calling will be prospered and go back to Jackson county, Missouri, with the faithful Elders, where they will receive their inheritances. They will then have to fulfil their covenants which they have made with the Lord their God, for these things will be required at our hands. None will be permitted to dwell there who will not observe the laws of the kingdom of God. And re-

member, there is no other way to go to Jackson County but through Great Salt Lake City.

It is very gratifying to me to speak to the Saints, especially when I can speak to their understanding. I feel that I have spoken long enough at this time; and may God bless you, is my prayer in the name of Jesus. Amen.

THE GOSPEL OF SALVATION, &c.

Discourse by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, April* 14, 1861.

REPORTED BY J. V. LONG.

The Gospel of salvation is rich in instruction, and it is calculated in its nature to elevate and to strengthen the human race. We see in our experience, in passing along through life, errors, weaknesses, degradation, and every species of evil. As the Gospel opens our eyes, the more light and intelligence we get, the more we see, and the more we reform in ourselves.

There is nothing, perhaps, within our knowledge that is so well calculated to elevate our minds, to bring us up out of the low, degraded condition in which we are placed. Almost all mankind are grovelling in the dark, and are unwilling to receive the light of revelation that comes from heaven. The Gospel which we have embraced is holy in its nature and in its tendency. It has caused us to discover turpitude in our own bosoms and lives, and it inclines us to reform, to reject the evil, and cleave unto that which is good. It is calculated to reform every Saint —every son and daughter of Adam. The message which has gone forth is comforting to all the world, if they will receive it—comply with and abide by its requirements. It is free to all the inhabitants of the earth. They can choose or reject it—they can receive or turn away from it. It is a matter of agency, left with them to do as they please, either to love the right or the wrong—to do good or to do evil. Herein is the economy of heaven illustrated in the human soul, sent forth upon the earth to perform its work either for good or ill as it seemeth them good. If the people adhere to the message which is sent and the Gospel which is being proclaimed, they lay a foundation for eternal exaltation, for association with the Gods of eternity. If they reject the good and cleave unto that which is evil, the result will be the opposite; the consequences will be diminishing and wasting away of life and its

blessings. There is no increase to the wicked and disobedient; they will come to a full stop; whereas to the increase of the righteous there shall be no end. The righteous will continue to increase and multiply in this present life, and also in that which is to come. That person who is wicked does not live, according to the proper definition of the term. We may say that he exists, but scarcely lives, except as he lives in wickedness, which is only a temporary existence. The channel of communication is closed up to the human soul that is wicked, while it is extended to him that follows in the footsteps of virtue. The enjoyment of the righteous is increase. The attributes of our Heavenly Father's nature are only partially learned by us: we are but babes in the science of the Gospel.

The pure-minded man is more capable of receiving these great and glorious principles which are calculated to enliven the human mind, and to enlarge the capacity of man, and prepare him for receiving those things which are so beautiful and glorious. These are truths which every one will admit who reflects upon the principles of the holy Gospel. We all know them to be true, and yet there appears to be a predisposition in the hearts of some to do evil and not pursue that path of life and live their holy religion as they have been taught. They do not feel to pursue the holy path of righteousness so as to receive the blessings, the enjoyment, and the felicity promised to the faithful Saints. It is the privilege of the Saints to progress in the knowledge of the principles of eternal life, and the greatest gift that can be bestowed upon man is the gift of eternal life. It is our privilege to progress in the knowledge of God, and to become more instrumental of doing good in the service of our Great Master as we increase in years, and also that we may increase in wisdom and in intelligence, and lay a foundation for others to build upon that come after us, that our children may benefit by our experience, and not have to travel over the same ground that we have travelled. They will be measurably free from the prejudices, traditions, and superstitions under which we have been raised, and they will be enabled thereby more easily to throw off the shackles which are calculated to trammel their minds in the path in which we have attempted to tread: therefore still greater glory will attend their footsteps, if faithful, because of the greater knowledge which they will be capable of receiving. And yet we look around and see ourselves and others to a greater or less degree prone to do evil. Not heeding the whisperings of the Spirit which are calculated to shield us from those evil tendencies and ways—calculated to preserve us and attend upon our footsteps, we get into trouble and difficulty; but if we strive to do as well as we can, and submit to those influences which are calculated to shut out evil, we shall then increase in knowledge and in all the gifts and graces of the Gospel of Jesus Christ.

The only way to preserve ourselves in the faith is to be diligent in prayer and in all those duties required of us as Saints—to be faithful in those things that we have received, and not to be dilatory in anything that we have to perform, but be diligent and energetic in everything that is required. It is not a sacrifice of our time, but it is an increase of the Spirit of the Living God to the honest in heart. If they have order, they will have more of it: in fact, attention to duty brings an increase of every good thing that heart can wish or desire in righteousness. It is our duty to strive to be actuated by the influence of the Holy Spirit, and it is

for us to encourage within us a love of those principles which are being revealed—to let the love of these principles be the delight of our bosoms continually, to think upon, to act upon in our daily lives. Obedience brings with it its own rich reward, and an increase of every good thing, whether temporal or spiritual; and then we should discard the evil and everything which has a downward tendency, that we may receive edification, and thus cause union to spring up amongst us, and encourage a feeling in our hearts to do good, and strive in faith to bring down the blessings of heaven. Faith is the gift of God; and if we will promote that in our bosoms, we shall increase in the knowledge of the truth and in the power of God. If we will promote faith and confidence in our bosoms, which is said to be the basis of power, then what is there that we desire that we cannot accomplish? Our faith and affections once united, then see the strength and power that we should wield in promoting the principles which we so much rejoice to see spreading abroad upon the face of the earth.

How is it that we are compelled to pray that our Father in heaven will gather out of his kingdom the ungodly? Is it that the sinner in Zion may be afraid and the hypocrite flee away? We are; and I expect we shall be compelled to make this prayer to our Father in heaven so long as there are hypocrites in the midst of the people of the Most High God—those who call themselves Saints.

We see the young people, ofttimes, walking in the ways of evil, practising dishonesty, practising drinking, stealing, and other vices, and those, too, who have been born in this kingdom—born of parents who loved and received this Gospel before their birth, many of whom may be distinguished by their names having been taken from the Book of Mormon—young men who should have known nothing but righteous principles. I say it is grievous to see one of these, in whom we have placed such strong hopes, turn away from the truth and go into sin and iniquity.

It may be considered by many a wonder that we should fail in our judgment; but I do not consider it is a wonder at all that we should sometimes choose men who afterwards prove unfaithful, for the Almighty will prove his servants who are called as well as those who call them; and although the Lord may foreknow a great many things, yet he is willing that all should have an opportunity of proving themselves.

Although those who have been born in the Church have greater opportunities than we have had in our infancy in regard to the principles of life and salvation, yet they are subject to temptation and to be led astray as we are. This our experience teaches us, and it is not so wonderful that we should see this in our youth. The spirit that is in man needs continual watchfulness. We must watch ourselves—watch our footsteps. The young and inexperienced do not understand this as we do who have passed further along in life's dreary path. But they will improve when they feel by experience the smart for walking in the ways of evil, when they see that it does not afford that happiness which they expected, especially if their parents, who seek their welfare, continue to walk in the path of right, of justice, and equity.

We look upon the world from which we have come, from the lowest state of degradation, perhaps; and we are placed here upon a platform which is calculated to lift us above every other portion of the human race. This is the destiny of this people and of

their children, and all those who shall come into this kingdom, to exercise an influence over the whole world—to exercise that power which will emanate from heaven for the government of the human family.

We are progressing; and this is truly a glorious work and mission which this people have engaged in, and upon which they have been sent. It is to redeem the earth from sin and iniquity, to establish the principles of righteousness upon a basis never more to be thrown down, to establish them upon a firm and righteous basis, —principles which all the world may learn, and by which they may be saved, if they will obey them. And it is the only nucleus of power that will do to tie to. There is no nucleus that can be compared with the power of this people. So long as they will remain united, so long will they progress and increase in the knowledge of the truth. I am proud to own this people as my friends.

Brethren, if this our holy religion be lived and acted up to, then it is a great, high, and holy mission which we have to perform. Then act up to it nobly. Let us instil into the minds of our children that nice sense of honour which will prove a shield to them in after life. Mothers can prove of great service to the children in instilling into their minds the principles that will lead to life and salvation, and that will keep their feet from unholy footsteps. It is a mission that mothers can act in. It is a consolation to parents to see their children become great, good, and holy men and women. Then they will never forget those things that are instilled into their minds in their infancy. I feel that there is not pains enough taken to instil that nice sense of honour into the mind which will shield the children in after life. I do not care how wicked they may become, the wholesome instruction given in their youth will be like a shield—like cords that will draw them and keep them from many an evil thing in future life; and when they become fathers and mothers, they will reflect upon the teachings of their childhood—of how they were trained up in the nurture and admonition of the Lord. The conscience restrains many persons from evil, when made to understand and know that the eye of the Lord is upon them, whether any other person sees them or not.

It should cause us to be more careful and particular than any other influence that can be brought to bear upon us, seeing and knowing what we can do, and how we would feel to have the Lord behold an evil in our conduct. When we consider that the Lord is cognizant of our acts, should we not be more careful that we do nothing to displease Him than we are of displeasing any other being? Is it not a joy to feel that we have the approbation of our Father in heaven in all that we do, and to have that peace of mind which this knowledge instils into our bosoms? Then how careful we ought to be for our own satisfaction, to see that we are circumspect in regard to our daily lives.

I also think it is our duty, upon the principles of righteousness, to please each other as far as we can. But I would not wish to inculcate that we should always strive to gratify each other, but, as far as is consistent with the principles of truth, strive to please each other, instead of pursuing an opposite course, or one that is calculated to harass and injure each other's feelings. I recommend this course myself, as being productive of more good. We should not strive to hedge up each other's way in the work of righteousness and truth; but as we were taught by our President the duties of the Elders of Israel, so, let us correct

an evil, not through any particular motives, excepting that it is an evil, and knowing that in all righteousness we should seek to build each other up. We should seek to have within ourselves that spirit and feeling which will produce the most happiness and prosperity.

The Gospel, if we will let it, will save us, old and young, bond and free, and finally exalt us in the kingdom of our Father and God. It is for us, then, to eschew evil and set worthy examples, strive to extend this influence abroad among our brethren, so far as we are able, and so far as we have it ourselves, and then cause them to extend it to others, and so continue; and in this way seek to redeem the earth, as well as in our labours of seeking to redeem mankind from sin and iniquity.

We offer the people the Gospel, which is calculated to save them in the kingdom of God. We seek also to make the desert blossom as the rose; and herein we may improve ourselves in the cultivation of the earth. We can ornament and adorn the earth with trees, with shrubs, and flowers; and while it is bringing forth grain of all kinds for the sustenance of man, it will also be beautified by our industry and taste.

Israel is on a mission. The Elders are out upon a mission. The good seed is being sown. The Lord has commenced his work in earnest, and thousands will flock to this standard, and it will do to tie to. Yes, thousands will do this for safety. Then it is for us to prepare to bring forth the grain and the other products of the earth for the sustenance of the people of God—to ornament the earth with cities and temples, with grain, with shrubs, with trees, with fences, and every good thing that makes it delightful to the eye of the builder, and in this way cause our homes to become beautiful. Like every other principle of righteousness, it is better for ourselves to do things is this way. It is pleasing to God; it is also pleasing to every enlightened mind, and causes the faithful in after life to look back to their childhood, to consider certain traits in their character and the counsel and admonitions they received. When children grow up, they are very apt to look back to their old school-houses, and to certain trees that surrounded the house, and other haunts of their childhood, giving early and pleasing impressions. These things are calculated to inspire the young minds with taste for that which is beautiful and lovely. It is elevating to the mind to make and have around us and our habitations shade trees, flowers, and shrubs; and it sets a good example before the young, and it is calculated to instil into their bosoms virtue, holy and righteous principles. It will circulate the same in our Wards as in our habitations.

Many people will live year after year—they will plow and sow, reap and mow, without a tree, without a fence about their premises; they will live in a mud hovel; whereas with a little labour an hour or two in a day, in setting out a few trees, be the labour ever so small, it beautifies that place on which the labour is bestowed. When you look at a place, a house, an homestead, it seems to indicate the character of the person that dwells there. Although our improvements may seem to be very small, yet every little does so much towards making up the sum of human happiness. It is our duty to improve in all those things that will make home pleasant and desirable. It is, as I said before, our mission to redeem the earth, by adorning it in every possible way. Then we shall wield an influence that in time will enable us to overcome every antagonistic power and influence on the earth that is brought to bear

upon it. There is no doubt about this in my mind, for I know that this kingdom must eventually triumph.

The work of the Lord is progressing as fast as the Saints are capable of standing up under it. Things are breaking to pieces in the nations. The Lord is casting down and setting up as it pleaseth him. We can plainly see his hand and footsteps in the midst of the nations—the confusion which reigns and predominates among the wicked, and we can hear the sound thereof almost from day to day. But here in these valleys of the mountains is a grand contrast; here is peace and happiness, and, if we have a mind to make it so, our heaven; for it rests with ourselves. We can have just as good a heaven as we have mind to, if we go about it in the right way. It is for us to made it to suit ourselves. If we have any happiness here, we have it to make. It is our privilege to have peace—to make our homes happy by living our religion; and why don't we do it? Many of us will say we will.

Here is the greatest heaven of any place upon the earth; and, God being our helper, we will extend this heaven abroad, increase its number of angels of peace, its usefulness, and extend its benefits to others; for as many as choose may come and enjoy it with their hearts and souls. It is my daily prayer that the honest in heart may come with a heart and mind to aid in reclaiming the desert, and causing it to blossom as the rose,—come to aid in the good cause, in the concentration of truth, of wisdom, of power, and of every good thing, to aid in the enlightenment of the world and in concentrating all that is worth having of science, of knowledge, of philosophy, of mechanism, of the cultivation of the earth,—to aid in concentrating into one focus all human ingenuity, and all human strength and power that will build up the kingdom of God, establish the principles of righteousness and peace upon the earth, and thus form a barrier against the assailing floods of wickedness and corruption which have so long desolated the earth—a barrier which they can in no way overcome. They may surge up against the kingdom, but the barrier will be greater and greater, and it will eventually break the nations in pieces and grind them to powder. As it was said by one of old, upon whomsoever that stone shall fall, it will grind them to powder.

Here is a concentration of power, governed by righteous principles, governed by intelligence; and here is an opportunity of knowing all that is worth knowing or having upon the face of the whole earth. And when this power is brought to bear upon the wicked and ungodly nations, will it not crush them, and they be as chaff before the wind when it shall fall upon them? Yes; and it will grind them to dust.

It is for us, then, if we seek the prosperity of Zion, to be faithful, to be diligent in our own duties, to live our holy religion day by day, hour by hour. Did you not know that a man may do that in a moment which he cannot redeem himself from in a lifetime, and perhaps not in an eternity?

Let us shun evil and put it under our feet—put it far from us,—yea, even the very appearance of evil, that our pathway may be strewn with the blessings of the kingdom of God, and that the influence of the Holy Spirit may be in us as a well of water springing up into everlasting life. Let us strive to do good for our own sake, and then peace, happiness, and prosperity, both temporally and spiritually, will be ours.

I make this appeal to you, my brethren and sisters, that we may live our holy religion, eschew all evil,

build up the kingdom of God, that we may participate in its blessings. What greater inducements can be placed before us than those presented in the kingdom of our God? I know of nothing outside of the kingdom of God that is worth having. I have no desire for anything for a moment that I cannot obtain in the kingdom of God, and that lawfully, legally, and rightfully, and that it will be not only my privilege to attain and enjoy, but my right. And I am not very particular about that, if I can only be faithful and walk humbly and obediently before my Heavenly Father, and endure to the end; then I shall be satisfied, and then I shall have all that I can wish.

I heard a person remark one time, when travelling through our settlements, that if he had to raise wheat on such a piece of land as that which we were passing, he would go to some other country rather than live here. I told him that he did not feel as I did; for I felt that, rather than turn away from the kingdom of God, I would prefer being chained to a bare rock all the days of my life, and have bread and water for my food. Yes, confined, persecuted, or any fate that might befal me, I would prefer it to turning away from the kingdom. That is the way I feel, and it is the feeling of all true-hearted Saints. They feel that they have everything to hold them in the kingdom of God, and they feel that there is nothing worth having out of it.

Brethren, many go into darkness by giving way to small matters, by finding fault, by supposing that they see something that does not meet their minds, or that they suppose to be wrong. I believe that most apostates commence in that way: they do not control their thoughts, and hence things sour in their minds, and they are apt to indulge in and to encourage those thoughts till they will begin to express them; and then the way and manner of returning into the favour of the Spirit of God begins to be hedged up, and they cannot return so easily as they could have done before they expressed their jealousies to some one else. After men begin to express their doubts and fears around, one to another, they go astray fast. Their unholy sentiments begin to be established in their darkened minds like cardinal or fundamental principles. They think they begin to see that they have been in error in embracing that Gospel which they profess, and the first thing they know they are landed in the whirlpools of apostacy; they suddenly find out that they never did believe in "Mormonism," and that if they did believe it they were in error, for they now find out that it is all a humbug; and thus they go on to destruction. If such persons could control their minds in the commencing stage of apostacy, and be humble, seek wisdom, light, and knowledge from the Lord, they could be saved. Then they could be preserved, and not go in the way which many who were our brethren have gone, who have sunk themselves in darkness and misery, and finally into hell. If they would remember when they begin to see things which they dislike and feel inclined to find fault—if they would then remember their prayers and seek unto the Lord, ask him to keep their minds enlightened—to give them freely of his Spirit to guide them continually, they would be safe. But people in this condition invariably neglect their prayers; they begin to see faults in their brethren—to find fault with the authorities.

Let any man pursue that course, and he will find out when it is too late to walk in the paths of righteousness, when the Lord has left him to himself, so that he cannot return, if

he would. Let me caution you, brethren and sisters, to nip this sprig and sign of apostacy in the bud. It is said that the mind that will receive will have a knowledge given to it of the truth after which it searches. The reason that those characters do not have intelligence is because their minds are closed against it. I say, and I admonish you to let your minds be open continually, esteem it a favour—one of the greatest bestowed by the Almighty—the gift of the Holy Ghost. Live so as to let it be in each of your bosoms, to inspire your hearts, to enable you to receive the instructions that are from time to time given unto you, that you may ever be inclined to do good and eschew evil. That Spirit will inspire you in every good thing; it will teach you to walk humbly and faithfully before your Father and God.

I know there is that in the hearts of the people of this Church and kingdom that responds to rightcous principles; for no one that hears the truth but knows, as a general thing, what is right; but it appears that they are sometimes neglectful of what they do know, and that they do not do as well as they might; and they know that this is wrong.

Brethren, I feel well. I feel within myself a peculiar satisfaction in seeing the prosperity of the people of God. I feel well in witnessing his mighty hand and his goings forth among the nations of the earth, as I see the day approaching when the power of the Adversary will be weakened to that extent that he will not be able to disturb the happiness of the Saints. When I see the Lord breaking in pieces the nations, I feel well. When I see the Gospel going abroad, and its principles more and more adhered to by the people of God, and in seeing the people cleave to righteous principles and forsake all that is evil. I pray God that we may increase in those things that are calculated to enable us to carry them abroad, that we may have power with our Father and God, to maintain our faith and integrity against every opposing power and every obstacle that is put in our way, and be enabled to draw from the elements for our support, that we may be free and independent from this wicked and untoward generation.

I pray our Father to bless us with his Spirit, that we may be able to act well our part, in connection with those that rule over us, that we may sustain them by our faith and prayers, and through our diligent efforts be instrumental in the hands of our Father in heaven in redeeming the earth from sin and iniquity. I pray my Father in heaven that we may be enabled to accomplish these things, in the name of Jesus. Amen.

CULTIVATION OF THE SPIRIT OF TRUTH— TRIALS OF THE CHURCH, &c.

Discourse by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, April* 14, 1861.

REPORTED BY J. V. LONG.

There is scarcely a subject in regard to myself or this people that is of any importance but I have thought of it, for I reflect much. I wish to speak by the dictation of the Holy Ghost, and I know that will be in proportion to the faith that dwells in you. It is a pretty hard case for a man to speak to this congregation, except he makes up his mind to speak according to the light that is in the people.

Many of the people have ears to hear, but they hear not, neither do they conceive the things of the kingdom of God. For instance, when the people come together on a Sunday morning and hear a discourse, go home to dinner and come together in the afternoon, and they can scarcely remember a word that has been said in the forenoon; therefore you perceive the necessity of our being instructed from day to day, and of our having our ears cultivated to hear the things of the kingdom. Then we shall have hearts to understand, and minds to comprehend the principles of eternal life. And if the word of life be in us, it will be like a well of water springing up into everlasting life, and we shall have our minds stored with that knowledge which is promised to the faithful. It is necessary, and it is the imperative duty of the Elders in Israel to strive to increase in knowledge, in wisdom, in virtue, and in good works; for if we have good works we are bound to have good faith: then again good faith produces good works.

Ever since I embraced the Gospel twenty-nine years ago, I have felt determined to draw near unto the Lord our God, knowing that he had promised on that condition to draw near unto his children. In doing this I have been blessed and comforted in all my labours. It is our duty to learn to be men of truth in all our acts, our words, our thoughts, and to cultivate the spirit of truth.

I have frequently thought of the saying that some men are so clever that they can turn the truth into a lie, and *vice versa*. Now, I would like to know how it is possible to turn a lie into truth. I contend that there is no such thing; but men may so mystify the truth as to make it appear an error or a falsehood; but the truth still remains firm and unshaken, for it is of that character that the Scriptures speak of: it is like a two-edged sword; yes, it will cut both ways. We should always be filled with the truth, and not only filled with truth, but ever be ready to administer it, whether we are moving backward or forward. We should ever be ready to administer the words of life and salvation, and let the error alone. Let us listen to the counsel that we have heard to-day from

brother Wells and the other brethren. I did not hear brother Wells, but I heard brother George A. and President Young. What they said was truth, and I also know that what brother Wells said was truth, for he cannot speak anything else. There are men of whom I could not say that; but brother Wells' mind is stored with knowledge and wisdom, and it would be hard for a man like him to talk anything else than the truth. We often say that we wish to speak the truth to the people, which is right and good; but is it any more necessary that I should be a man of truth here than I am in my garden or with my family? No. It is necessary that I should be a man of truth wherever I am, whatever my employment may be. It is not wisdom for us to be as the old Quaker, who, when he was insulted, pulled off his coat and said "Lay there, religion, till I flog this man!" Now my doctrine is, that if I cannot flog a man and be just as religious as I am in this pulpit, I had better let him alone. But, unlike the old Quaker, I never had an occasion to put my religion to the test in this way; in fact, I never had much difficulty with any man in my life. I have had more difficulty with myself than with anybody else. I will not do as some have done, whip a man because I have the power and the strength. Let men act unjustly with me, and I will endure it until that spirit which I enjoy says, You have borne enough; and then if I have to administer chastisement unto that man, I will do it by the power of God. Then such a man had better be out of my way and out of my hands.

Do not, brethren, follow in the track of those who came against Jesus. He had no friends, but he had the power of God with him, and his enemies were struck dumb before him. This is the position we should be in; and then what are the nations of the wicked, or the armies of the United States, or of all the world? If we attend to our business and let other things alone, the Lord will sustain us in all circumstances of life. Supposing I had a dozen men employed—men who were devoted to the truth and to my interest, I would say, Boys, attend to your business; do what I have told you, and I will attend to our enemies; I will see to these chaps and flog them to it; I will teach them to attend to their duties, or stand aside. This is the character of our Father: he will defend his own, he will defend his people, he will defend our wives and children, these mountains, and all that cleave unto righteousness. This is the way I view the subject, and I presume that all Israel will say Amen.

It is our duty to pursue that course that will lead and guide us unto eternal life. This land is blessed above all other lands: it was foreordained to be the gathering-place of the Saints, where the Lord would hide up his people until his indignation should pass over the nations of the earth. You have heard us say that all the world and hell combined cannot get us out from these mountains, and I say the same to-day.

It is by our faith and works, by our integrity and righteousness, by doing to others as we would wish them to do unto us. Jesus says—"With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matt. vii. 2.) This is and will be the case with every man in this Church and kingdom, from first to last. All will have that reward which their works merit, whether they be good or evil.

I realize that I am a feeble man—that I am nothing more than a worm that crawls upon the earth, except when God is with me. The more I

see of myself, the more I am satisfied that I am a poor, weak, frail man. We are all poor creatures without God. If you do not believe it, look back into the world and see the condition of things. They have no regard for honesty among them, speaking of them as a community; but of course there are persons among them that are honest—individuals who are the elect of God: they will eventually be gathered.

Those who have been sent among us by the Federal Government as officers were men who did not care for the people. They have always manifested a great anxiety for the gold and silver, but none for the interest through this community. Now, this should not be so with us; our desire and labour should be to learn the principles of integrity—to live up to our covenants made in the house of God. If we do this, no power can overcome us, but we shall prevail.

I have passed through a great many trying scenes. I have been driven and rooted up every time that this Church has been removed from its gathering-place by its enemies. I have also had the experience of seeing armies come up against us in Caldwell county, Missouri, when we could not raise above five hundred half-armed men to defend the county, and the Governor, L. W. Boggs, ordered out as many as fourteen thousand troops against us. At that time, it looked as though we should be destroyed from the earth; but the Almighty was on our side. When I saw the condition that we were in, I concluded that it would be hot times; so I put a heavy charge in my United States musket, only expecting to get one chance to fire, and felt determined that it should be a dead shot to somebody. We all felt very queer, for there was no other prospect before us than that of immediate assassination; but of a sudden, as by a shock from all heaven, our enemies were panic-stricken, and retreated in confusion. Brother Wells can tell you about the Battle of Nauvoo, for he was there and took an active part in it.

When the Church was thus broken up, we used to go forth from State to State preaching the Gospel to all who would hear. We did not preach the gathering at those times, because there was no place to gather to: the Prophets and Apostles themselves had to flee for their lives. In all these trying scenes the Lord sustained us, and he gave us favour in another county and also in another nation. These things have existed from the organization of the Church; but in the midst of all, I never felt discouraged, neither did I feel to shrink from any duty that was imposed upon me. I knew that God was with us, that he was with his Prophet, and with all good men. We were faithful at that time, and those that continued faithful through those trials still remain with us; and my Heavenly Father knows that I respect them, and I ever shall respect them while I remain in the body and continue in the spirit of my calling.

Now, you all know pretty well how the Lord worked it with that army which the United States Government sent here to scatter this people to the four winds of heaven. They sent their minions to make war with the house of God, and he took the battle into his own hands and kept our enemies at bay. Some of you make remarks about our having no temple; but what of that? Was it not so in the days of Moses? Yes, it was. The Israelites were left with a Tabernacle and Ark of the Covenant, but still the Lord fought their battles, he defended them against their enemies, he brought them off victoriously, he severely scourged their oppressors; and he will do the same in the present dispensation, if we are faith-

ful to the covenants we have made. Have not the ungodly made war with the people of God? And was not that equivalent to declaring war with our Father in heaven, and with Jesus Christ his Son, and with his kingdom, with a design to overthrow it, kill his Prophets and Apostles, and put to death his anointed ones, and also every Saint that would not submit to their lasciviousness, to their vices, and corrupting and damning practices? Yes, brethren, the United States have done all this, and much more that would be painful to recite.

Some of them talk sometimes about brother Brigham crooking his little finger, and have told that if he were to do that, no Gentile would be permitted to live any longer among us. When the enemies of righteousness came here, they became so afraid of the Saints that they dared not let a man out of their ranks; they were almost terrified to death; they went down among the cedars, and there they have been ever since, and there they will remain until they go away, which won't be long. How awfully they were disappointed, as well as those who came here to rule us! They have not any of them accomplished what they designed, for the man or the woman that falls in with such spirits is not our brother or our sister. Who is our brother? He that doeth the will of our Father who is in heaven, and none else.

Now think of these things, reflect upon them; and so sure as you have seen a few things, so surely will you, in the Lord's own due time, see many more, and you will see that our Father will deliver his people every time their enemies come upon them. Yes, it will be so from this time forth and forever. Then, in addition to this, you will find that this Priesthood, through those who hold it in righteousness, will rule the nations of the earth forever and forever. Will those who hold the Priesthood govern with a rod of tyranny? No; but it will be done by the power of the Priesthood of the Almighty, which is compared to an iron rod. The nations will eventually have to come and bow down before this Priesthood and to this people, and they will be willing to lick the very dust off their feet; yes, and they will be perfectly willing to lick the dust from the feet of those men whom they slew in Carthage, if they can be permitted to be in their presence.

Brethren and sisters, I feel very comfortable, generous, and kind today, and I feel that there is a good Spirit here. You will all feel better when you get rid of your contractedness. Let the womb of your mind be expanded to receive the words of life, and then the Spirit of the living God will be in you as a well of water springing up into everlasting life.

To you, sisters, especially the young ladies, I want to say, Away with your folly. Put away far from you all pride and all lightmindedness, and trust in the Lord your God, and let the petition of your heart and the supplication of your soul be life, life—eternal life!

There are many good books for you to read, and that are full of good instruction. Here are the Bible, the Book of Mormon, and Book of Doctrine and Covenants. You will see many revelations in the last-named book that are already fulfilled, and there are others that are still in the future. The Almighty through his Prophets foretold that the nation would make war upon this people, and that he would come out of his hidingplace, and pour out his judgments upon those that rebel against him, and who persecuted his people, and set themselves against his house. Then it shall go forth like a mighty whirlwind upon the face of the whole earth.

In this country the North and the South will exert themselves against each other, and ere long the whole face of the United States will be in commotion, fighting one against another, and they will destroy their nationality. They have never done anything for this people, and I don't believe they ever will. I have never prayed for the destruction of this Government, but I know that dissolution, sorrow, weeping, and distress are in store for the inhabitants of the United States, because of their conduct towards the people of God. Then the judgments will go forth to the nations of the earth. I have an understanding of these things, and I sincerely hope that you comprehend as clearly as I do. If you do, you will strive to prepare for those things that are coming upon the earth in these last days.

I would like you all to become like a vine, or like unto a tree, every limb, branch, twig, fibre, and leaf to be connected one with the other.

Now, in regard to the Spirit of prophecy, I will say that we may all prophesy, if we will wait till we are sure we are right. Brethren, God bless you with the gifts of the Spirit, and may peace be with you all, and may the blessings of heaven rest upon these mountains and valleys for the benefit of the faithful Saints.

When I look around, I see many things that I do not like; I do not like to think of circumstances that have taken place within the last few days. I do not like the idea of having thieves in our midst, but we certainly have them, and I pray God Almighty to root them out of the earth, and to let them go into forgetfulness, and let all Israel say Amen. (The congregation responded Amen.)

Brethren and sisters, I pray our Father in heaven to give you liberally of his Spirit, that you may be led and guided thereby in the way of righteousness and truth, and in the end of your probation be exalted in the presence of the Father and the Son, which I ask for you and all the faithful, in the name of Jesus Christ. Amen.

BLESSINGS ENJOYED BY THE SAINTS.

Remarks by Elder WILFORD WOODRUFF, *made in the Tabernacle, Grea Salt Lake City, May* 12, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, after the congregation receiving so much instructions, I feel that I shall make my remarks very brief. It is truly good to sit and hear the word of the Lord, and it is truly a good thing to believe in it; but it is still better to practise it.

I have reflected to-day, as I frequently do, with regard to the mercy of God and his loving-kindness to the children of men. The positions that the children of men occupy with regard to the difference there is in the minds of men on the subject of religion and the character of God is

an important one. I have considered the responsibility that rests upon men in regard to these things. There seems to be very few that really have faith in the Lord God of our fathers. If we judge them by their works, we must certainly come to this conclusion. It is certainly a great blessing to this people that they have faith in God and in the promises of our Heavenly Father.

Truth is one of the attributes of the Almighty, and what he promises he will fulfil. Now, if the children of men believed this, they could save themselves a great deal of trouble. If those who embrace the Gospel could have confidence to abide in the truth, they would escape many trying scenes through which the wicked will have to pass. The trouble that awaits this nation, and that other nations have had to pass through in various ages that are past, has been because they have had no confidence in the Lord. They have not obeyed him, but have turned from him—rejected the counsel given to them. It will be precisely so with this nation when their afflictions begin to come upon them, for the Lord will be avenged. We can now see the words of the Lord and his Prophets fulfilling before our eyes.

This is a peculiar generation—a singular time in which we live. There seems to be a great deal of the word of the Lord fulfilling in our day and age of the world. We profess to acknowledge the hand of the Lord in what we see around us, and I trust we do it in our hearts. We have read, many years ago, the promise contained in the Book of Doctrine and Covenants concerning the nation in which we live. The Lord said, in the early rise of this Church, in speaking of this land, that we should hear of wars abroad; but at the same time we should not know the hearts of the children of men in our own country. And the commandment was to his people to prepare themselves to stand in holy places when the indignation of the Almighty should be passing over the earth. We now see these things coming to pass. They are plain and clear before our eyes. We have a part fulfilled; and as truth is one of the attributes of the Almighty, everything that he says he will fulfil. The promise is to the whole world—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." This promise is sure; and if the Lord fulfils in one instance, he will in another. He will save the people if they will obey him; and if they do not he will not save them, but they will have to reap the reward that is due them for their works.

I consider that it is a blessing that I have the opportunity of believing in the Gospel and in the word of the Lord. I believe in them, and rejoice to know that they are true, and that they will be fulfilled. I bear my testimony to the truth of this Gospel. I also testify that Joseph Smith was a Prophet of the Lord. I know this as well as I do that I exist. I know by inspiration and by the revelations of Jesus Christ and the manifestations of the Spirit of God from year to year and from time to time. I likewise see around me the fulfilment of prophecy, and this tends to strengthen me, and also every Latter-day Saint. The Scriptures tell us that there is a spirit in man, and that the inspiration of the Almighty giveth it understanding. It is upon this principle that we become acquainted with the truth, and the power of the Gospel which we have received. The principles of eternal life are manifested unto us by the inspiration of the Holy Ghost; for that Spirit rests upon us—it influences our minds; and if we watch those teachings, having within us the right feeling,

we shall comprehend things clearly as they are. We can see the Lord speaking to the nations and vexing them in his hot displeasure, and still many eat, drink, and are satisfied, and do not appear to be as energetic and active as they might be. It is our duty to be alive and wide-awake to the times, for the things that are transpiring are joyful, because in them we see the accomplishment and fulfilment of the predictions of the Prophets of God that have lived in this generation. The things we are experiencing now are attended with salvation, and are preparing us to magnify our callings and fulfilling the object of our creation upon the earth.

I always rejoice in seeing my fellow-men come to a knowledge of the truth by obedience to the Gospel as taught by the servants of the Lord. When men have gone forth in the waters of baptism, and received the laying on of hands for the gift of the Holy Ghost, they receive the same truth, the same light as we have received; and thus we become of one heart and one mind, and follow out the inspiration of the Holy Ghost which attend his Gospel. In preaching the Gospel and administering the ordinances of the Lord's house, the Spirit of inspiration of heaven accompanies those who officiate, that it will remain ever with them, if faithful, in all the duties of life.

When I hear the brethren speak of the dealings of God with the present generation, I perceive that their minds all run together. The record which they bear is one; they all agree in their testimony; they are one in stating that the work of the Lord our God will prevail over all its enemies. But it is a calamity, as we look at it naturally, for the generation in which we live, that the Gospel is preached and by them rejected; in consequence of which the Spirit is taken from them, because they follow the devices of their own hearts and their wicked imaginations. They follow the devices of the Evil One, and they spread it broadcast, as it were, the cross which brings death and destruction, which brings sorrow and mourning; and this is the case with many in the present day and age of the world. There is not a man to-day that has the Spirit of the Lord, and that is faithful in his calling, but what can see the state of things both in and out of the Church. He can see them with his eyes, and hear them with his ears, and they can see the hand of God thrown over this people to-day.

I rejoice in the blessings that the Lord gives, and I feel that we ought to be faithful. If there are anybody who are blessed of the Lord, it is the Latter-day Saints; and if there are anybody upon the earth who are and should be willing to obey counsel, it is the Saints of the living God. We have reaped the benefit of it for years, and we know that it brings forth joy, peace, and consolation to the souls of men; and we would certainly be very foolish to turn away from the only source that will bring us joy, salvation, and eternal life. To do this, we should have to turn our backs upon the only friends we have, and shut up the only source from which we draw the blessings we have in this life.

The world really do not know what they are doing; they don't comprehend what lies before them; they judge after the hearing of the ear, and while calamities will overtake the wicked, as the Lord has spoken, we have something to hold on to and to rely upon. We have seen the hand dealings of the Almighty with us; we have learned his promises. Has he broken his promises to his people? He has not; he has been faithful and true. I firmly believe that we shall partake

of all the blessings of the kingdom of God by obeying the counsel of those set over us, for I know that God has established a government to control, to guide, and to dictate; and we shall not find so perfect a government as this in any part of the earth, for it is the government of heaven.

I desire that we may have power and a disposition to live faithful to-day, to do right, to obey counsel, that whatever we are told to do we may unite together and do with all our hearts. If there is strength anywhere, it is here. If it does not exist here, it does not exist anywhere. There is no spirit of friendship in the world; it has taken the wings of the morning and flown away from many of the nations, and the blessings of the Lord are being withdrawn in a great measure from the nations of the earth. The people have no disposition to obey that which is right, or give the servants of God an opportunity of preaching the truth for the salvation of fallen man. Those who despise those blessings and privileges will find that the consequences and reward will follow.

I feel thankful that we are here in the valleys of the mountains; and I rejoice that we are at peace, and not obliged to fortify Great Salt Lake City, as the people are obliged to do in Washington; nor is our President compelled to flee to Canada to save his life. We are safe and in quietude. The enemies of this kingdom do not understand the spirit and power of the Gospel. It is a spirit and a power that they cannot cope with, and it is so with all the sectarian world. We have the privilege of lying down and of rising up in peace; we have the privilege of bowing in our families in peace, and getting up and speaking our sentiments, and none to make us afraid.

These are great blessings that we as a people enjoy. I bear my testimony that these things are true and faithful. You know these things as well as I do, and every man who lives his religion knows it. The Lord is with his people, and this kingdom will spread abroad. And when the Lord has destroyed the wicked, there will be room for Zion to spread herself abroad, and to rebuild the waste places thereof. Then all things spoken of in the Book of Doctrine and Covenants will be fulfilled. It is good to reflect upon these principles, for the promises will be fulfilled, whether we believe them or not.

I pray God to guide us, that we may be prepared to partake of eternal life and salvation, and share in all the benefits of the Gospel of Christ, and of the Holy Priesthood which has been revealed to us in our day and generation, which I ask in the name of Jesus Christ. Amen.

BUILDING UP OF THE KINGDOM OF GOD—HOME MANUFACTURES.

Discourse by President DANIEL H. WELLS, *made at Logan City, September 10th*, 1861.

REPORTED BY G. D. WATT.

I appear before you this morning with grateful feelings to our Heavenly Father for the privilege we mutually enjoy in beholding the dawning light of so good a day for Israel.

Brother Kimball, when he bade me good-bye, as I started from the city on this visit, wished me to say to the people for him, "God bless them!" and brother Brigham blesses the people continually; our Father in heaven blesses them; the heavens are full of blessings for them. Why, then, should we not be the most happy of all people? While the earth is full of turmoil and strife, the people in these mountains dwell in peace, and are blessed with unparallelled prosperity. They have that joy and peace, that satisfaction and quietness that proceeds from God, which could not be enjoyed in any other part of the world, or among any other people under the most favourable circumstances.

We have been called together from different parts of the world for the great and special work of building up the kingdom of God upon the earth, to establish a nucleus of righteousness from which shall radiate every great, good, and holy principle to all parts of the habitable world. It is our privilege to bear an important part in this great work. The Gospel of salvation has been promulgated—has reached our ears where we dwelt among different nations and countries, and has brought us to these mountain regions. And now what is our duty? Shall we be like the world from which we have been gathered out? If this is our intention, we might as well have stayed in our native country, where we could have ripened for destruction as well as here. But if we have essayed to be servants of the Most High, to be his children, to be his chosen and peculiar people, and for which purpose we are gathered out from among the Gentile nations, let us not do as they do, but let us do according to the high behest of Heaven, who has given us an appointment, and called us forth to build up his kingdom in these last days. Let us follow implicitly the instructions of those whom God has appointed to guide our minds and direct our steps; or, to use other words, let us believe our religion and faithfully live it. Do we believe fully that God our Father has appointed men whom he influences day by day to lead forth his people, and direct them in all their spiritual and temporal labours? and do we so order our course as to correspond with the instructions given us? Or do we suppose we can entirely take our own way in temporal matters, according to the traditions of our fathers and the dictations of the spirit of the world, and at the same time please

high Heaven, and do our duty faithfully in the building up of the kingdom of God? We think in spiritual "Mormonism" we need direction and constant instruction by the authorized servants of God; but we think we know as much about temporal affairs as anybody. We rejoice in the knowledge that has been revealed from the heavens to us; we rejoice in the word of the Lord that has gone forth; we rejoice that God has spoken in these last days, and that we have received these most valuable instructions—that we have received the knowledge that leads to life and salvation, and to exaltation in his kingdom. But do we realize that God's kingdom in the latter days is to all intents and purposes a temporal kingdom? And do we realize that if we had stayed in the world we could have served him spiritually there as well as here? But what kind of a kingdom would that have been for the Saviour to rule over when he comes? When he comes, he is going to reign over a temporal kingdom, composed of men and women who do his will on the earth. Everything that pertains to us in our life is temporal, and over us and all we possess our Heavenly Father and his Son Jesus Christ will reign, as well as over all the kingdoms of the world when they become the kingdoms of our God and his Christ.

To build up Zion is a temporal labour; it does not consist simply in teaching: teaching is to instruct us how to properly apply our labour, the sooner and better to accomplish the end in view. Bone and sinew is required to build up the kingdom of God in the last days. When Jesus Christ was upon the earth, he said—"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." It was not of this world, then; but it remained to be in the latter days, and then his servants will wage a warfare against the powers of Satan, both visible and invisible. The Saints are now engaged in that warfare; they have to fight against the evil influences that attend upon their footsteps day by day, and then have to fight against his inclining them to do evil, and against all evil powers, and to root them out from their midst. They have also to contend against the powers of darkness which appear in human beings, causing them to come up in the shape of mobs to fight against the Saints of the Most High. This is a temporal warfare as well in which we are engaged. The Devil has held the control of the earth. Under his influence the people have built up cities, colleges, and institutions of every description, and traverse the earth and seas to amass money to sustain them. We have been gathered out to form a nucleus of power to take the kingdom, overcome evil with good, tread wickedness under our feet, and exalt righteousness upon the mountain tops, that the power, the wealth, and earthly prosperity may be taken from the powers of the Devil and placed within the power and control of a righteous people where it belongs. What can we do to promote this great cause, to redeem the earth from sin, from hell, and from the Devil, and make it a habitation for Saints and angels? This is a question that comes home to us all. The best answer that can be given to it is, Do according to the instructions of him whom the Lord has appointed to lead us. He says, "Go to with your might and build up the kingdom of God, by quarrying the rock, by bringing the timber from the kanyons and making it into lumber, by making adobies, mixing the mortar, burning the lime, and drawing from the elements around us the material neces-

sary to beautify and build up, and to exalt in every way those principles that essay to establish righteousness over the whole earth." If the word is to build forts, build them; if to raise grain, raise grain. It is needful to do these things because our society is composed of men, women, and children, the same as other communities of people. Like other people, we must have food and raiment, houses to live in, and the common creature comforts. We have come to these distant valleys to improve, not to debase ourselves to the level of the savages around us: we have come here purposely to advance, not to take the retrograde path,—to exalt ourselves in the knowledge of God, and seek to exalt others to our standard of holiness and goodness. It is, then, for us to aspire constantly to a still higher standard in the scale of human existence, exalting with us those with whom we are associated. We need everything that other people need, except sin, and no people need that. We need everything else that is necessary to build up any other kingdom, and we have to produce it from the elements with which we are surrounded. We have been brought far from the wicked world, to give us an opportunity to show that we will do it, or that we will not do it,—to prove our integrity to the cause of righteousness and to God—to prove to him that we will struggle to obtain the knowledge and the ability to create the means of our own subsistence—that we will struggle to subdue the elements, to sanctify the earth, chase unholiness from it, and beautify it by building up beautiful places, ornamenting our grounds, cultivating fruits of every variety that will flourish in our country, and thus bless ourselves with the blessings the Almighty has placed within our reach, and prove to him that we are willing to abide his high behest, acknowledging that he throws in our way all these advantages, and by our works show that we are willing to make all our efforts point to the building up of the kingdom of God, and prove to the world that we are more exalted in our attainments and more elevated in our notions than they are; and finally we will make ourselves independent of every people and nation upon the earth.

When our Father in heaven finds he has got a people who stand as a unit in favour of his kingdom, and have made themselves free and independent, will he not be pleased with that people? It is a long time since he has had such a people. It is our privilege to be that people, and be acknowledged of God as his people. Then it becomes us to be watchful, careful, energetic, and diligent in endeavouring to bring to pass his purposes according to his mind and good pleasure.

Here are the fat vallies of Ephraim. From the elements that are strewn around us in rich profusion we can gain our entire support. We can raise the flax, the wool, the cotton, the bread, the fruit, and sugar. We can dig out the iron ore, and the copper, and the lead, and mould these minerals to our wants, and make them administer to our comfort and convenience. One can accomplish one thing, and another can accomplish something else. When our labour is properly directed, one man will go at this employment, and another at that, to bring forth the things necessary for our mutual convenience and comfort. When we are willing to abide the instructions of our leaders, and bring to our aid the knowledge we have received in the countries from which we have been gathered, all will then conspire to one end—namely, for the building up of the kingdom of God. In the northern parts of this Territory we can produce things that

they cannot so well produce in the southern portions. Last spring we visited the southern settlements. There they can raise choice fruits that alone will flourish in southern climates; they can also raise cotton better than we can, and you can raise wool better than they. In this way we can create an exchange of commodities between the north and the south, make our cotton and woollen cloth at home, and not be too proud to wear it when we have made it.

In the revelations of God to Joseph Smith, jun., we read—"And again, thou shalt not be proud in thy heart. Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me." We can get the furs in these mountains to make the most beautiful hats, and the most durable. From the countries north-west of us the Hudson Bay Company supply nearly all Europe with the choicest of furs. Shall we first send the furs to hell, and then have them freighted back to us by Gentile speculators at a great expense, in the shape of hats for us to wear? Get the fur and make our own hats. And so with our leather, and our boots and shoes, and so with everything that is necessary for our happiness and comfort.

Heretofore we have been sorely taxed; our life blood has been drawn from us—our circulating medium is continually drawn away for those articles which we can produce ourselves. That woman that makes a yard of cloth accomplishes a good work towards building up the independence of the kingdom of God, and by her works her faith is made manifest.

That man who raises a small patch of flax, prepares it for the spinning-wheel, procures the wheel and loom, and is diligent in having his wives and daughters learn to convert the flax into thread and cloth, is labouring in the right way to permanently establish the kingdom of God. This will not only apply to flax, but wool, and every other production natural to our country. In this way both men and women and children are acccomplishing the purpose for which they have been gathered out from their native places into these distant valleys.

I have said that we have a warfare to wage. Guns and pistols are brought here, and can be had sometimes at low prices. Such weapons are necessary in the warfare in which we are engaged. We have attempted to make powder, and with perseverance and skill I have no doubt a plentiful supply can be produced here.

We are now successfully making paper. You will soon receive the *Deseret News* printed on paper made here. You can aid and assist in this species of home production by saving carefully your rags for the paper manufactory. In the manufacture of paper we check the outward flow of one stream of gold that has heretofore gone to enrich the Gentiles.

We are also successfully making nails. Our machinery is of the most approved kind, and can produce them in great quantities.

We can also produce our linseed oil from the flax-seed. The oil made here is of fine quality.

President Young has imported several splendid carding machines for the carding of wool. He has taken no little pains in importing the most useful machinery to meet our present wants. Is it not better to spend our means in this way than to spend it for imported goods of an inferior quality?

I wish to say a few words to those engaged in the military in this valley. There are many who are

subject to perform military duty. Many of them are ignorant as to the proper care, proper handling, and proper use of fire-arms. They should be taught to handle fire-arms in a way not to accidentally injure themselves or their companions in arms. I care more about their knowing how to handle their arms, and how to keep them in good condition than I do their knowing how to perform "Eyes right, eyes left," &c. Not but what strict discipline and a maintenance of perfect order in military ranks is essentially necessary, as in all other departments of the community, though I would rather they would learn to shoot correctly. And it would not be amiss to secure a little extra supply of ammunition to practise how to shoot, rather than trade off the arms and ammunition that is put into their hands to use when necessary. Learn how to clean a gun well, how to take it apart and put it together again, and how to keep it in good condition. Learn how to load a gun properly, learn what is a proper charge, and then learn to throw the ball to the spot where you wish it should be lodged. It would be presumption to call a person to go forth bearing arms that could not use them with proper effect: this would prove an injury instead of a benefit. We would be relying in vain upon that person to perform for us an important duty. We wish the military officers to lend their instructions in this way. Teach the ignorant how to use and take care of their fire-arms, and how to keep them safely, that they may be in continual readiness, and that their families and friends may not be injured by them: Let your military organizations be kept up, and enrole new comers into some company, that they may know their officers and their place when they are called upon to act. Let your organizations be perfected as far as possible, that every man may be ready when called upon to go on foot or on horseback.

I have seen your little girls herding cattle and sheep. I would not let even small boys do it, to say nothing of girls. It is unwise, for the sake of the influence it has over their minds. In one sense it is a cause of idleness. Our boys and girls would be better at school. Men should herd stock. Those boys who are now about on horseback, with pistols slung to their sides, who are butchering your cattle and stealing your horses, were many of them herd-boys. Herding is a poor school for your boys and girls to attend. They are on the wild plains, and among the swamps and brush, away from the influence of their parents and school teachers; and there they receive bad impressions upon their minds, whereas good impressions should be made. Let men herd your stock.

The building up of this kingdom is a work of progress; and where some things are necesssary to be done, other things must not be neglected. If you have a great deal of work on your hands of one kind, do a little less of that kind, and more of some other kind, and bring all things together. You have not time, you think, to send your children to school, you have so much work to do. I like that you should have plenty to do; but should you neglect to instruct your children while you are busily engaged in other pursuits? It is not wisdom to neglect this very important part of our duty, while at the same time it is good to be diligent in every other duty that necessarily devolves upon us in every department of life.

We raise a great amount of wheat, and crop our land year after year with the same crop. This is a pernicious practice for our land. It

would be much better to introduce a rotation of crops suited to the land and the climate. Let intelligent farmers pay attention to this. Let crops of useful roots be introduced and fed to sheep and other stock. It is as necessary and as profitable to raise good wool and plenty of it as it is to raise good grain.

Do not run into an extreme in raising wheat, but let there be an equality in our productions, which will give greater scope for exchange among ourselves, and less encouragement to the importation of foreign productions. These are a few of my ideas with regard to the economy of living and building up the kingdom of God. This is a life-time matter, and we must take it in hand wisely and with moderation, so as to bear up and carry it through.

We are now in our probation, and the work in which we are engaged will reach into a world to come. Then let us act like men and women who are determined to be for the kingdom of God or nothing, progressing steadily, unitedly, and firmly, day by day, week by week, month by month, and year by year, as long as we shall live, and never falter in our feeling, in our faith, and good works. Never strike hands with the Devil; never seek to make friends of Christ and Baal. They cannot be friends. If we do not let go the hand of the Devil, we must the hand of Christ. Christ has long ago refused to hold communion with Satan. We cannot hold one with one hand, and the other with the other hand. If we try this, the first we know we shall find ourselves entirely on the side of the Devil.

What are our children given unto us for? To raise them up to be angels to the Devil? I think not. None of us would wish that. Still, many take that course which is calculated to lead them in that direction, for want of understanding. We would not do this intentionally. Many a person does a thing that will lead to death and destruction unintentionally. They do not pay attention to the wise counsels and excellent instructions that are almost daily given to them, in a temporal point of view, but think they are of no particular use to them.

It is a temporal kingdom that we are engaged in building up for our God upon the earth; and it becomes essentially necessary that we should be one in regard to temporal matters, as well as in spiritual. There is no disunion of feeling upon the subject of baptism for the remission of sins, in all the valleys of the mountains, or upon the subject of laying on of hands for the gift of the Holy Ghost. We all believe alike on these subjects. But when it comes to using your surplus property for the building up of the kingdom of God, instead of selling it to the Gentiles for almost nothing, when it is advised to cease trading with them—to cease going on the road to do this and that to build up Gentile interests, you consider it infringing upon your liberties and rights as American citizens. You say, "Have I not a right to dictate my own property that I have worked for?"

You have nothing except that which the Lord God has intrusted to your care. It belongs to him. The earth and the fulness thereof are his, and we are his. There is only one principle that may be considered our own, and that is our will. You can do as you are told, or you can refuse to do it. You can seek good and do it, or you can seek evil and do it. In this you are left to be your own judge. You can show to God that you are for him, or that you are for the Devil. You can become elect to do evil and be an angel of the Devil, or you can become elect to do good

and be a Saint of the Most High. For your own sakes, be true to yourselves and live your religion which you profess to believe, and train up your children in the principles of righteousness which the Lord God has revealed to you, and in which the faithful so delight, and which is so great a comfort and consolation to them. Bring your children up so that they will be an honour and a credit to you in your old age—so that they will walk in your footsteps, inasmuch as you walk in all obedience before the Lord. The Lord made great promises to Abraham. Why? "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment," &c.

You can do your duty as Abraham did, and influence your children in every possible way to work righteousness in all their days. Every person has his agency; and how grand the idea, when the strong will of man is used for the promotion of the kingdom of God, to set forth as first and foremost the principles of truth and righteousness, and thus finally lead to exaltation in the kingdom of God, with power to preserve in it to all eternity our identity, walk into the presence of God, and be able to bear the scrutinizing eyes of our Father in heaven!

What an exceeding great blessing to be able to do all this if we will, and save those with whom we are associated, and go forth and become the Gods of eternity. Let us prove to God, to angels, and to all holy beings that we are for the kingdom—that we are for God and holiness. Let us put aside our contentions and bickerings and little notions: they will not add any weight in the balance in our favour, but it will weigh against us, and will continually thwart our onward progress. You say a person has done you an injury. Suppose he has, what of it? It should not affect you. Overlook it and pursue steadily the upward path to righteousness, and it will not hurt you a particle; but it will hurt the person that has inflicted the injury. It is better to suffer wrong than to do wrong. If a person steals anything from me, it does not make it right for me to take something that belongs to another. If a person gets angry with me, and I go about my business and pay no attention to it, but rather take an occasion to soothe and control his feelings, and finally gain the mastery over them, and over myself in the first place, it gives me a victory, although he may have done it on purpose to injure me.

When the Almighty is blessing us with bountiful crops, how foolish it is to quarrel with our neighbours for a little water. Perhaps it may be we have some reason; but if we cannot obtain the water with good feelings and kind words, let them have the water.

Let us go forth in our daily transactions with an enlightened view of things, and feel that we will not be moved from the path of righteousness by every little thing that may cross our track. Let us go a considerable distance round anything that would annoy us, rather than make a fuss about it. Let us suffer a great deal before finding fault with our brother or causing him to do wrong. Try and cherish courtesy and good feelings to each other, that you may attain that command over yourselves, and that elevation of sentiment and feeling that is worthy of you as Saints of the Most High. When your Bishop or President chooses to lead out in a certain direction in righteousness, follow after him and sustain him. If he is not doing right and walking in the path of his duty, let your faith be of that strength

that will cause him to be removed, and a man placed there that will do right. An unfaithful President cannot stand in his place long, if the people will do right. May God bless us, and help us to do our duty, live our holy religion, and build up his kingdom, is my prayer, in the name of Jesus Christ. Amen.

PROSPERITY OF ZION, &c.

Discourse delivered by Elder GEORGE A. SMITH, *in the Tabernacle, Great Salt Lake City, March* 10, 1861.

REPORTED BY J. V. LONG.

I arise before you, brethren, on the present occasion, with a heart full of gratitude to our Heavenly Father for his manifold blessings unto us, for our preservation and the light of his countenance that has shone upon us to enable us to understand so much of truth as has been taught unto us, or at least so much as we have been capacitated to receive; that while the storms lour upon the earth, which the Lord is about to sweep with the besom of destruction, we are enabled to stand in the chambers of the mountains while the indignation of the Almighty upon the wicked passes over. From the time that we entered this valley to the present moment, I have never contemplated our position without feeling to shout Hosannah for the place that the Lord had preserved for his Saints, for the natural fortresses that he had constructed, and for the principles that he had revealed to enable us to develop and to bring from the earth the necessaries of life, and more abundantly for the privilege of participating in the enjoyment of the principles and blessings of our holy religion, uninterrupted by those who are without.

Our toilsome journey across the Plains, the difficulties we had to encounter in making a settlement, were such as are unparalleled in the history of mankind, rendered so by the necessity of conveying our provisions over a desert for upwards of a thousand miles. You may search the history of the whole habitable globe in vain to find a parallel. We were guided by the hand of the Lord from the beginning of this great work. This people commenced to radiate forth from this place, cities began to rise up, Branches were organized, new towns sprang up into being, new valleys have been and still are being discovered, and other advantages gained up to the present moment, with a corresponding ratio of increase which is truly astonishing.

The winter after the pioneers arrived here, in 1847, a committee was appointed to examine this valley and to ascertain how much land could be irrigated. After a careful examination, they reported eight hundred acres was all that could be cultivated, for want of water; and the result is, as many thousands are now cultivated. You might inquire into the condition of other valleys, and you would be invariably told that the whole country was a barren desert. This was the case with Spanish Fork and various other places that are now the most fertile. The Lord has opened our eyes, that we can see and understand the nature of the facilities that surround us, that we can produce the finest of grain, and make ourselves happy.

In the earliest days of the Church the Elders were sent forth with a report that those who were in the Eastern lands should flee to the West, and we continued to flee from the Eastern lands towards the mountains, and we have continued to do so; and at the present time we, above all other people upon the face of the earth, have cause to rejoice. While turmoil, discontent, and bloodshed are increasing upon the earth, we are at peace. We present the spectacle of a people inhabiting a country flourishing as a reward for our industry.

The principles of the everlasting Gospel being established in the minds of the people, and the people being united, there is no power in existence that is able to interfere with or mar the community.

It has been my privilege for the last six weeks to spend my time in travelling and preaching in the southern settlements, in company with Elder Joseph A. Young. Now, I remember the time when all the Saints in Kirtland could have assembled in one of those little schoolhouses that I have been preaching in of late, and they would not have been crowded either.

During our absence we have travelled eight hundred and fifty miles, that is, going south and north, visiting all the settlements south of Sanpete. We have attended some forty-three meetings. To accomplish this, we had to make long days, travelling eighteen hours in a day, in consequence of deep snow; and we have tasted of the variety of temperature with which the Lord has blessed Utah, from the frigid to the torrid zone.

On our return up the Rim of the Basin, from the settlements of the Rio Virgin and Santa Clara, we appreciated the change more than we did in going down. The brethren are in good spirits, with few exceptions. There were a few places where we had to stay and settle some difficulties. They expressed a willingness to do right, and they were very glad to see us; and, although in midwinter, they would crowd together; and, in fact, they appeared to enjoy our visit more than if they had known we were coming.

It is generally understood that all nations are desirous of getting under their control both a northern and a southern climate. This is desirable in all nations. We found that the brethren in Washington county had again raised, last year, a good quality of cotton, which would be highly creditable in any other country. We have also soil and climate that will produce tobacco as fine as is grown in Virginia: it only needs to be cultivated.

Now, were we to take a man from the broad prairies of Missouri or Illinois and show him the narrow flats of the Rio Virgin, he would be apt to describe it as a certain member of Congress described the Louisiana purchase made by Mr. Jefferson. He

said that it was not a belt nor a garter, but simply a mere strip—a mere string west of the Mississippi river. That shows how little a Congressman in Mr. Jefferson's time knew of the valley of the Mississippi. Such is the feeling in relation to the limited extent of arable land in the southern part of our Territory. The field of operation for the production of a supply of cotton is within our reach.

Many of us choose to use tobacco, and we could save $60,000 from going out of the Territory every year, if we would raise these articles within ourselves.

I am well known as one who is in favour of letting this article of tobacco alone. It is said that many suffered more from the want of it than they did for bread in the time of famine. If we must have it, I am in favour of laying plans to produce it within ourselves, seeing that the Lord has given us the climate.

Now the production of cotton in Washington county is no longer a matter of uncertainty. It can be produced; and as men enter into the business they will gradually learn how to manage it. Experience shows that as we plant the seed, year after year, it becomes naturalized to the climate, and we raise a better article and more of it every year. This may also be said of grain in this Territory, wheat and corn in particular.

Many settlements have arisen within the last few years that are now in a flourishing condition. I visited one, Deseret City, on the Sevier, where they are raising an abundance of wheat and other grain. We organized a Branch of one hundred and twelve members, and a good feeling appears to exist there. The soil is of the best quality, and there is a prospect of its being one of the granaries of the mountains. There is a spirit of waking up among the people, at the present time, to their own interests and welfare in regard to home productions. During the last two or three years, while there has been such a vast influx of merchandise, the goods in market being easily obtained, that has had a tendency to cause the people to neglect home productions; and they have exerted their ingenuity to procure means to buy what they needed, instead of producing it. This feeling is now dying away to some extent, and we find the people busily at work to produce those things which they need for their own use, and they do not feel to depend any longer upon a foreign market.

Brethren and sisters, the work that is before us requires our undivided exertions and our best economy and industry. And when we undertake to do a work, we should do it with an eye single to the glory of God and a determined zeal to do his will—to live in accordance with his ordinances.

In taking up the Book of Doctrine and Covenants, and looking at the commandments and promises given through Joseph Smith, I am led to rejoice. With some there has evidently been a doubt of their fulfilment; and the idea that there was a possibility of the Saints, ever going to live in Jackson county!—why, say some, it is full of Missourians, many of them possessing the most hostile feelings, which they have nourished for years past. The driving of the Saints from their homes by the people of Missouri and the great prosperity that has attended this people have excited a kind of apprehension that, at some time or other, the "Mormons" would take a notion to go back to root them out of their homes. Fear occasionally takes hold of them, but still there is that same deadly hatred among them towards us which they possessed; and in consequence of that, many have considered that it would be im-

possible for the Saints ever to go back to that land and inherit it, and build the temple that has been promised and commanded to be built. Notwithstanding the revelations that had been given to build a temple, the brethren were prevented from fulfilling it, in consequence of the opposition of their enemies, or foolishness, or carelessness in the breasts of many who were called to act with the Prophet Joseph, when the Saints were driven. When the Saints were driven from the United States, we could not see why; but those who have any light in them can see now. If we were in Missouri, we should be obliged to take sides in the present lamentable strife of brother against brother. If we were there, we should be in constant trouble. The present state of anarchy should show us that it is impossible to settle their difficulty peaceably. They may strive to divide and make an amicable division, but it will end in the most awful bloodshed. It is impossible to avoid it. Their determined will and their hatred to each other are such that they cannot be reconciled. The hatred with which they hated us has turned upon each other, and it will continue upon them in such a manner that they cannot avoid it. And by-and-by it will be like it was with the Jaredites and the Nephites. When they became divided, they were determined to exterminate each other: they resolved on the extermination of one party or the other, and it ended in the extermination of both. You look in the Book of Ether, in the Book of Mormon, and you will find it. After they had slain two millions of people, the king of one of the contending parties tried his very best to procure peace and cease the shedding of blood. Coriantumr offered Shiz, if he would give peace to the people, he would give his kingdom to him; but Shiz would not consent to peace, unless Coriantumr would come and be slain by the hand and sword of Shiz. Then the people were again stirred up to battle, and fought until all were slain, except him whom the Prophet of God had said should not die by the sword. From the spirit that is now manifest, it is not impossible for like scenes to be again enacted upon this continent. It is just as easy, I contend, for the Lord to cause the Saints to return and build the Temple in Jackson County as it was for the Lord to bring us into this wilderness, or to frustrate the powers of our enemie here in this Territory, as most you have seen. When this people shall have learned to do the will of our Heavenly Father, and to be united in all things, then will be brought about the prediction that the wicked shall slay the wicked. The time is not far distant when the distressed of all nations will come from the east and from the west, from the north and from the south, and claim protection from the Saints of the Most High God.

It is high time for the Saints to be awake and on hand to perform their duties, and live up to their calling as Saints of God, doing all things required at their hands, that the light of truth may constantly shine in our minds. The only thing that we have to fear is that the Saints do not realize the importance of their position, and that they will not be awake to the duties that devolve upon them.

The time is nigh at hand when thousands and tens of thousands of our enemies and their children will come to crave protection of this people. There are many persons who have read the revelations of Joseph Smith that have had misgivings in relation to them, and they have feared that they were true; but they did not feel quite willing to believe that

they would be literally fulfilled; or, if they did, they dared not confess it. Any persons that have looked at the accounts published in our papers can see how rapidly and how easily the Lord can accomplish his work. He does not wish us to go and slay our enemies, but he wants us to be upon the watchtower. He wants us to build towers, temples, houses, and everything that will make us comfortable; also to plant vineyards and oliveyards, and to watch over them. But when it comes to the wicked slaying the wicked, he has thus far caused the wicked to slay the wicked. The Saints have been and doubtless always will be spared this trouble, but they will have to face dangers—in many instances to lay down their lives for the Gospel's sake; and to such the Lord will give crowns of glory and endless life, even to all those that live according to the principles of eternal life. But we need not expect crowns of glory in this life. The blessings of light and life that are in the midst of the Saints are only to be had by living for them—by living our religion. There are hundreds and thousands that are willing to fight for their religion. The things that are required are for us to live our religion, walk in accordance with the principles of honesty and justice, that the light of the Holy Spirit may continually shine upon us, and that our religion shall be the uppermost thing in our minds all the day long.

We frequently suffer ourselves to be bound by earthly considerations, so that we neglect our duties and attend to some small matters, and we thereby become careless and indifferent. But of this we should be very careful.

When I first settled at Parowan, in the county of Iron, the nearest settlement to it was Payson; and I believe there were only some three or four families in Payson. There were also a few in Sanpete. The fall after, the location was made at Cedar City. From that day to the present there has been a continual increase and extension of our settlements in that direction; and although it appears to be a great distance from here, settlements are rising up so fast that a man can stop at a settlement every night.

In 1858 I was told at Toquerville that it was impossible to make a road to the valleys up the Rio Virgin, and they were calculating that they would have to carry their seed-grain and ploughs over the mountains upon pack animals. I told them that in a few years I would ride over in a carriage. Brother Joseph A. Young and myself visited the two settlements there, and passed over the ground I am speaking of, with four animals to our carriage, and brother Joseph remarked that this road, which is very steep and crooked, was so crooked that it was difficult to see the lead animals. The pass has the name of Johnson's Twist.

The people are raising cotton and grain; they are cultivating the earth and are enjoying excellent health, and the water is of good quality. These two places (Pocketville and Grafton) are certainly in a flourishing condition.

We also visited the settlement at Minersville, Beaver county. It is composed of some twenty families. They are engaged in digging for lead, and they are trying to bring it into use. Evidence exists that a supply may be had from that quarter.

We organized a few families that live on Corn Creek into a Branch of the Church. We also found a small company of men on Cove Creek, who are commencing to make a setttlement there. Those two settlements obviate the necessity of camping out at nights between Fillmore and Beaver, and the settlements in Round

Valley and at Chicken Creek prevent the necessity of camping out between the cities of Nephi and Fillmore. This will be a great convenience to travellers.

Our country is a very extraordinary one, indeed; and if the Lord should see fit to send rain to prevent or do away with the necessity of irrigation, it is capable of sustaining a dense population; but as it is, the people are obliged to live in cities located above the fields, in order to secure to themselves pure water, and then go out and farm a patch of land with much labour and toil in the shape of ploughing, digging, irrigating, and weeding; and must so continue until the springs are made to rise up in the deserts, or the vapours descend from the clouds to aid in the better cultivation of the soil.

When I was at Washington, in the year 1856, I was asked by Senator Douglas if I did not think that, if skilful farmers were out in Utah, the land might not be made to produce abundantly without irrigation. That showed me how ignorant Congressmen were at Washington in regard to this country. When the Lord sees proper to break down the barriers that exist and cause the rain to descend upon the land, he can do it; but until then, he has very wisely provided that we shall take the streams in the mountains to irrigate the soil. If the mountains were covered with beautiful timber, and plenty of grain could be raised without irrigation, there is no doubt but our enemies would overrun us, or at least make us a great deal of trouble; but as it is, we inherit the chambers of the mountains: the rocks are our protection, and the oases of the desert our homes. Here we learn the arts of cultivation and of building; we learn to irrigate the land; we also, in many respects, prepare ourselves for a day when we shall go to the place that has been appointed for the building up of the city of Zion and for the building of the house which shall be a great and glorious temple, on which the glory of the Lord shall rest—a temple that will excel all others in magnificence that have ever been built upon the earth. Who is there that is prepared for this movement back to the centre stake of Zion, and where the architects amongst us that are qualified to erect this temple and the city that will surround it? We have to learn a great many things, in my opinion, before we are prepared to return to that holy land; we have to learn to practise the principles that we have been taught; we have to study to fill up every hour of our time in industrial pursuits and the acquisition of knowledge, and by economy and patience prepare ourselves as good and skilful workmen, as builders in the great building which our Father has prepared. And let me remind you that it is predicted that this generation shall not pass away till a temple shall be built, and the glory of the Lord rest upon it, according to the promises.

There is nothing in this country that is very prepossessing or encouraging to strangers, and especially to those who come with a bad spirit. When a man loses the spirit of his religion, he wants to leave the country. In a moment he sees it is a hard country—a miserable, barren, God-forsaken country. I have known many men come in here poor, and even destitute of the necessaries of life, in a situation to need help in order to enable them not merely to stay here, but to get food sufficient to sustain life. In three or four years, these individuals would, by industry and good luck, become measurably wealthy; they would become disatisfied, all at once discover that "Mormonism" was a hoax, and re-

solve to leave the country in disgust. Still they were perfectly independent of any assistance, and they were only leaving the country, they said, because they were so oppressed. Notwithstanding they had risen from poverty and degradation to comparative affluence, wealth, and independence, so that they could leave the country, into which they were brought by the Poor Fund, with plenty of mules, horses, waggons, carriages, cows, and many of them with money, yet they say that such oppression they could not endure!

I heard a missionary who came into this Territory by way of California say that on his way he met some seven families. They were apostates, of course, and each one went to work to tell him what they had apostatized for. They gave details of the causes and the reasons they had for apostatizing from the Church. Finally, the brother turned to one of the company who had not been talking at all, and said to him, What did you leave for? He replied very candidly—"I have been trying to think, and I have come to the conclusion that I was treated too well. When I first entered the Valley, I saw Elder Kimball, and he gave me a house to live in, rent free. He supplied me wood to burn. He said he would employ me. When I wanted to work, he told me to make myself comfortable until I had rested, and then he would employ me. I went to work, but was discontented. I went to work; but, not being satisfied, I considered the matter over and concluded that I was treated far too well." Now, I consider that man a pretty honest apostate, and I rather think that he will come back again to the Church.

I have heard men say that the reason why they apostatized was because they were not well treated. Now, I have often thought, when I have been reflecting that this was the work of the Lord—the only means of exaltation, that the loss of such individuals would be felt vastly more by themselves than by anybody else. What a gratification it would be for such persons, when they lift up their eyes in hell, being in torment, to think that they might have been in a better place, if they had only been well treated! What a comfort, what a consolation, what a balm, especially to one who is lost forever! To overcome such temptations was not an impossibility. But so far as we are concerned, whether our brethren treat us well or not, if we keep the commandments of God, keep ourselves in the path of rectitude, and our feet do not slip, if we pursue a straightforward course, if our raiment is clean, though we encounter many difficulties in getting along while in this life, yet we may trust in the Lord our God, who will exalt the faithful. If we set out in the work of the Lord for time and all eternity, we set out for everlasting increase, for a salvation among the blessed, and for an eternal exaltation. If the principles of life are worth anything, they are worth everything that man can possibly sacrifice or suffer to attain to the reward that is promised. I remember, when in Kirtland, having heard Jared Carter say that he had sacrificed everything that ever would be required of him. He said, I have sacrificed all my property once, but I will never do it again. Where is that man? He is numbered in the long catalogue of apostates. If a man should sacrifice all that he has, and then say "I will do no more," it is equal to saying I will stop serving the Lord. A man who intends to attain to eternal glory must be constantly awake to the discharge of his duty. He must not suffer his lust for gold, his thirst for wealth, or his desire for gain to fill

his heart with covetousness, which is idolatry. We can pass over the pages of Church history and see the incidents that have transpired during the days of Joseph, and see the fate of every Elder who suffered lust or love of filthy lucre to tempt him from the path of virtue. Their fate should be a warning to all good men. We can see the career of many, and behold their conduct and its results. Men took him by the hand, saluted him with a kiss, called him brother, and then betrayed him; yet I can see their career of hypocrisy, their apostacy, and their consummate villany. I can mark out their path. They were men who did not live their religion; they were not honest with God and their brethren; they were hypocrites; they corrupted themselves and became traitors to that man whom God had inspired to guide Israel. Some of them we regarded as very smart men that had great talents. They laboured a little while in the cause, but they were not true to themselves; they were not true in their integrity; they were dishonest and corrupt; and in consequence of this, they fell into darkness, and lifted their hands for the destruction of the Saints of God, and fell from that exaltation which they had aspired to attain to.

The blessings of Providence have been over us from the commencement of this Church; the protecting hand of the Almighty has been visible over us all the day long: every step has been guided in wisdom. To take a people from amongst the nations of the earth and locate them in the midst of these mountains was one of the greatest achievements over natural obstacles ever accomplished upon earth. To organize a State in the midst of a vast desert—one that could sustain itself and bear up against the powers that endeavoured to destroy it, was a feat unequalled by anything recorded in the annals of history.

When I was in Washington and in the library of the Capitol, I was asked if the "Mormons" would fight. I replied that the people that would have the energy to form a powerful State in the midst of a desert would have energy to defend it. To take persons, of various habits, possessing education of different kinds and degrees, men and women speaking different languages, coming from almost every part of the earth,—to bring them here and organize them into a peaceful and united people, loyal to the Government and laws of our country, was certainly no small task. Then take the Saints that were assembled at Nauvoo, that had been driven from their possessions, hurried away from their homes, and robbed of all they possessed, driven away with a design on the part of their enemies that they should perish in the wilderness,—to take this remnant that was left and bring them with the rest to this land, that was pronounced uninhabitable,—to make it produce the rich provisions of the earth, and to organize a powerful State in the midst of this desert country, shows the power and wisdom of the Almighty, manifested through the man that leads, guides, and instructs the people. It is of such a character that the leading of Israel through the wilderness by Moses bears no comparison. You go to the Book of Exodus and you find the children of Israel made the most crooked paths, whereas we find that we came straightforward through the mountains right into the land of promise. We have straightened the mountain passes; we have made the the rough places plain and smooth: the mountains, as it were, are melting away at our presence. The Prophet of the Lord showed all this beforehand by the power of God that was in him.

After a few years in these moun-

tains, we hear members of Congress waking up, as did Mr. John Thompson, of New York, in 1858, being from the same State as the Prophet Joseph, and was probably in that State when the Church was organized. This astonished Congressman, having opened his eyes, said—"Mormonism is a stern, ugly fact, and it is halfway between us and the Pacific Ocean, and it stands there with ten thousand bayonets daring you to the contest." He had suddenly awaked out of his slumber probably by the remarks of Mr. William W. Boyce, of South Carolina, who said—"There are two ways of settling the Mormon imbroglio; one is peace, and the other war: the first is the most humane, the cheapest, and consequently the best. If we choose the second, we make a hell of the passes in the mountains between the Pacific and the Atlantic for the next thousand years.

They were just opening their eye to behold what they had done by driving the Saints from the United States, and refusing to allow them to lodge upon the banks of the Missouri. They drove them into the wilderness, and hoped never to hear of them again.

The day has passed for us to submit to be mobbed and driven about from pillar to post by our enemies: they have now got something else to do. The sword is now passing back and forth amongst them. I recollect, when I was a school-boy once, the master gave two of us a stick and set us to whip each other: the master was compelled to stop us on account of our severity. Our enemies would not take the advice of the Prophet; this nation refused to listen to his counsels; they would not hearken to the word of the Lord which he proclaimed unto them; they killed us and drove us away from our possessions; and now the Lord will suffer them to punish each other for their sins, even as the schoolmaster did the boys, until he gets ready to stop them.

I am very much pleased with the privilege of addressing you. I feel that I am awake to the truth, and I try to live my religion, to bear my testimony to the work of God, and sustain the influence of my brethren in rolling on this great and glorious work. My testimony is as it has always been. It is the work of the Almighty, and his hand has guided it, and will continue so to do henceforth and forever, and no power can stay its progress, and he will guide it until it will overcome all opposing forces. It is the little stone cut out of the mountains without human hands, and it will roll forth and grow until it becomes a great mountain and fills the whole earth.

When the Prophet Joseph Smith was before the court of Judge Austin A. King at Richmond, Missouri, they wanted to prove the charge of treason against him. It was stated in evidence that he had preached from the prophecy of Daniel, where it speaks of the great image and the little stone, and had stated that the stone would strike the image upon the toes and feet and break it to pieces,—that then it would become a great mountain and fill the whole earth. Judge King inquired of the witness if Mr. Smith did not say that the little stone spoken of was the Mormon Church. The witness answered in the affirmative. Judge King, turning to the clerk, said, "Write that down; that is treason." According to this decision, the doctrines taught in the Bible were actually treason. General Doniphan replied, "By G—d, Judge, you had better make the Bible treason, and done with it." They of course believed that the kingdom spoken of is a figurative kingdom; but we know that God has organized that kingdom, and it will roll forth with

power and might until it overcomes all obstacles, and fills the whole earth. Then it will grant shelter and protection to all who are honest and upright, and protect them in their religious sentiments, whatever they may be. This will bring about a reign of peace and happiness that the world has long looked for.

Men may speculate and write their squibs; they may undertake to write this way or that; yet the Lord has commenced his work, and it will spread itself abroad until the laws of Zion are sent forth among all nations; for this work and this people will eventually have the dominion, and no arm can hinder it. Every man that is fool enough to be blinded by Satan will miss the honour, the glory, and the exaltation that await those who shall be sanctified and be prepared to enter in through the gates into the city, while those who adhere faithfully to the servants of God that are always on hand to build up Zion, seeking first to build up the kingdom of God and to learn his righteousness, will rise in majesty, glory, exaltation, and dominion.

May this be our case, in the name of Jesus. Amen.

SALVATION BY WORKS.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, June* 24, 1860.

REPORTED BY J. V. LONG.

I have no desire to detain you here and weary you, for there has been more said now than you can retain in your minds. All the items that have been advanced by brother Young are very good. When you reflect and take into consideration the religion of Jesus Christ, viewing it from the beginning to the present time, you can easily see that it is for you and I and every man upon the face of the earth to be wide awake to our duties, to be Saints, to be righteous, virtuous, pure, and holy men and women. It is all to be comprehended in the words of James the Apostle. He says, "Faith without works is dead, being alone."

Now, our position is such that we are required to manifest that which is in us by our works. The following reasoning by the Apostle James is excellent upon this subject:—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it

profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only. Likewise also was not Rabab the harlot justified by works when she had received the messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (James, chap. 2, verses 14—26.)

Can you tell me about anything that has been accomplished without works? It matters not how much faith you have got, except you have works with it. We read in the Book of Doctrine and Covenants that men can accomplish much by faith; but of course that faith must be accompanied by works. Whenever a man of God undertakes to do anything, he does it by the power of faith and works. Upon this principle the Lord brings about his purposes, and there never was anything of any moment accomplished upon any other principle. The Almighty has said that in the latter days he will send forth his angels to inflict punishment upon the wicked, and that a certain angel shall blow his trumpet, proclaiming that time shall be no more. An angel will also be sent forth to destroy the wicked, or, as the Scriptures say, to reap down the earth."

There is virtue in the words of a man of God; and when he rises to address the people, he tells them his message plainly, commands them to repent of their sins and to be baptized for the remission of them; after which he promises them the gift of the Holy Ghost. Then, when persons are received into the Church, they begin their lives anew, as though they had never sinned, and thus go on unto perfection.

We are told to work out our salvation by our faith, and with fear and trembling. And cannot you readily see that works are required at the beginning of our career, and from that time to the end of our lives? Where is there a man in the world that ever raised a crop of grain without works? If a man wishes to raise a crop of wheat, he first ploughs the ground, then he drags it; he next sows the wheat; and when the dry season comes on in this country, he irrigates it; when it is ripe he reaps it, hauls it home, stacks it; and when he gets ready, thrashes it, takes it to the fanning mill, from there to the grist mill, where it passes through the smutter; it is then ground, bolted, and taken home ready for use. And every process that the wheat passes through is controlled by works. And it is so with us: we are required to perform works of righteousness all the day long.

Brethren, you are required to be very diligent and cautious; and, as brother Joseph said, Be careful not to put in anything that will sour and destroy the good that you do. Take good care of all the good you get; increase in faith and in good works; for, as James says, "Faith without works is dead, being alone."

Then go on with your works of righteousness; be diligent and faith-

ful in all things committed to your charge. Let the Elders be at their posts, and be ready to administer in the ordinances of the house of God whenever duty requires it of them. If the Elders will be faithful, the power of God will attend them in their administrations; but if the people to whom they administer have not repented, they will not receive the remission of their sins, nor the gift of the Holy Ghost; for that Spirit will not dwell with that person who does not honour his calling, and who is not sincere and truly penitent before the Almighty. You may go to meeting and sit from one day's end to another, and it will not profit you anything, if you do not perform the works of righteousness required by the law of heaven.

I can live my religion, whether at home or abroad, whether I sit here, preach to the people, or do anything else that pertains to my calling and position. If it is necessary for me to preach, I rejoice in doing it, or in the performance of any other duty. If I do not confess, I shall be condemned.

I have noticed that there are not many of those "counter-jumpers" come to meeting: the saloon keepers are not much better. It is hard times with them; there is not much money stirring now; the business is almost done on credit now-a-days. What do you think I think of old grey-headed men who sell whisky all the week, and then come to meeting on Sunday? I do not fellowship such men, be they young or old; I disfellowship them all. I cannot fellowship the old men who have loved it from their youth, and then go and give it to young men, and lead them to destroy their bodies and defile the earth. It is drunkenness that leads to whoredom and abominations of every kind, and brother John Alger, senior, who sits before me, knows it as well as I do. He knew me when I was a mere boy, and there was not a drunkard in all that district of country; but now they are nearly all drunkards in that part of the State; yes, men and women are leading each other to destruction. Then who can have any feelings against me for talking against these things?

I wish now to speak of works. Let us consider those principles and ordinances that lead to life. The doctrines we teach are good and wholesome, and every man and woman that will observe them will be saved; they will be at peace at home and abroad. Do you think it will inspire a man who is already honest to become a Latter-day Saint? No; I am just the same in that respect now as I was before I embraced the Gospel. I was honest then, and I am honest now, and brother Alger knows it. The man that will be dishonest with what we call Gentiles will rob me, if I give him an opportunity. You should be as honest with those comers and goers as you are with me. God has never given you the right to be dishonest. There are too many such characters in our midst. Sometimes I am sorry, sometimes I am glad, and sometimes I am ashamed of what I see and hear. How long will such things continue? Not many years, I can tell you. Our Father will sweep them from the land, and that man who is honest, although he does not profess religion at all, will be saved; but those who profess and do not possess the spirit of their profession, and who do not live up to their privileges, will be cast out. None can stand or endure the trying day, except those who are active and diligent in the discharge of their duties.

There are some people who think I am very hard, and occasionally pretty rough in my sayings; but I can tell you that I am not as severe as I ought

to be, considering the persons and cases I have got to deal with. When I see people taking a course to lead them to destruction, I feel anxious to save them from falling. I know that I am a poor frail mortal, liable to err; but I know better than to cheat or rob a neighbour, and so does every man that has been baptized into this Church; but men give way to temptation. If men steal, they know they are doing wrong and sinning against God.

In regard to trials that brother Joseph was speaking of, I consider that I never had any that affected me; and if anybody ever rejoiced in tribulation, I did when I had to break up and go and make a new home. When the proper time comes, we shall all have the privilege of attending to the ordinance necessary for the salvation of our dead. My brothers and sisters and all my relatives almost died before the Gospel was revealed; and when we get a Temple built, I will go forth and be baptized for them, and bring them to enjoy that which is their right. At present I have to say to you, brethren and sisters, Live the life of the righteous, do that which is required for the benefit of the living, and the day will come when you can go through the ordinances of the house of God for the dead.

I am free to acknowledge that a great majority of this people are improving, and I am sorry to say that a few of them are retrograding. Some have become contaminated by associating with this army. They are responsible for this themselves, for God never suffered an army to come here to corrupt the people, but to try them—to prove them in this as well as in other things. It is true the army has been a curse to many, more so than any previous influence with which they have come in contact. We have to be tried, and this has been suffered, to see what we would do. Many who have come here would, if they had an opportunity, debauch our families—seduce our wives and daughters. There are some honourable exceptions to this, and those who would not do it here would not do it at home.

There are many enemies of ours that look upon us as the outcasts of all creation, because of our religion. I expect to see the day when they will have to come and be our servants, and they cannot avoid this.

This is the Church and kingdom of God, and the religion we have embraced is the Gospel of Jesus Christ, and it will ere long prevail over the whole world, and the wicked cannot prevent it. Do you think they believe it? Yes, the Congress of the United States have more trouble about us than they have about the whole world besides.

This is a day of judgment; hurricanes are passing over the land and terrifying the inhabitants of the earth; and this is not the end. Many persons who profess to know have been predicting that in the year 1861 more events of a marvellous character would take place than in any previous year; but whether this is the case or not, I know that the judgments of God will pass over the earth.

In conclusion, I feel to bless this land, these valleys, mountains, waters, also our herds and flocks; I feel to bless all the righteous, and predict judgments upon the wicked. Let the Elders who meet to pray after the holy order of the Priesthood ask the Father to hasten the consummation of his work, that the Saints may inherit the earth.

God bless you all forever! Amen.

BUILDING UP THE KINGDOM OF GOD, &c.

Discourse by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, September 16th,* 1860.

REPORTED BY J. V. LONG.

I feel to rejoice this day in what I have heard. The kingdom of God is independent, and so are the servants of God. They should act so always, and not be afraid to tell the truth.

I rejoice particularly in the overturn of affairs suggested by our President this morning in regard to assisting the Elders from this end of the route.

This is a good day for Israel—the very best day they have ever seen. They are prospered; they are becoming wealthy in the good things of life; they are comfortable, and they have peace in all their borders. They go forth upon the right hand and upon the left, and they are building up the kingdom of God. They did more yesterday than the day before, and they are continuing to do so every day, and thus the kingdom is increasing.

How fully we should realize (and perhaps many of us do partially realize) the greatness of the work in which we are engaged—the magnitude of the work of this last dispensation. What else should occupy our attention equal to it? There are scarcely any, be they rich or poor, but what have these feelings, and they have come here in consequence of them, and some few may have come for other motives. But I take it for granted that those who come here do so because their hearts have been touched with the light of truth.

This is the beauty of the revelations and principles that have been revealed in these last days. They that have embraced them desire to build up and exalt righteousness upon the earth, and to walk wickedness and every species of abomination under their feet; and for this cause have they assembled themselves together in these valleys of the mountains. There is less of wickedness and of those who desire unrighteousness and to roll it as a sweet morsel under their tongues: their desire is to exalt the principles of truth with which they have fallen in love. They have crossed the great seas and plains, and many of them have striven for years to come to these mountains to associate with those that have pursued the same course, stimulated by the same influence. We have great reason to rejoice that there is a nucleus formed here that we can gather to. It should be the feeling of every heart, not to build up ourselves, but to build up the kingdom of our God. How is this to be accomplished? We are to be united as the heart of one man. We have difficulties to contend with, as the people of God always had. We need food and clothing, but we do not need the wickedness which other people revel in, or the wastefulness with which others trample under their feet the good things bestowed upon them by our Heavenly Father; but we require that wisdom that will enable us to live and accomplish the most good, in the best way, in the work in which we are engaged. It is our business to provide for ourselves

and our households those things that are necessary to make them comfortable. It is our duty to teach them how to pray, and how to practise economy, and do all things for the building up of the kingdom of God. How shall we use the bounties of nature so as to build up this kingdom? We must go to work with spirit and energy to do those things that are necessary for our existence, and to give us greater ability for the rolling forth of the work of the Lord. Let virtue and truth control us in all things. Are we not living in an age of revelation? Do we not have revelation day by day, week by week, and month by month, pertaining to our salvation? Suppose that one of you were living in some dark corner of the earth, and the light of revelation and truth should reach and penetrate your understanding, and leave a testimony in your bosom higher in value and more to be coveted than gold; would it not be more appreciated than it is now?

If we cultivate the Spirit and influence that was spoken of to-day, and if we notice and observe its operations, it will be like the voice of the true shepherd speaking unto us. If we clothe ourselves with that Spirit, we shall be blest with its guidance and inspirations from time to time; we shall have line upon line and precept upon precept. If this influence and Spirit were to control us continually, we should see, feel, and appreciate it; we should know that it was from heaven—the voice of the Almighty unto us. I have heard many say that they required not "Thus saith the Lord," because they knew the words of the servants of God to be true, by the Spirit and influence that accompanied them. This satisfies any one who has the light of truth within him. And this is what we all can have: we can all attain to it, if we have this Spirit. When this is our guide, we know what is the true voice from heaven: we can then tell when anything emanates from the right source, and we can see the beauty there is therein, and the propriety of following out the dictates of wisdom and the instructions which we receive from day to day. We should strive to appreciate and understand the things we hear, and then go and practise upon them. We should love the truth for the truth's sake, as we were told this morning, and do all that lies in our power for the advancement of the cause of truth. We should labour for the attainment of this object with perseverance and energy, and work humbly and diligently, that hundreds and thousands more may be brought to an understanding of the same glorious principles that we now rejoice in. We should also strive to learn more of everything that is necessary for our benefit, and that we may be useful in the kingdom in which we are engaged; and thereby we shall learn to be diligent in the work of the Lord.

Have we any need to see any idle times in our experience in this Church and kingdom? I have not found any peace in my experience where I could be idle for one moment; and if I have not had my mind and hands employed, I have always felt that I was idle and unprofitable. And I will here remark that I think, if we are willing, we have plenty to do; and I think it would be so with all, if they had the right spirit.

Let us all strive to be in the way of our duty, and ready to jump into any place and work. No matter what is to be accomplished, do it with an eye single to the glory of God and the advancement of his kingdom. My soul delights in seeing any measure adopted, which has a tendency to roll on the great work of the Lord. I rejoice that the means of the Church are now going to be

husbanded and kept for the gathering of the Saints, instead of being expended for fine clothing and other unnecessary articles, which is almost equal to squandering the money away. I know the feelings of President Young upon this subject, and have for years. He has been borne down under this for some time, and all Israel ought to rejoice in this movement; for it is lifting a great burden from the people abroad as well as from the Presidency; and I consider that the Saints in these valleys ought to be thankful for the opportunity of doing something for the spread of the Gospel. Have you not seen many precious opportunities for doing good, and neglected them, and afterward regretted that you have let them pass? If you have, remember now, and consider that you will regret more if you let the present redeeming chance pass without doing something to aid in sending forth the Gospel to the nations of the earth. I would likewise advise you to make your deposits towards gathering the poor. Remember that it is one of the chief duties of the Saints to gather Israel, in building up the kingdom of God; and everything we do should conspire to this end.

It is for this purpose that we gather together, and that we may have greater power and put our means together to accomplish it in a greater degree, and that we may see how we can best operate to bring forth more fully the kingdom of God and the gathering of Israel.

I am told that in the old country they have a saving fund, into which they cast their spare pence for the gathering of the poor Saints. They pray and watch; they also fast, believing that their deliverance will come, if they are faithful in putting by a little every week for the purpose of bringing the poor to Zion. You that have been there and passed through the ordeal know about this better than I do. I understand how anxious they feel to gather with the Saints to these mountain fastnesses, and I will ask how you feel, who have left brothers and sisters in those lands. Do you not think that they feel to long for the hour to come when they can have the blessings which you enjoy in these valleys of the mountains? Do they not long to contribute to the building up of the kingdom of God.

It is a duty incumbent upon this generation of the Saints of God to impart freely of their substance for the gathering of scattered Israel, and also to aid in dispensing the words of life to all nations, that those who sit in darkness may have an opportunity of embracing the Gospel of salvation that has been revealed in this dispensation. This Gospel must be proclaimed to every creature, that they may receive it, if they see proper; and if they do not, they will be under condemnation. This is an obligation resting upon the Saints of God. Who are there that would not be glad to gather their friends together and encircle them around them—I mean those whom they know to be as honest as themselves? They would certainly like to have their relatives participate in the same blessings that they themselves enjoy. We all wish our friends to have the privilege of exercising their own agency in regard to the Gospel, as well as in any other matter. I suppose there are none but that have these feelings for their friends and acquaintances.

We are here living in the midst of the Saints, participating in all the blessings of the kingdom of God. And suppose we do not have all the luxuries we desire, what of that? How often do the Saints abroad go without a meal's victuals for the sake of saving something for the Mission and for the spread of truth? I have

heard the Elders say when they were gathering money to assist the brethren to go to India, that many of the poor would go to meeting without anything to eat for the sake of contributing something to help forward the work of the Lord. Who is there here that has done without a meal of victuals for the sake of the Gospel? Let us think of these things, brethren and sisters, and do all we can for this or any other enterprise that may be suggested by our President. Let us see how ready we can be to man the ship Zion, and to push on any enterprise that he has set on foot; and in this way we can test ourselves and see if we are as ready as we were in the first place to assist in the work of the Lord, and to yield of the things of the world and everything else for the cause's sake.

Economy and prudence in our deal and management is a thing touched upon by brother Kimball this afternoon. Now, you all know that speculation is rife in our midst. What do speculators care about our principles? Nothing whatever. They run here to line their pockets with the golden god in the mountains. Yes, they come one after another to offer their worship at the shrine of the golden god. If this is not idolatry, I would like to see it, and to know where it is. Where does this idolatrous worship prevail so much as it does in the Christian world? Among the nations it seems to be the object of both merchants and ministers to get the people's money.

When I have heard that some of the Elders of this Church made it their special object to get people's money, and that their preaching has been MONEY, MONEY, *money*, every day of their ministry, I have been grieved in my spirit; and then they would come upon this stand, when they returned, and misrepresent their labours. I have been ashamed of their conduct. Then, again, I have heard the Elders tell that they had to gather money for such and such a fund, and that half their preaching was about money. I have felt anxious to see some change. This movement, then, I hail as a great blessing to the British Saints. What a blessing it will be when they are relieved from this great burden! I rejoice in it, and I trust we shall all feel united in responding to the call.

I will also call your attention to something else in addition to the Missionary Fund. Let us do something towards emigrating the poor Saints at this end of the route. I feel interested in it. We have had a great many come to us to know how they could manage to get their friends from the old country. Many of them are out of employment, and they do not know how to get out of bondage. The friends of such persons come to us and want us to help them; but what have we to assist them with? Who of you have paid your Tithing for the last two years? (President Young: "They do not know what it means.") You have almost forgotten the meaning of the word: this is through carelessness. Let us rub up a little, and see if we cannot learn what tithing means. Will you rob the Lord of tithes and of offerings?

These are not my words, but they are in the Bible. The Prophet said to the Jews—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough

to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." (Malachi, chap. 3, verses 8 and 12.)

Let us apply these things to ourselves, ponder over them, and seek to do better, and live better every day, and strive to increase in our ability to do good.

I have striven diligently to do what I could for this kingdom, and I find that the more I do the more ability the Almighty gives me. I hope ever to be free with what means I have, and the Lord knows that I cherish nothing in this world in comparison with the success and prosperity of this kingdom. When I joined the Church, I joined with all I could control, and I rejoice in the continuation of this feeling within me. Let us all live and feel that it is a duty and privilege for every one of us to be upon the altar, and to do all we can to promote the interests of the kingdom of God upon the earth. In that our interests are combined and circumscribed. If we wish to appeal to a selfish motive, we shall find that motive fully satisfied in pursuing that course in which I have endeavoured to direct your minds. The best investments and bargains that you can make and the best thing you can do for yourselves here while in time and for eternity is to let the kingdom absorb all your interests and all that pertains to you. It is the best bargain that any son and daughter of Adam can make, to consecrate their time, their talents, and all that they possess to the advancement of the cause of our Redeemer; for by it we shall obtain all that is good for us here and all we desire in the future. Through that channel we shall attain eternal riches, and through that channel we shall preserve our identity before our Father and God, and insure our salvation in his kingdom.

Let us be obedient and humble, and listen to the whisperings of the Spirit of God. There are not many people in the world but who hear the whisperings of the Spirit at times, and you Latter-day Saints have a claim upon it constantly, if faithful. I have remembered the whisperings of the Spirit to me for years after they were given, and they have come to my mind at times and seasons when they have been very acceptable. I know that it came to me by the power of the Spirit with regard to the truth of this work.

I can bear the same kind of testimony as brother Pratt, who addressed you this morning, although he has been an Apostle for many years, and was one before I was baptized. This causes me to rejoice, because we have all the privilege of receiving a testimony for ourselves.

"This is the Gospel of Jesus Christ: go and be baptized for the remission of your sins," was the whispering of the Spirit to me. I soon went forward and and embraced it, and I have been thankful ever since that I followed the dictates of the Holy Spirit. It is true I did not think as much of it at that time as I have done since, but I know it was the whispering of the Spirit of the Lord to me.

Many times when I heard President Joseph Smith teaching the people the principles of the Gospel, I have had this same influence whispering to me that what he said was true, and I often desired in my heart that the time might come when I could go forth and be baptized and dwell with this people; and the Lord has answered my prayer. I feel

thankful to him, and I rejoice exceedingly in the work in which I am engaged.

These are good days and glorious times in which we live, and I feel to thank God and give praise to his holy name for the blessings poured out upon me—blessings and honours unexpected and unsought for by me. I can truly say, in this connection, that I feel grateful for the blessings I enjoy and the position I occupy; and I know of no other way to do the will of my Heavenly Father than to do as I am told by my file-leaders. I will throw myself before this people as an example. I have been prospered in all things I have undertaken, and the Lord knows that I have never sought these temporal blessings; but I have been prospered, notwithstanding, in all things that I have put my hands to in this kingdom. But I have sought his wisdom that I might be useful, and I have tried to be so. This has been the predominating desire of my heart all the day long, and these blessings have come through having that desire, as a reward from the Almighty.

I rejoice as much as any man can rejoice, with the same degree of knowledge, in the privilege of laying a good foundation for time and for eternity. I know that my brethren have blessed me and prayed for me, and so have the Saints generally, weak and unworthy as I feel. I feel to bow down and weep before the Lord because of my poor ability. I have often felt that I have been required to do things that I thought I had no ability to perform; but my motto has been—"O Lord, assist me to do this." And my desire has been to see and know and carry out his good will and pleasure. I err a great many times, I doubt not, and wound brother Brigham's feelings; but my desire is to do whatever he desires me to do.

I do not think of talking upon this subject; but I felt led in this peculiar strain, or I should not have pursued it. While I have been standing before you, I have been led to advance these ideas; and perhaps it is well for me to say a few words more, and express a few sentiments in regard to how I came in possession of these blessings.

I never look for pay for anything I do, and I do not care anything about it; but when I have heard the Elders preach about the future reward and enjoyment, I have said that I did not know, neither did I care anything about it; for I have always believed that the Lord would give me all and more than I could desire or receive. I have no trouble or doubt about the reward. I know that I shall not go short, neither will you or any man who will strive to do the will of his Heavenly Father. It is the duty of all of us to take the right course, to do right in all things. It is the only principle by which any man can stand in this Church. Let the people impugn a man's motives as much as they please; if he pursues a righteous course, it will bring him out right at last. People may try to injure others as they please, but that son and that daughter that takes the right course, and do not do anything to grieve the Spirit of the Almighty, will come out right in the end, if they will be faithful. Although dark clouds may be louring around at times, let the Saints look up, and let them get a character with their God. Remember that you are citizens in the kingdom of God. Citizenship in the United States is highly prized by some, and rightly too; but what is it to be a citizen born in the world, to that of being born in the kingdom of God?

Let me now call the attention of parents for a few moments; for there are doubtless a great many here, and

perhaps there are some who are accountable for having put the intoxicating cup to their neighbour's lips, and more especially for having put it to the lips of their sons. It seems to me that there should be some restraining influence thrown around the rising generation, as well as on this practice of men introducing liquor to others. I suppose that a man is responsible who takes liquor into his system; but I would rather it be some one else than me who throws the first temptation in the way of any man. It is my desire to throw around my family and friends a good influence—to instil into their minds something better, higher, and nobler. Parents can do this whose minds are steady, and who have the light of truth in them like a well of water springing up unto eternal life. Let us throw around those that have a wild disposition a salutary influence, and endeavour to cause them to forsake the paths of vice—throw something around them that will be calculated to exalt them and bring them into the presence of their Father and God. How joyful that family would be if they could save a soul! How joyful would they be if they could see their sons taking a wise course, being moral and sober,—to see them growing up in this kingdom in righteousness, and to have the assurance that they were raising up families imbued with righteous and holy principles! What encouragement it would be to press on in the paths of virtue, and to shun the path of immorality! How pleasing would it be to see our sons and daughters pursuing the path that leads to life, and avoiding the one that leads to degradation and death! I hope that we shall see an improvement in this respect in the future.

I will not occupy your time any longer. I feel well, and I rejoice in the Gospel of salvation, and I feel to bear my testimony that this is the Church and kingdom of God, and that the servants of God have borne a faithful testimony all the day long. You have had so much of their preaching that you do not appreciate it; you have had it like a surfeit; the words seem to bound back; they are like the tinkling cymbals, as the President remarked. And it will be so, unless you have the spirit to appreciate the teachings of the servants of God. A greater blessing could not be poured out upon you, and it comes in such a way that you cannot appreciate it. For instance, it is a common thing for people to say, "Oh, I have heard that before!" and hence the people pay no attention, nor do they give heed to the teachings that are given here. This is because they are blessed with them so frequently. But is that the way to do? It is the way you do. But I look for a reformation in many things. The work is not going to stop; it is going to be propelled with immense force, and there are sufficient people to make it roll with greater rapidity.

This people have been prospered and blessed, and have got the comforts of life; and if they do not keep them in their possession, it is their own fault. It is within the power of every one to get them: they are offered for labour on every hand. Those who can lay up for their families should do so, and their is no necessity for any one going short of bread. It is offered in the streets for sale very cheap, and the supposed surplus is going out of the Territory. The people can get it for their labour, and they had better keep it and treasure it up against a time of need.

May the Lord bless us all, and keep us faithful, and enable us to be useful in his kingdom, is my prayer in the name of Jesus. Amen.

PRIESTHOOD.

Remarks made by President BRIGHAM YOUNG, *Mill Creek Ward, May 7,* 1861.

REPORTED BY G. D. WATT.

In order to come to a proper understanding—to see eye to eye—it is necessary that we be instructed, that we may be workmen that need not be ashamed before God and his holy angels. I pray for you continually, that the wisdom of God may rest upon you and upon all his Saints. I am happy for the privilege of meeting with you, and can say, according to the best of my knowledge, that there is a great improvement in the midst of the Saints: they are increasing in understanding. The little apparent difficulty you seem to have here is no difficulty at all. In the rise of this Church, and for years afterwards, if four men had been appointed to live in the capacity of a neighbourhood, there would have been more real difficulty in one month than there has been in this Ward since brother Miller has been its Bishop. This proves that the people are learning to let things alone that they do not know to be right, and wait until they know what right is. This is a great lesson to learn. It is also a precious gift, that some people seem to be possessed of, to have knowledge enough not to talk until they can say something to advantage and benefit to themselves, or others, or both.

The instructions some of you need here I presume would be good for all. It is not always an easy matter for persons to understand the true position they really hold before God and before their brethren. People do not seem to understand fully their position and the duties they are called upon to perform; but when a person comes to understanding, he will not go amiss. There are so many traits in the lives of the people possessing the Priesthood, that, touch it where you will, you cannot touch it amiss; and if you know and understand it, it is to you a source of great satisfaction, while those who do not understand are still left in the dark.

When brother Miller was at the Seventies' meeting in the city, a week ago last Saturday, I made some remarks on the items of doctrine before us, and the clerk wrote down a few of them. I took, I think, the purport of these remarks, and published them in the last week's *News*. I then and there stated that a Bishop, in his Bishopric, cannot try any individual for error in doctrine. In reflecting upon this, let me ask, how do we understand doctrine? By revelation. What are the privileges of a Bishop? Has he the privilege of the administration of angels? Yes; this belongs to the lesser Priesthood. Has he the privilege of using the Urim and Thummim? Yes. The breastplate of Aaron that you read of in the Scriptures was a Urim and Thummim, fixed in bows similar to the one Joseph Smith found. Aaron wore this Urim and Thum-

mim on his breast, and looked into it like looking on a mirror, and the information he needed was there obtained. This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can enjoy this privilege. They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror.

The office of a Bishop belongs to the lesser Priesthood. He is the highest officer in the Aaronic Priesthood, and has the privilege of using the Urim and Thummim—has the administration of angels, if he has faith, and lives so that he can receive and enjoy all the blessings Aaron enjoyed. At the same time, could Aaron rise up and say, "I have as much power and authority as you, Moses?" No; for Moses held the keys and authority above all the rest upon the earth. He holds the keys of the Priesthood of Melchisedek, which is the Priesthood of the Son of God, which holds the keys of all these Priesthoods, dispensing the blessings and privileges of both Priesthoods to to the people, as he did in the days of the children of Israel when he led them out of Egypt. This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lot had it, and it was handed down to the days of the Prophets, long after the days of the ancients. But the people would not receive the Prophets, but persecuted them, stoned them and thrust them out of their cities, and they had to wander in the wilderness and make dens and caves their homes. The children of Israel never received the Melchisedek Priesthood; they went into bondage to enjoy it in part, but all its privileges and blessings they never would receive in full, until Jesus came, and then but a few of them would receive it. This High Priesthood rules, directs, governs, and controls all the Priesthoods, because it is the highest of all.

What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory, and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ. In the last week's *News* I published a portion of a revelation, showing the authority of the First Presidency of the Church, composed at first of Joseph Smith, Sidney Rigdon, and Frederick G. Williams. When this revelation was given, the two last-named brethren were Joseph Smith's counsellors, and this First Presidency possessed the power and authority of building up the kingdom of God upon all the earth, and of setting the Church in order in its perfection. You read in the revelation alluded to that when the Twelve were called and ordained, they possessed the same power and authority as the three First Presidents; and in reading further you find that there must needs be appendages and helps growing out of this Priesthood. The Seventies possess the same power and authority; they hold the keys of establishing, building up, regulating, ordaining, and setting in order the kingdom of God in all its perfections upon the earth. We have a Quorum of High Priests, and there are a great many of them. They are a local body—they tarry at home; but the Seventies travel and preach; so

also do the High Priests, when they are called upon. They possess precisely the same Priesthood that the Seventies and the Twelve and the First Presidency possess; but are they ordained to officiate in all the authority, powers, and keys of this Priesthood? No, they are not. Still they are High Priests of God; and if they magnify their Priesthood, they will receive at some time all the authority and power that it is possible for man to receive.

Suppose that Sidney Rigdon and Frederick G. Williams had been taken away or had apostatized, as one of them did soon after the revelation I have referred to was given, and there had been only Joseph Smith left of the First Presidency, would he alone have had authority to set in order the kingdom of God on the earth? Yes. Again: Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one Apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth, as much so as the Twelve, were they all together. Again: If in the providence of God he should permit the Enemy to destroy these two first Quorums, and then destroy the Quorum of Seventy, all but one man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now. Can we go any further? Yes; and I think you will see the reason of it, and how easy it is to be understood, and see the propriety of it. I really believe, and it is my doctrine, that if I speak to the brethren by the power of the Spirit of my calling, the evidences are commended to those who hear, and the reasons they see in the spirit of the remarks I make. Suppose the Enemy had power to destroy all but one of the High Priests from the face of the earth, what would that one possess in the power of his Priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. Could the Seventies? No. Could the Twelve? No. And we ask, Could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further. Whoever is ordained to the office of an Elder to a certain degree possesses the keys of the Melchisedek Priesthood; and suppose only one Elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation.

How came these Apostles, these Seventies, these High Priests, and all this organization we now enjoy? It came by revelation. Father Cahoon, who lately died in your neighbourhood, was one of the first men ordained to the office of High Priest in this kingdom. In the year 1831 the Prophet Joseph went to Ohio. He left the State of New York on the last of April, if my memory serves me, and arrived in Kirtland sometime in May. They held a General Conference, which was the first General Conference ever called or held in Ohio. Joseph then received a revelation, and ordained High Priests. You read in the Book of Doctrine and Covenants how he received the Priesthood in the first place. It is there stated how Joseph received the Aaronic Priesthood. John the Baptist came to Joseph Smith and Oliver Cowdery. When a person passes behind the vail, he can only officiate in the spirit-world; but when he is resurrected he officiates

as a resurrected being, and not as a mortal being. You read in the revelation that Joseph was ordained, as it is written. When he received the Melchisedek Priesthood, he had another revelation. Peter, James, and John came to him. You can read the revelation at your leisure. When he received this revelation in Kirtland, the Lord revealed to him that he should begin and ordain High Priests; and he then ordained quite a number, all whose names I do not now recollect; but Lyman Wight was one; Fathers Cahoon and Morley, John Murdock, Sidney Rigdon, and others were also then ordained. These were the first that were ordained to this office in the Church. I relate this to show you how Joseph proceeded step by step in organizing the Church. At that time there were no Seventies nor Twelve Apostles.

Twenty-seven years ago, on the 5th of this month, in the year 1834, a company started for Kirtland to redeem the land of Zion. Brother Heber C. Kimball and my brother Joseph were in that camp. There had not then been ordained any Twelve Apostles, nor any Seventies, although there was a revelation pertaining to the Apostles and Seventies. There were High Priests, but no High Priests' Quorum. I am relating this as a little matter of history that will no doubt be interesting to those who were not there.

After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting was dismissed, brother Joseph Smith said, "Come, go down to my house with me." We went and sung to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever thought of it. He said, "Brethren, I am going to call out Twelve Apostles. I think we will get together, by-and-by, and select Twelve Apostles, and select a Quorum of Seventies from those who have been up to Zion, out of the camp boys." In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and brother Joseph called out Twelve Apostles at that time. He had a revelation when we were singing to him. Those who were acquainted with him knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face. He followed up that revelation until he organized the Church, and so along until the baptism of the dead was revealed.

I relate these circumstances to show you that a person who is ordained to the office of an Elder in this kingdom has the same Priesthood that the High Priests, that the Twelve Apostles, that the Seventies, and that the First Presidency hold; but all are not called to be one of the Twelve Apostles, nor are all called to be one of the First Presidency, nor to be one of the First Presidents of all the Seventies, nor to be one of the Presidents of a Quorum of Seventies, nor to preside over the High Priests' Quorum; but every man in his order and place, possessing a portion of the same Priesthood, according to the gifts and callings to each. Does not this clear up the subject? [Voices: "It does."] This will explain it to you so that you can understand it. When we find where our callings and positions are in the midst of the people of God, and every person wil-

ling to act in the discharge of his duty, there is enough for us all to do. All persons can have all they desire to do to promote the kingdom of God on the earth; they can exercise themselves in all that God has granted to them to prove themselves worthy before God and the people.

I will again refer to the office of a Bishop. If you will look over the revelations and search the Scriptures, you will find that the office of Bishop was bestowed upon Aaron, Moses' half-brother, for certain services he had performed, which Priesthood was to continue with Aaron's posterity. We have not the literal descendants of Aaron in the Church to fill the Bishopric, but the Church is mostly composed of the literal descendants of Abraham, Isaac, and Jacob, who are entitled to the Melchizedek Priesthood, that holds the keys of all the Priesthoods ever delivered to the children of men. But we want Bishops in the Church. Here are brethren settling in different neighbourhoods, and we learn that the office of a Bishop is to attend to the temporal affairs of the Church—to see that the poor are taken care of—to see that the brethren judiciously and wisely conduct themselves in the capacity of a community. The President of the Church cannot attend to these temporal affairs in all the different settlements, and the Twelve Apostles are away preaching, and the Seventies are away preaching, and the High Priests are scattered here and there in their local capacity; and we want men who are literal descendants of Aaron to act in the Aaronic Priesthood, to which pertains the Bishopric; but we have not got them. Under these circumstances, we take a High Priest and ordain him to the office of a Bishop, to which he is not entitled by lineage; but in his calling he possesses the keys and power of the holy Priesthood of the Son of God on the earth, and this qualifies him to officiate in all the lesser offices. We take this man and set him apart to be a Bishop. "What! ordain a High Priest to the lesser Priesthood?" No; we call it ordaining a Bishop; and though we say, "We ordain you to be a Bishop, with our hands upon your head," it really and virtually means, "We set you apart to officiate as a Bishop in the midst of the people of God, by virtue of your holy Priesthood, which is after the order of Melchizedek, which is after the order of the Son of God. We set you apart to officiate in this office of the Aaronic Priesthood, blessing you with all the keys and authority of the same." This Bishop can call two men to be his Counsellors, but it would not be so if we had a literal descendant of Aaron. When we find such a man, and he is ordained to act or is set apart to act in his lineal Priesthood, he is to all intents and purposes a Bishop, and needs no Counsellors. This seems to be a great curiosity. A man who is a Priest, and cannot hold any higher office, can preside as a Bishop over a community of people where he is appointed to preside, and dictate the temporal affairs of the people of God, and that too without a Counsellor from among his brethren; but a High Priest cannot act in this office without two Counsellors. Is not this a novel thing—a strange peculiarity? It requires three High Priests to perform the duties, fill the office, and attend to the callings of a literal descendant of Aaron, who cannot hold a higher Priesthood. That is the order, and what Joseph did is according to the revelation he received.

When we take a High Priest and set him apart to officiate in the office of a Priest as a Priest or as a Bishop, while he is acting in this calling do we expect him to officiate as a High

Priest? When Bishop Miller finds that the Seventies in his Ward are teaching doctrine that he does not believe in, he has nothing to do with the matter while acting in the capacity of a Bishop. He would say, "I stand here as your Bishop, and I have nothing to do with the doctrines you teach. I cannot control the higher Priesthood, while in my present calling. I cannot officiate here as an Apostle, as a Revelator, as one who has authority to say 'Thus saith the Lord' to the people concerning spiritual things." The Doctrine and Covenants teaches us whom they are to be decided by. Though brother Miller, as a Bishop, should say nothing on controverted points of doctrine, yet he can meet with his brethren of the High Priesthood who may be in his neighbourhood. Three High Priests form a Quorum; five form a Quorum; seven form a Quorum; twelve form a Quorum. Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it. If you cannot get the information in any other way, suppose you were upon the islands of the sea, far away from the main body of the Church, you are entitled to the administration of angels who administer in the terrestrial kingdom; and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine.

In the capacity of a Bishop, has any person a right to direct the spiritual affairs of the kingdom of God? No. In that capacity his right is restricted to affairs in a temporal and moral point of view. He has a right to deal with the transgressor. I do not care what office a transgressor bears in the Church and kingdom of God, if he should be one of the Twelve Apostles, and come into a Bishop's neighbourhood, and purloin his neighbour's goods, defile his neighbour's bed, or commit any breach of the moral law, the Bishop has a right to take that man before himself and his council, and there hold him to answer for the crime he has been guilty of, and deal with him for his membership in the Church, and cut him off from the Church to all intents and purposes, to all time and eternity, if he will not make restitution and sincerely repent. "What! one of the Seventies?" Yes. "One of the High Priests?" Yes. "One of the Twelve Apostles?" Yes, anybody that happens to come into his neighbourhood and transgresses the moral law. On the other hand, can the Seventies try a Bishop? No. Can the High Priests try him? No, unless they call twelve High Priests in the capacity of a High Council; and then you must have the Presidency of the Melchisedek Priesthood to preside over the council, and there you can try a Bishop. How curiously it is all woven together to make the fabric so strong that no one man or set of men can rend it asunder! The Lord has so effectually woven it for the salvation of the people, that it takes tremendous power to destroy it from the earth. All this is designed to guard against evil. A Bishop can try a man for a breach of moral conduct, but he cannot sit in judgment on controverted points of doctrine, for they are to be referred to those who hold the keys of the higher Priesthood, and their decision is the end of all strife.

In trying all matters of doctrine, to make a decision valid, it is necessary to obtain a unanimous voice,

faith, and decision. In the capacity of a Quorum, the three First Presidents must be one in their voice—the Twelve Apostles must be unanimous in their voice, to obtain a righteous decision upon any matter that may come before them, as you may read in the Doctrine and Covenants. The Seventies may decide upon the same principle. Whenever you see these Quorums unanimous in their declaration, you may set it down as true. Let the Elders get together, being faithful and true; and when they agree upon any point, you may know that it is true.

I will now say a few words upon the callings of men in a neighbourhood or Ward capacity. Some of the High Priests may be ordained to officiate in callings pertaining to the Church in Ward capacities. Now I will ask the Bishop of this Ward if he has a right to neglect this Ward to meet with the High Priests' Quorum in their meetings. He has no such right—he has no right to neglect this Ward one minute for the sake of such meeting. That is not his right and calling when his services are required here as Bishop. There is a poor widow, a sick family, business is going at random here and there, and he has no right to believe that he has the privilege of leaving all his Ward to look out for themselves, and say, "If you do well, it is well; and if you do ill, I cannot help it, I am going to my Quorum meeting." It is his duty to devote his time, from New Year's morning to New Year's morning again, for the benefit of his ward. He is placed to preside over it, and he will dictate all in his Ward. If he sees a Seventy or a High Priest squandering his property, or if he sees any getting drunk, gambling, or loafing about, wasting their time, he has a perfect right to call them to account.

We have mass Quorums of Seventies in most of the settlements in the Territory; and I have frequently thought, if the brethren did not improve pretty fast, the title would have to be altered a little; but as they have improved, we do not see any necessity for making the application and calling them muss Quorums. Joseph Smith never would permit the Seventies to get together and believe themselves a separate body from the rest of the Church. I never cared much about this, for I was not a particle afraid that they would get any power that truly does not belong to them; for, if they did, I was always satisfied that it would be blown to the four winds. I want to inform the Seventies living in Bishop Miller's Ward, (and what I now say applies to all the other Wards and Bishops,) if he calls on them to act as Teachers, it is their imperative duty to act as Teachers, seeking to benefit and bless the people by enlarging their understandings, that they may prove themselves before God and one another. There is a world of intelligence to impart, and the Priesthood (in its various callings, appointments, helps, and governments,) is the means, through its ministers, of imparting it to the people. It is not the duty of a Seventy or High Priest, who is appointed a Teacher or a Bishop, to neglect the duties of those callings to attend a Seventies' or High Priests' meeting. Attend to the wishes of your Bishop, and never ask who has the most power. The man who has the most power with God will wield it, and earth and hell cannot hinder it. Talk about power, and "I want you to give me influence!" There are but few things that offend me more than to have men come to me and say, "Brother Brigham, give me influence, for I am a great man in this kingdom." And what would he do with it? He would take himself and all who would follow him to the Devil.

Every man who has true influence has obtained it before God through faithfulness, and in all such cases there is not the least danger but what he will have it before the Saints. It is the man who converses with the heavens, who delights in doing so, and knows for himself that this is the kingdom of God, who has true influence.

As I said last Sabbath, the greatest proof and the least to prove that this is the kingdom of God, consists in its embracing every truth and rejecting every error, and that embraces God and heaven and all holy beings. Who, then, has the greatest power? Those who best do the will of God. When a Bishop calls upon a man to officiate as an assistant to him, he does not call upon him as a Seventy or as a High Priest, but as one of his own family—as a member of his Ward. You know what the Spirit of the Lord teaches me, to see that the widows go not hungry, that the orphans are clothed, and every able-bodied man is judiciously and profitably employed, and that every man is doing his duty,—to see that the cattle and waggons are got together when they are wanted; and it is as much the duty of the Seventies to look after these matters as it is the duty of any of their brethren. When the Bishops say, "Go and drive that team, do this, or do that," "Oh yes," says a Seventy, "with all my heart." Bishop, we thought we would meet once a week as Seventies or High Priests; can we have your permission?" "Yes; go to the school-house and sound life eternal to the people."

Told by their President to have a muss Quorum meeting here! No; no such power is vested in the Seventies anywhere. No man gets power from God to raise disturbance in any Branch of the Church. Such power is obtained from an evil source.

Now, High Priests and Apostles, go to with your might and assist your Bishops in providing for the widows and fatherless.

If Bishop Miller is not responsible for this Ward, to dictate all this Ward, who is? He is the man that is appointed here to preside, and as a High Priest he has a right to meet with his brethren of that Quorum, and to baptize, confirm, bless children, administer to the sick, and perform all other duties pertaining to the office and calling of a High Priest. His being a Bishop does not take away any of his Priesthood or power.

May God bless you! Amen.

PRIVILEGES AND RESPONSIBILITIES OF THE SAINTS—BUILDING UP THE LATTER-DAY KINGDOM.

Discourse by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, September* 30, 1860.

REPORTED BY J. V. LONG.

I arise, my brethren and sisters, being ever willing to give my testimony in behalf of the goodness of God and the work in which we are engaged, even the Latter-day Work, the building up of the kingdom of God upon the earth. I know it is the desire of my heart to meet every engagement, appointment, and duty incumbent upon me by reason of my calling, and in undertaking to become a Latter-day Saint.

When I made my covenant by baptism, I did it with an understanding, and with a desire to do the will of our Heavenly Father in this generation. I did it with a determination that I would from that time forth do the will of Him whom I then covenanted to serve, and that I would do all those things that should be required at my hands—that I would perform every duty according to the best understanding I had, constantly looking to the Lord to give me better understanding, greater light, and more extended knowledge of the things of his kingdom. These were my feelings then; they have been my feelings ever since, and I hope and trust that I shall ever be guided by the same Spirit. I have ever felt that it was good to have the testimony of Jesus in my soul. It is for me, and I consider it is for all of us, to respond to every call that shall be made, whether temporal or spiritual; and I desire that we may feel to respond to and do whatever we shall be dictated to do with glad hearts, be thankful for the opportunity, and esteem it a high privilege to have a part in this work.

We should strive to get faith in everything that pertains to this work, and feel that it rests upon our shoulders to perform, and that it behoves each one of us to live in that way that will promote our own interests therein, and give us light and knowledge, which will enable us to cultivate that Spirit in our bosoms which has been promised, as a well of water springing up into everlasting life, to all the faithful Saints.

There is a consolation in our religion which goes to every heart, and by it every man, woman, and child may receive joy and satisfaction, while acting under the sweet influences of the Holy Spirit, having it within us to dictate and guide us in the path of virtue and truth. When the Spirit of the Lord influences any man, especially the true and faithful Saint, it fills him with joy and peace, and makes him humble in the performance of duties. The Spirit of the Lord carries with it its own reward. A person deprived of this influence meets with difficulties upon every hand. It is only by being obedient and submitting to the counsel of God in all things, that we can fully enjoy that good Spirit. By acting upon this principle in a family

capacity and in managing our individual concerns, (for it is in thus acting upon the principles of obedience that families are united,) that Spirit will unite, connect, and cause the Elders to see eye to eye, and thus promote the advancement and prosperity of the cause we have all espoused. We cannot fulfil our engagements with the Almighty without we have that Spirit with us. We should so live as to acknowledge the Good Spirit continually. We cannot do this unless we let the Spirit of God rule in temporalities as well as in spiritual matters.

When he whom the Lord has called to stand at the head of his Church as the mouthpiece of the Almighty speaks to us, let us find out the spirit that leads him and follow its dictation, and then we shall be well off and do well. How often, instead of cherishing the head and letting that dictate the whole body—how often, I say, do we seek to avoid it, perhaps for the purpose of having it some other way, or passing off in some other direction. This is not right. We should let the Spirit of the Lord rule, and the law of God abide in our hearts. If we have the law of God dwelling in us, and if we practise righteousness and live by correct principles, we may have it, and will increase in light and in power with the heavens and with all good men. We should cherish that law, let it abide in us, govern and control us in all we do and say. Let us square our ideas, feelings, and spirits to it, and bear in mind that this is what preserves us and connects us together in the strait and narrow way that leads unto life eternal. Let us nourish that kind Spirit in our bosoms, get light from the pure fountain, and not grieve it away by our unwise and sinful conduct. We frequently do things according to our feelings and opinions, until we in a great degree lose the light of the Spirit which should control, and which would, if we would let it, be a guide to our path and lead us in all that we do and say; and certainly we need it constantly to guide us and to enable us to render ourselves useful, and be the means of doing great good in the kingdom of God. Offer a kind word to them that are cast down, buoy up the drooping spirits, and do all we can to sustain each other in the trials and difficulties through which we have to pass in this state of existence.

It is a consolation and a great assistance to a man who tries to be a Saint to receive a word of encouragement from a friend. It prepares the heart for the warfare of life; it makes a man feel stronger in the Lord. He is thereby prepared to perform his duties as a member of the kingdom of God upon the earth. We all have a great variety of duties to perform; some are required to act in one way, and some in another. None can say that they have no part or lot in the matters in this kingdom.

The Gospel embraces every branch of business that is useful—every department of literature, whether science or classics,—everything that is useful in the world. All is necessary to its accomplishment and the bringing about of the purposes of God in the last days. All that is good and true is necessary to the completion of this mighty work. In this kingdom there is scope for the mind; there is room for the exercise of all the physical powers of mankind. There is some labour for each and every one to perform. The people may have to change from their old customs; they may have to go from one kind of labour to another, by reason of their being put in different circumstances and coming from one country to another. This with the faithful Saint makes but little difference. Let us all do the things that are before

us with an eye single to the glory of God and the building up of his kingdom. By pursuing this course we shall be able to accomplish whatever shall be appointed unto us that will tend to the gathering of Israel and the bringing about of the great Latter-day Work.

The work that is now transpiring is in fulfilment of prophecy, and in this we should have joy; and if we need anything to strengthen us in our holy religion and to buoy up our feelings, the things transpiring around us should be sufficient to do this and to stimulate us to further action. People are brought from every nation, kindred, tongue, and people, by the instrumentality of this Priesthood and the power that accompanies the testimony of the servants of God. We have as great a testimony as any of the ancients in regard to the work in which we are engaged, and we have increasing testimony day by day that should convince the most sceptical. We see the hand-dealing of the Almighty from time to time, and the Spirit is bearing witness from day to day that this is the truth of heaven, and that we have the oracles of divine truth in our midst. The Lord has not left himself without a witness. If there had been nothing written, there is sufficient manifested to prove that this is the work of God in which we are engaged to induce us to learn our duties and perform them, and to be ready and willing to turn our hands to this, that, and the other purpose as shall be necessary to enable us to obtain our sustenance, to cultivate the soil, beautify the earth, and cause the wilderness to blossom as the rose. If we are actuated by the right spirit, we shall go forth building up the the kingdom, having our eye single to the glory of God, instead of gathering together for our own particular benefit and to suit our natural wants.

For my part, when I embraced this Gospel, I felt that I had no affairs of my own for the future. I felt that I could live anywhere and anyhow, if I had the society of the Saints. I then expected to have a rough passage. I had not then seen "Mormonism" as we have since seen it. For a few years previous to that time, I had seen turmoil, trouble, and strife. I had witnessed what has now become the history of the Saints, and I have seen and known it since we have arrived in these valleys of the mountains. Here it has been comparatively peace and prosperity with this people. This came the more acceptably to me because I had looked for something different. I embraced the Gospel with that view, and felt that I was determined to cling to the rope, feeling satisfied that the tighter I clung to it the less it would burn my fingers. Suffice it to say that I have ever felt as I now feel, to hold fast to the ship Zion.

We can generally see other people's faults much quicker than we can our own. You all remember, no doubt, the account which Patriarch John Young gave of the Devil's looking-glass. The glass was represented as one in which a man could see his neighbour's faults instead of his own. Now, who is there among us but can see our neighbour's failings sooner than our own? I will guarantee that we can all see the follies of others, and at the same time be blind to our own; but we should be a great deal better employed in looking into our own hearts, in governing ourselves, controlling those pernicious feelings and notions that rise in our bosoms, and in eradicating every such influence from our hearts, instead of busying ourselves with looking into the affairs of others. I know from experience that it is a very good lesson for me to look into my bosom. There is the flatterer, and by studying ourselves we can easily perceive how

liable we are to neglect ourselves and look into affairs with which we have nothing to do. People do not look into their own hearts rigidly enough, and therefore they do not see what has been the prompting or leading motive that has caused them to judge others instead of themselves. The inward monitor, if we will let him have full play, will teach us many things that are applicable to ourselves. And if we inquire more fully into ourselves, we shall find that we are not always acting, from the best of motives, those things that we do in regard to others, for we often come across their notions.

There are a great many persons who consider their own way the best —yes, much superior to any other person's. If we will compare that with an unprejudiced mind and liberal soul, we may reject our own bantling, and learn that there are others whose ways are preferable to our own. We will take it for granted that we are actuated by the best of motives. Even then, some would go to work in one way, and some in another, to build up the kingdom of God; but we should all feel interested in taking that course that will promote our interests. If each one is to have his own way and carry out his own notion, then there will be no effort to concentrate; hence no union. Every one should seek that which is best, and be submissive to the will of God in all things, and not strive to follow his own peculiar notions. We live to learn, and should so conduct ourselves as to make good use of what we experience.

I have had a great many ideas myself upon subjects as they have passed before me; but after they are consummated, I always find that, if I had had my way, it would not have been near so well. Those who have more light, greater comprehension, and who are appointed to do those things which are required of this people, can do so with better understanding; hence I say we should readily yield to that wisdom and strive to see a propriety in carrying it out. In this way we can soon learn to see what is right and best for this people. We cannot possibly believe that the Almighty will suffer those whom he has appointed to lead his people to go astray. We have all confidence in this, and shall have, if we do our duty. Then let that Spirit, which we so much desire to have in our hearts, control and govern us; permit it to eradicate every vile principle and influence; and do not let our notions and traditions stand in the way of our yielding a ready assent to the rolling forth of God's kingdom in the last days. The law of God should be our joy. The study and the knowledge of it are blessings that have been vouchsafed unto us in this generation. The Lord has conferred this holy Priesthood upon us; he has opened up a communication between us and his throne, by which we ourselves can open and find out in regard to the principles which have been taught from this stand, as well as those taught by the Prophet Joseph.

This is a great and important era in the world's history: it is a great privilege given in the experience of the human race. God has shown himself no respecter of persons. The other portions of the human race have or will have this Gospel laid before them. It has already been presented to a great extent, and the people might have embraced it, if they had been disposed to do so. If their minds had been inclined, they could have seen the kingdom of God upon the earth; for it has not been an exclusive matter. The Lord has scattered the seed upon the whole earth. In communities from which we have come, our neighbours and friends, by whom we have been surrounded from

our infancy, have had the same opportunity that we have had. The only difference is, we have received it, and they have rejected it; or, in other words, they have not seen proper to receive it, although it was sent as much for their benefit and for their salvation as it was for ours. The Lord, I repeat, has conferred this great blessing upon the human family in these last days, and it is for those whose hearts are touched with the Spirit of the Living God, who can see that this is the kingdom spoken of by the Prophets in olden times, who have gathered together for the purpose of establishing the principles of righteousness permanently upon the earth, and who do not forget those things committed unto them, and who remember, when they come together before the Lord, the world that they have come from. It behoves them not to forget the wickedness by which they were surrounded, nor the motives that brought them together. If you do not bear in mind these things, why did you not stay where you were? If you wish to serve the Devil your own way, why did not you stay in the world where you had that liberty, which, we might say, is the least desirable upon the footstool of God? There are many in the world, who are associated with this Church, who think it would be the greatest privilege they could enjoy to be freed from the wickedness that stalks abroad at noonday; but when such come to Zion, how soon do they forget the condition of others whom it is their duty to remember, because they are in circumstances similar to those which surrounded them before they were enabled to gather home.

We should remember that we have been collected from the nations, through the same motives which now inspire our brethren and sisters in other lands, to establish righteousness upon the earth, to put down iniquity, and to hate the report thereof. You will see this manifest in the correspondence of our brethren who are still among the nations. It was formerly manifest in ours, and each of us was accustomed to exclaim, "Oh that I could be delivered from Babylon!" We were finally enabled to come up here, and to get deliverance from that great wickedness which was an eyesore to us every day. Then how do we act? Do we hanker for the wickedness of the world? Our traditions are still thick upon us; and if we do not remember our covenants and strive to see things by the light of the Holy Spirit, we shall soon be led to find fault with things which we see around us.

Perhaps those who thus become disaffected may not say anything about it for a time; but they will say in their hearts and souls that they do not like this, they disapprove of that, and they despise the other. They do not at first speak of these things, but the next thing they do in the path to ruin is to neglect their prayers, to neglect their every duty, and finally they are led captive by the Devil. They ask if that spirit that has actuated them in their early experience, and that has been the motive-spring in times gone by, sanctions what they see around them. Darkness gradually gets into their minds, and the first thing they know they are led back to love the wickedness of the world.

This is because they forget that upon themselves rests the responsibility of making that Zion about which they talked, prayed, and preached. It is because they forget that it is their business to labour for the establishment of righteous principles, and to walk wickedness under their feet.

This is the duty, and this should be the labour of all that come up here. They should let the law of

of the Lord be the delight of their souls day by day. They should let the principles of our holy religion absorb every other feeling. If this comes in contact with their previously-received opinions, let it be eradicated from their souls by the Spirit of the Living God; and the quicker they can do this the better it will be for them.

The work in which you have thus far been engaged, brethren and sisters, is worth everything you possess; and if actuated by righteous motives, you will seek by industry and economy to establish good principles, to promote righteousness, and to do that for which you have been called into the fold of Christ; you will endeavour to do that which is necessary to amalgamate your sentiments and efforts for your own comfort and the comfort of those around you; you will endeavour to build up; you will work diligently in that sphere in which you are called to labour, and the kingdom of God and its righteousness will be the first thing in your minds. Whatever you may have to mourn about, you will have a joy in labouring for the kingdom of God.

It should be the delight of every man and woman to strive to accomplish the greatest amount of good in whatever sphere they are or may be called to act.

We are exhorted in the Scriptures not to be covetous; therefore we should not let covetousness get into our hearts, for that will drown the best affections of our nature; it will ruin any man or woman that encourages it. It is idolatry to worship the creature instead of the Creator; hence covetousness becomes idolatry. I could wish there was not any of it with us.

This, you must remember, is no argument in favour of wastefulness, neither does it authorize us to neglect the cultivation of the ground, or to be careless with the things which the Lord puts into our hands. We should strive to make the soil produce for the benefit of ourselves and the advancement of the interests of the kingdom of God. The mechanic also should be as diligent as he can; and whatever the labour appointed shall be, all should be diligent therein, and not say that because they are not to be covetous, they will therefore go and waste away that which the Lord has given them. [President Brigham Young: They will be cursed if they do it.] It is displeasing in the sight of God, for it is doing a discredit to him who has created these bounties of nature for the use of man and for the benefit of all his creatures.

Let us have no other object in view than the building up of the kingdom of God. I have heard persons say that we should not give our means away, but we should go and do this or that; and in fact I have frequently thought such persons seem to be extravagant and wasteful on purpose to squander their means, and thus prevent those who are appointed to take charge of the kingdom of God on the earth from controlling it. Whoever does this scattering, destroying, and wasting away is actuated by the spirit of the Devil.

The Lord Almighty is willing to bless the Saints, we are informed, if they are willing to take care of and and use that which he puts into their hands in that way that will best promote the interests of his kingdom upon the earth. As we were told here this morning, the earth is full of good things, and whom will they belong to? We are here now; but everything we have is borrowed—our lives, the breath that is in our nostrils, and all that we now seem to possess. This is not our abiding place. In this our present capacity we are in a state of probation or mortality, and

we have borrowed everything that we possess. Nothing belongs to us that we now enjoy; it is merely loaned to us. If we are faithful to those things given unto us, and make a wise use of them, the promise is that we shall be made rulers over many things. We are nothing here; we are as it were lent to ourselves for a season, and it is expected of us that we will make ourselves worthy to receive everlasting habitations, which have been prepared for us from before the foundation of the world. The Father has many mansions, as Jesus said—"I go to prepare a place for you, that where I am ye may be also."

We have a great deal to do to destroy wickedness and establish righteousness upon the earth, and to prepare ourselves for the establishment of Zion, that she may become the head upon the earth.

Will we bear correction and proper tutorage? Will we bear chastisement and throw aside our own faults and frivolous actions? Will we live our religion, or will we give way to every foolish thing that comes in our path, and thus let our minds be drawn from the pure stream into byways, and thus bring about our ruin? Will we seek to hide the light from our brethren and sisters who feel an ardent desire to gather with the Saints, that they may possess the same blessings that we this day enjoy? Do we feel that we will do right and hold ourselves and all that we possess upon the altar of the kingdom of God? Do we feel that we should be diligent and economical, that we should seek unto the elements that we are surrounded with, and take that course that will make us the most independent people upon the earth? If we should bless the earth and ask God to bless it, that it may bring forth for our support and sustenance, and that we may have power to draw forth and combine the elements, and thus make us independent of every nation, kindred, tongue, and people.

It is my faith that this is the ruling kingdom upon the earth; I feel satisfied that it will ere long be so. In it are bound up my hopes of salvation and of success in this world and that which is to come. Besides this, I know that every other nation and kingdom will be broken to pieces, and this will become the head of the nations. If ever righteousness is established, it will be upon this footing; and so far from dreading it, the people should rejoice that it will be so, for their own governments and kingdoms are rotting to pieces and tumbling down. When this kingdom is fully established, there will be no oppression, but people will be put in possession of a full enjoyment of their own principles, and be left to act according to the dictates of their own consciences, and none will be deprived of this privilege. Our Father and God will never force a man's conscience, but every man will have this power and privilege of receiving or rejecting. But there is one thing they will not be permitted to do, and that is to infringe upon each other's rights.

Man is an independent being in his agency, to do right or wrong, and has the liberty of doing as he pleases; but I qualify this by saying that he has not the right to do wrong or to infringe upon the rights of another individual. This is the law of society, and it is also the law of heaven. We live together, we have been brought forth upon this earth, and we dwell together in communities. Men must respect the rights of each other, and it will be so in all nations upon the earth under the government of God. I feel as though I want to see this kingdom triumph, and I feel that the whole world will see it. Wickedness and corruption will be controlled, and

eventually be eradicated and extinguished from the earth. Many will yet cling to righteousness, and it will finally triumph.

If we have been enabled to form a nucleus here, we ought never to forget the inestimable privilege. We ought to let those little foolish things that have transpired with us pass from our minds, and cling to the principles of salvation.

This is the way I feel, and I pray God to enable us to hold on, to be humble and faithful all the days of our lives—to be faithful in this great work; for it is not only a lifetime for us, but for our children and our children's children for ever, so far as we can control and instruct them, so that when we are gone down into our graves, they may have a foundation to build upon. I pray God to help us to train up our children that they may command their children after them, that this work may be perpetuated by them. I have no fears with regard to its being accomplished; but I have a desire that we should have a part in it, and our children also, that we may meet again, and, after having been faithful over a few things, that we may be made rulers over many; which I pray the Lord may grant, in the name of Jesus. Amen.

SUFFERINGS OF THE SAINTS—OVERCOMING EVIL WITH GOOD, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, January* 5, 1860.

REPORTED BY G. D. WATT.

Referring to the ideas advanced by our brother who has just sat down, in regard to the suffering of the children of men upon the earth, I will say it is a subject worthy of reflection. Have the enemies of the kingdom of God on the earth the power to bring suffering upon the people who love and serve him, that they have to bring suffering upon themselves? I answer, They have not. We cannot find, in all the history extant, that mankind have ever exerted themselves more to destroy the kingdom of God from the earth than they have to destroy themselves. All their endeavours to overthrow the holy Priesthood of heaven and its righteous rule among men have always tended a hundredfold more to their own overthrow and utter destruction. Like the leaves of autumn, they have fallen to the ground and are forgotten. It was prophesied by Joseph the Prophet that the bones of those who drove the Church from Missouri, and killed men, women, and children, should bleach upon the Plains. This has been fulfilled. Did they suffer more than the people of God whom they drove from their homes—from their firesides in winter—from their fathers and mothers and friends, and the land

of their nativity? Yes, there is scarcely a comparison. Their sufferings in crossing the Plains to the gold regions of California have been greater by far than ever the sufferings of the Saints have been in crossing the Plains to Utah. These are facts that are present with us. The bones of those who drove the Saints from Independence, from Jackson County, then from Clay and Davis Counties, and last of all from Caldwell County, from whence they fled into Illinois, have been scattered over the Plains—gnawed and broken by wild beasts, and are there bleaching to this day, while the Saints who have died on the Plains have, without an exception, had a decent burial where they have died,—have had friends to condole with and comfort them in their dying moments, and to mourn for a season with their bereaved relatives. These comforts and blessings were denied the murderers of Joseph and Hyrum Smith and of scores of the Saints, and they were left in the bitterness of death without a friend and without mercy. They suffered immensely more than did the Saints whom they persecuted; they received that which they sought to bring upon the Saints, and that too in good measure, pressed down, and running over.

I have said and will say that there never was a colony settled on this continent, since its discovery by Columbus, with so little suffering as have had the Latter-day Saints who settled these valleys.

I will now leave these ideas, and turn my attention on to the remarks made by brother Lorenzo Snow in the the forenoon. The principles and doctrine couched in those remarks are of great interest to the human family. I will take the liberty to treat upon the same principles, but shall carry the ideas still further, though in my own language and style of delivery. I will use a few words of Scripture concerning the evil that now exists and has existed upon the earth, referring to certain characters who have always been upon the earth and are still upon it, who are actually, to a great extent, "lording over God's heritage." I would plant my remarks here; and then for the context, I will use another saying—"For it is God which worketh in you both to will and and to do of his good pleasure." I have but little time to expound and explain minutely, but will start at the beginning. God has created man in his own image, upright. Man in his creation is but a very little lower than the angels. In what degree and capacity is he lower than the angels? Angels are those beings who have been on an earth like this, and have passed through the same ordeals that we are now passing through. They have kept their first estate far enough to preserve themselves in the Priesthood. They did not so violate the law of the Priesthood and condemn themselves to the sin against the Holy Ghost as to be finally lost. They are not crowned with the celestial ones. They are persons who have lived upon an earth, but did not magnify the Priesthood in that high degree that many others have done who have become Gods, even the sons of God. Human beings that pertain to this world, who do not magnify or are not capable of magnifying their high calling in the Priesthood and receive crowns of glory, immortality, and eternal lives, will also, when they again receive their bodies, become angels and will receive a glory. They are single, without families or kingdoms to reign over. All the difference between men and angels is, men are passing through the day of trial that angels have already passed through. They belong to the same family that

we do; but they have proven themselves worthy only of an exaltation to the state of angels, whereas we have the privilege of obtaining not only the same exaltation they enjoy, but of going further until we become Gods, even the sons of God.

My next reflections are upon the state of mankind, their position before God in their creation and being upon the earth in the connection of the spirit and tabernacle, and the influences that surround them. There are certain influences that we have no control over: man is controlled by surrounding influences in a greater or less degree. For instance, we cannot avert the consequences of the fall as it is called, of Adam, which came through his transgressing certain words or laws given to him by his Father and God. In consequence of this, sin came into the world, and death by sin. We are more or less controlled by the influences that have been introduced into the world by the power of Satan upon the children of men, and will be so long as we live in the flesh.

Permit me to diverge a moment from the legitimate chain of the subject before us. I do not myself wish, nor do I ask any man in the world to create a spirit of reformation to sing and shout ourselves "away to everlasting bliss." There never was any such reformation desired by me. All I have ever asked for or contended for is a reformation in the life of this people; that the thief should stop his stealing, the swearer his swearing, the liar his lying, the deceiver his deceiving, and the man who loves the world more than his God and his religion wean his affections from those objects and place them where they of right belong. I do not wish anybody to cherish a wild enthusiasm, so common in the world, which is produced by the excitement of animal passions, and makes people weep and cry out in an insane manner. I wish the people to make themselves acquainted with facts pertaining to God, to heaven, to mankind upon the earth, their errand here, for what they are created, the nature of their organization, who has power over them, who controls them, how much they can control themselves, &c., &c.; and then let us see whether we can be men and conduct ourselves like Saints, or live and act like the wicked.

My reflections led me to inquire who it is that has influence over us. Can you inform me why people do wrong when they know the path of right and can walk in it as easily as we can walk home in broad daylight? Is the cause of this to be found in the heavens? No. Is it to be found in the spirit God has placed in our tabernacles? No. Where is it to be found? In the power of the Enemy of all righteousness, who holds dominion over our flesh, which flesh is intimately connected with the spirit God has placed within it. Herein is a warfare.

Brother Lorenzo was striving to lay before the people the necessity of their letting good overcome evil, instead of letting evil overcome good. His remarks supplied to me a number of texts, showing the precise situation of mankind before the Father and his angels, and before all the heavens. Men try to lord it over God's heritage. I understand that saying in this wise: The spirits that are in men are as pure as the Gods are; then why do they consent to do evil? Because of the influences of evil that are in the flesh. Over it the Enemy of all righteousness has held dominion, has exercised a right, and has apparently triumphed. When mankind give way to evil and suffer the flesh to rule and contaminate the pure spirit tabernacled within it, they lord it over God's heritage. When men consen to evil, the spirit within them doe

not answer approvingly. Though the inhabitants of the earth are in darkness and blindness, yet they are not so ignorant as they represent themselves to be. There is a spirit in them that reproves them continually when they do wrong, until they have sinned away the day of grace, and a mantle of darkness is thrown around them to shut out for ever the light of God. Until then, they are checked continually, are taught, and chastened or justified as the case may be.

When people do right, they rest upon their beds, sleep sweetly, and rejoice in righteousness in their secret moments. When they do evil, it brings sorrow and deep pain to them in their private reflections. "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." In every man there is a candle of the Lord which burns with a clear light; and if by the wickedness of a man it is extinguished, then farewell for ever to that individual. The people say they do as well as they know how. This may be true. It is also true that there is a great amount of ignorance. But who among this people does an evil without knowing it? Is there a man in this kingdom who betrays his God and his brethren, without being perfectly conscious that he does an evil? I think not. Is there one who treats the name of the Deity with lightness, using his name in vain, that believes himself justified? I think not. Is there one who takes advantage of his neighbour or a fellow-being, deceiving and wronging him, that believes he does right? I think not. When men do wrong, they know that they do wrong. Is there a person in this community that can lie, and feel justified in the belief that he is telling the truth? Does the thief feel justified in doing right when he steals his neighbour's goods? No. The blackest vagabond and renegade that walks the streets of this city or Territory is conscious when he does right and when he does wrong. Notwithstanding all this, there is a great deal of ignorance

Just as long as we live within the purview of the reconciliation of the Spirit of God, that visits us from time to time, revealing the truth and and the righteousness of our God, and yield to that and never cast it from us, whether we live or die, there is a salvation for us. There is a salvation for all the sons and daughters of Adam and Eve, no matter where they have lived or when, nor whether Christian, Mussulman, Jew, barbarian, or Gentile, that do not deny the power of God and sin against the Holy Ghost. You may discover that I am a Universalist. I am; and I am also a Calvinist, for the Almighty decreed all this before the worlds were. As I progress in my remarks you can see plainly that a widely-extended field opens to our minds.

Is every man and woman capable of receiving the highest glory of God? No. We are surrounded with circumstances that control us to a certain degree. My father and mother moved into the State of Vermont, and it happened that I was born there. I cannot help that. They might have stayed in Massachusetts, close to Boston. If they had, I should have been born there, and I could not have helped that. My father's name was John Young, and my mother's maiden name was Nabby How? I cannot help that. My father was a poor, honest, hard-working man; and his mind seemingly stretched from east to west, from north to south; and to the day of his death he wanted to command worlds; but the Lord would never permit him to get rich. He wanted to command all, and that too in righteousness. I cannot help all this; I have no power to control such circumstances. When

I was about twenty months old, my father moved from Vermont into the State of New York, where I lived with him until I became a man. I cannot help that. There are a thousand circumstances I cannot help or control that are thrown around me without any action of my choice.

I cannot help being here. We might have gone to Vancouver's Island; and if we had, we should probably have been driven away or used up before this time. But here we are in the valleys of the mountains, where the Lord directed me to lead the people. The brethren who are in foreign countries desire to gather to the gathering-place of the Saints, and they have for the present to come to Great Salt Lake City. They cannot help that. Why did we not go to San Francisco? Because the Lord told me not: "For there are lions in the way, and they will devour the lambs, if you take them there." What now can we do? Why, instead of being merchants, instead of going to St. Louis to buy goods, we can go down to our Dixie land, the southern part of our Territory, and raise cotton and manufacture goods for ourselves. These are circumstances we are creating with which to surround our children, and to form the foundation of the future prosperity of this community. They will be more or less governed by the circumstances we create for them. They will make their own bonnets, ribbons, hats, coats, and dresses of every kind. While we are governed and controlled by circumstances over which we have no power, still we possess ability and power in our different spheres of action to call into existence circumstances to surround ourselves and our children, which will more or less control them; and, if they are planned in righteousness, will tend to lead us and our children to heaven. I have power to call upon the brethren to go south and raise cotton and indigo, the olive, and the grape. I have done it. In doing this, it throws them under the influence of new surroundings and new circumstances. They in their turn can, by perseverance and faithfulness, under the dictations of the Spirit of truth, bring forth a train of happy circumstances to bless them, to bless their wives, to bless their children, and to bless the kingdom of God.

I have power to send brethren to the east or to the west to buy our goods. I have power to say, John, William, or Thomas, Go and find a gold mine; but I am not disposed to exercise this power in that way. God has given this power to me. Let the brethren who have been called to go south go willingly, with their heads up and glory, hallelujah! in their hearts; for they are pioneers of future greatness, power, and independence to Israel. They possess power to do this. When the husbandman goes into his field, he has power to plough up the soil. When it is ready, he has power to plant corn in rows or otherwise; he has power to sow wheat or oats in drills or broadcast, and harrow in or cover the seeds, that they may grow. What we sow we shall also reap. We have great power committed unto us, and yet we are confined by certain laws that we cannot avert or control.

The power of choice all intelligent beings inherit from the Gods of eternity; it is innate. This statement might even be applied to the brute creation; but it is not my purpose to extend my remarks in that channel to-day. The Latter-day Saints can take the road that leads to life everlasting, if they choose; or, if they choose, they can take the road that leads to apostacy. As individuals, we must guard our affections from becoming contaminated

with the love of earthly riches, or anything that is of earth, whether animate or inanimate. Uncertainty is strewed around us, and disappointment is the constant companion of those who worship at the shrine of the god of this world. If we centre our affections upon any earthly object, whether within our reach or out of our reach, should we be bereaved of that object, we are left to mourn and lament in darkness because of our ignorance and folly. Let our love be for God and truth, righteousness and peace, being contented and happy with present endowments; and as the way opens to further progression, greater possessions, walk forward in the light of God and hold what we obtain for him and his cause, coveting not what we possess, and not with an avaricious desire reaching after what we cannot possess. If we do opposite to this, our whole existence will be craped with disappointment and mourning. Then let us keep the world and its allurements aloof from our affections. We may have the ability to build for ourselves beautiful houses, to plant choice orchards and vineyards, to adorn our grounds with flowers and sweet-scented shrubs, and have lovely families, and possess horses and chariots, silver and gold, this, that, and the other, in abundance. But if our affections are placed upon these things, we shall either go out of the kingdom of Christ and miss being exalted sons of God, or will see our error, repent of our folly, learn to control our affections, desires, and passions, and willingly let "God rule within us to will and to do of his good pleasure," having no mind only that which is of heaven.

Have we a will? Yes. It is an endowment, a trait of the character of the Gods, with which all intelligence is endowed, in heaven and on earth,—the power to accept or reject. Then, wherever the wisdom of God directs, let our affections and the labour of our lives be centred to that point, and not set our hearts on going east or west, north or south, on living here or there, on possessing this or that; but let our will be swallowed up in the will of God, allowing him to rule supremely within us until the spirit overcomes the flesh, and the world, Satan, and the flesh are vanquished and lie under our feet. Then and not till then will the righteousness of God reign triumphantly. It may be asked whether I have any idols? Yes, I have most darling idols—my God and my religion, and they are all the idols I wish to have. "Have you no wife that you idolize?" If I have, let the Lord take her and give her to somebody else. "Have you no children that you idolize?" If I have, let the Lord have them. I possess that which is apparently mine; but why should I call them mine, until I have passed the ordeals mortals must pass, and they are sealed to me by the authorities of the Gods in a way that they cannot be taken from me? They are now in my possession, and I hold them by the undisputed right of that possession. Anything we have upon this earth we only seem to have, for in reality we own nothing. No person on the earth can truly call anything his own, and never will until he has passed the ordeals we are all now passing, and has received his body again in a glorious resurrection, to be crowned by him who will be ordained and set apart to set a crown upon our heads. Then will be given to us that which we now only seem to own, and we will be forever one with the Father and the Son, and not until then.

There is a great difference in the individual capacity of people. Some can receive much more than others

can: hence we read of different degrees of glory. How many kingdoms glory of there are, I know not; and how many degrees of glory there are in these kingdoms, I know not; but there are multitudes of them. Paul speaks of three, Joseph Smith and Sidney Rigdon saw three, and multitudes more have we seen by the Spirit of revelation, according to the capacity of our understandings. Can we so live and direct ourselves as to receive glory, immortality, and eternal lives? We can. Then love not the world, nor the things of the world. Desire not that which is not for us, but desire only that which God has ordained for our benefit and advancement in the science of eternal life; then can we advance with accelerated speed in the things of God.

But is it not visibly manifest that the great majority want to lord it over God's heritage. Wicked kings lord it over the consciences of their subjects, priests over their people, and masters over their servants; and wicked dispositions tell us to do this and to desire that which pertains to folly: they prompt almost constantly to lord it over God's heritage. Where is God's heritage? It is in our affections, our love, delight, glory, and happiness. Let us honour God's heritage, sanctify it, and bring all into subjection that surrounds it and is connected with it, sanctifying the Lord in our affections. We see all the world trying to lord it over God's heritage. It is in the spirit that the evil principle and power is trying to overcome and rule over the divine principle planted there. This constantly leads the children of men astray.

What power is legally ours? That which was given to Adam and the human family in former days. Power? Yes. Dominion? Yes. Glory? Yes. Honour? Yes. That which pertains to this world? Yes. That which pertains to the next? Yes. Let us understand this power and this privilege that God has guaranteed to the human family. He has first imparted power to mankind to control the elements; and when this is employed faithfully to magnify righteousness, then excellence, magnificence, splendour, beauty, honour, glory, and Godlike power will follow as the results. This power must be guided by the Almighty. Let the people be led by the revelations of Jesus Christ, and the finger of God will be made manifest before them day by day in their progress to eternal happiness; for this is the privilege of the faithful.

Shall we not choose for ourselves? Yes. Have we not rights? Yes. Have we not power? Yes. Have we not authority bequeathed to us from the heavens—a legacy from God to hold dominion over the elements? Yes. Then go to like men, like angels, like Him we read of, whom we love and serve and worship, who in his former capacity organized the elements as we are taught to do for our own benefit, beauty, comfort, excellency, and glory, and beautify the earth and make it like the garden of Eden, so that the angels will delight to come and dwell here, and Jesus Christ will delight to dwell with his brethren on the earth. This is our right. We are not destitute of rights and privileges. We have the right of choice. We have the right to dictate, to plough, plant, sow, reap, gather, mow, clothe ourselves and families, and gather around us in abundance all the comforts and blessings of life. Have we a right to inflict evil upon our neighbour, upon the divinity within him, or upon the divinity within ourselves? No. God should rule in the way and manner he pleases by the revelations of the Lord Jesus Christ, which will lead

the Saints to victory and glory. By-and-by we will possess more rights than we now possess, but not until they are given to us. God has decreed from all eternity that we should have rights, power, and authority over the elements to organize and bring them into use and make them beneficial and subserve the wants of the human family.

I wish to see this people manufacture their own clothing, and make as good cloth as is in the coat I now have on, and as good silk as is in the handkerchief around my neck, and as good linen as is in the bosom and wristbands of my shirt. When we administer the sacrament of the Lord's Supper, I wish as good wine as can be made in any country, and that too made by ourselves from grapes grown in our own mountain valleys. I want to see the people wear hats, boots, coats, etc., made by ourselves, as good as ever was made in any country.

If you will obey my counsel, you will constantly increase in the riches and the comforts of life; though every time I speak upon this subject I wish to keep in view that if we cannot handle the things of this world without unduly placing our affections upon them, I pray God to keep them out of our possession. I would rather have this people clad with sheep-skins and goat-skins than to have them possess the wealth of this world without feeling that they could trample it all under their feet at any moment. Earthly wealth and greatness should only be used to subserve the purposes of God upon the earth. This is what brother Snow was speaking upon this morning. I have briefly noticed the same subject, using my own style and language. Let the divinity within the people overcome that wicked, corrupt hellish influence the Devil has power to introduce.

Do not imagine that I am in the least finding fault with the Devil. I would not bring a railing accusation against him, for he is fulfilling his office and calling manfully; he is more faithful in his calling than are many of the people. God is not yet going to destroy wickedness from the earth. How frequently we hear it reiterated from the pulpit that he is going to destroy all wickedness. No such thing. He will destroy the power of sin. When we have lived to see millions of worlds created—yea, more in number than the particles of matter that compose this earth and millions of earths like this, if so many could be numerated by man, and people live on them to pass through the ordeals we are passing through, you will never see one of them without a devil. The work the Saviour has on hand is to reduce the power of the Devil to perfect subjection; and when he has destroyed death and him that has the power of it, pertaining to this world, then he will deliver up the kingdom spotless to the Father.

I have not told the Saints my feelings, but I will here say that it is my daily prayer that God will change the power and authority of our political Government into the hands of the just. Amen.

DIFFICULTIES WITH WHICH THE CHURCH HAS HAD TO CONTEND IN ITS ESTABLISHMENT IN UTAH.

Discourse by Elder GEORGE A. SMITH, *delivered at Logan, Cache County, September* 10, 1861.

REPORTED BY G. D. WATT.

I love to hear the teachings of the servants of God, especially those whom God has appointed to preside over his people in all the world. I love also to contribute my testimony, or to speak to the Saints by way of encouragement, illustration, and instruction. For twenty-eight years past, it has been the feeling of my heart that if there was anything on the earth that I could do to advance the work of the Lord in the last days, I wished to do it; and if I have let anything slip that I ought to have done, it has been for want of understanding and a proper knowledge of the circumstances at the time. I entertain the same sentiments and determination to-day upon this subject that I have entertained for twenty-eight years past.

I am gratified and rejoice exceedingly in beholding the faces of my brethren and sisters in this valley. From the manner which the people here have received the President and his escort, it is plain they are wide awake. A band of music met us on the mountain side, and they played with a free goodwill. The drummer seemed as though he was determined to beat the head of his drum in; and when the brethren undertook to sing in the meetinghouse at Wellsville, it seemed as though their united voices would tear the house to pieces, so loud were their rejoicings. The spirit in them inspired them to do as they did.

We do not realize to the full extent what we are doing. We are actually settling a portion of the earth that has been considered uninhabitable. We are reclaiming it from a desert, and building upon it a foundation for an immense State; and that State is composed of a united people, who are almost universally of harmonious sentiments. The foundation of this settlement of the "Mormon" people in the mountains really attracted the notice of the Federal Government. We had been mobbed and persecuted and driven from place to place, from city to city. On that kind of treatment we have flourished; our numbers have increased, although many of our brethren have laid their bones in the grave prematurely, and many of our wives and children have perished through persecution; yet from their ashes have seemed to spring thousands.

When we fled into the wilderness, our enemies said, "Now, let the Mormons alone; they will encounter so many difficulties and so many natural objections to their growth, they must come to naught; they will quarrel with each other, and they will soon break up, and we shall have no more trouble with them."

When James K. Polk, President of the United States, was told that the "Mormons" had occupied the Great Basin, and were making settlements on the borders of the Great Salt Lake, "Why," said he, "that is the key of the continent." When the wisdom of the venerable Senator, the late Sec-

retary Cass, was brought into requisition on the subject, "What shall we do with the Mormons?" said he. "Send a small army among them, under the command of an intelligent officer; send good-looking, companionable, sociable officers, and a few strong-minded women; yes, send men who are calculated to win away their females, and thus civilize them, by introducing among them habits of modern Christian civilization; and in a short time you will reduce them to the necessity of being satisfied with one wife." Colonel Steptoe was sent here to fulfil that mission with the gentlemanly officers and soldiers who composed his command. The object of their errand, however, was not accomplished.

In a short time afterwards they came to the conclusion that it was necessary to take a step that should make an utter end of "Mormonism" at once, by a decided and bold stroke of "our gallant little army." The nation was proud of so grand an undertaking. The press lauded the project, and the members of the Government were proud of the zeal in which this enterprising war was undertaken. The delusion passed current that the "Mormons" would now be broken up. Their first hope was that famine would reduce us to destruction; but this had failed.

And while they were looking for tidings that in the hard winter of 1856 the "Mormons" had all perished of starvation, our Delegates suddenly appeared at the Capitol, asking for admission into the Union as a State. This astonished them.

Do they not remember that from the earliest period of our history, the nation and the different States have recognized us as a separate people? In 1834 Daniel Dunklin, Governor of Missouri, said in an official document that the constitution and laws of the State of Missouri made ample provisions for the protection of the Mormons; but the prejudices of the people of Missouri were so great against them, that they could not be enforced, and consequently the Mormons could not be reinstated in the possession of their lands and protected in their rights.

If my friend, Attorney-General Blair here, will allow me, I will quote Blackstone, who says that "Allegiance is that ligament or thread which ties or binds the subject to the sovereign, and for which the subject is entitled to protection from the sovereign." Now, the very minute that the sovereign, king, or government, republic, or whatever form of government it may be, shall cease to extend protection to their subjects, whether they be many or few, they necessarily become independent, and are compelled for self-preservation to protect themselves and to look out for their own wants and provide for their own necessities. That is the situation we were in in Missouri when Governor Dunklin declared that the constitution and laws of Missouri could not be enforced so as to protect this people. It was virtually declaring us independent of that State, and acknowledging our right to protect ourselves in that capacity. The truth of this position was further illustrated by the imposition upon us of a treaty by Major-General Lucas in the fall of 1838, which treaty was approved by Major-General Clark, and subsequently by L. W. Boggs, Governor of the State; and thus, contrary to our will, and at the point of thousands of bayonets, were we compelled to be one of the high contracting parties to a treaty—an exercise of power which belongs alone to independent sovereignty.

From that day, and I do not know how long before, so far as allegiance is concerned, we were cast without the pale of the jurisdiction of the Government in which we lived. It was not we that did this: it was forced

upon us. We were law-abiding citizens, and wanted the protection of the laws, the constitution, and the Government of Missouri: we wished to remain quietly in our homes, and have the privilege of eating the bread of industry, and to rear our children in virtue's ways. But no, "these institutions [constitution and laws] are not for you Mormons."

We found the same doctrine held good in Illinois, and the same principle has been carried out precisely by the action of the General Government towards us.

I was told at Washington that if we were not Mormons, we should be hailed with generosity and friendship; and the prestige of having subdued this country and brought it into use would have placed us foremost in the rank of Territories. But we were "Mormons." These are the sentiments, the spirit, and the feeling all over the country and with the Government.

We look at this matter as it is. The General Government is not going to donate land to us, while they were ready to give the settlers in Oregon six hundred and forty acres of land each, half as much for their wives, and a quarter as much for each one of their children. Oregon is located on the seaboard, possessing the advantage of large navigable rivers. It has a flourishing commerce growing up, providing the people with exchanges at comparatively little cost.

Utah is in the heart of the desert. It requires persons of the most undaunted courage and energy to possess it at all. Then, why not give them a chance to occupy the land? Why not encourage the settlers of Utah, to reward them for their energy and toil in reclaiming a desert, by giving them six hundred and forty acres of land apiece? Because "they are damned Mormons!" That is the reason they do not give them an acre.

What do we find in the administration of Mr. Buchanan? The very first step he took was to gather the flower of the American army—the finest and best appointed army that ever the United States fitted out. This was the declaration of the members of the Cabinet and the press throughout the whole country. The army under Washington that captured Lord Cornwallis hardly amounted to twelve thousand men; the army that was sent to Utah and actually marched for this Territory numbered over thirteen thousand soldiers; but altogether, with the *attaches* they employed, it amounted to upwards of seventeen thousand men. Even this vast army was not allowed to pass through the inhabited parts of the Territory until the High Commissioners sent by the President of the United States, exercising, though disclaiming the authority of the treaty-making power, negotiated for their passage into the settlements. Many attempts were made to violate this compact, and in many instances they did so to a limited extent, but they found dangers beset them. An old Frenchman said they would damn the "Mormons" when they would get up, and when they would go to bed, when they would drink, smoke, and gamble, and they would say, "Why not go to work and destroy them?" Then they would reason; "We are here right in the midst of the Mormons: there are only a few thousands of us; and if we commence the play, we shall all go under: then the people will come from the States and kill all the Mormons; but what good would that do us if we were all dead." God fought our battles.

To conclude the argument that we are an independent people, acknowledged by the United States, and that our Territory was no longer tenable to their armies, but must be evacuated, orders were given by the Presi-

dent to destroy everything that could be of use to us here. "Burst your cannon, blow up your magazines, and waste everything you cannot carry away and that would be of any use whatever to the Mormon people; for in vacuating a Territory we cannot conquer. We must let nothing go into the hands of our enemies that will in any way benefit them." The destruction of property in this way is an evidence of hostilities. This is the practice of nations that are at war with each other, to destroy what they cannot carry away.

We have had to protect ourselves and sustain the expense of Indian wars, make our own laws, regulate ourselves in our own way, and no nation, kindred, tongue, or people has the right to say, Why do you so? This right so far has been conceded; the army has been withdrawn from our country, and they have gone away, in a manner acknowledging their defeat. To be sure, many of the officers went away saying, "We will come by-and-by and wipe you out." But as God would have it, they are employed in paying such compliments to each other as they had designed to inflict upon us.

I have friends in what is now termed the Northern and Southern Confederacies, for now the Federal Union is one of the things that has ceased to be. Such a thing as the Government of the United States as organized by our fathers has ceased to exist. The North claims to be it; but the United States as a Government, as a nation, as organized by our fathers, is among the things that were. Fragments of it, in the shape of separate governments or combinations, may be able to inflict national chastisement upon each other, or make war with foreign nations; but it is only as a fraction, and not as a whole. The State of Kentucky declares that neither the North nor South shall march armies into their Territory. You find in the history of the wars of Europe that an armed neutrality is not an uncommon thing. Kentucky is observing the same. She is a powerful State; she may be drawn into the great vortex of war; she may take sides with the North or with the South, or most likely be divided on both sides; but she is no more in connection with the General Government, as it is called, than with Tennessee or Virginia.

Turmoil and mob power rule. They are destroying each other, demolishing public improvements; printing presses have been destroyed in Missouri and most other States. Blackstone says that a press that publishes falsehood and licentiousness is a nuisance, and that all corporations should have power to abate it. We abated the *Expositor* in Nauvoo according to law on this ground. Both the North and the South have been doing the same thing: hundreds of papers have been suppressed. Gov. Ford said it was right to abate the *Expositor*, but it would have been better by mob than by municipal authority; and now mob law rules the whole country and destroys printing presses without let or hindrance.

We will now speak of our mountain home. The Lord has smiled upon these valleys. Colonel Fremont was in the Bear River Valley in August, 1843, when the mercury stood at 29 degrees, showing conclusively that grain could not be ripened here. People in the States would pick up that report and say, "Everything will freeze to death there." A few years passed away, and you find eight or nine hundred families of Saints in Cache Valley, and they can raise the finest wheat, flax, and wool. I saw yesterday as fine a specimen of tobacco as can be raised in Virginia. Every nation

feels it is their best policy and their duty to adopt such a system of political economy as will provide for their own wants, and protect themselves against the exactions of other nations.

We need not expect to get cotton from the Southern States, for they are fighting with the North, and have not time to raise it, and communication is cut off by a blockade. We need not expect to get tobacco from the South, for the negroes are at work digging entrenchments and raising corn for the Southern army.

We have got to provide for ourselves as a great family and as a nation. All enlightened nations have endeavoured to get control of a northern and southern climate. The God of heaven, in his abundant mercy, has given us the control, in these elevated valleys, of a northern and southern climate.

There are a great many persons among us that use tobacco, and there are some reasons why they use it. For instance, our young men see a Gentile with a stove pipe hat on, a pair of big whiskers, and a cigar in his mouth. Oh, it looks so pretty, think our young men; and if they cannot get a cigar, they must have a pipe. Many of our boys see an old man that has been educated among the Gentiles, and has contracted, unfortunately, a habit of chewing tobacco. While walking along, he spits upon the snow; it colours the virgin snow as though a calf had been there. The boy looks at it, and says he, "That looks nice;" so he gets his tobacco, and spits on the snow also. "There," says he, "that looks as though a man had been along here." This habit has become stubborn with many people. You may be astonished when I tell you that it takes about sixty thousand dollars in cash out of our Territory every year for the article of tobacco. Within the last ten years we have paid in the neighbourhood of six hundred thousand dollars for this one article.

It is entirely against our interest to pay out this yearly sum for an article we can raise in our own country, and a violation of the true principles of political economy. I will appeal to our individual pockets. I will say I have got to pay for me and my boys for twenty-five pounds of tobacco in a year. Suppose a tax-gatherer comes, and my tax is twenty-five dollars, I say I have not a red cent, and I cannot pay it. It cannot be had; I cannot raise it; but twenty-five dollars in tobacco must be raised: there are no two ways about that.

Now, as a State, in this item of political economy, let us raise and manufacture our own tobacco, and learn to think and believe that tobacco of our own raising is just as good and a little better than that brought from abroad.

We sent brethren to the South to raise cotton in 1857. Something like thirty-three of them went, and the next year many more went, so that in 1858 the vote of Washington County amounted to one hundred voters. Many of them were Southern men, who had been gathered from Texas, Alabama, Mississippi, and other parts of the Southern States. They were accustomed to raising cotton. The President advised them to go there and supply the Territory with cotton. It had the appearance of a barren country generally. The mountains were barren and bleak in their appearance; red sandstone, and black volcanic rock, and a variety of grey coloured clay prevailing, altogether giving it a kind of sombre, deadly appearance. The brethren went to raising cotton in small patches as they could find the land, and every year they cultivated it they found the cotton improve in quality.

They raised better cotton last year than the year before, and so they have continued until it has become a certainty that cotton can be raised there.

I have seen men lo ad up their cotton and start this way to trade it off. Say they, "I want to get a few bushels of wheat, and pay in cotton." The answer has been, "I can do nothing with your cotton; but if it was spun, I would buy it." So the cotton raiser has considered it of little use to raise cotton, and went to raising wheat. They did not know what to do with their cotton when it was raised. You may go to those same persons that would not buy from the cotton raiser, and their women say—"Husband I have got to have some cotton batting from the store, to make some quilts of. Now, husband, you need not try to dodge; the batten has got to come." It costs fifty cents a pound, and one-third of it is paper when you get it. Sister, why did you not buy that brothor's cotton the other day: you woul l have got two dollars for your wheat you sell at the store for one? "Oh, his cotton was grown at home, and that bought in the stores is made into nice sheets, all ready for spreading in the quilt." You can take a pair of hand cards and prepare our home-made cotton for the quilt with but a little trouble, and you would have the clean cotton instead of one-third brown paper. For your bushel of wheat, after hauling it to the store, you get a pound and a half of cotton; whereas, if you sell your wheat to the home producer for cotton, you have laid at your door four pounds of cotton for a bushel of wheat.

To buy the foreign cotton in this manner, and discourage home production, is very far from good political economy. Quite an amount of raw cotton is wanted in this Territory for filling quilts and other purposes by every family. The wool answers a good purpose, but it is not plentiful enough; and even if it were, there are many kinds of quilts and comforters for which cotton is far preferable. Did we only encourage this home production of cotton to this limited extent, it would save thousands of dollars of money that is now thrown needlessly into the pockets of merchants to supply this article from abroad. Let us stop this suicidal practice of sending away our money. It would be better to braid our bed covering from oat straw, until we can supply our wants from the elements and soil of our own mountain valleys.

In 1857 the brethren had began to raise flax. I speak particularly of Provo. In 1858 the army came, and there was a chance for a man to make a few dollars by licking the dust of their feet and bowing down to them; so the flax was left to rot. I can find perhaps a hundred places now in the city of Provo where flax is suffered to go again into the ground, while the owners considered they ought to go and do something for the Gentiles to get money to buy clothes.

Some man says, "I worked up some flax, and it was worthless—it was rotten." It is known in all flax countries that if you get flax too much rotted by laying it up a year or two, it will recover its strength. In Pennsylvania, which is a good flax-raising country, some farmers will have five or six years' flax laid up, and each year they select out of it that which makes the best thread. When you find your flax a little too rotten, you are at once discouraged, and straightway make up your minds to go and work for the Gentiles to get some of their rotten rags.

A great many "Mormons," when they become wealthy, want to go back to show their former comrades and

friends what an amount of property they have got. But, with all this bombast and vain show, we do not really possess anything. A man says, "I came into Cache Valley two years ago, I got forty of acres land, and I have raised a good deal of wheat by very hard labour, and that wheat is mine." You ploughed the ground and watered it; but who made the seed grow that you threw into the ground? The Lord. Then it is his: he let you have a little of it, to see what you would do with it. Have you a right to abuse the Lord's means which he permits you to use? No. But, as a member in the kingdom of God in the last days, you have a right to use it for the advancement of that kingdom, and the triumph of righteousness, and for doing good in every possible way.

I have heard men say that they have a right to do wrong. In one sense, a man has such a right; and, in another sense, he has no such right. We possess, in reality, very little; and that little the Lord has given us, and that is the power of choice. We may choose to do good, and, if we do good, we get the reward of good; we may also choose to do evil and reap the penalty. A man may knock another down because he has a right to, and have to pay a fine of fifty dollars because he is obliged to. I deny that a man has a right to make thieves of his children and prostitute his family. If he does this, the Lord is justified in cursing him, and he will be obliged to endure it. This power of choice goes a great way. A young man says, I have a notion to go on the road and work for the Gentiles, carry the mail, or anything else. All right. But your friend suggests that it would be better for you to make a farm, build you a house, raise some flax, etc. "But I have a right to work for the Gentiles, if I choose and I am going to." You go and build them up with your labour. This young man comes home after a while, he sports a cigar in his mouth among his comrades, he has made thirty dollars per month, he has a few dollars in money in his pocket; it has seemed to come easy, and his soul is contaminated with wickedness. In a little while his money is gone, and he has nothing. Then he must go again among the Gentiles and make a raise. I hope the "Mormon" girls know how to measure such fellows. A sensible girl would much rather marry a young man, dressed in home-spun, who will stay at home and mind his business, and never suffer a cigar to come near his mouth, but seek with all his might in every respect to be a good, faithful Latter-day Saint.

Speaking of cigar-smoking makes me think of an anecdote of a sick man and his doctor. The doctor asked him how many cigars he smoked in a day; the answer was, Six. That is too much; you must quit smoking. You will allow me to smoke a little. Yes, you may smoke two a day to begin with, and finally quit altogether. The next day the doctor called to see his patient, and found him smoking a cigar two feet long. What are you doing? inquired the doctor. Just doing as you told me; I went down to the cigar-maker and got two made two feet long, and they answer first-rate.

When a man begins to adopt Gentile habits, a cigar two feet long is only a patching to the extravagance he will become addicted to.

I see in this valley large fields fenced out. In some places, there have been four or five acres ploughed; in some, ten acres: pass on a little further, and there are a few acres more. How is this, brother Maughan? Men inclose more than they can cultivate, water, and improve, and a very large

portion must necessarily be vacant, for it was difficult to get water on it. Many acres of grain perish, and the grasshoppers devoured much that remained from the drought. I advise you, brethren, to stop this scattering method of cultivation, and gather your farms together, and make fields well fenced, plough, and put in your grain well, and give it a sufficient amount of water, and you will have three times as much wheat as you got in the start of your settlements in this valley.

President Young is acknowledged by us all the master-builder in Zion, or, if you please, the master-workman. If the master-workman walks in among the timber laid out here for your big Tabernacle as the grand architect, planning and assorting the different sticks of timber for certain places and purposes, he does not expect to meet with opposition from the material out of which he designs to make a temple of worship. He comes to a stick of timber, and says, I will make a post of this; and the stick rises up in the dignity of its strength and will not be made a post, but will be a sleeper, and so on with all the timbers of the building: they are not subject to the will of the master-builder. Will not this comparison represent a large portion of this people? The master-builder points to the South and says, Go and raise cotton; but many reply, It is no cotton country; it is the most wretched, barren, God-forsaken country in the world. This is not submitting to the will of the master-builder.

This puts me in mind of Jefferson Thompson, now a Brigadier-General in the secession army in Missouri. After he had been in this country, his comrades got around and inquired, Well, Mr. Thompson, how do you like that country? Any good land there? He replied, It is the most God-forsaken country in all creation. How did you find the Mormons living there? How do they live? Why, they raise plenty of wheat, and the best wheat I ever saw in my life. Can they raise anything else? Yes. The finest potatoes, (I never saw finer,) and every kind of garden stuff, and very good corn. Any fruit? They are beginning to raise some fine peaches and other kinds of fruits. But you said it was the most desolate, barren, God-forsaken country in creation: how is it, then, that they can raise such good stuff? Well I cannot account for it in any way, only it is a damned Mormon miracle?

That is the correct idea: the Lord is doing it. I have learned that in the county of Harrison, Western Virginia, they have not raised ten bushels of apples, peaches, plums, or a pint of strawberries in the whole country, although I dare say there are a thousand orchards in it, and their crops have failed; their glory has departed. The Lord blesses the land in proportion as they willing to do good. Last year, the word of the Lord came to this people, Send down two hundred teams and bring home the Saints. The teams were sent down. Some said we could not do without them at home; if so many teams went, we could not raise crops sufficient. But there has not been such a crop in all the Territory as was raised this year. The very sending of the teams seemed to be the assurance of the bountiful blessings of God on our crops. As the President remarked this forenoon, we say all we have is upon the altar: but let it begin to burn, and they begin straightway to pull it off. We are all united in our faith; but when the word comes, Brother, you have a good farm here; but the interests of Zion seem to require you should go to Santa Clara to raise cotton. But, says he, it is no cotton country, and he is awfully discouraged. What does it

matter in what part of the building the master-builder places us? Every person is placed in a position he is the best qualified to fill, and which he will enhance the most the interests of the kindom of God.

As the President and his company were going down south, a brother wanted us to go and breakfast with him: he said he could not do very well by us, for he was sent on a mission, and he was not as rich as some of the people. When we went to breakfast, it was not ready. An apology was made that the women had to milk twenty cows: he had ten more on the Plains running with their calves, and he had not time to get them up. He said he wanted to accompany the President, but he had only two animals up; but he had two span of mules on the Plains that he thought would keep up with the President. I have had a hard time of it this season, and had but little time. I had to do all my farming with three-year-olds and four-year-olds. I sent four yoke of cattle to the States this season; yet I have thirty acres of wheat—the best wheat you ever saw. What a poor man! But he was on a mission, and the idea of being on a mission made him think he was poor.

If a man feels rich, and has not a dime in his pocket, if he is righteous, he is rich indeed; but if he has a penurious disposition and is miserly, though his hands are full of riches, he does not turn it to a good account, and in a little while he is like the child that takes an apple in each hand, but undertakes to hold another; he is apt to drop the two to secure the third.

When you raise flax, hemp, wheat, cattle, wool, etc., let everything be placed in the best position to increase the creature comforts of life. Seek the means to manufacture the textile productions into clothing, etc., that nothing may be lost or wasted, and thus learn to do without those things that have to come from abroad. Let us make our own crockery. Let us be willing to drink out of a brown mug or go without. We want to see every man and woman ready to do that which is for the general welfare more than for the individual interest.

We boast about being one, pray about it, and rejoice about it every minute; but let the Lord's servants try to dictate us how to manage our property in the best possible manner for the general good and the accelerated growth of the wealth and influence of this great people, we declare by our works they shall not touch a dollar. Zion is going to be a great empire, and seeing God has trusted us as stewards of the property we hold, we must use it to build up his kingdom and cause. And when the authorities advise us to put that property into a mill or carding-machine, into this or that, for the welfare of Israel, do it cheerfully with a good heart and ready hand, and not with fear and whining.

I pray the Lord continually to inspire President Young with wisdom and knowledge, and judgment above all men upon earth, to dictate the affairs of Zion in a manner that shall be the most approved by his heavenly Master. I really do want to see a feeling of contentment manifested by the brethren who are sent into Washington County to raise cotton there, and make the mission honourable, and gain for themselves credit and the blessings of God and his servants. If a man is instructed to raise flax, and introduce machinery to manufacture it, I like to see him do it cheerfully. In all our works and labour, our first great interest should be the building up of the kingdom of God, and be so gritty that we will actually go without buying a paste-

board bonnet or a pair of paper shoes, when we can have something we can produce ourselves that will answer the purpose. All these articles are produced by labour and ingenuity. Let the knowledge of these arts be communicated from one to another, and be the property of the whole to benefit the whole. There is a man in Pinto, Washington county, that makes cheese so skilfully that he never has any trouble with it in summer; he only has to turn it once in a while. Well, brother, how do you make that cheese? "That is a secret."

Now, brethren, if you know anything that is for the welfare of Israel, instruct others. If a sister knows how to get her up a table-cloth, let her show it to her sister, and let the knowledge pass round. If she understands the process of spinning cotton and flax, communicate that knowledge to others. Let us learn wisdom from our leaders.

The power of the Almighty has been manifested in gathering this people out of the midst of many nations. A greater miracle never existed. It has been done by his wise counsel and fatherly care, and a nation has been established without the shedding of blood. Zion has been travailing and has brought forth. I have travelled this season to preach to the Saints twenty-five hundred miles and stopped with the Saints every night. I have preached to hundreds of congregations, large and small, in houses and out-of-doors.

May the blessing of Israel's God attend you and your crops, and herds and flocks; and everything that pertains to you, may it be blessed continually. Amen.

DUTIES OF THE SAINTS IN ROLLING FORTH THE WORK OF GOD.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, October 7,* 1860.

REPORTED BY J. V. LONG.

I have been highly gratified during this Conference in hearing the teachings which we have heard. I felt (as I always do when hearing of the greatness and goodness of God, and the great work in which we are engaged,) to rejoice in the blessings of the Almighty. This Gospel is meat to my soul; it affords me continual pleasure; I contemplate it with delight. If I had the tongue of an angel, or of the most eloquent upon the earth, it would be my delight to speak of the goodness of God and of the work he is performing; for it appears very glorious to me. The building up of Zion and the establishment of the kingdom of God are to me interesting in the highest degree: the work in which we are all engaged is a constant solace to my soul.

I was well pleased with what I heard yesterday afternoon in regard

to the ox-train telegraph, or whatever you may choose to call it. Is this the Gospel of Jesus Christ that I am alluding to? It is because it is in relation to the gathering of Israel, and that which will accomplish the gathering of Israel is the salvation of the people; and for this reason I was pleased with what I heard from the President, and also from Bishop Woolley and Elder J. W. Young. The President observed that he did not often make a requirement of the people without giving a reason for it. I thought yesterday that the reasons were very good, great, and numerous, why he should require the Saints to furnish two hundred waggons and teams to go to the States and bring home the poor and meek of the earth.

We hear of the great and glorious things of the kingdom; but when we go home, do we look about ourselves and look after the interests of the cause of our Redeemer? Will we receive the teachings which we hear from this stand? Will we put forth our hands to enable the President to roll forth this great work? This is for us all to answer and act upon. Will the Bishops bring forth those waggons and teams, three or four yoke of oxen to each waggon? If they will, we can then accomplish much towards bringing the poor to these valleys next year. Will the Bishops answer this call from Bishop Hunter, and he from the President? The President is the Lord's mouthpiece, and it seems to me that he should only have to say to Bishop Hunter, We want two hundred waggons and teams to go to the Missouri river, and it should be done. I feel in my heart that this will be done. I believe the brethren will take an interest in the matter. I feel satisfied that there is cattle enough in the country, and we can easily do this. We only need to be united, and the work will be accomplished.

There is another matter of vital importance for us to consider. The Lord's storehouse is almost empty; and we should see to this, for the President says he wishes to begin to fill up that house, that in the spring he may begin to build up the walls of the Temple. To carry on this work, much means will be needed, and we shall expect that the Lord's storehouse will be filled up with grain and provisions for the sustenance of the hands that will be called to work upon the Temple. We shall expect this to be in the hearts of the people, and that they will furnish the means to buy cloth, or the clothing ready made; also the butter, eggs, cheese, beef, and all things necessary for the brethren that will labour upon the Temple. Let us be gathering things together this fall and winter, for these are things that are necessary to help in sustaining this kingdom, and accomplishing and bringing about the purposes of the Lord.

It is meat and drink to me to see the work of the Lord roll forth and prosper. I have no doubtful feelings in regard to the glorious future of the kingdom to which we belong, but I feel assured that all things that have been spoken concerning it will come to pass. I have no fears in regard to the blessings promised to the Saints, nor anything that pertains to the welfare of the kingdom of our God. I shall get all the blessings I deserve, and in all probability a great many more, for I have some confidence in the goodness of God, and I think that he will not only give me all that I deserve, but a great deal more.

I feel to be active and energetic in the discharge of the duties I have to perform, and not let the time and opportunity pass without accomplishing those things that are required of me. If we omit anything that we can do, it is an opportunity let slip that will not return. In order to get

a reward, we should labour to accomplish a great deal of good, try to do more, and to increase the knowledge of God; we should strive to increase continually and to be faithful in all things. We are connected and bound together by a single motive—by the principles of salvation which we have received; and why not manifest this in the building up of the kingdom of God, and thus have an interest in all that pertains to the faithful in Christ, till we can wield an influence in all things that will promote the prosperity of Zion? By doing this, the nations will feel the distant tread of Israel; the nations will know it and feel it. Israel is on the increase, while the nations are crumbling. We can see it and feel it.

Then let the people take warning and make friends with their God and with the people of God. It is for their interest to do so. We should have no fears as to the final result. It is as the President said this morning, Zion will be built up, and the laws thereof go forth to all people; and if we were disposed, we could not hinder it. This is a cause of offence to many. They are angry because we rejoice in the things which the Lord reveals unto us. It is for this cause that they seek to destroy us from the earth, because the Lord through us forewarns them that he will send his destroying angels to speak to them in a way that they cannot misunderstand.

We know that if the people had the influence and power, they would dethrone the Almighty and crucify Jesus again, and that without a cause; but what do we cry to them about it? We command them to repent of their sins, and turn unto God with all their hearts, might, mind, and strength; but they will not hearken.

Brethren, let us be faithful and energetic in the performance of our duties; let us go forth, conquering and to conquer. Let us draw from the elements those things that are necessary for our support, to aid in building up the kingdom of God, doing all things necessary temporally as well as spiritually, work righteousness, and reject evil from our midst. If we pursue this course, those that seek to destroy the people of our God, who seek to tread upon the wine and the oil, will have no influence nor power; but we shall be enabled to establish the true principles of righteousness upon the earth.

It is our mission and duty as Saints to do all that lies in our power to build up the kingdom of our God upon the earth, to overthrow error, destroy wickedness and iniquity. These are the purposes for which we are gathered together, and let us be diligent therein. In our own sphere, let us act well our part as Saints of the Most High God.

This is my exhortation, brethren and sisters, and these are my feelings upon the subject. While we rejoice in the great and glorious work of our Heavenly Father, let us be active in the performance of the duties required of us.

I pray the Almighty to give us health and strength to enable us to accomplish the work we have before us as fast as it shall be wisdom for us to do so, which I ask in the name of Jesus. Amen.

VARIETIES OF MIND AND CHARACTER—CHASTISEMENT—FREEDOM, &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, February* 17, 1861.

REPORTED BY G. D. WATT.

I wish to address myself particularly to the Elders of Israel, for their instruction, edification, and learning, that they may be profitable to themselves and others. I will appeal to the experience of every individual, when we do as well as we know how, honour our God, honour our calling, honour our Priesthood, honour our tabernacles, our being upon the earth, whether it is not the feeling of every heart to wish all persons to be just like ourselves—to wish the ideas and acts of our brethren to be precisely like ours; and yet we should not look upon ourselves as an infallible standard for others. It is no more natural for your lungs to expand and contract in breathing than it is for you to wish others to be like yourselves.

I wish the Elders of Israel to understand mankind as they are—to go to the people and take them as they are. Let an Elder go into the world to preach the Gospel of salvation, and he will find some individuals possessed of a great deal more ability than others. Stop with a family, when you are invited to tarry over night, and you find them in great ignorance; their minds are low and grovelling, as were the minds of their fathers before them; they have not been taught to cultivate the mental faculty that is within them, and they are dull and stupid. Step into another house, and you will discern that the minds of every member of that family are cultivated to the best of their ability and circumstances. You will find some portions of a community diligently studying the sciences of the day, others cultivating the arts, &c., each according to their tastes, means, or circumstances, while others seem to be under no cultivation of the mind: yet in all the various classes each wants his neighbour to be precisely like himself.

You see some persons who appear at meetings on the Sabbath and on other public occasions with their hair uncombed and their faces, hands, and clothing uncleanly. Have they no combs nor soap? They have, or can get them. How happens it that we behold such conduct? Probably the parents of those persons taught them that it was pride that prompted people to appear clean and decent. Perhaps their mothers taught them in their infancy that if they washed their faces, and combed and anointed their hair, and dressed themselves in comely apparel to appear before their fellow-men, "Oh, you are full of pride!" Sisters, were not some of you taught in your youth that if you wore a silk dress, you did so purely through pride? Many of you were. I knew one sister in this Church who burned up several dresses when she became a Methodist, because she thought it not right for her to wear rich and costly clothing; that pride prompted costly dress, and in it she could not come before the Lord in humility. She also thought that if

she gave her rich dresses away, others would commit the same sin that she would commit in wearing them; so she destroyed them.

To return to the Elders of Israel. An Elder visits a Branch, and, unless he is on his guard, he will begin to complain that the Presiding Elder of the Branch is not as he is, does not understand as he does, and does not conceive of the Gospel as he does. He will find himself saying to the members of the Branch—"You are in the dark; you need teaching; you ought to have a smart Elder here—a man of understanding—to teach you." "Well, brother, will you stay and teach us?" Perhaps, through persuasion, he will stop, and what will he do? Break that Branch to pieces, and destroy their faith, if possible. Why? "You are not as I am!" Elders, look to this, and think of it. We wish you to reap some benefit from your experience.

When I rise here and tell you things that pertain to other nations and generations, and when others teach you things that pertain to other people, it does not profit you as much as it does for us to understand ourselves. Wherever we go, wherever our lot is cast, whoever we associate with, let the Elders have the principles of truth within them to prompt heavenly and holy desires to do good. Is it wisdom for each Elder to strive to mould and fashion all others precisely according to himself in all the views and notions he possesses? Is this the way? No, it is not. It is wisdom for the Elders of Israel to know how to treat others according to the ability they possess, and to treat their families according to the ability they possess. In visiting neighbourhoods, you will find persons intelligent upon some points, and upon other points they may be ignorant. They may be very well informed upon certain principles pertaining to divinity, and upon others be ignorant. Their dispositions are also different from yours and others you associate with. What will you make of them? Good people—Saints, so far as in your power.

We are very apt, through our traditions, former associations, and notion of things and ideas, to attribute every act of man and every manifestation of mankind to an invisible source—the good or the evil. God is the author of all good; and yet, if you rightly understood yourselves, you would not directly attribute every good act you perform to our Father in heaven, nor to his Son Jesus Christ, nor to the Holy Ghost; neither would you attribute every evil act of a man or woman to the Devil or his spirits or influences; for man is organized by his Creator to act perfectly independently of all influences there are above or beneath. Those influences are always attending him, and are ready to dictate and direct—to lead him into truth or to lead him to destruction. But is he always guided by those influences in every act? He is not. It is ordained of God that we should act independently in and of ourselves, and the good is present when we need it. If we will ask for it, it is with us. If we yield to temptation, the evil is present, and nigh enough to lead every son and daughter of Adam to destruction, if they give way to it. But it is the design of the Almighty that we should act independently. Then, when you see a person endowed by the Holy Ghost, you need not expect him to look and act precisely as you do. Their religious sentiments will be alike, for the Holy Ghost does not introduce foolish traditions and the varied unwise notions that the inhabitants of the earth have.

A man will say, "If I believed that such a man or woman was a Saint, I should despair of all good." Why?

"Because their acts and lives are so different from mine." Now, if you will reflect upon the traditions of the world, with which we are more or less encumbered, you will see manifest the trait I have referred to. If I am washed and made clean, if I am attired in comely garments, or there is anything extra upon me to beautify, it is considered by some as the height of folly and pride; it is looked upon as a sin of the deepest dye; and the feeling arises, "If I could believe such a gentleman or lady to be a Christian, I should despair of the good that is with me." Why? "Because I have been taught that all this is pride." I have known people who have lived in this Church, whom I should suppose had concluded it to be an unpardonable sin for them to go to meeting with clean faces and hands. What are the notions of most of the Christian world in regard to a Prophet? They would wish to see a man with his hair to his waist. Combed? No. He must never appear to use that frivolous, sinful article, a comb. That would be folly in the extreme. It would be sin, therefore, if he appears with his hair long, bushy, snarled, dirty, and hanging carelessly about his shoulders. Are his hands washed? No. His finger nails trimmed and clean? No; they are like dirty bird's claws. Is he cheerful? No; for he must wear a long face, never suffer a smile to pass over his countenance, but go mourning all the day long; and it is, "O Lord, have mercy upon the people." Present a Prophet to suit the notions of many of the sectarian world, and you have such a man as this. Will he have on a decent suit of clothes? No; he must have a sheep-skin about his loins, and must wear a girdle as dirty and filthy as the rags upon our natives.

Others are trained and traditionated to appear with clean faces and dressed in decent attire—are taught to appear comely and beautiful. All of these classes act according to their faith and traditions, and each one of them says, "If you are not as I am, you are not right." This is just as natural as it is to breathe vital air. I wish this trait in the Saints to be done away. I want the Elders of Israel to learn to take people as they are. How many do you see who have no influence over certain spirits in this Church? Do you know how to approach a man that is full of subtlety and self-will—with an idea that every man on earth is wrong but himself? Do you know how to operate to gain his affections and good-will? Do you know how to attract that spirit and make it follow you? If you do not, you do not fully understand your duty, calling, and Priesthood. I wish the people to learn to have influence over themselves, and then learn to have influence with your fellow-beings, that you may be able to attract the spirits in the intelligent beings around you, so that these spirits will follow you to be taught of you, and learn of you doctrine to lead them to life everlasting.

There is a certain trait in the Elders of Israel that I really want them to get rid of, for they are better off without than with it. Not that they are so very much to blame, or that I would condemn them; but, according to their traditions and nature, they think everybody ought to be like themselves. And when they chasten faulty brethren, they often chasten them, perhaps, beyond bounds. With some spirits a certain amount of chastisement is sufficient; and if you go beyond that, you may drive them to distraction—you may destroy them. You must learn to know when you have chastised enough.

Do you know how to chastise your children? When they do wrong, catch them in the act of doing wrong,

if possible, and then switch them nicely, and tell them you have a good mind to whip them; tell them you will chasten them, if they do not stop such conduct. Do not let them know that they were whipped; but when you correct them, do it so that they will remember it more than twenty-four hours; and tell them that if they do not mind you, you will have to chasten them and whip them. Tell the brethren and sisters, "If you do not behave yourselves, I will chasten you by-and-by." Never try to destroy a man. It is our mission to save the people, not to destroy them. The least, the most inferior spirit now upon the earth, in our capacity, is worth worlds.

When Oliver Cowdery felt to complain, and wanted a little more influence in the Church than Joseph, the Lord spoke to him through Joseph, and said to his servant Oliver, Suppose you should labour all your lifetime faithfully, and be the means of saving one soul, how great would be your joy in heaven over that soul that you were the means of saving! If to all eternity you could praise God, through being the means of saving one soul,—I may say the least or most inferior intelligence upon the earth, pertaining to the human family, —if you could be the means of saving one such person, how great would be your joy in the heavens! Then let us save many, and our joy will be great in proportion to the number of souls we save. Let us destroy none.

I asked some brethren, a few evenings ago, while in council, if they would not do themselves the kindness from that time forth to live such lives that, when the books are opened, there is one source of gratitude to them to know that their debits do not overbalance their credits. I then asked them why not live so that when the books are opened there are no debits against them. It will be a pleasure to know that we have saved all the Father gave into our power. Jesus said that he lost none except the sons of perdition. He will lose none of his brethren, except sons of perdition. Let us save all the Father puts in our power. And when you are called to preside as Bishop, or to preach the Gospel on foreign missions, are called to travel through our settlements to regulate the affairs of the Saints, take a course to save every person. There is no man or woman within the pale of saving grace but that is worth saving. There is no intelligent being, except those who have sinned against the Holy Ghost, but that is worth, I may say, all the life of an Elder to save in the kingdom of God. Then let us take a course to understand men as they are, and not endeavour to make them precisely as we are, for this you cannot do. I am myself; you are yourselves. Let us learn how to approach each other, and how to get an influence over that intelligent portion that is within.

I am not going to drive a man or a woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence in us is as independent as the Gods. People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire. So learn wisdom, that when you behold your brethren in the depths of poverty, but striving to do right, they are as beloved as they would be if they were dressed in purple and fine linen. Take that intelligent course, and learn to instruct people until they increase in knowledge and understanding, until their traditions pass away, and they will become of one heart and mind in the principles of godliness.

If you are ever called upon to

chasten a person, never chasten beyond the balm you have within you to bind up. I might call some of you to witness that I chasten you, but there is not a soul that I chasten but what I feel as though I could take them and put them in my bosom and carry them with me day by day. They deserve chastisement, but God forbid that I should chasten beyond the healing balm I have to save them and make better men of them. It is not my daily study to know what a Prophet meant in relation to things that occurred before the flood, or will occur after the millennium, how Adam set out his currant bushes, and in what part of the garden Eve was when she partook of the forbidden fruit; but I want to know how to lead you with that intelligence to enable you to live to an everlasting life, that you may be saved in the kingdom of God. I say again, Do not chasten beyond the balm you have within you. If you have the saving influence within you, it is well. When you have the chastening rod in your hands, ask God to give you wisdom to use it, that you may not use it to the destruction of an individual, but to his salvation. Can you save all? Yes, you can save all that will be saved. If people are not saved, it is because they are not disposed to be saved. They act for themselves, and act from choice.

Would I compel a person to be saved in the kingdom of God that chose to go to hell? No. If I had all the power of the Gods in the eternities, I would not save one soul in the kingdom of God that chose to stay out, neither will the Gods. All who wish to be saved and desire good I wish to be saved, and Jesus will lose none except the sons of perdition. I may be instrumental, in the providences of our God, of saving thousands and millions in the celestial kingdom that otherwise perhaps would not get there. We are to be like the good physician; and if we see the sick—those afflicted with pain and distress in the head, eyes, teeth, or in any of the limbs or other portion of the body, it is our duty to have the medicine—the remedy to administer to that pain, to heal, to cure, to rebuke the disease and save the sick like a good physician, and not kill them by dosing down the medicine as do some of our doctors. Administer the medicine in all mildness, and with good judgment and discretion. Seek until you learn the medicine to administer to each patient, and how much to give to each. There is just as much difference in the spiritual organization as you see in the temporal organization. You can see that eternal variety in both. You may go to a man taken with a fever, and if you treat him as you did a similar case last week, you may consign him to the grave. You ought to know better.

I could preach a sermon on doctoring the body, we have so many that do not understand it among those who profess to; but it is of no use. I would rather have the sisters wait upon me in sickness than many of those who profess to be physicians.

Elders of Israel, learn to be spiritual physicians. Carry the medicine with you to deal out to every patient as he needs it. If a patient has chills and fever in his spirit, you must carry the medicine to cure it; also for the erysipelas, or the dumb ague, or the rheumatism in the spirit, you must carry the medicine to heal. Thus learn, when you have chastened enough, to cease; and be sure you never chasten beyond the balm you carry in your portmanteau.

I will bring our forenoon meeting to a close. May God bless you! Amen.

OBSERVANCE OF THE COMMANDMENTS OF GOD.

Discourse by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, January* 6, 1861.

REPORTED BY J. V. LONG.

It would be very gratifying to me, this afternoon, if I could speak freely of those things that I have been meditating upon for the last few days. It would be a great satisfaction to me, and doubtless instructive to this congregation, if I could lay before them those things that are revolving in my mind; but instructions to the Saints only appear to be given a word or two at a time, here a little and there a little, and I do not understand that the Lord will ever manifest his will in any other way. This is because of the weakness of humanity and the great variety in the minds of the Saints.

I can say, as I have said for years, the religion of Jesus Christ professed by the Church of Latter-day Saints, which Church I have entered into, and of which I have been a member twenty-nine years,—I can truly say that it is a hundredfold more precious to me than it was when I first embraced it. My mind was contracted at that time, and I knew but little of the things of God. I will here remark that I do not profess to know much now; still I understand them more perfectly, and I take a more comprehensive view of God and godliness than I did, or was capable of doing, when I first received the light of truth. Instead of becoming dark in my mind and growing stereotyped in my ways, I have expanded with the increase of my experience; I feel more acutely, I see more clearly, and I comprehend more perfectly the principles that pertain to life. The older I grow in the Church, the riper I become in my mind, and the more I discover of the beauty and excellency of the plan of salvation.

In regard to treating upon the mysteries of the kingdom and what are commonly called the great things, or, in other words, going into the top of the tree, or doing as some do who take the tree and cram it down the people's throats top foremost, I do not believe in anything of the kind, neither have I been taught so to treat the people. I consider that the Elders of Israel should understand well and thoroughly digest the first principles of the doctrine of Christ, for obedience to them will prove the power of God unto salvation to every one that believes and practises them. You know it is written that the Gospel is the power of God unto salvation to every one that believeth. I can tell you something in connection with this: You may believe what you please; it will do you no good, unless you practise it. We are required to manifest our faith by our works, and to work out our salvation with fear and trembling; for it is the Lord that worketh in us to will and to do his good pleasure. If we seek him with all our hearts, and observe those things that pertain to righteousness, working diligently in his kingdom, he will feel after us and inspire our hearts with his Holy Spirit, and

the influence thereof will rest upon us continually; it will enter into every muscle, sinew, and fibre of the body, in proportion to our fitness to receive it. If we render ourselves susceptible of the nourishment that is imparted by the Spirit of God to the spirits that dwell within these mortal bodies, we shall have sufficient light and power to enable our spirits to dictate our bodies and lead them unto eternal life.

"And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you." (Doctrine and Covenants, sec. 66, par. 4.)

In the great day of accounts all men will be judged according to the works that are wrought in their natural bodies, and it is of the highest importance that we should consider the final result of our acts.

I am always for the consideration of these little minute things that concern us to-day. We should always be engaged in doing the things that belong to to-day. There is but one course that you and I can pursue and be right; and that is, be sufficiently humble to look at the most minute fibres. The large roots of a tree receive their nourishment through the little fibres, and they receive it from the fountain, and then that nourishment is sent through the main trunk of the tree into the limbs, branches, and twigs. It is just so with the Church of Christ. A similar figure might be made use of in regard to people studying languages. There is no man who has got a good education in the English, French, or German languages, but who has got that knowledge by going into the roots, or what they choose to term the etymology of language.

It is just so with the man who becomes educated in the science of the Gospel of Christ: he begins at first principles, he learns them thoroughly and practically, and, by carrying them out in his daily walk and conversation, he becomes educated in the religion of Jesus Christ, which is the only perfect science revealed to man.

When Jesus Christ was upon the earth, he taught the people, saying—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John, chapter 15, verses 1—7.)

This is precisely the position we occupy in the Church of Christ. If we do not abide in the vine, we shall be cast out; and all the inhabitants of the earth that do not connect

themselves to the true vine, Jesus Christ, will become as stubble, and they will be burnt up, and become ashes under the soles of the feet of the Saints that will come upon the earth to trim it, adorn it, and make it like the garden of Eden, that they may dwell upon it forever.

If we are in the vine of Christ, we shall bring forth the fruits of righteousness, and our works will be performed daily according to the requirements of the law of God. Except we live daily in the line of our duty, and keep the platter clean inside as well as out, we cannot obtain the blessings promised. If we take this course, we shall live and prosper, and bear off the kingdom, independent of those that do evil; for God will nourish and cherish those who do right.

Supposing we compare this Church to a tree, and suppose that one-fourth of the limbs are dead, what use are they to the tree? They are lifeless, and consequently the sooner they are taken away the better for the health of the tree. Is there anything lost by lopping off those lifeless limbs? No; for the power and strength that was formerly in the whole tree will enter into that part which is left. Do you not go and clip off the small sprouts, and sometimes some of the bunches of grapes from your vines, in order to make the rest of the vine and the fruit grow larger and stronger? Upon the same principle, this Church has to be proven, for the work of God must and will roll on, and all the opposition in the world cannot stop it. It is a kingdom that is established to remain upon the earth until it subdues all other kingdoms, and brings them into subjection to the law of God. I know this just as well as I know that I stand here to-day, and my desire is that you may know it also, and that you may become as the heart of one man. Jesus says, "If you are not one, you are not mine." For instance, suppose I come into this stand and offer up a prayer, it is the duty of all present to join with me, not only in the sentiments, but to actually allow the very words to pass silently through their minds. In this way we become one, our faith is united, and we answer the requirement of the law of God.

I have frequently said in your hearing that I would give a good deal if I could unfold to you the secret feelings of my heart. I do not know of any better way to get at this than by comparison. I have not language to soar above and spread myself like an eagle, but I desire to present my sentiments in such a way that all will understand. There are none of you but what know right and wrong just as well as I do; and you are obliged to carry out the principles of right.

Has there been any change in the first principles of the doctrine of Christ as revealed by Jesus himself? No: that doctrine stands good, and will forever remain so. Some suppose that the Ten Commandments given through Moses have been done away; but I can inform you that they are still in force. It will do no harm for me to read those commandments, as contained in the 20th chapter of Exodus. They are as follows:—

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the

fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shall not build it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it. Neither shalt thou go by steps unto mine altar, that thy nakedness be not discovered thereon."

You will find in the Book of Doctrine and Covenants that these commandments have been renewed unto us. The Lord says in one place, All old covenants have I caused to be done away, and this is a new and an everlasting covenant: it is even that which was in the beginning; it is that covenant which was made in the days of Jesus. It is that same covenant which the Almighty revealed to Father Adam in the Garden of Eden; but it has been renewed in these last days, and hence it is a new and an everlasting covenant. If you would only think of it for a little while, you would remember that we imitate many of those things that were done in former dispensations.

Jesus told the people in his day to seek to enter in at the narrow gate, or, as the New Testament calls it, the strait gate. He also told them to seek not to counsel God, but to walk in that path which leads to life; for narrow is the gate that leads to life, and few there be that enter in thereat. And he further says that the wicked will come and say, We have prophesied in thy name, and in thy name done many mighty works. And I

will add to this that many of them will have to say, We have stolen hundreds of cattle from the Mormons, and driven them from their homes, because they preached a new religion. Still the Lord will say, I know you not.

Those covenants that we have made with God were also made in the beginning of the creation. They are now renewed to us, and revelations of this kind are just as binding upon you and me as the words and counsels that come from President Young and others. We are acting in the same capacity that the Apostles and Prophets of former dispensations have acted, and our word will have the same effect upon this generation that theirs had upon the generations in which they lived. We have the same God to worship; the same Jesus lives to save, and he has spoken and renewed this covenant to us and for us, and to remain with us forever and forever.

Brethren, reflect, look at yourselves and see what you are about. Consider the positions you occupy, and ascertain if you are acting well your part—if you are speaking the truth and guarding against all manner of evil.

The Book of Mormon informs us that the Devil will come along with all manner of deceitfulness, and persuade the people to lie a little, to steal a little, and to rob your neighbour of anything that lies within your reach. Such a course leads to death and dissolution, and will cause those to mourn hereafter who follow it.

These are mysteries that are worth finding out; and although you may have read them from your childhood, and your mother may have taught them to you from your infancy, yet still they apply to you, and it is very important that you should not forget these small things. Some people come to this country who have been taught these things and many other good lessons, and when they get into these mountains they forget all their claim to the blessings that flow through obedience to the requirements of Heaven and the requirements of their parents. Men who hold the Priesthood and dishonour their fathers and mothers and the servants of God will see sorrow. But some do this and still consider themselves good men, and they claim that they honour their calling and Priesthood. I will tell you how I feel. When my son turns away from the truth and disregards my counsel, he turns away from God. Why is this so? It is because I am a branch of the vine. I am a limb that is attached to the great tree; and when my son disengages himself from the tree, he dishonours me; and by dishonouring me he dishonours the God whom I serve. It is a most excellent thing to find children listening to the admonitions of their parents, and especially if they are blest with good ones. Those whose parents are not in the Church should strive to get within them the righteousness of Christ.

When the Adversary begins to tempt a person, he persuades him to do a little thing here and a little wrong yonder, and persuades him to walk in that course that will cause the disposition to do wrong to increase upon him. The best way to do is to let alone that which is wrong.

These are some of the small things. I am down among the little roots and little vines, entering minutely into the subject of keeping them clean. I wish all to understand, who believe on Jesus Christ, that they should repent of all their evil deeds; and the only way that a man can prove his penitence is by forsaking his evil practices and being baptized for the remission of his sins. But what good does it do for a man to come and be baptized—to be overwhelmed

in water in the likeness of the death of Jesus Christ, and then go and partake of those cursed old sins that he had just been washed clean from? I tell you that baptism, in such cases, brings greater condemnation. When people are baptized, they should then receive the Holy Ghost by the laying on of hands. He will show them things to come; he will dwell with them, and comfort their hearts, and cheer up their spirits.

There never should be a limb upon a fruit tree that is not bearing fruit. But you will see a great many members in this Church who are not bearing much fruit. Where is there an Elder, High Priest, Seventy, Apostle, or Prophet that is not required to bring forth the fruits of Christ, and those that will redound to his glory? Let us pursue that course of life that will make us the friends of our father and God, friends of his servants Joseph, Hyrum, Peter, Paul, Jesus, and all the Apostles of Christ, and let our friendship extend back to those who are in the spirit-world.

Do not you suppose that the Lord will send his angels to sustain this people? Yes, he will; and if he has to knock these mountains by which we are surrounded into ten thousand pieces, in order to accomplish his purposes, he will do it.

It is very easy to be seen that the nation that has oppressed us is going down. The Lord revealed to Joseph Smith something about the judgments that await the inhabitants of the earth, and he said in the revelations that the judgments should commence at the house of God. I will read to you parts of the revelations which speak of these things:—

"But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be great signs in heaven above and in the earth beneath; and there shall be weeping and wailing among the hosts of men, and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them, if they hear me not.

Wherefore I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the Prophet, which spoke of these things, which have not come to pass, but surely must, as I live; for abomination shall not reign." (Doctrine and Covenants, sec. 10, par. 4—5.)

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth

generation, so long as they repent not and hate me, saith the Lord God. Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God." (Doctrine and Covenants, sec. 103, par. 15.)

"Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First, among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." (Doctrine and Covenants, sec. 104, pars. 9—10.

"Let them importune at the feet of the Judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hidingplace, and in his fury vex the nation, and in his hot displeasure and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping and wailing and gnashing of teeth. Pray ye, then, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God." (Doctrine and Covenants, sec. 98, par. 12.)

And do you hear it, O Israel? and have you seen it, and felt the pangs of war, when they have sent their army to this Territory, intending to drive us from our homes? As they commenced it upon the House of God, it must go forth upon themselves; for as they measured out to us, it must be measured unto them fourfold.

The nations are already convulsed: Not only the United States, but many of the European nations are feeling the effect of the judgments of the Almighty; and they will continue to be afflicted more and more, until the above revelations are fulfilled. There is no evading the judgments of the Almighty; their only escape is in obedience to the Gospel we have to preach. But do they believe what we have said? No; they do not believe a word of it, and therefore there is but little hope in their case.

Brethren and sisters, let your hearts be open to receive the word of truth, that the Spirit of the Most High may be in you as a well of water, springing up into everlasting life. God bless you forever, and all those that hear these sayings and will render obedience unto the law of God. Peace be upon the righteous,

that they may multiply and increase in wisdom and knowledge. I know, as well as I know that I am here, that the Priesthood will be taken from those who dishonour it, for they have no power to hold the oracles of God who do wickedly. They may not all be cut off from the tree, but they are dead, and the Spirit of God does not dwell with them, and therefore there is no life in them.

May the blessings of the Lord our God attend you all, is my prayer. Amen.

LIVING OUR RELIGION—OBEDIENCE TO COUNSEL.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, May* 12, 1861.

REPORTED BY J. V. LONG.

I feel to-day, as I do a great many times, as though it was considerable of a task for me to attempt to speak. There are thousands of things to speak about for the edification of this people, and every truth is like the root of a tree; it has many branches. Many of you have probably observed that the top of a tree is much like the root, in this particular; it has many branches, and from those spring thousands of twigs and leaves; and it is just so with the truth. Then, again, it is a good deal so with the English language. Words have their roots, and some of our linguists can give us the etymology of almost all the words used in the English language.

In regard to the ideas that were advanced by President Young this forenoon, they are just as true as it is that you are all here. I was thinking what a blessing it would be if this people would keep these things in view, treasure them up in their minds, and live so that their conduct will correspond with the religion they profess. Then they would honour that Priesthood which is conferred upon them. When I reflect upon this, I pray that we may all so live that God our Father may endow us with every necessary qualification to prepare us to honour our calling. What powerful, what mighty men the Elders would be, if they would live in that way! The Almighty is willing to bestow upon us every necessary gift to enable us to honour our high callings in an acceptable manner, and to qualify us to magnify the holy Apostleship that is conferred upon us.

Although you do not consider yourselves Apostles, yet there is not a soul of you that holds the Priesthood but has received a portion of the

Apostleship, for you all sprang out of the Apostleship. This Priesthood comes from the Father to the Son, from Jesus to Peter, James, and John, and from them to the Prophet Joseph Smith, and from Joseph to us; and it still continues in one unbroken chain through all the members of the body of Christ. Now, is not that directly from our Father? Does it not originate in the heavens? It certainly does. Then is it not necessary that we should all be like one man or one tree? Every one of us is most assuredly connected to the Gospel tree, and we are branches and members thereof. I merely bring up this figure so as to bring the principle more forcibly to your minds. I wish you to understand that we should be like a family connected to their head or benefactor. We also should be one, as our Father and his Son are one—all that have received the Priesthood from the beginning of creation down to the present day.

Now, the Lord has said that all old covenants have I caused to be done away in this thing, and this is the new and everlasting covenant, even that which was in the beginning. Where did he begin this covenant? Why, he placed it upon Adam in the Garden of Eden. Is it not so? This is the new covenant that is ordained and sealed upon man in the beginning of this creation, and we are here imitating it, or should.

We believe with all our hearts that Jesus is the Son of God, and we imitate him by going into the waters of baptism and being buried in the likeness of his death, and then being entitled to come forth in the likeness of his resurrection. Then, when we have complied with this, the Holy Ghost is bestowed upon us by the laying on of hands by one having authority.

These things have come to my mind, and I consider that they are very good. And it is for you and me, when we rise from the water, to lead a new life—to go forth walking in the newness of life. It is a birth—a baptism for the remission of sins—a preparatory work to the receiving of the gift of the Holy Ghost, that it may bring all things to our remembrance that are past, and show us things to come; yea, that those things that we have forgotten may be brought to our remembrance. Now, I know that, when the Holy Ghost is upon me, all things look natural to me, and as if I had been familiar with them before.

By the Spirit of prophecy you can become acquainted with things to come, and declare them to the Saints by the inspiration of the Holy Ghost. When men prophesy with this Spirit upon them, they will come to pass, for the Holy Ghost cannot lie. Brethren, let us take a course to live that we need not commence again to repent from dead works; but let us continue in the new covenant, and be faithful in all our duties, and increase in integrity one towards another and towards our God. This should be uppermost in our minds continually.

You all remember what was said this morning. Strive and improve upon it. The world hate us, and hated Jesus before us; and wicked men have killed almost every Prophet that has been upon the earth. Have not the United States done their best to make a final end of us? They have tried all in their power to destroy this people from the earth. The only reason they did not do it was because they had not the power: the Lord was on our side.

Brethren, it is for us now to be industrious, live our religion, lay up our grain, and prepare for the times that are coming upon the earth. Do any of you think that this war is going to be over in a few days? If you do, you are greatly mistaken; but when

it is over, they will be ten times more fierce and wicked towards this people than ever they were before.

By fighting, they become angry, they lose the Spirit of God, and they then take pleasure in killing and slaying each other; and when they become hot in this way, they will combine to serve us the same way.

Do not dally or trifle with President Young's words, nor with the words of his brethren; for those who do, trifle with the Almighty. After all that has been said about selling wheat, flour, and grain in general to our enemies, does it stop it? No: they are still at it. And in what condition does it place them that do it? Why, they become like a barren tree—they bring forth nothing; whereas it is their duty to strive to bring forth fruits of righteousness. I know that some will be ready to say that brother Heber is on his old strain again, but I do not mind that. If you trifle with brother Brigham and with his words, or with the words of the Apostles, the Seventies, or the Bishops, by-and-by you will feel it, and learn the effects of it in due time. You may not feel that to-day, but you will ere long suffer for slighting the words of the servants of God. I know this people are advancing in knowledge; they have got more light and intelligence than they ever before enjoyed. They are a blessed people, and ought to appreciate their privileges as Saints of the Most High. And as we are growing in light and knowledge, the wicked are growing more wicked every day: they are becoming ferocious; they are full of death and destruction; they are becoming just as the Nephites of old. They got so desperate that they would sing and howl all night for the blood of their brethren; and it will be just as bad in the United States. When our enemies seek to kill us, they seek the destruction of their saviours.

If this people will do as they are told, we shall soon be independent of all importations from foreign markets. To do this effectually, we must set ourselves to work to make everything we need ourselves; then we shall not need to bring goods from the States, from Great Britain, or any other nation upon the earth, excepting perhaps a few articles. But so long as we allow ourselves to sustain a foreign market instead of our own, we shall be poor indeed. I desire with all my heart that the way may be shut up, so that we may be taught by experience the necessity of clothing ourselves. See how dependent we are, when we have got no bread, clothing, sugar, tea, or coffee; and those who possess these articles hold us in servitude. It is the duty of every man to go to work and raise or make what he needs for his own consumption. This is one thing that causes President Young to go down south, so that he may ascertain if that country is capable of producing our cotton, sugar, coffee, and grapes. I know that we can make the sugar as well in this country as they can in the Southern States. The reason it is not done is because we have got men here who are so anxious to get a large quantity of molasses from their sugar cane. I am satisfied that we can make good sugar here, if we will only take a little time to do it. I design to do it myself, iff nothing happens to prevent. We make our flour, we saw our lumber, card our wool, we spin a great deal of yarn, and make a great deal of cloth; but still there are but very few of this people who dress in home-made cloth. We are dependent upon the States and the various nations of Europe for our clothing.

Now, you all see these things just as I do, and I have an anxiety for you as a people. I want you to take this course, for I know it to be necessary for our salvation.

When I go to my Father and God, and to Joseph, he will say, Come in here, sit down with us, and enjoy yourself. Would not this be a happy time? Yes. And what would you not give to be in the society of Joseph and Hyrum and his brethren? You would all give everything you possess in the world. Then see that you live for this day by day.

Not a man, woman, or child need to suffer in this Territory, if they will do just as they are told. The Lord will provide for his people, and bring them off victoriously. Industry and perseverance will enable us to manufacture the most of what we want. At present we have but just commenced in home manufactures; but if we are faithful and diligent, we shall increase rapidly in our ability.

One of the most grievous things we have to endure is the evil practices of some who profess to be Saints; but I feel to rejoice that these are only the few. Brethren, I rejoice in spirit and in speaking to you this day. Although I am feeble in body, I am buoyant and strong in spirit, and I feel that I am going to live a great many years yet. But if I am called to pass behind the vail, all will be right with me. If we are faithful and humble, the Lord will bring us off conquerors.

I feel to bless this people, that their hearts may be comforted in the things of God. I rejoice in the performance of all my duties, and I never feel weary in doing good, in blessing and comforting my brethren. Some seem to take pleasure in finding fault with everything around them; but they would not do this if they had done right. When men neglect their prayers and other duties, they lose the Spirit of the Lord and get into the dark.

You have the privilege of saving men temporally and spiritually. Into your hands is committed the power to become saviours of men. We have to save ourselves and others temporally, and then spiritually.

I feel to say, God bless you! Peace be with you, and peace be multiplied to the righteous, and to their seed after them for ever! This is my blessing upon you, brethren and sisters, in the name of Jesus Christ. Amen.

GATHERING OF THE SAINTS—HONOURING THE PRIESTHOOD, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, July 28, 1861.*

REPORTED BY G. D. WATT.

When I came into this Church, I started right out as a missionary, and took a text, and began to travel on a circuit. Truth is my text, the Gospel of salvation my subject, and the world my circuit. I presume I shall not soon go all over it, but I am still preaching and travelling occasionally. I expect to be here about every other Sabbath, as I have been for a few weeks or months past, except when I was in the south.

While I am here with you, I want to talk to the Saints. I like to look at them; I like to instruct them, and to be instructed. We pray continually for the redemption of Zion, for the Lord to hasten the time when we can return and establish the centre Stake of Zion, and build up the great temple of the Lord upon which his glory will rest as a cloud by day, and a pillar of fire by night. We pray that we may be sanctified, that we may be made pure in heart; and we pray that the Lord will teach us his will continually, and reveal unto us precisely his mind, so that we may have the mind of Christ, and know precisely what to do.

When will Zion be redeemed? When will the Saviour make his appearance in the midst of his people? When will the vail be taken away, that we may behold the glory of God? Can any of you answer these questions? Yes, readily, when I tell you. The redemption of Zion is the first step preparatory to the two last-named events. Just as soon as the Latter-day Saints are ready and prepared to return to Independence, Jackson County, in the State of Missouri, North America, just so soon will the voice of the Lord be heard, "Arise now, Israel, and make your way to the centre Stake of Zion." Do you think there is any danger of our being ready before the Lord prepares the other end of the route? Do you believe that we, as Latter-day Saints, are preparing our own hearts, our own lives, to return to take possession of the centre Stake of Zion, as fast as the Lord is preparing to cleanse the land from those ungodly persons who dwell there? You can read, reflect, and make your own calculations. If we are not very careful, the earth will be cleansed from wickedness before we are prepared to take possession of it. We must be pure to be prepared to build up Zion. To all appearance, the Lord is preparing that end of the route faster than we are preparing ourselves to go there.

His grace is here, his judgments are here, his wisdom and Spirit are here, and every qualification that Saints can require is here ready to be poured out upon the people, if they are prepared to receive them. Are we prepared to receive those qualifications? Are we prepared to march back and take possession of the centre Stake of Zion, build up the great Temple of the Lord, and gather in the nations of the earth?

There are hundreds and thousands coming here this season. We are gathering the people as fast as we

can. We are gathering them to make Saints of them and of ourselves. Probably many of them will apostatize, though some will not apostatize until you give them their endowments; and then, if you do not speak out of the right corner of your mouth, they will apostatize; and if you do not laugh out of the right corner of your mouth, they will go. We are gathering a few that will be faithful in the midst of this people, and prepare themselves to be crowned kings and priests unto God. By-and-by you will see the Saints flock together. Will they come merely by one or two shiploads? No; it will require many more ships than we have heretofore employed to bring home the gathering thousands to Zion. Millions of people that now sit in darkness—that are now, to all appearance, in the region and shadow of death, will come to Zion.

When Joseph first revealed the land where the Saints should gather, a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion. I remember that the lady was answered by asking her whether she thought the ark was large enough to hold those that were to go into it in the days of Noah? "Yes," was the reply. Then of course Zion will be just large enough to receive all that will be prepared to possess it, as the ark was.

We are going to gather as many as we can, bless them, give them their endowments, etc., preach to them the truth, lay the principles of eternal life before them, inform their minds all we have power to do, and lead them into the path of truth and righteousness; and those who will not abide the truth will apostatize. A few will remain, and a good share of them will cleave to the promises of the Lord, will be true in every respect, and will be accounted worthy to enter in at the strait gate. Strait is the gate and narrow is the path that leadeth to life, and few there be that find it. Millions will come and live in Zion when the laws of Zion reign predominant over creation; but will all be prepared to be crowned kings and priests unto God? No. You cannot imagine anything that will not be in Zion, except sin and iniquity, and reviling against God and against his kingdom. All classes of people will come to Zion. Will there be Methodists there? Yes; and they will have the privilege to worship a God without body, parts, and passions, just as they do now, if they choose to. Every person and every community will receive according to the extent of their capacity and ability. Every person then will be blessed, will be filled with joy, will be filled with peace, with light, and intelligence according to the endowments with which they are endowed. Will all become kings and priests? No; not even all that will embrace the fulness of the Gospel.

There are only a few shiploads of Saints coming this season. They will come thicker and faster, by-and-by, and will begin to inquire after the wisdom that is in Zion. The Lord is coming out of his hiding-place, and is beginning to scourge this nation with a sore scourging, and vex it with a sore vexation. He is coming forth, and the sound of the report of what is coming on the earth and the power of God that is made manifest will vex the wicked and the ungodly, and will bring great joy and rejoicing to the Saints. There are millions of people, both among the Christian and heathen nations, that

are still in darkness, and exclaiming, "Oh, how glad we would be to have some knowledge of the Gospel of salvation!" By-and-by, when the Lord sends forth his servants and his angels to gather them, they will be brought home to Zion and be taught the peaceable things of the kingdom; and those that abide a celestial law will receive a celestial glory, and those that can abide the next law in order can abide the glory pertaining to it, and so on. Were I to enumerate thousands of different degrees of glory and kingdoms, I probably should over-enumerate the kingdoms God has prepared and will prepare for the people according to their capacities, endowments, and what they can receive and arrive to.

We ought to be careful and not lay down our Priesthood. The brethren and sisters ought to hold fast to their covenants, and walk in that way, in that path, which is pointed out by the Gospel. Shall we love the world? In one sense, we should. Should we love it with a divine love? Not yet. Should we love the world and the things of the world according to the nature of the world? We should. We are commanded in this Bible not to love the world and the things of the world; and then you read a little further in the same book, and you are commanded to love the world and the things of the world. How shall we understand these things? With the divinity that is within us we should love divine things.] Our spirits are born of our Parents in heaven, divine, heavenly, angelic. Shall these spirits condescend to love an earthly object, to worship it? If they do, they become inferior to their calling and station before God. [The body is framed for the tabernacle or house in which the spirit has to dwell. This tabernacle is formed expressly to hold its spirit and shield it. Should we love this tabernacle? Yes, enough to nourish it, cherish it, and treat it kindly, and foster and nourish and cherish it by the power of the spirit, and make this body divine. The spirit must overcome the body in the flesh, and the flesh become subject to the spirit in all things; then we will love the world as it ought to be loved,—not with a divine love, but with a human love, a moral love, loving all things according to their worth and capacity.

We love our wives and children—we love that which is calculated to make us happy and comfortable; but the divine spirit is to overcome the body and continue so to do, looking forth until the body also becomes divine; and then, when all has become divine, we may love all with a divine affection, but not till then. After the body and spirit are separated by death, what, pertaining to this earth, shall we receive first? The body; that is the first object of a divine affection beyond the grave. We first come in possession of the body. The spirit has overcome the body, and the body is made subject in every respect to that divine principle God has planted in the person. The spirit within is pure and holy, and goes back pure and holy to God, dwells in the spirit-world pure and holy, and, by-and-by, will have the privilege of coming and taking the body again. Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies, and our spirits will be there and prepared to enter into their bodies. Then, when we are prepared to receive our bodies, they are the first earthly objects that bear divinity personified in the capacity of the man. Only the body dies; the spirit is looking forth, as you read in the Bible concerning the souls or spirits of those who lay under the altar, as

John saw on the Isle of Patmos, and they were crying to God to know how long it would be before they would again have their bodies. Were we turned out-of-doors, and not permitted to go into a house for six months or a year, we would look forward to the time when we could build a house, and reflect, "I wish I had a good house wherein I could be free from the inclemency of the weather, as I once had."

When the body comes forth again, it will be divine, God-like, according to the capacity and ordinations of the Lord. Some are foreordained to one station, and some to another. We want a house, and when we get it and our spirits enter into it, then we can begin to look forth, for what? For our friends. We want them resurrected. Here is this friend and that friend, until by-and-by all are resurrected. And the earth is resurrected? Yes, and every living thing on the earth that has abided the law by which it was made. Then that which you and I respect, are fond of, and love with an earthly love, will become divine, and we can then love it with that affection which it is not now worthy of.

Here is matter we see organized in ourselves. We look upon each other, and we are matter organized. Look upon the brute creation, the vegetable creation, and both are matter organized. Who knows how much of this is going to abide the law of its creation and the law by which it is made? Man is the only object you can find upon the face of the earth that will not abide the law by which he is made. When he abides this law, he is prepared for a glorious resurrection. Are my wives and friends going to be prepared to receive this resurrection? Are my children going to be prepared to receive this resurrection? They all have the power of choice, the same as I have; the same power of divinity is in them that is in me and you. I cannot love them with that sacred, divine love, until they become immortal and prove themselves worthy of such a supreme affection. I do not suffer myself to love a wife or a child with that divinity that is within me, until they, with myself, are immortalized and glorified, and they are given to me as my own in that future state. I am fond of them; I will nourish, cherish, and guide them, and do all I can for them, so that they can prove themselves worthy to receive their bodies in a glorious resurrected state, and be prepared to enter into the joy of their Lord with me: then they are worthy of my supreme love, and not before.

When I tell the truth, that is enough, and I care not whether those who hear it believe it or not, for that is their business. If you had lived in the days of Jesus, Peter, John, etc., and had seen men called to be Apostles of the Lord Jesus, every time they taught the people, every time they preached, every time they prayed, and every time they administered in the house of God, if they did not do it by the Spirit of revelation and by the power of God, they did not magnify their calling. There are not many who know this. If we do not speak to you by the Spirit of revelation and the power of God, we do not magnify our calling. I think that I tell you the words of the Lord Almighty every time I rise here to speak to you. I may blunder in the use of the English language; but suppose I should use language that would grate on the ears of some of the learned, what of that? God can understand it, and so could you, if you had the Spirit of the Lord.

I had brother Kimball ask me if his mode of communication pleased me. Yes; for I know what he means. I read his spirit when he preaches;

and if he preaches by the power of God, I can understand it, if he speaks it back end forward, as well as if he spoke it straightforward and in picked and choice language. The Spirit of revelation is the best grammar you ever studied. As I was telling you this morning, let the power of God come upon this congregation and open the vision of your minds, and an angel of God appear here, and you would be in the light of eternity and in vision in a moment, without a word being spoken, and volumes would be revealed to this people. What do we care about words? Chiefly to speak and to hear others speak so as to be understood. We have our language; but if a man speaks by the power of God, it is little matter to me what his words are, or the language he uses. If I understand the spirit of it, that is the way I find "Mormonism" to be true. The brethren who came to preach the Gospel to me, I could easily out-talk them, though I had never preached; but their testimony was like fire in my bones; I understood the spirit of their preaching; I received that spirit; it was light, intelligence, power, and truth, and it bore witness to my spirit, and that was enough for me. I have received it, and I have tried to improve upon it.

If I do not speak here by the power of God, if it is not revelation to you every time I speak to you here, I do not magnify my calling. What do you think about it? I neither know nor care. If I do not magnify my calling, I shall be removed from the place I occupy. God does not suffer you to be deceived. Here are my brethren and sisters pouring out their souls to God, and their prayers and faith are like one solid cloud ascending to the heavens. They want to be led right; they want the truth; they want to know how to serve God and prepare for a celestial kingdom. Do you think the Lord will allow you to be fooled and led astray? No.

Brother Kimball said, to-day, when he was speaking, if you suffer yourselves to find fault with your Bishop, you condescend to the spirit of apostacy. Do any of you do this? If you do, you do not realize that you expose yourself to the power of the Enemy. What should your faith and position be before God? Such that, if a Bishop does not do right, the Lord will remove him out of your Ward. You are not to find fault. As brother Wells has said, speak not lightly of the anointed of the Lord. But you say they are out of the way. Who has made any of my brethren a judge over their Bishop? You read in the Book of Doctrine and Covenants, in a revelation to Joseph Smith, (brother Kimball and myself were present,) that it takes twelve High Priests to sit in council upon the head of a Bishop. Can they judge him? No; for they must then have the Presidency of the High Priesthood to sit at their head and preside over them. Yet many rise up and condemn their Bishop. Perhaps that Bishop has been appointed expressly to try those persons and cause them to apostatize. A great many will not apostatize until they arrive here; and who knows but what the Lord has prompted a Bishop to do so-and-so to cause somebody to apostatize. One of the first steps to apostacy is to find fault with your Bishop; and when that is done, unless repented of, a second step is soon taken, and by-and-by the person is cut off from the Church, and that is the end of it. Will you allow yourselves to find fault with your Bishop? No; but come to me, go to the High Council, or to the President of the Stake, and ascertain whether your Bishop is doing wrong, before you find fault and suffer yourselves to speak against a presiding officer.

I want you to have faith enough concerning myself and my Counsellors for the Lord to remove us out of the way, if we do not magnify our calling, and put men in our places that will do right. I had the promise, years ago, that I never should apostatize and bring an evil upon this people. God revealed that through Joseph, long before he died; and if I am not doing right, you may calculate that the Lord is going to take me home. He will not send me to hell, but he will take me home to himself. "I will take you up here, Brigham, and give you a few lessons." I am going where He is, for I have that promise, and so have many others. I am telling you these things for your comfort. In all this there are no new principles and doctrines, though it is new to many of you. You must have faith in God that he will lead his people right, in a way to preserve them from every evil.

You can read in the writings of the ancient Prophets that the Lord is going to bring again Zion. The Prophet said that very quickly: it took him not more than half a minute. Let me ask the Latter-day Saints, How long will it take this people to fulfil that short sentence? How can they, unless they live in the light of revelation, and God leads them day by day? Then can they do it in a moment, in an hour, in a week, in a month, or in a year? No. It will take years to perform that saying of the Prophet that he wrote down so soon. And it will take more than one Prophet or person; it will take hundreds and thousands of them to fulfil that saying; and they cannot begin to fulfil one part of it without the power of revelation.

You may read another text—"The Lord will empty the earth,"—I will not say whether of wickedness or righteousness. How is this to be understood? and how are the people going to fulfil this saying of the Prophet? How is the Lord going to empty the earth? Will it be done in a week or a year? No. He has begun to do it. President Lincoln called out soldiers for three months, and was going to wipe the blot of secession from the escutcheon of the American Republic. The three months are gone, and the labour is scarcely begun. Now they are beginning to enlist men for three years; soon they will want to enlist during the war; and then, I was going to say, they will want them to enlist during the duration of hell. Do they know what they are doing? No; but they have begun to empty the earth, to cleanse the land, and prepare the way for the return of the Latter-day Saints to the centre Stake of Zion.

Have we inheritances there? When I left the State of Missouri, I had a deed for five pieces of as good land as any in the State, and I expect to go back to it. Do we own anything in Illinois? Yes. In Ohio? Yes. The Lord will call back the Latter-day Saints, although it is written in the revelations, speaking of the Saints being driven from Jackson County, that they should be driven from State to State, from city to city, and but few would remain to receive their inheritance. I did not receive any inheritance in Jackson county, Missouri. I never was there, and I do not think of any one present who was there, except Judge Phelps. There are also a few others in the Territory who received theirs. A few will remain and receive their inheritance. Will we return and receive an inheritance there? Many of the Saints will return to Missouri, and there receive an inheritance. This is not worded exactly as is the revelation, but it is according to the nature of things. The earth will also be emptied upon natural principles: it cannot be done otherwise.

The South say, "We could not bear the insults and the affliction heaped upon us by the North. We cannot help revolting from the rank Abolitionists that would destroy us and our negroes; we will not hold fellowship with the North any longer, but we will come out from them and be separate." The Abolitionists would set free the negroes at the expense of the lives of their masters; they would let the negroes loose to massacre every white person: that is the spirit of many of the Abolitionists that I have conversed with. Pro-slavery men are determined to hold their negroes, and the North reply—"It is false language to say that we are in a free and independent government that holds four millions of persons in abject slavery: we do not believe in it, and they shall be free." How natural it is for the two parties to come to the sword, to the cannon's mouth, and fight. "We of the North are fighting to emancipate four millions of people that are in bondage," and "we of the South are fighting for our liberties;" and the fight will continue until the earth is empty. Will it be over in six months or in three years? No; it will take years and years, and will never cease until the work is accomplished. There may be seasons that the fire will appear to be extinguished, and the first you know it will break out in another portion, and all is on fire again, and it will spread and continue until the land is emptied. Will they all be killed? No. I shall see the day when thousands will seek succour at the hands of this people. If you say, "Husband, I shall leave you, if you take another wife," you had better leave now when you may stand a chance of getting another husband. You cannot read in the Bible that women take the lead—that the responsibility is upon the women, for it is not so. What was the saying of Jesus, when the woman caught in sin was brought before him? That publicans and harlots should enter into the kingdom of heaven before the self-righteous scribes and Pharisees. I do not like to associate with such characters, but that Scripture will be fulfilled.

The responsibility is upon the men, and they will be used up, for they go to war, and will fall in battle by hundreds and thousands, until the earth is emptied. Young men, prepare yourselves; for a greater responsibility will come upon you than you have ever dreamed of. Millions will seek to you for salvation. Are you prepared for this? No, you are not. There are but very few men, old or young, that are capable of taking proper charge of themselves, to say nothing of a Ward, a community, or a nation.

It is said that woman is the weaker vessel, and that an Irishman whipped his wife because she carried too much sail. The nations have been led by the weaker vessel; but by-and-by it will not be so. It is impossible to guide ships that carry too much sail, and have too little ballast in proportion to their hulls. I should trim off some of the spankers. You sisters who have crossed the sea know what I mean. You must also cut off part of the jib, and then you can guide the vessel a little easier. When you come to the mainsail, reef it, tie it up, and not have it quite so large.

You can scarcely find a man that knows how to properly treat himself, and it is worse when you come to his directing others. You will see the time when thousands will seek salvation at the hands of this people, and say, "Guide us in the way of life; the earth is emptied of wickedness, and it has come to an end." The Lord knows whether or not the Elders of this Church will be ready to step forward and take upon themselves these great responsibilities.

Let these remarks remain with you;

take them home with you, and wait and see what the result will be. The Lord is building up Zion, and is emptying the earth of wickedness, gathering his people, bringing again Zion, redeeming his Israel, sending forth his work, withdrawing his Spirit from the wicked world, and commencing to build up his kingdom. Can this be done without revelation? No. You will not make a move, or do anything—plant corn, build a hall or a temple, make a farm, or go to the States,—no, not a thing towards building up Zion, without the power of revelation.

May the Lord bless you, brethren and sisters. Amen.

FACILITIES IN UTAH FOR THE COMFORT AND PROSPERITY OF THE SAINTS.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, June* 9, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, I feel to bear my testimony to what we have heard this morning. I have accompanied the President upon this trip, an account of which he has so ably laid before you; and I do not feel that I could add anything in regard to the description which he has given of our journey through the southern settlements. He has given you a full descriptive account of the journey and of the things that have transpired, and I can truly say that I never enjoyed myself better upon a journey or pleasure excursion that afforded me greater satisfaction than this has done. I have accompanied him many times on trips of this kind, and I think I have enjoyed this a little better than any other.

It seemed that new ideas and new scenes arose before us all the time; it seemed that the Lord was multiplying and increasing the people called Latter-day Saints. They were scattered through the country in almost every nook and corner where they could take advantage of a few acres of fertile land. There they were busily engaged endeavouring to subdue it. This was pleasing to behold.

We were everywhere met with kindness and hospitality, and all the people seemed glad to see us and to have us tarry with them. When we left one place, many of the brethren would follow us to the next, to hear of the word of the Lord. In fact, in all of the southern settlements, our hearts were continually rejoiced in seeing the thousands that flocked around us, and in seeing their endeavours to learn what would best promote the cause and kingdom in which we are all engaged. It seems as though the Territory was enlarging and the places fit for the habitations of men were becoming more numerous, and, as the people have frequently been told, that when they began to crowd together, other places would open and fountains of

water spring up, sufficient for the increasing wants of this people. We now feel that it is so—that the places are multiplied—that fertile spots and fountains of water are springing up and being discovered in these valleys of the mountains for the habitations of the Saints of the Most High God.

This land is choice above all other lands for the Saints of God, for there is no other land that I know of by travel, by description, or by report, that combines so many and such great facilities and advantages to benefit the Saints of the Most High. Here can be produced the things that are necessary for the comfort and benefit of man; and with these elements that have lain dormant so long is combined the blessings of the most secure places and the most formidable barriers against interruptions from any foreign foe. I feel every time I think of it, as I stated south, that every mountain ridge, the wide and extended plains, and even sage brush, I look upon as a friend to the Saints, and that they are thrown around them as an insurmountable barrier against those who desire the overthrow of the kingdom of God upon the earth. But here we are, where can we draw from the elements those things that we need—where we are protected from those that seek our overthrow and destruction.

The Lord our God has done this, and has brought this people to it. Here is a land prepared for us, where we can build and inhabit, multiply and increase, and become a great and a mighty people. My heart has rejoiced when I have reflected upon those things—when I have reflected and looked at the facilities put into our hands for the improvement and advancement of this people. The olive, the cotton, and all those things which come from warm climates, can be raised in abundance. The soil is very rich, light, and loose, and suitable for the growing of those fine provisions and commodities of life that are grown in southern localities, such as indigo, tobacco, cotton, and many other articles that cannot be raised in this northern part of the Territory; they can be cultivated in great abundance in the southern portions of Utah.

It will not do to abuse it like we do heavier soils: it is light and will easily waste away; but, if properly cultivated, it will produce very abundantly. It is not so well adapted to wheat as the soil in this and the other northern counties. The willow, if planted alive like fence stakes, will grow like a hedge, and make a beautiful appearance. That country is also very suitable for the peach culture.. True, we can raise very good ones here, but the climate is far more suitable in Washington County. Apricots also do well there, and apples and plums come to maturity very early. Take that in connection with this part of the Territory, and see what we can do. We can raise the flax, the pork, the beef, and the sheep, and we can get up an exchange of commodities with the people in the southern settlements, and furnish them the things which they cannot produce so easily, and in exchange receive what they have to dispose of, and thereby establish an international trade between the people of the north and south in this Territory.

It will not be long before there will be a string of towns and villages on each side of the present settlements of this Territory, from Skull Valley on the west to the Sevier Lake, Lower Beaver, and the sink of Coal Creek to the Mountain Meadows; on the east, from the head waters of the Rio Virgin to the head waters of the Sevier, and by way of Sanpete to the head of the Provo, Weber, and Bear Rivers, and to Cache Valley.

There is land and locations, with

water privileges in abundance, and then we are finding more continually: the people are extending their settlements on all sides, making a complete cord of settlements on the east and west of our present locations.

It rejoices my heart to see Zion spread herself abroad in these valleys of the mountains—to see her lengthening her cords and strengthening her stakes. What else rejoices me? It rejoices and makes glad my heart to see that righteousness predominates in the midst of the Saints of the living God. This, I am happy to say, is the case, although there are some who do very little towards building up the kingdom of God, while there are many that do things towards building up the Devil's kingdom; but this is not as it should be. We have come here to get rid of doing that; we have come to establish peace and righteousness upon the earth; we have come here because the Lord wanted us and all his people to form a nucleus where his chosen ones could rally round and build up a kingdom.

All nations are in darkness and are corrupt before the Lord, and he has set his hand to establish a kingdom that shall be righteous—to establish the principles of truth and virtue, that will form a nucleus for his kingdom, which we have so much desired to see in our day and generation. This is the nucleus in these valleys of these mountains. The Lord has done everything upon his part that seems to be necessary. I do not know what more he could have done, but he is willing all the time to help us.

Those who profess to be Saints of the Most High God—those whom he has chosen to guide and dictate his people are the men that we should uphold by our faith, prayers, and means. The Lord has said, "Here is the land which I have preserved for my Saints, and here is my servant Brigham whom I have appointed: he will preside over you; he will lead you." Therefore let us abide the counsels he imparts unto us, and go to and develop the resources of this land; and in doing this in righteousness before the Lord we build ourselves up temporally and spiritually, and the principles we have so dearly loved will be sustained.

Let us be united and go forth at the word as we shall be dictated to do, and let us drop everything that is the least displeasing at the sound of our President's voice. Inasmuch as we have done wrong heretofore, let us do it no more, but let us get hold of the same spirit by which he is actuated. Let us, then, follow our leader, and not pursue any other path; for he that followeth not with us scattereth abroad.

May the Lord bless us and enable us to live our religion, is my prayer in the name of Jesus. Amen.

ETERNAL PUNISHMENT—"MORMONISM," &c.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, January* 12, 1862.

REPORTED BY G. D. WATT.

In the early history of this Church, our public speakers, through their traditions, did not like to have their errors in doctrine corrected. It hurt their feelings to be instructed and enlightened for the furtherance of knowledge and wisdom. I am happy to say that now the Elders, almost universally, are willing to be instructed in the truth. It is their delight to receive intelligence and knowledge that pertain to the heavens and the earth—the plan of salvation.

Many of the Elders say that they are timid and embarrassed when they attempt to speak before the congregated people, and are unable to express the rich ideas and glorious principles suggested to their minds. I frequently feel anxious to help them, and tell for them what they would communicate. When they are at work in their shops or in their fields, or when going up the kanyons for wood, (if their cattle behave well,) in their reflections, they preach many excellent sermons; but when they try to make their secret thoughts audible before a congregation, their thoughts desert them and they are left a blank.

Brother Jackman's mind led him to praise and thank the Lord Almighty for one principle he revealed through Joseph the Prophet, different from that generally believed and taught among religionists. They, you understand, condemn all who differ from their views to hell, there to remain in a state of the most acute consciousness of the most extreme suffering throughout endless eternities, without one single ray of hope that will ever be delivered. Brother Jackman wished to speak on this point, but his heart failed him. The Lord says, through Joseph Smith, "Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine Apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name; wherefore—

Eternal punishment is God's punishment;
Endless punishment is God's punishment."

The punishment of God is God-like. It endures forever, because there never will be a time when people ought not to be damned, and there must always be a hell to send them to. How long the damned remain in hell, I know not, nor what degree of suffering they endure. If we could by any means compute how much wickedness they are guilty of, it might be possible to ascertain the amount of suffering they will receive

They will receive according as their deeds have been while in the body. God's punishment is eternal, but that does not prove that a wicked person will remain eternally in a state of punishment.

All the doctrines of life and salvation are as plain to the understanding as the geographical lines of a correctly executed map. This doctrine, revealed in these latter times, is worthy the attention of all men. It gives the positive situation in which they will stand before the Heavens when they have finished their earthly career. Generation after generation is constantly coming and passing away. They all possess more or less intelligence, which forms the foundation within them for the reception of an eternal increase of intelligence. The endowments that human beings have received from their Great Creator are to them inestimable blessings. How wonderful and how excellent they are! What priceless blessings and exquisite enjoyments they secure to man, if by truth and righteousness they are made honourable in the sight of God. By the means of his wonderful and Godlike endowments, man can drink at the fountain of eternal wisdom and bask in everlasting felicity.

But hundreds of millions of human beings have been born, lived out their short earthly span, and passed away, ignorant alike of themselves and of the plan of salvation provided for them. It gives great consolation, however, to know that this glorious plan devised by Heaven follows them into the next existence, offering for their acceptance eternal life and exaltation to thrones, dominions, principalities, and powers in the presence of their Father and God, through Jesus Christ his Son. How glorious—how ample is the Gospel plan in its saving properties and merciful designs. This one revelation, containing this principle, is worth worlds on worlds to mankind. It is worth forsaking fathers and mothers, sisters and brothers, wives and children, houses and lands, for the knowledge it reveals; and this is but one item in the great plan of human redemption.

I will notice another idea. We frequently say "Mormonism," as it is called, must be true because there are so many evidences in its favour. We say we do positively know it is true (using the words of brother Jackman,) "in fair weather; but when it is foul weather and the storms beat upon our frail bark, some may conclude it is not true." I wish you all to understand "Mormonism" as it is. We embraced it in different parts of the world, because we considered it the best religion we could find. Can we tell how much better "Mormonism" is than other religions and isms of the present day? More or less truth may be found in them all, both in civilized and barbarous nations. How has it transpired that theological truth is thus so widely disseminated? It is because God was once known on the earth among his children of mankind, as we know one another. Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather; and the things that pertain to God and to heaven were as familiar among mankind, in the first ages of their existence on the earth, as these mountains are to our mountain boys, as our gardens are to our wives and children, or as the road to the Western Ocean is to the experienced traveller. From this source mankind have received their religious traditions.

I will tell you in a few words what I understand "Mormonism" to be. Our religion is called "Mormonism" because the ancient records revealed to Joseph Smith were entitled the Book of Mormon, according to the instructions given to him by the Lord; but I will call it the plan of salvation devised in the heavens for the redemption of mankind from sin, and their restoration to the presence of God. It is contained in the New Testament, Book of Mormon, Book of Doctrine and Covenants, and in all the revelations that God has hitherto given and will give in the future.

It embraces every fact there is in the heavens and in the heaven of heavens—every fact there is upon the surface of the earth, in the bowels of the earth, and in the starry heavens; in fine, it embraces all truth there is in all the eternities of the Gods. How, then, can we deny it? We cannot. Were we arraigned face to face with the terrors of death, and called upon to deny our religion or die, we might speak a lie and say "Mormonism" is untrue, and might continue the same testimony all the time we were in hell; but that would make no difference with the truth. The devils and damned spirits in hell cannot deny the truth of "Mormonism" and speak the truth. I wish all those who profess to believe it did as much as the devils in hell do.

"Mormonism" embraces all truth that is revealed and that is unrevealed, whether religious, political, scientific, or philosophical.

No matter how many deny their God and their religion, God is the same, his holy religion is the same, and all the truth is the same. There is no plan, no device, no possible way in which we can get rid of "Mormonism," only by taking the downward road which leads to hell, until spiritually and temporally the whole organized being is dissolved and the particles thereof have returned again to native elements. We read in the Scriptures of the second death not having power over certain ones. The first death is the separation of the spirit from the body; the second death is, as I have stated, the dissolution of the organized particles which compose the spirit, and their return to their native element. The wicked spirit will have to endure the wrath of the Almighty, until it has paid the uttermost farthing where the "worm dieth not and the fire is not quenched." Every debt that has been contracted by it must be cancelled.

I will say a few words in regard to your belief in being led, guided, and directed by one man. Brother Jackman has said that our enemies hate the fact of our being led by one man. Thousands of times my soul has been lifted to God the Father, in the name of Jesus, to make that verily true in every sense of the word, that we may be led by the man Jesus Christ, through Joseph Smith the Prophet. You may inquire how we are to know that we are so led. I refer you to the exhortation you have heard so frequently from me. Do not be deceived, any of you; if you are deceived, it is because you deceive yourselves. You may know whether you are led right or wrong, as well as you know the way home; for every principle God has revealed carries its own convictions of its truth to the human mind, and there is no calling of God to man on earth but what brings with it the evidences of its authenticity. Let us take a course that leads to the perpetuity of the natural life which God has given us, and honour it. Should we pursue this course faithfully, and never bestow one thought for the life that is to come, we are just as sure of that

immortal life as we are of the life we now possess. This, in fact, is the only way in which we can be prepared to inherit that more glorious life.

What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not. This has been my exhortation continually.

Brother Joseph W. Young remarked this morning that he wished the people to receive the word of the Lord through his servants, be dictated by them, and have no will of their own. I would express it in this wise: God has placed within us a will, and we should be satisfied to have it controlled by the will of the Almighty. Let the human will be indomitable for right. It has been the custom of parents to break the will until it is weakened, and the noble, Godlike powers of the child are reduced to a comparative state of imbecility and cowardice. Let that heaven-born property of human agents be properly tempered and wisely directed, instead of pursuing the opposite course, and it will conquer in the cause of right. Break not the spirit of any person, but guide it to feel that it is its greatest delight and highest ambition to be controlled by the revelations of Jesus Christ; then the will of man becomes Godlike in overcoming the evil that is sown in the flesh, until God shall reign within us to will and do of his good pleasure.

Let all persons be fervent in prayer, until they know the things of God for themselves and become certain that they are walking in the path that leads to everlasting life; then will envy, the child of ignorance, vanish, and there will be no disposition in any man to place himself above another; for such a feeling meets no countenance in the order of heaven. Jesus Christ never wanted to be different from his father: they were and are one. If a people are led by the revelations of Jesus Christ, and they are cognizant of the fact through their faithfulness, there is no fear but they will be one in Christ Jesus, and see eye to eye.

We shall not be entirely free from sin for some time yet; but so long as it is in a state of perfect subjection, we are so far sanctified to keep up this warfare against the power of sin until we have obtained a perfect mastery over the evil that is within our organisms, and are able to control it constantly until death shall end the struggle: then shall we be prepared for a glorious resurrection. Amen.

OBEDIENCE TO THE COMMANDMENTS AND REVELATIONS OF GOD.

Discourse by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, June* 19, 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, you have all heard what has been said by President Young and others. I can say that I agree with them in all those things of which they have spoken. I have been very much annoyed, ever since I came into these mountains, by those thieves that have been prowling around and stealing our property. I cannot think what fathers are doing to allow their children to mingle with those who are known to be thieves, thereby creating a propensity to interfere with other men's property. My father was not a religious man, but he always taught his children good morals and strict honesty: he also paid due respect to the religions of the day. He instructed them against lying, stealing, and every species of vice; and I presume that there are not many who have been more strictly educated in the principles of morality than I have.

When people sent their children to school in those days, they were taught, among other things, the Ten Commandments. The principles inculcated in those commandments were impressed upon their young and tender minds, such as, "Thou shalt not steal. Thou shalt not covet any of thy neighbour's property. Thou shalt not bear false witness." These and many other good principles were strongly enforced upon the children's minds, and this prevented them from being led astray. In the Book of Doctrine and Covenants we have these things set forth in great plainness. Read the 5, 6, 7, and 8 paragraphs of a revelation, given February, 1831, which is as follows:—

"And again, the Elders, Priests, and Teachers of this Church shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the covenants and Church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the power of faith; and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my Scriptures be given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave

unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures: he that sinneth and repenteth not shall be cast out.

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the Bishop of my Church and his Counsellors, two of the Elders, or High Priests, such as he shall or has appointed and set apart for that purpose."

In these days people act with their children as if they thought those wholesome doctrines were done away, and they are very ready in their ignorance to refer to Paul's saying about leaving certain principles and going on to perfection; but the true doctrine is not to leave those principles which we first learned, but to bear them in mind, day by day, to do unto our neighbour as we would wish him to do unto us, and thus go on to perfection. This is the law and the prophets. These principles are in force upon us as much as they are upon others.

You may go and read the revelations which God gave through Joseph Smith, and you will there find repeated in each of them some of those good old principles. From the first organization of this Church until today, virtue, honesty, and the strictest morality have been taught in all the revelations given through Joseph Smith and his successor. Then, for men to introduce those hateful practices of lying, stealing, drunkenness, and other vices into our midst, at the same time professing to be Saints, I cannot but feel to despise their conduct, if I do not hate them. It is taking a course to defile this community. The tabernacles of men become corrupted by these wicked acts which they perform while under the control of the evil spirits which dictate them, and that tabernacle that is defiled I will destroy, saith the Lord God:

These are my feelings upon the subjects treated upon by President Young and Bishop Woolley. As was remarked, I may also ask, Do we fear our enemies in the world? I answer, No. I have more fear about those corrupt individuals who dwell in our midst.

Let us endeavour to live up to our privileges; then the world have nothing more to do with us than they have with the angel of God whom they never saw. Know ye not, brethren and sisters, that you are angels to the present generation as well as those behind the vail? You can read in the Scriptures that the Lord promised to make Peter and James ministers to his servant John, whom the Lord appointed to tarry on the earth until Jesus should come again. If Michael the archangel were to come, he would appear as did Peter, James, and John when they appeared to Joseph Smith. If we are the elect of God, we should be among that number who will assist to gather the Saints in the last days.

It won't be done again by angels that are said to have wings, but it will be accomplished by those that have hands and feet, and who travel about upon this earth. It is for us who are chosen to administer in the flesh, and men behind the vail minister to us.

I feel really glad in regard to what has taken place of late—that those characters that have been prowling around, annoying their neighbours and stealing from their best friends, have been removed out of our midst, and placed where they can no longer afflict the righteous. This people know enough to be righteous, honest, pure, and virtuous; and those who will not practise that which they know to be good will become habituated to folly and vice, just in the same way that men become habituated to using tobacoo, to stealing, drinking, and lying.

Some have tried to hide their iniquities by saying they only stole from the Gentiles; but I contend that a man who will steal from a Gentile will steal from me, if he ever gets an opportunity. When the time comes that the Lord says, "Arise, and to your tents, O Israel;" then men must be pure inside and out; they must be for God, or they will have no part in the blessings conferred upon the righteous. We sometimes talk about cutting men off from the Church. Now, I want to know what is the use of retaining dead limbs upon a tree. If such limbs are allowed to continue, they impart death to the branches. Brother Brigham illustrated this subject very clearly.

We are all connected with the one tree; and if one member suffers, the others are affected. When we get intelligence, it is through the Father having revealed himself to Jesus, and Jesus to his chosen ones upon the earth.

In the beginning of this Church, Jesus sent Peter, James, and John, who committed the power unto Joseph; and then he engrafted it into us. But suppose the graft die, like many which we put into trees, then we have to cut out the graft and put in a new one, that the tree may thrive and prosper.

When I see dishonesty among this people, I feel sorrowful. If I find men out once, I will have nothing to do with them afterward; and there is no law in heaven or on the earth that requires me to mingle with them; but I am required to cleave to every honest, virtuous, and truthful man. This is the nature of the religion of Jesus Christ, which is the power of God unto salvation.

Brethren, if any of us have erred in the past, let us do better in the future. Let those who have done wrong do wrong no more. Let us cast out all hatred, malice, and bad feelings from our hearts. We are very subject to be charged with falsehood—to get wrong impressions concerning our brethren. Although we may be men of God, judges in Israel, and have a right to the power which will enable us to judge between truth and error, the man that tells the truth and him that striveth to deceive, still we are apt and liable to be mistaken and to receive false impressions. For instance, we think a great deal of our children and of our wives, and we are apt to believe them in preference to men of God; and in this way we become charged with false impressions concerning our brethren. We should be very careful how we receive the report of one person concerning another, especially if that report be unfavourable. Brethren and sisters, it is our duty to tell the truth and to let falsehood and misrepresentation alone. These are my sentiments and feelings; and if ever I have gone contrary to this, I have gone wrong.

This is a doctrine you all believe in, as well as I. You came here

with the feeling in your hearts, "If I can see a people living thus and so, all will be right." But I want to know what it is to you or me whether another person does right or wrong. It is for us to do right, and never to suffer ourselves to be caught in a snare, or walking in the path of the ungodly. It matters not what another does, we should honour the Priesthood and work righteousness all the day long. This is the duty of every man in the Priesthood and every member in this kingdom; then all will go well with Israel, and our enemies will have no power over us. The world may combine against us, but the unalterable decree of the Almighty has gone forth—"I will fight your battles." Have we not proven this? Yes, we have; and we shall prove it again and again.

God bless the upright, the humble, the pure, the poor, and the meek of his people; and may the time soon come when his kingdom shall triumph, and Jesus reign as King of kings and Lord of lords. Amen.

EVIL DEEDS AND EVIL DOERS, &c.

Remarks by President BRIGHAM YOUNG *made in the Tabernacle, Great Salt Lake City, January* 19, 1862.

REPORTED BY G. D. WATT.

I was sorry for an expression made by one of our officials in relation to the late killing of three thieves. He considered that they were dealt with by mob violence. Our officers of the law are provided with means to defend themselves against those who would slay them. The three persons that were lately killed were notorious thieves, and resisted the officers in the discharge of their duty. I thank God that our officers will not suffer themselves to be shot down by notorious scoundrels. [The congregation said "Amen."] If there are any who sympathize with thieves, I want to know who they are, and let them be cut off from the Church. There has been enough said to such characters, and they must quit such practices. I say, If they will not reform, I wish they would resist the officers, and then there is an end of them and of their depredations upon the honest citizens of Utah.

The best people in the world are in this Territory, and yet there is not another community, according to our numbers, so infested by thieves as we are. Their depredations are perpetrated with such impunity and barefaced effrontery that it is almost impossible for me to keep a decent handkerchief. Some women, when they come into my house to work, if they can steal a few handkerchiefs or pillow-cases, or this or that, and make up a small bundle, they sack it and go. If you should leave an axe, a waggon-wheel, a spade, or anything of that kind in the kanyon, when you go for it, it has been stolen.

I have no fellowship for a man that will bail out a thief, for he will go to stealing as soon as he is out. Talk about a thief's keeping company with a girl! If there is a woman in this Territory that would keep company with such an infernal scoundrel, I hope she will speedily make her exit to some other country.

Let the people in this Territory be righteous, and we are safe from all the powers of Satan and from all the evil powers of this earth. But for thieves, cut-throats, liars, adulterers, and every foul and wicked person that can be brought out to mingle with this community, I am sick and tired of it. It is time to cleanse the inside of the platter; and if a United States' official says it is mob law, let him say so until he is tired. We will teach men not to resist the officers in this Territory while they are in the discharge of their duty; and let me here say to the Presiding Bishop, If he knows of any Bishop who sympathizes with those thieves who have infested our community, report him, and we will remove him. And I say to the Bishops, If you find any in your Wards who sympathize with a person who has been guilty of highway robbery, and has fallen by the hand of justice, try them for their fellowship.

I mourn not that a thief is killed, but that any human being would so far debase himself as to become a mean, low, degraded thief. No matter if it is your husband, your father, your brother, your child,—if he should fall by the hand of justice for stealing and resisting the officers of the law to persist in wickedness, have no sympathy for the evil-doer. If any of my family should be guilty of stealing, I shall request them to leave my house, never to enter it again. I would not cover over their iniquity, but I would expose it and deal with the sympathizer, should they by the strong arm of justice be levelled to the dust. I would disown them. If a child or relative of mine forsakes the Gospel, the holy Priesthood, his God, and the kingdom of God, farewell to that child or relative, whether near or distant. I own none as relatives, only those who love and serve our Lord and Saviour Jesus Christ. All that belong to my Father's house I own. I love them, I delight in their society, no matter whether they are poor or rich, learned or unlearned, if they observe the laws of the kingdom of God and live according to it.

As brother Cox observed this morning, let us be sure to build up the kingdom of God, for in doing this we build up ourselves. In the early history of this Church, Joseph Smith was accused of being a speculator. So far as I am concerned, I never denied being a speculator; for, in one sense of the word, it is one of the greatest speculations ever entered into by man. In building up the kingdom of God, I am decidedly for self, and so are you. If you wish to obtain wealth, power, glory, excellency, and exaltation of every kind, be for God and truth, and he will give to you more than your hearts can conceive of. We are not going to be satisfied with a few paltry picayunes. We are not going to be satisfied with a mere pre-emption right on the soil in this Territory. Should the Government grant to every head of a family six hundred and forty acres of land, and to each wife and child their portion, as was done in Oregon Territory, that would give to me and to my sons and daughters quite a scope of country, and the whole people would swallow up all the land in this Territory. But shall we be satisfied with that? I am going to have a larger pre-emption than the Territory of Utah. In a few years this Territory will not contain my own posterity.

In twenty years from now this spacious hall will not hold them, and in twenty years more they will more than fill this Territory. I cannot put up with this small possession.

I have always said to the thieves, Wait until I tell you to steal. The first thing I mean to take is the State of Missouri, and then I shall not be satisfied. Next, I shall want the State of Illinois. All this Territory, Missouri, and Illinois are not going to be sufficient territory for Heber and me, to say nothing of brothers Wells, Taylor, Woodruff, and all the faithful brethren. "For, thy waste and thy desolate places and the land of thy destruction shall even now be too narrow, by reason of the inhabitants; and they that swallowed thee up shall be far away. And the children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." In fine, I am not going to be satisfied until the Saints possess the whole earth to the glory of God. There is no way to glorify our God and Father but to glorify ourselves; and there is no way to happify and glorify ourselves, only by keeping his commandments. Let us be one with the Father, with the Son, and with one another, being of one heart and of one mind.

Do not steal a horse, for it costs more to hide it than it is worth. Do not steal Governor Dawson's blankets and beaver robe. I understand that the officers have found the stolen blankets and robe. Those thieves also stole some eight hundred dollars in money from a hard-working man. I hope the officers will also find that. The officers have been diligent in arresting the marauders and in recovering the stolen property; but I wish it distinctly understood that this has been done solely to magnify the law in the preservation of rights.

One of our friends tells us that he is afraid we shall have trouble. I told him that we were not afraid of it in the least, so long as we serve God and and keep his commandments. The Lord has already once overruled the great power and supreme excellency of the military skill of those who were enemies, and caused them to waste their strength in walking up and down Ham's Fork, and to eat mule meat to sustain their lives, and and placed them in a constant state of fear and dread. They saw a few men in the mountains cutting fence poles, or firewood, and they dared not send out a company to guard in the money that was sent to pay them. "Come in," cried the officer, "for God's sake; for the Mormons are around."

It is said that one of the members of Congress, confident of the great military ability of the officers and the bravery of the army they commanded at Bull's Run, rode out in his buggy, expecting to shout with the rest in the exultations of victory. According to report, this member of Congress was a brave man, tied his horse at a respectable distance, and repaired to an eminence to see the fight. When the "Booby Run" commenced, he made for his buggy, but, to his consternation, found it appropriated. Now this member of Congress was not only brave, but fleet on foot; for it is said that he arrived in the city of Washington an hour and thirty minutes before his horse and buggy. He won laurels at what I call the "Booby Run."

I cannot be intimidated by saying

that there is trouble ahead for us from the Government of the United States, so long as righteousness shall prevail among the people of God, even if they should be so unwise as to again attempt to oppress us.

Let every man in this Territory be a vigilant officer, and, when a thief is found in the act of stealing, take him, dead or alive. There is one trait in our officers that I delight in, and that is, they will not stand to be shot down by a set of scoundrels. Let every man be vigilant to frown down iniquity wherever it shows itself, and suffer it not to gain a foothold in our country.

We are about to constitutionally organize a State Government, and to again petition for admission into the family of States, to secure to ourselves the inalienable rights of American citizens. This we do to please ourselves and our God. If we can please our Heavenly Father, our Elder Brother Jesus Christ, and the holy angels, and the Saints that have lived and died, and please ourselves in righteousness, we then ask no odds of all hell and their abettors. And if armies are again sent here, they will find the road up Jordan a hard road to travel. As for us, we will honour and preserve inviolate the Constitution of our country, as we ever have.

I was lately looking over the Constitution we framed for a State Government six years ago. It is very near as we want it now. We wish a Constitution that is Republican. In it treason is stated to be one of the highest crimes in any government, and to consist in levying war on this State. Who has done this? James Buchanan has, and so have those who associated with him, in sending an army here; and the very great majority of the priests and people said Amen. They are as much treasoners as ever lived on this earth, and the day will come when justice will be meted out to them. They made war on the loyal citizens of this Territory; and if they again make war upon us, I know not what the Lord may do. We will try to do what the Lord wants us to do.

I am for scourging out the ungodly and all who work iniquity among this people. If our laws are not stringent enough to do this, we will put a little bayberry into the composition, or a little oak-root bark, to make it a little more stringent. Those who are against the kingdom of God must suffer. Those who give way to unhallowed practices would destroy the kingdom of God from the earth, and I disown all such, whether they are of my family or not; and I will declare, by-and-by, that I never knew them, as Jesus will also say. They do not belong to me; they are not of my blood and kin. "But, father, do you not remember that we were born at such a time and in such a place?" No matter; you belong to another kingdom; you cannot come here: we do not wish your society.

I can tell all the world that we mean to sustain the Constitution of the United States and all righteous laws. We are not by any means treasoners, secessionists, or abolitionists. We are neither negro-drivers nor negro-worshippers. We belong to the family of heaven, and we intend to walk over every unrighteous and unholy principle, and view everybody and everything as it is before God, and put everything in its place.

A good housewife, whether she possesses much or little, will have a place for everything she has in the house, and make her house orderly and comfortable, and everything when wanted can be found in its place. So we will adjust ourselves according to the lawful doings of the nation, and will not secede from our Government; neither will we be

traitors to Jesus Christ, through ungodly rulers, but will take the privilege to chasten them and guide them into the path of right, if they will be led therein. This we will do fearlessly and perfectly regardless of consequences; for, if God is for us, it matters little who are against us.

It seems that the people ought to see that the Lord dictates, guides, and directs; that if a people are blessed, they are blessed of the Lord; and that if we exalt him and his kingdom, love him, serve him, and build up Zion upon the earth, we are sure to be exalted and possess the thing we desire, if our affections are centred in God and truth. "Therefore let no man glory in man, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

God bless the humble and the righteous, and may he have compassion upon us because of the weakness that is in our nature. And considering the great weakness and ignorance of mortals, let us have mercy upon each other. How it would rejoice my heart to see the most froward, young and old, in this community, forsake their evil doings and seek to do right! But if they will not do this, I cannot fellowship them. My constant prayer is for the Lord to increase the righteous and righteousness in the land, and waste away the ungodly, that the power of the government may pass into the hands of the just. May God soon grant this sight to our eyes. Amen.

BLESSINGS ENJOYED BY THE SAINTS IN ZION, &c.

Discourse delivered by Elder GEORGE A. SMITH, *in the Tabernacle, Great Salt Lake City, February* 6, 1862.

REPORTED BY G. D. WATT.

I desire to offer a few reflections that are now suggested to me by the abundant blessings which surround us. I need not say that I have been delighted with the remarks of our brethren that have spoken to-day; but I will say that while we enjoy the multiplicity of blessings which now surround us, we should remember the poor Saints that are scattered abroad in distant lands.

It is only a few days since I received a letter from Bishop Jacob G. Bigler, who is now on a mission in Ireland. He writes that the brethren and sisters are very kind to him, and feed him a great deal better than they are able to feed themselves. He says they give him meat twice a week, while they cannot get it at all; and he feels thankful for the kindness manifested by the people to him under such extreme poverty, and wishes me to importune with the brethren here

that they may be delivered from the poverty and bondage with which they are environed.

Not long since, a letter was received in Provo from Elder William Cluff, who is now labouring in Denmark. He incidentally remarked that a sister sheared thirty-seven head of sheep to get money to pay the postage of that letter.

A few days since, I received a letter from my brother John L., who is labouring in Switzerland. It is rather a hard country to labour in, in consequence of the oppressive laws and variety of institutions of the twenty-two cantons composing that Confederation. He says that there are a great many of the brethren in that country who labour for ten cents per week and their board, and there is no earthly prospect of their condition being improved; but every year the oppressive bonds that grow upon them become tighter and tighter. I merely refer to these incidents that we may compare the situation of the Saints in the old world with our own in the fertile vales of Utah. Will we exert ourselves to relieve those brethren that are scattered abroad? We believe, ere long, that the vengeance of the Almighty will be poured out upon the inhabitants of the whole earth. Peace having been taken from the earth, men thirst for each other's destruction; and in their conflicts and destructive wars, our brethren and sisters who desire to emigrate to these peaceful vales may be overwhelmed, and have to suffer with the multitude of the wicked, unless we stretch forth our hand and use our means for their deliverance.

We are exhorted this morning by our President to send back teams and waggons, and to go ourselves to aid in bringing the poor and worthy Saints home. Are we on hand? Are we fully awake to this important matter? I recollect, last season, passing through the settlements south, when I was told repeatedly that the number of teams called for would paralyze the farming interests. In the same region, only a few months after, while passing through, they said, "We have more grain than we can actually harvest and secure: we never had such a crop before." There are thousands of our brethren abroad who are reduced to the greatest extremities, and as a wise and provident people it is our duty to provide for ourselves, and as far as possible to provide an asylum for the oppressed of all nations.

Great Britain, so famous for political economists and statesmen, has planned so unwisely, that, through a family quarrel between the Northern and Southern States of America, five millions of her subjects are in danger of starvation. Some of them are members of this Church. We must plan differently, and combine the talent, enterprise, and ingenuity in our midst to develop the resources of our country, so that outside complications cannot reduce us to starvation or deprive us of the comforts of life. "The wisdom of the wise shall perish in the last days." True wisdom in the rulers of a nation would dictate a system of political economy that would provide the means of living and sustaining the nation within itself as one common family. When a nation fails to do this, it lacks the exercise of that prudent policy which makes the country self-preserving.

We talk about going to the States to procure a few articles which we cannot at present produce. But, suppose the people of the States should become as infuriated as the Jaredites, or the Nephites and Lamanites of old were, and should fight and slay each other as they did, whom would you get your supplies from? Who would grow or manufacture cotton for you, or supply you with mill-saws, scythes,

axes, cotton or wool cards, steel, or silks and satins? We should have to supply ourselves or go without. Think of these things, and realize that the Lord has taken peace from the earth, and is suffering the wicked to slay the wicked, and that the Prophet Brigham has this day blown the trumpet and warned us to prepare to supply our own wants. "But," says a brother, "I want to follow that business I can make the most at." I would manufacture combs, but I can make more by raising wheat. Suppose all the tradesmen in the country should do the same, what would you do? No blacksmiths, carpenters, tanners, or shoemakers, but all farmers, and farming without ploughs, hoes, and going barefoot, would soon be the inevitable result of this policy. We must all act our part, and act it prudently and wisely.

I wished to add my testimony to the things you have listened to. May the blessings of God rest upon us, and give unto us wisdom and ability to contribute our aid to make the people of Zion self-sustaining. Amen.

PRIVILEGES OF THE SAINTS, &c.

Discourse by WILFORD WOODRUFF, *delivered in the Tabernacle, Great Salt Lake City, December* 1, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, I have been called upon and requested to occupy a portion of the time this morning, and I can truly say that I always take pleasure, when I have an opportunity, to bear my testimony of the work of the Lord in which we are engaged. I hope that what little time I may speak I may be blessed with the Spirit of the Lord, that I may speak of such things as will be edifying to you; for there is certainly not much advantage in talking to the people for the sake of occupying the time, unless it will be beneficial to us.

I know that it is our duty in this Church and kingdom to live in such a manner that we may feel interested in the things of the kingdom of our God. I reflect a great deal upon the blessings which we are enjoying here in the valleys of the mountains, and I often think that I do not fully prize the blessings the Lord has imparted unto me. When I bring these things to bear upon my mind, I realize to a great extent the necessity of prizing the gifts of the Holy Spirit bestowed upon me, and the same duty devolves upon all the Saints of God. If we can be made to rightly value the gifts which the Almighty bestows upon us, we shall certainly not do any thing that is wrong; we shall not

walk where we ought not to walk, but we shall be devoted to the building up of the kingdom of our God. If our eyes were opened to see things as they are, we should live and act as men of God. When my mind is quickened by the Holy Spirit to comprehend the things of God, I feel very thankful for the light and intelligence bestowed upon me by the Almighty. I feel satisfied that our President and leader would not be inspired to reprove and correct us as a people, as he is often moved upon to do, if we were living to our privileges. We should not be exhorted to turn from the course that we are in to some other, if we were all doing just right. But I can say truly, brethren and sisters, that we are a blessed people; yes, we are blessed above all other people upon the earth. We have the kingdom of God here with us; we live in a dispensation and generation in which the kingdom has been built up, and it will be permanently established, never more to be thrown down. In this dispensation the Lord has anointed men to preach the Gospel to every creature. In every other dispensation the powers of darkness have in a great measure overcome the kingdom of God, or, in other words, have had dominion,—so much so that the kingdom could not live but a little while. It could not grow and spread itself upon the earth; and finally that power which was acting through the agency of the children of men, even the holy priesthood, was taken home to God, and it has remained there from generation to generation, and the world have been without these blessings for many hundreds of years. This has been the difficulty ever since the creation of the world. Even when Christ came and established the Gospel upon the earth, it was here but a little season before the Devil, the arch-enemy of the kingdom of God, overcame those who held the Priesthood, so that the Priesthood and authority of the kingdom was taken from the earth, and the Church went into the wilderness, leaving the people without any inspired men to say, This is the way; walk ye in it. From that time until the introduction of the fulness of the Gospel by the Prophet Joseph Smith in our own day and age of the world, there has been no Peter or Philip or any other man to teach the people the way of life and salvation; but they have had to live by the best laws of morality which they knew. Hence the division and contention that has existed in the sectarian world.

But we have had the privilege of living in the dispensation in which the Lord has promised that he would establish his kingdom, and perfect it ready for the appearance of the Great Bridegroom.

This is the privilege that we enjoy as Latter-day Saints. When the time had come, according to the decree of the Almighty, an angel visited the earth and committed the Priesthood to Joseph Smith and Oliver Cowdery, and gave them instructions and a promise that they should be inspired to lay it before the people. We have embraced this Gospel, and the Spirit of God enlightens our minds, so that we comprehend, by the inspiration of the Almighty, those principles that are necessary for our present and eternal salvation; and by receiving the principles of life in our minds, we were led to come to the Valleys of the Mountains. We can all now comprehend that this is the Church and kingdom of our God that he has established, to remain forever. Therefore, instead of being given up to those evil principles and practices that reign in the hearts of the children

of men, we are walking in the path of life, and those truths are now uppermost in our minds. We are constantly striving to spread abroad this truth, that the hearts of the children of men may be inspired to take hold and help this kingdom to take root and spread abroad until it shall entirely overcome that power which has always in past ages overcome the kingdom of God. It is a blessing to us, to the whole house of Israel, and to the Gentile nations; it is a blessing that the world never before have enjoyed. It is true that other dispensations have had their Prophets and Apostles, but they never enjoyed the privilege that we do of having the kingdom of God continue upon the earth until it triumphs over all other kingdoms upon the face of the earth and stands forever. Former Apostles and Prophets had the unpleasant reflection that the Church which they had built up would fall away, or be overcome by the power of the Devil and wicked men, and that when they passed off the earth and went behind the vail, they would have to take the Priesthood with them, because there would be none living worthy to receive it from under their hands. They will be crowned with the Saviour according to the promises, but in their lifetime they never had the opportunity of planting on the earth a kingdom that should remain until Jesus should reign as King of kings and Lord of lords. Lucifer has gained possession of the earth by overcoming the children of men; but it does not belong to him, although he has had possession of it for a great many generations. I rejoice that the day is dawning when the principles of righteousness and truth will bear rule and bring forth fruit, until the kingdom and the dominion shall be given to the Saints of the Most High, and the kingdoms of this world become the kingdom of our God and his Christ.

The very idea of our becoming co-workers with Jesus Christ ought to inspire every one of us with a determination to aid all we can in the dissemination of those great and glorious principles that are calculated to exalt the human family from their low and degraded positions to the favour of God, angels, and men. This is the way I feel in relation to the Church and kingdom of which we are members.

These blessings are above the blessings of the riches and comforts of life that we are all seeking after; they are far more valuable and more lasting than any other blessing in this life. Man may have earthly wealth and honour, but his life is not his own; he has not the power to prolong his life one day; and when he dies, his honour, his wealth, and all that he possesses in this life passes away. He receives nothing in this world of riches or honour that he can carry with him; and, except he stores his mind with knowledge and obeys the fulness of the Gospel, he cannot have the blessings of a clear conscience and the comforts of the Holy Ghost. The rich man, the rulers of the land, the kings and potentates of the earth, no matter what they possess, when they die, they can take nothing with them. They came into the world naked, and they go into the spirit-world as poor as the poor man who lives and dies in rags. Then all their acts of greatness and affluence sink into oblivion; but still the Lord may hold the kings, rulers, and potentates of the earth responsible for their official acts.

When an Apostle, or President, Bishop, or any man holding the Priesthood officiates, he administers by the authority of the Lord Jesus Christ; then that Priesthood has

effect, and all the blessings that a servant of God bestows upon the children of men will take effect both in this life and in that which is to come. If I have a blessing given to me by the holy Priesthood, or if I receive a blessing from a Patriarch, those gifts and blessings will reach into the other world; and if I am true to my covenants through this life, I can claim every blessing that has been conferred upon me, because that authority by which they were conferred is ordained of God; and it is that by which the sons of the Most High administer unto the children of men the ordinances of life and salvation; and those official acts will have their effect upon those persons beyond the grave as well as in this life. These are the true riches; they are riches that will last to all eternity, and we have power through these blessings, conferred by the Gospel, to receive our bodies again, and to preserve our identity in eternity. Yes, we can claim this by virtue of the holy Priesthood; but it is not so in the world. There is not a priest in the world that has administered one of the ordinances of the Gospel since the Priesthood was taken away, because, properly speaking, there can be no ordinance of the Gospel administered without the authority of the Priesthood. Hence I say that, from the time the Priesthood was taken from the earth until Joseph received it again from the angel of the Lord, there were no Gospel ordinances legally administered. I admit, however, that all men will be rewarded according to the deeds done in the body, and they will be judged according to the light which was given to them. This will be the condition of all who are not called and ordained of God, notwithstanding they may have administered what they believe to be the ordinances of the Gospel; yet their administrations will have no effect beyond the vail.

When we bring this subject home and consider the difference between the blessings of the Gospel as revealed in its fulness and purity, and being shut out from the light of heaven, from the revelations of the Almighty, from the administration of angels, and from the voice of God, we ought to prize our privileges and blessings as Saints far more than we have done heretofore. Mankind in all ages search for happiness; they desire social and domestic peace; and when they think of the vast future, they desire to participate in the blessings that are spoken of as pertaining to that state of existence; but they know not how to obtain them, except a servant of God comes along and points out the way of life. We have the way open before us, and the gift of eternal life, which is the greatest gift of God, is promised unto us on condition that we will continue in well-doing; but we can attain to that through no other means than strict obedience to the commandments of God.

I refer to these things, brethren and sisters, because I think we do not sufficiently prize the great responsibility that we are under to God and to this generation. It is indeed a great responsibility which the Lord lays upon a man when he calls him to the ministry and sends him to declare to the people that he is commissioned to preach the Gospel and administer the ordinances by which they can be saved, secure a part in the first resurrection, and inherit thrones and dominions in the presence of God and the Lamb. We have received this Gospel, and many of the Elders have gone forth, having been called of God as was Aaron, and they have offered the truth to the nations of the earth. A few have received the message, but the vast

majority have rejected it, and they are condemned. The Lord told Oliver Cowdery that if he laboured in the vineyard and brought in but one soul, his reward should be great. Then consider how great our reward will be when you see hundreds and thousands gathering into these valleys every year—people who have been brought to a knowledge of the truth by the labours of the Elders that are now before me. Our brethren have preached the words of life to millions of people, and many thousands have given heed to their warning voice; still they are but few, compared with the vast multitudes who have been commanded to repent of all their sins, be baptized for the remission of them, and have hands laid upon them for the gift of the Holy Ghost. We are truly blest in the agency which God has given us to receive or reject whatever is presented to us, but we should remember that we shall be held responsible for the use we make of the teachings of the servants of God.

It does not make any difference how the Lord makes known his will, whether by the whisperings of the Holy Spirit, the administration of angels, or by his own voice; it is all the same; and he has told us emphatically that his words shall not pass away, but all shall be fulfilled which has been spoken of by the Prophets since the world began.

We have but a little time to labour and to exert ourselves in this kingdom. Thirty years have already passed away since the organization of this Church, and we see a numerous generation rising up before us that have been born in the Church of Jesus Christ of Latter-day Saints. It is almost a generation, according to the usual reckoning of mankind, since John the Baptist came and conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery; and the kingdom has kept growing from that time to the present,—perhaps not as fast as it might have done if all the Elders had been as faithful as our President has been; but still it is progressing rapidly, and it is where the Prophet had his eye upon when he said—"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" How much the Elders have talked of this and of the little stone cut out of the mountain without hands, that was to roll forth until it filled the whole earth. We are now fulfilling those predictions. We are planted here in the mountains in fulfilment of the promise of the Almighty.

In the early days of this Church the Lord told those who were first called to the ministry that they were laying the foundation of a great work, but they knew it not. They did not then understand the nature of the work to which they were called; still they felt, by the inspiration of the Almighty, and their minds were opened to see that they were called to take part in a great work—called to a high and holy calling; but still there was a vail over their eyes, so that they could not comprehend it in its magnitude and greatness, as we now do. If the Prophet Joseph had arisen up in 1831, 2, 3, or even 1834, when we went up to Jackson county in the State of Missouri,—had he then told the people that this Church would be built up, and that this people would become a great kingdom, and that the United States would, in less than one generation, be in the lamentable position that we now find them, it would have required a stretch of our faith to have believed him. Our minds were not then open to that extent that we

could fully comprehend the future. But we can now see that the words of ancient and modern Prophets are being fulfilled. This kingdom is rising in these Valleys of the Mountains, and it will eventually spread itself abroad through the length and breadth of North and South America. We may now look forward into the great future that lies before us, and it will require just as much of a stretch of faith now as it did in the beginning to look at the kingdom of God upon the earth as it is to be built up in this dispensation, so that the word of the Lord may go forth from Zion, the servants of God be clothed with the power of the Prieshood, to give counsel and to preside over the nations of the earth, when the kingdoms of this world shall become the kingdom of our God and his Christ. It is our duty to live in that way that we can have power to unlock and comprehend the mysteries of the kingdom of God; and we have got this to do in order that we may see that the Lord is at work among the nations for his own glory and for the permanent establishment of his own kingdom.

We ought to be enabled to understand that there is not a single law that has ever been issued from the great Eloheim but what will be fulfilled to the letter, and that not one of those Prophets who have spoken concerning the kingdom of God in the latter days and the overthrow of wickedness and establishment of righteousness will fail in their predictions in reference to the dispensation of the fulness of times. When we look back for thirty years, we can see the vast change that has taken place.

With regard to Babylon and the wicked nations of the Gentiles, I will say that all those things that have been spoken concerning them will be fulfilled. We profess to be the children of God, the friends of God; and if the Lord has not got some friends in these the Valleys of the Mountains, I would like to know where his friends are. I have spoken upon these things, and in reference to the position we occupy before the heavens and before this generation, that we may be stirred up in our minds and be awake to our duties. If we can be made sensible of that which is required of us by our leaders, we shall go to work and do those things that we know will be for our benefit and good, and for the advancement of the cause of the kingdom of God upon the earth. If we are faithful through this warfare in which we are engaged, we shall be satisfied with the reward and with the crown that will be bestowed upon us, and also with the place that we shall occupy when we pass from this stage of existence.

I will say then, brethren and sisters, with regard to those things we have been exhorted to attend to by President Young from day to day and from time to time, Let us attend to them. He has a desire to see the people in such a position that will secure to them the favour and approbation of the Almighty. We ought to strive to understand our high destiny—to learn the mind and will of our Father in heaven, that the heavens may be opened to us, that we may be filled with light, with truth, and be clothed with the power of God. It is with this desire and design that our President calls upon us to lay aside everything that has a tendency to prevent us enjoying the Spirit of the Lord and comprehending those great and glorious principles that we are seeking after. We all ought to make an exertion, when he makes a request upon us, and strive to lay aside all those things that are contrary to the principles of our holy religion; and then we ought to take

hold with him and back him up, and sustain with him all the authorities of the Church, striving at all times to do whatever the Lord requires at our hands. If we do this, we shall be blest; and if we do not, we shall meet with a loss. Let us strive to be more attentive to our duties and to listen to the words of the Lord, remembering that if we have not got the Spirit of the Lord with us, we have not got the power of God with us.

Let us lay aside all evil practices—all those habits which will prevent our communing with God. We have not yet got power to occupy a throne and to govern according to the laws of heaven. Of this we are all sensible. Then if these little things have a tendency to hinder our enjoyments and debase us in the eyes of the Lord, we ought to lay them aside, and manifest a determination to do the will of our Father in heaven, and to accomplish that work which is laid upon us to perform. When we have any exhortation from those who lead us, we should ever be ready to carry it out, remembering that the Lord holds President Young responsible for the way in which he manages and directs this kingdom; and if we obey him, we shall be blest and prospered. But if he gives us commandments and we do not listen to them, the Lord will not hold him responsible for our acts. I think upon these things when I hear our leader giving us commandments to do thus and so, and I feel that I shall lose the Spirit of the Lord if I do not comply. We have got to rise up, as a people, and have the power of God constantly with us, or we shall not accomplish that which is required at our hands; for it requires faith, temperance, purity, holiness, and the power of God to be with this people, in order to fulfil our mission and perform the work of God. When our Prophets and leaders command us to do a thing, let us obey, and then we shall gain the victory.

I have often heard it remarked, when we have had preaching against merchandizing, that the next day the merchants have taken three dollars to where they had previously only taken one. I hope this will not be the case with those who make a practice of drinking whisky, and have been counselled by President Young to let it alone.

Brethren and sisters, I do not feel that I want to occupy much more of your time; but, before I conclude, I will say that when I do anything that prevents me from enjoying the Spirit of the Lord, as soon as I ascertain that, I immediately throw it aside, so that the Spirit of God may govern and control me in every act of my life. We came here to build up the kingdom of God, and we should feel the responsibility that is upon us. This is our home; and who of us appreciates the blessings bestowed upon us? We should appreciate them a great deal more than we do. If we were set down in New York or South Carolina for awhile, we should appreciate our home; for here we are not troubled with any of the difficulties which they experience in the States. We can meet together and worship God in peace. It is truly a great blessing to be assembled in these chambers of the mountains.

Let us try to prove ourselves worthy of our high calling as Saints of God. I pray that the Lord will give us power to lay aside every thing that is wrong, to magnify our callings, and build up the kingdom of God. I feel to ask this blessing in the name of Jesus Christ. Amen.

NECESSITY OF PAYING DUE ATTENTION TO TEMPORAL DUTIES, &c.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, January* 26, 1862.

REPORTED BY G. D. WATT.

I do not know that I have ever spoken to the Saints upon any principle of the Gospel of salvation when I could do more than offer a few opening remarks, there is so much to learn. The oldest and most experienced persons in this Church are satisfied that they have by no means learned all that is to be learned concerning things that pertain to this world. To even thoroughly learn all the different branches of mechanism is more than one man can do in this mortal life. The object of this existence is to learn, which we can only do a little at a time. "Whom shall he teach knowledge? And whom shall he make to understand doctrine? Those that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

How gladly would we understand every principle pertaining to science and art, and become thoroughly acquainted with every intricate operation of nature, and with all the chemical changes that are constantly going on around us! How delightful this would be, and what a boundless field of truth and power is open for us to explore! We are only just approaching the shores of the vast ocean of information that pertains to this physical world, to say nothing of that which pertains to the heavens, to angels and celestial beings, to the place of their habitation, to the manner of their life, and their progress to still higher degrees of perfection.

We hear many glorious truths in the discourses delivered by our Elders here and in other places, but we return to our homes and to-morrow we are about as we were yesterday. It is our privilege to improve each day of our lives, but can we improve fast enough to even gain all the knowledge that pertains to this world in the life we now possess? No; but we can gain knowledge faster than we now do, by exercising still greater diligence.

When we meet in a worshipping capacity, we are apt to feel anxious to hear something new concerning the Deity or the place of his habitation. How delightful it is to hear a man expound the prophecies—to hear the revelations of God and things which pertain to the celestial kingdom of God delineated! How joyful, how pleasing, how glorious this is to both male and female, old and young, who seem to know all about these matters, but who at home do not know enough to make a hoe-handle so that you could tell whether it was designed for an ox-bow, plough-handle, or hoe-handle. And the sister that rejoices so much in the glories of the upper world, when she is at home, very likely, does not know enough to pursue her daily avocations as she ought.

Can she teach her little girls so much as to knit a stocking tie? No; but when there is plenty of wool and yarn in the house, she calls upon her husband to buy garters, suspenders, &c., from the store, while her children are running in the streets with their heels and toes naked; she cannot even mend a stocking decently. Can she cut her little boy a pair of pantaloons? No; a tailor must do it. Can she make him a cap out of some old cloth that has been worn in a coat, but is good enough for that purpose, and thereby save a few dollars? No; she must plague her husband to spend means at the store, when perhaps he cannot well spare it. Can she make little shoes for her infant? No, pa, buys all the shoes. She seems of no manner of earthly use as an helpmeet to her husband; yet it is her greatest delight to know how the Gods live and how the heavens and all things are sustained, but at the same time is not willing to move a finger to sustain herself.

When Adam found himself in a state of nudity, he hid himself; and when he heard the footsteps of the Lord in the garden, he quaked and trembled with fear. The Lord could do nothing more for him than take some fig-leaves and probably some grass to stitch them together for an apron to cover Adam's nakedness. The Lord could not in a few minutes teach Adam how to make broadcloth and a pair of pantaloons, &c.; for he had forgotten all he formerly knew, and had to gain knowledge by degrees. Can we learn in a day how to make broadcloth or satin and clothing or dresses? No; for it is as much as some persons can do to learn in one day how to knit so much as a stocking tie or a pair of suspenders.

The people are striving with all their might to learn the things of God; but if I could only get them to understand the work and the worth of their present life, I should feel well satisfied. We talk and think a great deal about the life that is to come, and the life-labour of the Christian part of the world is to prepare for that. The time we now occupy is in eternity; it is a portion of eternity. Our present life is just as much a life in eternity as the life of any being can possibly be. Could we all live so as to honour the life that we now possess, I should not have one anxious thought with regard to being fully prepared for the life which is to come. I wish to urge upon the people the necessity of knowing what to do with their present life, which pertains more particularly to temporalities. The very object of our existence here is to handle the temporal elements of this world and subdue the earth, multiplying those organisms of plants and animals God has designed shall dwell upon it. When we have learned to live according to the full value of the life we now possess, we are prepared for further advancement in the scale of eternal progression—for a more glorious and exalted sphere.

One of the speakers this morning exhorted us to take care of that which we produce. All the energies of a farmer appear to be drawn out to raise wheat; but when it is matured, he seems to retire in satisfaction that he has accomplished what he sought; his energies flag and the crop is not cared for, but is left to return again to the earth; or, if he gathers it, he either has not the ability to properly save and husband it, or he cares not to exert himself to do so. It is the same in his stock raising; he values his calves and lambs—labours hard to raise them; but when they have attained to that stage of existence to do good to himself or the community, he suffers them to die by starvation in the winter, or to be destroyed by the Indians or by somebody else who

gets his living by stealing cattle on the ranges. The wheat wasted this year, for want of proper care, would feed this whole community for a considerable length of time. Farmers do not seem to think that every kernel of grain should be gathered and saved as far as possible. The atmosphere that presses upon the face of our fields imparts nourishment to the soil, and the rains from the heavens and the waters that come dancing from the mountains and are led over our fields are laden with plant food, so that we can gather from this bench-land — from this gravelly soil—thirty bushels of wheat to the acre, which does not answer the end in the economy of nature for which it is created, if it is suffered again to return to the ground unappropriated in the way designed by the Almighty. If it is distributed in another shape than that designed, the wheat element may be entirely removed to another portion of the earth; and after a few years you may not be able to raise wheat in this country. If a single constituent part of any plant be exhausted from the soil, the plant cannot be produced until the wanting element is restored.

Our Father in heaven wishes us to preserve that which he gives to us. If we are prodigal and wasteful of his blessings, it will be said—"Take from them that which they seem to have, and give it to another people." We wish to gain all that is to be gained; we wish to enrich ourselves; but, as a people, in a great many instances, we take a course to make ourselves poor. If we could only learn enough to be self-preserving and self-sustaining, we should then have learned what the Gods have learned before us, and what we must eventually learn before we can be exalted. Trace the history of the favoured people of God in any age of the world and on any portion of the earth, and you will find that the Lord has poured out great abundance upon them, he has blessed them as individuals, as communities, and as nations. We have also been greatly blessed, but we have treated lightly our blessings in neglecting to properly and frugally use them.

That individual, neighbourhood, people, or nation that will not acknowledge the hand of God in all things, but will squander their blessings, and thus pour contempt upon his kind favours, will become desolate and be wasted away. So long as any people live up to the best light they have, the Almighty will multiply blessings upon them by blessing the earth and causing it to bring forth in its strength to fill their storehouses with plenty; but if they become fat, and are lofty, and kick against the Lord, and trample his blessings under their feet in reckless wastefulness, he will cause them to inherit barrenness, and he will give them "cleanness of teeth in all their cities, and want of bread in all their places." The Lord needs only to say to his angel, "Pass over the land and take away the elements of wheat," and that crop ceases to be produced. This very thing has transpired in the lands from whence we have been driven, and their fruit is blasted; in fact, nothing grows there in the same abundance and perfection that it once did. Desolation is in the path of the wicked. It would have been so with us, if we had remained in our former homes, and had not lived to honour the life God has given us. In consequence of the hatred, malice, and disposition in the hearts of the wicked to persecute his people, God has so cursed the land and blasted the elements that they are not fruitful.

I do not think that I ever beheld anything in my life more painful to my heart and more distressing to my feelings than I saw manifested in the

spirit and actions of this community in the years 1849, 50, 51, and 52, in the way they trampled upon the blessings of God so bountifully bestowed upon them. Wheat was suffered to go to waste in a shameful manner. It was fed to horses, thrown to hogs, and trampled in the mud. I told them they would want bread, and they did. If it had not been for the kind hand of God in his merciful providences to us, we should have suffered much more than we did; our sufferings would have been extreme. The Lord has poured out his blessings on the atmosphere, on the water, and on the soil of this country. No other people but the people of the Saints could have sustained themselves here. If we abuse these choice blessings, the Lord will blast the fertilizing elements with his withering touch, and leave us desolate. Let us be thankful for what we have in possession, and use it exclusively for building up the kingdom of God, the establishment of Zion, and the triumph of righteousness and truth. Let every penny, every dollar, every sum of money, large or small, be devoted to this all-absorbing interest, as also every moment of time. These are matters with which we are all acquainted; they are not mysteries that are far beyond our comprehension.

Twenty-five, twenty-eight, and thirty years ago, our influence and national character were but small indeed. The image which now presents itself is still small, we admit; nevertheless it presents a bold front to the nations, and has become worthy of their notice. We are trying to be the image of those who live in heaven; we are trying to pattern after them, to look like them, to walk and talk like them, to deal like them, and build up the kingdom of heaven as they have done. I think that after awhile we shall attain to the very image and likeness of the children of God who have lived before us. This image will increase, and grow, and spread abroad, and still expand in its proportions, stretching to the right hand and to the left, struggling for room on all sides, in proportion as we are faithful and learn to appreciate the blessings we have already received.

Do we appreciate the blessings of this our mountain home, far removed from the war, blood, carnage, and death that are laying low in the dust thousands of our fellow-creatures in the very streets where we have walked and in the cities and towns where we have lived? If we constantly live under a proper sense of the greatness of our blessings, the stone in the mountains will soon begin to attain colossal proportions and roll with crushing weight upon the toes of the "great image."

We have often heard it said by our Elders that all the heaven we shall ever have is the one we make for ourselves. How vast the meaning of this simple sentence! This one saying is a text worthy for all the holy beings in heaven and on earth to preach upon; it embraces a subject vast as eternity. We are exhorted to make our own heaven, our own paradise, our own Zion. How is this to be done? By hearkening diligently to the voice of the Spirit of the Lord that entices to righteousness, applauds truth, and exults continually in goodness. This Spirit is the companion of every faithful person! Listen to its whisperings, and pursue with alacrity the path it points out. In this way we may all grow in grace and in the knowledge of the truth, and by so doing we shall honour the life we now possess, while by pursuing an opposite course we disgrace it. This life is worth as much to us as any life in the eternities of the Gods. In that helpless infant upon its

mother's breast we see a man, an Apostle, a Saint,—yea generations of men with kingdoms, thrones, and dominions. Then the life of that little frail mortal is fraught with great and mighty results, and its value is inestimable.

If this be true of an infant, what may we expect to grow out of this infant kingdom? We may look forward to all that belongs to greatness and goodness, to might and power, to dominion and glory. Then how jealously we ought to guard the rights of this infant power! How zealous and constant we should be in maintaining its interests and supporting its laws and sacred institutions! No less vigilant should we be in preserving the lives of our children, for they are of the kingdom of heaven. No pains should be spared, no care omitted, in guarding the tender infant through the perilous hours of childhood to maturer years. Through the inattention and ignorance of parents, death makes many victims among our children, and they are deprived of magnifying their mortal life according to the designs of the All-wise Creator. Numbers of our children are carried off by death, through want of sufficient promptitude in battling the destroyer when its insidious approaches are first discovered. We have power in a great measure to prevent disease; and when it fastens upon the vitals of our little ones, we have power, faith, and means at hand, if promptly applied, to restore our children to life and health, to boyhood, then to manhood, and to honour and power in Israel. Yet we neglect our children, and let them run out in the cold and wet. They are sick at night; nothing is done for them; but they are sent to bed to lie all night with a burning fever, and so they are suffered to linger on day after day, while the Destroyer is busily at work consuming their lives. At length the parents become alarmed and send for a doctor, who is just as apt to destroy the life of the child as to restore it again to good health. We mourn over the little fragile remains as we lay them in the tomb, and comfort ourselves by saying, "Thy will be done, O Lord; thou givest and thou takest away at thy pleasure," &c., when by our ignorance and carelessness we have destroyed the life God gave to us for a kingdom of glory and power, which can only be obtained through our posterity. From this one child, this Isaac, could his life have been preserved, nations would have sprung into existence, until the multitudes of people through him would have become as the sands upon the sea shore for number. But he is gone, and his spirit has returned back to God, and that is the end of his life upon the earth; your posterity is cut off, and from whence will you receive your kingdom and glory?

It is to our advantage to take good care of the blessings God bestows upon us; if we pursue the opposite course, we cut off the power and glory God designs we should inherit. It is through our own carefulness, frugality, and judgment which God has given us, that we are enabled to preserve our grain, our flocks and herds, wives and children, houses and lands, and increase them around us, continually gaining power and influence for ourselves as individuals and for the kingdom of God as a whole. People lose their property. Why? Because they do not take care of it. Once in a while we hear of property being destroyed by fire; though this does not often occur among this people. What did you do with the fire when you retired to rest? All such occurrences happen through carelessness, want of judgment, or ignorance. For instance, on a very dry, windy day, with a foul

chimney, a wife wishes to prepare a chicken for supper, and she must burn off the pin feathers; she gathers up an armful of shavings, sets fire to them, and the flame that is singeing off the pin feathers is also firing the chimney; from that it spreads to the roof, and from the roof to the stack-yard. A thousand dollars' worth of property is destroyed by carelessly singeing the pin feathers off a chicken. Our wives are not apt to think of this, any more than they do when they suffer their little children to get cold, and the croup, and then death.

This people, in their notions concerning life, are similar to the whole world. We have brought our traditions from the world, but we wish to learn better, and get rid of every false notion and practice. As I told you the other day, it is impossible to believe a truth that is not embraced in "Mormonism," whether it is found in the mental education or physical pursuits of mortals, in the spiritual refinement of the Gods, or in culling immortal fruits from trees that grow in the Elysian fields of Paradise. "The life that now is" more immediately demands our attention, and I am fearful that many spend their lives for naught. There are persons in this community who, if they could have their own will gratified and be possessed of plenty of means, would not do another day's work in their lives, unless they were urged to it. Such persons are told that they should devote their lifetime they now have to usefulness; but they have sufficient, they say, and have no need to be useful in performing any kind of labour. This is a mistake. Though I possessed millions of money and property, that does not excuse me from performing the labour that it is my calling to perform, so far as I have strength and ability, any more than the poorest man in the community is excused. The more we are blessed with means, the more we are blessed with responsibility; the more we are blessed with wisdom and ability, the more we are placed under the necessity of using that wisdom and ability in the spread of righteousness, the subjugation of sin and misery, and the amelioration of the condition of mankind. The man that has only one talent and the man that has five talents have responsibility accordingly. If we have a world of means, we have a world of responsibility. If we have an eternity of knowledge, we shall have an eternity of business to transact, and to occupy every particle of the knowledge bestowed upon us.

Then, instead of searching after what the Lord is going to do for us, let us inquire what we can do for ourselves, and the answer will be, We can make our own hats, bonnets, shoes, and clothing, and we can make our own heaven here below; and if there is anything that we cannot make now, we will wear what we have until we can make more. I have a word of praise for our sisters. I have seen the handsomest home-made plaid in this city that I ever saw in any country. I would like to see them wear it when they go to parties, instead of donning silks and satins. Their home-made plaid will look better to me than all the silk and satin they can put on. But when sister Susan gets a fine dress, then Betsy will not go to the party unless she has as good a frock as Susan's; and Sarah must have as good a one as either of the others, or a little better. Perhaps she wants a little more gimp, a little extra braid, some insertion, or something to make a better dress than has either of her sisters; and so we waste for a thing of naught the blessings we should otherwise improve.

Be careful of the clothing you

have. Do not let your children's clothing lie underfoot when you undress them at night, but teach your boys and girls, when they come into the house, to find a place for their hats, cloaks, and bonnets, that, when they want them, they can put their hands upon them in a moment. When they take off their boots and shoes, let them be deposited where they can be found in the dark, that, if the children are obliged to get up at night, perhaps in case of fire, they can find their clothing, and not be under the necessity of being turned out naked. If a person can put his hand on his clothing, he can dress in the dark. I couple the necessity with the convenience. I hope we shall never be under the necessity of fleeing from under a burning roof, either in the night or day. Let there be "a place for every thing, and every thing in its place."

I believe in indulging children, in a reasonable way. If the little girls want dolls, shall they have them? Yes. But must they be taken to the dressmaker's to be dressed? No. Let the girls learn to cut and sew the clothing for their dolls, and in a few years they will know how to make a dress for themselves and others. Let the little boys have tools, and let them make their sleds, little waggons, &c.; and when they grow up, they are acquainted with the use of tools and can build a carriage, a house, or anything else. When we see the boys or girls inclined in this direction, let us encourage them and use every means in our power to direct their minds in the right direction to the most useful result.

Novel reading—is it profitable? I would rather that persons read novels than read nothing. There are women in our community, twenty, thirty, forty, fifty, and sixty years of age, who would rather read a trifling, lying novel than read history, the Book of Mormon, or any other useful print. Such women are not worth their room. It would do no good for me to say, Don't read them; read on, and get the spirit of lying in which they are written, and then lie on until you find yourselves in hell. If it would do any good, I would advise you to read books that are worth reading; read reliable history, and search wisdom out of the best books you can procure. How I would be delighted if our young men would do this, instead of continually studying nonsense. And in addition to this, let the boys from ten to twenty years of age get up schools to learn sword exercise, musket and rifle exercise, and, in short, every art of war. Shall we need this knowledge? No matter; it is good to be acquainted with this kind of exercise. Let a few schools be started by those who are capable of teaching the sciences. The science of architecture, for instance, is worthy the attention of every student. It yields a great amount of real pleasure to be able to understand the grand architectural designs of those magnificent structures that are scattered over Europe and other countries.

Learn all you can. Learn how to raise calves, chickens, lambs, and all kinds of useful fowls and animals; learn how to till the ground to the best advantage for raising all useful products of the soil; and learn how to manufacture molasses and sugar from the sugar-cane. Raise flax, husbands, and let your wives learn to manufacture fine linen. In the war of 1812, cotton raised in price from five to eleven cents per pound; it is now from thirty-five to sixty-three cents a pound in New York City. What are we going to do for our factory cloth? We have got to make it. I am selling cotton cloth to those who work for me for the same price they are now selling it in St. Louis;

and New York. What will be the price by-and-by, as circumstances are now shaping themselves in the nation?

If what I have now said about temporal things is faithfully carried out, it will lead to our independence as a people, and to our comfort and happiness as individuals.

May God bless you! Amen.

SALVATION OF THE HOUSE OF ISRAEL TO COME THROUGH THE GENTILES.

Remarks by Elder ORSON PRATT, *made in the Bowery, at Provo, July* 15, 1855.

REPORTED BY J. V. LONG.

It is with a great degree of satisfaction that I arise to bear my humble testimony before the Saints here in Provo, in connection with the testimonies that have been borne to you by the servants of God who have addressed you heretofore. We have had some great and good instructions imparted to us since our meetings commenced here the day before yesterday. We have had instructions which are of the greatest importance—instructions that pertain both to our temporal and future prosperity. The teachings imparted have been clothed with wisdom, and the gift and power of the Holy Ghost sent down from heaven, which has inspired the hearts of the servants of God who have addressed us from this Stand, and more especially has this been the case with regard to the instructions that have been imparted to us this forenoon, setting forth our relations, as Gentile Saints, (or Saints that have received the Gospel from among the Gentiles,) with the house of Israel. Perhaps there is no subject that could be presented at the present time that is of so much importance, and that has so great a bearing upon the human family, as the one set before us this forenoon. It is one on which the salvation of the Latter-day Saints depends. It is one, also, on which the salvation of the remnants of the tribe of Joseph upon this American continent depends. It is one that we must not only understand, or reason about, or think of, but one in which we must engage every faculty and power of our minds, if we would be blessed as a people. It is for this object, as has been plainly shown to you this forenoon, that the angels of God descended from the eternal world and spoke in the ears of mortal man. It is for this object that the heavens have been opened, and the everlasting Priesthood sent down and conferred upon chosen vessels. It is for this object—namely,

the salvation and redemption of the poor, lost, degraded sons of the forest, that God has given the Urim and Thummim, and caused to be translated one of the most glorious sacred record, or histories that was ever introduced into the world by mortal man. It is for this object that we have been permitted to leave the land of our forefathers, to traverse the sandy deserts and arid plains of Nebraska, and to locate ourselves here in the midst of these lonely and peaceful vales; it is that we might fulfil and accomplish the purposes of the great Jehovah, in the redemption of the remnant of Joseph who dwelt here before us. I shall not, perhaps, make a great many remarks this afternoon, as there are others present who no doubt desire to bear their testimony before the Saints; yet I feel to make a few observations in relation to that degraded people, and in relation to ourselves, and our duties in regard to them; not that I expect my feeble abilities will impart anything that is of much consequence or importance, more than what has already been clearly portrayed before your minds this forenoon.

With these preliminary remarks, I will select a passage of Scripture as a text. It reads as follows:—"Woe be unto them that are at ease in Zion." I think we will find this text in the predictions of Isaiah. We shall also find it in the Book of Mormon. I will repeat the words:—"Woe be unto them that are at ease in Zion." Do you think, brethren and sisters, while so much depends upon our exertions and conduct, that we can come to these valleys, or go anywhere else on this American continent, and settle down upon our farms, or engage in our merchandize or in our business transactions, and be at ease in Zion? It is of no use thinking of this for a moment; for the day, even the time of the redemption of Israel, is now nigh at hand; and Zion, instead of being at ease, must travail in pain to be delivered. When the Saints first began to assemble themselves together in Jackson county, Missouri, and began to build fine houses and open rich farms, and were surrounded with every facility for becoming rich in this world's goods—when they were thus inclined to settle down in pleasant places, with their affections placed upon the things of the earth—upon their houses and their lands, upon their grain, their flocks and their herds, and when the great and important duties required of them as Latter-day Saints were laid aside, or, at least, placed on the back-ground — when they thus settled down, and were determined to enjoy their own Zion at perfect *ease*, did the Lord suffer them to remain at ease? No. He suffered them to be uprooted, to be driven from their houses and inheritances, and to be afflicted, tormented, and oppressed. Why did the Lord suffer this? Because the people felt a disposition to be at ease in the land of Zion, and to neglect the important duties required at their hands. This has been more or less the case from the day that we settled in the western part of Missouri until the present time. We have forgotten who we are; we have forgotten in a measure what God has been doing with us as a people; we have forgotten his purposes that he has determined to accomplish in our day and generation; we have forgotten the degraded, forlorn condition of the sons of Joseph; we have forgotten the predictions of the holy Prophets among their fathers, who so earnestly prayed to the Most High for themselves and their children to the latest generation, whose prayers have been recorded in the records of eternity and preserved in the archives of heaven, to be

answered upon the heads of their posterity in the last days. We have forgotten these things to a great extent, and are dwelling at ease in Zion, and neglecting the great redemption of Israel.

It almost seems sometimes that the people are determined to take their rest and be at ease before their great labour is accomplished or their day of rest comes. They build houses, they plant vineyards, they sow their fields, they gather together large flocks and herds, they multiply their goods and substance, they surround themselves with the comforts and luxuries of this life, and say to themselves, "We will enjoy ourselves and be at ease in Zion; we will remain upon our farms and in our fine houses; we will engage in our merchandize and in various occupations; we will let the Lamanites take care of themselves, and we will let the purposes of the Almighty roll round without our help." And after all these things, they will pray every day that the Lord will roll round events, accomplish his purposes, and fulfil the covenants made with the house of Israel, and yet not lift one solitary finger to facilitate the answer to their prayers.

As it was said this forenoon, God is not going to do this without our agency and exertions. What says the Apostle Paul concerning the Gentiles? "For as ye in times past have not believed God, yet now have obtained mercy through their unbelief, even so have these (that is the house of Israel) also now not believed, that through your mercy they also may obtain mercy."

The Apostle shows plainly that blindness in part happened to Israel, and that you Gentiles, as a consequence, obtained mercy. Has not the light of truth shone upon our minds, that these Lamanites, who are of the house of Israel, might, through the mercy of us Gentiles, obtain mercy?

[Elder Pratt then asked a blessing upon the bread.]

Through the mercy of the Gentiles, it is decreed that the house of Israel in the last days shall obtain mercy; that is, through the believing of the Gentiles, or, in other words, through the Saints of the living God who have embraced the covenant of peace from among the Gentiles, and have separated themselves from the wicked Gentile nations. It is through their mercy, through their long-suffering, patience, and forbearance, that the house of Israel are to find salvation and mercy. And if we do not accomplish this work, we shall suffer; and I just as much believe this as I believe that the sun shines in the firmament of heaven. Without this people become the saviours of Israel, we shall be accounted as salt that has lost its savour, and therefore no longer good for anything but to be trodden under the feet of Israel, or of our enemies. Whosoever will not extend the hand of mercy to redeem this people will go down, and lose their influence with God and all good men. We are placed here as saviours upon the mountains, and God has placed us here because we understand principles that they are ignorant of. We know about God; we have learned something of Jesus Christ and of the redemption wrought out by him; we have also learned some little of the future state of man. We are in possession of knowledge which is hid from all the rest of the world. Shall we, therefore, dwell at ease upon our farms and in our habitations, and suffer these sons of the forest to remain in eternal ignorance of the great truths that we are in possession of? If so, woe be unto this people, or any other people that are intrusted with the sacred things committed to our charge, and who

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do not use them according to the mind and will of God; for it is his mind that they should be used for the redemption of those that are unacquainted with these principles by which alone salvation can be obtained.

But how can we save this fallen remnant of Israel? Can the redemption of this widely-scattered and degraded race be brought about in a moment? It cannot. We have heard from the lips of our President, who spake by the wisdom of the Most High and by the power of the Spirit which rested upon him. He has pointed out the way, and shall we not walk in it? Shall we not give heed to his sayings? We are commanded to be of one heart and of one mind; and in this case in particular we are required to be united in all our exertions, and to use all the power and faculties of our minds for the salvation of the nations of Joseph. Will the brethren reach forth the helping hand, and try to redeem the sons of the forest with whom we are surrounded? I believe they will; for the purposes of God must be fulfilled; and we are the people who have to do the work; and to those who do not take part in it, I will apply the words of my text—"Woe to them that are at ease in Zion." And this woe will find them out; it will surely come upon them, and sorely afflict them from the rising of the sun unto the going down thereof; and when the night cometh, it will not cease; it will follow them day by day, until they learn by sad experience that there is no such thing as being at ease in Zion until Zion has travailed in pain and brought forth her children, and especially when the work is of the importance of the one now before us, and required at our hands. Here are numbers of the Lamanites before me. How much good it would do them, if they could only sit down and read as we can concerning their fathers! Place yourselves in the same position, and imagine that you had lost all that was good and great, and suppose that you were among a people who understood all this knowledge, and suppose that they were not willing to put forth their hands to impart the blessings they enjoyed to you, how would you feel? You would feel as God feels, and the same as the old Prophets and Patriarch of the Nephites feel, who are now in the heavens, and who are acquainted with the purposes of God that are now transpiring upon the earth. How do you think they would feel, if they were to come down and look upon their descendants, and see them wandering in darkness, without the knowledge of God or their ancestors, and then turn and see a people in their midst who were in possession of the sacred records and prophecies of their fathers, and yet that people so careless, and so much at ease, that they used scarcely any exertion to impart the heavenly knowledge to them? Perhaps some may inquire, How are you going to impart information to so dark and degraded a people as our red neighbours? Do as brother Young has counselled, instead of driving them out from your midst to some desolate region. Cultivate their friendship; be forbearing and kind, and show a sympathetic spirit for them. Build for them a good school-house, and let the people be engaged in teaching them the English language, both old and young, as far as they are willing to be taught. Teach them concerning their forefathers, the carrying forth of the Book of Mormon, and the plan of salvation which is revealed to us, with the promise of eternal life to all those who believe and obey. They require to be taught in order that they may have faith; for how can they believe without being taught by

those whose right it is to teach? Teach them to read; and if you can persuade them to be attentive, it will not take them long to acquire a knowledge of our language. If you can possibly afford it, feed them and keep them from perishing with hunger. Just as long as they have to hunt in the mountains and kanyons for food, and to eat snails, snakes, and crickets, in order to keep themselves alive,—I say, so long as they have to do this, you cannot make them think of God. They will think of their hunting, and of procuring something to prevent starvation; for they must procure something to subsist upon, even if it is by stealing. Then if you want them to learn knowledge, and to acquire it in the best way, and with the least expense to yourselves, feed and clothe them, and then instruct them; and if you can get their minds bent down to study our language, it will be but a very short time before they will read as well as the best of us. Get them so that they can read the record of their forefathers—the Book of Mormon, and they will soon learn what God intends to do for them; and then the Holy Spirit will be poured out upon them, according to the intelligence and capacities they have for receiving the light of truth. In this way they may soon be fitted and prepared for a greater amount of knowledge, and receive the eternal Priesthood upon their heads, and then they will go forth to the surrounding nations, tongues, and tribes of their own people, and bring them to a knowledge of the truth. And this is the place for us to work; and we have the liberty and the means to first begin directly here at home; and when we have instructed and taught those directly in our midst, not merely by our theories, but by our precepts and examples, then will be the time to go and convert those in South America and in the distant regions of our continent. But if we cannot convert those whom we have around us, and persuade them to hearken to the Priesthood, it is but very little use to go to others at a greater distance; for here is the place. God has not sent us as a people to dwell in the southern extremities of South America; but he has caused us to be located here; and hence here is the place where he intends us to work. We are called upon to begin here in the city of Provo, on the lands that these Lamanites call their own, and where they have chosen their homes. You may say in your hearts that "it would be so much labour and trouble—it would cost us so much of our time and means to convert those around us, that we have not courage to perform the great undertaking." But what were we sent here for? The Lord has caused us to come here for this very purpose—that we might accomplish the redemption of these suffering, degraded Israelites, as predicted in the sacred records of their forefathers, and this is what we are told by our President; and therefore we can have no excuse, for our duty has been plainly told us. This work is of the greatest importance of any work of the present day. I believe with all my heart, as expressed by our President, that this people will be our shield in days to come; and I believe that if we lose this shield by our carelessness, or by settling down at ease in Zion, it will be woe to us that call ourselves Latter-day Saints. Yes, it will be woe to us if we do not accomplish this work that is given us to do. Do you not know that they will be the principal actors in some of the grand events of times to come? What says the Book of Mormon in relation to the building up of the New Jerusalem on this continent—one of the most splendid

cities that ever was or ever will be built on this land? Does not that book say that the Lamanites are to be the principal operators in that important work, and that those who embrace the Gospel from among the Gentiles are to have the privilege of assisting the Lamanites to build up the city called the New Jerusalem? This remnant of Joseph, who are now degraded, will then be filled with the wisdom of God; and by that wisdom they will build that city; by the aid of the Priesthood already given, and by the aid of Prophets that God will raise up in their midst, they will beautify and ornament its dwellings; and we have the privilege of being numbered with them, instead of their being numbered with us. It is a great privilege indeed (and we are indebted to their fathers for it,) that we enjoy of being associated with them in the accomplishment of so great a work. It is to their fathers and to God that we are indebted for the enjoyment of such great blessings in fulfilment of the prophecies. Their ancient Prophets among their ancestry looked with interest upon their children, and they interceded day and night for their redemption. In answer to their prayers, an angel has flown through the midst of heaven to preach the everlasting Gospel to the nations; and it is therefore to them that we are indebted for many of the privileges that we now enjoy. If we are thus indebted as a people,—woe be unto us who are gathered from among the Gentiles, if we neglect to pay the debt by our exertions to save them! Woe to us who have contracted the debt! for a day of judgment and retribution will come, and there will be no escape! No lawyers will be there to quibble and bring up technicalities of law; but the debt will have to be paid, for to their forefathers are we indebted for the light and knowledge that we possess. Therefore, let us bestir ourselves, and perform those duties incumbent upon us, and then we shall receive our reward. I do not wish to take up the time when there are others of our brethren that have not had the privilege of speaking; but I did feel to say these words. I felt to shout glory to God this morning when I heard our President speak of these things. My advice to you, my brethren and sisters, is the same as to myself—Let us wake up to a sense of these things; let us sacrifice whatever is required of us for the salvation of this people. With regard to going to foreign nations to preach the Gospel among the idolatrous heathen, I will say, for my own part, that I would prefer going and labouring for years in those mountains to save Israel; yes, for years, if that should be required by the first Presidency, though I stand ready to go to China, or to the islands and nations of the Pacific, or to any other part of the world, when counselled so to do. What are these sacrifices to the glory that is to follow?

[Elder Pratt asked a blessing upon the cup.]

Brethren and sisters, may God bless you, and may his Spirit inspire you when you lie down at night, and in your dreams of the night, when you rise up in the morning, and when you go about your temporal labours. May He inspire you continually to search and find out what your duties are to the remnants of Israel that are in your midst. I ask that God will give you this spirit of inquiry and earnestness in the name of Jesus Christ. Amen.

EARLY PERSECUTIONS—CERTAIN RETRIBUTION.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, July* 7, 1861.

REPORTED BY J. V. LONG.

The ideas that have been advanced by President Young are strictly true, and they will so appear to every one who has a knowledge of the condition of this world, and they will especially appear so to those who have a knowledge of the kingdom of God as it has been established in these last days. In regard to the United States, Great Britain, and European nations generally, they have a knowledge or a history of this people.

I was in England and commenced preaching the Gospel twenty-four years ago last June, and of course there were only a few Saints in that land; but the Gospel has spread among most of the nations of Europe. It has also been sounded in Asia, Africa, Australasia, and in hundreds of the islands of the sea. The people generally look upon us as a set of fanatics, and they do not consider us worthy of their attention; still there are some who occasionally become convinced and embrace the truth. When the Church was first organized in Manchester, in the State of New York, the people rose up against us, and were determined that we should not stay there, and consequently we went to Kirtland, in the State of Ohio, where we had peace for a little season. And then we went to Jackson county, Missouri; but the brethren found we could not stay there, and hence we had to move over into Clay County. We stayed there a short time, and afterwards went into Caldwell County. We remained in those counties but a short time before the spirit of mobocracy raged to such a degree that the people considered we were not fit to live upon the earth. Fourteen thousand troops were called out, and took a few of us prisoners, and made us sign a deed transferring all our property to our persecutors in the State of Missouri, to pay the expense of our persecutors. They commenced their cruelties, and perpetrated the most diabolical outrages upon our people that were ever known among civilized nations: men, women, and children were indiscriminately despoiled of all they possessed; they were mobbed and whipped; some were tarred and feathered, and those who could not readily escape, were massacred, irrespective of age or sex; and if the Almighty had not interfered, they would have killed us all. We then went into Illinois, and had not been there long before they began to serve us in like manner. They gave us a city charter, and then took it from us again, and that too without any just cause. They gave us a charter for a Masonic Lodge, and then went to work and killed some of the men to whom the charter was given. The rage and ferocity of our enemies did not cease there, but it soon manifested itself in mobs assembling by thousands, who finally succeeded in driving us out of that State also, leaving us in the wilderness to perish. But the Lord assisted us; his protecting hand was over us for good,

and by his power we were preserved.

After all these hardships and trials we started for this country, and what did the Government then require of us? Five hundred men were called to go and take part in the Mexican war, and that too at a time when we were all living in our waggons: many were sick, and some were dying; and in fact hundreds and thousands have died in consequence of the hardships and privations brought upon them by our ruthless persecutors. Joseph Smith lost his life by the hands of assassins, and he was one of the best men that ever trod the footstool of the Almighty. He was the man called to open up this last dispensation, but the world at large would not receive him.

We have passed through many grievious trials; but I do not feel that I want to say much about our sufferings this morning, but simply to remind you of some of the prominent acts of our enemies, that you may know that we have nothing to expect from them in the future but persecution and misrepresentation. Many of you are strangers to these things, both members and Elders, because you were not baptized into the Church until afterwards; but still you can see what the world have done to us; and everything in the shape of persecution or affliction which the world have brought upon us, will come back upon their own heads ten-fold, and this nation in particular will reap what they have sown, and their troubles have already commenced; but I shall live to see them broken to pieces a great deal worse than they are now, and so will thousands of you. Our sons and daughters will live to see the complete overthrow of the nation, and they will avenge our wrongs. Many of them were born while we were undergoing those afflictions, and the blood of retributive justice is in them, and I know this as well as I know that I live and dwell upon this earth.

Our enemies know not what they are doing when they persecute and mob this people. It is true they are doing no more than was done by the wicked Lamanites who once lived upon this continent, and who were a flourishing and prosperous people. They persecuted the people composing the Church of Christ, the Nephites departed from the faith, and the two parties wasted each other away until only a remnant was left, and as such we now see them wandering about in filth, darkness, and the very lowest state of degradation. The Jaredites, who preceded the Israelites upon this continent, did the same things. They fought and contended with each other until the whole people were destroyed, and we are going to live to see similar things befal this nation. Although many may fall away from the truth, and others may embrace it, yet the destruction of this nation is sealed, except they repent, which is not very probable. Notwithstanding this nation has been favoured with the revelations of heaven, yet they never knew God, they never knew that Joseph Smith was a Prophet of the Most High, and they do not now know that the leaders of this people are inspired from on high.

Now, I will say one thing that is in this good old book, the book that they won't have in the Congress of the United States, for you remember it is only a short time ago that they would neither have a priest to pray for them, nor receive the Bible as evidence. This book, the Bible, says: "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." The nation of the United States have got to reap that which they have sown, and to receive

that measure which they meted out to us, pressed down and running over; and as they designed to wipe us out of existence "with the flower of the army" which they sent here, that destruction shall come upon themselves. I am perfectly willing that they should know what I think of them. That army was sent here by James Buchanan to wipe us out, but they might as well try to move the sun out of his place; still we know that that was their design, and brother Brigham declared it at the time. Yet, although you know that those poor creatures came here for the purpose of cutting our throats, you will feed them at their own price, instead of making them pay handsomely for all they get. If the brethren had acted wisely, they might have helped themselves a great deal, and have got together means for the building up of the kingdom of God upon the earth; but some were determined not to take counsel. Now, as feeble and poor a creature as I am, I would like to know where there is a man who could bring up one circumstance to show that I have ever violated the law of the land. I know that I have been true to my country, to my Masonic brethren, and also to my brethren in this Church. Are there any of my countrymen who would injure me? Yes, scores, hundreds and thousands of them.

They have now got Masonic institutions against Masonic institutions, and Presbyterians operate against Presbyterians, and Episcopalians against Episcopalians, and, finally, it will be every man against his neighbour. But while they are being divided one against another, this people are raising the standard of King Emmanuel, and we will sustain the Constitution of the United States, and also all good and wholesome laws. You may tell it to the nations, for as God lives this people will do it, and I say, Amen.

POLITICAL ECONOMY.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, September* 29, 1861.

REPORTED BY J. V. LONG.

It will be remembered by the brethren that, about a year ago, there was a Missionary fund started in this city, which was very liberally subscribed to. This fund was commenced for the purpose of sustaining the families of the Missionaries who have gone on Missions. The calls upon the secretary of that fund are now very numerous. The subscriptions are not all paid, but many of them have been partially paid. It is now proposed to replenish this fund; and as this is a good time for

getting wood, it is a good time to bring some in for this object. Those who feel to subscribe and donate, can report to brother John T. Caine at the President's office. This invitation has also been extended to others who have not contributed; and we now wish to give an opportunity to those who live in the adjoining settlements. We wish to give all an opportunity and a privilege of assisting the families of those who are appointed to go on Missions. Brethren, let us pay up and continue our subscriptions to the fund, that the poor may be provided for, and the hearts of the Saints made glad.

The instructions given seem to turn upon political economy, and the pecuniary and temporal circumstances of this community. It is the burden of the instructions from time to time, and it seems not so much by way of gaining political advancement or influence, but those who have laboured, and still are labouring to lay the foundation for a great and mighty nation, are looking and striving for the improvement of this people, to teach them how to be self-sustaining. It is the wish and desire of those who stand at the head of this people, to pursue that course which will be the most profitable to the kingdom of God, for that will be for their benefit, and that is the burden of the instructions day by day. We are counselled and taught by our brethren to prepare ourselves for self-existence, to look after those things which are calculated to make us free and independent. It appears by the great commotion in the world that we are liable to be cut off at any time from foreign trade, for we are so situated in these distant valleys, that we may be cut off at any time from all distant markets; and it seems to be in the economy of Heaven that this should be so in order that we may become free, and also that we may develop the resources of this our mountain home. By our united efforts we can produce from the elements those things that will be for our best good, and for the general interests of the kingdom of God. The burden of the instructions given by the servants of God from day to day, is for us to labour to draw from the elements for our support. Here are the richest elements that are to be found upon the face of the globe. There is no grain, no vegetables, neither anything that grows upon the face of the earth, that contains that sweetness or nourishment in a greater degree than it does here in this mountain country. The fruit, the vegetables, and all we grow, are of the sweetest and richest kind, and the most nourishing in quality. The fabrics made here will likewise be of the most refined and durable kind. If we labour for it, the finest flax, hemp, and wool, can be produced in this Territory. It is our duty to strive to raise every thing we need for our own consumption. The tea, the coffee, the tobacco, and the whisky, (if we must have such articles,) can all be produced and manufactured here. I am willing to make a bargain with this people to leave off all those things that I have mentioned, if all the people will agree to do likewise. These are things that we can do without; in fact, we are better without them than with them; we are better in our bodies as well as in our purses. The sugar that is needed, and other sweetening, grow here in these valleys of the mountains, and it only needs a little skill and labour to bring it into a more refined state than we have yet been able to produce. Hundreds of waggons and teams would not be able to bring the amount of sweetening from the States that will be raised and manufactured here this season, and the quantity and quality

can be increased and improved every year.

It is a measure of political economy for us to strive to promote the general interest, and to study to do the most good for the community we live in. If we cannot abide the appeal to our consciences, let us abide the appeal to our pockets. (Voice: You have caught us now.) We must not suit our ways to strangers, but we must look to the welfare of Israel.

Brethren, there is a glorious work before us, and great and glorious blessings will be poured out upon us. Peace and plenty surround us, and we are far from the power and corruptions which are now disturbing the enemies of God's people. The Almighty has wisely placed barriers in the way of his enemies, and by them they are now kept back, otherwise they would endeavour to swallow us up in their anger and rage.

We are now in a position that we can do those things of which I have been speaking. We can provide for our future necessities. We can raise up a great and mighty people, who will be led and governed by the principles of righteousness, and we have now an opportunity of doing it in these valleys. The nucleus is formed, the people are here, and we can do everything that is required if we have the disposition to labour for its accomplishment. Let us take hold like men and women of God, like those who are filled with his Holy Spirit, in order that we may accomplish the important work required at our hands. It is a work that should engage our most earnest attention. It is not a thing of a moment, and then to pass away; but it is the kingdom of God that shall remain forever and forever. This is what we are striving to build up; and let us take hold of it in such a manner as we can carry it on, and at the same time sustain ourselves. To do this, we must produce those things that are necessary for our temporal existence; and let us be careful not to destroy what the Lord has given us before we produce another supply from the elements around us. It is our business, and duty, too, to take care of all that the Lord has put into our hands, and not because a word has been said about tea, to go and burn it up or throw it away; but we should put all we are made stewards over to the best possible use.

Now, I have no objection to our keeping things in our possession that are necessary for sickness, but let the whisky and the tobacco be put to their legitimate uses, then all will be right. Where coffee is produced, the people do not use it, but they raise it for the barbarians. In the East Indies and wherever coffee is grown, the inhabitants consider it poison and wonder that it does not poison the outside barbarians, as they term all those whom we consider the civilized and enlightened nations. Some of our physicians will, however, say and contend that it is perfectly harmless, when the facts before us show the effect of coffee, tea, opium, tobacco and other stimulants, and various other foolish and expensive indulgencies to be the cause of reducing the average of human life, so that not one half of those born into the world live to attain the age of seventeen years. Apart from this, it would be a great saving to this people, for they have to bring these things from abroad. Every thing that we cannot produce within ourselves, it would be best for us to do generally without, then we would have means to aid us in producing those things that are necessary to more fully develop the resources of the mountains and valleys of Utah. I mean that we could then use our means to bring the machinery here that we cannot so well manu-

facture, but which, by bringing in a a little, we will be able to manufacture after a while.

While we are professing to be righteous, let us take a course to prove to God, angels and men that we are in earnest, and will live and produce those things that are needed for our own sustenance, and build up cities and make Zion the joy of the whole earth. It is not a mere theory that we have to do with, but it is the building up of the kingdom of God, and it is for those who have the principles of the kingdom in their hearts to seek to permanently establish the Zion of God upon the earth, whether they will be able to maintain the kingdom or not is the Lord's business. We know that the Devil seeks to thwart and overthrow the kingdom, and in all the enterprizes that this people engage in, they may expect his opposition.

We often see that people are frustrated and afflicted; and we frequently suffer in our health, and in things which we seek to accomplish, we meet with such opposition that we have to give them up, but still we should try again and strive to bring stronger influences to bear and thus succeed in the accomplishment of the object we have in view. There is a contention here among the influences we have around us which is—whether the Latter-day Saints will maintain themselves independent of the Devil and his co-adjutors, or whether they will for ever be dependent upon their enemies.

I firmly believe that, with the blessings of the Almighty, we can produce in a short time every thing we need, if we will use the proper exertions. The thing now is to commence and go ahead with an earnestness, and not allow ourselves to be easily thwarted or frustrated. If we fail at one time, let us try again, and bring greater influences and more union, strength and power to bear, that we may succeed the next time. We have the Devil, as well as every natural obstacle to contend with, but we will finally triumph, which is my prayer in the name of Jesus Christ. Amen.

CALL FOR TEAMS TO GO TO THE FRONTIERS.—ENCOURAGEMENT OF HOME MANUFACTURES.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, February* 2, 1862.

REPORTED BY G. D. WATT.

I have a few items of business that I wish to lay before you this morning, and the first is a call upon the brethren for teams to haul the granite blocks from Little Cottonwood to the Temple Block. The road became so muddy that the teams were sent home, but we understand that the road is now very good. This county, Davis, Tooele, and the northern part of Utah counties can forward teams in a day or two, and if the road again becomes bad, they are not so far from their homes but what they can easily return. I wish to have all the teams that can be gathered from this city and the adjoining neighbourhoods and Wards go to work immediately, so that our stone-cutters may have constant work. Some of them are from a distance, and we do not like to have them out of work through want of rough blocks. It requires a large quantity of rock for the first story of the Temple, and we would like to complete the walls of that story, and as much more as possible during the present season.

I have another call to make upon the people now, which I wish to go out from this place. You will recollect that a year ago this coming spring we sent some two hundred teams to the Frontiers to bring the Saints to this Territory. We wish to send three hundred this year, and they are as few as will answer to accomplish the purpose. Last season I think there were rising of sixty teams went from this city. I shall propose that we make the dividend as we did last year, and let this city take the lead; and if we are not over one quarter in number, we ought to be in faith and good works. We know that the people in this city and in the regions round about are wealthy in cattle, and you know very well that it is against my doctrine and feelings for men to scrape together the wealth of the world and let it waste and do no good. We have more stock than we well take care of. We want to send some twelve hundred yoke of cattle to the States for freight and people, and we want to send some cattle to sell and purchase things that are needed for families when crossing the Plains, for we wish to bring all the poor that can get to the Frontiers in time to come on this season.

Now I have a particular request to make of all our capitalists, and that is, for them to send and procure machinery to aid in supplying all our reasonable wants in manufactured articles, that we may have everything within ourselves for houses, for goods, for chattels, for chariots, for ribbons, and for ruffles, yes, everything that we require to clothe ourselves with from the stockings on our feet to the articles worn on our heads. You who have money and other available means, send and get such machinery as is really necessary for manufacturing those things that we require to make us comfortable. It is our duty to do this, and it is not your duty neither is it mine to send

and get ten thousand dollars worth of ribbons.

It may be asked, "Does not brother Brigham buy as many store goods for his wives and children as any man in the Territory of Utah?" I buy more. Probably I bestow more, according to the number I have to sustain, than any other man. "Why do you do so?" Shall I say, to keep peace out of the family, or to keep peace in the family? Which is it? I will leave that for you to answer. Such buying is no part of the duty of any man in this community; neither is it the duty of any man to be a merchant in this community, in the manner that many are and have been. I frequently tell the people that it is no part of my religion or duty to dance, but it is as much a part of my religious duty to dance as it is to buy ribbons and other useless articles of clothing. We are permitted to do such things because of our ignorance, and the sin that is in the world; because of the want of the knowledge possessed by heavenly beings; the want of true knowledge concerning the earth and the inhabitants thereon. Were it not for this ignorance and darkness we should not be pardoned as we are now. When we become weaned from the love of the world, become humble, penitent, contrite in spirit, and begin to love the Lord a little, it almost distracts us—some almost go crazy.

At no distant period merchandizing in imported goods will cease in this Territory, and the fabrics we wear will be manufactured by ourselves—imported fabrics will not be here. The inquiry may arise, "What will be done with the money that will accumulate?" for we have paid merchants here during eleven to twelve years past not less than from six to ten hundred thousand dollars annually. If any should be fearful that they will be cumbered with surplus means, I will promise them to provide a way in which they may expend their means for the up-building of the kingdom of God. I do not feel to find fault, complain, or cast reflections upon myself, upon my family, or upon my brethren and sisters for what we have hitherto done and still are doing in the capacity of merchants, or purchasers, or consumers. I look forward to the time when this people will possess what is called the wealth of the earth, that is, those articles which are accounted very valuable, but many of which are in reality of very little worth. The diamond is considered of the most value, still its intrinsic value is but trifling; by heat it can be burned like other coal; I esteem gold as more valuable, for it cannot be consumed by fire. We would like to have a little of this metal, for how much better would it be to drink out of a gold cup than out of an old rusty tin basin. We expect to have earthen ware, it is true, when we get men here that know how to put the material together to make it, but if you accidentally let a piece of fine expensive earthenware drop, it breaks and that is the end of it; should a child or a grown person make a misstep and fall, when carrying a gold or silver cup or vessel, it cannot be broken. But this will be hereafter, it is not yet. When we see the time that the people will possess the true riches of the earth and the heavens, we can preserve that which we have, it will not be stolen by thieves.

Apparently the merchandizing interest in this community is coming to a close, and I feel like urging upon the people the necessity of preparing to grow and manufacture that which they consume. It is my indispensable duty to urge this important item upon them and to warn them of coming evil to themselves, unless they

attend to it. We want, in view of this, a liberal turn out of teams to bring machinery from the East this coming summer. It may be asked what we need here. Why are your wives unable to card a little wool into rolls to spin and knit you and your children some stockings? Because they have no cards. Suppose there was not a carding machine in this Territory or a single pair of hand cards, and they were not to be had, how could we make ourselves comfortable without them? We might possibly manage to make cloth in a rude way, but the demand would be far beyond the supply—it could not possibly keep pace with the wants of our growing community. We need a card-making machine here, one that will draw the wire, perforate the leather, and cut, bend, and insert the teeth. We could make one here, but it would cost much more than to import one. I want some of the brethren to send and get one or more machines of this kind, for we do not need many; but when we come to cotton and wollen fabrics that we need to wear every day, and without which we can not be so comfortable as we now are, we need much machinery to manufacture them. We now need twenty times more carding machines in this Territory than we have. Wool now lies in the mill month after month before it can be carded, which injures it. Will our capitalists send and bring in carding machines and other machinery? I want to see fifty or one hundred cotton spinning-jennies, introduced into the country, they will cost about one hundred dollars each, and with one of them a child twelve or fifteen years old can in a day gin, card, and spin cotton enough to make twelve yards of cloth.

These are matters that pertain to our present life, to us at this time and in our present circumstances. I am anxious that the people should fully understand the vital importance of maintaining their present lives to make them useful, hence I speak much in this strain. There is great credit due the female portion of our community for the things they try to teach their children; still I would like to see a closer application in giving their daughters a good sound practical moral education. I feel gratified when I look around upon the congregation and see many of the mothers wearing dresses they have made themselves of wool grown in this Territory; and I have not seen in any new country a better article of cloth than our sisters make here; it will bear the inspection of the most fastidious votaries of pride and fashion; in that class of goods it cannot be excelled. Great credit is due to this people for the progress they have made. We have not in our society an aristocratic circle. Whether a brother wears a coon skin cap or a fine beaver hat is all the same to us. If a person is a faithful servant of God we do not object to his coming to meeting, though he has only but a piece of buffalo skin to wear on his head. We partake of the sacrament with him, hail him in the street as a brother and a friend, ride with him, converse with him, meet with him in social parties, and greet him as an equal. I also see brethren walk into meeting with overcoats on which their wives and daughters have made, but suppose you had not the means for getting your wool carded, nor the means for carding it yourselves, could you have produced the excellent cloth you now wear? You could not.

I delight to see the mother learn her daugthers to be housekeepers; to be particular, clean, and neat; to sew, spin, and weave; to make butter and cheese; and I have no objection to their learning to cultivate flowers

herbs, and useful shrubs in the gardens. It is good for their health to rise early in the morning and work in the soil an hour or two before breakfast; this practice is especially beneficial to those who have weak lungs. And while you delight in raising flowers, &c., do not neglect to learn how to take care of the cream, and how to make of it good wholesome butter, and of the milk good healthy nutritious cheese; neither forget your sewing, spinning, and weaving; and I would not have them neglect to learn music and would encourage them to read history and the Scriptures, to take up a newspaper, geography, and other publications, and make themselves acquainted with the manners and customs of distant kingdoms and nations, with their laws, religion, geographical location on the face of the world, their climate, natural productions, the extent of their commerce, and the nature of their political organization; in fine, let our boys and girls be thoroughly instructed in every useful branch of physical and mental education. Let this education begin early. Teach little children the principles of order; the little girl to put the broom in its right place, to arrange the stove furniture in the neatest possible way, and everything in its own place. Teach them to lay away their clothing neatly, and where it can be found; and when they tear their frocks and aprons teach them how to mend the rent so neatly that the place cannot be seen at a short distance; and instead of asking your husbands to buy them ribbons and frills, learn them to make them of the material we can produce. Teach the little boys to lay away the garden hoe, the spade, &c., where they will not be destroyed by rust; and let them have access to tools that they may learn their use, and develop their mechanical skill while young; and see that they gather up the tools when they have done with them, and deposit them in the proper place. Let both males and females encourage within them mechanical ingenuity, and seek constantly to understand the world they are in, and what use to make of their existence.

It is unnecessary to send to England, to France, to the East Indies, to China, or to any other country for a little crockery ware, silk, calico, muslin, &c., for we can make those articles here. We need the machinery; let us unite and get it. Last fall brother A. R. Wright brought in an excellent piece of machinery for manufacturing flax; it now belongs to brother Pyper. I would like to see some man manifest interest enough to take that machinery and put it to work. Thousands of pounds of flax could be worked up by it this coming fall and next winter. Who will do this? I know not.

This people are dilatory in some things. What are many of them thinking about? The kingdom of God, sometimes. They want to pray and have faith just sufficient to keep in the path of the angel that is going round to gather up the righteous, and the rest of the time their minds are upon a gold mine, or upon going to the States to buy goods, and they see themselves behind a counter, "Ah," think they, "Won't I look a gentlemanly looking man when I am dealing out the calico?" I never could, the poorest day I ever saw in my life, descend so low as to stand behind a counter. Taking that class of men as a whole, I think they are of extremely small calibre.

Women and children can deal out pins, and needles, and ribbons; this is too trifling a business for men. Their business is to organize the elements and draw from them the raw material in abundance, and then manufacture

it into those things which are calculated to make comfortable, beautiful, lovely, healthy, and happy God's people. Our brethren calculate on the increase of their stock, and are keen to gather around them the riches of this life, but they do not make judicious calculations how to dispose of those riches to the best advantage. They will fill the whole country with stock of every kind, but can see no way how it should be put to proper use. The merchant calculates that he will make fifty or a hundred thousand dollars in so many years, but if you ask him what he is going to do with it he is astonished at the question, for he never thought of that. All he thought of was piling up the riches. Did you ever think it was your privilege to place those riches out to usury in building up the kingdom of God? Do you not belong to the Church of God? Do you not pray? What do you pray for? One says, "I pray the Lord to keep and preserve me, to sanctify me and prepare me for his kingdom and glory; I just want to slip inside the gate, I am not very ambitious." Do you think anything about preparing for it here? "Only in heart, or in spirit.

My doctrine is, to put every dollar to usury for building up the kingdom of God, whether it be much or little. I want the brethren to man out their teams, and send down three hundred this season, and four or five hundred when required. And then I want to see the brethren join together their teams and money and send for machinery, besides sending teams for the poor; and thus we will fill the Territory with the necessary articles of machinery for a self-sustaining people. It is necessary for us to sustain ourselves, or we will be left in poverty, nakedness, and distress, as a consequence of war and the breaking up of the general government. We now meet men who seemingly have very little clothing—they wear patch upon patch. I would not by this remark have it understood that clothing ought not to be neatly and somewhat extensively mended, but I have seen men wear pantaloons so patched that it would puzzle you to place your finger upon a piece of the original. They have wives and daughthers, but they do not spin. In Exodus we read, "And all the women that were wise-hearted did spin with their hands." If, instead of our wives and daughters passing their hours in idleness, folding their hands, and rocking themselves in their easy chairs, they would spin a little wool, and a little cotton from our Dixie, or that grown in their own gardens and fields, and make some good warm clothing for the men and boys, and some linsey frocks for the women and girls, they could with propriety be called wise women in Israel. If you happen to be in a party where I am and wearing dresses made with your own hands, I shall take pleasure in dancing with you in preference to the lady dressed in silks and satins. We can do this, but we need to be taught day after day, month after month, and year after year.

Human beings are expected by their Creator to be actively employed in doing good every day of their lives, either in improving their own mental and physical condition or that of their neighbours. But there are thousands whose days, months, and years are nothing more than a blank; there is not a single trace upon their life's pages that might be construed as useful to the cause of humanity. This people have embraced the philosophy of eternal lives, and in view of this we should cease to be children and become philosophers, understanding our own existence, its purpose and ultimate design, then our

days will not become a blank through ignorance, but every day will bring with it its useful and profitable employment. God has placed us here, given us the ability we possess, and supplied the means upon which we can operate to produce social, national, and eternal happiness.

Seeing we are so wonderfully endowed with priceless gifts by our Heavenly Father, will he not require usury at our hands? He will. But he has made us agents to ourselves, which makes us responsible for the way in which we use the talents he has given us, for the manner we expend the gold and silver, the wheat and fine flour, the cattle upon a thousand hills, and the wine and oil, for they all belong to Him; and we too belong to Him, but he has created man after His own image, and endowed him with a germ of independence that will crown him a God through his faithfulness. He requires us to devote these godlike powers to our own advantage, life, wealth, beauty, comfort, and exaltation by giving to His cause—the cause of righteousness — universal triumph over sin. Then do not hoard up your gold; if you do, it will canker, but put out every dollar to usury. Instead of your souls being bound up in your cattle and other property, put it all where it should be placed for the benefit of the kingdom of God on earth and for his glory.

I have merely touched this subject. I wish the Elders, and we have many talented Elders, to verbally follow out this subject in the afternoon, and then physically follow it out by rightly using your cattle and waggons, your silver and gold, and your time and talents, then God will bless us. Amen.

ROBBING THE DEAD.—DANCING, NOT A PART OF THE SAINTS' RELIGION.—KINDNESS IN GOVERNMENT.—MORE TELEGRAPHIC WIRES.

Remarks by President BRIGHAM YOUNG *made in the Tabernacle, Great Salt Lake City, February* 9, 1862.

REPORTED BY G. D. WATT.

I have four sermons that I wish to preach this morning, and I wish about thirty-five minutes in which to preach them.

The first subject I shall notice this morning is robbing the dead. Many have desired me to express myself in public relative to what has transpired in our grave yard during four or five years past. Robbing the dead is not a new thing. Robbing dead people of their jewelry and clothing is customary in the cities of Europe; and it has been and is customary in many places to steal the body for the purpose of dissection. I have, in the

course of my life, been under the necessity of watching graves to keep them from being robbed.

It appears that a man named John Baptiste has practised robbing the dead of their clothing in our grave yard during some five years past. If you wish to know what I think about it, I answer, I am unable to think so low as to fully get at such a mean, contemptible, damnable trick. To hang a man for such a deed would not begin to satisfy my feelings. What shall we do with him? Shoot him? No, that would do no good to anybody but himself. Would you imprison him during life? That would do nobody any good. What I would do with him came to me quickly, after I heard of the circumstance; this I will mention, before I make other remarks. If it was left to me, I would make him a fugitive and a vagabond upon the earth. This would be my sentence, but probably the people will not want this done.

Many are anxious to know what effect it will have upon their dead who have been robbed. I have three sisters in the grave yard in this city, and two wives, and several children, besides other connections and near relatives. I have not been to open any of their graves to see whether they were robbed, and do not mean to do so. I gave them as good a burial as I could; and in burying our dead, we all have made everything as agreeable and as comfortable as we could to the eye and taste of the people in their various capacities, according to the best of our judgments; we have done our duty in this particular, and I for one am satisfied. I will defy any thief there is on the earth or in hell to rob a Saint of one blessing. A thief may dig up dead bodies and sell them for the dissecting knife, or may take their raiment from them, but when the resurrection takes place, the Saints will come forth with all the glory, beauty, and excellency of resurrected Saints clothed as they were when they were laid away.

Some may inquire whether it is necessary to put fresh linen into the coffins of those who have been robbed of their clothing. As to this you can pursue the course that will give you the most contentment and satisfaction; but if the dead are laid away as well as they can be, I will promise you that they will be well clothed in the resurrection, for the earth and the elements around it are full of these things. All that is needed is power to bring forth those things necessary, as Jesus did when he fed the multitude with a few loaves and fishes, perhaps no more than would on ordinary occasions feed six men; he organized the elements around, and fed five thousand. In the resurrection everything that is necessary will be brought from the elements to clothe and to beautify the resurrected Saints, who will receive their reward. I do not trouble myself about my dead. If they are stripped of their clothing, I do not want to know it.

Some, I have been informed, can now remember having had singular dreams, and others have heard rappings on the floor, on the bedstead, on the door, on the table, &c., and have imagined that they might have proceeded from the spirits of the dead calling on their friends to give them clothing, for they were naked. My dead friends have not been to me to tell me that they were naked, cold, &c.; and if any such rappings should come to me, I should tell them to go to their own place. I have little faith in those rappings. If I felt that I ought to pay attention to such things, I would not, so to speak, let my right hand know what my left did; and it would require a greater power than John Baptiste to make me believe either a truth or a lie.

I thought the remark made by a lad to a group of weeping women was very appropriate, though I do not blame them for weeping when they saw the clothing they had put upon their departed darlings; said he, "supposing the linen was all burnt up and the ashes scattered to the four winds, could not the angel Gabriel call those particles together as easily as he could call together the particles of the body?" The elements are all here, and they will be called forth in their proper time and place. Let the minds of the people be at rest upon this matter. What has been done they cannot help. If any wish to open the graves of their dead and put clothing in the coffins to satisfy their feelings, all right; I am satisfied. I am also satisfied that had we been brought up and traditionated to burn a wife upon the funeral pile, we should not be satisfied unless this practice was followed out; we would have the same grief and sorrow that we now have when we find that our dead have been robbed of their clothing. Or if we had been brought up as our natives are, when a chief died if we did not kill a wife or two, a few horses, or a few prisoners, &c., as soon as the darkness of night set in we very likely should fancy ourselves haunted with the spirits of the dead, dissatisfied at our not giving them proper burial rites, and company to pass with them through the dark shadows of the grave to the good land where there are better hunting grounds. The power and influence of tradition has a great deal to do with the way we feel about this matter of our dead being robbed.

We are here in circumstances to bury our dead according to the order of the Priestood. But some of our brethren die upon the ocean; they cannot be buried in a burying ground, but they are sewed up in canvas and cast into the sea, and perhaps in two minutes after they are in the bowels of the shark, yet those persons will come forth in the resurrection, and receive all the glory of which they are worthy, and be clothed upon with all the beauty of resurrected Saints, as much so as if they had been laid away in a gold or silver coffin, and in a place expressly for burying the dead. If you think opposite to this your thoughts are in vain. "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." If the particles of which the body is composed are distributed to the four quarters of the earth, at the sound of the trumpet, when the dead are to come forth the dust that composed their bodies, that portion which is suffered to endure, will come from the ends of the earth, mote by mote, particle by particle, atom to atom, bone to bone, sinew to sinew, and flesh will cover them, and the same body will come forth in the resurrection, as much so as the body of Jesus came forth from the tomb.

Do as you please with regard to taking up your friends. If I should undertake to do anything of the kind, I should clothe them completely and then lay them away again. And if you are afraid of their being robbed again, put them into your gardens, where you can watch them by day and night until you are pretty sure that the clothing is rotted, and then lay them away in the burying ground. I would let my friends lay and sleep in peace. I am aware of the excited state of the feelings of the community; I have little to say about the cause of it;

The meanness of the act is so far beneath my comprehension that I have not ventured to think much about it.

I will now proceed to my next text. I have lately preached a short sermon to the Bishops, in a Bishops' meeting, and I now wish to present the subject of those remarks to this congregation; they were in relation to the Bishops building dancing-rooms for their school-houses and ward meetings. In my heart, soul, affections, feelings, and judgment, I am opposed to making a cotillion hall a place of worship. All men have their agency, and should be permitted to act as freely as consistent, that they may manifest by their acts whether they are controlled by the pure principle of righteousness. Many of you remember that at first we asssembled in a bowery on the south-east corner of this block, where we met for some time under its shade, and held preaching meetings, sacrament meetings, political meetings, and every kind of public gathering, because it was the only place that would then accommodate the people. Soon after that we built this Tabernacle. We probably had not the first stick of timber on the ground before I was besought to build it for dancing in and for theatrical purposes. I said no, to every one that requested me to do that. I told them that dancing and theatrical performances were no part of our religion; we are merely permitted to occupy a portion of the time in those amusements, being very careful not to grieve the Spirit of the Lord. More or less amusement of that kind suits our organization, but when we come to the things of God, I had rather not have them mixed up with amusement like a dish of sucotash.

I like to dance, but do I want to sin? No; rather than sin I would wish never to dance or hear a fiddle again while I live. Let that which I would sin in be taken from me, and let me be kept from it from this time henceforth and for ever, no matter what it is. I like my pastimes and enjoy myself as you do, in amusements wherein we do not sin. Brother E. D. Woolley and myself had some conversation on this subject, and he thought that he would build a house to accommodate social gatherings, but could not at that time very well do it, so I built the hall which is called the Social Hall. In it are combined a dancing-room and a small stage for theatrical performances. That is our fun hall, and not a place in which to administer the sacrament. We dedicated it to the purpose for which it was built, and from the day we first met there until now, I would rather see it laid in ashes in a moment than to see it possessed by the wicked. We prayed that the Lord would preserve it to the Saints; and if it could not thus be preserved, let it be destroyed and not be occupied by the wicked. You know what spirit attends that room. There we have had governors, judges, doctors, lawyers, merchants, passers-by, &c., who did not belong to our Church, and what has been the universal declaration of each and every one? "I never felt so well before in all my life at any party as I do here;" and the Saints do not feel as well in any other place of amusement. We have a beautiful assembly room in the 13th Ward, but you cannot feel as well in a party there as you can in the hall that was built and dedicated to that purpose. Every thing in its time, and every thing in its place.

In the year 1849, I think it was, I was called upon to give a draft for a school-house, that would be commodious and suitable for each ward. I gave that draft, and I do not think that I could now alter it for the better. Has there been a school-house built according to the draft? There have been a few wings built,

and the main body of the building I drafted was not intended for a dancing-hall. By referring to the plan I gave, you can see my idea of a Ward school-house, but it has not been carried out. It is now whispered around that we are opposed to dancing in the 14th Ward School-room. This is not so. I have been there several times, and enjoyed myself well, as also in the 13th Ward house, which is called the Assembly Rooms, though I would call it a cotillion hall. I am opposed to making the youth of our land believe that dancing and frolicking are a part of our religion, when in truth they are not any part of it, though I hear from every quarter that the Gentiles say, "I like this part of your religion, for I understand that this is one branch of your religion, and I like this dancing very much." It is no part of our religion, and I am opposed to devoting to a cotillion room, a house set apart for the worship of God. I am opposed to having cotillions or theatrical performances in this Tabernacle. I am opposed to making this a fun hall, I do not mean for wickedness, I mean for the recuperation of our spirits and bodies. I shall not be opposed to the brethren's building a meeting-house somewhere else, and keeping their cotillions halls for parties, but I am not willing that they should convert the house that has been set apart for religious meetings into a dancing hall.

I will now pass to my third text. I can say with confidence, that there is no people on the face of this earth that pay more respect to females than do this people. I know of no community where females enjoy the privileges they do here. If any one of them is old and withered and so dried up that you have to put weights on her skirts to keep her from blowing away, she is so privileged that she is in everybody's dish or platter—her nose is everywhere present—and still she will go home and tell her husband that she is slighted. Here we see the marked effect of the curse that was in the beginning placed upon woman, their desire is to their husbands all the time. It is also written, "and he shall rule over you." Now put the two together. Nobody else must be spoken to, no other body must be danced with, no other lady must sit at the head of the table with her husband.

A few years ago one of my wives, when talking about wives leaving their husbands said, "I wish my husband's wives would leave him, every soul of them except myself." That is the way they all feel, more or less, at times, both old and young. The ladies of seventy, seventy-five, eighty, and eighty-five years of age are greeted here with the same cheerfulness as are the rest. All are greeted with kindness, respect, and gentleness, no matter whether they wear linsey or silks and satin, they are all alike respected and beloved according to their behaviour; at least they are so far as I am concerned.

It may be all well enough if a woman can attain faith to throw off the curse, but there is one thing she cannot away with, at least not so far as I am concerned, and that is, "and he shall rule over thee." I can do that by causing my women to do as they have a mind to, and at the same time they do not know what is going on. When I say rule, I do not mean with an iron hand, but merely to take the lead—to lead them in the path I wish them to walk in. They may be determined not to answer my will, but they are doing it all the time without knowing it. Kindness, love, and affection are the best rod to use upon the refractory. Solomon is said to have been the wisest man that ever lived, and he is said to have

recommended another kind of rod. I have tried both kinds on children. I can pick out scores of men in this congregation who have driven their children from them by using the wooden rod. Where there is severity there is no affection or filial feeling in the hearts of either party; the children would rather be away from father than be with him.

In some families the children are afraid to see father—they will run and hide as from a tyrant. My children are not afraid of my foot-fall; except in the case of their having done something wrong they are not afraid to approach me. I could break the wills of my little children, and whip them to this, that, and the other, but this I do not do. Let the child have a mild training until it has judgment and sense to guide it. I differ with Solomon's recorded saying as to spoiling the child by sparing the rod. True it is written in the New Testament that "whom the Lord loveth he chasteneth." It is necessary to try the faith of children as well as of grown people, but there are ways of doing so besides taking a club and knocking them down with it. "If you love me keep my commandments." "Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light." There is nothing consistent in abusing your wives and children. There is quite a portion of the Elders of Israel who do not know how to use one wife well. I love my wives, respect them, and honour them, but to make a queen of one and peasants of the rest I have no such disposition, neither do I expect to do it.

I will now pass to my fourth text, and the sermon will be quite brief. It is well known that we now receive news from the west and east by the telegraphic wire that is stretched across the Continent. Last night we read a manuscript telegram, containing yesterday's news from New York City and Chicago. There are a great many in this Territory, who want that news while it is fresh, but it goes into our printing-office, and there remains from two to five days before the people can get it. I want a company raised to stretch a wire through our settlements in this Territory, that information may be communicated to all parts with lightning speed.

I am now constantly annoyed with "What is the news? Have you received it?" Yes, we have received it. "When" Three or four days ago, but it is not yet set up; when, at the same time, if there is a particle of manuscript telegram in my office, they never rest until they get it; and when they have got it they seem to care no more about it.

I wish some kind of arrangements entered into whereby we can have the news before us in some reasonable time. We have been put off with printers' excuses until I am tired. We send down to the printing-office, and inquire if the extra is out. Answer—"It will be out in a few minutes." We wait until morning and send again. "It will be out in a few minutes; we are now working at it; when, perhaps, it has never been touched. This I do not like. Thus endeth my fourth and last sermon.

May the Lord bless you all, brethren. Amen.

COVETOUSNESS.—LABOURS OF THE ELDERS.—MISSION TO FORM A SOUTHERN SETTLEMENT.—GRUMBLING.

Discourse delivered by Elder GEORGE A. SMITH, *in the Bowery, Great Salt Lake City, October* 20, 1861.

REPORTED BY J. V. LONG.

I regard it a distinguished privilege conferred upon me, whenever I have the opportunity of arising in this congregation and speaking to my brethren and sisters. The Priesthood which the Lord has conferred upon my head through his servant, and which in his abundant mercy he has enabled me thus far to magnify, is my joy, my theme, and the thoughts and reflections of my soul are how and by what means I may in the best possible manner make honourable all those blessings and ordinations which have been conferred upon my head. It is and ever has been, since I entered into this Church, my desire to be found among those who are valiant for the truth.

The light of the fulness of the everlasting Gospel which, through the voice of the servants of God in the last days, called through the instrumentality of Joseph Smith the Prophet, has been caused to shine or to glimmer in every part of the earth, gives me joy. It is still shining forth, and has caught the attention of thousands that are now here in this Territory, and caused them to come to Zion for the purpose of worshipping God under the instruction of the Prophets, that they might learn more fully the mind and will of Heaven, and the ordinances of the Gospel that are necessary for the living and the dead.

"And it shall come to pass in the last days," saith the Prophet, "that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah, chap. ii. verses 2 and 3.

It is for this purpose that we may be taught of the ways of the Lord, and that we may walk in his paths that we have gathered from almost every nation under heaven.

It is well understood that the human race have been traditioned to the utmost extreme that tradition could possibly be impressed in the human breast, in the practice of covetousness, the worship of money, the love of earthly goods, the desire to possess property, to control wealth, has been planted in the breast, soul and heart of almost every man in the world from generation to generation. It has been the great ruling Deity, and the object worshipped by the whole Christian world. It has found its way into the pulpit, into the monastery, into the cloister, and into every department of life. No man seems to desire an office, or is called upon to fulfil an office for the public good, but the first thing to be considered is, What will it pay? How much can we make? "Is there money in it?" The god of this world

has dominion over the souls of men to an unlimited extent. Let an Elder go among them to preach without purse or scrip, and tell them so, and they will immediately say, "We can believe your religion a great deal better than we can believe that you come to preach without having your salary paid. Why, the assumption is ridiculous; do not think to stuff us with such a doctrine as that."

With these traditions firmly imprinted upon our minds we have been gathered, and have brought along our schooling and notions that we have imbibed while at school; but with all these things we brought along a feeling in our souls to build up Zion, and to be faithful in all things so long as we remain in this life, that we may inherit blessings in the life which is to come. We came here inspired with a feeling to awaken in our breasts an unlimited desire to labour for the building up of Zion, and this desire exists in a great many Elders. Some of the brethren have desired to go to different parts of the earth to preach the Gospel, part of them for the sake of making it a matter of profit: yes, men who have been ordained to the Priesthood will dare to ask how much they can make of a Mission, when their business is to labour for the building up of the kingdom of God. This feeling of speculation has gone so far as to engross the attention of men in the ministry, so that wherever they have gone they have levied grievous contributions upon the people, and it seems to have been the first thing about which they have planned, and that every step they have taken has been with a view to a reward in gold! In some instances the poor have been taxed, those to whom the Gospel should have been preached freely, without money and without price, to furnish money to gratify the ambition that reigned in the breasts of certain Elders; I hope they are not many, but there are a few instances no doubt.

On the other hand, the Elders that have remained at home ever since the Church was driven from Jackson county, and that have continued to farm and perform different services at their business, have not by any means been idle spectators, but they have been pillars in the Church. For as soon as the Church was organized, Bishops, Councillors, and Teachers were necessary to give counsel and to preside in the temporal affairs of the Church, thereby sustaining the kingdom; and while these and many other Elders have not been conspicuous as Elders travelling abroad, they have yet been pillars at home in constructing and building up the kingdom of God on the earth.

While we take this into consideration we will again review, for a moment, the present acts of the Elders generally, for very few of the whole body of the Elders can be pointed out as having done a great work at a particular place. What the world call having done a great work, or big things, is somewhat different from the kind of work that the Elders in this Church are expected to do For instance, it is said that Saint Patrick went to Ireland and banished all the toads and frogs, and then converted the whole of Ireland, and that he not only converted the people, but the best of it is that the greater part of them remain firm to the faith of Catholicism until the present day.

There are a few Elders who have baptized their thousands, and an account may be found in the records of the Church of some who have gone on Missions and baptized their hundreds; but as a general thing it is hard to find but few who were very distinguished in this respect. Constant labour, diligence and humility may and does gather many, they are baptized and receive the fulness of

the Gospel. But only a portion of those who have embraced the Gospel under the auspices of those successful Elders, have had faith and energy enough to gather with the Saints to take part in helping to build up Zion. By-and-bye sub-division takes place, and the people spread themselves abroad upon the right and upon the left, forming new settlements all through this great desert. In this way the work has attained its present position, and the kingdom is being built up. It is like the labourer with his spade and wheelbarrow, who commences on a large hill and digs, and finally wheels it away. Well, says the passer-by, that is small business; but by-and-bye you pass that way and the hill is removed, and a fine city is on its site.

The Elders are steadily and quietly operating for the spread of truth and the advancement of the kingdom of God, and before the world are aware of it, their rotten dynasties and corrupt governments will be undermined and crumble to dust. You notice a bee, it carries a little honey to the hive, and continues to do so from week to week and from month to month, and lays up a store of the most delicious of earthly substance and the choicest of earth's sweets, and this is the result of the little busy bee. So it is, and so it should be with the Elders in Zion. It is not that we are required to do and perform everything in a minute, but by using the minutes to do the little things that are within our reach, and striving always to do them properly. Zion is silently spreading her curtains, strengthening her stakes, and lengthening out her cords, and she will so continue until her wisdom, her influence and her power circumscribe the globe. Who is doing this? The Lord is doing it and it is marvellous in our eyes. But in all this we have to contend with our tradition, we have to contend with the god of this world—the love of money,—with our covetousnes, and we have to contend above all with our ignorance. Men can sit in the congregation and be taught by the Presidency; yes, be taught to the easiest lessons ever taught, year after year, and these teachings seems to make no impression upon them. Those valuable instructions are, to a great many, like pearls cast before swine. Again there are numbers of our brethren who have had to go to the States and to California, in order to see the difference between the kingdom of God and the kingdoms of the Devil. Then after a few years they come back and say, well I declare I never saw things in such a condition before, how wicked the world is becoming now to what it was before I came into the Church. We have another class of men who can go to ward meetings and say they would labour to build up the kingdom, and even to build a city upon a rock, and farm upon naked land, and settle upon the highest peaks, if counselled to do so. But there are extremes of expression and thought To go forth and preach the Gospel, teaching faith, repentance, and baptism for the remission of sins, and to contend against the arguments presented by the Gentile world, has been and still continues to be one of the most laudable employments in the kingdom of God, but a comparatively ignorant man can do it. It is not the learned, nor the wise men the Lord called to do this, but it is the reverse; he calls the weak things of this world to confound the wise and the mighty. It reminds me of a story that Bishop Hardy tells about Luke Johnson. When he went to preach the Gospel in Massachussetts, he was plainly dressed, his trowsers were strapped down to his cowhide boots, because they were not quite long enough. One man said, have

you seen the Mormon? No, was the reply, have you? Yes, said the man, I saw one and heard him preach, and he said "the Lord hath called the weak things of this world to confound the wise and mighty, and by mighty I thought so." It was but a little while till the only argument used against this doctrine was mobocracy, a row at the meeting, a coat of tar and feathers, a shower of mud or the lighted torch.

The man that exerts his power, his influence and understanding to guide Zion at home, to develope our resources. to shape, bend, and make useful the elements and facilities which lie dormant in these surrounding hills, has to possess superior wisdom, a greater degree of knowledge; and the Holy Spirit influences the leaders of this Church, those that are called to act as Trustees, or in any other department of the home affairs of Zion. It is required of us to seek wisdom out of the best books, that a foundation may be laid and all things properly prepared for the great future, that our institutions may be rendered permanent and self-sustaining, that all things may be properly carried on, according to the mind and will of Heaven. It is in this respect that the leaders of the people called Latter-day Saints have shown themselves to be the wise men upon the earth, and it is in this respect, too, that a large portion of the people have failed to see the grandeur and magnificence of the Counsels of the First Presidency, but have suffered themselves to remain in ignorance and stupidity.

I presume now that in speaking at the present time, I am addressing a considerable portion of those brethren who have been called on to strengthen the stakes of Zion on the southern borders of our Territory. The Twelve being called to act a part in organizing this Mission, has caused me to fall in company with a considerable number of those brethren who are counselled to go south and raise cotton, and I can realize to a great extent the feelings which exist in some of their breasts. A man who has come into this Valley to make Zion his home, has gone to work and by untiring industry has surrounded himself with comforts, and probably with wealth and an abundance of this world's goods; he can proclaim himself an Elder in Israel who is ready for anything. Such a man would go into the mountains to hedge up the way of our enemies, go abroad and preach the Gospel, and in fact he will find himself constantly called to assist in establishing Zion.

The word of the Presidency is, brethren, it is necessary to strengthen the southern border of our thriving Territory, and this is for the general good of all. Now you go down south and raise cotton and you will be blessed more than you ever have been heretofore, and know that in doing this you are doing your part to build up Zion. But some do not feel so. Why, I have seen faces look as long as a sectarian parson's face, comparatively speaking; I have seen diseases appear in men that had heretofore been considered healthy, and that too as soon at they heard they were wanted to perform any unpleasant mission. I have sometimes argued the case, and tried to persuade them, in regard to this mission that it would do them good. Oh, but they will reply I have always been sick in a warm country. Well, I have told them, we can, in the cotton country, in a few hours riding, give you any climate from the torrid to the frigid zone. But this is not the difficulty. This cotton mission rouses up covetous feelings, for it must be remembered that the prospects for a large farm are not very good there. We can make more

here; we can get more wealth and get along faster if we stay here, than we can raising cotton in Washington county. And in fact a few of the brethren feel disheartened about going south to raise cotton, indigo, and such other articles as we cannot raise in this part of the Territory. A brother came into the office the other day and volunteered to go south to the cotton country, then he came in the next day and said he had been too fast in volunteering, that he had not got sufficient clothes to wear. I told him that it was a great deal warmer in that country than it is in this, and consequently he could do with less clothing. But he felt that he must go to work and get more clothing for his family before he could go. I replied that I considered the best thing he could do was to raise a quarter of an acre of cotton. I showed him some cloth that my wife had been spinning and weaving. Then he said his wife did not know how. I told him mine did not until she learned.

It has been my lot to take part in the starting of settlements in the southern portion of this Territory; I have assisted in settling the country from the cotton district in Washington county to Utah mountain. It used to be nearly as much work to get a man to go to Iron county as it was for John Bunyan in the Pilgrim's Progress to get poor Christians into heaven. When I got them started south, they would meet at every settlement on the road, men who would discourage them by saying "you are going to a poor country, Oh how I pity you, you will starve in that miserable country, here is a good piece of ground close by me, you had better stop, I can sell you all the grain you will want for seed and to eat; you are going away out of the world." In this way hundreds of those who were counselled to go to the far south were stopped in Utah county, or turned aside from fulfilling what was desired of them. When I led the first company to Parowan, some of the brethren insisted there was not grass enough to keep their cattle through the winter, when in reality there was an abundance of feed for thousands of stock, and in a few weeks they hardly knew their own cattle, they had improved so much. These incidents have been a lesson to me, and I felt that I wanted to preach to the brethren upon the subject of going south. We are going down there to raise cotton, and the Presidency want men who are called to go upon this Mission to let it have their undivided attention.

There are a few that have always allowed themselves the indulgence of whining and finding fault whenever they pleased. This is very wrong. A spirit to find fault is an enemy to your peace and comfort, and also to the happiness of those around you. It is a key to your destruction. It is so in our home affairs, when you go abroad and exercise this influence among the people you sow a spirit of dissension in the midst of Israel. If you have a portion of Priesthood upon you; you disgrace it in doing so. If you have been baptized for the remission of sins you dishonour that baptism in doing this. Some will grumble and quarrel, until they go into partnership with Satan to oppose the kingdom, lose the spirit and deny the faith. It is Satan's business to oppose the Saints, but those professing to be Saints should labour for the good of the kingdom of God.

The southern settlements were at first considered rather orderly, more so than some of those nearer this city, but in the spring of 1858, there was an influx from California of a large number of persons, who had gone there because they were not contented to live in this country, and who could not enjoy the liberty that

was here. Many of them went to California to get rich, but a spirit came over some of them that the Lord was going to destroy all the Gentiles, and that if they came up here for a while they could go back after the Gentiles were killed off, and find better diggings, and many others thought their brethren were in trouble, and if they could not live Mormonism they would fight for it any how. Several hundred persons came into the southern counties under these and similar influences, and intended to stay, no doubt, until the vengeance was over and the Gentiles swept off from the earth, then some thought they could go back and keep tavern. A man who had been among the Gentiles and served the Devil for several years, would come up to this Territory and expect to be respected as much as those who stayed at home and attended to their own business and laboured for the good of the kingdom, when it was as much as an Elder could do who had stayed at home and helped to build up Zion, to retain the Spirit of the Lord and magnify his calling. In this way there was grumbling, and a kind of dare-devil influence scattered all through the settlements. We saw much of it here, but where the settlements were small an influence of this kind took deeper hold and had a far more powerful effect. The spirit of avarice was not gratified, the Lord had not designed to cut off the wicked to please a few avaricious Mormons. He designed those who professed to be Saints to live good and upright lives, and to exercise a holy influence over the children of men, that all who loved the truth might be converted and saved in the kingdom of God. As soon as this was ascertained many went back again.

Brethren, you who are going from here have been in the habit of hearing the President, Sunday after Sunday, and where you have been considered examples, here you have acted as Bishops, High Priests, Seventies, Elders, or Teachers, and your example should be a good one and worthy of imitation. A great many Elders have been called to go on this Mission to raise cotton, and they should consider themselves as much on a Mission as if they were among the nations preaching the Gospel. I advise every man to fortify his mind against becoming like Satan in accusing the brethren, or in grumbling, in fault-finding in word, in thought, or in your hearts. If the Mission was to go and build a city on a rock, my advice would be, go at it, for if you did not choose to do that you would have a chance to choose a sandy foundation which would not be proper nor beneficial.

I wish to talk to the brethren on this principle of fault-finding. If we are disposed to find fault with the Bishop, with our wives, with our neighbours, with the Priesthood, and the general authorities of the Church, we shall have all the influences of Satan necessary to help us to carry out our design. Those who practice these things will soon be full of hell and have plenty of devils to help them to carry it on. You are called upon to go and build up a city and villages for a stake of Zion.

When you first came here you dropped down into a desert, went to work and made it blossom as the rose. Then, when you have done this, you have to go to other places and make them blossom also. You have got to lay out the streets, make fences, and build houses, and do everything that will make a city pleasant, agreeable, and inviting. We can get up in our meeting and sing:—

"The cities of Zion soon shall rise,"

but how are they going to rise? We are going to build them, so that they will rise far above the clouds; and to

accomplish this we are going to build them on the high mountains. We are not only going to sing about building them, but we are going to do the labour requisite to carry out our designs.

Now, I do not wish a solitary man to go down there to perform this service that can not go with his whole heart. If he has got a splendid house, a mill, or farm, or carding machine in this part of the Territory and his heart is set upon it, his soul will be here. He will be like some Elders that are sent to England on missions; they say "yes, I will go and preach," but when they get there it is, "Oh dear if I was but at home." If I were presiding over such a man I would send him home, so that I might get rid of the poisoning influence of his company. I want a man that is going on a Mission to say wife, children, the Lord gave you to me, I will go and do my duty, and hereby show to him and to all men that I am worthy of you.

In this case the Mission to which you, brethren, are called is to build a city; it calls for wives, children, for machinery, for mechanics, for every thing that is calculated to add to the comfort and happiness of the citizens of a city. We are not going to be a great while isolated from our brethren, but we are going to assist in building up Zion. We want all necessary and important improvements, and if we build a telegraphic line from here to Santa Clara, it won't cost more than fifty thousand dollars. But you need not be afraid of leaving head-qnarters, for although we cannot all live at head-quarters we expect that head-quarters will be connected with every part of the world, and when Zion is not big enough for us, the Lord will be willing to stretch it so as to make room for his Saints. Oh, says a brother, I am perfectly willing to go, but I understand that we are only to cultivate three acres of land each and I cultivate thirty at home. Remember the Lord has said that it his business to provide for his Saints, therefore if we cultivate a small farm when we are required to do so, he will give us a big one, for there is plenty of land in the hands of those who do not respect him, and if we are faithful we may expect to be made rulers over many things.

I want our sisters that are called to go with their husbands, to cultivate a spirit of joy, cheerfulness and satisfaction, and feel a pleasure in going. They ought to feel that they are honoured in being called to go and build up the cities of Zion. This is the advice that I give to the brethren and sisters upon this subject, and I do not want the Californians in the southern settlements to say, brother George A. is this a specimen of Salt Lake City grumblers? They can beat us, who have been to California, in murmuring, for although we would rather live here than anywhere else, we should discipline our minds to live where we can be the most useful to the cause of Zion. We should manifest our joy that we have had the high privilege of helping to enlarge the borders of Zion, to inspire them with a spirit of faithfulness and industry. I was pleased when brother Spencer asked me to speak.

May the blessings of Israel's God rest upon you all. Amen.

THE FIRST PRINCIPLES OF THE GOSPEL.

Discourse by Elder PARLEY P. PRATT, *delivered in the Bowery, Great Salt Lake City, Sunday Morning, August* 26, 1855.

REPORTED BY J. V. LONG.

I rise before you this morning, my friends and brethren, to preach to you the everlasting Gospel, for as my calling has been for the last quarter of a century to proclaim this Gospel, I have always endeavoured to do my duty both before you and others, here and in many other places.

Before I came here this morning I was thinking what shall I say to the brethren and sisters, if called upon to speak, and after a moment's reflection, I said, I will preach the Gospel, and when brother Kimball called upon me to address you, he said, "Brother Parley, we want you to preach the Gospel to us."

The Gospel of our Lord and Saviour Jesus Christ, is the only system whereby man can be saved, and his being the only name whereby we can approach our Father in Heaven with acceptance, the only name in which remissions of sins can be obtained, and the only name whereby man can have power over unclean spirits, over Devils, over diseases, over the elements, and over everything this side the celestial kingdom and its influences; it is of the highest importance, therefore, that this message of life should be declared to all the world.

This Jesus Christ, the Son of God, was once born in Bethlehem, crucified on calvary, risen again from the dead, and having ascended to his Father and to our Father to lead captivity captive and give gifts unto men, his name has become the only name under heaven through which man may be saved, receive everlasting life and exaltation; it is the only name by which man can get remission of sins, the gift of the Holy Spirit and all its attendant blessings; it is the only name by which we may approach our Father in heaven and invoke his blessings—the only name by which we may control disease and the very elements by the power of his Spirit and the authority of his Priesthood.

This same Jesus, after having risen from the dead, after having received all power in heaven and on the earth, gave a mission to his Apostles, Peter and others, to go into all the world, preach the Gospel to every creature, baptize them in the name of the Father, Son, and of the Holy Ghost, and gave commandments that repentance and remission of sins should be preached in his name in all the world, beginning at Jerusalem.

Having given these commandments and instructed his Apostles that they should teach all things whatsoever he commanded, he ascended up on high and took his seat upon the right hand of God his father, and he then shed forth the gift of the Holy Ghost and bestowed gifts upon men.

Those Apostles began at Jerusalem to perform the duties of their Mission, for it had been said that they should tarry there until they were endowed with power from on high; and after receiving this power they stood forth and preached to the people on the day

of Pentecost the crucified and risen Redeemer, and when the people were convinced of the death and resurrection of the Messiah, and wished to know what to do to get rid of their sins and become acceptable in the sight of Heaven, Peter told them to repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins, and he then added, for the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.

This being written in the 2nd chap. of the Acts of the Apostles, in the New Testament, as the first instructions given by Peter and the Apostles at the place appointed, and at the time appointed, and under the circumstances appointed, and this being the first attempt to carry out the great mission "to preach the Gospel to the world," hence we conclude that the Gospel there preached, was the same Gospel that was to be preached in all the world, and that was to be efficacious to all the world, it matters not what colour or country, what nation or language, learned or unlearned, Hindoo or anything else; it was the *everlasting Gospel given* by the Saviour at the place appointed, and at the time appointed, when they were endowed with power from on high, the Holy Ghost descending upon them agreeably to the promise.

Consequently, at that time and under those circumstances which I have briefly named, the Apostles made that proclamation, viz., that all should repent and be baptized in the name of Jesus Christ for the remission of sins, and they were told that all who would do this should receive the remission of sins, and that the Gospel with its promises should go to every creature, and whether in some distant age or country that mankind should be found, it matters not; there the Lord should send his Gospel with the promise of remission of sins, and the gift of the Holy Ghost through obedience to the Gospel; yes, in every place and among all people the promises should hold good and the signs follow them that believe.

This Gospel, its history and characteristics, are clearly recorded in the New Testament, in the English version, translated by the order of King James, and handed down to us by our fathers, and it is also given to us by our fathers in the Book of Mormon, and in many other good books, and in the words of many other good men who lived in ancient times, and in the words of many modern men, and many of our young men are made partakers of it by becoming members of the Church of Christ, and they know what it is to become members of the body of Christ, and to be justified, freed from sin, and to stand before God with clean hearts and pure minds.

We have to know these things, and to be made sensible of what it is to feel the satisfying influence of his Holy Spirit.

Mind you do not forget when we preach this Gospel that it is a Gospel *of repentance; do not slip over part* of it, but while summing it up, look at it item by item. It is the Gospel of repentance, not a mere Gospel of baptism, but a Gospel of repentance and remission of sins to be preached in all the world.

Why have any people a notion or disposition to obey this Gospel? How can the people determine whether this Gospel is good?—whether it is of any value to them, or what it will do for the people generally if complied with? What would this Gospel do for the people of any age if they would obey it as a people? Whether it were a neigbourhood, a town, a city, a nation, or a world, or a million of worlds. I ask what would it do for that neighbourhood, that people,

that city, that nation, or that world? I will tell you. There would be no thieving there any longer, there would be no lying there any longer no cheating no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking. But why would all these things cease? Simply because they obeyed the Gospel; because obedience to the Gospel implies repentance, which means nothing more nor less than putting away all our evils and ceasing to do them. Among the people that obeyed the Gospel, there would be no longer adulterers, nor fornicators, nor any other evil that you can name.

Now what cause of objection can people have in any age, among any nation or language—in England or in Texas, or any where else to a Gospel that would have a tendency to put away all those evils from among men? But say you—Are there no evils where this Gospel is obeyed? No sir; where this Gospel prevails in the heart of an individual, that individual ceases from those things which are evil, for he is cleansed from them; he refrains from all that tends to evil; as the Gospel influences a man's heart, he ceases to countenance all evil practices, and where the Gospel influences his family, there is a family without those evils, and if a town or a city can be found that is influenced by the Gospel, there you will find a town or city without those evils which I have named, and you will find them gradually putting away those which may be amongst them as fast as they perceive them.

But really, says one, in Utah, I thought the Gospel was pretty well obeyed, and yet we are not without those evils, we are not entirely free from those sins. Allowing such to be the case, that does not make these words false. Show me a man that is guilty of false swearing, a man that is found traducing his brethren, or that is found evil speaking, or that is a fornicator, or a thief, and I will show you a man that does not obe the Gospel; he may call himself a Mormon, a Latter-day Saint, or a brother in Christ, but that is not proving that he has repented of his sins, but as repentance is a part and parcel of the everlasting Gospel of Jesus Christ, and without which we cannot be benefitted by his atonement and his mercy, we cannot have the blessings he purchased without we associate repentance with our faith. I say, as repentance is an essential part of the Gospel, that the man who has not put away his sins has deceived himself, because this repentance is one of the first principles of salvation. If I have other sins, and then add the sin of neglecting repentance, my case is still worse than it was before.

I have known the Gospel, as I remarked, for 25 years, and in that time I have materially altered my views upon some points. I then thought that they came into the Church for the purpose of repenting and forsaking their evils, and receiving the Gospel with all their hearts and a resolution to do right. Well, it is true, that their is a oneness as far as repentance and faith are concerned in the outward acknowledgment, but do all who in word acknowledge the Gospel forsake their sins? We would all like to see such a state of things in the world; we would like to see our neighbours forsaking their sins, even if we could not forsake and overcome our own dear sins. Suppose we happen to repent and leave off our sins, would not that be about right? Would not that answer for us without waiting for others?—or can we have some ceremony performed that will do as well, something besides leaving off our sins and leading a new life?

Perhaps we may not come to the repentance of fear, or feel afraid of

doing wrong, but the other part we will come to says one, for instance, the baptism for the remission of sins given by the Saviour, in whose name we can receive every good gift, and without whose name we cannot receive any spiritual gift. Then seeing that he, with all this power in his hands, and he knowing all things that would be good for man, not only ordered that repentance should be preached in his name, but that the Apostles should baptize the people in his name, and to fulfil this Mission they did baptize the penitent believer for the remission of sins, and they exhorted the people every one of them to repent and obey this ordinance for the remission of sins, and they also assured them, that if they would do so they should have the gift of the Holy Ghost, and the Apostles further assured them that this promise was to them that were afar off, to all nations and countries, it extended to every creature!

And, now, what objection can a man have to obeying one part more than another part of the Gospel? Why should men have such various opinions about the Gospel when it is so plainly set forth? One man says, I suppose that baptizing or sprinkling me when I was an infant was sufficient, for that was the custom in those days, and I suppose they called that baptism. Well, have we not shown you that repentance was of God, and therefore that all men must repent? Jesus Christ did not come to call the righteous but sinners to repentance, and he also commanded his servants to go forth testifying to those that were seeking the kingdom of God, and gave them power to heal the sick and cast out Devils.

Can little children commit sins? Can they hear the Gospel and receive it in their hearts? Can little children reason, think, repent, and bring forth fruits meet for the kingdom of God? Can little children be instructed to obey the Gospel in their infancy? To all these questions every rational man would answer—No. Well, then, what have we to do with the Gospel as it pertains to little children? We are willing to carry out the instruction of the Saviour where we are told to bless them, and this we are willing to do wherever we see them, and to pray for them, but to sinners that are sufficiently grown to be free to act for themselves; persons who are sufficiently grown to be accountable before the Almighty, and to be capable of conceiving sin in their hearts, and of bringing forth the fruits of it, to such was repentance and baptism, and therefore the Gospel could never be applied to little infants; it was a Gospel of voluntary obedience, and therefore it could not apply to the infant in its mother's arms.

Go and "teach" all nations, and baptize the people; not the teaching to "follow" baptism, but teach them to observe all the things spoken by Jesus. Well, now, if you baptize a little infant, then remember to tell it all the things; teach it, then baptize, after which you must teach it to observe all things.

But you see it won't require a dead form to carry out the Gospel of Christ, but an infant could not ask what is the Word? Persons have been used to trust to a dead form and have their children sprinkled, but if any of you were sprinkled, it was at a time when you could not help yourself, and hence you do not know anything about it, only that you have been told that somebody sprinkled you when an infant.

Then, notwithstanding your infant sprinkling you never obeyed the Gospel, because it was a Gospel of repentance, and is to be so when carried to all whom the Lord our God shall call. The Gospel which we have to preach is a Gospel of repent-

ance and of remission of sins to every one that will obey it, including a baptism, a voluntary baptism, which is applicable to all the truly obedient, in every nation, who are determined to lead a new life, and bring forth fruit meet for repentance, and what was it? The Apostle in the New Testament, informs us that it was "to be buried with Christ by baptism into his death, and rise to newness of life in the likeness of his resurrection."

In my travels abroad, I sometimes meet among many others, members of the Church of Rome, so called; I believe they call themselves such. I say to them—Are you sure there was such a church as that in the days of the Apostles, and that you are members of that church? If there was such a church, says I, it is spoken of in the New Testament. Well, are you sure that you are a member of the Church of Rome, that is spoken of as having grown, and swelled, and perpetuated itself? How have you become such? By being baptized is the answer. Then you would think an unbaptized person was not a member of that church? Yes, we would consider all such persons aliens.

Well then, I will convince you that you are not a legal member in the Church of Rome, baptism being the initiatory right into that church. How will you do it, says he? Because the Apostle in his epistle gives instructions and directions, how every member was initiated into the Church that was established by himself at Rome. He says that, "As many of you as have been baptized into Christ have put on Christ, and if ye have put on Christ, then are ye Christ's."

He also says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans, chapter 6.

Now, says I, remember that every one of your members of the Church of Rome have been buried with Christ by baptism into death, and hence you must have risen to newness of life in the likeness of his resurrection. So writes the Apostle to the true Church of Rome, and you will find it in the New Testament as before stated.

Now, then, says I, you have acknowledged that no man is a member of the Church of Rome unless he has been baptized, and the Apostle himself says, that every member of the Church of Rome has been buried with Christ by baptism, and has risen again from that grave into the likeness of his resurrection. Where, sir, were you buried with him, and when did you rise from that grave in the likeness of his death and resurrection? And have you ever led a new life, avoiding this sin and the other which you before were guilty of?

Well, says the professor of Roman religion, you have got us in a curious position, I must acknowledge; I will have to give it up, for that is true; it is the written word of an Apostle of God.

I have never become a member of the Church of Rome, and am consequently an heathen, according to the views of the Roman Catholic Church. I have conversed with men who have come out as honestly as men could in their positions. Members of the Catholic Church have come out as honest as I have stated, and said that

they must give up, but the Protestants are very tenacious, and will stick to their creed often in spite of reason. I presume they are like all men in reference to tenacity, they would stick to their oath, that, if possible, they might gain converts to their faith.

The question is often asked, are there any honest people among this sect and the other party; I tell you there are honest men in every sect of religionists, and if you try to classify men you will have a difficult job, for you will find honest men in this class and the other, and, in fact, among all classes and sects of men.

You need not suppose that honesty depends upon our traditions, or upon where a man was born; but there are honest people in every community, and in every sect under heaven, and there are those that hate the truth, and that would not aid in the spread of light and truth, nor lend their influence to any servant of God under the heavens.

Well, now, I love a man without regard to his country, or where he was brought up, without reference to colour or nation; I love a man that loves the truth, and I do not blame any man under heaven for having been born and brought up in any particular town, city, or nation. You might as well blame a man for being brought up under certain traditions in countries where they have not had the opportunity of discoursing with others, no discussions, no free press, where they never could know anything else but tradition through life.

You might as well blame them for their country as for their traditions. Circumstances might come round, and so order the course of a man's mind and his mission as to give him a new channel of thought, and prevent his making any distinction, as it was with the Apostle Peter.

There are whole nations, and generations of them that have lived and died with the same knowledge right before their eyes, and that without the opportunity of thinking of any other degrees of knowledge. Well, what did Peter do with regard to those he was called to visit and preach to? When he preached the Gospel under the instructions of a risen Jesus, when he undertook to preach the Gospel, repentance, baptism, and the laying on of hands for the gifts of the Holy Ghost, he said the promise is to you, meaning that present generation; and he thought a little more, and then said it is to your children, meaning the next generation; and finally his heart enlarged a little further by the Holy Ghost that was in him, and he uttered his dictation—to *all* that are afar off; and then he happened to think that they might count those that had been brought up in some other country, with different traditions, and he limited a little—and said to as many as the Lord our God shall call.

Although the mind of Peter was liable to be too contracted he knew one thing, viz.—that the Lord their God was in the habit of communicating with the people, and he understood that he always would be, for he knew that God lived, and he also knew that the Lord Jesus Christ was alive for he had seen and talked with him, and had handled him, and he had seen him ascend up on high; and he had heard him testify that he had all power given him in heaven and in earth, and he knew that he would have power to send the Gospel to every creature for he had the keys to send the Gospel wherever he pleased, to all tribes, nations, and languages in worlds without end, therefore when he made the promise he only limited it, or gave it a certain jurisdiction, recollecting where it belonged.

The promise he gave of the Holy Ghost was to all that are afar off, to those whom the Lord our God shall

call. To express it in language more appropriate than any other, perhaps, the promise of the Holy Ghost is to wherever the Lord sends forth a revelation, wherever he makes proclamation of the Gospel, wherever he commissions men and sends forth the keys of the kingdom of God, and authorizes men to administer those ordinances in his name; it matters not whether in Judea or America, or whether it be in Samaria or England, whether to the heathen, the Jew, or the refined philosopher, it matters not whether we apply it to ancient days or modern times, wherever the Almighty God or Jesus Christ, his son, sees fit to reveal the fulness of the Gospel, and the keys of the eternal Priesthood, and the ministration of angels, there the promise contained in the Gospel was to hold good, and the nation or people obeying that call should receive remission of sins in his name, in obedience to his Gospel, and be filled with the Holy Spirit of promise—the Holy Ghost which is the gift of prophecy and revelation, and also includes many other gifts.

Is that Gospel any less true because it was revealed to Mormon, and was preached by him? Is that truth any less true because it has been hid up in the earth, inscribed upon plates, and has come forth and been translated in this age of the world? Was not that Gospel as good when preached to the Nephites in America, as it was when preached to the Jews in Palestine?

And if as good why not write it? And if good enough to be preached and written, why not have those writings and read them, and rejoice in the spirit and truths they contain?

Rejoice, because it swells the heart, expands the mind, gives a more enlarged view of God's dealings and mercies, shows them to be extended to all extent, published in different countries and upon different continents; revealed to one nation as well as another; in short, it gives a man that feeling when he contemplates the bearing and extent of that Gospel, it gives a man a feeling which affords joy and satisfaction to the soul, it gives a man that feeling which angels had when they sung in the ears of the shepherds of Judea—"We bring you glad tidings of great joy which shall be in a few countries, and to a few people?" No; that was not the song, though they were singing to those who had a few traditions in their families, which they had received from their forefathers.

The shepherds were astonished, and well they might be, and they brought everybody to this text throughout the whole of Judea. Still those angels were honest enough to sing the whole truth, notwithstanding the Jews looked upon all Gentiles as dogs, and I think I hear the shepherds saying, "that brought glad tidings to everybody—to these dogs?" Still the angels, a choir of them, were bold enough to sing—"We bring you glad tidings of great joy, which shall be to *all people*!"

What a big saying for Jewish shepherds! Why, they must have enlarged their hearts, and wondered at this very strange news. Why Peter had hardly got his heart sufficiently enlarged to believe these glad tidings many years after they were proclaimed, although he had preached so much.

It swelled by degrees, and contracted again I suppose, and at last he had to have a vision, and a sheet let down from heaven, and things shown him, and explained to him over and over again, to get him to realize the truth of the glad tidings sung by angels at the birth of the Saviour.

It was showing so much; it was too broad a platform, such a boundless ocean of mercy! It was making

such a provision for the human family that Peter could not comprehend it. If the angels had said it was for the Jews, for the peculiar people of God, those that could receive the new revelation, why then it might have done; but to throw off their traditions, they who were the peculiar few, as they considered themselves, to believe that the glad tidings of the Saviour's birth was for those Gentile dogs, they could not endure this for a moment. They were of the house of Israel, the seed of promise

This was indeed a peculiar vision, bringing the glad tidings of the Saviour's birth, for that was the peculiar mission of those angels, hence they did not bring the Gospel, they did not say anything about baptism, nor repentance, nor remission of sins, but they simply brought glad tidings of it, they announced the fact that a Saviour was born at such a date and place, told the birth-place and events of a Saviour being born at Bethlehem, under the circumstances named at that time, and declared that this news, this glad tidings should go to all people.

What was the result? Why it went through Judea, it was sounded through Samaria, it went to Rome and to Greece, it went to Ethiopia, it went to the utmost parts of the earth; it soon bounded over the sea; the angels of God that sang that song could never contradict their words. If, then, they had to carry it over the seas to every country and continent where the seed of promise was, they were bound to fulfil that Mission, and they swiftly flew to America, and proclaimed the glad tidings there.

They found the people there shut out by a cloud of darkness, from the light of truth. They found a people there called the Nephites and Lamanites who were a branch of the house of Israel that were cast off, or rather brought over the great waters from their country, and they bore the glad tidings to them, (you have read it in the Book of Nephi), and they informed them that at such a time and place, the Saviour was born.

By-and-bye the Saviour himself came over here and told it to the people, but this was after his resurrection, for the work was too much, and the field too large for his mortal life, for he had but a few years to preach the Gospel to the Jews, and part of that short life of 33 years he was a child, a boy, and hence, he had to be limited to that country where he had a mortal body, and could be borne by the mountain waves that might separate one country from another; but after his resurrection, he was as independent of the waves and mountains as he was of those who crucified him; for then he could rise above their power; he was able to pass from planet to planet, with perfect ease; he was able to ascend up and go from continent to continent; he was as able to ascend to his God, and to our God, as he was to appear to his disciples.

I say Jesus could not be held in Palestine, the mountains, nor the rolling seas had not power to stay his progress, for he had told his disciples, while he was yet living, that he had other sheep which were not of that fold, and said he, "They shall hear my voice."

In fulfilment of this, and according to the nature of his grand commission, the Saviour of the whole world, not half of it, in his glorified body, showed himself to the Nephites in America, and bestowed upon them the Priesthood, with all its gifts and qualifications, that same glorious Gospel that he had just before given to his Prophets and Apostles at Jerusalem; and he told those whom he had selected to hold the Priesthood upon this continent to go forth and preach the same glad tidings of sal-

vation to all their world, fulfilling in part the words of Peter, "For the promise is to all that are *afar off*,"

And Jesus called to those Nephites, when he descended, and they fell at his feet, as many as could get near him, and they bathed his feet in their tears, and they examined his wounds, and heard the gracious words of his mouth, and they saw him ascending and descend again, and they felt so large in their charity and affections, and the light of truth was so large and extended in its benefits and benevolence, and the testimony so strong, that they feasted upon the blessings that were bestowed, and he then commanded them to write his sayings, and an account of the miracles he wrought among them.

They did as he commanded, and they liked the writings so well that they handed them down to each succeding Prophet until Mormon, who was born three or four ages afterwards, and he could not hand those records down any further because of apostacy, and the blasphemy and wickedness of the people, and because of the wars and troubles that spread among the people; so he made a secret deposit of those writings, and put them in the earth, and he also wrote a book and called it the "Book of Mormon," which was an abridgement of the other records, and this was hid up to the Lord, and through the interference of the Almighty, a young man, Joseph Smith, by the gift and power of God, I say, through that young man and the ministration of holy angels to him, that book came forth to the world, and it has since that time been preached and read in our language, and many others, and we rejoice in it, and have borne testimony of it in the world.

It is through that blessed Book of Mormon, with that blessed Gospel in it, that we have the testimony which we have in reference to the death and resurrection of the Saviour of men.

It is true as recorded in the Book of Mormon, and as preached upon this continent, and it is true as written in the New Testament, and as it was preached to the Jews in Jerusalem, and as preached to the ten tribes, though we have not got their record yet, but we will have it,, and we shall find that the blessed Jesus revealed to them the Gospel, and that they rejoiced in it.

And their record will come, so that we will know of a surety and of a truth, that they had the everlasting Gospel as well as their brethren in Jerusalem, and upon this continent.

When these things come to pass we will have three ancient records, delivered in three different countries. We have in the Old and New Testaments, and the Book of Mormon, and other good books all we at present require.

We shall eventually have the history of the ten tribes in the north, of the Nephites in America, and of the Jews in Jerusalem, and their written testimony will become one, and their words will become one, and the people of God will be gathered under testimony, into one body, and the testimony of the Latter-day Saints will become one with that of the former day Saints, (and it is now, so far as it goes) and the testimonies of those shall sweep the earth as with a flood, and by the voice of men and angels, and eventually by the great sound of a trumpet, and none shall escape.

Prior to this great destruction, the everlasting Gospel will be taught to them by the servants of God, by the testimony of men and angels, and by the testimony of Jesus Christ, and by the testimony of ancient and modern Prophets; by the testimony of Joseph Smith, and of the Apostles ordained by him, and by the testimony of

ancient and modern Saints; by the testimony of the ten tribes; by the testimony of heaven and the testimony of earth; then shall the wicked be sent to their own place, and truth shall be established in the earth; and the voice of joy and gladness shall be heard with the meek of the earth.

Those that forsake their sins shall have abundant cause to rejoice with those that love the truth, and are made pure in heart by it.

Joy and gladness shall be heard, and there shall be glad tidings to all the meek, and to all the pure in heart; to all that love instruction, to all that will not harden their hearts; to all the sinners that will be obedient and refrain from their sins, and live a holy life.

The cry will no longer go forth, "they will not repent and be converted, that I may heal them;" for the Lord God, the blessed Saviour, who is full of virtue, power and love, and healing, with his Priesthood will bless them, and they will find comfort for he will heal them.

From the fact that Jesus complains of a people that will not be converted, lest he might heal them, we would conclude from that that conversion was a condition of the healing power. Why, says he, they will not turn from their sins and be converted, that I may heal them. But when they are converted and grown up into one, the day of his power comes, and then says he, they are converted, and I will heal them.

Don't you see that he came to the Nephites (you have read it in the Book of Mormon), and he said, bring forth your halt, and blind, and dumb, and I will heal them, for I see your faith is sufficient and I will heal them all; and he healed them every one as they were brought to him. That day of general healing came to them, for the more wicked part of the inhabitants had been cut off, and I would to God that that day would come among us.

Well, let us be converted, and those that have been converted and have held on to it, be converted a little more, for I tell you I like conversion pretty often. I don't mean that I like people to turn round from the truth, and then repent, and say, I am sorry; but I mean that a man needs converting to-day, and the next day, and the day after, because a man that is progressing learns by degrees; to-day he gets to understand that a certain principle or practice of his is wrong, and learns his error, he turns from it; but even then he does not understand all things pertaining to right and wrong. He has not learned all things that might stand in the way of building up the kingdom of God, and hence he wants or needs to be converted to-day, and the next day, and the next, and so on until he is converted from all his bad habits, and from his impurities, and he becomes just such a man as the Lord delights in.

And Jesus said, "Be ye as I am, and I am as the Father." He contrasts himself and them with the Father, and then says, "What manner of men ought ye to be?" "Verily I say unto you such as I am, and I am as the Father is."

It is for this purpose that we came into the world, that we might become like the Father; and that we may become like him, we need converting every day, or at least until we are free from all evil, even if it be five hundred times; not to turn away from the truth, but keep going on to perfection.

We need converting until we feel that indeed the promise of the Holy Ghost is "to all that are afar off, even to as many as the Lord our God shall call." The Lord calls the Jews, the Christians, the Mormons, the Gentiles; he calls the ten tribes;

and he called us also; God has called brother Joseph, brother Hyrum, and brother Brigham, and his Apostles, and the Elders who hold the Priesthood in this age, and he calls the people of America and of Europe, and the whole human family. Some he calls by his angels, and by his own voice out of the heavens. In this way he called Joseph and his associates, and revealed to them the fulness of the Gospel, put upon him the powers of the eternal Priesthood after the same order as himself, and told them to go forth and call others to assist them.

They did so, and others obeyed the Gospel; they laid their hands upon them, after they had baptized them, and confirmed them; and they ordained them to bear testimony of their calling, and the restoration of the Gospel in its fulness—that a new call had been made to the nations of the earth.

And it required another call in our day, for Peter had gone the way of all the earth, and also his brethren who were his contemporaries; and the brethren among the Nephites had gone, or had been taken away; and those holding the authority among the ten tribes had gone the way of all the earth.

And it was this that brought those glad tidings and those messengers to us; and those were the ones that brought the light of heaven to our beloved brother Joseph Smith.

Well, if I have been made a high witness of these things, what brought the truth to me? It was through the ministration of angels, under whose hands these my brethren have been ordained to the holy Priesthood, and it brought down with it the blessings of the everlasting Gospel, for it could not be in the world without a call; for those who previously held it had gone to another sphere.

The Gospel was revealed to ancient men in different climes and countries, whenever there were men to be saved, and it was revealed to modern men because there were modern men to be saved by it. The Gospel was to all whom the Lord our God should call in every age and country, and but for this call we would have been as blind as bats in the traditions of our fathers, led away by divers creeds and by the cunning of men who lie in wait to deceive. Where would we have been if it had not been for this call? We might have been good men enough perhaps, but where would we have been?

The introduction of the Gospel was worthy of an angel, yes, the errand was worthy of a corps of them; it was worthy of a host of them! It was worthy of a God! It was an object of importance that called Jesus from the bosom of his Father in the eternal world. A call was necessary then; faith was necessary, and faith comes by hearing the word of God; and how could you have heard it, if nobody had been called to deliver it? We were in the midst of darkness, and the darkness comprehended it not. We could see revelations given in other ages, but we want them in our age; but we wanted a call.

I am aware that some will be thinking of their grandmothers or grandfathers who died in the middle ages, and who died in hope, as far as they could get at it. I know they will be querying all the while to know what has become of them.

Well, it is no matter; it is for us to attend to our own business, and see to our own salvation; if we do this we shall have no condemnation. We do not know but as we progress in righteousness, that in the provisions made by our great Father we may have to serve them, and to do for those good old fathers and mothers of ours, who did see the light afar off,

but could not come at it for want of a *call*, for want of a Priesthood, which is without beginning of days, and men holding the authority of Heaven; yes, we may have to do for them what they have not had the privilege of doing for themselves.

Well, what is the provision? Why did I not just name to you, that this eternal Priesthood is without beginning of days or end of life, after the order of the Son of God? Do you suppose that when a man passes beyond the veil, he is any less a Priest? If angels, or men by the spirit of prophecy, have laid their hands upon him and ordained him to an office in the Priesthood of the Son of God, and have given him a call in the name of the Lord to give salvation to others, do you suppose that by passing the veil he becomes unordained?

What did Jesus say to the Jews? Says he, the God of Abraham, Isaac, and Jacob, is the God you profess to worship; but says he, I want you to understand that he is not the God of the dead, for what glory would there be in that? but, says he, "He is the God of the living." He was speaking to the children of Abraham who were dead, as much as to say that Abraham was living then.

Well, then, when a man holding the eternal Priesthood passes the veil, he still holds his authority, and his heart is full of affection and love towards God's creatures, and he is clothed with the power of God, and he is his Prophet, Apostle, and Elder. It is impossible to keep a man silent who is filled with the testimony of Jesus. I would as soon undertake to shut up fire in dry shavings, as to shut up in that man's heart the good news, for he has his Mission, which is to preach the Gospel to those that were and are in darkness.

The good old fathers and mothers who had not the privileges and blessings of the Gospel, for instance, go to deliver your message to them, that they may come to the light of truth, and be saved.

The Apostle, when addressing the Saints, says, "But ye have obeyed from the heart that form of doctrine which was delivered to you; being then made free from sin, ye became the servants of righteousness."—Romans vi, 17 and 18.

There was the freedom of obedience to that form of doctrine delivered to them. Obedience to that form of doctrine made them free, but it did not prevent them from acting as men in a temporal point of view.

The Apostle also speaks of passing from death unto life, because they loved the brethren. Passing the veil does not alter a man; it certainly takes him from the eyes of flesh, but the capacity, the intelligence, the thinking powers, are all alive and quick; and if they hear the Gospel, they will be glad, and the promises are made to them, and they will rejoice in them.

Let a man pass the veil with the everlasting Priesthood, having magnified it to the day of his death, and you cannot get it off him; it will remain with him in the world of spirits; and when he wakes up in that world among the spirits, he has that power and that obligation on him, that if he can find a person worthy of salvation, why, as soon as he ascertains that, and he remembers what he may teach and who he may teach, he then discovers that he has got a Mission, and that Mission is to those souls who had not the privilege which we have in this world, that they may be partakers of the Gospel as well as we.

And herein, when fully carried out, are the keys of the "baptism for the dead," and the salvation of those not on the earth, a subject into which I need not now enter, although it is among the first principles of salvation

but they are so lengthy that we cannot dwell upon them all at one time.

But suffice it to say, that when the Lord made provision that there should be one name by which man should be saved; and when he planned glad tidings of great joy to go over the islands and continents, and to the four quarters of the earth, he also remembered the spirits in prison, and he made provision wide as eternity, that it might reach the case of "every creature," under every circumstance that could arise within the reach of mercy.

He so ordered it, that "all manner of sins and blasphemies, in due time, might be forgiven, except that which could not be justly forgiven, in this world, nor in that which is to come."

The plan was so devised that every man might have repentance and remission of sins, and the gift of the Holy Ghost in his time and in his place, if he would; but if he would not, very well then, he might do as he pleased, whether in this world or any other, according to the clear freedom that he lives under.

You know you cannot compel one of the dumb animals to drink; you can lead him to the water, direct his attention to the clear, crystal, pure stream, but still he may die of thirst. And men may die because they will not leave off their sins, and lay hold of the cross; and if they will die of thirst, and will not lay hold of the salvation offered by a bleeding Saviour, they may die the death of the wicked.

And if, because they will not give up their freedom to do right, they can go; they will die to all eternity, and never be compelled to obey the truth.

Well, friends, here is the Gospel; and where is the man's heart so hard that he will not see and embrace it? A man must be hardened in wickedness, that will not abide the law of the Gospel. And that portion of you who have not obeyed, my invitation is to you all; and all of you in the Church who have not obeyed the Gospel in its fulness, see that you obey it in its fulness; I mean to every day attend to the repentance part of it—the leaving off part, forsaking your evils—the conversion part, and bring forth fruits suited to a new life.

I will have to be judged for my preaching, and you for your hearing. I shall be pretty careful for myself; I can do that I think. I shall look into things, prepare my mind to discern between the right and the wrong, otherwise I might neglect; and it will keep a man pretty busy to repent and bring forth fruits for a new life. There will be a good deal of watching and praying, and he will have to be pretty careful to live so as to get the Holy Spirit, so that it will not leave him, and he will be without it, like a fish out of water, or like a person in hot weather destitute of pure air. If he once loses the Spirit, after having received it, it will keep him pretty busy to get it again.

That repentance, and that burial in the name of the risen Jesus, wants a a good deal of humility and perseverance, for there is the old man with his deeds to put off, and lay aside, and to walk a new life.

It does not only mean something, but it is shown forth in the actions of the man. Well won't that keep a man pretty busy? I think it will in such a world as this. Well in this sense of the word the Saints are called upon to obey the Gospel and repent all the while, but we talk of dying unto sin and of walking in newness of life. The dying unto sin and rising in the new life, and the baptism were to be for a moment, but the stream that flows from obedience is perpetual.

Well, those out of the Church are

certainly called upon to obey the Gospel; and when people are careless and indifferent respecting their duties, then it is that wicked people rise up amongst us, and we are then called upon to repent and obey the Gospel. I will clear my garments as far as one day will do it before I sit down. The little children are called upon to obey the Gospel, such as are capable of being taught, and they ought to be taught by their parents, so that they may understand it by the time they are eight years of age. Then they are called upon to repent, to understand and bring forth the fruits meet for the kingdom of God, and be buried in the likeness of death as Jesus was, and then leave off all their foolish and sinful ways, and rise out of their watery grave, understanding that Jesus rose again from the dead, from his grave, and knowing this they should then take up their cross. This is a figure to show us that then commences a new life.

Now you folks that have been brought up in the Gospel, in the light of heaven, but have been careless or wicked, rise up and obey the Gospel, and don't you be baptized without you repent, for all you hear of the Gospel and attend to, unless you are as humble as a little child it won't do you any good; and remember that it is through the name, and the atoning blood of Jesus Christ that you can have remission of sins through the ordinance of baptism which represents the burial. And those people that have not been brought up within this call and influence, I say come and obey it and do not call yourselves outsiders and aliens, but fellow heirs to the promises made to Abraham, and which were established by him and given to him for an everlasting covenant.

You may suppose that it was a part of the law given to Moses, and therefore done away in Christ. Let me tell you that the everlasting covenant made with Abraham and mentioned in the Scriptures, was made four hundred and fifty years before the law was thundered from Mount Sinai. Separate and apart from the Gospel the law was given to Moses, but not to disannul that covenant, and when the Lord Jesus Christ came he never disannuled it, but commanded his Apostles to preach it. It is much older than the law for it applied before Moses was born and also afterwards, and all we have to do is to come into it and be faithful as Abraham was faithful, and then we shall become sons, and if sons the sons of Abraham, and if daughters, the daughters of Sarah, because we have embraced the same Gospel and principles. And then, when we get into heaven with Rachel and Leah they will not be ashamed of us, and what is more, we will not be ashamed of them. Then we shall be hail fellows well met, and we shall sit down in the kingdom of God, and go no more out for ever. "And many will come from the east and from the west and will sit down in the kingdom of God." And unless we are faithful we shall be shut out. Therefore I wish you to understand that the promises that are special will not apply to us, and where they go we cannot come except by adoption.

May the Lord bless you. Amen.

I like preaching the Gospel this morning. Before I came here, I thought what shall I say if they call on me to speak to-day, and the thought came into my mind, I will preach the Gospel, and the moment I came brother Kimball said, brother Parley, come preach the Gospel to us. I replied, that is just what I was thinking of.

CLOSING OF AMUSEMENTS.—INDULGING IN SIN BRINGS MENTAL DARKNESS.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, February* 16, 1862.

REPORTED BY G. D. WATT.

I have only a few remarks that I wish to make this morning, and they will chiefly relate to our practical and immediate duties.

We amuse and enjoy ourselves a great deal in this Territory, in dancing and in other amusements. I am as fond of amusement as any person, and love to see others enjoy rational amusement in its season. I have this to comfort me; in all our assemblies for amusement this winter, I have not seen or heard anything that has seriously annoyed my feelings. The people have been very civil, and have conducted themselves discreetly and as Saints, as far as I know.

I have now a request to make of the people, through their Bishops, that during the coming week we bring our dancing parties to a close and prepare to attend to matters of greater importance, as the winter is drawing to a close, and the season for business is approaching. In a few weeks from now, we intend to give the people a few evenings entertainment in our new theatre, which will not be entirely finished; after which, as the spring opens, we shall attend to preparing material for building our Temple, to gathering the poor, to farming and gardening, to building and fencing, &c.

The exhortation we have heard this morning is good, just, and true. We can gather much from it, touching the evidences of the Gospel. Upon this point the people, in many instances, do not understand themselves, they forsake the Gospel, turn away from the holy commandments, and turn to fables. It is very remarkable, though true, that some persons who profess to be intelligent beings are never easy unless they are in pain, nor happy unless they are miserable. When they are comfortable, well fed, and clothed, have good health, and the society of the just, comparatively speaking they must pinch themselves, or stick pins and needles into themselves, in order to feel happier when the pain has ceased. This is marvellous to me.

It is disgraceful for a member of this community to turn away from the truth. When a person receives the truth, has a knowledge of the things of God, is instructed with regard to his position relative to the heavens, he knows a great deal; and it is astonishing to me that there is power enough among the wicked on earth and among Devils in hell to turn such a soul away from righteousness. A few in our community seem to be in their glory when they are doing wrong, though this portion is comparatively very small. We do not see in our community quite so much drunkenness as heretofore, nor so many gambling shops, but how long this improved state of things will remain I know not. For a few weeks we have also had a respite from marauding thieves.

Are the people righteous and pure

enough in heart not to turn to fables when they are presented to them? not to commit iniquity when they are tempted? not to join hands with the ungodly when the ungodly are here to take them by the hand? If we have attained to that power, that Satan and all his forces will fail to turn us away from the holy commandments of the Lord Jesus, we never again will be afflicted through the power of the wicked. When we are tried by afflictions we are apt to forsake the faith of Christ, and then the wicked are permitted to bear rule over us; then unrighteousness surrounds us, and the influence of Satan and of hell prevails in our midst.

Have we yet to endure affliction as we have at the hands of our enemies the ungodly Gentiles? Have we again to see armies here? and again be driven from our homes? Have we to be visited with pestilence, famine, and earthquake?. Is all this necessary? If our hearts are pure we shall never see any of those afflictions poured out upon this people, from this time henceforth; on the contrary, the Lord delights to bless such a people until there is not room to receive more. Still in our afflictions we will not complain, for the Lord has his own way of training his people. How joyful my heart would be if the people would receive the Gospel, if they would understand it as they understand their daily avocations.

Yet, when I realize that God dwells in the midst of eternal burnings, that everything must be pure and holy that comes into his presence; that he has marked out in the Gospel the path for the believer to walk in to attain to holiness, and that no man or woman can receive the Gospel without humbling themselves before the Lord, forsaking their sins, and receiving the Holy Spirit, it is a matter of joy to me that unholy beings are thereby prohibited from entering into his presence. No unhallowed or unclean thing can enter the heavenly abode of the righteous; and it is beyond the capacity of man to make a safer place than that which God has prepared for the righteous. Jesus, in consideration of this, said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Let us bind to heaven all that is near and dear unto us, and if our treasures are there, there also will our affections be.

It is thirty years the 15th day of next April (though it has accidentally been recorded and printed the fourteenth) since I was baptized into this Church, and in that time I have gained quite an experience. I will tell you a little of it, though I will first make a few remarks touching ourselves as a people. We are prone to do wrong, or, as the preacher has recorded:—"Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." We are merchants, speculators, traders, and love the best end of a bargain. We delight to talk about our neighbours. "Oh, how I delight to go over to such a house to see that sister, she is so sociable, so full of chit-chat, and knows everything that is going on." And thus they meet to bereave the characters of their neighbours, and there is not an evil that can be imagined but what will be told. After they have finished their chatting, backbiting, and slandering, they conclude it all by apologizing:—"Really, sister, I do not know, but I have said more than I ought, but let us pass it over, you know we are all brethren

and sisters." Again, says one brother in the Church to another, "Well, we had a good time last evening, we enjoyed ourselves pretty well. It is true we got drunk, and it is not quite right to get drunk. My head ached this morning, and I feel a little sorry that we indulged so far." Another has indulged too much in making liquor, and in putting the deadly draught to his neighbour's lips. Another has indulged too much in swearing. Another is troubled because he has indulged in taking the advantage of his neighbour in a trade, and, to make a cent, has cheated the simple and good-hearted who trusted in him. Another has stolen a little, or done this and that wrong; and all are apt to excuse themselves under the plea of the weaknesses of human nature.

Now, I come to my own experience and say—there is not an individual here but what has power, and God has given it to him, to drink whisky or let it alone, to swear or not swear, to lie or not lie, deceive or not deceive, cheat and take advantage of a neighbour or not do so, slander and backbite a brother or a sister or not. This power is our own individual property, and we shall be brought into judgment for the man er in which we use it, and for all our actions in the flesh. Thirty year's experience has taught me that every moment of my life must be holiness to the Lord, resulting from equity, justice, mercy, and uprightness in all my actions, which is the only course by which I can preserve the Spirit of the Almighty to myself. What is your experience? It is the same as my own. You cannot constantly be sinning a little and repenting, and retain the Spirit of the Lord as your constant companion. My experience up to this time, has been to do as I would that others should do unto me, under like circumstances; and, if I understand myself, there is not a man or woman on the face of this earth that I have dealt with contrary to this rule, and this practice I have continued each day.

When Monday morning breaks upon the eyes of the people, they must be as faithful to God and righteousnes as they are here when partaking of the sacrament, or lose the Spirit of the Lord, We have no permission to sin for one moment. You may ask me if I ever do wrong. I answer—yes, like everybody else, owing to the weakness of the flesh; but if I do wrong knowingly, then I sin. When this people can live and never do a wrong knowingly, if they should sin in their ignorance, God will freely forgive that sin, if they are ready to repent when it is made known to them and refrain from it in the future. Let us live in this way and the kingdom is ours. It is the kingdom of God with us, or nothing. It is in our possession, and God will have a people that will preserve it inviolate. There may be some in our midst who do not honour the character of our religion, yet the Lord will preserve his kingdom.

There are some who wish to regain the Spirit of the Lord they have lost, and others desire to go on a Mission to get that Spirit. My advice to all such persons is—so live daily that all the light of God's Spirit given to you will be preserved in you and increase from day to day, until you become perfect in your sphere as our Father in heaven is perfect. This is my experience. We cannot believe any truth that exists in all the eternities of the Gods that is not embraced in our holy religion, commonly called "Mormonism." It incorporates every truth that has been known, is known, and will be known, in all the eternities past, and in all the eternities to come; in short, it is eternal truth upon which the throne

of God is founded and cannot be moved. May the Lord help us to be faithful.

Again, in all the duties and labours pertaining to our mortal existence, let us remember that Paul may plant and Apollos may water, but it is God alone who gives the increase. And how long will it be before we shall learn to take good care of the increase God gives us? Our labour is our wealth; it is the best capital that any nation can possess. We have an immense capital that will bring us a large interest, if it is expended judiciously and with that wisdom which cometh from Heaven. Every man and woman capable of labour have their stock of capital on hand; dispose of it wisely; let everything be put to good use in the best possibe manner to build up the kingdom of God, and to make ourselves comfortable and happy on this earth, and the Lord will preserve us and give us all we ask for. The kingdom is ours. Amen.

PREACHING THE GOSPEL TO, AND HELPING THE LAMANITES. OBEDIENCE TO COUNSEL.

Remarks by Elder WILFORD WOODRUFF, *in the Bowery at Provo, July* 15, 1855.

REPORTED BY J. V. LONG.

I have sat and listened with a great deal of interest to the teachings of the Prophets and Apostles of the Lord, and I feel it to be a privilege, indeed, to enjoy the society of such men, to hear them speak, and to have a few moments with the rest to address you. In the subjects and items that have been presented before us, there is a great amount of important matter. I have felt, and did in the commencement of this Conference, that for one man or several men to have oil enough in their vessels to supply one thousand men was a very difficult thing, but it seems necessary when a congregation comes together for all to have oil in their lamps, and not to require one or half-a-dozen men to have oil with them for the whole congregation.

Well, brethren and sisters, we have heard a great deal since this meeting commenced, on various subjects, and we have had good teachings—principles of eternal life have been set before us by the several brethren who have spoken. The proceedings of this Conference have led my mind to reflection. I have reflected upon what I have heard, and considered the importance of those teachings we have received; and there is one thing I want to say to this congregation, when the servants of God who have been set to lead us, or to lead the

people of God in all the word, when they rise up to testify, and when they stand forth to teach the Saints, and to present principles before them that are calculated to save them if adhered to, I wish the Saints to understand that those teachings, or these precepts have to be received by us as a people, for they will prove a savor of life unto life or death unto death.

I thought of the children of Israel this morning. Now, says Moses to them, I have set life and death before you, choose which you will receive, and it is just so with us, the way of life is pointed out and if we neglect to walk therein, there is nothing but death stares us in the face. Let us stop and reflect a moment—let us see whether it is best for us to receive life or death. Brethren, you have heard plain truths, and they have been dictated by the power of the Holy Ghost and by the testimony of Jesus Christ, and now is the time for you to decide whom ye will serve. When I used to hear the Prophet Joseph, and when I hear Brigham, or Heber, or Jedediah M. Grant, or the Twelve Apostles, or any other men, if they speak by the spirit and power of God, and they tell us thus saith the Lord, so and so will come to pass, for instance those who will feed and clothe these Lamanites and see to their wants, as our President has told us, they shall be blessed and prosper, while those who despise them shall go down and shall not stand in the kingdom of God, I believe that what they say will be fulfilled. I also believe that which was said here to-day, viz. :—That we do forget what we are, and we often forget who we are; we forget, as a people in these mountains, by what hand we have been led here, and by whom we have been governed and controled since this kingdom has been organized and the holy Priesthood committed to man upon the earth. We become so overcome by the cares of life that we neglect and forget our duties, and as the brethren have remarked with reference to our brethren and sisters in this place, they do not realize the responsibility that rests upon us. Do we realize the salvation that is to be given to this people? If we did we would prize our privileges far more than we do at the present time. How many of us who are now in this congregation realize as we ought the salvation and the privileges which are granted to us? Do you appreciate the Priesthood that is given you, and that the keys of the kingdom are given to you, and that the world of mankind are dependent upon you for salvation? No, not as you ought. We forget our God and our prayers, we forget to call upon God for his Holy Spirit to rest upon us, that we may live to his honour and glory. Truly, if the Elders in this Church and kingdom realized what is put into their possession, and that the God of heaven will actually require an account of our stewardship, an account of what we have been doing, and what use we have been making of the gifts and blessings which he has bestowed upon us, we should be more diligent in the performance of all our duties, and we should often act differently to what we do, and pursue a different course, and especially concerning our red brethren. And I will say to you brethren who reside in Provo, for God's sake listen to counsel, and for the sake of the house of Israel, and for your own sake listen to the instructions of President Young and carry them into practice. Do not go away from this stand and let those things escape your minds, and be like water spilled upon the ground which cannot be gathered again, but receive them as the revelations of

Jesus Christ to us. It has been remarked that it costs a great deal to keep the Lamanites, and who does not know that everything costs a a good deal in this kingdom? Have you not tithed your whole substance, your flocks and herds and all your possessions? Have not the Gentiles robbed you and spoiled you of every thing you possessed? and have you not had to make your beds in the mud upon the banks of the Mississippi river. You have experienced all this and a great deal more. Does it require the same to pay your Tithing? Does it require the same affliction, the same suffering to keep the commandments of God, as it did in those days of persecution and trial? No, it does not. Will it cost as much to farm for them, to feed and clothe them, as it cost us in those times of trouble and perplexity? All will acknowledge that it is better to give a part than to lose the whole, and have to flee to the rocks and mountains, and be driven from our homes by the Gentile world. You will find, brethren and sisters, that the trials will be heavier and more severe every time, and you will also find, that when the duties of our calling are light upon us, it will be then that we will require to be stirred up to diligence and to the performance of our duty. The people are always the best when they are busily engaged. When I have heard brother Kimball declare, that if this people did not save their wheat and the necessaries of life they would see hard times and famine in the land. I say these things sink like lead into my feelings, and they always did from the very first that I heard them. Whenever I hear things set forth by the servants of God, I always know that there is a meaning to them, and they always weigh heavily upon my mind. The Lord foreshows us through his servants what is coming to pass, and in this way we have been led by the hand of God; and it has been by his mercies that we have been guided until the present time. The blessings of God have been multiplied upon our heads year after year, and we have had more than we deserve bestowed upon us, and the counsel and instructions given us have been good. I hope that we will be wise, and not let those things pass away as idle tales, but follow them up and be on hand for every thing that is required at our hands. I hope that brother Snow will lead up in these matters, respecting your meeting-house and farming operations for the natives, and I hope that they will carry out the instructions given them, and if the brethren will attend to these things and do them in faith and in the name of the Lord, I will tell you how it will be, all you take in hand will prosper, the Lord will bless your crops, and your cattle, and all that you possess. But if you neglect your labour this year, why next year your labours will be double; and so it will be year after year until all your blessings will be taken away, and you will be left to yourselves. Then do what is required at your hands, and your yoke will be easy and your burden light, because you will do each day that which belongs to that day.

I know that what has been said here is true, and the Spirit bears record to you and to every honest heart—to every man and woman, that these things are correct. These Lamanites have a right to the holy Priesthood, and it is our duty to carry the Gospel unto them that they may attain to all its privileges and blessings.

We have for the last twenty years been preaching it in the United States, in Europe, and distant nations of the earth, and thousands have embraced it; but in accomplishing this the Elders of Israel have had to make all kinds of sacrifices, and be absent from

their families for several years at a time, but now the key is turned to the seed of Israel, they are right here in our midst scattered abroad among these mountains. "What," says one, "preach the Gospel of Jesus Christ to these natives?" Yes, God has determined that seeing the Gentiles count themselves unworthy of eternal life, he will through the instrumentality of his servants cause salvation to go to Israel in the mountains, and fulfil the promises which were made to their fathers hundreds of years ago. When you see the servitude in which the poor of mankind are kept in the various nations, and the privations, abominations, and oppression that grind down the inhabitants of the earth, does it not make us feel for them? And to whom can they look for deliverance? They never will find it but through the instrumentality of this people, for into their hand the kingdom is given never more to be destroyed, but it will spread and increase until all have had an opportunity of receiving the truth in all nations. And those that will not keep the commandments of God will feel his chastening rod, for he will purify and cleanse the earth that it may be prepared for the coming of Christ.

The kingdom of God will remain upon the earth, and the holy Priesthood will rest down upon these our neighbours as well as we, and the keys of power will remain with this people for ever and be used for their redemption, for this is the decree of the Almighty. If we do not do our duty as a people we shall be chastened and whipped until we learn obedience. Then, I say, that it is for us to work to build up his kingdom, whatever we are instructed to do, that we should perform at all times and listen to the counsels of his servants whatever may be the consequences. Yes, brethren, the time is at hand when we are and shall be required to put forth our hands and do a great work upon the earth, and the dead branches must be cut off in order that there may be room for the kingdom of God to grow. We see the judments of God spreading among the nations of the earth, and what are our feelings? My feelings are, that it is according to the prophecies of those men who were inspired in days that are gone. Well, do I delight in seeing the wicked destroyed? No, I do not; but I delight in seeing the righteous get what they look for, happiness and eternal life. Is it a benefit for the wicked portion of mankind to live or to die and go down to the grave? It is better for the people to go down to the grave than to live upon the earth; when the principles of salvation are offered to the world, it is better that they should cease to live than bring thousands of posterity into the world who will like themselves do wickedly, for the wicked and the ungodly of the earth will not receive the Gospel of Christ, and the earth is bound to be cleansed that there may be room for the righteous to live, for a holy and righteous generation to be raised up and the name of God honoured among men. These are my feelings upon that subject. And it will be just so with us, we will be under greater condemnation than any other people if we neglect our duties, because we have received the Priesthood of God, and have learned what is right and what is wrong. How many of our brethren now present before the light of revelation came felt as we do now? Would we not have given anything in the world that we possessed to have had the privilege of listening to the teachings we have had this day? We were then like the blind groping for the wall, and all we had to do was to walk by the little light we could get. We were then filled with traditions of

our fathers who had inherited vanity, lies, and things in which there was no profit. Things are different now, we know for ourselves, we understand the things of God, then let us obey for ourselves that we may prosper. I feel an anxiety for the welfare of this people, and I pray that we may not neglect the blessings that are given to us, for this is an important time. While we are in this probation we should make the best possible use of our time, for this is the time to receive life and knowledge and to lay up treasures in heaven, that where our heart is, there our treasures may be also. There are many things in my mind to speak upon for the benefit of this people, but I do not feel to occupy your time longer. I do feel though that the subject before us is of all importance to the house of Israel, and I believe that the Lord does intend that we should speak to them, and bring them to understand the light of truth. They are in darkness, because their fathers had the truth and turned away and forsook the Lord their God. The Prophets among them wrote records, and in those records they promised blessings to their children who should live in the last days. They promised that after the cursing and afflictions should come the blessings, and if the Lord has taken us from the midst of the Gentiles and has enlightened our minds so that we can comprehend life and death in a great measure, and the principles of truth that are being revealed, we should feel satisfied with the blessings God has given, and we should be as ready to preach to these Lamanites as we are to the Gentiles. Are they not of the seed of Israel? Are they not all our brethren and of the house of Joseph? Then, brethren, let us take heed, and when we look upon them and see their conditions deal with them wisely, and the Lord will acknowledge our labours. I will tell you what I believe about this matter—the redemption of these natives—had this people come here under the same impressions that they had in New York, in Ohio, in Kentucky, or in Maine, or in any other State, had they come when they first received the Gospel and the Spirit of it, for then their hearts were touched with the Spirit of the Gospel of salvation, and they felt well, and had they have come here under those impressions and continued to live under those impressions which they first received in relation to these scattered tribes; I say long before this, had the people who first settled in Utah Valley lived up to the first impressions first made upon their minds, these Utes would have felt to be our brethren and sisters. They would have been one with us, and they would have been in this Church long ago, and their children would have been reading and writing, and you would have seen some of the young men busily engaged preaching to the tribes the fulness of the Gospel of Jesus Christ. If the Latter-day Saints had come here when they first received the impression, and the Book of Mormon from Joseph Smith, this wild degraded race of men might have been, to a great extent, civilized and acquainted with the Gospel. What do you say brethren, is not that correct? (Loud cries of "Yes.") I know it is. I have heard the brethren and sisters speak in tongues and give interpretations about this very people, and they would say that they would teach the Lamanites to spin and sew, and also to be clean; do they feel so now? No; I tell you they are backsliders from that faith which they then imbibed; they are lukewarm and cold to those things which God has taught us respecting this people with whom we now live. Well, now, again, if you will reflect and look

back a little you will see that we have been for several years past calling for the Elders to go forth and preach the Gospel, and we have almost preached to all nations. There may be some nations that we have not preached to, but we have preached it in France, Italy, Germany, and the States of the German Confederacy; and it has been preached in the British Isles, in North and South America, and the Society and Sandwich Islands, and to China, and we have even sent them to the dark regions of Asia and Africa to preach the Gospel of Christ. There were two of our brethren past through here last night who have been to those countries. Chauncey West has been through that country and can tell how it is there. Could he get any converts there? Yes, if he could get them plenty to eat, but if he could not feed them and keep them they would not stay with him. Now Chauncey West has done as much as he could, and not only preached and travelled, but he has cleared his skirts of those people among whom he has travelled, and he has cleared this people, for they have been commanded to preach this Gospel to all the nations of the earth.

Do we want to save the Lamanites? Yes, we do, and they are here by thousands and hundreds of thousands, right upon this continent; we have them all around us and they want saving. Supposing we were to take those Elders that we have in the various nations and send them in among these Indians, these natives of the mountains, what would be the result? Our Elders go and leave their families for two, three, five and seven years, they leave all and travel by land and sea, they get shipwrecked, go almost naked, and be gone for years, preaching and labouring year after year, and what do they accomplish? Not as much as they could do at home in one month, but still they go, and positively don't do as much good as they could do at home in one fourth the time. Now, suppose I were to call for Missionaries to go and preach the Gospel to the nations that are termed the civilized nations, I could get hundreds of volunteers. Why are you not willing to make sacrifices here? Why should not men be willing to go and spend their time and talents among these Lamanites and save time, money, and hundreds and thousands of dollars? Let a man till his garden, attend to the cows, get his living and devote the spare portion of his time to preaching to these Lamanites, and and he will be right at home all the time. But men will prefer going and spending their time year after year among the Gentile nations, and accomplish a mere nothing. And I can find men in this congregation who will do this, and do it freely, but say to them set your own time and go to the kanyon and get a load of wood for these Lamanite squaws and will they do it? No, they will not. Is it not strange that men will act so, go from home and spend hundreds and thousands of dollars to preach the Gospel to somebody of noted civilization, away off yonder (pointing east,) but will we go to the Lamanites? No, but we try to get away off from them. We are treating them just as the Latter-day Saints have been treated by the Gentiles. If any of them come about begging, the Latter-day Saints instead of serving them and thereby kindling a good spirit within them say "here, get out of the way, let this alone, and don't you meddle with that, I don't like you, go away from my house." This is the way the Saints talk to these natives. Now, where shall we go—to the nations that have rejected the fulness of the Gospel, or shall we stay at home and preach to these

natives? I tell you, if we send this people off from us and treat them with contempt we shall regret it, and mourn because of it. I am going to tell you what to do with these natives, you Bishops and Presidents of Provo and Springville, call out those teams which you have about you, all of them, and if these Indians want wood, haul it for them for you have burned theirs, and they need a little wood as well as you. Let them have feed on the range for their horses, wood to burn, and then they will let you alone You will eat their fish too, on which they depend for a living one part of the year, and every service berry that you can find in the mountains, and still you grumble to let them have a little with you. You don't want the crickets, and therefore they can have the whole of them, but you have secured the antelope and everything else that you could make any kind of use of. Before the whites came, there was plenty of fish and antelope, plenty of game of almost every description; but now the whites have killed off these things, and there is scarcely anything left for the poor natives to live upon. Brethren what are you going to do with them? Kick them out of doors when they come in and let them starve to death? If we do this, we shall most assuredly regret it. Well, what will you do brother Brigham? I will tell you what I will do; there is brother Armstrong here, and he is an agent, and I want him to set off a piece of land for the natives and make a division line, and have it clearly understood that they are not to intrude upon your ground, nor you upon theirs. In addition to this, make a road from their land, so that when they want to come to the city they can do it without breaking down fences or intruding upon anybody's land. Then teach them to work, to fence in their land, to plough, to raise wheat and corn, and potatoes, and everything they need; teach them to be cleanly and industrious, and prevail on them to send their children to school to learn to read and write the English language, and let some of those men that used to talk of teaching the Lamanites, and of converting them, let them go down and build a nice school-house in their settlement, and there teach them the principles of civilization. And instead of you wasting your hundreds and thousands worth of time, and of grain, and clothing, do as they did in Salt Lake City last year; they formed a society for the benefit of these Indians, and put their means together and made them clothing of various kinds, and distributed those articles which they were enabled to obtain among the Lamanites, and do you go and do likewise. Gather up the yarn, and the cotton yarn, and woollen yarn, and make them up into clothes to make them comfortable. But they must work for those things; teach them to work for all they have and don't encourage the idle, those who refuse to work. In this way you will gradually bring them in to civilization, and they will be convinced that you are their friends, and that you intend to do them good, and these things will lead them to give ear to the Gospel and be baptized for the remission of their sins. Now are we going to try to make them one, and encourage them to abide here in peace, or are we determined to drive them from us? I can tell you the Lamanites of these mountains will yet be a shield to this people if we do right, and if we will not do our duty, our necks are ready for the halter or the knife; yes, you will find that our necks will be ready for the knives of our enemies, if we do not look to these poor degraded natives. J.

I want to know now, if the brethren can really and truly realize our true position with regard to the Lamanites, or do you consider them a poor, lost, sunken race of beings that are not worth saving? Do you ever read the Book of Mormon? If you do, do you believe and realize the truth of its sayings, and also what the Lord revealed to the Prophet Joseph? These are things that we have in our possession; we have them in the Book of Doctrine and Covenants and in the History of Joseph Smith. Do you look them over? If you do, and if you lay them to heart as the things of God, you will feel that it is actually our duty to do all we possibly can to benefit, enlighten and save this dark and ignorant people. Do you feel like killing off the Lamanites? I tell you there is no man that will ever feel like killing them if he possesses the Spirit of the Lord. Well, says one, "do you ever feel like chastising them brother Brigham?" Yes, I do, but I let the Spirit of the Holy Gospel direct me; but until the light of the Holy Gospel shone upon me I felt like other men. When the Priesthood was restored, and the light of truth burst in upon my mind, I knew then that if it were not for the Israelites the Gentiles might go to hell and be damned. The Lord would not take much pains with us anyhow, were it not for the promised seed. Instead of them being inferior to us in birthright, they are superior, and they stand first in many instances, with regard to the promises in particular. Well, but says one, "how will you prove this?" I will tell you, if we had been of the house of Israel and forsaken our God as much as we have, and despised his ordinances and trampled them under our feet, we would have been cursed like these Lamanites are, this is my proof. If the Gentiles had been of the house of Israel, legal heirs to the Priesthood, and had received their oracles as the house of Israel did, you would have found that the same curse would have come upon the Gentiles that you now see upon these Lamanites, but inasmuch as they were not of the promised seed, to them the blessings did not pertain, and they had no part nor lot in them, only as they were afterward granted on condition of obedience. The Son of God came through Israel, but we Gentiles being strangers, and foreigners, and aliens, in a national point, we had nothing to do with putting Christ to death, and hence the curse did not come upon the Gentiles. When they are restored, will they not stand before the Gentiles? Will they not be numbered with the Sons of God and be adorned with the gifts and graces of the Gospel, and stand before the Gentiles? Yes, they will! Now, what do the people think? I should like to know what this congregation think about it.

There are a good many brethren and sisters here from Springville, Palmyra, and Payson, what do you all think about it? Had we better drive them away out of the country? Or, had we best take hold and bring them into the Gospel of Jesus Christ? Now, if this people, male and female, feel to school them, spend time and pains to instil into their minds correct principles, to divide land with them, and clothe them, draw their wood for them until they learn to draw their own, and farm for them until they learn to farm for themselves, and if they will no more slay them, no more seclude them from their houses and hospitality, and will go to work and restore them to the knowledge of

the truth the Lord God will bless them, and they have nothing to fear. If you will live up to this you will rise, while those who do not will go down. If this people will observe this covenant, and follow it one and all, (and here are the leading men in these mountains belonging to several of the tribes, and they feel well), thousands and hundreds of thousands will embrace this Gospel, and for ought I know scores of thousands will become members of this Church.

Now, if you will take hold of the wheel and lift, it may be granted unto us to accomplish this great work, and I tell you that you will receive the blessings of the Gospel, such as you never received before, if you will make up your minds to be favourable and merciful unto them in their filthiness, and in their ignorance, these blessings are yours. But if you get angry and kill them, you will not obtain them. Say to them, "if you steal and destroy our property we will bear with you, and while you are ignorant we will bear with you," and if this people will take this course from this time forth, they will feel the power of God more than they ever did in these last days before. (The congregation here united in a loud "Amen.") And you are finding it so, too.

Just give them what they want; I tell you it is the cheapest way to fight them. You can draw them to you and make them bend to anything if you use them well. And if any man abuses them, let him be dealt with by the civil authorities, and in this way you will succeed in the work you have in view.

May God bless you all. Amen.

REMARKS ON BEHALF OF THE INDIANS.

By President JOSEPH YOUNG, *made in the Bowery at Provo, July* 13, 1855.

REPORTED BY J. V. LONG.

I arise, brethren and sisters, to make a very few remarks, particularly upon one point, that is the subject of the Lamanites. I am aware that in all the teaching that the brightest intelligence can receive upon any subject, that there is a balance wheel in the inside of man—the heart—that should be consulted in carrying out any or every instruction that we hear. The Lord has put into every man a portion of instruction that he is required to use, independent of any oral instruction that he may receive. This natural intelligence is given to balance things in the human mind. The Spirit of the Lord is given to men to profit thereby. It

is according to good sense and reason that these natives should be looked to and sought after, for they are the seed of promise; they act according to the light they have pertaining to all matters that have come within the reach of their minds, and it is the duty of the Latter-day Saints to treat them kindly, and try to save them, and if they do not they may miss the mark; and although they may offer many good teachings which do not seem to be appreciated, yet there is a common law that is written upon every man's heart, and the hearts of those poor natives can be penetrated, and if this power is not exercised, or if we allow it to lie dormant we miss the figure. And, I feel that we do not appreciate our privileges, we let the spirit that is in us lie dormant, and hence it is that our treatment to the Lamanites has been so different in the various parts and settlements of this Territory. There is a splitting of hairs about this important matter, and if the Latter-day Saints cannot split hairs I do not know who can, yes, this people can split hairs if any body in the world can about anything. I am aware that we are a peculiar people, that our circumstances have been trying and vexatious all the way through; I am sensible that our treatment has been rather extravagant, and it has been a matter of serious reflection with many, to know to what extent we ought to mingle with these wild natives around us. Before I was a member of this kingdom, I believed in converting the inhabitants of these mountains, I foresaw that it could be done, or in other words I saw them in a condition and in circumstances where they were all passive and filled with the Holy Spirit; I saw that it was the spirit of truth that dwelt with them, and when I became acquainted with the Gospel in the early part of this Church, I then learnt that it was the spirit of the Saints of Latter-days, and that it would bring them to the knowledge of their fathers and their friends, and also to the knowledge of the covenants made with their fathers ages ago. In this thing, the Latter-day Saints were as much deceived as they ever were upon any other subject, this I am satisfied of. How was this? They were deceived in relation to these tribes, because the Holy Spirit brought many things close to their minds—they appeared right by, and hence many were deceived, and run into a mistake respecting them. They (the Saints) undertook to make calculations for to establish the kingdom and restore Israel, and many were so excited, that they wanted to take the Gospel from the Gentiles immediately. They were for taking the Gospel clear away at once, and of course for sealing them all up to destruction. Many good men made great blunders upon the subject of "redeeming Israel;" it was a great mystery, and perhaps I made as great mistakes as others in forming my opinions, but I had the caution not to utter my views to any one. I knew that faith and the Holy Ghost brought the designs of Providence close by, and by that means we were enabled to scan them, and find out what they would produce when carried into effect, but we had not knowledge enough to digest and fully comprehend those things, and therefore it was a mark of wisdom for any man to keep his spirit and feelings to himself.

I mention this to show you how ready the Saints were to say that the Lamanites should be before them in the Church, yet they would be willing to do anything for the salvation of Israel; but our long experience has proved, together with our faith and practice, the folly of making great calculations beforehand. I have asked frequently when is that time coming, which I have heard talked about and

prophesied of in tongues years ago when in the meetings of the Saints; even the sisters used to predict that their husbands would go and instruct the Lamanites in all the habits and customs of civilization that we as a people understand. These things used to be talked of years ago, and now we are here right amongst them, the Lord has thrown us into their society, and they are a dark, loathsome and forbidding people, and they live around us in a wild uncultivated state, in these mountains and valleys, and I have proved them, some of them to have partaken of the proper spirit, and many of them begin to feel well. I have heard men prophecy in the early part of this Church, that in 25 years Jesus would come to reign upon the earth, and that in that time all would be wound up, and hence they were going to redeem Israel in the mountains and wind all up in a short time, but I have desired to have our Lamanite brethren brought to understanding, and come and be united with us in the covenant of peace and salvation—to see them learn the arts of civilization and quit their habits of blood and murder; I wish to see them learn the truth, come and be a white and delightsome people. All these ideas and feelings seemed to be given up years ago, but by-and-bye the Lord threw us into a position where we could be tested and proved, and how do we feel and act? I ought to touch a few points which I consider most extravagant in the conduct of the Latter-day Saints. Some people, for instance, when the Lamanites come to their houses will call out, "here, be off, we do not want to see you, go away." These natives come to their houses, dark, dirty, and miserable it is true, but they come like little children, but the brethren and sisters order them off, literally throw them away. And I have seen them go to other places and the people would commence their jokes upon them, and making a good deal of freedom with them. Well, both these things I have laid aside as being spurious and not good. According to our faith, there is a right way and one only, and if any people can split hairs this people can, and do most assuredly about the right way to deal with these poor loathsome creatures. Oh, says one family, "we do not want them in here, we cannot do with them in our houses, upon our beds, or on our floors which have been cleaned." There have been times that I have had them with me in my house and have made a good fire to warm them, and I would shake hands with them and tell them that I liked them, and that the great Spirit liked them as well as I did. They will come to beg and say, "we want to get wheat to feed upon," then I would reply that "I wanted it for my 'papooses,' I would be glad to do it, but I have many 'papooses' and cannot spare any." Treat them courteously, and do not let any kind of remarks fall from your lips that will make them believe that you want to sauce them, and on the other hand, do not use any freedom with them, take no step to make them believe that you are their enemy, but show that you are their friend by your kindness and liberality to them. I have always treated them well, and now many of them come into my house, and they make no particular ado, neither do I with them, but I am strict, I use no freedom; I forbid my boys scuffling or joking with them, and if they ask for a thing that I have not got, I tell them kindly, and then they will walk away, but they will come again another day. By acting in this way when they ask for anything and I tell them that I have not got it, they believe me, because they have had no occasion to disbelieve me. I do

not say to them that they have taken liberties in my house which I cannot submit to, for I never give them the opportunity. I cannot see, for my part that it is the privilege of people to abuse them. I believe that we have to treat them with respect and the spirit of uprightness. We will examine the law which our Father, the Great Spirit, and Great Chief, has delivered to us to obey. Teach them the law of God, do it mildly and kindly, and it will take an effect upon them, but harsh measures will not. These are my views with regard to the Lamanites, and I believe in being good-tempered with those men; I believe in teaching them to cultivate the land and raise grain for themselves, and in teaching them our language, and I tell my second son that he must learn to talk theirs. Squashead often comes to my house and he will hollow out when at a distance—"Joseph Young, Joseph Young, give me meat and bread." I give him some, and then he will ask for some wheat, and I tell him I cannot spare it. Once when he came, he asked if I had any hay; "yes, got hay;" he wanted to lie down. "Well" said I, "lie down on the hay." He came to me one day and put his hand upon my shoulder, and pointed with the other, and said—"Joseph Young, got one heart, one tongue, one ear—I want something to eat," and then his brother came, and I always respond in feeding them, and I have this faith that if treated properly they will ere long see the truth, and I tell you brethren, when brother Benson was speaking of his views and feelings I felt to say, that is by the power of God, and there is nothing that is more of the power of God to me that when men are speaking of this mean, poor, low, miserable, dejected people, for they have been in favour with God as we now are, and we should be delighted to have them brought to the light, and we shall endeavour to have them made clean. What has been the cause of their filthiness? The same as would befal us if we were to rebel and do the same things which they have done. They are a poor miserable set of people, and they have been abused and trampled upon by their enemies, and when I talk about them I think of the vision I had some time ago, when I saw them in their redeemed state, and they looked so bright, and clean, and glorious, and this people are the individuals who have to bring this about, and as I said, just because God's ways are not as ours. The Spirit of the Lord, of the God of Israel, brings things in their time and place. God's work is not like man's; the Lord shows things to come, perhaps in dreams or by visions of the night, and we should learn what is mingled and connected in his designs. We should observe so as to know what is intended, so that we may not run into a snag. We have not a great many inconveniences to contend with, and hence we should feel for Israel, and I just know that there is a material change in the feelings of that people in these mountains and valleys. How do you know it says one? I know it by the spirit of their chiefs, and I know it by the spirit that rules in the breasts of a great many of them. "You must not kill the Mormons" they say, "they are our friends, and they want to do us good." There has been a material, a radical change, and I say that it is the power of God that has done it, and only let us be of one heart and of one mind, and the thing will be brought about in the due time of the Lord.

I thought I would say so much in favour of the red men, and here let me advise you to mark your feelings from this time, and see if you do not feel better when you feed them, than

when you take up the sword to fight them. Be liberal, and be just as kind as you can be, and then see if you will not feel better than when you took up the guns to shoot them. There is the touchstone and the balance-wheel! Keep a good spirit within you towards that people and it will be well. I am not afraid, neither should be if I were in the wilderness. The spirit of intelligence which I carry with me, and which is in them would clear my way, and those men would never hurt a hair of my head, and why? Because I would treat them kindly and manifest a good spirit.

Brother Francis Durphy tells an anecdote about some Indians; he says, "that as he was coming from California with a few others they saw a large band of Indians, and they went right up and met them, and as they went up the old chief came as by some unseen influence, and held his hands up and seemed quite pleased to have a talk with them. The chiefs kept turning back to talk to the brethren; they were so pleased that they dismounted and conversed, and they seemed to be filled with the Spirit of God, they felt well; they could not stay, they said they must go to their squaws and papooses; the brethren gave them some fish, and they went off in the best of spirits." This shows that there is a power that controls them, and will continue to their salvation. I know this is true; I cling to them and intend to do so through.

May God bless you. Amen.

SAFETY OF THE SAINTS AT HOME.—CONTRAST OF THEIR POSITION WITH THAT OF THE UNITED STATES.

Discourse by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, April* 28, 1861.

REPORTED BY J. V. LONG.

There is a saying that was used by the old Prophets in ancient times, which is to the following effect:—"Report, say they, and we will report it,"—Jeremiah. And there is another saying which is as follows:—"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report."—Isaiah, chap. xxviii.

A great many things have been circulated about us; now things begin to be reported about others, and from those reports we hear that they have about as much as they can get along

with comfortably. We have had our share of trouble in times past, and I think the Scriptures say that judgment shall begin at the house of God, and if so where will the wicked and ungodly appear?

When we think of the trouble that is likely to overtake this nation, as well as others, it is calculated to create a sympathetic feeling in the bosoms of all who reflect. For some weeks past I have been reviewing the events current in the nation, and I have felt a great deal of commiseration, and especially latterly. I have thought that I have discovered a disposition not to yield to the truth, nor to admit anything more than circumstances actually compel them to, at least there is a disposition to withhold what would be called justice and equity to us as a people. If there is a cessation of open hostilities against us, it is not for want of a disposition, but owing to the peculiar situation in which they are placed relative to each other, and the bitter animosity and feeling that have sprung up among themselves, which for the time being divert their attention from us.

Under these circumstances, seeing that justice and judgment have to go forth, if trouble must come, I would a great deal rather that they should war with one another than with us, and see them spend their strength one against another than to see them engaged in exhausting and wasting their strength upon this people. Looking upon things in this point of view, I feel perfectly satisfied with the events that are transpiring; and if I did not, I could not help it.

The people of this nation are evidently bent upon their own destruction, and they are full of enmity, hatred, war, and bloodshed. To all human appearance, it would seem that they will not stop short of the entire destruction of this great nation. In the language of one of old who uttered this singular prophetic declaration I will say, "They are drunken, but not with wine; they stagger, but not with strong drink." They have neglected righteousness, justice, and truth for years that are past and gone; they have allowed the honest, the virtuous, the just, and the true-hearted to be abused and afflicted, and they have winked and mocked at their sufferings; and not only so, but they have unblushingly used their force and strength to bring about the destruction of God's people. They have, however, failed in all their attempts to crush out the kingdom of God, because the Almighty has protected his people; but they will not fail when they make their attacks upon one another. When the potsherds of the earth strive with the potsherds of the earth, and God does not interfere, they will be more likely to accomplish the destruction of each other. They have been using their energies against the Saints of the Most High; they have cast us out, sought to destroy and root us out from the earth; but there was a God who was watching over the interests of his people. There was a Being that their philosophy and theology knew nothing about, a Being whose eyes were open to see, and whose ears listened to the cries of his people. When the full time for deliverance arrives, he stretches forth his hand and we are preserved, and we come out from the difficulties and trials unscathed. This we have done, supported by the hand of Jehovah; and this will be done again should we be placed in circumstances to require it.

But now things with us are assuming a different aspect, and our friends also in the east are being placed in a different condition from that which they had anticipated. They have the same God to apply to in the North

as in the South, the same kind of religion; but their religion does not teach them to have any confidence in the all-protecting arm of Jehovah, for their God has no eyes, no ears, no arms, no power; he is without body or parts. If we were to go to that country, we should find that they are all very religious; good Baptists, good Methodists, good Quakers, good Catholics, good Episcopalians; in fact, they think that they are all good, pious souls, attending meeting-houses and appointing fasts all through the land. Both the North and the South are praying fervently to the same God, that they may have power to destroy their enemies. Who are their enemies? All good Christians. Therefore, if their God should hear and answer them, they would all be utterly annihilated.

Our God heard our prayers and delivered us from the power of our enemies, and he brought the most signal confusion upon those who had plotted the destruction of his people. In relation to the events that may take place, the atmosphere certainly looks heavy and black, and the tokens of war and bloodshed are formidable enough. And I think by appearances in the lower world, they have got a large hell, and devils enough to carry it on; they have at the present plenty of business to attend to at home.

I feel thankful to the God of Israel that we occupy the position we do in these mountains. Do we now feel very sorry that Illinois drove us from our homes? What say you? The Lord has preserved us thus far; he has also controlled our destinies and managed our affairs so that we are this day the manifest monuments of his mercy and care; yes, we are living monuments of the regard and favour of that Great God who has set his hand to redeem Israel and to roll on his own work. But do we feel like boasting of this? No, only in God. Would our enemies have gloried over us if they had succeeded in scattering us according to their intentions, so that we never could have gathered together again? Yes; and if they had heard that the army sent against us had swept us off from this stage of action, there would have been loud hosannahs by Priests and people. How was it when Joseph Smith was killed? There was a general rejoicing through the length and breadth of the whole land; and if they could have accomplished our destruction, the same feeling would have been manifested in this and in other countries; and as the kingdom of God advances, this spirit will increase. The Spirit of light and truth will be opposed by the spirit of darkness and error. They are two antagonistic powers which will strive for the mastery until error is vanquished and overcome. John speaks of two Prophets that will prophesy in Jerusalem, and that will have power to cause that it rain not in the days of their prophecy, to turn the waters into blood, and to smite the earth with plagues as often as they will. The nations of the earth will be gathered against them, and they will be overcome by their enemies; and hence it is said their dead bodies shall lie in the streets of Jerusalem for three days and three nights. The wicked will so rejoice in their success and gloat over the destruction of those Prophets that they will indulge in feasting and sending gifts one to another, because of the destruction of those men of God. But by-and-bye, we read the spirit of life sent from the Great God shall again enter their tabernacles, and they shall be received up into heaven in the sight of their enemies, who shall then experience the fury of the Almighty. The Prophet Zechariah gives an interesting account of what shall take place in Jerusalem about the time of

the appearance of these two great Prophets.

Such is the feeling that has been manifested by this generation ever since the commencement of this great work with which we are associated; the Saints of God, the work of God, the revelations of Jesus Christ and the holy Priesthood have been misrepresented, lied about and slandered. God's people have been persecuted, robbed, plundered, mobbed, and driven, the Prophets and Apostles have been imprisoned and put to death under false pretences, by irresponsible, ruthless gangs of ruffians. We have never been in any place, as yet, from the commencement of this work to the present time, but that feeling and spirit have prevailed against us. It commenced against Joseph Smith when he first received the plates, and continued in Ohio, in Missouri, in Illinois, and in the various cities, towns, counties, and states that we have occupied. It is a feeling that is opposed to the Word of God, to the Spirit of truth, and to the kingdom of God upon the earth. A great many men have not known by what spirit or feeling they have been actuated; neither do they now know. When they array themselves against the Saints of God, they are actuated by a foul, wicked spirit. By-and-bye they will be arrayed against each other, and not knowing the revelations of God the destruction will be terrible. One of the old Prophets said when speaking of the wicked, that they know nothing but what they know naturally, as brute beasts which are made to be taken and destroyed.

Do you think that this state of things would have been in existence at the present time in the United States, if they had been under the direction of the Saints and servants of the Most High? If they had been under the rule and dictation of a Prophet, governed by the principle of light and intelligence, as he receives it from heaven; does it appear to you they would have been in the present lamentable condition? No, with the light of Heaven, this could not possibly have been. But as things at the present stand, they have no inspiration, no revelation from God, no Prophet's voice to point out the path of safety (at least there is none they will listen to), and consequently they are led captive by the Devil, and are in a great measure controlled by him. This is truly a lamentable position, but the picture is not overdrawn. Do we rejoice over them? No, we do not; we have frequently offered to them the principles of life; we had much rather they would have drunk of the waters of life, and been in a different condition, but at the same time we would a great deal prefer to have them use their armies upon themselves than upon us. They are all very loyal; they profess to be very patriotic, and they all believe they are fighting for their own, and they pray to the God of battles to give them success; and it is quite common to hear them boast, "We will regulate matters in a short time." But who is this God of battles? Why, the Devil, the prince and power of the air, who rules in the hearts of the children of disobedience; he is the god they risk their cause with, and it is for him to handle them as he sees fit. What shall we do in the midst of these things that are now transpiring? Why, lean upon the Lord our God, purify ourselves, look back "to the pit from whence we were dug, and to the rock from whence we were hewn." A short time ago we were in the bonds of inquity and the gall of bitterness. Let us also look at our position as Elders in Israel, clothed with the power of the holy Priesthood, as men who hold the ministry of reconciliation, and who have been selected and chosen by the Great Elohcim to warn

the world, and pray that he may give us a knowledge of the plan of salvation that we may become saviours to our fellow beings. This is the position that we ought to occupy in relation to these matters, standing in holy places, full of the light and intelligence that flows from the throne of God, seeking to cultivate every noble and exalted principle that has been made known unto us, and striving to walk worthy of that high vocation wherewith we are called.

I will tell you how I feel—I feel thankful to the God of Israel that he has granted me the privilege of being associated with this people, and with this Priesthood. I do not fret myself much about North or South, or any other nation, they are all in the hands of God; I care nothing for the glory and pomp of the world, it is all as so many bubbles, and it is destined to destruction. But I do care about principles that reach back, and that reach forward to eternity, that give me the privilege of drawing light, truth and intelligence from that Being who gives this and all other worlds all the light and intelligence they enjoy, and who is prepared to give and impart it to his people as fast as they are capable of receiving and improving upon it. I feel a strong desire also to bring my body into subjection to the law of God, and to live in obedience to all its requirements, for I feel that I am called to a high and holy calling, and that I would not exchange my position for any position of power, or emoluments that man can bestow upon the face of the earth. These are my feelings in regard to my position, and in regard to the great blessings that God has conferred upon me, and upon this people. What has he done for us? He has taken us from the darkness with which the world are enshrouded, and has imparted to us the Holy Ghost by the laying on of hands; he has given us the gifts of the Spirit, a knowledge of ourselves, a knowledge of God, a knowledge of the position that we occupy before him, a knowledge of the past and of the future, so that we can look back and see the designs of God in the great works he performed in the remote ages of the world; we can look abroad and see the movements of the Great Jehovah in the midst of the nations, and if we are enlightened by his Spirit and cultivate the blessings he has conferred, we can look forward to the unborn future and see the purposes of God unfolding in the world, not only on the establishment of the kingdom of God, but its future development and triumph. And while we see, and feel, and comprehend in part, in relation to these matters it causes joy to beam upon our countenances and fills our hearts with rejoicing. In regard to the events that are transpiring, they are only just the kind that we have been anticipating for many years past. I knew as much as twenty-five years ago that these events would transpire, and I had just as much assurance of it as I have to-day. It is only a matter of time; then I foresaw and now I see the things passing along. We stand here as the representatives of God upon the earth, and do you think he will forsake us and the earth on which we dwell? No. What has he been doing? He has been planting the germ of truth in the earth for the last thirty years, and it has begun to sprout, to bud, to blossom, and to extend from nation to nation; it has taken root in the hearts of many honest men and women who have within them a strong and unwavering desire to fulfil their destiny upon the earth, and to accomplish the work which the Almighty has given them to do. What! accomplish the work of God with all our weaknesses and

infirmities? Yes, for he has promised to assist us by the power of his Spirit, to reward us a hundred-fold in this world and give us life everlasting in that which is to come. The same gifts, powers and qualifications that followed the Gospel anciently are made manifiest now, through obedience. It is for us then to purify ourselves, yes, every man, woman, and child, to seek after the right way, to feel after the Lord our God, to humble ourselves before him, and be thankful to the great God of Israel for all that we are permitted to enjoy.

We are glad, say some, that we are not in the States. I do not care much about it, for if I am called upon to go abroad whether in peace or war, if that be my calling all is well; although in the world we ought not to be of the world. We have sometimes to dwell among wars, famine, and pestilence, but what has that to do with it if we are magnifying our callings? We have truly reason to be thankful that we are here, that we dwell in peace, that our families are here, that our wives and children are here, and that we are hid up for a little season. It is a great temporal blessing that we can worship God according to the dictates of our own consciences, none daring to make us afraid. We can cultivate our farms and gardens, and at the same time enjoy our religion. What is time to us as Elders of Israel? What difference does it make to us, so long as we are engaged in the service of God, whether there be peace or war? We are in possession of the principles of eternal life, we are engaged in the work of the Lord here upon the earth, and whether it places us in difficulty, in danger, or in prosperity, it matters but very little if we understand correct principles, for we have commenced to live for ever. We have, or ought to have, drunk of the well, of which Jesus spoke when conversing with the woman of Samaria, which affords water that springs up into everlasting life. These are about my feelings in reference to our trials, privations, and also our prosperity. What is your life? What does it matter whether we die to-day, this week, or next year, so long as we are engaged in the work of God? The principles we have laid hold of are principles of eternal life, and whether we die to-day, or next week, or whether it is forty years hence, what does it matter so long as we are faithful to the callings whereunto the Lord has called us.

The two parties in the States are mustering their forces, each party believing that the other is in the wrong. We have given ourselves up to the Lord, and have been mustered into the service of the Great Jehovah. We have engaged to assist in building up the kingdom of God upon the earth, to help to establish the principles of truth and righteousness and to carry out the provisions of the law of God in every circumstance of life. This is the position that we occupy; we are minute men, if you please, ready for anything that may transpire, and as to the future result it does not trouble us at all, that is in the hands of our God. If we are called to lay down our bodies now, or in thirty or forty years, it makes little or no difference, inasmuch as we are faithful and keep the commandments of God. I feel like putting my house in order and seeing that everything is right there; then I can say, like David of old, who exclaimed, "Search me and prove me O God, and see if there is any wickedness in me."

If I am clothed with the spirit of my office and calling, filled with the power of God, and am ready to accomplish the Mission which the Almighty has called me to perform, I am simply doing my duty, this is what is wanted to-day, to be on hand,

and to lead my family in the same track, to humble myself before the Lord and seek his blessing, have my wives and children do those things that are good, that his Spirit may be with them from this time henceforth and for ever.

I feel to recommend this course of conduct to the Seventies, to the High Priests, to the Bishops, and to all the Saints, that they may be filled with the light of life, that they may rejoice before the Lord continually. Then let the storms come and the thunders roll, the lightnings flash and the nations be overturned and thrones be cast down, yet all will be right with us, we shall feel unshaken in the tempest and know that we are right, and that all is well in Zion.

Brethren, God bless you and guide you in the way of truth, is my prayer in the name of Jesus. Amen.

NECESSITY OF TEMPORAL LABOUR, PREPARATORY TO BUILDING A TEMPLE.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, March 2, 1862.*

REPORTED BY G. D. WATT.

All things were created firstly spiritual; then it seems that secondly, all things were created temporal. The laws and principles that tie together spiritual and temporal things are so complicated, are so interwoven with each other, so inseparably connected, and yet in the minds of the people they appear so distinct one from the other, that we evidently need a great deal of experience and reflection to make this subject clear to our understandings. I shall only make a few remarks, and leave the subject I shall now introduce for others to speak upon.

This building is set apart expressly for the worship of the Lord our God, and to many it may seem to infringe upon the rights of our religion to talk about temporal matters here. In the beginning things were created first spiritual, then temporal; but now it is first temporal and then spiritual. We cannot attend to any one of the ordinances of the Holy Priesthood without a temporal act. We must perform a temporal labour—a manual labour—in order to arrive at the condition which fits us to receive the full benefit of the spiritual. At present the few remarks I shall make will be upon the matter of obtaining rock for our contemplated temple, which we intend to build upon this block. The canal that we started from Big Cottonwood creek to this city was for the purpose of transporting material for building the Temple. We have learned some things in regard

to the nature of the soil in which the bed of the canal is made that we did not know before. We pretty much completed the canal, or, in other words, we hewed out the cistern, but, behold, it would not hold water. We have not the time now to make that canal carry water, so we will continue to haul rock with cattle; and when an opportunity presents, we will finish the canal. We now contemplate repairing the State road, so that we can haul heavy blocks of granite. We were not very sucessful the last winter in hauling rock, for the road was so soaked with water that it was almost impassible; but we will now repair that road, and continue our hauling.

We cannot even enter the Temple when it is built, and perform those ordinances which lead to spiritual blessings, without performing a temporal labour. Temporal ordinances must be performed to secure the spiritual blessings the Great Supreme has in store for his faithful children. Every act is first a temporal act. The Apostle says, faith comes by hearing. What should be heard to produce faith? The preaching of the Word. For that we must have a preacher; and he is not an invisible Spirit, but a temporal, ordinary man like ourselves, and subject to the same regulations and rules of life. To preach the Gospel is a temporal labour, and to believe on the Lord Jesus Christ is the result of a temporal labour. To be baptized is a temporal labour, both to the person administered to and the administrator. I am a living witness to the truth of this statement, for I have made my feet sore many a time, and tired myself out travelling and preaching, that by hearing the Gospel the people might have faith. The blessings we so earnestly desire will come to us by performing the manual labour required, and thus preparing all things necessary to receive the invisible blessings Jehovah has for his children.

Do we need a Temple? We do, to prepare us to enter in through the gate into the city where the Saints are at rest. Ordinances necessary to this have not yet been performed and cannot be in the absence of a suitable place. We wish a Temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinance of the Priesthood to the Saints for their exaltations. The first thing to be done is a temporal labour with the pick and the spade, to prepare a good solid road upon which to haul the rock; then we call upon the quarrymen to get the rock out of the mountains and split them into sizes convenient for putting upon waggons. Now all this work is not done by faith alone, but nerve, bone, and muscle are exceedingly essential with faith, also, in this case, the strength of the ox. When the rock is on the ground, it must then be hewn and prepared for the walls. While this work is progressing on a still morning, you may hear a hundred chisels at work, and we want to hear two or three hundred at work. Thus we will rear the Temple of the Lord, and when it is completed we can enter therein and receive the ordinances of the Holy Priesthood, and our spiritual blessings; but we first have to perform our manual labour, and we wish the people to fully understand this. I will now call upon Bishop Hunter to make some remarks.

I wish to preach another discourse.

At a Bishops' meeting, on Thursday evening last, it was concluded to cut a large ditch on the upper side of the State road, from here to Gardner's mill, to carry off the water from the surface of the road, which would then soon be in good order for travel. This

matter I wish to have laid before the people, to receive an expression from them whether they will sustain their Bishops in this labour, and this is the reason why we speak of it this morning. If the work is properly taken hold of and in good earnest, with strong hands and willing hearts, it will soon be accomplished. The Bishops are willing to have the ground divided among them, which Bishop Hunter will attend to.

We want to build this Temple as speedily as possible, through the blessings and kind providences of the Almighty in whom we will trust, doing the labour our hands find to do, asking no questions as to what we are going to receive when the Temple is done, or how long we shall be in building it, but we will build it as fast as possible. Some care nothing about building a Temple, for, say they, as sure as we commence we shall have to fight the enemy. If we have an enemy to encounter the quicker we do so the better, for we are able to do whatever the Lord requires. Union is strength, and this terrifies our enemies. Who can resist the power possessed by the Latter-day Saints in their union? And the stronger our union, the more mighty are the bands of our strength; while disunion is weakening our enemies, and splitting them asunder; they will be left in weakness, while we shall grow in strength in our union, and in confidence in God and each other. And let us take a course to create confidence in ourselves as well as in our neighbours, and we will constantly grow strong.

We can all help a little in repairing the road I have mentioned, so I will ask the brethren and the sisters too, will you sustain your Bishops in making a good road upon which to haul rock for the Temple? [The vote was unanimous in favour.] Let Bishop Hunter and other Bishops, as far south as Fort Union, proportion to each ward its share of the labour to be done on the road.

I thought well of the discourse this morning; I like a great deal of it. Were I to speak what is now in my mind, I should say that succotash is the best dish I ever partook of; you get that, when I talk to you, and you had it from Bishop Hunter this morning, a little of this, and a little of that.

The kingdom of God is before us; we have it to build up, and to establish the Zion of our God upon this land. And if I am right in my views and feelings, the Latter-day Saints cannot labour too fast nor too dilligently to accomplish the work they are called to do. Then let us go to with our might, and labour faithfully to establish that kingdom which is all and in all to us. May the Lord help us. Amen.

PROPRIETY OF THEATRICAL AMUSEMENTS.—INSTRUCTIONS RELATIVE TO CONDUCTING THEM.

Remarks by President BRIGHAM YOUNG, *at the Dedication of the New Theatre in Great Salt Lake City, March* 6, 1862.

REPORTED BY G. D. WATT.

Man is organized and brought forth as the king of the earth, to understand, to criticise, examine, improve, manufacture, arrange, and organize the crude matter, and honour and glorify the works of God's hands. This is a wide field for the operation of man, that reaches into eternity; and it is good for mortals to search out the things of this earth.

The elements are to be brought into shape and operation for the benefit, happiness, beauty, excellency, glory, and exaltation of the children of men that dwell upon the earth; though we cannot produce that which has not already been produced. Are we capable, by our most critical researches, of finding that which has not already been found? We are not. We are capable of improving upon the crude elements, until we understand the organization of this earth, and the power by which it is sustained, for what purpose man was created, and the immortality that will crown his existence. All this is what others have learned before us.

Were we capable of scanning the eternities of the Gods, we should find works and exhibitions of wisdom, knowledge, understanding, and power, by whom? By those who were as we are. It is the privilege of man to search out the wisdom of God pertaining to the earth and the heavens.

Professing Christians generally would not consider this a fit position for those who profess the faith of the Lord Jesus Christ to occupy. These Saints of the Most High appear here in the capacity of an assembly to exercise and amuse the mind of the natural man. This idea brings at once to my mind a thousand reflections. What is nature? Everything that pertains to the heavens and the earth. "My son," says the Christian father, 'you should not attend a theatre, for there the wicked assemble; nor a ball-room, for there the wicked assemble; you should not be found playing a ball, for the sinner does that." Hundreds of like admonitions are thus given, and so we have been thus traditioned; but it is our privilege and our duty to scan all the works of man from the days of Adam until now, and thereby learn what man was made for, what he is capable of performing, and how far his wisdom can reach into the heavens, and to know the evil and the good.

It is written in the Scriptures, "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Is there an evil thing upon the earth that he does not fully understand? There is not. The Psalmist very beautifully illustrates this idea—"Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it

altogether. Whether shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The Lord understands the evil and the good; why should we not likewise understand them? We should. Why? To know how to choose the good and refuse the evil; which we cannot do, unless we understand the evil as well as the good. I do not wish to convey the idea that it is necessary to commit evil in order to obtain this knowledge.

Upon the stage of a theatre can be represented in character, evil and its consequences, good and its happy results and rewards; the weakness and the follies of man, the magnanimity of virtue and the greatness of truth. The stage can be made to aid the pulpit in impressing upon the minds of a community an enlightened sense of a virtuous life, also a proper horror of the enormity of sin and a just dread of its consequences. The path of sin with its thorns and pitfalls, its gins and snares can be revealed, and how to shun it.

The Lord knows all things; man should know all things pertaining to this life, and to obtain this knowledge it is right that he should use every feasible means; and I do not hesitate to say that the stage can, in a great degree, be made to subserve this end. It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, or Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.

Is there evil in the theatre? in the ball-room? in the place of worship? in the dwelling? in the world? Yes, when men are inclined to do evil in any of these places. There is evil in persons meeting simply for a chit-chat, if they will allow themselves to commit evil while thus engaged. Can we not sift out every particle of wheat from the vast body of chaff we find in books on science and religion? that we find in governmental constitutions and judicial rulings? in learned commentaries and on law and order? and in the rudiments and advanced branches of education? Can we not even make the stage of a theatre the platform upon which to exhibit truth in all its simple beauty? and sift out from the theatrical lore of ages the chaff and folly that has encumbered it? and preserve and profit by that which is truly good and great? This, however, is not the work of a day or a year; but, as the chaff is protective to wheat in a pile, so the true lore of ages is concealed and preserved in the chaff pile of folly and nonsense, until the Saints of the Most High cause a separation.

We shall endeavour to make our theatrical performances a source of good, and not of evil. Rather than the latter, and rather than it should pass into the hands of the ungodly, I ask the Lord to let the whole fabric return to its native elements. It is our privilege and our duty to search all things upon the face of the earth, and learn what there is for man to enjoy, what God has ordained for the benefit and happiness of mankind, and then make use of it without sinning against him.

Our eyes are delighted in seeing, our ears in hearing. We behold the faces of our friends, we see the gems

of intelligence sparkling through those outward windows of the soul; and what a blessing it is to see the countenances of our friends radiant with delight. Our senses, if properly educated, are channels of endless felicity to us, but we can devote them to evil or to good. Let us devote all to the glory of God and the building up of his kingdom, for in this there is lasting joy.

Man is of the earth, earthy; but the Spirit is pure from heaven. This mortal existence must be prolonged by the use of food. Food that is good for the use of man is abundant in the elements, and God has endowed us with the ability to combine the elements, through the means of useful plants and animals, to supply ourselves with all we need. Should we refuse to avail ourselves of this means, hunger and nakedness must be our portion. Heaven will not perform the labour that it has designed us to perform. We must sow, reap, clean, and grind into flour our wheat, and make it into bread. Were we not to do this, we should go without bread until doomsday, and without clothing, if we wait for the Lord to make clothes for us. It is for us to search out the elements, learn how to combine them to make silk, wool, linen, cotton, and every other textile material that can be made into cloth, for the comfort and convenience of man.

When man is industrious and righteous, then is he happy. Sin blights all true happiness, and throws a deep gloom over man's whole existence. Let us be righteous, and then learn to make ourselves comfortable and joyful in the possession of creature comforts. Man is always happy when he is righteous. The Lord will not build our houses and temples, after he has given us the elements and taught us how to build comfortable houses, magnificent temples, and commodious places of worship. Everything that is joyful, beautiful, glorious, comforting, consoling, lovely, pleasing to the eye, good to the taste, pleasant to the smell, and happifying in every respect is for the Saints.

Tight-laced religious professors of the present generation have a horror at the sound of a fiddle. There is no music in hell, for all good music belongs to heaven. Sweet harmonious sounds give exquisite joy to human beings capable of appreciating music. I delight in hearing harmonious tones made by the human voice, by musical instruments, and by both combined. Every sweet musical sound that can be made belongs to the Saints and is for the Saints. Every flower, shrub, and tree to beautify, and to gratify the taste and smell, and every sensation that gives to man joy and felicity are for the Saints who receive them from the Most High.

There are many of our aged brethren and sisters, who, through the traditions of their fathers and the requirements of a false religion, were never inside a ball-room or a theatre until they became Latter-day Saints, and now they seem more anxious for this kind of amusement than are our children. This arises from the fact they have been starved for many years for that amusement which is designed to buoy up their spirits and make their bodies vigorous and strong, and tens of thousands have sunk into untimely graves for want of such exercises to the body and the mind. They require mutual nourishment to make them sound and healthy. Every faculty and power of both body and mind is a gift from God. Never say that means used to create and continue healthy action of body and mind are from hell. Such means never originated there. Hell is a great distance from us, and we can never arrive there, unless we

change our path, for the way we are now pursuing leads to heaven and happiness.

When the Saints come into this building, and look on this stage, to see our brethren and sisters perform to satisfy the sight, to satisfy the ear, and the desires and mind of the people, I want you to pray for them that the Lord Almighty may preserve them from ever having one wicked thought in their bosoms, that our actors may be just as virtuous, truthful, and humble before God and each other as though they were on a Mission to preach the Gospel.

I say to those who perform, if anything is discovered contrary to the strictest virtue and decorum, the offenders must leave this building. I intend this remark to apply also to the musicians. I wish the dramatic company to seek dilligently and in all kindness to promote the happiness of all concerned.

Unless by my order I do not wish a drop of intoxicating liquor brought into this house; I want the actors behind the curtain, the musicians in the orchestra, and the audience to hear and observe this.

When this house is finished, there will be places in the passages where cakes, pies, fruits, &c., can be bought; but no intoxicating liquor will be allowed in these saloons. No drunken person will be permitted to enter this house; I will not have it polluted and disgraced by the presence of the drunken, nor my brethren and sisters, who strive continually to do right, annoyed by the filthy breath of a poor, miserable, filthy loafer.

We intend to preserve the strictest order here; we do expect the people to come to this house praying, and their whole souls devoted to God, and to their religion.

Tragedy is favoured by the outside world; I am not in favour of it. I do not wish murder and all its horrors and the villany leading to it portrayed before our women and children; I want no child to carry home with it the fear of the fagot, the sword, the pistol, or the dagger, and suffer in the night from frightful dreams. I want such plays performed as will make the spectators feel well; and I wish those who perform to select a class of plays that will improve the public mind, and exalt the literary taste of the community.

If we wish to hold a Conference in this hall, we shall do so, and shall use it for all purposes that will satisfy our feelings in doing right, and no evil.

May God bless you. Amen.

SALVATION THE RESULT OF INDIVIDUAL EXERTION.

Remarks by President BRIGHAM YOUNG *made in the Tabernacle, Great Salt Lake City, March* 23, 1862.

REPORTED BY G. D. WATT.

I am now looking upon the best people on the earth, that we have any knowledge of. There is not another community that presents the same amount of honesty, purity of heart and life, and integrity to God and to one another; yet much can be said upon our weaknesses, short-sightedness, and proneness to wander from right and do evil. I do not know that I should do right in giving full vent to some of my views and feelings concerning this people.

While conversing with some brethren the other day upon the conduct of this people as viewed by the intelligence of Heaven, I said, that it was a wonder to me that God had not long ago destroyed us all. His mercy and long-suffering are truly marvellous. Again, when I realize the object of our creation, the day of our trial we are now passing through, the weaknesses the Lord has ordained to come upon the children of men, and the steps to be taken for the exaltation of the human family my heart is filled with gratitude to God, it exults in his great beneficence. I glorify his name that he has spoken from the heavens, and noticed us mortals. I am exceedingly rejoiced that we have the privilege of living in the day when the Lord has spoken to the children of men, and revealed the Priesthood and placed it upon men, giving them the privilege of attaining to glory, immortality, and eternal lives. In the midst of our great weaknesses and manifold failings, we have abundant cause for exceeding great joy in the Gospel of our salvation. Are these great weaknesses to be found in the birds of the air, in the fishes of the sea, or in the beasts of the field? No. The animal, vegetable, and mineral kingdoms abide the law of their Creator; the whole earth and all things pertaining to it, except man, abide the law of their creation.

I now see before me beings who are in the image of those heavenly personages who are enthroned in glory and crowned with eternal lives, in the very image of those beings who organized the earth and its fulness, and who constitute the Godhead—still here is the evil, and we are the ones who are accountable; for we are the "lords of creation." We hold in subjection the creation; we avail ourselves of the great truths found in the arts and sciences, we navigate the seas, we survey the land, we convey intelligence with lightning speed, we harness steam and make it our servant, we tame the animals and make them do our drudgery and administer to our wants in many ways, yet man alone is not tamed—he is not subject to his Great Creator. Our ignorant animals are faithful to us, and will do our bidding as long as they have any strength; yet man who is the offspring of the Gods, will not become subject to the most reasonable and self-exalting principles

How often have we witnessed a faithful animal conveying his master home so drunk that he could not see his way or sit up; yet his faithful animal will plod through mud, shun stumps, trees, and bad places, and land him safely at home.

Are we even obedient to our better judgments and to truth that is self-evident? Many of us have been taught the doctrine of total depravity —that man is not naturally inclined to do good. I am satisfied that he is more inclined to do right than to do wrong. There is a greater power within him to shun evil and perform good, than to do the opposite. We have the powers of darkness, or the influences opposite to good, to contend with, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There are two classes of influences, one tends to good and the other to evil; one to truth and life, the other to falsehood and death. Evil is sown in our nature, but there is not a person who is not prompted to do good and forsake evil, though there are but few who, from their own volition, will subject themselves to be perfectly obedient to the law of Christ, yet there are dispositions that will be subject to the truth through cruel mockings and scourgings, bonds and imprisonment. Truth is for us, right is for us, life is ours.

Our enemies accuse the leaders of this Church of having too much influence over the people. How much influence have I, or any other man that ever lived in this kingdom, over an apostate? It is now as it was in the days of Joseph. While people retained the spirit of their religion, they looked upon him as one of the best men on the earth; but when they gave way to the spirit of apostacy, then he was the worst of men. This has been so in all ages with every Prophet, Apostle, and righteous man and woman; they have had the warmest friends, and the bitterest enemies. No man has friends like those who are righteous; their friendship is even unto death, and then it reaches throughout all eternity. The friendship of the wicked must fade away, sooner or later; while the friendship of the righteous will last for ever and ever. When we understand the truth let us abide by it, and boast not in our own strength, but glory in the strength of the Almighty.

The Elders often tell how many they have converted, and how many churches they have built up in different parts of the world. When persons apostatize from the path of right, I think some of them are man-made converts; as a Methodist preacher remarked to a drunken man lying by the way side, who hailed him with delight saying, "You are my father in Christ, you converted me." "I should think so," said the preacher, "for it is very clear that you are not one of the Lord's converts." We cannot make Latter-day Saints of anybody on this earth but ourselves; we have not even power to make a Saint of a wife, or a child, a brother, or sister, in the least degree, unless they will hearken to counsel and obey the principles of righteousness, which I contend they are naturally inclined to do, were it not for the awful apostacy there is in the world. All persons must possess their intelligence free and independent before God.

I preach the Gospel to the Latter-day Saints; and if a person comes into our community and wishes to know further with regard to life and salvation, I will tell him as freely as ever I breathed the mountain air; but you cannot find one person that I ever crowed my religion upon either in or out of the Church. I have my

reasons for taking this course. I never preach such sermons as, "Well, Mr. C., or D., have you heard any of our Elders preach? Do you know anything about Mormonism?" "No." "Why, our Gospel is the Gospel of life and salvation, it is the only true plan of salvation for the people; and you must be a 'Mormon;' if you are not a 'Mormon,' you must expect to be damned." If a person wishes to know my religion, I am willing that he should know the whole of it. There is nothing secret or hidden in it; the whole plan of salvation is for the human family, and is as free as the waters that flow from our mountains into the valleys. If you thirst, drink until you are satisfied, for you are truly welcome. This is the nature of the Gospel, and the character of Him who has sent it. It is free for all. But I am not disposed to compel any person to partake of that which they dislike, or have an aversion for.

This may not be right in every case. Why it is right with me is, that, if a person urges upon me that which I am not disposed to receive, it creates in me an alienation of feeling toward that person. I am naturally opposed to being crowded, and am opposed to any person who undertakes to force me to do this, or not do that. In my youth I was supposed to be an infidel, and perhaps in one respect I was, though I would have freely given all the gold and silver I ever could possess, to have met with one individual who could show me anything about God, heaven, or the plan of salvation, so that I could pursue the path that leads to the kingdom of heaven; but I did not want to be urged, and I am so inclined to this day. Yet I am convinced that it would not do for every man to pursue this course in every circumstance. We can guide, direct, and prune a tender sprout, and it inclines to our direction, if it is wisely and skilfully applied. So, if we surround a child with healthy and salutary influences, give him suitable instructions, and store his mind with truthful traditions, may be that will direct his feet in the way of life.

There are persons of twenty, forty, and sixty years of age, who never saw a day in which they knew their own minds. They seem to be undecided in all their actions, like a child a few years old, and need some person to direct them. I am somewhat different from this class of persons. Should I be told that it is time to wash my face and eat my breakfast, I should be strongly inclined to notify my informant that I knew that as well as he did. So some of our Elders who preach in the world, will go into this or that house, begin to converse with the members of the family, and tell them they must be baptized or be damned. This will turn some persons against them and the truth, simply because they will not be compelled to do anything; while there are others in the world who would not embrace the truth, unless they were ordered to do it; probably they are those who will be compelled to come in.

There is a class of people that will not move to do themselves good, only as they are urged and commanded. There is a wide difference in people in this respect. There are instances in this community that if a wife does not urge her husband to pray in his family, he would never do so. And again, there are men in this city and throughout the settlements as good men as need be, who are driven from this duty by the teazing of a wife. "Now, pa, come, do let us have prayers; I have got all the children here and the Bible, and I do want to have prayers." He cannot bow to that kind of compulsion, to save him; and if he should be damned he will not be made to pray in such a manner,

for when he prays he means to do it for his God, and not because a woman teases him to do it. If a wife of mine should undertake to direct me in such a manner, I should give her to understand that I would tell her and the children when to come to prayers, when to go to parties, and how to reverence the Holy Priesthood and their God; I should never pray in creation, if I could not do it independent of the dictation of a woman.

I know that the people need more or less teaching and urging all the time, Sunday after Sunday, to keep them in the path of safety. How easy we get out of patience! We get a little hasty, and do a little wrong, because we do not train ourselves—do not conquer ourselves, and subject ourselves to the law of Christ. Sisters speak evil of sisters, they hear of it, and straightway return the compliment in a spirit of vindictiveness. Elders have contention with Elders; they do not understand alike, and are not disposed to in their deal. Elders are agreed on the way and manner necessary to obtain celestial glory, but they quarrel about a dollar. When principles of eternal life are brought before them—God and the things pertaining to God and godliness—they apparently care not half so much about them as they do about five cents. "We want the dollars." What are they good for? Dollars will do good, if you can keep them until they will do good, using them in the right way. Men will scramble over each other to get gold and silver, and when they have it they waste it; it passes from them, and they know not how, doing them no good.

You can go into many houses in this Territory and find, for cooking utensils, an old skillet in which they cook their meat, heat their dish-water, wash their dishes, mix up pig feed, &c.; and when they set their table it is in keeping with the old skillet; you find little to eat, and that is half burnt and half cooked, unpalatable and unhealthy. The wife and children have scarcely a decent dress, and all around, in the house and out of it, is a picture of misery. Yet if you ask the owner of the house whether he has any cattle on the range, "Oh, yes." How many? "I do not know; I had fifty head the other day, but I am not sure how many oxen and cows I have." How many calves have you? "I think I have fifteen or twenty." Do you have any butter for breakfast? "No;" and when they have any, it is about the size of a walnut and as white as cheese curd. They do not know how to make butter and cheese, yarn and cloth, nor do they try to learn. The wool is wasting; the flax, if any is grown, is left to rot; indolence, dirt, and scarcity reign where cleanliness, beauty, order, and plenty could be produced by the hand of industry, economy, frugality, and care. There is a wonderful amount of ignorance with regard to our temporal life, to say nothing of our spiritual life.

A misunderstanding of five dollars in a settlement will sometimes set some of our Elders to quarrelling and contending, and spending the time of the High Council and Bishop Courts, and making a cost of a hundred dollars. You cannot bring up anything that relates to Priesthood, God, heaven, or heavenly things, that will move them in the direction of a quarrel, and yet they will contend about a little filthy lucre which they cannot hold; they pass by the things of God as naught compared with it, living year after year, learning little or nothing that pertains to life eternal, but would rake earth and hell to secure a few cents. Money is not wealth; neither can you subsist upon it, in the absence of the common aliments of life. It is the love of money that is a mischief—that is the

root of all evil. Love not gold, nor silver, nor anything of the kind, but gather around you that which will make you "healthy, wealthy, and wise;" then all will be right, and real wealth will increase around you, and wisdom from God will illuminate your course through life.

We pray for wisdom, but God will as soon put bread and meat in our cupboards without any endeavour of ours, as he will give us wisdom without our trying to get it. If a man wants a farm, let him make it; if he wishes an orchard he plants it; if he wants a house for his family to live in, he must gather the materials and build it. The Lord instructed the people in primitive times how to smelt the ores and work in the different metals, how to hew stone, how to build houses and temples. He will give us wisdom in these things, but he will not come down to do the manual labour.

As we prepare materials to build a house or temple, so man can prepare himself for the reception of eternal wisdom. We go where the materials for a house are, and prepare them to answer our purpose; so we may go to where eternal wisdom dwells, and there dilligently seek to possess it, for its price is above rubies. I have frequently said that the greatest endowment God ever gave to man is good, sound, solid sense to know how to govern ourselves, how to choose the good and refuse the evil, to know how to sever the right from the wrong, the light from the darkness, and gather to ourselves that wisdom which comes from God, and reject that which comes from beneath. Let all be brought into subjection to the will of God, and then there would be no contention about a trifle, but every man would contend lawfully for the things of God, and more earnestly than for silver and gold.

May the Lord bless the good and fill the earth with the righteous. Amen.

ENCOURAGEMENT OF HOME MANUFACTURES.—RIGHTEOUS AND UNRIGHTEOUS AMBITION.

Remarks by President Daniel H. Well, *made in the Tabernacle, Great Salt Lake City, March* 16, 1862.

REPORTED BY J. V. LONG.

I feel thankful at the improved appearance of our Tabernacle this morning. The President said, "let there be light, and there was light." Brother Taylor said if he was going to preach he should take that for a text, but I am not in the habit of taking texts, I shall, therefore, make such remarks as may come into my mind.

Behold, light has come into the

world, and the Saints are the evidence of it, because their minds have been enlightened by the truth which they have received, through the influence of which they have been gathered out from the midst of the nations of the earth, that they might build up the kingdom of God, a kingdom of righteousness where they are not in danger of being overwhelmed with the darkness and corruptions of the world from whence they came. We have come out from Babylon into these mountain valleys for this purpose. We have been brought together by the favour of the Almighty, that we might form a nucleus of strength and power on the earth to aid and assist one another, to strengthen the cause and build up the kingdom of God, to establish righteousness so that this kingdom cannot be swallowed up by the wicked and ungodly. Here, also, we can have a clearer vision and view, more light and understanding than we could in the countries that we came from. The vision is less obscured by surrounding objects.

While brother Woolley was praying that we might have light, I felt to add one sentence, which was, that we, the Latter-day Saints, might do as well as we know how, that we might be able to accomplish the work assigned us. A person may have it in his heart to do so, but he may not have it in his ability to do as well as he knows because of the controling circumstances which surround him at the time. This doubtless, is frequently owing to the ignorance of those associated with him, and if the people cannot do as well as they would at first, let them not be discouraged, but try again, and continue their efforts, perhaps they may bring greater influences to bear and combine more power as they proceed, until, finally they will be successful. When th prayer was being offered, I felt to say, "O Lord, enable thy people to do as well as they know how," and I doubt not but this is the feeling in the hearts of all the sincere and faithful. And they ask, what can I do? How can I best serve my Master's cause? With the large majority of those that profess to be Saints, to know how to be the most useful in the midst of the Saints of the Most High God is the ever-prevailing desire; it is a constant thought. We have instructions from time to time, line upon line, precept upon precept given to us by our President, informing us how to eradicate evil from our bosoms, to form a union of effort, of strength, of power, of faith to combine the elements together for the advancement of the kingdom and cause we have espoused, and those instructions of late have been, in a measure, upon points of a temporal character for the temporal salvation of the people. We should depend upon ourselves and upon our own resources and exertions for the things that are necessary for our temporal sustenance.

If we wish to do anything that will be a credit to ourselves, let us now in the days of peace and prosperity, show our faith by our works, and labour to bring about for ourselves and the kingdom, those things that are necessary for our own support and existence, to manufacture our own clothing, to begin to lay aside those things that are unnecessary while they are within our reach, provided that we do it of our own voluntary act for the sake of holy and righteous principles, for the sake of doing right, then we may be entitled to a small mead of praise; but that individual who only reforms when he is obliged, is not entitled to praise. When there is an abundance of luxuries here, and we show that we can abstain from them and lay them aside to depend upon our own exertions, we thus gain strength and

power, instead of waiting till the things are entirely shut out from us.

We desire to prove our integrity to ourselves and to our God. This perhaps is in the bosoms of all the Saints; they would like to show that they are willing to abide the teachings that come from the President to them, and to lay the foundation for bringing those things from the elements which they require. Let us endeavour to make a little calculation, exercise our intellects, be active and energetic, and combine together the ability which we find in our midst; let us also combine our efforts and means as well as our faith. We are frequently in difficulty to establish some mechanical branch of business. We have thus far been frustrated in our attempts to manufacture iron, not so much for want of the mechanical skill, as in consequence of a certain unrighteous ambition which some have had to be the first to bring out good iron.

The Adversary is opposed to our progress, and he will strive to subvert every enterprize, but how does it become the Saints to let the evil influence and the power of the Adversary control them to that extent that if one brother cannot accomplish what is wanted, he feels in his heart that no one else shall? How does it look when a man cannot produce iron, for him to feel in his heart to operate for the purpose of thwarting every other man, and for this purpose get up a division and a contention among the brethren? This is the spirit that has been in Iron County; it is a kind of rivalry that is engendered in hell. To let the power of the Devil enter in and produce such feelings among Saints that ought to know better, and that ought to do better, is a disgrace to a people calling themselves the people of God.

I speak of iron to illustrate this subject, because it is a case with which you are all familiar, and because it is an article of which we stand so much in need. There are other things, though perhaps of less moment, in which this kind of strife does exist. There is such a thing as a commendable rivalry, a desire to excel, and which tends to build up, but this of which I speak is a design to thwart the operations and to keep in men's own bosoms the knowledge which would do others good; yet they appear to delight in keeping locked up in their own bosoms that knowledge which would be of service to the community. Such persons fall far short of doing as well as they know how, or of doing all they can for the building up of the kingdom of God; all such will most likely become darkened in their counsel and lose the knowledge which they possess, for the Lord has not bestowed that light and intelligence for such a purpose. If I understand the subject, we are here to use our best ability to aid with our might and power to bring about the purposes of the Almighty in the last days. Hence, when we see men continue to be actuated by such unworthy influences which we find to be both disagreeable and disgraceful, we should strive to help them in overcoming them. Perhaps we do not all think of it in this light. If we do not, let us search out and see where we do give the Evil One power over us, and how he takes the advantage and causes us to do things which hedge up not only our own way, but the way of others. I do not suppose there is any person, even the most feeble, but could do some things for the advancement and benefit of this people, if they could and would do as well as they know how. With all the intelligence which the President possesses, I have no doubt but he could at many times do a great deal better for the benefit of Israel if the people around him pos-

sessed more of the disposition to exercise and bring into use the knowlege and power to do good with which the Almighty has endowed them, but owing to their lack of dilligence, and command over themselves they let the Adversary get power over them, and that thwarts him in his purposes which he would otherwise accomplish. The Lord himself cannot accomplish as much with a people who are slow to comprehend, who do not resist the powers of darkness and who do not overcome the power of the Evil One, but permit Satan to rule predominent in their bosoms and throw obstacles in their way, as he could and would with a people who not only being willing and obedient but who exhibit a disposition to govern and control their evil propensities, subdue and eradicate them from their bosoms, and give free scope and power to the intelligence, light, and knowledge with which they are so graciously endowed.

Well, then, we see that here is a labour that we can perform ourselves, if we will be careful and look into our own bosoms and eradicate therefrom the evil influences which we permit to come in there and darken our own counsel and minds, and be a clog in the way of the kingdom instead of helping it along.

In all measures which need our help, we should strive to see the utility of them, if possible as soon as those that have set about to do the work, and let our faith be to go about the labour required of us; let us go about it unitedly, with one heart and one voice. Then, cannot we accomplish things as the Lord wants? Yes, we can, and then we shall soon see the kingdoms of this world tremble and fall to pieces. There are some portions of this community, I am aware, that feel right about the temporal progress of this kingdom.

I am speaking of these matters that you, my brethren and sisters, may lend a helping hand and let the kingdom increase, that we may all see the work of our God roll forth and increase with greater power and magnitude. Our President desires it, and so does the Almighty, and he will bestow his blessings upon his people and cause them to prosper exceedingly.

I presume there is no person living, who, if it had been possible twelve years ago to have looked forward to this time, and seen the vast increase of this mighty work and its magnitude, but would have considered it the most glorious scenery that could be exhibited to their view. No person could have imagined it, unless the Lord had shown it to him by opening the vision of his mind to see it.

We have truly attained to great blessings, still greater are before us, and we can rejoice more abundantly in the faith as we witness the development and progress of the great work in which we are engaged. We see great and important events before us, and duties to perform that are of great importance. Let us take hold with a will and with our whole heart, that we may progress more abundantly than we have hitherto done, which is my prayer and exhortation in the name of Jesus. Amen.

POWER GIVEN TO MAN TO CREATE.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, March* 16, 1862.

REPORTED BY G. D. WATT.

It is often remarked that we do not understand things alike, but I am of the opinion that the inhabitants of the earth understand in the spirit, or, in other words, in the intelligent portion of their organisms, nearer alike than they have power to communicate.

We believe we are entitled to the gift of the Holy Ghost in extent according to the discretion and wisdom of God and our faithfulness; which gift brings all things to our remembrance, past, present, and to come, that are necessary for us to know, and as far as our minds are prepared to receive the knowledge of God revealed by that all-wise Agent. The Holy Ghost is God's minister, and is delegated to visit the sons and daughters of men. All intelligent beings pertaining to this earth are instructed from the same source.

In the New Testament and Book of Mormon, we learn that when the Gospel is preached the people are taught to believe on the Lord Jesus Christ, to repent of their sins, be baptized for the remission of sin, and receive the Holy Ghost by the laying on of hands; the Holy Ghost is then the special gift of the Father, and is his minister. He also gives intelligence by angels, as well as by the inspiration of the Holy Spirit, and by opening the minds of the Saints to behold in vision things as they are in eternity. When true doctrines are advanced, though they may be new to the hearers, yet the principles contained in them are perfectly natural and easy to be understood, so much so that the hearers often imagine that they had always known them. This arises from the influence of the Spirit of Truth upon the spirit of intelligence that is within each person. The influence that comes from heaven is all the time teaching the children of men. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Again, "the spirit of man is the candle of the Lord, searching all the inward parts of the belly." Again, "How oft is the candle of the wicked put out." We have nothing independent of the Almighty. We preach, we hear, and we are instructed. We try to so live as to gain more information, more light, more command over ourselves, and more influence and power to increase the good and discourage the evil, until we can comprehend the great principles of existence and eternal progression.

We should be more happy, if we could more successfully carry into effect the knowledge we now have. The Lord said, "let there be light, and there was light." The Council in heaven said let there be an earth, and let there be a firmament above and beneath it, and it was so. They said let there be heat and cold, and it was so. They said let there be spring and summer, autumn and winter, and it was so. We can say let the people be clothed, and they

are clothed; let them be warmed, and they are warmed; let them be housed, and they are housed. If we put forth the ability God has given us, we can bring forth the very things we say shall come. If we say let there be wool, or let there be flax, they will come; if we say let there be iron, steel, brass, or any other metal we need, it will come. If we say let there be cotton and woollen yarn and let them be made into cloth, it will be done. The Lord said let there be an earth, let there be light to light it, let there be seas and dry land, air, rocks, trees, fruits, and shrubs of all kinds, grasses and flowers, and vines that yield fruit above the ground and in the ground, for the use of man and beast, and it was so; but all these productions come according to natural principles. Man is surrounded by those productive principles, and is endowed with power to act upon them; and according to the amount of intelligence he possesses and the labour he expends are the productive results.]

This people are increasing in the wisdom which cometh from God, and their power to organize the crude elements around them into the necessaries of life is in ratio to their increase of intelligence and application of labour. In this way we ought to understand these great principles. We need not seek for a revelation to know how to make cloth, when the mode is plainly marked before our eyes. Sheep produce a textile material, and how to make it into cloth has been known time out of mind; we can raise sheep in abundance. I do not look for power from the heavens that will produce for us wool, cloth, iron, food, or anything we need, without being made with hands. We should understand what is required of us to sustain ourselves.

It was observed this morning, that the teachings the people are constantly receiving are of a temporal character, and I should think that, if such teachings were carried into practice by them, spiritual blessings would be attained through temporal means. It is all of God. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands." The mountains, valleys, and plains, all the wealth of precious metals hid in their bosoms, all the teeming fulness of vegetable productions, and all animal existences in their endless variety are the Lord's. All that can be produced from the soil by the ingenuity and industry of man is the Lord's. The Lord has given the earth to the children of men, that by the union of mind and matter, inspired and directed by the power of the eternal Priesthood, all may be made subject to the Great Supreme of the universe. It is our duty individually as well as our privilege, to learn how to dispose of the earthly wealth we may possess, to the glory of him who has permitted us to hold it, for in temporal blessings honestly obtained and wisely placed to their legitimate use are concealed mines of spiritual and eternal wealth. If we magnify and make honourable this temporal existence, by the practice of every good and righteous principle that comes within our knowledge, we honour and magnify that spiritual existence, and that heavenly intelligence, which the Father of all has placed within us. This is the way to increase in temporal and spiritual wealth. If we pursue dilligently this path, there is not the least danger of any persons being lost, but they will be prepared to inherit after death a more glorious and heavenly sphere than they now dwell in.

I know that the great majority of mankind, who are created for a noble

and glorious purpose, are ignorant of these heavenly principles; and they cleave to their ignorance, and love darkness rather than light. They will not be taught by an authorised minister of heaven, but they hire men who are as blind and as ignorant as themselves to guide them in the way they choose to walk in. From the days of the creation until now, I do not think there is one man out of a million who has made so much as a scratch upon the world's history, to show that he was entirely devoted to God and truth; but the generations of mankind have sprung up and decayed like the grass of the field.

When the Spirit of revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation, and the purpose of its creator in peopling it with his children. He can then clearly understand that our existence here is for the sole purpose of exaltation and restoration to the presence of our Father and God, where we may progress endlessly in the power of godliness. After the mind has thus been illuminated, the ignorance and blindness of the great mass of mankind are more apparent. Yet there is no son or daughter of Adam and Eve but what has incorporated in their organization the priceless gem of endless life, for the endless duration and endless lives which they are approaching.

Are the people glorifying their Father who is in heaven? Do they take every step possible to do the will of God on earth, and magnify their calling? Is every act of their lives made to increase their intelligence, to add to their faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly-kindness, and to brotherly-kindness, charity, and to improve upon every gift and grace which God has bestowed on them through the Gospel? I fear not. There is yet to be seen a wilful and covetous disposition in some few of our brethren and sisters. "I want a ribbon," says a sister, "and I will have it whatever the consequence may be." "And," says a brother, "I want a horse, and I will have it, if I steal it, and run the risk of being damned for it." I am sorry to say that some few of the Elders of Israel have such feelings and desires. One of the brethren this morning was complaining of sins rising in the heart, and of the self-will of fallen man, and the evil which the Devil had power to engender in the hearts of our parents, who have entailed it on their children. How shall we overcome this inclination to evil? Let the will of God predominate over the will of the creature. Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by precept, and his neighbours also, showing them how to be brave and steadfast, in subduing this rebellious and sinful disposition. Such a course as this will eventually subdue that unhallowed influence which works upon the human heart.

We are all endowed with the resolution, more or less, to deal with ourselves as we would deal with a child or with a neighbour. In case a child will not be controlled by his parents, but is disobedient and refractory to a hopeless degree, what would his parents be apt to do? I can answer for myself: I presume I should say to such a child—leave me. But I have no such children; and it is hard to say what I might do, were I tried. If a child of mine, who has come to years of discretion, should say to me, "I will do this, and I will not do what you require of me," I

should use the rod of correction sufficiently to teach that child better. Why not in the same way, institute a proper and salutary correction over the rebellious spirit that at times arises in the human breast? Why not govern and control the appetite, that it may be subject to the law of Christ? But how is it? Why, "I must have some tobacco, if I am damned for it." Or, "I must have a cup of tea, if I am damned for it." Or, "I must have this or that, if I should have to go to hell for it." It is like saying to our Heavenly Father, "I will not mind you, I will not obey your commandments, but I will have my own way and follow the bent of my own inclinations; my appetite shall be nursed and pampered, though it be at the expense of your displeasure." Instead of pursuing this course, listen to that Spirit God has given to all, which teaches the right and how to avoid the wrong, and say to appetite, to disposition, to temper, to the whole man, you must do as I command you; I am an officer, a general in the army of Christ and I will be obeyed.

Every man and woman is called to the same office; let us magnify it, and exert a mighty influence over this organization, and rise up in the strength of the great I Am, and by the power of his eternal Priesthood, command every power, every pulse of our natures to be subject to the law of God and truth, and not suffer this low, sinful, groveling, dark, benighted, cursed spirit we have received from the fall to bear rule in us. All persons who suffer themselves thus to be ruled, disgrace themselves and do not honour the being God has given them. If men are ruled by the power, principles and righteousness of the Holy Priesthood, they will find themselves in possession of all the wisdom they need to meet every emergency of this changing existence, and all they require to conquer the world, the flesh, and the Devil.

How very far the inhabitants of the earth live short of their privileges! How far they live beneath the blessings the Lord has in store for them! Is it not more or less so with us as individuals and as a community, who profess to be the friends of God? We live far short of the blessings the Lord has in store for us. When the visions of our minds are opened, we can then more fully realize this truth. And again, when the vision is closed up we are found, as a general thing, doing the best we know how, and we may be considered pretty good men and women. This is true, yet there is an eternity of knowledge before us to learn.

It is as much as I can do with all the power I have with the heavens and with the Latter-day Saints to say, let there be a carding machine in this Territory, and it is done; to say, let there be a nail factory in this Territory, and it is here. Again, all that has been said, and all the praying that has been done, and all the faith that has been exercised, and all the combination and union of effort among the Saints have not brought to pass one say of the President's in regard to iron; he said, let there be iron, but there is no iron yet. Brother Wells has told you the reason, this morning. A man says, "I am going to make iron, and I will have the credit of making the first iron in the Territory. I will have the credit of knowing how to flux the ore that is found in these regions, and bringing out the metal in abundance, or no other man shall." Now, the beauty and glory of this kind of proceeding is the blackest of darkness, and its comeliness as deformity.

We have said, let there be a carding machine, and it is here. Let there be sheep, and there are sheep; wool, and it is here; and now who will say let there be flax and then produce it? Let there be linen cloth, and then produce it by means of the power and

ability we possess? We know how to perform this labour, and how to produce this material. There are brethren before me who know how to make as good linen cloth as was ever manufactured in any country. It is so with other things. By-and-bye, somebody will say, let there be silk, and silk will be produced here. All we have to do is to grow the mulberry tree, import the eggs of the silkworm, and apply the skill that is already in our possession, and we can produce an abundance of sewing silk, silk dress patterns, silk vesting, and anything we need in the shape of silk drapery. Silk is in the elements around us, and not only silk, but all things which pertain to the earth; and again, all things which pertain to the heavens; all things which pertain to time, and all things which pertain to eternity, which is the same with God to-day, yesterday, and for ever. I am extremely anxious that this people should understand the value of their existence here, and the great worth of that immortal spirit which is clothed upon with an earthly house, preparatory to an eternal exaltation and eternal lives. Honour this earthly house, for in it are concealed the rudiments of all knowledge, the root and foundation of sciencethat we have any knowledge of. Mankind are capable of collecting and retaining an immense amount of knowledge, if they will dilligently apply the ability God has given them; in fact, they are made to travel on through an endless progression of improvement. I have only time to give a few hints on this subject, though it might prove very interesting to you, were I to classify these great truths and dwell upon them, item by item, through a course of lectures.

Do you know, mother, the worth of that child in your lap? There is not a mother here, I presume, that knows the real value of her offspring. We say, "the Lord giveth and the Lord taketh away," &c., when our children die. The truth is, the Lord has given and we do not know the value of the gift we have received, and it is taken from us; not because the Lord wants the child, for there are myriads of spirits in heaven, and more coming all the the time. They do not want the spirit back again—they do not need it in the spirit world. It should remain here, and we should know the worth of it sufficiently to take care of it and preserve it on earth, until it has fulfilled the measure of its creation—brought forth all the fruits of its existence, and become ripe to go home to a higher state of glory to rest for a season, until it is time again to unite the body with the spirit.

A thousand glorious principles open up to my mind, that I cannot now dwell upon; but there is one subject pertaining to our temporal existence that I wish to present; the news we receive from the east and from the west is of wars and floods, trouble and sorrow. Our southern settlements have suffered by floods; they have lost their farms, gardens, and orchards. The water has risen twenty-five feet higher than it has ever been known to rise before in San Barnardino and other parts of California. I wish to warn this people, that they be not caught unprepared when spring opens. Make the best provisions in your power to ward off destruction by high water into City Creek and other mountain streams running through our settlements. Particularly, let the brethren who are living on the Cottonwood bottoms, take care, or we may hear of their passing down Jordan. The earth is now saturated with rain and melted snow, and if the snow in City Creek goes away with a warm spring rain, the first we know, some of the people may be washed down into the river.

May the Lord bless us. Amen.

AGENCY OF MAN TO PRACTICE GOOD OR EVIL PRINCIPLES.

Remarks by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, March* 6, 1862.

REPORTED BY J. V. LONG.

I feel thankful to be with you today, to sit and listen to the teachings we have heard, to be associated with the Saints of the Most High. Like our brother who has just spoken, I do feel thankful that I am here and have a part and lot in this great work in which we are all engaged; it is a work capable of filling the utmost desire and capability of the human mind, or wish or thought of that individual whose mind has been ripened into an understanding of the principles which lead to eternal life and exaltation in the kingdom of God. Man, in this kingdom, is placed upon a basis, upon a foundation by which he can cultivate himself with the graces and the attributes of a God. It is a work of progression. We are caught in the world by the Gospel net in the condition in which people of all other communities are found.

We are found in the world in sin, ignorance, and degeneracy, surrounded by all the influences of evil, having our traditions in common with the rest of mankind, and from all this the Gospel is capable of redeeming us; from all that is hateful, such as strife, discord, dissension, and every species of sin and iniquity, our religion is calculated and designed to save and redeem us, if we will let it, by availing ourselves of its power.

This is the work which lies before each and every one of us as Saints of the Most High God. We have this privilege within ourselves if we choose to cultivate it.

It has been said by some, and I suppose it to be true doctrine, that God is truth, but that does not prove that truth is God; for truth like love, wisdom, and goodness, is an attribute and not a person. All these attributes of Deity lie in our pathway, and they are strewn around us to be laid hold of, and are calculated in their tendency to improve and exalt us as well as the Gods, and we have the privilege of assuming a position in which we can clothe ourselves with the blessings which lead to life everlasting, or we can disgrace ourselves with the excesses and deformities of the wicked, and all those things that lead to destruction, and which do not continue. The principles of eternal life are laid before us, both good and evil are present with us; we have the power of rejecting those good and wholesome principles, or, on the other hand, we have the privilege and the power of controlling our volition and directing it in that channel which will clothe the mind with the graces and beauties of the Gospel, which are calculated to bring us up into that position where we shall have a right to those blessings which emanate from heaven, and which will make the society where we dwell beautiful and glorious, and ultimately lead on to exaltation in the eternities to come. Eternal life is here my friends, my brethren and sisters; we are in a part of that existence which is eternal. True, we are passing through that portion which is called

time, but is not this a part of eternity?

We have nothing in our possession but what is lent or given to us to improve upon for eternity, no, not even our present lives. We do not pay sufficient attention to the life that we at present enjoy, or we should understand that it is as much eternal life as any that we shall ever attain to, for surely at the present time we have no existence in all of the eternities but in this. We may not have to pass through changes in the life which is to come as we do here, but it is for us, while here, to comprehend and appreciate the beauty and glory which lie in our pathway. We may have to labour and dig and delve in the earth, but, if so, we should remember that there is a dignity in labour when that is directed by the intellectual power, with which, in all the creation of God, only man is endowed, for the development and combination of the elements with which he is surrounded for the use and the benefit of the world in which he lives.

It is true that evil is strewn in our pathway, but we should labour to get all evil thoughts from our minds, and strive to cultivate those graces which come through faith, and which are calculated to eradicate from our being those things which lead downward, instead of leading us in the path which is unto eternal lives and eternal progression while here as well as in the world to come.

To live here and perform the duties of to-day is the present business of the Latter-day Saints, and to lay a foundation that will carry us safely through this and prepare us for that life which is to come, and it is also our duty to obey those principles which are revealed through obedience to the fulness of the Gospel of Jesus Christ. If we will continue to be faithful and seek after those principles that will tend to exalt us here, then we will be exalted hereafter; but it is of no use thinking of being exalted in the eternal worlds unless we apply those principles in our conduct here.

If we suppose that we can go through this life straight into the kingdom of God, and attain to exaltation by being clothed with hypocrisy and falsehood, we are simply mistaken; such a course of life is not calculated to lead to that end. If we are exalted, it must be by putting in practice those principles which are exalting in their tendency, and which are given us through the inspiration of the Almighty. Thus will be formed a character in this life that will endure in that which is to come.

I can endorse the sentiment expressed by brother Bayliss, who was speaking before me, that it is our duty to do all we can for the spread of truth, and to ornament our minds with the truths of the Gospel, that we may combine those principles to form that character and connection with the heavens which we have the opportunity of doing more abundantly here, in these sequestered vales than in the scattered condition of the Saints in the midst oi the nations of the earth.

Witness the power that we can wield in the earth, by gradually spreading abroad those principles which we have received, until finally righteousness shall spread over and cover the whole earth, put an end to the power of the wicked, bind Satan and cast him from the earth, as has been spoken by the inspired writers.

I suppose it will be accomplished in this way, by filling up the measure of our creation in union, truth, and oneness, and by officiating in those ordinances of the Priesthood which shall seem good unto the Almighty. It is for us to prepare to walk in that way which shall be marked out, and to go and perform every act as we shall be dictated through

the intstrumentality of the servants of God, whom he has appointed to dictate and guide in order that his purpose may be accomplished at least in the valleys of the mountains, where he has provided an asylum for his people.

This kingdom is established to the extent of the power that is now wielded, and there is no other place upon the face of the earth to which good men who desire to promote virtue and establish justice can rally except to this, and it is accomplished through the instrumentality of the Gospel we have embraced. Others have their institutions, some of which are very good, but there is more than an overbalancing amount of corruption, from which those who would do good, have not the power to disenthral themselves.

There is such unlimited power to do evil, which the wicked use for the oppression of the feeble, to oppress the poor, the honest in heart, whom they rule by priestcraft, kingcraft, and every other wicked craft that mankind in their degeneracy can devise, so that it would seem almost impossible even for the Almighty to establish his kingdom and save his people, without withdrawing them from the wicked nations.

People come here and have full liberty to do or not to do; to live their holy religion or not to live it; to be honest, faithful, and true, or to reject those principles and clothe themselves with that which is evil; they have the freest volition to exercise their right of will. We expect, however, that those who come here are those who have elected and chosen for themselves to do the will of God, and to follow the counsel of him whom he has chosen to rule in his Church and kingdom. We have reason to believe this, but then when we reflect upon the past, we are satisfied that others must have come with a different motive. Some of us are apt to forget that we should furnish and adorn our own minds, with a comprehensive knowledge of the Gospel; that we should furnish the material rather than expect that some greater and more powerful influence will do it for us. We sometimes find that people are careless in regard to their duties in this respect, and Satan is always ready to step in and take the advantage of such an opportunity. Now we should not be indifferent and lay down the armour of the Gospel, and say this is no advantage to me. No, my dear brethren, it will be an advantage and a blessing to all of us, if we honour the kingdom of God and live its principles, and if we do not, it will still roll on, whether we go with it or not.

We have no right to be indifferent to any principles revealed in this kingdom, but we should feel an interest in everything that is laid before us, that we may be of some use and benefit to the Church, fill up our days in usefulness in any department of the kingdom of God in which we may be called to act. I pray God to help us to do this; to help us by giving us of his Spirit to strengthen our minds that we may overcome the evil; that we may seek to do everything that is good; that we may secure that aid and assistance that will enable us to bring our spirits back pure and holy, into the presence of him who gave them unto us, that we may not give Satan the power over us, nor strengthen those chains which he has, through the agency of the fall, obtained over the human family, but that we may overcome that evil as far as possible, even to the obtaining that knowledge and intelligence which was said to have been obtained by the brother of Jared, whose faith was so great that the Lord could not prevent him from looking within the vail. Why? Because he had clothed him-

self with those principles which lead to exaltation, so that he could see beyond the vision of human ken, and the Lord could not keep him from penetrating behind the vail.

If we are going to have anything excellent it is for us to look after it, and not let the Devil rule over us, but ornament our minds by our own virtuous acts and our bodies with the workmanship of our own hands. If we take this course the Lord will help us by placing the elements that are for the welfare and comfort of mankind within our reach. During the travels of the children of Israel, he showered down provisions upon them that they might not have to labour in the wilderness, and ordained that their clothing should not wear out, but otherwise than that, and a few other such instances, I do not know that he ever helped a human being except by placing within his reach the elements for him to combine therefrom for his support. He has put into our hands the power to combine the elements and to provide ourselves with those things that we need, and as I said in the commencement of my remarks, there is a dignity in labour, in drawing from those elements things necessary for our own benefit and advancement as intelligent beings. Let us therefore endeavour to improve the earth upon which we live, and make it pleasant to the sight of God and man.

May God help us to comprehend and obtain those great blessings which he has in store for his faithful Saints, is my prayer in the name of Jesus. Amen.

CORRUPTION AMONG GOVERNMENT OFFICIALS.

Remarks by Elder George A. Smith, *made in the Tabernacle, Great Salt Lake City, April* 8, 1862.

REPORTED BY G. D. WATT.

The remarks of Elder Orson Pratt are founded upon Constitutional principles. I have long been aware that he was a profound mathematician, but I was not aware that he was so thoroughly read in Constitutional law, as his remarks this forenoon so fully evidence.

I went to Washington with Elder John Taylor in 1856; we were the bearers of the Constitution of Deseret, adopted by the unanimous vote of the whole people, and a memorial to the great men of the nation for the admission of Deseret into the union of States upon an equal footing with the original States.

When we arrived at the capitol we found the gates closed against our admission by the acts of a national convention, pledging the great and rising party of the country to united

opposition to our admission in consequence of an item of our religious faith being objectionable. Notwithstanding this flat refusal before we had asked we conferred with many of the principal men of the nation—of all parties by whom it was generally conceded we had a constitutional right to admission, and that we had manifested that energy, perseverance and intelligence in exploring, settling, and subduing this country, which clearly proved that we were capable of self-government, and able to sustain ourselves as a State. We had organized a civilized community, framed a Constitution, republican in form, and unexceptionable in principle and called into order an efficient government. But, said Congressmen, there is an objection, and although we ought not to name it, the religious views of your people are objectionable to the great body of the American people—Constitutionally this is no objection, but politically it is an impassable barrier. For any member to vote for the admission of Deseret, or advocate it would entail upon himself, what we all dread, a political grave. "You must know, yourselves, you cannot help but know," said Senator Douglas, "that there is an awful prejudice against you—ahem! ahem! an insurmountable objection. We have no right to talk of religious tests or institutions—ahem! ahem! but I know of but one objection; your peculiar religion, your domestic institutions!"

Well might Congressmen use interjections while trembling between the influence of priestcraft, and a solemn oath to support the Constitution of the United States, and faithfully perform those duties required by it.

The Constitution declares "Congress shall make no law respecting an establishment of religion, or prevent the free exercise thereof." "No religious test shall ever be required as a qualification to any office of public trust under the United States."

General Hall, of Missouri, who was at that time somewhat distinguished for his prowess in knocking down the doorkeeper of the Democratic National Convention, at Cincinatti, for refusing admittance to the delegation of the Benton Wing of the Missouri Democracy, raised a new and somewhat novel objection to our admission while canvassing the subject with a company of gentlemen at the National Hotel in Washington, he declared it would never do to admit Deseret, for it would recognize polygamy, and that would ruin all the houses of ill-fame in the country, in a short time. Why, said he, no woman would ever consent to become a prostitute if she could have a husband, who would honour and protect her, and maintain and educate her children; and under this new arrangement every woman could obtain such a husband and protector, and every house of assignation would be closed, and the gentlemen of the country undone.

I went on my Mission to Washington in full faith to ask for the admission of Deseret, never asking myself the question whether I would accomplish it or not, striving to believe with all the power and faith I could command, that we would accomplish our Mission.

I sometimes sat in the gallery of the House of Representatives and heard the members wrangle, and asked myself if it was possible that the Lord wished us to join hands with such unhallowed confusion and political chicanery. After my return home, some of the brethren asked me how much faith I had that we should be admitted. I concluded my faith had been like that of a certain pious lady, whose minister called upon her and inquired concerning her religious welfare. She replied that she was well satisfied with her spiritual progression,

but in her temporal welfare she was not equally prosperous. She was destitute of bread and had nothing to sustain life. The minister kindly told her to exercise faith and she could make stones into bread. She thanked him for his timely advice, she had never thought of that, and accordingly went and procured some stones of suitable size for loaves of bread, washed them, put them in pans, heated her oven in which she placed them, closed the door, exclaimed "I have firm faith, that when these stones come out of the oven they will be good bread." After patiently waiting the proper time, she opened the oven door and looked anxiously in; "there!" she declared, they are stones yet, and I *knew* they *would be* all the time.

BUILDING OF THE TEMPLE.—NECESSITY OF UNION.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, October* 7, 1861.

REPORTED BY J. V. LONG.

The matter has been plainly presented before us in regard to the Temple, and the question for us to consider is, "Does this people, or this Conference of the Church of Jesus Christ of Latter-day Saints, with all its authorities that are present here to-day, want to build the Temple? (The congregation responded, "Yes.") Is it your feeling and desire as a people that we shall go to work and build a Temple? (All the Conference with one united voice responded in the affirmative.) I now want to put another question, for I do not understand or know of anything that lives but what has got a spirit and a body, and I know that to separate them here on the earth is death, so it is with us without our works, our faith is dead. Now, then, I am coming to the point; will you pay your Tithing? (All answered, "Yes.") Will you attend to the calls of the First Presidency of this Church? (One simultaneous "Yes" burst forth in answer to this question.)

What is the use of talking about things; let us go to work and do them. We as a people must go to work, beginning at the head or root of this branch of the house of Israel. We must go to work and build a Temple, and everything that pertains to it that is necessary for this day and time that we have to stay in these mountains. Is there any lack of means? No, not a particle. (President Brigham Young: All the lack is the will, brother Heber.) If we say we will do it, God will help us to do. There is no other way for this people to prosper, except for every leading man holding the Priesthood in this Church and kingdom to go to work unitedly, and except we are one

in purpose, and all of us become like clay in the hands of the potter, we can do nothing. Every vessel has to be turned and become pliable in the hands of the potter. Do you know this, brethren? I have worked at the potting business, and I have made twenty dozen milk pans in a day, and I could not make one stand for the other; but I had to take each for itself, every bowl had to stand for itself. It is so with us in the kingdom of God; if we are saved at all, it must be by subjecting ourselves to the principles of salvation and eternal life, by observing strictly the law of Christ; and it is precisely so with regard to this people and the building of that Temple. It is one of the easiest things for us to do, if we will only go to work and do it in the way that we are commanded. When we start to do it in good earnest, our means will increase in proportion to what we do. Some will turn round and say, if by building that Temple we shall be prospered, we are ready; but if I tell you that by going at it, you will be able to send four hundred teams next year, if required, you will think this is extravagant; but I see it just as it is, and that by the Spirit of the living God, even by the Spirit of revelation. I am of opinion that if President Young had not started that theatre, there would not have been half so many improvements here as we now see. Men increase their efforts frequently because of the examples of others. When boys lay down a snow ball, if it is not rolled it does not increase in size; but when it is rolled then it is the time that it increases. It is so with this Church and kingdom, the progress of the work of God is in proportion to the labour performed and the diligence of the people in the Church. We are all required to be diligent and to labour faithfully for the upbuilding of the kingdom of God; we have all got an interest alike in the triumph of righteousness, and it should be our meat and drink to assist all we can in this great work of human redemption.

But to return to the subject of the building of the Temple, which is closely connected with the salvation of both the living and the dead. There is quite a quantity of rock on the ground now, about enough to make one tier all round about sixteen inches high. Now, if you will go and look at the quantity of rock there is on the Temple Block, you will think there is far more than enough to build one tier, for it looks a tremendous pile. We have to carry the walls a little over eighty feet high from the basement. The theatre is forty feet high from the water table, so you can readily form an idea of the height of the Temple when completed, and you can also imagine the immense mass of stone that will be required to rear it ready for the roof, when you consider that all the stone we have got on hand will but raise the building sixteen inches. Shall Great Salt Lake City do it all? No, all the people from north to south, and from east to west, have got to take a hand in the work, and by exerting ourselves we shall be enriched tenfold in our property and in our righteousness.

By-and-bye President Young will call upon us to build a Tabernacle that will hold from 15,000 to 20,000 people, and it will be so constructed that the congregation will be able to sit and hear full as well as they can in the Tabernacle behind us, and it gives us a good idea of erecting another one, for the people can hear him when he speaks at a very moderate tone of voice; he does not have to speak one third as loud in the Tabernacle as he does here. Speaking here feels as if it would destroy a man's lungs, for the voice is scattered or wasted through the bushes, while a tight room will hold the sound. We shall

commence that large Tabernacle when President Young says so. Can we build that Temple by building that Tabernacle, of which I have been speaking? Yes, I say we can, and that too much quicker than if we do not build it.

I know these things. For years I heard Joseph tell the people to put in their means to help, and he, under the direction of the Almighty, would push forward the work and make the people rich. But Joseph could not do it, for the people were not filled with the Spirit of revelation, but if the people would partake of the same attributes as the man who stands at their head, which they can do by living the religion of Jesus Christ, they will prosper abundantly. Brother Brigham may talk all the day long, expecting that we have got the same spirit, and that we are blessed with the same sap and nourishment as he is, which comes from God the Father and his Son Jesus Christ. You must be alive in Christ in order to partake of his Spirit, power, and authority. The principle is true and the rule is good; just let us hand over twice as many teams to go east next year as we sent this, and then we shall be able to do more work than we have ever done in the mountains before, and we will be better off.

Now, remember, we shall want you to come on with your teams, hauling rock, and take an active part in the good work. The people in the country must remember that the workmen will require butter, eggs, meat, cheese, and lots of strong clothing.

Brethren and sisters, remember all your duties and perform them, and the Lord Almighty will bless you and prosper you in all things which you set your hands to do.

May the choicest of our Heavenly Father's blessings attend you, is my prayer in the name of Jesus Christ. Amen.

GOVERNMENT OF THE TONGUE.—IMPARTIALITY IN JUDGMENT.—SEALING.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, April* 6, 1862.

REPORTED BY G. D. WATT.

Instead of giving a text to be dwelt upon by those who may address us during this Conference, as I have done on some occasions, I say to the Elders, speak upon such subjects as may be in your minds. Open your mouths, and have faith that God will fill them with useful and instructive information, that all who hear may be blessed and built up in the strength of God. If we meet as we should, conduct ourselves as we should

while we are assembled, and live as we should when we are separated, our meetings will certainly advance the kingdom of God on the earth.

As formerly, I present myself before you this morning in the capacity Providence has lead me to occupy, acknowledged and sustained by you as the dictator, counsellor, and adviser of the people of God. Hundreds and thousands of the Latter-day Saints exercise faith for me, and pray for me and my Counsellors, and for the Twelve Apostles and others who are leaders and dictators in this Church and kingdom, but neglect to pray for themselves. They apparently have more faith for me than they have for themselves. Apparently, they will be more fervent in spirit while in prayer before God for the leaders of this people, than they will be for themselves. They wish their leaders to be far more holy, to be filled with more light, more intelligence, more faith, more compassion, more charity, more love, more humility than they themselves are. They wish their leaders to be filled with the patience of Job and the integrity of the angels, while they themselves neglect to attain to all this fulness. They do not sufficiently control themselves; they give way too much to passion and the idle follies of life.

I seek as dilligently as you do that the leaders of this people may be and do precisely as God wishes them to. I pray as fervently as you do that the will of God may be done on the earth as it is in heaven, and that we may be moulded and fashioned in all goodness, after the image of Christ. I have the same faith that you have for the leaders of this people, and I have all the fervency of desire I am capable of, that God will make the people just as pure as they want their leaders to be.

This is a great and good people. I am well acquainted with their inmost wishes and desires, for what they pray, and what they labour and toil to accomplish. Is their labour fully effectual, and their toil altogether calculated to bring them that which they desire? No matter what our exercises may be before the Lord for the advancement of truth and the power of the kingdom of God upon the earth, if our every day life does not accord with our profession, our religious exercises are all in vain. We may have all faith so as to remove mountains, to pluck up trees by the roots and plant them in the sea, and be enabled to perform greater wonders than have ever been performed by man in the name of Jesus Christ with his Priesthood upon us, yet if we are not pure in our affections, true and fervent in our love for God, and holy in our spirits, all this will avail us but little. Our spirits should reign supreme in our bodies, to bring the flesh into subjection to the will and law of Christ, until the carnal, devilish spirit that fills the heart with anger, malice, wrath, strife, contention, bickering, fault-finding, bearing false-witness, and with every evil that afflicts men, is entirely subdued. If this evil power is not vanquished by the power and love of God, the whole course of nature will be set on fire with the fire of hell, until the whole body and spirit are consumed. This is the way I read the order of God, the will of God, the law of God and his holy Priesthood, the love of God, and all that pertains to his kindom on the earth.

The Apostle Paul says we are nothing without charity, whatever else we may possess. Using my own language I should say, without the pure principle of the love of God in the heart to subdue, control, over-rule, and utterly consume every vestige of the consequences of the fall, the fire that is kindled within the nature of every person by the fall will consume

the whole in an utter and irretrievable destruction.

We meet to be instructed; and at the termination of our Conference we should be a little farther advanced toward the holy kingdom of our Father and God, and be better prepared to build up his kingdom on the earth, than we were at its commencement.

In speaking of the tongue the Apostle says, "But the tongue can no man tame, it is an unruly evil, full of deadly poison." If the tongue cannot be tamed, it can be bridled. "If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." If this unruly member is not held in subjection it will work our ruin, for "The tongue is a fire, a world of iniquity, so is the tongue among our members, and it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." If the tongue is unbridled and uncontrolled, it sets in motion all the elements of the devilish disposition engendered in man through the fall. The Apostle has represented it well, in comparing its influence to the fire of hell which will eventually consume the whole man.

We are met in this Conference, expressly for the purpose of enlarging our views upon the importance of our Priesthood and duties; that our love for God, truth and the household of faith may be increased; that our sensibilities may be sharpened to a keen relish for goodness and a just sense of right; that our judgments may become more impartial and discreet in all their conclusions, so that when we go from this Conference whether as Bishops, Elders, High Priests, High Counsellors, or as members of the Church and kingdom of God in the last days, we may find ourselves sensibly improved, our aspirations more elevated, our natures more divested of low selfishness, and in every way better prepared to judge in Israel, and to lead the sheep of the fold of Christ in a manner more acceptable to the Great Shepherd.

It would be a matter of great satisfaction to me if all the Bishops were perfectly impartial when sitting in judgment on their brethren, and completely invulnerable to the influence of bribes and selfish leanings to the dictates of prejudices formed in favour of this or that person. I may not be entirely free from such prejudices, but, if I am required to sit in judgment upon an individual against whom I have entertained a prejudice, it has ever been my manner to inform that person of it upon the first opportunity that presented itself. Will you do this Bishops, and frankly acknowledge that you are unqualified to sit in judgment upon any person against whom you are strongly prejudiced?

So far as I have power, and with all the understanding God has given me, I seek to base all my conclusions upon facts when I am judging my brethren. When they are penurious, covetous, and for a trifling gain of some kind will overlook right, frown upon the majesty of truth, disregard justice and in all their actions manifest a strong preference for the god and glory of this world, I am prejudiced against their unrighteous preferences, but not against them as individuals; for if all the good and the evil, the strength and the weakness of which they are capable will range within the limits of a few square inches, as individuals they require my sympathy, while I abominate their sins.

I am not ignorant of the weaknesses of mankind; and in many instances when they would do a good act, the Devil, by some means, takes the advantage of them and leads them to commit an evil; as the Apostle says,

"when I would do good, evil is present with me." There is a number of people in this Church, who, when they would correct their lives, and conclude to perform the greatest good in their power, do that which brings disgrace upon them—the very thing they did not want to do. This weakness we should struggle bravely to overcome. We hold them in full fellowship in the Church of Christ because they design in their hearts to do right, but do not at all times manage to perform it. All men are not equally afflicted with these weaknesses. We have Bishops, Presidents, men of standing and experience in the kingdom of God, who, according to my judgment, do very wrong in many instances, but they may be blinded through selfishness.

I will here refer to a principle that has not been named by me for years. With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene. I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. "Oh, be sealed to me, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me." Now this is not so much weakness as it is selfishness. It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them.

I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but where he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little and that must be administered to them with great care.

A portion of this community will not improve, will not plant out a fruit tree nor a shade tree, expecting to be driven from their homes. Such neglect of duty is the very way to bring the power of the Devil upon us. Let every man go to with his might and build a good house for his family to live in, and make them comfortable and happy, and gather around them an abundance of the blessings and comforts of life, and do it by the power of God and the Spirit of the Holy One, in all dilligence and faithfulness, and let us preach the Gospel, send the Elders to gather the poor and the meek of the earth, each one doing all the time all he can to accumulate means to accelerate this great

and glorious work in the name of Israel's God, being full of faith, humility, and charity; then we have done our duty, and all we can do to further the kingdom of God.

When we are doing the work of the Lord with all our might, and the evil within us is subdued by the power of God, and the light of Christ so shines within us that we can see clearly the things of God and men truly as they are, and all is judged by a righteous judgment, then we may look at and talk about the faults of each other without in the least disturbing our peace. When we do this, working faithfully for the building up of God's kingdom, we are ready to acknowledge all things we possess to be the Lord's, holding them for him in time, not knowing what he will do with them in the future. Let us teach our families the principles of righteousness by our conduct, which will go further than mere words. Let our private life be worthy the imitation of the best on earth, for it preaches a more lasting sermon than the tongue can preach. If we pursue this course the Lord will never suffer us to be driven from our homes. "I always thought," said one, "that you were driven from Jackson county for your wickedness?" Yes, and I always, acknowledge it; it was to bring us to our senses.

The Lord wants us to live up to the spirit of the times, and in the ratio the wicked nations are going down, he wants his people to rise in intelligence and importance as statesmen, noblemen, and rulers; first learning to govern and control themselves.

I will recur again to the sealing power I have already glanced at. If men are sealed to me, it is because they want to be; and if they will be good, and hearken to my counsel and live a righteous life, I will agree to dictate and counsel them; but when men want to be sealed to me to have me feed and clothe them, and then act like the Devil, I have no more feeling and affection for them than I have for the greatest stranger in the world. Because a man is sealed to me, do you suppose that he can escape being judged according to his works? No. Were he sealed to the Saviour, it would make no difference; he would be judged like other men. Let us do what we do from a pure and holy principle, desiring only to promote the kingdom of God and be as nigh right as possible, that when we judge, we may judge in righteousness.

One great blessing the Lord wishes to pour upon this people is that they may return to Jackson county Missouri, and establish the centre-stake of Zion. If our enemies do not cease their oppression upon this people, as sure as the Lord lives it will not be many days before we will occupy that land and there build up a Temple to the Lord. If they would keep us from accomplishing this work very soon, they had better let us alone. "I will purge the land," saith the Lord, "cut off the evil doer, and prepare a way for the return of my people to their inheritance." We pray for this, but are we preparing ourselves, to live according to the laws of Zion? This I will say, to the praise of the Latter-day Saints, there are hundreds and thousands of them who have been in the Church, some longer and some shorter, who, when you inquire about them, are paying attention to their own business; this proves that they live in peace with their God and their neighbours, doing as well as they know how. But when we speak of the officers of this Church, a great deal is required of them by the Lord and the people.

I wish to endure, and live the doctrine I preach to the people; to live with them, and with them fight the Devil until we kick the last one off from the earth.

If a Bishop does not want drunkenness in his Ward, let him be a sober man. If he does not want gambling, he must not be a gambler. If he wishes the truth always spoken, he he should not lie. If he wishes the rights of the people respected in the holding of property, he should not steal. We wish to see the kingdom of God advance, that we may be prepared for the blessings the Lord is anxious to give to us.

May the Lord bless you. Amen.

HOME MANUFACTURES.—CERTAIN DESTRUCTION OF THE ENEMIES OF TRUTH.

Remarks by President BRIGHAM YOUNG *made in the Tabernacle, Great Salt Lake City, April* 6, 1862.

REPORTED BY G. D. WATT.

When we first came to these valleys, we urged the brethren to believe that they could raise grain here, for but few of them believed it; and raising peaches was supposed by nearly all to be entirely out of the question. It is now proved beyond a doubt that we can raise in these mountains, not only the best of grain, but the finest of fruit.

If the Elders of Israel had taken the counsel which has been given them for eight years past, we would have had gold enough on hand to buy one quarter of the State of Missouri; which we might have owned as well as not, and lived in it when we pleased. There is one practice among this people that I am at war with, and I pray God to give me strength and ability, with the faith of the righteous, to root it out from our midst, and that is, they would seemingly rather be damned than not give their money to their enemies. Will they raise flax, cotton and fruit? No; but they will put fortunes in the pockets of strangers, to import from a distance what we can produce at home. If this people had followed the counsel given to them, there is not a man in Israel would have raised a bushel of wheat for our enemies who came here to cut our throats, without making them pay from five to ten dollars a bushel for it. I do not wish to scold, but still I do most cordially dislike the conduct of certain men with whom we are obliged to associate in a Church capacity. It is impossible for me to speak pleasantly of their conduct while they, in their feelings and affections, lean toward the wicked who will take the name of God in vain and curse the chosen of God. Even now, many of our brethren are running after them begging for a little job of hauling, for a little employment here and there, and apparently would lick the dust of their feet for five cents.

While brother Erastus Snow was speaking upon our being under the necessity of importing various articles from abroad, I tried to think what there is that we cannot make here. There is as good material in this Territory for making hats as there is in any part of the world, and we have the mechanics who can put it together. We have an excellent button machine, one capable of producing as good buttons as these I now wear in the bosom of my shirt. There are tons of bones and horns bleaching upon the prairie, which can be manufactured into as good buttons as any man need to wear, if some of our button-makers would take hold of the machine and work it. We also have men here who can make pressed buttons which will do very well.

I see here, to-day, many who are dressed in homespun, and they look comfortable and comparatively independent. Some of the sisters I see, wear home-made shawls, and to me, they appear far more appropriate than do the gaudy trappings of foreign make. I cannot see why we should send to buy from strangers that which we can manufacture ourselves, if it is not to satisfy a disposition to please and pamper that power which is opposed to the kingdom of God on the earth.

When the Lord cuts off every resource from this people, only that which is immediately around them, they can then live as well if not better than they do now, and attain to a state of self sustenance much sooner than if he should continue to plead with them to rise up in their strength and do as they ought toward becoming independent before all foreign temporal facilities are entirely cut off. Enoch was three hundred and sixty-five years in getting a people ready to receive the blessings the Lord had to bestow upon them, but in the latter days his work will be cut short in righteousness. Were the Lord to be as indulgent with us as many want him to be, and continue to bear with the sins of the wicked, I presume it would take him fully as long to prepare the people in his day, but he will not wait so long. The Lord can oblige this people to come to the standard he wishes them to reach, but I have very little faith that many will attain to it in the flesh.

If we could not buy imported hats, we would make them of the material we have here. If we could not buy a yard of cotton cloth, we would raise cotton and make it. We can make spinning wheels and jennies; but brother Erastus inquires where are we going to get the spindles, if we do not import them. That we have need to import spindles is not correct. We have plenty of men here who know how to make iron, and steel, and spindles. Brother N. V. Jones has produced specimens of iron from magnetic ore. He has not made cast iron from that ore, but the best of wrought iron can be made from it. Do our brethren make it? No. They want to go to California after gold, or they wish to freight for this man or that man who has nothing in common with the interests of the kingdom of God. In the same proportion that men operate to encourage the importation of foreign productions, so far, according to their influence and means, they operate against the advancement of the kingdom of God on the earth. Many may not believe this statement, though to me it has become an established fact. Any man of this Church and kingdom who exerts his influence, strength, and means to promote any community, or to build up any city, except the people and cities of Zion, is exerting his strength and means against the kingdom of God.

Our speaker this afternoon commiserated our friends in the east who

are now destroying each other, but who were once united in taking from us our homes and possessions, and winked at the shedding of the blood of our best men, and who have taken the lives of our brethren and sisters, of our fathers and mothers, of our wives and children. The tottering gray haired sire excited no commiseration in their breasts, neither did the aged grandmother whom they deprived of her children—her last prop and stay, except her God, and left her to fall into the grave without a relation to speak an encouraging word in her dying moments. Our history records hundreds of such cases in consequence of the persecutions, mobbings, and drivings to which this people have been exposed. Infants, the youth, and the middle-aged have dropped into untimely graves by hundreds. They have taken our lives from the earth and swallowed up our substance, and forsooth we feel very much to pity them in their present condition. I will inform sympathisers, that if the fountain of pity and commiseration keeps pace with the increasing calamities that will come upon our enemies, where they only have yielded drops, rivers will flow, for the press is only just beginning to come down upon the ungodly—they can only just begin to feel its pressure; but there is a weight hanging over them that is poniderous in its crushing and desolating force. Would I lift it off from them, if I had the power? No, but I would let it crush the guilty, ungodly wretches—the priest in the pulpit, the judge on the bench, the governor, and the rulers, and would let the common people go free.

After a long struggle we expect to be able to redeem Zion, to establish the centre stake thereof, and from thence spread abroad in the vastness of our increasing numbers, and in the greatness of our power and infinitude of our wealth, build hundreds and thousands of cities and magnificent temples to the name and honour of our God; and we will enter those temples and officiate for our forefathers and our relatives who have died without a knowledge of the Gospel, and for those ignorant thousands who are paid for killing each other in the present war, and we will give them a salvation—All who have not sinned against the Holy Ghost, or shed innocent blood or consented thereto. The priests have rivetted their fetters and chains around the millions, and they more or less influence every political man in our Government, to ridicule and fight against God and every holy principle that comes from heaven. If these fetters were broken asunder, and every man and every family permitted to judge for themselves, hundreds of thousands would embrace the Gospel as soon as they could have the privilege of hearing it, receive their ordinations and endowments, and be ready to go forth and hasten the work of building Temples wherein to officiate for those who had not in their lives the privilege of going into a Temple to receive their washings and anointings. Were it not for priestcraft and political-craft, I am satisfied that scores of thousands on this continent would now embrace the Gospel.

I would like to see the footsteps of the Almighty (and they are now beginning to be visible) in his going forth to cut off the bitter branches; and by-and-bye the stone cut out of the mountain will begin to roll, and if it does not soon crush some of the toes of the great image, I am mistaken. From present appearances I think the toes will be pretty well mutilated before the stone reaches them. I pray for this constantly; for I would be glad to see the inhabitants of the earth have the privilege of believing the Gospel for themselves, and not any more be bound by the blighting

influences of prestcraft. In this country and in the old countries politicians and wealthy men, who have any influence whatever over their neighbours, or over a family, or district, exert that influence to keep the people from embracing the Gospel the Lord has restored again to the world, by threatening to injure them, to stop their wages, turn them out of employment, or out of their houses, if they embrace "Mormonism," and thus the masses are bound down.

Will we still continue to build up and foster our enemies, and give them our life's blood? If we intend to cease doing so, we will cease trading with them in the way and manner we have done and are doing. You may enquire what we are going to do, I will tell you what I have not done; I have not sent to the States this season for any factory cloth, nor for any calico, and I shall say to my family you must make your own clothing or go without. "What are we going to do for pins and needles?" Do without them, or use thorns. When we cease importing them, necessity may become the mother of invention in this as well as in many other cases. I have often wished there was not such a thing as a pin or a needle when I have found them sticking in garments, in my shirt, on my pillow, in the chairs, on the door rugs, strewed over the floors and passages, and in the streets I will venture to say that the quantity of pins and needles that has been brought into this Territory has not done one-tenth part of the service they would, if they had been properly taken care of and not wasted. People will hardly stoop down to pick up a needle or a pin, but they will go to the stores and buy them. Ladies will take a dollar ivory comb, put it in water, and then comb a child's hair with it; it is never dry, the ivory softens, and the comb is used up in a very short time, when a good comb of that description ought to last five years in a common family. Mothers have not learned that water will spoil an ivory comb. There are some combs made of gutta percha, that comb the hair better than horn, but they are brittle and require to be used with care; but the first you know, one is on the floor and the rocker of the rocking-chair has passed over it and rendered it useless.

Where do you keep your needles? On the floor, in the cradle, on the bed, up stairs and down stairs, in every nook and corner of the house. Where are the pins? All over; you can pick up one wherever you are. Do we answer the end of our creation in thus wasting, with a prodigal hand, the good things which our Heavenly Father has bestowed upon us? The people are ignorant and careless touching these matters, and in them do not answer the end of their creation, and will not without prudently making the best possible use of that which God gives us.

We can make everything we want; and that is not all, we can, if we are disposed to, cease to want that which we cannot make. The moment we do this, and are satisfied with our productions, we are an independent people.

WEAKNESS OF HUMAN GOVERNMENTS.—POTENCY OF THE KINGDOM OF GOD.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, April* 16, 1862.

REPORTED BY J. V. LONG.

I have felt very much interested in the remarks we have heard this morning. In anything that I may advance now, I pray my Heavenly Father that I may be inspired by the same spirit that I may lay before you such things as will conduce to your happiness and well-being. We enjoy privileges here that are not enjoyed by any other people under the face of the heavens. I do not care what country they inhabit, what their advantages have been in point of education, or what facilities they may have possessed in position and wealth; or in political, scientific, mechanical, or literary acquirements. There are no people under the heavens that are situated as we are. There has been one great difficulty always in the world, with very few exceptions, and that is, that men have been left to pursue their own course, to follow the dictates of their own individual feelings, to pursue a course which is dictated alone by a false philosophy, a false religion, and false politics. These persons have not understood, nor have they been able to understand, neither have they had the means within their reach to comprehend correct principles. A great many very sincere men in the world have prayed earnestly to be guided by the Lord, but they have had no priesthood, no organization, no intelligence communicated to them from on high further than that which would simply govern their moral actions. Nations have risen up and kings have set to work to benefit the people by establishing governments, on their own responsibility, without the dictation of the Lord, without priesthood or authority from Heaven. They have not professed to have any legitimate right to the priesthood, but with a blind fatality to the example that has been set by others, they have followed in the wake of tyrants and oppressors or adopted the notions of vain philosophers without any teachings from on high. Governed by the lust of conquest, the acquisition of territory, the fascinations of sceptres and dominion, and dictated alone by the wild chimeras of their own brain.

Men have also risen up as religious teachers and reformers; many who have conceived that something has been wrong in the world socially, morally, and religiously, but what that wrong has been they have not been able definitely to tell. They could tell something about a crucified and risen redeemer, as gleaned from the scriptures, but they knew nothing, or comparitively nothing in regard to the relationship that exists or that ought to exist between man and his Father in heaven. They knew nothing in relation to the pre-existence of man; or his future destiny, the organization of the world, the object of its creation, or its destiny. The designs of God in relation to the redemption of man, and the world's

and man's eternal exaltations, and progressions they were profoundly ignorant, like the kings without Priesthood and authority, they were blind leaders of the blind, unsent, uninstructed of the Lord. They could not comprehend anything of this kind and consequently they were divided in their feelings, and hence all the wildness of sectarianism. And yet a great many of those men have been just as sincere as we have been. A great many philosophers have risen up in the world unaided by the Almighty, and they have introduced their systems of morality and different laws of life, morality and politics for the well-being and happiness of the human family and with a desire to promote their welfare but they have accomplished very little. All these powers combined have done very little to ameliorate the condition of mankind. They have signally failed to regenerate the world. It is true they have taught the existence of a God and of our responsibilities to him. They have taught many good moral precepts and sought to imbue them with good principles and influences. But not possessing a knowledge of the laws of life themselves, they have been unable to teach them to others. There has always been wanting some principle and leading influence; they have all of them lacked a reliance upon God and proper teaching and instruction from him. And this has been the cause of great difficulty that has existed in every day and age of the world. There has been very little change comparatively in the world in regard to the condition and practices of the human family. In former times they used to worship idols of various forms and possessing certain supposed powers, some thousands of gods of various forms was set forth for mankind to worship, and men have just the same foolish notions now only varying in form. There has been all kinds of theories introduced by philosophers and religionists. Instead of gods of wood, iron, brass, stone, and gold, they have theories, notions, and ideas. They have commenced various systems of religion and philosophy, just as the ancients practised only varying in form. They have now their gods that they worship the same as religious enthusiasts had in former dispensations. Many of the religionists of the present day have just as much confidence in their foolish theories as the ancients had in their deities, made with their own hands. This is true also of modern philosophers. Our politicians are also as much confused as men were formerly notwithstanding our professed superior enlightenment. If you go to the States, to the North for instance, don't you think that the North believe that they will make the South submit to their will? The North think they will, and in fact that is now very nearly accomplished and that the war will soon be wound up. And don't you think that the South are strong in the belief that they are in the right and will succeed in carrying out their designs. But what will either of them accomplish more than has been done in former days? Nothing. What does this arise from? For want of correct teaching from the servants of the Most High God. If any or all of these men in their day and age of the world could have obtained the blessings, the light of revelation communicated unto them they would readily have received the Gospel provided they could have understood as we do. It has been customary among men to seek only to the wisdom of men, and to the knowledge of men to be enabled to govern their course of life and conduct. This has been the general pursuit of the human family. All mankind have acknowledged a Supreme Being that governs and controls,

the world, but they have always believed that he was inaccessible. Do you think that those old professors felt about God as the religious professors do in these days? Most assuredly they did. How was it with Daniel when the King Belshazzar said to the astrologers and soothsayers, that he wanted and demanded of them to find out the dream which had gone from him and then to give the interpretation? The astrologers said, "why no man can tell this thing which the king demandeth but that being *whose dwelling is not with flesh.*" But Daniel prayed to him that revealeth secrets and his prayer was answered, and the king's dream and interpretation were revealed to him, so that when he went in before the king he unfolded that which the king had dreamed and then forgotten. How was it with the old Grecians? Among other things they had an unknown God, and when Paul visited them he saw an inscription to this unknown Deity of theirs, hence when addressing them he said, "That God whom ye ignorantly worship, him declare I unto you." They believed in the Supreme Ruler of the Universe and so do the world now, but still they worship a God without body, parts, or passions. We can say the same of kings, princes, rulers, and philosophers, for these have all believed in a Supreme Ruler of the Universe; but for the present, suffice it to say, that there has been little or no improvement in these things.

You go into the United States, to England, and if you please go throughout the European nations and see if you can find anything in relation to God, more than there was a hundred or a thousand years ago. There is no increase there in the knowledge of God. Then how is it possible for them to get any knowledge of the future? How is it possible that they can understand anything pertaining to their temporal or spiritual existence; either past or future, without the Spirit of revelation from on high? There is no power or influence that can reveal these things in their proper light, but that God "whose dwelling is not with flesh." But all men of the world, politicians, philosophers, and all classes and grades of men have been ignorant of these teachings, and they have had no means of obtaining any correct knowledge of those principles of which I have been speaking. It was to do away with this ignorance that has existed for ages, to reveal the purposes of God and establish correct religion and morality, and the only true form of government that God revealed his will to the human family through Joseph Smith; it was for this that he opened the heavens and communed with man upon the earth, and it was for this that he drew away the veil that had obscured the world for ages. By and through Joseph Smith he revealed the law of life, the relationship of God to man, and how to secure individual happiness of friends, relations, and associations, and also that which would be for the well-being and renovation of a world. This is what we are after, and it is this, as I understand it, that God is after. It is to introduce correct principles among the human family; it is to do away with these abuses that have so long existed and prevailed in the world, and that mankind may be taught the ways of life and salvation, to qualify them to teach correct principles to their progeny, and in due time stand forth upon Mount Zion as saviours in these last days, and that the servants of God may be able by his aid and assistance to usher in a new era of life, of peace, of happiness, glory and exaltation to the inhabitants of a fallen world, and likewise of renovation to the world itself.

This, to us, I was going to say is

almost new; it is strange at least. We have been awakened by the voice of inspiration, an l glory has filled our hearts when we have been saluted with the message which the great Elohim has revealed for the redemption of the sons of men. And we have felt blessed and inspired, yielding obedience to the laws of God, and our souls have rejoiced in the Holy One of Israel; and yet, like the Israelites who left their homes in the land of oppression, we are all the while looking back to Egypt. We have drawn in our traditions, as it were, like our mother's milk. Our education, our training and teaching in general, not merely in regard to religion, but upon every subject, have been in opposition to or a perversion of the pure principles of the kingdom of God. There is not a correct principle in relation to that which is calculated to conduce to the happiness of ourselves and the world at large that has been understood and properly applied, or that man without the Spirit of God has known anything about. And how could we understand aright, if all the world were ignorant? Our statesmen and philosophers who have professed and still profess to know so much are shrouded in darkness, and there was no one capable of teaching us elevated principles, simply because no one had recently revealed nor knew any better than ourselves. I ask is it surprising that we should waver and act ignorantly? And seeing that the whole world have been in such a state of gross darkness, is it surprising that we should, in many instances forget our high calling's glorious hope, and forget the situation we occupy, the blessings, ordinances, powers and gifts that have been bestowed upon us? Is it surprising that we should look back like the children of Israel did when they made a golden calf and other idols and said "These be thy gods, O Israel?" I leave you to answer for yourselves.

When we become inspired by the Spirit of God, and the truths which flow from his servants, we are enabled to comprehend our position and relationship to the Most High. It is no small affair that we are engaged in; we are striving to sweep away the rubbish and error of ages. Our peace with God is what we are trying to feel after, if, peradventure, we may find the correct way of life, of religion, of government, of everything that is calculated to enoble, to bless and exalt us in time and in eternity. Having believed that we have got this, we are trying to feel after our Heavenly Father and he is trying to have us feel after him, and he is pouring out his Spirit upon us from time to time, and causing us to cry "Abba, Father," and to feel that we are his children, and therefore we feel to bow with reverence before him as our Father, our God and deliverer, and to put our trust in him. We are constantly trying to feel after this kind of spirit and to be able to say the Lord is our God "the Lord is our King, the Lord is our Lawgiver, and he shall rule over us," and we do sometimes get a little glimmering of this Spirit and it does produce a certain effect upon our minds, but we slide back again. Sometimes though we are like the boy that went to school who said that he slipped two steps backwards for one forward, but I do not believe this as a general rule, for I believe with President Young, that we have made and taken many steps in the right direction. I feel also that there are thousands who have not bowed the knee to Baal, but who feel that God is their Lord, protector and deliverer. What is it that we have got to do? It is to let this spirit increase within ourselves and before God; part with our faults and vanities, and if things don't go according to our judgment

and feelings and notions of things, we must recollect that our notions are not correct, and that our wisdom has been proved to be folly, therefore, there is more that is correct but that which flows from the Great Elohim, and that will deliver us from our folly and bring us out of the labyrinth of mystery into the light of truth. And the Almighty has commenced to gather his people from every nation, kindred, and tongue, and to impart wisdom and knowledge for his Saints. And, if we are governed by the Almighty and walk in his footsteps, we may know not only how to save ourselves but the Church and kingdom of God upon the earth, and introduce a reign of righteousness, and do that which philosophers, kings, governors and statesmen, in their day and age have failed to accomplish. The Lord will do this by having a people that will be obedient to his law.

Brethren, may God help you, and I bless you in the name of Jesus. Amen.

DUTIES CONNECTED WITH THE AARONIC AND MELCHISEDEK PRIESTHOOD.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 7, 1862.

REPORTED BY G. D. WATT.

Without revelation direct from heaven, it is impossible for any person to fully understand the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.

How true is the text that brother George A. Smith has quoted. There are thousands of our Elders who ought now to be teachers, and to know enough to commence the kingdom of God on the earth, and establish it, and continue to lead, guide, and direct it, leading the people directly through the gate into the celestial kingdom of our Father and God, and yet they need to be taught like children.

From what has been remarked it appears that, in some instances, the President and the Bishop of a Branch infringe upon the rights of each other, perhaps honestly; and they think that they possess this power and that authority, and thereby contention arises in the midst of this people, creating alienation of feeling and apostacy. What a pity it is that such circumstances should exist; they create sincere regret in the soul of

every person who desires to see the kingdom of God prosper on the earth.

The spiritual and the temporal cannot be separated, and, in the economy of the Framer of the Universe, are not designed to be. For example, were we a congregation who had not heard the plan of salvation and knew nothing of the kingdom of God upon earth, and were listening patiently to a stranger opening the plan of salvation to us, our hearts would be touched by the fire in the speaker, the eyes of our understandings would be opened, and we would begin to comprehend, admire, and rejoice in the truth. This is a spiritual work, an internal work, a work upon the heart and affections. This is what we call spiritual impressions. The speaker has portrayed before our minds the beauties of the kingdom of God on earth so rationally, and in a manner so congenial to the feelings of all honest persons, that they are all influenced to believe the Gospel. What is the next step? You next ask the preacher to baptize you, and here you commence a temporal labour with both body and spirit. The preacher has been labouring with his body, exercising his lungs, and his whole spiritual and temporal system, and this labour produces a spiritual and temporal benefit on those who believe and practice his teachings. It is so extremely nice a point to draw the line of demarcation between the temporal and spiritual acts of man, that it is impossible to separate the two. There is a class of men who do not believe anything in religion to be temporal; they are baptized in their hearts, partake of the sacrament in their hearts, preach in their hearts, and worship the Lord in their hearts, while their bodies are constantly scrambling after the dimes. To be baptized, change your wet clothes for dry ones, go to meeting to worship the Lord, and to bring the body into subjection to the will of Christ, is all a temporal labour aided by the Divine Spirit.

I will say a few words with regard to a Bishop. Except we find a literal descendant of Aaron, a man has to be ordained to the High Priesthood to administer as did Aaron and his sons. Suppose we then place the same man also as a President in a Branch, how are we going to divide his duties and labours? I said a few words in this subject last year, and can say more about it. Can the Bishop baptize the people, according to his Bishopric? He can. When the people he has baptized assemble for confirmation, can he confirm them? He cannot, under the power of his Bishopric; but as he has been ordained to the office of a High Priest, after the order of Melchisedek, to prepare him to act in the office of a Bishop in the Priesthood of Aaron, when he has baptized the people under the authority of his Bishopric, he has a right as a High Priest to confirm them into the Church by the laying on of hands. Bishops begin a contention in their Branch, where they operate in their calling, when they amalgamate with their Bishop's office the office of the High Priesthood, when they try to bring the authority of the High Priesthood in the kingdom of God down to the capacity of the Priesthood that belongs to the office of an acting Bishop; here they make a grave mistake, and fall into perplexing errors.

What are the duties of a President and a Bishop? We will first notice a duty that belongs to a President. For instance, he wishes a comfortable place prepared for the people to meet in, and he calls on the Bishop to marshal his forces to gather the material to build a house, and the house is prepared for the comfort and accommodation of all. In this instance you observe the duty and office of a Bishop

is attended to. In his capacity the Bishop knows nobody only as a member of the kingdom of God, and in the performance of this duty he calls upon the President and everyone else to aid in accomplishing the wishes of the President, to go to the kanyon to get out timber, to quarry rock, make adobies, &c., &c., for everybody is entitled to pay Tithing. When the house is put up according to the President's direction, then the President calls on the Bishop to see that it is well seated, lighted and warmed, for the convenience and comfort of the congregation. Then in like manner he sees that the sacrament is prepared and administered, for it is the right, and privilege, and duty of the President to baptize, and confirm, and administer the sacrament, and do all things for the spiritual building up of the kingdom of God; and also it is the right of the Bishop to preach, baptize, and administer the sacrament.

On Monday morning the Bishop calls upon the President and everybody it concerns, to send their Tithing to the General Tithing Office. The President, who officiates as presiding officer on Sunday, is as subject to the Bishop on Monday as anybody else. My Bishop has just as good a right to come to my house and demand of me my Tithing, as he has to demand it of any other person in his ward, also to inquire into the state of my family, whether I attend to my prayers, whether I have contention with my neighbours, &c., in his capacity as a Bishop.

So these callings and Priesthoods are interwoven one with another, for the convenience and furtherance of the kingdom of God, in the absence of a literal descendant of Aaron. A Bishop sometimes officiates as a High Priest, and sometimes as a Bishop. In his High Priesthood he can act, when called upon so to do by the proper authority in every calling in the Church, except that of an Apostle; there are still keys and powers that can be conferred upon him; but when a man is ordained to the office of an Apostle, he is ordained to the fullest extent a man can be on earth.

May the Lord bless you. Amen.

BUILDING UP AND ADORNMENT OF ZION BY THE SAINTS.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, February* 23, 1862.

REPORTED BY G. D. WATT.

Those who are capable of contemplating upon and realizing the relationship of mankind to the Heavens, the object of their existence here, the common salvation that is provided for all who have lived, now live, and will live upon the earth, and the power that is given to each person to preserve his identity to an endless duration, must be aware that there is a great deal to be said and done by those to whom are committed the Priesthood of the Son of God and the management of his work upon the earth in the last days.

It is written, "Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Again, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Again, "For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." And, again, "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed," &c. We talk and read about Zion, we contemplate upon it, and in our imaginations we reach forth to grasp something that is transcendant in heavenly beauty, excellency and glory. But while contemplating the future greatness of Zion, do we realize that we are the pioneers of that future greatness and glory? Do we realize that if we enjoy a Zion in time or in eternity, we must make it for ourselves? That all who have a Zion in the eternities of the gods organized, framed, consolidated, and perfected it themselves, and consequently are entitled to enjoy it.

Were we to send a hundred families of Saints into a valley not yet inhabited, being acquainted with its climate, soil, and general capabilities for productiveness, in the vision of our minds we could see in the future comfortable and commodious houses for the people to dwell in, buildings for religious worship and education; temples, tabernacles, and academies; also houses for amusement and State purposes, barns, and stables, yards, for the accommodation of animals, well-fenced farms, granaries filled with grain, orchards and gardens, wine, fruit, meat, silk, woollen, and cotton fabrics, and the people clothed and beautified with the productions of the works of their own hands, and entirely sustained by their industry and the blessings of God through their righteousness. The Lord brings forth all those temporal blessings precisely in the same way in which he will build up Zion. He will build our houses, tabernacles, and temples, make our farms, raise our wheat, meat, and

fruit, make our spinning-wheels and looms, and weave our cloth, while we remain in a state of complete inactivity, just as much as he will bring again Zion without our co-operation. The Lord has done his share of the work; he has surrounded us with the elements containing wheat, meat, flax, wool, silk, fruit, and everything with which to build up, beautify and glorify the Zion of the last days, and it is our business to mould these elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the Heavens through our faithfulness. In this way will the Lord bring again Zion upon the earth, and in no other.

If we wish to make linen, we must prepare the soil that is suitable for raising flax, cast the seed into the ground, cultivate it, gather it, and prepare it to be spun and wove into linen. The Lord will not do this for us. We must also raise our bread by sowing grain, after the ground is prepared, then cultivating and watching it until it is ripened, then passing it through all the different processes until it is made into bread. The Lord will not do this for us any more than he will bring again Zion without our co-operation. He has placed within our reach everything necessary for food, raiment, houses, and possessions, and for beauty, goodness, excellency, exaltation, life, glory, and bliss. The Lord would clothe these naked Indians, for they are of the house of Israel, if he would clothe us. He will build up Zion upon the same principle that he raises grain, flax, silk, wool fruit, &c., &c. There is not one thing wanting in all the works of God's hands to make a Zion upon the earth when the people conclude to make it. We can make a Zion of God on earth at our pleasure, upon the same principle that we can raise a field of wheat, or build and inhabit. There has been no time when the material has not been here from which to produce corn, wheat, &c.; and by the judicious management and arrangement of this ever-existing material a Zion of God can always be built on the earth.

Man is the offspring of God. Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in his veins as it does in ours. As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God. We hope to be exalted. We hope that God our Father will make us noble and good, but he will only direct and aid us in making ourselves righteous. He has formed us, and in his providences brought us forth upon this earth, but he without our efforts will not make anything of us. What we shall be, depends upon ourselves. We can improve this organization and bring it back to its original purity and goodness, by faithfulness to the will of Heaven, and by daily adding to the intelligence we now possess until we are prepared to stand in the presence of our Creator.

When we conclude to make a Zion we will make it, and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the Spirit of Zion. Before he can produce the work of sactification in his family, he must sanctify himself, and by this means God can help him to sanctify his family. There are many families

in this community that have constantly with them the Spirit of Zion. Visit them when you will, and you find them dwelling in peace; a heavenly influence constantly broods over them and over everything they possess. But are they perfect? No. It would not do for them to be perfect, because we have still to associate more or less with that which is evil.

We have all the material we need to build up Zion, and I wish the Spirit of Zion to extend from heart to heart, and from house to house. This good work must commence in each person; there must be instituted a watchful care over the passions to bring them under control, that an angry feeling may not arise, that an evil passion may not gain the mastery to the overthrow of wisdom and good, sound judgment, until the power of the enemy that is sown within us is entirely subdued to the will of Christ, for the purpose of the enemy of all righteousness is to destroy the human family, and make them what they were not intended to be.

I do not wish you to carry away a wrong impression of our true situation before the heavens relative to perfection. For you to be perfect, in one sense of the word, is to be prepared to inherit eternal glory in the presence of the Father and the Son. Should any mortal attain to this state of perfection, he could not longer remain among his fellow mortals. I do not want you so very perfect, but I am anxious that we should commence the growth of Zion in ourselves, and when we do this, we shall cease to willingly hold fellowship with that which is evil. But so long as we willingly hold fellowship with that which tends to death and destruction, we cannot progress as we should in the work of perfection in ourselves, nor in building up and beautifying Zion.

The work of building up Zion is in every sense a practical work; it is not a mere theory. A theoretical religion amounts to very little real good or advantage to any person. To possess an inheritance in Zion or in Jerusalem only in theory—only in imagination—would be the same as having no inheritance at all. It is necessary to get a deed of it, to make an inheritance, practical, substantial and profitable. Then let us not rest contented with a mere theoretical religion, but let it be practical, self-purifying, and self-sustaining, keeping the love of God within us, walking by every precept, by every law, and by every word that is given to lead us to truth, to God, and to life eternal.

I have Zion in my view constantly. We are not going to wait for angels, or for Enoch and his company to come and build up Zion, but we are going to build it. We will raise our wheat, build our houses, fence our farms, plant our vineyards and orchards, and produce everything that will make our bodies comfortable and happy, and in this manner we intend to build up Zion on the earth and purify it and cleanse it from all polutions. Let there be an hallowed influence go from us over all things over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess; and if we cease to hold fellowship with that which is corrupt and establish the Zion of God in our hearts, in our own houses, in our cities, and throughout our country, we shall ultimately overcome the earth, for we are the lords of the earth; and, instead of thorns and thistles, every useful plant that is good for the food of man and to beautify and adorn will spring from its bosom.

We have certain laws to observe in order to obtain wheat. We do not sow wheat on a bare rock, for we have learned by experience that it will not grow there. We do not sow onion,

and carrot seed in the middle of the street and expect to reap a bountiful crop, for our experience teaches us differently. Instead of doing this, we observe the laws in nature which govern the productions of the earth, as our fathers before us have done, and prepare the ground properly, subduing and enriching and cleansing from it every obnoxious weed. Then if we wish to raise Tons wheat, we sow the seed that will produce it, and proceed in like manner with whatever we desire to produce from the ground, for every seed will produce its kind, and with care and watchfulness the husbandman will reap an abundant increase. Thus it is plainly manifest that we have the laws of nature and of God by which we can build up Zion. Let us then take advantage of the laws and of the blessings which God is willing to pour upon us, and cultivate and subdue the ground, sow the good seed, fence it in that the enemy cannot come and sow tares, and bar up the gates and keep the watchman there to watch day and night.

Those who are sent to sow the good seed are faithfully waiting for the ground to be prepared. Cultivate the seed well, and it will bring forth its kind, that which pertains to the earth and that which pertains to the grace of God and the principles of eternity. Plant and cultivate in your hearts and bring forth the fruits of Zion. Let us prepare our hearts, as we prepare our fields, to receive the good word of God, and never let anything mar our peace, or step in between us and our God and our holy religion, remembering that whatsoever a man soweth that also shall he reap; and as your acts in life are, so you may expect to be judged. The elements are here to produce as good a Zion as was ever made in all the eternities of the Gods. Here are the elements to produce grain which is good for the food of man, as also the fruit of the vine, and that which yieldeth fruit whether in the ground or above the ground. Nevertheless, wheat for man, corn for the ox, oats for the horse, and rye (not for whisky) for fowls and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks, as also other grain.

It is for us, as children of our heavenly Father, to arise and assume the right the law of the Holy Priesthood gives us, and organize the elements for a Zion, and bring it forth, no matter where we are. I would not give much for a religion that is not thus practical. Some Elders have in a manner to convey the idea that the practical part of our religion is only manifest here. We should be sorry if this were the case, and a little reflection will show them their mistake. Did you ever have sore feet and aching limbs, while travelling abroad preaching the Gospel? "Yes." was that practical, or was it only spiritual? After walking twenty-five miles to fill an appointment, and, before eating a mouthful of food, preaching an hour or two, for nobody had thought you wanted anything to eat, and then baptising, and then wading through the mud for miles in wet clothes before you could get a dry sock, was that practical? I thought preaching the Gospel was as nigh manual labour as anything I could work at.

We have the material here to build up Zion. Will we build it up? What do you say? (Voices, "Yes.") Yes, we will establish it on the earth, no more to be thrown down or removed for ever. Amen.

TRUE CHARACTER OF GOD.—ERRONEOUS IDEAS ENTERTAINED TOWARDS HIM.

Remarks by President BRIGHAM YOUNG *made in the Tabernacle, Great Salt Lake City, February* 23, 1862.

REPORTED BY G. D. WATT.

We certainly should be extremely knowing, did we know everything; but, as we do not, we will be satisfied with what we do know and can still learn. This people know much. Their experience and their knowledge, coupled with that which has been revealed to them from the Fountain of all knowledge, are far beyond the capacities of those who have not heard and received the Gospel.

I have a few words to say touching our present existence, and in reference to the remarks made to-day by brother Kimball pertaining to the body. Our mortal bodies are all important to us; without them we never can be glorified in the eternities that will be. We are in this state of being for the express purpose of obtaining habitations for our spirits to dwell in, that they may become personages of tabernacle. Our former religious traditions has taught us that our Father in heaven has no tabernacle, that his centre is everywhere and his circumference nowhere. Yet we read that "God came from Teman, and the Holy One from Mount Paran." "Before him went the pestilence, and burning coals went forth at his feet." "And the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." "Hast thou an arm like God? Or can'st thou thunder with a voice like him?" "And I will take away mine hand and thou shalt see my back parts; but my face thou shalt not see." "The eyes of the Lord are upon the righteous, and his ears are open to their cry." The idea that the Lord our God is not a personage of tabernacle is entirely a mistaken notion. He was once a man.

Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other. If he had a Father, he was made in his likeness. And if he is our Father we are made after his image and likeness. He once possessed a body, as we now do; and our bodies are as much to us, as his body to him. Every iota of this organization is necessary to secure for us an exaltation with the Gods. Our mortal tabernacles decline. The spirit is inseparably connected with the body until death, and it is so designed; but when we get through with our worship in this Tabernacle or building for worship, we dispense with it until we wish to meet again. We are not inseparably connected with it; it may be consumed by the element of fire and pass away for ever. But it is not so with our bodies; if we wilfully loose these, we loose everything that God has provided for the faithful.

This is an item I wished to explain, though we do not know everything. When brother Kimball speaks, I am

so well acquainted with his views and style that I easily understand his meaning; but he does not always fully explain his views to the understanding of the people. This is a point of doctrine that is all and in all to us, consequently it is essentially necessary that we should understand it as it is, and not carry away the idea, from what has been said by brother Kimball, that this is a spiritual kingdom and the body is nothing. Brother Kimball understands this doctrine as I do, but he has his method of expressing his ideas and I have mine; and I am extremely anxious to so convey my ideas to the people that they will understand them as I do. Our language is deficient, and I do not possess in this particular the natural endowment that some men enjoy. I am a man of few words, and unlearned in the learning of this generation. The reason why brother Kimball has not language as perfectly and fully as some other men is not in consequence of a lack in his spirit, for he never has preached when I have heard him, that I did not know what he was about, if he knew himself. I know that his ideas are as clear as the sun that is now shining, and I care not what the words are that he uses to express them.

We have foolish Elders, and I have had to contend, time after time, against their foolish doctrines. One of our most intelligent Apostles in one of his discourses left the people entirely in the dark with regard to Jacob and Esau, and he never understood the difference between foreknowledge and fore ordination. Foreknowledge and fore-ordination are two distinct principles. And again, I have had to contend against what is called the "baby resurrection" doctrine, which, as has been taught and indulged by some, is one of the most absurd doctrines that can be thought of. Having had these foolish doctrines to combat, I am not willing that the idea should possess your minds that the body is neither here nor there, and that the work of salvation is entirely spiritual. We have received these bodies for an exaltation, to be crowned with those who have been crowned with crowns of glory and eternal life. Yes, Joseph Smith said, the Lord whispers to the spirit in the tabernacle the same as though it were out of it. That is correct and true

What you understand with regard to this doctrine and religion, and with regard to the things of God generally, you understand in the Spirit. Take the spirit from the body, and the body is lifeless; but in the resurrection the component parts of our bodies will again be called together, expressly for a glorious resurrection to immortality. Our bodies, which are now subject to death, will return to mother earth for a time, to be refined from that which pertains to the fall of man, which has particularly affected the body but not the spirit. When the spirit enters the body, it is pure and holy from the heavens; and could it reign predominently in the tabernacle, ruling, dictating, and directing its actions without an opposing force, man never would commit a sin; but the tabernacle has to suffer the effects of the fall, of that sin which Satan has introduced into the world and hence the spirit does not bear rule all the time.]

When we receive the Gospel, a warfare commences immediately; Paul says, "for I delight in the law of God, after the inward man," but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If

this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the truth when crossing the plains, learn to swear instead of to pray, become high-minded and high tempered instead of learning to be patient and humble, and when they arrive in these vallies they feel so self-sufficient that they consider themselves the only ones that are really right; they are filled with darkness, the authority of the Spirit is not listened to, and the law of sin and death is the ruling power in their tabernacles. They could once testify, by the revelations of Jesus Christ to them that Mormonism, or the Gospel is true; then the Spirit triumphed over the flesh, they walked in the light of God, and great was their joy, and brilliant their hope of immortality and eternal life. The rule of the flesh brings darkness and death, while, on the other hand, the rule of the Spirit brings light and life. When through the Gospel, the Spirit in man has so subdued the flesh that he can live without wilful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature. Did their spirits have their choice there is not a son or daughter of Adam and Eve on the earth but what would be obedient to the Gospel of salvation, and redeem their bodies to exhaltation and glory. But there is a constant warfare between them, still they must remain together, be saved and exalted together, or neither of them will be saved and exalted with the salvation and the exaltation which the Gospel offers.

Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness, and our limbs bent with rheumatism, all uniting to hasten dissolution, for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death; yet we partake of them to extend our lives until our allotted work is finished, when our tabernacle, in a state of ripeness, are sown in the earth to produce immortal fruit. Yet, if we live our holy religion and let the Spirit reign, it will not become dull and stupid, but as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the vail, drawing from the depths of that eternal Fountain of Light sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom.

I shall soon be sixty-one years of age, and my spirit is more vigorous and powerful to-day than it has been in any day I ever saw; it is more quick to comprehend, more ready to discern, the understanding is more matured, more correct in judgment, the memory more vivid and enduring and discretion more circumspect, and when I have attained eighty years I shall be better than I am to-day, God being my helper. I am better now than I was twenty years ago. Write it down and read it twenty years hence, and see whether my spirit is not better and brighter than it is to-day. Need we in spirit bow down to this poor, miserable, decaying body? We will not. Brother Kimball's side has been broken by a fall from a wagon, but he will be mended up, and his life will not be shortened on that account; and we are going to live until we are satisfied.

The Elders of Israel, though the great majority of them are moral men, and as clear of spot and blemish as men well can be, live beneath their privilege; they live continually without enjoying the power of God. I want to see men and women breathe the Holy Ghost in every breath of

their lives, living constantly in the light of God's countenance. Brother Kimball says you must keep alive, and give nourishment and vitality to the body, comparing the Church to a tree; that you must help your Prophet and Revelator and keep that portion of the tree alive. God keeps that alive, brethren and sisters. I thank you for your prayers, your integrity, &c., but I feel to-day as I did in Nauvoo, when Sidney Rigdon and others intended to ride the Church into hell. I told them that I would take my hat and the few that would go with me and build up the kingdom of God, asking no odds of them. If you support me, you support yourselves; if you do not choose to do this you will dry up, blow away and be damned.

A tree or plant of any kind that sends its roots into the ground does not gain strength and vitality from the ground alone, but the atmosphere contributes to its support as well as the ground, and it will live longer out of the ground with air than in the ground without it. From the atmosphere and the rays of the sun it gathers elements that we do not see, which operate upon the sap sent up through the roots under the bark into the branches and leaves where it is prepared to make wood and fruit, and give strength and growth to the trunk, roots, and the whole tree. Then you may cut off all the limbs and roots of some trees, and the atmosphere will make more in great profusion.

I do not expect to preach a lengthy sermon this afternoon, but there is a great deal to be said and done. The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray, for if they should try to do so the Lord would quickly sweep them from the earth. Your leaders are trying to live their religion, as far as I am capable of doing so? Yes, I do. The power of God is with me continually. and I never mean to live an hour without it.

I am satisfied that we do not realize to the fullest extent our moral and intellectual growth as a people, but let us be straightened up and a fountain of knowledge is opened, a rich mine of intellectual wealth is revealed, and in time we shall find that heaven and earth have come together, for the earth will be celestialized and brought back to the presence of God, who dwells in eternal burnings in the midst of perfection. Then we should be prepared to enjoy the fullness of the blessings and glory God has in store for us. If we live in these bodies as we should we shall be prepared to receive all the glory he has for the faithful. Let us continue the warfare, fight the good fight of faith, sanctify our hearts before the Lord, and day by day perform the labour he has for us to do, and we shall be accounted worthy to receive our exaltation.

May God bless you. Amen.

CAUTION AGAINST VAIN LAUGHTER.—VALUE OF THE LIFE OF MAN.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 27, 1862.

REPORTED BY G. D. WATT.

I have been highly gratified at the few remarks I have heard this morning from the brethren who are about to leave us to fulfil their Missions. They have a great deal of talk in them, and they will soon be in their fields of labour where they can free their minds.

Brother George Sims' remarks created considerable empty levity. I like to be pleased myself; I like to be filled with joy, but if I cannot be filled with joy and gladness that is full of meat and marrow, or, in other words, full of meaning and sense, I would rather retain my gravity.

There is but one step between life and death, between faithfulness and apostacy, between the sublime and the ridiculous. We preach the Gospel and gather the Saints, but are all Saints when they are gathered? No, we gather the goats with the sheep. We gather people here, and then the most trifling incidents that may occur in their lives, contrary to their wishes, will turn them aside, and they will forsake their religion and their God. I am sorry for this.

Never give way to vain laughter. I have seldom laughed aloud for twenty or thirty years without regretting it, and I always blush for those who laugh aloud without meaning.

I am often full of joy and gladness, and were I to give way to the promptings of my nature at such times, it would lead to unreasonable levity which would be a source of mortification and sorrow to me. I noticed that the brethren gave way to that laugh which I choose not to hear. I hope they will accept of this caution, and watch, govern, control and subdue their passions. I am satisfied that those persons who stamp, clap hands, whistle, and make other noisy and boisterous demonstrations in the theatres so untimed and uncalled for, have but little sense, and know not the difference between a happy smile of satisfaction to cheer the countenance of a friend, or a contemptuous sneer that brings the curses of man upon man.

I am rejoiced, my brethren, when I hear the Elders of Israel speak as they did this morning. I care little for a man's language, if his spirit proves to me that he has the love of God within him. Brother Erastus Snow remarked that the time would come when the law of God would be written on the hearts of the people. A pharisee and a lawyer asked Jesus Christ a question, tempting him, saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neigbour as thyself. On these two commandments hang all the law and

the prophets." When we can keep these two commandments, do you not think that the law of God will be written in our hearts? Yes, and it will never be erased. When I have a manifestation, through the brethren that speak, that the love of God is planted in their souls, that God rules and reigns in their affections, I care not what language they make use of to express their ideas, there is joy, peace, and solid satisfaction in listening to the words of their mouths.

Brother Erastus Snow has been preaching since he was fifteen years of age, and has been a faithful Minister to preach the Gospel from that day to this, and yet he is troubled with the same diffidence that others are troubled with. When we look upon the human face we look upon the image of our Father and God; there is a divinity in each person male and female; there is the heavenly, there is the divine and with this is amalgamated the human, the earthly, the weaker portions of our nature, and it is the human that shrinks in the presence of the divine, and this accounts for our manfearing spirit, and it is all there is of it. Many public lecturers, by faithful application in their studies and constant practice in public speaking, have overcome to a great degree what is usually called a manfearing spirit.

I am now looking upon beings who are expressly created to inhabit the celestial kingdom of our Father and God. They are the children of God, the brethren and sisters of Jesus Christ, of the same family and descent. My best efforts are too feeble to portray before you the worth of the life we now possess. Probably there is not a single person upon the earth that properly magnifies his life to the fullest extent, or, as it was designed he should, to prepare him to dwell with God and holy angels. Many passages of Scripture can be produced showing how the ancients complained of the folly and wickedness of mankind, but they never undervalued life. The first life must be magnified as a preparatory step to the enjoyment of the second. Those immortal and glorified beings that inherit higher spheres understood this principle, have magnified their mortal existence and passed on to immortality, to possess exaltations in eternal life. We ought not to speak lightly of and undervalue the life we now enjoy, but so dispose of each passing day that the hours and minutes are spent in doing good, or at least doing no harm, in making ourselves useful, in improving our talents and abilities to do more good, cultivating the principle of kindness to every being pertaining to our earthly sphere, learning their uses and how to apply them to produce the greatest possible amount of good; learning to conduct ourselves towards our families and friends in a way to win the love and confidence of the good, and overcome every ungovernable passion by a constant practice of cool judgment and deliberate thoughts.

I feel continually to say God bless the people. God bless the brethren who go on Missions to preach the Gospel, and those who are already in their fields of labour. I desire to see righteousness prevail, this is my whole delight; I have no other business on hand; I wish to have no other. I have no other joy or affection for anything only the perfection of the kingdom of God, and to see righteousness reign triumphantly. I delight to see my brethren and sisters live in a way to promote that life which will never end. Instead of preparing to die, prepare to live in the midst of all the exaltations of the Gods. I do not mean to leave this world, God being my helper, until sin and iniquity are banished from it, and

the reign of everlasting righteousness is introduced, and Jesus Christ comes and reigns king of nations as he does king of Saints, and the earth with all the Saints that dwell upon it are brought into the presence of the Father and Son, there to dwell for ever.

God bless you. Amen.

ENDLESS VARIETY OF ORGANIZATIONS.—BLESSINGS THAT AWAIT THE FAITHFUL.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, May* 25, 1862.

REPORTED BY G. D. WATT.

Our mortal existence is a school of experience. Could we improve every hour of our time in the best possible way until we attain a ripe old age, there will be still much to learn pertaining to this world, pertaining to our natural lives, to the organization of our bodies and spirits, to the object and design of our existence, and the will of Heaven concerning us.

Some of our speakers, in their public addresses, express themselves as seeing great reason to be thankful for the improvements we are making in self-government, and our rapid advancement towards the fountains of knowledge. Others have a long experience to relate of constant trials, tribulations, difficulties, and disappointments which they have now to pass through, and gloomy forebodings of more in the future; they dwell upon how we are tried with each other, and become dissatisfied with each other and with ourselves, &c. Now, this is all good, and if properly received is for our mutual edification and advancement, giving us much to reflect upon, and lessons to learn from the experience of each other. But should our lives be extended to a thousand years, still we may live and learn. Every vicissitude we pass through is necessary for experience and example, and for preparation to enjoy that reward which is for the faithful. Others consider it a lamentable fact that we have to send abroad and preach the Gospel, and gather the people, and then they will apostatize. We only understand in part why we are required to pass through those various incidents of life. There is not a single condition of life that is entirely unnecessary; there is not one hour's experience but what is beneficial to all those who make it their study, and aim to improve upon the experience they gain. What becomes a trial to one person is not noticed by another. Among these two thousand persons I am now addressing there cannot be found two that are organized alike, yet we all

belong to the one great human family, have sprung from one source, and are organized to inherit eternal life. There are no two faces alike, no two persons tempered alike; we have come from different nations of the world, and have been raised in different climates, educated and traditioned in different and, in many instances, in opposite directions, hence we are tried with each other, and large drafts are made upon our patience, forbearance, charity, and good will—in short, upon all the higher and godlike qualities of our nature—for we are required by our holy religion to be one in our faith, feelings, and sentiments pertaining to things of time and eternity, and in all our earthly pursuits and works to keep in view the building up of the kingdom of God in the last days. Our work is to bring forth Zion, and produce the Kingdom of God in its perfection and beauty upon the earth.

The impulses of our different natures present an almost endless variety of pursuit, manner, and expression, yet all this under a wise and judicious direction will accomplish the great end of our existence and calling as ministers of the Most High. "Br. Brigham teaches that it is essentially necessary to improve every moment of our time in some useful and profitable labour, and by frugality and honest care obtain property by cultivating the earth, raising useful animals, &c., and thus make ourselves wealthy and independent, surrounding ourselves with everything to please the eye, gratify the taste, and gladden the heart." Now, both you and I are aware that there are persons in our midst who do not understand this kind of religion; but we hail them as good brethren. When they address us they are full of faith that the time will come when the earth and its fulness will be given to the Saints of the Most High, yet, should the Lord hand out a small portion of it now, they cannot endure it.

We believe the earth is to be renovated, purified, glorified, celestialized, and prepared for the habitation of the Saints, who will possess not only the silver and gold now held by the wicked nations of the world, but every good thing, for "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." This "any good thing" will embrace horses, chariots, houses and lands, gardens and orchards, promenades and places for recreation, and everything to amuse and delight the heart of man. We are now beginning to get these things together and devote them to God, but, as I have remarked, some of this people cannot endure this kind of blessings. It is written, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Again, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: his glory is the fulness of the whole earth." He will give this fulness to the Saints. But the actions of some of this people speak in language like the following: "If you give me any of this riches and glory, Lord, I will apostatize; if you fill my lap with gold, I will cease serving you, and go to the Devil."

The revelation that Br. James Cummings read is true. The people, at the time that revelation was given, were slow to remember the Lord in the day of their prosperity, and were covetous. I was not there, but was acquainted with many who were. I knew them before they went there, and I know they were covetous and filled with greediness. I know, if the Lord had blessed them with the good things of this earth, which he had prepared for the Saints at that day, not any of them would have

stood. It would have been as Joseph said to me in Kirtland, "Brother Brigham, if I was to reveal to this people what the Lord has revealed to me, there is not a man or a woman would stay with me." In the day of prosperity now the people are slow to follow the Lord. If he were now to bless this people with gold and silver, houses and lands, with everything to make them wealthy and comfortable here in Deseret or Utah, a great many would turn away from him to worship their idols.

"But," says one, "this will not do for us; if we are the children of God we must be poor, we must see sorrow and affliction, and pass through much tribulation." I have no fear but that every child of God will receive all the suffering he can bear while passing to his exaltation. Those who have suffered from sore eyes, I am satisfied, are contented not to suffer another moment with that dreadful malady, should they live on the earth a thousand years. The sisters who have been afflicted with sick headache never want to suffer from it another moment. Do you wish to have any more toothache? No, you think that you have suffered enough from that ache, and never wish to have it again while you live. So we may say of fevers, pains, aches, and diseases of every kind to which the human body is subject. I might inquire of the Nauvoo Saints whether they ever want to endure another chill and fever while they live. I am satisfied there is not one of them that would wish to pass through another day of their Nauvoo experience in sickness. Again, I ask the brethren who have come from the different nations of the earth, who have there suffered hunger, nakedness, cold, and oppression, are you satisfied with what you have suffered, without passing through the same in this land? I think you are. I have seen the time that I had not food to satisfy the craving of my nature, and I have suffered enough in this line of suffering. I know what it is to be hungry, and need not suffer hunger again to give me that kind of experience. I know what it is to be in poverty, and to be destitute of the raiment necessary to keep any body warm. Many of you have also had this kind of experience, and we do not wish to pass through it again. Many of us know what it is to be in the midst of false brethren, which is the most hateful thing of all. Are you satisfied with what you have suffered from tattlers and busy bodies? Yes. Do you wish any person to bear false witness against you, to take away your liberty, and turn you out from your houses and possessions, and thirst for your life? Do you wish to see the Prophets and servants of God imprisoned, bound in chains, and sacrificed in blood? When you are brought face to face with suffering, you see nothing in it that is desirable, then why cultivate a morbid desire for suffering? You will find all you can bear, though you surround yourselves with all the comforts and conveniences of life, and enjoy them as gifts from the Lord, acknowledging his hand, offering unto him constantly the incense of a grateful heart. Leave this kingdom, and I will promise you more suffering than the tongue of man can utter, until you are consumed soul and body—until you are wasted away—the body in the death pronounced upon it, and the spirit in the awful sufferings and torments attending the second death. Then stick firmly to the kingdom, and be satisfied with the pains, aches, and afflictions you have already suffered.

The time has come for us to begin to glorify our Father in Heaven with the earth and its fulness, and let the gold and the silver, and the fruits of the earth, and all precious things

produced by the industry of man praise God, and let all men acknowledge his name, honour his character, bow to his divinity, glory in his supremacy, and admire the wonders of his providence over the earth and its fulness. The time has come for us to put forth our best efforts to bring forth the Zion of God and gather all things in one, even in Christ Jesus.

There is a great variety of talent among this people, but as a people they know but little as to the uses of the world in which they live, and the design of God in its creation. There is not one in a million of mankind that is filled with that intelligence that an intelligent being should be filled with, but they pass from this stage of action, are no more, and are apparently forgotten. This is decidedly the case with the world outside, and very much so with many of this people who have been gathered out from the world. Here they have to think and do a little for themselves, which gives them a course of useful experience. This is not so much so with the outside world, for the great masses of the people neither think nor act for themselves, but are acted upon, and act accordingly; and think as they are thought for; it is, as with the Priest so with the people. I see too much of this gross ignorance among this chosen people of God.

I will now portray a little of the feelings and conduct of the labouring classes. When a man can only earn a dollar a-day, and has no way of increasing his finances only by his labour, he is obliged to be frugal, if he is honest, and he manages to keep a wife and a few children comparatively comfortable. By-and-bye the times improve and wages rise so that he can earn ten dollars per week instead of six. "Now, wife, we will allow a little more for the bread, and more for the meat, and more for the tea, the coffee, sugar, fruit, spices, &c. We must buy our daughter a pair of fine shoes, and our little boy must have a whistle, and the baby a doll, and you shall have a new bonnet by-and-bye, and I must have a pair of fine boots, and a new coat and other things in keeping, for you know, wife, I am now getting ten dollars per week, and by-and-bye I may yet double or treble that amount." In this way they manage to live out all their means. This is a peculiarity in the majority of the old country people, and you can see the same thing here. You say you would rather hear something else than this. I would rather hear this. I am as far ahead in the Gospel and power of God as any of you, I know as much about it as any man in the Church, yet I need to know more. I think it is necessary, however, that you should learn to live to-day, and to-morrow, this year, and next year, and learn to honour your lives continually. We must prepare for that which is coming, and be ready to receive that which the Lord has in store for us.

I know how you live. Do we see poverty here? We do. How many are there who declare that they cannot pay their emigration expenses, and cannot give anything to bring their friends? You could, if you had a disposition to try. Use just enough of your earnings to make your bodies and your families happy and comfortable, and save the residue. I propably support more than any ten men in the Territory or in this State. I feed and clothe multitudes of men, women and children—and I like the man that gets me in debt to him. I consider that such a man has calculation and management, and is preparing himself to be useful, and to have something in his hands to use and to devote to noble purposes. But I pay men nine, ten, twelve, and twenty-five dollars per week, and when the year comes to a close they

are owing me hundreds of dollars, when, if they had managed properly, there would have been a large credit in their favour. There is a class of men here who do not know but what they will apostatize by-and-bye, and they do not wish anybody in debt to them, nor do they wish to owe anybody. You had better be about square, the whole of you that wish to apostatize and go off, for you cannot leave the country with your debts unpaid. The better way is to keep in the faith, and pay your debts. When some men are doing well they will become anxious for a change, and they want to raise stock, or possess a farm in Weber or Cache Valley; they go and stay year after year until they are reduced to poverty in consequence of their inexperience in that class of industry, and by-and-bye they come back deploring their lack of sense in not knowing when they were well off. I have such persons here to deal with, and I have to keep along with my brethren at this slow rate of progression, until we know how to gather the heavens and the earth.

If there was impatience in heaven they would be impatient with the slothfulness of the Latter-day Saints. The heavens are waiting to be gracious, and are ready to shed forth all the blessings heaven and earth can bestow on the Saints, as soon as we can receive them and make use of them to the glory of God. If we do not first learn the little things, we cannot learn the greater things. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own?"

Every moment of human life should be devoted to doing good somewhere and in some way. We are all dependent upon a Being greater than ourselves, and we owe, our talent, time, and every pulse of our nature to the Supreme of the Universe. We have nothing of our own, and ought to devote ourselves to usefulness; we ought to learn to be economical, which, coupled with industry, will make us wealthy. And while we are handling the things of this world, let us not neglect to become rich in faith, in humility, and to learn the ways of God, and be constantly and actively devoted to his service and the building up of his kingdom upon the earth, or the riches of this world will do us no good.

I heard it said to a young lad, "I will give you a dollar and a half a-day and board you." After a little reflection the young lad said, "If you will pay me three dollars a-day, I think I will work for you a spell." The principle of the thing flashed before me, like a flash of light, that such a course would be ruinous to this people. I could see, under such circumstances, that the lad could not live here two years before he would not know how to secure himself a pair of pantaloons; he might receive great wages, and yet be in the depths of poverty; he might be paid more than he earned, and still be needy. "I am getting three dollars a-day," says a brother. What next? He must have as fine a pair of boots as any man wears in this community, and he will have them. When I was a boy a young man in our neighbourhood went into a hat shop to buy a five dollar beaver. He said to Mr. Merill. "Have you any five dollar hats?" "No, but I have some very nice three dollar hats." The young gent did not want such a hat; he would not wear such a hat, but said, "I want a five dollar hat?" "Can you make me a a five dollar hat?" "Yes." "When shall I call for it?" "In two weeks."

Merill took a three dollar hat that fitted the young man, marked it, and put it by. In too weeks the young man called for his hat, when the hatter reached down the same hat the young man had tried on before, saying, "that is a five dollar hat." "Ah, that is the hat I want; what is the price?" "Five dollars." He paid five dollars for a three dollar hat, and was perfectly satisfied. That is the case with hundreds of my brethren; they do not know the difference between a three dollar and a five dollar hat. I do not wish to tantalise any one's feelings, though I know that I often use extreme cases in comparison.

We have had to feed, clothe, and find house room, fire-wood, &c., for quite a number of people in this community. The first place we set apart and devoted to the poor, was a house built by Enoch Reese, in the 13th Ward; we bought that place, and the Bishop prepared it for the poor to live in. We appointed Dr. Doremus to take care of that house. Could we get any one to occupy it? No, but "if you will build us a house close by the Temple block we will live there, otherwise we will live with our neighbours where we can, and be at liberty to go where we please; we will not have your charity unless we dictate." Is this not about so, Bishops? (Voices, "Yes.") Unless a Bishop will suffer himself to be dictated by those who need his aid, they will not have his charity. This, I know, is the extreme in such cases.

What causes poverty among this people? It is the want of discretion, calculation, sound judgment. I am paying men more or less by the day, and where do you see those who get the least wages? Seated back in the barber's chair three or four times a week. Next at a store to get a box of blacking to put upon fifteen dollar boots, if they can get them. They must have four or five dollar handkerchiefs, as fine things for their wives and children, and as much in quantity as any other man has. At the end of the year there are two or three hundred dollars on the debit side of their accounts. This is not good policy in them. Suppose that they want to go on a mission to California after gold, or to apostatize and go away, they have debits upon them that will perplex them. Other poor men want a yoke of cattle, and must have the best yoke that can be had; they want the best waggon that can be bought; and there goes two hundred dollars more. Then they must hire a man to drive the team, and the hired man goes to the kanyon with the model team and waggon, and returns home with one of the wheels on the geering, and a pole under the axletree. "Well, where is the wood?" "Oh, it is yet in the kanyon." "Where is the new axe I bought?" "I forgot it, it is up in the kanyon, I expect." It costs him ten dollars to get the waggon repaired, he pays his teamster a dollar and fifty cents a day, has lost a new axe, and has no wood.

With us the Bible is the first book, the Book of Mormon comes next, then the revelations in the book of Doctrine and Covenants, then the teachings of the living oracles, yet you will find, in the end, that the living oracles of God have to take all things of heaven and earth, above and beneath, and bring them together and devote them to God, and sanctify and purify them and prepare them to enter into the kingdom of heaven. Gold and silver, houses and lands, and everything possessed by the Saints will be purified and cleansed by the power of God, and prepared to enter into the new Jerusalem when the earth is sanctified. We have to learn to handle all things which pertains to the heavens and earth in a way to glorify God, and devote

all to the building up of his kingdom, or we cannot magnify our Holy Priesthood and calling.

Some go away because they are poor, some because there is no revelation, some because they have too much revelation, and others because they have gathered gold and silver and enriched themselves by filching from the Saints. I say to all such, go, but first pay your debts, and then steal nothing.

May God bless the righteous. Amen.

NECESSITY OF THE SAINTS POSSESSING THE SPIRIT OF REVELATION.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, April 7,* 1862.

REPORTED BY G. D. WATT.

I am constantly exercised in my desires for the welfare of the Church of Jesus Christ of Latter-day Saints in all the world. My whole interest is in this Church and for this people. I am proud of this people when they do right, I am proud of my wives and children when they honour their God and his Priesthood and set a good example before all people. I am proud to see all the officers of this Church and kingdom lively members in the body of Christ. Brother Brigham has said that the living oracles or the revelations of the Holy Ghost should dwell in every man, and in every woman. We are a branch of the house of Israel, and the Priesthood we hold came from the Father, and we should be alive like a lively branch of a thrifty tree; for every branch that bringeth forth fruit the Father purgeth it that it may bring forth more fruit; and every branch that bringeth not forth fruit he taketh away. It is necessary that every person should possess the Spirit of revelation, in order to understand and properly appreciate the teachings and instructions given to them by the living oracles of God on earth. Those who are not thus inspired need again to be taught the first principles of the doctrine of Christ. Were we all thus inspired we should become one in Christ Jesus; and Jesus says "Except ye are one ye are not mine." As long as we are one, and every man doing his duty before God we have no cause to fear anything the world can do against us; but if we are divided, it will be with us as it was with the people of God of old, he suffered their enemies to come upon them and overthrow them because of their sins. But there are good men and good women enough among this community to preserve it, and all the powers of hell combined cannot overthrow it. The

power of God will preserve us, through our righteousness against any power that may come against us. It is easy for us to do right. Let us do right and stop doing any thing wrong, cease tattling and lying, and trying to injure one another by bearing false witness against our neighbour. Let us guard ourselves against becoming prejudiced against an honest person, and strive to become honest, upright and generous, doing as we would wish to be done by, for we are sons of God and heirs to his fulness. He has said to his children ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you. But we may ask as much as we please if our works do not correspond with our petitions. Let us be guided by the conclusions of one mind in all our great movements, operating constantly together on the square of righteousness and God will bless us for ever. Amen.

INSTRUCTIONS ON PRIESTHOOD.—NECESSITY FOR DILLIGENCE AMONG THE SAINTS.

Remarks by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, April 7,* 1862.

REPORTED BY J. V. LONG.

I hope to have the power and ability to speak loud enough for all to hear what I have to say.

I have been very much instructed during this Conference. I have been enlightened to a certain extent with regard to the authority of certain persons holding office in this kingdom. I have reflected much upon the Holy Priesthood and its various offices, but I feel that I have become more fully educated in the knowledge of the rights of men holding the Priesthood during this Conference. I rejoice in being where we can receive a correct education in regard to the things of the kingdom of God. I might truly say that I am astonished at some developments which are made before the people at different times. Brother Joseph Young remarked that there was no law against doing good.

There were remarks made last evening in regard to the mass Quorums of Seventies that are organized in the different settlements, and also in reference to the High Priests, of which there are Branch Quorums in the various settlements. It has been found that where there has been a President and Bishop in a Branch, it has been a cause of difficulty, and it was considered by Elder Hyde and others that this practice ought to be abolished. I have asked myself the question whether when we have received such blessings as have been conferred by the Priesthood of the

Most High, we should come down from our exalted position, or whether we should not have the spirit of forbearance, the enligtenment of the Holy Ghost in our midst to expand our minds, to enable us to understand our duties, or shall we take a course to deprive ourselves of the blessings of the Melchisedeck Priesthood, as did ancient Israel? This is what you are virtually doing in your neighbourhoods where you exclude the Presidents of Branches. We are a people who expect to expand in our minds, to establish on the earth the kingdom of the Great God, and we are a people that never expect to retrograde, but to have all the keys of the Priesthood; to go forward conquering and to conquer until the whole of the inhabitants of the earth shall be redeemed and brought into subjection to the will of God. It is very natural that the Presidents of the Seventies should feel after the condition of their members. These Quorums are divided up and scattered through the different settlements; one man belonging to one Quorum—another to another; therefore, we find various Quorums represented in the different branches of the Church throughout this Territory, and it is right and proper that the Presidency of these Quorums should have some organization by which they can feel after their members and know their standing, that they may be reported up to head-quarters from time to time. There is no law about this; it is by permission, and it is right. Now is it not possible that these organizations can be kept up without causing friction or difficulty between the brethren? If we are guided by the right spirit, I think they can.

Is it impossible to have a President and a Bishop in the same Branch without there being strife and contention among the people? There has been too much of this, but with the instructions that we are receiving we can improve.

I would not bring this before the public, if it had not been brought there already, for I am ashamed of such things, and I dislike to see them exhibited before the public, only as it becomes necessary for their correction. It appears to be the opinion of some that these things must be so, but I contend that it need not be so, and it is only the ignorance of the people that gives rise to this spirit of contention in certain places. And I feel now that after attending a Conference of this kind and receiving correct instructions upon all these points, there need be no more contention. It has been necessary to bring this before the Conference that we might receive instruction in reference thereto.

Well, brethren, it is evident to me that we have not progressed as far as I thought we had in the knowledge of the Priesthood, its officers and their respective duties. We have many blessings bestowed upon us by our Father in Heaven, and he is willing to bestow more, if the people were willing and capable of receiving them. I feel the same as brother Heber said that there is a great majority that are willing to do right, and that the predominating influence is for God. I feel it is so, and I bear my testimony to it. Then let us step forward and take hold, prove to God and angels that we will strive to overcome this spirit of contention that is in the world, and each and all magnify our callings, get together and consult for the interests of the kingdom and for each other's welfare, that we may act in unison in all things that there may be union throughout the house of Israel, and in all the branches and settlements of Zion.

This kingdom is a school to all of us; we are learning our duties, and we should strive to improve and progress in everything that is good, and

I think the great majority are improving, and it should be our determination to reduce those things to practice that are for our benefit and salvation.

When we came here we resolved to do this, and let us now carry it into practice in our daily lives. Let us consult the general welfare, and do what we do for the benefit of the kingdom of God. We can shut out the blessings of the Almighty by our own acts, by our strife for power and influence. But this is no way to gain permanent influence, and as we have seen to-day, and during this Conference, by the instruction that has been given, we are the individuals who shut out the influence of the Holy Ghost and the blessings which we might otherwise enjoy.

My advice is to have no contentions about who holds the most authority, for if you contend about your Bishops and Presidents, the first thing you know is that you have no President at all, and instead of going a-head (it is as brother George A. Smith said) you have to come down to a wheelbarrow arrangement. I do not like that kind of doctrine; it is contracting instead of expanding. I want to see Israel expand and become capable of receiving those blessings which are in store for the faithful.

We have to commence this work in our own bosoms, for this spiritual warfare is like the temporal, which was so beautifully illustrated by brother Hyde yesterday. The first fruit he tasted in the orchard he thought to be the best, but it got better and better as he tried the pipping and greening, and these principles are like the fruit trees in the orchard, they require digging about and cultivating, in order that those principles may dwell in our bosoms continually for our social welfare. Let us labour to eradicate the tares, the chaff and the miserable traditions which control our nature and acts to a great degree, and let us see if we cannot get a little of the Holy Ghost to dwell in our minds, to enable us to live according to the principles of our holy religion; let us strive to expand and go a-head in doing those things that are necessary to enable us to progress in the way of intelligence, to gain that knowledge of the truth which is in readiness to be poured out upon us from the Almighty.

Shall we spend our time like the world, or shall we live and labour to build up the kingdom of our God? Now all you that freight for the Gentiles, that go out on the road in the employ of the Gentiles driving stage, or trading and working at the beck of the Devil, to promote the Devil's kingdom; let me exhort you to turn about and not continue to mingle with the wicked. You had better never see a dime in the world. Need I say anything else when there is the pride of Israel, of those who have enlisted in the cause of King Emanuel engaged in trading and doing the works of the Devil, and thereby encouraging and aiding in the building up of his kingdom? Need I say a word against our brethren going and engaging themselves to do this when they so well understand that it is not the Mission of the Latter-day Saints to labour for anything but the upbuilding of the Church and kingdom of God? Here is the Mission of the Saints to go and aid in the gaithering of the poor, to labour here for the building of the Temple wherein we can officiate for the dead and prepare to redeem Zion and to build up the waste places thereof, and to establish the principles of righteousness and truth upon the earth. Let our enemies learn their true position; let them herd their own cattle, delve in the earth for themselves, gather their own straw, make their own mortar, build

up their own cities, but let us raise our own cotton, indigo, tobacco, build up our own cities—even the cities of Zion for the honour and glory of God; if all our labour be in the right place we shall become independent of our enemies, make the desert become fruitful and blossom as the rose. Here is work enough for the Saints without working for the Devil or his agents or imps. The Lord has commenced his work and has planted the standard of Zion and there is plenty of business to do suppose that all Israel should go into it. If it were correct for men to go and devote their time, talents, and strength in working to build up Gentile cities where would be the interests of the kingdom. If it is good for you to do this it is good for others, and if it is good for you to sell whiskey it is good for me. The truth is that we can exercise a better influence without having anything to do with these things. I have no desire or wish to do any such thing. But some will put the cup to their neighbour's lip, ruin their neighbour's children by such practices. It is not in the economy of Heaven made necessary for any one to take such a course. There is plenty to do to occupy all the talent, ability and intelligence of all Israel without taking any such course as this, and of that nature too, which instead of promoting evil will tend to virtue and righteousness and finally to exaltation, things which will tend to the enlightenment of the mind and to the advancement and spreading abroad of the principles of salvation and eternal lives. It is for us to be engaged preparing ourselves for those ordinances which we look forward to with such earnest anticipation, and anxious desire to administer and officiate for our dead, that they may come forth in the first resurrection, and enjoy the blessings purchased by the Redeemer of the world.

I do not know but we are now building up a Temple in which may be revealed the keys of the resurrection of the dead. We are building up a Temple to the name of the Most High, and there is plenty of business for every individual who lists to do his part. Do not let us pander to the Devil, nor strew our ways to strangers, but let us take that course that will be best calculated to establish the principles of righteousness upon the earth, to establish the reign of the kingdom of God.

The sceptre of this Church and kingdom has been wielded by the Almighty power of God, and it will so continue, for the time has come when the Lord has commenced to get a foothold in the earth, and we have been called from the midst of the Gentiles to establish a nucleus of power for the benefit of the pure in heart. What better are we if we go on in wickedness encouraging the power of the Devil, than those who know not God? We might as well have stayed in the world. Then let us understand our high and holy calling, and also strive to understand the calling of the servants of God, and keep ourselves unspotted from the world and its wickedness, and keep in our possession the Spirit of the living God. We see the judgments of the Almighty spreading through the land, and what assurance have we that we shall not be afflicted unless we live so as to be without condemnation? Do we think that we shall be shielded from the judgments of the Almighty if we lay ourselves liable by the same acts as the world? If we do we are mistaken, for if we are guilty of the same crimes and wickedness the results will be the same with us as with the world, with the exception perhaps that the judgments will overtake us a *little* quicker, for they will commence with us. For it would thwart the purposes

of the Almighty to let the wicked get a foothold and predominate in the midst of Israel, where he intends to prepare his people for the building up of Zion and the New Jerusalem.

Brethren and sisters let us be energetic in the discharge of our duties which now devolve upon us in our various locations. Let us be industrious and useful in our day and generation, and not lend our means or talents to build up interests opposed to the kingdom of God, but let everything that we can command be devoted to the upbuilding of that kingdom, and in this we will meet with the approbation of our Father in Heaven, and then will be found place for the power, the knowledge and intelligence which the Lord will take from the world and bestow upon us if we are worthy to receive them. The times are pregnant with great events, and the Lord has no desire to take back this knowledge from the world, if he can find a place to bestow it. Then, let us be wise and faithful that this knowledge may not be taken back, but see that we do those things that are good, not wasting our time with the vain philosophy of the world. Let us prepare to enjoy all those things that have been conferred upon man from the beginning of time, that we may secure the truth that has been revealed, that this intelligence may find place in the midst of the Saints of the Most High God, and that we may improve and advance from one point to another until we shall combine all the knowledge and intelligence which have been revealed, and receive that which the Almighty is ready to bestow upon us, that we may thus perfect our own being and progress in the knowledge of God and in the things pertaining to our existence here and hereafter.

The Apostle said, "If in this life only we have hope we are of all men the most miserable." That might be true then, but I hardly subscribe to it now, but I contend that the course which the Lord has marked out tends to happiness and exaltation here, saying nothing of the life which is to come. The Gospel is calculated to make good men of bad men, it introduces good instead of evil, happiness instead of misery generally, and it is also calculated to draw out the capacities of men to the fullest extent for the benefit of man. Let us participate in those enjoyments that we may prepare for the life to come, is my prayer, in the name of Jesus. Amen.

COUNSEL ON CATTLE HERDING.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, April 7, 1862.*

REPORTED BY J. V. LONG.

I arise simply to call the attention of the brethren of the Priesthood now present to an item of counsel, which was disseminated among the people a year ago by the Presidency, and while they travelled through the Territory north and south during the summer and fall. It was enjoined upon the people and Bishops to make a change in the policy of herding cattle.

The manner of herding cattle has been to gather the horses and cows together and let some boys drive them out; then the boys would go and gamble, or get into some kind of mischief while the cattle went astray, and those boys would plot and get up some ill-conducted scheme so that our herding proved to be a nursery for thieves to be planted amongst us and eat up our vitals, the vitals of the whole people. The counsel was given to have the system of herding changed and put into the hands of wise, judicious men, and have the boys sent to school or kept at industrial pursuits under the control of their fathers, and not any longer make this system of herding our stock, which has been adopted in the different wards of this city and Territory, a school of hell.

This has been impressed forcibly upon our minds, not only here but north and south, and in some instances attempts were made and perhaps in a few instances it may have been carried out, but as a general thing, so far as last season was concerned, proved a failure. Perhaps the Bishops would announce what the counsel was, but did not see that it was carried into effect. But now that the people have got the counsel and we are now opening a new season and getting ready for the spring and summer's operations, I therefore feel anxious to remind the brethren in regard to this important item, for I tell you if we do not look after our boys and lay a foundation for keeping them in the right way they will go to destruction. It is therefore important that all the brethren should unite in carrying out this instruction according to the advice given.

I felt to make these remarks, and I will further say that I am delighted to hear and see so many together at this time, and I consider it is a good opportunity of disseminating good instruction throughout Deseret.

May the blessing of God attend you and all the inhabitants of Deseret, who desire to do right.

There is a proposition that we put it to vote, and that we carry into effect this counsel. [The motion was put and the brethren voted unanimously to obey this counsel.]

THE LOVE OF TRUTH AND RIGHTEOUSNESS IMPLANTED IN THE NATURAL MAN.—KINDNESS AND FIRMNESS IN GOVERNMENTS.

Remarks made by President BRIGHAM YOUNG, *Tabernacle, Great Salt Lake City, June* 15, 1862.

REPORTED BY G. D. WATT.

I love to speak to the Saints, when I am blessed with ability to speak in a manner to please myself. I have proved that when I can become fully satisfied with my own actions, and am well pleased with myself, then I please and satisfy my neighbours. People ought always to be pleased with themselves when they do the best they can.

It is fully proved in all the revelations that God has ever given to mankind that they naturally love and admire righteousness, justice and truth more than they do evil. It is, however, universally received by professors of religion as a Scriptural doctrine that man is naturally opposed to God. This is not so. Paul says, in his Epistle to the Corinthians, "But the natural man receiveth not the things of God," but I say it is the unnatural "man that receiveth not the things of God." Paul, in another place, says, "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." That which was, is, and will continue to endure is more natural than that which will pass away and be no more. The natural man is of God. We are the natural sons and daughters of our natural parents, and spiritually, we are the natural children of the Father of light and natural heirs to his kingdom; and when we do an evil, we do it in opposition to the promptings of the Spirit of Truth that is within us. Man, the noblest work of God, was in his creation designed for an endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil.

When our first parents fell from their paradisaical state, they were brought in contact with influences and powers of evil that are unnatural and stand in opposition to an endless life. So far as mankind yield to these influences, they are so far removed from a natural to an unnatural state —from life to death. Adam and Eve did not sin because it was in their nature to love sin, but, as Paul says in his Epistle to Timothy, "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child bearing, if they continue in faith, and charity, and holiness, with sobriety." The enemy of all righteousness deceived the woman, and Adam went with her that man might be, and that she might be saved in child-bearing.

I hold that it is easier to do right than wrong, and that it gives more real satisfaction, more sterling happiness, and more self-respect to any person to do a good deed than to do

an evil deed. "Man is born unto trouble as the sparks fly upward," and that in consequence of sin's being in the world.

Brother G. D. Watt has exhorted us to let truth be the standard to all our sayings and actions. While he was so fervent for the truth I thought of the harlot Rahab who, by faith, perished not with them that believed not, when she had received the spies with peace. It appears that this ancient harlot told the king of Jericho that the two spies went out of the city when it was dark, about the time of the shutting of the gate, while at the same time she had hid them on the roof of her house under some stalks of flax. This is an instance where a slight departure from the truth produced more real good than a strict observance of the facts in the case would have done, for by screening the two spies from the custody of the King of Jericho the harlot saved herself and her father's house. We call simple facts, truth; but the truth must be held in righteousness. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. but the transgressors shall fall therein." It is more natural for a person to tell the truth than to lie. All the works of God are founded in truth, and that truth must be held in righteousness.

You remember that a few weeks ago the Elders of Israel were advised to practice what they preach, and not do a thousand things they are glad the people do not know. There are many acts of some of the best of mankind that they are thankful are not known in the streets and in their families. I would not be willing to say that this is the case with all men, or that it is so in the midst of this people, because the best of this people do as well as they know how, and live lives they need not be ashamed of before God and the hosts of heaven and hell. A great many wrongs are committed more from mistake and ignorance than design; and in judging of wrongs done it is more just to judge according to design than according to the exterior appearance or the sight of the eye.

It is much easier to live the life of a Saint than to live the life of a sinner. There is more real good obtained and more real profit gained in being honest and in telling the truth as it is, than in taking the opposite course. If you are selling an animal and it is a little faulty, deceive not the purchaser to get from him more than the animal is worth, but reveal its faults and ailings, and deal upon upright principles. I will explain this by relating a circumstance. When I was quite young, a man by the name of Hezekiah Wales, a great horse-jockey, traded upon this principle. He had a horse that seemed to be the embodiment of every wrong way. A traveller rode up on a worn-out animal and must have that very horse, and would exchange in the trade the one he was riding. Mr. Wales wanted five dollars and the worn-out horse for his animal. The traveller thought this was rather too much, and asked Mr. Wales what his horse was good for: "Will he work in harness?" "No." "Is he a good riding horse?" "No." "Can he do anything at all?" "Yes; if he has a mind to?" "Is he worth anything?" "No, not a cent." The traveller could not be beat off, and made the exhange. This circumstance also illustrates a leading trait in the character of man, he will not be turned aside from his purpose, if it is within his power to accomplish it. Should he undertake to travel to the south, east, west, or north, a recital of all the dangers that lie in his path will not turn him from his

purpose, he will follow the bent of his own inclination, should he lose his life in so doing. This is human.

I will take the liberty of differing with many of my brethren with regard to how we should conduct ourselves towards our wives. I am a great lover of good women. I understand their nature, the design of their being, and their worth. I have been acquainted with hundreds of men, before I came into this Church, who believed that, if they did not dictate every five dollars or fifty cents that they had in their pockets, their wives were ruling over them. On this point I shall differ with all who differ with me. If I have five dollars and I can spare it, and my wife wants it, I tell her she is welcome to it. What do you want to get with it, wife? "Oh, something that pleases me." I do not believe in making my authority as a husband or a father known by brute force; but by a superior intelligence — by showing them that I am capable of teaching them. If I have a wife that wants to be humoured with five dollars, yes, take it; I would humour her. If I commit wrong towards my family, it is because I let them use what they should not, or that which I might bestow upon the poor. I may humour them too much. I will humour a child with everything I consistently can. Does not God, in his providences, bear and forbear with us in our weaknesses and sins? How many times shall I forgive a brother, and bear with weaknesses in him that are common to all men? So long as he does not intend to commit wilful sin.

When our little children handle things that are in their way, the knives, forks, pins, needles, anything, and scatter, waste, and lose them, and these little faults are committed every few minutes throughout the day, shall we forgive the children or whip them? We will always forgive them until they are taught better, and learn to know good from evil, right from wrong. Our Father in heaven deals with us his children upon this principle. Do I believe in humouring too far? No. My Priesthood and calling as a minister of salvation must be honoured; and if the Lord has placed me to be the head of a family, let me be so in all humility and patience, not as a tyrannical ruler, but as a faithful companion, an indulgent and affectionate father, a thoughtful and unassuming superior; let me be honoured in my station through faithful diligence, and be fully capable, by the aid of God's Spirit, of filling my office in a way to effect the salvation of all who are committed to my charge.

When I was first married I was told that my wife would rule over me, because I was too indulgent; I do not think that she did. Wife, when you spin you may set the wheel where you please; and when I come in to sleep if you have moved the bed from the northeast corner of the room to the southeast corner it is all right, if you are pleased. This course is much more manly than to quarrel with her because she has moved the bed without your permission, or has put the shovel and the tongs on the left instead of on the right hand side of the fire place, at the same time giving her to understand that you are the master of the house. But wife, I have made you a good water bench, and a sink, and under the sink have made a place for the swill pail, and I would like to have you to keep the pails in their respective places. If you will put the swill pail where the water pail should be, I must go somewhere else to drink water, and not run the risk of drinking out of the swill pail in the night. I can show you wife, where to put everything in your house. If she wants so many tucks in her dress, yes, put in as

many as you want, for you have to spin and weave the cloth; make the dress as you please, that is your business; and if I have five dollars that is not otherwise appropriated you are welcome to it. But if I have five dollars in my pocket that I owe and have promised to pay to-morrow morning, it must be paid.

If a woman can rule a man and he not know it, praise to that woman. They are few who know well the office of a woman from that of a man. Imbecility is marked upon the people of the present age. All who have their eyes open to see and their minds enlightened to understand things as they are, will subscribe readily to this declaration. When the servants of God in any age have consented to follow a woman for a leader, either in a public or a family capacity, they have sunk beneath the standard their organization has fitted them for; when a people of God submit to that, their Priesthood is taken from them, and they become as any other people.

I shall humor the wife as far as I can consistently; and if you have any crying to do, wife, you can do that along with the children, for I have none of that kind of business to do. Let our wives be the weaker vessels, and the men be men, and show the women by their superior ability that God gives husbands wisdom and ability to lead their wives into his presence. I want the brethren and sisters to kindly manage their affairs in-doors and out, taking good care of that which belongs to them, and being contented in their lots and stations.

God bless the righteous, and I do not care how soon the wicked are overthrown. Amen.

THE KINGDOM OF GOD.

Remarks by President BRIGHAM YOUNG *made in the Bowery, Great Salt Lake City, July* 13, 1862.

REPORTED BY G. D. WATT.

I will use, for the foundation of my remarks, words found in Rev. 11th chap., 15th verse—"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

How near to this text I shall preach, I know not; there is enough in it to answer my purpose, and it is one upon which a great deal can be said.

The plan of salvation cannot be told in one discourse, nor in one day, one month, or one year, for it is from everlasting to everlasting, like the

Priesthood of the Son of God, without beginning of days or end of life. The Gospel we declare unto you leads to eternal life, and this kingdom is the kingdom of God which he has promised, by the mouths of his Prophets, that he would set up in the last days —a kingdom that must triumph over all the ills that afflict the family of man, and usher in everlasting righteousness.

Man has wandered far from his Maker—far from the path of rectitude his Heavenly Father has marked out for his feet—and is walking in a way strewn with dangers; he has left the true light, and is walking in darkness; rejected the wisdom and intelligence that is from Heaven, and has become benighted in ignorance and unbelief, neither knowing God, nor the object of his own existence upon the earth. This darkness and ignorance must be dispelled by the preaching of the Gospel, and as many as will believe on the Lord Jesus Christ and walk in all the ordinances of God blameless, will be numbered with his Saints and be gathered into his kingdom, to be further taught the principles of eternal life.

The kingdom of God in the latter days must triumph upon all the earth, subdue every species of sin, and destroy every source of sorrow to which down-trodden humanity has been subject. The work of making the kingdoms of the world the kingdom of God and his Christ has commenced, and all the inhabitants of the earth, without exception, will yet acknowledge Jesus to be the Christ, to the glory of God the Father. All mankind are individually interested in this Latter-day Work, for all have a future, whether glorious or inglorious.

Man is created for a glorious purpose—for a life that is eternal. A great deal is comprehended in the two words "eternal life;" they entirely exclude death. We have no death to preach, for we should never practice the principles of death, but pursue the path that leads to the continuation of the lives. The world will be revolutionized by the preach- of the Gospel and the power of the Priesthood, and this work we are called to do. In its progress every foolish and unprofitable custom, every unholy passion, every foolish notion in politics and religion, every unjust and oppressive law, and whatever else that is oppressive to man, and that would impede his onward progress to the perfection of the Holy Ones in eternity, will be removed until everlasting righteousness prevails over the whole earth. Such was the design of the preaching of the Gospel in the days of the Apostles.

It is written in the book of the Acts of the Apostles, "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also," Using the same figure, the Elders of the Church of Jesus Christ of Latter-day Saints are called to right up the world. To turn it over is a gigantic work, but it will be done, for both the righteous on earth, and the sanctified in heaven are working at it, and all power both in heaven and on earth is given to the Saviour by his Father. It is our business to fully comprehend the sayings and doings of the Saviour in his mission on the earth, which is life to all who believe and endure to the end in the pursuit of life eternal.

A life time is too short to tell the extent of the mission of the Saviour to the human family, but I will venture to use one of his sayings, in connection with what I have already quoted from the book of Revelations. When he was arraigned before Pilate to be tried for his life, he said to Pilate, "My kingdom is not of this world: if my kingdom were of this

world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Connect this saying with "Blessed are the peacemakers, for they shall be called the children of God," and we can understand how the kingdom of Christ is not of this world, because it is established in peace, unlike all worldly kingdoms which are established in war. The motto of his kingdom is "Peace on earth and good will towards men," and hence not after the order of worldly kingdoms.

It was remarked this morning that the Book of Mormon in no case contradicts the Bible. It has many words like those in the Bible, and as a whole is a strong witness to the Bible. Revelations, when they have passed from God to man, and from man into his written and printed language, cannot be said to be entirely perfect, though they may be as perfect as possible under the circumstances; they are perfect enough to answer the purposes of Heaven at this time.

The saying, "My kingdom is not of this world," and the saying, "The kingdoms of this world shall become the kingdoms of God and his Christ," at the first glance would appear palpable contradictions; but when they are read with their proper connections and by a person whose mind is enlightened by the power of the Holy Ghost, instead of contradiction between them there is seen to exist a perfect harmony. Joseph Smith, the Prophet of the last days, had a happy faculty of reducing the things of heaven to the capacity of persons of common understanding, often in a single sentence throwing a flood of light into the gloom of ages. He had power to draw the spirits of the people who listened to him to his standard, where they communed with heavenly objects and heavenly principles, connecting the heavenly and the earthly together—in one blending flood of heavenly intelligence. When the mind is thus lit up with the Spirit of revelation, it is clearly discerned that the heavens and the earth are in close proximity—that time and eternity are one. We can then understand that the things of God are things which pertain to his children, and that the expression, form and sympathies of his earthly children pertain to their Great Father and Creator.

It has been thought by some that the kingdom Jesus established on the earth, when he was here in the flesh, was not the kingdom Daniel saw. Pardon me, if I differ from this view and say that it was the very kingdom that Daniel saw, but it was not then the time to establish it in its fullness, it was not then the time for the kingdom of God to subdue all other kingdoms as it would in the latter days.

Jesus came to establish his spiritual kingdom, or to introduce a code of morals that would exalt the spirits of the people to godliness and to God, that they might thereby secure to themselves a glorious resurrection and a title to reign on the earth when the kingdoms of this world should become the kingdoms of our God and his Christ. He also came to introduce himself as the Saviour of the world, to shed his blood upon the altar of atonement, and open up the way of life to all believers. When Jesus came to his own they received him not, but said, "This is the heir, let us kill him and seize on his inheritance;" and they caught him and cast him out of the vineyard, and slew him. Had the Jews received him as the heir, and treated him as such, he would have established his kingdom among them at that time, both spiritually and temporally; and they would have gathered the lost tribes that wandered from Jerusalem, would have overcome their enemies, possessed Palestine in peace, and spread to the uttermost parts of the earth

and possessed the kingdom under the whole heavens.

Again, at the time the children of Israel left Egypt if they had then received the Gospel Moses had for them, the kingdom would then have been given to them, and it never would have been broken up, and the house of Israel never would have been smitten and scattered to become bondsmen among the nations. If the children of Abraham, Isaac and Jacob, previous to the Egyptian bondage, had been faithful, they would have received the keys and power of the kingdom, and would never have gone into Egypt to suffer four hundred years in bondage, but they by their wickedness rejected the kingdom.

When God speaks to the people, he does it in a manner to suit their circumstances and capacities. He spoke to the children of Jacob through Moses, as a blind, stiff-necked people, and when Jesus and his Apostles came they talked with the Jews as a benighted, wicked, selfish people. They would not receive the Gospel, though presented to them by the Son of God in all its righteousness, beauty and glory. Should the Lord Almighty send an angel to re-write the Bible, it would in many places be very different from what it now is. And I will even venture to say that if the Book of Mormon were now to be re-written, in many instances it would materially differ from the present translation. According as people are willing to receive the things of God, so the heavens send forth their blessings. If the people are stiff-necked, the Lord can tell them but little.

The kingdom that Jesus came to establish is the kingdom Daniel saw, but that stiff-necked, rebellious generation would not receive the Gospel, and he did not fully establish his kingdom at that time. Could the Lord consistently have given them power over their enemies to whom they were subject while in this state of rebellion to God and his laws, they would have become more wicked than the Romans or other heathen nations of the land. Had he given them power over the Egytians in the days of Moses, they would have become more wicked than the Egyptians, and would have used this saving power to bring upon them a more sure and terrible destruction.

The Lord called upon Moses, and he stood amid the thunders and lightnings of Mount Sinai. Moses was a good and great man, but he had lived with and so often been aggravated by a wicked, murmuring and rebellious people that he could not look upon God in his glory, but he could hear his voice and converse with his Heavenly Father in the pillar of cloud and fire. He was, on one occasion, in company with seventy Elders of Israel, permitted to see the back parts of the Almighty. He received the law of carnal commandments for Israel from the mouth of God. I believe with all my heart that if the children had been ready to receive the Gospel in all its fulness, the yoke of carnal commandments would never have been placed upon their necks. Moses was a High Priest after the order of Melchisedec, and yet he partook of the sins of the children of Israel to such a degree that he could not see the face of God.

The very kingdom that Jesus said was not of this world would in his day have been permanently established in this world, if the people could have received it, but they would not have the man Christ Jesus to rule over them; they turned away from the holy commandments, and preferred fables. When Jesus stated that his kingdom was not of this world, he did not mean to convey the idea that it had no right to be on this earth, but that his kingdom was a

righteous, holy kingdom, and not like the wicked kingdoms of the world; and the wickedness of the world was such that he could not then establish his kingdom upon this earth.

When Moses went into the mountain to converse with the God of Israel, the cry was heard in the camp, "where is this Moses?" And they made a moulten calf of the jewellery they had borrowed from the Egyptians, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it, and Aaron made a proclamation, and said, to-morrow is a feast of the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink and rose up to play." There was as much sense in this proceeding as there is in people's worshipping their property and money at the present day.

The earth is the Lord's and the fullness thereof, and he wishes to establish his kingdom upon it. I do not think any person will start a single argument to prove that the Lord does not own this earth and all that is upon it. All Christians acknowledge that the earth is the Lord's and the fulness thereof, and that Jesus is the Christ and heir of all things.

One excellent idea that was advanced this morning, I will venture to carry out a little further. The time was when the test of a Christian was his confession of Christ. In the first Epistle of John it is written, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is in the world." This is no test to this generation, for all men of the Christian world confess that Jesus Christ has come in the flesh. This generation, however, is not left without a test. I have taught for thirty years, and still teach, that he that believeth in his heart and confesseth with his mouth that Jesus is the Christ and that Joseph Smith is his Prophet to this generation, is of God; and he that confesseth not that Jesus has come in the flesh and sent Joseph Smith with the fulness of the Gospel to this generation, is not of God, but is antichrist. All who confess that Joseph Smith is sent of God in the latter days, to lay the foundation of his everlasting kingdom no more to be thrown down, and will continue to keep his commandments, are born of God. All those who believe in their hearts and confess with their mouths that Joseph Smith is a true Prophet, at the same time trying with their might to live the holy principles Joseph the Prophet has revealed, are in possession of the Holy Spirit of God and are entitled to a fullness. When such men go into the world to preach the Gospel, though they know not a letter in a book, they will do more real good to erring man than the great and wise can possibly do, though aided by all their learning and worldly influence in the absence of the gift of the Holy Ghost. When the spirit of the preacher is embued with the Spirit and power of God, his words enter the understandings of the honest, who discern the truth and at once embrace it to their eternal advantage.

Every person who seeks to know right, to understand every principle of truth pertaining to the earth and the heavens, and by obedience to the

laws of the Gospel to obtain the Spirit of truth from the great Fountain of truth, when he hears a truth, whether moral, religious, scientific, or mechanical, whether it pertains to God, to man, to the heavens, or to the earth, that truth is congenial to his feelings, and it seems to him that he had known it all his life. Notwithstanding the dreadful effects of the fall of man, almost all men delight in truth and righteousness. If men are not righteous themselves, as a general thing they honour and revere a righteous person more than they do the wicked and froward. A few in these latter days have ventured to stem the current of iniquity; defying the finger of scorn they have raised their hands to Heaven saying, "we are for God." They repeat a glorious text, "The kingdom of God or nothing." It is with them, "Heaven or nothing." The Lord must reign and rule.

We did not produce ourselves. We did not make the earth, nor stretch out the starry heavens. We have not sought out the wisdom of him who formed the foundations of the great deep, nor explored the vastness of his skill in the formation of the finny tribes. "Who removeth the mountains and they knew not; who overturneth them in his anger; who shaketh the earth out of her place, and the pillars thereof tremble; who commandeth the sun, and it riseth not; and sealeth up the stars; who alone spreadeth out the heavens, and treadeth upon the waves of the sea; who maketh Arcturus, Orion, and Pleiades and the chambers of the south; who doeth great things past finding out, yea, and wonders without number."

Philosophy has tried to search out God, but it stands aghast amid the great and wondrous works of the great Supreme. It acknowledges a great Designer and Framer of the universe, but how to approach him, it findeth not. This great Being is the God of the Latter-day Saints; to whom we accede the right of reigning over the workmanship of his own hands. It is his right to control the gold and the silver, the wheat and the fine flour, yea, all the elements that have been enumerated by the searching eye of philosophy and science, and those that are past finding out by mortals in their present state. Has an unholy principle, a wicked influence that leads to death, the right to control the ability and power to do good which God has placed in man? No. God alone has the right to control the intelligence that is in the human family, for he is the giver of it.

Religious people talk a great deal about doing wondrous great things for the Lord—about doing this, that and the other for the glory of God. Every good that man performs is, firstly, for his own benefit and eternal welfare, if he continues in well doing, and secondly, for the common good of others, so far as his example and the influence of good done effects others. We may, for comparison's sake, imagine a great king who has many kingdoms to dispose of and many sons to give them to, but one of his sons will not have his kingly father to rule over him, neither will he accept of any of his favours. Now, if any body suffers loss in this case, it is the proud, rebellious son; the father can give the kingdom, that he otherwise would have given to his wayward son, to a more worthy subject. He is all powerful, and bestows ability to whom he will to become powerful like himself. "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High."

The generations of men from the beginning have refused to pay homage to their God, and to render unto him that which belongs to him. If men serve God, it is to their advantage; but they suppose that they sacrifice a great deal for God and do him a great service, and are enriching him and impoverishing themselves. Render unto God that which is God's. I care not whether it be gold, silver or copper. When men extract the precious metals from the earth, they breathe the air, drink the water and eat the food that belongs to God.

I could give the reasons why the servants of God, from the beginning, have not been able to establish his kingdom on the earth, but I have not time to do so to-day. In these latter days, the kingdoms of this world will become "the kingdoms of our God and his Christ," and those who have gold and silver and wealth of other descriptions, and refuse to devote it to the Lord, are blind and naked and destitute of that wisdom which comes from above. The breath that is in their nostrils is not really their own. All people live upon the bounty of the Almighty, yet they say that the precious metals are theirs, and they will devote this wealth to their own service, revel in luxury, and do as they please. Those who possess the wealth of this world, possess it by the permission of the Almighty, and then they go heedlessly on in the way to destruction. How long? Until their race is run.

All must have the privilege of proving to God and angels what they will do with the talent and ability God has given them, whether they will waste their blessings in pandering to unholy appetites or use them in the way God has designed they should. This is one great reason why men are permitted to do as they do. It is an orthodox doctrine that God has decreed whatsoever comes to pass. He has decreed many things to come to pass, but not all things. He has not decreed that one man shall blaspheme his name, and that another shall often be found on his knees praying to him; this is left to the free volition of the creature. All the inhabitants of the earth have had the privilege of proving themselves before God in their life time whether they delighted in that which was right or that which was wrong, and according to that, those who have been without law will be judged without law. What better, in the sight of Heaven, are those who place their affections upon earthly wealth, than the children of Israel who worshipped a calf?

Those who wish to join us in this great work, must do as we have done, to obtain that which we have obtained. It is not our business to question the validity of any of the laws and ordinances of God. It is no matter to us how simple the ordinance he requires us to submit to, in order to attain a certain end. He has said, "he that believeth and is baptized shall be saved." If he has instituted baptism in water for the remission of sins, it is not our business to question his right, to do this, by quarrelling with the mode of this ordinance. If he had told us to dig a hole in the ground and bury ourselves for a certain length of time, it is his right to do so, and our advantage to obey. Whenever the Gospel has been preached in any age of the world, the ordinance of baptism has been in force. It had the same validity in the days of Adam, Enoch, and Noah as in the days of Jesus Christ and his Apostles, or as it has now.

An angel of the Lord visited Adam, when Adam was offering up sacrifice. The angel asked him why he was offering up sacrifice. Adam replied, I know not, but this I do know, the Lord has commanded me, therefore I offer up sacrifice. It may be said

that Adam was very ignorant. It was designed by the Lord that his previous knowledge should pass from him.

"Jesus answered and said unto him (Nicodemus,) Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." A man must be born again before he can see the kingdom of God; and must be born of water and of the Spirit, before he can enter therein.

It may be asked whether any person can be saved, except those who are baptised. Yes, all the inhabitants of the earth will be saved, except those that sin against the Holy Ghost. Will they come into the presence of the Father and the Son? Not unless they are baptized for the remission of sins, and live faithfully in the observance of the words of life, all the rest of their days. "In my Father's house are many mansions." "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it." A question was asked Joseph Smith if all would be damned, except the Latter-day Saints. He answered "yes" and most of the Latter-day Saints, unless they repent and do better than they have done."

The glory of those who are not permitted to enter into the presence of the Father and the Son will be greater than mortals can imagine, in glory, excellency, exquisite pleasure, and intense bliss. It has not entered into the heart of man to conceive of the greatness of their glory. But the glory of those who enter into the presence of God exceeds all these in glory, as the light of the sun exceeds the light of the moon and stars. All these different glories are ordained to fit the capacities and conditions of men.

Let me say a word in praise of the congregation before me. Here I see people who have gathered from almost every nation of the earth, and they have brought with them their national customs, traditions, education, fashions and language; yet this mixed people dwell together in peace: all nationality gradually subsides, and we see a universal blending into one, possessing the same feeling and spirit of our holy religion, all being determined to promote the kingdom of God on the earth, looking forward to the day of rest. What other community less needs the services of lawyers, magistrates and judges than this community? This is a joy to me.

The Lord designs to set up his kingdom in our day, and the commandments he requires us to obey and the duties he makes obligatory for us are easy. We can perform all he requires of us, without hurting us in the least.

Some contend that there is no virtue in the water, but there is virtue in him who has made the commandment, and he has power to pardon sins. Were I to command you to wash your bodies and you refused to do so, your filthiness would cleave to you, and you alone would suffer the inconvenience.

We break the bread, which represents the Lord's body, as he has commanded, in remembrance of him, and that he will come to earth again when the kingdoms of this world shall become the kingdoms of our God and his Christ. We pour out water or wine in remembrance of his blood which was shed, and in token of the time when he will drink of the fruit

of the vine anew with us in his Father's kingdom, when he comes again and the kingdoms of this world becomes the kingdoms of our God and his Christ. The kingdoms of this world must be prepared for his coming by the proclamation of the Gospel, or be wiped out of existence.

The whole would have lost confidence in themselves and in their God. How can it be restored? By beginning to serve God, and then trying to induce every man and woman to join heart and hand in this moral reformation. By associating with those with whom you can trust your wealth, honour, good name, virtue and integrity, and inviting all to join you who are full of integrity and honour, and who will treat you as the angels of God would if they were here. We must restore the integrity and confidence which have been lost to the world. The kings upon their thrones have to pay for their positions, for they cannot trust themselves in the hands of their attendants, without bribery. Only the semblance of honour, integrity and confidence are to be found in the world, and even that brings a high price; however, this general remark has its honourable exceptions. We must find men and women that we can trust with everything that is sacred to us, or the kingdom of God can never be established upon the earth. The Lord will not acknowledge a people who will falsify their word and are unvirtuous; he will not long trust a man of that kind with any of the affairs of his kingdom. He will not trust an unvirtuous people with his Holy Priesthood. He will not trust a people with property—with earthly wealth—who will covet the same and use it to pander to their lusts, and otherwise devote it to the power of the enemy of God and man.

The business of the Latter-day Saints is to bring forth the kingdom of God in the last days, morally, religiously, and politically. Will they do it? I rather think they will, with the help of God. No matter what the enemies of God and his cause do with our name, or with our means; no matter how often they hurl us from our habitations and drive us from city to city, and from county to county, let every one of us be found standing upon the pedestal of truth and virtue, defiling not our persons by sin in any way. Let us esteem all that we are permitted to possess as given to us of the Lord; whether it be gold, silver, goods, houses, lands, or wives and children, they are all the Lord's These blessings are only lent to us. When we have passed this earthly ordeal and have proven to the heavens that we are worthy to be crowned with crowns of glory, immortality and eternal lives, then the Lord will say these are yours, but until then we own nothing.

Will all believe as we believe? I know not. I would be pleased if all men would believe the truth and practice righteousness. If they have truth in their possession, I wish them to be as generous with it as I am. I freely impart to my fellow-beings all the truth I know of, and all the rules of godliness I am in possession of. My religion teaches me to embrace all truth in the heavens, on the earth, under the earth, and in the bottomless pit, if there is any there. My creed embraces all truth. If you have truth that I have not, let me know it, and it will come to were it belongs; and if I have truth which you have not you are welcome to it. There is no need of debate and contention in regard to truth and error, for debate tends to create a spirit of bitterness.

There is no need for war and bloodshed, for the earth is large enough for all. The elements of which this earth is composed are all around it. Philosophers say the at-

mosphere is forty miles deep. Be this as it may, there are no bounds to the elements that compose worlds like this. This earthly ball, this little opake substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him.

Many inquiries are made as to what will become of that portion of the world of mankind who have died without law. When we return to build up the waste places of Zion, then will the Scripture be fulfilled—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The servants of God will officiate for the dead in the temples of God which will be built. The Gospel is now preached to the spirits in prison, and when the time comes for the servants of God to officiate for them, the names of those who have received the Gospel in the spirit will be revealed by the angels of God and the spirits of just men made perfect; also the places of their birth, the age in which they lived, and everything regarding them that is necessary to be recorded on earth, and they will then be saved so as to find admittance into the presence of God, with their relatives who have officiated for them. The wicked will be cleansed and purified as by fire; some of them will be saved as by fire. Some will be given over to the buffetting of Satan, that their spirits may be saved in the day of the Lord Jesus. Others will receive their bodies, but cannot be saved in the kingdoms and mansions that are in the presence of God. All the children of men will receive a glory in the mansions of God according to their capacities, and rewards according to their acts in the flesh.

Brethren and friends, do you naturally despise such a doctrine as this, or does it find a response of welcome in your bosoms? My soul says, Hallelujah, every moment I think of the ample provisions God has made for his sons and daughters. They will not welter in hell to an endless eternity, but they will rise higher and higher, and continue to increase in intelligence and love of truth as they advance. There will be an eternal progress in the knowledge of God.

May God bless the people. Amen.

CONTRAST BETWEEN THE RELIGION OF JESUS CHRIST AS ENJOYED BY THE SAINTS AND THAT OF PROFESSED CHRISTIANITY.

Remarks by President BRIGHAM YOUNG, *Bowery, July* 6, 1852.

REPORTED BY G. D. WATT.

The religion of Jesus Christ gives light for darkness. The Gospel we have received is sent "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he might be glorified." The life of a Christian is said to be full of pain, tribulation, sorrow, and excruciating torments; of fightings without and fears within, of anxieties, despair, gloominess, and mourning. His path is supposed to be spread with gins, pitfalls, and uncertainties, but this is a mistake, for "the path of the just is as the shining light, that shineth more and more unto the perfect day," while the wicked is snared by the transgression of his lips, but the just shall come out of trouble."

The faith I have embraced has given me light for darkness, ease for pain, joy and gladness for sorrow and mourning, certainty for uncertainty, hope for despair. We talk about having grace to endure, and pray, "O Lord, give me grace to endure the pains I receive in this thorny path that leads to heaven, the scoffs and sneers of this unfriendly world, that I may bear the name of Jesus honourably while I live." It is right to pray for grace, but let me shape this prayer a little differently, and ask God my heavenly Father, in the name of Jesus Christ, to open the eyes of my understanding, and teach me the truth as it is, then shall I see that I am walking in the light and not in darkness. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The true people of God are far removed from that pain which the sinner and the ungodly constantly endure. They are removed from it as a people politically, and as families, and as individuals. Compare, for instance, the colonial history of the United States with the history of the settling of the wild and desolate regions of Utah by the Latter-day Saints, and you will learn that the sufferings of the first settlers here, from Indian outrages and other causes, will scarcely supply enough for a comparison. And whole companies of emigrants to California and Oregon have been massacred, their flesh given to wild animals, and their bones left to bleach upon the plains. Almost fifteen years ago one hundred and forty-six souls started from Winter Quarters (now Florence) to settle in this Valley. We arrived here in safety, stayed thirty days, returned the same season, and

not a single person was lost by the way. If any of our company was taken sick, there were a hundred prayers ascending to God for the recovery of that sick person. How is it with gold-hunters? Do they pray for their sick, and administer to them by the laying on of hands? No, they do not believe in any such thing, but the sick suffer and die. When any among us were taken sick we laid hands upon them and they were healed. I was told, on one occasion, by one of the camp, that Br. Taft had the mountain fever and could not live till morning; we dipped him seven times in the river, and the next day he was comparatively well.

Oh! what a great sorrow it is to be a Saint. How mournful the thought, when we contemplate the contrast between the Saint and the sinner? We have ease for pain, comfortable health for sickness, joy for mourning and light for darkness. "This is all very good," says one, "but your religion is so unpopular in the world." There is not another religion so popular as this in the courts of heaven. Without the garb of a Saint you cannot be admitted to the presence of the Father, and to Jesus, the Mediator between God and man. No religion is popular there but the religion of the Bible. Episcopalianism, Methodism, Quakerism, Catholicism, Presbyterianism, and all their collateral branches are unpopular in the celestial kingdom of God, while the religion of Adam, Enoch, Noah, Abraham, Isaac, Jacob, the patriarchs and prophets, Jesus and his Apostles, is the only acknowledged and popular system of religion with the sanctified ones in the presence of the Father and the Son. "But," says a Presbyterian, "Abraham was a polygamist." He was. "And you say that his religion is popular in heaven." It is the only religion acknowledged there. I have not time now to dwell upon all the points of Abraham's faith, but he did believe in a plurality of wives, and was a practical polygamist. And Paul says, "and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Did Abraham believe in Presbyterianism? Not much. Did he believe in Quakerism? Not much. Each of the different sects of religion has some truth, and so far as they have the truth so far did Abraham believe. But is the religion of any one of the sects, as a whole, the religion of heaven? It is not. We all desire to join the popular party. Light, truth, and intelligence are the side that is popular with the heavens, and the side that will rule, govern, and control the nations. If we join that society we then all become popular with the popular party. Some people will render themselves ridiculously conspicuous on purpose to become popular. Their desire for popularity or notoriety is so great that they will not hesitate to do a mean act to gain it. The great majority want to be on the strongest, wealthiest, and most popular side, and to be connected with that family which is possessed of immense wealth, influence, and power. Many of my brethren of the Elders of Israel rise up here to speak to the people, and they cannot give utterance to their ideas. What is the matter? They are fearful of making a slight mistake in their language, which they think would make them unpopular. I wish they were as I am in this respect, and did not care what people may think or say, but pour out what the Holy Ghost shall give them to say, regardless of consequences. We all want to be on the side that will produce the most safety, the most joy, and the most sterling happiness. I can say, without fear of successful contradiction

that the man or woman who believes that the religion of Jesus leads into a thorny path, does not understand nor enjoy the true religion of heaven.

We can say to all the world that the persecution which the Latter-day Saints have received, and the misery they may have suffered in consequence thereof, will not begin to compare with the misery and real suffering they are now receiving in the United States in consequence of war. In Missouri our bleeding feet stained the prairies, but now they are sheeding each others blood to curdle and bake in the sun, or to be licked up by dogs and wild animals, while their flesh is given to vultures and wolves. We were invited to sign away our property to pay the expenses of our persecutors, and we were permitted, as a body, to take away as much of our moveable property as we could; but now the Secessionists are robbed and pillaged without mercy, their houses are burned over their heads, their barns are destroyed, their food and clothing are taken, and the women and children are left without anything to eat, drink, or wear, while their husbands, fathers, and brothers are either killed or taken prisoners. In the same manner the Secession party fall upon the Federals or Union-men, and whip them, rob them, and hang them up at their own doors and in the presence of their families. Then comes a third party who are called May-walkers or Jayhawkers, but more properly they are bucanneers or land-pirates, and they rob everybody that is left after the Union and Secession parties have done their worst. Have we ever suffered like that? I think not. When they come across a small settlement of Secessionists they plunder and destroy it, and when they come across a hamlet of Unionists they serve it in the same manner. Did the Latter-day Saints ever see such times? They never did. They never suffered anything in comparison to what the people in many of the States are now suffering.

It is right the brethren and sisters should have grace to sustain them in doing right, and it is right they should pray for it, but I would rather they possessed good sound common sense to begin with, and know what to do with the grace of God when they received it.

I never try any other way to please people only by pleasing myself and my God. If I can please God I can please myself; then I care very little whether anybody else is pleased or not, because if they are pleased with God and godliness they will be pleased with me. When Elders preach or lecture among the Saints or to the world, if they do so to satisfy themselves they have done well. When you have pleased yourselves it is very probable that you have pleased human beings like yourselves.

When journeying the Saints organize as perfectly as they can for safe and comfortable travelling. We appoint one man to this duty, another to that, and every man attends to his duty. If a waggon is broken the captain at once arranges to have it put into travelling order. If there is a sick person in the camp, he either goes himself or details somebody to administer to the sick by anointing with oil, laying on of hands, and prayer. Perhaps a sister is fainting by the way; she is worn out; the journey is too much for her. The captain procures for her such nourishment as can be found in camp, to give her strength and ability to endure the further fatigues of the journey; doing everything he can to restore the sick to sound health, and giving them all possible comfort and aid. Is there the same care and fellow feeling manifested in the trains of emigrants who are passing over

the country in search of gold? Each person is seeking to better his condition, and they have no interest that extends further than self. It is with them as with the man that prayed, "O Lord, bless me, my wife, my son John and his wife, we four, no more. Amen." They are for themselves, and not for the kingdom of God. They know that the world is going to destruction. They see the whole world in confusion—one party seeking to destroy another in the vain hope of building themselves up. The present Government of the United States is self-destroying; as they are now proving.

If there is one class of persons on earth who need comfort more than another, it is both the poor and rich who will not serve God. Those who serve him are comforted all the day long; they walk in the light of his salvation, dwell under the smiles of his countenance, and the works of their hands are abundantly prospered. Still some apostatize from all this light—from this great salvation—to get gold. The reason of this is not because they have to suffer so much for their religion, but because they have not enough good common sense. What is the grace of God? Who can define it? You say it is the favour of God. If you had good common sense, you never would be out of his favour. He is the Father of our spirits—the Great Ruler of the Universe. If we had enough common sense to understand things as they are, we certainly would choose to serve him, and be on the strongest side.

Do we intend to make our final abode in hell, or in heaven? If we mean to be in heaven we must become faithful Latter-day Saints; if in hell, we may be anything we please, no matter what. I profess to be a Latter-day Saint. I believe that the Old and New Testaments were given by the inspiration of God, and since much adulterated by uninspired translators, which makes it necessary for one to have the Spirit of revelation from God to read and understand them. I believe the doctrine that the Lord taught to Adam in the garden, and that Adam taught to his children, that Enoch taught to his city three hundred and sixty-five years, preparing a people to go into the presence of God the Father. I believe the doctrine taught by Noah, who was instructed of God to build an ark to save himself and family from destruction in the great flood. I believe the doctrine Abraham taught, that Isaac, Jacob and the Patriarchs taught. I believe all the doctrine Moses taught to be the word of the Lord. I believe in the law of carnal commandments as he did; it was for them, and not for us. It was a yoke placed upon their necks because of their disobedience to the higher law of the Gospel. Jesus Christ removed that yoke, and told them to follow the law of the Gospel. Some Christians throw away all the Old Testament except some portions of the Prophets; but Moses had the Gospel; Jethro had the Gospel, and the house of Jacob were urged to receive it, but they would not; so the Lord told Moses to give them a law of carnal commandments that would be grievous for them to bear.

The people generally would not have the revelations which the Lord delivered to Joseph Smith, unless he would give them a law of carnal commandments like that which he gave to the children of Israel, and how long was it before they were in conversation with the spirit world, being led to destruction by strong delusion which God sent them, because they would not receive the truth? "And when they say unto you, Seek unto them that have familiar spirits, and and unto wizards that peep, and that

mutter; should not a people seek unto their God?" They would not receive revelations from God, but, as they were told, God suffered them to have revelations that they would believe, that they might believe lies and be damned. Moses tried to give the children of Israel the law of the Gospel, but they would not receive it. The Gospel was revealed in those days, as much so as in the days of Christ and his Apostles. They had the Melchisedec Priesthood, and were entitled to all the promises and blessings then as in the days of the Apostles.

When Jesus came to preach the will of his Father, he came to his own, but they would not receive him. He said to them, "I speak that which I have seen with my Father; and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." The Jews wanted to make laws to guide God and his children. They believed many of the doctrines that Abraham believed and taught. They practised polygamy, as did Abraham, the Patriarchs, Moses, David, and the Prophets down to the days of the Apostles.

Monogamy, or restrictions by law to one wife, is no part of the economy of Heaven among men. Such a system was commenced by the founders of the Roman empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbours, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbours. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.

The Congress of the United States have lately passed a law to punish polygamy in the Territories of the United States and in other places over which they have exclusive jurisdiction. In doing this, they have undertaken to dictate the Almighty in his revelations to his people, and those who handle edged tools, unless they are skillful, are apt to cut their fingers; and those who hand out insult to the Great I Am, in the end, are apt to get more than they have spoken for.

Why do we believe in and practise polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. "And is that religion popular in heaven?" It is the only popular religion there, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise. We believe in Jesus Christ the Mediator of the new covenant, who has introduced the Gospel for the benefit of the human family, to happify, exalt and glorify them in the presence of the Father, not to make them miserable, not to torture them, nor cause them to walk in the gloomy path of grief all their days. We rejoice in this Gospel, it is all glory, hallelujah, peace and comfort. We believe in following the admonitions and instructions of the ancient Prophets and Apostles,

and of all good men in this our day.

I do not make these remarks to cast reflections upon any being, but we should strive to know the mind and will of God and to be filled with his Spirit. I wish the Saints to be filled with the Spirit of understanding; and I never want to again hear a Saint say, "Oh, how we suffer for the religion of Jesus! We suffer more than the wicked, while at the same time, we are better clad, better fed and better looking, and our hearts are filled with joy, while the hearts of the wicked are filled with sorrow and mourning. All the cheerfulness, gladness, comfort, exuberance of spirit, joy, bliss peace and brightness of expression that can be bestowed upon individuals are possessed and enjoyed by the sanctified in heaven, and if we are prepared by the principles of eternal life, the same halo will shine through our countenance and make our faces bright with glory.

Whatever leads to vanity, lightness, and worldly-mindedness is not the joy of heavenly beings, but the nonsense of the wicked world. There are men in this kingdom who cannot discriminate between that which is of God and that which is not of him, and who are at a loss to know how far to go and not sin. The very moment you have a doubt upon your mind that what you do is not exactly right, then stop and pursue that course which you know is right, and in which you can enjoy the clear, warm, cheering, peaceful influence which cometh from God as an earnest that you are doing right, then shall you be blessed in all your works here below, and fill up your days in usefulness. I heard a man say, the other day, who is in the evening of his days, that if he had never done much good, he had never done any evil that he knew of. God will receive all such in the heavens, when they put off this mortality.

I fell to bless and not curse. Had I the power I would rather avert an evil that I saw coming upon any individual or people, and see them lead into the path of blessings, though it should cause my words to fail.

May God bless you. Amen.

NECESSITY OF THE LIVING ORACLES AMONG THE SAINTS. EXHORTATION TO OBEDIENCE TO COUNSEL.

Remarks by Elder WILFORD WOODRUFF, *made in the Tabernacle, Great Salt Lake City, April* 8, 1862.

REPORTED BY J. V. LONG.

The Church of Jesus Christ has had a vast amount of teaching, especially of late. We have had a great deal of good counsel and instruction in this Conference; the truth has been simplified, doctrine elucidated and made plain to our understandings through the revelations of Jesus Christ, and I really feel that we have great cause to rejoice. There is one truth that becomes still more evident to my mind, and I think to the minds of this people generally, and that is the importance and necessity of our being governed and controlled day by day by the revelations of God. Now, we may take the Bible, the Book of Mormon and Doctrine and Covenants, and we may read them through, and every other revelation that has been given to us, and they would scarcely be sufficient to guide us twenty-four hours. We have only an outline of our duties written; we are to be guided by the living oracles. The ten commandments are very good, and the great and glorious principles pertaining to the redemption of man, the revelations pertaining to events that are past and to the things of the mysterious and unborn future, and there are also many choice and precious things relating to the redemption of man, to the present and future greatness of the Saints; but where can we find one revelation that tells us that we should raise three hundred teams, or twelve hundred yoke of cattle, to bring up the poor from the Missouri river. We have been informed by the revelations of the Lord Jesus Christ that there should be a Temple built in Jackson county; but has there been a revelation to tell us how long or how high it should be? No, we have got to be governed by the mind and will of God, and this must be apparent to this people; it shows itself more and more. President Young tells us that the living oracles should be our guide, that, in fact, we should have the living oracles within us always. Every man and woman has the privilege of being baptized, but it is not the privilege of every man to lead the Church. It is my privilege to have revelation to know truth from error, and I should also have power to cast out Devils and to heal the sick, if I magnify my calling; and not only these gifts, but tongues, interpretation of tongues and the spirit of prophecy, and of course that is revelation.

It is the privilege of every man and woman in this kingdom to enjoy the spirit of prophecy, which is the Spirit of God; and to the faithful it reveals such things as are necessary for their comfort and consolation, and to guide them in their daily duties.

I can say that I rejoice before this people and before the Lord our God, in the great blessings which he has poured out upon us; I rejoice that he is carefully watching over his kingdom and people, and it is manifest

unto us. There has never been a time when a doctrine has been presented to us by the servants of God that has appeared new or mysterious, but what the Spirit of God has been ready to bear testimony to the truth of the same. When there have been cases of contention to know who was the biggest man, the Spirit of God has always made known who was in the wrong, and this is a great blessing unto us, one of the greatest that ever was given unto the children of men, to be able to discern the right from the wrong in all cases that may come under our observation. We can perform this work that is given unto us to do, for we know how to take the first step, and then we gradually advance as we are inspired from one degree to another; and if we have that portion of the Spirit of God which it is our privilege to enjoy, and magnify our calling, we shall have *that testimony* we ought to have within us when any new doctrine is brought forth, or old doctrine more fully explained. In this way we shall profit by the preaching of our brethren, and be able to treasure up the principles of eternal life, and we should be ready at all times to carry out the principles that are revealed to our Presidents and Bishops from time to time, as they receive the word of the Lord from the President of the whole Church. For instance, a certain number of wagons and teams are called for, and we should understand that whenever a Bishop wants anything for the public good, that we should be on hand to do what is wanted. President Young requires nothing but what the Lord requires of him and manifests unto him; and I know that if we carry out those principles that are brought forth by our President and leader, we shall be blessed in so doing.

This is the way I view our position as a people upon the earth, in the dispensation of the fulness of times. We are truly engaged in a great and mighty work, one that is sustained by the Almighty. It is like the mustard seed which grows from a small particle to a large tree. The commencement of this Church was very small, but it is now grown into a mighty kingdom. No matter what our station and callings are, when those who are over us rise up and call upon us to do anything, we should be ever ready to respond when, for instance, we are instructed to stop selling whisky, or drinking it, we ought to do it, and then our minds will be enlightened by partaking of the Spirit of God, and the spirit and power of our high and holy callings will rest upon us when we listen to that instruction that is given, and carry it out. This kingdom has got to rise up and take its stand in majesty, in strength and power among the nations, and all that the Lord has promised will be realized.

Our President has frequently told us that we cannot separate the temporal from the spiritual, but they must go hand in hand together, and so it is, and so must we act in reference to building up the Church and kingdom of God.

We should foresee the evil, and then foreseeing it we should hide ourselves, and preserve ourselves in purity and holiness. Our President has tried from the beginning to instruct us in these things, and we should listen to the counsel that is given unto us. You have all heard President Young give instructions to the Elders from time to time, and point out the course that we should pursue in order to sustain ourselves. We should all strive to so manage our grain as to turn it to the best account. We have had counsel in regard to this matter, but how slow we are to carry it out. I have sometimes marvelled at the course

that has been pursued in regard to the duties that devolve upon us.

Let us lay these things to heart, and profit by those instructions, and if we do, we will bring forth fruit abundantly. Let us be of one heart and one mind, in all things.

I rejoice to meet here in this Conference with my brethren and sisters, and I esteem it as a great privilege. I have been associated with this Church ever since the year 1833, and I have been looking over the Quorum of the Twelve, to-day, and reflecting that in our first acquaintance, we were mere boys together, while now, most of us are beginning to have gray locks. The time is passing rapidly along, and the purposes of the Lord are fast hastening forward. If we will do our duty I know that God will sustain us and bring us off conquerors; and he will open the way whereby we can be delivered from our enemies, and there will be room for us to spread out. The Gospel of Jesus Christ will spread and do good, and it will prove a blessing to the children of men. The Almighty requires his servants to maintain their integrity in righteousness and truth. We are called upon to build a Temple to the name of the God of Israel, and let us try to do our duty; let us lay these things to heart, and return home from this Conference refreshed with the Spirit of the Lord, and let us do those things that are of benefit to us, and the settlements where we live.

God is merciful to us, and if we do our duty, we shall be blessed. We have been informed that the heavens are full of blessings for the faithful. We have not yet arrived at the fulness, but we are progressing in the great work of the dispensation of the fulness of times; and I pray that the Almighty will give us power to overcome and do his will, which I ask in the name of the Lord Jesus Christ. Amen.

PROCLAMATION OF THE GOSPEL TO THE DEAD. EXHORTATION TO IMPROVEMENTS.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, June 7,* 1862.

REPORTED BY G. D. WATT.

The teaching to-day has been excellent, and very profitable to us all. When Jesus Christ commenced his ministry, he taught a short time, wrought miracles, called twelve men and ordained them Apostles, and gave them power from on high to establish the principles of the Gospel of the Son of Man in all the world. When he had thus commenced the work of his Father, and

eaten his last supper with his disciples, which we commemorate in the sacrament on the Sabbath-day, they spilled his blood. On the third day he rose again from the dead, showed himself to his faithful followers, gave them further instructions, promised them another Comforter, and then went to preach to the spirits in prison, opening the door of the proclamation of the Gospel to the dead as well as to the living, that men in the spirit might be judged according to men in the flesh.

The present American war, which brother George A. Smith has dwelt upon this afternoon, has disembodied thousands of spirits, who are gone into the spirit world to mingle with those spirits who are unprepared to enter the presence of God. Now we who hold the same Priesthood that Christ and his Apostles held, who follow him in the regeneration, will also become the saviours of men on earth and in the spirit world; therefore, the thousands slain in the present war are not without hope. It is our calling to preach life and salvation to them even in another existence; and it is our duty so to live that we honour our high calling in this world to be prepared to labour for the souls of men in the next. We should forsake the world and its pernicious ways, and serve the Lord our God with our might, soul and strenght.

The word of the Lord to all the world, and to all Israel, is repent and turn to the Lord your God with all your hearts. The Lord does not require that of us which we cannot do. We can forsake every unrighteous principle and cleave to principles of truth, wherein is the power of God. No man can have the power of God who dishonours the truth. Jesus took Peter, James and John into a high mountain, and there gave them their endowment, and placed upon them authority to lead the Church of God in all the world, to ordain men to the Priesthood, to set in order the Church and send forth the Elders of Israel to preach to a perishing world. For the same purpose has the Lord called us up into these high mountains, that we may become endowed with power from on high in the Church and kingdom of God, and become kings and priests unto God, which we never can be lawfully until we are ordained and sealed to that power, for the kingdom of God is a kingdom of kings and priests, and will rise in mighty power in the last days.

Some people are taken captive by the adversary, and are seduced to bring themselves under obligations never to raise the standard of King Emanuel again. We have not enlisted in the cause of truth for a limited time, but for time and all eternity; we are not to be taken prisoners, or ever lay down our arms to submit in the least degree to the enemy of all righteousness, and the Lord helping us, we never will; the world, with all their combinations of earthly power, and earthly cunning and wisdom will never bring us into subjection. That time is past, if we keep the covenants and vows we have made in the house of God. I know that as well as I know that this is the Church of Jesus Christ of Latter-day Saints, that Joseph Smith was sent of God to organize it, and that the men who now lead it on earth are his authorized ministers. If we follow them as they follow Christ, God will give us the victory. But we must act as one man; and as the natural body is dictated by the conclusions of one mind, so must we as a Church and people act under the dictation of one head; yet, "the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you."

The righteous have no cause to

fear. If I fear anything, it is that this people are becoming wealthy, becoming fanciful, and full of love for the vain fashions of the ungodly, which, if indulged in, will bring them trouble and sorrow.

The majority of this people are a righteous people, and God will defend the righteous, and for the righteous' sake preserve a great many for the time being that are not righteous; for he has great respect for his friends—for his anointed—for the elect whose lives have been hid with Christ in God, and none of these will be lost because Jesus Christ saves all whom the Father has put in his power. Then let us be comforted and full of good cheer; and let us, with a good will as a people, work the work of righteousness. Let every person be filled with a desire to excel in every good word and work, and strive to become foremost in making good improvements, laying aside everything that is unnecessary, and cleaving to that which is useful and necessary to give us power and independence among the nations of the world, and favour with God and angels who will bear us off victoriously.

Brother George A. has been talking about our driving. In this I have an extensive experience during thirty years past that I have been in the Church; and this is an experience that no man can obtain only by passing through the same circumstances; but all the Saints will have enough of trials if they are faithful to their God and themselves, they will have all they can possibly bear in one way or another.

Let us improve our homes, our city and our country, and do all in our power to become a self-sustaining people by making at home everything we need One of the speakers to-day referred to the ignorance of gardeners; it made me think of a gardener I had. When the corn was in the silk, he husked it, and brought it into my family to eat; he said he thought the cob was the part to eat. He pulled the water-melons before they were ripe, and divided them among my family. Our English gardeners are unacquainted with many of the productions of this country, and hence they make some little mistakes; but who is so ignorant that they cannot learn and improve?

We spend a great deal of ready money in the east and west for material for clothing which we can make at home, if we will try. We can make lace and silk, and different kinds of cloth, both cotton and woollen. We have as good weavers as can be found in any country, but it is almost impossible to get any of them into a loom; they seem to love rural pursuits better. When they were in England, it was the daily business of many to work with the flying shuttle, which could be heard all over the land.

All sane persons, old and young, can improve. Some say they are too old to improve, but there is no person too old to be damned for their sins. A man of sixty years of age, if he has improved himself, is brighter than he was at twenty; he is filled with more power, energy and life; he is like a ripe ear of corn that is filled with the elements of life more than a green ear; the old man will come up quicker than a young one. There is brightness in old men and in old women who live and honour God and their own existence.

What brother Brigham has said in relation to the carelessness of hired men is strictly true. I have had a man in my employ that would light his pipe or cigarette and smoke in the hay mow, while I was paying him twenty-five dollars a-month, besides boarding and washing, which altogether would amount to fifty dollars a month and over; and then

would wear out two or three pairs of thin boots in the course of three months, for which he would pay from eight to ten dollars a pair, and then complain he had not wages enough. There are but few men that honestly earn their wages. Brother Brigham and myself used to work hard, side by side, for fifty cents a day and board ourselves; we had seventy-five cents a day when we worked in the hay-field; we would work from sunrise to sunset, and until nine o'clock at night if there was sign of rain. We would rake and bind after a cradler for a bushel of wheat a day, and chop wood, with snow to our waist for eighteen cents a cord, and take our pay in corn at seventy-five cents a bushel.

There is an impression in labourers that they should not earn their employer anything above their wages. What man would keep an animal—say a cow—that never made any increase? Such an animal you would fat and eat. These are a few things which we suffer from one another, and if such dishonesty is permitted to increase, it will be the ruination of those who practise it.

May the Lord bless you. Amen.

A KNOWLEDGE OF GOD OBTAINED ONLY THROUGH OBEDIENCE TO THE PRINCIPLES OF TRUTH.

Remarks by President Brigham Young *made in the Bowery, Great Salt Lake City, August* 3, 1862.

REPORTED BY G. D. WATT.

The way of life and salvation is mapped out so plainly in the Old and New Testaments that any man may read and understand, yet people do not understand. The most approved geography and map fail to give a description and delineation of any people or country so perfectly as to exclude all possibility of more being known by personally visiting and examining the country or people described. A mere geographical description has a claim only upon our belief, but to gain a perfect knowledge of the country or people described it is necessary to visit that country and people; having obtained this knowledge, you in turn become a witness to others of what you have seen, heard, handled, or felt. So it is with the Gospel.

We may read the history of the life of Christ, admire his moral and religious teachings, be impressed with awe by the description of the character and works of the Father and God of the universe, be made acquainted with the means he has devised to prepare mankind to enter his presence, but it is necessary that we should follow Christ, put into actual practice the lessons of Christ, and obey the ordinances of Christ, to know for ourselves the saving effects

they produce in mankind. A mere theory amounts to but little, while practice and obedience have to do with stern realities. In this way the ancients obtained a knowledge of the true God. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Although the character of God is plainly described in the Scriptures, yet mankind do not understand it, but have imagined to themselves a God without form or location. It is written in the Scriptures, "God is a Spirit: and they that worship him, must worship him in spirit and in truth." Again, "But the natural man (or as we now use the language, the fallen or sinful man) receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." In no other way can the things of God be understood. Men who are destitute of the influence of the Holy Ghost, or the Spirit of God, cannot understand the things of God; they may read them, but to them they are shrouded in darkness.

We try to tell the people how to be saved; and if we have not the fulness of the Gospel, it is not upon the face of the earth. If we have not the Priesthood of Heaven, it is not possessed by any people upon earth. The Priesthood of the Son of God to the children of men is a perfect system of government—a heavenly institution among men—designed to bring them back into the presence of God to partake of the fulness of his glory. The power of all truth dwells in the bosom of our Father and God, which he dispenses to his children as he will, by the means of his eternal Priesthood. He is enthroned in the light, glory and power of truth. He has abided the truth, and is thereby exalted, and his power, light and glory are eternal. The Gospel and the Priesthood are the means he employs to save and exalt his obedient children to the possession with him of the same glory and power, to be crowned with crowns of glory, immortality and eternal lives.

"We alone have the words of life," is a great saying; who can bear it? "If you Latter-day Saints are the only people who have the words of life, why are you so despised, hated? Why have you been under the necessity of leaving your homes and possessions?" For no other reason than the following:—"God ministered unto him (this first Elder) by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; and gave unto him commandments which inspired him; and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen." This is all the reason that I know of.

"Have the Mormons been persecuted for their evil deeds?" If they have, shame on their persecutors, for if any Latter-day Saint breaks the law of his country he is amenable to

that law, and it provides a suitable penalty. The Latter-day Saints live and always have lived in a land of law, and if they have transgressed the law, shame on a community, like the people that live under the Government of the United States, to persecute them instead of prosecuting them. An instance cannot be found upon the records of any court in the United States where the leaders of this people have been legally convicted of a breach of law and order.

Joseph Smith was arraigned before Judge Austin A. King, on a charge of treason. The Judge inquired of Mr. Smith, "Do you believe and teach the doctrine that in the course of time the Saints will possess the earth?" Joseph replied that he did. "Do you believe that the Lord will raise up a kingdom that will fill the whole earth and rule over all other kingdoms, as the Prophet Daniel has said?" "Yes, sir, I believe that Jesus Christ will reign king of nations as he does king of Saints." "Write that down, clerk; we want to fasten upon him the charge of treason, for if he believes this, he must believe that the State of Missouri will crumble and fall to rise no more." Lawyer Doniphan said to the Judge, "damn it, Jude, you had better make the Bible treason and have done with it."

I was not in Missouri at the first of our people's going there, but I have searched diligently to find whether any of the Latter-day Saints have ever been convicted in any of the courts of Missouri for transgressing the law, and, so far as I could learn, such an instance cannot be found on the court records of that State, "Then why are you persecuted?" Because the Lord has committed unto us the words of eternal life to deliver to the world, which, if they will obey, will bring them back into the presence of the Father and the Son.

The world will not receive the Gospel, unless they can have it on their own terms, and will persecute those that do receive it. We preach the truth as it is in Christ Jesus, and this gives offence to the wicked; they become angry with God, with Jesus Christ, and with his Saints; God and Christ they cannot reach, but the Saints they can persecute as long and as much as they are permitted.

"But were you not persecuted for teaching that odious doctrine called polygamy?" No. We were planted in these valleys before it was publicly made known to the people. Only a few of Joseph Smith's intimate friends knew it previous to its being published to the world, which was several years after his death. We have not been driven from our homes since it was published.

"Do you not aggravate your enemies by your close communion habits?" I speak for myself; I acknowledge that I do not fellowship much of their conduct, nor do I expect to, unless it is better than some of it has been; and I will say further, it is hard for me to fellowship the conduct of some who profess to be Latter-day Saints.

Polygamy in Utah and polygamy among the Christian nations of the world at the present day are very different. Polygamy in Utah is an honourable transaction for we marry our wives, and openly acknowledge them and their children. It is a very different matter elsewhere; women are seduced and secretly kept as mistresses as long as they please their unprincipled seducers, when they are cast off to meet, if it were possible, a worse fate; their children are not acknowledged, but are thrown upon the world unprotected, and left exposed to be carried away by the dark and turpid stream of crime, to end their wretched lives in prison, upon the gallows, or in some other violent manner.

Did the Devil believe that Joseph Smith was an impostor? He knew that Joseph Smith was a true Prophet. Did the first priest who persecuted Joseph Smith, when Joseph was about nineteen years of age, believe that Joseph was an impostor? No. The Devil and his emissaries are not afraid of an impostor; for the world is full of imposition. Men who lecture against God, Jesus Christ, and the Bible, are not persecuted, but figure in what is called the best society. This proves one saying of the Saviour, that the world loves its own; and those that the Lord has chosen out of the world, they hate and persecute. Infidelity, under some popular name, makes its way to the altars of Christian sanctuaries, and its supporters receive the honour of this world. But when Joseph Smith came before the world bearing testimony that Jesus lived, that he had seen him, declaring that he was his witness, and that Jesus was the Saviour of the world, that he had spoken from the heavens and had revealed in these days the fulness of the Gospel for the salvation of men, that the Old and New Testament were true and contained the plan of human redemption, he was cast out, and the cry—"False Prophet, false Prophet, away with him," was almost universal.

Who can justly say aught against Joseph Smith? I was as well acquainted with him, as any man. I do not believe that his father and mother knew him any better than I did. I do not think that a man lives on the earth that knew him any better than I did; and I am bold to say that, Jesus Christ excepted, no better man ever lived or does live upon this earth. I am his witness. He was persecuted for the same reason that any other righteous person has been or is persecuted at the present day.

The world have the Gospel preached o them, but they do not receive it, and they wish to drive the Priesthood and its supporters from the earth. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Had Jesus Christ been an impostor and of the world, the world would have loved its own. Had Joseph Smith been an impostor and of the world, the world would not have hated him, but would have loved its own. Had Joseph Smith made political capital of his religion and calling, and raised up a political party, he doubtless would have become celebrated and renowned in the world as a great man and as a great leader.

The world fears a concentration of feeling and union of action. We say that we live in a Republican Government, and we hold that we have the best national constitution in the world; but a wicked people will corrupt themselves and do wickedly under any government, and, in so doing, will sooner or later be destroyed. The most excellent human or divine laws are of no use to earthly or heavenly beings, unless they are faithfully observed. Law is for the protection of the law-abider; and the penalty of the law is for the law-breaker. God cannot acknowledge a divided government as his, wherein some are of Paul, some of Apollos, &c.

The Church of Jesus Christ could not exist, and be divided up into parties. Where such disunion exists in any government, it ultimately becomes the means of the utter overthrow of that government or people, unless a timely remedy is applied. Party spirit once made its appearance in heaven, but was promptly checked

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." They were cast out; and if our Government had cast out the Seceders, the war would soon have been ended. This placed the Spirit of Evil on the earth. Those evil spirits are not permitted to receive tabernacles of their own, and that is their condemnation and punishment. They have been known to take possession of the bodies of men and women, and rather than to be without a body, they have entered the bodies of brutes. All such spirits and all embodied spirits who violate wholesome laws and abuse the rights and privileges guaranteed unto them will be hurled down to hell.

The people in the States have violated the Constitution in closing their ears against the cries of the oppressed, and in consenting to shedding innocent blood, and now war, death and gloom are spread like a pall over the land, which state of things will sooner or later spread all over the world. The world is at war against the truth, and against those who propagate it. Are they opposed to canting hypocrites in the garb of parsons? No. Will they ridicule a black-attired blackguard and pelt him with mud and rotten eggs, even though he should lecture against God, Christ, and the Holy Scriptures? No, but they will fight against the truth which has been revealed from heaven, "and this is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil." The wicked hate the light because it maketh manifest their evil deeds, and they love to dwell in darkness, thinking to cover their sins from the public gaze and from the eye of God; but in the due time of the Almighty their deeds will be exposed upon the house tops. This is the reason why the religious and political factions of this land united their energies to slay the Prophet Joseph Smith, and to banish the religion of Jesus, because they saw that it would instruct, inform, and unite the people.

It may be said that the Roman Catholics are as much united as the Latter-day Saints, but is it in righteousness? No. I have not read that the Roman Catholics of late years have taken patiently the spoiling of their goods and suffered the loss of all things for their religion. Though this may not be positive proof of the truth of any religion, for it is well known that fanatics will suffer horrible torture for a false and foolish religion, more than is required of the Lord for true Christians to suffer for their religion, except in cases when his providences may require for certain wise purposes. Votaries of false systems of religion will at times court persecution, with a view to establish their religion and give it notoriety. The most effectual way to establish the religion of Heaven is to live it, rather than to die for it: I think I am safe in saying that there are many of the Latter-day Saints who are more willing to die for their religion than to faithfully live it. There is no other proof can be adduced to God, angels, and men, that a people faithfully live their religion, than that they repent truly of their sins, obey the law of baptism for the remission of sins, and then continue to do the works of righteousness day by day.

Some few who profess to be Latter-day Saints have been unruly and froward, not respecting the rights and

property of others. The army that was quartered in our vicinity introduced more corruption and iniquity than had been made manifest for years. Whether to be thankful or sorrowful for this, sometimes I am at a loss to know. The wicked that were among us have been made manifest, and many of them have *left*; this is a result we have no cause to mourn over. There are still a few who are impatient of control, will go their own way, will steal, lie, swear, get drunk, &c. Their works make them manifest, and we know them. We also know upon whom we can depend in a time of trouble; a good sailor is always found at his post, both in calm and storm. The good soldier is ready to resist the enemy, and not to shake hands with him and be tamely taken prisoner. The time of storm, and trouble is the time to prove ourselves to God and to one another.

We desire to be a great deal better than we are as individuals and as a people, and if we are faithful, we shall be. Praise to the faithful Latter-day Saints, who are striving to serve God with all their hearts. Let all Latter-day Saints learn that the weaknesses of their brethren are not sins. When men or women undesignedly commit a wrong, do not attribute that to them as a sin. Let us learn to be compassionate one with another; let mercy and kindness soften every angry and fretful temper, that we may become long suffering and beneficent in all our communications one with another. No man can ever become a ruler in the kingdom of God, until he can perfectly rule himself; then is he capable of raising a family of children who will rise up and call him blessed. On the other hand, if the Elders of Israel do not pay attention to this and improve themselves in every possible way, their families will see their weaknesses and follies, can have no confidence in them as leaders, and will scatter away from them and join themselves to more substantial, wise, and reliable fathers and leaders.

Shall we as a people ever become popular in the world? Yes, when righteousness reigns triumphantly on the earth. In the end, when the judgment is set and the Judge of all the earth makes his appearance, he will place upon his right hand Abraham and Abraham's seed, and all those who have obeyed the Gospel of his Son, and they will inherit the earth and its fulness, while the sinner and the ungodly will be cast into prison to pay the uttermost farthing.

May the Lord help us to live so that we may be accounted worthy of all the glory our Heavenly Father has in store for us. Amen.

THE COURSE THE SAINTS SHOULD PURSUE AND THE SPIRIT THEY SHOULD CULTIVATE.

Remarks by President HEBER C. KIMBALL, *made on Sunday Morning, April* 27, 1862.

REPORTED BY J. V. LONG.

Every true Saint that has got the light of Heaven in him can realize and comprehend in a degree the importance of what President Young has said to us. Men frequently speak of good sense, but the question may be asked, what is good sense? I consider that that man or woman who has the light of Heaven in him or her, whether it is the natural or the spiritual eyes, that is the light of Christ and that is good sense. Now, it is impossible to have the light of Christ, except you are alive in Christ.

We are like a limb that is alive in a tree; yes, every one that are Latter-day Saints; we are united or should be as the heart of one man, and no man will be saved and gathered with Christ except they are grafted into him, for they must receive the life that flows from him in order to be exalted with him. It is upon the same principle that the graft that is put into a tree receives life from the tree into which it is engrafted. It is necessary that we should all be alive in Christ, and we ought to partake of his attributes and also of the attributes of his Father; then we become one with Christ as he is one with the Father. We never can enjoy the life-giving influences of the Spirit of God except we live and practice our religion, always abiding in the vine, for as the branch cannot bring forth or produce except it remain connected with the tree, so we cannot increase in light and knowledge unless we keep alive in Christ. This people are a good people and they are full of life, they are alive in Christ, and they live their religion and God blesses them.

I am aware that we are protected and shielded by the Almighty; he baffles the world, wards off the storms and tempests for the sake of the righteousness that dwells in the midst of this people. It is not done for the sake of the liar, the thief, and other abominable characters, but his protecting arm is extended for the sake of the righteous; they are the means of preserving this people, and there is enough of them to save the rest from destruction, and through that medium we as a people are protected.

It is a common thing for us to send to the States for choice fruit, and the pomologist who receives our orders cuts off scions from the best fruit trees, and sends to us the summer, the fall and the winter apples, and we also get the pear, the plum, the cherry and the peach. We graft those various kinds of good fruit into our seedlings, and then the tree produces fruit according to the kind that was grafted into it, and in this way we procure good fruit. It is just so with you, unless you abide in Christ after being grafted in, you will not bear any good fruit. There are men and women here who have come from the States, who seem to have a little good feeling in them, but were they ever properly grafted into the true vine? No, they simply got under the good influence, but they have not borne any fruit. Where have you

seen an individual that has come here to speculate or do business that has ever been truly favourable to this people? There have been very few, and most of them have died, but there are quite as many that are favourable as I expect to see. Men come here and get good impressions, the Spirit of the Lord resting with them, but they do not embrace the truth, and consequently the good influence leaves them and they turn against the cause of Christ, the Devil gets power over them and they begin to operate against the kingdom of our God and to seek the lives of his servants and anointed ones. Let such men go their own way; I have got now so that I cannot have confidence in any that come here until they prove themselves, and therefore I have quit the practice of reposing confidence in strangers, and I place my confidence in God, in his kingdom, in his servants and in the earth that is made for our use.

Brother Brigham was speaking of the earth and telling us that we should be cautious how we use it, for it is our mother, and the man that will disgrace his mother is unworthy of her fostering care. I have been a child upon this earth for 61 years, and there is not anything but what it produces. Are you not required to be just as faithful as I am? Why—of course; we shall have to give an account of the deeds done in the body, and so will all mankind. Look at the animal creation, they were all created by law, and will fulfill that law by which they were created. But see the feeling and disposition that we have in our hearts to be cruel towards animals, and that same passion that we cultivate towards the brute creation, mankind by-and-bye will have towards one another. Reflect upon the experience of the past and you will find it so. I perceive that the older I grow the more compassion I have upon the brute, but young and unthoughtful men and careless, cruel boys will drive a horse at the rate of sixteen miles an hour, and then whip him all the way up every hill on the journey. Is this the spirit of Christ and of our holy religion to be cruel to animals and beat them in this way? I say no; our religion and the spirit of Christ would teach us to be kind to them, to encourage them by bating and nourishing them. It is a good deal so with this kingdom, there are some who are all the time blocking the wheels of the kingdom in place of helping to roll it forward. If these brethren who are so wild and inconsiderate would but learn enough to block the wheels of their team instead of being so severe upon their animals they would act more like wise men and Saints of God.

When President Young says to the Bishops go and get up three hundred teams and send to the States to gather the poor Saints, they should go at it with spirit and with energy as men of God. In fact we should all take a course to comply with the counsel that is given. We should cultivate the earth that it may yield of its increase, that we may have an abundance of wheat, corn, potatoes, apples, peaches and every other variety of grain, fruit and vegetable. We should always look forward to a future increase, striving to make everything multiply in its sphere and thus fulfil the measure of its creation. If we sow a kernel of wheat it will produce, probably a thousand fold, then you sow that which has been produced from the one kernel and it will increase in proportion to the first. This is the principle of increase in nature, and each of us should endeavour to carry out nature's laws. In the beginning God commanded Adam, and also his sons and daughers to fill up the measure of their creation, to

multiply and replenish the earth, and he also commanded the earth to multiply and to increase her productions, vegetation, fowls, animals and all manner of creeping things. How do you think it looks for man to lie down and be an idle speculator, while he makes his neighbour a slave? I believe in all of us being industrious from day to day and from year to year, and also to improve and teach others to improve in all that is good. I have never undertaken to do anything of an important nature, but I have called upon the Almighty to assist me, realizing that I required his aid and favour and he has invariably prospered me in what I have commenced. When we store up grain for the purpose of feeding the poor Saints we may naturally expect to have to feed a great many goats while we are feeding sheep.

Brethren let us go to work and accumulate means; let us go more extensively into home manufactures, let us get up some of those home made spinning jinnys, we are told that they are capable of spinning two hundred pounds a day, but supposing we could spin twenty-five pounds a day should we not think we were doing a good business? We should feel proud of such a business. We shall have to go into this kind of business, for we have every prospect of being shut out from trading with the east. Let us then go to work, men, women and children and make ourselves independent of the world and especially of our enemies. Can we do it? Yes we can, because we can raise every thing that we require. Now we have not cultivated many things here but what we have got a good return. When speaking upon this subject the other day, I heard President Young say that he would not send to the States for any of those rotten goods this year, I am not going to send for any, for I am going to send for a carding machine instead, and if that does not clothe my family I do not know what move I shall make next, but I intend that whatever I do shall be a step in the right direction.

Brethren and sisters, I feel to bless you and also all the Presidency of this Church, and all the Quorums of the Priesthood; I likewise feel to bless every man that puts forth his hand to help to bless Israel, for all such shall be blessed by the God of Abraham, Isaac and Jacob, and their blessings shall multiply ten fold more than they ever did before. Then, do not stop, but go a-head, and all our blessings will multiply. The Lord says, do my will and let the world alone, and I will defend you for it is my business to defend you and all my people in these latter days, and he will do it to the extent that is requisite for the accomplishment of his purposes. I know it just as well as I know that I am standing here. Well, do not be discouraged, but lay aside your scolding and fretting, and abide in the religion of Jesus Christ, for you must remember that no branch can bring forth except it be in the vine; no more can we except we abide in Christ.

Peace be upon you all, brethren and sisters, wives and children, you all that are good, and that love the Gospel of our Lord Jesus Christ more than they love this wicked world in which we live. These are some of my feelings, and they are some of the feelings of my heart. We are labouring for eternal life and exaltation in the kingdom of our God; we are learning to live for ever; and I am going to stick and hang to the good old ship, Zion, for ever and ever, God helping me.

The Lord has put a spirit in me that is inclined to righteousness, and I always love to do right. My faith and confidence are in God

and in his servants whom he has chosen.

You all know that you have my blessing, and I say may the peace and blessing of my Heavenly Father be with this people, for ever, with all that pertains unto them; their habitations, these mountains and valleys, their flocks and herds, and fields and gardens, for I pray these peculiar and Heaven's choicest blessings may attend the Latter-day Saints henceforth and for ever, in the name of Jesus Christ, our Redeemer. Amen.

KNOWLEDGE AND POWER.—PROGRESS OF THE SAINTS IN REGARD TO THOSE PRINCIPLES.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, April* 13, 1862.

REPORTED BY J. V. LONG.

It is pleasant to enjoy an opportunity of coming together as we do from time to time to listen to the words of eternal truth as they flow from the lips of the servants of God, and especially as they have been communicated unto us during the Conference that is past. We have all of us been very much interested and edified, and the only thing for us to do now is to seek to improve by those teachings that we have received, that they may not be lost upon us; but against the time that another Conference comes round, let us be able to feel that we have very much progressed in the things of God. The work of God is one of continued progress; it has been from the time of its commencement until the present. Although we improve we have not always been enabled to discover the hand of God in regard to his dealings with the human family; yet, at the present time, there is nothing more clear, visible and easy to comprehend. Some years ago we used to preach about the ushering in of the kingdom of God upon the earth; we used to talk about God having revealed himself from the heavens, and that he had restored a pure religion as it had existed in ancient days with Apostles, Prophets, Teachers, Evangelists, gifts, healings and administering angels, and the power of the Holy Ghost through the Priesthood; we felt happy and rejoiced in the things communicated unto us, and which we gladly made known to others; we rejoiced to be participators in those things that God has revealed for the salvation of fallen man. We, at the same time, had our minds inspired by the Spirit of God, and the Elders that made known unto us things that would transpire in the latter days told us of judgments to

come upon the wicked, and of salvation to be extended to the righteous; that God had undertaken to manage the affairs of his people and of the world, and that he would bless his followers inasmuch as they would walk in obedience to his laws and his precepts, not only with the blessings of this world but with salvation in the celestial kingdom of God. We can now see that at that time we beheld only in part the glory of the latter day beginning to dawn, and as the vision of our mind began to be enlarged and expanded we were enabled to look forward into the future, and we now rejoice in the bright prospect that is being developed from time to time. In the beginning of this work our minds were, and even now are contracted more or less, but yet we have a more general view of the events that have been spoken of concerning the last days. These events that were foretold by the Prophets and Seers of past ages are now transpiring upon the earth, and, as the last ten, fifteen or twenty years have passed, those events have rolled along with accelerated speed, and we have seen the visible hand of God. The persecutions that we have endured from time to time have shown us the feeling and spirit of the religious world, but out of all these tribulations the Almighty has delivered us, and notwithstanding the opposition that we have had to combat, he has now brought us to a position that we can command some respect in this and other nations of the earth, for the people not only look upon us as a religious community, but as a great people politically, occupying a desirable position upon this continent. It is true when we have the Spirit upon us we look forward to the time when we shall have the literal kingdom of God established, and when we shall exercise rule and dominion, and when we shall increase, and so continue until the kingdoms of this world shall become the kingdoms of our God and of his Christ. These feelings occupied our breast in our infancy, in the Church, but some ideas of the reality of the vast unborn future were more or less confused; it was very difficult for us to have just conceptions of God's dealings with us and with the nations of the earth. It was thought by many that when Joseph Smith offered himself as a candidate for President of the United States that it was dangerous and foolish policy, and, in fact, it was quite difficult for many to bring their feelings up to that point.

We have been struggling against the powers of darkness, so far as religion is concerned, from the year 1830, as we have increased in numbers we have naturally assumed a social and political status, and have been obliged to organize a government, and make laws in accordance with those of that nation with which we are associated; we are now struggling, and expect to have to struggle for our religious, social and political rights.

Many intelligent men have long understood that there was nothing in the religious systems of men; we have comprehended them, weighed them in the balances and found them wanting. The general feeling has been for a long time that there was no argument that could be brought, in a religious point of view, that could stand before our Elders. There are very few of our Elders that would fear combating the doctrines of the ministers of the world; they all feel that the knowledge which God has communicated unto them is superior to everything else, they feel to rely upon the Almighty, and ask no odds of any of the wicked in the world. These have been the feelings of the Elders of this Church for years.

In a political point of view we have

had doubts whether some systems were not as good as ours, and whether we had not better be governed by the powers of the world than listen to the teachings of God; however, as we have progressed the mist has been removed, and in relation to these matters, the Elders of Israel begin to understand that they have something to do with the world politically as well as religiously, that it is as much their duty to study correct political principles as well as religious, and to seek to know and comprehend the social and political interests of man, and to learn and be able to teach that which would be best calculated to promote the interests of the world. As President Young says frequently, we have made advancement, and now begin to comprehend many things of which we were before ignorant. We have been striving, to a certain degree, to get correct information in relation to all matters necessary for our future advancement and understanding of things in connection with the Saints of God, we have been endeavouring to promote the righteousness, the putting away and overcoming of iniquity, and the hand of God has been with us guiding and directing us. It is not necessary to go over the details of our history, but, suffice it to say, that many circumstances that were of a critical character, and trying for the time being, have turned out to be for our best good and to our future advantage. Many of the Saints thought it was difficult and trying to leave Nauvoo, but should we like to go back there now? There is not a man but would say that he is better off than he would have been if he had remained in the State of Illinois, yet, as one of the poet's has said:—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will.

Ye fearful Saints fresh courage take
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

We have proven that the hand of God has directed us, and by it we are sustained, as we now find ourselves here on the present occasion. Well, now, if the Lord has blessed us, as he has done, what reason have we to fear for the future. Some people ask what will be the result of our acts at the present time? I don't care; God has dictated, and it is his business to dictate those that guide us and direct our energies. If you have got a religion that is different from that of other people, won't they persecute you? Yes; but what of that? We dare to have a religion of our own. Years ago we dared to have faith for ourselves, and to come forth amongst the contumely of the world and to say we were Saints, and that we had taken upon us the name of Jesus Christ, and were resolved to fulfil the the obligations which the Church of Christ had imposed upon us. This we felt years and years ago. Did we experience it? Certainly; men would persecute us, laugh at us and deprive us of our happiness if they could. A great many influences were brought to bear against us. Well; now, is it consistent that all the churches that are spoken of in the Book of Mormon, as well as in the Bible, that have been and still are being built up to get gain, and for the purpose of keeping hordes of men living upon the people in comparative idleness; I ask is it reasonable that all these systems and organizations of

men will give up without a struggle? I tell you nay. If such be the position of the religious world, I would further ask, is it reasonable that the political powers of the earth will give up without a struggle? It would be at variance with history, with Scripture and prophecy, and human nature, and contrary to anything we ever heard of. The question may be asked, then, what shall we do; yield to the prejudices and diction of men or to the laws of God? The poet says:—"Do what is right, let the consequence follow." This is the duty of the Latter-day Saints in their attempts and endeavours to build up Zion, and not to ask any questions as to what men may think of us or our acts, that we, as a people, this nation and the world, are in the hands of God. It is for us to do our duty and fear no consequences, the result of our acts and those of other men and nations the Almighty will control, but let us seek that wisdom which cometh from above, and let us pursue that course that will keep us under the influence of the Spirit of God in all of our doings before the Great Eloheim. Are you not afraid that the President of the United States will operate against us, and send an army here? No; I am not, for God has the control of him and all armies, but I do expect that influence upon influence, and stratagem upon stratagem will be brought to bear until this kingdom becomes the kingdom of our God and of his Christ, and the Saints take it and possess it for ever and for ever.

We have been talking for years about the rule and government of the kingdom of God and its final establishment upon the earth, in peace and righteousness; and also about the time when every creature which is in the heavens and on the earth, and under the earth, and such as are in the sea, and all that are in them, will be heard saying, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." We have been talking about these things, but there is much to be done in the intermediate space between the present and that impenetrable period in the great future. It is not all a matter of faith, but there is some action required; it is a thing that we have got to engage in ourselves, individually and collectively as a people, and it is a matter of no small concern.

This cause and kingdom is attracting the attention of all good men upon the earth as of Prophets and Saints that have passed behind the veil. Apostles and Prophets have desired to see the day that we see, and to participate in the blessings that we enjoy, but have died without the sight. They used to talk of the kingdom that should be established; they also talked of the time when the powers of darkness should be destroyed, and when God would organize his kingdom upon the earth, control his people and become ruler and dictator of the world. He will then fully deliver them from the mists and darkness with which they have been enveloped, and give light, life, wisdom, and power to all the obedient of the human family. Then all shall be taught of God and understand correct principle, and every Saint have a living monitor within to qualify them to understand the great blessings with which they are endowed. The Saints of former days looked forward with joy to the time when the principles of truth should be established throughout the world, and so do we.

These were things that the ancients looked forward to; but they did not have the privilege to look at them as we do, and they died without having the privilege of enjoying the blessings promised.

The world has been full of darkness and wickedness, and has not under-

stood the things of God; but many of the past as well as the present generations have been full of blood-thirstiness, fraud and oppression, without any correct principles, without the Spirit of the Lord to direct them. It is so now, and hence the wars and turmoils that at present exist in these United States—a war of brother against brother to destroy each other, and to bring each other into bondage. This is the condition of things as they exist in this country at the present time, and this state of things will increase throughout the whole world, and all the inhabitants thereof will participate in the very things that are now transpiring in this nation. "Is there no balm in Gilead; is there no physician there?" There seems indeed to be very little hope; we talk about conquests and victories; but we talk without God, his decrees must be accomplished. Is God's work to stand still? No; for the salvation of the people depends upon its progress. The Almighty has established this kingdom with order and laws and every thing pertaining thereto, that we might understand his will and operate in his kingdom, that we might be taught of God and understand correct principles, that when the nations shall be convulsed, we may stand forth as saviours, and do that which will be best calculated to produce the well-being of the human family and finally redeem a ruined world, not only in a religious but in a political point of view.

We have commenced in this important work, we have laboured diligently with a hard-hearted and stiff-necked generation; many of us have striven for years to do mankind good, and what have we to fear in relation to the results of the cause in which we are engaged, or the result of our labours for the salvation of men; we are simply agents; we did not start it. Is there any of us capable of originating this work, or of guiding it after it has commenced? No, only those that are set apart and inspired and dictated by the Almighty, and who rely upon the arm of Jehovah, and who by their humility, faith and obedience, call down the blessings of the Lord. True there are those who are capable of understanding political principles to some extent, but even that is very little indeed, when we consider government as viewed by man and then as revealed by the Almighty. By the testimony of Jesus, which is the Spirit of Prophecy and the fostering care of our Father in heaven we get an understanding of correct principles, and in spite of all the powers of darkness that may be brought in array against us, we can carry out the wishes of our Heavenly Father in aiding in the establishing of righteousness upon the earth. What are we looking for? To establish the kingdom of God upon the earth, according to the predictions of all the Prophets that have spoken since the world began.

We are a very small company of people here, but God is with us; and, if he were not, it would be very little use asking or thinking of doing anything for the amelioration of the condition of the human family. There is one of two things true. We are either labouring under one of the greatest delusions that ever afflicted the human race, or we are under the direction of the great God. There is no half-way business about it. I have said to men where I have been preaching, when they professed to believe me to be honest, but deceived, I did not want them to set me down so, for I was either right or I was a hypocrite and a deceiver. We know that we have embraced the principles of eternal truth, and we also know that we cannot get rid of them. I tested them thoroughly at the commencement, if I could have

overthrown them by truth, I would; but I could not; and I had either to embrace Mormonism or acknowlede myself dishonest; I believed, obeyed and rejoiced in the Gospel. Since I received and obeyed the truth I have never seen anything to cause me to waver; I have examined our religion closely and have found nothing to doubt; neither has anything crossed my mind in regard to the Saints accomplishing the purposes of the Almighty upon the earth or that has caused me to fear and tremble, but I have ever felt strong in the Lord God of Israel, and I feel to-day, as I have felt for the last twenty years.

Now as to the great future what shall we say? Why, a little stone has been cut out of the mountains without hands, and this little stone is becoming a great nation, and it will eventually fill the whole earth. How will it fill it, religiously? Yes, and politically too, for it will have the rule, the power, the authority, the dominion in its own hands. This is the position that we are destined to occupy. We need not borrow trouble or be afraid because we had a little fuss with our respected Uncle Sam a short time ago, we could not help it, we did not originate it, it was forced upon us, but God delivered us. Suppose we should have a difficulty similar to the one which we then had, should we have nothing to do but to sing ourselves away to everlasting bliss? Yes, we should find plenty to do as we did then. I expect one nation after another to rise against us until they will all be broken to pieces. We have a great many things to accomplish; we need not think that we have no business to attend to or that the world has gone through its regeneration, for it has got to be struggle after struggle, and power after power will be arrayed against us, and then, if we have not learned it we shall learn that God is our strength, and that in him only can we trust. If we think we are going to get through this probation with the little difficulty we have had, we might as well give it up. Now I think that it will be a struggle all the time. How hard it is for us to give up our feelings, to resign our will. How hard it is to do right by ourselves, by our families, by our neighbours and friends and to do right by the Church and kingdom of God, to do right by God and be honest with all men, and how difficult it seems to have our hearts right, and purged from iniquity and sin. We have a continued struggle to manage our own little selves. Don't you believe that it will be harder to combat the powers of the world? I think it will. How many things are transpiring among us as Saints, how many hard speeches, contentions and strifes there are, and how much we are desirous of enforcing upon other men our own views and feelings, and perhaps we have a very imperfect conception of what is right and what is wrong ourselves.

This is what the world have been after so long. Now I do not want that; no, I want to know the will of God. I would be like the Lord, I would say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm cxxxix, verses 23 and 24. This is as important as anything else, for us to know ourselves, to understand ourselves, to bring ourselves up to a mark, and see if we are ready and know whether we can yield our stubborn will or not, and if we can yield to the dictation of the servants of God, and if we are willing to be subject to that which is wanted. If we are, then we shall understand what Jesus says:—"If any man will do my will he shall know of the doctrine whether it be of God, or whether I speak of myself."

We should all understand that that kind of teaching that was true in the days of the Apostles is true now. The Saviour said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and a stranger they will not follow, but will flee from him: for they know not the voice of strangers." One of the Saints said, "Ye have an unction within you, and have no need that any teach you, except the unction that is within you." If we know how to follow the dictation of the Spirit of God, then we shall have the light and intelligence of Heaven continually. Then we shall have that Spirit which will enable us to know for ourselves in regard to correct principles, and strive to improve in all things, and not be inclined to follow a stranger. There is a kind of a certainty in regard to our principles that has not been found anywhere else. No people upon the face of the earth are blessed to the same extent as this people. It is our privilege to have knowledge of all doctrines and principles that are taught, and if we do not have this knowledge we are living below our privileges. It is said in one of the revelations that the voice of the people is the voice of God; this is because they are taught alike, they are taught correct principles and when they are united, then their voice in regard to any principle becomes the voice of God, for it brings us into connection with him and his Spirit. You remember what was said in ancient times, by John the Apostle: "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."—1st John, v. chap., 8th verse.

We are told in the same chapter that there are three that bear record in heaven. Now, if you will examine these things carefully you will find something that is interesting. For instance, one of the witnesses in heaven is one that is a witness on the earth, even the Spirit, and when we are in the possession of this witness, having received it by the laying on of hands, we have a hope and a connection that reaches within the veil. We have the principles of eternal life made known unto us and our children, and we are heirs of God and of Jesus Christ our Lord. When this Gospel found us we had forsaken God, and the whole of the religious world had broken off from the truth, and they had formed another league, got in possession of other hopes, of another spirit, hence the feelings the servants of God have when speaking of these things.

Our brethren are and have been too guilty of dabbling with the wicked, instead of feeling that they are Elders of Israel, nobles of the earth and that they are above those little, contracted, narrowed-up influences. This is about the kind of feeling that we ought to have. What is there in the world that should attract our attention? Their gold and silver and clothing are all well enough, but have we not got them here? Yes, they are all here, we are here, and all that we have got to do is to pursue the even tenor of our way as the Lord wants us, and instead of being servants of the world let us be servants of God, and instead of being dictated by the world, let us be dictated by the Lord and be under the influence of the Spirit of God, having that intelligence, power and wisdom in our possession that is necessary for us to have as Saints of the living God that we may be harmless in the midst of a perverse generation, and that we as Elders of Israel may demean ourselves aright, and preserve ourselves humble and faithful in the sight of Heaven. Let us ever be ready to do anything that is required of us, that

the Almighty may feel towards us as he did towards Abraham of old. "I know him," said the Lord, "he will command his house and his children after him." Then what have we to do? We are the Saints of the living God, and let us bow down and worship him, and by our obedience to the principles of life show that we are the servants of God without rebuke.

How is the world going to be redeemed think you? If the kingdom of God is ever built up the Almighty will have to dictate things himself. Through what medium will he do this? Is he going to send his angels to gather the people? He has got thousands of them but he has his own way of doing things and that is through the Priesthood. If we are teachers we think faithful people ought to listen to us; if we are Bishops we of course think that the people ought to respect our council, and if Presidents we are anxious to see the people obedient, if so, is it not right for us to listen to those that are over us? All people in this government should listen to the head, for that is the order of God. It is all very nice; it is a beautiful theory: everybody under our rule must submit, our wives and our children must yield obedience; we all admire the beauty and order and harmony of the Church of God until it comes to touch us, and we are the only people exempt. We are very apt to show that we like a little of our own way, and that although God's government is very good for others that we do not like to be interfered with so much. If this be our feeling why do we act hypocritically? Why exact of others that which we will not do or yield ourselves? Why not, if we are the rich men we profess to be, be on hand, show our willingness at all times to do what is required of us, seek the Spirit of the Lord, for when we get that we will be willing to yield to its dictates. It is very easy to submit to law, and doubtless we should all be ready enough to submit if the Almighty should come and speak to us face to face; he chooses to speak by his messengers, to them we must yield obedience. Jesus said, in his day, what is true in this, "he that receiveth you receiveth me, and receiveth him that sent me, and he that rejecteth you rejecteth me and rejecteth him that sent me."

Brethren, may God direct us and help us to keep the commandments of our Father; I ask it in the name of Jesus Christ. Amen.

VARIETY OF GIFTS.—EXHORTATION TO CULTIVATE A SPIRIT OF CONTENTMENT.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, May* 11, 1862.

REPORTED BY J. V. LONG.

It appears in the economy of Heaven that there are a variety of gifts. Gifts differ, as described by the Apostle to the Corinthians, in the 12th chapter of his First Epistle. He says:—"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will."

These gifts are very apparent in the organization of this people. We possess a great deal of zeal, and sometimes it has proved to be not according to knowledge. For instance, the third number of the *Evening and Morning Star*, which was published in Independence, Jackson county, Missouri, by W. W. Phelps, held out the doctrine rather strongly that about nine or ten years would be sufficient to wind up the whole matter of the warning of the wicked nations and the gathering of the Saints preparatory to the coming of the Messiah. So zealous were some of the Elders at that time, and so certain that the Lord would shorten his work, that we expected long before this to see the millenium in full blast; and yet, although these anticipations have been fully realized, the work has progressed as rapidly as it possibly could without doing injury to itself. In order that this may be properly understood it may be well to consider the material of which this Church is composed. Its doctrines have been taught to every nation, kindred and tongue, where the Elders have had an opportunity of preaching to the people, and those who have from time to time embraced the doctrines of the Saints have been gathered together, bringing with them all manner of prejudices, notions and whims, and if too great a body of such material had been hurriedly brought together it might have been impossible, (though some people say there is nothing impossible with the Almighty,) but still I think that it might have been impossible to hold such an incongruous mass of materials together.

When the Elders were scattered among the Gentiles to preach repentance and baptism for the remission of sins, many would say how wonderfully these men preached! What smart men they were considered by those who heard them! These men acquired the ingenuity and the tact by which they handled the Scriptures with such ability that they were actually considered by the world to be very learned and talented men and some of them are known yet by the

sobriquet of "Walking Bible!" And all these men in their way are shining and brilliant items of talent and wisdom; a comparatively ignorant man, if he is humble, can go and preach the Gospel, and proclaim by the power of the good Spirit the principles of life and salvation. An ignorant man, who goes forth from nation to nation to declare the truths which God in his mercy has revealed, generally goes forth in humility and faith, and, by diligence and perseverance, he picks up and gathers into the Church men of every imaginable tradition, of every habit, of every custom and of every nation; after which they go and make each man throw away part of his foolish traditions just as fast as possible, and teach him true principles instead thereof; make the people live together in a city, a country and a State, and all pull together, as one well-organized community.

Now, I know really that we ought to be ashamed of our ignorance, and yet brother Musser has told us that we are a great deal a-head of the Western States. Really, if we are not we ought to be ashamed of ourselves. We have had wiser teachers, and not only have we had good tutors, but we have had practical lessons.

Mr. Trumbull, member of Congress from Illinois, made a remark at a meeting during the Mormon war, to this effect:—"I have been to Nauvoo; I was there when the Mormons were there, and if the inhabitants and citizens of the United States were as intelligent and industrious and as thrifty as the Mormons were then, they would be a long way a-head of what they are now." Lyman Trumbull is considerable authority upon this subject, he was Secretary of State in Illinois when we lived in Nauvoo, and no particular friend of ours. If we have not advanced as much as we might have done we have scattered the truth abroad. The wisdom of our President has taken the poor from the distant nations of the earth, brought them here and made them rich. You pass through this Territory to-day and you strive to find the man or woman that cannot get bread for supper. You cannot do it. You find the man or woman that is destitute of clothing, if you can. Such destitution does not exist. You may search the world in vain for a similar people, and you will find that a people so universally comfortably situated do not exist; and yet, these are the people who were so poor, who have been several times robbed and plundered of all they possessed, and who then came into the most desert country in the world, and here they have acquired this abundance which surrounds everybody. A polity has been introduced that benefits everybody, instead of leaving us to lay our own plans, and be at the shrine of wickedness and corruption. When a poor man comes to a Bishop and says, "I am hungry, I want some bread." The Bishop, like a father, says:—"Well, what can you do? We must find you some work, we must show you how to manage in this country so that you can get a living," The Bishop might take the old Gentile plan, give the hungry man a dollar, which he would spend and do nothing to provide more, and thus he will be kept eternally poor, but instead of this he finds him work, the man's way is opened, and, in a short time, he is rich, for he is able to live from his own exertions. Herein is manifested the wisdom of Heaven, which should be in the breast of every man in Zion, and it also shows the wisdom of that head which God has placed to guide us and make us a self-sustaining independent people.

If we go down into the States now we find them engaged in a war, and I suppose that the language that is

generally denominated the King's English, fails to tell the extremes of folly, wickedness, corruption and degradation that brought this war on. Tongue cannot tell it, the language we speak has not got words enough to describe it accurately. Friends and brothers are killing each other. It actually seems as though the vengeance of God was poured out upon them, and every time that either party suffer a defeat that party is filled with increased rage and vengeance, and they thirst for each other's blood. Such are the facts in the case.

The Prophet said the Lord was about to sweep the earth with the besom of destruction, and in that day the wicked would slay the wicked. I cannot tell how fast things will go, but I feel astonished when I see how the work has progressed since its commencement in the year 1830. You go into a corn field where the stalks grow too rapidly and you find them weak, and a very slight wind will break them down. You look at the progress of nations when they grow too rapidly, you will perceive that they immediately fall to pieces. It was so with the Mahomedan empire; it swelled in eighty years from a solitary wanderer to an empire consituting about a third part of the then inhabited globe. It is not so with us. This people is rising gradually. You can find men who have gone forth and baptized their hundreds, but few who have baptized their thousands, and if all the numbers that have been baptized into this Church since its first organization were added together I do not suppose that there would be less than a million, and but few of these have remained to the present time, the rest have built up cities for the Gentiles, and have populated such towns as St. Louis, San Francisco, and in fact almost all of the cities of California and the Western States. The rest are still labouring to build up Zion, to spread abroad the fulness of the everlasting Gospel and to save all who will give heed to its teachings and the dictates of the Holy Spirit, while those who cannot "bear the sieve of variety" are occasionally leaving the Church and going again to wallow in the wickedness of the world. There is now and then, one will go off and come back again, and they profess to be good brethren. They put me in mind of an anecdote. A wealthy parishioner sent his negro servant Jack to carry a sucking pig to his parson as a present for a Christmas roast, while on his way, Cuffy was called into a public house by one of his comrades to have a drink, and while quaffing his ale, some of his mischievous friends took the pig out of the basket and placed a puppy in its stead; Cuffy then went on his way and presented the basket to the parson, saying, "Sir, massa has sent you a present of a fine pig for a Christmas roast," the rev. gentleman pleased with the prospect of a fine dinner, looked in the basket, and exclaimed, "pig, you black rascal, it is a puppy; tell your master not to insult me by sending me a puppy!" Cuffy, on his return home, called at the ale house for another glass, when his comrades slyly exchanged the pig for the puppy: when Jack got home, his master said, "what did the parson say for the fine present I sent him?" "Parson said the pig was a puppy, that you insult him to send him a puppy." "Bring the basket to me." He opened it, and exclaimed, "it is a pig, you black villain." Cuffy in astonishment, and unable to account for what he saw, cried out, "Massa, I believe he can be a pig or a puppy just as he likes." This is just the character of those men that act in this way, they can be pigs or puppies, Saints or apostates, just as they like, and I do feel that if such men will

leave and stay away we will be contented with what we can raise independent of all those who are wandering abroad and trying to shake hands with the Devil. But I find that those who stay here, and do their duty and struggle to fulfil counsel, will increase in all that is good, while the others—pig and puppy—will all go to hell together. I know that we are very pious, and for want of better understanding makes mistakes in reference to blessings. Joseph used very often to get up and bless the congregation in the name of the Lord; President Young does so sometimes in a very emphatic manner, but are these blessings appreciated?

Now I do not care how much wealth you pour into the laps of men, unless there is in their bosoms the Spirit of God they are unhappy. You may also fill a woman's lap with riches, surround her with every imaginable comfort, and if she has not the Spirit of the Almighty within her, and the spirit of contentment she will be miserable. It is so with all of us; unless we have the spirit of contentment in our hearts we are miserable, and unless we can enjoy that spirit which brings happiness, inspires the soul and makes a heaven in every home, we shall be constantly uneasy. Watch the men who have gone abroad; if they become discontented the Spirit of the Most High leaves them, but if they do not get uneasy and unsettled in their minds they have no fear of death, but they rejoice in the enjoyment of the Spirit of the Lord and the spirit of mercy, then the light of revelation, peace, happiness and contentment are and for ever will be their portion. So will it be with all of us. These are the blessings of the Lord unto his faithful people. If a man has all the wealth in creation, and has heaped upon him all the honours and powers that the world can give, his soul is discontented and miserable, unless he possesses the Spirit of Christ.

I recollect reading in Seers' History of India of "an English envoy sent on a mission to Delhi about ten years before the emperor's death, on being introduced into their imperial presence, was surprised to see a little old man, with a long silvery beard, dressed in plain white muslin, standing in the midst of a group of omrahs (Hindoo noblemen) whose rich robes sparkling with jewels, formed a striking contrast to the unostentatious appearance of their sovereign." This Aurung-Zeb was remarkable for the simplicity of his habits and manners, which he constantly maintained amid the splendour of the most magnificent court in the world. He died at the advanced age of eighty-nine, in the fiftieth year of his reign. The very wealth and riches that were around him were misery to him, and the crimes that had put the other claimants to his throne into the grave, made him, in the midst of splendour miserably miserable.

Brethren, study to be content, and when we want to see if we can't go off to California and get some more spices and some things that we cannot get here; to surround ourselves with sweet-meats, let us just remember brother Musser's remark—"Shake your head." Emphatically, No; I love Zion better than all things else.

Now the facts are, the comforts of life depend upon the manner good things are used. You may get the choicest of this world's goods; I don't care if the wealth of the world is used to get the most delicious dishes for a man to live upon, in a short time they become sickening and nauseous and are actually injurious to the human system. Those who live in this way become weak and effeminate, and finally rendered entirely useless. For my own part, I say give me the good wheat and good plain living, then I

shall have strength, and stand a good chance for good health and long life.

There was a United States Judge died here, and just before his death he said:—"I have abused everything that is good, and know nothing that is good." This is the condition of the world. But with proper exercise and care, and the common food that is produced within ourselves, is sufficient for us, and it is calculated to develope the mind and body of man, and to lay a foundation for a race of men that shall rule the world. Now this is no wild chimera of the brain, for we are laying the foundation for the redemption of the human race; we are laying a foundation to make a fraternity of brethren, and to secure to each and all happiness and peace. The Lord himself has laid the foundation; and if any man wants to go away from here, let him go, but let him remember that he will be unhappy wherever he is.

May the Lord bless us and enable us to inherit a spirit of contentment, that we may inherit celestial glory. Amen.

RESPONSIBILITIES RESTING UPON THE SAINTS.—INCREASE OF POWER AND INFLUENCE.

Remarks by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, May* 4, 1862.

REPORTED BY J. V. LONG.

I feel gratified, brethren and sisters, at the testimony which we have heard this morning from our brethren, who have been called to go upon Missions. I realize for one that it is an inestimable privilege which the Saints enjoy, to meet together under such favourable circumstances as we do here, to strengthen each other, to give our testimony to the truth of what we know.

These brethren have been called to go upon foreign missions, and it is a high and honourable calling to go forth as ambassadors of salvation; and they will be blessed in this calling, if they will keep themselves pure and spotless before the Lord they will go in peace and return in safety. This blessing is for those who go and have to mingle among the wicked nations of the earth. While absent from home they are encircled with the prayers of the faithful Saints, and they are enshrouded with a mantle, so long as they preserve themselves pure and holy. We seal these blessings upon them whenever they go forth upon this great Mission. I say I feel to rejoice that we have the ability, the power and authority to send forth these messengers of salvation to those that sit in darkness and in the shadow of death, and I hope

and trust and know that these brethren will be the means of accomplishing a good work upon the earth, and of establishing those principles which lead to life and salvation in the kingdom of God. They will gather the people together in these Valleys, for the Saints have no desire for the fellowship of the world. Some gather up here, it is true, for other objects than the worship of God, but they are not the right kind. There are those brethren and sisters who come here for the love of righteousness and they are the majority, and will doubtless remain in the majority, for this kingdom will never be thrown down nor given to another people. There are those who come here filled with the leaven of unrighteousness, having given way to the tempter until they got it planted in their own bosoms; they do not feel satisfied when they get here, for they have not purged out sufficient of this leaven of unrighteousness; they soon seem to prefer another kind of society; they feel uneasy unless they can be where wickedness abounds, where in secret, they can wallow in the wickedness of the world. I am glad, for one, that they have to go somewhere else to gratify their unhallowed, selfish propensities. They want to go to the eastern nations where they can wallow in the filth of the wicked. I am glad and rejoice that they have to go away, if they cannot be satisfied with the pure principles of the Gospel, and enjoy themselves in the fresh air of these mountains. Here we have peace and enjoy happiness and so can all the right-minded. We have contentment, and take pleasing and solid comfort in real enjoyment for we are placed upon a platform where we shall go forth conquering and to conquer; and here we can hoist the banner of righteousness and all can be shielded and protected beneath its folds; we can labour to redeem the earth, and cause it to bring forth from its elements and draw therefrom those things needful for our own comfort, and we can thus be delivered from the power of the oppressor.

Our brethren and sisters have been shamefully oppressed in their native countries; they have lived where their fathers before them lived, and so long as they continue in this way they are not and will not be able to gain one iota, nor to advance in the scale of intelligence; they have not taken one step to improve themselves or their children temporally or spiritually; they are bound as it were hand and foot, in those old countries. But when the Gospel goes forth and they receive it in good and honest hearts, these fetters are broken off, and they are then placed upon a platform upon which they can improve, in fact there is then nothing to prevent them improving and exalting themselves and gaining for themselves an influence in the midst of this people. They can gather up to Zion where they can gain a temporal support, and in due time become independent and happy, following the pursuits of truth and virtue. This is one great blessing which the Gospel brings to many poor persons in foreign countries as well as in our own land.

Well, brethren, we have great cause to rejoice in these things, and in all the blessings which flow from the Gospel of salvation. We have a pleasant, agreeable country, we enjoy freedom; we have communication with the heavens, and through that medium intelligence flows to the minds of the children of men. We have the authority of the Holy Priesthood which has been conferred upon the children of men from our Father and God. How it becomes us then to appreciate these blessings. We have no time for carelessness, but every hour and moment should be

occupied to promote the interest of our Father's kingdom upon the earth; to preserve the keys and power, which the Almighty has conferred upon us, pure and holy before him; to preserve ourselves and our influence before high Heaven, and then all will be well with us.

It is a new era in which we are living; and it is a new light that has dawned upon this people; and power and influence is increasing and will continue to increase among the people of God continually, for this is their destiny; and although they may not understand the growing influence and power of this mighty work in which we are engaged, still they are flowing *in a steady stream unto this people.* What is there for this people to accomplish and perform? It is their business to preserve this Priesthood untarnished, that wisdom may flow unto them through its holy influence, that they may know how to wield the power thereof for the best good of the kingdom of God. It becomes us well to understand this, that we may not unwisely wield the power that is and that will ere long be put into our hands. This is what the wicked nations have done with their power, but it will not do for us No, for if we were to use it in this way, all the authority and power ever given would be taken away from us, as it is now being taken from them. But, if we are faithful, power and influence will continue to flow unto us until the kingdoms of this world shall become the kingdoms of our God and of his Christ. Then let us step forth to do good, and whenever we have the opportunity let us assist in the great work which lies before us; and let us labour to preserve this power upon the earth, that there may be an ensign to the nations, and an emblem of righteousness to all people.

It is the inestimable privilege of this people, if they will receive and honour it, to establish the principles of righteousness and truth, and to establish that kingdom which shall stand for ever and ever. It is our privilege to become pillars in that kingdom, to bring it forth, to honour and sustain it. It is a temporal work; everything is requisite for the kingdom of God that is needed for any other kingdom, except wickedness. We want to build up cities, and to cultivate and beautify the earth, and make the place of the Lord's feet glorious. Every excellence, power and blessing belongs to the Saints of the Most High God, if they will prove themselves worthy to receive them. We have means to perform foreign missions, to save the people; we have also means at home to bring forth the grain to build up cities and temples, and to go forth upon the right and upon the left to protect the right, and to develope the resources of the land into which the Lord has brought us; to shield ourselves from the wicked and ungodly, and thwart them in all things. All these things have to be done. We have all missions to perform, some one kind and some another.

We have now before us a temporal work in building the Temple; and in order to do this, we have to make the State road passable for teams; and to do this, it is necessary to raise it in all the low places, to open the ditches and allow the water to run off. This is a temporal work that must be attended to, day by day, until it is completed. The stone-cutters are lying idle for want of stone. We do not want the road lost now, after so much labour has been bestowed upon it.

There are a great many rumours afloat about the expeditions that have gone out from here, and I want to say that they are not worthy of your credit. And I want to say that it is all right with regard to those expeditions going forth, and will result for

the benefit of this people. The people of this kingdom are minute men, or should be, and they should be prepared to go as circumstances shall direct, and in this way we prove ourselves before God, that we are ready to do his will, and to do his bidding. The requisition was made by the proper authority at Washington, and was readily responded to, as has always been the case when a call has been made through the proper channel, and the compliance with this call will result in good. Our brethren will perform their duties and do honour to their country. It is our country; we are citizens of the American Government, and we have a right to act for the preservation of its institutions, and we have always done it whenever called upon, and we have shown ourselves ready to respond to our duty as good citizens, no matter what usage we have received in return. This proves a weapon in the hands of this people for their defence. Let us feel contented to respond to every call that comes from the proper source, let us do it with full faith and confidence believing that it is right.

If there are those among us who want to go to the world, let them go till they get their fill, and we would rather they would do this than stay here and contaminate the Saints of the Most High.

Let our brethren who are going on missions keep themselves pure and unspotted from the world. We know that we can perform a mission in the world and mingle with them as far as shall be necessary, without partaking of their wickedness. Our Missionaries are obliged to mingle with them more or less; and, in fact, we are all in the world, but it does not prove that the Saints are obliged to mingle with the wicked and carry the wicked in their bosoms, but they can keep themselves upon the platform of virtue and cleave close unto the Lord.

Our brother, who was speaking, in his remarks conveyed the idea that he had a greater degree of the gifts of the Spirit and happiness therein before he came here than he has now. This is a mistake, in my opinion, for the power of God is manifest more strongly by contrast in the world, even as light shines in darkness. Here are the ordinances of the Church administered continually; and the healing power is not noticed here as much as in the world; if there is one case of healing in the world, it is a marvel, whereas, here it is so common an occurence that a case of healing is less noticed or thought about. The Spirit of light penetrates into the world, where the darkness is such that it may be felt, but here it is swallowed up in the greater light.

This people are gaining influence and power with the Heavens, and they are enjoying more of the blessings of the Heavens than are enjoyed anywhere else upon the earth. I know when clouds spread over the wicked nations, this people feel it, even as the telegraphic wire is affected by approaching storms. When a cloud looms up over the people in the Valleys, it is felt to the utmost extremity of the earth. The Elders have borne this testimony time and again. They have frequently, when any great movement has been about to be made against us, known the designs of the enemies of this people; a knowledge of what they purposed doing has come as by a shock of electricity, and thus by the inspiration of the good Spirit they have known the intentions of those that concoct in secret against the welfare of the people of God; and, by the same Spirit of revelation have the Elders abroad known of any great and important movement at home. Through this same influence at home,

here in Zion, has the President seen and known, even as he has understood a book that was open before him, what were the intentions of our enemies, and he has often told us their most secret combinations and devices; and the very extent of their hearts has been revealed to him, and, at the same time, their power of accomplishng what they have designed has been shown to him, and to what extent they could carry out their plans. He has always seemed to be forwarned, to enable him, I suppose, to take measures to thwart their unholy plans and wicked devices; and have they not been thwarted? You, yourselves, are witnesses of these things, and as this people improve and learn to preserve themselves pure before the Heavens, so will the gifts and graces of the kingdom be multiplied unto them, and as they get wisdom to operate for the benefit of the kingdom and for their own benefit, so fast will they obtain the power to carry out their righteous intentions. We should not seek to have power any faster than we can use it for good.

Well, brethren, I bear my testimony, in addition to the testimony which has been borne here to-day, of Joseph Smith and of Brigham Young, that I know them to be good men, chosen of the Lord to perform a great work in the last days. I also bear my testimony to the truth of the Gospel which we have embraced; I know it is of God, and it will lead those that are faithful into his presence; and that they will ultimately triumph over all enemies and reign upon the earth; I know it will exalt all who are humble and faithful unto the end of their probation. I pray God to preserve you and me, and help us to be useful in our day and generation, and that we may make it our business to seek to build up his kingdom, and maintain that power which the Almighty is establishing upon the earth; let us labour to lift aloft the banner of peace and truth, and walk worthily before the Lord that we may receive the blessings which our religion will bring unto us, if faithful.

May God help us to do these things, is my prayer in the name of Jesus, Amen.

INFLUENCE OF PARENTS IN TRAINING THEIR CHILDREN.—POWER WHICH ACCOMPANIES THE ELDERS WHEN HAVING THE FAITH AND PRAYERS OF THE PEOPLE.

Remarks by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, May* 25, 1862.

REPORTED BY J. V. LONG.

I certainly feel it a privilege to listen to such instructions as we have had this morning. I feel that we are a favoured people; and that we can have instructions continually poured out upon us day by day, and Sabbath by Sabbath, that are calculated in their nature to reform, to elevate and instruct the mind. The principles of our religion exercise an influence over the minds of the people which is calculated to lead them in the paths of virtue, truth and sobriety, and in that way which will best conduce to their happiness here and hereafter. Many reflections pass through my mind when I look abroad throughout the length and breadth of this Territory, and view the position of the Latter-day Saints who are gathered in these valleys of the mountains; and when I consider the object and purpose that have brought them here and that are keeping them together, view the vastness of their desires before high Heaven, their wishes in regard to themselves and posterity, their strong faith and unison of purpose which have caused them to take the course they are now pursuing, I consider it is a sublime spectacle to behold. Think of a community of thousands and tens of thousands actuated by one and the same purpose, and that the most noble in its nature, and that they are using their exertions for the establishment of peace and righteousness upon the earth, continually seeking to produce a oneness in all their manifestations towards each other, in their public instructions and in their daily walk and conversation, using their life to do those things that will exalt the human family and striving to walk sin and iniquity under their feet. The consideration of this subject causes very strange and yet good reflections to pass through my mind. When I look upon this people and consider the subject of their present and future progress, when I view the matter in this light, I conclude that the feeling and desire with the great majority is to have righteousness prevail; and I know that this feeling exists to a greater extent here than it does anywhere else upon the surface of this globe. As was remarked last Sunday, by brother Taylor, if sin and iniquity bear sway, although the people may have here and there good principle, something among them that is calculated to do good, here and there an item of essential doctrine, and occasionally a few good men who seek to sustain good principles to exalt virtue and truth, yet these are overbalanced by the wicked and ungodly, and hence that people cannot enjoy pure and unalloyed happiness.

There is no power but that of the Almighty that can sustain these Heavenly principles, and it can only be accomplished by drawing the people out from the nations and

placing them where they can overbalance all wicked influences and have the predominance over the evil. This is our situation, and how does it become us to act as the repositories of these favours? Should we sink into sin and iniquity, or should we continue to improve in the knowledge of God and to increase in those principles which lead to exaltation? We should endeavour to eradicate evil from our midst. What is our prayer? Is it not that those who work wickedness may be rooted out, and that those who work righteousness may be left to inherit the land? But how often do we see in our own experience little departures from these principles of right? Men swayed this way and the other by the influence of evil, just as brother Cummings said, though it may be ever so slight, yet it gives the Enemy the advantage; it leads men astray, takes them into darkness and error. We can see the individual who is thus swayed as he becomes completely darkened in his mind, and finally we see him stray from the fold of Christ.

This is the way with some of our young men who have been brought up by good, pious and righteous parents; and it is also to be regretted that we sometimes see those fathers who have been long in the Church lead their children to do evil by their improper examples, and not, perhaps, designing to use that kind of influence which will lead their offspring to the commission of crime. But, I apprehend that when a child comes to maturity he will have to stand and act upon his own volition; when he comes to this state he has both the knowledge and the power to act for himself, and in that case the responsibility attaches to the child and not to the parents. How often do we see children following in the path of their parents? If the parents are industrious we naturally expect that the children will follow in that path, but if parents learn their children to do that which is not right, they are apt to grow up in sin. I believe that the child is naturally honest, but when this feeling to do wrong first penetrates the mind of the child it causes it to look and wonder in astonishment, and it can scarcely comprehend what the parents mean. I have thought frequently upon this subject, and I have seen circumstances where the child could not comprehend the evil or the cheat that was intended, when it would appear to be bereft of its senses and to be completely astonished when it comprehended what was intended by its parents. Now the child has the utmost confidence in its parents, and when it comes to maturity that confidence will be retained, provided the parents do not forfeit it. I believe that the child is astonished when it discovers any departure from truth on the part of its parents; I consider, therefore, that the responsibility, to a great extent, is with the Elders and those who are over the people in the community. If confidence be impaired in the parents, then all the children have to look to for instruction and guidance are those who hold authority among the people. I know there are people here who are lawless and who do not consider the rights of their neighbours, and it is as it was said anciently, "My people do not consider." Parents do not consider that the eyes of their children are upon them, reading in their looks, acts and words that which will be incorporated in their own nature and manifested in their future career. Children are continually watching, and they imitate everything they see, and, in fact, generally speaking, they are very great at imitation. Then, how circumspect and how careful should parents be to instil righteousness and holy principles into the young and tender minds of their

children; remember to teach them principles of honour, teach them to avoid everything that has the appearance of evil, and let them be taught to look down with disdain upon those little peccadilloes and little nasty tricks that are sometimes indulged in. Some have been taught that certain little mean tricks are according to the way of the world, and, therefore, they have indulged in them. I despise such performances, and I like to see a man above that which will lead to dishonesty. Here are my brethren and sisters who have come from different parts of the world, and who have been traditionated to do a great many things that are contrary to the spirit of the Gospel, but we have had instructions in this kingdom to put away far from us all those practices that are contrary to the spirit and genius of our own religion. Who will act in this way when they can see very clearly that these little things will lead them on to still greater? It has been quite a common practice with some to steal the soap and the clothes of those for whom they were washing. Such practices are as common as anything that occurs in their lives; they have been trained up to such things all their days, and their fathers before them from generation to generation. Well, shall they carry on these little petty stealings in this generation, or shall they quit them and teach their children to do so too? Has not the Gospel placed them upon a platform where they can live without continuing in these evil practices? They doubtless have their apologies for these things in the old country where they are oppressed, and, as it were, trodden under foot of men, but here it is not so, for the Gospel will redeem them, exalt them, and bring them up to where they can live better without these practices than with them, and where they can leave these things off and have the confidence of their brethren and friends, so long as they do not attempt to drag these evil practices with them into the kingdom of God. I tell you the kingdom of God will do you but little good, unless you forsake all your evil ways and turn unto the Lord our God with full purpose of heart.

Let us not have such things hanging around us, nor permit ourselves to transmit any of them to our children, but let us purify our own hearts, and then let us set before them pure and holy examples. I speak of these things with a view to have the same remarks apply to all the evil influences with which the Devil has afflicted the world. I am aware that there are those both around us and amongst us that would be glad to see these kind of practices triumph just as they do in the world, and then the Enemy of all righteousness would have the people in his own hands just as he has in the world. But we have the privilege of overcoming those things, and have been placed in a position where we can combine our energies for the accomplishment of those which are required of us, ever seeking to do good, having had our hearts touched with those principles which have come from heaven. In this way we can rid ourselves of those evils which prevail within the rest of the world.

Let that father who sends his child to feed his horse in his neighbour's pasture over night and to bring him home before morning, consider what influence it will have upon his son in after life. Would it not make a thief of him? It would; and it would frame his mind for trespassing upon his neighbour whenever he might have the opportunity.

Man is the most independent being upon God's footstool, for he has his free volition to do right or wrong; he has the power to reject the evil and choose the good if he chooses,

and if he wants to consign himself to oblivion and go back to native element let him follow in the path of the ungodly; but, if, on the other hand, he wants to endure and dwell with God and holy angels, to have knowledge and power to understand all intelligence and finally become one of the Gods of eternity, let him take a course to produce that effect, and let him use his influence to bring to pass that which is calculated to exalt and bring him up finally upon the platform of the Gods of eternity.

We are here upon God's footstool and we have all the privilege and the power to take either course—to take which road we please. Here through the goodness of God in these last days mankind have a privilege which they have not had for many generations that are past and gone. Here a man can live and pursue the path of righteousness, truth and virtue and none dare forceably drive him from the path of right, but, if, on the other hand, a man is not honest he can join with the wicked and ungodly. A man who has a disposition to do right can here prove his integrity in all the relations of life, in all the intercourse he has with men on the earth he can increase his power to do good, and none will attempt to hinder him. This is a great privilege, and one that does not belong to all the people upon the face of the earth, but it accrues to the people of these Valleys because they have been gathered out from the nations and brought under the influences which prevail here. And where these principles are cherished and taught by the servants of God, where they are urged continually upon the attention of the people, where the people practice them and shun the evil and live for happiness and glory there is present peace; but if they take another course and neglect those principles of light and intelligence they will be led to ruin and be subjected to all kinds of disasters. We can see clearly that those who are supposed to be righteous can be so in the nations of the earth, though not so easily as they can here, for it is very easily to be seen that the influence of the good Spirit and the principles of eternal life cannot be used to the same extent there as in these valleys and mountains.

When Joseph was in Egypt he could preserve his integrity before Potipher and Pharaoh, and so it is with our Elders who go out from here to perform duties that may be assigned them among the nations of the earth; they can preserve their integrity, and by cleaving to those principles which they have learned while here they will have power over the Tempter, and they will return when they have accomplished their missions in peace and safety, for the Lord will preserve them from those evils which are calculated to lead them into disgrace. This is the advantage of those who go forth from the midst of this people; they have the faith and prayers of all Israel to shield them from the powers of darkness and from those influences which would otherwise lead them to commit sin; by these means are the Elders of this Church preserved when in the midst of wickedness. This is a great power that is upon the earth, and it is here because holy and righteous principles exist and are practised among this people. These are some of the benefits derived from obedience to the fulness of the Gospel, and it becomes us as Saints of the Most High to strive to preserve ourselves pure and holy before him, to take hold of good and righteous principles like men and women of God, to labour to sustain our present existence, to sustain ourselves by drawing from the elements all those good things which he has placed within our reach, and thus become a really independent people,

to be no longer dependent upon those who would gladly sell us for the cloth we have to wear. It becomes an experiment for us to sustain ourselves, though not exactly one that is liable to fail, but it is to see whether a righteous and holy people, coming out from the world, can draw from the elements that have been previously scattered around them for their own immediate sustenance and support, or whether they will for ever be dependent upon those who would destroy them.

We have made good progress in these valleys of the mountains, and it is truly encouraging to look around and see what has been accomplished within fifteen years. Still there is a great deal more to be done. When ancient Israel went out of Egypt, a vast host of them, the Lord administered to their immediate necessities, and ordained that their clothing should not wear out, and in this way they were freed from labour while travelling in the wilderness; the Lord himself combined the elements for the benefit and support of that people. Now, we have been brought a far greater distance than they were, but the manna from heaven has not been showered out upon us as it was upon them. We have had to exert our intellect, to delve in the earth, and to a great extent we have succeeded in bringing from the elements our food and clothing. I think this is a far greater work than that which Moses brought about, and we are doing it without that mighty interposition which seemed to be necessary in the days of Moses, though the Lord has truly been prolific in blessing the earth since his people came to this country. What have the servants of God done since they came here? The first thing was to dedicate the earth, the air, the water and the mountains, and this blessing has been poured out upon them and upon the people, and through the blessing of High Heaven, the earth has brought forth to the sustenance of his people. Is there not a dignity in this labour which we are performing? In endeavouring to bring from the elements things necessary for our support? I say there is, and there is an honour that accrues to the Latter-day Saints for their indefatigable exertions in this respect; it shows that they are alive to the work of the last days, that they are exerting themseves to build up a city and a kingdom wherein shall dwell righteousness, to the defiance of the Devil and his hosts. What a glorious sight it would be to see the united hosts of Israel present one mighty and unbroken phalanx against the wickedness of the world. If this were the case could the Devil or wicked men break such a band of united brethren? No; they would say come on, let the surges of opposition roll up against us, and still we will stand steadfast being of one heart and one mind. What is there that this people could not accomplish if they would preserve inviolate this integrity, and stand shoulder to shoulder in all the acts of their lives, to sustain one another and those that are placed to guide and dictate in the kingdom of God? There is nothing but what could be done by a union of this kind, for it is your privilege, and it is also the privilege of all the Latter-day Saints to be united in doing that which is good, and I am happy to say that this is the case to a great extent, but still the people might do more towards concentrating their energies for the welfare of Israel. There are a great many mean little acts manifest themselves yet, at this advanced day; these we should all seek to reject and begin anew with ourselves, and see that none of these things are traced to our bosom.

Brother Cummings does not pretend to train up his children to walk

in these bye and forbidden paths of which I have been speaking, neither do I nor brother Brigham nor many others, still there are others that turn out vile and do those things that are wrong. But the time must come that righteouness must prevail, or else we have no privilege, no promise of the future, and in fact without it we have nothing that is any better than that which is possessed by anybody else, and we had better have stayed in the world and served the Devil at the places where we came from than to have come here for such a purpose. All those who feel like continuing in this way had a great deal better be somewhere else striving to introduce such evil practices as they have brought from the old world. A Gospel of salvation would reform every son and daughter of Adam, if they would let it, and it would bring them upon the platform of redemption, for the Gospel is redeeming in its qualities; it is ennobling in its nature, and it leads on to great and glorious results, and if we wish to be the recipients of its benefits it is for us to turn from the path which leads to destruction, and walk continually in the path of life. I truly feel an interest in this people, because they are of the class who are striving to do right; I feel proud to be associated with such a people as this, with all the follies which I cannot fellowship and which, in connection with others, I shall try to overcome, and to redeem this people from all evil. I say that we are a good people, and far the best people that live upon the earth, and let us try to get rid of things that are contrary to the spirit of the Gospel as fast as we can, and try to induce the people by whom we are surrounded to increase in the love of God, to hate that which is evil, and by the love which they have for the principles of holiness, cause them to hate iniquity and love righteousness. The presentation of these things to the minds of the people will do good, it will be a means of imparting to them the influences and principles by which we are inspired. In this way, perhaps, we may redeem some of them and bring them back to where they can have the honour, the glory and the peace which are the reward of the righteous, even of all who eschew evil and do good.

Let each and every one exercise their influence in this way, to promote holy and righteous principles upon the earth. Religion is glorious where it brings peace to the soul and contentment to the mind. Let us abide in those things and keep ourselves within the scope of those holy influences that do predominate and prevail in the midst of this people, and do not let us run here and there after things which do not concern us. If we want to be blest by those predominating principles and influences which the Lord has placed here, far from the power of the wicked, let us not by any act of our own throw ourselves outside of those influences. The moment we do it of our own volition we tread upon slippery places. Men may go away from here when they are sent by proper authority, when they are wanted to accomplish a certain purpose, and they can retain the Spirit of the Almighty, but when they go without being sent, of their own volition, then they have no assurance that their feet will not slip; they have not the faith of the people to help them; the angels have no charge to preserve them, and particularly those that leave and go into sin and iniquity, and are finally captivated by Satan. And, supposing they only go to Salmon river or California and return, perhaps having a little of the leaven of life, they return with the spirit of the world upon them. Have we any examples of this kind? If we have let us look at them, and from

the lessons of the past let us look at the results of the future. I have seen them come back with a little gold, and it has almost invariably ruined them, nine cases out of ten this has been the result, and if they have not succeeded as well as they thought they ought to have done in the midst of the Saints, they are found with curses upon their lips, such as the inhabitants where they have been are accustomed to indulge in: they do not respect the Sabbath, they do not meet in the Tabernacle with the brethren to learn the word of the Lord, neither do they meet anywhere else for any good purpose, but they may be seen in the streets racing their horses, or cutting up some kind of useless folly, wasting their time till their money is gone, and then they have nothing to do but to go back and get more. They go, and perhaps get a less sum than they did the first time, but no matter whether they do or not they are never contented. This has been my experience, and this is the best, the fairest and the smoothest light in which I can view such cases and speak of them. This course of life, so far as it has an influence, disqualifies the young man from making a good, humble, faithful follower of Jesus; it disqualifies him from becoming a Saint of the Most High. This is my experience; you can look at the subject with your own eyes.

There are quite a number, and some good men among them, that want to know if it is counsel to go out on the road to trade. I tell them that I have no counsel of that kind to give, neither have I heard the President give such counsel to any one. If I want to go out on the road to trade, taking butter and eggs and such like things, and my Bishop and President want me to go, then I should feel that I could be preserved. I should doubtless feel it to be a great burden, and as for seeking for such an opportunity it would be far from me, for I certainly would not wish to go unless I was wanted.

I mention this matter because many have asked me about it, and I have universally told them that I have no such counsel to give. It is a blessing to live in such a community as this, and I feel that it is not safe for any one to use his own volition to go outside of this influence. This feeling is what has led my mind in this way, and I pray God to help us to stand upon this platform where we can be preserved from the influences of the wicked, and keep ourselves so that we cannot be led astray, nor be swayed to and fro by every wind of doctrine or example that comes along, but that we may seek for wisdom and knowledge, that our minds may be prepared to receive the teachings we hear from day to day.

May God help us to do right, and cause truth and good examples to sink deep into our hearts, that we may cultivate every virtuous and holy principle, is my prayer, in the name of Jesus. Amen.

ETERNAL SALVATION.—CONTINUED IMPROVEMENT BRINGS EXALTATION.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, September* 14, 1862.

REPORTED BY G. D. WATT.

The subject of eternal salvation is or ought to be interesting to all people. All the forms of religion which have been invented by the different sects of the day could never make one single line of Scripture. They have shut up the door of immediate revelation between God and man, and it does not seem to occur to them that this is the only means upon which the world can ever attain to the knowledge of God. All their religion and piety for many generations past have not produced one word of Scripture for the guidance of mankind to salvation in this and in the next existence. While they hold up the Bible as the all-sufficient guide to the possession of life eternal, they at the same time inculcate a principle which would never have given them a Bible. They fasten their faith and hope for salvation upon revelations given to another people, in another age and under other circumstances.

When God has a people upon the earth he gives them living oracles, and communicates his mind and will to them for their present and future exaltation, as well in one age as in another. The Old and New Testaments, yea, all Scriptures are made by this process. Prophets and Apostles are the mediums through which the Almighty communicates his will to the children of men. Revelations given from God to us are more binding upon us than revelations given to another people, because they are in accordance with our wants and circumstances, and fit our case more perfectly than revelations given to another people many generations back.

This generation is responsible for the revelations of God given to them; if they receive them, blessed are they; if they reject them, woe is their doom. The words of God sent to this age by Joseph Smith, the Prophet of the Lord, and by his Apostles, is a dispensation of good will to all men now living, and they are responsible to God as to the manner in which they receive or reject it. These words are for their salvation, if they see proper to accede to them.

We talk a great deal about exaltation. We look for exaltation in the heavens—in the eternities which are before us. We expect the Gospel of salvation to exalt us. Where and when is this exaltation to commence? Some do not expect exaltation until after death. This is a mistake. Our exaltation commences in this world. That individual who has received the light of truth in his own bosom, has the base or foundation of his exaltation formed within him, and if he progresses in the knowledge of God—in the things which pertain to eternal life, he is in the road to exaltation, otherwise he is not. That brother who redeems himself from the habit of drunkenness, or from any other vicious practice, and suffers the holy principles of the Gospel to work in him for his redemption, is exalting himself in the kingdom of God.

The work of exaltation is the work

of this probation, and has to do with every duty that pertains to it. That sister who seeks diligently to order her own conduct and her household; who seeks to bring forth from the elements for her own support, commences in the right way to obtain exaltation; she exalts herself in the sight of her husband and in the sight of all good men. She can be economical with that which she handles for the use of her household, whereas, before she has perhaps been wasteful and prodigal of the rich blessings of God bestowed upon her. In making this reformation she has taken an important step in the way of exaltation in this world for exaltation in the world to come. That man who improves in the cultivation of his farm, in the cultivation of fruit, who plants a single fruit tree if he does no more, and cultivates it, and cause it to bring forth more fruit, he has done something towards his exaltation—has made one step towards redeeming the earth from sin and iniquity, and from the curse pronounced against it. It was said to Adam "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field."

That man who commences to keep himself clean, whereas he has been brought up in filthiness and dirt, is engaged in the good work of exaltation upon his own person. That housekeeper who has been slatternly, slothful and filthy in her habits, and begins to be thrifty, industrious and cleanly in her household pursuits, commences the work of exaltation in that household. Those who ornament their houses and their gardens, making nice tidy fences, who ornament their fields, making everything pleasant and agreeable around them, commence the work of exaltation, and make a heaven at home for their wives and children; a home to which their children in after years will look back with pleasant reminiscences, regarding the home of their childhood the pleasantest place they ever saw. A pleasant and happy home has its influence in creating in the young mind a love of order—a love of all that is beautiful, cleanly, virtuous and true.

We can commence our exaltation upon this earth by trying to redeem it and ourselves from the effects of the fall, and continuing to progress in every good word and work. If we build a house and wish to build another, we have the experience of the one we have built to improve upon in building another. If we have raised one crop of grain, or one tree, we can improve upon that experience in raising more. Thus we progress and become exalted more and more. This same principle will hold good in any pursuit of life—rural, mechanical, scientific or philosophical; whatever efforts we make to inform our minds, we have it in our power to do better still, gaining more knowledge and intelligence as we progress in life.

If by the enlightening aid of the Holy Ghost, that leadeth into all truth, we strive constantly to improve in all things we shall set ourselves about, we can improve faster than those who are not blessed with its influence, because our actions are based upon a principle of heavenly light and intelligence, giving us power to excel in all things we set our hands to do in righteousness.

Truth will prevail, while all man-made systems, on which the whole world stands convicted before High Heaven, will be swept away, as this people and this work progresses, because truth must and will prevail.

Let those who have not yet commenced to make improvements begin the good work at once; and let us all be constantly satisfied that we are

doing something for good day by day. Inasmuch as we have been wicked, let us no longer be wicked. We have a standard of righteousness in our own bosoms; let us be actuated by it in all that we do. Let us be righteous, holy, truthful; walking wickedness under our feet, exalting righteousness in all our ways, that it may rule in us until sin and its consequences shall be subdued, and we gain a victory even over death and the grave, and life eternal shall reign supreme upon the face of the whole earth. I ask God to add his blessing in the name of Jesus Christ. Amen.

APOSTLESHIP OF JOSEPH SMITH.—DESTRUCTION AWAITING THE NATIONS.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, August* 31, 1862.

REPORTED BY G. D. WATT.

We have just been listening to the testimony of one of the Apostles of the Lord Jesus Christ, also an Apostle of him whom the Lord has called in our day to establish his kingdom no more to be overcome by wickedness on the earth. To say that we are Apostles of Joseph Smith is rather a dark saying to many. Jesus Christ being sent of the Father to perform a certain work, became an Apostle. It is written in the book called Hebrews, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful and all his house." The Saviour called upon a number of men to assist him in the work his Father had sent him to do, and sent them into the world to proclaim his mission and Gospel, instructing them to baptize all believers. In this way they became the Apostles of Jesus Christ, and at the day of his coming they will stand at his right hand in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory to judge the whole house of Israel.

Joseph Smith was the first Apostle of this Church, and was commanded of Jesus Christ to call and ordain other Apostles and send them into all the world with a message to all people, and with authority to baptize all who should believe the fulness of the Gospel and sincerely repent of all their sins. These other Apostles are Apostles of Jesus Christ, and of Joseph Smith the chief Apostle of this last dispensation.

Joseph Smith has laid the foundation of the kingdom of God in the last days; others will rear the super-

structure. Its laws and ordinances, its blessings and privileges have been laid before all people who would hear; the testimony of God's servants has sounded like the voice of a trumpet from nation to nation, and from people to people, warning the honest and meek of the earth to flee from Babylon to the chambers in the mountains for safety until the indignation shall be past. If all the inhabitants of the earth had been as diligent in searching out the truth and as willing to receive it as hundreds in this congregation have been, the world would have been converted long ago. But few people, compared with the masses, have ever received and lived the Gospel of Jesus Christ, in any age of the world in which it has been preached.

Enoch possessed intelligence and wisdom from God that few men ever enjoyed, walking and talking with God for many years; yet, according to the history written by Moses, he was a great length of time in establishing his kingdom among men. The few that followed him enjoyed the fulness of the Gospel, and the rest of the world rejected it. Enoch and his party were taken from the earth, and the world continued to ripen in iniquity until they were overthrown by the great flood in the days of Noah; and, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

So sure as the Lord called upon Joseph Smith, jun., to bring forth his Gospel and establish his kingdom, just so sure will he hold this generation accountable for their acts in relation thereto. If any people reject the Gospel, God will destroy that people or nation. The majority of the people of the world declare that Joseph Smith was not called of God. If they know that, then are they safe in rejecting his testimony. I know that he was called of God, and this I know by the revelations of Jesus Christ to me, and by the testimony of the Holy Ghost. Had I not so learned this truth, I should never have been what is called a "Mormon," neither should I have been here to-day. The world is as uncertain of the calling of Joseph Smith, as their religious ministers are that they are called of God; they hope they are so called; they hope they have experienced a change of heart; they hope they are renewed in spirit; they hope their sins are forgiven; they hope the Lord is gracious to them, &c., &c. If I did not know that my sins were forgiven, my hope would do me but little good.

For argument's sake I will say, if we should be mistaken as to the legality of Joseph Smith's calling, we still bear the same relationship towards the heavens as any other portion of mankind, and have the same chance of salvation, standing on equal grounds with them. Joseph told us that Jesus was the Christ, the Mediator between God and man, and the Saviour of the world. He told us that there was no other name in the heavens nor under the heavens, neither could there be, by which mankind could be saved in the presence of the Father, but by and through the name and ministry of Jesus Christ, and the atonement he made on Mount Calvary. Joseph also told us that the Saviour requires strict obedience to all the commandments, ordinances and laws pertaining to his kingdom, and that if we would do this we should be made partakers of all the blessings promised in his Gospel.

We have already been made partakers of the blessings of the Gospel which he promised to his disciples. One in particular I will name, and that is peace, Jesus says, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of

good cheer: I have overcome the world." There are hundreds now before me who can testify that in the world they have had tribulation, but in the Gospel, as we believe it, they have found peace. Again, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven, for in the like manner did their fathers unto the Prophets. Have the world separated the Latter-day Saints from their company? They have. For what? For disobeying the laws of the land? No. They cast them out for believing in Jesus Christ and in Joseph Smith as his Prophet. This whole people were cast out for believing that God spake to Joseph Smith and chose him to be his messenger—his Apostle—to this generation. I testify to you that we were not cast out for teaching and practising the Patriarchal doctrine, as our enemies now declare, for at that time it not been published to the world, but it was for believing, preaching and practising the doctrines of the New Testament; for believing in the events to take place in the latter days, as foretold by the ancient Prophets; and, for believing the declarations of Joseph Smith, that Jesus was indeed the Christ and the Saviour of all men, but especially of them that believe, and that he had set to his hand the second time to gather his people, to establish his kingdom, to build up Zion, redeem Jerusalem, empty the earth of wickedness and bring in everlasting righteousness.

Joseph Smith testified that he had received revelations from God, that holy angels had administered to him, that he had seen the heavens opened, had seen Jesus Christ and knew that he lived, and that all the people must acknowlede him to be the Christ, the Saviour of the world, and to obtain salvation through him must obey his ordinances, keep inviolate their covenants with him and with each other, and try with all their might to restore the covenants broken by the fathers, that the celestial gates leading to the presence of God may be opened to all believers. And this is our testimony, last of all, that God has spoken from the heavens, commanding us to preach repentance to this generation, giving us authority to baptize for the remission of sins, and to bestow the gift of the Holy Ghost by the laying on of hands. The remission of sins, the gift of the Holy Ghost, and the favour of God cannot be obtained in any other way. These are God's unchangeable conditions for mankind to observe, when they are called upon to enter into an everlasting covenant with him to serve him and none else. For preaching this Gospel Joseph Smith was cast out and murdered; and for the same cause this people have been persecuted and afflicted, and finally cast out beyond the confines of so-called civilization.

What do we now see abroad? Confusion in all the ramifications of society. In the days of the great tower of Babel God confounded their language, and spread confusion and dismay among them, and ultimately scattered them to the four winds of heaven. The confusion will be no less great in these days, and the destruction of human life will be so great that but few men will be left. With the people in Christendom it is "oh, here," and "lo, there"—"Christ is here, and Christ is there." Some say "observe one ordinance and no more;" others say "observe two ordinances and no more;" some say "observe none at all;" and so on. There is no true faith, for all is uncertainty—every man pursuing his

own way. They have no light of revelation to guide them, and that which would have saved this nation from its present awful chastisement they have cast out from them, therefore "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

When Joseph Smith came to the people with the message of the Gospel in its fullness, they said "let us kill him, or he will change our customs, overthrow our religions, make proselytes in foreign lands and flood our country with them, expose our political corruptions, and may take away our place in the nation; come, let us kill him." They did kill him, that debt is upon them, and they have it to pay. The Lord pity them; I do. I pity them because they are so short-sighted, so wicked, and so determined to fight God and his laws. They killed Joseph Smith, and cast out this people for believing in him. Are they still upon our track? They are.

In a correspondence between Mr. Greeley, of New York, and the President, Mr. Lincoln declared it was his intention to do everything in his power that he thought would save the Union. This was very just and correct in him, but has his course invariably tended to save the Union? Time will show. There is no man can see, unless he sees by the gift and power of revelation, that every move that has been made by the Government has been made to fulfil the sayings of Joseph Smith the Prophet, and all earth and hell cannot help it. The wedge to divide the Union was entered in South Carolina, and all the power of the Government could not prevent it. The Lord spoke to Joseph Smith, on the 25th day of December, 1832, as follows:—"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations," &c. The wickedness of the wicked is onward and downward, while the righteousness of the righteous is onward and upward. Light and darkness, or in other words, right and wrong are with us, and men choose darkness rather than light, wrong rather than right. This is their condemnation. They despise the truth and those who will declare it.

On one occasion, in the wars of the kings of Israel and Judah with the King of Syria, the kings of Israel and Judah sent for all the Prophets they could find to prophecy good concerning their going down to the battle; and a lying spirit was sent to speak through the Prophets to lure Ahab, King of Israel, to the battle-field. Jehosaphat, King of Judah, inquired whether there was not yet another Prophet of the Lord that they might inquire of. "And the King of Israel said unto Jehosaphat there is yet one man Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him for he does not prophecy good concerning me, but evil." Micaiah was brought before the king and said, "I saw all Israel scattered upon the hills as sheep that have not a shepherd." Ahab ordered Micaiah to be put in prison and fed on the

bread of affliction, until he should return in peace. An archer drew a bow at a venture and slew Ahab, who went to the field of battle in disguise, and the words of the Prophet were fulfilled. It is so in this day; the man who will speak the word of the Lord fearlessly is hated, while false prophets and false teachers, who pander to human vanity and to human greatness for gain, are fostered by wicked rulers and exalted to the chief seats in the synagogues.

We are determined to build up the kingdom of God on the earth; to bring forth Zion, to promote the cause of righteousness on the earth, and to walk under foot sin and wickedness. There is an opposing party who are determined that the kingdom of God shall not be built up, and who do all in their power to destroy it and its supporters. This has been the case from the beginning, and wickedness has triumphed, because the measure of the earth was not complete, and those mighty spirits calculated to bring to pass the winding up scene had not yet been born in the flesh. The time has now come when this work will be consummated. Satan's rule and Satan's kingdom will be destroyed, and everlasting righteousness and peace will be brought in upon the face of the whole earth.

Joseph Smith knew what was coming upon the nation of the United States, and said, "If they will let me, I will save the nation." They would not let him, but treated him as a traitor. They arrested him in Missouri for treason, when he had not said a word with regard to political affairs, but preached the Gospel to his brethren. They put him in Carthage Jail in Illinois, under the same false allegation, and slew him without a trial before his peers. At this day, if they had the power, they would show us that their malignity is no less than it was in the days of Joseph Smith, but they have not the power to injure the kingdom of God and the Lord's anointed. They do not make a move on the national checker-board without my knowing their designs. They may send men here, with their mouths sealed as to their instructions, to dictate and guide affairs in Utah as they would have them, but all their deep laid plots will vanish into thin air and their fondly anticipated purposes will fail.

Our course is onward to build up Zion, and the nation that has slain the Prophet of God and cast out his people will have to pay the debt. They will be broken in pieces like a potter's vessel; yea worse, they will be ground to powder. "And whoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder." If there is a people within the pales of this nation that is worthy of the constitution, good laws and institutions of the American Government, it is this people called Latter-day Saints. It is the best earthly Government that ever was framed by man, and the true and righteous are alone worthy of it. It cannot long be administered by wicked hands. "When the wicked rule, the people mourn."

My heart is filled with pain for the inhabitants of the earth. We desire with all our hearts to do them good. There are scores of Elders beneath the sound of my voice who have preached enough to convert the world. I have myself travelled many thousands of miles, carrying my valise and sustaining myself, to preach the Gospel to this generation and to bear testimony to the truth as I do to-day. I take liberties here, in referring to the world and its vanities, that I wish my brethren not to take. It is our duty to pray for them and place before them the holy principles of the Gospel by precept, and in the acts of our lives, rather than to hold prominently

forward their manifold corruptions. They are in the hands of God, and so are we. Great and mighty empires are raised to the summit of human greatness by him, to bring to pass his inscrutable purposes, and at his pleasure they are swept from existence and lost in the oblivion of antiquity. All these mighty changes are pointing to and preparing the way for the introduction of his kingdom in the latter times, that will stand for ever and grow in greatness and power until a holy, lasting, religious and political peace shall make the hearts of the poor among men exult with joy in the Holy One of Israel, and that his kingdom is everywhere triumphant.

The Lord is willing that we should be the pioneers of this work, and it is now our duty to prove ourselves worthy of his confidence, by educating ourselves until our traditions are precisely according to the Gospel and will of God. The revelations of God to Joseph Smith instruct the Latter-day Saints to live their religion day by day, and to meet on the first day of the week to break bread, confess their faults one to another and pray with and for each other. I would like this tradition fastened not only upon the people generally, but particularly upon the Bishops and other leaders of this Church.

We should seek substantial information, and trust little to that kind of so-called learning that is based entirely upon theory. We should pluck fruit from the tree of knowledge, and taste, then shall our eyes be open to see, our ears to hear and our hearts to understand. I would recommend the same course to those who have not embraced and tasted the sweets of "Mormonism." We should get wisdom by reading and by study. We should introduce the best books into our schools for the education and improvement of our children. Let our school teachers seek constantly to fasten upon the young mind useful information, and banish from their schools every study that only tends to perplex the student and waste his valuable time. I know of no branch in the rudiments of English education that is more difficult to conquer than its orthography; indeed, very few men have ever become perfect in it, and I know of no branch of learning that needs more reforming.

After introducing into our schools every useful branch of education, let our teachers ask the Father, in the name of Jesus, to bestow upon them and upon their scholars the Spirit of wisdom and intelligence from heaven; ask for skill to control and ability to teach on the part of the teacher, and willingness to be controlled and aptability to be taught on the part of the scholars. Let parents aid the teacher in his labours, by seeing that their children attend school punctually, with a proper supply of books, slates, pencils, &c.; and permit not a good, diligent, faithful school-teacher to suffer for the common necessaries of life, while he is labouring to educate and bless their children.

Every good and perfect gift cometh from God. Every discovery in science and art, that is really true and useful to mankind, has been given by direct revelation from God, though but few acknowledge it. It has been given with a view to prepare the way for the ultimate triumph of truth, and the redemption of the earth from the power of sin and Satan. We should take advantage of all these great discoveries, the accumulated wisdom of ages, and give to our children the benefit of every branch of useful knowledge, to prepare them to step forward and efficiently do their part in the great work.

Endless variety is stamped upon the works of God's hands. There are no two productions of nature, whether animal, vegetable or mineral,

that are exactly alike, and all are crowned with a degree of polish and perfection that cannot be obtained by ignorant man in his most exquisite mechanical productions. Man's machinery makes things alike; God's machinery gives to things which appear alike a pleasing difference. Fields and mountains, trees and flowers, and all that fly, swim or move upon the ground are lessons for study in the great school our heavenly Father has instituted for the benefit of his children. Let us explore this great field of information that is open before us in good books and in the great laboratory of nature, and let every man become his own lawyer, every family have its own doctor, and every person be his own accountant, &c. Let even the female portion of our community be taught how to do business, in the absence of their guardians. It is an erroneous idea that a very learned man should not work with his hands, and is better than other people because he is learned. Education is the handmaid to honest labour. I should be pleased to have our young females study the fine arts, music, painting, &c., for which there is fine talent here, but I would not have them suppose that education in the fine arts alone constitutes them ladies, or will fit them for the active duties of life. It is more necessary that they should know themselves and the duties that will be required of them when they are wives and mothers; to educate them thus, is a duty that is particularly binding upon mothers.

Let there be a mutual desire in every man to disseminate knowledge, that all may know. I have always followed out the rule of dispensing what I know to others, and been blessed in so doing. After all our endeavours to obtain wisdom from the best books, &c., there still remains an open fountain for all; "If any man lack wisdom let him ask of God." Let every Latter-day Saint constantly practice himself in the performance of every good word and work, to acknowledge God to be God, to be strict in keeping his laws and learning to love mercy, eschew evil and delight in constantly doing that which is pleasing to God. This is the only sure way to obtain influence with God and all good men. I want the fellowship and confidence of those who are justified before the heavens, and to have this I must walk in the path Christ has marked out, and let all the rest go their own way. Let all who are for God and his laws, walk with me and gain influence with those heavenly powers, and there is no danger but what they will gain influence with all good persons who labour for the same influence, which will bear us off conquerers over all our enemies, spiritual and temporal. May the Lord bless you. Amen.

GATHERING THE POOR.—PROSPERITY OF THE GATHERED SAINTS.—HOME MANUFACTURES.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, February* 9, 1862.

REPORTED BY J. V. LONG.

We have had a few remarks from brother Joseph Fielding, and I can say, with the best of feelings, that they are good and true. I am witness that this is the road that brother Fielding has travelled in this Church and kingdom, striving to do right all the time. It was in the spring of 1838 that he was ordained a High Priest, and it will be twenty-four years next April since we left England, after performing the first mission that was ever sent out to England. He was ordained a Priest, I think, in Canada, and he travelled with me on that mission to England. His life has been an upright one, and I know that he has made a statement of facts, and he has told the things that are in him, and his determinations are good, and they are dictated by the right spirit. I take pleasure in making these statements, and I would say in my heart, and my prayer is, that every man here may live in the manner that he has done and be as good a man as he is. His salvation is sure, if he continues in well-doing, and everything that he is capable of presiding over will be given to him, and this will be the portion of every other good man. It is goodness that makes about all the difference between one man and another. You find one man a little better than another, and one woman a little better than her neighbour. What is it that makes us better? It is the righteous acts that we perform, and that we work out before God. Jesus says, "Work out your salvation as it is my will to work within you." Then, again, we are commanded to work out our salvation with fear and trembling. All that hinders us and prevents us progressing faster, and going on from one step to another even as it was with our Father, even the Father and God pertaining to this earth, is our lack of confidence in the Almighty, and our slothfulness in the things of God. Joseph the Prophet said that our heavenly Father went on from one degree of knowledge to another until he obtained the knowledge that made him God. So also will it be with us, we shall have to advance from one degree of faith to another until we get that knowledge that will prepare us for exaltation in our Father's kingdom. But we must first prove ourselves in this state of probation, then we rise from step to step till we reach that position that is promised to the people of God.

Jesus says, "I am the way, the truth and light; and I and my Father are one." On one occasion the widow came and begged that her two sons who were with Jesus might sit one at his right hand and the other at his left, and Jesus asked her if they could walk with him in the regeneration, for said he, "Are ye able to

drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with." Those who can walk with Jesus in the regeneration now, will receive the great blessings that are promised to all the faithful children of God. What is regeneration? It is a cleansing, purifying process, by which persons are enabled to advance in the knowledge of God and grow stronger in the principles of eternal life, to become better, more truthful, more worthy of a benefactor's blessing. Then, we may ask, what is degeneration? It is departing from the good old way, imbibing evil, becoming impregnated with falsehood and all other evils that are calculated to produce a deterioration in both the body and spirit of man.

This is a wicked and adulterous generation in which we live, and but few of them know what they are doing for themselves. To me it appears that they are taking every possible step to degenerate themselves and those around them. I know what the world is; I understood it to a great extent before I came into this Church. It was a common saying among the good people where I lived, that it was impossible for a man to be honest and get a living. How did they get a living, think you, where they did not believe in being honest? By living in deceitfulness, by lying, by pilfering from their neighbours. That was the way they managed, and it is so managed at the present time. There are but few things but it is possible to adulterate in this age of the world. Our tea is adulterated, our ginger and pepper, and almost everything that we have to purchase is treated in the same manner, and I think we may safely conclude that this is an adulterous generation, and by their evil practices they are bringing upon themselves swift destruction. They have commenced the work of their own extermination, and who can help it? No one, except the Almighty. They are now doing that upon each other which they had in their hearts to do to us; they have got the same hatred towards each other which they formerly had towards us, and the Lord will let them have their full share.

I noticed the other day when reading about the war, that one man said the war could be completed and wound up in thirty days, everything settled and the South entirely subdued. They think that the great number of men which they have in the field are going to wind it up quick. But I can tell you that they do not take the right course to accomplish that; they let the Devil lead them, that is what I mean. If you are looking forward for peace and thinking that peace will soon be made, you are mistaken. The Lord is permitting things to be prolonged as they are, for the purpose of getting his people out from Babylon, just as he did with Sodom and Gomorrah and the cities of the plains that were round about them; for he kept back the destruction till he got Lot out, and so it is now in these days.

Well, now, what course shall we take as Saints? It is for us to do our duty in all things; to do our best for the spread of truth, for the gathering of the poor. If we were to do our best we could send a thousand teams this season to gather the poor; but I can say that we shall do all that is required of us, and that will be satisfactory and pleasing to our heavenly Father.

Some say it is rather discouraging to gather this people, because so many of them apostatize and deny the faith, but we should remember that Jesus says:—"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down,

and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matthew xiii., 47-50.

Now, supposing I should be at the expense of gathering ten persons and bringing them home to Zion, and by so doing I save one righteous man, will not that secure me a reward hereafter? I say it will. What did the Lord say to Oliver Cowdery about labouring all the days of his life in preaching the Gospel of Jesus Christ to a dark and benighted world? The following is from a revelation given in June 1829, to Joseph Smith, jun., Oliver Cowdery, and David Whitmer:—

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer, suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance; and how great is his joy in the soul that repenteth. Wherefore, you are called to cry repentance unto this people; and if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold, you have my Gospel before you, and my rock and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.* [Doc. & Cov., s., xliii, p. 3, 4.]

These are my feelings and always have been since I became acquainted with the principles of eternal life; and I know that this is the spirit that rests upon President Young, and also upon all faithful men and women in the Church of Jesus Christ of Latter-day Saints. It is our duty to feel for those that are scattered abroad in the world, and that are poor, but who desire to gather to the promised land. We used to pray, O Lord, put it into the hearts of thy people to do unto us as we want to have them do. Now it is our turn; we are gathered home to Zion, and we are able to assist our poor brethren that are poor and unable to bring themselves. Where is there a people upon the face of the earth that are blessed like unto us; and then, again, I may say that a great many do not realize nor appreciate the blessings they enjoy, but they consider this a hard country to live in. There are very few people in this country but are much better off than they were in the country where they came from. There are hundreds and thousands, and I think I may say tens of thousands that were poor and penniless, and that were dependent upon their every day labour for their living, and if they did not labour six days in each week they had to go without something that was actually necessary to make

* The quotation extends to the end of par. 4.

them comfortable, and unless they were at their work every day they could not get enough to eat. Scarcely any of them ever owned a cow, a horse, a sheep, pig or chicken in their lives. Brother George D. Watt here knows this to be true, for he has seen enough of the poverty of his native country to understand exactly how it is. Is it any crime to be poor? No, it is not; I have seen the day when I was just as poor as I could possibly be as regards the comforts of this life, and I honestly consider that it would be a pretty hard case for a man to be poorer than I have been. Some people when they come here think it rather shameful to speak of how poor the people are over in the old country. Bless you if you had not been poor and oppressed—down in the depths of poverty, you would not have heard us at all when we went to proclaim the Gospel. That is the case with those who are well-off as a general thing, But if you were not all poor when the Gospel found you, I will guarantee that you have been since. I never knew a man who came into this Church rich but who had to become poor, that he might rise up with the rich and be exalted in the kingdom of God.

We have been led here by the hand of the Almighty, and settled in a barren wilderness a thousand miles from everybody that are called civilized. We came here because we were driven from our homes; hence, we came to these mountains because we were compelled to, for we could not live in the United States any longer, and you that have been driven from the days of Kirtland to the present time know that we could not live any longer among the enlightened and civilized of the United States. After Joseph and Hyrum were mobbed and slain by their enemies, there was no longer any home for the Saints in the States. We could not stay in Kirtland to make a permanent home there, although we succeeded in building a Temple, and in it received our blessings from the Almighty. Here is President Young, myself and others that used to lie upon Joseph's floor every night to preserve his life from his enemies, and that too among the Presbyterians, Baptists, Methodists and devils, and there are a great many men and women who know it. We had to flee and leave all we had behind; brother Joseph, brother Brigham and many others, father Smith among the number; and some of us had to watch while Luke Johnson helped the old man out of the window. Then how much safety was there in Missouri, Illinois, or anywhere else in the Eastern States? Could we stay there, gentlemen? No, no better than we could be in a smelting furnace without burning. Was there any revelation that we should come to the mountains? Yes, and there were predictions in the old Bible that we should come here, and now we are here we are comfortable and blessed above all other people upon the face of the earth, I do not care where you look. You may look to the east, to the west, to the north and to the south, and in all nations you will find them ready to go to war with each other. And you may calculate that there will be war upon war, and that things will gradually grow worse; therefore we should always endeavour to do right.

When I reflect upon the instructions of President Young, who is our leader, I see the importance of our sustaining him in all his plans and designs, for he is God's delegate, and he represents the authority of Heaven; and we Elders and Apostles are his associates, called to represent Heaven, to preach the righteousness of Christ, and to strive to do here on the earth as it is done in the heavens, and,

hence, we should so live as to be the true representatives of Heaven, of happiness, glory, immortality and eternal lives, for we have those principles to teach. All these things are before us, and one man can go forward and attain these things just as well as another, and one man can obtain these blessings of life, of peace and joy in the Holy Ghost just as well as another.

Some may think that they are kings and priests, others that they are queens and priestesses, and put others down as servants, and thus make themselves judges of their brethren. But I am now speaking more particularly of men that are unrighteous, of those who will tread the poor man under their feet; and what will be the consequence of oppressing the poor? I would rather be in the place of the oppressed a hundred times than in that of the oppressor, "For with what measure ye mete, it shall be measured to you again." These are the words of Jesus, and although uttered many years ago they are still in full force, and I know it; and that saying will be fulfilled to the very letter, I have seen it in a thousand instances, and I know it will always be fulfilled. I never knew a man get a prejudice against his brother unrighteously but went the downward road, and the other against whom the prejudice existed invariably rises up above his enemies, for there is no other way to carry out the principles of righteousness, than to do unto others as we want others to do unto us, and thus fulfil the law of Christ.

Now, in the doctrine and practice of plurality, one woman will sometimes think that she is queen, and that the others have no right to speak or to do anything without her consent. If I had a case of that kind to adjudicate, I should be very apt to say to the woman, "Serve her faithfully, bear with her patiently, and the day will come when you will sit above her, no matter where she is now." And so it is with the Elders of Israel, he that humbleth himself shall be exalted. The Lord will rule that which is righteous, and if he does not give you your rights in all things in time he will in eternity.

If you will look in the revelations, you will find the principle taught just as I teach, and I can say further, that there is not a hymn composed by the Saints but teaches some principle of truth just as clearly as the Bible teaches truth. Therefore, let us be alive to these things, and remember that we are exhorted to be one. Jesus prayed that his disciples might all be one, as he and his Father were one. Then, let us step forward and do this without waiting to be commanded, without any compulsion, otherwise we shall be considered slothful servants.

Well, now, this is the course for us to take. Let us be one in all things, that the blessings of the heavens and of the earth may be upon us continually.

If you want to know my views in reference to merchants and their goods coming here, I will tell you that I wish there could not any more goods be brought here. Why, can you get along without them, brother Kimball? I can, by the help of God; I want but little to be independent of every merchant that comes into this city. Why, this last year my family have made over eight hundred yards of cloth, and that will clothe a great many people; and dresses made of that kind of cloth are as far ahead of those you buy in the store as your silks are of the Indian blanket. Then consider what a blessing it is to the poor of this community to be able to sleep in nice, comfortable, warm woollen blankets; how much better than either the cotton or linen that is brought from the States. Then there

are the coverlids, the bonnets, and many other necessary articles that can be made at home just as well as not. You can see ladies with the neatest kind of bonnets on of their own make; and if they want a new bonnet for the baby, they know how to make it. There are their undergarments, worn by the people here generally; they are made of wool, and that is produced here. What a blessing it is to be able to supply ourselves with so many of the necessaries and comforts of life here in these mountains! Some of you have got an idea that wool will not do; but let me inform you that when Peter came and sat in the Temple in Kirtland, he had on a neat woollen garment, nicely adjusted round the neck. What do sheep wear next the skin? wool, of course. What do goats wear? hair, for that is their nature. These are facts that are apparent to all who will look.

To return to the subject of the garments of the Holy Priesthood, I will say that the one which Jesus had on when he appeared to the Prophet Joseph was neat and clean, and Peter had on the same kind, and he also had a key in his hand. John also came and administered unto Joseph Smith, and remember that Peter, James and John hold the keys pertaining to their dispensation and pertaining to this, and they came and conferred their Priesthood and authority upon Joseph the Seer, which is for the gathering together of all who seek the way of life. What is there that we cannot make within ourselves? There are but few things. If we have a desire to be released from bondage and oppression, we shall labour to produce what we need. I intend to have cloth, that has been made here, from head to foot. What are we going to do? A great many may say that they always wish to have their carding, spinning and weaving done so as to be ready for the winter, and be at liberty to go to the parties. That is very good. But there is one other matter I wish to speak of in this connection, and that is that President Young wants this people to bring up some carding machines from the States, so that we can go forward and be in a short time perfectly independent of the world. This is the course for you and I to take; and, also, to lay aside our vanity and foolishness, and that which destroys the body. I have observed a great deal of the follies of people in my experience. If we will do right, our children will be a great deal stronger than we are in body, limb, joint and muscles, for many of us have been weakened by folly, just as the present generation of young people are ruining themselves with their foolish fashions.

I have often had my feelings hurt when I have seen men grunt and grumble at every little trial, and then to see their wives, and many in fact that are not wives, murmur and find fault with their circumstances. It is true that some are doing all they can for the good of the community, but it is not so with all. Let us all labour and strive the best we can to build up the kingdom of our God here on the earth.

May God Almighty bless you, my brethren and sisters, may the blessing of peace be with you that you may enjoy the good Spirit, a spirit of integrity and faithfulness, and may that Spirit rest upon all the Saints in the mountains and throughout the world, is my prayer. Amen.

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JOURNAL OF DISCOURSES

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

G. D. WATT AND J. V. LONG,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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ENTERED AT STATIONERS HALL

PREFACE.

We have the satisfaction of again presenting to the Saints and the public another Volume of the *Journal of Discourses.*

The present Number completes the tenth Volume, and we expect it will prove as interesting and instructive as the former have done. It would be a work of supererogation to pen a preface upon the writings or sermons of the First Presidency or the Twelve Apostles, they speak for themselves; but, we can only say that as every day seems to increase the prosperity of Zion, and crown with success the labors of the Servants of God, the present Volume, containing as it does many discourses on Temporal and Spiritual improvements, the development of the Work, &c., ought to prove a valuable acquisition to all those who love the truth, and long for the redemption of scattered Israel.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

ETERNAL EXISTENCE OF MAN.—FOREKNOWLEDGE AND PREDESTINATION.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, September* 28, 1862.

REPORTED BY G. D. WATT.

We have had a very interesting journey to the southern settlements. In twenty-five days we have travelled nearly eight hundred miles, held thirty meetings, and spoken to thousands and thousands of Saints. I am somewhat fatigued, and would like to be excused from speaking long to-day.

My heart is full of blessings for the people; I feel to bear them continually in my prayers before my Father in heaven.

I trust we shall be benefited by the discourse we have just heard from Elder Amasa M. Lyman. We should seek to understand and know the principles he has advanced, striving continually to know the things of God for ourselves. All the works of mankind amount to but little, unless they are performed in the name of the Lord and under the direction of his Spirit. Let every man seek to learn the things of God by the revelations of Jesus Christ to himself. The Gospel we have been hearing this morning I am seeking continually to understand. I reduce the Gospel to the present time, circumstances and condition of the people, and I can say truly, that the longer I live, and the more experience I gain, the more I see the weakness of humanity. We are but children, and are far from being capable of beholding the great things of eternity.

As far as we can compare eternal things with earthly things that lie within the scope of our understanding, so far we can understand them. We can think of the greatest earthly wealth, grandeur, magnificence and power that it is possible for mortals to attain, and somewhat understand how great a blessing it would be to be entitled to the possession of all this throughout eternity; but, to be told that there never was a time when there did not exist an earth like this, peopled with men and women as this is, is a declaration that reaches far beyond the limits of our comprehension. No man can comprehend that there never was a time when there did not exist an enemy to God, that there never was a beginning to the order of creation in which we find ourselves situated. Who can com-

prehend the duration of time? To return to our friends after an absence of some time and greet them with a glad heart, to mingle our mutual joy, happiness and congratulations, is one of the sweetest phases of human bliss, and were we told that there never would be a time when this heaven of happiness cannot be enjoyed, we could partially understand it; we only understand it so far as we are capable of appreciating the co-mingling of kindred joys at the re-union of parted friends. The present is that portion of time that more particularly concerns us, and the greatest and most important labour we have to perform is to cultivate ourselves. That man may know his fellow creatures, it is necessary that he should first know himself. When he thoroughly knows himself, he measureably knows God, whom to know is eternal life.

We have been hearing that Jesus Christ is our elder Brother. Yes, he is one of us, flesh of our flesh, bone of our bone, and became a partaker with us of all that is earthly. He also inherited a greater portion of the divine nature than we can possess in this life. He was the Son of our heavenly Father, as we are the sons of our earthly fathers. God is the Father of our spirits, which are clothed upon by fleshly bodies, begotten for us by our earthly fathers. Jesus is our elder Brother spirit clothed upon with an earthly body begotten by the Father of our spirits.

Our heavenly Father delights in his good children, he delights continually to bless them, yea, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." All are equally his children. We are all the children of our common Father, who has placed us on the earth to prove ourselves, to govern, control, educate and sanctify ourselves, body and spirit, unto him, according to his will and pleasure. When all that class of spirits designed to take bodies upon this earth have done so, then will come the winding-up scene of this particular department of the works of God on this earth. It is his will that we should prepare ourselves to build up his kingdom, gather the house of Israel, redeem and build up Zion and Jerusalem, revolutionize the world, and bring back that which has been lost through the fall.

The inhabitants of the earth are ignorant of the way to secure their present and future happiness, but, if we are faithful, we shall see the time when we can speak to the understandings of the people. It is now very difficult to do that. Their minds are closed against every conviction that would lead to their present and eternal welfare. They take the downward road. This is very lamentable. Let all who call themselves Latter-day Saints walk in the path that points to eternal life. I mourn and lament when any of my brethren come to me and confess that they have been guilty of this or that crime, especially when I learn that they have been in the Church for years. We are yet subject to sin, and more or less give way to it; and in so doing we more or less disgrace the Priesthood and the high vocation to which we are called. Latter-day Saints should live their religion, as they would that their neighbors should live it. If I delight to see my brother walk in the path of obedience, let me pursue the same path, saying come, brethren and sisters, walk as I walk, and follow Christ as I follow him. Were this the case, but few could be found who would raise their voices against the kingdom of God upon the earth.

To say that sin is necessary is an unusual saying. Sin is in the wrold, but it is not necessary that we should sin, because sin is in the world; but, to the contrary, it is necessary that

we should resist sin, and for this purpose is sin necessary. Sin exists in all the eternities. Sin is co-eternal with righteousness, for it must needs be that there is an opposition in all things.

I exhort the Latter-day Saints to live their religion and learn to take care of themselves. The elements with which we are surrounded are as eternal as we are, and are loaded with supplies of every kind for the comfort and happiness of the human race. It is designed by the Great Architect of the universe that our bodily wants shall be supplied from the elements, and by judicious and well-directed labour and a reasonable amount of industry, the wealth of food, clothing and shelter can be obtained by all.

It has been supposed that wealth gives power. In a depraved state of society, in a certain sense it does, if opening a wide field for unrighteous monopolies, by which the poor are robbed and oppressed and the wealthy are more enriched, is power. In a depraved state of society money can buy positions and titles, can cover up a multitude of incapabilities, can open wide the gates of fashionable society to the lowest and most depraved of human beings; it divides society into castes without any reference to goodness, virtue or truth. It is made to pander to the most brutal passions of the human soul; it is made to subvert every wholesome law of God and man, and to trample down every sacred bond that should tie society together in a national, municipal, domestic and every other relationship. Wealth thus used is used out of its legitimate channel. If a man wishes to stamp an honorable fame upon the tablets of eternity, he can do so only by living a holy and virtuous life. While stations, emoluments, sceptres, thrones, or any honor this world can give, do not in the sight of God raise the possessor above the standing of the poor, humble, hungry supplicant for bread at his gate. God is cognizant of the acts of all men, and dictates the results thereof to his glory, to the salvation of his people, and to the interests of his kingdom on the face of all the earth. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father's notice; but the very hairs on your head are numbered."

There cannot be a more truthful saying than that this people do not yet fully know how to take care of themselves, and hence they expose themselves to many unnecessary sufferings and inconveniences. After we have smoothed the path through this life all in our power, by accumulating around us all the common creature comforts, and done all in our power to make those who depend upon us happy and comfortable, still, there is enough of trial to sufficiently prove to God and the faithful ones, whether we will be true to him and to our holy religion, or false to him and to our best interests. Let God be first in our thoughts when we awake in the morning, and let our actions through each day reflect honor on ourselves, credit on the cause of God, and secure to us the confidence and good-will of all good and holy beings. While we should be diligent and industrious, filling every moment of our time to some advantage and profit to ourselves and others, we should not suffer a covetous and grasping spirit to take possession of us. It is lamentable to see the ignorance manifested by many of this people in that respect, for no man who possesses the wealth of wisdom would worship the wealth of mammon. Let the people build good houses, plant good vineyards and orchards, make good roads, build beautiful cities in which may be found magnificent edifices for the convenience of the public, handsome streets skirted

with shade trees, fountains of water, crystal streams, and every tree, shrub and flower that will flourish in this climate, to make our mountain home a paradise and our hearts wells of gratitude to the God of Joseph, enjoying it all with thankful hearts, saying constantly, "not mine but thy will be done, O Father."

The earth must be redeemed, and it and all that have dwelt upon it be brought back into the presence of God, for all have suffered more or less by the sin that has entered into the world. This is indeed a great work, and our God has given us the privilege of taking part in it; then let us prepare ourselves for this stupendous undertaking by seeking above all things to understand the things of God, by seeking studiously to understand ourselves, remembering that no man can know himself without so far knowing God. There is no mystery in the Gospel of salvation for those who are heirs of salvation, and they can readily comprehend the truth in many places of the Bible where the language does not do justice to the principles designed to be set forth.

Brother Amasa M. Lyman, this morning, quoted the following passage, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, he also called, and whom he called them he also justified: and whom he justified them he also glorified." The Apostle understood full well the principles here advanced, but it would have filled volumes to have written them out in full as they were revealed from God by the power and gift of the Holy Spirit. God foreknows all, and has predestinated all who believe the truth to the possession of eternal life, and this in short is all there is of it. He foreknew Pharaoh, king of Egypt, and placed him upon the throne of Egypt for the express purpose of showing forth his power to Israel, and to the wicked nations of the Gentiles. The Lord hardened Pharaoh's heart in the same way that he hardeneth the hearts of his enemies at the present day, after they have rejected the testimony of his servants and oppressed his elect.

The Lord has led this people out of bondage with a high hand and an outstretched arm. No man acquainted with the history of this people is ignorant of the almighty power of God that has been manifested in the organization, growth and present condition of the Church, though they may be unable naturally to account for it. And the more we grow and prosper, the more our enemies are angry with us. They are angry with us because we told them, thirty years ago, that calamity would come upon this nation. Their anger still increases, while they are drinking of the bitter cup; and at the same time the Saints are increasing in numbers, in faith, in hope, in wealth and in power. I have talked with men who professed to be gentlemen and dispensers of life and salvation to the people, who, Pharoah-like, declared that they would rather be damned than believe that Joseph Smith was a true Prophet of God. I promised them they should have their choice. Who is to blame for this? Moses was not to blame because Pharaoh's heart became more and more hard. He was not to blame because an overwhelming destruction came upon that devoted army. Neither is God, Jesus Christ, Joseph Smith, myself, or the Apostles and Prophets of this last dispensation to blame for the unbelief of this nation, and for the dark and lowering tempest that now threatens to overthrow them with a terrible destruction. Still, as Pharaoh's heart became harder and harder, so will it be with the persecutors of God's people and purposes in

the latter times, until they are utterly destroyed.

Not only did God foreknow the wicked and predestinate them, but he also foreknew the righteous and predestinated them; he knew that they would be conformed to the image of his Son and live according to the words of Christ, while he knew that the wicked would not fulfil the terms requisite to be conformed to the image of his Son, but would do the works of the Devil whom they would list to serve. It is written that God knows all things and has all power. He has the rule and command of this earth, and is the Father of all the human beings that have lived, do live and will live upon it. If any of his children become heirs to all things, they in their turn can say, by-and-bye, that they know all things, and they will be called Supreme, Almighty, King of kings, and Lord of lords. All this and more that cannot enter into our hearts to conceive is promised to the faithful, and are but so many stages in that ceaseless progression of eternal lives. This will not detract anything from the glory and might of our heavenly Father, for he will still remain our Father, and we shall still be subject to him, and as we progress, in glory and power it the more enhances the glory and power of our heavenly Father. This principle holds good in either state, whether mortal or immortal; "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." There will be no end to the increase of the faithful. What a pleasing thought! We shall enjoy each other's society in purity, in holiness and in the power of God, and no time will ever come when we may not enjoy this. Such great happiness is beyond the comprehension of mortals.

There never was a time when man did not exist, and there never will be a time when he will cease to exist. Eternity is without confines, and all things animate and inanimate have their existence in it. The Priesthood of God, that was given to the ancients and is given to men in the latter-days, is co-equal in duration with eternity—is without beginning of days or end of life. It is unchangeable in its system of government and its Gospel of salvation. It gives to Gods and angels their supremacy and power, and offers wealth, influence, posterity, exaltations, power, glory, kingdoms and thrones, ceaseless in their duration, to all who will accept them on the terms upon which they are offered.

It is very pleasing to dwell upon the glory to be revealed in the future, but while our thoughts are thus occupied we should not fail to give our attention to our present wants and necessities. Do we know how to procure the means for our present subsistence? Have we learned how to handle the things of this life in the name of Israel's God to his glory, for the building up of his kingdom, for the bringing forth of his Zion, for the redemption of the earth, for the establishment of everlasting righteousness, and for the endless happiness of those who will thus be made happy? I am satisfied that there are hundreds of people in this community who would starve to death, if they were not continually told how to obtain the means of subsistence. Do they know how to cultivate the earth and draw from its bosom beauty and embellishment? No; they would do no more towards this than the

Indians do, unless some person not only tells them how, but also shows them by his own works. How many of the ladies present have made the ribbons they wear? How many of them have made the bonnets and hats they wear? The time is at hand when you must make them or do without them.

I love to see the human form and the human face adorned, but let our adorning be the workmanship of our hands, from the elements with which we are constantly surrounded. I love beauty whether adorned or unadorned. I love chaste and refined manners, especially when they are founded upon virtue. The etiquette that is of the world is not after God and godliness. It bears upon it a false gloss; it has not for its purpose the happiness of mankind. The etiquette which is after God is to make my brother or my sister as happy as I am, if they will accept of it. It is to teach men how to rise from a state of degradation to an honourable standing in the society of the just.

In the days of the Apostles it was written, "And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, &c." This was all right in the Apostles, to show a certain principle that was hereafter to be acted upon. It does not require more than common enlightenment to discover that such an order of things, if persisted in, would result in poverty, hunger, nakedness and destitution. I say to my brethren and sisters, come let us learn how to gather around us from the elements an abundance of every comfort of life, and convert them to our wants and happiness, filling our storehouses with wheat, wine and oil, filling our wardrobes with woollen cloth and fine linen, with silks and satins of the finest quality and patterns from the looms of Deseret, going onward and upward until the whole earth is filled with the glory of God. Let us not remain ignorant with the ignorant, but let us show the ignorant how to be wise.

I am constantly trying to teach the people how to extract from the elements the means for their present comfort and independence, and how to first become perfectly obedient to the Gospel of Christ, and then children will be obedient to their parents, and in the Church and kingdom of God every person will learn to act in his order and station, and wisdom will take up her abode with us. Let fathers be willing to be taught by the Holy Priesthood, then let them in all mildness, by example and precept, teach their families; and let wives be one with their husbands in this labor of salvation, that the rising generation may be a better class of people than is the present.

I have promised the people South, that if they will cultivate the ground and ask the blessings of God upon it, the desert shall blossom as a rose, pools of living water shall spring up on the parched ground, and the wilderness shall become glad. The Lord has planted the feet of the Saints in the most forbidding portion of the earth, apparently, that he may see what they will do with it. I may confidently say that no other people on the earth could live here and make themselves comfortable. If we settle on these desert and parched plains, upon the sides of these rugged and sterile mountains, and cultivate the earth, praying the blessing of God upon our labors, he will make this country as fruitful as any other portion of the earth. May the Lord bless the people. Amen.

ENJOYMENT OF LIBERTY UNDER THE KINGDOM OF GOD.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, October* 26, 1862.

REPORTED BY G. D. WATT.

The Gospel of salvation is interesting to me, to you, and should be to all the world, for by it we are to be judged. This test will be put to all. The principles of life and salvation the Gospel offers to us, which if we neglect will be brought up against us in a day to come. The light of truth has been revealed by the Savior, and through the mercy of the Lord he has sent forth his servants to proclaim this Gospel to all nations. What for? To injure them? No; but to bless them. The time has come in this age of the world when God has set himself to take the rule and the power of the earth into his own hands. He has sent forth Joseph, and Hyrum, and Brigham, and Heber, and Jedediah, and Willard, and Daniel, and the Twelve Apostles and the other authorities of the Holy Priesthood which is established upon the earth. The communication has been opened up between the heavens and the earth. He has sent forth a message to all nations, saying, "Fear God and give glory to him, for the hour of his judgment has come." It has been proclaimed to the world by faithful men for many years—it has been sounded in the by-ways and highways, in city and hamlet, and in the nooks and corners of the earth; and, in a coming day the people will be judged by it, because it has been sent forth by the direct counsel of Heaven.

It is our duty to sustain the principles of truth, virtue and integrity, and every principle that has been revealed from the Almighty to his children on the earth. If it is the duty of one man to do this, it is the duty of every man to do the same; and every man will be found wanting unless he obeys this Heavenly message. How shall we do it when we are compassed about by all the powers of earth and hell to overcome, overthrow and destroy us? By cleaving to the Lord of hosts, who is mighty to save, and by cleaving to those holy principles of life and power which he has revealed. The more the floods of iniquity surge up against us, the closer let us cling to those principles, for they will bear us off victoriously to exaltation and glory in this world and in the worlds to come. The same principles have exalted our Father and our God to his present state of glory and power, and they will exalt you and me and all who will abide them in the scale of human existence and eternal progression. They are the same principles which have been revealed in the latter days for the salvation of mankind, and for their exaltation to the presence of God the Father in heaven. They have always existed, and always will continue to exist. They will abide after the refuge of lies has been swept away. It is not now as it has been in days and years gone by. The kingdom is now established; it is upon the earth never again to be prevailed against or to be overcome by sin and iniquity.

All men have their volition, and

are responsible to God alone for it. As the kingdom of God grows and becomes mighty upon the earth, laws will be given suited to the condition of the children of men, in their respective governments and nationalities, according to their views and principles. The supreme law of the world will be the law of God, and all people will choose to obey or disobey as they list. All will be governed according to their circumstances and the principles which will be revealed from time to time for their best good. This is not the work of a day, but of eternity—it is without beginning of days or end of years.

I feel gratified that I live in this day and age of the world; I am thankful for this privilege. "Would you not have preferred to live in the days of Jesus?" says one. No, nor in the days of Moses, nor in the days of Noah. Had I lived in Noah's days I might have been drowned in the great flood. I prefer to live now—to-day—in the days of Brigham and Heber, and in the days of the great Prophet Joseph and Hyrum, although they did not stay long with us. They are not far away from us, neither is the Lord. Brigham is here, Heber and Daniel are here, and the Twelve Apostles of our Lord Jesus Christ are here, and the organization of the Church and kingdom of God is here, with the Holy Priesthood which is after the order of the Son of God; and this is the great chain which opens up a communication between the heavens and the earth, and in it there is safety; and through it truth will prevail over the face of the whole earth, and by its power the kingdom of God will be established upon the earth no more to be prevailed against. What matters it to us who speaks in anger against it? The truth is all the same, no matter who walks it under their feet. The eternal principles of salvation and exaltation are the same, no matter who does despite to them.

In trying to injure the truth, and impede it in its progress, they only injure themselves, and will bring upon themselves swift destruction and a righteous judgment according as it shall be ordered by our Father in heaven. God is merciful and forbearing. Can we forbear as well as he can? We can, although we are far from being as good as he is. If he can forbear many years with a man who will not say grace over his meat, or bend his knee to his God in acknowledgment of his mercy, we surely can bear a little with the infirmities of our brethren, and the ignorance of the ungodly world.

As a people and community we have borne much; and all we have ever asked of any people or government has been our rights in common with the rest of mankind; but these they seek to withhold from us, which they have no right to do, hence they are under condemnation, and we shall go free. We believe and worship as we choose, and live under a Government that guarantees unto us that right. Inasmuch as they do not give us those rights, they violate one of the holiest and most sacred provisions of the Constitution of our country, and destruction will be the consequence. The fathers of the revolution fought and bled to secure this holy right to their children so long as the world should last or the Government continue. We are therefore bold in declaring our principles, and in defending our rights. There are countries in the world where imprisonment would be the penalty of the free expression of principles and rights; but they do not live under and enjoy the blessings of the Constitution which we live under. Yet even in this free country some have sought to deprive us of the free enjoyment of the privileges granted unto us in the Consti-

tution of our country, and they will have to pay the penalty for so doing, for they trample under foot the Constitution that grants to them their own liberties, and thus subvert their own liberties, which it becomes them as well as us to preserve inviolate. It becomes us to cleave to God and our holy religion, trusting in him because in him there is power—in him there is strength; and if we remain faithful, we shall come off victorious, and walk under our feet every principle that is calculated to destroy, and rear the standard of truth and righteousness in the world in spite of hell and all the hosts thereof. Let us be encouraged, and go steadily on in the performance of our duties, cultivating the earth, and bringing from the elements all we need for our sustenance that we may be free and independent, so far as we can, by depending on our own resources with which the Lord has abundantly blessed us. We are greatly blessed in that the Lord has planted our feet in these quiet valleys from those who sought our destruction; while he has brought an overwhelming destruction on them, he has brought safety to us. We can see his wisdom, and his mighty hand manifested in this. Let us henceforth put our trust in that arm which has been so prominently made bare in saving the righteous. May God add his blessing. Amen.

FULFILMENT OF PROPHECY.—POWER OF THE GOSPEL.—CONSISTENCY OF ITS PRINCIPLES.

Discourse by Elder WILFORD WOODRUFF, *delivered in the Bowery, Great Salt Lake City, July* 27, 1862.

REPORTED BY J. V. LONG.

Brother Taylor gave us a very interesting discourse this morning upon the first principles of the Gospel, contrasting them with the religion of the Christian world, showing the authority by which they administered in different ages the ordinances of religion according to the traditions of their fathers. He remarked that the Elders of this Church went forth as the Apostles did in the days of the Savior, promising to the people, on conditions of obedience, the gift of the Holy Ghost; and he remarked that no other people would do that, because they do not possess the authority to do it.

I do not know that I can spend the few moments that I may speak here, better than to read a little on the authority that we have for pursuing this course. This portion that

I am going to read, is the word of the Lord to the Church of Jesus Christ of Latter-day Saints, as well as to the whole world:—

"Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated: and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth: wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow-man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed. And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the Prophets and Apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and they have broken mine everlasting covenant; they seek not the Lord, to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the Prophets; the weak things of the world shall come forth and break down the mighty and strong ones; that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have

spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred it might be made known: and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent: and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually, for I, the Lord, cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion, and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I, the Lord, have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but all shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."—[See Doc. & Cov., pages 65-68.]

What do you think of that revelation, brethren? Does this look like a Yankee scheme, or something made up to cheat somebody? No, this is the word of the Lord; it is a sermon of itself. The Lord has sustained that revelation from that day to the present, and that is the reason why brother Taylor and the Elders of this Church go forth declaring the words of life, and they know that they have not taken this honor upon themselves, but that they were called of God as was Aaron. I do not care how illiterate an Elder in this Church is, if he has been faithful to his calling; it is a matter I care but little about if a man can neither read nor write, if he has been called and ordained to the Priesthood in this Church and kingdom by Joseph Smith, or any of those ordained by him to that Priesthood which was given unto the Prophet by Peter, James and John, who by commandment came and ordained him to the Melchisedec Priesthood. John the Baptist held the Aaronic Priesthood, and the authority commenced there, and by those men that held the keys of the kingdom of God in former dispensations. It is that authority that has inspired this; it is this that has inspired the Elders of Israel from

the commencement to the present day.

Why should the Elders and people now think it strange that those messengers who have gone forth, shouldering their knapsacks and travelling thousands of miles to preach the Gospel, should be the especial objects of his favor? The Almighty has proven them all the day long, and he has been with them, and in fact there has never been any portion of the Priesthood officiating in sacred ordinances but God has been with them. In this revelation the Lord calls upon his servants, and says, "I, the Lord, am willing to make this known to the children of men, that I have called my servant Joseph, that the world may be left without excuse."

Joseph Smith knew just as well as the Lord knew that he was called of God, and that he was called to perform a work for the redemption of man. Has he ever disappointed anybody when he has made a promise to them? Has he ever disappointed a Prophet or lawgiver in any age of the world? No, never. But he has declared that the heavens and the earth shall pass away, but his word shall never pass away, but that it shall all be fulfilled. It is just so in our day. All the words which the Lord has spoken through his servants will be fulfilled to the very letter, whether those words are in reference to the salvation of the righteous or the condemnation of the wicked. Christ had his mind upon this point when he said, "Heaven and earth shall pass away, but my words shall not pass away."—Matthew xxiv, 35. Again, it is written, "For I will hasten my word to perform it;" and when the Lord spake through Isaiah upon this subject he said. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Elders go forth to preach the Gospel to the nations of the earth, knowing that the Lord will back up their word by the power and demonstration of the Holy Ghost.

There is but one Gospel, neither will there be any other for the salvation of this, nor of any other world that we know of; but this we do know that this Gospel preached in any age of the world will produce the same effect. We also know that any man who receives this Priesthood, and is faithful thereunto, will receive the same blessings and power in any and every age of the world. On this account and for this reason, Utah—the valleys of Deseret are being filled with the children of men. The Almighty has sent his servants to preach the Gospel; they have not gone upon their own authority: had they done so, they might have called upon the inhabitants of the earth till doomsday, and they would not have been successful, but this land would still have been a desert, occupied only by Indians and wild beasts. But the hand of God was with us, and hence we had no fear of telling the people our message, and now there are tens of thousands who know the truth as well as we do, for they have embraced the Gospel and received this testimony for themselves. There never was a man that embraced this Gospel, but has received this testimony of the truth, if he has done so in sincerity and in truth. The Lord has always been ready to redeem his promise, and in giving that testimony which was necessary for the establishing of them in the most holy faith.

The Lord has sustained us as a people in all places and under all circumstances. We have gone forth as sheep among wolves; among a people full of tradition and superstition, and we have had all these things to cope with in our administrations among

the people, but the Lord was with us wherever we went, backing up our words by the testimony and power of the Holy Ghost, and the people to whom we administered received the same testimony as had been given unto us.

We are beginning to realize that the things which the Lord has promised unto us thirty years ago are now being fulfilled to the very letter. Is there much peace in the world of mankind? No, there is not: peace is fast being taken from the children of men. We are at peace in Utah, but let me tell you that the Lord has foretold by the revelations of Jesus Christ all these things that are now fulfilling before our eyes.

I copied a revelation more than twenty-five years ago, in which it is stated that war should be in the south and in the north, and that nation after nation would become embroiled in the tumult and excitement, until war should be poured out upon the whole earth, and that this war would commence at the rebellion of South Carolina, and that times should be such that every man who did not flee to Zion would have to take up the sword against his neighbor or against his brother. These things are beginning to be made manifest, but the end is not yet; but it will come, and that too much sooner than the world of mankind anticipate, and all those things spoken by the mouths of his Prophets will be fulfilled.

We are gathering together here for certain purposes understood and in the mind of the Lord, one of which is that we may be sanctified and prepared for the great work of the future. We have carried this work to the various nations of the earth, and the people to whom we have preached have thought of us saying that there was no other Gospel than that which we had to proclaim, as was clearly and demonstratively set forth to-day. The Gospel of Jesus Christ is perfect in all its parts. The words of the Psalmist David will apply to our religion, where he says:—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

According to the vision of John the Revelator, there are to be "six hundred, threescore and six" false sects of religion: how many of these already exist is a matter of dispute among theologists, but I suppose that the number is nearly complete. Let me now ask if you think things look or indicate that these contending creeds are all of God. It is certainly not like the order carried out in the days of Christ and his Apostles. It is much more like the confusion of the Pharisees, Essenes, Herodians, Sadducees and Stoics, for they had different creeds, principles and notions by which they were governed, and it is just so now with the sectarian world. It is composed of every sect and party that profess religion upon the face of the earth. But the honest in heart will be gathered out of all these creeds and systems and be brought home to Zion.

There have been thousands of men and women who have listened to the preaching of the Elders of this Church, who have not embraced it for fear of their good name; and there have been many clergymen who have listened attentively to the Elders of Israel, and they have spent days and nights in meditating upon the things of God, and studying what to

do, realizing within themselves that if they received this testimony they would be dishonored in the eyes of the world. They fear becoming a hiss and a by-word among the children of men in this generation. Hence the majority of them have rejected it.

Many celebrated men have investigated this subject, and far more of them have had fears that it was true than that it was false. I visited folks in Long Island in 1837; I talked with one minister named Newton, in fact I stayed with him some twelve days and preached the Gospel to him. He attended meetings, and finally became so that he could neither eat, drink, nor sleep, he was so troubled about the Gospel; but instead of embracing it, sent after a minister who lived on the south side of the island, for the purpose of having me put down or silenced. I persevered and soon baptized most of the members of Mr. Newton's church. Mr. Douglass, a Methodist minister of the south side of the island came, stayed a short time and then returned. I followed him home and succeeded in baptizing most of his church; and instead of these men getting any honor by opposing me they were both brought into disgrace. They lost their religion, their church and members, and were really disgraced. When I was there last, one of them was in the Penitentiary for one of the worst crimes that a man can be guilty of, except murder, and the other was travelling the streets peddling small articles for his bread. The chastening hand of the Lord will always follow those that oppose the truth of Heaven as revealed through the Prophet of God. This is in accordance with the experience of all our Elders. The Holy Ghost has been with them to back up their words, and I can say for all that, we have not done a thing but it has been backed up by the power of the Almighty, so far as we have labored for the upbuilding of the kingdom of God.

In regard to holding office in the Priesthood, I can truly say that I never asked any man for any office in this Church, and I believe I never asked the Lord but once, and my asking the Lord came about in this way. I went up to Missouri in Zion's camp; I saw the Prophet every day, and I knew he was a Prophet of God. About this time I had a great anxiety to preach the Gospel; this desire increased upon me, and I finally resolved to ask the Lord to open my way, so I went down into a hickory grove and prayed, during which I asked him to give me the privilege to preach the Gospel. I prayed fervently to the Almighty to give me the privilege of preaching the Gospel of Jesus Christ, and when I got through praying I started for the place from whence I came, and I had not walked more than about forty rods before I met a High Priest, and the first thing he said to me was, "It is the will of the Lord that you go and preach the Gospel." I told him I was ready and willing to do anything the Lord required of me; I was therefore ordained a Priest and sent to labor in Arkansas.

I will now name a circumstance which I have never named in public before. I went into Arkansas, travelled a hundred miles out of my way to see a man that had embraced the Gospel some time before I went there. He was full of wrath and indignation when I went in; he railed against Joseph Smith, Bishop Partridge and Father Morley. The Lord showed me the night before that I had enemies in that town. I talked over my feelings with the brother who accompanied me, and he wanted to leave the town, but I said no, I would not go away, for I wanted to see what the Lord wanted of me. All the people were mad with rage, and we

could not get anybody to preach to; in fact they were all full of rage till they were mad with it. For some time I could not see my way clearly, but we finally called upon an old man named Hubbard, and engaged to go and clear timber. During the short time that we were employed at that the Lord sent me three times to visit that old apostate, and each time when I went there I could only bear testimony to him of the truth of the Gospel. When I went the third time he followed me out of the house as full of wrath as the Devil, and he had not followed me more than about eight rods when he fell dead at my feet. This is a short story and a very singular one.

At that time I had not power to lay on hands for the gift of the Holy Ghost, only holding the Aaronic Priesthood, but the Lord sustained me and his work just as well as if I had been an Apostle. We baptized father Hubbard and his wife, after which we went on our way rejoicing. The Lord has fed and sustained his servants, and manifested his power according to circumstances, and so he will continue to do through life to all that are faithful and true to their covenants.

When the United States sent an army to this land for our destruction, the Lord had his eye upon us for good and he delivered us from all our enemies. The wicked have designed our destruction from the first organization of this Church and kingdom, but our leaders have been inspired by the gift and power of God. Who frustrated that army in their design? The Lord our God; and now the judgments that have come upon the nation in consequence of their treatment to this people, are a sore vexation to them, but it is the hand-dealing of the Almighty and we cannot help it. Every Elder in this Church who lives his religion knows that this which is now transpiring is according to the mind and forshadowings of the Holy Spirit, and those out of the Church may know if they will. If persons will believe the Bible, the Book of Doctrines and Covenants, and the Book of Mormon, they can therein learn the fate of the world, for it is there pointed out in great plainness. Who can stay this war that is devastating the whole nation both North and South? No human hand; it is out of the power of man, excepting by the repentance of the whole nation, for they have shed the blood of the Prophets, driven this Church and people from their midst, yes, the very people that hold the keys of salvation for the world they have banished from their midst, they have turned those keys that will seal their condemnation, and for this the Lord our God has taken peace out of their midst. Will there ever be any more peace among them? No, not until the earth is drenched with the blood of the inhabitants thereof. When the spirit of the Gospel leaves any people it leaves them in a worse condition than it found them, the spirit of ferocity, darkness and war will take hold of that people, and the time will come when every man that does not take his sword against his neighbor will have to go to Zion for safety.

These things sound strange in the ears of our neighbors of the nation with which we are connected, but let me tell you they are strictly true. Remember Christ's words in regard to the temple, viz., "There shall not be left here one stone upon another that shall not be thrown down."—Matthew xxiv., 2. The Lord Jesus Christ is as truthful now as he was then, and no power can stay his hand. Have we any fears of the consequences of what will transpire? No, we have not, for we know that God is at the helm.

When this kingdom commenced it was like a mustard seed, very small, but the Lord has sustained it and he will continue to control it to the end of time. Although peace is being taken from the earth yet this kingdom will thrive and prosper until every kingdom and government shall be broken to pieces, and every power shall be subject to the God of heaven.

Here are Elders who are faithful and true who have preached the Gospel from Maine to Texas, and from the Atlantic to California, and the warning voice has been lifted in Europe and in the Islands of the Sea, and thousands have embraced it and been made to rejoice in the truth.

We know that this work is of God, and that it will roll forth and prosper though all the world oppose. War is only one of the troubles that the United States are going to receive; and I can further testify, that there is no nation that will escape the judgments of the Almighty. There is no ear but what has to be penetrated with the sound of the Gospel of Christ; and by-and-by the Elders of Israel will be taken from those nations where they are now preaching, and there will be another set of Missionaries sent amongst the people; there will be the voice of lightning, the noise of war, and of all those judgments which have been enumerated and prophesied of since the beginning of time, and they will go forth among the nations until the land is cleansed from the abominations that now reign upon the face of the earth.

When this Gospel was first proclaimed to the world, darkness covered the earth; and wherever this doctrine is preached by those having authority and it is rejected, that people become more dark than they were before, and go blindly along like the ox to the slaughter, and they will sooner or later be overtaken by the judgments of the Almighty.

This is the nature of our testimony, brethren and sisters, we know that this work is true; we also know that Joseph Smith was a Prophet of God; and the Bible could not have been fulfilled unless the Lord had raised up Prophets to declare the everlasting Gospel unto the children of men; he never could have brought his judgments upon the nations until he had raised up those Prophets who were ordained to come and warn the world. The Lord is now doing this work of warning, first by his servants and then by his judgments. In speaking of the kingdom of God I will here remark, that it is always alike, or in other words it is always governed by the same laws, by Apostles and Prophets, and you cannot have a Church of Christ without these officers; there never was such a church since the beginning of the world. If any person will show me a people that were acknowledged of God, who did not have Prophets to lead them, I will confess that to be something which I have not found.

Paul says, speaking of the Church of Christ, "And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." Then, in another part of the writings of the same Apostle, he shows that with such an organization one part cannot say to the other "I have no need of thee," but that all are necessary in the Church of Christ. It is just so with the gifts and graces of the Gospel. A great many of you have seen men without some of their limbs, and just as quick as I come to a man who has lost an arm I see it. I remember once seeing a man in London without any legs, dragging along as best he could, and of course it was very inconvenient for him to travel; but I will tell you one thing which I never did see, I never saw any man going around without any head. A man can live without arms

or without legs, but he cannot without a head, and it is precisely so with the Church of Christ; one is just as impossible as the other. No other order has been manifested in this our day. We have a Prophet to lead and govern this people; we also have pastors and teachers, the Holy Ghost and the revelations of Jesus Christ right from heaven unto us, and we are realizing every day the fulfilment of these things that are promised to the faithful.

Brethren and sisters, we ought to be truly thankful to our Father and God, for he has been merciful to us, he has bestowed upon us his Spirit so that our ears have been opened to hear and our hearts to understand and to rejoice in the good things of the kingdom of God. And how lamentable it is that so few in the present generation have embraced the fulness of the Gospel, perhaps not one in ten thousand have received the truth. The Jews have suffered long and grievously for their rebellion, and they will continue to suffer for some time yet, but woe unto the Gentiles when they reject the light that is offered, for when that stone, which is spoken of in Scripture, falls upon them they cannot escape the crushing power thereof, it will grind them to powder.

Let us be faithful, serve our God and trust in him, and then, through the influence of his Spirit we shall know the signs of the times, and be prepared and made meet for our Master's use.

I ask that this may be our portion, in the name of Jesus Christ. Amen.

NEVER ENDING CHARACTER OF A SAINTS' MISSION. ORGANIZATION OF THE KINGDOM OF GOD.

Discourse by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, Oct. 6, 1862.*

REPORTED BY G. D. WATT.

We have opened our Conference to present before the congregation such principles and doctrines and to transact such business as may be necessary for the instruction and edification of the Saints and the advancement of the cause of truth.

It has been remarked by some of the Missionaries who have lately returned, that though they had arrived at home, they did not consider their missions at an end. When persons become subjects of the kingdom of God they enter upon a mission that will never end. They may turn away from the holy commandments and forsake the kingdom, [illegible] as they remain faithful so long will their missions as advocates for God and his righteousness be continued.

There may be intervals of rest, of relaxation from the more arduous duties of their missions, but in such times they are not by any means to consider their missions ended. Christ will not cease his labors pertaining to this earth until it is redeemed and sanctified ready to be presented spotless to the Father.

Luke records the words of Christ as follows:—"But rather seek ye the kingdom of God, and all these things shall be added unto you." Matthew records the saying still fuller:—"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Jesus Christ did not exhort his followers to seek something they could not find, something that was not within their reach. He did not exhort them to ascend up to heaven to bring the kingdom down, nor to descend into the deep to bring it up, but he came to establish that kingdom, and it was nigh unto them. I would say to the Latter-day Saints, seek to know that the kingdom of God has been organized in our own time. When this kingdom is organized in any age, the Spirit of it dwells in the hearts of the faithful, while its visible department exists among the people, with laws, ordinances, helps, governments, officers, administrators, and every other appendage necessary for its complete operation to the attainment of the end in view Seek to know that the kingdom of God is organized upon the earth, and be sure to know that you have an interest in that kingdom, and enjoy the Spirit of it day by day, for this is, or ought to be, nearer to our hearts than all earthly considerations. This privilege is within the reach of all, when the Gospel is proclaimed to them. When [illegible] and heartily repent, and make [illegible]est to the heavens that their repentance is genuine by obedience to the requirements made known to them through the laws of the Gospel, then are they entitled to the administration of salvation, and no power can withhold the good Spirit from them. Cornelius is an instance of this. The Holy Ghost fell on him and his household, through their faith and earnest repentance, before they were baptized.

That we may understand things as they are, and thereby learn to sanctify ourselves before the Lord our God, it is essentially necessary that we practically live our religion. Every true believer of this Gospel is anxious to gather to the home of the Saints. I think I am safe in saying, that if there was a highway cast up from England to the shores of the continent of America, there are men who would be willing to measure the ground with their bodies to reach this place. Even this does not tell their anxiety to be here; it must be seen in the spirit, to know it as it really is. We are agreed in gathering the Saints, as well as in the initiatory ordinances of the Gospel of peace.

It may be said that the tug of trials has commenced when the Saints begin to cross the plains to this place. This temporal duty puts all their spiritual attainments to the test. There are but few persons who thoroughly understand how to organize and lead a company across the plains, and in this alone arises many inconveniences and trials to the immigrants. How many hearts are prepared to meet the difficulties, privations, trials and labors to be encountered on the plains, without murmuring and complaining? I should think but few. To believe the Gospel and embrace it, to believe all that is written in the Bible, Book of Mormon and Book of Doctrine and Covenants, is but a small matter compared with giving up comfortable homes, friends and relatives, being tossed upon the boisterous ocean, con-

fined in narrow limits, and being jostled in railway cars, exposed to the insults and ridicule of rude and wicked persons that always assemble on the public highways, and suffering the hardships and privations incident to travelling over the plains.

I wish the people not to lose sight of one thing: that every day's labor, every moment's toil, every prayer and exertion which they make points to the building up of the kingdom of God upon the earth. Let us seek daily to know that the kingdom of God is established among us, according to the pattern in the heavens. Under this knowledge our actions will constantly point in the right direction, and every move we make will enhance the interests of the general cause. When this kingdom is established in its two-fold capacity —spiritually and temporally—then it is given unto us to know how to secure everything else that is necessary to enjoy on the earth. But it is our duty first to seek to know that the kingdom of God is established and organized upon the earth, that we have an interest in it, that that interest above all others is the nearest and dearest to our hearts, as our present and eternal welfare is embraced in it, and that we possess the Spirit of this kingdom and enjoy it day by day.

Remarks have been made relating to the Saints travelling in independent companies. When an independent company undertakes to travel across the plains, they are generally too independent for their own safety and good. There never was and never will be a people in heaven nor on earth, in time nor in eternity, that can be considered truly and entirely independent of counsel and direction. Our independent companies entertain the same mistaken views of independence as people generally do of the independence of a Republican Government. Man in his ignorance is impatient of control, and when he finds himself from under its influence he supposes that he is then independent, or, in other words, that he is a free man. Independence so viewed and so employed, either individually or collectively, religiously or politically, must open a wide arena of action for all the evil, selfish and malignant qualities of depraved men, introducing distraction into every ramification of society, destroying confidence, checking the onward progress of industry and universal prosperity, and bringing in famine, pestilence and destruction everywhere. An independent company of immigrants can appoint their own captain to guide them across the plains, and they can also dispute every act of his for their good. They can find fault with him for camping too soon or too late; for camping in this, that or the other place; and if he offers them good advice, reject it because they are independent and free, as they suppose. Individual self-government lies at the root of all true and effective government, whether in heaven or on earth. Those who govern should be wiser and better than the governed, that the lesser may be blessed of the greater. Were this so, then the people would willingly repose their dearest interests to the trusts of their rulers or leaders, and with a feeling of pleasure bow to and carry out to the letter their instructions and conclusions on all matters that pertained to the general good. This will apply to great kingdoms and mighty nations, to small companies of immigrants crossing the plains, or to the home circle. A Republican Government in the hands of a wicked people must terminate in woe to that people, but in the hands of the righteous it is everlasting, while its power reaches to heaven.

I had the pleasure of leading the first company of Saints to these

valleys, assisted by a few of my brethren. In this business we have had a good experience.

I will here take the liberty of relating a little of my first career in "Mormonism." In 1834, brother Joseph Smith the Prophet, started with a company from the State of Ohio, picking up others as he passed through various States on his route until he arrived in Missouri. We had grumblers in that camp. We had to be troubled with uneasy, unruly and discontented spirits. This was the first time we had ever travelled in the capacity of a large company, and it was my first experience in that mode of travelling. Brother Joseph led, counselled and guided the company, and contended against those unruly, evil disposed persons. When we arrived in Missouri, the Lord spoke to his servant Joseph and said, "I have accepted your offering," and we had the privilege to return again. On my return many friends asked me what profit there was in calling men from their labor to go up to Missouri and then return, without apparently accomplishing anything. "Who has it benefited?" asked they. "If the Lord did command it to be done, what object had he in view in doing so?" I was then comparatively ignorant, to what I am now, in regard to the spirits and actions of mankind. But I then learned that those persons who asked me such questions were weak in the faith and, like a faulty column in an edifice, could not bear up under the burden designed to rest upon them. This has since proved to be the case. I wish this fact to sink into your hearts, that when men or women have doubts, they also have fear; and when they have fear, they are in danger of what? Of themselves. Want of confidence is the parent of moral imbecility and intellectual weakness. Hear it, ye Saints, that man or woman that is crowned with crowns of glory, immortality and eternal lives will never be heard to grumble or complain. I told those brethren that I was well paid—paid with heavy interest—yea that my measure was filled to overflowing with the knowledge that I had received by travelling with the Prophet. When companies are led across the plains by inexperienced persons, especially independent companies, they are very apt to break into pieces, to divide up into fragments, become weakened, and thus expose themselves to the influences of death and destruction.

I sometimes think that I would be willing to give anything, to do almost anything in reason, to see one fully organized Branch of this kingdom—one fully organized Ward. "But," says one, "I had supposed that the kingdom of God was organized long ago." So it it is, in one sense; and again, in another sense it is not. Wheresoever this Gospel has been preached and people have received it, the spiritual kingdom is set up and organized, but is Zion organized? No. Is there even in this Territory a fully organized Ward? Not one. It may be asked, "Why do you not fully organize the Church?" Because the people are incapable of being organized. I could organize a large Ward who would be subject to a full organization, by selecting familes from the different Wards, but at present such a Branch of the Church is not in existence.

I am satisfied that the mechanical ability of the people of this Territory will rank with that of any other people, but there is not one in five hundred that knows how to husband his ability and economize his labor when he first comes to this new country. They are for a time like a feather in the wind, until some circumstance occurs to settle them in some position where they can begin to do something to provide for themselves. It is not easy to find a

Bishop that knows how to settle, in a proper way, the smallest difficulty that may occur in his Ward. There are but few men that can guide themselves, and gather around them the comforts and wealth of this life. In the settlements I passed through during my late visit south, I saw comparatively little wisdom manifested in the style and extent of their improvements. Men who have been in this Church ten, fifteen, and twenty years, and in this country from the first settlement of it, possessing flocks of sheep and herds of cattle and horses running upon the plains, what kind of houses have they? Log hovels and mud huts. What have they in their houses? Two tin plates, a broken knife, and a fork with one prong. If a person calls for lodgings, "O yes, you can stay and welcome. Come wife, bake some potatoes and squash, and roast some meat, bake some biscuit, and stew a little of that fruit I bought at the store," and all this the poor woman has to do in one little bake kettle. A good natured man enough, an easy going sort of person, and his hair looks as though it had not been cut or combed for years. After supper you retire to bed, and before morning you are made fully satisfied that you are a man of feeling. Is such enterprise worthy of Saints? Is this the way to build up cities and make the earth like the garden of Eden? Do such people know that the kingdom of God is set up on the earth? "O yes, I have it in me." You have the spiritual kingdom within you, but there is a literal kingdom to build up.

There are scores of Elders in this Church who can preach, baptize and lay on hands for the reception of the Holy Ghost, that do not know how to produce a livelihood for themselves, a wife, and one child. It requires but little experience to do this, and much less do they know how to build a good house, how to lay out and build up a city, how to lay the foundations of Zion, &c., &c. Can they lead a company of Saints across the plains? They can try, and very likely the company will break to pieces, unless the power of God is among them. This gives us a striking proof of the necessity of the people's having faith and power with the heavens, that if their Bishop does not know what he ought, their faith will keep him in the right path and the Spirit of the Lord will open to the vision of his mind the things that he should do. That is the duty of the people.

We have a kingdom to organize, and I say, Seek to know that you have the kingdom within you and that you are in it. Seek to establish the kingdom of God upon the earth, for that will give you wisdom to add to yourselves everything necessary. The Lord will not himself plough our grounds, sow our grain, and reap it when it is ripe. The man that understands the kingdom of God will seek to understand the elements in which he lives, and to know something of his own organization, the design of it, and the designs of Heaven in it. Is the kingdom of God in its perfection on the earth? It is not. True, we believe in the Lord Jesus Christ, we believe in his ordinances. We believe that the Lord called Joseph Smith and ordained him an Apostle and Prophet to this generation, giving him the keys and power of the Holy Priesthood. We believe in the gathering of the house of Israel in the latter days, in the redemption of Zion, in the building up and establishment of Jerusalem, and in the gathering of the Jews from their long dispersion; in short, we believe all that the ancient Prophets have spoken, but where is the people that is willing to build up the visible kingdom of God,

and that is capable of dictating this great work.

The Lord will make the people willing in the day of his power. This cannot refer to making the people willing to acknowledge Jesus to be the Christ; it must refer to something else. Shall we wait until we are whipped from among the wicked before we are willing to gather out from among them and flee to Zion? This has been the case with some, and what are such persons good for when they get to Zion? I do not, however, wish to disturb anybody's feelings; I am glad to see them come to a place of safety when they are obliged to; but I would rather have seen them come in the beginning, when they could have helped to kill the snakes, build the bridges, make the roads, and manifest their faith that we could raise fruit, grain and every staple necessary of life in this country, help to open the kanyons, build the mills, bring out the lumber and build towns and cities. But we are glad to see them as they are, and we will do the best we can with them. There are more coming.

Which will be best eventually, to go to with our might to build up the Zion of God on the earth, or wait until we are whipped to it? I can only broach the subject of building up the kingdom of God as it must be built up in the latter days; I will leave it for others to talk upon during the Conference, or not, as they please. I know what I have to do, and that is to teach this people to appreciate their own present lives. There is no life more precious than the present life which we enjoy; there is no life that is worth any more to us than this life is. It may be said that an eternal life is worth more. We are in eternity, and all that we have to do is to take the road that leads into the eternal lives. Eternal life is an inherent quality of the creature, and nothing but sin can put a termination to it. The elements in their nature are as eternal as are the Gods. Let us learn, under the guidance and direction of Heaven, how to use these eternal elements for the building up, establishment and sending forth of the kingdom of God, gathering up the poor in heart to begin with, and the further things we will learn as we progress.

Some of you may ask why the Lord did not perfectly organize at least one Branch of the Church? When a great blessing is bestowed upon a people, and that blessing is not strictly honored and lived to, in proportion to the greatness of that blessing, over and above what has been previously enjoyed, it will be a curse to them. I recollect that Joseph once said to me, when he was talking upon the principle of the Lord's raising up seed to himself upon the earth—a royal Priesthood, a holy nation that can offer sacrifices acceptable to God—"Brother Brigham, it will damn many of the Elders of Israel." There are but few men in this kingdom that are now worthy of that blessing, yet all who are in full fellowship must enjoy it.

We will wait patiently until we can get the people to know how to secure to themselves the comforts of life, good houses, for instance, and know how to raise fruit as well as bread. The best fruit I ever saw in any country I saw exhibited in our recent fair. It has been told the people, from the first of our coming into this country, there existed in these elements as good material for fruit as can be found anywhere. Then let us go forth in faith and plant seed in the ground, and cultivate mother earth and pray over the earth and over our crops and over all we possess, and the curse will be removed, and God will restore geniality to the atmosphere and fertility to the soil.

I wish to teach the Elders of this Church how to lead a company across

the plains, as well as how to preach the Gospel; to learn them how to be a Bishop, a father to the people, as well as how to kneel down and pray, or to rise up and preach. I wish to learn them how to reconcile the people one to another, how to build cities, how to beautify and redeem the earth, how to lead and guide this people to life eternal, how to preside over their families, and how to conduct themselves in the common avocations of life. I have all this and more constantly before me.

Brethren is your Mission ended? No, it is as much upon you here as when you are out in the distant parts of the earth preaching the Gospel. Jesus Christ made water into wine by calling together from the elements the properties of wine. He fed thousands of people with five loaves and two small fishes by calling the elements together to compose bread and fish; and he says, "Greater works than these shall ye do, because I go to the Father." It is our privilege and our duty to continue to learn, until we shall have wisdom enough to command the elements as he did, and until the earth is brought back to its paradisaical state. But we must first redeem ourselves from every root of bitterness that may be in our nature, striving daily to overcome the evil that is in the world and in ourselves, sanctifying our hearts and affections until there shall be nothing abiding in us contrary to the Holy Ghost in its perfect and full fruition of enjoyment to the creature.

I think it likely that after a while I may be able to so humble myself and become like a little child, as to be taught more fully by the Heavens. Perhaps, when I am eighty years of age, I may be able to talk with some Being of a higher sphere than this. Moses saw the glory of God at that age, and held converse with better beings than he had formerly conversed with. I hope and trust that by the time I am that age I shall also be counted worthy to enjoy the same privilege.

I pray you not to forget what I have said to you this morning, but lay it up in your hearts, and pray that it may bring forth fruit for the more perfect establishment of the kingdom of God upon the earth. Amen.

FUTURE STATE OF EXISTENCE.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, Oct. 6, 1862.*

REPORTED BY G. D. WATT.

I will offer a few remarks in relation to the difference between this and the next state of existence. The next state of existence is a spiritual one. The spirit which is now clothed with mortal flesh will be set free from that encumbrance, and the spirits of Saints will be free from the power of sin and Satan.

This state is a state of trial, wherein the spirit clothed upon with flesh labors to sanctify, redeem and save the flesh, that in the resurrection the spirit and the body may be made eternally one, through the power of the atonement and resurrection of Jesus Christ.

The next state of existence is the paradisaical state of the spirit, a state of waiting until the body shall pass through the purification and refinement given to it by passing through death and the grave; then cometh the resurrection which bringeth to pass the reunion of the body and the spirit. "O, how great the plan of our God. For on the other hand, the paradise of God must deliver up the spirit of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body are restored to each other again, and all men become incorruptible and immortal, and they are living souls," &c.

From the state of embryo to the time of birth, and from infancy to ripe old age, unseen dangers lurk in our path to mar our bodies or to render our senses inefficient; hence we see the lame, the maimed, the blind, the deaf, dumb, weak, sickly and so on.

I think it has been taught by some that as we lay our bodies down, they will so rise again in the resurrection with all the impediments and imperfections that they had here; and that if a wife does not love her husband in this state she cannot love him in the next. This is not so. Those who attain to the blessing of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, obtain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband, or the husband with the wife; for those of the first resurrection will be free from sin and from the consequences and power of sin. This body "is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "And, as we have borne the image of the earthly, we shall also bear the image of the heavenly."

God has done his part towards putting us in possession of celestial glory and happiness, by providing the means whereby we may

attain to it; and if ever we possess it, we must do so by conforming to the means provided. God has given the children of men dominion over the earth and over all things that pertain to it, and has commanded them to subdue it, and to sanctify themselves before him, and also to sanctify and beautify the earth by their industry, and by their wisdom and skill which cometh from God. Learn, for instance, how to yoke together a pair of oxen, how to manage and drive them across the plains, how to get timber from the kanyons, how to make brick, and how to hew stone and bring them into shape and position to please the eye and create comfort and happiness for the Saints. These are some of the mysteries of the kingdom. To receive the Gospel and believe and enjoy it in the spirit, is the simplest part of the work the Latter-day Saints have to learn and perform.

God has made man lord of all things here below, and it is the labor of man to bring all things unto subjection to God, by first subjecting himself to the will of God, and then subjecting all things over which he has control, in their time and order. The will of God is eternal life to his people and to all they control.

May God bless you. Amen.

DESIGN OF THE LORD IN GATHERING TOGETHER HIS PEOPLE. WISDOM AND ECONOMY IN DOMESTIC AFFAIRS.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, June* 8, 1862.

REPORTED BY G. D. WATT.

The miracles wrought in the days of Moses for the deliverance of the children of Israel from Egyptian bondage, as they are recorded in the Old Testament, appear to be wonderful displays of the power of God. I need not here rehearse the history of the children of Israel, with which the majority of this congregation are well acquainted, but I wish to say that if all instances where the power of God has been displayed through the Elders of this Church were written, we should find that as great and wonderful miracles have been wrought among this people as have been wrought among any people in any age of the world, and yet this Church is only in its infancy. The children of Israel, it is written, were brought out of Egypt with an high hand and an outstretched arm, to inherit a land flowing with milk and honey; we have assembled in these distant valleys for the trial of our faith. They were delivered out of a

dreadful bondage, leaving none behind; we have willingly sold and otherwise left our possessions, at the same time leaving friends, parents, companions, &c., behind. The distance to their land of promise was but a few miles from the country of their bondage, while a great many of this people have traversed over one-half of the globe to reach the valleys of Utah.

Brother Goddard spoke this morning in relation to the words of the Lord pertaining to the saving of paper rags. His remarks were amusing, and had he coupled some of the ancient revelations and sayings, recorded as the Lord's, with his remarks concerning paper rags, those remarks would have been still more amusing; such for instance, as "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." Again, "Thou shalt not plough with an ox and an ass together." Again, "Thou shall make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself," &c., &c. Seeing many such instances as these in the Bible, we cannot marvel at a man's talking about paper rags in a religious meeting, and saying that it is the word of the Lord or at least the word of wisdom that we should save our rags.

Let us realize one fact in addition to the great miracles that have ever been exhibited among God's people. From the beginning of the world to this time, when the Lord has gathered together a people to be a chosen people to him, he has always begun to educate them by instructing them in the little things pertaining to life, which he never does when his people remain mixed with the wicked. Before the Lord, through Moses, called upon the children of Israel to leave Egypt, he had no such instructions for them as we have quoted; he had nothing to say to them about governing themselves, nor about driving out their enemies before them, nor taking a course to sustain themselves:- in fact, they were far below this people in the scale of independence and civilized life. [In righteousness this people far excel the ancient Israelites; indeed, I would not wish to compare the righteousness of the children of Israel with the righteousness of the Latter-day Saints, for multitudes of the Latter-day Saints will enter into the rest of the Lord, but only two persons out of the hosts of Israel were permitted to do so.

While the meek of the earth remain scattered among the wicked, the Elders of this Church can go forth with the Old and New Testament in their hands, and show what the Lord is going to do in the latter days, the great miracles he will perform, the gathering of his people, the saving of his Saints, the building up of Zion, the redeeming of the house of Israel, the establishing of the New Jerusalem, the bringing back of the ten tribes, and the consuming of their enemies before them, overthrowing kingdoms, &c., &c., and this is proclaimed to both Saint and sinner. But when the people of God are gathered out to one place, they are then taught the so-called little things that pertain to every day life, which they cannot be taught while they are in a scattered condition. Many come here under a mistaken impression; they think they are gathered to this place to be told how people live in heaven, to receive a minute description of the inhabitants of heaven, to be told how they asso-

ciate together, whether they live in cities, of what the houses are built, what kind of architecture prevails there, how the cities are laid out, and how the heaven of heavens is built, who dwells there, where the inhabitants came from, their stature and complexion, whether God is a personage of tabernacle or not, what means for locomotion he uses when he visits his friends, what he eats for breakfast, how often he changes his clothes, what style of clothing he wears, of what kind of material it is made, whether they have winter and summer in heaven, seed time and harvest, &c., &c. But no, my brethren, this is not what you have come here for; the Lord has called the people together expressly to teach them the things which pertain to this world and to this life, that they may know how to honor the life he has given them here.]

The inhabitants of the earth are ignorant with regard to the design of their being; they are as ignorant in this respect as the wild animals that roam over the plains. They may be very religious, but the religion that is popular in the world now is entirely another thing from the ways of the Lord. Many of their traditions are good, and many of the people possess much good moral religion; I may say, so far as morality goes, that they are just as good as people can be, but they are not taught how to govern and control themselves, they are not taught the worth of their present life. The whole drift, labor, and exertions of the priests of the day among the people are to prepare them to die. I never had such a mission given to me, nor received such a calling from the heavens; I have been called to preach life, and not death. It is my business to teach mankind how to live, how to honor their present existence, how to treat their bodies so as to live to a good old age on the earth, and have power to do good and not evil all their days, and be ready to enter into the rest prepared for the Saints.

[Almost any Elder in this Church can preach the Gospel, if he is humble before God; he can tell all that the wicked would need to hear from the Old and New Testament. Many of the Elders are scholars, and when they preach we expect to hear almost a Bible and a half preached before they get through; they can carry you through the historical portions, repeat the sayings of the old prophets, dilate largely upon the doctrinal portions of the New Testament, gauge the morality of the present age by repeating verbatim the moral lessons of the Savior, are at home among the beasts of the Apocalypse and the prophetical heads and horns of Daniel, are thoroughly posted in the time, times, and half-a-time, know the contents of all the vials, when they will be poured out, can deliniate to a nicety the different parts of Daniel's metal image —in a word, they are paragons in Bible lore, but if you ask them whether they know how to raise potatoes to feed their wives and children, their answer is "No." Do you know how to raise grain for your bread? "No." Do you know how to raise watermelons? "No." Do you know how to raise pigs for your meat? "No." Do you know how to raise chickens? "No." Do you love to eat them? "Yes." Do you know how to raise calves? "No." You may give them a cow and calf, and two years will not pass before they have neither cow nor calf. Do you know how to improve your fruit? "No." And thus they live without trying to produce for themselves these necessaries and comforts of life. Finally, what do you know? "Why, we know that we must prepare to die."] There are people who have been in this city twelve years, and

have not planted in their gardens a single fruit tree. The Lord wishes us to know how to provide for ourselves all things necessary for our comfort in bread, fruit, and clothing.

Sisters, do you know how to make woollen cloth, linen cloth, or cotton cloth? Probably a few of you do. Almost any female can knit a stocking, for this seems to be their employment when they sit down to rest. Children are taught to knit, but the majority never progress any further than this in the art of manufacturing. In addition to this, needlework is generally understood by the female portion of the community, but as a general thing what do they know about making cloth? Very little. They need to be taught; yet they know as much about these matters as the children of Israel did. They also need to be taught, when their husbands bring into the house a hundred weight of flour, not to throw it out of the door; and when they make bread of it to make it light, palatable, and healthy, instead of making cakes as indigestible as a whet-stone, that when your husbands come from work and your children from school they may have bread to eat that will sit easy on their stomachs. Many husbands are made sick and many children are sent to an untimely grave through eating badly prepared food, the result of ignorance or carelessness.

This is the place to become acquainted with this knowledge. It is for the husband to learn how to gather around his family the comforts of life, how to control his passions and temper, and how to command the respect, not only of his family but of all his brethren, sisters and friends. It is the calling of the wife and mother to know what to do with everything that is brought into the house, laboring to make her home desirable to her husband and children, making herself an Eve in the midst of a little paradise of her own creating, securing her husband's love and confidence, and tying her offspring to herself, with a love that is stronger than death, for an everlasting inheritance. There is a saying that a wife so disposed can throw out of the window with a tea-spoon more than her husband can throw into the door with a shovel. I am sorry to say that this is too much the case. A good housewife disposes of her cooking utensils, dusters, towels, floorcloths, barrels, buckets, &c., in a neat, cleanly, and labor saving manner. A good mechanic has a place for every tool, and when he has done using a tool it is returned to its place as by magic, without any apparent effort. I have watched our mechanics here, and, take them first and last, their ways, if not strewed to strangers, are strewed to nonsense. A good farmer takes care of his implements of husbandry. Instead of leaving them scattered all over the farm, they are carefully gathered together, properly cleaned and greased to defend them from rust, and put in a safe place until they are wanted.

There are very few of our farmers that know how to prepare the ground and plant the seed in a way to secure a ready germination and quick growth. I told my farmers this spring how to prepare the ground for sugar-cane, and to plant the seed three-fourths of an inch deep. I waited ten days for the plants to show themselves, when I found the seed was put away six inches below the surface, and I thought well laid away from the frost of the winter of 1862-3. It is now beginning to show itself, five weeks since it was planted.

I would that people knew more than they do about these important matters, but we are where we can be taught. Will the people be taught? Will they cheerfully receive instruc-

tion and profit by it? I hire the best gardeners I can find, and they are ignorant of their business; they scarcely know one apple from another or one fruit tree from another. If I spend five hundred dollars to have a strawberry-bed made, I may perhaps get a quart or two of the fruit; I may safely say that I shall not receive enough fruit to half cover the outlay. I can instruct any man how to improve seedling fruit, and have it as good as the imported kinds. The best fruit that ever grew will deteriorate under bad management and neglect. I advise farmers and gardeners to understand their business and make it profitable; also to mechanics would I give the same advice. And I would advise the sisters not only to save their paper rags, but to learn how to properly and profitably dispose of new cloth when they get it.

Cleanliness and neatness of person are desirable and good to see, but this may be carried to an extreme that is both tiresome and expensive; there is a class that is more nice than wise. Nothing less than linen pocket-handkerchiefs by the dozen will answer for some of our ladies. "Husband, don't get me less than three dozen handkerchiefs, for I must have from three to half-a-dozen a-day, it is so nice to be clean." When they have used a handkerchief twice or three times, it is thrown into the wash-tub to be rubbed to pieces and wasted away. In this way you get no good of your money; the article is not worn out in service, but it is washed out. Then, when you hang and pin your clothes on the clothes-line, they are left to be whipped to pieces in a high wind, and are more used up in one operation of this kind than if they had been worn three months. It is useless for husbands to suggest to them the expediency of taking the clothes in, for they will let them remain notwithstanding, and be worn out. Go into the kitchens of these very nice, neat wives who can nurse a pocket-handkerchief to a charm and apply it to their nasal protuberances with such refined grace, and you hear Sally asking Sue for the dishcloth. "Where is the dishcloth?" It is found stuffed into a mouse-hole, or Jim has just come in from the kanyon and is washing his feet with it. Then there is an outcry for the knife they cut meat with. "Where is the butcher knife?" Billy has had it out of doors, and has left it in a neighboring ditch. They may have bread and meat, a bread knife and a meat knife, but neither of these articles has a recognized home in the house, and you are just as likely to find them in one place as another. "Where is the bag of flour?" "I don't know; I think I saw it under the stairs this morning when I was rummaging about." It is at last found stuck in a dirty corner, with dirty clothes thrown over it, and perforated with mouse-holes. The bread pan is lost; the rolling-pin and board cannot be found, and when the board is found it has been converted into a checker-board, and then used in the chicken-coop; and when the broom is wanted little Jack is astride of it in the street, deliberately walking through a mud hole. Instead of their houses being houses where order and economy reign, confusion, disorder, and waste prevail.

Some of our professed good housekeepers, in my opinion, come far short of really deserving that character, at least I should think so, were I permitted to see them cook breakfast. There are potatoes to boil, bread to bake, meat to cook, and fruit to stew. Perhaps the first thing that is done is to put the tea to steeping, then fry the meat, then prepare the potatoes for boiling, and about the time the potatoes are done the bread must be

mixed; while the bread is baking the tea is spoiling, the meat and potatoes are getting cold and unfit to eat; when the bread is ready, as likely as not the fruit is forgotten, and a great effort has to be made to prepare the fruit; much bustle, confusion, labor, and time have been expended to get the food ready, and when it is served up the tea is not worth drinking, the potatoes are tough, watery, and cold, the meat is dry, hard, and unpalatable, the biscuits are baked too much on the outside and not enough in the inside, while the fruit is only half cooked; and taking it altogether, it would be better for the stomach to reject such a meal of victuals, if there existed a prospect of dining upon a more wholesome and better prepared meal at noon.

We have been gathered together in these valleys to be taught. We must first learn to control ourselves before we can think to control our fellow creatures. The Lord has given extensive lines of operation to both Saint and sinner, but when he gathers his family he expects them to first master these so-called little things; he wishes us to learn to live with each other, and to surround ourselves with all the common necessaries and comforts of life. Until this is done we are unprepared to receive the greater blessings, for if we had them now we should not know what to do with them. It is our business to live, to learn how to preserve our lives, and labor to make the earth into a Garden of Eden; unless we do this, we are unworthy to possess eternal life. "And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." He that is not faithful in the things of this world, who will commit unto him the things which pertain to eternity?

All things belong to the Lord, and we belong to the Lord, and if we are faithful until we have passed the ordeal and proved ourselves worthy before the heavens to receive our crowns, then we shall receive a deed of that which the Lord gives to us. Until then, that which we hold we hold only as stewards for the Lord. It is our privilege to grow and increase continually, to receive knowledge upon knowledge, and prepare to enter upon the higher duties of eternal life. We thus proceed from one step to another until we merge into immortality. We do not become another kind of beings in passing through the resurrection, but we are more refined through the application of the laws of the Gospel to our lives and passing through the grave. The grave will take away every deformity from the mortal organisms of the faithful, and they will be perfect as our Father in heaven is perfect.

We have now space to prove ourselves worthy to receive the glory that God has in store for the faithful, but we have to learn the little things first. We are brought here expressly, in the first place, to raise potatoes, grain, fruit, wool, flax, and every other necessary and mortal comfort we can produce in this climate. Some of our Elders will preach until they preach the people blind, and will die in their ignorance and go to hell, unless they learn what their lives are worth and how to preserve them. I am speaking to the Saints. If we do not learn what God has brought us here for, and the nature of the mission he has given us, we may preach the Bible until we are blind and old as Methusela, and die and be damned at last. It is our duty to learn how to govern ourselves, and how to conduct ourselves pleasingly in the sight of heaven towards our friends, families, and neighbors, building up cities and towns, opening farms,

planting vineyards and orchards, and improving our country, until finally, we shall be ready to rule.

May God bless the faithful, and overthrow the wicked and ungodly, and establish his kingdom no more to be thrown down is my daily prayer. Amen.

BISHOPS AND PRESIDENTS.

Remarks by Elder ORSON HYDE, *made in the Tabernacle, Great Salt Lake City, April 7,* 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, I have been highly edified this morning, as I presume you all have, and I doubt not but the seed has fallen upon good ground, and when we return to our homes we shall feel sensibly that the seed sown has done good.

It has been in my mind to remark that the office of both President and Bishop are in our President, and therefore he has the undoubted right to place those two offices on one man, or to ordain two separate men as he may see proper. There may possibly arise circumstances that may appear to cause the authority of the two to conflict, and thus to be incompatible one with the other, but this is only on account of the ignorance of the people. We ought so to live as all to be capable of being Presidents and Bishops, for there is certainly ample room for us all to do all the good we can; but I have thought in the present state of our limited knowledge it would be better to dispense with the office of President in the country settlements. I am happy to inform you that I have never heard of any feeling of difficulty between the President and Bishop at Spanish Fork. Brother Young did not know of a single exception to the rule, but I am informed by all parties that these brethren have never conflicted. [President B. Young: I wish I had never heard anything to the contrary.] My reason for desiring to have this matter brought here was to have the duties of Bishops and Presidents defined, thinking that probably the result of the investigation would be the abolishing of the office of President for the present in the country Branches, and I can truly say that I feel thankful, brethren and sisters, for what I have heard, and I can say with regard to the people in the region where I have labored there is a good degree of union there among the people. In fact, I rejoice to say that there is no schism in that region; we have no difficulty there with our High Priests, none with our Seventies, only what we have been enabled to arrange. A good feeling exists there, and I am

glad and happy to know that there is an increase of good feeling with the people of Sanpete. I feel thankful that when the people from all quarters meet here the spirit and the atmosphere seem to bear witness to what I have said.

Well, brethren and sisters, I have spoken before, and I do not wish to occupy much time at the present, but the spirit that is here is good, and all things that have been done feel like a balm to my soul.

God bless you all. Amen.

FORMING A STATE CONSTITUTION.—RAISING AGRICULTURAL PRODUCTS.—TRUE RICHES.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, April* 8, 1852.

REPORTED BY G. D. WATT.

I wish to inform all the inhabitants of the Territory of Utah, Jew and Gentile, bond and free, male and female, black and white, red, copper-colored and yellow, that, in organizing a State Government, we shall not infringe in the least upon the Constitution of our country, upon any principle contained in the Declaration of Independence, nor upon any constitutional law that has been enacted by the Congress of the United States. Will this step bring upon us the disapprobation of the Government of the United States? That is not for me to say; it will be as God may direct.

As the kingdom of God rises and advances upon the earth, so will the power of Satan increase to impede its progress until God shall purge that power from the earth, and so give the Saints the victory, that they can bear off his kingdom triumphantly in spite of the powers of Satan and wicked men. But so far as the power of Satan extends, just so far will be seen his operations to overthrow all righteousness. There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them. In such an event, we might bid farewell to the Holy Priesthood with all its blessings, privileges and aids to exaltations, principalities and powers in the eternities of the Gods.

I can say with confidence, if we will live so as to enjoy the revelations of the Lord Jesus Christ to ourselves day by day, overcoming every passion, feeling and desire that has been sown in our nature through the fall, overcoming all that is contrary to the law of Heaven and the principles of salvation that is purchased by Jesus Christ for us, which is the plan of God has devised to exalt the human

family to immortality and eternal lives, if we will let that Spirit and power of God reign within us; we shall never be afflicted more than we can bear, and that is as far as I can promise.

We have seen the power and wisdom that have been displayed by our enemies since we have been in these mountains, which has all amounted to but little toward accomplishing what they desired. No more will be accomplished than has been.

Brother Orson Pratt's remarks on the powers of the Congress of the United States are strictly correct. It is well known that the Congress of the United States has no power granted in the Constitution to organize a Territorial Government, and every power that is not named in the Constitution for Congress to act upon is reserved to the people. But Congress assumes powers that does not belong to it, and if it continues to do so, soon the last vestige of the free, independent, Republican and Democratic Government we have enjoyed will be merged in a military despotism, if there is anything left.

Our Government is at present engaged in an expensive war. It has been supposed that the South would soon be subjugated, that they would yield the point and submit. They will not, and the war has scarcely commenced.

The slave States do not as yet appear to be whipped or conquered. Both North and South are in the hands of the Lord, and so are we.

Let us from this time strive more diligently to overcome our own evil passions. We may talk about Priesthood, about power and authority, about blessings and exaltations, about the kingdom of God upon the earth, about gathering the house of Israel, about redeeming Zion and enjoying its fulness, about preparing for the coming of the Son of Man and enjoying celestial glory with him, but all this is vain if we do not sanctify ourselves before God, and sanctify the Lord our God in our hearts. We wish you fully to comprehend this; and when you go from this Conference, we do not wish to hear of contentions. And as soon as Elders have wisdom sufficient to magnify their calling and Priesthood, we will give to every Branch, no matter how small the Ward, both a Bishop and a President.

It is our privilege and duty to sanctify our own hearts. Perhaps I have as much acknowledgment to make as anybody for sometimes suffering my feelings to be a little ruffled. I cannot say that I felt entirely free from vexations at remarks made, by one of the speakers this morning, upon the impurity of seeds in our Territory. Notwithstanding so much has been said upon that subject, there does not seem to be care enough in the heads of Israel to provide even for themselves, to say nothing about setting a proper example to the people. If it were left to such men, there never would be a grain of pure sugar cane seed in the country. Where is your care for Israel? You will preach the spiritual things of the kingdom, and let your bodies and the bodies of the people go into the grave. Before you preach to a starving man to arise and be baptized, first carry him some bread and wine; first unlock his prison house and let him go free. Is there a Bishop in this Territory that knows whether there is a particle of pure cabbage seed in the Territory, or in his Ward? whether there is a bushel of pure buck-wheat, or California barley? whether there is a peck of clean, pure flaxseed, &c. Bishops, how much flaxseed is going to be sown in your respective Wards this season? "Don't know." How much wheat, oats and barley? "Don't know. I have a little speculation on hand, and I wish to provide for my own family, for the convenience and

comfort of my own household, for this I esteem to be my first duty."

There was a Bishop in Far West, who, as Trustee-in-trust, held the property of the Church; no other man had the means he had to help the poor Saints. I tried to get my voice to his ears for days, and could not. At last I accosted him and said:—"Bishop, what are you going to do toward helping the poor Saints out of the State of Missouri, as we agreed?" He was irritated in a moment. I supposed that he thought it was none of my business, but I knew that it was, and calculated to attend to it. He did not speak good naturedly, although naturally a mild-tempered man. At last he said, "I am going to take my family and leave the State, and the people may take care of themselves." Many of our Bishops feel like that; they will plant their potatoes, take care of their calves and themselves, and the people may go to the devil for ought they care.

I, perhaps, ought not to find fault about such things; but why not my brethren of the Twelve take an interest in such matters, and not leave everything of that kind for me and my Counsellors to attend to?

I ask the Agricultural and Manufacturing Society of this Territory, if they have one ounce of pure cabbage seed on hand, or know who has. It is doubtful whether an affirmative answer could be given to this question. But if you have a few excellent peaches, or a basket of choice apples to give them to eat, they will be as proud as a little boy with a new top, and boast long and loud about what nice things we have in this Territory. I cannot complain of the vigilance of the tasting committee, but what do they do for the benefit of the people? To eat the people's fruit and praise them for raising it, calling them "beloved brethren, and won't you bring us in a little more next fall?" &c., may be well enough, but what does this Society do? What do the Twelve and the First Presidency do in teaching this people to sustain themselves? We all take care of ourselves, do we not? Is that all? No. [There is not a thing my eye is not upon, that will enhance the welfare of this people. Who imported the first carding-machine to this country, and the only good ones that have been brought here? Who imported the nail-machines, the paper-machine, steam-engines and other valuable machinery? I use everything I can rake and scrape together for the interest of this people. I only need a little food and a small amount of clothing, and as for the rest the people are welcome to it.

[I wish the other brethren to look after the welfare of the people, as well as myself. I do not wish to again hear any of the leaders of Israel complain that there is not any pure sugar-cane seed, flaxseed, cotton seed, &c., in the country, but I wish them to be fully informed as to where pure seeds of all kinds can be had, and as to what is going on among the people in every part of each Ward or district; and then I want to inform the Bishops, and direct their tongues to speak and their hands to act. I wish this particulary to apply to those who preside where the First Presidency do not go.

The Agricultural Society ought to make arrangements to have and keep on hand the best varieties of all kinds of garden seeds, the best varieties of fruits, of grain, and every useful product of the soil, that all may be able to procure the purest and best seeds, scions, fruit and shade trees, shrubbery, &c.] Brother T. W. Ellerbeck and a few others have done considerable in introducing several valuable varieties of fruits and seeds.

Brother Lorenzo Snow says, that the Lord will bless my brethren and sisters. He says that all the mules

in the Territory can not haul away the gold that is concealed in these mountains. Riches do not consist of gold and silver. It may be said that with them we can buy all the comforts we need for the body. That may be so under certain circumstances; still gold and silver are merely a convenient means of exchange. Earthly riches are concealed in the elements God has given to man, and the essence of wealth is power to organize from these elements every comfort and convenience of life for our sustenance here, and for eternal existence hereafter. The possession of all the gold and silver in the world would not satisfy the cravings of the immortal soul of man. The gift of the Holy Spirit of the Lord alone can produce a good, wholesome, contented mind. Instead of looking for gold and silver, look to the heavens and try to learn wisdom until you can organize the native elements for your benefit; then, and not until then, will you begin to possess the true riches. All the riches, wealth, glory and happiness that we shall ever possess in heaven will be possessed on and around this earth when it is brought up into the presence of God in a sanctified and glorified state; and the sanctified ones who enter through the gate and pass the sentinel into the New Jerusalem, and into the presence of the Father and the Son, are the ones who will inherit the new heavens and the new earth in the presence of God, for here is the eternity, the glory and the power. When we possess all things, it will be when we possess power to organize the native elements that fill the immensity of space, bringing forth and organizing, bringing forth and organizing, again and again, dealing out the providence of God, dictating, guiding and directing the kingdoms that will be made for ever and for ever. This is eternal riches—it is eternal life.

"What did Jesus mean, when he said, Lay up treasures in heaven, &c. What mortal ever went there to lay up treasures? Is there an apartment, a business house there, a Dr. and Cr. account, &c.?" Ask the Lord yourselves, what he meant by that expression, and if you have the Spirit of Christ, you will find out the truth. I think that the Savior referred particularly to laying up in pure and sanctified bodies, holy principles that belong to the heavens, until we are brought back into the presence of the Father, and we, with the earth upon which we stand, are cleansed and sanctified beyond the power of Satan.

I will now say that we wish to go on with the Temple this year; we shall also send out teams to bring home the poor, send Missionaries to the nations, &c., &c. If the hearts of this people are right, if they are filled with faith in God; if they act with an eye single to his glory and the building up of his kingdom on the earth, they will lock up their teams, secure their seed grain and farming utensils, will look and live for rain, for water in abundance to irrigate their lands, for sunshine, for day and night and everything, that will give us a fruitful season this coming summer. What will you do with the increase of your fields? Will you strew it to strangers? Some complain at the hand of Jehovah for giving them wheat. I have heard it said, "It is a curse to us; it annoys me to see so much wheat." There never has been a land, from the days of Adam until now, that has been blessed more than this land has been blessed by our Father in heaven; and it will still be blessed more and more, if we are faithful and humble, and thankful to God for the wheat and the corn, the oats, the fruit, the vegetables, the cattle and everything he bestows upon us, and try to

use them for the building up of his kingdom on the earth.

There will be no lack of teams for doing our work, if we will go to with our mights to bring the poor Saints here and to build this Temple. There will be teams to bring us the rock from the quarries; and let the young men come and learn to cut stone. I wish to hurry the building of the Temple, for I would like to have it completed before we are called to more important duties.

God bless the righteous. Amen.

POWER ACCOMPANYING THE FAITHFUL ELDERS.

Remarks by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, April* 27, 1862.

REPORTED BY J. V. LONG.

I have felt very much interested, as doubtless you all have, in the remarks which we have heard from those brethren who have addressed us this morning, and who are going abroad to proclaim the everlasting Gospel of peace. I never see the Elders go forth on missions to preach the Gospel, but I consider that they are going forth to take part in one of the greatest works ever committed to the human family.

Whatever their feelings may be, they go forth as the angels of mercy bearing the precious seeds of the Gospel, and they shall be the means of bringing many from darkness to light, from error and superstition to life, light, truth and intelligence, and finally, to exaltation in the celestial kingdom of our God.

When these brethren go forth, it may be a new work to them, but they will have to combat the errors of ages, to contend with the prejudices which they themselves stated to you held such a powerful influence over them; they will also have to preach to and reason with men who have no regard for truth, much less for the religion which we have embraced, yet these Elders go forth as the sent messengers of the Lord Jesus Christ. They go to proclaim that God has established his work upon the earth, that he has spoken from the heavens, and that the visions of the Almighty have been opened to our view; the light of ages is being revealed to the servants of the Most High, the darkness which has enshrouded the world for ages is being dispersed, and these chosen Elders of Israel are sent forth to proclaim these glad tidings of salvation to the dark and benighted nations of the earth. I consider it a great privilege for any man to be set apart to so honorable, so praiseworthy and so important a mission; and I am glad to find that these brethren who

have spoken to us this morning feel the importance of the mission in which they are soon to be engaged. They go forth and they shall come back rejoicing, bearing precious sheaves with them, and they will bless the name of the God of Israel, that they have had the privilege of taking a part in warning this generation.

As regards the circumstances of their families, it is proper and correct that men should have some feelings for those they have left at home. It is true there ought to be sympathy and some care for those with whom they have been immediately associated; yet their families as well as our families, and all of us and our affairs, are in the hands of God, and, inasmuch as they go forth putting their trust in the living God all will be peace, and they will find peace and contentment from this time forth until they return, inasmuch as they will magnify their callings and lean upon their God. In this is their safety, in order that they may be enabled to bear a faithful testimony to the world among whom they may travel to deliver their message of warning and of glad tidings of great joy to the honest in heart.

There was one remark made by brother Shearman that would be a lesson to any man going on a mission. If they possess the principles of intelligence and truth, there will be a power and an influence manifested in and accompanying all their words, and it will be just as he felt when he went to brother Spencer's, he was convinced that brother Spencer was sincere, and believed him to be a man of God. If you go forth with the same sincerity it will manifest itself to others. Just so with brother Richard Attwood, he first heard the Gospel preached in an unknown language, a tongue that he did not understand, and yet he knew there was a power accompanying the man who was preaching, and that power accorded with his own feelings and spirit, and if we live as we should there will be a halo around us continually, and wherever we go, if there is a spark of sincerity in men's bosoms they will know that whether "this man is a sinner or not, the power of God is with him." They will know, whether they know that the doctrine is true or not, that the influence is good, and that whether they have much language or little they have the Spirit of God with them, and it will accompany every faithful Elder of Israel. And if there are sheep they will hear, because, says Jesus, "My sheep hear my voice, and they follow me, but a stranger they will not follow."

I feel to bless these brethren in the name of the Lord, and I would say to them, brethren, be faithful and true to your missions, to God and to his work, preserve inviolate your integrity and not a hair of your heads shal. perish; your families shall be comfortable and happy during your absence.

Brethren, God bless you all, is my prayer, in the name of Jesus. Amen.

CONSTITUTIONAL POWERS OF THE CONGRESS OF THE UNITED STATES.—GROWTH OF THE KINGDOM OF GOD.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March* 9, 1862.

REPORTED BY G. D. WATT.

I am very much gratified with what I have heard from our brethren today. I think they have spoken well. I have been interested and instructed.

As I have often told you, I am unable to draw the dividing line between the spiritual and the temporal. We set apart one day in the week for the purpose of meeting together to administer the sacrament of the Lord's Supper, and to speak upon things which pertain to building up the kingdom of God on the earth. This is our business—this labor is upon us—and I do not know that we have anything else to do, for it comprehends the whole existence of man. Thus far we have been successful in this great work; in it we have been blessed, and in it we delight to be blessed.

Every person is seeking after happiness, and all persons pursue a course that seems to them to lead to the possession of happiness; when they pursue an opposite course to that they are fully aware of it. The most profligate and wicked person is always ready to acknowledge, when willing to tell the truth, that he knows that he does wrong and is not happy in doing so; and that, if he ever enjoys happiness, he must cease to do evil and learn to do well. We wish to obtain happiness; we wish to obtain our rights.

In regard to our political rights, I will ask, have we ever seen a day, since Joseph found the plates from which was taken the Book of Mormon until this day, in which the Christian, the moral and the political world, or any other portion of the inhabitants of the earth, ever gave to Joseph Smith and his brethren one blessing that they could possibly keep from them? They have withheld every favor, every blessing, every accommodation that was possible for them to hold from the Latter-day Saints. Yet every move they have made has actually tended to sustain, build up, strengthen and increase the very power they were trying to destroy. They have tried to destroy the truth, to hinder the increase of the Latter-day Saints, to lessen their numbers, rob them of their location and homes, and last of all drive them from what is called civilization. But the results of all these acts, instead of accomplishing what they desired, have given the Latter-day Saints territory and comparative independence. All the evil they have sought to bring upon us the Lord, through his inscrutable providence, has converted into blessings for his people.

We are infinitely more blessed by the persecutions and injustice we have suffered, than we could have been if we had remained in our habitations from which we have been driven—than if we had been suffered to occupy our farms, gardens, stores, mills, machinery and everything we had in our former possessions. Had we not been persecuted, we would

now be in the midst of the wars and bloodshed that are desolating the nation, instead of where we are, comfortably located in our peaceful dwellings in these silent, far off mountains and valleys. Instead of seeing my brethren comfortably seated around me to-day, many of them would be found in the front ranks on the battle field. I realize the blessings of God in our present safety. We are greatly blessed, greatly favored and greatly exalted, while our enemies, who sought to destroy us, are being humbled.

We want our political rights, and they are here within our reach; we need not go to California, Oregon, Washington Territory, Nebraska, Missouri, nor New York to obtain them. The people are here, and they possess rights. We have a right to labor, to accumulate food and clothing, to gather the various products of the earth, to cut the timber and saw it into boards, to make adobies and quarry rock and build habitations, and then we have a right to inhabit them. We have a right to drink of the water that flows from the mountains, and we have a right to get up in the morning when we are sufficiently rested. We have a right to go to the kanyons after wood, or to harness our teams and go on a visit to Davis, Utah, or any other county. We have also a right to assemble, as we did a short time ago, in the capacity of a mass meeting, and we have a right to say that we will have laws, rules and regulations for the public good, and officers and adjudicators of the laws. It is our right to frame our own laws, and to elect our own officers to administer them.

We were told this morning, that some brethren prayed but did not believe they would receive an answer. I do not find fault with them for this, but I say, pray on until you can make yourselves believe that your prayers will be fully answered according to that which is best for you to receive. Self-argument is the most effectual argument that can be used. Let each person argue himself into the belief that God will grant to him his request in righteousness. Some people are naturally of a doubtful mind, and have to contend continually against unbelief.

The enemies of God and truth do not love us any better this year than they did last year, nor will their love for us increase in the year that is to come. They would dethrone the Almighty, and would have destroyed Joseph Smith, when he had not three men to stand by him, had they the power to do so; and they would blot out every vestige of this kingdom if they could. The body may be destroyed, but the spirit still lives.

According to the Constitution of our Government, we have rights in common with our fellow-countrymen. We have a right to settle in any unoccupied and unclaimed part of the public domain owned by our Government, where the machinery of the Government has not extended, and there govern and control ourselves according to republican principles; and the Congress of the United States is not authorized in the least, by the Constitution that governs it, to make laws for that new settlement, and appoint adjudicators and administrators of the law for it, any more than we have a right to make laws and appoint administrators of the law for California, Ohio, Illinois, or Missouri. This, however, is done by the Congress of the United States; but it is an assumption of power not within the Constitution of the American Republic. When Congress, or the President of the United States, appoints a governor for a territory, that appointment is not according to the Constitution, though it is according to laws enacted by Congress. In

"Amendments to the Constitution of the United States," articles nine and ten, it is definitely stated that "The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people." "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

We were told this morning that we shall not always be driven. Were we driven in 1857 and 1858? No. And they might have travelled up and down Ham's Fork to this day, and we still would have remained here enjoying our safe retreat. They had no power, and did not exercise any.

I say to the enemies of truth that I can tell them the words that are spoken in their private counsels. The very thoughts of their hearts are made known to me. They lay their plans to accomplish such and such a work in so long a time, and then plan a movement to destroy the "Mormons." That is what they talk about and what is in their hearts, but they will be disappointed in it all. Every time they make a movement against this kingdom they will sink still lower in the scale of national power, while the kingdom of God will rise more and more in influence and importance in the eyes of all people.

If any of you are afraid, think not that you can escape danger by fleeing to the States east, or west to California, "For it shall come to pass that he who fleeth from the noise of fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." Again, "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

The valleys of Utah are the safest places in the world. There is not another place upon this globe where a people can with more safety assert their rights before the heavens and in the face of all men. Look at those ranges of rocky peaks with which we are surrounded, for "He that walketh righteously and speaketh uprightly—he that despiseth the gain of oppressions, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure." "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle." Therefore, O Israel, fear not. If any are afraid, search out among the caves of the impregnable rocks safe places to store up grain and other nutritious substances, and when trouble comes you can retire and crawl into your hiding places, while the more courageous of your brethren shall fight your battles, and we will whip your enemies soundly, God being our helper.

When I think of the weakness and littleness of men, and the folly of their trying to thwart the purposes of the Almighty, it makes me feel like the Prophet Elijah:—"For it came to pass at noon, that Elijah mocked them and said, Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." I laugh at their folly; God laughs at their folly. So long as the Latter-day Saints will live

their religion, they shall never be confounded, worlds without end. Never be afraid; your hearts are brave, your arms are strong, and God is our defence. There are those among us who are timid, and are apt to flee from under the protecting care of our heavenly Father, and be caught weak and unprotected by the very enemy they are trying to escape from.

We will cling to the Constitution of our country, and to the Government that reveres that sacred charter of freemen's rights; and, if necessary, pour out our best blood for the defence of every good and righteous principle.

I heard a gentleman say, not long ago, that he was going to stick to the Union. When the Southern revolt transpired, it was asked of him, "Where is the Union now? There are now two Governments, instead of one." His reply was, that he should stick to the Government that protected him in the possession of freemen's rights. The spirit and letter of our Constitution and laws will always give us our rights, and under them we could have served God in Missouri and Illinois as well as in the courts of high heaven. But the administrators of the law trampled it under their feet, and wilfully and openly desecrated the holy principles held forth in the Constitution of our country.

The kingdom of God has sustained me a good while, and I mean to stick to it. We shall form a State Government, and you need not fear any consequences that may arise from such a course. You may tell your neighbors that in this step we do not violate any law, nor in the least transcend the bounds of our rights. If we do not do this, we are living beneath those rights set forth in the Declaration of Independence, and the privileges granted to us in the Constitution of the United States which our fathers bought so dearly for us. Let us unfurl the stars and stripes—the flag of our country; let us sustain the Constitution that our fathers have bequeathed to us in letters of blood; and those who violate it will have to meet the crushing and damning penalties that will bury them in the mire of everlasting disgrace. If we sustain it, it will be sustained; otherwise it will not.

Let us so live that the spirit and power of our religion will be constantly with us; that the Holy Ghost will be our constant companion, opening for us an unobstructed intercourse with our heavenly Father and his Son Jesus Christ, and all is right—there is no danger then. Our own evils make for us danger; and if chastisement comes upon us, it is the result of our own unrighteous acts. But if we live our religion, honor our God and his Priesthood, then we shall honor every wholesome government and law there is upon the earth, and become aliens to all unrighteous, unjust and unlawful administrators, wherever they may be found. In the various nations, kingdoms and governments of the world are to be found laws, ordinances and statutes as good as can be made for mortal man.

We have forsaken the kingdom of darkness, have come out in open rebellion to the power of the Devil on this earth, and I for one will fight him, so help me God, as long as there is breath in my body, and do all in my power to overthrow his government and rule. And if he complains that I am infringing upon his ground, I shall very politely ask him to go to his own place, where he belongs. If any among this community want to sustain the Government of the Devil, in preference to the kingdom of God, I wish them to go where they belong. I want to sustain the government of Heaven, and shall stick fast to it, by the help of God. If we sustain it, it

will build us up and crown us with victory and eternal life.

There is not a man upon the earth who can magnify even an earthly office, without the power and wisdom of God to aid him. When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly that my Priesthood should govern and control that office. I am of the same mind to-day. We have not yet received our election returns; but, should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal Priesthood of the Son of God, or I will walk the office under my feet. Hear it, both Saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any Government on this earth shall honor the Government of heaven, or I will not hold it.

There was a notice read to-day for the High Council to meet next Thursday. I would like to see the High Council and Bishops and all Judges filled with the power of the Holy Ghost, that when a person comes before them they can read and understand that person, and be able to decide a case quickly and justly. When men have a just appreciation of right and wrong, their decision can be made as well the first minute after hearing a statement of the case, as to waste hours and days to make it. I would like the Bishops and other officers to have sufficient power and wisdom from God to make them fully aware of the true nature of every case that may come before them. But there are some of our great men who are so ignorant that a personal favor will so bias their minds that they will twist the truth and sustain a person in evil. This principle is to be found, more or less, in the old, middle-aged and youth. Some, with a trifling consideration, can so prejudice the mind of a High Councillor, a High Priest, a Bishop, or an Apostle, that he will lean to the individual instead of the truth. I despise a man that would offer me money to buy me to his favor. Goodness will always find stout supporters in the good, and need not to buy favor. The man who tries to buy the influence of another to cover up his iniquity, will go to hell.

The kingdom of God is indebted to no man; though a man should give to it all he possesses, he has only given that which the Lord put in his possession, and is not excusable in sin on that account, for in giving his all to the kingdom of God he has done no more than his duty. I hate to see a man bought. I hate to see High Councillors bought. It is good to hold on to an old friend; and, no matter how many new friends I have, I always hold fast to the old ones and never let them go, unless their wicked conduct breaks the thread of fellowship between us. But with all the friends I have, I hope in God never to see the day, while I live, that I cannot decide a case as the Almighty would, whether it goes against friend or foe. What my friends have done for me, and the deep affection I bear them, are not taken into account in the consideration of right and wrong. Let me judge in righteousness before God, if it cuts off every friend I have.

May the Lord bless you. Amen.

PRACTICAL RELIGION.—INSTRUCTION TO ELDERS GOING ON MISSIONS.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, May* 4, 1862.

REPORTED BY G. D. WATT.

I feel continually in my heart desirous to do good. Our religion is a practical religion. We administer the sacrament, for instance, in remembrance of Jesus Christ, which ordinance he has established to imitate the things he has suffered. We break bread as an imitation of his body, which has been broken; and we pour out wine (which should be of our own make) and drink of it in imitation of his blood, which was poured out that our sins might be remitted. Our sins are forgiven, on condition that we observe these ordinances before all people, before the Father, before the Son, before the Holy Ghost and before all the holy angels that God sends to take charge of us. To repent is to forsake our sins and sin no more. When we thus repent, it is a repentance that needeth not to be repented of. True repentance requires restitution to the injured, and such satisfaction as the wrong demands. For by this you may know that a man truly repents of his sins, and that the Father has forgiven them in the name of his Son Jesus Christ. There are people out of the Church and in it, who are stubborn and will not make satisfaction to those they have injured, disobeyed or neglected, and will welter under it for weeks and months before they will make an humble acknowledgement to give satisfaction to the injured party. Remission of sins is given by going down into the water with an authorized servant of God, who, after saying, "Having been commissioned of Jesus Christ, I baptize you in water for the remission of your sins, in the name of the Father and of the Son and of the Holy Ghost," immerses him in the water. After this ordinance has been administered, remission of sins is as sure as that repentance and restitution have been truly made. This is the Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth and practiseth it; which will be in them and round about them, until they are full of the living oracles and attributes of the Father and the Son. Paul says that baptism is not the washing away of the filth of the flesh, but the answer of a good conscience before God.

How can a man's conscience be good, if, after the truth is made known to him, he shall wilfully neglect to comply with it? Then, after baptism, the servant of God, having authority given to him through the holy Priesthood, lays his hand on the baptized persons for the gift of the Holy Ghost. When an authorized servant of God lays his hands on a person, he receives the gift and power of the Holy Ghost as surely as though God had administered the ordinance himself. This authority the Father has given us, and we should honor it. It is impossible to honor God and

his authority except we honor his ordinances; neither can you honor him, and, at the same time, dishonor his delegates and authorities he has sent.

In all these ordinances of the Gospel, we imitate Christ—we go forth in his authority, and administer as he administered. He received his authority from his Father and gave it to his Apostles, they gave it to Joseph Smith, Joseph gave it to us and we place it upon you Elders of Israel. The authority is one—the same as the roots and branches of a tree are one; and the power of the Holy Ghost will dwell with you the same as it does with us, showing us things to come and bringing things to our remembrance that we may have a foreknowledge of future things, and all this in proportion to our faith, confidence and integrity in God and in his authority.

Baptism is an imitation—the candidate is buried in water in the name of the Father and of the Son and of the Holy Ghost, in likeness of the death of Christ, and then he is raised up out of the water in likeness of his resurrection. The Holy Ghost descended on the Savior in the form of a dove after he was baptized; in imitation of this, we receive the Holy Ghost by the laying on of hands. Even in the endowments, there is not a solitary thing but what is an imitation of the Son or the Father in some way or other; and all this is done to keep us in remembrance of him. When we sit down to eat food, we ask God to bless it and sanctify it to our benefit, that we may partake of it in remembrance of his kindness, generosity and blessings unto us. We ask the Father to bless our wheat, to bless all the seeds we sow in the ground, to bless the earth and to give us power and wisdom to nurse and take care of the tender plants, which are an imitation of his bountiful goodness to us. Our religion is not artificial—it is a reality; it is natural. It teaches us how to keep ourselves pure, that we may not become tainted with the world, the flesh and the Devil, but hold ourselves sacred and pure as the children of God.

Let my brethren who are going on foreign missions remember these things, holding them in view; all of which are comprehended in the imitation of Christ and the sufferings he passed through; and I will promise them, in the name and by the authority of Jesus Christ that is in me and my brethren, they shall be blessed as they never were blessed; they shall win souls unto Christ, and when they come home they shall bring some of them with them. I do not know how I could get along upon any other principle, as a preacher of righteousness among nations, than by the dictation of the Holy Ghost and doing as we have been told, which is to teach nothing but repentance to this generation and baptism for the remission of sins, administering the sacrament of the Lord's Supper to believers, that they may have Jesus in remembrance. It is the business of the Elders of this Church, when they go abroad, to gather the lost sheep of the house of Israel, carrying the salt with them, or the power and the authority of the holy Priesthood; let them go with their hearts full of the power of God and their mouths full of the good words of life, suffering themselves to be used by the Almighty as a musician would use an instrument of music, letting God speak through them as the trumpeter would speak through a trumpet.

Let the sheep lick a little salt through your fingers; do not give them a handful at once, or it may blind them, but give them a mere trifle, and that will make them hungry for more. If you wish, in the soonest and most effectual manner, to destroy a flock

of sheep, over-feed them. Under such a circumstance, you may call "Nan, nan, nan," until you are tired, and they will not take any heed to the voice of the shepherd, for they are surfeited with too much food. Let the Elders gather the lost sheep of the house of Israel, bring them home, and put them into the fold; then go to the Good Shepherd and ask him if you may have one, and if you receive one upon the principles of honor and righteousness you will be blessed in the gift.

Preach the Gospel by the power of the Holy Ghost, and it will melt the people into humility, and God will be with you to bless your labors to that degree that they have never been blessed. You receive light and knowledge here, and your minds begin to expand; yet some imagine that they had more religion when they were first baptized than now. This, however, is not so; your experience now is much greater than then, according to your age in the Church and your integrity and submission to the will of God and his authority. Your information is increasing, and your power to ask of God, in the name of Jesus, and receive, is greater now than when you first received the Gospel: "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Learning is good, but learning does not give the power of God to man. An unlearned man, with the power of God upon him, can build up churches and gather the sheep of Israel into the fold; and it has been the case that learned men—men who trusted in their learning and not in the power of the Holy Ghost—have stepped forward and taken charge of the sheep that the unlearned man had gathered, trying to supersede him in their affections by preaching some great and learned sermon, seeking to destroy the influence of the true shepherd. Such men were not after the sheep, but the fleece; and they have gone over the dam. Instead of commencing at the root, where that poor, unlearned man commenced, they go to the top of the tree he has planted, and jump from limb to limb, knocking off the precious fruit. I have had an experience in the vineyard labor, having travelled and preached near twenty years of my life not only in America but in England, and I know the nature of men and things pretty well. When I was on my mission abroad I lived humbly before God. I did not know much—I know but little now—but I knew that God worked and spake mightily through weak instruments. A poor speaker may suppose his language is nothing, that it is very small, yet God can make it pierce like a javelin to the hearts of Saints and sinners, and the honest will conceive the truth and bring forth fruit, while others will hear and will not receive the truth—they will see but do not perceive.

The same cause will produce the same effect now as thirty years ago. God is the same, the Gospel is the same, baptism is the same, repentance is the same; none of these principles have changed in the least. Then why should we leave the doctrine of Christ to go on to perfection? For no man can become perfect in God without a constant faith in, and observance of, those first principles of the doctrine of Christ, any more than we can progress in learning and leave out of the question the alphabet of our language and the first rudiments of education. After people are baptized and confirmed into the Church, the first ordinance that is attended to is the sacrament of the Lord's Supper, that they may think of Jesus and what he suffered to bring to pass the remission of sin; that they may think of his Father and our Father and God, who has organized this

earth and placed everything in it that is in it. And when he came into the world we came with him; the earth is his and the fulness thereof, and he has handed over to his Son the work of redeeming it, of making it perfect, when he will deliver it up to the Father. Not a single soul of us will be lost if we will do as well as we know how, keeping these things in view and practising them. When we practise them we honor them; and we honor the Father by honoring his words and the words of his Son Jesus Christ, and the Holy Ghost takes up his abode with us to comfort and cheer our hearts. There are thousands of good and wholesome principles that people do not see, because they have no spirit of comprehension nor understanding of the works of God. The South and the North are at war with each other—are slaying each other—and if they were not doing that they would be trying to slay us; this they do already in their hearts, and the sin is the same upon the nation as though they did it in reality. I am a martyr in the sight of God, and so is brother Brigham and other men of God whose lives they have hunted. God will chastise them and all those who had a hand in seeking our destruction. There is great blessing to be placed upon faithful men in the latter days—they are to be sealed up unto eternal life, and against all sins and blasphemies, except the shedding of innocent blood, or consenting thereunto, which is the same in the eyes of God. The wicked are slaying the wicked, and the North calculates to use up the South in a few days; in this they will be mistaken. They will whip each other, first one and then the other. Let the Saints acknowledge the hand of God in it all. War and bloodshed will follow the Gospel of the Son of God, until it has spread over every nation, tongue and people who reject the Gospel after it is proffered to them, and have spilled innocent blood or consented to it. If you see these principles as I do, you will see them clearly, though, in my weakness, I may not have been able to make them plain to your understandings.

Ye Elders of Israel, never try to circumscribe each other, but build each other up. God does not look with the same eyes that we do. He looks at the hearts and intentions of men, and he will honor those he can work with. When I worked at my business, and the clay was rebellious and stiff, I would throw a little water upon it, and soften and molify it, and then put it into the mill where it is ground up. When it is passive, it is again brought upon the wheel after it has been well cleared of all foreign matter, and it is turned into pitchers, into jugs, into churns, milk-pans, bowls and cups, and every kind of vessel to adorn the kitchen and the palace, and to make the Church and kingdom of God interesting, and more magnificent than all the glory of the kingdom of the world. All these vessels are made at the dictation of the master potter.

When the brethren arrive at their fields of labor, brothers Brigham, Heber and Daniel, and the Twelve Apostles will not be there to dictate you. When I was sent to England twenty-five years ago, I felt myself one of the very weakest of God's servants. I asked Joseph what I should say when I got there; he told me to go to the Lord and he would guide me, and speak through me by the same Spirit that dictated him. He also told brother Brigham when he got there he would know all about it. My experience is, the more I preach upon the first principles of the Gospel, the more I discovered limbs and branches of the subject I had never seen, leading to the foun-

tain of life. The Holy Ghost led me all the time, and God spake through me when I would let him. I have related a little of my experience for the benefit of my brethren who are going out on missions. When you get to England, the Saints will rejoice to see you, expecting you will tell them all about it. Here is brother John Smith, the Patriarch, at the head of the Church, he knows everything they will say, and he will tell us all about wives we had in heaven or earth or in hell. Now, brethren, go in the name of Jesus Christ and preach the first principles of the Gospel, and tell the brethren and sisters to gather to the fold of Christ, where all things shall be told them. Amen.

TRUSTING IN THE ALMIGHTY.

Remarks by Elder ORSON HYDE, *made in the Tabernacle, Great Salt Lake City, April* 6, 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, I am called upon and requested to make a few remarks to you this afternoon, in which privilege I feel thankful to my heavenly Father, and also for the privilege of meeting with the Saints in general Conference.

The representatives of every part of the Territory are here, and to be privileged to speak, though perhaps but a few minutes, still it is a gratification; and to look upon you and your countenances is a privilege that I prize. If we were prepared to enter into heaven, to do according to our ideas of heaven, or as we have been used to believe, and should get up there in the presence of God, or in the presence of the spirits that are greater than we are, and undertake to teach and instruct them it would not seem exactly in place, and yet perhaps it might be in place, for those spirits might wish to know what was in us. It is in this manner that I do it at this time; it is not with a wish to instruct those that bear rule in the kingdom of God, but I suppose that they would like to know from us who have been at a distance, to know what kind of spirit we possess. Therefore as liberty is given to speak upon whatever subject is desired by the person addressing you, it may be supposed that every speaker will speak upon some favorite theme, that our spirits may be weighed in the balances and compared with the principles of the Gospel. I feel when I contemplate the principles of our holy religion very much as I do when I go into a very nice orchard and get hold of a good ripe peach, I naturally exclaim, this is excellent! I taste

another, and say that is very good; of another I say it is luscious. Then I meet with some apples; I get hold of a Rhode Island Grening in the season thereof, and of course I say this is the finest going; then I get hold of a golden pippin and I think this is the finest of all. So I think with the spirits of great and good men in the Gospel; they are all best, and I do not know which to select of the principles of life and salvation. President Young gave us a key some time ago, to certain principles, and I thought I would make a few remarks upon a principle that seems to present itself to my mind. Suppose that there is in this town a man of honor, a man who fulfils his contracts, who never was known to cheat the laborer or cut him down in his price. His character is known; you enlist in his employment, and you have no doubt but you will be rewarded, and you know he is abundantly able and qualified to fulfil his word and promise, and you have no doubt or hesitancy in regard to receiving pay for your labor. You go on working and laboring, and you are confident that you will get your pay; not the least doubt in the world. Well, really, that is no more than we should do; it is no very high compliment to us, if while trusting in that individual and believing that we will get our pay and get justly rewarded unless we turn the tables and ask the question to ourselves, "Has that individual who has employed us got confidence in us, that we will execute and perform according to his wishes?" It is good to trust in the Lord, to repose confidence in what he has said to us, but it is better to secure and be sure that we have the confidence of the Almighty. When a man that you have employed in this service has proven that he is worthy, that he is faithful, wise, discreet and understands what belongs to his duties in every branch of his profession, and who understands well how to keep all things in order, then he can be trusted and promoted according to his master's pleasure.

Your employer has looked down upon you and seen your wisdom and the interest that you have taken in his affairs, till by-and-bye it comes to something that is wanted to be done, then the employer goes to his master and says, "Sir, how shall I execute this piece of work? In what manner shall I perform this branch of business?" "Why," says the master, "you understand my policy, and you understand that I have full confidence in you, therefore go and do it in a manner that will suit yourself." Now, an employer won't say that to every individual, but he might say it to one in whom he had the most unlimited confidence. May we not arrive at a point where we can secure the confidence of the Almighty, so that he will say, "Whatever you bind on earth shall be bound in heaven. You know my policy; I have full confidence in you, indeed the light of Heaven shines in your hearts, and with this go and do as seemeth good unto you?" Arriving at this point may we not get the entire confidence of our heavenly Father in regard to all the duties that lie before us.

Now, it would not be a very high compliment for us to trust in that wealthy man who has plenty of means and who never violated his word, still it is good to trust in him; it shows that we consider him abundantly able and willing to fulfil his contracts. It is good to trust in the Lord, but what fool would not? There are some men who would not, especially if that trust touched their pockets. The gold, the silver, and everything that we own belongs to him, and we cannot trust too much in him. It is no very high compliment for us to say that we trust in the Lord; still it is good, it

shows that we appreciate his policy and goodness; but when we can take a course of life to cause the Almighty to trust in us, and whenever he can find us to be a people in whom he can trust, then all those blessings referred to by the President this morning will be poured out upon us. What will he put upon us when we show our obedience to his laws? He will take from the world their sovereignty and leave only desolation and confusion, and he will take the power which they claim to have and will transfer it to his chosen and anointed ones, just so soon as he can feel safe in doing so.

Well, brethren and sisters, I just wanted to impress this idea upon our minds. I say *our*, because I take it to myself, and it is my determination to pursue that course in all my teachings and in all my operations that will secure to me the confidence of our heavenly Father, the Lord being my helper. My heart is fully set to secure the confidence of the Almighty, and also of all the just ones.

May this be the desire and determination of every heart, is my prayer in the name of Jesus. Amen.

Feb 15 '63

VASTNESS OF THE WISDOM AND INTELLIGENCE OF GOD. IMPOTENCY OF MAN TO GOVERN RIGHTEOUSLY.

Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, May* 18, 1862.

REPORTED BY J. V. LONG.

1 We have just heard that

"Angels from heaven, and truth from earth,
Have met, and both have record borne."

We have also been hearing of things pertaining to the kingdom, of the events that are about to transpire, and that are transpiring in these last days.

Jesus said in his day, when speaking of a certain class of individuals, "Because they seeing, see not; and hearing, they hear not; neither do they understand."—Matt. xiii, 13. It has been so in almost every age, and it is so at the present time in the world, and to a certain extent among the Saints of the Most High God. It is difficult for us, sometimes, to see and comprehend, and to appreciate our privileges. Mankind have labored under this difficulty in every age of the world. We come into existence; we find ourselves surrounded with blessings; we entertain ideas in relation to the Great God who rules and overrules in the affairs of the universe, but we are more or less beclouded in our minds in relation to the great principles of eternal truth. It is so, among the people in the world, and also among this people, although we see things more clearly and with a

different vision, and understand things more correctly than the rest of the human family, yet we do not comprehend our true position and relationship to each other. If we do, we do not walk according to the light which is given unto us by the Spirit of eternal truth. What is more pleasant, naturally, for the mind of man to reflect upon than the things of the kingdom of God? The power, the wisdom and intelligence of the Great Eloheim in his works and designs, and our relationship to him, to the world, and to each other? How deep and sublime and incomprehensible to us, at present, is that wisdom and intelligence that governs this world and all others, that regulates the planetary system, that produces seed time and harvest, summer and winter, that causes all the vivifying influences that operate to supply the necessities of animal life in the myriads of the creatures of God, that spreads throughout the universe and fills all worlds as well as ours with life, being and existence. What could be more joyous and pleasing than for this and every other world to be under the control of that intelligence and wisdom that governs all animate or inanimate matter. In relation to this world, it has been a thing that the Prophets have delighted to dwell upon in days that are past and gone; it is a theme that the poets have sung about; they rejoiced in the prospect of the new heaven and new earth, wherein dwelleth righteousness; they have also delighted to dwell upon that which shall exist in the animal creation, where the stronger shall no longer press upon the weaker. They have also deplored the fallen condition of mankind generally; they have lamented over the evil passions and feelings that prevail among the human family. They have deplored the crime, the war, the bloodshed and strife, and in their songs they have rejoiced in the prospect of the time coming when these things shall be done away, when the Lord shall take the government into his own hands, when the lion and the lamb shall lie down together, and the leopard become docile and harmless, and when there shall be nothing to hurt nor destroy in all the holy mountain of the Lord. But the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Among the "Red Republicans" of France, as they are called, a great many of the leading and prominent infidels think that by their influence they will be enabled to bring about the millennial glory. They deprecate all those influences that lead to evil, and they would like another state of things to be introduced among the human family. In fact, as the President stated here not long ago, it is not natural for men to be evil. All men admire that which is good; all men admire virtue and truth, whether they possess them themselves or not, they still admire that which is good in others. You may go to the most wicked man that exists and talk to him upon this subject, and he will say at once, "I am not an example, but such a man is and there are certain principles that I admire, and if I could see them carried out I should be glad." Who does not admire the truth? And if men carry out good principles in their lives, all others admire both them and the principles. Who is there that does not admire virtue, no matter how lascivious they may be themselves? However dishonest the man may be himself, there is a feeling of admiration of honesty in others. This feeling prevails among the children of men. The only thing with them, and that which puzzles is, how shall the world be redeemed? How shall mankind be purified and correct prin-

ciples be introduced among the human family? Men know that their hearts are evil, and they are ever ready to charge this upon others. The question now is, how shall good and godlike principles predominate among the human family? and how shall fraud and unrighteousness be put down and correct principles rise to the rescue of a fallen world? This is the problem that philosophers have tried to introduce, and that wise men in all ages have endeavored to solve. Great men in every age have tried to introduce something good—something that was calculated to do away with the evils that have existed; and to this end they have introduced something which they thought was more noble, more dignified, pure and philanthropic, principles more holy than those that have prevailed. This subject has attracted the attention of all men, and the design of many of these philanthropists has been to lead mankind in the way of life; to introduce correct principles amongst a fallen world, to bring people to a state of truth, light, life, happiness and exaltation in this world or in the kingdom of God.

What is it that missionary institutions are put on foot for? To convert the heathen, that they may introduce among them correct principles, supposing that they have got them themselves, and that all the world may be brought under this Divine influence which they suppose they possess, and be civilized and evangelized and obtain an exaltation in the kingdom of our God. All kinds of societies have been organized in the world, which have had for their object the amelioration of the condition of the human family. For instance, almost all have seen that drunkenness was an evil, and hence men have introduced temperance societies, which are very good; but that does not constitute the kingdom of God, but it shows what feelings have inspired the human bosom, striking at the foundation of evil.

Another large class of men have supposed that war was a great evil, and so it is; and they have striven to introduce peace; and some of the most influential men in Europe have united together to form peace societies, but what do their efforts in this respect amount to? What have they accomplished? Nothing; there is nothing done; iniquity abounds just as much as it did before they tried to prevent it. Temperance societies have tried to make people sober, but people are as much given to intemperance as they were before the temperance societies were introduced. There does not seem to be any difference. Their agents have been sent forth, and their missionaries for years and years have been laboring to ameliorate the condition of mankind and to lead them to the knowledge of God, and what have they done? Let the world answer. What have they done among the heathen nations? What have they done among what are called Christians? The Peace Society—what has it done? Let the United States answer; let the present powers of Europe answer; let the world answer. Notwithstanding human exertions may have been very necessary in many of these moves to try to better the condition of the world, it must be acknowledged that they have signally failed, and that unless something more be done, a more powerful and a better kind of religion introduced, and a better kind of temperance, of philosophy, a better kind of morality, a more wise and liberal kind of government, and a better code of laws instituted, the world has got to go on as it has done, without any amendment; in fact it is getting worse and worse, instead of better and better. The great problem, it is presumed, will have to rest with us,

and the Almighty in relation to this matter. It requires something more potent, intelligent, powerful and wise than anything that has existed heretofore among men to introduce that change which is so desirable. Man by searching cannot find it out. Man with the utmost stretch of his intelligence, is unable to comprehend or introduce the kingdom of God upon the earth, and all the earth, and all the various societies separate and combined have failed to introduce any principle commensurate with the wants of humanity, and in all respects calculated to ameliorate the condition of the human family, and to place them in the condition in which the Prophets have beheld them when wrapped in prophetic vision they beheld the opening glories of the kingdom of God. Who doubts the sincerity of many of the reformers, whether religious, social, moral or philosophical? No man. Many of these men have been sincere, noble, brave and ingenious, and have tried to stop the torrent of iniquity; but their means have not been commensurate to the end designed; iniquity, like the mountain snow when the sun shines upon it and the south wind blows, is loosed from its resting-place and comes down like a mighty avalanche breaking down all barriers, bursting all bonds and deluging and destroying all before it, leaving morality and religion aghast, destroying social order, deluging philosophy and proving that man alone may as well attempt to blow out the sun or stop the wheels of time, as in his pigmy efforts to regulate the world. How shall these things be accomplished?

I think we shall have to say as John Wesley said:—

> "Except the Lord conduct the plan,
> The best concerted scheme is vain,
> And never can succeed."

I think that unless there is a more comprehensive philosophy than that which has entered into the brains of our learned men, that there can be none of that intelligence that dwells in the bosom of the Great God, to control and guide a man's feelings and desires and *to bring them into subjection to* some law, by which all can be managed orderly and systematically. There is something in the designs of God and in all his operations that so far outstrip the operations of man in his most mighty efforts, for they are all puny, weak and childlike. Look, for instance, at the embarrassments which the United States at present labor under in providing for their armies; at the difficulties they are placing themselves under. In a very short time, unless some change takes place, they will be bankrupts, and doubtless obliged to dishonour their contracts; and yet the United States are a wealthy and powerful nation. What is it they are running in debt for? To feed their armies and their navy. There is upwards of 30,000,000 of people in the United States, and about one million of them are engaged fighting each other, and the others are busy supplying their friends' wants. It would really seem as if they were all bankrupts, notwithstanding all their financiering, their resources and their wealth; and not only is that the case with them, but look at Great Britain and what they have tried to accomplish; with all their professed wisdom they have depended upon obtaining cotton from this land and now cannot do it. It is supposed that they can never get from under their indebtedness, which places a great part of the nation in a state of vassalage and poverty. What is the case with other nations? They are just the same or worse. They are maintaining their large standing armies to preserve their dignity and their pride in the midst of the proud spirited aristocrats of the old world. What does their present condition

show? It shows there is a weakness and a want of union and of confidence one in another.

Let us look at the acts of the Almighty and compare them with the acts of men. Look at the human family: there is from 800,000,000 to 1,000,000,000 that inhabit the face of this earth, on the right hand and on the left, in the north and in the south; and who is it that provides their dinner, supper and all their supplies? Why, it is the Great God—Him who hears the young ravens when they cry, whose wisdom is infinite and who is capable of taking care of the human family. Then look at the hills and valleys and the animal creation; the fish in the sea, the beasts of the forest, all teeming with life, and yet this intelligence which is in the Almighty, and the knowledge by which he controls all things, and which enables him to take care of and provide for all creation, the myriads and myriads of beings that fill the air and sea, and yet, notwithstanding they exist in countless numbers, his wisdom provides for all of them, and he is not bankrupt, but is still abundantly able to meet his engagements for fifty years to come just as well as he is to-day. Now contrast the difference between one thing and the other.

Well, it is not necessary to dwell long upon these things; enough perhaps may have been said to show the wisdom, the knowledge and the forethought of the Almighty. Now, what is it that we want? If we could have it and know how to obtain it, and if there was any way of accomplishing it, we want to get that wisdom which dwells in the bosom of God; that intelligence which governs the universe, that produces seed-time and harvest, and causes everything to progress in regular order, under the sanction of that care, forethought and comprehension and power that enables the Lord our God to provide for all of his creatures, to supply our wants; and this shows something of that beneficence that dwells in his bosom, that enables him to feel for the wants of his neighbors as for his own, and to seek after common welfare and interest. If we cannot get God to be interested in our cause, if he won't put his hand to the wheel, we may despair of ever bringing about that thing that the Prophets have spoken about, just as much as Moses did in former days when Israel had sinned against God. After that the Lord led them by the pillar of fire by night and a cloudy pillar by day. If they had been faithful the Lord would have allowed them to accomplish their journey through the wilderness in a short time, but in consequence of their hard-heartedness and their rebellion against the servants of God and the principles that he introduced, the Lord got angry, as he had a right to do, at the corruption and the prevarication and rebellion that prevailed among that people. For their hard-heartedness he got angry with them and said, "I won't go any longer with this people, you can go, Moses, but they won't be governed by my advice, therefore you can take them along." Moses knew very well that he could not do it, and therefore, he said, "Oh Lord, if thou go not up with us, let us not go. There are difficulties to contend with and the Philistines will be against us; we have got to depend upon thee to feed us with manna from heaven. We have had to depend upon thy wisdom thus far; we shall be swept from off the land if thou go not up with us, therefore carry us not up hence."

This was the feeling of Moses when he stood in the midst of the rebellious children of Israel. Well, what is it that we are engaged to do now? Why, we are engaged in just the very thing that we have been singing about, viz.:—

"Angels from heaven, and truth from earth,
Have met and both have record borne."

God has sent his angels, and he has declared that he would introduce his kingdom and his government, and establish his dominion and authority according to the saying of one of the old Prophets, "The Lord is our king, the Lord is our judge, the Lord is our law-giver, and he shall reign over us." That was the kind of feeling the people had in those days when they felt right, and this is the kind of feeling the people have in these days when they have the right Spirit; and this is the feeling that we profess to carry in our bosoms, and which we profess to carry out in our lives. We have generally been able to see through the fallacy and weakness of all human institutions. We believe that the Lord has revealed himself from the heavens, and that the manifestations of the power of the heavens have been revealed, and the intelligence that dwells in the bosom of the Almighty and the records that have been hid up for ages we have found; they have been developed and made known to us in connection with the revelations of the Spirit of the Most High God, for the purpose of establishing the kingdom of the Lord Jesus Christ upon the earth, and bringing in a reign of righteousness, freedom and peace. These things have been introduced for the very purpose of developing and accomplishing those things that have been hid up in the bosom of Jehovah from before the commencement of this earth. He well understood his designs ere the morning stars sang together for joy; he knew what he was to accomplish years and years ago, before any of our fathers had an existence upon the earth; and for this reason the earth was organised and framed, and for this purpose we came here. God had designs generations ago to accomplish his purposes, and those purposes which he designed from the beginning will be accomplished in spite of all the combined influences of earth and hell. What was the object of our formation and the formation of the earth and of all intelligent beings upon it? God in his own due time, after the folly, strength, weakness and vanity of the human family have exhausted themselves, and after trying all their experiments, and all their wisdom being exerted to find out God, then the Almighty will show them that he can accomplish his purposes. It is our business to lean on the Lord and seek unto him for wisdom and intelligence. The Lord has opened up this work by opening the heavens, by communicating his will and unveiling his purposes and designs to the children of men, by the introduction of the Holy Priesthood and by the manifestation of his power, and by the marvellous deliverance which has been wrought for us, for our guidance; in this way he has given proof upon proof, and intelligence upon intelligence, and testimony upon testimony; and evidence upon evidence have been given to convince us of the position that we occupy and of the will of God that has been communicated unto us. The Spirit of inspiration has been given unto us, and we have had our testimony made as firm and sure as the Rock of Ages, upon the principles of eternal truth, and all this that our steps might not waver and that we might yield obedience to the laws of heaven and continue in the observation of the statutes. But, notwithstanding all our privileges and blessings, a great many of us seem to have ears to hear but hear not, hearts but we understand not, and although we are made partakers of the munificence and goodness of God, and notwithstanding his intelligence continues to be poured out upon us from day to day and from year to year, we seem to treat lightly

the blessings he has showered out upon us. This is not the case with all; I believe the great majority of this people feel it in their hearts to do right, to keep the commandments of God and to yield obedience to his laws, and to magnify their high callings and help to build up his kingdom on the earth. This is the feeling and desire of the great majority of this people; and probably as others learn more and comprehend more, they will feel a stronger desire to walk in accordance with the commandments of God and fulfil all his behests.

If we could see and feel our position we should feel, when men surround us with their temptations, and tell us of privileges—we should feel something like a man that was building the Temple in former days, he said "I am doing a great work, hinder me not: why should I come down?" If we as Elders, as Saints of the Most High, could comprehend the responsibilities that rest upon us, and the obligations that rest upon us, we should feel when these little things come in our way, and we should say, "Get thee behind me Satan." We should feel as this man said, "I am doing a great work, and I, myself, and my family and all my interests, and in fact everything that I have are bound up in the kingdom of God. I am a servant of the Great Jehovah; God is my father, he has established his kingdom upon the earth. I am one of his servants, one of his Elders, and I am trying to help to build up his kingdom, and to introduce a reign of righteousness, to roll back the dark cloud that has overspread the world, and to do something that will tend to roll forth the Redeemer's kingdom, and therefore I cannot condescend to the wordly vanity that I see around me." This would be the feeling of all the Elders and of all Saints, if they felt right and realized their true positions and responsibilities, and they would feel, moreover, a good deal as all good men feel who know themselves and feel correctly their calling. They would likewise feel, that if men for generations past have been erring and going astray for want of the knowledge of the laws of God, and that if God called out men to carry the message of life and salvation to this generation, that they would go and try, if they died while trying, and thus enable mankind to approach God and to conduct themselves aright; and also teach their families the first principles of true government, that, peradventure, with the united efforts and co-operations of the Priesthood and the members of the Church and kingdom of God upon the earth, they might be able to introduce a reign of righteousness into the world. This would be the feeling that would exist. It is just as some men are over a picayune. Don't you know how men will twist and pick and cringe to get hold of a dollar or two? If men would be as valiant in trying to pray to God to give them wisdom and power to control themselves and their thoughts and passions, then in all their business transactions, they would feel that they know themselves to be accepted of the Almighty. They would feel and know that they had ears to hear and hearts to understand and comprehend the mind and will of God; they would then feel ten thousand times more interest in the kingdom and to work for the spread of true and holy principles, and in all things pertaining to the great work in which they are engaged, than in those little temporal matters. Yet, notwithstanding all our experience, how anxious we are about the one and how careless about the other; yet our father is merciful and remembers that we are but poor, weak, erring creatures. He knows the things that are transpiring, and he comprehends all our faults and infirm-

ities, and hence he is merciful unto us, and really we ought sometimes to be ashamed of our own acts.

Many of you have doubtless heard people talk, and say, Why I thought I could get a living better, get more money and clothes and everything I needed. Yes, this is the way many felt, and they came here to the gathering-place of the Saints with a view to get rich, that they might eat and drink, get plenty of beer, spirits and wine, such as was made in the old countries and in the Eastern States, whereas men should come with a feeling to build up the kingdom of God. Not that you need be united with the Temperance Society, for our religion comprehends all that is good in that society. Is there a temperance society or principle necessary? We have it. Is there any good principle in the Peace Society? We have it with us; it is all comprehended in our holy religion.

Now, Jesus said to his disciples, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." In another place he says, when speaking to his disciples, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Peace is the gift of God. Do you want peace? Go to God. Do you want peace in your families? Go to God. Do you want peace to brood over your families? If you do, live your religion, and the very peace of God will dwell and abide with you, for that is where peace comes from, and it don't dwell anywhere else. We had peace societies in the world, it is true, for many years, but what have they done? Simply nothing; but peace is good, and I say seek for it, cherish it in your bosoms, in your neighborhoods, and wherever you go among your friends and associates, for they are good principles and dwell in the bosom of God, and if we only get that peace that dwells in the bosom of God all will be right.

Remember that it is a great deal better to suffer wrong than to do wrong. We have enlisted in this kingdom for the purpose of working righteousness, growing up in righteousnesss and in purity that we might have a heaven in our families, in our city and neighborhoods, a Zion right in our midst, live in it ourselves and persuade every body else to abide its holy laws. Philosophers have been seeking after and searching into philosophy. The Lord has revealed unto the great family of heaven and of earth, and he is continually communicating his will and giving us good principles. Others have been trying to understand the things of God by their various creeds and systems, but we have got all the truth combined, instead of having a multitude of systems. There is not a religion upon the face of the earth but has truth in it that is embraced in our religion, for it embraces all truth that has or will exist, so far as we can comprehend it. Consequently, our religion is something like the religion of Moses. You remember that Moses had a rod, and the magicians had rods; the magicians cast down their rods, and through some power and influence they became serpents. When Moses cast down his, through some power and influence superior to that of the magicians, it swallowed up theirs. We have cast down our rod, we have set up our standard, and it will swallow up all the rest.

Is there a true principle of science in the world? It is ours. Are there true principles of music, of mechanism, or of philosophy? If there are, they are all ours. Is there a true principle of government that exists in the world anywhere? It is ours, it is God's; for every good and perfect gift that does exist in the world among men proceeds from the "Father of lights, with whom there is no variableness, neither shadow of turning." It is God that has given every good gift that the world ever did possess. He is the giver of all good principles, principles of law, of government and of everything else, and he is now gathering them together into one place, and withdrawing them from the world, and hence the misery and darkness that begin to prevail among the nations; and hence the light, life and intelligence that begin to manifest themselves among us.

But, again, in relation to government, who can govern the human family? The world have tried it, with all their great spirits, with all their power and authority, and what have they done among the nations of the earth? They have had misery pressed down, shaken together and running over. At the same time there have been many good principles among the nations of the earth; many good and equitable laws; and among the rest religion and politics have had a liberal share, and everything else that has had some good in it; but mankind have not been able to introduce the millennial reign, and who knows how the Lord and those to whom he will give wisdom, will govern mankind? It cannot be known; man never could and never will be able to govern his fellows, except the power, the wisdom and the authority be given from heaven.

We have had a great deal of talk about Republican Governments, and look what a specimen we have before us. Look at the desolation and destruction that prevail through this once happy land. I ask the question, can man govern himself? No, he cannot; and unless the Lord takes the government and introduces correct principles, it cannot be done; the intelligence we have will never do it, and in fact nothing but the light and intelligence of the Most High will enable us to progress in the things of the kindgom of God; and how few there are that can govern themselves. What will enable you, brethren and sisters, to govern yourselves? The Spirit of God; and you cannot do it without the Spirit of the living God dwelling in you,—you must have the light of revelation, or else you cannot do it. If you get the gift of the Holy Ghost and walk in the light of the countenance of the Lord you can govern yourselves and families, that is, if you retain it by your good works. You may govern people in a certain kind of way, as they have done in former days, but you will need the Spirit of the living God to dwell in your bosoms. What would be the effect of such a government? If carried out, it would be as we sing sometimes, that

> "Every man in every place
> Will meet a brother and a friend."

When you get the Spirit of God, you feel full of kindness, charity, long-suffering, and you are willing all the day long to accord to every man that which you want yourself. You feel disposed all the day long to do unto all men as you would wish them to do unto you. What is it that will enable one man to govern his fellows aright? It is just as Joseph Smith said to a certain man who asked him, "How do you govern such a vast people as this?" "Oh," says Joseph, "it is very easy." "Why," says the man, "but we find it very difficult." "But," said Joseph, "it is very easy, for I teach the people correct principles

and they govern themselves;" and if correct principles will do this in one family they will in ten, in a hundred and in ten hundred thousand. How easy it is to govern the people in this way! It is just like the streams from City Creek; they spread through the valleys and through every lot and piece of lot. So it is with the government of God; the streams of life flow from the Great Fountain through the various channels which the Almighty has opened up, and they spread not only throughout this city but throughout the world, wherever there are any Saints that have yielded obedience to the commandments of God. The fountain is inexhaustible, and the rivers of life flow from the fountain unto the people.

The Lord said that his people should be willing in the day of his power, and this principle commands the influence of his good Spirit, connects with the fountain, with the intelligence that dwells in the bosom of God, it is that which lights and fills every bosom, and enters into every house, and every family and heart; all are made glad with the joys of the Spirit of God; under its benigning influence they are made to feel that the yoke of Christ is easy and his burden is light. This is the feeling that governs the Saints and controls them in all their acts, and this spirit has commenced to spread abroad and will continue to spread until the earth shall be full of the knowledge of God as the waters cover the great deep.

Some in speaking of war and troubles, will say are you not afraid? No, I am a servant of God, and this is enough, for Father is at the helm. It is for me to be as clay in the hands of the potter, to be pliable and walk in the light of the countenance of the Spirit of the Lord, and then no matter what comes. Let the lightnings flash and the earthquakes bellow, God is at the helm, and I feel like saying but little, for the Lord God Omnipotent reigneth and will continue his work until he has put all enemies under his feet, and his kingdom extends from the rivers to the ends of the earth.

Brethren, God bless you, in the name of Jesus. Amen.

NECESSITY OF UNDERSTANDING THE FIRST PRINCIPLES OF THE GOSPEL.—OF UNION AMONG THE PRIESTHOOD, AND ATTENTION TO TEMPORAL DUTIES.

Discourse by Elder GEORGE A. SMITH, *delivered in the Tabernacle, Great Salt Lake City, April 7,* 1862.

REPORTED BY J. V. LONG.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews v. 12, 13 and 14 verses.

It may seem to my brethren and sisters a little surprising, that I should introduce the remarks which I have the privilege of addressing to you this morning, by reading the sentiment which is conveyed in this text. For when for the time we ought to be teachers, we have need that one teach us again the first principles of the oracles of God. But how often is it necessary, and has it been necessary, for those who are inspired of the Lord to complain of the brethren making such slow progress in the things of the kingdom of God? How often do we hear our Presidency lament the igorance, folly and vanity that are exhibited by many of those who are called upon to be and who should be teachers indeed. I have thought that in some circumstances there was a neglect in the Branches of preaching to and rehearsing in the ears of the rising generation, those first principles of the Gospel which were taught to us when we received the Work of the last days, and especially the principle of faith. We grow up in this community and the principles of the Gospel become, to a great extent, natural to us. But many of the young are untried and without experience, and they lack the power to contrast the principles of truth with those of error, and hence it is regarded as important by the Elders that they should have the opportunity, at some period, of going abroad to preach the Gospel and have a chance to test, by actual experience, the power of the principles of truth when brought in contact with the wild fanaticisms which the world has dignified with the title of religion.

It was remarked yesterday, that the progress of the people was so slow, that the Presidency could not develope those principles which were for the benefit of the people, for their glory and exaltation, only at a very slow rate, powerful as we may think the "Mormon" mill to be. The President tells us that he has to regulate the feed very moderately, or injure the weak minded. Some of the brethren, for want of a more perfect understanding perhaps, give way to temptation and turn away, and become to a considerable extent like a man who comes out of the dark into a well lighted room, he is blinded with the light, his eyes are unprepared to meet such brilliancy. This is illustrated very clearly in the organiza-

tion of the several Branches, settlements, and stakes of Zion throughout Deseret. To use a figure, in almost all the Branches containing from one hundred to three hundred families, it has been found necessary to combine all the authority of Presidency in one man, at least I will say this has been the case in many instances; there are a few exceptions to this rule, but not many. A Bishop while he presides at the meetings looks after the spiritual welfare of the settlements; he preaches on the Sabbath day, gives counsel to the people, spiritual and temporal; he gives counsel in relation to the donations, public buildings, the erection of school-houses; and almost everything is made to devolve upon the head of the Bishop.

In the first instance many of these places were organized with a President and Bishop who were expected to act in concert, and, with their counsellors, work and exert themselves for the general good of the people, and with a strong hand all pull together and strive to strengthen each other. And when for the time these men ought to have been teachers they have proven that they required to be taught, for the very first question that would arise, was "which of us is the biggest man, for it is important that we should know the precise line between our authority, to know where the jurisdiction of the one ends and the other begins." A man of this disposition and feeling would want a rule and tape-line to draw his line of jurisdiction on the ground and stake it out. Then it would be, Bishop you must toe this line, and President you must keep your side of it. No familiarity. You must not tread on my toes, remember that.

Now, I have had experience in these matters to some little extent, by visiting and attempting to regulate, explain and set in order these difficulties. At one place, containing about three hundred families, the President held the doctrine that the Bishop was a mere temporal officer, and therefore he had no right or business to talk on the Sabbath day on temporal matters. If he wished to talk about donations, emigration, teams, building meeting-houses, or of Tithing, he was told that that was temporal business and that he must call a meeting on a week day. Elder E. T. Benson and myself went to that place after they had been contending upon this subject, and it had become well understood that no man must talk there on temporal subjects on the Sabbath day. But we occupied the whole day in telling how to make bread, build cities, make farms, fences, and in fact we told them how to do every useful thing that we could think of. We asserted that a certain amount of temporal preparation was necessary in order that a man might enjoy his religion. We also asserted, that if a man made no preparations for the future he was constantly subjected to annoyances. For instance, a man lives in one of our agricultural villages, and he makes little or no preparation for taking care of what he has around him; he neglects to fence his field and stack-yard. Now, I have thought that a man could not enjoy his religion as he should do unless he had a good fence around his field and stack-yard; for if he has no fence, or only a poor one, when he gets ready for praying there is perhaps a rap at the door, and when the door is opened, the message delivered is, "there are twenty head of cattle destroying your wheat in your stack-yard." "The Devil there is," says the man, "and whose are they?" He puts them in the astray pound, and he puts an exorbitant tax upon them, and charges the pound-keeper not to let them go until he gets this pay, say, damages to the amount of $50. The

next thing is, another neighbor who is religious also, but perhaps a little later in his devotions, is aroused by the report, "your cattle are all in the astray pound and there is $50 damage against them." "The Devil they are, who put them there?" Why brother ———; his feelings of reverence and devotion having been badly shaken by this report, he rises from his prayerful mood in a rage and uses very violent language; and, suffice it to say, that much trouble is caused by men not having a good fence, and it is exceedingly doubtful whether many men can preserve an even temper of mind under such circumstances. Now, all this was the result of ignorance. If that Presidency had known their duties they would never have closed a meeting without asking the Bishop if he had anything to say, or any business to attend to; it was a matter of courtesy and of duty also; and instead of pulling against each other they should have united and all pulled together for the accomplishment of the same object. For this reason we have had to organize several Branches with a Bishop and his counsellors only, and, as I express it sometimes in the settlements where I visit, we have had to use a wheel-barrow instead of a six horse coach. The Bishop must do this, that and the other, in fact everything. He must preach, collect the Tithing; for if we set another man to assist him, men are so ignorant, they have learned so little that they will immediately start up and strive for the mastery, and hence contentions have risen among the brethren acting in the capacity of Bishops and Presidents.

In most of the settlements there have been quorums of High Priests organized, and they call meetings and watch over each other, blow the coal and keep the fire alive within each other's bosoms, and see if they can keep one another wide awake. The same thing has occurred in reference to the Seventies, and the organizations are very numerous. Well, the question arises have these Quorums a right to call meetings at the same time the President has called a public meeting of the whole Branch? Here comes a question of jurisdiction. For instance, when half of the males in a Branch are Seventies, the President of the Mass Quorum notifies that they are to have a meeting at 10 or 11 o'clock, the very hour that the President of the Branch has his meeting. Has the President of the Seventies a right to do this? No, he has not; it is a discourtesy. Every Quorum should so arrange its appointments that there will be no difficulty, no necessity for any law to regulate the matter, but that of common decency and common manhood, and it does seem that a man with less than half a share of discernment could see that while the meeting called by the President is going on all the Branch ought to be there, and therefore that there should be no other meeting holden at the same time.

Brethren, we should so arrange our appointments when our High Priests and whatever other Quorums meet, as not to conflict, and in this way have and show our respect to the President of the Branch. Have our meetings of course, but submit to the President of the Branch as the first to be attended to, and then have our other meetings subordinate in point of time.

Well, now, almost any man in the world would say that a man is a fool that would raise such a question, but men that have been ordained Elders, High Priests and Seventies are just such teachers, for when, for the time that they should be teachers, they have need to be taught, for they seem to operate like children and pull against each other; they labor to define each others duties, to mark out

the whereabouts of the line of demarcation, whereas they should each and every one strive to build up the kingdom of God, and so live as to enjoy the Holy Spirit; each man should strive to be humble instead of exalting himself; instead of drawing the line and saying I belong just here and nobody must interfere with my rights, he should feel to sustain the hands of his brethren. I will here say that there have been places where these two organizations have existed for years without any difficulty, and there are other places where the two have existed at the same time, and the matter has been taken up by the people and worked at until it has been found necessary to reduce the organization by uniting the Presidency and Bishopric in one person, or, as I term it, the wheelbarrow arrangement, or if you please, a three wheeled coach.

There was one settlement where the people got so very wise that the Bishop had to have two sets of counsellors, and they had to be selected according to the wishes of the parties that took sides with the President, or rather that were in favor of having one, and then those who were willing to be contented with a Bishop had to have their choice, and thus was formed what I call an unlimited democracy.

The fact is that as soon as the brethren can realize that they are to be servants of God, and that it is their individual duty, to sustain each other and put away that jealousy which in many cases, exists at the present time, and which in fact is the chief cause of all this trouble; and so soon as they find that they are not to be as large as they desire to be, and as they think they ought to be, it will be found that these organizations will be increased in numbers; they will also increase in faith, in good works and in power and influence with the heavens, and if they will be faithful the idea will be fairly illustrated that a man with a wheelbarrow cannot travel as fast nor accomplish as much as the man who drives a four horse coach. Still, I know, that owing to the ignorance and short-sightedness of the people, a case of this kind will occasionally occur. There seems to be a disposition to put everything in a nut shell. For instance, a few years ago, there were some Bishops sent out of Salt Lake City to explain to the country Bishops their duties. These brethren would go into a settlement where there were both a Bishop and a President, and they would go on and tell the Bishops what their duties were, and in doing so, embrace the whole circle of duties required of both Bishop and President, and never think that in that Branch of the Church those duties were not united or centred in one man but divided between two. And in some instances, there would be a sort of half sharp-looking fellow get up and ask what the President was to do, if all those explained and fully defined duties were centred in the Bishop. "O," they would say, "we were not sent to instruct anybody but the Bishops;" and as might be expected, the result was a contention, if not among the authorities, among the people, and I had some of these difficulties to settle, and I found that the best way to do it was to dispense with one of the officers.

There are several stakes of Zion in the country, where High Councils have been organized, composed of twelve Councillors and a President of the Stake and his two Counsellors, in settlements where, in the commencement, the inhabitants were very small in numbers, and it was natural that some member of the Council should represent or be personally interested in each and every party in the town that might be litigant before that body. In some such instances it has

become necessary to dissolve the High Council altogether. The fact is, that every High Council should have enough of the Spirit of the Lord with them to investigate every case, so that when the decision is given, it will be the decision of Heaven. Instead of this, little petty disputes arise among the brethren, and two or three members of the Council, perhaps, would have their minds made up beforehand what they would do. There is one thing I have noticed in regard to High Councils; the organization is well understood. One portion of the Council takes the side of justice and investigates the facts in the case, presenting them as they should be presented by an honest attorney; then the other portion of the Council brings up the defence and shows what the side of mercy is, in an unprejudiced manner. After the Council have investigated the subject before them thoroughly, the case is submitted by both complainant and defendant. There have been cases where men have tried to drag in attorneys to plead their cause before these councils, and in some instances, it has been permitted. If this kind of practice were allowed, and petty-fogging, contriving lawyers allowed to practice before the High Councils, the organization of heaven would soon be superseded altogether. I wish to see all High Councillors magnify their own callings. I do not know that I would carry out this rule strictly myself, but I believe that, if I were a judge, and a lawyer were to come before me and assert an absolute lie, and I should find it out, I never would allow him to plead in my presence again; I should set him down as a lawyer not of good moral character, and not legally entitled to be a member of the bar. It appears that I have got off from religion to law, still I believe that however a man may try to pour on the oil and soft soap, the decision of the High Council will be according to the principles of equity. If there is to be an investigation before a council of this kind, it is the duty of that body of men to strive to learn the truth for the sake of doing justice to both parties; and if a man for the sake of a fee, for the sake of gain, if bound and will come into court or council, and state a lie, he has no business there, and I am sorry to believe, if this principle was tried, it would pinch some of our brethren who have dabbled in the law. (President B. Young: I wish it would pinch them to death.)

I believe that there never was a more correct organization of a court on earth than our High Councils, for these men go to work and investigate a case, hear the testimony *pro* and *con*, the Councillors for each party litigant present the case, it is submitted to the President who sums up, gives his decision and calls on the Council to sanction it by their vote, and if they are not united, they have to go to work and try the case over again in order that they may ascertain more perfectly the facts in the case and be united in their decision. Why, all the courts in the world are boobies compared to it. It is an organization that shows its own authenticity and divine origin.

Perhaps it is not well for me to further describe the operation of the High Council, but I will take the liberty of saying that men occupying this high position in the Church of Jesus Christ of Latter-day Saints should constantly cultivate the principle of justice and study to know what is right and what is wrong, always keeping within them the Spirit of the Almighty. If they have got prejudices against anybody, they should do as the President said yesterday. And so long as a man acts upon this principle upon which Presi-

dent Young gave us instruction, he has me for a friend, and just so sure as a man comes up without envy or prejudice, simply to learn what is right, and I understand my position and my duty, and so long as I can vindicate myself, I will put that man in the path of right and in the way of salvation.

What has caused the corruption and wickedness that exist in the world at the present day? It is the feeling that exists among the people that one man cannot tell another his faults, because he tells them to everybody else to the injury and prejudice of the guilty party. The Prophet Joseph in his day would tell a man of his faults to save him from error and destruction, but he offended many because he told them of their faults; they thought he wished to injure them, because they were unwilling to forsake their follies; but his purpose in thus reproving was to redeem, to bless and to save. It frequently happens that men who commit faults are not aware of it. The man who can and will show you your faults, your follies and blindness, and make you fully aware of your position, can awaken up in your mind those reflective powers that will cause you to square yourselves up with correct principles and cause you to prepare yourselves to inherit life, light and glory. But the very moment that a "Mormon" Elder can be instructed by the wicked, and allow those acts of folly and vice to creep in in all their hideous deformity, that man is on the road to destruction. The Elder, Priest, Teacher or any man in this kingdom that will suffer position to cause him to compromise principle for wealth, is blind and cannot see afar off, and is bound to destruction.

We have got to turn right round from that track, if we have been walking in it; if we have coveted other men's goods, if we have suffered or caused our hearts to fall in love with property that is not our own, we are laying the foundation for destruction.

I can look over the history of this Church, the great apostacy there has been from it at different periods, and I can see that the apostacy of many has been the result of dishonesty, adultery, selfishness and wickedness in general, and this has been the key to the whole trouble.

These are my sentiments, the honest convictions of my heart, drawn from long experience and attentive observation; and I know that the man who would stand upon the holy hill of Zion, his hands must not be filled with bribes.

Brethren, I know these principles to be true, and it is my desire to walk so that I may be prepared to stand upon the holy hill of Zion. This is what I labor and strive for. I can tell you, if you encourage a spirit of fault-finding and complaining, you will suffer the canker worm to gnaw at your vitals, to cause you to distrust everybody, and you will begin to say that you have not been respected, put in office and encouraged as you ought to have been. Suffer these feelings to come into your bosoms, and they will speedily gain possession and control of the whole passion.

What a glorious thing it is for men to meet the Elders of this Church, as some met me in the States in 1856! They would say, we should have been with you still if we had been treated right! What a glorious consolation it will be when a man lifts up his eyes in hell and says, I should have been up there in heaven If I had been treated right!

Brethren and sisters, let us ever remember that it is our business to tread ourselves right.

May the Lord enable us to do right, is my prayer in the name of Jesus Christ. Amen.

GRATITUDE FOR THE BLESSINGS OF THE GOSPEL.

Remarks by Elder EZRA T. BENSON, *made in the Tabernacle, Great Salt Lake City, April 7,* 1862.

REPORTED BY J. V. LONG.

I have the privilege of making a few remarks to my brethren and sisters, upon the condition that I stop speaking or pumping when the pond is out. This may seem a singular introduction, but I feel perfectly free and at home when I meet with you in general Conference.

I have enjoyed myself very much during this Conference, and I really feel that we have been well instructed on the great principles of our holy religion. I am fully satisfied that our brethren who have spoken from this stand have laid before us the things that we need, and especially for the benefit of those that are laboring in the different portions of Utah, or, as I was about to say, in different portions of Deseret.

I am proud of the name of being a Saint of God, for there is something that is sweet—there is something that is glorious about it.

I rejoice that we have the privilege here in Deseret of naming our own children when they are born; it is not so in the nations of the earth, but here we have organized a State Government; the child is born and we have given it a name, and it is one of our own choosing. We are a blessed people. How are we blessed this morning? We are blessed by being taught of the Lord; we are instructed in those things that pertain to our peace; we are in possession of those heavenly principles that have been so plainly laid before us; they are things that immediately concern us as Saints of the Most High. If we have been gathered here to these valleys of the mountains to be taught of the Lord, if we do not have the spirit of humility, how can we be taught? And if we are taught, what good will it do us? We require to be in that state of mind that will render us susceptible of instruction; then, at the close of this Conference we shall all have it to say that we have been well paid for coming together to worship the Lord, and we shall also feel that the teachings and instructions have been applicable to our organizations and circumstances in the different departments of the Holy Priesthood, which the Almighty has conferred upon his servants in these last days.

I feel that it is indeed good to be here; it is good to listen—to dwell and rejoice in the midst of this people, for this is the work of the Lord; and we are the only people upon the face of the earth that are so highly favored at the present time. We can meet together in peace, as we are doing to-day, and worship God according to the dictates of our own consciences; yes, here we can do this, where the true liberty guaranteed in the Constitution of the United States is fully carried out, and extended to all people who wish to reside in our community.

I feel to take up the admonitions and treasure them up in my mind, and carry them home in my bosom. Every time that I come to a Con-

ference, I can see where I can do a little better, and discover where I have been a little slothful in regard to the duties of my calling.

You are aware that I hail from the northern part of our flourishing Territory, (Cache Valley,) and I am really proud of the county and of the people who live there, and of the desire they have to aid and assist in building up this kingdom.

With reference to the Quorums of High Priests and Seventies, I have to say that we have them with us, and we try to make them a blessing to the people. We have the piety, the principles and order of the Gospel among us, and I feel that such doctrine as was taught yesterday is a blessing to the people who hear, and I know it. But where people are trying to get all the honor, influence and power to themselves it is then a detriment instead of a blessing. Well, then, it behoveth us as Elders, Presidents and Bishops to lay these principles to heart and have them riveted to our minds; to lie down and sleep and wake up again with them fresh in our minds in the morning, and go forth attending to the duties required of us by our callings in the Priesthood; and then we will profit by these instructions. Do not let us allow these wholesome teachings to go in at one ear and out of the other.

I do not wish to make many remarks this morning, but I feel truly thankful to God and my brethren that I hold a standing in this kingdom, and I intend to labor and do all I can for the spread of truth, and strive to the best of my ability to endure unto the end. And may this be our happy position and desire is the sincere prayer of your brother in the New Covenant, in the name of Jesus. Amen.

THE PRIVILEGE OF THE SAINTS TO ENJOY THE SPIRIT OF PROPHECY.

A Discourse delivered by Elder GEORGE A. SMITH, *September* 4, 1859.

REPORTED BY G. D. WATT.

At the request of my brethren, I arise to offer a few remarks. And in order to give them to some extent the character of a sermon, I will read the seventh verse of the third chapter of the Prophet Amos:—"Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets."

It is my design merely to draw the attention of our friends to the subject presented in this text. When God has a people upon the face of the earth he can own and bless as his, he always has Prophets among them. "Surely," says the Prophet Amos, "the Lord will do nothing, but he reveals his secret unto his servants the prophets."

Now, it is not certain that the Prophet always reveals those secrets unto the people. It may happen in

many instances, that the Lord will reveal unto his servants the Prophets many things that are to come, and yet leave those who are not enlightened by the Spirit of Prophecy to wait until those things transpire before they are apprised of them.

There appears to be in the midst of the Saints a very great stress laid upon the word "prophet," and the words of Amos seem to be definitely pointed at in the minds of a great many individuals, to show, as it were, there was but one. But when the Spirit of the Lord was poured out in the camp of Israel, and Eldad and Medad began to prophesy, persons whose minds were contracted went to Moses and complained that Eldad and Medad were prophesying. "Would to God," said Moses "that all the Lord's people were Prophets!" There are in the Church a variety of gifts, and these gifts are all combined together, and are necessary for the development of the principles we understand, the diffusion of knowledge, and the complete organization of the whole body. There are Apostles, Prophets and Teachers, and all these officers bring about the great and complete organization of the whole. In tracing through the history of the sacred writings, we find that the Lord in some instances chose men that were ignorant. I presume he did this in many instances from necessity, for those who had been learned in the world were seldom found to possess humility enough to humble themselves before the Lord to get the Spirit of Prophecy, and to be a Prophet is to have the Spirit of Prophecy, and to have the testimony of Jesus, "for the testimony of Jesus is the Spirit of Prophecy," nothing more nor nothing less. The man who can testify that Jesus is the Christ has this testimony, and as he improves upon his gift he becomes a Prophet. It is not one individual, it is not three, it is not twelve individuals, but it is for all the Saints who have the testimony of Jesus and live in the exercise of that testimony. A man that does not foresee by the Spirit of God, who does not learn things to come by it, is not living up to his privilege and profession, is not living in the enjoyment of that testimony which he has received; he is blinded by the mists of darkness and is liable to fall into a snare. The Apostle Peter in exhorting his brethren tells them that it was necessary they should add to their faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. That is, that you will be made partakers of the Divine mind, the Holy Spirit dwelling in you, you will know for yourselves of the principles and the doctrines which you have received. The storms of adversity which surround us amount to nothing with the man who has this knowledge planted in his breast, he cares not for slanders, for abuse, for sacrifices or losses of earthly goods. He who does not possess this testimony, and is not made a partaker of the Divine nature, and does not struggle to attain to exaltation, is turning away and falling into darkness. It is strange to me that persons who have been many years in this Church, who have borne their testimony of the truth of the work of God in the last days many times, should finally come to the conclusion that they have gone astray, and must go in some other direction. Why is this? It is simply because they have suffered the mists of darkness to overcome them; they have not lived up to the

principles they have professed, and instead of advancing to be made partakers of the divine nature and overcome the wiles that are in the world through lust, they suffer them to have dominion over them, and they fall back into darkness. When the storm of persecution surrounds us, then, of course, we are apt to be zealous, but when we are as it were left to ourselves we are tried in another way; and when the Lord commenced giving revelations to this people he said to them, through his servant Joseph, that they should be tried in all things. If there is any one thing that is calculated to try us more than another, that thing we may expect to encounter. I know this people will bear poverty and affliction, they will bear persecution, they will suffer their houses to be burned, their property to be destroyed, and sacrifice what the Lord has given them of earthly goods, expose themselves to suffering and hardship for the sake of the principles they have received, joyfully; but how many of these, when the smiles of Providence have beamed upon them, when prosperity has surrounded them, and they have been blessed and are in affluent circumstances, have forgotten the Lord, like the Prophet said of Jeshurun, "They waxed fat and kicked, and forgot the Lord." Such is the fact with hundreds of Latter-day Saints. Now a man that expects to be exalted to thrones and dominions must be just as good a Saint when he is surrounded with wealth, with the comforts and blessings of life in abundance, as he is, when he is in poverty—when being robbed of his possessions, and deprived of the means of subsistence; and the one condition is just as necessary to try some individuals as the other condition is to try any other.

From the time that I first became acquainted with the principles of this Church, I have watched the progress of the development of the Spirit of Prophecy among the Saints. I have never made pretensions to prophecy, though many things have been made manifest to me before they were fulfilled. I have foreseen many results which have been astonishing, in many instances, to others. The man that wishes to know the future let him study well the present, let him be careful that the present is all right; that the principles which he professes are not abused; that he lives up to the doctrines which he has received, and that he maintains his integrity towards his fellow-beings as God requires at his hands; let him do this, and the future will be unfolded to him, and he will be prepared for it just as fast as necessary.

As Elder Middlemas said, he knew some things that were manifested to him, and knew how it would be beforehand. There are hundreds that can foresee by the Spirit of the Almighty, the Spirit of Prophecy, things that are to come to pass, without being able to know the precise manner how it will be effected. But I can tell you from the day of Joseph Smith's first commencement to testify of the things of God unto the present, that the very results that have been predicted have come to pass, but the manner has seldom been understood until it came. When the Saints were in Jackson County, surrounded by our enemies who were determined to destroy us, and had no other idea but what the steps that were being taken would put an utter end to our organisation as a religious society, the future was as plainly laid open to thousands, and the present time was as plainly understood by hundreds of the Saints as it is now. The future is before us and many can look into it and know its results. This is the work of the Almighty. God has set his hand in the last days to esta-

blish a people on the earth, he has not only commenced to do it, but is now accomplishing it,—all the efforts of our enemies to hinder it to the contrary; and all efforts to stay its progress will be futile. They may cast men into prison, cause men to make great sacrifices, cause them to be brought into trying circumstances and endure much suffering, but the result is a fixed fact, no man can help it, no power can interfere with it, even the folly and corruptions of men that profess to be associated with the Saints cannot stay its progress. The work has commenced and onward it will roll, and no power can stay it. I know it is so. They may destroy my life, they may destroy yours, they may cause us to see much sorrow and trouble, place us in a hundred unpleasant positions; the corruptions of our own brethren may cause our hearts to bleed; our blood may be spilled, our enemies may beset us on every side, but we are engaged in the work of the Almighty God who says in the Doctrine and Covenants, "I will save those who fall in the defence of Zion." Brethren, let us then be faithful, and diligently observe and do all things that are required at our hands by our heavenly Father, that the light of his countenance may constantly shine upon us, for we are engaged in the great and glorious work he has commenced in the last days. His hand steadies the ark, his arm guides and sustains it, his Divine mind, will and power control it, and all that has been done by those who have interfered with it, simply shows the weakness and vanity of men that think to stay the hand of the Almighty. And this testimony I bear continually. It is a day for us to act, to act upon principle, to conquer ourselves by doing right, and while we conquer ourselves by doing right we are enabled to control others. What we do, we should do because it is right, and refuse to do wrong.

And the great questions that should reign in our breast are What is right? What is wrong? And when we are not certain, wait until we understand, until we know we are right, and then go ahead. May the blessing of Israel's God rest upon us, is my prayer in the name of Jesus Christ our Lord. Amen.

HOW TO OBTAIN A PART IN THE KINGDOM OF GOD.—ASSISTING THE POOR TO EMIGRATE. — CLASSIFYING LABOR.—THE TIMES WE LIVE IN.

Discourse by Elder ORSON HYDE, *delivered in the Bowery, Great Salt Lake City, October 7,* 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, being invited to address you, I cheerfully arise to make a few remarks, for I truly feel thankful for the privilege I enjoy of speaking to you this morning. Be patient, my friends, I will start on as high a key as I can so as not to break down. I feel thankful for the opportunity of meeting with the Saints in General Conference, and of mingling my testimony with this vast number of Saints in endeavoring to advance the interests of the kingdom of God, according to the intelligence I possess; and I feel truly thankful to the Lord for the experience I have had. I do not know that I can feel thankful for all the experience I have had, but suffice it to say that I am spared by our heavenly Father.

I do not at present know what I shall select for the foundation of my remarks. Sometimes I take my text from the spelling book, sometimes from the Bible, also from the Book of Mormon and from the Book of Doctrine and Covenants, besides another Book which seems to be above all other books—the Book of Nature; one page above and the other beneath. There we behold the finger of God; it is plain and legible to every heart that is inspired of the Almighty, that is filled with the love of God, and burning with the light of truth.

On this occasion there is a scripture that occurs to my mind, where our Savior in his parables puts forth a sentiment like this, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii., 44. The Savior taught a great deal in parables, and the servants of God in these days teach by parables and comparisons in order that we may understand the more clearly, and that we may take a larger view of things than we should or could from the plain, simple statement of facts in common language.

Now, brethren and sisters, we are all seeking the kingdom of our God, we are seeking to become heirs of that kingdom, to be lawful and loyal subjects of the same. With this a question arises, whether we shall attain to a place in that kingdom at any less cost than did those I have quoted the Scripture about in your hearing. The man purchased the field and hid his treasure there. He went silently, lest, if he made a great bluster, some other individual might go and steal the march upon him and purchase the field of treasure, then the bargain would have been complete; but no, he was wide awake, and sold all that he had and purchased that field, for he was determined to have that treasure. It took all that he had to purchase it, but the treasure concealed there was far beyond the cost of purchase in value, and in purchasing it he knew that it would increase in time:

and throughout all eternity, for that treasure was the kingdom of God, and salvation to that man's soul.

A question comes up in the minds of some; I have frequently heard persons say, "What becomes of our Tithing? And what is the propriety of paying so much? The calls come *from this quarter and calls from that*; and what are we doing when we are buying that field in which the treasure lies concealed?" Did we ever think, when responding to the calls on the right and on the left, that we were purchasing that field, and that having gone to the extent of our power and ability in that transaction, *that there is our deed and title to the* kingdom of God, signed, sealed and delivered?

Look back upon our privations that we have undergone, and there is joy and gladness, there is hope which is full of immortality. The kingdom is ours. We have purchased it, and by it our salvation is secured, by *faithfulness in the kingdom*. Now do we expect to get something for nothing? If we do, the transaction is not suspended upon an even balance. To expect something for nothing is just what many in our community want to do in their trading and trafficking, and putting on prices that are far above the standard. You naturally call such persons dishonest, and such they truly are. If you expect to gain the kingdom of our God without purchasing it by your labors, with me the question is, Will you not be mistaken in your calculation?

This parable to which I have invited your attention is a good lesson for all of us, and we should endeavor to so conduct ourselves as to show that with us the kingdom of God is all in all. This parable is an ensample for us to copy and adopt. A word to the wise is sufficient on this subject. You have considered this matter having read about it, and by reciting it over it may be of service to you. It is no matter what that man did, or what the other said, so far as the field spoken of is concerned, for I do not suppose the purchaser gave him any trouble whether he paid out his money for this, that or the other. It was the field that he *paid it for; he wished to have the* field containing the treasure. It is not the price we pay for the kingdom, it is the kingdom of God we are bound to purchase at any price.

Enough upon that subject. As short sermons seem to be the order of the day, I may be allowed to touch upon that which will benefit myself, *that which will increase our faith* and tend to our education and good, that we may go to our homes rejoicing in the truth and in the privileges of the new and everlasting covenant.

Now with regard to the poor, I have a few words to say. I have a text about sending to the Missouri river to bring home the poor. The Lord says, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."—Psalm xli., 1, 2. Such an one will be blessed of the Lord for sending out his beasts, and for taking the poor, even the stranger to his house; his light shall shine in darkness, and shall appear as at the noon-day. Now then we have considered the poor, we have sent our teams, our oxen and all that was necessary to bring them to our houses. And I will here observe that I wish, that inasmuch as they have come to our mountain home, to the threshhold of Zion, that every man would so conduct himself as to meet with the approving smile of Heaven, then their light would break forth and shine in the darkness as resplendently as the noon-day sun. We all want

our brethren and sisters at home; then let us lend a helping hand. Now just go down there to the public square and see what you can do. Take the poor home to your houses, and God Almighty bless you from this time henceforth and for ever. It is our imperative duty to walk in the light, to see that our pathway is clear and plain before us, and let us so live that it may be clear.

Bishops, allow me to say a word to you. In the vicinity where I have been laboring for the last two years and-a-half, I have seen the evil of spreading out so far. We are and have seemed to be anxious to take up all the land that we could find, and then keep putting in seed until the first we put in is ripe and ready for harvesting. This has been the case with all of us, more or less, in fact it has been so much so that neither man nor woman has had time to clean out the filth and bedbugs, so much so that they have got the upper hand of us. We talk of subduing nations, of becoming kings and priests unto God, but amidst all our great talk we have not subdued the vermin with which we are pestered in our newly created homes. We sometimes talk about messengers coming from heaven to visit us, but I doubt whether the angels will come to commune with us until we are in a different situation.

I will now go back to the wheat field, and speak a little of that. The brethren in our section thought they would not plant so much grain but let the ground rest. In process of time the wheat came up in large quantities; we had water plenty, and we had such immense crops that we had not men enough to reap the grain that was raised, and hence we had all the work to do ourselves. We did all we could, but much of the grain has gone back into the earth because we had not help enough to gather it. Our wives and sisters volunteered to assist their husbands and fathers, and they did all they could. We hear a great deal of talk about women's rights at times, but if you will come down to Sanpete you will see women's rights conventions, and they take especial pleasure in doing as they like.

To return to the subject of grain, I can truly say that we can sustain our present population and all the emigration that is coming this year. We have this to say of our blessings in return for sending all our teams to gather the poor; no we did not send them quite all, there was one yoke of oxen left to five farms, after filling up the bill for the Missouri river. In addition to these we had a few first-class horse teams, and thus we managed to put in a little grain, but a great deal of it grew without our doing anything to it ourselves, and thus the Lord blessed us with the desires of our hearts, and with a rich reward for what we had done towards the gathering of his people.

We are now showing that we can raise fruit down there, and by-and-bye I may have the satisfaction of eating the fruit of my own raising in Sanpete, for I have no doubt but our apple trees will produce good fruit in due time.

Our teams are now returning; I met some of them as I was coming to Conference, and I felt to say the Lord be praised, you have performed a good mission, and the Lord has blessed our labors and also the labors of those who have been out on the plains. I feel that the crops that have been raised in such great abundance with so little labor have been by the goodness of the Almighty, and I feel that we have worked ourselves almost into life everlasting.

You may think that I am going into a great many things, but I do not expect to hit them all, but I shall touch a few of them as they come up before me. I want to say to the Bishops, that it is their business to

direct the energies of the Saints, and where they see a man who is inclined to spread out and sow some forty or fifty acres of wheat, I want them to tell such men to go to work and build good houses. Tell the blacksmiths to go to blacksmithing, the carpenter to his trade, and every other mechanic to his business, and do not let us be as we have been heretofore. When a man has wanted anything doing by a mechanic it has been almost impossible to get it done. For instance, I would go to a blacksmith's shop and say I want a horse shod, "Oh," says the smith, "I can't, I must go and cut my grain, or I must go and irrigate it;" and there are perhaps half-a-dozen men that are in this manner cut short of their labor, by one man refusing to work at his trade, and all men being determined to be farmers. Then I say let the blacksmith attend to his blacksmithing and let him charge a reasonable price for his labor, and not, as has been the custom, charge three or four prices. Let the joiner do likewise, working constantly at that which will most conduce to the building up of Zion, and let the farmer raise the grain. Where you find a man who has plenty of grain to serve him from three to five years, and plenty of teams and wagons too, tell him to go to work and build for his family a comfortable dwelling house, and point out to him that he is in this way finding employment for the mechanics, making his family comfortable and building up Zion. Teach each man to work at his trade and calling, and let the farmer take hold with his might of that which is his profession, but have a little time to breathe and rest. As it is now, we go into the garden and we work like Sam Hill, leaving no time for rest. "By-the-bye that means me," but I must hew to the line, no matter who is hit. (A voice: Never mind yourself, just go ahead.)

Now then for the flax. Have we got it on hand that we can make our own ropes? No, only a very little in comparison to the demand. We have a rope factory, and we have hemp growing in our county, and we have made many attempts to raise flax, and we do raise a little but we never use it. It is either left in the sun till the coat is burnt off, or we allow it to be trampled down in the yard by the cattle. In this country we cannot rot the flax in the dews, we must put it into water, a shallow pond is the most suitable, so far as I understand the matter. Now, it is better for each of us to raise about ten acres of wheat, and then devote the rest of our time to the flax and hemp. I was raised to wear a tow frock, but the tow would wear off in a short time. If we would raise some and devote a little time to the proper culture of it, attend to each department in its season, the rotting, the hetcheling and the spinning and weaving we should be much better off than we now are. But no, it takes us the whole time, and it seems that we must devote the entire season to raise and take care of our grain, and especially the wheat. The time has now come for us to classify our labor and change our policy. I believe I have said as much as is necessary on these subjects, as I wish to say a few things concerning the times and seasons.

Now concerning the times and seasons in which we live. The Lord says by the mouth of Isaiah "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, bow down, that we may go over: and thou hast laid thy body as the

ground, and as the street, to them that went over."—Isaiah li. 22 and 23. What are you going to do with this text, my friends? I will put it into the hands of them that have afflicted thee. What was that army up here for? They were sent as agents of the Almighty to take away this cup of trembling, which had afflicted us for so many years, and they carried it away with them down yonder, and they then began to drink of it and have been drinking of it ever since. Do you know that there was a kind of tremor with some of us at that time? But I tell you what it is, the nerves have become settled, and those who sought to make us drink the dregs are drinking them now, and they will continue to do so until the dregs are all drunk out. I have no feeling against any one, and I regret exceedingly that those of whom I speak should have brought upon themselves these terrible calamities which now afflict our once happy country.

If I understand the spirit that I am of, those that do the will of God will not hereafter feel that pitta-pat of trembling which they have been accustomed to feel, for the Lord says, "I will take it away from them," and he has done it, and we feel it. If they have not got the cup full yet, and do not get it in 1863, all I can say is I will wait till they do, for the Almighty will make them that have afflicted his people drink the dregs of that bitter cup of trembling. And this is not all, I can look very far into the future, but as far as I can see it is a dark and gloomy picture. I could not but be forcibly struck with the remarks of brother Young in relation to the nation growing more guilty and more corrupt, therefore are they being scourged so severely. The Prophet and Revelator John says, "And I heard a great voice out of the temple, say to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood. And I heard the angel of the waters say, Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink: for they are worthy. And I heard another out of the altar say, even so, Lord God Almighty, true and righteous are thy judgments."—Rev. xvi. 1—7.

Did not the enemies of the Lord attempt to feed the martyrs Joseph and Hyrum Smith with the flesh of their brethren? Look at the testimony of Hyrum Smith. Now they have set the example of war, of cruelty, and it will come double upon their own heads; but, says the Lord, upon my house shall it begin. And now these afflictions have been rolled off from our shoulders on to them, and they will be sorely punished for their iniquity. These things will come to pass. I need not predict anything about these calamities, greater men than I am have predicted in reference to these things, therefore I only need to bear my testimony to the truth of that which has been predicted. In the fierceness of the battle the fainting soldier will bow down to slake his parched thirst with the blood of his fellow. If this has not transpired it may in the future, for the horrors of war will be terrible to contemplate. Many curious things lie hid in the future which will astonish the world.

It is now a great time for digging gold; and this reminds me that I had a dream, in which I learned how to dig gold. I saw the gold wherever I went, lying about on the ground; I could pick it up in the night, but in the day time it could not be seen by anybody. While contemplating this, the Spirit said unto me, "Don't you know that light shineth in darkness, and the darkness comprehendeth it not?" Now here it is, in the form or shape of a reward that cometh to the faithful, and with our purified gold we are called upon to buy that field, even the kingdom of God. Never ask yourselves what the seller of that field does with the price of it; this is nothing to you or me. And if there are liabilities upon the President of this Church let us raise them from his shoulder, and let the servants of God go as free as the lark of the morning.

Brethren and sisters, I do not wish to occupy more than my share of the time, therefore my remarks I bequeath to you with the best feelings of my soul, and I feel that if the services of such an humble individual as myself can be of use, I shall feel ever ready to render this service.

God bless you for ever. Amen.

OUR DUTIES TO GOD PARAMOUNT TO ALL OTHER OBLIGATIONS.—DANGER OF SPECULATION.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, Oct.* 6, 1862.

REPORTED BY J. V. LONG.

I wonder if there is a person in this vast congregation to-day but what feels that all those instructions given apply to himself. I feel disposed for one to take what has been said to myself, and I do not think there is a man here who is so righteous that he cannot apply the greater portion of what brother Brigham has said to himself. I know it is very common for us to make observations like this when any of the brethren have been chastised: Well, I guess some of the brethren have received a pretty good chastisement to-day, but it don't touch me. Don't you know that this is very common? That jacket does not suit me, says one. Why did it not suit you? Because you did not put it on. If you had put it on, it would have been like a piece of raw hide or a piece of India-rubber, then it would have pinched when it became dry. Now I do not believe that there is a person here who might not be benefited by these lessons of correction and instructions, for we can all make improvement in ourselves, in our daily walk and conversation. I know that I can cultivate myself and improve in

many ways, and I feel that I am improving and advancing in the things of God.

Some will say, are you not too old to learn? I say no, for I consider if I am too old to improve, I am too old to live. When a man has done learning, he had better leave and go hence.

I think I understand correctly what President Young has been talking about, and he wishes every one of us to accept of it and put it in practice.

In regard to those independent companies alluded to, I really do not know whether I would lead them or not. I know that the first company that I was gathered with, of which President Young has spoken to-day, and which embraced nearly all the male members there were in the Church, brother Joseph said, come brethren, bring your money with you and bring all you have. We gathered brethren from Nova Scotia and from all the States where we had any, and then we travelled forty miles in an *independent* condition, that is, every man had his money in his pocket and was calculating to have, but when we got to Portage, Joseph called upon that independent company and organized it with captains of hundreds, of fifties and tens, with officers to lead and control them. Then he nominated and we accepted a pay-master and treasurer, and every officer necessary to a permanent organization. Then he said, Brethren, I want you to come together, and bring your money with you. I do not want any donations, but I want every one to bring every cent he has got. Some had not any, some had a hundred dollars; some had a shilling, and the brethren handed over what they had to the pay-master. We were then taught that we should be subject to the law and government of God.

It is an important thing for a man to lead the people of God, and unless they will subject themselves to him and to the officers of the Church a Prophet cannot lead them; it is an impossibility. This course of obedience is the one we have to take. Talk about building up the kingdom of God on the earth, how can you do it except you go to work with your might to practice as well as preach, and labor and toil with all your might by day and by night, and by this means every man in the Church of Jesus Christ of Latter-day Saints will become independent. I was reflecting upon these things when brother Joseph brought things to terms. Then if we are ready to do as we are told, to follow the counsel of the servants of God, won't our offerings be accepted? I say they will.

When we went on that journey, Joseph told us there was an endowment laid up for us; for what? Because we had done just as we were told; and I can bear testimony that we received that endowment. Have we got through with our endowments? No, we have not; we have only just commenced, merely received the initiative ordinances, and we are only children in these things yet, but if we are faithful, we shall receive all that our hearts can desire, for the Almighty will withhold no good thing from them that love him and keep his commandments.

You will doubtless recollect reading of a certain woman in the Scriptures who was rather ambitious, and therefore wished to have her sons occupy a conspicuous place about the Savior's person. The account of the circumstance is related by St. Matthew in the following language:—"Then came to him the mother of Zebedee's children, with her sons worshiping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, grant these my two sons may sit, the one on thy right hand, and the other on

thy left, in thy kingdom. But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with: but, to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."—Mat. xx. 20—23.

Here we find set forth by the Savior the doctrine that it belongs to the Father to give each one his place in that kingdom, hereafter to be inherited by the faithful Saints. Now let me ask, can we walk with Jesus in the regeneration that is spoken of? But before I proceed further, let me ask, what is the regeneration? I should call it an improvement, or an advancement in the things of God. By some it is said to be the change and renovation of the soul by the Spirit and grace of God. Then, again, it is called the new birth. Titus is somewhat more explicit upon the subject. He says, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." And our Savior speaking to Nicodemus, says, "Verily I say unto thee, except a man be born again, he cannot see the kingdom of God." In another place Jesus says:—"Verily I say unto you, that ye which followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28.

Many other passages might be quoted to show how the doctrine of regeneration was taught by Christ and his Apostles, but these will be sufficient for my purpose at the present. I know that we, the Elders of Israel, are walking with Jesus in the regeneration, and we are becoming regenerated in Christ Jesus, and the blessings of the kingdom are being multiplied unto us day by day, and we shall continue to be enriched for ever and for ever. What! in property? Yes, and in every thing that is good. If it were not so, how could you possess all things, which are certainly promised through progression and faithfulness.

I suppose I felt as the Apostles did anciently, when I went with the Elders into the State of Ohio, and through the New England States to the State of Maine. We called the people together and organized them into Conferences, and we went to work and selected wise men to receive and take the moneys of the brethren and purchase lands in Missouri. We performed our duties and were faithful unto the Lord, and if all the people had been as faithful as we were we should have gained an advantage; but as it is, I know that the day will come when we shall possess that land, and I can tell you that I expect to have and possess all that I merit, in the own due time of the Lord. When the kingdom triumphs, every man will be rewarded according to his works, and will receive that which is designed for him, and in all things be blessed according to his merits. By merit I mean that which a man earns, and you will see the day when you will get nothing but what you earn by your works and your integrity to God and your brethren.

I recollect when we returned from our mission to Missouri, Joseph said, "Now, brethren, it is a good time to get property; now is the time for you to get rich." Well, it was one of

the most trying times the Church ever saw. Most of the Twelve went into speculation, and half of them turned away. I went to Joseph and asked what I had best do, and he replied that it was a good time to get an education, or, said he, you may go a preaching, just as you please, and God will bless you in either. I went out preaching, and also some others, and some went to speculating, and we have never seen them since, excepting one or two of them. It was so with the ancient Apostles. When Jesus was crucified his disciples said, "Come, brethren, let us go a fishing," and off they went fishing. But they did not make much till Jesus came along by the sea side, made a fire and broiled some fish, and when he asked them if they had any meat, they answered him, No. Then he said unto them, cast the net on the right side of the ship, and ye shall find.

In regard to this work, I know that it will roll on, and the kingdom will be built up, the elect gathered, and the chosen ones go back to the centre stake of Zion. There are a great many that are remaining in the States till we go back, but I can tell them they will have to come here, for this is the only way there is for the true Saints to get to Jackson County, and they will find it out to be so in due time. Let us serve God, brethren and sisters, with all our hearts, minds, might, souls and strength, and all will go well and we shall triumph. As it was anciently, so it is in this age, the Saints must come to the mountains, the depôt of the kingdom of God to get their blessings and prepare them for the future glory of Zion.

Let us take that course which will make us independent of all other people upon the earth; I know that this is the course for us to take all the time. Then we should put our minds together, and our mites also, to build up the kingdom of God; and if we will do this, being of one spirit, we shall prosper in all things. I know of no other way for us to become of one heart and one mind in regard to the things of the kingdom of God. By pursuing this course we shall increase in the knowledge of the truth, and ere long the angels will come to visit us, and Father will talk to us in relation to his purposes and the introduction of his government. Let us endeavor to attain these blessings, for they are ours through faithfulness and diligence in well-doing.

No good man wishes to force anybody into heaven, but it is for every one of us to strive and labor in righteousness to secure an interest there for ourselves. The righteous have no reason to fear, though all the combined powers of the wicked, visible and invisible, be arrayed against them; faithfulness will preserve them.

Brethren and sisters, we should all be like clay in the hands of the potter, and I want the people to learn that we shall all be rewarded according to the amount of our works, just as the potter is paid for his labors, in proportion to what he does.

God bless this people for ever. Amen.

GOD ALONE BESTOWS THE EVIDENCES OF HIS DIVINE INTERPOSITIONS.—OPPOSITION TO THE KINGDOM OF GOD. COMING EVENTS.

Remarks by Elder ORSON HYDE, *made in the Tabernacle, Great Salt Lake City, January* 25, 1863.

REPORTED BY J. V. LONG.

Notwithstanding the inclement and uncomfortable state of the weather, the wheels of time do not cease to roll and bring a few of us together on the morning of the first day of the week, to worship the King and Lord of Hosts.

I am grateful for this opportunity of addressing you, my brethren and sisters, for a short time. It is not the weather, it is not the might and power of nations that can stay the progress of Jehovah's designs. We are living, as you all know, I trust, in a momentous period of the world. I will here remark that in the course of some conversations I have recently had with certain individuals, we have had occasion to enquire somewhat into the purposes and designs of the great Creator in these days in which we live. It would be impossible to point out all his purposes and designs; suffice it to say that it is highly satisfactory to the just and to the upright that we can know somewhat concerning them; and the fact of our being called as co-workers with him to labor in the carrying out of his purposes and designs is an honor to us that few can appreciate. We are permitted to assemble here and in other places also from time to time to be instructed in the ways of the Lord, for the express purpose of making us acquainted with his purposes designed in the bosom of eternity, to be brought about and accomplished in this dispensation, called the Fulness of Times; and this, that we may be the better prepared to co-operate with our Lord and Master in the bringing of them about, and also be better prepared to meet those events when they shall transpire.

A short time ago a gentleman asked me if I really knew this to be the work of God, for, said he, "If I did, most cordially would I embrace the doctrines which are taught by your people as emanating from the Most High; yes, I would willingly resign all worldly honor and my position in life also, and bow with humble submission to the requirements of your faith." I observed something like this, We are not to be the judges of the amount of evidence required to bring mankind under condemnation before God for rejecting the truth. We may fancy to ourselves that we would like to see the dead raised from their sleeping tombs; we may fancy that we would like to see the mountains broken down, the valleys exalted or the floods in their course stayed at the behest of the servants of God; we may indulge in ideas and desires similar to these, yet said I, if there be an amount of evidence addressed to your understanding, which seals conviction upon your heart with regard to the truth, how will you meet that conviction in a coming day, when we come to stand before God and the spirits of just men made perfect? Do you think you can then open your mouth and say, "I knew thee that

thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I had not strewed? thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matthew xxv. 24—30. Or will you be like the man who was found in the assembly without the wedding garments, and unto whom it was said "Friend how camest thou here?" What argument did he make, and what had he to say for himself? He was dumb. Remember then, I say, that it is the Judge of all the earth that parcels out the evidences of his divine interposition unto man, not according to man's traditions but according to that wisdom which is in the bosom of the Eternal, knowing just the calibre of men and what it will require to turn the scale of reason and to penetrate the soul of every individual. It is for High Heaven to do this, and the Lord Almighty will not judge according to our desires, but he will judge according to the amount of evidence that he himself is pleased to give to each person.

A few remarks upon this subject, brethren and sisters, may not be amiss at the present time. I have noticed the providences that have attended this people from their origin in the year 1830, and I have noticed this, that a prejudice has been indulged in, by those who did not choose to embrace the Gospel, against the people of the Saints. There has ever been a kind of feeling indulged in by the world that the Saints were going to do something very bad, something dreadful; but what have they done up to the present time? The reply is, Why really nothing that we can establish against them. This is the view that has been taken of the Saints by those who knew us not, but the very course that we are now taking has been the course that has thwarted the wicked in their every design. The way their sails are now set indicates that they design some evil, some mischief, and they have said within themselves, Let us forestall the pending difficulty and remove the danger before we encounter it. This has been the feeling of the world, so far as my acquaintance extends in connection with the progress of events and advancement of this people. Storms have been drawn around us, repeatedly, and caused us to be broken up and expelled from the land where we had made our homes; not that we had done anything, but because the wicked foolishly believed that we were going to do something that was dangerous and desperate.

Now all the world is against us, and the learning of this world has ever been opposed to the righteousness of God. In the beginning of this work those that were sent to advocate the Gospel were unlearned; as a general thing they were unskilled in the ways of the world. Uncultivated and untutored boys were sent forth to proclaim the words of life, and what was the simple message they were sent to bear? Repent, for the hour of the visitation of Jehovah is at hand, repent and embrace the Gospel. It did not require much

learning to make this announcement; it was a plain simple message. If, for instance, your house was on fire, and the news went to the sources of help, the most illiterate could declare the fact as well as the most learned man in the world. He would simply have to say, such a man's house is on fire, and every one could understand that. The simple proclamation of the Gospel was just as easy to be understood. Now, if it were some difficult diplomatic negotiation which required to be entered into, it would require all the embellishments of art to secure it a passage through, but the simple message of the Gospel required no such learning, it was simply to call upon the people to repent and to inform them that the chastising arm of Jehovah was about to fall upon the nations. We went forth, we made this announcement throughout the length and breadth of the United States, not only once but twice and thrice, and in fact all the day long until we created such a storm around us as to drive us beyond the confines of civilized man, and how cruel was the ordeal! It was no less cruel on the part of those that inflicted the wrong, although on the part of Jehovah it was an act of mercy to allow the wicked to drive us, or to cause us to be placed in these valleys of the mountains. The Heavens foresaw the danger, but we knew it not; but our Father knew it and that was enough. Was there not a Providence over us? Did he not deal kindly with his people? And has he not done so from the beginning?

When the Saints escaped from Missouri and subsequently from Illinois; when we wandered over the prairies and found a resting place for a season in an Indian country, and when we furnished five hundred of our best men, leaving our women and children unprotected in an Indian country, while they went to fight their country's battles, and to secure to the country that had permitted us to be driven from our homes the very land upon which we now dwell was there not, I ask, a kindly Providence over them that went and also over them that remained? Yes, there was. We came into these valleys under the protecting care of our heavenly Father. We came with a few old crazy wagons, and many of us but very poor teams, for be it known unto you that the people who took our homes put them at their own prices, and paid out their own commodities; and if they had an old wagon which they thought would bear up till we got beyond the confines of civilization they would turn it out, considering that would be long enough for it to last us.

In this way we came to these valleys, and had to so live till we got something from an untried soil, not knowing whether a peck of wheat, corn or potatoes could be raised from it, but Heaven blest our labors, Providence smiled upon our exertions and we made out to continue along until the land became abundantly blessed, and now our granaries are filled with plenty. If the wrath of God had been against this people to the same extent that the wrath of man was against us, where would we have been to-day? Annihilated! Nothing would have been left of us, and our career would have been highly colored on the pages of history, and sent down to posterity with the sting of the Anathemist upon it. But the wrath of Heaven was not upon us; it was only the wrath of man. Do you not see the difference between the wrath of Heaven and the wrath of man? If our enemies had been one with the Almighty, or if he had been one with them, we should have been obliterated long before this. But here, in us, is the evidence that the world and the Almighty do not

exactly agree. They never did, and they never will agree, and hence I say the Saints will live when the ungodly shall wither and die; when the wicked are in ruin and disgrace, this people will flourish under the blessing of our Father and God.

These things, although silent, are upon the pages of history, they are still in the memories of men, but though silent they speak in language too powerful for the world to conceive their strength and weight in the balances which shall determine their future destiny. Like the other portions of Jehovah's creation, the great family of planets revolve around their centre, they move in their majesty, although in silence; you can see them but not hear them; they cease not to move; the course of their speed and their velocity is the same continually, and yet, though they move in silence, they speak in language too powerful to be misunderstood, and in thunder tones declare the voice of the Almighty. Well might an individual say, who does not consider these shining works of the Creator, O, that I had some evidence that these are the works of the Almighty, I would adore him for ever! Bless you, these are better evidences that the Almighty exists and rules in the heavens above than any that mortal can adduce, showing hourly, daily and nightly, that they are governed by law, and proclaiming to all nations that the Lord is God, that by him they are made, by him they are controlled, and that he views all the works of his hands with an impartial eye.

Whoever will look upon the history of the Saints and see the providences of the Almighty that have attended them, must see that these Divine interpositions speak in evidence too powerful to be resisted. I confess that these are arguments more potent than I am capable of adducing at the present time. Now he that will look at these things and run them over in his mind, will readily see that these are evidences of divinity in our religion. Where is there another people over whom Heaven has exercised these peculiar providences? Why is the world at war with us? It is because we are not like them. If we would go to work and establish about forty tipling shops, as many gambling houses, and as many houses of ill-fame, bless you we could get into the Union without any trouble; the track would be clear, the wheels greased, and we would go right in; but, because we are not so inclined there is a good deal of friction about it, they fear that we are going to do something dreadful. Now, I can tell you that we are not going to do anything very wonderful nor very shocking, but if we are faithful and keep ourselves unspotted from the world, our God is going to astonish the nations; he is going to do something both wonderful and mighty, and it will be dreadful to the wicked; he will show this and every other nation that lift their hands against his anointed that they will henceforth cease to be a nation. He has commenced his work already, but he is only giving the alphabet now, we shall be getting into the pictures by-and-bye. When I was a boy and went to school we studied Webster's spelling book, and when we got along a piece with our lessons, we used to say I have got over to the pictures now, and the time is near at hand when we shall see such pictures exhibited by the hand of the Almighty as were never before witnessed by mortal eye; that will be a trying time.

The field of learning is boundless, and I venture to say that the most learned man in the world is far more studious when he gets into higher branches than when he first com-

menced his studies, for he can discover fields of learning which before he could not conceive of, and so it is with the works of Jehovah; there is always a field in which the Almighty can display his power and his goodness, and it is enlarging all the time.

Brethren and sisters, I do not feel disposed on this cold morning to detain you any great length of time, but suffice it to say that I am glad of the opportunity of meeting with you, and I feel in my heart to say God bless the Saints—Heaven's blessing be with them. This is my desire, it is my earnest prayer, and if we can so live as to be without spot, and blameless in the day of the coming of the Lord Jesus it will amply compensate for all our toils, all our privations, and for all our labors of love in the kingdom of God.

That this may be the case with us, is my earnest and sincere prayer, in the name of Jesus. Amen.

THE OBJECT OF GATHERING.—THE HAPPY EFFECTS OF OBEDIENCE TO THE GOSPEL.—THE MEANS BY WHICH THE KINGDOM OF GOD IS TO BE ESTABLISHED ON THE EARTH.

Discourse by Elder Amasa M. Lyman, *delivered in the Tabernacle, Great Salt Lake City, October* 7, 1862.

REPORTED BY G. D. WATT.

I do not know that it is necessary for me to tell you that I am glad to be here. If you have but a little of the feeling that influences me, you know very well that I am glad to be here. I am not glad to be here because my mission is ended, for such I do not consider to be the case at all. We often say we have been on a mission, and have fulfilled a mission, and have returned as though that something had been completed and accomplished. I have been on a mission, but I have not come from a mission, or from that mission. I have been on a mission; I have come home on a mission; I am still on a mission. The obligations of that mission, I feel, are not ceasing, not becoming less, but they increase from day to day and from year to year with the increase of knowledge and understanding and the apprehension of the principles of truth. I am here to-day for the same purpose, for the prosecution of the same labor that I have been in, in every place that I have occupied as a minister of the truth since I first became acquainted with its principles, and by such acquaintance I became connected with the Work of God.

My text is furnished me in the people that are before me to-day. Who could look upon this assembly and be so dull, so stupid that the inquiry would not arise in his mind, What are we here for? Why all this gathering together of this mixed

multitude of people; people from so many nations; people of different tongues, of different customs, different traditions and notions, yet having one and the same feeling in reference to a few of the details that make up the great aggregate of life's actions? For what purpose have we been gathered together from distant nations? Some may have thought that our gathering here was only for the sake of being together, for the sake of creating a multitudinous community. The multitude we see assembled here to-day are here because the kingdom of God is to be built up; for if the kingdom of God is to be built up, there must be people to constitute it; there must be a people to be ruled, or the rulers would have nothing over which to rule. If the mere assembling of the people together constitutes the kingdom of God now, why has it not constituted the kingdom of God at other times? People have assembled together before; communities have existed before, yet the existence of such communities has not and does not now constitute them the kingdom of God. One reason why the gathering together of the people does not constitute the kingdom of God is, that the mere gathering of the people is not particularly an intellectual operation, it does not of itself particularly inform the judgment or enlighten the mind in reference to God, and man's relationship to God and his purposes.

We commenced our labors with you in lands far distant from this we preached the Gospel to you; listening to that, and receiving the testimony of the servants of God and following the course that was indicated by them, you have become changed in your circumstances and locality. You were located in other parts of the globe and were citizens of other nations, but now you are here located in the peaceful vales of Utah. It is now time for the gathered Saints to begin to learn still more, if they have not already begun to do so; and if they have begun to learn, to continue to learn something of the reason why they are gathered together, that they may be able to discover the true relationship between the actions they perform, the labors, duties and services that are required of them, and the development, increase and growth into strength and power of the kingdom of God on the earth. When we talk about the kingdom of God our thoughts are apt to travel away from scenes of earth, as though it were a matter of the ideas alone and not connected with our earthly operations, labors, duties and services.

There is no action in life, no labor that we perform, no relationship that we sustain to God and one another, but what should be connected directly with the development of the kingdom of God. Says one,—"We must become perfect and holy; we must become God-like; we must become like the angels or like the spirits of the just who dwell with God." This is true; but where is that transformation, that change in our condition, feelings and circumstances to be wrought out—in heaven or on earth, at home or abroad? Where is the school in which we are to be taught the plain, simple, unvarnished administrations of truth in a way to bring it within the range of our feeble comprehension of truth that we may understand it? Are we to learn it in any one place to the exclusion of all others? No. Are we to learn God and truth where we live? Yes. If not, where in Heaven's name do you expect to learn of him? Do you live in heaven with God and his angels? No; you live here on the earth, here in Utah among the rugged mountains that are around us. All you know you know here, and all you can learn you must learn here

while you are here. To acquire a knowledge of God is eternal life. That appears to many to be a great something. I say something, because people know nothing of God. Where are you going to obtain a knowledge of God.

People talk about going to heaven, but when we find ourselves in heaven we shall find that we have reached it without going to it. Heaven is a development of internal powers and external changes. We learn to know God now as human beings, influenced by the effects of sin and folly, degraded and surrounded with darkness, misery and wretchedness. Shall we wait until these are put off before we can learn of God and get to know that which will constitute in us that knowledge which is eternal life? No. We came here to the valleys of Utah in obedience to the requirements of the Gospel, simply that we might here continue to be taught. We came to this distant region to learn of God. How? By, in the first place, learning ourselves. Can we know God in this way? Yes; we can know him in no other way. We cannot go to where he is, to be taught of him personally and to associate with him. What have we in this world that gives a truthful indication of his character to the mind that is open to the light of truth? We have ourselves been made in the image of God. Then it is essentially necessary that we should learn ourselves as an all-important step to the knowledge of God. We must learn to correct our lives and our actions; we must learn to govern ourselves and sanctify our affections, that we may be prepared to hold communion with heavenly intelligences.

The kingdom of God is established now for the development and increase of its principles within us, to reflect light on the darkness that surrounds us and reveal to our understanding the true relationship we sustain to God, and the reason why the requirements of the Gospel are laid upon us and why we can be saved by listening to them, and why we are not saved if we refuse to listen to them.

When the sound of the Gospel first reached me, I used to have this childish idea, that if I ever knew the truth it must be because the heavens would be opened for me to gaze upon the glory that is within the vail, and this would be the only assurance I could receive that the Gospel is true. I lived under the influence of this idea until I passed measurably from the condition of childhood, of hearing as a child and understanding as a child. When I began to approximate towards a riper condition of mind, I became satisfied that it was not by merely looking at something that the mind became enlightened; that it was not by merely guessing at something that is incomprehensible that knowledge is developed in the soul. I learned that the Gospel was true in a very simple way. The Gospel required me to pursue an upright, just, virtuous, honest course of life with all the world around me and to live at peace with all men. I commenced living in the world without quarreling with anybody; I followed the dictation of the Gospel and its requirements, and it has saved me from war, contention and strife with my fellowman, from quarreling with my family, with my brethren, with my friends and with my neighbors. In this way I found out that so much of the Gospel was true, and I did not have to go to heaven to find this out neither. This is the way I want you to begin to learn God, and the consequences will be peace and the joy that springs from peace. Then heaven will be in the home where you dwell, in the land and country where you live, in your associations with your friends and neighbors and kindred in all life's varied relations. Another conse-

quence will be a constant in-dwelling of the Spirit of God; that Spirit that brings life and light, and knowledge and understanding to the soul of man, that quickens the intellect of man and sanctifies every power to hold communion with still higher and holier principles.

We say we want the Holy Spirit; then let us so live our religion that we may have the Holy Spirit, which will improve our condition continually, making us better and better citizens of the kingdom of God with every degree of gain over ourselves. In this way we may cultivate and develop in us individually the principle of immortality that will constitute, when applied to the great body of the people of God, the immortality of his kingdom, the basis of its eternal and deathless perpetuity. Then the development of the kingdom of God in power on earth, temporally, depends upon the self-culture of its members, upon the culture of the feelings that rule the soul and that give character to the action of the creature. When we consider that purity of life is necessary and requisite to qualify a man to be a citizen of the kingdom of God, we shall cultivate that quality and labor for its development and increase. To how many of the infinitesimal details of life's actions does this principle extend? It should extend to them all. We cannot do any wrong that will render us acceptable to God and make us better. That is right which improves and gives life. There is a right way and a wrong one to all we do.

If we cultivate the ground there is a way which, if pursued, will be fruitful of consequences the most disastrous, while an opposite way will produce profit and reward us for our labors. There is a way that is fruitful of noxious weeds where something better should grow, and this is as truthfully the result of the conduct of the farmer as is the rich harvest of healthy grain that affords him bread and sustenance. Some people think they can pray the weeds out of their fields and gardens, but their prayers can only be effectual when accompanied with a reasonable amount of honest labor rightly and wisely applied. I am in favor of praying. I love to pray myself, and I love to have the Saints pray. But when you have a great many weeds growing on your land, pray for your land, and do not forget to go out on to that land and pull up, remove and destroy by your diligent labor the weed-plants that so much annoy you.

We have been told that the Lord will not plant our grain for us and cultivate our fields. We are here to learn how to do that for ourselves, if we do not know. This part of our education we have to gain, if we have not already gained it; and this will enable us to aid in the building up and development in its greatness and power of the kingdom of God. Let our labor be so applied, that when we bow down before our heavenly Father to ask him to bless anything we have or do, that we can do so consistently. Let us hoe up the weeds and enrich our fields, and ask God to give us a bountiful crop to reward our toils. We will do all we can do, and then ask God to bless that labor and leave the result with him. If your wagon has been fixed in the mud get hold of the wheel yourself and lift all you can, and then ask somebody else to help you if you need help.

There is another field that is equally taxed with the support of a noxious growth: I refer to ourselves at home. We carry about with us our notions, our habits of thought; and our habits of thought give character to our actions. When, for instance, the storm of passion is aroused in our bosom, we yield ourselves up to it without an effort and unresist-

ingly allow ourselves to be carried away by its influence from a course of propriety and right, and we do wrong and say wrong things. Let rising anger be suppressed; let the place where it had its incipient being become its grave. Never let the mouth utter the word that should not be spoken. This counsel is just as applicable to myself as it is to you. I have learned long since that I was not called to preach the Gospel because I had no improvement to make on myself, or because I could not become any better. I have come to the conclusion that the more I talk about the right and the less I talk about the wrong, and the more I become occupied with the right the less danger I shall be in of becoming occupied by the wrong. This is good for me, and, being good for me, I recommend it to the Saints. I want them to live peaceably and quietly with one another and learn to do the little things in life's duty right. That we may learn to do this, it is necessary that we should control our passions, for if we do not control them they will control us, and under such control we do wrong. When we control ourselves, the result is equanimity of feeling such as is necessary to the exercise of an enlightened judgment, if such judgment exists within us. Cannot God help us? It altogether depends upon whether we are disposed to help ourselves or not. God will help and bless us when we pursue the course that is acceptable to him. If we strive to subdue stormy passions within us, he will assist us in the good work until the Spirit of God is not merely a casual visitor, but a constant dweller within us to increase our store of knowledge, extend our views and make our conceptions of God and truth more as they should be. Let us live in this way and we shall speak kindly of one another and be more charitable to all men.

The result of our education is differences of feeling and differences in our way of life; we have brought these differences with us from our distant homes. We have brought with us to Utah more or less of the old notions that have grown with our growth and strengthened with our strength; throughout our lives their influence has been upon us. So far as these are in opposition to the truth and the right, they must be overcome, for as we learn the truth we must exchange our incorrect notions for notions that are correct in reference to living with one another and in reference to our general conduct in life. It is not some service we have to perform at some remote place from where we are now living that will benefit us, but it is how we deport ourselves here towards one another and towards God; how we shall make our farms, cultivate our grounds, and how to use that which we have been blessed with as faithful stewards of the manifold mercies of God. We have much yet to learn; the improvements we have not yet made are all to be made, whether they relate to the cultivation of our fields and gardens or to the cultivation of our minds; it is our duty to garnish and embellish them and make them beautiful and lovely as the residence and heritage of intellectual men and women. This will bring into existence God's temporal kingdom on the earth; then the sanctified and holy and acceptable of his children will dwell in palaces, will be surrounded with wealth, and there will be no desire of their hearts but what may be satisfied. There will be a fountain opened to them where they may satisfy their thirst, however intense it may be for ought that is good, great and ennobling.

Learn, sisters, when you teach the truth to your children who prattle around your knee, and are trying to cultivate a love of it in them, that

you are determining their destiny and your own, and their relationship unchangeably with the increase, perpetual and eternal growth of God's kingdom. Think of this, and do not for a moment pass by those labors of love to your children as matters of comparatively little value, for in them are your hopes of glory, heaven, happiness, bliss and joy in that great future of glory we are looking for. How can a mother teach her children the right if she is reckless of it herself? How can a father do that if he neglects to set before his household the example of propriety that should constitute the constant and ceaseless labor of a father? Then, let us remember that all this work is upon us; it is to redeem the earth, to be learning how to cultivate and improve its condition; it is to bring into existence a holy nation of men and women before God.

Who are they which constitute the bright hos's that worship around the throne of God? They are men and women and children, such as we see here to-day; intellectual beings like ourselves, who have been educated, taught, trained, led onward and upward from a condition of ignorance to the possession of that infinitude of knowledge that makes so incomprehensible a difference between us. As we are, so were they; and as they are in all their brightness and glory around the throne of God, so may we be with our wives and children, friends and associates in the kingdom of God on earth, when we have travelled along to that state of exaltation to which they have attained, when we have learned to vanquish the monster of sin and death, rising above him to live in the elements of truth and holiness in a state free from corruption and sin. This has had its beginning here in all our life's labor, care and relationship to one another; the existence beyond this is only the finished constellation of the glory which is commenced here, an advanced stage of its development. We are not so blind and dumb that we cannot comprehend the difference between the household where the words of righteousness are uttered, where examples of purity are set, and that household where such noble examples are not seen. Would you see your children around the throne of God? Would you see them clad in glory and crowned with immortality and eternal lives? Then teach them truth while they prattle around your knee; learn them to lisp the truth, teach them to love it ere they can fully know its worth, and as they grow in capacity to reason and understand they will then bless the father and mother that taught them truth and purity, and to hate and despise the wrong and choose the good. Truth will regulate all life's details; I care not how numerous they may be, all will yield to the saving, sanctifying, hallowed influence and supreme love of truth. When we teach the truth to our children, it is one of the best proofs that we love the truth ourselves with all our minds, might and strength. If we take this course we shall see the kingdom of God growing; its outward embellishments will appear, its wealth will increase and its power will spread abroad on the right hand and on the left until untold millions of earth's children will repose in security, safety and happiness, and be blessed beneath its banner. Then, its temples will rise in beauty, grandeur and glory, and the home of every Saint will become a temple where God will delight to reveal the richness of his blessings to his faithful children. If our God shines as the perfection of beauty out of Zion, Zion must reflect that beauty; it must have an existence in Zion reflecting its beauty outwardly upon the world around. The glory of Zion must be created by the children of

Zion. We cannot attain to this all in a moment. We first begin to make our homes tidy and to subdue every enemy to our peace, that we may have more comfort. If we wish our children to have an exalted taste for the lovely and beautiful, create something lovely for them to look upon, let them behold a practical example and exhibition of the beautiful and lovely when they are at home; when they go into the garden let them see the development of beauty, and when they come to maturity and remove far away they will think of the paternal home with delight and pleasure as the place where peace reigns, where joy is developed, where the odor of sweet flowers are inhaled by the visitors, greeting our early rising or cheering us when we retire to our rest. This is the picture of the home of a Saint, of him who loves to beautify Zion and exalt the children of Zion above all other people on the earth.

It does not follow of necessity that the poor man must possess broad acres. If your garden is no larger than this stand, cultivate it properly, plant fruit trees and other useful plants, and rivet the attention of your growing family to the contemplation of their duty; let them see an example in you from day to day and from year to year which will exercise a salutary influence upon the minds of your children throughout their future lives. If I have not myself been able hitherto to make such a home, it is the home that lives in my mind. I show you the ladder over which you may travel from any condition of degradation and ignorance to all that is noble, exalted and Godlike. We must start from where we are, and we shall soon see better houses, more fruitful and lovely gardens; the residences of the Saints will grow into beauty and the cities of the Saints into magnificence.

The Prophet Joseph once took me by the arm in the street, and said, "I have so many blessings, and there is nothing but what you can enjoy in your time and place the same as I do, and so can every man." But I have prayed this prayer, "If the bestowal of wealth upon thy servant, O Lord, will make him a fool and cause him to forsake the truth, may I remain poor until I can bear it." We might as well complain that we were not all born at the same time as to complain of any disparity that may exist between us in pecuniary matters. Let the Saints who have just come to these valleys from their fatherland learn to be contented in whatsoever position they are placed in, that is, when you are in circumstances that neither you nor your friends can change for the better. To complain of circumstances that cannot at the present be improved would simply be a waste of your time, and your time is precious, for we are not going to live many years according to the common course of things to improve ourselves here. It will be to our advantage to live in this world as long as we can improve, and the longer we live here and improve, the stronger grow the ties that bind us to this existence. I want to see the kingdom of God grow from this small beginning that is right around us, until the whole earth is filled and blessed with its glory as it now blesses and fills the valleys of Deseret in a degree. We are connected with an enterprise that is great, noble and honorable, with an enterprise that is not satisfied with a limited acquisition, with a small victory over sin, but it is an enterprise that grasps the world's emancipation from sin, darkness and death; it looks at no smaller object than the world's freedom from sin and its consequences.

Being connected with so great an enterprise, I do not feel any more that I am a worm of the earth, but that

I am associated with the Gods of eternity, and that angels are my kindred and of my family. This is the way I want the Saints to feel. If they feel this way they will shun all wickedness, and seek for right and try to do it all the time. I for one am engaged in the great work of building up the kingdom of God upon the earth, and I want to get the Saints to see the value of that practical purity of life that will utterly destroy the power of sin, purge out the transgressor from our assemblies and render us more and more acceptable to God all the time, because better calculated to bless the world.

God bless you: Amen.

PRESENT OPPORTUNITIES OF OBTAINING A KNOWLEDGE OF THE PRINCIPLES OF TRUTH—IMPORTANCE OF IMPROVING THEM.

Remarks by Elder CHARLES C. RICH, *made in the Bowery, Great Salt Lake City, October* 6, 1862.

REPORTED BY J. V. LONG.

I feel great pleasure in meeting with the brethren and sisters, having just returned from a mission. I do not speak of this because of a feeling that I am now relieved from a mission, for I feel that I have been on a mission all the time, and I expect to remain a Missionary from this time henceforth and for ever. This is the height of my ambition, that I may have the pleasure of laboring to build up the kingdom of God on the earth.

The instructions we have had today have been joyful to my heart, for they are those principles that are calculated to save, to exalt and to prepare us to dwell with the Gods in the eternal worlds. I have often said that of all the people upon the face of the earth the Saints of the Most High God have the greatest reason to be thankful. This is my feeling and has been eversince I embraced the Gospel; and the longer I live, the more I see and experience, the more I feel and know that we are the favored people of the Lord. If we can appreciate this as it is, it will lead us continually to take that course that will be right and proper in the sight of Heaven.

While I have been absent from this Territory I have been laboring wherever my lot has been cast to convince the inhabitants of the earth of the truth of the principles of our holy religion, and to point out to them the path of life, and how far I have been successful I shall leave for a higher power to judge.

I find that we are all like children, so far as knowledge is concerned: that is, we know nothing, excepting what we have learned from others or by observation, and inasmuch as we do not now know anything but that which we have learned, the prospect

is that what we may know in the future we shall have to learn. We are in a school, one which our Father has prepared for us, and in which he designs to instruct us, to give us counsel and point out the course that we should take day by day, in order that we may be saved. If we adopt the principles that have been revealed they will bring to us happiness and an abiding joy, and that, too, at the time and in the place where we are in need.

One reason why I consider that we are so much more highly favored than other people is simply this, that in generations that are past and gone there was no man capable of rising up and pointing out the way of life and salvation—there was no man to dispense the blessings of the Gospel of Jesus Christ to them that were willing to embrace the truth. But it is not so now, for the kingdom of God has been established upon the earth, a knowledge of the ordinances of the kingdom has also been committed to man upon the earth, and the keys of that kingdom have been given, and the principles which pertain to that kingdom can now be taught to us. We have now the power to embrace the principles of life, because they are presented to us by those having the authority to teach. The principles of our religion have emanated from our Father and God, with whom there is no variableness, nor the least shadow of turning; and these principles have been revealed for the express purpose that we might embrace and practice them and thereby bring about our own salvation and secure that happiness which is promised to the faithful sons and daughters of God.

When we are in the world and hear the sectarians teaching their peculiar dogmas about heaven, hell and many other topics, their discourses sound empty, foolish and incomprehensible. Their subjects are generally very distant; in fact altogether beyond this world. When we hear individuals talking about having a father and a mother we do not then understand them to be talking about anything that is very remote, but it is something that is right here with us, and so it is with the kingdom of God. When the servants of the Lord commence to teach the human family principles pertaining to that kingdom, it is brought right home to us, so that we can understand it in this present life. This is the way the Gospel came to us when it was first sounded in our ears; it was brought home to us, no matter what kind of place we were in, and it set before us salvation, not after this life particularly, but it offered salvation to us at the time we heard it. The kingdom of God being established on the earth, the salvation of that kingdom was announced in our ears, and we had the offer of its benefits. If we saw proper to embrace the doctrines presented, we had the privilege of doing so; and inasmuch as we adopted and do now adopt the principles of that kingdom it brings to us a present salvation; and if we do not have a present salvation it is for want of adopting the principles that have been revealed. This is a matter that we should inquire about, and see and know for ourselves whether we have adopted those principles which the Almighty has made known for our salvation. If we have adopted them in our lives, then we are in the path of life and truth, which gives us salvation all the time; but if we have not, then we do not partake of that present salvation which is offered.

When the Savior was upon the earth he told his disciples to pray that his kingdom might come and that his will might be done upon the earth as it is done in the heavens. We might with the same propriety ask in our

prayers, that the will of God might be done upon the earth in our day as angels do it in heaven. Is there anything upon this earth that will prevent the establishment of the same principles and the imparting of the same blessings that are enjoyed in the eternal worlds? If there is, the prayer of the Savior which he taught his disciples could not be fulfilled, and we know that our Father in heaven would not set us to do that which could not be accomplished. We can adopt the principles of that kingdom and practice them in our lives, and this will make us precisely what we are praying for.

Happiness is what we are striving for in this life, and this is what we want in the life which is to come. That happiness is obtainable upon the principles of truth and right that have been and that will be revealed from heaven. As I before remarked, we are in a school, and it is our business to be industrious in that school. It is our business to work diligently to learn that which is taught in the school of Christ, to make ourselves acquainted with the principles of salvation as far as revealed unto us. I can say truly and bear testimony that the people have never had to wait for the knowledge of God; the time never has been when it has not been poured out faster than the people were ready to receive. Principles of light and truth have all the time been taught faster than the people were ready to adopt and practice them. It has always been the good pleasure of the Lord, and it is still his wish to enlighten our minds and enlarge our understandings in reference to the things of his kingdom, that we may have just conceptions of his ways, and understand correctly the principles that pertain to the development of all that wisdom and knowledge necessary for our present and future advancement in the principles of eternal life. We should endeavor to appreciate and continually feel thankful for the blessings bestowed upon us, and strive to improve upon all the gifts of God that are bestowed.

There are a great many people, and I have met with some of them, who are very anxious to know all about heaven, the other worlds, and all about the people that dwell in eternity; but I will tell you how I feel, it is that I want to discharge the duties that devolve upon me, and strive to comprehend the object and design of everything that is required of me. We should all seek for a knowledge of those duties that pertain to us at the present time, and we should practice principles that will bring present salvation, and we should labor to learn that which will be both for our present and future good.

What we have been told to-day is good and strictly true, and we ought to understand that we are as much in the midst of eternity as we ever shall be, and our chances and opportunities for gaining knowledge and salvation here are as good as they will ever be. We have all the opportunities of learning the principles of heaven just as good as we shall ever have. Then if we do not improve upon these opportunities we are certainly to blame, and we are injuring ourselves more than anybody else, and the time will come when, if we are deprived of any blessing, we shall blame ourselves only. We will have it to say that the blessings and salvation pertaining to the kingdom of God were presented and we despised them. Then we will find that the scripture is true which says, "Out of thine own mouth will I judge thee, thou wicked servant." In view of this, then, it is for us to be awake to that which we have presented to us, to those principles which God has revealed from the heavens, for he has revealed them for the express purpose of having us practice

them upon this earth. Those principles were not revealed with the intention that we should wait till we got to heaven, but everything is for us to practice in this life. Now, if we do not adopt the truth in this life, what is there to make us believe that we will adopt it in the life to come? I look upon our opportunities as being as good to know things in this life as they will be to know them in the life to come, for light and truth are before us, and they will only be before us there. We have no time to spare; all our opportunities should be laid hold of. If we have not adopted the principles of salvation in this life, there is no assurance that we shall adopt them in the life to come. What is there to make you and I think that we shall have power to apply them to ourselves hereafter? We ought to think of this, in order that we may be ready day by day for the performance of any duty required of us; we ought to know the principles so perfectly that we can apply them to the performance of every duty and feel and know that we are right—understand them for ourselves that we may be capable of applying them both in this life and in that which is to come. If we could do this, it would be a very good sign that we could apply these doctrines in the future life; but if we are to be told every day what we have to do, the probability is that we should be in the same situation in eternity.

We have the privilege of working out our salvation before God, and we have the opportunity of testing the practical workings of these principles, and in doing this our minds would expand to see the necessity of our words and our actions being right. Supposing the actions of every man and woman were right and in strict accordance with the doctrines of our religion, where would be the evil? If everybody always said and did right, the evils that we now find in the world would no more afflict the human family.

The evils that we do find grow out of two causes, and mostly out of one, and that one is ignorance. But there are some who are fast to do wrong; others do it ignorantly There must be means adopted for teaching such persons the way of life, that where they do not know how to do right they may be taught; and then, when they are taught the right and embrace it with full purpose of heart, they can act upon the principles that are right and proper for them in this great school, in which we are being taught by the servants of God those duties that are required of us day by day, even those principles that will produce happiness, contentment and salvation. These things are being pointed out to us from week to week and from time to time, just as they have been this forenoon. How rich these instructions! They will be worth nothing unless we practice them in our lives. We read of a time when the knowledge of God shall cover the earth as the waters cover the great deep; and we live in a time when that knowledge is being taught by the Prophets of God, and when it is the privilege of all mankind to be exalted upon principles of obedience to the laws of heaven.

Why are we not divided and distracted as the world are? and especially the country round about us? The reason is, we are and have been taught correct principles. How easy it would be to put the world of mankind right, if they would be set right and if they would hearken to the voice of God. In this age, as in all others, the inhabitants of the earth have been told what would come upon them, but they heed not the warnings of the servants of God. When we view the kingdom of God

in the heavens we view it as an eternal kingdom. This is its condition, because truth and nothing but the truth exists with the inhabitants; they are governed by it in all their actions. Let the same principles be with us, and we shall find that the effect produced will be a oneness of purpose; our labors will be to promote happiness upon the earth and our lives will be peaceful ones. It is a good sign for us to adopt those principles that we can test and prove to be good or bad. I am perfectly willing to trust all in this kingdom, and to look to the world to come for an exaltation with the sanctified, and I know that all will be right if I continue faithful.

I can bear testimony that the Saints of the Most High God have not been waiting for labor; there has always been sufficient laid out to occupy their attention, and if they have attended to their duties they have no time to complain of anybody else. There is nothing very difficult for us to do, but there is enough to keep us busy all the time. And there are a great many safe-guards which our Father has placed in his Church for the purpose of taking care of the sheep and pointing out to us those individual duties which are daily required at our hands. We find Presidents, Bishops and counselors in every direction, ever ready to impart to us a word of comfort and consolation; and if we are not taught we are to blame ourselves and nobody else. God has always spoken through his anointed servants, through those holding his Priesthood and authority, and he will be obeyed; and it is our duty and the duty of all men to give heed to those instructions and to receive knowledge from God by his servants as well as by his Spirit, for unless we do enjoy that Spirit and be guided by its influences we shall lack the perfection we are destined to arrive at.

We have a great labor to perform, and we have a great enemy to meet and overcome, and therefore it will be well for us to take a safe course and do a few things right, for should we attempt to do many things and fail we shall be sorry for it. I feel to rejoice in the plan of salvation, and I rejoice to have the privilege of laboring to establish these principles upon the earth. The more we do the better we feel. While we see mankind going to ruin because of their wickedness, I rejoice in the prospect of seeing the kingdom of God rising in splendor and greatness, and I do feel that we have abundant reason to be thankful, for we have been led by the hand of the Almighty from the first organization of this Church.

It is our business as Saints to put away from us everything that is wrong, that tends to corrupt the people of God. We are called upon to honor our callings and to labor to perform what the Bishops and Authorities of the Church require of us. Evil will produce evil, and good will produce good, and a bitter fountain will produce bitter water, and so it is throughout all the ramifications of the kingdom to which we belong. I trust that we shall all so live as to secure happiness and obtain peace with ourselves, so that we may live in peace at home. I do not want to see any of us neglect our own welfare, but I wish to see every Saint live as a man of God, as one who is striving to secure eternal life in the kingdom of our heavenly Father.

If I understand the principles of life and salvation, and with this understanding should lay down this body, I should then continue the good work which I have commenced here. All that wisdom and knowledge which we have obtained we will carry with us to the spirit world, and this, you can readily perceive, would make just about such a heaven on the other

side of the vail as we have made on this side. I do not think we would make it much different. Of course we will have to learn beyond the vail as much so as we have need of learning while here. Then, let us endeavor to feed upon those principles of life and salvation day by day, and labor to put them in practice while in this life, then we shall have joy, happiness, peace and a present salvation right where we are. We have the power to prove these principles all the time, and we can bear testimony to their truth, for we experience their benefits and blessings in our everyday life.

Let us be faithful and love the truth more than we love anything else, for there is a fulness of it offered to us; and we ought to know that there are no other principles or system that has a fulness of truth to offer to us. Now, there is not any of us that would be satisfied with anything short of a fulness of all that knowledge and wisdom which are hid up in the eternal worlds. But we need not think of attaining that position upon any other principles than those offered to us by our heavenly Father, for if we do, we deceive ourselves and are preparing for ourselves disappointment, and at the great day of reckoning we shall find ourselves disappointed, simply because we have not adopted the principles that alone will secure what we want in time and in eternity.

I do not feel to occupy more than my share of the time, but I feel exceedingly well, and, as some of the brethren have remarked, I always intend to feel well, for I intend to do the best I can all the time. When I first embraced the Gospel, I had a testimony of its truth and I have had evidence increasing with me all the day long. I have often remarked to individuals that I would pursue the course that I was pursuing if there was no other life than this; I would do this because it brings the most good, the most happiness, more than anything else I know anything about. Let us be humble and faithful in keeping the commandments of God and in performing the labors that are allotted to us; and sanctify ourselves before God that we may constantly have within us the light of the Holy Spirit; be guided by his Priesthood, that when we come to lay down these bodies we may be prepared for that which is to be enjoyed on the other side of the vail, having been faithful and diligent on this side, which I pray may be the case, in the name of Jesus: Amen.

AUTHORITY OF BISHOPS—BRANCH ORGANIZATIONS.—ASSISTING THE MAIL AND TELEGRAPH COMPANIES.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April 7,* 1862.

REPORTED BY G. D. WATT.

This is the place to give items of instruction to the people. I am satisfied that it is my duty to improve this opportunity, and should be very happy if I could speak with ease; if I could do so I should talk a great deal more than I do.

Ask a Bishop by what authority he is acting as a Bishop; "I suppose I am a Bishop according to the Priesthood." By what Priesthood do you act as a Bishop? "I really cannot answer that question." Are you a High Priest? "Yes." Why do you so officiate? "Because I have been ordained to so officiate; the First Presidency ordered Bishop Hunter to ordain me a High Priest, and set me apart to be a Bishop in this district." After a person is ordained a High Priest he then has authority to act in all the duties of the lesser Priesthood, when called upon by the proper authority so to do. Some of the Bishops understand their true position and some do not, for which reason a few remarks in addition to those I made this forenoon will, perhaps, not be amiss.

There is no retrograde movement in ordaining a High Priest to the office of a Bishop, for, properly speaking, he is set apart to act in that office. When we ordain a man to officiate in a branch of the Church as a Bishop, he does so according to the best of his knowledge; and now and then one believes that he has a right, when ordained as a Bishop, to officiate and preside over every temporal and spiritual interest in his district by virtue of his Bishopric; he believes that he ought to go into a Seventies' Council in his Ward and preside because he is a Bishop: and under this impression he dictates, guides and directs all things in his district; he baptizes, confirms and administers the sacrament as a Bishop, performing, under this impression, every spiritual and temporal duty. Were we to inquire of the Bishops of this Church what duties are assigned to the Aaronic Priesthood they hold, and what are assigned to the Melchisedek, those who could answer correctly are in the minority. I am satisfied of this, for I have been placed in positions that made it necessary to propound questions to some of our most intelligent Bishops relating to misunderstandings and difficulties that have occurred in their districts touching their authority, when their answers convinced me that they knew little about it; perhaps from not having an opportunity of finding out, or, in a word, they have not so lived that the heavens have been opened to them to teach them so fully and effectually their duties that they need no man to teach them. The duties and powers of a Bishop cease the very moment he steps over the Aaronic Priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Mel-

chisedek Priesthood, though he may not know it.

We have scores of branches of this Church in different parts of this country, and had we better now place officers, helps and governments in these branches, or wait till the people come to understanding, and learn to appreciate and honor such appointments? It is chiefly because of the ignorance of the people that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers—a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the Ministry, and the edifying of the body of Christ. Until the people can receive and honor these helps and governments, and be benefited by them, the different offices will be concentrated in as few men as possible, for men will contend for power, and as to which shall be the greatest, until they are better informed.

If the people fully understood and would observe the relationship these offices have to each other, there would never be a word of altercation. In this city we have no altercation about authorities. We but seldom get up a trouble for a High Council case. When the people come to sufficient understanding, we shall not put the onerous task upon one man to act both as President and Bishop, but we will give you a full organization of helps, governments, &c.; but at present we shall take a course to confine the offices of the Church in such a manner as to give the least cause for contention and trouble. There are men who have a contentious disposition; they will contend against a Bishop, a Magistrate, a Judge, or any man holding an office; in short, they wish to destroy every power in Heaven and on earth that they do not hold themselves. This is the spirit of Satan that was made so visibly manifest in Heaven and which proved his overthrow, and he now afflicts this people with it; he wants to dictate and rule every principle and power that leads to exaltation and eternal life, and those whom he influences wish to walk underfoot every person who stands in authority over them.

I now wish to say a few words about assisting the mail and telegraph companies. It has been asked, "Shall we assist these companies? Shall they be supplied with grain and that help which is necessary to facilitate the expeditious and safe carrying of the mail?" I say, yes. Shall the telegraph company receive favors at our hands? Yes. I do not know of two greater temporal bessings of the kind that can be bestowed upon this people. If we happen to lay in bed a little later than usual, by the aid of the telegraph wires we can read the news of the morning from Washington and New York; and by-and-by we may be favored with the news of yesterday from London, Paris, and St. Petersburg, and all the principal cities in the old world. We are among the people of this world; our bodies are of the earth, and our spirits are like the spirits of other people and from the same source, only we are trying to establish the kingdom of God on earth, to introduce righteousness, and prepare the people for the reign of Jesus Christ on the earth. One man says, "I have agreed to do thus and so." Then go and do it. Fulfill your contracts and sacredly keep your word.

What should be the course of this people in these matters? Let them act by the counsel of the men who understand such things better than they do. When I say supply so much

labor, or so much grain, or do so much hauling, you will be justified, otherwise you will not. If I might dictate this matter and get my pay for it, I would fill this whole mail route with "Mormon" boys who would labor faithfully, conduct honorably, and see that the mails were carried safely and promptly. If it were left to me, I would fill this whole route, as we would have done a few years ago if the contract had not been unjustly taken from us, with a line of conveyances, wherein men might sleep by day or by night in perfect safety as to their persons and property; and if a pocket book dropped out of a pocket it would be as safe as though it were under lock and key, so far as its being stolen is concerned. How is it now?

If A, B and C say they will begin to sell whisky, then if it is right for them to sell whisky in the streets of this city, it is right for me. Whisky is useful in making vinegar, and we need it for cutting camphor gum, for medicine, washings, &c., but is it necessary to keep a whisky shop? No. And if it is right for one man to keep a whisky shop, it is right for another, until all become whisky peddlers and whisky drinkers, and all go to the devil together. It does not require much illumination of mind to comprehend that unless the selling of spirituous liqours is managed by proper persons, it will result in the ruination of many of the community. So with the selling and disposing of our produce to outside interests; for those who expend their means and labor in a way that does not enrich and build up Zion will apostatize and go out of this kingdom, sooner or later. When you are appointed to haul grain here or there, you will feel justified. Or, if you wish to drive a train, or to go as a guard on the mail route, or to attend to this or that, and the counsel is yes, go, and be honest and upright before God and man and deal justly with everybody, and if you do not so conduct, you will be brought home and dealt with, then, if you go in this way, you will be justified. Whatever is done let it be done by counsel and common consent; then we can be paid for our labor and our produce; wealth will increase around us, which we can put to use in gathering home the poor Saints from all nations by hundreds and by thousands. In the course the people have taken they will make themselves poor, while we might be rich. I feel very friendly towards Mr. Street and many others connected with the telegraph line. They have treated this community as gentlemen will. I have rendered them some assistance, and am ready to render them more; and they have been very accommodating to us. The Overland Mail company brings our letters, books, magazines, &c., and is as great an accommodation as can well be until we have a railroad through here, which I hope we shall have ere long, if it is right. They should be assisted, and that by the Counsel of the Kingdom of God in these mountains; and let it be done by common consent, or no longer say that we are one with the interests of this kingdom. If you are one with the vine, you are one with the main branch; if you are not thus one, you will be severed from the vine and will wither and die.

May the Lord bless the Latter-day Saints, is my prayer all the time. Amen.

OBEDIENCE TO COUNSEL.—THE BEAUTIFYING AND BUILDING UP OF ZION.

Remarks by Elder EZRA T. BENSON, *made in the Bowery, Great Salt Lake City, March* 8, 1862.

REPORTED BY J. V. LONG.

I do not arise with any desire to interfere with the call of brother George A. Smith for brethren to go to the cotton district of our Territory, for I am very much in favor of brethren going to locate in the different settlements of Washington county to raise cotton and such other staple articles as are necessary for the welfare and prosperity of the Saints, and for the building up of Zion in the last days.

I live in the north part of the Territory, in Cache Valley, as most of you are aware, and I wish to say to those who are not wanted to go south, that if any of you feel like moving into the country, we would like to strengthen the settlements in our valley, and especially in the northern part of the County. By way of inducement we can promise you plenty of bread, if you will go there and help to till the earth and put in the seed in the season thereof, paying proper attention to your crops in the season when irrigation is required. It is a new country, possessing good facilities for stock raising, and in fact every facility for making home and friends comfortable and happy.

So far as I am individually concerned, it matters not to me what part of the Territory I go to labor or to reside in, if I can know and feel that I am doing the will of Heaven and carrying out the counsel and instruction of my brethren who preside in the Church of Jesus Christ of Latter-day Saints. From the experience I have had in travelling with the President on his last mission south, I am able to say in all sincerity before God and my brethren, that all my prejudices are removed, and I feel perfectly willing to labor in any part of the Lord's vineyard wherever my services are required.

Now we want about a hundred good sturdy fellows that feel themselves able to go to work to raise wheat and cattle, and to do all that is necessary for the beautifying and building up of Zion. It is a good place to raise flax, hemp, and vegetables. To be sure the altitude is considerably greater than it is in many other parts of the Territory, but this should not prevent us from performing our duties. If we are called to labor there that is the place for us to exert ourselves. It is sometimes argued that there is too much water there, and others will urge that there are too many Indians there; but, my feeling and the feeling of the bretren up there is to follow the counsel of our President and leader, and to labor in concert with all those who are set to guide our footsteps in the building up of Zion. We feel perfectly satisfied in doing this, for we know that while we pursue this course we are performing the duties that devolve upon us as Saints of God. We feel satisfied with our lot and place, and rejoice in the blessings that are bestowed upon us in that portion of our mountain home, and we feel to pray that we may ever be so in whatever position we may be called to labor for the accomplishment of the purposes of the Almighty.

May the Lord our God bless us

and enable us to carry out the instructions that have been given us this day. This conference has been a happy time, and I can truly say that I have never felt better in our holy religion than I do to-day, and I know that the counsel that has been given to us is for our salvation.

You all know when you feel well, and you all know the Gospel of the Son of God, and there is nothing will give you satisfaction but the doctrines taught by the servants of God.

I bear my testimony to the truths of the Gospel of Jesus Christ as revealed by the Prophet Joseph, and to the correctness of the organization of the Church of Jesus Christ of Latter-day Saints; also to the revelations given through the prophets of God both ancient and modern.

May God Almighty preserve us in the faith, enable us to round up our shoulders, and assist in bearing the burden of the kingdom. When we have anything to say to our families let it be according to the counsel of the Spirit of God, that union may prevail. We all know that there is plenty for the Saints to feast upon, but some are too apt to look upon the dark side of the picture, instead of remembering the blessings promised to us by the Prophets of God. Why should we shrink from our position for one moment, when we have so many glorious blessings promised unto us?

Let us strive to be of one heart and one mind and all will be well with us. God bless you, my brethren and sisters, is my sincere prayer in the name of Jesus Chirst. Amen.

HOW TO GAIN ETERNAL LIFE.—THE GATHERING OF THE SAINTS AND THE AGENCY BY WHICH IT IS TO BE ACCOMPLISHED.—ANGELS—WHO AND WHAT ARE THEY.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, Feb.* 6, 1862.

REPORTED BY G. D. WATT.

The spirit and the body are the soul of man, and one is not perfect without the other, any more than we can be perfect in the immortal state without those who have gone before us, or they without us. There will be a restitution of all things in heaven and on earth to make things perfect. That which we call this present life, in reality, has no end; that which we call time is in reality eternity. We say the dead have departed this life as though they had departed to some other life. This, however, is not so; dying is like going from one room to another, or from one part of the earth to another, the life still exists though the body decays, but the life which dwelt in it is indestructible.

We read of men who have been translated, but they must pass through a change which is equal to death, for it is appointed that all men shall die, and after that cometh the judgment. These things are not new to you, but it is well to speak of them that we may constantly be reminded that we shall live for ever in some state. If this were not so, then immortality would be as an idle tale, and utter annihilation must follow the dissolution of this body. By observing strictly the precepts of the Gospel, we can learn how to live forever, and how to receive our tabernacles again in the morning of the first resurrection, to dwell on this earth for ever. To attain the possession of these blessings, we must live worthy of them.

There is no sin more heinous in the sight of God than the sin of ingratitude. All beings that pertain to this earth, whether visible or invisible, draw their sustenance from it. The heavens and the earth associate together and minister one to the other. If the earthly is separated from the heavenly, or the temporal from the spiritual, then is the earthly or the temporal dead; the one is necessary to the other for a fulness of joy and an endless duration. The earth abideth the law by which it was made; if it could break that law it would have to receive damnation. If we violate the law by which we were made, then we forfeit our title to exaltation and eternal lives. The earth is the mother of us all, and from its bosom we are fed, and receive our growth and strength as an infant receives its nourishment from the maternal breast. I want us to obtain power to dedicate and consecrate the earth unto God, that his Spirit may continue upon it for ever; that by this means the earthly may partake of the attributes of the heavenly, and become sanctified and prepared to enter the presence of God.

It is often said here that this people are blessed above all other people; this is truly so. We are in the mountains; we did not come here of our own accord, but we came by the will of the Father. We are in the tops of the mountains where the prophet said the people of God would be in the last days.—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." The ancient prophets have joy in seeing the fulfilment of the words they spoke when they were upon the earth. Jesus spake a parable to the Pharisees and Scribes, saying—"What man of you having an hundred sheep, if he lose one of them doth not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." We are here at home in the tops of the mountains; and there was joy in heaven when we embraced the truth and were gathered into this safe fold. The sheep that are still scattered need our aid and pity. Those that are at home, many of them, think they ought to be pitied now more than anybody else, when there are thousands still wandering from the true fold. We shall be the saviors of men sooner or later if we are faithful, and shall have power to redeem and save mankind through the atonement made by Jesus Christ.

Why should those who are in the house, well fed and clad, be jealous and envious of a poor sheep I may

seek and save? If we cannot save a person temporally, it is a very hard case to save him spiritually, "Save yourselves from this untoward generation." That is, let every man save himself as far as he can The Saints that are yet scattered among the nations are as good people as we are, but they cannot get away from their present bondage; they have not the means necessary to work out their temporal deliverance. This year we will probably give you a chance to help to gather in the sheep that are still wandering in the desert, seeking the friendly shelter of this fold which we so happily enjoy. I understand President Young intends to call for five hundred teams this season to send to the frontiers for the Saints. Some have supposed that so many teams could not be loaded. The teams we sent down last year were loaded to the brim, and those this year will be to their utmost capacity. It is a true saying that "God helps them that help themselves;" and the Savior says, "Draw near unto me, and I will draw near unto you." If we send down teams and say to the poor Saints among all nations, Come—shall we be frustrated in our noble design? We shall not, for that would not be in keeping with the character of God, nor with the character of his angels.

Who are his angels? They are men who stood fast through tribulation; they are prophets and apostles and patriarchs who once lived upon the earth, and bore testimony of the truth of the Gospel of the Son of God, the same Gospel that we preach! If we try to gather the poor, the Lord and his angels will help us and open the way before us, and as we return with the poor Saints to this land he will shut up the way behind us. It is our privilege to step forth and show ourselves approved, and if it is not the mind of the Lord we should prosper in the way and at the time we wish, let us be contented, knowing that we have shown our good will. If the Lord tells us to do anything and our enemies hinder us, the Lord will require it at their hands and they must pay that debt, and fully satisfy the demands of justice. One half of the people we gather may not be true Saints, but that makes no difference, for if there is not more than one Saint to ten who profess to be Saints, the Almighty will preserve the ten unworthy persons for the sake of the one good Saint. For the sake of a few true-hearted Saints travelling in a large company, the Lord will preserve their ships, the cars they travel on, and their teams; this I know from actual experience from the first day I entered into this Church to this day. God is the same to-day as he was in the days of the great flood, he loves and respects his friends, and so should we love and respect the faithful and true, and nourish and cherish them. We have not proved the Saints that are scattered abroad, nor they us; they may have proved themselves with their brethren in their own country and kept the commandments; but out of a thousand persons whom we emigrate, if we get only one hundred Saints how great will be our joy with them in the kingdom of our Father.

Let the brethren be ready when the call is made upon them to supply teams, and if the call is not made, then they are prepared to go to plowing and cultivating the ground and filling the earth with seed.

We are now partaking of the sacrament of the Lord's supper; when we partake of the bread, let us pray the Father that strength may be given to our bodies that they may not wither, but be strengthened to reach a good old age; when we partake of the wine—or water, which is emble-

matic of his blood, let us ask the Father that our blood may never be spilled unless it is necessary for the advancement of his Kingdom and the glory of God. We are in the true fold and are fed with the bread of life, the Word of God, which, if we receive faithfully and truly, will create within us that which will be as a well of water, springing up to everlasting life, and we shall never be barren nor unfruitful in the knowledge of God, for we shall partake of the attributes of our Heavenly Father. My prayer is that our hearts may become pregnant with the word of God and with the power of God, showing our connection with God, with Jesus Christ, and with the Holy Ghost, with the angels, and with the prophets and apostles that dwell in heaven.

I will make another remark regarding angels. God sent an angel to John on the Isle of Patmos, and John says, concerning it, "and I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus—worship God." Men are made a little lower than the angels for the suffering of death, but when men are clothed with the holy priesthood and sent forth to minister the word of life, the comparison between them and the angels is somewhat different. "And of his angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." While in the act of ministering the Gospel, the servants of God may be considered angels. "Be not forgetful to entertain strangers, for some have entertained angels unawares." The servants of God are angels in one sense, sent forth to gather the house of Israel from the four corners of the earth; and the Elders of this Church in their labors have fulfilled, partly, the sayings of the Savior, when they have found two working in the field, one has received the Gospel and been gathered, and the other left; two working in a mill, one has been taken and the other left; two lying in a bed, the one has been taken and the other left. But no doubt these sayings will have their final and complete fulfilment about the time of the second coming of the Savior. "For as in the days of Noah that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Again, there are hundreds who profess to receive the Gospel from our hands, and the sacrament, but they do not receive the power of God, and do not gather with the true sheep into the sheepfold. There are scores of people in England that I baptized twenty-six years ago, who are there yet, firm and steadfast, so I hear,—they will be gathered to the fold in due time. The angels of this Church travel without purse and scrip, they are destitute of the means necessary to bring them along; but we are watching for an opportunity to deliver them, before universal destruction shall come upon the wicked nations.

The Lord sent three angels to watch over Abraham and Lot anciently. They stayed with Abraham, and Sarah baked a cake a-piece for them; Abraham killed a calf, and supplied butter and milk to refresh them, after they had washed their feet. Jacob, on one occasion, wrestled with an angel all night long, but could not throw him. Jacob had hold of a being full of spring and power like unto a man, and he did not know the difference; he was a man and an angel. We are exhorted daily to conduct ourselves like the angels of God, to try and be like them: we are ex-

horted to be godlike; and to be godlike is to do as God wishes us to do. God feeds the wicked and the good, clothes the righteous and the unrighteous, and is merciful to all the workmanship of his hands. I see the necessity of being more pure, more merciful, more faithful, and more true. If we pursue this course, my brethren and sisters, how great will be our blessings. No blessing will be withheld from the truly faithful. When a man is placed to preside over us, let us nourish and sustain that man as though he were an angel direct from the presence of God. I wish you to understand and appreciate what I say, and treasure it up.

A man who raises up his puny arm against the priesthood of God on the earth, is measuring arms with the Almighty. If an unfaithful wife shall raise the standard of war against her husband who is faithful to God, she is making war against the Almighty, and she will be wasted away, and she will ultimately curse God and die.

May God bless his people from the rivers to the ends of the earth, in all their settlements and abiding places. Amen.

THE PERSECUTIONS OF THE SAINTS.—THEIR LOYALTY TO THE CONSTITUTION.—THE MORMON BATTALION.—THE LAWS OF GOD RELATIVE TO THE AFRICAN RACE.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, March* 8, 1863.

REPORTED BY G. D. WATT.

I do not wish to confine myself to any particular subject this afternoon.

The rise of the Church of Jesus Christ of Latter-day Saints and its history up to this day are vividly portrayed in my memory. I referred to that subject this morning, and to the persecution we, as a people, have received, and the persecuting the Prophet Joseph Smith unto death. I have also in my mind the condition of the Christian world, as well as the revealed religion of the Savior; also the Jewish as the forerunner of the Christian religion.

This morning I referred to the intelligence we have, and the position of the world. The people want to know a great deal—they want to know all, but it cannot all be learned in one day nor in a short period of time. We expect to learn to all eternity.

This people are an object of derision and astonishment to our Christian neighbors, and to the whole world an object of reflection and serious thought. Almost every man occupying a public position in the political, religious or heathen world wishes to possess great influence and to extend his power. There is only one way to obtain power and influence in the kingdom of God, and only one

way to obtain foreknowledge, and that is to so live that that influence will come from our Creator, enlightening the mind and revealing things that are past, present and future pertaining to the earth and its inhabitants, and to the dealings of God with the children of men; in short, there is no source of true information outside of the Spirit of revelation; it maketh manifest all things, and revealeth the dispositions of communities and of individuals. By possessing this Spirit, mankind can obtain power that is durable, benefical, and that will result in a higher state of knowledge, of honor and of glory. This can be obtained only by strictly marking the path of truth, and walking faithfully therein.

We are objectionable to our neighbors. We have a warfare. As the Apostle says, "For we wrestle not against flesh and blood, but against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This warfare commences within us.

The spirits that live in these tabernacles were as pure as the heavens, when they entered them. They came to tabernacles that are contaminated, pertaining to the flesh, by the fall of man. The Psalmist says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This Scripture has established in the minds of some the doctrine of total depravity —that it is impossible for them to have one good thought, that they are altogether sinful, that there is no good, no soundness, and no spiritual health in them. This is not correct, yet we have a warfare within us. We have to contend against evil passions, or the seeds of iniquity that are sown in the flesh through the fall. The pure spirits that occupy these tabernacles are operated upon, and it is the right of Him that sent them into these tabernacles to hold the pre-eminence, and to always give the Spirit of truth to influence the spirits of men, that it may triumph and reign predominently in our tabernacles the God and Lord of every motion. We not only have this warfare continually, day by day, within ourselves, but we also have an outside influence or pressure to resist. Both the religious and the political world have influences to contend against that very much resemble each other; they are more or less exercised, governed and controlled by surrounding influences. We Latter-day Saints have an influence of this kind to contend against.

The inquiry has often been made of us in the course of our history, why we do not contradict such and such statements, "Why do you not confute this or that?" "Why do you not enlighten the people in regard to certain statements which are urged against you, and disabuse the public mind?" Our position at the present day is far superior to what it was sixteen, twenty and thirty years ago. Sixteen years ago we were on the inhospitable prairies, and in an Indian country. Five hundred of our able-bodied men had been taken from us by the call of the Government, and went to fight the battles of their country. There are women and children sitting here to-day, whose husbands, sons and fathers went on that campaign to prove to our Government that we were loyal, who became widows and orphans in consequence of that requisition. Those noble men left their wives and children and their aged fathers and mothers houseless and without protection upon the wild prairies and surrounded by savages, exposed to all the rigors and changes of the weather, to heat and cold, to rains and storms without protectors, until many sank under it and left their lifeless remains to be laid be-

neath the prairie sod. When this call was made upon us, to put to the test our loyalty, we had travelled from Nauvoo and were resting in the western part of Pottowattamie county, Iowa. Had we boots and shoes to our feet? No. A few had, but the majority of the people had not. Had our wives clothing to last them five years? No. Had our children clothing to last them that length of time? No. The great majority of the people had not clothing nor shoes to make them comfortable a single day. We were obliged to leave our property behind us, with the lame and blind and feeble who were pounced upon while we were absent to find them a safe abiding place.

This is the outside pressure. It forced us from Ohio to Missouri, from Missouri to Illinois, and from Illinois into the wilderness. We were accused of disloyalty, alienation, and apostacy from the Constitution of our country. We were accused of being secessionists. I am, so help me God, and ever expect to be a secessionist from their wickedness, unrighteousness, dishonesty and unhallowed principles in a religious point of view; but am I or this people secessionists with regard to the glorious Constitution of our country? No. Were we secessionists when we so promptly responded to the call of the General Government, when we were houseless and friendless on the wild prairies of Pottawattamie? I think not. We there told the brethren to enlist, and they obeyed without a murmur.

With regard to our going into the wilderness, and our there being called upon to turn out five hundred able-bodied men to go to Mexico, we had then seen every religious and political right trampled under foot by mobocrats; there were none left to defend our rights; we were driven from every right which freemen ought to possess. In forming that battalion of five hundred men, brother Kimball and myself rode day and night, until we had raised the full number of men the Government called for. Captain Allen said to me, using his own words, "I have fallen in love with your people. I love them as I never loved a people before." He was a friend to the uttermost. When he had marched that Mormon battalion as far as Fort Leavenworth, he was thrown upon a sick bed where I then believed, and do now, he was nursed, taken care of, and doctored to the silent tomb, and the battalion went on with God for their Friend.

That battalion took up their line of march from Fort Leavenworth by way of Santa Fe, and over a desert and dreary route, and planted themselves in the lower part of California, to the joy of all the officers and men that were loyal. At the time of their arrival, General Kearney was in a straitened position, and Colonel P. St. George Cooke promptly marched the battalion to his relief, and said to him, "We have the boys here now that can put all things right." The boys in that battalion performed their duty faithfully. I never think of that little company of men without the next thoughts being, "God bless them for ever and for ever." All this we did to prove to the Government that we were loyal. Previous to this, when we left Nauvoo, we knew that they were going to call upon us, and we were prepared for it in our faith and in our feelings. I knew then as well as I do now that the Government would call for a battalion of men out of that part of Israel, to test our loyalty to the Government. Thomas H. Benton, if I have been rightly informed, obtained the requisition to call for that battalion, and, in case of non-compliance with that requisition, to call on the

militia of Missouri and Iowa, and other States, if necessary, and to call volunteers from Illinois, from which State we had been driven, to destroy the camp of Israel. This same Mr. Benton said to the President of the United States, in the presence of some other persons, "Sir, they are a pestilential race, and ought to become extinct."

I will again urge upon this people to so live that they will have the knowledge they desire, as we have knowledge not of all, but only of that which is necessary. Have we not shown to the world that we love the Constitution of our country and its institutions better than do those who have been and are now distracting the nation? You cannot find a community, placed under the circumstances that we were, that would have done as we did on the occasion of furnishing the Mormon Battalion, after our leading men had been slain and we had been compelled to leave our farms, gardens, homes and firesides, while, at the same time, the general Government was called upon in vain to put a stop to such a series of abuses against an innocent people.

The people said, "Give us redress for our wrongs?"

Government: "Did you say anything? Hard of hearing; can't hear a single word you say."

"Mr. President, Mr. Senator, Messrs. everybody else, can you hear the cries of the widow and fatherless?"

Government: "Did you speak? Can't hear you gentlemen; mark what I say, I can't hear you."

After all this, to prove our loyalty to the Constitution and not to their infernal meanness, we went to fight the battles of a free country to give it power and influence, and to extend our happy institutions in other parts of this widely extended republic. In this way we have proved our loyalty. We have done everything that has been required of us. Can there anything reasonable and constitutional be asked that we would not perform? No. But if the Government of the United States should now ask for a battalion of men to fight in the present battle-fields of the nation, while there is a camp of soldiers from abroad located within the corporate limits of this city, I would not ask one man to go; I would see them in hell first. What was the result a year ago, when our then Governor, and I thank God for such a Governor as we had a year ago, called for men to go and guard the mail route? Were they promptly on hand? Yes, and when President Lincoln wrote to me requesting me to fit out one hundred men to guard the mail route, we at once enlisted the one hundred men for ninety days. On Monday evening I received the instruction, and on Wednesday afternoon that hundred men were mustered into service and encamped ready for moving. But all this does not prove any loyalty to political tyrants.

We guarded the mail route; but they do not know what we know with regard to guarding this route, and they will find that out by and by. We do not need any soldiers here from any other States or Territories to perform that service, neither does the Government, as they would know if they were wise. I will, comparatively speaking, take one plug of tobacco, a shirt and three cents' worth of paint, and save more life and hinder more Indian depredations than they can by expending millions of dollars vested in an army to fight and kill the Indians. Feed and clothe them a little and you will save life; fight them, and you pave the way for the destruction of the innocent. This will be found out after a while, but now it is not known except by comparatively a few.

We complain of the barbarity of the red men for killing innocent men, women, and children, especially for killing women and children. They are to blame for this. But remember that they are savages, and that it is an usage among them to kill the innocent for acts of the guilty.

I will ask every person who is acquainted with the history of the colonization of the Continent of North and South America, if they ever knew any colony of whites to get along any better with their savage neighbors than the inhabitants of Utah have done. Talk about making treaties with the Indians! Has there been any one treaty with the Indians fulfilled in good faith by the Government? If there is one, I wish you would let me know. But we call them savages, while at the same time the whites too often do as badly as they have done, and worse, when difference of intelligence and training are taken into account. This has been so in almost every case of difficulty with the red skins. When soldiers have pounced upon these poor, ignorant, low, degraded, miserable creatures, mention a time, if you can, when they have spared their women and children. They have indiscriminately massacred the helpless, the blind, the old, the infant, and the mother.

I am a human being, and I have the care of human beings. I wish to save life, and have no desire to destroy life. If I had my wish, I should entirely stop the shedding of human blood. The people abroad do not generally understand this, but they will. Like Paul, they do that they would not do, and leave undone that they would do because of the sin that reigns in their members. The nations of the world may apply this same text to their own case. They want to do something, but what to do rightly they do not find.

We have not only the man of sin to contend with, but also the outside pressure. Now then, what should we say concerning this people? I will answer. There has never been a time or circumstance since this Territory was organized, but what the civil law has reigned triumphantly in the hearts and acts of this people. The outside pressure now is that this people, called the Latter-day Saints, are secessionists in their feelings, and alien to the Constitution and institutions of our country. This is entirely false. There is not another people upon the face of the earth that could have borne what we have, and still remain as loyal to our brethren as we have been and are. They might be displeased with some of the acts of the administrators of the law, but not with the Constitutional laws and institutions of the Government.

This people are filled with patience and long suffering, clinging to the institutions bequeathed to us by our fathers as closely and as tenaciously as ever babe clung to the Maternal breast, and we would that the Government had always been so wisely administered as to bind the best feelings of the people together, and to create and still continue to create a union instead of alienation. The affections of the masses of American citizens,—both of the people in the North and in the South, are alienated from each other, and they are divided. We would it could be otherwise, but this is the result of the acts of leading politicians of our nation. When the people's affections are interwoven with a Republican government administered in all its purity, if the administrators act not in virtue and truth it is but natural that the people become disaffected with mal-administration, and divide and sub-divide into parties, until the body politic is shivered to pieces. There is no other platform

that any government can stand upon and endure, but the platform of truth and virtue.

What can we do? We can serve God, and mind our own business; keep our power dry, and be prepared for every emergency to which we may be exposed, and sustain the civil law to which we are subject. We have an adjudicator of the law in this Judicial District who has been here some eight or ten years. Has he found any difficulty or trouble in the performance of his official acts in this district, which we may say is the brain, the lungs, the vitals of the whole Territory? Has he met with any difficulty in administering the civil law here? He has not, except in the case where tyrants have sought to interrupt the even course and administration of it. Those who aim to soar to power and fame by taking such a course, pluck out the pinions of their own wings, and rob themselves of the glory and power which they so earnestly seek.

We have our own difficulties to encounter as a people, arising from influences that cannot be fully comprehended by those who are not of us and are not living with us. As for offering refutations to charges made against us, it would be impossible to keep pace with the thousands of freshly invented falsehoods that the powers spiritual and the powers temporal would produce to feed the credulity of the ignorant masses. Bunyan says that it requires a legion of devils to watch one Christian; it would require a legion of refutations to keep pace with one infernal liar, therefore we say, "lie on, falsify every thing you want to falsify, and say what you please; there is a God in Israel, and if you have not yet learned it, you will learn it."

Some of my friends and brethren have lately thought that there is an influence being got up against us. I would not give the ashes of a rye straw for any influence that our officials here, who are operating against this people, have in Washington. If their true characters were only known there, their influence would be devoid of weight in the mind of any right thinking man. I am in no way concerned about what they can do against us. I wish one course to be pursued by this people, and all the rest will be right. If they will walk faithfully in the path of their duty, in uprightness before God, clinging to right, and so conducting themselves that no being in the Heavens, on the earth, under the earth, or in hell, can say in truth that they are guilty of any unjust or wicked action committed knowingly, all will be right. God rules in the Heavens, and he does his pleasure among the inhabitants of the earth, he causes victory to perch here, and defeat and disgrace there, as he will, and contending armies know not the cause of their victory or their defeat. It is God who rules.

We are in the midst of these mountains, and we have good and salutary laws to govern us. We have our Constitutional laws and our Territorial laws; we are subject to these laws, and always expect to be, for we love to be. If there is any man among us who has violated any constitutional law, try the law upon him, and let us see whether there is any virtue in it, before we try the strong arm of despotism and tyranny. I stand for Constitutional law, and if any transgress, let them be tried by it, and, if guilty, suffer its penalty.

[In 1857 it is estimated that eleven thousand troops were ordered here; some seven thousand started for this place, with several thousand hangers on. They came into this Territory when a company of emigrants were traveling on the south route to California. Nearly all of that company

were destroyed by the Indians. That unfortunate affair has been laid to the charge of the whites. A certain judge that was then in this Territory wanted the whole army to accompany him to Iron county to try the whites for the murder of that company of emigrants. I told Governor Cumming that if he would take an unprejudiced judge into the district where that horrid affair occurred, I would pledge myself that every man in the regions round about should be forthcoming when called for, to be condemned or acquitted as an impartial, unprejudiced judge and jury should decide; and I pledged him that the court should be protected from any violence or hindrance in the prosecution of the laws; and if any were guilty of the blood of those who suffered in the Mountain Meadow massacre, let them suffer the penalty of the law; but to this day they have not touched the matter, for fear the Mormons would be acquitted from the charge of having any hand in it, and our enemies would thus be deprived of a favorite topic to talk about, when urging hostility against us. "The Mountain Meadow massacre! Only think of the Mountain Meadow massacre!!" is their cry from one end of the land to the other.

"Come, let us make war on the Mormons, for they burnt government property." And what was the government doing there with their property? They were coming to destroy the Mormons, in violation of every right principle of law and justice. A little of their property was destroyed, and they were left to gnaw, not a file, but dead cattle's bones. I was informed that one man brought five blood hounds to hunt the Mormons in the mountains, and that the poor devil had to kill them and eat them before spring to save himself from starving to death, and that he was fool enough to acknowledge it afterwards in this city. This is the kind of outside pressure we have to meet with. Who wanted the army of 1857 here? Who sent for them? Liars, thieves, murderers, gamblers, whoremasters, and speculators in the rights and blood of the Mormon people cried to government, and government opened its ears, long and broad, saying, "I hear you, my children, lie on, my faithful sons Brocchus, Drummond and Co.," and so they did lie on until the parent sent an army to use up the Mormons. Now I say, for the consolation of all my brethren and sisters, they cannot do it; and that is worse to them than all the rest; they cannot do it.

The rank, rabid abolitionists, whom I call black-hearted Republicans, have set the whole national fabric on fire. Do you know this, Democrats? They have kindled the fire that is raging now from the north to the south, and from the south to the north. I am no abolitionist, neither am I a pro-slavery man; I hate some of their principles and especially some of their conduct, as I do the gates of hell. The Southerners make the negroes, and the Northerners worship them; this is all the difference between slaveholders and abolitionists. I would like the President of the United States and all the world to hear this.

Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so. The nations of the earth have transgressed every law that God has given, they have changed the ordinances and broken every covenant made with the fathers, and they are like a hungry man that dreameth that he eateth, and he awaketh and behold he is empty.

The following saying of the prophet is fulfilled: "Now also many nations

are gathered against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thrash O daughter of Zion, &c." God rules in the armies of Heaven and does his pleasure upon the earth, and no man can help it. Who can stay the hand of Jehovah, or turn aside the providences of the Almighty? I say to all men and all women, submit to God, to his ordinances and to His rule; serve Him, and cease your quarrelling, and stay the shedding of each other's blood.

If the Government of the United States, in Congress assembled, had the right to pass an anti-polygamy bill, they had also the right to pass a law that slaves should not be abused as they have been; they had also a right to make a law that negroes should be used like human beings, and not worse than dumb brutes. For their abuse of that race, the whites will be cursed, unless they repent.

I am neither an abolitionist nor a pro-slavery man. If I could have been influenced by private injury to choose one side in preference to the other, I should certainly be against the pro-slavery side of the question, for it was pro-slavery men that pointed the bayonet at me and my brethren in Missouri, and said, "Damn you we will kill you." I have not much love for them, only in the Gospel. I would cause them to repent, if I could, and make them good men and a good community. I have no fellowship for their avarice, blindness, and ungodly actions. To be great, is to be good before the Heavens and before all good men. I will not fellowship the wicked in their sins, so help me God.

Joseph Smith, in forty-seven prosecutions was never proven guilty of one violation of the laws of his country. They accused him of treason, because he would not fellowship their wickedness. Suppose the land should be cleansed from its filthiness and the law of God should predominate, if a man or woman should be found who had corrupted themselves and thereby become diseased, that man or woman would be placed by themselves, as the lepers were anciently, never more to commune with the human family. Purify your flesh and blood, your spirits, your habitations and your country, and then you will be pure before God. This change has got to be before this earth will be taken back into a celestial atmosphere. Find fault with me because I have wives! They would corrupt every wife I have, if they had the power; and then they cry to the government, "You had better do something with the Mormons; they are deceitful and disloyal!!" I am disloyal to their sins and filthiness. Cleanse your hearts and the whole person, and make yourselves as pure as the angels, and then I will fellowship you.

I say to every man and woman in this community, suffer not your affections to wander after that which is unholy; do not lust after gold, nor the things of this world. Sanctify yourselves before your God and before one another, until you are pure outside and in and all around you, and see that you faithfully perform every duty.

Now, as we are accused of secession, my counsel to this congregation is to secede, what from? From the Constitution of the United States? No. From the institutions of our country? No. Well then, what from? From sin and the practice thereof. That is my counsel to this congregation and to the whole world.

May God bless everybody that wishes well to his kingdom on the earth. Amen.

ALL NATIONALITIES MERGED IN THE KINGDOM OF GOD. THE UNITY AND HAPPINESS OF THE SAINTS.

Remarks by Elder ORSON HYDE, *made at the Bowery, Great Salt Lake City, October* 7, 1862.

REPORTED BY J. V. LONG.

I do not wish to monopolize the time to the exclusion of my brethren, and I do not design to detain you long, still a few remarks, perhaps may not be unacceptable. I thank my Heavenly Father for the privilege and blessing of meeting with the Saints, and for allowing my spirit to mingle with yours, to increase each other's joy.

The words of edification and instruction we have had from our brethren are truly cheering to all of us, and I trust that the spirit of the living God may continue to abide with us, that wherein we have received an increase of light and truth we may carry it to our homes, and revive the work of the Lord in our towns and villages, and in short carry this feeling and influence to every quarter and part of the kingdom of God. Truly the remarks made this morning were cheering and good. The spirit of the Lord is calculated to remove everything that may be in the heart which is opposed to that which is good, to Godliness and peace.

Much is said about the tribes of Israel from which most of us are supposed to have descended. With some there is quite a feeling of choice in regard to the tribe from which they sprang, but let me say that whether we sprang from Judah, Ephraim, Manasseh or from a family of gentile origin, that of all these tribes and classes, whoever receive the Gospel and are moulded and fashioned by the spirit of the living God, will be entitled to a place in the kingdom of our Heavenly Father. Hence it is written "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him." And again it is written, "And have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."—Col. i. 16 and iii. 10. 11.

I feel that in these two particulars we are distinguished from the world, while we are made one by being baptized into one spirit and all embracing the one faith, becoming members of one body, having one common father, even the King of Heaven. And by submitting to be guided by his spirit, and obeying the precepts that are given by him in our daily deportment we are transported into the image of that lovely being of whom it is said, that at his name every knee shall bow and every tongue confess.

Brethren, I feel happy and childlike in your presence to-day, and I

intend to continue in well doing that I may ever have the Spirit of the Lord to guide me aright. If, by my labors, I can make others feel as well as I feel myself, it is the joy of my heart, it is that for which I labor and toil. I feel at many times that I would rather sit down and muse in silence than to speak.

When I think of our friends in the east I feel sorrowful; their condition is deplorable. I have no enmity towards any one, but my general feeling is, Heaven bless the Saints and may Heaven destroy every influence that is arraigned against Zion. And the Lord will do this; and I will prophesy in the name of the Lord God of Hosts that if we continue to walk in the light of truth, to labor to build up Zion, that cup of trembling spoken of by the Prophet Isaiah shall never return to your lips nor to our habitations, but we will float along increasing in power and strength from day to day, continually rejoicing in the truths of our holy religion.

God bless you all for ever: Amen.

REFLECTIONS ON THE SACRAMENT, THE ATONEMENT AND THE SECOND COMING OF JESUS.

Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, February* 22, 1863.

REPORTED BY G. D. WATT.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament of my blood, which is shed for you." There is nothing very peculiar in this ordinance, though it is rather a strange institution when we reflect upon it. This ceremony has been attended to throughout generations that are past, and still it is attended to. Jesus said also, "Do this until I come again." Notwithstanding the great falling off—the great apostacy since the days of Christ and his Apostles, this ordinance has generally been adopted by the Christian churches, so called, however they may err in many other principles of faith and doctrine. This ordinance has been renewed to us, and is part and parcel of the new covenant God has made with his people in the latter days. It was practised among the ancient Saints who resided upon this Continent, long before it was discovered by Columbus, as well as upon the Continent of Asia among the Saints that lived there. When we attend to this ordinance we do it upon the same principle that they did anciently, whether among the Saints of God on the Asiatic Contiment or among the Saints on the American Continent.

I was a little struck with the hymn that was sung:—

"Behold the Savior of mankind."

My mind was led to reflect back to the time when he was upon the earth, and to the time previous to his sojourn here, and to the way and manner in which he came upon the earth, and the designs of his heavenly Father in his coming here, also the designs of God relating to the world and to his Saints in particular. As we find ourselves upon this stage of action, it is very natural that we should inquire something about the position that we occupy here and our relationship to God, and something about the plan of salvation and about those who have acted and operated in this plan. It would seem from all that we can gather, both from old and new revelations, that God has had a design to accomplish in relation to the world whereon we dwell, and also in relation to the inhabitants that have dwelt and will dwell thereon, and also in regard to the heavens; in relation, also, to those spirits that have not yet come into existence, as well as those that have; in relation to those who have lived and died without the Gospel, as well as those who have had the privilege of the Gospel—to bring to pass things that he has contemplated before the world was. We, as a portion of the human family, are interested in these events, and ought to understand our position in relation to them and also to God, and, at the same time, we ought to comprehend in some measure our relationship to each other. We ought to know what course to pursue to secure the approbation of our heavenly Father, and fulfil our destiny upon the earth in the best possible manner, and aid with all our might to accomplish those things God has designed before the world was.

It would seem that the coming of the Savior to the world, his suffering, death, resurrection and ascension to the position he occupies in the eternal world before his heavenly Father, has a great deal to do with our interests and happiness; and hence this continued memorial that we partake of every Sabbath. This sacrament is the fulfillment of the last request of Jesus Christ to his disciples. "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he comes." Faith in this ordinance would necessarily imply that we have faith in Jesus Christ, that he is the only begotten of the Father, that he came from the heavens to the earth to accomplish a certain purpose which God had designed—even to secure the salvation and exaltation of the human family. All this has a great deal to do with our welfare and happiness here and hereafter. The death of Jesus Christ would not have taken place had it not been necessary. That this ceremony should be instituted to keep that circumstance before the minds of his people, bespeaks its importance as embracing certain unexplained purposes and mysterious designs of God; they are explained in part, but they are not fully comprehended. It is not fully comprehended why it was necessary that Jesus Christ should leave the heavens, his Father's abode and presence, and come upon the earth to offer himself up a sacrifice; that he should, according to the Scripture saying, "Take away sin by the sacrifice of himself;" why this should be, why it was necessary that his blood should be shed is an apparent mystery. It is true that we are told that without the shedding of blood there is no remission of sins; but why this? Why should such a law exist? It is left with us as a matter of faith, that it was necessary he should come and, being necessary, he shrank not from the task, but came to take away sin by offering up himself.

Jesus Christ is spoken of in the Scriptures as "The Lamb of God that taketh away the sins of the world." What sins of the world did he take away? We are told that it is the sin which Adam committed. We do not know much about Adam nor what he did; but we know that this sacrifice took place and that we are in the position we now occupy, and we are ready to believe from the testimonies we have received in relation to this sacrifice that it was the will of God he should thus offer himself up and that he came here for that purpose. He was "The first begotten of the Father full of grace and truth;" and suffered his body to be broken and his blood to be spilled, doing "Not his own will but the will of him that sent him," not to accomplish his own purpose particularly but the purpose of him that sent him, and hence we are told to observe this rite until he comes again.

There is something also to be looked to in the future. The Son of God has again to figure in the grand drama of the world. He has been here once and "In his humiliation his judgment was taken away." It would seem that his ancient disciples upon this Continent or upon the Continent of Asia actually looked forward to the time when Jesus would come again and hence he is frequently spoken of in the Scriptures having a reference to his second advent, that to those who look for him "He would appear the second time without sin unto salvation." Again, Isaiah, in speaking of him, says, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his month. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken," &c. Again, the same Prophet spoke of him as coming in power, glory and dominion, and as having his wrath and indignation kindled against the nations of the earth. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine-vat? I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments and I will stain all my raiment. For the day of vengeance is in my heart and the year of my redeemed is come." Jesus accomplished what he was sent to do, and, feeling satisfied of this, when he was about to leave the earth he said he had finished the work his Father gave him to do. But there was another work, another event that was to transpire in the latter days, when he should not be led as a lamb to the slaughter or be like a sheep before the shearers; when he would not act in that state of humiliation and quiescence, but when he will go forth as a man of war and tread down the people in his anger and trample them in his fury, when blood should be on his garments and the day of vengeance in his heart, when he would rule the nations with an iron rod and break them to pieces like a potter's vessel. There must be some reason why he was allowed to suffer and to endure; why it was necessary that he should give up his life a sacrifice for the sins of the world, and there

must be a reason why he should come forth in judgment to execute vengeance, indignation and wrath upon the ungodly. In these reasons we and all the world are intimately concerned; there is something of great importance in all this to us. The whys and wherefores of these great events are pregnant with importance to us all. When he comes again he comes to take vengeance on the ungodly and to bring deliverance unto his Saints; "For the day of vengeance," it is said, "is in my heart and the year of my redeemed is come." It behoves us to be made well aware which class we belong to, that if we are not already among the redeemed we may immediately join that society, that when the Son of God shall come the second time with all the holy angels with him, arrayed in power and great glory to take vengeance on them that know not God and obey not the Gospel, or when he shall come in flaming fire, we shall be among that number who shall be ready to meet him with gladness in our hearts and hail him as our great deliverer and friend. In relation to all events that have transpired and to the designs of God connected with the earth and all grades of men upon it, and to the events that transpired before we came into this existence, if there is anything we cannot clearly comprehend we can leave it for the future to reveal. True it is the privilege of a certain class of people to have the Holy Ghost that Jesus said should bring things past, present and to come to their remembrance and lead them into all truth. We can have a portion of that Spirit by which we can draw back the vail of eternity and comprehend the designs of God that have been hidden up for generations past and gone; we can go back to our former existence and contemplate the designs of God in the formation of this earth and all things that pertain to it; unravel its destiny and the designs of God in relation to our past, present and future existence. If we can comprehend all these things so much the better. If we do not understand everything in relation to every event of the past and the future, it is necessary we should know something about the things that now exist, something about the position of the world we live in, and something about our relationship to that God who still lives and will continue to live, and something about our interests in that redemption wrought out for us through the sacrifice of Jesus Christ, whose death and sufferings we are now commemorating. We should know enough about this to save ourselves and to know how to save the generation with which we are associated; enough to know how to save our families and to teach them the laws of life and the way that leads to God and exaltation; enough to know how to live and enjoy life and how to avoid the calamities that are coming upon the earth and how to prepare ourselves for celestial glory in the eternal worlds. How shall we know the laws of life? How shall we know anything about God? How shall we know anything of futurity? I know of no other way than that which has been communicated to man formerly; I know of no other way than the way that Abraham, Isaac and Jacob, Enoch, Moses and the prophets, Jesus and the Apostles obtained their knowledge, and that was by revelation. Jesus said, "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." No matter what ability and talent a man may possess, all must come under this rule if they wish to know the Father and the Son. If knowledge of them is not obtained

through revelation it cannot be obtained at all. Hence we are told, "This is the stone which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved," and unto him every knee shall bow and every tongue shall confess, and hence he is called the Mediator of the New Covenant, and hence we are told to ask for blessings in the name of Jesus Christ and to approach the Father in his name. We are told that to know God and Jesus Christ whom he has sent is eternal life. This knowledge cannot be obtained independently of revelation. We cannot come to God except through Jesus Christ; he is the only medium through which we can approach the Father. "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the Prophets. He said unto them, But whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonas; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." What rock? The kind of evidence he had that Jesus was the Christ,—the principle of revelation; flesh and blood had not revealed it unto him, but his Father in heaven, and upon this rock Jesus built his church. Upon the same principle that we know that Jesus is the Christ and that God is his Father is the church of Christ built in this and has been in all ages. This principle alone can give the knowledge of God which is life eternal and the only power by which a man can stand unscathed in the trying hour. Those who possess this principle are one with Jesus Christ and one with the Father, as says Jesus, "I in them and thou in me, that they all may be one even as I and the Father are one, that they may be one in us." They are baptized with the same baptism, they are baptized with the same Spirit, they are in possession of the same knowledge and they know God, whom to know is life everlasting. When built upon this rock the storms may blow, the rains may descend and beat upon the house, but it cannot fall because it is founded upon a rock. These are some of my reflections in relation to this ordinance of the sacrament of the Lord's Supper. As to the whys and wherefores of this, there are a great many of them; the world is full of them, and eternity is full of them; all comprehensive, just, true, reasonable, all scientific and according to the strictest principles of philosophy, if we could only understand the philosophy. The philosophers in the world understand something of the rules of natural philosophy; but those rules will never lead a man to the knowledge of God; if he ever obtains this knowledge it must be by the principle of revelation. All the works of God, whether on the earth or in the heavens, are constructed on strictly philosophical principles. We understand in part the things of earth; when we see things as God sees them, we shall then understand the philosophy of the heavens: the mysteries of eternity will be unfolded and the operations of mind, matter, spirit, purposes and designs, causes and effects and all the stupendous operations of God will be developed, and they will be found to accord with

the strictest principles of philosophy, even the philosophy of the heavens. In regard to the events that will transpire on the earth, we have had a thousand ideas and many of them probably correct. We have believed that God had an object to accomplish in relation to this world; we believe we came here for this purpose and that the myriads of human beings that have inhabited this earth since its organization have come and gone for a certain purpose. We have believed that there have been conflicting elements and conflicting spirits and powers, and we have believed that God has designed ultimately to root out and remove from the earth everything that is contrary to his will, designs and purposes in relation to the earth. As a people we believe that God has commenced in these last days to build up his kingdom and root out the ungodly from the earth and establish correct principles. We believe there is an antagonism in the world to God and to his laws and to the principles of truth, not only with the bodies of men but with the spirits of men who have left the earth and the spirits who are in opposition to God. There are various influences at work to oppose God and his laws and the establishment of his kingdom upon the earth. We believe, moreover, that he will ultimately accomplish his own purposes, establish his own government, root out the wicked, take the reins of government into his own hands and possess the kingdom himself. We are not singular in this belief. The same things have been believed by every man that has known God in all ages of the world; all who have ever been inspired by him have had the same views in relation to these matters that we have, hence Paul says, "That the times of restitution have been spoken of by all the holy Prophets since the world began." So all men who are inspired of God know him and can look into futurity; and all who ever have lived who were thus inspired looked through the vista of future ages to the time we are speaking of, and which we commemorate when we partake of the emblems of the broken body and shed blood of Jesus Christ. They looked forward to the time when he would come again and when a reign of righteousness would be introduced on the earth. The next time he comes he will see that right bears the sway and the meek of the earth increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel; when trouble and sorrow shall have an end and the scorner shall be consumed and those who watch for iniquity shall be cut off Righteousness will take the place of error, wrong give place to right, falsehood and guile to truth and sincerity and every principle that has demoralized, corrupted and enthralled the inhabitants of the earth will be destroyed; when not only one people, one individual, or an isolated few will participate in this blessed state of things, but every knee shall bow to him and every tongue confess to him that he is the Christ to the glory of God the Father, whose authority will be acknowledged throughout the world. The earth no more will groan under corruption and sin, and its inhabitants will no more suffer from the powers of darkness, but will be fully and thoroughly redeemed from the thraldom thereof, and truth, righteousness, judgment and equity will reign with universal empire. We believe the commencement of these great changes has come in our day. We believe that God has revealed to the human family, through Joseph Smith, the great principles upon which the latter-day kingdom is founded. We believe that God has begun now to gather together his elect, as the

Scriptures have foretold he would do. We believe the Lord is beginning to put forth his law as fast as the people will listen to it and feel willing to obey his precepts. Says John the Revelator, "And I saw another angel fly in the midst of heaven having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people, saying with a loud voice: Fear God and give glory to him; for the hour of his judgment is come: and worship him that made the heaven, and earth, and the sea, and the fountains of waters." This Gospel, it appears, was again to be sounded in the ears of all people, all the world was to be made acquainted with the revelations God had communicated, and they were to be told to fear God and give glory to him for the hour of his judgment is come. We believe that God has commenced this operation, and that we are gathered for this purpose that we may learn the way of life and be instructed in the things of God, to be prepared for all that is about to transpire. In the old world and in the new world I have mixed up with philosophers, divines and politicians, and with all grades of men, but I never found anybody that knew anything about these important matters. Years ago I found a man by the name of Miller, who took up certain Scriptural numbers and began to calculate when Jesus would come; he found himself, however, under a great mistake, for Jesus did not come at the time he had set for him to come. He might have known that, for no man can know the things of God but by the Spirit of God. This people have obeyed the Gospel and felt the effects of it, notwithstanding all our infirmities and weaknesses. This people know something of God; and if they do not there is not anybody under the heavens that does. But do we know how to regulate, manage, control and dictate the affairs of the Church and kingdom of God? No—if we are destitute of the principle of revelation; and if we have it, only then according to our Priesthood and calling. God has organized his kingdom and set in order his Priesthood, setting every Quorum in its place and position, and it is for all the Saints to bow and yield obedience to it and be governed by it; if they do not, what better are we than the world? It would be with us as with some of the ancient Saints, who were told they had commenced in the spirit and sought to be made perfect in the flesh; they commenced with the wisdom of God and sought to perfect themselves by worldly wisdom and human judgment. To know God and the ways of life is infinitely more important than any worldly consideration. "What will a man give in exchange for his soul?" Jesus said, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." We ought to know something about God and the laws of life and the laws of his kingdom, and seek to be made acquainted with the events that will transpire in the latter days, events with which we are intimately associated at the present time. Things take place that we cannot always reconcile to our judgment. I do not know why Jesus should leave his Father's throne and be offered up a sacrifice for the sin of the world, and why mankind have to be put through such an ordeal as they have to pass through on this earth; we reason upon this, and the Scriptures say that it is because man cannot be made perfect only through suffering. We might ask why could not mankind be saved in another way? why could not salvation be wrought out without suffering? I receive it in my faith

that this is the only way, and I rejoice that we have a Savior who had the goodness to come forth and redeem us, and I rejoice that we have a Savior who yet looks forward to the redemption of the world. I rejoice that we are watched over for good by invisible agencies of God who are determined ultimately to put an end to sin, darkness, confusion and misery with which the world has been enveloped, and deliver us and not only us but the spirits of the dead. O what a glorious principle this is when we reflect upon it; our progenitors will not be lost. When I first read the revelation which was given to Joseph Smith upon this subject, I thought it was one of the most sublime revelations I had ever read. God will bring order out of all the confusion that has existed, measure out mercy to all Adam's posterity and give to all a fair opportunity of being saved. What a glorious thought. If it is a delusion, it is a pleasant one. I have thought over these things and rejoiced over them, as I do this day. If I cannot understand all the whys and wherefores about the purposes of God, if he brings to pass all that is spoken in the revelation I have referred to, with the many glories mentioned, and we discover that God has extended mercy so far as he possibly could to the veriest wretch that ever crawled on the earth, and has brought forth and redeemed all the human family, as far as possible, and exalted them as far as they are capacitated to receive exaltation, we can afford to excuse a great many things we cannot now comprehend in relation to God and in relation to his laws and dealings with the human family. It might look curious to some for God to talk of treading the people in his anger; but as we have to do with eternity as well as with time, and as it is necessary the earth should be purged and righteousness should take the place of corruption, which will some time have an end here, we can then conclude that the Judge of all the earth will do right. We should seek to magnify our calling and honor our God, being co-workers with God in the things he has engaged to do. The Lord has begun to vex the nations, beginning with our own nation; he is vexing it and will vex other nations, and his judgments will go forth and all the wicked nations of the world will feel the avenging hand of God, and he will continue to overthrow nation after nation until He whose right it is will take the government into his own hand, and he will continue to increase and progress until every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them shall be heard to say, Blessing, and honor, and glory, and power, and might, and majesty, and dominion be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Shall we be found among that number who will thus magnify the name of God, crying, "Hallelujah, the Lord God omnipotent reigneth?

I pray God this may be the case, that we may not be compelled to call for rocks to fall upon us and mountains to hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. May God bless us and guide us in the way of peace, in the name of Jesus Christ: Amen.

THE IMPORTANCE OF THE MISSION TO THE COTTON COUNTRY.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, October* 8, 1862.

REPORTED BY J. V. LONG.

Brethren, there is a subject which has been spoken of during this Conference in regard to the mission to the cotton-growing district of our Territory, to which I desire to again call your attention.

We have been instructed in the principles of the kingdom to a wonderful extent during this Conference. The instructions which we have received have been of a character that they may be reduced to practice by every person whose feelings are so disposed.

The President remarked that he desired to strengthen the missions to the cotton country by sending down two hundred more families. It will be recollected that a request was made last year for the brethren to volunteer to go on that important mission. There were a few who came up and gave in their names, but the great mass of the brethren did not feel to do so. They were aware that it was the wish of the Presidency that certain things should be done, but they seemed as though they needed taking by the ears and shaking to make them sensible of the great importance that ought to be attached to this mission. It appeared as if some of the brethren (to use a figurative expression) had become fastened to the earth with tremendous roots, so that it was with considerable difficulty that they could be got up, but they had to be taken up root and branch.

We, as a Conference, voted that the President should call, but none of us felt like volunteering. [President B. Young: I volunteered, on the condition that the people would consent to it.] Yes, the President volunteered, but it is well known that the Presidency are required here; most of the time they must be present to superintend the building of the Temple and direct the affairs of the Church in all the world, but the Elders are set apart to go into all the earth and labor as directed by the Presidency. It is also well known that the master builder has influence and power here and that he understands how the foundation, the walls, the timbers, the roof and all connected with the Temple of our God should be put together. It is likewise well known that the Presidency never ask men to do a service except that their labors are required in that new position. One particular remark which I wish to make is, that notwithstanding the unprecedented high water in Washington county and the damage and disappointment consequent upon the flood, the settlements made by the last year's mission have proved a decided success. That mission has proven the nature of the climate more perfectly than it had before, it has tested the soil, and accomplished many other things of immense advantage and worth. It was stated by many that the mission

would prove a failure, that there was no country there, but the truth is, that the elements, including the water, the soil and all that surround them are actually aching for the brethren to combine them together and make them into good cotton and other choice productions of a mild climate; all these elements are ready to render aid to build up Zion.

I consider that we should feel ready and willing to do anything that may be required of us, to lend our exertions to establish the kingdom of God permanently upon the earth.

When the people first settled in San Pete Valley some were discouraged, they never thought that wheat could be produced in such a country as that; they did not believe that anything would grow there; the white-colored soil alarmed them, but it is now the granary of the mountains. Now, there has recently been just such a feeling in regard to Washington county, but the past year's experience has demonstrated more fully that most excellent cotton, sugar cane, grapes, peaches and many other commodities of life can be successfully raised there in that desert-looking country.

There are quite a number of men who have remarked to me that they would willingly go if they were called on. I wish to say to such brethren that they are called on now, and I sincerely wish that two hundred brethren would volunteer to-day by giving in their names to me at the Historian's office. By going this fall you have all winter to prepare, and the advantage can be taken of the early spring season, thus giving the brethren an excellent opportunity to raise a crop of cotton the first year. By sowing wheat in October tolerable crops can be raised, and by planting corn early in March two crops can be raised in one year, or one good crop of cotton. The fact, in brief, is, that so far as the country has been tried it has proven a success, and many of the brethren have said that the country is a great deal better than they expected to find it.

I hope all that has been said by the brethren in reference to the culture of hemp, flax, indigo, and in fact all that will tend to build up Zion will be attended to, for let it be remembered that it is coming to this necessity of producing for ourselves or to go without, and the question resolves itself into the simple proposition, "Clothes or no clothes." We must make our own woollen, flax, hemp and cotton goods or we must go naked. We cannot get these articles much longer from the States, according to the present prospect. The vengeance of the Almighty is sweeping the land with the besom of destruction; millions of men are forsaking their industrial pursuits for the purpose of destroying each other. Let us each and all attend to this, that the beauty of our garments may be the beauty of the workmanship of our own hands, or we shall find ourselves without many of the necessaries of life altogether.

May God bless the people, in the name of Jesus: Amen.

THE DISCORD AND WARS AMONG CHRISTIAN NATIONS CONTRASTED WITH THE UNITY OF THE SAINTS.

Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, March* 1, 1863.

REPORTED BY G. D. WATT.

The Gospel of Jesus Christ is perhaps one of the most comprehensive subjects that mankind can reflect upon. It not only embraces things as they now exist, associated with the human family, but it takes us back to days that are past and gone, to the organizations of this world and of other worlds, and by the principle of revelation it develops, unfolds and makes manifest unto the human family the great purposes of God as they shall transpire throughout every succeeding age. There are thousands of details or minutiæ mixed up with these great projects, purposes and designs, some of them we comprehend correctly, or think we do; others are not so clear and comprehensible to our minds.

There are some things we, as a people, have to do with perhaps more than any other people that exist, though they have to do with all people, if the people would have to do with them. But, in relation more particularly to the position that we occupy before God, before the world and before each other; and the faith we have in God, in his Work, in his ordinances, in his laws and in his kingdoms—and the reasons of that faith are to me and to all Latter-day Saints matters of very great importance—we are led to inquire upon what is our faith based, why are we Latter-day Saints? why do we believe, as we do, in the doctrines of this Church? and whence do we obtain our faith or our knowledge, as the case may be, in relation to these matters? Why is it that there has been so singular a religious movement as that which has taken place within the last thirty years, introducing views that are contrary to the commonly established views of the whole religious world? Why is it that this people, say in this Territory, embracing a scope of country of some five hundred miles in extent, with a population that, comparatively speaking, may be called dense for a country like this, has assumed the proportions of a body politic, if you please, that have organized themselves into a Territory and have asked for admission as a State into the great American Confederation? Why is it that a thing so singular as this has taken place? Is it because there has been a desire among the originators of this Work, or any part of them, to establish a political power? I am not aware that this is the case. If there has been any such feeling and desire apart from other leading principles it is something I am not acquainted with. We have commenced to gather ourselves together under certain influences, certain principles and under a certain faith. We have gathered ourselves together from various parts, and although there has been a strong influence used to separate us, to scatter us abroad, to produce disunion, to

sever us one from another; yet no influence, no power, no reasoning, nor anything whatever that has been brought to bear on this people to accomplish that object has succeeded; there is some cause, some reason for this. There are mighty motives underlying, overruling and overreaching all motives of a political character. The first thing that ever was proclaimed by the Elders of this Church was the Gospel of peace on the earth, and good-will towards men has continued to be preached, and among other influences there has been a certain influence that has gathered the people together. There has been no influence that could be brought to bear upon this people that could sever or separate them.

There must be, therefore, some reason for movements of this kind. Such movements are not very common in the world. It is common for various religious societies to arise in the world; but, generally, they are very narrow and contracted in their notions. They are not adhesive or cohesive, they do not unite or combine. You may take the Methodist society, the Presbyterian society, the Baptist society, the Episcopalian Church, the Roman Catholic Church or any other you please, and you will find that motives of a political character will separate them and make them enemies to one another and make them take up arms against one another, fight one another and shed each others blood. They not only seek to destroy each other, but they all pray to the same God to help them to do so. There is nothing strange or singular in this; for there is no motive, principle or power to cement or unite them together further than a sort of fancied religion which does not possess the principles of union; for instance, in some of the great wars that took place in Europe some years ago; one of the last with which we are the most familiarly acquainted, was between Russia, England and France. Who took up sides in the struggle? There was the Greek Church under the Russians, Protestant England, Catholic France and the Mohammedan or Turk fighting against each other. The Catholics were Christians, the Protestants were Christians, the Russians were of the Greek or Christian Church, the Turks were Mohammedans; all worshippers of the same God, under different forms. These were arrayed against each other in deadly strife all praying to the same God to give them power over their enemies, and their enemies were also Christians; then they went to slaying and destroying each other. Let us notice the difficulties between France and Italy against Austria. In this case there were two Catholic powers engaged against another power which was also Catholic. Religious considerations do not confine or control them in the least. They fought just as hard to kill their fellow-Christians, as the Mohammedans or any other people would fight to kill their enemies. They were all in the same church, all partaking of the same sacrament, all believing in the same doctrines and worshipping the same God.

How has it been in the United States? Precisely the same. Who were the first to separate? It was the religious communities of the country that separated first, Baptist from Baptist, Methodist from Methodist, Universalist from Universalist, &c. The churches made a division long before the States divided, showing that there was less virtue or unity in churches than in the state of the body politic. The Northern and Southern armies are composed of members of these different sects that exist in the Federal and Confederate States.

I mention these things to show you that there is no adhesive principle

sufficiently powerful to unite the people of any portion of the earth, similar to the one that has sprung forth in our day and right among this people; if there is anything of that sort abroad in the world I am not acquainted with it. Then it follows, as a natural consequence, that if there is nothing to unite the people together they are deficient in some principle, doctrine, faith or practice. Philosophy has not united the people together; politics has never done it; no social principles have ever accomplished it.

Freemasonry is one of the strongest binding contracts that exists between man and man, yet Freemasons are mixed up in those different armies, trying to kill each other, and so they have contended against each other for generations past. There must be something, then, to control this people different from that which seems to control other people socially, religiously, politically or any other way. There is some kind of a cohesive power, some kind of an attractive principle, something that unites and concentrates this people together in a manner altogether different from that of any other people under the face of the heavens; and so singular is it, that it attracts the attention of philosophers, of statesmen, of politicians and of leading men of every grade—they wonder at it, as they wondered at Jesus when he was upon the earth; they wonder what this state of things will grow to; they are fearful of the consequences and results of this union. We are naturally led to inquire how these things originated; from whence springs this principle, this influence, this power, for it is a very important one. It has dragged us from our homes; it has sent hundreds of Elders wandering up and down the earth for these ten, twenty and thirty years past; it has made us, in the estimation of our friends we used to associate with, laughing-stocks and fools, and it has finally brought us together in this place; it has also assumed a political power as a natural consequence or result, simply because there was no other course for us to pursue. Whenever a body of people are thrown together, the inevitable consequence is a political power. It cannot be otherwise. They must have organizations, representation, laws and administrators of law; there must be a body politic formed whenever a body of people are gathered together as we are; and the very fact of our organization, religiously and politically, the very fact of that oneness that so universally prevails among this people produces a terror to evil-doers and to those who are opposed to us. Why is it that a principle of this kind should exist among this people? for we can readily discover, in looking abroad in the world, that it does not exist anywhere else. Is it because we are more learned than they are? Is it because we are more intellectual and refined? because we are greater philosophers, better statesmen, more acquainted with cause and effect, have studied more extensively the position of the world generally and its government and laws? I do not so understand it. There is something besides this; naturally, we are no smarter than other men and no more intelligent than they are; but there is a kind of principle of some sort that infuses itself into our very nature, is a great principle in our body politic and is mixed up with our religion and with our morals; it is a sort of secret spring of some kind that governs, actuates, controls, unites and cements us together in a manner that no other people under the face of the heavens are united. I would like to try to make it plain to others, if the Lord will help me, why it is that these things have taken place. To

begin, we will go back to the time when this movement first commenced. It would seem that a record had been hid up upon this continent for generations past. It would seem that a people had lived upon this continent who were full of the Holy Ghost, who had a knowledge of God, who possessed revelation, who had Prophets inspired by the Spirit of God, as they were on the Asiatic continent or in any other part of the world. It would seem that these Prophets, in common with the Prophets on the Asiatic continent and with the men of God in former ages, had looked forward to a time that we read of in the Bible, called the "Dispensation of the fulness of times; when God would gather together all things in one, whether they be things in the heavens or things upon the earth."

It would seem that these Prophets had recorded these things in this record, that in the time of the dispensation of the fulness of time, when God should commence his great Latter-day Work, that among other things men should be taught the laws of life and the knowledge of God, and that the coming forth of this Work was to be the starting point of a great event; one of sufficient magnitude to have attracted the attention of all the ancient Prophets that ever did live; one of sufficient magnitude to influence the attention of the Gods in the eternal worlds; one of sufficient magnitude to cause that a medium of communication should be opened between the heavens and the earth, that light should again burst forth from the heavenly world, that the spirit of prophecy and revelation should again be unfolded, that an era should be inaugurated pregnant with life, light, and intelligence unto those that then lived, that they might have an opportunity of becoming acquainted with God, of knowing his laws, purposes and designs, his Gospel, the principles of eternal truth, the laws of life, that men should again be acquainted with things that had been, with things that were and with things that were to come.

The ancient Prophets of the two continents foresaw that the issuing forth of that record was to be the commencement of the Latter-day Work; one said, "Truth shall spring out of the earth; and righteousness shall look down from heaven." "The meek shall increase their joy in the Lord, and the poor among men rejoice in the Holy One of Israel." It is one of those sticks that Ezekiel saw should be written upon, even the stick of Joseph which should be written for Ephraim, and be united with the stick of Judah, and become one stick—one in prophecy, one in revelation, one in doctrine, one in ordinances, one in unfolding the purposes and designs of God, and in leading mankind to a knowledge of the truth, as it was to be introduced in "the times of the restitution of all things spoken of by all the holy Prophets since the world began"

The revealing of these records was to be one of the starting points in relation to this matter. Then it needed some instrument, some individual, some messenger, some communication, because it would be impossible without something of this kind that these things could transpire. There needed some authorized messenger, some communion from the Lord to reveal, unfold and make these things manifest. To talk about the world as it is, and the authority they have to preach the Gospel and administer the ordinances and dictate the affairs of the kingdom of God, is foolishness to reason upon; but we will merely give it a passing notice. Where did the different religious sects get their authority from? who ordained them to administer in the name of God? who gave them that

authority? The Church of England gave authority to all the seceding sects that have sprung out of her, and they left her because she was corrupt. Where did the Church of England obtain her authority? From the Church of Rome, which they say is the mother of harlots and the abomination of all things. Where does the Church of Rome obtain her authority? They tell you that they get it down in an unbroken chain of descent from the Apostles' times. Their statement is the most reasonable, rational and consistent of them all. The Greek Church professes to be governed by the same authority. When we apply a test to them we find that they do not stand upon a very good foundation. When, and wherein, and how have they departed from the true authority of God? I will quote a certain Scripture by one of the old Apostles, "He that transgresseth and abideth not in the doctrine of Christ hath not God." Do they abide in the doctrine of Christ? I think not.

Who taught them to sprinkle little children? Did the Gospel of Jesus Christ teach them this? No. But they rely on an unbroken descent for their authority. In answer to this, the Protestants tell them that the chain of their Popedom has been broken at different times. I do not care whether it has or not. If the Pope transgressed, it is not to say that the bishops and priests and the whole community did; this would not be a sufficient argument to satisfy me that the Roman Catholics had departed from the faith of Christ; but when they gathered together the authorities of the church from all the world in a solemn conclave, as they did at the Councils of Nice and Trent, and passed resolutions which admitted of doctrines and principles in direct violation of the laws of God and of the Church of God, then as a church, with the voice of their representatives they forsook God and introduced the doctrines of men. "He that transgresseth and abideth not in the doctrine of Christ, hath not God;" and if they do not abide in the doctrine of Christ they do not retain their priesthood and authority to administer in the ordinances of God. Then we are left without authority on the earth.

Shall we go to the Greek Church for the true authority? It is based pretty much upon the same principle as the Roman Catholic Church is, and all the sectarian bodies of Christendom are as destitute of the true authority of God as the mother church is.

Where shall we look for the true order or authority of God? It cannot be found in any nation of Christendom. There is no people that have held communion with God, no true church, priesthood or authority, no medium of communication between God and man for church government, to dictate, regulate, manage and control the affairs of his kingdom upon the earth.

How did this state of things called Mormonism originate? We read that an angel came down and revealed himself to Joseph Smith and manifested unto him in vision the true position of the world in a religious point of view. He was surrounded with light and glory while the heavenly messenger communicated these things unto him, after a series of visitations and communications from the Apostle Peter and others who held the authority of the holy Priesthood, not only on the earth formerly but in the heavens afterwards. That they hold it in the heavens we know from the Scriptures. In them there are certain principles revealed in relation to that matter that nobody could reveal unless they were acquainted with the principle of revelation. Moses and Elias were seen

with Jesus on the mount, when Peter and his brethren saw them, who said, "Master, it is good for us to be here, let us build three tabernacles, one for thee, one for Moses and one for Elias." Who was this Moses? He was a man who had officiated before on the earth, had held the holy Priesthood, had been a teacher of righteousness, and who, with the Elders of Israel, had talked with God, and had received revelations from him, holding the Priesthood that administered in time and in eternity. When he got through with this world his official duties were not ended, for he appeared to Jesus, Peter, James and John upon the mount, to confer on them certain principles, authorities and Priesthood, that they might also be enabled to administer in the ordinances of salvation, and officiate as the representatives of God upon the earth. And hence, when Joseph Smith came, those who had held the keys before came to him, so he told me and others, and revealed unto him certain things pertaining to the kingdom of God upon the earth, and ordained him and set him apart to the ministry and Apostleship unto which he was called. He presented himself before the world and informed the people that God had spoken, and that he had spoken to him. He told them that the heavens had been opened and that angels clothed in light and glory had appeared to him and revealed unto him certain things. Then we have Oliver Cowdery, who tells us something about these things, and gives his testimony as a living witness. Again, there were eleven witnesses in relation to the Book of Mormon, who testify that the Book of Mormon was a divine revelation from God. And some of these witnesses tell us that an angel of God came and laid before them the plates from which the Book of Mormon was translated, and they knew that their testimony was true and faithful. Others tell us that they saw and handled the plates from which the record was taken. I have conversed with several of those men who say they have seen the plates that Joseph Smith took out of the hill Cumorah; I have also conversed with Joseph Smith, who has told me of these things and many more that it would be unnecessary on the present occasion to relate. Here, then, is an abundance of testimony that assumes a supernatural agency—an interposition of the Almighty—an opening and an unfolding of something to the human family with which they have been unacquainted. These things are left for the human family to reason upon; they are presented unto us in that capacity, just as things were presented formerly to others. We were told formerly that "faith comes by hearing, and hearing by the word of God, and how can they hear without a preacher, and how can he preach unless he be sent." Here, then, was a medium introduced by the Almighty to excite the faith or unbelief of the people. Here are certain records unfolded, and here is a man presenting himself before the people, declaring that God was about to usher in the dispensation of the fulness of times; and for this purpose he had introduced an ancient record that had belonged to the aboriginal inhabitants of this continent, together with that, he tells them that the so-called Christian churches had gone astray, and all mankind were laboring under gross darkness, and that darkness had covered the whole earth. He furthermore tells them that God had it in his mind to reveal unto them his will, and draw back the dark vail that overspreads the minds of the people—to introduce the principles of eternal truth, and that he came as a messenger from

God, having been set apart by holy angels sent by the Almighty for that purpose, that, in the first place, he might be acquainted with correct principles, and then be able to teach them to others. This is the phase which this thing assumed at that time; and the people felt about it as the old Jews did when Jesus told them that they were deceivers, whited walls and painted sepulchres; they said, Away with such a fellow from the earth. When Joseph Smith told the priests, the good Methodists, the righteous Presbyterians and the holy Roman Catholics that they were all wrong, how could they endure it. But you must endure it, for God has spoken and the word has gone forth. The Lord, in the first place, commanded all men everywhere to repent and to be baptized in the name of Jesus Christ for the remission of sins, giving them a promise that they should receive the gift of the Holy Ghost. This is different to anything that has been before in the world. That which was before, assumed no shape and came with no authority from God. The various sects of the world imagined that they had the Holy Ghost, but they forgot that it was to lead men into all truth. That spirit which they have mistaken for the Holy Ghost has led them into confusion, contention and strife, and consequently it is not the Holy Ghost spoken of in the Scripture. Joseph Smith, having found and made manifest these things, and having turned the key that unlocks the destinies of the human family, having had committed unto him the key of this dispensation, he began to unfold and make manifest the things of God to the world, to all who were desirous to listen and yield obedience thereunto. A good many felt as the people felt when Jesus came, that "This man speaks with authority and not as the Scribes;" there were other principles and another spirit introduced developing other precepts, laws, ordinances, manifestations and doctrines, and a greater power was associated with it than had been with any previous manifestations. What then? Why, the Lord was reasonable—he always has been; he is a good and gracious God, a benefactor and friend, suiting his doctrines and principles to the capacities of the human family. What was the consequence when men heard those principles? Many of them had a portion of the Spirit of the Lord among them, and as light cleaves to light, truth to truth, and intelligence to intelligence, wherever there was the light of the Spirit of God in the mind of man it discovered, comprehended and embraced the truth. What is it? God has spoken; a record has been revealed, making manifest the events that have transpired on this Continent, and prophecy, and revelations, and visions, and the purposes of God, &c. This agrees with the Old Record; there is no need to bring argument here on that question, for it has been argued and investigated throughout the world. What then? Did I know because Joseph Smith knew? Not exactly. Joseph Smith had certain things revealed to him, and he was commanded to communicate those things unto others. What then? He that believeth and is baptized shall be saved, and he shall receive the gift of the Holy Ghost and shall know for himself of the things which he has believed in. This was the principle upon which my faith was based at the commencement. For instance, an Elder came to me and preached the Gospel and told me all these things. I was struck at once with them. I was well acquainted with the Bible, yet I had never heard such teachings before; had never seen such principles developed; had never listened to such words as came from his mouth,

illustrating, making manifest and explaining the Scriptures, the Book of Mormon and the revelations of God, and opening the heavens as it were to my view. It was to me one of the greatest things I had ever heard. He said to me, "If you will be baptized in the name of Jesus Christ for the remission of sins you shall receive the gift of the Holy Ghost, inasmuch as you go in faith and humility and obedience to the law of God and forsake your sins," &c. This was precisely the same thing that Peter told the people in his day. Said he, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." What will it do for us, Peter? "It will cause your old men to dream dreams, and your young men to see visions, and your servants and handmaids shall prophecy; it will bring things past to your remembrance, lead you into all truth, and show you things to come." Here was quite a chance for a man to detect whether Peter was an impostor or not; and there was a favorable opportunity to detect whether the Mormon Elder was an impostor or not, for he promised the same things that Peter promised to believers, and all the Elders do the same. Can you find a Methodist, a Presbyterian, a Baptist, an Episcopalian, a Roman Catholic that dare tell you what Paul said anciently, "I am not ashamed of the Gospel of Christ?" Why? Have you not been persecuted and afflicted and been let down in a basket over a wall, been driven from place to place and considered a deceiver? Yes. "But I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, and therein is the righteousness of God revealed from faith to faith." I have obeyed the same Gospel. What then? Did the signs follow? Yes; I believed before I obeyed, and after I had been baptized in the name of Jesus for the remission of sins, and received the Holy Ghost by the laying on of hands, that Holy Ghost took of the things of God and showed them unto me, so that I then knew for myself. But did I believe particularly because I heard tongues and prophesyings and saw healings? No; but these made me glad, for in them I saw the ancient order of things brought back again. It made me rejoice to see the sick healed, the lame to leap for joy and the blind receive their sight, the deaf to hear and the dumb speak. This was a certain amount of testimony for the doctrines that had been advanced. But, besides this, there was an inward evidence—an invisible manifestation of the Spirit of the living God, bearing witness with mine that this was the work of God that he had established in the last days, and I knew it for myself and not because anybody said so. At first I believed it on the testimony of others, and then obtained a knowledge for myself. If there is no other man under the heavens that knows that Joseph Smith is a Prophet of God I do, and I bear testimony of it to God, angels and men. How did it operate upon others? In the same way, inasmuch as they were sincere and faithful, and diligent in observing the laws of God, and hence, as the Scriptures say, "You are all baptized into one baptism, and have all partaken of the same Spirit," and that is the Spirit that first commenced to be revealed through Joseph Smith, and the administration of holy angels, and the development and restoration of the holy Priesthood. If you do not know in the same way that I know this is the Work of God, I would not give a straw for your religion.

Having received this knowledge, it operates the same upon all and hence

the union that exists among us. It is the same in Canada, the same in the Northern States, the same in the Eastern States, the same in the Western States and the same in the Southern States; the same in England, Scotland, Ireland, Wales, France, Denmark, Germany, the islands of the sea and the different parts of the earth wherever this seed has been sown and the Elders have gone forth in the name of Jesus Christ bearing the precious seeds of eternal life. Wherever that has rested in good hearts it has produced the same results, giving the same signs, if not the same degree of evidence, and this has cemented and united us together; it is the little leaven that begins to leaven the whole lump; it is a part of the Spirit of God—a living spark that is struck from the fire of his eternal blaze that has made itself manifest on the earth; it is the still small voice that whispers peace to the soul—the thing that Jesus spoke of when he said,—

"My peace I give unto you; my peace I leave with you; not as the world giveth give I unto you. You believe in God, believe also in me. In my Father's house are many mansions; I go to prepare a place for you, that where I am, there you may be also."

They feel the peace that passeth all human understanding. They possess the Spirit of God, though they cannot always tell the whys and wherefores. It is not because a man is learned and polished after the learning of this world that he knows, but because he comprehends and listens to the whisperings of the Spirit of God speaking peace to his bosom and giving him understanding that he is accepted of his Heavenly Father,—"I in thee and thou in me," &c. It is this which has drawn us together—this that has cemented and united us, that has led us from our homes to the position we now occupy in these mountains.

An Elder whose mind was darkened once came to me to tell me that something was seriously wrong in the Church. How am I to believe you? said I. I was told by you one year ago that if I were to obey the Gospel I should know of the doctrines whether they were of God. I have obeyed and I know for myself, and am no longer dependent upon your testimony, and you cannot make me now unknow it. No matter what your ideas and notions are, now I know for myself. God is our teacher; he has organized his Priesthood and government upon the earth, which is the cementing influence that unites this people together, and as the Lord said formerly, "If you are not one you are not of me." I remember on a certain occasion in Liverpool we were told not to say anything about the gathering. A lady came to me and said she had had a singular dream. "I dreamed," she said, "that the whole Church was going off to America, and that you was there; we were going on board of a ship and leaving for America." What was the reason of this singular dreaming? She had embraced the Gospel, and it revealed certain things to her that she could not know in any other way. "Your old men shall dream dreams," &c. Can you keep people in the dark in relation to these things? No. And when a people live their religion, and all the Quorums of the Church are walking up to their privileges, then a certain ancient aphorism would be correct, "The voice of the people is the voice of God," and the voice of God is the voice of the people—it would suit either way. It is upon this principle that we are united; and hence, no matter where this people come from nor what their former views and prejudices, they may have been different in regard to many

things and opposed each other previously in politics, governments, rights, morals, religion and theories, yet they will all agree now that they know this to be the Work of God.

The Gospel of Jesus Christ produces the same results among all people and in all generations, and if they cannot fully understand the whys and wherefores about it, they feel a good deal as the man did about Jesus and the child that had been healed. When Jesus had healed the child, some of the righteous people said, "Come, now, give God the glory, for we know this man is a sinner." The man replied, "Whether he is a sinner or not I cannot say, but I do know that this child was blind, and now he sees." So with the people of this Church, they know that, whereas they were once blind, now they see. Having partaken of this, what can separate us? "Shall life, or death, or principalities, or powers, or things present, or things to come, or anything on earth, in heaven or hell, separate us from the love of God, which is in Christ Jesus our Lord." Hence the secret of the union of this people.

One of the most irrefragable proofs of the Divinity of this Work is found in one thing—that everything that has been spoken by Joseph Smith in relation to these things has thus far been literally fulfilled, and you are his witnesses, as also is the Holy Ghost that bears witness of him. What next? Why, it is as it was in former times, "All are yours, and you are Christ's, and Christ is God's," we are one with him, and one with the Father. "I in thee, and thou in me, that they all might be one, as I and the Father are one." This is the reason we are found together in a religious capacity, and why we are not disunited like the rest of the world. This is the reason why we are united politically, because this is bound to follow. You get some thousands of people together and they are obliged to be governed by law, and form themselves into a body politic. We have been kicked and cuffed and abused almost all the day long, yet we are not much hurt, so far. We are here, and all is right, all is well, and we are bound to grow and increase.

Do you think the Lord, and the holy Prophets that have existed on this and on the other Continent, and the Gods in the eternal worlds have started this thing to end here? No. It is simply a nucleus of light, of intelligence, of truth, of virtue, of correct principles, of the holy Priesthood, of the revelations of God, and of something that has got to spread and to grow, increase and expand until it becomes a great nation and fills the whole earth; until all that has been spoken of by the holy Prophets shall be fulfilled in relation to these matters; until error shall give place to truth, wrong to right; until corruption and tyranny shall give place to justice and equity: instead of man bearing rule and having his own way, "God shall be king over the whole earth, and his name one;" "and unto him every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father." We are only just commencing in this Work, which will grow, and spread, and increase, and no power on this side of hell shall stop its onward progress; it is onward, onward, onward, until the purposes of God and all he has designed shall be fulfilled and accomplished.

This is truly a great Work—a Work with which God and angels and Saints that have lived before us, and the souls that are beneath the altar praying unto God for the accomplishment of these things, are engaged in. The heavens and the earth, at the present time, are in communication,

and God is our judge, our ruler, our law-giver, our guide and director to lead us on in the ways of life, and no matter about events that may transpire; no matter whether our path is very rough and rugged or smooth, it makes little difference: it is for us to do right, maintain our integrity, honor our calling and magnify it and honor our God and one another, obeying faithfully those who are placed over us. Do I know that Brigham Young is called of God to lead this people? I do, upon the same principle that I knew Joseph Smith was. What can any of us do without God, without his law and without the principles of eternal truth?

I pray that we may be enabled to work righteousness and be exalted into heavenly places in Jesus Christ! that we may fear God in our hearts, do the thing that is acceptable to the Most High, prepare ourselves for a celestial inheritance and an exaltation in his kingdom, in the name of Jesus Christ: Amen.

THE GREAT BLESSINGS ENJOYED BY THE PEOPLE IN DESERET.—THE GATHERING OF THE SAINTS.—PROPER TRAINING OF CHILDREN.

Remarks by President DANIEL H. WELLS, *made in the Tabernacle, Great Salt Lake City, March* 29, 1863.

REPORTED BY G. D. WATT.

I feel thankful for a part and lot in the great Work of the last days. It is a calling that ought to engage all our interests and welfare, being inculcated in the maintenance of those principles which alone can bring salvation to the human family. My soul delights in them. They must be sustained, though all the world should rise in opposition.

We live in that age of the world which the ancient Prophets have foreseen, when the wicked would "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." I have often thought that the world does not know what righteousness towards God consists in; they place great stress upon this, that and the other doctrine or principle as being necessary to salvation, which has not been thought of by any person who has been sent of God to lay before the children of men the true way They have made laws and rules of faith, and set up church governments that cannot be drawn from anything to be found in the holy Scriptures or in any revelation I know anything about.

Obedience towards God is righteousness towards God. "Jesus answered and said unto them, If a man love me, he will keep my words; and my Father will love him," &c. In order to become a holy and righteous people, it is necessary to listen to and obey

every word that proceeds from the mouth of God through his servants whom he has placed to guide his kingdom on the earth. This is righteousness towards God. It is said we can do nothing for the Lord, that if he was an hungered, he would not ask us for bread, &c.; but we can perform the duties we owe to him by the performance of the duties we owe to each other; in this way we can show ourselves approved before our Father who is in heaven. "And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Who has a greater opportunity of doing good to the brethren than the Latter-day Saints? Who has a finer chance of showing their faith by their works?

The gathering of Israel I will mention as one of the many opportunities that this people have of showing their good works to their brethren in distant nations, who are now suffering for want of the common necessaries of life; who are pleading day by day with their brethren and with the Lord continually for temporal deliverance. In these Valleys the people are well provided for, are wealthy and exceedingly prosperous, and can well afford to prove their loyalty to the heavens in expending a portion of their means to gather Israel. A great many are doing what they think they can do, but I think we might do more, as a people, in aiding to gather Israel, which is one portion of the great Work of the last days. This is a part of our religion, to do all the good we can in aiding and assisting our brethren in distress who are of the household of faith, and in placing them in a condition like unto ourselves in these quiet vales of the mountains, where they can be freed from the thraldom of sin and oppression in which they have lived to the present time. We have so far effected our deliverance, and in this the Lord has been extremely kind to us, in planting our feet in these goodly valleys where we have been blessed and prospered. No person here need go without the common necessaries of life. How much will we devote to the deliverance of our brethren, who are as anxious as we are to identify their interests with the kingdom of God at head-quarters, where they, like us, can be benefited in the instructions we receive here from time to time? I have often thought that we do not fairly comprehend the great mercies and blessings the Almighty has conferred upon us; if we did, we should show our appreciation of them by our actions in aiding those who are so anxious to be delivered from Babylon to be planted in these valleys and participate in the blessings we enjoy.

As I said in the beginning, the world is opposed to us, but we have nothing to do with them in one sense, but to do our duty and sustain righteous principles with an eye single to the glory of God; in this he will sustain us and bring us off victorious at last. We have great reason to be thankful this morning for the great peace and prosperity which attends us as a people; we have great cause to rejoice before the Lord of Hosts, who has been a kind Father unto us from our early infancy to this time. What has he not done for us? Do we not live in an age of the world in which he has revealed his holy Gospel and sent his messengers with the light of the Gospel, and have we not become the happy participants of this knowledge? Are not our feet planted upon the rock of salvation? Has he not delivered us from the power of wicked, ungodly and designing men, and given us an inheritance far from their power, where we can worship him, none daring to

make us afraid? Has he not blessed this land in a miraculous manner to bring forth for the sustenance of his people? He has shielded us from the savage foe, and given us influence over them, whereby we can travel to and fro among them and from place to place in comparative safety. How can we render unto him sufficient homage, thanksgiving and praise to prove unto him that we do appreciate his great and manifold mercies? I know of no better way than to be obedient to the calls made upon us from time to time, to respond to them in that free way that shall prove to God that all we have and all we can do is held and devoted to the promotion of the cause we have espoused, regardless of the consequences.

We should not hesitate when anything is proposed to be done for the promotion of the cause of God on the earth, but should say, Make way, prejudices; go by the board, whatever traditions would rise up. When the Lord speaks, let everything else give way; as the masses of the people would fall back on the approach of the king, so let our own ideas and prepossessed notions give place to the word of the Lord and to the wisdom that emanates from him; let everything else become subservient to those principles, doctrines and truths. This is the way I have always felt since I became acquainted with this Gospel and with this people.

This Work is not done in a corner, but it has been sent to the whole world, and all men have the privilege of adopting the same principles of truth which we have embraced, if they shall choose to do so; but because they do not choose to do so, it should not become a rock of offence and a stumbling block to them nor to us. We have undertaken to sustain these holy principles which have been revealed in the last days. Shall we now falter? or shall we, because others point the finger of scorn at us, be ashamed of this holy cause and back out from it? Does it make any difference as to what other people think of it? No. It is for us to cling together and go onward continually in the path we have chosen to walk in.

There are few, probably, in this Church and kingdom but what have in their possession some kind of a testimony which proves to their satisfaction that this is the Work of Heaven; it has touched their hearts. Thousands who do not belong to the Church have evidence of its truth, but will not admit it. The mind is bound to receive and to believe the truth according to the amount of testimony given and the evidence produced, but through pride the majority of the human family will not admit the truth openly, although they may do so secretly and believe in the same doctrines we do. Let them do as they please, that is no reason why we should falter, change our course in the least, or alter our views; but let us press onward continually and prove to the Lord that we are true and faithful to him.

We live in a land of liberty, where the power and the control rests with the people, or should do so; to a great extent it does so. We have great liberty, we have great freedom, notwithstanding the efforts of some to abridge our liberties and our freedom; still the Lord is not unmindful of us, for he directs and governs the affairs of the children of men, more especially now since he has commenced his Work in the last days: I think I might qualify this a little, by saying more especially to our understanding. I have no doubt but what he has always done so; but the heavens, in a manner, have been shut up to the vision and view of mankind for a long time, but now his dealings with them have become more manifest

than in ages gone by; we can now see his foot-prints more clearly and can realize more sensibly the Work in which he is moving, bringing to pass his purposes for the redemption of the world, for the overthrow of sin and iniquity and for the establishment of his kingdom, which Prophets, long ages past and gone, have seen would be set up in the last days. We have undertaken to do our part towards establishing his kingdom, which will eventually reign over the whole earth, where all nations, kingdoms, tongues and people will acknowledge Emanuel's sway and the earth be lit up with the glory of God and be prepared for his kingdom and coming.

In these valleys of the mountains a nucleus is finally formed of a people who have been gathered out from all the nations of the earth, for the express purpose of sustaining holy and righteous principles which the Almighty has revealed from the heavens and to form a community that shall be self-sustaining. Latter-day Saints associate together in a community to prove to the Lord and to the world that they can sustain themselves; that the doctrines and principles God has revealed to them are self-sustaining in their nature—so much so, that a whole community may be sustained by practicing and living faithfully up to them. Hence it is that the shafts of the enemy are directed against us for the overthrow and destruction of those holy principles.

We know of a verity that the Work in which we are engaged is of God; we know we have the knowledge of God our Father and of his Son Jesus Christ, whom to know is life everlasting; we know in whom we have put our trust; we know the principles which we have espoused are based upon a solid and sure foundation; we know they are true, and truth is eternal and will lead to exaltation in the kingdom of God if we are true to each other and to the principles which have been revealed. We are not guessing at these things, nor groping our way in the dark in relation to them. Should not our course be to turn aside every shaft of the enemy aimed at our brother as well as at ourselves? When we see danger, should we not warn our brother against it and use every exertion to assist each other to walk faithfully in the right way, shielding each other from the power of the enemy and endeavoring to pick up those who are wandering into bye and forbidden paths, pointing out to them the right way and exhorting them to walk in it? We should guide the footsteps of the young and ignorant, and teach them the principles which have a tendency to bring them into the path of life and glory. We should try to overcome all weaknesses and eradicate from our bosoms every unholy desire and remove from our footsteps every evil way. We too often see carelessness and indifference in the midst of this people with regard to these small matters; I call them small, because they are so often passed by and neglected.

We ought to instil into our children a nice sense of honor and truthfulness in their words, that when they come to act in real life they may receive and reverence principles of holiness that will lead them ultimately to the possession of eternal life and salvation. People often speak jestingly of the holy things which we hold, or should hold sacred. I have heard people do it, and always tell them they would satisfy my feelings much better if they would not make a jest of things I hold sacred. I remember a man in Nauvoo, who was conspicuous in this Church, once at a party saying to the fiddler, "Let me lay hands on that old fiddle, and then perhaps you will not have so much

trouble with the strings." I was then a Gentile, as they called them, and he, no doubt, thought that such jesting with holy things would please me, but I always despised him afterwards for making use of such an expression and making light of one of the holy ordinances of God which he professed to believe in. Jesting on sacred matters grates on my ears. I do not suppose people mean any harm when they do it, but it has a deleterious influence upon our children, whom we ought to teach to reverence sacred things. I would like their sense of honor to be such that they will do right because they love to do right, and not refrain from doing wrong merely because they are afraid somebody will see them do wrong. Let the love of right be bred in them, that feeling of honest consciousness of doing right, and not evil, that shall preserve them in the hour of temptation. Let the love of right be instilled in their young and tender minds, that it may grow with their growth and strengthen with their strength, learning to love the truth for its beauty and the things of God because they are worthy of being loved. Often people are deterred from doing right because of what the world will say and for fear of the pointing of the finger of scorn. That is not what we should care about; we should care to please God and do the things that are right before him, and then let the world wag as it will. This ought to be our motto, and we ought constantly to seek to instil this feeling into the bosoms of our children, that they may act upon the principles of right because they love them and prefer them because they are good before the Lord, and eschewing evil because it is hateful to them. The child is naturally inclined to this way. It is their associations with the wickedness that is in the world that teaches them hypocrisy and evil of every description, and the fear of the world's scorn, their laugh and ribald jest have their influence upon the mind of the child. Hence it becomes necessary that more pains should be taken in instructing them and showing them the propriety of truthfulness and honest uprightness of conduct to strengthen and protect them in the hour of temptation.

This great work in regard to training our children should not be neglected, because it is while they are young that we can have the greatest and most lasting influence over them. It is the privilege of the Latter-day Saints in these valleys of the mountains more especially to attend to this sacred duty, because when we mingled with the outside world we could not there enjoy the rights, the liberty and the freedom we enjoy in these mountains. No child is laughed and scoffed at here because his father and mother are Mormons. Then let us attend to these matters and govern ourselves by the holy principles that have been revealed to our understandings, live our holy religion faithfully and bring forth the blessings of peace, the blessings of the Almighty which are ready to drop from the heavens upon us as fast as we are able to receive and use them profitably to ourselves and to the Work in which we are engaged. The child needs first to ripen in judgment and good understanding before the father can commit any great trust to his charge. So it is in the dealings of our Heavenly Father with his people; he knows better than we do when to bestow great blessings upon us and what is for our best good. We should improve upon the blessings he has already given us to the fullest extent of the light and information we can get, and not trouble ourselves as to what is in the future, because that is just beyond our reach. If we travel in the path I have been trying to mark out, we shall attain everything we can

ask for in due time. By improving upon what we have, by keeping ourselves unspotted from this untoward generation, by walking in faith and obedience before our God, we can attain to more than we have now any knowledge of. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that are in store for the faithful," when they shall attain to that stature in Christ that will entitle them to receive them.

I do not, however, wish to throw the mind of the community upon something great in the future to the neglect of present blessings and present duties. Let us count over the blessings we this day enjoy; let us look into the past and mark the constant flow of blessings with which the history of this people has been attended from the beginning. Neither do I wish us to stop here and say that we have all we need; but while we are desiring blessings that are still future to us, let us not neglect the things which are now within our reach day by day, but live constantly our holy religion, being faithful and diligent in all things that are for us today, cleaving closely to the Lord, knowing that we are in his hands and that we are his children, having all confidence in him and in his constituted authorities on the earth, then will our knowledge and intelligence increase and our blessings will continue in a steady flow. This is all the business we have on hand to attend to, to serve our God and make ourselves comfortable and happy, securing from the elements everything we need for our sustenance and support, building houses, making roads, opening farms, planting orchards and vineyards, bringing from the mountains timber and lumber and all things else we need. All this labor is necessary to sustain us, and that the Lord may have a people who are zealous of good works and who will do his bidding, and through whom his kingdom may be established upon the earth and become a self-sustaining community, being governed and controlled in every particular by the revelations of the Most High, and by the principles which he has revealed. We are now the best governed people in the world, and for the best of all reasons—we have the best Government and the best Governor; our Heavenly Father is at the helm, from whom emanates all wisdom, truth and righteousness. No matter what the difficulties are which we are called upon to overcome, still we have everything to encourage us; we can go to the great fountain of all good; nothing can compare with this. Should we not feel encouraged and rejoice, and give praise and thanksgiving to God, who is so good a Father to us, who has watched over us to this day, to say nothing of the glorious future which is opening up before us continually.

This people have a future which the world little dreams of. They will see the time when those who seek to destroy them from under heaven will come bowing and scraping to them obsequiously and sycophantic enough, no doubt. That, however, does not affect us one way or the other; it is for us to do right and please our God with full purpose of heart, that his will may be done on the earth as it is done in heaven. The Lord will not slacken his hand nor look backward, but will progress onward with his people who will abide faithful and true to him. Righteousness must predominate in the midst of this people, and iniquity will have no part or lot with them, but if any among them wish to work iniquity and do not delight in holy principles, this is not the place for them; they had better go where there are influences more congenial, where they will not

be abridged of their desires to do evil. No man has liberty to do evil, though he may have the power, nor has he any right to do evil. There is no law against doing right, but the law is against doing wrong. Man has power to do right or wrong as he pleases, but he is held responsible for that power and the exercise of it.

May God bless us and help us to do right, to keep his laws and commandments and statutes holy, and be obedient to him in all things, is my prayer in the name of Jesus: Amen.

BUILDING THE TEMPLE AND A NEW TABERNACLE.—LABOR TITHING.—CALL FOR FAITHFUL LABORERS.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, April* 6, 1863.

REPORTED BY G. D. WATT.

Right here we want to build a Tabernacle, to accommodate the Saints at our General Conferences and religious worship, that will comfortably seat some ten thousand people; and over there we want to build a Temple. These two items I wish to call your attention to to-day.

We have organized the different districts throughout the Territory so that fifty teams can be at work for the Temple, hauling granite rock from Big and Little Cottonwoods. There has been some hauling done, but I wish to suggest a little amendment on our present operations and plans touching this part of the work. We shall want the same number of teams this season. We have never had as many as was designed in the first place, which was fifty, at any one time. If we could have even twenty-five or thirty teams constantly at work, they would keep the stone-cutters employed. There was a difficulty last season about feed for the animals engaged on this work, but we are prepared to feed hay this year, but grain must be furnished by the Wards.

I wish to say a word in regard to the teamsters. Send men to drive the teams and not boys; men who will have some interest in the work they are sent to do; men who will not sell the grain sent to feed the teams to buy whisky with; men who will not take their teams to haul wood with instead of rock for the Temple. Let the teamsters be fitted out with at least one spare shirt, that they may not be placed under the necessity of wearing one shirt five or six weeks, and then leave the work to go home if they are not supplied with more; this same remark will apply to shoes also. Either send men that do not use tobacco, or send them with a supply, that they may not come to me and tell me they will have to leave the work if they are not supplied with tobacco. Some of the

Bishops sent word if I would find the men, from the Wards tobacco they would pay for it, which they have not done, and you may expect that in the future we shall not find them in this article. We expect these things to be found them and men sent who will take care of their teams and wagons. It is a heavy tax upon us to repair unavoidable breakages; this we expect to do. We have a pretty good road to the rock, and if men will be careful in the management of their teams they need not break wagons as much as they have.

On the heel of the teams going down to the States for the poor, we want the teams ready for the hauling of rock. I will make a suggestion here, that the city be divided into ten working Wards, each Ward to pay its tithing labor punctually every tenth day, that we may have all the common labor we need on labor tithing and not be placed under the necessity of hiring labor with available means. This tithing labor can be done by the people in this city; but, you say, the hauling of rock and sending teams to the States takes up all the tithing labor we owe. If this be so, you may call the hauling of the rock and teams going to the States a free-will offering if you please. I care not how you fix it. I know there is a great portion of the community who care not much which way it applies. Those who have teams are the ones who supply both the hauling of rock for the Temple and going to the States. A great mass of the people do not do any labor of this kind. Let the Bishops in each Ward look to it and find out who in their Wards do not pay labor tithing in sending teams to the States. We want the common labor on the block, this season, to excavate, to attend masons and do a variety of work that is necessary to be accomplished for the building of our contemplated Tabernacle. Let there be an organization of the people in order to bring a portion of that labor on this block.

The labor tithing of mechanics cannot be settled by sending a person to work at a dollar and a-half a day if the Bishop understands his business. All our tradesmen make more than a dollar and a-half a day; they should pay what their tenth day's labor is worth. The shoemakers can furnish boots and shoes, which can be used to a good advantage. If there is an objection raised to paying the material on labor tithing, it can be credited on their property tithing. We would not wish our tradesmen to leave their shops to work out their labor tithing in common labor with the shovel, the pick, &c., for they would not earn as much as a common laborer would who daily follows this kind of labor. We want them to pay their tithing in the kind of labor they are constantly employed at, and the products of this we can place to an excellent use. Common labor is more plentiful than mechanical labor.

I have been particular in noticing this matter. Great abuses are springing up among us for want of proper attention to the business of tithing labor upon the public works.

Sometimes men are found fault with because they spoil the work; they do not, for instance, cut the stone to line and do not improve in their work as much as they should. If anything is said to those persons they feel gouty and as though they did not care whether they continued to work or not on the public works; "For," say they, "my work is as good as the pay." Perhaps you do not know what kind of pay you get. What does the Tithing-office pay to the hands on the public works? It pays money, it pays clothing, it pays good flour and plenty of it, all that the hands need; it pays vegetables of every kind that is raised in these

mountains, it pays molasses, chickens, eggs, butter, beef and pork, some hay and wood. I wish to ask if this is not good pay, and especially when you consider that the public hands get all their wages and more too; for in many instances they are behind on the books. They get all they earn and more, unless they are more diligent than some generally are, because we pay high wages. These are facts that cannot be truthfully denied. Men who work on the public works should be satisfied and contented, and give their best services, and try to improve and do the best they can; a good many do this. There is no place in the Territory that pays better pay and better wages than is paid to the hands that work on the public works, upon an average. If they can better themselves, why do they not do it? Some would quickly leave the public works in the best season of the year for a few dollars in money, and in the winter, when employment is scarce elsewhere, return to the public works; this is not righteous before God; men who do this do not do their duty as Saints. If any person can do better than to be a Latter-day Saint and abide the counsels given to them, why do they not do it? If there is more peace and comfort and salvation in the world than among the Saints, why did they not stay in the world? And if, after they come here, they think they can enjoy themselves better somewhere else, why do they not go there instead of staying here as grumblers in the kingdom of God? The kingdom of God is as independent of all such men as the Lord himself and it will be built up whether they assist in the Work or not.

I speak thus plainly that you may know how we feel about such things, and that you may realize that you are equally interested in the building up of the kingdom of God as I am or as anybody else is. It is as much your duty to come here and spend your time as it is mine, whether you get anything for it or not. I am no more interested in building up the Temple than any other Latter-day Saint is. I am no more interested in building a new tabernacle than you are; it is no more the business of the First Presidency or Twelve Apostles than it is yours. This, however, may need qualification; some feel a slothful interest in it that we do not have. It is as much your duty as ours, and I expect we can do as well without it as you can. We, however, expect to accomplish this work whether you aid us or not; but we call upon the people in this sense, it is your privilege to aid us if you feel willing to do so. We expect you to do as you shall be directed and abide the law you have enlisted to obey; this is your privilege. We expect you will guide your labors according to the rule laid down for you to follow. We wish to proceed with this labor immediately upon the close of this Conference. Let the men who seek labor, seek it not so particularly for individual aggrandizement as for the interest of the kingdom of God. This work will be an equal benefit to all, if we will be diligent and contented. There is no job men can be engaged in that will pay half as well. Those who will cling to the faith and work on faithfully, diligently and humbly, will be the best off in the end. I do not care what inducement is offered to them, there is no enterprize so remunerative as the great enterprize in which we are engaged, or half so profitable, though we may not realize all things we desire or need at the present moment as fully as we would like. Look at the faithful laborer who is putting forth his hand in building up the kingdom of God, even if it is connected with the bringing of rocks from the quarry, lumber and timber from the mountains, &c.; that soul

has peace and quiet within, though in temporal matters comparatively destitute. But in this country no person need suffer for the common necessaries of life. It is not so in distant nations where many of us came from. Remember the appeals that are made to us for assistance, for starvation has entered their dwellings; it is not so here. Do we realize the blessings we enjoy in contrast with those of our brethren in distant countries? While we are doing all we can to aid them, let us remember not to slacken our hands in endeavoring to build up the kingdom of God, in answering to the calls made upon us here.

No person can release us from the duties that devolve upon us as individuals. We each of us should shoulder our responsibilities and rejoice to embrace the privilege of performing the duties devolving upon us to do good in the Church and kingdom of God in the last days. This is an inestimable privilege which, once neglected, may never again return. No person should lose the opportunity of doing good, if they do they will be sorry afterwards. Look back upon your own history and experience in the Church and kingdom of God, and point out a single duty that has been manfully and righteously performed that does not to this day bring to you a feeling of great satisfaction and gratitude to the Almighty that you were called upon to perform that duty, and you are glad that you did perform it faithfully before your God and your brethren. I do not believe there is a single individual who has ever performed a single duty in the Church and kingdom of God, but what is grateful to the Almighty that they had strength and power and ability to perform that duty. Then so let it be in the future; whenever we are called upon to perform a duty let us hasten to perform it with a free and glad heart and with a ready hand, doing it as it should be done with all the wisdom, ability and power that we can bring to bear on it, feeling grateful to the Almighty for the privilege, and we shall have joy and rejoicing before the heavens. This is the true light in which we ought to look at this matter. There is a great labor before this people, it is a life-time work, and then it will be taken up by those who will follow after us, who will continue to develop the things which the Almighty is trying to establish upon the earth—the work of the salvation of our dead and the great millennium. The work we are now doing is preparatory to that work, and that work is preparatory to another that shall follow after.

We will build a new Tabernacle of sufficient dimensions to accommodate the people much better than they can be at present, and the time probably is not far distant when we may commence to administer for our dead. But the duties of to-day and all the work and labor we are called upon to perform is preparatory to something else; if we perform this work faithfully it will tell in its place in the due season and time of the Lord. Then let us be faithful and never neglect the opportunity of doing good when presented to us, be it ever so small in our estimation. There is nothing so small but what is necessary, when we are told to do it by those who preside over us. Small things reach to great things. We cannot baptize for the dead without a font, and we cannot get a stone to build it of without going to the stone quarries to get it. It looks a small thing to quarry rock and to pick up the pebbles and cobble rock or to take the spade and go and labor a single day's work, but those small matters form together a grand whole in bringing to pass the great purposes we are anticipating will come to pass in the Lord's due time. Then let us listen

to and respond to the calls made upon us by our Bishops, by our Presidents, by those who are appointed to direct and govern and control and shape our labor. It is the business of this people to build up this kingdom in any channel and direction in which they are called to labor. Let us abide these teachings and calls, for in this we can attain an exaltation in the presence of our Father in heaven. Let us seek to be exalted therein and enjoy eternal lives in the mansions of the blessed. This is my sermon for to-day.

May God help us to do these things is my prayer in the name of Jesus: Amen.

MISSIONARY FUND.—SUPPORT OF THE FAMILIES OF ELDERS WHO ARE ON MISSIONS.

Remarks by Elder George A. Smith, *made in the Bowery, Great Salt Lake City, April* 6, 1863.

REPORTED BY G. D. WATT.

I have been a witness for many years, to a considerable extent, of the labors, toils and exertions of the Elders of this Church. I have rejoiced in the result of their labors and the blessings which God hath bestowed upon them. Though many, as has been observed, have fallen out by the way, yet a large majority of the Elders of Israel who went in early days to proclaim the Gospel are still in our midst, or have died in the honorable discharge of their duty, with promises of salvation and eternal life upon their heads.

Circumstances have changed. When Presidents Young, Kimball and others left Nauvoo to go to England without purse or scrip, they left a few houseless, homeless people, a great proportion of them sick, lying out of doors, with no covering only the broad canopy of heaven, on the banks of the Mississippi, robbed of everything they possessed by the benevolent Christians of the State of Missouri, and driven away into Illinois, and from exposure and over-exertion and suffering reduced by disease and sickness to the last extremity of human endurance. It was under such circumstances as these that the brethren started forth on their mission to England. When they had gone a few miles they were met by an old friend, who, on seeing their sick and wan condition, inquired who had been robbing the burying-ground. These are circumstances which have passed into history.

What is our condition now? We can hear occasionally from our brethren in England; many of them who have been long years in the Church, saying to their children, "I will give you a little bit to eat, but when you get to Zion you can have as much as you want, but now you

must make this little do." In the cotton-spinning districts of Great Britain there are thousands of such cases among persons belonging to this Church; they are reduced to the last extremity of want in consequence of the great revolution in America.

We should not send Elders there to beg of them a division of their scanty pittance, or to solicit aid in paying their passage back again to America, or to give them something to carry home to their families; not at all God has given us possession of this goodly land; the labors of the brethren and the blessings of God have caused it to bud and blossom as the rose. Where desolation dwelt, now is the abode of plenty. We are under no necessity of sending forth the Elders of Israel in the condition that we have hitherto had to do; in fact, it would not be safe for a man to shoulder his valise and tramp through the States as the Elders used to do. Bloodshed, robbery, murder, jay-hawking (a polite name for robbery,) stalks abroad throughout the land, and the only chance for safety is for every man to pass along about his business and be silent; this is the case in many parts of the country.

The fact that Joseph Smith predicted the present trouble and state of affairs—prophesied the result of mobbing the Saints in Missouri and elsewhere, enrages them; instead of the fulfilment of that prophecy making the people of the country friendly to us, it makes them bloodthirsty, more filled with hell, more eager to waste and destroy and crush out the last remaining particle of truth that may exist on the face of the land.

Again, the places of our missionary labor are a long distance away, and it is important, when an Elder leaves here, that he should commence the exercise of his calling at the place he is destined to labor at the earliest practical moment. A few dollars contributed to this purpose will pass the Elders directly to the fields of labor to which they are appointed. Perhaps when a missionary gets to Italy, as my brother tells me, he would be cordially received and treated to a few honeysuckle leaves put into some water, boiled, seasoned with salt and dished up for a meal. A man could make a meal of this with a loaf of bread by the side of it and a shank of good Tithing-office beef to season it. Some of the Elders have had cause to rejoice at receiving from the hands of the poor and needy a small pittance of this kind; and, perhaps, when the cold weather comes, these poor persons may be found crawling among the sheep to keep from freezing. We do not want to take any donations at the hands of such people, and where men are working for ten cents per day and paying eight dollars per cord for wood, we do not expect them to contribute much to the Elders. Such is the condition of a great number of Saints in Switzerland.

In relation to the families of the Elders at home, there is plenty in the land. If we have listened readily to the call made upon us to-day to donate to the support of the missionary interest, there will be no difficulty whatever. The suggestion of placing in the hands of the families of our missionaries cotton, flax and wool, and the means for them to work it up, is very important; I recommend it especially to our wool and flax growers in this country. Remember this in your donations: let the wives and daughters of our Elders, some of whom have been absent six out of eight years in foreign lands, have an opportunity of making some homespun clothing and of fixing up something that is comfortable to wear.

Let us be diligent in these matters and thoughtful, and remember that when we do these things we participate in the blessings of sustaining the Elders who are preaching the Gospel to the nations of the earth—a great duty which Joseph, the Prophet of God, has laid upon this people.

May God bless us to accomplish this work is my prayer: Amen.

THE BLESSINGS THE SAINTS WILL ENJOY—HOW THE KINGDOM OF GOD IS TO BE ESTABLISHED.—BUILDING TEMPLES, TABERNACLES AND HOUSES.—GATHERING THE POOR.

Remarks by Elder JOHN TAYLOR, *made in the Bowery, Great Salt Lake City, April* 6, 1863.

REPORTED BY G. D. WATT.

This morning we have heard a number of things, in which we are individually and collectively interested as a people. It is difficult, however, for us to comprehend our true interests and the things that that would be for our best good; this arises frequently from want of a correct understanding of matters that are laid before us, from which cause we arrive at wrong conclusions. I do not know of any way whereby we can be taught, instructed and be made to comprehend our true position, only by being under the influence of the Spirit of the living God. A man may speak by the Spirit of God, but it requires a portion of that Spirit also in those who hear, to enable them to comprehend correctly the importance of the things that are delivered to them and hence the difficulty the Lord and his Saints have always had in making the people comprehend the things that are especially for their interests. We all consider that if we could be taught of God it would be very well; I suppose the world generally would consider it to be a great blessing. Then the question arises in their minds, whether the teachings they receive come from God or not. How are they to know that? I know of no other way than that which is spoken in the Scriptures, "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." And, again, we are told in the New Testament, that "No man knoweth the things of God but by the Spirit of God." Hence all the wisdom, all the intelligence, all the reasoning, all the philosophy and all the arguments that could be brought to bear on the human mind would be of no avail unless the mind of man is prepared to receive this teaching—prepared by the Spirit of the Lord, the same Spirit which conveys the intelligence.

Hence we frequently make a very great mistake in relation to our duties, in relation to our responsibilities, in relation to the obligations that rest upon us, in relation to the Church and kingdom of God upon the earth and its government, its laws, its influence and the bearing of those laws and their influence upon us, and what part we have to act in relation to these matters. But if we had the Spirit of God, and walked in the light of revelation, and were guided by the principles of truth, and were in possession ourselves of the same Spirit by which the truths of God are communicated, then it would be plain and comprehensive to our understanding, and everything we try to accomplish would be easy, pleasant, comfortable and joyous, and we should all of us feel that we are the children of the living God, that we are basking, as it were, in the sunbeams of heaven, that God is our friend, that we are his friends and are ready to unite with him in the accomplishment of his Work under any and all circumstances whatever; and I frequently consider that it is in consequence of the ignorance and darkness and short-sightedness of the Saints of God, that we do not walk up more readily to enjoy our privileges and fulfil the various obligations that devolve on us to attain to.

Now, ask yourselves, when you have been living up to your privileges, and the Spirit of God has beamed upon your minds, and your souls have been enlightened with the candle of the Lord, with the intelligence of heaven, and you have walked according to the light of eternal truth, if in these moments you have not always felt ready to fulfil any obligations that were required of you, and whether you have not always performed your duties with pleasantness and satisfaction to yourselves. But when our minds are carried away with the things of this world, when we lose sight of the kingdom of God and its interests, its glory, the happiness and well-being of the human family, and the events that we are expecting to transpire on the earth, and the part that we are to take in them; when we lose sight of our various duties as fathers, mothers, husbands, wives and children, and get carried away with our own notions, ideas and selfishness, and we become involved in evil, it is then that is is difficult for us to comprehend the things of God. We say that we are the Saints of God, so we are. We have repented of our sins, we have been baptized in the name of Jesus Christ for the remission of sins, we have received the laying on of hands for the gift of the Holy Ghost: we have become a part and parcel of the Church and kingdom of God upon the earth. We have believed that we were forsaking the world and its devices, evils, corruptions, frauds and vanity; and we have possessed and do possess the principles of eternal life. We have believed and do believe that God has spoken, that angels have appeared and that God has opened a communication between the heavens and the earth. This is a part of our faith and creed. We believe that God is going to revolutionize the earth, to purge it from iniquity of every kind and to introduce righteousness of every kind, until the great millennium is fully introduced. We believe, moreover, that God, having commenced his Work, will continue to reveal and make manifest his will to his Priesthood, to his Church and kingdom on the earth, and that among this people there will be an embodiment of virtue, of truth, of holiness, of integrity, of fidelity, of wisdom and of the knowledge of God. We believe that there will be a temporal kingdom of God organized that

will be under the direction and auspices of the Lord of Hosts, and that in all our affairs, whether they relate to things temporal or things spiritual, as we have been in the habit of calling them, we shall be under the direction of the Lord, as the Scriptures say, "It shall come to pass that all the people shall be taught of the Lord." This is part and parcel of our creed. We believe that we shall rear splendid edifices, magnificent temples and beautiful cities that shall become the pride, praise and glory of the whole earth. We believe that this people will excel in literature, in science and the arts and in manufactures. In fact, there will be a concentration of wisdom, not only of the combined wisdom of the world as it now exists, but men will be inspired in regard to all these matters in a manner and to an extent that they never have been before, and we shall have eventually, when the Lord's purposes are carried out, the most magnificent buildings, the most pleasant and beautiful gardens, the richest and most costly clothing, and be the most healthy and the most intellectual people that will reside upon the earth. This is part and parcel of our faith; in fact, Zion will become the praise of the whole earth; and as the Queen of Sheba said anciently, touching the glory of Solomon, the half of it had not been told her, so it will be in regard to Israel in their dwelling places. In fact, if there is anything great, noble, dignified, exalted, anything pure, or holy, or virtuous, or lovely, anything that is calculated to exalt or ennoble the human mind, to dignify and elevate the people, it will be found among the people of the Saints of the Most High God. This is only a faint outline of some of our views in relation to these things, and hence we talk of returning to Jackson county to build the most magnificent temple that ever was formed on the earth and the most splendid city that was ever erected; yea, cities, if you please. The architectural designs of those splendid edifices, cities, walls, gardens, bowers, streets, &c., will be under the direction of the Lord, who will control and manage all these matters; and the people, from the President down, will all be under the guidance and direction of the Lord in all the pursuits of human life, until eventually they will be enabled to erect cities that will be fit to be caught up—that when Zion descends from above, Zion will also ascend from beneath, and be prepared to associate with those from above. The people will be so perfected and purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven. This is the idea, in brief, that we have entertained in relation to many of these things. If we could keep our eyes upon this a little while, and then look back to where we came from, examine our present position and see the depravity, ignorance and corruption that exists where we have come from and that yet exists among us, it is evident that some great revolution, some mighty change has got to transpire to revolutionize our minds, our feelings and judgment, our pursuits and action, and, in fact, to control and influence us throughout, before anything of this kind can take place, and hence it is when the light of heaven comes to reflect upon the human mind, when we can see ourselves as God sees us and comprehend ourselves as he comprehends us, and understand our position as he understands it, we should have different views of ourselves than we have when unenlightened by the Spirit. No

wonder that Joseph Smith should say that he felt himself shut up in a nutshell, there was no power of expansion, it was difficult for him to reveal and communicate the things of God, because there was no place to receive them. What he had to communicate was so much more comprehensive, enlightened and dignified than that which the people generally knew and comprehended, it was difficult for him to speak; he felt fettered and bound, so to speak, in every move he made, and so it is to the present time. Yet this being a fact and these being part of the things we expect to accomplish, there must be a beginning somewhere; and if the chips do fly once in a while when the hewer begins to hew, and if we do squirm once in a while it is not strange, because it is so difficult for the people to comprehend the things which are for their benefit. We have been brought up so ignorantly and our ideas and views are so contracted it is scarcely possible to receive the things of God as they exist in his bosom.

It is easy for us to talk about heaven, and about going to Jackson county, and about building up the kingdom of God, &c.; it is easy to sing about it and pray about it, but it is another thing to do it; and hence the difficulty the servants of God labor under all the day long is in consequence of the ignorance, weakness and infirmities of those they have to do with, and yet we are more enlightened in regard to these things than any other people and have made more progress; yet how far we come short. What does it necessarily resolve itself into? We are Saints of the Most High, and we actually, all of us, believe in those doctrines embraced in our creed. I question whether I could find a dozen here but what believes in these things I have spoken of. Who does it affect? The kingdom of God has to be built up, and a revolution must necessarily take place, not only here but throughout the world. We expect we are going to accomplish the things of which I have spoken, for they are a part and parcel of our religious faith. How shall we do it? Who will do it? Do we expect the folks in the States will do it, or do we expect the Government of England to establish the kingdom of God, or the people and nations of any other part of the world? I could not get five men in this congregation that would believe this. We suppose that the honest-in-heart from different nations will be gathered together for the accomplishment of these purposes, but we do not believe the other nations will do it. In fact, it is as much as a bargain to get them to believe some of the first principles of the doctrines of Christ; then, when they have made out to do that and have arrived here, it is a little more than a bargain to get them to believe other things as they are revealed, notwithstanding we all believe somebody has got to do this Work, that it has to be done somehow and somewhere. Then, if they won't do it in any other nation, who has to do it? We are the only people under the heavens that are making an attempt at it, and a blundering one it is, no doubt. The majority of this people really do feel in their hearts a strong desire to keep the commandment of God and help to establish his kingdom when they can comprehend correctly. How shall these things be accomplished? The nations of the world will not do it, for they are opposed to God and his kingdom. If ever the latter-day glory, which we have so often spoken of, sang of, prayed about, and about which the ancient Prophets have prophesied, is brought about, it will be done by this people, for there is not another people under the heavens that

will listen to it. Then it is a matter that attaches itself to every one of us, from the President down. We are bound to the Lord by a covenant to help to build up his kingdom upon the earth. How shall we do it? Shall we do it by every one of us having our own way? No; we had that where we came from as much as they would let us. We hear people say sometimes that things are not done here exactly as they are done in England and in the United States; of course they are not; we do not expect it—we do not look for it.

We are associated with the Church and kingdom of God, we are individual members of that Church and kingdom, and individually we are under responsibilities in that kingdom. Taking this view of the matter, have we joined this great interest and come to this country to build up ourselves, to seek our own will and pursue our own plans, and let our children grow up in the same way we have grown up, in the same ignorance and darkness, folly, weakness and imbecility, or shall we try to lead out in another path, seek the guidance and direction of the Most High God, lead out in the paths of righteousness ourselves, and let our wives and children follow our example and learn to be better and more intelligent and wise than we are. If it is only to live that we have embraced this Gospel, we could have lived somewhere else—if it is barely to exist, that we could have done in another place; but if it is to build up the kingdom of God upon the earth, then there is a great work devolving upon us to attend to individually and collectively, and that is whatever the Lord reveals to us. For instance, there are ordinances to attend to of what has been termed of a spiritual nature; we are required to build a Temple, this labor we have got to perform. It has always been a maxim with the Lord that "To obey is better than sacrifice, and to hearken than the fat o rams."

Here, then, is a Temple to be built, the foundation of which is laid, and considerable rock has been hauled for the walls, and large amounts of hewing done. This work must be consummated, and in doing that, we are learning to listen to the word of the Lord to us and becoming used to the harness. It is a nice thing to get our endowments, and there is something yet to be got which we have not yet received. The Scripture says, "First temporal and then spiritual," and the temporal things are mixed up with spiritual things; but before we are worthy of the one we must take hold of the other.

One plain matter of fact connected with that Temple is, somebody will have to go to quarrying rock, to breaking up rock, others have got to take Buck and Bright and hitch them on to a wagon, and feed and take care of the cattle, and drive them, and bring the rock safely, without breaking things, where it can be prepared for the wall. It does not show a man smart because he can break a wagon; for any fool can do that. It is generally fools that break wagons. And suppose you do not get everything you want while you are building this Temple. You would like to have better clothing and better food; do the best you can and let everybody do the same, and when you have done that thank God for it, and thank God that you have the privilege to help to build up a Temple unto the Most High. By and bye you will go nto that Temple, and when you have received your endowments in it and the spiritual blessings that you can get, you will learn more about b ilding another Temple, and then will come temporal things again. The Temple we are now building, in com-

parison, is no more than a little plaything, but in doing it we shall learn better how to perform temporal things and spiritual things.

Then the Saints have to be gathered; it is the Lord's work and it is our work. The Lord will influence his people to help him to gather his poor from the four quarters of the globe, and the Lord puts it into the hearts of his servants to call for five hundred teams to help in this work. This is the greatest honor that could be conferred on us—to build a Temple to the name of the Most High God, and your children after you will be proud that their fathers were engaged in such a work, in building a Temple wherein thousands can receive their endowments. The adverse circumstances in which this work was done will not be thought of. The young man takes his ox goad in his hand, and becomes a Missionary to redeem the poor from bondage and bring them here to participate with us in the blessings of Zion; he goes with his heart vibrating with the love of God, and he brings the poor Saints over the Plains, who look upon their temporal deliverers as saviors; in after time, when the kingdom of God has become powerful and mighty on the earth, as it will be, these young men will say with pride, "I participated in the labor of laying the foundation of this great Work, and my fathers and brothers all helped." I do not say that this people are not forward in doing these things; from what I have heard I believe they are. There is a general desire to turn out teams, and they are not backward in going themselves or in sending. I think this is much to the praise of the Saints of God in the mountains. There may be a few who will not aid in this Work; those who do will receive the blessing, and there are plenty who have the means and the disposition.

Then, here is a Tabernacle to be built; we want a building of this kind to convene the people, to protect the people from the wind, sun and rain while they are worshiping God. Then, the President is continually preaching to us to make good improvements, good buildings, good gardens, and make ourselves more comfortable, to elevate ourselves in the scale of existence, that our children after us may become more elevated also in their sentiments and ideas, and learn to comprehend their position in the land of Zion and magnify it. If we understand ourselves and our position, it ought to be with us, The kingdom of God first and ourselves afterwards. If we can learn to accomplish a little thing the Lord will probably tell us to do a greater, because we are prepared to do it. If we were to build a very nice house nobody would be troubled about it, or if we were to make a pretty garden and cultivate good taste; or if we could educate ourselves and our children in the arts and sciences and in everything that is calculated to extend our search after intelligence. In this manner we can do ourselves and children great good, and aid much in building up the Church and kingdom of God upon the earth. If we are the people of God, and he is trusting to us to accomplish these great purposes, we have got to do a little more than we have done, and we have got to be willing and obedient to the dictation of the Spirit of the Lord and his servants whom he has placed over us. If we do this, every labor we engage in will be joyous and pleasant to us, peace will reign in our bosoms and the peace of God will abide in our habitations, the Spirit of the Lord will brood over us, and we shall be full of joy and rejoicing all the day long, and so it will be to the end of the chapter. I know of no other way to accomplish all this Work only

to be taught of the Lord, and for that purpose he has organized his holy Priesthood. We all pray for President Young continually, that God would inspire his heart and the hearts of his counsel, that he may be able to lead Israel in the path they should go. Let us add another prayer to that, that the Lord our God would inspire our hearts to receive their teachings when they come through them from the Lord of Hosts; then all things will move on well and no power under the heavens will be enabled to injure the Saints, but they will go on increasing from strength to strength, until the kingdom of God shall be established and all nations bow to its scepter.

God bless you, in the name of Jesus: Amen.

PRACTICAL DUTIES OF THE SAINTS.—BLESSINGS RESULTING FROM THEIR PERFORMANCE.

Remarks by Elder EZRA T. BENSON, *made in the Bowery, Great Salt Lake City, April* 6, 1863.

REPORTED BY J. V. LONG.

I feel thankful for the opportunity of meeting in Conference, for I feel that thereby I may be posted and instructed in those principles that are necessary to qualify us in the building up of the kingdom. I need not say that we are a blessed people, for we all know it, and to some extent we realize it. At least I can say for one, or, in other words, I can speak for myself. So far as I am concerned, I can realize, and I fully believe more than ever since I joined the Church of Jesus Christ of Latter-day Saints, that God our Heavenly Father is with this people, and that his hand is over us to preserve us all the day long, and as Saints of the Most High we ought to be grateful to the Giver of all good for the many tokens of his beneficent care.

If we inquire after the welfare of the Latter-day Saints, we are told that all is peace and quietness. How did we come by these glorious principles of life and peace and joy in the Holy Ghost? Where did they emanate from? They came from God our Heavenly Father, by embracing the Gospel of Jesus Christ in faith and in sincerity. And our testimony to this effect has been felt from the rivers to the ends of the earth. And by carrying out these principles the Gospel has brought thousands into these valleys.

There is no necessity for the Work of the Lord to stop in its present condition and circumstances. Why so? Simply because the kingdom of God, as an organized body, is just like the introduction of the doctrine of plu-

rality of wives, it has got a first-rate good start, and I know that the Devil and all the emissaries from the infernal regions cannot stop it. The Devil don't like it, but he cannot help himself, for the Work of God will roll on as long as there is an opposing power upon the earth, and then it will continue to spread after every species of opposition is banished from the earth.

The Church of Jesus Christ of Latter-day Saints has been organized thirty-three years to-day, and according to the success and spread of the Gospel of the Son of God at the time when it was first presented to the human family, if we may judge comparatively, it will not take thirty-three years more to redeem Zion and to usher in that reign of righteousness and peace which we all anticipate and for which we all pray most devoutly.

In the days of Jesus there was just as much opposition as there is to-day; then the Work had but just commenced—it was in its infancy, and did not God our Heavenly Father bear off his kingdom then? He certainly maintained it till he saw that the Priesthood could no longer remain upon the earth. He did then and he bears it off to-day and will so continue until his kingdom triumphs and those who get under the wheel will be crushed to powder.

My testimony is, that this is the Work of God, that it emanated from the Father of light, and I know that it will roll forth and prosper until the kingdoms of this world become the kingdoms of our God and of his Christ. I know that God is able to make the wrath of man praise him just the same now as he was in the days of the Prophets of old. Who can frustrate the Work of God? It is written, "The wisdom of the wise shall perish and the understanding of the prudent shall be hid." It is verily so in this age and generation, for we see the Elders of Israel going forth without purse and without scrip, preaching by the power of God the peaceable things of the kingdom to those who sit in darkness and in the shadow of death, and they confound the gainsayer and put to silence the fault-finder. Then, when I see the wisdom that is displayed through the ministers of this Church, I ask myself the question, Are we doing our duty as Saints? Because if we are not, it is time we were waking up to a sense of our obligations to the Almighty and to his cause.

I am fully satisfied that we are the happiest people upon the face of the earth, and it has been brought about by our union and by our faith in God; but have we been doing the best we could to live our religion according to the best light and knowledge we have possessed? If we have, we have within us the satisfaction of having done our duty.

Now, the order is to call a number of Missionaries to go to the European nations, and we are selecting our young men, the sons of the Apostles and Elders of Israel, so as to give them an experience in preaching the words of life, and that they may feel their dependence upon God our Heavenly Father. These young men are going to gather the people home to Zion that they may enjoy the society of their brethren and friends here in the valleys of Ephraim, and participate in the blessings of that counsel that is so liberally imparted unto us by our leaders.

We have come here to build temples and tabernacles for the purpose of worshiping our God therein, and if we do not do these

things we shall fall short of accomplishing that great Work that is laid upon us to perform. Then, I say, let us build temples, let us gather up our teams and send for the poor and thereby accomplish the Work that God has set on foot in this our day. Notwithstanding we are weak creatures, yet we can do something in the rolling forth of the kingdom of God. I wish a great many times that I could do a great deal better than I do, but, at any rate, I can say that I am trying with all my soul to combat the powers of darkness, and I intend to out-general the common adversary of our souls. Supposing we are united as the heart of one man, then what have we to do with the world? A great many think that we want to fight the world, but I till you it is all nonsense, excepting so far as that spiritual warfare is concerned, in which we are all engaged more or less. Our enemies imgaine that we want to wage war with them, but they are greatly mistaken, for we are only at war with their corruption, meanness and degraded conduct. We are upward, and we have taken steps forward in the kingdom of God, advancing from one degree of light to another, and the world are mad about it, but we cannot help that, our business is to serve God and keep his commandments, and therefore we should endeavor to walk uprightly, remembering that the promise is, "I will not withhold any good thing from them that walk uprightly."

Do we expect to realize a fulness of these blessings to-day. No, but we expect to realize some of them—a little to-day and a little more tomorrow, and thus go on from step to step and from grace to grace until we find ourselves safely landed back in the presence of our Father in heaven. As regards preaching to this people and gathering up the poor from other lands, I can truly say that I have never seen a time in my experience when there was such a willing spirit in Israel as there is at the present time. I can truly say that we have raised the fifty-three teams this year just as easy as we did the thirty last year, and there is quite a difference between thirty and fifty-three. And I feel that this people will be more blessed in their fields, in their teams, in all their stock and in their labor of every kind than they were last year. Did we miss our teams last year? We might miss them from our sight, but the Lord so abundantly blessed us that we scarcely ever heard them mentioned: everything moved on harmoniously during the entire season. The Lord blessed the seed that we put into the ground; he watered the earth from the heavens, and the Saints of God felt amply rewarded for their labors to help to build up the kingdom of God.

Though many may have felt a little faint-hearted because of the war-cloud that has hung over us, but which has now burst without doing anybody any harm, yet I feel to say that if we go to war it will be in self-defence, but at present there is no danger of any serious trouble. We delight not in the shedding of blood, and my testimony before High Heaven, before this people and before the nations of the earth is, that we are for peace, and we intend to have it, if we have to fight for it. You know it may be possible that a man may have to fight for his religion. This may seem strange, but if a man has got wives, children, flocks, herds, and Priesthood and gifts from God, and would not fight for them, I would not give much for him. I say we will

fight like the angels of heaven, and we will call upon our Father in the heavens, upon Jesus Christ, upon the Prophets and upon the Spirits of just men that have perfected themselves in the Gospel of the Son of God, and then by their help we will win every time, and the Devil knows it. Is this boasting? No, not one particle; but if we do boast we boast in our God, and in those liberal principles which our Father has revealed unto us.

Brethren, let us attend to our duties, and let it ever be uppermost in our hearts to build up the kingdom of God. The promises have and are still being fulfilled. I have seen the wonder-working hand of the Almighty ever since I have been in this Church, and I have realized, to some extent, when preaching the Gospel, that the power of God has accompanied my words. The Lord has sustained his Work wherever the Elders have gone forth preaching the Gospel, and he will continue to do so; he will feed them and clothe them, and his Work will roll forth under the administration of these young men; the blessings of God will go with them. This is my testimony to you young men who are called upon to go on missions.

Jesus said to his disciples, "If I go away I will send you another Comforter, and when he is come he will reprove the world of sin and of righteousness and of judgment." This Spirit will go with these, our young brethren, and it will back up their words when they stand up and bear testimony to the truth. Then let us all try to keep this Spirit within us; let us also labor to build temples, tabernacles, and all necessary public buildings; let us labor to gather the poor and then the Lord will bless us in all things; prosperity and peace will attend our every effort to build up God's kingdom on the earth.

May God bless you, brethren and sisters, is my prayer, in the name of Jesus Christ: Amen.

DESTRUCTION OF BABYLON.—HOW THE SAINTS ARE TO BECOME SAVIORS OF THE WORLD.

Remarks by Elder ORSON HYDE, *made at the Bowery, Great Salt Lake City, April 7, 1863.*

REPORTED BY J. V. LONG.

Brethren and sisters, I feel thankful for this opportunity of speaking to you for a short time. I feel under obligation for this privilege of speaking a second time before an assembly like this, and I will try not to infringe upon the time of the brethren who have not yet spoken to you, but who I know are anxious to do so. To this end, I will endeavor to confine myself to matters that are directly before us and to present them as they appear to me.

I may refer to some things that are a little foreign to the texts we have had given to us, but I hope I shall not be tedious.

We discover that the nation and people from whom we have come are engaged to the utmost of their ability in waging war upon each other. In consequence of this, there is tax upon tax, or rather I should say one tax levied after another to pay the enormous cost of this fratricidal war. One draft after another is being made to bring into the field as many men as possible, the best and those that will be the most efficient to fight the battles of the nation. It is also perceivable, by reading the late dispatches, that there are apprehensions of a serious war with the Indians and a partial squinting at a foreign war with England and possibly with some other power. How this may be and how it may turn out, it is not necessary for me to predict, but as the life springs to these deliberations and to these transactions that are now going on, I refer you to the predictions and revelations given of the Lord through Joseph Smith. Brethren and sisters, the nation of them that afflicted Israel have now found a way to use all their muscular power, and have they not use for all their beef cattle, for all their horses and for all the mules and wagons that they can muster into service? The nation go to war for the purpose of saving themselves, for the purpose of protecting themselves in their nationality, and they intend to make the banner of the nation universal, swayed without let or hindrance. Well, now, the question is, How will these things result? What will be the result of them? They saw fit to decline the offer that Heaven made to them when it presented to them the sceptre of peace through the everlasting Gospel. The means used was by many considered to be too insignificant to bring down the high and lofty, to bring them to consider the diminutive things of Mormonism. No, the Gospel came under a name that was too insignificant and too degrading; but I have seen a something before now wrapped up in a very ordinary style that has presented a somewhat rough exterior, but inside the cover there has been contained true, genuine wealth, and when it became visible it astonished its beholders, and it is and will be so with "Mormonism." It was wrapped up by circumstances

in the beginning, and, in fact, it is still out of sight in the estimation of the world. It was wrapped up—in what shall I say? In swaddling clothes, arrayed in a very unseemly garb; but those that have unrolled it have discovered the valuable treasure, and some few of them can appreciate it, for they have learned that it is the gift of heaven, given to the earth, born upon the earth and cradled there. Much too low a region to secure the privilege of the society and consideration of the great and noble. Those few that have looked to the healing balm, to the merits of the thing itself, instead of to the misrepresentation of its enemies, have not only been healed, but healed and saved by it, and some of them are now basking in heavenly realms of light; for despite of all the disadvantageous circumstances by which they were surrounded in this life, there were a host of friends ready to hail them in that blessed world, where they are beyond the reach of mortal foe and all the powers of darkness.

The nation of which I was speaking is employing all these means to which I alluded with a view to safety; but the question is, whether infinite wisdom and the economy of God will not cause these means to prove their ruin and to produce ends and results the very opposite to what they anticipate. My opinion is, that the results will show that the wisdom of the wise shall perish and the understanding of the prudent be hid. Now, if the nation employ all these means to make their own breastworks and bulwarks, secure themselves against an outward enemy and against a day of famine, they would do well. In their own estimation and feeling they are displaying superlative wisdom, but in the estimation of the Almighty they are destroying all their vitality and power. [If this be the design as a chastisement from the Almighty for the transgressions of the people, then they will weaken and waste away each other until retributive justice is satisfied. While they will make such efforts and exertions for their kingdom and government, which is but one of time, what should we do and what exertions should we make to build up a kingdom in which there is life, exaltation and glory for evermore? Should we not labor to clear away and to demolish the great Babylon of corruption that has afflicted the human race with increasing strength from the fall of man? This great fabric will be destroyed in this generation. And I ask, How much exertion should we make towards building up the kingdom of God, which is destined to fill the whole earth?]

I can tell you that this nation is going to be furnished with all the business they can attend to, and I expect when they have issued their last dollar in specie they will then issue their scrip by tens and by hundreds of millions. While this is going on, we shall have all the business that we can attend to, and we shall see more than ever the necessity of faithfulness and fidelity to the kingdom of God.

We have heard some good remarks about this Tabernacle; we have also had some good instruction relative to the building of the Temple, the emigration of the poor, the sending out of missionaries to preach the Gospel of life to the nations, and to this end we have been called upon to provide a fund for their assistance, and also for the assistance of their families during their absence from home, that is, such of them as have families who will be dependent upon the fund. This is an important call, and one that should be attended to as far as we have the means to comply with the requisition. Not only has this

matter been laid before us, but we must remember George A.'s sermon, in which he was so emphatic in regard to raising hemp and making ourselves hemp coats to prevent our being placed in as bad, if not a worse condition than our natives are at the present time in these mountains.

With all these matters before us, it really seems as if there would be plenty of business for us all, that is, if we are attentive to the requirements of the Priesthood. Let me say further, that if we task our energies to the utmost of our capacity, there will then be no troubles from without. It does seem that every nerve has got to be stretched and every possible means within our power used for the building up of the kingdom of God. We shall be required to employ ourselves indefatigably for the promotion of truth, for the strengthening of the stakes of Zion; and then if there be no more strength remaining for us to defend ourselves against the pitiless foe, then, I say, if all our means, ability and powers are exerted to build up the kingdom which the Almighty has established, he will say, "Let them alone, they have enough to bear; their sacrifices and labors are accepted." If we do not do this and neglect to comply with the requirements made of us, perhaps the surplus strength which we possess may be called into requisition by an enemy from without. This is an item worth remembering by all Saints.

Now, here is a Tabernacle to be built, and what argument shall I need to urge in its favor. Here are to-day I do not know how many thousands of people exposed to the wind and dust under this Bowery, and at this early season of the year we are very liable to have rain or snow. Not only so, but the winter, although only just passed, may be said to be again approaching, and in that season of the year we have representatives coming from all parts of the Territory to legislate for the good of the community, and to have their feelings cemented together by the power of the Holy Spirit, to be instructed themselves in the important duties of their callings, then to return to their several and respective localities and labor to edify the Saints and to keep them posted up with regard to the things required of them.

It is important that we have a comfortable place to meet in, and I hope the brethren will bear in mind the necessity there is for having this building erected. Now, here with us there is everything to be considered that is requisite to make life comfortable; and while upon this point let me ask you one thing, or, in other words, present a figure to you. I will suppose that we are standing by a large dock, and while there we see a ship out at sea, and she has sprung a-leak, and the pumps are playing to endeavor to keep her afloat, but she is going down, and there are lots of women and children, and they are crying out, "For Heaven's sake, save us, we are going down." Now, if those on shore would not fly to the rescue, but would allow that ship, with her passengers and crew, to go down, their cries unheard, what would all the world say of such inhumanity? They would say, "You are a set of unfeeling wretches." Well, now, on the other hand, supposing that we should employ every means in our power and get all the help we could, and thereby save those unfortunate creatures and bring them safely to shore, what would they say? Why, they would say, "You have done well, you have done nobly in rescuing falling and sinking humanity and bringing them to land." What is that sinking ship of which I figuratively speak? Why, it is old Babylon, and she is fast sinking through the

leak, and the parties interested may rig all the pumps and employ all the hands they can to work them, but she is sinking, sinking; and who are those that are crying for deliverance, who are chained by afflictions, bound by poverty and confined to the sinking ship, and whose cries are ascending up to God for their deliverance? Well, it says in the old Prophets, "There shall be saviors come up upon Mount Zion;" and if this be so, we have to save the world, for we have the character and reputation of professing to be those saviors spoken of.

Babylon the Great is that ship of distress of which I have been speaking, and many of the passengers thereon are crying, "For God' sake, deliver us." And if we can supply the place of boats with wagons and teams, the passengers can be brought home in security. Then, instead of applying the oar, let the teamsters be in readiness with the necessary fitout; let the wagons be in order, and, to the best of our ability, let us supply those who are going on this mission with the necessary comforts of life. If we cannot do this as well as we would, let us do the best we can. Our business is to build up the kingdom of God, and we should each do what we can for its accomplishment. I have been on board of ships a great deal, and probably I feel the weight of this figure more than those who have not had this experience.

I will suppose an individual case; for instance, here is a man, his wife and three children on board a vessel that has sprung a leak. This man has a good deal of money and other property on board, and he discovers that the vessel is fast letting in water, and the man says, "O, my wife; O, my children: my wife and children and my money will all go down together;" with such a family, under such circumstances, such an ordeal is terrible. Now, in such a case as this, a man loses all that he has got; his money, his wife, his children and his all.

Now, we will try this case on the other hand. Supposing the ship to be in a dangerous condition, and the man, with thought as quick as lightning, says, "Money, take care of thyself; wife and children, let us do the best we can to save ourselves." With this he pulls off his coat and stuffs it into the hole where the leakage is, and by this and other means does all he can to stop the ship from sinking. By taking this course he manifests an independence of character, a fortitude and a determination to live, and thereby saves the ship and many of its passengers. The ship is hauled into port, and the man says, "I have lost all, but I have saved all."

In regard to building up and embellishing the kingdom of God and preparing the way for the coming of the Son of Man, let me ask is there anything we will not be willing to sacrifice for its accomplishment? I believe not, for those that make the sacrifice will be crowned with laurels of honor, they will be sanctified among the angels, and be pointed at as the ones that have held out the hand of deliverance to the poor and oppressed Saints. But says one, "I withheld my cattle and my means when called upon; they dwindled, they pined away, others were stolen, and thus I lost them all. I wish I had them now; I wish I could have done something that would have been spoken of as honorable by the sanctified ones; but now, poor, penurious, wretched soul that I am, I have wasted my substance; I have wasted it and lavished it upon the pleasures of life, and, alas! I have no inheritance in the kingdom of God"

Brethren and sisters, let us build a Temple, let us build the Tabernacle, and then we shall feel as comfortable as I anticipated we

should when I heard George A. speaking of it.

I feel thankful for the privilege and honor of standing before you. I know that our religion is true; I know that it came from heaven, and I know that in these days it is as it was spoken by the Prophets of old, "Touch not mine anointed, neither do my Prophets any harm." Why not? it may be asked. Simply because they will have the management of your affairs by and bye, and they will bring the blush upon your face, should any of you interfere with them now. Be wise, therefore, and be instructed, ye judges of the earth; "Kiss the Son, lest he be angry with thee and thou perish on the way."

I would merely add that we have the mouth-piece of the Almighty with us, and it speaks to the nations and to the people of the whole world. Go where you will to find the word of God, circumscribe the universe, and where will you find a man that can stand up and say, "Thus saith the Lord God Almighty?" You may search the world over, and you will not find one; but here are men having responsibility pertaining to the kingdom of God. In the world you may find men of eloquence, strength and refinement; but can you find that peculiar leaven of righteousness that is here? No, gentlemen; corruption stalks abroad in the land, and the tempter stands forth presenting to the unwary all the allurements which lead to the abominations of Great Babylon. Could I speak with the voice of an angel, I would say that God has spoken from the heavens through his servants in the last days, and that here is the mouthpiece of the Most High, ready to instruct, to correct and to impart the principles of eternal life to every inquiring soul. Inquire, then, for it is not too late yet; to obey is life everlasting; in this Church is peace and happiness, and out of it misery and woe.

God bless the Saints for ever, and God bless all that bless them and all that feel to sustain the servants of the living God. Let the blessings of everlasting peace be with them, which is my prayer in the name of Jesus: Amen.

BUILDING THE TEMPLE.—GENERAL DUTIES OF THE SAINTS.

Remarks by Elder CHARLES C. RICH, *made in the Bowery, Great Salt Lake City, April* 7, 1863.

REPORTED BY J. V. LONG.

I can say truly that I have been very much interested in the remarks made by the brethren who have addressed us during this Conference, thus far, for the speakers have all treated upon subjects that are calculated to interest us as a people. All people that I have been acquainted with interest themselves in something, and so it is with us, we interest ourselves in such subjects as are most congenial to our feelings and dispositions, and the subjects that have been brought up before us for our consideration are subjects that we cannot pass by with indifference and do ourselves justice. If we look at these improvements that are before us in a point of light that would be selfish, as the world generally do, and think that we will benefit others more than we do ourselves, and that we must have an eye single to the almighty dollar and work for own glory, we shall make ourselves the most miserable beings upon this earth, and we shall have nobody to blame but our own dear selves But if we do that which is pointed out for us to do, having an eye single to the welfare and advancement of the kingdom of God upon the earth, we shall all the time be doing that which is and will hereafter be for our best good in this life and in that which is to come.

If we desire to obtain the blessings of the Almighty in a Temple prepared for that purpose; if we esteem these blessings to be of any importance, and if we do not feel to do without them, what should be our policy and course in such a matter? Why, I should say, let us build the Temple, in which we may receive our blessings from the Almighty. We have no interest with other people; we have a separate community, and our interests are our own; then let us build the Temple.

What shall I say in regard to the Tabernacle? We can see at once that we can enjoy the comforts of a new Tabernacle; we need the blessings of such a house at the present time. If we put it off, when will it be built? When that house is built we can then enjoy the benefits and blessings which it will afford The same principle may be applied to everything we take in hand and with which we have to do, whether it be to build a Temple, a Tabernacle, to send teams to the frontiers to gather the poor, or to do any other work that is required of us. Nothing that is required will be performed until we go to work and do something ourselves. We have no other people to lean upon, and, therefore, it remains for us to go to work and perform well our part.

In one respect we are highly favored; that is, we can have pointed

out to us the work that should be performed and that will be acceptable in the sight of our heavenly Father. All the works that he requires us to perform are for our benefit and salvation. Then, seeing that this is the case, cannot we perform cheerfully that which is laid upon us? I think we should take courage and do all we do with a cheerful heart. The Work in which we are engaged is to prepare us and to exalt us to enjoy the blessings that are promised to the righteous in this world and in that which is to come.

This is the view that I take of these matters, and I believe that it is the view generally entertained by all good brethren and sisters. Then let us go on cheerfully and harmoniously, remembering that we are free to do good, but that when one party moves in one way and another in a different one, that produces division.

We are a people that profess to be the people of God; and, if we are, we cannot be divided, for his people are always one, and if we are one, of course we will act upon the principle of oneness, and in all things do as we are directed, working for that which will be for our best good both for the present time and for the future. I know very well that there are a great many people who speculate in regard to the future and calculate what is to take place; but, so far as we are concerned, it should satisfy us to understand the duties of the present. We cannot reasonably, without assuming new responsibilities, know the truth any faster than we are ready to believe and willing to perfrom it. If we knew and understood the labors required of us to-day, that is sufficient for us to know; then, if we are ready and willing on our part to perform, that is all that is requisite and all that will be required. Then, I will say to one and all, let us be awake to our own interests and welfare, and ever be ready to perform the work that is necessary to be done for the building up of the kingdom of God, and we shall never be sorry for having taken the industrious part, but if we have any fault to find, it will be for not having done more in the work of righteousness. In order that we may have no regret of this kind, let us be awake to the labors and duties of to-day. I know very well that there are some people that never get it into their minds, they do not seem to comprehend that they can perform as much as they really can. When we look at the history of men in ages that are past and gone, we can see that there were men called at many times to perform important works that had but little ability; but we also see that if they put that little ability into exercise and labored as faithfully as they could, they were enabled to bring about much righteousness. We want the same feeling and influence with us, then we can perform the works that are required of us, and do what we do cheerfully and with a good heart and in that manner which will be acceptable in the sight of High Heaven, and in this way we shall prosper in all our laudable undertakings, and we shall receive the blessing of our heavenly Father and the approbation of all good men.

From the time this Church and kingdom was established upon the earth to the present day, we have never been at a loss to know what to do; but we have, at all times and under all circumstances, had the path of duty made plain unto us and our individual line of duty marked out unto us; and whenever we have taken the counsel given, we have been prospered and made happy, while those that have taken a contrary course have met with disappointment and been thereby rendered very unhappy. We are all probationers,

passing through a state of trial; but still there is a labor that we can perform in this probationary existence that will aid in the rolling forth and building up of the kingdom of God, and we can thereby obtain the blessings that pertain to that kingdom.

We are all looking forward to a time when we shall receive in that Temple that is to be built, but which we do not expect to see finished for a short time to come, all the blessings of endowments and Priesthood that have been promised unto the faithful. We are called upon to engage in this all-important work; and while we are laboring at this, let us consider well the endowments that we have so much need of between this and the time the Temple of our God is finished and made ready for the additional outpouring of the Spirit of the Most High. If we do not gain experience and obtain the necessary endowments as we pass along, we shall find ourselves very poorly prepared for the great and glorious endowments that are to be received in that Temple. If we do not prepare ourselves, those endowments, if we are permitted to receive them at all, will be no better for us than the endowments given to some men in Nauvoo—that is, they will prove a curse instead of a blessing.

For one, I feel to rejoice in the blessings of peace that we enjoy and in the union and fellowship of the Holy Spirit which prevails in the midst of this people, and I know that these good fruits which are amongst us grow out of those glorious principles we have embraced. We are united in the truth, and it is by the truth that we are kept together and that this oneness is made to abide with us continually; and it is this truth and the Spirit thereof that leads us in the right direction. By this Spirit we are led in the way of peace, of salvation and of happiness, while principles that are adopted by the world do not bring with them salvation.

I have noticed in my experience with this people that the principles of our faith, revealed through the Prophet Joseph, produce joy and peace such as the world cannot give, for our principles bring with them present salvation, and all the principles of the Gospel that have been and that are to be revealed do and will continue to bring a present salvation.

This is the way to be saved, and if we continue to act upon this principle all the time we shall obtain salvation in this world and in that which is to come. It makes very little difference to the faithful Saint whether he be called to labor in this world or in the world of spirits, so that he embrace and live by those principles that will bring a present deliverance from bondage and sin and produce within our own bosoms peace and happiness.

We are blessed with the power to know the right way, for we have around us and in our midst those men that can point out to us the course to be pursued in order to secure life and light, and to obtain the blessings promised by the practice of the truth. We wish to be freed from the error and from the evils of the world, in order that we may be happy in this life and prepare ourselves for glory and exaltation in the life which is to come.

There is one thing that is positive and certain, and that is, that it will require some labor and exertion on our part in order to secure the great blessings that pertain to the kingdom of our God. We must, therefore, reflect and apply our minds and our energies to the acquirement of knowledge, or we shall not receive the promised treasures. I repeat, we must apply our minds to the principles of life if we ever expect to obtain their benefits and blessings.

I have often thought that there were a great many people who thought too much of other matters; their minds seem to be upon gold and silver and worldly riches, instead of devoting their time to the obtaining of that eternal store of knowledge which is necessary for every man and woman to enjoy who are preparing for the society of the sanctified. The principles of life that we are being taught are better than the gold that can be found in the mines, for they will teach us the way of salvation, and by observing them we shall be made to partake of the benefits and blessings that flow from them.

If our minds are led to look at matters in this light, our thoughts and feelings will be to obtain the richest treasure there is within our reach, and when we obtain that treasure it will be the means of doing away with the evil that is in the world. If there was no evil amongst mankind there would be no corruption to encounter; therefore, let us practice the principles of truth and thereby do away with the influence and power of evil. Let us learn and thoroughly digest the principles of truth, and then we shall be blessed with all those choice and desirable blessings which flow from obedience to the pure and holy principles we practice.

Now, that each one of us who profess to be Saints may be ready to do these things in faith and full assurance of having a part in the first resurrection, is my prayer, in the name of Jesus: Amen.

BUILDING THE TEMPLE.—ENDOWMENTS.—COUNSEL TO MISSIONARIES, ETC.

Remarks by President HEBER C. KIMBALL, *made in the Bowery, Great Salt Lake City, April 6, 1863.*

REPORTED BY J. V. LONG.

Brethren and sisters, I perceive that the wind is blowing so very strong that it will be very difficult for the loudest speakers to make you all hear, and, therefore, I shall have to depend upon the stillness of the congregation. Then, again, I must have faith and we must all have faith together, and, therefore, let that faith come up before the Lord our God as the faith of one man, and if that faith is concentrated we shall obtain what we desire. Jesus says, "Ask what ye will and it shall be given unto you." My prayer is that the winds may cease for a little while that I may be able to speak so that you can all hear.

I remember, when I was crossing the ocean in company with President Young, it seemed as if all creation had combined to bring together the most boisterous elements, for the wind blew most furiously and brother

Parley actually thought the ship was going down before we got out of the Irish Channel. The wind drove us away from our proper course towards the north of Ireland, and we were really afraid that the bulwarks would be blown and beaten off.

Brother Wells has been laying before you, in much plainness (and you know I delight in plainness,) the practical items of business which are necessary to be attended to. When a man speaks plainly of his views and sentiments and the items of business that he has to lay before this people, it pleases me. Brother Wells is the Superintendent of Public Works, and I can truly say that what he has laid before the congregation is true. I see these things of which he has been speaking; I understand them, and am sorry a great many times because of the things I see and hear. I am aware that a great many of this people do not realize their responsibilities; many of them do not seem to know that they have anything to do, any further than to take care of themselves, and in many instances that is done very poorly. The people are too careless, and, consequently, never think that there is anything for them to do; but it is just as much the duty of each one of you, whether Elders or members, to put forth your hands, to use your means and your influence for the building up of the kingdom of God, as it is mine or President Young's, or any other member there is in the Church.

In your prayers, you say, "O God the Eternal Father, bless President Young, bless his counsellors and the Twelve Apostles; give them power to bear off this kingdom in triumph over all its enemies." This is the nature, if not the precise form of the prayers that most of you offer up to our Heavenly Father. But, notwithstanding this, there are those who act as if they thought the First Presidency could do all the work and bear all the responsibility; but this is not the fact, for we can all do something towards the accomplishment of so great a work. How far can the Presidency of this Church bear off this kingdom? Why, they can only do that which devolves upon them; they can only do their share the same as any other persons.

If you will reflect for a moment, brethren and sisters, you will see it is one of the easiest things in the world for us to build that Temple. Here are the men who understand quarrying and cutting the rock, and laying them up; then, what do we want else? Why, says one, we want the means; what will the Temple cost? Never mind what the entire cost will be; what is required of us now, is to lay up the walls, and we can do this by our own labor. Men are wanted to go and quarry the rock; others to haul it to the Temple block; then others to cut the stone according to order; then it is the duty of others to raise the grain, the beef, the pork, to make the clothing, and, in fact, supply everything that is necessary to sustain those men that are called to work upon the Temple.

I have sometimes taken the liberty of speaking about men that work on the Public Works, and I have said that they did not earn more than about one-half of what was paid to them. They say, in reply, if we do not do right, why not call us up before the Bishops of our Wards? We have known and now know men that have been grumbling ever since they were upon the Public Works, and with them there never is anything right, and it would be but little use to bring such men before their Bishops. We have a Presiding Bishop, and President Young and myself are his Counsellors, and in due time he will deal with such men as I

am speaking of. It is not right for a man to neglect his duty, whether that duty consists in mechanical work or common labor, for it is the business of every man and woman to do all they can to advance this great Work. It is for the advantage of the people individually as well as collectively. Then let us go to work and build up this kingdom to the utmost of our ability; let us build a Temple wherein to receive our further blessings.

There are but few here who received the endowment that was given in the Temple at Kirtland; many of those who did receive it are dead, quite a number are turned away, for the apostacy was very great in those days considering the number of the people, hence there are but few now with us who partook of that endowment. There are still other endowments that were given to a very few in Nauvoo, and which we do not give here at present, but which will be given to the faithful when that Temple is finished, if not before.

How do you think we went to work when we were building the Temple in Kirtland? I could enter into the particulars, but let it suffice for me to say that the Lord gave a revelation, calling upon all the strength of his house to go up to Missouri to redeem Zion and reinstate our brethren upon their own lands. To use a plain expression, we raked the United States from one end to the other wherever there was a man that belonged to the Church, and we gathered up all the strength of the Lord's house, and every one of us went, except perhaps a dozen old gentlemen who were not able to travel, and there were a few went up that were over sixty, and I do not know but a few that were over seventy. [President B. Young: I think there was one or two of the brethren seventy years of age.] While we were absent on that Mission, the sisters went to work and made stockings, pantaloons and jackets, and when we came back they put in those various articles of clothing for the benefit of the men that went to work on the Temple, and this was a universal thing with the sisters. Now, what have you done that you should be released from care and from putting forth your dollars, your pairs of socks, your shirts, or any other kinds of wearing apparel or bedding that are required for those men who are called to work upon the Temple? Are you excused from these things, ladies and gentlemen? No, you are not; we went forth and did our duty, both male and female, and the same is required of you.

We went and performed that journey, travelled two thousand miles in a little over three months. We walked forty miles per day when we were not hindered, we walked the entire journey there and back. Such as were designated by the Lord were permitted to return home to their families, but the single men were told by the Prophet to go and preach the Gospel in the country round about. When we arrived in Kirtland, Joseph said, "Come, brethren, let us go into the stone-quarry and work for the Lord." And the Prophet went himself, in his tow frock and tow breeches, and worked at quarrying stone like the rest of us. Then, every Saturday we brought out every team to draw stone to the Temple, and so we continued until that house was finished; and our wives were all the time knitting, spinning and sewing, and, in fact, I may say doing all kinds of work; they were just as busy as any of us, and I say that those women have borne the heat and burden of those early and trying days and God will bless them for evermore. And besides all this, they have stepped forward and done the works of Sarah, and the first men of this Church have done the works of

Abraham, and they will inherit the earth with them when it is redeemed and cleansed from sin. I feel to bless all such men and women, and pray my Heavenly Father to bless them in all things that will be for their good and for the honor and glory of his holy name.

I feel that the Spirit of the Lord is here and that we shall have a good Conference and a happy and joyous time together.

Brethren, do not forget to come on with your teams to haul the rock for the Temple as well as your teams to gather the poor.

Then, in regard to this new Tabernacle that we contemplate building, if you will take hold with us we design that you shall have the privilege of meeting in it next winter. According to the plan which is already designed, it will be larger than this concern which is polled over our heads here, and when completed it will have the advantage of both comfort and convenience for a large congregation, neither of which are afforded by this Bowery in stormy weather. Then let us step forward and do our duty as men of God. And if a sister says, "Can I do anything to help to roll on the Work of God," I say, yes you can assist if you choose; you can pull off your jewels, take your ornaments out of your hair, your earrings; you can knit some stockings and get some cotton and make some shirts or anything of the kind. Will such works as these advance the kingdom? Yes, they will help considerably. To another sister who asks if she can assist in the good work, I will say, yes, take some of the children of those that labor on the Temple and teach them how to read and write and how to sew. Then let another sister say, "I will wash for the men on the Temple."

I make these remarks to rouse up your minds in relation to the Temple. Have you not had your endowments, sisters, and been sealed to your husbands? Yes, many of you have, and now let me ask if there is anything more than what you have received, any further ordinances to be received? Yes, lots of them. There were but a hundred and thirty who received a part in advance of the ordinances of endowment that were revealed by the Prophet Joseph. Bless you, it will be one endowment after another till we pass through the vail into the other world, and until we have passed all the ordeals requisite to prepare us to enter into celestial glory and exaltation.

If the Lord should come to visit his people, where has he got a place to stay and rest himself while he communicates his will to his sons and daughters? That man that has engaged and is working for the accomplishment of such a great design as this is, to prepare a place that will be fit and suitable for the Almighty to dwell in for a short time when he comes to visit his servants, ought to feel highly honored and favored of the Almighty.

When remarking upon the building of the Temple, brother Wells said they who had worked upon the Temple had received their pay, and I can say more than this, I know of quite a number that are in debt and they are the ones, generally, that find so much fault. The brethren should think of these things, and for the future strive to be Saints in very deed. Let us all honor our calling, keep sacred and holy our covenants before the Lord.

To refer again to what I know, what I have seen and experienced in my travels and my associations with the Prophet of the living God, I will remark that you have here with you a few of us that have travelled with him from the beginning, and we know his trials and sufferings, and we

know that the greatest torment he had and the greatest mental suffering was because this people would not live up to their privileges. There were many things he desired to reveal that we have not learned yet, but he could not do it. He said sometimes that he felt pressed upon and as though he were pent up in an acorn shell, and all because the people did not and would not prepare themselves to receive the rich treasures of wisdom and knowledge that he had to impart. He could have revealed a great many things to us if we had been ready; but he said there were many things that we could not receive because we lacked that diligence and faithfulness that were necessary to entitle us to those choice things of the kingdom. He revealed the doctrine of celestial marriage, and the abuse of this holy principle caused many to stumble and fall away from the Church of the living God, but that was their own fault and they have nobody else to blame.

Now, I will turn my remarks to the brethren whose names will be called to go on missions. We want them to get ready as quick as possible, and to go direct to their missions as fast as the teams, railroad cars and steamships will take them, so that they can do some good. And we want brethren who remain here to hand over your "greenbacks" to help the Missionary Fund, and we have no objection to taking those merchants' "shinplasters," I suppose they are worth fifty cents on the dollar, and we will also take your gold and silver if we can get any. I do not want of your money, but the Missionaries do and the families of those that are already on missions need help from that fund, and we want to clothe them decently and make them feel happy during the absence of their husbands and fathers. We are going to call upon young men that have no families this time, and we want them to go and preach by the power of God. We want them to learn to be men, to put away their boyish actions and trust in the living God whom we serve. They will not do this while they stay here to that extent that they will if we send them abroad. We want to send them out into the world among strangers—to place them, as it were, in the midst of a strange ocean where there is no bottom, and you all know there is little danger of a ship that is out at sea when it gets beyond the rocks, but when in the channels and near to the shore there is great danger, and so it is with our sons; and, therefore, in order to depend upon the Lord and upon the guidance of his Spirit, we send them into the world to preach the Gospel. Is it not better for your sons to be placed in circumstances where they will have to call upon the Almighty, than it is to allow them to remain here where they are under the droppings of the sanctuary and are continually receiving the counsel of their earthly fathers? You could not confer a greater blessing upon them than to send them into the vineyard of the Lord. It would delight my soul to see my sons and the sons of my brethren following in the footsteps of their fathers. I will also say that it is the greatest blessing that can be conferred upon the mothers in Israel to have their daughters connected to men of this kind. Such mothers will bring forth sons and daughters that will be a crown of glory to their parents for ever. Some of you would ask, "Would you go, brother Heber?" Just try it. Remember, I have been there twenty-six years ago, and then I went again a second time, and I can truly say that those were the happiest days of my life.

Here are hundreds in this Territory who have seen me in England as happy as an angel, preaching and baptizing for the remission of sins all those who believed and repented before God, and they saw me laying hands on the people for the reception of the Holy Ghost, and every good man will bear me witness that the Spirit of the Lord was with me. Let me say to those young men and to all Israel, live so as to respect yourselves just as your leaders have done, and then you are just as sure of salvation as we are that we are here to-day.

My remarks upon this subject are intended for the Elders. Brethren, do not yield to temptation, but live pure and holy before the Lord. Now, all the Elders who are in favor of carrying out the counsel that is given, let them say yes. (Loud response of "Yes.")

We want to feed the wives and children of those that are gone on missions, as well as to assist those that are now going. We want pork, beef, eggs and butter and all kinds of clothing, and do not forget to bring on your wood and everything that is necessary to make families comfortable. Now, do you not see, by complying with this instruction, you are helping to preach the Gospel as well as those that go abroad for that express purpose? And how blessed are the women that step forth to help to build the Temple of our God! I can see women in this congregation to-day that would have sold all they had to help to build the Temple in Kirtland, and for this they are and will be blest, for the Lord loves a willing heart and an obedient spirit.

Brethren and sisters, do you know this to be the Church of Jesus Christ? Do you know this positively for yourselves? If you do, remember your duties, be faithful before God and your brethren, and prosperity and peace will attend you.

We want the families of those who are on missions to be supplied with the necessaries and comforts of life, and we do not want the Elders to beg from the poor that are scattered among the nations. We who first went did not have this done for us, but the circumstances are different now. We went to preach without purse or scrip, and there were men around who were ever ready to strip our families of what little they did possess; some of them are now dead. We went forth almost sick unto death to preach the Gospel, and when we called on the brethren in Kirtland they would not give us a cent, because we were sick and looked pale and they said it was because the curse of God was upon us. They will have to reap the reward of that some day, while those who were kind to us will be rewarded of the Lord and be blessed with an exaltation in the kingdom of our God if they continue faithful. It was designed once in Nauvoo to raise a subscription for us, but Joseph said, "You shall not have a cent of it; you must go and make your own way;" but now the time is come when the Gospel is to be preached to all nations, and that, too, more quickly than it has ever been before, and it is the word of the Lord that we shall sustain the ministry at home.

We went and preached the Gospel in London—that is, President Young and myself; we established the Work there, and we never asked the people for a penny. We paid off debts amounting to some two hundred pounds and we emigrated hundreds of people out of our own funds, circulating the Book of Mormon among the people and did many other things that were necessary for the advancement of the kingdom of God.

We travelled with the Prophet

Joseph when we were poor and penniless many times, and when we were sick, and we wept like children; but we called upon our Father and our God to strengthen us, and he did so by the power of his Spirit. Some men laid down and died on the way, and brother Taylor almost died once or twice in the ordeals through which he had to pass. I might also refer to the trials consequent upon the introduction of the doctrine of plurality of wives, but the time is about expired, and, therefore, I will defer it till some other time. When we have passed through trials and privations of this life, we shall be exalted to enjoy that happiness which is promised to the people of God; and when that time comes many of you that have had such easy times will be sorry that you have not passed through more.

Brethren, I want to tell you that my blessing and the blessing of the God of Israel are upon this land, and these blessings shall continue unto this people for ever. This land shall prove a blessing unto them but a curse unto the wicked, and the evil-doers shall not have pleasure here at all but the curse of God shall be upon them. And I will further say, in regard to the man that was sent here to rule over us, let the curse of God be upon him from this day forth and for ever, unless he repents.]

Now, brethren, be prepared when the call is made to hand over your money, your shoes and whatever is called for that will be useful to put into the hands of those women and children whose husbands and fathers are preaching the Gospel to a dark and benighted world. Let us subscribe and put into this fund all that is necessary and we shall all be blessed together.

I feel to bless all Israel, wherever they may be in the remotest parts of the earth, and I say, let us continue to increase in everything that is good and heavenly from this time henceforth and for ever. This is my prayer, in the name of Jesus: Amen.

HOW AND BY WHOM ZION IS TO BE BUILT.—SANCTIFICATION.—GENERAL DUTIES OF THE SAINTS.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, May 24, 1863.*

REPORTED BY G. D. WATT.

I am thankful for the privilege of meeting with you here this morning, and I pray that we may all be able to properly appreciate the blessings we enjoy in the many opportunities we have of worshiping the Lord our God in peace and quietude.

Two weeks ago this day, we met with the people in the city of St. George, situated in what is called "Mormon Dixie." Our congregations there were nearly as large as the congregations that commonly meet in this Tabernacle. We met a great many familiar faces, and for a moment we could have almost imagined ourselves in Great Salt Lake City.

Our southern journey has been one of great satisfaction to me, more so, I think, than any journey I have formerly taken to visit the Saints in this Territory.

Until this year brother Kimball has not been further south with me than Harmony. He could not refrain from speaking in fervent terms of the good spirit that was manifested through the thousands of cheerful countenances that were uplifted in the settlements to greet us as we passed along. This, and numerous other indications and manifestations in their cordial greetings, bespeak a great improvement in the moral and physical condition of the people. We cannot be deceived in coming to this conclusion, for whoever enjoys the light of truth and has so lived as to increase the Spirit of truth within himself can testify to the workings of that Spirit upon the hearts, the understanding and works of the Saints generally. I speak for myself; I am sensible of the increase of the knowledge and Spirit of God within myself. This being the case with myself, I can easily realize the increase of the same Spirit in my brethren. This is a matter of great joy and rejoicing to me and my brethren. I do not think that brother Kimball attended one meeting where he did not express his thankfulness because of the improvement visible among the Latter-day Saints.

It would take some time to give you a detailed account of our journey. The *Deseret News* correspondent has, through that paper, given you a pretty fair account of our travels, and what of interest has not already been laid before the public will appear in due time. I do not deem it necessary to make lengthy statements touching our journey south. Suffice it to say that in the short space of thirty days we travelled some eight hundred and fifty miles and held thirty-nine meetings. I spoke in all the meetings except one, speaking comforting and encouraging words to the people. I believe that brother Kimball spoke in nearly all the meetings we held during our journey.

It would be a source of great joy

to me if I could speak of all the Latter-day Saints in the same terms of commendation that I can of a few. As people increase in the knowledge of God and godliness their joy will increase, though some seem to think that knowledge does not produce joy, peace and glory. So far as my experience has taught me, the knowledge of God possessed by persons of good understanding gives great satisfaction and joy, not only under ordinary circumstances but far more in the midst of deepest affliction. Where the spirit of happy submission to the providences of God is not to be found, I conclude at once that there is a lack of the knowledge of God, pertaining to his purposes and designs regarding his people individually and collectively. As a people advance in the knowledge of God, joy will increase with them, and, whether in bonds or free, they can behold the goodness, the mercy and the long-suffering of God to the workmanship of his hands. If we could understand ourselves, our own organization, the great plan of the heavens, and the attributes with which we are endowed, exercising them to accomplish the purpose for which they were placed within us, we could be constantly happy in every circumstance and under every providence of God in which we may be placed. Let our minds once be opened to behold only in part the handiworks of God, the stupendous machinery of the heavens and the earth, the power by which all things are sustained, the harmony that pervades all the works of God's hands, distributing his favors to all impartially, causing his sun to shine on the just and unjust, then can we be happy, indeed, in every changing scene and shifting circumstance of life. We are made to enjoy all that God enjoys, to inherit all he inherits, to possess all the power that he possesses, all the excellency with which he is endowed—all things are to be brought into subjection to him by his faithful children, that they may enjoy all things with him; these considerations bring peace to the heart that is opened to understanding.

Our teachings to the brethren and sisters south have been such as would meet their circumstances and wants, as our teachings are to the people here. You can readily understand, without any particular explanation, that the teachings of the Heavens to men on earth have, I may say, a certain amount of sameness, varying as the providences of God vary. He instructs people according to their circumstances, locations, wants and the dispensations in which they live. We have not preached faith, repentance, baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost with the gifts and powers of the Gospel, &c.; but we have taught them how to build up a literal kingdom of God here upon earth. The first principles of the Gospel have been taught this people in the countries from whence they have been gathered, the ordinances of the Gospel have been administered to them, and in this they have experienced great joy, but they were, at the same time, taught to gather to Zion where they might be instructed how to live one with another without sinning, how to overcome every evil propensity in their nature, how to rise in the morning, how to take care of and sustain their bodies through the day, how to go to rest at night, how to feel one towards another and towards their God; not to bring heaven down, not to unvail the beauties and glories of the upper world, not to unvail the face of Him who sits upon the throne, whose face we could not behold in our present state and live, but to make heaven here by teaching the

husband how to live and deal with his wife or wives, with his sons and with his daughters; by teaching the wife how to live with and treat her husband and her children, and the husband, wife and children how to live with their neighbors, that all anger and malice and all sin may be overcome by the people and never again gain mastery over them. These are the mysteries that belong to the kingdom of God upon the earth; as to the mysteries pertaining to the Father and the Son, to angels, and to the powers of the heavens and the fulness of the glory of Zion, we shall learn in good time.

Tradition has taught us that the great purpose of religion is to prepare people to die; that when they have passed through a change of heart, become converted, then they are ready for glory at any moment and to dwell with the Father and the Son in the heavens to all eternity. This is a mistake; for they have to improve, become substantially changed from bad to good, from sin to holiness, here or somewhere else, before they are prepared for the society they anticipate enjoying. They would not be nearly so well prepared for the society of the sanctified in heaven as a person brought up in the lowest classes of society would be prepared to properly present and conduct himself among the highest and most polished grades of mankind. Those who are counted worthy to dwell with the Father and the Son have previously received an education fitting them for that society; they have been made fully acquainted with every pass-word, token and sign which have enabled them to pass by the porters through the doors into the celestial kingdom. We have been traditioned to think that to rise up and speak in a meeting is to bear the cross of Christ. How often we have been exhorted to take up our cross by telling our experience before our brethren? This is but a small part of the experience and labor of the faithful Saint. I will prove you and try you, saith the Lord, by placing you in the most abject circumstances you can be placed in; I will surround you with your enemies, expose you to their derisive laugh, to the finger of scorn and to the hatred of the wicked, then will I see whether you will acknowledge me and bear your cross manfully. All this and more has to be taught the people in Zion. They must learn there how to sanctify themselves and become steadfast in the faith of our Lord Jesus Christ.

We have taught the brethren, during our southern trip, what pertains to their every-day life, just as we teach you. We want all the Latter-day Saints to understand how to build up Zion. The City of Zion, in beauty and magnificence, will outstrip anything that is now known upon the earth. The curse will be taken from the earth and sin and corruption will be swept from its face. Who will do this great work? Is the Lord coming here to convert the people, and then drown the whole of them as the Catholic priest served the Jew? No. Is he going to convince the people that he will redeem the centre stake of Zion, beautify it and then place them there without any exertion on their part? No. He will not come here to build a Temple, a Tabernacle, a Bowery, or to set out fruit trees, make aprons of fig leaves or coats of skins, or work in brass and iron, for we already know how to do these things. He will not come here to teach us how to raise and manufacture cotton, how to make hand cards, how to card, how to make spinning machines, looms, &c., &c. We have to build up Zion, if we do our duty.

In the first place, we have to become sanctified; and I may here say that our views of sanctification differ

very much from the views held by some of the popular sects of the day, for they think that sanctification consists in shutting the door and securely bolting it against fulfilling the first commandment that God gave to our first parents. I will put my own definition to the term sanctification, and say it consists in overcoming every sin and bringing all into subjection to the law of Christ. God has placed in us a pure spirit; when this reigns predominant, without let or hindrance, and triumphs over the flesh and rules and governs and controls as the Lord controls the heavens and the earth, this I call the blessing of sanctification. Will sin be perfectly destroyed? No, it will not, for it is not so designed in the economy of Heaven.

All the Lord has called us to do is to renovate our own hearts, then our families, extending the principles to neighborhoods, to the earth we occupy, and so continue until we drive the power of Satan from the earth and Satan to his own place. That is the work Jesus is engaged in, and we will be co-workers with him. Do not suppose that we shall ever in the flesh be free from temptations to sin. Some suppose that they can in the flesh be sanctified body and spirit and become so pure that they will never again feel the effects of the power of the adversary of truth. Were it possible for a person to attain to this degree of perfection in the flesh, he could not die neither remain in a world where sin predominates. Sin has entered into the world, and death by sin. I think we shall more or less feel the effects of sin so long as we live, and finally have to pass the ordeals of death. Do not understand that in the flesh we shall ever overcome the power of sin to such a degree that we shall never taste death. I do not look for any such thing, though what we call death, or laying down this body, is only the door to a higher state of life for the faithful. If we live our religion it will enable us to so overcome sin that it will not reign in our mortal bodies but will become subject to us, and the world and its fulness will become our servant instead of our master. Those who list to obey sin are the servants of sin. We should never list to obey that which corrupts, for in so doing we become servants to corruption. We should so live as to make the world and all its natural blessings subservient to our reasonable wants and holy desires.

The Latter-day Saints are improving, and I am rejoiced; my heart is filled with joy on this account. Do they improve in building? Not as much as they should. Do they improve by manufacturing the things they need to wear? Not as much as they should. Do they improve in educating their children? Not as much as they should. But they improve in their faith and in their love one to another; they improve in the light of the holy Gospel. The people are generally improving in these respects, and we are glad of it.

Great Salt Lake City is the first established city in the mountains, and we look for more improvement in the spirit of the people here than in any other settlement. The Lord expects this place to advance faster than any other place among all the settlements of the Latter-day Saints. Do we know how to rise in the morning? Do we leave our couches in the morning with anger in our hearts? Do we feel disconsolate, afflicted and oppressed by the Adversary? We can get rid of all this by going down upon our knees and praying until we overcome that feeling of discontent and misery and become kind to our companions and offspring, to the inmates of our habitation, to our flocks and herds, to our neighbors and to

every creature God has made. We may say that our work drives us and that we have not time to pray, hardly time to eat our breakfasts. Then let the breakfasts go, and pray; get down upon our knees and pray until we are filled with the Spirit of peace. I may say, my wife is hurrying me and I feel out of sorts; perhaps I have not had very pleasant dreams, have thought somebody was abusing me or got angry with somebody in my sleep, and I rise in the morning tired and feeling unpleasant with myself and everybody around me: while the Elder who has dreamed of preaching the Gospel to the nations, of building up Zion and laboring for the Gospel all night in his mind and feelings, being filled with the Holy Ghost, rejoices in his sleep; his slumbers are sweet to him and he rises in the morning filled with the good Spirit, and with him it is, "God bless you wife, God bless you my children." He feels to bless his house and his gardens, his orchards, his flocks and his herds, and everything looks pleasant to him and he rejoices exceedingly in the works of God's hands. He cherishes no malice, no anger; the spirit of the enemy has no place in him. How happy is such a person when compared with the man who is constantly laboring to amass gold and property, making this his only end and aim. How the Devil will play with a man who so worships gain.

Let me say to the brethren and sisters, when you are chastened by any of your leaders, never consider that the enemy does it, but receive it always as a kindness from the hand of a friend and not as from an enemy. If your Presidents were your enemies they would let you alone in your faults. If you are beloved of the Lord you will be chastened; receive it with joy.

We are in one of the strongholds of Zion; let us, therefore, so live that our days and nights will be pleasant unto us, and never spend an hour without the light of truth beaming upon our understandings. I ask my friends who are with me daily, I ask my family, "When do you see me out of sorts?" You say, "We do not expect to see you angry, brother Brigham; we do not expect to see you anything but just right." If you expect to see me just right, why do you not try with a little more determination to become just right yourselves? How is it, my brethren and sisters? If I am expected of our Heavenly Father to live just right, is not the same expected of you? If I am are you not also in duty bound to so live as to enjoy the Spirit of truth, light and intelligence? Are you not under the same obligation to purify your hearts as I am? If any of the First Presidency or the Twelve should speak an angry word, you consider it to be very much out of character, but are you any more privileged to speak angry words or to indulge in scolding at and quarreling with one-another? The First Presidency have no such privilege, and if they have no such privilege why should you have? Let each of us begin at home and train ourselves until we become masters of ourselves, gaining the victory over every passion, if we have to pray one-half of each day until the Spirit of truth reigns within our hearts.

Some think that they should not, if they feel evil in their hearts, at the same time appear to feel good—that they should not dissemble in the least. The Devil can quote Scripture in abundance against hypocrisy. If I did not show anger towards a brother when I felt it, I should be considered a hypocrite. The Devil says, do not dissemble, do not carry two faces, do not show a pleasant countenance when you at the same

time feel angry in your heart. I say, suffer not anger to rise in your countenance, to speak through your eyes, nor through your organs of speech, and in this way keep it down until you are free from it, as you would any other evil. To say that inward evil must outwardly be made manifest in order to escape the opprobrium of hypocrisy is a trick of the Devil to cheat men out of the blessings that are in store for them. By the word hypocrisy I do not here mean a counterfeiting of religion or goodliness to gain sordid ends, but to appear good and practise goodness contrary to the promptings of the evil one or the unregenerated impulses of the human heart. If the Devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind.

We are inhabitants of a world of sin and sorrow; pain and anguish, every ill that can be heaped upon intelligent beings in a probation we are heirs to. I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things. In proportion to our fall through sin, so shall we be exalted in the presence of our Father and God, through Jesus Christ and by living the righteousness of his Gospel. All this the people will understand in due time through their faithfulness, and learn to rejoice even in the midst of afflictions.

We have taught the brethren south to raise flax and cotton and to put up machinery for manufacturing cloth. We have also taught them to live so as to ever be at peace and on the best of terms with each other. Two cases of difficulty, I think, were the only ones we were called upon to examine. As to High Council and Bishops' Courts, we have almost forgotten that any such courts exist. Why is this? Because we are continually importuning the brethren to faithfully live their religion and not let a few dimes and dollars or a little mistake infringe upon the fellowship of one with another. Perhaps a neighbor's cow is in his garden, and he is angry with his neighbor, when, at the same time, that neighbor is as innocent as an angel. Nine hundred and ninety-nine cases of difficulty out of a thousand arise from circumstances not worthy of notice. There are but few persons who really design to injure each other. I do not believe there is one man or woman in a thousand, in this community, who designs to do wrong, though there are hundreds that do wrong, and some who do a great many wrongs, but they do not design to do wrong. They can truly say, with the Apostle Paul, "When I would do good evil is present with me." Paul had been a very wicked man; he had done all he could to destroy the Church of God, and, consequently, was given over to the buffetings of Satan, so that when he would do good the Devil had such power over him that he had to keep up a continual warfare. Let us endeavor to do the good and leave undone the evil.

Some desire to do good all the time, still it seems that almost every act they perform results in evil; look upon such persons as they are, through eyes of mercy, and not measure them with your measure. If you are endowed with wisdom and understand-

ing, if you escape the evil and do the good, thank God that you have knowledge, and do not condemn your brethren and sisters who are weaker than you are for falling into evil when they know no better. This is the teaching of the Spirit of the Lord all the day long.

When the books are opened, out of which the human family are to be judged, how disappointed the professedly sanctified, long-faced hypocrites aud smooth-toned pharisees will be, when the publicans and harlots enter into the kingdom of heaven before them; people that appeared to be full of evil, but the Lord says they never designed to do wrong; the Devil had power over them, and they suffered in their mortal state a thousand times more than you poor, miserable, canting, cheating, snivelling, hypocritical pharisees; you were dressed in purple and fine linen, and bound burdens upon your weaker brethren that you would not so much as help to lift with your little fingers. Did you ever go without food, suffer with tooth-ache, sore eyes, rheumatism, or the chills and fever? You have fared sumptuously all your days and you condemned to an everlasting hell these poor harlots and publicans who never designed an evil. Are you not guilty of committing an evil with that poor harlot? Yes, and you will be damned while she will be saved.

Let us look at our neighbors as they are, and not as we want them to be; let us learn enough to know what we are ourselves and what our brethren and sisters are, and learn the true designs of their hearts, and then judge them as God judges them and not according to outward appearance; then every contention will cease, every heart will beat high to build up Zion, and the follies and weaknesses of our neighbors we shall not think of.]

We all know that we need material for clothing; then let us look out for it and not neglect the matter until we are found in a state of nudity, without the power to clothe ourselves. These are the mysteries of the kingdom of God upon the earth, to know how to purify and sanctify our affections, the earth upon which we stand, the air we breathe, the water we drink, the houses in which we dwell and the cities which we build, that when strangers come into our country they may feel a hallowed influence and acknowledge a power to which they are strangers, "For all is dedicated to the Lord and consecrated to him, and the Spirit and power of God reigns there and the power of the enemy can find no place." When the people of the Saints have attained to this happy state, then will they say, "Give us more room to dwell," and they will never be driven from such ground. All hell may then give up the chase, for they never can drive the Saints from a spot that is hallowed by the faith of the Saints, through the medium of Jesus Christ by the power of the Father, for that place is dedicated and sanctified to him.

We are in possession of the valleys in the mountains, and the Lord has led us here. We have tried to be admitted into the family of States, but we are scarcely permitted to be a Territory. We are here, and they can do nothing against us. They are not capable of afflicting this people, if we live our religion. Let every man and woman sanctify themselves and their possessions, dedicating all unto the Lord, then will we be driven? No, neither will our possessions be given to the kingdom of the Devil; they belong to God, and he will hold them for himself, and they will remain uncontaminated and we with them, until we go back to build up the centre stake of Zion.]

[This season we called for five hundred teams to send for the poor; some of those teams came some four hun-

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dred miles and then started on the journey over the plains to bring in the poor. Suppose we should call for five thousand teams to go and build up the centre stake of Zion and establish it that it shall never be thrown down, would they be forthcoming? They would, and when that time comes we shall leave a great many more in the mountains than are now here, and we shall see Zion rolling forth on the right and on the left, like the waves of the sea, which no earthly power can stem.

I will here mention the incident of two of our Elders, while on their way to the Sandwich Islands, being blown up and killed on a steamboat. It is all right. If you wish to know how I feel about them, I will say that the Lord took them while they were in the humor of trying to do good. I would not have given a red cent for all the good they would have done in the vineyard. It made me think of an anecdote I have already alluded to, concerning the Jew whom the Roman Catholic priest pushed under the ice while he professed belief in the Christian religion. God dictates all these matters, and will work out his designs in his own way. He will deal with the Latter-day Saints for their good and with our enemies for our good; and when a nation kills his Prophets he will deal with them accordingly: he will chasten them, as he is doing at this time.

I am for the kingdom of God. I like a good government, and then I like to have it wisely and justly administered. The government of heaven, if wickedly administered, would become one of the worst governments upon the face of the earth. No matter how good a government is, unless it is administered by righteous men, an evil government will be made of it. The Lord has his eye upon all the kingdoms and nations of men, with their kings, governors and rulers, and he will sink the wicked to misery and woe, and we cannot help it.

Let us be just, merciful, faithful and true, and let us live our religion, and we shall be taught all things pertaining to the building up of Zion. Let us train our minds until we delight in that which is good, lovely and holy, seeking continually after that intelligence which will enable us effectually to build up Zion, which consists in building houses, tabernacles, temples, streets and every convenience necessary to embellish and beautify, seeking to do the will of the Lord all the days of our lives, improving our minds in all scientific and mechanical knowledge, seeking diligently to understand the great design and plan of all created things, that we may know what to do with our lives and how to improve upon the facilities placed within our reach. This is as good an earth as need be, if we will make it so. The Lord has redeemed it, and it is his wish that his Saints should beautify and sanctify it and bring it back to the presence of the Father and Son yet more pure, more holy and more excellent than it was in its original state, with ourselves upon it.

It pleased me very much, when I returned home, to see a good many little boys learning to cut rock, thus doing good to their parents, themselves and the kingdom of God. Send on some more boys and put them in the joiner shops, or learn them to make shoes, harness and everything that will be useful and profitable. Every Elder should have at least one trade, and if possible more than one, and still continue to learn and improve in a knowledge of the world and all things pertaining to it, learning how to better the condition of everything that exists—in particular of ourselves and those around us. Let the husband make

an improvement upon his kitchen and pantry and upon his bedrooms for the benefit of his family, and improve his gardens, walks, &c., beautifying your habitations and their surroundings, making pavements and planting shade trees.

Cease lying, cease taking the name of God in vain, cease being dishonest with your employers, with one another and with your God, and the Lord will love and bless us. Let us learn our duties one toward another, the husband to the wife, the parents to their children and the children to their parents, and let us all learn and practice our duties to God and his kingdom. God bless you: Amen.

ADVICE TO MISSIONARIES.—PREACHING THE GOSPEL.—GATHERING THE POOR, ETC.

Discourse by Elder AMASA M. LYMAN, *delivered in the Tabernacle, Great Salt Lake City, April 7,* 1863.

REPORTED BY J. V. LONG.

I am glad to have the opportunity of making some remarks in relation to some matters that interest us as Saints. I do not feel disposed at the present time to seek either to please myself or you by undertaking to discourse in a very methodical manner, but I wish simply to talk of such things as may be suggested to my mind and of such matters as will interest us and as affect our interests as a community. The character of our meetings are such as seem to render short sermons the order of the day; they are texts from which the people may preach their own sermons, and this will, doubtless, be most appropriate.

I have been much interested in the instruction that has been addressed to the Conference since its commencement; and the topics that have been talked upon are of all-importance to us who are engaged in the building up of the kingdom of God. I have listened with pleasure to them myself, and my thoughts and reflections have been pleasing, especially so because of the belief which I entertained that those instructions were directly connected with the working out of that salvation that we are seeking for.

I was much pleased and gratified with the allusions that were made and the instructions imparted this morning to that portion of our community who are called to preach the Gospel and minister for the salvation of mankind, by acting in the capacity of teamsters to drive teams from various parts of Utah to Florence and then back again to this point with their freight of Saints.

I have been led, from what I have

observed, to entertain some serious reflections with regard to these our brethren, believing in my own mind that they are too apt, as a general thing, to dismiss from their feelings, if the sentiment was ever entertained by them—they are too apt, I say, to forget that they are actually preachers of the Gospel and ministers of salvation to the people, in their capacity as teamsters. I fear that they have thought themselves less honorable than others, because they had not to go abroad and simply tell the people of principles by which they might be benefited and saved; and because of their entertaining this feeling a small degree of recklessness and carelessness in relation to their conduct have been allowed to gain the mastery over them. While we are acting as a lot of teamsters we do not arrogate to ourselves the dignity of being missionaries; we are apt to think that there is nothing in that kind of business that is calculated to ennoble and enlighten mankind. In the most honorable acceptation of the term, we are only going to drive a team to the States and back again, and, consequently, there is little or no responsibility resting upon us, beyond that which may be placed upon those who are appointed to regulate our actions, to take care of the teams and to act in the capacity of Captains. If we do this duty, as we consider it to be one, in that way that will be considered well done, and so that it will be accepted by our brethren, then all is done that was embraced in the nature and character of our calling. I want to say to our brethren who are called to act in this capacity, that they are in every sense of the word ministers of salvation, and as such they should be men of pure feeling, they should be men honest in bearing forth pure and holy principles and men that should honor God in every feeling of the heart, with every thought and every action, men who should be mindful of God and of their relationship to him.

If this feeling could be cherished within those men, it would save them continually from recklessness; it would save them from the commission of many wrongs, from many evils that are done by those who are so unfortunate as to be destitute of the knowledge of the truth which has been daily imparted to our brethren. By this means we can not only be delivered from sin, but we shall never suffer the evil consequences, and we shall know better than to say or do anything that will cast a darkening shadow over the otherwise bright fame of other individuals. I would really love to see men that would go to drive teams act as though, to a certain extent, the responsibility of God's Church and kingdom devolved upon them; I would like to see them act as men, as Saints and servants of God, and I would like to see them make themselves men of purity, the examples of the rectitude and propriety of their own conduct, so that their actions would be altogether commendable to God and such examples as would be acceptable to all good men. The man who simply goes to preach the Gospel is no more doing the will of Heaven than the man who drives an ox team for the salvation of his poor brethren. The man who has horses to drive and carry him along over the country to aid him in forwarding the purposes of Heaven, should feel that the position is an honorable and responsible one. No matter what a man's sphere of action be, if he be devoted to his calling, his labor will be acceptable. The man who has no oxen or horses to drive, but who has to pass over the country preaching the Gospel, is very fortunate if he can get horses to draw him along through the district of country in

which he is called to travel. Amidst all the difficulties which he may encounter he should feel that his position is both an honorable and responsible one. If men have this feeling what will they do? Why, they will pursue about the same course that those brethren will who have been called by this Conference to go on a foreign mission. These young men are going out into the vineyard to become praying and preaching men, to become examples of propriety and to let their actions evince that decorum and rectitude of feeling that will prove them to be all they profess—Saints and servants of the living God. This is a just and a proper feeling for them to entertain and their conduct should be in strict accordance with their high and holy profession.

What are these brethren expected to do while upon this mission? What would naturally be expected of men called to act in this capacity? We would expect that they would remember God; but how should they remember him? They should not merely remember him at stated times, when they might, by specific regulations instituted, be bound to offer their supplications to him in prayer, but they should attend to this in its time and season, they should remember him in secret that he might not forget them in public, and in this way they will not only remember God but they will have reason to think of his goodness and they will always have him in their thoughts. Let them adopt this plan, and then when you meet them on their journey or see them collected around their camp fire, their time will not be wasted in useless and foolish conversation, but their time will be occupied in the adjudication of such questions as will lead their minds to the understanding of the truth and to the comprehension of the character of that God whose representatives they are called to be.

This is what we would expect of missionaries; we would naturally expect they should be praying men, that they should be God-fearing and God-loving men continually. And what we should expect from that class of missionaries we should expect and we ought to see with and among every other class of missionaries, the teamster as well as the preacher. The teamster labors to build up the same kingdom that the preacher does, depending for its development upon the influence and power that the truth gains among the children of men. How is this to be accomplished? By laboring and gradually gaining strength and by obtaining a still stronger hold in the affections of the people.

Then I hope that the teamsters, and I suppose they are all present at Conference,—but if there should be some of them at home they will doubtless find the instruction good for them before they start upon their journey, and even when they are performing their return journey they can do much by favoring the improvement which there ought to be in this class of the ministry,—I hope that they will study to be sober, both spiritually and morally, and when they get to Florence I do not want them to harrow up the good, kind feelings of their brethren the returning missionaries, by becoming slightly inebriated, and accept of my assurance that you can be credited with performing the whole journey if you never get drunk once. It seemed to me when I was there last season that there was a portion of that same reckless spirit among our brethren that was manifested by the gentile emigration that I saw passing over the road. They seemed to feel that they had never performed the journey before, and they appeared to feel and

act as though they thought that although they might never have been drunk all their lives, still they must celebrate such an important event as the performance of a journey from here to Florence by getting drunk! I was sick when I was there, but the nights were made hideous and horrid by that mistaken class of missionaries who were sent out with wagons and teams to bring in the poor. There were some of them who did not see the nature of their business, the purity of its character and its holiness, but they would give way to recklessness and to acts of immorality. I allude to it here because I saw it then as a thing to be corrected, and it is one that I have no doubt will be corrected.

There are a great many things connected with the accomplishment and performance of the duties of this class of missionaries to which is attached by some a great degree of importance, while by others perhaps these things will be regarded with indifference. Now, I have long entertained this feeling of attaching importance to this kind of missionary labor: perhaps I am wrong; but it does not change the fact that I have entertained and cherished it as a correct and true principle, and as such I have taught it before the Saints, which shows that I feel interested in the propor management of our emigration and solicitous that a good example should be set before the ingathering Saints.

In our going abroad to proclaim the Gospel, we go to preach its principles to the people, and there is nothing else that I know of laid upon us to perform but to preach the Gospel and proclaim that righteousness to the people that has been made known in these last days, that those who believe may continue from their introduction into the Church and kingdom of God to travel onward and upward in the principles of salvation. Well, then, if this is all that devolves upon us as missionaries abroad, then we have nothing else to preach or practice, or in which to engage ourselves, but the performance of that duty. And permit me here to remark, that I am exceedingly glad to see the change that has been and is transpiring in regard to the manner in which our brethren go abroad, and the kind of treatment extended to those who are dependent upon them while they are absent. I believe I can appreciate these blessings. The appointed missionary has no excuse, there is now no reason why his affections should not be entirely devoted to the ministry; but there is no reason why his energies should be wasted in a useless anxiety about things which are entirely beyond his reach. We might as well try to change the condition of the dead as to think of turning all men in favor of our Gospel, this will never be, but we expect to make many converts. In going forth to do our duty in warning mankind we should not have our minds troubled and perplexed on account of our families being destitute of johnny cake at home, and when we have the assurance that our families are provided for, then there is but one labor, but one branch of business in which may be enlisted every feeling of the soul. But if a man has no cause of trouble, he can engage heart and soul in the work of the ministry and think of nothing else but the Work in which he is engaged. "But," says one, "I cannot forget my wife and child that are at home." You are not required to forget them. I could always remember my wife and my child, but did I sorrow over them and fear that they were starving to death? No; I did not. Why? One reason was that they had never starved to death before when I left them; and I knew

that we had travelled together and appeared to walk hand in hand with the meagre hag, and that she had met us at every corner of life's path, but I also knew that our poverty had never produced starvation. Under these circumstances then, when absent on missions, we kneel down and pray, "God bless the distant ones at home," and then go on about our business.

I hope for the blessing and prosperity of the Work of God, for its continued increase, and that the Elders who go abroad may feel to the extent they should the importance of the position they occupy and the true nature of the Work of God. Brethren, do not think of anything but to increase the Work in which we are engaged, for if it succeeds we should be sustained. There is always an increase of our individual work in the increase of the aggregate of God's kingdom upon the earth. "But," says one, "I do not know when I shall get that other wife or those dollars I am after." Now wait a little; never mind those things at present, but attend to your duties in the Church and kingdom of God. "Why," says one, "have you got rich?" No, I have not in one way, but in another I have. Some would imagine that I had according to the Mountain Boys' manner of speech, but I have not got rich in this way; I have got rich in learning to wait my time for everything, and to be patient until the proper time comes. I do not say that I have got rich, but I have gained. I wont say that I have gained as much as I might have done, but I am going to keep on gaining and adding more and more to my already acquired stock of patience, and I want to see all the brethren going on in this way. "But," says the young brother that has no wife, "would there be any harm in me taking a wife?" I presume that under certain circumstances there would not, and I presume equally that under other circumstances it would be wrong. Then, when you are sent abroad to preach the Gospel, do not take a wife, but attend to your duties in that calling. I have been abroad for almost thirty years, performed numerous missions, and I have never been commanded to go abroad to take a wife. I want to see the brethren who go on missions give their minds and talents to the preaching of the Gospel, that by their honest treatment of the people the Saints may be honestly gathered, be taught and led onward and upward in the pathway of exaltation and happiness.

When men labor in this way, the prayers of the just will bless them; they will become rich—in what? In the faith and confidence of the souls that have become enlisted in the truth through their philanthropy. This will make a store for holy reflection that will last perpetually and eternally. But if we would secure this in its fullest extent while here, remembering others as we think of ourselves, we must extend and manifest to them the same honest, truthful and proper conduct that we wish to have extended to us. There is none of us who would desire any wrong to be extended to us; we would not crave it; we would not ask for it unless we asked it in ignorance, but never while in the exercise of good judgment. If you would never have evil at your door, never carry evil and lay it at the door of your brother or sister, but be honest, pure and just. You can do this, if you cannot do everything; and Elders in Israel who act in this way are always blessed. You never saw such men engaged in any labor but what they were blessed. You never see them go abroad but what they are blessed; and when the fruits of their labors flow in the homeward tide to Zion, that blesses them;

it tells of their integrity, of the truth of their teachings, of their conduct, of their example and of their actions, as well when abroad as at home. Those persons who were thus gathered tell of their teachings, of their counsels, and of the advice which was given to them by those Elders, which was productive of salvation under all circumstances, at all times and in all places. This is the time when we might afford to weep, as the President said in reference to the young brethren that are going abroad; when they come back, having magnified their calling before God and the Saints, then he said he could weep, and who could not? It would be no tears of grief, no effusion of sorrow, but it would be simply the overflowing of the feelings of joy and gratitude. This is worth all that has to be endured while absent from our friends. Does this privilege and blessing of holding the priesthood belong to these young missionaries alone? No, there are hosts of them. Why, the whole land is filled with Elders holding the Priesthood of God; they are to be found numbered with the Elders' Quorum, with the High Priests and with the Seventies, and, in fact, all through the land you can hardly see a man who does not hold the Priesthood of the living God. And the purity of life that should characterize the man who is a minister of Jesus Christ should be above the mediocrity of ordinary men. The man who administers the words of life and salvation cantinually to the people, should set forth that which he seeks to develop in himself and he should seek to put away that careless indifference of character which characterizes many others; he should have a sacred and holy regard for the truth; he should make life subservient to the truth always, and should never do violence to the principles of purity for any reason that could be urged nor for any cause that could be plead, but he should be among the people an example of righteousness in whatever capacity he might be called to act as a revelator and a minister of God. By doing this, do you not think there would be a reformation? Yes, there would be a reformation and an increase of intelligence and of purity of life. "Well," says one, "do you not think there is an increase already?" Yes, I do; but who does not know what has been the claim and character of some men in times past; for instance, a man that has done one thing great and good has satisfied himself with that, hence he has made no further exertions to do anything in any of those quorums by which to raise and gather around him the ornaments of society.

Now, let us not be satisfied with these good feelings and influences of the heart; but let us be faithful and stand for God, let us say we have received much that has been good and precious, but still, good Lord, we want more. For that let us pray on, let us preach on and practice purity of life, and still seek to be the ministers of righteousness that we may gain that which we have not yet acquired, and get that which we do not yet possess.

Now, this Conference should be the means of carrying to the people suggestions and instructions of this kind by means of the Bishops and their Counsellors. Supposing that these men holding the Priesthood, instead of holding it as ministers of God and of the truth, should waste their time in idleness, and should make their office the means of their own aggrandizement, and, instead of improving the opportunities afforded them to facilitate the advancement and improvement of the people, should neglect that which is really necessary to be done and turn the labor upon work that would be unprofitable and

that would involve the people in debt and difficulty, of what benefit is such a minister? The result would be that the people would feel burdened throughout the land and there would be discontent among the citizens. But supposing the presiding officer should take the lead and say, Here is a new interest, let us be awakened, and let us one and all unite to benefit the community,—Would not this produce a good feeling? Then let the Bishop, the Priest and the preacher, instead of introducing follies and nonsense among the people, spread out before them the principles of equity, and create within them a lively interest in the Work of God. Let the subjects of their thought and the topics of their conversation be such as will lead them to the acquirement of that intelligence that comes from God. But if the head gets sick and dull through age and the absence of the spirit of life, the heart becomes sick also. "What do you mean?" says one. I mean that the Elders can, by their faith, their energy and their life, instil into the minds of the people a perseverance and a determination to press forward such as is not likely to be, unless an influence is used for that purpose. By taking this course, they will secure the fellowship of the Holy Spirit and the confidence of their brethren.

Let me advise all men to be wise, and especially those who are not any older than I am; and if I am not considered to be old, I would say that I mean all men who are of my age, and also those who are younger as well as those who are older; I would advise all such to be sober, to be sociable and to do as much good as they possibly can, by setting a good example before their children, by being an example of propriety of action and by striving to keep far from them faults of an evil character. Now, it does seem to me that my example will have its effect among my friends. For instance, if a man indulges in drunkenness, and if I refrain from this habit, when I meet that man he will endeavor to be completely guarded and not be cursed by the evil consequences of his slavish habit. We want to be perfect in everything we do and in all life's vicissitudes to realize that we do speak the truth, and let us be sure to remember one thing, that the intimacy of our relationship with celestial beings is such that we should be strict examples to others in the keeping of our word. We should never lie; if we tell a falsehood to a brother, however friendly and kind he may be, he could not change that lie into a truth; therefore cease from lying. We are all guilty, more or less, in this respect; when I go and make a promise to a brother, or if a brother make a promise to me, I hold that promise to be sacred, although the man was under the necessity of promising something because his business required him to do so, hence it is important that we be careful about making promises. O do not consider that we honor God or worship him any more by making so many promises. Let us especially be careful to abstain from all that is impure, unjust and unholy; for if we are going to be like God our justice must be just, and it must have its exercise in the narrowest and smallest as well as in the broadest avenues that are in life's relations, and we must be scrupulously honest in its administration.

Remember, my brethren, that honesty is the safeguard to our actions, and remember that every good gift comes from our Father and God. It is our duty to honor our Maker and God in all our ways; and I can tell you this one truth, that until we can love each other and regard each other's interests, we shall fail to enjoy

the blessings of celestial glory; and if you think of enjoying celestial glory without this element as well as the many others that are required of us, let me request you to stop and pause, for you cannot do it; you cannot enjoy this at my house when I and mine are glorified; but we do not want anything that is dishonest about us. Let us be faithful and just in our dealings and try to elevate ourselves in the scale of intelligence, and prepare ourselves for the benefits and blessings of Heaven's common education. This is the point that we have been striving, studying and struggling to attain. We want to be educated in God's way, that we may submit ourselves to God and be willing to be governed by his laws in all things.

We have got a little of the Lord's property in our possession, and we call it ours. Now, if you undertake to persuade some persons to go with you, the question immediately arises, What are you going to give us to pay us for going with you to Zion? This is about the feeling, but the property which we own and are stewards over is just what the Lord has placed in our hands. He has stored away property for the benefit of his penniless children, and he will bestow it upon them in due time. It is hard to tell what the anticipations of the people are; but if they will acknowledge the hand of God in all things and live by the truth as it is revealed unto them, they will increase in influence and power with God and all good men. When they have enjoyed all that they can enjoy of life and life's blessings, as they are gratuitously bestowed by God their Father, who do you suppose will be the most accommodated with the Temple that is to be built? If the Lord comes down to visit that Temple, he will come down to bless his people and not to benefit himself. Suppose he should come now, who are prepared to receive him? And who would share the greatest good and be the most accommodated by the building of this Temple? Why the blessings would be the people's; the happiness and the benefits thereof would be for the people, and the glory that it would afford to the Almighty would only be that which the blessing would afford him of seeing his children happy in the enjoyment of the benefits of his mercy. This would be his blessing, and he would also enjoy the shelter that was made for him in the Temple of our God. Now, let us go to work with this feeling, remembering that we have a great deal of responsibility and care upon us; let us not cease to be active, for we have always plenty to do; we have always enough responsibility to keep us busy and to keep the great stone of the kingdom of God rolling onward. It is a common saying that a rolling stone gathers no moss, but I do not care for this saying, for I know to the soul that lives in the Gospel and enjoys its life-imparting influences, there is a stream of imperishable wealth flowing unto such a soul. A man cannot perform a good action without its bringing its corresponding reward, neither can he perform an evil one without its corresponding effects upon his life and character.

My invitation is, especially to the Elders, let us go abroad as men of God to build up the kingdom of our Lord and Master. Let us know nothing while upon our missions but that which tends to the interests of that kingdom to which we belong, and let all we do be done for the interest and upbuilding of the kingdom of God. Let us carry its interests with us in our hearts; let us speak of it in the private circle; do not let it be spoken of in the pulpit alone, but let it be spoken of between man and man, husband and wife, father and

son, parents and their children, and in all life's associations; yes, let the light of eternal truth be kindled in every heart, let the fire that will consume the dross of our errors be lighted up in every soul, in every household, until every household becomes a sanctuary of the Most High, and until every family becomes a worshiping assembly such as will be acceptable to God—a people whom he will delight to own, to honor and to bless, and then, whether a man have one wife or two, or a dozen, his home will be a happy one, it will be a little heaven below. It will be a happy one, because it will be a peaceful one and because that home will simply be one sacrifice upon the altar devoted to God, to truth, to principles of purity and to heaven. "But," says one man, "can a brother obtain celestial glory if he has only one wife?" Yes, he can have great glory with one wife. "And," says this brother, "would you not advise some men not to have but one wife?" Yes, I certainly would. "And who would you advise?" I would give this advice, because I know that there are a great many more men getting more than one wife than are capable of treating them decently; I am sensible of this. But then I have no advice to give about getting wives at all, but I have some advice that I always have to give to those that have wives, and that is to treat them kindly. "Well, but," says one, "I would like to have my wives obey me." Well, then, I will tell you how you should act. You be obedient to those who are placed to counsel and guide you in the principles of life; and if you follow their counsel, your wives will not be likely to rebel against you. This is what I have to say upon this subject, and the reason I say it is because I want to have that portion of intellectual humanity that is subservient to me understand their position and relationship to each other and to God. If I make myself before them a continual, perpetual and unceasing example of obedience, and then ask them to obey me, I shall have no fear about their compliance. I seldom, if ever, ask them to obey me. If they do not know that and do not feel that I have honored them, they have not as much sense as I have given them credit for.

I would like my family to love God and keep his commandments, to abide by the principles of purity, to love to impart them to their children by practice, by teaching and by example and by every means by which children can be influenced by their parents. Then, if this were carried out in every family, there would be something in the tendency of our lives that would have a regenerating influence upon the rising generation, physically and mentally. Then let us try to be Saints as husbands and fathers, Saints as children and friends, and in all life's relationships let us act truthfully and consistently. And if we who minister in the ordinances of the house of God were to do this, and were all to open our mouths in favor of the truth, where the truth is dropping and distilling upon the people like the dews of heaven, this would make everything green, fresh and lively throughout the land of Zion, and then Zion will increase and grow and its never-ceasing embellishments will be seen in the conduct of the people, for Zion will be sanctified by the conduct of the Saints.

Now, my brethren and sisters, in conclusion, let me say, may God bless you and me in doing all the good we can, in practicing righteousness, in doing that which we know to be right and in living that which we do not know but are taught by faith to observe, and thus fill up our lives in usefulness, then when we get to know the truth more perfectly we shall re-

joice therein. If we only do this, we will bring our application of the truth home and there allow it to do its work, for the fruits of the truth are here and we shall realize the blessings of them for ever. And that this may be your happy condition and mine is my prayer, in the name of Jesus: Amen.

KNOWLEDGE, CORRECTLY APPLIED, THE TRUE SOURCE OF WEALTH AND POWER.—UNITY OF JESUS AND HIS FATHER.—MIRACLES.—SLAVERY.—TRUE CHARITY, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, May* 31, 1863.

REPORTED BY G. D. WATT.

We have met to commemorate the first day of the week, and we hope that every heart will be concentrated upon the business before us. We do not hold that the first day of the week is the only day upon which to worship God, for we ought also to worship him on the second, third, fourth, fifth, sixth and seventh. It was the custom of Christ's disciples to meet together on the first day of the week to break bread in remembrance of his death and resurrection; we follow the same custom. The Lord knows the wants of his mortal children, and has appointed unto them one-seventh part of the time for rest, though we cannot say, in every sense of the word, that this is a day of rest to the Latter-day Saints or to the professing Christians, some of whom are in the habit of rising at sunrise to hold prayer-meetings; they then eat breakfast and hurry away to the morning service until noon; in the afternoon they again have meetings, and class meetings, prayer meetings, confessing meetings, &c., and so continue until nine in the evening. To such persons I cannot consider it really a day of rest. According to the revelations given to us, it is a day upon which we are commanded to meet to break bread, to confess our faults to God and to one another, being determined to lay aside every evil and prepare ourselves for the duties of the coming week; so we meet together to worship the Lord and to speak of his goodness, to wait before him, to be instructed and have our minds guided and directed in the ways of life and to remember the Lord's death until he comes again. I am happy that we have the privilege this morning of meeting in this capacity, under the quiet shade of this comfortable Bowery.

Our hearts have been made to feel the divine influence that comes from heaven to prepare us to build up the Zion of our God upon the earth in

the latter days. That we may enjoy our meeting this morning, let us strive to concentrate our thoughts upon the object of our assembling, for there is a proneness in the mind to wander, and it often requires considerable effort to stay it upon any one purpose. The cares and wants of this life occupy our minds deeply, but when we come to understanding we shall learn that our Father in heaven takes cognizance of all these matters. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "He giveth to the beast his food and to the young ravens which cry." If we are faithful we shall learn in due time that all things are sustained and endured by his all-wise providences. We are too apt to trust entirely to our own ability for procuring the desirable necessaries of life. We are too apt to suppose that we alone guide, govern and control our doings and their results. We are too apt to aspire to the power to control the whole world and to make all bend to our wishes and dictation.

Man is the lord of the earth, but with his knowledge and power he is not able to tell how a blade of grass grows. All men must come to this very rational conclusion, that "Paul may plant, and Apollos may water, but it is God who gives the increase." It was not our choice that we came into the midst of this desert region, but through the providence of Him who governs and controls all things we are planted in the midst of these deserts. There are reasons for this, and causes produce their effects; in short, we are here for the express purpose of preparing for the coming of the Son of Man, to bear off his kingdom to the nations and gather up the house of Israel, according to the words of the ancient prophets and the revelations given to us in our day.

We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer. They search wide creation and scan every nook and corner of this earth to find out what is upon and within it. I see a congregation of them before me to-day. No hardship will discourage these men; they will penetrate the deepest wilds and overcome almost insurmountable difficulties to develop the treasures of the earth, to further their indomitable spirit for adventure.

We are not in this region by choice, and there is no hardship that this people would not face and overcome. If there is a corner of the earth that can possibly be inhabited by mortals, the Latter-day Saints would venture there if they conceived it to be their duty, and overcome every obstacle and soon make the desert waste blossom as a rose. Such an undertaking is as easy to them, comparatively speaking, as it is to go from one town to another. It is marvelous to the world that the poor, ignorant, deluded "Mormons," as they call them, can make so much real improvement. Is there another people on the earth, with the same facilities, that can do what the Latter-day Saints can? There is not. Is there another people on this earth that are as united as they are? There is not. Is there another people on this earth that can

be controlled as easily as they can? There is not. There is a good reason for all this. There is a certain portion of divinity within mankind. This prompts man to seek in every possible way after that which will sustain him.

It is true mankind have wandered and have fallen from that which they might have attained through the redemption made by Jesus Christ; but there is one point in connection with this statement on which I differ from the orthodox divines of the day. They say that man is naturally prone to evil. In some respects this is true, where by the force of example and wrong tradition has become ingrained, but if man had always been permitted to follow the instincts of his nature, had he always followed the great and holy principles of his organism, they would have led him into the path of life everlasting, which the whole human family are constantly trying to find.

Every person is, to a greater or less degree, seeking to sustain himself, to obtain influence, power, wealth, wisdom and knowledge, all to further his individual aims. It is somewhat remarkable that wealth is considered the root and foundation of all earthly influence and power, when the truth is that gold is not power. A man may possess all the gold, silver, and precious stones in the world, which are called wealth, and yet starve to death. Wealth does not give true greatness. It will purchase medical aid in case of sickness; it will purchase food, clothing and shelter; but true wealth consists in the skill to produce those conveniences and comforts from the elements. All the power and dignity that wealth can bestow is a mere shadow, the substance is found in the bone and sinew of the toiling millions. Well directed labor is the true power that supplies our wants. It gives regal grandeur to potentates, education and supplies to religious and political ministers, and supplies the wants of the thousands of millions of earth's sons and daughters. There are conditions and panics in society that all the power of earthly wealth cannot avert.

How happy, how secure that nation or people would be who knew how to sustain themselves for ever and for ever. Had the rulers of our nation known how to sustain the Union to an everlasting continuance, this knowledge would have been beyond all price. Had they possessed wisdom to have maintained the nation in its true character, in all its liberal institutions built upon the Constitution and Declaration of Rights, the Government would have continued inviolate in truth and purity and power, and would have continued to increase in power, importance and extent. True knowledge would have enabled them easily to accomplish all this. True knowledge is true power, and power adds to power—influence to influence. If this had continued in our nation, it would not merely have annexed Texas to our flag, but would have added the whole continent of North and South America. What would the nation have given for the knowledge to accomplish all this? What would the present rulers give for knowledge and power to so control the minds of that portion of the people who are still in the Union as to continue themselves in office—the leading spirits of the nation—to dictate the condition, future life and prosperity of this great and magnanimous people?

When the pioneers came into these valleys we knew nearly all the families which composed the settlements in Upper and Lower California. Is there a man that has ever been elected to represent that people in Congress that has not bought his election with money? Men are willing to spend all they have to attain

the accomplishment of their purposes in a political point of view. All this power can be obtained by political aspirants without money, if they possessed true knowledge. I could be sent as a delegate to Congress without giving one farthing for the office, because I have true knowledge. Teach the people true knowledge, and they will govern themselves.

Men marvel that I possess the influence I do over this people, no matter where on the earth they are located. If we had fifty thousand members of the Church in China, though they never saw me, they would obey my counsel, because I send true knowledge to them and teach them the principles that tend to their own good and happiness. Their eyes are open to see this, and they willingly obey my counsel. Men think the power and influence I possess are obtained by necromancy or some other evil power. The power of the Devil is great upon the earth, but it is fast playing out, and the inhabitants of the earth must have true knowledge.

It has been told me from my youth up that opposition is the life of business, especially in the political arena. It is opposition that has ruined our nation, and has been, is and will be the ruin of all nations. In our nation slavery is the great bone of contention. Do we oppose the principle of servitude? I oppose it not in my judgment. If I have a man-servant or a maid-servant, they are flesh of my flesh and bone of my bone—they are the children of God as much as I am. In the providences of God their ability is such that they cannot rise above the position of a servant, and they are willing to serve me and have me dictate their labor. Then let them do service to me, and it is my duty to treat them kindly and reward them accordingly. All the nations of the earth are composed of one flesh and blood, and God will bring into judgment the nation that abuses the liberties it possesses. If he has given me power to rule this people, or to own a hundred slaves, he requires at my hands how I use this influence and power over his creatures, and he will punish me if I abuse it. If I were the dictator of the nation in which I live, I should be held responsible to Him for that power and influence. He would expect me to rule in righteousness.

This people is an astonishment to all the world. We pick up the beggar in the street in England—and we have baptized hundreds of them—we bring him here and put him in a situation to earn his living. They never owned anything before, but after they come here they soon begin to own a pig, a cow, a few chickens, and by-and-bye a team; then open farms and soon become men of wealth. It is our business to elevate the beggar and not keep him in ignorance.

If you wish to gain power in the minds of any people, give them the same opportunity that you possess to become independent and self-sustaining, and endow them with all the wisdom and knowledge that they are capable of receiving, and let them increase with you and unitedly grow and become strong. Through their oneness, the Latter-day Saints have become a terror to the enemies of truth. We do not buy the people with money, but we have striven in every way that is lawful and right to get a little money to bring the poor and destitute of other nations here and put them in a position to take care of themselves. I am sorry to say that some few have requited this kindness by joining hands with our foes against us and have become our most deadly enemies. They, however, have no power to injure us, for God rules in the heavens; and if we

pursue our course and the even tenor of our lives, the Lord will spread truth in the world and all nations will possess it and be influenced by it; then they will know how to govern and control themselves, but now they do not. With all the power I possess, I cannot prevent a man from cursing and swearing if he is disposed to do so; the Lord himself has not influence enough to do it, what then is to be done with him? Guide his mind and affections into a better channel until he sees the folly of his course and understands the benefit of a more righteous way and a more manly life, then will he pursue the path to truth, peace and the fellowship of the Saints of God on earth and in the heavens; then will he increase in love, joy, wisdom, knowledge and power. Are not these things so? Judge ye, my friends.

I am accused of a thousand evils, but I have never feared but one thing with regard to myself—and that is, that I should be left to do an evil that people may truly blame me; while they cannot speak evil of me and tell the truth, it never harms me. I care nothing what false statements are made about me when I faithfully follow the counsels of Heaven; they are no more to me than the croaking of the crane that flies over my head. If a High Priest, an Elder, or any other man that comes within the purview of my influence does wrong, I would as soon tell him of it as not and show him how to do right; if he is offended at me for so doing, it proves that he is destitute of knowledge. If the angel of darkness reproves you for your evil deeds, thank him for it, but tell him to keep at a respectable distance and that you will try not to need any more of his kind offices.

The nation that is angry at the reproof and rebuke of the righteous proves that it is on the high way to ruin. We do not coerce nor drive people. I am very much of the opinion that it would be useless for anybody to undertake to drive me to heaven or to hell. My independence is sacred to me—it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency so far as he does not infringe upon others' rights, save by good advice and a good example.

It is written in the Scriptures, "If ye had known me, ye would have known my Father also, and from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long a time with you and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then show us the Father?" The Father is a perfect man in every part, a person of tabernacle endowed with all the features and attributes of a perfect being.

"The earth is the Lord's and the fulness thereof." How vain it is for us to think that we are going to grasp all things independently of God. Monarchs on their thrones have taken unto themselves power to hold and control the destinies of the people over whom they reign, when suddenly death in some way has seized them and their thrones have been left vacant for other aspirants to power and rule. When misuse of power has reached a certain stage, the divinity that is within the people asserts its right and they free themselves from the power of despotism. The nation that lifts itself up against God and rules in unrighteousness he will call to an account in his own way.

Elevation, exaltation and glory are

the objects of the Father in peopling this earth with his progeny. Do not be afraid that I say too much when I call his earthly children his progeny. It is supposed by many modern Christians that the Old Testament has become obsolete; they regard it more as a book of history relating more particularly to past ages than to us; but we will quote from it in support of God's being our Father and our being his progeny. Moses gives us to understand that Adam was created precisely after the image and likeness of his God. And in the New Testament Jesus Christ says, "And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters, for one is your Master, even Christ." Again, Paul says, "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" He is the Father of every spirit that has ever taken an earthly tabernacle. Again, Paul, in writing to the Hebrews, says, "Who being the brightness of his glory and the express image of his person," &c.; and "I and my Father are one," says Jesus; what, one body? No, it never entered the Savior's mind that such a rendering of this saying would ever enter into the minds of persons holding the least claim to good sense. They are no more one person than I and one of my sons are one person. If my son receives my teaching, will walk in the path I mark out for him to walk in, if his faith is the same as mine, his purpose is the same, and he does the work of his father as Jesus did the work of his Father, then is my son one with me in the Scriptural sense. "Then said Jesus unto them, when ye have lifted up the Son of Man then shall ye know that I am, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Jesus was the express image of his Father, and he was so much like the rest of the people in his day that he passed and repassed among them as another man, without creating any special remark. "Hath not the Scripture said that Christ cometh of the seed of David and out of the town of Bethlehem where David was?"

Christ and his Father are one in their faith, in their views, in their ministry, in their purpose and in their operations to accomplish their God-like designs. Jesus came from the heavens to the earth to subdue all things and bring all into subjection to the will of the Father, "That they all may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be one, even as we are one. I in them and thou in me that they may be made perfect in one." No one can suppose that Jesus wished to be understood that he and his Father and his disciples were all one person.

We believe in one God, one Mediator and one Holy Ghost. We cannot believe for a moment that God is destitute of body, parts, passions or attributes. Attributes can be made manifest only through an organized personage. All attributes are couched in and are the results of organized existence. True knowledge will teach the people who they are and the design of their creation. We are the sons and daughters of celestial beings, and the germ of the Deity dwells within us. When our spirits took possession of these tabernacles, they were as pure as the angels of God, wherefore total depravity cannot be a true doctrine. "You must be a free-thinker, Mr. Young." Yes, and also a free-doer. I am not afraid to rebuke any person when necessary, nor to tell the truth anywhere when it is proper and I am called upon to do so.

I am limited in knowledge and in the ability to convey the knowledge that is within me and often resort to gestures to convey what my language fails to impart; neither am I mighty in writing — I can convey more by language than I can by writing.

Do you wish to possess enlarged influence in a political point of view? Gather around you the poor and honest of mankind and bestow your charity on them, not by giving them in the way that charity is almost universally understood, but supply them labor that will pay an interest on the outlay of means and, at the same time, afford food, raiment and shelter to the laborer; in this way the man of means becomes a benefactor to his race. Let him instruct those who know not how to cultivate the soil, who know not how to plant gardens and orchards and vineyards, in all these useful and profitable employments. Let him teach them the use of animals and how to profit by their labors and products. After he has taught them how to raise the wool and the flax, let him teach them how to make clothing of various kinds. Now they have their bread, meat, clothing, vegetables, fruit and dwellings which they have produced by their labor under the direction of the rich, good man whose capital and wisdom have elevated those poor persons from a state of destitution and want to a state of comfort and comparative independence. Now, I ask, has he not gained great influence over that people? and as they increase will not his influence become more extensive? Then let him teach them the truth, and not divide them up into Whigs, Tories, Democrats, &c.

Who is the most suitable judge between man and man? The man who is the most capable of judging between right and wrong; let him sit upon the judgment seat, and do not ask him whether he is a Democrat, a Whig, a Tory, or a Republican, Is he a just man, and will he render an impartial judgment? If so, I care not to what political party he belongs; I am content that he should adjudicate between me and my neighbor.

We teach the whole human family the way of life and salvation. The Latter-day Saints have the advantage of the same power that revealed to Peter of old that Jesus was the Christ; "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

The Latter-day Saints and every other person who is entitled to salvation, and all except those who have sinned against the Holy Ghost, may know that Jesus is the Christ in the same way that Peter knew it. Miracles do not give this knowledge to mankind, though they may serve as collateral evidence to strengthen the believer. The miracles of Jesus were known to the Jews, yet they suffered him to be put to death as a deceiver of mankind and one possessed of a devil.

If miracles prove a person to be divinely sent, then we are safe in declaring the Witch of Endor, who raised up Samuel, and the magicians of Egypt to be divinely sent. I will have it printed and sent to the world that no miracle is any proof of a man's being sent of God to perform a mission in his name. Though Jesus Christ wrought miracles before the eyes of the Jews, they clamored for his blood and said "Crucify him, crucify him, and let his blood be upon us and our children." This has certainly come upon them. Jesus Christ told what would befall the nation of the Jews, and it has been literally fulfilled. Were I to bring a proof in favor of our religion I would quote the sayings, relating to this

nation, of that man whom God has sent in the latter-days with eternal life to them. There is more solid proof in favor of a Prophet's being divinely sent when his words are fulfilled than all the miracles he can work.

The nineteenth century is not destitute of miracles; we have spirit-rapping, spirit-writing, spirit-muttering, table-moving and the curing of diseases of long standing by the same influence and power. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead?"

If all men understood the great work of the last days brought forth by the Prophet Joseph and its ultimate results, they would invest all their capital stock in this great speculation. We are for self, for power, for knowledge, for thrones, for dominions, for eternal life. We are for the kingdoms that God has promised to the righteous; and they have received great and precious promises. Paul says, "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours," &c. Again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold and shall inherit everlasting life." He has chosen the poor of this world, rich in faith and heirs of the kingdom of heaven, and he will give them all things. We are serving a good master, and he will give us all he has promised. Will you all enlist and serve this great Captain of our salvation to the end of the war? Then shall you obtain all the influence and power you can wish for. In the government of God there is all the security offered to its subjects they can desire; in it their individual rights and property are perfectly safe. Were I worth millions of money I should wish to invest it under a government that offered to me the greatest protection and security. God rules in the heavens and on the earth; he sendeth seed time and harvest; winter and summer; he controls the good and the evil, and stays the evil and the plague when it has answered his pleasure; when the contending armies of our nation have served his purpose, he will say peace be still and the civil strife will cease.

My brethren and sisters are anxious for my safety, and will warn me of danger. I know better than they do when there is danger, and when it lies harmless like a lifeless tiger at the feet of the hunter. There have been times when I could travel abroad with impunity, and within twenty-four hours afterwards the assassin would be on my path. There are times when I could go to California and they would hail me as one friend hails another, and the spirit of the times would soon be reversed. Joseph Smith knew this, and when he went to Carthage he said, "I go to death; I go like a lamb to the slaughter; I go to my fate." Those who understand the spirit that rules in the atmosphere and in the hearts of the children of men are aware that they do not feel to-day as yesterday, to-morrow as to-day. Many men have greeted me and my brethren with all the cordiality with which one man can greet another, and in a short time their feelings have changed to the most deadly hatred. Confidence has left the human family; there is but little substantial principle or virtue left in which confidence can be placed. We have to restore confidence to the world by being just and true to ourselves, to one another and

to our God from this time henceforth and for ever.

I suppose that more than half a million of the brave sons of our country now sleep in the dust in consequence of what I consider an unnecessary war, and the end is not yet. They have left their wives and daughters unprotected in a land rent asunder with a fratricidal war, and what are to become of them? You remember the scripture which reads, "That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." He may say in the latter times, Now, my sons, take unto yourselves wives of the daughters of men and raise up a posterity unto me, and teach them the way of life and salvation and the arts of peace, that they may war no more for ever. And they will gather up the old cannon and weapons of war that are now making such devastation, and convert them into implements of husbandry and useful machinery. By and bye it will be said to the servants of God, "Go down and see if there is anything worth saving," for it is written, "Thy men shall fall by the sword, and thy mighty in the war. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

Let us faithfully live our religion and learn what our present lives are worth.

May God bless everybody that can be blessed is my prayer all the time: Amen.

UNIVERSAL SALVATION.—THE BLESSINGS ENJOYED BY THE SAINTS IN ZION, ETC.

Remarks by President DANIEL H. WELLS, *made in the Bowery, Great Salt Lake City, May* 31, 1863.

REPORTED BY G. D. WATT.

I feel grateful for the privilege of bearing my testimony to the truths of our holy religion, in which I hope to live all the days of my life. It has taught me things that are of importance to my soul's welfare here and hereafter. It has placed me upon a basis of improvement and knowledge that leads to understanding, wisdom and power in the counsels of heaven.

What true conception had we of God until our minds were lit up with the truths which the Almighty has revealed in these last days? We did not know in what capacity he was our Father; we had no rightful conception or knowledge of God or

of his Son Jesus Christ, of whom it is said, to know is life eternal. The learned divines of the day could not inform us anything about him, or give us any information in regard to our own origin. All this we have learned by embracing "Mormonism," or the truths which the Almighty has revealed in these latter times. Now we know he did reveal himself in former days. We can now see and understand what these things mean that have been written by former Prophets and servants of God who were inspired by the revelations of Jesus Christ; but these things we could not understand until he revealed himself again and we have received this knowledge through his servants in our own day.

The orthodox churches have taught us that those who are of the orthodox may possibly be saved, but for the heterodox there is no chance of salvation at all—they must go down to, and be damned in an endless hell, must be doomed to the bottomless pit. They, however, had no just conception of the design of the Almighty with regard to our being and could give us no knowledge with regard to our origin or destiny. Another class of religionists would save all in the kingdom of God—bring all into his presence indiscriminately, no matter whether they are in their sins or not; the plan of salvation, they say, is sufficient to save them all.

There is a plan whereby all who have not sinned the sin unto death may attain to a certain glory and salvation. There is a principle revealed in the great economy of Heaven by which we can act for another; whereby the generations which have died in ignorance of the Gospel may be administered for by the living, that they may be judged according to men in the flesh. This principle has been revealed in these last days, and it is a great and glorious principle; one that gives great joy and satisfaction to the believer. It throws a mantle of charity over the whole human family; our heavenly Father does not consign to an endless misery his children who have not been informed in the plan of life and salvation and who have not lifted up their hands knowingly against him; it provides a way in which they may participate in the blessings of our common Father which he dispenses to his faithful children. Our holy religion teaches us to extend charity, knowledge and power to all mankind. Are they not our brethren and sisters? Have we not a *common* origin? Have we not a common Father who is the Father of our spirits? Then are we not of one family, brethren and sisters indeed, and should we not so act towards each other?

How great should be our satisfaction, joy and thankfulness to our Father in heaven that we have become the recipients of this knowledge, that we can place our feet upon the rock of salvation and become messengers of salvation to all people; to take them from their low and degraded condition and elevate them to the knowledge of God. Is there no reward in this? Is there no glory, no blessing in this? Time will disclose whether there is a blessing or not in reaching forth the helping hand to the honest poor and needy among the nations to deliver them from the thraldom of sin and from the poverty that presses heavily upon them; by these have they been chained down hand and foot and could not help themselves. We break their chains asunder and bring them into the liberty of the Gospel; we not only unbind their spirits but their hands and their feet, and we place them in a condition to take care of themselves. This is true charity. You may give a piece of bread to a hungry person,

and when the cravings of hunger return some one else must administer to his wants again; to put that person in a position to earn his own subsistence is true charity; in this way you direct his feet in the path of true independence, he is then only dependent on his own exertions and on the blessings of his God.

When people are taken from the pernicious influences that are too prevalent in the world and directed in the paths of sobriety, truth and heavenly intelligence, what is there to hinder them in the midst of the Saints from walking in those paths? The effort to do right continually under such circumstances is nothing in comparison to what it is when they are continually surrounded with evil influences and evil examples. In this they are benefited and blessed, and here again is the mantle of charity and love thrown over the poor and destitute who hunger and thirst after righteousness as well as for those means necessary for their temporal subsistence.

These are a few of the opportunities and privileges which are conferred upon this people of doing good. They have the greatest opportunity of doing real substantial good to themselves and their fellow creatures of any people on the face of the earth. Those who come up here and assist in the great Work will also participate in the great blessings which will be their reward. Let these precious opportunities which are thrown in our way be eagerly improved, for it is a great and glorious Work in which we are engaged, and one which is full of benefit to the human race at large.

Why then should the world seek to subvert, overthrow, persecute, destroy and make waste those who are engaged in so great and beneficial an undertaking. There is no reason why men should tread upon the oil and the wine. There is no reason why men should not sustain holy and righteous principles that will elevate and exalt mankind if they will let them. There is no reason whatever why people should oppose the Latter-day Saints or seek their destruction and overthrow; when they do it they do it without reason—they do it because they hate righteous principles, to satisfy their own wicked intentions and desires; they love to lie rather than to speak the truth, and they do it at the instigation of the Devil without any rational feeling or reason whatever. They will be condemned because they love darkness rather than light. They have the power to do evil, and inasmuch as they list to obey the powers of evil they will be damned. They have the same privilege that we have of obeying the truth and of receiving light, knowledge and intelligence from heaven, and may participate in the same blessings we enjoy. When they choose the path of evil they do it on their own responsibility. A great portion of the world will reject the good and cleave to the evil; this has been so from the beginning. As astonishing as it may appear, a vast majority of mankind will not receive the truth, but they will reject it and trample under their feet the oil and the wine, crucify the Redeemer afresh, slay the Prophets and overthrow truth and righteousness as long as they have power to do so.

But the day has now come when those principles will be sustained on the earth. They have already obtained a foot-hold in these valleys; the Almighty has set his hand to work to establish his kingdom on the earth never again to be thrown down or to be prevailed against.

We are here in the mountains, thank God for that; and we hold the principles of life and salvation for all

the world; we send forth the heralds of life to proclaim them, and they are taking deep root in the earth. The power to bind and to loose is here, even the power of Heaven, and it cannot be eradicated again and overcome. That day is past. We live in a day fruitful of big events. The Lord Almighty is walking about and we have heard his footsteps. He is at work in the midst of the nations; this is very manifest to us who dwell here four thousand feet above the level of the sea; from this elevation we can see clearly and have a better understanding of the movements of God among the nations beneath us. The Lord has anointed our eyes and we see through a purer atmosphere.

I believe we appreciate as well as we can these great mercies and blessings. There is one of them which we certainly can appreciate very sensibly, and that is the blessing of peace and quiet in these sequestered vales. The Lord has greatly blessed this land and caused it to bring forth in its strength nourishment for our sustenance; he has planted our feet by the still waters and given to us health, wealth, peace and quietude. We can appreciate these blessings now if we never could before, when we see the desolation and misery which have been foretold coming upon the wicked and ungodly nations. A river of light and intelligence flows to this people from the heavens through the holy Priesthood. The fountains of life eternal are opened for all to go to and drink. Can we think of this without being melted in thankfulness to our Father and our God? Should we not put forth our best endeavors in the channel of our duty? Should we not be honest, faithful and true with that which is committed to our trust, and diligent in the performance of every duty?

Can we pursue unerringly the course marked out for us by him who is the choice of Israel to lead and guide Israel in the great interests of life. He instructs us to draw from the elements that which we consume and become independent and self-sustaining. We have enlisted to walk in this channel—a great many have done so. Can we continue to improve still more and produce still greater results by a still greater perseverance?

I was pleased and gratified beyond utterance at the report brought back from the south by the President, when he said there was a decided improvement in this people; thank God for that; but it is a great thing to improve. Let us continue to improve, inasmuch as we have fallen short heretofore, and let us seek to remove every obstacle out of our path and bring about the temporal improvements we are told to perform with greater celerity. I allude to these things because they give us comfort, pointing, as they do, to greater freedom and greater independence; at the same time, we will not forget to improve our minds and progress in the knowledge of God and in the things which pertain to eternal life and glory hereafter. We will not forget to instill into the young minds of our children principles of honor, of truth and of righteousness towards God, and obedience to him, to his servants and to his laws, for it is this that will make them honorable and great in his eyes and will exalt them in his presence.

If any of us have been guilty of dishonest practices, let us eschew evil and seek to do good instead, let us eradicate the poison of sin from our own bosoms, and let the Spirit and power of the Almighty reign there and have free course to run and be glorified in us, and let this in-

fluence spread abroad through every ramification of society. These are my desires and most sincere wishes. Let us be united in our love for God and truth, for in unity there is strength, and in unity of this kind is made manifest the almighty power of God. If we do this everything is for us; nothing shall be withheld from those who love God and keep his commandments; all things that are worth having will he give to them. These are blessings and mercies which are enjoyed by no people besides this people.

The self-styled orthodoxy of the day will do no person any good, so far as giving them a title to an inheritance in the presence of God is concerned; there is no balm of Gilead in all they can do, say or bestow on mankind, for the fountain of life and intelligence is not with them.] So far as they inculcate morality, it has a salutary influence in restraining mankind from sinking back into the worst phases of barbarism, but it receives no impetus, no progression from their teachings, for those who make no profession of religion at all are generally more strictly moral, more strenuously honest and more faithful in the duties of life than those who profess the religions of Christendom.

The religion we profess is the fountain of intelligence; it inculcates morality, truth, virtue and every principle of true knowledge, and this leads to true power and true excellence; it has with it the vigor of life and leads to exaltation and to the presence of our Father and God.] Let us appreciate our blessings and be careful not to hurt the oil and the wine; let us be careful that we do not trample upon the principles which our Father has revealed for our guidance, but let us be constantly actuated by the influence of the Spirit of the Almighty which is within us and let us never grieve it away; if we do this, we shall not wander into forbidden paths, into darkness nor into error, nor be left to believe a lie that we may be damned. If we will follow out the principles of our holy religion, we will become the greatest and the mightiest people upon the earth, and we shall have power given to us to go forth in the mighty power of Israel's God and redeem the earth from the thraldom of sin and its consequences and raise high the banner of freedom, the banner of salvation to the human race. There is a nucleus formed where all the honest-in-heart may rally—where they will find safety for themselves and their means; here their rights will be respected and their means protected. All people can rally to this standard because it is firm and steadfast, and the individual rights of all will be respected; and it is the only place on the face of the earth where this assurance can be given, all else will crumble and go to pieces and be wasted away. This kingdom embraces all that is permanent and lasting; it will endure throughout time and throughout all eternity, and we with it. We do know that the Lord has commenced his great and marvelous Work and he will continue it and break in pieces the wicked and ungodly nations until they shall become the kingdoms of our Lord and his Christ, and his kingdom which is now being set up will continue for ever and ever. This is our testimony to all men; our cry is, Come out of her, my people, lest you partake of her abominations and of her plagues which have been decreed upon her.]

May the Lord help us to take a course that shall lead us onward and upward, that we may receive and hold the dominion for God, and

that it may continue to increase and spread until the earth is redeemed and Christ shall possess the kingdoms under the whole heavens, which is my prayer, in the name of Jesus: Amen.

HOME MANUFACTURES.—THE NECESSITY OF GREATER ATTENTION TO THEM.—TITHING.

Discourse by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, June 7,* 1863.

REPORTED BY G. D. WATT.

I have a few things to say to the Latter-day Saints with regard to ourselves. From the first of our coming into these valleys we have instructed the people concerning the facts that are now so visible and manifest in the nation to which we are attached. It was then understood by us and was as plainly before our minds as are the facts that are now in their progress.

We also have a warfare to engage in, and, as the Apostle says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled."

The warfare that I wish particularly to speak of to-day is that which wars against all opposition to economy and to the obtaining of the knowledge of God and that wisdom which comes from him pertaining to self-preservation. My warfare is, and has been for years, to get the people to understand that if they do not take care of themselves they will not be taken care of; that if we do not lay the foundation to feed and clothe and shelter ourselves we shall perish with hunger and with cold; we might also suffer in the summer season from the direct rays of the sun upon our naked and unprotected bodies. We have striven for years to convince the Latter-day Saints that rags and ruffles will cease being brought to us from a foreign market, though a struggle is still made to bring them here. We have warred against the principle of promoting and making wealthy those who wish us no good, and we have found it hard to convince our brethren and sisters that the saying of the Savior is really as true when applied to us as it was when applied to his followers in his day, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad."

Thousands of this people this day will not believe that saying. We have this to war against, and the warfare should be engaged in by every Latter-day Saint. The same responsibility, the same influence, the same power and the same objects to be attained should rest upon every person who is a member of the Church, as much as upon me and my brethren who are contending with me constantly for the permanent good of Israel. We have contended long to convince this people that they must become self-sustaining.

I can, notwithstanding this, endorse all that brother George A. Smith said this morning concerning the great improvement of this people and the good feeling they manifested to us on our southern trip. The people who have settled in that country are certainly contented. Many of them said to me, "We love to live in Great Salt Lake City, love to go to meeting there, but we should very much dislike now to be counseled to return there again to make our permanent abode. We like the country and climate here, we like our calling and situation, and we are happy and contented." I am ready to endorse all the goodness and good-feeling that were manifested, and I can truly say that love, union, faith, fervency of spirit and faithfulness to our religion are greatly on the increase among the Latter-day Saints, or I am much mistaken; still the warfare is not ended in regard to our being self-sustaining.

We have evidence now before us which sufficiently proves that the ruffles and the rags will not continue to come here for a great length of time, and we shall have to do without them or make them ourselves. Sixteen years ago, when we were camped upon this temple block, I told the people that there existed, in the elements around us in these mountain regions, wheat, corn, rye, oats, barley, flax, hemp, silk and every element for producing the necessary articles used by man for food, raiment and shelter. We breathe it in the atmosphere, drink it in the water, dig it when we dig in the earth, and walk over it when we walk. Here are the elements for every cereal, vegetable and fruit, and for every textile material that grows in the same latitude and altitude in any part of the world. No country in the world will yield more and a greater variety of the products of life than will portions of this mountain country. We have proven all this to be true. There is not a better wheat country than this, and we can raise as good rye and corn as can be produced in any part of the earth; we can also raise as good vegetables as I ever saw, and in as great a variety as need be asked for. We have raised hemp, flax, cotton and silk, all of the best quality. We can make ropes and sacking, and cotton, silk and woollen goods in abundance; we have the elements and skill to combine them.

There is no better sheep country than this. Some farmers suppose that their failure to raise wool is owing to ill luck; this is a mistake. I have expended more, in the early settlement of this country, to produce wool than any one man. I have bought sheep by hundreds, but I never saw the time that I could go out and herd them myself, consequently had to depend upon others. The treatment that sheep receive from most of those having them in care is by no means conducive to their thrift. The lambs are too often left for the wolves and dogs to herd or to the care of an inexperienced boy or girl. Large numbers of sheep are often huddled into little, filthy pens and kept sixteen hours out of the twenty-four in their own filth and

stench. For this you will be called to judgment, and if there is no one else to charge you with the wrongs I will. There is not a better country in the world to produce wool than this mountain country, if the sheep are properly taken care of.

Now, then, I ask, how many of my brethren and sisters will enlist with me in this warfare, not to contend with and against carnal weapons, but against the foolish traditions, pride and vain imaginations of the people called Latter-day Saints? Will my wives and children enlist with me in this work? I have striven with all my might to set a good example before this people; I have striven with all the power I possessed to introduce every good into their midst. I do not know of an evil practice that I am not willing to part with this hour to do good to this people. If there is a wrong in my practice, religiously, morally, politically or financially, I wish some of you would led me know it. If I strive to do right and to take a course to save myself and this people, should not the people do the same? Myself and my brethren who are with me heart and hand are always ready and willing to do everything in our power to promote the kingdom of God upon the earth and to save the people who profess to be Saints, and all the inhabitants of the earth that can be saved, then why should not all the Saints do and feel the same? Are we not all under obligation to be Saints, to build up the kingdom of God, to bring forth righteousness and deliverance to the honest-in-heart, to gather up the lost sheep of the house of Israel, to send the Gospel to the uttermost parts of the earth, giving all a privilege to hear and believe it and to build up the Zion of our God upon the earth? Is not this obligatory upon every member of this Church and kingdom, upon one as well as upon another in their calling and capacity? You all answer in the affirmative. Then why not begin from this day to sustain ourselves and cease feeding and clothing those who wish us no good and giving them our money for that which is comparatively worthless?

Is brother Heber C. Kimball willing to enlist with me in this work? I can say yes for him. Are his wives and children willing to enlist with him and then with me? Is brother Daniel H. Wells willing to enlist with us? I can answer favorably for him and for a great many others. Why not every man and woman go to with their mights and try to do something towards sustaining themselves?

The feelings of many are, "How are we going to get gold to buy what we want—to procure what we consider the necessaries of life?"

You have read that piece of excellent advice called the "Word of Wisdom." I shall not say you must obey it; you can read it over again and refresh your memories, and I give the privilege to the Elders of Israel to cease using tobacco, and if they will not cease using it, then raise it; and then, also, to cease using spirituous liquors to excess. At the time Mr. Holladay kept store opposite the south gate of this block, he annually received not less than $29,000 for the article, tobacco. His books will now show this. Into Livingston's store I presume this people annually paid for the article, tobacco, not less than $35,000, and that, too, when we were but few; what must our bills be at the present time? I think I am safe in saying that we have paid, for tobacco alone, at least $100,000 a year during the last thirteen years. Now, especially you Elders and leading men of Israel, will you do yourselves a favor by letting it alone from this time? Brother George A. Smith says that

the twopenny institution of Jackson and Stewart, in Provo, took over $15,000 a year for tobacco alone. If you will let this article alone you will benefit both yourselves and the community. If you will cease drinking spirituous liquors you will thereby be benefited individually and benefit the community. A man who indulges in any habit that is pernicious to the general good in its example and influence, is not only an enemy to himself but to the community so far as the influence of that habit goes. A man who would not sacrifice a pernicious habit for the good it would do the community is, to say the least of it, lukewarm in his desires and wishes for public and general improvement. Tobacco is not good for man; spirituous liquor is not good for a beverage, but in many cases it is good for washing the body.

Dare I venture to invite the sisters to favor themselves by letting alone the article called tea? Some of that which is imported to this country from California, and for which you pay from three to four dollars a pound, is not much better than hay. I merely wish to say that you now have the privilege and invitation tendered to you to cease drinking the filthy stuff. Again, I kindly tender you the privilege of making your own bonnets from straw or grass. There are no handsomer bonnets nor trimmings for them than are and can be made from straw. I have raised rye year after year for the express purpose of having the straw manufactured into hats and bonnets, and have invited my sisters to gather and use it and welcome. Some thirty years ago, at a State fair held in the State of Ohio, a young lady took the premium on Leghorn bonnets, and her sample of Leghorn was made of the common red-top grass of which we grow an abundance in this valley. You can have the privilege of gathering the red-top grass and preparing it to make Leghorn bonnets and hats for yourselves and your children. I will invite my brethren to procure and plant the multicaulus or mulberry tree; let your wives and daughters feed silk-worms with the leaves, and thus produce silk for ribbons, for dresses, for bonnets, for scarfs, shawls, neckties, gentlemen's vests, &c. We have skilful artizans among us who can dye and weave the silk into every possible design for beauty and utility. Let us be active in procuring machinery that will manufacture our cotton and flax into fine yarns for thread of every number and fabric of every quality; then our sisters can knit and manufacture in different ways their frills, ruffles and laces to suit their tastes.

I am perfectly able to send to the east and buy what I and my family need, but there is a mighty influence in a good example, and what would my precept be worth without my example, besides the conscious gratification of having performed my duty to my God, to myself, to my family and to this people?

I have engaged in this warfare and I have tried to teach my family, my neighbors and their families the necessity of our leading out in these matters, and thus set the example for the whole Church to follow. This hat was made of straw which grew on my farm near this city. It has been my handsome hat for twelve years, and does it not look well yet? It is all home-made excepting the ribbon. Trimmings made of straw are the neatest and richest for straw bonnets and straw hats.

Shall we make our light clothing of the cotton which we can raise here in abundance? They will raise more cotton in our southern settlements than we can possibly use before another crop comes off. Shall we buy their cotton from them and manu-

facture it into clothing, or pay the stores seventy-five cents a yard for cotton cloth? We have power to perform this useful labor, or to neglect it and tease husbands and fathers to buy at the stores the articles which we think we need.

Who will enter with me and my brethren into this warfare with their whole souls? I call it warfare, because it has been so with me for years; it has continually been a heavy weight upon my shoulders. I have for years been pleading with the people to take a course to sustain themselves Some few are trying to do so. but it would be a great relief to me if I could in truth say that we, as a people, are trying to do so. I could sound the feelings of the whole community upon this subject by organizing clubs and societies for this, that and the other, all pointing to and having in view the great self-sustaining principle, but such clubs, societies or firms are apt to clash more or less and run into sectional differences and sectional feelings. This I do not want. When we say we will do a good thing, I want the whole community to be of one heart and of one mind in that matter. If we say we will sustain ourselves and be independent of foreign productions and a foreign market, let the whole community at once become a unit on this point by forthwith beginning to supply themselves with the necessaries of life produced in their mountain home.

Some will argue that they could not wear in warm weather a garment made of the cotton yarn spun in our little factory in Parowan; I do not think the argument a good one. It has been strenuously argued by our ladies that hoops are a cool and comfortable fashion, but I cannot understand how they derive the benefit that is claimed for crinoline when the accustomed quantity of clothing is still worn. This argument is something like the one often used in favor of drinking spirituous liquors, "We drink liquor in summer to cool us and in winter to warm us." "We put on crinoline and the accustomed number of garments in summer to keep us comfortably cool and in winter to keep us comfortably warm." I argue that a dress made of Utah yarn, worn over a reasonable quantity of underclothing, would be more light, comfortable and healthy than the style of dress now used by our ladies.

What do you say? Shall we make ourselves clothing from Utah cotton, from Utah flax, from Utah silk, from Utah wool, and wear cloth from Utah looms, or go without? And you, my sisters, my wives and my daughters, come here to meeting clothed and adorned with the workmanship of your own hands and rejoice therein; and do the same if you have occasion to go to a party, and tell your neighbors what you have done.

The wicked and selfish portion of mankind are constantly engaged in pandering to their own selfish and avaricious desires, regarding not the wants and sufferings of their fellow-beings. Were the biographies of all the really great and good of mankind known to us, we should know that they lived to do good to their fellow-beings, to benefit and bless their families, neighbors, friends and the human family at large; such men have proved themselves worthy of their existence. Let us all seek diligently to know what we can do to benefit our fellow-beings. We must try with all our power to overcome every injurious tradition and custom we have learned from our fathers and teachers.

We must learn to think for ourselves, and know for ourselves, and provide for ourselves. We can here produce any amount of the raw ma-

terial, and we are importing machinery, and shall continue to do so until we shall be victorious over the traditions and customs which oppose themselves to our becoming self-sustaining and independent. [I never mean to give up the conflict; I never mean to yield one point until I see this accomplished] while every obstacle surmounted, every object gained, every purpose accomplished and every aim in view is to build up the kingdom of God upon the earth, save and redeem the house of Jacob, and save all the inhabitants of the earth that can be saved.

I shall not worry while I am struggling to gain this great conquest, but I intend to live and feel well about it. The man who fights with coolness and calculation in moral and domestic reform will win every time. Let us apply our minds to know what our life is worth and what we can do to sustain it and the lives of those who are connected with us, instead of continually whining for something to satisfy "great, big self," instead of wanting this and that, instead of being miserable because we do not do this or because we do not do that, instead of being unhappy because this is so or because that is not so, all of which we cannot help with all of our complaining. Let us see what we can do to do good to our children, to our neighbors, to our husbands, to our wives, to our brethren and sisters, and then to the inhabitants of the whole earth. Let us make ourselves capable of doing at least a little good, and this will occupy our minds upon something that is indeed profitable to others, and will somewhat divert our attention from worshiping ourselves and blaming everybody that does not do the same.

I will now address the Bishops, and the people through their Bishops and Teachers. Why are we not as willing to pattern after good as after evil? [Since we again commenced labor on the Temple we have been much troubled and perplexed with regard to getting Tithing labor. I immediately put on the work two good mule teams with a good man to manage each, then I put on two good common laborers to work on this block; I feed, clothe and pay the men, sustain the teams and keep the wagons in repair. I shall receive credit for this on labor Tithing. Besides this, I have kept two and sometimes three teams with drivers traveling to and from the country settlements to gather and bring in butter, cheese, eggs, &c., for the hands who work on the public works. For this team work I ask nothing but labor Tithing. I have given other men the privilege of doing the same. Have they done it? No, not one, with the exception of brother Daniel H. Wells' having one yoke of oxen and a wagon on the public works.

Since I have been in these valleys, when I have received fifty cents, fifty dollars, or ten thousand dollars, I have invariably put it into the general fund; not every dollar, because I have my family to support. Who has followed that practice? Very few, if any. They may not have had the means nor the advantages for getting them that I have had. Do those who have the means do this? They do not. From the beginning I have striven with my might to get men to bring machinery into the country, to get them to raise sheep and wool, have the wool made into cloth and then wear it. Who has followed my example in this? Instead of bringing in machinery and in every way within my power encouraging home production, suppose I had brought large quantities of goods from abroad, encouraged gold mining, trading, trafficking, specu-

lating, erecting whisky palaces and gambling saloons, I should have been hailed as a great Prophet, a wise leader and a great financier by those who love to swim in such waters, and hundreds would have been with me heart and hand.

When there was no whisky to be had here, and we needed it for rational purposes, I built a house to make it in. When the distillery was almost completed and in good working order, an army was heard of in our vicinity and I shut up the works; I did not make a gallon of whisky at my works, because it came here in great quantities, more than was needed. I could have made thousands of dollars from my still, which has ever since been as dead property. Have others followed my example in this? They have not, but there was a whisky shop established here and another there. Some have even told me that they would starve if they did not make whisky. I said to them, make it then, and be damned, for they will be damned anyhow. Am not I able to make whisky? Yes; there stands the still and the still-house to this day, which I have never used and from which I might make thousands of dollars. Have I made whisky and sold it in what some call whisky street? No. Had I done so how many would have hailed me with, "You are a good man, brother Brigham, and you are the right man to lead Israel; thank God for such a man: he keeps a whiskey shop, drinks liquor, trades with our enemies and hugs them to his heart as long as there is any money in their pockets, and takes them to his house and introduces them to his wives and daughters; what a blessed man brother Brigham is."

I will now confine a few of my remarks directly to the people who live within easy reach of this Temple Block. They say they pay labor Tithing. If the farmer, merchant, and mechanic are asked to pay a little labor Tithing, "O yes, and we mean to be credited for it in full." "When will you pay it?" "When it is too cold, wet and stormy to go a fishing and hunting. While we can work in the field, go after wood, or go to shoot ducks with pleasure, we will not pay you one day of labor Tithing." They come in the winter to pay it when labor is not wanted. Who pays labor Tithing? "Everybody." Who pays their grain Tithing, their stock Tithing and their money Tithing. "Everybody."

We feed and clothe some two thousand persons on these public works. Let me ask the Bishops of this city, and there are twenty Wards, how much money have you paid into the Public Treasury these five years past? Then ask the Bishops of the different Wards throughout the Territory the same question, and I think, if they answer the question fairly, it will be found that they have not paid one dollar to where we have had to pay out five hundred in cash or its equivalent. Our public hands have hats, coats, vests, shirts, garments, pantaloons, shoes, &c.; who buys these articles of clothing? They have to be bought and the money paid for them. The wives and children of our workhands are well and comfortably clothed; who buys and pays for this clothing? Brother Wells could tell you a story about this, if he had a mind to do so. I say to the public hands, henceforth, if we have not the articles on hand that you want we shall not go to the store and buy them; neither will I permit brother Wells to do so; if he does he must pay the debt, for I will not.

I will now say to the Latter-day Saints, though this belongs to a General Conference, Will you do me the kindness to cease paying Tithing

from this time forth, unless you pay it in a different manner than heretofore? They pile up wheat in Cache county, in Utah county, in Sanpete and in every other county distant from this city, in bins and houses where much of it becomes musty and good for nothing. Will they draw it to us here, where it can be put to use? Not much of it. They will let it spoil, unless they can have the privilege of using it themselves, and in many instances they have had the use of it. If wheat in the distant counties could be sold for a dollar-and-a-half a bushel in cash, we should get a comparatively small quantity of wheat in this Tithing-office. If they would give us fifty cents for every bushel of grain they pretend to pay in on Tithing in some kind of property that we can make use of, we would be much obliged to them. We cannot even get this; too many manage through their Bishops to pay their Tithing in a way to do us but little good.

If the people will cease paying Tithing, and let us understand it, we can build up the Temple ourselves, for I can put forty more teams to work on the public works, if I say the word. Presidents Kimball and Wells can do the same.

I am going to give the people the privilege to build the Temple by donations; as to saying that it is being built by Tithing, it is not so.

Some hundred thousand dollars a year are paid out by the community for tobacco, and the cash Tithing paid on this money expenditure probably does not amount to a thousand cents. How can the people be justified while committing such errors only upon the score of ignorance? We are trying to instruct you in the knowledge of the truth, that you may learn better. I do not condemn the Latter-day Saints for all this.

It is almost useless to ask any man possessing means to pay a little labor Tithing; if any is paid in the season when it is wanted, the poorest portions of the community pay it. The Second Ward is one of the poorest Wards in the city, and I have observed, when I have been at the Bishop's meeting, that that Ward has responded to the calls of the Bishop better than any other Ward in the city.

I will now give the privilege to Bishop Hunter to put a good mule team to work on this Temple Block, and there sustain it and let it work until we say it is enough. I give brother Kimball the same privilege. And there are Bishops Raleigh, Cunningham, J. C. Little and Leonard W. Hardy, to whom I give the same privilege, and they need not ask one farthing, only to be credited on labor Tithing. Then there are Bishops Sheets, Pugmire and Edwin D. Woolley and John M. Woolley, and all the rest of the Bishops, with the members of the Wards who are able, I will give them the same privilege, that we may have what team work we want. I wish you all to bring your free donations to this work, and not seek to put your property in a shape that it cannot do the good we wish, and then say you owe no Tithing.

If the people have a mind to pay Tithing, pay it as it ought to be paid. I would rather have fifty cents a bushel in good available property, than to have all the grain that is paid in where it is not available, for it would do more good. The argument generally used is, "I pay my Tithing, and that is all that is required of me." But have you no care, no responsibility beyond this? Do you not feel that the interest of this kingdom is your interest? And should you not feel anxious that the kingdom of God should be built up, become mighty, able to protect itself

and independent of all other kingdoms? Should you be entirely indifferent as to how the financial affairs of God's kingdom on earth are managed? If this kingdom suffers, will you not suffer with it? If it prospers, becomes wealthy and powerful, will you not prosper and become wealthy and powerful with it?

I am willing to give you an account of my stewardship. Let every man have a care for the public property which is devoted for the public good. If a man knowingly puts a hundred bushels of good Tithing wheat into a bin of smutty, unsound wheat, but thinks that it is none of his business, he does an evil and his offering is not acceptable to the Lord; it is his duty to see that his good Tithing wheat, or anything else, is deposited where it will be taken care of and properly appropriated. We will either stop the paying of Tithing, or have it paid in a way that will do us good.

If we want a job done, we will tell you about it; then we want you to do it in the proper time and place, but we do not want labor Tithing paid in the winter. The Lord requires obedience of his people, which is better than sacrifice.

There is a warfare in which we are all engaged, and there is a victory which we have to win to become self-sustaining and independent, preparing ourselves for the days that are fast approaching.

May the Lord bless you: Amen.

DOMESTIC ECONOMY.—THE KINGDOM OF GOD.—BUILDING THE TEMPLE.—TITHING, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, June* 14, 1863.

REPORTED BY G. D. WATT.

I am very fond of hearing my brethren speak to the congregations of the Saints; it affords a pleasing variety of the talent and ability that exists in the Elders of Israel. The object of our meeting together is to learn and to increase in the knowledge of the truth. Truth cleaves to truth and light to light? No man possessing the spirit of his religion can arise to speak to the Saints without imparting something that is beneficial. We are blessed with a great privilege in meeting here to worship the Lord our God and to speak comforting words to each other.

It would be very gratifying to me if I had the ability to so speak to the Saints as to divest them of every error they possess and give them eternal truth without in the least ruffling their feelings. Our weaknesses are known to ourselves, and in many instances to each other, but we

have the privilege of learning and of increasing in faith and in the knowledge of God and godliness. We have the privilege of learning more and more of the earth which we inhabit, of the object of its creation, of the people that dwell upon it and of all things pertaining to ourselves.

The Lord has revealed a great many precious principles to this people, and knowledge which cannot be obtained by the study of the learned of the world, "who are ever learning and never come to the knowledge of the truth." One of the greatest blessings that can be bestowed upon the children of men is to have true knowledge concerning themselves, concerning the human family and the designs of Heaven concerning them. It is also a great blessing to have wisdom to use this knowledge in a way to produce the greatest good to ourselves and all men. All the power of earthly wealth cannot give this knowledge and this wisdom.

If mankind could know the object God has in their creation, and what they might obtain by doing right and by applying to the source and fountain of wisdom for information, how quickly they would turn away from every ungodly action and custom. But as the Prophet says, "Ephraim is joined to his idols; let him alone." "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Instead of seeking unto the Lord for wisdom, they seek unto vain philosophy and the deceit and traditions of men, which are after the rudiments of the world and not after Christ. They are led by their own imaginations and by the dictates of their selfish will, which will lead them in the end to miss the object of their pursuit. Were you to inquire of the leading men of the world—of kings, rulers, philosophers and wise men—the end or result of their pursuits, they cannot tell you. This I believe; and I think it is quite evident, according to what I have witnessed.

What object was there, we might ask, for inaugurating the present war that is spreading dismay through our once happy land? Is it to kill off the African race? No; but ostensibly to give freedom to millions that are bound, and in doing this they did not know that they would lay the foundation for their own destruction as well as that of the object of their pursuit. Those whose minds are opened to see and understand the purposes of the Most High are made happy in a timely deliverance from approaching evil. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." We have the priceless privilege of applying our hearts to wisdom, and of learning the things of God while the wisdom of the wise men of the world perishes and the understanding of their prudent is hid.

I can say, for the satisfaction of my brethren who have spoken to-day, that I do not know that I have heard them say anything but truth; they have advanced good doctrine, good ideas, even to having our clothing last us for years; I should be quite willing to have mine last for a great length of time. The coat I am now wearing I have had six or eight years, and I would like to have it last me six or eight years longer, and use any money I might have for buying another coat to deliver some honest, poor, starving soul who is deprived of liberty and the common comforts of life. I would like to take the price of this coat and send it abroad to gather the poor and place them in like circumstances we are now enjoy-

ing, that they might have the privilege of going to the same fountain that we do for food, raiment and intelligence. The old adage has it, "The back will trust, but the belly will not." Hundreds of our brethren and sisters in foreign lands are now in a dying condition through want of food. If my hat, coat, boots, shoes, &c., would last half a century or a whole one, and I had the means every year to buy myself a fresh supply, I would thank God to put it into my heart to send that means to gather the poor.

The doctrine is correct, the advice is good for this people to be prudent with what they have around them and not to waste their substance. When brother G. D. Watt was speaking this morning I could not entirely free this people from the imputation of shamefully and disgracefully wasting a portion of the substance which God has so kindly and so abundantly given to them. We were exhorted by brother Watt to be prudent, saving, frugal and economical; to learn to gather the good things of life around us in abundance, to extend our possessions on the right and on the left and hold them all for God. If we are permitted to gather around us gold and silver and all the treasures that the Gentiles seek, instead of hoarding them up in iron chests or burying them in the ground for use in a future day, let us use them to send the Gospel to the uttermost parts of the earth, to gather the poor Saints from every land, and to gather from the rocks and caves and dens of the earth the house of Israel. It is the duty of every person to thus put their money and other means to usury. We should all learn to use the blessings God has bestowed upon us with the greatest possible economy, doing good with the means he puts into our hands, and he will enlarge our means and our capacity to do more good. We do not possess a great deal at the most. I am blessed with plenty of food and raiment, with good houses for my family to live in, &c. I wish some good man, that is worth his millions, would give me half what my property is worth, I would be thankful, and give every dollar of it to preaching the Gospel, gathering the poor Saints, building the Temple and Tabernacle or anything else to do good and build up the kingdom of God, and I would commence afresh to make more property.

There are a great many things with regard to the providences of God which this people do not yet understand. The Jews did not understand that God, in his kind providence, was building up his Church among them in the days of the Apostles. The same ignorance blinded the world in the days of Noah, and so it is in the days of the coming of the Son of Man.

My brethren who spoke this morning will excuse me for referring to their remarks. Brother Little exhorted the brethren, this morning, to take from their little piles, as he called them, and add to brother Brigham's big pile. Brigham's individual pile is already large enough, though, in reality, we should have only one mess chest, one place of deposit, one store-house, one "pile," and that is the kingdom of God upon the earth; it is the only store-house there is for Saints, it is the only "pile," the only safe place of deposit, the only place to invest our capital. This is rational to me; and all who contend for an individual interest, a personal "pile," independent of the kingdom of God, will be destroyed. I, apparently, own horses, carriages, houses, lands, flocks, herds, &c. The Lord has intrusted to me all this property, in his providence; I have not run after it or sought it, it is the Lord's; if, under this consideration,

you agree to add to Brigham's "pile," I am willing you should do so.

I would not have an individual interest for all the gold and silver upon the earth or in it. What I possess, whether wives and children, goods and chattels, will not be mine, in the strict sense of the word, until I have passed all the ordeals that God has ordained that his children shall pass; until I have overcome every sin and every obstacle to my being crowned in the celestial kingdom of our Father and God. If I am unfaithful with that which God has put in my possession, it will be taken from me and be given to another. I have no individual "pile," no individual storehouse. I do not think a man or woman can be found who can truly testify that they ever knew Brigham, for an individual interest, to neglect one moment any public duty that devolved upon him in the kingdom of God. That is my only business; it is all the business I have on hand. I take the Lord at his word, "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you." I do not know but that he will take away every particle of property I seem to have and let me become a beggar; and if that is his wish, I would as soon beg my bread from door to door, if it is the mind of God and will add glory and honor to his kingdom, as to possess my thousands and live in luxury. "Seek first the kingdom of God and his righteousness;" if the Lord adds "all other things," all right; and if he does not, it is all right.

Scores of my brethren cleave to the gold and silver and wealth of this world; if their minds were right before the Heavens, as they should be, the Lord would pour into their laps an abundance of gold and silver until they were satisfied, but to give it to them now would damn them. He *withholds it from them*, and I am thankful that he does. I pray him to withhold from me and this people everything that will do us an injury. As fast as we prepare ourselves for the blessings the Lord has in store for us, so fast will the Lord pour them upon us.

Thirty years ago, when I first began to tell the people about the Gospel of life and salvation, I told them just as I do now, that the kingdom of God will extend, increase, grow and spread abroad on the right and on the left until, by-and-bye, the inhabitants of the world will know that the Lord is God, and that he has set to his hand again to gather Israel and establish for ever the kingdom that is spoken of in the prophecy of Daniel, which is now set up, and it will go forth until it rules all things upon the face of the earth. When I first bore this testimony it was to those who heard it like an empty sound; *only a few obeyed, but now* the mere sound, the mere report of this Work heard from afar, penetrates their ears and sinks into their hearts, bringing fear and dread to the wicked. But let me say to all the inhabitants of the earth, "Fear not, borrow no trouble; but to those who are afraid of truth and justice, fear on." There is no question but what many fear justice and truth and the attributes of God more than they dread and fear anything else.

To all who love truth, mercy and justice, I will say, that when God rules on the earth he will rule in righteousness, dealing out mercy to all such persons, and they will be perfectly satisfied with the reign of Christ. But they who have sinned so great a sin that they cannot be forgiven will dread the day when Jesus Christ shall reign. Multitudes now read about that time, and it will come and the kingdom of God will go forth to the east, to the west, to

the south and to the north, and none will be found who dare lift up their voices against the rule and reign of the Son of God. "To him every knee will bow and every tongue confess," and we cannot help it. I look forth to that day with a great deal of real pleasure and satisfaction, when the righteous will reign upon all the face of the earth.

We are all liable to err; are subject, more or less, to the errors incident to the human family. We would be pleased to get along without these errors, and many may think that a man in my standing ought to be perfect; no such thing. If you would only think of it for a moment you would not have me perfect, for if I were perfect the Lord would take me to Paradise quicker than you would be willing to have me go there. I want to stay with you;-and I expect to be just perfect enough to lead you on—to still know a little more than you know; you may increase as fast as you can, and I will keep just a little ahead of you; if you do not believe it, try it, and you will learn whether the Lord is not capable of still leading you through as weak an instrument as your humble servant.]

We have a great labor before us. The building of this Temple is not a drop to a bucket-full when compared with the labor we have to do. Let this people say that they will not build the Temple by Tithing, and then let the Lord say to a few of us, "My servants, will you build that Temple?" Our reply would be, "Yes." I could build it alone, if required, as well as I could build any other building, and the Lord would throw every means into my hands that I needed for the work. It is God who gives the increase; he throws into our path the blessings we enjoy. Every man and woman ought to know that they can do all that he wishes them to perform; but there is an abundance of Tithing, and more than we need, if it could be had in a shape that we could use it to advantage. It now costs us nearly as much as it is worth to take care of the Tithing, because the people throw on to a few the responsibility of caring for the Tithing property. Is it not public property? and should not a mutual interest be felt for its preservation and proper disbursement?

When the brethren come to work out their labor Tithing, they do not expect us to board them and find them tools to work with. I accidentally learned one thing when I was south, and might have known it before if I had only thought of it. I went into a little bit of a Tithing-room where there was a few hundred pounds of bacon; I said, "You have some meat here." "Yes," was the reply, "but the most of it is gone, for we have sent a great deal with the teams which have gone for the poor, and we expect the rest of it to be wanted for our teamsters who are hauling rock for the Temple." Try the experiment with one who comes here to pay labor Tithing, get up a boarding-house and board him, a clothing store and clothe him, and the labor that is done will not cover half the expense of feeding and clothing them. What did we expect you to do when we said, in the circular, take a little of this and a little of that? We expected the people to bear this expense and not take it out of the Tithing-office. But it seems that what should have come to this Tithing-office has been sent for the poor. I did not ask the Tithing-office for meat and clothing to fit out what teams I have sent, and never thought of it. When we first called for teams to go to Florence, we called for thirty; twenty-seven went, and I furnished more than half of them and did not ask the Church to find me meat, but others have, and they can

have all of this, that and the other they want out of the Tithing-office; and if a Bishop gets ten dollars in money or other good pay he is sure to manage to send a load of wood or brush to some person in his Ward, charge the Church with ten dollars, and put the money in his pocket. Can we build a Temple on such terms?

Where are the bacon and eggs that should come to feed the workmen? I had my teams ready to go out for such articles, but they are away towards the States with the teamsters; the meat, the lard, the eggs, the butter, the cheese and everything is gone to the States. We have said to the teamsters who have gone east, We will give you credit on labor Tithing; and we have to board them, too, have we? I expect we shall have to find wagons for them by-and-bye, and then oxen and everything else. You can see how men can think and contrive how to use up this and that—to use up all the butter, all the eggs, all the meat, all the cheese and all the money —"and when we cannot sell wheat at any price, then you poor slaves who work on the public works may take it and build up the kingdom with it." This is a little harder than I spoke last Sunday, and you may judge of it as you please. "Do you know all this to be true, brother Brigham?" I do.

I do not wish any of my remarks applied where they do not belong. If there is a presiding officer in this kingdom who is not equally with myself under obligation to see the kingdom of God built up, I would like to see him. Some may be careless, unconcerned, drink whisky and loiter away their time, or try to accumulate for themselves, but I will promise such that they will sink to rise no more; they will dwindle away to nothing, and their names will be forgotten among men.

We had better build up the kingdom of God, and consider ourselves under obligations to do it, and see that we actually magnify our high and holy calling before the heavens. We have the privilege of preparing ourselves to inherit the celestial kingdom. Is there another people on the earth that has the same reason for rejoicing that we have? Those who have power to overcome temptation, to subdue their own passions and inclinations to evil, have more reason to be thankful than those who have not thus overcome. Let us have compassion upon each other, and let the strong tenderly nurse the weak into strength, and let those who can see guide the blind until they can see the way for themselves.

I exhort the Bishops and the people to do better. Do not charge to my account hundreds and thousands of dollars when it is where I cannot handle it and do good with it. I could have made this whole people rich long ago if I had possessed their confidence, as I should, but if I had made them rich, through the blessings of the Lord, I expect it would have destroyed them. I do not, however, ask your confidence any further than you can be made subject to the law of Christ and not love the world and the things of the world. I do not wish an influence that would be to my injury and to the injury of this people, but I really fancy to myself that if this people called Latter-day Saints were devoted perfectly to the building up of the kingdom of God, I should have a great deal more influence with them than I now possess, and I should be able to control their purses as well as their souls.

Many, when they come here, are in the depths of poverty, but when they find that they can stand alone and become a little independent, how quickly they forsake their God and their religion for that which is of no

profit. Let us desire and pray for these things which will do us good, trusting in the Lord, seeking to know and do his will, and we shall come off conquerors and be crowned with crowns of glory, immortality and eternal lives in the celestial kingdom of our Father and God. I hope this will be the case with most of us, and should like it to be the case with all. I would delight in seeing the inhabitants of Zion prepared to enjoy all the glory there is for the faithful.

May the Lord help us: Amen.

INSPIRATION NECESSARY FOR THE PREACHING OF THE GOSPEL.—VALUE OF OUR PRESENT LIFE, ETC.

Remarks by Elder WILFORD WOODRUFF, *made in the Bowery, Great Salt Lake City, June* 12, 1863.

REPORTED BY G. D. WATT.

Jesus said to those whom he had appointed to go forth and preach his Gospel, "Go your way: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way." Again, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what you shall speak, for it shall be given you in that same hour what you shall speak. For it is not ye that speak, but the Spirit of your Father which speaks in you."

This is one of the blessings that belong to the Church and kingdom of God in this and in every other age of the world when God has had a Church upon the earth. When people attempt to preach the Gospel without the inspiration of the Holy Ghost, they are under the necessity of studying or of writing their sermons, thus presenting the cogitations of their own hearts in support of the doctrines and tenets of their particular sects. When the Lord sets to his hand to perform a work and to build up his kingdom on the earth, his servants whom he calls to do this work are obliged to trust in the Lord their God and to lean upon his arm for strength, for no man can tell what the will of God is unless it is revealed to him by the revelations of Jesus Christ through the power of the Holy Ghost.

This is the principle that has sustained the Elders of Israel, in our own day, in all their labors among the nations to build up this kingdom for the last time and to preach the Gospel in the ears of all people and nations. The servants of God in Zion, in all their counsels and deliberations for the promotion of holy

and righteous principles, have to be constantly governed by it. Had it not been for this principle, this congregation, gathered from almost every nation under heaven, would not have been found here to-day; we might have preached to them until doom's-day, and we, of ourselves, by our own wisdom and ability, could never have convinced them of the truth of the Gospel the Lord has revealed in our day for the gathering and salvation of the honest-in-heart and for the establishment of righteousness over the whole earth.

Not only the men who bare record of these things had the testimony of Jesus Christ, but it also reached those who heard their words, bearing record of the truth to every honest-hearted person throughout all the world for the last thirty years. We cannot know the hearts of men, nor the will of God concerning nations, kingdoms and people only as it is revealed to us by the gift and power of the Holy Ghost. President Young reproves, corrects, gives revelation and teaches doctrine and principle, for the benefit of this people and mankind in general by the revelations which God gives to him. This principle inspired the hearts of ancient Prophets and servants of God and sustained them in every trying scene; it has also been the comfort and sustaining power of the servants of God in this last dispensation from the foundation of this kingdom to the present time. As the ancient Apostles were called, so have the modern Apostles and servants of God been called to go into all the world and preach the Gospel to every creature, and the gift and power of the Holy Ghost has sustained them when they were brought before kings and rulers. The Savior preached and travelled and suffered until he gave up the ghost on Calvary; that same power sustained him under every circumstance, and made known unto him the will of his Father. This is one among the many blessings which the Latter-day Saints enjoy. God reveals unto us light and truth and brings to our remembrance things which are according to the will of God which we should teach. This is a great consolation to us, and to realize our position in the mountains. We have been led here by the gentle hand of God. No man could have foreseen what would happen to the nation of the United States had it not been revealed to us in the revelations which God gave to his Prophet Joseph Smith. The revelations concerning what shall transpire in the last days can be read in the Book of Mormon, Book of Doctrine and Covenants, and in the Bible. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." When we were called upon to leave our homes and our holy Temple in Nauvoo, it was a great trial to many. When we came to this country as pioneers, we built the bridges, killed the snakes and opened the way for the emigration of Saint and sinner, saying, it is all right; but we did not know how soon the calamities that are now upon the nation would break forth, yet we knew they would come soon. By what power did we influence these men and women before me to leave their homes and their country to dwell in these distant wilds? They were influenced by the inspiration of the Almighty which always attends the preaching of the Gospel of Jesus Christ in all ages. There was a spirit in them, and the inspiration of the Almighty gave it understanding, and they were moved upon to listen to the advice that the servants of God gave them to gather to the place the Lord had appointed to locate his people. This is the hand of God, and we should be thankful for this good land and for our homes. We here dwell in peace and stand in

holy places in a land which has been dedicated to God; and the power of righteousness prevails here, and hence we have power to remain here in peace. We remain here in peace because righteousness and the power of God dwell here. It is true the enemy of God and all the righteous, the Devil, who goes about like a roaring lion seeking whom he may devour, has sought our destruction from the beginning and has stirred up the wicked to seek our overthrow; yet the Lord has preserved us. We should be thankful for this, and we should honor God and worship him with undivided hearts, doing our duty constantly and pursuing that course wherein we shall be justified before the Lord.

No man can value sufficiently the life he now holds and the place he now occupies in this world, unless he is moved upon by the Spirit and power of God to enlighten his understanding. What is the chief end of man? It, seemingly, is to get gold and fame and the honor that man bestows, to gratify their sensual propensities and desires. Do the great mass of mankind seek to honor and glorify God, seeking by every lawful means to bring their bodies into subjection to the law of Christ? Do they understand that they are the offspring of God and are made after his image and likeness, and placed in this world to pass through a short probation to prepare them to dwell eternally in the presence of the Father and the Son? Are not nine-tenths of the human family more ready to blaspheme the name of God than to honor it? Would they do this if they were in possession of the Spirit of God to magnify their calling and fulfill the object and end of their creation? No. Everything that God has made keeps the law of its creation and honors it except man. I have always marveled at this. Mankind, who are made after the image of God to answer high and noble purposes, are the only beings in creation that will blaspheme his name and set at naught his authority. They have an agency, and the Spirit of God is offered to them as freely as the light of the sun, which shines on the just and on the unjust, if they would receive it. All the light and intelligence man ever did or will have, has come through that principle and power; and in company with this, the Lord has raised up men in our own generation, to whom he has sent the administration of angels and laid on them the responsibility of bearing record to the Gospel, with a promise to all nations, both Jew and Gentile, that, if they will receive the testimony of his servants, they shall receive the Holy Ghost, who shall bear record unto them of the truth. Have the nations received the Gospel? Yes, one of a family and two of a city, here and there one, and they are gathered together to stand in holy places and to build up the Church and kingdom of God in the last days, to prepare the way for the coming of the Son of Man. The mass of this generation have rejected the Gospel; they have shed the blood of the Lord's Prophets and consented thereto, and have driven from their midst those who bear the words of eternal life. One of the most liberal and free Governments under the heavens has driven out from them the only people under the heavens that God acknowledges as his Church, because of the word of God and the testimony of Jesus which they bear. We have been driven to the valleys of these mountains for our good; the hand of God has led us here. Great affliction awaits the nation from which we have been driven out and the wicked nations of the Gentiles on this land and in foreign lands.

We live in a momentous age, and

our responsibilities are great before the Lord and to this generation. We have borne record of the calamities that should be poured out in the last days and they are coming to pass. For thus saith the Lord, "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall on the ground and not be able to stand; and also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them, for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, oh inhabitants of the earth, for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him." Again, "I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked," &c.

If a thousand Prophets had proclaimed to this nation what has come to pass since 1860 to the present time, who would have believed them? Not a man, unless they possessed the spirit of revelation. [What the Prophet Joseph Smith foretold thirty years ago is now come to pass; and who can help it? Have the Latter-day Saints been the cause of this dreadful war? No. While Joseph Smith was living, every public and private calamity that happened in the land was laid to his account. It is not Joseph Smith or his brethren that do these things, but the Lord has laid his hand on the nation. It is a consolation to the Saints when they contemplate upon what God has spoken through his servants which is now being fulfilled before their eyes. All that has been spoken by ancient and modern Prophets have had their fulfilment until now, and will have until the scene is wound up.

No man ever did or ever will obtain salvation only through the ordinances of the Gospel and through the name of Jesus. There can be no change in the Gospel; all men that are saved from Adam to infinitum are saved by the one system of salvation. The Lord may give many laws and many commandments to suit the varied circumstances and conditions of his children throughout the world, such as giving a law of carnal commandments to Israel, but the laws and principles of the Gospel do not change. If any portion of this generation be saved, it will be because they receive the Gospel which Jesus Christ and his Apostles preached. When the Lord inspires men and sends them to any generation, he holds that generation responsible for the manner in which they receive the testimony of his servants. He called upon us, and we left our occupation to go forth in our weakness to preach his Gospel; we had no power in and of ourselves to do this, only as the Lord gave us strength by his Spirit; and we have so far built up his kingdom upon this principle; we have been governed by this principle of revelation in all our public and private works which we have done for God. We shall build our Temple upon this principle, and carry out all the purposes of the Lord our God in the latter days upon the same principle and upon no other.

The very moment that men undertake to move for God in their own way and upon principles of their own coining, they will fail to accomplish

that which they design. The world has tried this for generations. It is now almost universally acknowledged throughout Christendom that no man is properly qualified to preach the Gospel unless he has passed through a college or some other institution of learning to study theology and get a knowledge of Greek, Latin and Hebrew—of languages dead and living. Does this system of learning, alone, give power to administer salvation to mankind? Does it give evidence and bear witness to the hearts of men by the power of the Holy Ghost and the revelations of Jesus Christ? It does not. The disciples of Christ, anciently, were illiterate men, yet they bore record to the learned that God had sent them with a message of salvation. Jesus Christ, whose life was a scene of affliction and sorrow, who apparently had arose from the lower grades of society, was eminently endowed with the spirit and power of revelation from his Father and bore record of his works to Jew and Gentile under its influence and power.

The servants of God in every age have always been governed by the same power; and we must build up the kingdom of God by it or not at all. We look to him for guidance in what we shall do from day to day; we have been guided in this way hitherto and shall be so guided unto the end.

I thank God that we have embraced a Gospel that has power in it; that we have the true organization of the Church and kingdom of God, with its Apostles, Prophets, Pastors and Teachers, gifts, graces and blessings for the work of the ministry and the edifying of the body of Christ. The moment any of the helps, governments, gifts and powers are done away from the Church militant, schism is created in the body and it no longer can co-operate with the Church triumphant in heaven against the power of the Devil and wicked men. We cannot build up the kingdom of God in our day and overcome the powers of evil which prevail over the world, without inspired Prophets and Apostles, gifts, powers and blessings, any more than they could in the days of Jesus and his Apostles. We have this Church organization and the power which attended it in ancient days, and we seek constantly the welfare of the children of men.

We have a great Work laid upon us, and we are responsible to God for the manner in which we make use of these blessings. The Lord requires of us to build up Zion, to gather the honest-in-heart, restore Israel to their blessings, redeem the earth from the power of the Devil, establish universal peace and prepare a kingdom and a people for the coming and reign of the Messiah. When we do all we can to forward and accomplish this Work then are we justified. This is the work of our lives, and it makes life of some consequence to us. When men are destitute of the Spirit of God they do not prize life, unless to indulge the cravings of unenlightened and perverted human nature; they cross each other's interests, become filled with the spirit of wrath and indignation and thirst for and shed the blood of each other. Would they do this if they were inspired by the Spirit and power of God? No. That which is good is of God and that which is evil emanates from the Devil.

The Lord permits judgments to come upon the wicked, but he never sends a great calamity upon the world without first sending Prophets and inspired men to warn the wicked of approaching chastisement, giving them, at the same time, space for repentance and means of escape, as witness the time of Noah, Lot, &c. And, "As it was in the days of Noah

so shall it be in the days of the coming of the Son of Man." When the messengers of God have given a faithful warning to the wicked of their approaching overthrow, and the testimony is sealed, then will the Lord come out of his hiding-place and vex them with a sore vexation. All that the Savior said should come upon the wicked Jews was literally fulfilled, and his blood is now upon them and their children. The hand of God has been zealous in holding the Jews under the rod until this day. Why? Because they rejected the testimony of the Son of God and his Gospel. That is the cause of the great trouble to-day that is vexing this nation and other nations in the old world. You may put all the judgments of God together that have befallen the nations and tribes of men from the beginning, and the afflictions they suffered are no greater than are now ready to be poured out upon the Gentile world.

John the Revelator saw this day. He saw, also, "An angel of God fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." That angel has delivered his message and thousands of Elders of this Church have been called to this ministry; it has been laid upon our shoulders. I have travelled more than a hundred thousand miles in the last thirty years to preach this Gospel, and many thousands of it with my knapsack upon my back and without purse or scrip, begging my bread from door to door to preach the Gospel to my own nation. Thirty years ago it was said unto us, You hear of wars in foreign countries, but you do not know the hearts of men in your own land, for you shall soon have greater wars in your own land, &c.

How is it, my friends, is there trouble in the eastern countries? What means this crowding of our streets with emigrants to the west? The Lord God has spoken through his Prophet; his words have been recorded, and he is backing up the testimony of his servants in fulfillment of his word; and the end is not yet. War and distress of nations has only just commenced, and famine and pestilence will follow on the heels of war, and there will be great mourning, and weeping, and lamentations in the land, and no power can stay the work of desolation and utter overthrow of the wicked.

More than twenty-five years ago I wrote a revelation which Joseph Smith gave, wherein he said that the rebellion should commence in South Carolina, and from that, war should spread through this nation and continue to spread until war should be poured out upon all nations and great calamity and distraction should await them.

I published the Book of Doctrine and Covenants in England in 1845, and since that time it has been published in many different languages, and thus we are sending the revelations which Jesus Christ has given to his people in the last days to the different nations and tongues, that they may be left without an excuse. We know these things are coming, and because of them we are here in Utah, and the Devil and the wicked do not like it. Every evil principle and power is opposed to us and our testimony. Do we not desire to do all men good? We do; and in proof of this I only need say that we have labored for many years in poverty and hardships to carry salvation to the nations. Some of the European nations have closed their doors against

us, and in some of those nations we have preached the Gospel and gathered out many souls, and thousands more will yet come like clouds and like doves to the windows to join with us in the enjoyment of the great blessings which the kingdom of God offers to all people.

The highest object of man in this life should be to prepare himself to dwell with his Father and God in his presence. It is for this reason that the millions of spirits that tabernacle here are sent from the eternal worlds to pass a short probation in mortal bodies, and they are all the children of one Father. If we receive the Gospel and live its precepts we shall receive celestial glory; if we reject it we shall be punished, though we may have a redemption and a glory, but it will be in a diminished degree. We should lay these things to heart; we should endeavor to understand our true position and we should do all in our power to benefit our fellow-man and to bring salvation to the nations.

I rejoice that the Lord still holds the door open, that we still have the privilege of sending the Elders to the nations; while this door remains open we shall continue to preach the Gospel to the Gentile world. When they reject it it will be taken from them and then we go to the Jews, and the ten tribes will come from the north to Zion to be crowned under the hands of the children of Ephraim. And the remnant of the Lamanites who are cursed below all humanity that we are acquainted with—who have been filled with the spirit of bloodshed which they have inherited from their fathers—they will embrace the Gospel in the due time of the Lord. They are of the house of Israel, and this spirit of war will be taken from them and they will become the children of God, but not until the Gentiles have entirely rejected the Gospel. Anciently it was preached to the Jews first and then to the Gentiles; in the latter times it will be first preached to the Gentiles and then to the Jews—the first shall be last and the last first. This is the great work which is laid upon us to-day. We should be true and faithful to-day, and then we ought to follow this practice until death, and then shall we be entitled to have a crown of life. Is it not more honorable to do good than to do evil; to try to honor and serve God who is our Father and who has given us every blessing, than sin against him? Would not such a course bring more happiness and pleasure to us than to blaspheme the name of God and dishonor ourselves, bringing darkness and condemnation to our spirits?

I pray that God may bless us and save us in his kingdom, which I ask in the name of Jesus Christ: Amen.

INSTRUCTION TO THE LATTER-DAY SAINTS, IN THE SETTLEMENTS SOUTH OF GREAT SALT LAKE CITY,

Given by President BRIGHAM YOUNG, *in April and May*, 1863.

REPORTED BY G. D. WATT.

On the 20th of April, 1863, the President and company left Great Salt Lake City and arrived at American Fork, when the following instructions commenced:—

We shall never see the time when we shall not need to be taught, nor when there will not be an object to be gained. I never expect to see the time that there will not be a superior power and a superior knowledge, and, consequently, incitements to further progress and further improvement.

To look for salvation fifty years hence and do nothing for salvation at the present time is preposterous. God has placed the means of salvation within our reach, and the volition of the creature is at his own disposal. When his sons and daughters avail themselves of the means he has supplied for their salvation, doing good for themselves, it is gratifying to him.

We may rejoice greatly in the possession of the spirit of truth and in the power of God, which elevates the soul to the contemplation of heavenly things, but it does not teach men how to raise corn. The Lord could impart this information in a special revelation, the same as he instructed Adam and Eve how to cover their nakedness. He showed them how to make aprons of leaves and then coats of skins, and instructed Adam in extracting the metals from their ores, the same as one man instructs another. People often wish they had the power of God upon them. This is a good wish, and the power of God is a power that would aid men to accomplish much more than they now do, if they possessed along with it a liberal supply of sound information and good sense. The power of God and true knowledge are component parts of godliness, and all the providences of God dealt out to us are for the furtherance of his kingdom upon the earth. We should be willing to acknowledge his hand in all things and be his faithful sons and daughters, always ready and willing to do what he bids us.

"Mormonism" is as dear as ever to me. In all the prophecies delivered by Joseph Smith, I do not think there has been one failure; and all that has been foretold by ancient Prophets concerning the last days has been fulfilled so far; not one jot or tittle has failed or will fail. The Lord is kind to this people, and if we could understand things as they really are and be as willing to help ourselves as the Lord is to help us, we should advance much more rapidly in the knowledge of God than we do. Every providence and dispensation of God to his earthly children tends directly to life and salvation, while the influences and powers exerted by the enemy upon mankind and every suggestion of our corrupt natures tends to death. If there exists within us one feeling,

one desire that is not devoted to the Gospel of the Son of God and to the building up of his kingdom on the earth, that feeling or desire so far tends to death.

Knowledge increases among this people; they know more of the things of the kingdom of God to-day than they did in the days of Joseph Smith. There was confidence due from his brethren to Joseph which he did not receive. In his death they learned a profitable lesson, and afterwards felt that if he could only be restored to them how obedient they would be to his counsels. The influence and confidence that were denied to him have since, to a great degree, been centered where they see it belongs. Still the old leaven more or less reigns within us; our traditions lead us to reflect upon death as we formerly did, and to suppose that this life is only designed to prepare us to meet the last moments of the dissolution of the body. This life is now the only life to us; and if we do not appreciate it properly it is impossible to prepare for a higher and more exalted life. We live to-day to prepare for life to-morrow; and if we are prepared to live, death is divested of its terrors, for we die only to live in another condition. In fact, if we only appreciate this life, we will never die. Our bodies may sleep in the grave for a short time—the earthly particles of this tabernacle will return to their mother earth—but that ever-living power within us will never sleep, and we shall receive our bodies again.

The purpose of our life should be to build up the Zion of our God, to gather the house of Israel, bring in the fulness of the Gentiles, restore and bless the earth with our ability and make it as the Garden of Eden, store up treasures of knowledge and wisdom in our own understandings, purify our own hearts and prepare a people to meet the Lord when he comes.

The world is wrong and we have to right it under the direction of Heaven. For this purpose are we located upon the land of Zion, and the land of Zion is North and South America—the land where our heavenly Father made his appearance and planted the Garden of Eden. This land is choice above all other lands upon the face of the earth. We occupy these mountains as a safe retreat from the power of our enemies. When we first came here we did not know that we could raise grain of any kind. Probably some parts of South America are as good for raising wheat as this is; and in no part of North America can they raise better wheat than is raised here. God has blessed the soil for our sakes, and we live and prosper contrary to the expectations of our persecutors. Those who are aliens from the commonwealth of Israel may try to live here, but without our aid they cannot raise a subsistence.

The country where Joseph Smith, jun., found the plates was then as good a country for grain and fruit as could be found upon the whole land, but when the Latter-day Saints were obliged to leave that region the ground began to cease yielding the accustomed amount, and the yield of wheat decreased probably one half. The Lord blesses the land, the air and the water where the Saints are permitted to live.

The blessings of the Lord are great upon this people. They are increasing in flocks and herds and are gathering around them property in abundance on the right hand and on the left; let them be careful that they do not place their affections upon the things of this world and forget the Lord their God. The earthly means which we have been enabled to gather around us is not ours, it is the Lord's, and he has placed it in our hands for the building up of his kingdom and

to extend our ability and resources for reaching after the poor in other lands.

We are here personages of tabernacle, designed to be prepared to dwell with the Gods; but we are far from that knowledge we might have possessed had our fore-fathers enjoyed the Priesthood we have and had we been brought up in it from our youth. Seeing that we possess the holy Priesthood, we should introduce a code of traditions among our children which they will not need to unlearn, as we have had to do. We have received the spirit of life, light and intelligence that comes from God out of heaven, and thus we have become his Saints; and we have gathered to these mountains to learn how to live and what the Lord designs to do with us. We came to these mountains because we had no other place to go to. We had to leave our homes and possessions on the fertile lands of Illinois to make our dwelling places in these desert wilds, on barren, sterile plains, amid lofty, rugged mountains. None dare come here to live until we came here, and we now find it to be one of the best countries in the world for us.

The world of mankind have taken a course to alienate the feelings of each other; they have destroyed the little fellowship and confidence that were formerly placed in man towards his fellow-man. I now allude, in particular, to the Christian world. They have taken a course to break up and rend to pieces every trait of friendship With few exceptions, none dare trust his neighbor, and we have to restore that confidence which has been lost; we have to restore wholesome government and administer wholesome laws to bind the feelings of the people together. The Lord has instituted laws sufficient for the government of his people and has given us rulers and judges that are of ourselves, and it is our business to accomplish this work of reformation, beginning with ourselves.

I try to better my life, and I believe that my brethren do. I can see a visible improvement in those with whom I am most intimately acquainted. Though we are in the world, yet we should be as perfect as mortals are required to be. We are not required in our sphere to be as perfect as Gods and angels are in their spheres, yet man is the king of kings and lord of lords in embryo. Could I in the flesh become as perfect as God in the spirit, I could not stay on the earth with my friends to hold close communion with them and speak with them face to face as men speak to each other. Earth, home, family and friends have endearments which tie us here until we have accomplished our work in this probation and become ripe for that great change which awaits us all. I would like to stay on this earth in the flesh and fight the Devils until the last one is subdued; and when the earth and its fulness are wholly devoted to the Savior of mankind I will be perfectly satisfied and willing to go into my grave or be changed in a moment, in the twinkling of an eye, as the Lord will.

As weak and frail as we are, the Latter-day Saints are my delight; their society is sweet to me; I crave no other; they are the only people I wish to see and associate with. Unless in the line of my duty, I do not wish ever to associate with any people who do not believe in the Gospel of the Son of God. I have no desire to again behold the face of an unbeliever; especially of those who have had the privilege of receiving the Gospel and have rejected it. I hope I shall live to see this people serve the Lord with an undivided heart and affection all their days, devoting every day to God and his Work. They

have assembled from different parts of the earth to these valleys expressly to serve God and live their religion. The nations of the earth, without exception, have wandered far from the fountain of knowledge and the intelligence the Lord gives to his covenant people. It seems as though it might take the age of an earth like this to bring back the children of God to where they may know their Father and understand that they are his offspring.

In consideration of these things, is it not strange that we should lust after the gay, foolish, vain things of this world? that we should be proud, haughty, arrogant, selfish, covetous and contentious? Should not every person professing to be a Saint so live that the Spirit of God will dwell within them like a burning fire? and when chastisement is necessary, let it always be administered in the spirit of meekness, whether to a wife, a child, a brother or a sister, &c. God wishes every one of his sons and daughters to purify their hearts to be prepared to dwell with him. We should never permit ourselves, in the beginning of a new day, to converse with a wife, a child, or a neighbor, unless the Spirit of God is with us, retaining it for our companion through the labors and business of the day until we retire to rest at night. Jesus says, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," &c. Because we are commanded to love our enemies, shall we forsake the society of the Saints and leave for California and other places to mingle with them, and swear, curse, gamble and do all manner of iniquity with them? No; this is not the way to love your enemies. I would not exhort you to hate your enemies, but I do wish that you would let them alone severely. If we do anything we will pray for them, instead of giving them for naught our time, our energies, our gold and silver, our grain and the good things the Lord has given us for our individual and mutual benefit. Pray for them; but let them alone, unless they are willing to hear the truth.

I wish this people to pay particular attention to the education of their children. If we can do no more, we should give them the facilities of a common education, that when our sons are sent into the world as ministers of salvation and as representatives of the kingdom of God in the mountains, they can mingle with the best society and intelligibly and sensibly present the principles of truth to mankind, for all truth is the offspring of heaven and is incorporated in the religion which we have embraced. We are progressing in this branch of mental improvement. Some of our brethren have been indomitable in their perseverance to divert the minds of our youth from an excess of frivolous and light amusements to the more useful and profitable habits of study and learning. I might here mention Elder David O. Calder, who has successfully been teaching, in Great Salt Lake City, the "Tonic Sol Fa" method of singing. He teaches three distinct classes, altogether numbering five hundred scholars, twice a week. Every accomplishment, every polished grace, every useful attainment in mathematics, music, and in all science and art belong to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer to every diligent and persevering scholar.

I am very much opposed to the practice of sending our boys out on the range to herd stock. In doing

this they pass the greater portion of their time from under the influence of their parents and teachers, and are kept in ignorance of the rudiments of learning and of the principles of moral rectitude, and are exposed to the pestilential influences of evil, and to the temptations of those who are older and more experienced in the nefarious practice of stealing and running off horses and cattle. They learn to gamble, to steal, to blaspheme the name of God, to lie, to chew and smoke tobacco, and drink whisky, while they are in the bush herding our stock. Some of the sons of our citizens have come to a premature grave because they would steal, and, if the truth were known, this fatal practice can, in almost every case, be traced to have found its origin in them when they were herd-boys. They then learned to skilfully throw the lasso, they became helps to older thieves for a trifling bribe, until finally they by degrees became lost to all self-respect, refused to labor for an honest livelihood, having imbibed the idea that they could live easier by stealing, became a pest to society, and prematurely met a felon's fate. We are the guardians of our children; their training and education are committed to our care, and if we do not ourselves pursue a course which will save them from the influence of evil, when we are weighed in the balance we shall be found wanting, and the sin will be laid at our doors.

Let good schools be established throughout all the settlements of the Saints in Utah. Let good teachers, who are Latter-day Saints in principle and at heart, be employed to educate our children. A good school teacher is one of the most essential members in society; he relieves parents, in part, of a great responsibility and labor; we should, therefore, make the business of school teaching a permanent institution, and the remuneration should be in amount and in kind equal to the receipts of our best mechanics; it should also be promptly and willingly paid, and school commissioners and trustees should see to it that teachers are properly qualified and do earn their pay. Could I have my wish, I would introduce into our system of education every real improvement, for all the great discoveries and appliances in the arts and sciences are expressly designed by the Lord for the benefit of Zion in the last days, and would be for the benefit of all mankind if they would cease to be wicked, and learn to acknowledge the hand of God in all things.

The Saints of God should be self-sustaining. While they are laboring to gain the mastery over themselves, to subdue every passion and feeling of their nature to the law of Christ; while they are striving to possess the Holy Ghost to guide them every moment of their lives, they should not lose sight of their temporal deliverance from the thraldom which has been thrown around them by the traditions of their fathers and the false education they have received in the nations where they were born and reared. In Utah territory they are well located for variety of climate suitable to the production of materials necessary to gratify every reasonable want. So far as we have learned the resources of the country, we are satisfied that we need not depend upon our neighbors abroad for any single necessity of life, for in the elements around us exists every ingredient of food and raiment; we can be fed with the daintiest luxuries, and can be clothed almost equal to the lilies of the field. Cotton and fruits of tropical climes can be grown to perfection and in abundance in the southern portions of Utah, while cereal crops, flax, wool, silk, and a great variety of

fruit can be produced in perfection in the northern. Our object is not to find and possess great stores of the precious metals. Iron and coal would be far more valuable to us than mines of silver and gold.

To increase clothing in the ratio of the growth of our community and its wants makes it very necessary that we import and make machinery to work up the raw material in great quantities. In the meantime let our wives and daughters employ themselves industriously at their wheels at home, that our wants may be partially supplied until more machinery shall be made and set up in different districts of our territory. Anciently garments were made of linen and of wool, and the Israelites were forbidden to mix wool and linen together; and we read in the book of Genesis that Pharaoh arrayed Joseph in "vestures of silk." It is of more modern date that cotton has become so extensively used throughout the world as an article of clothing and adorning the body. This southern country is well adapted to the production of cotton; we should raise it and manufacture it in sufficient quantities to meet the wants of our increasing population.

This community has not yet concluded to entirely dispense with the use of tobacco, and great quantities have been imported into our territory. The silver and gold which we have paid out for this article alone, since we first came into Utah, would have built several extensive cotton and woollen factories, and filled them with machinery. I know of no better climate and soil than are here for the successful culture of tobacco. Instead of buying it in a foreign market and importing it over a thousand miles, why not raise it in our own country or do without it? True principles of domestic and political economy would suggest the production at home of every article of home consumption, for herein lies the basis of wealth and independence for any people.

Importing sugar has been a great drain upon our floating currency. I am satisfied that it is altogether unnecessary to purchase sugar in a foreign market. The sorghum is a profitable crop, in Great Salt Lake and the adjoining counties, for the manufacture of molasses; in this section it can be profitably raised for the manufacture of sugar. I have tasted samples of sugar produced from the sorghum raised in the south of Utah, and a better quality of raw sugar I never saw. Let some enterprizing persons prosecute this branch of home-production, and thus effectually stop another outlet for our money. Sugar ranks high among the staples of life, and should be produced in great abundance.

Tea is in great demand in Utah, and anything under that name sells readily at an extravagant price. This article opens a wide drain for the escape of much of our circulating medium. The tea of commerce is extensively adulterated, not only by the Chinese, but also by numerous others through whose hands it passes before it reaches the consumer. Tea can be produced in this territory in sufficient quantities for home consumption, and if we raise it ourselves we know that we have the pure article. If we do not raise it, I would suggest that we do without it.

Dye-stuffs have opened another drain through which considerable of our money has passed off. Wherever Indian corn will flourish madder can be produced in great quantities, yet we have been paying out our money to strangers for this article. Indigo can be successfully and profitably raised in this region. An article in the *Deseret News* on the culture of indigo, and manufacturing it for coloring, would be interesting, espe-

cially to the people of our southern settlements.

Whatsoever administers to the sustenance, comfort and health of mankind forms the basis of the commerce of the world. Gold and silver in coin are only valuable as mediums in trade to facilitate exchange. They can be made useful to us and add to our comfort when made into cups, plates, &c., in our household economy.

Let groves of olive trees be planted, and vineyards of the most approved varieties of grapes, that there may be wine and oil in the land; and let sweet potatoes be raised in abundance, and all trees and roots that bear fruit in the ground and above the ground that can be used as food for man and beast, that plenty may flow in the land like a river, and contentment be enthroned in every household, while industry, frugality, and peace prevail everywhere.

I will offer a few more reflections upon cotton. The first cotton that was raised in this country cost the company that made the experiment $3.65 a pound. The year following it cost them $1.82 a pound. We became satisfied that cotton could be raised here in sufficient quantities to supply our wants and to pay the cultivator. Thousands of the Saints have since then settled in this region, and are engaged in developing its resources. Much has been said with regard to raising and saving cotton. There is no use in raising wheat to let it be destroyed, nor in raising cotton to let it be wasted. When we visited the southern settlements last year the question was asked, "what can we do with our cotton when we have raised it? We have no cards to card it, no machinery to spin and weave it into cloth," and the belief seemed to be gaining ground that there was no use or profit in raising it. We told the brethren that if they would save their cotton it would in a short time become useful to them. How much they saved or how much they permitted to be wasted I know not. I supposed, by the appearance of the cotton crop in the different settlements, that a great many tons would be ready for market this spring, and be transported to our northern settlements. While conversing upon the subject with a few of the brethren in Great Salt Lake City, brother Wm. S. Godbe said he would buy cotton of the brethren in the south if they would sell. He had some goods passing through this section *en route* for Great Salt Lake City, and he exchanged a portion of them for cotton. You remember that last summer and fall there was no want of cotton in the eastern country. In the month of January or February according to our despatches, raw cotton was sold in New York as high as $1.05 a pound. We thought that was a high price for cotton. On the first of March raw cotton was sold in the same city for $00.93 a pound. At this price we thought it would be a safe investment to buy your cotton and send it to the States, and expected you would have some fifty or a hundred tons to throw into the market, Brother Godbe could only get some fifteen thousand pounds. Since that time the price of cotton in the east is reduced to $00.45 a pound, and that is a pretty good price.

Can we make anything by raising cotton and transporting it to the States to be sold at forty-five cents a pound? I think we can. Let some of the brethren try the experiment by raising thirty-five hundred pounds of cotton this season, putting it into a light wagon, hitching on three yoke of cattle, and hauling it to the States, and having it there worked up on shares. If they would manufacture it on halves that would give—making a rough estimate—seventeen hundred

and fifty pounds of yarn, which is worth a dollar and twenty-five cents a pound in St. Louis: this would give a handsome profit to the producer. I should think the factories in the east would willingly work up cotton from Utah in this way, as cotton is scarce with them: and they might find it to their advantage to work it up for a less share than one-half. If you have it made into cloth, I would not be surprised if the manufacturer should give you three and take one; but suppose we say that you get one-half in cloth, that would give you some fifty-one hundred yards, which, as it is now selling in Great Salt Lake City, would be equal to about the same number of bushels of oats. By importing one load of cotton to the east a man can make cloth enough to clothe his family many years.

This system of exporting cotton may do very well, until we have multiplied machinery sufficient to work up our cotton at home. The little machinery we have working at Parowan is now making an improved quality of yarn; and they are improving the machinery so fast that I am encouraged, and I believe that we shall be successful in making good cloth. Brother Hanks, who is now superintending that little factory, left some yarn with me, and my family have begun to color and weave it. The yarn is better than we can get from the east, taking one bunch with another.

Brother Horace S. Eldredge expects this season to import machinery for a small cotton factory, and to bring with him a man of experience to set it up. This will create a market in this territory for our cotton.

I wish the brethren of the cotton country to import machinery and make their cotton into cloth, and we will put up machinery in Great Salt Lake City, buy our cotton from you, and haul it to the city. In the meantime, let every appliance for home spinning and weaving be improved upon; let hand cards be used, and spinning-wheels, and let each family make the cloth they wear, for if they do not, they will have to go without it. Is it not apparent to all since the commencement of the war, that we must become self-sustaining? This we have told the people for years.

Let us apply our hearts to our God and our religion, that we may soon be prepared to be more fully organized as the children of God our Father; that we may be qualified to go back to Jackson County, instead of calling for five hundred teams to go to the Missouri River for the poor. Were we to call for teams to go back to Jackson County, five thousand would be on hand. This, however, cannot be until the people are better organized in a temporal point of view, that all their temporal actions may point to the building up of the kingdom of God, when no man will say that ought he possesses is his own, but hold it only for the interest and good of the whole community of the Saints.

With regard to the country south-east of us, let no man move there until he gets word from me. The First Presidency will give you the word to move when it is time. We want the brethren to enlarge their borders here, and extend their settlements up the rivers Rio Virgin and Santa Clara; and by-and-by they will reach the Severe, from which point we have a good route through Sanpete to Great Salt Lake City.

Let me now say to my brethren, the Elders of Israel, it is always proper to kindly and affectionately ask the people to perform what you wish performed, instead of ordering them to do it. This principle is always good for parents and teachers to observe.

Build good commodious dwelling-houses, plant good gardens, and surround yourselves with every comfort, and learn to beautify the earth, and prepare it for the coming of the Son of Man. May God bless you: Amen.

ADVICE TO CALIFORNIA EMIGRANTS.—THE PRINCIPLES OF THE GOSPEL, ETC.

Remarks by President BRIGHAM YOUNG, *made on the Public Square, Great Salt Lake City, July* 8, 1863.

REPORTED BY G. D. WATT.

In compliance with your polite invitation, I am here for the purpose of speaking to you a short time.

I can readily understand that you wish to see the notorious Brigham Young; well, you can now look at him, and in so doing you will not see a very marvellous sight, though my name is had for good and for evil the world over.

Some of you may have passed through this city before, though I presume the majority of you are strangers here, and, like other people, you want to see all there is to be seen and know all there is to be known.

In regard to the position of the people called Latter-day Saints in Utah, we occupy the half-way house between the settlements on the Missouri River and the Pacific Ocean. Here the travelling public can renew their supplies, and prepare to meet the toils and hardships of the remainder of their journey.

The short time you stay in this city, or vicinity, you will have to judge for yourselves as to the character of the people here. We can represent all classes—the good, bad and indifferent; but if you wish to truly know the people who are now living in these mountains, you will have to tarry long enough among them to gain the desired information. If you wish to know why we are here, it is simply because we had nowhere else to go; we were obliged to go somewhere, and, as a wise Providence designed, we lodged here. If any of you wish to be more fully informed upon this point, you can, at your leisure, search the history of this people, for it is before the world.

We had anticipated, when we came into these distant valleys, that we should be entirely secluded from the world—that we should trouble no person and that no person would trouble us. The "Mormon" Battalion had been disbanded in California, and some of that body first discovered gold there; the news of that discovery quickly reached the eastern States, and thousands were soon upon our track. Instead of being se-

cluded, we find ourselves in the great national highway. We must be known, and we could not be in a better situation to be known than where we are.

I think I am not mistaken in the conclusion that you wanted to see the notorious Brigham Young more than to hear his politics or his religion, though I can give you a short political speech, if it would be gratifying to you.

The spirit of our politics is peace. If we could have our choice, it would be to continually walk in the path of peace; and had we the power, we would direct the feet of all men to walk in the same path. We wish to live in peace with our God, with our neighbors and with all men. I am not aware that we have ever been guilty of inaugurating any difficulty whatever.

We claim the privilege of freedom of speech—of giving our views on national affairs and on religion—and this privilege we claim wherever we are in our free country. Is there any particular sin in this? Is there anything in this that is contrary to the constitution of our country, or to the institutions of freedom established by our revolutionary fathers? Freedom of speech is a right which we hold most dear, considering, at the same time, that every person availing himself of this right is accountable to his fellows for the manner in which he uses it.

Touching the present trouble that exists in our nation, I can say that we consider it very lamentable and disastrous. Mankind do not understand themselves nor the design of their Creator in giving them an existence in the world. It was never designed by him that his children, who claim to be intelligent beings, should slay each other; such conduct is anti-Christian and repugnant to every lofty aspiration and Godlike principle in the better portion of man's nature. War is instigated by wickedness—it is the consequence of a nation's sin. We have, however, but little to say upon the war which is now piercing the heart of the nation with many sorrows, for we are far from its scenes of blood and deadly strife. We receive contradictory statements over the wires, and are left to form our own conclusions.

As to religion, we believe in the Old and New Testament, and consider it unnecessary to hire learned divines to interpret the Scriptures; we receive them as they are, "Knowing that no prophecy of Scripture is of any private interpretation." We are aware that many mistakes have been introduced into the Scriptures through the ignorance, carelessness, or design of translators, yet they are good enough for us and well answer the purpose designed of God in their compilation, viz., to lead all men, who will be guided by them, to the fountain of light from whence all holy Scriptures emanate.

Should you ask why we differ from other Christians, as they are called, it is simply because they are not Christians as the New Testament defines Christianity. How shall we believe the Scriptures, if we do not believe them as we find them? We consider that we are more safe to follow the plain letter of the Word of God, than to venture so great a risk as to depend upon a private interpretation given by man who claims no inspiration from God and who altogether discards the idea that he gives immediate revelation now as anciently.

We believe in God the Father and in Jesus Christ our elder brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after

his own image and likeness, as Moses testifies; and in this belief we differ from the professedly Christian world, who declare that "His center is everywhere, but his circumference is nowhere." Their God has no body nor parts; our God possesses a body and parts, and was heard by Adam and Eve "Walking in the garden in the cool of the day." They say that their God has no passions; our God loves his good children and is "Angry with the wicked every day," "And him that loveth violence his soul hateth;" and he reveals his will as familiarly to his servants in all ages as I reveal my thoughts to you this evening.

We believe in the Lord Jesus Christ, the Redeemer of the world, and try to keep his sayings. He said, "If you love me, keep my commandments." One commandment to his disciples was to preach his Gospel in all the world, and baptize believers for the remission of sins, and then lay hands upon them for the reception of the Holy Ghost, that they might possess the gifts and graces promised in the Gospel to all believers.

We worship a God who can hear us when we call upon him, and who can answer our reasonable petitions, and who gives guidance and direction to the affairs of his kingdom which he has established on the earth in our own day. We believe in making his statutes our delight, in observing his ordinances and keeping all his commandments. You may inquire whether all professed Latter-day Saints do these things. My answer is, They should do them. Are they all truly Saints who profess to be Saints? They should be. Are all this people, in the Scriptural sense, Christians? They should be. Do they all serve God with an undivided heart? They should. Many of them do, seeking daily to do his will. You do not find many of this class of Saints wandering idly over your camp ground, wanting and desiring this, that and the other from the passing stranger. Those who visit you in this way wish to see how you look, as you want to see how the "Mormons" look. The great mass of this people tarry at home, they are in their houses, their gardens, their fields and shops, paying attention to their own business, and not running after strangers for gain; and in attending to their own business many get rich. While some of our community wish to see how their former Christian brethren look, they, at the same time, wish to trade with you, and a stranger might suppose that they are first-class Latter-day Saints. Do not be deceived, for all first-class Latter-day Saints, both men and women, may be found minding their own business at their homes or where their business requires their presence. To know them and how they live is the only means by which you can form a true conception of the "Mormon" people.

We are trying to improve ourselves in every particular, for God has given us mental and physical powers to be improved, and these are most precious gifts; more precious are they to us than fine gold. God is our Father, and he wishes his children to become like him by improving upon the means he has supplied for this purpose.

I do not know that you have hitherto met with any difficulty from the Indians on your journey. You have heard of Indian hostilities against the whites on the western route, but you will have no trouble with them if you will do right. I have always told the travelling public that it is much cheaper to feed the Indians than to fight them. Give them a little bread and meat, a little sugar, a little tobacco, or a little of anything you have which will con-

ciliate their feelings and make them your friends. It is better to do this than to make them your enemies. By pursuing this policy you may escape all trouble from that quarter, while you are journeying on the Pacific slope.

I am satisfied that among the red men of the mountains and the forest you can find as many good, honest persons as among the Anglo-Saxon race. The Indian faithfully follows the traditions and customs of his race. He has been taught to steal and to shed the blood of his enemies, and the most expert in these inhuman practices is considered a great chief or a great brave. The Anglo-Saxon race has been taught not to steal, not to lie, not to shed the blood of mankind. If the Indian steals or sheds the blood of those he considers his enemies, he is doing what he considers to be right, and is not so much to blame as the white man who commits such crimes, for the white man knows them to be wrong and contrary to the laws of God and man. We have men among us, whose fathers and mothers belong to the Church of Latter-day Saints, that will steal our horses and run them off to sell in California, and then steal horses there and sell them to us in Utah.

Travel in kindness and peace with one another, and cultivate a friendship on this journey that will be lasting after you have reached your destination. You are now essential to each other for mutual safety; let not this be lost sight of, and approach each other as becomes intelligent beings who are brothers. Judge not each other rashly, for you will find that ninety-nine wrongs out of a hundred committed by men are done more in ignorance than from a design to do wrong.

My friends, you have seen me—Brigham Young—the leader of the people called "Mormons." You see a mere mortal like yourselves, but the Lord Almighty is with me and his people. He has led us by the right hand of his power, and he gives me wisdom to lay before his people good, wholesome doctrines, and to set good examples before them. By pursuing this policy we expect to restore the confidence which has been lost among men and the integrity that belongs to the heart of man.

Try to do right and God will bless you. I heartily bid you God speed on your journey. Farewell.

ADVANCEMENT OF THE SAINTS.—UNITY OF THE TEMPORAL AND SPIRITUAL INTERESTS OF THE PEOPLE.—FAITH AND WORKS INSEPERABLY CONNECTED, ETC.

Discourse by President HEBER C. KIMBALL, *delivered in Provo City, June* 27, 1863.

REPORTED BY J. V. LONG.

I discover that we shall have to speak very loud in this Bowery in order to make this large congregation hear. I perceived this when I came into the meeting; at the further end I could scarcely hear the singing.

This is quite a large congregation, and I am happy to see it. It is very gratifying to see the inhabitants of this county come together to a Conference, and I suppose it is pleasing to you; it gives you a good opportunity of seeing each other and renewing your acquaintance. I think I am safe in saying that this is the largest gathering there has been in Provo since our move south in 1858. Here is an audience of from four to five thousand Latter-day Saints, come together for the purpose of being instructed in the principles of eternal life, and I sincerely hope you are all of one heart and one mind to do good and build up the kingdom of God.

I do not feel very well in body this morning; probably this is because of travelling yesterday. I left home at half-past ten o'clock in the morning and came through in good season last evening. I got a good place to rest over night, but as the people here appear to be very diligent, more so than those in Salt Lake City, I had to get up at six this morning to get my breakfast. I feel well in spirit but feeble in body. I feel very anxious in relation to the welfare of this people, not only in Provo but throughout these mountains, yes, I feel interested in every man, woman and child that belongs to this Church. I wish to see them prosper in all that is good and holy.

During the short time that I may address you, I wish you to be as still as possible; do not let your minds and eyes go out after the vain things of this world, but concentrate them upon the things of God; be still, calm, composed and full of faith, prayer and good desires, then, if such a spirit prevails, I am perfectly satisfied that before this Conference closes you will feel yourselves very much blessed of the Lord. I will also remark that I am sensible that no man can speak to a congregation of people upon any subject, only according to the intelligence that is in the people. There are quite a number of this congregation who knew Joseph Smith the Prophet, and he used to say in Nauvoo that when he came before the people he felt as though he were enclosed in an iron case, his mind was closed by the influences that were thrown around him; he was curtailed in his wishes and desires to do good; there was no room for him to expand, hence he could not make use of the revelations of God as he would have done; there was no room in the hearts of the people to receive the glorious truths

of the Gospel that God revealed to him. I refer to these things to show that this feeling has been experienced by others as well as myself, and if as great and good a man as the Prophet Joseph felt like this, no wonder that I should be effected and be wrought upon by surrounding influences. But, notwithstanding all this, I rejoice in the blessings of peace and truth that flow through obedience to the Gospel to every honest soul.

When I look back to the days of Joseph and then compare the people now to what they were in those early times, I discover that we have made a very great advancement, and I rejoice in it. We all can see this and are willing to admit of it, but does this tell the whole of the story? No; I say that if we look at the opportunities the Saints have had since the days of Joseph, the long season of peace and freedom from mobs, we are compelled to say that the Latter-day Saints have not advanced more than half as rapidly as they might have done.

Perhaps you will not agree with me in what I am now going to state, but be this as it may, I am satisfied that it is true. This people will never improve in their minds or advance in spiritual intelligence until they improve and advance their temporal interests. Public and individual improvements always advance and help forward the intellectual. Now, property here in Provo is not worth any more to-day than it was ten years ago; the reason of this is, that everything is at a stand, very few improvements are being made; there is no spirit of enterprise except of a private character. I speak particularly of Provo at this time, because of our being here and because it was the second settlement made in these valleys. This city and Ogden were the next places established after Great Salt Lake City, and you may now look around you and see if the improvements made are, and have been, according to the facilities afforded. Are your habitations, your gardens, your fields and vineyards in that state of cultivation that you have had the opportunity and power of putting them?

In conversing with a man last night upon the subject of property in this city, and its present value, he wanted to know what I considered such a field worth, pointing to a certain place near by. I replied that it ought to be worth about a thousand dollars, but of course it is not worth that amount now, because there is no improvement about it or in the neighborhood. Now, I can tell you all candidly that unless you advance in these temporal improvements you never will increase in spiritual knowledge; the one cannot thrive without the other. You may think it strange that you cannot enjoy religion and the Spirit of God in a little, miserable log cabin, but you must remember that the temporal and spiritual go hand in hand, they are inseparably connected, and you may rest assured that the one cannot advance far along the path of progression without the other. This has been one of my principles ever since I came to a knowledge of the truth.

Public improvements always have a tendency to make a town or a city flourish. To the people of Provo I will say, in the first place build, or rather complete your meeting-house, and then go forward with such other public improvements as will rouse up your spirits, elevate your minds to action and make you energetic in the Work of God, and the blessings of the Almighty will rest upon you and you will increase in the knowledge of the principles of eternal life. This I know by experience and by practice.

Some may ask why I talk so much

about these temporal matters. I do this because I feel it to be my duty to do it, and not particularly on account of any desire that I have to speak of them. Our immediate and daily connection with temporal things renders it important that we should be reminded of our duties in relation to these matters.

We have been taught that our Father and God, from whom we sprang, called and appointed his servants to go and organize an earth, and, among the rest, he said to Adam, "You go along also and help all you can; you are going to inhabit it when it is organized, therefore go and assist in the good work." It reads in the Scriptures that the Lord did it, but the true rendering is, that the Almighty sent Jehovah and Michael to do the work. They were also instructed to plant every kind of vegetable, likewise the forest and the fruit trees, and they actually brought from heaven every variety of fruit, of the seeds of vegetables, the seeds of flowers, and planted them in this earth on which we dwell. And I will say more, the spot chosen for the garden of Eden was Jackson County, in the State of Missouri, where Independence now stands; it was occupied in the morn of creation by Adam and his associates who came with him for the express purpose of peopling this earth.

Father Adam was instructed to multiply and replenish the earth, to make it beautiful and glorious, to make it, in short, like unto the garden from which the seeds were brought to plant the garden of Eden. I might say much more upon this subject, but I will ask, has it not been imitated before you in your holy endowments so that you might understand how things were in the beginning of creation and cultivation of this earth? God the Father made Adam the Lord of this creation in the beginning, and if we are the Lords of this creation under Adam, ought we not to take a course to imitate our Father in heaven? Is not all this exhibited to us in our endowments? the earth made glorious and beautiful to look upon, representing everything which the Lord caused to be prepared and placed to adorn the earth. The Prophet Joseph frequently spoke of these things in the revelations which he gave, but the people generally did not understand them, but to those who did they were cheering, they had a tendency to gladden the heart and enlighten the mind. By faith and works we shall subdue the earth and make it glorious. We can plant vineyards and eat the fruit thereof; we possess this power within ourselves. I would not give a fig for faith without works, for it is dead, even as the body without the spirit is dead. If you wish salvation, go to work with your might and strength to do what the Lord requires at your hands through his servants whom he has appointed. You need not expect him to come to you, especially as you are not prepared to see him. As members of the body of Christ we are called upon to labor and to do our part towards building up his kingdom, and should all have equal interest in that kingdom. We manifest our attachment to the principles of progress and improvement, both of which are intimately connected with the building up of Zion, when we plant orchards and vineyards, and when we make good gardens, good farms, and when we build good houses; in doing all of which we get a liberal reward as we go along. Then let us stretch forth our hands and build up the towns and cities of Zion.

Supposing we had the facilities for water power in Salt Lake City that you have here, it would have been much farther advanced than it is; we

should have occupied every eligible site with machinery before this time. Look at brother Taylor's mill race that crosses the main thoroughfare below here; why, there is more water running down there than runs in President Young's mill race and any other three streams that we have in the neighborhood of Salt Lake City. You might have factories here, spinning and weaving by machinery, and in fact every kind of machinery that you need. We can make many kinds of machinery right here. We are certainly blessed above all other people on the earth, although there are but a few that realize it as they ought to; but such as have been driven from their homes and stripped of all they possessed from two to six times, as I have, they can appreciate the blessings of peace and prosperity that attend the Saints in these valleys. I have seen the Latter-day Saints scattered by the ruthless hand of mobocracy to the four winds; driven from Missouri and from Illinois by their enemies in the dead of winter and exposed to the severity of the season. For what? All because they believed in God and acknowledged Joseph Smith to be his Prophet.

The Scriptures say, "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again;" and again the injunction is given in another place, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again?" What is now taking place with our enemies? They are suffering far more than we did, right in those very places from which we were expelled by mob force. Brother Henry Lawrence was telling me that quite a number of those counties and places formerly occupied by the Saints, are now left destitute; and in some of the settlements the people are left in a state of comparative nudity. These are the effects of this horrible war, and what kind of a condition do you think we shall be in if we continue to depend upon the world for supplies? At present we are dependant upon them for our cloth, and we buy large quantities of prints that when brought here are very little better than rags. I can tell you that if you depend upon our enemies you will be sadly mistaken, for they will not long be able to supply themselves.

I am told that St. Louis is now one of the worst places to live in in America, and the inhabitants profess to be loyal to the Government, but I presume the truth is, that half of them are traitors. They are constantly hearing of riots and troubles of one kind or another. By-and-by it will be just as bad in Ohio, New York and Massachusetts. To secure ourselves against these troublesome times, we must make the articles of clothing that we need to wear and we must produce the food that we need and require to sustain these our decaying bodies. Then we should remember that the articles we make from the cotton we raise down in our cotton country will last four times as long as those we purchase in the stores of Salt Lake City, especially if the ladies wont try to wash them to pieces. And we can take the flax and spin it into table-cloths and we shall see it become whiter and whiter every time it is washed, until we shall be delighted with our home-manufactured articles; besides, it will be almost impossible to scrub such cloth to pieces.

Some of you may ask if I am

doing any of these things. Yes, I am doing all I possibly can, realizing, as I most assuredly do, that hard times are coming upon this nation. I calculate to have my garments of fine wool next fall. I am aware that some of you have got it into your heads that wool won't do to make into garments. Will those of you who entertain that idea have the kindness to look at the condition the Savior was in at the time of his crucifixion. We read that when they had crucified him "They parted his garments, casting lots upon them, what every man should take." The Savior's under garment was knitted, and Joseph Smith always wore that kind, and therefore I think we have no occasion to be ashamed of home-made garments. Wool is designed especially for winter use. In regard to the cotton goods, I will here say, you can go into the cotton district of our Territory and take your wheat and flour and exchange any quantity with the brethren who reside there. They have gone into cotton raising there on an extensive scale, and I can truly say that of all the good feelings and influences I ever felt that I never felt better than I did while visiting the Saints in Washington county. It is a country where the Devil cannot get a foot-hold. He delights in robbing, killing and destroying the righteous man and all who will not submit to the influence that comes from the lower regions. Why do we take a course to leave our wives and children comparatively destitute of the comforts of life? We have the privilege of becoming an independent people, and there is no necessity of living poor.

If the Latter-day Saints in the city of Provo and in all other cities and towns of this Territory would put up good, substantial fences around their gardens and fields, then our sisters could go into the gardens and supply their tables with fruit of every desirable kind and all in the season thereof, and this would be a blessing to all. But as it is now, the trees are planted and eaten down year after year by the cattle, and thus the men's labor is lost and the trees destroyed. In Salt Lake City there are a few who have been waked up to diligence, and the result is that they have got a nice variety of apricots, peaches, plums, apples, strawberries, currants, gooseberries, and some have got cherries and pears. Now I want to see you do these things here that you may make yourselves happy and comfortable, and also that you may place yourselves in a situation that our Father and God can send his angels to visit and to bless you. Don't you think that angels would like to see a garden around your houses if they were to come and visit you? Who are angels? They are sanctified men who once lived upon this earth and held the Priesthood just as we do now, and who are co-workers with us. Were there angels along with us on our southern trip? Yes, and I felt as if every hair of my head was filled and quickened with the life-giving power of God. That power was upon brother Brigham, and we were filled with it.

Whenever this people are improving in good works, then is the time that we feel the goodly and heavenly influence. I never felt it more in my life than when I was on that journey; I never before experienced that freedom of speech that accompanied me on that mission. Every man, in fact, who went with us on that southern trip felt to praise God for the blessings that rested upon us all.

We travelled eight hundred and fifty miles in thirty days, and President Young and myself preached fifty times each. When we would get through a day's journey it seemed

that we were so tired that we could not preach, but the life-giving power of God was upon us, and by that we were enabled to endure the labors and fatigues of that journey. It seemed that we had one eternal blessing for the people; we were full of the blessings of the Priesthood, and, in fact, we could not speak without blessing the inhabitants of that county, for the faith of the people drew the blessings from us. We also felt to bless the earth that it might bring forth abundantly everything that is placed therein by the industrious hands of the Saints of God; we blessed the cattle, the fruit trees, the waters, and, in fact, everything that is for the use and benefit of man.

I have now expressed some of my feelings upon a number of subjects, and I feel well in doing this, for I know that the Saints of God ought to be wide awake to their duties. You all believe in "Mormonism," I have no doubt; you have been baptized into the Church for the remission of sins, had hands laid upon your heads by those having authority, and you doubtless know that "Mormonism" is true, but yet you are not fully converted to the necessity of having the power of God with you always. I know that that power does not dwell with us as it ought. I put myself in, for I am here with you and I am one of your brethren. We who preside over you have to stick to you, although there are a great many dead limbs among you, but we shall stick to you until you learn to live your religion. We want to see you bow before the throne of grace in humility and let your faith and works go hand in hand. Paul said to the Church at Corinth, "Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame." Then apply this to yourselves and awake to a full sense of your duties to God and to each other. "Draw nigh unto me, and I will draw nigh unto you," says the Lord through his Prophet, and this declaration you will find to be as true in our day as it was in the day that it was spoken. I will tell you what I am afraid of, brethren, if you do not wake up to a sense of your true position, the Lord will send a flood and wash you out of those bottoms, and thus make you come on to this bench and build up a respectable city.

My feeling and my faith is all the time, God bless this people, and may he accept of the labors and offerings of the righteous, is my prayer in the name of Jesus Christ: Amen.

THE YOUNG MISSIONARIES.—INCREASING UNBELIEF OF THE PEOPLE OF THE WORLD.—TEACHINGS OF JESUS AND HIS DISCIPLES, ETC.

Discourse by President HEBER C. KIMBALL, *delivered in the Bowery, Great Salt Lake City, July* 19, 1863.

REPORTED BY J. V. LONG.

I have no doubt that the people in general suppose it is a very easy thing for me to arise and speak to them, but I realize my weakness as well as other men, and probably I feel as diffident as most other men. When I first went forth to preach to the world I suffered a great deal in my feelings, probably as much as any man that ever attempted to preach. When I reflected upon my own inexperience I felt like a child, and I do to-day. For this reason I think much about those young men who have gone forth to preach the Gospel of Jesus Christ. They will feel the need of being assisted by the Almighty when they are travelling through the European countries. Part of them are under twenty years of age, and they will realize their dependence upon God more than ever they have done before. I was over thirty years old when I commenced preaching the Gospel, but they are all young and well adapted for learning, hence they have many advantages. In those early times we did not know one hundredth part of the principles of the Gospel that we now know; in fact, there was but very little revealed, and we had not learned to understand the Scriptures except to a very limited extent. We had a little understanding of what was already revealed and written in the revelations given through Joseph the Prophet. I look over these things when I am thinking of those boys, and that is not all, I pray for them continually. I never bow before God without asking him in the name of his Son to remember those young men, and I know he will bless them with the power of his Spirit to guide them in the way of life. They do not know scarcely at present whether they understand much about the principles of the Gospel or not, and they will not really know until they have had some experience more than they had here at home. They are brought into a position where they will feel the necessity of calling upon God, and when they get home again they will find that they have had quite an experience, such an experience, too, as will be of lasting benefit to them. I used to think that anybody knew as much as I did, for I had very little confidence in myself, but I had confidence in God or I could not have preached at all. They will have just such feelings, and if they have any confidence at all it will be in God. Well, this is the case with most of us, and it is right; our confidence should be in him and not in ourselves, for without his assistance we are nothing and can do nothing towards the salvation of the human family. To be sure, the world are as ignorant as we were in relation to the Gospel of Christ, but we are the chosen of the Lord and he will support us in all our under-

takings in righteousness. In those early times we were made to realize the truth of the Scriptures which Paul addressed to the Corinthians:—

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."—1 Corinthians, i chap., 26-29 verses.

The world are in the same or a more ignorant condition than we were before the Gospel found us. We live in a very peculiar time; it is a day of warning and not of many words. The Elders now have to labor a great deal harder to bring people into the Church than they did in the first rise of it. There is not now one man brought to the knowledge of the truth by receiving the Gospel to where there was a hundred thirty years ago. It seems as though the people are blinder now than they were thirty years ago, and ignorance prevails to a greater extent than it did at that time. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light."—Matt. xi., 28-30.

Now, brethren and sisters, reflect upon these things, and remember that those who have embraced the Gospel and do not make it their study to promote the interests of the kingdom of God, neglect their duty to that kingdom of which they are subjects. It is the duty of every one to labor day by day to promote each other's happiness, and also to study the well-being of mankind. When we take a course opposite to this, we become uneasy, unhappy and discontented; we are not satisfied with anything that is around us; our food, our raiment, our habitations and all that we possess becomes an annoyance to us; now what is the cause of this? It certainly does not originate with the Spirit of God, for that will never render any one unhappy. You all understand, when you are in the right, that it is the spirit of the world, or that spirit which controls the world, which causes people to feel in this way; and unless they drive it far from them it will lead them down to sorrow, misery and death. It is a spirit that inclines to kill and destroy, and that inclines the wicked to waste away everything there is upon the earth. The Saints should be particularly careful to avoid the influence of this spirit of destruction, for it is not of God, and we can all see now it leads mankind to destroy each other.

Jesus says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." It is very easy to understand that a man can see very little of a kingdom unless he goes into it, and a man to see and understand the kingdom of God must first become a member of the Church of Christ, and then he progresses until he has an opportunity of looking into the kingdom, of becoming acquainted with its officers and laws, and hence it is that Jesus says, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God." When the kingdom of God is organized upon the earth, it is done to protect the Church of Christ in its rights and privileges, so that you see the

Church makes a government to protect itself, but who knows what that government is? All those to whom it has been revealed, and no others. Let the Saints reflect upon these matters which I am laying before them. Think of your holy endowments and what you have been anointed to become, and reflect upon the blessings which have been placed upon you, for they are the same in part that were placed upon Jesus; he was the one that inducted his Apostles into these ordinances; it was he who set up the kingdom of which we are subjects. This is the kingdom of which all the Prophets spake, and to which Daniel alluded when he said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." It is a blessing to have the privilege of entering into the kingdom of God and partaking of the privileges and blessings that are bestowed upon its members.

The testimony has gone forth that whosoever will repent and be baptized for the remission of sins shall receive the Holy Ghost. This is the only way whereby mankind can be saved. Still mankind will devise systems of their own, in preference to walking in the way which God has marked out: and it appears that every man has his own way and wishes to walk in the path which he himself marks out, and it is a good deal with mankind as the writer of the Proverbs describes it, "There is a way which seemeth right unto man, but the end thereof are the ways of death."

When people embrace the Gospel they are then called upon to do all things which Jesus has commanded them, to live by the instructions of the Apostles and Elders of the Church. If they have been guilty of stealing, they must steal no more; for if they are found guilty they will be cast out as the law of God prescribes. They must not bear false witness, nor do anything that is forbidden in the ten commandments, which you know we were all taught to reverence when we went to the Sunday-school in our childhood. Is that all that is required of us? No, those ten commandments do not constitute one hundredth part of the commandments that God gave to Adam in the beginning. Just let us look at these commandments, and then compare them with some of those given in our own day. In the 20th chap. of Exodus we find the Lord introducing the subject by reassuring the Israelites that he was the Lord their God, who had brought them out of the land of Egypt and out of the house of bondage, and then he proceeds to speak and to command them what to do and what not to do; and in these commandments, which I will read to you, the Almighty shows that he is very jealous of his honor, and that he requires the undivided service and worship of his people. It will not do us any harm to look over those commandments, but it may do some of us a great deal of good, and, therefore, I will call your attention to them. We find them written in the following language:—

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the

third and fourth generation of them that hate me:

"And showing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the Sabbath-day, to keep it holy.

"Six days shalt thou labor, and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Exodus, 20 chap., 3-17.

These items contained in the above commandments are things that we ought all to consider and have a more lively interest in. We should read them occasionally, as well as other parts of the word of God, and we should endeavor to cultivate that which we see to be good.

We have the Priesthood of the living God in our midst, that Priesthood which is after the order of Melchisedec; it is the authority which God instituted in the beginning, and there is no salvation nor exaltation without it. If the present generation wish an exaltation in the kingdom of God, and desire the benefits and blessings of the Priesthood of the Most High, they must bow in obedience to the mandates of Heaven. Through this Priesthood the law of God has been revealed to man in this generation, to let mankind know that he still lives, and that he still has a care for his children and watches over them with paternal affection. Among the revelations which we find in the Book of Doctrine and Covenants there is one which was given in Feb., 1831, in which is contained the general outlines of the law which is to govern the Latter-day Saints. You may read the whole of that revelation when you have time; I will only call your attention now to the 6th and 7th paragraphs, which read as follows:—

"And now, behold, I speak unto the Church: Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"And again, I say, thou shalt not kill: but he that killeth shall die. Thou shalt not steal; and he tha. stealeth and will not repent, shall bt cast out. Thou shalt not lie; he that lieth and will not repent, shale be cast out. Thou shalt love thyl wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he

shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures: he that sinneth and repenteth not, shall be cast out."

Thus you see that the Lord was very particular in giving commandments through Joseph Smith at the commencement of this Church, and these commandments apply to all who embrace the Gospel, and without obedience to these, in connection with the rest of the revelations and commandments that have been given to this Church, there is no promise of salvation in the celestial kingdom. It is true there are many moralists and men who in many respects are very good, who do not embrace the Gospel; all such will be rewarded according to their works. If their works are good, good will be restored unto them; and if their works are evil they will be punished for their sins. And remember, the Lord says that those who lie shall be cast out of the Church, and this applies to every man and woman, and they can read it for themselves in the Book of Covenants. We are also commanded there not to speak evil of our neighbors, for if we do and do not immediately repent, the penalty is that we shall be cast out of the Church. Now, how important it is that we should observe these commandments and do them, especially as the Bible says, "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all."—James 2, 10. You know if a man lies he offends in that particular and breaks one of the commandments, and he that said, Thou shalt not bear false witness, said also, Thou shalt not kill, therefore, by breaking one part of the law of God a man becomes a transgressor, and the law given to us in our day says that all such shall be cast out of the Church if they do not repent.

Now I touch upon these little things, knowing that if you do not hear and obey these, you will not pay any attention to the greater things. If I disregard any of the little things that pertain to my duty, I am guilty in the sight of God, and it is just so in regard to the law of the land. It is precisely so here with our laws in Utah; they are good, and well adapted to our circumstances and condition; but yet there are some persons who are not willing to observe them.

I feel that I am a weak, frail mortal; I realize that we are all frail beings, but those that suppose we cannot observe the laws to which I have referred, are mistaken. I know that I can refrain from evil, and I also know that any other person can who tries. It is quite a common thing with the world to commit sins, and then to argue that they cannot do any better, but this is a misunderstanding; any person who tries can refrain from evil.

What effect does this gospel produce among the inhabitants of the earth? Does it unite them together in one, and make them all of one heart and one mind; No, but it would produce this effect if the people would receive it, and universally adopt it as their rule of action, instead of which a great majority of mankind reject it, and hence it produces the effect which Jesus said his mission would. He remarked: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. 10. 30. 36. This has truly been one of the results of the

preaching of the gospel. The Elders have converted one here and another there; they have fulfilled the scripture which says: "I will take two of a family and one of a city, and bring them to Zion."

We now see a similar condition of things politically, to what has long existed religiously. Our own country is now suffering in consequence of this spirit of opposition, and it is causing many hearts to mourn because of losing their friends, and when the trouble will be at an end, is not for me to say. Now the Presbyterians of the North are preaching and praying against their Presbyterian brethren in the South; and this is precisely the condition of the Baptists, Methodists, Quakers and Shakers, and I am really sorry that such is the case. There are many honorable and peaceable citizens who are moving West in consequence of the lamentable state of our once happy and peaceful country.

When I think of these things I always reflect upon the travels of this Church; I call to mind our trials and privations in leaving Kirtland, Ohio. I call to mind our blessings and our troubles in the State of Missouri; I think of what we passed through and endured in the State of Illinois, and I shall not soon forget our wearisome and toilsome journey from Nauvoo to Winter Quarters, and then from the Frontiers of Iowa to these peaceful valleys. I rejoice many times in my reflections when I consider the goodness of the Almighty unto us, in bringing us to this goodly land. Here we can enjoy ourselves in the liberty of the gospel; we can make ourselves comfortable, and surround ourselves with the comforts and blessings of this life. In this respect we are privileged and blessed above many of our fellow creatures, and our blessings ought to cause us to look with compassion upon, and have charity for those who sit in darkness and the shadow of death. It is our duty to consider what we were before we heard the gospel; we were quite as ignorant of God, Angels and heaven as the children of disobedience now are, but through the medium of Joseph Smith we were brought to an understanding of the principles of eternal life, and many of us have since been to the nations to teach them repentance and baptism for the remission of sins. Jesus set the example, and although he was without sin he submitted to the ordinance that he might fulfil all righteousness. John objected to perform the ordinance, but after Jesus had informed him it was requisite that he should honor the law of heaven, John then consented to officiate. As a proof that that was acceptable, the heavens were opened, and a voice heard to say—"This is my beloved son, in whom I am well pleased."

Now this conduct of our Savior was an example to all mankind, and every person who desires salvation must pass through this ordeal. By being baptized and keeping all the commandments, we become the beloved sons and daughters of God, the Holy Ghost descends upon us, and we are continually enlightened by its benign influences. After becoming members of this Church it becomes our duty to set a good example before all men, to pursue a course that will be acceptable in the sight of God and worthy of imitation, and let me encourage every one to be faithful to their covenants, and live pure and holy lives before God.

The members of this Church are all blessed with the privilege we enjoy this day, of partaking of the emblems of the broken body and shed blood of Jesus Christ. When Christ instituted this supper he enjoined its continuance upon his disciples, and we have been instructed to observe it

in this generation. Jesus remarked at his last supper: "With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread, and gave thanks and break it, and gave unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood which is shed for you."—Luke 22. 15, 20.

To some it may be a curiosity that we partake of water instead of wine. [Prest. B. Young: Tell them that the Lord told Joseph that he would accept of water]. Yes, the Lord has warned us against taking impure wine, and in a revelation given to Joseph Smith as early as September, 1830, he revealed his will on this subject in the following language:—Listen to the voice of Jesus Christ, your Lord, your God and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my blood which was shed for the remission of sins; wherefore, a commandment I give unto you that you shall not purchase wine, neither strong drink of your enemies; wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth."—Doc. Cov., Sec. L., Par. 1 & 2. This is what we are doing this afternoon, and, brethren and sisters, let us be faithful and remember in partaking of this ordinance, we renew our covenants, and we have a promise that we shall receive a renewal of the Holy Spirit, to enable us to be humble and to perform the duties that are enjoined upon us as Saints.

Whatever transpires, if we are faithful in this kingdom, will all tend to the happiness, pleasure and exaltation of this people. We ought to be the happiest people on the face of the earth, for we are blessed with a knowledge of the gospel, with an understanding of the ordinances which pertain to eternal life, and we are blessed with peace while our neighbors are afflicted with a desolating war.

Brethren and sisters, I exhort you above all things to hold fast to your integrity, seek for righteousness and cleave unto it, and if you see anything that is contrary to these holy principles among this people, you may know that it is not good. There is no person in this Church who can increase in the knowledge of God, in the spirit of revelation, in the gift of prophecy, in visions or in dreams, unless they cleave unto God with full purpose of heart, but by being faithful these gifts will be multiplied unto the Saints.

Now when I went to England the first time I did not say anything about the gathering. About ten days after I had baptized brother George D. Watt, he came to me, his face shining like that of an angel, and, said he, just as sure as the Lord lives the Saints will gather to America. I told him to prophecy on, for I knew it was of God. I name this circumstance to show that the Spirit makes manifest to individuals many things of which they have never before heard. Now what is there to prevent the

Latter-day Saints enjoying those gifts and graces of the gospel which they used to enjoy when they first joined the Church? What can prevent us from obtaining a knowledge of things past and things to come? There is nothing to prevent even our little boys and little girls having these gifts and blessings, except it be a slackness on our part in our duties towards God. I know there is a slackness with many of this people; there is a spirit of division, of contention and strife creeping in among the Latter-day Saints, but still I am happy to know that with the majority there is a great improvement. I know also that those brethren that are engaged in assisting to gather the poor, their blessings will be great indeed; they will have a reward in the present and in the future. On the other hand it is a matter of regret that there are others who do not feel interested enough to make up their butter and carry a tenth of it into the Tithing office. Some of them think it's too small a matter, others are indifferent and don't care anything about it, and thus a great many of the people neglect their tithes, and do not put them into the Lord's storehouse; hence the poor, the laborer upon the public works, and the families of our missionaries lack many of the comforts of life, which the people who are laboring exclusively for themselves constantly enjoy. I presume you all remember what Christ said in regard to the poor widow who gave her small donation at the treasury of the synagogue, but lest some of you should have forgotten it, I will remind you of it: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, 'Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.'"—Mark 12. 41, 44.

Let me now say to the Latter-day Saints, if you will cast in your tithes and your offerings you will be blessed with greater abundance; the Lord will open the windows of heaven and bestow upon you a greater blessing. It will be with you as the Lord spoke through Malachi to the Israel of his day; after rebuking them the Lord promised them a great blessing. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out such a blessing that there shall not be room enough to receive it. And I will rebuke the destroyer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts.—Malachi 3. 8, 12.

This will be our blessing if we are faithful; then let us awake to righteousness and we shall be abundantly blest. Let us all volunteer to help President Young in every endeavor that he makes to push forward this great work, and then we shall never again want for bread, for the Lord will shed forth rain upon the earth to water our crops, and we shall raise

all the bread we need, and have some to spare for our friends. I have seen the time when our brethren have had to eat beef-hides, wolves, dogs and skunks You may smile, but I can tell you that it was no laughing matter at that time, for there were many who could not get even dogs to eat. Many of the brethren in those trying times were clothed in skins of wild animals. I felt impressed to prophesy to them, and I said, "Never mind, boys, in less than one year there will be plenty of clothes and everything that we shall want sold at less than St. Louis prices;" and I thought when I came to reflect upon it that it was a very improbable thing, and brother Rich told me that he thought I had done up the job at prophesying that time, but the sequel showed the prediction to be of the Lord. In less than six months, the emigration to California came through here laden down with good clothing, bacon, flour, groceries and everything we wanted. The opening of the gold mines had caused them to rush for the scene of excitement; they came with their trunks full of the best of clothing, and they opened them and turned out a great deal of the clothing, and the brethren and sisters bought good coats, vests, shawls and dresses at a mere nominal price, and in this way the Lord supplied our wants, and he will do so again if the circumstances ever require it. This is the God that I believe in, and in him I put my trust. I know also that he will fight our battles from this time henceforth if we will only do right. He will turn our enemies aside and cause all things to work together for our good. Therefore, let us trust in him, and he will send his angels to watch over us, and he will preserve us as in the hollow of his hand.

May the Lord multiply his blessings upon you, brethren and sisters, and upon all the faithful ministers and Saints throughout the world, and may He bless all those who do good, who love righteousness and desire the welfare and building up of Zion; I ask this in the name of Jesus Christ. Amen.

NECESSITY FOR WATCHFULNESS.—THE PROPER COURSE TO PURSUE TOWARDS STRANGERS.—SELLING FLOUR AND GRAIN.—THE WAR AND ITS EFFECTS UPON SLAVERY.

Discourse by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, October* 6, 1863.

REPORTED BY G. D. WATT.

I do not expect you will hear much from me during this Conference. If I had faith, or you had faith for me, sufficient to heal me up and make me strong, so that I could speak as I would like to speak, and as often and whenever the Spirit of God would delight to speak through me, I should still talk a great deal to the people.

I have always been satisfied, and am still, that they need a great deal of teaching, for everything is to learn, and everything is to be obtained. We can receive only a little at a time, and it is only the faithful that can receive anything pertaining to the revealed will of God, and they can only receive it "line upon line and precept upon precept, here a little and there a little," and blessed is the man or woman that treasures up the words of life. Much has yet to be taught the Latter-day Saints to perfect them and prepare them for the coming of the Son of Man.

We have heard a good deal to-day, and we shall hear a good deal more to-morrow and next day, or so long as our Conference shall last; how long it will continue is not now for me to say.

In the remarks that have been made to-day, a great many things have been suggested to my mind. One thing I will take time to mention, and that is in regard to the stranger that passes through our country in search for gold, or in search for safety, as the case may be; I wish the Latter-day Saints, who live in these mountains, to understand that we are here through necessity, and that hundreds and thousands of Latter-day Saints are coming here now, and hundreds and thousands who are not Latter-day Saints are also passing through from the east to the regions north and west of us, or to other regions where they may hope to make their homes, and all through necessity; they are fleeing from trouble and sorrow. I wish you to realize this. Multitudes of good and honorable men become enrolled in the contending armies of the present American war, some to gratify a martial pride, and others through a conscientious love of their country; indeed, various are the motives and inducements that impel men to expose themselves upon the field of battle; but a portion of those who are peaceably disposed, and wish not to witness the shedding of the blood of their countrymen, make good their escape from the vicinity of trouble. It is chiefly this class of men who are now passing through this Territory to other parts, and I think they are probably as good a class of men as has ever passed through this country; they are persons who wish to live in peace, and to be far removed from contending factions. As far as I am concerned I have no fault to find with them.

But I will say to the Latter-day Saints, when they come to you with well-filled sacks of gold dust to buy your produce, do not be afraid to ask six dollars a hundred for your flour, or more if it is worth it. The love of mankind is an exalted sentiment, and patriotism for home and country is worthy of a place in the bosoms of the greatest and best of mankind, but I cannot see that we do homage to these holy principles by selling our produce to the passing stranger for less than its actual cost to us; and he is as well satisfied to pay a reasonable and fair price for what he buys from us, as to receive it at half its value. Every intelligent farmer must be aware that flour costs him all of six dollars a hundred. If I oppress you when I teach you to take care of yourselves, then shall I continue to oppress you. Have I ever taught you, by example or precept, to oppress the hireling in his wages? Never. Can you justly accuse me of depriving the poor, or the stranger that is cast among us, of the means of obtaining the necessary comforts of life? You can not. But I may be justly accused of making men, as far as possible, earn their living; of teaching them to supply their own wants, and to accumulate and gather around them wealth and independence by a persevering industry and a constant frugality and care of the temporal blessings God bestows upon them.

Some would tell you that you are deprived of the free exercise of your rights by "Mormon" interference, while, every day you live, you live in the enjoyment of the rights and privileges of freemen, and staunch upholders of the priceless boon bequeathed to us by our fathers in the Constitution of our suffering country. They would tell you that it is the right of every man and woman to suffer themselves to be prostituted and defiled by the filth and scum that floats among the surging masses of mankind, that are at present lashed into rage and madness by the demon of war. This is not, in strictness, a right which belongs to any human being, but on the contrary, it is the right of every person and of every community to resist pollution and to contend for the privilege of living a virtuous, holy, upright and godly life, so as to be justified before the heavens and before all the good that dwell upon the earth. They consider that they are curtailed in the free exercise of their rights, because they cannot enter into our houses and pollute our wives and daughters, and because they cannot change our domestic and social system to the lowest standard of this depraved age. It is their right to attend to their own business, and we feel quite capable of attending to ours.

I mean to watch them with a sleepless eye. Understand it, ye Elders of Israel. Whether you do as you are told or not, I shall tell every man to take care that he is ready for every emergency—to sleep with one eye open, and, if he has a mind to, with his boots on and one leg out of bed. I shall not be found off my watch; and if they commence intruding, woe unto them, for they will then know who are the old settlers.

Treat the passing strangers with kindness and respect; treat all kindly and respectfully who respect you and your rights as American citizens. "Peace on earth and good will towards men," is the design and spirit of the Gospel of Jesus Christ; but when men are harnessed up by hundreds of thousands, and driven to the slaughter, it bespeaks a departure from God and from the popular institutions of freedom; and if Angels can weep, they weep over this human ignorance, blindness, depravity and cruelty.

What is the cause of all this waste of life and treasure? To tell it in a plain, truthful way, one portion of the country wish to raise their negroes or black slaves, and the other portion wish to free them, and, apparently, to almost worship them. Well, raise and worship them, who cares? I should never fight one moment about it, for the cause of human improvement is not in the least advanced by the dreadful war which now convulses our unhappy country.

Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No; but they are now wasting away the black race by thousands. Many of the blacks are treated worse than we treat our dumb brutes; and men will be called to judgment for the way they have treated the negro, and they will receive the condemnation of a guilty conscience, by the just Judge whose attributes are justice and truth.

Treat the slaves kindly and let them live, for Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands.

According to accounts, in all probability not less than one million men, from twenty to forty years of age, have gone to the silent grave in this useless war, in a little over two years, and all to gratify the caprice of a few,—I do not think I have a suitable name for them, shall we call them abolitionists, slaveholders, religious bigots, or political aspirants? Call them what you will, they are wasting away each other, and it seems as though they will not be satisfied until they have brought universal destruction and desolation upon the whole country. It appears as though they would destroy every person; perhaps they will, but I think they will not.

God rules. Do you know it? It is the kingdom of God or nothing for the Latter-day Saints.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to trangress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.

We are constantly gathering new clay into the mill. How many of the new comers I have heard say, "Oh that I had been with you when you had your trials." We have promised them all the trials that are necessary, if they would be patient.

Are you going to be patient and trust in God, and receive every trial with thanksgiving, acknowledging the hand of the Lord in it? You will have all the trial you can bear. The least thing tries some people. Brother Heber and myself going to the island in Great Salt Lake, a week ago last Friday, created numerous surmisings and misgivings with some. I have thought that it might, perhaps, be well to notify you regularly, through the *Deseret News*, of my outgoings and in-comings; and I may as well now notify you that it is my intention to visit Sanpete, and, perhaps, our southern settlements this fall. If I should do so, I hope that my brethren and sisters will feel satisfied, for I shall go, come, stay and act as I feel dictated by the Spirit of God God being my helper, asking no odds of any person.—Amen.

TITHING.—BUILDING TEMPLES.—GOLD, ITS PRODUCTION AND USES.—GOVERMENTAL POLICY TOWARDS UTAH.—PROVIDING BREAD FOR THE POOR.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, October* 6, 1853.

REPORTED BY G. D. WATT.

I have in my mind a few texts which I wish to introduce and speak from, to, or upon.

I have only to say in relation to what brother John Taylor, in his remarks, has referred to, that I wish the honest-in-heart to continue to be honest—to say their prayers, and especially to keep the law of God; and I would like you to observe the law of Tithing, if you wish to do so, and if you do not, proclaim that you do not wish to observe it, that we may shape our course accordingly, for no person is compelled to pay Tithing, but it is entirely a voluntary act of our own. If we pay it freely it is well; if we are not willing to pay it freely and feel a pleasure in doing so, let us say so and be consistent with ourselves.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father.

I wish you to understand that sin is not an attribute in the nature of man, but it is an inversion of the attributes God has placed in him. Righteousness tends to an eternal duration of organized intelligence, while sin bringeth to pass their dissolution. Were it our purpose, at this time, we might produce extensive, instructive and interesting arguments of a Scriptural and philosophical character, in support of these views. I will merely say that God possesses in perfection all the attributes of his physical and mental nature, while as yet we only possess them in our weakness and imperfection, tainted by sin and all the consequences of the fall. God has perfect control over sin and over death; we are subject to both, which have passed upon all things that pertain to this earth. God has control over all these things; he is exalted and lives in obedience to the laws of truth. He controls the acts of all men, setting up a nation here and overthrowing a nation there, at his pleasure, to subserve his great purposes.

We see man suddenly raised to power and influence, clothed in all the paraphernalia of royalty, endowed with prestige and equipage, and as quickly

stripped of all his pomp and show, and laid prostrate in the dust of death.

This is God's work, and the result of a power that is not possessed by us mortals, though we are seeking for it. When we talk of building a temple, let us not forget that we can add nothing to Him. "But Solomon built Him an house. Howbeit, the Most High dwelleth not in temples made with hands; as saith the Prophet, heaven is my throne, and earth is my footstool; what house will ye build me? saith the Lord, or what is the place of my rest? Hath not my hand made all these?" "If I were hungry I would not tell thee, for the world is mine and the fulness thereof." He does not ask us for bread and fruit, for he has better fruit than we can raise, and His bread is of a much finer quality than ours; He does not want our bread and meat and clothing, but he has organized all these substances for an exaltation.

The earth, the Lord says, abides its creation; it has been baptized with water, and will, in the future, be baptized with fire and the Holy Ghost, to be prepared to go back into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation. Taking this view of the matter, it may be asked why we build temples. We build temples beause there is not a house on the face of the whole earth that has been reared to God's name, which will in anywise compare with his character, and that he can consistently call his house. There are places on the earth where the Lord can come and dwell, if he pleases. They may be found on the tops of high mountains, or in some cavern or places where sinful man has never marked the soil with his polluted feet.

He requires his servants to build Him a house that He can come to, and where He can make known His will. This opens to my mind a field that I shall not undertake to survey to-day. I will just say, when I see men at work on that Temple who nurse cursings in their hearts, I wish they would walk out of the Temple-block, and never again enter within its walls, until their hearts are sanctified to God and his Work. This will also apply to men who are dishonest. But we have to put up and bear patiently with many things that we cannot help under present circumstances, and in our present imperfect state. We would like to build a substantial house, suitably arranged and embellished—a permanent house—that shall be renowned for its beauty and excellency, to present to the Lord our God, and then lock and bar it up, unless he shall say, "Enter ye into this my house, and there officiate in the ordinances of my Holy Priesthood, as I shall direct." We have already built two Temples: one in Kirtland, Ohio, and one in Nauvoo, Illinois. We commenced the foundation of one in Far West, Missouri. You know the history of the one we built in Nauvoo. It was burnt, all the materials that would burn, and the walls have since been almost entirely demolished and used for building private dwellings, &c. I would rather it should thus be destroyed than remain in the hands of the wicked. If the Saints cannot so live as to inherit a Temple when it is built, I would rather never see a Temple built. God commanded us to build the Nauvoo Temple, and we built it, and performed our duty pretty well. There are Elders here to-day who labored on that house with not a shoe to their feet, or pantaloons that would cover their limbs, or a shirt to cover their arms.

We performed the work, and performed it within the time which the

Lord gave us to do it in. Apostates said that we never could perform that work; but, through the blessing of God, it was completed and accepted of him. Apostates never build Temples unto God, but the Saints are called to do this work.

Do we want to build this Temple, or do we not? It shall be as we please. I am just as ready to dismiss every workman that is now laboring on the Public Works, as you are. I know the people would say, Build the Temple. Should I ask all the workmen whether they are willing to labor on that work, their reply would be, "Yes, the Lord wants our labor, and we are willing that he should have it, although we could get better pay for our labor elsewhere—pay that we cannot get on the Public Works."

Do you require me as Trustee-in-Trust, to pay you better pay than is paid into my hands by the people to sustain the Public Works? Are you just in your requirements, or are you unjust? Look at it in whatever light you please, no person can justly require more of me than I receive. Whether it is right to do so, judge ye.

Has the Lord required of us to pay Tithing? He has—namely, one-tenth of our increase. Now, if we withhold our Tithing, and the Temple, nevertheless, is completed and ready for the ordinances of the Holy Priesthood to be performed therein, can those who have withheld their Tithing enter that Temple to pass through the ordinances of salvation for their dead, and be just before God? If they can, I must confess that I do not understand the nature of God's requirements, nor his justice, nor his truth, nor his mercy.

That Temple is to be built; but God forbid that it should ever be built for the hypocrite, the ungodly, the apostate, or any other miserably corrupted creature that bears the image of our Creator, to enter into it to pollute it; I would rather never see it built than this should transpire. We intend to build and finish it.

If the Lord permits gold-mines to be opened here, he will overrule it for the good of his Saints and the building-up of his kingdom. We have a great many friends who are out of this Church—who have not embraced the Gospel. We have a great many political friends, moral friends and financial friends; there are thousands of men who are our friends for advantage's sake, for the sake of peace, for the enjoyment of life, for silver and gold, goods and chattels, houses and lands, and other possessions on the earth, for they love to live on the earth and enjoy its blessings. There are thousands who see that this people inculcate and live by wholesome moral principles—principles that will sustain their natural lives, to say nothing about principles that take hold of God and eternity. There are multitudes who desire to live out their days without coming to their end by violence—without being murdered or kidnapped by marauding mobs; they think that the earth is a pretty good place, and they would like to live upon it in peace as long as they can, with their friends and connections. We have a great many friends, and if the Lord suffers gold to be discovered here, I shall be satisfied that it is for the purpose of embellishing and adorning this Temple which we contemplate building, and we may use some of it as a circulating medium.

The Lord will not dwell in our hearts unless they are pure and holy, neither will he enter into a Temple that we may build to his name, unless it is sanctified and prepared for his presence. If we could overlay the aisles of the Temple with pure gold, for the Lord to walk upon, it would please me, and not suffer them ever to be corrupted by mortal feet. Gold is

one of the purest of elements, and will not be so much changed as some others, though every element that we are acquainted with will pass through a change. Gold is a pure and precious metal, and the wicked love it through selfishness of an unholy lust, while God and his true people love to pave the streets of Zion with it, to overlay altars and pulpits of Temples with it, and to make utensils of it for the use of the Priests of the Lord in offering sacrifice to him, and also for household purposes.

There are some of the sealing ordinances that cannot be administered in the house that we are now using; we can only administer in it some of the first ordinances of the Priesthood pertaining to the endowment. There are more advanced ordinances that cannot be administered there; we would, therefore, like a Temple, but I am willing to wait a few years for it. I want to see the Temple built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; There will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century.

I told you thirteen years ago, that every time we took up our tools to progress with that Temple, we should see opposition. Our enemies do not love to see it progress, because we are building it for God, and they do not love him. If it is necessary I am willing to drop the work on the Temple; but if you require at our hands that the Temple be built, you should be as willing to pay your Tithing as you are to have us build the Temple. Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think that we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy. We want to build that temple as it should be built, that when we present it to the Lord we may not have to cover our faces in shame.

I now wish to present a few questions to the congregation, for I think there is no harm in asking questions to elicit information. Do the Government officials in Utah, civil and military, give aid and comfort to and foster persons whose design is to interrupt and disturb the peace of this people? and are they protected and encouraged in this ruinous design by the strong arm of military power, to do what they will, if they will only annoy and try to break up the "Mormon" community? Does the general Government, or does it not, sustain this wicked plan? Is there in existence a corruption-fund, out of which Government jobbers live and pay their travelling expenses while they are engaged in trying to get men and women to apostatize from the truth, to swell their ranks for damnation? Is this so, or is it not so? Those who understand the political trickeries and the political windings of the nation, can see at once that these are political questions. Who

feeds and clothes and defrays the expenses of hundreds of men who are engaged patroling the mountains and kanyons all around us in search of gold? Who finds supplies for those who are sent here to protect the two great interests—the mail and telegraph lines across the continent—while they are employed ranging over these mountains in search of gold? And who has paid for the multitude of picks, shovels, spades and other mining tools that they have brought with them? Were they really sent here to protect the mail and telegraph lines, or to discover, if possible, rich diggings in our immediate vicinity, with a view to flood the country with just such a population as they desire, to destroy, if possible, the identity of the "Mormon" community, and every truth and virtue that remains? Who is it that calls us apostates from our Government, deserters, traitors, rebels, secessionists? And who have expressed themselves as being unwilling that the "Mormons" should have in their possession a little powder and lead? I am merely presenting a few plain questions to the Latter-day Saints, which they or anybody else may answer, or not, just as they please. Who have said that "Mormons" should not be permitted to hold in their possession fire-arms and ammunition? Did a Government officer say this, one who was sent here to watch over and protect the interest of the community, without meddling or interfering with the domestic affairs of the people? I can tell you what they have in their hearts, and I know what passes in their secret councils. Blood and murder are in their hearts, and they wish to extend the work of destruction over the whole face of the land, until there cannot be found a single spot where the Angel of peace can repose.

The waste of life in the ruinous war now raging is truly lamentable Joseph the Prophet said that the report of it would sicken the heart; and what is all this for? It is a visitation from heaven, because they have killed the Prophet of God, Joseph Smith, jun, Has not the nation consented to his death, and to the utter destruction of the Latter-day Saints, if it could be accomplished? But they found that they could not accomplish that.

Before we left Nauvoo, members of Congress made a treaty with the Latter-day Saints, and we agreed to leave the United States entirely. We did so, and came to these mountains, which were then Mexican territory. When we were ready to start on our pilgrimage west, a certain gentleman, who signed himself "Backwoodsman," wished to know on what conditions we would overcome and settle California. He gave us to understand that he had his authority from headquarters, to treat with us on this matter. I thought that President Polk was our friend at that time; we have thought so since, and we think so now. We agreed to survey and settle California—we drawing the odd numbers, and the Government the even numbers; but I think the President was precipitated into the Mexican war, and our prospective calculations fell through, otherwise we should have gone into California and settled it. Many of you were not aware of this.

Joseph said that if they succeeded in taking his life, which they did, war and confusion would come upon the nation, and they would destroy each other, and there would be mob upon mob from one end of the country to the other. Have they got through? No, they have only just commenced the work of wasting life and property. They will burn up every steamboat, every village, every town, every house of their enemies that

comes within their reach; they will waste and destroy food and clothing that should feed and comfort women and children, and leave them destitute and beggars, without homes and without protectors, to perish upon the face of all the land, and all to satiate their unhallowed and hellish appetite for blood; and this awful tornado of suffering, destruction, woe and lamentation, they would hurl upon us, if they could, but they cannot, and I say, in the name of Israel's God, they never shall do it. We will have peace if we have to fight for it. They have not power to destroy Israel, neither will they have. The time will come when he who will not take up his sword against his neighbor must flee to Zion.

We have been preached to a great deal during this Conference, and how do we appear before God, as Latter-day Saints, when there are among us confusion, covoteousness, bickering, slothfulness, unthankfulness? May God help us to search our own hearts, to find out whether we are obedient or disobedient, and whether we love the things of God better than any earthly consideration. Will we, from this time henceforth, listen to and pay attention to the whisperings of the good Spirit, and devote every hour of our time to the welfare of the kingdom of God upon the earth, and let the enemies of this kingdom do what they please? for God will overrule all things for the special benefit of his people. May the Lord help us to be Saints.

I will now make a requirement at the hands of the Bishops, both those who are here, and those who are not here and which every individual must see is necessary and just; and that is, for them to see that there is sufficient breadstuff in their respective Wards to last the members of their Wards until another harvest; and if you have not sufficient on hand, we shall require you to secure it and hold it in such a way that the poor can obtain it by paying for it. There are persons who would part with every mouthful of breadstuff they have for that which does not profit them, and bring starvation upon the community. I wish the Bishops to have an eye to this, and to devise employment, that the new comers and strangers that may be among us may have a chance to earn their bread. Let sufficient wheat be held in reserve by those who have it, or are able to buy it, for this purpose, that none may suffer.

Again I request of the Bishops to be certain that the members of their Wards have their supply of breadstuffs in reserve to last them until another harvest, and we will trust in God for the coming year. Be not so unwise as to sell the bread that you and your children need. Preserve enough to sustain your own lives, and we are willing you should sell all the rest of it as you please; and remember that you cannot buy any from me, unless you pay a fair price for it. Last week a man wanted to buy some flour of me and I partly consented to let him have some at six dollars a hundred in gold dust; he thought he could buy it cheaper, and went away. I was very willing not to sell it him, for when women and children are suffering for bread, I do not want it said that I sold flour. I shall feel much better, and I even say in truth, that I have not sold flour when a prospect of scarcity could be seen in the future. I am willing to pay flour to my workmen, and am willing to hire more workmen, and I will sell them flour for six dollars a hundred; but I am not willing to sell it to go out of the country, and to strangers, if it is needed to sustain those who make their homes with us.

I will conclude my remarks and pray God to bless his people everywhere. Amen.

THE CONFIDENCE OF THE SAINTS IN THE ULTIMATE TRIUMPH OF THE KINGDOM OF GOD.—THE CONDITION OF THE NATIONS.

Discourse by Elder JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, Oct.* 10, 1863.

REPORTED BY G. D. WATT.

One thing has been made very obvious to my mind during this Conference and that is the assurance and confidence expressed by every speaker, in God and his work, which nothing of an earthly nature could impart; although simple to the believer, this may be a mystery to those who do not comprehend the Gospel of Jesus. A certain truth in Scripture has been fully exemplified in the experience and teachings of those who have addressed us, namely: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not, God hath made him a liar, because he believeth not the record that God gave of his Son." This is as true to-day as it was eighteen hundred years ago. Hence our young men, who have embraced and have gone forth to preach the principles of eternal truth contained in the Gospel, seek unto the Lord their God for wisdom, guidance and instruction, as you have heard them relate during this Conference; and the spirit of revelation has rested upon them so that they not only understood their own position and relationship to God and the holy Priesthood as Elders in Israel, but they understood also, to a certain degree, the position of the people of the world among whom they travelled, the position of the Church and Kingdom of God which they represented, their own relationship to it, and the fulfilment of all the promises of God relating to his people. This unbounded, fearless confidence is not created in men by what are called natural causes, for the confidence which exists and is common among men ebbs and flows, as prosperity or adversity affects their varied interests.

Here are comparatively a few people in the valleys of Utah who are talking of seeing a kingdom set up, not only in these mountains but which shall rule over the whole earth, that like a little stone hewn out of the mountains without hands, shall become a great nation and fill the whole earth. They look for this with an unwavering, unshaken confidence. They had confidence in this when they were driven from Kirtland, in Ohio; when they were driven from Jackson county, in Missouri; and from Nauvoo, in Illinois and they had as much confidence in it when they were struggling here for a very existence, and did not know where the next mouthful of bread should come from. Their confidence did not fail them when armies came up against them to destroy them, and the power and influence of the United States were arrayed against them. There is a certain unchanging, fixed principle in the bosoms of the Elders of Israel that God is at the helm, and

that no power, no reverses, no influence that can be brought to bear against the kingdom of God will withstand its onward progress, but its course is onward until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign with universal empire, and the kingdoms, and the greatness of the kingdoms under the whole heavens will be given to the Saints of the Most High God. It is impossible to make the Saints swerve in the least from this feeling. It is in them a principle of life, vitality and revelation. The Hon. Ben. McCullough, one of the Peace Commissioners, on being told by President Young "that we were in the hands of the Lord and he would take care of us," replied "that he believed in powder and ball more than in the interference of God." President Young informed him "that there was a God in Israel, who would take care of this His people," and said, "we ask no odds of your power, your powder and ball, or your armies." What has become of the men that composed that army? The majority of them have gone to their own place, and those that have not are on their way there

How different it is among the nations; look at the position of Poland and Russia, and then notice the critical state of the political affairs of other nations—France, England, Austria, Prussia, to say nothing of the smaller European nations, of Japan and China, or of the United States, of Mexico and of the various powers of North and South America. The whole world seems to be in throes, and either actually at war or involved in complicated difficulties that threaten their disruption or overthrow. What is the matter? Politicians, rulers and statesmen, are afraid that some calamity is going to overspread their respective nations; and kings and emperors do not know how soon their thrones will be toppled over, how soon their kingdoms will be shaken to their very foundations, they do not know how soon they will be denationalized—how soon universal terror, war, bloodshed and devastation will spread their appalling consequences among them. The light of the Spirit of God is withdrawn from them and they cannot see their way. They are tremulous because of the present political complications; they know not God, but "their hearts fear because of those things that are coming on the earth." Without revelation they can only look upon things upon natural principles and dread the result. We know what will be the final ultimatum of the work in which we are engaged, and also what will be the fate of those who make war against it, and of the nations who reject the Gospel when it is sent to them.

God is managing the affairs of all nations, and He has made known his will and pleasure to his servants the Prophets; He has given unto them the Everlasting Gospel, which they have received by the principle of revelation, and can by that means draw aside the curtain of futurity, and contemplate events as they are rolling forth, and understand the designs of Jehovah in relation to them; and these men have been sent forth to tell the people of all nations the things that are coming on them.

The Elders of this Church, my brethren here all around me, have been bearing testimony of these things for over thirty years; we have visited the people in their houses, in their villages and cities, have preached to them in their halls, in their streets and market places, and combatted their various notions and traditions which were not of God, presenting unto them the principles of eternal truth which God has imparted unto

us by revelation. We have also told them that their kingdoms would be overthrown, and their nations would be destroyed, and that God would speedily arise and shake terribly the earth. This has been proclaimed to the people throughout the length and breadth of the United States, Great Britain and her dependencies, to France, Germany, Scandinavia and the Islands of the Sea; the world has had to listen to it, and the nations have looked upon it as an idle song. Now when these things which we have predicted are beginning to come to pass among the nations their knees wax feeble; they are troubled and dismayed because of the complexities and difficulties which are everywhere closing in around them.

Who would have thought a little while ago, that these United States—one of the best Governments under the heavens if properly administered—could have been reduced to their present critical position; who would have thought a little while ago that all the ingenuity, skill, talent, power and wealth that exist in the North and South would be brought to bear against each other for their mutual destruction? Yet it is so. We hear statement after statement, testimony after testimony, of their sanguinary contests; of rapine, murders, burnings, desolation, bloodshed, starvation, weeping, mourning and lamentation, until the recital has become sickening to hear, as the Prophet said, "It should become a vexation to hear the report." All this is confirmatory to us of that spirit of revelation which the Lord has planted in our bosoms; and we now begin to understand why we feel as we do. We are selected out from among the nations that the Lord may place his name among us. He has called upon us and we have listened to his voice and obeyed the testimony of his servants. Jesus says: "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Like some of old a few of us had been waiting to see the salvation of Israel, and our eyes have seen the salvation of the Lord. It is true we are but a handful compared with the great mass of mankind, for we have been gathered out from among the nations, "One of a city and two of a family." A few of those who have obeyed the voice of the servants of God have remained faithful and many have not. "When the net is thrown into the sea it gathers in of every kind," good and bad; and hence we find a continual hewing and scoring, and admonition from the servants of God, who are striving with all their might to lead the people in the paths of righteousness, that they may learn to fear the Lord always. When we are under the operation and influence of the Spirit of God we feel good and happy and joyous, and desirous to do right; but when that Spirit is withdrawn from us and we are left to ourselves, then we are apt to waver, and quiver, and fear lest all is not right, that is a few do this, but the great majority of this people have the word of life abiding in them, and it is daily growing in them, and spreading and increasing like a well of water springing up to everlasting life, and their souls are like a well-tuned harp, when they are touched by the spirit of inspiration there is a kindred chord in their bosoms, they vibrate to the touch, and they are filled with sacred melody. And then there are some among us who do not care a

great deal about the things of God; like some of the ancient Israelites they have learned the language of strangers, and have become blinded by the God of this world, and go to the mines to worship a golden calf, and sell themselves to the devil. We are told that the children of this world are wiser in their generation than the children of light. I think that is true, the children of light act very foolishly in some things. Although we can seemingly grasp eternity, and revel in divine things, yet it appears that we cannot understand how to take care of some of the first and plainest interests of life, rendering it necessary for the President to place guardians over us in the persons of Bishops to take care that we do not throw our bread away and have to starve a great part of the year, to watch us lest we wantonly trample under foot the common necessaries of life when we have them around us, and destroy them the same as the beasts of the field would. The Latter-day Saints ought to be able to take care of themselves; men that are talking of possessing thrones, principalities and powers, of becoming kings and priests unto God ought to know how to take care of enough wheat to supply the wants of themselves and their families.

While we are trying to sustain ourselves let us do right to everybody else, and as you have been told, treat the stranger with kindness and liberality, and let us not make fools of ourselves, and rob ourselves and families, but let us take a proper, wise and judicious course, for this kingdom will be built up temporally as well as spiritually. We talk of becoming like God. What does he do? He governs this and other worlds, regulates all the systems and gives them their motions and revolutions; He preserves them in their various orbits, and governs them by unerring, unchangeable laws, as they traverse the immensity of space. In our world he gives day and night, summer and winter, seed-time and harvest; He adapts man, the beasts of the field, the fowls of the air and the fishes of the sea, to their various climates and elements. He takes care of and provides for, not only the hundreds of millions of the human family, but the myriads of beasts, fowls and fishes; He feeds and provides for them day by day, giving them their breakfast, dinner and supper; He takes care of the reptiles and other creeping things, and feeds the myriads of animalculæ, which crowd earth, air and water. His hand is over all and His providence sustains all. "The hairs of our head are numbered, and a sparrow cannot fall to the ground without our heavenly Father's notice; He clothes the lilies of the valleys and feeds the ravens when they cry."

"His wisdom's vast and knows no bound,
A deep where all our thoughts are drowned."

We would be like him! Be kings and priests unto God and rule with him, and yet we are obliged to have guardians placed over us to teach us how to take care of a bushel of wheat. We are far behind, but we have time for improvement; and I think we shall have to make some important changes for the better in our proceedings, before we become like our Father who dwells in the heavens.

There has been something said about men turning away from the Church of Chirst. If a man has not the witness in himself, he is not governed by the principles of eternal truth, and the sooner such people leave this Church the better.

There is one thing I pray for as much as anything else, perhaps I do not do it understandingly, that is, that those who will not be subject to the law of God and observe his commandments, but will rebel against

God and against his truth and Priesthood may be removed from our midst and have no place with us. For such persons can never build up the Kingdom of God, nor aid in accomplishing his purposes upon the earth, and the sooner we are rid of them the better; and it matters little what draws them away. If we have drank of that water which the Savior spoke of to the woman of Samaria; if we have laid hold of the rod of iron, and continue to cling to it; if we adhere to the principles of righteousness, and pray unto God and keep his commandments continually, we shall have His Spirit at all times to discern between good and evil, and we shall always know the voice of the good shepherd, and cleave to the principles of righteousness.

May God help us to keep his commandments, in the name of Jesus Christ. Amen.

THE WISDOM OF GOD THROUGH HIS SERVANTS.—MISSIONARIES' FAMILIES TO BE SUSTAINED.—HOW TO BE PROSPERED.

Remarks by Elder ORSON HYDE, *made in the Bowery, Great Salt Lake City, Oct.* 8, 1863.

REPORTED BY G. D. WATT.

I have listened with peculiar interest to the remarks made by our missionaries. Their remarks are truly cheering, and are a faithful index to the feelings and spirit which have influenced them during their absence from us.

I was more particularly struck with the remarks of some who said that they hardly knew what doctrines to preach when they first arrived at the fields of their labor, and others hardly knew that baptism was necessary for the remission of sins. These young men were untaught, untutored, yet the spirit of the Gospel dwelt in them; it was born in them, and they have been reared under its influence to a greater or less degree, yet apparently they knew it not. How unlike the missionaries of other churches is this? They must be educated classically and theologically, and then they go forth to preach to a credulous world systematically a mass of inconsistent and contradictory doctrines—which they call the Gospel.

These missionaries of ours felt very much as I did on one occasion when I first landed in Germany. I was dropped from the coach on the side walk; I could not tell them where I wanted to stop, for I did not know myself, and, thought I, I may as well stop in one place as another. I could not tell anybody what I

wanted for I did not know what I wanted. I did not remain in that situation long until I found a way to get to an hotel, where I was soon forced, by the pressure of circumstances around me and the cravings of my appetite, to make known my wants, designs and purposes in the language of the people among whom I was cast. In like manner our young men go out to preach the Gospel, and although they have lived under the influence of the Spirit of the Gospel all their days, yet they find themselves unable at first to delineate only the principles and laws of salvation; but the spirit that is in them soon bursts asunder the fetters that seem to bind them, and they launch forth into a field of intelligence hitherto unexplored by them, and are enabled, in a short time, not only to be filled with a flood of light and truth, but to attain unto a power of utterance that astonishes themselves and their friends. God is in all this; He laid the foundation of this Church and he dwells in the hearts of his servants, and He, by the power of his spirit, originates and gives power to utter the thoughts He wishes to communicate to mankind through His servants. When we trust in Him every obstacle is removed from our path.

When listening to these young brethren, my heart has burned within me with gratitude and joy; I was reminded forcibly of the days of my youth, when I went forth with others to proclaim the same Gospel and was brought into many narrow and tight places. The Lord will always open our way if we are faithful, and allow us a field of operation that will be adequate to all our wants, conditions and circumstances.

Those missionaries who go abroad to labor for the building up of Zion leave their families behind them, and they were particularly charged not to beg of the poor on their missions means to send home to feed their families, and that whatever they might gain by the voluntary contributions of the people among whom they might labor, over and above that which would be necessary for their immediate wants, should be dedicated to the immigration of the poor—to bring home the sheaves they had been enabled to reap. Their families are here, and have not harvested in abundance of the temporal comforts of the earth, but they have managed to live along from hand to mouth. There were contributions and subscriptions made last year to aid the families of our absent missionaries, but how many of them have been faithfully and frankly paid in and how many remain yet unpaid, I am not prepared to say, but it has been suggested to me that there are still many delinquents who did really feel liberal, but have not since found a convenient time to honor that liberal feeling by paying in what they have subscribed.

It is not too late yet, and the wants of the families of our missionaries have not abated. If we subscribe and promise to pay a certain amount to the Missionary Fund, we are under the strongest obligations to pay that amount, as much so as if we had contracted a debt with the merchants and had promised to pay it at a certain time. When we put our names to a document to sustain the servants of God and promise a certain amount to this end, I consider that we are under a greater obligation than we would be by any common business of life, because here is a promise made to the servants of God and virtually to heaven that we will do so and so to sustain heaven's cause. I would not thank anybody for a loaf of bread after I am dead and gone; I want it while I am living to sustain me and brace me up that I may have strength

to do good. Benefits and favors that are deferred amount to little more than a vexation—they can hardly be said to be a blessing; then do not turn your intended benefits into a vexation to vex those whose hearts and whole time are employed in travelling abroad to preach the Gospel, and to gather the poor Saints up to Zion.

I will not confine my remarks to delinquents, but I will say the door is open still, for we have men in the field in foreign countries, who are pouring out their souls in testimony, and they are engaged day and night in this Work, while their families are dependent upon the bounties of the Latter-day Saints at home. Every man and woman who is disposed to contribute with a heart willing to build up the Kingdom of God, there will be an opportunity for you to do so before this Conference shall come to a close; and let us remember that inasmuch as we do it to one of the least of God's people we do it unto our Father who is in heaven. From the Scriptures it appears that the Lord is disposed to receive any favor shown to His servants as though it had been done to himself, and he will so acknowledge it in a future day when the faithful ones would seem to have forgotten all about it, for they will say, "When saw we Thee an hungered," etc., and He will answer them, saying. "Inasmuch as ye did it unto one of the least of these my servants ye did it unto me. Ye have sustained my cause yet it is your own cause, for all things are yours," etc.

Now some persons may begin to narrow up their feelings, and to cherish in their hearts murmurings because God in his providence and in his mercy and kindness, may begin to pour upon this man and upon that man blessings by which he accumulates wealth, and by which he is made comfortable and happy; they are envious and jealous; now, if all things are ours, is there not a time when some of God's people will begin to inherit some of them? Yes. There must be a beginning to inherit all things. If we envy those that are really beginning to participate a little in the inheritance of all things, is not this a strong presumptive evidence within ourselves that we are not heirs to all things, neither are we willing that our brethren should be.

When a man of God is blessed from on high and shall begin to gather around him means sufficient to place him beyond the reach of immediate want, God hath done it—God hath blessed that person—and every Saint will feel thankful to see his brethren so prospered and blessed of the Lord, feeling encouraged that his time will come sometime if he continues faithful. Instead of being jealous of the prosperity of those whom the Lord delights to bless and murmur in our hearts against our brethren and against the Lord, let us learn to be contented with that which is assigned to us, and wait patiently until the Lord shall in his mercy and kindness bless us more abundantly. I do not know any better way to hasten on our day of great blessings than to be liberal in our feelings and labor with all our might to lift up and encourage those who are bowed down, and to sustain the Priesthood of God.

The Lord sees us all and knows what our feelings are—the very thoughts and intents of our hearts are laid bare before Him, and when He sees that we are prepared to endure great earthly blessings, do you think that any trifling circumstance will cause him to delay and wait and put us off and make us wait for his blessings, the same as we make some of the missionaries wait, until their families suffer before we hand out to them what we have promised to give?

God knows the time when to bless and the individual to bless; and when the time comes for His blessings to descend copiously upon this or that individual, they will come. Do you want your day to come when you can be comfortable and have about all you can desire, just hand out to this Missionary Fund liberally, and consider that one evidence more that your time is drawing nigh when you also shall be greatly blessed.

I will not occupy a great deal of time. I bear my testimony, brethren and sisters, that this is the Kingdom of God, and I have labored according to what little ability the Lord has given me to sustain it and to regulate and keep in order, as far as my wisdom, knowledge and understanding would allow me, the things pertaining to this kingdom and to the Saints of God where I have been called to labor. I love this Cause, I love my brethren and fellow laborers in it; I love to speak upon the principles of the Gospel—in short, I love everything that is connected with the welfare of the Saints. Brethren and sisters you have my best wishes, and my prayers by day and night are that God may shield his chosen ones as the apple of his eye.

If there is any confidence to be placed in dreams, I do not know, but I will tell one. [Voice in the stand: "Is there any fun in it?"] There is a little fun in it. I thought I saw a mighty car coming down from the mountains in the East, and it appeared as big as this Tabernacle. I thought it was going to run over and crush everything to pieces; it appeared to be coming in contact with a house up there, and it appeared as though it would roll right over it and grind it into powder, but it just happened to miss it, and it came on towards the City, and by the time it reached the City it had dwindled down to a common-sized wagon; when I examined it more closely, I discovered that it was nothing but a load of firewood coming into the City.

May God bless his people. Amen.

OUR RELATIONSHIP AND DUTY TO GOD AND HIS KINGDOM.—THE TRUE SOURCE OF THE PROSPERITY AND WEALTH OF INDIVIDUALS AND NATIONS, AND HOW TO OBTAIN THEM.—COUNSEL TO THE SAINTS.

Remarks by President BRIGHAM YOUNG, *made in the Bowery, Great Salt Lake City, October* 6, 1863.

REPORTED BY G. D. WATT.

We have duties which will occupy all of our time while we live upon the earth, if they are properly performed, and they consist in duties which we owe to ourselves, to our fellow beings, and to our God. We acknowledge that we owe duties to God, and we feel that we are under certain obligations to him; indeed we owe our very existence to him, for we are his offspring, and without him we can do nothing; we cannot even make "one hair white or black" without our Father. We cannot, independent of God, make a single blade of grass to grow, nor produce one kernel of wheat or any other grain; in short we cannot perform anything to profit ourselves or our fellow creatures, without the Spirit of our Father and God, and without his smile and blessing. "When He giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? Whether it be done against a nation, or against a man only:". We possess no ability only that which is given us of God. He has endowed us with glorious faculties, with Godlike attributes like those which are incorporated in his own nature, and he has placed us upon this earth to honor them, and to sanctify ourselves and the earth preparatory to enjoying it in its celestial state. We are not, in anything, independent of God. We inherit what we possess from Him, and he inherits his faculties, attributes and powers from his Father. Yet it is so ordained, in the fathomless wisdom of God, that we should be agents to ourselves to choose the good or the evil, and thereby save and exalt our existence, or lose it.

It appears to be very hard for us to learn the attributes and powers which are incorporated in our own existence, and the principles and powers which are in universal nature around us; we seem slow of heart to believe, and are sluggish in our understandings. The religion of God embraces every fact that exists in all the wide arena of nature, while the religions of men consist of theory devoid of fact, or of any true principle of guidance; hence the professing Christian world are like a ship upon a boisterous ocean without rudder, compass, or pilot, and are tossed hither and thither by every wind of doctrine. Those who have embraced the doctrine of salvation have the witness within themselves of its truth. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things,

yea, the deep things of God." But we often find persons among us who have borne testimony of the truth of their religion by the gift and power of the Holy Ghost, who again fall backwards into darkness by beginning to express doubts whether their religion be true or false; they begin to exchange the substance for the shadow—the reality for a phantom. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

We understand but a very few of the simplest and most self-evident truths and principles which govern and sustain us in existence as human beings, and all the rest which we have to learn is as great a mystery to us as the most intricate and delicate piece of mechanism is to the infant child. We need constant instruction, and our great heavenly Teacher requires of us to be diligent pupils in His school, that we may in time reach His glorified presence. If we will not lay to heart the rules of education which our Teacher gives us to study, and continue to advance from one branch of learning to another, we never can be scholars of the first class and become endowed with the science, power, excellency, brightness and glory of the heavenly hosts; and unless we are educated as they are, we cannot associate with them.

Brethren and sisters, are we preparing for the highest seat of knowledge and literature known to men on earth, and then to go on in advance of them by the means of that Spirit bestowed upon us in the ordinances of our holy religion, which reveals all things, and thus become ourselves teachers and expounders of the mysteries of the kingdom of God on earth and in heaven? Would not this be much better than to remain fixed with a very limited amount of knowledge, and, like a door upon its hinges, move to and fro from one year to another without any visible advancement or improvement, lusting after the grovelling things of this life which perish with the handling? Let each one of us bring these matters home to ourselves.

It was said this morning that if we will do our duty God will make us rich. How? By opening gold mines? No. If he makes us rich, he will make us rich in the same way that he became rich, by faithful labor, ceaseless perseverance and constant exertion and industry. He labored faithfully for all he possesses, and he is willing that we should inherit all things with him, if we will pursue the same course to obtain them that he pursued.

Our lexicographers define riches to be opulence, the possession of landed estates, of gold and silver, etc., and the man that possesses the most of this kind of wealth is rich in comparison with his neighbor. The riches of a kingdom or nation does not consist so much in the fulness of its treasury as in the fertility of its soil and the industry of its people. The common definition may be termed the riches of this world, but are they the true riches? I say they are not, and you will probably agree with me in this. I need not advance reasons to show you the worthlessness of such kinds of riches in the absence of the common necessaries and comforts of life—of those substances which satisfy the cravings of nature and prolong our existence here. Unless earthly riches are held for God and used to advance righteousness, they are held only by a slender tenure.

Brother John Taylor in his remarks referred to Nebuchadnezzar. It is said of him, "And the king spake, and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my

majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." "The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like bird's claws." And there the great king of Babylon remained until he learned that, "all the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?". This great king became satisfied that he could not possess power, wealth, majesty and earthly glory only as the King of kings gave it to him.

When God bestows upon us power to command the elements—to speak, and the soil is formed and filled with fertility—to speak, and the rain descends upon it to moisten and germinate the seed that we have planted and to nourish it until it ripens its golden fruit, then shall we possess true riches, and not until then. When we possess this power by the irrevocable decree of heaven, we possess wealth that cannot take the wings of the morning and leave us poor indeed. Can we live to learn some of these things?

We have in our mortal state the trial of our faith, and we are gathered together from the nations expressly to learn the character of our religion and its worth. We have come here to learn God and ourselves. Man is made in the image of God, but what do we know of him or of ourselves, when we suffer ourselves to love and worship the god of this world—riches? Suppose all the people in these mountains in possession of all the riches they want, would it not becloud their minds and unfit them for usefulness in the great work of restitution in the last days? I heard a man say not long since, while preaching, that if he knew where he could get a hat-full of gold, he thought he would try a hat-full, and did not expect it would hurt him in the least. Let him get one hat-full and he would want another, and another, and another, until he would become so attached to it, and it would occupy so large a portion of his affections that he would prefer it to all he has ever learned of the kingdom of God. I would keep it from him and from any other man, and I do not want it myself, though I think I know where I could go and get a hat-full, and have known this ever since I have been in these valleys.

I want neither gold nor silver, but I want to build the Temple and finish the new Tabernacle, send the Gospel to the nations, and gather home the poor. "Do we not need gold for this?" Yes. "Then would it not benefit us to dig some out of the ground for this purpose?" The world is full of gold, and we would do better to get some of that in a lawful way, which is already made into coin, for it is easier handled than the gold dust, and better cleansed from particles of sand and other foreign substances. If we possessed true knowledge and power with God, we should know how to get gold in great abundance. The world is full of it, and they do not need but a little of it. We want riches but we do not want them in the shape of gold. Many of us know exactly what we do want, and a great many do not know. I want to build that Temple; I want to supply the wants of the poor, and I try my best according to what judgment and influence I possess, to put every poor

person in a way to make their own living.

We all wish to posess true riches; how shall we possess them? God has given to us our present existence, and endowed us with vast variety of tastes, sensations and passions for pleasure and for pain, according to the manner in which we use and apply them; he also gives us houses and lands, gold and silver, and an abundance of the comforts and necessaries of life. Are we seeking to honor God with all these precious gifts, or are we trying to establish interests separate and apart from God and His Kingdom, and thus waste the ability and substance the Lord has given us with riotous living and wanton prodigality? But few rich men have come into this Church who have not sought diligently to put their means into the hands of the devil. There are persons with us now who might have given their scores of thousands of pounds to this Church to spread the Gospel, build the Temple, and gather the poor Saints, but no, they have sought and do and will seek diligently to place their means into the hands of the wicked, or situate it so that they may get it. I wish you to understand, however, that a man giving his means to build up the kingdom of God is no proof to me that he is true in heart. I have long since learned, that a person may give a gift with an impure design.

The Lord gives us possessions, and he requires of us one-tenth of the increase which we make by the putting to good use the means he has placed in our hands. I am sorry to see a disposition manifested in some to go to distant parts to trade and build up themselves and make money, while the ability which God has given them is not concentrated in building up His kingdom, in gathering the house of Israel, in redeeming and building up Zion, in renovating the earth to make it like the garden of Eden, in overcoming sin in themselves, and in spreading righteousness throughout the land. We find what we have always found and shall continue to find, until the Lord Almighty separates the sheep from the goats, and when that will be I do not know.

As far as I am concerned I would like to see the people possess great wealth in this present state—what is now called riches—gold and silver, houses and lands, etc. I would like to see men, women and children live only to do good. Shall we now seek to make ourselves wealthy in gold and silver and the possessions which the wicked love and worship, or shall we, with all of our might, mind and strength, seek diligently first to build up the Kingdom of God? Let us decide on this, and do one thing or the other.

I have talked much, on previous occasions, on the law of Tithing. I do not wish to say much about it now, and I would rather not say anything, but I will give you a few facts. It is true that we are continually gathering in new materials—men and women with no experience; these are mixed with those who have been with us for years, and many of them have, apparently, little or no capacity for improvement or advancement; they seem incapable of understanding things as they are; they are as they were, and I fear will remain so. They are first-rate Methodists, and you know they are always the biggest when they are first born In all their after experience they refer to the time of their religious birth as the happiest moment they ever saw, and are constantly afterwards, as long as they live, praying for and seeking with groans and tears their first love. Instead of this, if they were truly born of God, their path would shine

brighter and brighter unto the perfect day. We do not expect our newly arrived brethren and sisters to understand the ways of God and of his faithful people in Zion, equally with those who have been here for years, until they have had a sufficient opportunity to practically learn what there is to be learned religiously, morally, politically and every other way.

I think it was yesterday I saw a man from Weber who said a merchant came into that region and wanted to buy up all the grain at his own price When he found he could not buy it at his own price, he became disgusted, and said the people were a set of damned Brighamites. I took particular pains to give him to understand that it was one of the greatest wishes of my heart that the people throughout the Territory would be Brighamites enough to know how to keep a little bread to feed themselves and their children.

We have been in these valleys fifteen years. Some thirteen years ago we built a Tithing Store and the adjoining buildings; from that day until this, with few exceptions, the grain bins in that Tithing Office have been full of wheat, and we could feed the poor; when the immigration came in, in the fall of the year, we could supply them with bread, and we had something to supply the families of the Elders that are abroad preaching, until now. I have more than once told the people publicly that if they ever saw the time when wheat would bring money in this Territory, the Tithing Office would be found empty; but you never heard me say that God was going to shut up the heavens and bring a famine upon us, though it has been reported that I said so. There will be a famine, and one that will pinch us harder than we have ever been pinched yet, if we do not do right and try to avert it. The Tithing Office is empty, and my office is thronged with hungry people asking for bread, and we have it not to give them. Where is it? It has been grown; God has given it to us; it is in the hands of the professed people of God throughout this Territory, but it brings money, and there seems to exist an unwillingness to pay the Lord his due.

Hear it, O ye people of God, the Lord's house is empty, and the Lord's poor are pining for bread; and when their cries come up before Him he will come out of his hiding-place with a just rebuke and a sharp chastisement, to be poured out upon the heads of the slothful and unfaithful of his people. If you bring in your Tithes and your offerings to the Storehouse of the Lord, he will preserve you from being overrun and afflicted by your enemies; but if you refuse to do this, prepare for a gloomy and a dark day. We want something to feed the women and children whose husbands and fathers are in the silent grave. If we hold in fellowship persons who will not render up that which belongs to the poor, we must receive the chastenings of the Almighty with them; they must either be cast out as salt that has lost its savor, or they must render up to God that which belongs to him, and aid in sustaining the Priesthood of God upon the earth. In a "Revelation" given at Far West, Missouri, July 8, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a Tithing?

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of

my people, and after that, those who have thus been Tithed, shall pay one-tenth of all their interest annually, and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord."

Again, "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall with the wicked, lift up his eyes in hell, being in torment."

It may be supposed by some that the Tithing is used to sustain and feed the First Presidency and the Twelve; this is a false impression. I can say, without boasting, that there is not another man in this kingdom has done more in dollars and cents to build it up than I have, and yet I have not done a farthing's worth of myself, for the means I have handled God has given me; it is not mine, and if it ever is mine it will be when I have overcome and gained my exaltation and received it from Him who rightfully owns all things. If we have men in the First Presidency who are not capable of supporting themselves and their families, we shall help them to do so out of the Tithing Office. If any of the Twelve are not capable of supporting themselves, we shall help them; and it is our duty to do so, and it is the duty of the people to have it on hand to be applied in this and in every other way suggested in the law of God for the building up of Zion in the last days.

Men laboring as missionaries, as teachers and preachers of the Gospel, in gathering the poor Saints, or in any other way to benefit the general good of the Saints upon the face of the earth and to do good to mankind, must be sustained, and we wish the Saints everywhere to impart of their substance, that the Priesthood may be sustained in fulfilling the law of the Lord, which reads as follows:—"The word of the Lord, in addition to the law which has been given, making known the duty of the Bishop which has been ordained unto the Church in this part of the vineyard, which is verily this: to keep the Lord's Store-house; to receive the funds of the Church in this part of the vineyard; to take an account of the Elders as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the Church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the Bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the Gospel and things of the kingdom unto the Church, and unto the world, shall answer the debt unto the Bishop of Zion," etc.

I am anxious for the people to understand these things, and act faithfully in their callings. We cannot excuse ourselves from our duty, which is to build up the kingdom of God, for all of our time, all of our ability and all of our means belong to Him. It is not the privilege of any person to spend his time in a way that does no good to himself nor to his neighbors. Let mechanics and every man who has capital create business and give employment and means into the hands of laborers; build good and commodious houses, magnificent Temples, spacious Tabernacles, lofty Halls, and every other kind of structure that will give character and grandeur to our cities and create respect for our people. Let us make mechanics of our boys, and educate them in every useful branch of science and in the history and laws of kingdoms and

nations, that they may be fitted to fill any station in life, from a ploughman to a philosopher. Is the general mind of this people bent upon supplying themselves with what they need in life, and thus become self-sustaining, or are they satisfied to be supplied from a distant market, and contented to spend their strength and their means in buying ribbons and gewgaws which satisfy for the moment, but in the end bring poverty and pinching want?

It is a fearful deception which all the world labors under, and many of this people too, who profess to be not of the world, that gold is wealth. On the bare report that gold was discovered over in these West Mountains, men left their thrashing machines, and their horses at large to eat up and trample down and destroy the precious bounties of the earth. They at once sacrificed all at the glittering shrine of this popular idol, declaring they were now going to be rich, and would raise wheat no more. Should this feeling become universal on the discovery of gold mines in our immediate vicinity, nakedness, starvation, utter destitution and annihilation would be the inevitable lot of this people. Instead of its bringing to us wealth and independence, it would weld upon our necks chains of slavery, groveling dependence and utter overthrow.

Can you not see that gold and silver rank among the things that we are the least in want of? We want an abundance of wheat and fine flour, of wine and oil, and of every choice fruit that will grow in our climate; we want silk, wool, cotton, flax and other textile substances of which cloth can be made; we want vegetables of various kinds to suit our constitutions and tastes, and the products of flocks and herds; we want the coal and the iron that are concealed in these ancient mountains, the lumber from our saw mills, and the rock from our quarries; these are some of the great staples to which kingdoms owe their existence, continuance, wealth, magnificence, splendor, glory and power, in which gold and silver serve as mere tinsel to give the finishing touch to all this greatness. The colossal wealth of the world is founded upon and sustained by the common staples of life. We are the founders of one of the mightiest kingdoms that ever existed upon this earth, and what we do now should be done with reference to the future, and to those who shall follow after us.

In China the father lays up clay to be worked into pottery-ware by his grandchildren. Who of us are planting out choice trees that will serve for wagon and carriage timber and furniture for our childen's children?

If we had all the gold in these mountains run into ingots and piled up in one huge heap, what good would it do us now? None, and we cannot form any calculation as to the amount of harm it would do us.

It behoves us, brethren and sisters, to live near to God and honor our profession, rather than to become insane after gold and paper money; and to obtain faith to stop the ravages of the epidemic that is carrying our children off by scores. You may, perhaps, think I ought to rebuke it. If I can keep it out of my own house altogether, or partially so, I shall thank God and give Him the glory. Behold the heavy hand of the Lord is upon us in this thing; let us repent, that the plague may be stayed in its desolating progress,

We sustain the Priesthood in one very important way, inasmuch as we feed the widows and the fatherless—for by aiding this or that poor widow to raise her sons to manhood, they

may, very likely, go out into the ministry and bring home their tens of thousands to Zion.

Let us reflect and ascertain, if we can, in what channel our thoughts are directed, and what effect our doings produces for the advancement of the latter-day work. Last April Conference I gave some of the brethren a privilege to furnish teams to work on this Temple; how this privilege has been appropriated by them they know best; this I will say, however, we have advanced the work pretty well with the help we have had, which has been rather meagre.

The people have acted magnanimously in the way they have sent for the poor this season, and the Lord is not ignorant of their generous endeavors, which will meet with a rich reward, where they have been made willingly and with a good heart. But where money, teams, labor or any other kind of means is supplied grudgingly, it will meet with no reward.

Our hearts should constantly be engaged in the work of God, and our greatest treasures should be our interest in His kingdom. After you have obtained a sufficiency of bread, etc., to sustain your own lives, then may you with propriety let the rest go to your neighbors; I care not what their pretensions are, let them have it, and let them pay a fair price for it.

The Lord has blessed the people with bread, and many of them, instead of giving back to him a portion of it to be dealt out to the laboring poor and others who depend upon it for their subsistence, are selling it to make themselves rich as they suppose. "Woe unto you rich men, that will not give of your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation —the harvest is past, the summer is ended, and my soul is not saved. Woe unto you poor men whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands. But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance: for the fatness of the earth shall be theirs."

There live but few men who care for our Father and his kingdom on earth or in heaven, in preference to earthly riches —For example, I heard that a man did say, not long since, while he was examining a small piece of rock richly filled with gold, after a conversation relating to the present war, "If I had one rod square of such rock as this, the North and South might all go to hell for aught I would care." This single case illustrates the feeling that is almost universal. I care for the North and the South and if I had sufficient power with the Lord, I would save every innocent man, woman and child from being slaughtered in this unnatural and almost universal destruction of life and property. I pray that the Lord Almighty will so order it that all those who thirst for the blood of their fellow-men may be found in the front ranks, that they may be cut off speedily and the war come to an end, that the innocent may escape. I care for the North and the South more than I do for gold, and I would do a great deal, if I had the power, to ameliorate the condition of suffering thousands. I care enough for them to pray that righteous men may hold the reins of government, and that

wicked, tyrannical despotism may be wiped away from the land; that the Lord would raise up men to rule who have hearts in them, who care for the comfort and happiness of mankind, and let there be a reign of righteousness. I pray for the Latter-day Saints, for the prosperity of the Holy Priesthood in the land, and I pray that the minds of the people may be opened to see and understand things as they are; that we may be able to discern truth and righteousness from the vain and delusive troubles of this world.

Now, if flour should rise to twenty dollars a hundred, which it is very likely to do before next harvest, do not run crazy with speculation, but first quietly see that you have enough to feed your wives and children until you can raise more. Do not sell it for money, but take care of it for those who depend upon you for bread. Should any of us retire to rest with an empty stomach, with no prospect of bread on the morrow, and a cord of United States' notes piled up in our room our sleep would not be very sweet to us; we would be willing to give every one of those notes for one barrel of flour, for a few potatoes, a little meat, or a cow to give us a little milk morning and evening and that we might have a little butter on the table; then under such circumstances of plenty, we can retire to bed in peace, and our sleep will be sweet to us, and we can hail the morning light with a joyful heart and buoyant spirits, ready to prosecute the duties of the new day with a willing and ready heart.

If we will follow the advice we have heard this afternoon, we have heard enough to last us sometime.

I will conclude my remarks by inquiring of the people whether they want to build a Temple, to feed the poor, to send for the poor Saints that are among the nations, and to send the Gospel into all the world. If we do we shall do right, we shall love and serve the Lord with all our hearts; and let us not forget that all we hold of this world's goods is the Lord's, and should be used to promote the cause of righteousness and those principles which will exalt the people to thrones, kingdoms, principalities and powers in the world to come, with power to control and govern the elements and every wicked influence.

Which do we choose, the vain and transitory things of this life, or eternal life? Let us maintain confidence in one another, and seek with all our might to increase it. Confidence is one of the most precious jewels man or woman can possess. Should a person have unbounded confidence in me, gold and silver and precious jewels are not to be compared with it; and have I a right to do anything in thought, word, or deed to destroy that confidence, or shake it in the least? The heavens, the Gods, and all the heavenly hosts require me to live so as to preserve the confidence my brethren have reposed in me. Let us endeavor to restore the confidence that has been lost.

I am willing that we should be forgiving. I do not know that I have one single feeling against any man or woman upon earth; I do not love wickedness, and I mean to hate it in myself and in everybody else, and wherever I see it, from this time henceforth and for ever. When we see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God, know ye then that the Priesthood of the Son of God is out of your possession. Let us be careful how we make friends with and fellowship unrighteousness, lest the curse of God descends heavily upon us. I do not say that I see anything of

this kind, and I do not want to; and I hope there is no such disposition in any person professing to be a Saint, for as sure as the Lord lives they will be brought into circumstances that will show them in their true colors, and reveal the goats that are among the sheep.

Our Heavenly Father will preserve his own, and build up his kingdom, and it will go forth from this time until the earth shall be covered with the knowledge of the Lord.

That we may be found faithful and worthy to enjoy the fulness of the glory of his celestial kingdom is my prayer. Amen.

TEMPORAL AND SPIRITUAL AFFAIRS.—GOD THE SOURCE OF ALL INTELLIGENCE.—THE GOVERNMENTS OF THE EARTH.—THE HAND OF GOD TO BE ACKNOWLEDGED IN ALL THINGS, ETC.

A Discourse delivered by Elder JOHN TAYLOR, *in the Tabernacle, Great Salt Lake City, Oct.* 25, 1863.

REPORTED BY G. D. WATT.

The remarks of brother Groo this morning have really been interesting. He have clearly exemplified some of thoseth ings that pertain to our temporal interests and associations with each other, and to the every day duties, etc., which devolve upon us. It is generally the case, as he has remarked, that we love to reflect upon the glories and exaltation of the Saints in a world to come, upon things that are spiritual, as we term them, to the frequent neglect of those things which are of a temporal nature and with which we are more intimately acquainted.

It is customary for men in the world from which we have gathered out, to talk on Sunday about spiritual things, when they are dressed in their Sunday coats and at meeting, and then on Monday to pack up their religion with their Sunday clothes in their trunks, to have nothing more to do with it until next Sunday. This practice prevails more or less in the religious world, where men are classified into different orders; where a lawyer must be a lawyer and nothing else; a doctor must attend to that business exclusively, and the lawyer and the doctor must not meddle with the duties of the minister of religion; for it is considered to be the exclusive privilege of the minister of religion to teach religion, and his functions are generally performed on the Sabbath day in the pulpit where he talks about things which he supposes exist some where

beyond the bounds of time and space about which the people he is trying to instruct are as ignorant as himself. It is not supposed that a politician should necessarily know anything about God or religion; it would be rather a draw back upon the influence of a Senator of the United States, a member of the House of Commons, or of the House of Lords in England, or a member of the Chamber of Deputies in France to be a praying, religious man. For it is supposed that religion has nothing to do with the regulations of national affairs, but that they are regulated by the intelligence that men possess of a temporal nature, by their knowledge of the position of the nation with which they are associated, and their acquintance with other nations, and their policy.

It is good for men to be taught in the history and laws of nations, to become acquainted with the principles of justice and equity, with the nature of disease and the medical properties of plants, etc., but there is no need of their being without the knowledge of God, for in fact every branch of true knowledge known to man has originated in God, and men have come in possessions of it from His word or from His works. O, the folly of men in not acknowledging God in all things, in laying aside God and his religion, and trusting in their own judgment and intelligence. All the intelligence which men possess on the earth, whether religious, scientific or political—proceeds from God—every good and perfect gift proceeds from Him, the fountain of light and truth, wherein there is no variableness nor shadow of turning. The knowledge of the human system has proceeded from the human system itself, which God has organized. Again. If you trace the old English laws and the laws of ancient nations it will be seen that the principles of justice, which are the foundation of them, are gathered from the Bible, the revealed will of God to the childern of Israel, for their government and guidancy, to a certain extent, in some of the principles of law, justice and equity. Did knowledge of any kind that is in the world originate in man? No. Franklin possessed great information relating to natural laws, he drew the lightning from the clouds, but he could not have done that if there had not been lightning in the clouds. He merely discovered a certain principle, and developed the action of a certain law that existed co-equal with the earth. Then how foolish it is for men under these circumstances, to lay aside God, and think that they can progress, and be smart and intelligent without Him.

This feeling savors much of the feelings manifested by the old Babylonish king. He had built a beautiful city, and had organized a very powerful kingdom. In looking at the city which he had built he began to think that he had done it by his own power, intelligence, wisdom, talent, and capability, and forgot God, and exclaimed "Is not this great Babylon which I have built." He felt himself a great man, and believed that the city and empire over which he reigned owed their existence to this power of his mind, to his intelligence, to the soundness of his judgment, and to the action of his intellectual faculties. But the Lord gave him to see that he was like other men, for He started him off to feed among the beasts of the field, and he ate grass like an ox, and his reason and judgment, and intelligence and boasting were brought down. This great king learned that there was a God in heaven who could reveal secrets, and unravel to his servant Daniel hidden mysteries, and develop his great purposes. This was the kind of religion Daniel had,

this is the kind we ought to have; it is the religion which enters into all nature; and is mixed up with all the affairs of life; it is connected with all the welfare and happiness of us as individuals, of our children and of the world, if they could comprehend it. For the nearer we can approach to our Heavenly Father, the more we can obtain of that intelligence which dwells in His bosom, and the more we are like our God the more we shall succeed in accomplishing our own well-being and happiness in relation to this world, and also in relation to that world which is to come.

The divines, as they are called, of this world are ignorant of this kind of religion. They go to their academies and learn theology, or the science of divinity. What does it teach them? Does it teach them anything in relation to God simply than what is reveiled in this old book the Bible? Nothing more. They will not even accept the Book of Mormon, or any other revelation that God has communicated for the last eighteen hundred years. Then what do they know in regard to God? They know nothing about him; and hence the discord, contention, strife and divisions that continually exist. One man learns one thing from the Bible, another man another thing, and there is confusion, strife, animosity, bickering, secession and polemical essay upon polemical essay, and every kind of dissatisfaction and disunion that can exist in the world among those that are termed the followers of the meek and lowly Jesus. What is the matter? Why, they are not in the possession of the spirit of truth, but like the politician, doctor, lawyer, indeed like all other men who are unwilling that Jesus Christ shall reign, they are seeking to get to heaven without God. It is very singular, yet it is a fact. The lawyer pleads law without God the doctor administers medicine without God, and the parson wants to lead the people to heaven without God. They are all sailing in the same boat, and they are all groping in darkness and confusion, they are all ignorant of the great laws of life, of the principles which govern the Gods in the eternal worlds, and of the principles that are calculated to benefit and exalt the human family in time or in eternity, one is ignorant just the same as another in relation to these things. I would just as soon take the views of the infidel for my guidance to heaven as I would those of the divine, for one is as near the truth as the other. In fact, the cause of the great amount of infidelity that is in the world is the folly and nonsense of the so-called Christians. The Christian minister tells the people to get prepared for death. Who that understands himself cares for death? He who is in possession of the principles of life, who has in him the word of life, the spirit of life, the spirit of intelligence that flows from God; the Spirit of God has commenced to live for ever, he is not groping in the dark, he is not preparing to lay his body down but to take it up again, he is not preparing to lay in the silent tomb, but to live among the Gods, and to obtain an exaltation in the celestial kingdom of God. He is seeking to be put in possession of eternal life, and he knows when He who is our life shall appear, we shall appear like unto Him in glory; he can say "O death where is thy sting, O grave where is thy victory. The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." He feels as Job did. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." We might say much more on this strain but we will pass on

The political world have organized their governments without God, and those wise men of which we have spoken, have been making laws without God to regulate the affairs of the human family, and they have sown the seeds of death, and the principles of dissolution, in their body politic; hence God has said by the mouths of His holy Prophets, long ago, that their nations should be destroyed, that their thrones should be cast down, that empires should be overthrown, and that the powers of earth should be shaken. Why so? Because there is a worm gnawing at the vitals of this great human structure of law and government, and the great political tree, whose branches overshadow the earth will fall, and great will be the fall of it. As the religious ministers are trying to lead the people to heaven without God, so kings, governors, presidents and rulers, are making laws and governing the people without God, or without the spirit of wisdom and intelligence that flows from Him, and hence they are preparing themselves for their own destruction and overthrow. Some people are astonished that the difficulties that are now transpiring in the United States, and that are threatening other nations should exist. It is not astonishing to those who understand the wickedness and corruption, misrule, tyranny, oppression, and departure from right that exist, and who knows there is a just God in heaven that governs, and controls and manages the affairs of all nations; they understand that there are certain principles of law, of justice, of equity, truth, righteousness, and retribution in relation to those events that must transpire. What difficulty would there be in these United States, supposing the Lord should rule and dictate—supposing His words should be listened to, all He would have to do would be to whisper a few words into the ears of some of the leading men North and South, and they would at once beat their swords into plowshares, and their spears into pruning hooks, etc., and would say why should we kill, massacre, and lay waste? Why should we desecrate and desolate so fair a country as this is? Why should we make so many widows and orphans? Why should there be so many groans and tears, and misery and desolation? Now let us take another course, let us retrace our steps, and mete out justice, and humble ourselves before God and ask for His blessing, guidance and direction; if they would do this would there be much more trouble? I think not.

I think the Lord manages such things in every age just about as He did in the days of Niniveh. We think they were a barbarous people at that time, yet they repented at the warning of the Prophet Jonah. The Lord sent Jonah to tell them in thirty days Niniveh should be destroyed. Jo ah thought they would not believe him and he wanted not to go with the warning, but finally he did warn them, and they repented in sack cloth and ashes, and the Lord turned away from them the fierceness of his anger and preserved the nation and the people for a long time after that in consequence of their repentance, an acknowledgment of God and of His word.

The fact of the matter is the people universally, almost, have departed from God, have violated His law, have trampled upon His precepts,

and have turned away from the pure principles of righteousness, and consequently they have incurred the wrath of God and He is beginning to pour out the vials of His wrath upon them, and they feel it keenly, but they do not know that it comes from Him; when they loose a battle they blame the General commanding and remove him to put in another General, and so one after another is removed because they cannot conquer their enemies, and because their armies are driven before them. They do not know that God is behind the scene governing, and regulating, controlling and managing the affairs of the nation according to the counsel of His will; they do not know that they themselves and the nation with which they are associated is steeped in iniquity, that they have departed from the living God; have forsaken Him the fountain of living waters; and have hewn out cisterns that hold no water. They do not know that the judgments of God are passing through the land, and that nothing but the hand of God can stay them. "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." This applies to all nations. Why? Because they are managing and controlling and conducting all things without God.

These things ought to be a warning to us. We comfort our souls sometimes on the fulfillment of the prophesies of God. We say "Mormonism" must be true because Joseph Smith prophesied thus and so concerning a division of this nation, and that the calamities which are now causing it to mourn should commence in South Carolina. That is true, he did prophecy that, and did foretell the events that have since transpired, and did tell where the commencement of those difficulties should originate. Well, if this is true, are not other things true. If it is true that the Lord has revealed a certain amount of truth in relation to these matters, is it not as true that He has revealed other truths in which we are as individuals interested; and if is is true that God has commenced to deal with other nations as He is doing with this until war and desolation shall spread through the earth, it is just as true that we ought to be very careful what we are doing to secure the favor of God and to fulfill our destiny upon the earth in a manner which will meet his designs. The Lord has commenced to accomplish His purposes, and to build up His kingdom, and He will do it, for His designs cannot be thwarted; will perform His great decrees whether all of us, or part of us, or none of us engage in the work—or are faithful in it or not; that to Him is a matter of very little consequence; He has a certain work to accomplish, and that work will be accomplished.

A great amount of the work the Lord is going to accomplish is what is generally called temporal because it belongs to the earth; that is, the government, laws, and general direction of affairs among the nations that are not now fallen under the control of the Almighty, will have to be so changed and altered as to come under His entire control, government and dictation in every respect. He has shown to his Prophets and people long ago, to a certain extent, what kind of a rule and government He would have in the last days. He showed them that a time would come when every knee should

bow, and every tongue should confess unto the Lord, no matter whether they were priests or people, rulers or ruled, lawyers or doctors, no matter what position they held in the world, to Him every knee shall bow, and every tongue shall confess that He is the Lord of all to the glory of God the Father. Then he spoke of certain events that should transpire before that—when I say He, I mean the Lord speaking through all His Prophets that have prophesied in relation to these events. What do they say? "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." It is so said of him that overcometh, "(and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my father." All this must take place previous to those events we speak of that will glorify, happify and exalt, when the Lord shall rule, and his dominions shall be from the rivers to the ends of the earth.

It seems to be very difficult for us to acknowledge the Lord in all things, and yet we are the only people who profess to do this; I do not know of any other community that has begun to acknowledge God in their every day affairs or in the management of governments and nations; for the world generally do not admit of the interposition of the Almighty, but consider themselves perfectly competent to regulate their own affairs by their own wisdom and intelligence. We are the only people that make any approach to this: and yet how feeble that approach is, how difficult it is for us to bring our minds to yield obedience to the Lord our God, we can hardly think of it. We like to talk about the glory and the exaltation, and the happiness and the blessings that shall result from a certain course, but we do not like to pursue that course, we like our own way, and we like to gratify our own feelings and desires. And then we are in possession of a great amount of ignorance and folly; it seems difficult for the best of us to contemplate God and his designs, and the majesty of his law and government, and the principles by which we ought to be governed in all our earthly affairs in consequence of this ignorance. If in religious matters it is the best way to build up a good house for those who are living in a bad one, and invite them out of the bad house to take possession of the better one, how much more is this course necessary in relation to temporal things, that we do not consider to belong to religion; I speak after the manner of men, and according to their phraseology with regard to temporal things. We talk of establishing a government, a kingdom, a rule and law, that will be according to the principles of justice, equity and righteousness and then we calculate in some sort of having a government that shall be self-sustaining, that shall move pleasantly and harmoniously along, like the stars that move in the firmament without clashing or conflict, confusion or disorder. We talk of having among ourselves, through the inspiration of the Almighty, principles of law, justice and equity that will govern and regulate and manage and control all affairs according to the wisdom and dictation of the spirit that is in the bosom of God, and according to the light

and the intelligence that governs all creation.

We are looking for something of this kind, yet we make but slow progress towards accomplishing it. We can only obtain correct knowledge in relation to any of these things from the Almighty. We cannot know how to govern ourselves only by a portion of the wisdom that dwells in the bosom of God; if we do not possess that wisdom we may dispair of ever accomplishing any thing in relation to building up his kingdom. I feel as Moses did when the Lord said "for I will not go up in the midst of thee, for thou art a stiff necked people, lest I consume thee in the way." "And he (Moses) said unto him, if thy presence go not with me, carry us not up hence." So say I, if the Lord does not dictate us we can do nothing of ourselves, we cannot accomplish the purposes of God or build up his kingdom on the earth. These are important items, and there are many other small matters associated with them that we are trying to aim at, and one is to become self-sustaining. We need in the first place to begin to know some of the common and most essential affairs of human life. We need to know how to raise cattle, horses, sheep, hogs, etc. And then when we have raised them we need to know how to take care of them in the best possible manner; and then again we want to raise families, and need to know how to teach our children in the laws of life that they may truly be the representatives of God on earth, and be enabled to take an active part in the formation and organization of his kingdom. Before we can do this we have got to learn the lesson ourselves and try to understand some of the commonest affairs of life. We need to know how to raise wheat, and corn and potatoes and other vegetables that are necessary and convenient, and fruits of various kinds, and we need to know how to take care of them when we have produced them, and not squander them, and when difficulties are gathering thick and dark around the nations we need to know how to deliver ourselves from impending dangers; we need to know how to come to God who is over all, and whose eye penetrates into the deepest recesses of the hearts of men, whose Spirit is going too and fro in the earth and penetrates all things; then we need to have faith to ask of Him the things we need to sustain us as his people, and to build up his kingdom, and to deliver us from the power of the Adversary and lead us on in the paths of life. If the kings and princes of the earth have got to come and gaze upon the glory of Zion we must have some of that principle in ourselves that will attract the attention and admiration of surrounding nations. If we do not put ourselves in a way to get in possession of these principles how can we ever arrive at them? It is impossible.

Speaking of Tithing, we as a people acknowledge that the Law of Tithing emanates from the Lord, then how is it that we need talking to so much in relation to it. If we are not honest with ourselves, and honest with our God, of what good to us are all our professions of being representatives of God, of being Elders in Israel, of being clothed with the Holy Priesthood, of being Teachers of the ways of life. The ancient Jews, the old Pharisees with all their wickedness and corruption could boast of paying tithes of all they possessed. We profess to be better than the old Pharisees, and yet it seems that it is very difficult for men among us to be honest with themselves and with their God in relation to so simple a principle as this is.

What is the matter? We have been dug out of the mire, been born in sin and shapen in iniquity, as it were, we have been clothed in corruption and mixed up in the abominations of the world, we have come out from a people that did not acknowledge God, and are dishonest in their acts, and it seems almost impossible for us to lay aside our dishonesty and wickedness. If we cannot attend to these little things how is it possible that we can rise in the political horizon and be as a beacon for all nations to gaze upon. The Lord does not care a straw whether we pay our Tithing or not, it does not make Him one particle richer or poorer, the gold and silver are his and the cattle upon a thousand hills, the world and all its fulness belong to him for he organized and framed it; but as it is of what benefit is it to him. He wants in the first place to get men to acknowledge God, I was going to say in one little carnal principle, one little earthly principle, he wants to get them to acknowledge him, by giving him a certain little part, or one-tenth of what he gives to them to see whether they will be honest in this trifle, to see whether they will act as honorable high-minded men or not, or whether they will try to cheat him out of it. If we do this honestly and conscientiously until we have fulfilled our duty, we are then prepared for anything else. It is the principle and not the Tithing we pay that is esteemed of the Lord, he cares not for our Tithing but he cares about our doing right. If we cannot be faithful in a few things, we cannot expect to be made rulers over many things.

There seems to be a prospect that some will suffer before next harvest for bread, for all men are not competent to provide and manage for themselves, hence it is made necessary that a certain kind of counsel should be given to us, that we should manage these matters according to a certain law and provide and retain enough food for ourselves. And if gold digging goes on anywhere in our vicinity and the mails have to be carried, etc., let them do the best way they can, for that is their business and not ours; our business is to provide for ourselves, and thereby show that we are wise stewards and capable of managing the things that are put under our control. These are a part of the duties that devolve upon us to perform, and these simple little temporal affairs we call our duties towards God, ourselves and our families.

I pray God that he may enable us to do right, and pursue that course that will procure to us the approbation of heaven, that we may be saved in his kingdom, in the name of Jesus Christ. Amen.

PAYING TITHING.—FASTING AND PRAYER.—KEEPING THE SABBATH HOLY.—SELLING GRAIN.—THE JUDGMENTS OF GOD, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, November* 6, 1853.

REPORTED BY G. D. WATT.

I am a Josephite, or, in other words, I am a full believer in the mission and calling of Joseph Smith, Junr., as a Prophet of God to this world in this generation, and I wish the people everywhere to distinctly understand this fact.

In the early existence of this Church, the people frequently questioned Joseph the Prophet, relative to the law of Tithing, wishing to know the meaning of it as it was taught in the Bible and the revelations. Joseph enquired of the Lord and, in answer, received the revelation which you can find on the 324th page of the Book of Doctrine and Covenants, European edition. The Lord has thus revealed his will upon that subject, and it ought to satisfy his people in all time to come.

I have always told the people to do just as they pleased about paying Tithing, and to do as they please about calling upon the name of the Lord in prayer, and to do just as they please about being baptized, or about believing in the Lord Jesus Christ; there is no compulsion whatever in these matters. The Lord does not compel any person to embrace the Gospel, and I do not think He will compel them to live it after they have embraced it; but all who do not keep their covenants and the commandments of the Lord our Father are then fit to be cut off from the Church.

We are in the habit of holding in full fellowship men that pay no Tithing, also persons who take the name of God in vain; we permit liars, thieves, etc., to retain a standing in the Church. Does not this hurt the body of Christ? It does, and the whole body is more or less sick and faint through our extreme kindness, which some call charity; it pleads for those unrighteous persons, and we spare them. Should we do this to the extent we do? I think we have lived long enough and have passed through enough experience to teach us to know and do the will of Heaven, and to disfellowship those who refuse to do it.

We have said to the brethren, pay your Tithing, and with those who refuse to do this it will be made a matter of fellowship. Now, brethren and sisters, the next time you write to your friends, in England, Scotland, Wales, France, or any other country, do not write that we have directed the Presidents in foreign lands to cut off members who do not pay their Tithing, when this becomes necessary we will attend to it. It is right for us here to pay our Tithing. Not paying Tithing has once been made a matter of fellowship in the British Islands, and some have been

cut off from the Church there for not paying their Tithing; that was not by our directions.

In regard to Tithing, I am now speaking to the Latter-day Saints in this land, who have health to labor, who can surround themselves with an abundance of the comforts and blessings of life, who can build houses and open up farms at their pleasure. Shall we pay Tithing or shall we not? We have said pay your Tithing. And we have said to the Bishops that if any man refuses to pay his Tithing, try him for his fellowship; and if he still refuses, cut him off from the Church of Jesus Christ of Latter-day Saints, and so we say now. We have not required this of the people, but the Lord has required it, and that is enough for us and for all the Latter-day Saints upon the earth. If we live our religion we will be willing to pay Tithing.

We feel sometimes as though the people did not live as near to the Lord as they should, and we have a right to feel so. And then again we say that this is a good people, that they are a very excellent people, that they are the best people that we have any knowledge of, but they are so far from being what they have got to be that we see there is a great improvement to be made by us. We talk about heaven, about the Lord, about angels, about celestial glory, and about enjoying the celestial kingdom of our God, while at the same time we do not believe for one moment that we could live in heaven one day or one hour, and live in disobedience to the laws and commandments of heaven.

We have believed in the Lord Jesus Christ, we have had faith enough to go and be baptized for the remission of sins, and to receive the laying on of hands for the reception of the Holy Ghost, and to gather ourselves together, and still we try to shirk an ordinance of the House of God, and to make ourselves believe that it is not necessary to strictly obey all the injunctions laid upon us as followers of the Lord Jesus Christ. It is written;—"Wherefore I give unto them a commandment saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve Him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And, that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or, in other words, rejoicing and prayer." [Book of Doc. and Cov'nts., page 149, par's. 2 and 3.

Here we are commanded to assemble ourselves together on the first day of the week, as the ancient desciples did and to offer up our sacraments before the Lord, confessing our faults one to another. How many of the inhabitants of this city do you sup-

pose are in the kanyons to-day, or off hunting ducks, or geese, or rabbits, or cattle, instead of observing this the word of the Lord? Are they doing as they should do? They are not. Persons professing to be Saints should assemble themselves together on the Lord's day, except those who may be necessarily detained at home to keep the house, take care of the children, or to perform some work of necessity and mercy; the rest should assemble in the place appointed for worship and the offering up of our sacraments.

Could we now see the kanyons of these mountains all over the Territory, we should see teams by the score returning with wood. They went out yesterday to come home to-day. Is this keeping the Sabbath holy? It is written—"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." There is not one requirement of the Lord that is non-essential; every requirement that He has made of us is essential to our perfection and sanctification, to prepare us to enjoy celestial glory.

You may ask me if I always keep the Sabbath holy. When I am out travelling and happen to be where there is not a convenient place to observe the Sabbath, I sometimes travel on that day, and content myself with making a Sabbath of the second, third, fourth, fifth or sixth day of the week. But generally, when I am travelling, it is all the time Sabbath to me, for it is a constant succession of meetings. But do I send my teams to the kanyons on the Sabbath day? No, that is if I have the control over that which should be under my control. I keep the Sabbath, and I wish to keep all the laws of God, and there are a great many of this people that do so; but many of them go astray in failing to observe these things—in not paying their Tithing faithfully, in not keeping the Sabbath day holy, in not saying their prayers constantly, in not feeding the poor and clothing the naked, and in not administering to the Priesthood. As a people we do as well as we can do, but some do not do as well as they might do.

Thrifty and intelligent gardeners are very particular in trimming off dead limbs from their fruit trees and covering the wounds to preserve the trees in health and soundness. When we hold unrighteous, ungodly persons in fellowship, it injures the whole body of Christ; but we do it because we have compassion for them. Brethren and sisters I exhort you to keep your covenants, to serve the Lord with all your hearts, and to endeavor to observe every requirement the Lord makes of you. You know that this is your duty.

His Church and kingdom is complete, it has a living head "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." "For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." "Now are ye the body of Christ, and members in particular." The head possesses all the qualifications necessary to fill its functions in the body; it has eyes to see, ears to hear, a palate to taste, organs of speech to speak, etc., etc. Every qualification that is natural to the body of a man has its counterpart incorporated in the body of Christ upon the earth.

On reading carefully the Old and New Testaments we can discover that the majority of the revelations given to mankind anciently were in regard to their daily duties; we follow in the same path. The revelations contained in the Bible and the Book of

Mormon are ensamples to us, and the Book of Doctrine and Covenants contains direct revelation to this Church; they are a guide to us, and we do not wish to do them away; we do not wish them to become obsolete and to set them aside. We wish to continue in the revelations of the Lord Jesus Christ day by day, and to have His Spirit with us continually. If we can do this, we shall no more walk in darkness, but we shall walk in the light of life.

We have, through the mercy of our heavenly Father, been gathered together, and we now have the privilege of purifying ourselves and preparing for the coming of the Son of Man. Shall we do this? Or shall we be found wanting when he makes his appearance?

In regard to the Law of Tithing, the Lord has given the revelation I have already referred to, and made it a law unto us, and let all who have gathered here and refuse to obey it, be disfellowshipped; and if a man will persist in breaking the Sabbath day, let him be severed from the Church; and the man that will persist in swearing, cut him off from the Church, with the thief, the liar, the adulterer, and every other person who will not live according to the law of Christ, that we may not have the tree encumbered with rotten limbs, to spread decay and rottenness through the whole tree.

We have had good talk from the brethren this afternoon; I have heard nothing but what is strictly correct. I can say of this people that, as a people, they are a very good people, but we do fellowship a few in our midst that we should not fellowship.

Brother Samuel W. Richards had a good deal to say, this afternoon, about grain. We have talked about it for a long time, and we have tried to get the people to build store houses to save it. When grain could not be sold for money the Tithing Office was full of it; but now we have none to hand out to the poor who depend upon us for bread, only as we send out and gather in a little, though, probably the brethren will soon be at leisure to haul in their Tithing. We have but little to deal out to the families of our brethren who are preaching, and to our workmen. Our graneries are empty, and scarcely grain enough in the Territory to bread our own population until another harvest, yet some will sell their grain to go out of the country. What a lamentable fact. Suppose the Lord should suffer a drought to come over the land next year and blast our corn, wheat, rye, barley, oats, potatoes, etc., with mildew, what would be the situation of this people? Yet a few are selling grain all the time.

I will mention a circumstance that occurred lately, to illustrate the character of some whom we fellowship. One of our new comers wanted to buy some wheat and went down to the public square where our friends from the East were preparing to prosecute their journey to California. This new comer bought a load of wheat at four or five bits a bushel; he bought at that price all he wanted. After the bargain was closed, the man who sold the wheat found out that the purchaser was a "Mormon," and said to him, "had I known you was one of the brethren I would have made you paid a higher price for that wheat." What a depraved disposition! he would have sold it to the passing stranger for fifty cents a bushel, and very likely would have made his brother "Mormon" pay a dollar and a half. How can men love God when they hate their brethren.

A certain sister went to one of the stores with butter to sell, "What do you ask a pound for your butter?" "My Bishop says I must ask so

much. I would sell it for less, but I must mind my Bishop. I would sell it for thirty cents, but my Bishop says I must have thirty-five for it." That woman would see the whole house of Israel massacred—their blood spilled—and smile at it. I attribute all this to ignorance and pass it along without notice, as much as possible, and I hope our Father in heaven does. He is merciful and we should be.

If the people were all truly Latter-day Saints, we should see a state of society different from what we now see. A man who professes to be a a good Latter-day Saint has a son who is a thief; says the father, "I think he will be a good boy yet, and preach the Gospel to the nations and do much goo ." "Whose horse is this, my boy?" "O, no matter about that dad; here is a friend of mine, wants to stay all night." They are lodged and fed, and away they go next morning after some more stolen horses. "Brother, did you not know that that was a stolen horse?" "O, I suppose it was." "Then why did you keep such a man about you?" "Why, I could not turn my son and his friends out of doors." There are pretty good men and good families who are harborers of thieves and do it all the time, in some of their connections.

I remember that a lot of colts were once driven into my yard, and they were stolen property. How came this about? Why somebody heard aunt Sarah say that cousin Bill told aunt Peggy that he had heard Sister Nancy say that her cousin Betty had worked in the President's kitchen, and so the connection was formed, and of course all her friends and connections must make themselves at home in the President's houses, his barns, stables, yards and provisions for man and animals. I suspicioned them, ad had them turned out forthwith.

If we are not sanctified, if we do not sanctify the Lord in our hearts and purify ourselves in our lives and in all our dealings before God and man, we shall fail of attaining to an inheritence in the celestial kingdom, and shall be found in some other kingdom. When the holy Priesthood is upon the earth, and the fulness of the kingdom of God has come to the people, it requires a strict obedience to every point of law and doctrine and to every ordinance which the Lord reveals: in short, it requires a strict observance of every requirement of Heaven, to fully prepare a people for the possession and enjoyment of the celestial kingdom.

Where the Priesthood is not, the people are expected to live according to the best knowledge they have; but even then they cannot with impunity commit many heinous faults. The Lord more readily overlooks them in consequence of their unenlightened condition, and there is a kingdom prepared for them, while the celestial kingdom will be inhabited only by those who are specially prepared to inherit it. It will be inherited by those who live faithfully the religion of Jesus Christ, and are worthy of being ranked upon among the pure-in-heart.

To-morrow morning I expect to start on a short tour South, and I say to my brethren and sisters keep your armor bright, and be on the watch-tower all the time, for the enemy feels as much opposition to-day, and I may safely say more than he ever did towards the kingdom of God that is now established upon the earth; and just in proportion to its strength and increase, so will the power of Satan be exerted to overcome it. Christ and Baal are not yet friends. An Elder of Israel who

can drink with the drunkard and swear with the swearer, is not a friend of Christ and his kingdom.

The wicked still wish to destroy every vestage of truth and righteousness on the the earth; and they will still go on fighting against God and right, and who can help it? And they will continue to go on in this course, until the wicked are destroyed and the earth is cleansed from the rule of sin and Satan.

Read the Book of Mormon and learn what it says in regard to the ancient Nephites. The whole nation of the Nephites were slain, because they departed from the Lord their God and did wickedly. In the last great and tremendous battle between the Nephites and the Lamanites, over two millions of the Nephites were slain and the residue were hunted and slain until not a single person, except Moroni was left of a high and mighty nation. Mormon, says after this great battle, "And my soul was rent with anguish, because of the slain of my people and I cried, O, ye fair ones, how could ye have departed from the ways of the Lord! O, ye fair ones, how could you have rejected that Jesus, who stood with open arms to receive you! Behold if ye had not done this, ye would not have fallen! But behold, ye are fallen, and I mourn your loss. O, ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen! But behold ye are gone and my sorrows cannot bring your return." "O, that ye had repented, before this great destruction had come upon you. But behold, ye are gone, and the Father, yea the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy." Blood answered to blood until the land was cleansed, and few men were left. And so will it be with this nation who have slain the Prophets and have sought continually to destroy the people of God.

If we live our religion we may escape; and if we are required to give our lives for our religion, we are still in the hands of God. But we cannot find in any history that the people of God have ever suffered more keenly than have the wicked. Certain ones have "had trial of cruel mockings, and scourgings; yea, moreover, bonds and imprisonment: They were stoned, they were sawn assunder, were tempted, were slain with the sword: they wandered about in sheep skins, and goat skins: being destitute, afflicted, tormented," etc. But look at the hundreds of thousands of wicked men who have met destruction through such unutterable anguish and suffering as the faithful followers of the Lord Jesus have never felt. When Shadrach, Meshach Abednego were cast in the fiery furnace, the fire had no power upon their bodies, nor was a hair of their head singed, neither were their coats changed, nor had the smell of fire passed upon them.

The Saints in all ages have been protected, sustained and upheld by an Almighty Power, in their sufferings, and the power of the religion of Jesus Christ has ever sustained them. The Jews anciently said let His blood be upon us and upon our children, and God took them at their word.

This nation, by their works said "let the blood of Joseph the Prophet and of his brethren be upon us and our children," and it will be so. If they had known Joseph Smith in his true character, and acknowledged him, he would have lead this nation long before now, and this dreadful war would not have prevailed throughout the land; but now it will

be death upon death, and blood upon blood until the land is cleansed. I pray God to save the innocent, the righteous, and the honest poor, and to let those who desire to shed the blood of each other fall first in this deadly strife.

We have become heirs to all things, through the Gospel which we have obeyed, but if we neglect that Gospel and our duties to God and to one another and become servants to sin, we may expect to suffer the penalty of sin, which is death and damnation, and to be deprived of the right of ruling over a single person, and possess no territory, not even six feet by three. Those who violate their claims to the blessings of the Gospel never will have the privilege of ruling over their families; they will not have a dollar of money. They may get all the gold there is in the mountains now, but when they die and go to their own place they will not find gold, nor bread to eat, nor water to drink, nor the sweet strains of music to cheer their hearts; but they will be made servants to drudge out their weary existence as long as the Lord shall please to let them. This is a little of what the wicked will suffer in their place in the next existence.

Instead of the righteous being bound tighter and tighter, they will continue to have more and more liberty, as we are more and more faithful, and obtain more power with the heavens and more of the power of God upon us. Let us seek diligently unto the Lord, until we obtain the faith of Jesus in its fullness, for those who possess this are free indeed.

When it is necessary that we should possess gold in great abundance, the Lord will show it to us in vision, and we shall not have to prospect and dig to find it, as the wicked have to do. The liberty of the Saints is to possess power with God to open gold mines, when we want gold; to plant and reap in abundance; to heal the sick of our families, and to heal our animals that serve us; to elude every snare of the enemy; to save our boys from danger when they are in the kanyons, or when they are following any other pursuit where there is danger of their loosing their lives, or of being hurt in any way. This the wicked call tyranny and despotism. We call upon the people to so live that their sick may be healed by the virtue and power of their holy religion, and this is called oppression. The "Mormons" all listen to the advice of one man, and this is called despotism. We teach our females to be virtuous and industrious, and this is called bondage. A young woman went to a neighboring camp, staid there three or four days, and came home and died; this is the liberty some would give to us, "such protection as vultures give to lambs."

It is the privilege of this people to have faith to command the elements, that we may have plentiful crops from year to year; and to enjoy the wealth of health, joy and peace instead of sorrow, turmoil, war and bloodshed. Here are the two extremes; may the Lord help us to choose the good and refuse the evil. Amen.

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THE INTENDED TRIP NORTH.—THE CAUSES OF THE SCARCITY OF BREADSTUFF.—THE SUFFERINGS OF THE UNGODLY IN THE UNITED STATES.—THE POPULARITY OF THE GOSPEL UNDESIRABLE.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, May* 15, 1864.

REPORTED BY E. L. SLOAN.

I will say to you, and wish you to inform your neighbors, that on the morrow I expect to start with some of my brethren on a short trip north. I do this lest some might suppose that we are going to leave you. If we would live according to our acknowledgments in the holy Gospel, according to the faith we have embraced, and according to the teachings we receive from time to time, we never would be in the dark with regard to any matters we should understand.

Much is taught the Saints by the Elders of Israel concerning their religion, the way we should live, how we should deal with each other, how we should live before God, what our feelings should be and the spirit we should possess. If we live according to our covenants we will always enjoy the light of truth, and if we live faithful enough we shall enjoy the blessing of the Holy Ghost to be our constant companion. In such case no person would turn either to the right hand or the left, in consequence of the motives, the sayings, or the doings of this one or that one; but they would march straightforward in the path that leads to eternal life; and if others stepped out of the way, they would walk straight along. Without the power of the Holy Ghost a person is liable to go to the right or the left from the straight path of duty; they are liable to do things they are sorry for; they are liable to make mistakes; and when they try to do their best, behold they do that which they dislike.

I mention my intended trip because I do not want to hear, when I return, that brother Brigham, or brother Heber, or somebody else, "has slipped away"—that "there is something the matter"—"something that is not right"—somebody saying "there is an evil of some kind, and we want to know it;" "why don't you come right out with it?" "If you do not come back so and so, we will leave."

It was said here to-day, that very few have embraced the truth, considering the great number of the inhabitants of the earth. It can hardly be discovered where those few are. It is astonishing to relate facts as they are. The Elders go forth and preach the Gospel to the nations; they baptize the people,—hunt them up from place to place, yet if you take the names of those who have been baptized, have the one-fourth ever been gathered? No. Is not this strange? Do they keep the faith, and stay in the midst of the wicked? No, they do not. The kingdom of God is living and full of spirit; it is on the move; it is not

like what we call sectarianism, religion to-day, and the world to-morrow; next Sabbath a little more religion, and then the world again; "and as we were so we are, and as we are so we shall be, evermore, amen." It is not so with our religion. Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into that state of intelligence that will be an honor to our being.

Look at the people who are here—the few that have gathered—and then look back at the Branches you came from. How many have gathered? Where are the rest of those who composed those Branches? It is true that occasionally one will remain and keep the faith for many years, but circumstances are such in the world that they eventually fall away from it, if they remain there.

It was truly said here to-day that the spirit we have embraced is one, and that we will flow together as surely as drops of water flow together. One drop will unite with another drop, others will unite with them until, drop added to drop, they form a pond, a sea, or a mighty ocean. So with those who receive the Gospel. There never was a person who embraced the Gospel but desired to gather with the Saints, yet not one-fourth ever have gathered; and we expect that a good many of those who have gathered will go the downward road that leads to destruction. It seems hardly possible to believe that people, after receiving the truth and the love of it, will turn away from it, but they do.

Now, brethren and sisters, proclaim that brothers Heber and Brigham and some others will be gone for a few days; though I do not promise to preach to you when I come back; I do not intend to preach while I am away, but I expect to attend meeting when I return, so that you can see that I am with you in readiness to meet the requirements of my calling. This should satisfy you about my being absent for a few days.

I expect to be absent, some time from now, for quite a while. I do not say I will be absent, but I expect to be. I expect to take the back track from here. When we came back from the south I told the brethren this When we shall go is not for me to say. If the people neglect their duty, turn away from the holy commandments which God has given us, seek their own individual wealth, and neglect the interests of the Kingdom of God, we may expect to be here quite a time—perhaps a period that will be far longer than we anticipate. Perhaps some do not understand these remarks. You are like me, and I am like you. I cannot see that which is out of sight; you cannot see that which is out of sight. If you bring objects within the range of vision—within the power of sight—you can see them. These sayings may be somewhat mysterious to some.

Some may ask why we did not tarry at the centre stake of Zion, when the Lord planted our feet there? We had eyes, but we did not see; we had ears, but we did not hear; we had hearts that were devoid of what the Lord required of his people; consequently we could not abide what the Lord revealed to us. We had to go from there to gain an experience. Can you understand this? I think there are some here who can. If we could have received the words of life and lived according to them, when we were first gathered to the centre stake of Zion, we never would have been removed from that place. But we did not abide the law the Lord gave to us. We are here to gain an experience, and we cannot increase in that any

faster than our capacities will admit. Our capacities are limited, though sometimes we could receive more than we do, but we will not.] Preach the riches of eternal life to a congregation, and when the eyes and affections of that congregation are like the fool's eyes, to the ends of the earth, it is like throwing pearls before swine. If I can actually reach your understandings, you will know just what I know, and see just what I see in regard to what I may say.

Take the history of this Church from the commencement, and we have proven that we cannot receive all the Lord has for us. We have proven to the heavens and to one another that we are not yet capacitated to receive all the Lord has for us, and that we have not yet a disposition to receive all He has for us. Can you understand that there is a time you can receive, and there is a time you cannot receive, a time when there is no place in the heart to receive? The heart of man will be closed up, the will will be set against this and that, that we have opportunity to receive. There is an abundance the Lord has for the people, if they would receive it.

I will now lead your minds directly to our own situation here, leaving the first organization of the people, their gathering, etc., and come to our being now here. Some have been here six months, some one year, some two, some five, some six, some ten, and some seventeen years this summer. Now I will take the liberty of bringing up some circumstances and sayings to connect with the ideas I wish to present in regard to our wills, dispositions, opportunities, etc.

It was said here to-day, by brother William Carmichael, that he had proved a great many of the sayings and prophesies of Joseph to be true, and also the prophesies of Heber and others. Now you, my brethren and sisters, who have been in the habit of coming here for the last ten, twelve, or fifteen years, have you not been told all the time, at least as often as once a month, that the time would come when you would see the necessity of taking counsel and laying up grain? It has been said that brother Brigham has prophesied that there would be a famine here. I would like to have any one show me the man or woman who heard brother Brigham make that statement. I have not made that statement, but I have said you will see the time that we will need grain—that we will need bread. We have seen that time. Brother Heber said the same thing. But you never heard me saying the Lord would withdraw his blessings from this land while we live here, unless we forfeit our rights to the Priesthood; then we might expect that the earth would not bring forth.

We have had a cricket war, a grasshopper war, and a dry season, and now we have a time of need. Many of the inhabitants of this very city, I presume, have not breadstuffs enough to last them two days; and I would not be surprised if there are not seven-eighths of the inhabitants who have not breadstuffs sufficient to last them two weeks. Has the Lord stayed the heavens? No. Has He withdrawn His hand? No, He is full of mercy and compassion; He has provided for the Saints. No matter what scarcity there is at present, he gave them bread. If they go without bread, they cannot say the Lord has withheld His hand, for He has been abundantly rich in bestowing the good things of the earth upon this people. Then why are we destitute of the staff of life? Comparing the people with their substance, we might say we have sold ourselves for nought. We have peddled off the grain which God has

given us so freely, until we have made ourselves destitute. Has this been told us before? Yes, year after year.

How will it be? Listen, all who are in this house, is this the last season we are going to have a scarcity? I will say I hope it is, but I cannot say that it is, if the people are not wise. Some sow their wheat, and after the Lord has given one hundred-fold of an increase, they sell that at one-fourth of its value, and leave themselves wanting. The last time I spoke upon this subject I tried to stir up the minds of the people regarding it; I want them to reflect upon it.

At our Semi-Annual Conference last fall the Bishops were instructed to go to each house and see what breadstuffs were on hand. Why? "Because the time is coming when they will want breadstuffs." It comes to my ears every day that this one and that one is in want "Such a one has had no bread for three days."

What was told you last harvest? "Sister, you had better get a chest, or a little box, for there is plenty of wheat to be had—it is not worth a dollar a bushel—and you had better fill your box with it." "Oh, there is plenty of it; there is no necessity for my emptying the paper rags out of my box, or my clothes out of the large chest where I have them packed away; my husband can go and get what he wants at the Tithing Store." They would not get the wheat and the flour that was then easy to be obtained, and now they are destitute. Why could they not believe what they were told? They ought to have believed, for it is true; and in all these matters the truth has been timely told to the people. And here let me say to you that instead of our having plenty here, with nobody to come to buy our substance—to purchase our surplus grain—the demand for what we can raise here will increase year by year.

Are we going to live our religion—to be the servants and handmaids of the Almighty? Are we going to continue in the faith, and try to grow in grace and in the knowledge of the truth? If we are, the prophesies will be fulfilled on us. We shall have the privilege of seeing the blest, and will be blest.

I look at things as a man looking philosophically; I look at things before us in the future as a politician, as a statesman, as a thinking person. What is going to be the condition of this people and their surrounding neighbors? Do we not see the storm gathering? It will come from the north-east and the south-east, from the east and from the west, and from the north-west. The clouds are gathering; the distant thunders can be heard; the grumblings and mutterings in the distance are audible, and tell of destruction, want and famine. But mark it well, if we live according to the Holy Priesthood bestowed upon us, while God bears rule in the midst of these mountains, I promise you, in the name of Israel's God, that he will give us seed-time and harvest. We must forfeit our right to the Priesthood, before the blessings of the Heavens cease to come upon us. Let us live our religion, and hearken to the counsel given to us.

And here let me say to you, buy what flour you need, and do not let it be hauled away. Have you a horse, or an ox, or a wagon, or anything else, if it takes the coat off your back, or the shoes off your feet, and you have to wear moccasins, sell them and go to the merchants who have it to sell and buy the flour before it is hauled away. Why did you not buy it when it was cheap? There is a saying that

wit dearly bought is remembered. Now buy your wit, buy your wisdom, buy your counsel and judgment, buy them dearly, so that you will remember. You were last fall counselled to supply yourselves with breadstuffs, when flour could have been bought for whistling a tune, and the seller would have whistled one half of it to induce you to buy. Why have the children of this world been wiser in this day than the children of light? Have not there been Saints enough before us for us to learn by their experience, and revelations enough given for the Saints now not to be in the back ground? It is mortifying that the children of this world should know more about these things than the children of light. We know more about the kingdom of God. Take these young men, sixteen or eighteen years old, or these old men, or some who have just come into the Church, and let them go into the world, and, with regard to the kingdom of God, they can teach kings and queens, statesmen and philosophers, for they are ignorant of these things, but in things pertaining to this life the lack of knowledge manifested by us as a people is disgraceful. Your knowledge should be as much more than that of the children of the world, with regard to the things of the world, as it is with regard to the things of the kingdom of God.

Take your money or your property, brethren and sisters, and buy flour; or shall I hear to-morrow morning, "I am out of bread?" Why not go down street and sell your bonnets, and your shawls, sisters, and not wait? "Why, some good brother will feed us." But that good brother has not got the flour. "I am not going to buy any; I will trust in the Lord; He will send the ravens to feed me." Perhaps the faith of some people is such that they think the Lord will send down an angel with a loaf of bread under one arm and a leg of bacon under the other—that an angel will be sent from some other world with bread ready buttered for them to eat, or that it will be as was said of the pigs in Ohio when it was first settled; it was said the soil was so rich that if you hung up one pound of the earth two pounds of fat would run out of it; and that pigs were running through the woods ready roasted, with knives and forks in their backs. My faith is not like that.

A brother told me, when speaking of the rotation of the planets, that he could never believe that the earth did rotate. Said I, do you believe that the sun which shone to-day shone yesterday? "Yes." He had not faith to believe that the earth turns round, but he believed that the sun moved round the earth. Now, said I, take your measuring instruments. If the earth rotates upon its axis each given point upon it moves 24,000 miles in twenty-four hours, while if the sun goes round the earth it must travel over a circle, in the same time, of which 95,000,000 is about the semi-diameter. He had not faith to believe that the earth could turn on its axis in twenty-four hours, but I showed him that he had to have millions and millions more faith than I had, when he believed the sun went round the earth.

My faith does not lead me to think the Lord will provide us with roast pigs, bread already buttered, &c. He will give us the ability to raise the grain, to obtain the fruits of the earth, to make habitations, to procure a few boards to make a box, and when harvest comes, giving us the grain, it is for us to preserve it—to save the wheat until we have one, two, five, or seven years' provisions on hand, until there is enough of the staff of life saved by the people to

bread themselves and those who will come here seeking for safety.

Will you do this? "Aye, maybe I will," says one, and maybe I wont," says another; "the kingdom that cannot support me I don't think of much account; the Lord has said it is His business to provide for His Saints, and I guess He will do it." I have no doubt but He will provide for His Saints, but if you do not take this counsel and be industrious and prudent, you will not long continue to be one of His Saints; then continue to do right that ye may be His Saints; sow, plant, buy half a bushel of wheat here, and a bushel there, and store it up till you get your five or seven years' provisions on hand.

The war now raging in our nation is in the providence of God, and was told us years and years ago by the Prophet Joseph; and what we are now coming to was foreseen by him, and no power can hinder. Can the inhabitants of our once beautiful, delightful and happy country avert the horrors and evils that are now upon them? Only by turning from their wickedness, and calling upon the Lord. If they will turn unto the Lord and seek after Him, they will avert this terrible calamity, otherwise it cannot be averted. There is no power on the earth, nor under it, but the power of God, that can avert the evils that are now upon and are coming upon the nation.

What is the prospect? What does the statesman declare to us? What does he point us to? Peace and prosperity? brotherly-kindness and love? union and happiness? No! no! calamity upon calamity; misery upon misery.

Do you see any necessity, Latter-day Saints, for providing for the thousands coming here? Suppose some of your brothers, uncles, children, grand-children, or your old neighbors, fleeing here from the bloodshed and misery in the world, were to come to you. "Well, I am glad to see you, come to my house; come uncle, come grandson, come aunt, I must take you home." But what have you to give them? Not a morsel! "The country was full of food; I could have obtained it for sewing, for knitting, for almost every kind of work; I could have procured it a year ago, but it grated on my feelings to have it offered me for my work. I am sorry to say I have nothing in the house, but I think I can borrow it," when you ought to have your bins full, to feed your friends when they come here.

It is not our open enemies who will come here. I told the people last year that the flood and tide of emigration were conservative people, who wished in peace to raise the necessaries of life, to trade, etc.—peaceful citizens. What do they come here for? To live in peace. Were they those who robbed us in Missouri and Illinois? No.

The time is coming when your friends are going to write to you about coming here, for this is the only place where there will be peace. There will be war, famine, pestilence, and misery through the nations of the earth, and there will be no safety in any place but Zion, as has been foretold by the Prophets of the Lord, both anciently and in our day.

This is the place of peace and safety. We would see how it would be if the wicked had power here, but they have not the power. and they never will have, if we live as the Lord requires us to. (Amen, by the congregation.)

Buy flour, you who can; and you, sisters, and children too, when harvest comes, glean the wheat fields. I would as soon see my wives and children gleaning wheat, as anybody's. And then, when the people come

here by thousands, you will be able to feed them. What will be your feelings, when the women and children begin to cry in your ears, with not a man to protect them? You can believe it or not, but the time is coming when a good man will be more precious than fine gold.

It is distressing to see the condition our nation is in, but I cannot help it. Who can? The people *en masse*, by turning to God, and ceasing to do wickedly, ceasing to persecute the honest and the truth-lover. If they had done that thirty years ago, it would have been better for them to-day. When we appealed to the government of our nation for justice, the answer was:—"Your cause is just, but we have no power." Did not Joseph Smith tell them in Washington and Philadelphia, that the time would come when their State rights would be trampled upon?

Joseph said, many and many a time, to us,—"Never be anxious for the Lord to pour out his judgments upon the nation; many of you will see the distress and evils poured out upon this nation till you will weep like children." Many of us have felt to do so already, and it seems to be coming upon us more and more; it seems as though the fangs of destruction were piercing the very vitals of the nation.

We inquire of our friends who come here, the emigration, how it is back where they came from. They say you can ride all day in some places but recently inhabited, and not see any inhabitants, any plowing, any sowing, any planting; you may ride through large districts of country, and see one vast desolation. A gentlemen said here, the other day, that one hundred families were burned alive in their own houses, in the county of Jackson, Missouri; whether this is true is not for me to say, but the thought of it is painful. Have you, Latter-day Saints, ever experienced anything like that? No! You were driven out of your houses, I forget the number, but you were not burned in them. I have said it to the Saints, and would proclaim it to the latest of Adam's generation, that the wicked suffer more than the righteous.

Why do people apostatize? You know we are on the "Old Ship Zion." We are in the midst of the ocean. A storm comes on, and, as sailors say, she labors very hard. "I am not going to stay here," says one; "I don't believe this is the the 'Ship Zion.'" "But we are in the midst of the ocean." "I don't care, I am not going to stay here." Off goes the coat, and he jumps overboard. Will he not be drowned? Yes. So with those who leave this Church. It is the "Old Ship Zion," let us stay in it. Is there any wisdom in all doing as we are all told? Yes.

While brother Woodruff was talking about the notable text given by brother Hardy to a gentleman in England, when speaking of the Mormon creed, I thought I could incorporate a very large discourse in the application of that creed. "To mind your own business" incorporates the whole duty of man. What is the duty of a Latter-day Saint? To do all the good he can upon the earth, living in the discharge of every duty obligatory upon him. If you see anybody angry, tell them never to be angry again. If you see anybody chewing tobacco, ask them to stop it, and spend the money for something to eat. Will you stop drinking whiskey? Let me plead with you to do so. And if the sisters would not think it oppressive, I would ask them to not drink quite so much strong tea. And if I make an application of these remarks in my own person, it is my business to point out these things and to ask you to refrain from them.

It is the business of a Latter-day Saint, in passing through the street, if he sees a fence pole down, to put it up; if he sees an animal in the mud, to stop and help get it out. I make such acts my business. When I am travelling, I stop my whole train and say,—"boys, let us drive those cattle out of that grain, and put up the fence." If I can do any good in administering among the people, in trying to have them comprehend what is right and do it, that is my business, and it is also your business.

Let us preach righteousness, and practice it. I do not wish to preach what I do not practice. If I wish to preach to others wholesome doctrine, let me practice it myself—show that example to others I wish them to imitate. If we do this, we will be preserved in the truth. We wish to increase; we do not wish to become aliens in the kingdom of God.

When people's eyes are opened, and they see and understand how henious it is to turn away from the truth, were they to reflect, and ask, "shall I ever leave the faith? ever turn away from the kingdom of God?" it would make them shudder; there would be chill over them from their heads to their feet; they would feel to say, "No, God forbid!"

It was said here this morning that no person ever apostatized, without actual transgression. Omission of duty leads to commission. We want to live so as to have the Spirit every day, every hour of the day, every minute of the day; and every Latter-day Saint is entitled to the Spirit of God, to the power of tho Holy Ghost, to lead him in his individual duties. Is nobody else entitled to it? No. But this wants explanation.

Here, perhaps, is a good Presbyterian brother, a good Baptist brother, or, perhaps, a good Catholic one. Are they entitled to that degree of the Spirit of God that we are? No, but they are entitled to light. And there is one saying I heard here today, that I will repeat; whenever any one lifts his voice or hand to persecute this people, there is a chill passes through him, unless he is lost to truth and the Spirit of God has entirely left him. He feels it day and night; he feels the Spirit working with him. And the Spirit of the Lord will strive, and strive, and strive with the people, till they have sinned away the day of grace. Until then, all are entitled to the light of Christ, for he is the light that lighteth every man who cometh into the world. But they are not entitled to receive the Holy Ghost. Why not, as well as Cornelius? That bestowal of the Holy Ghost was to convince the superstitious Jews that the Lord designed to send the Gospel to the Gentiles. Peter said, well, now, brethren, can you forbid water to baptize these, seeing the Lord has been so merciful to them as to give them the Holy Ghost? And he baptized them; and that was the opening of the door of the Gospel to the Gentiles.

I pray to the Lord for you; I pray for you to get wisdom—worldly wisdom; not to love the things of the world, but to take care of what you raise. Try to raise a little silk here; you know we are raising cotton. Try to raise some flax, and take care of it. Try and make a little sugar here next fall; I understand that article is now fifty cents a pound in New York. As war is wasting the productive strength of the nation, do you not think it becomes us to raise, sugar, corn, wheat, sheep, &c., for the consumption of the old, the blind, the lame, and the helpless who will be left, that we may be able to feed and clothe them when they come here? We will feed and care for them, for there are thousands of them who are good

people, who have lived according to the best light and truth they knew. And by and bye the prejudices that exist against us will be wiped away, so that the honest can embrace the truth.

I do not want "Mormonism" to become popular; I would not, if I could, make it as popular as the Roman Catholic Church is in Italy, or as the Church of England is in England, because the wicked and ungodly would crowd into it in their sins. There are enough of such characters in it now. There are quite a number here who will apostatize. It needs this and that to occur to make some leave. If "Mormonism" were to become popular, it would be much as it was in the days of the early Christians, when no one could get a good position unless he was baptized for the remission of sins; he could not get an office, without he was baptized into the church.

Suppose this Church were so popular that a man could not be elected President of the United States, unless he was a Latter-day Saint, we would be overrun by the wicked. I would rather pass through all the misery and sorrow, the troubles and trials of the Saints, than to have the religion of Christ become popular with the world. It would in such case go as the ancient Church went. I care not what the world thinks, nor what it says, so they leave us unmolested in the exercise of our inherent rights. Take a straightforward course, and meet the jeers and frowns of the wicked.

Unpopular. "Oh dear, how they are despised and hated, those 'Mormons!'" Did not Jesus say that His disciples should be hated and despised? Said he, "They hate me, and they will hate you also." Has it ever been otherwise? He said, emphatically, "In the world ye shall have persecution, but in me ye shall have peace."

What is proved by people's leaving us, before the heavens, before the angels, and all the Prophets and holy men who over lived upon the earth? You will see every man and woman, when they once consent to leave here, I don't care what name they are known by, whether Morrisites, Gladden Bishopites, Josephites, or any other ite, they make friends with the wicked—with those who blaspheme the holy name we have been commemorating here this afternoon, and they are full of malice and evil. Whenever any person wants to leave here, the thread is broken that bound him to the truth, and he seeks the society of the wicked; and it proves to everybody who has the light of truth within them, that this is the kingdom of God, and that those who leave are of Anti-Christ

Be steadfast, always abiding in the truth. Never encourage malice or hatred in your hearts; that does not belong to a Saint. I can say in truth, that with all the abuse I have ever met, driven from my home, robbed of my substance, I do not know that a spirit of malice has ever rested in my heart. I have asked the Lord to mete out justice to those who have oppressed us, and the Lord will take his own time and way for doing this. It is in His hands, and not in mine, and I am glad of it, for I could not deal with the wicked as they should be dealt with.

My name is had for good and evil upon the whole earth, as promised to me. Thirty years ago brother Joseph, in a lecture to the Twelve, said to me, "your name shall be known for good and evil throughout the world," and it is so. The good love me, weak and humble as I am, and the wicked hate me; but there is no individual on the earth but what I would lead to salvation, if he would let me; I would take him by the hand, like a child, and lead him like

a father in the way that would bring him to salvation.

Would we not rather live as we are living, than to become one with the spirit of the world? Yes. Do not be anxious to have this people become rich, and possess the affection of the world. I have been fearful lest we come to fellowship the world. Whatever you have, it is the Lord's. You own nothing, I own nothing. I seem to have a great abundance around me, but I own nothing. The Lord has placed what I have in my hands, to see what I will do with it, and I am perfectly willing for Him to dispose of it otherwise whenever he pleases. I have neither wife nor child, no wives and children; they are only committed to me, to see how I will treat them. If I am faithful, the time will come when they will be given to me.

The Lord has placed it in our power to obtain the greatest gift He can bestow—the gift of eternal life; He has bestowed upon us gifts to be developed and used throughout all eternity—the gifts of seeing, of hearing, of speech, &c.,—and we are endowed with every gift and qualification, though in weakness, that are the angels; and the germ of the attributes that are developed in Him who controls is in us to develop. We can see each other, hear each other, converse with each other, and, if we keep the faith, all things will be ours, The Saints do not own anything now. The world do not own anything. They are hunting for gold—it is the Lord's. If my safe had millions of gold in it, it would be the Lord's, to be used as he dictates. The time will come when those who are now dissatisfied will not be satisfied with anything ,but the Saints who live their religion are and will be satisfied with everything. They know the Lord controls, and that He will control and save the righteous.

May the Lord help us to be righteous and to live our religion, that we may live forever. Amen.

THE EARTH THE HOME OF MAN.—THE WORK TO BE ACCOMPLISHED BY MAN TOWARDS REDEEMING THE WORLD.—THE RESTORATION OF THE GOSPEL, AND THE ACKNOWLEDGMENT BY GOD OF HIS SERVANTS, ETC.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, June 4,* 1864.

REPORTED BY G. D. WATT.

"And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of heaven." Again, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Again, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." A few words upon the subject in these texts will answer my purpose and feelings. Jesus had no other meaning than simply, blessed are they who have the light of revelation to understand the providences of God, and to know Him and themselves.

The rich that he and other writers have referred to, and that we often refer to, are those who trust in the riches of this world, and forget their God. I do not know how rich the children of Israel were when they forsook the Lord, but I suppose it was with them as it is with mankind at the present day, there were rich and poor; and they did forget their God who brought them from the land of Egypt and out of the house of bondage with a strong and mighty and outstretched arm; they forgot Him so far that they transgressed all the laws He had delivered unto them; they considered those laws but of trifling importance, and esteemed their own laws and their own ways to be far better than the laws the Lord had instituted, and they broke the covenant they had made with the Lord their God; they deemed his laws non-essential to salvation, and instituted laws and ordinances of their own, which the Lord did not recognize, and forsook his instructions and His ordinances; they became wicked, and would not seek after God; God was not in all their thoughts. Whether they were rich or poor as to the things of this world made but little difference with regard to their faithfulness, and their life and practice in the ordinances of the house of God, and the knowledge of His providences.

I have not learned that the possession of goods and chattels, tenements, houses, lands, gold, silver, wheat, or fine flour, wine or oil, makes any difference with the faithful servant of God. The Lord loves those who trust in Him, who feel their dependence upon Him, and feel and understand their own weakness and inability, who are thankful for their organization, and have full confidence in the providences of the Lord, trusting in His mercy and goodness to bring them off conquerors, whether they be rich or poor. The Lord loves all those who love Him and keep His commandments.

We say to the brethren, at this time, seek not after gold, nor after silver, nor after any of the precious metals that are hid up in the earth, for as yet they would do you no good if you possessed them. But suppose we had a few thousand millions of gold and silver, would it follow that we should be destroyed, because we possessed this wealth? Not in the least; if we are destroyed through the possession of wealth, it will be because we destroy ourselves. If we possessed hundreds of millions of coin, and devoted that means to building up the kingdom of God and doing good to His creatures, with an eye single to His glory, we would be as much blessed and as much entitled to salvation as the poor beggar that begs from door to door; the faithful rich man is as much entitled to the revelations of Jesus Christ as is the faithful poor man.

Whether we are poor or rich, if we neglect our prayers and our sacrament meetings, we neglect the spirit of the Lord, and a spirit of darkness comes over us. If we lust for gold, for the riches of the world, and spare no pains to obtain and retain them, and feel "these are mine," then the spirit of anti-Christ comes upon us. This is the danger the Latter-day Saints are in, consequently it is better for us to live in the absence of what is called the riches of this world, than to possess them and with them inherit the spirit of anti-Christ and be lost.

We had better labor to produce and treasure up the golden wheat, the fine flour, the pure wine, the oil of the olive, and every product for food and clothing that is adapted to our climate.

I anticipate the day when we can have the privilege of using, at our sacraments pure wine, produced within our borders. I do not know that it would injure us to drink wine of our own make, although we would be better without it than to drink it to excess. And it would be better for us to do without gold and silver, than to ruin ourselves with them. If we had plenty of gold and silver we could neither eat nor wear them, as we do food and clothing. We could not with any comfort wear shoes or slippers made of the precious metals, and hats, bonnets, caps, &c., made of them would be equally uncomfortable and unprofitable. The whole world seems to be intoxicated in the lust of their hearts after gold, silver, and precious stones—they seem to be frantic to obtain them. To me this is as vain and nonsensical as the changing fashions in swelling and diminishing the proportions of their clothing. When death overtakes the votaries of the god of this world they will be willing to give all they possess of earthly wealth for knowledge and power to rebuke death and be restored to life. "And Satan answered the Lord, and said, skin for skin, yea, all that a man hath will he give for his life." Then, shall we obtain riches for the sake of being rich? No.

The human family are formed after the image of our Father and God. After the earth was organized the Lord placed His children upon it, gave them possession of it, and told them that it was their home—the place of their habitation from henceforth; He told them to till the ground and subdue it; He gave it to them for their inheritance, and to do their will upon it. Then Satan steps in and overcomes them through the weakness there was in the children of the Father when they were sent to the earth, and sin was brought in, and thus we are subjected to sin. The earth is pure in and of itself, having kept the law of its creation; and mankind have actually brought on themselves all the sin, all the distress, all

the anguish, pain, sickness, and death that are upon the earth.

Since man has brought this upon himself, who but man can effect a restoration from sin to purity? From death to life? If I injure my neighbor in any way, I am the only person that can make restitution and obtain the forgiveness of my injured friend, neighbor, or brother. When a child revolts from under a good parents' control, it is the place of that child to return to his father, like the prodigal of old, and reinstate himself in the friendship and good feelings of his injured parent.

Mankind have forfeited the right they once possessed to the friendship of their Heavenly Father, and through sin have exposed themselves to misery and wretchedness. Who is to bring back to the sin-stained millions of earth that which they have lost through disobedience? Who is to plant smiling peace and plenty where war and desolation reign? Who is to remove the curse and its consequences from earth—the homestead of mankind? Who shall say to the raging and contending elements, "peace, be still?" and extract the poison from the reptile's tooth, and the savage and destructive nature from beast and creeping thing?

Who placed the dark stain of sin upon this fair creation? Man. Who but man shall remove the foul blot, and restore all things to their primeval purity and innocence? But can he do this independent of heavenly aid? He can not. To aid him in this work heavenly grace is here; heavenly wisdom, power, and help are here, and God's laws and ordinances are here; the angels and spirits of just men made perfect are here; Jesus Christ our Great High Priest, with Prophets, Apostles, and Saints, ancient and modern, are here to help man in the great work of sanctifying himself and the earth for final glorification in its paradisiacal state. All this will be accomplished through the law of the Holy Priesthood.

If we bring back all things through the help of our Heavenly Father, then shall we possess all things—the earth and its fulness, and all things pertaining to time and eternity, even all things that man was made lord over. Then blessed are the poor, or, in other words, blessed are they who know for themselves that every blessing which they receive, whether spiritual or temporal, is the gift of God. Blessed are they who are poor in spirit, or blessed are they who feel their own weakness, and know their own inability and the power of God, and enjoy the Holy Ghost. Blessed are they who trust in the Lord Jesus Christ, and who know that he is their Savior, and that in him they can find mercy, and grace to help in time of need. These are the blessed ones, no matter if they possess all the riches of this world; what has that to do with the humble and faithful heart? Such a person is not affected in faith, as a follower of the Lord Jesus, by riches or by poverty.

If we ever attain to faith enough to obtain the kingdom of God, as we anticipate, we shall obtain all the wealth there is for this kingdom in time and eternity. We shall not rob other kingdoms, but we shall possess the eternity of matter that lies in the path of the onward progress of this kingdom, and still eternity and its fulness will continue to stretch out before us. The great powers of eternal wisdom will be exercised to enhance the wealth, beauty, excellency and glory of this kingdom, previous to its being introduced into the presence of the Father and the Son. This work we have to help perform.

A great many think that the kingdom of God is going to bless them and exalt them, without any efforts on their part. This is not so. Every man and woman is expected to aid

the work with all the ability God has given them. Each person belonging to the human family has a portion of labor to perform in removing the curse from the earth and from every living thing upon it. When this work is performed, then will they possess all things.

President Kimball remarked that he had been told that some did not believe all that he said, or all that I say. I care not one groat whether they believe all that I say or not, or whether they love me or not; I have no concern about that. If I can see the people serving God with all their hearts, building up His kingdom on the earth, and bringing forth righteousness, I do not care whether they ever think of brother Brigham, or of brother Heber C. Kimball, or whether they believe what we say or not; if they believe what the Almighty says, that will content me; then will they realize what the power of faith will do for a people.

Will the Latter-day Saints observe the law of the Lord? If they will, it is all I ask of them. You can read the law of the Lord for yourselves in the Old and New Testaments, in the Book of Mormon, and in the Book of Revelations given for this Church through Joseph the Prophet If this people will believe the testimony contained in these four books concerning the kingdom of God upon the earth, and the hand dealing of the providence of God to his children, and do His will, I promise them eternal life, for such a belief and such a practice will lead them to the fountain where they can know for themselves, as Moses, the Prophets, Jesus, the Apostles and Ancient Saints, Joseph Smith and others of modern times knew; where like them we can receive the Spirit of eternal life through our Lord Jesus Christ, by which we may know the voice of the Good Shepherd, whenever and wherever we hear it. And as we know the voice of the Good Shepherd, so shall we learn to distinguish it from the voice of a stranger—the voice of the evil one. We can then clearly understand the things that are of God, and the things that are not of Him, and be able to see and judge all things as they are, for, "He that is spiritual judgeth all things, yet he himself is judged of no man." "But the anointing which ye have received of him abideth in you, and you need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." This will lead us to the glory and the excellency of the knowledge of God, which will be given unto us by the manifestations of His Spirit, and by the living oracles of the Lord, which are always in the midst of His people.

Brother Kimball said there are more than ten commandments. Yes, there are commandments sufficient to direct every person upon the earth, and in every place and at every time, wherever they may be, all through life, and that would incorporate the whole life of man. Shall we neglect the law of the Lord, which is perfect, converting the soul, and turn away from the testimony of the Lord, which is sure, making wise the simple? "The statutes of the Lord are right; rejoicing the heart; the commandments of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb."

Mankind have departed from the commandments of the Lord, and the fear of the Lord is not before their

eyes. We have been trying, for many years, to show them the difference between the laws of the Lord and the laws of men; between the ordinances of the churches of men, and the ordinances of the Church of Jesus Christ of Latter-day Saints. Let me inform all the Latter-day Saints and all the inhabitants of the earth, that the Lord will not be trifled with. We have often been told that, when the Lord set up his kingdom on this earth, and sent forth his servants to administer in it, He would defend that kingdom himself, and exert the powers of heaven to bear it off.

You remember reading in the parable of the wicked husbandmen, to whom the Lord let out his vineyard, that when He sent servants to receive fruits of his vineyard, they stoned them and cast them out. But last of all He sent unto them His Son, saying, "They will reverence my Son;" but they said among themselves, "This is the heir; come let us kill him, and let us seize on his inheritance." They slew Him. "When the Lord therefore of the vineyard cometh, what will He do unto these husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which will render Him the fruits in their seasons." Were not the Jews destroyed—scattered and broken up as a nation? They were, because they made war against God, and against His servents whom He had called and sent to them with a message of salvation. Had a pretender arisen and professed to prophecy in the name of the Lord, when the Lord did not speak through him, and they had slain him as they did Jesus and His Apostles, would the Lord have noticed it? I think not.

The Puritans supposed they were sent of God, and hated the Quakers and persecuted them even unto death. Did the Lord notice that conduct in any signal manner? No. But suppose the Quakers had been the Saints of the Lord, and that He had said to William Penn and others, "You are my authorized agents to build up my kingdom on the earth," would the Lord have held the Puritans guiltless for the persecution of his chosen people? He would not, but would in a signal manner have called their persecutors to an account. But the Puritans were not sent of the Lord, neither were the Quakers.

The Lord had not spoken to the inhabitants of this earth for a long time, until He spoke to Joseph Smith, committed to him the plates on which the Book of Mormon was engraved, and gave him a Urim and Thummim to translate a portion of them, and told him to print the Book of Mormon, which he did, and sent it to the world, according to the word of the Lord. The Lord said to him, "revive my statutes and bring forth my law which has been set aside by those who professed to be my Saints, and establish the ordinances that were once in my house, and tell the people they must observe them. Now go and see if anybody will believe your testimony." He went and preached to his father's house, and to his neighbors, and it was four or five years before he got the six members that composed the Church of Jesus Christ of Latter-day Saints when it was first organized on the 6th of April, 1830. This was a slow business, but at last he organized the Church, for the Lord had revealed to him the Aaronic priesthood upon which the Church was first organized; after that he received the Melchisedic priesthood, when the Church was more fully organized, and a few more believed, and then a few more and a few more. Now and then a person would believe and feel inclined to go

and tell his friends what the Lord had revealed to him. The Lord sent them out and promised to take care of them, and thus the knowledge of this work has extended throughout the world, from so small a beginning.

I have often thought of the foolishness of the devil, notwithstanding all his cunning; yet he is much of a gentleman, when compared with many that serve him. He did not manifest much wisdom in seeking to accomplish the death of the Savior. In that he undertook to destroy the kingdom Jesus had come to establish; but through the mode he took to destroy it, he only succeeded in establishing it. So in the case of Joseph Smith, The devil and his emissaries thought, if they could only destroy Joseph Smith, that the system he had laid the foundation to build upon would crumble and fall to rise no more; but it is evident to all, that since the death of Joseph, the system has flourished with greater vigor than before, for where there is a testament in full force, there must also of necessity be the death of the testator, for a testament is of force after men are dead.

At last a man did come who was actually sent of God. Will He defend the doctrine which He has sent into the world by that prophet? Is he not defending it now? He is. The sayings of Joseph Smith are being literally fulfilled, and also the sayings of the Prophets and Apostles who lived previous to this generation. Joseph Smith told the nations of the earth what would be their doom, unless they stopped rebelling against the kingdom of God, and forsook their own systems, or, in other words, the cisterns they had hewn out for themselves, which hold no water, and began to trust in the Lord. We see that the kingdom of God is established, will the Lord defend it?

Suppose the nation of the United States should send delegates into Mexico, to negotiate and transact business with that government, and the authorities there should look upon them as impostors, and scourge them and cast them out, what course would the government of the United States take? They would declare war against Mexico, to vindicate the honor of the nation. Do you not think the Lord will chasten the nation which has killed his prophets, set at naught his message, and scourged and cast out his servants? Is He now chastening them? He is, and will continue to chasten them until He is satisfied, and they cease to rebel against him and against his government on the earth.

Shall we treat His laws as a thing of naught? We had better observe all the laws, precepts, commandments and ordinances of the house of the Lord. We had better so live that no fault can be found with us. This is my advice to the Latter-day Saints.

Much can be said upon what our duty is, but we can comprise the whole in saying, live so that the spirit of revelation will be in every man and woman, and it will lead them to truth and holiness. Then there would be no bickering, no contention, no lawsuits against each other, and there would be less business in the High Councils than there is now. Those who live for truth and holiness have a right to enjoy the revelations of Jesus Christ. We know the oracles of God which He has placed in the midst of this people, and we know that we should observe the counsel, which is given to us.

It has been observed that we have made covenants to do thus and so, and that we ought not to speak against the Lord and his anointed. Do we observe this? We do, in a great measure, I say, with all their

foibles and weaknesses, there is no people on the earth like this people. Is there a king or any ruler on the earth that could, by his mental power, gather a people from almost every nation under heaven, and bind them together by one spirit and one religion—to be of one heart and of one mind—in as great a degree as are this people? This is proof sufficient that we are the people of God—the chosen ones. And who are the Saints? All those who believe in Jesus Christ and keep His commandments. And who may be Saints? All the inhabitants of the earth, for Jesus said, "come unto me, all ye ends of the earth, and be ye saved."

Those who have embraced the religion of the Lord Jesus Christ as it is portrayed in the New Testament and Book of Mormon, who believe in the mission of Joseph the Prophet, and have received the spirit of this latter-day work, feel like saying "good bye to former associations, and I do not wish to keep any back accounts or notes against my brethren in the same Church, for we are all Saints." But they soon learn that there are still weaknesses and foibles among those who are called Saints. Men and women are tried, and get out of patience and speak evil one against another; but as a general thing they are sorry for their sins.

What earthly power can gather a people as this people have been gathered, and hold them together as this people have been held together? It was not Joseph, it is not Brigham, nor Heber, nor any of the rest of the Twelve, nor any of the Seventies and High Priests that does this, but it is the Lord God Almighty that holds this people together, and no other power.

Once in a while a man will go to hunt for gold and silver, and run off here and there. Of all such I can say that, if you will canvas their private characters and lives, you will invariably find that they neglected their prayers, neglected to go to meeting, to pay their Tithing, etc., until they forsook the commandments of the Lord, until God was not in all their thoughts night or day, and they went away from us. When they forsake the spirit of this people they then want to leave the community. This proves that they are not of us, and that they have lost the spirit which holds this people together, which is the spirit of the Gospel. The Lord so manages that there are always influences in our vicinity to draw away such persons, and I am glad of it. I have a man employed to carry to my hogs the scraps that fall from my table; he is as necessary in his place as anybody else, and so are those who carry off the scum and filth from our society, and I do not wish to restrict them in the performance of their duties, not in the least. While these swill carriers are removing the slops from the kitchen, shall we allow them to come into the parlor and gather the food from the table to put into the swill tub? When the Lord has done with the trash, then he will suffer it to be carried off by the Devil or his servants, but they cannot enter the dining room; we will turn out the offal of the table, when it is ready, and then the Devil and his servants are welcome to it. This is all in the providence of God.] So long as a man observes the law of God, he never need fear that he will be culpable.

Those who follow modern Christianity say that we have revived the customs of ancient heathenism—the practices of dark ages. Our Christian friends are mistaken, for those were enlightened ages. Abraham lived in one of the most enlightened

ages of the world, and so did Noah, and Enoch the seventh from Adam. We are following the customs of Enoch and the holy fathers, and for this we are looked upon as not being fit for society. We are not adapted to the society of the wicked, and do not wish to mingle with them.

A gentleman said to me "I would like to establish a billiard table and a drinking saloon in your city; you must have such places here by and bye ,anyhow." May be we will, and may be we will not; we shall see whether God Almighty will reign among this people, or whether the Devil will. I shall keep such Christian institutions out of this city as long as I can.

Some want to destroy "the twin relics—slavery and polygamy"—and establish monogamy, with a brothel on every corner of each block in this city. This reminds me of what I was told the President of the United States said to a gentleman who is a preacher and a member of Congress. He took our President to task for not destroying both "the twins" together, that is, polygamy as well as slavery. After he had laid the whole matter before the President in an elaborate manner, showing him the necessity of destroying this people who believed in polygamy, the President said "It makes me think of a little circumstance that happened with me in my younger days. I was ploughing a piece of newly cleared land, by and bye I came to a big log; I could not plow over it, for it was too high, and it was so heavy I could not move it out of the way, and so wet I could not burn it; I stood and looked at it and studied it, and finally concluded to plow around it." It looks as if they were trying to plow around Mormonism. They and the Lord for it.

I wish the Latter-day Saints understood, as fully as I do, the things of God; then we should soon see the kingdom in its glory and power; and every influence and power that is opposed to it would stand aside and give way before its onward march; and the Lord would send His angels here to bless you, and would soon come to reign among his people. Amen.

TURNING OUT THE WATER OF THE WEBER.—THE SUFFERINGS OF THE SAINTS.—THE DESIRES OF THE SERVANTS OF GOD TO BLESS THE PEOPLE.—THE BLESSINGS OF THE LORD TO ISRAEL.—ENDOWMENTS, ETC.

Instructions by President BRIGHAM YOUNG, *during his visit to Davis and Weber counties, June* 10, 11, 12, *and* 13, 1864.

REPORTED BY J. V. LONG.

AT KAYSVILLE.

Before dismissing our meeting I want to return you our thanks for your kindness to us. When on a visit to the northern settlements, this is our stopping place. There is great credit due the people here —this ward is improving in many respects.

In behalf of the people that live here, and of more that would like to come here, had you more water, I will state that I am fully satisfied that a portion of Weber river can be brought above this place, and thousands of acres of good land rendered susceptible of cultivation.

Davis county is the best county I know of for fruits and grain. Perhaps some who live in Salt Lake county may think differently, but in my opinion this is one of the best counties in the Territory for raising grain, and I would like to see the brethren bringing out the waters of Weber river. It will require a good deal of labor, but it does not require money. And if you do not get the water around the sand ridge the first year, you need not be discouraged, but continue the labor as you may be able, until the ditch is made wide enough and long enough, and sufficiently tight by a deposit of sediment or by puddling, to convey all the water that may be required, I think it can be brought around the sand ridge without a great deal of extra labor or expense.

You have the finest climate there is anywhere in these mountains, therefore be encouraged, and take the advice so often given, to prepare for the day of want. If we will be faithful to our covenants, we may be sure that the Lord will give us seed time and harvest; and we will not suffer famine, unless we forsake the Priesthood of the Lord our God.

Remarks are frequently made in regard to the sufferings of the Saints; we do not suffer so much as do the world. They are constantly in torment. It is very unwise to turn away from the Lord, to get rid of sorrow, for such persons cannot so fully enjoy the blessings of life; they will have many bickerings, which do not bring happiness or peace. We want to enjoy the fruits of life, and we are organized capable of enjoying them. Let us be faithful to our God, to our religion and to each other; and let us see to our prayers, walking humbly before the Lord, then we shall have joy. The spirit of the world is mourning, it is darkness; it has no hope, no intelligence to compare with the intelligence which the Lord bestows upon His people. It is wisdom in us to live our religion

then, when we retire to our beds and when we arise in the morning, the Spirit of the Lord will be present with us week by week and year by year, and we shall enjoy the light of that Spirit continually. Let us live so as to enjoy life, and prepare for the things that await us in this generation.

My brethren of the Presidency and the Twelve are with me in my desires to benefit and bless the people gathered into these valleys in the mountains. We want to lead the people to obtain and enjoy all the blessings that earth can afford, and to serve the Lord with all their hearts. If we will stick to the old ship Zion, it is sure to land us in the promised haven of rest, and to crown us with crowns of glory, immortality and eternal life. If we are faithful to our religion, we have nothing to discourage us.

God bless you, my brethren and sisters, and receive our thanks for your kindness to us.

OGDEN CITY.

Tabernacle, a.m. of June 11.

I think we are happy this morning in the privilege of meeting with you brethren and sisters; I am, for one. As we have now began visiting the settlements, this being the first of a number of appointments of the Twelve to visit with the Saints and speak to them, to cheer and comfort them, I trust that our coming together, seeing, hearing and associating one with the other will be profitable to us all.

This meeting was given out for the Twelve, and I expect that they will take charge of it and conduct it. Brother Kimball and myself have come here; and expect to go to other places with the Twelve, to speak the things that are in our hearts. First of all it is the kingdom of God in our hearts; it is the kingdom of God or nothing. The Almighty has commenced His work of sending forth His angels from the heavens, and revealing his will. He gave us Joseph and others, and bestowed the Holy Priesthood upon his servants. We are sharers in the gifts and graces that God has bestowed upon His people, This is a day of days, and a time of times; this is the fulness of times, in which all things that are in Christ are to be gathered in one. This is a momentous period, and we feel an earnestness to lead the minds of those who profess to believe in Jesus, in Joseph, and in the Latter-day Work, to comprehend the great duties of life by the Spirit of the Lord, that they may be one in heart, one in sentiment, and thereby be made one in action, that we may behold the glory of God, which is my desire, and the desire of my brethren.

At the Priesthood meeting in the evening, after hearing the reports from the several districts of Weber county, the President said:—

I can say that I am glad that I am here, for this meeting gives me a little understanding of the organization of this county. I am satisfied with this method of doing business; as far as the Bishopric is concerned it relieves us from a great deal of business at the General Tithing Office. We have adopted the same plan in other places, in Cache Valley, for instance, and shall probably do so in some others. In this county the brethren who preside over the various districts report to brother West, and he transacts business for this county with the General Tithing Office.

I think the report given in this evening, relating to the present situation of the people here is a very good one, and that the people as a general thing are doing very well. I should feel still more gratified, if we were further advanced. I feel that the people should keep up with the spirit of the times, so that the Lord will

not pass by them. I desire that we may be faithful, and be prepared for the things that are coming upon the earth; I desire that we be prepared for the blessings which the Lord has to bestow upon us. He is blessing His people, and we shall all soon see Zion redeemed, and Israel gathered from among all nations. I would like the Latter-day Saints to be ready; and to make themselves ready, they must live their religion, that they may enjoy the spirit of the Holy One of Israel.

Our experience teaches us that some don't take this course, they will follow some person or something apart from the true and living God. Their minds become so dark that they cannot see the true riches.

If any of you feel that there is no life in your meetings, as I occasionally hear some of the brethren say, then it becomes your duty to go and instil life into that meeting, and do your part to produce an increase of the Spirit and power of God in the meetings in your locality. If there is a fast meeting, or prayer meeting, why not somebody in that district go filled with the spirit and power of God, and assist to encourage, instruct, comfort and edify the Saints? I have been an Elder in this Church for years, and I have been accustomed to to teach every man and woman the duties enjoined upon them by the law of Christ; and when there was not a good spirit in a meeting, I have endeavored to instil one, and did not ask for any permission to do so. I want the Elders to be filled with the spirit of teaching, and I want each and every one of us to so live as to obtain our share of it, and to have the influence of the Spirit of the Lord to dictate to us. If these my brethren will live and act according to the Priesthood that is upon them, the Lord will be satisfied, and so will his servants.

Most of you, my brethren, are Elders, Seventies, or High Priests: perhaps there is not a Priest or Teacher present. The reason of this is that when we give the brethren their endowments, we are obliged to confer upon them the Melchisedec Priesthood; but I expect to see the day when we shall be so situated that we can say to a company of brethren you can go and receive the ordinances pertaining to the Aaronic order of Priesthood, and then you can go into the world and preach the Gospel, or do something that will prove whether you will honor that Priesthood before you receive more. Now we pass them through the ordinances of both Priesthoods in one day, but this is not as it should be and would if we had a Temple wherein to administer these ordinances. But this is all right at present; we should not be satisfied in any other way, and consequently we do according to the circumstances we are placed in. The brethren receive their endowments, and you know there are some persons who will not apostatize till they arrive at a certain point. Some apostatize at the Missouri river, and although they may be ever so angry, they will come here to get prepared to leave us; and others will live here a score of years, and then apostatize, and it does appear as if some men were determined to prove that they are fools.

We have had trouble with men who refused to pay their Tithing, but the time has now come when a man that will not pay his Tithing is not fit to be in the Church. The time has come when those who profess to be Saints must live according to the laws of the Holy Priesthood, or they cannot enjoy its benefits.

May the Lord bless you all, and help you to be faithful is my prayer. Amen.

On Sunday afternoon the President instructed the congregation as follows:—

I cannot talk as loud now as I have been accustomed to speak without it hurting me. A great many of the Saints know that I have preached long and loud for over thirty-two years, and that I have labored incessantly to spread the truth, and have urged mankind to receive the principles of eternal life which we have embraced, and to obey them in their lives. In the early part of my ministry my preaching was loud; quite a portion of my labors have seemed to require me to speak with a loud voice. I have had large congregations before me most of the time since I began to preach, and I have labored in this way until my lungs and stomach will not endure it. I could preach myself sick, but the question is had I better do it? I think I would rather tarry in the midst of the Saints, to minister to and teach them, and strive to tarry here just as long as I can, in preference to lying down to rest from my labors. I am self-determined (I suppose many would call it self-willed, and perhaps this is correct,) but I will say my disposition is to tarry here; dark as this world is and wicked as the inhabitants of the earth are, my disposition is never to cease fighting until the Devil is bound, and there is a complete end of wickedness on this earth; until the Saints can worship God without interruption, and therefore I would rather stay in the flesh.

We have had good instructions during this meeting, from all who have addressed us. Brother Kimball was full of life and blessings for the Saints; and this afternoon brother Taylor has given you an excellent discourse, full of wisdom and intelligence, and I hope that all will profit by what has been said to them. Brother Kimball and myself are travelling with the Twelve; we are holding two days' meetings in the different counties, north and south, and we expect to be absent from Great Salt Lake City every other Sunday for the next eight or ten weeks.

I can tell you the spirit of the Twelve, which will be a consolation to you, and also to the Twelve. If I could see every one of the Elders with their wives and children as obedient to every requirement made of them—the children to the parents, the wives to the husbands, and the husbands to the Priesthood—as the Twelve are—my soul would be happy. I will say further; those of the Twelve that travel the most and serve God, are the most obedient. Some of the Elders get up and tell you that you must be obedient to the counsel that is given you, which is all right, but I wish the people could know my feelings in regard to this. I have never asked but one thing of the Latter-day Saints, and that is for them to serve the Lord our God with an undivided heart. One says, "I know brother Joseph, but I do not know much about brother Brigham." I do not care for this; the question with me is this, do you know Jesus and the Holy Spirit? I do not care if you never hear any more about brother Brigham, so far as my personal feelings are concerned, if you will only live under the influence of that Spirit which comes from God. When the brethren are travelling and preaching they have the spirit of obedience; and while we are here preaching to you the Spirit of the Lord broods over the congregation, your countenances are lit up with heavenly intelligence, your hearts are one, and you are ready to observe every word of counsel that is given to you, and each and every one feels to say "It is my delight to do the will of God."

When we were children in this Church—had just received the spirit

of the holy Gospel—how did we feel? We felt and we were as submissive as little children, ready to do the will and bidding of the Elders, just as fast as we learned it. We were as obedient to those who were set to counsel us as the child is to its mother; we had no disposition to rebel, but our feeling was, "let me know the will of God, and I will do it." Was money in the way? No. The Latter-day Saints have pretty well proven that money and property do not stand in their way, neither parents, houses, or lands, husbands, wives, or children; and I presume that I could find a number of sisters here to-day who have left their husbands and children for the Gospel's sake, and I could select men who have left wife, children and all for the Gospel's sake. The people called Latter-day Saints are, generally speaking, obedient; and if they continue to strive to live their religion they will become of one heart and one mind. We have the kingdom of God here spiritually, and by and bye we will be prepared to receive it temporally; the Lord designs that we shall have that; we do not want it now, for we are not prepared; we could not bear it, but in the Lord's own time we shall have these things.

We are exhorted to gather around us the comforts of life, to build good houses, make good gardens, and strive to attain to every comfort there is on the earth, but at present we are poor, and destitute of many of the comforts of life. If we were to become suddenly wealthy, we should be apt to rise up in our pride and say "this is mine." We want to increase in all that is good, and to receive the blessings the Lord has in store for us. There is no way for us to live, but to live to glorify our Father in heaven. We must honor our Priesthood and be obedient to the counsel that is given to us, or we cannot obtain that glory which is promised to the faithful Saints.

The Latter-day Saints understand that we must be taught, and many of them are anxious to receive and obey the teachings given. No man was to be found who could teach repentence and baptism for the remission of sins, with authority to administer in the ordinances, until God commissioned Joseph Smith, and sent him forth with this commandment to the people. Previous to that time, I searched everything pertaining to the churches; I searched high and low to find whether there was any such thing as pure religion upon the earth; I searched for a man that could tell me something of God, of heaven, of angels and of eternal life. I believed in God the Father, and in Jesus Christ, but I could not believe that the Church of Christ was upon the earth. The question was frequently asked, "Is the Methodist Church, the Quakers, or the mother Church right?" No, I would reply, there is not a Bible church upon the earth. I might have continued to study the Bible and all the books that have been written, and without revelation from God I would have been like the sounding brass or tinkling cymbal, having no knowledge of God, of true religion, of the redemption of the living or of the dead; I would have lived and died in ignorance; and this was the condition of all the inhabitants of the earth.

We say we are willing to take counsel, and so we are, in a great measure, and with this knowledge I do not feel to forsake the Latter-day Saints, but I feel like pleading with them to live for God and His kingdom. Let us all continue steadfast and remember that we must obey the counsel of our Father and God.

The Lord instructs us in a revelation, to let our clothing be plain: "Let all thy garments be plain, and

their beauty the beauty of the work of thine own hands." He never said to us, "do not make a silk or satin ribbon, or fine broadcloth," but He has said to us, "make the articles of clothing that you wear;" if we do not, we shall find by and bye that we shall not be able to get them. I would say to the brethren set out some mulberry trees, procure silk worms, and produce silk, and strive to be self-sustaining in everything that is useful or desirable.

Some may regret that our first parents sinned. This is nonsense. If we had been there, and they had not sinned, we should have sinned. I will not blame Adam or Eve, why? Because it was necessary that sin should enter into the world; no man could ever understand the principle of exaltation without its opposite; no one could ever receive an exaltation without being acquainted with its opposite. How did Adam and Eve sin? Did they come out in direct opposition to God and to His government? No. But they transgressed a command of the Lord, and through that transgression sin came into the world. The Lord knew they would do this, and He had designed that they should. Then came the curse upon the fruit, upon the vegetables, and upon our mother earth; and it came upon the creeping things, upon the grain in the field, the fish in the sea, and upon all things pertaining to this earth, through man's transgression. This was not through an angel. Now then what have we to do? We have to labor to remove the curse from the earth, from the vegetation, from every creeping thing, and from ourselves, by the help of God our Father and our Lord Jesus Christ.

Is not this a great work? Yes, and it is something we have to take an active part in. If it had been left for us, we should have brought sin into the world just as mother Eve did; and inasmuch as this is done, we have to go to work, by the power of God, and restore all things according to the revelations that have been given in former and in modern times. We have to remove the curse; but remember, we shall never be able to save ourselves without help, but with that help which the Almighty has promised we can accomplish all things. We cannot receive the things of God, except through the order that he has ordained.

When the Twelve come here full of wisdom and full of the power of God, I want you to receive their counsel in your hearts, for they will not teach you anything that will injure you; they will never counsel you to transgress the law of God, to live in the dirt and in the ashes; neither will they counsel you to live in these old bed-bug caves, but they will counsel you to be industrious, to be cleanly in your persons and in your habitations; they will counsel you to set out fruit trees, to gather around you the comforts and blessings of life. Then, as soon as you have gathered sufficient for yourselves, lay up for the stranger. And you may get rich, have your carriages and horses, but in all things you must remember the Lord our God, and never suffer yourselves to live one day, one hour, nor a minute without having a prayer upon your tongue or in your heart that God will preserve you from sin.

Brethren and sisters, there are a great many good counsels for us to receive, but especially let us receive and practice what we have heard at this meeting, and treasure up all these good things in our hearts.

I want to hear, by and bye, that every family has a bin of good wheat laid up for a time of scarcity. Now do not any of you contract to sell your wheat before it is ready

to cut in the field. You can get freighting enough to buy your little articles from the store, though, if you will manufacture your wool, you will find that you have not much need to go to the stores. We shall see a current of trade open up by and bye so that we shall begin to trade with the Indies. We can do much now towards manufacturing our own clothing, and if we want to dress a little better, let us make our cloth better.

Serve the Lord with all your hearts, and may His blessings attend you. Amen.

IN FARMINGTON.

p.m. of the 13th.

Brethren and sisters, we enjoy music, singing, good society, the ordinances of the House of God, and everything that the earth produces; and all the blessings that God has given we can enjoy, and not sin. The world do not know how to do this. Were they to meet together to dance and have a social party, they would sin.. I have heard many a minister say that there were no fiddles in heaven. At that time I did not understand as I do now, for I now know that there are no fiddles in hell. There may be many fiddlers there, but no fiddles; they are all burned that go there.

In regard to your situation here, I can say there is no other people upon this earth that is favored as we are; there is no other people that enjoy the freedom that we do; there is not a spot in the United States—our once happy country—that now has the freedom and peace that we have in these valleys. And let me say to you, when your Bishop calls upon you, or advises you to do anything that will be for your good, do not call that oppression. All the instruction he gives will be calculated to do you good, to raise you in that scale of intelligence that will make of you wise men and wise women. When we are recommended to do that which will lead to good, that cannot very well be construed into oppression. We want to prepare the streets for easy travelling, so that you will not break your wagons when you go home at night; and you are called upon to build your garden and field-fences, but some are so short-sighted as to call this oppression. I say that the desire of the authorities here is to teach you to preserve your gardens, to save your vegetables and your grain. When you are told to do anything that is for your own good, never think that you are imposed upon, but rather thank your friends for teaching you that which will make you happy in time and in eternity.

Brother George A. Smith has said, very truly, that we are not told in the revelations that we shall not wear good and handsome clothes; no, we are not; we are authorized to make them as beautiful as we please, and also to make the earth as beautiful as the Garden of Eden, to gather around us every variety of the comforts of life, to endeavor to produce joy, peace, life and health, and to strive to make everything around us, if possible, as glorious as the paradise of our first parents.

Brother Kimball has remarked that a prayer once, twice, or even thrice a day does not satisfy him. I do not know any other way for the Latter-day Saints than for every breath to be virtually a prayer for God to guide and direct his people, and that he will never suffer us to possess anything that will be an injury to us. I am satisfied that this should be the feeling of every Latter-day Saint in the world. If you are making a bargain, if you are talking in the house, visiting in the social party, going forth in the dance, every breath should virtually be a prayer that God will preserve us

from sin and from the effects of sin.

I know that in the world we have tribulation, sorrow and mourning, but in Christ we have joy; and when we have the Spirit of Christ we feel to pray without ceasing, and in everything to give thanks to God our heavenly Father. I am so thankful that tongue cannot express what I feel, that I have the privilege of associating with the Saints, and of being a member in the kingdom of God, and that I have friends in the Church of the living God. I have no desire to see the laws or the name of God blasphemed; I have no desire to see or hear a quarrel between men and women, or with any souls upon the face of the earth.

Every time we put forth an idea, or make an effort, let it be that which will tend to joy, happiness and exaltation; and may God help us to so live. Amen.

NECESSITY OF TEACHING.—OVERRULING POWER OF GOD.—THE LACK OF WISDOM MANIFESTED BY THE WORLD.—NECESSITY OF TEACHING THE SAINTS UPON TEMPORAL AFFAIRS, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, Sunday p.m., July* 17, 1864.

REPORTED BY E. L. SLOAN.

It is some time since I have spoken to the people in this place. The congregations are very large, and when I have met such congregations as we have here, in former years, and they were a little noisy, with babies crying, I have said "cry on, I can talk louder than you can cry," but I cannot do so now. I wish to favor myself, for there are many things to be said to the Latter-day Saints, as well as to those who do not believe the Gospel, and I desire to live to be able to speak to the people.

I have learned that I can receive and treasure up but little knowledge at a time, and I have learned that this is the case with others. If the people had the whole catalogue of the law to govern them spiritually and temporally repeated to them to-day, they would need it repeated to them again next week. It is necessary to constantly teach the people.

We are among the happy number of those who have the privilege of having their names cast out as evil by the wicked. We have the privi-

lege of purifying and sanctifying ourselves, and preparing ourselves for the day of the coming of the Son of Man. Others might enjoy the same privilege, if they were so disposed, but they are not.

Our situation is peculiar at the present time. Has it not been peculiar ever since Joseph found the plates? The circumstances that surrounded him when he found the plates were singular and strange. He passed a short life of sorrow and trouble, surrounded by enemies who sought day and night to destroy him. If a thousand hounds were on this Temple Block, let loose on one rabbit, it would not be a bad illustration of the situation at times of the Prophet Joseph. He was hunted unremittingly. We have the privilege of believing the same Gospel that Joseph taught, and with him, of being numbered with those whose names are cast out as evil.

The Lord has brought us here, and sustains us. Some people think that the cunning of man has made the characteristics that mark the history of this people. It is not so, the Lord has done it. He suffered our enemies to drive us from our homes. He knew the reason why he permitted it, though at the time we did not. As brother George A. Smith said, we came here willingly because we were obliged to; and were it possible for our enemies to gain power to drive us from these mountains, which I trust they will never do, there is no other place on the earth, that we know of, where we can enjoy the safety and security we do here. We are here, and the Lord has sustained us.

In reflecting upon the conduct of the world, it appears that the wisdom of the wise has perished and the understanding of the prudent is hid. You will see that the wisdom of the wise among the nations will perish and be taken from them. They will fall into difficulties, and they will not be able to tell the reason, nor point a way to avert them any more than they can now in this land. They can fight, quarrel, contend and destroy each other, but they do not know how to make peace. So it will be with the inhabitants of the earth.

We see men laboring and toiling to gather around them the luxuries of life, to become possessed of fine houses, orchards, gardens and that which adorns and makes beautiful, and in many instances we see such property left to those who have not wisdom to take care of it—left to fools. How quickly the house becomes old, dilapidated and unfit for a home for any person; the garden and orchard become a desolation, because the occupants have not wisdom to keep them in order. We can see boys, foolish, wicked boys, gathering around them a few associates and going into a man's garden, stealing the fruit, cutting down the trees, destroying, perhaps, the labor of years, and they think this makes men of them.

Look at the world. The feeling among mankind is, "we will rule or ruin." An architect may build a a splendid habitation, and in so doing do a good work; but a poor fool can come along and with the touch of a torch destroy it. Which does the better work? We see that people can build beautiful cities, make fine roads and walks, and raise lofty buildings, but an idiot can burn and destroy them. Let a few incendiaries go through a city and put the torch here and there, and the city is destroyed—the labor of years, perhaps of centuries, is wasted. Does this make great men of them? Perhaps they think so. If they can destroy a city or a nation they think they will get a great name. They will

not. It takes a wise man to build a city, to found a nation, though a fool can destroy either, and thinks he is a great man. How mistaken he is!

I wish you to hearken to the counsel given you on the temporal affairs that have been spoken of, for I realize its importance, as also does brother Kimball and the Twelve. We realize that we gather together a class of men with little or no judgment in taking care of themselves. A great many of them have no knowledge of agriculture, or how to acquire and preserve property of any kind, and it is necessary that we should teach them constantly, till they can learn to take care of themselves. They that hearken to the counsel of the Elders soon begin to gather around them the necessaries of life, make fields and gardens, build good houses, etc. Fools will come along and say "You are wrong, don't you see that you are slaves?" Is not this said to this very community? Who are you slaves to? Not to sin, I hope. But unless the world can see us slaves to sin, they will call us slaves. We are servants to God, to whom we are indebted for every blessing we enjoy, to whom we look for succor and from whom we have received it, and we are indebted to nobody else, for the wicked have done us no good. They have had the pleasure of driving me five times from my comfortable home; that is nothing. "The earth is the Lord's and the fulness thereof." But what glory and honor is there in having and using power to destroy? This is the work of the Devil, not of Jesus. His labor is to build up, not to destroy; to gather together, not to scatter abroad; to take the ignorant and lead them to wisdom; to pick up the poor and bring them to comfortable circumstances. This is our labor—what we have to do.

We are wiser than we were, and can see that we have received a little, and we are able to teach this to others; and instead of taking those who are ignorant and making slaves of them, we wish to make them honorable, to give them the knowledge and wisdom revealed to man from the heavens, as fast as they are capacitated to receive them, and bring them up to our standard. This is our labor. We are here, and it is our duty to sustain ourselves, and then prepare for the strangers that will come here, and with them many of our connections who are not now with us. Where are they? In peace? No. Were we to relate to you the facts, as reported to us, with regard to many of the towns, villages, farms, and country seats in many parts of our native land, the picture would cause your hearts to mourn. We understand that in many of our Eastern neighborhoods, where there were plenty of young men, and the young ladies had nothing to do but sit at the piano, go visiting, or amuse themselves as they pleased, many young ladies are now compelled to go into the fields and labor. This is true of young girls and their mothers who never before did such work. Where is the brother? Where is the husband and the father? Slain, or before the enemy. What is the situation of our once happy country? It is written here, almost daily—"You know not the state of the inhabitants of this country, and the circumstances in which they are placed."

What are our circumstances? We have no poorer people in this Territory than there are now in this Bowery. Are any of you suffering? Since we came into this Territory, nearly seventeen years ago, it is true we have fared hard. A little wolf meat once tasted good, but since we began to gather the poor from foreign nations was there ever a man or

woman in our community that had to ask the second time for bread, if the family where they asked had it? Not one I believe. Is this the case in other cities in other parts of the nation? In New York, in Philadelphia—the city of brotherly love and so on? No. True there are a few societies that sustain their own poor, but take a community picked up as this one is, and have you ever seen or read of such a community, except one or two named in the Scriptures? The very passage of Scripture that brother George A. Smith quoted, concerning the reapers leaving a little grain in the corners of the field, and, if they should pass by a bundle, not to go back for it, but leave it for the benefit of the gleaners, shows that, though Moses and the Elders of Israel talked with the people day by day, there was not the same amount of charity manifested by them that there is by this people.

I say to you, as I have always said, the Kingdom of God or nothing. We are in the Kingdom of God, and we will trust in the Lord Almighty to bear us off conquerors, no matter who is against us. All are in the hands of the Almighty; He has preserved us.

Now, Latter-day Saints, mingle not with the wicked. Preserve yourselves in the faith of the Gospel and trust in the Lord, and He will bear us off conquerors. Love your religion. We are agreed in the matter of our religion, and we must be agreed in temporal matters. If we cannot become of one mind in all things, we shall not be that people called the people of the Lord. Let us treasure up wisdom in our hearts. The Lord gave Joseph a revelation thirty years ago, in which he said "You know not the hearts of your neighbors;" we did not then know what was in the minds of the people, but now we begin to understand.

Brethren and sisters, hearken to the words of the Lord. We are laboring for your preservation and salvation, will you consider us tyrannical? If so, your hearts are not right before God, and those who do so will sooner or later apostatize and go down to hell. Let each of us be careful that we will not be of those who take a wicked course. Let us so live that we can save ourselves. I cannot save you. I can tell you how to save yourselves but you must do the will of God. I have enjoyed the privilege of preaching to the people at times when a stream of revelation has been poured out that would furnish knowledge to save every son and daughter of Adam if they had believed. But when they began to manifest a spirit of opposition and have rejected the teachings of the Spirit, I have said I am not compelled to make you believe the truth.

I have spoken this afternoon that you may see that I am living and in good health; and I intend to live, if I can, until the Zion of our God is established upon the earth, and until all wickedness is swept from the land.

God bless you. Amen.

DIFFERENCE OF IDEAS ENTERTAINED RESPECTING GOD.—THE FOUNDATION OF OUR RELIGION BASED UPON NEW REVELATION.—MAN MADE IN THE IMAGE OF GOD.—WE ARE THE OFFSPRING OF GOD, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, July* 31, 1864.

REPORTED BY G. D. WATT.

In my remarks this afternoon I wish to address strangers, as well as the Saints; and I desire, with all my heart, that I may have the words of truth to give them, to each one as he may need, that all may be profited.

I present myself before this congregation as a teacher of the way of life and salvation, and I seek unto the Lord day by day for strength and wisdom to enable me to magnify my high and holy calling, to the end that those who believe my testimony may be saved in the presence of the Father and the Son; and that those who cannot abide the law which prepares mankind to enter into the celestial kingdom, may be prepared for just as high a kingdom and glory as they can abide.

There exist in the minds of men throughout the world a great variety of ideas and notions in regard to the character of the Supreme Being, yet all believe in a Supreme ruling power which is invisible to them, which does not speak to them, whose dwelling place, as some suppose, is beyond the most distant stars, and, as others suppose, is everywhere; having, as some suppose, a corporeal form, and, as others suppose, being without form.

All people have their national and individual capacities, desires, faith, pursuits, habits, manners, customs, etc. We, like others, think that our religion is the best religion upon the earth. All have the privilege of worshipping the sun, moon, or stars, if they please; to imagine to themselves a Supreme Being existing in any form their imaginations may create, or in no form at all. Others are as enthusiastic in their faith and religious doctrine, as we are. I doubt not that those we call heathen are as sincere in their heathenish worship as we are in ours. The Christian world of the 19th century acknowledge the Old and New Testaments as the standard of their religion, yet it would be difficult to imagine a greater variety of views, notions and beliefs, in regard to the Supreme Being, than exist among the Christians of the present day.

The foundation of the religion we have embraced, and are trying to practice, is based upon new revelation. To learn the true religion is to learn and understand its Author.

The Latter-day Saints differ from their Christian brethren who do not belong to the Latter-day Church, and we have, we consider, as good a right to differ from them as they have to differ from us. They say that our religion is not orthodox, is of short standing, and unpopular; that makes no difference with us. We are one in our belief of a Supreme Being,

while they widely differ upon this vital point; and after ages of controversy upon it, still making more uncertain the possibility of their becoming united, they are content to say "great is the mystery of Godliness, God made manifest in the flesh," and there they leave it.

Moses represents God as saying "Let us make man in our image, after our likeness," "So God created man in his own image, in the image of God created he him; male and female created he them." Are we willing, in our faith to subscribe to those statements? Are we willing to let the truth of heaven speak in plainness, and have its full influence over our minds? A few more quotations of Scripture upon this point will answer my present purpose. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father?" "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of the glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." From these Scriptures you can at once understand there is a strong resemblance between the Father and the Son in the person of the Savior, who possessed all the qualifications of a perfect man.

We Latter-day Saints believe that God is our Father, according to the declaration of the Prophets and Apostles; and we are his offspring and that He has made of one flesh and blood all the inhabitants of the earth, no matter whether they be white, black, red, yellow, or copper-colored. We believe in a God who has eyes to see, ears to hear, indeed every member and sense of his body well developed as a perfect man. Is there any harm in believing this? If we do not take this view of the Great Author of our existence, what view shall we take of him? Shall we try to view Him as a shapeless, passionless, measureless entity? Shall we consider the Being in whose image we were made, an unorganized element of some kind, floating in the immensity of space, without mind, plan, or purpose?

God is considered to be everywhere present at the same moment; and the Psalmist says "whither shall I flee from thy presence?" He is present with all his creations through his influence, through his government, spirit and power, but he himself is a personage of tabernacle, and we are made after his likeness.

It was said here this morning that the Gospel maketh those who receive it of one heart and of one mind; they become of one heart and of one mind as to the principles of the Gospel so far as they are revealed, but when men speculate upon principles or doctrines, and undertake to develop what they have no knowledge of, then they may differ widely, the Latter-day Saints as well as others. The principles which have been revealed to us from the heavens bring this people to the standard of truth; it is that which makes them one. The proof of this is before us—Latter-day Saints, you are my witnesses.

In regard to the character of the Deity, our faith is different from that of our former religious associates; but we leave the world to judge, every man for himself, whether we are right or whether they are right,

at the same time pleading with them to lay aside their prejudices, and weigh matters in the scale of justice, that they may correctly judge of right and wrong and know the difference between truth and error.

Our religion is founded upon the Priesthood of the Son of God—it is incorporated within this Priesthood. We frequently hear people inquire what the Priesthood is; it is a pure and holy system of government. It is the law that governs and controls all things, and will eventually govern and control the earth and the inhabitants that dwell upon it and all things pertaining to it. The enemy and opposer of Jesus—the accuser of the brethren—called Satan, never owned the earth; he never made a particle of it; his labor is not to create, but to destroy; while, on the other hand, the labor of the Son of God is to create, preserve, purify, build up and exalt all things—the earth and its fulness—to his standard of greatness and perfection; to restore all things to their paradisiacal state and make them glorious. The work of the one is to preserve and sanctify, the work of the other is to waste away, deface and destroy; and the time will come when it will be manifest to all that the Evil One is an usurper, also that all governments, nations, kingdoms and people upon the face of this earth, that are opposed to the Government of the Son of God, are usurpations and usurpers of the rights and possessions of Him whose right it is to reign.

Thinking men, inquiring minds, ask whether it is really necessary for the Government of God to be on the earth at the present day; I answer, most assuredly; there never was a time when it was more needed than it is now. Why? Because men do not know how to govern themselves without it. Would it be considered treason of any Christian government in our day to profess to believe in the Lord Jesus Christ, and in the efficacy of his death and resurrection for the salvation of man, and to profess and declare that it is his inalienable, indisputable right and prerogative to reign over men, the earth, and all things upon it?

In November, 1838, Joseph Smith and others were arraigned before Judge Austin A. King, in Ray county, Missouri. In course of the examination our Church organization was converted into a temporal kingdom, which was to fill the whole earth and subdue all other kingdoms. Much was inquired by the Judge (who by the way, was a Methodist), concerning the prophecy of Daniel:—"In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms and stand forever," etc. "And the kingdom, and the greatness of the kingdom under the whole heavens shall be given to the Saints of the Most High," etc., when lawyer Doniphan said:—"Judge, you had better make the Bible treason." The Lord has suffered the earth to lie under sin for thousands of years:—"Wherefore as by one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned."

The system of Church government that we have differs from others, but we take the Bible for our standard, which you can all read at your leisure. Jesus said to his disciples: "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Do we believe this important saying, or do we not? Is this true, or is it not true? I am answered:—"It was so in the days of Christ and the Apostles, but it is not exactly so now, for God is merciful to all, is no respecter of persons,

but giveth to all men liberally that asketh, whether they are baptized or not. We believe in the light of the Spirit, but we do not believe that baptism is either here or there to effect salvation." Another one says: "You can be baptized, if you wish to be, for it is right for every person to answer his own conscience, for if you can only answer a good conscience before God, it is enough." Then another one feels that his conscience is answered without being baptized. Another one's conscience is answered by kneeling down in the water, and having water poured upon him. Another's conscience is not answered, without being buried with Christ in baptism. Another one, to answer his conscience, must be buried in the water face downward, that he may come up back first to the spectators. And another, to answer his conscience, must be sprinkled from a bowl of water on the forehead, making the sign of the cross, and he sees no reason why all his household should not be baptized in the same way, and so he has them all baptized by sprinkling, even the infant in its mother's arms; and the consciences of the parents are answered by choosing sponsors, or godfathers and godmothers. But tell me how the conscience of the unconscious infant can be answered? "O, as to that its conscience is all right, it is made by the mother and the priest." Now, I ask, should the consciences of the people regulate the ordinances of the Gospel of the Son of God, or should those ordinances regulate and direct the consciences of the people? I decide that the Gospel of life and salvation should form, direct, guide and dictate the consciences of all. In this light the Latter-day Saints take the Scriptures, the ordinances of the Gospel and the Holy Priesthood, and act accordingly.

When it was said to Peter and his brethren, anciently, "men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Jesus Christ taught his disciples to lay their hands upon baptized believers, for the gift of the Holy Ghost. "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; Then laid they their hands on them, and they received the Holy Ghost." The gift of the Holy Ghost was so visibly manifest that a certain man called Simon, a sorcerer, who bewitched the people of Samaria, when he "saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying give me this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." Again we read of certain ones, who had been baptized to John's baptism, who were baptized again by Paul, "and when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." This is the Gospel we believe in and practice, now judge ye for yourselves whether we have the Bible to sustain us in this practice of the ordinances of the Gospel. I say let God be true, if it makes every man a liar.

Now the inquirer asks, "is not the Holy Ghost given to others, as well as to members of your Church?" I would answer yes, in some instances; but in such cases they receive it through grace, not through obedience to the ordinances. We have a striking example of this in the case of Cornelius and his household. Cornelius was a Gentile, and

Gentiles were supposed by the ancient disciples of Christ unfit vessels for the reception of that holy influence; but the house of Israel had proved themselves unworthy of the words of life, and the time had come that they should be offered to the Gentiles. It appears that Cornelius was a devout man, one that feared God, gave much alms, and prayed to God always. He saw a vision—an angel of God coming to him—who told him that his prayers were heard, and his alms were come up before God for a memorial. Then the angel told Cornelius to send men to Joppa to call for one Simon, whose surname was Peter, telling Cornelius where he lodged in a house by the sea side, and saying "he shall tell thee what thou oughtest to do." In the meantime the prejudices of Peter had to be overcome, so, when he went up to the house-top to pray, he became very hungry, and fell into a trance while they were making food ready for him. While in the trance he saw as it were, a great sheet, knit at the four corners, let down from heaven to the earth, filled with all manner of four-footed beasts of the earth, and creeping things, and fowls of the air. And there came a voice to him saying rise, Peter, kill and eat. But Peter refused, saying, I have never eaten anything that is common or unclean. And the voice said, what God hath cleansed, that call not thou common. "While Peter thought on the vision, the Spirit said unto him, behold three men seek thee." Peter went to the house of Cornelius, and while he spake to those who were assembled "the Holy Ghost fell on all them which heard the word." "And they of the circumcission which believed were astonished, as many as came with Peter, for they heard them speak with tongues and magnify God. "Then answered Peter, can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" Now it may be asked, "What more did Cornelius want?" He needed to be baptized.

Again it is asked:—"Is the Holy Ghost given in this age of the world?" Yes, but they could not send men to Joppa for Peter, for behold there was no Peter, or men possessing the Holy Priesthood, to send for, neither has there been since the Church lost the Holy Priesthood, until it was restored through the Prophet Joseph Smith. Cornelius did not belong to the house of Israel, yet he received the Holy Ghost. Continue this history, and what does it give to us? It gives to us the key of knowledge with regard to receiving the Holy Ghost through the ordinances of the Gospel, that it is free to all, Jew and Gentile, as Peter exclaimed when Cornelius had related to him how he was instructed to send men to Joppa. "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted of him."

Our friends of the Christian world have labored from the pulpit and through the press, for ages, to make it appear that baptism by immersion is non-essential, and that the laying on of hands for the gift of the Holy Ghost is done away and no longer needed. Suppose Cornelius had refused to be baptized, on the grounds that he had received the Holy Ghost as well as the Apostles, the result would have been that the Holy Ghost would have left him, and the light that was in him would have become darkness, and then it could have been exclaimed, how great is that darkness! Those who work righteousness, do as they are commanded by the Holy Priesthood; and those who do not according to the commands and requirements of the Holy Priesthood

of the Son of God, never did and never can work righteousness; they may do thousands of good acts, for which they will have their reward, but as the followers of Jesus—as his disciples—as light shining in darkness—as way marks to the Kingdom of heaven—as the oracles of truth to the children of men—they do not and cannot work righteousness to be saved in the celestial Kingdom, independent of the holy Priesthood. Is the Holy Ghost given? Yes, it may be given to members of the various churches, who are sincere enough to receive the revelation and power of God.

Here and there the Holy Ghost is and has been given to a few. Is it given to all? No. Have they any right to it? No. It is the system of government God has revealed to the children of men that gives people a right to the ordinances, blessings and privileges of the Gospel of Christ, and without that they have not any legal right to them, and cannot claim them. When men have the privilege of hearing the plan of salvation from the mouth of an inspired servant of God, and they reject it, I will promise them that if they have ever possessed any portion of the Holy Spirit, it will depart from them and sevenfold more darkness will ensue to the mind of that person than is the lot of all to suffer in a state of nature, unenlightened by the inspiring rays of the Holy Spirit.

When Jesus Christ, while on the earth, sent his servants to preach he instructed them to promise all baptized believers that, "these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." "But, Mr. speaker, were not these signs done away?" Yes, but how were they done away? They were done away by the wickedness and unbelief of the people. "Were they done away by the Lord Almighty, because they were no longer needed?" They were not.

"But if a man should, by the gift of the Holy Ghost, in these days prophesy and write it, would it not be adding to what is already written, and is not that strictly forbidden?" This is a very popular query, and I am disposed to notice it a few moments. In Deuteronomy it is written:—"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commands of the Lord your God which I command you." Again, in the Book of Proverbs it is written:—"Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words lest he reprove thee, and thou be found a liar." Again in the last chap., of Revelations it is written:—"For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the Book of this prophesy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this book." Where is it intimated in these passages that God would cease or had ceased to give revelation to his children? Those passages were written to guard against the mutilation of the revelations already given, which then existed in manuscript form, and very likely there existed not more than one copy when these words were written. It cannot reasonably be supposed for a moment that the Almighty has sealed his own

mouth, in silence by the Scriptures quoted, yet they are used in that light by modern Christians.

We are safe in saying that from the day that Adam was created and placed in the Garden of Eden to this day, the plan of salvation and the revelations of the will of God to man are unchanged, although mankind have not for many ages been favored therewith, in consequence of apostacy and wickedness. There is no evidence to be found in the Bible that the Gospel should be one thing in the days of the Israelites, another in the days of Christ and his Apostles, and another in the 19th Century, but, on the contrary, we are instructed that God is the same in every age, and that his plan of saving his children is the same. He has redeemed the world by offering up His Only Begotten Son, and that Son is the heir of the earth and to all things which pertain to it. He has not changed his laws, ordinances and covenants pertaining to Himself and the salvation of mankind. The plan of salvation is one, from the beginning of the world to the end thereof.

The gifts of the Gospel are given to strengthen the faith of the believer;—"They shall speak with new tongues," saith Jesus. The stranger who is ignorant of our history inquires:—"Have you the gift of tongues in your Church?" Yes, and were I to permit it now, hundreds of the Elders and the sisters would rise up in this congregation and speak in new tongues, and interpret as well as the learned of the age; but I do not permit it. Does the gift of prophesy exist with us? This fact is so evident and plain that it appears to us almost a loss of time to talk about it. The present state of affairs and the present unhappy state of our once happy country, I have preached and prophesied of for the last thirty years; and so have thousands of others prophesied before the people of this land that the Almighty would come out in his wrath and vex the nation for persecuting the Priesthood of the Son of God; the fulfilment is too evident to attempt to prove.

I will here say that it is a mistaken idea, as entertained by the Calvinists, that God has decreed all things whatsoever that come to pass, for the volition of the creature is as free as air. You may inquire whether we believe in foreordination; we do, as strongly as any people in the world. We believe that Jesus was foreordained before the foundations of the world were built, and his mission was appointed him in eternity to be the Savior of the world, yet when he came in the flesh he was left free to choose or refuse to obey his Father. Had he refused to obey his Father, he would have become a son of perdition. We also are free to choose or refuse the principles of eternal life. God has decreed and foreordained many things that have come to pass, and he will continue to do so; but when he decrees great blessings upon a nation or upon an individual they are decreed upon certain conditions. When he decrees great plagues and overwhelming destructions upon nations or people, those decrees come to pass because those nations and people will not forsake their wickedness and turn unto the Lord. It was decreed that Nineveh should be destroyed in forty days, but the decree was stayed on the repentance of the inhabitants of Nineveh. My time is too limited to enter into this subject at length; I will content myself by saying that God rules and reigns, and has made all his children as free as himself, to choose the right or the wrong, and we shall then be judged according to our works.

Man appoints, but God disappoints, man's ways are not like God's ways; men can search out and perform

many things as individuals, as families, neighborhoods, cities and nations, but God holds the results of their doings and acts in his own hands.

If mankind honestly believe the Bible, with all their hearts, they are bound to become Latter-day Saints, for they will then do as we have done, be baptized for the remission of sins, and receive the promise of the Holy Ghost, and "When He, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of Himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." He will reveal unto you the goodness of the Lord, and the law of the Lord and his ways, and enlighten your minds to discern his goings forth among the nations and his footsteps among the people, and deliver you from sin and the effects of it, according to your faith and obedience. Will it deliver you from all the consequences of the fall? No, we shall continue to live, suffer pain, and die, until the power of the Holy Priesthood so takes effect on the earth as to cleanse and purify it and all things upon it; until then we shall have to contend with the effects of the fall, while the Holy Spirit, through obedience to its precepts, will purify and sanctify the human heart.

We can produce an abundance of evidence, in the experience of this Church showing the power of God manifested through believers, who, after being buried with Christ in baptism and receiving the laying on of hands for the gift of the Holy Ghost, have straightway prophesied in the name of the Lord. Here is our reporter, brother George D. Watt, the first man baptized in England by President Heber C. Kimball during his first mission to that land, is a witness that the gift of prophesy is enjoyed by this people. Soon after his baptism in England he prophesied that God would build up a Zion in the last days; that it would be located in the land of America, and that the Saints in England and in other countries would be gathered to it. Brother Watt is one witness of the Power of God manifested in the gift of prophesy, and there are hundreds and thousands of other like witnesses in this Church; indeed we are all witnesses to these well known facts, and it is this power which makes this people of one heart and of one mind. And not only have we numerous witnesses in this land, but they are scattered all over the world wherever the Gospel has found believers. When people embrace this Gospel, no matter in what country, nation, or clime, and have received the gift of the Holy Ghost, it prompts them to gather up to Zion; from this cause alone the Church of Latter-day Saints in the mountains is composed of people from almost every nation in the world.

The world suppose that Brigham Young possesses this influence, in and of himself, thus to draw together from the ends of the earth a great people of different customs, habits, nationalities and languages; this is a mistake. Brigham Young does nothing more than preach the truth, the people believe and love it, and that makes them of one heart and of one mind; and they love brother Brigham, brother Heber and all other Elders who are full of the truth. I make this remark that all the world may know, that no man can have influence over this people, unless he is a righteous man: and the more of the power of God he can have upon him, and the more of the revelations of Jesus he can give to the people, the closer they will cling to him and the more they will love him. When fools cry aloud and say I am making slaves of the people, every man and woman that possesses the Spirit of truth looks upon them as poor ignorant creatures,

and pities them. They do not want them in their houses, nor to hold converse with them in the streets, because they know that their desire and business are to try and take away from the faithful that which will exalt them and make them equal with the Saints in heaven.

When people embrace this Gospel in far off countries, about the first inquiry they make is:—"Where is your Zion? We want to gather with the Saints, for we know the time is come, for the Spirit has manifested to us that the prophesies must be fulfilled that God will gather his people together." All that Joseph Smith did was to preach the truth—the Gospel as the Lord revealed it to him—and tell the people how to be saved, and the honest-in-heart ran together and gathered around him and loved him as they did their own lives. He could do no more than to preach true principles, and that will gather the Saints in the last days, even the honest-in-heart. All who believe and obey the Gospel of Jesus Christ are his witnesses to the truth of these statements.

I have heard a good deal said, in my day, about disinterested witnesses. The Priest, school master, father and mother taught us, that the Bible is true, and we believed it. How many witnesses are there to the New Testament? Only eight, and those witnesses were the disciples or followers of the Lord Jesus. There cannot be a disinterested witness to the New Testament, yet we believe it. In courts of justice they are very particular to have disinterested witnesses, but how can there be a disinterested witness of Jesus and his mission? there cannot one be found; there was not one to be found in his day nor in the days of the Apostles. How many witnesses has the Book of Mormon? Hundreds and thousands are now living upon the earth, who testify to its truth. How many witnesses has the Book of Doctrine and Covenants? There are hundreds and thousands of living witnesses who know that this Book is from God.

It may be urged that Joseph Smith did not escape death from the hands of his enemies, while the ancient Apostles and servants of God escaped the edge of the sword, etc. Neither did Jesus Christ escape from the hands of his enemies, but died an ignominious death upon the cross. Why was this? Because God so ordained it, for no testiment is in force, until after the death of the testator; he sealed his testimony with his blood, and so he has permitted many of the Prophets to do. When we reflect upon the path in which the faithful children of God have walked, from the days of Adam to this day, we find that the path of the transgresser is much the hardest—that the righteous have always fared better than the wicked, in every age and nation.

I know in some degree what is in man, by what I have had to grapple with in myself all my days, and that is a self determined will of my own, which should be governed and controled by the Holy Priesthood. If we would bend our stubborn wills, dismiss every prejudice, and doubt the correctness of our consciences until they are formed by the revelations of Jesus Christ, the chances in favor of our coming to a knowledge of the truth as it is in Jesus would be far more than when we hug to our traditions, and cling with pertinacity to our prepossessed feelings and notions. This is my advice to all men, but you wonder what your dear friends would think of you, were you to do so: and:—"O dear, I should lose my good name, my property," etc. There are many before me today who have suffered the loss of houses, lands, flocks, herds, and all the

comforts of life and former friends and relatives for the Gospel's sake and to gather home to Zion.

Who can make a people of one heart and mind, like unto this people, without the aid of the power of God? Is not this a standing evidence before all the world that God is the moving power in this work? Societies have been organized and immense wealth expended to form an united community, but all their endeavors have more or less failed to accomplish the purpose they sought; but God has gathered a people from all nations and brought them home to Zion, through the preaching of the Gospel and his power. Our Doctrine is right—there is no deception in it. It requires no argument, for it is a self-evident fact. Still, when we meddle with that which we know nothing about, we are apt to fall into error and differ; but we have so much which we do know, and think about and talk about, that we have no time to speculate about that which we do not know. We know that God lives. Now, my brethren, does your religion witness to you the truth of this, day by day? I will answer the question for you, it does. Is it to you who live your religion from day to day a self-evident fact? It is, and you know that the Gospel God has revealed in our day through Joseph the Prophet is the only plan of life and salvation that ever was or ever will be revealed. Another question I will answer briefly. Are the Latter-day Saints going to be saved while everybody else will be damned? This notion has created in the minds of those who are not of the Latter-day Saints' Church a great antipathy and hatred against us. We do not condemn any person. God is the judge of all. There is no occasion for alarm on this point, for all men will be judged according to the deeds done in the body; and all will receive a salvation according to their capacities, except the sons of perdition. Jesus will save all, except the sons of perdition. "There is a sin unto death: I do not say that ye shall pray for it." Those who come under the influence of that sin are those who shed innocent blood, or consent to it; also those who deny the Holy Ghost, after having received it; they are sons of perdition, and will be damned. All the sons and daughters of Adam and Eve, except those, will inherit a kingdom of glory, and will receive glory, power and greatness according to their capacities, knowledge, desires and works. Can they dwell in the presence of God? None can enjoy his celestial presence, except those who keep a celestial law. God bless you: Amen.

LOVE FOR THE THINGS OF GOD.—THE TEMPORAL NATURE OF THE KINGDOM.—THE PROPER USE OF GRAIN.—THE LOVE OF GOD SHOULD RULE IN EVERY HEART, ETC.

Synopsis of Instructions by President BRIGHAM YOUNG, *during his visit to Davis, Weber, Box Elder, and Cache counties, June* 22—29, 1864.

REPORTED BY E. L. SLOAN.

KAYSVILLE.

It is not quite two weeks since we were here and shared largely in your hospitality, for which I thank you in behalf of those with me. Should we continue to pass here as we have recently done, you might begin to think we were taking pleasure trips. Well, so we are, in one sense, for it is a pleasure to us to travel and preach among the brethren. I used to take my carriage rides on foot, travelling and preaching from neighborhood to neighborhood, and from people to people, but we are now in the midst of the Saints. Many times in my travels, I have anticipated the time when we could travel from place to place and see none but Saints, though I did not contemplate seeing that time so soon. I have never felt, since I began to preach the Gospel, as though I could throw off my Gospel armor and say to myself, "Go to the world and get your living." My feeling is that I have still a mission. When I began preaching I took the universal text—truth; and my subject has been eternal salvation. I took the world for my circuit, and it did not much matter to me where I went. Now we are in the midst of the Saints.

All who are with me have plenty o do at home. Were they to stop here and attend to their business, hey would not have a moment to spend in visiting the Saints. This is the case with me; but when I go out I have nothing but what I take with me—the rest I leave in the hands of God. If I was to be so covetous as to stay at home and attend to my private business, do you think others would leave their private affairs and come to visit with and preach to you? Would brother Taylor? No, for he has two mills, and is full of business. How would it be with George A. Smith, brother Woodruff, and the rest of the brethren? They also are full of business. I am setting an example. I trust in God, who gave me what I have. When we come together and devote a little time to meeting, it will not make us a particle poorer.

Brother Taylor has just given us a good exhortation, and I will not longer occupy your time.

May the Lord bless you, and may you realize our blessing; you do realize it every time we pass your place, for we are filled with blessing. We have in our hearts love to God and his children on the earth. Let us not love the things of this world above the things of God, but strip for the race and harness for the battle of the Gospel plan of salvation. God bless you.

BRIGHAM CITY.

The Kingdom we are talking about, preaching about and trying to build

up is the Kingdom of God on the earth, not in the starry heavens, nor in the sun. We are trying to establish the Kingdom of God on the earth to which really and properly everything that pertains to men—their feelings, their faith, their affections, their desires, and every act of their lives—belong, that they may be ruled by it spiritually and temporally.]

The brethren have been talking about temporal things. We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them. They are inseparably connected.

The spiritual portions of the Gospel have been, with few exceptions, preached to many of us in foreign lands. The Elders go forth and set before the people the Spiritual Kingdom of God upon the earth; the people hear and believe. Many of them receive the truth in honest hearts, and gather here to the valleys of the mountains. The providences of God have planted our feet here, and we want to do the will of our Father in heaven.

I do not know of a sect of Christians on the face of the earth whose religion does not, more or less, embrace temporal things, and the temporal acts and conduct of its members. We, as Latter-day Saints, really expect, look for and we will not be satisfied with anything short of being governed and controled by the word of the Lord in all of our acts, both spiritual and temporal. If we do not live for this, we do not live to be one with Christ. We wish to be one, as Jesus prayed, while here in the flesh, that his disciples might be one. We wish to be one in the Lord, and we can agree with regard to faith, repentance, baptism, laying on of hands, and the sacraments and ordinances of the House of God, and yet if we contend about land, the water, our cattle, etc., we never can be one, if we live to the age of Methuselah. We must become one in all of our moral and social associations in life.

When we talk of politics we are one. The world complain of us with regard to our politics, and enquire "are there any Democrats here? Are there any Rebublicans here?" We do not care who rules; we are satisfied with God, who setteth up one man, and casteth down another.

All people have to live in this temporal world; they eat temporal food, wear temporal clothing, live in temporal houses, have temporal horses, oxen, farms, etc., and if they have families they are temporal ones. If we are going to live to secure life everlasting, we require to live so that we can be judged according to the deeds done in these temporal bodies, and be found worthy to live in heaven, and that we cannot do unless we live here according to the word of God.

We want this people to become wealthy, but there is an "if" in the case. If this people can at the same time possess riches and glorify God, then we want them to be rich; but, I would rather see this people half clothed and living in the dens and caves of the earth, than that through riches they should forsake their God. When the people can endure wealth and live and glorify their Father in heaven, it will be pleasing to him to have us wield enough of the wealth of the world to send forth our Elders by thousands, and then gather home the faithful by thousands and millions, who are just as honest as we are. There are thousands of good men and women on the earth, who are praying and seeking unto the Lord to open up the way to bring to them the words of life that they may be saved.

If we will cling closely to the Lord, be more humble, and be filled with the spirit of life, the Lord is willing that we should have the good things of this world. In the first place, will we be of one heart and mind financially? You will at once say "yes, we are of one heart and mind, and desire to be one in every good thing."

It has been said here, time and time again, and been prophesied for years and years—Joseph said it when alive—that the time would come when men would be glad to take a bundle under their arms and flee to the mountains, when they will seek unto this people for succor. Already is this coming to pass. People are coming by thousands and scores of thousands into these mountains. Are we willing they should have succor? Yes, and some of us are a little too willing. It is written, "love your enemies," but when I hear of what I have heard, and what I am a witness is true, of a poor woman taking a sack of flour and selling it sack and all for a dollar, to a man who, perhaps, helped to kill the Prophet Joseph, while her children are left without bread, I do not think that is right—that is loving our enemies a little too well. It is said self-preservation is the first law of nature, then let us preserve ourselves well enough to save our lives.

Will we sell our grain? Yes, but I will say to the inhabitants of these mountains, who have been here for years and are raising grain, it is their privilege to be paid for their labor. We will sell flour at a fair labor price, and reserve the bran and shorts to feed the cows and fatten the pigs.

Do not say there are men in the midst of this people who cannot get work, for it is not so. And you, sisters, who lack work, if you cannot get washing, sewing or house work to do, go to your neighbor and tell him, you will go into the field and pick, rake and glean, if he will pay you in wheat. You, brother, go to your brother and say, "You will want your place fenced; I will cut the poles and make you a fence. I will make adobies, get the timber to saw into lumber, and make you a house; will you pay me in wheat?" There is plenty of work for everybody in this Territory, and the reason many are so poor now is, that in years gone by if a carpenter, a tailor, a blacksmith, etc., was offered wheat in payment, he would say, "I won't take wheat; I have so much now it is a curse." This is the way things have gone; and when they sold wheat, they sold it at one third its value. This has brought evil upon the people.

You are a good people here; and I say to you, one and all, receive my thanks for your attention to us as a company to day. I thought we had got right into the middle of the 4th of July—that Indipendence Day had come—when I saw those little ornamentings, the little ones with their flags and rosettes, and the signs of gladness around. I do not think you did this because brother Taylor, or brother Kimball, or anybody else was coming, but to show your respect for your brethren, and I bless you for it. But if you do not do what I counsel you I will tell you of it. I do not care though all the world bowed to me, it would not make me one particle proud. I feel prouder to be a son of God and a member of the Kingdom of God, than anything else. Still you are disposed to pay us respect in this manner, and I hope you will be blessed for ever and ever, which you will be through faithfulness in good works.

The Kingdom of heaven is first and foremost with us. When the people do right, I am satisfied; but when they do wrong, I will tell them of it, for that is my business. It is also my business to bless, and I bless you in the name of Jesus: Amen.

WELLSVILLE.

I shall only detain you a few minutes. The counsel you have received here from my brethren is just as good as can be given, if you will but heed it. There are a great many things that are said, and a great many have not yet been said, which people will hear and learn when they receive truth and practice righteousness sufficiently to be worthy of them. One thing we understand perfectly, that we are to become one in Christ Jesus. Our faith is one, our hope is one, our belief is one with regard to our future and God and his Holy Gospel; but we are not of one heart and mind until we are one in all temporal things as well as in spiritual things.

The Lord has many blessings for us. He is now blessing us. Soon we will behold the golden harvest. Our fields are rich, and it fills the hearts of the people with joy and satisfaction to see the luxuriant grain that now stands upon our mother earth, and bids so fair for an abundant harvest. Do not forget the source from whence these blessings came. It is written, speaking of the Church and Branches of the Church, that "Paul may plant and Apollos may water, but it is God who giveth the increase." You may go and plant your grain here and water it, if you bring out the streams, but you cannot produce one kernel of grain. And when the grain is maturing how easy it would be for the Lord to send crickets, though we can war with them easier than we can with grasshoppers, that would destroy the fruits of your toil. The increase is in the hands of the Lord, just as the people are in his hands in regard to the results of their acts.

The inhabitants of the earth have the pleasure of performing the labors they list to do, but they have never enjoyed the privilege of controling the results of their labors, and never will until they are crowned with glory, immortality and eternal lives. We have the privilege of going to the gold mines, or staying at home; of serving God, or uot serving him; but the result of our acts is not in our hands, it is in the hands of our Father and God. So it is with individuals, with neighborhoods, with communities, and with the nations of the earth.

Did you not think brethren, you who were in Missouri and Illinois, that the inhabitants of those places did just as they pleased with regard to driving the Saints? "Yes." And also in regard to killing Joseph? "Yes." They had power to kill him, and now they are reaping the results of their acts. The war now raging in the nation is the consequence of their choosing to do evil instead of good, and the Lord is rewarding them according to their works. So it will be with us.

There are a few things we should constantly have before our minds, day by day and hour by hour. Becoming of one heart and mind is one of these things; becoming one in spiritual things, one in our labors and in all our actions here on the earth, that our united labor may accomplish the design for which we are here in building up the kingdom of God. Let all our thoughts, feelings, and actions point to this end.

Some of the brethren think the Saints ought not to be rich, and they have their various feelings. A great many brethren who have been in the States do not want to build fine houses or make many improvements here, for they are going back to their inheritances. You know there is a certain class who are fearful of getting the good things of this life, saying, "the Lord has chosen the poor in wealth and rich in faith," etc. My feelings lead out to obtain every good thing we can obtain as a people,—the gold, the silver, the flocks and

herds, and to building beautiful cities; to having good gardens, orchards, and vineyards, and to making the earth like the garden of Eden. "To gather all we can, honestly or dishonestly?" "No, but through laboring faithfully and honestly, and treasuring up these things and thanking the Lord for them. And if we have substance given us from the Lord, it should be devoted to building up His kingdom upon the earth. But let us not forget the spiritual fellowship we should enjoy. I never forget that. It is first of all, and if we can have only the one, let it be the good Spirit of God, to make us one in the spiritual things of the kingdom.

The Lord designs to build up a kingdom that will be both a spiritual and temporal kingdom upon the earth. The earth and the kingdoms thereof will be given unto the Saints of the Most High God. Will they be rich then? Do you not think they will possess the gold mines and the treasures of the earth? Yes. But some cry out, "that is not yet." That is right. How long will it be until then? As soon as we are prepared to receive them.

Let us try to improve, until we can say, "my peace is like a river, and my righteousness like the waves of the sea." We have come here to encourage you to do this, and may God help us to accomplish it. Amen.

LOGAN,
25th, Afternoon.

The remarks of brother Kimball this morning, and of brother George A. Smith this afternoon, are worthy our attention.

As I learn the kingdom of God in the latter days, I understand more of the present duties of myself and my brethren. We are called to establish the kingdom of God literally, just as much as we are spiritually. If we do not build it up in a temporal point of view, we will not accomplish what we are called to do; we will come short of our duty, and be removed out of the way, and others will be called to succeed us who will perform the labor we are called to do.

The question arises, will we as a people consider ourselves what we proclaim to each other and believe day by day? And will we by our good acts prove to the heavens, to the inhabitants of the earth, to each other, and to all who know us, that we actually believe what we say we believe? Every heart responds in the affirmative; every voice would declare that we will strive to perform the duties dovolving upon us.

Another question arises here, what is our duty? What are we called to do at the present time? We are called to various duties. Many of our brethren are called to go and preach the Gospel, and a great many have been called to go with their teams to the Frontiers after the poor. We are called to our various duties in a home capacity—to plow, sow, plant, build, improve, pray with our families, teach them righteousness, set them and all others a goodly example, in all things striving to do all the good in our power, and no evil. We expect to continue to be called to preach the Gospel and gather the poor Saints; and we expect to be called upon to make provision for them when they gather here, which we have done year after year. There are Bishops here who are ready to receive a hundred families; let the brethren take them and set them to work; they are ready and willing to perform this duty.

The question has been touched upon here with regard to our liberties and rights. A man has a right to preach the Gospel—to declare the truth so far as he knows it. The people who hear him have the right to believe, if they want to, and they also have the

right to reject him. The nation, as a people, objected to the Lord's calling upon his servant Joseph, and sending him as a teacher to this generation. The nation called the United States of America has a right to reject the revelations given through Joseph, to reject the servants of the Lord, and then the Lord has the right to come out from his hiding place and vex the nation. He too has rights. They had a right to kill Joseph, and the Lord has the right to destroy the nation.

We all have rights, and I would not abridge the rights of anybody. But have I not the right to do right, as well as wrong? Yes. The foolishness and weaknesses of people lead them many times to do wrong, to show to the heavens and the earth that they have a right to do as they please. You know people sometimes say they will do as they please. Well, do so. We have a right to help the people gather here and to feed them, and they have the right to go to the gold mines, or to the devil by any road they please, and we have a right to cut them off from all fellowship with the Church, in the heavens and on the earth. Men may come here professedly Latter-day Saints, and when they have accumulated a little property they have the right to apostatize, and we have the right to cut them off from the Church.

Does it follow that a man is deprived of his rights, because he lists in his heart to do the will of God? Must a man swear to prove that he has an agency? I contend there is no necessity for that, nor for stealing, nor for doing any wrong. I can manifest to the heavens and to the inhabitants of the earth that I am free-born, and have my liberty before God, angels and men, when I kneel down to pray, certainly as much as if I were to go out and swear. I have the right to call my family together at certain hours for prayer, and I believe that this course proves that I am a free agent, as much as if I were to steal, swear, lie, and get drunk.

We have tried to teach ourselves to lead and guide ourselves, to be dictated and controlled by the direction of the Holy Spirit, and then to teach and counsel the people under the dictates of that Spirit. Is it our duty to preach to this people and plead with them, until we can govern and control them in all temporal affairs as much as in spiritual affairs. I answer, it is the absolute and imperative duty of the Elders of Israel to try and control themselves and their families and their brethren, until they can hold control over all things in righteousness.

I know very well the feelings of the people. "In spiritual things you are my leader; I take you for my counsel in spiritual affairs; but if you dictate me in my temporal concerns, you touch a string that does not belong to you, to brother Heber, brother George A. Smith, nor anybody else." If this is the case, ye Elders of Israel, we have been mistaken all the day long in telling you that we are in a kingdom that in such case we are not in, in preaching a Gospel that in such case we have not in our possession. We have declared that God has spoken from the heavens, when in such case He has not spoken. Our faith and labor are vain, and we are still in our sins, or else it is our duty to lead this people in every act of their lives, as much in their temporal as in their spiritual affairs, so far as pertains to building up the kingdom of God on the earth. Now, to this extent we want to control you for your good in regard to your grain. We want you to sell it at a fair remunerative price for your labor, so that you can build good houses, employ your brethren, send for the poor, provide for a few families when they

arrive, and be ready to act in your positions.

I have been accused of being one of Joseph Smith's followers, and that he was a speculator; I have never denied it. We are in one of the greatest speculations in the world, to honor God, and so live before him that we shall be crowned with glory, immortality and eternal lives, to be numbered with those to whom God will give the gold and silver and precious things and all the riches of this earth and of eternity.

The fluctuations of the money market are such that you cannot tell to-day what to ask for an article to-morrow. Cotton fabrics, cloth of every kind, and merchandize generally are rating at very high prices in the East, and the prices are still rising. Let us do as brother George A. Smith has said—"raise flax," such as I saw at brother Maughan's. He had none to sell; and I was glad of it. Raise flax and sheep, take care of your lambs, and in winter take care of your sheep.

The first cotton we raised in the region we call our "Dixie" cost us about $3.65 a pound; we proved that cotton could be raised there. The next season it cost $1.84, and the next season about 70 cents, and that is the way we proved to the people that we could raise cotton. The experiment cost us thousands of dollars, but now we have cotton. They have shipped cotton to California. We sent some to the States to show that we could raise cotton here, and it sold for some 70 cents a pound, not so much as it would have brought if it had arrived a few days earlier. We now have some cotton factories in operation. I have cotton machinery set up and being run by Mr. Wilmarth, a gentleman from Massachusetts, who says the cotton will spin up to about number 40; that will make a good thread. Our cotton cloth is made from about 20's, and our ginghams from 24's. I now have machinery sufficient to keep thirty-five power looms going, and I wish I had them; but this will not supply the Territory. One of our merchants said to me, last fall, "When you get your machinery going we need not send for any more such material as you will produce." I told him he had not counted it up. When he reflected and made up the figures, he found he had sold more cloth himself than my machinery could make with thirty-five looms. If we go to work and manufacture for ourselves, we can stop the continual drain upon us through purchasing the articles of clothing which we require.

It has been said "Cotton is king." Everybody who knows anything of mankind knows they had to live a great many years without cotton. The first cotton factories were started in America within my remembrance. What would the Indians here, who are all but naked, say if they were told cotton is king? They would say, "No, biscuit, biscuit," that which will sustain life. They can kill rabbits, and make clothing of the skins. Bread is king. God bless you. Amen.

At a meeting of the Priesthood, convened at half-past six in the evening, he said:—

I presume the arrangement of the settlements in this county in a church capacity is as good as the brethren can make it at present. I suppose the Bishops represent their various wards and report here at their monthly meetings, that the minutes of their previous meetings are read for approval or disapproval, and then their other business is attended to in due course.

I will ask whether the Bishops have led out sufficiently to have the people follow them in building, adorning, and making the earth as it should

be? Have they apple-seeds to start a nursery, or plum pits to plant, that they can say to the brethren, if you want any trees we will soon be able to supply you? I have never purchased a peach or apple tree without paying from fifty cents to a dollar each for them, yet in one season I gave away 14,000 peach-trees, and if I had received the same price I gave they would have brought me some $7,000. I did this to encourage the people. In the early period of our raising apples and peaches I never suffered a peach-pit to be thrown away, nor ate an apple without saving the seeds to plant. It is true you have not been long in this valley, but you have been here long enough to have nursery upon nursery, with trees two and three years old. There are a few trees here. Raise orchards, if only for the welfare of your children, as brother George A. Smith has said, that they may be preserved from growing up thieves. The temptation is strong for the children, and if they can get fruit in no other way they are sorely tempted to steal it. Do not lay a foundation to make your children thieves. The man who sends his little son or hired boy on to the prairie to herd sheep or oxen, lays a foundation for making that boy a thief; and he who will do this will have the curse of God resting upon him in proportion. Trace it back, and you will find it is so. Will you hearken to this counsel? If so, stop sending boys to herd.

Why not quarry rock and build stone houses, and make stone fences? Stone makes a good fence, and it will not winter kill. Build fences, have good gardens, and make yourselves comfortable and happy, serving God; let that be first continually, so that you may have consciences void of offence towards God and man. Build meeting houses, put up the one you have in contemplation, and finish it nicely. Get lumber and make bins in which to put up your wheat so that it can be safe for fifty years, if needed. If you are compelled to stack your wheat, stack it right, for you may have storms. You have English and Danish brethren here who can stack it so that it will stand for fifty years. But, as far as you can, get lumber and build granaries and preserve your grain.

I want to say a word or two with regard to brethren here taking goods from merchants to sell. Watch and learn the spirit of the man who does this, and in nine cases out of ten his faith, feelings, and affections are wholly to benefit his employer, to get all he can from the people, and really commit the riches of the Saints to his employer, no matter whether he be Jew or Gentile. Such a man will, sooner or later, apostatize. Those who will do this, and will shave the Saints to do a good business for the merchant who employs them, I curse in the name of Jesus Christ, and they shall be cursed.

Sunday Morning, 26th.

There is one principle I would like to have the Latter-day Saints perfectly understand—that is, of blessings and cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth; but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord. Let the majority of the people turn away from the Holy Commandments which the Lord has delivered to us, and cease to hold the balance of power in the Church, and we may expect the judgments of God to come upon us; but while six-tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have trials of various kinds, and

the elements to contend with—natural and spiritual elements. While this people will strive to serve God according to the best of their abilities, they will fare better, have more to eat and to wear, have better houses to live in, better associations, and enjoy themselves better than the wicked ever do or ever will do.

I say to you, and would like to hear the brethren speak upon this subject, that the righteous have never suffered in temporal things like the ungodly. Search history and you will find it is so, whether with nations, neighborhoods, or individuals, from the day that Adam eat the forbidden fruit down to the present time. If you do not wish to go any farther back, look at the history of the Saints who have settled these valleys, and see it exemplified. History does not show that a colony was ever settled, either in North or South America, that had so little difficulty with the Indians as we have had. This is encouraging; and so it has been in our entire history. The wicked do not know how to enjoy life, but the closer we live to God the better we know and understand how to enjoy it. Live so that you can enjoy the spirit of the Lord continually. I bless you in the name of the Lord Jesus Christ. Amen.

Afternoon.

I have been thinking that if the sisters had all worn bonnets of their own make, they would know how to do them up, after the brief storm we have had, and they would have been little or none the worse. That is an advantage home-made bonnets have over the fancy ones bought in the stores. A severe storm this afternoon would rather injure the latter kind, and the nice collars, caps, and handkerchiefs that many of the sisters wear. It looked as though a heavy rain storm was coming, which would have done an incalculable amount of good in the present condition of the crops.

I was sorry that we were interrupted in hearing brother Taylor through, as his mind seemed to be so clear on the subject of the life of the Christian and the life of the anti-Christian.

The sufferings recorded of those who were called the people of God were endured by a people who had transgressed the laws of God, changed the ordinances, and substituted other laws and other ordinances, and had broken every covenant made to their fathers. They killed the Prophets, and stoned those sent to them. Their Prophets were the ones who suffered first in the midst of those whom the Lord had selected to be his people, and then the wrath of God was poured out upon them, their enemies were let loose to inflict suffering upon them.

How is it with us? When the whole Church could meet in a little school-house 16 feet by 24, there were more difficulties, contentions and quarrels, to be settled before the High Council and Bishop's Courts in one month, than there are now in all the settlements in this county in a year. This is encouraging, when we reflect that every year we have to take new comers and lead them along, people who have lived under such different circumstances. It is encouraging for us to continue our labors, and we do not mean to stop pleading with the Latter-day Saints to send the Gospel to the nations, gather the poor and purify themselves, until we can say in our hearts that, when the voice is heard, "Behold the Bridegroom cometh," we are actually ready to go out to meet him.

BRIGHAM CITY, 27TH.

Brother Weinal asked brother Kimball this question, "You have preached so many years to us about saving our grain, will the people save it now?" They will do just as they please. It is our duty to preach the truth, it is

theirs to believe and obey it. Some of the Saints are very full of faith. I remember the case of an old gentleman, who started from Manti for G. S. L. City, during the Indian difficulty, with some three or four companions, though he was counseled to delay his trip for a short time till a company was ready to start; but no, he had faith the Indians would not touch him. He was tomahawked right by the Uinta Springs, with his companions, where they had lain down to sleep in the afternoon. If they had obeyed counsel, they might have been saved.

The Lord has blessed the people with abundance in the past, and while we have been preaching to them to save their grain, they have gone and sold it and squandered it away, they had so much faith, when at the same time it was the power of God and the faith of the few who were consistent in their faith that saved them. My faith must be consistent, and go with my works. It is not my duty to make you build granaries. My duty is done when I tell you what you ought to do. I have no right to stand over you with a rod and make you pray, for you ought to pray of your own choice. And when I have done my duty, and brother Kimball has done his, and the Twelve have done theirs, the rest is with you.

Try to improve your minds; enrich them with every kind of true knowledge known on the earth; by faith so live as to enjoy the Holy Ghost; learn the object of the creation of man, of the formation of the earth, of what it is composed, and what it is for. Why is gold made? For us to worship it? No, it was made to be useful for domestic and other purposes. May God bless you: Amen.

WILLARD CITY, 28TH.

We say we believe we are the Kingdom of God on the earth—this is our profession. Let us, by our every act, prove this profession to be true. It has been told you before, time and again, and we want to keep sounding it in your ears, take the course to save yourselves both spiritually and temporally.

The world have lost confidence in each other through transgression, and we must take a course to restore it among each other first, then it will extend to our friends, and finally, when Jesus rules, you will find the friendship and confidence which once existed among men will be restored to them again.

I feel to bless you in the name of the Lord Jesus Christ. Hearken to the counsel given to you, and we will do everything in our power to bring power and glory and honor to the Latter-day Saints.

OGDEN, 28TH.

I expect there will never be a law made in this Kingdom that will prevent us from doing good and assisting the poor. If I were to sell my flour to my enemy, and he were to pay me seventy-five dollars a hundred in gold for it, it would not prevent me from giving a poor sister fifteen or twenty pounds of flour in her need. You may think that an extravagant price, but I have been offered $75, for flour, yet I have never sold any at that price.

We have quite a number of people here who never had a farm in their lives. They know nothing about trading. They have been accustomed to work, and, when Saturday came, to receiving their ten or fifteen shillings, and then spending it. We will have to arrange for them to live until they can learn to take care of themselves.

When we moved south there were 20,000 bushels of wheat in the Tithing Office, which we offered to the people, but they would not take five bushels of it. We had to take some

of the people, and feed them too! Of what use will they be, either in this world or in the next?

Some people imagine they can obtain possession of knowledge very easily; if they were to have a vision of eternity, they would conclude they knew everything about it. Suppose a being on another planet were to have a vision of this congregation, would he understand all about the earth and its inhabitants? If I were to have the vision of my mind opened to obtain a glimpse of the spirit world, would I possess the knowledge of beings who are exalted in the eternal world?

We must increase in knowledge and understanding, to prove ourselves worthy of the blessings of the Lord. Obtain wisdom that you may so order your lives before the heavens and each other that you may be able to accept the power God has for you, and wield it to his power and glory. God bless you: Amen.

CENTREVILLE, 29TH.

I will detain the people but a very short time. The matters which have been laid before you this afternoon are inseperably connected with our spiritual well-being. There is no man on this earth who can receive the Kingdom of God in his heart and be governed according to the laws of that Kingdom, without being governed and controled in all temporal matters. If you are not of one heart and mind in these things, never think of Jackson county, for you will not be wanted there. No man is going to inherit a celestial glory, who trifles with the principles thereof. The man who does not labor from day to day and from hour to hour for building up this Kingdom and bringing forth the fulness of the Kingdom of God on the earth, and the establishment of Zion, will sooner or latter, fall and go out of the Church.

If you love brother Brigham, brother Heber and the Twelve, do as they tell you. As fast as possible, secure a year's supply of breadstuff, and then try to sustain yourselves without using any of that supply; and take the same course in the harvests of 1865-6-7, and so on, until you have a supply for seven years, then you are prepared either for a famine of that duration, or to feed the thousands who will come here hungry.

We are the descendants of Abraham. Here are the Lamanites—descendants of Joseph, and the seed of Israel is scattered through the nations; and as Joseph was a savior to his father's house, let us live in obedience to the counsel given us, that we can become saviors to his whole father's house in the latter days.

I exhort you to obtain the Spirit of the Lord, and to so live as to enjoy it continually. God bless you: Amen,

NECESSITY OF A LIVING TESTIMONY OF THE HOLY GHOST, —HOW WE ARE TO BE UNITED, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, October 7,* 1864.

REPORTED BY G. D. WATT.

The brethren who have spoken have been disposed to speak concerning the testimony they have within themselves of the truth of this Work. It made me think of a circumstance in the history of Joseph Smith, in which I was an actor, relating to a few men in Nauvoo who sought to make it appear that the printed word was all in all, and immensely superior to the living testimony of the Holy Ghost in the believer, and to the power of the living Priesthood. I attended one of their meetings, which was held in Joseph's house, arose to speak, and took for my text, "ye Saints of Latter days, I would not give you the ashes of a rye straw for every word that is contained in the Bible, Book of Mormon and Doctrine and Covenants, so far as their efficacy is concerned to save any man, independent of the living Priesthood of the Son of God, and the testimony of the Holy Ghost in the heart of the believer."

I have never particularly desired any man to testify publicly that I am a Prophet; nevertheless, if any man feels joy in doing this, he shall be blest in it. I have never said that I am not a Prophet; but, if I am not, one thing is certain, I have been very profitable to this people. In the providence of God he has placed me to take charge of his flock, and they have been abundantly blessed under my administration. I did not desire to be their shepherd; but the great Shepherd of all the sheep placed me in this position, and there is no man on earth can truthfully say aught against the dealings of the leaders of this people with the Latter-day Saints. We have blessed them with the blessings of life and salvation—the blessings of this life, and of that life which is to come, for the Kingdom and the greatness of the Kingdom under the whole heavens must, sooner or later pass into the hands of God's people. We are trying to prepare the minds of the Saints for the reception of this great power, that they may prove themselves competent and worthy to hold it. There is not a faithful Elder who does not daily pray earnestly for the redemption of the centre stake of Zion; but how seldom we inquire of ourselves if we are prepared to enter upon that work. The Lord is very merciful to us, and more willing to bestow his bounties upon us than we are to receive them, or prepared to appreciate them; for if we were now prepared to receive the fulness of his Kingdom, we would be far advanced in the knowledge of God to what we are. I have often remarked that in

spiritual things we are one; and we have also got to become one in temporal things as we are one in spiritual things. Brother Kimball has told you that the Lord does not mean that we shall be one in property, in the height of our persons, color of our hair and eyes, in the size and expression of our features, or in the acuteness and vigor of our senses. Being thus physically one would not make us one as the Lord wishes us to be one. He wishes us to be one in our efforts to advance his Kingdom. He wishes every man, every woman, and every child that has attained to years of discretion to be one in putting forth their hands, their means and their influence to bring about this desired object. I could give you, thus saith the Lord; but the faith we have embraced is so reasonable, rational and consistent, and so easily proved, that I am not under the necessity of saying, thus saith the Lord. If I wanted you to believe a mass of folly and nonsense, such as others wish you to believe, then it would be necessary to say, thus saith the Lord, to operate upon the fears of the more ignorant and superstitious of mankind. The truth always stands upon its own foundation, and speaks for itself; for, at this time, every Elder and Saint should so live, that the Spirit of the Lord will witness unto them the truth of my words, and the words of the Apostles, without my being under the necessity of saying, thus saith the Lord to enforce it. I now say to the brethren and sisters, be ye blessed in the name of the Lord Jesus Christ: Amen.

THE INCREASE OF FAITH AMONG THE SAINTS.—MORE IMPLICIT IN THEIR OBEDIENCE NOW THAN IN THE DAYS OF JOSEPH.—COMPARISONS MADE BY MEN BETWEEN THE PAST AND THE PRESENT.—THE MAGNITUDE OF THE WORK OF GOD, ETC.

Remarks by Elder GEORGE Q. CANNON, *in the Tabernacle, Great Salt Lake City, October* 23. 1864

REPORTED BY G. D. WATT.

In standing up to address you this morning, I trust I shall have the assistance of your faith and prayers, that my mind may be led to dwell upon those points of doctrine that may be interesting and strengthening to us under the present circumstances. It is with very peculiar feelings that I stand before my brethren and sisters at home. While I was abroad, preaching the Gospel, and mingling with my brother missionaries fro

this land, and among the Saints in other countries, I felt a degree of freedom and ease in trying to instruct them, in consequence, no doubt, of knowing that it was my calling, which had been laid upon me by the servants of God, to impart to the people such instructions as I might be led to give by the Spirit of God. I have a different feeling when I am at home among my brethren and sisters in Zion. I feel as though there was some need of my sitting still to listen; still I do not feel to shrink in the least degree from the duties and responsibilities God has seen fit to place upon me.

I rejoice exceedingly in the knowledge God has given to me that this is his Work—that he has established it never more to be thrown down, and that it is his mind and will it should roll forth and increase until it fills the whole earth. I know there are a great many views entertained upon this point by the people abroad, and they indulge in a great variety of opinion respecting the Latter-day Saints in the valleys of Utah. A great many opinions have been hazarded in by-gone days respecting our future fate. Some have imagined that it needed but a short time to elapse, and a few changes to take place, and all that would remain of this work would be found on the records of the historian: that is, it would fall to pieces, and pass away forever, and there would not be even a remnant left of it. Many of the Saints doubtless recollect what views that were entertained relating to the Prophet Joseph. It was supposed that the whole Kingdom and the stability of it depended upon his life, and that if he could be removed, and his influence destroyed, or his life taken from him, that the system called "Mormonism," "that gross delusion" as they termed it, would tumble to pieces, and the adherents of the system would scatter abroad throughout the nations no more to trouble them. Acting upon this view they sought his life for years, and at last they were successful in destroying his mortal tabernacle; but they were disappointed, for they soon discovered that it did not accomplish the end they designed; still, the spirit that prompted them to seek his life stirred them up to endeavor to seek the lives of those who had stepped forward and taken his place, and who were seeking with the same diligence which he had manifested to establish the Work of which he had laid the foundation. You know with what perseverence they have striven from the beginning to the present time to do this. It is unnecessary for me to reiterate in your hearing this morning the various attempts that have been made from the days of the Prophet Joseph until now—how unceasingly they have endeavored, and with what ingenuity and craft they have sought to bring their wicked plans and bitter malice to bear against the work of God to sap its foundation that it might cease to increase in the earth. Not only have we had these things to contend with from those who never were associated with us and who knew nothing about our principles, only as they could gain a knowledge of them from casual observation, but we have had to contend with apostates—those who have been numbered with us, who professed to have received a knowledge of the truth as we have received it, who had received and officiated in the Holy Priesthood, who had borne testimony hundreds of times to the great Work which our Father and God has established in the earth. Yes, added to the efforts of those who have never been numbered with us, we have had the efforts of apostates to contend with, we have had their malice to encounter, we have had

their deep laid schemes to counteract; and, if there has been anything that has been disagreeable connected with our history from the beginning to the present, it has been more especially found in the opposition that we have had to meet from the hands, mouths and pens of those who have been once numbered with us. This has been bitter, and most disagreeable to our feelings; at least, I can speak individually for myself in this matter; it has been something that has been exceedingly painful to me to see those who formerly called themselves our brethren opposing the Work of God with all the envenomed hatred that you could imagine an evil spirit to be possessed of, seeking the lives of those men whom they formerly called brethren and associated with on terms of friendship. Every species of slander has been circulated by them, and they not only have sought to lay plans for the overthrow of the Work of God, but they have sought to disseminate erroneous views to destroy in the minds of the people confidence in the authority of those whom God has called to stand at the head of his Church. This list of enemies is a very long one, and they have not been idle; they have arisen one by one, time after time, and have sought with all the ability they possessed to destroy the Work of God. But there is an assurance which those who are living their religion have, and which they ever have had from the beginning until the present time—an assurance of which men cannot deprive us, that God our heavenly Father has decreed that his Work shall stand, and that those who have received his Holy Priesthood, and are endeavoring to magnify the same shall be borne off triumphantly over every opposing obstacle. This is a glorious consolation for those who are living faithfully in Christ Jesus; it is something that is calculated to cheer the feelings of the Saints, and make them feel happy in the midst of the various afflictions and trials and adversities they may have, from time to time, to pass through.

It is interesting for us to contemplate the history of the people of God in the days in which we live. To my mind this subject is full of matter; it is fruitful with suggestions, and with happy thoughts. I love to look back upon the history of our people; I love to contemplate the path that we have trod; I love to reflect upon the many difficulties and the many trials that we have overcome in the past, through the power of our God. I see on every hand a disposition manifested by the enemies of the Kingdom of God to lay snares for the feet of his servants; but it will be as it has been, their efforts will be overthrown. The recollection of the history of the past and the many scenes and trials and difficulties we have had to pass through as a people, and from which we have been delivered by the Almighty arm of our Father and God inspires us with confidence on this point, and encourages us to look forward with renewed assurance to that day, which God has promised, when we shall be delivered entirely from the power of our enemies, when they shall not trouble us; when the glory of the Lord, and the terror also of the Lord, shall be manifested in Zion, insomuch that the wicked will not come unto it. The contemplation of these things causes me to look forward with renewed assurance to this glorious day that I know, as well as I know that I stand here, will dawn upon us as a people, and that too before very long.

I have heard, at various times, a great many talk about the difference between the Church now and the days of the Prophet Joseph. There is a class of people who seem to delight continually in dwelling upon the

glory and happiness of the past. While I love to dwell upon the past, to reflect upon past scenes and associations and past teachings, and draw lessons therefrom, there is, nevertheless, to my mind, as much happiness to be enjoyed now in the contemplation of the Kingdom of God, in the contemplation of the glorious principles, that are taught unto us from time to time, as there is in the contemplation of the past teachings that we have received from the Servants of God in the days of Joseph. I can see that this people have progressed, and that the Authoties of this Church have progressed from that time until the present: I can see that there has been no stand still with them, nor with the Work of God with which they are identified. Every time I have returned from missions I have seen this growth in my brethren, in President Young, President Kimball and other brethren who have been associated with them; I have seen it as visible as I have seen the growth of my children when I have been absent and returned. There has been a mental and spiritual growth that has given me an assurance that they are continually advancing in the direction of the celestial Kingdom of God our Father, and I know there is a greater degree of faith in the midst of this people to-day than in the days of Joseph. I can see it when I visit the Wards. I see a spirit of obedience manifested by the people to the Bishops that was not manifested in the days of Joseph even to him, himself, as the Prophet of God. These things cause my heart to rejoice, because I know that, notwithstanding our numerous frailties and weaknesses, and, notwithstanding our disobedience and hardness of heart, there is nevertheless a growth and development going on in the midst of this people; there is a portion of the people, at anyrate, who are diligently striving to keep the commandments of God, and are successfully overcoming the weaknesses of their nature and that want of confidence and faith which exists in consequence of the traditions that have been instilled into our minds by our early education. I recollect upon one occasion, previous to the death of the Prophet Joseph, hearing him make a remark from the stand which made a deep impression upon my mind at the time. He said that if he were to reveal unto the people the principles and the doctrines which God had revealed unto him, there were men upon the stand that would go around the streets of the city seeking to shed his blood. I do not give his exact words; but the idea. I was young at the time, and I immediately began investigating my own feelings to know what doctrines brother Joseph could possibly teach that would have that effect upon my mind. Although I did not fully comprehend his remark, I believed it; for I believed every thing he said. Yet not many months elapsed before I comprehended his words; for, soon afterwards one of the men who sat on the stand and heard that declaration, and whose name he mentioned, went about the city plotting to shed his blood. I do not believe it would be neccessary for President Young to-day to be so cautious in advancing doctrines to this people as brother Joseph was at that time; not but what there are principles and doctrines to-day which he has to be as careful in advancing to this people, in consequence of our unbelief and hardness of heart, as brother Joseph was; but the same doctrines that brother Joseph asserted that if he advanced would lead to the spilling of his blood, can be advanced to-day, with the most perfect freedom, by the servants of God.] The people have advanced sufficiently in faith and in

the knowledge of God to be prepared to receive such things from the servants of God; but there is still a necessity for us to exert and arouse ourselves that we may have that faith with God which is necessary to prepare us for the things yet to be revealed to us.

My brethren and sisters, the Lord has not yet revealed to us all that is to be revealed. There are many great and glorious principles and truths pertaining to exaltation in the celestial Kingdom of God which we are not yet prepared to receive. We need only reflect for a few moments upon the doctrine which President Young has advanced already to assure us that there is a necessity for us to arouse on this point, and be diligent and faithful, in order that our faith may increase with God, that the veil of darkness may be rent asunder and that the light of truth in its purity and brilliancy, as it exists in the presence of God, may shine upon us, that we may be prepared to receive the truths God has in store for us. From the day that God established this Church to the present the stream of revelation has continued to flow uninterruptedly. It flows pure for us to drink at until we are filled to repletion; and if we do not drink, it is our own fault. The servants of God are not to blame, for they have been laboring by day and by night, from the beginning, with us, as a people, to prepare us for the great things that are at our very doors, and that God intends to perform in this generation. I feel the importance of this, probably not as much as I ought, and wish to do; nevertheless, when I see the great events that are taking place at this time among the nations—when I view the destiny that awaits us as a people, and the great things God has in store for us, I almost feel as though I was a laggard on the path, and too slow entirely for the great events that are coming upon the earth. The day is near when a Temple shall be reared in the Center Stake of Zion, and the Lord has said his glory shall rest on that House in this generation, that is in the generation in which the revelation was given, which is upwards of thirty years ago. How much are we prepared for this? We talk about it, sing about it, and delight to dwell upon it; but are we prepared for this great manifestation of glory in our midst? I doubt it very much, and it seems to me that we will have to become more diligent, more zealous and more faithful, humble and prayerful, than we ever have been to be fully prepared for these great events. I have said that the servants of God are not to blame; they will not be to blame, if we are not prepared for these events. It is not because we have not been taught; it is not because we have not been plead with—not because we have not had good examples set before us by our leaders; the contrary has been the case. The voice of God, through his servants, has been pleading with us from the beginning until now; It still pleads with us; the servants of God still intreat us; their bowels of compassion yearn over us as does those of the Lord; they are filled with great desire to see this people walk up and obey all the laws of God, and nothing grieves them so much as to see the people negligent, careless and indifferent in the performance of their duties, disobedient to counsel, and disregarding the duties and requirements of their holy religion. Men talk about revelation —I said a few moments ago that men compared the present day with the past, and compare it unfavorably. When I look at what God has done for us up to the present, instead of there being room for unfavorable comparisons between the past and

the present, I am pleasingly astonished at what has been and is being done. It has been one constant stream of revelation from that day to this. Read the discourses of the first Presidency and the Twelve, and you will see that they are filled with revelation, with light, with knowledge, with wisdom, and with good counsel unto this people. Have this people ever seen the day when the counsel of God's servants has not been sufficient to guide them in the midst of difficulties; No; we never have. There has not been a single minute that this people has been left without the voice of God; there has not been a single minute since this Church was founded to this time that the power of God has not been plainly manifested in our midst. I rejoice in this—I rejoice in it exceedingly; because I know that God is still laboring with his people, and that his power has been manifested in the earth for the accomplishment of his great and glorious purposes.

When I look back, and think upon the condition we were in at the time we left Nauvoo and were driven into the wilderness, at the point almost of our enemies' bayonets, and then notice the path we have trod from that day to this my wonder and astonishment are great, and as I grow older these feelings increase. When I contemplate how we have been led, how the revelations of God have rested upon his servant Brigham, and how he has been enabled to guide this people safely through the difficulties which laid in their path up to this time, I am filled with gratitude to God our Father for raising up Prophets in this our day. Posterity will look with wonder upon the Work which has been accomplished in this day—they will be lost in astonishment in contemplating the mighty Work of God, and will be exceedingly surprised that it could be possible for this generation to witness such mighty works and not have respect to the testimony of the servants of God who led this people. We wonder now how it was possible for the Egyptians to reject the testimony of Moses and Aaron. But, to my mind, the great Work in which we are engaged is far greater than the work that was performed by Moses. I reverence the work Moses performed, I look upon it as a great work. But this Work of the last days is a far greater work—the gathering of the Saints together from the various nations, is a far more stupendous work, to my mind, than the gathering of Israel from Egypt to the land of Canaan. I would not be guilty of undervaluing the work Moses performed, or of attaching to it a light importance, for I value it highly; but with Moses it was different to what it has been with the leaders of Israel in these days. The children of Israel had been taught by their fathers that God would raise up a Prophet that should lead them from the land of bondage, and Joseph left a charge with his descendants that when God visited them they should take his bones with them to bury in the land of his fathers. They had been looking for this for some time; and when Moses came, he came in direct fulfilment of their traditions and the predictions of their fathers. He found the people almost in the condition of a single family—strangers in a strange land, looking upon their place of sojourn as a place of bondage, from which they would be gladly delivered. He had, therefore, only to raise the standard and declare that God had called him to be the deliverer—the messenger of which their fathers had spoken. This is all he had to do, and he led them forth. It was a great Work. But how has it been with the Work of

God in the days in which we live? What traditions have we had handed down to prepare us for this Work? What traditions have the people of America, England, Germany, Denmark, Norway, Sweden, Italy or France had to prepare them for this great gathering which is being accomplished? All their traditions have tended to fasten them to the homes of their fathers, have bound them to the graves of their ancestors; and the Gospel, which has been preached to them by the servants of God, has come in contact with all their prepossessed notions. Yet God has wrought mightily in the midst of the nations; he has poured out his Spirit upon the American, Englishman, Scotchman, Frenchman, German, Scandinavian, Italian and Swiss, and they have been led by that Spirit to leave the land of their fathers to gather with the people of God to the place God has appointed. Is it not, therefore, a greater work than that performed in the days of Moses? Does it not appear so? As I have said, it appears a far greater work than has ever been performed upon the face of the earth since the beginning until now. We may think light of it; we may think that we are an insignificant and small people, yet this movement of ours is one of the greatest events that has ever occured, since our race had a being on the earth. This is my view, and I do not begin to grasp its importance; I can only see glimpses of it as my mind is opened by the spirit of faith. Then I can see it, as it will be developed, grow and increase until it regenerates the earth and its inhabitants, and makes it a fit place for the coming of our Lord Jesus Christ. How thankful, then, we ought to be that God has again restored His Holy Priesthood, and sent Prophets again upon the earth, and has given them unto us, as a people, to lead and guide us.

I look upon this present time as one of the most critical days that has ever dawned upon us, and hope that in the midst of the temptations which now surround us we will keep our eye upon the mark, that we will continually have before us the object God designed we should accomplish, that we will not allow ourselves to be diverted to the right or to the left, but that we will continually go forth, putting our trust in God, being determined with all the strength and knowledge of God to serve him to the end of our lives. Our Prophets have predicted, that when the time should arrive for this people to be tried with prosperity, then they would be in great danger. I have heard this prediction uttered hundreds of times, until it has almost become like an old story with us. I heard the Prophet Joseph say, when he was living, that the time would come that this people would be tried with abundance; but he warned them to be careful of these things. The Lord has told us, through the revelations which he gave to Joseph, that it must needs be that the riches of the earth were his to give to his people; "but," he said, "beware of pride, lest ye become as the Nephites of old." This was the warning God gave to us years ago, and it has been repeated in our ears from that time until the present, and still there is a great necessity that we should treasure it up in our hearts, and often reflect upon it. Now that the day of prosperity has dawned upon us, and that we are increasing in material wealth, we should be more and more faithful to our covenants, remembering the promises of the Lord to his people, and keeping humble and meek

before him. We have been tried by difficulties; we have been tried by mobs; we have seen the day when we have been compelled to leave our homes; but that banded the Saints together and caused them to be united, and their hearts to be strongly set to serve the Lord. How different it is to-day! Here we are, and the world are seeking to mingle with us, and they are becoming uncommonly gracious unto us, as a people; they can smile upon us and be kind unto us. They would have us believe that they welcome us warmly to their smiles and friendship. There is danger in this; this is the danger that the Prophets have dreaded. It is an insidious danger that comes creeping like a snake through the grass, and pounces upon us before we are aware of its proximity. But stir us up, as a people, by persecution and abuse, and there is no power on earth we would not unitedly stand against. Through the help of God we have successfully resisted every power that has been arrayed against us. Let the enemy come out against us as an open antagonist, and he finds us an impenetrable phalanx that cannot be moved. Our danger is not in this; but it lies in our being found asleep, and off our watch tower, unsuspecting and unprepared for the enemies' most subtle attacks. It is in scenes like these that we are required to be the more watchful, and in times like these that we are required the more to have the power of God upon us and the revelations of Jesus Christ in our hearts, or we are sure to be overcome. Probably the danger of which I speak is more apparent to me, through being absent for some time; but there is danger, and there is a necessity for us to be up and have our eyes open to the signs of the times and the danger that menaces us to-day, and that threaten to ensnare our feet. I have no fears if we will only obey the counsel of God's servants, if we will only listen diligently to those things which they impart unto us, and honor their teachings and be attentive to our duties. But when I see Saints indifferent about their meetings, passing their Sundays without caring whether they hear instructions or not, and their religion becomes a secondary consideration with them, then I am afraid of such individuals; because they are not in a position to resist the attacks of that tempter, who is continually watching to destroy us and the Work of God from off the face of the earth. The Lord our God is working with us; he is trying us, probably with trials of a new sort that he may approve of us in every respect. If we have set out to obtain Celestial glory, the precious and inestimable gift of eternal lives, there is no trial necessary for our purification and perfection as Saints of God that we will not have to meet, contend with and overcome. Such trials will come in various shapes, on the right hand and on the left, whether they be in having everything move on prosperously, or in adversity, hardship and the laying down of our lives for the truth, until the design is fully accomplished and the dross of our natures is purified and these earthly tabernacles are redeemed from everything that is grovelling and low and brought into entire subjection to the mind and will of God.

The Lord has sent us here for a wise purpose. He has given us these glorious tabernacles, complete in all their parts, and given unto us laws which are necessary that we should obey to redeem these bodies and pass safely into his presence, to dwell there in the midst of eternal burnings. This is the mission he has given unto us to perform on the earth, and a more glorious mission could not be given to the sons and daughters of

God. The possession of prosperity, boundless wealth in gold and silver, fine raiment, magnificent dwellings, horses and carriages, and all these things attainable on the earth, are but secondary matters compared with it. They are merely auxiliaries to aid us in accomplishing our destiny and are not given unto us to set our hearts upon, or for us to consider our time well spent in looking after them and nothing else. We ought to value riches no more than we do the earth on which we tread, the air we breathe, or the water we drink. The man who seeks after the perishable things of this life and allows his mind to dwell upon them, to the exclusion of the things of God which pertain to his eternal salvation, has failed to comprehend the mission God has assigned him. Let us be taught on these points, and be wise in our day, seeking first the Kingdom of God and his righteousness, having our eyes on the mark, being determined that we will build up the Kingdom of God and serve him in spite of hell and every opposing obstacle. It is unnecessary to dwell upon the happiness men and women enjoy in doing the will of God. This the Saints understand. There was no happier people lived than the Saints when in the midst of poverty and destitution and persecution by their enemies; because they knew they were doing the will of God, and their songs of praise and thanksgiving ascended continually to God and the Lamb for the kindness God had manifested to them. My prayer is that we as a people may be obedient to the servants of God, honor and uphold the Priesthood under all circumstances, and cling to the rod of iron which leadeth to the tree of life, that, finally, we may be found at the right hand of our Father and God, and be counted worthy to sit down with Jesus, the holy Prophets and Apostles, having fought the good fight of faith and overcome. This is my prayer for you this morning and for all the people of God throughout the earth, in the name of Jesus Christ. Amen.

ATTENDING MEETINGS.—TESTIFYING TO THE GOSPEL.—PREACHING AND PRACTICE.—ALL BLESSINGS TO BE OBTAINED THROUGH OBEDIENCE TO THE GOSPEL, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, Sunday afternoon,* Oct. 30, 1864.

REPORTED BY E. L. SLOAN.

It is so uncomfortable outside today that there are but few here, with us, in the Tabernacle. We have reflections with regard to the faith of the people, and the fervency of the Saints in their faith in the Gospel when our meetings are thinly attended, as they are to-day. Some may think the brethren and sisters are backsliding and growing cold, when they do not attend meeting. It may sometimes be just as good and profitable to stay at home as to come to meeting.

One thing is certain, that where people make a practice of attending meetings frequently, it creates an increased desire to do so. And many who do not attend to the worship of God here may be just as fervent, and humble in their spirits, and trying to live as uprightly before God at home as those who attend religious meetings. I do not think the people are forgetful of God and of their obligations to him because they tarry at home.

I like to come to meeting; I am in the habit of doing so. I was fond of going to meeting when I cared but little about religion, for I was anxious to learn; having a thirst for knowledge I was always gratified in attending meetings to listen to public addresses, to gain instruction and add to my stock of information. The Lord has instructed us to meet together often and hold our sacraments and offer up our oblations before him, confess our faults, and speak words of comfort to each other. Viewing it in this light, we regard it is a duty, and it should be a pleasing one; it is to me. It gives me great pleasure to see the faces of those who delight to serve God assembled together to worship him, and often my feelings have been such that I could have enjoyed a meeting after the Quaker style, without a single word being spoken, or even the ceremony of shaking hands; for I delight to look upon the Saints who keep the commandments of our Father and God. I do not believe that those who stay at home are, in many instances, any worse than those who come to meeting, nor that those who come to meeting are particularly better than those who stay at home; but it is a consolation to me to meet with the Saints, to see them and talk to them, in a way to comfort and instruct them. This is always my object in speaking to the Saints; yet, I consider the best preaching is example; for, as I have often said, it is not my privilege to preach and not practice what I preach. If I preach a truth for others to observe, I am under obligation to observe that truth myself. I do not believe that it is the

privilege of any man to preach and not practice. Still, we see it done by many. They preach more than they practice; but this does not diminish the obligations they are under to practice all they preach and live the religion they profess.

I hear my brethren, Sabbath after Sabbath, testify of what they believe, what joy they have in the Gospel, how firm they are in it, and that they desire never to turn away from it, and then they will pray the Lord to let them be faithful! Who hinders them from being faithful? There is nothing that is good, not a truth in heaven, nor in hell, in the earth nor under the earth, but what is in our religion. What can you get outside of the Kingdom of God? Death and destruction, pain, anguish and sorrow, misery and woe, and grief of every description. Some say, "I hope I will be faithful; Lord, let me be faithful!" Who will interfere with you? The Devil will interfere, as far as he has power; but his power is limited, while the Lord possesses unlimited power; and, to use a common phrase, we would like to be on the strongest side; we would like to fight on the side of right, for that will win. We would not, knowingly invest capital in an insolvent firm. Then, let us invest in the firm whose stock consists in the riches of eternity; for all the light there is in heaven and on the earth is incorporated in our religion. Is there joy in heaven? that is incorporated in our religion. Is there joy on earth? that, also, is in our religion. Is there intelligence? yes, an eternity of it, and it is in our religion. Is there glory? yes, and that is in our religion. Is there immortality? yes; and that is in our religion. Everlasting lives? that is ours. Friends? they are ours. Wealth? that is ours. Peace? yes; and that is ours. Every blessing, and infinitely more than we can imagine, is in our religion and for us to enjoy, while, outside of it, there is nothing but death and hell.

We can understand a few of the first principles of our religion, and enjoy a few of its blessings; but can we understand the whole of it? no; not yet. We can understand some of the ordinances of the House of God; but do we understand them all? We shall, if we are faithful. We have had revealed to us some of the ordinances and laws pertaining to the celestial Kingdom of God, but are they all revealed? No. Could we understand them, if they were revealed? We could not. There is a little given, as we can receive it, as the Prophet of old said, the Lord gives a little here and a little there, "line upon line, precept upon precept, here a little and there a little." Why did he not give more to his people in past times? because they could not understand it. Why does he not give more to this people now? Because they are incapable of understanding it. But, in the sequel, we will find there is nothing that can be desired by us in righteousness, that is not incorporated in our religion. We see glory and honor and wealth in the world. They belong to the Kingdom of God. But, it may be asked, why does the Lord permit the world to have them? He gives every blessing to both Saint and sinner, just as far as they can receive his blessings. He is bountiful of His mercies and kind to all his children, bestowing blessings upon them abundantly; but they often abuse his bounties. The Lord has given to all men every power and blessing they possess; and he would give them more, if they could receive it. It is a pleasure to me to meet with the Saints, to worship God and to offer up my oblations to him; and it is a pleasure to the Saints generally.

We preach a good deal to the

Latter-day Saints, yet they know but little; they can receive but little. We teach them the little things, the first principles of the Gospel, and we talk to them of the goodness of God and of his kind providences, and so on; but, if we could understand the truth with regard to the fulness of the Kingdom of God, our hearts would be full of joy unutterable. These words are as idle tales to the Christian portions of the world, and to those who do not believe in God and in his Son Jesus Christ, and also to many of the Saints. But I know the darkness that is among the people. Go to the Christian world—to say nothing about those who do not believe in God, in Jesus, nor in revealed religion—go to those who make long prayers and attend meetings—to those who pay the priests and wear long faces, and these words are idle tales to them; and so they are almost to the Latter-day Saints. Yet there is a degree of light and intelligence that has come to us and has caused us to do what we have done, and be what we are. The proof of the virtue of a people is in the life they lead.

We talk of the oneness of the people, yet we lack much of that oneness we must yet arrive at. If we could see things as they are, we need never preach this sermon again so long as we live. But we have to talk to the people, and keep talking to them; we have to bear with them, and teach them. We can tell them but little, for we know but little, and they are not prepared to receive more than they get. When any man lifts himself up in his philosophy, and wonders why we do not talk about this, and that, and the other thing that we do not wish to talk about, what does he know of the results that would follow from communicating principles to this people which they are not prepared to receive? I do not know that it would not be as Joseph once remarked:—Said he, "If I were to tell the people what I knew of the kingdom of God, there is not a man nor woman that would stay with me." Said I, "Do not reveal anything to me then, I do not wish to apostatize." If the Lord were to reveal many things to this people now, which will be made known in the future, they could not abide them, —they have not capacity at the present to receive them. Many people look at the wisdom and intelligence there is in the world, concerning many things, and marvel,—"What great knowledge! What wonderful skill!" Is there wisdom and mechanism in the world? Yes, and some people will say "it is wonderful, almost beyond the knowledge of an angel." They will talk of steam-power, the power of the air, of electricity, and other things, and say it is almost beyond the knowledge of an angel. An angel from heaven knows more about the sciences and arts, of which you and I have a little smattering, than all the men on the earth. When they have gone to the extent of their knowledge and ability and understanding in science and art, they are far behind an angel. Does a knowledge of the sciences belong to our religion, too? Yes. There is nothing, only death and hell, but what belongs to it. We are not sanctified yet to receive many things that the Lord will reveal by-and-bye. We are not prepared to receive the fulness of the Kingdom of God. If we were, we would stop preaching a great many sermons we now have to preach. But we are here living and improving; and many of the people really love and delight in their religion.

You hear the brethren say, at times, that they never saw the time they were ashamed of their religion. That is true. Who is there on the

face of the earth, that knows God or his Son Jesus Christ, that is not proud of it? Not vain, understand me,—not proud, like a frivolous young person vain of some fancied superiority, but really thankful to God for the knowledge, and, if the term may be used, proud of it. Who would not be proud to know our elder Brother and Redeemer! Who would not be proud to understand the plan revealed by our Father and God to bestow upon us eternal life! To live, not merely next day and next year, but to live for ever and ever, basking in the smiles of God and of angels, and enjoying the happiness and blessings of eternal life! Go to the great men of the earth, and talk to them about Joseph Smith, and many of them would spurn you from them. Go to members of the religious sects, to a Presbyterian, a Methodist or a Baptist, and speak to them about Joseph and the Kingdom of God established on the earth, and most likely they would order you out of their houses. This causes feelings that are unpleasant. Yet why should it do so? What is there in such actions that should prevent us from rejoicing and feeling thankful that we know God and Jesus Christ. If I had all the young Elders and missionaries here, I might say to them, when strangers reject your testimony, you have no cause to fail of heart and be downcast in your spirits. If all the kings of the earth were in one man, and all their grandeur and excellency were comprehended in his person; and he were to reject your testimony, instead of feeling ashamed you should be full of pity for him. Your feelings should be like those of a father to a child; "my son, I am sorry for you, and my heart is moved with pity; you have no knowledge of your true position; you are in possession of a certain greatness and knowledge, but your true greatness, knowledge and power you know nothing of. Poor child, I pity you." These should be the feelings of every Elder that goes forth to preach the Gospel to the nations.

Put it down in your memories, let it be written on the tablets of your hearts that, outside of the religion we have embraced, there is nothing but death, hell and the grave. Every excellency, blessing, comfort, happiness and light, and everything that can be enjoyed by an intelligent being, is for us, if we live for it.

May the Lord help us to do so. Amen.

NECESSITY OF CONTINUED AND FAITHFUL LABOR,—KINGLY NATURE OF THE PRIESTHOOD,—POWER ATTAINABLE THROUGH IT,—CONDITION OF THE NATIONS CONTRASTED WITH THAT OF THE SAINTS,—FUTURE GLORY AND GREATNESS OF THE KINGDOM OF GOD.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, Nov.* 6, 1864.

REPORTED BY G. D. WATT.

I do not wish to draw away the minds of the people in the least, from the excellent instruction and testimonies they have heard to-day; but I arise to say a few comforting words to the Latter-day Saints, and to strengthen the faith of those, who desire to believe, and obey the truth, all the days of their lives.

You have heard the testimonies of some of our returned missionaries to-day, from which you can judge that their hearts are greatly comforted. Some of them have expressed their delight, at having the privilege of beholding this congregation of Saints in Zion. It is a great satisfaction, to look upon those who love the Lord with an undivided affection; it is a great satisfaction to speak to them, and to hear them speak; and, were I to have my choice, I would rather hear men testify to the truth by the spirit of truth, than to speak myself. In my reflections I foresee a time, when we shall be able to communicate with each other easier and with much more pleasure and satisfaction than we now do; but we will then use a different language. Although the language we now speak is as good as any language that has yet come to our knowledge, still it is very meagre, and limited in its range and power, and though it is a good medium at ordinary times, yet it comes very far short of being such a medium, as man needs to convey thoughts, when he is inspired by the power of God, through the gift of the Holy Ghost, and is full of the revelations of Jesus. It is written "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. for then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." When a man rises up to speak in the name of the Lord, and is filled with the light, and the intelligence and power which cometh from God, his countenance alone will convey more, to those who are inspired by the same spirit, than can possibly be conveyed, by the words of any language now used by mankind.

The brethren have testified to-day to what they believe, and to what they know. They have travelled, preached, and labored diligently to do good, and have returned home again to their families and friends; and now they wish to hear, to see,

and to learn, and enjoy the society of the Saints here at the gathering place; and, as a general thing, they have no desire to say a great deal, while a few like to preach among the Saints at home.

There is one thing I wish to say to the Elders, who have returned from their fields of labor, do not for your own sakes, lay aside the garments of the Priesthood, and think your missions at an end; for have we not enlisted, to build up the Kingdom of God on the earth, and establish truth and righteousness, and is not this the work of a life-time? It is little matter how successful the Elders are, in bringing the spirit and understanding of the people, to the knowledge of the truth, or how successful they are, in gathering the people of God from the nations, for, there is not one man in all the ranks of Israel, that will ever be able to justly boast, of having done one deed more than his duty. When we have labored faithfully and diligently all our lives, until we have accomplished the full measure of our labor on the earth, not one will be found that has done one act to build up the Kingdom of God, more than his duty required of him; while on the other hand, it will very likely be found in the end, that thousands have come short of performing all their duty; and I think I am safe in saying that there will be but few, it any, who have performed all their duty. I do not know of a man, within the circle of my acquaintance, who has performed every good he has had power, ability and opportunity to perform. If he has not been guilty of sins of commission, he has committed wrongs, through the omission of duties. Then, let not my brethren consider their mission is at an end, if they wish to continue to increase in influence, power, judgment and truth, in righteousness, and in the knowledge of God, which he may please to constantly reveal unto them through their faithfulness; but let every man be faithful in spirit, striving continually to conquer every passion, and to subdue every wrong feeling, and bring into subjection every unholy aspiration of his being, and be willing for the spirit of truth —the spirit of the Gospel—to lead and guide him from day to day, from hour to hour, and from moment to moment. If we all do this, we shall constantly have in our possession, words of comfort for each other, and be in readiness to act at all times, in the performance of every duty: but let a man neglect his duty in his earthly tabernacle, and he will find, in the end, that he has committed many a wrong, through the sin of omission. Good, and opportunity to do good, is presented to man; but, because of his ignorance, he neglects to do the good he might, and is, in consequence, full of darkness.

There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the king we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, to share with him the glory of his Kingdom. He is our elder brother, and we are children of the same Great Father. "And, if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together," when "he hath made us kings and priests unto God, and his Father." The king whom we serve, has promised to make all who overcome the world, the flesh and the devil, kings like unto himself. What king, besides the Lord of glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become kings:

but more; each one will become a king of kings, and lord of lords.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings, are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained through the law of natural increase, and the saving of that which the Father puts in our power.

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Arch-angel. And the Lord administered comfort unto Adam, and said unto him; I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever." So, in like manner, every faithful son of God, becomes, as it were, Adam to the race that springs from his loins, when they are embraced in the covenants and blessings of the Holy Priesthood; and in the lapse of eternity, and in the progress of eternal lives, every true son of God becomes a king of kings, and a lord of lords, and it may also be said of him, as it was written of Jesus Christ, "Of the increase of his government and peace there shall be no end."

When death ends the reign of an earthly King, he is stripped of his regal power, which gives place to the habiliments of the tomb; and another wears the crown he wore, sits upon the throne he occupied, and rules over the kingdom he ruled. Not so with the sons of God, when they are crowned and receive their kingdoms; for they have embraced the everlasting Gospel, and have been regenerated, and sanctified through its institutions, purified through the grave, and raised again by the power of the resurrection, to newness of life, as it is written, "but is now made manifest, by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality, to light through the Gospel." We have not yet received our kingdoms, neither will we, until we have finished our work on the earth, passed through the ordeals, are brought up by the power of the resurrection, and are crowned with glory and eternal lives. Then he that has overcome and is found worthy, will be made a king of kings, and lord of lords over his own posterity, or in other words: A father of fathers. This latter rendering, is more strictly in accordance with the original text.

While brother Halliday was speaking, in regard to testifying to the truth, I thought of a circumstance that transpired with me in Canada, some thirty-two years ago. Five brothers had embraced the Gospel. Soon one of them lost the spirit, and came to our meetings, to oppose the truth. We always gave him an opportunity, to speak in our meetings. When he arose to speak, I would pray that the Lord would give him His Spirit. The result was, that instead of his proclaiming against the truth, he would bear testimony to it, that Joseph Smith was a

Prophet of the Lord, and that the Book of Mormon was an inspired record. It is no trouble for any man to bear testimony to the truth, when he is inspired by the spirit of truth. As has been stated here to day, the bands are being made stronger around the lower classes, in the nations of Europe, and there is no doubt a great many honest people would embrace the Gospel, were it not for fear of losing their situations, and their means of getting bread, for themselves and their families. Were it in our power to offer gold and silver to such, to sustain them when they are thrown out of employment, I have no doubt that thousands would join the Church, that now are bound to their old traditions and institutions, for fear of losing their means of subsistence. We cannot do this, and it is perfectly right that we have not power to do it.

Some of the brethren are fearful, that we shall be tried by riches. I speak for myself, when I say, that it is too degrading and too low for men, who are made in the image of God, who understand God and Godliness, to descend to the spirit of the world so far, as to ever become entangled by it. I say to all the Elders of Israel, that we shall possess the riches of the world, for the Kingdom of God will be ours, and the earth, and all things which pertain to it, or else we are not the people of God. I do not say, but what some few individuals will go out of the Church, and others will come into this Kingdom, which the Lord Almighty has established in the latterday. It is established expressly to glorify man, that he may possess all things—all the gold and silver, and every precious metal, and every precious stone, and to own the earth and its fulness, and establish everlasting righteousness and peace, and gather up the House of Israel, and all that will believe the Gospel among the Gentiles, and save and redeem the world of mankind, and redeem the earth and prepare it to return into the presence of God; or else we are not the kingdom of God. We have already explored the very depths of poverty; and you, who have not had poverty enough, hand over what you have, and send it down to the Cotton country, and go to days' work for a living. We have had poverty enough. I know of brethren and sisters in this community who have not got a wagon, an ox, or a cow, a house, or suitable clothing, to cover them in the cold winter, and they have no stock of provisions and fuel on hand; are not these poor enough? How poor would you have us to be? I do not know but that the people are poor enough now.

The world is before us, Jesus Christ has redeemed it, and it is our business to purify, and remove the curse therefrom, that it may be brought back into his presence. As for riches, I have told these gold-seekers here, that I know where there is plenty of gold in these mountains, and they have run over it, and stubbed their toes against it, fallen down among it, and run their noses into it for aught that I know, and yet could not see it, and I am not going to tell them where it is, and they may help themselves. Our business is not to hunt gold, but to build up the Kingdom of God. If I had the power, and I do not know but that I have, I would have cities, without whiskey and gambling saloons. I would not have them, in any of the cities of the Saints. But we have wise men and statesmen among us, who believe that it is policy to allow such institutions in our cities; and the Lord yields to such inconsistencies, because of our ignorance and weakness. I do not delight in beholding an intoxicated

person, nor do I delight to hear the name of the God I serve blasphemed; although I have not heard an oath for years from the mouth of any man; for, if they know that I am present, I believe they respect me enough, to refrain from so low and vile a habit in my presence. It may be policy to have drinking saloons in our cities; but I have failed to see any good in it. Our returned missionaries say, they do not like to see such institutions. You like to see them, no less than the Saints here do. We submit to this, some say through policy. When men come with ropes in their hands ready to noose our necks, we give them rope enough to hang themselves. I wish the returned Elders to understand, that they cannot hate wickedness any more than the Saints at home do. Hear it, ye Elders of Israel, and ye mothers in Israel, and ye daughters of Israel, there is nothing but death, and hell, and the grave, outside of this Kingdom; but, inside the Kingdom of God, all things are for the faithful to inherit and enjoy, and for this purpose has he organized his Kingdom in the latter-days, "that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

Men will continue to seek for, find, and dig gold and silver. I thank them for these services. They are getting out the ore in abundance, and casting it into cannon and missiles of death, and their fine steel into weapons of destruction. This is all right. For, the Lord will have use for all this metal by and bye; as the Prophet hath said, "and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." That time is not yet; but now, when looking to the East, the religionists on the right hand are praying: "O Lord God, we pray thee to direct the bullets, and the arrows, and the spears, and bayonets to the hearts of those infernal Yankees." Those on the left hand, while looking in the same direction, are praying: "O Lord, direct the lead, and cast iron, and steel, and every missile of death, direct to the hearts of those infernal slave owners." I know that we are but a handful of people—Jacob is small, but who can contend with the God of Jacob? He is "a man of war," and "the prince of peace," "I am that I am," no matter who, "I am fully able, to handle the nations of men just as I please." The Lord whom we serve, exalts and debases men and nations at his pleasure, making one great, and another small, bringing some into note, and burying others in the oblivion of forgetfulness, to subserve his purposes, and consummate his great designs.

May the Lord bless you, Amen

TEMPORAL AND SPIRITUAL DUTIES OF THE SAINTS,—BENEFITS RESULTING FROM PROPER PARENTAL AUTHORITY,—CONNECTION BETWIXT TEMPORAL AND SPIRITUAL THINGS,—CHARACTER OF JOSEPH THE PROPHET,—ALL BLESSINGS FROM THE LORD.

It is the business of the Latter-day Saints to build up the Kingdom of God upon the earth, and by doing this they will be built up, as individuals and as a community. It is good to love and serve our God with an undivided heart and with a pure affection, making it the business of our lives to work righteousness, and to introduce everywhere in all the earth the Gospel of glad tidings and everlasting peace, to prepare the way for the coming of the Son of man to receive his bride. To hold communion with our Father and God, and to carry out his great designs in this last dispensation, ought to be sought after through every transaction of our lives, for no man, or community of men, can possibly serve God acceptably a portion of their time only, and themselves the remainder. If we are the servants and handmaidens of the Almighty at all, we are so every moment of our lives. It should be our constant desire and wish to know how to build up the Kingdom of God, and of necessity this Work calls forth an almost endless variety of talent, skill and labor.

In building the great and notable cities of the world, it required the genius of the architect, and the skill and labor of the artizan, in all their variety. In building up the cities of Zion, and an earthly kingdom unto God, it will require all the wisdom and skill and cunning workmanship that are displayed in the arts and sciences now known to man, and revelation from heaven for still further advancement in the knowledge of every handicraft and means of adornment, to beautify the cities and temples that will be built by the people of God in these last days. We expect to see the time when we shall not be at all inferior to any of the nations of the earth, in the production of works of art and in scientific skill and knowledge; even now there is incorporated within the pale of the Church of Jesus Christ of Latter-day Saints, mechanical ingenuity that is equal to any to be found among the civilized nations of the world; and as our community grows in wealth and importance, and raw material sufficient is accumulated, and our necessities and wants increase, all this artistic skill and genius, which at present lies dormant, will be called into active use, for the bone, sinew and knowledge are here. Our first great object in life is to build up the Kingdom of God. If it is to sow wheat to sustain the people, be it so; our families want bread, as do also the families of the Elders who have gone abroad to preach the Gospel, and our mechanics; we are also under the necessity of producing many other articles of

food, besides bread, to supply that variety of diet, which, in a great measure through our traditions, our nature craves. If it is to build cities and temples or to do the other labors which belong to the building up of the Kingdom of God, be it so; all this is right, everything in its time and season.

Brother Taylor has given us a very correct history and statement, with regard to the line of demarcation between the savage and the civilized. Civilization is simply the spirit of improvement, in learning and civil manners. The world may be said to have advanced in this so far as the arts and sciences are concerned; but, with these, they have mingled wicked ideas and practices, of which the heathen and barbarian would be ashamed, and of which they are entirely ignorant. We now live in the midst of the latter; they do not believe in making any improvements, that will better their condition in the least. Their forefathers were once enlightened, and their knowledge was in advance of the knowledge of the present age. These natives belong to the house of Israel, and are embraced in the promises and covenants made to Abraham, Isaac and Jacob; but through their forefathers transgressing the law of God, and breaking their covenants made with God, he hid his face from them, and they were left alone to follow the devices of their own evil hearts, until the whole race has sunk deep into barbarism. It is written in the Book of Mormon: "And because of their cursing which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey." The Lord has taken from this race any disposition for improvement even to this day; the best of them consider it a disgrace to work. Whatever drudgery is performed is done by their squaws, or by slaves captured from neighboring tribes or bands. Ask any of them to work; the reply is, "me big Indian, me no work." This is their idea touching greatness. But their ancient Prophets have spoken good concerning them. It is prophesied by Nephi as follows: "For after the book [Book of Mormon] of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed [the present American Indians.] And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them; wherefore they shall be restored to the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hands of God; and their scales of darkness shall begin to fall from their eyes, and many generations shall not pass away among them, save they shall be a white and delightsome people." The laboring man, the ingenious, industrious and prudent man, the man who lays himself out to advance the human family in every saving principle for happiness, for beauty and excellency, for wisdom, power, greatness and glory is the true benefactor of his race; he is the gentleman, the honorable, high-minded citizen of the world, and is worthy the society and admiration of the great and wise among all nations, though he may be destitute of wealth and title; he is a civilized man.

I wish to say a few words to our young men. My friends, it would give me great pleasure if you would mark my words well. As quick as you are old enough, learn to think for yourselves, and to look life's stern realities fairly in the face, and learn to know yourselves, and your power and opportunities for doing good. When I was sixteen years of age, my father said to me, "You can now have your time; go and provide for yourself;" and a year had not passed away before I stopped running, jumping, wrestling and the laying out of my strength for naught; but when I was seventeen years of age, I laid out my strength in planing a board, or in cultivating the ground to raise something from it to benefit myself. I applied myself to those studies and persuits of life that would commend me to every good person who should become acquainted with me, although, like other young men, I was full of weakness, sin, darkness and ignorance, and labored under disadvantages which the young men of this community have not to meet. I sought to use language on all occasions, that would be commendable, and to carry myself in society, in a way to gain for myself the respect of the moral and good among my neighbors. When I was invited to drink liquor, I said, as I would now say, "I am much obliged to you, but I do not use ardent spirits." When young men pursue this course, they beget for themselves unbounded confidence in their friends and acquaintances; they can be trusted when money or property is commited to their care, because they are honest, economical, and prudent, and will do right; wherever or whenever you meet them, you will find them bearing the deportment of gentlemen, towards every person with whom they come in contact, whether old or young. We, of all people upon the earth, should know, as a community, the best how to regulate our morals, feelings and passions. We should know how to train up our children in the ways of the Lord, that they may be a credit to us, as parents, and as citizens of the Kingdom of God.

It is a shame to a man, who is made after the image of God, not to have control over his tongue, in the moments of passion or rage; let him first overcome and govern his passion, and then trust himself to speak, whether he be in the presence of his family or alone. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." When we speak, let us speak good words; when we think, think good thoughts; and when we act, perform good acts; until it shall become the delight of every man and woman to do good instead of evil, and to teach righteousness by example, and precept rather than unrighteousness. The men and women who pursue this course are entitled to all the blessings of heaven, both temporal and spiritual, and such blessings will be bestowed upon them as fast as they are prepared to properly apply, use, and enjoy them.

I will here say to parents, that kind words and loving actions towards children, will subdue their uneducated natures a great deal better than the rod, or, in other words, than physical punishment. Although it is written that, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame," and, "he that spareth his rod hateth his son; but he that loveth him chasteneth him betimes;" these quotations refer to wise and prudent corrections. Children who

have lived in the sunbeams of parental kindness and affection, when made aware of a parent's displeasure, and receive a kind reproof from parental lips, are more thoroughly chastened, than by any physical punishment that could be applied to their persons. It is written, that the Lord "shall smite the earth with the rod of his mouth." And again it is written, "a whip for the horse, a bridle for the ass, and a rod for the fool's back." The rod of a parent's mouth, when used in correction of a beloved child, is more potent in its effects, than the rod which is used on the fool's back. When children are reared under the rod, which is for the fool's back, it not unfrequently occurs, that they become so stupified and lost to every high-toned feeling and sentiment, that though you bray them in a mortar among wheat with a pestle, yet will not their foolishness depart from them. Kind looks, kind actions, kind words, and a lovely, holy deportment towards them, will bind our children to us with bands that cannot easily be broken; while abuse and unkindness will drive them from us, and break assunder every holy tie, that should bind them to us, and to the everlasting covenant in which we are all embraced. If my family, and my brethren and sisters, will not be obedient to me on the basis of kindness, and a commendable life before all men, and before the heavens, then farewell to all influence. Earthly kings and potentates obtain influence and power by terrorism, and maintain it by the same means. Had I to obtain power and influence in that way, I should never possess it in this world nor in the next.

Fathers who send their little boys and girls on the plains and ranges, to herd their cattle and sheep, and drag them out of bed very early in the morning, to go out in the cold and wet, perhaps without shoes and but scantily clad otherwise, are cruel to their offspring, and when their children arrive at years of maturity, they will leave the roof under which they have received such oppression, and free themselves from the control of parents, who have acted towards them, more like task-masters than natural protectors. It is in this unnatural school that our thieves have their origin, and where they receive their first lessons in dishonesty and wild recklessness. Mark the path in which a number of our boys have travelled, from the time they were eight or ten years of age, to sixteen, eighteen and twenty. Have they been caressed and kindly treated by their parents, sent to school, and when at home taught to read good books, taught to pray themselves, and to hear their parents pray? Have they been accustomed to live and breathe in a peaceful, quiet, heavenly influence when at home? No. Then can you wonder that your children are wild, reckless and ungovernable? They care not for a name, or standing in society, Every noble aspiration is blunted; for they are made to go here or there, like mere machines, at the beck and call of tyrant parents, and are uncultivated and uncivilized. This picture will apply to a few of our young men. Let parents treat their children as they themselves would wish to be treated, and set an example before them that is worthy of you as Saints of God. Parents are responsible before the Lord, for the way in which they educate and train their children, for "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the

gate."

We are here chiefly for the purpose of encouraging the people of this Ward, to take out a portion of the waters of Weber, to irrigate the thousands of acres of excellent land, that is now lying waste around them. Counting the cost was a practice among the Jews, for, says Jesus, "which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'this man began to build, and was not able to finish." But, counting the cost may possibly be done in such a way, that a man would not allow himself to perform the least duty of a public character, without first stopping to enquire whether it will pay, or how much it will cost him; and if he fails to see an immediate return of an immense interest for present outlays, he clutches his money or his property, and covets that which belongs to the Lord, and over which he is only a steward. It seldom happens, however, that the very excellent practice of counting the cost—excellent when employed at the proper time and on proper occasions—is called into requisition when human pride has to be pampered and satisfied, and thousands, in consequence of not foreseeing the result of present unwise expenditures, have found themselves in a state of insolvency, and while in this state they are robbed of their peace, and have bitterness and gall in the stead thereof. I would not have the Saints count the cost in the way the wicked, avaricious world do; for true Saints always have a fund of faith, to join with their labor and means, which should be taken into account, and no true Saint will be contented to be curtailed, within the limited boundaries which dollars and cents give. "Without faith it is impossible to please God." It is also written, that, "by faith Noah prepared an ark to the saving of his house." That, "through faith," the ancients, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," etc.

Should the brethren say that they cannot bring out the waters of Weber, I cannot believe them, until they have applied their faith, their means, and their labor, and then fail in the accomplishment of the work. I might inquire how much it will cost me and my company, to make the present visit to Kaysville and Ogden City. No body will think of this expenditure; I shall not think of it; my brethren, who accompany me, will not think of it; it never comes into our minds what it costs us, but how much good we can do our brethren and sisters, in encouraging them to faithfully perform every duty of a public and private character; so, when the Saints are required to embark in any public enterprise, the word should not be, "can I do it," or "am I able to do it? What will it cost, and will it pay, etc?" but, "it is a work for the public good, and we can do it, by going at it with a will and determination, that will make every obstacle, imaginary and real, vanish away."

When we say we cannot do a work, which is embraced within the limits of possibility, it will generally be found that we cannot do it, because we are unwilling to do it. If you bring out the Weber, at a cost of two hundred thousand dollars, (I think however, that the work will not cost that,) and you do not cultivate one

acre more than is now under cultivation, and have all the water you need, you will probably get back the amount of your outlay in two years, and it may be in the first year. I have not made estimates on this; however, I am safe in saying, that the increase of wealth to this ward will be immense. You can open a ditch large enough to supply your present wants, and afterwards you can enlarge it to carry sufficient water, to give water privileges to new land, on the route of the canal, that will more than pay for it three times over. We have the choice of two things: either to supply our farms and city lots with more water, by bringing out the large streams, or to contract our cultivated land. I say to the people of this neighborhood, and every other neighborhood in the Territory, that we cannot keep the grass on our ranges; it is eaten off; and the roots are died out, and weeds spring up in stead; let us bring out the waters of our large streams, and fence in our meadows and ranges, and produce abundance of rich and nutritious grasses, by watering the land, and judiciously grazing it, and keep our cattle within our own fields; and in this way people will gain wealth faster, than by having their cattle running wild, in the valleys and on the hills; we will also become richer in grain, fruit and vegetables, and we can better handle that which we have got; but, at present much of our wealth is out of our reach. I have hundreds of head of cattle, which I have raised in my barn yard, and cannot use this means to benefit myself, because it is out of my reach; then we have between twelve and fifteen hundred head of horses, worth over a hundred thousand dollars, and yet that property is in such a condition, that we could not realize one thousand dollars of available means from that whole band, and we are continually losing animals.

The Lord puts wealth into our hands, and we suffer it to waste, instead of laying it out to usury, and I have often said to the Latter-day Saints: let us see to it, how we use the mercies of the Lord, lest he should give us cursings, instead of blessings. God bless you Amen.

Sunday, Nov. 13, 1864.

This people, the Latter-day Saints, are of one heart and mind respecting the spiritual things of the Kingdom of God; in temporal things they have not yet become so well united. Brother George Q. Cannon this morning referred to affairs, that took place in Kirtland. [Some of the leading men in Kirtland were much opposed to Joseph the Prophet, meddling with temporal affairs, they did not believe that he was capable, of dictating to the people upon temporal matters, thinking that his duty embraced spritual things alone, and that the people should be left to attend to their temporal affairs, without any interference whatever from Prophets or Apostles. Men in authority there, would contend with Joseph on this point, not openly, but in their little Councils. After a while the matter culminated into a public question; it became so public that it was in the mouth of almost every one. In a public meeting of the Saints, I said "Ye Elders of Israel, Father Smith is present, the Prophet is present, and here are his counsellors, here are also High Priests and Elders of Israel, now, will some of you draw the line of demarcation, between the spiritual and the temporal in the Kingdom of God, so that I may understand it?" Not one of them could do it. When I saw a man stand in the path before the Prophet to dictate him, I felt like hurling him out of the way, and branding him as a fool. I finally

requested them, either to draw the line of demarcation, between spiritual and temporal things, or for ever afterwards hold their peace on that subject.

I do not believe it is my prerogative to preach a doctrine I do not practice myself; neither is it the privilege of any other Elder of this Church; still we do it. I have frequently requested Legislators, Councillors, and other public men, never to oppose a principle or measure, they cannot improve. This is a general rule; but there may be exceptions.

I defy any man on earth to point out the path a Prophet of God should walk in, or point out his duty, and just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseperably connected, and ever will be. The first act that Joseph Smith was called to do by the angel of God, was, to get the plates from the hill Cumorah, and then translate them, and he got Martin Harris and Oliver Cowdery to write for him. He would read the plates, by the aid of the Urim and Thummim, and they would write. They had to either raise their bread from the ground, or buy it, and they had to eat and drink, and sleep, and toil, and rest, while they were engaged in bringing forth the great Work of the last days. All these were temporal acts, directed by the spirit of revelation.

With regard to Joseph the Prophet being a financier, I will say this for his credit: if the Saints had gone forth with their whole heart, mind and strength, as individuals and as a community, to perform the labor and the duties Joseph dictated, God would have blessed such to the people, they having done the best they could. I believe that, as much as I know that the sun shines. Joseph Smith never tolerated in the least, indolence, idleness, slothfulness, drunkenness, or anything of the kind wherein exists sin. There are brethren here who were personally acquainted with Joseph, and who have known him probably as long as I have. If ever Joseph got wrong, it was before the public, in the face and eyes of the people; but he never did a wrong in private that I ever knew of. In his private instructions to the Saints, the Angel Gabriel could not have given better instructions than he gave, and which he continued to do until his death. He gave as good counsel as the Savior did according to his knowledge; but as to his being as exemplary as Jesus was, I cannot say, for we know but little of the life of the Savior. When he entered on the ministry, he was thirty years of age, and he labored three years. We have only a few items of the life of the Savior, and of the Apostles; and we have but very little of the doings and sayings, which transpired in the lives of the ancient Prophets. As to the character of the Savior, I have nothing to say, only that he is the Savior of the world, and was the best man that ever lived on this earth, and my firm conviction is, that Joseph Smith was as good a man, as any Prophet or Apostle that ever lived upon this earth, the Savior excepted. I wanted to say so much for brother Joseph.

I care not who plants and who waters, who trades here, or goes to that city, to trade and do business, who buys goods in the States, or sells them in these valleys, it is the Lord who gives to every man, that which he possesses on the earth; it is the free gift of God, whether we be Saints or sinners. "I returned, and saw under the sun that the race is not to the swift,

nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all." "Wisdom is better than weapons of war: but one sinner destroyeth much good." Men are successful when the Lord blesses them, and strews their path with success to make them wealthy, this cometh to pass, not by the wisdom of man, but through the providences of the Almighty.

KNOWLEDGE OF THE SAINTSA CAUSE OF CONSOLATION UNDER AFFLICTION,—CHILDREN HEIRS TO THE KINGDOM OF GOD,—POWER OF THE GOSPEL TO UNITE PARENTS AND CHILDREN,—BLESSINGS OF OBEDIENCE, ETC.

Remarks made on Tuesday, Nov. 29, 1864, at the funeral of J. S. KIMBALL, *Son of President* H. C. KIMBALL, *who departed this life on 27 Nov.* 1864.

After singing, prayer was offered up by Elder G. Q. CANNON, *when President* B. YOUNG *arose and said:*

When we are called upon, to pay our last respects to the remains of our friends, and to consign to the tomb that which belongs to it, and to condole with the relations of the departed loved ones, we are brought face to face with one of the stern realities of our existence, and the moans and sorrows of the bereaved; lacerate our feelings with anguish. To part with our children is very grievous; it overwhelms us with pain and sorrow; but we have this ordeal to meet and pass through. It might appear that we should become passive and unconcerned, when so common an occurrence as death, overtakes our children and friends; that it would cease to excite gloomy and mornful feelings within us; this, however, is not the case, although the Saints are more moderate in their lamentations for the dead, than the rest of the world. This moderation in their grief, arises from their superior knowledge of principles, which pertain to the inner life, and the immortality of the soul. "Now, what do we hear in the Gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains, are the feet of those that bring glad tidings of good things; and that say unto Zion thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them." Again, it is written. "Thou shalt live together in love, in-

somuch as thou shalt weep for the loss of them that die, and more especially for those, that have not hope of a glorious ressurrection. And it shall come to pass that those who die in me, shall not taste of death, for it shall be sweet unto them; and they that die not in me, wo unto them, for their death is bitter."

While the sympathies of our hearts, are drawn out for those who mourn the loss of dear ones, at the same time it gives us comfort, and happiness and rejoicing to see, that the departed have made themselves so loved and respected, as to call from their friends, such manifestations of love and respect. These displays of tenderness are more marked, in those who live the nearest to the Lord, not so much by wild, ungovernable bursts of anguishs in cries and tears, as by a grief that is chaste and subdued, by the knowledge of the future state of the spirits of the departed, and the hope of the resurrection from the dead. We are not ignorant concerning them which are asleep, nor sorrow as others which have no hope: "For, the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." If we mortals, are so sensitive at the loss of our friends, what must be the sensations of those who have passed from mortality to immortality—who are made holy, and drink at the fountain of all intelligence, and are filled with the glory and power of God in the heavens—who are sanctified and glorified—and who can see and understand the awful consequences of sin, and disobedience to the commandments of God—when their friends wander from the path of truth, until they are forever separated, both in this world and in the next? Their grief must be very intense, yet they no-doubt possess corresponding intelligence, power, and ability to over come their sensations, and to submit patiently, to all the dispensations that affect this and that existence with which they and we are so intimately connected. What must be the feelings of our Father in heaven, at the disobedience of his children! And what must be the feelings of our fathers, who are behind the veil, when their children despise the counsels of the Lord, and neglect their duties to themselves, and to the Kingdom of God upon the earth, for such a course will lead to their everlasting separation! The Lord says of Israel of old, "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." What love and sorrow is conveyed in this quotation!

We have hope, that when we are called to separate with our friends here, it is only for a short season, for we shall soon go to them. This hope, which is blooming with immortality and eternal life, is not enjoyed by the wicked world; hence, we do not mourn as they do, at the loss of our friends. It is very grievous, to be robbed of our children by death; still it is right, and such afflictions are pregnant with good to the faithful. When we, as the people of God, perform our duties according to the best of our abilities, and are united therein, there is no circumstance that can transpire in this life, that will not be overruled for our best possible good. This we shall see by-and-bye. When the Lord suffers children of all ages to be taken from us, it is for our good, and for theirs. Let us learn to receive the providences of God cheerfully, and with a kind submission, relying upon him, for our confidence, our hope and our all is in him, and all things shall work together

for our good. I am well satisfied of this.

Questions are often asked, why our children die, why they are not permitted to live, to fill their earthly destiny, and become fathers and mothers of their race. Many are the physical causes, which lead to the death of our children and friends, before they have lived out the days allotted to them, that, in consepuence of our ignorance of the laws of life and health, we are not yet able to overcome; neither have we yet attained to faith, sufficient to overcome disease and death, entirely in our families. But the Lord has not left us without consoling words for our comfort, when we lose our children, for it is written: "but, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten: wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable *before me*, for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers."

It is hard for the mother of the deceased boy before us, to part with her son. It wrings from her heart bitter anguish, to see him committed to an untimely grave; but we ought not to allow any great sorrow, to wear upon our mortal tabernacles so as to waste them away, and cut us off from performing that good, which we otherwise might live to perform. Though we cannot altogether avoid grief under sore trials, yet we can overcome excessive sorrow, through faith in the Lord Jesus, and by calling upon the Father in his name—and that is all we can do. I can sympathize with brother Heber C. Kimball and his wives, in their bereavements, for they have lost many children, as well as others of our brethren and sisters. But, t is consoling to think, that when our children are taken from the earth in their infancy, they are safe, for they are redeemed, and of such is the Kingdom of heaven: they have the promise of a glorious ressurrection, to share in glory with those, who are brought forth, to enjoy the blessings of the sanctified. This is a matter of rejoicing to us; and the reflection ought to comfort the mourners, on the present occasion. It gives me no less joy to think, that the inhabitants of the earth, will not have to suffer and endure, the wrath of an angry God to all eternity. It gives me exceedingly great joy to understand, that every child that has been taken from this mortality to the spiritual world, from the day that mother Eve bore her first child to this time, is an heir to the celestial Kingdom and glory of God; and to understand also that the inhabitants of the earth who have been deprived of the fullness of the Gospel—who have been deprived of the privileges which we enjoy—will be judged, in equity and truth, according to the deeds done in the body, and that every person will receive, according to his merits or demerits. But when members of the Kingdom of God—we who have received an unction from the Holy One—are froward in our ways, and will not abide the laws He has given unto us, but will violate our covenants with our Heavenly Father, and with one another, we are the ones that will suffer in the next existence, if we do not repent, and retrace our steps before it is too late; it is not those who have lived and died without law.

As a general thing, yea, almost without exception, the children of parents who are members of this Church, are good, true and faithful, and full of integrity. It is true, that, when they grow up to manhood, some of them turn away, and wander

away from their parents; but, I do not think an instance can be pointed out, where a child has left his parents or parent, who has been trained according to the laws of the Gospel, with proper parental indulgence and restriction. If parents understood how to conduct themselves properly, towards their children, they would bind the affections of their children to them as firmly, speaking comparatively according to the intelligence they enjoy, as the affections of angels are bound to the Gods of eternity. The children of this people are good children. They have the same temptations to endure as others have, yet, almost without an exception, I can assure you that they are good, faithful and true. How important it is, that we should teach our children, the way of life and salvation, preserve them in the truth and in their integrity! These noble, God-like principles should be instilled in them in their youthful days, that when they grow up, they may never feel a disposition to deceive, or to commit iniquity, or turn away from the holy commandments of the Lord, but have power to control and govern themselves, subduing every inclination to evil, and every ungovernable temper, that they may secure to themselves eternal life. It is right to mourn over our dead. It is pleasing to the heavens when strong parental affection is manifested; it is justifiable before the heavens, for they are full of the affections and love that we only have in part, for ours is mixed with sin and impurity.

I can say to brother Heber C. Kimball and to his family, no matter whether your children exist in this life, or in the spirit world, they that put their trust in the Lord will never be destroyed; for the Lord will preserve his own, and the Psalmist has written, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The seed of the righteous will never be found begging bread; for the Lord will provide for his people in the latter days. He has defended us so far, and has fought our battles, has led us to victory, and blessed us with houses and lands, with friends, and with an abundance of the comforts of life. We are filled with peace, joy and consolation. We mingle with those who love the truth; and this is one of the greatest boons, that can be enjoyed by those who love the truth, and delight in it. We are not under the necessity of mingling with the ungodly; we may see them in our streets, and in our houses occasionally; but we are not obliged to fellowship their wickedness; we can keep ourselves perfectly aloof, from their wicked influences. We are not under the necessity, of hearing the name of the God we love and serve blasphemed, or of hearing good men spoken evil of and reviled; for, if we try to avoid witnessing such evils, we can do so for ourselves and for our children, and lead the latter forth in the knowledge of God. I say to this family, and to the brethren and sisters, who have met here to condole with them, may God bless you all. Do not be cast down, sister Ellen; but bear up as well as you can under this bereavement. To part with our children wrings our hearts; Then let us never conduct ourselves in that way towards them, that will cause us mourning, when they are laid upon the bier; but let our treatment of our children be such, that, if they should be laid a lifeless corpse before us, we may feel happy and satisfied on that account

Elder George Q. Cannon was then invited to speak, who said:—

I do not know that I can add anything that will be any more consolatory to the mourners, than what has already been spoken. While listening to brother Brigham's remarks

there were some reflections that passed through my mind, which to me were consolatory and edifying. We are in reality, while in this mortality, aliens and strangers. We are far distant from our father's house, living in a cold world far removed from those affections which we doubtless have experienced in the spirit world, and which we will again enjoy, if we are faithful to the trust reposed in us on the earth. In one of the revelations given to Enoch it is said: "And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we shall fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made, and for the space of a thousand years shall the earth rest." This quotation describes how happy will be the meeting of the faithful with their Father in heaven. Our old affections, of which we know but little at this time, will be revived, and we shall enjoy ourselves, with a joy that to us is inexpressible now. It is right that the ties should be strengthened between us and the spirit world. Every one who departs from this mortal state of existence only adds another link to the chain of connection—another tie to draw us nearer to our Father and God, and to those intelligences which dwell in his presence. I have seen this illustrated by the Saints in foreign countries, sending their friends and relatives from Babylon to Zion. When they have sent their friends to Zion, they feel a greater interest in Zion than they ever did; for they have somebody there to meet, probably a son, a daughter, a father, a mother, or some friend who has preceded them to Zion, and it is astonishing the effect the departure of such a relative or friend has had on them; they feel more stimulated and encouraged, and look forward to going to Zion with feelings they did not have before. It is somewhat similar with us in this mortal condition. Those of us who have lost children, brothers and sisters and parents, feel an increased interest in the spirit world; the ties between such and the spirit world, have become binding, and we can contemplate, if not with delight, at least with no great sorrow, our removal from this state of existence to the next. In the providence of God it is right that these earthly ties should be weakened, to convince us that we are not in the condition the Lord wishes us to remain in. We are here in a state of temptation, sin and sorrow, and he desires us to look forward to a better world—to a state of happiness far beyond that which we at present enjoy. As our friends continue to pass from this state to that better world, we who remain, feel an increased interest therein, and feel stimulated to look forward with increased joy to the time when we shall be united. I recollect that when I lost my mother in boyhood, I could contemplate death with pleasure. I reflected upon the idea of leaving this existence with feelings that were the opposite of dread; but, since I have grown up to manhood, and have taken upon me its duties and cares, and am surrounded with other ties and associations, those feelings of indifference to life are considerably weakened; yet, when I reflect upon my children, which I have yielded up to death, and my many friends who have gone behind the vail, I can think of death with different feelings than if I had no friends gone to that land, where the wicked cease to trouble. The Latter-day Saints have hopes and anticipations, which none besides them can indulge

in; because we have a knowledge of the Gospel which buoys us up under these earthly afflictions, and assures us that we shall be united with our friends again. It is not a matter of doubt or speculation with us; but it is with us a matter of knowledge. God has given us the testimony of his Spirit, which bears witness to our spirits that we shall again be united with our departed friends after death. Our mortal tabernacles may sleep, but our spirits are eternal, and, if faithful here, we shall enjoy an immortality in the presence of God, that will amply reward us for all that we may suffer on earth. May God bless and comfort brother Heber and sister Ellen, and his whole family, and all that pertains unto him, is my prayer in the name of Jesus Christ. Amen.

President Heber C. Kimball made the following remarks:

I will try to say a few words which I can do to-day better than I could yesterday, so intense was my sorrow for the loss of Joseph. This is the nineteenth child which I have buried, and if I continue to be faithful, as I have been thus far, I shall as sure be their eternal father as I am now their natural father.

It might be supposed that I should become used to the presence of the grim messenger, death, in my family, and not heed it so much; but the contrary is the case. My heart becomes more tender, the oftener it is wrung with sorrow and grief, for the loss of my children; and if I am getting used to it at all, it is in that way. Every child that I bury seems to be the best child I have got; but, when I think of it, I have concluded that, if it had been any other child but the one that is taken, I should have thought the same of that one. We are very apt not to appreciate the good in the living, and to magnify their faults; but, when dead, we forget their faults, and their virtue and goodness alone stand prominent. I should think this is more particularly so in the case of parents and children. I find that the older the child when taken away by death, the harder it is to part; for like the severing of a large limb from the trunk of a tree, the wound is larger, and mutilates the tree more than the severing of a smaller limb.

The longer our children live with us, the stronger grow the ties which bind us together. And I find that the more light and intelligence I get from heaven the more sensitive are my feelings; because light is sensitive, and if there were no light, there could be no sense. And the more I become like my Father in heaven, and like his son Jesus Christ, the more I love my children. I tried with all the power I had, to withstand the destroyer, which took possession of that boy; but I could not, and it had nearly overcome me with sorrow and affliction, until this morning, when I felt better. It does appear that when I place any reliance on a child, that child is taken from me. Sister Ellen's hope was in that boy, to be a stay to her in her declining years, or perhaps when I was gone.

Joseph was a kind-hearted, obedient, good boy. He was fourteen years of age the third day of last April, and was an excellent scholar; I took pride in having him carefully educated. When our boys have been educated, and go to foreign parts to preach the Gospel, they are then exceedingly happy, that they had improved themselves and gained useful information. It is so when persons leave this state of existence to go into the spirit world; for it is the spirit that becomes informed; it is the spirit that receives the truth, and the teachings of the Holy Ghost which showeth it things to come.

It is not this house which I am now instructing, but it is the persons who dwell in it; so it is not the earthly house of this tabernacle that is instructed, so much as it is the spirit that dwells within it. When we are instructed by the gifts and power of the Holy Ghost, that knowledge is conveyed to us from heaven, and we are being informed in this world by knowledge which pertains to the next existence, that we may become exalted and glorified, the same as a man rises from one degree of knowledge and learning to another in an earthly seminary of education. Then the education and training we give our children in this world are not lost; but they are so far fitted and prepared for advancement in the next. Some of my children are good scholars; I keep them at school, and I try to lead them in the path of truth; and I also instruct their mothers to teach their children to come unto God. If any of my wives place their reliance and hope upon a child, that child is sure to be taken away from them. The Lord designs that I shall be the head and leader of my family, to guide them into His presence; and he will take away every prop in order to place everything where it should be. That remark is just as good for every other family as it is for mine. The Lord will take away every prop that I put my trust in outside of himself. When I was baptized into Him I put Him on, and should live in him, and should not rely upon any other but him; I should cleave unto him, and my family should cleave unto me, that we may be all one in Him.

I have no love for this world, and if it were not for the cause of God which I have espoused, and my family, and the Church and Kingdom of God, I would not turn my hand over whether I lived or died. The bereavements I have suffered affect me in this way; nevertheless, Thy will be done, O Lord. Ellen has now lost three children; they are in heaven, and when she goes there, she will find them there, as sure as we shall find the Prophets and Apostles and Patriarchs of this Church, who have gone there, and are seated with Abraham, Isaac and Jacob. There is a little army of my children gone before me, and will be there to welcome me when I go hence; and then look at the train that will follow after me! I believe that children behind the vail, have more sympathy, care and interest in the welfare of their friends in mortality than when they are here; and do they pray for father? Yes; just as much as I do. Can they approach the Lord more near than I can? Yes, and they no doubt pray, "O Lord God, I ask thee in the name of Jesus, to remember my good father, and my good brothers and sisters, who are still in mortality."

Nineteen of my children are in the spirit world, and the parting with them has not given me as much sorrow, nor brought as many white hairs on my head, as those have done who now live. I have experienced this; others have experienced it, and will experience it in time to come; for they must have an experience in this as well as brother Heber. Am I an offcast because I am thus called to suffer? No; "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." I know this day that I have favor with God; and I would not do anything that would deprive me of

this for the world and all that is in it. I would rather leave the world this moment, than live to sin against God. I say to my family take care of your children. Ellen, take care of the two you have living, and be satisfied with them. Be contented, and never complain against the providences of God. So I say unto all my family. Never be cross with one another. Joseph was never cross, he was always pleasant to all persons. Eight years ago he came near dying; I was impressed to ordain him a High Priest. I ordained him, and I do know that that had a saving effect upon the boy, and God has had respect to him. He now lives in the spirit; and I have joy in all these things. I stood near him until he breathed his last; but I could not prevail. This proved to me that I was a poor, weak, frail creature, that I was nothing more than the grass, or as a flower of the field; for the wind passeth over it, and it is gone. I have not one particle of power on this earth, only as God gives it to me. It is the power of Almighty God. I cannot stay his hand, and I am in his hand. I never was more sensible of this in my life than I now am. And I never saw my weakness to the extent that I do now. And I never saw the day when I felt the necessity of living faithful to God more than I do now—that my eyes should be opened and I be filled with the Almighty power of God.

I can see before and behind, and all around. It is my privilege to see the head, the feet, and every member there is in the Church of God, and feel as they feel; if we all could do this what a heavenly people we should be. God would defend us. He will do it now, for the sake of the righteous that dwell in our midst. The Church of God will triumph, while those who are rebellious and disobedient will see sorrow. This is my testimony. Brother Brigham, I say with all my heart, God bless you and yours, that you may live, and that the great power of God may be in you and increase upon you; and so I say unto all the Elders of Israel, that we may be one. And may the peace of God be upon this congregation that has come to condole with us. I am comforted. Death is swallowed up in life.

May God bless you all for evermore. Amen.

IMPORTANCE OF THE PRESENT AGE TO THE SAINTS—ANALOGY BETWIXT THE HISTORY OF JOSEPH IN EGYPT, AND THE PERSECUTIONS OF THE CHURCH—FUTURE GREATNESS OF THE PEOPLE OF GOD.

Remarks by Elder ORSON HYDE, *made in the Tabernacle in Great Salt Lake city, on Sunday, Dec.* 18, 1864.

REPORTED BY E. L. SLOAN.

I feel thankful, my brethren and sisters, for the privilege of once more meeting with you in this tabernacle. I feel thankful that so many of us are spared to meet together.

I need not reiterate in your hearing, that we are living in a most important day and age of the world—equally important to the Saints of the Most High as to the rest of mankind; for the present is fraught with events that should admonish us to live near to the Lord and to keep ourselves unspotted from the world. We have been tried in adversity. Many of us know what it is to be in the very depths of poverty and privation; and we now seem to have advanced into a measurable prosperity, in order that we may be proven and tried in another manner, and let it be known in the heavens and to the just on the earth whether we are able to abide prosperity as well as adversity.

There are so many things before me and in my mind that I hardly know what to speak upon and call your attention to. I do not know that it matters much, for the Saints are interested in everything that is good, comforting and cheering to the heart. I will say, however, that what was written beforetime was written for our profit and instruction, that we, through an understanding thereof, might have patience and hope. A great enterprise was determined upon by our Heavenly Father, and for this purpose he seemed to have inspired a certain individual with the manifestations of his will in dreams, and visions of the day, perhaps, also, of the night, and that individual was Joseph of old. It appears that in this son of the Patriarch Jacob the germs of greatness and power were manifest, not only to himself in his own reflections and thoughts, and by reason of the manifestations he received of the Divine will, but, also, to the satisfaction of his brethren that he was likely to aspire to, or be elevated to, dominion and government over them. This roused their envy and jealousy until they could not endure his presence. They sought to rid themselves of him, and contrived various plans and means to accomplish it, especially after he had told them his dream, that their sheaves had made obeisance to his sheaf as they were binding in the harvest-field. And then, to cap the climax, he told them he had had another dream, in which the sun and the moon and the eleven stars had made obeisance to him. Not only was he to have dominion and power over his brethren, but his father and mother, as well, were to recognize his power.

This created a jealousy that was satisfied only in his separation from

them, and they sold him to certain Ishmaelitish merchants, who bore him away, a slave, into Egypt. Little did they think, as they saw him take his departure, with the camels of those merchants, that he was but a pioneer to open a way before them, and that they would actually have to follow on his track and seek succor at his hands. But in process of time it proved to be true, for the country from which he had been expelled, sold as a bondman and thrust away by force, was visited by famine, and he, by the interposition of Providence, was elevated to power in the land to which he had been banished. He had become a prince in that land; and its revenue and riches were under his control. His brethren were forced by famine to go down there; so were his father and their little ones. When they came to him and found him occupying a princely state it was overwhelming to them. They bowed down to him. He was a prince! The Almighty had blessed him and made him strong in the land to which they had banished him. Their very jealousy and envy had placed him on the road to greatness and power, and they were, themselves, compelled to seek succor from the brother they had hated and banished.

I have adverted to but few circumstances connected with the history of these individuals, for it would consume too much time to enter further into them. But enough has been said to show you the analogy that follows: We have been expelled from a certain country because our enemies discovered in us germs of power and greatness which aroused their jealousy and hatred, and they were determined to be rid of us. When they saw us leaving, to cross the vast plains that stretched before us, as we turned our backs upon the homes we had made with much labor and toil, they flattered themselves that they were rid of any dominion of ours, either real or imaginary. But little did they think, when they were doing so, that they were forcing us on a track they would have eventually to travel themselves. This was hid from their eyes.

The Saints did cross the plains to leave that country, and here we are; and who better than ourselves can appreciate the circumstances that now attend us. The Almighty has blessed us in this country; he has poured his blessings bounteously upon us, for which every heart here should beat with gratitude to the Most High. While war is desolating the country from which we came, we are here in peace, for which we should be thankful now that we are here. That element, that drove us away, not, perhaps, the first, but that very element is beginning to follow in our track. What is its policy? The policy no doubt, is to cease to invade us by force of arms. But another is adopted, more easily accomplished. What is it? Why, "We will oil our lips, and smooth our tongues, and ingratiate ourselves into your favor; we will mingle and co-mingle with you as brothers, and lead you away; we will contaminate you, and by pouring wealth into your laps, we will make you indifferent to your God, your faith and your covenants." The object is to destroy those germs of greatness which Heaven has planted in our souls, at which they feel alarmed—germs of greatness which, if cultivated, will lead us to wield a power to which the nations will have to bow, as the nations had to bow to that Joseph who was sold into Egypt.

Another circumstance I will call your attention to. In the first place, every great enterprise is attended with its difficulties, its hardships and

oppositions, for there must needs be opposition in all things. We are told that in the year 1492 this American continent was discovered by Christopher Columbus. Look at the exertions made by him to obtain the necessary means to effect the discovery. It required ships, means and men to enable him to make his way across the trackless deep to find a country which, to him, seemed necessary to balance the earth. The Spirit of God came upon him, and he had no rest day nor night until he accomplished what the Spirit wrought upon him to do. He went first to one place and then to another to procure help. He applied to different crowned heads, and received rebuffs and discouragements. He was poor; the plans of Jehovah are mostly carried out by humble and poor individuals. So it was with Columbus; he was poor, but daring and persevering, and with a soul formed within his bosom to undertake and prosecute the great enterprise that was to bring to light a vast continent reserved in the providence of God as the theatre of great events in a period that was then in the future. By the aid of Ferdinand and Isabella of Spain, he obtained three small vessels, old and almost rotten, poorly manned and badly provisioned. It was not because they believed he would be successful, but like the unjust judge with the poor widow, they desired to get rid of his importunities. The unjust judge had no very strong feelings in favor of the widow, but that he might be rid of her importunings he hearkened to her prayer. So did they serve Columbus. They said they would fit him out and send him away, and he might go on his explorations for the imaginary country he fancied lay towards the west. If they had had any faith that he would be successful they would have fitted him out with the best ships that any navies of the time could have afforded, manned with sufficient men and supplied with all the necessary equipments; and then they would have said, Go and prosper and the God of the seas pioneer your course. But they had no faith in the enterprise; they wanted to stop his importunings and get rid of him.

When we look back at our history, we find a certain analogy in it to that of this man. Our enemies wanted to get rid of us. We applied to the powers that be, for aid and succor. What did we receive in response to our applications? Silence in some cases; contempt in others. And when we had to sell out, it was not with old rotten ships that they paid us, but with old rotten wagons, old spavined horses, and other things equally worthless. Then they said —Go and do the best you can. They thought they had given us an outfit that would last us until our destruction would be consummated: they imagined it would last us until we got beyond what they pleased to call civilization; but thinking that, perhaps, we might live through all, they demanded five hundred of our best men, while in camp in the wilderness, leaving our camp to the care of cripples and old men and women, in the midst of an Indian country. But we lived.

Little did Ferdinand and Isabella think that Columbus was leading the way that all Europe would have to follow. If they had so thought, they would have given him better ships, and a better outfit. But when they found he had opened a new country, rich and bountifully productive, behold the surface of the ocean was whitened with the sails of vessels, bearing their living freights crowding to seek fortune in the new continent that spread itself invitingly before them. All Europe, figuratively

speaking, followed in his track, and spread themselves over the face of the land. But see what these adventures have come to. This country discovered by him, is enveloped in war; and if you live a few years longer you will see much of the land that has been blessed with unequalled prosperity from the east to the west, a wilderness and a desolation; and this will be in consequence of the abuse of the blessings bestowed upon it by those who enjoyed them. If I mistake not, a certain Senator said to a Senator from Louisiana, "What are you going to do with Louisiana?" "Why," was the reply, "Louisiana was a wilderness when we bought her from France, and if she secede we will make her a wilderness again." If the land does not become a wilderness and a desolation, we do not see correctly—we do not understand correctly the revelations which the Almighty has given us. The scripture says, that in the last days His people will go forth and build up the waste places of Zion. But they must first be made desolate, before they can be called "the waste places of Zion." Then the hands of the Saints will be required to build them up.

Compare the coming of the Saints here, with the banishment of Joseph into Egypt, and the manner in which Columbus was sent off on his perilous exploration, and note the conclusion that follows. The world dreaded the germs of greatness which they saw in the Saints. They dreaded the power that seemed to attend them. They were almost at war with us because we were united. They disliked the idea of our being politically one, they wanted us to be of different parties. But when they saw we were united, they said, "There is a power that is destined to make them great, to exalt them." And let me say here to the Saints, be you united and be one with your leader and you will as surely ascend to power and elevation in the earth as Joseph of old did in the land of Egypt. We are here, and in unity. We are not destroyed. When I look at our condition at the present time, I cannot but feel that we should be thankful to the Lord, every day of our lives.

I was once in business, in the East, in the mercantile line, and we used to sell our common unbleached factory at 16⅔ cents a yard. A yard of factory brought a bushel of oats. When I see that the Saints can now get three yards of factory for a bushel of oats—three times as much for their produce, "in this God-forsaken country," so called by some, as we could get when we were in the east, I have said, what but the hand of God could have done it. I feel that the hand of God is over this people. Then why, in the day of prosperity, should we permit our hearts to run after the things of this world, and not permit our feelings and affections to be centred in this Kingdom, and use the riches of this world as we use the waters of the ocean,—not enter into them to be engulphed by them, but glide over them to power and greatness as the ship moves onward to her destined port.

Brethren and sisters, be faithful, —be true to the Lord our God. Though you should not get so much of this world's goods, be sure your hearts are in unison with the God of heaven. May the peace of Israel be and abide with you, and with those who guide the destinies of Israel from this time henceforth and for ever: Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY
G. D. WATT, E. L. SLOAN, AND D. W. EVANS,
AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

EACH successive year the power of God is manifestly increasing upon His people, and more especially upon His ministers in the Holy Priesthood, whose duty it is to build up and instruct the Church in His most holy will.

The "Journal of Discourses" is a vehicle of doctrine, counsel, and instruction to all people, but especially to the Saints. It follows, then, then, that each successive volume is more and more valuable as the Church increases in numbers and importance in the earth, and its doctrines become more abundantly developed and are brought into practical exercise by His peculiar people. Every step of its advancement is fraught with the greatest possible importance to the human family.

No Saint can afford to do without these precious precepts until they are able to exemplify them in their daily lives and conversation.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

HISTORICAL DISCOURSE.

Delivered by Elder GEORGE A. SMITH, *in the Tabernacle, Ogden City, on Tuesday, November* 15, 1864.

REPORTED BY G. D. WATT.

When the Lord appeared to Joseph Smith and manifested unto him a knowledge pertaining to the coming forth of the Book of Mormon and the work of the last days, Satan came also with his power and tempted Joseph. It is written in the book of Job, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." In the very commencement of this Work, the Prophet Joseph Smith was called upon to contend face to face with the powers of darkness by spiritual manifestations, and open visions, as well as with men in the flesh, stirred up by the same spirit of the adversary to edge up his way and destroy him from the earth, and annihilate the work which he was about to commence. He thus describes the incident:

"In the spring of 1820, after I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power, which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But—exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound.

When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in air. One of them spake unto me, calling me by name, and said, pointing to the other —'This is my beloved son, hear him.'"

It was also peculiar in the history of the age, that just at the time that God was revealing unto his servant Joseph to raise up men to bear testimony of the principles of the Gospel in its fulness and simplicity, Satan was at work stirring up the hearts of the children of men to a species of religious excitement. There were in many parts of the country strange manifestations, great camp and other protracted meetings were assembled together to worship under the various orders denominated Methodists, Campbelites, Presbyterians, Baptists, Unitarians, etc., among whom were manifested the development of a spirit which deprived men of their strength; they would faint away, or, they would manifest a variety of contortions of countenance. There was introduced into the Western States a phenomenon called the jerks; persons under the influence of religious fanaticism would jerk seemingly enough to tear them to pieces.

When the Church was organized, persons came into it bringing along some of these enthusiastic notions, individuals who professed to have revelations on every subject, and who were ready to banish every moral principle under the guidance of false spirits. Joseph the Prophet had also to learn by experience, and to teach the Elders and the early members of the Church, how they should judge of the manifestation of spirits. (Book of Doctrine and Covenants, Sec. 17, Par. 7.)

"Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God: and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith," and refers to Hiram Page who began to get revelations through the medium of a black stone, certain characters appearing on that stone which he wrote down.

Notes concerning false revelations, apostacies.

Joseph Smith in his history wrote thus:

"To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained revelations concerning the upbuilding of Zion, the order of the Church, &c., &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a Conference had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the Conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before Conference convened, we received the revelation to Oliver Cowdery given at Fayette, New York, September, 1830, in the 4th paragraph of which the Lord says:

"And again, thou shalt take thy brother, Hyrum Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceived him; for, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this Church contrary to the Church covenants, for all things must be done in order, and by common consent in the Church, by the prayer of faith."

Joseph's history continues:

"At length our Conference assembled. The subject of the stone previously mentioned, was discussed, and after considerable investigation, brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness."

Some of the Elders journeyed to the westward from the state of New York, and built up Branches in the State of Ohio. Elders Oliver Cowdery and P. P. Pratt visited Sidney Rigdon who resided in Mentor, Geauga county, and was famous in that country as a reformed Baptist minister, more familiarly known as Campbelites. He had preached the doctrine of baptism for the remission of sins, the regular Baptist church having a different view of the subject, for they considered "baptism as an outward sign of an inward grace," and that in order to be a candidate for baptism he must have received a change of heart, changed from a heart of stone to one of flesh; he was required to go into the congregation and formally renounce the world, the flesh and the devil, having given evidence that he was a new creature and was prepared for baptism. But the Reformed Baptists held the doctrine, which I believe was first preached in Ohio, by Sidney Rigdon, that a man must reform, that repentance was simply a reformation, and the moment that repentance was resolved upon, the candidate was ready for baptism; and so far their notion appeared to be an improvement upon the general idea entertained, and consonant with the Bible view of it, as it was laid down by the Savior and his Apostles. But here they stopped, and did not administer the laying on of hands for the gift of the Holy Ghost, and what was further, they contended there was no need of it, that it was all done away, and that the written word was all the spirit there was.

When the Elders waited on Sidney Rigdon and presented to him the Book of Mormon, teaching him the principle of laying on of hands for the reception of the Holy Ghost, he received it, as did several hundred members of his church, and members of other churches in that vicinity, who were baptized in a few weeks. In a few days Elders Oliver Cowdery, P. P. Pratt and Ziba Patterson, passed on westward, as their mission directed them to the western boundaries of the State of Missouri. Sidney Rigdon took a journey to the east, as did Edward Partridge for the purpose of visiting the Prophet, and these strange spirits of which we have already spoken, began to manifest themselves in the churches and Branches which had been built up.

There was at this time in Kirtland, a society that had undertaken to have a community of property; it has sometimes been denominated the Morley family, as there was a number of them located on a farm owned by Captain Isaac Morley. These persons had been baptized, but had not yet been instructed in relation to their duties. A false spirit entered into them, developing their singular, extravagant and wild ideas.

They had a meeting at the farm, and among them was a negro known generally as Black Pete, who became a revelator. Others also manifested wonderful developments; they could see angels, and letters would come down from heaven, they said, and they would be put through wonderful unnatural distortions. Finally on one occasion, Black Pete got sight of one of those revelations carried by a black angel, he started after it, and ran off a steep wash bank twenty-five feet high, passed through a tree top into the Chagrin river beneath. He came out with a few scratches, and his ardor somewhat cooled.

Joseph Smith came to Kirtland, and taught that people in relation to their error. He showed them that the Spirit of God did not bind men nor make them insane, and that the power of the adversary which had been manifested in many instances was visible even from that cause, for persons under its influence became helpless, and were bound hand and foot as in chains, being as immovable as a stick of timber. When Joseph came to instruct these Saints in relation to the true Spirit, and the manner of determining the one from the other, in a short time a number of those who had been influenced by those foul manifestations, apostatized. Among the number was Wycom Clark; he got a revelation that he was to be the prophet—that he was the true revelator; and himself, Northrop Sweet and four other individuals retired from the Church, and organized the "Pure Church of Christ," as they called it, composed of six members, and commenced having meetings, and preaching, but that was the extent of the growth of this early schism. John Noah, another of this class, assumed to be a prophet, and in consequence thereof was expelled from the church.

Among the early baptisms in Northern Ohio, was a Methodist minister by the name of Ezra Booth. He was present when the Elders first received the ordination of the High Priesthood. They met together in June, 1831, in a log school house in Kirtland, a room about eighteen feet by twenty. While they were there, the manifestation of the power of God being on Joseph, he set apart some of the Elders to the High Priesthood. Ezra Booth was bound, and his countenance was distorted, and numbers of the brethren looked at him, and thought it was a wonderful manifestation of the power of God, but to their astonishment, Joseph came forward and rebuked the foul spirit, and commanded it to depart, in consequence of which Booth was relieved, and many of the brethren were greatly tried at such a singular treatment by the prophet of these wonderful manifestations of power.

Others had visions. Lyman Wight bore testimony that he saw the face of the Savior.

The Priesthood was conferred on a number of Elders, and thirty were selected to take a mission to the western boundaries of Missouri, and travel and preach two and two by the way, travelling without purse or scrip. They did so, building up churches. Joseph was required to travel by water, or at a more rapid rate to reach there, to meet the brethren and hold a Conference in the land of Zion. It was only a short time after the return from this mission, that Ezra Booth apostatized as did Jacob Scott, Symons Rider, Eli Johnson and a number of others. The spirit of apostacy was little known, but when these men apostatized they became more violent, more

cruel, and manifested a greater spirit of persecution than any other enemies. What seemed singular, Ezra Booth had been brought into the Church through the manifestation of a miracle. The wife of Father John Johnson had been afflicted with the rheumatism, so as to be unable to raise her arm and hand for two years. Her husband had believed the work, and she also was believing. She went to Joseph Smith the Prophet to have him administer to her, Booth accompanied them, for he was well acquainted with the family, and the condition of Mrs. Johnson. When the Elders laid their hands upon her, she was instantly healed, so that she could use her arm and hand as well as ever she could previously. Booth knew this to be an instantaneous cure, and soon after witnessing this miracle, he was baptized, and ordained an Elder. He having formerly been a Methodist minister, commenced preaching the Gospel without purse or scrip, and he did so until he found, (using a common expression,) it did not pay. Under these circumstances he apostatized. While he was in apostacy he searched his cranium for some means to justify himself and published a series of lying letters in the Ohio *Star*, a paper printed in Revenna. These nine letters had been republished several times as evidence against "Mormonism;" and his apostacy culminated in collecting a mob who tarred and feathered Joseph Smith, and inflicted upon his family the loss of one of its number at Hyrum, Portage county, Ohio. Joseph Smith was occupying the room of a house brother Johnson was living in, at the same time; it was a two story building, had steps in front. The mob surrounded the house, the twins being afflicted with measles, Joseph was lying upon a trundle bed with one of them. The mob rushed in, gathered up Joseph while in his bed, took him out in his night clothes, and carried him out on to the top of the steps. Joseph got a foot at liberty and kicked one of the men, and knocked him down off the steps, and the print of his head and shoulders were visible on the ground in the morning. Warren Waste, who was the strongest man in the western reserve considered himself perfectly able to handle Joseph alone, but when they got hold of him, Waste cried out, "do not let him touch the ground, or he will run over the whole of us." Waste suggested in carrying him to cross his legs, for they said that would make it easier for the Prophet, but that was done in consequence of the severe pain it would give to the small of the back. He was daubed with tar, feathered and choked, and aquafortis poured into his mouth. Dr. Dennison had been employed to perform a surgical opperation, but he declined when the time came to operate. The liquid they poured into his mouth was so powerful, that it killed the grass where some of it had been scattered on the ground. Joseph is reported by the mob to have said, be merciful, when they told him to call upon his God for mercy. They immediately, as he began to pray, heard an alarm which made them think they were about to be surprised, and left suddenly. Sidney Rigdon, who resided near by, had been dragged by the heels out of his bed at the same time, and his body stripped and a coat of tar and feathers applied. The next morning he was crazy, his head greatly inflamed and lacerated. Joseph found his way in from the light of the house, the mob having abandoned him. While he was engaged in getting off the tar by the application of grease, soap and other materials, Philemon Duzette, the father of our celebrated drummer,

came there, and seeing the Prophet in this condition, took it as an evidence of the truth of "Mormonism," and was baptized. These circumstances exposed the life of the child, the measles struck in and caused its death, and the whole of this persecution was got up through the influence of those apostates; and it made it necessary to keep up a constant watch lest some violence should be repeated. Luke Johnson informed us that Warren Waste was afterwards a cripple, rendered so by weakness in the small of the back, and Dr. Dennison died in the Ohio Penitentiary where he was incarcerated for procuring an abortion, which caused death; Joseph soon after located in Kirtland. In Kirtland there were manifestations of evil spirits in high places, which might have been considered more dangerous than the manifestations in the early establishment of the Church. Sidney Rigdon, on one occasion got up to preach, and commenced by saying that the Church and kingdom was rent from them and given to another people. Joseph was absent, when he came home he found Sidney almost like a mad man. He labored with him and with the Church, and finally succeeded in convincing him that he was under the influence of a false spirit. A man from the State of New York by the name of Hawley, stated that while he was working in his field, barefoot, the word of the Lord came to him, saying that he should start on the instant, and not stop to put on his shoes. He came six hundred miles to Kirtland, and went to Joseph with the message that he had suffered John Noah, a prophet of God, to be cut off from the Church, and that consequently he had lost his office; and he had also suffered the women to wear caps, and the men he allowed to wear cushions on their shoulders, and for these heinous sins he was cut off, and this man had come six hundred miles barefooted to bear the terrible message. You might suppose such an adventurer coming among us would be regarded as a madman by all, but at that time several men were ready to listen to him; a Bishop's Council was assembled and an investigation had. During the investigation, the subject of women wearing caps and veils and having their heads covered was canvassed, and the Bible ransacked by Oliver Cowdery and others. When the man was expelled from the Church for giving way to the power of false spirits, he rose up in a most solemn manner, and proclaimed to the Council that they had chosen darkness instead of light. This man went through the streets of Kirtland in the night crying in a most doleful voice, woe, woe to this people. I understand that brother Brigham, hearing this nonsense and noise in the street, jumped up out of his bed in the night, took with him a cow hide whip into the street, and told that noisy person if he did not stop his noise he would certainly cowhide him, which caused him to cease to annoy the inhabitants with his folly.

Another prophet arose by the name of Hotou, he had his head quarters at the forge in Kirtland. He was the president, and a man named Montague was appointed Bishop. They resolved to live precisely in accordance with the principles, as they understood them, spoken of soon after the day of Pentecost, for they had all things common. Their number increased to ten, and they called themselves "the independent Church." Persons who had apostatized from the Latter-day Saints could be admitted into their party upon the terms of entering the room, shaking hands with every member and consecrating their pro-

perty. This church lasted some two or three months, when a difficulty occurred between the President and the Bishop. The Bishop accused the President of being too familiar with his meat barrel; the President, in turn, accused the Bishop of being too intimate with his sheets. The result was, a split took place between the two chief authorities, and the organization ceased to exist.

There was a prevalent spirit all through the early history of this Church, which prompted the Elders to suppose that they knew more than the Prophet. Elders would tell you that the prophet was going wrong, men who thought they knew all about this work thirty or forty years some of them before the Lord revealed it, tried "to steady the ark." The Church was constantly afflicted with such a class of men.

I remember well in Zion's Camp, Levi W. Hancock made a fife, from a joint of sweet elder, Sylvester Smith marched his company to the music of that fife. That fife may be considered almost the introduction of martial music among the "Mormons." A dog came out and barked, when Sylvester Smith was going to kill the dog. Joseph said he was a good watch dog, Sylvester became wrathy and threatened; finally Joseph reproved him sharply, showing him that such a spirit would not conquer or control the human family, that he must get rid of it, and predicted that if he did not get rid of it, the day would come when a dog would gnaw his flesh, and he not have the power to resist it. Some months after the return to Kirtland, Sylvester Smith preferred a charge against Joseph the Prophet, for having prophecied lies in the name of the Lord, and undertook to substantiate that charge on the ground that the Prophet had said a dog should bite him, if he did not get rid of that spirit, when he had not power to resist. They were three days and parts of nights, with the High Council in Kirtland, in investigating this charge; one person spoke three hours in behalf of the Prophet. Sylvester published a confession which can be seen in the Church History, acknowledging his fault.

The Church in Kirtland were few in number compared with the inhabitants of the city of Ogden. We had High Council upon High Council, Bishop's trial upon Bishop's trial; and labor and toil constantly to settle difficulties and get our minds instructed in principle and doctrine, and in the power that we had to contend with. I remember very well the organization of the High Council at Kirtland as a permanent institution, there had been several Councils of twelve High Priests called for special cases, but they organized it permanently on 17th Feb. 1834. On the 19th, the first case that was brought up was that of Elder Curtis Hodge, sen., who while speaking in meeting had gone into a Methodist spasm, shouting and screaming in such a manner as caused one of the Elders to rebuke him. Brother Hodge was brought before the Council for so doing. A great deal of instruction was imparted to the people, who were assembled in a room sixteen feet by eighteen. The decision was, that the charges in the declaration had been fairly sustained by good witnesses, that Elder Hodge ought to have confessed when rebuked by Elder Ezra Thayer; also if he had the spirit of the Lord at the meetings where he halloed, he must have abused it and grieved it away, and all the Council agreed with the decision. The report of this case is in Millennial Star, Vol. 15, page 18, and well worthy of perusal.

In relation to the manifestation of the spirit and a man exercising it,

he may be guilty of error of manner as well as error in matter, and these principles in this way were gradually introduced into the minds of the brethren, the Elders being instructed all the while now and then, when falling out by the way-side. The first Council I ever attended where the Prophet was present was at the trial of Doctor P. Hurlburt. This occured in June, 1833. He had been cut off from the Church by the Bishop's Council, and a Council of twelve High Priests, was organized to try the case on appeal. Hurlburt did not deny the charge, but begged to be forgiven, made every promise that a man could make that he would from that day live a virtuous life. Finally the Council accepted of his confession, and agreed that he might on public confession be restored to the Church again.

It was at the same Council that Daniel Copley, a timid young man, who had been ordained a Priest, and required to go and preach the Gospel, was called to an account for not going on his mission. The young man said he was too weak to attempt to preach, and the Council cut him off the Church. I wonder what our missionaries now would think of so rigid a discipline as was given at that time thirty one years ago, under the immediate supervision of the Prophet.

As soon as this Council had made this decision upon Hurlburt, Joseph arose, and said to the Council, he is not honest, and what he has promised he will not fulfil; what he has confessed are not the thoughts and intents of his heart, and time will prove it. Hurlburt stated to the Branch in Thompson, Ohio, that he had deceived Joseph Smith's God or the spirit by which he is actuated, I have proved that Council has no wisdom, I told them I was sorry I confessed and they believed it to be an honest confession, I deceived the whole of them and made them restore me to the Church. Hurlburt was the author of that work known by the name of "Mormonism Unveiled." Booth's letters were reprinted by Hurlburt, who is the author of "The Spaulding story," a book which he intended to publish; and in delivering lectures he had said he would wash his hands in Joseph Smith's blood. He was taken before the court and required to give bonds to keep the peace towards all men, and especially towards Joseph Smith. These circumstances had some influence, and his frends arranged that he should not publish the book, but put it into the hands of E. D. Howe, who resided in Painsville, Ohio. He agreed that he would give Hurlburt four hundred copies of the first printed and bound, for the manuscript. Hurlburt went round and got subscribers, to pay him when the book should be delivered, one dollar each for the four hundred. Howe got the books printed and refused to furnish Hurlburt with his share, until by a piece of legerdemain he got hold of his subscription list and got the four hundred dollars, and then he let him have the books. When Hurlburt went to supply his subscribers he found they had already been served. The Spaulding story in that country was considered so ridiculous, that the books could with difficulty be sold at any price; but it has now found its way into the scientific journals of the great world as a true history of the origin of the Book of Mormon, when it is very well known that no statement on this earth could be more incorrect or more untrue. Let "Mormonism" be true or false, the Spaulding story from beginning to end is an unmitigated falsehood. Solomon Spaulding was a Presbyterian minister; he entered into the iron trade in Conneaut,

Ohio, but failing in business he took a notion to write a novel; he wrote a book called the Manuscript Found, he took his work to Pittsburg, to a man by the name of Patterson to get it printed, but he failed and never printed it. It was pretended that it fell into the hands of Sidney Rigdon, and that he converted it into the Book of Mormon, and induced Joseph Smith to publish it; whereas it is very well known that there had no connection ever existed between these parties. In the first place, Spaulding never wrote any such work; in the next place, Spaulding never had anything to do with Patterson, and Sidney Rigdon and him were perfect strangers to each other. The first knowledge that Sidney Rigdon had of Joseph Smith was when Parley P. Pratt met him in Ohio, and presented him a printed copy of the Book of Mormon; yet all this has found its way into scientific literature, and you will find it even in the *North British Review*. Hurlburt's failure to destroy "Mormonism" was so complete, understanding that he was backed by influential men in Mentor and vicinity, that it ended in their disgrace and discomfiture, and this was so complete, that the story in that country was hardly ever spoken of afterwards. Yet the Spaulding story lives among those who make lies their refuge, and under falsehood hide themselves.

The word of the Lord given in September 1831—see Book of Covenants, Sec. 21, Par. 4—to make Kirtland a strong hold for the space of five years, gave rise to a new development in the feelings and sentiments of the Saints. The Prophet said, purchase lands in the vicinity of Kirtland; men were induced to buy farms, and to go to work and build houses, to quarry rock, and haul them on the ground, to build a Temple. We were not then supplied with reporters and clerks as we are now, and many of the books that were kept have been wrested from the hands of the Church by apostates. The foundation of the Kirtland Temple was laid in 1833, and there is scarcely a scrap of history relating to it to be found, not even the names of the twenty-four Elders in their order who laid the foundation of it. When the Temple was completed there was a great manifestation of power. The brethren gathered together to its dedication. We considered it a very large building. Some nine hundred and sixty could be seated, and there would be room for a few to stand, the congregation was swelled to a little over a thousand persons at the time of the dedication. It was a trial of faith. The Elders from every part of the country had come together. The finishing of the Temple had involved a debt of many thousands, and we all came together to the dedication. The congregation was so large that we could not all get in; and when the house was full, then, of course, the doors were closed, and no more admitted. This caused Elder Frazier Eaton, who had paid seven hundred dollars towards building the house, to apostatize, because he did not get there early enough to the meeting. When the dedication prayer was read by Joseph, it was read from a printed copy. This was a great trial of faith to many. "How can it be that the prophet should read a prayer?" What an awful trial it was, for the Prophet to read a prayer! The service of the dedication being over, it was repeated again on the next day, to accommodate those who had not been able to get in on the first day, and all those who had been there on the first day, excepting the authorities, being required to remain outside, till those who could not get in the day before were seated; the result of this

arrangement was two days dedication.

The question has often arisen among us, why it is that we do not see more angels, have more visions, that we do not see greater and more manifestations of power. Any of the brethren that were there could have heard testimonies of manifestations in abundance.

On the first day of the dedication, President Frederick G. Williams, one of the Council of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in his vesture without seam, came into the stand and accepted of the dedication of the house, that he saw him, and gave a description of his clothing and all things pertaining to it. That evening there was a collection of Elders, Priests, Teachers and Deacons, etc., amounting to four hundred and sixteen, gathered in the house; there were great manifestations of power, such as speaking in tongues, seeing visions, administration of angels. Many individuals bore testimony that they saw angels, and David Whitmer bore testimony that he saw three angels passing up the south aisle, and there came a shock on the house like the sound of a mighty rushing wind, and almost every man in the house arose, and hundreds of them were speaking in tongues, prophecying or declaring visions, almost with one voice.

The question arises, where are those men? a number of them who manifested the greatest gifts, and had the greatest manifestations have fallen out by the way side, you look around among us and they are not here. Many who received the knowledge of the things of God by the power of his spirit, and sought not after signs and wonders, and when the spirit rested upon them seemed to produce no visible demonstration, you look around among the Saints in the valleys of the mountains, and you find they are here with us bearing on high the standard of Zion, or have descended into honorable graves. But where you find men who have turned away, and have got terribly afflicted with self conceit, you will find those, who, on that occasion and similar occasions, received great and powerful manifestations, and when the spirit came on them it seemed to distort the countenance, and caused them to make tremendous efforts in some instances. Sylvester Smith bore testimony of seeing the hosts of heaven and the horsemen. In his exertion and excitement it seemed as though he would jump through the ceiling.

Brother Cannon in speaking on the subject this morning referred to the old adage, soon ripe, soon rotten. God has laid the foundation of his kingdom never to be destroyed, and it appears wisdom in him to develop gradually power and glory and strength. I have always heard it suggested that as the spirit of "Mormonism" gathered together the seed of Abraham—mostly the sons of Abraham that are mixed among the nations; that the Holy Spirit falling upon men, who are not of the pure blood, who had the predominance of other blood in their veins, that the manifestation is greater, and when great manifestations fall on men, great trials immediately follow.

I have been conversant with early Elders, and I am satisfied that a large number of them fell from their positions in the kingdom of God because they yielded to the spirit of adultery; this was the cause of their destruction. There was an Elder named John Smith who lived in Indiana, who was quite popular in that part of the country as a preacher. He apostatized, but he did not know it. In talking about his faith and how firm it was, he said, I have proven

the revelation given to Joseph Smith untrue, which says if a man shall commit adultery he shall lose the spirit of God, and deny the faith. I have proven that not to be true, for I have violated that commandment and have not denied the faith. He was so blind that he could not see through the darkness that the spirit of adultery had placed upon his head, the great apostacy which seemed to shake the Church, and tried men's souls.

Some time after the finishing of the Temple, the brethren under the direction of the Prophet had established a bank in Kirtland, the paper to be redeemed by specie, and secured by real estate. The directors of that bank were members of the Church, and they were determined to sustain the credit of that money. The question has some times been asked, how much has that bank failed for; it did not fail for a single dollar, and yet when it failed there was perhaps a hundred thousand dollars of the bank paper out in circulation. Warren Parrish was the teller of the bank, and a number of other men who apostatized were officers. They took out of its vault, unknown to the President or cashier, a hundred thousand dollars, and sent their agents around among the brethren to purchase their farms, wagons, cattle, horses and every thing they could get hold of. The brethren would gather up this money and put it into the bank, and those traitors would steal it and send it out to buy again, and they continued to do so until the plot was discovered and payment stopped. It was the cursed apostates—their stealing and robberies, and their infernal villainies that prevented that bank being conducted as the Prophet designed. If they had followed the counsel of Joseph, there is not a doubt but that it would have been the leading bank in Ohio, probably of the nation. It was founded upon safe principles, and would have been a safe and lasting institution. Parrish and his coadjutors professed to have discovered that Joseph was not a Prophet, and commenced making a noise about it, and went so far as to organize about thirty of the Elders, into a new church called the Parrish party, many of them had been a long time in the church. That may be considered the time that tried men's souls; for a man that would stand up in the streets and say he was Joseph's friend, could not get a greater compliment than being called a lick skillet. Joseph had few friends; but among the leading Elders of the Church, in Kirtland the High Council, one of the members of the first Presidency, some of the seven Presidents of the seventies, and a great many others were so darkened that they went astray in every direction. They boasted of the talent at their command, and what they would do. Their plan was to take the doctrines of the Church, such as repentance, baptism for the remission of sins, throw aside the Book of Mormon, the Prophet and Priesthood, and go and unite the whole Christian world under these doctrines. Where are they to-day? Like a rope of sand that has vanished to the four winds of heaven. Many of them have already in dust and ashes lamented their fate, they have never been able to prosper in any business, or take a leading part in any capacity. This is the result of that apostacy; and yet it was so great that Joseph himself and his friends had to flee from Kirtland. There was a council there when President Young, Brother Brigham as we called him, spoke in favor of Joseph, and Jacob Bump who had been a long time a Pugilist before he came into the Church, said "how on

earth can I keep my hands off this man," Brigham said, lay them on if it will do you any good. The voice seemingly of an individual, was absolutely necessary to say that Joseph had a single friend. You look at times of danger, moral and physical, and you will find that the spirit of determination and strong will in the breast of a single man may save a most terrible panic and disaster. By management it was proved that Joseph had friends, and when he had gone to the state of Missouri, having fled from Kirtland, he was met with coldness by men who were in authority there. All this was the result of apostacy. The public funds were held in their own name, and another battle had there to be fought, not perhaps as severe, but at the same time there was a constant pressure seemed to be necessary to give strength to the growing kingdom; yet the revelations were that the kingdom should continue to prevail. The very fact of the promise of its continuing to prevail, signifies that it should have something more or less severe to prevail against. God has been with this people and has guided them, and dictated them, and is continuing to do so up to the present moment, and will continue so to do until the kingdoms of this world become the kingdoms of our Lord and his Christ. May we be prepared to fulfil our share in this great work, is my prayer in the name of Jesus Christ. Amen.

KNOWLEDGE IN THIS LIFE LIMITED.—THE LORD WILL WASTE AWAY THE WICKED.—PEOPLE DO NOT LIVE TO OBTAIN WHAT THEY MOST DESIRE.—JOSEPH DESIRED TO GO TO THE ROCKY MOUNTAINS.—MORE FOR US THAN AGAINST US.—WILL GO TO JACKSON COUNTY FROM THE WEST.—EXHORTATIONS TO MERCHANTS, SPECULATORS, &c.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, Sunday, Dec.* 11, 1864.

REPORTED BY G. D. WATT.

We are so organized that we can learn but little at a time, and the little we do learn should be that kind of knowledge which will bring to us as individuals and as a community, temporal and eternal salvation. If men were to live until the number of their days should be one hundred years, they still would be but children in the knowledge of this life, and would only be commencing to learn the things which pertain to their temporal life, health and comfort, and how to live hereafter. Very few of the inhabitants of the earth have the time and priviledge of making themselves comfortable in a temporal point of view, before they are called to return to their mother earth.

We have had excellent instruc-

tions to-day. They have been edifying, comforting and strengthening to the Saints. I will take the liberty of referring to a few things the brethren have dwelt upon in their remarks. In relation to the contest between Jesus and the power of Satan that is upon the earth, brother George Q. Cannon has said he is ready to commence the contest anew to-day against sin, and the effects of it which have often tried to overthrow us as a people. I have been engaged in a contest against the devil and his rule, for the last thirty three years this present winter. It is that many years since I took the Book of Mormon, and went intoHis Brittanic Majesty's realms to teach the Gospel of life and salvation. From that day to this I have been contending against the powers of evil, according to the little ability God has given me. The kingdom of God is re-established upon the earth; and the Gospel of life and salvation must be preached in all the world, that all may be judged thereby. Every nation, kindred, tongue and people must be warned before the Lord can come out of his hiding place, and waste away the wicked who have rejected his warning message. We have contended against sin in high places; we still contend against it in our own bosoms; for we should seek earnestly to gain the victory over sin in ourselves, before we can reasonably expect to gain the conquest over sin in others. Until we can subdue our own passions, and bring every human feeling and aspiration into subjection to the will of God, we are not really capable of guiding and dictating others to the full possession of victory in the Kingdom of God. To conquer and subdue, and school ourselves until we bring everything into subjection to the law of Christ, is our work.

Our Heavenly Father does not always reveal to his children the secret workings of his providences, nor does he show them the end from the beginning; for they have to learn to trust in him who has promised to fight our battles, and crown us with victory, if we are faithful as was faithful Abraham. The contest which we have now on hand is chiefly against sin in ourselves. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Then let us contend against sin in our families, in our neighbors and friends, and strive to restore to the inhabitants of the earth and to all the creatures which God has made to dwell upon it, that which was lost by the fall of man. Our labor will not end until this is accomplished, our work completed, and the kingdom is the Lord's. "Know ye not, that they which run a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Then let us fight on, "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." He has commenced it with this, our once happy nation, and he will continue until Jesus shall rule and reign triumphantly in the midst of his Saints, over sin, death, and hell. The Lord is gracious and is waiting for us to purify ourselves, and thus be better prepared to receive the providences of God when he arises to shake terribly the earth, and bring to pass the perfect deliverance of his people. "For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to

be punished." For we are made nigh unto Christ by his blood. "But the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach." The Lord is here with us, not in person, but his angels are around us, and he takes cognizance of every act of the children of men, as individuals and as nations. He is here ready by his agents, the angels, and by the power of his Holy Spirit and Priesthood, which he has restored in these last days, to bring most perfect and absolute deliverance unto all who put their trust in Him, when they are ready to receive it; and, until they are ready, the work of preparation must be vigorously progressed in, while at the same time we in patience must possess our souls. For what scholar can at once make himself acquainted thoroughly with the beginning and the end of a finished education? It is a work of time. The Lord is gracious and full of kindness to his children, and has given them this probation to prepare themselves for his coming, and to dwell with him in mansions of glory.

I wish my brethren and sisters to understand that the contest between themselves and the power of Satan is now, to-day, and has been ever since the Lord Almighty bestowed his Holy Priesthood upon his servant Joseph. When holy angels where sent from heaven to call and ordain Joseph Smith, and he to ordain others, the war commenced against sin and the power of it, and will continue until the earth shall be cleansed from it, and shall be made a fit habitation for Saints and angels. The Holy Priesthood has been restored expressly for this purpose. There is nothing that the Saints can ask, or pray for, that will aid them in their progress to the attainment of all the freedom, liberty, power, and conquest, that they are capable of desiring and making a good use of, that will not be granted unto them, if they will only patiently struggle on. I am happy in saying that the Lord is doing his work most admirably. Are we progressing as fast as the work of the Lord is progressing? He has pled with the people by the voice of his Spirit, by the voice of angels, and by the voice of his servants; but their ears are heavy. He is pleading now with the sword, as well as with the voice of his servants, and he will plead with them by tempest and storm, and soon will plead with them by famine and by pestilence. The Savior has said: 'And ye shall hear of wars, and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences and earthquakes in divers places. All these are the beginning of sorrows."

The men and women, who desire to obtain seats in the celestial kingdom, will find that they must battle with the enemy of all righteousness every day. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplica-

tion in the spirit, and watching there unto with all perseverance and supplication for all Saints." Thus let every Saint protect and guard his little castle against every effort of the enemy to assail, and secure a foothold therein. Let us see to it that we are ready for the enemy, to baffle him at every point, contending bravely against him until he is successfully repulsed.

With regard to the obedience of heavenly beings, to which reference has been made to day; they live pure and holy, and they have attained unto this power through suffering. Many of them have drank of the bitter cup even to the dregs. They have learned that righteousness will prevail, that truth is the foundation of their very existence. They have learned that their Father and God never commits an evil, that he never proposes an evil, and that whatever he dictates is for their good. When an angel is appointed to perform a duty, to go to the earth to preach the Gospel, or to do anything for the advancement of his Fathers kingdom in any part of the great domain of heaven, the vision of that angel is opened to see and understand the magnitude of the work that is expected of him to perform, and the grand results which will grow out of it. That is the reason why the angels are of one heart and of one mind, in their faithfulness and obedience to the requirements of their Father and God. They can desire and ask for nothing that will make them happy, good and great that is withheld from them; and life eternal is theirs. Why, then, should they not be of one heart and of one mind? They see alike, understand alike, and know alike, and all things are before them, and, as far as their knowledge and experience extend, they see the propriety of all the works of God, and the harmony and beauty thereof.

Those who do not believe in Jesus Christ, in Joseph the Prophet, or in the Book of Mormon, in short, all who do not believe as we do, or who are out side of this Church and kingdom, love health, wealth, joy, peace, light, intelligence, power, eloquence, and elegance; they want all these blessings which the righteous live for; but they will not live for them. They do not pursue the course to put themselves in possession of the very things they most desire; they are aiming entirely in the opposite direction, and manage always to be too late in obtaining them. Not so with the Latter-day Saints, or the Former-day Saints: they were, are and will be always just in time to secure the blessings they live for. The Saints have their trials, to be sure, to prove their faithfulness before God, and they have the experience and blessings which spring from them. It is thought by many that the possession of gold and silver will produce for them happiness, and, hence, thousands hunt the mountains for the precious metals; in this they are mistaken. The possession of wealth alone does not produce happiness, although it will produce comfort, when it can be exchanged for the essentials and luxuries of life. When wealth is obtained by purloining, or in any other unfair and dishonorable way, fear of detection and punishment robs the possessor of all human happiness. When wealth is honorably obtained by men, still the possession of it is embittered by the thought that death will soon strip them of it and others will possess it. What hopes have they in the future, after they get through with this sorrowful world? They know nothing about the future; they see nothing but death and hell. Solid comfort and unalloyed joy are unknown to them. When the faithful Latter-day Saints come to the end

of their earthly existence, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The faithful Latter-day Saint knows that the dissolution of this mortal house will introduce his immortal spirit to freedom from death and punishment, and to the enjoyment of the society of the spirits of just men made perfect. To a person who has such a glorious hope everything is bright and beautiful. If he has but little, he enjoys that little with a thankful heart to his Heavenly Father; if he possesses much, he is still thankful, not worshiping, or placing his heart upon the filthy lucre God has placed in his power to do good with. In poverty he feels blest and happy; in riches he feels blest and happy; for his hope is in God, and his wealth consists in eternal riches, having laid up treasures in heaven where moth doth not destroy, nor rust corrode, nor thief break through nor steal. The Latter-day Saints have been driven from their homes, and their goods have been spoiled; but they esteem this as nothing. What do we care for houses and lands and possessions? The whole earth is before us and all the fulness thereof. The Latter-day Saints are living in the expectation of redeeming Zion, when the law shall go forth from Zion, and when Jesus will reign king of nations, as he now reigns king of Saints.

Remarks have been made as to our staying here. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the centre Stake of Zion. If we leave here, where shall we go to? Has any one discovered where we can again pitch our tents, when we leave this country? In the days of Joseph we have sat many hours at a time conversing about this very country. Joseph has often said, "If I were only in the Rocky Mountains with a hundred faithful men, I would then be happy, and ask no odds of mobocrats." And neither do I. Who are going to pull up stakes and leave here? If we forsake our God and our religion, then woe to us; for then we shall be all apostates together, and under such circumstances we have no promise of God for our protection; but, if we live in the faith of the Son of God, we have the heavens, the power of God and of angels on our side. I can tell you, as truly as Elisha said to his servant, "fear not; for they that be with us are more than they that be with them," (our enemies.) For, "the mountain was full of horses and chariots of fire around about Elisha."

Satan has great power upon the earth, which he will exercise against Christ and his kingdom, and we have so to live as to gain power to triumph over him, and successfully drive him and his adherents from the earth, and introduce everlasting righteousness and peace; and we will do it in the name of Israel's God. The Lord being my helper, I will never give up the ship; I will never leave it; as long as there is an inch of plank left; and it will live in wilder seas than have yet assailed it, and come out unharmed; in short, it will endure for ever. We may apostatize from the faith, and go out of the Church and Kingdom of God, and be lost; but this will have no effect upon the progress of the Lord's Work, neither can all the powers of hell combined accomplish aught against it. The Lord God of Israel has led this people from the beginning, and every effort the enemy has made to destroy them has only added renewed strength and vigor to

the cause of truth, although at the time of our great afflictions, and while in the straits in which we have been placed, we could, naturally speaking, see nothing but death and suffering. The Lord has suffered all these things for the perfecting of the righteous and the good of his people, and that the wicked may be left without excuse. There is not another nation under heaven but this, in whose midst the Book of Mormon could have been brought forth. The Lord has been operating for centuries to prepare the way for the coming forth of the contents of that Book from the bowels of the earth, to be published to the world, to show to the inhabitants thereof that he still lives, and that he will, in the latter days, gather his elect from the four corners of the earth. It was the Lord who directed the discovery of this land to the nations of the old world, and its settlement, and the war for independence, and the final victory of the colonies, and the unprecedented prosperity of the American nation, up to the calling of Joseph the Prophet. The Lord has dictated and directed the whole of this, for the bringing forth, and establishing of his Kingdom in the last days. On one occasion, when the Prophet was imprisoned, Sidney Rigdon exhorted the Saints to scatter and every man do the best he could for himself; "for," said he, "this work of the gathering of the Saints we shall not accomplish, these Saints will never be gathered again." I took the liberty of saying to him that it was my opinion that we should be gathered again, and that, by and bye, we should have Joseph with us. Some thought it impossible; but we had Joseph again and we gathered. The Lord thus proved his people, and tried them whether they would apostatize and give themselves up to the power of Satan, or be faithful to their calling and to their God under every circumstance. The Lord will try this people in all things, as he tried Abraham of old, to prove whether they will forsake him, or cling to the faith of the Holy Gospel. I have been in this Kingdom almost from the beginning; and I have not yet seen anything I would call a trial, that I could not willingly and joyfully endure; for, "blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." The Lord has thrown his people on several occasions, into circumstances of destitution and dependence, to try the leaders of the nation, and has thus said unto them, what will you now do for my poor and afflicted people; and their reply has been, "We will destroy them, if we can." They think they will destroy us yet. In this, however, they are mistaken, "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Shall we still cling to the faith of Christ, or will we forsake the Lord our God, and seek "the friendship of the world which is enmity against God?" Before we were driven out of Missouri I had a vision, if I would dare to say that I had a vision, and saw that the people would go to the east, to the north and to the west; but we should go back to Jackson County from the west. When this people return to the Centre Stake of Zion, they will go from the west. The Lord has used every means to save the nation. He has called upon them by night and by day, through His servants whom he has sent among them; but they are bent on their own destruction. When we were driven from Nauvoo, our Elders went to the East to lay our case before the judges, governors, and rulers of the different States to ask for an asylum; but none

was offered us. We sent men through the Eastern country to try and raise some means for the destitute women and children, whose husbands, fathers and brothers had gone into the Mexican war at the call of the General Government, leaving their wives and children and aged fathers and mothers upon the open prairies without home or shelter, and the brethren who went East hardly got enough to bear their expenses. The great men of the nation were asked if they would do anything for the Lord's people. No; not a thing would they do, but hoped they would perish in the wilderness. "Therefore," saith the Lord, "behold, the destroyer I have sent forth to destroy and lay waste mine enemies: and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints." In the year 1845 I addressed letters to all the Governors of States and Territories in the Union, asking them for an asylum, within their borders, for the Latter-day Saints. We were refused such privilege, either by silent contempt or a flat denial in every instance. They all agreed that we could not come within the limits of their Territory or State. Three members of Congress came to negociate with us to leave the confines of the United States, and of the public domain. It was understood that we were going to Vancouver Island; but we had our eye on Mexico, and here we are located in the midst of what was then northern Mexico. Fears have been entertained that we shall again be meddled with; but you will find that the enemies of the cause of God will have plenty of business besides digging gold and silver and fighting the Saints, and I trust Utah will be left as unnoticed as it is in the President's message. I thank them for what they have done and for what they have not done. I thank the Lord that he has led this people, and suffered them to be driven from place to place. I thank the Lord that we have the words of eternal life; and if we live by them, our feet are as sure and as fast as these everlasting hills. I know where the Saints will dwell.

In the mind of God there is no such a thing as dividing spiritual from temporal, or temporal from spiritual; for they are one in the Lord. There was nothing of a temporal or spiritual nature suggested by Joseph Smith in his day, for the action of the Latter-day Saints that would not have been beneficial for them, if they had, with one heart and mind, performed all he desired them to do. We have proposed many things with regard to our temporal affairs in these valleys, which, when strictly obeyed, have been attended with great benefits. Our action touching our grain has greatly benefited this community; it has resulted in replenishing the wardrobes of the people throughout the Territory, and placed in their possession many thousands of dollars. If you have a few hundred pounds of flour to sell, keep it by you; by-and-by, you will be offered a good price for it in gold. Do not be tempted to sell your breadstuff for a ribbon, or a frill, or for some useless trapping; for herein we are exposed to danger, when we treat as a light thing the blessings of the Lord, and squander them as a thing of naught. Those men and women who barter away their breadstuff for naught, trifle with the blessings which the heavens have bestowed on them.

There are brethren who have studied law; but where is there a man in our midst now that is worth anything by studying law? Where is there a merchant among us who has, year after year, continued in the love of the world, that cares anything about the kingdom of God? Look out, ye

men of Israel, and be careful that you love not the world or the things of the world in their present state, and in your loftiness and pride, forget the Lord your God. We ought to care no more for the silver and the gold, and the property that is so much sought for by the wicked world, than for the soil or the gravel upon which we tread: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." "If any man love the world, the love of the Father is not in him." I will refer to our merchants, I mean our "Mormon merchants" particularly. What do they say about their goods? They do not ask what their goods are worth, or what they paid for them, but what will the people give for them? That is the price. It is not what their goods are really worth, but "how many greenbacks will it take to buy me another stock of goods?" It will take a good many. What their goods are worth is not a question with them, but what they can get. They will get sorrow—the most of them will be damned, there is no doubt of it, unless they repent. You will excuse me for talking thus of my brethren, but what else can I say about them? I am not speaking about my individual feelings towards them, but upon principle. My individual feelings are nothing but good towards them. They are kind to me, and I have no fault to find with them in their dealings with me; but I see the danger they are in. Ye merchants, and lawyers, and doctors and speculators, be careful that you secure to yourselves eternal life in the kingdom of God, in preference to doing anything else. That perfect union, which must ultimately be enjoyed by the Latter-day Saints, can only be brought about by every man and woman living so as to keep their minds pure and unspotted like a piece of clean white paper, being constantly free from the love of the world, that the spirit of revelation may easily indite upon the heart whatever is the mind and will of the Lord. We cannot be truly the members of Christ's mystical body without living in this way, that the Spirit may indite as easily upon the heart the things of God, as these brethren, our reporters, can write with ink on paper. In this way you have the witness within yourself, and "need that no man teach you only as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." May the Lord bless the righteous. Amen.

BLESSINGS OF THE GOSPEL CONTRASTED WITH THE IDEAS OF MEN.—EVIDENCE RECEIVED THROUGH OBEDIENCE.—MODE BY WHICH THE SPIRIT IS IMPARTED AND UNITY OF THE SAINTS.—THEIR CONFIDENCE WITH REFERENCE TO THE FUTURE OF THE CHURCH.—ULTIMATE ESTABLISHMEMT OF THE GOVERNMENT OF GOD ON EARTH.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle in Great Salt Lake City, on Sunday, Dec.* 11, 1864.

REPORTED BY G. D. WATT.

We meet together, as intelligent beings, desirous of understanding something of our common origin, our present existence, and our future destiny. We meet to find out something in relation to our Heavenly Father, in relation to His providential dealings with the human family, in relation to His policy and designs pertaining to us, and in relation to the object of our creation; and to know something, if possible, pertaining to that world that lies beyond our present scene of action. These are some things among the many that we are desirous to know, to comprehend, to find out if possible. We further wish to pursue a course that shall be acceptable to our God and Father; having partaken of a portion of His Holy Spirit we are desirous to be taught more perfectly the things pertaining to the kingdom of God, we are desirous of cultivating His Holy Spirit, and to draw from the fountain of light and intelligence; from the spirit of revelation that flows from God; and the spirit that dwells in us, comfort, consolation, and intelligence; that we may feel that we are the sons and daughters of God, that we are walking in the light of His countenance, that we are doing the things that are pleasing and acceptable in His sight, that our own consciences are producing satisfactory evidence to our minds that our conduct and acts are acceptable before the Lord, and that the Holy Ghost also bears testimony to us that we are His children, doing His will, walking in the light of His countenance, helping to establish His kingdom on the earth, and to fulfil the varied duties we are placed here upon the earth to attend to. These are some of the ideas and feelings which all good men and women entertain in relation to the past, the present, and the future. Notwithstanding, we have many weaknesses, infirmities, follies, and foibles; yet, at the same time, when we are filled with the spirit which flows from the Lord our Heavenly Father, these are generally the feelings which we entertain. We feel a spirit of gratitude to our Heavenly Father for the blessings that we have received from His hands; and when we look upon things as they exist around us, in our nation, and in other nations, we certainly have great cause to cultivate feelings of thankfulness when we reflect upon the position of the world, and view the darkness, ignorance, folly, superstition, wickedness, corruption and evil that is spread abroad, and which prevails over the face of the earth. When we reflect that light and intelligence have beamed forth from the heavens, that God in his mercy has made manifest His will to the human family; that in the

plenitude of His mercy and goodness He has restored the Holy Priesthood, and placed us in communication with Himself; that he has taught us not only how to pray but how to approach unto him for the forgiveness of our sins, for the reception of the Holy Ghost, for instruction and guidance in relation to all matters pertaining to our fathers, relative to this world and to the world that is to come, we certainly have great cause of gratitude to our Heavenly Father for the many mercies and blessings He has conferred upon us. Wherever we turn our attention we can find cause of gratitude to our Heavenly Father for the blessings that we enjoy, and we can truly say, as was said by a certain person of old, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." The Lord has revealed unto us the principles of eternal truth, so "That" (unlike the world) "we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." But our feet are established upon the rock of eternal truth which has been revealed from the heavens, for the benefit, blessing, and exaltation of the human family, in time and in eternity. How very different is our position in relation to this from what it was before we heard the Gospel. Then we were surrounded with ten thousand influences, notions, and ideas which might be right, or which might be wrong; we had no test, no rule, no principle whereby to guide our lives or our conduct; we could not find any person on the earth that knew anything about the principles of eternity; we never heard anything further than opinion before we embraced this doctrine; we had the opinion of commentators, of divines, philosophers, and politicians, nothing but opinion without certainty to guide our erring feet. We were desirous, perhaps as much so as we are to-day, to do right, we were perhaps as zealous then as we are now in pursuing the course that we thought might be satisfactory to our Heavenly Father; but we knew not what would please Him. The world of mankind to-day are just in the position that we were then in, they have no more certainty, evidence, or knowledge than we had before we embraced the principles of eternal truth—and, in fact, the truth does not exist in the world, or, if it does exist, it is unknown to the men of the world; they are unable to discern between truth and error, light and darkness, between the things of God and the things of man.

The Lord has revealed to us the principles of eternal life. It is not a matter of mere thought, of mere opinion; our principles are not ideal, but they are facts, not notions; they are truths, not opinions; they are certainties—things that we know and comprehend for ourselves. Nothing can be more forcible, nothing can be a stronger evidence, if we want any evidence, than the testimony or evidence which the Lord has communicated unto us individually.

Paul said when he was speaking to the people, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God." Again, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." Every person who

embraced the gospel in that day enjoyed an evident testimony of which the world were ignorant. They received an inspiring intelligent assurance which was imparted by the Holy Ghost unto all those who receive the gospel both in former and in latter times, and hence they that believe have the witness in themselves.

When the Elders were sent to preach the gospel, they were told to call upon the people to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the Holy Ghost. This was told to the people in ancient days, and no stronger testimony than this could be given to the heart of man; nothing is greater evidence that the Lord is with His Elders that go forth bearing the precious seeds of eternal life than this. An Elder is the minister of God, His representative on the earth; he acts by His authority, in His name, and God sanctions his acts, and proves to him and to those who receive the gospel, that he is the messenger of God. The Lord has told him to go and preach baptism for the remission of sins, and that when people repented and were baptized for the remission of sins, and had hands laid upon them for the reception of the Holy Ghost, that they should receive the Holy Ghost, and have evidence for themselves, as they received and knew formerly under the administration of the ancient apostles. Thus every person so baptised and administered to has evidence undoubted within himself, and every Elder has a testimony that God is with him and sanctions his acts; and as an Elder could not impart the Holy Ghost without the authority and power of God, so the person receiving the Holy Ghost could not partake of it without the Lord's administration through the Elder.

You may use the reasoning of men, you may bring into requisition the strongest oratorial powers, and all this will fail to convince any man, without the Spirit of God. You may bring the brightest talent to bear, and collect the strongest evidence it is possible for man to produce, but in the absence of the Holy Ghost all this will pass away like an idle dream, or with passing remarks such as, "That man is a very eloquent man, the principles he advances are evident, plain, and reasonable, but then it don't concern us at all, we are not interested in the matter," etc.; but when the Spirit of eternal truth, emanating from God, operates upon our spirits, which are a part of deity, if you please, when there is a union formed, and an intercourse opened, and intelligence communicated, then the persons who possess this intelligence, this knowledge, this comforting influence, this strong assurance that is imparted, and can be imparted *only from spirit to spirit;* when persons receive this, they then have for themselves an assurance that no earthly argument or philosophical demonstration can possibly impart. We are a part of deity, that is, our spirits are a part, as it were, of the Great Jehovah, that have been struck from His eternal blaze—eternal intelligence and light and life.

When the light that is in heaven communicates with the light within us; when the Spirit that dwells in the bosom of the Almighty dwells in ours, and an intercourse is opened between heaven and us, we are then placed in a position to understand that which it would be impossible to comprehend upon any natural principle known to us, and hence it is written, "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." In order that men may indeed become the children

of God, He has introduced in the first principles of the gospel the means of their becoming possessed of His Spirit through baptism and laying on of hands by those having authority, being sent and ordained and authorized by Him that they may receive the Holy Ghost. What can be a stronger evidence to any man than an evidence of this kind? It is not something that affects the outward ear alone; it is not something that affects simply his judgment, but it affects his inner man; it affects the spirit that dwells within him; it is a part of God imparted unto man, if you please, giving him an assurance that God lives. This is a thing of very great importance, more so, perhaps, than many people imagine. A man receives an assurance that God lives, and not only that God lives, but that he is a son of God, because he feels that he has partaken of His spirit, the spirit of adoption; and hence it was said concerning the Saints of old, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

The Saints of old received a spirit whereby they were enabled to say Abba, Father, or, my Father. Now, reflecting upon this, what strong confidence is imparted unto the Saints of God, giving them an assurance that no person has, and that no person can have, unless they adopt the same means, in order to partake of the same blessings or to be administered to in the same way, and receive through the same medium, that same spirit of intelligence which nothing but the Holy Ghost can impart. When persons receive this they are enabled to say, my Father. What were they enabled to say before? Did they know anything about their Father or about their God? Did they know anything about their origin, or did they know anything really in relation to the future?

What can you find among the world like this anywhere, among the most pious, best, the most honorable, pure, and virtuous, what can you find among them? Only, simply, "we try to do the best that we can, and we hope it will be well with us hereafter; we hope our great Heavenly Father will be merciful to us." They can make no further advances than that, without the gift and blessing of the Holy Ghost. They hope certain things, they believe in certain things, they pray for certain things, they desire certain things, but they have no assurance in relation to them. Nothing but the Holy Spirit proceeding from the Father and the Son can impart unto us that intelligence which is necessary to place the Church and Kingdom of God upon a sure and firm basis. The Lord has introduced this among us. It is no matter what language a man may speak, or what country he lives in, no matter what his former profession or circumstances, here is the Gospel of eternal life and truth proclaimed by the weakest of God's Elders, which he has chosen and set apart to preach the words of eternal life in all the world. Wherever people receive the words of truth that that Elder has preached unto them and obey them by baptism, and have hands laid on them for the reception of the Holy Ghost, they all feel alike, no matter what country they were born in, what their religion, politics, social ideas, or anything else; whether Jew or Gentile, bond or free, they are all one in Christ Jesus.

We have people gathered together in this Territory from all parts of the earth; they have all been baptized into one baptism, and all have par-

taken of one spirit, and that one spirit proceeds from the fountain of light and truth. It would be impossible, under any other circumstances, to unite people together as our people in the mountains are united. It would be impossible for all the reasoning powers of man to bring about any such result; nothing but the power and Spirit of God could accomplish it.

We all feel alike in regard to the great principles of eternal truth. Why do we feel alike? Because we have all partaken of one spirit, which proceeds from our Heavenly Father, it is the Holy Ghost. How does it affect us? It affects our spirits. And although we do not understand, sometimes, one another's speech, and are ignorant of the ideas entertained by one another; and although the habits, customs, and manners are diverse and various among the different nations from which we have come, we still are one in sentiment, one in faith and in confidence, and one in assurance.

I have heard men in the United States thank God with their whole heart for the spirit imparted to them and for the blessings of the everlasting Gospel; I have heard them do the same in France and in Germany, and I have heard them do the same among other nations whose language I was not acquainted with. The same spirit inspires the whole—it is the spirit of God, imparted through obedience to his laws, and through the administration of the Gospel through the Holy Priesthood, or by means of the Elders he has sent forth, and whose acts He sanctions by imparting the Holy Ghost on whom they lay their hands; and hence we are one, having been baptized into one baptism, and partaken of the same spirit, and hence we have assurance, and are constituted as no other people are under the heavens. We possess that evidence and assurance which the world cannot give, neither can the world take it away; and hence, we go forth with a steady unerring aim with regard to the future. We know, individually and collectively, what we are doing, and if there be those among us who do not comprehend all things, yet we do know that we have partaken of the Holy Ghost. We feel like the man that was born blind, who was healed by the Savior. The Pharisees said to the healed man, "Give God the praise, we know that this man is a sinner." He answered and said: "Whether he be a sinner or not, I know not; one thing I know, that, whereas I was blind, now I see."

All the sons and daughters of God who are living their religion, and faithfully keeping the commandments of God, can render a reason for the hope that is within them, and can answer the whys and the wherefores for the movements of the Church and kingdom of God upon the earth. They may not know what is going to be the result of this, that and the other; but they do know that they have received the Holy Ghost, and that God lives—that they have received a principle, whereby they are enabled to say, Abba Father—My Father. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." Hence we have partaken of a portion of eternal lives, and have begun to live for ever. It was upon this principle that Jesus spake to the woman of Samaria, when he asked her for a drink. Now there was a strong enmity existing between the Jews and the Samaritans, and she thought it singular when Jesus asked her for a drink of water. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, give me to drink; thou would'st have asked him,

and he would have given thee living water." "Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

Did the world know who these Elders are that go forth among them bearing the precious seed of eternal life; could they comprehend and realize it, they would ask of them, and they would give them water which would be in them a well springing up into eternal life; for they are the representatives of God on the earth, going forth with authority from Him to impart unto the world the Holy Ghost, and lead them into the paths of life. We have partaken of this Holy Spirit, and hence there is confidence manifested in all our movements and actions as a people.

Who among the true saints of God ever doubts as to the destiny of this kingdom? Who that has the spirit of revelation—the spirit of truth—ever dreams that this kingdom will ever be overthrown? They quake in the north, and in the south; they wonder what the end will be—whether they will gain that victory or lose that battle; whether we are going to be divided into two separate nations, be consolidated in one, or divided into a great many. These are matters that puzzle the wisest of our statesmen. If we have any wise men in the United States, and in the nations of Europe or the earth, let them manifest their wisdom and put the world right.

The Latter-day Saints have no wonder what is going to become of them, it never enters into our minds that anything will transpire that will overthrow the Church and kingdom of God on the earth. What man that is a Saint and has in his possession the gift of the Holy Ghost, that does not know that the kingdom of God is onward? We know that we shall overcome every opposing power. No matter what transpires, what effect has it on us? None at all. It only affects the weak and vacillating, that have not lived their religion and followed the light of the Holy Spirit in them, they may fear; but the men and women of God, those who live in the light of the countenance of the Lord, and cherish the Holy Spirit in their bosoms, having no other feeling but the final triumph of the kingdom of God on the earth, they know nothing else.

What inspired the ancient prophets to know that the time would come when the Saints of God should take the kingdom, and the greatness of it under the whole heavens should be given to them and He whose right it is, should rule and reign, and have dominion? The same Spirit that dwells in us proceeds from the same God that inspired the prophets of old, developing the same truths, making manifest the same things, and unfolding the same principles. We have confidence in relation to these matters; and hence men that understand this, who live their religion, feel perfectly satisfied in regard to any or all the events that shall transpire on the earth.

We were driven out of Missouri—we were driven from one place to another in Missouri, before we were driven out altogether; then we were driven from Illinois to this Territory. But what of that? I know some men who thought the work was at an end. I remember a remark made by Sidney Rigdon—I suppose he did not live his religion—I do not think he did—his knees began to shake in Missouri, and on one occasion he said, "Brethren, every one of you take your own way, for the work seems as though it had come to an end." Brigham Young encouraged the peo-

ple, and Joseph Smith told them to be firm and maintain their integrity, for God would be with his people and deliver them. I never saw a time that the Saints enjoyed themselves better than when they, apparently, were wading through the deepest troubles; I never saw them more full of the Holy Ghost, and take more joyfully the spoiling of their goods. Why was this? Because they had that spirit within them of which we are speaking, and they knew what would be the result of all these things. When we left Nauvoo, we sang joyfully:—

"On the way to California,
In the spring we'll take our journey;
Far above Arkansas fountains,
Pass between the Rocky Mountains."

When it was asked us, "Where are you going?" our reply would be, "We hardly know; we are going somewhere, and God will protect us, and all is right and well in Zion, and all is peace, and all will be peace to those who will love God and keep his commandments; because his kingdom is established upon the rock of ages, and it is God's business to take care of his Saints, and all is well."

And when the nation with which we are associated is shaken to its centre and crumbles to pieces (it is pretty well shaken now, notwithstanding what our President seems to say about it, that everything is very prosperous, and that we have more men now than before the war), notwithstanding all this, it is crumbling and falling, and it will continue to fall and to crumble, until it is no more, and by and bye there will be an end of it. Not so with the kingdom of God; it will stand, and continue to exist and spread and go forth, and correct principles—principles of eternal truth and light and revelation from God—will be unfolded, and intelligence that dwells with the gods will continue to be imparted to this people, and God will be their God, and they will be His people, and He will continue to lead them on from strength to strength and from knowledge to knowledge, until they understand all correct principles that can be known on the earth, until they are enabled to redeem themselves and their posterity, and then establish the kingdom of God on the earth until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He shall reign for ever and for ever. And to this end God has imparted unto us the spirit of intelligence and wisdom that is unfaltering, unwavering, and unchanging, and that will live and abide for ever. Have we not cause to be grateful to God our heavenly Father? I think we have. We enjoy peace, we enjoy happiness, we enjoy the Holy Ghost, we enjoy communication with our heavenly Father, we enjoy an association with the holy Priesthood, we have the revelation of God in us, and God has undertaken to lead His people on from strength to strength, from intelligence to intelligence, from knowledge to knowledge, until they are able to see as they are seen, and know as they are known. And He is going to establish a reign of righteousness and introduce a correct form of government, even the government of God, the laws of God, the revelations of God to guide and direct in all things: He will be our guide in philosophy, in politics, in agriculture, in science, in art, and in everything that is calculated to enlighten and impart intelligence, and give knowledge of the laws of nations, of the laws of nature, of matter, and of all laws that regulate all things pertaining to time and to eternity. He will continue to instruct and to make manifest, and to put us in possession of those principles that will exalt us and prepare us to dwell with the Gods. We look on the future;

we looked on it years ago, and we knew that the kingdom of God would roll on, and we know so to-day, only our faith and knowledge is becoming more stable, more established. We know that this kingdom will continue to spread and to increase. Who can deprive us of that knowledge? No earthly influence or power, or reasoning can do it; hence, we are perfectly satisfied in relation to these things. And while we know this is taking place and that a reign of righteousness will be introduced that will be calculated to exalt and ennoble the human family, and make the earth a paradise and to blossom as the rose, and make the wilderness and desolate places glad, and the government and kingdom of God exist from the rivers to the ends of the earth; whilst we are attending to these things, we are also attending to other things, we are securing to ourselves an everlasting exaltation, we are learning God and His laws, and the whisperings of His Spirit, whereby we can be saved and exalted and be brought to a closer union and connection with Him by covenants and ordinances, and anointings, and endowments, and blessings, that He is revealing and unfolding. We are learning to build temples where we can receive instruction, and revelation, and ordinances to be performed both for the living and the dead, for ourselves, progenitors, and posterity, and bless the human family throughout, that we may be saviors on Mount Zion and the kingdom be the Lord's. We are learning to secure for ourselves mansions with our heavenly Father, that where He is we may be also. Jesus said, "I go away; but if I go, I will come and receive you to myself, that where I am there you may be also," &c. We are preparing ourselves for those mansions, and others are helping to prepare mansions for us who are behind the veil. We shall operate for those who are there, and they for us; for they, without us, cannot be made perfect, nor we without them. We are forming an alliance, a union, a connection, with those that are behind the veil, and they are forming a union and connection with us; and while we are living here, we are preparing to live hereafter, and laying a foundation for this in the celestial kingdom of God. Ought we not to call upon our souls, and upon all that is within us, to bless the name of the God of Israel, and to forget not all His mercies? Ought we not to be seeking continually to glorify God in our bodies and spirits, which are His? Ought we not to be seeking to have our passions and desires and appetites in obedience and subjection to the will of God? Ought we not to be seeking to control our will and desires, and have everything yielding obedience to that Spirit which emanates from our heavenly Father? Ought we not to be seeking to promote a union with every godlike principle, with everything that is lovely and amiable, and divest ourselves of all our evil passions and propensities, and follies and waywardness, and seek to draw near unto God ourselves, and also to draw our families near unto Him, and seek to cultivate the Holy Ghost, that it may be in us a well of water springing up into everlasting life, that we may be worthy to be citizens of the kingdom of God; and that hereafter we may enjoy an immortality of happiness with our progenitors and our posterity, and with our God in the eternal world, even in this world, when it shall be redeemed and sanctified and be made new?

May God help us to keep his commandments, in the name of Jesus Christ. Amen.

BLESSINGS OF THE PEOPLE OF GOD.—POWER OF EVIL AND UNSEEN INFLUENCES.—MINISTRATION OF ANGELS.—FAITH NECESSARY FIRST AS A PREPARATION FOR GREATER THINGS.—HOLY SPIRIT NECESSARY FOR THE RIGHT PERFORMANCE OF TEMPORAL DUTIES.

Remarks by Elder GEORGE Q. CANNON, *made in Kaysville, Sunday, November* 13, 1864.

REPORTED BY G. D. WATT.

It is with very peculiar feelings, my brethren and sisters, that I stand before you this morning to address you upon the principles of life and salvation. In rising before you I request your faith and prayers, that I may have the Spirit of the Lord to dictate unto me those thoughts and reflections and instructions, which will be profitable unto us. I feel myself that the Spirit of the Almighty is here; I have enjoyed it very much this morning. While listening to the singing, I felt that the singers had the Spirit of God resting upon them.

We can enjoy ourselves while we are met together to-day; it is our privilege to have a goodly outpouring of that Spirit which fills our hearts with joy, with peace, light and intelgence. If we concentrate our minds upon the object which has called us together, exercising faith in our Father and God, these meetings will be counted among the most delightful associations of our lives. I do not know that I ever enjoyed myself so happily under any circumstances, as I have in meeting with my brethren and sisters in conferences and in meetings like these that we have had yesterday and to-day. At these meetings we can throw aside the cares that press us from day to day, and concentrate our minds upon the blessings which pertain to the kingdom of God and to the Gospel of Jesus Christ, and understand to a greater extent than we can probably on ordinary occasions, how much the Lord our God has favored us in revealing unto us His everlasting Gospel, and in sending unto us His servants, authorized to administer unto us the ordinances thereof. When we are in meetings like the present, we can think about these things and ponder upon them, and our hearts are filled with renewed feelings of thanksgiving and gratitude to God for His abundant mercies to us as individuals and as a people. Since my arrival home from abroad this last time, I think that I never have experienced such a feeling of thanksgiving, joy, and happiness as I have during the last two or three weeks. My feelings have been peculiarly solemn, and I have often felt as though it would be a great luxury to get off in some corner alone and weep for joy for all the blessings God has so bountifully bestowed on us as a people, and upon myself as an individual. The older we grow, and the more the kingdom becomes developed, the more apparent are the blessings heaven bestows upon us. He must be indeed blind who cannot see that we are a people highly favored of God our Father, especially if it should be his lot to go forth among the nations, and come in contact with the evil which abounds in other countries. I believe there is a

feeling of gratitude and thanksgiving pervading the breasts of the Saints generally, which causes them to appreciate the kindness of the Lord towards them. This feeling should increase more and more within us every day we live.

The remarks which were made yesterday by the brethren who spoke were to me highly edifying; I rejoiced greatly in them, and I could echo the feeling expressed by Brother Woodruff when he said, we were the most blessed people on the face of the earth, in having a father in our midst who talks unto us in such plainness and simplicity the principles of life and salvation. While Brother Brigham was speaking unto us and dwelling upon the plain and simple principles of the Gospel, and those things necessary for us to observe in order that we may become developed before our heavenly Father, I felt that it requires constant teaching and admonition on the part of the servants of God to keep us in mind of our duty; it requires the servants of God to be stirred up continually to diligence in preaching the plain and simple principles of the Gospel to the people, that they may be duly impressed therewith. Notwithstanding all we have heard, and we have heard a great deal of the principles of righteousness, we still require to be admonished day by day concerning our duty. It seems to be one of the weaknesses of human nature that we are apt to forget the principles of truth and righteousness, and to give way to influences that are not of God. We are placed in this existence for the express purpose of learning to overcome all these things. One of the great objects, as I imagine, which God has in view in sending us here upon the earth, is to give us experience in the influences of the earth that we may contend with them successfully and overcome them, that when we pass beyond the vail we may be in a position to comprehend them to a greater extent than we could had we not come here and felt the influences to which human nature is subject. I have thought that we, as a people and as individuals, do not sufficiently realize the importance of keeping guard upon ourselves, and upon our feelings, and of resisting the influences that surround us.

While the brethren were speaking upon one point, namely, the disposition of some people to imbibe spirituous liquor, it brought some reflections to my mind connected with the influences that prevail throughout the various portions of the earth. I believe there are places and circumstances in which people can be placed, where there are influences of this character brought to bear upon them that are more difficult to resist than there would be under other circumstances and in other places. I have often heard it remarked by the brethren, and I have remarked it myself, that in some places there is a greater disposition entertained by the people to commit adultery and indulge in kindred sins of this description than there is in this country. There seem to be influences in the atmosphere in those lands of such a character, that unless a person is on his guard and constantly watching and resisting them, he will be led down to destruction by them. A spirit and disposition will creep over the people unless they are careful, to lead them astray in the direction which I have named. This is undoubtedly the case. There are spirits in the atmosphere that are filled with that disposition, and who seek to influence those with whom they are brought in contact, impressing those who are in the tabernacle of flesh to indulge in the same sin.

There are influences in the atmosphere that are invisible to us that, while we are here upon the earth, we

ought to resist with all our might, mind, and strength—influences which, if we would be led by them, would lead us to destruction—influences that are opposed to the Spirit of God—influences that would bring upon us destruction here and hereafter, if we would yield to them. These influences we have to resist. We have to resist the spirit of adultery, the spirit of whoredom, the spirit of drunkenness, the spirit of theft, and every other evil influence and spirit, that we may continually overcome; and, when we have finished our work on the earth, be prepared to govern and control those influences, and exercise power over them, in the presence of our Father and God. I have no doubt that many of my brethren and sisters have sensibly felt in various places and at various times evil influences around them. Brother Joseph Smith gave an explanation of this. There are places in the Mississippi Valley where the influence or the presence of invisible spirits are very perceptibly felt. He said that numbers had been slain there in war, and that there were evil influences or spirits which affect the spirits of those who have tabernacles on the earth. I myself have felt those influences in other places besides the continent of America; I have felt them on the old battle grounds on the Sandwich Islands. I have come to the conclusion that if our eyes were open to see the spirit world around us, we should feel differently on this subject than we do; we would not be so unguarded and careless, and so indifferent whether we had the spirit and power of God with us or not; but we would be continually watchful and prayerful to our heavenly Father for His Holy Spirit and His holy angels to be around about us to strengthen us to overcome every evil influence.

When I see young men indulging in drunkenness and in stealing, I come to the conclusion that they are led captive by the evil spirits around them. We call it the spirit of the evil one; but he has numerous agencies at work, even as the Lord has numerous agencies to assist him in bringing to pass the consummation of His great designs. The adversary has numerous agencies at his command, and he seeks to control and lead to destruction the inhabitants of the earth who will be subject to them. If we could see with our spiritual senses as we now see with our natural senses, we should be greatly shocked at the sight of the influences that prompt us to disobey the counsels of God or the Spirit of the Lord in our hearts. But we cannot see them, for they are spiritually discerned; and he who discerns the most, is the most fully impressed by the Spirit of God; he who does not discern, has not profited by the instructions given to him, and yields to those evil influences in an unguarded moment, and is taken captive in his blindness. He who is imbued with the Spirit of God is sensibly aware when the evil power approaches; but he does not welcome it to his bosom; he resists it with all the might and strength God has given unto him, and he obtains power over it, and it no more troubles him; if it does, its influence is more weakened than previously.

We often talk about and desire to see angels. Every person who has joined this Church has had a desire to have revelations from God our Heavenly Father, and have knowledge poured out upon him as it was poured out in abundance upon the prophets of old. I merely suppose that this is so with everybody else, because I have these feelings myself, and judge others in this respect by myself. But, until we can learn to control and resist those evil influences that are now invisible, I think it would be unprofitable to have the administra-

tion of angels personally or visibly unto us. Until we can do this, I do not expect that we can have those other blessings profitably bestowed upon us. I do not expect that in the providence of God we will be favored with those other blessings until we can listen unto and obey the counsels of those appointed to preside over us. I know it is natural for people to be anxious to have some ministering spirit wait on them, and reveal itself unto them. For my own part, my reflections have caused me to view this in a different light than I viewed it in the beginning. I then thought it would be a great blessing to have that favor bestowed upon me. But when I have reflected upon the character and calling of the men whom God has called and sent in this generation—when I have thought of Brother Joseph Smith, and his greatness, his magnanimity, and his faith, I have thought, and still think, it is one of the greatest blessings of God upon me to have been permitted to behold his face and to listen to his teachings. I feel the same now towards the present leaders of Israel. I am satisfied that this generation has been honored by as great prophets as ever stood before God upon the earth, excepting the Lord Jesus Christ; and how could I expect, if I disobeyed Brother Joseph Smith's counsel, that I could be favored with the presence and instruction of any being further advanced than he was when he was in the flesh? And so I feel in relation to Brother Brigham, whom we now have with us; he is one of the noblest sons of God, a man whom God has endowed with the wisdom of eternity, with the power in part that is exercised in its fulness by the Gods of eternity. If we disobey his counsel, disregard his warning voice, and are careless respecting his teachings and the teachings of those associated with him, we are indeed unworthy of the presence of personages who have been glorified and who now dwell in the presence of God. I do not expect the day to come when this people will be favored with the administration of angels—with the presence of those holy and immortal beings—until we can learn to appreciate the teachings and instructions of the men of God in our midst. When that day does come that this people will implicitly obey the voice of those whom God has placed over them, and give heed to every instruction imparted to them by the spirit of revelation through the servants of God, then I shall expect visits from holy angels, and the glory and power of God to rest upon us to that extent it has never done hitherto; but I cannot well expect it before that time arrives, because if these blessings were to be bestowed upon us before we are prepared to receive them, I should fear they would turn to our condemnation, as they have done to many in the early history of this Church.

There is nothing that we, as a people, have needed since our settlement in these valleys, and I may say since the organization of the Church, connected with the kingdom of God, in intelligence, in wisdom and counsel, that we have had to wait for. We have had line upon line, precept upon precept, here a little and there a little, from the beginning unto the present time, and there never was a day, an hour, a moment, from the organization of this Church unto the present time that we, as a people, have been destitute of the voice of God and the instruction of the Holy Ghost. While this is the case, and we have abundance of teachings poured out upon us, and we should refuse to obey any of them, we need not expect visitations from higher personages, coming down to administer unto us and impart unto us things that we could know, if we would only learn to be obedient

to the counsels and instructions we now receive. It is necessary that we should be taught and instructed in the things of the kingdom of God, and that our faith should be developed to such an extent that we will have great confidence in those who labor in our midst and who preside over us. It is for this purpose that the Gospel is sent forth by the hand of the servants of God unto the inhabitants of the earth. The Lord says through his servant Joseph Smith, in the Book of Doctrine and Covenants, "Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

This is the reason of the Gospel being preached, that faith might increase within us, and that the New and Everlasting Covenant might be established in our midst. These things were preached unto us in the beginning, because it is necessary that man should be impressed with the importance of the Gospel and plan of salvation which God has revealed, and that he might have confidence in the words of the servants of God. We have to learn that those who are worthy to be entrusted with our salvation, and with the direction of the affairs of the kingdom of God, are also worthy to be entrusted with the guidance of temporal affairs in the same kingdom. It was a difficult lesson to learn in the beginning. The people of God could not understand, in the beginning, that Brother Joseph had wisdom sufficient to direct them in their temporal affairs as well as in their spiritual affairs. While the Church was in Kirtland it was a lesson they had not learned; they could admit that Joseph was a prophet of God, and chosen of Him to establish His kingdom on the earth, but they would not admit that he had wisdom sufficient to direct them in temporal affairs, and they had to be whipped, scourged, and driven from place to place before they could really believe that the servants of God had this wisdom; but, by-and-by, this knowledge dawned upon them, and they began to see that men, chosen of God to establish righteousness and build up His kingdom, had also wisdom concerning temporal affairs, and that the same God who made the earth so beautiful for the habitation of His saints—He who organized the heavens and controls the movements of the heavenly bodies, that same God had power to give Brother Joseph Smith wisdom to guide them in temporal affairs. This is a lesson that we have had taught unto us from that time until the present; and to-day I feel as though we were but poor scholars, and that there are many things yet to be impressed upon our understandings connected with this lesson.

We have to learn that, in the first place, the Lord sent His servants forth to preach the principles of the Gospel, to impress upon the inhabitants of the earth the necessity of believing in Jesus Christ as the Savior of the

world, repenting of their sins, and being baptized for the remission of them, and receive the Holy Ghost by the laying on of hands, and it was hoped and expected that when the Holy Ghost descended upon men and women they would be filled with the spirit of obedience, and that their understandings would be so awakened that they would begin to comprehend the object God had in view in restoring the everlasting Gospel to the earth. It has had that effect, but it has been slowly manifested; it has dawned upon us ray by ray, gradually opening our minds to the comprehension of the great work the Lord has established on the earth; and to-day, after years of experience, the Church of Christ has barely commenced to comprehend the great work God had in view in establishing His kingdom on the earth. But we are learning it now more rapidly than we have in past years. The knowledge is being brought home to us to a greater extent, because we are in a position where we can be better taught these things than before. We are beginning to understand that there is something, besides that which concerns our spiritual welfare, needed for the upbuilding of the kingdom of God on the earth; we begin to understand that the Lord wishes us to be a people wise in the arts and sciences, full of understanding and wisdom in the building up of cities, in the erection of beautiful habitations and magnificent temples, and in the exhumation of minerals from the bowels of the earth, and their proper application for the beautifying of the cities of Zion and the convenience of God's people. We begin to understand that the Gospel has been revealed to show unto us the object of our existence, that it affects every action of our lives from birth to the grave, and that we cannot do anything but what is comprehended in the Gospel. We hope our children will learn this lesson better than we have, and to a greater perfection than we have learned it. As I have said, it is necessary in the first place that we should have confidence in the servants of God—in the affairs that pertain unto our eternal salvation, and we would suppose we might trust them with the direction of our temporal affairs, if, indeed, temporal and spiritual can be divided, which really cannot be done.

There is one point we should be guarded against, and the brethren have endeavored to impress it upon our minds, that is, in our seeking to develop the resources of the earth and build up cities and temples and the various works that are incumbent on us, that we should not forget to keep our minds right before the Lord, that we should have his Holy Spirit abiding within us. When the cares of every day life increase upon us, in the business of forming settlements, pioneering and performing our labors from day to day, we are too apt to forget that we should constantly seek to God with the same fervor and diligence for His aid as we do for spiritual blessings. I find that I have to be careful while engaged in business, for I know that the tendency of my mind is to devote all my thoughts and all my time and attention to the business that is in hand—that happens to occupy my attention at the time. This is the tendency of people generally, and we have to guard against it, and for which we have to be reproved, that we may not yield to it to so great an extent as to drive the Spirit of God from us. There is no necessity for this. If we grieve the Spirit of God when we are performing our temporal duties, it is because we allow the one idea to absorb our attention too much. While we are engaged in these duties, we should have the Spirit of God resting

upon us, as if we were engaged in preaching the Gospel.

It is recorded in the Book of Mormon that when the Nephites were oppressed by the Lamanites, who would not suffer them to pray orally unto God, they prayed in their hearts, while engaged in their labors, for the blessings of God to be granted unto them, for His deliverance to be extended to them, and that their enemies might not have power to hold them in bondage; and the word of the Lord came to them and whispered peace, and told them that the day of their deliverance was nigh at hand, the day in which He would emancipate them from the thraldom of their enemies. This is a good example for us to follow. It is possible for us to bring ourselves into such a condition that we can pray unto God in our hearts, no matter what labor we are performing. We are exhorted to pray constantly unto Him, and it is possible for us to concentrate our thoughts on the things of God while we are doing our labor, and our thanksgivings can ascend silently unto God, and they are not unheard by Him, and His blessing can descend upon us, and His joy can fill our hearts, and we can become the happiest and the most blessed people upon all the face of the earth. I know it requires a struggle to concentrate our thoughts on the things of the kingdom of God, while we are engaged in business; but this is one of the things which we have to train ourselves to and to overcome.

I am pleased to see our people developing the resources of the earth as they are. It is gratifying to see them enjoying the blessings of the earth, to see them wearing clothing of home manufacture, and to see their houses carpeted with home-made carpets; to see the sisters wearing beautiful dresses, spun with their own hands, is more pretty to my mind than brocade silk or satin, or fine cloth imported from foreign parts. In these things I can see the independence of our people being gradually secured.

I will bring my remarks to a close, praying God to bless you, my brethren and sisters, and those who may speak unto us, and to fill them with His Holy Spirit, and also those who listen to their sayings, that their hearts may rejoice together with exceeding great joy before Him, which is my prayer in the name of Jesus Christ. Amen.

ANALOGY BETWIXT THE HISTORY OF JOSEPH IN EGYPT AND THAT OF THE LATTER-DAY SAINTS.—DISCOVERY OF AMERICA BY COLUMBUS.—ITS EFFECT ON THE WORK OF THE LAST DAYS.—GOODNESS OF GOD TO HIS PEOPLE.

Remarks by Elder ORSON HYDE, *made in the Tabernacle in Great Salt Lake City, on Sunday, Dec.* 18, 1864.

REPORTED BY E. L. SLOAN.

I feel thankful, my brethren and sisters, for the privilege of once more meeting with you in this tabernacle. I feel thankful that so many of us are spared to meet together.

I need not reiterate in your hearing, that we are living in a most important day and age of the world, equally important to the Saints of the Most High as to the rest of mankind; for the present is fraught with events that should admonish us to live near to the Lord, and to keep ourselves unspotted from the world. We have been tried in adversity. Many of us know what it is to be in the very depths of poverty and privation; and we now seem to have advanced into a measurable prosperity, in order that we may be proved and tried in another manner, and let it be known in the heavens and to the just on the earth whether we are able to abide prosperity as well as adversity.

There are so many things before me and in my mind, that I hardly know what to speak upon and call your attention to. I do not know that it matters much, for the Saints are interested in everything that is good, comforting, and cheering to the heart. I will say, however, that what was written beforetime was written for our profit and instruction, that we, through an understanding thereof, might have patience and hope. A great enterprise was determined upon by our Heavenly Father, and for this purpose he seemed to have inspired a certain individual with the manifestations of his will in dreams, and visions of the day, perhaps, also, of the night, and that individual was Joseph of old. It appears that in this son of the Patriarch Jacob, the germs of greatness and power were manifest, not only to himself in his own reflections and thoughts, and by reason of the manifestations he received of the Divine will, but, also, to the satisfaction of his brethren, that he was likely to aspire to, or be elevated to, dominion and government over them. This roused their envy and jealousy until they could not endure his presence. They sought to rid themselves of him, and contrived various plans and means to accomplish it, especially after he had told them his dream, that their sheaves had made obeisance to his sheaf as they were binding in the harvest-field. And then, to cap the climax, he told them he had had another dream, in which the sun and the moon and the eleven stars had made obeisance to him. Not only was he to have dominion and power over his brethren, but his father and mother, as well, were to recognize his power.

This created a jealousy that was satisfied only in his separation from them, and they sold him to certain

Ishmaelitish merchants, who bore him away, a slave, into Egypt. Little did they think, as they saw him take his departure with the camels of those merchants, that he was but a pioneer to open a way before them, and that they would actually have to follow on his track and seek succor at his hands. But in process of time it proved to be true, for the country from which he had been expelled, sold as a bondman and thrust away by force, was visited by famine, and he, by the interposition of Providence, was elevated to power in the land to which he had been banished. He had become a prince in that land, and its revenue and riches were under his control. His brethren were forced by famine to go down there; so were his father and their little ones. When they came to him and found him occupying a princely state, it was overwhelming to them. They bowed down to him. He was a prince! The Almighty had blessed him and made him strong in the land to which they had banished him. Their very jealousy and envy had placed him on the road to greatness and power, and they were themselves compelled to seek succor from the brother they had hated and banished.

I have adverted to but few circumstances connected with the history of these individuals, for it would consume too much time to enter further into them. But enough has been said to show you the analogy that follows: We have been expelled from a certain country because our enemies discovered in us germs of power and greatness which aroused their jealousy and hatred, and they were determined to be rid of us. When they saw us leaving, to cross the vast plains that stretched before us, as we turned our backs upon the homes we had made with much labor and toil, they flattered themselves that they were rid of any dominion of ours, either real or imaginary. But little did they think when they were doing so, that they were forcing us on to a track they would have eventually to travel themselves. This was hid from their eyes.

The Saints did cross the plains to leave that country, and here we are; and who better than ourselves can appreciate the circumstances that now attend us? The Almighty has blessed us in this country; He has poured His blessings bounteously upon us, for which every heart here should beat with gratitude to the Most High. While war is desolating the country from which we came, we are here in peace, for which we should be thankful now that we are here. That element that drove us away, not, perhaps, the first, but that very element is beginning to follow in our track. What is its policy? The policy, no doubt, is to cease to invade us by force of arms. But another is adopted, more easily accomplished. What is it? Why, "We will oil our lips, and smooth our tongues, and ingratiate ourselves into your favor; we will mingle and co-mingle with you as brothers, and lead you away; we will contaminate you, and by pouring wealth into your laps, we will make you indifferent to your God, your faith, and your covenants." The object is to destroy those germs of greatness which Heaven has planted in our souls, at which they feel alarmed—germs of greatness which, if cultivated, will lead us to wield a power to which the nations will have to bow, as the nations had to bow to that Joseph who was sold into Egypt.

Another circumstance I will call your attention to. In the first place, every great enterprise is attended with its difficulties, its hardships, and oppositions, for there must needs be opposition in all things. We are told

that in the year 1492 this American continent was discovered by Christopher Columbus. Look at the exertions made by him to obtain the necessary means to effect the discovery. It required ships, means, and men to enable him to make his way across the trackless deep to find a country which, to him, seemed necessary to balance the earth. The Spirit of God came upon him, and he had no rest day nor night until he accomplished what the Spirit wrought upon him to do. He went first to one place and then to another to procure help. He applied to different crowned heads, and received rebuffs and discouragements. He was poor; the plans of Jehovah are mostly carried out by humble and poor individuals. So it was with Columbus; he was poor, but daring and persevering, and with a soul formed within his bosom to undertake and prosecute the great enterprise that was to bring to light a vast continent reserved in the providence of God as the theatre of great events in a period that was then in the future. By the aid of Ferdinand and Isabella of Spain he obtained three small vessels, old and almost rotten, poorly manned and badly provisioned. It was not because they believed he would be successful, but like the unjust judge with the poor widow, they desired to get rid of his importunities. The unjust judge had no very strong feelings in favor of the widow, but that he might be rid of her importunings, he hearkened to her prayer. So did they serve Columbus. They said they would fit him out and send him away, and he might go on his explorations for the imaginary country he fancied lay towards the west. If they had had any faith that he would be successful, they would have fitted him out with the best ships that any navies of the time could have afforded, manned with sufficient men and supplied with all the necessary equipments; and then they would have said, "Go and prosper, and the God of the seas pioneer your course." But they had no faith in the enterprise; they wanted to stop his importunings and get rid of him.

When we look back at our history we find a certain analogy in it to that of this man. Our enemies wanted to get rid of us. We applied to the powers that were for aid and succor. What did we receive in response to our applications? Silence in some cases; contempt in others. And when we had to sell out, it was not with old rotten ships that they paid us, but with old rotten wagons, old spavined horses, and other things equally worthless. Then they said, "Go and do the best you can." They thought they had given us an outfit that would last us until our destruction would be consummated; they imagined it would last us until we got beyond what they pleased to call civilization; but thinking that, perhaps, we might live through all, they demanded five hundred of our best men, while in camp in the wilderness, leaving our camp to the care of cripples and old men and women, in the midst of an Indian country. But we lived.

Little did Ferdinand and Isabella think that Columbus was leading the way that all Europe would have to follow. If they had so thought, they would have given him better ships and a better outfit. But when they found he had opened a new country, rich and bountifully productive, behold the surface of the ocean was whitened with the sails of vessels, bearing their living freights crowding to seek fortune on the new continent that spread itself invitingly before them. All Europe, figuratively speaking, followed in his track, and spread themselves over the face of the land. But see what these adventurers have come to. This country, discovered

by him, is enveloped in war; and if you live a few years longer, you will see much of the land that has been blessed with unequalled prosperity, from the east to the west, a wilderness and a desolation; and this will be in consequence of the abuse of the blessings bestowed upon it by those who enjoyed them. If I mistake not, a certain Senator said to a Senator from Louisiana, "What are you going to do with Louisiana?" "Why," was the reply, "Louisiana was a wilderness when we bought her from France, and if she secede we will make her a wilderness again." If the land does not become a wilderness and a desolation, we do not see correctly—we do not understand correctly the revelations which the Almighty has given us. The Scripture says, that in the last days His people will go forth and build up the waste places of Zion. But they must first be made desolate, before they can be called "the waste places of Zion." Then the hands of the Saints will be required to build them up.]

Compare the coming of the Saints here with the banishment of Joseph into Egypt, and the manner in which Columbus was sent off on his perilous exploration, and note the conclusion that follows. The world dreaded the germs of greatness which they saw in the Saints. They dreaded the power that seemed to attend them. They were almost at war with us because we were united. They disliked the idea of our being politically one. They wanted us to be of different parties. But when they saw we were united, they said, "There is a power that is destined to make them great, to exalt them." And let me say here to the Saints, be you united and be one with your leader, and you will as surely ascend to power and elevation in the earth as Joseph of old did in the land of Egypt. We are here, and in unity. We are not destroyed. When I look at our condition at the present time, I cannot but feel that we should be thankful to the Lord every day of our lives.

I was once in business, in the East, in the mercantile line, and we used to sell our common unbleached factory at 16 2-3rd cents a-yard. A yard of factory brought a bushel of oats. When I see that the Saints can now get three yards of factory for a bushel of oats—three times as much for their produce in this "God-forsaken country," so called by some, as we could get when we were in the east, I have said, what but the hand of God could have done it? I feel that the hand of God is over this people. Then why, in the day of prosperity, should we permit our hearts to run after the things of this world, and not permit our feelings and affections to be centred in this kingdom, and use the riches of this world as we use the waters of the ocean,—not enter into them to be engulphed by them, but glide over them to power and greatness as the ship moves onward to her destined port.

I am glad of the privilege of being with you to-day, and of speaking a few words to you. In fact, I never felt more thankful to God, nor had feelings of greater joy in the principles of life than I have to-day. I feel glad that I am counted worthy to bear the name of my master Jesus. We are doing our best to build up the kingdom of our God in that part of the Territory where my time is principally spent, and I presume you are doing the same here. I say to the Saints, in the day of prosperity beware of pride, beware of worldly mindedness, beware that we be not ensnared by the things of this world. Let me tell you, the judgments of the Almighty are beginning to be poured out upon the nations of the earth. A great portion of the nations that will not repent will be eventually

swept away before the just judgments of Heaven. And if the Elders are sent forth to bear the truth to the nations, they will go, as it were, in the trough of a wave, as the billows of tribulation and destruction pass over the nations, retiring before another wave comes; and thus, by the voice of mercy and the words of truth, the nations will be prepared for their doom.

Brethren and sisters, be faithful,—be true to the Lord our God. Though you should not get so much of this world's goods, be sure your hearts are in unison with the God of Heaven. May the peace of Israel be and abide with you, and with those who guide the destinies of Israel from this time henceforth and for ever. Amen.

ORDINANCE OF BREAD AND WINE.—ITS NATURE.—CHARACTER OF GOD AND OF JESUS.—REASONS WHY SIN AND DEATH EXIST.—EARTHLY PROBATION NECESSARY FOR FUTURE GLORY.—DANGER OF APOSTACY.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, Jan.* 8, 1865.

REPORTED BY G. D. WATT.

I am more and more convinced of the inability of man to receive intelligence to any great amount at any one time. Some have an understanding of what they commit to the keeping of their memories, while others commit to repeat again, and that is the end of it. Some can remember things for years that have been told them, and still not understand what was told them; while others can receive more into their understandings, and retain more in their memories, than others can, and still not be qualified to repeat that which they can remember and understand. Why I make these remarks is, because that I see around me, and feel within me, the defects which are occasioned by the weakness which is in man through the fall. I would not, however, say that a person entirely free from the effects of the fall of man could learn knowledge to any great amount at one time, though he might be able to learn more than a man would who is under the influence of the fall.

I will make a few remarks, in the first place, in regard to the ordinance of administering bread and wine, which ordinance we attend to every first day of the week. This is a very solemn ordinance. The Christian world accepts it, in preference to any other, as one of the ordinances of the house of God. With some, this ordinance is the first and the last; and with others this ordinance is not

thought to be of sufficient importance to be attended to. I wish to say to the Latter-day Saints, and also to those who do not believe in the fulness of the Gospel, that this ordinance, which we are now attending to this afternoon, is, in reality, no more sacred than any other ordinance of the house of God in the eyes of Him who has instituted the same. The validity of one divine law is the same as the validity of another with our Father and God. We partake of bread and water to witness that we remember Jesus Christ, who gave his life a ransom for us, and that we are willing to keep His commandments. He has said, "Do this in remembrance of me," when He ate His last supper with His disciples; and He also said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." We should desire to remember Him in all sincerity, and when we partake of these emblems, do it with an eye single to His glory, and to the building up of His kingdom, also for our own perfection, salvation, and glorification therein. In like manner we should receive and obey all the ordinances of the house of God; and I hope and trust that we shall live to our profession so strictly, and so closely adhere to the commandments of the Lord, that we shall never hear the painful sound that Saints and sinners are one; this I should abhor. I pray that the Latter-day Saints will live so that God, Jesus Christ, and the angels will love them, and the devil and all his hosts will hate them. I have never yet been able to discover in all my researches in sacred history that a Gospel hater, a Jesus Christ hater, and a God hater ever spoke well of Saints, either in the former or in the latter days, but have ever sought occasion against them from the most trifling circumstances. We have an instance of this, when the disciples of Jesus, in passing through the cornfield, being hungry, began to pluck the ears of corn, and eat; the Pharisees, seeing this, said to Jesus, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day." You may read at your leisure the answer of the Savior. This was a trick of the devil to bring evil upon Jesus and his disciples. Satan and his followers think no better of the Saints now than they did in the life time of the Savior, and I hope never to see the day when they will find favor in the eyes of the wicked. It is true, some will backslide, leave the Church of Jesus Christ, and receive the spirit of the world and the love of it, and, finally, be lost; but the great body of the Saints, I most fervently believe, will never amalgamate with Baal.

I will now say a few words relating to the subject which was presented to the people this morning. Inquiries were made by the speaker, why we have not seen God; why we are subject to sin; why we are in this fallen world? I will briefly answer these queries. If our Father and God should be disposed to walk through one of these aisles, we should not know him from one of the congregation. You would see a man, and that is all you would know about him; you would merely know Him as a stranger from some neighboring city or country. This is the character of Him whom we worship and acknowledge as our Father and God: when He is disposed to visit a house, a neighborhood, or a congregation, He does it at His pleasure; and although He may be seen by mortals in this character, yet no man can see Him in His glory and live. When the Lord sends an angel to visit men, He gives him power and authority to appear to the people as a man, and not as an angel in his glory; for we could not

endure the presence even of an angel in his glory. No mortal man has ever seen God in His glory at any time and lived. We may have seen the Lord and angels many times, and did not know it. I will be satisfied with seeing and associating with His children whom I now behold, for there is not a son or daughter of Adam and Eve before me to-day but what is the offspring of that God we worship. He is our Heavenly Father; He is also our God, and the Maker and upholder of all things in heaven and on earth. He sends forth His counsels and extends His providences to all living. He is the Supreme Controller of the universe. At His rebuke the sea is dried up, and the rivers become a wilderness. He measures the waters in the hollow of His hand, and meteth out heaven with a span, and comprehendeth the dust of the earth in a measure, and weigheth the mountains in scales, and the hills in a balance; the nations to Him are as a drop in a bucket, and He taketh up the isles as a very little thing; the hairs of our heads are numbered by Him, and not a sparrow falleth to the ground without our Father; and He knoweth every thought and intent of the hearts of all living, for He is everywhere present by the power of His Spirit—His minister the Holy Ghost. He is the Father of all, is above all, through all, and in you all; He knoweth all things pertaining to this earth, and He knows all things pertaining to millions of earths like this.

The Lord Jesus Christ might come among us and we would not know Him; and if he were to come in our midst and speak unto us to-day, we might suppose Him to be one of our returned missionaries; and if He was to make himself known unto us, some might say to Him, as it was said by one of old, "Lord, show us the Father, and it sufficeth us." He would simply say, "He that hath seen me hath seen the Father, and how sayest thou, then, shew us the Father?" It is written of Jesus, that, besides His being the brightness of His Father's glory, He is also "the express image of His person." The knowledge of the character of the Only Begotten of the Father comes to us through the testimony, not of disinterested witnesses, but of His friends, those who were most especially and deeply interested for their own welfare, and the welfare of their brethren. We have no testimony concerning the Savior's character and works, only from those who were thus interested in His welfare and success, and in the building up of His kingdom. It has been often said, if a disinterested witness would testify that Joseph Smith is a prophet of God, many might believe his testimony; but no person could be believed, by any intelligent person, who would testify to a matter of such importance, and who would still view it as a thing in which he had no interest. But they who are interested, who know the worth of that man and understand the spirit and the power of his mission, and the character of the Being that sent and ordained him, are the proper persons to testify of the truth of his mission, and they are the most interested of any living upon the earth. So it was with those who bore witness of the Savior, and of His mission on the earth.

If Jesus should veil His glory and appear before you as a man, and witness of himself as being the image of his Father, would you believe that he was really Jesus Christ and that he told you the truth? And if you believed His words, would you not wonder exceedingly to hear that our Father and God is an organized being after the fashion of man's organization in every respect? Such, however, is the case. One of the prophets

describes the Father of us all, saying, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame," etc. The prophet further says, "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," etc. Again, "and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him." Now, who is this Ancient of days? You may answer this question at your pleasure, I have already told the people. But the Savior would answer the question as to the appearance of the Father of us all, by saying, "Look at me, for I am the very express image of my Father." Then if the Father is precisely like his Son Jesus Christ, where is the man here in the flesh that is precisely like the Savior? We have not seen Him in person, but there are men on the earth who have seen Him in vision. As to whether the Savior has got a body or not is no question with those who possess the gift and power of the Holy Ghost, and are endowed with the Holy Priesthood; they know that he was a man in the flesh, and is now a man in the heavens; He was a man subject to sin, to temptation, and to weaknesses; but He is now a man that is above all this—a man in perfection.

And what shall we say of our Heavenly Father? He is also a man in perfection, and the father of the man Jesus Christ, and the father of our spirits; He lives far above the influence and power of sin, and holds in his hands the destinies of all. We have not seen the person of the Father, neither have we seen that of the Son; but we have seen the children of the Father, and the brethren of the Savior, who are in every way like them in physical appearance and organization. Although mankind of the same color look alike, yet there exist expressions of the features by which one person can be distinguished from another. The human family all resemble one another in the main characteristics of humanity, and all resemble the Savior who died for us; and could we see him in the flesh, as he appeared to the ancients, we should very likely find that some men are more like him than others in feature and form, as we often see men who are more like Joseph Smith than others are. God is our Father, Jesus Christ is our Elder Brother, and we are all brethren, and of one family, and our Heavenly Father is subjecting us to sin, misery, pain, and death for the exquisite enjoyment of an exaltation. This will answer my mind for the present with regard to the character of our Father and our God, and with regard to our Savior.

The reason of our being made subject to sin and misery, pain, woe, and death, is, that we may become acquainted with the opposites of happiness and pleasure. The absence of light brings darkness, and darkness an appreciation of light; pain an appreciation of ease and comfort; and ignorance, falsehood, folly, and sin, in comparison with wisdom, knowledge, righteousness, and truth, make the latter the more desirable to mankind. Facts are made apparent to the human mind by their opposites. We find ourselves surrounded in this mortality by an almost endless combination of opposites, through which we must pass to gain experience and information to fit us for an eternal progression. Those who are enlightened by the spirit of truth, have no difficulty in seeing the propriety and the benefit to us of this state of things. Like heavenly beings, we are endowed with the power of free volition; for God has given to mankind their agency,

making them amenable to him for their sins, and entitling them to blessings and rewards for the good they do, and according to their faith in him. It is the wish of our Heavenly Father to bring all his children back into his presence. The spirits of all the human family dwelt with him before they took tabernacles of flesh and became subject to the fall and to sin. He is their spiritual Father, and has sent them here to be clothed with flesh, and to be subject, with their tabernacles, to the ills that afflict fallen humanity. When they have proved themselves faithful in all things, and worthy before Him, they can then have the privilege of returning again to his presence, with their bodies, to dwell in the abodes of the blessed. If man could have been made perfect, in his double capacity of body and spirit, without passing through the ordeals of mortality, there would have been no necessity of our coming into this state of trial and suffering. Could the Lord have glorified his children in spirit, without a body like his own, he no doubt would have done so.

We read that there is nothing impossible with God. In a broad sense there is not; but in another sense there are things he never attempted and never will. He will not exalt a spirit to thrones, to immortality, and eternal lives, unless that spirit is first clothed in mortal flesh, and with it, passes through a mortal probation, and overcomes the world, the flesh, and the devil through the atonement made by Jesus Christ and the power of the Gospel. The spirit must be clothed as He is, or it never can be glorified with him. He must of necessity subject his children to the same, through a strict observance of the ordinances and rules of salvation. To attain to this glory, it is required that we love and honor his name, reverence his character and the ordinances of his house, and never speak lightly of him, of his Son Jesus Christ, or of those who bear His Priesthood; never speaking evil of dignities, who are clothed with the authority of Heaven; for to all such it will be said, "Depart from me, ye cursed," etc. I say to all, honor God and his Holy Priesthood, which he bestows upon mankind expressly for the purpose of bringing them again into his presence, with their resurrected and renewed tabernacles, for exaltation and glory.

I cannot on the present occasion say all that I would on these matters. The riches of eternity and the marrow of life are embraced in them; they are full of life to all who desire life, they will increase life to those who live, and give life to those who seem to have no life. It is as easy to understand these principles when the mind is opened by the Spirit of the Almighty, as it is to understand one of the simple lessons in the child's first reader. Here are some of the twelve apostles listening to what I have to say; they have heard me speak at length upon these doctrines, and they have been taught from time to time for years past. The speaker this morning possessed a sweet, loving spirit, and gave us a lovely discourse, but did not think of these things which have been told him time and time again. I would exhort my brethren to read the Scriptures, and seek earnestly for the Spirit of the Almighty to understand them; and this great subject, at which I have merely glanced, will appear to them in all its simplicity and grandeur. Let each man so live that he may know these things for himself, and be always ready to give a reason of the hope within him to all who may ask it. I am trying to be a Latter-day Saint, and I think I shall conquer. I may come short in a thousand things; but I think I shall

receive my reward as a faithful servant of God, which I hope to do, and I also hope you will. Let us live so that we may still add to our present stock of knowledge, and have the disposition within us to do even better than we have hitherto done; although I do not know that I could do better than I have done since I have been in this kingdom: if I were to live my life over again, I should be afraid to try it, lest I might make the matter worse instead of better. Let us live so that the oracles of truth, the words of life, and the power of God shall dwell within us constantly. You will not hold these remarks long in your memories, and although they are printed and you can read them at your leisure, yet they may lie upon the book shelf neglected, and the mind remain barren of the true information they contain.

The whole world has gone after Lucifer; they follow the lusts of their eyes and the wicked desires of their depraved minds; they have all gone after sin, except a few, and all hell seems bent on making those few apostatize from the truth; but they cannot destroy the kingdom of God. Some few will be dazzled by the tinsel show and fair pretensions of the world, and be led away from the truth by the silken cords of the enemy of all righteousness; but they do not know the misery of the world. When they get into hell, they would be willing to be preached to, that they might get out, if they could. It would be well for all who wish to apostatize to do so, and give your room for others who want it. We are told that we must be tried in all things; there may yet remain a few things in which we have not yet been tried, and in some things we have been tried pretty well.

Who is for God and his kingdom? I can tell you truly that there are more for the kingdom of God than there are against it. This is a pleasing reflection. We have on former occasions made known to the people the state of the wicked after death; if they will not listen to the testimony of the servants of God, let them taste of the sufferings of the damned and drink of the bitter cup to the dregs, and then they will very likely call for mercy. May the pure in heart ever be enabled, through the mercy of the Lord, to shun suffering, and not be obliged to pass through the great misery that many will who have turned away from the truth, forsaken the principles of life and salvation, and their God, until they are destroyed. This we cannot help. Let the pure in heart, and all those who desire the truth, magnify their calling, and they will have all the sorrow and misery they want. Still, the faithful servants and handmaidens of the Almighty never have, nor never will, suffer like the wicked have and will. The Latter-day Saints, in all their drivings, and persecutions, and sufferings in consequence thereof, have not begun to suffer the distress, the heart wringing, the great woe and slaughter that now spread gloom over our once happy land. If we could behold at one glance the suffering that is endured in one day through the war which is now depopulating some of the fairest portions of the land, we should become sick at heart and cry to God to close the vision. It is the kingdom of God or nothing with us, and by the help of the Almighty we shall bear it off triumphantly to all nations, gather Israel, build up Zion, redeem Israel, and Jesus Christ will triumph, and we shall reign with him on the earth, and possess it and all its fulness with him. May the Lord bless you. Amen.

REVELATION IN THE CHURCH.—NECESSITY OF OBEDIENCE TO COUNSEL.—CONFIDENCE IN THE FUTURE OF THE SAINTS. DUTY OF STRIVING TO INCREASE OUR FAITH.

Remarks by Elder GEORGE Q. CANNON, *made in the Tabernacle in Great Salt Lake City, Sunday afternoon, Nov.* 27, 1864.

REPORTED BY E. L. SLOAN.

The remarks made by the brethren this afternoon, and all through the day, have been to me exceedingly edifying and instructive. If I could impart to you one tenth of the feelings and reflections that have been awakened in me by them, I would be satisfied. So many points have been touched upon that I think every person present has felt to rejoice for the outpouring of the Holy Spirit which we have enjoyed. There is one point in relation to the great work with which we are identified, and its further movements, to which I wish to refer. It has been alluded to this afternoon that some entertain the idea that we may have to leave these upper valleys and retire to the more southern ones before our enemies. For my part, I cannot believe this. I never have believed it. I believe we are in the very place which God designed we should occupy; and I believe with all my heart the words of President Young, when he spoke respecting our movement south and the sacrifice we made of our homes here, which we were willing to put the torch to and burn sooner than our enemies should possess them. He said, when we came back again, that we had begun to return,—to retrace our steps in the path we had been compelled to tread by the inhumanity of our enemies, and we would not stop returning until we should re-occupy the lands from which we have been driven. I felt then that it was true, and still feel so; and, to me, it looks like childishness for any of us to cease improving the advantages our Father and God has given us in this valley and in the valleys north, south, east, and west.

The Lord has blessed us to a very great extent. He has constantly poured out upon his servants the spirit of instruction and revelation. There has been no move that it has been necessary for us, as a people, to make that we have not been forewarned of by our leaders; and when they counsel us to take measures for the improvement of our city or the adjacent country, or for doing any thing that will make us great and powerful, it is our duty, being the mind and will of God, to adhere to and obey their counsels and instructions; and he who would think by word, or thought, or expression to weaken the effect of that counsel, is an enemy to the Zion of our God;—he who would try to weaken the counsels of the Presidency is an enemy in disguise, and unless he drives that spirit from his heart, he will sooner or later be found arrayed in the ranks of the enemies of God and truth. There is but one course that can be pursued in safety, and that is the course pointed out by those who are placed to preside over us. It may

seem unnecessary to say so; but it is necessary. It seems, at times, as though we had not sufficiently learned the lesson of obedience, and it requires the servants of God to continually remind us of these things, and impress it upon us that in this path alone can we obtain salvation.

The Lord told us years ago that we were called to lay the foundation of a great work. The Latter-day Saint who looks to his own benefit alone, and does not recognize the extent of the work and its influence upon the people—not only upon the people gathered together here, but upon the nations of the earth, has failed to comprehend the position he occupies as a servant of God; and, unless he changes his course, instead of increasing in the things of God, he will decrease, and the Spirit of the Lord will not be with him to the extent it would be, were he alive to his duties and responsibilities as a servant of God. We are engaged in a work that affects ourselves, our neighbours, our posterity, and progenitors, and all the nations of the earth, and it will not do to be blinded by petty interests; to think in relation to the counsel to bring out the waters of Jordan, for instance, is it going to benefit my farm or my city lot? To reason in this way betrays a narrowness of mind that does not harmonize with the greatness of the work we are engaged in. If we look at matters in this light, we are not worthy to occupy the position we hold.

While Brother Joseph W. Young and Brother Gates were speaking, my mind reverted to the history of Joseph, who was sold into Egypt, the progenitor, perhaps, of the greatest portion of this congregation. An axiom came to my mind, that history repeats itself. And the great majority of us who are his descendants are not unlikely to accomplish a work similar to that which he accomplished. You know what has been meted out to us by our brethren. It has been our fortune, like him, to be dreamers. Like him, we related our dreams to our brethren, and they acted towards us as his brethren did towards him. They said, "We will not have this dreamer to rule over us." They put him into a pit, and afterwards sold him to the Ishmaelites, and he was carried to Egypt, where they thought they would never see him or hear from him again. But God overruled their acts, and the fulfilment of the dreams for which they sold him into slavery was brought about by that very means. So our brethren, instead of owning the truth of our visions, acted towards us as the brethren of Joseph did towards him. They would not own the power of God, nor look upon us as their benefactors, but abused us and treated us cruelly, driving us from their midst; yet out of it God will bring salvation to the remnant which is left of them.

You may depend upon it, we are repeating the history of the past. We will yet have to feed our brethren in the flesh; we will yet be the head and will extend unto them the salvation and deliverance, spiritually and temporally, which they need. We can see plainly that the Lord is overruling circumstances for the accomplishment of this end. Shall we not, then, be willing agents in his hands, and seek with all the energy of our nature to do what he requires of us? I believe this is the feeling of every Latter-day Saint, and those who love righteousness are determined in their hearts to do all that is required of them by the servants of God. There is no one under the sound of my voice to-day but has felt happiness in doing what has been required of him by the servants of God. This is the secret of the power wielded by President Young over this people. Because they have a living and abiding testi-

mony of the Spirit with them when doing their duty, their hearts are filled with joy, thanksgiving, and happiness; but when they take an opposite course, and go contrary to what is required of them by the servants of God, they feel miserable, they know they have taken a wrong course, and, if they are wise, they repent speedily of their sins and are obedient to the counsel given.

I hope to see the day when we will have land and water, food and fruit, and everything that is pleasing and useful, everything that is necessary for the comfort and well-being of man, to enjoy ourselves and share with those who come to us and live with us. And I know the measures taken by our leaders now will be attended with these results, if we abide their counsels. Whenever there has been a failure in carrying out any measure that has been counselled, it has been because of a lack of faith on the part of those to whom the counsel has been given. It is time we should begin to think what we are going to be, and rise above those little petty feelings that are characteristic of the world. We should allow our minds to be filled with the Spirit of God to such an extent that we can have enlarged thoughts and views. We should feel to say that "anything which benefits my brethren and sisters, whether it furthers my interests or not, let it be done; let the community be blessed, whether my personal interests are prospered or not by the course taken." The person who cherishes this feeling will be sure to receive temporal prosperity.

I know we live in the kingdom of God and serve a liberal Master, and though we may be called upon to make what we may view as sacrifices, if we do so willingly and liberally, God will give to us a liberal reward. "The liberal deviseth liberal things, and by liberal things shall he stand," was said by one of old, and can be said in truth of the day in which we live. If we act upon this principle, God will deal with us in a similar manner. I know this to be true, and that God will reward us with every blessing we need, as a people, if we take the course that is pointed out. There is no circumstance or difficulty we have to contend with but what is for our good, and will ultimately prove so, if we are faithful. No matter what labor we are required to perform, we are in the very position, and doing the very work, God requires at our hands. It is necessary for our development and increase in the faith of the Lord Jesus. This is a glorious consolation to me.

I know that everything will be overruled for our good if we do right. No matter how difficult circumstances may be to bear at the time, they are for our good, and God watches over us; his angels are round about us all the time. The spirit of prophecy and the angels of God are continually with His servant Brigham; and when the people receive and act upon his counsel, it results in good to them. May God bless us, and fill us with more faith and power, that we may go forth in mighty strength to accomplish the work of our God on the earth. Amen.

FIRST PRINCIPLES OF THE GOSPEL.—APOSTACY FROM THE PRIMITIVE FAITH AND RESTORATION OF THE FULNESS OF THE GOSPEL.

Remarks by Elder GEORGE A. SMITH, *made in the Tabernacle, Great Salt Lake City, Sunday, Jan.* 22, 1865.

REPORTED BY E. L. SLOAN.

We have heard a very practical discourse this afternoon from Elder Woodruff, one which is calculated to cause all persons to consider for themselves whether they are pursuing such a course as is in accordance with the law of righteousness, instead of following the wickedness spoken of which exists in the world. Considerable has been said on various occasions to show us that great efforts have been made to teach the principles of religion, and to make known to the children of men what they should do to be saved; but professing Christians have unfortunately become very much divided in their opinions as to the proper way of obtaining this salvation. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Such is the record of Luke of the last commandment given by the Savior of mankind to his Apostles when they went forth to preach the Gospel, and communicate to the human family a knowledge of the way by which they could be saved. He commanded that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. "And," said he, "ye are witnesses of these things." The witnesses were the Apostles sent forth to deliver the message entrusted to them, and to administer the ordinances by which salvation could be attained. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Now, when these Apostles—these witnesses—went forth, in obedience to the injunction of their Master, they preached repentance to the people; they called upon the human family to believe in the Lord Jesus Christ, bearing testimony, as they were witnesses, that it behooved Christ to suffer and rise again from the dead, that the way might be opened for the human family to obtain a remission of their sins. Let us inquire what they taught. The very first lesson, as we find it recorded by the same writer, Luke, after the Apostles had borne testimony of the

coming of the Savior, of his death and resurrection, to the representatives of the various nations assembled at Jerusalem on the feast of Pentecost—a testimony which excited so much interest as to cause an outcry among them of, "Men and brethren, what shall we do?"—the very first lesson was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This, the first delivered message to the nations of the earth, after the ascension of the Savior, that we have any record of, was plain and simple—easily comprehended and easily obeyed. But in a few generations after, we find that those plain and simple doctrines—the doctrines of repentance and the remission of sins through the ordinance of baptism, and the doctrines which they continued to preach of the laying on of hands and the ministration and power of the Holy Ghost, which the Savior promised should be a comforter and should teach and instruct and lead those who received it into all truth—we find that those doctrines became unpopular. The Apostles foresaw this, in their warnings to the children of men, and cried out, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Look through the writings of these holy men, and you will find them replete with prophecies concerning the degeneracy of mankind in the last days. They declared that, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof, from such turn away;" and furthermore, "The time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This is prophecy—history reversed. In the writings of the Apostle Peter, we find these prophetic warnings repeated, and if we search what is called Church History, we find the result in exact conformity with the declarations made. In the year 1830, such was the condition of the world. Take a Bible in your pocket, at that time, and go into any of the large cities in Christendom—the city of London for instance—and inquire, as you enter a large edifice devoted to religious worship, what church is this? "This is St. Paul's;" and this? "This is St. Peter's;" and this? "St. Jude's;" and so on. Have you any apostles here? I find they were set in the Church, according to the Bible I have in my pocket. "Oh, no; they are all done away." Have you any prophets? "No; they are all done away." Have you any inspired men here? "No; they are all done away." Do you baptize in water here for the remission of sins? "Oh dear, no; we sprinkle babies when they are brought here; but baptism for the remission of sins is no longer needed."

If you had searched through Christendom, you would have found this to be the condition of affairs, religiously, among professing Christians, when God in his abundant mercy sent forth from the heavens an angel "having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people." When this angel delivered his message to Joseph Smith, to lay the foundation of the

Church upon the original basis, it was as the prophet Isaiah describes it, in language which some would be inclined to say had been written quite recently, if they did not believe in prophecy. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth, also, is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore, the inhabitants of the earth are burned, and few men left."

Here is set forth, in the utmost plainness, why this great destruction, this utter cleaning out of wickedness, should be; because mankind had "transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore, the inhabitants of the earth are burned and few men left." The storm of desolation and destruction has barely commenced; and all who would avoid it must come back to the original platform, beginning with faith, repentance, and baptism for the remission of sins, and live according to the principles of that Gospel that was revealed from heaven, with apostles and prophets, with powers and blessings, accompanied by the gifts of wisdom, of knowledge and understanding, to bless, and save, and exalt mankind, and which will spread among the honest in heart of every nation, kindred, tongue, and people, until the kingdoms of this world become the kingdoms of our Lord and His Christ. May God bless us, and enable us to live worthy the high honor of being associated with such a work and participants in its blessings, in the name of Jesus. Amen.

DIFFERENT IDEAS OF NATIONS IN REGARD TO GOVERNMENT.—VIEWS OF THE LATTER-DAY SAINTS: THEIR PHILANTHROPY.—REFORMATION EFFECTED BY THEM—LIBERTY OF CONSCIENCE ALLOWED TO ALL.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, Jan.* 18, 1865.

REPORTED BY G. D. WATT.

We have gathered out from the people of the world into these valleys to be distinct and separate from them as a Church and a people. If I can answer the desires of my mind, in relation to this matter, I should like to show you in what respect that separation consists; what relation we sustain to God, to his Church and kingdom, and to the world. It is a very broad and comprehensive subject, and one that requires our consideration. A good deal has been said lately about our associations with the world, and our being separate from the world, and about many of us being entangled with the world. It is well for us, as events transpire, to try, if we can, to comprehend the position that we occupy in relation to these matters. We are really a peculiar people, that is, our views differ from those of the rest of the world generally, and that is not confined alone to our religion, but to our social system, to our politics, and to most of the affairs associated with human life. As a people, we present to-day a strange anomaly among the nations of the world. Unlike the rest of the nations, we have come out here to be separate from all other people, and we have notions and principles of a religious nature, differing very materially from all the rest of mankind.

The continental nations of Europe are very differently constituted to what we are; they are generally a distinct people, but they have more or less become amalgamated years ago, and at present have assumed a degree of nationality, having their own peculiar theories, customs, and ideas of religion and politics, and their own notions and standards of a social system. Their systems have been codified to a certain extent,—have been taught in their schools, their lyceums, and their churches, and been discussed in their legislative assemblies, and form what is generally termed *ideas nationale*,—they have been written about, thought about, lectured about, and preached about. There are certain mediums through which the ideas of those nations flow generally, which differ according to the position they occupy politically and religiously, and the kind of government which they are under. These theories and systems are peculiarly influenced and modified by the peculiar languages through which their ideas are conveyed. Those nations are organized under strictly political principles or systems—their organizations are almost exclusively of a political nature, although they have arrangements pertaining to church government which regulate and control in many instances the consciences of their subjects. They have a certain kind of religion in which they

generally are, no doubt, conscientious, and which is sustained by law.

The United States differ from them; for, although organized on political principles, yet, they have no religion which they acknowledge as such, nationally, leaving the people free to worship as they please.

We differ from all the rest. We have come together simply upon religious principles; we believe that God has spoken, that the heavens have been opened, that a connection has been formed between the heavens and the earth in our day. We believe that God has commenced to establish his kingdom upon the earth, and to teach mankind those principles that are calculated to bless and exalt them in time and in eternity. For this reason we have assembled together, and for this reason we build temples and administer ordinances in those temples which have been revealed unto us from the Most High. Now, as there are no other people anywhere under the heavens that have these ideas but ourselves, we may, indeed, be called a peculiar people—a people separate and distinct from all others. We are not composed of one particular family of the human race; we cannot be called Germans, we cannot be called English, we cannot be called Americans, or French, or Italians, Swiss, Portuguese, or Scandinavians. You cannot call us by any nationality, in particular, for we are composed of the whole. The nationality we are now in possession of is brought about simply, in the first place, as I have already stated, upon religious grounds.

The Elders of this Church have gone forth to those different nations and have preached the words of life, and have made known unto the people of those nations the things which the Lord hath communicated unto them, and the people in those nations who have received the principles of truth preached to them, all who could have gathered themselves together as we find ourselves to-day in this Territory, a distinct, religious brotherhood—if you please, a distinct nationality, differing from all others. True, we are associated with what is called the United States of America, in a territorial capacity, and acknowledge that authority and submit to its rule; we are really under the constitution of the United States. We have among us Federal officers who represent the United States government, and in this respect, so far as submission to law is concerned, and so far as the constitution of the United States is concerned, we are really associated with them, and form part and parcel of that government, and, at the same time, are just as loyal, and just as patriotic as any other portion of the United States; and we are bound always to admit another great fact, which is, that we are under the constitution of the law of Heaven.

There is a theory which has prevailed to a great extent in the United States lately, among what is called the dominant party of the present day, which is denominated the "higher law." Whether they understand anything about that higher law or not I am not prepared to say; but there is a law that we are placed under that is really and emphatically a higher law. The higher law, of which those parties speak, refers particularly to the liberation of the negro, wherein they conceive that that is paramount to everything else, and that to it all barriers and obstacles, whether of constitution or law, shall give way; but that is a question which I shall not discuss here this afternoon, but leave it to other parties.

The position that we are placed in is very different; we are gathered together here, as I have stated before, on religious principles, which was the

first inducement to our gathering ourselves together. We furthermore believe, that being gathered together, it is our right to worship God according to the dictates of our consciences; we believe other things, also, that have been communicated unto us, that have been spoken and written about very plainly and extensively, viz., that God will establish his kingdom upon the earth, irrespective of what my opinion may be, or yours, or what the opinions of the government of France, of the United States, or any nation of the earth may be; we believe this is a deed that will actually be accomplished, and that God will introduce a rule and government of his own upon this earth, and that all nations, all rule, all power, all government, all authority, will have to submit to that rule, that government, and that authority; that is, this government will spread and extend until "all nations (to use a very familiar expression among all parties) shall bow to the sceptre of King Emmanuel." That expression is very commonly used, and very little understood; still, at the same time, it is in common use throughout the religious world generally. We believe it; we believe, too, that it will be literally fulfilled; that all nations will be overthrown; that these kingdoms, and governments, and powers, and authorities that exist on the earth, will be broken and destroyed, and that God will introduce a government and rule and dominion of his own.

These are some of our views. There are many people that have believed in these things, many religious parties have written about them; they have expected them, and believed in them; they have been part and parcel of their faith: there is nothing, remarkable, therefore, about this. But when we go a little further and say, we believe that we are the people, then it places things in another position.

Theory is one thing in relation to these matters, and the practical part is another thing. We do believe it, and we honestly acknowledge that this is that kingdom which the Lord has commenced to establish upon the earth, and that it will not only govern all people in a religious capacity, but also in a political capacity. "Well," say some, "is not that treason?" I do not know that it is; it is not treason against the Lord, and I do not know that it is treason against the government of the United States, or any other government. I have yet to learn that I, or any other person, or nation have power or authority to control the Almighty in his acts. I think that when he has a mind to, he will turn and overturn, and revolutionize, and bring to pass his purposes without asking me or any other person or power on the earth any odds, and we cannot help ourselves. It is merely a matter of faith with me and others, and it may be of knowledge also in regard to the designs and purposes of God in relation to this earth, and in relation to this people associated with him; but who do we interfere with politically, whose rights are proscribed by us, or what law is broken? None. We respect, honor, and obey the Constitution and laws of the nation with which we are associated. This is simply our faith or knowledge, as the case may be; it is the faith of this community that this is that kingdom that the Lord has commenced to establish upon the earth. The way that he has brought us together is, as stated before, by preaching the Gospel unto us through his servants, repentance and the remission of sins through baptism in water in the name of the Father, of the Son, and of the Holy Ghost, and the laying on of hands for the impartation of the Holy Ghost.

I remember some years ago being in the city of Paris, in France; there

were a great many reformers there, as well as refugees from different parts of Europe. I had a long conversation with a Mr. Krolikeski, a gentleman from Poland, about the Gospel. He then was associated with a certain portion of the red republican party in France, with that particular branch of them that embraced the doctrines that those people professed that came to Nauvoo when we left—the followers of Mr. Cabot. After talking with him for some time on the principles of the Gospel, and what was calculated to be brought about in the earth, he turned to me and said, "Mr. Taylor, do you propose to bring about a revolution in the earth, and to introduce another state of things through the principle of repentance, of faith, and baptism, etc.?" "Yes, sir, that is the way we understand it." "Well, I wish you every success, but I am afraid you will not be able to accomplish anything."

I suppose he thought that the gate was very straight, and the road there too narrow to accomplish any national purposes, and, as Jesus said, "that few there were that found it."

Said I to him, you are trying to bring in a great reformation and you think you are going to accomplish something; we will compare notes. It is a number of years now since we left the city of Nauvoo; it was a large city then, and surrounded by a rich country, that we cultivated. In consequence of our religious views we could not stay there; we were persecuted and driven, and had to go into the wilderness, had to carry with us our husbandry utensils, seed, grain, tools of every kind, and provisions, a distance of over thirteen hundred miles by land, with ox-teams, into an unknown and unexplored country, among the savages of the desert. You and your people came to our vacated city, lived in our houses already built for you; you came to gardens and fields, already in a state of cultivation; you had every facility for improvement and progression. Now, sir, what is the difference between the two people? In reading your communications from Nauvoo, which I frequently read, every time you issue your paper you call for more money and means to help them to carry out their plans, and to progress in building up their city. On the other hand, our people, situated far away among the red skins of the forest, are sending out hundreds and thousands of dollars to help to gather the poor there. Now, which is progressing the most, you or they? "Well," says he, "I have nothing to say." I think he will have still less to say to-day than then.

We expect still to continue to progress and to advance in religious intelligence, in political intelligence; in religious power, and in political power; we are still expecting to carry out our social principles, which differ very materially from others. Our marriage system is different from that of others—of that which is called the religious world at the present time—the Christian world, if you please; and this marriage system of ours, at the first sight, appears to them as it did to us at first sight, the most revolting, perhaps, of anything that could be conceived of. Whatever others may have thought about it, I know what was thought about it by those who first embarked in it. If they could have plowed around the log, according to a facetious remark of President Lincoln, or burned it, or done anything else, they would have done it, rather than have entered into it; but they could not, and they had to take it up as the word of the Lord. It was not a matter of their own choice; it was the will and the commandment of the Almighty, for the guidance of his people. In this we differ materially from others; they

think that they are right in their views, we know that we are right in ours, and therefore we are satisfied. We expect, then, that these principles that we have received, and principles that will continue to be imparted unto us by our Heavenly Father, will spread, and increase, and go forth, and obtain the pre-eminence and a position among the nations of the earth. We do not expect that we shall ever be converted to any of their religious systems, or to any of their social systems. We know what we have received emanates from God; and knowing that, we stand upon it, and cleave to it as the rock of ages, knowing that no power under the heavens is able to overturn it, therefore we stand secure. The Lord has a design to speak, to instruct, to guide, to direct us in all our affairs, whether it relates to this world or to the world that is to come, and we are desirous to be taught of Him, and being taught of Him, we are then desirous to communicate the intelligence we receive unto others.

Some people will say, "You are harsh, you are exclusive, you do not wish to associate and to mix with others." To a certain extent we do, and to a certain extent we do not. To a very great extent we feel very much interested in the welfare and happiness of the human family. I very much question whether greater philanthropy has been developed among any other people under the face of the heavens than among this people. I am at the defiance of any body, or class of men, or nation, to show that greater sacrifices, so to speak, have been made anywhere than have been made among the Elders of this Church to promulge among the people that dwell upon all the earth the things that God has revealed unto them. Can you point out another people who have exhibited the same degree of intelligence, earnestness, and zeal in travelling from nation to nation, from city to city, by land and sea, over mighty oceans and desert wastes, even to the ends of the earth in order to promote the happiness and well being of their fellow men? There are no philanthropical societies existing in the world, that have done what the Elders of this Church have done, they cannot be produced. Are wo misanthropists? No. We are cosmopolitans, citizens of the world, and have implanted in our bosoms the spirit of the living God, which prompts us to seek for the welfare and happiness of all the human family. All this, and more, we have done, and I very much question whether you can find anybody that would dispute it. They would say we are in error: that they have a right to say, and to think, if they please; but there is not one who can say in truth that we have not done all we claim to have done. We believe that God has spoken, and that he has organized his church and kingdom upon the earth; that he has and does communicate his will to his church; and believing that, we went forth as heralds of life and salvation to proclaim to the nations of the earth the things God has communicated unto us. Did we go to preach to the people for their gold, for their silver, and for their precious things; for their clothing, or for anything they possess; for honor or for fame? No; but we were pointed at as speckled birds, we were opposed and persecuted in every town where we set our feet, and nothing but the power of God and the power of truth could have sustained the Elders in promulging those principles God gave them to communicate to the world. They had with them the power of God and the power of truth, which prevailed, so far as we see it this day —so far as it has had its influence, and so far as it has operated upon the

human mind—so far as it has gathered the Saints of God, and so far as it has preserved them in the position they now occupy.

This being the case, then, we cannot be charged with being narrow and contracted in our views—we cannot be charged with seeking to injure any class of men, for we have sought to benefit everybody that would be benefited by us, we have sought to benefit them every way in regard to their circumstances—in regard to their faith—in regard to their politics, and in regard to their bodies, to their souls, in regard to time and to eternity. There are thousands in this Territory to-day that are now well off that never would have owned one foot of land in the world anywhere else. What have we done besides? We have helped one another, sent out our teams by the hundreds and by the thousands, and our means, to assist those who could not assist themselves. Why? Because they were desirous to come, and we were willing to help them to come. Millions of dollars have been expended in this thing alone among the people. Can we in justice be called niggardly and contracted in our feelings? Can it be said that we have not shown liberality? It would be folly and madness to talk so; and, to say the least of it, it would show a lack of knowledge of the history of this church and people, and the position they occupy. I say, further, that if this nation had listened to the voice of Joseph Smith in a political capacity, they would have been saved this war that has now overtaken them: but they would not be saved; and I have sometimes been reminded of the position that Jerusalem occupied on a certain occasion when Jesus Christ spake by the spirit of revelation prophecying the events about to take place, he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate," etc. He then went on to tell them that Jerusalem should be overthrown and not one stone should be left standing upon another, that it should be trodden down of the Gentiles, etc. Could Joseph Smith or Jesus Christ help being the communicators of such tidings? They could not. Could Jesus Christ prevent the wrath of God overtaking the Jews and plunging them into irrevocable ruin? No. Could Joseph Smith, or this people, have hindered anything that has overtaken the nation of the United States? They could not. They have had warning of the approaching evil for the last thirty years, and they had the opportunity of knowing what would have saved them, but they would not be saved. Is it wrong, cruel, and oppressive to try and save a people when you see that people or nation rushing headlong to the brink of a precipice? Is it wrong to tell them to hold on or they will be destroyed? You would rather call it the voice of a friend; all good men would, and, as far as bad men are concerned, we care little about them.

Now, we are here, and those events spoken of are transpiring and will transpire, and we cannot help it, and President Brigham Young cannot help it; these judgments are the decrees of fate, they will roll on—they have got to come and we cannot hinder them. What are we aiming at now? We want to save ourselves if we can, we want to know how to save ourselves as rational independent beings that have got souls to save—beings that are eternal. We want to know how to save ourselves and how to save our families, and, if possible, save our

progenitors, and lay a foundation to save our posterity after us, and also to save all that can be saved of the world—all that are in the reach of salvation, and, if possible, root out the chaos and confusion that every where exist in the political world; form and establish correct principles that shall emanate from the great Eloheim, and that shall elevate the nations of the earth from the degradation in which they are wallowing to-day, and exalt them on high, that they may be prepared to receive teachings and instructions from God, and, if possible, be saved in his kingdom. These are things that we are trying to accomplish; our hearts are full of blessings, full of kindness, full of consideration, full of long suffering, full of a desire to save, bless, and exalt all that are within the reach of salvation. That is the worst injury that we ever did to any of the human family, and these are the worst desires that we ever had towards any of them. What do we wish to do for ourselves? We wish to purify ourselves from every kind of corruption—from all the leaven of gentilism, so to speak (I make use of that term, because it is generally comprehended among us to mean the leaven of the world of corruption and of evil of every kind), and to try to save ourselves and purify ourselves in our spirits, in our bodies, in our feelings, and to seek for intelligence from God, and from all correct sources, that we may be of a truth representatives of God upon the earth. This is what we are aiming at, and we wish, if we can, so to conduct ourselves that God will not be ashamed of us, that holy angels will not be ashamed to associate with us, and that all our communications, doings, and associations may be of that nature that will at all times secure the smile and the approbation of our Heavenly Father, that when we get done with this work, and the world and the affairs of the world, so far as this present existence is concerned, we can say as Paul said, "I have fought the good fight, I have finished my course, I have kept the faith;" I have done my duty, honored my calling, and now there is a crown laid up for me, and for all who love the appearing of our Lord and Savior Jesus Christ.

These are some of the feelings that throb in our bosoms, and these are the things we wish to accomplish for ourselves and for others. Is there any lack of philanthropy in this, any lack of good feelings towards any of the human family? No. "Then why do you not associate with everybody? Why do you not receive everybody into your houses? Why do you not let everybody do as they please, etc. Why do you not allow everybody to corrupt themselves if they wish to, and corrupt you if they please, and introduce their corruptions among your people?" The reason why we do not do these things is, because we have not a mind to. We think there is a very great distinction between the one and the other—we think there is a great difference between building up the kingdom of God and submitting to the power of the devil; we think there is a very material difference between associating with the Saints of God, or honorable men of the earth, than with the opposite class of persons. We think we have a perfect right always to choose what kind of company we keep and who we associate with. "But Bishop Wooley denounces the gentiles sometimes;" perhaps he has good reason to. I do not know whether ever he denounces any of the folks called Mormons or not; but I know one thing, if he did his duty he would denounce them. I know that there are a great many, both among those that are called gentiles and those that are called Mormons, that do not act as gentle-

men ought to act, much less as Saints of the Most High.

I wish this people to understand one thing, that there is a very material difference between treating men with courtesy and kindness, acting in a spirit of civilization, and trying to introduce correct principles among them, and permitting them to introduce their devilism among us; there are rules of etiquette among other nations and peoples, just as much as there are here. I have seen things practised here by men, both by saints and sinners, that would not be tolerated in any other nation more than they would be here. I have seen acts in public, and I was going to say in private—although I do not enter much into the private acts of men, and do not wish to—but I have seen acts in public that would not be tolerated upon any consideration in any decent society; but persons committing such acts would be promptly turned out of that society. It is not because a man has a few dollars in his pocket, anywhere that I have been, that he is allowed to push himself and crowd himself into anybody's family he thinks proper, and seek to corrupt that family; no such things are tolerated anywhere among people who profess to be guided by correct principles, and shall we tolerate them here? No. It is usual in other countries, before a man can be received into society, that he must bring with him a reputation from reputable men; he is expected to have introductory letters before he can be introduced to them and associate with them, and not because he is in the shape of a man and walks on two legs. Why, baboons do that. Before I should allow strangers to come into my family and mix with my wives and daughters, I should want to know who they were, where they came from, what their instincts were, and what was their moral and religious character. As a head of a family, I have a right to know these things; I have a right to know what influences are brought in and around my house, what spirits predominate there, and I have a right to know what a man's religion is.

"But do you not allow liberty of conscience?" Yes. You can worship what you please—a donkey or a red dog—but you must not bring that worship into my house; I do not believe in your gods, I believe in the God of Israel, in the Holy Ghost, in the spirit of truth and intelligence, and all good principles; and if you want to worship your gods, worship them somewhere else, and if anybody else wants to worship them, they can do so: you can go on to one of those mountains and worship your gods, or if you are living in a house here, you can be a worshipper of Buddhu if you please; but I do not want it in my house, and I do not want the spirit that you have—the spirit of those gods, visible or invisible; I do not want their teachings, spirit, nor influences.

Who does not know that the world is corrupted? Who does not know that it has been recommended by the authorities in the city of Washington, and unblushingly published in the public prints, to send to Utah a lot of nice young men to prostitute our young women? Shame on such a nation, yet such things have been published and proclaimed here. You may see people come here smiling and bowing, and very polite, and "wont you let me take your daughter to a party?" No, nor yourself either, not unless I have a mind to; I will have a say in that, for I want to know who dances with my wives and daughters, and whether they have a reputation or not, and if they have a reputation, what kind of people they are. This I have a right to do in a social capacity, independent of all

religion, and I mean to do it. I will now turn the tables another way round. Did you ever see any of the Elders of this Church out abroad among the nations try to crowd themselves upon any people, and seek to go into their balls and assemblies, or families, contrary to rule and to the principles laid down? No, never. Did you ever hear of them wanting to take their daughters to balls and parties, etc? No, never. We claim the same kind of treatment from you; if we want your company we will ask it; if we do not ask it, you may consider that you are not wanted. We know and understand the spirit of the times to a certain extent.

"Do you mean to say that all the gentiles are bad men?" Not by any means; there are a great many good, honorable, high-minded men; we have met with many such abroad; we have met with gentlemanly, courteous treatment from strangers—I have, and so have others—and we have met with such here. We would not be behind any gentleman in reciprocating gentlemanly and courteous behavior; we wish to treat all good men as brothers, and no gentleman will object to what I now say. But I am sorry to say, that a great many are not of this class. Let us look at our position for a little while if you please. We are here in the midst of the mountains; there is a dreadful war raging in the east, and all kinds of characters are flocking here from that war, good and bad, and who knows who they are? We know one thing; vigilant committees in neighboring mining settlements are cutting the throats of some and hanging others. How do we know who we have here? Very likely cutthroats, blacklegs, gamblers, guerillas, and murderers, all gathered here together; and here is an honest, industrious people, and we do not choose to associate with strangers until we know who they are, and we think we are perfectly right in so doing.

Our object is to serve God and keep his commandments, and let the right, and the might, and the truth bear rule, and that right, by the help of God, we will maintain. We do not choose such associates, we want to know who it is we are talking to. I would dislike very much to have a murderer to sit down at my table and be placed under the disagreeable necessity of dragging him out by the neck. We have a right to know these things, and we mean to know them. We mean to take care of ourselves and pursue a course that is right in the sight of God. We mean to purify ourselves as far as we have power, and by the help of God, and cleave to the right and maintain it. May God help us to do it, in the name of Jesus Christ. Amen.

INFLUENCE OF THE MORAL LAW.—DEGENERACY OF MANKIND.—BLESSINGS TO BE GAINED BY KEEPING THE COMMANDMENTS OF GOD.—NATIONS WILL BE PUNISHED FOR THEIR INIQUITY.—NECESSITY OF THE SAINTS LIVING THEIR RELIGION.

Remarks by Elder WILFORD WOODRUFF, *made in the Tabernacle, Great Salt Lake City, Sunday, Jan.* 22, 1865.

REPORTED BY G. D. WATT.

I am called upon to occupy a little time this afternoon. I will found my remarks upon the following words, viz.:—He that walketh in the paths of godliness, righteousness, and truth hath not fellowship with the blasphemer and the ungodly. I am satisfied that in whatever path the children of men walk, whether that path be good or evil, the longer they follow it the more desire they will have to remain therein; and I am perfectly satisfied, also, that any servant of God who faithfully keeps his commandments and enjoys the spirit of the Lord, and walks in the light thereof continually, feels that anything which is contrary to this is unpleasant and disagreeable to him. No man who thus walks can be pleased and edified in hearing the name of God blasphemed, or in associating with the ungodly and with those who honor not the name of the Lord. Every person has more or less influence in the society where he moves, and becomes responsible not only for his acts, but for the influence he exercises over others. Those persons who will not receive the Gospel of Christ, and do not keep the commandments of God, and will not lay these things to heart, are entirely ignorant of the joy, the consolation, the gratification, and the blessings which are received and enjoyed by walking in the paths of the righteous and the godly.

The good and the evil is presented to all, and the light of Christ enlighteneth all that cometh into the world, according to their capacity and the position they occupy upon the face of the earth; the spirit of the Lord operates upon all persons, more or less, throughout the course of their days, whether they live under a gospel dispensation or not. Those who live under what is called civilized rule are taught the moral law—the ten commandments—they are taught not to lie, not to swear, not to steal, in short, not to do those things that are counted ungodly, unholy, and unrighteous in the midst of society. When parents teach their children these principles in early youth, they make an impression upon their minds, and as quick as children arrive at years of accountability, early impressions will have an influence upon their actions and throughout the rest of their lives. Children so impressed and so trained are ever after shocked when they hear their associates swear and take the name of God in vain; and if ever they learn to swear, it first requires a great effort to overcome their early impressions. Persons who are addicted to stealing, if they have not been actually taught to steal in their youth,

their minds have not been sufficiently imbued with the principles of honesty by their parents and guardians.

There is a great responsibility resting upon parents in all communities and societies, and especially with the Latter-day Saints. I was brought up under the Blue Laws of Connecticut, when Presbyterianism ruled throughout the State as the religion of that State; and I dared no more go out to play on a Sunday than I dared put my hand in the fire—it would have been considered an unpardonable sin. We could not attend a ball and dance; we durst not attend a theatre, and from Saturday night, at sundown, to Monday morning, we must not laugh or smile, but we must study our catechism; this we had to do whether we were members of the church or not. My father was not a member of any church. This early teaching had its effect upon me. Where Presbyterians, Baptists, and other sects have taught the youth and mankind in general good wholesome principles of morality, so far it has had a good effect upon the generation around them. It is true they had not the gospel, apostles, pastors, teachers, and presidents,—inspired men to teach them how to be saved. Their religion was according to the tradition of their fathers; the true Gospel was not manifested in their time, yet they had a great many good moral principles which had a good effect and a salutary influence upon all those who were affected and influenced by them. Wherever there is an influence that leads anybody to good, or to do good, so far I feel to acknowledge the hand of God in it; for I believe that every thing that leads to good and to do good is of the Lord, and everything that leads to evil and to do evil is of the wicked one.

I feel to thank the Lord for any good moral principles which have been taught me in my childhood. I am satisfied there have been tens of thousands of the human family since Jesus Christ and the ancient apostles were slain and the church went into the wilderness, who have acted up to the best light they had; for they have had moral principles among them, and they have lived up to their religion, millions of them, according to the best light they had, and they will have their reward for so doing. In the early days of my life, if a man cursed or swore, lied or stole, or broke any of the moral commandments of the Lord, it was looked upon as a disgrace, as not being comely and good, or right, in the sight of moral people in that day. Whenever a man did do wrong, so far he had an influence more or less, and those that were good would not hold fellowship with him.

We now live in another age and dispensation, and most of us who live in the valleys of the mountains have received the Gospel of Christ, which has been revealed unto us in our day and generation, and we have great respect unto the name of the Lord according to the light and knowledge which we have; we have respect unto the ordinances of the house of God, and that respect is increased with us according to the increased light and knowledge which we have. We wish to carry out the commandments of the Lord as far as we have knowledge in the things of the kingdom of God, and feel disposed always to do that which is right. It grates upon the ears of the faithful Latter-day Saint when he hears the name of the Lord blasphemed; he cannot fellowship the person who does it, and you do not find him in that kind of company, no matter whether the blasphemer is a professed Mormon or of the wicked world. No matter what their profession, if men live their religion and honor God, they will not fellowship the ungodly. There is no man that

lives his religion in this church and kingdom that can associate with any person who blasphemes the name of God; he will not stay in any such society, but feels himself disgraced if he were to countenance by his presence such blasphemy, and this is so with all men who love the Lord and desire to honor his name, no matter where they may be, or what their po ition on the earth.

We live in a wicked generation. There is a change in the world now from what it was fifty years ago. There is a great change in comparison to the days of my youth. There is more sin committed now in one gentile city in twenty-four hours than used to be committed in a hundred years. From the time I can remember until I was twenty years of age, there was but one murder committed in the New England States. When it was generally known that a man had murdered his wife and had to be hung up between the heavens and the earth, it caused a great sensation throughout that country. The murders committed to-day have become so numerous that they do not think it worth while to publish them; newspaper editors would rather give the space in their papers to advertisements, they pay better. Wickedness of every kind has increased upon the face of the earth; darkness covers the earth, and gross darkness the minds of the people. The whole earth seems to be deluged with profanity and abominations of almost every kind. This is as true as it is lamentable to think about. The Lord has sent his Gospel in its fulness; we have preached it to the nations, and sin and iniquity have increased a thousand fold since the Gospel has been offered to them and they have rejected it. The light which they formerly had is withdrawn from them, and the powers of evil have taken possession of them, and reign universally over the nations; yet, notwithstanding this it is no reason why we should follow in the same path. It is for us to walk in the path of virtue, righteousness, truth, and godliness, honoring God and those things that will exalt men to His favor. This way is open before us—it is open to all men. The Gospel of Jesus Christ has been revealed in its fulness, glory, and beauty, and offered to this generation; and every man and woman who has been willing to accept the Gospel can see and understand the blessings there are to be enjoyed in embracing it. There are blessings offered to this generation in the Gospel which they have had no knowledge of before. There are blessings pertaining to the Gospel in every age that the world were ignorant of until the Gospel was first presented to them.

The Lord gave the holy Priesthood to Adam and to his sons; he gave to him the keys of the kingdom, and all things pertaining to salvation and eternal life. Adam and all his posterity for some centuries possessed and held the priesthood, even down to the days of Enoch and Noah, and the Lord saved the world as far as he could by those principles; but the hearts of men desired to do evil, and evil increased in the world until men became subject to vanity, to sin, and to the temptations of the devil; they yielded to his influence, and the consequence was, after a few generations, and during the days of Noah, they hardly could find a righteous man—a man who was willing to walk in the path of righteousness and truth, and so the Lord brought a judgment upon the world.

The Lord has introduced the Gospel in a number of dispensations, and few have embraced it. It is so in this age of the world. The Lord has commenced to warn the world in our day, and has commenced to save all who will obey his word, that they

may receive an exaltation and glory in his presence. He has revealed his Gospel and established his kingdom to save the nations, as far as they will be saved; and we have the same Gospel and Priesthood that Adam had, and the same apostleship that has ever been revealed to any generation of men. This we present to the world—it is in our midst; and the Lord has sent forth his proclamation to save this generation, which is submerged in wickedness, and corruption and abominations of every description.

Many of us have embraced this Gospel, and I will say again, if we live our religion we will have no disposition to walk in the paths of sinners, to blaspheme the name of God, nor will we have fellowship for persons who do it. Dollars and cents will not buy or lead those astray who have embraced the Gospel and live their religion. I know that a man who has been faithful in his prayers, and has become acquainted with the operations of the Holy Spirit and the blessings of it, has no desire to turn from the paths of truth to walk in the ways of the ungodly, for the path of truth and righteousness is the only path of safety.

We are sent into this world to accomplish a great purpose, and to fulfil the object of our creation we must observe the commandments of God, and obey the ordinances of his house, and walk in them while we live in the flesh, that when we have done with this body we can go back into the presence of our Father and our God and receive in fulness the blessings and promises made to his children. Any man or woman that falls short of this, falls short of fulfilling the object of their creation. We have everything to encourage us to do right, and to keep the commandments of God, and to be faithful unto death, that we may have a crown of life. We have but little time to live here—the labor of this probation is very short; and when we can really understand that our future destiny—future happiness, exaltation, and glory, or our future misery, debasement, and sorrow all depend upon the little time we spend in this world, I can say that it is not to the advantage of any man under the heavens to spend his time in doing wrong—it is no advantage to any man to blaspheme the name of God, he makes no money by it, it brings him no joy, happiness, or honor. And again, if a man ever obtains any blessings from any quarter, he has got to obtain them from the Lord, for the devil has no disposition to bless, and will not bless the children of men; but he labors to lead them astray from the paths of righteousness and truth.

Those persons who will not walk acrording to the light they have, must sooner or later inherit sore afflictions to themselves; they do not have joy, and happiness, and salvation like that person who obeys the commandments of God and constantly does that which is right. The wicked are always in fear. There is no inducement for a man or a woman to commit sin—it is not a paying business. It is better for us to serve the Lord; for those who serve the Lord morning, noon, and night are happy, whether they be rich or poor. I have often thought that I never saw this people more happy than in their seasons of greatest poverty, drivings, and afflictions for the word of God and the testimony of Jesus. The Spirit of God has been with them, and in their humility and sufferings the Holy Ghost, the Comforter, has been their constant companion, and they have been filled with joy and consolation, and have rejoiced before the Lord for all these things. They would not have felt so if they had

not been trying to keep the commandments of the Lord.

As a people, we never were as greatly blessed in this world's goods as at the present time. The Lord has planted our feet in the valleys of these mountains, where we can worship our God in safety and peace, where we can kneel down in our family circles in the morning and at evening, and offer up our prayers and thanksgivings before the Lord, and we can teach these principles to our children, and attend our meetings to listen to the servants of the Lord teaching the principles of eternal life. I trust that the Latter-day Saints will not suffer a desire for the wealth of this world to turn their footsteps aside from the paths of their duty towards God and one another—from rectitude, righteousness, holiness, and godliness before the Lord. If we should see a man that holds the Priesthood mingling with the profane who blaspheme the name of God, and seems to fellowship that kind of society, you may mark that man; he enjoys not the spirit of his religion, the Holy Ghost dwells not with him, or, if he enjoys it at all, it is but in a small degree, and when he enters into that kind of society it will leave him.

It does not pay any person to do wrong, and the present generation will suffer the chastening hand of God, and that severely, because that wickedness predominates throughout the whole world, and the name of the God of Israel is not honored, but is almost forgotten by the children of men, only when they remember him to blaspheme his holy name. As wickedness increases in the world, we should increase in righteousness, in faith, and in knowledge, that we may have an increased degree of the spirit of God dwelling with us, and it will take of the things of the Father and show them unto us, that we may be strengthened to magnify our calling as Saints of the Most High, doing the will of God and building up his kingdom. We should in our lives show that we are the friends of God and each other's friends, and in doing this we shall be happy; and whether Jacob is great or small, in righteousness the kingdom of God will gain strength, for the heavens are full of knowledge, to be revealed for the use of the children of God as fast as they are prepared to receive it. We shall never see the time when we shall cease to progress and increase in knowledge, for we are the children of God, and if we are faithful in fulfilling the object of our creation, keeping the commandments of God as we are guided and directed to do, the knowledge is boundless that this people have yet to receive. We are in the school, and in a great measure we are still little children in the knowledge of the things of the kingdom of God; yet, how great and glorious are those principles that we are in possession of to-day when we compare them with our position and advancement ten years ago, or before we heard the Gospel of Jesus Christ. We were then under the traditions of our fathers—many of them good, though some of them were false and of no profit. With all the teachings we had and the Bible before us, we did not know the first step to take to secure to ourselves eternal life, for there was no man to teach us. Since that day we have heard the voice of apostles and prophets, some on this side and some on the other side of the vail, and they are all engaged in building up the kingdom of God in this the dispensation of the fulness of time.

These principles are worth more than gold and silver to us, and are sweeter than honey or the honey comb to the faithful, for in them we receive exaltation and salvation both

for the living and the dead. They are the same principles that saved our fathers, the prophets and saints of old, and they, without us, cannot be made perfect, nor we without them. I rejoice in the Gospel, for it is the power of God unto salvation to all those that believe, both Jew and Greek. When men reject the Gospel they injure themselves, not God or his Saints; they turn the key against themselves that opens the door of salvation to all believers. Anciently, the world was at war with the Savior, and there has always been a great opposition to the introduction of the Gospel of Jesus Christ from the beginning of time to this day. There has always been in the unregenerated world a spirit of warfare against the kingdom of God. Joseph Smith was an obscure individual when Moroni, the Angel of God, revealed unto him the Gospel of Jesus Christ, and gave into his hands the records of the Nephites. The hearts of men were stirred up against him, and the devil is a personage that has knowledge and great power, and he possesses that power, and has ever since he has been upon the earth. He has so much power that he leads at his will almost the whole of the generations of the earth. By his power the hearts of men were stirred up against Joseph Smith when he received the administration of an angel, because it was the germ of the establishment of the kingdom of God. The devil knew when the angel delivered that record to Joseph Smith that it was the foundation of a system that would overthrow his kingdom. The drivings, etc., that this people have passed through has not been because they have been breakers of the law, nor because they have been more wicked than others, but because they were laying the foundation of the kingdom of God that would grow, and increase, and rule, and reign until it fills the whole earth and brings the world into subjection to its authority and sway, and prepare the way for the coming of the Lord Jesus Christ, who is king of kings and Lord of Lords, who will come and reign over the whole earth; and all other kingdoms, and presidents and governors, and their subjects will be obliged to acknowledge that Jesus is the Christ. The Latter-day Work which we represent will bind the power of the devil which has held sway among the children of men for 180 generations. Then it is not strange that the devil should become mad and stir up the wicked to make war against it. The Lord will inspire his servants and give them ability to maintain this kingdom upon the earth. He is at the helm. I would not give much for it if He was not the author of it; it could not stand without Him against the great power that is waged against it.

Why is this warfare? It is not because it is Satan's kingdom or any part of it; if so, his kingdom would be divided against itself; but it is because it is the kingdom of God; and it has got to be planted in the earth, and it will continue until the scene is wound up, and Christ descends in the clouds of heaven, and the holy angels with him, and the dead in Christ shall rise first to meet him at his coming. The Lord Almighty will sustain the kingdom and back up his servants and their testimony, and he will send judgments, and plagues, and afflictions, and destroying angels, and visit the wicked nations with an overwhelming destruction. All this is the work of God, and we cannot help it if we would. The Lord has decreed that he will build up his kingdom in this day and age of the world, and he has decreed that it shall accomplish the work it is intended to do, and stand for ever. The earth belongs to the Lord.

When the devil and his host were sent from heaven because of disobedience, they came to this world. And wherever the children of men are, there also those evil spirits exist to tempt the children of men to do evil, and everything that leads to destruction, and misery, and woe originates from that source, and everything that leads to exaltation, virtue, holiness, goodness, glory, immortality, and eternal life is from the hand of God. The Lord is the strongest power, and he will prevail at last. In this I rejoice, because the earth belongs to him, and we belong to him, and if we have any blessing, we have got to receive it at his hands. When the first missionaries went to England, disembodied spirits sought to destroy them, and had there not been an angel of salvation present, they would have been slain; nothing but the power of God saved them. The visions of their minds were opened, that they saw many of the devils that sought their destruction, although not in the body but in the spirit, and they stood before them like wicked, hideous men, come to destroy them. We had this same power to contend with in London. Sometimes they are invisible, and sometimes they are in the tabernacles of men. In Carthage jail they came in the bodies of men, and were under the influence of the devil, and succeeded in shedding the blood of the Prophet, and thought they would overthrow the Church and kingdom of God. This evil power is manifest and visible more and more as we progress in the kingdom of God.

Let us try to live our religion, and try to be the friends of God; and let us make war against the works of the devil. Let us seek to overcome ourselves, and all our evil impressions, and bring our bodies in subjection to the law of Christ, that we may walk in the light of the Lord, gain power with him, and assist in sanctifying the earth and in building up temples, and in attending to the ordinances of the house of God, that we may be saviors of men, both of the living and the dead.

These are our privileges, and the blessings which the God of heaven has put in our hands. Is there any thing in all the dominions of the devil of more value to us than the blessing of our God, given to us through the organization of his kingdom? We have everything to encourage us, and to give us faith and peseverance in the work of God. If we do our duty we shall prosper, and progress, and spread abroad, and the stakes of Zion will be strengthened and her cords lengthened, and ere long we shall have power to return and build up the centre stake of Zion, and the waste places thereof, and we shall accomplish all we have been called to do. May God bless us and give unto us his Spirit to guide us in all things. Amen.

CAUSES OF GRATITUDE THAT THE SAINTS HAVE.—SPIRITUAL AND TEMPORAL BLESSINGS ENJOYED BY THEM.—GREATER PROMISES MADE TO THEM THAN THE ANCIENTS. OBEDIENCE TO COUNSEL NECESSARY.

Remarks by Elder GEORGE Q. CANNON, *made in the Tabernacle in Great Salt Lake City, Jan.* 1, 1865.

REPORTED BY G. D. WATT.

My prayer and desire is that while I shall attempt to speak unto you this afternoon, I may be led and dictated by the Spirit of God, and I presume that this is the desire of all the Saints who have assembled themselves together for the purpose of worshipping our Father and God this afternoon in this tabernacle.

There is one point that was alluded to this morning by Brother Lorenzo Snow, in his remarks, which struck me with a great deal of force. It was in relation to the Saints entertaining a feeling of gratitude to God for the blessings he has bestowed upon us—that the Lord loves those who entertain such feelings, and who appreciate the blessings and kindness he bestows upon them.

This truth accounts for the frequency with which the Elders, when led by the Spirit of God and speaking unto the people, dwell upon the many blessings, and privileges, and favors we have received since our obedience to the Gospel of Jesus Christ. To many persons, such frequent allusions to the blessings and favors that we enjoy, and the privileges that have been bestowed on us as a people, seem unnecessary, and in the ears of some not acquainted with us and our character, and with the principles we have espoused, sound like egotism; but I can, myself, recognize a great propriety in this style of preaching or exhortation. I can see that there is a necessity for it; that we should be continually stirred up to remember the Lord our God and the favors which he has bestowed upon us from the time we embraced the Gospel until now; and not only from that time, but from the earliest period of our infancy to this time, because his kindness, and providence, and long suffering have not been extended to us alone since we have embraced the Gospel, but from the time of our birth until now.

The Lord has said that he is angry with none except those who acknowledge not his hand in all things. He is angry with those who do not aknowledge his hand in the various dispensations of providence meted out to man.

It is right that we, as a people and as individuals, should be continually grateful to God for what he has done for us. Unless we appreciate these blessings, it is not likely they will be increased upon us—it is not reasonable that greater blessings than those already received will be bestowed upon us; but if we are humble, meek, and filled with thanksgiving and gratitude to our Father and God under all circumstances, appreciating and putting a high value on the mercies he extends unto us, it is more than probable that those blessings and mercies will be increased upon us

according to our wants and necessities, and we shall still have increased cause for gratitude and thanksgiving before him.

While the brethren were blessing the bread, it struck me how grateful we ought to be for the blessings which God has guaranteed unto us—the great and the inestimable blessings—through the death of our Lord and Savior Jesus Christ. How grateful we ought to be every day that we live, that our Father and our God has provided a way and means of salvation for us, that before we were born and took upon us the form of mortal men and women, the Lord in his mercy, and in his wisdom and kindness, had provided a way whereby we should be redeemed from the power of Satan, from the power of death, and be brought back into his presence, and be clothed with immortality and all the blessings which attend such a condition. Every time we partake of the sacrament, our hearts should swell with thanksgiving and gratitude for God's mercy unto us in this respect; yet it is too frequently the case with these blessings, as with many other blessings which God has bestowed upon us, their being so wide-spread prevents us from appreciating them as we should were they confined to a few of us and were not bestowed upon all the family of man. The blessings of air, of water, of the earth—the blessings that all the family of man enjoy in common one with another—because they are so widely spread and so universally enjoyed, are not appreciated as are other blessings which are more confined in their application and in the result which attends them to the children of men. The blessings of the air we breathe, the earth upon which we tread, of the water which courses down in crystal streams to satisfy our wants, and all the blessings that are so bountifully bestowed upon us, ought to be as much the cause of thanksgiving to our Heavenly Father as though they were confined to a few families only. And so, also, the great blessings of that salvation, which is extended universally, through Christ, to all the children of men who will be obedient to his requirements, ought to be appreciated just as much as though confined to us alone, to a few families, or to a small portion of the community which occupies these valleys.

The Lord has truly provided for us a plan of salvation that is as wide as eternity, that is God-like in its nature and in its origin; it is intended to exalt us, his children, and bring us back into his presence. For this purpose our Lord and Savior came in the meridian of time. His blood was shed that an expiation might be made by which the plan of salvation could be completed, that we, whose bodies would otherwise continue subject to an everlasting sleep in the grave, might have our mortal tabernacles resurrected and brought into the presence of our Father and God, there to dwell eternally.

It should be a subject of thanksgiving and gratitude to us that we have the privilege of comprehending the truth sufficiently to derive the full benefit of the salvation which is offered unto us through the death of our Lord and Savior Jesus Christ; because we are assured in the word of God that there is a class, who through their sinfulness and neglect of the privileges and opportunities granted unto them, and their disobedience to the requirements of God, are cut off from the full benefits of that salvation which they would enjoy were they more obedient. But unto us is offered the salvation in its fulness, extended through the death of Jesus. After we have done with this mortal life we are promised a glorious resurrection in the first resurrection,

and that our bodies shall not sleep in the tomb any length of time, only so long as is actually necessary to fulfil the requirements of the Lord.

Through the revelations of the truth, which have been made unto us, we are promised all that men and women could ask. All that God has ever promised to his faithful children we will receive, even every blessing that is necessary for our eternal happiness in the presence of God, if we will live subject to the requirements he has made of us in the Gospel of Jesus Christ. This should be a constant theme of thanksgiving in our hearts, and I believe it is so; I really believe that the Latter-day Saints are the most grateful people upon the face of the earth; I believe they give evidence of it in their actions. There is, however, room continually given unto us for improvement in this respect. We cannot be too grateful; we cannot get to a point where there is a necessity for us to slacken in this respect; and the more we comprehend of the purposes of our God, the more grateful and more full of thanksgiving we will be. I notice that among those who are not as fully acquainted as they should be with the principles of the Gospel, there is more ingratitude and a greater disposition to murmur, and a greater lack of thankfulness, than among those who are educated—educated, I mean, in the knowledge of the truth, in the principles of life and salvation. I notice that among those who have the most experience, and have made the greatest advancement in the things of God, there is the greatest disposition to be thankful and grateful, and to pour out their souls in prayer before God; and I notice as the Saints increase in the knowledge of the truth, and the comprehension of the principles of life and salvation, their disposition in this direction increases with their knowledge.

Looking at it with the world's view, we have abundant cause to be thankful; but to look at it through the light of the Spirit of God, our gratitude and thanksgiving should be unbounded to God; there should be no limit to it in our hearts every time we reflect on our position and on the blessings that have been bestowed upon us. What people on the face of the earth to-day can compare with us in temporal blessings? And when we look at the blessings we enjoy, as Saints of the Most High, from the stand point from which the Latter-day Saints should view this work, how can we limit the feelings which should animate our hearts continually with praise to our Father and God?

When unprejudiced strangers look upon us, they see our temporal advantages, and they think we are a blessed and happy people; but there are other blessings that we enjoy. We enjoy promises which are extended unto us, of which strangers know nothing—of which they have not the least conception; blessings and promises which no man can comprehend, except they who have received the Spirit of God. We have blessings, we have favors, we have causes of peace, of which the human family know nothing. While our hearts are burning with joy, with happiness and with peace; while the Spirit of God is descending upon us and we are filled therewith, they who look upon us cannot see or comprehend the spirit that we are of—they cannot understand the feelings that animate our hearts, they only see us as natural men and women; they know not that power which has been communicated unto us and been poured out upon us. While we feel as though we could sing Hosannah to God and the Lamb, they cannot see anything to cause us to have such feelings, because they have not access to that power—to that fountain of

knowledge, of light, and wisdom, which our God has opened unto us as a people. We have, then, in addition to the temporal advantages which God has bestowed upon us, abundant cause for gratitude on other points.

There will be no time in the vast future when our cause for thanksgiving and for gratitude will cease; for the more we know and the more we comprehend the purposes of God, the more gratitude we will have. The angels who surround his throne indulge in thanksgiving and praise to God and the Lamb to a greater extent than we can do, because their causes for thanksgiving are greater; they have attained to a glorious exaltation, and they bask in the sunshine of the presence of the great Eternal. Although they are there, they still have cause to sing Hosannah to God and the Lamb; though they are in possession of such great blessings, dwelling as they do in a state of immortality, and freed from the power of Satan, sin, and death, they, nevertheless, see causes for thanksgiving to God our Father; and the nearer we approximate to them and to their perfection, the more we shall have of this feeling in our hearts, the more causes of thanksgiving we will perceive, and the more frequently we will express these feelings.

There is no time that we can conceive of throughout the vast ages of eternity, if we continue our onward progress, when we will become cloyed in our religion and in our worship of God; it will not be a matter of form with us, a duty that will be wearying and onerous upon us; on the contrary, it will increase in its pleasures. These are reflections connected with the truth as revealed to us, which are cheering. If we will let our imaginations stretch into the future, there will be no time when we will arrive at such a condition that we will, through weariness, relax our efforts and our exertions, and cease to feel thanksgiving and gratitude; but there will be increased causes contributed continually to prompt us to indulge in these feelings more and more, and take pleasure in their indulgence.

There never was a people on the face of the earth to whom the same promises have been given as to us. Others, who have preceded us in the enjoyment of the blessings of the Gospel, have looked forward to the time of their decease, and have seen that after they should pass away, the work they then were engaged in would disappear from the earth; they saw that the power of the adversary would be again wielded to great effect among men, and that their labors would be comparatively lost sight of through the evil that would prevail upon the earth. But this is not the case with us; unto us are extended promises which have never been extended to any other people who have lived upon the earth from the days of Adam to this time; unto us a promise is given that this kingdom shall stand for ever, that it shall not be given into the hands of another people, that it shall roll forth, increase, and spread abroad until it fills the whole earth—until all the inhabitants of the earth can dwell in peace and safety under its shadow, being freed from misrule, oppression, and every evil that exists among the inhabitants of the earth; that a reign of truth and righteousness shall be inaugurated, the reign of God and of his Son Jesus Christ on the face of the earth.

This is the promise which has been extended unto us, and the work is committed unto us and to the dispensation in which we live. Such a promise was not extended unto Enoch, unto Noah, unto Abraham, or unto any of the prophets who succeeded them down to the days of our Lord and Savior Jesus Christ. When the

apostles asked the Lord Jesus about the restoration of the kingdom, he parried their question; it was not for the people who lived in that dispensation to participate, while in the flesh, in the blessings of the restoration of the kingdom of God on the earth and its final establishment in the latter days. It was reserved for the great and last dispensation of the fulness of times, that great dispensation in which we now live, when the Gospel should be restored to the earth in its fulness, and the eternal Priesthood be revealed; when every angel and every prophet who have lived upon our earth should revisit the earth again, and bestow every key and all power and authority which they held on the man who was elected to stand at the head of this dispensation.

We live in this day, and our posterity will participate in the blessings of this dispensation, if we and they should be faithful. In looking forward to our future generations for the next thousand years, we are not under the necessity of beholding, in vision, our posterity straying into darkness in such a manner as to close the heavens and shut off the communication between God and man. God has taught us differently: he has taught us that instead of the heavens becoming more closed, and communications less frequent and seldom received, truth will be more abundantly bestowed on man; instead of angels ceasing to communicate with man, angels will communicate with him more and more until man shall bask in the full light of eternity.

These are the prospects that are extended to us as individuals and as a people. Hence, I have said that we have greater cause than any other people that ever lived to be thankful to our Father and God for what he has done for us and promised unto us; yet, do we understand it, do we appreciate it? When we have the Spirit of God resting upon us, and our minds are enlightened by it, I presume we do to some extent; we feel then that we would constantly witness unto God by our acts that we really appreciate his kindness in permitting us to come forth at such a time and be associated with such a people. But when the counsels of God come to us through his servants, and they are contrary to our prepossessed notions, we forget that the inspiration of the Almighty is with our brethren, that the power of the Highest is with them, and, as Brother Snow alluded to Jonah this morning, if we do not go to Tarshish, we frequently go somewhere else to avoid doing the things that God requires at our hands.

Now, the day has come when we, as a people, will have to listen to the voice of the servants of God, to the instructions of the Almighty through his servants, and obey them as implicitly as though God was in our midst. Yet, how often is it the case that, when we have counsel imparted unto us, we feel as though we had some suggestions to make that would make that counsel better and more applicable to us. I have seen the Spirit of God grieved, and the understanding of the man of God beclouded by men taking such a course as this. When the servant of God has been under the inspiration of the Almighty to counsel a certain course, somebody has stepped forward and suggested something different, and by that means the counsel of God has been darkened, the spirit of revelation has been grieved, and the benefit which otherwise would be, has not been received.

I have seen this under various circumstances, and I have looked upon it as an evil and something we should never do. When the counsel of God comes through his servants to us, we

should bow to that, no matter how much it may come in contact with our pre-conceived ideas; submit to it as though God spoke it, and feel such a reverence towards it as though we believed that the servant of God had the inspiration of the Almighty resting upon him. While many are willing to admit that the servants of God understand everything connected with the work of God, and with the various departments of it on the earth, they think there are some kinds of knowledge which they possess in a superior degree to them who preside over us. They will admit that the servants of God may possess all the knowledge that is needed to spread the Gospel and have it carried to the remotest regions, to build up Zion; but there is something connected with their particular calling that, they think, they understand to a far greater extent than he or they who are appointed to preside over them.

This feeling is not unfrequently manifested. The persons who exhibit it would be reluctant to say in words that this is their feeling, but they express it in their actions. This causes an interference with the Spirit of God, and frequently counsel is darkened by men taking this course. I know that if we follow implicitly the counsel of God's servants when they are inspired to give counsel, even if they may not know everything about the matter, we will be blessed if we bow to it, and God will overrule everything for good, and it will result as God wishes it.

It is a great thing for us to have the counsel and instruction of the Almighty in our midst. The servants of God are inspired by the power of the Holy Ghost, and the revelations of Jesus are within them; and if we follow their counsels strictly, we shall be led into the presence of God, and I know that they are the only men on the earth who have this power, authority, and knowledge. If we take a course of this kind, you can readily perceive how harmoniously every thing connected with the work of God will roll forth; beauty and order will be witnessed in all the ramifications of the kingdom of God at home and abroad, and salvation will be extended unto us.

My prayer and desires are, that the Lord will bless you, and that we may have the Spirit and the power of God resting upon us. Which may God grant, in the name of Jesus Christ. Amen.

GOD THE SOURCE OF ALL INTELLIGENCE AND WISDOM.—MAN A NATURAL AND SPIRITUAL BEING.—MYSTERIOUS NATURE OF HIS SENSES AND FACULTIES.—MEN TO BE JUDGED BY THE REGISTER WITHIN THEMSELVES.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, Sunday, Feb.* 5, 1865.

REPORTED BY G. D. WATT.

I have felt much impressed with the beautiful hymn which our choir has just sung, speaking of our Heavenly Father and our return again into his presence. We frequently talk about our Father who is in heaven, and we delight to dwell upon our relationship with him, and anticipate with pleasure the time when we shall behold his face, regain his presence, and rejoice with him, with the Savior, and with the spirits of the just made perfect, in the eternal world. The Lord has revealed a great many good and great things unto us, but yet we seem scarcely to appreciate the privileges with which we are surrounded and blessed, nor to comprehend exactly our true relationship to our Heavenly Father.

I was very much pleased with some remarks made by President Young in relation to our Father two or three weeks ago, wherein he describes him as being like ourselves, and possessing the power to associate with us, and, that if we were to gaze upon him we should see a person like ourselves; yet he is spoken of as being able to read the thoughts of our hearts, and that a sparrow cannot fall to the ground without his notice. There are some peculiar expressions in the Scripture and in the revelations that we have had given to us, which we may term Scripture, if you please, pertaining to our Father who is in heaven. We are told in one place that "He is the light that enlightenetb every man that cometh into the world." We are told, also, "That every good and perfect gift proceeds from the Father of lights, in whom there is no variableness nor shadow of turning." We are told in some of our revelations, which the Lord has given to us in these last days, that "He is the light that is in the sun, and the power thereof by which it was made; that he is the light that is in the moon, and the power by which it was made; that he is the light that is in the stars and the power whereby they were made; and that is the same light that enlighteneth the understanding of man." According to some of our systems of philosophy, and the ideas that theologists would entertain in relation to this matter, these remarks would appear strange and incongruous.

We have been led generally to suppose that the light which enlighteneth the understanding of man is what is termed of an intellectual character, and differs materially from the solar light, or the light of the sun; but if we examine these things critically, we shall find that there is mixed up with the philosophy of the heavens and the earth things that have been altogether out of the reach of human philosophy; that all true intelligence, all true wisdom, all intelligence that is of any use or benefit to the human family, proceeds from

the Lord; that he is the fountain of truth, the source of intelligence, and the developer of every true and correct principle that is known to man upon the earth; that there is no branch of wisdom, of science, of philosophy, of good, sound common sense but what proceeds from him; and we shall furthermore learn, when we come to be acquainted more particularly with heavenly things than we are at the present time, that every thing associated with God and with his economy, whether upon the earth or in the heavens, is strictly reasonable and philosophical; and that the only reason why we do not comprehend many things that are revealed to us, and that have been revealed in former times, is because we are not acquainted with the philosophy of the heavens, nor the laws that govern the intelligences in the eternal worlds. The philosophy of man, of the earth, and of the things with which we are surrounded, is deep—it is abstruse; it is difficult of comprehension even by the most enlightened mind and the most comprehensive and enlarged intellect.

One great reason why men have stumbled so frequently in many of their researches after philosophical truth is, that they have sought them with their own wisdom, and gloried in their own intelligence, and have not sought unto God for that wisdom that fills and governs the universe and regulates all things. That is one great difficulty with the philosophers of the world, as it now exists, that man claims to himself to be the inventor of everything he discovers; any new law and principle which he happens to discover he claims to himself instead of giving glory to God.

There are some ideas that have occurred to me lately in relation to man, if I could only express them, which I consider have been revealed by listening to the communications of others, and through the inspiration of the Spirit of the Lord. There is something peculiar in the organization of man, particularly in regard to his mind. We can think, we can reflect, we can conceive of things, we can form our judgment of events that are transpiring around; but it is difficult for us to perceive or to comprehend how those things are accomplished, and by what process they are brought about. A man, for instance, can store up in his memory thousands and tens of thousands of things. A good linguist, for example, can retain in his memory thousands of words in his own language, and thousands and tens of thousands in other languages, and he can draw upon these when he pleases, and remember their significations. I can remember the time, some years ago, when no person could tell me a passage in the Bible but what I could turn to it; I could not remember every passage, but I knew their connections and could tell others where they could find them.

President Young's memory is remarkable in regard to names and persons. I have travelled with him throughout the length and breadth of this Territory, and I do not know that I have ever yet seen him come in contact with a man whose name he did not remember and the circumstances connected with him. There is something remarkable in this.

Again, on theological subjects, a man will remember not only all the doctrines which he himself believes, but also the doctrines of various systems of religion that exist in the world, and be enabled to separate, to describe, or define them. Now, the question is, where are all these things stowed away? What book are they written in; where are they recorded? A man may travel over the earth, he may visit towns, cities, and villages, and gaze upon oceans, seas, rivers,

streams, mountains, valleys, and plains; upon landscapes and different kinds of scenery, and make himself acquainted with all the vegetable world, and these pictures and this intelligence is carefully laid away somewhere. He may study chemistry, botany, geology, astronomy, geography, natural history, mechanics, the arts and sciences, and every thing in creation which man is capacitated to receive and store it away in his memory from the time of his youth up to old age. There is something very remarkable in that. And then the question arises, how do we judge of those things? If a man sees a thing, how does he see it? There is something very remarkable in the construction of the human eye; it is something like these photographic instruments that receive impressions, only he gazes upon them and his eye takes them in, and the scene he gazes upon is actually imprinted upon what is called the retina of the eye; and one thing after another is recorded, until thousands, and tens of thousands, and millions of things are laid away through that medium, and he is enabled to see any of these things whenever he pleases; his will can call them forth, and they pass in panoramic form before his vision from some source, where they are deposited and registered; all those things that he has gazed upon, that he has handled with his hands, or felt by the sense of touch, he can call up at his pleasure. There is something remarkable in this when we reflect upon it. Men talk about this registry being in the brain, but mens' heads do not get any larger. When men get what is called the "big head," it is because there is nothing in their heads. The heart gets no bigger, the body no larger, and yet all these records are laid away somewhere.

Let us examine the Scriptures in relation to some things, and see what they say concerning man. "But there is a spirit in man, and the inspiration of the Almighty giveth it understanding." We learn from this that there is a spirit in man in addition to this outward frame, to these hands, these eyes, this body, with all its powers, and appliances, and members; there is a spirit, an essence—a principle of the Almighty, if you please—a peculiar essence that dwells in this body, that seems to be inseparably connected therewith.

We are told in a revelation which the Lord has given unto us, "That the body and the spirit is the soul of man"—that the two, when combined, form what is termed in Scripture the soul. Now, then, according to this, man would be what may be termed a natural and a spiritual being—a being connected with the tabernacle that is associated with this earth, and earthy, and another being that is connected with the heavens, or heavenly; some would term it a temporal and a spiritual organization. It is difficult, however, to find words to convey ideas correctly in relation to these matters; our language is meagre when we speak of heavenly things, because it is made for earthly beings, and not for the heavenly; and therefore it does not embrace with that distinctness and clearness those heavenly forms of speech which might convey to our intelligence more clearly those ideas we can better reflect upon than we can express. But, suffice it to say that there are two natures, if you please, mixed up in the human body; the one is what we term material, and the other, some would call it, immaterial; but then, that is not a right phrase—the one is earthly, or pertaining to the earth, that is, liable to decay; the other is heavenly, more spiritual—an essence or being that cannot be destroyed; and hence, says Jesus in speaking

concerning this, "And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear. Fear Him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him."

The body itself is a very remarkable structure or machine. Let me refer to some few items associated with it—to the mediums through which we receive the intelligence of which we speak. For instance, the eye. How is it that you receive impressions into the eye? Just in the same way as impressions are received by a daguerreotype instrument, and they are planted there in what is termed the retina of the eye; there are placed there a number of small nerves which receive these impressions and convey the intelligence somewhere, in some manner, that it is laid away in some place where it can be called up. When we reflect upon and witness their peculiar powers, we discover operations that are very remarkable, comprehensive, accurate, and mysterious; you can see a mountain to the distance of fifty miles, and your eye will take it in and receive the impression; you can gaze upon a thousand objects, and your eye will register them all, and will convey an exact likeness of them, so that you can describe by language, if you have the power to use it, a true resemblance of the objects your vision takes in, so nice and so precise are the figures conveyed to the human mind through the instrumentality of the eye; so acute, so impalpable, so ethereal and refined is its action and power, that its susceptibilities approach very near to the spiritual, although it is temporal, so called.

Again, the power of smell is very peculiar; perfumes of various kinds will last for years, and their various odors can be distinguished by you. Take, for instance, a Tonquin bean, or a rose. The former is very small, and yet it continues to emit or exude, year after year, myriads of small, infinitesimal particles, without any sensible diminution, all of which are charged or impregnated with its own peculiar aroma; and convey this delicate, impalpable matter to the organs of the nose, and so exquisitely sensitive are the nerves associated with the nasal organ, that the minuteness of this touch, and the peculiar odor of the Tonquin bean, the rose, or any other peculiar aroma, is conveyed as distinctly to the understanding as words or signs of any kind can convey impressions to the human mind. This is, indeed, mysterious, yet strictly demonstrative, although, like the capacity of the eye, it approaches the spiritual or ethereal.

Our sense of hearing is also another remarkable instance of the peculiar sensitiveness of the organs of the human system. While I am speaking to you, there is not in this vast assembly a man, woman, or child that does not hear my voice at this time; all present can distinguish every word I say. How do they hear it? My voice causes a vibration in the atmosphere, the same as when a stone is thrown into the water; the water undulates, and a succession of waves are produced, which, if undisturbed, spread in continuous increasing circles, until the disturbing force is exhausted. So, in like manner, the action of the voice operates, or vibrates, upon the atmosphere, which is full of impalpable atoms or globules that undulate, vibrate, and rush against each other with great rapidity above, below, around, carrying with great accuracy and distinctness, and conveying the sound so correctly, that every man and woman hears alike; the sound is conveyed in an

inexplicable manner to the drum of the ear. The nerves are affected, and those nerves convey intelligence to the congregation I am now talking to—to the understandings of those who hear me.

We are made in the image of God, we were designed by the intelligence of God, and the organs we have are the same kind of organs that the Gods themselves possess. I consider that the body and the spirit are connected together in some inscrutable, indefinable, and intelligent manner; that, if we comprehended, would be a greater wonder and mystery to us than anything that we have already referred to.

Now, then, let me speak of another subject immediately connected with this. President Young remarked, and we are informed in the Scriptures, and that was one of the things that led me to reflect about some of these matters, as well as in our own revelations, something like this, that "God sees and knows the acts of all men." We read something like this, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Now, this is a remarkable declaration. Look at the millions of human beings that inhabit this earth, and that have inhabited it from the creation up to the present time. It is supposed, generally, by the best authorities, that from eight hundred to a thousand millions of people live upon this earth at the same time, that is, this has been the case for a great many generations at least; they are coming and going continually, they pass into the world by thousands and tens of thousands, and go out of it in the same way daily; a daily stream of this kind is coming and going. Then, if we could discover the thoughts and reflections of these numerous millions of human beings, look at the wisdom, the intelligence, the folly, the nonsense, the good and the evil that is connected with every one of them, it is so vast and complicated that the human mind could not receive it, and it seems as if it would be almost a thing impossible for God to gaze upon the whole of them,—to comprehend the whole, and judge of the whole correctly. How shall this be done? My understanding of the thing is, that God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended.

Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. As I stated before, if you have studied language, you can call that out at pleasure; you can show the distinction between the different parts of speech very readily. If you have studied mechanism, your mind will go to the place where you saw a certain machine, and you will go to work and make one like it. If you have travelled in cities, you can tell what kind of houses and streets composed the different cities you passed through, and the character of the people you associated with; and you can ruminate upon them, and reflect upon them by day or by night whenever you think proper, and call the things up which you did and saw. Where do you read all this? In your own book. You do not go to somebody else's book or library, it is written in your own record, and you there read it. Your eyes and ears have taken it in, and your hands have touched it; and then your judgment, as it is called, has acted upon it—your reflective powers. Now, if you are in possession of a spirit or intel-

lectuality of that kind, whereby you are enabled to read your own acts, do you not think that that being who has placed that spirit and that intelligence within you holds the keys of that intelligence, and can read it whenever he pleases? Is not that philosophical, reasonable, and scriptural? I think it is. Where did I derive my intelligence from that I possess? From the Lord God of Hosts, and you derived your intelligence from the same source. Where did any man that exists or breathes the breath of life throughout this whole universe get any intelligence he has? He got it from the same source. Then it would be a very great curiosity if I should be able to teach you something and not know that something myself. How could I teach you A, B, C, if I did not know the alphabet, or the rudiments of the English Grammar, or anything else, if I did not know it myself? I could not do it. Well, then, upon this principle we can readily perceive how the Lord will bring into judgment the actions of men when he shall call them forth at the last day. Let me refer to some things in the Scriptures pertaining to this matter. Nebuchadnezzar had a dream, in which he saw a variety of things pass before him. By-and-by the dream was taken from him, and he could not remember it; and he called upon the magicians, and soothsayers, and astrologers to give unto him the dream and the interpretation thereof, but they said it was too hard a thing for them to do; they could not give the king this information, for nobody can know these things but the Gods whose dwelling is not with flesh. They believed, as we do, that there is a Being that had spirit and intelligence above the other gods, and that he alone could unravel those mysteries. Finally, the king sent for Daniel, and Daniel knew nothing about it until he prayed unto the Lord, and the Lord showed it to him; for the Lord had given the dream to Nebuchadnezzar, and if he had given it to one, he could to another. He could read it in Nebuchadnezzar's mind or spirit in the record which He kept. He revealed the same thing to Daniel, who said unto the king, "Thou sawest a great image; its head was of gold, its arms and breast of silver, its belly and thighs of brass, its legs of iron, and its feet and toes part of iron and part of clay." When Nebuchadnezzar heard the dream which he had forgotten, he gave glory to the God of Israel, because he could reveal secrets and manifest things which had been manifested to him. We look at things again on natural principles, according to things that we can judge upon by our natural senses. A man gazes upon a thing in the day-time, he goes to sleep, his senses are gone, he wakes up in the morning, and he remembers the things he had forgotten in his sleep—they are remembered as fresh as ever. There have been men afflicted by what the physicians call catalepsy; they lose their senses for a period of time, sometimes for years, and in that state they are entirely ignorant of their former existence; they do not know any events that transpire, they cannot read their own register; but the moment their senses come to them, they reflect and begin at the place they eft off when they became deranged. Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept —that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all

men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor—has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges. There will be some singular developments then, I think. If this is to be the case, as was said formerly, "What manner of persons ought we to be in all holy conversation and godliness?" There is, in fact, something in this, that in a partial degree can be read even on this earth. There are men who profess to be phrenologists and physiologists who profess to read character, and perhaps some man, from a knowledge of human nature and from a study of the human mind, can, upon natural principles, unfold a great many things. And there is associated with this Church such a gift as is called the discerning of spirits; but it is one of those things which we see in part and understand in part, etc.; "but when that which is in part is done away, and that which is perfect has come, then we shall see as we are seen, and know as we are known." That is only a part of what the other will be the perfection of. When we get into the eternal world, into the presence of God our Heavenly Father, his eye can penetrate every one of us, and our own record of our lives here shall develop all. I do not say that he will take trouble to read everybody. We read concerning the apostles in former times, that when Jesus should sit in judgment, they should be seated upon twelve thrones, judging the twelve tribes of Israel; and it is also written, "Know ye not that the Saints shall judge the world?" Who will be judges of the world in this generation? You, yourselves, who understand the laws of the Priesthood must say, Now, then, if these things are so, it behoves us to consider and ponder well the paths of our feet, it behoves me to be careful what I do, what doctrines I advance, what principles I inculcate, and see to it that I do my duty before God, and the angels, and all men, for I cannot obliterate the record which is written here. If I am engaged in business transactions of any kind, it behoves me to know what I am doing; that I am dealing as I would wish men to deal with me; if I do not, the record is there. I think we read somewhere, that if our own conscience condemn us, God is greater than our conscience; "if our own hearts condemn us, God is greater than our hearts." If I be a father and have charge of a family, it behoves me to know what kind of an example I set before them, and how I conduct myself; it behoves both fathers and mothers to know that they are making a record of their doings that they will not be ashamed of. It behoves children to know what kind of a course they take towards their parents, and towards the building up of the kingdom of God upon the earth. If I

am an Elder in Israel, or whatever office I hold in the Church, it behoves me to comprehend my position, know myself, and act as a Saint of God in all things, which may the Lord help us to do in the name of Jesus Christ. Amen.

MEN OUGHT TO PRACTISE WHAT THEY TEACH.—NECESSITY OF FAITHFULNESS ON THE PART OF THE SAINTS.—THE YOUNG OUGHT TO LIVE THEIR RELIGION.—BLESSINGS RECEIVED THROUGH THE EXERCISE OF FAITH.

Remarks made by President HEBER C. KIMBALL, *at Centerville, Sunday, Feb. 19, 1865.*

REPORTED BY G. D. WATT.

I desire most humbly to talk very simply to my brethren and sisters. It is as much my duty as it is the duty of any other member of this Church to learn how to be a Saint. I have got to learn how to be a truthful man, an honest man, an upright man, and I have got to make myself competent, through faithfulness to God and my brethren, to teach others with propriety. It is a common saying, "Do as I say, but not as I do;" but I want to do just as I teach you to do without any deviation. There is not anything in my calling that will justify me in doing wrong. It would be nonsense for me to undertake to preach righteousness, virtue, truthfulness, and justice, and not be a righteous, virtuous, and just man myself. You hold a portion of that same holy Priesthood which I hold; it is no matter what office you hold in that Priesthood, and it has all emanated out of the holy Apostleship, making these different offices and callings branches of the Apostleship. We all have a Priesthood to honor, which it is impossible for us to do unless we honor ourselves; and all who hold the Priesthood and honor themselves, are worthy of honor; and it is impossible to honor the Priesthood in that man and not honor the vessel that holds it.

We can command the respect of all men as a people by making ourselves self-sustaining, by acquiring a knowledge of all kinds of mechanical business; and our sisters can make themselves honorable by learning to knit, weave, and spin; how to make a harness for a loom, and how to

warp the yarn, after they have spun and colored it. Every young woman who calculates to be a wife and a mother, should make herself acquainted with these matters. Is there any female in our society too good to learn and work at this home industry? I think not. If there are any who consider themselves so, they are also too good to wear home-made clothing. The Priesthood is also with the woman, because she is connected with the man, and the man is connected with his God. Being so connected, we must all be honorable if we are good.

The earth is enlightened by the same light which enlightens our eyes, which is the light of Christ, which enlighteneth every son and daughter of Adam and Eve who cometh into the world, and it is the same light by which I see you this morning. And we have, in addition to this, a holy Priesthood, and have been commanded to go forth and preach the Gospel, and teach the ways of life to all men, and not to be taught by unbelievers. We are also instructed to lead all meetings as we are dictated by the Holy Ghost. The spirit of truth is the spirit of revelation, which we may all possess, for it is the privilege of all Latter-day Saints so to live and honor God as to receive of his attributes and nature in greater perfection, and become more like Him. We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is the woman without the man in the Lord; they depend upon each other, and are necessary to each other for the propagation of our species.

I enjoyed myself very much at your party last night. Such social gatherings are always good in their effects, so long as we keep within the purview of the religion of Jesus Christ in all such exercises. It is my privilege and duty to live so as to become a good man, as much so as any man in this Church and kingdom. Being an Apostle does not excuse me in the least from the performance of every duty which the religion of Jesus makes binding upon me; and, as far as I am concerned, I live as faithfully as possible, considering the failings of mortality which I have in common with all men. There is not a day passes over my head that I do not bow before the Lord once, twice, or thrice; that is the way I have got to live, in order to be a good man, and retain the light of the Holy Spirit to guide me into all truth; and the same faithfulness is required of you, because you are members of the same body and of the same Priesthood. We should all be alive in the performance of our duties. We cannot live the religion of Jesus and not pray. I have had an experience in this Church of some thirty-two years. I commenced to pray before I heard of the Work of the last days, and I have prayed every day from that day until the present time. I have never been in a circumstance or place wherein I could not pray, if I was disposed to do so. As faith without works is dead, being alone, so our religion is of no benefit to us without prayer. I cannot live and be prospered in the kingdom of God only by a faithful attendance to every duty. When Jesus Christ came to the world as the messenger of life and salvation, he called upon all the ends of the earth to come unto him and be saved, for besides him there is no Savior. He also said, I am the true vine and my Father is the husbandman, that is, he proceeded from the Father; and he further says to the twelve, "And ye are the branches;" and he exhorted them to abide in him even

as he abideth in the Father. In doing this they partake of the same spirit. If we abide not in Him, we become like a limb that is dead and ready to be burned.

My being one of the First Presidency of the Church does not excuse me from living my religion; but I should, on that account, be more faithful, and show an example to the flock of Christ, and constantly be alive to know how things are progressing in the Church, and be dictated by the Holy Ghost in every act of my life, that I may have power to discern the spirits of men, and be able to give unto them the very counsel that my Father in heaven would give them if he were here himself. I endeavor to take this course, and when I give counsel, I do not run against Brother Brigham, because I am led by the same spirit. You call these things little things, but they are as big things as I know of; these things lie at the root of the matter, and from them spring the fruits of righteousness. The main roots of a tree are fed by the little fibres, and from them spring the trunk, and the branches, and the fruit. Let us cultivate those principles which lie at the root of all righteousness, that our professions and works may accord with each other, instead of being contented with a mere form of godliness, without power or foundation. This Church is founded upon eternal truth; its roots run into eternity, and all the power of the devil and wicked men may seek its overthrow in vain, for it will triumph over death, hell, and the grave. I know this. I know it by revelation—by the Spirit of God, for in this way my Heavenly Father communes with me, and maketh known unto me his mind and will. I have never seen him in person, but when I see my brethren I see his image, and I discover the attributes of God in them. Then let us honor our bodies and spirits, which are made in the likeness of him who has created all things and upholds them by his power.

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say. The more people stray away from God the harder it is to make them sensible of their danger; and the more light that men and women possess, the easier it is to correct them when they go astray; because they are more like the clay that is in the hands of the potter, and they can be moulded and fashioned according to the will and pleasure of the master potter. We have got to walk very faithfully before our Father in heaven, and strive with all our might to honor the covenants we have made with him in his house.

I do not say but that you are just as good men and women in this place as in any other place in the mountains; yea, I admit that the people are better in the country towns than in Great Salt Lake City, for the froth and scum of hell seem to concentrate there, and those who live in the City have to come in contact with it; and with persons who mingle with robbers, and liars, and thieves, and with whores and whore-masters, etc. Such wicked men will also introduce themselves into Davis County, and among all the settlements throughout these mountains; but where the people are truly righteous and just, wicked men can do them no harm; were the people all righteous who profess to be Latter-day Saints, they would

constantly be on their watch against the encroachment of a wicked power. The wicked and corrupt who have settled in our community are taking a course to lead away those who are willing to be led away from the truth —those who have turned away from God; and it will be for our good, as a community, if such persons will leave and never again return to our Territory, unless they can do so with a determination to serve God and keep his commandments. I love those who love God; they are more precious to me than gold, and silver, or possessions.

Do we live our religion as faithfully as we might? Are we not in the habit of telling lies now and then? Oh, yes, we tell occasionally a white lie, or a little catnip lie, once in a while. We should be perfectly truthful and honest in all our sayings and dealings with all men, especially with those who serve the same God that we do, and are in the bonds of the same religion. How to do this is one of the great mysteries of the kingdom of heaven. By telling these little fibs we lose the spirit of the Lord and get into darkness, then the simplest truth becomes a mystery to us; but when our minds are enlightened by the spirit of truth, everything is plain and clear to the understanding. People get an idea that there is no sin in little lies, or catnip lies. You read in the Book of Mormon, where it is said that the devil goeth about deceiving the children of men, and tells them to lie a little, and steal a little, and take the advantage of your neighbor a little, and speak against thy neighbors a little, and do wrong a little here and a little there, and thus he leadeth them with silken cords, as it were, down to destruction. It is just as much a crime to steal a penny or a cent as it is to steal a quarter of a dollar—the quarter of a dollar is more in value than the cent, but what difference is there in the crime? These little things we are apt to pass over unnoticed, but they will operate materially against your obtaining that glory which you design to inherit in the next existence. If little wrongs are not checked, they will lead on to greater ones, until we are cheated out of our salvation. By checking these little wrongs, as they are called, we become more grounded and rooted in the faith of Christ, as a tree is rooted and grounded in the earth.

We ought not to take a course to injure each other. A man holding the Priesthood of the Son of God, a High Priest for instance, will try to destroy the influence of a better man, causing him to walk in sorrow, that he, the High Priest, may step over him and get to some particular distinction; but as the Lord lives, and as the sun shines, such men will be deceived in their designs, and will receive in full the measure they have tried to measure out to others. In our deal with each other, it is better to give a man a dollar than to take a cent from him; by wronging a man of a dollar or a few cents, you may thereby cause a division between yourself and one of your best friends. What for? For a poor, miserable dollar. I have been, and am now, subject to many weaknesses that I would guard you against, but I am trying to fortify myself and overcome every evil that is in me.

I will relate a little incident in my own experience to illustrate the selfishness of the human heart, and how by perseverance it can be overcome. I have lately been at work putting down some carpets in the endowment rooms. I had a piece of good carpet myself, and a spirit came upon me which whispered, "Brother Heber, you may just as well put that carpet into the endowment house as let it lie on one of your floors." Before I got it out of doors to move it to the

endowment house, my generous feeling puckered up and a thought came to me, that the Church was fully able to carpet its own rooms. I took the carpet and put it away again. In a day or two afterwards a thought came to me like this, "Heber, you had better take that carpet and use it in the Lord's house, for before the spring it may be eat up with moths." I looked at the carpet again, after bringing it from its hiding place, and said to myself, "That is really a pretty carpet; it is almost too good to put down in that house," and I put it away again. The thought came to me again, "You had better put it in the endowment house and beautify the Lord's house with it, for the Lord may notice it, and he will, no doubt, see you dressing up and adorning his house." I seized the carpet again and dragged it out of doors at once, and placed myself between it and the door, saying to the carpet, "You do not go back again into that room any more." I presume that nearly all of you have had just such feelings and just such fightings against the power of evil in yourselves, and against carrying into effect your good and generous intentions.

The other day my wife was sick; she came to me and requested me to pray to the Lord that she might be healed. The matter passed from my mind. The day following this I remarked to her that I had not seen her looking so well for some time previous. She replied, "I am perfectly sound." I had forgotten about her request that I should pray for her, and had not done so; but she was healed through her honesty, faith, and integrity towards the holy Priesthood. She reverenced and honored it; the Holy Spirit saw it, and the angels of God saw it, and she was healed by the power of God, without the laying on of hands. It was with that circumstance as it was anciently. "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed."

We who hold the Priesthood do not honor each other as we ought in our intercourse with each other; if we do not honor each other, how can we expect to be honored by God and by his Holy Spirit, who seeth us and is cognizant of all we do. We must try to overcome all unpleasant and unkind language towards each other, and strive to have our intercourse such as angels will applaud. It is written, "resist the devil and he will flee from you." Some people do not believe that there are any devils. There are thousands of evil spirits that are just as ugly as evil can make them. The wicked die, and their spirits remain not far from where their tabernacles are. When I was in England, twenty-eight years ago next June, I saw more devils than there are persons here to-day; they came upon me with an intention to destroy me; they are the spirits of wicked men who, while in the flesh, were opposed to God and his purposes. I saw them with what we call the spiritual eyes, but what is in reality the natural eye. The atmosphere of many parts of these mountains is doubtless the abode of the spirits of Gadianton robbers, whose spirits are as wicked as hell, and who would kill Jesus Christ and every Apostle and righteous person that ever lived if they had the power. It is by the influence of such wicked spirits that men and women are all the time tempted to tell little lies, to steal a little, to take advantage of their neighbor a little, and they tell us there is no harm in it. It is by the influence and power of evil spirits that the minds of men are prejudiced against each other, until they are led

to do each other an injury, and sometimes to kill each other.

We are the sons and daughters of God if we are faithful and honor our calling, and he has respect unto one as much as unto another. In a revelation given to Joseph Smith, it is written, "And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes, and sit thou here; and to the other, be thou clothed in rags, and sit thou there, and looketh upon his sons and saith, I am just?" In this way the Lord looks upon this people, and I feel to say, God bless this people with all the power I have got, and with all the good feeling, and with all the Priesthood of the Son of God I bless you in the name of Jesus Christ, and I pray for you and for all this people. Oh, how I desire for us all to be one; for if we are not one, we must see sorrow. Brother Brigham says, If we live our religion and keep the commandments of God, we shall never be moved. That is true. If we are ever disturbed again by our enemies, it will be because we are unfaithful. The first Presidency of this Church and others may be just as righteous and holy as our Father in heaven, and yet a portion of this people can, by their wrong doing, bring sorrow and suffering upon us. The first Presidency, and thousands of others in this Church, are not guilty of crime; we have done right all the time, and we have to suffer for those who are punished for their sins. When one or two among a family are wayward and break the laws of the land, see what sorrow, and tears, and disgrace it brings upon the whole family. It is just so with us. But oh! my desires are for you to do right, and honor your calling, and work faithfully under the dictation of President Young and others who are co-workers with him in the great Work of the last days.

I feel that I would be willing to work day and night to do my brethren and sisters good. I want the rising generation to come forth and secure their blessings in the house of the Lord, that they may be saved from the evil into which they might otherwise fall. If our sons could fully and clearly see the propriety of living their religion, they would from this day cease to mingle with wicked persons; and our daughters, too, if they understood the consequences, would never be found giving themselves in marriage to wicked men. As parents and teachers, we should try with all of our ability to impress upon the minds of our young people, by precept and example, principles of truth, that they may not remain uncontrolled and exposed to all the allurements of sin. We should tie them to us by the saving principles of the Gospel. I want to see this people established in peace, and in a way that they can sway the sceptre of King Emmanuel over the whole earth before I lay my body down to sleep a short time in the grave.

Let us remember that the liberal man deviseth liberal things, and by his liberality he shall live. I can tell you a hundred instances where I have been poor and penniless, and did not know what course to take, and the evil one would tempt me and seek to make me bow down in sorrow, but I would rise up in the name of the Lord, shake off my cares, exclaiming, I know that my Father in heaven lives and has respect for me; then I have been blessed, and my way has been opened before me. "Seek and you shall find, knock and it shall be opened unto you. Draw near to God and he will draw nigh unto you." Oh! what a great comfort it is to

know that you live in the favor of your Father in heaven. If I am faithful, I know it is not in the power of any man upon earth to throw an obstruction between me and Him.

Truth has sprung from the earth, and righteousness has looked down from heaven, and they have met and have kissed each other—they are one. It should be just so with those who possess the holy Priesthood of the Son of God; it never will lead one man to contend against another, and the angels of God never will cause any person to contend about any of the follies of this world, for all the glory of this world is perfectly worthless without God. The life of man is but a few days, and these few days well spent will be spent to secure a place in the haven of eternal rest. Seeing that we have only a few days allotted us to secure so great a blessing, why can we not be faithful every day and every hour of our lives; and why do we yield the point to wicked influences and spend our precious moments in that which yieldeth no profit?

We shall soon pass away and return again with renewed and immortal bodies that will not be subject to sickness and death; then shall we have plenty of time and opportunity to adorn the earth and make it glorious, as we should be doing now, in order to gain an experience by which we may be profited hereafter. We came here into this world to gain an experience and to serve God and keep his commandments. May peace be with you, and comfort and consolation be multiplied upon you and all the Saints in these valleys and in all the world. I do not fear the wicked, they can do nothing against the truth; let us be troubled about doing right ourselves, and I am willing to risk all the rest. Amen.

RELIGIOUS IDEAS OF THE WORLD CONTRASTED WITH THOSE OF THE SAINTS.—LOYALTY OF THE SAINTS TO THE CONSTITUTION.—PERSECUTIONS THEY HAVE ENDURED.—PROPHECY IN THE CHURCH.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, Sunday, Mar.* 5, 1865.

REPORTED BY E. L. SLOAN.

As we travel along through what is sometimes called this "vale of tears," there are many thoughts that occupy our minds, and many subjects for reflection present themselves, sometimes concerning the living and sometimes concerning the dead. However, it is with the living that we have to do at the present time, and it is "Life and the pursuit of happiness" that ought to occupy the attention of all intellectual beings. Mankind have various views and ideas in relation to the attainment of happiness upon the earth, and also after we leave the earth; and those views and ideas that are entertained by us in relation to these matters influence, to a greater or less extent, our actions and proceedings in life. We look at things through another medium, and judge of them from another stand-point, than which they are generally viewed by the inhabitants of the earth. We look upon it that the greatest happiness that we can attain to is in securing the approbation of our Heavenly Father, in fearing God, in being made acquainted with his laws—with the principles of eternal truth, and with those things that we consider will best promote not only our temporal, but our eternal happiness.

There are a great many men in the world who, in the abstract, would say this is correct—that it is very proper for man, who is made in the image of God, to fear him. They would sing as Wesley did:—

> "Wisdom to silver we prefer,
> And gold is dross compared with her:
> In her right hand are length of days,
> True riches and immortal praise," &c.

But then, when we come to scan the matter more minutely, we find that it is, really, only in the abstract that these things are viewed, and that people, generally, carry their religion very easily. They wear it very loosely about them. They do not enter into it with that earnestness and zeal which we, as a people, generally do. Hence, there is quite a difference between them and us in these particulars. Men generally suppose that it is well enough to fear God on Sunday, and perhaps attend to religion a little during the week, but not much; that a course of the latter kind would interfere too much with the daily avocations of life; and that it would be almost impossible for the generality of mankind to attend to these things in the way that we, as a people, believe in. Preaching, for instance, they believe must be done by a man specially set apart for the purpose, who by that means obtains his living, just as another man would in the profession of law, or in any other avocation or trade. In the Church of England, with which I was first connected—inducted into it when a boy, or rather a child—

they have not only ministers to read their prayers, but clerks to say amen for them, so that the people have literally nothing to do but go to meeting. Men may profess religion and be drunkards, riotous, fraudulent, debauchees, &c.; yet that does not make much difference, for when they die and are put into consecrated ground, the minister, in reading the service for the dead, declares that their bodies are committed to the dust "In the sure and certain hope of a glorious resurrection." I used to think when a boy, if such men went to heaven, I should not wish to be in their society; but if there were more apartments than one, I should like to select my company.

It must be a very pleasing sort of way for people to do just as they please when living, and be considered very genteel and fashionable, and then when they die, instead of running the risk of being damned, as they do among the Methodists, have a sure and certain hope of a glorious resurrection. I have studied the theories and views of many other Christian denominations, particularly Methodists, Baptists, Presbyterians, and various sects of what is called Protestantism, and a similar inconsistency runs through them. A man may be a robber, a murderer, a blasphemer, in fact, no matter how wicked he is, if they can only get him converted or born again immediately before he dies, it is all right; if they can get him to receive religion and believe in Jesus, even though he is about to be hung for some horrible crime—murder in the most aggravated form—he is prepared to enter into the kingdom of heaven to enjoy the society of God and angels; while another man, who may have been moral, upright, honorable, charitable, and humane, is consigned to everlasting burnings because he has not been converted or born again. Yet many of these people are sincere in their convictions, both among teachers and taught, among priests and people. I used to think, what becomes of the justice of God under such circumstances?

In relation to these matters we differ very materially from them, as well as in other things. We are what may emphatically be called a kingdom of priests. But with us, we do not get so much pay for so much work done in the discharge of the duties appertaining to the Priesthood, in the sense in which the religious world look for such remuneration. We have to preach, to attend to the duties of our callings, to administer in the ordinances of God, and to carry the Gospel to the nations of the earth, trusting in God, without salary or pecuniary reward. That is a thing the religious world do not think of, nor believe in doing. The idea of having faith in God about temporal things is a something they cannot understand; they cannot reconcile it with their philosophy; though they profess any amount of faith in the Lord in spiritual things. There is a very material difference between them and us about these matters.

The same thing runs throughout almost every subject on which we reflect and exercise thought upon. Many people suppose, because we differ from them religiously, that we are opposed to them and that we are their enemies. We feel a good deal as Paul felt concerning the Israelites when he said, "My daily prayer is, that Israel may be saved." Yet Israel persecuted him because he did not believe as they believed in many things. We differ from others in political matters to a great extent. We have other ideas from what they have. We cannot help it. We reason upon certain things and reflect upon them, and use our judgment about them; and when we see things that are wrong, we consider they are

wrong, and so state it, and believe that nothing can make a wrong into a right, nothing can turn an error into a truth; and hence there is quite a difference of feeling sometimes arises in relation to many of these things. We believe, for instance, in our religious matters, that God ought to govern us. We believe that when we are called upon to perform any labor or service of any kind, it is part of our religious faith that we must perform that, independent of any consequences whatever. No other people have got this religious feeling.] Do you think you could transplant a number of the Church of England people into these valleys in the condition they were in when we came here? No, you could not. They would want to know where their living was to come from, and how they were to be sustained. You may go to the old Methodists, that are yet more zealous, and they would not do it. When the rush was made for the California gold mines here, shortly after they were discovered, a certain number of priests went with them to dig gold, and to take care of their souls, I suppose, at the same time. But then there was supposed to be gold to pay for it. And, as the Scriptures say, "As with the people, so with the priest," they all travelled in the one road.

With us a few, it is true, have gone after gold—a few straggling ones here and there have wandered in search of it; but the generality of our Elders, while some few have gone in this direction, have been away travelling through the nations of the earth, trying to help forward the best interests and happiness of the human family, and inculcating those great principles which God has revealed from the heavens for the salvation of man; travelling, too, without purse or scrip. I remember, during the time of the gold fever, everybody wished to see me, where I was travelling, because they wanted to know something about the gold, and they thought I was acquainted with the neighborhood where it was obtained. They were surprised that our Elders should be leaving the prospects of such wealth, and going forth on a mission such as we are going on, so profitless and dishonourable in the estimation of men. But the Elders who did it were so infatuated, as some people would say, that they would go forward to the ends of the earth to preach what was viewed as imposture—a something that was considered to be opposed to everything good. It was to them astonishing that men would leave this gold that exerts so powerful an attraction upon the minds and bodies of men; their motives and acts were not comprehended. But our Elders did it, and hence we differed very materially from others in relation to these matters.

We differ from them, also, with regard to our political views, for they are based on our religious faith; we believe in God, and therefore we fear him; we believe he has established his kingdom upon the earth, and therefore we cling to it; we believe that he is designing to turn, and overturn, and revolutionize the nations of the earth, and to establish a government that shall be under his rule, his dominion, and authority, and shall emphatically be called the government of God, or, in other words, the kingdom of God. There is nothing strange, however, in this; for a great many parties, both in the United States and in the governments of the old world, have believed in the kingdom of God being established in the last days; it has been a favorite doctrine, both among Socialists and Christians, and much has been said and written about it, theoretically. The difference between them and

us is, they talk about something to come; we say that it has commenced, and that this is that kingdom.

Well, but do you not hold allegiance to the government of the United States also? Do you not believe in the laws and institutions thereof? Yes, we have always sustained and upheld them; and although we have had many very heavy provocations to make us feel rebellious and opposed to that government, yet we have always sustained it under all circumstances and in every position. When they tried to cut our throats, we rather objected to that, you know. We had some slight objection to have our heads cut off and be trampled under foot; we did not think it was either constitutional or legal. But when they took their swords away from our necks and said that we might enjoy the rights of American citizens, that was all we wanted.

There is, however, a kind of political heresy that we have always adopted. We have always maintained that we had a right to worship God as we thought proper under the constitution of the United States, and that we would vote as we pleased. But some people took a notion to say "they would be damned if we should." We told them, however, that was a matter of their own taste; that we would seek to be saved and yet we would do it. It has always been a principle with us, and in fact is given in one of our revelations, "that he who will observe the laws of God need not transgress the laws of the land." It has always been a principle inculcated by the authorities of this Church, and taught by our Elders, never to interfere with the political affairs of any nation where they might be—that is, as Elders. They go forth with the Gospel of peace, to preach to the people, and not to interfere with their political institutions. If a mission of that kind should be given at any future time, all well and good. I have always so represented our belief, and acted accordingly, wherever I have been, and so have my brethren in England, in France, in Germany, and in all nations where I have been. I have always adhered to the laws of the nation where I sojourned. In the United States we stand in a political capacity, in this Territory, as part and parcel of the United States. We occupy that position; we are obliged to do so; we cannot help ourselves if we wish it, but we do not wish it. We are a number of men here—a multitude of people, men, women, and children, occupying quite an extensive Territory, with settlements extending over a distance of 500 miles in length. What the amount of population is I am not prepared to say; but I am prepared to say that, as a population, as a people, as a Territory, we have always been loyal to the institutions of our government, and I am at the defiance of the world to prove anything to the contrary. When we left—I was going to say the United States—what did we leave for? Why did we leave that country? Was it because its institutions were not good? No. Was it because its constitution was not one of the best that was ever framed? No. Was it because the laws of the United States, or of the States where we sojourned, were not good? No. Why was it? It was because there was not sufficient virtue found in the Executive to sustain their own laws. That was the reason, gentlemen. Is this anything to be proud of? It is a thing that should make every honorable American hide his head in shame; and all reflecting, intelligent, and honorable men feel thus.

It is well understood that executive officers, whether State or Federal, are bound by the most solemn oath, to

sustain the constitution and laws of the United States and of the States where they reside; and where those concerned aided in, or permitted, the expulsion of forty thousand American citizens from their homes, they stood perjured before their country and God; and this huge suicidal act of ostracism proclaimed them enemies of republican institutions and of humanity; traitors to their country, and recreant alike to its laws, constitution, and institutions. "But it was only the damned Mormons. It was only them, was it not?" Who were these "damned Mormons?" We cannot help thinking about these things just the same as we do about religious matters. Why, these "damned Mormons" were American citizens; and the constitution and laws of the United States, and of the several States, guaranteed, just as far as guarantee is worth anything, to these "damned Mormons" just the same rights and privileges that they did to the blessed Christians. But we came here. Now, what is the use of trying to hoodwink us and tell us that we have been very well treated? They know we cannot believe them, and that no rational, intelligent, honorable man would expect us to believe them; such assertions are an outrage at variance alike with common sense and our own experience. But did we rebel? No, we did not act as the Southern States have done. We came here; and, in the absence of any other government, we organized a provisional state government, just the same as Oregon did before us. Thus, in the midst of this abuse heaped upon us, we showed our adherence to the institutions and constitution of our country. If bad men bore rule, if corrupt men held sway—men who had neither the virtue nor the fortitude to maintain the right and protect the institutions and constitution of this, shall I say, our once glorious country,—if men could not be found who possessed sufficient integrity to maintain their oaths and their own institutions, there was a people here found of sufficient integrity to the constitution and institutions of the United States not to abandon them. That has been our feeling all the time, and it is based, also, upon that belief considered by a majority of the people of this and other nations as erroneous and false. Again when, after these things had transpired, we petitioned the United States to give us either a territorial or a state government, did that show anything inimical to the institutions of our Government? Verily, no; the very fact of our doing this proclaimed our loyalty and attachment to the institutions of the country. We got then, and had given unto us, a territorial government. We were recognized once more as citizens of the United States. We had sent among us Governors, appointed by the United States; Judges, a Secretary, Marshal, and all the adjuncts, powers, and officers with the territorial government. By them, in many instances, we have been belied, traduced, abused, outraged, and imposed upon. Have we retorted against the United States? No, we have not. Is it the duty of Federal officers, governors, judges, and other officers coming into our midst, secretaries, Indian agents, etc., to conspire against the people they come among? Is it their duty to traduce, abuse, vilify, and misrepresent them? In other places such men would be summarily dealt with. We have borne these things from time to time. They were not very much calculated to strengthen the attachment that we had so often and so strongly manifested to the government of which we form a part. Still, we have been true to our trust, to our integrity, and to the institutions and constitution of our country all the

time in the midst of these things.

Through some of these misrepresentations and a corrupt administration, a pretext was found to send an army out here. We heard the report sounding along from those plains that they were coming to destroy and lay waste. What, a government destroy its own offspring? An army raised against an infant Territory? The cannon and the sword, the rifle and the pistol, brought to spread death and desolation among a peaceful people. Is that republicanism? Are those the blessings of a paternal government? Is that the genius of those institutions that were framed to protect man in the enjoyment of all his rights, and to guarantee equal rights to all men? Would that country be an asylum for the oppressed? Would it be a place of refuge or protection to any one? What was left for us to do under those circumstances but to act as men and American citizens? To fall back on our reserved rights, and say to those political gamblers who would stake the lives of the citizens of a Territory in their damning games. Back with your hosts, touch not God's anointed, and do his prophets no harm. Was there anything wrong in that? No; I would do it ten thousand times over under the circumstances, under this government or any other on the face of the earth, with God to help me. No man, no government has the right, at the instigation of traitors, to destroy innocent men, women, and children. God never gave them such a right, the people never gave it to them, and they never had it. True, after a while, some peace-commissioners came along; why did they not come before and inquire into matters? Because of the lack of virtue and integrity among those who professed to rule the nation, and because of a desire to make political capital out of our destruction. Does that alter the institutions of our country or interfere with the Constitution of the country? Verily no. And our hearts beat as fervent in favor of those principles to-day as they ever did. But we feel indignant at the rascals who would try to betray those principles bequeathed to the nation. We cannot help it. We reason upon these principles the same as we do upon other things.

But we frequently hear, "You are not loyal." Who is it that talks of loyalty? Those who are stabbing the country to its very vitals. Are they the men that are loyal? Those who are sowing the seeds of discord; those who are perjuring themselves before high Heaven and the country they profess to serve? Are these the loyal men? If so, God preserve me and this people from such loyalty from this time, henceforth, and for ever. We look at these things from another stand-point, and view them in a different light entirely from most others.

We had a grand celebration yesterday. I was there, and much pleased to see the brethren turn out as they did. I was glad to hear the remarks of Judge Titus. They were very good; very patriotic. I wish the principles then advanced could always be carried out; that is the worst I wish. Sometimes people think we are acting almost hypocritically when we talk of loyalty to the constitution of the United States. We will stand by that constitution and uphold the flag of our country when everybody else fosakes it. We cannot shut our eyes to things transpiring around us. We have our reason, and God has revealed unto us many things; but never has he revealed anything in opposition to those institutions and that Constitution, no, never; and, another thing, he never will.

But did not Joseph Smith prophecy that there would be a rebellion in the

United States? He did, and so have I scores and hundreds of times; and what of that? Could I help that? Could Joseph Smith help knowing that a rebellion would take place in the United States? Could he help knowing it would commence in South Carolina? You could not blame him for that. He was in his grave at the time it commenced; you killed him long ago; but you did not do away with the fact that this state of things should exist. If the Lord—we all talk about the Lord, you know, Christians as well as "Mormons," and about the providences of God, and the interposition of the Almighty—if the Lord has a design to accomplish, if there is a fate, if you like the word any better—and some infidels as well as Christians believe strongly in the doctrine of fate—if there is a fate in these things, who ordered it? Who can change its course? Who can stop it? Who can alter it? Joseph Smith did not instigate the rebellion in South Carolina, for he was not there. I heard yesterday from our former representative in Congress—Mr. Hooper—that when in Washington in that capacity, he was approached by two members of Congress from the South who said we had grievances to redress, and that then was the time to have them redressed, stating what great support it would give the Southern cause if Utah was to rise in rebellion against the government. He told them we had difficulties with the government, but we calculated they would be righted in the government or we would endure them. This has been uniformly our feelings. "What is your opinion of the war?" some would ask. If I had had the management of some of those things long ago, I would have hung up a number of Southern fire-eaters on one end of a rope and a lot of rabid Abolitionists on the other end, as enemies and traitors to their country. That is not very disloyal, is it?

We look at things through a different medium than some do, and we feel perfectly calm, perfectly tranquil with regard to our status and what is to come religiously, politically, and every other way. One of our sisters showed me a letter the other day which she had received from a gentleman in New York; he was one of those psychologists who profess to be investigating mind and its operations. He asked her in his letter something like this:—"Have you got among you the vision of prophecy?" I do not know that I give the words exactly. She came to me to see what she should say in reply. Said I, "Tell the gentleman he does not know the question he is asking, and he would not understand the answer if he had it." The psychology and philosophy that is trying to examine the human mind through the medium of human intelligence, without the aid of the Spirit of God, can never find it out. It was written of old that "no man can know the things of God but by the Spirit of God;" and if they do not know it, you cannot teach it unto them, unless they get a portion of that Spirit.

I am not surprised at men marvelling at our proceedings and wondering at the course we pursue, and in relation to our views. It cannot be expected that they can do anything else. Jesus said to Nicodemus, when he came to talk with Him concerning the things of the kingdom of God, "Except a man be born again, he cannot see the kingdom of God." And if he cannot see it, how can he comprehend it? How can a man comprehend a thing which he cannot see? So it is with the truth, because no man knows the things of God but by the Spirit of God. "Then you place yourselves on a more elevated platform than anybody else?" This

we have the arrogance to do; but we have the honesty to acknowledge that it is from God we receive all, and not through ourselves; and that is why the world will not acknowledge nor believe in the philosophy of the heavens and the earth, of time and eternity; that all things are within the grasp of the intelligence of that mind that is lighted up by the light of the Spirit of God. But how vague and uncertain are the ideas of those who have not that Spirit! Look at the arguments, not only of the divines of the present day but of past ages, in regard to their religious views; look also at the difference of opinion of the best philosophers in regard to the science of life. There is nothing tangible, nothing real, nothing certain. Nothing but the Spirit of God can enlighten mens' minds. Standing on this platform, we view all things of a political and religious nature associated with the earth we are living on as being very uncertain, intangible, and unphilosophical. We expect to see the nations waste, crumble, and decay. We expect to see a universal chaos of religious and political sentiment, and an uncertainty much more serious than anything that exists at the present time. We look forward to the time, and try to help it on, when God will assert his own right with regard to the government of the earth; when, as in religious matters so in political matters, he will enlighten the minds of those that bear rule, he will teach the kings wisdom and instruct the senators by the Spirit of eternal truth; when to him "every knee shall bow and every tongue confess that Jesus is the Christ." Then "shall the earth be full of knowledge like as the waters cover the sea." Then shall the mists of darkness be swept away by the light of eternal truth. Then will the intelligence of Heaven beam forth on the human mind, and by it they will comprehend everything that is great, and good, and glorious.

In the meantime, it is for us to plod along in the course God has dictated, yielding obedience to his divine laws, and be co-workers with him in establishing righteousness on the earth; and with feelings of charity towards all mankind, let our motto always be, "Peace on earth and good will to men."

May God help us to do so, in the name of Jesus. Amen.

ETERNITY OF THE KINGDOM OF GOD.—CONTINUED FAITHFULNESS OF THE SAINTS.—HONESTY TO BE PRACTISED BY THEM.

Remarks made by President HEBER C. KIMBALL, *April* 31, 1859.

REPORTED BY G. D. WATT.

It is some time since I have occupied much time in this stand. I want you, brethren, sisters, and friends, and all that live, to understand that the Church of Jesus Christ of Latter-day Saints, the kingdom of God, is the same to-day as it was thirty years ago.

I think it is twenty-seven or twenty-eight years since I came into this Church. My friends and relatives said it would come to naught probably in about a year. I told them it was a Church and kingdom which God had set up, and it never would come to naught; and I now say, it never will be overcome worlds without end. I know this just as well as I know I see you to-day. I knew it when I first became a member of this Church, but not so well as I do to-day. All the nations upon this earth will crumble back to their mother earth, but this Church will stand for ever; so you may set your hearts at rest upon that point.

Things are as we see them to prove our integrity towards God and his cause; for everything that can be shaken and overthrown will not stand, and that which cannot be shaken will remain. And those who stand will be like the gleaning of grapes after the vintage is done. So it will be with this people. It mattereth not what takes place, for it cannot affect the truth, but makes it shine brighter and brighter in the eyes of those who cleave to it, and bring forth the fruits of righteousness.

Joseph Smith was a prophet of the Most High, and laid the foundation of this great Work, and established the holy Priesthood upon the earth, and God gave many revelations through him for our guidance. He said many a time while he was living, "I am laying the foundation, and you, Brother Brigham, and your brethren the Twelve Apostles, with those who are connected with you in the holy Priesthood, will rear a great and mighty fabric upon it; you will bear off the kingdom." And so it will be. Wicked men and wicked spirits may bring into requisition all the wisdom and cunning they possess to devise plans to overthrow this kingdom, but all their deep-laid plots will fail. They cannot do a thing to hinder the progress of this Work, but everything they do will promote it and bring it more and more into notice, from this time henceforth and for ever. I know it, and all hell cannot prevail against it; for Jesus says, "And upon this rock will I build my church, and the gates of hell cannot prevail against it." It is the same church that he established in his day which he has renewed unto us, with the same Priesthood and the same authority, and the Lord God will back up this kingdom and cause it to spread like a thrifty plant, and bring about his

great purposes by the hands of those who cleave to it.

You may think me too absolute in my language; but how can I be too positive in that which I know? Were I to say I know you are in this tabernacle, would any language be too absolute? Just as certainly do I know that this Work is true and cannot be overthrown by the world; although they may seek to kill, and destroy, and persecute the Saints of God to the death, they never will prevail against it.

It would be well for every one of us to live the religion we profess and let our light so shine that others may see our good works and be led to honor the Lord, and do unto one another as we would wish others to do unto us, and stick to the faith and principles of the Gospel of Jesus Christ. As the Apostle Paul says in his epistle to the Hebrews, "Therefore, (not) leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment." But let us go on unto perfection, keeping our covenants and vows we have made with each other, with our God, and with the holy angels, and then we shall be blessed all the day long.

When a man backslides and loses the spirit of the Gospel, it is a hard case for that man to redeem himself and gain that communion with his God, with angels, and with the Holy Ghost, which he had in the beginning. Therefore, continue in the faith, progressing from grace to grace unto perfection. This is my exhortation and teaching unto you who profess the faith of Jesus Christ. Let us live our religion, repent and forsake all our sins, lie not, deceive not, steal not.

There is not a horse, ox, cow, sheep, or anything else that is stolen in this Territory, but what it is said the Mormons have done it. Though, doubtless, there are men who profess to be Latter-day Saints that are thieves. And as I said the other day to a person while talking on this matter, if a man will steal from a Gentile, he will steal from me, and *vice versa*. An honest man will be honest with all men.

This is the religion I have believed and practised ever since I have been a member of this Church, and before I embraced any religious profession, I was taught this by my mother and teachers; for I came from a Christian country—from old Vermont—and they are all Christians there, of course. How can those of the New England States be otherwise who have held up so nobly for their Christianity? They are much extolled for their righteousness. I was there taught to be righteous, and I used to say, like many others there, it was pretty hard for a man to be a righteous man and get any property; for they, in that country, were a pack of knaves who would take the teeth out of your head if you did not keep your mouth shut. That was the kind of Christianity I was brought up amongst, and I came to these mountains to get among a people that worship the Lord God in spirit and in truth.

Then armies, merchants, gamblers, the scum of the Eastern States followed upon our trail; but this is no excuse for me to do wrong and be unrighteous. If the strangers who are passing through to California wish to trade with me, I will deal as righteously with them as with my brethren. This kind of religion I have practised from my youth up.

As for the emigration this year that is passing through our country to California, let me tell you they are pretty fine fellows; they are as civil

a set of men as I ever saw pass through these mountains; they mind their own business; they are not damning everybody and swearing they will kill the first Mormon they come across. Why is this? I expect all those kind of characters came with the army, and all the rest are civil men travelling west to find riches. May God bless them and help them to do right. There is not one of them but what will be blessed in doing unto others as they wish others to do unto them.

Would there be any trouble in this world if all would take that course? Would there be any war, mobs, confusion, desolation, poverty, and distress, as you now see it in the United States and in the old countries? One half of the population of the world is starving for the want of the actual necessaries of life, while the other is living in pomp, and splendor, and extravagance; still, we all come from the same Father and God. It is astonishing to see the wrangling and confusion of this world. I came here with my brethren to get rid of fighting and contention. I have been driven five times, and tamely submitted to be robbed of my home and possessions. I have but two articles now which I had when I was first married, except my wife; one is a tea canister of my own making, of brown earthenware, and the other is a chest made by President Brigham Young.

God bless you, peace be with you, brethren and sisters, and with all the righteous, wherever they be, in this Church or out of it, it mattereth not to me; for I love a good and virtuous man, of whatever profession, who would do to me as he would wish me to do by him. Even so. Amen.

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CONDITION OF THE SAINTS, ETC.

Remarks by Elder GEORGE Q. CANNON, *made in the Tabernacle in Great Salt Lake City, March* 19, 1865.

REPORTED BY G. D. WATT.

A number of excellent remarks have been made to-day in our hearing by the brethren who have spoken, to the truth of which, the Spirit of God accompanying them has borne record in our hearts. The Elders testify to the truth of the principles that we have embraced, and to speak upon them is as delightful a treat as we can have. There is nothing more delightful to the human mind, properly constituted, than to listen to the words of life and salvation spoken under the inspiration of the Holy Ghost; they are sweeter than the sweetest honey, and more satisfying than the best and most nutritious food; because they fill our spirits with joy and gladness, and we feel benefited, and refreshed, and strengthened by them, and then we occupy a closer relationship to our Father and God than before hearing his word. These are my feelings to-day, and they always have been whenever I have attended a meeting where the Spirit of God has prevailed.

A remark was made to-day which called up some reflections in my mind respecting us as a people. The speaker said that we were called illiterate and uneducated, and that we were despised because of our ignorance—because of the class of society from which the mass of us have been gathered. This, doubtless, is the feeling that is entertained in many parts respecting the Latter-day Saints. The remark brought into my mind a number of reflections respecting the position that Jesus occupied, that Jesus who is at the present time acknowledged, by all Christians at least, to be the greatest Being that ever trod the footstool of the Almighty. I thought of his lowly position, humble and obscure birth, and the surroundings he was brought up under; how he must have been despised by those who knew him when they heard the declarations which he made respecting his relationship to God our Father in heaven, and when they saw the men who had been appointed by him to proclaim the Gospel of salvation to the people, and also those associated with him. But now, as I have already stated, there is no doubt in the minds of those who profess to be Christians, that this same Jesus is the Son of God, the Creator of the world; that by him and through him all things were and are created, and that unto him we owe the salvation we have all received, and which we will eventually receive when we attain to the fulness of the glory promised unto us. It is not always they who are called from the humblest classes who are the most illiterate in the true sense of the word; at least, it is not the case with us as a people, nor with any people

who have ever been called to the knowledge of the Gospel, or upon whom he has bestowed the power to administer the laws of salvation.

I reflect with great pleasure upon the prospects before us, and upon the past history of our people, and the wisdom God has given unto his servants, and to this people, to establish his truth, and to proclaim it unto the inhabitants of the earth, to accomplish his purposes in building up the kingdom he has so long promised he would establish in the latter times, no more to be thrown down. When we see how God made choice of his servant Joseph, and brought him from obscurity and from the midst of ignorance, and bestowed upon him the wisdom of eternity, how he trained him in that knowledge which is necessary, both temporal and spiritual, to enable him to organize this great people—I call us a great people, not because of our numbers, but because of our prospects, our power, and our organization—He gave him wisdom necessary to organize His kingdom upon permanent principles, that it might grow like a seed planted in good ground—small in the beginning, but germinating and growing until it becomes a great and mighty tree. It was by means of the wisdom God gave unto Joseph Smith that he was enabled to organize the kingdom of God upon the earth out of the contending, conflicting elements in Babylon, upon principles that will cause it to increase until it shall spread over the whole earth. He not only gave this wisdom to his prophet Joseph, but he has also given it to his prophet Brigham, whom he has endowed with power and wisdom to take hold of His work where Joseph left it when he passed beyond the vail, and carrying it forward until, in the eyes of all observing and thinking men, it is the greatest wonder of the present age.

It is a wonder that when all nations of the earth are full of contention, strife, and disunion, when they are warring in deadly strife one against another, when they have not the power to cement themselves together, that there has been one man in the midst of the nations who has had such controlling influence that people have been gathered together from every nation, creed, and church, speaking a great variety of languages —men and women trained under different influences, circumstances, and habits. It is a wonder to see them collected as this people are to-day, to see them united and dwelling in peace, to see them governed by the slightest whisper of him God has appointed to preside, to see every obstruction moved from the path of the onward progress of the kingdom of God; not only this, but to see this wisdom developing itself through all the ramifications of that kingdom, to see it filling the breasts of those occupying the various offices in the Church—to see Bishops, Bishops' Counsellors, Presidents and Presidents' Counsellors, Apostles, High Priests, Seventies, Elders, Priests, Teachers, and Deacons filling the various offices assigned unto them to perform; though the same knowledge fills them to a less extent, still that spirit and that power are increasing in them which give promise unto them that the organization with which they are connected will become great, and mighty, and overwhelming in the midst of the earth.

We are called uneducated, illiterate, but there is a wisdom which is being developed in the midst of this people, and they are being trained in those principles that will make them great and mighty before God and man. We can see this now, but, with the eye of faith, we can see much more in the future, when the nations will seek for that wisdom which is alone

in the possession of this people—a wisdom that will save them from the calamities and the evils that are coming upon them. It is not far distant. It will not be very long before men will seek to be taught of this people the principles that pertain to this and the next world. Though they now pretend to despise them, that knowledge is, nevertheless, in the midst of this people alone. They understand the principles that will save men—not only men individually, but as nations and communities, from the evils with which they are threatened here and hereafter. They have been obtained by us in the same manner in which they were obtained by Jesus Christ, by Peter, and by those associated with him; they have been obtained by the knowledge, and light, and intelligence of heaven, bestowed on men in answer to prayer and faith properly exercised. There is something very delightful and consoling in the reflection that men and women, no matter how ignorant, if they become acquainted with the principles of the Gospel, will become wise unto salvation, and be elevated and be developed, and continue to increase in everything that is great and desirable before God and man. We see this promise, which the Gospel holds out to us, being fulfilled.

We talk about the glory which is in store for us, and well we may talk about it, because we have, to a certain extent, had a foretaste on the earth of those promises, the fulness of which we shall enjoy in that world to which we are all hastening. We can see the effects of the Gospel upon the minds of the people, and upon our own minds; we see the people being morally developed in everything that will make them mighty before God. I know that the Lord, for a wise purpose, has called the noblest spirits that he had around him to come forth in this dispensation. He called them to come in humble circumstances, that they might receive the experience necessary to try and prove them in all things, that they might descend below all things, and gradually begin to ascend above all things; there was a wise design in this, and we see it carried out at the present time.

I take great delight in these things; it is a great pleasure to reflect upon this Work; for, view it which way you will, look at it from any standpoint, there is something attractive and lovely connected with it. We can all have this enjoyment, there is no defect or flaw in the system; there is nothing about it, if we had the power, that we could improve or make better. That is a great consolation to us; it is not the work of man, a cunningly-devised fable man has constructed. It is not made to suit our peculiar tastes and views, but it is eternal; it has always existed, and it accords with our being, and with the laws of our being, because the plan of salvation emanated from the same eternal source that we emanated from, and everything connected with us and this system is in perfect harmony. There is nothing conflicting between the perfect laws of our nature and the laws of God, revealed in the Gospel. It is this that makes it so beautiful, that causes it to have such an elevating effect upon us; and we have to live in agreement with it, in order to eventually be exalted in the presence of our Father and God; which, may God grant, may be our happy lot, in the name of Jesus Christ. Amen.

DUTIES OF THE SAINTS,—OBEDIENCE TO COUNSEL, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, Sunday afternoon, May* 15, 1865.

REPORTED BY E. L. SLOAN.

I will say to you, and wish you to inform your neighbors, that on the morrow I expect to start with some of my brethren on a short trip north. I do this lest some might suppose that we are going to leave you. If we would live according to our acknowledgments in the holy Gospel, according to the faith we have embraced, and according to the teachings we receive from time to time, we never would be in the dark with regard to any matters we should understand.

Much is taught the Saints by the Elders of Israel concerning their religion, the way we should live, how we should deal with each other, how we should live before God, what our feelings should be and the spirit we should possess. If we live according to our covenants, we will always enjoy the light of truth; and if we live faithful enough, we shall enjoy the blessings of the Holy Ghost to be our constant companion. In such case no person would turn either to the right hand or to the left, in consequence of the motives, the sayings, or the doings of this one or that one; but they would march straightforward in the path that leads to eternal life; and if others stepped out of the way, they would walk straight along. Without the power of the Holy Ghost, a person is liable to go to the right or the left from the straight path of duty; they are liable to do things they are sorry for; they are liable to make mistakes; and when they try to do their best, behold they do that which they dislike.

I mention my intended trip, because I do not want to hear, when I return, that Brother Brigham, or Brother Heber, or somebody else, "has slipped away"—that "there is something the matter"—"something that is not right"—somebody saying "there is an evil of some kind, and we want to know it;" "why don't you come right out with it?" "If you do not come back so-and-so, we will leave."

It was said here to-day, that very few have embraced the truth, considering the great number of the inhabitants of the earth. It can hardly be discovered where those few are. It is astonishing to relate facts as they are. The Elders go forth and preach the Gospel to the nations; they baptize the people,—hunt them up from place to place; yet, if you take the names of those who have been baptized, have the one-fourth ever been gathered? No. Is not this strange? Do they keep the faith and stay in the midst of the wicked? No, they do not. The kingdom of God is living and full of spirit; it is on the move; it is not like what we call sectarianism—religion to-day and the world to-morrow; next Sabbath a little more religion,

and then the world again; "and as we were, so we are; and as we are, so we shall be, ever more, amen." It is not so with our religion. Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into that state of intelligence that will be an honor to their being.

Look at the people who are here—the few that have gathered—and then look back at the branches you came from. How many have gathered? Where are the rest of those who composed those branches? It is true that occasionally one will remain and keep the faith for many years; but circumstances are such in the world, that they eventually fall away from it, if they remain there.

It was truly said here to-day, that the spirit we have embraced is one, and that we will flow together as surely as drops of water flow together. One drop will unite with another drop, others will unite with them, until, drop added to drop, they form a pond, a sea, or a mighty ocean. So with those who receive the Gospel. There never was a person who embraced the Gospel but desired to gather with the Saints, yet not one-fourth ever have gathered; and we expect that a good many of those who have gathered will go the downward road that leads to destruction. It seems hardly possible to believe that people, after receiving the truth and the love of it, will turn away from it, but they do.

Now, brethren and sisters, proclaim that Brothers Heber and Brigham, and some others, will be gone for a few days; though I do not promise to preach to you when I come back. I do not intend to preach while I am away, but I expect to attend meeting when I return; so that you can see that I am with you in readiness to meet the requirements of my calling. This should satisfy you about my being absent for a few days.

I expect to be absent, some time from now, for quite a while. I do not say I will be absent, but I expect to be. I expect to take the back track from here. When we came back from the south, I told the brethren this. When we shall go is not for me to say. If the people neglect their duty, turn away from the holy commandments which God has given us, seek their own individual wealth, and neglect the interests of the kingdom of God, we may expect to be here quite a time—perhaps a period that will be far longer than we anticipate. Perhaps some do not understand these remarks. You are like me, and I am like you. I cannot see that which is out of sight; you cannot see that which is out of sight. If you bring objects within the range of vision—within the power of sight—you can see them. These sayings may be somewhat mysterious to some.

Some may ask why we did not tarry at the centre stake of Zion when the Lord planted our feet there? We had eyes, but we did not see; we had ears, but we did not hear; we had hearts that were devoid of what the Lord required of his people; consequently, we could not abide what the Lord revealed unto us. We had to go from there to gain an experience. Can you understand this? I think there are some here who can. If we could have received the words of life and lived according to them, when we were first gathered to the centre stake of Zion, we never would have been removed from that place. But we did not abide the law the Lord gave to us. We are here to get an experience, and we cannot increase in that any faster than our capacities will admit. Our capacities are limited, though sometimes we could receive more than we do, but we will not. Preach the riches of eternal life to a

congregation, and when the eyes and affections of that congregation are like the fool's eyes, to the ends of the earth, it is like throwing pearls before swine. If I can actually reach your understandings, you will know just what I know, and see just what I see, in regard to what I may say.

Take the history of this Church from the commencement, and we have proven that we cannot receive all the Lord has for us. We have proven to the heavens and to one another that we are not yet capacitated to receive all the Lord has for us, and that we have not yet a disposition to receive all he has for us. Can you understand that there is a time you can receive and there is a time you cannot receive, a time when there is no place in the heart to receive? The heart of man will be closed up, the will will be set against this and that that we have opportunity to receive. There is an abundance the Lord has for the people, if they would receive it.

I will now lead your minds directly to our own situation here, leaving the first organization of the people, their gathering, etc., and come to our being now here. Some have been here six months, some one year, some two, some five, some six, some ten, and some seventeen years this summer. Now, I will take the liberty of bringing up some circumstances and sayings to connect with the ideas I wish to present in regard to our wills, dispositions, opportunities, etc.

It was said here to-day, by Brother William Carmichael, that he had proved a great many of the sayings and prophecies of Joseph to be true, and also the prophecies of Heber and others. Now you, my brethren and sisters, who have been in the habit of coming here for the last ten, twelve, or fifteen years, have you not been told all the time, at least as often as once a month, that the time would come when you would see the necessity of taking counsel and laying up grain? It has been said that Brother Brigham has prophecied there would be a famine here. I would like to have any one show me the man or woman who heard Brother Brigham make that statement. I did not make that statement; but I have said you would see the time when you would need grain---that you would need bread. You have seen that time. Brother Heber said the same thing. But you never heard me saying the Lord would withdraw his blessings from this land while we live here, unless we forfeit our rights to the Priesthood; then we might expect that the earth would not bring forth.

We have had a cricket war, a grasshopper war, and a dry season, and now we have a time of need. Many of the inhabitants of this very city, I presume, have not breadstuffs enough to last them two days; and I would not be surprised if there are not seven-eighths of the inhabitants who have not breadstuffs sufficient to last them two weeks. Has the Lord stayed the heavens? No. Has he withdrawn his hand? No. He is full of mercy and compassion. He has provided for the Saints. No matter what scarcity there is at present, He gave them bread. If they go without bread, they cannot say the Lord has withheld his hand, for he has been abundantly rich in bestowing the good things of the earth upon this people. Then why are we destitute of the staff of life? Comparing ourselves with our substance, we might say we have sold ourselves for naught. We have peddled off the grain which God has given us so freely, until we have made ourselves destitute. Has this been told us before? Yes, year after year.

How will it be? Listen, all who are in this house, is this the last season we are going to have a scarcity? I will say I hope it is, but I cannot

say that it is, if the people are not wise. Some sow their wheat, and after the Lord has given one hundred-fold of an increase, they sell that at one-fourth of its value, and leave themselves wanting. The last time I spoke upon this subject I tried to stir up the minds of the people regarding it; I want them to reflect upon it.

At our Semi-Annual Conference last fall, the Bishops were instructed to go to each house and see what breadstuffs were on hand. Why? "Because the time is coming when they will want breadstuffs." It comes to my ears every day that this one and that one is in want. "Such a one has had no bread for three days."

What was told you last harvest? "Sister, you had better get a chest, or a little box, for there is plenty of wheat to be had—it is not worth a dollar a bushel—and you had better fill your box with it." "Oh, there is plenty of it; there is no necessity for my emptying the paper rags out of my box, or my clothes out of the large chest where I have them packed away; my husband can go and get what he wants at the tithing store." They would not get the wheat and the flour that was then easy to be obtained, and now they are destitute. Why could they not believe what they were told? They ought to have believed, for it was true; and in all these matters, the truth has been timely told to the people. And here let me say to you, that instead of our having plenty here, with nobody to come to buy our substance—to purchase our surplus grain—the demand for what we can raise here will increase year by year.

Are we going to live our religion—to be the servants and handmaids of the Almighty? Are we going to continue in the faith, and try to grow in grace and in the knowledge of the truth? If we are, the prophecies will be fulfilled on us. We shall have the privilege of seeing the blest, and will be blest.

I look at things as a man looking philosophically; I look at things before us in the future as a politician, as a statesman, as a thinking person. What is going to be the condition of this people and their surrounding neighbors? Do we not see the storm gathering? It will come from the north-east and the south-east, from the east and from the west, and from the north-west. The clouds are gathering; the distant thunders can be heard; the grumblings and mutterings in the distance are audible, and tell of destruction, want, and famine. But mark it well, if we live according to the holy Priesthood bestowed upon us, while God bears rule in the midst of these mountains, I promise you, in the name of Israel's God, that he will give us seed-time and harvest. We must forfeit our right to the Priesthood before the blessings of the Heavens cease to come upon us. Let us live our religion and hearken to the counsel given to us.

And here let me say to you, buy what flour you need, and do not let it be hauled away. Have you a horse, or an ox, or a wagon, or anything else, if it takes the coat off your back, or the shoes off your feet, and you have to wear moccasins? sell them and go to the merchants who have it to sell, and buy the flour before it is hauled away. Why did you not buy it when it was cheap? There is a saying that wit dearly bought is remembered. Now buy your wit, buy your wisdom, buy your counsel and judgment, buy them dearly, so that you will remember. You were last fall counselled to supply yourselves with breadstuffs, when flour could have been bought for whistling a tune, and the seller would have whistled one half of it to induce you to buy. Why have the children of this world

been wiser in this day than the children of light? Have not there been Saints enough before us for us to learn by their experience, and revelations enough given for the Saints now not to be in the background? It is mortifying that the children of this world should know more about these things than the children of light. We know more about the kingdom of God. Take these young men, sixteen or eighteen years old, or these old men, or some who have just come into the Church, and let them go into the world, and, with regard to the kingdom of God, they can teach kings and queens, statesmen and philosophers, for they are ignorant of these things; but in things pertaining to this life, the lack of knowledge manifested by us as a people is disgraceful. Your knowledge should be as much more than that of the children of this world with regard to the things of the world as it is with regard to the things of the kingdom of God.

Take your money or your property, brethren and sisters, and buy flour; or shall I hear, to-morrow morning, "I am out of bread"? Why not go down street and sell your bonnets and your shawls, sisters, and not wait? "Why, some good brother will feed us." But that good brother has not got the flour. "I am not going to buy any; I will trust in the Lord; He will send the ravens to feed me." Perhaps the faith of some people is such that they think the Lord will send down an angel with a loaf of bread under one arm and a leg of bacon under the other—that an angel will be sent from some other world with bread ready buttered for them to eat; or that it will be as was said of the pigs in Ohio, when it was first settled; it was said the soil was so rich that if you hung up one pound of the earth two pounds of fat would run out of it, and that pigs were running through the woods ready roasted, with knives and forks in their backs. My faith is not like that.

A brother told me, when speaking of the rotation of the planets, that he could never believe that the earth did rotate. Said I, "do you believe that the sun which shone to-day shone yesterday?" "Yes." He had not faith to believe that the earth turns round, but he believed that the sun moved round the earth. Now, said I, take your measuring instruments. If the earth rotates upon its axis each given point upon it moves 24,000 miles in twenty-four hours; while, if the sun goes round the earth, it must travel over a circle, in the same time, of which 95,000,000 is about the semi-diameter. He had not faith to believe that the earth could turn on its axis in twenty-four hours, but I showed him that he had to have millions and millions more faith than I had, when he believed the sun went round the earth.

My faith does not lead me to think the Lord will provide us with roast pigs, bread already buttered, etc. He will give us the ability to raise the grain, to obtain the fruits of the earth, to make habitations, to procure a few boards to make a box, and when harvest comes, giving us the grain, it is for us to preserve it—to save the wheat until we have one, two, five, or seven years' provisions on hand—until there is enough of the staff of life saved by the people to bread themselves and those who will come here seeking for safety.

Will you do this? "Aye, maybe I will," says one, and "maybe I wont" says another; "the kingdom that cannot support me I don't think of much account; the Lord has said it is his business to provide for his Saints, and I guess he will do it." I have no doubt but what he will provide for his Saints; but if you do not take this counsel and be industrious and prudent, you will not long con-

tinue to be one of his Saints. Then, continue to do right, that we may be His Saints; sow, plant, buy half a bushel of wheat here, and a bushel there, and store it up till you get your five or seven years' provisions on hand.

The war now raging in our nation is in the providence of God, and was told us years and years ago by the Prophet Joseph; and what we are now coming to was foreseen by him, and no power can hinder. Can the inhabitants of our once beautiful, delightful, and happy country avert the horrors and evils that are now upon them? Only by turning from their wickedness and calling upon the Lord. If they will turn unto the Lord and seek after him, they will avert this terrible calamity, otherwise it cannot be averted. There is no power on the earth, nor under it, but the power of God, that can avert the evils that are now upon, and are coming upon, the nation.

What is the prospect? What does the statesman declare to us? What does he point us to? Peace and prosperity? brotherly-kindness and love? union and happiness? No! no! calamity upon calamity; misery upon misery.

Do you see any necessity, Latter-day Saints, for providing for the thousands coming here? Suppose some of your brothers, uncles, children, grand-children, or your old neighbors, fleeing here from the bloodshed and misery in the world, were to come to you. "Well, I am glad to see you; come to my house; come, uncle; come, grandson; come, aunt; I must take you home." But what have you to give them? Not a morsel! "The country was full of food; I could have obtained it for sewing, for knitting, for almost every kind of work; I could have procured it a year ago, but it grated on my feelings to have it offered to me for my work. I am sorry to say I have nothing in the house, but I think I can borrow," when you ought to have your bins full, to feed your friends when they come here.

It is not our open enemies who will come here. I told the people last year that the flood and tide of emigration were conservative people, who wished in peace to raise the necessaries of life, to trade, etc.—peaceful citizens. What do they come here for? To live in peace. Were they those who robbed us in Missouri and Illinois? No.

The time is coming when your friends are going to write to you about coming here, for this is the only place where there will be peace. There will be war, famine, pestilence, and misery through the nations of the earth, and there will be no safety in any place but Zion, as has been foretold by the Prophets of the Lord, both anciently and in our day.

This is the place of peace and safety. We would see how it would be if the wicked had power here, but they have not the power, and they never will have, if we live as the Lord requires us to. (Amen, by the congregation.)

Buy flour, you who can; and you, sisters, and children too, when harvest comes, glean the wheat fields. I would as soon see my wives and children gleaning wheat as anybody's. And then, when the people come here by thousands, you will be able to feed them. What will be your feelings when the women and children begin to cry in your ears with not a man to protect them? You can believe it or not, but the time is coming when a good man will be more precious than fine gold.

It is distressing to see the condition our nation is in, but I cannot help it. Who can? The people *en masse*, by turning to God and ceasing to do wickedly, ceasing to persecute the honest and the truth-lover. If they

had done that thirty years ago, it would have been better for them to-day. When we appealed to the government of our nation for justice, the answer was, "Your cause is just, but we have no power." Did not Joseph Smith tell them in Washington and Philadelphia, that the time would come when their State rights would be trampled upon?

Joseph said, many and many a time, to us, "Never be anxious for the Lord to pour out his judgments upon the nation; many of you will see the distress and evils poured out upon this nation till you will weep like children." Many of us have felt to do so already, and it seems to be coming upon us more and more; it seems as though the fangs of destruction were piercing the very vitals of the nation.

We inquire of our friends who come here, the emigration, how it is back where they came from. They say, you can ride all day in some places but recently inhabited and not see any inhabitants, any plowing, any sowing, any planting; you may ride through large districts of country and see one vast desolation. A gentleman said here, the other day, that 100 families were burned alive in their own houses, in the county of Jackson, Missouri; whether this is true is not for me to say, but the thought of it is painful. Have you, Latter-day Saints, ever experienced anything like that? No! You were driven out of your houses, I forget the number, but you were not burned in them. I have said to the Saints, and would proclaim it to the latest of Adam's generation, that the wicked suffer more than the righteous.

Why do people apostatize? You know we are on the "Old Ship Zion." We are in the midst of the ocean. A storm comes on, and, as sailors say, she labors very hard. "I am not going to stay here," says one; "I don't believe this is the Ship Zion." "But we are in the midst of the ocean." "I don't care, I am not going to stay here." Off goes the coat, and he jumps overboard. Will he not be drowned? Yes. So with those who leave this Church. It is the old Ship Zion, let us stay in it. Is there any wisdom in all doing as we are all told? Yes.

While Brother Woodruff was talking about the notable text given by Brother Hardy to a gentleman in England, when speaking of the Mormon creed, I thought I could incorporate a very large discourse in the application of that creed. "To mind your own business" incorporates the whole duty of man. What is the duty of a Latter-day Saint? To do all the good he can upon the earth, living in the discharge of every duty obligatory upon him. If you see anybody angry, tell them never to be angry again. If you see anybody chewing tobacco, ask them to stop it and spend the money for something to eat. Will you stop drinking whisky? Let me plead with you to do so. And if the sisters would not think it oppressive, I would ask them to not drink quite so much strong tea. And if I make an application of these remarks in my own person, it is my business to point out these things and to ask you to refrain from them. It is the business of a Latter-day Saint, in passing through the street, if he sees a fence pole down, to put it up; if he sees an animal in the mud, to stop and help to get it out. I make such acts my business. When I am travelling, I stop my whole train and say, "Boys, let us drive those cattle out of that grain and put up the fence." If I can do any good in administering among the people, in trying to have them comprehend what is right and do it, that is my business, and it is also your business.

Let us preach righteousness, and practise it. I do not wish to preach what I do not practise. If I wish to preach to others wholesome doctrine, let me practise it myself—show that example to others I wish them to imitate. If we do this, we will be preserved in the truth. We wish to increase; we do not wish to become aliens to the kingdom of God.

When people's eyes are opened and they see and understand how heinous it is to turn away from the truth, were they to reflect, and ask, "Shall I ever leave the faith? ever turn away from the kingdom of God?" it would make them shudder; there would be a chill over them from their heads to their feet; they would feel to say, "No, God forbid!"

It was said here this morning that no person ever apostatized without actual transgression. Omission of duty leads to apostacy. We want to live so as to have the Spirit every day, every hour of the day, every minute of the day; and every Latter-day Saint is entitled to the Spirit of God, to the power of the Holy Ghost, to lead him in his individual duties. Is no one else entitled to it? No. But this wants explanation.

Here, perhaps, is a good Presbyterian brother, a good Baptist brother, or, perhaps, a good Catholic one. Are they entitled to that degree of the Spirit of God that we are? No; but they are entitled to light. And there is one saying I heard here to-day that I will repeat:—Whenever any one lifts his voice or hand to persecute this people, there is a chill passes through him, unless he is lost to truth and the Spirit of God has entirely left him. He feels it day and night; he feels the Spirit working with him. And the Spirit of the Lord will strive, and strive, and strive with the people, till they have sinned away the day of grace. Until then, all are entitled to the light of Christ, for he is the light that lighteth every man who cometh into the world. But they are not entitled to receive the Holy Ghost. Why not, as well as Cornelius? That bestowal of the Holy Ghost was to convince the superstitious Jews that the Lord designed to send the Gospel to the Gentiles. Peter said, well, now, brethren, can you forbid water to baptize these, seeing the Lord has been so merciful to them as to give them the Holy Ghost? And he baptized them; and that was the opening of the door of the Gospel to the Gentiles.

I pray the Lord for you; I pray for you to get wisdom—worldly wisdom; not to love the things of the world, but to take care of what you raise. Try to raise a little silk here; you know we are raising cotton. Try to raise some flax, and take care of it. Try and make a little sugar here next fall; I understand that article is now fifty cents a pound in New York. As war is wasting the productive strength of the nation, do you not think it becomes us to raise sugar, corn, wheat, sheep, etc., for the consumption of the old, the blind, the lame, and the helpless who will be left, that we may be able to feed and clothe them when they come here? We will feed and care for them, for there are thousands of them who are good people, who have lived according to the best light and truth they knew. And by-and-by the prejudices that exist against us will be wiped away, so that the honest can embrace the truth.

I do not want "Mormonism" to become popular; I would not, if I could, make it as popular as the Roman Catholic Church is in Italy, or as the Church of England is in England, because the wicked and ungodly would crowd into it in their sins. There are enough such characters in it now. There are quite a number here who will apostatize. It needs this and that to occur to make

some leave. If "Mormonism" were to become popular, it would be much as it was in the days of the early Christians, when no one could get a good position unless he was baptized for the remission of sins; he could not get an office without he was baptized into the church.

Suppose this Church were so popular that a man could not be elected President of the United States unless he was a Latter-day Saint, we would be overrun by the wicked. I would rather pass through all the misery and sorrow, the troubles and trials of the Saints, than to have the religion of Christ become popular with the world. It would in such case go as the ancient church went. I care not what the world thinks, nor what it says, so they leave us unmolested in the exercise of our inherent rights. Take a straightforward course, and meet the jeers and frowns of the wicked.

Unpopular. "Oh! dear, how they are despised and hated, those 'Mormons!'" Did not Jesus say that his disciples should be hated and despised? Said he, "They hate me, and they will hate you also." Has it ever been otherwise? He said, emphatically, "In the world ye shall have persecution, but in me ye shall have peace."

What is proved by people's leaving us, before the heavens, before the angels, and all the prophets and holy men who ever lived upon the earth? You will see every man and woman, when they once consent to leave here. I don't care what name they are known by, whether Morrisites, Gladden Bishopites, Josephites, or any other ite, they make friends with the wicked—with those who blaspheme the holy name we have been commemorating here this afternoon, and they are full of malice and evil. Whenever any person wants to leave here, the thread is broken that bound him to the truth, and he seeks the society of the wicked; and it proves to every one who has the light of truth within him, that this is the kingdom of God, and that those who leave are of Anti-Christ.

Be steadfast, always abiding in the truth. Never encourage malice or hatred in your hearts; that does not belong to a Saint. I can say in truth, that with all the abuse I have ever met, driven from my home, robbed of my substance, I do not know that a spirit of malice has ever rested in my heart. I have asked the Lord to mete out justice to those who have oppressed us, and the Lord will take his own time and way for doing this. It is in his hands, and not in mine, and I am glad of it, for I could not deal with the wicked as they should be dealt with.

My name is had for good and evil upon the whole earth, as promised to me. Thirty years ago Brother Joseph, in a lecture to the Twelve, said to me, "Your name shall be known for good and evil throughout the world;" and it is so. The good love me, weak and humble as I am, and the wicked hate me; but there is no individual on the earth but what I would lead to salvation, if he would let me; I would take him by the hand, like a child, and lead him like a father in the way that would bring him to salvation.

Would we not rather live as we are living than to become one with the spirit of the world? Yes. Do not be anxious to have this people become rich and possess the affection of the world. I have been fearful lest we come to fellowship the world. Whatever you have, it is the Lord's. You own nothing, I own nothing. I seem to have a great abundance around me, but I own nothing. The Lord has placed what I have in my hands, to see what I will do with it, and I am perfectly willing for him to

dispose of it otherwise whenever he pleases. I have neither wife nor child, no wives nor children; they are only committed to me, to see how I will treat them. If I am faithful, the time will come when they will be given to me.

The Lord has placed it in our power to obtain the greatest gift he can bestow—the gift of eternal life; He has bestowed upon us gifts to be developed and used throughout all eternity—the gifts of seeing, of hearing, of speech, etc.—and we are endowed with every gift and qualification, though in weakness, that are the angels'; and the germ of the attributes that are developed in Him who controls, is in us to develop. We can see each other, hear each other, converse with each other, and, if we keep the faith, all things will be ours. The Saints do not own anything now. The world do not own anything. They are hunting for gold—it is the Lord's. If my safe had millions of gold in it, it would be the Lord's, to be used as he dictates. The time will come when those who are now dissatisfied will not be satisfied with anything; but the Saints who live their religion are and will be satisfied with everything. They know the Lord controls, and that he will control and save the righteous.

May the Lord help us to be righteous and to live our religion, that we may live for ever. Amen.

SUMMARY OF INSTRUCTIONS.

Given by President BRIGHAM YOUNG *to the people, on his visit to Utah, Juab, and Sanpete Counties, in June and July,* 1865.

REPORTED BY G. D. WATT.

The Latter-day Saints in these mountains are growing in grace and in favor with God and his servants, and we feel to bless them as parents, as children, as school teachers, as musicians, as singers, as Elders in Israel, and as Saints, in all their employments and honest pursuits. As soon as the people spread out from Great Salt Lake City to form a new settlement, we have visited them to instruct and encourage them; in this we feel satisfied that we have done our duty. We are still travelling from settlement to settlement, and have great joy in visiting and talking to the Saints, and in blessing them. When I leave home to visit the Saints, I leave all in the hands of God, and would not swerve from the fulfilment of my duties as a preacher of righteousness, and as the leader of this great people, if it should save my property from being burnt to

ashes. This has been my course from the beginning.

It gives us great joy to see the public manifestations of welcome which the people give everywhere. The little children who take part in these demonstrations, dressed in their best, receive impressions they can never forget; time cannot wear them out; they are impressions of respect and honor to the leaders of Israel. It is a duty we owe to our children to educate and train them in every principle of honor and good manners, in a knowledge of God and his ways, and in popular school education. I am happy to hear the little children sing, and hope they are also learning to read and write, and are progressing in every useful branch of learning.

I feel happy; I feel at peace with all the inhabitants of the earth; I love my friends, and as for my enemies, I pray for them daily; and, if they do not believe I would do them good, let them call at my house, when they are hungry, and I will feed them; yea, I will do good to those who despitefully use and persecute me. I pray for them, and bless my friends all the time.

We are now located in the midst of these mountains, and are here because we were obliged to go somewhere. We were under the necessity of leaving our homes, and had to go somewhere. Before we left Nauvoo, three Members of Congress told us that if we would leave the United States, we should never be troubled by them again. We did leave the United States, and now Congressmen say, if you will renounce polygamy you shall be admitted unto the Union as an independent State and live with us. We shall live any way, and increase, and spread, and prosper, and we shall know the most and be the best-looking people there is on the earth. As for polygamy, or any other doctrine the Lord has revealed, it is not for me to change, alter, or renounce it; my business is to obey when the Lord commands, and this is the duty of all mankind.

The past of this people proves that we are better able to take care of ourselves than any other people now living. This fact stares the world in the face. When we first came to these mountains, as pioneers to develop their resources, we were poor, and had been scattered and peeled by our enemies, yet our trust was in God. We are now not only able to feed ourselves, but to feed thousands who travel through our settlements, and give them protection from the savage foe who otherwise would have infested this region and made it dangerous to travel. We must watch and pray, and look well to our walk and conversation, and live near to our God, that the love of this world may not choke the precious seed of truth, and feel ready, if necessary, to offer up all things, even life itself, for the kingdom of heaven's sake. We must not love the world, nor the things of the world, until the world is sanctified and prepared to be presented to the Father with the Saints upon it; then they will inhabit it for ever and ever.

We are living in a country where we are subject to be endangered by aggressions from a savage foe, and I would advise the people to dwell together in cities, and not in a scattered condition. When men and women cannot live together in a community, close enough for self-defence, it denotes a lack of fellowship and friendship, a lack of those brotherly and neighborly feelings which should exist in the bosoms of all true Saints. When I see men and women inclined to withdraw from the community, and children from their parents, I know that there is a spirit of alienation in them which they should not possess. There are persons who say

they believe in Joseph the Prophet, in the Book of Mormon, in the gathering of the house of Israel, in the building up of Zion, and in all the blessings promised to the Church and kingdom of God upon the earth; but they do not like to be quite so nigh their neighbors; they want to be off on one side, from under the influence of city regulations, and from under the eye of their Bishop. When I see this feeling manifested, I fear those persons have never felt that brotherly feeling that belongs to the spirit of our religion; if they ever did have it, they certainly do not possess it when they entertain such desires. I would like to see a disposition manifested to live close to the meeting-house, or to the school-house, where the Saints can attend the public worship of God and can send their children to school, where they can live so that their children can associate together and form lasting friendships, that may serve them for good in a day to come, and where they can pass the dreary winter months in associations with people who are informed, and are capable of educating them in singing, in mathematics, spelling, and other branches of education; and when they want to recreate, that they can mingle together in the dance without having to go long distances through the snow and the cold; and that in the case of sickness or accident of any kind, they may be within the reach of sympathetic hearts and the hand of kindness and benevolence, being ever ready to receive kindness or to give it to their neighbors. Those who possess these desires manifest plainly the spirit of the Gospel.

This people are improving; they are improving in the cultivation of the soil, in the study of horticulture, both theoretically and practically, and in all matters that are calculated to multiply around them every substantial comfort of life. Yet we are imperfect, we are weak, and we cannot see afar off, though I think we can see as through a glass darkly, and comprehend the outlines of many things; if we cannot see all the details, we can see the future of this people and the destiny of the nations. We should love the earth—we should love the works which God has made. This is correct; but we should love them in the Lord, as I think the majority of this people do; for what people would have done as this people have, were it not for the kingdom of heaven's sake? They have forsaken their homes, and friends, and country to come up to these mountains to serve God and build up his kingdom on the earth.

We are doing well, notwithstanding all our failings and weaknesses; but the Lord would like to have us a little more diligent; he would like us to cleave a little more closely to the things of his kingdom, have more of his Spirit, and know more of him and of one another, that complete and perfect confidence may be restored. The confidence which should exist among all people is gone, and the wise men of the world are aware of this fact, but thay are at a loss to know how to recover it. The Latter-day Saints alone know how to do this; they know how to sustain themselves and restore the confidence which has been lost. We are actually restoring this confidence. The people abroad who have confidence in our Elders, and in their testimony, are baptized in water according to the ancient pattern, and are born of the water, and are also born of the Spirit, and receive a testimony from the heavens for themselves. This is the only way in which confidence can be restored among men.

All men ought to understand that confidence is one of the most precious jewels that they can possibly possess on the earth, and when we have the

confidence of a good man or woman, we never should allow ourselves to do an act that would in the least degree impair it. It is an absolute truth that the confidence of this people in the men God has placed to lead them is daily increasing, and the confidence of the heavens is increasing in us in the same ratio as our confidence increases in one another. It will not do to lie to and deceive one another; neither will it do to cease to chasten and reprove the people when it is necessary to do so. There is no people on the earth that can bear to be spoken to in the language of reproof, and have their faults laid open before them, as this people can. All who are in possesion of the Holy Spirit of truth receive such reproofs as kindnesses, and are thankful. In this way we go on from truth to truth, and from light to light.

It is interesting to follow this people from the beginning of their existence—through all their drivings and persecutions up to the present time. It will be seen that they have steadily increased in numbers, in righteousness, and in power and influence up to this day. Note the increase of love, of joy and of peace; our peace flows like a river: it is glorious. Hallalujah; praise the God of heaven, for He has spoken from the heavens and has called us to truth and virtue, and wishes to put into our possession the wisdom of eternity; this to us is a matter of great joy. If we will do right and seek the Lord with all our hearts, he will give unto us everything our hearts can desire. The earth is before us, heaven is before us, and the fullness of eternity is before us, and it is for us to live for all our hearts can desire in righteousness.

We have enemies; they are with us all the time, prompting the Saints to do wrong, that their minds may be darkened, and they be plunged into sorrow and grief. Are we ready to receive an enemy? We should be as ready to meet an enemy in one capacity as in another. Every time the enemy throws us off our guard, and we give way to temptation, he gains so much; he weakens us and strengthens himself; when we resist temptation, it strengthens the Saints and weakens the enemy. We should be ready for all emergencies at all times, in all places, and under all circumstances, meeting the enemy at the door, and not waiting until he takes possession of the house. We should at all times be well qualified by faith, by the power of the Holy Spirit of the Gospel which we possess, and be well fortified on every side,—this we should do spiritually; this we should do temporally. If the enemy finds that we are prepared, he will be very apt to keep out of doors.

The earth is before us, and all the blessings of the earth. There is not a man who is called now to receive the blessings which pertain to the spiritual world, and the things of eternity, but what is first called to learn how to sustain his natural life here in this world. This life is worth as much as any life that any being can possess in time or in eternity. There is no life more precious to us in the eye of eternal wisdom and justice than the life which we now possess. Our first duty is to take care of this life; and in this duty we are, as a people, tolerably skilful.

[I do not think that another community can be found anywhere more capable of taking care of themselves than are the Latter-day Saints. It is true that we do not raise our own tobacco: we might raise it if we would. We do not raise our tea; but we might raise it if we would, for tea-raising, this is as good a country as China; and the coffee bean can be raised a short distance south of us. Our ladies wear imported

silk, when in reality this is one of the finest silk countries in the world. The mulberry tree which produces the natural food of the silk worm, flourish on all our bench lands, and our climate is adapted to the healthy condition of the silk worm. I would recommend the planting and propagating of the mulberry tree as shade trees, and as ornamental trees; they also yield a great abundance of excellent fruit. Let our cities and gardens be adorned with trees that are both ornamental and useful. Our young ladies can be amused and profitably employed in feeding that useful insect, in winding and spinning their silk into sewing silk, and into yarn, which can be converted into silks and satins of the finest texture and quality; for we have in our community artisans who can do this work as well as it can be done in any country in the world. We can sustain ourselves; and as for such so-called luxuries as tea, coffee, tobacco and whiskey, we can produce them or do without them. When we roduce our food and clothing in the country where we live, then are we so far independent of the speculating, money-making world outside, whereas, if we were to dig gold, and make this our business, then should we become slaves to the producers of food and clothing, and make fortunes for speculators and freighters; and instead of working to build up Zion and its interests, we should be labouring to build up gentile institutions and gentile interests. When this people are prepared to properly use the riches of this world for the building up of the kingdom of God, He is ready and willing to bestow them upon us. If the Latter-day Saints will walk up to their privileges, and exercise faith in the name of Jesus Christ, and live in the enjoyment of the fullness of the Holy Ghost constantly day by day, there is nothing on the face of the earth that they could ask for, that would not be given to them. The Lord is waiting to be very gracious unto this people, and to pour out upon them riches, honor, glory, and power, even that they may possess all things according to the promises He has made through His apostles and prophets.

I refer to this, having my eye particularly on the chastisement I gave the merchants last fall and spring Conferences. I said then, what I will say anywhere, for it is as true as the sun shines. Are our merchants honest? I could not be honest and do as they do; they make five hundred per cent. on some of their goods, and that, too, from an innocent, confiding, poor, industrious people. What do this people, who have been gathered from the manufacturing and rural districts of foreign countries, know about speculation? Nothing. Where they lived they worked by the day or by the week for so much, and then would buy so much bread and so much meat, &c., with their wages. Here, when they have a dollar instead of a farthing, they do not know what to do with it; but the merchants are ready to say give it to us for a piece of rag. If they do not repent they will go to hell. They have made fortunes out of the poor Saints. What do you think about them? I know how God looks at them, and I know how I look at them. They have got to devote the riches they have gathered from this poor people to the building up of the kingdom of God, or they and their riches will perish together. I mean this to apply to our merchants that are here, and to those who are scattered through the Territory. I am speaking of our Mormon merchants. When a gentile merchant comes here he gives us to understand that he is here to make all the money he can out of the Mormons; we

know how to take him; but when men come and say they are Latter-day Saints, brethren, Mormons, the people trust them as friends and are deceived and suffer through their avarice.

I like to see men get rich by their industry, prudence, management and economy, and then devote it to the building up of the kingdom of God upon the earth, and in gathering in the poor saints from the four corners of the earth; and I am pleased to say that our rich brethren are doing well. I have no fault to find with our brethren who are merchants, in regard to their deal with me as an individual; they are kind to me. I believe they would give me half they are worth, if I were to ask them for it.

The Lord will bestow riches and honor upon this people as fast as they can receive them and learn to take care of them in the Lord. We all have faults: fault could be found with our mechanics and with our common labourers, as well as with our merchants. Yet, notwithstanding all our faults, where is there as good a community of people upon the earth, or as good looking a one, or as wise and knowing a one as the Latter-day Saints in this Territory? Let us continue to improve until we are filled with the knowledge of the truth. We have yet much to learn. It is necessary that the people be taught how to live with each other, and enjoy each other's society in peace, and in the light of the Holy Spirit of the gospel which we have embraced, that every minute of our lives may be a scene of peace. We should learn to live with our neighbours without contention, learning to do good to each other.

To build up the kingdom of God is our business; we have nothing else on hand. When will we see and understand the general principle of building up the kingdom of God on the earth? When shall we see the interest of the whole of God's people sought by each person instead of an individual interest? The question in our minds ought to be, what will advance the general interests of our settlements and increase intelligence in the minds of the people. To do this should be our constant study in preference to how shall we secure that farm or that garden, or to saying, I want that house, and I do delight in that horse, and this carriage, &c., so much so that we cannot worship our God in public meeting or kneel down to pray in our families without the images of earthly possessions rising up in our minds to distract them and make our worship and our prayers unprofitable. Until a selfish, individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our Holy Priesthood as we should.

On to-morrow (June 27) it will be twenty-one years since Joseph Smith was killed, and from that time to this the Twelve have dictated, guided and directed the destinies of this great people. Can you not discern clearly that this kingdom grows? In a few years more those who composed the Church in the days of Joseph Smith will be found only one here and one there. It will soon be hard to find one who knew the Prophet Joseph. The kingdom has made rapid strides in advance, and prospered amazingly in the last twenty-one years. We have travelled abroad into the world—into the wide field—and have scattered the seed of truth broad-cast, and gathered from the crude masses our brethren, our sisters, their children, and all those who have received the truth, and cemented them together by the power of the Holy Priesthood, into a great people. In this the hand of God is visible to all, in acknowledging the labors of

His servants, and this people as His people. I can witness one fact, and so can others, that by paying attention to the building up of the kingdom of God alone we have got rich in the things of this world; and if any man can tell how we can get rich in any other way, he can do more than I can. We leave our business and our families and go out to preach the peaceable things of the kingdom, and pay attention to that, never thinking of our business or our families, except when we ask the Lord to bless our families in common with all the families of the Saints everywhere.

In my first administrations in the gospel, in the rise of this church when I went out to preach, I would leave my family and friends in the hands of the Lord, and I gave them no further thought, but my mind looked forward and my thoughts were, I am going among strangers, how can I present myself to that congregation to which I am going to speak this afternoon, this evening, or to-morrow morning; how can I draw their attention to the principles of the Holy Gospel, and engage their feelings to that degree that they will inquire about the truth and embrace it. I did not think about wife, children, home, native land or friends; but my thoughts were on the great work before me. This should be the state of our feelings continually. The prosperity of the kingdom is before us; we see it as we see one another in this congregation; we see the spread of the people and their increase. Thousands of children are born yearly in Utah; we have an immense immigration among us in this way; and still we are sending Elders abroad to gather in the honest in heart from foreign lands Sixty Elders have gone out this spring, men of experience, character, ability and good standing in society—men who can be depended upon.

The increase of our children, and their growing up to maturity, increases our responsibilities, More land must be brought into cultivation to supply their wants. This will press the necessity of digging canals to guide the waters of our large streams over the immense tracts of bench and bottom lands which now lie waste. We want our children to remain near us, where there is an abundance of land and water, and not go hundreds of miles away to seek homes. In these great public improvements the people should enter with heart and soul, and freely invest in them their surplus property and means, and thus prepare to locate the vast multitudes of our children which are growing up, and strengthen our hands, and solidify still more—make still more compact our present organized spiritual and national institutions. The river Jordan will be brought out and made to flow through a substantial canal to Great Salt Lake City. When this is done, it will not only serve as a means of irrigating, but it will form a means of transportation from the south end of Utah Lake to Great Salt Lake City. Thus we will keep labouring, and preaching, and gathering the people, and the Lord will keep blessing and sustaining us, until the land is full of Saints, and they begin to spread out, to hive forth, seeking for room to dwell, until the earth shall be full of the glory of the Lord and His Saints.

We are greatly blessed as a people. We have had peace here for many years. To-day we are able to meet together to speak to each other, to strengthen and do each other good; and by forsaking our fields for a season, to gather together to worship our God, I can assure you that our crops will be better than they would be if we were to spend all our time in our fields. We may water and

plant and toil, but we should never forget that it is God who gives the increase; and by meeting together, our health and spirits will be better, we will look better, and the things of this world will increase around us more, and we will know better how to enjoy them.

At Mount Pleasant, in San Pete county, an Elder wished to give out a notice for the brethren to water their wheat immediately, for it was suffering. I requested him to allow me to give out the notice for him, which he did; and I gave out the appointment, informing the saints that if they would place guards sufficient to keep their homes from Indian depredations, fires, &c., and the rest of the men, women, and children attend our meetings, I would promise them, in the name of Israel's God, better crops than if they did otherwise. This was on Wednesday, and in the night there came a beautiful shower, and we continued to have showers, until at Manti, on Sunday, we were under the necessity of suspending our meeting in the Bowery, and repairing to the meeting-house; the earth was thoroughly soaked, and vegetation was refreshed, and the people were satisfied. I notice this incident merely to show that if we will do our duty, and be faithful to our God, He will never be backward in dispensing His mercies liberally to us.

We should spend a portion of our time and means in training our children, and a most effective way is to do it by example. If we wish our children to be faithful to us, let us be faithful to God and to one another. If we wish them to be obedient to us, let us be obedient to our superiors. Parents should manifest before their children all that they wish to see exhibited in them. Whatever a husband requires of a wife, or of a child, in obedience, in meekness, in submission, manifest before them all that you require of them. Example is better than precept. When we present precepts they should correspond with our own example.

I say to fathers, mothers, and to the whole Priesthood of the Son of God, if we expect to sanctify ourselves and the earth upon which we tread, we must begin that work in our own hearts; let them be pure and holy, and devoted entirely to the service of God, then will the earth become sanctified and holy under our feet; we shall begin to spread abroad and enlarge our borders with greater power when we can conquer ourselves and be able to exercise a good influence over our friends and neighbors. We do many wrongs which we would not do if we knew better, and so it is with our children. You may remember it and lay it to heart, and if you wish, write it in your journals, that some of the best spirits that have ever been sent to earth are coming at the present time, comparatively speaking.

Solomon said, "He that spareth his rod hateth his son," but instead of using the rod, I will teach my children by example and by precept. I will teach them every opportunity I have to cherish faith, to exercise patience, to be full of long-suffering and kindness. It is not by the whip or the rod that we can make obedient children; but it is by faith and by prayer, and by setting a good example before them. This is my belief. I expect to obtain the same as Abraham obtained by faith and prayer, also the same as Isaac and Jacob obtained; but there are few who live for the blessings of Abraham, Isaac and Jacob after they are sealed upon them. No blessing that is sealed upon us will do us any good, unless we live for it. Whereas, if we are faithful, there is nothing which is calculated to please the eye, to gladden the heart, to cheer and

comfort the body and spirit of man, everything in the heavens, with the fullness of the earth, its pleasures and enjoyments, with perfect health, without pain, with appetites made pure, all this, and more that has not yet entered into the heart of man to conceive, the Lord has in store for His children. This earth, when it shall be made pure and holy, and sanctified and glorified and brought back into the presence of the Father and the Son, from whence it came at the time of the fall, will become celestial, and be the glorified habitation of the faithful of this portion of the great family of our Heavenly Father.

Abraham was faithful to the true God, he overthrew the idols of his father and obtained the Priesthood after the order of Melchisedek, which is after the order of the Son of God, and a promise that of the increase of his seed there should be no end; when you obtain the Holy Priesthood, which is after the order of Melchisdek, sealed upon you, and the promise that your seed shall be numerous as the stars in the firmament, or as the sands upon the sea shore, and of your increase there shall be no end, you have then got the promise of Abraham, Isaac and Jacob, and all the blessings that were conferred upon them.

How many of the youth of our land are entitled to all the blessings of the kingdom of Heaven, without first receiving the law of adoption? When a man and woman have received their endowments and sealings, and then had children born to them afterwards, those children are legal heirs to the kingdom and to all its blessings and promises, and they are the only ones that are on this earth. There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the gospel and wishes its blessings, that would be married in any other way; they would live unmarried until they could be married as they should be, if they lived until they were as old as Sarah before she had Isaac born to her. Many of our brethren have married off their children without taking this into consideration, and thinking it a matter of little of importance. I wish we all understood this in the light in which heaven understands it.

Those whom I once knew as little boys are growing out of my recollection; these young men know nothing but Mormonism. They are in some instances called wild and ungovernable; but these wild boys, properly guided and directed, will make the greatest men who have ever lived upon this earth; and I want them to throw aside their diffidence and come up and shake hands with me, and say, "How do you, brother Brigham," for I feel warmly towards them. I say to our young men, be faithful, for you do not know what is before you, and abstain from bad company and bad habits. Let me say to the boys sixteen years old and even younger, make up your minds to mark out the path of rectitude for yourselves, and when evil is presented, let it pass by unnoticed by you, and preserve yourselves in truth, in righteousness, virtue and holiness before the Lord. You were born in the kingdom of God; it is to be built up; the earth has to be renovated, and the people sanctified, after they are gathered from the nations, and it requires considerable skill and ability to do this; let our young men prepare themselves to aid and do their part in this great work. I want you to remember this teaching with regard to our youth.

We are hated and despised as a

people, and every one who hates this people, hates the God of heaven; and when men lift their hands against the Latter-day Saints, they lift them against the Almighty. We are the men and women who will renovate the earth, redeem it, and restore all things through the strength of Him who has paid the debt for us, and who has been and is still willing to help us, and give unto us every blessing we need. Our religion is worth everything to us, and for it we should be willing to employ our time, our talent, our means, our energies, our lives.

Let the Latter-day Saints be separate from the ungodly, and learn to live within themselves; and let us cease to give to them the proceeds of our hard toil for that which does not profit us. Any man in this church and kingdom who will cater to a gentile for a little money will be poor in time and in all eternity. To those who plead poverty, and contend that they must take wicked and corrupt men into their houses to board them, etc., for a living, I promise poverty, unless they repent, and turn from the error of their ways. So long as we will fellowship unholy and wicked persons, so long God and angels and holy men will not fellowship us.

May God bless you as parents, as children, as Elders in Israel, as musicians, and as sweet singers; may He bless your houses, your barns, your fields, your flocks, and your herds, your cities and the ranges around them, the mountains, the timber and the waters, and greatly comfort you, and enable you to pursue the journey of life so as to land safely in the haven of eternal rest. Amen.

PERSONALITY OF GOD—HIS ATTRIBUTES—ETERNAL LIFE, ETC.

Remarks by President BRIGHAM YOUNG, *delivered in the Bowery, Great Salt Lake City, June* 18, 1865.

REPORTED BY G. D. WATT.

I wish the strict attention of the congregation, which is so large and widely spread under this low bowery that I fear it will be with difficulty that I can make myself heard by all. To persons who wish to understand and improve upon what they hear, it must be very annoying to only hear the sound of the speaker's voice and not be able to comprehend its signification.

The gospel of life and salvation has again been committed to the children of men, and we are made

the happy partakers of its blessings, and my sincere desire is that all may improve upon the words of life which have been revealed from the heavens in our day. It is written, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." All nations, tribes and communities of men worship something, it may be a stump, a stock, a tree, a stone, a figure moulded in brass, iron, silver, or gold, or some living creature, or the sun, the moon, the stars, or the god of the wind and other elements, and while worshiping gods which they can see and handle, there dwells within them a crude and undefined impression of a great Supreme and universal Ruler whom they seek to represent and worship in gods made with their own hands; but where he is located, what his shape and dimensions and what his qualifications are they know not. The Apostle Paul found the city of the Athenians wholly given to idolatry; and they called him a "babbler," because he preached unto them Jesus and the resurrection. He disputed in the synagogue with the Jews and with the devout persons, and in the market daily with them who met with him; and standing, in the midst of Mars-hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom, therefore, ye ignorantly worship, Him declare I unto you."

The Athenians knew not what to worship, and it seems they were willing to worship a god unknown to to them, very likely under the impression that he might be the true God, whom they had tried to represent no doubt in various ways.

Wherever the human family dwell upon the face of the earth, whether they are savage or civilised, there is a desire implanted within them to worship a great, Supreme Ruler, and not knowing Him, they suppose that through offering worship and sacrifice to their idols they can conciliate his anger which they think they see manifested in the thunder, in the lightning, in the storm, in the floods, in the reverses of war, in the hand of death, etc., etc.; thus they try to woo his protection and his blessing for victory over their enemies, and at the termination of this life for a place in the heaven their imaginations have created, or tradition has handed down to them. I have much charity for this portion of the human family called heathens or idolators; they have made images to represent to their eyes a power which they cannot see, and desire to worship a Supreme Being through the figure which they have made.

There is a Power that has organised all things from the crude matter that floats in the immensity of space. He has given form, motion and life to this material world; has made the great and small lights that bespangle the firmament above; has allotted to them their times and their seasons, and has marked out their spheres. He has caused the air and the waters to teem with life, and covered the hills and plains with creeping things, and has made man to be a ruler over His creations. All these wonders are the works of the Almighty ruler of the universe, in whom we believe and whom we worship. "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God." "Behold all these are kingdoms, and any man who hath seen any or the

least of these, hath seen God moving in his majesty and power."

All people are conscious of the existence of a Supreme Being: they see Him or His power in the sun, in the moon and in the stars, in the storm, in the thunder and in the lightning, in the mighty cataract, in the bursting volcano, or in the powerful and disgusting reptile, etc. He is also described by some as having no form, attributes, or power, or in other words, "without body, parts or passions," and, consequently, without power or principle; and there are persons who suppose that He consists entirely of attributes universally diffused. Not knowing God they worship His works that manifest His power and His majesty, or His attributs which manifest His goodness, justice, mercy and truth. According to all that the world has ever learned by the researches of philosophers and wise men, according to all the truths now revealed by science, philosophy and religion, qualities and attributes depend entirely upon their connection with organised matter for their development and visible manifestation.

Mr. Abner Kneeland, who was a citizen of Boston, and who was put into prison for his belief, in an essay which he wrote, made this broad assertion: "Instead of believing there is no God, I believe that all is God."

We believe in a Deity who is incorporated — who is a Being of tabernacle, through which the great attributes of His nature are made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of divinity, a portion of infinite power, knowledge, goodness and truth, and that these qualities are God, and should be worshipped wherever found. I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men. We have persons in this church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing—his own philosophy, which I call vain philosophy—he is wild, uncertain, and contradictory. In all my public administration as a minister of truth, I have never yet been under the necessity of preaching, believing or practising doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants, and Book of Mormon.

The Book of Mormon, which we firmly believe to be the word of God to nations that flourished upon this continent many centuries ago, corroborates the testimonies of the writers of the Old and New Testaments, and proves these books to be true. They were given to us in weakness, darkness and ignorance; I will, however, give the translators of King James's version of the Bible the credit of performing their labor according to the best of their ability, and I believe they understood the languages in which the Scriptures were originally found as well as any men who now live. I have in my life-time met with persons who would persist in giving different renderings, and make quotations from the dead languages to show their scholarship, and to confuse and darken still more the minds of the people. To all such I have always felt like saying, there

is the Bible, if you are capable of giving us a more correct translation of it than we have, it is your duty to do so. The Old and New Testaments have always answered my purpose as books of reference. Many precious parts have no doubt been taken from them; but the translation which we have, has been translated according to the best knowledge the translators possessed of the languages in which the ancient manuscripts were written, yet as uninspired men they were not qualified to write the things of God.

I believe in one God to us; as it is written, "For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many); but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him," and, "They were called Gods unto whom the word of God came."] I believe in a God who has power to exalt and glorify all who believe in Him, and are faithful in serving Him to the end of their lives, for this makes them Gods, even the sons of God, and in this sense also there are Gods many, but to us there is but one God, and one Lord Jesus Christ —one Saviour who came in the meridian of time to redeem the earth and the children of men from the original sin that was committed by our first parents, and bring to pass the restoration of all things through His death and sufferings, open wide to all believers the gates of life and salvation and exaltation to the presence of the Father and the Son to dwell with them for ever more. Numerous are the scriptures which I might bring to bear upon the subject of the personality of God. I shall not take time to quote them on this occasion, but will content myself by quoting two passages in the 1st chapter of Genesis, 26th and 27th verses. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image. in the image of God created he him; male and female created he them."

I believe that the declaration made in these two scriptures is literally true. [God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works, and given them the same attributes which He Himself possesses. He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be. As the Apostle Paul has expressed it, "For in Him we live, and move, and have our being." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." There exist fixed laws and regulations by which the elements are fashioned to fulfill their destiny in all the varied kingdoms and orders of creation, and this process of creation is from everlasting to everlasting. Jesus Christ is known in the scriptures as the only begotten of the Father, full of grace and truth, and it is written of Him as being the brightness of the Father's glory and the express image of His person. The word image we understand in the same sense as we do the word in the 3rd verse of the 5th chapter of Genesis, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." I am quite satisfied to be made aware by the scriptures, and

by the Spirit of God, that He is not only the God and Father of Jesus Christ, but is also the Father of our spirits and the Creator of our bodies which bear His image as Seth bore the image of his father Adam. Adam begat many children who bore His image, but Seth is no doubt more particularly mentioned, because he was more like his father than the rest of the family.

We bear the image of our earthly parents in their fallen state, but by obedience to the gospel of salvation, and the renovating influences of the Holy Ghost, and the holy resurrection, we shall put on the image of the heavenly, in beauty, glory, power and goodness. Jesus Christ was so like His Father that on one occasion in answer to a request, "Show us the Father," He said, "He that hath seen me hath seen the Father." The strongest testimony that can be borne to the minds of men is the testimony of the Father concerning the Son, and the testimony of the Son concerning the Father, by the power of the revelations of the Spirit, which every man who is born of woman possesses more or less, and which, if mankind would listen to it, would lead them to the knowledge of God, and ultimately, assisted by the ordinances of the gospel, into His presence.

If there is anything that is great and good and wise among men, it cometh from God. If there are men who possess great ability as statesmen, or as philosophers, or who possess remarkable scientific knowledge and skill, the credit thereof belongs to God, for He dispenses it to His children whether they believe in Him or not, or whether they sin against Him or not; it makes no difference; but all will have to account to Him for the way and manner in which they have used the talents committed unto them. If we believe the plain, broad statements of the Bible, we must believe that Jesus Christ is the light that lighteth every man that cometh into the world; none are exempt. This applies to all who possess the least degree of light and intelligence, no matter how small; wherever intelligence can be found, God is the author of it. This light is inherent according to a law of eternity—according to the law of the Gods, according to the law of Him whom we serve as the only wise, true and living God to us. He is the author of this light to us. Yet our knowledge is very limited; who can tell the future, and know it as the past is known to us? It is a small thing, if we were acquainted with the principle. Were we acquainted with this principle, we could just as well read the future as the past.

The Latter-day Saints believe in Jesus Christ, the only begotten Son of the Father, who came in the meridian of time, performed his work, suffered the penalty and paid the debt of man's original sin by offering up Himself, was resurrected from the dead, and ascended to His Father; and as Jesus descended below all things, so He will ascend above all things. We believe that Jesus Christ will come again, as it is written of Him: "And while they looked steadfastly toward Heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken from you unto heaven, shall so come in like manner as ye have seen Him go unto heaven."

Strange as it may appear to many we believe that Jesus Christ will descend from heaven to earth again even as He ascended into heaven. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." He will come to

receive His own, and rule and reign king of nations as He does king of saints; "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." He will banish sin from the earth and its dreadful consequences, tears shall be wiped from every eye and there shall be nothing to hurt or destroy in all God's holy mountain.

In view of the establishment of the kingdom of God upon the earth by Jesus Christ, John the Baptist proclaimed, that the kingdom of heaven is at hand. "Prepare ye the way of the Lord, make His paths straight;" and, "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Jesus Christ sent His disciples to preach the gospel to every creature, to the king and the peasant, to the great and the small, to the rich and the poor, to the bond and the free, to the black and the white; they were sent to preach the gospel of repentance and remission of sins to all the world, and "He that believeth and is baptized shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."

The Latter-day Saints, this strange people as they are called, believe and practice this gospel; they believe that the acts of the creatures, in the performance of the ordinances, prove to the heavens, to God, to angels and to the good who are upon the earth—to their brethren and to those who are not their brethren in a church capacity—to those who believe and to those who do not believe, that they are sincere in their belief before God and man. Every doctrine and principle that is laid down in the Old and New Testaments for salvation, this people will persist in believing and practicing; and, for so doing, they have become a byword, and are wondered at by the orthodox Christians of the 19th century, who are truly astonished that anybody, in this enlightened age, should emphatically believe that the Lord and His servants anciently spoke the truth, and intended their words should be believed and practiced by all who desire salvation. It is our privilege, if we so wish, to disbelieve the words of God or a part of them; but we choose rather to believe all the words of God, and are trying to observe all of His precepts, to purify the Lord God in our hearts.

There cannot be found a people upon the face of the whole earth who are more perfect in the belief and practice of the gospel of Jesus Christ than are the Latter-day Saints, and there exists no people who are more easily governed. We have been gathered from many nations, and speak many languages; we have been ruled by different nationalities, and educated in different religions, yet we dwell together in Utah under one government, believe in the same God and worship Him in the same way, and we are all one in Christ Jesus. The world wonder at this, and fear the union that prevails among this, as they are called, singular people. Why is this? It is because the Spirit of the Lord Almighty is in the people, and they follow its dictates, and they hearken to the truth, and live by it; this unites them in one, and causeth them to dwell together in peace; and were it not for pettifogging lawyers and judges who are among us, a law suit would not be heard of in Utah from one year's end to another. When many of these people come to Utah

they are poor and houseless, but they go to work and labor away with all their might, without a murmur, under wise and judicious guidance, and in a short time they are able to gather from the soil, the water and the air, the essential and solid comforts of life.

When a lawyer comes into the church, if he happens to have a little common sense left, and will take to ploughing and cultivating the soil, there is a chance for him to make a man of himself; but if he follows his former customs and habits, the chances are against him, he may ruin himself, lose the Spirit of the Lord, if he ever possessed it, and go back into midnight darkness.

It is through the proclamation of the gospel that this great people have been gathered from their homes in distant parts of the earth. It is not in the power of man to accomplish such a work of gathering thousands of men, women, and children from different nations to a distant inland country, and unite them together and make of them a powerful nation. They heard the sound of the gospel, they repented of their sins, and were baptized for the remission of them, and received the Holy Ghost by the laying on of hands; this Spirit caused them to gather themselves together for the truth's sake; they came here because the voice of the Lord called them together from the ends of the earth. They needed not to be persuaded to gather themselves together, for they knew it was the will of God by the power of the Spirit which they had received through the ordinances of the gospel. Here sits brother George D. Watt, our reporter, who was the first man to receive the gospel in a foreign land; there had not been a word spoken to him about gathering to America; but he prophesied that the land of America was the land of Zion, and that the Lord would gather His people to that land in the last days, and thus he prophesied by the Spirit of prophecy which he had received by embracing the gospel.

Wherever the gospel is preached in all the world, and the people repent, are baptized, and receive the Holy Ghost by the laying on of hands, that Spirit teaches them that America is the land of Zion, and they begin straightway to prepare to gather, and thus the Lord is building up His kingdom in our day. Were it not that I possess the Spirit of truth which reveals to me the purposes of God, it would appear to me a strange work and a wonder; but I can understand that the Lord is feeling after the inhabitants of the earth, and teaching the honest in heart the truth, and diffusing His Spirit among them, and offering to all men life and salvation.

If the message which the Lord is sending among the nations is rejected by them, they will crumble and fall, and cease to exist. The set time has come for the Lord to favor Zion; He is sending His servants to the uttermost parts of the earth to declare the truth to the inhabitants thereof, which they can receive or reject, and be saved or be damned. This is a hard saying—who can bear it? A gentleman asked the Prophet Joseph once if he believed that all other sects and parties would be damned excepting the Mormons. Joseph Smith's reply was, "Yes, sir, and most of the Mormons too, unless they repent." We believe that all will be damned who do not receive the gospel of Jesus Christ; but we do not believe that they will go into a lake which burns with brimstone and fire, and suffer unnamed and unheard of torments, inflicted by cruel and malicious devils to all eternity.

The sectarian doctrine of final rewards and punishments is as strange

to me as their bodiless, partless, and passionless God. Every man will receive according to the deeds done in the body, whether they be good or bad. All men, excepting those who sin against the Holy Ghost, who shed innocent blood or who consent thereto, will be saved in some kingdom; for in my father's house, says Jesus, are many mansions. Where is John Wesley's abode in the other world? He is not where the Father and the Son live, but he is gone into what is called hades, or paradise, or the spirit-world. He did not receive the gospel as preached by Jesus Christ and His apostles; it was not then upon the earth. The power of the Holy Priesthood was not then among men; but I suppose that Mr. Wesley lived according to the best light he had, and tried to improve upon it all the days of his life. Where is the departed spirit of that celebrated reformer? It occupies a better place than ever entered his heart to conceive of when he was in the flesh. This is a point of doctrine, however, which I have not time to speak upon at large now, even if I had strength to do so.

The Lord sent His angel and called and ordained Joseph Smith, first to the Aaronic and then to the Melchisedek Priesthood, and Joseph Smith ordained others. He baptized believers and confirmed them and organized the church. The Lord revealed to him that order which is now in our midst with regard to our organization as a people, and there is no better among men. It is the government of the Lord Almighty, and we think it is very good. The Lord is again speaking to the children of men, who have opened their ears to hear, and their hearts to understand; He communicates His will to this people, although they may be ignorant and guilty of a thousand wrongs, and some will apostatize; yet we are the best people upon the earth, the most peaceable, the most industrious, and know the best how to take care of ourselves of any people now living who are not the people of God; and what we do not know God will teach us, and what we cannot do He will help us to perform, if we continue to do His will and keep His commandments; for in doing this we shall live, grow and increase in numbers and in strength, and I pray that we may grow in grace and in the knowledge of the truth, for without this we are nothing. To me it is the kingdom of God or nothing upon the earth. Without it I would not give a farthing for the wealth, glory, prestige and power of all the world combined; for, like the dew upon the grass, it passeth away and is forgotten, and like the flower of the grass it withereth, and is not. Death levels the most powerful monarch with the poorest starving mendicant; and both must stand before the judgment seat of Christ to answer for the deeds done in the body.

To us life is the sweetest of all enjoyments. A man will give all that he has for his life, yet it is compared to a span length, and is swift to its termination like the shuttle that passeth over the weaver's beam. Even when denied the enjoyment of health and of wordly comforts and conveniences, still will men cling to life to the last. The kingdom of God secures unto the faithful eternal life, with wives, children, and friends, in glory immortal, and in eternal felicity and bliss. Life eternal in His presence is the greatest gift that God can bestow upon His children. This life is nothing in point of duration in comparison with the life which is to come to the faithful, and for that reason we say that in this life it is the kingdom of God or nothing to us. With the kingdom of God and the facilities it offers for an everlasting

progression in godliness until we know all things as our Father in Heaven knows them, there is no life of greater importance than this life, for there is no life in heaven or on earth to the true followers of Jesus Christ that is not incorporated in His gospel. Those who reject the gospel, when it is proclaimed to them by the authority of heaven, cannot know the Father and the Son, and are cut off from the eternal life which this knowledge alone gives.

We are in the hands of the Almighty as a people, and He is able to take care of us. We entertain no antipathies against any person or community upon this earth; but we would give eternal life to all, if they would receive it at our hands—we would preach the truth to them and administer to them the ordinances of the gospel. But, it is said, you believe in polygamy, and we cannot receive the gospel from your hands. We have been told a great many times that polygamy is not according to Christianity. The Protestant reformers believed the doctrine of polygamy. Philip, Landgrave of Hesse, one of the principal lords and princes of Germany, wrote to the great reformer Martin Luther and his associate reformers, anxiously imploring them to grant unto him the privilege of marrying a second wife, while his first wife, the princess, was yet living. He urged that the practice was in accordance with the Bible, and not prohibited under the Christian dispensation. Upon the reception of this letter, Luther, who had denounced the Romish church for prohibiting the marriage of priests, and who favored polygamy, met in council with the principal Reformers to consult upon the letter which had been received from the Landgrave. They wrote him a lengthy letter in reply, approving of his taking a second wife, saying :—

"There is no need of being much concerned for what men will say, provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified, for the gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to the marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. He teaches the true way of obeying God, and endeavours to repair the corruption of nature."

This letter was written at Wittemburg, the Wednesday after the feast of St. Nicholas, 1539, and was signed by Martin Luther, Philip Melancthon, Martin Bucer and five other Reformers, and was written in Melancthon's own handwriting.

The marriage was solemnised on the 4th of March, 1540, by the Rev. Denis Melanther, chaplain to Philip. Philip's first wife was so anxious "that the soul and body of her dearest spouse should run no further risk, and that the glory of God might be increased," that she freely consented to the match.

This letter of the great Reformer's was not a hasty conclusion on their part that polygamy was sanctioned by the gospel, for in the year 1522, seventeen years before they wrote this letter, Martin Luther himself, in a sermon which he delivered at Wittemburg for the reformation of marriage, clearly pronounced in favor of polygamy.

These transactions are published in the work entitled "History of the variations of the Protestant churches."

Ladies and gentlemen, I exhort you to think for yourselves, and read your Bibles for yourselves, get the Holy Spirit for yourselves, and pray for yourselves, that your minds may be divested of false traditions and early impressions that are untrue. Those who are acquainted with the history

of the world are not ignorant that polygamy has always been the general rule and monogamy the exception. Since the founding of the Roman empire monogamy has prevailed more extensively than in times previous to that. The founders of that ancient empire were robbers and women stealers, and made laws favoring monogamy in consequence of the scarcity of women among them, and hence this monogamic system which now prevails throughout all Christendom, and which has been so fruitful a source of prostitution and whoredom throughout all the Christian monogamic cities of the Old and New World, until rottenness and decay are at the root of their institutions both national and religious. Polygamy did not have its origin with Joseph Smith, but it existed from the beginning. So far as I am concerned as an individul, I did not ask for it; I never desired it; and if I ever had a trial of my faith in the world, it was when Joseph Smith revealed that doctrine to me; and I had to pray incessantly and exercise faith before the Lord until He revealed to me the truth, and I was satisfied. I say this at the present time for the satisfaction of both saint and sinner. Now, here are the commandments of the Lord, and here are the wishes of wicked men, which shall we obey? It is the Lord and them for it.

I pray that the Spirit of Truth may find its way to each heart, that we may all love the truth more than error, and cling to that which is good that we may all be saved in the kingdom of our God. Amen.

SUMMARY OF INSTRUCTIONS

Given by President BRIGHAM YOUNG *to the people of Box Elder and Cache Counties, Aug.* 1—10, 1865.

REPORTED BY G. D. WATT.

I wish to present some counsel unto to the people on the subject of their temporal life and point out to them what is their true interest in regard to merchandising. I would propose to the brethren that they keep their grain until they can get money for it, then put that money into the hands of business men, and let them purchase goods with it, which the people can freight themselves, and thus let every ward in the Territory supply themselves from abroad with what they really require; by so doing, the people will have the handling of the means which the Lord has given them, and the greater portion of it will not go into the pockets of speculators to enrich and fatten strangers, but the large profits, which they have made and carried out of the country, will remain here to improve the country, and to improve our condition as a people. We sell our grain to the merchant, and receive our pay in goods. The grain he has bought of us, he sells to the army, or to mail contractors for a greatly increased price, which affords him a large profit upon his goods, and upon the wheat which his goods have bought, and all this he gets in money.

Let the past ignorance and folly suffice us, and instead of giving away our strength for naught, let us enjoy the full benefit of our labors ourselves. Why not appoint in every ward of the Territory a good business man, who is filled with integrity and truth, to make contracts for the people of the ward, and let the convention prices be the rule or not sell? Why not draw money for our grain and spend it ourselves, instead of allowing those who have no interest with us to handle it for us and pocket fortunes which we should enjoy and lay out in redeeming the earth and in building up the kingdom of God in all the world? We can do this if we will.

We have yet much to learn, and we are learning little by little, and I do think that we shall yet come to understanding in sustaining ourselves, building up the kingdom of God, renovating the earth, keeping our enemies from our midst, sanctifying ourselves and the earth, that the latter may be finally celestialized to dwell in the presence of our Father and God. If we could all see and understand things as they are, we would heap up the riches of this world. What for? To gather the poor from among all nations, and buy out every foot of land that is for sale upon the continent of America. We should be the most industrious and the most economical of any people upon the face of the whole earth. We should waste nothing, but make everything in some way or other minister to our wants and independ-

ence. Everything which we use to feed the life of man or beast, not a grain of it should be permitted to go to waste, but should be made to pass through the stomach of some animal; everything, also, which will fertilize our gardens and our fields should be sedulously saved and wisely husbanded, that nothing may be lost which contains the elements of food and raiment for man and sustenance for beast.

Time is allotted unto man wherein to labor and perform his work under the sun; if our time is properly employed and judiciously divided to our varied duties and labors, each man and woman performing his or her part faithfully, the land would be filled with real wealth, and there would be an abundance of means to prosecute every labor and every private and public improvement which we desire to make for our own comfort and convenience and that of our friends and neighbors and the community at large. Were we to pursue this course faithfully, and continue so to do, eternal permanency would be added to the general peace and freedom which we now enjoy, and we never would be brought into bondage again in any respect by the power of the enemy, but we would continue to live and serve the Lord until the earth would be sanctified and the saints inherit it for ever and ever.

A few words upon the subject of example; and these I speak particularly to my brethren, the Elders of Israel, yet they will apply to all classes of mankind. It is a rule with me, and always has been, to request nothing of the people that I am not willing to do myself, to require no obedience of them that I am unwilling to yield. Experience has taught me, that example is the best method of preaching to any people. It is written—"Then spake Jesus to the multitude, and to His disciples, saying, the Scribes and the Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say and do not." If we teach righteousness, let us also practice righteousness in every sense of the word; if we teach morality let us be moral; let us see to it that we preserve ourselves within the bounds of all the good which we teach to others. I am sure this course will be good to live by and good to die by, and when we get through the journey of life here, what a consolation it will be to us to know that we have done as we have wished others to do by us in all respects. This is my doctrine.

Let us, as teachers of righteousness, not only teach the whole law of God, but do it ourselves. And when we pray, let us not ask our Heavenly Father to do that for us which we would not help Him to do were it in our power. When our brethren, who have the cause of God at heart pray, we invariably hear them ask Him to cleanse the earth from sin, and sanctify it and prepare it for the Lord to dwell upon. While we thus pray, we should be employed in sanctifying ourselves first, and then in redeeming and sanctifying the earth, for this the work we are called to perform, aided by the Almighty. We pray the Lord to preserve the righteous and to let the wickedness of the wicked come to an end, and "O Lord defend Thy people and fight their battles." We should be prepared and be as ready and willing to defend ourselves as we are that the Lord should be ready and willing to defend us. We should be as ready and willing to fight our own battles as to have the Lord fight them for us. We should be just as willing to exercise the ability God has given to us to

clothe ourselves, to build comfortable habitations for ourselves and our families, as He has been willing to bestow that ability upon us. We should be just as willing to learn to govern and control ourselves, and to abide in the truth, as we are to have the Lord assist us in doing so. When we fully perform our part, the Lord will not be backward in performing all that He has promised, if He should have to waste away and utterly destroy nations and kingdoms to do it.

We all believe that the Lord will fight our battles; but how? Will He do it while we are unconcerned and make no effort whatever for our own safety when an enemy is upon us? If we make no efforts to guard our towns, our houses, our cities, our wives and children, will the Lord guard them for us? He will not; but if we pursue the opposite course and strive to help Him to accomplish His designs, then will He fight our battles. We are baptized for the remission of sins; but it would be quite as reasonable to expect remission of sins without baptism, as to expect the Lord to fight our battles without our taking every precaution to be prepared to defend ourselves. The Lord requires us to be quite as willing to fight our own battles as to have Him fight them for us. If we are not ready for an enemy when he comes upon us, we have not lived up to the requirements of Him who guides the ship of Zion, or who dictates the affairs of his kingdom.

The Lord has promised to provide for His Saints, to feed them and clothe them; but He expects them to plough and plant, sow and reap, and prepare their bread from the increase of the soil. It is just as reasonable to suppose that He will raise our grain and fruit for us while we are sunning ourselves, or lying in a state of inactivity in the shade—that He will grind our wheat and make it into cakes for us—as to expect that He will fight our battles when we will not make a motion towards preparing for self-defence against any enemy that may approach us. We cannot expect that the Lord will fight our battles if we sell our powder and lead and arms to the Indians, and leave ourselves unarmed and defenceless. If we do this, He will leave us to ourselves to suffer for this great neglect, as we should have to suffer for want of bread, if we did not take the proper precautions to raise it from the ground when it would be in our power to do so. If we wish to preserve ourselves from suffering cold in the winter, it is expected that we build houses and provide fuel. Now, the Lord will not do this for us, when we have the material all around us and the strength to perform the labor required. If we wish to keep our cattle from perishing, it is necessary to lay up fodder; the winter may be severe or it may be mild; but in taking the precaution of laying up fodder, we are prepared for either a mild or a severe winter. The Lord has endowed us with ability to gather from the elements around us every material which is necessary for food, raiment, and shelter. We know how to raise sheep, and how to manufacture their wool into cloth. We know how to raise flax, and cotton, and hemp, and silk, and how to make them contribute to our comfort. We know how to raise grain and fruit in abundance, and what to do with them when we have raised them; and we hope to know how to use weapons of defence as well as any other people or nation, if ever necessary, which I hope and pray will never be necessary. We should always be willing and ready to obey every good and wholesome law, whether it be to arm ourselves as the law directs, to train in the ranks, to labor with our hands, to preach the Gospel, to pray or to

pay tithing; for those who obey in all things will enjoy the spirit and blessings of the kingdom of God in time and in eternity. Those who refuse to do their part for the maintenance of the public peace and the public security are not worthy of the fellowship of the Saints, and should be severed from the church.

It is required by the laws of the Territory of Utah of every male citizen from eighteen to forty-five to be armed and equipped and ready for any duty he may be called upon to perform as one of the militia of the county; and if any refuse to obey the laws of the land, I would try them before their bishops for that as readily as I would if they were to refuse to pay a just debt; and if they would not repent, I would sever them from the church, and give them over to the laws of the land. I do not know that there is one person in the Territory who would refuse to perform military duty; there are strangers in our midst; but I very much doubt if one could be found who would refuse to do military duty.

I look upon the Saints with delight; they are my pride; they are my glory; in fact, this is the family that our heavenly Father has selected as His chosen children, although many may yet leave it and go away; but here are my fathers, my mothers, my sisters, my brothers, here are my friends and associates, and here is my joy. I have never desired to be in any place only where the Saints live; I have never desired to associate with any other people. I know that we must become of one heart and one mind in all things, to fulfil the requirements of heaven in the building up of the kingdom of God upon the earth. We enjoy ourselves in our public amusements, but our greatest joy is to meet, as we have now met, to instruct each other in the principles and faith of the holy Gospel, that we may increase in faith, in knowledge, in understanding, and in the power of God to obtain all that is for us, and to grow in grace and in the knowledge of the truth as Jesus Christ did when He was upon the earth.

Prepare to die, is not the exhortation in this church and kingdom; but prepare to live is the word with us, and improve all we can in this life that we may be the better prepared to enjoy a better life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation. Then let us seek to extend the present life to the uttermost, by observing every law of health, and by properly balancing labor, study, rest, and recreation, and thus prepare for a better life. Let us teach these principles to our children, that, in the morning of their days, they may be taught to lay the foundation of health and strength and constitution and power of life in their bodies. Let us teach them good manners, orderly conduct and good behaviour in every respect; and as soon as they can understand what you mean, teach them to be strictly honest, truthful and virtuous, that they may grow up in Christ, their living head. Some of the brightest spirits who dwell in the bosom of the Father are making their appearance among this people, of whom the Lord will make a Royal Priesthood, a peculiar nation that He can own and bless, talk with, and associate with.

I wish to present before the people the subject of a telegraph wire through our settlements. It is a subject which is worthy of our attention, and an enterprise which, when completed, will be of immense benefit in many ways to our country. This work we can do almost entirely within ourselves. We can get the poles from the mountains, and plant

them; the wires and insulators we shall be under the necessity of importing from abroad, and for which we must pay money. We can sell our grain and get the money. The freighting we can do ourselves.

Cache Valley should be strong enough to poll three thousand votes, and the people are well able to sustain a printing press. I think that sufficient news could be collected in Cache Valley to make a small sheet interesting, and I have no doubt talent sufficient to produce communications both instructive and amusing. I would also recommend the establishment in Logan of a machine shop for the general good of the people in this and the neighboring valleys.

We know the Gospel to be true by the spirit of revelation, "For what man knoweth the things of a man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but by the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." It is our privilege to live so as to know the voice of the good shepherd for ourselves, and to understand the will of God concerning us as individuals. When we live so as to enjoy the glory of our religion, then is our life a happy one, and our hope is bright that we shall secure to ourselves life everlasting in the presence of our Father and God.

The religion of Jesus Christ is a matter-of-fact religion, and taketh hold of the every-day duties and realities of this life. When people go to meeting in the so-called Christian world, they expect to hear the sayings of Jesus Christ explained and enlarged upon and dressed up and polished by the learning of men to make them fit for the ears of the professors of the 19th century; or, they expect to hear some of the dark sayings of the ancient prophets expounded, and how the Lord used to manifest himself to the people in the days of old, and how He spoke to them, and gave them dreams and visions and wonderful manifestations, and what a delightful thing it was for them to gather out from the wicked world and be organised by Him, and how they enjoyed themselves in their social capacity, and what good times they all had in ancient days; and thus they extol the ancients to the heavens, tell of the doings of Adam, of Enoch, of Noah, of Abraham, of the patriarchs, of the prophets, of Jesus and His Apostles; and go on to tell about the resurrection, and describe the mysteries and joys thereof on the one hand and the torments of the damned in that lake of fire and brimstone and bottomless pit to which they are to be consigned on the other, and who are going to have their hair sheared off, who are going to have their finger nails taken out, who are going to have their eyes dug out, and who are going to have their blood spilled, and their spirits spilled, etc. At the close of such a meeting the exclamation heard on all sides is, what a glorious meeting we have had, what a glorious sermon we have listened to; when I would not give the ashes of a rye straw for the whole of it as to the amount of real practical good it does the people, more than in a moral point of view.

When people are hungry they need substantial food; when they are thirsty they need substantial drink. Moses' smiting the rock would not have benefitted the people in the least, if water had not gushed out. It is the duty of the true minister of Christ to instruct the people of God how to get their food to-day, and to teach them by precept and example how to become an independent nation.

How long shall we have the privilege of sending to New York, St. Louis, or other places to buy our goods? Babylon will surely fall. It may be said that we shall always be poor without commerce, we shall always be poor with it, unless we command it; and unless we can do this, we are better without it. Instead of sending our wealth abroad to purchase artificials, why not try to make them ourselves, or do without them? Why not continue our endeavours until we can manufacture cotton cloth as fine as fine as these children are wearing to-day? Why not raise flax and prepare it with care, and continue our efforts until we can make linens of every description and quality? This home industry should be persevered in from year to year with the view to our ultimate independence of a foreign market. This is our duty. It is true we do not do it. Instead of our young ladies letting the time hang heavily upon their hands, or instead of being engaged in some useless and profitless employment, they would enjoy much more real peace of mind to be engaged in the production of some useful material of some kind, it may be of silk, of linen, of woollen, of straw, or of artificials and ornaments manufactured from paper, feathers, or other material produced at home.

Every effort of this kind made by our sisters has its weight in the struggle which we should all make to cut ourselves entirely loose from any dependence upon those who have no other aim in view but our final dismemberment as a society, and our utter overthrow as a people. The Lord requires this of us; it comes within the pale of our duty; and in addition to this, to live—for it is the first and foremost of all He requires of us—so that we shall know the voice of the good Shepherd always; to live so that we shall know the truth when we hear it, and our hearts shall say amen to it. If there are any who have never heard the Gospel until to-day, and wish to know how to serve God, begin by repenting of your sins, and by being baptised for the remission of them, and receive the laying on of hands for the gift of the Holy Ghost, and ever after live so as to be able to say, "my conscience is void of offence towards God and man."

The Lord rules in the heavens, and does His pleasure among men. I will here say, as the Lord lives, if this people will be faithful in the performance of every duty, they will never come upon a field of battle to fight their enemies. There is no man among them who trifles with the counsel given to him to be armed and equipped and ready for any emergency but what has lost the spirit of God more or less. If the Saints neglect to pray, and violate the day that is set apart for the worship of God, they will lose His spirit. If a man shall suffer himself to be overcome with anger, and curse and swear, taking the name of the Deity in vain, he cannot retain the Holy Spirit. In short, if a man shall do anything which he knows to be wrong, and repenteth not, he cannot enjoy the Holy Spirit, but will walk in darkness and ultimately deny the faith. Every good and wholesome law we should obey strictly, and do it with a good and honest heart. If we will pursue this course, the Lord Almighty will put hooks in the jaws of our enemies, and lead them whithersoever He will.

It is far better to die in a good cause than to live in a bad one; it is better to die doing good than to live doing evil. To the Saints of latter-days who do their duty to the best of their knowledge, I promise peace; but I have no promise of God for those who do not do their duty.

When I speak of our duty it applies to all, male and female. It is the right of the mother who labors in the kitchen, with her little prattling children around, to enjoy the Spirit of Christ, and to know her duty with regard to those children; but it is not her duty and privilege to dictate to her husband in his duties and business. If that mother or wife enjoys the gift and power of the Holy Ghost, she will never intrude upon the rights of her husband. It is the right and privilege of the husband to know his duty with regard to his wives and children, his flocks and his herds, his fields and his possessions; though I have seen women who, I thought, actually knew more about the business of life than their husbands themselves did, and were really more capable of directing a farm, the building of a house, and the management of flocks and herds, etc., than the men were; but if men were to live up to their priviliges this would not be the case; for it is their right to claim the light of truth and that intelligence and knowledge necessary to enable them to carry on every branch of their business successfully.

It is the right and privilege of every Elder in Israel to enjoy the Holy Ghost, and the light of it, to know everything which concerns himself and his individual duties, but it is not his right and privilege to dictate his superior in office, nor to give him counsel, unless he is called upon to do so, then he may make suggestions; and if the people of a ward are living in the faithful performance of their several duties, their faith and their prayers will be concentrated before the Lord, in the name of Jesus, for and in behalf of their bishop, that he may know his business and be made fully capable to fulfil the duties of his calling to the honor of God and the salvation of the people. Wherever a man is appointed to preside, he should preside in the dignity of his office, and be able to discriminate between his duties as a presiding officer in a branch, he being a high priest we will say, and the duties of the bishop. I am gratified to say that such a thing does exist in the midst of this people that one man can preside as a president and another as a bishop, in the same ward, and not quarrel with each other; each one has the privilege for himself of knowing his duty by the revelations of the Lord Jesus Christ. And if all presidents and bishops were inspired by this spirit, they never would have any difficulty, but they would see eye to eye. It is the duty and privilege of the Twelve Apostles to have the Holy Ghost for their constant companion, and live always in the Spirit of Revelation, to know their duty and understand their calling; this is also the duty and privilege of the First Presidency of the church.

In the setting forth of items of doctrine which pertain to the progress and further building up of the kingdom of God upon the earth, and the revealing of His mind and will, He has but one mouth through which to make known His will to His people. When the Lord wishes to give a revelation to His people, when He wishes to reveal new items of doctrine to them, or administer chastisement, He will do it through the man whom He has appointeth to that office and calling. The rest of the offices and callings of the church are helps and governments for the edifying of the body of Christ and the perfection of the Saints, etc., every president, bishop, elder, priest, teacher. deacon and member standing in his order and officiating in his standing and degree of priesthood as ministers of the words of life, as shepherds to watch over departments and sections of the flock of God in all the world,

and as helps to strengthen the hands of the Presidency of the whole church. A sister who receives the gift of tongues is not thereby empowered to dictate her president, or the church. All gifts and endowments given of the Lord to members of His church are not given to control the church; but they are under the control and guidance of the priesthood, and are judged of by it. Some have erred upon this point, and have been led captive by the devil.

Whenever there is a disposition manifested in any of the members of this church to question the right of the President of the whole church to direct in all things, you see manifested the evidences of apostacy—of a spirit which, if encouraged, will lead to separation from the church and final destruction; wherever there is a disposition to operate against any legally appointed officer of this kingdom, no matter in what capacity he is called to act, if persisted in, it will be followed by the same results; they will "walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord."

In all our daily pursuits in life, of whatever nature and kind, Latter-day Saints, and especially those who hold important positions in the kingdom of God, should maintain a uniform and even temper, both when at home and when abroad. They should not suffer reverses and unpleasant circumstances to sour their natures and render them fretful and unsocial at home, speaking words full of bitterness and biting acrimony to their wives and children, creating gloom and sorrow in their habitations, making themselves feared rather than beloved by their families. Anger should never be permitted to rise in our bosoms, and words suggested by angry feelings should never be permitted to pass our lips. "A soft answer turneth away wrath, but grievous words stir up anger." "Wrath is cruel, and anger is outrageous;" but "the discretion of a man deferreth his anger; and it is his glory to pass over a transgression."

All that we possess and enjoy are the gifts of God to us, whether they be in earthly substance, physical constitution, or mental power; we are accountable to Him for the use we make of these precious gifts, and it is the imperative duty of all the sons and daughters of Adam and Eve to pay their tribute to Him who has created all things, and who is now pouring from the heavens instructions upon the people that they may know how to live here and return again into His presence. It is not our privilege to waste the Lord's substance upon the lusts of the flesh, nor to devote one day of time to vanity and sin, or to any employment which will tend to death. We are willing to acknowledge that we receive all our blessings both temporal and spiritual, from the munificent hand of God; but we are not always willing that He should advise us how to use His blessings, when they are in our hands, in the best possible way to build up His kingdom on the earth. O, consistency, thou art one of the fairest jewels in the life of a Saint. We ask God to bless us with houses and lands, and possessions, chariots and horses, etc. When we plough our fields, and sow grain and plant vegetables, we pray to the Lord for good crops, to give us a great increase; and when we have gathered in the abundance which He has sent us until our barns are full and there is no room for more, then we ask no

odds of the Lord, and are impatient and rebellious in our feelings, when dictated and advised as to how this fullness of the Lord's blessings blessings should be disposed of for the individual and general good of the community. This remark will not apply to all; but when the word of the Lord comes to the people, which it does all the time, every man and woman professing to be Latter-day Saints should say amen, and then straightway fulfil it to the letter.

We calculate to continue to visit and preach to the Saints until all shall see eye to eye upon this matter, and become of one heart and of one mind in all things, and become perfectly united in building up the kingdom of God upon the earth, and wipe out wickedness from the world. I thank God that I now live in a community where I can live from one year to another and not hear the name of God blasphemed, and all the butter and eggs and flour that the people take to Bannack and other places would not hire me to be obliged to listen to it. All may not feel as tenacious on this point as I do; some care not how much the names of God and of Jesus Christ are blasphemed in their presence, if they can only sell their butter and eggs; or, "only give me a dollar for your breakfast or dinner, and I care not how much you swear and curse in my house and in the presence of my family." I would not hear the name of God blasphemed as some who profess to be Latter-day Saints do for all the gold that has been taken from the mines of California.

May the Lord bless His people. Amen.

HOME MANUFACTURING, MERCHANDISING, AND GENERAL ECONOMY.

Remarks by President Brigham Young, *at the General Conference, Great Salt Lake City, Oct.* 9, 1865.

REPORTED BY G. D. WATT.

I wish now to deliver a few short discourses to the Latter-day Saints, and it does not matter which of them I deliver first, because they are all of equal interest and importance to the Saints, and will be spread upon the pages of the *Deseret News* for them to read at their leisure in that order that may suit them.

The first item that presents itself to me is, to call upon these sisters—they forming an important element of the kingdom of God in the last days—to listen to the will of God concerning them, that they go to now and manufacture from straw, grass, or any other fitting material that grows in these valleys, their bonnets.

and hats, and cease to sell the barley, the oats, the wheat, etc., to buy imported ones, or when the wheat, and the oats and the barley are all sold, get your husbands to run into debt for that which you can as well make yourselves as not. I am satisfied that we can make, from material grown in these valleys, bonnets and hats as beautiful to look upon as any that have ever been imported to this Territory. I am addressing myself to the ladies of the kingdom of God, to those who know how to keep their houses, furniture and beds pure and clean, who can cook food for their husbands and children in a way that it will be clean, tasteful and wholesome. The woman that can do this I call a lady. In this view I differ from the world generally; for the lady of the world is not supposed to know anything about what is going on in the kitchen; her highest ambition is to be sure and be in the fashion, at no matter what cost to her husband or father; she considers that she may as well be out of the world as out of the fashion.

There has been a great deal said upon the subject of Home Manufacturing; and the article of straw is the readiest to come at of any other material of which clothing is made. Now, my sisters, will you hearken to those who spend all their time to do you good, who traverse the world over to gather the Saints, to preach the Gospel, make believers and gather them together that they become Saints—will you hearken to this counsel and obey it? Rye should be sown in the spring, and cut in the proper season, and cured as it should be to make good straw for hats and bonnets, and our boys and girls should braid it, and have it made up, and save the immense amount of ready means which we have to pay out for that article alone. Will the sisters belonging to the kingdom of God do this? I might call for a vote of those who are present, and no doubt you would enter into a covenant to perform this duty, and many very likely would not give the matter another thought. I will not ask you to vote; but I will ask you to do this as a duty, and to commence right away in this city by wards, and form yourselves into societies for the accomplishment of this purpose, and see that the little boys and girls, instead of their running wild in the streets, throwing the dust and dirt into their hair and garments from morning until night, are brought into the house, their skins and clothes washed clean, their hair combed neatly, and they set to braiding straw. This will teach them to be industrious, and save them from contracting habits of indolence and slothfulness, and be the means of introducing an important branch of industry into our country. How much better this would be than to let our children waste their time in unnecessary play; they need time to study, time for recreation, and time to be engaged in some useful employment. It is the duty of parents to see that the time of their children is properly appropriated to pursuits of usefulness, profit and advantage to themselves, to their parents or guardians, and to the kingdom of God at large, that they may grow up to become efficient and worthy citizens of that kingdom.

Bishops, will you see that enough rye is sown to supply the wants of the people of your wards, and see that the crop is harvested when it should be to make good straw for braiding? If you will do this, and the people will not avail themselves of making their own hats and bonnets, there is no complaint can be attached to you. I have raised crops of rye from year to year, and invited the people to use the straw for making bonnets and hats; but no;

the merchants had imported bonnets, and our ladies preferred going to the stores and buying them. When will this people become Saints indeed? Not until they observe every counsel that is given to them of this kind, doing with their might the things that are required of them. [I know it is the will of the Lord that this people should manufacture what they wear and consume] and, in addition to its being the will of the Lord, the liability of our being cut off from supplies, through being so far distant from the great manufacturing districts, teaches us that it is wisdom and true economy that we should adopt this course. The money which this community has expended in hats and bonnets for men, women, and children in the last year would bring scores and hundreds of the poor Saints from the old countries to these valleys of Utah. Is it wise in us, and pleasing to the Lord, for us to place the means he has blessed us with where it does not belong, while our sons and our daughters, instead of idling away their time or being employed in that which does not profit them or us, might be engaged in preserving such means among us to be applied in the further progress of the work of God?

My next discourse will be upon merchandising. We are here in these valleys of the mountains organised as a people; and we know how we came to be here; and we know the designs of God, and the designs of our enemies concerning us; we know the distinction which is drawn between this people and the world; these things we understand. Now, we propose to the Bishops, presiding Elders and leading members of the church, who are here assembled to represent the kingdom of God upon the earth, and to all those who are not here, who act in these capacities in the various places where there are Saints gathered together, to do their own merchandising and cease to give the wealth which the Lord has given us to those who would destroy the kingdom of God and scatter us to the four winds, if they had the power. Cease to buy from them the gewgaws and frivolous things they bring here to sell to us for our money and means —means that we should have to bring the poor here, to build our temples, our towers, ornament our public grounds and buildings, and to beautify our cities. For, as merchandising has been generally conducted here, instead of having our means to perform these public works, it has been borne away by our enemies by the million.

[I wish the brethren, in all our settlements, to buy the goods they must have, and freight them with their own teams; and then let every one of the Latter-day Saints, male and female, decree in their hearts that they will buy of nobody else but their own faithful brethren, who will do good with the money they will thus obtain. I know it is the will of God that we should sustain ourselves, for, if we do not, we must perish, so far as receiving aid from any quarter, except God and ourselves. If we have not capital ourselves, there are plenty of honorable men whom our brethren can enter into partnership with, who would furnish and assist them whenever they should receive an intimation to that effect. I know it is our duty to save ourselves; the enemy of all righteousness, will do nothing to help us in that work, neither will his children; we have to preserve ourselves, for our enemies are determined to destroy us. I know it is the duty of this people to build up themselves; for our enemies will not build us up, but they will do their uttermost to tear us down. This will not apply to all; but there are enough to bark, and yelp, and growl, and snarl till the peaceable, good

meaning man dare not open his mouth. We have thousands of warm-hearted friends who dare not say anything in favour of this people. We have friends in Congress who wish us to become a State in the Union; but they dare not tell of it. No, let them only say in their own districts that they would vote for Utah to become a State, and that would be their political grave, and they know it. If nobody will speak for us, let us speak for ourselves; if no person else will do anything for us, let us do something for ourselves. This is right; it is politically right, religiously right, nationally right, socially and morally right, and it is right in every sense of the word for us to sustain ourselves.

Let us save that money which we spend for bonnets and hats, and the trimmings that are upon them. You may ask me if I think my family will start out with a good example in this direction; I hope they will. If we will be diligent in this kind of economy, and make all we can within ourselves, and send out as little of our ready means as possible, it will place at our control means, which we do not now command, to gather thousands of the poor Saints.

What I am now about to say is on the subject of the use of tobacco. Let us raise our own tobacco, or quit using it. In the years '49, '50, '51, '52, and '53, and so long as I kept myself posted respecting the amount expended yearly by this people at the stores for articles of merchandise, we spent upwards of 100,000 dollars a year for tobacco alone! We now spend considerably more than we did then. Let us save this ready means in our country by abstaining from the use of this narcotic, or raise it ourselves. By so doing we will have that amount of means to circulate in channels of usefulness and profit which will add to our strength, to our permanency, and to our influence and importance as a great people. But when we place hundreds of thousands of dollars in the hands of those who are not of us, whose homes are not with us, who spend nothing to build up our country, but come here merely to make fortunes to spend elsewhere, we give them so much of our strength, and we are proportionately weakened. This is poor economy, and is displeasing to the Lord, because it retards the delopment of His purposes.

I will not call upon you to enter into a covenant to do this, for some might break their covenants and that would be a sin, but I want what you do in this matter to be prompted by a desire to bring to pass some permanent profit and good to yourselves and to the cause which we represent. I want you to do it as I have done it myself. I have never made a covenant since I entered this Church only to do good and serve the Lord our God, and in every possible way aid in developing His purposes. The Lord gave me strength to lay aside tobacco, and it is very rarely indeed that I taste tea or coffee; yet I have no objection to aged persons, when they are fatigued and feel infirm, taking a little stimulus that will do them good. It is wrong to use narcotics, for the nervous system is destroyed or injured thereby; but we should maintain a healthy action of all the powers of the body, which should be devoted to the service of our Father and God in building up His kingdom on the earth.

Now, brethren, bishops, presiding elders, influential men, men of property and money, will you go to now and gather up the means in your settlements and set some good reliable men to merchandising in every settlement, men who, if they make anything, will devote it to the building up of the kingdom of God upon

the earth. I care not how much a man makes, if he only devotes it to proper uses, or how rich he may be if he make a right application of his riches. It is the bad use that men make of their wealth which God objects to. Go to, my brethren, and prepare yourselves forthwith to import the goods you must have, and never admit of a store being started in your neighbourhood again that you cannot control. It may be asked how can you prevent it? By never spending a dollar with any who will not aid in developing the country and in building it up.

It is the duty of this people to do their own merchandising, and, if I had the power, I would prevail upon them to take care of themselves, to provide for themselves, and use their means in a way to benefit and bless themselves, instead of pouring into the laps of those who will squander and make an ill use of it, who will use it to sustain the power of the enemy in his operations against the kingdom of God. This is right, and who can say aught against it? Nobody but a fault-finder or an accuser. As it has always been, and will be yet for some time, when the sons of God assemble together, Satan will be on hand as an accuser of the brethren, to find fault with those who are trying to do good. What I have said on this matter will answer my purpose.

There is another item which I will now notice, and until we learn such things I will promise you that we shall never inherit the Celestial Kingdom. We are gathered together for the purpose of learning what to do with this present life and with the present blessings bestowed upon us. If we do not learn these lessons, how can we expect to be trusted with the riches of eternity; for he that is faithful over a few things shall be made ruler over many things. The item I wish to refer to is the great loss which the people of this Territory suffer yearly in stock. I have talked about it heretofore many times, and tried to prevail upon the brethren to save their stock. When we are blessed with an increase of cattle, and we disregard this blessing which the Lord bestows upon us, we thereby incur His displeasure, and lay ourselves liable to punishment. What earthly father would bestow blessings upon a son with satisfaction and pleasure while that son would continue to squander them and gamble them away for nothing? After a time that father would withhold his favors, and bestow them upon the more worthy child. The Lord is more merciful than we are; but there may be a termination to His gifts, if we do not receive them with gratitude and take good care of them when we have them in our possession. Let the people take care of their cattle and horses, and the man who does not do it will lay himself liable to censure in the eyes of justice.

Listen to this advice, for here is economy. We have to gather the people, to send our Elders forth into the world to preach the Gospel to every creature; and when the people are gathered, there is probably not one family to fifty out of those who are brought here that knows anything about cultivating the earth, raising cattle, or doing anything to sustain themselves; we have to teach them this after they come here. We have importuned and plead with and instructed the people on these topics all the day long, rising early and continuing late until now; and many, a great many, have profited by our labors. The citizens of this city are tolerably comfortable; a great many of them have an abundance of fruit, and they enjoy it. It is very healthy for them and their children to eat in the season thereof, and it

helps many to sustain their families pretty comfortable; and then they raise a few chickens, and they have one or two pigs in the pen, and a cow to give them milk and butter; though as the cows are now fed they are not very profitable to their owners.

I have lamented much that the people do not take the precaution to feed their cows. Let those who have cows in the city, sow a little lucerne seed in their gardens, say three or four rods square, and see that it is well cultivated, and you can feed your cows with a little of this two or three times a day, and take a little oats or wheat for your labor and get it chopped, and feed them a little of that every day, and give them the weeds you pull out of the garden, and the slops from the kitchen. In this way it is not difficult to keep a cow the year round. But take a cow six or seven miles over Jordan for a few dry weeds, and be all day, or as long as she remains there, without water and without shade, when she returns to the river she fills herself with water and comes home looking very full, yet hungry enough to crop the currant bushes where she can reach them, and eat the weeds from under our fences. This is not right. Raise lucerne, plant a few hills of corn, and take off the outside leaves of your cabbages and give to her; sow your beets and carrots, and what you do not use for greens, save and give to the cow. Save everything that she will eat, and feed it to her in a way that she will relish it and eat it all up; feed it to her fresh, and not suffer it to rot about the kitchen and the doors to become a sickly nuisance to your children.

By taking this course, you can as well milk eight quarts of milk twice a day as two, according to the quality of the cow and the kind of feed you give her. Thus you have your milk and a little butter, and your meat of your own raising, and your eggs and chickens, and your fruit; and you have a living here off an acre and a quarter of land. Such a little farm well tilled and well managed, and the products of it economically applied, will do wonders towards keeping and educating a small family. Let the little children do their part, when they are not engaged in their studies, in knitting their stockings and mittens, braiding straw for their hats, or spinning yarn for their frocks and underclothing. If this people would strictly observe these simple principles of economy, they would soon become so rich that they would not have room sufficient to hold their abundance: their store-houses would run over with fullness, and their vats with new wine.

Now, cultivate your farms and gardens well, and drive your stock to where they can live through the winter, if you have not feed for them. Do not keep so many cattle, or, in other words, more than you can well provide for and make profitable to yourselves and to the kingdom of God. We have hundreds and thousands of fat cattle upon the ranges, and yet we have no beef to eat, or very little. Kill your cattle when they are fat, and salt down the meat, that you may have meat to eat in the winter and some to dispose of to your neighbors for their labour to extend your improvements. Lay up your meat, and not let it die on your hands. Such a course is not right. Cattle is made for our use, let us take care of them.

I have now a proposition to make to the Latter-day Saints; and here is the strength and power of Israel to listen to it. It is to send five hundred teams to the Missouri river next season—five hundred good teams, with four yoke of oxen forward of a good wagon, to bring all the poor who have a mind to come to these

valleys. There are hundreds of the Saints who can get to the frontiers, but no further; and rather than leave their homes in the old countries and be left among strangers in a strange land, they stay at home. What do you say, shall we send down five hundred teams next season? [The Conference was unanimously in favor of this movement.] I would suggest that we take cattle and wagons from Utah. The wagons that are made in the east now are not so good as they were years ago. The demand has made good wagon timber scarce, and it is rather difficult now to get as good wagons as we got a few years ago. Before the time of starting, you will be furnished with a circular of instructions. May the Lord bless you. Amen.

OTHERS' SINS, NO JUSTIFICATION OF OURS.

Remarks by President HEBER C. KIMBALL, *delivered in the Bowery, Great Salt Lake City, Oct.* 6, 1865.

REPORTED BY G. D. WATT.

Brethren and sisters, may the very peace of our God be upon you, upon all Israel, and upon all those who love our Lord and Saviour Jesus Christ in all the world.

The more we grow in the Spirit of the Lord Jesus, the more are we inclined to extend the blessings of our God to all men, women and children who love Him. We are called to a very exceeding high calling, namely, to be messengers of life and salvation, holding the Priesthood of the Son of God for the redemption of the world. What manner of men ought we to be? Of all men upon the earth our morality should be the best, and our light should not be hid under a bushel but should be on the top of a bushel to be seen of all, that our good works may be known, and that by our good example we may influence others to do good and to trust in and serve God. Every man can exercise an influence for good or for evil in his sphere, and in the circle wherein he moves.

How often people justify themselves in doing wrong because Mr. or Mrs. So-and-So did so; or in conducting themselves like foolish persons in imitation of somebody's foolish example! People generally are disinclined to acknowledge their faults and forsake them, but this we ought to do, purely because we love the right, doing it independently, and in defiance of the evil customs and examples with which we are surrounded. Every man ought to receive the truth wherever he finds it. Some would rather receive the truth only from the First Presidency and the Twelve; but we should acknow-

ledge it, let it come from what source it may. Every person should learn to govern himself and live in this world so as to secure life everlasting; and to do this, we must identify ourselves with our Father and our God, being grafted into Him by the ordinances of the Gospel, and through faithfulness being conformed to His image, partaking of His heavenly nature, as the graft which is put into the roots of a tree partakes of the sap and nature of the tree, bringing forth the fruits of righteousness, drawing nourishment, life and strength for ever from the great source of all life and good. There is no other way for us to identify ourselves with God. Being baptized into Christ we put him on and become one with Him, as he was baptized into His Father and became one with His Father; and thus we are all one in Christ Jesus. We are made one with the Father and the Son by observing His word, His law and His ordinances.

If I were to commit an impropriety, another person would not be justified in doing the same thing. If I violate the law of God I shall be condemned and will not escape upon the plea that somebody else did the same. Every man must answer for his own sin. It is true we have our weaknesses. How? I am afflicted with rheumatic pains, or the infirmities of old age, or I am naturally consumptive, etc. These are weaknesses of the flesh; but may it be termed a weakness when men wilfully violate a plain, well-known law of God? The Lord requires nothing of His creatures which they cannot perform. We are subject to the weaknesses of human nature, but they are not crimes, neither should they stand in the way of our doing all the good in our power while we live in the flesh, and as little harm as possible. It is a sin to break any of the commandments of God. When a person bears false witness, it is a sin; or when a person steals, it is a sin; and these sins must be accounted for, either in time or in eternity, by the person who commits them.

We have come to this Conference from all parts of the Territory to be reminded of our duties, and to obtain strength in the worship of the Lord, and we are a good-looking people, and greatly blessed of the Lord. Our happiness consists not in the possession of earthly wealth so much as in the possession of that Spirit which it is our right to obtain and cherish.

The short sentence, "Do right," embraces a great deal, and extends over the period of man's life, embracing all his daily duties. It is right for us to build that Tabernacle; it is a work which all the people of the Saints in these mountains are engaged in; and the more faithful we are in paying our tithing, these public works will progress the more vigorously. We all know what the word of the Lord is on the subject of paying tithing, and the use to be made of the means thus collected, namely—to build temples and tabernacles, and to establish the kingdom of God generally. The Israelites built a tabernacle in the wilderness wherein they deposited their holy things, which were afterwards removed into the temple at Jerusalem. When our temple is completed, it will be used for the administering of the holy ordinances of God; it will be for the use of the Priesthood to give endowments to the people. It is just as requisite that that temple should be built as it is that we build houses for our wives and children to dwell in, because the service of our God is not so acceptable to Him in a temporary place of worship when His people can make a permanent one after the pattern which is pleasing to Him. Let us pay our tithing faithfully, and when we do that there

will be no trouble in making any public improvement we desire to make; we can bring out the rivers and large streams of these valleys into canals for the purposes of transportation and irrigation, and become enriched by the facilities which these mountain streams offer unto us.

This is the head-quarters of Zion, and the law shall go forth from Zion and the word of the Lord from Jerusalem. The Lord gave the law through Joseph when he was here, and now he gives it through President Brigham Young. The law shall go forth from Zion unto all nations, and the word of the Lord is, "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." All who will not comply with this call will be damned. The Elders who have faithfully fulfilled their missions, warning all men who came within the sound of their voices, have identified themselves with the Savior, and with the Father, and with the Holy Ghost; and the Holy Ghost will abide with all such if they continue faithful; and herein consists the authority and power of every faithful servant of God in this and in all ages of the world.

When a man revolts against the work of God and against the counsels of his servants, and will not be subject to the Holy Ghost which dwells in him, he commits treason against God, and against his authority on the earth, and neither the Father, nor the Son, nor the Holy Ghost will take up their abode with such a man, and he may bid farewell to the guidance of good angels.

We should so live that we can have the spirit of truth sufficiently to judge between truth and error, between him that serveth God and him that serveth Him not. It is every man's right so to live, for a people that are informed and intelligent are much easier led and directed in the truth than a people that are untaught and ignorant. It is for the purpose of instructing the Saints that we need the Temple and Tabernacle erected; and thanks be to God that he acknowledges our labors in the small house we are now using for the purpose of giving endowments; and those who keep their covenants made in that house will reap the blessings promised to them; while those who look upon their endowments as a light thing, and trifle with the things of God, will meet with desolation which they cannot avoid; but in doing so they are deceiving themselves and will bring upon themselves sorrow and wretchedness, and finally destruction.

To be a Saint is an individual work, and it is out of the power of God, angels, or men to make a Saint of a man who is determined to be a sinner. If a man will revolt against God and his authority on the earth, he has a right to do so, as much so as Lucifer had a right to turn away from his Father and God. Men are damned or saved by acting upon their agency, in receiving or rejecting the revealed truths of heaven. The majority of the members of this Church are the very elect of our God. There are some that are not so good, who care not for God, for His servant Brigham, for Heber, nor for the Twelve Apostles. But the day will come when the Lord will choose a people out of this people, upon whom he will bestow his choicest blessings. Think of the great numbers who were baptized into this Church when the Work first commenced in England, and how few there are who have stood to this day:—"many are called but few are chosen."

Notwithstanding this sifting out of the unfaithful, the Lord has got a chosen people in these valleys of Utah, and He desires them to become

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self-sustaining, and fully able to control the trade and traffic of these mountains for their own profit and advancement. In view of this we wish our brethren to import their own merchandize, establish stores in their towns and cities, and trade with one another, and thus keep the wealth which we create among ourselves, making every effort in our power to bring about the redemption of Israel, and the great Work of our Father and God. This may be the means of destroying some through the deceitfulness of riches; but Jesus Christ will save all whom the Father hath put in his power to save, and great efforts will be made by the wicked one to destroy, if it were possible, the very elect; but as Jesus Christ hath said, "My sheep hear my voice, and will follow me, and a stranger they will not follow."

All who profess to be Latter-day Saints will not be saved in the celestial world, for they cannot abide the celestial law, but all will attain to the glory which they can abide. Every righteous thing that we do in this mortality is a rudimental lesson in the celestial law of our God. Let us go to with our might, mind, and strength to abide the celestial law, as it shall be revealed to us from time to time, until we can abide its fulness, that we may ultimately be introduced into the presence of our heavenly Father to dwell with him for ever more. Whatever the Prophet and President of the Church tells us to do that we should do, for he is directed by the unerring Spirit of the Almighty to counsel this people. We are connected with him in the Lord, and we talk and pray together upon all subjects concerning the progress of this people; and it is for him to decide, and give the law to Israel; and all who do not abide it must suffer the consequence of their disobedience; and all those who obey it will obtain the blessings which are promised to faithfulness and obedience.

I desire to do right and to bring about that which is good. I have no other desire in my heart than to make all the acts of my life praise God. When I go into a ballroom I can there contemplate upon the things of God and praise Him in the dance. Virtue cleaveth to virtue, and light to light, and if we receive them they will have a place in us. I shall, the Lord being my helper, try to be a Saint and live my religion. I have come to this Conference with a determination to hear the word of God and be a Saint. We are blessed of the Lord now more than all the people upon the face of the earth, and we ought to be faithful to His commandments every moment of our lives, for we owe all we have and are to His beneficent bounty, and all should be devoted to His interest, or in other words, to our own interests by devoting all to the building up of His kingdom.

No man has a right to commit sin, nor to intrude upon the rights of his neighbor. It is our privilege to do right, to serve God and keep his commandments, and follow faithfully the counsels of President Brigham Young in all things. The world is mad at what they call the one-man-power, but they need not find fault with the "Mormons" for this, when the same thing is so faithfully upheld almost everywhere. For instance, the General Government sends a Governor to the Territory of Utah; the Territorial legislature can make laws and this one man can veto every one of them, making them of none effect. Brigham Young will always exercise an influence over this people for good, and I am going to help him, and the Twelve Apostles will help him, and so will all the faithful Saints of God in all the world. We shall prosper, and God will bless all

this people for the righteous' sake that dwell among them, for there is just as good a people here as ever did live in any part of the earth, according to their blessings and privileges. God has his elect here, and he is gathering them from the four quarters of the earth; and like a net that is cast into the sea, he gathers good and bad, that out of the multitude which he brings over the sea in ships he may gather His chosen people.

Thirty years ago the whole Church was under condemnation because they had neglected the new and everlasting covenant, even the Book of Mormon and other revelations God had given to them, and they were driven by their enemies, for they were under condemnation at that early day of our history. How is it with us now? There are scores of this people who never look at those books. The Book of Mormon is the ensign which God has lifted up to the nations in the last days, and we are not justified when we in our feelings neglect or forsake it. I take much comfort in reading those books which the Lord has given us through Joseph Smith. The Book of Mormon was written by the Spirit and power of God; the man that will read it faithfully will be filled with light and with truth. We should hold everything in reverence that God has revealed in the latter-day and in former days; but that which is revealed for us more nearly concerns us.

This Church and kingdom will prevail; it is the kingdom of God, and he will bear it off, and there is no power on earth nor in hell can stay it in its progress from this time henceforth and for ever. Amen.

INSTRUCTIONS CONCERNING THINGS TEMPORAL AND SPIRITUAL.

Remarks by Elder ORSON HYDE, *delivered in the Bowery, in Great Salt Lake City, General Conference, Oct. 7,* 1865.

REPORTED BY G. D. WATT.

By the request and permission of my brethren, I have the pleasure of rising up in the midst of the Saints to say a few words to them this morning. I feel very thankful to the Lord our God that I still have a name and a place among his people, that I am permitted to meet with them in General Conference, to speak of the goodness of our Father in heaven, and to join in worship with the general assembly of the Church of God. We are favored, truly, with fine weather; this is not only a great blessing to us, but it is a great blessing to our friends and brethren who are journeying on the plains to join us in our localities here.

First and foremost, brethren and sisters, I will say that, on Thursday evening I arrived in this city from the south—from my field of labor. As I came near the borders of the city I came in contact with a very disagreeable smell, arising from the decomposition of some animal that had been hauled out on the outside to remove the nuisance from the city. When I passed a certain line I entered the city and beheld shady trees and fruit trees laden with fruit, and experienced with delight the agreeable odor from the ripening fruit. The contrast was as agreeable as it was great. It immediately occurred to my mind that our brethren who are crossing the plains might come in contact with dead bodies that had been removed from among the Saints, I mean dead as to the spiritual life of God in them, for they must of necessity come in contact with these ere they could reach the city of the Saints. I believe that the evil things that could be said of the Saints are said around the borders, and those that are coming here to find a home have these things to encounter, that are quite disagreeable, and it requires not a little perseverance and faith to force their way through and to arrive here untarnished by the evil that meets them on the way. But when they can come with the Spirit of the Lord—with the spirit of the Saints in them—they forget all those disagreeable things on the borders, and their minds are charged with a heavenly influence, when they find themselves among the Saints here in peace and in truth.

Five years ago, the 10th of last June, I left this city to bestow my labors in another part of the heritage of our God, in the county generally known as that of Sanpete. At the time I went there, there were six efficient settlements, the largest of which would not exceed 125 or 130 families. According to the ability which the Lord has given me, in connection with my brethren who have been laboring more or less with me, the industry of the Saints, and the blessings of the Lord, the settlements have now increased to fifteen in number. They advanced southward until it was deemed expedient and necessary in the Legislature of last winter to organize two new counties, namely, the Sevier county and Piute county. The land in these counties that is susceptible of cultivation is mostly occupied with settlements, which, in several places in these new counties, are quite large.

We have had some difficulties to encounter, and all those who are acquainted with the establishment of new settlements in new localities, are not ignorant that there is always more or less difficulty to contend with; especially when they are so remote from what may be termed headquarters, or from the sources of aid and succor. We have enjoyed, generally, very good health; we have had some little sickness among children, and several have died.

There is a good deal of ambition among our people to cultivate a great quantity of ground, the result of which is, that we cultivate our lands poorly in comparison to what we would if we were contented with a smaller area, and would confine our labors to it. We have found some difficulty with regard to water, and complaints have been made about a scarcity of water in many places, when, indeed, I suppose the Lord has apportioned the water to the amount of land he intended should be cultivated. I do not think that these things are passed over unnoticed by Him without some kind of arrangement or calculation. He understands perfectly well what the elements are capable of producing, and how many of His people may be established

here or there with profit and with advantage. I have labored most industriously since I have acquired a little experience myself, to induce my brethren to direct their energies upon smaller tracts of land; for I have noticed where men would attempt to raise a crop off forty acres of land, that they could not get their crops in in season, and frequently the frost came early and destroyed a great portion of them. This is bestowing our labor for that which does not profit. Now, would it not be better to confine our energies to a small tract of land, put in our crops in due season, have ample time to do it, do it well, and then it would only require one-half or one-third the amount of water to mature them, and they would mature in advance of the frost?

I do not know how it is in other sections of the country, but I presume it is more or less with them like the circumstances I will relate. I have known men, single handed, attempt to raise twenty-five and thirty acres of grain, when it is more than any one man can well do; the result is, they find themselves troubled to get the water; they run from break of day until dark at night, wearing themselves out, and with all they can do they cannot bestow that attention upon their fields which they need, and they only get from eighteen to twenty bushels of wheat to the acre. When men have confined themselves to ten acres of land, having plowed it well the season before, all the foul weeds killed out and the soil left clean, the seed sown at an early day in the Spring, and put in in good order, I have known such fields to produce from forty to sixty bushels of good plump wheat to the acre. Besides, when fields are so cultivated, less water is used; the necessary labor can be performed wihout being hurried, and a plentiful harvest of golden sheaves reward the toil of the laborer.

This season, in all probability, our crops will fall short of other years some thirty thousand bushels of wheat, by reason of the early frosts. While I regret this loss, I am happy to say that there is plenty of good wheat in the granary, or in the Egypt of Utah; and I think the loss this year, through early frosts, will aid very much in enforcing the principles which I have endeavored to advance, namely, to confine our labors to smaller tracts of land and put in our crops in good time; that while they are growing luxuriantly and yielding bountifully, filling our bins with golden grain, we are not worn out with toil before the days allotted to us to live are expired; but we still have our strength, time to build comfortable houses for our families to live in, barns and sheds, and to prepare shelter for our stock.

I find the longer we live in these valleys that the range is becoming more and more destitute of grass; the grass is not only eaten up by the great amount of stock that feed upon it, but they tramp it out by the very roots; and where grass once grew luxuriantly, there is now nothing but the desert weed, and hardly a spear of grass is to be seen.

Between here and the mouth of Emigration kanyon, when our brethren, the Pioneers, first landed here in '47, there was an abundance of grass over all those benches; they were covered with it like a meadow. There is now nothing but the desert weed, the sage, the rubbit-bush, and such like plants, that make very poor feed for stock. Being cut short of our range in the way we have been, and accumulating stock as we are, we have nothing to feed them with in the winter and they perish. There is no profit in this, neither is it pleasing in the sight of God our

Heavenly Father that we should continue a course of life like unto this. Hence, in my labors I have exerted an influence, as far as I have been able, to cultivate less land in grain and secure to ourselves meadows that we might have our hay in the time and in the season thereof, shades for our stock, barns, and stables for our horses, and good houses for our families, where they may be made comfortable and happy, and that we may not be everlasting slaves, running, as it were, after an *ignus fatuus*, or jack in the lantern, following a false light, but that we may confine ourselves to a proper and profitable course of life. I do say, that a man's life consisteth not in the abundance of the things that he possesses, nor upon the vast amount he extends his jurisdiction over, but it consists in a little well cared for, and everything in order. When we confine ourselves and our labors to small tracts of land, we shall then find time to do everything that is necessary to be done; but if we branch out so largely in plowing, sowing and reaping, we have no time to make necessary improvements around our homes and in our cities; in fact, we have so much to do that we can do nothing at all.

Now I speak of these things, my brethren, not because I think that they are the most edifying to you, but I speak of them because I consider that a temporal salvation is as important as a spiritual one. It is salvation in every respect that we are laboring to obtain, not only to make ourselves comfortable and happy, so far as the physical energies of the body are concerned, but, also, that the mind should not constantly be on the strain day and night. There should be a little time for relaxation and rest to both body and mind, that while our bodies are resting the mind may be fresh to plan and arrange for our personal comfort and how to make everything snug and tidy around us. How much more agreeable is life when everything is in order and good regulation is maintained in and around our homes and cities. This is what I have endeavored, in my weak way, to instil into the minds of the Saints. In some instances I have been successful, and where men have adopted the course I have suggested, they have invariably borne testimony in its favor. I would rather have half a dozen cows in the winter, and have them well taken care of, than to have twenty and have fourteen of them die for want of feed and proper attention, which would leave me only six. I would rather only have the six to begin with, then I would not have the mortification of seeing so many suffer and die. In the present condition of the ranges, we cannot indulge in the hope of raising such large herds of stock as we have done heretofore; but we have got to keep about what will serve us, and take care of them well; then we can enjoy ourselves, and we are not the authors of misery to any part of creation.

We are trying to get into this way; it is a slow operation, and it seems that men's inordinate desire for wealth and extensive possessions is hard to overcome. They have to be limited; they think their fields are not large enough for their strength; but it is a good thing to have a little strength on hand all the time, and not let out the very last link, because there might be an emergency that would really require it. If we drive a pair of horses all the time at their utmost speed they are soon worn out; and if you want to make a trip very speedily, you cannot do it, your animals are run down, you have not husbanded their strength, and they are not capable of performing the journey you wish; whereas, if they are properly driven, judiciously fed,

and their strength properly husbanded, when you want to make a sudden dash you have the power to do it. We are not unlike, in this respect, to other portions of the animal creation. Perhaps I have said enough upon this subject.

We have had our difficulties to encounter in the south; it has not all sunshine and fair weather with us, but we have got along as well as we could. Perhaps that is saying too much, it is saying a good deal; I do not know that I dare say it. I look back frequently upon my past life and find many places that I think I could have bettered; but were I to live my life over again I do not know that I could do any differently. I will, however, let the past take care of itself, and for the future seek to do the will of God and keep myself in subjection to it.

I have no objections to men obtaining wisdom and learning from books, whether old or new; that is all right and good enough; but I consider it is better to have the Spirit of God in our hearts, that we may know the truth when we hear it; and not only know it when we hear it, but be capable by that Spirit of bringing forth things that we never heard. I feel that it is our privilege, brethren and sisters, to have this principle dwelling within us; and when I see men laboring through books, ancient and modern, to find but little that is good, I am reminded of those who run over forty acres of land in a superficial manner, and only reap a little, when a small quantity of land, well watered and well cultivated, would be sure to yield a rich harvest.

I want to speak a few words now in relation to our position. We look back to the days of Abraham, and we consider him to be a great man. Truly, he was a great man; he was among the first of great men in this world, according to our limited knowledge. There were great men before his day, but we are not so well acquainted with the revelations given previous to his time, nor with the men that lived before him, as we are with Abraham, and with the revalations given to him and to prophets subsequent to his time. The Lord called him away from the worship of idols, telling him to separate himself and go into a land He would show him. He was guided by that Spirit that always guides aright, so he came into the land of Canaan. The Lord told him to look "northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." The Lord promised to make him a great ruler, a prince, and the father of the faithful. I want to ask the Latter-day Saints if the field is not wide enough, and if it is not the good will of our Father in heaven to make Abrahams of every faithful man of God that lives on the earth at this day?—if it it is not according to the loving-kindness of our Heavenly Father to bless every faithful man of God as he blessed Abraham? It seems so to me. Abraham had several wives, and he had children. Is not the same blessing extended to us? That if Abraham was to be a prince and a ruler, and his posterity become numerous, may we not, if faithful to our God and to our covenants, be as Abraham? Shall there be any end to our posterity? May they not be as numerous as the stars in the firmament, and as the sands upon the sea shore? Abraham may be in advance of us; he lived in an earlier period; but we are following up in the same track. Although we may not be called upon to yield up an only son, as Abraham was, yet, may we not

enjoy through faithfulness the blessings, and honors, and privileges that he did? I see nothing in the way of it. I believe it is accordihg to the goodness, and generosity, and loving kindness of our Father in heaven. Now, the Jews boasted that they were the literal descendants of Abraham; and, notwithstanding their unrighteousness, stubbornness of heart, blindness of mind, and unbelief, they considered themselves heirs to all the promises made unto Abraham, and a distinguished and honored people. Jesus came to them, and taught and instructed them, and would have saved them, but they would not allow him to be their Savior; hence he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The Savior began to reason with them on one occasion; they answered and said unto him, Abraham is our father. Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him," etc. Now, they are the people to whom the promises were made, of whom it is said they should be remembered for ever, and that too with loving kindness and favor. It was understood that they would be chastened if they went astray, but the Lord would always remember them on account of their fathers.

They that are the children of Abraham do the works of Abraham. What did Abraham do? The Spirit of the Lord came upon him, and the voice of the Lord was heard by him, and when the Lord commanded him he obeyed; when he was commanded to offer up his only son, his darling Isaac, he prepared to do so. Abraham, no doubt, felt all the sympathies of a kind-hearted father, but still the voice of God to him was paramount to all things else, and he laid his son upon the alter and was about to slay him; and while the knife was aimed at the life of the lad, showing that Abraham was fully bent to do the will of God, and follow out the instructions given him, an angel's voice from on high said, Abraham, spare thy son; I have tried and proved you; now I have the evidence that you will not withhold anything from me; there is a ram in the thicket, take him and offer him up instead; and Isaac was accepted in a figure and was saved. Abraham went on in obedience to the requirements of Heaven and faltered not. Now, then, if we will do the works of Abraham, we are the children of Abraham. The natural seed of Abraham rejected the offers of mercy, and it was said of them, "Reprobate silver shall men call them, because the Lord hath rejected them." Again, Paul says, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh." Their true line of connection with Abraham was broken because of unbelief, and Heaven regarded it no more. But here is a new institution, hence, says Jesus, except a man be born again he cannot see the kingdom of God, and except a man be born of water and of the Spirit he cannot enter into the kingdom of God. To be born again is necessary to be a child of Abraham—to be a child of God. We are to be born of water and of the Spirit. What will the Spirit do for us if we give place to it and allow it to act according to its office in our own bosoms, and oppose it not, doing nothing to grieve it and to paralyze its force and influence upon our systems? Will it not create

us anew in Christ Jesus, making our flesh, blood, and bones anew, creating the whole creature anew, being born from above and sanctified unto God? It seems so to me. It was said to Jesus, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." But he answered and said unto him who told him, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." I do not know that I understand the exact meaning of the word sanctification, it is a very commonly used word; what I understand by it is, that the sanctifying influences of the Spirit of God is that influence which purges us from every thing that is worldly, selfish, and contrary to the mind of God: and the creature who is sanctified can say, "Our Father who art in heaven," because he is born from above. Now, the presumption is, if a child is born to me, that that child inherits my spirit—my nature—by virtue of his birth and "being begotten by me." If we are, then, begotten of God and born of his Spirit, we inherit the qualities of the Deity himself. Then may we not all become Abrahams? It seems to me that the Almighty can furnish territory enough, room enough: for He is not limited: and this world and all other worlds are subject to him. He controls, governs, and manages them, and they are to provide ample room for the existence and increase of His faithful children.

I do not pretend to understand the secret springs that are subject to the Almighty's touch, but suffice it to say that I know they exist, and that He can touch them aright; and that if we will serve Him and honor Him and keep His commandments, He will touch them every time in our favor. I do not feel that the kingdom of God is going to be overthrown, that the wicked are going to prevail against it. I would have great mercy upon the wicked, so far as they will repent and obey the Gospel; but if they will not repent and obey the Gospel, if they will love unrighteousness and practice it all the day long, they cannot be acknowledged as the children of God, but will be accounted enemies of the Most High, and will be overthrown.

I wish to put the most charitable construction upon the purposes of all men. When the army was sent up to Utah under Johnston, their design was to overthrow the "Mormons" in these valleys; for they considered our religion a dangerous error, though this was not their manifest and avowed reason. They, however, did us no harm, and that great army, the flower of the United States, was broken to pieces and scattered hither and thither. They exhibited to all men and to the heavens their purpose, but God saved his people. What did they get for their reward? Look at the fields of Virginia and Tennessee. Look on the battle-fields in the South that have been drenched with blood; the nation has been clothed with mourning, sorrow, and wretchedness, and this is their reward for seeking to fight against God and to overthrow his kingdom. Do they look at it so? They do not. And they will spurn this testimony as they would the testimony that Joseph Smith was a Prophet of God, was armed with the Spirit of God, and carried life and death on his tongue. The nation has had a bloody war and a sore time of suffering, and many a heart will ache and be filled with sorrow after this day; it will take a long time to heal up the deadly wound it has inflicted upon the nation, a long time to cure up the sore,

and while it is being cured up in one place, I have thought there is danger of it breaking out in another place. The whole organization of the nation has been infected with a disease that seems to be incurable: perhaps it may be cured, but I cannot say how this may be. Is the trouble ended? I do not apprehend that it is; they may cry peace and safety, but I do not think there is a good foundation for it. If they will provoke further calamities, after the severe reproof that has been given, further calamities will come upon them.

It is perfectly right to look at things as they really are. Here is, perhaps, a million of men to be disbanded that have been accustomed to live not by agricultural and mechanical pursuits, but they have been accustomed for the last few years to live by destroying the fruits of the ground and the productions of mechanical labor; by destroying men, women, and children, and laying towns and cities in flames, and they have had joy in the work of their hands. When this multitude of men are turned loose, are they going to adopt their former course of industry? Some may, but I fear the majority of them will not; the great mass of them have learned to do otherwise, and they are like so many firebrands scattered over the land.

When I was young I used to read about a day that should burn as an oven, and all the proud and they that do wickedly shall be as stubble. I then had an idea that a sheet of fire would come down from heaven and burn up the ungodly; that the sun would be darkened and the moon turned to blood and the stars fall from heaven. I look at things in another point of light now; I now consider that the elements, the agents of destruction, are right here to accomplish that work, and the revelations of God will be fulfilled; for God has put in their hearts to fulfil his will, and they shall make the whore of all the earth desolate and naked, and shall eat her flesh and burn her with fire. That great day of burning is beginning; we have had a few drops before the shower; it will wax worse and worse, and men will continue to deceive and be deceived until the earth shall be burned up. The word of the Lord is, "Come out from her, my people, that ye be not partakers of her sins and receive not of her plagues."

In conclusion, let me say that I know this is the work of God, I know it to be the truth of heaven, I know that Joseph is a Prophet of the Most High God, and I know that he gave the mind and will of Heaven to the world in the days of his mortal life. I know that President Brigham Young is the man now chosen of God to guide the destinies of this people, and I say, May the Lord bless him, and those that are connected with him, and those that listen to his counsel; and may the blessing of God be upon all Israel, and His wrath and indignation be upon all that hate Him, in the name of Jesus Christ. Amen.

PROSPERITY OF THE SAINTS.

Remarks made by Elder GEORGE A. SMITH, *in the Bowery, General Conference, Great Salt Lake City, Oct.* 7, 1865.

REPORTED BY G. D. WATT.

It is with very great pleasure that I have listened to the instructions and counsels of my brethren at this Conference. In fact, the season of Conference is a period of reflection with me. It is eighteen years ago yesterday when the first October Conference was held in this valley under the shade of a hay stack, and it served an abundant means of shading all that attended. As we are here assembled now, it would require an extensive hay stack to create a shade sufficient to accommodate the assembly, and there is but a very small representation here from the settlements of the Territory, though there are considerable numbers from some of them—trains of fifty or sixty wagons loaded with persons to attend Conference. Those of us who are in this city, and who have not had the privilege of travelling through the settlements, can form very little comprehension of the extent, strength, and population of the Territory, and of the amount of labor, toil, and the results of that toil and labor which are progressing throughout.

President Young has devoted a large portion of his time since last Conference, associated with a number of Elders, in travelling and visiting the Saints. He has visited, perhaps, one-half of them, after travelling about eighteen hundred miles. Our Territory is said to be sparsely settled, but our location renders it necessary that wherever a settlement exists it shall be of considerable size, in order to carry out the necessary arrangements for protection and cultivation. It is seldom that a small settlement can do this successfully. I have been pleased with the suggestions offered by President Hyde in relation to the better cultivation of the soil; for when we go to the expense of taking out water, of keeping up dams, making requisite canals, repairing tunnels and smaller ditches and water sects, it would seem really sound policy that every foot of land thus watered, in order to make it effective, should be cultivated in the best possible manner. If the Lord had seen proper to send rains from heaven to water our lands sufficiently and gratuitously as in other places, we might spread over the land and cultivate the soil without so much labor on our part. If the suggestions which have been made are duly considered and applied throughout the Territory, the result will be the production of from one to three times more of the necessaries of life on the same area.

So far as the unity of the people is concerned, I have felt to rejoice the past season; I have accompanied the President this summer, except when on his last trip to Cache Valley, during which I was on a journey to the South with Elder Amasa Lyman.

We held twenty-four meetings. It is really an expressive and singular incident that we live to visit so many climates inhabited by Saints in so short a time. We passed near the snow region in July, went directly into a semi-torrid zone to see the effects of all the changes in this variety of climate, thermometer at Washington 110° in the shade, all within our own borders. Our settlements may be compared to a thrifty tree, throwing out annually a new growth more extended and more vigorous. While President Young and company passed on south, Elders F. D. Richards and A. M. Musser took another direction through the new counties of Sevier, Piute, and Kane, through a chain of new settlements never before visited, only in part, by some of the Twelve, visiting on their route some 600 families. It is really astonishing to reflect that such an extent of settlements have been thrown out. We have been gratified very much with the efforts and exertions made by our brethren who were sent on missions to our cotton region in opening and enlarging the settlements there. They have met with many difficulties of which their northern brethren have very little conception. The soil along their streams in many places is composed of such loose material that it is almost impossible to carry a water ditch through it for irrigation, the soil of the banks dissolving in the water like sugar in coffee; dams are washed away by frequent bursting of clouds. You may take the best fields in the vicinity of St. George, and the annual expense of keeping up their canals and dams for irrigation has been 15 dollars per acre, and yet the courage, energy, perseverance, and dilligence of the brethren have not failed, but they continue to construct dams, and contend with the natural obstacles that lie in their way to the permanent improvement of the country. This perseverance, which will eventually bring forth an abundant supply of the needful staples which can be successfully produced in that climate, is very commendable; to support themselves by producing their own breadstuff is true political economy. Notwithstanding the number of mechanics sent there, they have not sufficient to supply the wants of the people. There are many towns without a blacksmith, plasterer, mason, or carpenter. A considerable number of these could find employment and make themselves good homes in many of the southern settlements. We would direct the minds of the brethren to this item.

There is much land that can be cultivated in wheat with flood water that cannot be made to produce cotton, in consequence of drouth later in the season. The raising of bread this year has not interfered to any great extent with the culture of cotton, the supply of which has been greater than last year; and two-thirds of breadstuff necessary has been produced to supply the inhabitants, the other third must be brought from the north. Many vineyards have come into bearing, and extensive new vineyards have been planted, and the efforts at cultivating more breadstuffs have proven successful; and if the brethren continue their efforts, an ample supply will be produced for home consumption without materially lessening the breadth cultivated in cotton and vines. While my brethren are contending with these obtsacles I sympathize with them, and rejoice when I see them victorious. As I passed through the mineral lots in St. George I saw their barren aspect, and saw the men working on them to conquer those combined chemical elements which eat up everything that grows, and though the rocks and fences of sandstones were dissolving

before them, yet men are conquering this soil and making it produce. Nearly three-fourths of all the fruit trees planted in St. George have been unsuccessful, yet the place is looking like the Garden of Eden, showing that perseverance, faith, and energy will conquer everything. It is a delightful and pleasant locality. I name these things because we are interested in them, and wish the brethren to realize that those brethren on that mission have spent the accumulated property of many years, and many of them are successful; some are yet struggling to make a start, and it is with them as the old adage has it, while the grass grows the cow starves; but they are not discouraged; their eyes look bright, their spirit is determined, and I was pleased to hear Elder Snow speak of the good spirit they felt, and that they were determined to overcome. A people possessed of such great energy, aided by the ready co-operation of their brethren in the north, are bound to conquer that desert, and not only make it blossom as the rose, but make one of the most delightful regions of the earth. I would suggest to all persons who go there to fulfil what is required of them, and not forget that it is necessary to carry the staff of life with them, that those that are there, and those that are going, may be provided with ample supplies of bread; it is better to have a little over when the next harvest comes than to go two or three weeks without bread. May the blessings of God be upon Zion, and may her cords be lengthened and her stakes strengthened, that she may be blessed continually with that wisdom, knowledge, and intelligence that guide the head and inspire the body. We are improving in everything; we must continue to improve until the light of life shines throughout the whole earth; for our business is to be like a city set upon a hill, or a candle set upon a table, to illuminate the earth, and bring all to a knowledge of the truth, life, and peace. May God enable us to be so is my prayer, in the name of Jesus Christ. Amen.

REVELATION FROM GOD, TRUE KNOWLEDGE.

Remarks by Elder JOHN TAYLOR, *delivered in the Bowery, Great Salt Lake City, General Conference, Oct.* 7, 1865.

REPORTED BY G. D. WATT.

It is good to meet together as we are met on the present occasion. It is good to speak on the goodness of God, and it is pleasant and instructive to hear; we enjoy a privilege that is not possessed by any of the inhabitants of the earth except ourselves; it is a privilege which, when properly understood by the Saints, they will esteem to be greater than

any other earthly blessing that can be bestowed upon them. We assemble together in a different capacity from that of any other people; we meet here as the representatives of God upon the earth. Yet occupying the high position that we do, blessed as we are with the light of truth, with the Holy Priesthood, with the fulness of the everlasting Gospel; in possession of light and intelligence that is not imparted unto others, but of which they are ignorant, we stand emphatically as God's elect, as His representatives on the earth; at the same time, there is mixed up with us a great amount of weakness, infirmities, and follies, and we need continually the aid, teaching, and protection of the Almighty God to govern, guide, lead, and direct us in the right path.

As I before stated, we stand in a different position to the Almighty and to the world from that of any other people. To us God has revealed his will; He has opened the heavens to us; among us He has organized the Holy Priesthood, and revealed those principles which exist in the eternal world; of us He has made messengers of life and salvation, to us He has communicated his law, and from us He expects obedience and a ready co-operation with Him in bringing to pass those great events that must transpire in the building up and establishment of the kingdom of God in the last days. The Lord is anxious to do us good, to enlighten our minds, to inform our judgment, to unfold unto us His will, and to strengthen us and prepare us for the great events that must transpire in these last days. He is desirous to show us how to save ourselves, how to bless ourselves, temporally and spiritually, intellectually, morally, physically, politically, and in every possible way that He is capable of bestowing his blessings upon fallen humanity. He is desirous to perform a great work upon the earth, to bring about a great revolution among men; to establish correct principles of every kind, and to make the earth and the inhabitants thereof fulfil the measure of their creation, and prepare all that are capable or worthy to receive everlasting life and exaltation in the celestial kingdom where he dwells. He is desirous of making use of us as his instruments in the development of this great work in which He has engaged.

We have been in the habit of reading the words of the prophets in relation to the establishment of the kingdom of God, and what they have said, and the Spirit by which they were inspired. We have reflected a good deal upon what the Lord would do in relation to establishing correct principles upon the earth in the last days. We have read about these things, and we have believed them in part; and as the Spirit of God has beamed upon our minds, latterly we have been enabled to comprehend more fully some of the things that the prophets in ancient times wrote about, but of which they understood very little, and we can only understand them as we are taught; we can only comprehend the designs of God as he reveals them to us; we can only understand our duty as the Spirit of God makes it manifest, either through the Elders of Israel or by the revelations of God to ourselves, or both.

It is in vain for the Elders of Israel to teach the principles of truth unless the people are prepared to receive them; and it is vain for the Lord to communicate his will unto the people unless the people possess a portion of his Spirit, to comprehend something of that will and the designs of God towards them, and towards the earth upon which they dwell. Nor can the Lord work with them

unless they are prepared to co-operate with him in the establishment of his kingdom upon the earth.

There are a great many things of which we speak that seem to be very simple, and very unnecessary, in the estimation of some, for us to talk about. We have heard in this Conference reports from different parts of the Territory about their crops, about the way the land is cultivated, about the kind of improvements the people are making, about the prospects that lie before them for sustaining themselves with all the common necessaries of life, etc. And some people think that we might, when we convene together, talk about something else—about something which they would designate as being more spiritual. We meet together as men of intelligence, as men possessing natural wants, who have natural bodies, which bodies have to be clothed, to be fed and provided for; we meet together as rational individuals and as heads of families, who have children growing up that need, in the first place, to be instructed in the common laws of life, and in those things that are necessary to promote our common well-being. The first thing that devolves upon all human beings, so far as I can comprehend it, is to provide a way for their own sustenance. One of the very first commandments that God gave to Adam was, when He placed him in the garden, He told him to dress or till it, so that he might be able to provide for his necessities. The fiat of the Almighty, at the time when Adam was expelled from the Garden of Eden was to him, "In the sweat of thy face shalt thou eat bread;" that we cannot avoid. By this inscrutable law we are compelled to attend to some of the first necessary affairs of life, or to go without bread and necessarily die. Consequently, when we talk about land and possessions, an inheritance, etc., we talk about things that are some of the first necessaries pertaining to human existence. We live by breathing the air that God gives us, by drinking the water that He causes to flow for our sustenance, and by cultivating the earth in order that we may partake of the products of the earth. This is one of the first duties pertaining to man, and hence when we meet together to form new settlements as part of the body politic—as part of the kingdom of God, it devolves upon all of us always to ascertain how we can sustain ourselves in the position in which we are placed. Hence, when we hear of any difficulties, such as we have heard of in the the south at various times, and from other sources, pertaining to the existence of man, it causes a thrill of feeling to go through the whole of the people that form part of the kingdom of God; for if one member of the body suffers, they all suffer with it; and if one member of the body rejoices, the rest rejoice with it. When we hear from the south, as at the present time, that they are raising their bread, and that there is every reasonable prospect of them being enabled to sustain themselves, we feel comforted by the report. When we hear from the north of the destruction made by the early frosts, and yet, notwithstanding this disaster, of the prospects that lie before them, and the encouragement that they hold out to us of the prosperity of their settlements there, and that they will be able to provide for themselves, we feel comforted thereby, and feel thankful to the God of Israel that He is providing for and taking care of his Saints.

We believe that the kingdom of God is a temporal kingdom as well as a spiritual and eternal kingdom, to use this expression according to our comprehension; and when men are

deprived of the common necessaries of life, and have not wherewith to sustain themselves, they have but very little time to attend to religious matters, and they cannot be of much benefit to their brethren in helping to establish the kingdom of God upon the earth. But when, on the other hand, we see that the Saints are blessed in the north, in the south, in the east, and in the west; when we see them industrious, persevering, dilligent, and using all lawful measures to provide for themselves, and their families, and those that depend upon them; and when we see them cultivating the Spirit of God in them and living their religion, cleaving close to the Almighty and drawing blessings from his hand, then we acknowledge the hand of God in all things, and feel to bless the name of the God of Israel. Every one of these things is of great importance to the Saints of God, and we feel interested in all these matters. Are they prospering in the south? We acknowledge the hand of God in it. Is the climate tempered in the north? We acknowledge the hand of God in it. Do the rains descend upon our parched land and cause it to bring forth luxuriantly? We acknowledge the hand of God in it; and so we do in everything that we see, and in everything that we have to do with; for we read "that the wrath of the Almighty is kindled against none but those who do not acknowledge his hand in all things."

We are gathered together here as a peculiar people; we differ, as I stated before, in almost every respect from the world of mankind with which we are surrounded. The Lord gives to them seed-time and harvest, summer and winter, and pours the rich blessings of heaven into their laps; He gives them mechanical talent and ingenuity; He inspires them with a knowledge of the arts and sciences; He has been pouring upon them the rich blessings of intelligence and of plenty for ages, but they do not acknowledge his hand. Men boast of their own intelligence, of their own wisdom, of their own power, might, and understanding—this is a general rule, with but few exceptions. They feel a good deal like the king of Babylon did when in his pride he rose up and said, "Is not this great Babylon that I have built? have I not done these things by my wisdom, by my intelligence, by my power and might?" With us it is different. We are indebted to God for the first rays of light and intelligence that ever beamed upon us. Who among us knew the first principles of the Gospel of Christ until we heard them from the Elders of Israel? There is not a man among us that did; there is not a man in existence to-day that knows them, only as they have been communicated to him from God. Who told us that it was right to be baptized in the name of Jesus for the remission of sins? Who taught us it was right to receive the Holy Ghost by the laying on of hands? Who taught us that it was right that there should be an authority given by God to man to enable him to officiate legally in His name, and that everything in the shape of religion upon the earth was spurious and not of Him? It was communicated to Joseph Smith by the opening of the heavens, by the ministering of Holy Angels, and by the voice of God. Until that voice was heard, until these communications were made known, the inhabitants of the world were wrapped in ignorance; they knew nothing about God nor the principles of eternity, nor the way to save themselves nor anybody else.

We have nothing to boast of in this particular. I do not speak of these things by way of boasting, but I speak of them to acknowledge the

hand and mercy of God towards us as a people. What would a man give in exchange for his soul? We are told that a man will give all he hath for his life; what will he give, then, in exchange for his soul, or has he anything to barter for it? What is it that hath loosed us from the shackles of ignorance, error, superstition, and folly with which we were bound? It is the light of heaven, the revelations of God, the ministration of the Holy Priesthood that has imparted to us intelligence in relation to these things; without this it is impossible that we could follow anything in relation to them. Who is there in the world that understands anything of God, or his will? They cannot be found; they know nothing of Him. It would be needless to talk about the folly of many of their priests, and their ideas and notions in relation to these matters. What do they know of God? They tell us he is a spirit. What else? That He is without "body, parts, and passions." Some tell us that He sits on the top of a topless throne, etc. It is not necessary to enter into these matters; we know them, and we do not wish, at the present time, to reflect upon them. I am simply reflecting upon my my own ignorance as one of them. When I was among them I was a teacher, and what did I know? Simply nothing. I knew nothing of God, of the principles of eternal truth and life, and I could not find anybody anywhere that knew any more than I did. I am indebted to "Mormonism," to the light of truth, to the revelations of God, to the administrations of the Holy Priesthood, for all the knowledge, and light, and intelligence that I may possess in relation to these matters; and this is the case with all of us; we were all unacquainted with God, with the Holy Priesthood, and with the way to obtain eternal life; and the same ignorance that beclouded our minds, previous to the opening of the heavens to Joseph Smith, and the coming forth of the fulness of the Gospel through him, beclouds the rest of the world at the present time. They know not where they are going to, nor where they came from. I used to ask myself sometimes questions like the following:—Who am I? Where did I come from? What am I doing here? What is the object of my existence? Who organized the world, and for what purpose was it organized? Could I answer them? No; and nobody else could answer them for me; for they know nothing about these things,—neither priest, nor philosopher, nor statesman, nor any man that I could associate with, could unravel these questions; they could not tell the whys and the wherefores in relation to some of these simple things that have been given to us.

The Gospel, we are told in one place, is "the law of the spirit of life in Christ Jesus," and "it hath made us free from the law of sin and death." We are told in another place that it is "good news and glad tidings;" but, if we comprehend it correctly, the Gospel holds the keys, through the Priesthood, of the mysteries of God; the Gospel "brings life and immortality to light;" and wherever it exists, in whatsoever bosom it dwells, whoever has engaged in the propagation of the Gospel, has a knowledge of life and immortality; it is that which unveils the heavens, and without it men are ignorant in relation to the future, and of that salvation of which they talk so much. The Gospel places men in communication with the Lord, so that they can understand something of God, and something of His law, and without the Gospel they cannot understand anything about Him; and hence some will think one thing about Him and some another. Whoever has

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possessed the Gospel, whether in former or in latter times, it has brought life and immortality to light, to them; it shows men who they are and what they are; it shows them something about God; and it was said in former times that, this is life eternal to know God, and Jesus Christ whom he hath sent. Without the Gospel it would be impossible for men to have any knowledge of God, or of Jesus Christ whom he hath sent. Hence, when Jesus asked the question of his disciples, "Whom do men say that I, the Son of Man, am?" they answered him, "Some say thou art Elias, and some say thou art Moses, and some that thou art one of the prophets risen from the dead." "But whom say ye that I am?" Peter answered, "Thou art the Son of the Living God." Jesus said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and thou art Peter, and upon this rock will I build my church and the gates of hell shall not prevail against it."

How did Peter know that He was the Christ? He knew it by revelation; he had the Gospel, and the Gospel brings life and immortality to light, and reveals unto the human family the existence of a God and their relationship to him. We are indebted to God for light, for the intelligence we enjoy, for the knowledge of the Gospel that is placed within our reach.

Now let us proceed a little further in relation to these matters. God is desirous of benefiting us, and for this reason he has revealed unto us his will; for this reason he has opened the heavens and communicated with us. God is desirous of establishing his law, his authority, his kingdom, his dominion among men. He is desirous to be obeyed by the human family, and to have them submit to his teachings, to his guidance, and to his direction. He is desirous of establishing correct principles among mankind that will do them good, that will bless them, that will exalt them, that will prepare them to fulfil their destiny upon the earth, and the first step that he has taken is to impart unto them, through obedience to the principles of the Gospel of Christ, the Holy Ghost, and only through that can they comprehend God or his laws. "Except a man be born again he cannot see the kingdom of God; and except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We somtimes feel a little indignant at the actions of men around us; we think that they act strangely, and so they do. We think that they are very full of prejudice, and so they are; we think that they are very wicked and show a very malignant spirit toward us, and are desirous to injure us, and we have often been astonished at this when we have been abroad in the world; we have seen very honorable, high-minded men and women that fear God and work righteousness, and yet there is an array of prejudice and persecution against them that would almost astonish us. What is the matter? They do not see things as we see them; there is a thick veil over them; they are something like the people that Jesus spoke about in his day, when he prayed, "Father, forgive them, for they know not what they do." They know not the light and intelligence of the Holy Ghost, and, consequently, they do not understand our position, and they are led by other influences they know nothing about. They do not see the kingdom of God, nor can they. I do not care what their wisdom is, nor their intelligence; I do not care what school they were taught in, or who was their teacher; I care nothing about the extent of their capacity, reading, or

intelligence acquired or possessed; unless they have possessed the Spirit of the living God, they cannot comprehend the affairs pertaining to the kingdom of God. Well, but are there not many very honorable and high-minded men in the world that are not Latter-day Saints? Yes; but they do not see the kingdom of God any more than Nicodemus did when he came to Jesus by night. We stand upon a different platform from what they do, and we have to make many allowances for their conduct and actions towards us. They do not understand our designs, nor what we are after. Why are we gathered together? Because God has called us and we are willing to obey him; because God sent a message to the nations of the earth, and we possessed a portion of the Spirit of God; and when the Elders of Israel came forth to teach us the words of life, as Jesus says, "My sheep hear my voice, and they know me," etc, the word of life was sown broadcast among thousands, and millions of the human family arose and believed it at first, as much as you and I did; but the cares of the world, and the deceitfulness of riches, and the influences with which they were surrounded, choked the precious seed, and it could not bring forth fruit. These influences, more or less to the present time, prey upon our minds and darken and benumb our feelings, and interpose between us and our Heavenly Father.

What is it that we are aiming at, and who are we seeking to injure in the world? Who have been injured by us? There is no man living who can speak the truth and say he has been injured by this people. He does not exist; and whenever they make statements of that kind, you may brand them as liars. Who have we interfered with? What people have we deprived of their rights? Among whom have we sown the seeds of sedition or injury of any kind? Have we gone to the North or South and interfered with any of the Territories or States surrounding us? No man that tells the truth can say so, for we have never done it; we have no need to do it; it is not in our hearts to do it; we cannot do it while we live our religion. The Lord is trying to teach us, if he can, and we are trying to teach each other, if we can; so that we may be elevated and exalted in the scale of intelligence, morality, virtue, honesty, and truth; and with regard to anything and everything that tends to exalt and ennoble the human mind. This is what we are after, and what the Lord is desirous to make of us.

We emanated from Him; we are His children, and not only His children temporally and spiritually, but we are united to Him by covenant to serve Him; we have covenanted to serve Him in baptism; we have covenanted to serve Him in our endowments, to keep His commandments, and walk according to the laws of life.

The Lord is desirous to root out error from among us—from me, and from you, and from all of us; to tear away error, and superstition, and vice, and vanity, and folly, and pride, and evil of every kind; to show us the beauty of holiness, the excellency of truth; to show us every principle that is calculated to build us up, and bless us with life and health, and our posterity after us, worlds without end.

And what does the Gospel show us? It shows us who our Father is; it shows us our relationship to Him, and to our earthly father; it shows us our duty towards our children, our duty towards our wives, and wives their duty towards their husbands; it enters into all the ramifications of human existence.

As God is our Father, and the organizer of these bodies, and of this

earth on which we live, He wants to teach us all, principles that will be calculated to exalt us and exalt the earth on which we live. If anybody has any fault to find with us in any part of the world, it is that we seek to fear God and work the works of righteousness; and if we cannot be swayed from the principles of truth by any power under heaven, our society is ignored.

How often has it been told us, "Gentlemen, if you would only lay aside your religion and become like us, and live as we do, then we will all be good neighbors together." How often have we had to listen to such stuff and nonsense; *like them*, serve the devil, commit iniquity, go down to darkness and the shades of death, and live and die without God and without hope in the world, as they would have us to do, and die and be damned. God forbid, we will not do it. (Amen.) Our desire is to serve God; we know the ways of life, for God has taught them to us. We know in whom we have believed, for God has revealed it to us. We know the Gospel is true, because the Gospel has made manifest itself to us, and we feel satisfied with regard to the course we are taking, and God being our helper, we will pursue it to the end. God is our friend, and we are the friends of God.

It was said this morning that we might all be Abrahams. Abraham was the friend of God; we are the friends of God, and if we are not his friends, he cannot find them on the earth; if we are not his friends, he cannot find friends who dare do as we do—who dare cleave to the truth in the midst of shame, obloquy, persecution, and reproach. But we still live, and the truth still lives, and the kingdom of God still exists; and when the kingdoms of the world crumble to pieces and "become like the chaff of the summer threshing-floor, and no place found for them," we shall still live; for we have within us the seeds of eternal life, and no man can take them from us.

We have begun to live for ever, and feel to rejoice and be glad under all circumstances, and to sing "Hallelujah, for the Lord God Omnipotent reigneth, and will reign until he hath put all enemies under his feet." We are striving to help God to do that which he desires to do; and what is that? It is to benefit mankind.

How often have we heard President Young, President Kimball, and others say to the people, "Why not go to work and plant orchards, it is a very little thing to talk about; why will you not make good fences, and make good gardens, and build good, comfortable houses, and try to make yourselves happy and comfortable." We now see the fruits of these things, and we begin to eat the fruits of our obedience to those instructions and to realize the benefit of them: our fields teem with plenty, our peach trees, and apple trees, and plum trees are laden down with fruit, and we possess the good things of this earth in abundance. Is there any harm in all this? We are taught, also, to love one another; there is nothing bad about that. Husbands are taught to love their wives, and wives are taught to love their husbands, and children to obey their parents; these are good principles, and they have been taught to us all the day long. We have been taught to pay our tithing, that we might acknowledge to God that we are his people, and that if he gave us all we ask, we might give one-tenth back to him, and by that act acknowledge his hand. Does the Lord care about these things? No. Yes. No. Yes. Yes. No. He does not care about them, so far as they benefit Him, but He does, so far as they develop perfection in the Saints of God, and show that they acknowledge his

hand as the author and the giver of every blessing they enjoy. One of the prophets says, "The gold and the silver are His, and the cattle upon a thousand hills." If you want gold, you will have to go a little further away from here. People think it is strange that the "Mormons" do not develop the gold in these mountains; but those who understand the mind of God, understand that he has a protecting care over his people, and that we are in his hands, and that he will sustain us.

That we do not develop the gold in these mountains is not strange to the Saints of God. He has wisely planned for our sakes in a thousand ways. We can remember the time when we could not raise peaches to eat, and it was a doubt whether an apple tree would grow or not. Now go and look at your orchards; there is not a better peach growing country in the world than this. How is this? God has blessed the elements for our sakes, and also the earth; but let the Saints leave this place, and it would return again to its wilderness condition; the wicked could not live here; they could not live here before we came, and they could not if we went away; consequently, if any of them think that they could by any means or stratagem drive us away to possess themselves of our property, it would not do them one particle of good if they got it, for God blessed it for our sakes. He blesses the land for our sakes.

It is hard sometimes to realize this. What does the Lord say to ancient Israel in one place? "Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep with thee, the covenant and the mercy which He sware unto thy fathers: and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware to thy fathers to give thee. Thou shalt be blessed above all people; there shall not be male or female barren among you, or among your cattle." "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways." Then the curses are enumerated that should come upon them if they forsook the Lord their God and observed not his statutes. While the children of Israel obeyed the Lord their God the land abounded in wine, corn, and oil, and they vanquished their enemies. When they departed from God and disobeyed his laws, those calamities which were promised them through disobedience fell upon them to the very letter even to this day. Their temple was destroyed, and not one stone left upon another, as the Savior told, and the ground upon which it stood was plowed up by the Romans in search for gold which they expected to find there.

It is sometimes hard for us to realize that we are in the hands of God, and that he controls, and manages, and guides our affairs. This is the thing we wish to understand, and wish the people to understand that our confidence is in Him. People talk sometimes about what they are going to do with the "Mormons," and the rumor flies that we are going to be rooted out, destroyed, and overthrown. We shall, when God says so, and not before. The Lord knew in former times how to put a hook into the jaws of the enemies of Israel, and he knows just as well where to place it to-day. The nation in which we live and all nations are in the hands of God; and so are we, and our enemies cannot help themselves

nor avert the destiny that awaits them. He will accomplish his purposes towards them, and they cannot help it, and towards us, and they cannot help it. Then we are all in the hands of God, like clay in the hands of the potter, to be moulded, and trained, and fashioned according to the designs of God and according to his will.

As it regards any of those outside influences, we need not fear in relation to them; we need not fear anything they can say and do, for they can do nothing but what God permits. He will let them wander about on Hams Fork, and live on mule flesh for a while; and they were a little independent about things and would not take a little salt when we sent it to them; did they harm us? did they destroy us? No. Why? Because God would not let them. He controlled them, and He now controls and governs kings, and rulers, and magistrates, and generals, and officers, and authorities, though they may not know it; but He says unto them, as He said to the waves of Jordan, "Hitherto shalt thou go and no further, and here shall thy proud waves be stayed."

We are in the hands of God, and we are trying to do the things God requires of us to do, and that is, to establish his kingdom and his laws—his government. Where do we get the laws of God from? We get them by revelation through the medium He has appointed; and if we keep these laws, the blessing of God will be with us, His Spirit will attend us, He will bless us in all our endeavors, and we shall bring to pass the great designs of the Almighty that have been spoken of by the Holy Prophets. It is for us to keep the commandments of God, whether they refer to temporal or to spiritual things; whether they relate to this world or to the world to come. We should seek to know God and cleave unto him, carry out all his purposes, and he will lead us in the paths of life.

I am glad that the Spirit of the Lord rests upon the President and and people at this Conference. We are here to talk about these things, to preach, and sing, and pray, and commune with one another and with the Lord, and to try to get full of the Spirit of light, that we may go from this Conference and communicate it to others.

May God help us to do his will and keep his commandments, in the name of Jesus. Amen.

RICHES OF THE GOSPEL.

Remarks made by Elder GEORGE Q. CANNON, *in the Bowery, General Conference, Great Salt Lake City, Oct.* 8, 1865.

REPORTED BY G. D. WATT.

I appreciate very highly the privilege that I have this morning, and that I have had during this Conference, in meeting with the Saints; it is the first Fall Conference I have had the opportunity of attending for sixteen years. These are, indeed, precious privileges which God, our Heavenly Father, has given unto us; these opportunities which we now have of assembling ourselves together and dismissing the cares that press us from week to week and month to month, casting them aside to concentrate our minds and our thoughts upon the things of His kingdom, devoting our attention to those heavenly principles which have produced so much happiness and peace in our midst. It is good for us to thus devote a portion of our time to the worship of our God. I do not know how the Conference felt; but, for myself, after the vote was taken yesterday to continue our Conference a week or a month if it were necessary, or as long as the servants of God should feel inclined to continue it, I experienced a great relief in my feelings; I felt that that restraint was removed which had, to a certain extent, oppressed us, with the view of hurrying through the business and getting done by this evening. I thought that it was right, and I felt a spirit of freedom that I had not experienced before, and I presume that all the Saints felt alike on this subject. There is nothing more important for us to attend to than that which we are engaged in to-day. We cannot think of anything that is of greater importance to us, as individuals and as a people, than this service. It is a delightful work—a labor of love that our Heavenly Father has guaranteed unto us the privilege of performing. The organization that we now behold, the wonderful fruits and results which have attended us from the beginning, and that are so delightful to contemplate to-day, have all sprung from the service that we are now engaged in. We may devote time, as it is necessary we should, to the labors of this life—to plowing, to sowing, to harvesting, to building settlements, to accomplishing the labors that devolve upon us of a temporal character; these labors are important and necessary, but they are no more necessary than those that we are now engaged in; they are no more necessary than that we should assemble ourselves together frequently to listen to the word of God, to be instructed in the principles of life and salvation by those who have been our fathers in the Gospel.

It is necessary that we should examine ourselves, bring ourselves to the light of truth, to learn whether we are taking the right course: like the mariner, when he returns to port, he compares his ship chronometers

with the correct time on shore, to see whether they have been keeping true time and are in good condition to enter upon another voyage, to enable him to obtain his bearings correctly, that he may not lose himself when he is on the trackless ocean. We can come to Conference in this manner and examine ourselves like men returning from a mission after an absence of years among the nations. They come back desirous of comparing themselves with their brethren in Zion, saying, like Paul of old, that they have indeed not run in vain; ascertaining for themselves that the Spirit that they have been possessed of, and the course that they have taken, are the Spirit and course that their brethren in Zion have been possessed of and taken. There is a great deal of profit to be derived from associations of this character. It is necessary that we should be brought very frequently to a sense of our condition, of our dependence upon God, of our relationship to him, of the obligations that rest upon us as his children, and servants, and handmaidens. We cannot do this as we should when we neglect opportunities like this; but, when we come together and our hearts are filled with prayers and anxious desire before God for his Holy Spirit to be poured out upon us, we then can see if we have erred, if we have gone astray, if we have done anything wrong and displeasing in the sight of our Father. These things are brought to our minds, and we see ourselves in the light of the Holy Spirit, we renew our strength before the Lord, and our determinations to go forth and serve him with greater diligence and faithfulness in the future than we have done in the past.

There is a mine of wealth in the Gospel of Jesus Christ that is yet comparatively undiscovered by us. We see the world around us digging here and there, and wandering over valleys and mountains in search of hidden treasures; they spend their days and nights in searching for those things and in planning by what means they can obtain them; but we have, in the Gospel of the Lord Jesus Christ which has been revealed unto us, an inexhaustible mine of wealth that is eternal. There is room for us to continually exercise every faculty of our minds and of our bodies in searching out the deep and inexhaustible riches of the Gospel of Jesus Christ which has been committed unto us. We have already partaken to some extent of this wealth; we already have realized to some extent its richness, its abundance; and what we have already obtained of it should be an incentive to us to be still more diligent and persevering in seeking with earnestness and faith unto God to give unto us of his power, and more and more of his Spirit, and of that wealth which He alone possesses, that we may go on increasing in eternal riches on earth to be prepared to enjoy them throughout eternity. That man is truly rich, whatever his worldly circumstances may be, who improves the opportunities he has, and who seeks with all diligence to obtain all the blessings that pertain unto the holy religion of our Lord and Savior Jesus Christ. There are those, however, whom I have met with, who profess to be good Latter-day Saints, who seem to be satisfied with the profession of their religion, who seem to be satisfied with the fact that what is called "Mormonion" is superior to everything else that is taught among men. I presume they are of that class of whom President Young has spoken—men who have been compelled to bow in submission to the truth, because they could not contradict nor gainsay it; and that they have become connected with this

system has seemed to be enough for them; but is it enough?

In one sense it ought to be enough for us to know that we have reeeived the truth and be satisfied with it, yet we should continue to seek with energy and with faith to partake of those blessings and of that power which our Father and God has to bestow upon us. If we would seek to be possessed of these things with the same diligence the world seeks for earthly riches, there is not a soul within the sound of my voice but what will be refreshed, filled, and satisfied with the blessings God will bestow upon him or upon her. It is a characteristic of the Gospel of Jesus Christ to not be easily exhausted; on the contrary, it is always attractive. You hear it to-day, as you heard it thirty years or thirty-five years ago, and it possesses as many charms and as many attractions now as then; repeating it does not wear it out—does not make the subject threadbare—does not deprive it of its interest; but, on the contrary, its interest increases as years roll over our heads; as they pass by our interest in the work of God, and our love for it, and our appreciation of its greatness, increase. In this respect it differs from everything else we know of; it satisfies every want of man's nature. Is there a want you can think of, is there anything, in fact, connected with man's existence here, spiritual or temporal, mental or physical, that the Gospel of Jesus Christ does not satisfy? If there is, I have failed to discover it. It comprehends everything; it gives light and it gives intelligence, it gives wisdom upon every department of human life, it satisfies every longing desire of the soul.

Before the Gospel reached you, my brethren and sisters who have received it since you were of mature years, there were wants that existed which now no longer exist; there were longing desires which you indulged in, and which were ungratified by that which you could obtain from the world, that are to-day gratified to their fullest extent; there is no desire of your heart, there is no feeling of your soul, that cannot be satisfied legitimately and consistently with your nature in the Gospel of the Lord Jesus Christ. You know how you were, those of you who embraced the Gospel in Babylon—you know how you were when the Gospel found you; there was, to quote a familiar expression, an aching void within you. There were desires of your soul, or of your spirit, which could not be gratified by the chaff and husks fed unto you by the so-called teachers of the day; there were aspirations for knowledge, for truth, and for God, that nothing could satisfy; you sought in vain for their gratification; you searched on the right hand and on the left, you inquired here and there, but you could not get the knowledge you needed; there was *no one* who could give you the satisfaction you yearned after; but no sooner did you hear the truth, no sooner did you hear the sound of the everlasting Gospel, and the voice of a man endowed with the Priesthood, than you felt that you had found the pearl of great price, you felt that the desire of your heart was about to be gratified, and that if this religion proved true, if these statements and testimonies could be relied upon, then that which you had so long sought for and desired was within your grasp.

Men may strive to repress these yearnings and desires after knowledge, as priests and teachers do to-day throughout the earth; they may ridicule and deny their existence, but there is that within us, as children of God, which speaks louder and has more force, potency, and effect than the traditions of our fathers or the teachings of our former priests and

teachers ever had; there is the voice of nature, there is the voice of heaven in our hearts, which calls for revelation from God, which calls for knowledge, which calls for certainty, which calls for something that is tangible and that can be relied upon, and which man with his man-made systems and with his fooleries, cannot gratify nor supply by any means in his power. We hear men constantly talk about the delusion that exists here, and about the folly of men seeking for revelation and knowledge from God. The man must be an idiot who talks so; he who makes such assertions does not understand the human character. If he had studied himself he would have seen that there was something within himself which claimed more than that which man can give—that there was a voice within him which demanded and called loudly for truth—tangible, reliable truth—something that could be understood and that came from God. If this were not so, why do we see so many men running hither and thither after knowledge, after spirit-rappers, astrologers, fortune tellers, and phrenologists, to tell them their fortunes and reveal something relating to the future; they will do anything that will give them any idea of their future. These may be the perversions of the feeling, yet you see the manifestations of this want cropping out in various forms all over the earth, among every people, and even among the heathen. When it is not governed by truthful principles, it is found running astray, and leading men and women astray who are guided by it.

Wherever human nature exists, there is found a desire for the knowledge of truth, a want of that which pertains to God and to eternity, and this want or desire cannot be repressed. There is no power on earth that can repress it; men's traditions may stifle it; but when the spirit is allowed to operate freely and unrestrained, it breaks through all these barriers, and brushes aside these cobwebs to seek for truth—pure truth as it comes from the Eternal; and when it once obtains a taste from the fountain of truth, and can drink freely, it is refreshed, and the one great desire of the heart is satisfied. This is as it has been with us, my brethren and sisters; hence the contentment that prevails through our valleys and settlements; hence the peace that is to be observed in our families. Peace broods over Zion; there is life and buoyancy in the hearts of the children of Zion. Why is this? It is because we have received that which we have desired; because we are living in harmony with the laws of our being; it is because the wants of our nature are being gratified through the Gospel of our Lord Jesus Christ. If there be any among us who are not satisfied. if there be any among us who are wandering hither and thither, looking for something that they do not have, they are the ones who have committed sin and transgression; they are the ones who have grieved the Spirit of God; they are the ones who have forfeited their claims upon God for his Spirit and his love, and they go with their souls unsatisfied, seeking for contentment but finding it not. If there be any among us who are thus seeking, they form a class that is distinct from the faithful, humble Saints of God who live their religion and work righteousness.

It should be a cause of thanksgiving and gratitude with us that God, our Heavenly Father, in the abundance of his goodness and mercy has revealed unto us his everlasting Gospel; that in his kindness he has sent his Holy Angels from the heavens, with the truth, and the power, and authority to administer the truth, and the ordinances per-

aining to the truth, unto the inhabitants of the earth. Yes, God in his mercy has visited our planet, where darkness reigned, where confusion and ignorance had spread their dread consequences, and all were like the blind groping for the wall, when the voice of God sounded from the heavens and broke the long silence that had existed for so many generations. Brother Brigham has said that, in his young days, when he looked at the inhabitants of the earth he was reminded of an ant hill in a state of excitement, with the ants running hither and thither without aim or purpose. Now, this was the condition of ourselves and fathers when the sound of the everlasting Gospel came to the earth. The inhabitants of the earth were running hither and thither, and there was no one to guide them, no one to control them, no voice to be heard among the children of men saying with authority, "Here is the way, walk ye in it;" there was none to say, "Thus saith the Lord;" not a voice inspired of God, to be heard from pole to pole, from east to west; but all were ignorant, all were confused, all were dark. But since the Gospel has been restored, since it was received by Brother Joseph Smith, the Prophet, and preached to the people, and they listened to the testimony of God, what a change has taken place in the character of some portion of the population of the globe since that time.

There are principles and qualities that have been and are being developed for the last thirty-five years, that were supposed to have no existence among men; it was supposed that they had disappeared, that they never would be restored again. The key of knowledge through which the Apostles wrought such wonders in the days in which they lived was no longer to be found among men; but as soon as the Holy Priesthood was restored to Joseph Smith—for he received the power and authority from heaven, and through him the principles of heaven were restored to the earth—then what a change we behold! From the midst of the chaos that existed, order has been produced; from the midst of the strife that everywhere prevailed, union has been brought to light; from the midst of confusion and war, peace has been established; and we see qualities developed now in the midst of our fellow-men which we supposed never could have existed again. What is this attributable to? Says one, "It is attributable to imposture and delusion." So they said in the days of our Lord and Savior Jesus Christ; but, let them say as they please, we enjoy these fruits; for, whereas we lived in strife, we now live in peace; whereas we lived in confusion, we now live in the midst of good order; whereas we lived in ignorance, we now live in the midst of knowledge, we bask now in the light of eternity, in the rays of that light which surrounds the throne of God our Heavenly Father, and our souls are satisfied, and we can rejoice and be glad, and thank God from morning until night for having bestowed upon us his everlasting truth. Why should it not be so?

We are taught to believe that the Gospel is the power of God unto salvation to every soul that believes. Salvation from what? "Oh," says one, "salvation to our souls." It is the power of God unto salvation—the salvation not only of our spirits, but of our bodies. In ancient days it saved the Jews, the Greeks, and the Barbarians from error, from evil of various kinds, and it will in like maner save us. In heaven, we believe, it produces order, peace, and happiness; and we expect, when we leave here, to go to a sphere where, under the influence of the Gospel,

every good quality of our nature will be developed. Why should we not receive, by the application of those heavenly principles to us and our lives here on the earth, the same results? They have produced them in days gone by, they are producing them now, and will continue to produce them as long as we live in accordance with them.

Now, my brethren and sisters, there is nothing left for us to do but to be faithful to that which has been revealed unto us. The evidences which we have received are of that character that we will be under the heaviest condemnation unless we live agreeably to the principles God has given unto us. We cannot plead, as many can, that we are ignorant; we cannot make excuses of this kind, for we are not ignorant; we are in the enjoyment of knowledge. We never went to prayer in our lives, in secret, and supplicated God in faith for the blessings that we needed, that we did not receive the desires of our hearts, and we arose from our knees feeling that God was with us, and that his Spirit and power were near unto us, and resting upon us. There never was a time, from the day that we became Latter-day Saints to this day, that we have asked in humility and meekness for any blessing and have had to arise from our knees dissatisfied and empty; but we have always received those blessings that have been necessary for us when we have asked in faith. What a blessed and glorious privilege is this! When we are in trouble, in the midst of affliction, and harrassed by our enemies, we can go unto Him, who is the Author of our being, unto Him who created all things, who has the power to control our enemies, and pour out our souls in prayer and in supplication, and feel that the record has been made, that the incense of our hearts has ascended acceptably unto God, and is treasured up there, and held in remembrance by his Holy Angels in his presence. What a glorious privilege is this that we have, as a people and as individuals, no matter how bowed down in sorrow, no matter how deep the affliction that may be around us, this is an unfailing source of strength that God has given unto us, and to this may be attributed the wonderful preservations that we have experienced from the beginning.

How diligently our enemies have sought to destroy us, to destroy the Holy Priesthood from the earth and kill the Lord's anointed! How often has it seemed that they were just upon the point of closing upon us, when it seemed that no earthly power that could be exerted could save us from destruction! To whom shall we attribute these wonderful deliverances which we have experienced? Shall we attribute them to mortal power? Oh, no; we have learned too well how weak and futile is mortal power. But what is it attibutable to? To the faith that God has implanted in us through the revelation of the truth unto us. It is attributable to his having rent the vail of darkness that has covered the earth and revealed himself unto us. It is attributable to His having opened up the channel of communication between Himself and us. Yes, there is a channel of communication between this people, the men and women who compose this people, and the throne of our Father and God; and our prayers have ascended acceptably in His ears, and they have been registered on high, and they will be answered in their time. There never has been a prayer offered up in faith, meekness, and humility, from the day this Church was founded until now, but has reached the ears of the Lord, and is registered in His presence, and will be fulfilled, sooner or later, upon

the earth we inhabit, upon our posterity, and upon the wicked who have afflicted us. Is not this a glorious consolation? Do not your hearts swell with gratitude and thanksgiving to God when you reflect upon this? It has been as a wall of strength surrounding us; it has been greater than the munitions of rocks and the lasting hills that have been reared like a mighty bulwark around our homes. The prayers of the faithful servants of God, which have been exercised from the beginning in behalf of Zion, have been a tower of strength. Shall we call ourselves Latter-day Saints, and fail to appreciate and make a right use of the privileges and blessings which our God has given unto us? If we do, we are unworthy of them; and if we continue to do so, the privileges and the blessings which we may enjoy will be withdrawn from those who do so and given to those who appreciate them, and who are more worthy of them. You may depend upon that, as surely as you may depend that night will come in the course of a few hours when the earth has performed its diurnal revolution.

If I were to ask you to-day, my brethren and sisters, what you would take for your standing and your privileges as Latter-day Saints, is there anything that you could name? Is there anything on earth that would be sufficient in your estimation to induce you to barter off the standing you have in the Church of God and the privileges you enjoy as members of his Church? There is nothing. You would say, if the wealth of the world were to be laid at your feet in exchange, you would spurn it as a thing of naught. But Satan does not tempt us in that style; he knows better. He understands our nature more perfectly than this. The experience he has gained in the past has enabled him to understand the best way of approaching the human heart, how he can best beguile us and insidiously lead us astray by temptations that are most effective. If a man who was in the enjoyment of the Spirit of God one year ago had been told that yesterday, on the 7th of October, a trifling temptation would be presented to him of a certain character (and that at the time he would think contemptible) and he would yield to it, he would be astonished; he would scarcely believe it. "What! will I barter the wealth that God has given me, the wealth of the Gospel, the wealth of freedom which is contained in it? What! will I barter the joy, peace, and happiness that I now have for so contemptible a temptation as that? Will I do it? No; I will not." Yet the year passes away and the 7th of October comes to hand, the temptation is presented, and the man who thought himself so impregnable in the truth, and thought that he could not be tempted and seduced from it, falls a victim, and to what? to the wealth of the world? No; but to something that is so truly contemptible, mean, and low, that it is a matter of astonishment to everybody who knows him how he could be overcome by it.

By this we see the power of Satan, the knowledge of Satan, and his cunning. He understands the avenues through which he can approach us best; he knows the weaknesses of our character, and we do not know the moment we may be seduced by him, and be overcome and fall victims to him. Our only preservation is in living near to God, day by day, and serving him in faithfulness, and having the light of revelation and truth in our hearts continually, so that, when Satan approaches, we will see him and understand the snare that he has laid for us, and we will have the power to say, "O no; God being my helper, I will not yield to it; I will

not do that which is wrong; I will not grieve the Spirit of God; I will not deviate from the path that my Father has marked out for me; but I will walk in it." Can we do this without the light of the Spirit? No; we cannot see where the path upon which we have entered will lead to; we cannot tell what the results will be; but when the light of the Spirit of God illuminates our minds and we are enligtened by it, we plainly see the results; and if we do not see them at the time, the Lord soon reveals them to us, and shows us that if we continue to take that course we will grieve his Spirit and fall victims to the adversary.

As I said in the beginning of my remarks, there is wealth in the Gospel of Jesus Christ of which we have little knowledge to-day. There is an eternity of truth and knowledge, principle after principle, law after law, until every quality of our nature, of that God-like nature which we have inherited from our Father and God, shall be fully developed; until we shall be made capable of associating with God and angels through eternity. The Gospel that has been revealed unto us contains the principles that will bring this about. As we progress in it we will receive additional knowledge, additional light and intelligence, and our souls will be more and more satisfied. I rejoice exceedingly in this, I thank my God for it, because my soul is satisfied in this Gospel, and I know it would not have been anywhere else. I know there is every good thing for us if we will live the religion of the Lord Jesus.

There is this difference between God and Satan in the treatment of mankind. Satan is perfectly reckless as to what the consequences may be of anything he may give to the children of men. He will heap temptation upon temptation before them, give them honor, riches, and position, and, if necessary, he will give them revelation. What for? To damn them. He does not care anything as to what may become of them; but he offers them all he can control without judgment or discrimination. God does not do so. What is the course God has taken with us from the beginning to the present time? Is there a parent in the congregation who has watched as carefully over his children as God has over us? Is there a parent in the congregation who has withheld improper blessings as carefully from them as God has from us? He has watched over us tenderly and kindly, giving us a blessing here and a blessing there, a revelation here and a revelation there, a precept here and a precept there, as we could bear them, developing our experience, and knowledge, and our wisdom, leading us gently and safely in the path that will bring us into his presence. This is the difference between God and Satan; but I can only give you a little idea of it. Our Heavenly Father is a loving and a kind and beneficent Parent. He, himself, has trod the path we are now treading. He is familiar with every step of the road, with all the meanderings of this life; for he has had the experience in it. He knows how to guide us and how to time his blessings to our wants; and when you feel impatient and dissatisfied because he does not give you more than you now have, and when you are afflicted and bowed down in sorrow and pain, let the reflection enter into your hearts to comfort you, that our Father and God, our Lord and Savior Jesus Christ, trod the path we are now treading, that there is no affliction and sorrow that we are acquainted with, or can be, that the Lord has not already had an experience in; and he knows our condition, he knows what is good for us. If we

need a gift and a blessing, he knows when to bestow it upon us. This ought to comfort us; it ought to cause us to rejoice and be glad, and our hearts to be filled with thanksgiving continually before the Lord our God for his abundant mercy and kindness unto us his children.

Can we think of anything that would be good for us, or that we ought to possess, that Satan can offer unto us, that we will not obtain if we are faithful? Will he present unto us a good outfit by going to California or to any other place? If we are only patient, and abide our time, and serve God faithfully, he will bestow on us far more than that. There is no good thing that may be presented to us that we cannot obtain in the Gospel. We may let our minds range over the earth and think of the greatness and glory possessed by kings and potentates, these things are all embraced in the Gospel as a reward for the Saints, who will enjoy even greater blessings than these through their faithfulness. We talk about kings and nobles, and we have admired their glory; but the day is not far distant when there will be thousands of men in Zion holding more power, and having more glory, honor, and wealth than the greatest and the richest of the nobles of the earth. The earth and its fulness are promised unto us by the Lord our God, as soon as we have the wisdom and experience necessary to wield this power and wealth. Shall we not be patient, then, and diligent when we have so much assistance given unto us? Shall we not plod unwearingly and unmurmuringly forward in the path God has marked out for us, when we have the help, the comfort, and the consolation which he gives us day by day?

We are not working for that which is in the distance, and toiling for the reward that is far removed, and that we have to look forward to; but we are receiving our reward as we go along, even the rich blessings of heaven, day by day and hour by hour, and we rejoice in them; and if we are houseless and friendless—that is, so far as the world is concerned—we have within us a wealth of comfort and joy that the world know nothing of; they cannot give it, they cannot take it away, for it comes from God. Why should we not be encouraged, then, under these circumstances? If the Latter-day Saints conduct themselves so as to receive condemnation, their condemnation will be most severe, for they have light, they have knowledge, they have blessings the superior of which no other people that we have any account of ever received in the same length of time on the earth. Well, I rejoice in these things. I do not wish to occupy your time any longer. My prayer is, that God will bless you and us all, and enable us to appreciate the great salvation he has committed unto us, for Christ's sake. Amen.

SYNOPSIS OF REMARKS

By Elder GEORGE A. SMITH, *delivered in the Bowery, Great Salt Lake City, General Conference, Oct.* 8, 1865.

REPORTED BY G. D. WATT.

It is somewhat of an undertaking to address so large an assembly. I bear my testimony to the truth of the restoration of the everlasting Gospel and this Work which God has commenced in these latter days.

It has been the earnest desire of my heart, from the time I received the ordinance of baptism in 1832, to be able to fulfil my duties as a Saint, and to perform those things which were required of me as an individual—to watch over myself and keep out of mischief; that I might be prepared, when my work is accomplished on the earth, to inherit the blessings and glory of that King in whose service I am enlisted. I presume that a large proportion of the Saints have kept these things in mind, though I am astonished when I reflect upon the great number with whom I have been acquainted that are not now to be found, and of whom we have no report only that they have gone off this, that, or the other way.

This reminds us of the parable of the sower that went forth to sow, as described by our Savior; some of the good seed fell among thorns, and they grew up and choked it; some fell by the way side, and the fowls gathered it up; some fell upon stony ground where it had not much depth of earth, and it came up quickly, and when the sun was up it was scorched and withered away; and some fell upon good ground and brought forth thirty, sixty, and an hundred fold. This is the substance of the parable, and the kingdom of God in the last days is certainly very much like unto it.

Among the great number who have entered into the fold of Christ, by baptism, few have remained faithful to the present time. There were men among us whose hearts were faint—who felt that it would not do to gather here, because, peradventure, it was the greatest undertaking of any age. To attempt to settle a whole people, situated as we were, in the midst of a howling desert a thousand miles from supplies, was too great an undertaking in the eyes of many, and they dared not risk it. It required faith, courage, energy, daring, and perseverance, almost beyond description, to lead a people into the heart of the great American desert and establish settlements. We now see travellers arrive here by stage, who are proud of the achievement of having crossed the Rocky Mountains. It required a people full of faith, energy, and devotion to the cause of God, and a willingness to abide every counsel given by the servants of God, to come here; and also required a large amount of faith, patience, energy, self-denial, and long-suffering to stay when they got here.

I presume it was over three years

after we came before a score of men in the valleys ever believed that an apple, peach, or plum could be grown here, and when the few men who had the faith and the determination to set an example began to produce their peaches, plums, and apples, and exhibit them, many opened their eyes with astonishment. Who on the face of the earth would think that at an altitude of four thousand four hundred feet above the level of the sea, and in latitude nearly forty-one, and near the southern limit of the isothermal line, such nicely-flavored, delicate fruit could be raised!

We came to this land because it was so desert, desolate, and God-forsaken that no mortal upon earth ever would covet it; but as Colonel Fremont reported that at the mouth of Bear River, in the early part of August, his thermometer stood at 29° Fah., three degrees below freezing point, which would kill grain, fruit, or vegetables, our enemies said, "You Mormons may go there and welcome," chuckling to each other over what seemed to them our annihilation. We had been driven several times; our homes had been devastated both in Missouri and Illinois; we had been robbed of everything, and some came here with the little that they gathered up from the smoking ruins of their habitations The priests sent compliments to each other rejoicing that those "Mormons" (who had been making the people acquainted with the principles of the Gospel by teaching them that the Bible meant what it said) had gone into the heart of a desert, never more to be heard of, for the Indians would destroy and grim want would consume them. The newspapers recorded the joy and gratification felt at the utter end of "Mormonism." Governor Thomas Ford wrote as follows in the title page of his History of Illinois:—"An account of the rise, progress, and FALL of Mormonism." Notwithstanding, however, the many drawbacks and difficulties encountered in the shape of drouth, crickets, grasshoppers, and the cold, sterile climate, the Spirit of the Lord was hovering over the Great Basin; as linguists tell us the Spirit of the Lord brooded over the face of the waters anciently, so it brooded over the Great Basin and the climate became genial and soft. I never was at the crossing of the Sevier river in summer, for seven years after our settlements in Iron county had been established, without experiencing frost; and now the Sevier valley produces luxuriant fields of grain and vegetables in the season thereof, in every place where the water has been taken out from the mouth of that river to the head of it, nearly nine thousand feet above the level of the sea. Who has done this? God and the Saints have done it! The Saints have had faith and walked over the land with the Holy Priesthood upon them and blessed and dedicated it to the Lord, and have labored according to the counsels of God, and the work has been accomplished.

To have told the Mountaineers ten years ago that grain could be raised in the upper valleys of the Weber, where they encountered heavy frosts every month in summer, would have incurred their ridicule; but the genial influence of the Spirit of the Almighty has softened the rigor of the climate, and the flourishing counties of Morgan and Summit are the result.

In 1853, an expedition went out from Provo city after some Indians that had stolen stock. They went up the Provo river and encamped near where the city of Heber now stands, in the middle of summer. On their return they reported to me that they were nearly frozen, and that much of the wild vegetation was killed by the severity of the weather, and that it

would be useless ever to attempt to raise grain there. I suppose that Provo valley, this season, with all its losses, will raise not less than thirty thousand bushels of grain and vegetables. With a little reflection we can readily perceive that the Lord God of Israel has blessed these mountains and valleys, which have been dedicated and set apart by His servants for the gathering together of His people and the establishment of His latter-day work upon the earth.

Go to Pottawatomie, Iowa; Nauvoo, Illinois; or Kirtland, Ohio, and ask for apples and peaches, and you will find them few and far between. In February, 1857, I visited my former field of labor in Western Virginia, and inquired of an old friend for fruit; his reply was, "My peach trees are all killed, and I have not been able to raise any peaches for six years." Have you any good apples? "Not an apple that is fit to eat; our trees are all diseased, and many of them have perished." This condition of things was very general. It is so wherever the Saints have lived and been driven away—their glory has departed to return no more, until the land is dedicated and consecrated to God and occupied by the Saints.

We had to produce the necessaries of life from the ground, for we had not the means to send abroad eleven hundred miles to purchase. In a short time after the Pioneers settled this country, some twenty-five thousand pilgrims to the land of gold passed through this Great Basin; a large portion of them came here destitute, and they are indebted to the inhabitants of these settlements for the preservation of their lives.

California is indebted to the Latter-day Saints for its present greatness. We opened its gold mines, explored its country, explored and made the three principal roads leading there, and ran the first ship load of American emigrants into the port of San Francisco, then called Yerba Buena. We are the men that developed the resources of the Pacific Coast, and then we fed those tens of thousands passing through to that land, who would have starved and perished on the deserts had we not provided them with bread while they travelled the roads we made, to go to the mines.

The passengers on board the ship Brooklyn not only brought to the Pacific Coast their valuable library, but a printing press, which they established at Yerba Buena—now San Francisco, and from which was issued the *California Star* in 1847-8. We are the Pioneers of the great west. The Latter-day Saints established the first printing press in Western Missouri, the *Evening and Morning Star*, published at Independence in 1832-3, and the *Upper Missouri Advertiser*, in 1833, by W. W. Phelps. After the destruction of the printing office by the mob, the press was removed to Liberty, and was for years used to print the only newspaper printed west of Booneville, Mo., excepting the *Elder's Journal*, published for a short time in Far West.

We were the Pioneer settlers of Western Iowa, making the road and bridging the streams from the vicinity of Keeosaqua to the Missouri river, nearly three hundred miles. We established the first paper at Council Bluffs, published by Elder Orson Hyde, entitled the *Frontier Guardian*, in 1848-9 and 50.

The *Omaha Arrow*, published by Joseph E. Johnson, was the first paper published in Nebraska, who subsequently published the *Huntsman's Echo* at Wood river.

We introduced the culture of wheat and fruit in Western Missouri and Iowa, improved agriculture in California, and developed the resources of these mountains, making the roads

and showing men how to travel them safely.

While all this has been done for our country, and we have comparatively tamed the savage and held in check his wild and blood-thirsty nature, that the inhabitants of the world could travel across the deserts without being robbed and murdered, we have been the subject of vile scandal, simply because our religious views were different from those of the hireling clergy who occupy the pulpits of Christendom. We taught that men should preach the Gospel without purse or scrip—preach it freely; and a man who depended upon a congregation for a salary by which to obtain his black coat and fit-out, was ready to denounce preaching without purse and scrip as a heresy; why? Because it would reduce him to the necessity of going to some useful calling, instead of making merchandise of the Gospel, which God has made free. It endangered his bread and butter; and thus priestcraft has raised a constant howl that the Mormons were leagued with the Indians. Why? Because we crossed the plains and the Indians did not rob us. The reason the Latter-day Saints crossed the plains and the Indians did not rob them was, they organized their companies, camped in order, kept up guards, treated the Indians with kindness and respect, seeking no quarrel with them, and passed right along. When the Indians look down from the hills on one of our trains and see it camped, they know it is a "Mormon" train; they see a nice corral, and a guard out with the cattle who are carefully attending to their duty. When they come up they get a kind word. When night comes the "Mormons" kneel down to pray; they do not blaspheme the name of God. The Indians see all this and conclude not to interrupt that company, for they might get hurt—the "Mormons" having always provided their companies with sufficient arms for protection. That is the way the Latter-day Saints travel through these mountains uninterrupted. How is it with others? They would organize a company on the frontiers, travel a while in that condition, quarrel who should be captain, and divide into five or six squads; and by the time they got to the Sierra Nevada there would be only two families together, and they would divide their wagon and make it into two carts, and separate, if they were not afraid of the Indians. This way of scattering presents a temptation to the red men which is really very hard for them to resist, for these plains cannot boast of being safer than the streets of New York, Philadelphia, and Washington, where millions are expended to pay police to guard and protect the property and lives of white men from the depredations of white men.

We can but have a deep feeling of sympathy when we realize the grievous afflictions that have befallen our common country. We look at the cause. When the Latter-day Saints organized their first settlements in Missouri—when they undertook to lay the foundation of Zion, although there was no charge which could be brought against them for violating any law, constitutional or moral, yet, because they introduced a new system of religion, the hireling clergy, the priestcraft of the world, arose against them to destroy them. As Governor Dunklin, of Missouri, said, "There are ample provisions in the Constitution and laws of the State to protect you, but the prejudice is so great among the people against you, that it is impossible to enforce these laws." There is a great deal said about the origin of the trouble between the North and the South; some said it was the almighty negro; but the fact is, the people did not respect the

Constitution of our country; for the Latter-day Saints were driven in violation thereof from Jackson County to Clay, and from Clay to Caldwell and Davis counties, and then from the State of Missouri to Illinois, and from Illinois to the Rocky Mountains, robbed and plundered of their property, their women ravished, their leaders murdered, and there was not a solitary man arose to enforce the laws or the Constitution in our defence. When the President of the United States was applied to, all he would say was, "Your cause is just, but we can do nothing for you." As soon as the Saints had found a shelter in the Rocky Mountains, this feeling of lawlessness went rampant throughout the Union. Men despised the statutes and the laws with which they were bound, and it was mob upon mob, army against army, until the whole country has been deluged in blood and craped in mourning. When will the nation repent of these follies and maintain those institutions God has introduced for the perfection of mankind? When will they hold the Constitution sacred and inviolable, and seek no longer to prostitute it for the destruction of the innocent? Until this is done they may expect to see sorrow and woe, which will increase upon their heads until they shall repent.

Brethren, we should consider these things within ourselves. We commenced to make our settlements here under these circumstances, and here we have found a shelter. It has been a home for the oppressed, and a shelter to everybody that desired rest. The weary traveller has had a chance here to refresh himself and enjoy the blessings that are to be enjoyed in these valleys, and no man's rights have ever been trampled upon.

It is true we have had a species of animals pass through here that Alfred Cumming, in imitation of General Zachary Taylor, used to call "Camp poicks," newspaper reporters, who, Cumming declared, prostituted not only the body but the soul, by selling themselves for a penny-a-line to lie; publishing their lies to the world as scandal upon the heads of the Saints. They come here and drink of the mountain water, partake of fine potatoes, and turnips, and luscious strawberries, and feast upon the fruits of the valleys—the products of our industry—and then go off and defame the people, and try to get armies sent here to destroy the Saints. We care very little about these things; but when that species of animals appear among us, we look upon them as we do upon a serpent; we calculate they intend to bite, and all we ask of them is, to do as they generally have done, tell such big lies that nobody in their right senses can believe them.

We have had another class of animals in the shape of Federal Officials. We have had fifty-eight of them, part of whom came here and conducted themselves like gentlemen; but we have had one thing always to consider, with one or two exceptions—very honorable ones,—they have scarcely ever sent anybody here that could get a place anywhere else. If they could get an appointment in any other Territory, or a magistracy in the District of Columbia, or a clerkship in a Department, or the appointment of a weigher or gauger in the Custom House, they would never come to Utah. Coming to Utah was the last thing and the last place for a man perfectly desperate for the want of an office. As the Secretary of State said when he sent Perry E. Brochus here to be judge, he had to send him somewhere to get him "out of the way;" and when he would not stay here, he was immediately sent to New Mexico.

We have generally known what the qualification of men was, and un-

derstood it precisely when they came. Their qualification generally was that they had performed some dirty work for some successful politician. A few that have come here have done as well as they knew how, with a mediocrity of talent—that is, if they had bright talents they seldom displayed them; and the majority of them come in here, open their eyes (putting one in mind of chickens just come through the egg-shell, when they get a sight of the light for the first time), and exclaim, "There are awful things here! tremendous things here!" and they begin to make reports, and print and publish them, go off to California and write for a year in succession there, drawing their salaries to report how things are in Utah. All these things we have had to encounter; but our industry, our economy and prudence, our loyalty, and our firm and determined adherence to the Constitution of the United States, have carried us through the whole of it.

The administration of President Buchanan brought the power of the Government to bear against us. The traitor, General A. S. Johnston, was sent with what was then called by Secretary Floyd the best appointed army that was ever fitted out by this Government since its formation. General Scott issued orders to keep the troops massed and in hand, the supply trains to be kept with the main body of the army. The newspaper press of the country asserted that this army was to cause the blood of the Elders and Saints to flow in the streets of Great Salt Lake City. The mails being stopped, and the ordinary sources of communication closed, it was supposed the "Mormons" would be ignorant of the movements until the army came upon them like a thunder cloud. The Governorship was tendered to a number who were unwilling to come out with a formidable army, but were willing to come without. Benjamin McCullough, of Texas, declined the honor on the ground that a confirmed old bachelor ought not to interfere with polygamy. Colonel Alfred Cumming accepted the office, and his appointment was hailed with general acclamation by the enemies of Utah, as he was considered a man of desperate character, who had on one occasion compelled even Jeff. Davis to apologise. When Governor Cumming arrived here and investigated the matter, he was satisfied that the Administration had been duped, and he made official reports to Washington that the charges against the Saints were totally unfounded, and the Administration let the whole matter fizzle out, and Uncle Sam, the generous old gentleman, had to submit to his pocket being picked to the tune of about forty millions of dollars—the cost of the Utah expedition.

The lies upon which the Administration had acted were, that we had driven the judges from the country, had burned the Utah Library and the records of the courts of the Territory. When the matter was investigated it was discovered that the judges had gone off to the gold mines, where they could get some *feel*, or on other speculations, where they stayed until their time was out, not forgetting, however, to draw their salaries. The Library and court records, never having been disturbed, were found all right.

I have been truly astonished at the character and conduct of a large portion of the Government officials we have been brought in contact with. One of them, Governor Harding, was presented by the grand jury of the 3rd Judicial District of the United States Court as a nuisance, and he was removed by Mr. Lincoln's Administration immediately after.

Whenever a bill is presented before Congress to benefit the people of

Utah in any way, it is generally referred to a committee, and there it dies. What is the reason? There is not a man in either House of Congress that dares to record a vote calculated to favor the people of Utah, for the mass of the inhabitants here are "Mormons." It is admitted that we have established ourselves in the desert under the most trying circumstances, making a half-way house for travellers between the Mississippi and the Pacific, rendering it safe to establish mail and telegraph lines; but the member who would record a vote in favor of this people in any way, the first thing he would hear would be his denunciation in every pulpit of his district by the black-coated gentry, and that would make his political grave. I sympathise with that class of men, as many of them otherwise would be willing to extend the same privileges, donations of land to settlers, means to erect public buildings, open highways, and sustain schools, as to other Territories.

We have never had one dollar from any source to aid in the cause of education. We have built our school houses, hired our school teachers, paid the school bills for our poor—have done everything that has been done in education, without one dollar of encouragement from the parent Government. I have been astonished at this. I suppose it is the policy of the Government to extend the facilities of education, but it has not been done here; not one solitary dime has been received by Utah, while millions upon millions have gone into the treasuries of other states and Territories for school purposes from the Federal Government.

This is the freest people on the face of the earth. By a faithful observance of the laws and Constitution of our country, and by obedience to the principles of our holy religion, we can enjoy the greatest amount of freedom.

The foundation has been laid, and the building will be erected upon it. God is at the helm, and no power can destroy his kingdom.

May God bless us, and enable us to fulfill our high destiny, is my prayer, in the name of Jesus Christ. Amen.

ETERNAL LIFE REVEALED IN THE GOSPEL.

Remarks by President Daniel H. Wells, *delivered in the Bowery, Great Salt Lake City, General Conference, Oct.* 8, 1865.

REPORTED BY G. D. WATT.

It is with joy and satisfaction indescribable to myself that I enjoy the privilege, brethren and sisters, of standing before you at this Conference this afternoon.

It is known to a great majority of you that I have been to Europe on a mission. I am glad that I have been to that country, and that I have been permitted to return to these valleys

again. Whether I go away or return is all one to me, inasmuch as I am called to act in the Church and kingdom of God; and where the Lord appoints me to act is where I wish to be; that is my place and position, and it is my delight to be subservient unto the call, and unto the counsel of those who hold the authority to dictate in the Church and kingdom of God. If I know myself, that is the place I wish to occupy at all times and on all occasions, and it gives me great satisfaction if I can fill that that place, and perform the mission and duties required of me to perform, in that way that shall be pleasing to them and unto my Father in heaven; for if I please them I shall please Him, and if I please Him I shall please them.

I feel grateful for the privilege of being a member of the Church and kingdom of God, and of being willing to do his bidding and abide the counsels of his servants. I feel happy in this calling, and to be associated with a people whose bosoms beat responsive with mine in regard to the great principles of the Gospel of salvation which has been revealed in these days for the guidance of the children of men upon the earth, that all people may avail themselves of these privileges and principles the same as we have done, if they choose it. They have this option within themselves, to obey and walk in the ways of life and salvation or to reject them; they can do as they please when the principles of salvation are made known unto them; they have their agency, and inasmuch as they will adopt them, they can enjoy the privileges which we now enjoy, and they cannot obtain them upon any other principle. As we have heard this morning, everything that is worth having we can obtain through the principles of the Gospel, and they are for the people of God.

The whole world, we may say, have gone a whoreing after other gods, and they worship not the God of Israel, the true God. They do not know Him, nor do they take the pains to know Him whom to know is life eternal, as we read in the Scriptures. What can the world tell you about Him? Nothing; they do not know Him. How are we to learn God whom to know is eternal life? We learn to know Him through the principles of the Gospel. He is revealed to man through the authority of the Holy Priesthood, which has been established among the children of men through the revelations of the Lord Jesus Christ to His servants. What did we know about Him who is our Father, previous to receiving this latter-day Work? Could we tell anything about the relationship that existed between God and his children? anything about the object of God in bringing man upon the earth? We knew nothing about this nor about the laws which should govern and control him to bring him to exaltation in the presence of God. In ignorance of these great principles, mankind come upon the earth, they live and they die. They do not know how to subserve the purposes of the Almighty in their own being, how to accomplish the object of their creation and the end of their being on the earth. They cannot learn the things of God without the Spirit of God. I have in my own feeble way tried to teach the people concerning the things of God, to teach them who God our Heavenly Father is, or in other words, the ways of eternal life, and the relationship which exists between God and man; to teach them those principles which will subserve their being on the earth while they tarry here, and the laws which the Almighty has revealed for them to obey. I have borne a faithful testimony to the children of men, so far as I have had

the power, while I have been on my mission, and have endeavored to do what good I could whenever an opportunity presented itself. But I have often times felt as though the people did not wish to know the things I had to teach them, and that they might as well be left with their idols. I have felt that my testimony has rebounded back upon me, for they cared not to know the things of God. The world treat the revelations of God to Joseph Smith in the last days as an idle dream. They do not care to investigate it because they think it is a humbug and beneath their notice; they treat it with contumely and disrespect; they are united almost universally in rejecting it, in passing it by, while the kingdom of God is actually transpiring upon the earth, and before the face and eyes of the whole world, and they mark it not; they have eyes and cannot see, ears and cannot hear, hearts and cannot comprehend nor understand, or if they do understand, will not obey the truth, but they will reject it. But does this conduct make it any less true? No, my good friends, No.

We read in the good book that "strait is the gate and narrow is the way which leads to eternal life, and few there be which find it." If the world wish to be saved in the kingdom of God, let them take heed to the words of his servants that are abroad in the earth, for they have the authority of the Holy Priesthood, the authority of heaven; the angel of God has come and restored the Gospel to the earth in these last days, and we know it, and feel able to bear this testimony to all the world, and it has already gone as it were upon the wings of the morning to all the world. Let the people reject it if they can afford to do so; we know they cannot afford to reject it; it is the most expensive thing they ever rejected; they had better receive it if they knew what would be for their best good. The authority of the Holy Priesthood is here upon the earth, and all people can avail themselves of it if they think proper to do so. Why do not the world do it? That, however, is their own affair: if we are faithful and acquit ourselves as men of God, we thereby clear ourselves of the blood of this generation. The communication has been opened up between the heavens and the earth. Do you know it, Latter-day Saints? You do. Do the world know it? They may if they will take the proper course to put themselves in possession of this knowledge, but they do not care to know it; they are like the blind that are led by those who are blind, and they will all fall into the ditch together.

I have felt a pride in speaking to the people in different nations and countries, of telling them that there is a place where good men may gather together, where men and women of integrity dwell, where the rights of all men are protected; that there is a place upon the footstool of God where the rights of mankind can be enjoyed and respected, where all can have the liberty of worshipping God according to the dictates of their conscience; that there dwells a people who are for God: there the earth has been reclaimed and is being brought in subjection to the rule of the God of Heaven, and the predominating feeling is for God. I have felt proud in bearing this testimony, and pointing my finger to Utah, where good men and women may dwell in peace, and where good order and good government prevail, and the people are in subjection to Heaven's rule. Who is doing this? You, Latter-day Saints. Where else can such a thing be found? Nowhere. Abroad in the world evil influences predominate everywhere, but here it is not so. Not but that there is evil here, more or

less: I expect to find it. If it were not mingled up with the people of God, then the wheat and the tares would not grow together until harvest, as the parable of the Savior plainly intimates would be the case, and this would supply grave reasons against it being the Church and kingdom of God. The kingdom of heaven is like unto a net cast into the sea, which gathers both good and bad. I expect this is the characteristic of the Church of God here; but still, the predominating influences are for God, the great majority of the people are submitting themselves to high Heaven's rule, and seeking with all their might to establish the kingdom of God upon the earth, and it is extending abroad, lengthening its cords and strengthening its stakes. It is a great blessing to live in such a place as this; a great blessing to be a citizen of the Church and kingdom of God upon the earth, and to hail from Zion. The world may treat you with contempt, but let them laugh who wins; and who will win if the Latter-day Saints do not?

The world are in ignorance with regard to the principles that will save mankind; they do not know of any principles that will save any portion of mankind either here or hereafter—they do not know how to save themselves. They have a pretty good government in England, and I like that country pretty well for a great many things. You can go there and bear your testimony, and tell the truth, and be protected by the laws of the country; you can do that without being exposed to much danger of being mobbed, as the Latter-day Saints have been in this country, although there is some opposition; but the people stand in fear of the administrators of the law, because they will administer it even in protection of the Latter-day Saints. It is a nice little island, the island of Great Britain; and there dwell upon it a great many good, warm-hearted people, and I love them. There are a great many people there who are trying to know the ways of eternal life, and they will treat the ministers of salvation with more respect than in many other countries. I am glad to be associated with such a people.

There are many persons who belong to the Church in foreign countries who would be glad to be gathered with the people here, and there are many who, although they do not belong to the Church and kingdom of God, still feel to realize and know that there is something necessary to be done. They have no confidence in the organized systems of religion of the present day. They can see no consistency in them, and suppose that everything in the shape of religion is a humbug. "Mormonism" has sprung up in the same age, and they condemn it without examination as being, like all the rest, nothing more than an idle dream. Talk to them about revelation; yes, they have false revelations, and if they have false revelations and false spirits, does it prove that there are no true ones? The very reverse is the fact, and they would find true revelation and true spirits if they would only seek for them in the right way.

We, as Latter-day Saints, have cause to be thankful that we have found out the way of eternal life, because we have had the blessed privilege of living in this day and age of the world in which the Gospel of salvation has been revealed for the guidance of the children of men; that we have been recipients of that knowledge which leads to eternal life and salvation in the presence of God; that we have been gathered out from the world that we may not partake of her abominations and of the plagues which are to come upon her; that this land has been consecrated and

dedicated to God; that it has been held for the Latter-day Saints to occupy, to plant, and build, and inhabit, and that in consequence of this the land has been made to bring forth for the sustenance of His people who have been gathered out from where the wicked rule and the people mourn.

Those who have embraced the Gospel in foreign lands sigh for deliverance, and the hope of this deliverance is the only ray of light that burns in their souls, and that gives them joy; although they live with their whole lives oppressed, this beam of gladness has found its way into their souls through the principles of the Gospel, and hence they are less oppressed in their feelings than many others. A hope springs up in their bosoms that the time will come for their deliverance from the oppression under which they groan. Many of you have been delivered from those bonds, and from that oppression. You may have suffered poverty and sickness, and been afflicted in many ways, and perhaps have found things different than what you anticipated in many respects in this your newly adopted country, yet you have been delivered from a land where oppression reigns, and have been placed in a land of liberty—in a country where you can expand and grow, where you can plant your children with a hope that they may rise to importance in the kingdom of God, to something beyond what you and your forefathers have been enabled to do in the land where you have formerly lived, that you and your offspring may dwell where virtue, peace, and industry may meet with their reward.

How is it in many of those old countries with the poor?—and it is with this class that we have the most to do; for some cause, known perhaps best to Him that rules on high, it is the poor who embrace the Gospel, who receive the Gospel, who receive the message of good tidings, it is to them a theme of gladness and joy more than to any other class of men. Hundreds and thousands of them are out of employment, their stores gone, and they have no resources but what arise from their daily labor, and they are on the borders of starvation. The dearth in cotton has thrown thousands of people out of employment upon the cold charities of the world. How is it here, saying nothing about religion? Here a man can get a little land, and in a short time gather around him the necessaries of life upon which he can subsist and let the world wag as it will; his condition is improved, and he may hope to rise to wealth and influence. How is it there? Why he may tread in the path in which his fathers trod, but can go no further—can advance no higher in the scale of existence; if times are good he may subsist, and that comfortably—I am speaking of the poor classes, those that the Gospel most generally find, to them such a deliverance as the Gospel offers is glad tidings of great joy, for they can plant themselves where their children can rise above what their fathers have been. This is what many thousands of the Latter-day Saints have accomplished by emigrating from that country to this, and many more thousands will be benefited in the same way.

This is only one of the benefits which the Gospel confers upon those who obey it; it benefits man whenever it touches him, temporally and spiritually, religiously, morally, and politically; it gives him an understanding of life; it teaches him how to live and how to exalt his being to the standard of heavenly intelligence; how to bring up his children and educate them in a proper manner, and how to avail himself of the facilities and advantages which the sciences

and arts present to advance the purposes of the Almighty in the redemption of the human race; teaching him not only how to live in time, but in all eternity; giving him knowledge how to stand forth like a man of God in the world to subserve His purposes.

The Latter-day Saints have the most cause of any people on earth to rejoice continually in Him who has bestowed upon them the proud position which they occupy; for the authority of Heaven is here, and the wisdom of Heaven is here, and you can find it nowhere else. I had the privilege of telling the people in those old countries that the sanctuary of the Lord was not with them; but in order to get the blessings necessary to qualify them to enter into the presence of God, they would have to go to that place where the people of God are abiding, where they shall be strengthened and become even a great and mighty nation; and I thank God that there is a people on the earth that can no longer be ignored by the great and mighty of the earth, for they have attained a standing and a position that must be respected. They may ignore this people if they think they can afford to do it, and we can afford to wait and see the purposes of the Almighty roll forth on the earth better than any other people can, because we are on the safe side; we have more time to wait. If the wicked knew when it is well with them, they would hasten to make their peace with the Almighty, for his judgments are abroad upon the earth, and who can stay his hand. They are upon the wicked, and they know and feel it.

The great mass of mankind are ready to ridicule the people of God, they are ready to ridicule his servants because they stand forth and declare that an angel of the Almighty has come to restore the Gospel in its fullness, and that Joseph Smith was called of God to be his Prophet; all this they say is nonsense, and they reject it without inquiring into the reason why they reject it. If they can afford to do this, we can afford to live our holy religion and bear their contumely and reproaches better than they can afford to give them. Such abuse hardly ruffles my feelings, if they will only keep their hands off; and if there is any danger of violence of that sort, we shall be apprised of it; there is not much danger in them, that is, unless they can take you by surprise. If the Latter-day Saint is on his guard, panoplied with the armor of righteousnesss, he may walk through the earth without being molested, because the Spirit of the Almighty will show him where the danger lies, and he can ward it off; and wisdom will be given him to absent himself from those places where danger is and turn away in another direction. Wisdom will be given him also what to say and what to do under every circumstance. The great evil that besets the path of the Saints is when they depart from the principles of eternal truth and rectitude, and betray their trust; for this they place themselves in the power of the enemy; and this they do when they are asleep, not when they are wide awake, and they are led little by little until they make shipwreck of their faith and go headlong to the devil, which they would not do while walking in the ways of righteousness. Have I felt that I have been in deadly peril? Yes, many times, if the enemy could have had his way. Sometimes I have felt like buckling on pistols, and at other times I would feel perfectly safe without them. In my travels no man has had the temerity to come up to my face and insult me; but I have heard the grinding of their teeth; I have heard what they would say to me addressed to somebody else.

As I have already said, I cannot express to you the feelings of joy and gladness which pervade my whole soul upon my return home, and to meet with so friendly a people; you cannot imagine what big feelings it gives me to have the privilege of meeting with the Saints in this and in other countries. Wherever I meet the Saints I feel that I always have known and been with them. Why is this? Because they have partaken of the same Spirit that I possess, and it runs from soul to soul like oil, or like water, or electricity, pervading each and every Saint wherever I have met them in any country. It is good when you are far distant from Zion to meet a people who will receive you with such a spirit and feeling. It is different now to what it has been with some of the Elders who have gone forth to preach the Gospel in the early days of the Church, when they found none to receive them possessed of a kindred spirit. After they had made known the message of heaven and found a people willing and glad to receive it, they soon found friends, and they found the same friends I found, namely, an honest-hearted people in ignorance with regard to the principles of life and salvation; they have been made acquainted with those principles, and there are many others who have not yet been made acquainted with them, although the Gospel has reached the ears of many of the inhabitants of the earth, and we have established ourselves in the earth as Latter-day Saints—the sons of God—in other words the Almighty has established his Church and kingdom on the earth with the authority thereof, and it is no longer to be ignored by the people of the world; it is a fixed fact.

I do not know what they will do next, but I expect they will be found trying to do their utmost against it. I do not look for anything else. The Latter-day Saints expect to do a great work when they seek to dig down the hill of error which has accumulated for six thousand years on the earth; this they expect to do with the Gospel and by the blessings of God and his power assisting them, and so continue their labor until the earth is redeemed and brought back again to its pristine glory and perfection, and the kingdom of God rules and predominates all over its face, and the power of the wicked be essentially broken, and law and good order prevail everywhere, and men learn war no more. These may appear high-swelling words, and they may appear absurd to the millions of the earth. It does not matter to me how absurd they look, the facts in the case remain the same; all these things will be fulfilled in the own due time of the Lord; this Work has already commenced and is now transpiring before the face and eyes of all men. It is not done in a corner, but before the whole world in the tops of the mountains; our light is not hid under a bushel, but it is set upon a hill, that all the world may see it. The truth of the Almighty is being made known in these last days, and it is a mighty testimony to the people, and they will be sorry if they do not take heed to it. There cannot be a greater testimony to the world than the living existence of this people in the tops of the Rocky Mountains, and all people can see it.

I rejoice in this work; let it roll forth and my heart is glad. I feel proud to be associated with such a people; I feel proud that such a people exist; I feel glad and rejoice exceedingly in my soul, that I have lived in this day and age of the world, and have the privilege of bearing this testimony to the nations, and of becoming a citizen of the kingdom of God; of aiding to lay a foundation to build upon for time as well as for

eternity, that we may come forth in the great hereafter and become associated with the Gods of eternity. What do the world know about all this? Simply nothing.

I have been absent from home about eighteen months; during that time I have attended meetings in England among the different Conferences; I have been to Scandinavia on a short visit, and have been engaged in the Office at Liverpool in the publishing department a portion of my time. I felt exceedingly to rejoice in my labors, and had pretty good health, for me, as a general thing; although I have felt as though I could have done more if my health had been better. I felt to regret that I could not do half as much as I wanted to do; this was the only feeling of regret which accompanied me on my return. I have not accomplished half as much as I would liked to have done. It seems a long way to travel, considerable time spent in coming and going, for so short a mission, but with me it is all right to go or to stay; so long as I am useful in the Church and kingdom of God, it does not matter to me where my time is spent as long as I live.

The joy and gladness which I feel in meeting with my brethren again in this place is inexpressible. Some of them have told me that they intended to give an expression of their gladness at my return, and were disappointed at my entering the city sooner than they expected I would. I will take the will for the deed; the good feelings which prompted the wish to do that I think more of than any manifestation or demonstration that might have occurred. I know there exists in the bosoms of my brethren towards me a good and genial feeling that mingles with the feelings in my own breast. I realize that I have the faith and prayers of my brethren, and have realized their efficacy in many dangers, both by sea and by land, while I have been travelling to preach the Gospel, while I have been writing, while I have been afflicted in sickness, and while I have had difficulties to overcome. In all these circumstances I have felt buoyed up by that feeling which beats responsive in your hearts and my own. I have had the benefit of your prayers and appreciate them; they have been answered upon my head, and this is a living testimony to me, also, that your prayers are heard, and that you have learned how to approach God in an acceptable manner to find favor in his eyes, and have your prayers answered. My health is much better; the journey to Europe has done me good, and God has done it. This is His work, and we are His people.

We talk about having done this and that; but it is the Lord who has done it, and we are merely instruments in his hands of accomplishing His purposes in the earth. It is a great honor to be an instrument in the hands of God of establishing His kingdom, and of bringing forth His purposes in the last days. The Saints are based upon the eternal rock of truth, and they will stand when the refuge of lies is swept away; they are those who will be found wise in their generation, and with oil in their lamps, and they will be the ruling and governing class of mankind; they will possess the earth, and the kingdom under the whole heavens will be given unto them.

If we read the Bible we find that God has placed in His Church Apostles, Prophets, Pastors, Teachers, gifts and blessings for the edifying of the Saints and the work of the ministry, etc.; but the religious world in the 19th century say that these are all done away; they are satisfied to read about what the ancients enjoyed, and go hungry and naked themselves.

When you go into an hotel for dinner you read the bill of fare, and actually partake of the good things therein noted. We should think a man either crazy or a fool who would read the bill of fare and exclaim against eating the savory food it describes. The Bible cannot ordain a person with authority to stand forth and obey himself and administer the ordinances of the house of God to others. "No man taketh this honor upon himself but he that is called of God as was Aaron;" and how can a man be called of God as was Aaron without immediate revelation from Him? If Jesus had to be baptised unto the baptism of repentance to fulfill all righteousness, who else should be exempt? He went down into the waters and was baptized, and the voice of God said, "This is my beloved Son in whom I am well pleased, hear ye him." He said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven." This is recorded in the Bible which the Christian world acknowledge to be their rule of faith. I exhort them to live to it. There is nothing said in the Bible about sprinkling, and the word baptize means immersion, and the world may quibble about it as much as they please. It is through these principles and this administration from under the hands of the servants of God that we receive the Holy Ghost, which will lead into all truth, and to an increase of knowledge in the things of God; through this channel we learn to know God, whom to know is eternal life. That Spirit which lighteth every man that cometh into the world, causeth mankind to seek after the truth and to become anxious after their eternal welfare, and to know about their hereafter. You may travel in every country and you will find this feeling pervading mankind; for everybody, except the infidel, worships at some shrine, and the infidel says there is no God, and does not worship anything. The Scripture says, to know God is eternal life. How can we know Him and learn Him? This is an important question for Latter-day Saints as well as for others. How shall we learn to know the only wise and true God and Jesus Christ whom he has sent, and know the relationship that exists between Him and His children, and the purpose He had in bringing us into this existence?

Let us keep this our second estate, for having kept our first estate we have been reserved to come upon this earth and obtain a tabernacle of flesh, pass through this mortality and have the privilege of accomplishing the object and the purpose of the Almighty in the organization of this earth. Let us be wise in our day, and secure unto ourselves those blessings that are for us. Let us be true and faithful, and full of that integrity which can look Heaven in the face without a blush, clinging to the truth, and never swerving from it for a single moment; and may God bless us and help us to do so is my prayer, in the name of Jesus. Amen.

EXHORTATION TO HOME-MANUFACTURE.

Remarks by Elder Ezra T. Benson, *at the General Conference, Great Salt Lake City, Oct.* 9, 1865.

REPORTED BY G. D. WATT.

I feel grateful for this opportunity of speaking a few words at this Conference, and for the blessings that have been conferred upon us during its session.

We have had a very interesting Conference, and there has been a great deal said which is of vital interest to the kingdom of God. We have come here to receive instruction for our further progress in prosecuting the purposes of God in the future, and for our present individual and mutual benefit. Can we carry the spirit of these instructions home with us, and diffuse it in our families, in our wards, and in the different settlements where we, as delegates to this Conference, reside? If we can do this, then the Saints in the different settlements who have not been at this Conference will be equally benefited with us.

Can we not only treasure up, but carry out, what we have heard this afternoon, and manufacture at home all we possibly can? Yes, we can do it; and we all feel that we can; and we now feel determined in our hearts to commence to do it when we go home from this Conference, that we may be benefited and enjoy the blessings that it is our privilege to enjoy. Who has made this request of us? The President and Prophet of the Church of Jesus Christ of Latter-day Saints, whom we have raised our hands to heaven to sustain. There is not an Elder in this vast assembly that would refuse to go to Europe, or to the islands of the sea, were he called to do so by this Conference. To refuse to respond to such a call would be a disgrace to him, and a sure token that he was weak in the faith, and if he possessed any influence among the Saints he would lose it. Now, it is the same Priesthood, the same power and authority, that has called upon us unitedly as a people, as parents, as children, as families and settlements, as the Saints of the Most High, to produce and make among ourselves that which we consume, to carry out to the best of our abilitiy in all our settlements this very excellent counsel. It is a faithful attention to such instructions that will insure our salvation here, and our salvation in the celestial kingdom of God hereafter; for it is by means of the Holy Priesthood, and the keys and power of it, that we shall be led back into His presence.

The great object and purpose of the religion of Jesus Christ is to bring all the faithful back into the presence of their Father and God; for all who will abide a celestial law shall have a celestial glory, and a celestial glory is the highest glory is the highest glory that we have any knowledge of—it is where our Heavenly Father dwells; and no faithful

Saint can ever feel satisfied short of reaching His presence and beholding His face. We are banished from our Father in Heaven in this low, sinful world; but we are not altogether lost, for He is feeling after us, and if we will listen to and obey the counsels of His servants, we shall be saved.

The brethren have spoken to us with great power during this Conference; I never have seen, in all my life, more power resting upon the Elders. I feel to bear my testimony to the truth of "Mormonism," as the world call it, to the truths that the Prophet Joseph Smith has brought forth, and to the truth that President Brigham Young reveals to this people; these are the truths of heaven, and they will lead all who obey them to the possession of eternal life. Let us give diligent heed to these things. There is plenty for us to do if we are diligent in the things of the kingdom of God. How simple and plain are the principles of salvation! They pertain to us as mortals, and to this mortal world, and they show us that our heaven is here and will be of our own making, for we are of the earth, earthy; we came from the earth, and the meek will inherit it.

We have got to learn how to take care of ourselves, and to organize the elements around us for our own comfort, and cease going to New York, Boston, and other places for supplies. Let our young ladies take pride in wearing bonnets made of straw raised in the country, and braided with their own hands. In doing this they have the satisfaction of following the counsel of the servants of God, and of aiding a little in attaining our independence of foreign markets. Such a course as we have been advised to take at this Conference, with regard to home manufactures, will affect us for the better more sensibly in the future than in the present; but we are apt to think of the present and let the future take care of itself. When shall we be fully delivered from the corruptions of the world and from the influence of the false traditions which our fathers have taught us? The sooner we can overcome these, and follow faithfully and to the letter the instructions of the Holy Spirit, the better it will be for us as individuals and as a people.

May God bless you, is my prayer, in the name of Jesus Christ. Amen.

DEVELOPMENT OF THE UNDERSTANDING NECESSARY.

Remarks by Elder A. M. LYMAN, *delivered in the Bowery, in Great Salt Lake City, General Conference, Oct.* 9, 1865.

REPORTED BY DAVID W. EVANS.

I am happy to meet with you, my brethren and sisters, this morning, and I simply give expression to my feelings, in repeating what has been expressed by others, that this Conference has been to me one of interest—richly instructive and edifying.

In the admonitions that have been

imparted we have been led to see, what in us is weak, dark, and should be improved. And in addition to that, the instructions have been rich in suggestions as to the ways and means by which we can secure to ourselves the blessings of that much needed improvement. While I have listened, the inquiry has risen in my mind as to how we, the people of the Church of Jesus Christ of Latter-day Saints, could substantially and profitably pursue the labors devolving upon us and honestly continue the struggle to become what we are denominated—Saints.

In the admonition that has been imparted we were truthfully told, that we were as yet only in part what we should be as Saints; that with all our labors and experience, with all the advantages for acquiring knowledge that have characterized our history thus far, we have yet much to learn. This truth, it appears to me, should be impressed upon the minds of all who think and reflect. It is one that is evinced in our conduct and actions as a people. There is no one feature in our history that is rendered more distinct or plain to be read and comprehended by the reflecting mind than this—that we, in all our learning, learn but slowly. and have as yet learned comparatively little of that large amount that may be learned, and that we yet manifest in our lives but a small degree of that perfection that should characterize us as the children of God, as the people of the Saints of the Most High, who are blessed with the light of the Gospel, ministered to them continually in simplicity and in truth. All our meetings, like the present, where there is congregated together the largest representation of the people of God to be met with in any one place, still continue to be characterized by instruction and teaching on those principles that it has ever been the object of our heavenly Father, and of his servants, to impress upon the minds of the Saints.

Now, how shall we, as the servants and ministers of God, expect to see in ourselves, and in the people to whom our ministrations extend, a permanent and progressive improvement, as the fruits of our labors, unless we, to some extent, justly and truthfully comprehend the principles that are involved in the work that is devolved upon us? It appears to me, as but consistent and truthful, that the enlightenment of the people and the development in them of the knowledge necessary for their blessing and exaltation, should legitimately follow the development of knowledge and a just comprehension of truth in those who minister to them.

Well, we are almost all teachers and preachers; in some relationship in life, in some position in the community, we all put on the character of teachers; and when we take into account the sum of the evils that exist as barriers between us and the enjoyment of a fulness of happiness, when we consider what these are, to remove, conquer, and overcome them should be our labor. And if the knowledge of God, of truth, and of the principles of the Gospel is necessary to the accomplishment of this work, it should be our business, as servants of God and of the people, to learn this lesson ourselves; for it is evident to my mind that our attention and devotion to the truth and to such a course of action as the knowledge of the truth would suggest to us, is that which should regulate us in life, and the extent of our devotion to this is always marked and determined by our appreciation of its value.

If we, as a people, were capable of appreciating, and had justly estimated the counsels that have been imparted to us continually in relation to what is denominated our temporal salvation,

our devotion to the advice would have produced far different results. There would not have been, as there is to-day, a feeling to expostulate with the people on the necessity of laying up and securing to themselves bread against a time of want. There would not be the empty granaries and the comparative lack of that which should exist in abundance among the people.

I do not know what name men may give to the causes that have induced this condition of things. In my mind there exists but one general reason—our lack of comprehending the truth in relation to the nature of the work in which we are engaged; and that with all our opportunities of acquiring knowledge and getting understanding we are, as has been truthfully told us in the fatherly admonitions imparted to us during this Conference, only just beginning to be Saints—only just entering on that work, the consummation of which will make of us that kind of a people for whom the Lord says it is his business to provide.

Now, perhaps, we may have been to some extent presuming too much upon the kindness, charity, and goodness of our heavenly Father. We may have fancied, perchance, that he is pledged to preserve us irrespective of the course that we pursue, simply because we have supposed that we are Saints, because we have been baptized into the Church. But this truth cannot be too forcibly impressed on our minds—that if it is the business of the Lord to provide for his Saints, it is our business exclusively so to to live that the Lord may have Saints for whom to care and provide, whom He may protect, and who may securely rest beneath the shadow of His wings, enjoying the blessings of His protection against evil.

But what is it that will constitute us Saints? A knowledge of the work we have to perform, and then a faithful, humble, undivided, and unreserved devotion to its accomplishment. That will constitute us Saints; that will constitute us teachers in the midst of the people; that will constitute us a people to whom the ministrations of the Priesthood will extend as a fountain of blessings.

The attainment of this knowledge, the possession of this rich undestanding, is that to which you and I must reach ere we are established in the truth beyond a chance of becoming unsettled. This is the way it appears to me. My paths may be crooked, and my efforts to attain to this position and condition may be feeble, and not only feeble, but they may be characterized by a corresponding amount of improprieties and inconsistencies; but this is what appears to me to be the great object that is before me, that invites my exertions, induces me to labor and struggle—not till I am worn out, but until I find the realization of my brightest hopes in the possession of that which I seek.

As the Gospel presents itself to me, as the work of God is spread out before my mind, so I judge of it, so I appreciate it, so I talk about it, so I recommend it to you, my brethren and sisters.

"Well," says one, "when will we learn?" That depends altogether upon ourselves. "Why," says one, "will not the Lord have something to do with it?" The Lord has to do with it; and if we would be more careful about what we should do, instead of troubling ourselves about what the Lord should do, it might perhaps result in bringing us to the enjoyment of greater and richer blessings. Why, the Lord knows what to do, and He has no need of our instruction. The Lord is supposed, by me at any rate, to be fully up to all that devolves upon Him in relation to ourselves. The Lord is waiting

for us to come along; He is only waiting for us to come up to that which it is our privilege to enjoy.

Some people may suppose, perchance, that the channels of knowledge are not open to all the people, as they are to the few. Some may cherish the idea that position, or place in the Church and kingdom of God may make a vast difference in the attainment of the blessings requisite to our happiness, and to our acceptance with God, and to our progress as Saints in the way of life. Position may make vast differences, perchance; but I do not know of an individual so low, I do not know of an individual so poor, but what the fountains of knowledge are as accessible to him as to the highest, as well to the last as to the first. It is not from the fact that the fountain of knowledge is only open to the teachers among the people, that they occupy their position. The teachers in the midst of the people are something like what we see in our schools. You go into our schools, and if the teacher has a large number of pupils in charge, he very likely will have recourse to this bit of policy—he takes some of his most advanced scholars and gives them the position of teachers amongst their schoolfellows and associates. Well, does this exalt them above the character or capacity of pupils? No! They are still learners in the school, and it is just as necessary for them to continue their labor for the acquisition of knowledge as before. This is the character of the teachers in Israel; that is, as I view it. This is the way I view myself as a teacher in the midst of Israel—as one upon whom has devolved the duty of extending the principles of salvation to those around me. When I labor to teach or instruct, I do not feel that they whom I am instructing need instruction any more than I do myself. I feel that all the necessity that may exist for any increase of wisdom, knowledge, and understanding in reference to the humblest soul in the kingdom of God, exists in all its force for me.

Well, with this feeling I look upon the work of God, I think of it, I study about it, and then I make my efforts for the accomplishment of the duties that seem to devolve upon me. And when I get to know more and become wiser with that increase of wisdom, shall not need to tell any body, it will be evinced in increased propriety of action to the accomplishment of what I seek to accomplish. What duty, then, devolves upon us as the ministers of God—the Priesthood dispersed and living among the people? Why, we should seek for the development in ourselves of that knowledge without which we tell the people that neither they nor we can be exalted to glory and greatness.

"But," says my brother, "we must tell the people they should be correct in the duties of life in its multiplied details." Yes, this is good; this must be; but what is it that will correct all these matters? My neighbor kindly takes me by the hand to-day and says, "Brother Lyman, you can walk in this, that, or the other direction, it is safe." It may be ground that I have not explored and do not understand, and I feel that his direction and instruction are a blessing to me. So is that a blessing which shall lead and guide the people until the "day shall dawn and the day star shall arise in their hearts," whether it be the kindly instruction of teachers who live in their midst, and with whom they meet and associate from time to time, or whether it be the suggestions of the written history of those who have long since passed away, it makes no difference. The history or record contained in the Bible presents an example of the

right, and it is suggestive of right to those who read it, and upon the same principle that what could be said to you by the living teacher is suggestive of the truth.

Now, this appears to be what we need; we want to have understanding developed within us. Well, what is it? Perhaps if I were to describe my notions and views of things, it would not be the same as if described by some other man. One of the ancient apostles spoke of understanding in such a way that we can judge something of what his views were in regard to it. Said he, "We know that Jesus has come." It was a great question in New Testament times among the immediate successors of Jesus—"Has Jesus come, or has he not?" "Has Jesus been and died, or is it an imposture?" the same as it is about the Saints now—"Is this the work of God or is it an imposture?" Well, now, says the apostle, "When that the Son of God has come and has given us understanding to determine between those that serve God and those who do not." This is what we want; we want understanding, that we may know for ourselves that this is the work of God. Why? Until this is developed within us there is a chance for uncertainty to hang around and cling to us, and a possibility that our feet may be moved from the path of rectitude and truth. We may be like men whom I have seen that have travelled for a score of years with, and have labored in the Church, and have suffered—that is, about as far as men have suffered who have not died—and then, after the expiration of this time, we find them floating off to the east and to the west, to the north and to the south. "Why, good brother, what is the matter? I did not believe you would ever have left the Church." "Ah!" said he, "I have not found it what it was said to be." Such individuals have not understanding developed within them; they do not know that this is the work of God. The apostle in ancient times knew that Jesus had come, because of the gift of understanding by which he was able to determine for himself. It is this understanding that, when developed in the mind or soul of a man, sets aside all uncertainty and silences all doubt. Uncertainty departs from the mind at once, and the soul settles in unbroken, undisturbed tranquility and repose, so far as the nature of the work in which it is engaged is concerned, and the language of that soul is, "I know that this is the work of God."

Now we, as the ministers of God, called from among the people to labor among them, should remember all the time, that it is our first great duty to learn ourselves, to obtain knowledge and understanding ourselves, and then to use all the judgment and understanding with which God may favor and bless us, to enlighten the people and to lead them onward.

But, says one, the people have been taught for years, and they have not yet learned; when will they learn? I will tell you. When they have been taught long enough they will learn. How? Just as you and I when we went to school. We had to study our lessons until we could master them, and then that labor was completed.

I am glad of this continuous principle that seems to mark the character of the work of God. If we do not learn in two, five, ten, twenty, or thirty years the truth that would make us free, still the opportunity is open, still the chance is afforded us to learn and to mend our crooked ways. This is why I love the Gospel; this is what first fixed a deep and abiding regard for it in my affections—the mercy that was in it, the kind for-

bearance, that seemed to have a life like the life of the Almighty—eternal, that would never die.

Let us be encouraged to hope for such an increase of intelligence among the people—the fruit of the labors and ministrations of the ministry in their midst, as shall develop increasing perfection of action among the people, and by-and-by they will know enough of themselves to adopt such a policy as would enrich and save them temporally.

Well, says one, would they not get spiritually saved if they were not temporally saved? I do not know. I want to be saved, and I would like to be temporally and spiritually saved. If there should be any difference between them, I want them both. This is the salvation before us. If we had that spiritual salvation which, in the language of the Savior, constitutes eternal life—the knowledge of God, an understanding of the principles of salvation, if we had a sufficiency of divine wisdom, in that light would vanish all these dark clouds that exist around us as so many drawbacks to our prosperity and to our progress in the way of life. In that light we would be able to appreciate the value of doing right, above that of doing wrong. This is the way the matter appears to me, and I look forward to the time when the Saints will be all they should be, as Saints. I hope and labor for it, and there is no feeling in my soul but what reaches forward with hopeful confidence to a time when the last dark cloud shall be moved from the minds, not of every body, but of the Saints with whom our labors in this work begun, and with whom we have been associated the last thirty years of our lives; of the Saints with whom we have endured toil, with whom we have been driven, and in whose fate and fortunes we have shared. We expect it for them, we hope for it for them, and we labor for it for them. Will not you labor with us? We tell you that to know God is eternal life, which is simply repeating the truth declared by the Savior of the world; and while we impress this repeatedly, again and again, on your minds, and bring it to your attention, will not you unite with us in struggling for the acquisition of that knowledge for yourselves? Why, says one, can't you get it for us? No; it is all I can do to get knowledge for myself. Well, but, says one, can't you impart to us? I can do what I am doing this morning—making the best effort in my power, within the compass of my ability, to awaken such trains of thought and reflection in your minds as will lead you to seek after the truth, and seeking, find it. If what I have learned, if the little knowledge I possess should have enlightened any other mind than mine, or could be possessed by any other individual than me, without his action being required for its attainment, things would be different from what they are. Our Father has fixed it so that we might live, and find the elements of happiness and joy for ourselves; and when they were acquired, they would be ours to possess, fixed within, the treasure of our own souls, for ever ours, constituting our happiness with all its eternal increase and greatness.

Let us wake up and feel that we are the children of God, and that as God's children, the object of our being here is to find and realize within ourselves that development of our natures that we inherit from our Father and God, that will exalt us till we can be fit associates for Him, that between Him and ourselves there may exist all that wealth of harmony that will constitute the happiness of heaven, the bliss and glory of the saved and sanctified.

Well, now, to acquire this, what is the labor before us? What is neces-

sary? That we turn from evil. Well, how shall we know evil? Why our evils are pointed out continually, not only by the feeble dawnings of light within us, but by the light of that inspiration that burns in the hearts of the servants of God, making their comprehensions of truth reach incomparably beyond those who have not in such a way devoted themselves to the acquirement of knowledge. In that light our weaknesses and follies are brought to our understanding, that we may see them, and that seeing and comprehending we may go to work and regulate our actions so that when God blesses, aids, and strengthens us, we may acquire that knowledge that will exalt us above the influence of the ignorance that is around us.

Now, my brethren and sisters, having expressed these few thoughts, I hope that we may be able to go away from this Conference to our respective homes to live and labor in the great work of our Father, and that when the half-year shall have passed away, and we are again assembled in this capacity, that we may feel, and not only feel, but that it may be true, that we are a wiser and better people than to-day; and that we may entertain more truthful conceptions of God and the character of his work, and be acting in a manner better calculated to please Him and to secure His blessings upon us, than to-day.

That this may be our happy lot, and that God's blessings may attend our every exertion for the development of Zion on the earth, is my prayer, in the name of Jesus. Amen.

MARRIAGE: ITS BENEFITS.

Remarks by Elder Amasa M. Lyman, *delivered in the Tabernacle, Great Salt Lake City, April* 5, 1866.

REPORTED BY G. D. WATT.

I am glad to enjoy the privileges that are extended to us on this occasion, and to meet with my friends, and to unite with my brethren in the ministry to render the occasion instructive and profitable. Whether we have much or little to say with regard to the great good there is to be secured and enjoyed, I would hope that in our efforts we might be blessed and favored in making some suggestions to the audience that will be calculated to awaken in their minds good thoughts that will lead them to God, and to a knowledge of the principles that are involved in its work.

From all I have been able to gather from observing the course taken by ministers in their labors for the enlightenment of the people, I have come to the conclusion that, perhaps, there are not very many who will be able of themselves, and within the limited circle of their personal labors

and exertions, to tell everything, even if they should know it, and communicate all that may be communicated for the benefit of the people. I believe that the servants of God, in their efforts generally, reveal to the people the workings of their own minds, under the influences of the Spirit of God, and are able to bestow upon them for their comfort, encouragement, and aid in the great work in which they are engaged, the results of their experience, of their reflection and thought. The Gospel that we have received is something that, as I view it, bears a direct relationship to our condition here and hereafter, and that it proposes to so direct our actions and our conduct in life, that they may all be made to assume a proper character. When our actions are right they have the character of virtues, and virtues commend us to God and to one another. Virtue, when practiced by us, is the surest and best foundation that we can have for confidence, not only in God, but in ourselves, and in one another, a degree of which is necessary to our happiness, to our comfort and joy. It appears to me that the man or woman, whose course of life is such that he or she has no confidence in his or herself, properly can have but very little in God. As brother Hyde has remarked, the time is near when we are to encounter the realities of our religion. I believe it is so. We have professed to receive the Gospel and have adopted our faith years ago. We have received more or less of a series of lessons that have been given to the Saints, from time to time, through the revelations of God, as they have been communicated to His people.

There is a feature in our religion that I have thought was but little understood; it is like many other things that would be of much more value to us if they were well understood; our understanding of it is limited as a people, and about that very feature in our religion I feel disposed to make a few suggestions, as the results of my own thoughts and reflections, and of all that has been opened up of the matter in my mind with regard to it. As this feature of our religion is now receiving considerable attention from the people of the United States, who have become deeply concerned in regard to it, probably it would be well if we talk a little about it ourselves, that they may not be the first to learn, the first to know that which we ought to know.

The question arises here, what is it that they have become concerned about? Not about our sins; but they have given us credit for a great many good things. They can but acknowledge that we have been brave in conquering the dangers of pioneering our way into an untried land and country; a land that was barren of comfort, barren of these things that were necessary to the sustaining of human life. They will compliment us to-day for our persevering industry, for the toil that we have endured, and for the perseverance that we have evinced in working our way, not to where we expected to find hidden treasures of gold and silver, but to the desert, to find a place so poor, so barren, and so forbidding in its aspect that none others would desire it, but that we might, in its desolation and isolation from the rest of the world, enjoy the poor privilege of living there without having our right questioned. They say we were brave. So we were: we had good reason to be so; we could not well be anything else. We encountered the desert with all its worthlessness and with all its unproductiveness, and we not only made bridges and roads, but we actually conquered the desert.

"Why do you not say that the Lord

did it?" If I were to say the Lord did it, then would you not ask me how the Lord did it? I know how he did it, because I saw it done. The Lord led us out here, but I know that he walked us on our own feet all the weary miles of our journeyings until we reached our destination. I know that since all this our friends from the States have come out here, and can now partake of our hospitality and feast on the fruits of our labor, industry, and enterprise. They are pleased at finding a comfortable half-way house between the Atlantic and the Pacific, where they can rest, eat our fruit, and enjoy themselves; yet they smooth down the wrinkles upon their visages (the fruits of indwelling hate), look very grave, and returning home lie about us, and represent the people of Utah different from what they are.

We would suppose that they are blind with a holy horror, excited in them by the contemplation of a phantom which haunts their imaginations continually; they are afraid that the people in Utah will do wrong; they have got so far from the confines of Christian civilization and refinement that they are fearful, if they do not take some action in relation to the Saints, that they will go widely astray and perpetrate some great wrong. We have been asking them for years to admit us into the Union. Would they listen to us? No. Does our constant begging and praying for admittance into the Union ever awaken a feeling of sympathy in them towards us? It does not. Yet they make out to be so alarmed for our moral safety that they seem to have forgotten all the festering corruptions of the great cities of the east.

When the great nation with which we are connected politically begin to make our faith the subject of special legislation, is it not time that we should know and say something about it? They do not complain of any dishonesty and corruption among us; they do not tell us that the land is sowed broadcast with iniquity; they are not alarmed about this, but they are alarmed because men out here in Utah dare marry a wife honorably and fearlessly, and then publicly own her as his wife. This is all they complain of. If we will only ignore this, I do not know but they will admit us into the Union. Do you think we had better ignore this little bit of our religion, or have we really determined within ourselves, soundly and sentimentally, whether it is actually necessary, proper, right, and just. If we could only slip it off and get admitted into the Union, it might be an advantage to us; but if it is worth enough to cling to, even if we have to live out of the Union, we ought to know it, that we may be the better able to make a good trade when we do trade. It is simply plural marriage that they complain of. They corrupt themselves elsewhere all over the world; but out in Utah men actually presume to marry women honestly; they presume to consider this the best course to be pursued to maintain the purity of man and woman.

How shall we determine anything about the value of plural marriage, so that we may know whether it is worth anything or not? I do not know any way better than by determining first whether single marriage is of value or not—whether it extends any advantages or not to those who are parties to this relationship. Were we to ask the multitudes of the earth what the institution of marriage is worth, what the amount of blessing and salvation that accrues from it, to those who are parties to it, we should, no doubt, receive for a reply, "We do not know." A man marries a wife to keep his house, to do the drudgery, to become a slave who shall do the

labor about his place, and become the creature of his wants and wishes. Does he entertain any ideas of any value that pertains to the institution of marriage beyond this; if he does, it is but little. A great many men live in the world, and throughout all their lives they never appreciate the value of marriage in such a way as to ever induce them to marry; they think they can get along better in single life.

How can we be led to an understanding, in a limited degree, of the many advantages that result to men and women who are honorably married? Why, look at the evil and the corruption, and consequent wretchedness that curse the condition of that broad margin of women that never are made to feel the responsibility, comforts and blessings resulting from a pure, and healthy, and virtuous marriage. Where is this state of things to be found? In every Christian community that I know anything about. It is the root of that festering corruption that is eating out the core and vital energies, and sapping the foundation of life in the race of man. It is found in every community where it is declared that a man shall marry one wife only, and it shall be considered a virtue; but to marry a second wife while the first wife is alive, is considered a crime and punishable by confinement in prison, or the payment of a fine, because it is a sin. What, this in a Christian land? Yes, this in a Christian land! Christianity of the most approved kind is advocated where it exists. In the same thoroughfare the victims of corruption and vicious passion, and the devotees of Christianity jostle against each other. In the same locality edifices, whose lofty towers point to heaven, and wherein are held sacred the paraphernalia of Christian worship casts its lengthening shadows over the dens of corruption and crime, where the victims of passion and unhallowed lust live to drag out a miserable existence; in the reeking corruption which is the result of their own sins. The religious sanctuary and the brothel flourish together; they have their development there; in that land we see woman in her most wretched condition. We first see her in the morning of her life, innocent and pure—innocent as innocence itself, pure as the spirit that comes from God. In this condition we see her enter upon her life's journey. We meet with her when she has progressed, when she has trod far in the path of folly, degradation, wretchedness, and sin; but she is innocent no more. Are the blessings of home extended around her any more? No. Has she the blessings of the warm sympathy of kind friends any more? No; they are frigid and cold; the warm heart gushing out the blessings of friendship is closed against her; she is not fit to be associated with any more; she is unfit to be welcomed to the society of her more fortunate sisters; and, consequently, she is not welcome to return to a pure and better life, could a disposition be awakened in her to do so, and she seeks for the means of prolonging that worthless life as best she can find them. If she carries personal charms, they are to feed the wishes and satiate the appetite of the gloating libertine; for he will give her money. When those charms have faded from her form—when youth is passed and followed by decrepid old age, she becomes the loathsome thing that no one claims or desires, for which none manifests any warm sympathy and affectionate regard. This is the fate of a class of women who were born pure and innocent as you, my sisters, were born, situated as you were, bearing the same relationship to high heaven by creation as you bear, yet she drags out her miserable

existence to her resting place, the grave, when death terminates her suffering and wretched existence; no father was there, no mother was there, no kind sister to weep over her departure, no brother had regard for her, no kindred relationship to pay so much as the tribute of a single tear on the spot where her frail dust found its last resting place.

This is the unwept, friendless fate of an extensive class of our erring sisters. What do we call them? Oh, she is merely "a common woman on the street," "prostitute," which means a woman, created by and bearing the image of God our Heavenly Father—a woman prostituted to become the victim of passion—passion unhallowed, impure passion in man who should have guarded her virtue with the most scrupulous care, with the most vigilant watchfulness,—man who should ever have recognized in her his sister, who should have regarded her as the personification of the purity and innocence of heaven itself, and who should never have made her the victim of his unholy passion. But she has fallen, and this terminates her wretched career. If she leaves an offspring, the vile stain of bastardy is attached to it, and her children are cast out of society, like their disgraced mother; they are discarded and shunned by what is called refined and Christian society; no paternal provisions are made for them, no paternal care and anxiety is cherished in relation to them. The state only sees in them, if males, prospective soldiers, who for a little pay are marshaled to fight its battles, and bleed and die upon the battle field. If any of them happened to be brave, can venture further and kill more than his associates, the probability is that he will gather to himself the honor, and the glory, and respect which his frail mother failed to secure.

This is the most favorable termination of the earthly career of that class of unfortunate women and their children. I appeal to you, who are honorable wives and mothers, if you do not think there is real, unmitigated misery in this? Or do you think that it is merely something of my picturing? I am not here to treat you to empty romance. The tithing of all the misery, wretchedness, and crime that exist among the female sex, or our race, in the great Christian cities and heathen cities of the world, cannot be told; it would be vain for me to undertake to tell it all. I have instanced what I have, that you who are wives and mothers may see something of what you have been saved from, by being blessed with the opportunity of becoming honorably married. You are saved from all the wretchedness which characterizes the life and death of your unfortunate sisters.

Does marriage possess any value, then? Would it not be a very good thing if the blessings arising from it, which you enjoy, could be extended to all? Why is it not so? Because monogamic Christianity says it shall not be extended to all. This Christianity is like the prophets bed, "shorter than that a man can stretch himself on it; and the covering narrower than that he can drop himself in it." I do not know that the prophet thought anything of Christianity as it now exists in the world, although this figure is very apt in its fitness to it. Comparing monogamic Christianity with the prophet's covering, it may be of a fine texture and good, as far as it goes, but it is decidedly too small. This is unquestionably the fault with a Christianity that does not extend the mantle of salvation to all who should be the recipients of its blessings. If all men and all women in a community were honorably married, you can readily understand one

thing, that there would be no prostitution of women in that community, there would be an end of the corruption of man in that community, there would be no illegitimacy there. You can see, then, that it is only a question of advantages resulting from a pure marriage to all the inhabitants of any community, who can be blessed by such an institution of marriage; only introduce this, and the cause of all this sin and moral and physical degeneracy would have an end.

"But then," says one, "is it right?" "We should have no objections to a plural marriage if we could only believe that it was right." How in heaven's name you would have to feel, to feel that it is wrong, I cannot imagine. You say that when one wife is married to a man, there is in that transaction nothing but what is religious; nothing but what is godly, healthy, pure, and good; it is good enough to go to church with; it is something you can pray about; you can have it sanctified by the presence of the priest. It is sacred; it is so commendable that the most fastidious will hardly blush at the idea of a man's marrying one wife. He who marries one wife is considered an honorable man, and his wife finds a place among honorable women, and their children are honored upon the same plane that is secured to them by the character and standing of their honored parents in the community. They have their entry into society; it smiles upon them and extends to them its patronage, and their path is the path of honor from the time they open their infant eyes and gaze upon the surrounding objects in the midst of which life to them has a beginning, and through all the subsequent stages of the lengthened way. These blessings come to them because their parents were honorably married and kept sacredly the vows that made them husband and wife. Their marriage was virtuous and just. What a pity it is that this state of things could not be extended to all. I allude to this single marriage because I want you, Latter-day Saints, that are before me to-day, to begin to think, if you never have, to begin to reason, if you never have, that you may know and understand, if it is only to a limited extent, the reasons that exist why marriage is a pure, holy, and saving institution.

Says one, "The Bible says it is." But suppose the Bible did not say so, would that make any difference? If a woman were associated in the relationship of wife with an honorable man who kept his marriage vow, would it change the fact that there would be purity, innocence, truthfulness, and virtue in this that could not be found elsewhere—that could not occur without the same intimate relationship between man and woman—aside from the covenant that makes them man and wife.

We say, then, if this is the reason why in Heaven's wisdom it was ordained that man and woman should be married, it was simply to regulate the actions of man and woman in the most sacred, holy, high, and responsible relationships that exist between them, to preserve in man and woman the fountain of life in purity, that there might be given to earth a people in purity, and free from the taint of inherent corruption. How do I know that? Because that it only requires the careful and continued observance of the law of marriage, as God has revealed it, to preserve man and woman in purity.

Then what bearing has a pure marriage upon the interest of the world that it should be necessary to introduce it as one of the leading features in the great work of God, developed and established in this our day for the prosecution of his will and purposes in the salvation of mankind?

Has it any bearing at all upon the purity of man and upon the race? From the little reflection that I have bestowed upon the matter, I have learned to regard it as the world's great necessity—the great necessity of the race to-day, and it is God's greatest necessity in reference to the salvation of the world, and to the development of His universal empire of peace and righteousness over all the earth. Why? Because I have learned that there has been, and that there is still in existence, operating and producing its deadly effects, a system of physical degeneracy that is telling fearfully upon the history of the race.

The Bible tells us that men used to reach a longevity that extended to near a thousand years; this was near six thousand years ago. To say that this is not true would be to question the validity of the Bible, and I would not dare to do that, however presumptuous I may be in a thousand other things. We are descendants of that same race who enjoyed the blessing, if it was a blessing, of an extended longevity; yet the statistics of to-day relating to the average life of the human race show that it extends to a fraction over a quarter of a century. Should anybody be alarmed at this? If they not know the causes which have led to it they will not be; but if they have a knowledge sufficient to understand that if the race has so degenerated, physically, in five thousand years that the term of a man's life is reduced from near a thousand years to a quarter of a century, the question would be awakened in their minds as to how narrow a margin of time is left for the continuation of our race on the earth before it becomes entirely extinct—that there will not be a man, woman, or child to awaken the cheerless condition of the desolate earth with the music of their voices and the light of their smiles. They have ceased to be.

It used to be told us when we were children that the world was coming to an end. We thought it was coming to an end; that something was about to be revealed from somewhere that would burn it up. We see that the world is actually approaching desolation, to a point beyond which it would not be possible for human life to be extended. Is there nothing alarming in this? To me there is. I pore over, in my own mind, what my prospects are as a servant of God. I have entered upon this work, which we denominate the work of God, and which comprises the building up of the kingdom of God and the extension of the government of God over all the earth, carrying with it the blessings of the rule of righteousness and peace, and it promises that I am going to be a prince and a ruler over countless millions of intelligent beings like myself. Where are they all coming from? Why, they will be your children. That cannot be; for as the human race is fast wearing to an end, there would not any of my children be left in a few generations more. You are, no doubt, mathematicians enough to see this. I give the Lord credit in my feelings for having known this long before I did; and hence I say that plural marriage is the great necessity of the age, because it is a means that God has introduced to check the physical corruption and decline of our race; to stop further contributions to the already fearful aggregate of corruption that has been developed as the result of sin in man and woman. What will that do? It will take off a great tax from the recuperative energies of the race by relieving them from the necessity of contending with increasing corruption beyond its present limits; that man may begin to live until he attain to the age of a tree, as he lived before

he first began to sin and violate the laws of his being. It is to effect this that the Lord has introduced plural marriage. "But," says one, "why do you not prove it from the Bible?" You can read the Bible yourselves. I want to know, see, read, and understand, as it is evinced in the physical condition of the race that these are truths, whether the books refer to them or not. If there was no revelation to reach us from foreign quarters, it is a revelation that is before our eyes; its truth is demonstrated within the circle of our own being—within the narrow limits of our own observation it is made plain, and we should understand and comprehend. When we know this, then we know what the Bible may say with regard to polygamy being true, because we find the evidence of it in truth itself. That is what polygamy is worth. It is simply an extension of pure marriage to all the social elements in the community, man and woman, that is all.

Who is it that says there is licentiousness connected with plural marriage? It is the libertine; that man that is corrupt himself; who has worshipped at the shrine of passion; whose passion clamors in his corrupt soul for victims. He dreams of it and talks of it; and because the Saints believe in a plurality of wives, he thinks there must certainly be a lack of moral purity there—virtue must be easy with the people that have more than one wife.

What do you think they have found out? After making experiments that have turned out rather futile, they have found out that with all their mistaken notions of their deluded fellow-citizens in the mountains, the virtue of woman and the sanctity of the marriage relationship cannot be invaded with impunity—it is guarded with jealousy. The same men that were brave in coming over the plains, and energetic in making the roads and in building the bridges, etc., are still here, and continue to be brave. They have not dared so much in the past that they will stop daring now.

Are you going to say something in support of plural marriage? No. I do not wish anybody to tell that I have said a word by way of supporting and sustaining plural marriage. Are you ashamed of it? No. Do you love it? Yes, I love it because it is true, and stands alone, without my aid. "What are you talking about it for, then?" That you may understand the truth and know its value, and secure to yourselves the blessings that only can accrue from the knowledge of the truth. That doctrine is safe and can take care of itself; and if you make an application of the truth to yourselves, it will take care of you; it will secure you from corruption, wretchedness, and death, and give you life and immortality; while others will still sink under the accumulating weight of corruption, until they go down to hell.

"But," says one, "I have been looking, but I have not seen much change that has taken place in consequence of the introduction of polygamy." You are not a very close observer, perhaps. When the first edition of Federal officers came out here, we had hardly made a beginning in practical plurality of wives; however, it was awful times for them; they could only once in a while see a woman, and when they did see one, they inquired who she was. "O, she is Elder such a one's wife." "Who is that woman over yonder?" "She is brother so and so's wife." "Who is that woman that is crossing the street?" "She is Bishop such a one's wife." "O, the devil, the women are all married out here." They begin to look round for a peculiar kind of

institution that flourishes so well in Christendom, where such prevail, where they make ample provisions for the gratification of lustful passion; no odds how foul, black, and damning in its consequences, still it can find its gratification at those favored institutions. Those Federal gentlemen began to look for similar accommodations in Utah; but instead of finding them they found school houses and houses for the public worship of God, dedicated to the best interests of humanity, for the improvement of the condition of our race. Their peculiar institutions they could not find here, and they could not stay; they went to Washington, and there they began to send up awful howls about the sins of Utah, and the necessity of active measures by the general government to chastise the Mormons in Utah.

How far they have succeeded is evident. The great Buchanan war brought the flower of the army of the United States out here; the bran and shorts were left behind. They came to correct the poor misguided Mormons. For making prostitutes of the women? No. There are plenty of them at home; but the Mormons make wives of them, and this awakened all their sense of horror. It is this that excites our friends in the east—because we think more and better of women than they do. That is the foundation of all the difficulty; they do not complain of us for any thing else now. When the C. V.'s from the west came out here they did not succeed any better. Then they thought they would try the negro. He got part way out here, got tired, and they turned him out. What they will do next to correct our morals is not for me to say. They may tell us that we ought to demolish our school houses and put up houses of assignation, and keep houses of accommdation, such as travellers can find in other countries. They are well pleased with our potatoes and johnny cake, but they would be still better pleased if we would have the other luxury.

We fought our way to this country against all the hardships and obstacles that stood in our path, and, through God's blessing, we have overcome them; we have cultivated the land and done the best that we could under the circumstances, and we have provided for ourselves and for our wives and children as well as we could, and we have been contented. If the husbands of Utah were poor, their wives were willing to share that poverty with them; they were willing to nibble a living from the same dry crust, out of the same stinted fare that we partook of, because they were our wives, and we regarded them as honorable and as good as ourselves, if they behaved as well. This our friends do not like. Our business here in the mountains is to develop a community in which man and woman shall find, through the extension of honorable, pure, just, and virtuous marriage, the legitimate position that Heaven ordained them to occupy as wives and mothers, husbands and fathers, and a response to every requirement of nature, without stepping aside from the path of virtue and honor.

That is what God designed when he commenced this work—"Why did He not introduce it at the very commencement of this work?" Because He could not—because our ears were not open to hear it—our prejudices would not allow us to receive it. If I had been talked to about plurality of wives when I was baptized into the Church, the Lord may know, but I do not know what I would have done. I had to go wandering over the world preaching the Gospel years after, had to work longer than Jacob did for a wife to get myself in that

state of mind that the Lord dare name the doctrine to me. We were not aware that any such a thing as plural marriage had to be introduced into the world; but the Lord said it after a while, and we obeyed the best we knew how, and, no doubt, made many crooked paths in our ignorance. We were only children, and the Lord was preparing us for an introduction to the principles of salvation. "What, the principles of salvation connected with marriage?" Yes; because they are nowhere else. "Will not our preaching save us, our going to Church, and our paying tithing?" People have been preaching, praying, paying tithes, building cathedrals and churches, and the deadly work of physical degeneracy is still going on until the race is nearly upon the brink of extinction. Christianity, as it now is, and has been for centuries, has proved entirely insufficient to stop the great evil—to check it in its fearful growth.

The Lord understood this when he talked to the people of Nephi: He told them they should have but one wife, and concubines they should have none. Why would He not allow them to have concubines? I suppose it was because He delighted in the chastity of women. This was simply avowing His feeling with regard to that matter. Concubinage was displeasing in His sight. He left them at liberty to have a wife, but concubines they should have none; informing them that when He wanted His people to raise up seed unto Him, and if it was necessary they should have many wives He would command them. That is simply what He has done. He has commanded us. It is well enough now for the brethren and sisters who have been in practical polygamy for many years to begin to understand something of the nature and object of the institution, that they may not trade it off simply for admittance into the Union, or for anything whatever that may be offered for its exchange. However their enemies may plead to the contrary, the Saints are gathered together from all the world, that the provisions of a virtuous marriage may be extended to all the social element in the community, and that by this there should cease to be developed in that community the curse of woman's prostitution or man's corruption, and where mothers in Zion can make it their business to teach their children the way in which they should go; to implant in early childhood principles of truth; to lead them to God; to grow around the hearth like plants of righteousness, that the saying of the old preacher may be verified, "Train up a child in the way he should go, and when he is old he will not depart from it."

We are not a numerous people, but we are more numerous than when the Lord told Adam and Eve to be fruitful, and multiply and fill this their earthly inheritance with intellectual beings like themselves. How well that first pair succeeded is evidenced here to-day. We need not be discouraged, for we can count thousands that are pledged to this work, which is established to re-people the world, to fill the earth with virtuous, pure, and holy men and women. That is the work that devolves upon us. Should every woman be married? Every woman should be married for the same reasons that one woman is married, namely, to subserve the same high, healthy, and God-like objects of our being. And for the same high purpose should every man be married.

There are certain facts of our existence which we cannot escape from. We are men and women. The very reason why I have spoken here to-day is that we are men and women; we have come here with men's and women's natures, passions, and appe-

tites; and if we are ever saved in heaven, we shall be saved as men and women. Our business here is to save men and women by teaching them to live lives of purity. These are self-evident truths. When we count up the men and women that are in the world, we shall find a broad margin more of women than men; and there is a numerical difference in the sexes, as they are developed in our community and every other community. Women must be saved, if the task should devolve on a man to marry two or three of them, and treat them as honorable wives, bless them, and bless their children, provide for them, and teach them principles of purity. When we who made this feeble beginning in that matter can bear the struggle no longer, we will call around us our stalwart sons and daughters, and pledge them before high heaven to devote themselves for ever, and their children after them, to the great work of man's regeneration.

Let us get the body improved first, that the spirit may live and dwell in a pure tabernacle. When this is done, we can go and cultivate the spirit as much as is needful. The world wants a religion that will address itself to this task, because it will enter into the relationship that exists between man and woman, that will purify them and establish within them the seed of eternal life. Let us pray always and never faint, and ask God to bless us in all that we do, and never do anything that is not sufficiently holy that we can ask God to bless; carrying the purity of Heaven's religion and ordained principles of salvation into every relationship of our lives, and let the Zion of our God extend forth upon all the earth from this point. What will become of the world? They will live in their corruption until they sink and die in it. Our blessings are to build up the kingdom of God in purity and in its perfection in these mountains. This is our work, and may God help us, is my prayer, in the name of the Lord Jesus Christ. Amen.

BLESSINGS SECURED BY FAITHFULNESS.

Remarks by President HEBER C. KIMBALL, *made in the Tabernacle, Great Salt Lake City, April 4, 1866.*

REPORTED BY G. D. WATT.

Self-preservation is the first great law of nature. It is true, whether it be applied to temporal or spiritual salvation. If a man does not try to save himself through the means which are provided in the Gospel, he cannot be saved. If people will not stop committing sin and learn to do better, my doing so will not benefit them. It would be just as reasonable to argue that I can eat, drink, breathe, and reflect for them.

When a minister of the truth arises to address a congregation it aids him much when the people give their undivided attention to him; but when their attention is drawn off by some trifling interference that may occur in the house, their minds are closed to the effects of truth, and the spirit of the preacher is grieved, and so is the Spirit of the Lord. Paul says, "Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn, and all may be comforted." "For God is not the author of confusion, but of peace, as in all the churches of the Saints."

No one man knoweth everything, "But the manifestation of the Spirit is given to every man to profit withal;" "now there are diversities of gifts, but the same Spirit," "dividing to every man severally as he will." If we exercise upon the gifts we possess in simplicity as little children, striving to do good to one another, and to build up the kingdom of God upon the earth, then we shall be entitled to greater gifts and greater blessings. Let no man lay a snare for his neighbor because of the simplicity of his words, and because he reproves in the gate. If the truth, simply told, is unwelcome to people, it is because they are themselves guilty of sin unrepented of; and by this ye may know that ye need repentance.

The faithful love the truth, though it may be told in the most simple manner; it is sweeter to them than honey or the honey comb; they are no more afraid of it than they would be afraid of eating a piece of good honey. And to the same extent that they love the truth plainly and simply told, do they hate a lie, and the more so when it is dressed up in the garb of truth to deceive the unwary. Truth is the sanctifier of those who love it and are guided by it, and will exalt them to the presence of God; while falsehood corrupts and destroys, or, to use a common scriptural figure, it lays the axe at the root of the tree. As the axe cuts down and destroys the fruitless trees that cumber the ground, so do wicked acts destroy and overthrow all who persist in them.

Truth is an attribute of the nature of God. By it he is sanctified and glorified. Jesus Christ proceeded from his Father. He is called "His only begotten Son," and inherited germs of his Father's perfections and the attributes of his Father's nature, so that he sinned not. So with us; if the attributes of our nature become refined and regenerated by the truth, our offspring must inherit those perfections, more or less. Then, how essential it is that parents should, by living their religion, improve themselves for the improvement of their race. We, too, are the children of God, but we are the offspring in the flesh of fallen and degenerate parents, and we are prone to sin as the sparks fly upward; but by observing the truth, and by following the direction of the Holy Priesthood which has been restored in our day, we may overcome the evil that is within us and that is in the world, begin to improve and perfect the attributes of our nature, which are like the attributes of the nature of God, and lay the foundation of goodness and truth in our offspring.

The devil was a liar from the beginning. Truth has no place in him; but it being a principle of power associated with all goodness, he hates it, and so do all his faithful followers. It is written, "And now, verily I say unto you, I was in the beginning with the Father, and am the first-born; and all those who are begotten through me are partakers of the glory of the same, and are the church of the First-

born." "Truth is a knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning." He that keepeth the commandments of God receiveth truth and light until he is glorified in truth and knoweth all things. Truth is a principle of power, and is independent in that sphere in which God has placed it to act for itself, as well as intelligence also, otherwise there is no existence."

Under President Young I have presided over the giving of endowments for the last fifteen years. Last Saturday there were over twenty persons in the house to receive their endowments. They came well recommended by their bishops as being worthy, good, and faithful members of the Church of Jesus Christ of Latter-day Saints. I had previously had an impression that many of the people were becoming lukewarm, and even cold, in the performance of some of their duties. After the company had gone through I gave them a lecture, and it came to me by the Spirit of God to try if my impression was correct or not. After instructing them that they must not lie, steal, nor bear false witness, etc., I asked them how many of them prayed in their families, and it transpired that there were many who neglected their duties in this respect; yet they were all recommended by their bishops as good, faithful members of the Church of Christ. It made me think of the parable of the ten virgins, five foolish and five wise. Shall we thus cease to perform our duties, while the wicked are striving with all their power to introduce their wickedness in our community and into our families; while they are seeking to influence our wives and children to be disobedient to us and to God? Should we not rather be more faithful in the performance of every known duty, that God may hear us when we pray to him for strength to aid us to resist the encroachment of evil?

The revelations which Joseph Smith has given to this people were given to him by Jesus Christ, the Savior of the world; and this people cannot be blessed if they lightly esteem any of them, but they will lose the Spirit, and sorrow and vexation will come into their families. The Lord designs that we shall be separate and distinct from every other people, and wishes to make us His peculiar people, and to raise up for himself a pure seed who will keep His law and walk in His statutes. For this purpose did He give the revelation on plurality of wives, as sacred a revelation as was ever given to any people, and fraught with greater blessings to us than we can possibly conceive of, if we do not abuse our privileges and commit sin. This doctrine is a holy and pure principle, in which the power of God for the regeneration of mankind is made manifest; but while it offers immense blessings, and is a source of immense power to God's people, it will bring sure and certain damnation to those who seek through its means to defile themselves with the daughters of Eve. All those who take wives from any other motive than to subserve the great purpose which God had in view in commanding his servants to take unto themselves many wives, will not be able to retain them. Wives are sealed to men by an everlasting covenant that cannot be broken, if the parties live faithfully before God, and perform with a single eye to his glory the duties of that sacred contract. Jesus Christ said to the Pharisees, when they tempted him upon the subject of a man's putting away his wife, "For the hardness of your heart Moses allowed you to give a bill of divorcement, but from the beginning of the creation it was not so." "What,

therefore, God hath joined together let no man put asunder."

I speak of plurality of wives as one of the most holy principles that God ever revealed to man, and all those who exercise an influence against it, unto whom it is taught, man or woman, will be damned, and they, and all who will be influenced by them, will suffer the buffetings of Satan in the flesh; for the curse of God will be upon them, and poverty, and distress, and vexation of spirit will be their portion; while those who honor this and every sacred institution of heaven will shine forth as the stars in the firmament of heaven, and of the increase of their kingdom and glory there shall be no end. This will equally apply to Jew, Gentile, and Mormon, male and female, old and young.

The words of the Lord to the Church, through Joseph the Prophet, in Sep., 1832, will apply very well to many now:—"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation; and this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land?" Unless we keep our families in order, and instruct our children to be faithful in keeping the commandments of God, not suffering our wives and children to speak lightly of the Priesthood of the Almighty, and of the holy order of marriage which He has revealed for a great purpose,—I say, unless we do this, God will visit our families with a scourge, and if they continue in their disobedience they will be removed out of their place, and their names will not be found on the record of the faithful. But, on the contrary, if we are righteous and keep faithfully all the commandments of God, we, with all that portion of our wives and children who also have been faithful, will go into the celestial inheritance prepared for us in the presence of our God. Will the unfaithful, disobedient, and unbelieving of our families enter with us into the celestial kingdom? They will not. The Lord said to Ezekiel, "Son of man, the house of Israel to me has become dross." So with the unbelieving and disobedient of our families, and of this people; they will be separated from the pure silver, to occupy a place in the mansions of our Father according to their worth.

If our wives would remember and keep faithfully the covenant they have made, they would observe the laws of their husbands, and teach their children to honor every law of God, and to love, honor, and obey their earthly father. If I keep my covenants, I shall be saved in the presence of God; if I violate them, I shall be damned; and so it will be with my family; and what applies to me in this respect will apply to all.

Let us carry out the great purposes of God, and be separate from the ungodly. "Woe unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state." "And woe unto the deaf, that will not hear, for they shall perish; woe unto the blind, that will not see, for they shall perish

also; woe unto the liar, for he shall be thrust down to hell; woe unto the murderer, who deliberately killeth, for he shall die; woe unto them who commit whoredoms, for they shall be thrust down to hell; and woe unto them who die in their sins, for they shall go to their place and suffer the wrath of God."

May God bless the righteous; but the men or women who raise their voices or use their influence against that holy order of plural marriage will be cursed, and they will wither away, for they have undertaken to fight against God. "For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch."

HOLY GHOST REQUISITE TO TEACH THE TRUTH.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, April* 29, 1866.

REPORTED BY G. D. WATT.

You have heard what Elder Charles S. Kimball has said this afternoon relative to the general belief of the people in the old countries,—That Brigham Young reads all letters before they leave this county, and if any are not written to suit him, they are destroyed by his order! In this way they account for so few letters reaching the members of the Church in distant lands from their friends here in Utah. I will now make a public request that the Saints hereafter cease to bring their letters to me, if there are any that have ever done such a thing; and I also request the postmasters throughout the Territory to stop sending all foreign letters to me for my inspection previous to mailing for abroad; that is, if they have ever done such a thing; and for this simple reason, that I have so much to do that I cannot possibly pay attention to such an extensive amount of reading. If any of you, or if any of the people in any part of the Territory have ever sent letters to me to read, previous to sending them to their friends abroad, be so kind as to take notice and cease to do this thing from this time henceforth. If any postmaster has ever sent me a single letter to read belonging to any person—Jew or Gentile, Saint or sinner—I request him never to do so again; for I have such an extensive correspondence of my own, that it is a very great labor for me to read and answer what I am obliged to do in my business and calling. People who suppose that I can see and read the foreign correspondence of this whole community, give me credit for an amount of

physical and mental endurance which I do not possess.

Brother Charles has strongly requested those who have friends in the old country to write to them, and I would make the same request, that you write often to your fathers and mothers, and brothers and sisters and friends, and acquaintances and neighbors, whom you have left behind in those old countries. Tell them the truth with regard to the people here, and with regard to the country, and when you, who are going to that country, arrive there, tell the people the truth.

In this country there is ample opportunity for people to get rich, to gather up property, and accumulate and store up wealth, and the minds of the people are so occupied in this labor that they do not take time to write to their friends, and many not even to fulfill their promises to write. Some of those who have borrowed money of their friends in the old countries, and promised to work when they got to America and send it back again to them, have forgotten to do so. I am sorry to be obliged to say this. If I could have my way, every man who professes to be a Saint would act like a Saint. However, we are trying to be Saints. We have embraced the Gospel of the Son of God; we have embraced a marvellous work—a work which is a great wonder to all people. As the Prophet has said, "Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The brethren have been testifying to the truth of this work, and there is not a man or a woman on this earth who receives the spirit of the Gospel but what can testify to its truth. We are the witnesses of this great work which the Lord has commenced in the Latter days. Were you to ask me how it was that I embraced "Mormonism," I should answer, for the simple reason that it embraces all truth in heaven and on earth, in the earth, under the earth, and in hell, if there be any truth there. There is no truth outside of it; there is no good outside of it; there is no virtue outside of it; there is nothing holy and honorable outside of it; for, wherever these principles are found among all the creations of God, the Gospel of Jesus Christ, and his order and Priesthood, embrace them.

When we talk about making sacrifices for this work, the word to me is without meaning; for if a man desires to get a good name—a good character—if he wishes to make fast friends, if he wishes wealth, comfort, joy, and peace in all of his life here on the earth, let him embrace the truth and then live it. When the unbeliever has a realizing sense of his own condition, he lays down on his bed in sorrow, he wishes things were a little different; he lays down in sorrow, and wakes up in doubt, to live every hour and minute through the day in anxiety. There may be hours and minutes in which people forget themselves; but, when their minds dwell upon their situation and being in life, they are in doubt, they are in anxiety, darkness, and ignorance; they do not know who they are, what they are on the earth for; they know nothing of their pre-existence, or comparatively little of their present existence, only that they are here in the world, and by-and-by they will die and leave the world. Where they will go when they leave the world, they know not, and there are many who do not care. Some strive to be infidels to a great deal of that which is true, to that which it would be to their best interest to believe and know.

If you have truth, you have got

what is called "Mormonism," or, more properly, the Gospel of life and salvation. It is here, and it is nowhere else to the same extent that it is in the doctrine that this people say they have embraced. Do they know it all? In comparison to what we have yet to learn of the things of God, we are but babes and sucklings in the knowledge of God our Father, in the knowledge of his work and of the labor and the mission of our Lord Jesus Christ, that we profess to be so familiar with. If it can be said of us that we are children in the knowledge of God, we have progressed tolerably well.

It has been remarked this afternoon how difficult it is for our Elders to go forth and contend with the learning of the age. You heard the few remarks regarding the religions of the day, and the idea that generally prevails in Christian countries, that it requires men to be qualified, and learned, and eloquent to stand before the people to act as religious teachers. I will give you the reason why this is so. When a false theory has to be maintained, it requires to be set forth with much care; it requires study, and learning, and cunning sophistry to gild over a falsehood and give it the semblance of truth, and make it plausible and congenial to the feelings of the people; but the most simple and unlearned person can tell you the truth. A child can tell you the truth, in child-like language, while falsehood requires the lawyer and the priest to tell it to make it at all plausible; it requires a scholastic education to make falsehood pass for truth. Anciently, all the people, and the publicans, who heard Jesus, justified God, being baptised with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him. When a simple, honest-hearted man, sent of God with the truth to the world, shall question the most learned upholders of false theories, the gilding falls off, and falsehood, in all its deformity, stands naked and exposed. I have scores of times read from the Bible, and the people would declare that it was not the Christian Bible, but the "Mormon" Bible I was reading in; and to convince them to the contrary, would have to read the title page.

Men are educated to promulgate and sustain false theories to make money, and to create and uphold powerful sects. "And they teach with their learning, and deny the Holy Ghost, which giveth utterance." "Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up, because of pride they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up." And all this because the fathers transgressed the laws, changed the ordinances, and broke the everlasting covenant delivered unto them. The truth is easily understood, and as easily told. The agriculturist and the mechanic can tell the truth, and become efficient ministers of it, by living faithfully in accordance with what they know of the Gospel; for in this way they obtain the Holy Ghost, which giveth utterance. Education is a good thing, and blessed is the man who has it, and can use it for the dissemination of the Gospel without being puffed up with pride. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to

naught things which are: that no flesh should glory in His presence."

However good and useful a classical education may be in the possession of a good and wise man, yet it is not essentially necessary for him to have it to tell the simple truth which is given to mankind by the revelations of God, because it can be told by the simple and the unlearned. But if the profession of a lawyer is chosen by any person, he needs to be educated in all the learning of the age to be successful; for it is a hard thing for him to make a man appear innocent before a jury of his countrymen whom he knows to be guilty. It is a hard matter to make a jury of men endowed, not with great learning perhaps, but with hard sense, believe that white is black, and that black is white, as the case may be, to present the truth in such a way that they will believe it as a lie, and a lie in such a way that they will believe it as a truth. It requires a lawyer—a man who is well schooled in all that men know, to make things appear what they really are not.

That which will apply to law in this case will apply to a false religion. We take our young men who have been brought up in this community, and I care not whether they can read a chapter in the Bible or not, if they will repent and seek diligently for the Spirit of the Lord, and send them out into the world to preach the Gospel, and if they are faithful, they will be able, ere long, by the blessing of God, to confound the great and the wise of the age in matters of theology. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It was observed here this afternoon that it requires our boys to go into the world to preach the truth to know that "Mormonism" is true. The older portion of this community embraced the truth through the conviction of it, and prayed unto the Lord for the light of it, and they received the testimony of the Spirit of God; but our children do not know the greatness of their blessings and privileges. They are entitled to the Spirit of the Gospel from their mothers' wombs; they have it with them all the time; they are born in it. We say that they are rude, that they are rough and unmanageable, etc.; they do not know that they possess the light of the Holy Spirit until they go out into the world and learn the great contrast—see the blackness of night, the thick darkness of error that has settled down like a great pall upon the moral and religious world. They hear their fathers pray, and they hear the Apostles and Prophets preach, but they cannot know that "Mormonism" is true for themselves until they have had the privilege of being placed in circumstances to exercise faith for themselves, and to pray to God for themselves for testimony and knowledge. Then they obtain the power of the Holy Spirit, which awakens their senses, and they know for themselves that God lives, for he hears and answers their prayers.

I could say something encouraging to parents, if they would heed. Let the father and mother, who are members of this Church and kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.

I am sorry that this people are worldly-minded; that they are in their feelings and affections glued to the world so much as they are. I am sorry to hear Elders of Israel use words, and manifest anger and impatience that are unbecoming. Men who are vessels of the holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High. We are trying to be Saints, and many of the brethren sin, and repent, and ask forgiveness, and intend to do better in the future, and perhaps to-morrow they lose their temper and swear at their oxen, etc. They love the world, and covet their fine horses; their affections are upon them, and upon their farms, upon their property, their houses and possessions, and in the same ratio that this is the case, the Holy Spirit of God—the spirit of their calling—forsakes them, and they are overcome with the spirit of the evil one, so that they have not strength to resist the weaknesses of their nature; and they swear and take the name of God in vain, are impatient with their families and often abuse them. Such things as these should not be among the servants of the Most High.

If we have possessions, it is because the Lord has given them to us, and it is our duty to see that everything we have is devoted to the advancement of truth, virtue, and holiness, to beauty and excellence; to redeem the earth, and adorn it with beautiful habitations, and orchards, and gardens, and farms, and cities, until it shall become like the garden of Eden. All that we possess belongs to the Lord, and we are the Lord's, and we should never lust after that over which he has made us stewards, but we should use it profitably to the upbuilding of the Zion of our God, to send the Gospel to all the world, and to gather and feed the poor. I am thankful that I am able to say these few words. May God bless you. Amen.

OUR RELIGION IS FROM GOD.

Remarks by Elder JOHN TAYLOR, *made in the Tabernacle, Great Salt Lake City, April. 7,* 1866.

REPORTED BY G. D. WATT.

It is good for the Saints to meet together; it is good to reflect upon the work of God; it is good to be in possession of His blessings; it is a great privilege to enjoy the light of eternal truth, and to be delivered from the darkness, the error, the confusion, and the iniquity that prevails generally throughout the world. There are but very few men in the

world who can realize the blessings which we enjoy unless their minds are enlightened by the Spirit of the living God. There are, in fact, comparatively few among the Saints who realize their true position, and who can comprehend correctly the blessings and privileges that they are in possession of; for men can only grasp these things as they are enlightened by the spirit of truth, by the spirit of revelation—by the Holy Ghost—which has been imparted to the Saints by the laying on of hands, and through their obedience to the principles of the everlasting Gospel. If men are in the dark in relation to any of these principles, it is because they do not live their religion; because they do not walk according to that light which has been given to them; because, as we have heard here, they do not pray sufficiently, they do not deny themselves of evil, and cleave close enough to the principles of eternal truth. The Gospel is calculated to lead us on from truth to truth, and from intelligence to intelligence, until that Scripture will be fulfilled which declares that we shall see as we are seen and know as we are known, until one will not have to say to another, know ye the Lord, but all shall know Him from the least unto the greatest, until the light and intelligence of God shall beam forth upon all, and all shall bask in the sunlight of eternal truth.

It is a blessing to have the privilege of meeting together in our general Conference, where the Authorities of the Church can assemble from different parts of the Territory, and of the earth, to learn the law of God, to transact business pertaining to His Church and kingdom, and to build up and establish righteousness on the earth. We cannot realize the extent of the blessings that we enjoy. We are situated differently from any other people under the face of the heavens. There is no people, no government, no kingdom, no nation, no assembly of people, civil, religious, political, or otherwise, that enjoy the blessings that we are in possession of this day; for whilst others are groping in the dark and laboring in a state of uncertainty in relation to the position that they occupy, whether political or religious, we are free from any surmises or doubts concerning these matters.

As it regards our political status, we are well acquainted with that; we know the destiny of this Church and kingdom; we know the position that we occupy towards God and towards the world; we know that the Lord will accomplish His own purposes; and having this knowledge, we rest perfectly easy in relation to the result. We know that the kingdom of God, which is established among us, will continue to spread, increase, and extend, until it covers the earth; and we know that all the plotting, and machinations, and designs, and combinations of men and devils will not be able to stop it in its progress; but as it has begun to roll forth, its speed will continue to accelerate until it has accomplished all for which it is designed of God, and until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He shall reign with universal empire over this earth, and to Him every knee shall bow and every tongue confess. Therefore, we have no trembling, no feeling of fear, no anxiety or care as to the result. All that we have to care about in relation to these matters is, that we, individually and collectively, do our duty; that we maintain our integrity before God; that we honor our Priesthood and our calling; that we pursue a course that shall at all times receive the smiles and approbation of the Most High, and then as to the result we care not, for we know what the result will be.

As it regards our religious status, we feel just the same in relation to that, for everything is connected with our religion and our God. We are not indebted to any church in existence for the position which we occupy, nor for the intelligence we are in possession of. We have no need to trace our authority through the Popes, or through any other medium, we care nothing about them. We do not need either to go to the Roman or to the Greek Church to find out whether we are right or wrong, where our religion commenced, and whether we are placed on the right or on the wrong foundation. We are not under the necessity of searching the Jewish records, or any other records, in relation to these matters. We are not indebted to any of the schools, academies, or systems of divinity, or theology, or any of the religious systems extant, nor to any of the heathen nations. There is no nation, people, kingdom, government; no religious or political authority of any kind that is of an earthly nature, that we have to go to in relation to this matter. We disclaim the whole of them; claim no affinity to any of them; are not of them nor from them; and, consequently, so far as they are concerned, we are perfectly independent of them. Our religion came from God; it is a revelation from the Most High; it is that everlasting Gospel which John saw an angel bring to be preached in all the earth, and to every people, nation, kindred, and tongue, crying with a loud voice, fear God and give glory to Him, for the hour of His judgment is come.

Then God is the author of our religion; He has revealed it from the heavens; He has sent His holy angels for that purpose, who communicated it to Joseph Smith and others. Having restored the everlasting Gospel, He has sent it forth to all the world, and those men who have delivered that Gospel to us have received it by revelation directly from God, and have been ordained by that authority. If God has not spoken, if the heavens have not been opened, if the angels of God have not appeared, then we have no religion—it is all a farce; for, as I have said before, we claim no kindred, no affinity, or relationship with them—God forbid that we should, we do not want it. This, then, is the platform we stand upon; this is the position that we occupy before God; for this is God's work that we are engaged in. If He has given any authority in the last days to mankind, we are in possession of that authority; and if He has not, then we have no authority, nor any true religion, nor any true hope. I shall not this morning enter into all the arguments concerning these matters. All that I can say to you is what Paul said in his day, "Ye are His witnesses of these things, and so is the Holy Ghost, whom God hath given to them that obey Him."

Brethren, is your religion true, and do you know it? (Voices, yes). Yes, you know and realize it; it is written in living, indelible characters on your hearts, which nothing can remove. We are living witnesses of the truth of God and the revelations which He has given to His people in these last days. Well, then, we are not concerned about what the nations of the world can do against it, for they will crumble and totter, and thrones will be cast down, as it is written in the Scriptures. The empires of the earth may be dissolved, and all the nations may crumble to pieces, and wars, and pestilence, and famine may stalk through the earth; this is not our affair; they are not our nations; they are not God's nations. Religionists may squabble, and contend, and quarrel, and live in difficulty, doubt, and uncertainty in relation to their affairs; but that is none of our business, it is

entirely their own affair. There may be written upon the whole world, religious and political, "Mene, mene, tekel, upharsin." (Thou art weighed in the balances, and art found wanting) What is that to us? It is none of our affair. We are not associated with them; our interest is not bound up with them; they have nothing which we can sustain. In relation to all these matters we feel perfectly easy. If war goes forth and desolates the nations; if confusion exist among religious denominations; and if they should continue to act as they are doing, like perfect fools, it is their own business. The Pope may tremble on his throne, and be afraid that France or some other power will not sustain him; it is not our affair; we feel perfectly easy and tranquil; all is right with us, for we are in the hands of God, and it is his business to take care of his Saints; therefore, we feel perfectly easy, quiet, and peaceable in relation to all these matters.

Would they try to injure us? Yes. They never tried anything else, and we are not indebted to them for any thing which we enjoy. Did any of them help us along in our religious matters? Who are we indebted to in this world? Is there a religious society under the heavens that we are indebted to for any ideas or intelligence which we possess? Not one. Is there any priest in Christendom that has helped us forward in the least in our religious career? Not one. You cannot find one. Are we indebted to anybody for our political status? We are not. Who is there that helps us? There has never been a man yet who dared, at any time, to advocate our principles and rights in the legislative halls of this or any other nation; there has never been a man who has had the honesty, and truthfulness, and integrity to do it; they dare not do it, because it is unpopular. We dare advocate our principles, and God dare help us; and if we enjoy any rights, and privileges, and peace—if there are any blessings of any kind that we enjoy—we derive them from our Heavenly Father, and we are not indebted to any power, government, rule, or authority, religious, political, or otherwise, throughout the whole of this habitable globe, for any blessings or privileges we enjoy, excepting sometimes, by a little persecution they help us to be a little more united, that's all; and we do not thank them for this, for it does not come with their good will. If their lies shall make the truth of God abound to his glory, all right; they will lie on, because they are of their father the devil, and his work they will do. He was a liar from the beginning; he is the father of lies, and they are his children. Therefore, in relation to all of these matters we feel perfectly easy.

[I was asked the other day if I would like to go and bear testimony before the court in relation to whether polygamy was a religious ordinance or not. I answered yes, if they subpœna me. They have not done it yet, and I do not know whether they will or not. I am quite willing to go and testify to that matter at any time. I think I will testify to you here. To begin with, there is nothing that I know of, or am acquainted with in this world, but what is a part of my religion and mixed up with it. It is all religion with me. I was told that the parties desired to know whether or no I believed that polygamy was a religious ordinance or institution.] If this question had been put to me, I should have been inclined to ask the parties what they understood by the word religion; because, if I could not find out what their view of religion was, of course I could not tell whether I, in their estimation, had any or not.

This consideration led me to a few reflections in relation to this matter.

I had recourse to some of our dictionaries, to find out what popular lexicographers said about it. I referred to the standard works of several different nations, which I find to be as follows:—

Webster (American), "Religion includes a belief in the revelation of his (God's) will to man, and in man's obligation to obey his command."

Worcester (a prominent American). 1. An acknowledgement of our obligation to God as our creator. 2. A particular system of faith or worship. We speak of the Greek, Hindoo, Jewish, Christian, and Mahomedan religion.

Johnson (English), "Religion, a system of faith and worship."

Dictionary of the French Academy, "La croyance que l'on a de la divinite' et le culte qu'on lue rend en consequence."

Foi croyance.

The belief we have in God and his worship.

Faith—belief.

German Dictionary of Wurterbuch, by Dr. N. N. W. Meissner, a standard work in Germany.

"Religion, glaube, faith, persuasion."

Here, then we have the opinion of four of the great leading nations of the earth, as expressed by their acknowledged standard works, on what they consider to be the meaning of the word religion.

The German has it—faith, persuasion. The French—faith, belief; faith in God and his worship. The English—a system of faith and worship. These three are very similar.

Next we have Webster, American, which is our acknowledged standard, and he says, "Religion includes a belief in the revelations of God's will to man, and in man's obligation to obey his commands."

This is, indeed, very pointed; and if this definition be correct, it would necessarily lead us to inquire, as did Paul of old, "Whether is it better to obey man or God judge ye."

Worcester, another prominent American lexicographer, speaks of "Religion as an acknowledgement of God as our creator, and a particular system of faith or worship." Here he agrees with the French, German, and English. He then quotes from a prominent work—"We speak of the Greek, Hindoo, Jewish, Christian, and Mahomedan religions." He might very properly have added Mormon.

Faith, belief, and worship seem to be the prominent idea advanced, with the addition of our popular lexicographer Walker, who adds to the faith in God, that it must be in the revelations of His will to man, and in man's obligations to obey His commands.

Having now found out what the meaning of religion is, we shall be the better prepared to inquire whether a plurality of wives, or, as it is sometimes called, polygamy, is a part of our religious faith or not.

The Constitution of the United States says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." I have thought of the law which Congress has made in relation to polygamy. The question, however, necessarily arises, is it constitutional for Congress to interfere with religious matters—with the establishment of religion, or the free exercise thereof? The Constitution says, no. Then is polygamy a religions question or is it not? Is it a marriage ceremony or is it not? Marriage is received by the Greek church as a solemn sacrament of the church; the Roman Catholic church and the Church of England also admit marriage to be a religious sacrament; and so it is admitted by the great mass of religious sects now in the world. These are facts that need no proof; everybody is acquainted with

them. It is true that in France and in the United States magistrates are authorized to officiate in solemnizing marriages. But in France, to this day, unless they are married by a minister of religion, many of the more conscientious feel that they are living in a state of adultery.

Now, in relation to the position that we occupy concerning plurality, or, as it is termed, polygamy, it differs from that of others. I have noticed the usage of several nations regarding marriage; but, as I have said, we are not indebted to any of them for our religion, nor for our ideas of marriage, they came from God. Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants. When this system was first introduced among this people, it was one of the greatest crosses that ever was taken up by any set of men since the world stood. Joseph Smith told others; he told me, and I can bear witness of it, "that if this principle was not introduced, this Church and kingdom could not proceed." When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them. When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as on the high road to apostacy, and I do to-day; I consider them apostates, and not interested in this Church and kingdom. It is so far, then, a religious institution, that it affects my conscience and the consciences of all good men—it is so far religious that it connects itself with time and with eternity. What are the covenants we enter into, and why is it that Joseph Smith said that unless this principle was entered into this kingdom could not proceed? We ought to know the whys and the wherefores in relation to these matters, and understand something about the principle enunciated. These are simply words; we wish to know their signification.

Where is there in the world a people that make any pretensions to have any claim upon their wives in eternity? Where is there a priest in all Christendom that teaches anything of this kind? You cannot find them. Marriage is solemnized until death do them part, and when death comes to either party, then there is an end to the whole matter, and what comes after death is in the dark to them. It was so with us up to the time of the giving of that revelation; we had no claim upon one wife in eternity. They had obeyed the Gospel as we had; they had been baptized in the name of Jesus Christ for the remission of sins as we had; we had been married to them according to the laws of the land, and were living as other Gentiles were, but we had no claim upon them in eternity. It was necessary that one grand truth should be unlocked, which is, that man and woman are destined to live together and have a claim upon each other in eternity. The Priesthood being restored, the key was turned in relation to this matter, and the privilege was placed not only within the reach of the Elders of this Church, but within the reach of all who should be considered worthy of it, to make covenants with their partners that should be binding in the eternal worlds; that in this respect, as well as in other respects, we might stand as a distinguished people, separate and apart from the rest of the earth, depending upon God for our religion.

Previous to this revelation, who in

all the world had any claim upon their wives in the eternal world, or what wife had a claim upon her husband? Who ever taught them any such principle? Nobody. Some of the novel writers have noticed it, but they did not claim authority from heaven; they merely wrote their own opinions and followed the promptings of their own instincts, which led them to hope that such a thing might be the case; but there was no certainty about it. Our position was just as Joseph said: if we could not receive the Gospel which is an everlasting Gospel; if we could not receive the dictum of a Priesthood that administers in time and eternity; if we could not receive a principle that would save us in the eternal world, and our wives and children with us, we were not fit to hold this kingdom, and could not hold it, for it would be taken from us and given to others. This is reasonable, proper, consistent, and recommends itself to the minds of all intelligence when it is reflected upon in the light of truth. Then, what did this principle open up to our view? That our wives, who have been associated with us in time—who had borne with us the heat and burden of the day, who had shared in our afflictions, trials, troubles, and difficulties, that they could reign with us in the eternal kingdoms of God, and that they should be sealed to us not only for time, but for all eternity. This unfolded to us the eternal fitness and relationship of things as they exist on the earth, of man to man, and of husband to wife; it unfolds the relationship they should occupy in time to each other, and the relationship that will continue to exist in eternity. Hence it is emphatically a religious subject so deep, sacred, and profound, so extensive and far-reaching, that it is one of the greatest principles that was ever revealed to man. Did we know anything about it before? No. How did we get a knowledge of it? By revelation. And shall we treat lightly these things? No. The Lord says that his servants may take to themselves more wives than one. Who gives to them one wife? The Lord. And has he not a right to give to them another, and another, and another? I think he has that right. Who has a right to dispute it, and prohibit a union of that kind, if God shall ordain it? Has not God as much right to-day to give to me, or you, or any other person two, three, four, five, ten, or twenty wives, as he had anciently to give them to Abraham, Isaac, David, Solomon, etc.? Has not the Lord a right to do what he pleases in this matter, and in all other matters, without the dictation of man? I think He has. Every principle associated with the Gospel which we have received is eternal, hence our marriage covenant is an eternal covenant given unto us of God. Then, when poor, miserable, corrupt men would endeavor to trample us under their feet because of the principles of truth which we have received from God, shall we falter in the least? No, never. Its opposers may croak against it until they go down to the dust of death; God will defend his work which he has introduced in the latter days; and, the Lord being our helper, we will help him to sustain it.

Associated with this is another important principle—the baptism for the dead. One of the prophets has said that, "I will send you Elijah the prophet before the coming of the great and terrible day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." This Elias signifies a restorer. Jesus said of John the Baptist, in his day, "And if ye will receive it, this is the Elias (or restorer) which was

for to come." "He that hath ears to hear, let him hear." But they would not hear: they did not receive it. They beheaded John, crucified Jesus, killed his apostles, and persecuted his followers; and their temple, nation, and polity were destroyed. But the times of restitution spoken of by the prophets must take place; the restorer must come "before that great and terrible day of the Lord." The hearts of the fathers must be turned to the children, and the hearts of the children to the fathers, or the earth will be cursed. This great eternal marriage covenant lays at the foundation of the whole; when this was revealed, then followed the other. Then, and not till then, could the hearts of the fathers be turned to their children, and the hearts of the children to the fathers; then, and not till then, could the restoration be effectually commenced, time and eternity be connected, the past, present, and future harmonize, and the eternal justice of God be vindicated. "Saviors come upon Mount Zion to save the living, redeem the dead, unite man to woman and woman to man, in eternal, indissoluble ties; impart blessings to the dead, redeem the living, and pour eternal blessings upon posterity.

Let us now go back to the action of Congress in relation to plural marriage, of which these eternal covenants are the foundation. The Lord says, "I will introduce the times of the restitution of all things; I will show you my eternal covenants, and call upon you to abide in them; I will show you how to save yourselves, your wives and children, your progenitors and posterity, and to save the earth from a curse. Congress says, if you fulfill that law we will inflict upon you pains and penalties, fines and imprisonments; in effect, we will not allow you to follow God's commands. Now, if Congress possessed the constitutional right to do so, it would still be a high-handed outrage upon the rights of man; but when we consider that they cannot make such a law without violating the Constitution, and thus nullifying the act, what are we to think of it? Where are we drifting to? After having, with uplifted hands to heaven, sworn that they will "make no law respecting the establishment of religion, or prohibiting the free exercise thereof," to thus sacrilegiously stand between a whole community and their God, and deliberately debar them, so far as they have the power, from observing his law, do they realize what they are doing? Whence came this law on our statute books? Who constituted them our conscience keepers? Who appointed them the judge of our religious faith, or authorized them to coerce us to transgress a law that is binding and imperative on our consciences? We do not expect that Congress is acquainted with our religious faith; but, as members of the body politic, we do claim the guarantees of the Constitution and immunity from persecution on merely religious grounds.

What are we to think of a United States judge who would marry a man to another man's wife. He certainly ought to know better. We are told that she was a second wife, and, therefore, not acknowledged. Indeed, this is singular logic. If she was not a wife, then polygamy is no crime in the eyes of the law; for Congress have passed no law against whoredom. A man may have as many mistresses as he please, without transgressing any law of Congress. The act in relation to polygamy contemplates punishing a man for having more wives, not mistresses. If she was simply his mistress, then the law is of no effect; and the very fact of Congress passing such a law is the strongest possible proof, in law, of the existence of a marriage covenant,

which, until that law was passed, was by them considered valid. If, then, she was not his wife, no person could be punished under that law for polygamy. If she was his wife, then the judge transgressed the law which he professionally came to maintain.

In relation to all these matters, the safe path for the Saints to take is, to do right, and, by the help of God, seek diligently and honorably to maintain the position which they hold. Are we ashamed of anything we have done in marrying wives? No. We shall not be ashamed before God and the holy angels, much less before a number of corrupt, miserable scoundrels, who are the very dregs of hell. We care nothing for their opinions, their ideas, or notions; for they do not know God, nor the principles which he has revealed. They wallow in the sink of corruption, as they would have us do; but, the Lord being our helper, we will not do it, but we will try to do right and keep the commandments of God, live our religion, and pursue a course that will secure to us the smiles and approbation of God our Father. Inasmuch as we do this He will take care of us, maintain His own cause, and sustain His people. We have a right to keep His commandments. But what would you do if the United States were to bring up an army against you on account of polygamy, or on account of any other religious subject? We would trust in God, as we always have done. Would you have no fears? None. All the fears that I am troubled with is that this people will not do right—that they will not keep the commandments of God. If we will only faithfully live our religion, we fear no earthly power. Our safety is in God. Our religion is an eternal religion. Our covenants are eternal covenants, and we expect to maintain the principles of our religion on the earth, and to possess them in the heavens. And if our wives and children do right, and we as fathers and husbands do right in this world, we expect to have our wives and children in eternity. Let us live in that way which will secure the approbation of God, that we, his representatives on the earth, may magnify our calling, honor Him, and maintain our integrity to the end; that we may be saved in His celestial kingdom, with our wives, and children, and brethren, from generation to generation, worlds without end. Amen.

CONFLICT OF TRUTH IRREPRESSIBLE—SIN CAUSES FEAR, THEN APOSTACY.

Remarks by Elder GEORGE Q. CANNON, *made in the Tabernacle in Great Salt Lake City, May* 6, 1866.

REPORTED BY G. D. WATT.

It is very gratifying to me, as it must be to all the Saints, to hear the testimonies of the Elders who return from their missions accompanied by the Spirit of God. There is no position that I know of where a man is more likely to derive a knowledge—a fixed and reliable knowledge—for himself respecting the work of God, than to be called to go to the nations of the earth, without purse and scrip, to travel among the people to proclaim unto them the restoration of the everlasting Gospel in its fullness again to the earth. It is not that there is more power manifested abroad than there is in Zion; but the position in which the Elders are placed is of such a nature, that they are compelled, of necessity, to seek unto God to obtain all the power possible for them to receive through faithfulness and diligence. Men are compelled, if they have any desire whatever to magnify their calling, to live so near unto the Lord that his Spirit and power will be with them all the time; for without these blessings every man, who has had any experience whatever, well knows it is impossible for man to edify and build up the people.

The Lord, since the establishment of his Church upon the earth in these latter days, has performed a great many marvellous works. When our minds are enlightened by the Spirit of God, and we take a review of the Work from the beginning to the present, the only reflection that we can have is one of wonder, that in the midst of the many evidences of divinity which have been exhibited to the inhabitants of the earth since the foundation of this Work, men still justify themselves in the rejection of these principles and the denouncement of those who advocate them. It would be impossible, in the brief time allotted for our meeting, to enumerate all the evidences of the divinity of this Work, which are patent to the observer; but, look wherever we will, in contemplating this Work in the various changes through which it has passed from its first origin to the present, we see the hand of God manifested and his power exhibited, and these things have been no more shown forth in the past than they are being shown forth at the present. The present circumstances which surround us are of such a nature that every man, who can divest himself sufficiently of prejudice and view this Work calmly, must be convinced that there is a power greater than that of man connected with it.

This morning, Brother George A. Smith, in his narrative of the trials through which the Church passed in its early days, alluded to the great number of persons who have apos-

tatized from this Church. There is a peculiar feature attending those who apostatize, of which the parallel cannot be found among any other people, except we go back to the primitive Christians—the immediate disciples of Jesus. Men may belong to any of the so-called Christian sects of the day, and they may renounce their belief or dissolve their connection with the religious bodies of which they are members, and we do not see that virulence, that spirit and disposition to seek for the blood of those with whom they were formerly connected, manifested on their part, which are manifested by those who have been members of the Church of Jesus Christ of Latter-day Saints, and have apostatized therefrom. In consequence of this, the inhabitants of the earth are frequently deceived. Many honest people may have been deceived through this manifestation of hatred, and animosity, and bloodthirstiness on the part of those who have been connected with us. They do not trace these manifestations to their proper cause, and they jump at the conclusion that the people who are so much hated and maligned, and whose injury is so diligently sought by those who were once connected with them, must of course be a very bad people, or there could not be such feelings manifested towards them. Men are misled on this point, because they are not acquainted with the causes which operate on the minds of those who reject the work of God.

The work of God, from its beginning on the earth until the present time, is something that has not a parallel, there being nothing like it that we can see elsewhere. There are traits of character and manifestations of disposition exhibited by the Latter-day Saints which are not to be found elsewhere among men. Under the operations of the Gospel upon the people who obey it, new motives and new manifestations are brought into existence. They may be called new, because they have not been witnessed among men for many generations past. And as there are new and peculiar features of character developed and exhibited by the Saints, so also there are traits manifested by those who oppose the Saints, which are diverse from any that the opponents of other systems exhibit. This is particularly the case with those who have been connected with us, and have apostatized, and thereby dissolved that connection.

We who are Latter-day Saints understand this; some, probably, understand it better than others; but still, there is a general understanding among the Saints of God respecting this work. We know that it is as strict a law of heaven as any other that has been given, that the man who enters into this Church, and practices impurity, will lose the Spirit of God, and, sooner or later, will be opposed to this Work. This is a truth that has been proclaimed almost daily in our hearing, from the time the Church was organized until now. There is no general truth that has been so frequently dwelt upon, and so powerfully enforced upon the minds of this people, as this truth to which I now allude. We who are connected with this Church, and retain our membership with this people, must be pure in our thoughts, in our words, and in our actions; we must take a course to retain the Spirit of God in our hearts; and if we do not take a course of this kind, the Spirit of God will inevitably leave us, and that light which has illumined our understandings, that joy and peace which have filled our souls and caused us to rejoice exceedingly before the Lord, will depart from us, and we shall be left in a worse condition than we were before we obeyed the Gospel.

If we turn to the history of the Apostles we find a striking instance of this in the case of Judas, one of the twelve Apostles—one of the chosen disciples of the Lamb—whom we may suppose was once possessed of the Spirit of truth; but he was a hypocrite; he broke the commandments of God; he did that which is evil. How did this disposition manifest itself? As soon as he chose to dissolve his connection with the people of God, did he go and bury himself among the rest of the Jews, and from that time say nothing more about the work of God he had been connected with? No; but the first promptings of his evil heart were to sell his Lord and Master—to be his betrayer, and the destroyer of the innocent—prostituting the knowledge which he had received to a base purpose, distorting and misrepresenting it in such a manner that it proved the means of condemning the man whom he had previously looked upon as his Lord. This is the spirit that will manifest itself, the spirit that the ancient Apostles had to contend with in the midst of those who were opposed to them, and who had formerly been connected with them—false brethren. Whenever a man loses the spirit of the Gospel, whenever the Spirit of God is supplanted by the spirit of the evil one, that man is a fit tool for the adversary to work with and to use to effect his accursed purposes in shedding the blood of innocence; because he gives way to the spirit of him who was a murderer and a liar from the beginning, and whose works have been evil from the creation until now. In our day the two spirits are manifested, only with more power, with more strength than have been witnessed on the earth since the days of the Apostles.

For generations there has been an indifference manifested by the adversary of truth to the systems of religion which have prevailed among men. When men partake of error, when they are not accompanied by the Spirit of God, when the power and authority which God imparts to fulfill his great purposes are not in existence among them, then there is an indifference manifested by the adversary; religious organizations and religious movements are regarded by him with unconcern, because the necessity does not exist, under those circumstances, for vigilant exertion on his part. But the moment the Holy Priesthood of God is restored, being the power and authority imparted by heaven to men, which gives them capacity to go forth and administer in the things of God, then all hell is moved, all who are under the influence of the adversary are at once in commotion, and they seek to destroy all those who have the temerity to stand up in the defence of the truth and righteousness in the power of the Holy Priesthood of the Son of God. This has been the case from the beginning until now, from the shedding of the blood of righteous Abel down to the time that the last Apostle was slain. There have been feelings manifested, dispositions exhibited in connection with this Work which have not been seen among men for a great length of time before. There have been a faith and devotion, a love and integrity manifested by the Saints of God, by those who have received the Gospel of Jesus Christ, that have not been seen for a long period of time. On the other hand, there have been intense feelings of bitterness, hatred, and strife, and murder, and everything that is evil, manifested in opposition thereunto. As I have said, these manifestations are traceable to the fact that God has attempted to do a work again among men at the present time, which is an uncommon thing to this generation.

If we converse with the votaries of modern Christianity about the persecutions which the Apostles and Prophets endured, and which all righteous men in every age have endured from the hands of the wicked, they say that those were ages of barbarism and darkness; civilization and enlightenment had not spread their benign influences over the inhabitants of the earth; the printing press was not in existence, and the benefits that flow therefrom were not known and enjoyed by man; they were, consequently, dark, uneducated, and ignorant, and therefore superstitious and cruel. To such ignorance and darkness do many modern Christians attribute the persecutions righteous men met with in former days. But in this day, they say, we live in the blaze of Gospel light; the Bible is published in almost every language, and extensive means have been taken to disseminate the truth, and the exhibition of those cruel feelings which were common in ancient times are not to be seen now. Thus they delude themselves with the idea that they are better than were the fathers, even as the Jews did in the days of Jesus when they exclaimed, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets;" and they built the tombs of the Prophets, and garnished the sepulchres of the righteous; but Jesus said unto them, "Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the Prophets." "Fill ye up, then, the measure of your fathers."

To reason with many men upon this subject, and to have them reason in return, they would impress you with the idea that the antagonism which formerly existed between Satan and God has ceased, and that there is a sort of amnesty existing between them, and hence Satan does not have that power over the hearts of men that he had formerly. This is a very great delusion, and a very common one. It is a delusion which has been common to every generation when the Gospel has been preached among the inhabitants of the earth. Every generation has flattered itself that it is a little better than the one that preceded it. Every generation has prided itself in its knowledge and great advancement in the arts and sciences and its superiority over preceding generations; yet the power of the adversary and his hatred of righteousness and truth are as great to-day as they ever were since the creation of the earth. The moment a man undertakes to proclaim true principles—to declare the Gospel of Jesus Christ and exhort the people to cry unto God in faith, he stirs up in the hearts of the people a feeling of opposition and strife which, if he be not acquainted with the cause, strikes him with wonder and astonishment. How often has it been the case that our Elders in going forth to preach have labored among people who were ignorant of the existence of the Church of Jesus Christ of Latter-day Saints, and of their principles, or, if they have heard anything, it has been but little. This could not be done now; but there have been times in the past when it could be done. But when Elders could go to places where the people had heard but little or nothing about the Latter-day Saints, as soon as they commenced declaring to the people that God had spoken from the heavens, and exhorted the people to seek unto God, and He would answer their prayers as anciently, a spirit of opposition would be aroused. This has been so time and time again with our people, showing that it is not the evils of the Latter-day Saints, nor because they are polygamists, &c., that they are hated; for they met with opposition

before anything was known of the doctrine. This feeling did not have its origin in any of these causes; but in the hatred which the adversary always has to the truth, and in the power which he exercises over the hearts of the children of disobedience, prompting them to go to any and every length to prevent the accomplishment of that which God our Heavenly Father seeks to bring to pass among the people.

It is the most foolish thing that people ever attempted to tell us that if we were to do so and so, take such and such a course, that we should not be persecuted. Men who make such assertions do not know this Work; they cannot comprehend it; they know nothing about the characteristics of this people, nor the work which they are connected with; if they did, they would know that the world would love its own, and that it would hate everything that is not of the world, and that comes in contact with religious popularity in the world, and that everything of this kind is hated by the world and by him who is the master of the world.

My brethren and sisters, we are engaged in the greatest of all warfares. No sooner did Joseph Smith receive the Holy Priesthood from heaven, and the power and authority to administer the ordinances of life and salvation, than this warfare commenced; and it has gone on widening and increasing until it has assumed its present dimensions; and it will go on increasing until it will fill the whole earth—until the warfare that has been inaugurated will occupy the thoughts and minds of all the inhabitants of the earth, and until one of these powers will prevail in the earth. It was said on one occasion by a leading statesman of our nation, that the conflict between freedom and slavery was irrepressible. It may be truthfully said respecting the warfare in which we are engaged that it is irrepressible, and it will not terminate until one power or the other succumbs to the other. Which power shall succumb? There will be no cessation to this strife and contest. One or the other has to ride triumphant and hold dominion over this earth. Truth must prevail, or error must hold sway.

God has spoken on this point in unmistakeable terms, that it is his intention to establish his kingdom and carry on his work, which the Prophets in vision had seen from the commencement of the earth until now; that it is his intention to roll forth his kingdom until it shall fill the whole earth—until the laws of the kingdom of God shall be universally respected and obeyed by all the inhabitants of the earth; until he whose right it is to reign shall sway his sceptre over an obedient earth, or over a population who will be obedient to him.

On the other hand, a declaration has been made, not by the adversary directly, but by his emissaries, and those who are under the influence of his spirit, that the work of God must stand still—that it must go backward and be overwhelmed.

The contest is not with cannon or with rifles and swords, and weapons of this description; but it is, nevertheless, a warfare—a warfare between the spirit of darkness and that of light—between he who attempts to usurp the dominion of this earth and the God of heaven. The war which was waged in heaven has been transferred to the earth, and it is now being waged by the hosts of error and darkness against God and truth; and the conflict will not cease until sin is vanquished and this earth is fully redeemed from the power of the adversary, and from the misrule and oppression which have so long exercised power over the earth. Do you

wonder, then, that there is hatred and bitterness manifested; that the servants of God have had to watch continually to guard against the attacks of the enemy; that the blood of Joseph and Hyrum, David Patten, and others has been shed, and that the Saints, whose only crime was desiring to serve God in truth, virtue, uprightness, and sincerity, have been persecuted and afflicted all the day long? I do not wonder at it; there is no room for wonder in the minds of those who understand the work in which we are engaged.

This power, which is waging a warfare against us, would shed the blood of every man and woman who profess to be Latter-day Saints and who try with all their might to live their religion and honor the Holy Priesthood. There is no excess of cruelty at which they who are influenced by it would stop, no length to which they would not go to accomplish their damnable and hellish purposes. Why? Because the devil was a murderer from the beginning—he has murdered from the beginning; he prompted the first murder, and he prompted the last one. It was he who prompted men at all times to shed the blood of innocence, and seek by so doing to stop the work of God. He induced Judas to betray and shed the blood of Jesus Christ—to shed the most precious blood that ever flowed in human veins. He it was who stirred men up to commit these murders, impressing them with the false idea that some great advantage would result from such crimes, and that they would be able to check the progress of the kingdom of God and arrest the purposes of Jehovah. And it is the same power which is at work to-day and that suggested to men to shed the blood of Joseph, and instilled into their minds the thought that if they could kill him they could thereby interrupt the work of God. But, as we see, instead of accomplishing what they expected, they have only forwarded the purposes of God our heavenly Father.

In suggesting to men to shed the blood of Jesus Christ, and the blood of innocence in every dispensation and age when God has had a people on the earth, the devil has shown great ignorance and blindness, and God has, through his superior wisdom and power, overruled all these acts for his own glory, and for the accomplishment of his own purposes and the salvation of man upon the earth. We shall have his hatred to meet, and no man need suppose for a moment that Latter-day Saints can avoid it, for in so doing he deceives himself. As long as there is any power on the earth that can be wielded by Satan we shall have to encounter these things and contend with them; and any man not connected with us who imagines that this continued and unceasing warfare is going to discourage us, or cause our determination to roll forth the kingdom of God to slacken in the least, deceives himself. He knows not the men who are engaged in this work, and the power which God has bestowed, and the light and intelligence he has imparted to us respecting this conflict in which we are engaged. God has reserved spirits for this dispensation who have the courage and determination to face the world, and all the powers of the evil one, visible and invisible, to proclaim the Gospel, and maintain the truth, and establish and build up the Zion of our God, fearless of all consequences. He has sent these spirits in this generation to lay the foundation of Zion never more to be overthrown, and to raise up a seed that will be righteous, and that will honor God, and honor him supremely, and be obedient to him under all circumstances.

The experience that we have gained in this respect in the past is only a foretaste of that which is in the future. Those who started in this Work with an understanding of its nature, made their calculations that, if it were necessary to lay down their lives and sacrifice everything that is near and dear to them, they, with the Lord's help, would do so to break the yoke of Satan and free mankind from the thraldom of sin that has so long oppressed them. There is no doubt that many have had their lives shortened through the cruelty of their enemies; many have been spoiled of their goods and have been called upon to make sacrifices, if we may term them such, but in our view they are not sacrifices, yet we cannot express the idea better than by using this word. The difficulties which we have encountered in the past in this respect we shall doubtless meet in the future, with this difference, that the kingdom of God is gaining power and strength; the people are gaining faith and experience, which enable them to endure far more than in former days.

This morning, Brother George A. Smith alluded to circumstances in the early history of this people which caused those who called themselves Saints to apostatize. While he was speaking I contrasted the difference in my mind between the Saints to-day and then. There is a very great difference. Many apostatized then from trivial and foolish causes; they were so ignorant of the nature of the work of God. Now it is somewhat better understood, and apostacy is not near so common as then; people begin to understand the mind of the Lord. The adversary has less power and influence over the Latter-day Saints than he had in that early day. The ingdom of God is becoming more consolidated, and it wields greater influence every day; and it will be so from this time forward until the Priesthood shall prevail.

The hatred of the adversary will not be lessened by the lapse of time; in fact, I sometimes think that he will make more desperate exertions; he will arouse all the inhabitants of the earth by his influence, and by slanders, and lies, and storms of vituperation, and, by his mists of darkness, endeavor to becloud the understandings of mankind, so that they will be deceived respecting this Work. We have these agencies at work here.

I heard a gentleman remark lately, who himself had just arrived in the city, that he supposed from the reports that were circulated about affairs at this city that all the people here were in a blaze of excitement, that men dare not go out of their houses, and that a certain class were in danger of their lives. Now, we who live here know how false these reports are; yet, it shows the nature of the agencies which are at work, and the means wicked men use to becloud the understanding and to stir up the anger of the powers that be—the Government and its agents—to take steps to crush, if possible, this people. Doubtless, we shall have this to contend with from this time forward to an increased extent, as the kingdom advances and occupies a larger share of public attention and a more conspicuous position among the nations. But, with the increase of this diposition among the wicked, there will be an increase of strength, and power, and faith, and experience on the part of the Latter-day Saints.

I often think about our circumstances to-day, and those which we have been surrounded with for some time. Who, do you think, on all the face of the earth could enjoy themselves so calmly as we do with the influences operating against them that we have working against us?

We know that men have gone from here with the avowed purpose and determination to do all in their power to stir up the power of the nation against us, and endeavor to get a military force sent here to enforce their obnoxious views. They have boasted of this, and have in anticipation rejoiced over the fulfillment of their accursed hate. Have these things disturbed us as a people? No. I do not know a person in this entire community who has lost five minutes' sleep through concern and agitation on these points. We have gone to bed as calmly as though all mankind were at peace with us, and we had not an enemy in the world who sought our injury. What is the cause of this calmness? It originated in the experience we have gained. God has promised that we shall be delivered. We believe his promise. He has delivered us in the past, and he will in the future. It is His work, and it is for us to do our duty and leave events with Him.

Our enemies are only fulfilling their mission, as we are fulfilling ours. They are accomplishing the works they have undertaken, and we are performing those for which we have enlisted, namely, the works of God. They are foolish for taking that path which leads to their destruction, when they might take the opposite course. I have all these thoughts respecting them; but then God gives them their agency, and it is not my place to quarrel with them about the way in which they exercise that agency. If they choose to be the tools of wicked and designing men, and of him who is the father of lies, they will get their reward according to their works. If we are faithful, if we are humble, live our religion, and cultivate the Spirit of God and cherish it continually, we will get our reward, and in proportion to our diligence. That is a consolation that we have; therefore, we have no cause to be disturbed at the wicked. Let them fill their destiny and perform their part in the great drama of the last days. It is necessary, probably, in the wisdom of God that every man and woman on the face of the earth should have the free and unrestrained exercise of their agency to do good or evil.

In speaking about apostacy, it is a remarkable feature connected with it and with those who favor apostates and consort with them, that they are filled with the spirit of fear. It can be truthfully said of the Latter-day Saints, that they are a fearless people. Even our enemies give us credit for this—that in the midst of dangers and difficulties we are undisturbed and not easily appalled. But there is this peculiarity connected with apostacy and apostates, and with those who consort with and favor them: they are continually in dread of some impending danger—some evil that is about to be perpetrated upon them by the Latter-day Saints. Go where you will among apostates, you will see this feature in their character, but especially in Zion. Hence, so many stories about destroying angels, Danites, &c., &c., being among the Saints. The moment a man loses the Spirit of God and the spirit of the adversary takes possession of him, he is filled with fear; for "the sinners in Zion are afraid; fearfulness hath surprised the hypocrites." They say their lives are in danger. All the terrible stories that are circulated in the east and the west about the people of Utah have their origin in the fears of the wicked, in the fears of those who have a consciousness within themselves of having committed wrong. No honest man or woman need fear; indeed they never fear. What are they afraid of? They have done nothing to cause the spirit of fear to come upon them. It

is only when a man does that which is wrong that he receives the spirit of fear.

This peculiarity has been manifest from the beginning of this Church up to the present time. As was stated here a few Sundays ago, it was exhibited by William Law in Nauvoo. He thought that somebody had designs against his life. His fear had its origin in the spirit of apostacy and adultery with which he was filled. Whenever a man indulges in the spirit of apostacy, he begins to be filled with fear. Those who have the Spirit of God and love their religion have nothing to fear; they can meet their brethren and sisters, the angels of God, and even the Lord himself, without having that dastard fear with them. In the knowledge of their weakness, and their ignorance, and doing many things unintentionally, they feel sorry; but still they are sustained with a consciousness of doing no intentional wrong.

The spirit of evil takes possession of the wicked—the same spirit that is possessed by the damned; that spirit seizes upon them while they are in the flesh.

The Latter-day Saints who live their religion partake of the joys of heaven; the spirit of it shines in their countenances; it is in their habitations; it is around about them, and all who come in contact with them feel its influence resting upon them. This will increase more and more.

May God help us to cultivate it, and may we approximate nearer to our Father and God, and be able to fight the good fight of faith, not laying off our armor, and bravely resist the adversary, and carry forward this great Work until it shall prevail throughout the length and breadth of the earth, and the sound shall go forth that the earth is redeemed and the purposes of God are consummated, which may God grant. Amen.

OPPOSITION ESSENTIAL TO HAPPINESS.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, June* 3, 1866.

REPORTED BY G. D. WATT.

I wish the few remarks which I may now make to be comprehensive and instructive.

The subject upon which Brother Wells has spoken this afternoon is a very intricate one to define. It is very difficult to convey even the ideas which we may have respecting the operations of, to us, invisible spirits upon the hearts of the children of men; and it is very difficult to frame in the mind a system of thinking and reasoning upon this subject that is at all satisfactory. It is very difficult

to form in the mind an even, and unbroken, and correct thread of ideas which will truthfully and satisfactorily explain the variations which we see in the motives and actions of mankind, and to understand the varied motives and feelings of the people, and what they design in performing such and such acts. There are some who have a correct and clear thread of ideas framed in their minds relating to this subject, but cannot convey them to their fellow-beings. This is a weakness that I believe is inherent to a greater or less degree in each and every one of us.

The opposition which we find in the hearts of the children of men to the Gospel of life and salvation, Brother Wells has been setting before us this afternoon in a very able manner. Upon this subject I have my own reflections, and my own way of revealing those reflections to others.

The opposition which we see manifested against the truth in this our day has been manifested in every day and age of the world wherein the Gospel of the Son of God has been preached to the children of men. There is no difference to-day in this respect from what it was formerly. Our opponents tell us that were it not for the doctrine we believe, teach, and practice, there would be no difficulty—no strife between the Latter-day Saints and those who call themselves Gentiles We are all Gentiles by birth who are not of Jewish descent. We who are called Latter-day Saints are Gentiles by birth—we are nationally so. The opposition which we have to meet is not because we believe in polygamy. That principle is not the real bone of contention, but it is the power of Satan against the power of Jesus Christ here upon this earth. It is no matter what the doctrines are; it is no matter by what name they are called, in what manner they are presented, or by whom they are believed; it is the power of God on the one hand, and the power of Satan on the other. We can see the workings of the two spirits upon the hearts and dispositions of the children of men. Opposition to the truth is made manifest by those who render themselves servants to obey false principles or false ideas, and their actions are directed by the power of Satan against the truth of heaven in the persons of those who love and advocate it.

We have been told that when error is introduced it is generally done in a most genteel, religious, scientific, and most refined and civilized manner. The servants of sin should appear polished and pious. It is necessary they should be learned, and be able to call to their assistance the accomplishments and elegancies of science and art, and the subtle, persuasive power of rhetoric. Jesus Christ describes this class of deceivers very forcibly in the following words:—"But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." This external polish is really necessary for them as a covering to make successful the introduction of false theories and false principles, and to cover up licentious and wicked lives.

The servants of God have truth, and nothing but truth, to present to the world, that the world may be sanctified by the truth. The truth needeth no polish to make it lovely and desirable to those who love it. The principles of truth and goodness, and of eternal lives and the power of God are from eternity to eternity. The principle of falsehood and wickedness, the power of the devil and the power of death are also from eternity

to eternity. These two powers have ever existed and always will exist in all the eternities that are yet to come. Although in relation to this earth, some time in its future history there will be no death, and him that hath the power of death will be destroyed. It is written in the Book of Mormon, "For it must needs be that there is an opposition in all things. If not so, righteousness could not be brough to pass; neither wickedness; neither holiness nor misery; neither good nor bad."

When man is born into the world he is at once subject to the influences of life and death, and to the innumerable and varied vicissitudes which he meets in his passage from birth to the grave, to give him an experience which will prepare him to enter into and enjoy life everlasting. He is endowed with agency to choose either life or death, and must abide the consequences in the next life of the choice which he makes in this. Were it not that evil exists with good, man could not have been an agent unto himself. When the spirit of man enters the earthly tabernacle, it is as pure as an angel of God. When man, as a child, is brought forth to the light, and begins to live, move, and have a visible and an individual being in this world, he is brought in contact with the principle of evil—he receives the mark of sin, and as passes the usual stages from infancy to manhood, he learns to become disobedient to the requirements of heaven, disobedient to the laws of man, and disobedient to the laws of his own nature; he engenders the spirit of hatred, malice, wrath, strife, and all that class of evils which render him unfit to return again to the presence of his Father and God; but if he will obey the Gospel and walk in the ways of the Lord, his mortal existence and his pronenoss to sin, which he has inherited through the fall, become profitable and essentially necessary to the full enjoyment of salvation and eternal life.

These ideas may be profitable to the Saints and aid them in understanding to some extent why things are as they are.

Then the opposition to the truth is not because we have no wife, because we have one wife or many wives; it is not because we are Socialists and have all things common; it is not because we believe in or practice this or that doctrine as individuals and as a people; but it is the spirit of him who is an enemy to all righteousness that is in the hearts of those who yield themselves to obey false principles. Paul, in his writing to the Romans, says, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" When truth comes, error comes also. When the Gospel of the Son of God is introduced among the children of men, it comes with light and intelligence, with pure and holy principles It embraces all morality, all virtue, all light, all intelligence, all greatness, and all goodness. It introduces a system of laws and ordinances, and a code of moral rectitude which, if obeyed by the human family, will lead them back to the presence of God. As we were exhorted this morning to believe in the Lord Jesus Christ, be baptised for the remission of sins, receive the laying on of hands for the reception of the Holy Ghost, receive the spirit of prophecy, the spirit of discerning of spirits, the gift of healing, and, in short, all the gifts, and graces, and laws, and ordinances of the Gospel, which are for

life and salvation. Now, the power of Satan is opposed to all this.

Now, let me state somewhat the reason why the devil appears as a gentleman when he presents himself to the children of men. The children of men have good principles dwelling within them. When their spirits came into this mortal flesh, they brought with them the love of all truth, virtue, and goodness; but the sin that has contaminated the mortal tabernacle through the fall creates what the Apostle Paul, when writing to Timothy, calls a "warfare." When Joseph Smith first preached the Gospel to this generation the Spirit of God attended it, and that Spirit met an opposing spirit, which was the spirit of Satan, exerting his power to lead away mankind from the truth to everlasting ruin; while the Spirit of the Gospel, the Spirit of the Lord Jesus Christ, sought to lead to exaltation and everlasting life. Here are the two powers in opposition to each other.

Now, remember that it is not because we are called "Mormons," or Latter-day Saints, that we meet opposition; there is nothing odious in mere names and titles. Joseph Smith has as good a right to his name as John Smith has to his. There is nothing criminal in the simple name of Joseph Smith; yet, he being a servant of God and a preacher of righteousness, his name became odious to the wicked, and the three simple words, "Old Joe Smith," were sufficient to arouse in their hearts every vindictive and blood-thirsty desire. It was not, however, this simple name that aroused the worst feelings of the human heart against those who loved and obeyed the truth; but it was the spirit of Satan working in the hearts of the children of disobedience against the truth. Why was Joseph Smith, and why are his brethren, so odious to those who are not of us? Because we have the words of eternal life to offer to the world. The devil is opposed to this, and offers resistance to the progress of the spirit of the Gospel by arousing the wicked, who are under his influence, to hate, and persecute, and annoy in every possible way, the true followers of the Lord Jesus.

Let me say to you, my friends (and if I have foes here I say it also to them), there is no spirit inhabiting a mortal tabernacle (that has not sinned away the day of grace), but what naturally loves and adores the truth, and would bless and honor all those who seek to walk in the way of the Lord, were it not for the influence and power of evil by which they are controlled. There is a constant warfare between the good and the evil. The mortal tabernacle is of the earth earthy, and came forth for the express purpose of being prepared to serve as a dwelling for the eternal spirit; and the spirit has come here for the express purpose of getting a tabernacle; and the sin that is in the fleshy tabernacle is against the good that is in the spirit. The Apostle Paul, when writing to the Romans, says, "For I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

It is not the name of a man or the name of a sect which inspires this warfare, but it is a war which has always existed, and will always continue to exist, between the good and the bad, between the power of God and the power of the devil. To those who are not instructed in the things of God it appears to be a warfare between sects and parties. The votaries of the bad excuse themselves for their persecutions of the good by supposing that they, themselves, as individuals, or their nations, are about to suffer

some great wrong from the upholders of the good. As an example of this I will quote from the Gospel according to St. Luke:—"And the whole multitude of them arose and led him (Jesus Christ) unto Pilate. And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a king." This is the cunning of the devil, and a means by which he leads down to destruction great numbers of the human family. He gets the political world to believe that they are, or are going to, be infringed upon; he makes the religious world believe that the sanctity and rights of their holy religion are in danger, and thus he gets them to make his cause their own; they are lashed into a frenzy of excitement and hatred against the Saints; every high-toned, honorable and truthful feeling of the human heart is blunted or entirely subdued in them; they plan for the destruction of God's people, and, in many instances, the blood of the Saints—the blood of innocence—has been shed by their hands. It is written in the book of Revelation: "And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him."

Paul in view of the power of this great deceiver and his host exhorted the Saints anciently to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." A great number of those who oppose the truth, and mob and rob and kill the followers of the Lord Jesus Christ, know not what they oppose, but they are moved to commit depredations against the people of God by men who are desperately wicked; these are among the bitterest enemies of the truth. The multitude in the days of Jesus cried out: "Crucify him." The chief priests had delivered him up from envy. Pilate knew this; "but the chief priests moved the people that he should rather release Barabas unto them. When Pilate inquired what evil he had done, they cried out more exceedingly: crucify him." They know not what they did.

Wherever the Gospel of Jesus Christ has been preached, either in these or in former days, it has met with a class of men to whom the truth looked lovely and God-like, and the spirit within would prompt them to embrace it; but they find themselves so advantageously connected in the world, and have so many interests at stake if they should embrace it, they conclude that it will not do, and here comes the warfare again. Some few will overcome the reasonings of the flesh, and follow the dictates of the Spirit; while the great majority of this class of persons are won over by sordid considerations and cleave to their idols. The good spirit tries to overcome the wayward will of the flesh, and the flesh, aided by the cunning and power of the devil, maintains a strong warfare; but, notwithstanding this great power against which the spirit has to contend, the power of God is greater than the power of the wicked one; and unless the Saints sin against light and knowledge, and wilfully neglect their plain and well understood duties, and the Spirit of God is grieved and it ceases to strive with them, the Spirit is sure to prevail over the flesh, and ultimately succeeds in sanctifying the tabernacle for a residence in the presence of God.

The spirit which inhabits these tabernacles naturally loves truth, it

naturally loves light and intelligence, it naturally loves virtue, God and godliness; but being so closely united with the flesh their sympathies are blended, and their union being necessary to the possession of a fullness of joy to both, the spirit is indeed subject to be influenced by the sin that is in the mortal body, and to be overcome by it and by the power of the devil, unless it is constantly enlightened by that spirit which enlighteneth every man that cometh into the world, and by the power of the Holy Ghost which is imparted through the Gospel. In this, and this alone, consists the warfare between Christ and the devil.

It is not in my being called a Quaker, a Methodist or a "Mormon" that is the true cause of contention between these two great powers—Christ and Belial; but it is in the fact that God has established His kingdom upon the earth and restored the Holy Priesthood, which gives men authority and power to administer in His name.

It has been told us this afternoon, and was this morning also, that we must be baptized in order to be saved. Much remains to be said on the means necessary to effect salvation in its completeness. We might as well say that a beautiful temple could be built and all its details completed and finished in a day, as to say that we can tell all we know about the plan of man's salvation in a short hour and a half or in a day. It is plain to every enlightened person that the Lord has introduced fit and proper laws by which he will save His children and exalt them into his presence. If these laws are not obeyed by the human family, they cannot be saved, nor be exalted to the presence of God. What will become of all those who will not obey the laws of salvation? Will they be confined throughout an endless eternity in that bottemless pit, where their worm dieth not, and where their fire is not quenched?

It is necessary that men should become acquainted with the laws of God, and the ordinances of His kingdom, and receive of the power of the world to come in order to fit them to become angels of the devil, and that the devil may have full power over them; and these are the only ones who are cut off from every every degree of salvation. Jesus said, "now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

He has been lifted up, and He will save every son and daughter of Adam and Eve, except the sons of perdition, in some kingdom where there shall be no more death, no more aches and pains to afflict and torment them; and let me assure you that none of those kingdoms will be any worse than the one we now inhabit. Jesus Christ will draw all men unto him, except those who contend against the power of God and against his kingdom until they have sealed their own damnation.

The adversary presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. Such characters put on the manners of an angel, appearing as nigh like angels of light as they possibly can, to deceive the innocent and the unwary. The good which they do, they do it to bring to pass an evil purpose upon the good and honest.

followers of Jesus Christ. Yet the little good, if any, that is in them, they have received from God. Lucifer, the son of the morning, has not got a good principle, does not say a good word, perform a good act, or present a good idea to any people upon this earth or any other earth that he has not received from that God whom you and I serve. Every thing that is good, every thing that is lovely and truthful, virtuous and kind, everything to be admired and desired by the pure in heart comes from God, our Father, who dwells in heaven. The most wicked person that ever dwelt upon the earth, the Lord supports; He gives to him the breath of life, and causes His sun to rise upon that poor miserable wretch, who would, if he had the power, destroy everything that is good. The Lord our God sends His rain upon the just and upon the unjust, and gives food and raiment to the good and to the evil; He parcels out the earth among his children, and his mercy and loving kindness are over all the works of his hands. Though the Lord is thus kind and merciful to all, yet he saith, "them that honour me I will honor, and they that despise me shall be lightly esteemed."

In the days before Noah's flood those who served God and kept his commandments were prepared to receive glory, immortality and eternal life, according to the law of the Gospel. When this law was given to the people in any age, the kingdom of God was established, and the devil and his hosts were made mad even as they are at this day.

We are told that if we would give up polygamy—which we know to be a doctrine revealed from heaven, and it is God and the world for it—but suppose this Church should give up this holy order of marriage, then would the devil, and all who are in league with him against the cause of God, rejoice that they had prevailed upon the Saints to refuse to obey one of the revelations and commandments of God to them. Would they be satisfied with this? No; but they would next want us to renounce Joseph Smith as a true prophet of God, then the Book of Mormon, then baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost. Then they would wish us to disclaim the gift of prophecy, and the other gifts and graces of the Holy Spirit, on the ground that they are done away and no longer needed in our day, also prophets and apostles, etc.

They want us to yield all these points, transgress the laws God has revealed for the salvation of the world, and change all the ordinances of God's house, and conform to the dogmas of modern Christianity and to the corruptions of the age. Will the Latter-day Saints do this? No; they will not to please anybody. Shall we have a warfare? We shall; we will war and contend for the right, and trust in our God until righteousness is established upon the earth, until peace shall reign everywhere, until the children of men shall lay down the weapons of their warfare and cease to exhaust their ability and ingenuity in forming weapons of destruction to slay their fellow men, until the minds and affections of mankind shall be turned unto the Lord their God, and their energies be directed to beautifying the earth and making it like the garden of Eden. We calculate to struggle on, and continue to exercise faith and enjoy our religion, keeping all the commandments of God, observing the ordinances of his house, trying to fulfill all his words, trusting in him, and we shall see what this course will come to.

I can tell the whole world that we shall preach the gospel of life and

salvation and call upon the children of men to cease their wickedness and their warring against God and one another, and embrace those saving principles that will lead them to life here and to eternal life hereafter. We shall preach on, we shall struggle on until the kingdoms of this world shall become the kingdoms of our God and his Christ. To be gentle and kind, modest and truthful, to be full of faith and integrity, doing no wrong is of God; goodness sheds a halo of loveliness around every person who possesses it, making their countenances beam with light, and their society desirable because of its excellency. They are loved of God, of holy angels, and of all the good on earth, while they are hated, envied, admired and feared by the wicked.

What, then, is the mission of Satan, that common foe of all the children of men? it is to destroy and make desolate. When this house was built, every principle, every desire that prompted the putting of these materials together, had good for its object in making the people comfortable and happy. The desire to build cities, open farms, set out orchards and adorn and beautify the earth in every possible way is of God. But you say that those who do not believe in religion at all do that. Very good, are not their lives as much in the hands of God as yours and mine? Does He not prompt them day by day to do good, and blessed are they who resist not the Spirit. There is a spirit of truth gone forth to all the inhabitants of the world. The book of Job says, "but there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Again, it is written of Jesus, "that was the true light, which lighteth every man that cometh into the world." "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

There is that in all men which prompts them to do good and forsake evil; then there is another principle which prompts them to do evil and forsake the good. The few who have moral courage enough to yield obedience to the promptings of the Spirit of God, bringing themselves in subjection to his will, are the ones who compose the church and kingdom of God on the earth, so far as they have opportunity. Whatsoever is good is of God, no matter by whom possessed or presented. If the devil presents principles that are good and pure and lovely, they are not of him, but they are of God.

The devil delights in the work of destruction—to burn and lay waste and destroy the whole earth. He delights to convulse and throw into confusion the affairs of men, politically, religiously and morally, introducing war with its long train of dreadful consequences. It is evil which causeth all these miseries and all deformity to come upon the inhabitants of the earth. But that which is of God is pure, lovely, holy and full of all excellency and truth, no matter where it is found, in hell, in heaven, upon the earth, or in the planets. Let us live in obedience to the good; let us live live our religion.

I do not know that I have explained these things sufficiently clear to you. The thread of the whole subject is clearly defined in my mind. I know what the children of men are when they come upon the earth, and the influence that attends them, and the power of satan who lives upon the earth by permission like the wicked and ungodly do. Will we live our religion? I hope so. It was asked

me by a gentleman how I guided the people by revelation. I teach them to live so that the Spirit of revelation may make plain to them their duty day by day that they are able to guide themselves. To get this revelation it is necessary that the people live so that their spirits are as pure and clean as a piece of blank paper that lies on the desk before the inditer, ready to receive any mark the writer may make upon it. When you see the Latter-day-Saints greedy, and coveteous of the things of this world, do you think their minds are in a fit condition to be written upon by the pen of revelation? When people will live so that the Spirit of revelation will be with them day by day, they are then in the path of their duty; if they do not live according to this rule, they live beneath their duty and privileges. I hope and pray that we may all live up to our privileges. Amen.

THE PRIESTHOOD ANCIENT AND MODERN—GOD'S DEALINGS WITH THE CHILDREN OF MEN IN EVERY AGE—FINAL TRIUMPH OF HIS KINGDOM.

Remarks by Elder WILFORD WOODRUFF, *Tabernacle, G.S.L. City, October 22d,* 1865.

REPORTED BY E. L. SLOAN.

There is a great responsibility resting upon any prophet, apostle, high priest, elder, or any messenger or servant of God, who is called to preach the Gospel; and any person who is called to preach the Gospel to the children of men is entirely dependent upon the Spirit of the Lord for all the principles he may present unto those who hear him. Any generation, also, to whom a message is sent from heaven, is held responsible for the receiving or rejecting of that message.

It is a very hard matter for the Lord to build up His kingdom upon the earth, where the devil has power and dominion over the minds of the children of men. It would be impossible for Him to do so in this or any other age of the world, unless he found an element to work with Him, for the very reason that He has given to all men an agency to choose the path in which they will walk. This is the reason why there has been so small a portion of time since the creation of the world in which God has had an organized kingdom upon the earth—when He has had a church that He Himself has organized, guided, dictated, directed and controlled. The devil—Lucifer—the son of the morning, has had great dominion here upon the earth; he has had great dominion over the minds of the children of men; and the Lord has taken great pains, I may say from the creation, to endeavour to establish His kingdom, to

present His laws upon this earth, and to get the children of men to obey those laws that they might fulfil the object of their creation.

The Lord gave father Adam the priesthood, and the Gospel of the Lord Jesus Christ, after the fall. When he went out into the dreary world, driven from the Garden of Eden, he received the Gospel, he received the priesthood, and he started forth upon the face of the earth with the keys of the kingdom of God, to endeavour to establish the works of righteousness upon the earth. He gave this priesthood to his sons. A number of them were ordained high priests. But in the commencement we find not only the work of God but the work of the devil manifest in the the hearts of men. Cain was stirred up in anger against his brother Abel, and rose up and slew him, shedding innocent blood, and the power of evil commenced in the beginning. We find from the Bible, as well as from other revelations which God has given us, that Adam and the early patriarchs, those who were willing to be led by the law of God in that generation, received the high priesthood, and lived to a great age. It is said Methuselah lived to be almost 1,000 years old, and so did father Adam and others. They held the priesthood, and taught their children truth and righteousness to establish the kingdom of God in their day and generation. Herein is where I say the Lord commenced and laboured to establish his kingdom and to guide men to receive the word of the Lord, that they might walk in obedience to His laws, fulfil the object of their creation and be saved when they got through with this probation,—that they might keep their estate and receive an exaltation and glory in the presence of God.

We are informed by revelation that Adam, three years previous to his death, "called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah. who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondiahman," and there bestowed upon them his last patriarchal blessing; and he prophesied what should take place even till the coming of Messiah, which prophecy is said to be written in the Book of Enoch. But men soon began to work corruption and unrighteousness on the earth in that early age; and in tracing the history of the church and kingdom of God from those prophets down, we find that the majority of the human family were unwilling to keep the commandments of God or to live according to those principles which were revealed to them for their salvation. It was but a little time after, comparatively speaking, that Enoch, who was acquainted with the teachings of Adam and of his fathers who held the holy priesthood, laboured to gather the people together to practise righteousness, but the majority of them would not be guided by him. He laboured 365 years, we are informed by revelation, teaching them principles of righteousness, that they might become sanctified and prepared to receive celestial glory, but his labors were not appreciated by them. Why did not Enoch remain on the earth and Zion prevail? Because wickedness prevailed. The majority of the human family in that generation were wicked; they were not ruled over by the Lord; and, hence, there were not men enough on the face of the earth, in that generation, who were willing to receive the Gospel, keep the commandments of God, and work the works of righteousness, for Enoch to have power to remain on the earth. Therefore it was that the Lord took Enoch and the city of Enoch to himself;

for we are informed by revelation that the city was translated and all its inhabitants. There were not men enough in the days of Enoch who were willing to sustain that which was right; one part or other had to leave the earth; and the Lord translated Enoch and his city and took them home to Himself.

You may trace the history of the kingdom of God from that time down, and you will find this prevailing among the nations of the earth. They were prone to evil, to sin, to blasphemy, to lie, to steal, to swear, to commit adultery, to pollute the earth which they inherited, in their day and generation, and hence it was an impossibility for the Lord to establish His kingdom among the children of men, unless He could find willing minds enough to receive that kingdom, to build it up and sustain it and do the works of righteousness. The devil did not make this earth. It never belonged to him, and never will; but Lucifer was cast down to the earth with the third part of the hosts of heaven, and they have dwelt here until to-day. They remain here yet; and they have had their effect upon the hearts and minds and lives of the children of men for nearly six thousand years—from the time that man was cast out of the Garden of Eden into the cold and dreary world.

The Lord has set His hand many times in different dispensations to establish His kingdom upon the earth, He has raised up men—noble spirits—who have come forth and tabernacled in the flesh at different periods and times. He has inspired those men; given them revelations; filled them with inspiration, with light, with truth, with the things of the kingdom of God; and many of them had the vision of their minds opened to behold the fate of the work of God in all generations—the beginning, the middle and the end. Many old prophets have seen, by revelation, our day, have seen the sorrow, calamity, war and afflictions in various dispensations and ages of the world. The earth had become so corrupted under its inhabitants in the days of Noah, that the word of the Lord came to him to build an ark; he received revelation from God to prepare to save himself and his family, while the wicked were destroyed. Enoch before him had seen this event; he had seen the same things as Noah. The Lord had shown him what was in the future. Whenever a generation have corrupted themselves and defiled the earth, and the cup of their iniquity is full, the Lord has brought judgments upon that generation. This we have ample testimony of from the commencement of the world.

Noah was 120 years building the ark, we are informed in the Scriptures, and during that time he preached the Gospel. How many who were willing to believe his testimony? Only eight souls in all, including himself. He was very unpopular, I presume, and had as much derision heaped upon his head, for building an ark on dry ground, as any man that ever lived on the earth. But Noah was a prophet and a messenger of God, called to warn that generation and to build an ark, and if he had not done it he would have been held responsible for the lives of himself and family and all that generation. But he had the Spirit of God and was willing to do as he was told, whether the doctrine he preached was popular or unpopular. He built the ark, and went into it with his family, and they were saved. The history of the flood and of the salvation of Noah and his family is well known. He performed the work assigned him to do, and was saved; and that generation went to hell, ther e to remain until Christ went and

preached the Gospel to their spirits in prison that they might be judged like men in the flesh. So you may trace the history of the kingdom of God through the world, generation after generation, and there is no generation that we have ever read of, the majority of whom have been willing to serve the Lord.

Look at the days of Abraham, whose faith was so great that he was called the father of the faithful. He was an heir to the royal priesthood, another noble spirit, the friend of God. He came upon this earth, not in a way of light, but through idolatrous parents. His father was an idolator. I do not know who his grandfather was; but his father had false gods that he worshipped and sacrificed to. God inspired Abraham, and his eyes were opened so that he saw and understood something of the dealings of the Lord with the children of men. He understood that there was a God in heaven, a living and true God, and that no man should worship any other God but Him. These were the feelings of Abraham, and he taught his father's house, and all around him, as far as he had the privilege. The consequence was, his father and the idolatrous priests of that day sought to take his life. In the book of Abraham, translated in our day and generation, we are informed that Abraham was bound, and those priests sought to take his life, but the Lord delivered him from them. One reason why they did so was, that he had gone into those places which his father considered sacred, and among the wooden gods which were there, and, being filled with anger that his father should bow down and worship gods of wood and stone, he broke them. When his father saw that his son Abraham had broken his gods he was very angry with him. But Abraham, trying to reason with his father, said that probably the gods had got to fighting among themselves and had killed one another. He tried to bring him to reason, but his father did not believe they had life enough to kill one another. If he had possessed the spirit which his son had, he would have said there is no power with these gods; but he did not, and Abraham had to flee from his father's house, confiding in the Lord, who gave many promises to him and concerning his posterity.

We have no account of the Lord's having organized a kingdom upon the earth in that day; but he gave the priesthood to Abraham, who taught his children the principles of righteousness. Isaac taught Jacob; and Jacob's sons, the twelve Patriarchs, were taught by the priesthood, and God gave unto them many great and glorious blessings. From that time until the days of Moses we can trace in sacred history that the Lord had witnesses on the earth, from time to time, who were raised up and bore record of the truth to the people. Moses was raised up and led Israel forty years, he was a high priest after the order of Melchizadek, and received his priesthood from Jethro, his father-in-law, who received it through Abraham. Moses undertook to preach the Gospel to the Israelites; but they were very dark, very prone to evil, as well as the Gentiles around them; and they had not that faith and the fulness of inspiration which the Lord desired, to build up his kingdom; consequently, they had a law of carnal commandments given to them to bring them to Christ. The Lord labored with them, and Moses labored with them; he could not leave them for a short time but they were ready to turn to idolatry and make a golden calf to worship, or something contrary to the kingdom of God.

Trace this down to the days of Christ and you will find it has been a hard matter for the Lord to get people to have faith in Him to build up His kingdom. Jesus came in fulfilment of the prophecies; He was the Son of God, and a literal descendant of Abraham. He came to his own and his own received him not, though he was the Son of God. Take the Jews to-day anywhere in the world, and they do not believe in Jesus. I do not say this because I wish to find fault with them. I have a great love for them as a people. But they have rejected the Messiah, and they will remain in unbelief until they go back and rebuild Jerusalem—which they will do in this generation—and until the Messiah comes. The day will come when Judah will know who Shiloh is, and that day is not very far distant. Jesus came, organized his church and kingdom and sent the Gospel to the Jews; but the Jews failed, through unbelief, and the Gospel was given to the Gentiles, to whom one of the ancient apostles said, "If God spared not the natural branches, take heed lest He also spare not you." Did the kingdom of God remain in the days of Christ, with apostles, pastors, teachers, and the gift of the Holy Spirit? But a little time elapsed until the Lord could not find men enough throughout the whole Gentile world who would receive the kingdom of God in its purity, embrace its principles and maintain it on the earth. Hence there was a falling away; the gifts and graces of the Gospel were lost to men; those who held the priesthood were overpowered, and put to death by wicked men. The Church went into the wilderness, and all that the prophets had spoken concerning the kingdom of God in that day had its fulfilment.

Christendom professes to believe the Bible; and all we have asked of this generation is to believe the Bible, and then they will believe that God will establish his kingdom in the last days, for the Bible plainly points it out, and shows that the Lord will send an angel bearing the everlasting Gospel to them that dwell on the earth, that it may be preached to every nation, kindred, tongue and people. All the prophets who have spoken of the last days have spoken of this work. Daniel saw it and prophesied of it. Isaiah, Jeremiah, and all the prophets have referred to it. And the Lord sent his angel, in fulfilment of what he declared he would do, who called upon a man on the earth, a literal descendant of Abraham and of Joseph—one of the promised seed who had been prophesied of in ages past and gone, that he would come forth and lay the foundation of the kingdom of God. The angels of God ministered unto him; his name was Joseph Smith; and he laid the foundation of this kingdom, or this congregation would not be before me to-day. You are the fruits of the labors he commenced.

The Lord has said that in the last days his kingdom should not be taken from the earth, nor given to another people; but that the kingdoms of this world should become the kingdoms of our God and his Christ. We have the Bible, the Book of Mormon, the book of Doctrine and Covenants, and other revelations of God to this effect. Either this is the kingdom of God or it is not the kingdom of God. If it is not the kingdom of God, then are we like the rest of mankind; our faith is vain, our works are vain, and we are in the same condition of ignorance with regard to the Gospel and the purposes of God, as the rest of the world. There are tens of thousands throughout these valleys, who know

that this is the kingdom of God. They know this by the revelations of Jesus Christ. It is not the testimony of another man that gives me the knowledge for myself. If I had not the testimony of truth for myself I would not be qualified to build up this kingdom. There is no man or woman qualified to build up the kingdom of God if they have not the testimony of truth for themselves.

I will say to this congregation, Jew and Gentile, believer and unbeliever, that this is the great kingdom spoken of by Daniel, the commencement of the Zion of our God, which every prophet has spoken of who has referred to the Zion of the last days. The Lord has sworn by himself, because he could swear by no greater, that he will establish it in the latter days. But to do this he must get a people to work with him. It could not be done otherwise if the world stood for a million years, for it is by the agency which men hold that he accomplishes his purposes on the earth. The Lord prepared the way for this age and generation, and he has raised up some of the noblest spirits in this dispensation that ever dwelt in the flesh. He ordained Joseph Smith from before the foundation of the world, to come forth and lay the foundation of his kingdom. Those that knew Joseph know that he was true and faithful unto death. He laboured, after he was ordained with Oliver Cowdery, fourteen years, two months and twenty-one days, in the establishment of this work, after he organized the first branch, with six members on the 6th day of April, 1830. He was martyred on the 27th June, 1844. What did he accomplish, raised up, as he was, in the midst of a generation as full of tradition as the inhabitants of the earth were in the days of Noah, and almost as unbelieving as that generation were? He had to combat the errors of our forefathers which had been handed down for generations. He built upon the same foundation that Jesus and the Apostles built upon. He preached the same Gospel accompanied by the same ordinances that they preached. He organized the Church in the same way, with the same gifts and blessings, and the same Spirit accompanied the Gospel to those who believed. The elders went forth calling upon the children of men to repent and be baptized for the remission of sins, and have hands laid upon them that they might receive the Holy Ghost. And the testimony was, that if they obeyed the Gospel they would receive that Spirit. Did the Lord sustain that testimony by giving the Holy Ghost from the heavens? He did, as every faithful man and woman in this Church knows and can bear testimony to before God, angels and men. This was a great work. He lived until he sent the Gospel to the nations of the earth; he built temples, gave endowments to the Twelve and others, and told them that they must bear off this kingdom. He accomplished all that the Lord required of him, and he sealed his testimony with his blood; and his testimony is in force to-day. Had Joseph Smith shrunk from the duty which God required of him; had he said, "It is unpopular, I will not make as much by preaching the Gospel as if I were to let it alone, I will only be persecuted," the consequence would have been he would have been damned. The Lord would have taken the priesthood from him, and held him responsible for the testimony he had given him. We are all in this position. If we do not do our duty and bear a faithful testimony to this generation, the Lord will hold us responsible. This generation, who have shed the blood of Joseph Smith and his brother Hyrum and others of the

anointed of God, are held responsible for so doing before high heaven, and the judgments of God will follow them for shedding innocent blood.

But did the kingdom stop when the prophets were put to death? No, for it is the kingdom of God. It fell to the lot of brother Brigham Young to receive the priesthood and hold the keys of the kingdom. You who have been acquainted with him for the past thirty years, know his life. You know what he has accomplished. I have traveled many thousands of miles with him, and have been familiar with his labors. No man ever lived in the flesh who traveled more miles to carry salvation to the children of men, who preached more and did more for the redemption of mankind and to carry out the purposes of God, during thirty years, than he has done and is doing. The Lord has sustained him, for he is going to cut his work short in righteousness. He is determined to build up his kingdom as he has promised. Did you ever see an elder refuse when called upon to go on a mission to preach the Gospel? Hardly one in five thousand. This is because they are true and faithful unto God. The Spirit of God is in them. The Lord has planted that Spirit in them that they might go and work to build up this kingdom.

The world feel to-day concerning "Mormonism" and this people as they did in the days of Noah and Lot concerning the revelations of God and those who believed them then. But what of it? The unbelief of men does not make the work of God of no effect. The Lord requires faithfulness at our hands; and if we do not do our duty we will be held responsible before high heaven for the use we make of the holy priesthood which has been bestowed upon us.

While I sat and gazed, last Conference, upon the vast assembly of elders who were here in this Tabernacle, I thought of the words of Isaiah, when his mind was opened and he looked in vision upon the future. Said he, "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." What do you see, Isaiah, that should cause you to break forth in such language as this? I see what the Gods of eternity see. I see what all the prophets and patriarchs before me have seen—that the Lord Almighty will build up his Zion upon the earth in great power and glory in the latter days. Yes, "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee." Elder Woodruff quoted from the 13th to the 26th verse of Isaiah, 49th chap.; the 1, 2, 3, 7, and 8 verses of the 52nd chap.; and the 1, 2, 3, 4, 5, 13, 14, 15, and 22 verses of the 60th chap.)

Thus chapter after chapter he goes on to declare that Zion's strength is in the Lord Almighty; and his strength is with her because of her faithfulness and integrity. If the elders of Israel had the vision of their minds opened to see Zion in her beauty and glory, they would have no time to sin or do evil; but they would rise up in the strength of the Lord God of Israel and accomplish all that he requires at their hands. Zion is yet in her weakness, but the little one shall become thousands, and the small one a great nation. We talk of the future and of the promises of

God to us. They are worthy to be talked of, worthy to be lived for, and to rejoice over, because they are true.

We have warned our own and other nations; and so far our garments are clear of the blood of this generation. There never were men in the flesh who labored harder and tried more to fulfil the commandments of God than the elders of this Church have done. Some of our elders have traveled over 100,000 miles in thirty years to preach the Gospel and build up the kingdom of God; and the Lord Almighty has labored with us.

I have an anxiety—a strong desire, to see the people of the Latter-day Saints—the inhabitants of Zion, rise up and put on their strength. I desire to see them increase in the knowledge of the truth, in faith and good works, and in the knowledge of the things of the kingdom of God. The Lord is not pleased with wickedness and sin. Let any man look at our own beloved country. There is more crime now committed in ten years in it, than used to be in a century. Will the Lord bear with this? No, he will not. He has already destroyed two great and powerful nations that dwelt on this continent, and the remnants of another are scattered over the country in the miserable few who bear the marks of the curse of God upon them—the Indians. If men shed innocent blood, do wickedly, and work iniquity, the seed that they sow they must reap the harvest of.

If the Latter-day Saints, to whom the Lord has revealed the light and truth of the Gospel, were to prove unfaithful and rebel against God, they would be cursed below any people on the earth, below even these miserable Lamanites that we see wandering around our settlements; for we know more than they or their fathers knew; we know better what the mind and will of God is. It is that knowledge that has sustained us for the last thirty years, and over. We know this is the kingdom of God; that we are the friends of God; that the kingdom will stand; and woe be to that nation, kindred, tongue or people, to that individual or family under the whole heaven that lifts a hand against the Lord's anointed or against the friends of God, for they will feel the chastening hand of God. We wish this generation well, and we have labored hard to try and save them. Whether men believe or disbelieve is nothing to us; it is our business to keep the commandments of God. If we live so as to keep the Spirit of God with us we will have power to do good and to carry out the things which he requires at our hands.

Be true and faithful; do your duty to yourselves, to your country, to your God, and to one another. When we do this we shall overcome and inherit eternal lives. May God grant that we may do so for Christ's sake. Amen.

THE KINGDOM OF GOD ON EARTH IS A LIVING, MOVING, EFFECTIVE INSTITUTION: WE DO NOT CARRY IT, BUT IT CARRIES US.

Remarks by President BRIGHAM YOUNG, *in the Tabernacle, in G.S.L. City, June 17th,* 1866.

REPORTED BY G. D. WATT.

The elders frequently refer to the kingdom of God, and to the ordinances thereof, and to this people and their duty and privilege to roll it forth and to maintain it until it shall triumph, and introduce peace and universal brotherhood over all the earth. I will inform all the elders of Israel and their wives and their children, and also those who are not of us but whose eyes are upon the results arising continually from its establishment among men, that when the kingdom of God is established, if each member of that kingdom singly and individually will do his or her duty it will take care of itself, for it is a living, self-moving, self-sustaining, independent and heaven-ordained establishment.

The priesthood of the Son of God in its operations comprises the kingdom of God, and I know of no form of expression that will better tell what that priesthood is than the language given to me by the Spirit, namely, that it is a pure system of government. If the people who subject themselves to be governed by it, will live strictly according to its pure system of laws and ordinances, they will harmonize in one, and the kingdom of God will steadily move on to the ultimate triumph of truth and the subjugation of wickedness everywhere on this earth.

The establishment of this kingdom is a standing fact—an established truth in the eyes of the rulers and people of all nations; it is like a city upon a hill that cannot be hid. Its great governing power is not confined to one man, or to ten or a thousand men, but the Great architect, manager and superintendent, controller and dictator who guides this work is out of sight to our natural eyes. He lives on another planet; he is in another state of existence; he has passed the ordeals we are now passing through; he has received an experience, has suffered and enjoyed, and knows all that we know regarding the toils, sufferings, life and death of this mortality, for he has passed through the whole of it, and has received his crown and exaltation, and holds the keys and the power of this kingdom; he sways his scepter, and does his will among the children of men, among Saints and among sinners, and brings forth results to suit his purpose among kingdoms and nations and empires, that all may redound to his glory and to the perfection of his work.

This kingdom is governed and controled by him who knows all things; and he will bring forth the righteous, the just, the humble and the meek of the earth, all those who serve him and keep his commandments to the enjoyment of the fulness of his glory. This kingdom or work is proffered to the whole of the human family, even to all who will accept it, upon the terms of strict obedience to all its ordinances and requirements, and to its organization of prophets and apostles, gifts and blessings and graces.

All may receive it upon these simple terms, and become entitled to all its blessings and privileges. When all who constitute this kingdom are faithful to its requirements, it moves along; the old ship Zion will not stop; upon this we may be satisfied, and give ourselves no further trouble.

When we look abroad upon the world we see mankind running to the east and to the west, to the north and to the south, here and there. They are thrown upon the great ocean of human affairs, without compass, rudder or pilot to guide their little barques to a safe haven of rest. They wander to and fro upon the earth; eyes have they, but they see not; ears; but they hear not, and they know not whither to go to find that joy and peace their hearts seek and long for. Their minds individually are confused and distracted, and they cannot see the way of safety when it is placed before them; yet here it is —this kingdom, a living miracle to all its beholders; this is admitted by and astonishes the world.

The great skill and ability of a single man in bearing off this people, and in giving this kingdom success as a nation and as a community is often referred to. This is a mistaken idea; but still the people who know not and understand not the things of God, will entertain it. They attribute the success of this work to human agency entirely; they are averse to giving the Lord Almighty the credit which justly and rightly belongs to him. The same disposition was manifested by the Scribes and Pharisees of old. In the 9th chapter of the gospel by John, we have an instance of this in the case of the man who was born blind, but whose eyes were opened by Jesus Christ. The neighbors and those who had seen him that was blind, said: "Is not this he that sat and begged." They inquired how his eyes were opened. He told them and gave the credit of this great miracle to Jesus Christ. The Scribes and Pharises were not willing to give the glory and credit of this miracle to the Saviour; and because the man that was blind, and could now see, persisted that Jesus was a prophet and had opened his eyes, they cast him out.

If the Father of Jesus Christ were here, and should publicly feed the multitudes, and clothe them, and build their houses for them, they would not be willing to acknowledge God and give him the praise and glory and credit that is due to him. This arises from the spirit of opposition which is in the hearts of the children of men. It is the spirit and power of evil in opposition to the power of good that has forever existed, and ever will exist, and here is the warfare.

We are the subjects of the kingdom of God; if we observe its laws and ordinances and transgress none of them—neglect none of them—lay aside none of them—then the kingdom itself will bear off all its members to the haven of salvation and rest. We know this; it is our daily experience. How can the world know the things of God? They can read about them, but they cannot know them without the Spirit of God; "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." They know nothing about this kingdom; we do not expect them to know, and it is no marvel to us when we reflect upon all that is done by the power of Satan against it, for his power will be continually exerted against it through the agency of the ignorant and wicked of mankind.

How long will this opposition continue? until Jesus comes to take the kingdom and destroys death and him

that hath the power of death. Will evil all be destroyed? Yes, the evil which pertains to this earth; but still the same principle of evil will exist elsewhere. Pertaining to this earth death will be swallowed up in victory, and Jesus Christ will come and rule and reign over all nations as he does in the kingdom of the Saints. Until then, this evil power will be exerted to its uttermost to destroy and lead astray every man and woman who loves the truth. It is no matter to the devil what religion men profess or what they worship, how many sacraments they observe, or how many ordinances they pass through, so that they are not legally in the possession of the priesthood of the Son of God, and will not worship the true and living God in the manner he has directed. The devil does not care how much religion there is on the earth; he is a great preacher, and to all appearance a great gentleman, and it is necessary that he should be, and that all his co-workers should be as like their great leader and master as possible. They have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. It is popular now-a-days to be religious, it has become the seasoning to a great deal of rascality, hypocrisy and crime.

Here is the kingdom of God, and the Saints should understand, that, if they abide in this kingdom they will realize every promise made to them in its ordinances and covenants. There can be no safety or merit claimed in forsaking the true Church and kingdom of God; there is nothing excellent or praiseworthy in this act. What would you think of a person who would forsake a good staunch ship at sea in a storm and commit himself to the mercy of the raging elements? I should think the same of him as I would of those who forsake this Church. The devil has blinded their eyes to that degree that they recklessly and wilfully plunge into sure and certain destruction. The devil and his servants give their sanction and support to anything that will lead astray the people, even if it is very like the kingdom of God, yet a little different to that order of things which the Lord has established in his Church for the salvation of mankind.

Paul writes to the Corinthians. "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The same Apostle writes to the Ephesians upon the same subject, "He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fulness of Christ." What kind of ministers do the modern Christian churches acknowledge? Are they apostles? No; they tell us apostles are done away. Are they prophets? No; they tell us prophets are no longer needed in the church in this enlightened age, in which, they say, all the people bask in the sunshine —in the full blaze of gospel light.

The kingdom of God on earth is a living, moving, effective institution, and is governed, controlled, dictated and led by the invisible God whom we serve, who is an exalted living being, possessing body, parts and passions, who listens to the prayers of

his Saints, is a reasonable, merciful, and intelligent being, who is filled with knowledge and wisdom, who is full of light and glory, and the foundations of whose throne are laid in eternal truth; whose personal form is perfect in proportion and beauty. He loves the good, and is angry with the wicked every day as it is written in the Scriptures. He hates the evil that is done by evil doers, and is merciful to the repenting sinner. He is beloved by all who know him for the attributes he possesses in and of himself, in common with all glorified beings who now dwell with him, and who will yet be glorified and crowned with crowns of glory, immortality and eternal lives. This kingdom of which we are citizens has life in itself; and if we individually and collectively do our duty, it will move on to intelligence, to glory, and to God. We do not have to carry off the kingdom, but, through our faithfulness, it giveth us the victory, through our Lord Jesus Christ.

I have seen men who belonged to this kingdom, and who really thought that if they were not associated with it, it could not progress. One man especially, whom I now think of, who was peculiarly gifted in self-reliance and general ability. He said as much to the Prophet Joseph a number of times as to say that if he left this kingdom, it could not progress any further. I speak of Oliver Cowdery. He forsook it, and it still rolled on, and still triumphed over every opposing foe, and bore off safely all those who clung to it. "How is it, brother Brigham, that you manage affairs, and dictate and guide and direct this kingdom as you do? The secret is I know enough to let the kingdom of God alone, and it goes of its own accord.

When King David, together with all the chosen men of Israel, thirty thousand in number, arose to bring up the ark of God from the house of Abinadab that was in Gibeah, they put it upon a new cart, and Uzzah and Ahio the sons of Abinadab drove the new cart. When they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. The anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. Let the kingdom alone, the Lord steadies the ark; and if it does jostle, and appear to need steadying, if the way is a little sideling sometimes, and to all appearance threatens its overthrow, be careful how you stretch forth your hands to steady it; let us not be too officious in meddling with that which does not concern us; let it alone, it is the Lord's work. I know enough to let the kingdom alone, and do my duty. It carries me, I do not carry the kingdom. I sail in the old ship Zion, and it bears me safely above the raging elements. I have my sphere of action and duties to perform on board of that ship; to faithfully perform them should be my constant and unceasing endeavor. If every bishop, every president, every person holding any portion of the holy priesthood, every person who holds a membership in this church and kingdom would take this course the kingdom would roll without our help.

Let each bishop attend faithfully to his ward, and see that every man and woman is well and faithfully and profitably employed that the sick and aged are properly cared for that none suffer. Let each bishop be a tender and indulgent father to his ward, administering a word of comfort and encouragement here, a word of advice and counsel there, and a word of chastisement in another place, where needed, without partiality, wisely judging between man and man, caring for and seeking earnestly

the welfare of all, watching over the flock of God with the eye of a true shepherd, that wolves and dogs may not enter among the flock to rend them. Let the presidents and apostles and elders do the work the Lord has set them to do, and obey the counsel which is given them, and the kingdom will continue to roll, to increase in strength, in importance, in magnitude and in power, in wisdom, intelligence and glory; and no one need be concerned, for it is the kingdom which the Lord our God has established, and has sustained by his matchless wisdom and power from the beginning to this day. He called upon his servant Joseph Smith, jun., when he was but a boy, to lay the foundation of his kingdom for the last time. Why did he call upon Joseph Smith to do it? because he was disposed to do it. Was Joseph Smith the only person on earth who could have done this work? No doubt there were many others who, under the direction of the Lord, could have done that work; but the Lord selected the one that pleased him, and that is sufficient.

From the spirit and tenor of the ancient Scriptures and revelations which we have received, it is plainly set forth that there are men pre-appointed to perform certain works in their lifetime, and bring to pass certain ends and purposes in the economy of heaven. I believe that Jesus Christ was fore-ordained before the worlds were to perform the work he came to do; whom God "hath appointed heir of all things, by whom also he made the worlds." He was ordained to come to this world and redeem it, with mankind upon it and all things pertaining to it. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." The Lord has ordained some men to the performance of good, and some to the performance of evil. Pharaoh was ordained to do the work which he performed. "For the Scripture saith unto Pharaoh, even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." The Lord fulfilled his purpose through the wickedness of Pharaoh, and the nations beheld his handy-work in bringing the children of Israel out of the wilderness. They had a crooked path to walk in, and it was made crooked through their disobedience, and hard heartedness. They rebelled against the Lord, and against his servant Moses, they would not submit to the ordinances of salvation which they had in their possession. After they had received many chastisements and many blessings and mercies from the hand of God, the children of those who left Egypt possessed the land of promise. These works were wrought by the hand of the Almighty, and so does he with all his people.

He has set up his kingdom among us, and the people had better look to it closely and see that each one is performing his and her duty faithfully. If we do this, then all will be well. Will the Latter-day Saints do this? I know not what they will do, but I fully believe that we are naturally a little rebellious, and that we are practically so; we are a little disposed to have our own way too much. There is a disposition among mankind generally that leads them to the extreme of being damned rather than to submit to anything only that which suits them, unless they are made to submit by the strong hand of the law.

As the world is now so were ancient Israel; they were ignorant of God's righteousness, and went about

to establish their own righteousness, not submitting themselves to the righteonsness of God. We are too much disposed to believe and act like the world, not rendering that submission and humble obedience to the righteousness of God which would justly accord with our high profession. Many are disposed through their own wickedness "to do as I damned please," and they are damned. The volition of the creature is free, to do good or to do evil; but we are responsible to God for our acts, as man is responsible to man if he breaks the laws which man enacts. When we boast of our independence to act, it would be well for us to remember that we are bounded by these limits; if we transcend them and violate the laws of God and man, we shall sooner or later be made to suffer the penalty, without any reference to our choice whether we are willing to suffer that penalty or not. Hence, true independence and freedom can only exist in doing right. It is written, "that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Every item will be recorded and all will be known when the books are opened.

We are acting upon our own responsibility and agency which God has given us, if we secretly violate the laws of righteousness, and our wicked works are in the dark while we maintain a pious and fair exterior; they are nevertheless known; and for every evil word and work which we commit, unless repented of we shall be brought into judgment and be made to pay the utmost farthing of the penalty. The Spirit of the Lord is in the hearts of all people to teach them to cleave to good, and to forsake evil. If they will listen to the whisperings of this Spirit when the Gospel of Jesus Christ is presented to them, whether by the voice of his ministers, or in the written word, their minds will be enlightened to understand it.

Before Joseph Smith made known what the Lord had revealed to him, before his name was even known among many of his neighbours, I knew that Jesus Christ had no true Church upon the earth. I read the Bible for myself; I was supposed to be an infidel and to content myself with a moral religion. When I was told to believe in Jesus Christ, and that was all that was required for salvation, I did not so understand the Bible. I understood from the Bible that when the Lord had a church upon the earth it was a system of ordinances, of laws and regulations to be obeyed, a society presided over and regulated by officers and ministers peculiar to itself to answer such and such purposes, and bring to pass such and such results, and I have not received a revelation to the contrary. Such a system answering the description given in the Bible I could not find on the earth, and I was not prepared to listen to the men who said "lo here" and "lo there," who presented themselves, as they said, as true ministers of heaven. When I would ask the ministers of religion, if they were prepared to tell me how the kingdom of God should be built up; if that which is laid down in tho new Testament is not the pattern, all the reply I could receive from them was; "but you know, my dear friend, that these things are done away." They would tell me that ordinances were mere matters of ceremony, that belief in Jesus Christ was all-essential, and all that was really necessary.

I could only think of the religious world as a mass of confusion; and when I visited England I saw it in its perfection. There I saw hundreds

of men and women down upon their knees in the middle of the streets praying for sinners. In that country it rains often, and it is then very muddy. I would stop and listen to their cries for the power to come down upon them, etc., and concluded that that filled the bill exactly for sectarian religion as I looked upon it, no acknowledged ordinances, no standard, no beacon light, no compass or rudder to guide the ship of Zion. In one of their chapels, on one occasion, where a Latter-day Saint sister happened to be present, a young man was convicted of his sins, and cried out, saying: "What can I do to be saved." That sister answered him, and said: "Repent and be baptized for the remission of sins, and you shall receive the Holy Ghost." They put her down stairs in double quick time.

Will the inhabitants of the earth receive the truth? They will not. Will the Latter-day Saints live the truth? You answer, "I mean to be a good Saint;" yet there are contention and abuse here and there. We are elders in this Church—ministers of God to perfect the people for the coming of the Son of man. Many of us have been in this Church for years, and yet we cannot live in peace and dwell together in union; and if we cannot do this, how can we sanctify the people; and if we cannot live and love each other as we should, be as neighbours as we should, serve the Lord together as we should, deal with each other as we should, fellowship each other as we should, how are we going to prepare the people for the coming of the Son of man? It is folly in the extreme to think of it, unless we set the pattern ourselves.

I believe it is our duty to imitate everything that is good, lovely, dignified and praiseworthy. We ought to imitate the best speakers, and study to convey our ideas to each other in the best and choicest language, especially when we are dispensing the great truths of the Gospel of peace to the people. I generally use the best language I can command. We often hear people excuse themselves for their uncouth manners and offensive language, by remarking "I am no hypocrite," thus taking to themselves credit for that which is really no credit to them. When evil arises within me let me throw a cloak over it, subdue it instead of acting it out upon the false presumption that I am honest and no hypocrite. Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail over the evil, until thy wrath has passed away and the good spirit shall move thy tongue to blessings and words of kindness. So far I believe in being a hypocrite. This is practical with me. When my feelings are aroused to anger by the ill-doings of others, I hold them as I would hold a wild horse, and I gain the victory. Some think and say that it makes them feel better when they are mad, as they call it, to give vent to their madness in abusive and unbecoming language. This, however, is a mistake. Instead of its making you feel better, it is making bad worse. When you think and say it makes you better you give credit to a falsehood. When the wrath and bitterness of the human heart are moulded into words and hurled with violence at one another, without any check or hindrance, the fire has no sooner expended itself than it is again re-kindled through some trifling course, until the course of nature if set on fire; "and it is set on fire of hell."

If this practice is continued, it will lead to alienation between man and wife, parents and children, brethren and sisters, until there is no fellow-

ship to be found in the hearts of the people for one another. How can we, and be consistent, with the same tongue bless God, even the Father, and curse man who is made in the similitude of God. Out of the same mouth should not proceed blessings and cursings, but bless and curse not. "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom." The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

As I have often remarked on former occasions, confidence is lost from among mankind; men who are in authority, who sit at the head of nations, kingdoms and governments, all fear the knife of the assassin, and the torch of the incendiary. Wickedness has submerged the world, and confidence and good faith have fled. We are trying to restore the lost treasure to the world. Then, let me exhort the Latter-day Saints to live a life that is worthy of imitation. Envy not those who do better than you do; do not pursue them with malice, but try to shape and frame your life by theirs. We are trying to govern ourselves, and if we continue trying and faint not, we shall assuredly conquer. Let us from this time forth live so as to create confidence in all men with whom we deal and come in contact; and treasure up each particle of confidence we obtain as one of the most precious possessions mortals can possibly possess. When by my good actions I have created confidence in my neighbour towards me, I pray that I may never do anything that will destroy it. I have tried to do this, and have constantly endeavored to have it increase within me, that when my word is given it may be just as good as the word of an angel. Let us seek always to be guided by the spirit of truth in our utterances, that we may never say anything which we shall afterwards regret.

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not, etc. Let every man honour his word that he has given to his neighbor, although it may be to his disadvantage and loss, yet in the future it will be to his gain. Preserve your honour, and your integrity, and ever cherish the confidence that men repose in you.

May the Lord bless you. Amen.

ADVICE TO LAWYERS—ROYAL POLYGAMY IN EUROPE—POLYGAMY REVEALED FROM HEAVEN.

Remarks by President BRIGHAM YOUNG, *in the Bowery, in G.S.L. City, August 12th,* 1866.

REPORTED BY G. D. WATT.

I have a few words to say to the Latter-day Saints this afternoon, and if I had time, I have many I could say. I would exhort the Latter-day Saints to live in peace, to pursue a course that will effectually preserve the peace that is taught them in the Gospel of the Son of God, and avoid by every possible and righteous means entering into contention, quarreling, disputations, law suits, &c., &c.

You have heard from brother Geo. A. Smith this afternoon a little of the history of this Church and people, and the cause of their coming to these valleys. I am thankful that the rehearsal of those occurrences has ceased to irritate me as it did formerly. But we are here, and we wish to enjoy peace; we earnestly desire it, and we calculate to have it. We are where our enemies cannot come from Carthage and Warsaw before breakfast, and from Springfield in two days. We are so far off, and it is so inconvenient to bring this people to sorrow and affliction in the way it was formerly done, that they consider another plan necessary to be instituted. I wish to tell you what it is.

Brother George A. this afternoon has referred to the lawyers. Where the carcass is there will the eagles be gathered together, and it seems they think that there is one here to which they are gathering. I want them to live here; but I want them to plant their own potatoes and hoe them. It would appear that they think that a civilized community cannot live long together without contention and consequent law suits. I think that a community is civilized so far as it is free from contentions, law suits and litigation of every kind. We wish our friends to come here, and participate with us in the good things the Lord has provided for his people; but we do not want contention. When I hear men and women say that they will go to a Gentile court to have their difficulties adjusted, I think they will go to hell unless they refrain from such a spirit.

The law is made for the lawless and disobedient, not or the good, wise, just and virtuous. Law is made for the maintenance of peace, not for the introduction of litigation and disorder.

What is the true relationship of lawyers to the law and to the community? They should be the true representatives of peace; it should be their business to promote it. I am now taking the liberty of discharging a duty I owe to the lawyers in telling them what their duty is. They read the law; they do or should understand the law of the United States, of the States, and of the Territories and cities in which they live, and whenever they have an opportunity of telling the people how to live in a way to avoid litigation, it is their duty

so to do. Then if they wish to get a living, instead of picking people's pockets, as is too commonly the case, let them have their stores, and bring on goods and trade, buy farms and follow the healthy and honorable professing of farming, and raise their own provisions, and stock enough for themselves and some to part with, and when their services are wanted in the law, give it as freely as we do the Gospel. It is said by lawyers, "We cannot spend our time without some remuneration." You have no need to spend your time only in some way to produce means for your subsistence. You can give legal advice freely, and pursue an honorable and productive business for a living.

Once I had the pleasure of hearing of a lawyer in old Massachusetts, who attended strictly to his duty. He came into the western part of Massachusetts and bought him a farm. He was probably as sound a lawyer as Boston ever produced. They wanted to know why he went to farming instead of following the profession of the law. He replied, that according to the present practice a man could not answer the demands of his clients and be honest. When any of the people would come to him for advice, if he was ploughing in the field, he would stop his team and request them to tell him the truth, to state the case as it was, keeping nothing back on their side of the question. When he had heard their case he would advise them to settle the affair without going to law, telling them what was right and just. When they would ask him what he charged for his advice, he would receive nothing; his team had been resting while he had been conversing, and he would go to ploughing again. One lawyer has actually lived in the United States who did not depend upon the practice of the law for a living, but followed a legitimate business and gave legal advice freely to all who asked it. In pursuing this course he did not follow the practice of picking the pockets of the widow and the fatherless.

We have a few lawyers here, and I know the object of their being here. I object to their introducing litigation among this people. In some instances it may be necessary to sue men. We have some men in this community who are dishonest; they will run into debt, and will not pay their debts. What shall we do with such men? Shall we sue them? Yes; if they will not pay their debts and have the means to do so, sue them; turn them over to the law, which is made for such characters, but they should first be deprived of the fellowship of the Saints. A man who will not pay his honest debts is no Latter-day Saint, if he has the means to pay them. A man who will run into debt, when he has no prospect of paying it back again, does not understand the principles that should prevail in a well regulated community, or he is wilfully dishonest. In this country no persons need run into debt to get bread to feed themselves and their families. There is no need to go into the second house in this community to ask for food. Those who need can obtain food at the first house, in nearly every instance, at which they will apply. This community feed the poor and the hungry, and clothe the naked, and they will not let the stranger, or those in necessity, ask alms without responding to their calls, if it is in their power to relieve them. Consequently, there is no need of any person running into debt without a prospect of paying. Men in our community run into debt to our brethren, and if they are asked for the pay, they think it is not saint-

like if they are asked to sell their stock or put themselves about in the least to pay their just debts. I have had to contend for, and defend men of business who have sought to do the community good in transacting business here, from being imposed upon in this way. But there is no need of further explanation regarding this; we all understand it; if there are strangers, or any who belong to the church, who do not understand it, watch the careers and lives of those who have been long in the church and who understand true principle, and see whether they pay their debts or not.

Now, I ask every man and woman who wishes an honorable name in the Church and kingdom of God upon the earth, if they have entertained any idea of going to law, to banish it from their minds at once. We have our Bishop's courts; they can tell us what is right. We have our High Councils, and we have also our Selectmen here who are sustained by the suffrages of the people. If you are not satisfied with the decisions of the Bishop's court and the High Council, call upon the Selectmen, and let them judge your case. We may be told that it is necessary for us to have a lawyer to present our case in a legal manner before the courts; but the less we have to do with this class of professional men the easier and cheaper will our difficulties be settled. When a lawyer is going to court with a case, if you ask him, "do you calculate to be honest?"

"Certainly."

"Just?"

"Yes, sir."

Truthful?"

"Most assuredly."

"Do you expect, in presenting a case to the court, to do anything more than to present the facts in the case?"

"No."

"Where do you get the facts which you present before the judge and jury?"

"From the witnesses."

"Have you men of common sense on the jury?"

"Yes; the best we can find; they are men of good capacity and capable of judging right from wrong."

Then what good does it do to reiterate the testimony of witnesses before the jury? It is an endeavor to make white black and black white, to make the jury believe that they do not know anything, but that "I know it all," and "I tell you law," &c. Lawyers will quote law that has been obsolete for years before a jury who may not be so well acquainted with the letter of the law, and this they will do to endeavor, if possible, to blind the eyes and confuse the minds of the judge and jury, to make out something that is different from the facts in the case. Is this the business and duty of a lawyer? It is not. His duty is to place facts before the court. The jury can hear the witnesses as well as the lawyer can, the judge can hear the witnesses as well as the lawyer can, and when the simple facts are told, then let just men decide.

It should be considered beneath the profession of a lawyer to endeavor to clear the guilty, and place the innocent in bonds or bring them into disrepute. I wish to say to that class of gentlemen who are here, that if they expect to break up this people by lawsuits, I think they will have a hard time. I will use my influence with every good man, whether he is in the church or out of it, never to think of going to law. What comes of litigation? Poverty and degredation to any community that will en-

courage it. Will it build cities, open farms, build railroads, erect telegraph lines and improve a country? It will not; but it will bring any community to ruin. It draws hundreds of men within the circle of its influence, who crowd the court rooms and spend days and weeks and months of their precious time for naught, time that should be employed in getting lumber from the kanyons, in building houses and in providing comfortable means of subsistence for their families. Does it make peaceable, honest, and industrious citizens? It does not, but it engenders strife and habits of intemperance and idleness. Instead of crime being lessened by its influence, it only helps to swell the dark stream.

We have not been broken up, as has been anticipated, by military force, and now it is expected that a course of law suits will accomplish what the military failed to do. I will say one thing to my friends, or to my enemies as they may consider themselves (I myself am not an enemy to any man, yet I am an enemy to some actions), if you undertake to drive a stake in my garden with an intention to jump my claim, there will be a fight before you get it; if you come within an enclosure of mine with any such intent, I will send you home, God being my helper. You can occupy and build where you please, but let our claims alone. We have spent hundreds of thousands of dollars in taking out the waters of our mountain streams, fencing in farms and improving the country, and we cannot tamely suffer strangers, who have not spent one day's labour to make these improvements, to wrest our homesteads out of our hands. There is land enough in the country: go to and improve it, as we have improved our possessions; build cities, as we have done, and thus strive to reclaim the country from its wild state. Is it not a strange thing that men cannot see anything only what the "Mormons" possess; hence, I swear it, by the Gods of eternity, if we are obliged to leave this country, we will leave it as desolate as we found it, and we will hunt those who would compel us to leave to the last minute. Let us alone, and help us to build up cities and towns and villages in these mountains, instead of seeking to destroy the few industrious inhabitants that are here and have made the country. You cannot destroy this community; it never can be done. Remember that. And you men and women who think of going to Gentile law to have your difficulties adjusted, I would advise you to stop it, and let the lawyers go into other business.

We have plenty of good lawyers who belong to the Church, and there are more coming. I have some friends coming here, as eminent lawyers as Massachusetts can produce. I advised them to bring their capital and so invest it that they could live without depending upon litigation and the practice of the law. Ever since this Church was first organized until now we have had to manage and scheme to escape the toils and snares of our enemies. We have had to ask God for wisdom that we might know how to wind our way through the difficulties you have just heard Brother George A. Smith relate. Lawyers will plead law for the Latter-day Saints as well as for anybody else in the world if they can get their pay for it. I have seen too much of this for 34 years past. In the days of Joseph Smith lawyers would get together and hatch out a vexatious lawsuit; one would agree to defend him and another would agree to plead against him, and this with a view to get his money. Thousands and tens of thousands of dollars have been collected to pay lawyers' fees

"Brother Brigham, how much have you paid?" Not one farthing. I defied our enemies to get anything against me wherein I had in any way transgressed the laws of my country; and if they tried unlawfully, and with a design to put me in bonds, and to get money from me, they would have to run some risk. We have had to work and pray in order to get along when we had lawyers watching us all the time to get something against the leaders of this people whereby they could in some way bring a lawsuit against them.

Now, they suppose that they have got us safely on polygamy. What about that? I would say to Congress that if they will pass a law, making it death for any man to hold illicit intercourse with any woman but his lawful wife, we would meet them half way on that ground. It is not uncommon for men who have not been lawfully married to any woman, but who pass as old bachelors, to have children by several women. A recent case occurred in Europe which illustrates this point. Prince Christian of Holstein, who has recently married one of the daughters of Victoria, Queen of England, has what is termed a morganatic wife in Germany, by whom he has several children, yet the first lady in Europe, as Queen Victoria is called, with the knowledge of the fact that this Prince, who proposed for her daughter's hand, was the father of several children by a woman, who to all intents and purposes was his wife, accepts him as a suitable match for her youthful daughter. The first Court in Europe is not shocked by an alliance of this kind, no more than is the first society of this country by similar occurrences in the cities east. Men may do as they please with women, have numerous children by them, and take as many liberties with them as if they were their wives, and yet not call them wives, and modern society smiles upon them. But whenever a man applies the sacred name of wife to the mother of his children, if he happen to have more than one, then the world professes to be wonderfully shocked at the idea. What inconsistency!

Such men will go to hell for ruining innocent women and increasing illegitimate children in the land. The community or nation that indulge in such practices will be damned. If I have wives, I take care of them, and I want my neighbors to let them and my daughters alone. Do you understand it? If you do not, and should undertake to infringe upon any of them, I will point my finger at you. Our young men, and we have many, live virtuous lives with regard to illicit communication with the sexes; they observe the law which has been given to this people. Ask the Lamanites if their women ever complained of being insulted by any of our men at any time, and they cannot produce an instance. How is it with the outsiders — mountaineers, trappers, hunters, soldiers, and other men who have been brought in contact with them. What will the Indians tell you about them? By mingling with those outsiders the Indians will soon be in the dust. Many of them have gone there already by mingling with the Gentiles; the seeds of death have been sown among them, and many of them are dying off; and they will continue to die through that cause. When our Elders go abroad to preach the Gospel, or when they remain at home, if they do not live according to the law of God, we sever them from the Church, and have no further fellowship with them.

The doctrine of plurality of wives was revealed to this people from heaven, and if heaven had revealed that we should have no wife at all, it would have been as faithfully ob-

served as the present law, even if it should result in the depopulation of the world, according to the profession of the Shaking Quakers. But the Lord did not get his kingdom in that way. The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his own progeny. I am not going to ask the people whether they believe it or not; and I do not want Brother Heber to do it either, for it is none of their business. When I tell the truth I do not ask any one's testimony to swear to it.

The economy of heaven is to gather in all, and save everybody who can be saved. Do we wish to destroy people? We do not, not even those ignorant, blood-thirsty Lamanites. Did we ever destroy? No; it is not our doctrine; but our doctrine is to build up and save life instead of destroying it. Is it necessary on any occasion, and under any circumstances whatever? Yes, let a man meet me with a design to kill me, and I am going to get the first blow if I can. I have not come to die for the sins of the world as our Savior, Jesus Christ, did. It was necessary for him to be killed; but it is not necessary for me. It was not necessary for Joseph Smith to be killed, if the people had believed his testimony; but as the testator has sealed it with his blood, his testimony is in force on all the inhabitants of the earth, and wherever it goes those who reject it will be damned. Our doctrine is to preach the Gospel of life and salvation, and get every man, woman and child to believe and embrace it, and live as near to its requirements as possible. That is the duty of the Elders of Israel, and it is our duty to preserve ourselves, our wives and children, whether we have many or few. Why does not our government make a law to say how many children a man shall have? They might as well do so as to make a law to say how many wives a man shall have.

There are a few in the Government who will listen to any testimony against us, no matter how false. The man who was referred to this morning has given testimony against us, respecting matters here, which is utterly false. After making such infamous statements, that man could not live here twenty-four hours, if it were not that we are Latter-day Saints who live here. By letting him alone, however, he will kill himself. There is also a man down the street who tried to exhibit the endowments to a party who was here. You will see what becomes of that man. Do not touch him. He has forfeited every right and title to eternal life; but let him alone, and you will see by and by what will become of him. His heart will ache, and so will the heart of every apostate that fights against Zion; they will destroy themselves. It is a mistaken idea that God destroys people, or that the Saints wish to destroy them. It is not so. The seeds of sin which are in them are sufficient to accomplish their destruction. Every government of the world has the seeds of its own destruction in itself.

I hope and trust and pray that the government of our country may remain, because it is so good; but if they cut off this, and cast out that, and institute another thing, they may destroy all the good it contains. This, I hope, they will not do; they cannot do it. I expect to see

the day when the Elders of Israel will protect and sustain civil and religious liberty and every constitutional right bequeathed to us by our fathers, and spread those rights abroad in connection with the Gospel for the salvation of all nations. I shall see this whether I live or die.

May the Lord bless you. Amen.

OUR INDIAN RELATIONS—HOW TO DEAL WITH THEM.

Remarks by President BRIGHAM YOUNG, *in Springville, Sunday, July 28th, 1866.*

REPORTED BY G. D. WATT.

Brother Ezra T. Benson's remarks referring to our present difficulties with the Indians, and prospects of future difficulties, should be well considered by this people. As we have here an assemblage of the people from other settlements, I wish to impress them with the necessity of treating the Indians with kindness, and to refrain from harboring that revengeful, vindictive feeling that many indulge in. I am convinced that as long as we harbor in us such feelings towards them, so long they will be our enemies, and the Lord will suffer them to afflict us. I certainly believe that the present affliction, which has come upon us from the Indians, is a consequence of the wickedness which dwells in the hearts of some of our brethren. If the Elders of Israel had always treated the Lamanites as they should, I do not believe that we should have had any difficulty with them at all. This is my firm conviction, and my conclusion according to the light that is in me. I believe that the Lord permits them to chasten us at the present time to convince us that we have to overcome the vindictive feelings which we have harbored towards that poor, down-trodden branch of the house of Israel.

I spoke a harsh word here yesterday with regard to a man who professes to be a Latter-day Saint who has been guilty of killing an innocent Indian. I say to-day that he is just as much a murderer through killing that Indian, as he would have been had he shot down a white man. To slay an innocent person is murder according to the law of Moses. Not that we believe that the law of Moses should, in all its bearings, be observed by us; but we believe that it has been fulfilled in a great measure with regard to the law of sacrifice. The Lord said to Noah, before the law was given to Moses: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Those who shed the blood of the innocent at the present day will have to pay the penalty here, or come short of receiving the glory and the peace

which they anticipate receiving hereafter. This may appear very hard and unreasonable to some.

Brother Benson expressed himself as though some of the brethren felt like wiping out the Lamanites in these regions, root and branch. The evil passions that arise in our hearts would prompt us to do this, but we must bring them into subjection to the law of Christ.

I am told by Bishop Aaron Johnson that the Indians who formerly lived in this district, in Provo, on Peteetnet and round about Spanish Fork, have sent word that they wish to return to these settlements and live as they formerly did. Were they to come back again without the minds of the people being prepared, probably some of the Indians might get killed. I wish the people to take care of themselves—to not expose themselves to the ignorant Lamanites, without being prepared to defend themselves. When they come to live in your vicinity again, let them come in peace; and that they may come in peace and safety, and live with us as heretofore, it is necessary that all feelings of vengeance should be banished from our hearts. Do we wish to do right? You answer, yes. Then let the Lamanites come back to their homes, where they were born and brought up. This is the land that they and their fathers have walked over and called their own; and they have just as good a right to call it theirs to-day as any people have to call any land their own. They have buried their fathers and mothers and children here; this is their home, and we have taken possession of it, and occupy the land where they used to hunt the rabbit and, not a great while since, the buffalo, and the antelope were in these valleys in large herds when we first came here.

When we came here, they could catch fish in great abundance in the lake in the season thereof, and live upon them pretty much through the summer. But now their game has gone, and they are left to starve. It is our duty to feed them. The Lord has given us ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger. It is our duty to feed these poor ignorant Indians; we are living on their possessions and at their homes.

The Lord has brought us here and it is all right. We are not intruders, but we are here by the providence of God. We should now use the Indians kindly, and deal with them so gently that we will win their hearts and affections to us more strongly than before; and the much good that has been done them, and the many kindnesses that have been shown them, will come up before them, and they will see that we are their friends. We could circumscribe their camps and kill every man, woman and child of them. This is what others have done, and if we were to do it, what better are we than the wicked and the ungodly? It is our duty to be better than them in our administrations of justice and our general conduct toward the Lamanites. It is not our duty to kill them; but it is our duty to save their lives and the lives of their children. We may not be able to foretell all things that will come to pass in the future, but we can tell when we deal righteously with one another.

If the people had taken the counsel which has been given with regard to the proper steps to be taken for the defence of life and property in new settlements, they would have been as secure from the depredations of Indians as the people are in the old settlements; but they would not build forts nor believe it necessary to follow the salutary counsels which have

been continually given them. They have gone out unprotected with their wives and children to settle in the wilderness, exposing their lives and property to the attacks of the untutored, ungoverned and wild Indian. By their works shall ye know them, and by their works shall they be justified or condemned. Their works speak for them. We beg of them to secure themselves when they go into new places; they will not do it, until sorrow overtakes them, and they are obliged to mourn the loss of a father, a husband, a wife, a brother, a sister, a mother, a daughter or a son who has been killed by the Indians.

Shall we do as the Lamanites do? No. I forbid it in the name of the Lord Jesus Christ—I forbid any elder or member in this church slaying an innocent Lamanite, any more than he would slay an innocent white man; but treat them as they are in their degraded state. When a man undertakes to shoot an ignorant Indian, except in defence of life and property, he degrades himself to the level of the red man, and the portion of that Indian shall be his, and his generations shall be cut off from the earth.

We shall have an end of this Indian war; they are not going to slay us by any means; no; they will see the time they would rather defend this people than slay them. The present difficulties will end in the benefit of the Latter-day Saints, and the exaltation of the poor, ignorant Lamanites; and the person or persons who supply the Lamanites with powder and lead, and foster and encourage them in killing the Saints, will find that their iniquity will turn upon their own heads. Let the Indians live, and help them to live.

By and by they will be sueing to us for mercy, and if they repent, according to the revelations given to us we are bound to forgive them. I would rather that a man repent than persist in his wickedness. Is there a heart here to-day that would desire to have a man damned rather than to be saved? I would rather all men would serve God. That heart that would rather have a man damned, and never come to the knowledge of the truth, is devoid of the Spirit of revelation that wishes all men to be saved. The spirit of Him who has redeemed us, cries upon all men to come unto him and be saved. Jesus Christ has redeemed the earth and all things belonging to it, and all mankind may receive salvation if they will come unto him and receive it.

If the Lamanites come in here, and there is any person who kills any of them, take that man and try him by law and let him receive the penalty. The law will slay him. If any of the Lamanites who return have been guilty of murdering our brethren, request them to keep a little to themselves, and not be too free in mixing among the people; we do not wish to see them, and let the friendly Indians get a slice of bread and carry it to them. If they get over it, so that they repent enough to go and bring in Black Hawk and his men and deliver them up to the law, then we will believe that they are sincere in their repentance. But they are ignorant. How is it with the whites? Let the spirit of war be let loose among the Elders of Israel, and they will become as wild as unbroken colts on the prairie. If this would be the case among this people, what may we expect of others? What may we expect of the degraded and ignorant Lamanites? Let us set an example for all mankind to follow in the high road to peace, love, union, fellowship, and confidence, restoring to the world that which has been lost. To close my few remarks, remem-

ber that you must not slacken your hands in the least with regard to guarding the people and the stock day and night.

DELEGATE HOOPER—BENEFICIAL EFFECTS OF POLYGAMY—FINAL REDEMPTION OF CAIN.

Remarks by President BRIGHAM YOUNG, *in the Bowery, in G.S.L. City, August 19th,* 1866.

REPORTED BY G. D. WATT.

There is quite a number of subjects and little points that I wish to speak upon, and hope that I shall be able to set them forth in a manner which will answer my wishes.

In the first place, I will say with regard to our Delegate to Congress who has addressed you this afternoon, and this I will say for myself, that I am perfectly satisfied with his course while he has been absent on this mission as our Delegate to the seat of our government. I am satisfied that he has done all that we could expect of him, and I will say further, he has done more than we believed he could perform. Had we possessed the assurance which we now have of his ability, faithfulness and perseverance before he went to Washington, we might have anticipated all his labors and success. He told you the truth, when he said that his affliction, through the bereavement he has suffered, caused him to cleave to the Lord; and I can say of a truth, judging from the spirit which is in him, that the words Brother Stenhouse spoke concerning him this afternoon are true; he is a better man than when he left here for the City of Washington—he is a better man than ever he was before on the earth; he has more faith in God today than ever he had; he is surrounded with an influence that I never saw him possess before his travels and labors at Washington this last term. His labours are known to me. They were known to me when he was in Washington—both his conduct and his success were known to individuals here. We are glad to say of him, that we are proud of his labors. We can say this safely in his presence, for he has enough of the Spirit of the Lord in him not to feel flattered. This I believe will satisfy all the Latter-day Saints, and very likely a great many others. Enough on this.

Brother Hooper and Brother Stenhouse have avoided, in their speaking this afternoon, an error that I committed last Sunday by mentioning names; and I will now ask the pardon of this congregation for ever speaking a name when attached to such a vile character, as I mentioned last Sunday. We know by the power of the Spirit of God that it is true, that when men rise up against the Gospel of life and salvation, they will always commit themselves, and then they will commit themselves with one another to that degree that they cannot believe each other. This is the case with those more particularly who have arrayed themselves against us for a few years past. Their

work they must perform. I do not wish to injure them. They must have their day. Their time and season are allotted to them, the same as to all men for good or for evil. They can do us no harm—they can do nothing against the truth. The Lord will make the wicked and the ungodly and their acts accomplish his design, for, "Surely the wrath of man shall praise thee: the remainder of wrath shalt Thou restrain." We need have no fears with regard to the outside world, if we will purify and cleanse the inside of the platter. If this people, the Latter-day Saints, who profess to know and understand the way of life and salvation, can sanctify themselves so that they are accepted of God our Father, and of Jesus Christ, his Son, our Elder Brother and Savior, then all is right everywhere. Rest assured that the omitting of that duty is all we need fear.

I wish to give my views with regard to that doctrine and practice which are so obnoxious to the outsiders—*to those who do not believe.* It is an old saying that a continual dropping will wear a stone, so a continual laboring will bring about the purposes of the Lord. They say that polygamy is obnoxious to the world. This is really not so; it is the name of it that they object to the most. In connection with this let us look at the Christian world, and I will refer to the ladies who compose a portion of this congregation. There are many ladies, probably, here, who have lived long in the outside world, previous to coming to Utah, and who are not entirely unacquainted with the usages of society there. You know that it is customary to admit a certain class of gentlemen to private parties and entertainments where they are greeted cordially and welcome. They are esteemed as gentlemen of grace, education and polished manners; they are adepts in all the little extras of most refined society. They are great lovers of the fair sex, and their gallantry, fine appearance, and gentlemanly bearing too readily win for them the deepest admiration of the fair ones who may chance to cross their path. Yet it is not unknown, in the circles they frequent, that they are vile and corrupt, with regard to chastity. Yes, it is known that those beautiful gentlemen are libertines, that they do not respect female virtue any more than they do their old clothes, which they have worn and and cast off. Yet, they are greeted with the most profound respect and deference, their great crimes against female chastity are winked at, and they are still permitted to frequent the best society to lead astray, and decoy from the paths of virtue, the unsuspecting and unwary female.

Take another view of this subject. Let any one of the poor unfortunates, whom those unprincipled scoundrels have, by their hellish arts, seduced from the paths of virtue and honor, make her appearance in a select party where the ladies are fanning the vanity of those wicked men with their unmeaning and insincere adulations, and what would be the consequence? Instead of making the poor creature welcome, she would be spurned from their presence; unceremoniously cast out upon the cold world to be crushed down still deeper into the dark depths of crime and degradation, with none to reach forth a saving hand, or shed a tear of sympathy over the dreadful fate of the dishonored and lost one.

This is one of the inconsistencies of the refined society of the age. The defiler of the innocent is the one who should be branded with infamy and cast out from respectable society, and shunned as a pest, or as a contagious disease is shunned. The doors of respectable families should be closed

against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration, to find his place among the worst of felons.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and humbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; but he will call the perpetrator to an account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins. It is this very class of men, though not all of them, who have set up such a howl against the doctrine of polygamy, which is so much despised and which was believed in and practiced by the anci ents—by the very men who are held up to us as patterns of all the piety that was ever exhibited through man upon the face of the earth.

This matter was a little changed in the case of the Savior of the world, the Son of the living God. The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. On this account infidels have called the Savior a bastard. This is merely a human opinion upon one of the inscrutable doings of the Almighty. That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you—you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. It is not polygamy that men fight against when they persecute this people; but, still, if we continue to be faithful to our God, he will defend us in doing what is right. If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church. I did not ask Him for the revelation upon this subject. When that revelation was first read to me by Joseph Smith, I plainly saw the great trials and the abuse of it that would be made by many of the Elders, and the trouble and the persecution that it would bring upon this whole people. But the Lord revealed it, and it was my business to accept it.

Now, we as Christians desire to be saved in the kingdom of God. We desire to attain to the possession of all the blessings there are for the most faithful man or people that ever lived upon the face of the earth, even him who is said to be the father of the faithful, Abraham of old. We wish to obtain all that father Abraham obtained. I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the

blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. You who wish that there were no such thing in existence, if you have in your hearts to say: "We will pass along in the Church without obeying or submitting to it in our faith or believing this order, because, for aught that we know, this community may be broken up yet, and we may have lucrative offices offered to us; we will not, therefore, be polygamists lest we should fail in obtaining some earthly honor, character and office, etc,"—the man that has that in his heart, and will continue to persist in pursuing that policy, will come short of dwelling in the presence of the Father and the Son, in celestial glory. The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.

The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. It may be, or it may not be. One of the twin relics—slavery—they say, is abolished. I do not, however, wish to speak about this; but if slavery and oppression and iron-handed cruelty are not more felt by the blacks to-day than before, I am glad of it. My heart is pained for that unfortunate race of men. One twin relic having been strangled, the other, they say, must next be destroyed. It is they and God for it, and you will all find that out. It is not Brigham Young, Heber C. Kimball and Daniel H. Wells and the Elders of Israel they are fighting against; but it is the Lord Almighty. What is the Lord going to do? He is going to do just as he pleases, and the world cannot help themselves.

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is. "Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?" If we are not admitted until then, we shall never be admitted. These things will be just as the Lord will. Let us live to take just what he sends to us, and when our enemies rise up against us, we will meet them as we can, and exercise faith and pray for wisdom and power more than they have, and contend continually for the right. Go along, my children, saith the Lord, do all you can, and remember that your blessings come through your faith. Be faithful and cut the corners of your enemies where you can—get the advantage of them by faith and good works, take care of yourselves, and they will destroy themselves. Be what you should be, live as you should, and all will be well.

Who knows but the time will come when the inquiry will be made in Washington, by the President, by the Congressmen: "Are things any worse in Utah than in Washington: than they are in New York?, or in any State of the Union? are they more unvirtuous, are they more disloyal to the Government? But then there is polygamy." That has nothing in the least to do with our being loyal or disloyal, one way or the other. But is not the practice of

polygamy a transgression of the law of the United States? How are we transgressing that law? In no other way than by obeying a revelation which God has given unto us touching a religious ordinance of his Church. And the anti-polygamy law has yet to be tested, as to its constitutionality, by the courts which have jurisdiction. By and by men will appear in the departments of the Government who will inquire into the validity of some laws and question their constitutionality. Marriage is a civil contract. You might as well make a law to say how many children a man shall have, as to make a law to say how many wives he shall have. It would be as sensible to make a law to say how many horses or oxen he shall possess, or how many cows his wife shall milk. If a woman wants to live with me as a wife, all right; but the law says you must not marry her, and own her as your wife openly. As the law stands, she can come home to me, not as my wife, you know; she can sweep my house, make my bed, help me to make the butter and cheese, and share in all my pleasure and wealth, but the ceremony of marriage must not be performed. This is what is practiced in the outside world from the President in his chair to the lowest dog-whipper on the street that has means to obtain. They have their mistresses, and thereby violate every principle of virtue, chastity and righteousness.

In the large cities of the east—New York, Philadelphia, Washington, Cincinnati, Albany, Boston, etc., clubs are formed, composed of young men of those cities who pass in society as bachelors. Instead of entering into the honorable state of marriage, they hire and support girls. If one of the young men in the club should get honorably married, he is at once rejected, and his name is erased from the roll. The members of those clubs have their girls here and there; but no binding contract exists between them, either for time or eternity—for this life or that which is to come. They are hired the same as you would hire a horse and chaise at a livery stable; you go out a few days for a ride, return again, put up your horse, pay down your money, and you are freed from all further responsibility. The Lord of heaven and earth frowns upon this sort of traffic. The constitution and every just law of the United States are opposed to it. All honourable ladies and gentlemen in North and South America, and in all the world, should be ready to raise their voices against it, in terms of indignation and disgust.

The last time I was in the city of Lowell there were fourteen thousand more females than males in that one city. That is many years ago. They live and die in a single state, and are forgotten. Have they filled the measure of their creation, and accomplished the design of heaven in bringing them upon the earth? No; they have not. Two thousand good, God-fearing men should go there, and take to themselves seven wives a-piece. It is written in the Bible, "and in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." The Government of the United States do not intend that that prophecy shall be fulfilled, and the Lord Almighty means that it shall. Do you not think that the Lord will conquer? I think he will, and we are helping him. It is the decree of the Almighty, that in the last days seven women shall take hold of one man, &c., to be counselled and advised by him, being willing to spin their own wool, make their own

clothing and do every thing they can to earn their own living, if they can only bear his name to take away their reproach. What is this order for? It is for the resurrection; it is not for this world. I would not go across this bowery for polygamy, if it only pertained to this world. It is for the resurrection; and the Spirit of the Lord has come upon the people, and upon the ladies especially, to prepare the way for the fulfillment of his word. The female sex have been deceived so long, and been trodden under foot of man so long, that a spirit has come upon them, and they want a place, and a name, and a head; for the man is the head of the woman, to lead her into the celestial kingdom of our Father and God.

A great many people who have lived in this Territory for a time have testified to their friends at home that there is more peace, more real happiness and joy, more union and fellowship in the families of Utah, than can be found in their own neighborhoods and cities. They say that which is true. There is not a tenth part of the trouble in families in this city where there are many wives that there is where there is but one wife. I have more trouble and difficulties to settle with those who have but one companion than I have with those who have more than one, to counsel and advise them, and coax and persuade them to live their religion and do as they should do.

I have proved to my Father and God that I am willing to forsake wives and children, and labor all my life time to build up his kingdom and never enjoy the society of a companion while I live; that I did in my young days, and I feel the same today. By and by the word will be given to me and my brethren to arise from the dead in the first resurrection, and receive the keys thereof, and go and call forth the rest. That will be here in a little while. When a man comes upon the borders of three-score years and ten he begins to prepare and look to where he shall be buried; though he may live a little longer the sands of life will soon be run out. There are now many in this congregation who will soon see the allotted number of years for man to live. I shall see it in less than five years more. Whether I shall live over that time is no matter to me, if I can do the work designed of the Lord for me to do.

I will here notice what Brother Joseph F. Smith was talking of this morning. It was said to Joseph Smith, the prophet, "according to your faith and the teachings of your Elders, nobody will be saved but you, Mormons; now, Mr. Smith, will all be damned but the Mormons?" Jos. Smith replied, "yes, and the most of them, unless they repent and do better." To be damned is to be banished from, or be deprived of living in the presence of the Father and the Son. Who will live with him? Those whom I have already mentioned. They will come up and inherit the highest glory that is prepared for the faithful—those who live as father Abraham did, and improve upon every means of grace, and upon every privilege given to them of the Lord. What is going to become of the others? Brother Joseph F. Smith told us the truth this morning. None will become angels to the devil except those who have sinned against the Holy Ghost. There exists many intermediate states between the highest glory, where God the father dwells, and the lowest kingdom among these kingdoms which are not kingdoms of glory. "In my Father's house are many mansions," said Jesus. The mansions in his Father's house are many, and they are ready to receive the people of this world who have lived according to the

best light they have; and they contain all who have lived upon the earth from the beginning to this time, and they are capacious enough to receive all who will live to the end of time. John Wesley, and other great ecclesiastical reformers, could not attain to the same glory, by their own acts, while in the flesh that they would have done had the fullness of the Holy Priesthood been upon the earth in their day, and they had possessed all the glory and power and keys of it, and lived faithful to its requirements all their days. They cannot be crowned as Gods, even the Sons of God. Will they be saved? They will. In a kingdom? in a good kingdom? A kingdom full of glory, full of light and joy, more than ever entered into the heart of man to conceive. While they lived it never entered into their hearts to conceive of the glory they do or will enjoy. If they have committed wrongs, and repented of them, the blood of the Savior will cleanse them from all sin, except the sin against the Holy Ghost, which is a sin unto death. The Apostle John writes, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that ye shall pray for it. All unrighteousness is sin; and there is a sin unto death."

I have endeavored to give you a few items relating to the celestial kingdom of God and to the other kingdoms which the Lord has prepared for his children. The Lamanites or Indians are just as much the children of our Father and God as we are. So also are the Africans. But we are also the children of adoption through obedience to the Gospel of his Son. Why are so many of the inhabitants of the earth cursed with a sin of blackness? It comes in consequence of their fathers rejecting the power of the Holy Priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to. The volition of the creature is free; this is a law of their existence, and the Lord cannot violate his own law; were he to do that, he would cease to be God. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive the blessings of life; if they chose death, they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice, and God brings forth the results of the acts of his creatures to promote his kingdom and subserve his purposes in the salvation and exaltation of his children. If the Lord could have his own way, he would have all the human family to enter into his church and kingdom, receive the Holy Priesthood and come into the celestial kingdom of our Father and God, by the power of their own choice.

May the Lord bless you. Amen.

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UNION. PERSECUTION. THE NATURE OF THE KINGDOM OF GOD. TRADING WITH ENEMIES. THE JEWS. ON THE MURDER OF DR. ROBINSON.

Remarks, by President BRIGHAM YOUNG, *in the Tabernacle, in Great Salt Lake City, Sunday, Dec. 23rd,* 1866.

(REPORTED BY G. D. WATT.)

I will try to speak to the people. I shall need silence in the house, and the close attention of my hearers. I expect the faith of the Saints even without asking for it. The faithful will exercise faith, and pray always for all who are within the reach of mercy. The good desire good to all. I have words to say to the good, and also to the froward—to the righteous and to the unrighteous—to the Saint and the sinner.

I wish in the first place to address myself to those who profess to be Latter-day Saints upon the subject of the faith that we have embraced. As to the ordinances of the Gospel we are united, we are one; but I will inquire are we one in all temporal matters? Are we one, as we are exhorted to be by the Savior and by his disciples? Jesus prayed, "Neither pray I for these alone: but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them and thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me." We should very much dislike not to be acknowledged as the Saints of the Most High God, and the disciples of his Son Jesus Christ. Are we one, as the Savior prayed that his disciples might be? If we are, then are we a happy people; if we are, then are we a powerful and influential people. Jesus had power to do many miracles so-called; he changed water into wine, fed thousands upon a few loaves and fishes, and raised the dead.

If we were one, we should then prove to heaven, to God our Father, to Jesus Christ our elder brother, to the angels, to the good upon the earth, and to all mankind that we are the disciples of the Lord Jesus Christ. If we are not one, we are not in the true sense of the word the disciples of the Lord Jesus. What is necessary to constitute a Saint, or a disciple of Jesus? It is simply this: a strict obedience to all the requirements of the ordinances of the house of God, and to be one in all things as the Father and the Son are one, which will prepare every person for a life of usefulness, and fill them with joy, peace, life, intelligence, good feelings for themselves, for their friends, and for their enemies—good feelings for the world of mankind at large. This spirit of oneness fills them with good desires, with good hopes, and qualifies them to administer good to every person who has determined to cease to do evil and learn to do well. We are constantly taught to love and serve God, and keep his commandments. If we do this, then are we his disciples and preparing ourselves to accomplish a great and good work.

Are the people who are living in this mountainous country, who profess to be members of the Church of Christ, Latter-day Saints indeed? It is true they have left their former homes and friends and come to this distant land to enjoy the privilege of worshipping God according to the revelations He has given unto us, where no one could molest or make us afraid, or break us up as a community again, drive us from our homes, take possession of our farms and rob us of everything we possess. We are here for the purpose of enjoying the fruits of our labours, for the purpose of serving God with an undivided heart. Still, we are prone to wander and come short of faithfully fulfilling all our duties. We are, nevertheless, in these mountains. You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God, our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted, until we learn to remember the Lord our God and are willing to walk in his ways.

"But," says one, "I thought that we were to suffer persecution for righteousness' sake." I would to God that all our persecutions were for *righteousness' sake*, instead of for our evil doings. Still, as I have often remarked, I never believed that the righteous have ever suffered as much as the wicked. Jesus Christ said to his disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world." I admit that the Saints anciently "were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins; being destitute, afflicted, tormented; they wandered in deserts, and in the mountains, and in dens, and caves of the earth." We are still further informed by historians that the Apostle Peter was crucified, head downwards; and John, the beloved disciple, was thrown into a cauldron of boiling oil, but escaped unhurt. Yet in all this suffering and persecution, they were blessed and comforted and rejoiced though in tribulation.

Since I embraced the Gospel, with many of my brethren, I have been broken up and compelled to leave my home five times, yet we live as a people, and are as comfortable and as well off as our neighbors who do not belong to the Church; and I do not know that our enemies hate us any more than they hate each other. The sufferings that have come upon the Latter-day Saints, through persecution, will not compare in severity with the sufferings which have come upon the wicked in our own day. I desire and pray in the name of the Lord Jesus Christ that I may live so that the wicked and haters of good will not like me very well. It is impossible to unite Christ and Baal—their spirits cannot unite, their objects and purposes are entirely different; the one leads to eternal life and exaltation, the other to death and final destruction. I esteem the persecutions which we suffer as a light thing. We have an object in view, and that is to gain influence among all the inhabitants of the earth for the purpose of establishing the kingdom of God in its righteousness, power and glory, and to exalt the name of the Deity, and cause that name by which we live to be revered everywhere, that he may be honored, that his works may

be honored, that we may be honored ourselves, and deport ourselves worthy of the character of his children.

Whoever lives a few years more will see suffering among the wicked until their hearts sicken. If I have one wish which is greater than another, it is, if I had the power, to make men do right; to make them stop their swearing, their lying, their deceiving, to stop trying to injure the innocent, and begin to be honest and upright in all their dealings with one another and honor the name of the Deity. This is the worst wish I have ever had in my heart towards my fellow beings. The great object of my life is to establish the kingdom of God upon the earth. The Latter-day Saints are one in their faith in the great leading doctrines of the Church, but are they one in their efforts to establish the kingdom of God, that must be established upon the earth in the latter days?

It may be asked what I mean by the kingdom of God. The Church of Jesus Christ has been established now for many years, and the kingdom of God has got to be established, even that kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the earth. This is the kingdom that Daniel, the prophet, saw should be set up in the last days. What Daniel saw should come to pass in the latter times is believed by nearly all the religious societies of Christendom. The only great difference between us and them is in the method of its establishment. The mother Church, in trying to establish it, expected that they had to make holy Catholic Christians of everybody who lived on the earth.

If the Latter-day Saints think, when the kingdom of God is established on the earth, that all the inhabitants of the earth will join the church called Latter-day Saints, they are egregiously mistaken. I presume there will be as many sects and parties then as now. Still, when the kingdom of God triumphs, every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. Even the Jews will do it then; but will the Jews and Gentiles be obliged to belong to the Church of Jesus Christ of Latter-day Saints? No; not by any means. Jesus said to his disciples, "in my Father's house are many mansions; were it not so I would have told you; I go to prepare a place for you, that where I am, there ye may be also," &c. There are mansions in sufficient numbers to suit the different classes of mankind, and a variety will always exist to all eternity, requiring a classification and an arrangement into societies and communities in the many mansions which are in the Lord's house, and this will be so for ever and ever. Then do not imagine that if the kingdom of God is established over the whole earth, that all the people will become Latter-day Saints. They will cease their persecutions against the Church of Jesus Christ, and they will be willing to acknowledge that the Lord is God, and that Jesus is the Savior of the world.

If the Latter-day Saints were one politically and financially, and in all their endeavors to build up the kingdom of God, there would be a great power in the midst of this people. There has been considerable said of late touching a class of men that are here who call themselves "gentiles." I do not know whether they are "Gentiles" or not; I have no doubt but that some of them are. do not think they know the meaning of the term they apply to themselves;

but they are welcome to it if it pleases them. Much has been said and printed about the "Mormons" spoiling the "Gentiles" here, and bringing their lives and property into jeopardy. We know that hundreds of thousands of dollars go into their hands yearly from this community, which many of them freely spend to bring, if possible, swift destruction on the very people who have made them rich.

In yesterday's *Daily Telegraph* you will see a card addressed to the authorities of the Church, and you will also see my answer to it. There is a class of men who are here to pick the pockets of the Latter-day Saints, and then use the means they get from us to bring about our destruction. They want my houses, and your houses, and the priviliege of defiling our beds; and if there is any thing said or done about it, lying dispatches are sent to the General Government to get an army sent out here as quickly as possible, for "O dear, we are in danger; and need protection!" What are you in danger of? You have not the privilege of driving a stake on any lot of land you want for the purpose of claiming it, when it has been owned and improved for years. There is a lot opposite the theatre that I took the fence off and rented to the City Council for a hay market. A man whom I now see in this congregation suggested its occupancy; said he, "why does not somebody go and sleep on it, and survey it in the morning and claim it." If anybody had done so, undoubtedly he would have got a preemption right that would have lasted him as long as he would have wanted it. It is such men as these, who are striving with all their might to rob us of our homes, of our rights and privileges of the country which, by our industry, we have made—it is these men that we should cease to deal with. We should be of one heart and mind, and be determined not to put means in their power to create trouble for us, and bring us to sorrow. The laws of self-preservation demand this of us. Do I wish this to apply to all outsiders? I do not, for there are just as good men who do not belong to the Church, as those who do, as far as they know and understand. There are men with whom we deal who are gentlemen inside and out, men who would not steal my property, and rob me of every right and privilege which belongs to me as an American citizen. They would not insinuate themselves into my family and try to take from me my wife without a legal process, or my daughter without the consent of the parties concerned. These are the men with whom we should deal, and let alone those who are here to destroy the Latter-day Saints.

I was a little sorry, though I do not know that I ought to be, to see certain names attached to the card I have referred to, and I do not now believe that they mean, by attaching their names to it, what the document shows to the world. It shows that the persons, whose names are there signed, are in open opposition to the people called Latter-day Saints. Shall we foster such a band of men? No.

I understand there are a few men in Congress—and I am glad to think that they are very few—who go so far as to say that the Latter-day Saints never should be permitted to own a foot of land in America, and they will do all they can to deprive us of this privilege; and there are men here who entertain the same ideas, and they will do all they can to wrest our possessions from us. Men of this class have followed us like

bloodhounds in all our wanderings as a people from the beginning to this day; and I have thought for sometime that I should lift my voice to the Latter-day Saints to become sufficiently of one heart and of one mind to let this class of men severely alone. I say, from merchants, lawyers, editors, farmers, mechanics, and all individuals who will give succor to such a class of men and to the paper which they have published here, withdraw your support. If he is a lawyer, let him alone. If he is a merchant, pass by his store or place of business; serve the mechanic the same; and let every enemy of this people become satisfied that they cannot look to us for support while they, at the same time, are seeking with all their might to bring about our destruction. I am giving you my counsel upon this matter, that you have no deal or communication with men who would destroy you. For it is written, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me."

You say you have dealt with your enemies, and they have treated you kindly, and you can get things cheaper from them than from your brethren, and you will spend your money where you please, etc. You have the privilege of doing so, and the result of such a course you can easily learn. Those very men you are dealing with are wishing and desiring with all their hearts that they had the power to destroy the influence of Brigham Young and his counsellors, and the apostles and the elders of this Church: "If we had the power we would destroy them from the face of the earth." Do they hate Brigham Young and his friends? They do. Are you a Saint, can you be a Saint, without their hating you as they hate me and my friends, and Jesus Christ and his Father? Are you so shortsighted and blind as to believe that you can be fellowshipped by the wicked, and be a Saint? If such is the case, you had better repent of your sins and be baptised forthwith, before the water freezes up. It is your privilege to trade where you please; but if you trade with your enemies, I will promise you that you will expose yourselves to wicked influences, and, finally, be cut off from the Church, without the necessity of our trying you for your fellowship because you trade at this store or at that store. We shall do no such thing as try you for your fellowship because you trade where you please. All men have power to do good, or to do evil; they have power to serve God or the devil, and we do not wish to deprive any person, Saint or sinner, of this liberty. We advise you; we give you good and safe counsel. You are at liberty to listen to good advice or not. You are at liberty to be guided by good counsel, if you will. If you observe it, blessings to you will be the result. If you abide not by it, you will walk in darkness. Neglect your duty to your God and your brethren and you will commit evils for which you will be tried for your fellowship and be severed from the Church.

We advise you to pass by the shops and stores of your enemies, and let them alone, but give your means into the hands of men who are honest men, honorable men, and upright men—men who will deal justly and truly with all. Shall we deal with the Jew? Yes. With those who call themselves Gentiles? Certainly. We calculate to continue to deal with them; but shall we mingle our spirits together, and be

of their faith? No. We will have our religion, serve our God, and build up his kingdom on the earth; and our friends may have the privilege of eating and drinking and enjoying themselves as well as we, if they get it honestly.

Let the Latter-day Saints be agreed upon their temporal and financial interests. I will ask the question: Do you think the Father and the Son are agreed in their political views and their financial operations? Why every Christian in the world says yes, and we say yes; and we cannot be one, in the sense Jesus prayed for us to be, without this. Would you like to live at ease and get rich? Would you like to keep your homes in this city? I know you would. You can do so by being one in all things. There is much envy in the hearts of men with regard to this city. They want to possess it. They see it as the great emporium of the west—as the great nucleus of commercial wealth in the interior of America. Who will make it so? The Lord But they do not know this. They imagine that this will be done solely by the industry of the "Mormons." We could burn up this city, and lay it waste, and go to another district of country and make a city just as good as this, and as desirable, in a few years, by the help of the Lord. I have frequently wondered why our neighbors do not go and settle in some other place, and build up a great city the same as we have done; but no, they want the "Mormons" to build cities for them to possess. This we shall do no more for them, if I can help it. If we build cities we mean to possess them.

A word to the sisters. You run to this store and to that store, and you do not think that men who are used to and are acquainted with the tricks of trade know how to buy you. You want an article that has been sold, we will say, at two dollars at the other stores, you get it for two-thirds of what you would have to pay them. By means of this device, and a proper use of velvet lips, and a whine of sympathy, this sister and that brother is bought. "O it is hard that we cannot go and spend our money where we please." You may go and trade where you please, I tell you, with the promise that, by and by, you will go out of the Church, and you will go to destruction. And why is this? Because light has come into the world, but if you are disposed to choose darkness rather than light, it will prove that your deeds are evil. Will you come to the light? I am holding it up before you. I am telling the Latter-day Saints how to make themselves useful in the world, how to make themselves happy and comfortable and secure, that they can not be moved out of their place. But give your means to your enemies, and you lay a foundation for your perfect overthrow.

The Bishop of the 13th Ward tried to collect school taxes from some of the "Gentile" population. They refused to pay, and suits were commenced before the District Court. That court decided that we had no right to make a law to collect taxes to build school houses. In any of our neighboring Territories an opposite decision would have been given; but here expounders of the law encourage outsiders not to pay a single dollar of taxes if they can help it, or do anything to improve the city, to erect public buildings, or to maintain public peace and good order. The policy of the traders to whom I have referred, is to get all the people's money they possibly can, to send men to Wash-

ington to howl for an army to come to Utah

There is a gentleman present this afternoon who said, "we want an army here, not to injure the people, but to get our hands into the public pocket, and our arms too up to the shoulders. I want myself to get one hundred thousand dollars." What else do they want an army here for? As a means of getting into my houses and into yours, to defile our beds and drive us from our homes. That they will never do again; it never will take place. If the Latter-day Saints will cease supporting such men, they will leave our borders without our buying them out at the rates they propose. They are already sold at an exceedingly cheap rate. There are gentlemen here who are men of honor, and they may be found even among the Jews.

Let me here say a word to the Jews. We do not want you to believe our doctrine. If any professing to be Jews should do so, it would prove that they are not Jews. A Jew cannot now believe in Jesus Christ. Brother Neibaur, who thinks he is a Jew, is a good Latter-day Saint; he has not any of the blood of Judah in his veins. The decree has gone forth from the Almighty that they cannot have the benefit of the atonement until they gather to Jerusalem, for they said, let his blood be upon us and upon our children, consequently, they cannot believe in him until his second coming. We have a great desire for their welfare, and are looking for the time soon to come when they will gather to Jerusalem, build up the city and the land of Palestine, and prepare for the coming of the Messiah. When he comes again, he will not come as he did when the Jews rejected him; neither will he appear first at Jerusalem when he makes his second appearance on the earth; but he will appear first on the land where he commenced his work in the beginning, and planted the garden of Eden, and that was done in the land of America.

When the Savior visits Jerusalem, and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah, and then they will acknowledge him, but not till then. They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and by to Jerusalem and own their Lord and Master. We have no feelings against them. I wish they were all gentlemen, men of heart and brain, and knew precisely how the Lord looks upon them.]

The Latter-day Saints, in all their travels, have not been as rebellious as the Children of Israel were. Here we are, and the kingdom of God has to be built up by us, and we have a warfare on hand. We have men in our midst who are as full of lies and enmity against this people as the air is full of matter, who are constantly trying to bring evil upon this community. We have the principles and powers of darkness to combat; they stalk abroad at noon-day and in the night, and their influences are at work in secret chambers. We must contend against them.

I will return to our present condition of affairs. I do not think the Government of the United States collects one-hundredth part of the revenue which is due to them for liquor sold by importers and those who manufacture liquor here in this Territory, though I may be mistaken

in this. The City Council manufacture liquor and they pay the revenue due on it to the Government, and I am of the opinion they are the only ones in this Territory who promptly do so.

I mean to hold this subject, of not supporting our enemies, before the people, until I get the Saints to build up the kingdom of God unitedly, and let our open and secret enemies alone. Let the Saints spend their money with those merchants who pay their taxes and seek to build up this place and develop the country. Let our enemies alone. "What, all the outsiders?" Not by any means. I trade with outsiders all the time. We trade with them abroad in the east, and by and by we shall trade with them in China and Japan, and with other nations of the world. Our course is upward and onward. "Mormonism" is not going to die out.

My counsel to the Latter-day Saints is to let all merchants alone who seek to do evil to this people. Those who will do well, deal righteously and justly, will be one with us in our financial affairs. There is nothing uncommon in this course. We see it carried out in almost every city in the Union. The Roman Catholics will deal with their friends in preference to their enemies. The same may be said of the Methodists, and of almost every religious sect in Christendom. The same also will apply to political factions. Do you not think that it would be impolitic for us to pursue an opposite course to this? Should we not be of one heart and mind in our temporal interests as well as in our spiritual? What interest have we upon the earth, only to build up the kingdom of God and share and enjoy the benefits arising from this labor? Have you any interest in the "Gentile" nations? Have you any interest in building up "Gentile" cities, as they are called? You have not. Your whole interest is embraced in building up the kingdom of God.

While I advise my brethren to withdraw all support from their enemies, I would have it distinctly understood that we deport ourselves in a friendly and neighborly manner towards our friends. This I calculate always to do; and I shall require something more of them by and by. We shall expect them to open their mouths and use their pens for the right, the just and the honorable. With them we will deal, and together build up settlements and cities, and produce peace and harmony in the country, instead of anarchy and war. I wish our friends to lift their voices against those vile wretches who are seeking to destroy an innocent and industrious people. We wish them to write, and send their testimony to those who will publish it to the world, that the Latter-day Saints are doing as near right as any people. There are some who do it, and more will do it by and by. We will be known and understood better than we have been. Sustain those who sustain this kingdom, and those that fight against it, cease to sustain them.

I am disposed to make a few remarks with regard to a circumstance that transpired here a short time ago; I refer to the death of Dr. Robinson. I have preached here a number of times since he was killed in the street, and have never referred to the subject here. Ex-Governor Weller was assisted in the investigation of this matter by the best counsel that could be got. The great drift of that investigation was to trace that murder to the pulpit of the Tabernacle. I sent word to them by those who I thought would

tell them while they were in session where they sat day after day and week after week, not to cease their investigations until they had traced that murder to Brigham Young if it was possible. I also sent word to them to call upon Brigham Young for examination. There is a gentleman here this afternoon who has said that he knows all about it. If he does, why does he not tell of it; and privately he places the murder upon President Brigham Young. Why do you not testify to what you know before the Courts? If President Young is guilty of any such crime, trace it to him. There are some things that Brigham has said he would do; but has never happened to do them; and that is not all, he prays fervently, to his Father and God that he may never be brought into circumstances to be obliged to shed human blood. He never has yet been brought into such a position. Still, let me find a dog in my bedroom I would not say that he would be very safe; I hope he will never get there. If I should find a dog in my buttery, or in my bedroom as some have, I fear they would give their last howl. I hope and pray they never will come there. If they jump my claims here, I shall be very apt to give them a pre-emption right that will last them to the last resurrection. I hope no man will ever venture so far as to tempt me to do such a thing. The Latter-day Saints will never again pull up stakes and give their possessions to their enemies. You think that you can get the Government to help you to do this. It will never be done worlds without end. (A unanimous amen.) We are going to live our religion, and be fervent in the service of our God.

I see a notice in the *Daily Telegraph* that they are going to send a detective here to trace the murderers of Dr. Robinson. It is published to the world that the murdered man had no enemies only in the City Council. He had no enemies there. Were it not that there are many outsiders here to-day I would like the Saints to know how I feel about all such dastardly transactions. I will tell the Latter-day Saints that there are some things which transpire that I cannot think about. There are transactions that are too horrible for me to contemplate.

The massacre at Haun's mill, and that of Joseph and Hyrum Smith, and the Mountain Meadow's massacre and the murder of Dr. Robinson are of this character. I cannot think that there are beings upon the earth who have any claim to the sentiments and feelings which dwell in the breasts of civilized men who could be guilty of such atrocities; and it is hard to suppose that even savages would be capable of performing such inhuman acts. To call a physician out of his bed in the night under the pretext of needing his services, and then brutally kill him in the dark, is horrible. "Have you any idea who did that horrible deed?" I have not the least idea in the world who could perpetrate such a crime. I say to all concerned, cease not your efforts until you find the murderers; and place the guilt where it belongs. I have not said this much before on that matter, and should not have spoken of it now, if the excitement which it created had not passed away. I do not care about the outsiders hearing this, as their opinion is neither here nor there to me; the Saints, however, are welcome to my views upon this matter. If the outsiders think that I am guilty of the crime, let them trace it to me and prove it on me.

If any man, woman or child that

ever lived has said that Brigham Young ever counseled them to commit crime of any description, they are liars in the face of heaven. If I am guilty of any such thing, let it be proved on me, and not go sneaking around insinuating that Brigham knows all about it. Infernal thieves will come into my public office and sit ten minutes, and then go out and lead thoughtless persons into the practice of thieving, saying: "It is all right; I have been up to see the President." Such men will be damned. This will answer my mind for the present. This, however, is not all I shall say on this subject; but shall, so help me my Father in heaven, in the name of Jesus, continue my exertions until the Latter-day Saints shall cease supporting their enemies and learn to build up the kingdom of God. If the Latter-day Saints will live their religion, they will increase in political and commercial strength and influence, power and glory on this earth, until we shall be above and entirely out of the reach of those miserable creatures who are continually seeking our overthrow; and we shall go upward and onward, and rise, and continue to rise and increase, until the kingdom of God is fully established on the earth.

The genius of our religion is to have mercy upon all, do good to all, as far as they will let us do good to them. So far as any people will let the Lord do good to them, so far will he do it. We preach life and salvation to all. "But we will not have your doctrine, we will be Jews." Be Jews; be honest Jews and live your religion that was given to you by Moses. Let every other religious sect do the same. Let the fraternity of the brotherhood keep their oaths and covenants and vows, and they will be honest, upright men, and gentlemen. May the Lord bless you. Amen.

WEAKNESS OF THE HUMAN MIND. EXTORTION. IMPERFECTION OF THE HUMAN JUDGMENT. INTRODUCTION OF MACHINERY.

Remarks by President Brigham Young, *in the Tabernacle, Great Salt Lake City, January 13th,* 1867.

REPORTED BY EDWARD L. SLOAN.

It was said by one of old that "faith comes by hearing;" and I might say, with propriety, that faith comes by hearing and conceiving of the words of life. It was also said, "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent,"—by proper authority. Hence, it is necessary that we should have teachers. When the elders of this Church go into places where the Gospel has never been preached before, the Spirit bears witness to the people of its truth. A number will believe for a time. The seed is sown; some of it

falls on stony ground; it springs up rapidly, but has not sufficient root, and it speedily withers. Some falls into the ground, and to all appearance will have a thorough growth; but the cares of the world spring up and choke that seed, and the hearts where it was sown forsake the truth and neglect to hearken to the voice which whispered to them, "This is the truth." But there are a few in the world who will hearken to the words of life when they hear them, and will remain faithful. Yet but few, in comparison to the great numbers who have heard the Gospel, have received it in good and honest hearts, and have brought forth fruit meet for repentance; and of those who have embraced it, many have run well for a season who have not continued to abide in the faith. Still, it is necessary that we should be taught and instructed in the things of God.

It has just been remarked here, by Brother Musser, that it is hard for a man to study law without forsaking the spirit of the Gospel. This proves that there is a lack of sound knowledge in the individual who permits himself to be thus led away. There are many among the inhabitants of the earth who are weak in comprehension, and of such limited capacity that they can only look upon one thing at a time; and they forsake the contemplation of everything else for the one idea which occupies the mind. There are some of our Elders who will argue themselves into false doctrine by giving an undue preference to one scripture and passing over others equally as important. This same lack of comprehensiveness of mind is also very noticeable at times with some men who happen to accumulate property, and it leads them to forsake the Spirit of the Gospel. Does it not prove that there is a contractedness of mind in those who do so, which should not be? The Lord owns the earth; he made it; the gold and the silver, the wheat and the fine flour are his, and the cattle upon a thousand hills are his;" yet he is not going to forsake the holy Gospel or to apostatize therefrom because of that. When Jesus comes to reign King of nations as he now reigns King of Saints, he will not apostatize although the whole world will be at his command; and when the Ancient of Days shall come and sit upon his throne to bring to judgment the vast family of man, he will not apostatize. How contracted in mind and short-sighted we must be to permit the perishable things of this world to swerve us in the least degree from our fidelity to the truth. It shows that we lack knowledge which we should possess.

If men cannot study and practice law and keep the Spirit of the Lord, they ought to quit it. As I have frequently told the people at our places of recreation, if they cannot go there with the Spirit of the Lord, they had better stay at home. We do not want lawyers, nor merchants, nor business men to be engaged in those pursuits unless they have the Spirit of God with them. We do not wish them to continue in their business unless they can see and understand that all things pertaining to this earth are subject by right to the priesthood of God, and should be guided and directed by it in every matter. All that they are, have, or do, ought to be subject to the priesthood of the Son of God; and unless they can feel thus, they had better go into the fields and canons to work,—suffer themselves to be poor and keep the Holy Spirit with them. It seems to me, at times, as though the people should be ashamed that we are under the necessity of charging them not to become surfeited with the things of this world, so as

to neglect the duties that are obligatory upon them.

We are like children who require constant teaching; and the teaching that we principally need is in temporal things. How often do we hear it said that we are one in spiritual matters. If any turn away in the least, it is because they yield to some delusive spirit or argument, which convinces them that an error is truth. The Saints want teaching with regard to their every-day life and their temporal avocations. People believe the Gospel to be true in Germany, in France, in Scandinavia, in England, and wherever on the face of the earth it is preached to them, and they receive it.

Brother Musser has been telling us of being in Calcutta, and of baptizing some who believed the Gospel there. They wished to be gathered; but was it to learn of baptism for the remission of sins? or to learn the first principles of the Gospel? No; they could have learned them in Calcutta. Do people come from Scandanavia to learn that the laying on of hands is a correct principle? or from England to find out that we should break bread in commemoration of the death of the Lord Jesus Christ? No; they could learn these things in the several parts of the earth where they first heard the Gospel; they could obtain the spirit of prophecy there, and speak in tongues, and have the discerning of spirits. What do you gather here for? To be guided and dictated in the things of the kingdom of God, so as to become of one heart and of one mind in all things political, religious and social; to learn how to live to overcome the evils that are in you, that you may be kind and gentle and truth-loving, full of the Spirit of the Lord from Sunday morning to Sunday morning; not coming together on the first day of the week for our meetings and sacraments, and then going away and turning to the beggarly elements of the world without thinking of religion again until the next Sabbath morning. The Latter-day Saints are gathered together to learn how to overcome every sin, and every passion within them, to sanctify themselves before the heavens, and sanctify the Lord God in their hearts.

It has been remarked this afternoon that we are introducing a new order of things by some of the teachings recently given to the Saints. It is no new doctrine to let our enemies alone. This book (Doctrine and Covenants) contains revelations given to the Church thirty-seven, thirty-six, thirty-five, and thirty years ago. This is what we call the Doctrine and Covenants of the Church; yet it is but a part of them. Here are the Bible and the Book of Mormon, both of them containing the doctrine and covenants of the Church. But this book contains the revelations given in this our day; and one of the first revelations that was given to Joseph the Prophet, concerning the gathering of the house of Israel, points out the manner in which the brethren should live to be justified before the Lord. I have taken the liberty of saying in the past, and I think I might repeat it with safety, that these first revelations given to the Church will probably be among the last to be strictly obeyed. The revelation I refer to dictated the brethren what to do with regard to their temporal business; and it will be comparatively easy to obey all the revelations until we come to that which touches the purse,—one of the first that was given to the Church.

You can read it in the Doctrine and Covenants; and you will find that it directs concerning the purchasing of lands, the giving of all

property over into the hands of the Bishop, the receiving of inheritances and being satisfied therewith; and that all that the Bishop did not feel disposed to return back to those from whom he received it, was to remain in his charge, or in the charge of the Trustee-in-Trust, to build up the kingdom, preach the Gospel, administer to the wants of the poor, and sustain the priesthood. How would this be received by our merchants here, who are members of the Church? Commence at the head of East Temple-street, which I call Whisky-street, and go down it on either side, and ask our brethren who are merchants to hand over their property to Bishop Hunter, who might say to them, "I will let you have ten acres of land to commence farming, and here are a thousand dollars to start you," and how would they act? I feel like saying, as I have said before, unless many of them take a different course they will go to hell. These were the first revelations given to the Church; yet there are men to-day who are Bishops and Presidents of settlements, who express their willingness to labor for the welfare of the people and the building up of the kingdom, but feel that no person holding the priesthood has a right to dictate them with regard to their property. They are very willing that Brother Brigham should dictate in spiritual matters, and trust their eternal salvation to the principles he teaches; but the property they may have acquired or the manner in which their labor should be directed, or who they shall trade with, whether an avowed enemy or a man who pays tithing, and taxes, and helps to build up the community, are things with which, they think, he has no business.

I think it would be well to cleanse the inside of the platter. I had a little note put into my hands not long since, which stated that some of our merchants were taking advantage of the instructions given to the Saints on the matter of trading. There are some merchants who have never made a calculation of what the value of their goods is in first cost, freight, insurance, &c., that they might know at what price they could afford to sell them, so as to have a reasonable living profit; but they have asked themselves, "How much can I get for these goods? how much can the Latter-day Saints bear to be gulled in purchasing them? Do merchants here take cent. per cent. of profit? Yes, 500 per cent., when they can get it. An article which costs them a dollar, they will charge from five to twenty dollars for, as they can obtain it; and they would take fifty dollars for it, only they think the people will not bear to be gulled to that extent. One man came to me lately, who wanted to buy some goods. He asked me if he should buy of so and so. I said I would go among those who pay their tithing and their taxes, and among those who do not swear nor blaspheme the name of God, and men who have consciences, who would not steal your wagon, nor take your stock off the range,—these are good traits, and I will here say that thousands and millions who are not in the church are just as good, morally, as we are—I told this friend to go among those men and see what he could purchase goods at. He did so, and returned and showed me his figures. The first place I directed him to; he found he would have to pay twenty per cent. more for his goods than in the second place. The second was a Latter-day Saint; the first was not in the church; he concluded to purchase of one of the brethren because he

could do twenty per cent. better with him.

The other day a man wanted to to buy goods of an outsider, because he could do so much better; the bills were examined and it was found that this person was selling fifteen per cent. higher at wholesale than our brethren were selling the same goods at retail. There is something the matter with people who think they can buy cheaper from outsiders merely because they are outsiders. How many of those before me are really judges of goods? Not one in five hundred. "Why, Brother Brigham," it may be asked, "am I not a judge of a piece of ribbon?" You know whether the colors please you; but can you tell whether it has been on the shelf of the store for one year or twenty years? Brethren will buy cloth without being judges of the quality; and because they can buy an article, apparently the same, a little cheaper in one place than they can in another, they will do so, although the quality is much inferior, and think they have got a bargain.

Brother Kimball sometimes brings up the figure of the potter putting fresh clay into the mill and grinding it to use in his business, to illustrate the influx of the brethren and sisters who are gathered from the nations, and who have to be instructed in those principles which have been taught here for years; but carrying out the figure, I may say that some of the clay here has been ground over and over for thirty years, and it comes out as rough as the first time it passed through the mill. Some men seem as if they could learn so much and no more. They appear to be bounded in their capacity for acquiring knowledge, as Brother Orson Pratt, has in theory, bounded the capacity of God. According to his theory, God can progress no further in knowledge and power; but the God that I serve is progressing eternally, and so are his children: they will increase to all eternity, if they are faithful. But there are some of our brethren who know just so much, and they seem to be able to learn no more. You may plead with them, scold them, flatter them, coax them, and try in various ways to increase their knowledge; but it seems as if they would not learn. They know the Gospel is true, and that it has brought blessings to them, but ask them if they know who they are? where they are from? why they are here? If they have commenced to learn to control the elements around them? and if they understand the nature of their own organizations? and they will answer, "Why I never thought of them." They have thought of the labor they have been engaged in, how to chop down a tree, or plough the ground, or work at the bench, or do whatever kind of work they have been accustomed to do? but do they know anything about the character of Him whom they profess to worship? No, only that the Gospel has been revealed. The Holy Spirit has touched their hearts; they believe the Gospel, and they do not know that they can learn any more.

We do not intend to let you go until we have tried to do something with you. We wish to talk to the people until they learn to understand principle. When the Saints get understanding they will never ask a question when they are told to build up a settlement, make farms, or do anything else that may be requisite in righteousness to build up the kingdom of God. Some of our elders have learned a good deal by experience on many points. In

one thing they are all willing to be obedient, and that is to go and preach the Gospel to the nations. What elder who is called upon a mission would refuse to go. Yet if he is asked to go and make a farm he seems to feel that it is quite a different matter.

There is one subject that I have incessantly kept before the capitalists of the Latter-day Saints for the past sixteen years; and that is to go east and purchase machinery with their means. Go and buy carding machines, you men who have capital; and you who have not capital, sow a quarter of an acre of flax, and keep on sowing until you become flax growers; and you machinists, make mills to spin it, that we may have linen from flax of our own growing. This has been done to some little extent; but for years I have asked the brethren who have capital to go and buy machinery, yet how much has been bought and imported here? There are many of our sisters who like to have silk ribbons for their bonnets, and who wish silk for sewing, and fabrics made from silk for dresses and other things. Why should not this silk be produced and manufactured here? If a man was worth a million of dollars, or millions of dollars, in the kingdom of God, and possessed the Spirit of the Lord, knowing and understanding his duty, and was told to get worms and make silk, and manufacture it from the raw material, he would not say a word, nor ask a question, but he would do as he was desired. So it would be if he were told to go and buy machinery; he would go and buy it, and bring it here to be employed for the good of the people, or his own benefit, and for the upbuilding of the Kingdom of God. Until a very few years ago there was not a carding machine in the Territory only those which I brought, nor a spindle to spin an ounce of cotton or wool until I started it. The factory at Parowan, iron county, I started; there is one little cotton factory in Utah county, and I have a small cotton and woollen factory, and I have urged and urged the brethren to bring on woollen machinery here, then the brethren would save their sheep. We need from one hundred to two hundred of the same capacity in the Territory.

If one of our capitalists is asked to buy machinery, his reply is, "I can make money faster by bringing goods here to sell." Is that your object in coming here? You who feel so and do so will either stop in your course and change it, or you will never enter the celestial kingdom. You will go where our merchants will go, if they are not careful. When a man has one dollar, or a million of dollars, and his duty is pointed out by the priesthood, and he asks "Can I do better with my means some other way?" he will sooner or later sink in his means and in his faith and go to ruin. The earth is the Lord's, and he is going to give it to his Saints; and if we are anxious to obtain the world before the Lord is willing to let us have it, we will lose that which we seek to gain; but if we are faithful, we shall inherit all things.

It is for this that we are gathered together. It is not that we may be taught baptism for the remission of sins; neither is it that we may have the gift of prophecy bestowed upon us; nor the gift of tongues, nor the interpretation of tongues; but we are gathered together that we may become one, as a people, in our politics and in our financial matters, as well as in our faith; that we may know how to systematize everything that we are engaged in, how to deal with one another; and how to orga-

nize the elements to bring forth for our own wants, and do all we do in the name of the Lord and to his glory. Will it add any thing to his glory? No, but he desires to see his children doing right and living according to the laws of life; and he has brought forth light into the world for this purpose, that we might be saved and know how to obtain eternal life; know how to govern and control ourselves and deal gently with one another; how to increase the kingdom of God and spread abroad peace throughout the land, that all may be quietness, peace, good order and happiness. Would that not be almost Zion? If we will do this we can produce heaven here upon the earth. If we want to enjoy the principles and spirit of heaven, we must live so as to produce them in our own bosoms; and if we should unfortunately find ourselves in hell, it will be because by our acts we will have so chosen. When we are truly one we will be one in those things that pertain to this life.

We do not wish harm to those who have not the faith which we possess. We wish good to all mankind; and desire to do good to all who will permit us. But we should commence our labors of love and kindness with the family to which we belong; and then extend them to others. It is written, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." If we do not seek the welfare of the household of faith, we will sooner or later deny the faith. Our mission is not to build up the wicked anywhere. We are called out of the world to build up the kingdom of God. We are here to promote the principles of heaven, and advance the purposes of the Almighty, and no others; and when you spend a dollar to build up any other power or kingdom than the one which God has established, you are doing wrong, and you will find it out sooner or later. Sometimes when I think of these things I am very strenuous in my feelings; and some might think that I was whipping them to it just as we have been whipped into being an independent people. We have been whipped, and beaten, and kicked out of doors; we have been told to go and take care of ourselves; our houses, our lands, and all we had got were wanted by our enemies; and we were driven into the wilderness to starve. Thus we have been whipped to be independent. Have we statesmen here amongst us? Yes, the best in the world, and that is not boasting. We have been obliged to learn how to govern ourselves and the people. If we know how to manufacture what we need, to draw a sustenance from the elements in this forbidding country, it is because we have been obliged to do so. When we came here, if we did not know how to get shoes, we knew how to go barefooted. I will venture to say that not one of four out of my family had shoes to their feet when we came to this valley. Necessity is said to be the mother of invention; and if we did not know how to make moccasins we learned. And we learned how to govern and control ourselves.

Occasionally it is said, and published in the world, "what a terrible people these Mormons are! No man's life is safe in Utah!" Put this people by themselves and there would not be a law suit among them in a year, nor a murder in fifty years; nor ever, if they would live their religion. But if men try to crowd into our houses to seduce our wives, sisters, and daughters, they should take care. If they want

families, let them take an honourable course to obtain them; if they want wives, they should marry them, and give them their names honestly. What is the condition of the world? If you go to Europe, to Germany, to France, and other countries, what will you find? You need not go beyond the United States; not even beyond the City of Friends. I saw a reservoir there in which they found the bodies of twenty-nine children, when cleaning it, and it had been cleaned but a short time previously. Sometimes, I was informed, they had found more in it. It is a little better in England, for there they will keep their illegitimate children if they can, or give them away. If a man wants a wife let him take one, and not act the scoundrel. I will promise every man on the face of this earth, that ever was or ever will be, that if they will betray the innocent and ruin the virtuous they shall have damnation for their portion. Set this people down by themselves and permit them to remain so, would there ever be any trouble among them? No; there never would be, so long as they would live their religion. Go to cities west, north and east of us, and it is not uncommon to find half-a-dozen men dead by violence in a morning. What is said about it? Why, nothing. But if a scoundrel should meet his just deserts here, what an outcry is made? The Christian world is in an uproar about it. Yet I do not wonder at it; the thing is so rare. But if there were half-a-dozen men killed a day here, as in some other places, it would scarcely be noticed; it would not be so rare.

Do the Latter-day Saints know that they are gathered together to be taught in temporal things, in all their business movements and dealings, and to learn how to live in families and as a community in peace and happiness? We are charged with abusing our families. There is not another community on the earth where families are loved, honored, respected and cherished as they are among the Latter-day Saints,—even if we do have more than one wife. You know we are accused of almost every crime; and it is said that we hold our families in bondage. They do not look as if they were held in bondage. They like to be held in the bondage they are in; and there are a great many others in the nations of the earth who feel the same way, and whom we will gather and hold in the same bondage—even in the bonds of the Gospel.

Men are gathered here, and get the spirit of the devil in them. They do feel the influence of the Spirit of the Lord at times, and then they are humble. But they will allow the spirit of evil to seize hold of them, and they will get full of passion and abuse a neighbor, a child or a wife. The wife will run to the bishop and lay her complaint before him, and he will chasten the husband. It seems to me at times as though there are some men and women who are never happy only when they are miserable, they appear to delight so much in quarreling and contending. But if they will strive to live according to the principles of the Gospel, they will overcome that, with everything else which hinders their progress in the truth. We are here to be sanctified, that every thought, and desire and feeling may be brought into subjection to the will of God.

You latter-day Saints are gathered expressly that husbands may be taught how to live with their wives,

and wives with their husbands; parents with their children, and children with their parents; that all may become of one heart and of one mind. The Saints are so in many respects already. They are on the increase, and I expect to see the day that they will be subject in all things to the priesthood of God, and never raise an argument against anything they may be instructed to do by the priesthood. Many are like children who seek to handle the very things that would destroy them; but when they come to understanding they will never have to be told of any duty twice by their leaders.

It was remarked here this afternoon that preaching by example is better than preaching by precept. That is so for example exercises a more powerful influence than precept. If any of you can set a better example than is set by myself, do so. Live a better life than I do, if you can. Many men will say they have a violent temper, and try to so excuse themselves for actions of which they are ashamed. I will say, there is not a man in this house who has a more indomitable and unyielding temper than myself. But there is not a man in the world who cannot overcome his passion, if he will struggle earnestly to do so. If you find passion coming on you, go off to some place where you cannot be heard; let none of your family see you or hear you, while it is upon you, but struggle till it leaves you; and pray for strength to overcome. As I have said many times to the Elders, pray in your families; and if, when the time for prayer comes, you have not the spirit of prayer upon you, and your knees are unwilling to bow, say to them, "Knees, get down there;" make them bend, and remain there until you obtain the Spirit of the Lord. If the spirit yields to the body, it becomes corrupt; but if the body yields to the spirit it becomes pure and holy, and is fitted to come forth with the just in the morning of the first resurrection, and to dwell with the sanctified; otherwise we cannot be prepared for this glory. We are gathered together to sanctify these bodies, to deal, act, transact and do everything we do in the love of God, and in the fear of God, for the building up of his kingdom and to his name's honor and glory.

I could tell you many things that might seem hard to those who are not members of the Church. There are a great many different kinds of capacities on the earth; and a great many who do not understand the different spirits that are in the world. Take a person who is quick of comprehension, if he can receive the Spirit of the Lord, let him have the Gospel preached to him; and if he is honest he will embrace it. Excuse me, outsiders, there are no men or women on the earth, but who, if they will yield to the Spirit of Christ, will embrace that which is known as "Mormonism," when they have opportunity. There is a great variety of temperaments, many of whom, it seems, cannot see and understand the revelations of God; and if their eyes were opened to see the heaven of heavens, as soon as they would be closed again, they would say "I guess I have been dreaming;" when there is no other spirit of sensibility than the Spirit of God. It fills immensity. David has expressed himself; "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold

me." David believed that the Lord is in hell. But does he dwell there? No; he is there by his Spirit, for all the evil that is there has bounds set to it which it cannot pass by.

Now, I expect by to-morrow night or next morning, that I shall hear of some of our bishops trading with some of the worst enemies we have; and we have men here in our midst who would cut your throats and mine. But, bishops, if you understood your duties, you would never have to be told twice concerning anything that it was right you should do. We will try to bear with you until you do understand; yet we are not so merciful as our Father in heaven. But when we sanctify ourselves to enter into the presence of the Father and of the Son, we will be filled with the same patience that he is filled with.

May the Lord bless you. Amen.

DISCOURSE *by President* BRIGHAM YOUNG, *delivered in the Tabernacle, Great Salt Lake City, February* 3, 1867.

(REPORTED BY DAVID W. EVANS.)

HOW SAINTS SHOULD ORDER THEIR VOCATION OF LIFE.—HOW EMPLOY THEIR WEALTH. TO BUILD UP ZION, AND NOT BABYLON. COUNSEL OF THE PROPHET JOSEPH. PROPHET BRIGHAM YOUNG'S EXPERIENCE THEREIN, IMPORTANCE OF UNION IN THINGS TEMPORAL AND SPIRITUAL, RELIGIOUS AND POLITICAL.

If the people can hear me as well as I can hear their noise walking, there will not be much difficulty in my making myself understood. This walking carelessly with heavy boots makes quite a confusion in the hall. In addressing the Saints, whether by the word of exhortation, admonition, correction or in doctrine, it requires good attention for a person to retain even a small portion of that which they hear. This is why it is so necessary for us to be talked to and preached to so much. If we read the Bible, it soon goes from us; we gather principles and have the pleasure of perusing the experience of others who have lived in former days; but we soon forget them. Our own cares and reflections, and the multitude of thoughts that pass through our minds take away from our recollections that which we hear and read, and our minds are upon present objects—our woes, our trials, our joys, or whatever seems to be present with us and directly in the future, and we forget what we have heard.

When I address the Latter-day Saints, I address a people who wish to be Saints indeed. I look upon my brethren and sisters, and I think, what have you come here for? what brought you here into this territory—this mountainous country—into these wild regions? Why, the answer is, at once, "I came here because I was a Latter-day Saint, I wanted to gather with this people; my heart was with those who had embraced the Gospel, and I wished to be with the Saints." There are none who have done so but would

like to gather. What for? What is the object of being a Saint? For the express purpose of enjoying the blessings of the pure in heart—of those who will be prepared to dwell in the presence of the Father and the Son. For this I have left my all;—left, perhaps, father, mother, sisters, brothers, friends, relatives, a good home; in many instances left a wife, left a husband, left our children for the sake of the society of the Saints. And when we are gathered together we can look around and inquire of ourselves, if we are really what we profess to be; do we walk in that path that is marked out for the faithful and obedient as strictly and as tenaciously as we should, devoting ourselves entirely to the service of God, for the building up of his kingdom, and the sanctifying of ourselves—striving to overcome every evil passion, every unhallowed appetite; seeking to the Lord for strength to subdue every obnoxious weed that seems to grow in our affections, and overcome the same to that degree that we may be sanctified? We can examine ourselves, and decide upon this question, without asking the counsel of bishop, or presiding elder, or Apostle or any man or woman in this church. We are capable of deciding this for ourselves.

If any of the Latter-day Saints would like to have the path of duty pointed out to them in plainness and simplicity, and the road that leads to perfection marked before them so as to travel therein with ease, they should seek unto the Lord and obtain his spirit—the Spirit of Christ—so that they can read and understand for themselves. Do they love God with all their hearts? Do they keep his commandments? Do we know whether we do love the Lord? Do we know whether we keep his commandments? Do we know whether we are walking in the path of obedience or not?

There is a trait in the character of man which is frequently made manifest in the Saints. It is simply this—to see faults in others when we do not examine our own. When you see people, professing to be Latter-day Saints, examining the faults of others, you may know that they are not walking in the path of obedience as strictly as they should. For this simple reason—it is all that you and I can do as individuals, as members in the Church and Kingdom of God, to purify ourselves, to sanctify our own hearts, and to sanctify the Lord God in our hearts. It may be observed, or the question may be asked: "Are we never to know the doings of others? Are we never to look to see how others are walking and progressing in this Gospel? Must we for ever and for ever confine our minds to thinking of ourselves, and our eyes to looking at ourselves?" I can merely say that if persons only understand the path of duty and walk therein, attending strictly to whatever is required of them, they will have plenty to do to examine themselves and to purify their own hearts; and if they look at their neighbors and examine their conduct, they will look for good and not for evil.

It is true that under some circumstances we may have to look at others. For instance, here is the High Council, they are called to act upon cases that come before them. Of course their duty, then, is to examine into the conduct of their brethren and sisters; and this is required of them. And if they do it without prejudice, without selfishness, by the power of the Holy Ghost, divested of every improper feeling, judging righteous judgment

between man and man, the performance of this duty will purify themselves just as much as any other labor. If a person is not called to sit in the High Council, he may be called to be a Bishop, and if he is through his ward, faithfully looking after the wants of the poor, examining into the conduct of each and every family to know whether they are orderly and respectable, and whether they conduct themselves accordingly to the word and law of God, seeing there is no evil, backbiting, mischief or any conduct unbecoming Christians, he is laboring faithfully in the discharge of his duty, and is entitled to the Spirit of the Lord to sanctify his own heart and to purify himself, just as much as if he were on his knees praying. If an elder is called to go and preach the Gospel, and he travels over the plains, in a train or in the coach, or by the railroad, or goes aboard a ship and crosses the ocean, he is attending to his duty in this just as much as though he were in the High Council or on his knees praying all the time. If a man is called to go and labor for the poor, if his Bishop calls upon him to go into the kanyon after a load of wood for the poor, and he goes there, with his heart uplifted to God, and with his eye single to the building up of the kingdom, and gets the load of wood and lays it at the door of the Bishop for the poor, for the widow or for those who cannot help themselves, he is just as much in the line of his duty in so doing as though he were on his knees praying. And so we can proceed with the whole duty of man. No matter what the person is called to do, if it is to build up the kingdom of God on the earth, if he cheerfully perform the duty, he is entitled to the Spirit of the Lord—the Spirit of Truth—the Holy Ghost; and will most assuredly possess the same. There is a time for preaching, for praying, for sacrament meetings, for labor, and when we are attending to any or all of these, in the season thereof, we are entitled to the purifying influence of the Spirit of God. If a man is called to go and farm, and he goes faithfully about it, because he is directed to do so by the authorities that are over him, and he raises his grain, his cattle, and brings forth his crops to sustain man and beast, and does this with an eye single to the glory of God and for the building up of his kingdom, he is just as much entitled to the Spirit of the Lord, following his plough, as I am in this pulpit preaching, according to the ministry and calling, and the duties devolving upon him. If a man is called to deal in merchandize for the benefit of the people of God; in traveling to buy his goods, and looking after them and their safety until they reach their place of destination, and distributing those goods to the Saints and taking his pay for them, let him act with an eye single to the glory of God and the upbuilding of his kingdom on the earth, and he is as much entitled to the Spirit of the Lord and the Holy Ghost as a man is preaching. If a man is called to raise stock, and to procure machinery to manufacture the clothing that is necessary for the Saints, and he goes at that business with his eye single to the building up of the kingdom of God on the earth he is entitled to the Spirit of the Holy Gospel, and he will receive and enjoy it just as much as if he were preaching the Gospel. Will he have the spirit of teaching and expounding the Scriptures? No, he has the spirit to know how to raise sheep, to procure the wool, to put machinery in operation to make the

clothing for the advancement, benefit and building up of the people of God on the earth. And the Spirit of the Lord is here in these labors —farming, merchandizing and in all mechanical business just as much as it is in preaching the Gospel, if men will live for it.

Suppose we bring a few illustrations in regard to the present feelings and knowledge of the elders of Israel. We need not go back to Nauvoo or Kirtland, to find illustrations among our merchants, but take them as we find them here. If they enter upon their business without God in their thoughts, it is "How much can I get for this? and how much can I make on that? and how much will the people give for this and for that? and how fast can I get rich? and how long will it take me to be a millionaire?" which thoughts should never come into the mind of a merchant who professes to be a Latter-day Saint. But it should be "What can I do to benefit this people? And when they live act, and do business upon this principle, and think "What can I do to benefit the kingdom of God on the earth, to establish the laws of this kingdom, to make this kingdom and people honorable, and bring them into note, and give them influence among the nations, so that they can gather the pure in heart, build up Zion, redeem the House of Israel, and perhaps assist, (though I do not think there will be any need of it) to gather the Jews to Jerusalem and prepare for the coming of the Son of Man?" and labor with all their might for their own sanctification and the sanctification of their brethren and sisters, they will find that the idea of "How much can I make this year? can I make sixty thousand dollars? can I make in my little trade a hundred thousand dollars?" never would enter their minds; they never would think of it. But I am sorry to say they do not. Our merchants may turn round and ask us if we expect them to make anything. Yes, we are perfectly willing they should get rich; no matter how rich they are, but what will you do with those riches? The question will not arise with the Lord, nor with the messengers of the Almighty, how much wealth a man has got, but how has he come by this wealth and what will he do with it?"

I can reveal things to the people, if it would do any good; give them the mind of the Lord if they could hear and then profit by it, with regard to wealth. The Lord has no objection to his people being wealthy; but he has a great objection to people hoarding up their wealth, and not devoting it, expressly, for the advancement of his cause and kingdom on the earth. He has a great objection to this.

And our mechanics, do they labor for the express purpose of building up Zion and the kingdom of God? I am sorry to say that I think there are but very few into whose hearts it has entered, or whose thoughts are occupied in the least with such a principle; but it is, "how much can I make?" If our mechanics would work upon the principle of establishing the Kingdom of God upon the earth, and building up Zion, they would, as the prophet Joseph said, in the year 1833, never do another day's work but with that end in view. In that year a number of Elders came up to Kirtland; I think there were some twenty or thirty Elders. Brother Joseph Smith gave us the word of the Lord; it was simply this: "Never do another day's work to build up a Gentile city; never lay out another dollar

while you live, to advance the world in its present state; it is full of wickedness and violence; no regard is paid to the prophets, nor the prophecyings of the prophets, nor to Jesus nor his sayings, nor the word of the Lord that was given anciently, nor to that given in our day. They have gone astray, and they are building up themselves, and they are promoting sin and iniquity upon the earth; and," said he, "it is the word and commandment of the Lord to his servants that they shall never do another day's work, nor spend another dollar to build up a Gentile city or nation."

Now, if any one is disposed to ask whether Brother Brigham has ever, since then, worked a day, or half a day, or an hour, to build up a Gentile city or the Gentile world, he will most emphatically tell the Latter-day Saints that he never has.

I could illustrate by circumstances, and could relate if I were disposed to give them to you, the providences of God, and how favorable they are to those who walk humbly before him. In the summer of 1833, in July, Brother Joseph gave the word of the Lord to the Elders, as I have been telling you. I returned east; and in September Brother Kimball and I went up together with our little families. When we arrived in Kirtland, if any man that ever did gather with the Saints was any poorer than I was—it was because he had nothing. I had something and I had nothing; if he had less than I had, I do not know what it could be. I had two children to take care of—that was all. I was a widower. "Brother Brigham, had you any shoes?" No; not a shoe to my foot, except a pair of borrowed boots I had no winter clothing, except a homemade coat that I had had three or four years. "Any pantaloons?" No. "What did you do? Did you go without?" No; I borrowed a pair to wear till I could get another pair. I had travelled and preached and given away every dollar of my property. I was worth a little property when I started to preach; but I was something like Bunyan—it was "life, life, eternal life," with me, everything else was secondary. I had traveled and preached until I had nothing left to gather with; but Joseph said: "come up;" and I went up the best I could, hiring Brother Kimball to take my two little children and myself and carry us up to Kirtland. In those days provisions and clothing were as dear as they are now in this place; and a mechanic in that country who got a dollar a day and boarded himself was considered rather an extra man. A dollar a day! And my brethren when they have three or five dollars a day, and have worked a year, will be sure to come out four or five or six hundred dollars in debt if they can get it. We did not live so in that country; we never used anything more than our means. When I reached Kirtland I went to work as soon as the word was that I could work and not preach I knew that I could get plenty; for I knew how; I always could gather around me and make property.

There were some thirty or forty Elders gathered to Kirtland that fall; but there was only one mechanic in the entire number whom I knew that did not go to Cleveland and the neighboring towns to work during the winter—for the simple reason, that they thought they could not get one day's work and get their pay for it, in the place Joseph was trying to build up—and that exception was your humble servant. I made up my mind that I would stay in Kirtland, and work if I never got a farthing

for it; and I went to work for Brother Cahoon, one of the Trustees of the Temple, to build his new house. I worked all winter, and when spring came, was called upon to go to Missouri—a tramp of a thousand miles on foot—and a thousand back. Before going, the brethren gathered in who had been to the surrounding places during the winter—joiners, painters, masons and plasterers. I asked some of the brethren how much they had made? I had worked there through the winter, and at its commencement had not the least prospect of getting twenty-five cents for my winter's work. I told Brother Cahoon I would work whether I could get anything for it or not, "for," said I, "the word of the Lord is for me to work, to build up Zion, and poor as I am I shall do it." But the Lord opened the way; and I gained Brother Cahoon's heart to that degree that if he received anything he always came to me, and said, "Brother Brigham, I have so and so, and I will divide it with you." Brother William F. Cahoon and I kept to work at the house until his father got into it. When we had finished the house, he had paid me all that was coming to me. The Lord had opened the way. This work finished, another job came, and then another, and when the spring opened, I can safely say that there was not any four, nor perhaps any six or ten of the brethren who had gone elsewhere to work who could produce as much property, made by them through that winter, as I had made.

You can see from this the providences of God, with one winter's work in Kirtland, when it was one of the hardest places that ever mortal man had to get a living in, and that too, when I had to work for nothing and find myself, that is, seemingly so, to all outward appearance.

I had my pants and coats, two cows, a hired house and a wife in the meantime. And I was better off than any other man who came to Kirtland the fall before, according to the property that we came with, and I had enough to live with my family and leave them comfortable, and my gun and sword and money enough to pay my expenses. If I had no work to do, and there was nobody to hire me, there was plenty of timber and I made some bedsteads or stands, and if anybody wanted such things they would come along and say, I will give you a little oats or a little corn, or something or other for them, and so the Lord opened the way most astonishingly.

I tell this, because it is an experience I am acquainted with, for it is my own. I am not so well acquainted with the providences of God in the experience of others, as I am with my own, except by faith and the visions of the Spirit.

I stayed in Kirtland from 1833 till 1837; I preached every summer. Here are brethren who know what I am saying. I traveled and preached, and still went back nothing; but was willing to exchange, deal, work and labor for the benefit of my brethren and myself, with the kingdom and nothing else before me all the time. When I left there for Missouri I left property worth over five thousand dollars in gold, that I got comparatively nothing for. I could travel along, with regard to my experience, to this valley. I left my property in Nauvoo, and many know that I left a number of good houses and lots and a farm, and came here without one farthing for them, with the exception of a span of horses, harness and carriage, that Almon W. Babbit let me have for my own dwelling-house that

my family lived in; and when I arrived here I owed for my horses, cows, oxen and wagons. Now, the brethren say:—"Why, Brother Brigham you are rich." I simply relate this to show you how I have lived and what I have been doing, and the result, that God, and not I, has brought forth. Now, I have some four or five grist mills, besides saw mills and farms; and let anyone ask my clerks if they ever hear me mention them from one year's end to another, unless somebody comes into the office and alludes to them; but my mind is upon increasing the wealth and advancing the interests of this people, and upon the spread of the Gospel on the continents and the islands of the sea.] Ask my clerks and my closest associates if they ever hear me mention my individual property unless somebody speaks about it. I own property, and I employ the best men I can find to look after it. If God does not give it to me, I do not want it; if he does I will do the very best I can with it; but as for spending my own time in doing it, or letting my own mind dwell upon the affairs of this world, I will not do it. I have no heart to look after my own individual advantage, I never have had; my heart is not upon the things of this world.

Excuse me for referring to myself. But I know that there is no man on this earth who can call around him property, be he a merchant, tradesman, or farmer, with his mind continually occupied with: "How shall I get this or that; how rich can I get; or, how much can I get out of this brother or from that brother?" and dicker and work, and take advantage here and there—no such man ever can magnify the priesthood nor enter the celestial kingdom. Now, remember, they will not enter that kingdom; and if they happen to go there, it will be because somebody takes them by the hand, saying, "I want you for a servant;" or, "Master, will you let this man pass in my service?" "Yes, he may go into your service; but he is not fit for a lord, nor a master, nor fit to be crowned;" and if such men get there, it will be because somebody takes them in as servants.

I have now related a little of my own experience. My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on the earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers. People trained in this way have no interest in working; "but," say they, "we can beg, or we can get this, that, or the other." No, my plan and counsel would be, let every person, able to work, work and earn what he needs; and if the poor come around me—able-bodied men and women—take them and put them into the house. "Do you need them?" No; but I will teach this girl to do housework, and teach that woman to sew and do other kinds of work, that they may be profitable when they get married or go for themselves. "Will you give them anything to wear?" O, yes, make them comfortable, give them plenty to eat and teach them to labor and earn what they need; for the bone and sinew of men and women are the capital of the world.

If I could see my brethren and my sisters as willing to be taught, led and directed in the little trifling affairs of life, with regard to their

food, raiment, houses, and labors, and how to make themselves useful and not waste their time and strength on that which does them no good; if I could see this people as willing to be taught in these things as they are in the great things—the revelations of the prophets, and what Jesus has said, and the beauties of eternity, and the excellency of the millennium, and what great men and women we are going to be, that would be delightful. But what would you be good for if you were in that condition? Nothing. What would you do? Nothing at all. Learn to be good for something. We have these things to learn here, or, if not here, somewhere else; and if we are not willing to learn here, and practice what we know for the benefit of ourselves, and improve on the grace God gives to us, how can he bestow his blessings upon us in the next state of existence? He will not do it; we have to learn and be willing to be taught here.

To return to the subjects of merchandizing and merchants. I know, and knew sixteen years ago as well as I do to-day, that from the very first the merchants who came here were laying the foundation for the uprooting of this people unless we had exceeding great faith; and that every dollar that was given to them was given to ruin you and me, and to destroy the kingdom of God on the earth. Can you believe this? "I do not know anything about that," says one, "but I think I shall go where I can buy my calico the cheapest, and I do not know that it is any of your business where I buy my ribbons, hats or coats; I think that it is my business." It is just as much my business, Latter-day Saints, to dictate in these things as it is in regard to the sacrament we are partaking of here to-day. Do the people know it? It is strange to them. Because your priests in England, France, Germany, in the Eastern or Southern states, and the islands of the sea, did not preach such doctrine, you cannot receive it. Did they preach baptism for the remission of sins? No. Then why receive it? Our fathers and priests did not preach any such doctrine as that a man has a right to dictate in temporal matters. Now by the same kind of reasoning, it might be proved that you could never receive the doctrine of baptism for the remission of sins. Why? Because the priests did not preach it; your fathers did not tell you that it was correct doctrine, and why did you receive it? Well, you did receive it, and the Spirit of the Lord bore witness that it was true. The Spirit also bore witness that you should have hands laid upon you for the reception of the Holy Ghost; and that the gifts of tongues, of prophecy, of faith, and the healing of the sick were to be enjoyed by the Saints. Now ask the Father in the name of Jesus whether I am telling you the truth about temporal things or not, and the same Spirit that bore witness to you that baptism by immersion is the correct way according to the Scriptures, will bear witness that the man whom God calls to dictate affairs in the building up of his Zion has the right to dictate about everything connected with the building up of Zion, yes even to the ribbons the women wear; and any person who denies it is ignorant. There is not a man or woman in the world who rises up against this principle but what is ignorant; all such are destitute of the spirit of revelation and enjoy not the Spirit of Christ.

Do I want to dictate? No, I am just as far from that, naturally, as a

man can be; it is not in my heart. How glad would I be to be excused from this. Would I not rejoice to be left to mind my own concerns, and to attend to my own business, providing for the wants of my family and enjoying myself just as much as you? Yes. But the Spirit prompts me to perform the labors which devolve upon me, to plead with and urge the people to act for their own benefit. If this people would hearken to the counsel, given them, and be of one heart and one mind in their temporal affairs, can you not see the result? These men who have been urging trouble upon us, writing lies, and whose whole study is to destroy the kingdom of God from the earth would not be in our midst. Why? There would be nothing for them to do. "No;" says the sister, "if I give you ten dollars profit on your goods, you use that for the destruction of this kingdom that I think so much of." "No;" says a brother, "if I give you one dollar or one thousand dollars profit on your goods, you use that for the destruction of the kingdom of God that I am willing to sacrifice everything for. I can not give it to you, it is not reasonable to think that I must give this to you."

"But," says the merchant, "I demand it of you." "Yes," but I have just as good a right to go where I please to trade as you have to trade, and I shall give my ten, hundred, or thousand dollars to the man who would devote that means to the building up of the kingdom of God." I do not say that all our merchants, mechanics or tradesmen are precisely as they should be before the Lord with regard to devoting their means. Touch their means, and in many instances you touch their souls. Still what does that prove? It proves that they are wrong and not right. And they should be right and their whole souls should be centred on the building up of the kingdom of God. There are many persons here who when they get five hundred or five thousand dollars, want to bring a few wagon loads of goods here to speculate upon. Why not bring machinery here? Why not raise silk? Through my own exertions I have the mulberry tree growing here in great abundance. The foundation is at length laid for making as much silk as we wish. But we have to tease the women to get them to weave silk here as they did in the old country. Have we no ladies here who can weave silk ribbons? if not we can soon send for some. But no, the manufacture of silk is not thought of; it is, "how shall I get money to spend with my enemies?" how rich can I get this year?" "how much can I make out of this people?" I am sorry to see it; it is not very creditable; for in so doing, we foster our enemies in our midst—they who seek with all the power they have to uproot us. You who have been in the Church thirty or thirty-five years know that there has always been a set of scavengers following the people to pick up what they could; and they are with us here to collect the filth. Are they willing to go and build up a city for themselves? No; they are not. I am speaking of those who deserve this; but there are many that are not of those speculators. Are they willing to go and take up a farm? No, they would not give a farthing for a farm unless they obtain a "Mormon's" claim and bring about a fight in getting it. The latter they can do very easily; they can find all the fight they want. Their designs are to interrupt this community; they want some gambling houses, and they will have them. The City

Council is no more willing now than ever to license gambling houses and grog shops; but it must be done, and all hell is stirred up if I ask the people to suppress them. What do they want them for? They want what they call "civilization"—that is fighting, gambling, killing, whore houses, drinking houses, and every species of debauchery that can be imagined on the face of the earth. That is their "civilization," and what they want introduced here. These scavengers are here and they want to introduce their systems. There are not a great many of them perhaps at the present time; but they will follow up, and I can tell the Latter-day Saints that we will be followed just as long as the devil reigns on the earth. He is untiring in his exertions, fervent in every act possible, for the accomplishment of his work. If the people would take the counsel given them, health, wealth, influence, and power among the nations of the earth would surely come to them in a tenfold degree to what it ever has; it would come in such a manner that you would not know what to do with it, and you would wonder and be astonished. "But no," say many, "we will mingle with, live among, and nourish and cherish the servants of the devil, and give our money to, and associate with, and have his coadjutors in our midst." And so we have got to continue to labor, fight, toil, counsel, exercise faith, ask God over and over, and have been praying to the Lord for thirty odd years for that which we might have received and accomplished in one year.

"I do not know," says one, "how to do better than I do." The Lord has given you and me the privilege of gathering up from among the wicked. "Come out of her my people," are some of the last words revealed through his servant John in the last of the revelations given in the New Testament. And one of the last writers we have here in this book—John the Revelator—looking at the Church in the latter days, says: "Come out of her, my people" —out of Babylon, out of this confusion and wickedness, which they call "civilization." Civilization! it is corruption and wickedness of the deepest dye. It is no society for you, my people, come out of her. Gather out where you can pray, where you can have meetings and sacraments; where you can meet, associate, and mingle together; where you can beautify the earth and gather around you the necessaries of life, and make everything as beautiful as Zion, and begin to establish Zion on the earth; sanctify yourselves, sanctify your houses, the lands that you live upon; your farms, the streams of water that flow through your cities, country places and farms; sanctify your hills and mountains and valleys, and the land around about, and begin to build up Zion. Now, "come out of her, my people," for this purpose, "and partake not of her sins, lest ye receive of her plagues." After all these revelations and commandments the people who profess to be Saints will mingle with the wicked, and foster those who would cut their throats, and feed and clothe, and give them everything they can gather together.

How is it if you come down to the acts of the people? Will the women knit their own stockings, and make their own clothing? Some of them may try to do so; but as a general thing, no. It is: "Husband, I want some money to go to the store to buy a bonnet; I will not be troubled with braiding the straw; I want some shoes, frocks and pants for my boys, and I will not be at the trouble of spinning this dirty wool." And the

man will not be at the trouble of raising it.

That is not the way to get rich. If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage. Then go to work, and save everything. and make your own bonnets and clothing. And let our merchants do their business for the building up of the kingdom of God. If our merchants do not take this course, the time is not far distant when they will be cut off from the Church. Let them go their own road. If they think that a little money or property will pay their way into the kingdom of God, they may try it. They will find themselves mistaken; they will miss the gate and take another road. The same will apply to our mechanics,—if they will not labor for the building up of this kingdom, instead of working to get rich, they will miss the gate of the celestial kingdom, and will not get in there unless we take them in for servants. I do not care whether a man is a merchant or a beggar, whether he has much or little, he must live so that neither the things of this world, nor the cares of this life will becloud his mind, nor exclude him from the revelations of the Lord Jesus Christ; but all, whether merchants or preachers, tradesmen or farmers, and mechanics and laborers of every kind, whether they work in the ditch, or building post and rail fence, must live so that the revelations of the Lord Jesus are upon them; and if they live not according to this rule, they will miss the kingdom they are anticipating.

You may think this is pretty hard talk; but recollect the saying of one of the Apostles, when speaking about getting into the kingdom of heaven, that "if the righteous scarcely be saved, where shall the ungodly and and the sinner appear?" The best man that ever lived on this earth only just made out to save himself through the grace of God. The best woman that ever lived on the earth has only just made her escape from this world to a better one, with a full assurance of enjoying the first resurrection. It requires all the atonement of Christ, the mercy of the Father, the pity of angels and the grace of the Lord Jesus Christ to be with us always, and then to do the very best we possibly can, to get rid of this sin within us, so that we may escape from this world into the celestial kingdom. This is just as much as we can do, and there is no room for that carelessness manifested by too many among us.

I do not wonder at this people having trouble; I do not wonder at some of our sisters having sorrow in what is termed plural marriage; for they do not live so as to have the Spirit and power of God upon them; if they did, they would see its beauty and excellence, and not a word would be said against it from this time henceforth and for ever. But they see this with a selfish eye, and say, "I want my glory and my comfort here;" their eye is not on the resurrection and on the kingdom we are looking for when Jesus will come and reign King of nations as he does King of Saints.

With regard to the wealth of this people, I can say they would soon get immensely rich if they would take the counsel that is given them. For instance, here is one little circumstance: we have quite an outlet for our grain; our oats, barley and flour are very much wanted in the neighboring Territories. Who raise this grain? The Latter-day Saints. Suppose they were perfectly united, do you not think they could get a

suitable price for it? They could. We required Brother Hunter to counsel the Bishops to take measures to bring about union in this direction, and we saved for the Territory two or three hundred thousand dollars a year for two or three years. Then business slackened; but I was satisfied; we had shown the people what could be done; they have become comparatively well off, and if they have a mind to pursue a proper policy, they have matters in their own hands. Many will not, however, do this. One says "I want to sell my oats; how much are they selling at?" "They are selling at one dollar and a quarter to-day; but there is nobody buying." "How much will you give?" "Well, I'll give you a dollar;" and so they are sold; we are so anxious for the money. There is a story, which I have told before, but it will do to tell again. Four years ago a certain sister took down a hundred pounds of flour to the square, hearing that flour was being sold there; but owing to the number of sellers reduction in price had been continually going on. Our sister, however, determined to sell at any price, said "you can have my flour for one dollar," and she actually sold her hundred pounds of flour and the sack for one dollar. One of the brethren, who had recently arrived here, went on to the square, and saw a load of wheat for sale. He inqui ed of the owner how much he asked for his wheat. The owner of the wheat told him, and a bargain was made for it. Before they reached the house of the purchaser, the seller suspected he had sold to a "Mormon;" and, upon inquiry, finding it was so, "ah" said he, "had I known that you belonged to the Church I should have made you pay for it." Such little things as these are like straws—they tell which way the wind blows. If the people would only take the counsel given them, instead of there being people in our midst, in want, or that could be called poor, there would not have been a family in the whole community, but would have been so far above want that it might have been safely said, hard times would come again no more. Every man and woman wishes to work for his or her own interest, but they do not know how, they do not know what is for their best interest and greatest good.

Now, we are here to build up the kingdom of God, and for nothing else; but here are our enemies determined that the kingdom of God shall not be built up. I have often thought that I ought not to blame them so much. They have had possession of this earth some six thousand years; the devil has reigned triumphant, and without a rival has held possession; the wicked rule all over the earth, and they have had possession of this little farm, called earth, so long that they think they are the rightful heirs, and inherit it from the Father. But the Lord has said that the Saints should possess it. And when Joseph translated the Book of Mormon, and revealed the Gospel as it was among God's children on this continent anciently, that was the starting point. The Lord said "I am going to establish my kingdom; my open foe has had possession of this earth long enough, and I am going to show all the inhabitants of the earth, saint and sinner, good and bad, that it is time for Jesus, according to his promise, sufferings and death to commence to redeem the earth and those who will hearken to his counsel, and bring them forth to enjoy his presence."

The enemy has had possession of the earth a great while, and they really feel as though it is their right, and that they are the legal heirs.

If this Gospel goes to the uttermost parts of the earth and fulfils its destiny as predicted by the Prophets, by Jesus and by the Apostles, it will eventually swallow up all the good there is on the earth; it will take every honest, truthful and virtuous man and woman and every good person and gather them into the fold of this kingdom, and this society will enlarge, spread abroad and multiply, and will increase in knowledge until the members composing it know enough to lengthen out their days and man's longevity returns, and they begin to live as men did anciently.

This people are spreading and increasing, and religiously—so far as the ordinances of the house of God are concerned—they are of one heart and one mind.

How is it politically? Do they vote the Democratic ticket or do they take the Republican side of the question? I rather think that so far as voting is concerned they are of one heart and one mind; then they are one religiously and politically. "Oh," say our enemies, "what will be the result if this people are let alone? the idea of such a thing is rather fearful." Another man says: "I wish they could be let alone for a hundred years, just to see what they would amount to." "But," says another, "I should not; I tell you if those people prosper as they seem to do, I am not going to hold my place in a national capacity." The Priests in their pulpits, from the holy Catholic down, say, "If this religion is right, ours is wrong, and it is terrible to us to see the prosperity that prevails in their midst, and to know that they are of one heart and of one mind."

Now, then, here comes this party, and say to us, "You do not own a farm on this earth; we have had power on the earth so long, and shall still reign, and every foot of it shall be divided among us and our adherents." "It is true," say they, "that in the days of Moses the Lord did once send a messenger to preach the Gospel to the children of Israel, but our master had such power in their midst that they would not receive the kingdom." In the days of Abraham, also, long before the days of Moses the Lord revealed the principles of the kingdom, but they would not have them. And even before that the Lord delivered the principles of the kingdom to Noah, but they were not received by his posterity. Enoch and his band received sufficient of those principles to lead them on step by step till they were so far perfected that the Lord took them from this earth; and down from Enoch to Noah, Abraham and Moses and the children of Israel in the wilderness; these latter, however, would not have the Gospel.

If you turn over this Bible you may read that when the children of Israel would not receive the Gospel, the Lord gave to them what is called the law of carnal commandments. In that he tells them whom a man shall not marry; you can read it for yourselves—he shall not marry his wife's mother, nor her sister, nor his wife's aunt, &c. Previous to this the Lord had commanded the children of Israel, through Abraham, Isaac, and through Jacob and the twelve patriarchs never to marry out of their own families. But they would run over yonder to a strange nation and worship other gods, and bring back a wife, or two or three

into a family; and then go into another nation and worship idols, and bring their corruption into the midst of Israel, till at length they became so alienated and estranged from the principles of righteousness and the Holy Gospel, that when Moses delivered to them the principles of life and salvation they utterly rejected them, and this is the reason the Lord gave to them the law of carnal commandments.

We are raising up a little party by ourselves; we are actually getting a people here not of the world. We are gathering out of the world, and assembling together, and we have the right to purchase a farm, build a city or inhabit a Territory or State. But it is grievous for the other party to bear. Yet we "render unto Cæsar the things that are Cæsar's;" we pay our taxes and keep the laws of the land. I do not know that I blame them for exercising all their ability to prevent Jesus from coming to reign King of nations as he does King of Saints. They have so long held the reins of government with undisputed sway. They have swept over the earth and have controlled all its inhabitants so long that I do not know that I can blame them for feeling. "We do not like these Latter-day Saints to increase. It is dangerous, very dangerous. If they are going to trade with themselves—have merchants of their own, and not going to trade with us, it is a terrible thing. If they are going to be permitted to buy land and occupy it, the nation ought to take it in hand. If they are going to cease licensing gambling houses, the nation ought to take it in hand." I cannot blame them so much for feeling so—they see the danger.

They are for themselves and their master, and if they let the Saints alone it will be, as it was said in the days of Jesus, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." So it will be with the Latter-day Saints; if they are let alone, their doctrine will spread and prosper till it gathers up all the truth in the world; it will gather every good person in the world and will save and preserve them from the ravages of the enemy.

As I said here, once, with regard to preaching the Gospel, a very simple person can tell the truth, but it takes a very smart person to tell a lie and make it appear like the truth. Go into the sectarian world with their systems called religion now before the people; it requires a very learned and talented man to make it appear anyways commendable to the hearts of the honest, so far as doctrine is concerned. When we come to the doctrines that Jesus taught, they are what can save the people, and the only ones on the face of the earth that can. In conversation not long since with a visitor who was about returning to the Eastern States, said he, "You," as a people, consider that you are perfect?" "Oh, no;" said I, "not by any means. Let me define to you. The doctrine that we have embraced is perfect; but when we come to the people, we have just as many imperfections as you can ask for. We are not perfect; but the Gospel that we preach is calculated to perfect the people so that they can obtain a glorious resurrection and enter into the presence of the Father and the Son."

Our doctrine embraces all the good. It descends to the capacities of the weakest of the weak; it will teach the girl how to knit, and to be a good housekeeper, and the man how to plant corn. It will teach men and women every vocation in life; how

they should eat; how much to eat; how to feed, clothe, and take care of themselves and their children; how to preserve themselves in life and health. But you will ask, how? By close application, and learning from others, and obtaining all the knowledge possible from our surroundings, and by the assistance of the Spirit, as all who have introduced art and science into the world by the aid of revelation. The Gospel will teach us all that variety that we see before us in nature—the greatest variety imaginable. One sister would get up a certain fashioned bonnet, and another one another fashion; one would trim it in a certain way, and another in another way. When the brethren build their houses, the styles would be different; and in walking through the city one would see a vast variety in the gardens, in the orchards, in the walks and in the houses. The same variety would exist in the internal arrangements of the houses. We should see this variety with regard to families—here is one's taste, and another's taste, and this constant variety would give beauty to the whole. Thus a variety of talent would be brought forth and exhibited of which nothing would be known, if houses and dresses and other things were all alike. But let the people bring out their talents, and have the variety within them brought forth and made manifest so that we can behold it, like the variety in the works of nature. See the variety God has created—no two trees alike, no two leaves, no two spears of grass alike. The same variety that we see in all the works of God, that we see in the features, visages and forms, exists in the spirits of men. Now let us develop the variety within us, and show to the world that we have talent and taste, and prove to the heavens that our minds are set on beauty and true excellence, so that we can become worthy to enjoy the society of angels, and raise ourselves above the level of the wicked world and begin to increase in faith, and the power that God has given us, and so show to the world an example worthy of imitation.

May the Lord bless you. Amen.

DISCOURSE *by Elder Joseph F. Smith, delivered in the Tabernacle, Great Salt Lake City, Feb. 17th, 1867.*

EMBARRASSMENTS IN ARISING TO SPEAK—THE DIFFERENT RELIGIONS—NONE PERFECT EXCEPT REVEALED FROM GOD.

Very unexpectedly to me I have been asked to stand before you for a short time this afternoon; and although to me it is a great task to attempt to speak to so many, yet it is a pleasure to be able to express my feelings in relation to the truth. I do not know why it should be embarrassing or a task for me to rise before the Saints, for I feel,

when I am in their midst, that I am in the midst of the people of God and my friends, whose faith is in common with, and whose desires to a great extent are the same as my own. I feel that I am in the midst of those who are praying to the same God, desiring the accomplishment of the same purposes and objects, and who are ever willing to lend their faith and prayers for the assistance of those who are called upon to officiate in the ministry, and who are not looking for a fault nor seeking to make one an offender for a word, but whose feelings are drawn out after the truth, and who desire to hear words that will be comforting, instructing and beneficial to us all. Why under these circumstances, one should feel embarrassed to rise up here is a little singular to me, and always has been. But it is so, unless he who speaks is filled with the Spirit of the Lord to such an extent that he cares for nothing but God and his approval.

I suppose that this embarrassment is, to some extent, owing to false notions—to pride, perhaps, and to feelings that are more or less common to us all, though not founded upon any correct principle. Why should we fear one another? Why should we fear to discharge the duties devolving upon us as the servants and people of God, under any circumstances or in any place? Why should we fear to stand up and speak the truth, although aware of our weakness and feeling our dependence on God? Have we not the promise that God will give us strength according to our day, and that he will help those who desire it to accomplish all the good that is in their hearts? God has made this promise, and it is our duty to go forward and engage in the work he requires of us, fearlessly and with a determination to carry it out regardless of man. God being our helper.

I have felt this way when traveling in the world, perhaps more so than it would be possible for me to feel here; for when one is thrown upon his own resources, or I may say upon God for assistance, he realizes that he has but few friends; he lives nearer to God, exercises more faith, is more diligent in prayer, and is, therefore, more alive to the duties devolving upon him than when associating in the midst of his friends. I have often reflected why I should tremble and fear to stand before the Saints, the Prophet, or the Apostles, and let them hear my voice, or to give expression to my thoughts. Again, I have thought was there anything in me, any secret feelings that were not right, or that I feared were not right, and for expressing which I would be censured; and even were this the case, how foundationless is such a fear, for were there any thoughts and reflections within me not of God, or not true, why should I be fearful to express them where they might be corrected? Would it not be better to express them and have them corrected, than to harbor, cling to and reason upon them until I convinced myself that they were right, when to have them corrected would perhaps prove a very great trial to me, if not my overthrow.

When I look at and think of myself I do not know that I now entertain or have ever entertained a thought which I would be ashamed of my friends or the servants of God knowing. I desire so to live continually that my thoughts and feelings may be right before God, that my heart may be pure and open to the influences and dictations of the Holy Spirit, that I may be led wholly by the truth, and in the path that leads to eternal life. These should

be the feelings of every Saint; if they are not mine, they should be, and when I look at and think of myself, I feel that this is the case. Yet we are all fallible and all liable to err, susceptible of prejudices and assailed by good and bad influences. In every condition of life we are more or less liable to be influenced and controlled in our thoughts and actions by the circumstances by which we are surrounded; the result is we are sometimes alive to the truth and faithful before the Lord, full of kindness, of friendship and love towards our brethren—the servants of God—and towards the work in which we are engaged; and sometimes we are luke-warm and indifferent about these things. I would love to see the time when we could so live in the enjoyment of the Holy Spirit, every moment of our lives, that no circumstance nor influence could be brought to bear against us that would change that even tenor which is inspired and called forth by the influences of the good Spirit.

Will this time ever be? While surrounded by so many imperfections, clothed in mortality, and subject to the weakness and failings of the flesh, will the time ever be when we as a people, with such glorious promises, privileges and rights, and with such inestimable blessings, shall enjoy the Spirit of God to the exclusion of every other influence that exists? Will we ever be able to enjoy the Spirit of the Lord, while in mortality, to such a degree that we can govern ourselves and not give way one moment to an evil thought or passion. I do not know; but this I do know, that we now have all that is necessary to enable us to attain to this perfection in the truth and the knowledge of God. If we have it not now, I do not believe we ever will. "Why," inquires one, "what have we now? We have the promise of Almighty God that he will give his Spirit to guide, strengthen and assist every individual to accomplish all the good in his heart, if he will only come up to the standard he has established. Besides this promise which the Lord has made, we have the holy priesthood, a powerful auxiliary in our hands if used properly, to enable us to overcome the evils that surround us in the world. But when engaged in our daily avocations, or tried by poverty, sickness, enemies, false friends, or when we are spoken evil of, we too often forget that we hold the priesthood, that we are Elders in Israel—the servants of God—chosen to accomplish his great work in the last days. The result is we regard ourselves simply as men mixed up with and surrounded by sin, and we are apt to drink into the spirit around us, forget God, our callings and the responsibilities resting upon us, and become like others, through giving way to evils which they practice.

I have seen individuals, of whom we might expect better things, give way to evils of this kind until I have heard them say "What is religion?" "In what is one religion better than another? Mormon, Jew, Catholic, Protestant, or any and all religious denominations in the world are all after the same thing, and there are good and bad in all, and there is about as much evil among the Latter-day Saints as among any other religious denomination." "Why," say they, "look at the Methodists, some of them are as pious, good and faithful and are as good citizens, neighbors and friends as any you will find among the Latter-day Saints or any other denomination; or go among the Catholics

and you will find some as honest, virtuous, upright and charitable as any you will find among the Latter-day Saints." This being their opinion they decide that one is just as good as another. Now it is true that, so far as moral worth is concerned, we may find hundreds of thousands in the world who are honest, moral and upright to the best of their knowledge. I believe that among the inhabitants of the earth to-day, notwithstanding the vast amount of corruption and sin and the almost universal moral degradation, there are thousands of good, honest, well-meaning people.

So far as they have light and knowledge and understand the principles of truth, so far do thousands of the inhabitants of the earth to-day honor them in their lives. But that does not constitute them the people of God, neither does it argue that they have the holy priesthood, nor that the Gospel in its purity and fulness has been revealed to them; nothing of the kind. Then I say that they are wanting. Although I feel liberal in my heart towards mankind, and willing to accord this truth to the benefit of the honest in heart; yet I am compelled to acknowledge that they are lacking. And because there are good people out of this Church as well as in, that does not argue that we have not the priesthood, that God is not in communion with us, that we are not in fellowship with him, nor that we are not the people he has chosen, through whom to accomplish his great work in the latter days. It simply proves what the prophets and the servants of God have often said, that there are honest people in the world who are not in this Church, and for that reason the Gospel is preached to the nations, that the honest may be gathered into the fold and family of God, that they may take a part in the building up of his kingdom in the last days.

When you compare the systems, creeds, and governing principles among the sects and religious denominations in the world, where will you find one that is perfect, or that is calculated to lead men back to a unity of the faith and to God? Where will you find a system or a denomination of religious people in the world who have such principles embodied in their faith? You cannot find such a system, if you go beyond the pale of the Church of Jesus Christ of Latter-day Saints. "Well," inquires one, "are those principles embodied in our faith? Is that principle of government here that is calculated to unite not only this Church but the whole human family in one faith? Are we not to some extent divided one against another, and have we not selfish thoughts and feelings, and do we not have strife in our midst, and do we love one another with a brotherly love and act under the influence of the good Spirit all the time?"

If we did act under its influence and followed its dictation continually, we would be one, and bickering, strife and selfishness would be laid aside, and we would look after and be as zealous for our neighbor's as for our own good. But we still see in our midst controversies, differences of thought and opinion, one up and another down, and the same thing regarded in a different light by different persons, &c. Why is this? Because the Gospel net has gathered in of every kind, and because we are only children in the school; because we have learned only the first letters, as it were, in the great Gospel plan, and that but imperfectly. And one cause of the diversity in our thoughts and reflections is that some have had greater experience and comprehend

the truth more perfectly than others. But does this prove that the Gospel we have embraced does not contain those principles necessary to unite all mankind in the truth. No, it does not. What are these great principles that are calculated to unite the whole human family, and to cause them to worship the same God, adhere to the same counsel and be governed by the same voice? They are the principle of revelation, the power of God revealed to his people, the belief in the hearts of the people that it is God's right to rule and dictate, and that it is not the right of any man to say it shall be thus and so; nor are the people required to obey these principles blindly—without knowledge.

When we learn the truth and understand what is for our greatest good, we will feel in our hearts that it is God's right to rule and reign, and to say to us what shall be, and that it is our privilege to obey, and there will not be a feeling in our hearts contrary to his dictation. We will then feel that whatever is, is right; and in this we cannot then rightly be called superstitious, blind, or deluded, for that would be impossible because we will then be governed by higher light and intelligence—by that intelligence which convinces us that God lives, reigns, made the earth and all things it contains, that he is the Father of all, that we are his children, and that all things are in his hands. We will then comprehend this, and, consequently, will feel that it is his right to say and ours to do. But how is it to-day? We do not practically comprehend these facts to their full extent, our own selfish interests more or less blind us, we measurably stand in our own light and choke the channel of blessings from heaven, and cannot fully receive from the Giver of all good that blessing, exaltation and glory that he is ever willing to bestow upon all who will acknowledge and love him and worship him in spirit and in truth.

This is a great and important work—one that we do not fully comprehend. When the Spirit of the Lord rests powerfully upon us, we realize it to some extent; but we do not always have that Spirit in such copious measure, and when we are left to ourselves we are weak, frail and liable to err. This shows to us that we should be more faithful than we have ever been, and that day and night, wherever we are and under whatever circumstances we may be placed, in order to enjoy the Spirit of the Gospel we must live to God by observing truth, honoring his law, and ever manifest a vigorous determination to accomplish the work he has assigned us.

I thank the Lord that I have the privilege of being associated with this people; and, whatever men may say or do, I desire that the testimony of the truth may continue with me, that I may ever realize for myself that the Gospel has again been revealed to man on the earth.

It seems to me that to-day, or I may say this present moment is a moment of trial for this people. I have often heard the President say, in relation to our having been driven from our homes, hated and mistreated by our enemies and the enemies of truth, that we were not then particularly tried. I believe it. I believe that then we were more happy and better alive to the work we are engaged in than many are to-day. I believe, of the two, take the period when the Saints were driven from the State of Missouri, or subsequently, when we were driven from the State of Illinois, and compare it with the present day, that to-day is

the day of trial for this people. When you go along the street, and meet a man or a woman, do you know whether he or she is a Latter-day Saint or not? There was a time when we could walk up and down the streets and tell by the very countenances of men whether they were Latter-day Saints, or not; but can you do it now? You can not, unless you have greater discernment and more of the Spirit and power of God than I have. Why? Because many are trying as hard as they can to transform themselves into the very shape, character, and spirit of the world. Elders in Israel, young men, mothers and daughters in Israel are conforming to the world's fashions, until their very countenances indicate its spirit and character. This course is to the shame and disgrace of those who are so unwise. It is not so much in the settlements, but go where you will in this city and you can see some of these foolish ones. And when the line is drawn and the choice made, there are many, who we think to-day are in fellowship with the Lord, that will be left without the pale. Yet they are now going smoothly along, and we meet, shake hands and call each other brother. We meet here in this Tabernacle and partake of the Holy Sacrament together as brethren in the bonds of the covenant, and go smoothly along together; but it is not all gold that glitters. It is not all as it appears; the surface is deceptive, and while many think that it is no harm to pattern after the foolish, wicked, nonsensical notions and fashions of the world and the character of worldlings, taking them into our homes and making them our companions, and think that we are just as good Saints with as without them, by and by we will wake up to the astounding fact that we have been deceived and misled.

Why did God call us from the world and denounce it? Why did he say that none were good, and that the religious worship of the world was not acceptable to him, but was a mockery and an abomination in his sight? Why tell this to the Prophet and say to him, "I will make you an instrument in my hands to gather out my people from the world, that I may have a righteous and pure people who will worship me in spirit and in truth, and who will not draw near to me with their lips while their hearts are far from me?" It was because the world was corrupt and had gone after the fashions and follies of men; because the people were led by the doctrines of men, put their faith in man and made flesh their arm; and had forsaken God. They boasted of themselves, in their own strength, glory, might and power, and said that they cared not for God, as was manifested on an occasion during the late rebellion, in a convention that was called, I think at Chicago. A proposition was made that they conquer the South; some one proposed, "by the help of God;" but they unanimously voted that they would do it without the help of God, or not at all. They would have the glory of it themselves, they wanted none of the help of God to do it. God was out of the question with them, for they gloried in their own strength.

And the world, to-day, glory in their own wealth, power and knowledge, and for this they are an abomination in the sight of God; and he has raised up a Prophet and has put forth his hand for the last time to gather his people and to do his great and marvellous work. He is sending forth his missionaries to preach the

Gospel to the nations of the earth, to gather out the honest and those who will serve him with full purpose of heart; that they may be gathered from the midst of the world's wickedness and corruption, to a place where they can better serve the Lord and accomplish his purposes. Then, when we are gathered, when the Lord has delivered us from the hands of our enemies, brought us out of bondage with his outstretched arm and planted us in the midst of these mountains in peace and surrounded us with blessings, and has enriched the soil so that it yields its strength for our good, and has made of us a peculiar people—when the Lord has done this for us—to-day some will cringe and bow to the degrading fashions of the world, and court the society and habits of the wicked. Such conduct is a crying shame on those who, professing to be Latter-day Saints, act so unwisely. We profess to have forsaken the world and to live accordingly to the requirements of the Gospel, and it behoves us to walk worthily of so excellent a profession.

We cannot trifle with the things of God. Many talents have been committed to us; if we put them in a napkin and hide them in the earth, we shall be beaten with many stripes; but if we use them wisely, we shall receive great blessings and rewards. If we wish to see the work of God carried victoriously forward, if we wish to accomplish the purposes of the Almighty, and have a desire to carry out his will on the earth, that it may be done here as it is in heaven, we must live as we profess, be guided by the whisperings of his Spirit and the teachings and counsels of his servants. Who is there among us that does not feel an interest in the work of God. Those who do not will be cut short. they will loose their inheritance, and the rights and privileges guaranteed to man through his faithfulness.

It grieves me when I hear young men, who have been born and reared in this Church, speaking indifferently of the truth, and as apt to take up an argument against as in its favour. I thank the Lord that I have never been guilty of that to my knowledge; but I do not claim any particular credit on this account, for I was taught from my childhood that the great work in which we are engaged is true, and designed for the salvation of mankind. Until I was fifteen years old I did not know this, but I believed it, my heart was in it, and my feelings were enlisted, and any opposite influence, obstacle or power with which I came in contact, even in my childhood, roused me in a moment, and I felt that I was for the truth and the people of God.

When I was sent on my first mission, though only fifteen years of age, I began to learn and sense things for myself, I began to receive and bear testimony of the truth. In my weakness I endeavoured to preach the Gospel, to tell people the truth, and to explain to them the way of life. This gave to me a knowledge and fixed my faith and feelings, and made them to me seemingly unchangeable. But we are changeable, weak and frail, we know not to-day what we may do or what may occur to-morrow. This is a frail, poor, low condition for the offspring of God to be in, yet it is our condition exactly. Nothwithstanding this, men to day will boast of their greatness, power, wealth, descent, associations, influence and honors, when the poor, insignificant miserable things may be dead and food for worms to-morrow. That great thing that boasted of his influence, is proud and stands up in majesty to-day, may be food

for worms to-morrow! O, the foolishness of man!

It is for the people called Latter-day Saints to make God their boast, to ascribe to him the honor and power, and to say within themselves, O Father, we are thine. That is the way all mortality should feel. They should feel that the earth and its fulness are God's, that the gold and silver, the cattle on a thousand hills, the rich fields, the streams of water, the rivers, lakes, ocean and all they contain are his. He made them; they are not ours, for he has not given them to us; we have not earned them; but when we have earned them, when we have proved faithful over a few things committed to us here, when we have proved wise stewards over the little things, when we have fought the good fight of faith, endured to the end and worked out our salvation, then the earth and its fulness will be given to the Saints of the Most High, and they shall possess it for ever and ever. But it is not ours yet, neither is it man's, neither will it be, until he has earned an inheritance upon it by his faithfulness, diligence, good precepts and examples, and by his endurance to the end in the truth, and not till then. And when we think that by simply bearing the name of Saint, or associating with good men and women, we shall secure an inheritance on this goodly earth, that will yet be purified and made like a sea of glass for a dwelling place for the just, we shall find that we have deceived ourselves, and will see the crown and inheritance designed for us taken away and given to this one or that one who lived on the earth when we did, but who, instead of having only the name of Saints, were Saints in very deed.

I was very much pleased with Brother Hyde's discourse on this subject a few months ago; it was a most excellent description of things as they are and as they will be, and it was true. If we do not now know that it was so, we will have to learn; and if we are not willing to receive instruction and counsel, we will have to learn through experience and stern necessity, and be made to realize our condition and dependence on God.

In the parable of Lazarus and the rich man, when the latter, looking beyond the yawning gulf that separated him from Paradise, saw Lazarus enjoying bliss in Abraham's bosom, and wanted an angel sent to warn his friends on earth, the Lord Jesus said, if they will not believe the Prophets and Apostles, neither would they believe though one should be raised from the dead. So in these days, if the Prophets, Apostles and Elders called of God and commissioned to preach the Gospel are not believed by the people, neither would they believe an angel, or one raised from the dead. I once felt that this was a pretty hard saying, but I am now convinced that it is true. I always, perhaps, conceded that it was true, yet at times I felt, would it not be possible for an angel to convince the people when we could not.

Since then I have seen and conversed with men, have known the feelings of their hearts and seen that they were just as full of the darkness of hell as they could be. So full and firmly rooted were they in darkness and ignorance and in a determination not to receive the truth that, though angels and ministering spirits had taught them, they would still have preferred to remain in ignorance and unbelief. I was forcibly reminded of this a short time ago, when in conversation with Alexander H. Smith.

Do you suppose an angel would convince him? He said that no human testimony could convince him. Affliction and the chastisement of God might affect his body, but could not touch his heart; it is like adamant, and there are thousands and thousands in the same condition—shutting out the very possibility of truth's reaching their understandings. They will not receive the testimony of men, yet they will quote and reiterate the testimonies of men whom we know to be as wicked and corrupt as the devil; but when Prophets and Apostles ordained under the hands of the Prophet Joseph, and who are carrying out the very plans and purposes made manifest through him, bear testimony of these things, their testimony is rejected, for they will not receive the testimony of men. It is simply this—we will not have the truth, we can not bear it, and you cannot force it upon us—we do not want it.

This is a free country; the kingdom of God is a kingdom of freedom; the Gospel of the Son of God is the Gospel of liberty. Men can worship God, if they wish to, but, if not, they may go and worship stones, the sun, moon, stars, or anything else that they wish. We will protect and respect every man in his rights, so far as they do not interfere with the rights of others, for every man must answer for his own deeds.

I sometimes hear the Latter-day Saints instructed about the way they should treat strangers; they are told to extend to all men due respect and kindness. You would not be a Latter-day Saint if you did not; you would not manifest the Spirit of the Gospel did you not show them due kindness, and respect; but remember, at the same time, that you do not compromise yourselves. In trying to be kind and courteous to others, we sometimes place ourselves in their power, and as sure as we do, bad men will take advantage of it. How was the counsel given by the Savior to the Apostles, "Be ye, therefore, as wise as serpents and as harmless as doves." But this generation is wiser than the children of light—the Saints. Why? In one particular, because, when we embrace the Gospel we feel well, so thankful to the Lord, so full of gratitude, that we are thrown off our guard, suspect no evil, nor look for sin in any man, and so invite them into our circles, and by and by they get the upper hand of us; we begin to loose faith and to think that the devil has not such an awkward cloven foot, that his horns and tail are not quite so long, nor he quite so deformed, black and hideous as we thought. We have been deceived; we thought that the devil had long horns and tail, a cloven foot, and was black, hideous, and grinning; but when we find him out he is a gentleman in black broad cloth, with a smooth tongue, pleasant countenance, high forehead, and so on; quite a good looking fellow. That is the kind of a person we find the devil to be, and we will find him in more persons than one, and that too right in this city.

I feel well and thankful to have the privilege of being a Saint; and I hope, brethren and sisters, that anything good that is said to us we will feel like carrying out in our lives. It is our duty, and we should never fail to do so.

May God bless us and all Israel, and keep us in the paths of truth.

Notwithstanding what I have said here to-day about the vanity and foolishness amongst us, especially in Great Salt Lake City, yet I believe, as has been frequently said, that taking this people as a whole they are the best on the earth; and I believe

that more good people can be found here than can be found in the same number anywhere else on the earth, and that if one-third, one-half, or two-thirds of this people should fall away and go astray, the number then remaining would be sufficient to carry off the work victoriously, for it is God's work, and he has decreed that it shall be fulfilled according to the predictions of the Prophets. May God grant it, and help us all to be faithful, that we may be numbered among those who obtain a crown and inheritance, is my prayer in the name of Jesus. Amen.

DISCOURSE *by Elder* JOHN TAYLOR, *delivered in the Tabernacle, Great Salt Lake City, Feb.* 24, 1867.

(REPORTED BY DAVID W. EVANS.)

THE LIMITED WISDOM OF MAN IN COMPARISON TO THE FULNESS OF GOD'S WISDOM—WHAT IS TRUE PHILOSOPHY?

We have heard a good many interesting remarks from Brother Stevenson; in fact, everything pertaining to the church and kingdom of God on the earth is interesting, to those who are desirous for the welfare of Zion. As Brother Stevenson has remarked,—"we are engaged in a great work," and it is with us "the kingdom of God or nothing;" but as the kingdom of God can only be comprehended by the spirit of revelation and the principle of eternal truth, unless men are in possession of this principle, and have the light of revelation, they do not appreciate, neither can they understand correctly the work in which we are engaged.

One of old said "As high as the heavens are above the earth so are his thoughts above our thoughts, and so are his ways above our ways." There is necessarily, then, a very great difference between him and us in intellect, and in appreciating and comprehending the position that we occupy here on the earth and the relationship that we sustain to him and to the heavens. Men of the world, generally, are engaged in the pursuit of objects that come within their natural reason unaided by the spirit of revelation; and hence, formerly the inhabitants of the earth admired gods that were tangible—something that they could see, more than things they could not see. This led them to worship gods of gold, silver, wood, iron, brass and stone, to which they attributed certain virtues, powers and privileges; and they

supplicated God, the invisible God, through this kind of sensuous representation. The people at the present day have a rather more spiritual and refined idea of Deity than was entertained anciently. They attach more importance to faith in the Savior and his works than men did anciently; still we find the same disposition existing in the human mind generally as that which existed formerly. Men, naturally, do not like God; they want to be free to follow their own inclinations and to be unrestrained in regard to religious ideas and notions; hence they make religion, as the ancients made gods, to suit their own views; and it is very difficult for such men to understand the things pertaining to the kingdom of God.

In these days men study and take great pleasure in the arts and sciences. law, medicine, politics, war, mechanism; and certain kinds of divinity, particularly if they are paying institutions, are studied. Anything that comes within the reach of their natural senses; but beyond this they do not trouble themselves. They would like, it is true, to go to heaven when they die; but what that heaven is, or what the God is they worship, where he resides, or what kind of enjoyment they will have they know nothing; and care as little. They consider that we are fools because we entertain ideas different from theirs. If you examine their wisdom, however, it does not amount to so much as they would represent. The men of this world do not know a great deal, and what they do understand, if traced to its source, is found to consist of certain laws or principles of nature, and pertains to the organization of this earth, its elements, forces, products, and inhabitants. A surgeon, for instance, is said to be a very intelligent man when he becomes acquainted with anatomy of the human system, can point out the configuration of the bones and describe the motion and power of the muscles; when he can designate the various arteries, veins and nerves, and understands the circulation of the blood through the human system; the action and operation of the lungs, heart, eye, ear, nose, mouth, and other portions of the human body. Men write about these things, and set themselves down as very intelligent beings, and so they are. The human system is a beautiful machine, a wonderful piece of mechanism; but whence our boast? Who organized this human system? Did man? or can man do it? What does man discover? Why, simply the formation of a machine, a species of mechanism that has been organized by the Deity, that is all. And all the intelligence he displays is simply the investigation and discovery of something that God has made. Some men will study botany, and a very beautiful study it is; but because they can classify herbs and plants, and call them by name, or further, because they understand their nature, and can tell the various medicinal and other properties of herbs, plants, shrubs, flowers and trees, are they to be considered profoundly learned? Who organized these plants and gave them powers of reproduction that they might perpetuate themselves on the earth? And who placed those powers and properties within them? Why the great God, it was not man; there is not a man breathing to-day that has the power to make the least flower, shrub or plant that grows, or even a leaf or a blade of grass. And yet we see men strutting about and boasting of their intelligence, when all the wisdom they possess amounts to no more than the discovery of certain laws or properties created by

a superior Being, who also created them.

Others will study astronomy, and they will tell us about the motion and velocity of the heavenly bodies and when eclipses of the sun or moon will take place. This is a beautiful study; but who gave these stars their revolutions, placed them in their present positions and controls them by his power, saying "Thus far shalt thou go and no farther!" Why the great God. But because men discover their distances and velocity, are they to be set down as profound philosophers whom everybody must admire, and almost worship.

A man invents the steam engine, and he and others immediately begin to expatiate and boast of his powers, his philosophy and the profundity of his intellectual acquirements. The Lord revealed it unto him, but he takes the glory to himself. Why, that power has always existed, but men were such big fools that they did not understand it. Electricity, too, always existed, but men did not know how to use it until recently. One man is an architect, and he comprehends the structure of buildings, the strength of materials, and how to adapt and place those materials so as to give strength, beauty and symmetry to the buildings he erects. Others will study music, and others again various kinds of philosophy, and it is very good to understand these things; but when we get through what do they all amount to? What has become of the wisest philosopher, the most correct historian, the most formidable warrior, the greatest statesman or philosopher? All their wisdom and great discoveries amount to no more than feeble glimmerings of certain properties and operations of nature given by the great God in the organization of this earth, while they themselves have returned to dust and become food for worms. Said one whose conceptions of worldly greatness were very just, "When I am dead you will raise a tombstone over me, upon which you will write 'Here lies the great,'" said he, "If I could rise then, I would say, 'False marble where? Nothing but poor sordid dust' lies there!"

What is the history of all these things? Go back if you please to the pyramids of Egypt, and look at those magnificent structures raised by the ambitious living, in which to deposit the remains of the dead. Look at the greatest works ever executed by man, and what are they? Why the "cloud-clapped towers and the gorgeous palaces have dissolved," and the bodies of some of the greatest among men, who have been embalmed, and preserved for ages, are to-day being used for fuel in fire engines in order to move passenger trains on railroads. That is the end of all their greatness, philosophy, foresight and intelligence. What does it all amount to if there is no hereafter? If there is nothing in those things with which we are associated and are grasping, there is certainly nothing in that which they have been seeking after. What difference will it make to me when my body is crumbling to dust and food for worms, whether mankind shall say I was a smart man or a fool? If there is no hereafter, the present is a matter of very little importance; and as one of old said, "let us eat, drink and be merry for to-morrow we die," for we are as the grass that withers and fades, and is cast into the oven, and there is no more of it.

I have as poor an idea of the world and its operations to-day as of any age that ever existed, on account of the wickedness, corruption, fraud and iniquity everywhere prevalent;

and if there is no kingdom of God, they have nothing to hold out that is worth a thought or reflection.

Brother Stevenson was talking about merchants. I do not refer to them more than anybody else, for I am willing everybody should live if they will live honestly and righteously; but I will suppose that you or I was a merchant, and we could grasp at everything within our reach, could build splendid edifices, had a large amount of credit and any amount of cash, no fear of bankruptcy, and nothing in the world to trouble us, and that we die and there is no hereafter, neither hell nor anything else, but we just live like fools and die like fools, what difference is there between the poor fool and the rich fool? They will both occupy about two feet by six, that is all. No matter what their possessions may have been, or what amount of wealth they may have accumulated, they brought nothing into the world, and they can take nothing out of it. Suppose we take another view of earthly greatness: Many people are very anxious to become legislators, governors, presidents, mayors of cities, or to use a vulgar expression they want to be "big bugs" in society. Now on the principle that there is no hereafter, what difference is there between President Lincoln and the man who was killed for killing him? None. They both occupy about the same space, and if there is nothing certain with regard to the future, I know of no difference in their positions. Neither do I know of any kind of philosophy that will instruct me in these things. I am sure a president has just as much trouble while he lives as the man who works for his daily bread; and I am sure the merchant has more perplexity and annoyance than the poor man has. The man who can supply his family with the common necessaries of life is the happiest man of the two, for he has less care and responsibility. I am sure I do not envy those men at all.

What is true philosophy? It seems to me to be a true principle for men to try and find out who they are. I like to examine myself a little, and I sometimes ask who am I? where did I come from? what am I doing here? and what will be the condition of things when I leave here?

If there is anybody who can tell me anything about these things, I want to know. If I had an existence before I came here, I want to know something about it; and if I shall have an existence hereafter, I want to know what kind of an existence it will be. I do not want to be frightened about hell-fire, pitch-forks, and serpents, nor to be scared to death with hobgoblins and ghosts, nor anything of the kind that is got up to scare the ignorant; but I want truth, intelligence, and something that will bear investigation. I want to probe things to the bottom and to find out the truth if there is any way to find it out.

If I have a spirit within me, which is according to the popularly received notion among men. I want to know whence it came; and if there is a God in existence I want to become acquainted with him. It is not enough for me to know that a man called Moses, who lived thousands of years ago, said he talked with God and that angels came and ministered to him. And if there was such a man as Abraham, and he lived and talked with and obtained promises from God, I want that intelligence that will enable me to do so. I want something more than that which will just take me to the grave, and there leave me to take a leap in the dark, and be forever forgotten,

and be dependent on somebody else to root me up, investigate my existence, and bring me forth. I want to understand these principles myself. This, it seems to me, is true philosophy and correct principle; and nothing short of this will satisfy my feelings and desires.

Perhaps some people will say you are a fool. Well; I know without any further explanation that you are fools if you have no higher aspirations than to live, get a few dollars, die and be damned or forgotten. Some men will say we do not trouble ourselves about religious matters, we leave them to others. That proves you are fools. A man who will leave his eternal interest to the care of somebody else who cares nothing about him, must be a fool.

If man is an eternal being, and believes that he has an immortal soul, and that that soul will exist somewhere in happiness or misery while life, and thought, and being last, or immortality endures," and yet he will say he is not concerned about it; such a man must be a fool. I set him down as such; and I do not care what his opinion may be of me. He may think or say I am one, because, in relation to these matters, I choose to find out, if I can, something in relation to my existence as an immortal and eternal being. I want to know who I am, to whom I am related, what I am doing here, where I am going when I leave here; and if there is any way of making preparations for eternity I want to know it. That seems to me to be intelligence, reason, and philosophy.

But, would you not like to know something about natural philosophy, anatomy, mineralogy, botany, geology, and the variety of other sciences? Of course I would. I would like to be acquainted with human nature and all pertaining to it; not only with the nature of the human body, but with the organization of the human mind, and with all things on the earth. Then I would like to become acquainted with the heavens, and with the Being who created the heavens and the earth, and my relationship to him.

Some people are very anxious to trace and preserve their genealogies, and tell where they came from; but I wish to go a little further, and if I have a spirit within me I want to know where it came from, when and how it was organized, and how it existed. And if I have a heavenly Father I want to know him, and know how I can have access to him; and then I want to go through the various formula necessary to lead me to him, for the Scriptures tell me that to know the true God and Jesus Christ whom he has sent is eternal life. I believe that Jesus lived on the earth, and imparted intelligence to his followers, and that among other things he told them that if he went away, he would come again and receive them to himself. But what is his coming again to me, if I am to die and there is to be no more of me? If there is any hereafter, any eternal life, I want to understand it, and to participate therein. I want to gain possession of that of which Christ spake to the woman of Samaria—the water that should be within her as a well springing up into eternal life. If there is any correct principle whereby I can obtain possession of this I want to find it out. There is another curious saying of his: "I am the resurrection and the life, he that believes in me, though he were dead, yet shall he live, and he that liveth and believeth shall never die." These are curious sayings, remarkable expressions made

use of by Christ in regard to the future. Some men have had visions concerning things that were to come relative to the restoration of Israel; the building up of Zion; the establishment of the Kingdom of God upon the earth; the reign of righteousness, when iniquity should be swept from the face thereof, when the "law should go forth from Zion, and the word of the Lord from Jerusalem;" when all men should be subject to that law, and when to Jesus every knee shall bow and every tongue confess. There are a great many curious sayings in the Scriptures in relation to these things. Where did they all come from? Where did these ideas, theories and notions, so numerous in what we call the Word of God, originate? We all believe they come by inspiration, "that holy men of God," as the Scriptures say, "spake as they were moved upon by the Holy Ghost." I believe they were men who knew how to approach God, and that when they did they obtained visions, revelations and the ministering of angels, and could look through the dark vista of future ages and see the purposes and designs of God rolling on to their accomplishment. I believe they could see his purposes in regard to the creation and organization of this earth, and the placing of man upon it, and all the vicissitudes that each succeeding generation should pass through, until the Lord should have accomplished his purposes, till the earth should be cleansed from wickedness, and purity should be universal, and all, from the least to the greatest, should know God.

If men of old had a knowledge of these things I want to know something about them too. And how am I to acquire this knowledge? The way to do so was made known to me when I first heard the Gospel: I was told to repent of my sins, be baptized in the name of Jesus Christ for their remission, and have hands laid upon me for the reception of the Holy Ghost, and that the Holy Ghost should take of the things of God and show them to me; that it should bring things past to my remembrance, should lead me to a knowledge of the truth and show me things to come. Is it foolish to understand these things? If I have a body I want to know how to save it. If I have a spirit I want to know how to save it. If there is any such thing as a first resurrection I want to participate in it, and I want to become acquainted with the "whys" and "wherefores" in relation to all of these matters.

I was told that God had spoken, that the heavens had been opened, that angels had appeared, that the kingdom of God was established on the earth, and that the Lord had commenced to fulfil his purposes with regard to the earth; and I believed it, and I was buried in the waters of baptism, had hands laid upon me by a man having authority, and through that medium I obtained a knowledge of these things. Hence, when I talk on these matters, I talk about what I know, and what my natural and spiritual senses comprehend. When I talk to you I talk to a people that understand the things of which I speak, and the operations of the Spirit of the Lord; and if all are not informed in regard to the sciences and learning of the day, yet all good and virtuous men and women who have lived their religion and maintained their integrity before God, feel as certain about these matters as did the man whose son Jesus healed who was born blind. The Pharisees came to him and said,

"Give God the glory, for we know that this man is a sinner." Said he, "I do not know much about this man, but one thing I do know—that he was once blind, but that now he sees." So it is with you, through obedience to the Gospel of Jesus Christ you have become enlightened, and although at one time you were blind, you now see. You know another thing too that you did not know before obeying the Gospel. It was said in former times concerning the Jews that they were, all their life long, subject to bondage through the fear of death. That bondage exists to-day among all grades in the world, whether religionists or irreligionists—they are afraid of death. You talk to ministers, and they will tell you to get prepared for death. I want to know nothing about death, it is life, eternal life I am after, and I do not care anything about the grim monster; let him grin, operate and work, it is life I am after, eternal life, and that consists in knowing "the true God and Jesus Christ whom he hath sent." And through obedience to the Gospel we receive the Holy Ghost which opens up communication between us and the heavens, and enables us to exclaim with Paul, "O death where is thy sting, O grave where is thy victory! the sting of Death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our our Lord Jesus Christ."

We are standing then, may I, shall I say on a more elevated platform than the world, for we know what we talk about. I do know that when this earthly house of my tabernacle is dissolved that I have a building of God not made with hands. I know I shall live for ever, and that God is my father and friend; if nobody else knows this, I know it. Do I want to go back to the beggarly elements of the world? Do I want to compare light, truth, intelligence and the revelations of God with the darkness, ignorance, and corruption of the world? Do I want to leave the light of eternity and mix myself up with that that dies and is forgotten in the tomb? No, sirs! I want something that is calculated to elevate, ennoble and exalt the human mind, and that will place men as the sons of God on the earth, full of light, life, intelligence and the power of God, with the revelations of God beaming upon them, and the visions of eternity open to their minds. This is the kind of religion I believe in; it tells me who my Father is, how I may please him, secure his favor and obtain for myself and my posterity everlasting life in the celestial kingdom of God. Then knowing and comprehending these things in part I would like others to walk in the same track, grasp the same intelligence and act as rational, intelligent beings, that they may stand upon Mount Zion as saviors, help to redeem Israel, and spread light to the world. This is what we are after. But I find time is flying. God bless you, and may he guide us all in the way of peace and help us to fear him and keep his commandments that we may be saved in his kingdom, in the name of Jesus. Amen.

DISCOURSE *by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, Feb. 10th,* 1867.

[REPORTED BY DAVID W. EVANS.]

THE IMPROVED CONDITION OF THE SAINTS—PREPARATION NECESSARY TO BUILD UP THE CENTRE STAKE OF ZION—THE LAW OF MOSES GIVEN IN CONSEQUENCE OF REBELLION—NO TRUE PLEASURE WITHOUT THE SPIRIT OF THE LORD.

When I look at the faces of people, I look at the image of our Creator. When I behold one of the images or likenesses of our Creator, I behold more or less of His character by the manifestations and the influences of the spirit that is in man. "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." There is none without a spirit; this spirit is from heaven, and when we look at each other we behold, more or less, the power that is in Him who created and brought us forth, and who sustains all things.

In hearing doctrines and exhortations do we recollect those portions that will actually benefit and purify, and enable us to grow in grace and in the knowledge of the truth?

We as a people are commanded to leave our places of abode in the countries where we received the gospel, and are required to gather together. This makes us conspicuous; it places us in a position where we are looked at. If we have any influence it is felt; if we do exist, if we have a being here as a congregated people, as I think we have, of course we are so conspicuous that we are noticed by the world. Whether this makes us as Saints, any better, is for our experience, and those who have wisdom, to decide. But we are here I do beleive; I do not want anybody to pinch me, to know whether I am in existence or not; I am pretty well convinced that I live, move, and have a being.

Many of the Latter-day Saints are fearful that trouble will come to us. I do not know that our condition is any more critical or dangerous than that of other people. It is true, it appears that we are in a very peculiar and dangerous condition. We have had our enemies after us, to my certain knowledge, for the last thirty-five years, and to-day I am as free from the influences of the wicked as I ever was any day in my life. I never enjoyed more liberty and freedom, nor had greater access to that which is good than I have to-day. This is what we all believe, and what our experience proves. My beloved brother Joseph, who has been speaking to you, testifies that he realizes that the condition of this people, though they may be a target for the whole world, is safer than that of any other people, no matter who they are nor where they live.

Suppose br. Joseph, the prophet, were with us to-day, do you not think that he would feel safer than he ever did before on any day of his public life? He would. I recollect a little of his history that I will relate

I think it has been told to the congregation, or a portion of them, by Br. George A. Smith. When he had almost finished translating the Book of Mormon, nearly forty years ago, and some time before the Church was organized, he was hunted, harassed, tormented, afflicted, and perplexed; taken before this magistrate and that magistrate, and sometimes they would keep him a whole night trying to prove something or other against him. "O, he was a guilty man! his crimes were enormous! No man was ever so guilty as he." The priests commenced this outcry against him: "Did you not hear this man say so and so?" said they to their deacons and the members of their church. "Well, no, we do not know that we did hear him." "Has he not said or done something or other, transgressed some law of the land, spoken against the government, or something by which he can be proved guilty?" And so he was hunted and hunted, and at one time I recollect that Mr. Reed, the father of the present Secretary of our Territory, then something of a lawyer, defended him from court to court, night after night—they kept Joseph I do not know how many days and nights, and finally they could find nothing against him. They knew in the first place that he was guilty of nothing; but from that time to his last persecution when they served a writ on him in Carthage and he delivered himself up to the Governor, and was examined and committed to prison by the magistrate, their cry was, "Has not Mr. Smith said something or other that we can make treason out of it?" "Well, Dr. Bennett says so, or Jackson and the Laws say so." "Will you not come forward and testify something or other so that we can condemn this man?" No. They could not get parties to swear this, that, or the other; but they wanted to prove him guilty of treason by trying to prove that he had more than one wife. Very singular treason, that! But so it was.

Now, as bad as myself and my brethren are, and as far as we are from the mark, and from the privileges we should enjoy, if Joseph Smith, jun., the prophet, could have seen the people in his day as willing to obey his voice, as they are to-day to obey the voice of their President, he would have been a happy man. He lived, labored, toiled, and worked; his courage was like the courage of an angel, and his will was like the will of the Almighty, and he labored till they killed him.

We had to leave, and we have come here into these mountains, and do you think we are going to be swallowed up by our enemies? Why, they have already done their uttermost. "Could they not send a hundred thousand men here to destroy the 'Mormons?'" Yes; that is, they could try. In the winter of 1857-58, when the army was at Bridger, Col. Kane came here to see what he could do for the benefit of the people, and to caution and advise me. He was all the time fearful that I would not take the right step, and that I would do something or other that would bring upon us the ire of the nation. "Why," said he, "at one word there would be a hundred thousand men ready to come here." I replied that "I would like to see them trying it." Afterwards a calculation was made that, for men to come here,—tarry through the winter and get back the next summer, it would require four and a half oxen to carry the food, clothing, and ammunition necessary for each man. This was more stock than they could take care of, to say nothing about fighting. I

was resolved that they would find nothing here to eat, nor houses to live in, for we were determined that we would not leave a green thing, and if I had time not one adobie should be left standing on another. I was satisfied that if Col. Kane could see what I saw, he would know that the weight of such an army would be so ponderous that it would crush itself, and it could never get here. It is just so now, too.

James Buchanan did all he could do, and when he found he could do nothing, he sent a pardon here. What did he pardon us for? He was the man that had transgressed the laws, and had trampled the Constitution of the United States under his feet. We had neither transgressed against the one nor violated the other. But we did receive his pardon, you know, and when they find out they can do nothing they will be sending on their pardons again. I do not know how it will be out west in Nevada, which is a part of the State of Deseret. In the first place they obtained from the government the right of a Territorial government, and, finally, the right to become a State was granted. But they cannot maintain themselves; they have nothing to eat; and a great many of them cannot get anything to wear unless they steal it. Now they have sent their petition to Washington to have Utah annexed to them, so that they can get a little bread. Now, you see, we are gone in and no mistake; I say, if Nevada should really obtain the rest of Utah we are gone in. They have not thought of it, it has never entered their minds at all, but they have opened the door and we have gone in and taken possession of the house. This does not frighten me, not at all. One gentleman from the west sent a telegram to br. Kimball for money to enable him to stop this petition. I told br. Kimball to give no attention to it, and not to pay a dime. Finally the memorial went over the wires, and I received a short account from our Delegate; I telegraphed back to him, saying, "Change the name from Nevada to Deseret. Go ahead, and we have our State government." They do not have more than one-quarter or one-third the people there that we have in Utah, and I rather think the majority would rule in this case.

There is not much danger, however, from that quarter. But are they not sending troops on here? Yes; and they will have plenty for them to do. Eleven thousand were ordered here by James Buchanan; seven thousand arrived, and about ten thousand hangers-on, gamblers, thieves, and so forth. It made a pretty good army, but what did they accomplish? They used one another up. I recollect in the days of Camp Floyd it was thought nothing of to hear every morning of two or three men being killed; but now, if one is killed about once in six months all hell is on the move. If the whisky drinkers and gamblers who were here to winter, were to go to work, and kill off a few of themselves every night, it would stop all excitement about killing.

What would be said if the United States mail were robbed in this neighborhood, as it is east, west, and north of this city every few weeks? It would be thought that we were becoming civilized; but in the absence of frequent deeds of this character, whenever a scoundrel meets with his just deserts here, there is a great outcry raised.

Now, to tell the truth, there are but few, in comparison with the numbers that now live, who are rabid against and seek to destroy the kingdom of God. A great portion of

the human family are honorable men and women, and they would just as soon that "Mormonism" should live as any other ism. The few who seek to destroy the kingdom of God are priests, politicians, and office seekers, and they would care nothing about it, only they are afraid we will take away their place and nation. Let them tell the truth, and they say that we have the best government to be found anywhere, and that no other people are controlled so easily as the people in this Territory. I believe that Governor Cumming came to the conclusion that he was Governor of the Territory as domain; but that Brigham Young was Governor of the people. They have to acknowledge this, no matter whom they may send here. And where is there another people that is controlled as easily as this people? It is true that we have not come to understanding as much as we expect to. We have yet to be trained and schooled and receive our lessons with regard to this life. We can go to any part of the world and preach this gospel, and the people will believe and enter the Church, and they receive all the blessings and ordinances necessary till they gather together. But here they have to be instructed with regard to their every-day life. We may talk about the great things of the kingdom, and how glorious the millenium will be, that there will be no sin, nor pain, nor death, and we will pray without ceasing, and in everything give thanks, and have it like a camp meeting; but what is the use of all this to us? You and I are gathered here expressly to prepare for that day; we could not enjoy it now, but our duty is to prepare ourselves to enjoy the glory that the Lord has in store for the faithful. We are going to try and save ourselves, and when we come to understanding we will then be counted worthy to possess Zion, even the centre stake of Zion. It is true this is Zion—North and South America are Zion, and the land where the Lord commenced His work; and where He commenced He will finish. This is the land of Zion; but we are not yet prepared to go and establish the Centre Stake of Zion. The Lord tried this in the first place. He called the people together to the place where the New Jerusalem and the great temple will be built, and where He will prepare for the City of Enoch. And He gave revelation after revelation; but the people could not abide them, and the Church was scattered and peeled, and the people hunted from place to place till, finally, they were driven into the mountains, and here we are. Now, it is for you and me to prepare to return back again; not to our fatherland, in many cases, but to return east, and by-and-by to build up the Centre Stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of one mind in the things of this life. Do all the Latter-day Saints arrive at this? No; they have not, our former experience has proved this. Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them. They do not know what to do with the revelations, commandments and blessings of God. Talking, for instance, about every-day things, how many do we see here that know what to do with money and property when they get it? Are

their eyes single to the building up of the kingdom of God? No; they are single to the building up of themselves. With all the knowledge that Elders have obtained who have travelled in the Church five, ten, fifteen, twenty, twenty-five, or thirty years, there are few who understand the principles of the kingdom and whose eyes are single to the building of it up in all respects; but their eyes are like the fool's eye—looking to the ends of the earth. They want this and that, and they do not know what to do; they lack wisdom. By-and-by, perhaps, their wealth will depart from them, and when left poor and penniless, they will humble themselves before the Lord that they may be saved.

This is the situation of the Latter-day Saints, yet they are increasing. It is astonishing to look back and see the ignorance that was manifested by the people in their first gathering together; their experience then was far less than their experience and doings now. Still we are far short of being what we should and must be.

When the people assemble together they should be instructed with regard to their temporal lives. It is good to assemble together and pray, and preach, and exhort, so that we may obtain the power of God to that degree that we can heal the sick, cast out devils, speak with tongues, prophecy and enjoy all the blessings and gifts of the holy gospel; but that does not raise our bread, nor perfect the Saints in wisdom. [I referred here, last Sunday, to men out of the Church who possess great gifts and who are not in the Church. Men who know nothing of the Priesthood receive revelation and prophecy, and yet these gifts belong to the Church, and those who are faithful in the kingdom of God inherit them and are entitled to them; and all ought to live so as to enjoy the spirit of these gifts and callings continually.

Do we know and understand that it is our business to build up Zion? To have seen the way this people have conducted themselves in years past, one would not have had the least idea that such was our business; but it made no difference whom we built cities for; many would build for Jew or Gentile, Greek, Mahommedan, or Pagan, every class of men on the earth, as readily, apparently, as they would build up Zion. Yet the word of the Lord to us is to build up Zion and her cities and stakes. Lengthen her cords and strengthen her stakes, O ye House of Israel; add to her beauty and add to her strength! Why, to have seen the conduct of the people you might have supposed they knew no more about Zion than about a city of the Chinese, or a city in France, Italy, Germany, or Asia; just as soon build up a city in Asia or Africa as anywhere else, "no matter whom we build for if we only get the dollar, only get our pay for our work." Yet the commandment of God to us is to build up Zion and her cities. I told you here last Sunday what Joseph said in this respect—what we should build and what we should not build up. This book [the book of Doctrine and Covenants] is full of it.

We say we believe Joseph was a prophet, that he had the priesthood and was called of God to gather the people together and establish Zion. If we believe this, why not let our lives prove that we believe the doctrine that we profess? Can you see any of the Christians in the world who do not believe the doctrine they profess? It is a very dark picture to look upon—a sad affair that we disbelieve our own doctrines. Let us remember them and live accordingly.

I will take the liberty of reading a portion of a revelation given in November, 1831 (Book Doctrine and Covenants, sec. 21), in reference to duties into which W. W. Phelps, Joseph Smith, Edward Partridge, Sidney Gilbert, and a few others were called: "Wherefore a commandment I give unto them that they shall not give these things unto the Church, neither unto the world: nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my store-house, and the benefit shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

"Behold this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the Church of the living God; yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire even as those who are appointed to a stewardship, to administer in temporal things."

In the next revelation it speaks of Sidney Gilbert, "And let my servant Sidney Gilbert stand in the office which I have appointed him, to receive monies, to be an agent unto the Church, to buy lands in all the regions round about, inasmuch as can be in righteousness and as wisdom shall direct.

"And let my servant Edward Partridge stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

"And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place," [that was Independence, Jackson County, Missouri,] "and establish a store that he may sell goods without fraud, that he may obtain money to buy land for the good of the Saints. and that he may obtain whatever things the disciples may need to plant them in their inheritances."

Sell goods without fraud! That is a point I wish our merchants to look at, if that does not hit them square in the face I am mistaken. Does the Lord talk about a merchant as though he was a mere trader who had gathered for the purpose of clutching all he possibly could without caring for anybody else?

Will the time ever come that we can commence and organize this people as a family? It will. Do we know how? Yes; what was lacking in these revelations from Joseph to enable us to do so was revealed to me. Do you think we will ever be one? When we get home to our Father and God will we not wish to be in the family? Will it not be our highest ambition and desire to be reckoned as the sons of the living God, as the daughters of the Almighty, with a right to the household, and the faith that belongs to the household, heirs of the Father, His goods, His wealth, His power, His excellency, His knowledge and wisdom? Ought it not to be our highest ambition to attain to this? How many families do you think there will be then? It is true that we read in the Bible with regard to the twelve tribes of Israel, that they will be gathered together tribe by tribe, and that when they are so gathered they will hear the sentence of the Ancient of Days.

They were commanded never to go out of their own family—the family of Abraham—to seek a partner for life. Did they keep that command? No; but they ran here and there, to the rebellious nations around, and got their wives; and so they continued transgressing and rebelling until the days of Moses, when the gospel was offered to, and utterly rejected by them, and so the Lord gave them the law of Carnal Commandments, in which they were forbidden to marry, as you can read in the Bible. That was a yoke of bondage. And the whole religious world swallow this down as the revelations of the Lord Almighty to His people; they were to His people, but were given in consequence of their rebellion. A great many arguments might be adduced in favor of this, many more, I think, than could be advanced against it. Still we do not care anything about that; we look at facts just as they are. Abraham married his half sister according to the Bible; but there is a discrepancy in the record, for it is stated in his own writings that she was the daughter of his older brother, and he was the chosen of the Lord; and all can read for themselves and see whom Isaac and Jacob got for wives. Did not Jacob, when going to his uncle's house, see Rachel at the well drawing water? Said he, "She is a pretty nice looking girl, I guess I'll help her," and going to do so, he found she was the daughter of the very man to whose house the Lord had sent him; and he liked her well enough to work seven years for her for a wife, and then Leah was palmed on to him, so he worked seven years more for Rachel, and Jacob and his wives were own cousins. Jacob's mother and his wives' father were sister and brother; consequently his wives' grandfather and grandmother—Nehor and Milcah—were his grandfather and grandmother. Besides, Nehor was the brother of Abraham, Jacob's grandfather on his father's side—and Milcah was the sister of Sarah—his grandmother on his father's side. So it was with Israel, in the days of their obedience they were commanded to take partners in their own families; but Israel was finally divided up into twelve parts, and they will be brought up so. This, however, is something that I understand, and which the people may understand, perhaps, sometime. They will come up tribe by tribe, and the Ancient of Days, He who led Abraham, and talked to Noah, Enoch, Isaac, and Jacob, that very Being will come and judge the twelve tribes of Israel. He will say, "You rebelled, and you have been left to the mercies of the wicked." See the tribe of Judah and the half tribe of Benjamin, that tarried in Palestine when the rest went into the north country, how they have been trampled down!—they have not outgrown it to this day. Take them in England, or across on the Continent, or even in this country, no matter what you do to them, they will not resent it; they submit to it. But they will rise by-and-by and assert their rights and have them. They are the oldest nation in the world, and they have as bright talents as any other people in the world, and the time will come when they will obtain their rights and be restored to the land of their fathers, only be patient about it.

There is another class of individuals to whom I will briefly refer. Shall we call them Christians? They were Christians originally. We cannot be admitted into their social societies, into their places of gathering at certain times and on certain occasions, because they are afraid of

polygamy. I will give you their title that you may all know whom I am talking about it—I refer to the Freemasons. They have refused our brethren membership in their lodge, because they were polygamists. Who was the founder of Freemasonry? They can go back as far as Solomon, and there they stop. There is the king who established this high and holy order. Now was he a polygamist, or was he not? If he did believe in monogamy he did not practise it a great deal, for he had seven hundred wives, and that is more than I have; and he had three hundred concubines, of which I have none that I know of. Yet the whole fraternity throughout Christendom will cry out against this order. "Oh dear, oh dear, oh dear!" What is the matter? "I am in pain," they all cry out, "I am suffering at witnessing the wickedness there is in our land. Here is one of the 'relics of barbarism!'" Yes, one of the relics of Adam, of Enoch, of Noah, of Abraham, of Isaac, of Jacob, of Moses, David, Solomon, the Prophets, of Jesus, and his Apostles. And the other relic they have—you know whether they have used it up or not. Now what does our Bible tell us about this? Under this law of Carnal Commandments, the Lord told Moses to command the people to release their manservants and their maidservants, and forgive their debts once in seven years, and to let their land rest one year in seven; and when seven times seven years had passed over they were commanded to rest seven years, and to release all their manservants and maidservants. How will it be in eternity? We will wait till we get there, for there is no use in telling you; you would not know anything about it. I reckon there will be servants there, and I do not think they will be released once in seven years either; if they are, they will have to be brought right in again, for they will not know how to get their bread, and will have to be taken care of.

A certain portion of the human family have to be looked after and taken care of. If you do not know it, just look through the world and see the very few heads and brains that do all the legislating, and even the obtaining of what the children eat; it is only just a few that do this, out of the inhabitants of the whole earth. We are trying to teach this people to use their brains, that they may obtain knowledge and wisdom to sustain themselves and to dictate for others; that they may be worthy to be made kings and priests to God, which they never can be unless they learn, here or somewhere else, to govern, manage, legislate, and sustain themselves, their families, and friends, even to the making of nations, and nation after nation. If they cannot attain to this, they will have to be servants somewhere.

I say unto you that it is wisdom for us to apply ourselves to the revelations that the Lord has given us, and seek after Him that we may know His will concerning us, that we may be able to abide the day of His wrath, and be counted worthy, through our obedience and faithfulness, to enjoy the blessings that are prepared for the faithful.

We frequently talk about variety. My brother Joseph was talking about the variety in the feelings of this people. Can you see two faces alike in this congregation? If you cannot, you cannot find two spirits alike, you cannot find two who are the same in disposition. And if you search the world over, and all the works of God, you will find that same eternal variety.

We are capable of talking, thinking, and communicating; then we are

capable of receiving, and we can receive a little here, and a little there, as the prophet has said, "Line upon line, and precept upon precept," until we come to understanding. This is our privilege; we are capable of doing this, and if we will go to work with our might, and apply ourselves to learning the things of God, you will find there will not be quite so much selfishness as there is now.

I do not know but some people would ask br. Brigham if he is ready to hand over what he has got? just as ready as the man who has only three dimes—just exactly, it is nothing to me. If we could live as one family, and could see that intelligence that is distributed among the minds of the people acted upon, we should see no idleness, slothfulness, wastefulness, covetousness, nor contention one with another, but every man and woman would be content with what was given them, and with all their souls would seek to obtain salvation, and would not be so eager after a little worldly honor or pleasure, and they would not feel "If I do not have my heaven here, I do not know that I shall ever have it." You cannot have it unless you enjoy the spirit of the Lord, not one of you; you cannot find comfort, solace, or bliss without the Spirit of the Lord. All else contaminates and mars, and is calculated to destroy. As I said to the brethren the other day in the Thirteenth Ward Schoolhouse, with regard to worldly pleasure, comfort, and enjoyment; you may take as much as you please of the Spirit of the Lord, and it will not make your stomach or head ache. You may drink nine cups of strong spiritual drink, and it will not hurt you; but if you drink nine cups of strong tea, see what it will do for you. Let a person that is very thirsty and warm satiate his appetite with cold water, and when he gets through he will perhaps have laid the foundation for death, and may go to an untimely grave, which is frequently done. Excessive eating, drinking, or exercise all tend to the grave; but you may take as much of the Spirit of the Lord as you have a mind to, I do not care if you take a good hearty supper of it and then go right to bed, it will not hurt you in the least; if you take it early in the morning it will not spoil your breakfast. It will never hurt you, but will give life, joy, peace, satisfaction, and contentment; it is light, intelligence, strength, power, glory, wisdom, and finally, it comprehends the kingdoms that are, that were, or that will be, and all that we can contemplate or desire, and will lead us to everlasting life. Only let us have the Spirit of the Lord and we can be happy; while the things of this world, that are so eagerly sought after, all point directly to the grave. Men and women who are trying to make themselves happy in the possession of wealth or power will miss it, for nothing short of the gospel of the Son of God can make the inhabitants of the earth happy, and prepare them to enjoy heaven here and hereafter.

May the Lord bless you.

DISCOURSE *by Elder George Q. Cannon, delivered in the Tabernacle, Great Salt Lake City, March 3rd,* 1867.

[REPORTED BY DAVID W. EVANS.]

TRUTH TO BE RECEIVED FOR ITS OWN SAKE—IMPOSSIBILITY OF PERCEIVING THE THINGS OF GOD FROM A WORLDLY POINT OF VIEW—MATERNAL INFLUENCE.

The Lord bestows His blessings upon the children of men according to their faith and diligence. It is true that there are a great many blessings which they receive and enjoy independent of their conduct, to a very great extent. They have this life, the use of their reason, the blessings of air and earth, and the elements which are incorporated or connected with the earth; the sun warms them with its rays, and the showers of heaven revive them. Many of these blessings descend on the children of men in numerous instances regardless of their conduct, and apparently independent of their actions. But there are blessings which mankind cannot receive, only through obedience to the commandments of God, our heavenly Father; there are privileges and gifts which cannot be enjoyed, only through the diligence of those upon whom they are bestowed. The gifts that pertain to the gospel of Jesus Christ can only be obtained by obedience to the truth; and can only be retained by a faithful adherence to the commandments of God; and in order that these may be multiplied upon the people, they must be appreciated by those upon whom they are bestowed. When our hearts are filled with thanksgiving, gratitude, and praise to God, we are in a fit condition to receive additional blessings, and to have more of the outpouring of His Holy Spirit. When we see the deliverances that He vouchsafes to us, and appreciate those deliverances, we are in a fit condition to receive additional strength, power, and salvation, because we acknowledge His hand in all the blessings we receive, and in all the circumstances which surround us.

The things of God are not discerned by those who are not spiritually minded; for the Holy Spirit reveals the things of God to those upon whom it is bestowed. Men in the world at present, place the greatest dependence on the evidence which their outward senses afford them. If they can see, hear, taste, or handle anything with which they may come in contact, they place more value upon that external evidence than upon any internal evidence. Hence, when the elders go forth to preach the gospel to the nations, there is almost a constant demand, made by those to whom they are sent, for the evidence of miracles. They wish to hear the elders speak in tongues, or prophecy; they want to see the sight of the blind restored, the sick healed, the dead raised, or some miraculous manifestation of power, in order that their outward senses may be gratified. Many attach a great deal of importance to the evidence which they receive in this manner; and to this class of persons the things of

God are to a very great extent incomprehensible, because the evidence which they look for they do not often receive; or if they do, it comes in such a form that it is not entirely reliable to them. The man or the woman who is convinced of the truth of the gospel by seeing the ears of the deaf unstopped, or the tongue of the dumb unloosed, or by dreams or visions, as a general thing, requires a continuation of these manifestations from that time forward to keep them in the faith of the gospel of Jesus Christ. This our experience confirms. There is another class who obey the truth because it is the truth, and receive the testimony of the Spirit without any particular manifestations, but in whose hearts the Spirit of God continues to burn and increase, imparting to them all its gifts and filling them with joy and peace unspeakable. They retain their faith in the work of God, and as days, weeks, months, and years pass over their heads, their faith and confidence increase.

No doubt there are many saints present this afternoon who have seen illustrations of this kind. They probably can allow their minds to refer to their early experience in the Church, in the branches to which they belonged when they embraced the gospel. Probably there were many of their companions who embraced the gospel at about the same time they did, who received great manifestations, and whose minds never seemed to be content with what they would term the small things of the gospel; but they were constantly reaching after visions and dreams, and extraordinary manifestations of the power of God; and, in nine cases out of ten, with the desire of consuming those manifestations on their own lusts, to have some wonderful testimony to bear, to be a little ahead of, and to excel their brethren and sisters in the things of God. Probably many present can recollect instances of this kind, and have watched the course of such individuals until they have lost the faith and have gone out of the Church. On the other hand there are men and women who were not favoured in these respects, and, in consequence, probably felt that they had committed some sin almost unpardonable in the sight of Heaven; yet through their humility and the constant exercise of faith they have continued to increase in wisdom and strength, and in all the gifts of the Spirit necessary for the perfecting of the Saints; and to-day they can look back through their whole career in the Church, and can see that God has given them the best possible kind of evidence to enable them to retain their standing in the Church. There are probably thousands of people, at the present time, among the nations of the earth, who would say, that if they could see the sick healed, or the blind restored to sight, see a person who was on the verge of the grave snatched from the grasp of death and restored to perfect health, or hear a man speak in tongues or interpret a language of which he was entirely ignorant, they would be perfectly willing to embrace the gospel and become Latter-day Saints for the rest of their lives. I have no doubt there are men in our midst who would say that if they could have evidence of this kind they would be Latter-day Saints; and in making such a statement they would imagine they were perfectly safe, and that it would be consistent with God's plan for them to expect such evidence. Experience in this work has proved that this is not the best kind of evidence, but that there is a kind which is of a higher order, and which is calculated to preserve those who

receive it from all the snares and temptations of the adversary with which they may be assailed. God, our heavenly Father, has promised the Holy Ghost, with all its gifts to those who receive His gospel. He has said that those who go forth in humility and meekness, forsaking their sins and truly repenting, shall receive for themselves a knowledge of the principles which they have embraced; that they shall receive the Comforter, who will take of the things of God and show them to them; and the history of this entire people has proved that such is the case, and that the Spirit of God, with its accompanying gifts, is abundantly poured out upon those who live so as to receive them.

The gospel of Jesus Christ claims our obedience, whether we receive the gifts of the Spirit or not. The Lord in His mercy has promised to us these gifts; but when He makes demands on His children, it is not for them to stand still and make conditions with Him about the principles they are going to receive; and those who do so commit sin in the very outset. They grieve the Spirit of God by manifesting such a want of confidence; whereas, those who go forth in humility, trusting in God, and who receive the truth because God has revealed it, and because it is sweet unto them, have no cause to mourn that He has not bestowed upon them all that He has promised. But, on the contrary, their souls are filled to overflowing with the outpourings of the Spirit of God, and with the gifts of that Spirit which are bestowed upon them. This has ever been the case; it is so to-day, and it will be so as long as the Church of Jesus Christ of Latter-day Saints exists in purity on the earth, or there is a man left on the earth to administer in the ordinances of the holy priesthood of the Son of God.

The great difficulty with mankind is that they have arranged in their own minds plans for the salvation of the human race. You can scarcely meet with a man in the world—although he may acknowledge that God has not spoken to the children of men for nearly 1,800 years, and that he never saw a divinely inspired servant of God, one who had the right to exercise the priesthood of the Son of God as the ancient servants of God did—but has a plan arranged in his own mind respecting the course which he thinks God should take in saving His children. Begin to talk with them, and the traditions they have received from their fathers, preachers, or schoolmasters immediately rise up, and if what you state comes in contact with those traditions, no matter how pure, heavenly, and attractive it may otherwise be, they will reject it. This is the rock on which the nations of the earth are making shipwreck, because, instead of receiving the truth when presented to them in humility and meekness like little children, they feel to dictate, and prescribe the laws and requirements of the gospel, and the manner in which it should be preached. Wherever this spirit exists, there is no room for the meek and lowly spirit of Jesus to have place; another spirit has possession and controls them.

How many men are there who come from afar and see Zion being built up, and see the work of God progressing on this land, who recognize the features that the prophets have said should characterize and attend on Zion and the work of God in the last days? Why, it is as much as the Latter-day Saints can do who come from the nations of the earth, to recognize in the work of

God now progressing in this Territory, the Zion of God. They have their traditions and preconceived notions and ideas respecting the work of God, and what it should be; and when they come here and see the work in actual operation, many of them fail to reoognize it and fail to see the power of God manifested. Why is this? It is because of those preconceived notions; it is because they have marked out and adopted a plan in their own minds upon which they expect Zion to be built up, and to which they expect Zion to conform. This is much more the case with those who have no knowledge of the truth, and who have not received the Spirit of God through baptism, the laying on of hands, and obedience to the other ordinances of the house of God. But if they were to come here dispossessed of prejudice and tradition, and were to look at the work of God as it is now progressing through this land, they would be enabled to appreciate it, and to acknowledge that there is a power and a spirit manifested among this people that does not belong to men and women under ordinary circumstances. Who does comprehend the work which the Lord is accomplishing with such rapidity? Why there is not a Latter-day Saint within the sound of my voice, no matter how young, humble. ignorant, or void of understanding he or she may be, who knows anything about the Spirit or the things of God, but can see divinity and the power of God manifested in every move made, and in all that has been done in connection with this work, from the beginning of their experience to the present time. They see God and recognize His hand in this work; and they also understand that man could not bestow upon them the blessings of peace and joy that they have in the Holy Ghost. Though a man may be very learned in the ancient and modern sciences, may have travelled extensively, may understand the various phases of human nature, and be thoroughly acquainted with the history of our race so far as it has been handed down to us, yet, if he have not the Spirit of God, his knowledge fades away if placed alongside that of the otherwise ignorant Saint, for it is found insufficient to reveal to him that this is the work of God. He looks at it from a worldy standpoint and he sees neither God nor divinity in it; neither can he recognize any exhibition of God's power in this work, and in his mind it is all delusion. But that so-called ignorant man or woman who stands beside him, who may not know one-fiftieth part of that which he knows respecting the earth, its inhabitants, and its sciences, recognizes God in it all. He knows that is the Zion of God; his faith is based on the rock of ages; he knows and can bear testimony that this is the work of God, and he can see the hand of God in it all. The power of God is in his soul; he is in communion with God; and the gifts of the Spirit are manifested in and through him; and he rejoices in this knowledge which the man of the world has no comprehension of.

This is the difference, my brethren and sisters, between seeing the things of God from a natural or worldly stand point, and seeing them from the stand point God has established for us. Is this peculiar to the work of God in the last days? No; it is a peculiarity which has characterised all ages and dispensations when God has had a people on the earth. In the days of Jesus, who discovered divinity in him? Who saw in the humble son of a carpenter the lineaments of his divine origin, and recognized the Deity there? Why, a few humble

fishermen, ignorant, illiterate men, who, as we learn from the "Acts of the Apostles," could not speak their mother tongue grammatically. But did the high priests or the learned among the Jews, or those who had been educated in the schools, comprehend it? Though it was an age of enlightenment, so called, they could not recognize God in Jesus, nor divinity in the work which he performed; neither could they recognize any of the power of the apostleship in his Apostles. Who did see it? Why those who bowed in submission to the plan which God revealed through His son Jesus Christ; they comprehended these things, and were able to distinguish between the man of God and the man of the world; they were able to distinguish between the truth of heaven when it came pure and unadulterated from the throne of Jehovah, and the systems of men proclaimed on every hand. Hence, for men spiritually unenlightened to be unable to comprehend the things of God is not peculiar to the dispensation in which we live, but it has been so in every age when God made known His will to the children of men. Such individuals may come in contact with the greatest of Heaven's children and may associate with them day by day, and yet through not having that Spirit they will fail to recognize their nobility of character, and that they are divinely inspired. Some of the members, even, of Jesus' own family, as we learn from the sacred record, ridiculed him; they could not recognize that their own brother, the son of their mother, was the Son of God, who was to die for the sins of the world; although they had been brought up with Jesus from childhood, they failed to recognize it for the very reason that Joseph Smith, and Brigham Young, and every prophet and apostle that ever lived on the face of the earth have not been recognized by many of their associates. If their minds had been enlightened by the Spirit of God they would have recognized the men of God, and could have comprehended the things of God and the plan of salvation; they could have seen God in it all; every feature would have beamed with the godhead and with the divinity; they would have recognized it as an emanation from heaven and would have sustained the Son of God as the being he professed to be, and which he was; and his Apostles would have had no occasion to have gone about as they did—persecuted and hated, and afterwards cruelly killed for the testimony of Jesus which they bore to mankind. Noah would not have had such a difficult work in trying to convince the inhabitants of the earth in his day of the message God had given to him, neither would all the prophets from his day down have had the difficulty they had. No man with his natural wisdom can comprehend the things of God; man never did do it and never can do it. Priests may study all the arts and sciences, and finally graduate at a theological college; and after they have passed through it all they have no more conception of God and the things of God, than if such a Being had never existed. A man filled with the power of God might go to them, and they would not understand him; if he told them the most precious things ever uttered by mortal lips, they would not comprehend it, and would be far more likely to reject him than not, because they are imbued with prejudices and preconceived ideas respecting God and His works.

There was a necessity therefore for Jesus to say, that they should receive His kingdom as little children. There is this necessity, my brethren and sisters, to-day, on our part, that

we should so receive the kingdom of God. What did any of us know respecting the truth until the Prophet revealed it? What do we know to-day? Why a great many of us think we know a great many things. It is an exceedingly difficult thing for a Bishop to teach us, or for an Apostle to impress our minds with the truth he is filled with, or for President Young and his counsellors to convey to our minds and have us comprehend the truth which God has revealed to them. Why is this? It is because we are filled with our traditions and preconceived notions as to what is right and what is wrong. We relinquish and part with those notions and traditions very slowly; we cannot cast them aside apparently without great effort, and it requires the work of years to emancipate us from this thraldom. But there is, nevertheless, a great necessity that we should exert ourselves to the utmost of our ability in this labor. We should seek to have our minds spread out and expand so that when the things of God are told to us we can adopt them, and throw aside everything that comes in contact with them. There is a great work before us, and the progress that the Church has made during the last thirty-seven years, only enables us to see a little glimmer of the immensity that stretches out before us. The distance between us and the celestial kingdom of our God is inconceivably great to us at the present time; our minds cannot grasp the distance we have to traverse before we reach the presence of God and are prepared to dwell with Him eternally. By the Spirit of God we can comprehend some little of it; we can comprehend the distance we have yet to travel by thinking of the distance we have travelled.

We have come out of, and travelled from Babylon, according to the command of God, that we may become a people directly opposite to everything existing in Babylon. This was the proclamation made to us; and the object of the proclamation was that we might be emancipated completely from the things of the world, that we might be prepared to dwell with God eternally in the heavens.

Now, think of the distance there is between us and the people of Babylon to-day. The distance we have travelled is scarcely perceptible to some; and on some points we are so near that we can reach and shake hands with them, we have made so little progress. Yet there is nothing truer than this, that before we are prepared to dwell in the presence of God we must be directly opposite to them in almost every respect. Morality is taught and moral truths are enforced among them; but aside from the theory, everything is rotten and corrupt from the base to the topmost stone. God has said so, and we have had some little experience in it ourselves; and so far as we have gone we can say that such is the case. Society has to be differently organized under the rule of the Church of God. We have already made a great stride in this respect. The one great institution which God has revealed has done more to emancipate us, and create a difference between us and the world than anything I can conceive of; that is the order of marriage. It creates a complete distinctness between us and the people of the world. We can see how much we are progressing in this direction, and they who are living their religion are making rapid progress. There was a necessity for the revelation of this principle in order that the people of God might be entirely distinct from the people of Babylon. As long as we lived under those old institutions which

are so full of rottenness and corruption, we were liable all the time to become assimilated to the world. But God has laid the foundation of that great distinction which must eventuate in the complete triumph of truth and the establishment of His kingdom on the earth. He has laid the foundation where the foundation of all governments begins—in the family; and it will go on and increase until it permeates every institution and organization, making us entirely different and distinct from the people of the world. You can allow your minds to stretch out if you like to their utmost capacity and they will not begin to comprehend the difference that will be created through the operation of those principles which God has already revealed. Like the pebble that is dropped in the mill pond, every circle goes on increasing and widening until it covers the whole pond. So it is with the truth which God has revealed; it will spread until the institutions of the kingdom of God will revolutionize everything that exists on the earth.

We have this work before us, it belongs to us; it does not belong to the First Presidency alone, or to the Twelve alone, or to the Bishops of wards, or to the Presidents of the settlements or stakes of Zion; but it belongs to every man, woman, and child who has a standing in this Church. God has laid it upon us all individually and collectively, and He expects it at our hands. It is true that the work of God will go forth from triumph to triumph until complete victory shall crown the efforts of the servants of God. But we are the members of this Church, and it is for us to say whether we will be diligent, or whether we will fall back and allow our places to be filled by others more diligent and more capable of comprehending the greatness of the work, and the greatness and facilities that God has given to us, than we are; whether we will combat with and contend against the evils that everywhere exist, govern our houses in righteousness, and bring up our children in the fear of God, or whether we will neglect these things, and suffer the glorious opportunities God has given us to pass by unimproved, to be improved by others more zealous, diligent, and wise in their generation than we are. There is no individual in Zion but can do a great deal of good if they will only allow their minds to expand, and will seek out opportunities to accomplish the work of God. They can correct and prepare themselves to carry on the work of God, and, in doing so, they will help to prepare somebody else; for no one can carry on the work of perfection without being a benefit to all with whom they associate.

We talk about going back to build up the centre stake of Zion; it is the burden of our daily prayers. The aspirations of thousands of the people ascend in the ears of the Lord of Sabaoth in behalf of the redemption of Zion, and that the purposes of God may be forwarded, and that the time may soon come when the centre stake of Zion shall be built up and the people be prepared to go back and inhabit that land. Why do we wish this? Because we anticipate when that day shall come that we will be that much nearer the day of triumph, the day when Jesus will come and reign among his Saints. We are, as it were, in a school where we are to be taught of God, and prepared for the great events that are coming on the earth. We do not wish to leave this land, because it is not fertile, or because it is not a favoured land. We appreciate the home that God has given us here, so fruitful in blessings

to the Saints; but we look forward to that land with indescribable feelings, because it is the place where God has said His City shall be built. It is the land where Adam, the Ancient of Days, will gather his posterity again, and where the blessings of God will descend upon them. It is the land for which the wise and learned have travelled and sought in vain. Asia has been ransacked in endeavouring to locate the Garden of Eden. Men have supposed that because the Ark rested on Ararat that the flood commenced there, or rather that it was from thence the Ark started to sail. But God in His revelations has informed us that it was on this choice land of Joseph where Adam was placed and the Garden of Eden was laid out. The spot has been designated, and we look forward with peculiar feelings to repossessing that land. We expect when that day shall come that we will be a very different people to what we are to-day. We will be prepared to commune with heavenly beings; at any rate, the preparation will be going on very rapidly for Jesus to be revealed. We expect that a society will be organized there that will be a pattern of heavenly society, that when Jesus and the heavenly beings who come with him are revealed in the clouds of heaven, their feelings will not be shocked by the change, for a society will be organized on the earth whose members will be prepared through the revelations of God to meet and associate with them, if not on terms of perfect equality, at least with some degree of equality.

How much preparation have we made for this? We have made considerable progress in some directions. Since the days of Joseph the authority of the holy priesthood has increased. Bishops who are doing their duty have more authority in their wards than Bro. Joseph had formerly in the whole Church. The people understand the requirements made of them and carry them out understandingly and intelligently. This is very good, but a great change has still to be made; we have much more progress to make.

Our enemies are complaining of this one-man power; they want to concoct some plan that will destroy the power of the holy priesthood. They have stated that if anything should happen to Bro. Brigham that this kingdom would fall to pieces. They delude themselves with the same ideas that the wicked did before the death of Joseph. They think we are a severely oppressed people, and they would like to emancipate us from the thraldom we endure. Do they know anything about us? No. We are free, and we are living lives of happiness and contentment. We never were so happy in our lives before as we are to-day if we are faithful. Our wives never felt so free in their lives as they do to-day. What, not when their husbands had only one wife? No, not even then; and the assertion can be sustained that there are no women on the earth so thoroughly and completely free as the women among the Latter-day Saints. You who can doubt this can let your minds refer to the condition of society in other places. See the bondage in which women are placed, and the lives of sorrow they have to drag through, until, worn out, they drop into their graves—the grave being the only refuge from the troubles with which they are oppressed. That is not the case with us, we are a free people, although our enemies say we are oppressed.

We may imagine in our present state of knowledge, that when we reach the point to which I am endeavouring to direct the minds of the

people, we shall not feel so well as we do to-day. I tell you we shall feel far better, for the greater the progress the more freedom we shall enjoy. Though every being in heaven obeys the behests of Jehovah implicitly, we will all admit that they are far happier than we are on the earth. We have to progress till we reach that state when all our labors will be under the dictation, guidance, and direction of those whom God has appointed to preside over us. And as we approximate to this condition, they will increase in wisdom and ability to direct, so that harmony will be maintained. As the people increase in obedience God will pour out wisdom on His servants commensurate with that obedience.

It has been said that we are very willing to go on missions when we are told, and in regard to our spiritual labors we are very willing to be directed. In these respects there is no people so easily managed and directed as we are. That obedience which characterises us in spiritual things will have to be manifested in temporal things. Many of the people think "I know more about this matter than my bishop does," when some temporal matter is agitated. That feeling is running through the minds of numbers of the people; and while this is the case your bishops will probably not be as wise as they might be; they have not your faith to sustain them. But when the time comes that you have implicit faith and confidence in God, and in those whom He appoints to preside over you, in things temporal as well as spiritual, your bishops will have all the wisdom needed to give you the counsel you require.

This time must come; and not only must it be the case with the brethren but it must be so with their families also, for, as I said, family government is the foundation of all government. Show me a community where children are brought up in holiness and purity, and trained in the fear and knowledge of God, and I can prophecy future greatness and prosperity for that people. If I see a family where the children are obedient to their parents, and listen to their voices as to the voice of an angel; and where wives are obedient to their husbands, meeting their wishes and seeking to gratify them in everything in the Lord, I know there is greatness before that family. So with this entire people. If our children be trained in the fear of God, if within their minds are instilled the principles of truth, righteousness, faith, and godliness, we may dismiss all fears respecting the future growth, development, and prosperity of our Father's kingdom on the earth. When we see our children growing up in unbelief and hardness of heart, then have we cause to fear and tremble. Every one of you, my sisters, can do a great deal towards building up this kingdom. A great glory is bestowed on woman, for she is permitted to bring forth the souls of men. You have the opportunity of training children who shall bear the holy priesthood, and go forth and magnify it in the midst of the earth. It is a glorious mission which God has assigned to his daughters, and they should be correspondingly proud of it, and should realize its importance and seek to be missionaries in their own families, training up their children in the fear of God. It is an established fact, or at least it is so regarded in the world, that scarcely any great man ever had a poor weak-minded mother. If you read of the great men of antiquity, or of modern times, you will find that in almost every instance they have had great mothers, who have moulded and fashioned the

plastic minds of their sons according to their own notions of greatness, and sent them forth to battle with the circumstances of life, like gods almost. Great interests are in the hands of mothers. God has reposed in them great power; if they wield that power for good it will be productive of peace and happiness and exaltation to them. They will be blessed in seeing the greatness of their posterity. Their hearts will be gratified in having a posterity who will rise up and called them blessed.

It is something glorious to contemplate, but how few there are who realize the great blessings God has bestowed upon them. God has blessed us with these privileges so that we can lay, in our own households, the foundation for the future greatness of the kingdom of God, by instilling into the minds of our children those lessons and precepts of godliness which will make them mighty in days to come, and will prepare them when they reach manhood, to bear off the work of God and magnify the truth by being exemplars of the gospel of Jesus Christ among the nations of the earth.

God bless you, brethren and sisters; and may He enable us all to be faithful to the truth and to comprehend the greatness of the age in which we live, for Christ's sake. Amen.

DISCOURSE *by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, March 31st,* 1867.

[REPORTED BY DAVID W. EVANS.]

THE COMPLETE DIFFERENCE BETWEEN THE SAINTS AND THE WORLD.

Brother Cannon stated this morning that we were the most independent people on the earth. That, I presume, is a correct statement, although the majority of the people on the earth think we are the most dependent. They consider that we are dependent on them for their good or bad opinion, that we are dependent upon the United States for peace and tranquility, and that we are dependent upon popular feeling for the existence of our institutions, whether political religious, or social. Hence men come among us from time to time, and setting themselves up as standards of perfection, they wish to measure us by their ideas of politics and morality; whereas if they only understood the truth, they would know that we are very independent on these points, and that we care no more about their notions and opinions in regard to us than we care for the motion of a passing bird.

We have no tremor in relation to the action of this or any other government. They do not know the true sentiments and feelings of the Latter-day Saints; hence they are not capable of judging us. We feel that we are dependent upon God only, for our existence, whether it be socially, politically, or morally. We do not look upon things as they exist in the world as being correct,

and in animadverting upon their acts we could tell a great many things that we believe are essentially wrong, whether relating to their morals, politics, religion, philosophy, or anything else; and some of us are pretty well acquainted with the ideas they entertain, and the morals that prevail amongst them. We did not come here to copy after anything that exists in the world; we had no such idea or intention, and if this fact is not understood by all the Latter-day Saints it ought to be. When men come among us we should be very sorry indeed if they found us like the world; we are not like them, neither do we wish to be. We did not come here to set up a government to be separate and distinct from other governments, and to seek to possess a certain power and influence over our own members or over other people; this never entered into our minds. We do not, to-day, try to imitate any of the governments of the earth; we do not admire their policy; we do not believe that their systems are correct. We believe that they have the seeds of dissolution within themselves, and through the lack of correct princples by which to regulate themselves, that they will eventually crumble to pieces. Neither do we believe in their religion, and we should be sorry if any of our people were like them, or even attempted to be like them in a religious point of view. Most of us have been associated with their varied systems of religion before we came here. We have been mixed up with them in the United states, England, France, Germany, Switzerland, Norway, Sweden, Denmark, and other parts of the earth, and have long ago renounced their religion, because we considered it false. We do not consider it any more true to-day, and, of course, men who think they are right, and measuring us by their standard, must necessarily conclude that we are wrong; that is the only conclusion at which they can arrive. Having been associated with the various churches—Roman Catholic, Greek, Episcopalian or English, Presbyterian, Baptist, Methodist, Quaker, and other churches and denominations of the day, we know what their ideas are religiously, and we did not leave them because we thought they were right, but because we believed them to be in error and that the whole of them had departed from the principles laid down in the Scriptures of truth. We left them because we conceived that they lacked the principles of life, vitality, intelligence, and revelation possessed by the religion that Jesus Christ introduced upon the earth. That, I confess, was the reason why I left them.

I remember once calling at a man's house who was a Presbyterian. After talking to him a little about his religion, said he, "You entertain curious notions" Said I, "I believe I got my notions from the Bible." Afterwards an infidel came in with whom I had a long conversation, trying to prove to him that the Bible and the Christian religion were true, or at least that taught by the Bible. "Well," said this gentleman to me, "I am surprised; I thought you were an infidel." "Why?" said I. "Because," he replied, "I thought you did not believe in the Bible." Said I, "You are laboring under a great mistake; I do believe in the Bible, but not in principles contrary to the Bible, and consequently as the religion of the present day does not agree with the Bible I do not agree with it." I suppose these have been the feelings, more or less, with the majority of the Saints, at least with those who reasoned upon and contemplated these matters. For

instance, the Scriptures speak about there being "one Lord, one faith, one baptism, and one God, who is above all, through all and in you all;" and when men of reflection look around and see systems of religion as numerous as gods used to be among the old heathens, how could they suppose or believe that these were all inspired of God? It was impossible for a man of reflection and intelligence to entertain such an idea. We are in pursuit of principles that emanate from God, and we believe that God has spoken, and therefore we are here. We believe that He has revealed to us His will; that He has restored the ancient gospel with all its fullness, blessings, richness, power, and glory. We believe that this gospel will redeem all men who believe in it, and that it will elevate them to a knowledge of the true God, whom to know is life eternal. We believe that God has restored to the earth again Apostles and Prophets, Evangelists, Pastors, and Teachers the same as existed in His Church in former days; and we believe that if men repent of their sins and be baptized in the name of Jesus Christ for their remission that they will receive the Holy Ghost through the laying on of hands. We believe that that Spirit leads them into all truth; that it brings things past to their remembrance, and shows them things to come; and in this respect we differ from the religions of the world, for they have no such idea as this; they do not believe in it. We believe that the Lord has commenced to establish His kingdom on the earth, and we look to Him for wisdom and intelligence in regard to all matters, whether they be of a political, social, or moral nature; hence, in these respects, we differ very materially from the rest of the world. In the various religious denominations their ministers are set apart by the will and dictum of men; their religions, too, are established by men. God had nothing to do with the matter. He never thought of them. It is no uncommon thing in the Church of England, with which I was associated in my early days, for a man who has three or four sons to educate one to be a doctor, another for a lawyer, another, perhaps, is assigned to the army or navy, as the case may be; and if there is one a little duller than the rest he is generally educated for the ministry and is called a Doctor of Divinity. And it is expected that that dull man, without common sense and without instruction from God, but simply because he is a fool, will point out the way to the kingdom of heaven. Among the Methodists, with whom I was afterwards associated because I thought the Church of England was not good enough, they tell us that "God chooses the base things of the world to bring to nought the things that are.' That is true enough, but they come to wrong conclusions from these premises;—that is, they suppose because God can choose a man and endow him with wisdom, that therefore they can pick the biggest fools they have got and set them to work to preach.

There is a wide difference between God choosing a man and endowing him with the spirit of intelligence, wisdom, and revelation, and sending him forth to preach the truths of heaven to the nations of the earth, and men picking up their weakest members and setting them to do the same thing; because God can inspire men with wisdom and intelligence from above, while men are incapable of so doing. Hence I do not wonder that men, who are accustomed to listen to, and who believe such teachings, should consider that we are a strange people, for our religious

notions evidently do not agree with theirs; if they did, as I said before, we should not have been here, for it was principally on religious grounds that we left them to come here. One of our judges, after leaving here, informed the Administration that the inhabitants of Utah were mostly "Mormons," and were a very peculiar people. He thought he had made quite a discovery, and that he was putting the world in possession of important information.

We have left the various churches and sects of the day, and infidel associations of all kinds, and have united ourselves with the "Mormons," and have gathered together here simply because we believed they were all wrong, hence a man must be a fool to suppose that we are like them, for we have a faith that is entirely diverse from theirs. Our ideas, socially and morally, are entirely different from theirs, because ours come from God, and they get theirs from the notions that exist among men.

Who that is acquainted with the moral state of Christendom at the present time does not shudder when reflecting upon the depravity, corruption, licentiousness, and debauchery that everywhere stalk around? We have left this state of things, and the Lord has introduced a new order amongst us, for we profess to be under His guidance and direction, and consequently our ideas and practices must be very different from those which obtain in the world. We have more wives than one. Why? Because God ordained it. And we maintain our wives and children; but they do not maintain their mistresses and children, yet they will prate to us about their beautiful systems There is a great difference between their system and ours; they think theirs is best, but we, who look at things from an entirely different point of view, prefer our system. If we have wives and children we are not afraid to acknowledge them as such. We do not have the children of one women riding with us in a carriage, while those of another are sweeping the streets and asking us for a halfpenny; nor are they paupers on the community. We do not believe in any such morality as that, we discard it altogether. Many of those who do believe in and sustain it are ashamed of many of their own deeds, and act the hypocrite by trying to cover them up and keep them in the dark, and presenting the bright side only for us to copy after. But we want to take things as a whole, and we will receive no system but that which will bear the scrutiny of the world, and that is just, equitable, and honorable before God, angels, and men. I am not surprised at men, coming from the midst of scenes and practices, forming such incorrect notions in relation to us; but dare they acknowledge their acts as we dare acknowledge ours? No; they dare not; their own laws would punish them if their acts were brought to light.

In relation to our political affairs, we are gathered together as a community, and being so numerous it is impossible but that we should form a part and parcel of the body politic. We have a city here, for instance, and numerous other cities throughout this Territory. We must have an organization in these cities. We want our Mayors and City Councillors and Aldermen, and municipal laws to protect the weak, the virtuous, the pure, and holy, and restrain the wicked, the riotous, the thief, and debauchee, and to maintain order in the community. We have a number of towns and cities extending for some five hundred miles, and it is ne-

cessary that we should have a government to regulate and manage affairs in our midst. We are forced into this position, we cannot help ourselves, and hence we become a Territory, and have our Governor, Judges, Marshal, and Secretary of State sent us by the United States; and our Representative in the Congress of the United States.

Then we have our local Legislature, as other Territories have, to enact laws for the protection of the good and virtuous, for punishment of crime, the execution of justice, and the preservation of peace and good order throughout the Territory. Is there anything wrong in all this? Not that I am aware of. Whose rights have we interfered with? Who cannot obtain justice here? Who are deprived of their rights here? Is there any man, woman, or child, stranger or citizen deprived of his or her rights, or who cannot obtain a hearing for grievances real or imaginary? Who is there throughout the length and breadth of the Territory who cannot obtain the full benefit of law, equity, and justice? No one. Well, we are here in this capacity, and there are other things that underlie these, if you please. The Republicans, you know, in the States, have been very fond for a long time of talking about a higher law of some kind. We, too, have a higher law, not a negro law particularly, but a law that emanates from God; a law that is calculated to promote the best interests and the happiness of this people, and of the world when they will listen to it. Then do you profess to ignore the laws of the land? No; not unless they are unconstitutional, then I would do it all the time. Whenever the Congress of the United States, for instance, pass a law interfering with my religion, or with my religious rights, I will read a small portion of that instrument called the Constitution of the United States, now almost obsolete, which says—"Congress shall pass no law interfering with religion or the free exercise thereof;" and I would say, gentlemen, you may go to Gibraltar with your law, and I will live my religion. When you become violators of the Constitution you have sworn before high heaven to uphold, and perjure yourselves before God, then I will maintain the right, and leave you to take the wrong just as you please. There are other things, too, that I, as an individual would do. There have been attempts made here to interfere with the trial by jury, a right guaranteed by the Constitution of the United States as well as by the Magna Charta of England. And we have had cases right in our midst where a judge has told the jury that if they did not bring in such a verdict as he had instructed them to, he would set it aside. Of what use, then, is a jury? Why not let the judge act without them; if they are to be dictated to by him what becomes of our freedom? If my services as a juryman were required, I would give my opinion frankly and honestly, and no judge should control me; but I would try to be a man, and would not be cowed by any man sent among us trying to pervert justice. No man should make a scapegoat of me; if he wished to violate constitutional rights he should do it on his own responsibility. Some men will endure a great deal in matters of this kind, and they will call it humility; but I desire no such humility. I want a principle that will maintain, uphold, and stand by the rights of man, giving to all men everywhere equal rights, and that will preserve inviolate the fundamental principles of the Constitution of our country.

After all, we, as a people, have not much to complain of; we have a great deal of liberty here, and we can do pretty much as we have a mind to if we will only do right. We can think, write, and worship as we please, and we are free from some things that some portions, even of our nation, are perplexed with at the present time. We have no military government, for instance, and we are free to exercise our judgment and to maintain our rights by jury if we have the manhood to do it, and I consider that after all we are very much blessed out here. It is true that the President and Congress quarrel down yonder sometimes; but before the sound reaches us it is so faint that it produces no electric shock; in fact, we scarcely feel it. In the South, too, they are laboring under many difficulties; but they are so far from us that we fail to realize matters as they exist there, and our affairs go on as usual. The smoke comes out of the chimneys, men walk on their feet, the sun rises and sets at proper time, and everything goes on perfectly natural, and I do not know that we have anything to complain of, and for the many blessings that we enjoy I feel thankful to Almighty God. Now, what are we as a people aiming at? To begin with, we are aiming to live our religion more faithfully. We have got the right principles, but I think, sometimes, that we do not live them as well as we might. We have been baptized in the name of Jesus for the remission of our sins, and have had hands laid upon us for the reception of the Holy Ghost; but in many instances we have failed to live our religion by giving way to our evil tempers, passions, and appetites, and we want to live our religion better than we have done. We must be more moral, and more honest with each other and before God; and we must pray more and swear less than we do. Our strength is from God; and if we do not have strength, wisdom, intelligence, and grace from Him we do not have it; and it is living our religion that leads us to Him. It is not altogether in ceremonials; it is not because I go to church or meeting; but it is because my heart is right before God, because I do my duty, because I love the Lord and His people and all men, and my desire is to promote the happiness and well being of the human family. This is the feeling that all ought to have. I hear oaths sometimes issuing from the mouths of those who are called Saints, from our young boys, as though it made men of them, and was something great to imitate the gentiles. It is low, mean, degrading, unhallowed, and it is in opposition to every sacred and holy principle. Some of our boys are fond of getting a cigar into their mouths, they think it makes them look manly; there is nothing at all manly about smoking and strutting; why, a monkey could do that. It shows weakness, shallowness, and, I was going to say, a species of idiocy; and for the children of Latter-day Saints to indulge in such things is low and degrading. We want, then, to live our religion more closely, and we should feel all the time that God sees us, that His eye is upon us watching our motions and actions, and that it is necessary for us to humble ourselves before Him, that we may obtain His Holy Spirit to guide us aright. We need to study our morals, to see that they are correct in every respect. Would you, Elders in Israel, who have families growing up, want to act in a manner that you would be ashamed of your sons and daughters copying after? Would it not be a shame, disgrace, and an outrage for you to

act so? Do we watch over the morals of our children? Do we pray to God for wisdom to train them aright? Do we pray for power to overcome our own evil passions and propensities that we may set before our children an example worthy of imitation? or, are we letting them take any course they please and go down to the gates of death? What are you doing, you Elders in Israel? Ask yourselves the question and see how far your conduct is calculated to elevate and exalt your families. The Lord, in speaking of Abraham, said, "I know that Abraham will fear me, and that he will command his children after him to do so." Can the Lord say the same of you, ye Elders of Israel? We ought to be careful about how we act and speak, and our thoughts and feelings ought to be subject to the law of God. We ought to feel like one of old when he said, "Search me, O Lord, and prove me, and if there is any way of wickedness within me, bid it depart, and let me stand accepted before thee."

Do we not expect by and by to associate with the Gods in the eternal worlds? Let us conduct ourselves, then, here upon the earth so that we may honor our religion and Priesthood. We differ entirely from the world in our political ideas. In the nation with which we are associated, the idea prevails generally that the voice of the people is the voice of God; hence the favorite maxim—"Vox populi, vox dei." The voice of the people, however, is not always the voice of God. Sometimes "Vox populi, vox diaboli" would more truthfully express it; that is, the voice of the people is the voice of the devil. The latter would more generally express the feelings of any people who are under a corrupt government or religion than "Vox populi, vox dei." We believe in the voice of God first, and in the voice of the people afterwards, and that in political as well as in religious matters all men ought to be guided by the Lord, and that because they have not been so guided, bloodshed, strife, dissension, and confusion have overspread the earth. The wisdom of God is necessary in controlling worldly affairs, whether political or otherwise, as it is in controlling the planetary system. In the latter, everything moves harmoniously, and if in the political affairs of a nation, or of the world, the same wisdom dictated, the same harmony would exist. If the Lord were to copy after the examples of men, system would dash against system, and world against world in mad confusion, and there would be a crash of worlds and a wreck of matter. But God controls His own affairs, and if we can live so as to obtain His guidance, we will risk the results, and this is what we are aiming after. We are borne out in this by the Scriptures. They speak of a time when the Lord will reign, when His empire will be universal; when His dominion "shall extend from the rivers to the ends of the earth," and when "to Him every knee shall bow and every tongue confess." They speak of "The law of the Lord going forth from Zion and the word of the Lord from Jerusalem." They speak of a time when "He shall smite the nations as with a rod of iron, and when he will dash them to pieces like a potter's vessel," and when He will introduce a new order of things. We have confidence in the Bible, and in the revelations of God; and there again we differ from the religious world, for they have not. We are anxiously waiting upon and praying to the Lord to give us wisdom that we may be able to carry out His designs. These are

our feelings, but others think and feel differently; they put their trust in swords, guns, spears, and so forth. Our strength is in the Lord of Hosts, and we believe we shall conquer. In all our operations in life we are trying to obtain wisdom from God to manage and direct all our affairs. We are seeking to establish a oneness, and that oneness under the guidance and direction of the Almighty. Others are not seeking for that. You will hear them all the time uttering their tirades against the one-man power. We want one-man power and one-God power. Would not they who cry out against it like to have one-man power if they could get it? Yes. Is there now or was there ever a political party in the United States but what would seek to carry their own points? No. Would not the President like to have his own way if he could? He would, and the reason he does not, he has not the power. We consider that union is the great principle that we ought to cultivate; union in religion, morals, politics, and everything else.

Jesus, when about to leave his disciples, seemed to think it was very important, for, said he, "Father, I pray for these whom thou hast given me, that they may be one, as thou Father art in me, and I in thee, that they may be one in us." "Neither," said he, "do I pray for these alone; but for all who shall believe in me through their word." I am sorry to say that His prayer has not been answered in regard to the Christians at the present time. If there is any principle for which we contend with greater tenacity than another, it is this oneness. We are one in a great many things, but we have to become one in all things before we reach the standard indicated by the prayer of our Lord and Savior Jesus Christ. We have to become one in money matters, and in our deal, and in the course in which our labors shall be directed; and if we could only see and comprehend this principle correctly we should be more like what God requires us to be. But it is difficult for us to understand and realize the importance of this principle. To the world this principle is a gross error, for amongst them it is every man for himself; every man follows his own ideas, his own religion, his own morals, and the course in everything that suits his own notions. But the Lord dictates differently. We are under His guidance, and we should seek to be one with him and with all the authorities of His Church and kingdom on the earth in all the affairs of life. We all of us bow before the Lord day by day (or if we do not it is a shame), and ask the Lord to inspire Presidents Young, Kimball, and Wells with revelation to direct the affairs of the church aright. And what are the feelings of the First Presidency? Be ye one, O Israel! That is the feeling. One in everything; then we shall grow, and prosper like a green bay tree. Then will riches, honor, and power flow to the Latter-day Saints in far greater abundance than they have ever yet done; then you and your offspring will be the blessed of the Lord. This is what we are after, and when we have attained to this ourselves, we want to teach the nations of the earth the same pure principles that have emanated from the Great Eloheim. We want Zion to rise and shine that the glory of God may be manifest in her midst, that the nations of the earth, when they behold her, may be obliged to confess that she is the praise of the whole earth. We never intend to stop until this point is attained through the teaching and guidance of the Lord and our obedience to His

laws. Then, when men say unto us, "you are not like us," we reply, "we know it; we do not want to be. We want to be like the Lord, we want to secure His favor and approbation and to live under His smile, and to acknowledge, as ancient Israel did on a certain occasion, "The Lord is our God, our judge, and our king, and He shall reign over us." These are my feelings, and the feelings of all good Latter-day Saints. May God help us to live our religion by keeping His commandments, in the name of Jesus. Amen.

REMARKS *by President Brigham Young, in the Tabernacle, Great Salt Lake City, April 6th,* 1867.

[REPORTED BY DAVID W. EVANS.]

THE ELDERS TO LABOR FOR THE UNITY OF THE SAINTS.

I recollect a few years ago, while we were holding Conference in the Bowery, that the brethren who addressed the congregation were in the habit of turning to the right to preach, and then to the left, and then preaching to those behind them, so that only one portion of the congregation could hear them at once. I set up a mark, and told them to preach to it, right straight ahead, and not turn to the right or to the left, as I wanted all the people to hear. I am now going to set up a mark for the Elders of Israel to preach to. It will not be an old table or a board; but the mark I shall set up for the Elders to preach to is this: Never to cease their labors until they get this people, called Latter-day Saints, to be of one heart and one mind. That is the mark. We hear Elders in Israel praying and praying that the Lord would preserve us from the wicked, and probably within an hour after they will be found coaxing perhaps one of the most ungodly men in the world to trade with them, to rent their houses, or to let them build houses for him, and to be his servant or servants. Such individuals will keep praying to the Lord to preserve us from the wicked when their constant effort is to mingle with, and to call into the midst of this people the wicked and the ungodly; and they are so blind to the mind and will of the Lord that their efforts in this direction would never cease until there was enough of the wicked to overthrow the Kingdom of God, or to break us up and drive us somewhere else. I have very frequently said to the Latter-day Saints that I am willing to try to do my utmost to carry out the designs of Heaven concerning myself, my friends, and the Kingdom of God. Certain ideas arise in our minds, and questions are proposed.

What would you do in such and such cases if the wicked, the ungodly, and those who have persecuted and driven us from our homes, and have consented to the death of the Prophets and the innocent, will still follow us, and will have a place among us? What would you do? I would do, I think, about as the Lord does; He lets them alone to take their own course. They have life and death set before them, and can choose between the two. They can refrain, and turn away from wickedness and become righteous, if they are so disposed; but if they are not, why the Lord permits them to take their own course. Then why are we under the necessity of praying the Lord to shield us in this place and in that place?

Perhaps this application is not agreeable to many, and they wish to be sanctified in the midst of the ungodly and in the most wicked place that can be found. To people of this class we say, just come forward and we will give you a mission to go into the world to live, preach, labor, and toil until you pass into the spirit world, if this is your desire; but do not stay here praying the Lord to deliver you from the wicked, and then get up off your knees, and, precisely like the sectarians, let your acts give the lie to the prayers you have offered to God. You know, among the New School Presbyterians, for instance, and the Reform Baptists and Methodists, and the Wesleyan Methodists, the ministers get into the pulpit and pray for the Lord to come into their midst, and that the Holy Ghost may be shed upon the people; and they will pray most fervently that angels may come and dwell with them, that the heavens may be opened that the people may see and understand aright, and when they get through praying, they will declare in their sermons that there is no Holy Ghost given, and that they worship a god without body, parts, and passions. How in the world can such a god come into their midst? If he could come, what would there be? Nothing. What can they comprehend concerning such a god? Nothing; for there is nothing of him. They will pray most fervently for the Lord to give them revelation, and then will get up and say that no such thing as revelation is needed. Do not their sermons give the lie to their prayers? And do not the lives of the Elders of Israel, in many instances, give the lie to their faith and prayers? They do. Can you go to work and make a people of one heart and mind while they are possessed of the spirit of the world? You cannot. Can they feel the same interest in the Kingdom of God while possessing the spirit of the world that they would if they were filled with the Spirit of Christ? They cannot. How can they devote their lives to the building up of the Kingdom of God when they do not delight in it, but delight in building themselves up, in making gain, and in gathering around them the riches of the world? The Latter-day Saints, in their conduct and acts with regard to financial matters, are like the rest of the world. The course pursued by men of business in the world has a tendency to make a few rich, and to sink the masses of the people in poverty and degradation. Too many of the Elders of Israel take this course. No matter what comes they are for gain—for gathering around them riches; and when they get rich how are those riches used? Spent on the lusts of the flesh, wasted as a thing of nought, and they who were once rich are left in poverty, as they are this day.

To give an example: Suppose that one year ago to-day—the 6th of April, 1866—we had asked the brethren and sisters at the head of families, and then asked those who were not heads of families, to sit down and make an estimate of what it cost them through the fiscal year 1865-6 for the tobacco they chewed, and the tea, coffee, and liquor they drank; and after footing it up in round numbers, and seeing what it amounted to, suppose the proclamation had been made that we must all observe the Word of Wisdom, and that in consequence of that proclamation we each of us had said that for the year to come—the fiscal year of 1866-67—I will lay by in the drawer the money that it costs me for tobacco, tea, coffee, and liquor. If we had each adopted this course we would have seen a people at this Conference — April, 1867 — with means enough to have purchased and secured their pre-emption right to the land in this Territory, provided that we were permitted to do so. But how is it to-day? Suppose that to-day news were to come by telegraph that within six weeks a Land Office for this Territory would be established in Great Salt Lake City, whereby actual settlers would have the privilege of paying the pre-emption payment and obtaining the Government title to their land, and thus securing their inheritance, who is there amongst us that could buy the first section or quarter-section? There are very few in the Territory who could do so.

I merely mention this to illustrate my ideas, so that you can see for yourselves where we are. Instead of being united in our feelings to build up all, each one takes his own course; whereas, if we were united, we would get rich ten times faster than we do now. How are you going to bring a people to that point when they will all be united in the things of this life? By no other means than prevailing upon them to live their religion that they all may possess the Holy Ghost, the spirit of revelation, the light of Christ, which will enable them to see eye to eye. Then their acts and all their dealings would be so connected that they would pull together, as Joseph used to say: "A long pull, a strong pull, and a pull all together." This point gained, we could bear off the Kingdom victoriously, and we could do what we pleased; but there is no doctrine in existence, short of the gospel of the Son of God, by which a people can be brought to a oneness in their temporal matters. We are approaching this happy period, this delightful state of society; but to enjoy it in its fulness we must live so that the spirit of revelation will be within us a living preacher by day and by night continually, that we may be taught, led, governed, and controlled thereby. We must not get down and pray, and then get right up and let our actions say we do not believe a word of our prayer; but all the acts of our lives must be concentrated on the building up of the Kingdom of God, then we shall be His disciples in very deed.

We will have a good many things to lay before the Conference; but I think I have given my brethren a mark to preach to. You may shoot when you please, and shoot from whatever point you please; but shoot at that mark. You may use what gun you please. I do not care, comparatively, whether it is a Henry's rifle, a shot gun, an old Kentucky rifle, or an old musket, but shoot at that mark, and in all your preaching let this thread—the oneness of the people of God—be preserved.

REMARKS *by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, April 6th,* 1867.

[REPORTED BY DAVID W. EVANS.]

HOW THE SISTERS CAN HELP TO BUILD UP THE KINGDOM.

I think I will preach a short sermon to the sisters. "I want to do good; I want to do something to build up the Kingdom of God; I wish I was in a position to do something for this work. I would delight in doing something for the building up of this kingdom if I had it in my power." These expressions are in the mouth of every sister who has embraced the gospel in her heart. I want to preach them a short sermon. Brother Heber has, in part, touched some of the items, to which I will now more particularly call your attention. I will ask if there is a sister in this Church who is too poor, when we come to dollars and cents, to get tea to drink if she wants to? No, not one. Is there a sister who does not have her cup of coffee to drink? No, not one. Then we are not so poor as to suffer materially after all. Now, I will ask the question: Sisters, if each of you were to save the price of these cups of tea and coffee for one month, what do you suppose the sum in each case would amount to? We will say a shilling, a dime, a quarter dollar, a half dollar, a dollar, or two dollars, as the case may be. Now, say the sisters: "We will cease drinking this tea and coffee, and we will give the money to some of the Elders who are called to preach the gospel, either in the Territory or abroad in the nations of the earth, or who are called on an Indian expedition; or we will give this means to help to bring the poor from the old country." Would you be doing anything for the Kingdom or would you not? Is there an individual sister in this Church out of the reach of doing good? Not one. "Why," exclaims a sister, "I am sick, weary, diseased; I cannot work—I cannot do anything." Is doing good beyond her reach? No; that sister who is sick and unable to cook her own food, wash her own clothing, or to knit or mend her stockings, can give good counsel to her brothers and sisters, sons and daughters, to the members of the family in which she lives, to her neighbors, and to all with whom she may associate. Says she: "I am sick and feeble, but I do not drink any tea. My husband or my bishop would find it for me, if I would drink it; but I tell them to take that sixpence, dime, or dollar, and put it by to help to bring the poor." She can teach her children to let such things alone. "You must not have any tea or coffee this morning, children; if you feel as though you need it, take a little water porridge." There is more strength and nutriment in a bowl of water gruel than there is in tea; and there is no unhealthy influence in the water gruel, but there is in tea and coffee.

There is not a person in the world that cannot do good; even the mother who is too feeble to work; she can teach her daughters to work

instead of permitting them to patrol these streets; she can teach her children to refrain from drinking tea and coffee, to take care of their clothing. Instead of our girls walking the streets or playing, instead of sliding on the carpets or climbing the peach trees and fences and tearing their clothes they should learn to make their frocks, their aprons, and all their clothing, and to knit their stockings; and when they have cloth to make up, instead of hiring help into the house and getting all the sewing machines that are peddled off in the United States, why not they sit down and make it up themselves? This would be far more economical than to hire women to work your sewing machines when you have them. "But," says one, "I must have a woman to knit my stockings, to make my underclothing and my children's clothing, and I must have a woman to wash and iron for me."

If our mothers want to do good, why do they not sit down, take the wool and card it and spin it—if they cannot get it carded by machine—and knit stockings to put on these men and boys who are working on the Tabernacle, the Temple, and the canal, and help to save your husbands' shillings and dollars, and not ask for three or four hired women to do the washing and cooking, that you may idle away your time? Why not take hold and attend to your household affairs, and thus help to build up the Kingdom of God? Every dime thus saved can go to gather the poor and to help to support the families of the elders who are abroad preaching. But the cry now is, "You must go to Bro. Brigham or the bishop; I can do nothing for you. I want a ribbon, or my daughter wants a new hat." How many have you had in the course of the season? "I do not know." "How many pairs of shoes have you had through the winter my daughter, or my little boy?" "I do not know; ask mother." "Mother, how many pairs of shoes has your boy had through the winter?" "I do not know." Does the mother see to the children? She will let them run about and wade here and there until their shoes are wet through, then they are put under the stove and spoiled; a new pair must be procured by the husband or father. Is good beyond your reach, sisters? You say, "We want to do good." No; there are many who do not; they want to waste everything they put their hands upon. It is the great ignorance which is among the people that prevents their doing better.

What do the sisters want so many hired women for? "O, I want a seamstress, or I want somebody or other to clean the house and the carpets and to wait upon me, to bring the water to wash me, and to wash my neck or my feet; and I have so much cloth to make up, and I want help to make it up." If there are women who want to do good, let them do their own work, and save their sixpences and dollars for the building of temples, tabernacles, meeting-houses, school-houses, educating the youth, preaching the gospel, and gathering the poor. Put something in the Perpetual Emigration Fund. We have done a great deal to bring the poor here. When we get the poor here, they say they want to do good; but their actions give the lie to their words. Their wives want hired women or girls to do their work for them; instead of knitting their own stockings, they want to be waited upon; instead of spending their time to the best advantage, they waste it, and let their daughters do the same, and their children imbibe habits that grow upon them, and which tend to evil.

Now mothers, if you want to do good, do not let your sons and daughters drink either tea or coffee while under your protection. Save the money to gather the poor, to preach the gospel, to build temples, and to sustain the Priesthood. Make your own drawers, your own shirts, knit your stockings, make your frocks, your bonnets, and hats. I had a very beautiful hat presented to me last evening by one of the wives of Judge Phelps. I believe one of the sisters Pratt sewed it. Now, suppose we set the girls to cutting straw when it is ripe enough, and teach them to cure it, and how to split and open it, and then prepare it with a machine for braiding, and teach them to braid; and then, instead of permitting them to gad around, keep them at home and teach them to do a little good.

I will ask—is doing good out of the reach of any person living who is able to talk? No; it is not. Every woman in this Church can be useful to the Church if she has a mind to be. There are none but what can do good, not one, as long as they can talk to their neighbors or to their children, and teach them how to be saving, and set them an example worthy of imitation.

In speaking in this wise I do not wish the people to be as some are—filthy and dirty. That will not do. We must be neat and clean. If we have only a tow frock and a coarse straw hat to wear let them be kept neat and clean; there is water enough, plenty of it. If you have nothing but a home-made ribbon, woven by yourselves out of the flax that your husbands or neighbors have raised and dressed, you can get logwood, mountain mahogany, or a little of this stuff that grows by the creeks and on the mountains to color it up; and, when it is made, and you are prepared to put on your garments, let them be clean, neat, and nice; and let the beauty of your garments be the work of your own hands. But as matters are now, you must run and buy here and there, and it makes me think of the old saying—"That which is dear bought and far fetched is fit for the ladies." We must stop this, and if we want to be useful we must begin to teach our children how to save. "My little boy, do not put your shoes under the stove to burn up, and when you undress at night do not fling your hat one way, your jacket another, your breeches under foot, and your stockings under the stove, on the stove, or out of doors, but have a place for everything, and everything in its place;" and when your boys come in show them a place for their hats where they will not be trampled under foot; and when they take off their coats let them be put in the wardrobe or on hooks prepared for that purpose, and take care of them and not have them under foot. The waste that there is in the midst of this people is enough to support a small nation.

Now, sisters, do you want to be useful? If you do, take a course to be so, for this will bring us to the point where we can build up Zion and be of one heart and of one mind, and it will lead us to do all that we do in the name, in the love, and in the fear of our God. By so doing, if the fear of God is upon us, and we work with an eye single to the building up of Zion, our labors will be blessed.

Can we do good? Yes; we can do good by teaching that little girl not to drink tea and coffee, and to take care of her clothing, and as soon as she is big enough teach her to knit her stockings, and her garters, and her nubias. She may learn to do all this just as well as going to the store to buy them. The foolishness of the

people here has waxed so strong that unless they get something that is bought in New York it is not good for anything. It makes me think of our brethren, the school teachers. We have brethren here who understand the languages of the nations of the earth, and the various branches of education taught in the world, as well as any man or men out of the Church. But if the man possessing the best talent we have among us were to go to some of our Bishops and say, "Can I keep your school?" The answer would be, "Yes, if you will work for nothing, find yourself, and pay the children for going." But bring a poor, miserable, rotten-hearted, cursed gentile, and they will lick the dust off his shoes to have him keep school, when he does not know half as much as the Elders in Israel know. This would not apply to every case, but it does to a great many. You go to our brethren, and ask them if they can get their pay for keeping school, and they will tell you they cannot. Ask them if they can get a school, and they will reply, "No, we are looked down upon as something inferior." Why is this? Because the folly and wickedness of the people have waxed so strong that nothing is of any account unless it is imported. It is strange; it is astonishing! Why not seek to be one in building up and sustaining the Kingdom of God, instead of sustaining wickedness upon the earth? It is time to close. Now, this is a short sermon to the sisters.

DISCOURSE *by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, April 6th,* 1867.

[REPORTED BY DAVID W. EVANS.]

POLITICAL AND SOCIAL ECONOMY.

We have met together on the present occasion to attend our annual Conference. The object of our meeting is not altogether for religious purposes, but to consult upon all matters for the interest of the Church and Kingdom of God upon the earth. On these occasions it is quite common for missionaries to be appointed to the different nations of the earth, and it is also usual to discuss the principles and doctrines that we believe in, and to attend to any business that may have to be presented from the different parts of this Territory, and from all parts of the earth; and we try to build up the people in their most holy faith. We meet also to consult upon the best course for us to pursue with regard to temporal things as well as spiritual things. For as we possess bodies as well as spirits, and have to live by eating, drinking, and wearing, it becomes necessary that temporal matters should be considered and discussed in our Conferences, and that we should deliberate upon all things that are calculated to benefit, bless, and exalt the Saints of God, whether they refer to our spiritual affairs or to our avocations and duties in life

as husbands and wives, as parents and children, as masters and servants; whether they refer to the policy we should pursue in our commercial relations, to protecting ourselves against the incursions of savages, or to any other matter affecting us as human beings composing part of the body politic of this nation or as citizens of the world. The idea of strictly religious feelings with us, and nothing else, is out of the question; yet we do everything in the fear of God. Our religion is more comprehensive than that of the world; it does not prompt its votaries with the desire to "sit and sing themselves away to everlasting bliss," but it embraces all the interests of humanity in every conceivable phase, and every truth in the world comes within its scope. The Lord is making a great experiment, and we are trying to help Him. Through the instrumentality of His servants He has inaugurated the greatest work ever commenced on earth. We are taking a stand to revolutionize the ideas of ages, to overturn the fallacies of centuries, and to root out and destroy the corruptions of past generations by introducing the law of the most high God. Standing upon this elevated platform, having the world as it was, is, and as it will be before us, we feel the responsibility resting upon us to be true and faithful to the calling which the great God has placed upon us. As Jesus said he came not to do his own will, so we are not here to do our own will, to accomplish any favourite project, or to introduce any fanciful creed, notion, or idea. We are not here to propagate any favorite or pleasant dogma, but our object is to make known the laws of life and the designs of the great Eloheim with regard to the earth and its inhabitants.

As President Young remarked this morning, "our object is not to elevate the few at the expense of the many, but to elevate and exalt the whole; to pour health, wealth, and life upon all who will receive our teachings. Consequently, when we assemble on occasions like this, all these interests present themselves for our consideration and reflection. Before we came into this Church many of us belonged to the various churches of the day—the Roman Catholic, the Greek, and Episcopal, and to the various dissenting bodies, and we had our peculiar creeds and articles of religious faith. But we have laid those doctrines aside, and now we are Latter-day Saints, and we believe in their doctrines. We believe that God has spoken, that the heavens have been opened, that holy angels have appeared, that the truths of God, which for ages have slumbered, have again burst forth upon us, and that man, once more, is brought into communion with his Maker. Before entering this Church we were ignorant in regard to the past and the future, but now we comprehend them in part. We have laid aside our religious dogmas, theories, follies, and nonsense, and we have one faith, one Lord, one baptism, one hope of our calling, one idea in relation to what we were, what we are, and what we are going to be, and that idea is in accordance with what God has revealed through the Priesthood. I was unable to comprehend religion until it was taught me by the Priesthood; and anything in opposition to their teachings is not worth the ashes of a rye straw. Like Moses' serpent, which swallowed up all other serpents, "Mormonism" has banished all our preconceived notions of religion, and has made us one. Why do we believe and feel as we do on these points? Because God has spoken, and we have believed Him. We are

are aiming at something more than religious unity. We have a political existence that none can ignore nor destroy; they think they can, but they cannot. They cannot make us mingle with the confusion of Babylon any more than they can make oil and water coalesce. There is no affinity between us. They profess very little faith in God, and know nothing about him; while we profess faith in God, and do know that He lives and speaks to His people; hence unity between them and us is impossible.

I referred just now to our political existence, but before I dwell upon that let us touch a little on our social ideas. They are very different from those of the world. We differ very materially, for instance, with them on the relationship that exists between the sexes. They say the course we pursue has a tendency to degrade women; we think it has a tendency to elevate them, and the course pursued by the world is one of the most damnably corrupt and oppressive that it is possible to conceive of. It is true they will marry their wives until death parts them. But what of their mistresses? By thousands and hundreds of thousands they are seduced and deceived and are being dragged down to death and perdition. Their bodies are weak, corrupt, and emaciated, and they are without pleasure in life and without hope in the future. Yet men who are steeped to the lips in such foul depravity and horrid practices will preach to us about purity and morality, and would have us embrace a system so deeply damned as theirs. It is enough to make a man vomit to hear them. No, sirs, we have come out from that, and are trying to carry out the principle which God has revealed—which is, to make all women wives, to respect, honor, and bless them while they live on the earth, and to exalt them to thrones in the celestial kingdom of God hereafter. Is there anything low, grovelling, or calculated to humble or destroy in that? It is the most blessed, most noble, most exalted principle that ever God revealed to man. Who desires the world to continue in its present course of hypocrisy and corruption? Can the religion or politics of the day stem the evils that everywhere prevail, root out this corroding, fetid, moral curse, and establish pure, correct, and virtuous principles? If they had the wish to do so they have not the power. Nothing short of the power and intelligence of God can ever accomplish that. We are striving to introduce correct moral principles to the people, that men and women may understand their proper relationship to each other, that they may fill the measure of their creation and stand pure and uncontaminated before God, angels, and men, that when they have done with the things of time they may be transplanted to a celestial kingdom and be associated with the Gods in the eternal world.

In political matters we are pretty well united. At our elections we generally vote as a unit. This, we know, is contrary to the general custom, and because we do not disagree and contend as the world do, they say that we are wrong. If we had intended to do as they do we should not have left them. We have long ago weighed them in the balances and found them wanting. We have no desire to be affiliated with them; but in politics as in everything else we want to know the will of God, and then to do it. It is true that a little of the old leaven will manifest itself once in a while. Sometimes some little consequential persons who want to be somebody will gather

here and seek to exalt themselves, but our opinion is that it is time enough for men to be somebody when God makes them so, and that man-made men are only poor miserable creatures at the best.

Do we not believe in the voice of the people? Yes; but we believe in the voice of God first, in the middle, and in the end. God says, "I am Alpha and Omega, the beginning and the end, the first and the last;" and we want to be governed by Him in everything—firstly, secondly, thirdly, and lastly. We do not think we have wisdom to manage our political affairs without the interposition of the Most High. Sometime ago we had an army sent against us by the United States. How did we conquer it? Perhaps you will say we did not conquer it; perhaps we did not, but no matter about that. Why did not they conquer us? Because our trust was in the living God, and He has told us that it was His "business to take care of His Saints." We believed Him; we asked Him to take care of us, and He did. He took care of them, too, and after a while they went sneaking off as they came, and did nothing. We have had difficulties in the south of our Territory with Indians; we have to-day. What is the best course for us to take in regard to them? Who can dictate us in these matters? If the Lord does not, I am sure I do not know who can. I consider that we are all in the hands of God. He could let the red men upon us to chastise us if He saw proper; and and He could say to them "Hold, be still," and they would be as still as mice. It is so with the United States—they are in His hands as well as we; and when any man or set of men seek to interfere with us or our rights it is just as easy for Him to say to them, as to the waves of Jordan, "Hither shall ye come and no further." It is necessary for us to understand this; and to realize our position, and also to be united in carrying out any enterprise or policy that the Lord shall dictate to us through His servants. In relation to what may be called political economy the people think "we have the right to do as we please." I do not know so much about that. You had a right to become "Mormons" or to let "Mormonism" alone, and you had the right to gather to Zion or to stay where you were. You have the right to be "Mormons" here or not, as you please; but I very much doubt the right of men to do as they please when they profess to be Latter-day Saints; because we have covenanted together to keep the commandments of God and obey the holy priesthood, and in this and other Conferences vote to uphold them and not to destroy, plot against, and overturn the power of the priesthood, or individuals, or nations, but to uphold righteousness, maintain truth, establish justice, and spread peace throughout the earth. That is what we plot, contrive, and pray for, and that has been the head and front of our offending from the organization of the Church till the present day. Well, but would we like to have our own way? Yes; and we do to a great extent. But when we do have so much of it we do not get along quite so well. Have you never heard President Young tell the story about the dog that was so very obedient? Said its master, "that dog will obey me in everything;" and to prove his assertion, said he, "Cæsar, go out!" But Cæsar did not go out, he went under the bed. "Well," said his master, "if you will not go out, go under the bed, then, you shall obey me." President Young feels a good deal like this with the Saints. They

like their own way, and says he, "Well, if you will not do as the Lord wants you, why, do so and so, for you shall obey me." What does this feature show? It shows that we are not very strong in the faith, that we are not living up to the privileges that God has given, and that we are not treading in the steps of our file leader as good men and women do.

We could progress a great deal faster, and could prosper a thousand times more than we do if we would be one in carrying out the counsels given us by the Lord through His servants. What did Jesus pray for when about leaving His disciples? "Father, I pray for these whom thou hast given me that they may be one, even as thou and I, Father, are one, that they may be one in us. Neither pray I for these alone, but for all who shall believe in me through their words, that they all may be one." One in what? In everything. What did President Young say this morning when speaking of some of these things? That we would ask the Lord to bless us and preserve us from our enemies, and the very next step we were hand and glove with them in everything. If we do not feel ashamed when we hear such things we ought to be. What has been the teachings to this people for years? To be self sustaining. What a poor miserable effort some of us would have made of it if we had lived in Adam's day! The Lord placed him on the earth and told him to be "fruitful, to multiply and replenish the earth, and to subdue it." Now, Adam never thought of sending to the States for merchandize. If he wanted a coat he had to be his own tailor. The Lord showed him how to make his clothes. I expect He is a good hand, and understands all about these things. The Lord has brought us out here, and has given us a good land, which we have been cultivating for a number of years, and we have done pretty well.

A few days ago I came across a man of the name of Ivins, whose father apostatized in Nauvoo. The son has been around in the mines. I asked him who were the best off—the people here or those following mining pursuits? He said that we were a long way ahead of them. The reason is that we have not been following a vague phantom; but we have been cultivating the earth, raising sheep and cattle, and the result is that most of us have our houses, gardens, farms, cattle, and sheep, and are comparatively well off; and my opinion is that no community in the world with our numbers are so prosperous as the people of Utah. There are places where there are richer men than you can find amongst us, but there are great numbers steeped in poverty. Have we any among us who are crying for bread? Can you find widows and orphans in our midst who are destitute? Here are men present from all parts of this Territory, can you tell of any such cases? I know of none myself. Can such a state of things be found in any other country? I have never met with it in any country where I have travelled. Why is this? Because the Lord has taught us principles that prompt us to provide for all, hence we do not allow any among us to suffer. But if we were obedient in all things we should be a great deal better off than we are, and would have less care and anxiety than we now have.

I was travelling south a while ago, and as I went along I made enquiries whether the people had all the grain they needed till harvest. I learned that a great many of them had not, the reason being that many had traded it off to the stores, some had

bills to meet, and, owing to the fall in the price of grain, it took a great deal more to pay them than was anticipated. Is there any need for this? Not a particle. I was talking not long since with a brother on this subject. He was referring to Sanpete. He said—"It cost about as much to haul the grain from Sanpete to this city as it is worth, and, consequently, the people get nothing for their grain but the pay for hauling it." Said I—"What is the matter? There is something wrong." Is there any necessity that the people should bring their grain here or carry it anywhere else and get nothing for it but the pay for hauling? I do not know why it should be so, nor why the people should be so anxious to get rid of everything they have. I do not understand it.

Suppose the people in Sanpete, or any other county, were to establish a small woollen factory in each settlement, if they could not afford more than one or two carding machines, with a sufficient number of spindles to spin up the rolls, and had weavers to make it into cloth and other material necessary for the stockings, pants, vests, coats, dresses, shawls, nubias, &c., that they required, they would have no need, hereafter, to haul their grain to this city or elsewhere to pay for such things; but they might manufacture all the woollen fabric they need and still raise as much grain as they do now.

Let the people take care of their sheep and manufacture their wool, and there would be no uneasiness about their coats wearing out, or their shawls and dresses getting threadbare, for they would know there were plenty more growing.

Another branch of home manufacture that should be more generally encouraged is tanning. I have been told that a good many of the boots and shoes we wear now are made of gum and paper. I will guarantee that there are hides enough rotting around this city to shoe half this people, and I presume it is the case in other places. The effort of the people should be to establish a tannery, where none exists, to tan these hides into leather, and let the farmers haul bark for the tanners and exchange it for leather to shoe their families, and so manufacture leather enough to supply their wants, and if there was any surplus all the better. By adopting this course, boots and shoes for men, women, and children might be made of the hides from our cattle, while the stockings, pants, vests, coats, shawls, dresses, and nubias would come from the sheep. Then there is an article called flax that grows in this country, and if I were looking after the interests of a people I should require them to cultivate it and manufacture it into linen for towels, table cloths, and bed quilts; then if I could not manage to raise cotton enough from any source to make a shirt, I could, on a pinch, wear a linen one. With regard to hats, our hatters should be employed to make them at home, and the ladies could make hats of straw, as was spoken of by President Young this morning. If we procured machinery to do it, it would ease up on the ladies a little, and the work could be done better and more expeditiously. Nine-tenths of the people's wants could be supplied in this way, and you would still have your grain. Then the farmer, shoemaker, tailor, weaver, and so on through the whole people, could have their bins filled, and have on hand one, two, or three three years' supply. By and by if somebody came along and said the grasshoppers or the crickets are coming, the feeling would be, "let them 'crick,' we do not care, we are

safe, our grain is laid up." That would make the people feel free, easy, and independent, and it ought to be their position to-day.

Well, so much for the political economy that ought to exist in our midst, and by which we as a people ought to be governed. I believe it is the duty of the Bishops and of all our leading men to see these things carried out. I know it is the wish of President Young and of the Lord. We profess to be the people of God, let us subject ourselves to His sway and carry out His designs. We have laid aside our old religion, morals, and politics long ago, and have got a better kind. Let us lay aside our old political economy and get one that is calculated to sustain us in every position in life and be one in that as in other things. I see I am talking too long. May the Lord bless and guide us and help us to be one, that we may be one with Him in His kingdom, in the name of Jesus. Amen.

DISCOURSE *by Elder Geo. A. Smith, delivered in the Tabernacle, Great Salt Lake City, April 7th,* 1867.

[REPORTED BY DAVID W. EVANS.]

RAISING FLAX AND WOOL—HOME MANUFACTURES—CHURCH LITERATURE—FOLLY OF USING TOBACCO AND LIQUOR.

The crowded condition of the Tabernacle this morning, and the reflection that there is a number of persons outside who are so unlucky as to be too late to obtain admittance, reminds us forcibly of the necessity there exists for a vigorous prosecution of the work upon the new Tabernacle, that we may be prepared to accommodate the brethren and sisters with seats, especially during Conference. I expect that by the time our great Tabernacle is finished we shall begin to complain that it is too small, for we have never yet had a building sufficiently large and convenient to accommodate our congregations at Conference times. In fact, "Mormonism" has seemed to flourish best out of doors, where there was more room. This circumstance has worn heavily upon the lungs of our Elders, and especially of the Presidency, who have been under the necessity of speaking to very large audiences in the open air, and it is very important that we should concentrate our efforts to render the new Tabernacle habitable as soon as possible. Should that portion of the inhabitants of this city that naturally ought to attend meeting be punctual on the Sabbath day we should find it too small, and should wish that we had half a dozen galleries capable of holding three or four thousand each, that the people might get somewhere within compass and hear the word of the Lord.

It is written by one of the prophets, that the time should come

when there would be a famine in the land; not for bread, nor for water, but for the hearing of the word of the Lord. Hence it is necessary that we should prepare a suitable Tabernacle, that we may be supplied when that day of famine shall arrive. I think that it has existed in the world for a long period, but that very few of the human family have realized it.

There are many subjects which I would like to present before my brethren and sisters which bear with more or less weight upon my mind, and which are directly calculated to concentrate the minds of the people on the "mark" given us by the President to preach to. The Presidency, in their instructions yesterday, brought our minds very clearly to the points which it is proper for us to reflect upon and to exert ourselves to carry out: unity in our action, education, business relations, and in everything pertaining to this world or any other with which we ever will have anything to do.

It has often been reiterated that we are agreed in doctrine—in belief in the Lord Jesus Christ, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgments, and the sacrament. We are agreed almost to a unit on these subjects. The Christian world, for many generations, has been split into atoms on the question of the sacrament. The blood of millions has been shed because some have believed that in consecrating the elements for the sacrament they became the actual flesh and blood of Jesus Christ, while others believed they were but symbols, and that it was simply done in remembrance of him. On these points we are agreed. We are the most remarkable people that ever existed on the earth. I might say that devout men and women out of every nation under heaven are gathered here. What did they come here for? To hear the word of the Lord, to walk in His paths, and to prepare to inherit His glory. Having done so much for our religion is an earnest that we are ready to labor all the rest of our days to obey the word of the Lord which goes forth from Zion. We come here with a great variety of prejudices and with abundance of tradition, but with a great deal of confidence in the principles of the gospel. We are, as it were, in a new world, a desert, a country that is only made fertile by actual labor, and its fertility is only retained by the main strength of its inhabitants. Cease to irrigate our fields, repair our dams, clean out our ditches, and our country becomes a desert again in a quarter of the time that it has taken us to make it. In some respects it is peculiarly fitted to us, for while many of us are interested in one dam, one water ditch, or one stream of water, we are compelled to cultivate a spirit of union and oneness, or the result is we go hungry, and that same spirit of oneness is actually necessary to enable us to fulfil our mission here and for our exaltation hereafter.

The God of Heaven has a mission for every man and woman that He calls into this work. We may hear some names read to the Conference of brethren who are called on a mission, but it is only to another part of the vineyard. We are all on a mission, and every man and woman in this church is under just as much obligation to perform that mission as either the Twelve Apostles or the Presidency—salvation and eternal glory are at stake in each case. If the Presidency or the Twelve fail to perform their mission the result is the same as it is with the least member in the church; it may be in a greater degree, from the fact that

there is greater responsibility in one case than in the other.

My mind rolls back to the Spring of the year 1857. You recollect that about ten years ago, some time in July, we got information that the mails were all stopped. We had not had them very often up to that period, not above four or five times a year, but at that time we had got a monthly mail established, and it was running punctually. The news came that the Administration then in power at Washington had stopped the mails, and had determined to send a formidable army to Utah. It looked a rather serious affair, for almost every time of persecution against the Saints had been inaugurated by the stoppage of the mail. As messengers brought in the papers we found that preparations were making to send immense armies to Utah. What for? Why, some renegade of a judge had spread the information that the Utah library was burned, that the court records were all destroyed, and that the people here had declared themselves independent of the United States. In confirmation of this, the Legislature of Utah had sent a petition to the Federal Government asking them to send good men here for officers! That was considered to be very near treason or rebellion, and on that ground our country was to be invaded or occupied by an army. The plains were darkened with wagons, six thousand having been started for Utah by one company, besides several thousands by the Government. There were also swarms of soldiers, and immense numbers of those carrion birds —gamblers and blacklegs, that always follow an army. We well remember this, and we also remember that in the providence of God it was all overruled without the shedding of blood; and how, when they got here, or into the vicinity, they sent on their messenger to ask permission to come in, and to ask for quarters in the country; and how they found, on examination, that the library and records and everything were safe, and the whole thing had been based on falsehood. We remember, too, that when the bottom fell out, the Administration scattered themselves to the four winds of heaven as quick as possible, and got out of the scrape as best they could.

This is well known as a matter of history. But what I wish to dwell upon is, that previous to that time we had exerted ourselves to raise wool. Every man that could was determined to raise sheep, and every woman that could was ready to use a spindle, distaff, or loom, if she could get one, no matter how rude it might be, to manufacture the wool into cloth. Efforts were also made to tan leather and to raise flax. Hundreds of acres of flax, for aught I know, had been cultivated, and it was found to be a success. Since then I have heard men say, "What a blessing it was to the people of Utah when that army came, it made them so rich." How did it make us rich? You got their old iron, and that put a stop to the manufacture of iron here; you got the rags they brought here to sell, and that put a stop to our home manufactures; hence I do not think that, financially, our condition was much improved. The Government is said to have expended forty millions in bringing that army to Utah and in establishing Camp Floyd; yet most of it went into the hands of speculators, and very little into the hands of the actual settlers of this country.

I do believe, however, that if the little means then accumulated by the people had been used with wisdom it would have resulted in permanent

benefit to the community, but as it turned out it educated us into the idea that we must buy what we needed from abroad. In 1857 I could get the flax I raised worked up; folks would take care of it. In the spring of 1858 I put into the hands of a man four and a half bushels of flax seed, gave him a good piece of land, and told him there was a chance for him to raise a fine crop of flax. The first thing I knew about it was that the flax was gathered, but the man told he had not time to attend to it; he had been to Camp Floyd trading a little, he had let it all rot, but nobody would swingle, break, or work it out, because it was so much easier and cheaper to do some kind of trading and get a little of something out of the store. Now, had we, when means came into our hands, at that period or any other, taken the advice given, and invested it in machinery, we should not only have been able to supply our future wants at home, but should have kept plenty of money in our own country.

To show you the zeal with which the authorities of the church have endeavoured to promote home manufactures, I have only to refer you to the establishment of the mission in Southern Utah. It was a barren desolate country, and possessed of but a small amount of soil adapted to raising cotton. When President Young sent brethren on that mission he said, "You will yet see cotton cloth sold in this city for a dollar a yard." Who on the face of the earth believed him? Said the people, "You are a prophet, we guess, but you are mistaken this time." But how long was it before his words were verified? Only a short time. He immediately started a cotton factory here and another at Parowan, and brother Houtz started one at Springville. These mills have been in operation almost from that day to this, and have turned out a great many thousand bunches of cotton yarn. Besides that, a great deal has been worked up by hand, and a good many machines called plantation spinners have been brought in for that purpose. All this cotton, besides a considerable quantity which has been sent to San Francisco and to the States, and sold at paying rates, has been raised in this Territory; and yet men will come along and tell you that the cotton mission was a failure. What could we have done if it had not been established? I tell you, brethren and sisters, that thousands would have gone naked if God had not showered down clothing to us as He did manna to the children of Israel. Still, some say "it cost a great deal to start the mission, and the brethren do not get rich, but many of them are still very poor." Did we come into this church to make money and to get fine clothes, or to work out our salvation by establishing and building up the kingdom of God? As Elders of Israel and as Saints the latter is our mission; and our effort from the beginning to the present time has been to render the kingdom of God self-sustaining. The way to do so has been portrayed before us, and the question with each one of us ought to be—"What can I do for the greatest advancement of Israel?"

Some two years, or a year and a half ago, the President gave instructions to every one of the Bishops to sow a piece of rye in order to supply the sisters with rye straw to make hats for the men and bonnets for themselves. Had that been carried out by the Bishops and the sisters in good faith there would have been in this hall to-day two thousand ladies wearing home-made straw hats, the work of their own hands; and the

ladies without them would most certainly have been out of the fashion, for fashion has much influence in this matter. I only use this as a figure, but had this counsel been carried out the result would have been a saving probably of ten thousand dollars that could have been used for the construction of machinery and for the purchase of actual necessaries, and the ladies would have learned a trade they could have worked at hereafter in case of necessity.

Talk to the people about raising sheep and manufacturing the wool, and they will tell you that it is cheaper to buy clothing. Yet, down street, the cry is "nothing doing," "no trade;" and a good deal of the time the business portions of the city are almost as quiet as the tombs of Herculaneum. What is the cause of this? Why the people have no money; those who had no more brains than to do so have paid all they could afford to the merchants, and they cannot find money to make further purchases. What is to be done under these circumstances? Why, you must go to work and raise wheat and give it to them for their goods, at six bits or a dollar a bushel, and give them double measure, because it is too dear to keep sheep and encourage home manufactures.

Brethren, let us be one, henceforth, and go to work and make good pastures, stables, and sheepcotes, and feed and take care of our sheep instead of starving them to death on the hills or leaving them to be destroyed by the wolves; then we will have twelve or fifteen pounds of wool from each one, instead of the bare backed animals, so common now that we might suppose they never had any wool within a mile of them. Instead of having hundreds and thousands of heads of stock dying on the ranges let us try and realize that we live in a cold northern climate, at a high altitude, and that our stock need shelter and food in the winter, and that if we suffer them to perish through cold and hunger we are responsible to God for the cruelty we inflict upon those animals. The grand juries in any county ought to take these things into consideration, and indict such parties for cruelty to animals, provided a majority could be found on any grand jury who are not guilty of the same practices. You may go to almost any place in this county and find milch cows half starved and without shelter, freezing and shivering in the cold, and giving about a quart of milk that is not fit for the hogs; you may also find cows that are fed decently, with a nice, fine, full udder. Which pays the best? "We let our cattle perish, because it does not pay to feed them." Such notions are ridiculous. If we take care of and feed them we will find it will pay, and if we do not keep so many we will not be guilty of murdering, starving, freezing, and torturing to death so much animal flesh that God has placed under our charge. I expect the people will want to know why I do not keep to the "mark," but I have got after the cattle and sheep.

I travel about occasionally, and sometimes, when I want food or a night's lodging, I call at the house of a brother, who is probably of long standing in the Church, and who is raising a family of fine children. Now, a part of that man's mission is to educate those children, to form their tastes, to cultivate their talents, and make a kingdom of holy men and women of them—a kingdom of priests unto God. But what has he got there to do it with? If you ask for a Book of Mormon, he will probably hand you one that old age seems long since to have passed its

final veto upon, and if you undertake to pick it up you would say, "it stinks so that I cannot." I do not know that there are many such Elders, but if there should happen to be one here, it would be well for him to reflect that right here at the *Deseret News* printing office br. Kelly has the standard works of the Church for sale, and I would like every Elder in Israel to place a full set of them in the hands of his children; but especially, and above all others, the Bible, Book of Mormon, and the Book of Doctrine and Covenants. I want to find them in every house. And when I go to a meeting house to preach I want the Bishop to have them on the stand, and the better they are bound and the nicer they look the more they please me. I do not wish to see these sacred books so dirty that you cannot read them, nor so shattered by time and bad usage that you cannot find a passage you wish to read because it is torn out. Where there are meeting houses without them I recommend, if necessary, that collections be taken up to procure them. When stopping at the houses of the brethren, instead of the works of the Church I will probably find "Cresswell's Eulogy on the Life of Henry Winter Davis." "How did this get here?" I inquire. "Oh, why, br. Hooper sent it, and it is a very nice work," is the reply. Have you the *Juvenile Instructor?*" "No." "Why, your children are big enough to read it, and it is one of the finest written things imaginable, and there is scarcely a syllable in it but what is useful. How do you manage to keep your children at home without something to interest them? Do you take the *Deseret News?*" "No, they stopped publishing the sermons, so I concluded that I would do without it." "Do you take the *Daily Telegraph?*" "I did take it, but I did not pay for it, and the editor got out of patience at having to furnish it for nothing, and he stopped it. I felt insulted, and would not take it any more." "Do you send to the States for books?" "No." So the children are learning nothing at all, and the only chance for them to have a little excitement is to get some corn and play at three men morris.

Brethren, make your homes attractive. Procure the *Deseret News* and the *Juvenile Instructor*, and let your children read the sermons and articles printed there, and read them yourselves, you are none of you too old to learn. If you want light reading do not send to the States for it, but support that which is got up here. "Well, really, br. Smith, I cannot afford it." Cannot afford it? How much does your tobacco cost you a year? That nasty, filthy stuff, the use of which is in violation of the laws of God, reason, good sense, and decency, and which makes your wife an eternal amount of work, cleaning up after you. That alone costs you enough in the year to furnish your children school books and to pay their school bills.

I really believe there is enough money paid out among us for tobacco to support all the schools in the Territory. A good many of our brethren are like the man who was making up his outfit for the gold mines. Said he, "I will take fifty pounds of flour and ten gallons of whisky." What else? "I will take ten pounds of tobacco." Whatmore? "Some more whisky." I am sorry to say that some of our Elders, some of the very men whose school bills are unpaid, use this whisky. I can have a great deal of patience with tea and coffee, because they do not kill a man outright, but whisky

makes a dog of him at once; and there are probably men in this room whose liquor costs them forty, fifty, or a hundred dollars a year. Madmen! Shame on such Elders in Israel! Tobacco is bad enough; its excessive use will shorten a man's life about ten years, but whisky degrades him far lower than the brutes. "O," a man will say, "the Bishop drinks a little, and if it is good for him it must be good for me." Says the little boy, "Dad chews tobacco, and if it is good for dad it is for me." Suppose, brethren, that we make a general reformation in these things. Says one, "I drink only home-made liquor." For my part I do not care what kind you drink, nor where it comes from, I want all men in Israel to let it alone.

I was proud the other day at a little notice of the "Mormons" that I was reading. It said that if you saw a man drunk in Salt Lake City, it was invariably a "Gentile." It is a good deal so, but a great many of our brethren are on the road to ruin through drink, if not in this city in other places. Men think they need it, but they do not. There is something about whisky like tobacco—it makes its own appetite. You drink one glass, and when the time for it comes around you want another, and by and by you cannot do without it. I have seen strong men in Israel nervous and trembling like children because their hour for drink had gone by. Such men die a shame and disgrace. Let us stamp it under our feet, and have nothing more to do with it. When a person is sick, weak, and feeble, spirits, probably, may be advantageously used to wash his body, but the practice now is to wash the inside of the body. Away with such nonsense, and shame on the Elders of Israel that are found patronizing it. The curse of the Almighty will rest on the men and the money that established this business in Israel, as sure as the God of Israel reigns. Of all the varied avocations in life, I should consider the superintendence of a liquor shop the most degrading.

But I want to come back to our oneness in wintering our stock and sheep. We will suppose that in Salt Lake City the practice of sending abroad for their goods, hats, caps, boots, shoes, and clothing becomes quite general among the people, while in the little county of Davis the Bishop and the people put their mites together and establish a woollen factory, attend to the cultivation of flax, and take care of the sheep, and do everything they can to live on home products, even to the wearing of straw hats and bonnets of their own manufacture. What would be the result? The result would be that while the people of Salt Lake City would be living from hand to mouth, the people of Davis county would, in a few years, be able to buy the Territory. If, as a Territory, we adopted this policy, we would soon have, not only money enough to buy our land, but anything on the face of the earth that is necessary for our enjoyment, and for the accomplishment of the great work in which we are engaged.

A few years ago, you know, the counsel given to Israel was to put our grain in our bins, and not to sell unless we could obtain a fair remunerative price for it. Had that counsel been adhered to what would have been the result? There would have been no scarcity of bread, and our grain would have commanded any price in reason that we might have asked for it. A great many kept the counsel given, but we were not united in the matter. One would undersell another, until large quantities of our grain have gone into the hands of

merchants and speculators, at any price they had a mind to give, and the whole community have been injured thereby. May the Lord bless all Israel. Amen.

REMARKS *by Elder E. T. Benson, delivered in the Bowery, Great Salt Lake City, April 7th,* 1867.

[REPORTED BY DAVID W. EVANS.]

WORD OF WISDOM—HAPPINESS TO BE OBTAINED ONLY THROUGH OBEDIENCE.

I do not know that I have ever seen a better time to preach the gospel than the present since I have been in the Church. I have not come to this Conference to preach, particularly, but to hear and to learn, yet, as I have the privilege given me to speak, I am very thankful to bear my testimony to the truth, as it has been revealed from the heavens. I have had many reflections since attending Conference, upon the text given to the Elders of Israel to preach from. It is before me all the time. It is a common custom with some to criticise the remarks made by the brethren while speaking. Some will think a speaker has been interesting, while others will consider that his remarks were well enough but without point. I am happy to say that the "point" is already made so far as I am concerned. It is "to be one" in everything that pertains to the building up of the Kingdom of God. And if we are to believe what we have heard during this Conference it is to be one in keeping the Word of Wisdom, and in living by every word that proceeds from the mouth of the Almighty through His servants. It is true that we have heard this for years, and it will have to be sounded in our ears until we are one in Christ as He is one with the Father.

We have been taught during this Conference to dispense with everything in eating, drinking, and wearing that is not in accordance with the will of God; and I do not know what greater things could be taught to the Latter-day Saints. We all know that there are a great many things that we now eat, drink, and wear, with which we could dispense to our own advantage, but because one has a thing another must have it too, and there is no peace until all these wants are supplied.

Talking about happiness, I told a lady to-day at noon that we, generally, are very ignorant of it. We think that a good bonnet, hat, a fine coat, a good cup of tea, or a pipe of tobacco to smoke will make us happy, but it is a mistaken notion. God never ordained such things for that purpose. We can be happy only in keeping the commandments of God and in being wholly devoted to the things of His Kingdom. Some of our Elders think if they were sent on

a mission it would make them happy, but I have been told that there is no better field for missionary labor than here in the mountains; and every man here, bearing the Priesthood, has got a mission to preach the gospel at home, where his labors are most needed, and where he can do the most good. At this Conference every presiding officer, Bishop, Elder, Priest, Teacher, Deacon, and member of the Church has got a text to preach from in his future ministrations; to bring this people to a oneness in all things is, henceforth, the object of our labors. We are already united on many points; for instance, we are one here to-day in partaking of the Sacrament in remembrance of our Lord and Savior Jesus Christ. But there are other things that require our attention. We should be one in all our movements in sustaining ourselves.

This is a portion of the text that has been given to us, and I feel that much good will result from the counsel we have had on this subject, and I intend to lay hold of it with all my might. And let us all endeavour by the help of God to leave off our tea, coffee, liquor, and other things, that are neither good for the body nor for the belly. We can overcome, for God will not require more of us than we can do. He has borne with us these many years; but, if I can discern the signs of the times, He is now going to require these things at our hands. Supposing He had given the Word of Wisdom as a command, how many of us would have been here? I do not know; but He gave this without command or restraint, observing that it would be pleasing in His sight for His people to obey its precepts. Ought we not to try to please our Heavenly Father, and to please His servants who are paving the way for us into the Kingdom of God? Can we get there without them? No; we cannot, and we need not try. God has appointed these prophets and apostles to lead and guide us into His Kingdom, and I do not expect to get there without them, and I am not going to try. If I can get there with them I shall be very thankful. How many blessings have you received in this kingdom without them? I do not know of any. If we have blessings we have received them through their counsel and guidance.

I am thankful that we, to-day, have the privilege of beholding the faces of our brethren who have borne the burden and heat of the day, and who are still ready and willing to administer for our benefit. I think that we, above all people, ought to be willing to retrace our steps in a great many things, that we may obtain the blessings that we are seeking and not be cut short. I tell you the kingdom is rolling; and as for the nations of the earth, we need not be troubled about them, the Lord and the devil will take care of them. They are wasting away, and they will go to their own place, and Israel will be gathered out, and the faithful will be saved in the Kingdom of God. This is my testimony. You need not have any doubts or fears from this time forth; if you are faithful and live your religion you are safe, and you will land safe in the Kingdom of God. I have no dubiety on my mind with regard to these things, and it is my study to know how to live so that I may enjoy the Holy Ghost—the Spirit of this gospel; and it cheers and comforts my heart when I hear the Elders talking about the good things of the Kingdom of God.

I have come nearly a hundred miles through the mud and snow to visit and hear the voices of my brethren and to listen to their coun-

sels. Not but what we have some good folks where I live; at any rate, we have some good preachers among us occasionally. Only a few days ago we had brothers Musser and Stenhouse. They preached good things to us, and cheered and comforted our hearts. Some of the brethren remarked to me that "they preached splendidly, and really enjoyed the spirit of the gospel." Said I, "Of course they did; they are from the fountain head—from the droppings of the sanctuary—and they possess the spirit of our President and Prophet and of the Apostles with whom they associate." It is to be expected that men who come from the head here will have something new to tell to cheer the hearts of those who live isolated and far away. It proved to me, however, that we in Cache possess a little of the spirit enjoyed here, or we should not have received and been comforted by the teachings of our brethren. And we have come down to partake of the feeling and to share in the blessings of this great annual Conference, held by the Latter-day Saints in the tops of the mountains, in peace, and with none to molest or to make us afraid.

There is a little grumbling sometimes on the outside, a little showing of the teeth, but no biting, and no harm done. The Saints are still living their religion—persevering, going ahead, striving to do the will of God, that they may eventually take the Kingdom; not the kingdoms of this world, for we do not want them. A great many men in the world are afraid that we are striving to take their kingdoms. We are not after the kingdoms of the world but it is the Kingdom of God—the Kingdom of life and peace—that the Latter-day Saints are after, and we expect to have it.

Short sermons are the order of the day, and I do not wish to occupy the time. I am thankful to my brethren for the opportunity of bearing testimony to the truth. I have all the preaching I can attend to when I am at home—which is, wherever I am called to labor. I feel free and easy in talking anywhere, where I am required so to do. I feel free in the spirit of the gospel and in the midst of my brethren. This is the place I like to visit, and I would spend all my time here if duty did not call me elsewhere. Here in the mountains is our field of labor, and nowhere else, unless we are sent. If we receive a mission to the various nations of the earth, let us go and do the best we can. Until then let us take a course to be one: one in dollars and cents, one in obtaining woollen factories and machinery, one in keeping the Word of Wisdom, and in everything else that will tend to bring about good results and increase good feelings in the minds of the Saints. Unless we keep the commands of God we cannot attain to this. It is no use for anybody to say—"I shall be happy if I can have everything to gratify my taste." It is perfect nonsense, and the individual who entertains such a notion is deceiving himself. Nothing short of the bread of life, that comes down from God out of heaven, can supply the wants and satisfy the feelings of the Latter-day Saints and those who love truth.

May God bless us, brethren and sisters, is my prayer, in the name of Jesus. Amen.

REMARKS *by Elder W. Woodruff, delivered in the Bowery, Great Salt Lake City, April 7th,* 1867.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF UNITY IN FAITH AND PRACTICE.

I shall call the attention of that portion of the House of Israel who are present to the text which was given us at the beginning of this Conference—"Be ye of one heart and of one mind." This is a very good text, and one that is of great importance to this people. As was quoted this morning, Jesus said if ye are not one ye are not mine. This principle has been given to us by commandment and revelation. "Mormonism" is not a fable, neither is it a Yankee trick got up to deceive this generation, but it is a living fact, a truth which God and the angels in heaven know, and which many people on earth understand.

The principles which have been taught to us since the commencement of this Conference are very important for us to understand and to carry out in our lives. This is the Church of Jesus Christ of Latter-day Saints. It has been established by the commandment of God, and it is composed of the honest in heart, the meek of the earth, out of all sects, parties, denominations, and nations. This body of people, or church, has got to build up the Zion of God in the last days, and this work cannot be accomplished upon any other principle than that of our being united together as the heart of one man.

Everywhere upon the face of the earth we can see what the effect of disunion is. The more that nations, communities, families, or bodies of people in any capacity under heaven, are divided, the less power they possess to carry out any purpose or principle imaginable, and the more union they possess, whether in a legislative or any other capacity, the more power they have to accomplish what they desire. We can see that the people of the world are becoming more and more divided every day, and the evils resulting therefrom are everywhere apparent. We are called to build up Zion, and we cannot build it up unless we are united; and in that union we have got to carry out the commandments of God unto us, and we have got to obey those who are set to lead and guide the affairs of the Kingdom of God.

There have been principles presented before us and counsel given during this Conference which are of vast importance to this people. There are many positions that we as a people have to occupy, and many branches of business to which we have to attend, not only of a spiritual but also of a temporal nature. Jesus said to the Jews—You pay tithes of mint, anise, and cummin, but you neglect the weightier matters of the law, and they, as well as your tithing, are required at your hands. So it is with us. We are one of heart and mind, as it regards faith, repentance, baptism, or the first principles of the gospel of Jesus Christ; but the same

unity must exist in our midst in all our temporal labours—in building temples, tabernacles, cities, towns, villages, canals, cultivating the earth, or any other labor, if we ever accomplish the object for which we have been raised up. No people, unless they are united together, can ever build up Zion and establish the Kingdom of God on the earth.

We have been taught the Word of Wisdom. It was given to us many years ago, and the Lord said it was applicable to the weakest Saint. Very few of us have kept the Word of Wisdom; but I have no doubt that if the counsel of President Young were carried out it would save the people of this Territory a million of dollars annually. I feel that we ought to put these things into practice. We ought to unite together in all matters required of us in order to carry out the purposes of the Lord our God. The people are able to do it if they feel disposed. Why, Bishop Hardy told me here this morning that he had laid aside his tobacco; he has loved it almost ever since he was born, and if he can leave it off every man in Israel ought to be able to do it. It was said to-day that whisky-drinking makes fools of men; it does. Its effects are much worse than they used to be, for the liquor made now-a-days contains so much strychnine and arsenic that it is enough to kill anybody; and unless those who use it do lay it aside many will die. Lay aside whisky, tobacco, tea, and coffee, and use none of them unless it be as a medicine. We can all do it, and there is not a man or woman in Israel, with any faith in this work, but is required to do so.

This little mustard seed here around this bowery, which has sprung up in the valleys of the mountains, has either got to grow and progress and become a great tree, in whose branches the fowls of the air can lodge, or it must stop growing altogether. We have either to build up Zion in its beauty, power, and glory, according to the order which has been received by the servants of God, or else give it up. We must do one or the other. If we do this we must advance, and whatever God requires at our hands we must carry out.

I know the world oppose us because we are united; they say we are governed by one man. I would to God that all Israel would obey the voice of one man as the heavens obey the voice of God. Then we would have power to build up Zion and to obtain all things necessary for us before the Lord. We have come to this. There is no division among us so far as the principles of our religion are concerned; it is in relation to some things the world call temporal that we are not one. How are you going to build up Zion? In the hearts of the people? Why you could not get Zion into the heart of any man, not even into that tabernacle, and I never saw a man in my life as big as that, and I hope we shall never see the day when we will have a house big enough to hold Israel, for I trust they will be too numerous for any house we can build. We have to build up Zion, a temporal work here upon the face of the earth, and we have got to establish righteousness and truth. When I say a temporal work I speak of temporal things. The Zion of our God cannot be built up in the hearts of men alone. We have to build up temples and cities, and the earth has to become sanctified and to be made holy by the children of God who will dwell upon it, and to do this we must be united together.

I do not wish to preach a long sermon, but I feel that we ought to lay hold and carry out the counsel

that has been given to us at this Conference. If we lay aside these things that do us no good, as has been already said, we will be better off, have more unity, have power to gather and feed the poor, to send the Elders abroad, and to do a great deal of good with the means that we have saved, instead of squandering it upon those things that are injurious to us and displeasing in the sight of God.

Brethren and sisters, let us lay these things to heart, and be united in doing all the good we can in our day and generation. We have the right to do good, but not evil. The principles of the gospel of Jesus Christ which have been revealed in our day are the power of God unto salvation to all that believe, both Jew and Gentile, in this age of the world as well as any other; and inasmuch as we will be united in carrying out the counsel we have received, we can overcome every evil that lies in our path, build up the Zion of God, and place ourselves in a position that we may be saved therein, which, may God grant, for Christ's sake. Amen.

REMARKS *by President Brigham Young, delivered in the Bowery, Great Salt Lake City, April 8th,* 1867.

[REPORTED BY DAVID W. EVANS.]

BUILDING THE TEMPLE—MORMONISM EMBRACES ALL TRUTH.

I want your attention. I do not know how long it will be prudent to continue our meeting, but we would like to say a great deal more to the people. I will talk to you a little with regard to building the Temple. When br. Heber asks you to come and join us in drawing rock, you turn round and say, "I have paid my tithing; what more do you want? Do you want any donations or extra help? What do you do with the tithing?" This is in the minds of the people, and it is something that I think about, too, but I confess to you that, although I am Trustee-in-Trust and have the management of all this, I know but little about what is done with the tithing. Br. Hunter is Bishop, and whether he could give you a knowledge of what goes with the tithing I do not know. The brethren turn in their grain and their stock, and it is gathered up, but that does not bring the rock here to build the Temple. Br. Kimball and some others have assisted in bringing some rock here, and a few have been drawn with my teams. Now, the rock does not come as we want it. We have commenced a Temple that I want to see stand a thousand years when the earth rests. We do not calculate that that building will fall down. You know I was so distrustful about the foundation, there were so many things about I did not like, that we took it up and had to commence it again. We have got started now, and I think it is safe.

When the Temple is built I want it to stand through the millenium, in connection with many others that will yet be built, that the Elders may go in and labor for their dead who have died without the gospel, back to the days of Adam. But to see this Temple built and then pass into the hands of the wicked, I would rather that the walls should never rise another foot. I shall not tell you, today, all that I think about building temples and giving endowments.

We have decided that this Temple shall be built of this beautiful granite rock, which, I think, will please everyone. We are preparing a canal to bring the rock to this city, still we shall have five or six miles to draw the rock to the canal, but the most of the distance where our bad roads are we shall float this rock on little boats that we shall have on this canal. We want all the brethren to pay their tithing or tax for the privilege of watering their lands from this ditch or canal according to the charter and organization of the company who are performing this labor. If the brethren will do this we can have the ditch finished up and in operation in a month or two.

A great many want this Temple done that they may go in there and get their endowments. I want to say to the Latter-day Saints, one and all, that we have all the privileges and blessings conferred upon us that we live for. The Latter-day Saints are not prepared to receive the celestial kingdom at once, because they have not eyes to see and ears to hear; and they do not understand the mind and will of the Lord on these subjects. If we did we would see at once that our blessings are greater than our labors merit, and we would not find fault nor be in a hurry, but we would move steadily along. As I told you the other day when talking of the sayings of Joseph, "the Latter-day Saints want to pull together—a long pull, a strong pull, and a pull altogether." These were the words of Joseph. We want to labor unitedly that our labors may be successful. I want this Temple that we are now building to the name of our God, to stand for all time to come as a monument of the industry, faithfulness, faith, and integrity of the Latter-day Saints who were driven into the mountains. I want to see the Temple finished as soon as it is reasonable and practicable. Whether we go in there to work or not makes no difference; I am perfectly willing to finish it to the last leaf of gold that shall be laid upon it, and to the last lock that should be put on the doors, and then lock every door, and there let it stand until the earth can rest before the Saints commence their labors there. They receive more in the House of the Lord now than is their due. Our brethren and sisters, baptized three, four, or six months ago, go and get their endowments, the sealing blessings for all eternity, the highest that can be conferred upon them, yet how lightly they are treated! Many do not consider, they do not realize these things. They have not the spirit of revelation, they do not live for it, hence they do not see these things in their proper light, and we are not in such a hurry as many think we ought to be.

Well, will we go to work and build this Temple? The brethren around say we will pay our tithing, and we will pay it willingly, and you may do what you please with it. Sometimes I have thought that our tithing is so great that it requires more looking after than it is worth. See a dozen men in the Tithing Office, and a dozen or fifteen in another place taking care of tithing; but how it is used I do not know.

One thing I do know, that when our tithing is paid in the north and in the south it costs almost as much to get it here as it is worth. What is paid here is clear profit, and is useful and beneficial for us to work upon. If the brethren pay their tithing, and pay it willingly, we are satisfied; that is all that is required of them. If my brethren who live near here, whom the Lord is blessing, have a mind to put in some teams extra for drawing rock, I give them the privilege.

There are some things with regard to the general business of the Church that is hardly worth while for me to mention. I could name a few things; but I do not know that it would be any benefit. I do not know that doing so would relieve my feelings in the least. If it would be any satisfaction to my brethren, and would enlighten them at all, they are welcome to a few items. I will ask the Elders of Israel who it is that finds the money to defray all these expenses? I will ask them how much money they pay in on their tithing? "Why," say they, "we let you have our wheat and cattle, and they are just as good as money." Ask yourselves if you ever knew a bushel of wheat, a hundred pounds of flour, or a horse, an ox, a cow, a mule, a sheep, a load of potatoes, a load of onions, or anything else that comes in on tithing to be sold for money? Go and see if there ever was five dollars worth of this property sold for money. What did our emigration cost last season? We will make a rough guess (which will probably be below the mark by many thousand dollars), and say forty thousand dollars. Do the brethren living in the counties around or anywhere else pay any money in towards this? Where do you think it comes from? It is paid, there is no doubt of that, and the poor are brought here; and there are over nine hundred thousand dollars owing to the Perpetual Emigration Fund for helping the poor here.

Does this enlighten your mind any? "Why, no," say some, "unless we know where the money comes from." It would puzzle our astrologers to tell you; still, you can ask them if you wish; they can be just as sensible about that as anything else. Who pays this money? Who is it that buys every dollar's worth of goods that is brought here to pay to these hands who work on the public works? Is there a man at work there but who gets a portion of money and store-pay? And with the exception of what the merchants here pay in on tithing, is there a dollar's worth of store-pay to be got without paying the money for it? Is there a light of glass, a pound of nails, a pound of rope, or anything else brought here from the east that the money is not paid for? No, not one pound. Now, then, you astrologers, sit down and make your figures and see if you can tell where the money comes from; or you scholars and learned men enlighten the minds of the people on these matters if you can. I will tell you what you can do —you can be economical, prudent, and saving, and help a great deal more than you now do. If we will go to work and finish this canal we can bring the rock here for the Temple. I have asked my brethren, and I will ask again, will not you who have sawmills bring on some lumber so that we can go on with this tabernacle? Will you not help a little in this telegraphic operation? We want lumber for this, that, and the other—will you not bring on some? "Yes," say they, "if you will pay us money for it."

With regard to paying tithing, I

will say that is becoming easier and more congenial to the minds of the people every year, and they pay it with a glad heart. This is a blessing to them. Let me say to you, just what the Lord requires of you, if you would only do it. He requires at our hands, each and every one of us, to begin and sustain the Kingdom of God, and to withdraw from the world and the business of the world. If our neighbours want our flour, let them come here to buy it, pay a good fair price for it, and take it away, but never carry it to them—never, never, no, never! If we want goods, hats, boots, shoes, bonnets, coats, and so forth, we should send Latter-day Saints, Elders of Israel, with our money to markets where they have them for sale, and purchase them and bring them here; and we should buy of our brethren, and sustain the Kingdom of God. I say this is the mind and the will of God concerning this people, if they will hearken to it. Purchase no more of your enemies. I read a revelation here on this subject a few weeks since, given in Jackson County, Missouri, commanding br. Gilbert to go and purchase goods and sell them to the Saints without fraud. I will take the liberty of saying that I consider some of our own merchants do not come up to the requirements of this revelation, for they would sell to the Latter-day Saints a piece of goods worth fifty cents for a thousand dollars if they could get it, without any regard to truth, righteousness, or justice, or the building up of anybody on God's earth but themselves. This is the case with some of our own merchants, while there are others who deal fairer. There are some amongst us who would not speculate, had they all the opportunity in the world, as much as some who are called Latter-day Saints. All this is true, but we cannot begin to point out and individualize; that will not do here. But it is the will of the Lord that you and I live within ourselves.

Do you recollect that I made mention of our government yesterday? We have sued to them many times for our rights. We have asked for bread, and they have given us a stone; we have asked for a fish, and they have given us a serpent; we have asked for an egg, and they have given us a scorpion; so we have got to live within ourselves and trust in God. We will pay our taxes and we will pay our tithing. But there are some among us who, probably, would like to meddle with our tithing. I wonder if they would like to meddle with the tithing that is paid to build churches in the east, and with the donations made for that purpose? I wonder if they would not like to legislate upon them, and see who has been paying donations to build this church or that schoolhouse or academy. I wonder if they would not like to legislate as they do about schools for the freedmen. I suppose it will not be long before before they will want to dictate in some other places, and say how much shall be raised for schools and so forth; and I suppose it will be but a little while before some of those officious characters will determine the number of beans that brother Kimball and I shall have in our porridge, and whether they shall be white or black. I think, if same of them had their way, they would have them all black.

I have told you some few things with regard to the Temple. We want the tabernacle finished, and when a man is asked to go and work on it, do not begin to make a wry face, and say, "I have got so much work to do." When you carpenters are asked to go and help to finish it, so that we can hold our October

Conference in it, do not begin to say, "I have so many jobs on hand, and so much work to do, and this engagement and that engagement," wherever they will pay you sixpence a day more; and "I will work for the devil as quick as for the Lord Jesus Christ." Do not say that any more. The mechanics, by their conduct, have said hitherto, "We will build up hell just as quick as we will heaven, if we can get sixpence a day more for doing it." Do you want to know the true policy of building up Zion, and what is required of us as a people? I can give it to you. It is to build up the Kingdom of God on the earth, to build temples and tabernacles, to preach the gospel, to sustain the families of the Elders abroad, and to sustain the Priesthood at home and abroad, whether we get a dollar a day or nothing, it is all the same. Work whether we get our pay or not, or whether we have money offered to us or not. You and I will find in the end that there is *not a man on the earth who can give* the increase to our labor; but it is the Lord who gives it. No matter whether you make fifty cents or fifty dollars a day, the Lord gives the increase; and whatever He pleases to give He will give, and whatever He pleases to withhold He will withhold. I say to you again and again that the blessings of this people are more than they merit by their lives; but if we live every day of our lives so as to possess the Spirit of the Lord, and are dictated in all our business transactions and in every move we make by the spirit of revelation, we should merit, and justly and righteously obtain greater blessings than we now possess.

Now, my brethren, you who have sinned, repent of your sins. I can say to you in regard to Jesus and the atonement (it is so written, and I firmly believe it), that Christ has died for all. He has paid the full debt, whether you receive the gift or not. But if we continue to sin, to lie, steal, bear false witness, we must repent of and forsake that sin to have the full efficacy of the blood of Christ. Without this it will be of *no effect; repentance must come,* in order that the atonement may prove a benefit to us. Let all who are doing wrong cease doing wrong; live no longer in transgression, no matter of what kind; but live every day of your lives according to the revelations given, and so that your examples may be worthy of imitation. Let us remember that we never get beyond the purview of our religion —never, never! "Mormonism," so-called, embraces every principle pertaining to life and salvation, for time and eternity. No matter who has it. If the infidel has got truth it belongs to "Mormonism." The truth and sound doctrine possessed by the sectarian world, and they have a great deal, all belong to this church. As for their morality many of them are morally just as good as we are. All that is good, lovely, and praiseworthy belongs to this church and kingdom. Death, hell, and the grave only are outside of "Mormonism." "Mormonism" includes all truth. There is no truth but what belongs to the gospel. It is life, eternal life; it is *bliss; it is the fullness of all things* in the gods and in the eternities of the gods. What is the difference, then, what we are called to do? Let us do it with a cheerful heart and a willing mind, that we may receive the blessing which the Lord has for the faithful.

May God bless you. Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

AND THE TWELVE APOSTLES,

REPORTED BY
G. D. WATT, E. L. SLOAN, AND D. W. EVANS,
AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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ENTERED AT STATIONERS' HALL.

PREFACE.

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Each discourse in this the XIIth volume of the "Journal" commends itself to thoughtful perusal, being plain, practical, and of much worth to all who desire to keep pace with the progress of truth.

While Zion is so rapidly and prosperously lengthening her cords and strengthening her stakes, it behooves all to be acquainted with the teachings pertaining to her advancement and the perfecting of the Saints; and inasmuch as the Journal of Discourses affords such excellent facilities for an acquaintance with those teachings, it is both desired and expected that the lovers of truth and of their own best interests will at all times sustain its publication and profit by its perusal so far as may be in their power.

The Publisher.

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REMARKS *by President Daniel H. Wells, delivered in the Bowery, Great Salt Lake City, April 8th,* 1867.

[REPORTED BY DAVID W. EVANS.]

SCHOOLS AND SCHOOL TEACHERS—TITHING, ETC.

This is one of the greatest days that Israel has ever seen in this dispensation, and one of the largest congregations that ever assembled in the capacity of a Conference of the Church of Jesus Christ of Latter-day Saints. The cause which we have espoused possesses, probably, to-day, a greater degree of prosperity than it has ever done from its commencement. Thus may it ever be from this time henceforth and for ever! From the commencement of this work until the present time we have continually increased in power and numbers, and in blessings from the Lord our God; and I believe that, to-day, a greater degree of unity dwells in the hearts of the people called Latter-day Saints than ever before.

When we look back on the past history of this people, and see the difficulties they have had to encounter and have overcome, our hearts should swell with joy and gratitude to the benign Providence which has brought us to the position that we now enjoy. As we have been blessed and preserved in the past, so it will ever be with us, if we will only be true to ourselves and walk in the ways of truth and righteousness. Has not our experience been sufficient in the past to give us confidence in the future? Has not our faith been increased by the multiplicity of blessings and favors which we have received at the hands of our heavenly Father? Inasmuch as we have asked in faith for blessings, and have had our prayers answered upon our heads, have we not faith and confidence to approach our heavenly Father again and again to supplicate for blessings? Most assuredly this is the experience of every faithful Saint. Then let us continue to improve, and endeavour to weed from our hearts every evil influence and strive to overcome every besetting sin. Let this be among our labors in the future, beginning with ourselves and then with our families.

Upon this latter point, especially, let me say a word. Let us provide schools, competent teachers, and good books for our children, and let us pay our teachers. I would have no objection to seeing the standard works of the Church introduced into our schools, that our children may be taught more pertaining to the principles of the gospel in the future than they are at present. And let one test of fitness on the part of those who teach be a thorough acquaintance with and love for the principles of the gospel which we have received, that our children may be taught the principles of truth and righteousness, and be trained from their youth in the nurture and admonition of the Lord. Let this course be taken in our schools, and let us pay our teachers. We have those among us who are well qualified for teachers if we will

only pay them; but the great cry now is—"We cannot afford to teach school, for the wages is too low, and low as it is we cannot get it when it is earned." This is the great difficulty among us in this matter, and it has always been a crying evil. It has no need to be so; we should pay our school bills among the first things we pay.

If we wish to have teachers for our children let us sustain them. And we should sustain our own publications, which inculcate the principles of truth and righteousness, in preference to any others which may be brought into our midst. There are other works that are good, against which I do not wish to say anything; but let us first sustain our own works, which are exclusively devoted to the spread of the principles of truth. The Lord has undertaken to raise the standard of truth in the earth through the instrumentality of His servants, and it is the duty of the Saints to sustain those works which have the dissemination of truth for their only object. We send forth Elders to the nations of the earth, as messengers of salvation to the people; and while we sustain those who go to proclaim the gospel, let us also sustain the printed word.

Enough has been said on this subject, and I do not wish to recapitulate. Let us pay our tithing, and do all we can to sustain the servants of God. And in paying our tithing we should not forget our money tithing. We hear considerable about hard times, so far as money is concerned; they who are endeavouring to sustain the work of God feel the pressure as much as anybody else. Let us contribute our mites to assist; if we have not much let us give a portion for that purpose—be free and liberal. What have we to do but to accomplish our mission in building up the Kingdom of God? I know of nothing else that is worth the attention of the Latter-day Saints. Then let us do this with all our faith, might, and means, and be united as the heart of one man in sustaining whatever is brought before us by those who are placed over us to lead, guide, and direct our labors.

Has not the Lord the right to dictate the earth and its inhabitants? Most assuredly, He has; and it would be a great blessing for the people if they would allow Him to do so. We who have come here have said we are willing to be dictated by the Lord through His servants; then let us make it our business to be so as long as we dwell in the flesh, the more especially as we expect to reap the rewards and benefits that will result from such a course. If we expect the blessings of heaven we should take a course that will draw them down upon us, for they will most assuredly be ours as fast as we can make good use of them. If we are only true to ourselves, and are faithful to the end, our reward will be such that we will have no need to complain of it. And even while we pass along through life, the course of the Latter-day Saint is more conducive to happiness and peace than that of any other individual on the face of the earth.

Let us not be disheartened nor discouraged, but press onward in the good work which we have espoused. Our minds have been lit up with the principles of life and salvation and the truths of heaven; then let us cleave to those principles with full purpose of heart, keeping God's commands, and walking blamelessly before him in all things every day of our lives. We shall thus accomplish our mission in the Kingdom of God, and eventually be welcomed into the presence of our Redeemer, which, I hope, will be the lot of every Latter-

day Saint, and of every honest soul in the world.

These are some of my feelings. I hope and pray that we will all attend to the teachings which we receive from time to time, for it is God in His mercy who deals them out to us, and it is for us to treasure them up in good and honest hearts, to carry them out in our lives, and to shun all things that are offensive in His sight. This is the mission of the Saints. Every man can be useful in his day and generation in promoting these principles; and if we will be united in so doing, truth will triumph in the hearts of the Saints, and a power for good, such as we have never yet seen, will soon be developed, and will increase until finally the earth will be redeemed from the thraldom of sin, and the power of the wicked be for ever broken.

That our labors may speedily bring about this desirable consummation is my prayer, in the name of Jesus. Amen.

REMARKS *by Elder C. C. Rich, delivered in the Bowery, Great Salt Lake City, April 8th*, 1867.

[REPORTED BY DAVID W. EVANS.]

LABOR TO BUILD UP THE KINGDOM.

I am glad to enjoy the opportunity of meeting with the brethren and sisters at this Conference. I am also glad that we have heard the instructions which have been imparted to us. The principle of the Saints being united is one that we have labored to establish from the commencement up to the present time. Every Saint who has any knowledge of the gospel as it has been revealed to us in these last days, knows that this principle has been impressed on their minds from the time they first heard the gospel. Still, with all our labors and exertions in the past, we have not yet reached this point, and we must continue our labors for the accomplishment of this object.

When we are united in all things, the Lord will be able to use us in every deed for the building up of His Kingdom; until then, He can use us only as we are willing to be used. We say we are the people of God, and that we are laboring to build up His Kingdom, but when we come to think of it, we only do that which we can persuade ourselves to do.

We should be willing to do everything that the Lord requires us to do, and even if we are, there is still great need for us to improve and progress. This has been incumbent upon us from the time we embraced the gospel, but more especially at this Conference, and when we make up our minds individually and collectively to do all things that the Lord requires of us, it will be a comparatively easy matter for us to do so. We do not expect to learn everything

at this Conference, but we can make ourselves willing to learn righteous principles, and we can, if we choose, adopt them as fast as we learn them.

We are placed under circumstances where we can apply our labors for the accomplishment of the designs of the Almighty here on the earth, and we ought to esteem this as a very great privilege.

There are a great many notions and opinions with regard to the work of God and the building up of His Kingdom on the earth. We have received the everlasting gospel from the heavens. It found us in the various nations of the earth, and it has gathered us to this place for the purpose of establishing the principles of righteousness and of building up the Kingdom of God on the earth. As we have heard this afternoon, and on many other occasions, the gospel we have obeyed embraces all truth on earth and in heaven. We have not to emigrate to some other world to find truth. We find it where we are; it is taught to us faster than we are willing to receive and practice it; and I can bear testimony that it has ever been so. We have never had to wait to know what was the right course for us to pursue. "Labor for the building of the Kingdom of God," has been the counsel given to us continually, and when we have been called upon to perform any labor, no matter in what direction, it has been with that object in view.

I have been reflecting a little in relation to the state of society which would soon be in existence if the counsel given from this stand this Conference were to be observed. We would soon find a great deal more peace, love, and oneness among the Saints than have existed in times past; and, if we ever expect to be one, we, as a people, must adopt in our lives those principles that have been and are continually taught us by the servants of the Lord. If we ever expect to have heaven, we must adopt those principles that will make heaven for us. We have had the gospel revealed to us from the heavens, for the purpose of bringing about that state of things here that exists in heaven. And it will most assuredly result in this if we will faithfully observe its principles. A faithful adherence to the principles of the gospel will cure all the evils we now endure. Where difficulties exist with individuals or communities, we would find, if they were traced to their source, that they exist simply because the principles of the gospel have not been adopted and applied.

It is this labor that lies before us to learn the principles of the gospel of salvation, and to apply them in our lives. This will remove the evils we have to encounter, and will bring about union and happiness; and, no matter where our lot may be cast, will make for us a heaven upon earth. This is a joyous labor, and one in which all should unite with an unwavering determination. By so doing we will sustain those who preside over us, and our efforts will most effectually tend to build up the Kingdom of God on the earth.

How can this Kingdom be built up unless God dictates? and how can we labor to serve Him unless He dictates us? and how will He do this? He will do it, as He ever has done, by and through His servants whom He has placed at our head. In this way we can be united in building up God's Kingdom and in moving forward His work on the earth. This is a very great privilege, the possession of which confers upon us great honor and blessings. When the whole people are united in, and live continually according to, the principles of the gospel in all things, evils

and difficulties will vanish from their midst like snow before the rays of the sun, and soon the knowledge of God will cover the earth as the waters cover the deep.

We have yet much to learn, but I often think that we can do more for the spread of truth and the work we are engaged in than we imagine. We can read of individuals among the ancients who performed wonders on the principle of faith. They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and performed many wonderful works Can we not do something on the principle of faith? Can we not have power with God as well as the ancients, if we labor continually to carry out His designs? I am satisfied that if we all go home and carry out the principles which have been taught to us during this Conference we shall soon see happy results flowing therefrom. There is a responsibility resting upon us all to do so, and we should discharge that responsibility honorably before God and each other. By following the counsel given us during this Conference, our union, peace, and best interests will be greatly advanced and forwarded.

Severe indisposition prevented me from being present at last fall Conference, but I am thankful that I am present now. I always rejoice to be at Conference, or at any meeting with the Saints. I love to see and talk to them, and I love to hear others talk, and I love to use my influence to move forward and build up the cause of Zion, and to establish righteousness on the earth. We all ought to cultivate this kind of feeling and principle. We never need be afraid if we are doing right, but fear only to do wrong. Individuals are apt to think sometimes that if they do a wrong no person in the world knows it but themselves, but it is known also to God, and if a wrong is known to God and to the one who commits it, his influence with God is destroyed, and it lowers him in his own estimation. Suppose, for instance, that a person wants a favor of President Young, but he has done some wrong that is known to the President, he cannot ask that favor with any confidence, but his head is cast down, and he feels condemned because of the wrong he has done. How much more is this the case when seeking blessings from the Lord. We should think of this in our course through life. We should also remember that the Lord has said, that "inasmuch as ye do it to one of the least of these my servants, ye do it unto me."

When we apply this principle to our conduct, strictly and properly, we shall feel that we do not want to injure anybody or do anything wrong, and injuries and wrongs will fast disappear and will be soon blotted out of existence. This is what we are laboring for, and this course of conduct will move forward the cause of Zion, and enable us to do all things the Lord requires of us.

That we may labor to accomplish this work faithfully is my prayer, in the name of Jesus. Amen.

REMARKS *by Elder Geo. A. Smith, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.*

[REPORTED BY DAVID W. EVANS]

PROSPERITY OF SOUTHERN UTAH.

Unpropitious as the morning has been we are assembled here for the purpose of receiving instruction. It is a pleasure to me to meet with the Saints. I feel the spirit that prompts them in the discharge of their duties, and the response which comes from the congregation to the speaker, inspired by the Spirit of the Lord, is mutually calculated to instruct and encourage us in the discharge of our several duties.

Since Conference I have visited the settlements south to some extent, accompanying President Young on his journey. I have been much gratified that the Saints are progressing, and that the teachings given at Conference are being generally carried out, although the settlements were then but thinly represented, in consequence of the almost impassable state of the roads. The word, however, has gone forth, and the feeling is implanted in the breasts of the Saints to make new efforts and endeavors to fulfil the duties of their calling, and to cultivate that spirit of oneness which is necessary to enable us to overcome and to attain that position in the earth which God designs His Kingdom to occupy in the last days.

I must say that in travelling through the country, and looking at things as they naturally exist, I could but wonder that anybody on the earth could envy us the privilege of living in these mountain deserts. Our brethren in the cotton country have had to struggle against natural difficulties to a great extent, and have overcome them only by main strength, and a continued exercise of that strength is necessary to keep what they gain. It is true that some of the settlements or towns are located in positions where they can obtain their water for irrigation from springs; this, however, is in limited quantity. The city of St. George receives its water from a number of springs which seem to be increasing in quantity, but if the city should be enlarged, as anticipated, the water will have to be brought from a distance at a very great expense. The city lots in Washington and Tokerville are watered by means of springs, but the farming lands in Washington and St. George are watered from the Rio Virgen and Santa Clara rivers. These streams are subject to floods. The soil on their banks is so friable and uncertain that whenever a flood comes the dams that are placed in these streams, to aid in taking out the water, are easily washed away, and the cotton and grain fields can be irrigated only at a vast annual expense.

It seems a difficult task to contend with the elements, and to accomplish that which is required of us; and I am very well satisfied that no other people would attempt to improve

these locations for a long time to come were we not occupying them. The settlements already made are like oases in the desert—they are made productive by irrigation and the industry of the Saints, and are kept flourishing by the constant application of labor. This rule applies with almost equal force to every settlement in the Territory, as well as those in the cotton country. All the irrigation that is carried on, whether it be from large or medium sized streams, is done at considerable expense, and when the floods come, through the melting of the snow, sudden rains, or waterspouts, the canals are filled up and the works torn away, which imposes constant and continued labor on the hands of the Saints; the result is that, whatever agricultural improvement is made is held by main strength.

Now, I regard this as peculiarly favourable to the Latter-day Saints, because they are possessing what nobody else in the world would have. You know when we lived on the rich fat lands of the Mississippi and Missouri valleys, our fields and improvements were coveted. Our enemies gathered around us and attempted to drive us away, and ultimately succeeded, and they robbed us of our inheritances, which were worth millions of dollars. When we located here we located on a spot that was not likely to be desirable to anybody else, any further than our labor made it so.

The country in the southern part of this Territory is singularly constructed, and embraces a variety of climates within a very few miles. For instance, when we reached Parowan it was cold, the season was backward, the bloom on the peach trees was scarcely visible; we went on to Cedar, eighteen miles farther, and there was a very slight change. We then went on to Kanarra, a settlement thirteen miles farther, there was a very slight change, but the season was not near so forward as at Salt Lake City. Between Kanarra and Toquerville, a distance of twenty-three miles, we pass over a series of low ridges, generally denominated the Black Ridges. About twelve miles of this road have been worked through rocks at a very great expense, and it is still very rough The winds and rains together have so blown and washed the soil from among the rocks that it is a hard road to travel. There is nothing on it, however, but a few patches of sand to hinder a team from hauling considerable of a load. When we had crossed this road and reached Toquerville, it was astonishing to see change in vegetation The town was perfectly green; the apricots were from one-third to one-half grown, the peaches were as large as bullets, and the grapes all set and the stems formed, and it looked like mid-summer. This was in the short distance of some twenty-three miles. The little belt of land upon which the settlements along the southern border of the Territory blessed with this climate are located, was so narrow and small that it was really believed by those who first explored it that it was scarcely capable of supporting any population at all. Every year, however, develops more and more its capabilities, and the people are becoming more healthy and contented as prosperity smiles upon them and attends their labors.

I have passed through the region to the south of our settlements a great many times, and I have been thankful for the desert that I had to go over. As many of you know, it is many miles from one spring, or from one place where it is possible to obtain water, to another. There are

water stations formed by springs or little mountain streams; but they sometimes go dry, and it is generally fifteen miles, and sometimes twenty or thirty between each. Nothing grows there except sage and a little grass, and when we get to the southern border of the Territory we find thorns and thistles, and the cactus, which grows to a tree seven or eight feet high, and so thorny that no one, seemingly, can get near it. I was struck with the good condition of the cattle as I passed through the country. I could not see what they got to eat; they would stand and watch the cactus, it looked so nice and green, but woe to the animals that touched it. The earth in this region is fortified with thistles sufficiently to justify the prediction to Adam, when cast from the garden—"Thorns and thistles shall it bring forth."

A great portion of the soil cultivated by the brethren is sand; cultivation, however, seems to change its nature considerably. In Washington and St. George they have been greatly inconvenienced in consequence of mineral being in the soil. Much of this mineral land is being reclaimed, and the prospects for abundance of fruit are very good. Grape vines planted three or four years ago now bear plentifully, and the extent and breadth of soil for the planting of vineyards, and for raising abundance of other fruit to which that climate is more particularly adapted than this upper region of the basin, are being greatly increased. To look at these little spots one would think that all the land susceptible of cultivation was now occupied, and that there was no room for more; but, by continued labor and expense, additional land may be reclaimed. The dam constructed four years ago for the irrigation of the farms near Washington, situated four miles above the town, has been washed out by the floods; the result will be to some extent disastrous to the cotton crop, and but little, probably, will be planted. The fact is, however, that as soon as the people are able to do it, they can dig canals on each side of the Narrows where this dam has been located, and thus procure a permanent supply of water.

The proposed canals will bring under range of irrigation several thousand more acres of land, which, by being carefully and properly cultivated, will make room for many more settlers. Notwithstanding the many difficulties with which the people have to contend, we found them progressing and feeling warm and warm-hearted. Most of them were sent there as missionaries, and sacrificed good homes and competence in this part of the country to go and assist in building up that mission, and we feel, in relation to them, that they are really the choice children of Israel. The town of St. George is being built up magnificently, many of the houses are of first-class character, their improvements are permanent, and their gardens and vineyards are being cultivated in a very tasteful manner, and its present appearance seems to indicate that at no distant day it will be one of the most delightful spots in creation.

The people who were sent on that mission, and who have remained in the country, are those who are willing to do what is required of them, and determined to fulfil the laws and commandments of God. There are many who thought the country could not be reclaimed, and abandoned it, who are scattered along the road between here and there, and some are now going back to make a beginning. The building of the cotton factory by President Young at Washington has also encouraged the Saints;

it is a good building, has excellent machinery, is capable of making considerable yarn, and is calculated to promote the growth of cotton and to render the settlements permanent. We did not visit Kane County, but understood that the settlers there had suffered considerably from floods in the Rio Virgen destroying the dams and washing away fields and orchards. Many of the Saints from Kane County attended Conference at St. George, and rejoiced in the instructions that were given.

I will say that, so far as I am concerned, I was not annoyed during the whole journey by being compelled, or even required by gallantry or common courtesy, to take tea or coffee. The brethren of the party observed the Word of Wisdom in this respect, and wherever we went we found the feeling to do the same general among the people. Some of the brethren who had long been in the habit of chewing tobacco found it unpleasant, but as a general thing they were reflecting on the subject, and were disposed in good faith and with determination to do right. President Young and his brethren were received at every place with demonstrations of joy, gratitude, and pleasure. The meetings were crowded, and every building and bowery we assembled in seemed to be too small. It was astonishing where so many people came from. We realized that our settlements were increasing, and that our institutions were favourable to the increase of population. Still there is room for more, for all were busy and had more than they could do, and there are yet many ways in which labor can be advantageously employed in building towns, cities, school houses, and in making other improvements.

With this view of the subject I can but express my thanks to God for all the drawbacks peculiar to our location here—the mountains, perpetual snows, the deserts, the barren sage plains, the sand hills, the noxious mineral in the soil, and the uncertainty of the climate, for they help to isolate and shelter us from our enemies; for, for some cause, from the time we commenced to preach the principles of the gospel of Christ it has been the fixed determination of our enemies to destroy us, and they have sought every occasion against us. Wherever we have lived we have been law-abiding, still we have been subjected to the power of mobocracy. Mobocrats have robbed us of our inheritances, and have driven us from place to place, but here, while we have to contend with the sand, rebuild our dams, and to irrigate every particle of vegetation that we raise for our sustenance, we are no longer subject to their molestation. Like the fabled fox in the brambles, I rejoice at these difficulties. The fox had been chased by the dogs, and he escaped to the brambles; he found himself in a rather thorny position, but consoled himself with the reflection that though the thorns tore his skin a little they kept off the dogs. So it is with us. These mountains and deserts, with their changeable climate and the great difficulty and immense labor necessary for us to endure and perform in order to sustain ourselves, keep off those who would rob and deprive us of the comforts of life; and every man of reflection who passes through this country is apt to say—"This country is just fit for the Mormons; nobody else wants to live in it."

To be sure men might come into your garden and partake of your strawberries and other fruits, and seeing what a nice little spot you had

made with twenty years of labor, they might say, "had we not better rob them of this," or "cannot we lay some plan to rob them of this?" There was a person of this kind over in Nevada, who presented a bill to Congress to rob the Latter-day Saints of their inheritances unless they took certain oaths, which no Latter-day Saint could take conscientiously. What does this spirit of robbery amount to? It simply shows the corruption and wickedness of men, and makes us thankful that God has given us this country for an inheritance, that the Saints may attain strength, cultivate virtue, uprighteousness, honesty, and integrity, and maintain themselves as the servants of the Most High.

I have enjoyed myself very much on this tour; we have had very agreeable meetings. During twenty-three days the President preached about nine hours. We had altogether thirty-five meetings It was a very industrious trip. It was pleasant, but the pleasure was hard earned. So far as we learned, the natives were disposed to be friendly, all of them we saw were so, and those who were reported to us were in the same condition. We have hopes that the action of our brethren in gathering to stronger positions and living more compactly is calculated to promote peace. Carelessness on the part of the brethren in scattering beyond their settlements with their families and cattle, and thus tempting the wild men of the mountains to come out and rob, plunder, and murder, has been the chief cause of Indian difficulties heretofore. The observance of the counsel and instruction given will put a better face on these matters, and more peaceable times may be anticipated. So far as the hearts of the Saints are concerned, they seemed one. We found no divisions, jarrings, or contentions, but all were struggling to do a great and good work. They rejoiced to see the President and to hear his instructions, and were ready to carry them out.

The brethren and sisters are struggling with all their might to build up the Kingdom of God, enjoy its blessings, and partake of its glory. This is the feeling we found in travelling; we rejoiced in it, and we rejoice in the privilege of returning; and we pray the Father that His peace may be on the Saints, that they may eternally enjoy a fulness of the everlasting gospel, with all its glory, in the celestial kingdom, through Jesus our Redeemer, Amen.

REMARKS *by Elder Wilford Woodruff, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.*

[REPORTED BY DAVID W. EVANS.]

THE PLEASURE AND TRIALS OF MISSIONARY LABORS—IMPROVEMENT IN THE SOUTH—EVERY GOSPEL PRINCIPLE RIGHTEOUS AND ESSENTIAL.

I also am a missionary, and I always considered it a great honor to be one. I received a mission when I embraced this work; it has never been taken from me yet. In company with a number of the brethren I have just returned, as br. Taylor has said, from visiting our brethren in the south. We have had an excellent time. We have been over a great many rough roads, traveled hard, and have preached from once to three times every day. We have been taught, instructed, and edified; at least I have a great deal. We have had a good time in visiting the Saints, and as President B. Young remarked in some of his discourses, we have been able to draw the contrast between preaching to the Saints and preaching to the world. My own experience enabled me to bring that subject home very readily, and I presume it is so with most of the Elders who have been on missions preaching the gospel. I have travelled a great many thousands of miles to preach the gospel without purse or scrip, with my knapsack on my back, and begging my bread from door to door. I have done many things that all the gold in California would not have hired me to do except for the gospel. My natural feelings would forbid me travelling through the world asking for my bread from door to door; I would much sooner labor for it.

We have been called to preach the gospel; the Lord Almighty has required it at our hands; we would have been under condemnation as Elders if we had not done it. We have done it, and our garments, in a great measure, are clear of the blood of this generation. For over thirty years we have labored to preach the gospel; and we have gathered together a people to these valleys of the mountains, with whom I rejoice to meet. I once asked the Lord to let me go and preach the gospel. I had a desire to preach the gospel in its beauty, plainness, and glory, and to show the worth of the principles it contained. I felt that they were of as much value to my fellow men as to me. The Lord gave me the privilege I asked for, and I believe that I have preached to the nations of the earth as much as I desire; if duty should not require it, I never wish to go and preach to the world again. I have had my day and time at it; still, if called to go, I presume I should go as I have always done. But I do enjoy the society of the Saints, I love home, and I love to travel through these settlements, and to see the boys, the girls, the men, and the women parading the streets to welcome the President and his brethren; and, on our return here, to meet with greetings from ten thousand Saints brought peculiar meditations to my mind. It brought

home very forcibly the contrast between preaching to the Saints and preaching to the world.

In my early missions, when preaching in the Southern States—Arkansas, Tennessee, and Kentucky—I have waded swamps and rivers and have walked seventy miles or more without eating. In those days we counted it a blessing to go into a place where there was a Latter-day Saint. I went once 150 miles to see one; and when I got there he had apostatized, and tried to kill me. Then, after travelling seventy-two miles without food, I sat down to eat my meal with a Missouri mobocrat, and he damning and cursing me all the time. That is the nature of the Southern people—they would invite you to eat with them if they were going to cut your throat. In those days we might travel hundreds and hundreds of miles and you could not find a Latter-day Saint, but now, thank God, we have the privilege of travelling hundreds and hundreds of miles where we can find but little else. I regard this as a great blessing.

Our missionaries are going abroad under different circumstances from what we went. We had no Zion, no Utah, no body of Saints to give us any assistance. We were commanded to go without purse or scrip, and we had to do it. We trusted in the Lord, and he fed us. We found friends, built up churches, and gathered out the honest and meek of the earth. Times have changed since then. These brethren are going to the nations of the earth where starvation stares many of the people in the face, and where it is hard for millions to obtain the necessaries of life. The people here are wealthy, and it is no more than right that we should impart of our substance to help those who are going on missions. I hope the brethren and sisters will help liberally, and will impart sufficient to send the brethren to their several fields of labor.

I rejoice in the gospel of Christ; I rejoice in the principles that have been revealed for our salvation, exaltation, and glory. I rejoice in the establishment of the work in these mountains, and in our southern settlements. As has been already said, the Lord has blessed our brethren there. It is a miracle to see those settlements when we consider what the country was such a short time since. The city of St. George is second to none in the Territory unless it be Great Salt City; and I doubt the latter being equal to St. George, when we take into consideration the population of the two places. They have better buildings and improvements there, according to numbers, than we have here. At Toquerville, too, they are laying fine foundations for stone and brick buildings, and they are improving all through the southern settlements. The soil there is so sandy that it looks as if it would require two men to hold it together long enough for a hill of corn to grow. Like the waves of the sea, it is ever on the move. It contains, too, a good deal of mineral which destroys the vegetation and everything with which it comes in contact. Some of the brethren have spent as much as two thousand dollars to render an acre of land productive; now they have fine gardens and vineyards growing, and, strange to say, though the country naturally looks like a desolate, barren, sandy, unfruitful desert, still the cattle are fat, all kinds of stock look well, and everything was green and flourishing in the settlements as we passed through them. The whole of that mission at its commencement presented a most forbidding aspect, and really had so many discouraging features that men

were compelled to work by faith and not by sight. Now, however, the soil is blessed, the climate is delightful, and plenty and prosperity attend the labors of the people. To show you the difference of the climate in the country, and of the district of country a few miles this side of it, I need only mention that the morning we left Beaver there was ice along the creeks, but when we got to Toquerville, two days' travel further south, we found the apricots half grown, the peaches as large as peas, the cotton-wood trees green and in full leaf, altogether looking like another country. It is a different climate altogether from what it is in these higher places.

The hand of God is in all the operations we are trying to carry out. We have to build up Zion independent of the wicked; we have got to become self-sustaining, and the Lord is inspiring His prophets to preach to us to lay the foundation for the accomplishment of this work. The day is not far distant when we shall have to take care of ourselves. Great Babylon is going to fall, judgment is coming on the wicked, the Lord is about to pour upon the nations of the earth the great calamities which He has spoken of by the mouths of His prophets; and no power can stay these things. It is wisdom that we should lay the foundation to provide for ourselves.

With regard to the Word of Wisdom, I must say I was agreeably surprised to see how generally the people are taking hold of it. We did not see much coffee or tea, and I do not think that one in the company drank a drop of it. I rejoice in this; it is going to make the people more wealthy, it will save us a great deal of means, besides preventing our being poisoned to death, for these things are poisoned, and the Lord understood that when He gave the Word of Wisdom many years ago. The people are improving in a great many things. There is a very good spirit and feeling among them, and the feeling to carry out the purposes of God is general.

I rejoice in this work because it is true, because it is the plan of salvation, the eternal law of God that has been revealed to us, and the building up of Zion is what we are called to perform. I think we have done very well considering our traditions and all the difficulties which we have had to encounter; and I look forward, by faith, if I live a few years, to the time when this people will accomplish that which the Lord expects them to do. If we do not, our children will. Zion has got to be built up, the Kingdom of God has got to be established, and the principles revealed to us have to be enjoyed by the Latter-day Saints. There is no principle that God has revealed but what has salvation in it, and we, in order to be saved, must observe His laws and ordinances. Where is there a man or woman who does not wish to be saved? All wish to be saved; all desire salvation, and to enjoy those blessings which they were created to enjoy. The gospel has been offered to this generation for the purpose of saving them in the Kingdom of God if they will receive it. I rejoice in all the principles revealed to us, and the more I see, hear, and learn, the more I am satisfied of the importance of the revelations that God has given to us. As President Young remarked in one of his sermons south, "Whatever the Lord reveals to this or any other people does not ignore anything revealed before." No part of the gospel is superfluous. It is the same yesterday, to-day, and for ever, and all the inhabitants of this world and all others have got to be saved by it,

if saved at all. It is necessary, therefore, that we receive and obey all of its principles. When the first principles of the gospel were revealed to us we rejoiced in them. After them we had other principles revealed, the principle of baptism for the dead, for instance. We did not know anything of that until about the year 1840, on our return from England. I rejoice in that principle. It is a great blessing that there can be saviors on Mount Zion. It is a glorious principle that we can go forth and erect temples and attend to ordinances for the living and the dead; that we can redeem our forefathers and progenitors from among the spirits in prison. They will be preached to in prison by those spirits on the other side of the vail who hold the keys of the Kingdom of God, and we will have the privilege of attending to ordinances in the flesh for them. Then, again, the blessing that God has revealed to us in the patriarchial order of marriage—being sealed for time and eternity—is not prized by us as it should be. When that principle was revealed, the prophet told the brethren that this kingdom could not advance any farther without it; "and," said he, "if you do not receive it you will be damned saith the Lord." You may may think this very strange, but the Lord never reveals anything that He does not require to be honored.

What would have been our position if this had not been revealed? This principle is plain, clear, and interesting; without it not a man in this Church could have either wife or child sealed to him for eternity, for all our marriage covenants before were only for time, and we, as a Church, had arrived at that point when, in order to insure a full salvation, it was necessary to reveal this principle. It is a great blessing to us. We love our wives and children, and wish to enjoy their society, but the thought of separation would mar all the happiness that the Saints might otherwise attain. The Saint who aspires to salvation and glory wants a continuation of family ties and associations after death. Without this principle we were like the rest of the world—without any such hope. From the day the apostles were slain until the Lord revealed this principle in the last days, not a man ever dwelt in the flesh who had wife or child sealed to him for eternity, so that he could enjoy their society in the resurrection. That was just our position before this ordinance was revealed, but now, whether we have one wife, two, three, or as many as the Lord sees fit to bestow upon us, when we come forth from the grave our families remain with us in the eternal world. So it is with every principle the Lord reveals—it is good for His people in time and eternity.

Brethren and sisters, let us be faithful, and look at the promises of God as they are contained in the gospel of Christ, and never treat lightly any principle, no matter what it is, whether it be faith, repentance, baptism for the remission of sins, the resurrection of the dead, eternal judgments, the marriage covenant, baptism for the dead, or any other ordinance that the Lord has revealed; they all belong to the kingdom, are necessary to salvation, and the responsibility of carrying them out rests upon this people. We know that the world looks with contempt upon us and upon the institutions of the Kingdom of God. They do not object to institutions that are corrupt and ungodly. The world is flooded to-day with evil and wickedness, and the earth groans under it. But because we as a people follow

the example of Abraham, in taking more wives than one, we are universally decried and despised. The Christian world profess to believe in Abraham, and he, through obedience to the command of God in this respect, was called the "Father of the faithful," and the twelve gates of the New Jerusalem will each be named after one of the twelve patriarchs, his descendants, and the sons of a polygamist, and fathers of all Israel. Even the Lord Jesus Christ, the Son of God, who came to lay down his life to redeem the world, was through the same lineage. He was of Judah; He was the King of the Jews and the Savior of the world.

These principles are as righteous to-day as in any other age of the world when governed and controlled by the commandments of God. Let us prize all the principles, revelations, and blessings that God has revealed to us; let us treasure them up, do our duty to God, to one another, and our fellow men. No man has any time to sin, to steal, swear, or break any of the laws of God if he wishes to secure a full and complete salvation; but we must all do the best we can, laboring with all our might to overcome every evil, for it will take a whole life of faithfulness and integrity for any Saint of God to receive a full salvation in the presence of God.

May God bless us, and give us His spirit, and wisdom to guide and direct us into all truth, for Jesus' sake. Amen.

REMARKS *by Elder Geo. Q. Cannon, delivered in the Bowery, Great Salt Lake City, April 7th,* 1867.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF UNION AND OBEDIENCE TO COUNSEL.

There have been a great many excellent remarks made to us since we assembled ourselves together to celebrate the anniversary of the organization of the Church, remarks which, if treasured up in our hearts and practiced in our lives, cannot fail to make us a much better people than we are to-day. It should be clear to the mind of every Latter-day Saint that there is an extreme necessity for us to be united. It is to our union alone, imperfect though it may have been, that we may attribute our success in the past, under the blessing of God. If we have any name or prestige in the earth, if there is anything attached to the name of Latter-day Saint or "Mormonism" that conveys the idea of power to the minds of the people, it has its origin in our union, obedience, concentration of effort, and our oneness of action, and the more this oneness increases the more marked and distinct we will be among the nations of the earth. What is it that has made us the people we are to-day? It is

obedience to the counsels which God has revealed through His servants. If there is anything on the earth that will continue to add distinction and power to us, and elevate us and make us strong and mighty, it is an increase of this obedience which has already given us this distinction.

I have thought considerably since we have been together of the counsels which have been given to us, and of the action of the people in the past. There was a time when every Latter-day Saint who had the spirit of his religion felt as though he wished to devote himself and all that he had to the upbuilding of the Kingdom of God. This feeling doubtless predominates to-day, but it has been partially buried up and covered by other feelings—the love of gain, the desire to acquire property, and feelings akin to these. There was a law revealed to us—the law of consecration—through obedience to which every man expected to hold all that he possessed subject to the dictation of the servants of God. It is right that we should recollect this law, and continually seek to carry it out. We should feel that we are placed as stewards over the property God has placed in our hands, and that all we have is subject primarily to the counsels of God's servant, and that before we take any step of importance it is our duty to seek counsel from him who has the right to counsel. Imagine the power there would be in this Territory, and it would be felt throughout the nations of the earth, if this entire people, from Bear Lake Valley in the north to the settlements on the Muddy in the south, were thus united, holding themselves and all the wealth that God has so bountifully bestowed upon them, subject to the counsel that God has placed in His Church. What would be the effect of this? If you will allow your minds to expand you may be able to contemplate to some small extent the great results that would follow such a concentration of action on the part of this people. Is it the will of God that it should be so? It is.

The Lord has placed a man at our head upon whom He has bestowed great wisdom. There has never been a time when he has lacked the wisdom necessary to guide all the affairs of the Kingdom of God. Joseph of old had wisdom given to him by which he was enabled to save Egypt. God has given to us a leader who has wisdom equal to any emergency, and if we will be obedient to his counsels we shall realize as great salvation as was wrought out by Joseph for those with whom he was associated. Herein we possess advantages not possessed by other people; we have revelation to guide us, we have the word of the Lord in our midst; we are not dependent upon man's wisdom, nor upon human plans, but we have the wisdom of eternity manifested through the servants of God to guide us. We have the opportunity of building up the Kingdom of God and of carrying out the designs of heaven according to His plan; and if we will do so we shall fulfil the word of the Lord given anciently, when speaking of and comparing his people with the people of the world. Said he, "My servants shall eat, and you shall be hungry; my servants shall drink, but ye shall be thirsty; my servants shall rejoice, but you shall be ashamed; my servants shall sing with gladness of heart, but you shall sorrow with sadness of heart and howl with vexation of spirit. And ye shall leave your name as a curse to my chosen: for the Lord God shall slay thee, and call His servants by another name."

It seems as though the day had

come when God will slay the wicked, and when He will call His people by another name. How will these words of the ancient prophets be fulfilled? By our listening to the counsel of him whom he has placed to preside over us, and being guided in wisdom in all things. When we do this we will be a mighty and a powerful people, and President Young will be what he ought to be to-day, the head of this people, the mouth-piece of God in our midst; and when his counsel is given it will be listened to by all Israel; no one will disobey from one end of the land to the other. How much good could be accomplished if this were the case! What mighty labors could be achieved if this people were in this condition to-day. What hinders it being so? Nothing but the disposition within us to be careless and indifferent to the principles taught us.

This condition of things will be brought about, and it might be more rapidly than it is if the people would be obedient and diligent in carrying out the counsels given to them. All within the sound of my voice, probably, have heard that Israel, in the days of Moses, were commanded to sprinkle their door-posts with the blood of a lamb, that they might escape destruction; now if we had been told that Israel were destroyed because they paid no regard to this instruction, who among us would not have said, How foolish Israel must have been to have suffered destruction rather than do such a simple thing as this! Yet what has God said to us in these days with regard to the Word of Wisdom? He has said that "all Saints who remember to keep and do these sayings, and walk in obedience to My commandments, shall receive health to their naval, and marrow to their bones, and they shall find great treasures, even hidden treasures of wisdom; and they shall run and not be weary, and walk and not faint; and I, the Lord, give them a promise that the destroyer shall pass them by, as he did the children of Israel, and not slay them." Here is a promise that the Lord has given to us on condition that we obey this requirement, or rather this counsel. It is wise counsel; we have proved its wisdom. What has disobedience to this counsel done for this people? It has made us in many respects, to a certain extent, subject to our enemies. How many called Latter-day Saints, through disobedience to the Word of Wisdom, have been led away to California and other places where they could obtain these things which they thought so necessary to their comfort, but which God had counselled them to forsake? A great many have been led away through this; and every time we disobey this counsel we bring ourselves more completely under bondage to our own appetites and to the enemies of the Kingdom of God.

As a people we should arise, and with one effort say we will follow the example, in this respect, of him who leads us. Does President Young drink tea, or coffee, or liquor, or chew tobacco? No; his life is exemplary, and we should copy after it. There is no man among us more exemplary in these things than he is; and it is a shame to us, as a people, if we do not follow his wise example. The Lord is bearing testimony to us through His Spirit, that we should carry these things into effect; and I trust that the people from one end of the Territory to the other, will manifest by their future course that they will observe the counsel that has been given at this Conference, and thus seek to be one with the President. There is no need to disguise the fact that he is anxious to have us subject

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to him in these matters. He is anxious that his power should be felt through the length and breadth of this Territory sufficiently to control and govern the people for good. Why? Because he knows that God has revealed principles by which they can be led back into His presence if they will only be obedient to His counsel.

Short sermons are the order, and I will not lengthen out my remarks. My prayer is, my brethren and sisters, that God will enable every one of us to see these things aright, and to understand the obligations resting upon us; and that union may pervade the bosoms of the Saints from the lowest to the highest, from the least in the land to the Presidency of the Church, which may God grant for Christ's sake. Amen.

REMARKS *by President Brigham Young, delivered in the Bowery, Great Salt Lake City, April 7th,* 1867.

[REPORTED BY DAVID W. EVANS.]

EVERY SAINT ON A MISSION.

I confess before the Latter-day Saints that like others who live in the religious and political world, or the world of history, or any other world you have a mind to name, I really want power and influence. I confess to the Latter-day Saints and to the world that I want power to prevail on all the inhabitants of the earth to embrace the gospel of the Son of God that they may be saved in the Kingdom of Heaven. I want influence in the midst of the Latter-day Saints, sufficient to get all men and women to sanctify themselves before the Lord and to sanctify the Lord God in their hearts, and that they may be of one heart and one mind in all things, that they may be the disciples of the Lord Jesus. This comprehends a great deal.

I will now take the liberty of telling you what I do not want. I do not want influence or power over any nation, people, family, or individual on the face of the earth to do them an injury or lead them astray, to promote strife or corruption in their hearts, or direct them in the way that leads to death. But I would like to have power with the people to induce them to accept those principles which would put them in possession of life, liberty, peace, joy, and all the blessings that can be enjoyed by the children of men, and that are promised in the gospel of life and salvation. I wish you ever to remember this when you think of yourselves, your brethren, or of any man that wants influence in the world. Always learn what an individual wants influence for. If he wants it for good, to promote peace and righteousness, never hinder his efforts, but promote them if you can. But when men try to gain influence for evil, to lead their fellow creatures in the way to death,

exercise all the power you possess to abridge such influence; destroy it if you can. I calculate to take this course myself.

There are a few of the Latter-day Saints here to-day; only just a few, scarcely any from the country. You know we are estimated variously, some say 80,000, some 100,000, some 150,000; but, to tell you the secret, I do not want anybody to know our numbers. I do not want to number Israel yet. I am very frequently asked the question by political men, "How many do the Latter-day Saints number in the mountains?" My invariable reply is that we have enough to make a Territory. I wish the Latter-day Saints to increase and multiply. It has been said to me—"Why do you not call men to go on missions to preach the gospel in order to swell the ranks of the Saints?" I will tell you what my feelings are with regard to the Latter-day Saints increasing. One of these young men or girls around me here to-day, born and brought up in the Church, is worth, as a general thing, far more than those who come into the Church with all their traditions when we go preaching. I recollect the stand I took when I was in England or whenever I was out preaching. Whenever a man would transgress we would talk with and persuade him to forsake evil, and he would confess and say, "I will do so no more," but by and by we would have occasion to call him up again, and I felt and said that "I would rather convert two men or women who never heard the gospel than attempt to make righteous men or women of those who know the way but will not walk in it."

We wish the brethren to understand the facts just as they are; that is, there is neither man or woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life. This is the mission of every Latter-day Saint. I talked to the sisters yesterdy; I can talk to the brethren to-day on the same principle—there is not a man in this Church but what is capable of doing good if he has a mind to do so. Here are Elders who say, "I want a mission; I want to go and preach; I want to be ordained a Seventy, or a High Priest," or something or other. I will tell you what you really need. You need eyes to see things as they are, and to know your standing before God and the people. This is what the elders need. To go and preach, or to be ordained into the quorums of the Seventies, does not make good men of them, if they are not so before. The ordination of a man to the High Priest's quorum does not make him a good man. Let every elder, priest, teacher, and deacon set that example before his family, his brethren, and the world, that the nations of the earth will hear of the good works of the Latter-day Saints, that the honest in heart may be constrained to say—"We are going up to Zion to join this people, of whom we hear nothing but that they are honest, upright, industrious, frugal, and intelligent. Let us go up and join this people against whom so much has heretofore been said."

Will you do this, priests, teachers, and deacons? Will you do this, Elders of Israel, Seventies, High Priests, and Apostles? Will you live so that the report may go out from this time from Utah Territory that the Latter-day Saints are perfect examples for the nations of the earth?

This will be the loudest preaching we can do. We have a good deal to say yet to this Conference, if we have the time, and the people attend. We will bring our meeting to a close now.

REMARKS *by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, April 14th, 1867.*

[REPORTED BY DAVID W. EVANS.]

INSTRUCTIONS TO MISSIONARIES.

I feel very much interested, as indeed all must do, in hearing the remarks of our young brethren who are going out into the world to proclaim the gospel. There is a very great difference between our mode of promulgating the gospel and that pursued by the world. Many of these men who have been expressing themselves before you would be very unlikely instruments for preaching the gospel according to popular notions; but the grand difference between us and them is that we go forth in the name of Israel's God, sustained by His power, wisdom, and intelligence, to proclaim the principles of eternal truth communicated to us by Him, while they go forth to proclaim what they have learned in colleges.

Our Elders go forth in weakness, while others, generally, are largest when they are first born. Having learned what they call the Science of Divinity, they consider themselves qualified to teach it anywhere and under all circumstances; they have nothing more to learn and nothing more to teach. When our elders go forth they have no preparation beyond the common rudiments of education that all are supposed to learn; but it is not words they go to teach, it is principles. And although before an audience learned in the laws of God, they may feel a good deal of tremor and bashfulness in trying to express themselves, yet, when they go forth and stand before congregations in the world, the Spirit of the Lord God will go with them, the Lord will sustain them, and will give unto them wisdom, "that all their adversaries will not be able to gainsay nor resist." That is the promise made to the servants of the Lord who go forth trusting in Him.

I have a great deal more confidence in men who rise here feeling their weakness and inability than I have in those who feel that they are well informed and capable of teaching anything and everything. Why? Because when men trust to themselves they trust in a broken reed, and when they trust in the Lord they will never fail. I have been out when I was as young as many of these, before my head was gray, and I had to learn to trust in God. When we forth into the world we do not go among friends, for sometimes they do not treat us very friendly.

I would say to these brethren, they will meet with enemies on every hand who will oppose and persecute them, malign their characters, and say all manner of evil about them, and who will try to overturn the principles they advocate, unless there is a very great change in the world since the time that I used to preach among them. At the same time they will find many very good people, who will bless them, feed and clothe them, and take care of them. And the Lord is over all, He watches over His people, and if these brethren will continue to trust in God, as they now evince a desire to do, His Spirit will rest upon them, enlighten their minds, enlarge their capacities, and give to them wisdom and intelligence in time of need. They need not be under any apprehension with regard to the wisdom of the world, for there is no wisdom in the world equal to that which the Lord gives to His Saints; and as long as these brethren keep from evil, live their religion, and cleave to the Lord by keeping His commandments, there is no fear as to the results; and this will apply to all the Saints as well as to these brethren,

I would say, however, to those going on missions, that they should study the Bible, Book of Mormon, Book of Doctrine and Covenants, and all our works, that they may become acquainted with the principles of our faith. I would also say to other young men who are not now going on missions, but who will probably have to go at some time in the future, that these things are of more importance to them than they realize at the present time. We ought to be built up and fortified by the truth, we ought to become acquainted with the principles, doctrines, and ordinances pertaining to the Church and Kingdom of God. We are told, in the Book of Doctrine and Covenants, to search after wisdom as we would for hidden treasures, both by study and by faith, to become acquainted with the history and laws of the nation we live in, and of the nations of the earth. I know that when young men are working around here, going to the cañon, working on the farm, going to the theatre, and so on, their minds are not much occupied with these things, but when they are called upon to take a part in the drama themselves many of them will wish they had paid more attention to the instructions they have received, and had made themselves more familiar with the Bible, Book of Mormon, and the Book of Doctrine and Covenants.

These missionaries are now going to school to teach others, and in teaching others they themselves will be instructed, and when they rise to speak in the name of Israel's God, if they live in purity and holiness and before Him, He will give them words and ideas of which they never dreamed before. I have travelled hundreds and thousands of miles to preach this gospel among all grades and conditions of men, and there is one thing that always gave me satisfaction—I never yet found a man in any part of the world who could overturn one principle that has been communicated to us; they will attempt it, but error is a very singular weapon with which to combat truth; it never can vanquish it. When men go forth in the name of Israel's God there is no power on earth that can overturn the truths they advocate. Men may misreprent and calumniate them, they may circulate false reports, for as a general thing men love lies better than truth, but when men go forth possessing the truths of the everlasting gospel which God has revealed, they have a treasure within them that the world knows nothing about; they

have the light of revelation, the fire of the Holy Ghost, and the power of the priesthood within them—a power that they know very little about even themselves, which, like a well-spring of life, is rising, bursting, bubbling, and spreading its exhilerating streams around. Why, says the Lord, with you I will confound the nations of the earth, with you I will overturn their kingdoms.

Who are these young men, these very weak instruments? They are men who hold the holy Priesthood of the Son of God after the order of Melchisedec. From whom did they receive it? They received it through the medium of the Holy Priesthood, which has been revealed to Joseph Smith and others in these last days. They say they are weak. Let us ask who is strong? Who can boast of anything? Who among you, ye Elders of Israel, can boast of any knowledge or intelligence? Why we know nothing about the principles of truth, only what God has revealed. How do I know anything about baptism for the remission of sins even, and the laying on of hands for the reception of the Holy Ghost? Why, the Lord revealed it; if He had not I should have known nothing about it, neither would Joseph Smith, President Young, br. Kimball, nor anybody else—all our knowledge comes from God. If we know anything about who we are and where we came from, or about our relationship to our Heavenly Father, how do we know it? It would be no use arguing on the point, for all would be obliged to come to the conclusion that He had revealed it. If He had not we should still have been in ignorance. Who knows anything about endowments, anointings, blessings, or promises pertaining to the future, unless revealed from God? The schools of the world know nothing about these things, and for all we know we are indebted to God, and if He had not revealed them to us we should have been as ignorant as they are.

These young men are just like the rest of us—they have received the spirit of life, light, and intelligence—the gift of the Holy Ghost—and they are the messengers of the Great Jehovah, whom He has selected, set apart, and ordained to go and proclaim His will to the nations of the earth. They go not in their own name or strength, but in the name, strength, and power of Israel's God. That is their position, and if they cleave to God and magnify their callings, adhere to the principles of truth, and shun temptation and corruption of every kind, the power of God will be with them, and God shall open their mouths, and enable them to confound the wisdom of the wise, and they will say things that will astonish themselves and those who listen to them.

I would say to these brethren—let it be your study to fulfil your mission. Never mind the world, never mind the dollars and cents, the pounds, shillings, and pence. You cleave to God, live your religion, magnify your callings, humble yourselves before God, call upon Him in secret, and He will open your path before you, and you shall have food and clothing, and your every want will be supplied, and you will be able to accomplish a good work and return to Zion in peace and safety. These are my feelings.

We talk sometimes about going without purse and scrip. I have travelled hundreds and thousands of miles that way, and if I were going on a mission I would rather go trusting in God than in the President of the United States, the Queen of England, the Emperor of France,

Austria, or Russia, or any king or potentate on earth. If they were to say to me, "You may go and preach your gospel in our dominions, and we will see you provided for," I would rather trust in God than in any of them. These are my feelings and that is my experience. Why? Because I might be in situations where their munificence could not reach me, but I could not be in a place where the Lord God could not see me, for His eyes are over all the earth, and His angels will guard and His Spirit will comfort and sustain His servants. That is why I say cleave to Him and magnify your callings. When you do not the Spirit will be withdrawn from you, and you will be weak indeed. In all my travels I never wanted anything, and this is the experience of my brethren all around, who have been engaged in the same work. The Lord has always provided for us while we were engaged in his work and doing His will. And if the whole people will cleave to Him, and be humble, faithful, and united in keeping His commandments, the Spirit and power of God will rest upon them, and their blessings will be a thousand fold greater than they are to-day.

Our strength is in God, and not in our ourselves. Our wisdom and power come from Him; they are not of ourselves. We are the servants of God, and to Him we have to look for guidance, direction, and sustenance in all things, and if we will only do that which He requires of us as a people, there is no promise that has been made, not a blessing ever pronounced, not a privilege ever conferred upon any people under the face of the whole heavens in our age of the world but will be conferred upon us.

We are living in the dispensation of the fulness of times, when God has commenced to gather together all things in one He has revealed to us His law, and He is continuing to do so. It is for us to learn to subject ourselves to that law, to obey His commands, submit to His authority, and pursue that course that we can always have the approbation of the Most High. Let us eschew evil, cleave to that which is good, honor our God and our religion, and the blessings of heaven will rest upon and abide with us from this time henceforth and for ever. Zion will arise and shine, the power of God will be made manifest in our midst, and no hand, nor any power that shall rise against us, shall be able to injure or destroy us.

In relation, again, to these elders, I will tell you the first thing I used to do when I went preaching, particularly when I went to a fresh place —and that was to go aside to some place, anywhere I could get, into a field, a barn, into the woods, or my closet, and ask God to bless me and give me wisdom to meet all the circumstances with which I might have to contend; and the Lord gave me the wisdom I needed and sustained me. If you pursue a course of this kind He will bless you also. Do not trust in yourselves, but study the best books—the Bible and Book of Mormon—and get all the information you can, and then cleave to God and keep yourselves free from corruption and pollution of every kind, and the blessings of the Most High will be with you; and if you go forth trembling and in weakness, bearing precious seed, you shall return rejoicing and bringing your sheaves with you.

May God bless you, and all Israel, in the name of Jesus. Amen.

REMARKS *by Elder Geo. A. Smith, delivered in the Tabernacle, Great Salt Lake City, June 2nd,* 1867.

[REPORTED BY DAVID W. EVANS.]

KINDNESS THE TRUE SPIRIT OF INSTRUCTION AND GOVERNMENT.

It is certainly good to receive instructions from fathers in Israel, and the kind of instruction which is most desirable is that pertaining to our every-day life, for a great share of the unhappiness and misery of the world is the result of ignorance. Many people do not know how to enjoy the blessings they receive. When they have comforts around them they make themselves miserable longing for something in the distance and beyond their reach; something imaginary, and often not really necessary. It is the duty of every person to cultivate the spirit of contentment, and, no matter what our condition in life may be, we should be sure to do right, be contented, and trust in God to improve it. When we are placed in uncomfortable circumstances—for instance, when we lack the necessaries and comforts of life, we are apt to give way to a spirit of discontentment, when, peradventure, if we understood the providences of the Almighty we should find that they are to give us an experience we could not otherwise attain to, and which is necessary to prepare us for the performance of greater duties which may be required of us.

President Kimball's remarks in relation to going with his boys, and teaching them how to work, were excellent; and one of the greatest blessings that a man has bestowed upon him on earth is that of being with his family. A great many do not appreciate it, but the privilege of being with one's family, and teaching them the principles of truth and how to become useful in life, cannot be too highly prized. The Presidency and numbers of the elders have so many responsibilities of a public nature resting upon them, that they are deprived, to a great extent, of that association with their families which is necessary to enable them to instruct them personally, consequently they have to leave it to others. President Kimball told us that if he hired a man to work for him he had to show him which was the top end of a straw. My family, once during my absence, employed a man to work in the garden. They gave him a lot of cabbages, turnips, onions, and carrots to set out for the raising of seed. He set every one of them into the ground with the roots up. When the ladies came to see what was done, they gave him a lecture on the subject that he remembered, and he learned to do such work properly. A great many of our people have been gathered from the various nations of Europe, and while there the majority of them were operatives in factories, or engaged in different mechanical pursuits, and never planted an onion, carrot, turnip, or parsnip in their lives, and have no idea of the process, consequently, when they gather

here, where almost every man is under the necessity of raising his own food, they have to learn the method of doing so.

President Kimball has been urging us strongly to store our bins with wheat and flour. This may sound like strange counsel to those who, during most of their lives, have been in the habit of receiving their wages every Saturday, and, then, without further care, laying in their week's provisions. But in this country, where we are liable to seasons of scarcity, it is requisite to prepare for such emergencies; hence the counsel to store up food is frequently given, and is absolutely necessary. Yet, as a people, we are apt to neglect it, for the sun rises and sets, the seasons come and go with unfailing regularity, and we expect that every year will bring plenty; yet we have had years of scarcity, and may have again, and we are not safe unless we provide against them, and be prepared for a day of hunger. Hence, in this respect and in many others, the Latter-day Saints have many things to learn.

Many men do not know how to be comfortable in their families; they are cross and crabbed with their wives, and think it is necessary to scold and find fault with almost everything they do. Now, you can do a good deal more with a person without finding fault than with; the man that is pleasant with, and never says a cross word to his family, governs them the best, as a general thing. Women, too, who talk pleasant and comforting words to their husbands, and never find fault, always have the most influence with them. And yet we find men and women who, in their family relations, seem to think that the rod and a disposition to be cross and crabbed, to scold, and find fault, and threaten, is the best policy, whereas the right policy is directly opposite. We should overcome with love and affection, guide with kindness, and teach and instruct by good example and self government, for the man who can govern his own temper, rule his own passions, and regulate his own conduct, will have more influence over others ten thousand times than he will who is feared and dreaded, and consequently hated. The question arises in the world—"How is it that Brigham Young can control so easily so many Latter-day Saints?" And "How was it that Joseph Smith could send his brethren all over the world, and bring so many people together, without ever seeing them?" It is by the power of that magic which wins hearts; by the power of those external principles of salvation which exist in God and in his faithful servants. Every man knows that in Brigham Young he has a friend and a father, and that when he counsels, instructs, corrects, or reproves, it is with the spirit of a father to his children—he corrects them for their own good; hence every person fears to do wrong and desires to do right, and, so far as this principle extends, Israel is governed by love and charity, by that strong bond of eternal truth which will make peace throughout the earth.

How are the nations of the earth governed? Generally through fear or self-interest. What is it that props the French Empire? A million of bayonets. What holds the autocrats of Europe on their thrones? The fear of death, for if any attempt be made to overthrow them death would be the inevitable doom of the conspirators. Is that the principle by which governments can stand? No; the only principles by which they can be permanently sustained is the love of truth, honor, and integrity, and these virtues should be honored and observed by the sovereign more

than by anybody else, and that superior love of truth would enable him to control every person in his empire, for virtue reigning triumphant would frown down vice, and would thus lay the foundation for an empire that would be lasting.

When one sovereign gets more bayonets than the others blood and slaughter result, and downfall follows. How will it be in the Kingdom of God? It will be governed by peace, truth, and order, and truth will eventually govern the world. Men will be taught correct principles, and they will then govern themselves. That is the secret of "Mormonism." President Young teaches the Saints correct principles, and the Saints govern themselves.

I bear my testimony to the truth of the counsel and instruction that we have received this morning, and I trust they will be treasured up in good and honest hearts, and that men and women will consider these things and realize that we have one great interest, which is to build up Zion, sustain the principles of salvation, walk humbly before the Lord, remember our prayers, and deal honestly and justly with each other. If a man owes another let him discharge his obligations honorably; if circumstances beyond his control prevent him doing according to agreement, let him go to his creditor and show to him the real circumstances of the case, and that it is absolutely out of his power, and not become a man's enemy because he is your creditor. It frequently happens, I notice, that in the dealings of brethren one with another, when pay day comes men are not so pleasant and agreeable as when they are trying to obtain the credit. This is wrong. In all cases our word should be our bond, certain and sure, and nothing short of that which is beyond the ordinary course of events should prevent us fulfilling it.

By pursuing this course of events we shall increase confidence in our midst, build each other up, and build up Zion. Let us not build on borrowed capital, but learn to live within our means, and teach our children the beauties of industry, prudence, and frugality, that we may all be prepared and qualified to magnify our callings. Thus the rising generation will be prepared to bear the burden and carry off the kingdom; the work will increase, and truth will spread until it covers the whole earth.

I feel thankful for the privilege of bearing my testimony. I pray that the blessings of heaven may rest upon you, and that the peace of God may be upon all Israel. I heartily unite with br. Kimball in praying for the recovery of his son, and for prosperity and blessings upon all Israel; which may God grant, for Jesus' sake. Amen.

REMARKS *by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, April 7th,* 1867.

[REPORTED BY DAVID W. EVANS.]

THE WORD OF WISDOM.

I will take the liberty of suggesting to my brethren who address the congregation that our sermons should be short, and if they are not filled with life and spirit let them be shorter, for we have not time at this Conference to let all the Elders who speak preach a long sermon, but we have time to say a few words in bearing testimony, to give a few words of counsel to encourage the Saints, to strengthen the weak, to endeavor to confirm those who are wavering, and so forward the Kingdom of God. I have a few words to say to the Bishops and others who are leading men in the House of Israel, including your humble servant now addressing you. There are certain rights and privileges belonging to the Elders in Israel, and there are certain things that it is not their privilege to indulge in. You go through the wards in the city, and then through the wards in the country, and ask the Bishops—"Do you keep the Word of Wisdom?" The reply will be "Yes; no, not exactly." "Do you drink tea?" "No." "Coffee?" "No." "Do you drink whisky?" "No." "Well, then, why do you not observe the Word of Wisdom?" "Well, this tobacco, I cannot give it up." And in this he sets an example to every man, and to every boy over ten years of age, in his ward, to nibble at and chew tobacco. You go to another ward, and perhaps the Bishop does not chew tobacco, nor drink tea nor coffee, but once in a while he takes a little spirits, and keeps whisky in his house, in which he will occasionally indulge. Go to another ward, and perhaps the Bishop does not drink whisky nor chew tobacco, but he "cannot give up his tea and coffee." And so it goes through the whole church. Not that every Bishop indulges in one or more of these habits, but most of them do. I recollect being at a trial not long since where quite a number of Bishops had been called in as witnesses, but I could not learn that there was one who did not drink whisky, and I think that most of them drank tea and coffee. I think that we have some Bishops in this city who do not chew tobacco, nor drink liquor nor tea nor coffee to excess.

The Word of Wisdom is one thing, and ignorance, superstition, or bigotry is another. I wish people to come to an understanding with regard to the Word of Wisdom. For illustration, I will refer to a certain brother who was in the church once, and President of the Elder's Quorum in Nauvoo. While living at that place there was a great deal of sickness among the people, and he was sometimes called in to lay hands on the sick, but if he had the least doubt about their drinking tea, if he even saw a tea-pot, he would refuse.

I recollect he went into a house where a woman was sick, who wanted him to lay hands on her; he saw a teapot in the corner containing catnip tea, but without stopping to enquire he left the house, exclaiming against her and her practices.

Now, there is no harm in a teapot, even if it contains tea, if it is let alone; and I say of a truth that where a person is diseased, say, for instance, with canker, there is no better medicine than green tea, and where it is thus used it should be drank sparingly. Instead of drinking thirteen or fourteen cups every morning, noon, and night, there should not be any used. You may think I am speaking extravagantly, but I remember a tea-drinking match once in which fourteen cups a-piece were drank, so you see it can be done. But to drink half a dozen or even three or four cups of strong tea is hurtful. It injures and impairs the system, benumbs the faculties of the stomach, and affects the blood, and is deleterious in its nature. If a person is weary, worn out, cast down, fainting, or dying, a brandy sling, a little wine, or a cup of tea is good to revive them. Do not throw these things away, and say they must never be used; they are good to be used with judgment, prudence, and discretion. Ask our Bishops if they drink tea every day, and in most cases they will tell you they do if they can get it. They take it when they do not need it and when it injures them. I want to say to the Elders in Israel, this is not our privilege. We have a great many privileges, but to indulge in liquor or other things to our own injury is not one of them.) We have the right to live, labor, build our houses, make our farms, raise our cattle and horses, buy our carriages, marry our wives, raise and school our children, and then we have the right to set before them an example worthy of imitation, but we have not the right to throw sin in their path or to lead them to destruction.

I recollect telling the people here, not long ago, something in regard to the rights of the Elders. Our rights are numerous. If we are so disposed, we have the right to dictate the House of Israel in their daily avocations. We have the right to counsel them to go to the gold mines if it is wisdom and God requires it, and we have the right to counsel them away from the gold mines when it is not wisdom to go there. We have the right to ask them to go and buy goods, and to sell those goods without fraud or deception. I am sorry to say we cannot say this of many of our merchants. We have merchants that say they are of us and with us, and that they wish to be Saints, but they are not honest in their dealings; they will trade fradulently, and they will take all the advantage they possibly can. I said here a year or two ago that unless such merchants repent they will go down to hell; I say so to-day. They never can enter the celestial kingdom of our God unless they refrain from their dishonest course and become Saints indeed.

To the Bishops and the Elders in Israel I wish to say that we have the right to do right, but not to sin. The right to obtain large families, although obnoxious to the refined Christians, all classes of whom preach against it—the priest in the pulpit, the judge on the bench, the senators and representatives in Congress, as well as the bar-keeper and the drunkard wallowing in his filth—they are all against it except God and the Saints; yet this is a right that the Saints have, and which no others legally possess. Others will presumptuously arrogate to themselves certain rights and privileges, but the

result will be their overthrow, their condemnation, and their damnation.

We urge the people continually to be one in their temporal affairs. We do not offer prayers to dead Saints—to Peter, Paul, Mary, and others—but we frequently pray the living Saints, in Christ's stead, to be reconciled to God. If we urge the people to this until we get them to be really of one heart and one mind, what will be the result? We shall then possess Zion, it will then be developed in our midst, and we will be as independent as ever the children of Zion can be in our capacity. Will wrath, anger, strife, and selfishness then reign within us? No, they will not. It is our right and privilege to live so that we may attain to this, so that we may sanctify our hearts before the Lord, and sanctify the Lord God in our hearts, but it is not my privilege to drink liquor, neither is it my privilege to eat tobacco. Well, bro. Brigham, have you not done it? Yes, for many years, but I ceased its habitual practice. I used it for toothache; now I am free from that pain, and my mouth is never stained with tobacco. It is not my privilege to drink liquor nor strong tea and coffee, although I am naturally a great lover of tea. Brethren and sisters, it is not our privilege to indulge in these things, but it is our right and privilege to set an example worthy of imitation.

When we come to home-made cloth, I must say it would make clothes good enough for me to wear. "Then why do you not wear it, bro. Brigham?" Shall I tell you? I have hardly worn a suit of clothes for years that has not been presented to me. If I knew that doing this would be a hindrance to the work of God, I would say to the next friend who wished to present me with a suit of clothes—"I thank you, but I will not wear them; you will please take them back to the store, or take them home and put them in the trunk." I know the thoughts of many are—"I wish they would serve me so." I wish they would; and if they will I will never say wear home-made again as long as friends will give you that which is imported, and you can lay by the money you save to send the Elders abroad to preach the gospel, to gather the poor, to help to build the temple of the Lord, or to finish the canal that we may get the rock here for the temple.

You men owning saw mills bring on the lumber to finish the tabernacle, and you carpenters and joiners come and help to use it up. We are going to plaster the main body of this building here immediately; take down the scaffold at the west end from the body of the building while the east end is being put up. And we are going to lay a platform for the organ, and then make a plan for the seats. And we calculate by next October, when the brethren and sisters come together, to have room for all; and if there is not room under the roof, the doors are placed in such a way that the people can stand in the openings and hear just as well as inside. I expect, however, that by the time our building is finished we shall find that we shall want a little more room. "Mormonism" is growing, spreading abroad, swelling and increasing, and I expect it is likely that our building will not be quite large enough, but we have it so arranged, standing on piers, that we can open all the doors and preach to people outside.

Now I want you should recollect—Bishops, Elders of Israel, High Priests, Seventies, the Twelve Apostles, the First Presidency, and all the House of Israel, hearken ye, O, my people! keep the word of the Lord, observe the Word of Wisdom, sustain

one another, sustain the household of faith, and let our enemies alone. As for those in our midst who love and work iniquity, the Lord will gather them from among us in His own due time. They will grow fewer and fewer until we will be free from them. The Lord chasteneth His people for their good, but see the sufferings of the wicked! God has always favored the righteous more than the wicked. Still, we have those among us who are afraid. "Well, this time we are going to see trouble," or "we are going to be afflicted," or "I think the Mormons will have to leave," is their cry. I want to tell you we are not going to leave these mountains unless the Lord says so. The devil may say so until his throat splits, but we shall not do it; and woe to the men or people who drive us into the mountains, and compel us to hide ourselves in the dens and caves of the earth! Woe to the people who do this; they will find something they never learned yet; but they will never do it. I am looking for something entirely different. The wicked will waste away and destroy each other.

We are blamed for praying that sin and wickedness may cease on the earth, but the only way to effect that is for the perpetration of crime to cease. Will the people turn from evil, refrain from sin and iniquity, and serve the Lord? I would to God they would, but they will not do it. Sin must cease on the earth before iniquity and the workers thereof are unknown, there is no other way. We should not be blamed for praying that righteousness may reign, and that peace may come to the people. Is there war in our religion? No; neither war nor bloodshed. Yet our enemies cry out "bloodshed," and "oh, what dreadful men these Mormons are, and those Danites! how they slay and kill!" Such is all nonsense and folly in the extreme. The wicked slay the wicked, and they will lay it on the Saints. But I say again that if the people called Latter-day Saints will live their religion they will never be driven from their homes in the mountains, but if they do sin to that extent that the Lord God of heaven will let them be driven, woe to them that come after us, for they will find greater desolation than we found when we came. If we will do right we are safe in the hands of God. We wish evil to no man or woman on this earth, but we wish to do good to all. Our Elders have circumscribed this little globe again and again without purse and scrip, offering the gospel to the nations of the earth. Will they have it? No; they prefer death, carnage, and destruction, and in the end they will receive the reward of the unjust. Let us take a course in which we shall be justified. We wish all people to do right, and if the Latter-day Saints will do so, and will sustain themselves and live within their own means, and never let their wants swell beyond them, all is right, we shall reign, and triumph over sin and iniquity. It is no more than reasonable, right, just, and equitable for us to ask those who wish to supplant us here to go to other places and build cities, plant orchards, raise grain, and make themselves comfortable, as we have done. They are perfectly welcome to eat, live, rule, and reign over one another, but let us alone to serve our God, build up His Kingdom on the earth, and live righteously and godly as we should.

Now, Elders of Israel, if you have the right to chew tobacco, you have a privilege I have not; if you have a right to drink whisky, you have a right that I have not; if you have a

right to transgress the Word of Wisdom, you have a right that I have not. If you have the right to buy and sell and get gain, to go here and there, to do this and that, to build up the wicked and the ungodly, or their cities, you have rights that I have not got. I have the right to build up Zion, but I have no right to build up a city in wickedness. It is time to close our morning's meeting.

REMARKS *by President Brigham Young, delivered in the Bowery, Great Salt Lake City, April 8th,* 1867.

[REPORTED BY DAVID W. EVANS.]

EDUCATION—EMPLOYMENT OF FEMALES.

A few words to the Latter-day Saints, and especially to our young men. We have a great deal of time to spare over and above going to the kanyon, and working in the fields and in our shops. It is true this is not exactly the time of year to establish evening schools and lyceums, but we wish our young men to make preparation this summer, and send east to procure the necessary articles for the formation of societies in this and other cities throughout the Territory for the purpose of studying the arts and sciences. Now, if a man in the North, say sixty-eight or a hundred miles away, should have a limb broken, he has to send to this city for a surgeon. It is all folly; there is no more real necessity for it, if men would devote their time to the study of such things, than there is to send for a man to put a rafter or joint on his house, or a panel into his door.

As the subject of education is open, and has been from time to time during this Conference, I will now urge it upon the people—the young men and the middle-aged—to get up schools and study. If they are disposed to study physic or surgery, all right; they will know then what to do if a person is sickly, or has his elbow, wrist, or shoulder put out of joint, or his arm or any other bone broken. It is just as easy to learn such things as it is to learn to plant potatoes. I would like to urge these matters upon our young men, and I am convinced this meets the feelings of all the brethren. I do hope, and pray you, my brethren and sisters, to be careful to observe what br. Wells has said in regard to introducing into our schools the Bible, Book of Mormon, Doctrine and Covenants, and the Standard works of the Church, and all the works pertaining to our faith, that our children may become acquainted with its principles, and that our young men, when they go out to preach, may not be so ignorant as they have been hitherto. I would like very much to urge upon our young people, the sisters as well as the brethren, to pay more attention to arithmetic and other things that are useful, instead of acquiring a little

French and German and other fanciful studies that are not of so much practical importance. I do not know how long it will be before we call upon the brethren and sisters to enter upon business in an entirely different way from what they have done. I have been an advocate for our printing to be done by females, and as for men being in stores, you might as well set them to knitting stockings as to sell tape. Such business ought to be done by the sisters. It would enable them to sustain themselves, and would be far better than for them to spend their time in the parlor or in walking the streets. Hardy men have no business behind the counter; they who are not able to hoe potatoes, go to the kanyon, cut down the trees, saw the lumber, &c., can attend to that business. Our young men in the stores ought to be turned out and the sisters take their place; and they should study arithmetic and bookkeeping necessary to qualify them for such positions. I would also like our school teachers to introduce phonography into every school; it is an excellent thing to learn. By its means we can commit our thoughts and reflections to paper with ease and rapidity, and thus preserve that which will be of benefit to ourselves and others, and which would otherwise be for ever lost. This is a delightful study! In these and all other branches of science and education we should know as much as any people in the world. We have them within our reach, for we have as good teachers as can be found on the face of the earth, if our Bishops would only employ and pay them, but they will not. Let a miserable little, smooth-faced, beardless, good-for-nothing Gentile come along, without regard for either truth or honesty, and they will pay him when they will not pay a Latter-day Saint. Think of these things. Introduce every kind of useful studies into our schools. I have been urging upon our young men for years to get up classes for the study of law. The laws of this Territory, of the United States, of the different States, of England, and foreign lands. Do this instead of riding over the prairies hunting and wasting your time, which is property that belongs to the Lord our God, and if we do not make good use of it we shall be held accountable.

Now, my brethren and sisters, I feel to bless you in the name of the Lord Jesus Christ, and I pray my Father in heaven to continue His mercies to us, and I pray you, in Christ's stead, be ye reconciled to God in all things. We will now bring our conference to a close.

DISCOURSE *by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, April 14th, 1867.*

[REPORTED BY DAVID W. EVANS.]

GENERAL INSTRUCTIONS TO MISSIONARIES GOING ABROAD.

Inasmuch as I am a missionary, and have been called of God to proclaim the gospel, I rise here to bear my testimony in connection with my brethren whom you have heard speak this day. We hear the testimony of brethren brought up in the Church, as well as the testimony of those who receive the gospel in other lands and gather with the Church. They all agree that this is the truth—the gospel of life and salvation. These brethren are going to preach, because they have got the truth and the world are destitute of it. One of the brethren said he was going after truth. I would correct him, and say he has got truth, and is going to carry to others who have it not. You are not going to England, Scotland, or to the Continent for truth, but to carry truth to people who sit in darkness and in the regions of the shadow of death. I am a missionary called to preach the gospel, and I am going on a mission; not that I have been lately converted, but I feel to go and strengthen my brethren, and I am going on a preaching tour for that purpose. There is no place on this earth where greater good can be done than here, preaching the gospel to this people and getting them to be Saints indeed. I would say to my young friends and to the middle-aged brethren, though I believe all who are going may be called young men, that if you go on a mission to preach the gospel with lightness and frivolity in your hearts, looking for this and that, and to learn what is in the world, and not having your minds riveted—yes, I may say riveted—on the cross of Christ, you will go and return in vain. Go forth weeping, bearing precious seed, full of the power of God, and full of faith to heal the sick even by the touch of your hand, rebuking and casting out foul spirits, and causing the poor among men to rejoice, and you will return bringing your sheaves with you. If you do not go in this way your mission will not be very profitable to yourselves nor to the people. I wish you to bear this in mind. We do not send these elders forth for political purposes; we have nothing to do with the political world. Neither do we wish them to go for two or three years to learn what is transpiring in the scientific world. If they wish to study the sciences, they can do that at home. We have an abundance of scientific men among us. If you wish to know what is going on in theatres, do not go to theatres to learn, but wait until you come back to our own. I am simply giving you a word of counsel. This is as good a time to do it as when you assemble together to receive your parting blessing. We do not send you for any of these purposes, but to preach the gospel. Let your minds be centered on your missions,

and labor earnestly to bring souls to Christ.

I would like to impress upon the minds of the brethren, that he who goes forth in the name of the Lord, trusting in Him with all his heart, will never want for wisdom to answer any question that is asked him, or to give any counsel that may be required to lead the people in the way of life and salvation, and he will never be confounded worlds without end; while he who trusts in the wisdom of man, or leans on the arm of flesh, is weak and blind, and destitute of the principles that will lead the Elders of Israel to victory and glory. Go in the name of the Lord, trust in the name of the Lord, lean upon the Lord, and call upon the Lord fervently and without ceasing, and pay no attention to the world. You will see plenty of the world—it will be before you all the time—but if you live so as to possess the Holy Ghost you will be able to understand more in relation to it in one day than you could in a dozen days without it, and you will at once see the difference between the wisdom of men and the wisdom of God, and you can weigh things in the balance and estimate them at their true worth. I can say also to the brethren and sisters, no matter what you are doing—working in the garden, plowing, sowing, going to the kanyon, building houses, laying rock or adobies, attending to your household affairs in the kitchen, the washroom, in the parlor, or in your bedchambers, live continually so that you may have the Spirit of the Lord with you and the counsel of God within you, that you may be able to give a word of counsel, instruction, and comfort to the disconsolate, to strengthen the weak, and to confirm the wavering, and spend every day of your lives in doing good. Unless we take this course it is useless to talk about being Latter-day Saints, the redemption of Zion, or the establishment of the Kingdom of God, for nothing short of the wisdom and power of God and the Holy Ghost will ever enable any people on the face of the earth to redeem Zion, and to establish the kingdom of God in these latter days.

A great many things were said while we were assembled in a Conference capacity. We are composed of such material, and our organization and education are of such a nature, that a great many things have to be said to us continually. Like children, there is no day but we need instruction, and if we do not live so that we may have the Holy Ghost within us continually we need to be taught by our friends around us how to build up the Kingdom of God, to sanctify ourselves, to prepare for the coming of the Son of man, and for the accomplishment of the great work of the latter days. The work in which we are engaged should be interesting to every soul that has named the name of Christ; it should be first and foremost, morning, noon, and night, with us every day of our lives. Our religion should be first with us all the time. Coming to this tabernacle to worship and do the will of God for one day in the week, and following our own inclinations and doing our own will at all other times, is a folly; it is useless, and a perfect burlesque on the service of God. We should do the will of God, and spend all our time for the accomplishment of His purposes, whether we are in this tabernacle or elsewhere. We are often told that, so far as the principles of our religion are concerned, we are one. Our brethren here are going on missions to Scandinavia, Germany, and perhaps to places where the gospel has never been preached before, and some, per-

haps, to the antipodes of others, yet in the proclamation of the principles of the gospel I do not expect there will be any variation. They will go north, south, east, and west, and they will all take up the scriptures of truth contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, and each one will corroborate the testimony of the other in establishing the truth of the gospel of the Son of God, and all will exactly agree. Yet, when we are gathered together, there are as many minds as there are persons in regard to the affairs of every-day life and the managing of financial affairs. Now, the people of God are being gathered together expressly to become one with regard to the things of this world.

I would like to be understood, if I could explain myself. We never shall become one to that extent that we shall look alike or possess precisely the same mental power and ability; this is not the design of Heaven. But we expect to become one in all our operations to bring forth the fullness of the Kingdom of God on the earth, that Jesus may come and reign King of nations as He does King of Saints. Shall we call this a union for political purposes? I say it is good policy for people to be of one heart and mind in all their operations. I have frequently looked at the inhabitants of the earth and seen how their feelings, dispositions, and pursuits differ; no two, scarcely, can agree. If two men enter into partnership, say in the banking business, or in mercantile business or manufacturing, it is very seldom that they agree a great while. Their minds will run in different channels with regard to business matters, and one will not be trammeled with the ideas of the other, so each resolves to take his own course. If you wish for a perfect example of this, I can tell you where to find it: just as quick as warm weather comes you see these little red and black ants on the hills. You will see them running in every direction, but it is seldom that two of them take the same course; they will run against each other, tumble over each other, and, finally, rob each other. This is a perfect example of the course pursued by the inhabitants of the earth.

I would say that it is good policy if we can be agreed in all matters. To illustrate, suppose we want to go and quarry rock out of the granite mountain here; we are building a huge fabric and we want some columns, say sixty feet high, five, six, seven, or eight feet through at the base, and perhaps four or five feet through at the top. Let one man undertake such a work, and how long would it take him? But let us be united in the undertaking, and we can soon have our columns quarried, hauled, and erected. Suppose there was a union of effort in every political and financial matter undertaken for the benefit of the whole people, who cannot see the good that would result? We have tried this to some extent in relation to our markets here; but suppose we were fully agreed on the point, we could demand a fair price for our products, and we need not be imposed upon by traders and traffickers. If we were agreed, we could supply ourselves from distant markets, say with our clothing, at a far less cost than now. Suppose, as was said at Conference, that we dispense with the luxuries of tobacco, tea, coffee, and whisky, how much could we save? If we had the money on hand that we have spent on these needless articles during the the year that is past, we should have abundance to donate to the missionaries to land them in their fields of labor.

The people, perhaps, will turn round and say—"We pay our tithing, and that is all we feel to do." If you do, you do more than the people did some years ago. At that time we found that in the staple article of wheat, of which there is more paid on tithing than anything else in the Territory, that we did not receive one bushel in a hundred of that which was raised, to say nothing one in ten. The people are not compelled to pay their tithing, they do as they please about it, it is urged upon them only as a matter of duty between them and their God. This little moiety that is now paid on tithing is used to bring the poor here, to find them houses to live in, bread to eat, and wood to burn, when we can get the brethren to bring it in on tithing, but that is an article pretty hard to get. Now, suppose we had a little more of this surplus on hand, could we not help the brethren on their way to preach the gospel to the nations? Yes, we could. Some of them will leave families that will, probably be destitute, and if we had means on hand we could donate to help them, and to prevent them from running continually to the Bishops. The Bishops have nothing in their hands, the tithing is used up, it has gone to sustain the poor, the Priesthood, and the Public Works. Yet when they go to a Bishop he has to look round to procure them a house, some wood, or some wheat or flour on tithing. But suppose we had the money on hand that we have spent on these useless articles which have been referred to the case would be different. When I begin to talk about these things I see so much that I can tell but very little. To see the slackness, slothfulness, and neglect of duty in taking care of the things which God gives to us. We may say we have abundance—more than we need—but will we give it to those who need it? No, but it is wasted in buying articles for which there is no real need. The people here seem to be perfectly lost, and cannot imagine what they do want. They are not clogged with every luxury, to be sure; they are not over surfeited with riches, for they are not rich; but they are comfortable, and they spend their substance for naught, for that which neither enriches the soul nor builds up the Kingdom of God.

How is it with you, my brethren and sisters? Can you call to mind any circumstances that have transpired in the midst of this people that could have been avoided, and that should put you on your guard? Yes, plenty of them, if you will only reflect. I asked one man, for instance, how he lived. "Oh," said he, "I hardly know how; I can hardly sustain my family." "How many have you in family?" "Eight of us." "And what do you have a day?" "Three dollars." Perhaps here is another man who gets five dollar a day, and he is poor; and another one who has a hundred cattle running on the prairie, and he is living on a dirt floor; he is not able to buy a few boards to make a floor. Go through the country and you will see numbers living, year after year, on dirt floors, and unable to procure a little sand and lime to plaster the walls of their dwellings, and at the same time, perhaps, they have hundreds and hundreds of animals running on the prairie. What economy!

You recollect that I asked a few questions at Conference as to the amount paid out last year for those needless articles—tea coffee, &c. Will one hundred thousand dollars pay for the tobacco that the Elders of Israel chewed and spit out? It will not; and the tea that was drunk will perhaps cost a hundred thousand more,

and the coffee will amount to pretty near the same sum. As for the sugar, I should say, continue to purchase that, and let the children have it, not to live on it alone, but in connection with other nutriment, for you should understand that our food is composed of three staple articles—sugar, starch, and glue, consequently sugar is good. But to train your children to drink tea and coffee at two, three, or four years old is very pernicious and injurious. You mothers and daughters in Israel who are taking this course, how do you expect to live to accomplish the work the Lord has assigned you? Why you will not live half your days; you will come short of it as much as the wicked. Is this true? It is verily true. You get up in the morning and have your cup of tea, your fried ham, your cold beef and mince pies, and everything you can possibly cram into the stomach, until you surfeit the system and lay the foundation for disease and early death. Says the mother—"Do eat, my little daughter, you are sick; take a piece of pie, toast, or meat, or drink a little tea or coffee; you must take something or other." Mothers in Israel, such a course engenders disease, and you are laying a foundation that will cut off one-half or two-thirds of the lives of your children; and yet a more healthy country than ours cannot be found upon the face of the earth, if the people would learn to live prudently.

In foreign lands you may find districts where many of the people do not have, probably, more than two-thirds of what they need to eat—and they live thus from year to year—yet you will find them much more healthy than they who gorge themselves continually. Take the Americans, say in the old Granite State where I have travelled, and to look at their surroundings out of doors you would not think they had more than one bean to a pint of water, but go into their houses and you will find beef, pork, apple pie, custard pie, pumpkin pie, mince pie, and every luxury, and they live so as to shorten their days and the days of their children. You may think that these things are not of much importance; no more they are, unless they are observed, but let the people observe them and they lay the foundation for longevity, and they will begin to live out their days, not only a hundred years, but, by and bye, hundreds of years on the earth. Do you think they will stuff themselves then with tea and coffee, and perhaps with a little brandy sling before breakfast and a little before going to bed, and then beef, pork, mutton, sweetmeats, and pastry, morning, noon, and night? No; you will find they will live as our first parents did, on fruits and on a little simple food, and they will never overload the stomach.

Let the people be temperate in their food, then go to work and clothe themselves. Ladies, why can you not make your own bonnets as well as buy them? Will you go to work and do it? I know not. You can do as you please. Will you dispense with your frills, ruffles, bows, and nonsense? To correspond with the ladies the gentlemen ought to have one half of their hats covered with feathers and the other half with a cockade, and frills up and down the sleeves of their coats and the legs of their pantaloons. Still, we see some who wear home-made. I noticed one young man, who is going on a mission, and who spoke here to-day, with a suit of home-made cloth on. We can make our own cloth and then wear it. We can learn how to raise and improve our stock, how to raise our grain, fruit, and vegetables, we

can raise our our own wool and flax and make it into cloth, and in fact we can learn to raise and make all that we need, and this is one of the great objects to be attained to in the gathering of the Saints together. As for your surplus means, you can lay it away, and when a call is made you can donate to assist the elders who are sent on missions to the nations of the earth, and help to sustain their families while they are away.

To the elders who are going to preach I will give another word of counsel—try and maintain yourselves as much as you can. You are going where thousands of the people die annually of starvation. Do not go and beg of them, but rather give to them. I have told every one of my boys not to depend on the people, but when they get a dinner from the poor, instead of taking the last crumb or morsel they have, leave something with them to enable them to supply their wants. I have known many sisters, and perhaps there are some of them here to-day, who, when times were far better than they are now, would pinch themselves for a whole week in order to provide a comfortable dinner or supper for an elder who would visit them, at the same time they, probably, did not have more than one-half, or at most two-thirds, of what was necessary to sustain themselves. The Elders of Israel should go forth calculating to help the people both temporally and spiritually, but some of them have done nothing but beg from the time they left here until their return. For brethren to leave a country like this, where labor is plentiful and means so easily acquired, and go and ask alms of the poor in other countries is a shame and disgrace. I want the missionaries to remember this and lay it to heart, if they will. Go and preach the gospel, and help the honest-in-heart to gather, that they may aid in building up Zion, for that was the design of the Lord when He said, through the Revelator John, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

Take the people in the east, west, north, and south who have obeyed the gospel, and, so far as the spiritual gifts are concerned, they are all of one heart and one mind, but not one soul knows how to build up Zion. Not a man in all the realms and kingdoms that exist knows how to commence the foundation of the Zion of God in the latter days without revelation. If the people in the world could sanctify themselves and prepare themselves to build up Zion they might remain scattered, but they cannot, they must be gathered together to be taught, that they may sanctify themselves before the Lord and become of one heart and of one mind. By and by the Jews will be gathered to the land of their fathers, and the ten tribes, who wandered into the north, will be gathered home, and the blood of Ephraim, the second son of Joseph, who was sold into Egypt, which is to be found in every kingdom and nation under heaven, will be gathered from among the Gentiles, and the Gentiles who will receive and adhere to the principles of the gospel will be adopted and initiated into the family of Father Abraham, and Jesus will reign over His own and Satan will reign over his own. This will be the result.

Now, Latter-day Saints, only think how far short we come of being what we ought to be. Some will indulge in a little falsehood here and there, evil, folly, nonsense, wickedness, lies, deception, arrogating to themselves that which does not belong to them. We are gathered together expressly to expose the wickedness that is in

our hearts. How often, in looking over the congregations of the Saints, I can pick out a man here and a woman there guilty of these things. Here, probably, is a brother who has been a deacon in the Baptist or Presbyterian church for thirty or forty years, and was just as good a man as there was in the world, but gather him home with the Saints, and though his whole judgment is convinced that the gospel is true, and he believes it with all his heart, yet he will deceive and lie a little and take that which is not his own. "Did you ever know those who have been deacons in the sectarian churches guilty of such things?" Yes, many of them, who have been considered flaming lights there, yet, when they gathered with the Saints, according to the words of the prophets, they have spued out the iniquity that was in them, and revealed the secrets of their hearts to their neighbors. If John should drop his axe in the kanyon, and Benjamin should come along, although he had been a preacher, he would pick up that axe and keep it. I have seen many such things. Such practices, if not repented of and forsaken, will canker the very souls of those who are guilty, and will deprive them of the glory that will be enjoyed by honest and virtuous men and women.

When Jesus was preaching on these principles, and showing how strict and pure in their lives they must be who are counted worthy to be brought into the presence of the Father and the Son, be crowned with crowns of glory, immortality, and eternal life, and become Gods, even the Sons of God, I do not wonder that His disciples cried out, "Who, then, can be saved?" Said Jesus, "Strait is the gate and narrow is the way that leads to the lives to come and few there be that find it." This is the rendering in the new translation. As Jesus said to the disciples so I say to the Latter-day Saints—"Strait is the gate and narrow is the way that leads to the lives to come and few there be that find it." I know you might turn round and say: "Brother Brigham, do you expect to find it?" I expect to try; and when I get through I expect the Lord to do what He pleases with me. I have not asked where He is going to place me, nor what He will do with me, nor anything about my crown or mansion. I only ask God, my Father, in the name of Jesus, to help me to live my religion, and to give me ability to save my fellow-beings from the corruptions of the world, to fill them with the peace of God, and to prepare them for a better kingdom than this. That is all I have inquired about. What the Lord will do with me, or where He will place me, I do not know, neither do I care. I serve, and have implicit confidence in Him, and I am perfectly satisfied that we will all receive all we are worthy of. May the Lord help us to live so that we may be worthy of a place in His presence. Amen.

REMARKS *by Elder George Q. Cannon, delivered in the Tabernacle, Great Salt Lake City, April 21st,* 1867.

[REPORTED BY DAVID W. EVANS.]

REMARKS ON REVELATION, MISSIONARY FUND, WORD OF WISDOM, ETC.

It is always exceedingly interesting to listen to missionaries expressing their feelings either before going on missions or after their return, especially when they return possessing the Spirit of God, having fulfilled their missions honorably. I, for one, can testify, and I presume that all can who have listened to the brethren to-day and last Sunday, that if they go forth possessing the spirit they have manifested in their remarks here, and are influenced and guided by it in their addresses to and associations with the people during their absence, the result will be great glory to themselves and salvation to the honest in heart with whom they come in contact.

There is an influence and power attending the testimony of an honest man inspired by the Spirit of God, that carries conviction to the souls of those who are unprejudiced, and who listen dispassionately to what he has to say, and when the inhabitants of the earth hear these testimonies borne in meekness and simplicity, and, through prejudice, reject them, condemnation falls upon them. If all who have heard the gospel, and have received testimonies of its truth, had embraced it, the Church of Jesus Christ, to-day, would have numbered millions. There is a testimony accompanying the words of truth spoken in soberness that carries conviction to the heart of every honest person who hears it, and there is no man or woman to whom it is declared but what has a secret conviction that there is something more in it than they are willing to allow.

It has been truly said that it makes but little difference in what direction our labors are applied. We have learned by experience, individually and as a people, that God our Heavenly Father knows what is best for us. He knows our wants and circumstances, and how our labors can be best applied, and in directing us He is always guided by infinite wisdom. It makes but little difference what will be the results of the labors of these brethren. If they do not bring many to a knowledge of the truth, they, at least, can return with a consciousness of having done what was required at their hands, and their garments will be clear of the blood of the people. The Lord has said that after the testimonies of His servants He would send other testimonies, which should bear witness of the truth of that which they had spoken. These testimonies have been, and are being, sent among the people, and they are being increased; and, no doubt, thousands of the honest-in-heart through the nations of the earth, whose minds have been darkened by the precepts and traditions of men, will be aroused to reflection, and will have their feelings of prejudice removed by the circumstances

through which they are called to pass, and they will see truth as they never saw it before. Hence, there is a constant necessity for the elders to go forth and proclaim the gospel among the nations of the earth.

We are living in a very eventful period; the events now transpiring in the nations have been predicted to us years and years ago. We were almost as familiar with them before they came to pass as we are now. Scarcely an event has befallen our nation but what we had an intimation of long before it transpired. I recollect very well that in the fall of 1860, while going to England, we were invited at Omaha to preach the gospel to the people of that city. A good many of the leading citizens procured the Court-house for us, and br. Pratt preached. By request, I read the revelation given through Joseph Smith, on the 25th of December, 1832, respecting the secession of the Southern States. It created a great sensation, the election of Abraham Lincoln having just been consummated, and it being well known that there was a great deal of feeling in the South in relation to it. A great many persons came forward and examined the book from which the revelation was read to see the date, to satisfy themselves that it was not a thing of recent manufacture. The revelation was in the Pearl of Great Price, which was published 1851. And when the people saw this they were struck with surprise, and were more especially impressed when, in the course of a few hours afterwards, the news reached Omaha that South Carolina had passed the Ordinance of Secession. There was a direct confirmation of the words of the Prophet Joseph spoken twenty-eight years previously. But who in that congregation were prepared to receive that prediction as one that had emanated from Heaven? We understood and were prepared for it. It made no difference to us whether South Carolina had then seceded, or whether secession had been deferred for years, we knew that the words of God must be fulfilled, and that the words which He had spoken by the mouth of His servant would come to pass.

There are a great many who have been stirred up to reflection by recent events, which have been mapped out, as it were, before the Saints of God through the spirit of inspiration and prophecy, which our Heavenly Father has poured out upon His servants and people; and if we continue to be diligent, humble, and faithful, there never will be a time from this time forward, so long as the earth endures, that we will be destitute of the knowledge necessary to guide us. There never has been a time since we came to these valleys that we have been ignorant of the course that we should take. It is true that many invidious remarks are made by those not of us upon the men who preside over us. They do not know how it is that President Young has been able to lead us through every difficulty as he has done. They imagine that it is all attributable to his superior wisdom and smartness, and that what we term revelation and the spirit of prophecy are the concoction of his brain or the fabrication of those who are immediately associated with him. But we who, from the organization of the Church until the present, have been led by the spirit of inspiration, know that it is nothing of the kind, but that God our Heavenly Father does actually make known His mind and will to His servants in these days as He did anciently.

Men's ideas differ very much in relation to what a prophet is or should be; they have certain ideas

and opinions as to how he should receive the gift of prophecy and revelation, and if a man professing to be a prophet or servant of God does not conform to those ideas, he is, of course, set down as an impostor. The spirit of revelation is not so mysterious and incomprehensible as many imagine it to be. Men have imagined that it is something they cannot understand, and that men in possession of it must differ very remarkably from those who are destitute of it. But the Lord in His dealings with the children of men never did produce these monstrosities. His servants were not so remarkable in appearance as to strike everybody who saw them with surprise, but on the contrary they were natural men, similar in form feature, and apparel, and speaking the same language as others, and because of this men could not entertain the idea that they were the servants of God or were intimate with His purposes, or that they could possess more wisdom than man obtains by the exercise of his natural mind. My brethren and sisters, it is a glorious privilege that we possess, of living so before the Lord our God that we can have the testimony constantly within us that we are operating and laboring in conformity with the requirements of Heaven.

There is one subject that I wish to speak upon in connection with the departure of these missionaries. There has been a movement made in some of the wards to raise the means necessary to send the missionaries from these wards to the nations to which they have been appointed. I do not know how many wards are engaged in this movement, but it is desirable that the whole people should do what they can to assist in sending the missionaries, and also to assist their families while they are away. It will probably be easy for the 13th, 14th, and 20th wards to send the brethren who are called from them, but there may be some wards that are too poor to assist to the extent that is needed, and a unity of action on the part of the people generally may therefore be necessary. President Young desires that all who are here this morning should do what they can, and that all who come this afternoon should come prepared to do the same. And all here are requested to notify all they can to this effect. A few years ago an exertion was made to raise a Missionary Fund, and for a time that fund was tolerably well sustained, but by degrees the feelings of the people became cool, whether for the want of being reminded or not I do not know, but for some time this matter has fallen into disuse.

A good many are now being called to go on missions, and as we have done very well in this matter in the past we must not be unmindful now. It is true we have a great many labors to perform; we have to pay our tithing, and in various ways have to contribute of our means for the upbuilding of the Kingdom of God, and it is by taking a course of this kind that we shall become a great and mighty people. We have proved this to our satisfaction. We have proved that we can go to the nations of the earth and spend years, if necessary, in proclaiming the gospel of the Lord Jesus Christ, and then come back and accumulate means as rapidly as if we had never gone. And those who remain at home and devote their energies and means to building up the Kingdom of God increase in wealth and material advantages far more rapidly than they who have neither given their time abroad nor their means at home. We are surrounded with the blessings of God, and He can multiply or withdraw them as seems good in His sight, and

it ought to be, and I have no doubt that it is, a pleasure to the Latter-day Saints to do all they can to roll forth His work. When we have gone, seemingly, as far as we can, the Lord opens our way and makes it plain before us, just as He does for the elders when they go forth to preach.

There have been times with the elders abroad preaching when it seemed as though they could do no more—all was dark before them, every door seemed closed, and they did not know where to get food to eat, raiment to wear, or a place of shelter; and, when they could do no other thing, God has opened the way for them, their faith has been increased, and they have gone forward with renewed energy to perform the labors devolving upon them. So it is with us here, my brethren and sisters. I look upon the training we are receiving as essentially necessary. God is testing us and trying our faith. Our means are comparatively very limited, but by their proper use, and the exercise of faith, God will open up our way before us. This people, called Latter-day Saints, have performed the mightiest works ever accomplished with the least means. It is in consequence of their faith, and it will be more and more the case as we progress in the things of the kingdom; and if we continually comply with the requirements of Heaven we shall become heirs of God and joint heirs with Jesus Christ. And if we are heirs of God and joint heirs with Jesus Christ we expect to have control over many things, and there is reason to believe that our dominion will be very extensive. But before we attain to that dominion we must learn to be wise rulers over the few things that God has placed in our charge, and to use them for His glory and the advancement of His purposes on the earth. When He sees that our eyes are single to His glory, and that our hearts are pure and free from avarice and every sordid and selfish feeling, He will multiply His blessings upon us, because He will then know by testing us that we are fit to be trusted, and it will be said to us according to the words of the Scriptures, "You have been faithful over a few things and you shall become rulers over many things."

We cannot say what good will follow from our exertions, though very feeble and like bread cast upon the waters. yet if we perform the duties devolving upon us in the Spirit of the Lord, and pray that His blessing may attend them, great results will follow to us and others. We all ought to have learned this long ago, and I doubt not that, with few exceptions, we all have; and the spirit that has been awakened within us of late, respecting keeping the Word of Wisdom and other things of a kindred character, ought to keep us keenly alive to the importance of using to the best advantage all the means God places in our hands. I recollect very well a saying of President Young, some seven years ago, I think, this coming summer, in speaking of the missionaries who were then going abroad, he said that when he was in England he hesitated to spend a penny for fruit or anything of that kind, because he thought of what that penny, or a few pence, would do if judiciously expended for the benefit of the work of God. We should all feel like this, and should endeavor to deny ourselves of a great many things that are injurious to us that we may be better prepared to help to roll forth the work of God our Heavenly Father. If we have obeyed the counsel given at Conference we have already saved something in denying ourselves of some of those things which we call luxuries, and we can

donate that, if no more; but we might as well donate something in anticipation of the amount we will save during the coming year by strictly following the counsel that has been given to us. By so doing we will confer a blessing upon those going on missions, and we will have the satisfaction of knowing that our means has been used for the accomplishment of God's purposes.

I have been very much pleased, as an individual, to hear the instructions which have been given on these points. I called in at a Bishops' meeting the other evening and heard some remarks which were being made on this subject. I would have liked very much, if circumstances had permitted, to have added something to what was said. I do not like to hear anybody express himself as though this movement in relation to keeping the Word of Wisdom is one got up and sustained only by enthusiasm. I do not call that enthusiasm which prompts people to walk up to the line of their duty and renounce evil practices, and when I hear men say—"I have seen the people get enthusiastic about the Word of Wisdom before, but they have soon relapsed into their old habits," I consider it wrong. We ought not to require to be talked to and counselled on points so well recognised and established as this. God has given to us a most positive promise on this subject, and we should be diligent in carrying it into effect without waiting to be counselled, getting up an excitement, or acting on the spur of the moment, and after awhile returning to old habits. I do not think any person will be benefitted by acting in this manner. There should be a well settled conviction in the mind of every person belonging to this Church that it would be a real benefit for him or for her to observe the Word of Wisdom, and to carry into effect the counsel God has given on any point. If I do not see the evils that result from smoking and chewing tobacco, drinking liquor, tea, and coffee, or eating meats to excess, and the benefits that would result from abstaining, what anybody else may see would only have a temporary effect upon me. I must feel in my own heart that it is injurious to me to indulge in these things, there must be a well settled conviction within me that this is the case, then when I am thrown in contact with persons who use them, and inducements are offered me to do the same, it is easy for me to decline, because I am satisfied in my own mind that they are injurious, and there is no need of excitement or enthusiasm to enable me to refrain.

Our teachings during Conference will, at any rate, induce parents and guardians to keep their children from learning pernicious habits, which in early life are so easily acquired, and which when acquired retain their hold upon us with such tenacity, and if, in addition to this, five hundred people throughout the Territory are induced to keep the Word of Wisdom I do not think that our preaching will have been in vain. But I anticipate far greater results than this. It is true, probably, that there are many points concerning our welfare that may not have been touched upon by our Heavenly Father in the Word of Wisdom, but in my experience I have noticed that they who practice what the Lord has already given are keenly alive to other words of wisdom and counsel that may be given. I would consider that for a person who was in a profuse perspiration to go into the wind without being properly clothed would be more foolish and injurious than to eat meat or to drink tea or coffee to excess. There are a

thousand ways in which we can act unwisely; our attention has been directed to some few points, and if we observe them the Lord has promised us great treasures of wisdom, which will enable us to see a thousand points where we can take better care of our bodies, preserve our health, and which will enable us to train our children in the way of the Lord. The result will be that our children will be healthy and strong, and we will raise up a generation that will be a blessing to us, and through whom the Lord can accomplish His great and mighty works in the earth.

These things are very desirable, my brethren and sisters, and I hope that no person in this congregation will consider that the teachings we have had during Conference, or their results, arise from enthusiasm, but attribute them to the right source, the promptings of the Spirit of God. This is the true view of the matter, and it is for every one of us to carry them into effect. We do not wish the people to be coerced or asked, even, to make covenants to observe these teachings. It is not desirable or wise that this should be done. If the bishops and teachers in their wards and blocks choose to ascertain how many will observe this counsel, it may be wise to do so, but it would be decidedly unwise to go and exact covenants of this character, because I have noticed that when we make covenants there is a power brought to bear against us, and temptations thrown in our path to cause us if possible to break them. We should be exceedingly careful in these things, and, if we wish to carry them out, let us resolve to do so upon principle and by the help of God, and not in our own strength, or because somebody else tells us to do so. This is the course for us, as Latter-day Saints, to take, then the benefits resulting will be permanant. It is the design of the Lord to develop within every man and woman the principle of knowledge, that all may know for themselves. He has poured out His holy spirit upon all of us, and not upon President Young nor upon bro. Joseph alone. The Lord designs that the principle of knowledge shall be developed in every heart, that all may stand before Him in the dignity of their manhood, doing understandingly what He requires of them, not depending upon nor being blindly led by their priests or leaders, as is the universal custom, and one of the most fruitful sources of evil to the people on the face of the earth. God intends to break down this order of things, and to develop in the bosom of every human being who will be obedient to the gospel and the principles of truth and righteousness, that knowledge which will enable them to perform understandingly all the labors and duties he requires of them.

If we, in our experience, have not yet proved the truth of the words of the prophet—"Cursed is he that trusteth in man, or maketh flesh his arm"—probably we will do if we live long enough. There is a curse attending every man and woman who does this. If we will watch the operations of the gospel of Jesus Christ among us, we will see that it has a tendency to develop knowledge in the bosoms of all, and it is the design of Providence that it should be so. We must all learn to depend upon God and upon Him alone. Why, the very man upon whom we think we can rely with unbounded confidence, and trust with all we possess, may disappoint us sometimes, but trust in God and He never fails. We can go before Him at all times, and upon all occasions, and pour out our souls and desires before Him, and we

feel that we lean upon a rock that will not fail, and upon a friend that will not desert us in the day of trial. He is omnipotent, and in Him only can we trust under all circumstances, therefore we perceive why the prophet has said—"Cursed is he that trusteth in man, or maketh flesh his arm."

God, our Heavenly Father, designs that all who will observe truth and righteousness should possess wisdom and understanding for themselves, and He is bringing us through circumstances that will develop within us that portion of the Godhead or Deity which we have received from Him, that we may become worthy of our high and glorious parentage. This being His design respecting us, we should seek by every means in our power to aid Him in carrying it out, until the whole people are enlightened by His Spirit, and act understandingly and in concert in carrying out His designs. In other systems the design is to keep the people down in ignorance and darkness respecting the principles that are taught them, to keep the knowledge in the hands of a select few, upon whom the people are forced to depend, but this is not the genius of the kingdom of God. The spirit of the church of God is that manifested by Moses when, in answer to Joshua, who wished him to reprove some who were prophesying, he said—"No; but I would to God that all were prophets." That is the spirit of the gospel of Jesus Christ. The genius of the kingdom with which we are associated is to disseminate knowledge through all the ranks of the people, and to make every man a prophet and every woman a prophetess, that they may understand the plans and purposes of God. For this purpose the gospel has been sent to us, and the humblest may obtain its spirit and testimony, and the weakest of the weak may obtain a knowledge respecting the purposes of God. This is the difference between the church and kingdom of God and the creeds and institutions of men. The idea that prevails in the world concerning us is that we are hoodwinked and led blindly by our leaders; but the contrary to this is the case, for it is the wish of every man who comprehends this work that the people should all understand it. The bishops and teachers, if they have the right spirit, wish their wards to understand the principles of the gospel and the requirements of heaven as they understand them, and so it is through all grades of the priesthood and through all the ramifications of the church of God. If we take this course continually we will become a great and mighty people before the Lord. If we do anything let us do it understandingly. If we hear any principle taught from the stand that we do not understand let us seek to comprehend it by the Spirit of God. If it be not of God we have the privilege of knowing it. We are not required to receive for doctrine everything that we hear. We may say—"I do not know whether this is true or not, I will not fight it, neither will I endorse it, but I will seek knowledge from God, for that is my privilege, and I will never rest satisfied until I have obtained the light I require." If you hear a doctrine that does not agree with your feelings, or that you do not believe, take this course; do not reject nor endorse hastily, without knowing or understanding. By taking this course you will develop the principle that God designs we should possess, and we will thus become a wise and understanding people, for we will be based on the Rock of Revelation.

May this be the case with you, my

brethren and sisters, until you are brought back into the presence of God, to dwell at His right hand eternally, is my prayer for Christ's sake. Amen.

REMARKS *by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, May 19th,* 1867.

[REPORTED BY DAVID W. EVANS.]

TRIP TO SOUTHERN UTAH—THE WORKS AND FAITH OF THE SAINTS.

As we have just returned from a journey from the south I presume it would be interesting to you to hear some little about how the Saints generally are getting on. We have had quite a pleasant journey, but rather a laborious one, travelling thirty, forty, or fifty miles a day, and preaching from once to three times a day. But we have had very pleasant remarks, feelings, and associations during our absence. We found that the President and those who were with him were welcomed and well received in every place we visited. There seems to be an increase of faith among the Saints and a desire to live their religion and keep the commandments of God. We also find that improvements are taking place in almost every place we visited; they are improving in their farming operations, their orchards, gardens, dwellings, &c., and some places, we find, are really very beautiful. Down in the far south, in Saint George and through that region of country, the people are beginning to live easier and better than heretofore, so that the matter of living is no longer a problem with any of them. In the early days of the settlement of that country a good many became disaffected and left. Geo. A. used occasionally to go down with reinforcements, expecting to find quite a large company, but when he tried to put his finger on them, like Paddy's flea," they were not there. At the present time, however, different feelings prevail. There are many now who desire to go down there as a matter of choice, and a great many there with whom I conversed feel as though it was as good a home as they could find anywhere in the valleys, and they would not wish to leave unless counselled to do so. It took counsel to take them there, and it would take counsel to bring them away. So far as the city of Saint George is concerned, it is the best and most pleasant looking city in the Territory, outside of Great Salt Lake City, and that is saying a good deal for a new place. They have beautiful gardens and orchards, and quite a large number of very beautiful buildings, and they are making for themselves a very pleasant home. And not only so, but the promises to them are beginning to be fulfilled, waters are beginning to burst forth in desert

places, where they had none before, and they are beginning to feel that the hand of the Lord is over them, that He is interested in their welfare, that He is their God, and that they are His people. In fact, when we were down there at Conference, which we attended for two days, we had a pleasant time, and a good spirit prevailed, and I felt almost as though we were at home, there were so many familiar faces. I noticed, too, that there was a very general disposition among the people to observe the Word of Wisdom. Of course we had to keep it—we could not for shame do anything else—and if we had been disposed to do otherwise we could hardly have helped ourselves, for nobody offered us either tea, coffee, tobacco or liquor. There seemed to be a general disposition among the people to obey, at least, that counsel, although they had not heard much preaching upon it until we went down and talked things over together. We enjoyed ourselves very much, and the people expressed themselves as being very highly gratified. They met as you meet us here with their bands of music, schools, escorts, and so forth, and they made us welcome wherever we went, and we found that it was indeed a very different thing to preach the gospel among the Saints from what it is to preach it in the world. Instead of receiving opposition, contumely, and contempt, we were received with kindness, good feelings, and a hearty welcome.

In relation to these missionary operations which have been alluded to, I should like to see something done; I do not know that it is necessary to talk about it. We used to be in the habit of going without purse or scrip. That is the way I have travelled hundreds and thousands of miles, but then we felt as the disciples of old did. When we returned, if asked if we had lacked anything, we could say verily no. But there was a time afterwards when Jesus said—"Let him that has a purse take it with him, and let him that has no sword sell his coat and buy one." We do not always remain in *statu quo*. At that time we were the poorest people in the world, but now we are better off than the generality of mankind, and we are able to help one another, and there is no necessity for our missionaries to go under the circumstances they have done heretofore; and since it is the counsel that they shall not, why let us do what we can to help them. In relation to the Kingdom of God, it is still onward, and we expect it to continue to progress, and we expect, individually, to be co-workers in its affairs and participators in its progress. If we are called on missions we go; if we are called upon to contribute to assist others to go we contribute. If the word is, "remove here," or "go there," we go—that is, many of us do, some do not. When I was at Conference at Saint George I felt that I was among a very good people, and that there was a great deal of the Spirit of the Lord there; but when I came to reflect on the circumstance I was not surprised that there should be a good people there, because they who were a little shaky in the knees, and did not have a great deal of faith, left and came away, and consequently they passed through that sieve and returned again, some to us and some to the settlements around, according to circumstances. And where there is a people that have been called upon to undertake what they consider to be a painful or unpleasant task or mission, and they go and perform that mission without flinching, they feel that they are engaged in the work of God, and that His work and His commands and

the authority of the Holy Priesthood are more to them than anything else; and they have the blessing of God resting upon them, which produces peace and joy in the Holy Ghost, and that is the reason why there is so good a feeling and so large a flow of the Spirit of the living God through that district of country. But where there is a backwardness and a shrinking from duties assigned us there is a drying up of that Spirit and a lack of the light, life, power, and energy which the Holy Ghost imparts to those that fulfil the dictates of Jehovah. When I reflect upon these things I take this lesson to myself: "That it is a good and pleasant thing to obey the dictates of the Lord, that it is praiseworthy and honorable to be found walking in the commands of Jehovah, and that it is a blessing to all men to fulfil all missions and to discharge all responsibilities and duties that the Lord lays upon them. When selecting brethren to go down there I remember the Bishops asked me "what kind of men I wanted?" I told them I wanted men of God, men of faith, who would go and sit on a barren rock and stay there until told to leave it. If we get a number of men of that kind to go, there is faith, union, power, light, truth, the revelations of Jesus Christ, and everything that is calculated to elevate, exalt, and ennoble the human mind and happify the Saints of God. These are my views in relation to the Kingdom of God.

The Lord has established His kingdom on the earth, and He has given us His servants to guide and direct us. We, as a people, profess emphatically to be governed by revelation. We do not believe in this simply as theory, as something that would be beneficial to somebody else, but as something that will be a blessing to ourselves. We believe that God has spoken, that angels have appeared, that the everlasting gospel in its purity has been restored; we believe that God has organised His Church and Kingdom on the earth, and that, through channels which He has appointed and ordained, He manifests His will first to the Saints and then to the world. And we believe that the more we adhere to the teachings of the servants of God the more we shall prosper, both temporally and spiritually, the more we shall enjoy the favor of the Almighty, and the more likely we shall be to obtain for ourselves an everlasting inheritance in the celestial kingdom of our God. We believe that the intelligence and wisdom of man cannot guide us, and that we, therefore, need the guidance of the Almighty; and, being under His guidance and direction, it is our duty to submit to His law, to be governed by His authority, do His will, keep His commandments, and observe His statutes, that we may ultimately be saved in His celestial kingdom.

May God help us to be faithful in the name of Jesus. Amen.

DISCOURSE *by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, May 26th,* 1867.

[REPORTED BY DAVID W. EVANS.]

OUR DELEGATE TO CONGRESS—THE WORD OF WISDOM—THE UNION PACIFIC RAILROAD—SPIRITUAL IGNORANCE OF POPULAR PREACHERS.

If br. Hooper had accomplished his wish in saying just what he desired to say, would he not have been a superior man? He would. If he were to do so, he would be about the only man whom I know who could do so. I am happy to hear what I have heard from him in his speaking to-day, and in our communications one with the other. Since his return home it has pleased me more than anything else in the world concerning our Delegate to find that the spirit of faith, humility, and resignation to the will and providences of God, our Father, is increasing in him. This pleases me more than it would to learn that he had grown exceedingly rich; and, as we profess to be Latter-day Saints, I rejoice for myself and for his constituents that the spirit of the holy gospel is increasing in him from year to year. I do not say this to flatter br. Hooper; I am not the least concerned about it injuring him, for when a person sees things as they are, flattery and reproach are all the same to him, he sees no difference. If he finds that he is pleasing God and his brethren, he is exceedingly rejoiced, and feels an increase of humility and resignation. When a man is proud and arrogant, flattery fills him with vanity and injures him; but it is not so when he is increasing in the faith of God; and I can say of a truth, according to my understanding of the spirit of the gospel, that it grows as fast in Wm. H. Hooper as in any man I know. He came to this Territory, as he has said, seventeen years ago next month; he came as clerk to Ben. Holladay. We found him as he was, he found us as we were. We have lived together many years, and, notwithstanding his speculations, I learned years and years ago, through his honesty, uprightness, child-like feeling, and naturally humble, contrite spirit, that there was in him the germ of truth and salvation. Now he is our Delegate, and I am really proud of him, not to detract in the least from br. Bernhisel, for I am proud of him, too, as a true gentleman. Br. Hooper has been fervent in every labor placed upon him, and he has labored indefatigably; his tasks have been arduous, yet he has succeeded to my astonishment and his own. This is in consequence of his faith and integrity in the truth that he has embraced. We sent one delegate to Congress, who was baptized, confirmed, and ordained an elder, to my certain knowledge, for he was ordained under my hands, and when he got to Congress I understand he denied being a "Mormon." But br. Hooper, every time he is asked if he is a Latter-day Saint, replies: "Yes, and I thank God that I am." By this course he has won the battle, and he has

obtained more than I could have anticipated. I am glad that I have this to say in his behalf. Now I will venture to say a little more, that William H. Hooper, from the period of his earliest recollection, never enjoyed that peace, quietness, and solid joy that he now possesses in the situation with which we have honored him, and that he has obtained by his submission to the providences of God and his faith in the Lord Jesus Christ. [Br. HOOPER: I never was so happy, nor enjoyed such good health in my life as now.]

Now, is not this encouraging? Why, just for the sake of passing through this life I would not fail of being a Saint for all the riches in this world. Talk about kings on their thrones! Is there one of them who feels safe and who can repose in quietness and security? Do you know one who can?

Take all the Emperors and great men of the world, who receive so much honor and homage, and what is their peace? It is sorrow. What is their joy? It is grief and sorrow. Are they safe? No, I think not; and I will say to my brethren and sisters that there is not a king, emperor, or potentate on the earth who begins to possess the joy, peace, and quietness that our delegate now experiences in returning to his constituents. I think not any of them, unless they enjoy the spirit of the holy gospel of the Son of God, though their subjects bow their knees to the ground and take off their hats to them to do them homage and honor, it is mere show, outward appearance; many of the people do not do these things from their hearts. This we very well know.

Br. Hooper has returned here to visit, mingle, and talk with the brethren and sisters, and to learn their feelings. I will say for his satisfaction, and for the satisfaction of my friends who live in this city and throughout the Territory, that I am perfectly satisfied with his labors. Has he been as indefatigable as we could wish? He has. Has he accomplished as much as we expected he could? More; and above all this, there is nothing so consoling and cheering to me as to find br. Hooper increasing in the faith of the holy gospel. I have heard expressions from his mouth since he came home that have been heart-cheering to me. Speaking of his business and of the hard times here, said he, "What is all this speculation, money, or property? It is nothing at all when compared with peace and the blessings of Heaven that we desire upon the people called Latter-day Saints, and their success in spreading the gospel and gathering the poor." This is first and foremost in his heart, and this makes me cry Hallelujah, and thank God. I say this for br. Hooper.

I am now going to say a few words for myself with regard to my own situation and circumstances in the midst of this people, the joy and thankfulness that seem to surround the people and their leaders. The increase that is perceptible to those who live in the faith of the holy gospel is heart-cheering, comforting, and consoling, and is praiseworthy to the Latter-day Saints. To illustrate, I will refer to one item of our proceedings at Conference. While assembled there I told the people what my feelings were in regard to the Word of Wisdom. I said to them—"The Spirit signifies to me that we should cease drinking tea, coffee, and liquor, and chewing tobacco." On our journey south I saw one old lady over eighty years of age drink a little coffee, and that was the only coffee I saw while from home. I think there was one of our sisters

in the company who was sick one day, and she had a little tea; with this exception, from the time we left home until we returned, I did not see a drop of tea or coffee offered to the company. Is not this marvellous? Was there any command given to the people, or any coercion used towards them at Conference in relation to these things? Not the least in the world, and the strongest term I used was that "the Spirit signifies to me that this people should observe the Word of Wisdom."

It has been said to me—"This reformation in the midst of the people is too hasty to be permanent." I have replied—"I trust not; I have not been hasty in my reflections and considerations to honor the purposes and to do the will of God." It is true that to illustrate the advantages that would accrue from our observance of the Word of Wisdom, I compared the abundance of means we should then possess with the scarcity now existing. Instead of being poor and needy, this would give us all we could ask, to assist our poor brethren and sisters abroad to emigrate to this country, to send our elders abroad to preach the gospel, and to furnish the means necessary to enable them to do without seeking assistance of those who are already so poor that they seldom have more than half enough to eat. There are many there who have grown to manhood and womanhood, who can say of a truth—"Never in my life did I have the privilege of eating what my nature desired or required."

If we would observe the Word of Wisdom, and cultivate faith, economy, and wisdom, the Lord would add blessings to us so that we would have abundance to give our elders, that they need never be under the necessity of saying to this sister or that brother, "give me a breakfast or something to assist me on my way," but they would have enough to provide for their own necessities, and something with which to assist the poor whom they might meet. When I was in the old country I never was under the necessity of asking a penny from any person, and for which I have been thankful a thousand times since in reflecting upon it. I believe the only alms I ever asked, or the only intimation I ever gave of being in need, was on Long Island, when on my way to England. The brethren there, or rather those who were brethren afterwards, gave me some money. When I got to England I had a few shillings left. While there the Lord put means into my hands, and after I was established in my office, I do not know that I ever went out without first putting into my pocket as many coppers as my hand could grasp, to give to the needy I met by the way, and I have fed and clothed many. I have been very thankful for this. But most of our elders, when they go to the old country, are under the necessity of obtaining assistance from the people. We should not suffer this, and if we, here, will observe the Word of Wisdom, there will be no need of their doing so in the future. Last week I received a note in which was enclosed three dollars from a sister; I cannot tell her name, for she did not give it. She said she had not drank any tea since Conference, and she had saved about three dollars, which she enclosed for me to do good with. I felt "God bless her," and she will be blessed as sure as she lives.

Now, here are brethren on the right hand and on the left who, if they had observed my counsel and the Word of Wisdom in their economy and in their dealings, would have been worth hundreds of thousands to-day where they have not got

a shilling. But you know when we exercise faith and influence to induce the people to take a certain course, they will not always be satisfied that the result will be as it is described, until, by experience, they learn the opposite. There have been times when we have let the people do as they had a mind to, without trying to restrain them by counsel, and when we had done so, and not sought with all the power we had to concentrate them in their dealings and in their faith, they have met with difficulty and come to want; but when we hold them together, and they take our counsel, they always have plenty. Thank the Lord we do not suffer for food, and I do not know anybody who suffers for raiment. We have plenty of food, and we expect we shall have.

As I have not appeared before you since my return from the south until to-day, I will say a few words in relation to that. I designed coming to this Tabernacle last Sabbath, but my health would not permit me. I am here to-day, however, to present to you my heartfelt thanks for your faith and confidence in your leaders. When I returned home I saw an exceedingly delightful manifestation of the good feelings of the people. The greeting we received from thousands of children and grown people, who lined the sides of the streets, and the hundreds who came in carriages to meet us, was very gratifying. When I got home I felt perfectly peaceable, and not the least concerned about anybody coming to injure me. I am not like the monarchs of the world, although I have no doubt there are individuals who would like to throw me a little lead—I have had intimations to that effect—but I am not at all concerned. I am always prepared. I am always on the watch. If any man can creep on me, day or night, he must be exceedingly quick. Still, I am in the hands of God, and I have to acknowledge that I am not preserved by my own wisdom and watchfulness, but it is through the providences of God. The Lord raises up one here and pulls down another there. He brings forth kingdoms and empires, and He sets monarchs on their thrones through His providences and at His pleasure. The Lord has His eye upon all His creatures. His presence and His influence fill immensity. Understand, Latter-day Saints, I do not teach you the doctrine that the centre of God is everywhere and His circumference nowhere. That is false doctrine and nonsense. But His influence, His power, His spirit fill immensity, and are around about all things, above all things, beneath all things, and through all things, and they govern and control all things, and He watches His creatures with that minuteness that not a hair of the head of even a wicked and ungodly man falls to the ground unnoticed. Now, permit me to say that through the providences of God, you and I are, I mean in our present condition.

Our delegate says he is not fearful of, anything arising in this world to militate against this work and people, except it arises among ourselves. Now, for your consolation I want to say that we are not going to commit errors, wrongs, and sins that will disfellowship us from the heavens, cut us off from the Holy Priesthood, and cast us out. I have no such faith, not a particle of it. There will be a great many foolish ones, no doubt. If you and I live to see the time when the voice is heard, "Behold, the bridegroom cometh, go ye out to meet him," we shall find many right in the midst of this people without oil in their lamps; no question of this. But as for believing that this people will

apostatize (without having any allusion to what br. Hooper has said), I do not fear it, though, in reality, it is the only fear I ever had. I do not fear anything from God and holy angels, from the powers of darkness, nor from the powers of this world, the only things I ever feared were the discord, discontent, confusion, and apostacy in the midst of this people. Still, you and I are not going to apostatize, we will not apostatize. There are individuals among us who will, but they will be very few. Another thing that creates exceeding joy in my heart is, that when a person apostatizes from the truth, and becomes filled with darkness and unbelief, how anxious he is to get away from this poor, miserable, sterile, sage plain, where, as br. Hooper has said, the people have the privilege of getting up in the night to water their land. This is a matter of great joy to me, for it is one of the providences of God.

Speaking of the completion of this railroad, I am anxious to see it, and I say to the Congress of the United States, through our Delegate, to the Company, and to others, hurry up, hasten the work! We want to hear the iron horse puffing through this valley. What for? To bring our brethren and sisters here. "But," says one, "we shall not have any money." Yes, we shall, if you and I observe the Word of Wisdom, we shall have plenty of it. Now, let me extend that a little further than to tea, coffee, tobacco, and whisky—that is, keep your flour here, and do not send it to Montana nor anywhere else, but keep it here and store it up, and your grain too. You flour speculators here, do you know what flour is worth a barrel in New York? It is worth twenty-two dollars. In my young days, when it reached ten or twelve dollars per barrel we thought we were all going to starve to death. It is worth eighteen dollars on the frontiers and twenty at St. Louis. But, again, with regard to this railroad; when it is through, even in ordinary times it opens to us the market, and we are at the door of New York, right at the threshold of the emporium of the United States. We can send our butter, eggs, cheese, and fruits, and receive in return oysters, clams, cod fish, mackarel, oranges, and lemons. Let me say more to you—do up your peaches in the best style, for they will want them. Their fruit trees are failing in the east. Right in the very land where the Book of Mormon came forth, and was translated by Joseph, there has not been an apple grown for this dozen years without a worm in the centre, as I have been told by men who live there. The worm is in the centre of all there is there, and it will canker and eat them until they are consumed. Wherever this work has been, and the powers of darkness have succeeded in driving the Priesthood, I can tell you that desolation and ruin, the abomination of desolation will follow. But where the Saints cultivate the soil, the Lord will bless it and cause it to bring forth. Let us be fervent, then, in all our labors, in producing fruits, grains, vegetables, and everything necessary to sustain life, for by and by it will be said—"We must send to Zion, or starve to death." Do you believe it? I do not care whether anybody believes it or not, it makes no difference to me. I am a Yankee; I guess things, and very frequently guess right.

To the Latter-day Saints I say, live your religion. This is the cry all the time. Let us live our religion, be faithful, watchful, prayerful, keep the commandments of God, and observe His word. And now that we

have commenced to observe the Word of Wisdom, never treat resolution with a cup of tea or coffee, for as sure as you treat resolution once, it will plead hard for a treat again. "But is not tea and coffee good medicine?" Yes, first-rate; but if you use it as medicine you will never use it for pleasure. Keep the Word of Wisdom, help the poor, feed the hungry, and clothe the naked. Never let it be said of the Territory of Utah that a poor person had to go to the second house for a morsel to eat. It never has been said. I never heard of a person going to the second house for something to eat, from the fact that he always got it at the first, no matter whether friends or foes, saints or sinners. It is for you and me to do good to all, and to bless all. As far as we have the ability and capacity, let us bless our fellow beings, preach to them the gospel of life and salvation, and treat them as our brethren, sisters, and friends, until they prove themselves otherwise.

Oh, what a blessing that I have been born! When br. Hooper was speaking about Mr. Beecher's having said that it was the greatest misfortune that ever happened to man to be born, it proved to me positively that he (Mr. Beecher) had not the first glimpse of the importance of this life, the organization of the earth, or the destinies of the human family. It never entered his heart, and his mind never conceived the first principle of the design of the Almighty in forming the earth and peopling it. He is an eloquent orator, and pleases the people, but he cannot understand the ways of God. In this respect he is like the rest of the world. In my youthful days I have asked some of the smartest and most intelligent ministers America ever produced, if they could tell me one thing about God, and I have been mortified, ashamed, and chagrined when I found they could not. They could read the Bible, and if they had believed it they could have told me about Him just as well as about their brother or their father, but no, they could not tell the first thing. Neither had they the slightest idea with regard to the location of Heaven, hell, or the spirit world. I believe I have already told here about listening to one of the smartest of American preachers preach on the soul of man. When he had exhausted two hours on the subject, he finally wound up, in his eloquent style, by saying—"My beloved brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance!" Why, such a thing never did nor can exist. What could I learn from that man with regard to Heaven, earth, hell, man, the soul of man, a prior existence, a present or a future existence, more than just to eat and drink, like the brute beasts that are made to be taken and destroyed. I concluded that I would not give a farthing for all the religions that existed, and I found nothing to satisfy me, until I found the revelations that Joseph Smith received from Heaven and delivered to the people. I have spent time enough. May God bless you. Amen.

DISCOURSE *by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, June 16th, 1867.*

[REPORTED BY DAVID W. EVANS.]

THE PRIESTHOOD TO DICTATE IN TEMPORAL AS WELL AS SPIRITUAL THINGS —INCONSISTENCY OF AN EQUAL DIVISION OF PROPERTY—LET APOSTATES ALONE.

These words—"If ye are not one ye are not mine"—are the words of the Savior, through the prophet Joseph, and given to us. This is a principle about which you have heard bro. Robert Williams say a good deal in his way of talking. His mind is like the minds of a great many, both in this Church and out of it, with regard to temporal things. If they had the privilege of dictating the affairs of this people, or of any other, they would divide the substance of the rich among the poor, and make all what they call equal. But the question would arise with me at once, how long would they remain equal? Make the rich and the poor of this community, or of any other, equal by the distribution of their earthly substance, and how long would it be before a certain portion of them, would be calling upon the other portion, for something with which to sustain themselves? The cry would soon be—"I have no bread, no house, no team, no farm; I have nothing." And in a very few years, at the most, large properties would thus pass from the hands of such individuals, and would be distributed among those who know how to accumulate wealth and to preserve it when accumulated. We should be one, there is no doubt of that, but the very men and women who would take the property of the rich and dispose of it to their own advantage, would spurn from their presence and disregard every word of counsel given by those who know how to accumulate and preserve, and they would say, "We know as much as you, and we can dictate our own affairs." So they can, until they make themselves poor and have to be helped by others.

The capacity of the inhabitants of the earth to dictate their temporal affairs, is a matter that has occupied a certain portion of my time and reflection. Now, politically, we as a government enjoy the extent of the franchise granted to us by our Constitution, and that is all we can ask for; but who knows and understands how to dictate and guide in wisdom for the benefit of the whole community? Very few. And take the inhabitants of the earth from first to last, there is not one man in ten, neither is there one in twenty, and probably not one in forty, who is capable of guiding himself through life, so as to accumulate the necessaries and comforts of life for himself and family, and go to the grave independent, leaving a comfortable living for his wife and family, with instructions to enable them to pass through life judiciously, wisely, and prudently. Politically and financially there is not one man in forty capable of pursuing the course I have indicated. Then in a moral point of view, take

our young men, who are easily operated upon, do they know how to guide their steps so that a good life may crown their last days? No, they do not. Do the young ladies know the course to take to preserve themselves in honor? They do not, any more than the young men. They have to be watched like an infant running around the house, that knows no better than to take the carving knife or fork and fall upon it and put out its eyes. And it is so with the middle aged as well as with the young—they have to be looked after and cared for. And when this people become one, it will be one in the Lord. They will not look alike. We will not all have grey, blue, or black eyes. Our features will differ one from another, and in our acts, dispositions, and efforts to accumulate, distribute, and dispose of our time, talents, wealth, and whatever the Lord gives to us, in our journey through life, we will differ just as much as in our features. The point that the Lord wishes to bring us to is to obey His counsel and observe His word. Then every one will be dictated so that we can act as a family. Then if br. Robert wanted a pair of boots, pants, a coat, or a hat, or a dress for his wife or child, he could have it, but only in the order of God, and not until he can be dictated by the Priesthood.

I am talking with regard to our temporal affairs—of being so dictated, guided, and directed, that every man's time and talents will amount to all he could wish and desire. Are the Latter-day Saints in this situation? Partially so. Can they be dictated? Yes, in some things. You take these very men and women who want to make us all equal, and they tell us that we are covetous, because we have horses, carriages, houses, lands, and money. Have the poor got greedy eyes? Are they covetous and penurious? I shall go a little too far if I am not careful. I must guard myself, because the Lord has chosen the poor of this world. But what kind of poor? Now the poor may be divided into three classes. In the first place there is the Lord's poor, of which you may pick up one here and another there, one in a city, two in a family. Is there any other kind? Yes, you come across a certain class that may be called the Devil's poor. Is there any other class? Yes, there is another class, who, long before I ever mentioned them, were denominated poor devils. Hence we have the Lord's poor, the devil's poor, and poor devils.

We have plenty of men in this community whom we have gathered from England, Scotland, France, Germany, and the islands of the sea. They have believed the truth and received it, and we have sent for them here that they may live their religion. But if Jesus tells the truth, there is a certain class of people who receive the truth without the love of it. When such characters gather—and there are plenty of them here—they would just as soon fellowship, deal, and associate with, and hold in close communion the poor miserable sharks that follow us, as they would with the best Saint here, and they do not know the difference. Why is this? Because, although they have embraced the gospel and know it is true, they have not received the spirit of Christ.

When we come to the doctrines that we preach, as contained in the Bible, and lay them before the people, the whole Christian world cannot gainsay a word of them. I have read many and many a time out of the prophecies, and the sayings of the Savior and His apostles that the Bible contains, until they who lis-

tened have got up and declared they would hear no more from that wicked book, believing it to be the Book of Mormon. Priests and deacons have declared they would hear no more from that vile record. I have said, "Does not this agree with your faith and feelings?" "No, it does not, and if we had it in our houses, we would take the tongs and put it in the fire." "Well," I have replied, "the book I have been reading from is the Holy Bible, the Old and New Testaments, translated by order of King James." But they did not know what those records contained. When we come to the doctrines contained in this book the Christians cannot gainsay them; they are struck dumb and silent as night, or rage in anger. Truth overcomes error, and when it is set before the people, the honest receive it. I wonder if there are any elders here who ever had a minister, deacon, or so-called Christian say to them, "If you will perform such and such miracles I will believe." I have had that said to me a great many times; it always shocked me. I would say to them: "You have not read the Bible, I think." "Oh, yes, we have," they would say, "we are Bible scholars." "Well, then, I will ask you a question. Did you ever read in your Bible anything like this—'A wicked and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas?" "We do not know that we ever did." I would turn to the passage and show it to them. Still, men have believed because they have seen a miracle wrought. They cannot withstand that by argument, because they see the truth mathematically demonstrated. Do such characters endure? No; they come here and then turn away from their God, from the angels, from the holy prophecies of the Lord Jesus, from their brethren and benefactors who brought them here from the land of oppression, where they could not own so much as a chicken, and where almost all they could get was a morsel of bread. Yet they come here and turn away from their brethren and the covenants they have made, and are traitors to God and heaven, and to the good in the heavens and on the earth. Are there men who came here in this way who have got rich? Yes, there are men now in this city who came here poor, naked, and barefoot, and willing to take a spade and go a ditching for me, or for anybody else who would furnish them a little bread, and now they are rich. They have made their wealth out of this people who constitute the kingdom of God, and they are using it to build up the kingdom of the devil. What are we to say to them? I would say, let them alone severely. The man who will apostatize from the truth, forsake his God and his religion, is a traitor to everything there is in heaven, earth, and hell. There is no soundness, goodness, truth, or virtue in him; nothing but darkness and corruption, and down to hell he will go. This may grate on the delicate ears of some, and they may think it is a pretty hard sentence, still it is true.

When apostates in this city or Territory crave your gold, silver, fine flour, and your substance, refuse them. Tell them they have the same privilege to earn bread that you have, and if they will work for and earn it, like honest men and women, they are free to do so, but not to pluck it from the pockets of the honest and poor. Let the Latter-day Saints give their substance to men who will pay their tithing, help to support the elders in their preaching to us, donate to the families here whose husbands and fathers have gone to preach the gospel to the na-

tions, and let the apostates alone. If I were to ask you honestly and sincerely, and in the character of a Christian, and then a little stronger, in the name of the Lord God of Israel, will you let apostates alone and trade with them no more, what would the Saints say?

How many of the Latter-day Saints would say—"I would as soon trade with this man as that man, or spend my money in this store as in that store, even though they pay tithing, and do good with their means?" Those men and women in whom this feeling exists must get rid of it, or they will not be numbered with those who are of one heart and of one mind. Now, remember that! I will promise those who feel in their hearts that they would sooner trade with an apostate or with a corrupt outsider, than with a brother, if the former would sell them a shawl a dollar cheaper, and persist in such a course of things, that they will never enter in at the strait gate, nor be numbered with those who are sanctified and prepared to enjoy the celestial presence of God our Father and of Jesus the Redeemer. I promise you this in the name of the Lord God of Israel.

You may say it is hard that I should dictate you in your temporal affairs. Is it not my privilege to dictate you? Is it not my privilege to give this people counsel to direct them so that their labors will build up the Kingdom of God instead of the kingdom of the devil? I will quote you a little Scripture if you wish, the words of an apostle of the Lord Jesus Christ to me. You may think that I saw him in vision, and it was a vision given right in broad daylight. Said he—"Never spend another day to build up a Gentile city, but spend your days, dollars, and dimes for the upbuilding of the Zion of God upon the earth, to promote peace and righteousness, and to prepare for the coming of the Son of Man, and he who does not abide this law will suffer loss."

That is a saying of one of the apostles of the Lord Jesus Christ. He said it to me. Do you want to know his name? It is not recorded in the New Testament among the apostles, but it was an apostle whom the Lord called and ordained in this my day, and in the day of a good portion of this congregation, and his name was Joseph Smith, junior. These words were delivered to me in July, 1833, in the town of Kirtland, Geauga County, State of Ohio. The word to the elders who were there was: "Never, from this time henceforth, do you spend one day or one hour to sustain the kingdoms of this world or the kingdoms of the devil, but sustain the Kingdom of God to your uttermost." Now, if I were to ask the elders of Israel to abide this, what would be the reply of some amongst us? The language in the hearts of some would be—"It is none of your business where I trade." I will promise those who feel thus that they will never enter the celestial Kingdom of our Father and God. That is my business. It is my business to preach the truth to the people, and it will be my business by and by to testify for the just and to bear witness against the ungodly. It is your privilege to do as you please. Just please yourselves; but when you do so, will you please bear the results and not whine over them.

It is the way with thousands and thousands, when they burn their fingers they will turn round and complain of somebody else, when they themselves are the only ones to blame. How natural is it for some to endeavor to blame others for the troubles their own follies have induced! It is

a trick of the devil. You never see Saints take this course. When they do wrong they do not try to lay the responsibility on their neighbor, or on some brother or sister. The Saint is ready to acknowledge his fault, to bear the responsibility, and to kiss the rod and reverence the hand that corrects him. But you hear those who are not Saints continually complaining. It is so, to a great extent, with our new comers. When they come here they look for perfection. They say this is Zion. And so it is; but if we go to the Scriptures we shall find that the Zion of God is composed of the pure in heart. Brethren and sisters, have you Zion within you? If Jesus Christ is not in you, the apostle says, "then are ye reprobates." If the Zion of God is not within the bosom of you who profess to be Latter-day Saints take care that you are not reprobates. Be careful that no man takes advantage of you, leads you astray, and causes you to leave the Church and Kingdom of God, apostatize, and go down to hell. If you have Jesus and the Kingdom of God within you, then the Zion of God is here.

Our brethren and sisters, when they gather here, are apt to find fault and to say this is not right and that is not right, and this brother or that sister has done wrong, and they do not believe that he or she can be a Latter-day Saint in reality and do such things. The people come here from the east and the west, from the north and the south, with all their traditions, which impede their progress in the truth and are difficult to lay aside. Yet they will pass judgment on the acts of their brethren and sisters. I want to ask who made them the judges of the servants and handmaidens of the Almighty, who, shoulder to shoulder, have borne off this kingdom for more than a third of a century? Thousands upon whom the yoke of Christ has rested so long, and who have borne off the kingdom, are judged and found fault with, by some who probably were baptized last summer or but a short time ago. You know that this is so, you are witnesses to the truth of what I am saying, for you hear it yourselves. Now, who are they who will be one with Christ? If I were to tell the truth just as it is, it might not be congenial to the feelings of some of my hearers, for truth is not always pleasant when it relates to our own dear selves. You take some of those characters to whom I have referred to-day, who want us all to be of one heart and of one mind, and they think we cannot be so unless we all have the same number of houses, farms, carriages, and horses, and the same amount in greenbacks. There are plenty in this Church who entertain such a notion, and I do not say but there are good men who, if they had the power, would dictate in this manner, and in doing so they would exercise all the judgment they are masters of, but let such characters guide and dictate, and they would soon accomplish the overthrow of this Church and people. This is not what the Lord meant when He said: "Be ye of one heart and of one mind." He meant that we must be one in observing His word and in carrying out His counsel, and not to divide our worldly substance so that a temporary equality might be made among the rich and the poor.

You take these very characters who are so anxious for the poor, and what would they tell us? Just what they told us back yonder—"Sell your feather beds, your gold rings, ear rings, breast pins, necklaces, your silver tea spoons or table spoons, or anything valuable that you have in the world, to help the poor." I re-

collect once the people wanted to sell their jewellery to help the poor; I told them that would not help them. The people wanted to sell such things so that they might be able to bring into camp three, ten, or a hundred bushels of corn meal. Then they would sit down and eat it up, and they would have nothing with which to buy another hundred bushels of meal, and would be just where they started. My advice was for them to keep their jewellery and valuables, and to set the poor to work —setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessaries of life.

A great many good men would say to me—"Br. Brigham, you have a gold ring on your finger, why not give it to the poor?" Because to do so would make them worse off. Go to work and get a gold ring, then you will have yours and I will have mine. That will adorn your body. Not that I care anything about a gold ring. I do not have a gold ring on my finger perhaps once in a year.

You who are poor and want me to sell that ring, go to work and I will dictate you how to make yourselves comfortable, and how to adorn your bodies and become delightful. But no, in many instances you would say —"We will not have your counsel, we want your money and your property." This is not what the Lord wants of us.

There was a certain class of men called Socialists, or Communists, organized, I believe, in France. I remember there was a very smart man, by the name of M. Cabot, came over with a company of several hundreds. When they came to America they found the City of Nauvoo deserted and forsaken by the "Mormons," who had been driven away. They set themselves down there where we had built our fine houses, and made our farms and gardens, and made ourselves rich by the labor of our own hands, and they had to send back year by year to France for money to assist them to sustain themselves. We went there naked and barefoot, and had wisdom enough, under the dictation of the Prophet, to build up a beautiful city and temple by our own economy and industry without owing a cent for it. We came to these mountains naked and barefoot. Are you not speaking figuratively? Yes, I am, for it was only the figure that got got here, for, comparatively, we left ourselves behind. We lived on rawhide as long we could get it, but when it came to the wolf beef it was pretty tough. We lived, however, and built a fort, and built our houses inside the fort. Then we commenced our gardens, we planted our corn, wheat, rye, buckwheat, oats, potatoes, beets, carrots, onions, parsnips, and we planted our peach and apple seeds, and we got grapes and strawberries, and currants from the mountains. The seeds grew, and so did the Latter-day Saints, and we are here to-day.

I am not unfrequently asked the question—"What induced you to come to this desert sterile country?" Sometimes my answer is—"We came here to get rid of the so-called Christians." This is somewhat of a stumbling block to them; they do not knew how to understand it. They could understand it if they had been with us and had seen the Methodists, Baptists, and Presbyterians leading on the mob to rob, plunder, and destroy, as I have seen them. Do you think we came here of our own choice? No; we would have stayed in those rich valleys and prairies back yonder if we could have had the privilege of inheriting the land for which

we had paid the government our gold and silver, but we could not, so we came here because we were obliged to. And now we are gathering, gathering. Did you ever read in the New Testament that the Kingdom of Heaven in the last days would be like a net cast into the sea which should gather all kinds—the good and the bad? If this is not a proof to the inhabitants of the earth that this is the Kingdom of God, why there is abundance of other evidence to prove it. But this is one true evidence to all the inhabitants of the earth—we are gathering the good and the bad of all kinds. The good, I expect, will improve until they are gathered into the garner, and the bad will be cast away, thrust overboard.

Now, I want to come back to a subject upon which I have already touched. I want to hit somebody or other. Will you remember it? Never, from this time henceforth and forever, sustain a man, men, a people, a community, or anybody that operates against or forsakes the Kingdom of God. Do you know what I call them, or have you forgotten what I said about the poor of this world? The Lord has chosen them, it is true, but He has not chosen the devil's poor nor the poor devils. They who forsake or operate against the Kingdom of God are what I call poor, miserable devils. That is a harsh expression, especially to come from the pulpit, but I built this stand to say just what I pleased in it. Who among the people of the world can dictate for themselves? They want to be talked to, guided, directed, pampered, and caressed like little children. This people also do. How many are there here who, if they had stayed in their native land, would ever have owned a chicken or a sixpence, who have now a good house, farm, garden, orchard, and a carriage to ride in? There are hundreds.

Shall I make an application of this? If you please I will. The Lord owns the heavens and the earth, all things are His, and He delights to give them to His children, and He would much sooner that they should enjoy the good things of the earth than that they should not do so, if they would use them for the accomplishment of His purposes. It would cheer and comfort His heart to see all the Latter-day Saints combined in their efforts to promote His kingdom instead of promoting the kingdoms of this world. But we are but children, and the Lord is merciful, gracious, and long-suffering to His people and to all the inhabitants of the earth. We are all His children—saint or sinner, it makes no difference. Every son and daughter of Adam and Eve that ever came on this earth is the offspring of that God who lives in the heavens whom we serve and acknowledge. How merciful He is to His children! To see the wicked flourish like a green bay tree, and see the nations of the earth that oppose Him, set at naught all His counsel and will have none of His reproof, and spurn His servants, yet see how merciful He is to them. But let me say that the time is now at hand when the chastening hand of the Almighty will be upon the nations of the earth. He has commenced His work. Through His kind providences He has ordained that it should commence here where it commenced in the morning of creation. On this continent He will wind up His work; from here He will send the gospel of Jesus Christ to the uttermost parts of the earth, and woe to the nation that rejects it, and that persecutes and slays His servants; they will have to pay the debt.

I can make a just comparison between the nations of the earth and the children of Israel. Of all the hundreds of thousands who left Egypt, and who were over twenty years of age, who crossed the Red Sea, and travelled in the wilderness, two only were permitted to go into the land of Canaan. This was in consequence of their transgressions, and the Lord cut them off in the flesh that He might save them in the day of the Lord Jesus. So it will be with all the nations of the earth. Some few will be saved, but, to use scripture terms, very few will escape the punishment of the lake that burns with fire and brimstone. The Lord is merciful, but, when He comes to His Kingdom on the earth, He will banish traitors from His presence, and they will be sons of perdition. Every apostate who ever received this gospel in faith, and had the spirit of it, will have to repent in sackcloth and ashes, and sacrifice all he possesses, or be a son of perdition, go down to hell, and there dwell with the damned; and those who persecute and destroy the people of God, and shed the blood of innocence, will be judged accordingly.

Now, if you will please to hearken and hear, you Latter-day Saints, do not spend another dollar with an apostate, neither in this city nor in any other. Will we purchase from outsiders? Yes, and call them ladies and gentlemen, because many of them are the friends of God if they did but know it. There are plenty in the world who want to be, but very few come here except these apostates, who would sap the fountain of the Kingdom of God, and destroy all that was virtuous and truthful on the earth, like many others who never come into the Church. Let them alone. Will you sell them your wheat? No, sir; if you do—but remember you can do just as you please. I will not injure you, nor speak, nor even think evil of you, but my prayer will ever be—"O, God, the eternal Father, I ask Thee, in the name of Thy Son Jesus Christ, to save the righteous, and let the wicked and the ungodly go to their place and share the reward of their doings." I will lift my heart to God in your behalf who feel to build up the kingdoms of this world. You say this is harsh. No, it is not, it is good policy, to say nothing about religion. Is it not good policy to trade with and support our friends? If you go to London, Paris, the German States, or even in America, do you ever hear a Catholic found fault with for trading at a store owned by a Catholic? And the same is true with regard to the Church of England, Methodists, or any other society. It is good policy and economy to sustain each other. Then why is it not so with the Latter-day Saints? It is so, and we will do it, so help us God. We are here because there was no other place on the face of the earth where we could go and be safe; but here we are all right, and here the Lord designs that we should stay. By and bye we shall hear the locomotive whistle, screaming through our valleys, dragging in its train our brethren and sisters, and taking away the apostates. "Will not our enemies overslaugh us when we get the railroad?" No, ladies and gentlemen. Do you want to know what will take every apostate and corrupt hearted man and woman from our midst? Live so that the fire of God may be in you and around about you and burn them out. But if we mingle, fellowship, shake hands with, and think they are as good as anybody, the Lord says: All right; you may try it until you are tired. But the Lord has said that He will

gather the pure in heart; they shall come by thousands, and "the chariots shall rage in the streets, they shall jostle one another in the broadways, they shall seem like torches, they shall run like the lightnings." I do not know what the prophet referred to here unless it was one of those engines. But the Lord will gather up His people, and fill the land of Zion with those who love and serve Him, and will waste away the wicked and the ungodly.

I can say to you, Latter-day Saints, I will guide you in the way of truth if you will be guided, and I will tell you how to save yourselves spiritually and temporally.

May the Lord bless you. Amen.

DISCOURSE *by President Brigham Young, delivered in the Bowery, Great Salt Lake City, June 23rd,* 1867.

[REPORTED BY DAVID W. EVANS.]

HOW DIVISIONS WERE INTRODUCED INTO THE CHRISTIAN WORLD—THE GOSPEL PERFECT, BUT ITS TEACHERS IMPERFECT—THE PRIESTHOOD AND ITS RESTORATION.

The Latter-day Saints believe in the doctrine that was taught by the prophets, by Jesus, and by his Apostles. Much has been said and written concerning the Church that was organized in the days of the incarnation of the Savior, and there has been a great deal of speculation as to the faith of that Church and the doings of its members. To tell what this religion, which we call the gospel of salvation, comprises, would require more than a lifetime. It would take more than our lifetime to learn it, and if it were learned by us we should not have time to tell it. In it is incorporated all the wisdom and knowledge that have ever been imparted to man, and when man has passed through the little space of time called life, he will find that he has only just commenced to learn the principles of this great salvation. In the early days of the Christian Church we understand that there was a good deal of speculation among its members with regard to their belief and practice, and the propagation of these speculative ideas created divisions and schisms. Even in the days of the Apostles there was evidently considerable division, for we read that some were for Paul, some for Apollos, and others for Cephas. The people in those days had their favorites, who taught them peculiar doctrines not generally received and promulgated. The Apostles had the truth, and thought that they were so established in it in their day that they really had the power to unite the Church together in all temporal matters, as Jesus prayed they might be, but they found themselves mistaken. Have we any proof of this? Yes; you recollect reading that the Apostles assembled

themselves together to break bread and to administer; and they did administer from house, and from congregation to congregation, the words words of life and the ordinances of the gospel. They thought they had power to make the people of one heart and one mind with regard to temporal things, and that they could amalgamate the feelings of the people sufficiently to organize them as one family. And the people sold their possessions and laid the price at the Apostles' feet, and they had all things in common. There is no doubt that this is a correct doctrine, and can be practiced to the benefit of a community at large, if believed and understood. But who has got the doctrine; who has eyes to see, ears to hear; and a heart to believe? Who has the authority and the capability to organize such a society? The Apostles thought they had, but when Ananias and Sapphira fell dead because they had lied, not only to man but to the Holy Ghost, in saying they had laid their all at the feet of the Apostles when they had only laid part there, a great fear fell upon the people, and they dispersed. Have we any history that the people ever assembled in a like capacity afterwards? I think you cannot find it. After the days of the Apostles, when the Council of Nice was called, they then and there determined what they considered to be correct and scriptural and what they would lay aside, but that sure word of prophecy which Jesus had shed forth into the hearts of those who believed on him seemed to be so mixed up and interwoven with darkness and unbelief, that they could not come to understanding and receive the full testimony of Jesus. So the old Christians lived, and so they spent their days down to the days of the Reformation.

If we have eyes to see, we can understand at once, the difficulties that the Apostles had to encounter. If the people had lived according to the gospel that was delivered to them, the Apostles would have had power to accomplish a great deal more than they did, although there can be no doubt but they were mistaken with regard to the time of the winding up scene, thinking it was much nearer than it really was, and they might have made mistakes in other respects. Many of the difficulties they had to encounter, we are not troubled with. We have not only the sure word of prophecy delivered in the days of the Apostles, but we actually have that surer word of prophecy delivered to us through the Prophet Joseph, that, in the last days the Lord would gather Israel, build up Zion, and establish His kingdom upon the earth. This is a more sure word of prophecy than was delivered in the days of the Apostles, and is a greater work than they had to perform.

The few hints that I have dropped clearly show, I think, to all who are acquainted with its history, how these schisms and divisions have been introduced into the Christian world. For more than seventeen hundred years the Christian nations have been struggling, striving, praying, and seeking to know and understand the mind and will of God. Why have they not had it? Can you tell me why it is there has not been a succession of the Apostleship from one to another through all these seventeen centuries, by which the people might have been led, guided, and directed, and have received wisdom, knowledge, and understanding to enable them to build up the Kingdom of God, and to give counsel concerning it until the whole earth should be enveloped in the knowledge of God? "O, yes, it was the apostacy." Very true, if it had not been for these

schisms such might not have been the case. I have taken the liberty of telling the Latter-day Saints in this and other places something with regard to the Apostles in this our day. It is true that we have a greater assurance of the Kingdom and the power of God being upon the earth than was possessed by the Apostles anciently, and yet right here in the Quorum of the Twelve, if you ask one of its members what he believes with regard to the Deity, he will tell you that he believes in those great and holy principles which seem to be exhibited to man for his perfection and enjoyment in time and in eternity. But do you believe in the existence of a personage called God? "No, I do not," says this Apostle. So you see there are schisms in our day. Do you think there was any in the days of the Apostles? Yes, worse than this. They were a great deal more tenacious than we are.

We have another one in the Quorum of the Twelve who believes that infants actually have the spirits of some who have formerly lived on the earth, and that this is their resurrection, which is a doctrine so absurd and foolish that I cannot find language to express my sentiments in relation to it. It is as ridiculous as to say that God—the Being whom we worship—is principle without personage. I worship a person. I believe in the resurrection, and I believe the resurrection was exhibited to perfection in the person of the Savior, who rose on the third day after his burial. This is not all. we have another one of these Apostles, right in this Quorum of the Twelve, who, I understand, for fifteen years, has been preaching on the sly in the chimney corner to the brethren and sisters with whom he has had influence, that the Savior was nothing more than a good man, and that his death had nothing to do with your salvation or mine. The question might arise, if the ancient Apostles believed doctrines as absurd as these, why were they not handed down to after generations that they might avoid the dilemma, the vortex, the whirlpool of destruction and folly? We will not say what they did or did not believe and teach, but they did differ one from another, and they would not visit each other. This was not through the perfection of the gospel, but through the weakness of man.

The principles of the gospel are perfect, but are the Apostles who teach it perfect? No, they are not. Now, bringing the two together, what they taught is not for me to say, but it is enough to say this, that through the weaknesses in the lives of the Apostles many were caused to err. Our historians and ministers tell us that the church went into the wilderness, but they were in the wilderness all the time. They had the way marked out to get out of the wilderness and go straightforward into the Kingdom of God, but they took various paths, and the two substantial churches that remain—a remnant from the apostles, that divided, are now called the Holy Catholic Church and the Greek Church. You recollect reading in the Revelations of John what the angel said to John, when he was on the Isle of Patmos, about the Seven Churches. What was the matter with those Churches? They were not living according to the light that had been exhibited. Do the Latter-day Saints live according to the light that has been exhibited to them? No, they do not. Did the ancient saints live according to the revelations given through the Savior and written by the Apostles, and the revelations given through the Apostles, and left

on record for the Saints to read? No, they did not. We may say there is some difference between the days of Jesus and the Apostles and these days. Then, Jesus said, "Go ye into all the world and preach the gospel to every creature;" proffer this gospel to all the inhabitants of the earth. That was a day of scattering and dispersion for those who believed in the Savior. When we come to discriminate between the former and the Latter-day Saints we shall find there was a little difference in their callings and duties, and in many points that we may say pertain to our temporal lives. Not in the doctrine of baptism, the laying one of hands for the reception of the Holy Ghost, nor in the gifts of the gospel. There is no difference in these things, but there is a difference in regard to the temporal duties devolving upon us. In those days the command was "Go to the nations of the earth;" in these days it is "Come from the nations of the earth." Do you not see the difference? Read the revelations in the Book of Doctrines and Covenants given through Joseph, and you will find that the burden of the gathering of the House of Israel, the building up of Zion, and the sanctifying of the people, and the preparing for the coming of the Son of Man is upon the elders of this church.

Soon after the death of Jesus the word He gave to His Apostles was to go and preach the gospel to the nations, that all might be benefitted thereby; but now, it is to gather up the House of Israel, and the fulness of the Gentiles, and bring them home to Zion, and to the lands of their fathers, that they may receive their inheritances on the lands given to them of the Lord in ancient days. So you see there is some difference between the duties and callings of the Saints in former and in latter days. When the Lord called upon Joseph he was but a boy—a child, only about fourteen years of age. He was not filled with traditions; his mind was not made up to this, that, or the other. I very well recollect the reformation which took place in the country among the various denominations of Christians—the Baptists, Methodists, Presbyterians, and others—when Joseph was a boy. Joseph's mother, one of his brothers, and one, if not two, of his sisters were members of the Presbyterian Church, and on this account the Presbyterians hung to the family with great tenacity. And in the midst of these revivals among the religious bodies, the invitation, "Come and join our church," was often extended to Joseph, but more particularly from the Presbyterians. Joseph was naturally inclined to be religious, and being young, and surrounded with this excitement, no wonder that he became seriously impressed with the necessity of serving the Lord. But as the cry on every hand was, "Lo, here is Christ," and "Lo, there!" Said he, "Lord, teach me, that I may know for myself, who among these are right." And what was the answer? "They are all out of the way; they have gone astray, and there is none that doeth good, no not one." When he found out that none were right, he began to inquire of the Lord what was right, and he learned for himself. Was he aware of what was going to be done? By no means. He did not know what the Lord was going to do with him, although He had informed him that the Christian churches were all wrong, because they had not the Holy Priesthood, and had strayed from the holy commandments of the Lord, precisely as the children of Israel did. They were the children of promise,

of whom the Lord had said—"They shall be called by my name, and I will save them;" and for generations he had striven to do so. When pursued by the hosts of Pharaoh He had delivered them from Egyptian bondage; He had destroyed the Hittites and other heathen nations, and had given them possession of the land of Canaan, and in every way had tried to bless them; yet they would not be blessed, and in the Prophet Isaiah's writings we read that they had transgressed the laws, changed the ordinances, and broken the everlasting covenants. Do you think the Gentile Christian nations have rebelled? I know they have. Take, for instance, the sayings of Jesus of Nazareth, the Savior of the world, as found in this book—the Bible. He commanded His Apostles to go to all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved. How many methods of baptism were practised in those days? Just as many as there were saviors—one. How many methods of laying on of hands for the Holy Ghost? One. How many methods of obtaining the spirit of prophecy and the gifts of healing and the discerning of spirits? One. One God, one faith, and one Lord and Savior Jesus Christ, and one only. Well, the Apostles went and preached this gospel, yet one would vary a little on one point, and another on another, and those who took the gospel and ran here and there would introduce items of doctrine that were altogether imaginary. Do we find any curious ideas advanced in our day? Yes, I can relate a circumstance that I once heard myself, from one of the first elders in this church. He was preaching to the people on the principle of adultery, and told them that, according to the law of the Lord, whosoever commits adultery shall have his blood shed. But the idea striking him that millions had committed this crime whose blood had never been shed, he thought this could not be correct, and so to improve it he said if their blood was not shed in this life it would be in the resurrection. What an absurdity! There is no blood there. Flesh and blood cannot inherit the Kingdom of God. Does not this show to you how these little things will creep into the Church? Have we the power and authority and the method of detecting every such error? We have. Do you know what they are? Some of you do, and if you do not I shall not tell you to-day. But we are in possession of the means by which to detect every error that comes into the church, and to decide satisfactorily on every point, and to decide what is and what is not true.

The gospel is a fountain of truth, and truth is what we are after. We have embraced the truth—namely, the gospel of the son of God. Its first principles are to believe in the Lord Jesus Christ, to repent of our sins, then go down into the waters of baptism for the remission of our sins, and have hands laid upon us for the reception of the Holy Ghost, which will lead us into all truth. If there are any of my friends or enemies here who do not know what "Mormonism" is, I am telling them. We believe in God our Father. This leads me right to another point that I have not much time to talk about. I recollect preaching once in the old bowery with regard to our Father and God, the Being we worship and whom we think so much of. There was a Baptist minister present; he was staying at my house. He was a kind, friendly man, and was on his way to the gold mines. He was sitting beside me. I wanted to leave

him in a puzzle. I would not tell him, but brought him right to the point, and there left him. When we got home, said he, "Oh! brother Young, you came right to the point exactly, and I did pray that you might tell us what kind of a being God is." I replied, "I left you in a puzzle on purpose for you to guess it. You have read it frequently, and you can hardly read the Bible at all without reading precisely what kind of a being our Father is." Said he, "I am not aware that I know anything about it." I asked him if he could tell me what kind of a being Adam was. "Oh! Adam was a man like I am." I asked him if he believed in the history of the creation, as given in Genesis by Moses, for if he did he would find that God said to His associates, "Let us go down and make man in our own image and likeness." He believed the history given by Moses, and had read the passage to which I referred. "Then," said I, "you must believe that Adam was created in the exact image of the Father." He had never thought of that in his life. I told him I had read that many times to Christians and to Christian ministers, but they would not believe what was in the Bible. Says Jesus, "Whosoever has seen me has seen the Father." He is the Being the Latter-day Saints worship; He is a man-God. Can you get a better term than that—a God-man? It is said that Jesus is the only begotten of the Father. It is strange that people cannot understand it, but they cannot unless they are told. How can we know unless we are told, and how can we tell the people unless the Lord tells us to do so? Faith comes by hearing the word of God declared, and this must be declared by those having authority. This character whom we serve is God, the God and Father of our Lord Jesus Christ and the Father of our spirits, if the Apostle tells the truth; if he has not, who can correct him unless they have a revelation from the heavens? I have had a great many ministers tell me that I must understand that spiritually. I have told them that I read and understood it just as it was, and if it was not right, and they could give the correct meaning (which it was impossible for them to do without revelation), they were under condemnation before the Lord if they did not do so. That would stop them.

Our Lord Jesus Christ—the Savior, who has redeemed the world and all things pertaining to it, is the only begotten of the Father pertaining to the flesh. He is our elder brother, and the heir of the family, and as such we worship him. He has tasted death for every man, and has paid the debt contracted by our first parents. What about this? I am not going to tell this, for I have a few more ideas with regard to the Christian world that I wish to lay before you. Why have they wandered so far from the path of truth and rectitude? Because they left the Priesthood and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances. There are a great many churches that do not believe in ordinances at all, and there are some called Christians who do not believe in the blood of the Savior, and that he, himself, was nothing more nor less than a good man. If they believe in the baby resurrection, or that a person who had committed adultery would have his blood shed in the

resurrection, it would be just as consistent as to believe what they do believe. These ideas are all wrong.

The Christian world struggled on until the days of the Reformation. But what of the Reformation? Nothing, only it shows that there were some few among them who had courage to come out against the orthodox principles ordained, published, and proclaimed by the Priests. They had an idea in their minds that the Lord was going to do something for the people, but they could not tell what. There was a spirit upon them that prompted them to declare against the wickedness of those professing to be Christians. Did they profess to know enough to take the truth and leave the error? No; down to the days of my youth the Christians did not know any better than to renounce any doctrine that the Church believed from which they came. This is more or less the case with every denomination on the face of the earth. Some who call themselves Christians are very tenacious with regard to the Universalians, yet the latter possess many excellent ideas and good truths. Have the Catholics? Yes, a great many very excellent truths. Have the Protestants? Yes, from first to last. Has the infidel? Yes, he has a good deal of truth; and truth is all over the earth. The earth could not stand but for the light and truth it contains. The people could not abide were it not that truth holds them. It is the Fountain of truth that feeds, clothes, and gives light and intelligence to the inhabitants of the earth, no matter whether they are saints or sinners. Do you think there is any truth in hell? Yes, a great deal, and where truth is there we calculate the Lord has a right to be. You will not find the Lord where there is no truth. The devil had truth in his mouth as well as lies when he came to mother Eve. Said he, "If you will eat of the fruit of the tree of knowledge of good and evil, you will see as the gods see." That was just as true as anything that ever was spoken on the face of the earth. She did eat, her eyes were opened, and she saw good and evil. She gave of the fruit to her husband, and he ate too. What would have been the consequence if he had not done so? They would have been separated, and where would we have been? I am glad he did eat. I am glad the fruit was given to mother Eve, that she ate of it, and that her eyes were opened, and that my eyes are opened, that I have tasted the sweet as well as the bitter, and that I understand the difference between good and evil.

When the Lord called upon His servant Joseph, after leading him along for years until he got the plates, from a portion of which the Book of Mormon was translated, "By and bye," said he, "you are going to organize my church and establish my kingdom. I am going to have a church on the earth. All these churches you have inquired about are wrong; they have truth amongst them, but not the Priesthood. They lack a guide to direct the affairs of the Kingdom of God on the earth—that is the keys of the priesthood of the Son of God." This tells the story. We possess the Priesthood. The Lord sent John to ordain Joseph to the Aaronic Priesthood, and when he commenced to baptize people he sent a greater power—Peter, James, and John, who ordained him to the apostleship, which is the highest office pertaining to the Kingdom of God that any man can possess on the face of the earth, for it holds the keys of the Kingdom of Heaven, and has power to dispense the blessings of the kingdom. This

priesthood is that which the Christian world do not possess, for they have taken leave of the kingdom and the priesthood. Joseph bestowed this priesthood upon others, and this Church possesses it and its power, which enables us to detect all error, and to know what is true.

There are other things I wanted to talk about, not pertaining to the Kingdom of God on the earth, but to the faith of this people before God, but I shall leave this for the present, as I feel that I have talked as long as is prudent for me. May the Lord God of Israel bless you, is my prayer, in the name of Jesus. Amen.

DISCOURSE *by President D. H. Wells, delivered in the Bowery, Great Salt Lake City, June 30th*, 1867.

[REPORTED BY DAVID W. EVANS.]

JOSEPH SMITH TAUGHT BY REVELATION—THE GOSPEL REASONABLE AND CONSISTENT—THE LORD WORKS THROUGH SIMPLE INSTRUMENTS—MORMONISM FULL OF CHARITY.

I have been pleased whilst listening to the remarks of br. Eldredge. The recital of his reasons for receiving the principles of the gospel forcibly reminded me of the days of Joseph, and of the effect which those principles had on my mind as I heard them proclaimed by the servant of the Lord. Many of the principles which he taught were in the world—they were not new, yet it seemed as though they had never been thought of, comprehended, or understood by the children of men; at least, they had not been by me. I did not know anything about God my heavenly Father, nor the connection which existed between Him and the children of men, nor the object He had in view in sending them through this earthly probation, until I learned it from the prophet; and I apprehend that this is, to a very great extent, the case with the world to-day. I had no more confidence in Joseph Smith being a prophet, or in his knowing anything about religion, than I have now in a juggler or a wandering mountebank. I knew nothing at all about Joseph, except what I had heard from his enemies or read in the papers.

It was not very far—only two or three counties—from where I was born, in the State of New York, that this work took its rise. I had frequently heard through the religious papers of the miracles that had been performed by the "Mormons," and I supposed the whole affair was a great humbug, that the "Mormons" were fanatics and very bad people. The days of my youth were days of religious excitement—the days of revivals, which so pervaded that section of country at that time—and I can well apprehend the effect these things

must have had on the mind of Joseph; he was a young man, I was but a boy, and I know how those revivals affected young minds in the neighbourhood in which I lived. Some of those preachers would hold their protracted meetings for days and weeks, and sometimes for a month, one meeting after another, every day and every evening, getting around the young with their influences, and concentrating their prayers, perhaps, on a single individual, and praying for no other, until he would say he had got religion and was converted. Suffice it to say, that I was disgusted with it, and did not believe in any of it, and rested my chance, so far as religion was concerned, on trying to do that which was right as near as I could, and running the risk.

In this frame of mind I was introduced to Joseph Smith, by Sidney Rigdon, who remarked, at the time, that he was the man who was talked about so much. He was a fine looking man; he did not say much to me nor I to him. Time passed along, and for years after I was occasionally thrown into his society, and frequently heard him speak; and, though I did not at first believe that he was inspired or that he was more than a man of great natural ability, I soon learned that he knew more about religion and the things of God and eternity than any man I had ever heard talk. I read the Book of Mormon and the Book of Doctrine and Covenants without their having any particular effect on my mind. I did not get the principles from either of these sources, but I obtained them from Joseph, and it seemed to me that he advanced principles that neither he nor any other man could have obtained except from the Source of all wisdom—the Lord himself. I soon discovered that he was not what the world termed a well-read or an educated man; then where could he have got this knowledge and understanding, that so far surpassed all I had ever witnessed, unless it had come from Heaven? It commended itself to my understanding and my sober judgment, and although I admitted nothing, and did not embrace the gospel, but stood aloof, yet the words and principles which I heard from him had their effect on my mind.

I had been a reader of the Scriptures, and had learned a great deal by heart in my youth in the Sunday school. I had read a great many religious publications, and had a tolerable idea of what the sects of the day believed with regard to the principles of salvation. I had investigated and had been raised according to orthodox notions, and in my early youth I believed in the "Trinity." I investigated the principles of the Unitarians, who did not believe in the "Trinity," and also the doctrines of the Universalists, and I believed about as much in Universalism at the time I was introduced to Joseph as in any of the religions of the day, if not a little more, but had not united myself with any church organization, because I was not fully satisfied. I heard Joseph Smith state at one time in Nauvoo that whether "Mormonism" was right or wrong, the people were just as well without as with the ordinances taught and administered by the sectarians of the day. That was exactly what I thought, though I did not comprehend so much then in relation to the ordinances of the gospel, and those authorized to administer in them, as I afterwards learned. And although my understanding of these things may have been of slow growth, yet I can say and feel that it is grounded in the truths of heaven, for with the

few keys I received from the servants of God I obtained corroborating testimony from the Scriptures, which I have read from that time until now with an understanding that I never had before; and even now, whenever I search the Scriptures, I find things that are new to me, that I never understood nor comprehended before, although I have been familiar with with them from my youth.

When I first heard Joseph Smith enunciate the principle of baptism for the dead, and the method of administering it, I was astonished that no person had ever thought of that before, it was so plainly laid down in the Scriptures. The principle of acting by proxy was just as plain to me as the noon-day sun the moment it was explained to me, but I never thought of it until that time. When I heard these principles my heart leaped for joy, and although I was not a praying man I prayed inwardly that whatever else I might do, I might never be left to deny the principles of truth which the prophet was revealing. That was the inward conviction of my soul. Still I did not join the Church, and I did not know that I ever would; I was not fully satisfied. Some things were made very manifest to me, others I could not comprehend. He preached a funeral sermon once, in which the doctrine of eternal judgment was dwelt upon considerably; this I received, and many a time in Council have I heard him develop the principle so plainly that it would have been a sin against light and knowledge for me to have rejected it, therefore I treasured it up in my own heart. Many and many a time he would go right along developing principle without ever alluding to the Scriptures, while my own knowledge of them would bring passage after passage to my mind in corroboration of that which he was advancing.

When he said it was the privilege of the Latter-day Saints to be baptized for their dead, I remembered the words of Paul, "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" and when he spoke upon the principle of preaching to the spirits in prison, it flashed across my mind, as quick as lightning, that the Savior did that between the time of His crucifixion and resurrection. The analogy of the thing struck me with such force that I could not get it out of my mind. And so scripture after scripture and testimony after testimony come to my mind, proving that the principles he advanced were true. But had I ever thought of them, or had the Christian world for ages? No, not until Joseph revealed them. The Catholics, even for praying for the deliverance of the dead from purgatory, were scouted and ridiculed, yet this principle of administering for the spirits in prison was unfolded to my mind, and in and of itself was great and glorious. Said I, if they who were disobedient could be administered to by the Savior of the world, how much more reasonable is it to suppose that they can be administered for, who have not been disobedient, but who have died without a knowledge of the gospel? This seemed reasonable and consistent to me, and the principle was sustained by the Scriptures of divine truth which I had been taught to believe from my youth up. When the apostle used the expression—"If the dead rise not, then why are ye baptized for the dead," he was instructing the Church at Corinth on the principle of the resurrection, some of them apparently having been embued with the doctrine of the Sadducees who denied the resurrection of the dead. I saw the reason and

propriety of the expression. I never had comprehended it before; I did not know God, nor His Son Jesus Christ, nor the relationship that we, His children, bear to Him. That is the condition of the Christian world at the present day. They do not comprehend God, themselves, their past, nor their future.

These principles have come to us by revelation through the Prophet Joseph. There may be those here who have not received these principles; it will do no harm to talk upon that awhile, and it may not harm those who have. They are incontrovertible. Arguments to sustain them can be adduced if necessary, but I do not think they need it. Still it has a tendency to open up the mind and prepare it to receive those principles which have been made manifest in this our day for the salvation and exaltation of mankind. It showed to me that there was a work to be done, and that the time, so long talked of for its accomplishment, was hastening on. I saw that there was a necessity for it, for truly all people seemed to me to be blinded concerning the things of God. Like the Jews at the appearance of the Savior, they multiplied words, made long prayers, made great pretensions in religious matters, but their hearts were far from God. The fact of some of the Jews denying the resurrection, after hearing the Savior and his Apostles elucidate it so clearly, proves to me that they were nearly if not quite as ignorant with regard to the things of God as the Christian world at the present day. They read the Scriptures without understanding, they administered in the ordinances without power, and they changed the ordinances, substituting one thing for another, thinking the change would, doubtless, answer the same purpose and suit their convenience a little better.

It was thus that schisms crept into the church, and men began to reason themselves out of the principles of their most holy faith, as was touched upon here a short time ago by the President. I can see how this parity of reasoning would carry men off. To illustrate for a moment. We say that Jesus died for all mankind, that his blood was shed for everybody, but will this save them unless they comply with the requirements of the gospel? Why, no. Some say that the doctrine of one being born to be saved and of another being born to be damned would set that aside. That is the extreme view. Others come along and say, "If men's salvation depends upon their actions, where is the need of the atonement, for with all the efficacy of the atonement men cannot be saved without repenting of evil, and if they do this they will be saved anyhow."

This is fallacious reasoning. Jesus died that all might live. As we read in the Scriptures, "As in Adam all die, even so in Christ shall all be made alive." Every son and daughter of Adam may be saved if they will live according to the principles of the gospel. Salvation is within the reach of every human being, because the restitution is as good as the fall. Here is the platform, and if men are not saved it is their own fault. The plan of salvation devised by our Father in heaven is amply sufficient to reach the whole of the human family. He will be justified and we condemned, if we do not receive the principles of the gospel. We can receive the principles of the gospel with its virtues and the attributes of God, or we can go on in the practice of evil until we go down to death and destruction, if we choose.

Here comes another man, however, who reasons that the virtues and

attributes of God are what make God, and that without these attributes He would not be God, hence that the attributes alone are God. Do you not see how fallacious this reasoning is? What is a principle without being acted upon? It is no more than the iron in the ore, it is inert and dead. Of what benefit are principles in the abstract, however good they may be? They are of no benefit to humanity unless manifested through organized intelligence. Food when appropriated to its natural use imparts vigor to the system, but unappropriated it is comparatively worthless. The same is true of water and other beverages—they are good to quench thirst if rightly used, otherwise they are of little value. By partaking of the Spirit of God, our thirst for knowledge will be satisfied, and it will be within us as a well of water springing up to eternal lives. But if we partake not of that Spirit we will sink, and our course will be continually downward. Hence we see, that in and of itself, the attribute is no more than the iron in the ore, to be beneficial it must be developed by use. If there is a disposition in me to live according to good and true principles, they are bound to elevate and exalt me, just the same as the growth of a child is promoted by proper supplies of nutritious food, whereas if it did not partake of this food it would starve and die. It is just so in spiritual matters. It is not in those matters themselves, but in the individual, and the capacity of the individual who receives and applies them to his own use, and practices upon them, that they are calculated in their nature to elevate and exalt him.

Such views as I have referred to, do away with God entirely; they do away with the Savior and the virtue of the atonement. They are worse than infidelity. They turn things completely around. Men advancing them say if such things had been so so and so, other things would have been so and so. For instance, "What would have been the condition of the world of mankind if the Savior had not died?" I do not know anything at all about it. It was in the plan devised in the councils of the Gods before man was brought forth to inherit the earth. One came with, and as a consequence of, the other. I do not know what the condition of man would have been if the Savior had not died. I do not suppose man would have been here if that had not been part of the arrangement. It is not a supposable case with me. I take things as they are. The Lord has arranged it, and if I do not like His arrangement it will not make any difference to Him, though with mankind generally it might. It is for me to submit to the arrangement as I find it, having faith and confidence that it is the best and the only way for us, as the children of God, to walk in, that we may obtain salvation and exaltation in His kingdom.

Do you suppose that our heavenly Father would have sent us through this probation of sin, trial, misery, and death, if it would have been as well for us to have stayed in our spiritual state in the eternal world? I do not suppose any such thing, but I believe there is a wise purpose in sending us to pass through this mortal state, and that was so well understood by our spirits that they were willing to come and run all risks, and descend below all things, that they might have the privilege of rising above all things. The principle of the thing is plain, beautiful, and correct to my mind. I begin to understand my origin and the pur-

pose of God my Father in sending me to this state of existence, and the relationship in which I stand to Him.

To those called to mourn the departed who have died in the faith, these principles are a source of great consolation; their contemplation causes the heart to bound with joy and exultation, and to rejoice in God and the holy gospel which He has revealed. You can bear testimony to this as well as I can. You had no knowledge pertaining to the principles of salvation, the knowledge of God and things pertaining to eternal life, until you received it through the gospel. The sectarians of the Christian world, although they are professedly engaged in the promulgation of these things, are as ignorant in relation to them as the beasts that perish. They do not know anything about the principles of salvation, and they are so prejudiced that they will not be taught; they ignore the only source whence they can be obtained in these days, because it is unpopular, and they will be damned, because great is the sin of unbelief. As it was with the Jews in the days of the Savior, so it is now with the Christian world. Light is offered them, and they reject it, and this will be their condemnation. It was said anciently that no good thing could come out of Nazareth, and to-day the Christians say that no good thing can come from the "Mormons" or from Joseph Smith. By and by they will find that a great many good things can come from just such a source.

That is the way the Lord works. He takes the poor weak things of the earth to confound those who are wise and mighty in their own estimation. God will have the glory, it is His right. He will accomplish His work and His purposes in His own due time. It is His right to do so, and to have the glory and the honor of it. If the Lord were to choose those who are great and wise, according to the notions of the world, they would want to dispute with Him because of their great attainments, and they would claim the honor for this and for that, and would say that such a man should be canonized because of his holy and righteous life, and great honor should be paid to another because of his learning, and because he has divulged so many things. If the Lord were to reveal principles of truth to such men they would claim the honor, and would make merchandize of the gospel. Some may inquire how I know this? I know it by what they have done and are doing. They are selling men's souls and their own for filthy lucre's sake. There is a scramble among the clergy for the loaves and fishes. They will take children and make ministers of the gospel of them without any authorized ordination, and whether the Lord wants them or not, no matter whether their minds are touched with the principles of truth or not, provided they become learned in the law and have Rev. or D.D. appended to their names. Such things are abominable in the sight of Heaven! It is not likely that the Lord would avail Himself of such people to make known His law to the children of men. There is no room in such hearts for Him to make an impression upon. It is a great deal more likely that He would select such a one as Joseph Smith, who was free from tradition, and on whose mind He could make an impression as easily as He could with a pen on a piece of white paper—an honest, sincere soul, seeking the way of eternal life. It is far more reasonable to me to suppose that the Lord could make an impression on such natures, than that He

could on learned doctors of the law.

The prophet has said that when this thing came forth, the poor and the meek of the earth should rejoice in the Holy One of Israel. They do, they have rejoiced in Him. This gospel commends itself to their understanding, whether it does to the understanding of the rich and learned or not. They whose understandings have been touched with the principles of salvation have enjoyed a great privilege, and our elders who go forth can teach the whole world the way of life and salvation. It is that which makes them bold to stand up in any place, for they know that if the people will heed their teachings they can lead them into the celestial Kingdom of God. I was bold to declare this to the elders while abroad in the nations, in order to strengthen and encourage them, for they know more than any other set of men on the face of the earth, pertaining to the things of God and eternal life. Therefore I encourage them to stand up in all confidence, trusting in God, and declare the things they had received, and I assured congregation after congregation, when attending conference where the elders were, that if they would listen to the teachings and principles which the elders would unfold to them, they would lead them into the celestial Kingdom of God.

It becomes the Latter-day Saints, then, to live so that they may show by their good works that they do believe in these glorious principles, and that they will cleave to them with full purpose of heart. This course will increase faith, which is the source and root of power; it will give confidence in God and in the principles of the gospel. When a man has gone before the Lord and prayed for the recovery of the sick, and his prayer has been answered, can he not go a second time with more confidence? Most assuredly; and if he continues to live a pure and virtuous life, keeping himself from the contaminations of the wicked and ungodly, he will go on step by step, continually increasing in faith in God and the things of eternal life. The world is full of sin, iniquity, contamination, and everything that is calculated to destroy man's existence here on the earth. And what does Christianity, in its present phase, accomplish for the redemption of the human family? Has not wickedness continued to increase, until now it pervades all classes of society, and it is impossible to stem the torrent? Look at those who are numbered with the Christian world, they are but a small portion of the people on the face of the earth, and then, again, how few of them believe, or even profess to believe in the principles of Christianity. There are a few sects, but a great number of people do not join themselves to any of them, though, as I have already said, they are just as well without. Then, how uncharitable in those few sectarians to believe that they are the only ones in the way of eternal life! The "Mormons" are sometimes accused of being uncharitable, but the fact is, "Mormonism" will save all who can be saved.

Then a large portion of the sectarian world do not believe in many of the principles I have referred to pertaining to the plan of salvation. For instance, they do not believe that anything can be done for a man after death, although he may have died without a knowledge of the gospel. Look what myriads would be debarred from salvation through this alone, according to popular religious notions. There are the Baptist and Presbyterian churches, that number but a few thousands on the earth, and yet according to their theories nearly

everybody but themselves must be damned and go to hell. It is the same with the Catholics. Take them all combined, and there are but a few millions on the earth who call themselves Christians, and yet, in their midst and numbered with them, except in Catholic countries, are the old and the young, and, in fact, a majority of all classes, who never attach themselves to any church, and these latter, according to the doctrine of their orthodox brethren, will be damned. In Catholic countries the majority of the women belong to the church, and the children, too, until they reach maturity, when they become infidel, and when, instead of attending church on a Sunday morning, they spend their time in restaurants. In the afternoon, males and females all spend their time in enjoyment, going to balls, races, restaurants, &c. In countries where the Protestants and Dissenters prevail they make more profession in relation to the observance of the Sabbath. A great many faithfully attend church, while others stay at home or go out riding, or on excursions, or otherwise enjoy themselves.

I have heard men standing at the corners of streets praying for their sinful brethren—for one who had been on an excursion, perhaps, spending his time on the Sabbath in pleasure; and for mercy on another man who had been beating his wife; pleading for the Lord to have mercy on this and on that class of what they termed sinners, and saying that all these would be consigned to eternal torments unless He did have mercy on them, though they are denominated Christians, in the general classifications, and that all but the few who believed as they did, whether such ever heard the contracted creeds taught by them or not, would be doomed to hell to suffer through all eternity; and this they say because of their illiberal ideas and uncharitable notions. But the gospel of Jesus teaches us, that while those sinners whom they prayed for must repent of their sins and do right, as well as those who, like the Pharisees, prayed for them at the street corners, all the human family who ever did, do now, or will yet live upon the earth, may be saved if they will obey the principles of the gospel, except such as have been "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," for "if they shall fall away" it is impossible "to renew them again unto repentence, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." But to all will the gospel be preached, if they are in the flesh that they may act for themselves, and if they are in the spirit world, that they may be administered for in this world, "that they may be judged according to men in the flesh, but live according to God in the spirit." This shows that, after all, the principles which the "Mormons" have embraced are calculated to save more of the human family than any other known to men on the earth. Then how can they call us uncharitable? They cannot without injustice.

May God bless us and help us to be faithful, and to pass along from knowledge to knowledge, and from virtue to virtue, practising those things through our lives which are calculated to exalt us eventually in the presence of our heavenly Father, which is my prayer in the name of Jesus. Amen.

REMARKS *by Elder John Taylor, delivered in the Bowery, Great Salt Lake City, July 21st,* 1867.

[REPORTED BY DAVID W. EVANS.]

CONDITION OF THE WORLD AND OF THE SAINTS—GOD HAS COMMENCED TO REGENERATE THE WORLD BY REVEALING THE GOSPEL: ITS PURITY AND ITS UNION—PRESIDENT YOUNG A BENEFACTOR TO THE HUMAN FAMILY.

I have been very much interested in the remarks made by br. Bywater *this afternoon*, and in fact I was very much interested in listening to the remarks made this morning. It is difficult for anybody to rise here and place themselves under the influence and dictation of the Spirit of God, and not advance ideas and principles that are calculated to enlighten the mind, expand the capacity, enlarge the understanding, and enable us to appreciate more fully the blessings of that life, light, truth, and intelligence which God has been pleased to manifest to us, in these last days, for our salvation and exaltation. It was said in former days, and may with equal propriety be said to-day, "Happy is that people whose God is the Lord," and if we fall short of obtaining truth, light, and intelligence from Him, whatever our situation may otherwise be, it is very deplorable for us as rational, intelligent, eternal beings. The principles that are made known by the Lord and enunciated by His servants are eternal, and they are not only calculated to promote our happiness on the earth, but also our happiness hereafter; they go back to far distant times and show our associations with and relationship to God. They have a bearing on our present existence and happiness, and they look forward to something in the future that is really certain and tangible. When we talk about the world and the confusion, folly, and evil of its inhabitants, we look at them as they are, we value them at their present worth. We do not expect to compare ourselves and our hopes with them and their hopes. We have come out from among the world, guided by the light of revelation, by the Spirit of eternal truth, by the everlasting gospel which God has sent among us. He has gathered us from the world, we are no longer of them, and we do not expect to compare ourselves with them; and what their ideas, views, and notions with regard to us may be, we care but very little, it is to us a matter of very little importance. We feel desirous to know what the will of our heavenly Father is, we feel desirous to comprehend what are the duties and responsibilities that devolve upon us, and we feel an emulation in our own bosoms to overcome the ignorance, evil, folly, and vanity with which we are surrounded; that, as the servants of God who have dedicated themselves to, and made a profession of faith in Him, we may participate in the spirit that dwells in and with God; that we, as individuals, as cities, and as communities, in this land of Saints, may act as becomes the Saints of the Most High, walking in the paths of truth, virtue, holiness, and purity.

A remark was made by br. Bywater to the effect that perhaps one of the weakest arguments that could be adduced in support of any movement amongst us as a people, was one that touched our temporal affairs, or our pockets. If we were all perfect this would be a very weak argument, but we are not, we are very imperfect, we are surrounded by all the infirmities of human nature, and we exhibit them in the varied actions of life, and men have to be dealt with as they are, and not as if they were angels or the spirits of the just made perfect. We are surrounded with all our infirmities, weaknesses, and follies, and, until they are overcome, we have to be governed, more or less, on the principle that I have heard the President express. Says he, "I would like to lead this people a little faster, but, if they will not come up to my speed, I must make mine correspond with theirs." If he did not do this he would soon be beyond the reach of the people, but he has got to be one with us, and we have got to be one with each other, and we must all seek to be one with the Lord.

We have been brought up in error, we have been born in sin and cradled in iniquity, we have sucked in superstition, folly, and vanity with our mother's milk. We have scarcely imbibed one principle that is true and that will stand the test or scrutiny of eternal truth, and bear to be compared with the laws of life, as they emanate from God. The Lord has to deal with us as He best can, just as He does with the world. We talk sometimes about the world. What could any ruler do with a depraved, corrupt world, with men lost to every sense of propriety, honor, integrity, and truthfulness, men wallowing in vice, licentiousness, fraud, and corruption of every kind? What ruler could govern such a people? No one, unless he listened to correct principles. The Lord understood this very well when He commenced gathering people from among the nations of the earth by the preaching of the gospel. Says He, "My sheep hear my voice, and know me, and follow me, and a stranger will they not follow, because they know not the voice of a stranger." God sent forth His servants to the world to declare the principles of truth. His sheep heard the voice of mercy and obeyed the gospel, and the same spirit and influence that operated upon them there, operates upon them here; hence it is that, under the auspices of the Spirit of God, we were gathered together; not in a political capacity, but in a religious capacity. Our moral sense was appealed to, our love of honesty, truth, and integrity was appealed to, the light of the gospel, as it existed in former days, was made manifest to us, we admired it, believed in, and obeyed it, and through obedience, we received a portion of the Spirit of God, and felt a disposition to listen to His laws and to be governed by the principles of truth. And yet how weak that feeling is still within us! How frequently those evil propensities and powers that operated upon us in former days still operate upon us, and our minds become befogged, beclouded, and dimmed by the darkness with which the enemy of truth seeks to inspire us! How little we appreciate our relationship to, and standing before God, and the destiny that is before us! It is very difficult for us to comprehend correct principles, and it is more difficult still to bring ourselves into subjection to, and to be governed by them. Hence we have to be treated not like men but like children. Yet, notwithstanding the weaknesses and infirmities of His creatures, neither God nor His servants feel like destroying them;

cutting them off, and sending them to perdition. The Lord has never dealt with His people in that way; He is full of magnanimity, kindness, love, and regard for the human family. We read that the Savior, while upon the earth, "Was tempted in all points like unto us, yet without sin; therefore he is a faithful high-priest, and knows how to deliver those who are tempted." We have our weaknesses, our infirmities, follies, and foibles. It is the intention of the gospel to deliver us from these; it operates upon the mind and intelligence of man, that we may be led from strength to strength, from intelligence to intelligence, from knowledge to knowledge, from one degree of faith to another, victory over one evil and then over another, until we shall see as we are seen and know as we are known. If we make any little stumbles the Savior acts not as a foolish, vindictive man, to knock another man down. He is full of kindness, long suffering, and forbearance, and treats everybody with kindness and courtesy. These are the feelings we wish to indulge in and be governed by; these are the principles, and this is the spirit, that ought to actuate every elder in Israel, and by which he ought to govern his life and actions. Having gathered us together in the position we now occupy, we are prepared, more or less, to be governed in regard to other things; we know that the goal before us is one of the brightest that has ever attracted the attention of the human mind, one in which God calculates to elevate and exalt us, not only on the earth but in the heavens. God has commenced to establish His kingdom on the earth, and He will accomplish His own purposes in His own time, and bring to pass His designs with regard to a world lying in wickedness.

We sometimes reflect on the situation of the world, and feel as though we would be glad to see them destroyed. Now no right feeling man has a wish of this kind in his heart. We should be glad to see iniquity destroyed, but unfortunately the workers of iniquity would have to share in that catastrophe. We should be glad to see evil rooted out of the earth, and we know that if men will not submit to the law of God, by and by, however painful it may be, their destruction will be consummated, and we know, as has been referred to, that all governments and kingdoms having the elements of destruction within themselves, must necessarily dissolve, and we know that if we could have just laws, a just administration—if we could have the revelations of the great God for our guide, and men inspired by God for our rulers, if we could have what the Israelites prayed for and what the prophets have prophesied about, the Lord for our king, the Lord for our judge and law-giver, and have Him to reign over us—there is no right thinking man on the earth, no matter what his principles may be, but what would appreciate such a system of things as that. But they despair of accomplishing it, and they may well despair, for with the materials that they have it would be impossible to bring about such a result. You may take a graft from any poor tree there is in existence, and graft it once, or ten thousand times, and it will still bear its like. But if you can get a better graft, and have that implanted there, then you may have a chance of having better fruit.

The Lord has commenced on this principle. He has revealed himself from the heavens, and has restored correct principles which are calculated to elevate, ennoble, and exalt the human mind, and having com-

menced this, it will be like the little leaven Jesus speaks of—it will work and work until the whole lump is leavened, and has become indoctrinated or inducted into the family of God, and become heirs of Him and joint heirs with Jesus Christ, having a relationship to our Heavenly Father that will live and exist "while life and thought and being last or immortality endures." It is upon this principle, and upon no other, that the knowledge of God will ever cover the earth as the waters cover the deep.

This is the work that lies before the Saints of God, but it will not be done all at once, it will be the work of time and progress, and will require a continual warfare with evil, corruption, error, and vice, in all their varied forms. It is the greatest blessing that can be possessed by this or any other people on the face of the earth, to have the word of God among them, and then it is a great blessing when men can appreciate that word, and honor God and His servants, and obey His laws. This is what we are seeking to attain —to bring our passions, thoughts, reflections, and feelings, and everything pertaining to us, in subjection to the law of God, that as wise children, under the guidance of our Heavenly Father, we may be able to fulfil our destiny on the earth, whatever that may be, and prepare ourselves for an everlasting inheritance in the celestial kingdom of our God.

The fact is, God has commenced to regenerate the world, but the world does not know it, and we, sometimes, hardly understand it. We become captivated and carried away by every little foible and folly that we see around us. We can only understand these things as we live our religion, and as the Spirit of God reveals them to us, and if we want to know more we must seek for more of the Spirit of God, which gives wisdom, light, and intelligence, and enables us to see things as they are and as they ought to be. If men are living in the enjoyment of that Spirit there is no difficulty about false doctrines or errors of any kind, or evil passions, for it will lead them into truth, and will enable them to overcome all that is evil, and if we enjoy that Spirit we shall feel better and happier, and we shall not see so many faults in our neighbors, or in the Priesthood, or anything associated with the Kingdom of God, for as the light of God, the revelations of the Most High, inspires the hearts of the Saints, they will be one with each other, with the servants of God, with God our Heavenly Father, and with Jesus Christ our Lord and Savior. Jesus prayed most devoutly for this when about leaving the earth. Said he, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." This is the kind of feeling we should cherish.

With regard to the world. I know there is a feeling that President Young is illiberal in his remarks sometimes, and that we ought to feel more like catering to their prejudices and feelings. I do not think so. I think it is one of the greatest blessings we can have to have somebody to tell us when we are wrong; and does President Young, or do any men of intelligence in this Church and Kingdom, have feelings of enmity towards the world? I do not think they have. I have seen President Young travel thousands and thousands of miles, without purse or scrip, to preach the gospel of salvation to the world. Does that show that he is an enemy to the world? There is no man of reflection and good judgment but what would say to the re-

verse. We have come out from among the world, for the express purpose of serving God and keeping His commandments, building up Zion, and establishing His Kingdom upon the earth. Are there not men in the world who seek to do right and try to be just and equitable in their acts? Yes, and there are a great many who seek to do wrong, who are full of lasciviousness, corruption, and evil; a great many who would seek to lead us down the paths of death and destruction. And shall not the shepherd who stands on the walls of Zion lift up his warning voice? What is the good of a shepherd if he does not do that? Who does not know that combinations have been entered into, from time to time, right here in our midst, for the purpose of undermining the virtue of this people? Who does not know that the public prints in the east have been very profuse in their recommendations to send out fine fast young men to Utah? What for? to corrupt our virtue and to bring us down to their own level. Who does not know that we have had organizations in our midst, plotting night after night, to effect the political and social destruction of this people, and seeking to undermine their virtue? Are we—the servants of God—to sit still and not lift a warning voice in relation to these things? Are we to go hand and glove with the world? No, we are not of the world; God has chosen us out of the world to be His people, that we may be subject to His laws and bow to His authority. Do we plot against the virtue of any man? God forbid! Is there any man on the face of the earth who can bring a charge of this kind against the elders of Israel? I defy them. We sustain all virtuous principles here and everywhere in the world where our lot may be cast. Did we ever go, as elders, or as messengers of any kind among the nations of the earth, and interfere with the rights and privileges of the people, or seek to overturn the government of any nation? Never. We were always subject to the law, authority, rule, and dominion prevailing in the nations in which we have sojourned. What right have others, then, to intere with us? None. Shall we allow them to do it? No, in the name of Israel's God we will not. [The congregation said, amen.] We will root out the workers of iniquity, and maintain purity and virtue. When men come among us who are honorable and virtuous we will treat them accordingly; but when men come among us and seek to destroy our virtue, supplant our institutions, and try to put a sword to the neck of the good, honest, and virtuous, in the name of Israel's God we will oppose them with all the might God shall give to us. [The congregation said, amen.] These are our principles. What good honorable man in the world would not sanction them? There are none but what would. Every virtuous man and woman would submit to principles of this kind, and say it is right.

There is another point to which I would refer here: that all men are not depraved, as it is said by some, but the natural instinct of man, as President Young has remarked, is to do good.

May God help us to do right and keep His commandments, that we may be saved in His kingdom, in the name of Jesus. Amen.

DISCOURSE *by Elder Orson Pratt, delivered in the Bowery, Great Salt Lake City, Sunday, August 11th*, 1867.

[REPORTED BY DAVID W. EVANS.]

EXPERIENCE IN MISSIONARY LABORS—ANCIENT PROPHECIES CONCERNING THE PEOPLE OF GOD IN THE LAST DAYS.

I have long looked forward with joyful anticipations to the time, when I should again meet with the people of God in these mountains, and have the privilege of standing before them. I feel very thankful to my Father in heaven for this great privilege. I have been absent from this city and place over three years, and have performed one of the longest missions of my life. I feel thankful to God that you gave me this privilege, and that I have had the opportunity of adding one more lengthy mission to the long catalogue of missions which I have taken abroad among the nations. It is a great satisfaction to me to have the privilege of being numbered with this people, and to have my name enrolled among those who profess to be Latter-day Saints. With them is safety; with them are joy, peace, and satisfaction. And I feel to say, as one said in old times—that with this people I desire to live, and, if it is necessary to die, I desire to have the privilege of dying with them. But I do not know whether it will be necessary for all of us to die, perhaps there may be some who will escape this curse in some measure, and who may meet with a change equivalent to that of death.

I have been abroad for the purpose of doing good, that was the only object I had in view in leaving this Territory three years ago last spring. Whether I have done much good or not remains for the day of judgment to reveal; it is not altogether for me to judge in relation to this matter. We are well assured that our Father, who reigns in yonder heavens, keeps a journal, or, in other words, a record—a great record in which He records the doings of the children of men. We know, from a certain declaration of Jesus in the Book of Mormon, concerning the records of heaven, that the acts and doings of all men are recorded by the Father in that book, and the time is fast hastening when I, as an individual, and all others, must be brought before the Judge of all the earth, and our acts and doings here, in this short space of time appointed to us as a probation, will be read before us, or if not read they will be perfectly remembered by us and by those who sit in judgment, so that a righteous judgment will be rendered on our heads, and we will receive the reward of our doings, whether they be good or evil. I have enjoyed myself remarkably well on this mission. I hope that some good has been done, and that the Lord will remember the good that I have intended to do, even though it may not have been fully accomplished. He knows the desire of my heart has been to fulfil the numerous missions which I have taken during the last thirty-seven years of my life.

Since I came home, I have contrasted the present condition of myself and this people with what existed when I first became acquainted with this gospel. Then we were a little handful of people—there were, perhaps, not a hundred persons in all the States who had received the truth. I received it about five months after the organization of this Church, and, although but a boy, was immediately called to the ministry. In my inexperience I went forth, with gladness of heart, to bear my humble testimony to what I knew to be true. You may ask me if I had a knowledge before I commenced preaching this gospel. I answer, yes. I went forth from a farming occupation in the eastern part of the State of New York, and traveled alone between two hundred and three hundred miles, for the purpose of beholding the Prophet Joseph Smith. I found him in Fayette, Seneca County, New York, at the house of father Whitmer, where this Church was organized with only six members. In that house I found not only Joseph, the Prophet, but David Whitmer, John Whitmer, Christian Whitmer, and many of those witnesses whose names are recorded in the Book of Mormon. Those were happy days to me. To see a prophet of the living God, to look on a man whom the Lord had raised up to bring forth one of the most glorious records that ever saluted the ears of mortal man, was to me almost equal to beholding the face of an holy angel! Yet, when I took that journey, and first beheld his countenance, I did not certainly know that he was a prophet. I believed him to be such because of the purity of the doctrine that I had heard preached which he had brought forth. I knew it was a scriptural doctrine, agreeing in every respect with the ancient gospel. For although but a boy, I had already become acquainted, in some measure, with the doctrines of the various religious sects of the day, but none of them satisfied me, none of them seemed to coincide with the word of God. I stood aloof from all, until I heard this, when my mind became fully satisfied that God had raised up a people to proclaim the gospel in all its ancient beauty and simplicity, with power to administer in its ordinances. That was a great satisfaction, so far as faith was concerned, but still I sought for a knowledge. I felt as though I was not qualified to stand before the people, and tell them that the Book of Mormon was a divine revelation, and that Joseph Smith was a prophet of God, unless I had a stronger testimony than that afforded by ancient prophets. However great my assurance might be, it seemed to me, that to know for myself, it required a witness independent of the testimony of others. I sought for this witness. I did not receive it immediately, but when the Lord saw the integrity of my heart and the anxiety of my mind—when He saw that I was willing to travel hundreds of miles for the sake of learning the principles of the truth, He gave me a testimony for myself, which conferred upon me the most perfect knowledge that Joseph Smith was a true prophet, and that this book, called the Book of Mormon, was in reality a Divine revelation, and that God had once more, in reality, spoken to the human family. What joy this knowledge gave me! No language that I am acquainted with could describe the sensations I experienced when I received a knowledge from Heaven of the truth of this work.

In that early day the prophet Joseph said to me that the Lord had revealed that twelve men were to be chosen as Apostles. A manuscript

revelation to this effect, given in 1829—before the rise of this Church—was laid before me, and I read it. Joseph said to me, although I was young, weak, inexperienced, especially in public speaking, and ignorant of many important things which we now all understand, that I should be one of this Twelve. It seemed to me a very great saying. I looked upon the Twelve Apostles who lived in ancient days with a great deal of reverence—as being almost superhuman. They were, indeed, great men—not by virtue of the flesh, nor their own natural capacities, but they were great because God called them. When Joseph told me that I would be one of the Twelve, I knew all things were possible with God, but it seemed to me that I would have to be altogether changed to occupy such a great position in the Church and Kingdom of our God.

But I will pass over the first years of the organization of the Church and come down to the time when the Twelve were chosen. It was in the year 1835. In the preceding year a few of us, by commandment and revelation from God, went up to the State of Missouri in company with the Prophet Joseph Smith. By the direction of Joseph I was requested to stay in Clay County for a few months, to visit the Saints scattered through those regions, to preach to and comfort them, and to lay before them the manuscript revelations, for they were not then fully acquainted with all the revelations which had been given. After having accomplished this work, and proclaimed the gospel to many branches of the Church in the western part of Missouri, I returned again a thousand miles to the State of Ohio, preaching by the way, suffering much from the chills, and the fever and ague, while passing through those low sickly countries, wading swamps and sloughs, lying down on the prairies in the hot sun, fifteen or twenty miles from any habitation, and having a hearty shake of the ague, then a violent fever, thus wandering along for months before getting back to Kirtland, Ohio, where the Prophet lived. In the meantime, however, I built up some few branches of the Church, and then started for the capital of the State of Ohio—the city of Columbus. I entered the city, a stranger, on foot, and alone, not knowing that there was a Latter-day Saint within many miles, but, while passing along the crowded streets, I caught a glimpse of the countenance of a man who passed, and whirling around instantly, I went after him, and inquired of him if he knew whether there were any people called "Mormons" in the city of Columbus. Said he: "I am one of that people, and the only one that resides in the city." I looked upon this as a great marvel. "How is it," said I, "that here in this great and populous city, where hundreds are passing to and fro, that I should be influenced to turn and accost the only Latter-day Saint residing here." I look upon it as a revelation, as a manifestation of the power of God in my behalf. He took me to his house, and, when there, presented me with a paper published by our people in Kirtland. In that paper I saw an advertisement, in which br. Pratt was requested to be at Kirtland on such a day and at such an hour, to attend meeting in the Temple, that he might be ready to take his departure with the Twelve who had been chosen. The day and hour designated were right at hand; the Twelve were chosen, and were soon to start on their first mission as a Council. I had been travelling among strangers for months, and had not seen the paper.

I saw that I had not time to reach Kirtland on foot, as I had been accustomed to travel, and consequently could not thus comply with the request; but, with a little assistance, I got into the very first stage that went out, and started post-haste for Kirtland, and landed at Willoughby, or what was then called Chagim, three miles from Kirtland, to which I travelled on foot, reaching there on Sunday morning at the very hour appointed for the meeting, which I entered, valise in hand, not having had time to deposit it by the way. There I met with Joseph, Oliver Cowdry, David Whitmer, Martin Harris, and others of the witnesses to the Book of Mormon, besides several of the Twelve who had been chosen and ordained a short time previous. They were meeting on that day in order to be fully organized and qualified for their first mission as a council. And, strange to relate, it had been prophesied in that meeting, and in prior meetings, I would be there on that day. They had predicted this, although they had not heard of me for some time, and did not know where I was. They knew I had been in Missouri, and that I had started from there, several months before, but the Lord poured out the spirit of prophecy upon them, and they predicted I would be there at that meeting. When they saw me walk into the meeting, many of the Saints could scarcely believe their own eyes, the prediction was fulfilled before them so perfectly. I look at these things as miraculous manifestations of the Spirit of God.

I was ordained, and went forth with the Council of the Twelve. We performed an extended mission through the eastern States, built up churches, and returned again to Kirtland.

It is not my intention to give many items of our history. I merely touch upon these points, as they present themselves to my mind. I have continued, from that day until the present, to bear testimony to that which I know to be true. I do not speak enthusiastically when I say I KNOW. It is not a spirit of excitement which prompts me to declare these things, but I testify now, to that which I know by revelation to me from heaven, as I have testified to hundreds and thousands of people, both in America, in England, and on the Continent in Europe. I know this great work which you, Latter-day Saints, have received, to be the work of Almighty God. I have the same certainty that I have that you are now sitting on these seats. This religion is not a whim; it is not a wild enthusiastic creed, invented by human wisdom, but the origin of this Church is divine. This book, called the Book of Mormon, God gave, by the inspiration of His holy Spirit, to Joseph Smith, whom you and I believe, and not only believe, but know to be, a prophet. This book I consider the choicest book communicated to the children of men for many centuries. The choicest! Why do I say the choicest? Are there not many useful and interesting books of great value, containing much information and many things of importance, that have been sought out by the judgment, skill, and learning of men? Yes; but among all those which have appeared since the first century of the Christian era, there is one common characteristic—viz., they were written by the wisdom of man. No doubt, in many respects, though unknown to their authors, they were measurably dictated by the inspiration of the Spirit of the living God. But God Himself is the author of the Book of Mormon. He inspired the ideas it contains, and gave them

by the urim and thummim. He sent forth His angel from heaven, clothed in brightness and glory, to chosen witnesses, commanding them to declare to all nations, kindreds, tongues, and people, that this precious book was a divine revelation. How great, then, is the importance of this work!

It was a very interesting period of my life, when but nineteen years of age, to visit the place where this Church was organized—the room of old father Whitmer—where the Lord spoke to His servant Joseph and others, as printed in the Book of Doctrine and Covenants. In that same room a revelation, through the prophet Joseph, was given to me, November 4th, 1830, which is also printed. That house will, no doubt, be celebrated for ages to come, as the one chosen by the Lord in which to make known the first elements of the organization of His Kingdom in the latter days.

But there are many wonderful things connected with this dispensation—not only in the manifestations of the Spirit of God to His servants, in the many revelations that were given to individuals, in healing the sick, in casting out devils, in restoring the blind to their sight, in making the deaf to hear, and in causing the lame man to leap as a hart—but what is still more wonderful, the gathering of the people from distant nations. It is a wonder to me to look upon the great sea of faces now before me in this bowery. Twenty years ago on the twenty-first day of July, I stood solitary and alone on this great city plot, near the place where now stands bishop Hunter's house, being the first man of the Latter-day Saints that ever stood on this ground: this was in the afternoon of the twenty-first day of July, 1847. Brother Erastus Snow entered the valley with me in the afternoon. We travelled down to the south-east of the city. Br. Erastus lost his coat off his horse, and went back to hunt it up, and told me if I wanted to look over the country he would wait for me at the mouth of what we now call Emigration Kanyon. I started from where we parted, and came up and stood on the bank of City Creek. I gazed on the surrounding scenery with peculiar feelings in my heart. I felt as though it was the place for which we had so long sought. Brother Brigham had requested me to proceed on and search out the road. Several of the brethren had been taken sick at Yellow Creek, and they appointed me and a small company to go on and see if we could find anything of Salt Lake Valley or a country suitable for a location. What did I see when I came into this valley? I saw some few green bushes on yonder bench, but saw but little life throughout the valley, except a certain insect that was afterwards called a cricket. I saw them cropping the few isolated bushes, and gnawing everything green around them. The land on yonder bench was all parched up, and the soil, as we went down still further, also dry and baked; but as we neared the waters we could see there was a little moisture round the banks. It was really a solitary place, and is well described by the prophet David in the 107th Psalm. He exclaims in this beautiful language: "O give thanks unto the Lord, for He is good, for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hands of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south." But David describes the country to which this people were to be gathered. He calls it a dreary desolate land.

"They wandered in the wilderness in a solitary way; they found no city to dwell in." Are there not many sitting on these seats who can reflect back to the time when they wandered over the solitary plains, the arid deserts, and rugged mountains? Are there not here some of the pioneers who were numbered among the one hundred and forty-three who travelled fifteen hundred miles from Nauvoo and a thousand from our Winter Quarters on the Missouri river, who can bear testimony that we did "wander in the wilderness in a solitary way?" Oh, how solitary it was except for the red men, buffalo, a few antelope, some elk, deer, and howling wolves! It was indeed solitary; no road broken for us, no bridges across the streams; we were unable to tell what latiture or longitude we were in only by taking astronomical observations—getting the altitude of the sun, moon, or stars, and determining our latitude and longitude to find out where we were, as sea captains do on the great deep. And thus we continued, month after month, to wander in this solitary way, in this wilderness, as it were, and when we entered these valleys we found no city already built for us. David said that the people who should be gathered from all lands would "find no city to dwell in"—no city already prepared for them.

Did we have any suffering, affliction, hunger, thirst, and fatigue? I can bear testimony that the pioneers, and many others who followed in their track that season, can look back to that period of their lives as to a time when they experienced the fulfilment of David's words:—"Hungry and thirsty their souls fainteth in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." This was literally fulfilled, for we were faithful in calling on the Lord; we bowed before Him in the morning, we humbled ourselves before them in the evening, and we prostrated ourselves before Him in our secret places. Some of us went out upon the hills by ourselves, and called upon the Lord, according to the order of the Holy Priesthood, which order many of you who have received your endowments understand. Many times we were thirsty, and our souls were ready to faint within us, but we came forth by the direction of the Almighty. His hand was with us, He heard our cries, our prayers came up before Him, and He delivered us from all our afflictions. Yet we found no city to dwell in, no splendid houses, mansions, and palaces, and everything conducive to happiness and comfort, as our emigration from foreign countries find in these times.

Finding no city to dwell in, the Lord permitted us to prepare a city for habitation. I have stated that the Lord had accomplished wonders—great wonders—besides healing the sick and doing those things already named, and one of those great wonders is the city of Great Salt Lake. It is a miracle to my eyes, it is a miracle to the Latter-day Saints who dwell within it, it is a miracle to all the inhabitants of the Territory, it is a miracle to all our enemies scattered abroad, and a wonder to all the nations of the earth who have read its description. Let me tell a secret that some of you, perhaps, have not fully understood. Do you know, Latter-day Saints, that this city is already celebrated in distant nations, across the sea, as one of the most beautiful cities upon the American Continent? It is even so. What renders it beautiful? It is not because all the houses have been joined

house to house, and story piled on story. No; that does not add to the beauty of a city. That is after the fashion of old Babylon, or like the cities of the nations. They, it is true, build some very superb buildings, of the most beautiful and costly materials—granite and marble stone, magnificent in style, and adorned with all the beauties of modern architecture. We see this in the cities of the eastern states, in old England, on the Continent of Europe, and wherever modern civilization extends; but what is all this when compared to the beauty of our habitations? When emerging from Parley's Kanyon in the stage, I put my head out of the window to look for the city of Great Salt Lake, but it was so completely shrouded in trees that I could scarcely get a glimpse of it. Now and then I caught sight of a chimney peeping out above the stately shade trees and smiling orchards; I could also see this great tabernacle that you are now building, towering up, like a little mountain; but it was impossible to get a full view of the city generally, it was so completely covered with orchards and ornamental shade trees. I thought to myself that I never saw a grander sight. Where did these trees come from? You brought them dowu from the mountains, then little saplings; many of you brought them on your shoulders, others piled them on their wagons, and then you set them out on land that had the appearance of being a parched desert, and in soil that to all human appearance was unproductive. And during the twenty years that have rolled over your heads, you have beautified this city, and made it a paradise. It surpasses all the cities of the east in beauty, and your industry is spoken of abroad as something wonderful and marvellous. For a people without capital driven from their former homes, having nothing, as it were, but bone and sinew, to bring to pass the marvels we now behold, is considered without a parallel.

But David says, that this people, gathered from all nations, who would find no city to dwell in, should finally prepare a city for habitation. Thank you, brethren, for having fulfilled the prophecy. Many other things, in this same Psalm, are now being fulfilled. The inspired psalmist predicts that the Lord would cause waters to break out in the wilderness, and in the desert springs of water, and that the thirsty ground should become pools of water. Has this been fulfilled? What aspect is presented over the country, for miles and miles around, when you irrigate your farming lands? Do you cast your eyes over them sometimes, and see standing pools of water? If you do you behold the fulfilment of the psalm. In the twenty-ninth chapter of Isaiah—the very place where this book (the Book of Mormon) is spoken of, and the marvellous work that should be accomplished by its means, we also read that a forest "shall be turned into a fruitful field, and the fruitful field shall be esteemed as s forest." David also says, that you were not only to make a city for habitation, but you were to plant vineyards, sow fields, and eat the increase thereof, and he would not suffer your cattle to decrease.

I have been gone about three years, and I would like to inquire of those who keep cattle, whether they are on the increase in this Territory? I think if they were to answer they would say they are. Brother Kimball says the Territory is perfectly alive with them, and I have no doubt that the hills, mountains, and valleys are sprinkled over with them, and

that they are on the increase. This is what David says:—"He suffers not their cattle to decrease;" and he also informs us that that barren, thirsty land, that solitary place, that wilderness through which His people should be led, should become, as it were, a fruitful field—this you know has been literally fulfilled. We are further informed that "blessed are they who sow beside all waters and send forth thither the feet of the ox and the ass." How do you farm in this land? You answer, by the side of the water streams. They do not farm in this way in the old countries, but wherever they find a beautiful piece of soil, whether on mountain or plain, they convert it into a farm, it is no matter if it be many miles from the water. But Isaiah saw that this people would be put in possession of a land where it would be necessary to "sow beside all waters," and in passing up and down this Territory it is universally the case that all our farming lands are located alongside the water streams which come out of the mountains.

Do you want a blessing, brethren? If you do, Isaiah has given you one, for he exclaims, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." David also declares, in the Psalm already referred to, that "He setteth the poor on high from affliction, and maketh him families like a flock." What does the Psalmist mean? Does he mean to say that the families of a poor man who has been gathered should increase like a flock? This is what he predicts; why do the world find fault with it? Are there not some fault-finders? I hope not. Br. Kimball says they are all dead; if so, it is to be hoped that we will be troubled with them no more.

We should rejoice to think that God has brought us into this desert country, and made it so fruitful, like the Garden of Eden, where the poor man, who in the old countries could scarcely live, has, in the course of the twenty years, not only got flocks and herds, but "families" (for David actually puts in the plural) "like a flock." To go around these valleys, and occasionally count the families of a poor man, is like counting a flock of sheep. Gentiles (we merely repeat the name they have given themselves) feel like finding fault with us in regard to this matter, but if we are satisfied, why should they find fault? If the poor man has been lifted up on high, just as David said he should be, and if the Lord has made him to have families like a flock, why should you find fault with this poor man? Is he not better off here than in the old countries, where for twelve or sixteen hours daily labor he received only eight shillings per week, for himself and family—and was scarcely able to keep body and soul together—living and dying in the most squalid poverty?

I cannot see any harm in the people coming to this distant land, and gathering around them flocks, and herds, and fields, and each multiplying his own families, till they resemble a flock. All seem to feel tolerably well about it. The wives of these poor men have smiling faces, and seem happy. I do not know but some of them quarrel, but that does not prove that the principle is not good and true. Monogamist families also quarrel sometimes, but you would not do away with marriage, and say that a man ought not to have one wife, because they pull hair occasionally. Why find fault, then, with the poor man David speaks about, whose families should be like a flock, because now and then one gets up a quarrel? The system is good; the

quarrel is no part of the system, but is a violation of it, and is the introduction of discord into that which the Lord intended to harmonize. Plurality of wives is something a little different from what our fathers have taught us, and it will take us a little while to learn this ancient scriptural order. You would not find fault with a little child because it did not learn the alphabet, spelling lessons, and get into reading in one day. Let all have a chance to learn by experience, and by that which God has revealed in ancient and modern times, to rule, govern, and control these great flocks and families so that they may be worthy to rule in the Kingdom of God.

There are many curious things written in the ancient prophecies and in the writings of the Psalmist. The people abroad in the world generally think a great deal of what David said. There are some churches so pious that they would not have a hymn, composed in modern times, sung by their congregations. They would think their chapels were polluted by singing a hymn composed by any poet or poetess in these days. You may think I am misrepresenting them, but I am not. You go to Scotland if you wish to see the truth of these words. Will the Scotch Presbyterians permit hymns of their own composition to be sung in their sanctuaries? No; what do they substitute? The Psalms of David—the man after God's own heart, who was so righteous when but a boy that God was with him, and who, long before he was raised to the throne of Israel, and while yet a youth, as it were, had eight wives, and into whose bosom God afterwards gave all the wives of his master Saul. This man knew how to make psalms, for he made them by inspiration for the Scotch Church to sing; he understood it, and when he looked upon and realized what a flock of wives and children he had, he no doubt felt a glow of pleasure in anticipation of the time when the same order should be established among that people who were to be gathered from all lands. When have any people ever fulfilled these ancient prophecies if this people are not doing it now.

Go back, now, historians, and tell us what people have ever fulfilled these sayings, except the Latter-day Saints. Did the ancient church ever fulfil these prophecies? No; why not? Because the dispensation of gathering had not then come. They were commanded to build up churches in Rome, Corinth, Galatia, Ephesus, and various parts of the earth, and when they had built up these churches they were permitted to stay at home. David says the people of God are to be gathered from all lands, and we see that it was not done by the ancient church. Now come down from the days of the introduction of Christianity into Palestine to the present period and place your finger, if you can, on a people who have fulfilled these prophecies. You can find nothing that has had the appearance of it until the appearance of the Prophet Joseph Smith. Since his day you can see what the Lord has done in sending abroad His missionaries, as swift messengers, to preach the gospel to all nations, kindreds, tongues, and people, baptizing all who would repent, and building up churches to His holy name, then proclaiming in the ears of all the Saints, "Go from all these nations to the great western hemisphere, locate yourselves on the high portions of the North American Continent in the midst of the mountains, and be gathered in one, that you may fulfil the prophecies that have been uttered concerning you." When we

see this, we see God fulfilling that which He spake many long centuries ago. And the work is still rolling on, just as fast as the wheels of time can roll it. The Prophet Isaiah, in the 35th chapter, says "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Latter-day Saints lift up your hearts and rejoice with joy unspeakable, for you are the very ones who have the privilege of fulfilling this, you see it directly before you. Has this prophecy been fulfilled here? Was there a wilderness here? Was there a desert here, and does it blossom as the rose? I was not here this spring, but I will venture to say that if I had been within three miles of this city, in April or May, I should have seen, for five or six square miles, peach, pear, plum, and apple trees all in bloom, literally making the wilderness to blossom as the rose. What a miracle compared with twenty years ago, when I stood, solitary and alone, by the side of City Creek, near this temple block, and surveyed the scene! The prophecy of Isaiah has been fulfilled, thanks be to Him who rules, controls, and guides all these things.

If there ever was a people that needed blessings, it seems to me that the Latter-day Saints are the ones. How much you have suffered in years past and gone! How great have been your trials for the truth's sake! How great your exertions to gather out from among the nations of the earth! How great has been your toil in this desert country to fulfil these prophecies! God bless you, and your generations for evermore, and give you a hundred fold, besides these valleys, to make you and your posterity rejoice, is my prayer in the name of Jesus Christ. Amen.

REMARKS *by President Brigham Young, delivered in the Bowery, Great Salt Lake City, June 30th,* 1867.

[REPORTED BY DAVID W. EVANS.]

CONDITION OF APOSTATES—THE YOUNG MEN OF THE SAINTS—BIBLE CHRISTIANS—MORMON BATTALION—HIS TESTIMONY TO STRANGERS—COUNCIL TO MOTHERS AND DAUGHTERS ON POLYGAMY.

We have heard good instruction and good news from our brethren in the south and in the east, and we hear good news concerning Zion. But this is not good to the world, for Zion and the spirit of Zion are not loved by the wicked. There is good news, and it may be summed up by saying that God is carrying on His work most admirably. He has commenced His work in the last days, for the last time; and into this work He will gather all things. We are here in these mountains. Accidentally? Perhaps so. If we had Brother George A. Smith to tell the story, he would say we came here because we were obliged to come, and we stay here bocause there is no other place to which we can go. We

have built cities in this mountainous region, because there was no other place where we could do so. We have not got through with our work here yet. The people have hardly commenced to realize the beauty, excellence, and glory that will yet crown this city. I do not know that I will live in the flesh to see what I saw in vision when I came here. I see some things, but a great deal more has yet to be accomplished. We go abroad and preach to the people and gather them home to Zion, and it appears to be the feelings of a great many that when they get here they have done all that the Lord requires of them—their mission is out, and they are then ready to go and work for themselves. I heard of one man who came here twenty years ago, who stayed a few years and got more property than he ever had before, then sold it, and went to California, feeling and believing that he had worked long enough for the Lord, and that henceforth he would work for himself. The last I heard of him he was in poverty, distress, and disgrace. Loved of the Lord? No; if the Lord did not hate him, he did not love him. Angels did not love him, Saints did not love him, and the devil despised him, as he does all apostates.

On this particular point I said a little a Sunday or two ago. I will now take the liberty of saying a little more. If there is a despicable character on the face of the earth, it is an apostate from this Church. He is a traitor who has deceived his best friends, betrayed his trust, and forfeited every principle of honor that God placed within him. They may think they are respected, but they are not. They are disgraced in their own eyes. There is not much honesty within them; they have forfeited their heaven, sold their birthright, and betrayed their friends. What will the devil do with such characters? Will he have them in his kingdom? Yes, he will be obliged to, because he is an apostate himself. He apostatized from the Celestial Kingdom, and was thrust down to hell. Yet, when apostates get to his kingdom, he will say—"I do not like you, for you are just as mean as I am. I was a traitor and a liar, and I am yet. I despise myself and every character that betrays his trust." That is all I wish to say on that point. Let apostates go.

A word now to the Elders of Israel, especially to the young elders. There are a great many young men born and brought up in this Church, and if they do not go to the nations of the earth to preach they are not, therefore, obliged to make shipwreck of their good education and the faith they have received. Brother Pitkin was talking about young men being ruined through acquiring bad habits and forming bad associations here. If we had sent such young men to preach they would, in all probability, have disgraced themselves and the cause; for I am sstisfied that if any man or woman, old or young, wished to be honest, upright, truthful, and virtuous, there is no community on the face of the earth that honors and seeks to promote every holy principle to such an extent as this does. Do you know it? If you do not, just go into the world and mingle with the people, and you will soon find it out.

If there are any ladies and gentlemen present who have not joined the Church, I wish to say a few words to them. Are men or women honest with themselves and their God when they refuse or neglect to search diligently to know the truth of the latter-day work? I could not be, with the sensibility God has blessed

me with. A man or woman desirous of knowing the truth, upon hearing the gospel of the Son of God proclaimed in truth and simplicity, should ask the Father, in the name of Jesus, if this is true. If they do not take this course, they may try and argue themselves into the belief that they are as honest as any man or woman can be on the face of the earth; but they are not, they are careless as to their own best interests. Before I heard the gospel I searched diligently to know and understand whatever could be learned among the sectarians respecting God and the plan of salvation. It was so with the majority of the Latter-day Saints. But very little can be learned among Christian professors; they are ignorant about God and His kingdom, and the design He had in view in the formation of the earth and peopling it with His creatures. The Christian world are deficient in these matters; and many among them who believed the Bible was true have felt this, and Martin Luther, John Calvin, John Wesley, and other great Reformers and revivalists have felt this, and have had the spirit of conviction upon them that God was going to reveal something or other to His creatures. My brother Joseph once said to me (and we were both Methodists at the time), "Brother Brigham, there is not a Bible Christian in the world; what will become of the people?" For many years no person saw a smile on his countenance, in consequence of the burden of the Lord being upon him, and realizing that the inhabitants of the earth had all gone out of the way and had turned every man to his own views. I am not speaking now of the world morally, but of thei ignorance of the gospel of the Son of God and of the way to be saved in the celestial kingdom of our Father. There was not a Bible Christian on the face of the earth who was known to us. I cannot say what is to be found in the frozen regions of the north, or a little beyond; if any nook or corner among the icebergs contains an Apostle, I do not know it, but I suppose none have been able to find one. No people on this earth had the Priesthood of the Son of God at their command or within their grasp, and there was no delegation from God to the children of men.

Now, we come proclaiming that the Lord has spoken from Heaven, and has sent His angels to administer to the children of men. If you ask "where is my proof?" my reply is, I am a witness. Have we any more witnesses? Yes, here is this whole people. What else has brought them together? Do you think they have been gathered for the sake of making money, or for raising a political kingdom? Try it, you statesmen and philosophers, and see if you can gather a people together as we came here. How did we come here? We came comparatively naked and barefoot, driven from our homes into these mountains, robbed of our horses and cattle, and our houses rifled by mobs. Were we sustained by any government? Did England put forth her hand to sustain us, or did France donate anything for the assistance of this poor people? No not anything. Did the Government of the United States? No, but I will you what they did do—they imposed a trifling tax upon us. When they were at war with Mexico they said, "Now, you Mormons are going into the wilderness, but we will prove whether you are loyal or not—we want five hundred of your men." Did we give them? Yes, we took the men from their wagons, from their aged fathers and mothers, their

wives and children, and they went to fight the battles of the United States. Who helped us here? The Lord Almighty, and He has fed and clothed and sustained us, and given us the ability to gather around us the comforts of life. And now we declare that the principles we preach are the principles of the gospel of the Son of God, and no man nor nation beneath the Heavens can contradict or confute what I say. And here are my witnesses—some few thousands in this congregation, who would rise and testify by the power of the Holy Ghost that this is the gospel of life and salvation. Can men and women be honest who let this pass by as a thing of nought, and say—"These poor despised 'Mormons' and their religion are not worthy of our notice, they are beneath our dignity and refinement." Stop! Pause and think! Do you know what refinement is? Do you know what belongs to honor and greatness? If you do, you will never make use of such expressions. Those who are honorable will honor their being, and prepare according to the best of their ability and knowledge, and the revelations God has given, to preserve their existence and identity, and to dwell for ever in the presence of the Father and the Son. Every person who is honorable and loves truth will do this. I do not want men to come to me or my brethren for testimony as to the truth of this work; but let them take the Scriptures of divine truth, and there the path is pointed out to them as plainly as ever a guideboard indicated the right path to the weary traveller. There they are directed to go, not to Brothers Brigham, Heber, or Daniel, to any apostle or elder in Israel, but to the Father in the name of Jesus, and ask for the information they need. Can they who take this course in honesty and sincerity receive information? Will the Lord turn away from the honest heart seeking for truth? No, He will not; He will prove to them, by the revelations of His Spirit, the facts in the case. And when the mind is open to the revelations of the Lord it comprehends them quicker and keener than anything that is seen by the natural eye. It is not what we see with our eyes—they may be deceived—but what is revealed by the Lord from Heaven is sure and steadfast, and abides for ever. We do not want the people to rely on human testimony, although that cannot be confuted and destroyed; still, there is a more sure word of prophecy that all may gain if they will seek it earnestly before the Lord. This is to my friends or my enemies who do not believe in the Lord Jesus Christ and in the gospel which He has revealed in these days. Now, mark my words, if you are honest to yourselves you will inquire as to its truth. You are invited to inquire, and it is your duty to do so, of the Father in the name of Jesus, if these things are so. "Well," say a great many, "when Jesus was on the earth he wrought miracles." Very true, and have we not done so? You read all the history of the world, laying aside the Book of Mormon containing the history of the people who once inhabited this continent, and you cannot produce anything that will compare with the labors of this people in these mountains. Everything is thrown into the shade when compared with it. Have we any witnesses with regard to the healing of the sick by the power of God? Plenty of them. "O," say you, "we do not know anything about that." We do not want you to know anything about it until you learn for your

selves. Miracles, or these extraordinary manifestations of the power of God, are not for the unbeliever; they are to console the Saints, and to strengthen and confirm the faith of those who love, fear, and serve God, and not for outsiders. When Jesus was spoken to with regard to miracles, he said, "An evil and an adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas," and this principle is as true with regard to individuals as to generations. Here is the truth—God has spoken from the heavens, calling upon the inhabitants of the earth to repent, and we call upon them to repent. Is there anything immoral or in the least unchristianlike in this? Not in the least. We also call upon all men to be baptized for the remission of their sins. Is this a heresy, is it immoral or unchristianlike? No, everybody will agree that it is not in the least. Then we say to all, if you have been in the habit of lying, stealing, or committing any sin whatever, do it no more, but live righteously and godly as long as you stay on the earth. Who can complain of this.

Now, the sermon which I design preaching to the ladies comes right before me. It is said—"If it were not for your obnoxious doctrine of plurality of wives we could believe in the rest very well." It is not that. That is not the touchstone at all, but it is because our wives and daughters cannot be seduced; it is because this people are strictly moral, virtuous, and truthful. Now, taking the history of creation as given by Moses, let me ask the question—"Mother Eve, did you not partake of the forbidden fruit, as also did Adam, and thus bring sin and iniquity into the world?" "O, yes," says mother Eve. Then, why cannot you bear the affliction of it? Why not say—"If I was the cause of bringing evil into the world, I will firmly bear all that God puts upon me, and maintain His word and His law, and so work out my salvation with fear and trembling, for it is God working within me." I ask this question of you, mother Eves, every one of you. If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families you ought to bear the burden. But you say this is cruel. No, it is not cruel at all. Is there a passion in man that he cannot subdue for the sake of the gospel of salvation, that he may be crowned with glory, immortality, and eternal lives? Shame on the elder who, if duty calls, cannot go and preach the gospel until he winds up his earthly career and never permit a female to kiss him. I do not wish to say much upon this subject, but I say, woe to you Eves if you proclaim or entertain feelings against this doctrine! Woe to every female in this Church who says, "I will not submit to the doctrine that God has revealed." You will wake up by and by and say, "I have lost the crown and exaltation I might have gained had I only been faithful to my covenants and the revelations which God gave. I might have been crowned as well as you, but now I must go to another kingdom." Be careful, O, ye mothers in Israel, and do not teach your daughters in future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives. Be careful! "Well," but say you,

"these men, these elders of Israel, have it all their own way." That is not so, and we are not going to have it all our own way, unless our way is to do just right. And the man and woman who set up their will against the providence of God, will be found wanting when accounts are squared. They will have to say, "the summer is past, the harvest is ended, and we have not received our crowns." Will you think of this, sisters, you who are not married as well as you who are? I have a good many daughters, but it would be better for every one of my daughters, and for every female in this Church, to marry men who have proved themselves to be men of God, no matter how many wives they have, than to take these miserable characters who are running around here. For myself, I desire to please God, whether it is ever to see another wife or child while I live or not. Have I proved it? Yes, God, the heavens, and the Saints know it. When Joseph called upon me and my brethren here, we were always ready. We made it a point ever to be ready to leave fathers, mothers, sisters and brothers, wives and children to go and preach the gospel to a perishing world, and save as many as would hearken to our counsel. We have proved this years ago. We have been willing to leave all for the sake of the gospel, and therein the Lord has made us rich. But who is going to complain about it?

I want the daughters of Israel, both old and young, to remember that part of my sermon intended especially for them; and I want our friends who come here, who are not of us, to hear what the Latter-day Saints have to say. If we have the words of eternal life for you, and you will not receive them at our hands, we want you to be left without excuse. The Lord has spoken from the heavens; He has sent His delegation to the earth, and He has commissioned men on the earth to preach this gospel and to bring people into the Church. If they disobey they must take the consequence; it is they and the Lord for it. As we have always told them, the gospel of Jesus which we believe and preach, which they call "Mormonism," is the doctrine of life and salvation, and if they do not believe it, they can pray to the Lord and ask Him for knowledge. All this they can do if they please. We do our duty in telling them what they should do, and the result is with them and their God. May God bless you. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, November 17th, 1867.*

[REPORTED BY G. D. WATT.]

THE WITNESS OF THE SPIRIT—HOW TO CONTINUE TO BE SONS OF GOD—NECESSITY OF PRAYER.

We have great reason to be thankful for the blessings we enjoy as individuals and as a people. There is no other people on the earth, that we have any knowledge of, who are blessed to the same extent as this people called Latter-day Saints. If we are blessed more than others, we should be more thankful than others. The blessings and bounties of the Lord upon us are bestowed according to our faithfulness and obedience to the requirements made of us. We have seen times in our history as a people, that if the hand of God had not been immediately over us, we must have perished. But to secure His blessings the Lord requires the strict obedience of His people. This is our duty. We obey the Lord, Him who is called Jehovah, the Great I AM, I am a man of war, Eloheim, etc. We are under many obligations to obey Him. How shall we know that we obey Him? There is but one method by which we can know it, and that is by the inspiration of the Spirit of the Lord witnessing unto our spirit that we are His, that we love Him, and that He loves us. It is by the spirit of revelation we know this. We have no witness to ourselves internally, without the spirit of revelation. We have no witness outwardly only by obedience to the ordinances.

About the time I was preparing myself to embrace the gospel, there were great reformation meetings, and many professed to be converted. Those were very stirring times. The cause of religion was the great topic and theme of conversation, and preachers were full of zeal to bring souls to Christ through repentance and faith in His name. I recollect very distinctly that if I permitted myself to speak in any of their meetings, the spirit forbade me mentioning or referring to the testimony of Jesus, only in a superficial way. A few who believed in the everlasting gospel which had been revealed through Joseph, the prophet, testified in their meetings that they knew by the spirit of revelation that God had done thus and so, and they were hooted at immediately by those reformers. If I spoke at all in their meetings, I had to guard every word I uttered, lest I should offend those who professed to understand the gospel of life and salvation, but who did not. Gradually we broke through this fear, and ventured to utter the sentiments of our hearts, in faith before God, delivering that to the people which the Lord had revealed to us. Such is the condition of the professed religious portions of Christendom to-day. They refuse to receive the testimony of Jesus through revelation from His spirit; but they believe in the mutterings,

whisperings, and rappings of low, foul, degraded spirits, who delight to lead astray rather than to guide to the truth. They "Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God for the living to the dead?" Unless we are willing to be guided by the revelations of the spirit of the Almighty, by obeying and living up to the principles of His gospel, we are as apt to believe one thing as another, and to be influenced by, and follow the dictations of a bad spirit as a good one. We have the same testimony as the faithful followers of the Lord Jesus had anciently.

The scriptures made use of by Elder George A. Smith this morning, show the way in which the former Saints became the sons of God. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Who did receive Him and believe on His name? Did the Jews as a nation? No. Did the Gentiles as nations? No. A few Jews and a few Gentiles only received Him and believed on His name. When the gospel was preached to the Jews and to the Gentiles, a few had ears to hear, eyes to see, and hearts that understood by the spirit of revelation; they believed the sayings of the Savior, and received the Lord Jesus Christ as the promised Messiah. It is written, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth." Again, it is written, "For I have given unto them the words which thou gavest me." The disciples believed the words of the Savior, and proved to Him and to His apostles that they were sincere and honest in their belief. Thus they were entitled to the spirit of revelation through their obedience. They asked and they did receive, "not the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba, Father. The spirit itself bearing witness with our spirit that we are the children of God." While the same Holy Spirit, or comforter, becomes the testimony of Jesus to all true believers, "He will reprove the world of sin, and of righteousness, and of judgment;" for in the days of the Savior many who did not receive the gospel were pricked in their hearts, and they did perish, although convinced of its truth. And so it is to-day; wherever the gospel is preached by the Elders of this Church many are pricked in their hearts, and they testify in their own conscience that it is from heaven, and yet they will not receive the gospel, and perish in their sins. They smother the spirit of conviction within them, and go into greater darkness than before. "Whosoever believeth that Jesus is the Christ is born of God." When a man or woman anciently renounced the Jewish religion, or any of the sects of it that then existed among the Jews, forsaking every mode of worship excepting that which Jesus introduced, it was regarded as a sufficient testimony that they were honest—that they were born of God—and all the sincere and honest believers received the testimony of Jesus, which is the spirit of prophecy, and received power to become His sons.

I think, however, that the rendering of this Scripture is not so true as the following, namely: "But as many as received Him, to them gave He power to *continue* to be the sons of God." Instead of receiving the gospel to become the sons of

God, my language would be—to receive the gospel that we may continue to be the sons of God. Are we not all sons of God when we are born into this world? Old Pharoah, King of Egypt, was just as much a son of God as Moses and Aaron were His sons, with this difference—he rejected the word of the Lord, the true light, and they received it. For "this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." Then we receive not the gospel that we may become the sons of God, but that we may remain the sons of God without rebuke. Inasmuch as all had apostatized, they had to become the sons of God by adoption, still, originally, all were the sons of God. We receive the gospel, not that we may have our names written in the Lamb's book of life, but that our names may not be blotted out of that book. "For," saith the Lord, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Why? Because he had overcome through his faithfulness. My doctrine is—that there never was a son and daughter of Adam and Eve born on this earth whose names were not already written in the Lamb's book of life, and there they will remain until their conduct is such that the angel who keeps the record is authorized to blot them out and record them elsewhere. These are my views on that intricate point, but we are satisfied to use this Scripture as it is rendered by our translators.

I now wish to make an application of this to our own day. By what means shall the people of this generation become the sons and daughters of the Almighty? By believing on the Lord Jesus Christ? Yes. How shall they know that they believe in Him? By yielding obedience to the gospel as it is revealed to us in this generation, at the same time believing in all that has been revealed to others until now, concerning the children of men, the character of God, the creation of the earth, the ordinances of the Lord's house, the oracles of truth—believing in all things that have been revealed to mankind from the time that the Lord first began to reveal His will to them. Now, we say to the people of the nineteenth century, and we speak the truth and lie not, whosoever believes that Joseph Smith, jun., was a prophet sent of God, and was ordained by Him to receive and hold the keys of the Holy Priesthood, which is after the order of the Son of God, and power to build up the kingdom of God upon the earth, to gather the house of Israel, to guide all who believe and obey to redemption, to restore that which has been lost through transgression—whosoever believes this, believing in the Lord, and obeying His commandments to the end of their lives, their names shall not be blotted out of the Lamb's book of life, and they shall receive crowns of glory, immortality, and eternal life. This is for the nineteenth century, for the generation of people now living, and who lived thirty or thirty-seven years ago. I am not now preaching to a congregation of unbelievers, but to the Saints; and I now say to you, Saints, and to the unbelievers, that all who reject the gospel, who despise the principles of life and salvation that have been delivered to us, they must taste of the second death if they do not repent. There may be some, however, who are so ignorant that repentance is yet left for them. This is the gospel that we preach, the testimony which we send forth to the

world] inculcating strict obedience to the requirements of heaven, which is expected from all who embrace this gospel. For example, Joseph, the prophet, said to the Colesville branch, "sell your farms.' So he said to other branches, "gather up and let us go to the Ohio," and they went, and from the Ohio to Missouri. Before we went to the Ohio, Oliver Cowdery, Peter Whitmer jun., Parley P. Pratt, and Ziba Peterson started in the fall of 1830 to visit the land where the centre take of Zion was afterwards located. When Joseph went up he located the city. Those who had farms and stores were instructed to sell out, to forsake all, to give to the poor, and to impart of their substance to sustain this elder, clothe another elder, and to send another on his mission, which they did, and up they got, and to the Ohio and to the Missouri they moved. What other people would have done this? They are not to be found in Christendom. While in Missouri they moved from county to county, and then back east into Illinois; for, thus said the Lord, through the prophet Joseph, return to Illinois, and there the prophet was killed. Then the word of the Lord to us was: gather up my people, and flee to the mountains, and hide yourselves, and there wait until you shall see the hand of the Lord made bare, and the wrath of the Almighty poured out upon the wicked nation that has consented to the death of my prophets. Impart of your substance, was the word of the Lord to them, and who were there in all those trains of Saints that did not impart of their substance? When we left Missouri we covenanted before the Lord that we never would cease our endeavours until the last man, woman, and child should be brought out of Missouri to Illinois who wanted to be moved. A few tarried in Missouri and apostatized. When the persecuted and driven Saints reached Illinois, the word of the Lord through the prophet Joseph was—gather up to Commerce, which was afterwards named Nauvoo. We did not lose sight of one Saint in Missouri, and gave our means to gather out the last and least Saint that would leave. When the word came—"gather to the mountains from Nauvoo"—we agreed before we left that city that we would use our means and our influence to gather the last Saint to the mountains. I have sent, time and time again, to inquire if there was a Saint in Nauvoo who wished to be gathered to these mountains. If there are any, let them come, for we have means and teams to bring them. This proves that we have kept our covenants. Now the word of the Lord is go forward—press on. The kingdom of God is onward and upward. The proof of this declaration is before me to-day.

Who believes Joseph Smith to be a prophet? These my brethren and sisters who are now sitting before me. They entertain no doubts on this subject. They may sometimes be tempted and tried, and neglect their prayers, until they hardly know whether "Mormonism" is true or untrue. The cares of the world, we know very well, flood in upon them; but let me tell you one thing—and I want you to seriously remember it—if you are in darkness, and have not the spirit of prayer, still do not neglect your prayers in your families in the morning. You, fathers and husbands, get down on your knees, and when the cares of this world intrude themselves upon your devotions, let them wait while you remain on your knees and finish your prayers. [Brother Daniel D. Hunt's blessing over a dinner in Missouri,

when he and Benjamin Clapp first met, is a very good prayer for us all. It was: "O, Lord, save us from error." If you can say no more than this very short but comprehensive prayer, go down upon your knees and say it. When you have labored faithfully for years, you will learn this simple fact—that if your hearts are aright, and you still continue to be obedient, continue to serve God, continue to pray, the spirit of revelation will be in you like a well of water springing up to everlasting life. Let no person give up prayer because he has not the spirit of prayer, neither let any earthly circumstance hurry you while in the performance of this important duty. By bowing down before the Lord to ask Him to bless you, you will simply find this result—God will multiply blessings on you temporally and spiritually. Let a merchant, a farmer, a mechanic, any person in business, live his religion faithfully, and he need never lose one minute's sleep by thinking about his business; he need not worry in the least, but trust in God, go to sleep and rest. I say to this people—pray, and if you cannot do anything else, read a prayer aloud that your family may hear it, until you get a worshipping spirit, and are full of the riches of eternity, then you will be prepared at any time to lay hands on the sick, or to officiate in any of the ordinances of this religion. I do not recollect that I have seen five minutes since I was baptized that I have not been ready to preach a funeral sermon, lay hands on the sick, or to pray in private or in public. I will tell you the secret of this. In all your business transactions, words, and communications, if you commit an overt act, repent of that immediately, and call upon God to deliver you from evil and give you the light of His spirit. Never do a thing that your conscience, and the light within you, tell you is wrong. Never do a wrong, but do all the good you possibly can. Never do a thing to mar the peaceable influence of the Holy Spirit in you; then whatever you are engaged in—whether in business, in the dance, or in the pulpit—you are ready to officiate at any time in any of the ordinances of the House of God. If I commit an overt act, the Lord knows the integrity of my heart, and, through sincere repentance, He forgives me. Before Joseph's death he had a revelation concerning myself and others, which signified that we had passed the ordeal, and that we should never apostatize from the faith of the holy gospel; "and," said Joseph, "if there is any danger of your doing this, the the Lord will take you to Himself forthwith, for you cannot stray from the truth." When men and women have travelled to a certain point in their labors in this life, God sets a seal upon them that they never can forsake their God or His kingdom; for, rather than they should do this, He will at once take them to Himself. Probably this is so with many of the elders who are taken from us, and over whom many ignorantly mourn. I say, to God give thanks, for who knows but that had they lived there might have been trials to pass through which they could not overcome. It is all right, blessed be the name of the Lord.

May the Lord bless you. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, November 3rd, 1867.*

[REPORTED BY G. D. WATT.]

THE WITNESS OF THE SPIRIT—BISHOPS SHOULD BE EXAMPLES—THE SAINTS NOT IGNORANT.

I will, in the commencement of my remarks, take up a subject upon which much has been said in the pulpit and in the chimney corner. It is regarding the Spirit of the Lord manifesting His will to His children. There is no doubt, if a person lives according to the revelations given to God's people, he may have the Spirit of the Lord to signify to him His will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. I am satisfied, however, that in this respect, we live far beneath our privileges. If this is true, it is necessary that we become more fervent in the service of God—in living our religion—and more truthful and honest with one another, that we be not slack in the performance of any duty, but labor with a right good will for God and truth. If this people, called Latter-day Saints, live beneath their privileges in the holy gospel of the Son of God, are they justified in every respect before Him? They are not. If we do not live in the lively exercise of faith in the Lord Jesus, possessing His Spirit always, how can we know when He speaks to us through His servants whom He has placed to lead us? It was observed here this morning, by one of the brethren, that he never attempted to perform a duty required of him unless the Spirit manifested to him beforehand that he would be justified in doing it. Now, let me ask, how many of you know, by the manifestation of the Spirit of revelation, that the Lord has whispered to His servants the necessity of this people observing the Word of Wisdom? Some submit to it, and say that it is right, because their President says so; but, how many of the Saints have received the manifestations of the Spirit to themselves that this is the will of God? Again, how many know by the Spirit of revelation that they should contribute of the substance the Lord has given to them to gather home the poor Latter-day Saints from Europe? Many may have received a testimony from the Holy Spirit that this is their duty, but there may be one-half of the community who have not received such a manifestation. Now, is it the duty of those who have not lived so as to enjoy the Spirit of revelation, as others do, to perform this labour of love and charity, the same as those who have received the Spirit of revelation, to witness to them that it is right? We think that it is. I can call to mind revelations which the Lord delivered to His servant Joseph, that when they were written and given to the people there would not be one in fifty of the members of the Church who could say that they knew, by the revela-

tions of the Lord Jesus, that they were of the Lord; but they would have to pray and exercise faith to be able to receive them, and in some instances some apostatized in consequence of revelations that had been given. This was the case when the "Vision" was given through Joseph Smith and Sidney Rigdon.

At that time there was not as many in the whole Church as there is in this congregation. Yes, many forsook the faith when the Lord revealed the fact to Joseph Smith and Sidney Rigdon, as He did to His ancient Apostles, that all would receive a salvation except those who had sinned a sin unto death, of which the Apostle John said—"I do not say that ye shall pray for it." I prayed and reflected about it, and so did others. I became satisfied that, when a revelation came to Joseph for the people to perform any labor or duty, it was their privilege to go to with their might and do it collectively and individually, not waiting for the manifestations of the Spirit to me, but believing that the Prophet knew more than I knew, that the Lord spoke through him, and that He could do as He pleased about speaking to me. This is a close point; but I will tell you what is right, what is the duty of the Latter-day Saints, unless they can, by undeniable proof, show that the word of the Lord has not come through the President, they have no right to hesitate one moment in performing the duties required of them. This is the way I understand revelation. It is the privilege of the Latter-day Saints to know and understand the mind and will of God concerning them; yea, it is even the privilege of the wicked world to know this. The Spirit of the Lord bears witness to all people according to the faith, honesty, and humility which dwell in the individual who hears and in those who administer the word. In a great measure it depends upon this with regard to the witness of God to them. It is hard, however, for people to understand these things. The intelligence we possess is from our Father and our God. Every attribute that is in His character is in His children in embryo. It is their duty to improve and develop those attributes; and it is, consequently, necessary to pay strict attention to every requirement of Heaven, that we may better understand the mind and will of God concerning us and our duty. If we will live so as to enjoy the Spirit of revelation, we may know concerning ourselves and those we preside over.

If the people are ready and prepared to receive the word of the Lord continually, it can be given to them. An elder may declare the truth philosophically, and the light of Christ may kindle up the candle of the Lord within those who hear him, and they see, understand, and are convicted of its truth, although the elder who preaches it to them may himself be void of the Spirit of revelation. Again, a man may preach to a people whose ears are closed, and their hearts hardened against conviction, they will not believe the gospel, yet the man who testifies to them may be full of the power of God. For example, we will say, here is a man on the right or the left, who declares that he cannot perform this or that duty unless he receives a witness to himself, direct from the Lord, that He requires the duty at his hands. Upon what principle has he the right to question any requirement made by the constituted authority of God on the earth? Is he entitled to any such right? He is not. He is not entitled to the right of bringing up any argument in his

own mind, as to the right or wrong of it, or to in any way remonstrate against any requirement the Lord has made of him through His servants. He is under obligation to obey, whether the Spirit of the Lord gives him a manifestation or not. When the authorities call for so many loads of rock to be hauled for the Temple, should every man wait to know by direct revelation to himself whether he should draw rock or not? Or should all acknowledge the call as the word of the Lord to us, and promptly and willingly obey? When we asked the brethren to build this New Tabernacle, did they wait to get a revelation to themselves before they commenced the work? No; but while they were engaged in that work, when they knelt down to pray before the Lord, His Spirit was with them, and it justified the act. And so will it be with every duty that is required of this people, if they perform the same in faith before God. Our beloved brother did not speak as he meant. He will be understood to mean simply this: If a requirement is made of this people, it is their privilege to have a testimony that it is of God. This is what I mean, and it is what my brother meant who spoke this morning. I wish now to say a few words to the Bishops. It is a common saying, "as with the priest so with the people." I will change that a little, and say as are our bishops so are the people. We have said much to the people with regard to laying up provisions to last them a few years. This is our duty now; it has been our duty for years. How many of our bishops have provisions laid up for one year, two years, or seven years? There may be a few bishops who have got their grain laid away to last their families a year, but the great majority of them have not. The people do, or should look to their bishops for example. Each bishop should be an example to his ward. If the bishop of a ward lays up wheat to last his family a year, two years, or seven years, as the case may be, his neighbors on the right and on the left will be very apt to do the same; they will very likely build good bins and try to fill them. But I need not talk much about this. Do you ask me if I have wheat laid up? Yes, I have it all the time. I have been furnishing this tithing office in part with my own flour for the building of the New Tabernacle, and I calculate to furnish it still. I have so many hundreds of people to feed, it cannot be expected that I can save much; yet I have enough laid by to last my family for years.

I wish now to refer to what was said this afternoon regarding this people's knowledge. I think of this frequently. It is said by our enemies that the Latter-day Saints are an ignorant people. I ask all the nations of Christendom if they can produce a people, considering all the circumstances, who are better educated in all the great branches of learning than this people, as a people. Many of them have been brought from poverty, and have been placed in comfortable circumstances in these mountains, where they have been taught how to get their living from the elements, and to become partially self-sustaining. How much do you know among the nations? Can you make an axe helve? "Yes," and so can we, and make an axe to fit it, and then we know how to use it. We can make a hoe-handle and a hoe to fit it, and then we know how to hoe the ground with it. Can we make a plough? Yes, and know how to use it as well as any people on the earth. We can make every agricltural implement, and can

use it. We can make a cambric needle; and we can make the steam engine and vessel to carry it. We can direct the lightning, and make it our servant, after Franklin showed us how; and the philosophers of the day are as dependent on his discoveries as we are. We have all the improvements that have been made in the arts and sciences, and know how to use them to our advantage. We can make boots and shoes for the sturdy, plodding agriculturist in the field, and for the delicate lady in the parlor, and we know how to make the leather as well as others do. We can read the Bible and understand it, and our lexicographers can make dictionaries. Wherein, then, are we more ignorant than others? We have good mechanics, good philosophers, good astronomers, good mathematicians, good architects, good theologians, good historians, good orators, good statesmen, good school teachers, and we can make a good prayer and preach a good sermon. I heard a very sensible prayer the other day at camp Wasatch. In the prayer were these words—that "the militia might be enabled to keep their guns bright and their powder dry." We know how to make cloth, how to make it into garments, and wear it; we know how to provide for ourselves, how to protect ourselves, and we ask nobody to help us but God our heavenly Father. Then, wherein are we so woefully ignorant as some people make us out to be? We know how to build houses, and can make the furniture to furnish them; we know how to plant gardens, set out orchards, and plant vineyards. We know how to raise all kinds of vegetables, fruit, and grain, and everything else that will flourish in this latitude. Wherein are we ignorant?

We may not be able to get out a great burst of words, which mean nothing, as many of the preachers and reverend divines abroad can. They speculate a great deal about walking the golden streets of the New Jerusalem, and about going into the presence of God to sing psalms forevermore, but when they are asked seriously where they are going when they leave this earth, they are unable to tell you. If you ask them what they are going to do in the next existence, when the labors of this word are ended, they are still in the dark. You may ask them where God lives, and they do not know—they say in heaven; but where is heaven? They do not know. If you ask them what He looks like, still they do not know. Some have gone so far as to say that He dwells beyond the bounds of time and space, and is seated on a topless throne, being Himself without body, parts, and passions. Numerous are the wild speculations of religionists regarding God and His habitation. We can instruct the world on these matters; wherein are we ignorant? We know and read history; we understand the geography of the world, the manners, customs, and laws of nations. Our astronomers describe to us the geography of the heavens, measure the distances between the earth and the sun, moon, and planets. We have learning to speculate on all these works of God. and revelation unfolding reliable knowledge on many of the wonders of the heavens. Now, wherein are we more ignorant than other people? Is it because we believe the Bible, which declares that man is made in the likeness and image of God, that He has ears to hear our prayers, eyes to see His handiwork, a stretched-out arm to defend His people, and to make bare to punish the wicked nations of the earth? Wherein are we ignorant?

We understand the laws of domestic and civil government; we know how to conduct ourselves like men of sense, like gentlemen and christians; we understand natural philosophy and medicine; and are satisfied of the emptiness of the vain philosophy of the world. If believing and knowing what we do constitute ignorance, then let us be ignorant still, and continue in the way which will lead us to the perfection of knowledge which the world call ignorance.

Now, let me say to you, it is our imperative duty to use a portion of our substance to send for our poor brethren and sisters who are still back in the old countries. May the Lord bless you. Amen.

REMARKS *by Elder Brigham Young, jun., delivered in the Old Tabernacle, Great Salt Lake City, November 17th,* 1867.

[REPORTED BY G. D. WATT.]

THE SAINTS A PECULIAR PEOPLE—GATHERING OF THE POOR FROM EUROPE.

I am grateful for this privilege of speaking to you for a short time this afternoon, and I trust that the Spirit of the Lord will be present to bless and edify both the speakers and hearers. By our experience we can testify that the Spirit of the Almighty is always present where His Saints congregate, and no person can come into their assemblies without feeling the influence of that Spirit, although he may not personally possess it. I have met with religious bodies of people in various nations, but I have never experienced that heavenly influence in any of their meetings that I have invariably felt while assembled with the Latter-day Saints.

There is something about this people that is truly peculiar, and this peculiarity consists in their enjoying the Holy Spirit to a greater degree than it is enjoyed by any other people of the present day and for many ages past. The possession of this Spirit makes us happy under every circumstance of life, except in committing sin. The Lord has enlightened our minds by the spirit of revelation; hence, wherever you find a Latter-day Saint upon the face of the whole earth, you will find a happy person. Faithful Latter-day Saints everywhere triumph over all the ills that humanity is subject to, because they know that the Lord has redeemed them, and brought them forth to bless them with salvation in His presence.

We, as a people, cannot sufficiently realize what the Lord has done for us. When we reflect upon the situation of this people in Missouri, Illinois, Iowa, Ohio, and other places, and contrast our present position with our circumstances then, we can, in a measure, realize what the Lord has

done for us, and we begin to understand that He has led us from the midst of our enemies, and planted us where no man maketh us afraid. This has not been done by the feeble effort of man, but by the power of the Almighty, and the praise and thanksgiving of all His Saints are justly due to Him.

This people are greatly blessed by receiving the Spirit of the Almighty, and by being privileged to go into His house and making covenants with Him, and in return receiving the keys of eternal life from his hands. We are peculiar in this. There is no other people upon the face of the earth that we know anything about who are permitted to make such covenants with the Most High God. If we do not appreciate these blessings it is because we do not live faithfully to the covenants we have made—because we do not do all in our power to fulfil the commandments of the Almighty, and obey, fully and freely, the words and counsels of those who hold God's authority upon the earth, who have led us thus far efficiently, and who can lead us into the presence of our Father and God.

These servants of the Most High have called upon us, as a people, to step forward and do our utmost to deliver our brethren and sisters who are now in the old countries. The Lord has placed means in our possession to do this. He has led us forth from the midst of our enemies, where the lives of our leaders were constantly sought, and where no man durst say, he knew that Jesus was Christ, and that he lives. In delivering us, He has given us new life, and all that we require to sustain us and to make us happy and comfortable. Now, shall we use a portion of these means which He has given us to gather the Saints? The people of this city are better prepared to-day to emigrate every Latter-day Saint from foreign lands to these mountains, than the whole people of Nauvoo and surrounding country were prepared to emigrate one hundred families. I believe this statement to be true, and that it will bear scrutiny. While we feel very poor, we are really increasing in wealth; yet as we increase in wealth, our wants increase. If we have a fine carriage, we must then have a fine horse and harness to go with it; but instead of spending our means upon unnecessary luxuries, it is far better for us to sacrifice everything in property that our hearts are set upon, and let it go where it can be used to the gathering of Israel. This is the standard to which all the faithful are approaching, and the sooner we reach it the better for us. We must, sooner or later, give our whole hearts to our Father and God, if we wish to gain salvation. We owe to Him every energy of our souls, and all the earthly wealth we can amass, if He calls for it through His servants. We should look upon God as being unjust were He not to give us the blessings we are entitled to through His promises.

There are hundreds in this congregation who know the situation of the poor Saints in the old countries, for they were once in the same condition themselves. It has not improved any since you left; but you were not able to realize it then as you should now be able to. When you were there in the midst of your enemies, when your children wanted bread, and were destitute of clothing and the comforts of life, there were none to help you to preserve them from perishing with hunger. Here you are comfortable, and the great majority of this people in these mountains are wealthy, and it has all been given them of the Lord. Then, shall

we refuse to subject all we have to Him? When we identified our interests with this Church, we made a Covenant with Him to aid all in our power to gather together the honest from every land, kindred, tongue, and people, but we are too apt to forget our covenants, and to be slow in the performance of our duties. An immense labor has already been performed; many thousands are now in this Territory who have been gathered from the nations of Europe, and from other parts of the earth, still there are thousands in those lands who are praying for deliverance, and whose greatest hope in life is to identify their interests with ours in this our mountain home, and join with us in building up cities and temples to the most High God. They look to us for help, shall they look in vain? Shall we not, with uplifted hands, covenant afresh that we will devote the means which God has given us for the building up of His kingdom, and the gathering of His people of the house of Israel? Those who are not living under broken covenants will feel ready and willing to do this.

If we do not put forth our hands to strengthen the cause of Zion on the earth with all we have and are, it is a dereliction of duty on our part, to say the least of it, and for which we stand accountable to God. In a few months the emigration of the year 1868 will leave England, and now is the accepted time for the means to be supplied. The sooner we put forth our means for this purpose the better, that our agents may not be pressed for time to make every necessary arrangement.

If you will show me a member of this Church, in this or any other country, who has faithfully paid his tithing, although he might only get ten shillings a week, and have to support a large family out of it, if he has been obedient to the counsels of the servants of God, there you will find a man who has prospered continually. It is invariably the case that men who have been honest with God have been greatly blessed of Him, even until they had not room to contain His blessings. I have known men in the old country whose wages did not exceed $2.50 per week, and out of this small sum thay have supported a family of nine persons, paid their tithing, and in three years saved money enough to emigrate the whole of them. This could not have been done if the Lord had not blessed them. This is their testimony. I have seen it, and it is my testimony. We have seen His blessings so often and so visibly bestowed upon the faithful, that there is no room to doubt His word or His ability to bless us with all that we need. The words of the Apostle may be very fitly applied here: "And he that doubteth is damned—for whatsoever is not of faith is sin." Every intelligent Latter-day Saint, who has made himself acquainted with the dealings of God with this people, has no room to doubt the hand of the Almighty. We cannot doubt and at the same time enjoy the blessings which are for the faithful.

May God bless you. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, December 8th, 1867.*

[REPORTED BY EDWARD L. SLOAN.]

SALVATION—ALL KNOWLEDGE THE RESULT OF REVELATION—FREEDOM OF THE KINGDOM OF GOD—HOW TO CARE FOR THE POOR.

The subject of salvation is one which should occupy the attention of the reflecting among mankind. Salvation is the full existence of man, of the angels, and the Gods; it is eternal life—the life which was, which is, and which is to come. And we, as human beings, are heirs to all this life, if we apply ourselves strictly to obey the requirements of the law of God, and continue in faithfulness. The first object of our existence is to know and understand the principles of life, to know good from evil, to understand light from darkness, to have the ability to choose between that which gives and perpetuates life and that which would take it away. The volition of the creature to choose is free; we have this power given to us.

We have reason to be thankful more than any other people. We have no knowledge of any other people on the face of the earth who possess the oracles of God, the priesthood, and the keys of eternal life. We are in possession of those keys, and, consequently, we are under greater obligations, as individuals and as a community, to work righteousness. I hope and trust we will continually manifest before the Lord that we appreciate these blessings. There is no question but every person here who seriously reflects upon his own existence, his being here, and the hereafter which awaits him, must many times feel that he comes short of doing all the good for which our Father in heaven has brought us forth. This I conclude from my own experience. Every mind that thinks deeply upon the things of time and eternity, sees that time, which we measure by our lives, is like the stream from the mountains which gushes forth, yet we cannot tell from whence it comes, nor do we know naturally where it goeth, only it passes again into the clouds; so our lives are here, and this we are certain of. We do know that we live and that we have the power of sight. We do know and can realize that we possess the faculty of hearing. We can discern between that which we like, and that which we dislike. Give a child candy and it is fond of it, it wishes more; but give it calomel and jalap, and it turns from it with loathing. It has the power of discerning between that in which it delights and that in which it does not delight. It can taste, smell, see, and hear. We know we are in possession of these faculties. This life that you and I possess is for eternity. Contemplete the idea of beings endowed with all the powers and faculties which we possess, becoming annihilated, passing out of existence, ceasing to be, and then try to reconcile it with our feelings and

with our present lives. No intelligent person can do it. Yet it is only by the spirit of revelation that we can understand these things. By the revelations of the Lord Jesus we understand things as they were, that have been made known unto us; things that are in the life which we now enjoy, and things as they will be, not to the fullest extent, but all that the Lord designs that we should understand, to make it profitable to us, in order to give us the experience necessary in this life to prepare us to enjoy eternal life hereafter.

These principles are before us. We are now acting upon them. We feel to exhort ourselves and our fellow-beings, not only those who have embraced the gospel, but all mankind, to hearken to the words of truth and wisdom, to hearken to the still, small voice that whispers to the conscience and understanding of all living beings according to the knowledge and wisdom which they possess, instructing them in right and wrong, entreating them, wooing them, beseeching them to refrain from evil. There is not a person so sunk in ignorance but has that principle in him teaching him that this is right and that is wrong, guiding him in the way that he will not sin a sin unto death. Can we realize this? Yes. There are many who possess the spirit of revelation to that degree that they can understand its operations upon the creature, no matter whether they have heard the gospel preached or not, nor whether they are Christians, Jews, or Mahommedans. They are taught of the Lord, and the candle of the Lord is within them, giving them light.

This principle we are in possesion of, and it should be nourished and cherished by us; it is the principle of revelation, or, if you like the term better, of foreseeing. There are those who possess fore-knowledge, who do not believe as we believe with regard to the establishment of the Kingdom of God on the earth. Take the statesman, for instance; he has a certain degree of knowledge with regard to the results of the measures which he may recommend, but does he know whence he derives that knowledge? No. He may say: "I foresee if we take this course we shall perpetuate our government and strengthen it, but if we take the opposite course we will destroy it." But can he tell whence he has received that wisdom and foreknowledge? He cannot. Yet that is the condition of the statesmen in the nations of the earth. If the philosopher can gaze into the immensity of space, and understand how to fashion and make glasses that will magnify a million times, that knowledge comes from the fountain of knowledge. A man of the world may say: "I can foresee, I can understand, I can frame an engine, make a track, and run that engine upon it, bearing along a train of loaded cars at the rate of forty, fifty, or sixty miles an hour." Another may say: "I can take the lightning, convey it on wires, and speak to foreign nations." But where do they get this wisdom? From the same source where you and I get our wisdom and our knowledge of God and godliness. Realizing these things, I look upon my brethren and sisters, and ask what manner of persons ought we to be? We are apt to think wrong and to speak wrong. Our passions will rise within us, and without reflection the organs of speech are put in motion and we utter that which we should not speak. We have feelings which we should not have, and we neglect the great and glorious principles of eternal life. We are grovelling, of the earth earthy. We

look after the the things of this life, are attached to them, and it is hard for us to see and understand the final result of things, even though we have the spirit of revelation.

What will be the final result of the restoration of the gospel, and the destiny of the Latter-day Saints? If theyare faithful to the priesthood which God has bestowed upon us, the gospel will revolutionize the whole world of mankind; the earth will be sanctified, and God will glorify it, and the Saints will dwell upon it in the presence of the Father and the Son. We need to exert our powers, and call forth all the ability within us, and put into requisition every talent that God has given us, to bring about this glorious result, to bear off this Kingdom, and see that the gospel is preached to all the inhabitants of the earth. This is our duty and calling. It is obligatory upon us to see that the House of Israel have the gospel preached to them; to do all that is in our power to gather them to the land of their fathers, and to gather up the fulness of the Gentiles before the gospel can go with success to the Jews. We are under obligations to establish the Zion of our God upon the earth, and establish and maintain its laws, so that the law of the priesthood of the Son of God may govern and control the people.

Go into the world, among the inhabitants of the nations of Christendom, whether Infidels, Episcopalians, Baptists, Methodists, Presbyterians, or people of any other religious sect, and tell them plainly that the law of God is going to be the law of the land, and they would be terrified, they would fear and tremble. But tell them that the law of liberty, and equal right to every person, would prevail, and they could understand that, for it is according to the Constitution of our country. To do the greatest good to the greatest number of the people is the principle inculcated in it. But tell them that the law of Zion will be the law of the land, and it grates upon their ears, they do not like to hear it. Many have read with regard to the effects of Catholicism, when it exercised great power among the nations, and the thought of any church getting such a power strikes a terror to them. That church professed to be the church of God upon the earth, and some dread similar results to those which attended that. Supposing the early Christians had not departed from the truth, but had retained the keys of the kingdom, there never would have been a man put to the test with regard to his religious faith. If an Infidel had abused a Christian, it would have been stopped, and the wrong-doer would have been compelled to cease his violence, but no religious test would have been applied. The law of right would have prevailed. Some suppose that when the Kingdom of God governs on the earth, everybody who does not belong to the Church of Jesus Christ will be persecuted and killed. This is as false an idea as can exist. The Church and Kingdom of God upon the earth will take the lead in everything that is praiseworthy, in everything that is good, in everything that is delightful, in everything that will promote knowledge and extend an understanding of truth. The Holy Priesthood and the laws thereof will be known to the inhabitants of the earth, and the friends of truth, and those who delight in it, will delight in those laws and cheerfully submit to them, for they will secure the rights of all men. Many conclude, from reading the history of various nations, that Catholicism never granted any rights to any person, unless he would believe it as he was

required to believe. But it is not so in the Kingdom of God; it is not so with the law nor with the Priesthood of the Son of God. You can believe in one God, or in three gods, or in a thousand gods; you can worship the sun or the moon, or a stick or a stone, or anything you please. Are not all mankind the workmanship of the hands of God? And does he not control the workmanship of His hands? They have the privilege of worshipping as they please. They can do as they please, so long as they do not infringe upon the rights of their fellow-beings. If they do well they will receive their reward, and if they do ill they will receive the results of their works. You and I have the privilege of serving God, of building up Zion, sending the gospel to the nations of the earth and preaching it at home, subduing every passion within us, and bringing all subject to the law of God. We have also the privilege of worshipping Him according to the dictates of our own consciences, with none to molest or make us afraid.

I am now going to preach you a short sermon concerning our temporal duties. My sermon is to the poor, and to those who are not poor. As a people, we are not poor; and we wish to say to the Bishops, not only in this city, but through the country, "Bishops, take care of your poor." The poor in this city do not number a great many. I think there are a few over seventy who draw sustenance from the General Tithing Office. They come to the Tithing Office, or somebody comes for them, to draw their sustenance. If some of our clever arithmeticians will sit down and make a calculation of the hours lost in coming from the various parts of the city to the Tithing Office, and in waiting around there, and then value those hours, if occupied in some useful employment, at twelve and a half cents each, every eight of them making a dollar, it will be found that the number of dollars thus lost by these seventy odd persons in a week would go far towards sustaining them. We have among us some brethren and sisters who are not strong, nor healthy, and they must be supported. We wish to adopt the most economical plan of taking care of them, and we say to you Bishops, take care of them. You may ask the question, "shall we take the tithing that should go to the Tithing Office to support them, or shall we ask the brethren to donate for that purpose?" If you will take the time consumed in obtaining the rations drawn by them out of the General Tithing Office—for every person who is not able to come must send some one for them—and have that time profitably employed, there will be but little more to seek for their sustenance. Get a house in your Ward, and if you have two sisters, or two brethren, put them in it, make them comfortable, find them food and clothing, and fuel, and direct the time now spent coming to this Tithing Office wisely in profitable labor. Furnish the sisters with needles and thread to work at sewing, and find something for them to do. Take those little girls who have been coming to the Tithing Office, and have them taught to knit edging, and tidies, and other kinds of knitting, and make lace, and sell the products of their labor. Those little girls have nimble fingers, and it will only take a little capital to start them at such kinds of work. Where you have brethren who are not strong enough to saw and split wood, or do some kind of out-door labor, agree with some chairmakers to have his chairs bottomed, and get rushes, and set the brethren to bottoming the chairs. If you cannot get that for them to do, procure some flags or

rushes, and let them make foot-mats, and sell them, but do not ask too high a price for them; do not ask a dollar or two dollars each for them, for one can be made in an hour or two. And if the market should get stocked with them, get some willows and have willow baskets made, and you can scarcely stock the market with them, for they wear out almost as fast as they can be made. In the spring have these brethren sow some broom-corn,—they will enjoy working a little out of doors in the nice spring weather,—and then in fall they can make brooms with the corn. By pursuing this course a Bishop will soon be able to say, "I have accomplished a good work; the brethren and sisters whom I had to help are now in a condition to help themselves." And in a short time, if their labor and time are wisely employed, you can build for them the finest house in the ward. You may call it a poor-house if you choose, though it should be the best house in the ward, and there its inmates can enjoy themselves, the younger ones can be taught music, and thus a source of enjoyment be created, as well as being taught in various kinds of profitable employment, and the lives of all be made a blessing to themselves, they being in the enjoyment of happiness and comfort. You may think that I am painting a fancy sketch, but it is practicable, and those are places I intend to visit by and by.

Now, Bishops, you have smart women for wives, many of you; let them organize Female Relief Societies in the various wards. We have many talented women among us, and we wish their help in this matter. Some may think this is a trifling thing, but it is not; and you will find that the sisters will be the mainspring of the movement. Give them the benefit of your wisdom and experience, give them your influence, guide and direct them wisely and well, and they will find rooms for the poor, and obtain the means for supporting them ten times quicker than even the Bishop could. If he should go or send to a man for a donation, and if the person thus visited should happen to be cross or out of temper for some cause, the likelihood is that while in that state of feeling he would refuse to give anything, and so a variety of causes would operate to render the mission an unsuccessful one. But let a sister appeal for the relief of suffering and poverty, and she is almost sure to be successful, especially if she appeals to those of her own sex. If you take this course you will relieve the wants of the poor a great deal better than they are now dealt by. We recommend these Female Relief Societies to be organized immediately.

Another thing I wish to say. You know that the first Thursday in each month we hold as a fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of a person selected for the purpose of taking care of it and distributing it among the poor. If we were to do this now faithfully, do you think the poor would lack for flour, or butter, or cheese, or meat, or sugar, or anything they needed to eat? No, there would be more than could be used by all the poor among us. It is economy in us to take this course, and do better by our poor

brethren and sisters than they have hitherto been done by. Let this be published in our newspapers. Let it be sent forth to the people, that on the first Thursday of each month, the fast day, all that would be eaten by husbands and wives and children and servants should be put in the hands of the Bishop for the sustenance of the poor. I am willing to do my share as well as the rest, and if there are no poor in my ward, I am willing to divide with those wards where there are poor. If the sisters will look out for rooms for those sisters who need to be taken care of, and see them provided for, you will find that we will possess more comfort and more peace in our hearts, and our spirits will be buoyant and light, full of joy and peace. The Bishops should, through their teachers, see that every family in their wards, who is able, should donate what they would naturally consume on the fast day to the poor.

You have read, probably, that we are starting the school of the prophets, We have been in this school all the time. The revelations of the Lord Jesus Christ to the human family is all the learning we can ever possess. Much of this knowledge is obtained from books, which have been written by men who have contemplated deeply on various subjects, and the revelations of Jesus have opened their minds, whether they knew it or acknowledged it or not. We will start this school of the prophets to increase in knowledge. Brother Calder commences to-morrow to teach our youth and those of middle age the art of book-keeping and impart to them a good mercantile education. We expect soon to have our sisters join in the class and mingle with the brethren in their studies, for why should not a lady be capable of taking charge of her husband's business affairs when he goes into the grave? We have sisters now engaged in several of our telegraph offices, and we wish them to learn not only to act as as operators but to keep the books of our offices, and let sturdy men go to work at some employment for which by their strength they are adapted, and we hope eventually to see every store in Zion attended by ladies. We wish to have our young boys and girls taught in the different branches of an English education, and in other languages, and in the various sciences, all of which we intend eventually to have taught in this school. To-morrow evening we shall commence our course of lectures on theology. To that class I have invited a few, but not many. I believe I have invited the First Presidency, the Twelve Apostles, Bishop Hunter and his Counsellors, the first seven presidents of Seventies, the Presidency of the High Priests' quorum, the Presidency of this Stake of Zion, the High Council, the Bishops and their Counsellors, and the City Council. A few more will be invited, enough to fill the room. I wish us to profit by what we hear, to learn how to live, to make ourselves comfortable, to purify ourselves, and prepare ourselves to inherit this earth when it is glorified, and go back in the presence of the Father and the Son.

God bless you. Amen.

REMARKS *by President Brigham Young, delivered in Tooele City, August 17th, 1867.*

[REPORTED BY G. D. WATT.]

THE WORD OF WISDOM—DEGENERACY—WICKEDNESS IN THE UNITED STATES—HOW TO PROLONG LIFE.

I desire to say much to the people, but I fear I shall have to deny myself the satisfaction, unless I am strengthened of the Lord. I will present before you a few things with which I am more particularly impressed. I desire you to hearken to that which has been said during the session of this Conference, and to that which may yet be said during the continuation of our meeting.

We can enjoy the blessings of heaven, or we can deprive ourselves of that enjoyment. Intelligent beings have the power to exercise their free will and choice in doing good, equally as much as in doing evil. All have the privilege of doing evil if they are disposed so to do, but they will always find that the wages of sin is death. The Latter-day Saints, by their righteousness, can enjoy all the blessings which the Lord has promised to bestow upon His people, and they can, by their unrighteousness, deprive themselves of the enjoyment of those blessings. We, for instance, exhort the Saints to observe the Word of Wisdom, that they may, through its observance, enjoy the promised blessing. Many try to excuse themselves because tea and coffee are not mentioned, arguing that it refers to hot drinks only. What did we drink hot when that Word of Wisdom was given? Tea and coffee. It definitely refers to that which we drink with our food. I said to the Saints at our last annual Conference, the Spirit whispers to me to call upon the Latter-day Saints to observe the Word of Wisdom, to let tea, coffee, and tobacco alone, and to abstain from drinking spirituous drinks. This is what the Spirit signifies through me. If the Spirit of God whispers this to His people through their leader, and they will not listen nor obey, what will be the consequence of their disobedience? Darkness and blindness of mind with regard to the things of God will be their lot; they will cease to have the spirit of prayer, and the spirit of the world will increase in them in proportion to their disobedience until they apostatize entirely from God and His ways.

This is no new or strange thing that you are required to do. Thirty-five years ago we were called upon to reform in our lives, by giving heed to the same Words of Wisdom; and if any man comes to you and tells you that you must have a little tea and a little coffee, by the same rule he may urge you to take a little tobacco and a little intoxicating liquor, or a little of any other substance which is hurtful to man. This destroys their claim and right to the spirit of revelation, and they go into darkness. There is not a single Saint deprived of the privilege of asking the Father,

in the name of Jesus Christ, our Savior, if it is true that the Spirit of the Almighty whispers through His servant Brigham to urge upon the Latter-day Saints to observe the Word of Wisdom. All have this privilege from the apostle to the lay member. Ask for yourselves.

We are called to be Saints, to be the chosen people of the Lord Almighty, to be the saviors of the children of men, to gather the house of Israel, and save the house of Esau. Are we trifling with our high and holy calling before the Lord? Are we trifling away our precious time? If we are, we are trifling with our salvation. Then hearken, O ye Latter-day Saints, and hear the Words of Wisdom which the Lord has given unto you. It is written: "For the children of this world are in their generation wiser than the children of light." There is a just reason for this saying. But the Latter-day Saints who hearken to the words of the Lord, given to them touching their political, social, and financial concerns, I say, and say it boldly, that they will have wisdom which is altogether superior to the wisdom of the children of darkness, or the children of this world. I know this by the revelations of the Lord Jesus Christ, and by the results of my own actions. They who have hearkened to the counsels given to them in temporal matters, have invariably bettered their condition temporally and spiritually. The day has gone by in which the people of God are to be trodden under foot by their enemies, in which they are to be poor outcasts to wander in sheep skins and goat skins, etc., but they had better continue to do that, and dwell in the caves of these mountains, and dress as the Indians do, than to forsake their God and their religion. Who is there among this people who cannot handle the things of this world without loving them in preference to the things of God? If there is such a person, I pray God to make him or her poor. Some among us are so foolish as to lift up their heels against the Almighty as soon as He blesses them sufficiently to make them a little comfortable and independent. This is lamentable. It is a disgrace to humanity to suffer the paltry things of this mortality to decoy away our affections from God and turn them to the beggarly elements of this world.

If you observe faithfully the Word of Wisdom, you will have your dollar, your five dollars, your hundred dollars, yea, you will have your hundreds of dollars to spend for that which will be useful and profitable to you. Why should we continue to practise in our lives those pernicious habits that have already sapped the foundation of the human constitution, and shortened the life of man to that degree that a generation passes away in the brief period of from twenty-seven to twenty-nine years? The strength, power, beauty, and glory that once adorned the form and constitution of man have vanished away before the blighting influences of inordinate appetite and love of this world. Doubtless we are about the best looking people to-day upon this footstool, and about the healthiest; but where is the iron constitution, the marrow in the bone, the power in the loins, and the strength in the sinew and muscle of which the ancient fathers could boast? These have, in a great measure, passed away; they have decayed from generation to generation, until constitutional weakness and effeminacy are bequeathed to us through the irregularities and sins of our fathers. The health and power and beauty that once adorned the noble form of man must again be restored to our race;

and God designs that we shall engage in this great work of restoration. Then let us not trifle with our mission, by indulging in the use of injurious substances. These lay the foundation of disease and death in the systems of men, and the same are committed to their children, and another generation of feeble human beings is introduced into the world. Such children have insufficient bone, sinew, muscle, and constitution, and are of little use to themselves, or to their fellow creatures; they are not prepared for life, but for the grave; not to live five, six, eight, and nine hundred years, but to appear for a moment, as it were, and pass away. Now, when a person is fifty years of age he or she is considered an old man or an old woman; they begin to feel decrepit, and think they must feel old, appear old, and begin to die. Premature death is in the marrow of their bones, the seeds of early dissolution are sown in their bodies, they feel old at fifty, sixty, and seventy years, when they should feel like boys of fifteen, sixteen, and seventeen. Instead of feeling decrepit at those years they should feel full of strength, vigor, and life, having attained to early maturity, prepared now to enter upon the duties of a long future life, and when two hundred years have been attained, they should then feel more vigorous than the healthiest of men do in this age at forty and fifty years.

Let me assure you, my friends, that there does not exist another people in all the world who will take good counsel as readily as the Latter-day Saints do. All men are free to do right or to do wrong, to take good advice or reject it, to pursue the path that leads to eternal life, or to go down to death their own way. I am as independent in praying, and living a righteous life, as I would be if I were to violate the laws of God and man. This is my philosophy with regard to the human mind. We have cried to the nation of the United States, and to other nations for over a third of a century, saying, the wages of sin is death. Every man and woman who wishes to forfeit their right to the tree of life have the privilege of doing so. The nation that kills the prophets of God in any age must expect to reap cursings instead of blessings, unless it speedily repent. Judgment must begin at the house of God first, and we are perfectly willing it should. In 1857 they sent an army to Utah to annihilate "Mormonism," but the scourge with which they intended to overwhelm this people has come upon their own heads, and the end is not yet. I told General Thomas L. Kane, that friend to humanity, when he visited us in 1857, that the coming of that army was the entering wedge to split the Government of the United States in pieces, and that soon. He, of course, could not see how this could ever be. They then were in great prosperity, and were going to annex the whole continent and neighboring islands, and so continue to annex until the whole world should take shelter under our national banner. He only saw this from a political stand point, basing his expectations of such grand results upon the goodness of the Constitution and laws. I acknowledged to him that we have the best system of government in existence, but queried if the people of this nation were righteous enough to sustain its institutions. I say they are not, but will trample them under their feet. I told General Kane that the Government of the United States would be shivered to pieces. Will this Government ever be restored to its former peace and tranquillity, and the institutions thereof ever be main-

tained and honored? If they are, it will be by this people. Everything they are doing at present in Congress is only calculated to widen the breach, and alienate and destroy every vestige of love and affection that may yet be existing; and this they will continue to do until they have severed the last tie and worked out the entire destruction of the Government. They think they are doing the best that can be done. Many of them are honorable men, and would do good to the nation if they knew how. The results of their acts will be dissolution, strife, war, and bloodshed, until they are wasted away. The Lord will waste away the wicked as He said He would. A curse will come upon them to the third and fourth generation, saith the Lord Almighty, if they repent not, and refrain not from their sins. There is no likelihood of their doing this.

The destruction of property and life during the war has been enormous; but I am satisfied that the destruction of the love of virtue—the love of every exalted principle of honor, and of political and social government—has been greater, comparatively, than the destruction of property and life. Religious societies abound in the nation. Although it never was more wicked than at the present time, it is strange to say that it never was more religious in profession. Religion is the ruling power. The conscience of the masses in regard to religion, to politics, and social life is moulded from the pulpit. In my early life I was acquainted with ministers of the sects of the day, and am satisfied that many of them lived honorably in their families, praying, and desiring, and seeking for guidance from on high. While on the other hand, to my certain knowledge, many of them encouraged a practice which to-day exists to an alarming extent, and which is openly and shamelessly acknowledged as a necessity of the age. To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The same practice existed forty-five years ago, and various devices were used by married persons to prevent the expenses and responsibilities of a family of children, which they must have incurred had they suffered nature's laws to rule pre-eminent. That which was practised then in fear and against a reproving conscience, is now boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity. Infanticide is very prevalent in our nation. It is a crime that comes within the purview of the law, and is therefore not so boldly practised as is the other equally great crime, which no doubt, to a great extent, prevents the necessity of infanticide. The unnatural style of living, the extensive use of narcotics, the attempts to destroy and dry up the fountains of life, are fast destroying the American element of the nation; it is passing away before the increase of the more healthy, robust, honest, and less sinful class of the people which are pouring into the country daily from the Old World. The wife of the servant man is the mother of eight or ten healthy children, while the wife of his master is the mother of one or two poor, sickly children, devoid of vitality and constitution, and if daughters, unfit, in their turn, to be mothers, and the health and vitality which nature has denied them through the irregularities of their parents are not repaired in the least by their education. A great proportion of the leading men of our nation have sprung from wealthy and influential families, have been reared and educated in the midst

of circles where the vices of the age flourish the most vigorously, destroying moral force and the love of truth and virtue, making education and refinement mere cloaks to cover sins of the blackest dye. The great majority of that class of persons appear in society as polished gentlemen, whose suavity of manners would deceive, if it were possible, the very elect. They have been educated in our seminaries of learning, and this class of men are now seeking to denude the Constitution of the United States of all its protective and saving powers.

Why all this? They killed the Prophet. The mob that collected at Carthage, Illinois, to commit that deed of blood contained a delegation representing every State in the Union. Each has received its blood stain. In the perpetration of this great national sin, they acted upon their own free volition which God implanted within them, as much so as if they had been willing to hearken to the advice of the Prophet and his friends when they showed them how to preserve the nation from destruction, how to do good to all, and how so introduce every holy principle that is calculated to bless and exalt a people. But, said they, "we will not hearken to the counsels of this man;" for, like the Jews of old, they were afraid if they let him live he would take away their place and nation. They not only feared the principles which he taught, but they feared the increasing numbers which followed him; they feared that if they let him alone he would incorporate in his religion all the religion there is that is good for anything, or that is according to the Bible, and all the honest, truthful, and virtuous of the nation, they feared, would follow him; and they feared that thereby they would be deprived of their rich emoluments and livings, so they concluded to get rid of him by slaying him. [In killing the Prophet Joseph Smith, they did not kill "Mormonism," and they cannot kill it unless they kill all the "Mormons," for if they leave a single Latter-day Saint living he will cry to the people to repent of their sins and return to the Lord, and the Lord will work with him to gather the righteous, build up His kingdom, build up Zion, and establish Jerusalem no more to be thrown down. Well, they will go on their way, and we will go on ours. If they had hearkened to the counsel of Joseph Smith, this nation would have had no wars; there would have been no division in the Government, but it would have gone on in harmony and prosperity.] So this people if they will take the counsels which the Lord gives to them through His servants with regard to their grain, and prepare for all contingencies to which they are subject in this mountainous country, we shall never see a famine; but if we neglect this counsel, refusing to hearken to good advice, we shall, by taking this course, bring distress upon ourselves and upon all who depend upon us for a subsistence. Let us pursue a course to preserve ourselves and avert every calamity. This we can do. It is not necessary for calamity to come upon us, if we will only take a course to prevent it. [According to present appearances, next year we may expect grasshoppers to eat up nearly all our crops. But if we have provisions enough to last us another year, we can say to the grasshoppers—these creatures of God—you are welcome. I have never yet had a feeling to drive them from one plant in my garden; but I look upon them as the armies of the Lord, and with them it is easy for Him to consume a great nation. We had better lay up bread

instead of selling it to strangers, and thus avoid a great calamity that otherwise might overtake us. If the people refuse to hearken to this timely counsel they will commit a great error. Good actions always result in blessings. The history of the people of God in all ages testifies that whenever they have listened to the counsel of heaven they have always been blessed. All this people are satisfied that they will be more blessed to hearken to good counsel than not to do so.

Instead of doing two days' work in one day, wisdom would dictate to our sisters, and to every other person, that if they desire long life and good health, they must, after sufficient exertion, allow the body to rest before it is entirely exhausted. When exhausted, some argue that they need stimulants in the shape of tea, coffee, spirituous liquors, tobacco, or some of those narcotic substances which are often taken to goad on the lagging powers to greater exertions, but instead of these kind of stimulants they should recruit by rest. Our artificial wants, and not our real wants, and the following of senseless customs subject our sisters to an excess of labor. To supply these wants —to get a ribbon, an artificial flower, this, that, and the other gewgaw, rather than substantial necessaries—our farmers sell their wheat. Work less, wear less, eat less, and we shall be a great deal wiser, healthier, and wealthier people than by taking the course we now do. This whole Yankee nation eat so much, and so many good things, that they are always poor in their bodily habit; now and then only you will see a fleshy person among them; it is also the case with the people of the southern portion of the nation. It is difficult to find anything more healthy to drink than good cold water, such as flows down to us from springs and snows of our mountains. This is the beverage we should drink. It should be our drink at all times. If we constantly drink even malt liquor made from our barley and wheat, our health would be injured more or less thereby. It may be remarked that some men who use spirituous liquors and tobacco are healthy, but I argue that they would be much more healthy if they did not use it, and then they are entitled to the blessings promised to those who observe the advice given in the "Word of Wisdom." Some few persons who have been addicted to the use of hot drinks, &c., have reached the age of eighty, eighty-three, and eighty-four years, but had they not been addicted to such habits of living they might have reached the age of a hundred or a hundred and five years.

We profess to be Saints of the Most High. We are the children of that Being who lives in the heavens, who is filled with all intelligence, and possesses all power. We cannot be prepared to dwell with Him unless we instruct our minds and sanctify ourselves in all things. I am happy to see our children engaged in the study and practice of music. Let them be educated in every useful branch of learning, for we, as a people, have in the future to excel the nations of the earth in religion, science, and philosophy. Great advancement has been made in knowledge by the learned of this world, still there is yet much to learn. The hidden powers of nature which give life, growth, and existence to all things, have not yet been approached by the wisdom of this world. There exists around us, in the works of God, an everlasting variety—no two leaves, no two blades of grass are alike. Natural philosophy, so far as

known, marks these phenomena of nature, and reveals her wonders, but is incapable of revealing the *modus operandi* of the production. All this is veiled in impenetrable mystery to mortals. It is information which cannot be approached by science and philosophy known to man; it can only be reached through the revelations of the Almighty, the Great Author of Nature's work. Great perfection has been attained in the application of important discoveries to the wants and necessities of mankind. I can, in a moment, transmit my wishes to the east, and in a few minutes to the city of London. Great perfection has been attained in the art of telegraphy, yet there is much more to be learned, and the same may be said of the power of steam, and its application to the wants of mankind. While the wonders of art and science in the present age astonish us, yet there was much useful knowledge possessed by the ancients which is lost to us. One little simple art that they understood was that of tempering copper and making it equal to our finest tempered steel.

Let the children in our schools be taught everything that is necessary with regard to doctrine and principle, and then how to live; and let mothers teach their daughters regarding themselves, and how they should live in their sphere of existence, that they may be good wives and good mothers. Let the sisters study economy in the labor and management of their homes. I am satisfied that more than one-half of the labor that is done in our houses can be saved by a judicious exercise of thought and good judgment. Then be wise in these things, and we shall not need tea and coffee, or any other stimulant stronger than our natural food. I say, God bless you, and I bless you in the name of the Lord Jesus Christ. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, December 29th, 1867.*

[REPORTED BY G. D. WATT.]

SAINTS IMPROVING SLOWLY—GUIDANCE OF THE SPIRIT AND DICTATION OF THE PRIESTHOOD—FASTING, AND GATHERING THE POOR

It is said that short visits make long friends, and short sermons perhaps make interesting meetings. I am sure this is the case sometimes. I am thankful for the privilege of being instructed, and of meeting with a people who manifest by their lives a desire for improvement. I am thankful that we have the privilege of meeting in this tabernacle from Sabbath to Sabbath. Last Sabbath I referred to the meagre congregations that generally attend in the morning, and to-day I really expected to see every seat in this house occupied. I cannot think that the

people are sleigh riding, for there is no snow; neither can I conclude that they are in the kanyon, for the roads cannot be travelled. I do not think that they are fishing at this season of the year; neither can they all be in attendance at Sabbath schools. Then what are they doing? Are they praying, resting, sleeping, or wasting their time in frivolous and unprofitable employment? We are happy to see large congregations of the Saints in the afternoons. This is the only public meeting house in which meetings are held in the morning and afternoon on the Sabbath day in this city. The people of Great Salt Lake City make to one point to attend meeting in the morning and afternoon, unlike the people of the large cities of the world. I have seen them go to meeting in some of those cities, and I cannot compare them to anything that will describe them as they appeared to me better than the inhabitants of an ant hill. They run in all directions, the Methodists jostle against the Baptists, and the Baptists against the Presbyterians, and the Presbyterians against the Quakers, &c.

Let the people come to meeting, and hear what is said, and if any of you are not instructed to your satisfaction, be so kind as to send up a card to the stand, intimating your desire to speak, and we will give you an opportunity of doing so, to display your wisdom; for we wish to learn wisdom and get understanding.

We are in a great school, and we should be diligent to learn, and continue to store up the knowledge of heaven and of earth, and read good books, although I cannot say that I would recommend the reading of all books, for it is not all books which are good. Read good books, and extract from them wisdom and understanding as much as you possibly can, aided by the Spirit of God, for without His Spirit we are left in the dark. I have very frequently urged upon the people to live so that they can enjoy the spirit of revelation, even that intelligence which proceeds directly from heaven—from the fountain of all intelligence. Do this people live so? Yes, measurably. We improve slowly, and as brother George A. Smith has said, we do not improve fast enough. I acknowledge that this people are improving, and I am proud of it. When I address the throne of grace in prayer, I am happy to be able to thank God that the Latter-day Saints are striving to order their lives correctly before Him. I am pleased, I am happy, I am full of comfort, of joy, of peace, because of the progress this people are making; and yet I see how easy it is for a person to slide backward, and get into darkness and blindness of mind. We are prone to wander, and do that which our inclinations bid us do; like the boys with their sleds, we go up hill very slowly, but rush quickly down again. We are too apt to be slow to learn righteousness, and quick to run in the ways of sin. The adversary of our souls is constantly watching to decoy us from the path of truth and duty to God, until we become reckless in our disobedience to His commandments and to the counsels of His servants. There is one path—one line to follow to obtain and continue in the love and light of the Lord, which is, as it were, a compass to direct the Saint to the haven of safety, and it will not vary, for its directions are sure.

We have many duties to perform, and a great work is before us. We have Zion to build up, and upon this we are all agreed, but we differ more or less respecting the *modus operandi* for we wish, in the majority of instances, to follow the dictates of our

own inclinations. We do this too much for our good. If the people will live so as to be directed continually by the light of the Spirit of the Lord, they never will go much astray. In many instances our anxieties, our desires, and our wills are so great that we actually plead with the Lord to allow us to bend duty a little particle for the purpose of accomplishing what we wish. We are pleased to do this, and to do evil also, hence "man is born to trouble as the sparks fly upward." We are very prone to wander. Let the people watch themselves lest they take a course that will lead them into darkness, and they know not the things of God, and be left to believe a lie instead of the truth. What is that which turns people away from this Church? Very trifling affairs are generally the commencement of their divergence from the right path. If we follow a compass, the needle of which does not point correctly, a very slight deviation in the beginning will lead us, when we have travelled some distance, far to one side of the true point for which we are aiming. When men take upon themselves strength, depending upon their own wisdom, light, and knowledge, saying—"I am right, and I care not what anybody else says;" and, "I will do thus and so on my own responsibility," asking no odds of God and His servants. "If I wish to go to the north, south, east, or west, or follow this or that employment, or pursue this or that course to obtain the necessaries of life, it is my affair, and I cannot see that any other man has anything whatever to do with it." I say, if we thus arrogate to ourselves strength, wisdom, and power, and think that we can judge for ourselves in all things independent of God and His servants, then are we liable to be led astray. Every man and woman who walks in the light of the Lord can see and understand these things for themselves; but through our anxiety, and over desire to have our own way, we often swerve and turn to the right or to the left of the true line of our duty. How often have we sealed blessings of health and life upon our children and companions in the name of Jesus Christ and by the authority of the Holy Priesthood of the Son of God, and yet our faith and prayers did not succeed in accomplishing the desires of our hearts. Why is this? In many instances our anxiety is so great that we do not pause to know the spirit of revelation and its operations upon the human mind. We have anxiety instead of faith. When a man prophesies by the power of the Holy Ghost, his words will be fulfilled as sure as the Lord lives; but if he has anxiety in his heart, it swerves him from the thread of the Holy Gospel, from the true thread of revelation, so that he is liable to err, and he prophesies, but it does not come to pass, he lays his hands upon the sick, but they are not healed. It is in consequence of not being completely moulded to the will of God. Do we not realize that this is so? And do we not realize that we should constantly strive to live in the counsel and light of God day by day, and hour by hour? If we do this we shall certainly make sure to ourselves a celestial inheritance.

We have gathered the best people from among the nations of the earth, and yet we are not so good as we should be. Why are we not as good as we should be? Because we have eternal light and knowledge here, and no person is deprived of the privilege of asking and receiving of God for himself, but we do not all avail ourselves of this great privilege. We are not like others who are called by

men to go on missions to the world, we are called of God, and carry with us true credentials, not the credentials of Paul, Peter, or any of the old Apostles and servants of God, who used them a thousand years ago, but we have the living oracles and the Holy Priesthood restored in our day, giving authority to men in the nineteenth century as in days of old. Having this authority, and these great advantages, we should be better than anybody else. We have believed in the Lord Jesus Christ, we have received in our faith the fullness of the gospel, we have yielded obedience to God's commandments, obeyed the ordinances of His house, receiving them in our faith and practice, and these we have received through apostles and prophets, called of God, in our own age, as was Aaron. These blessings and callings the Almighty has revealed in this as in all ages for the benefit of finite beings, that through obedience to the gospel, eternal life in the presence of God might be brought upon all who endure to the end in righteousness. By obeying the ordinances of God, mankind glorify God, but if they do not obey Him, they do not detract one particle from His glory and power. Although all His children should wander from the holy commandments, God will be glorified, for they are left to choose for themselves, to choose death instead of life, darkness instead of light, pain instead of ease, delight, and comfort. This liberty all beings enjoy who are created after the likeness and image of God, and thus they become accountable for their own actions. The commandments of God are given to us expressly for our benefit, and if we live in obedience to them we shall live so as to understand the mind and will of God for ourselves, and concerning ourselves as individuals. This is a subject upon which a great deal can be said, but I shall not follow it at this time.

I exhort my brethren continually to live so that they may have the light of the Holy Spirit in them, to know their duty, and when they know their duty fully it will be to follow truly those whom God has placed over them to lead them as a community, as a people, as a kingdom of God; it will be to obey the counsel that is given them from time to time. What does the man who understands the spirit of his religion believe with regard to his own affairs, with regard to his life, with regard to his business transactions, &c.? He believes that it is his privilege to be dictated by the constituted authorities of the church of God and the spirit of revelation in all things in his mortal life. There is no part of his life that he will consider exempt from the guidance and dictation of the Priesthood of the Son of God.

We wish the Latter-day Saints to meet at their respective houses, erected for that purpose, on the day appointed for a fast, and take with them of their substance to feed the poor and the hungry among us, and, if it is necessary, to cloth the naked. We expect to see the sisters there; for they are generally first and foremost in deeds of charity and kindness. Let the hearts of the poor be made glad, and let their prayers and thanksgiving ascend unto God, and receive an answer of rich blessings upon our heads. I think I told you last Sabbath that I would mention this subject again to-day.

If you would be healthy, wealthy, full of wisdom, light and knowledge do all you can for the kingdom of God. I expect that there are brethren who are well to do, who can command their thousands, who consider that their business crowds them this year, and they do not see how

they can give anything for the gathering of the poor Saints. I have a word of consolation for such. You, merchants, mechanics and farmers; yea, every one; let me console you, and say to you, keep your money, and pay your debts, and buy your teams, and your farms, and your goods. You think I am speaking to you ironically. Well, I acknowledge to you that I am. You keep all, and do not apply one dollar for any purpose outside of your business, and I will promise you, in the name of the Lord, that you will be poorer than you would have been if you had given of your substance to the poor. Do you consider these hard words? They are true words. The earth is the Lord's and the fullness thereof, the gold and the silver are all his; and he throws up the precious metals to view whenever he pleases, and when he pleases he sends his messengers to hide them in the bowels of the earth, beyond the reach of man. He also closes the eyes of wicked gold hunters that they cannot see them; but they walk over them, and leave them for the righteous to gather in the due time of the Lord. Now, you who think that you must keep your means and that you cannot spare a portion to gather the poor another year, remember that you will not get rich by so doing. You may ask what I am going to do? I am going to get rich, for I calculate to give considerably more to gather the poor than any other man; because I want to be richer than any other man. I want more, because I believe I know what to do with it better than most of men.

These are a few words of consolation to the brethren who wish to keep their riches, and with them I promise you leanness of soul, darkness of mind, narrow and contracted hearts, and the bowels of your compassion will be shut up, and by and by you will be overcome with the spirit of apostacy and forsake your God and your brethren.

I see around me a great people. Joseph Smith was called of God, and sent to lay the foundation of this latter-day kingdom. He presided over this people fourteen years. Then he was martyred. Since that time your humble servant has presided over and counselled this people; he has directed the Twelve Apostles, the Seventies, the High Priests, and every quorum and department of the Melchesidec and Aaronic Priesthoods, guiding them through the wilderness where there was no way into a dry, barren land. For the space of twenty-four years he has watched over their interests, holding at bay their enemies, teaching them how to live, and redeem this country from the barrenness and desolation that have, for many generations, made it unfit for the habitation of man. What man or woman on the earth, what spirit in the spirit-world can say truthfully that I ever gave a wrong word of counsel, or a word of advice that could not be sanctioned by the heavens? The success which has attended me in my presidency is owing to the blessings and mercy of the Almighty. Why I have referred to this is to show you that I realize the importance of obeying the words of the Lord, which he gives through his acknowledged servants. When a revelation is given to any people, they must walk according to it, or suffer the penalty which is the punishment of disobedience; but when the word is, "will you do thus and so?" "It is the mind and will of God that you perform such and such a duty;" the consequences of disobedience are not so dreadful, as they would be if the word of the Lord were to be written under the

declaration, "Thus saith the Lord."

Now, I say to the people, will you gather the poor? To the Elders I say, will you carry the Gospel to all the world? Blessed are they who obey when the Lord gives a direct commandment, but more blessed are they who obey without a direct commandment. For it is written: "It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned." I say this that you may understand that I feel just as patient, and just as kind towards the Latter-day Saints as a man's heart can feel, and am careful to take every precaution in directing their steps to the possession of eternal life in the presence of God that none may be lost. My course is not to scold, but to persuade and entreat the people to do their duty, holding before them the reward of faithfulness. It requires all the care and faithfulness which we can exercise in order to keep the faith of the Lord Jesus; for there are invisible agencies around us in sufficient numbers to encourage the slightest disposition they may discover in us to forsake the true way, and fan into a flame the slightest spark of discontent and unbelief. The spirits of the ancient Gadiantons are around us. You may see battle-field after battle-field, scattered over this American continent, where the wicked have slain the wicked. Their spirits are watching us continually for an opportunity to influence us to do evil, or to make us decline in the performance of our duties. And I will defy any man on earth to be more gentlemanly and bland in his manners than the master spirit of all evil. We call him the devil; a gentleman so smooth and so oily, that he can almost deceive the very elect. We have been baptized by men having the authority of the holy Priesthood of the Son of God, and consequently we have power over him which the rest of the world do not possess, and all who possess the power of the Priesthood have the power and right to rebuke those evil spirits. When we rebuke those evil powers, and they obey not, it is because we do not live so as to have the power with God, which it is our privilege to have. If we do not live for this privilege and right we are under condemnation.

I know that the Bishops in this Church are improving, and are better men, and they should lead and dictate their Wards still better than they do.

It may be asked, should not brother Brigham lead the people better? No doubt he should. Will you hearken to one little saying? I can say, follow me as I follow Christ, and every one of us is sure to go into the celestial kingdom of our God, God being our helper. Can all the Bishops say this? I think not in every case. But are they improving? They are and that is not all, they will continue to improve, and they will become wise leaders of the people. They should be fathers to their Wards. They are looked upon as such by the people; and their example has its effect for better or for worse, and they should be foremost in every good word and work, to be

successful in leading the people into the celestial kingdom of God.

Here is a great people, and we have called upon them to contribute of their substance to gather the poor saints from abroad another year. It is now nearly three months since we commenced to call upon them for means to apply in this way. Means for this purpose does not come in so readily as we think it should. Now, I will mention a single circumstance in this city to show you that there is money in the country. One mercantile house in this city traded in one month forty-one thousand dollars. If one house can sell this amount of goods in a month, surely we can gather considerable for so laudable a purpose as the gathering of our poor brethren and sisters to a place where they can be fed and clothed, and taught further in the things of God. Yet, for all this, we are improving as a people; but do we serve God with a perfect heart and a ready and willing mind? We do not. If the Latter-day Saints will put into my hands one-twentieth part of the means that go into the hands of their enemies, I think we can gather up every poor saint there is in the old country. Will they do this? I do not expect they will. My brethren are willing to go and preach the gospel in all the world. I would like to see them just as willing to assist in gathering them home. The kingdom of God is the safest institution on earth in which to invest means. We are citizens of His kingdom and members of His church, and we realize that we have to suffer all things for the gospel, but it will make us richer than we can possibly be in any other work. May God bless you. Amen.

REMARKS *by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.*

[REPORTED BY DAVID W. EVANS.]

GOOD SPIRIT OF THE PEOPLE SOUTH.

As we have just returned from a journey from the south, I presume it would be interesting to you to hear some little about how the Saints generally are getting on. We have had quite a pleasant journey, but rather a laborious one, travelling thirty, forty, or fifty miles a day, and preaching from once to three times a day. But we have had very pleasant remarks, feelings, and associations during our absence. We found that the President and those who were with him were welcomed and well received in every place we visited. There seems to be an increase of faith among the Saints, and a desire to live their religion and to keep the commandments of God. We also find that improvements are taking place in almost every place we visited; they are improving in their farming operations, their orchards, gardens, dwellings, &c., and some places we find are

really very beautiful. Down in the far south, in St. George, and through that region of country, the people are beginning to live easier and better than heretofore, so that the matter of living is no longer a problem with any of them. In the early days of the settlement of that country a good many became dissatisfied and left. George A. used occasionally to go down with reinforcements expecting to find quite a large company, but when he tried to put his finger on them, like "Paddy's flea," they were not there. At the present time, however, different feelings prevail; there are many now who desire to go down there as a matter of choice, and a great many there with whom I conversed feel as though it was as good a home as they could find anywhere in the valleys, and they would not wish to leave unless counselled to do so. Many of them stated that it took counsel to take them there and it would take counsel to bring them away. I noticed, too, that there was a very general disposition among the people to observe the Word of Wisdom. Of course we had to keep it; we could not for shame do anything else, for while teaching others to observe it we were morally bound to observe it ourselves; and if we had been disposed to do otherwise we could hardly have helped ourselves, for nobody offered us either tea, coffee, tobacco, or liquor. There seemed to be a general disposition among the people to obey, at least, that counsel, although they had not heard much preaching upon it until we went down and talked things over together. We enjoyed ourselves very much, and the people expressed themselves as being very highly gratified. They met us as you met us here—with their bands of music, schools, escorts, and so forth, and they made us welcome wherever we went, and we found that it was indeed a very different thing to preach the gospel among the Saints from what it is to preach it in the world. Instead of receiving opposition, contumely, and contempt, we were received with kindness, good feelings, and a hearty welcome.

When I was at Conference at St. George I felt that I was among a very good people, and that there was a great deal of the Spirit of the Lord there; but when I came to reflect on the circumstance I was not surprised that there should be a good people there, because where there is a people that have been called upon to undertake what they consider to be a painful or unpleasant task or mission, and they go and perform that mission without flinching, they feel that they are engaged in the work of God, and that His work and His commands and the authority of the Holy Priesthood are more to them than anything else; and they have the blessing of God resting upon them, which produces peace and joy in the Holy Ghost. That is the reason why there is so good a feeling and so large a flow of the spirit of the living God through that district of country. But where there is a backwardness and a shrinking from duties assigned us, there is a drying up of that spirit, and a lack of the light, life, power, and energy which the Holy Ghost imparts to those who fulfil the dictates of Jehovah. When I reflect upon these things I take this lesson to myself—that is a good and pleasant thing to obey the dictates of the Lord, that it is praiseworthy and honourable to be found walking in the commands of Jehovah, and that it is a blessing to all men to fulfil all missions and to discharge all responsibilities and duties that the Lord lays upon them. When selecting brethren to go down there, I remember the Bishops asked me "what kind of men I wanted?"

I told them I wanted "men of God, men of faith, who would go and sit on a barren rock and stay there until told to leave it." If we get a number of men of that kind to go, there is faith, union, power, light, truth, the revelations of Jesus Christ, and everything that is calculated to elevate, exalt, and ennoble the human mind and to happify the Saints of God. These are my views in relation to the order of the Kingdom of God.

The Lord has established His kingdom on the earth, and He has given us His servants to guide and direct us. We, as a people, profess emphatically to be governed by revelation. We do not believe in this simply as theory, as something that would be beneficial to somebody else, but as something that will be a blessing to ourselves. We believe that God has spoken, that angels have appeared, that the everlasting gospel in its purity has been restored; we believe that God has organised His Church and kingdom on the earth, and that, through channels which He has appointed and ordained, He manifests His will first to the Saints and then to the world, and we believe that the more we adhere to the teachings of the servants of God the more we shall prosper both temporally and spiritually, the more we shall enjoy the favour of the Almighty, and the more likely we shall be to obtain for ourselves an everlasting inheritance in the celestial kingdom of our God. We believe that the intelligence and wisdom of man cannot guide us, and that we, therefore, need the guidance of the Almighty; and, being under His guidance and direction, it is our duty to submit to His law, to be governed by His authority, do His will, keep His commandments, and observe His statutes, that we may ultimately be saved in His celestial kingdom.

May God help us to be faithful, in the name of Jesus. Amen.

REMARKS *by President D. H. Wells, delivered in the Bowery, Great Salt Lake City, August 18th,* 1867.

[REPORTED BY DAVID W. EVANS.]

ETERNAL LIFE—HOW TO FIND OUT THE TRUTH—THE SACRAMENT—EXHORTATION TO THE YOUNG.

I feel it a privilege to mingle my voice with my brethren in testifying to the truth of the work of the last days, although, if it were left to my own choice, I suppose I should very seldom speak to the congregation of the people, and I expect that if the Lord were to call upon me as He did upon Moses, I should do as Moses did—plead with him for a mouthpiece. Nevertheless, if I can say anything to comfort or encourage the Saints, or to strengthen their faith, it is my duty to do so, for I conceive that none have the right to conceal in their own bosoms the light and

truth with which the Lord has blessed them, but that it is the duty of the Latter-day Saints, and of all people on the earth, to make known the good they possess, that all may be benefitted and blessed thereby.

Jesus said, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." He also said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Eternal life is what we are all anxious to obtain. All the children of men on the face of the whole earth are anxious to secure to themselves an eternal existence in the great hereafter. Even those who have but a limited idea of the principles of the gospel look and hope for a beatitude or heaven hereafter, where they may dwell eternally in peace and happiness, free from the power of Satan, sin, and death. All the people of Christendom, and perhaps all the generations of men, have at some time in their lives felt the spirit of the living God convicting them of sin, and they have felt a desire to learn how they might secure to themselves eternal lives in the presence of God.

We read that God created man upright, but that he has sought out many inventions. This is especially true in regard to religious matters. Instead of walking according to the precepts and commandments of God, as taught by His servants holding the Holy Priesthood, they have done as the Prophet foretold—taught for the commandments of God the precepts of men. More particularly is this the case in our day and generation, when the Lord has again revealed Himself and has opened up the dispensation of the fullness of times. We find a great many religious views, notions, and opinions upon the face of the earth at the present time; but in the absence of truth there is little difference among them, for they are all wrong. But when the truth is revealed it is necessary that mankind should pause, listen, and investigate, that they may learn whether that which is proclaimed as truth be so or not, and if it be, embrace it and walk continually according to its precepts, that they may obtain that exaltation in the presence of the Father and Son which all so earnestly desire. What does it matter to me how eloquent the preacher may be, how beautiful the theory, or how nice the principles that are laid before me, if they are not true? Why should I attach any importance to, or circumscribe my faith and feelings by that which is not true, because it is beautiful or plausible, or because my fathers for hundreds of years before me have considered it sacred? When the word of God, the truth from high Heaven, has come, why not repudiate that which is false although contravening my early prejudices and the traditions of my fathers before me? I know of no reason why we should cling to the traditions of the fathers, more especially when we are told by the oracles of God that we have inherited lies from them. We find this to be true when we investigate, even with regard to the scriptures; for by the aid of the principles now made manifest through the revelations of the Lord Jesus, we can understand them as we never understood them before. Why? Because we have the light of truth, and we see from the stand point possessed by the prophets and Jesus and his apostles; hence the scriptures open up to our minds a new and entirely different field to that

we possessed while under the guidance of teachers who have not come from God, neither hold the power of the Holy Priesthood.

This is a great wonder to some. They cannot understand the difference between the Latter-day Saints and the Christian world. Say they: "There are a great many sectarian churches in the world, and you Mormons are only one added to the list." But this is not so; the principles of truth are not sectarian in their character. Are not the Mormons a sect? No. They are the church of the living God—the church of the First born; they are they who have come out from the world, as Jesus and his followers did in their generation. This people have been touched with the light of truth; they have received the testimony of Jesus, and know for themselves the truth of the holy gospel they have embraced. Having been made participants in the knowledge of God, through the power and gift of the Holy Ghost, they speak with assurance of these things, and not as they speak who only believe and hope.

"But," say they who have not embraced the truth, "we do not know whether that which you say is true or not." Suppose you do not, that does not make the truth false, and I can tell you how you may find it out. Repent of your sins, go forth into the waters of baptism, eschew evil, learn to do well, seek after the Lord your God with full purpose of heart, and you can obtain a testimony as we have done—you may learn to know God and Jesus Christ, whom to know is life eternal. This is the only principle upon which you can obtain that knowledge which you so much desire. Many a person will say—"If I only knew these things were so, I would be with you heart and hand." I have told you how you can find out. You cannot be healed of your leprosy of sin unless you comply with the requirements of the gospel. When Naaman came to the prophet Elisha to learn what he should do to be healed of his leprosy, he went away in a rage because he was simply told to wash himself in the river Jordan. But his servants came near and said unto him—"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, wash and be clean?" Then the Syrian went and did as he was commanded, and he was made whole. So it is with us all, we must comply with the requirements of heaven before we can receive its blessings. We need not expect to be cleansed from sin and made meet receptacles for the indwelling of the Holy Ghost, unless we yield obedience to the gospel, because this is the way appointed of God, our heavenly Father, for bringing us to a knowledge of the truth. Be honest, then, before God, and when you are pricked to the heart, and feel that what is called "Mormonism" may be true, follow up that feeling until you come to understanding, and then obey the gospel, and receive the Holy Ghost, which will give you a full knowledge of those things necessary for your salvation and exaltation hereafter. If the Lord had commanded you to do some great thing—to go to the ends of the earth or some other different undertaking—would you not have done it? How much more willing should you be to comply with these small things when they are for your own good? Eschew evil, repent of your sins, and walk in the ways of truth and righteousness, for they are the ways of peace and wisdom.

It is wisdom in us to pursue a course in this, our earthly probation, that will secure to us eternal life in

the world to come. It is our privilege to do so; we are here for this express purpose. The God who reigns in heaven is the father of our spirits and the God and Father of our Lord and Savior Jesus Christ; and we may become heirs of Him and joint heirs with Jesus Christ by complying with the requirements of the gospel that He has revealed. How plain and simple is the way of life if we will but open our ears to hear, our eyes to see, and our hearts to understand. God has revealed it; He has opened up the dispensation of the fulness of times, which will embrace within its purview all other dispensations since the world began. In this dispensation will be revealed the keys of the resurrection, which will enable men to go forth clothed with power to raise and bring forth the dead. The Lord has commenced this great work; we are engaged in it; and it will go forth until it covers the whole earth. The foundation of that kingdom which shall endure for ever and ever is laid. The principles of the kingdom have gone forth, and have touched the hearts of many of the children of men—one of a city and two of a family—and they have been brought together from the nations of the earth to the valleys of the mountains, as was foretold by the prophets thousands of years ago.

Jesus told the Jews that Abraham saw his day and rejoiced in it. They queried with Him as to how he—not fifty years old—could know anything about Abraham, who had been dead so long. Jesus said—"Before Abraham was I am." This seemed to puzzle the Jews; they did not understand the principle of pre-existence and that Jesus, who was then clothed with flesh, had possessed an existence in the spirit world, that he was the first born of many sons, and had been born before Abraham in the spirit. Jesus understood it, and once in a while, as in that case, he spoke upon the principle. The Jews prided themselves on serving the God of their father Abraham, but Jesus told them that the God of Abraham, Isaac, and Jacob was not the God of the dead but of the living, thus teaching them plainly the principles of the resurrection.

I will now say a few words with regard to partaking of the sacrament. This ordinance was instituted by our Savior, and his followers were commanded to partake of it in remembrance of Him. But how many of us partake of it regardless of Him in commemoration of whose death it is administered! I have seen some of the Saints take the cup very irreverently,—blessed and consecrated as it is—and drink to quench their thirst. I do not suppose that such persons think any more about our Lord and Savior than they do when drinking on ordinary occasions. To say the least of such conduct, it is highly improper and irreverent. I have seen brethren and sisters partake of the sacrament with their gloves on, and in a very careless attitude, stretching out the left hand. You should always put forth the right hand when taking either the bread or the cup; and you should take off your hats if you have them on, and partake of the consecrated emblems with reverence, and remember that you do it in commemoration of the death, sufferings, and resurrection of our Lord and Savior Jesus Christ, who will yet rule and reign on this earth, King of kings and Lord of lords. Would I partake of the sacrament with my hat or gloves on? No; I would take them off, and let my soul ascend in prayer and thanksgiving to my heavenly Father that I had been permitted to partake

of the ordinance of the House of God.

I am happy in believing that I am associated with a people in the majority of whose minds such feelings and desires predominate, and to whom the few hints I have dropped will be sufficient in regard to the carelessness to which I have referred. We have the principles of eternal life in our midst, and we practise them in our lives, and when the world witness the good actions of this people, it should be a testimony that they are of God. I say it is a testimony to the world of the truths of High Heaven revealed through this people, and it will bring this generation to judgment unless they listen to and obey the principles we teach. Do I know that? I do. The world may scout at it, and say things that are calculated to hurt our feelings, but that will not alter the truth. We offer the words of eternal life to the people, and if they will receive them they are welcome, but if they will not our testimony will prove unto them a savor of death unto death, instead of life unto life.

That which is good tends to exalt us and to increase in us knowledge, power, understanding, and everything worth possessing, while that which is evil tends to destruction, and if its practice be persisted in it will lead to dissolution and even the loss of our own identity. This is the reward of the wicked; as the prophet has said, "The wicked will come to a full stop," but the blessing of the righteous is the same as that pronounced upon Abraham—to their increase there will be no end. This is the blessing conferred upon the Saints in their ordinations and endowments under the authority of the Holy Priesthood of the Son of God—the Melchisedec Priesthood, which is without beginning of years, or end of days, without father, without mother, without descent, eternal, in the Heavens. That authority and priesthood have been again restored to the earth, and men are once more empowered to administer in the ordinances of the holy gospel. There is no authority of the kind upon the face of the earth except through that channel. None of the sects and denominations of the world possess that authority. It has not existed upon the earth for many hundreds of years. Do I know that this is true? I do, and you may obtain that knowledge upon the same principle that I obtained it—by working righteousness and obeying the ordinances of the gospel as appointed by Jehovah. Has not the Lord a right to prescribe the method by which we may approach Him; and, when He has done it, shall we scout at the idea and say some other way will do as well? Verily, no other way will answer as well. Let us, therefore, take heed how we prescribe a path for the Lord to walk in, or subvert the ways of truth which the Lord has revealed for the guidance of the children of men. We have no right to do it. It is for us who have received this knowledge to walk therein with fearfulness and trembling, and yet with joyful hearts, seeking to the Lord to guide and direct our steps, that we may always have His spirit to be with us to enable us to endure to the end, that we may make sure of our salvation in the world to come, and inherit thrones, dominions, and exaltations in the presence of the Father and the Son.

How few there are of all who have been on the face of the earth that will find eternal lives?—for strait is the gate and narrow the way that leads thereto. It is the privilege of the children of men to attain to this if they will be obedient to the require-

ments of the gospel. But in this they can exercise their volition. They have been clothed upon with a tabernacle taken from the dust of the earth, and have become subject to the power of sin and death. They have come to pass through an earthly probation in order to be tempted and to prove whether they would be carried away by the wiles of Satan, and enjoy the pleasures of sin for a season, or whether, faithful to their trust, their integrity, and their God, they would endure the trials of this life, and come forth in the resurrection clothed upon with immortality and eternal lives.

The world say we are exclusive because we do not hold communion or fellowship with the Sectarians. How can we do so when they scorn us and say we are a poor, ignorant, deluded set of people, without knowledge or intelligence? How can we, when we know that they and their leaders are blind, and that they will all fall into the ditch unless they repent of their evil deeds? We send forth our Elders to the nations of the earth to proclaim the principles of the gospel to the people, and to plead with them to turn from their evil ways, that they may be redeemed from the sin and iniquity which, like a flood, are overwhelming the nations. Yet, they call us uncharitable because we will not fellowship them. Far from being uncharitable, we exercise more charity than all the Christian world put together, for whilst they consign to perdition all who have not obeyed the gospel as they preach it, we believe that the great majority of all people who have ever lived on the face of the earth will be saved, and will enjoy a far greater glory than they ever anticipated. In this we are sustained by the testimony of the Scriptures, for the Apostle tells us that Jesus went to preach to the spirits in prison who were disobedient in the days of Noah, that they might live according to God in the spirit and be judged according to men in the flesh. If they who died disobedient to the gospel, having heard and rejected its principles, could be administered to by the Savior of the world, how much more reasonable is it to suppose that they who have lived according to the light they possessed, but yet died without a knowledge of the gospel, can enjoy the same privilege? How much more consistent it is to suppose this; and the dispensation of the fullness of times has opened up these great principles to the understandings of the Latter-day Saints. Do not say, then, that we are uncharitable. We believe not only that they who have died without the gospel may be saved, but we believe that they who rejected the gospel, who were disobedient in the days of Noah may be saved also.

We have become the happy recipients of this knowledge, the knowledge that leads to life and exaltation in the presence of our Father, through yielding obedience to the gospel He has revealed in our day. Herein we differ with the Sectarian world. We differ also in our Church organization. In the Sectarian churches they place bishops at the head. I do not know that it matters, when they are altogether wrong; but I mention this to show that it is not the order of God. In His Church there is—firstly, Apostles, and afterwards helps of various kinds, the Bishops being those who administer in temporal things, and belonging to the lesser Priesthood. The Sectarians, however, do not understand the two orders of Priesthood—the Melchisedec and Aaronic. They substitute one thing for another—such, for instance, as sprinkling and pouring for baptism. They have perverted the principles

of truth, and changed the ordinances of the gospel, and if the Lord does not hold them in derision now He will by and by, for He is not the author of such confusion. He has established His kingdom and has set His house in order, and has conferred His authority upon His servants, and told them to go forth and administer in the ordinances of salvation for the edification of the true and living Church. Then let us have respect to these things and live our religion, shun all associations with the wicked and ungodly, and walk faithfully before the Lord our God all our days, that we may be entitled to dwell in that holy city whose streets will be paved with gold and whose maker and founder is God.

This is especially applicable to our young people, for Satan uses the wicked and ungodly to allure them into forbidden paths, and to captivate their hearts by fine dresses, nice deportment, smooth speeches, lively manners, and so on. I would say to my young sisters, that one of these boys or Elders, who is ready to stand forth for the defence of Israel, to go and preach to the nations, work in the kanyon, or do anything he may be required to do, though he may be dressed in homespun and appear rather uncouth, is worth more than a thousand smooth-tongued, hypocritical deceivers, who seek your society only to lead you astray. Be careful, my young sisters, of the associations you form, and do not let your minds be captivated by the giddy and worthless, or the first thing you know you will wake up in darkness, having made shipwreck of your faith through forsaking the ordinances of the House of God. How can you who have received these ordinances go and fellowship such persons and their practices? If you associate with the wicked and ungodly you will cut yourselves off from eternal lives and exaltation in the presence of our Father, for the wicked can never lead you there—no, never. As far as they lead you it will be in the ways of misery, death, and destruction. Parents should be careful to preserve their children in the ways of truth and righteousness, and in the purity of our most holy faith, that they may be faithful in their day and generation.

If I were in the place of a great many of our young men, I would not go out on the road to different places, as many of them do, just for the sake of earning a little money. They too often fall into vile company, and learn to profane the name of the Deity. There is too much of it herein the midst of the Saints. I am sorry to say that some who profess to be Latter-day Saints so far forget themselves as to use the name of the Lord in vain, thus breaking the commandment, which says, "Thou shalt not take the name of the Lord in vain." Instead of the brethren being so heedless, thoughtless, and reckless as to profane the name of the Lord, they should hold it in the highest reverence. I would say to all, never speak irreverently of baptism or of any of the ordinances of the House of God. I have heard people, if they happened to fall into the water, say that they were baptized, and they would laugh over it and speak very irreverently. All such things tend to evil. Do not indulge in such levity. I remember once, before I was in the Church, being at a party given by one of my neighbors. One of the guests was a Latter-day Saint Elder. He said he was anxious to dance off some of his superstition and sectarianism. It chanced that they had a very poor fiddler and a very poor fiddle, and the strings kept breaking. This Elder, thinking, I suppose, to-

tickle our ears, who were not in the Church, proposed that we should lay hands on the fiddle. How do you suppose it struck upon my mind? Said I to myself—"You are a poor, miserable hypocrite; you do not believe your religion, and you blaspheme against God by professing to do so." That man's name was William Smith, and although a brother of the Prophet Joseph, and one of the Twelve Apostles, he has gone into darkness. Yet I have heard him speak when he had the spirit of the Lord with him, and I have been much pleased with his remarks.] But by persisting in such an irreverent course a man's mind is gradually darkened, and, if not forsaken, it will finally lead to his overthrow and destruction.

I speak these things by way of exhortation to my young brethren and sisters that they may not depart nor go astray from light and knowlege, but seek after that which is good continually, and so order their course as to be blameless before the Lord their God. I would not wish to make men offenders for a word. God is merciful, and we can forgive our brethren and sisters as long as they manifest a desire to do good. Let us try to be a pattern worthy the imitation of all, through our lives, be more perfect in our intercourse one with another, and do nothing offensive in the sight of God, but live so that we may ever have the guidance of His holy Spirit, which is my prayer in the name of Jesus. Amen.

REMARKS *by Elder George A. Smith, delivered in the Tabernacle, Salt Lake City, October 9th*, 1867.

[REPORTED BY DAVID W. EVANS.]

EDUCATION—PHONETICS—STORING UP GRAIN—HOME MANUFACTURES.

We are composed of persons from various nationalities. We speak a number of languages. The languages and dialects of the British empire, the Scandinavian, the French, Dutch, German, Swiss, and Italian are all represented here. It appears that God in His divine wisdom revealed the gospel in the English language, which is the native tongue of the majority of the Saints, probably more than half of them having acquired it in America, and a large portion of the remainder in the old world. It is very desirable that all of our brethren who are not acquainted with the English language should learn it. We do not wish to blot out the original languages that they may have spoken, but we want them all—men and woman, old and young—to learn the English language so perfectly that they will be able to thoroughly understand for themselves the teachings and instructions and the published works of the Church, as well as the laws of the country. And while we preach to all classes—all the boys and girls under ninety—to go to school and educate themselves in the various useful branches, we do not want our bre-

thren who do not speak the English language to think that they are neglected or without the pale of this call. We hope the bishops and teachers will make every reasonable exertion to stir up the minds of the brethren and sisters who do not thoroughly understand English to the importance of this particular item of counsel. We, of course, wish them to stir up everybody on the subject of education, and to encourage, in every possible manner, our day and Sunday schools, for the cause of education should be popular in Israel now, as it was in the days of Joseph; and old and young should go to school together. I recollect a school that I attended in Kirtland under the direction of the prophet Joseph; the oldest scholar in my class was sixty-three years old. We shall have long winter evenings directly, and a good deal of time to spend in self-improvement, and it is our duty to become a cultivated people in all the useful branches of education known among mankind. There is a spirit among some of our young men in different settlements to appear rough and reckless; they indulge in rowdyism and cultivate the savage side of human nature. We ought to use all the influence and power we possess to suppress this, and to stir up in the minds of our young and old the necessity of cultivating simple, plain, innocent, and genteel manners. There is an idea out that a man who has to go to the kanyon cannot do it without swearing, or that when he gets to the mouth of the kanyon he must throw off his religion and swear all the way up and back again. Any man who entertains such a sentiment should dispense with it at once, for he needs his religion more there than anywhere else. The roads are rough, and there is danger of him being tipped over and breaking his neck, or mashing up his wagon or his team, and he needs the influence of his religion as much under such circumstances as under any others. The Elders of Israel should avoid indulging in rough language under all circumstances. Most men, if they thought there was a probability of them dying by some sudden accident, would begin to think about praying. When a man is more exposed to danger than at any other time I am sure he needs his religion, for if he should have a log roll over him, and be sent into eternity with a big oath in his mouth, he might not be recognised as a Saint on the other side of the vail. Hence I would like our brethren, and would recommend them to dispense with the idea, that on some occasions they can lay their religion to one side. It is said that an old Quaker, on a certain occasion when his family were grossly insulted and abused, felt very much like chastising the offender, but his religion forbade him fighting. He bore it tolerably well for a time, but at last his patience was exhausted, and, pulling off his broad-brimmed hat and his broad-tailed coat, said he —"Lie there religion until I lick this man." He might just as well have kept his religion on while doing the flogging. He might have felt as an uncle of Joseph Smith—Rev. Mr. Mack—did on a certain occasion. He was a Baptist minister, and was celebrated for his great physical strength. A professional pugilist went to see him once, and told him that hearing he was one of the strongest men in the state he had come to test his strength. The old man was too pious to wrestle or scuffle. The stranger said he would fight him, but Mr. Mack was too religious to fight. The stranger told him he had no ill will towards him, but said he—"I must and will know which is the strongest." Mr. Mack

did his best to put him off, telling him that he was a minister and so forth, but the stranger would not be disappointed, and, as Mr. Mack turned round, he kicked him. The reverend gentleman's religion could not stand this, and he set to and gave the stranger a good thrashing. He went before his congregation and made a confession, which was something like unto this—"I bore all this patiently, notwithstanding my own nature was to try the man's strength, but after he kicked me I took off my coat and flogged him most properly." I think that kind of a rule might work under some circumstances; but at the same time a man should never lay down his religion, and should never believe that it is necessary to swear, not even in the kanyon. I tell you that every vile word we utter and every vile sentiment we entertain is a wrong for which we, some day, will have to atone. When I hear men—young or old—talking intemperately or improperly, I realize that they have that folly to overcome and repent of.

In speaking of the education of our children, I wish to draw the attention of the Saints particularly to the system of phonetics, or the Deseret alphabet, which has been referred to by President Young and some of the brethren. This is calculated to considerably abridge the labor of our foreign brethren in learning to read English. I think that in all our schools phonetics should form one branch of study, and as fast as works of phonotopy can be obtained they should be introduced, for there is no doubt that a general reformation will be effected in our English orthography. It is said that the Lord will restore to the people a pure language, that they may all call upon Him with one consent. While we urge our brethren to acquire the English language, and to make themselves proficient in the useful branches of education, we wish them to remember that the orthography which the English nation has adopted is by no means perfect, for our present mode of spelling might be materially improved. According to the present system, it is a very long and difficult job for a man to learn to spell. I commenced as soon as I was old enough to put three letters together, and I have been at it ever since, and I hardly dare write a letter now without consulting the dictionary to see how some word or other should be spelled. The spelling of the English language is very arbitrary. For several generations it has been undergoing improvements and modifications, and it will, no doubt, go on until English orthography will become so perfect that every letter will have but a single sound, instead of having, as now, in some cases, four or five sounds to the same letter. Now, when a child learns to spell, he learns first to give to the vowel *a* its long sound, as heard in the word male, supposing that to be its only sound. In another position he gives it the Italian or grave sound—as in the word father, and so on, until he finds it has four or five distinct sounds, and then he has to continually exercise his judgment, or has to depend upon the judgment of some other man, to know which of these sounds to use.

I wish our brethren to give this subject their serious and candid consideration, and do their best to introduce into our schools a system that will greatly abridge the time required to gain the various branches of a good education. No greater or more blessed mission can be given to an Elder in Israel than to teach the true principles of education to the rising generation of this Territory. I would

advise our brethren, aside from the ordinary schools, to get up evening reading classes in all our settlements for the instruction of those who cannot attend at other times. The instruction of our wives and daughters is of the utmost importance. The disposition of some to neglect the education of girls is the extreme of folly. If we take pains to have the English language taught correctly to our wives and daughters, they will teach it to their children, and this will lay the foundation for the permanent improvement of the language of the state, of which we form the nucleus. Some of the ablest men in the Territory received the most of their education from their mothers, and it is said that the President of the United States was educated by his wife. I wish to call the attention of the Conference to the text of President Young in relation to storing our wheat. This is a question of vast importance. A few years ago President Young gave counsel to the people of the Territory—most of whom agreed to it—to lay by seven years provisions. We were to have commenced three years ago, and were to have laid up one year's bread over and above the year's supply. The following year we were to add another year's supply, and so have continued until we had our seven years' supply laid up. How faithful the people have been in keeping this counsel I am not prepared to say, but I am afraid that few men in Israel, even among those who have raised breadstuffs and have had the power to control considerable quantities of it, had three years' bread laid aside when the grasshoppers made their descent this season and swept off half the grains, vegetables, and fruit raised in the Territory, and were prepared, if the whole had been swept off, to live for the next three years without laying in more bread. I am aware that some of our brethren thought this counsel extravagant; they considered that it could not be necessary to lay up such a quantity of bread; and some of them, instead of getting out lumber and making good substantial bins for the preservation of their wheat, turned out their means for teams, and freighted their bread to the north, to the east, and to the west; and not only so, but in many instances they gave it away, if they could only get half price for hauling it. Hundreds and thousands of sacks of flour have been hauled away, when it should have been stored up here against a day of want. I feel just as keenly on this matter now as when this counsel was given, and a little more so, for the army of the Lord—the grasshoppers—may have awakened my mind to the importance of the subject.

All nations have to take more or less precaution for their general preservation, and, as they are occasionally visited with years of scarcity, if they failed to do so the consequences might be disastrous. We are situated in the heart of a great desert, surrounded a portion of the year by impassable mountains. We have no railroads, no seaports, no great navigable rivers and canals by which we can bring provisions from abroad; and if there had been ten grasshoppers this year where there was but one every particle of food raised in the Territory would have been consumed; then where would our bread have been? Where could we have gained our subsistence?

In the empire of China provision is made for the general preservation, and one-fifth of the produce of the country is stored in the public granaries against a day of famine. A famine occurred not long since in one of the provinces of China containing

thirty-three millions of people—a little more than the whole population of the United States—and they lost their entire crop. China, however, is favored with large navigable rivers, some capable of navigation for over two thousand miles. There are also many canals and seaport towns that are used in the coasting trade; the result is that when this famine came on this province the storehouses were opened, and the grain or rice was carried to its inhabitants, and they were kept from starvation. We are differently situated. We have no public storehouses, neither can we bring sufficient provisions from abroad without it costing more than we are able to pay. A good many of us claim our descent from Joseph, who was sold into Egypt. He was the instrument of the Almighty in saving the Egyptians, through the interpretation of the King's dream of the seven fat and the seven lean kine, and the seven full and the seven blighted ears of corn. He prescribed the means by which the storehouses of Egypt were filled with corn, and when the seven years of famine came the whole people were actually saved from death through the wisdom of Joseph in laying up bread. We expect to be saviors on Mount Zion in the last days. We all exercise faith that God may give to our President wisdom and understanding to foresee the evils with which we may be threatened, and to take measures to avert them. Suppose that he comes forward and tells us how to prepare, and we neglect his counsel, then the watchman is clear, and we are liable to the dangers and difficulties resulting from disobedience. If the King of Egypt had not observed the counsels of Joseph almost the whole people would have been destroyed. As it was, those who did not obey Joseph's counsel were under the necessity of selling all their property, and ultimately themselves, for slaves to the king, in order to obtain that bread which they could have laid up during the seven years of plenty, if they had obeyed Joseph's counsel.

Now, brethren, let us not treat this subject lightly. If we have been neglectful in times past, let us remember that we live in a high altitude, in a country subject to frost and to extreme drouth, that we have several times lost our crops, and that we have twice been reduced to famine or half rations through the crickets or grasshoppers. Let us heed the counsel given about storing up provisions, and, instead of freighting our food away to feed strangers, let us go to work and build good substantial granaries, and fill them with breadstuff, until every man and woman has enough on hand to last for seven years. Terrible destruction awaits the wicked. They will come to us by thousands by-and-by, saying—"Can you not feed us? Can you not do something for us?" It is said by the prophets they shall come bending, and shall say you are the priests of the Lord. What priest could administer greater earthly blessings than food to the hungry, who have fled from a country where the sword, famine, and pestilence were sweeping away their thousands? I look upon the subject of storing grain and other kinds of food as a very religious matter. How could a man who was half starved enjoy his religion? How on the face of the earth could a man enjoy his religion when he had been told by the Lord how to prepare for a day of famine, when, instead of doing so, he had fooled away that which would have sustained him and his family. I wish our brethren to lay this matter to heart, and not to rest until they have obeyed this particular item of counsel.

I also advise them to live within their means, and avoid getting into debt. I suppose our nation at the present time owes about three thousand millions of dollars, and the several states owe one thousand five hundred million dollars more, and that the counties, cities, towns, and village owe as much more, making a total of about six thousand million dollars. All this is the result of folly, corruption, and wickedness of men in authority. I do advise my brethren to avoid getting into debt. "Well," say you, "how are we going to do it?" A few years ago, during the war, while money was plentiful and almost everybody had greenbacks, the President devised a plan. Said he—"You bishops, go to work and sow rye, and set our sisters and their children to work to make straw hats and bonnets and ornaments for the whole Territory." What does a nice straw cost now? I have bought so few of such things that I am not very well posted as to the prices, but I suppose five or six dollars. What would have been the result if this counsel had been faithfully kept for the last few years? The result would have been a saving of two hundred and fifty thousand dollars that have been paid out of the Territory for straw hats and bonnets and trimmings. "But," say some, "if we had not bought these things we should not have been in the fashion." Why bless you, sisters, in my young days, in northern New York, I wore hats made in the neighbourhood of lambs' wool. Why not produce them here? Why not manufacture and wear the beaver and other furs collected in our mountains rather than send them to the States to be manufactured, and brought back to be sold to us at exorbitant profits. If ninety-nine out of every hundred of you present were wearing these home made articles at this Conference, she who was not wearing one would have been the only one out of the fashion. Why she would be as odd as Dick's hat band, which was said to go half way round and tuck under. And if the brethren had all worn home made hats, the man wearing any other kind would have been an oddfellow among us. Why not make our own fashions, and keep the money in our pockets to do good with? It is a very simple matter to do, and the hats we can manufacture here are just as pretty and just as comfortable as the imported articles, most of which are made abroad out of materials that can be raised in abundance here! When any of the brethren start in the hat business here we cannot wear them, they are too heavy; we must buy hats that will not last more than a month. Why not go to work and manufacture our own, and have them suitable for either winter or summer? Why not plant the mulberry? President Young imported the seed, and he has on hand a half million of trees for sale. The silkworms are here, and our sisters and children have nimble fingers to handle them, and this is naturally as good a silk producing country as Italy or France. There is nothing on the face of the earth to hinder us, as a people, from making our own ribbons, silk handkerchiefs, and dresses; and it is believed, by those who are acquainted with the business, that we can actually produce silk here at a lower figure than other material for clothing, taking into account the time it will last.

I advise all the brethren to cultivate the mulberry, and raise silk, as well as flax and wool, and let us extend our efforts to the cotton region. There is no mission more important to the welfare and development of Israel than a mission to the cotton

region. We have entered into the Church to build up the kingdom of God, and to labor where the master builder says we can labor to the best advantage. In that region we have a climate and a little land suitable for the production of cotton. What could we have done without what has been already raised there? When cotton rose to a dollar and a half a pound in the States, and it would actually pay to raise it in Santa Clara and send it to San Francisco and St. Louis for sale, what could we have done here but for our home grown article? Look at the thousands of pounds that have been grown and manufactured in this Territory. Where could we have got our clothing without the efforts that have been made in this direction by our brethren in Dixie? God bless them for their exertions. Every man who has done what has been required of him on the southern mission is entitled to the eternal gratitude of the Saints and will have the blessing of the Almighty.

In relation to the Word of Wisdom, I wish to impress upon the minds of the brethren the fact referred to by President Young yesterday—that it is perpetual.

When I was in the States I had a conversation with a professor of some pretensions to learning, who declared that, if we carried out the institutions we had commenced here in the mountains, including the Word of Wisdom and our system of marriage, in about seventy years we should produce a race of men who would be able to walk the rest of the human race under foot. This is just what we expect. Do not let us be negligent or careless on these subjects, but pay strict attention and be diligent. And let us inaugurate a system of fashions of our own. I do not care about the shape of our hats and bonnets so long as they are of our own manufacture. I would just as soon a man should wear a bellows hat or a stove pipe as anything else, if it please him; but I say, encourage home manufactures instead of paying ten dollars for a hat made in Paris, or in the United States, with the word "Paris" put in the inside. I do not care whether the ladies wear a bunch of flowers, a cabbage leaf, a squash, or a scoop or a saucer on their heads, if it pleases them; but let it be made at home. I would recommend the brethren and sisters to establish societies for the promotion of home manufactures. With the money that has been spent and sent off for hats, bonnets, and trimmings since the President counselled the Bishops to raise rye to manufacture them, we could have built woollen and cotten factories in nearly every country in the Territory, with which we could have manufactured our own clothing, besides establishing other branches of business. These things are a great part of our holy religion. I tell you that the judgments of the Almighty are coming upon the earth, and the Saints will barely escape. God has gathered us here to these mountains to prepare for the storm. We were told in a revelation, given more than thirty years ago, to let the beauty of our garments be the workmanship of our own hands, and a great many have tried to carry it out. The old fashioned spinning wheel, hand loom, and cards have been brought into requisition, but the majority prefer to buy everything that is imported. Our young men are afraid to get married because they cannot afford to buy all these trimmings. Say they—"We cannot do it, it is impossible with our limited means." Young men, when you get married take wives who will be a help to you. You do not want

women who can only waste your means. Choose women who can spin, card, and make a mattress or comforter, if necessary, and, if she cannot do it, let her be willing to learn, and be zealous to make herself useful, for the woman who is really ornamental in society is the one who is useful as well. You go to New England, that is where a great many of us came from, regular old down east Yankeedom, and you will find many of the farms occupied by our grandfathers owned by Irishmen, and the girls who descended from that old Puritanic stock are above work now-a-days, and Irish girls are hired to do it. While the American ladies are living on the proceeds of their fathers' estates, and making a great display in following the fashions—they deem it not fashionable to work or even to have children—the boys are marrying Irish girls. If asked why they do this, they will say they are compelled to do it, for they cannot afford to marry a woman and hire another to wait upon her. Our girls ought to adopt a different policy. Every man and woman in the world ought to be useful. No man is too rich to labor. All men and women, according to their health, strength, and ability, ought to labor to sustain themselves, and for the welfare of the community. "The idler shall not eat the bread of the laborer." This is the law of Heaven. In connection with labor we should also take into consideration our manner of living. It is really probable that in many houses in this Territory full one-third of the provisions brought in for the support of the family is wasted, and what is cooked is not as palatable and healthful as it might be. Every female should study and become acquainted with the best modes of cooking, and introduce it into their families and wards. A great many of our sisters have come from districts of country in Europe where they have had to work in factories, and to follow other branches of business, and consequently have had but little opportunity to learn cookery and other household work; but I have known many of them, after arriving here, become very proficient housekeepers, and all may, if they will try.

I feel to impress these sentiments on your minds that we may become a practical people, and learn to provide within ourselves the necessaries of life, that in all things we may be pleasing to the Lord. Let us live in accordance with the laws of life, avoiding excess, all vulgarity and unnecessary levity, and endeavor to conduct ourselves wisely, properly, and genteely, and use our influence to promote that class of manners that will command respect everywhere. We shall thus lay the foundation of a great, polished, and highly civilized people, setting an example worthy of imitation in all things to all nations.

May God bless us, is my prayer, in the name of Jesus. Amen.

REMARKS *by Elder Lorenzo Snow, delivered in the Tabernacle, Salt Lake City, October 9th,* 1867.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF PERFORMING THE DUTIES REQUIRED OF US AND NOT THOSE REQUIRED OF OTHERS—ALL SHOULD BECOME MORE SPIRITUALLY MINDED.

Knowing our religion to be true, we ought to be the most devoted people on the face of the earth to the cause we have embraced. Knowing as we do, or should know, that the gospel we have received promises all our hearts can wish or desire, if we are faithful, we ought to be very faithful, devoted, energetic, and ambitious in carrying out the designs and wishes of the Lord, as He reveals them from time to time through His servants. We ought not to be lukewarm or negligent in attending to our duties, but with all our might, strength and souls we should try to understand the spirit of our calling and nature of the work in which we are engaged. When Jesus was upon the earth he commanded his disciples to go forth and preach the gospel without purse or scrip, taking no thought beforehand as to what they should eat or drink, or wherewithal they should be clothed, but simply go forth and to testify of those things which had been revealed to them. In doing this they secured to themselves the blessings of the Almighty, and success attended all their exertions. They were bound to succeed; no power could cross their path and prevent them reaping the most sanguine success, because they went forth in the strength of the Almighty to perform His will, and it was His business to sustain and support them and to furnish them all the means of success. Through obedience to the commands of the Lord they secured to themselves the blessings of life with the privilege of coming forth in the morning of the first resurrection, and they had the assurance that in their labors no power on earth could successfully oppose them. These were the kind of prospects I should have liked had I been in their position, or in any other position, for to the thoughtful mind the idea of ultimate success in any pursuit is very pleasing. Now, had the Apostles, instead of doing as they were commanded, imagined that by doing something else they could have answered the same purpose, they would not have succeeded so well in their operations, neither would they have possessed that assurance of success which, under all the trials and persecutions to which they were exposed, was, doubtless, to them a source of constant pleasure and satisfaction.

Quite a number of young men have been called to go to the southern portion of our Territory for the purpose of developing the resources thereof and building up Zion. Now, should they imagine that they could be as successful by taking upon themselves a mission similar to that given by Jesus to his disciples, they would find themselves very much mistaken. Had the Apostles or Seventies in the days of Jesus imagined that they could have fulfilled the missions

given them by building an ark as Noah did, or building granaries and storing grain as Joseph did, they would have been grandly mistaken.

Joseph, in the land of Egypt, was called upon to perform a certain class of duties, which were made incumbent upon him. He was not called to preach the gospel without purse or scrip, but to build granaries, and to use all his influence with the king, nobles, and people of Egypt to store their grain against a day of famine. I have often thought, in reflecting upon this subject, how little proof they had of the importance of doing what Joseph required of them, when compared with the abundance of proof we possess in relation to the importance of the duties required of us. There was Pharoah—a Gentile, making no profession of religion—had a dream which none could interpret save Joseph, a stranger in the land, whom no one knew, who had been bought for money, and who was taken from prison into the presence of the king. No doubt the nobles and the people who heard of the interpretation of the dream believed that Joseph made that for his own benefit, glory, and exaltation, and that the king might think well of him; and when they saw him riding round in pomp and splendor, trying to establish granaries all through the country, they, no doubt, thought he was an imposter, and placed no credence in his predictions. In fact, I think I could hardly have believed it myself had I lived in those days. Many of the people placed such little faith in his words that, failing to lay up their food, when the famine overtook them, to save themselves from starvation they had to sell themselves for slaves to the King. Now, supposing that Joseph had gone to work and built an ark, he would not have been accepted of the Lord, neither could he have saved the people of Egypt nor his father's house. When Noah was commanded to build an ark, supposing he had established granaries, he and his house could not have been saved. So in regard to ourselves, when duties are required at our hands, whether it is to go to the southern part of our Territory, to Europe, to contribute to the Perpetual Emigration Fund, or to build temples, or whatever we may be required to do within the pale of the kingdom of the Almighty, we have to walk in the spirit of these requirements, and perform them, if we would gain power and influence with our God.

I am pleased, indeed, to see the prosperity of Zion. I feel a spirit of solemnity upon me while standing here gazing upon this multitude of Saints. Seeing the difficulties through which we have passed, our present prosperity is astonishing to ourselves and equally so to the world. I feel to thank God for the prosperity of Zion as it presents itself at this time. And when we contemplate our individual position, and see the blessings God has conferred upon us in gathering us from the nations of the earth to the valleys of the mountains, where we are under the guidance of the Priesthood, we should be a contented, joyous, and happy people.

I feel to say a word or two in reference to education. There are very few people who have arrived at the age of fifty and upwards who feel like studying mathematics; they do not feel like attending school and applying their minds to the acquisition of the sciences, but there is a kind of education worthy the best attention of all, and in which all ought to engage—that is the education of the Spirit. As we advance in life we one and all ought to be less passionate, more spiritually minded. The men

ought to be more fatherly at home, possessing finer feelings in reference to their wives and children, neighbors and friends, more kindly and godlike. When I go into a family I do admire to see the head of that family administering to it as a man of God, kind and gentle, filled with the Holy Ghost and with the wisdom and understanding of Heaven. Men and women can increase their spiritual knowledge; they can grow better as years multiply upon them. It was so, in a measure, with the old prophets. When they stood on the verge of the grave, ready to give up the ghost and to pass from this life to another, they were full of the power of the Almighty, and could lay their hands on the heads of their children and tell them what would befall them down to the latest ages. The High Priests and Elders of Israel should cultivate this spirit, and live continually that they can have the revelations of the Almighty to guide them, that they may grow wiser and better as age advances.

Nothing can be more foolish than the idea of a man laying off his religion like a cloak or garment. There is no such thing as a man laying off his religion unless he lays off himself. Our religion should be incorporated within ourselves, a part of our being that cannot be laid off. If there can be such a thing as a man laying off his religion, the moment he does so he gets on to ground he knows nothing about, he gives himself over to the powers of darkness; he is not on his own ground; he has no business there. The idea of Elders in Israel swearing, lying, and giving way to intoxication is far beneath them; they ought to be above such things. Let us put from us every evil, and live by every word that proceeds from the mouth of God. Let us lay hold of every duty assigned to us with ambition and energy, that we may have the spirit of our God, the light of truth, and the revelations of Jesus Christ within us continually. God bless the Latter-day Saints. God bless the President, the Priesthood, and all Israel, and may we be successful in winning our way onward in the path of eternal truth and glory; and that, as we advance in life, we may not only have the privilege of gazing upon this beautiful scenery within these walls, but of meeting together in a temple built by the power of the Almighty and the united efforts of His Saints; of building the Center Stake of Zion; and above all, when we have finished our course on the earth, that we may have the privilege of coming forth in the morning of the first resurrection with our bodies glorified and singing the new song. Amen.

REMARKS *by Elder George A. Smith, delivered in the Old Tabernacle, Salt Lake City, December 29th,* 1867.

[REPORTED BY DAVID W. EVANS.]

PRONENESS OF MANKIND TO GO ASTRAY.

In the dealings of God with the children of men, in almost every age of which we have any account, we find that a certain weakness of the human heart has ever manifested itself—that is, its proneness to stray from the Lord. On almost every occasion when the children of Israel began to get prosperous and wealthy, they forgot their duty and strayed from the Lord. After Joshua had led them across the Jordan, subdued their enemies, and placed them in possession of Canaan, he called the people together *en masse*, and exacted of them a covenant that they would serve the Lord, who had brought them out of Egypt and had wrought so many miracles in their favor; and it is recorded of that generation that they served the Lord all the days of Joshua and all the days of the Elders who outlived Joshua. This is about as long a time as Israel ever did abide by the law of the Lord. In reading the Book of Mormon this same trait of character is very noticeable in the history of the Nephites and Jaredites. When the Elders were stirred up to preach and prophecy to the people, or when, through the scourging of the Almighty, they were brought to repentance and to the knowledge of their fathers, it would be but an incredibly short time—a few years of peace and industry with their attendant blessings—before they would again go astray from God, follow new doctrines and forms of worship designed by men, and wickedness would soon again overspread the land. This was repeated time and again by the Nephites from the time they separated from the Lamanites until their final destruction. It is remarkable, however, in the history given in the Book of Mormon, that after the mission of the Savior to this continent, and the reception of the gospel by the whole of the Lamanites and Nephites, that for several generations they remained faithful to its precepts and principles, and walked before the Lord with such a degree of humility and thanksgiving that they were prospered and blessed in all things. This is the longest period of peace, and the most like a millennium that we have any accouunt of in any of our records where time is given to us. It is true that Enoch and his followers were more faithful than this, for it is said that he walked with God three hundred and sixty-five years; but, as we have no detailed account of the transactions in his cities, or of the regulations in Zion under his direction, we are not prepared to use the short account we have of him and his people by way of comparison.

All these lessons taught in the Bible, the Book of Mormon, and by our own experience are to warn us of the danger of going astray, and to show us how prone we are to lust after the leeks and onions of Egypt,

or to sacrifice principle to gain some temporary advantage or to answer some mercenary purpose; and they should be so firmly fixed upon our minds, and so applied in our lives, that nothing could induce us to do so, for however great the seeming advantage resulting from such a course, it would in the end prove a serious disadvantage, for in following it we sacrifice our integrity, violate our faith, weaken our confidence in God and our power with him, and lay ourselves liable to fall into snares from which it is impossible for us to extricate ourselves.

As I have already said, when I first read the Book of Mormon, this trait of character astonished me, and I have been equally astonished at seeing it manifested by this people during the thirty-seven years I have been conversant with their history. In relation to the Word of Wisdom, see what a variety of opinions and feelings have arisen amongst us. It is now about thirty-six years since that was given by the Lord to His people, not by commandment or constraint, but a principle with promise, and yet to-day many of us find it difficult to leave off our tea or to do without our tobacco. Had we, as a people, pursued an even, straightforward course in obedience to the counsels of the Almighty, many of us who to-day are in bondage to these and other pernicious practices would never have indulged in them.

I moved into Kirtland with five families. The question immediately arose—"Where shall we settle?" Why, right here in Kirtland; the Lord designs to make this a stronghold for a few years, and here we are to settle, which was the counsel of the Prophet.

The very first thing that occurred after this advice was that two out of the five came to the conclusion that they had better go to the neighbouring town, because they thought they could gain some temporary advantage. To Chagrin they went, in opposition to the advice of the Prophet, and in a few weeks they were in darkness, and not long after they were numbered with the enemies of Zion, and were soon using all their power for the destruction of the Saints. He that gathereth not with us scattereth abroad. Joseph, the Prophet, told us to go to work and build up the cities of Zion, and not to build up strange cities. Kirtland, of course, contained but few Saints, and they were poor, and many of the brethren who were mechanics would go to Cleveland, Painsville, and other places, while the residue were willing to take the advice of the Prophet and stay in Kirtland and get what work they could among the brethren, and make improvements, and at the end of the year it invariably turned out that those who had obeyed counsel had made the most means, and what was more, they had the best spirit, and, as a general thing, they are still in the midst of the Saints; while those who went abroad, contrary to the counsels and instructions of the servants of the Lord, became darkened in their minds, and eventually apostatized. The fact is, in relation to this, that we are to seek first the Kingdom of God and its righteousness, and to use all our efforts to sustain His Kingdom and each other, and to sustain and uphold those who uphold the Kingdom of God, and when we neglect to do this, and suffer temporary interests to drag us to the right or to the left, we lay a foundation for darkness and destruction. However many objections we may feel to abiding the counsels and instructions which are given to the Saints, we will find, under all circumstances, that they are invariably for

the best, and that, when they have not been observed, the result was unfavorable. It seems to me that most of us can look back the last four or five years and see the course that has been pursued by some in their eagerness and determination to disobey counsel. By these lessons and examples in the school of experience we ought to make ourselves acquainted with the principles of progress, and profit by them. If we will do so God will strengthen our hands and enlighten our minds, and enable us to pull unitedly together; and, when we are united as a solid mass, all the powers of earth cannot prevail against us.

Our weakness consists in division among ourselves, in not living up to our calling, in not abiding by the counsels which the Lord inspires His servants to impart unto us, and not abiding by the covenants which we make when we lift up our hands to Heaven and vote to sustain our President, or Prophet, as a seer and revelator unto us. This failure on our part weakens both his hands and ours. Brother Woolley said this morning—"We are progressing," and there is no doubt we are, but it is slowly.

May the Lord bless us, unite our hearts, and quicken our progress, is my prayer, in the name of Jesus. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Salt Lake City, January 12th,* 1868.

[REPORTED BY G. D. WATT.]

LIBERTY OF THE SAINTS—WHY THEY ARE GATHERED—OBJECT OF THE "WORD OF WISDOM."

I feel happy for the privilege of again speaking to the Latter-day Saints in this city; and I am also happy for the privilege of being a member of this Church. In this I am exceedingly blessed, and I can say of a truth, that my soul drinketh of that "river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." I am full of peace by day and by night—in the morning, at noon, and in the evening, and from the evening until the morning. I am extremely happy for the privilege of living with those who are seeking to do the will of God. We are gathered together in the tops of these mountains for the express purpose of building up Zion, the Zion of the last days, the glory of which was seen by the prophets of the Almighty from the days of old. "And they shall call thee," says Isaiah, "the city of the Lord, the Zion of the Holy One of Israel." "The Lord shall be unto thee an everlasting light, and thy God thy glory." We are removed far away from those who bore rule over us and oppressed us,

and who deprived the Saints of their constitutional rights. The Lord has led His people to a land where they can enjoy as much liberty as they are disposed to live for. There is no oppression here; there is no people on earth who have as few encumbrances upon their spiritual and temporal rights as the Latter-day Saints in these mountains. We have all liberty, yet we are not at liberty to do wrong in this community, and have it sanctioned, although many do wrong, which wrongs are in many cases overlooked and forgiven.

The law of liberty is the law of right in every particular—that is, if we understand it to mean the privilege of doing anything and everything to promote the peace, happiness, and well-being of mankind, whether in a national, State, Territorial, county, city, neighborhood, or family capacity, with a view to prepare them for the coming of the Son of Man, and to have a place in the presence of their Father and God. Shall we say that we enjoy this law of liberty to the fullest extent? We do, in fact, and no power can deprive us of it. We have a good and wholesome government, when it is administered in righteousness and equity, and its laws scrupulously obeyed; and it guarentees to all their political, religious, and social rights. We have the privilege of worshipping God according to the dictates of our own consciences, and according to the revelations of the Lord Jesus Christ. It is true our consciences are formed more or less by circumstances and by the effects of early teachings, until we enter upon the stage of action for ourselves. Parental influences upon the growing organization of the unborn infant have much to to in giving character to conscience. But we always have the privilege of answering a good conscience. We have the privilege of praying as many times a day as we please; we have the privilege of praying from morning until evening and from evening until morning without anyone to molest us. We have the privilege to meet in a congregational capacity in our great public meeting-houses, or in our ward meeting-houses, to attend to our sacraments and fasts, and there to tarry, when we are thus assembled, as long as we please without any restrictions whatever.

There are circumstances in which it would be right to restrict a person even in prayer and worship. For instance, if a man should hire another to work for him so many hours a day, for which he agrees to pay him so much, the employed is thereby bound by the conditions of the agreement to work the number of hours stipulated, that he may justly collect his pay, for he is not paid for praying, nor for holding religious meetings and religious conversations with his fellow-workmen. If this may be called a restriction upon the free exercise of religion, it is a just one, for the restriction itself becomes a religious duty in order that mistaken notions of religious freedom may be corrected. In such a case we would not say that a person is in the least degree abridged in the free exercise of his religious privileges, but rather, by keeping him to a faithful observance of his agreement, he is made to exemplify one of the foremost principles of true religion—namely, honesty. If a man has sufficient to supply his wants, and the wants of those who depend upon him, and can, without infringing upon the rights of others, afford to pray all the day long and then all the night long, he is free to do so.

A great many instances might here be introduced to illustrate wherein

men should not be permitted to do as they please in all things; for there are rules regulating all good societies, and the business intercourse of men with each other, which are just and righteous in themselves, the violation of which cannot be countenanced either by civil or religious usages. It is not the privilege of any man to waste the time of his employer under any pretence whatever, and the cause of religion, good government, and humanity is not in the least degree advanced by the practice, but the contrary is really the case. Men should be abridged in doing wrong; they should not be free to sin against God or against man without suffering such penalties as their sins deserve.

I have looked upon the community of the Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the kingdom of God and the spread of righteousness upon the earth. Will this people ever come to this order of things? Are they now prepared to live according to that patriarchal order that will be organized among the true and faithful before God receives His own? We all concede the point that when this mortality falls off, and with it its cares, anxieties, love of self, love of wealth, and love of power, and all the conflicting interests which pertain to this flesh, that then, when our spirits have returned to God who gave them, we will be subject to every requirement that He may make of us, that we shall then live together as one great family; our interest will be a general, a common interest. Why can we not so live in this world? This people have been gathered together for a further purpose than to prepare them to be one in the faith of the doctrine of Christ, to be one in the proclamation of the Gospel in all the world, to be one in our obedience to the ordinances of the house of God. All this we could have done in the different countries from whence we have been gathered out. We could have lived and died there, as many have, in faithfulness to the spiritual requirements of our religion, if the Lord had not had in view a great spiritual and temporal purpose in gathering His people from the four winds. The order of God among men is not complete without a gathering. Hence Jesus says—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And because they would not be gathered and avail themselves of the great blessings consequent upon it, their house was left unto them desolate, etc.

We are gathered together expressly to build up the kingdom of God. We are not gathered together to build up the kingdom of this world. The voice of God has not called us together from the uttermost parts of the earth to build up and enrich those who are diametrically opposed to His kingdom and its interests. No, but we are gathered together expressly to become of one heart and of one mind in all our operations and endeavors to establish Christ's spiritual and temporal kingdom upon the earth, to prepare for the coming of the Son of Man in power and great glory.

When the everlasting gospel is preached by the power of the Holy

Ghost, the minds of those who are honest and worthy of the truth are opened, and they see the beauty of Zion and the excellence of the knowledge of God which is poured out upon the faithful. Such men and women have seen in the revelations of the Spirit that God would gather His people even before the gathering was taught to them by the servants of God; and they understood the great object of the gathering, they saw that the people of the Lord could not be sanctified while they remained scattered abroad among the nations of the Gentiles. When the people first receive the Spirit you may ask what you will of them, and they will yield it in a moment; their submission to God and the counsels of His servants is almost complete. They are ready to give their substance, their houses and lands, they are ready to leave all and follow Christ; they are ready to leave their good, comfortable, happy homes, their fathers and their mothers, and their friends; and some have left their companions and their children for the gospel's sake, and all this because of the vision of eternity which has been opened to their minds so that they beheld the beauty of Zion, and they sacrifice all to gather to the home of the Saints.

We have been assembled together from among all nations to be corrected in our lives and manners, and for purification before the Lord. We have come up to these mountains through trials and tribulations and perplexities, and what do we see when we come here? The fatigues of the journey have proved and tried the souls of many, so that they have faltered in their faith; the light of the Spirit within them has become darkened and the understanding benighted. They look for perfection in their brethren and sisters, forgetting that in the vision of the Spirit they saw Zion in her perfection and beauty, and that this state must be obtained by passing through a strict school of experience. When they arrive here they find the people like themselves, subject to many weaknesses of the flesh, and some giving way to them every day. The great majority of the people are apt to lose the Spirit they at first possessed through the cares of the world and the many afflictions they pass through in gathering together from the distant nations of the Gentiles, and through looking for perfections in others which they do not find and which they themselves do not possess. Notwithstanding this there exists no other community so dissimilar in their education and training, and yet so agreed in theological and civil polity as we are.

What does the Lord want of us up here in the tops of these mountains? He wishes us to build up Zion. What are the people doing? They are merchandizing, trafficing and trading. I wish to view them as they are and where they are. Here is a merchant —"How much have you made this year, 1867?" "I have made sixty thousand dollars." "Where did you get it? Did the merchants in the east or the west give it to you?" "No." "Who did give it to you?" I answer that this poor people, the Latter-day Saints, who have gathered together in their penury, have put this means into the hands of the merchant. He has got it from a people, a great number of whom have been helped here by the means of others; and when they get a dime, a dollar, ten dollars, they carry it at once to the merchant for ribbons, artificials, etc., making him immensely rich. We all have our pursuits, our different ways of supplying ourselves with the common necessaries of life and also its luxu-

ries. This is right, and the possession of earthly wealth is right, if we follow our varied pursuits, and amass the wealth of this life for the purpose of advancing righteousness and building up the kingdom of God on earth. But how easy it is to wander from the path of righteousness. We toil days and months to attain a certain degree of perfection, a certain victory over a failing or weakness, and in an unguarded moment slide back again to our former state. How quickly we become darkened in our minds when we neglect our duties to God and each other, and forget the great objects of our lives.

The purpose of the Lord is to get the Saints together, and then preach to them the doctrines of the kingdom of God by the voices of His servants, and it is the duty and the privilege of all His people to conform to them in their lives, in all their daily pursuits, until they become one in all things, in every day's operations in life, for the obtaining of our bread and meat and clothing of every description, being one in the exercise of our ability in gathering together the various comforts of life around us, sustaining ourselves and the household of faith, and still being kind to the stranger. The Lord has not called us here to make our enemies rich by giving to them our substance for considerable less than it has cost us to produce it from the elements. They would use that means for our destruction. This course is against the mind of the Holy Spirit, against the mind of the angels who watch over us, against the commandments of the Almighty, against the mind of every faithful and true Latter-day Saint, and against the cause of God and truth. As Elder Orson Hyde has said, I would that all the inhabitants of the earth would repent of their evil ways and become righteous, and then work the works of righteousness all their days.

As Latter-day Saints it is our business, morning, noon, and night, all the day long, all the week long, all the month long, all the year long, and all our life long, to sustain those who sustain the kingdom of God. Does not the religion which we have embraced incorporate everything which is in heaven and earth and under the earth? Yes, if there is a truth among the ungodly and wicked it belongs to us, and if there is a truth in hell it is ours. Everything that will produce good to the people is within our religion. With our religion we have embraced all good, but we have not engaged to sustain the powers of Satan and the kingdoms of this world. We have left them and engaged to sustain the good—the wine and the oil—until we become one, and act as with one voice in maintaining every temporal and spiritual interest of the political kingdom of our God on earth, whose officers shall be peace and whose exactors shall be righteousness. Our judges will be of our own selection, who will deal out justice and righteousness to the people. We are looking forward to this state of things. We expect to see the day when there will be none in our midst but those who are for God and truth and who are valiant for His kingdom on earth. As the Prophet has said—"Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." We are longing for this state of things, then why not begin to work for it to-day? Why not commence the work to day by ceasing to do evil, by ceasing to give strength to the hand which would pierce us through with many sorrows? Why not begin to-day by sustaining those

who will sustain the kingdom of God? This is my text for the Latter-day Saints, and I wish it to be constantly held before them until they exemplify it in their lives, by becoming of one heart and of one mind in all things in righteousness and holiness before the Lord.

To observe the Word of Wisdom is nothing more than we ought to have done over thirty years ago. Touching this matter, I tell the people the will of God concerning them, and then they are left to do as they please in obeying it or not. It is a piece of good counsel which the Lord desires His people to observe, that they may live on the earth until the measure of their creation is full. This is the object the Lord had in view in giving that Word of Wisdom. To those who observe it He will give great wisdom and understanding, increasing their health, giving strength and endurance to the faculties of their bodies and minds until they shall be full of years upon the earth. This will be their blessing if they will observe His word with a good and willing heart and in faithfulness before the Lord.

I am talking to the bishops continually almost, giving them instruction and advice, but it is hard for them to get the people to be guided by them. Now, for example, we will take the least ward in the city, and suppose the people all consent to be guided and controlled by the word of the Lord in all things, to be faithful in their labor and in the discharge of every duty, being economical, prudent, and industrious in all their labors, taking care of everything, abstaining from the use of spirituous liquor, tea, coffee, and tobacco, etc., also to let doctors alone, and faithfully abide the word of the Lord relating to the sick, manufacturing what they need to wear, and raising what they need for food; saving their dollars as they happen to get them by the sale of some of their products, sustaining themselves in all things, wanting only what they can produce in the country from the elements and the labor of their hands—suppose, I say, they were to take this course, three years would not pass away before the people of that ward would be able to produce everything they need in life. Thus, by a union of purpose and a concentration of action, that little ward would soon be able to buy out their neighboring wards, who would persist in pursuing the opposite course; and perhaps fifteen years would not pass away before this prudent ward would be able to buy out and own this whole city, if they continued to do as they were desired to do, and the rest of the wards pursued their own way. I pray my brethren the Bishops, the Elders, the Seventies, the Apostles, yea, every man and woman and child who has named the name of Christ, to be of one heart and of one mind, for if we do not become of one heart and mind we shall surely perish by the way.

Before I close my remarks I will again remind my brethren and sisters that we have a duty to perform in sending for our brethren and sisters who are in foreign lands. We wish to gather them together. As to whether they will stick to the faith after they are gathered I know not, neither do I care. It is better to feed nine unworthy persons than to omit feeding one who is unworthy among the ten. So it is with clothing the needy and sending for the poor. They must have the same opportunities for salvation that we have, for the neglect of which they will be held accountable in the day of judgment as we will also be. Let us send for the poor. We are doing consi-

derable, though we are not doing as much as we should do. If I could only have power sufficient with God I think I should accomplish the desire of my heart in this matter and that of my brethren and sisters. We do desire to have our friends relieved from their bondage, and brought to these valleys of the mountains to share with us the blessings we enjoy. It would be a blessing to the poor if we could only exercise the faith that Elijah had in the case of the widow's meal and cruse of oil, that the little we do get for the emigration of the poor may accomplish, under the blessing of God, much more than is natural for us to expect from it. If we can only obtain faith to multiply the means we do get, we may make a little reach out so far as to accomplish the desires of our hearts.

May God bless you. Amen.

REMARKS *by President Brigham Young, delivered at Provo, Saturday, February 8th,* 1868.

[REPORTED BY G. D. WATT.]

SCHOOL OF THE PROPHETS—IMPROVEMENT OF PROVO CITY—LITIGATION—INJUDICIOUS TRADING.

I am happy in the privilege of meeting with you. We have come here to lay before you matters pertaining to the building up of the kingdom of God upon the earth. The remarks which you have just heard from Brother George A. Smith are to the point. As far as I am acquainted with the inhabitants of Provo I think they are as good a people as those who dwell in Salt Lake City or in any other settlement in Utah Territory. I think much of Provo; it is a very favored locality. We have established a school of the prophets in Salt Lake City. It is written in a revelation given to the Prophet Joseph Smith, August, 1833—"Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion." And when speaking of the President of that school, it is written—"And I will bless him with a multitude of blessings, in expounding all scriptures and mysteries to the edification of the school and of the Church in Zion."

When the school of the prophets was inaugurated one of the first revelations given by the Lord to His servant Joseph was the Word of Wisdom. The members of that school were but a few at first, and the prophet commenced to teach them in doctrine to prepare them to go out into the world to preach the gospel unto all people, and gather the elect from the four quarters of the earth, as the prophets anciently have spoken. While this instruction prepared the Elders to administer in word and doctrine, it did not supply the teachings necessary to govern their private or temporal lives; it did not say whether they should be mer-

chants, farmers, mechanics, or money changers. The prophet began to instruct them how to live that they might be the better prepared to perform the great work they were called to accomplish. I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry. You know what it is, and can read it at your leisure.

So we see that almost the very first teachings the first Elders of this Church received were as to what to eat, what to drink, and how to order their natural lives, that they might be united temporally as well as spiritually. This is the great purpose which God has in view in sending to the world, by His servants, the gospel of life and salvation. It will teach us how to deal, how to act in all things, and how to live with each other to become one in the Lord. There is no question but that the waste places of Zion will be built up, that temples of God will be reared, and the Elders of Israel will enter into them and perform ordinances for the redemption of their dead friends back to Adam; but do you know the method of operation by which this will be brought about? Do you understand the workings of this great machinery of salvation to accomplish the great end for which we are looking? With all of our experience we have but a very scanty or partial knowledge of this great work. We say that we will enter into this business or that business to suit our own tastes and notions, without thinking whether our proceedings will advance the kingdom of God or not, and when strangers come into our midst we are too apt to strengthen their hands, to destroy the very Zion which we are trying to build up. It may be that those who do this are not aware of the evil which they commit in taking this course; for while we encourage and strengthen those who are not of us, at the same time we firmly believe that scripture of the revelator respecting the separation of the Saints from the wicked—"And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We have met in these valleys of

the mountains with an eye to the perfection of the Latter-day Saints as individuals or as a community, that instead of every man turning to his own way, all should be willing to be controlled by the God of heaven. We have established a school in Salt Lake City for the instruction of the Elders of Israel in the doctrines which are contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, etc., and that is also the place where questions may be asked, and instructions given touching all doctrines and principles that may be entertained by them. That is also the place where correction may be given and explanations be made upon all matters which pertain to the temporal and spiritual lives of the Saints. It is about two months since that school was established.

There have been petitions presented to the Legislature and much said concerning the division of this county. While cogitating upon this matter in our class, it came to me very forcibly to make a proposition for a few men to go to Provo and comfort the hearts of the brethren here, to show them the necessity of becoming one, of laying aside all individual bickerings, of overlooking and forgiving the weakness of one another, and of uniting our faith together to make this one of the most beautiful and lovely cities of Zion. Why not do this, brethren? I believe I made the motion myself before the class for President B. Young and President H. C. Kimball to go to Provo and make homes there, and live there a portion of the time; others were also named to do the same. If the brethren of the city of Provo are willing for us to dictate and guide them, and make our homes with them, we will try to do them good, and teach them the ways of life and salvation, and show them how to overcome the darkness so natural to the human mind, and give them extended ideas on the building up of the kingdom of God on the earth.

I have been informed by your presiding Bishop that this day was set apart for the people to make nominations for their municipal election. At the meeting for this purpose the people will have an opportunity of expressing their views and of making their nominations. If we would live according to the laws of God, be contented to live according to the rules and regulations of the Holy Priesthood, we should have but little use for probate courts, district courts, or supreme courts in our Territory; their existence here would only be in a name and form, for the people would live above the laws of man. We should have very little use for anything else in the shape of Government but the Priesthood, which is after the order of the Son of God. The Jews and Gentiles have of late brought some of their difficulties before the High Council in Salt Lake City for adjudication, in preference to going before the District Court; and the High Council, I believe, has invariably given satisfaction when such cases have been brought before it. This is a step in the right direction—to settle all matters without having recourse to law, which would do away with the necessity of employing and paying lawyers, court fees, etc. If we could ever see the time when we will live according to the laws of the Lord as given to us, and never suffer ourselves to transgress the wholesome, just, and righteous principles and rules which they inculcate for our guidance, we could live within ourselves, sustain ourselves, and make ourselves rich—rich in the knowledge of God and in the possession of this

life. If we could learn to sustain one another and the interests of the kingdom of God, we would advance in the wealth of this world much faster than to sustain those who have no interest whatever with us. I would delight much to see a people who would actually live the principles of the Holy Gospel in every respect. But we are careless and thoughtless; we are not ignorant of the fact that we are continually making ourselves poorer by our unwise proceedings. This is grievous to behold. If every man in this Church would consent to be guided by the dictations of the Holy Priesthood in all their business transactions, dealing honestly with one another, giving to every man his due, instead of making a few rich and a great many poor, we would all become rich together, and have every convenience and appliance which is calculated to give comfort and happiness to man. We have got now about ten thousand dollars for the gathering of the poor, and a number of cattle of various kinds and ages, which we shall sell as soon as possible for money. If we had the money which the people have squandered by their injudicious trading, and by wrongly applied labor, we should have means sufficient to gather every poor Saint in the old world.

I can see the foolishness of the Elders of Israel in wandering here and there with their produce to make gain, and trying to undersell each other; they have always lost by this proceeding, whereas if they had stayed at home they would have made money. Every man who has property and means should live so as to obtain wisdom to know how to use them in the best possible way to produce the greatest amount of good for himself, for his family, and for the kingdom of God; but instead of taking this course it does appear that the great majority of the Elders of Israel are crazy to run here and there to get rid of what they possess at any price. What for? Do they do this to build up the Kingdom of God? "Have you built a good house?" "No." "What have you got?" "Folly, folly, weakness, and poverty." When we can get the people to stay at home, and observe the law of God, we have the things of God for them, and the things of the world too as soon as they are prepared to receive them and make a good use of them. It grieves me to see the people take such special pains to make themselves foolish and miserable. I am speaking of the community, and it is the one man, the one woman, and the one child multiplied that makes the great nation or people. Let us learn wisdom and govern ourselves accordingly.

We shall hold meeting among you to-day and to-morrow, and I hope the people of Provo will be benefited by our visit, and I pray that they will apply their hearts to understand, receive, and treasure up, and bring forth truth to the glory of God. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Salt Lake City, February 16th, 1868.*

[REPORTED BY G. D. WATT.]

OBJECT OF THE GATHERING—NECESSITY OF A TEMPLE—TRIALS OF THE SAINTS—SEALING—VISIT TO PROVO.

I am thankful that I have the privilege of meeting with you; I am thankful for the blessings of this day, and that I live in this age of the world. The beginning of this dispensation of the fullness of times may well be compared to the commencement of a temple, the material of which it is to be built being still scattered, unshaped and unpolished, in a state of nature. I am thankful that the way is being prepared, and that we have the privilege of erecting a spiritual and moral superstructure —a temple of God. I am happy to be a member of this community; it is my joy, my delight to perform the little services which God has given me ability to do for the temporal and spiritual welfare of the children of men, for the establishment of the kingdom of God upon the earth, and for the bringing forth of His laws.

We have been gathered to the valleys of these mountains for the express purpose of purifying ourselves, that we may become polished stones in the temple of God, for it is written, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Christ is represented as a living stone, chosen of God and precious, and the Apostle represents the Saints "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." We "are no more strangers and foreigners, but fellow citizens with the Saints and of the household of God, and are built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth into an holy temple in the Lord." Then my brethren, "what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We are here for the purpose of establishing the kingdom of God on the earth. To be prepared for this work it has been necessary to gather us out from the nations and countries of the world, for if we had remained in those lands we could not have received the ordinances of the Holy Priesthood of the Son of God, which are necessary for the perfection of the Saints preparatory to His coming.

The great work of the gathering in the last days was plainly seen by the ancient Prophets and Apostles, and the glory of Zion was portrayed to them by the Spirit; but the sufferings and labors and toils and

travels of the Saints to bring about the grand results which they saw they have not particularly described, for very likely the minutiæ were not revealed to them; still they plainly saw by the spirit of revelation that the Saints would be gathered in the last days to be perfected and sanctified to become the bride, the Lamb's wife. I suppose that the visions of the Lord and the revelation of His Spirit given to His faithful people in former times, relating to the Zion of the the last days, were much the same as they are when given to His people in our days. When we first receive the Spirit of the Gospel we receive great joy therein, great peace, and great satisfaction to our minds; and we are carried away in the Spirit to behold the beauties of Zion, and to contemplate the mysteries of the kingdom of God. Our brethren and sisters far away among the nations, when they received the gospel, and the spirit of revelation came upon them, delighted to contemplate the gathering of the Saints, it was a matter of joy to them to dream about it and think about it when they would awake from their slumbers. They would reflect upon it through the day, and talk about it in their prayer meetings, and in their prayer circles at home, the subject of gathering to Zion was constantly before them if they lived so as to enjoy the spirit of their religion. This spirit caused their hearts constantly to rejoice; it was not the journey across the sea and across the plains that gave them joy, but it was the contemplation of Zion in its beauty and glory, for they could not see the troubles and disappointments, perplexities and vexations they would have to pass through in gathering to Zion, nor did they think of the hardships they would have to endure after they were gathered. So the ancients viewed the glory of Zion in the last days.

We cannot now administer the further ordinances of God in the fullest sense of the word legally unto the people, neither shall we be able to do so until we have a temple built for that purpose. Some may consider that I am notifying our common foe in saying this, but it is true, notwithstanding, and our common foe knows it. We must be situated in local circumstances wherein we can efficiently administer in those ordinances of the house of God that cannot be administered to a people while they are scattered abroad among the nations of the wicked. The Apostle John no doubt saw in vision, by the spirit of revelation, Zion in her beauty and perfection, and that Zion would have to be built up by the gathering of God's people out of Babylon. Under the influence of the same spirit the Psalmist exclaims—"Out of Zion, the perfection of beauty, God hath shined." "He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my Saints together unto me; those that have made a covenant with me by sacrifice." The High Priest Caiaphas, under the influence of the same spirit of prophecy, foretold that Jesus should die for the nation; "and," as John says, "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." The gathering previously foretold is now being accomplished, and wherever the children of men are, if there are individuals among them who would delight to be disciples of the Lord Jesus, forsake sin and sinful company and practices, they are called upon to gather out from the wicked and assemble themselves together at some place designated by the finger of the

Almighty. This work the Lord commenced over thirty years ago, and it is still progressing; the call is still to His people among the nations of the earth—Gather out of her my people, be not partakers of her sins lest ye receive of her plagues. When the righteous are thus gathered they will then be prepared for the coming of the Messiah.

It was remarked by Elder Woodruff that he did not think it would be a hundred years before the Savior will come. It is no matter about when he will come; I do not think the Father has yet been pleased to reveal it to any man upon the earth, and I do not known that He has revealed it to the angels.] He had not done so in the days of the Savior, and I do not think that He has yet revealed it. Whether He comes to-day, to-morrow, this week, next week, this year, or next year, it matters not; we should be prepared for His coming, and this should satisfy us. It is our duty to make a close application of the requirements of heaven to our lives, and qualify ourselves to accomplish the work which the Lord has committed into our hands. How can we perform this work? Can we do it by every man turning to his own way, and by following the vain imaginations of his own heart? No, we will all decide at once that we never can perform this labor without being guided and directed by the Lord himself, through the means which it pleases Him to use to bring about the perfecting of His people, to prepare them for the glory which is to follow. I would not question the truth of the statement that the people ordered their lives before the Lord and their neighbors while they were scattered among the nations more perfectly than they do here in many instances, for there they had nothing to try them only the common enemy, and the finger of scorn pointed at them by unbelievers, which made them cling closer to their God; they had not the trials to undergo which the Saints have here. If it is necessary for us to be tried in all things, then weep not, mourn not because we are tried, neither let us object to the Lord directing our course in that path wherein the trials necessary for our perfection lie. If it is in sailing across the sea in ships, in being sick and cast down, in witnessing the sorrow of our dear friends, in receiving temptations and trials to which we have before been strangers; if it is in crossing the country from the United States to this place, by railroad or by ox team, no matter how, the Lord leads His people in this way expressly to give them trials which they have not passed through before, and which it is necessary they should have. While it is necessary that we should be tempted and tried, it is not necessary that we should give way to temptation.

The Latter-day Saints are often drawn into circumstances that are most peculiar, and sometimes very trying, yet there exists no other people on the earth who enjoy the privileges and the freedom that we do. Our laws are often trampled upon with impunity, and the offender goes free. [The members of the Church of Jesus Christ of Latter-day Saints often commit sins that if they were to commit in the world would cut them off from the church anti-christ, yet we retain them as members of the Church of Christ in mercy, and in consideration of the weaknesses of poor human nature, and they pass along unscathed, receiving the fellowship of their faithful brethren and sisters with the hope that they will reform and learn to live their religion more faithfully.

It is absolutely necessary that the

Saints should receive the further ordinances of the house of God before this short existence shall come to a close, that they may be prepared and fully able to pass all the sentinels leading into the celestial kingdom and into the presence of God.] Our brethren and sisters who are scattered abroad must be gathered to be tried, and then to be blessed with a preparation for a glorious reward. This people will be tried more or less while they remain in the flesh; they may even be called as Abraham of old was to offer up that which is the most dear to them of all earthly objects for the Gospel's sake. Some have already forsaken all and followed Christ; they have left their children, their husbands, their wives, their brothers and sisters and dear friends, some hoping again to see them, and many never expecting to see them again in this life. We shall be tried in all things, and the Lord is now disposed to try us by calling upon us to be of one heart and of one mind, to submit to be guided and dictated, governed and controlled by Him through the constituted authorities of His kingdom. We should not consider this a trial above what we can bear.]

Is the wife tried because her husband wishes to dictate her and give her good and wholesome advice? Is somebody tried because his bishop wishes to control him for his good? Your bishop is very likely doing the best he can to advise the members of his ward for their best good. Does he advise you to do wrong? All the members of that ward who are full of faith and the power of God will be of one heart and mind with their bishop, and will go with him in all things, and while union continues in the Lord He will cause every move they make to culminate for the greatest good to that people and the cause of truth. If a bishop counsels the people of his ward to swear shall they swear? No. If he counsels them to steal shall they steal? No. If he counsels them to lie and bear false witness shall they do these wrongs? No. If he teaches them to break the Sabbath shall they break the Sabbath? No. If a bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of this world, I will justify them, and the Lord will justify them in refusing to obey that counsel. But if they counsel you to do right, which they do, take their counsel. Instead of supporting antichrist we have agreed to give our time, our talent, our substance, our all, for the building up of the kingdom of God.

Do right, and you will be tried all you wish to bear, and if you overcome, being made perfect through suffering, your reward will be eternal life in the kingdom of God. Do wrong, and continue in doing wrong, and you will have trials more than you can bear, and be damned at last. When we receive chastisement let us not be discouraged, but be more faithful, enduring temptation, hardship, and perplexity, trusting in God, and walking in the light of His countenance day by day and hour by hour. By pursuing this course our life will be a cheerful and happy one even in the midst of severe trials. We have now some little trial to endure, but not much. We are part of a great nation; it has been one of the happiest and best nations that has ever existed with regard to liberty, the greatness of its institutions, and the land which it occupies. The Lord says—Let my servants and handmaidens be sealed, and let their children be sealed. This great and happy government under which we

have lived so long says we shall not perform the ordinance of sealing. This may be a small trial to us for the moment. We shall see who will conquer—whether God will have His way in making manifest His purposes and having them fulfilled, or whether the wicked will have their way. They have had it, and have succeeded many times in overcoming the Saints and destroying them to that degree, causing them to apostatize, and putting them to death, that the Priesthood was taken from the children of men; but this is the last dispensation, and we shall see whether they succeed in this kind of proceeding now as they have formerly done.

The Lord has revealed His will for His servants to take more wives than one. Our government says that a man shall not have but one wife, though he may have as many mistresses as he pleases; he may ruin and destroy as many of the daughters of Eve as he pleases; but he is forbidden to acknowledge but one as his wife. The government says you shall only have one wife; the Lord says take unto yourselves wives; and Saints obey the Lord, and we shall see who will come off victorious. The ordinance of sealing must be performed here man to man, and woman to man, and children to parents, etc., until the chain of generation is made perfect in the sealing ordinances back to father Adam; hence, we have been commanded to gather ourselves together, to come out from Babylon, and sanctify ourselves, and build up the Zion of our God, by building cities and temples, redeeming countries from the solitude of nature, until the earth is sanctified and prepared for the residence of God and angels.

Our enemies say we shall not do this, and here will be a trial, as it has been for a long time past. One of the first objections that was urged against Joseph Smith was that he was a money digger; and now the digging of gold is considered an honorable and praiseworthy employment. They are hunting for gold all over the country, doing the very thing which they condemned in him. The next fault they found with Joseph and the Saints was that they were stirring up the slaves to rebellion against their masters; and this was published abroad. Have they not done, and are they not now doing, the very thing for which they falsely blamed the Saints? The next accusation was that the Saints took more wives than one. Whether they will make one grand sweep of it in the future, and all conclude to take more wives, I cannot say. I wish they might; I do not, however, wish this for any private benefit it will be to me or to God's people, but that they may make women honorable wives whom they now destroy, and conduct themselves more like human beings who bear the image of God than they now do before Him. It is for their own sakes that I wish this, and for the sake of the unfortunate females whom they outrage. I would like you to behold your little darling sisters and daughters here throwing themselves in the way of the Gentiles. Any Mormon brother or father who can suffer this to go on without reproof or advice must be ignorant of the consequences. The Lord says to the sons Israel, take the daughters of Israel to wife, and make them honorable, and let them multiply and replenish the earth, and fill up the measure of their creation, that their names may be had in honorable remembrance to the latest generation on earth and in eternity. Supposing that the Latter-day Saints had possessed the city of New York for the last twenty years, as they have these valleys of Utah, and the young

women of that city from sixteen years of age to twenty-one had been in the hands of Mormon Elders as wives, how many would have now been living and honorable mothers of a bright, intelligent, and vigorous race of men and women, that have met an untimely grave, husbandless, childless, friendless, disgraced, and forgotten? Under such circumstances there would have been now living in honor, according to moderate calculation, from two to four hundred thousand females, whose filthy and corrupted remains are now mingling with the dust of that sinful city.

This is a waste of life. Who will be answerable to God in the day of judgment for such acts? The voice of the Lord is gather out from her, my people, thet ye partake not of her sins nor of her plagues, and build temples to My name, and seal up My sons and daughters to eternal life, to prepare them for My coming, for "the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over His Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." For, behold, the days are coming in which they shall say—"Blessed are the barren, and the wombs that never bore, and the paps that never gave suck. Then shall they begin to say to the mountains, fall on us, and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry?" Devouring flames have already taken hold of the dry tree, and the hand of God in judgment is beginning to be felt by this nation, and soon will be upon all nations under heaven. Who will acknowledge the hand of God in the sufferings, travails, and deliverance of this people from the hands of their persecutors, and His handiwork in sustaining them in the wilderness, through sorrow, affliction, poverty, and wretchedness? All the faithful Saints will do it; but how few outsiders, as we call them, will stop to pray to God in the name of Jesus to know if this work is true; they pass it by as a thing of nought, as unworthy of their attention; they are so absorbed in the affairs of this world that the preparation for the next scarcely enters into their thoughts, and many of this class are honorable men.

I rejoice when I contemplate the work of the last days, and survey the Saints in their possessions in Utah. I have but one text which I desire to keep before them—it is to forsake their sins and become united as one man in the purpose of all their temporal acts, that their labors may all centre in the building up and sustaining of God's kingdom instead of building up the kingdoms of this world.

For their consolation I will say to my brethren and sisters that we have had a very happy time on our short visit in the south, and I think I never experienced greater peace, sweeter peace, than I have done on our short visit to Provo a week ago. We left the city a week ago last Friday, and returned again to this city on the Tuesday following. We had a most excellent meeting at American Fork, and everybody and everything seemed to cry peace on earth and good will to men. When we returned home we found rumors that there had been difficulty in Provo, and some of the brethren had been killed. Br. Heber C. Kimball, in conversing upon this subject in the School of the Prophets, remarked that the brethren voted that we should go to Provo and that the angels of the Lord should

accompany us, but he did not expect that they would all go with us and leave you without any. There are good Saints in Provo, and they want to be better Saints; they may have committed errors, but when you arrive at the truth of the matter, they wish to be Saints. We are all called to be Saints, to be filled with the purity of God, and with the power of the Holy Spirit of the Lord Jesus—the spirit of revelation—we are called from darkness into light, from error to truth, from the power of Satan to the living God, we are called from the kingdoms of darkness to the kingdom of God and light, and, by and bye, we shall be chosen because we are worthy, and it will be said to us: "You have lived the life of a Saint, now you are chosen to be an heir of the celestial kingdom of our Father and God." Let us not forget, my brethren and sisters, the gathering of the Saints for sanctification and preparation to inherit all things. Let us live closer to our duty, that we may be sanctified and be prepared to dwell together in the celestial kingdom, which may God grant. Amen.

REMARKS *by President Brigham Young, delivered in the Tabernacle, Salt Lake City, March 29th,* 1868.

[REPORTED BY G. D. WATT.]

HOW TO PREPARE FOR THE COMING OF THE SON OF MAN—SAINTS DELIGHT TO DO THE WILL OF GOD—PROPER DIRECTION OF LABOR AND TALENT—CHILDREN OF THE SAINTS HEIRS TO THE PRIESTHOOD.

I am thankful for the privilege of again meeting with the Saints in this city, for the privilege of speaking to them, and of hearing others speak; and, in fact, I am happy in this life, which is a very excellent one, answering the purpose for which it has been ordained—a state of existence wherein to prepare for a better kingdom and a better life. We are now in a day of trial to prove ourselves worthy or unworthy of the life which is to come. We have reason to be thankful that the Lord has given unto us this opportunity and privilege to receiving truth and acting upon it for our own good, the privilege of increasing in knowledge and in wisdom, in understanding and in all things pertaining to this life and to that which is to come. I often think that we are dull scholars, slow to comprehend things as they are, slow to believe, and slow to act in the right. We often act without wisdom, and often speak without consideration, causing grief and sorrow to our hearts. But we are here in this life to learn; we are in a great school, and if we are diligent and faithful, and fervent in our studies, then we have hope of being prepared to enter into an existence wherein we shall receive more than we can receive in this state,—where we can adopt in our lives principles of exaltation and progres-

sion faster than we can here. Let us apply our minds to wisdom in this life.

The Latter-day Saints who dwell in these valleys have left their all to gather with the Saints, and for the express purpose of preparing for the coming of the Son of Man. When we consider this, and then consider how we spend our time—the precious time allotted to us in this life—to me it is a matter of astonishment. Men and women for slight causes make spipwreck of faith, lose the spirit of the Gospel, losing the object for which they left their homes and their friends. We are all searching for happiness; we hope for it, we think we live for it, it is our aim in this life. But do we live so as to enjoy the happiness we so much desire? There is only one way for Latter-day Saints to be happy, which is simply to live their religion, or in other words believe the Gospel of Jesus Christ in every part, obeying the gospel of liberty with full purpose of heart, which sets us free indeed. If we will, as a community, obey the law of God, and comply with the ordinances of salvation, then we may expect to find the happiness we so much desire, but if we do not pursue this course we cannot enjoy the unalloyed happiness which is to be found in the Gospel. To profess to be a Saint, and not enjoy the spirit of it, tries every fibre of the heart, and is one of the most painful experiences that man can suffer. Let not the Latter-day Saints deceive themselves, let them not pursue a course that will bring sorrow to their hearts instead of joy and peace. Let them not flatter themselves that they will receive salvation in the kingdom of God while living in the neglect of their duties. Unless we live our religion and sanctify ourselves by the law of God, we flatter ourselves in vain that we shall be made instrumental in the hands of God in preparing the way for the coming of the Son of Man, for the redemption of Zion according to the words of the prophets, for the redemption of the earth, for the gathering of the children of Israel to the lands of their forefathers, for the ushering in of the fullness of the Gentiles and the reign of universal peace. These are serious matters with me, and should be looked upon as such by all the people.

It is true that we are weak, feeble, frail, and prone to wander from the paths of righteousness. We are made subject to vanity, still it is our duty to bring into subjection to the law of Christ all the powers of our natures. If we thus subdue the wicked man that is within us, sanctifying the Lord God in our hearts, we may then begin to enjoy the glorious hope of joining the throng that will be gathered with the sanctified, and of being prepared for the coming of the Son of Man, when it will be said—"Behold the bridegroom cometh, go ye out to meet him." Now, will we deceive ourselves and be found among the foolish virgins, with no oil in our vessels; and when the wheat and the tares are separated, shall I be found a tare or a wheat? Let us ask ourselves the question, am I a wheat or a tare? The proof as to whether we are tares or wheat may be seen in our lives, as it is written—"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Again, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." This is the proof—keep the commandments, observe the ordinances, and preserve the institutions of Christ's Church inviolate, doing all things that are required of us, as unto

the Lord, sanctifying ourselves before Him, and, "By this shall all men know that ye are my disciples, if ye have love one to another." By pursuing this course no person who is a true follower of Christ will be left without a witness, for "if any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." I am satisfied that no man can live faithfully according to the requirements of heaven without having the testimony of the Spirit that they are born of God; but if they do not live so they have no such assurance, for the Lord is under no obligations to give them the witness of the Spirit, but if they live as He requires them He will fulfill unto them His promise. He is held to this according to His own word to His children that He would send unto them the spirit of promise, even the Holy Ghost, which will show them things to come.

When I speak to the Saints I include myself. I profess to be a Saint with the rest of my brethren and sisters, and my public and private life is the proof whether I am truly a Saint or not. This is not all, but the spirit which I possess and communicate to the people is another proof, and the spirit which you possess and communicate to your neighbours is the proof by which you are known, as it is with myself. If we walk in obedience to the covenants which we have made with God and one another, we have the assurance that we shall walk no more in darkness, but in the light of life—in the light of the countenance of our heavenly Father. Then we can bear witness that we are born of God, and testify of Jesus as being the Son of God, the only begotten of the Father, full of grace and truth; and we then can strengthen our brethren, and are prepared to speak the truth to a wicked world and call upon them to repent, and forsake their sins, return unto the Lord, seek salvation, and make their peace with God before it is too late.

A great many good people, who possess much of the spirit of the Lord, are naturally given to doubting, having so little self-reliance that they sometimes doubt whether they are Saints in truth or not. These often doubt when they should not. So long as they are walking humbly before God, keeping His commandments, and observing His ordinances, feeling willing to give all for Christ, and do everything that will promote His kingdom, they need never doubt, for the Spirit will testify to them whether they are of God or not. There are some who are always fearful, trembling, doubting, wavering, and at the same time doing everything they can for the promotion of righteousness. Yet they are in doubts whether they are doing the best possible good, and they fear and fail here and there, and will doubt their own experience and the witness of the Spirit to them.

As we are now partaking of the emblems of the body and blood of the Savior, I will refer to this ordinance of the house of God, and ask the Latter-day Saints to call to mind their own feelings on this subject, as a testimony regarding their faith and assurance. Do you delight to partake of the sacrament of the Lord's supper? Would you assemble yourselves together here, Sabbath after Sabbath, for the express purpose of partaking of the broken bread, and of this water that has been prepared, as a witness to God, our Father, that we have received the Gospel of His Son, that we do delight in His words, and in keeping His commandments and requirements, thus testifying to our Heavenly Father, and to His Son Jesus Christ, that we are the disciples

of Jesus? Would you leave your homes in the distant parts of the city to bear this witness and attend a meeting to observe this ordinance? The great majority of this people would do this Sabbath after Sabbath, month after month, and year year, if they were left entirely to their own choice, without the interference of bishops and teachers, while a few would consider it not convenient to attend meeting, because the witness of the Spirit is not in them. Again, do we delight to call upon the Father in the name of Jesus—it is our joy and happiness to do so? Do we believe that He will hear our prayers, and that we shall receive benefit from our petitions to Him in the name of Jesus? Do we rely upon Him, and are we acquainted with His character in the least degree? Have we any knowledge of Him? Let us answer these questions in our own minds, that we may ascertain whether we do delight to bow down before Him to ask for the things which we need, and seek unto Him for His Spirit to guide us, and preserve us from all danger, that we may not wander into by and forbidden paths and fall out by the way, but be kept constantly in the narrow path which leads to life everlasting. Is it our pleasure to do good to our fellow-creatures, by travelling far away from our homes and friends to preach the gospel to a perishing world? This applies to the Elders of Israel, and also to the mothers and daughters and sons of those Elders. Do they delight to part with their husbands that they may go and call upon the nations to repent of their sins? Is it a joy to them to bear the burdens of a family in the absence of their husbands, preserving everything they have left? Is it a pleasure for the Elders to travel among the nations without purse or scrip, travelling from people to people, and from neighborhood to neighborhood, submitting to the finger of scorn and the abuse of the wicked and ungodly?

I will here say, however, that I have been treated kindly when travelling among strangers to preach this gospel. I do not know that I ever asked for a meal of victuals without obtaining it. Still, I have seen enough from the experience of others to know the real feelings, and to understand the desires of the ungodly concerning the Elders of Israel. They do not desire them any good.

If you can answer these questions in the affirmative, it is a testimony to you that you delight in the things of God, that you delight in building up His kingdom, that you delight in the Zion of the Lord as established in latter days. The answer of every faithful heart to these questions is—Yes, I delight in these things, and these are so many evidences that they are of God. Do we delight to feed the poor and clothe the naked? We do. I am happy in my reflections, it is a source of gratification to contemplate facts as they are, and I can say of a truth that I have done more, probably a hundred times over, for my enemies in feeding, clothing, and lodging them, and doing them good than they all ever did for me. Has a minister of religion ever passed through this country and been refused the privilege of speaking in any of our places of worship? No. Can the vilest of the vile enter into a house belonging to a Latter-day Saint and complain of suffering for food, and be turned away unsupplied? It is no matter whether they are Christian, Pagan, or Jew, they can tarry over night and be made as comfortable as the family can make them, and they can depart in peace and safety. Can the Elders of Israel say this of the world? They cannot.

Whether it is a credit to me or not, that is with the Lord, but He has given me the ability that whenever I have wished to receive favors from those who knew me not I have obtained them. I know it is the custom of many Elders to say, "I am a 'Mormon' Elder; will you keep me over night?" and he is at once spurned from the doors of the stranger. Whether it is a credit to me or not, I never told them I was a "Mormon" Elder until I got what I wanted. I have have thus stopped at many a house, and had the privilege of introducing the principles of our religion, and they have exclaimed, "Well, if this is Mormonism, my house shall be your home as long as you stay in this neighbourhood," when, perhaps, if I had said, "I am a 'Mormon' Elder" at the first they would have refused me their hospitality. I can say to the world they used me pretty well, and I have no fault to find with them in this respect. I have been abused sometimes by priests, but on such occasions I have ever been ready to defend the cause of righteousness and preach the gospel to all. The Elders of Israel have received more kindness from the infidel portions of mankind where they have travelled, than from those who profess Christianity.

Thousands of the Elders of Israel who are now occupying these valleys are now willing, if called upon, to leave their families and homes to go and preach the Gospel in all the world, and be abused, and cast out and suffer poverty and want for the Gospel's sake. Is not this a witness that you are right before God? It is. You are willing to feed and clothe the needy, and send means out of your scanty supplies to foreign lands to gather the poor Saints from those old countries; and it is marvellous in my eyes what the people have done within a few months back. About the 5th of February last we found that we could only raise about from eight to nine thousand dollars to send to Europe for the poor. Elders Hiram B. Clawson and Wm. C. Staines started for New York on the 17th of the month. Last Conference I had faith that the Lord would favor us and multiply means. When we came to send away the means we had, we were able to send 25,000 dols. with the brethren. This means was contributed in small amounts; but it is marvellous how it came in. We have exercised faith in this matter, and now we are able to send 25,000 dols. more, and we have not touched a bushel of wheat or a hundred of flour nor an animal that has been turned in, and the means keep coming in, and it comes more and more, and they will continue to give until the emigration is over. This is a witness to the people that they are right before high Heaven in these things, that the Elders are right in going to preach, that their wives and mothers and daughters are right in preserving their means and property from wasting in the absence of their natural guardians. They are right if they delight in coming to meeting to partake of the sacrament, and to bow down before the Lord and worship Him. They are right in feeding the poor and in paying their tithing.

I will here say to the Latter-day Saints, if you will feed the poor with a willing heart and ready hand neither you nor your children will ever be found begging bread. In these things the people are right; they are right in establishing Female Relief Societies, that the hearts of the widow and the orphan may be made glad by the blessings which are so abundantly and so freely poured out upon them. And, inasmuch as we

have embraced the fullness of the Gospel with honest hearts, the Lord has sworn by Himself that He will save us if we will continue to be obedient to His will. It is our privilege to seek unto Him and obtain His Spirit to witness unto us continually regarding our labors and works, that we may always know whether we are in the line of our duty or not.

This is the gospel; this is the plan of salvation; this is the Kingdom of of God; this is the Zion that has been spoken and written of by all the Prophets since the world began. This is the work of Zion which the Lord has promised to bring forth. We are right when we pray for our neighbors, for our brethren and friends, and for our enemies. We are right when we are striving to become of one heart and of one mind. We are right when we are humble before the Lord, when we are as willing to forgive as we are to be forgiven. We are right in educating our children, and while we strive to be educated in every useful branch of an English education, let us also be learned in every moral and physical attainment; let us learn how to take care of and preserve our ourselves and friends, how to plant, how to gather, how to build up, and how to beautify.

The Saints in these mountains are a stalwart, athletic people. They have a great capital of bone, muscle, and sinew on hand. When this is not employed in the establishment and maintenance of various industries, in prudent, economical labor, the employed doing justice to the employer, working to do good for their own benefit and the benefit of the Kingdom of God, gathering around them in abundance the comforts of life, the great capital which God has given to us as individuals and as a people is wasted. This reminds me of what I said to the people of Provo. They naturally might have expected that they were going to be made more prosperous as a city by the money which we should take there. I told them that we brought nothing but knowledge to direct them in their labors and to teach them how to employ their time. This is the greatest wealth we possess—to know how to rightly direct our labors, spending every hour advantageously for the benefit of our wives and children and neighbors. This is right and commendable; it is required by Him whom we say we serve, and it is the only true way to fill honestly the mission we have here upon earth. We should not only learn the principles of education known to mankind, but we should reach out further than this, learning to live so that our minds will gather in information from the heavens and the earth until we can incorporate in our faith and understanding all knowledge which is useful and practicable in our present condition and that will lead to life eternal.

Ye wise men of the world, ye men who profess to know how to guide the destinies of great nations, ye kings and potentates, ye emperors and rulers, who of you could take a people as poor and as ignorant in the affairs of this world as the Latter-day Saints were when they were scattered abroad among the nations, and gather them together, organize them politically and religiously, and show them how to become healthy, wealthy, and wise like this people? Statesmen and rulers can lay waste and destroy, but who of them can build up, enrich, and save the nation? They are not to be found. They give no evidence of possessing the capacity, for the proof of the ability of men to rule and manage is their

works. I told them at Provo I would teach them how to get rich, in wasting no time, and wisely disposing of all ability which God has given them to do good.

I have not spoken of the wrong, and I wish never to have an occasion to do so, that I may never have occasion to find fault with Israel again. It is the good I delight to dwell upon and promote and encourage. I delight to see the inhabitants of Zion increase in good works, in faith and faithfulness, and let sin pass behind, while they go on valiant and strong in the service of God. If we will hearken to counsel we shall be the best people in the world; we shall be as a bright light set upon a hill that cannot be hid, or like a candle upon a candlestick. We declare it to all the inhabitants of the earth from the valleys in the tops of these mountains that we are the Church of Jesus Christ of Latter-day Saints—not a church but the church—and we have the doctrine of life and salvation for all the honest-in-heart in all the world. Who else has got it? Is it to be found in the creeds of Christendom? It is not. We have the living oracles of the Lord Almighty to lead us day by day. In consideration of these things we should be exemplary in all our actions. We may do great works for the good of the poor, we may give all our goods to feed them, and our bodies to be burned for the work of God, yet if we trifle with the sacred name of the Lord, and with our own salvation, it will profit us nothing, and we shall be found wanting, with no oil in our vessels in the great day of the Lord.

High Councillors, do you have any trials before you? "Yes." Have the brethren complained of each other? "Yes." Are their feelings alienated one from the other? Is there a party spirit manifested in the Council? "Sometimes." Do the brethren go off satisfied with the decisions of the Council? Bishops, do you have any trials? Are the feelings of the brethren in your Wards alienated? "Yes." What should they do in such cases? They should follow the rules laid down, and be reconciled to their brethren forthwith. I think that it can be shown that the great majority of difficulties between brethren, arises from misunderstandings rather than from malice and a wicked heart, and instead of talking the matter over with each other in a saint-like spirit, they will contend with each other until a real fault is created, and they have brought a sin upon themselves. "Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." When we have done good ninety-nine times and then do an evil, how common it is, my brethren and sisters, to look at that one evil all the day long and never think of the good. Before we judge each other we should look at the design of the heart, and if it is evil, then chasten that individual, and take a course to bring him back again to righteousness.

I want you to learn all you possibly can, and teach your neighbors, giving them all the information you can. When I see a brother or a sister refuse to impart knowledge, I know there is something wrong in

the heart of that person. I am here to do good, and to teach my brethren and sisters to sanctify themselves, to get their food, to build cities and make farms, to teach them to accumulate knowledge, and then dispense it to all.

I hope to see the time when we shall have a reformation in the orthography of the English language, among this people, for it is greatly needed. Such a reformation would be a great benefit, and would make the acquirement of an education much easier than at present. I say to fathers and mothers, never say a word that you would not be willing your son and daughter should say, or commit an act you would not sanction in your son or daughter, and so walk before your children that they may be prepared by your example to walk in the ways of life everlasting, and they will not depart from them; and if they, notwithstanding your example, should become froward in their feelings, and unruly, they will soon see the folly of their ways and turn to their parents and acknowledge their faults and again wish to be feasted at their father's table. Parents should never drive their children, but lead them along, giving them knowledge as their minds are prepared to receive it. Solomon has written, "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." I do not think that these words of Solomon will justify the ruling of children with an iron hand. Chastening may be necessary betimes, but parents should govern their children by faith rather than by the rod, leading them kindly by good example into all truth and holiness.

Our children who are born in the Priesthood are legal heirs, and entitled to the revelations of the Lord, and as the Lord lives, his angels have charge over them, though they may be left to themselves occasionally. We should learn our own nature, and live worthy of our being. When Jesus Christ was left to himself, in His darkest hour, he faltered not, but overcame. He was ordained to this work. If we should ever be left to ourselves, and the Spirit withdrawn from us, it will be to try the strength of our integrity and faithfulness, to see whether we will walk in His ways even in a dark and cloudy hour. At times our children may not be in possession of a good spirit, but if the parent continues to possess the good spirit, the children will have the bad spirit but a short time. Parents who are Latter-day Saints are the ruling power; they are the kings and queens. Rule in righteousness, and in the fear and love of God, and your children will follow you. May God bless you. Amen.

REMARKS *by Elder George A. Smith, delivered in the Tabernacle, Salt Lake City October 7th, 1867.*

[REPORTED BY DAVID W. EVANS.]

CONDITION OF THE SAINTS IN GREAT BRITAIN.

There are, at the present time, in Great Britain ten or twelve thousand Saints, some of whom have been members of the Church for twenty or twenty-five years. They have contributed of their scanty means to feed the Elders and to help to emigrate their brethren and sisters, and in many cases many of them have gone without their meals and beds to make the Elders comfortable, and now they are without the means to gather with the Saints here in the mountains.

There are a great many brethren, probably some are here to-day, who, in years past, have been assisted to this country by the Perpetual Emigration Fund, to which fund there is now due from individuals assisted about nine hundred thousand dollars. I wish to call the attention of this class of individuals to the condition of the poor Saints abroad. There are many Saints here who, before gathering home, have said to their brethren and sisters in the old world —"When we get to Zion, if God blesses us, we will remember you and do the best we can to aid you to emigrate." A great many persons have failed to keep their promise, and their friends back feel that they are forgotten and neglected. In many instances, no doubt, Elders while on missions have promised to assist those who have treated them with kindness and divided their morsel with them. I want to bring these things to the consideration of all our brethren. They should remember that our brethren and sisters in the old countries labor under the disadvantage of the prejudice against Mormonism. Employers and business men, who are under the influence of the priests of the day, are unwilling to extend the same kindness and facilities for labor to the Latter-day Saints that they do to other persons. Besides these disadvantages, many of our brethren there have to work for a shilling, eighteen pence, or two shillings a day, as the case may be, and out of this have to pay house rent, buy fuel, clothing, and every necessary of life for their families, and in some cases, perhaps, they have a sick father or mother to sustain out of their mere pittance, which is barely enough to keep life in their bodies. Our brethren, who have had the benefit of the emigration fund, should remember that their first duty, to God and themselves, is to liquidate these liabilities with the very first means they acquire after their arrival here; and that if they go on accumulating cattle, horses, houses, and lands, and these debts remain unpaid, they are robbing the poor and the needy. This is a matter about which the brethren should not feel neglectful or careless. Those who will come forward and honorably discharge their liabilities to the Perpetual

Emigration Fund will be blessed in their substance and in their efforts. And you must remember that while you are doing this you are acquiring experience and gaining information that will make you more successful hereafter.

My desire is that, when the Elders go from this Conference, that they should light a fire in the breast of every person who has liabilities of this kind. Let every man in Israel, whom God has blessed, be alive and awake to this matter, and respond to the call the President has made for contributions to the Perpetual Emigration Fund.

I understand that over there, there are hundreds of sisters who are determined to remain single until they reach Zion, and there are men in our midst, and some of them in debt to the Perpetual Emigration Fund, who are able to send for a dozen or two of these sisters; they ought to bring them to this country and place them where they can marry according to their wishes. May the blessings of heaven be upon us that we may be able to gather all our brethren and sisters from the old world.

I appeal to the sons and daughters of Zion to be awake to this subject. Amen.

REMARKS *by Elder Erastus Snow, delivered in the Tabernacle, Salt Lake City, October 8th, 1867.*

[REPORTED BY DAVID W. EVANS.]

LIFE AND HEALTH—MATRIMONY—EDUCATION—HOME PRODUCTIONS.

I am persuaded that the subject last referred to by President Young—the prolongation of life and the preservation of health cannot be over-rated. This is one of the subjects relating to our temporal welfare that received the early attention of the Prophet Joseph, and the revelation commonly called the Word of Wisdom has been before the people for over thirty years. I feel assured that a word on this subject kindly spoken by our President is a prompting from on high, and I believe that every true Elder in Israel will bear witness that this is the word of the Lord to us at this time. I exhort every Bishop and presiding Elder in this city as well as throughout the country to lay this matter to heart as one subject requiring their special attention. Not to make it a hobby to the exclusion of everything else, so as to disgust the people, but in the true spirit of the Gospel seek to bring this matter home to the hearts and understandings of the people of their respective wards and settlements. Feel after those who may be stupid and ignorant, who do not come to meeting, and do not receive the spirit of this Conference. Let the Bishops and others in authority endeavor through their teachers and otherwise to search out such individuals, and dig round about them, and prune them that they may perchance bring forth fruit.

REMARKS *by Elder Erastus Snow, delivered in the Tabernacle, Salt Lake City, October 8th,* 1867.

[REPORTED BY DAVID W. EVANS.]

LIFE AND HEALTH—MATRIMONY—EDUCATION—HOME PRODUCTIONS.

In relation to matrimony—one of the texts before the Conference—perhaps there is not so much a lack of disposition on the part of the ladies as there is on the part of the gentlemen. The latter sometimes feel themselves unworthy or unprepared, and in many instances, perhaps, they are so. And if you ask why they are unprepared to assume these responsibilities as husbands and heads of families, it is mostly because they have neglected the word of the Lord which they have heard from this stand. They have not given their hearts to prayer sufficiently; they have not read the scriptures and educated their spirits; they have not drunk in the spirit of the Gospel. Every young man who has been taught by his parents to pray in secret, to mingle with the family in devotion, to attend meeting and receive the counsels of the servants of Lord, has grown in the spirit of the Gospel, and this has given them a disposition which has impelled them, as soon as they arrive at a suitable age, to move forward in the duties and responsibilities that they have been called upon, during this Conference, to assume. And they will meet with a like response everywhere from the opposite sex who are living their religion. If there is any lack of disposition on the part of the ladies it is because they are not living their religion, for the neglect of one duty leads to the neglect of another, and if our young men and women fail to make themselves acquainted with the law of God they are liable to be led away. Young men or women seeking the society of the wicked are soon befogged and led to destruction. If the young men of Israel are not alive to their duties, the young ladies may be left to wander in the society of the ungodly. This happens many times through the neglect of parents to impress on the minds of their daughters the value of the kingdom of heaven and the value and importance of salvation, exaltation and glory. Through the neglect of parents in properly educating their children many of them are now, perhaps, unable to discern between saint and sinner, and they would as soon associate with the wicked and unbelieving as with the righteous. It is a grievous sight to those who have laboured twenty-five or thirty years travelling over the world to preach the gospel and to gather the people to see the rising generation without that culture they so much need to develop within them a love of righteouness, truth, and every holy principle. There is a great a field for missionary labor in Utah, as in any part of the world. There is as great a necessity for preaching here at home in our settlements, even in some parts of Great Salt Lake City, at there is in any part of the world. There are those here who neglect the upportunities offered them and

they need to be felt after personally.

The subject of education is another of the texts given by our President for the elders of Israel to preach upon. I have already touched on it in a few words. I will say that our school teachers should not only be men qualified to teach the various branches of education, but they should be men possessing the spirit of the gospel, and who, in every look and word, and in all their discipline and intercourse with their pupils are influenced by that spirit. They should govern and control, not by brute force, but by superior intellect, sound judgement and the wisdom that the Gospel teaches that they may win the hearts of their pupils, and so be able to impress their minds with those principles they present before them.

I can not speak too highly in favor of those good books that have been recommended to our schools—the Bible, Book of Mormon, Book of Doctrine and Covenants, and all other good books; but epecially those that contain the history of the dealings of God with his people from the beginning of the world to the present time, as well as the teachings of the prophets and apostles; for the foundation of all true education is the wisdom and knowledge of God. In the absence of these, though we obtain a knowledge of every art and science and acquire what is termed by the world a first class education, we but obtain the froth and lack the foundation on which to rear a proper education.

In relation to the missionaries south, I will say that I have heard some say when referring to this subject, "what is the use of the southern mission? what good can result from our going or sending there?" I will say to all such querying, grumbling, fault-finding, growling spirits, just wait a few years, and we will show you the good of the southern mission. I do not know but time would fail me to bring argument in favor of it, but I will say just wait and by the help of God we will show you.

The subject of home production and becoming a self-sustaining people is another text, and this will probably guide me right back to "Dixie." I will ask the question, How are we going to become self-sustaining unless we avail ourselves of the elements around us and provide ourselves and families with what we need to eat, drink and wear, and our implements of husbandry and other thing of like nature? We need iron ware and machine shops. Our sons need teaching the various mechanical arts. Instead of raising them all to be farmers or mule drivers, we want a goodly portion of machinists, painters, artists, smiths, school teachers, and all other useful professions. We shall also need lawyers. I do not mean dishonest contemptible pettifoggers; but statesmen-lawyers in the true sense of the word who undertand the principles of justice and equity, and who make themselves acquainted with those general principles of jurisprudence, that wise statesmen have recognised throughout the civilised world, that they may not only be competent judges in the land, but be able to thwart the wicked efforts of this ungodly set of pettifoggers. The southern country affords us facilities for rising many things that can not be successfully raised in the north. We have had one four years of internecine war that has almost entirely prevented the raising of cotton—perhaps the most essential of all productions for articles of clothing. Will we as a

people be blind to this fact, and now, that the first woe is past, lull ourselves to sleep and forget that there is another coming. Saint George, though the centre of our present operation in cotton raising is only on the borders of the cotton district. From three hundred to five hundred acres is the most that we can water from one dam and canal in that district of country, while lower down, the same labor would encircle a field of six or eight thousand acres of better land; but a little handful of people cannot grapple with so great a labor. We have commenced some small settlements on the Muddy. The settlers there were mostly substitutes,—Bro. Henry Miller calls them destitutes. Most of them got discouraged and came back, the rest stick and hang like a dog to a root—but they scarcely know what to do. The question is shall we allow this little handful to be worn out, or shall we strengthen their hands, and so keep moving and progressing, and hold what we have and get more.

I like the idea of sending young men down there. It struck me as a decided hit when I heard the names read out yesterday. We can do with a number of young men who have small families or who are about to get them, and I say God bless them, and speed them and their wives on their way and by the help of God we will help them.

DISCOURSES *delivered in the New Tabernacle, Salt Lake City June 24th*, 1868.

THE DEATH OF PRESIDENT HEBER C. KIMBALL.

ELDER JOHN TAYLOR.

Were I to give way for my feelings at the present time I should not be able to address this congregation. I feel as, I suppose, most of you feel—sympathy with the deceased who now lies before us. When I speak of this as being my feeling, I am aware that I express the feeling of the generality of this people. In this bereavement that has afflicted us, we all participate. A wave of sorrow has rolled throughout the Territory, and feelings of symphthy and sorrow gush up from the fountains of every heart. We have met at this time to pay the last tribute of respect to no ordinary personage, but to a good man who was called and chosen, and faithful; who has spent a lifetime in the cause of God, in the establishment of the principles of truth and in trying to upbuild the Church and Kingdom of God on the earth; who has endeared himself by his acts of kindness, affection, integrity, truthfulness and probity to the hearts of thousands of Latterday Saints, who feel to mourn at this time with no ordinary sorrow.

That he is esteemed and venerated by this people as a friend, a counselor and a father, this immense congregation, who have met on this inauspicious occasion, is abundant testimony and proof if any is wanting. But his life, his acts, his services,

his self-abnegation, his devotion to the cause of truth, his perseverance in the ways of righteousness for so many years have left a testimony in the minds, feelings and hearts of all who now feel to mourn his departure from our midst. But we meet not at the present time particularly to eulogizet he acts of bro. Kimball, who is one of the First Presidency, and who stands, or who has stood as one of the three prominent men that live on the face of the earth at the present time.

We do not mourn over him as over an individual in a private capacity; neither, when we reflect on the circumstances with which we are surrounded, and the gospel we believe in, do we mourn that he lies there as he is. For although to us he is absent and lifeless and inanimate, yet his spirit soars above clothed upon with immortality and eternal life. And as he as been in possession of the principles of eternal truth, by and bye, when the time shall roll around, that gospel and the principles of truth that he has so valiantly proclaimed for so many years, will resurrect that inanimate clay, and He who, on the earth proclaimed "I am the resurrection and the life," will cause him again to be resuscitated, reanimated, revivified anh glorified, and he will rejoice among the Saints of God worlds without end.

It is not then an ordinary occasion upon which we have met at the present time. It is not to talk particularly about our individual feeling and bereavement, although they are keen, poignant and afflictive; but we meet at the present time to perform a ceremony and to pay our last respects to the departed great one who lies before us. We do not mourn as those who have no hope; we do not sympathise with any foolish sympathy. We believe in those principles, that he, for so many years, has so stenously advocated, and believing in them, we know that he has simply passed from one state of existence to another. It is customary for men to say "how have the great fallen!" But he has not fallen. It is true that he has gone to sleep for a little while. He sleeps in peace. He is resting from his labors and is no more beset with those afflictions with which human nature always has to contend: he has passed from this stage of action, he has got through with the toils, perplexities, cares and anxieties in regard to himself, his family, and in regard to the Church with which he was associated; and in regard to all sublunary things, and while mortals mourn "a man is dead," angels proclaim "a child is born."

We believe in another state of existence besides this; and it is not only a belief, but it is a fixed fact, and hence for a man of God to bid adieu to the things of this world is a matter of comparatively very small importance. When a man has fought the good fight; when he has finished his course; when he has been faithful, lived his religion and died as a man of God, what is there to mourn for? Why should we indeed be sorrowful? There is a church here on earth? there is a church also in heaven. He has migrated from one, and has passed into the other.

We have had leave us before Joseph, Hyrum, David Patten, Willard, Jedediah, and a mighty host of good, virtuous, pure, holy and honorable men. Some have died, as it were, naturally; others have been violently put to death. But no mattes, they are each of them moving in his own sphere. Bro. Kimball has left us for a short time that he may unite with them. And whilst

we are engaged carrying on the work of God, and advancing and maintaining those principles which he so diligently propagated and maintained while he was on the earth, he is gone to officiate in the heavens with Jesus, with Joseph and others for us. We are seeking to carry out his will, the will of our President and the will of our heavenly Father, that we may be found fit to associate with the just who are made perfect, and be prepared to join with the Church Triumphant in the heavens. It is this that our religion points us to all the time.

We embraced the gospel of Jesus Christ, and he who now lies before us was one of the first to proclaim it to thousands that are here. And what did that teach us? To repent of our sins, and, having faith in the Lord Jesus Christ, to be baptized for the remission of our sins, to have hands laid upon us for the reception of the Holy Ghost and to gather together to Zion that we might be instructed in the ways of life; that we might know how to save ourselves—how to save the living, and how to redeem the dead; that we might not only possess a hope that blooms with immortality and eternal life; but that we might have a certainty, and evidence, a confidence that was beyond doubt or peradventure that we were preparing ourselves for a celestial inheritance in the kingdom of our God. And when a man goes to sleep as bro. Kimball has doné, no matter how, he lays aside the cares of this world; the weary wheels of life stand still, the pulse ceases to beat, the body becomes cold, lifeless and inanimate; yet at the same time the spirit still exist, has gone to join those who have lived before; who now live and will live for evermore. He has trod the path that we have all to follow, for it is appointed to man once to die, and after that, we are told, the judgement. We have all to pass through the dark valley of the shadow of death, and as I said before, it matters little which way this occurs; but it does matter a great deal to us whether we are prepared to meet it or not; whether we have lived the life of the righteous; whether we have honored our profession; whether we have been faithful to our trust; whether we are prepared to associate with the spirits of the just made perfect, and whether when He, who has said "I am the resurrection and the life" shall sound the trump we shall be prepared to come forth in the morning of the first resurrection.

Joseph Smith stands at the head of this dispensation. His brother Hyrum Smith was associated with him. They were both assassinated. No matter; they are gone. Brother Heber is now gone, and whilst we mourn the loss they rejoice at meeting one with whom they were associated before; for he was the friend of Joseph and Hyrum Smith, and he was the friend of God, and God is his friend and they are his friends. And as they associated together in time so they will in eternity. It behoves us then not to think so much about dying, but about our living, and to live in such a way that when we shall fall asleep, no matter when, or how it may transpire, that our hearts may be pure before God. When I look upon a man like bro. Kimball, I fell like saying let my last end be like his. Let my life be as spotless, as holy and as pure that I may stand accepted before God and the holy angels. Our ambition ought to be to live our religion, to keep the commandments of God, to obey the counsel that those lips, now sil-

ent and cold, have so often given to us; to honor our calling and profession, that we may be prepared to inherit eternal lives in the celestial kingdom of our God. May God help us to do so in the name of Jesus: Amen.

ELDER GEORGE A. SMITH.

The occasion which has called us together is truly one of mourning; but our mourinng is not as the mourning of those who have no hope. Our father, our brother, our President has fallen asleep. He has fallen asleep according to the promise that those who die unto the Lord should not die, but should fall asleep. Still, the cicumstances with which we are surrounded cause us to feel keenly, deeply this bereavement of his company, of his counsel, of his support, of his society, and the benefit of that wisdom which ever flowed from his lips. Short is the journey from the cradle to the grave, and all of us are marching rapidly in that direction; and the present occasion is certainly calculated to inspire in our minds a desire that in all our lives and actions we may be prepared for that coming event, that we may be prepared to rest in peace, and in the morning of the first resurrection to inherit eternal life and celestial exaltation. The association which we have had with President Kimball has been of long standing. He entered the church early after its organization. In 1832, with President Brigham Young, he visited Kirtland, and made himself personally acquainted with the Prophet Joseph, whose bosom friend he was from the time of their first acquaintance until the day of his death. President Kimball was a man that seemed embarrassed when called upon to speak in public in the early part of his ministry. My first acquaintance with him was in 1833, when in company with President Young he moved his family to Kirtland. The Saints were then building the Kirtland Temple. He had but little means, but he subscribed two hundred dollars and paid over the money. Efforts were being made to build another house, for school and other purposes, and he subscribed one hundred dollars for that also to buy the nails and glass. That was the first public meeting at which I ever saw Heber C. Kimball. When he was chosen one of the Twelve Apostles, and they were called into the stand to bear their first testimony as Apostles to the Saints, there was an embarassment and a timidity about his appearance that was truly humble. And when he went abroad to preach, many felt almost afraid to have bro. Kimball preach because he had not as great a flow of language as some others. But it turned out, I am sorrow to say, that some of those who were the most eloquent seemed to be those who fell off by the way side. It was a dark hour around the Prophet in Kirtland, many having apostatized, and some of them prominent Elders, when bro. Kimball and some others were called upon to take a mission to England. He went abroad when some of the first Elders were covered with darkness, and apostacy ran rampant through the Church. He started almost penniless, made the trip across the ocean, introduced the gospel to England, and laid the foundation for the great work that has since been accomlished there, accompanied by Orson Hyde, Willard Richards and Joseph Fielding. Bro. Kimball and Hyde remained in England about one year, and in that time 1,500 were baptized there. It was strange the power and

influence which he had over persons whom he had never before seen. On one occasion he went out five days to some towns which he had never visited before, and among people whom he had never seen and who had never see him, yet in those five days he baptized 83 persons. It seemed that there were a power and influence with him beyond that which almost and other elder possessed. He returned home just in time to find the Saints in their troubles in Missouri. He had hardly got home until the clouds of mobocrasy intensified by apostacy again gathered around the Prophet. In a short time after Joseph was in prison and his counselors were in prison and all were closely guarded. During this time President Kimball visited the prison, the Judges and the Governor, and exerted himself to relieve the prisoners; and he had a peculiar influence with him, so that he could pass among our enemies unharmed when others were in danger. When the Saints were driven from Missouri, as soon as their feet were planted in Nauvoo, he built with his own hands a log cabin for his family, and started again to renew his mission to Great Britain, with President Young and others of his Quorum. It is not my intention to trace his history, but I have culled out these few circumstances to show you his integrity, his faithfulness, and his untiring labors to benefit mankind.

We are called now to mourn; but we do not mourn as those who have no hope. Brother Kimball was a man who was the son of nature. The literature he loved was the word of God. He was not a man to read novels. He studied the revelations of Jesus. His heart was field with benevolence. His soul was field with love; and he was always ready to give counsel to the weakest child that came in his way. Thousands and thousands will remember him with pleasure.

As we follow him to his last resting place, we must recollect that those men who stood side by side Joseph Smith the Prophet, who bore with him his burdens, and shared his troubles; who stood shoulder to shoulder with President Young while he faced the storm of apostacy, mob power and organized priestcraft, are rapidly passing away. Brother Kimball was foremost among them. Joseph loved him, and truly it may be said that bro. Kimball was a Herald of Grace. May we all so live that with our brother we may inherit the blessings of celestial grace, is my prayer in the name of Jesus: Amen.

ELDER GEORGE Q. CANNON.

The scene in which we are participating this day reminds us more strongly than any language can do how frail is mortal existence, and how slight a tenure we all have upon this life. Two weeks ago to-day, he, whose lifeless remains we now surround, was moving among us in this tabernacle; if not in the enjoyment of perfect health, yet in the enjoyment of such a degree of health as not to inspire us with any apprehensions as to his life. If we had been asked How long is bro. Heber Kimball likely to live? the probable answer would have been, he is as likely to live ten or twenty years as any other period. But since then, two weeks, two brief, short weeks, have gone, and we have assembled ourselves together to pay our last respects to his memory. It seemed to me when I entered the building, and sat down and looked upon the congregation, that the greatest eloquence I could indulge in would be silence. Yet it is due to him that our voices

should be heard in instruction to those who remain, and in testimony of his great worth; and if possible to spread before them, the great and glorious example which he has set for us, and which if we will but emulate and follow, will result in the attainment of the most glorious blessings of which mortal heart can conceive.

I have known bro. Heber from my childhood. To me he has been a father. I never was with him but what he had good counsel to give me. And when I speak this I speak what every one who was acquianted with him might say. He was full of counsel, full of instruction, and he was always pointed in conveying his counsel in plainness to those to whom he imparted it.

Have we any cause, in reality, to mourn to-day? Have we any cause for grief and sorrow? When I stood by his bedside and saw his spirit take its departure, there was no death there; there was no gloom. I had seen but two persons die before, and they died by violence; but when I watched brother Heber I asked myself, Is this death? Is this that which men represent as a monster, and from which they shrink with affright? It seemed to me that bro. Heber was not dead, but that he had merely gone to sleep. He passed away as quietly and as gently as an infant falling asleep on its mother's lap; not a movement of a limb; not a contortion of his countenance; and scarcely a sigh. The words of Jesus, through Joseph, were forcible brought to my mind,—"they that die in me, their death shall be sweet unto them." It was sweet with him. There was nothing repulsive, nothing dreadful or terrible in it, but on the contrary it was calm, peaceful and sweet. There were heavenly influences there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jedediа, and Parley would welcome him to their midst, and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged.

It is now twenty-four years lacking three days, since Joseph and Hyrum were taken away from us. Twenty-four years so fruitful in labor, so abundant in toil, so rich in experience! During that period bro. Heber has never wavered, never trembled. It may be said of him with as much truthfulness to-day, as was said by bro. Brigham on one occasion in Nauvoo, "his knees never trembled, his hands never shook." He has been faithful to God; he has been true to his brethren; he has kept his covenants; he has died in the triumphs of the faith; and as the Savior has said, "that which is governed by law is preserved by law and perfected and sanctified by the same," so will it be with him. He has gone to the paradise of God, there to await the time when this corruption shall put on incorruption, when this mortality shall put on immortality.

My brethren and sisters, here is an incentive to us to be faithful. Contrast the death of this man with the death of the apostate—the traitor. Contrast the future—as it is revealed to us in the revelations of Jesus Christ—of this man, with the future of the renegade from the truth,

and the wicked and those who love not God and who keep not his commandments. Are there any incentives presented to us this day to be faithful? They are too numerous for me to dwell upon or mention. There is every reason why we should be faithful. It is easier to keep the commandments of God than it is to break them. It is easier to walk in the path of righteousness than it is to deviate from it. It is easier and more pleasant to love God than it is to break his commandments.

Then let us be true to God. Let us walk each day so that we may be worthy, when our life is ended, to associate with him whose spirit inhabited this tabernacle that lies here, and with others who have gone before, and with those who remain, that we may dwell together with them eternally in the heavens; which may God grant, for Christ's sake, Amen.

PRESIDENT D. H. WELLS.

It is a great calamity to humanity when a great and good man falls. Earth needs their services. Good men are too scarce. The loss is not so much to them as it is to us who remain—as it is to humanity who are still left to wield an influence against the wickedness which is on the earth, and to sustain holy and righteous principles which the Lord has revealed from the heavens for the guidance of man. Herein is the loss which we feel when such men as bro. Kimball are taken away, He has made his mark. He has earned imperishable fame, and he will live in the hearts of the good, the true and the faithful—in the hearts of the just; and he will be remembered by the wicked, for he has often invaded the realms of darkness and sustained holy and righteous principles with all his might, power and influence, all the days of his life. It is true, for him we need not mourn, because he has passed to that home where Satan has no power. He has secured to himself a crown of eternal glory and righteousness in the celestial kingdom of our God. Not that he will come immediately unto this exaltation. The Savior of the world, himself, did not enter into his glory on the dissolution of his spirit and body; he went first to minister to the spirits in prison, being clothed with the holy priesthood. So with our brother and beloved friend, for he is still our friend, and, as has been well remarked, he was the friend of God and all good men. He is not lost He has only gone to perform another portion of the mission which he has been engaged in all his life, to labor in another sphere for the good of mankind, for the welfare of the souls of men. But he has laid for himself a foundation that is imperishable, on which a superstructure of glory and exaltation will grow and increase throughout all eternity.

I do not stand here to eulogize our friend and brother to-day, but to satisfy my own feelings and pay a tribute of respect to his memory, for I loved him and he loved me, and he loved this people. He has friends also where he is gone. Who can answer the question whether they are more numerous than those who have assembled together to-day and those throughout this Territory? Who can say that they are not more numerous on yonder shore? Yet it matters not. Those who are faithful will yet be gathered with him and others, and come with him to a celestial glory, and with him dwell where there is no sorrow nor affliction. He rests from his labor, from

the toil which surrounded him on the earth. This is, to-day, a source of consolation to his family and friends, to those who were intimately connected with him. They may be assured that he rests in peace. Let his example be followed; let his teachings be remembered; let us all live so that we may have a reasonable hope of meeting with him and being associated with him in a never ending future.

May God help us to be faithful unto the end, as he has been; to fight the good fight and keep the faith, that at last, with him and those who have gone before, we may be found worthy to walk the golden streets of that eternal city, whose builder and maker is God: Amen.

PRESIDENT B. YOUNG.

I wish the people to be as still as possible, and not to whisper. I do not know that I can speak so that you can hear me; but if I can I have a few reflections to lay before you. We are called here on this very important occasion, and we can say truly that the day of this man's death was far better to him than the day of his birth. I will relate to you my feelings concerning the departure of bro. Kimball. He was a man of as much integrity I presume as any man who ever lived on the earth. I have been personally acquainted with him forty-three years and I can testify that he has been a man of truth, a man of benevolence, a man that was to be trusted. Now he has gone and left us. I will say to his wives and his children that I have not felt one particle of death in his house nor about it, and through this scene we are now passing I have not felt one particle of the spirit of death. He has fallen asleep for a certain purpose,—to be prepared for a glorious resurrection; and the same Heber C. Kimball, every component particle of his body, from the crown of his head to the soles of his feet, will be resurrected, and he, in the flesh, will see God and converse with Him; and see his brethren and associate with them and they will enjoy a happy eternity together.

Bro. Kimball has had the privilege of living and dying in his own house in peace; and has not been followed up by mobs and massacred. I consider this a great consolation to his family and friends; and it is a great comfort to me to think that bro. Heber C. Kimball had the privilege of dying in peace. It is not a matter of regret; it is nothing that we should mourn for. It is a great cause of joy and rejoicing and comfort to his friends to know that a person has passed away in peace from this life, and has secured to himself a glorious resurrection. The earth and the fullness of the earth and all that pertains to this earth in an earthly capacity is no comparison with the glory, joy and peace and happiness of the soul that departs in peace. You may think I have reason to mourn. Bro. Heber C. Kimball has been my first counselor for almost twenty-four years. I am happy to state, it is a matter of great joy to me; this is the third counselor that has fallen asleep since I have stood to counsel this people—and they have died in the faith, full of hope; their lives were filled up with good works, full of faith, comfort, peace and joy to their brethren. I have looked over this matter. In the fourteen years that bro. Joseph presided over the Church, three of the prominent conselors he had apostatised. This was a matter of regret. Sidney Rigdon, F. G. Williams and William Law, whom many of this congrega-

tion knew in Nauvoo, apostatized and left bro. Joseph. I have not been under the necessity of mourning and lamenting over the apostacy of any one of my counselors, and I hope I shall never have this to regret. I had rather bury them by the score than see one of them apostatize.

A great deal could be said concerning bro. Kimball, whose remains are here. He is not dead. His earthly tabernacle has fallen asleep to be prepared for this glorious resurrection that you and I live for. What can we say to one another? Live as he has lived; be as faithful as he has been; be as full of good works as his life has manifested to us. If we do so, our end will be peace and joy, and we will fall asleep as peacefully. I held my watch with one hand and fanned him with the other while he breathed his last.

For this family to mourn is perhaps natural; but they have not really the first cause to do so. How would you feel if you had a husband or a father that would lead you from the truth? I would to God that we would all follow him in his example in our faithfulnes, and be as faithful as he was in his life. To his wives, his children, his friends, his brethren and sisters, to this family whom God has selected from the human family to be his sons and daughters, I say let us follow his example. He has gone to rest. We can say of him all that can be said of any good man. The Lord selected him and he has been faithful and this has made him a great man; just as you and I can become if we will live faithful to our God and our religion. There is no man but what can do good if he chooses; and if he be disposed to choose the good and refuse the evil. If any man choose the evil he will dwindle, especially if he has been called to the holy priesthood of the Son of God. Such a man will dwindle and falter, stumble and fall; and instead of becoming great and good, he will be lost in forgetfulness.

We pay our last respects unto bro. Kimball. I can say to the congregation we thank you for your attention. We are happy to see you here. It would be a pleasure to us if it would be prudent, and we had time, for you to see the corpse; but it would not be prudent and we have not the time. This, perhaps, will be a matter of regret to many of you; but you must put up with it. I want to say to every one who wishes to see brother Heber again, live so that you will secure to yourselves a part in the first resurrection, and I promise you that you will meet him and shake hands with him. But if you do not live so, I can give you no such promise.

Now, my friends, I feel to bless you; and the family, the wives and children of bro. Heber C. Kimball. I bless you in the name of Jesus Christ. Will you receive the blessings which a father and husband has placed upon your heads? If you live for them you will enjoy them. I think he has never cursed one of his family; but his heart was full of blessings for them. He has blessed his brethren and sisters and neighbors and friends. His heart was full of blessings; but he was a scourge to the wicked and they feared him. Now, my friends, I cannot talk to you; my sore throat will not let me. But I feel to thank you for your kind attention here to-day, in paying our respects to the remains of bro. Kimball, and may God bless you: Amen.

REMARKS *by President H. C. Kimball, made in the Tabernacle, Bontiful, Sunday, April* 12, 1868.

[REPORTED BY ELDER WM. THURBOOD.]

FORBEARANCE TO EACH OTHER—NECESSITY OF READING THE BIBLE AND BOOK OF MORMON—COUNSEL TO THE YOUNG BRETHREN.

I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home. It is no pleasure to talk to a people who will not receive what you say. You know me, and then again you do not know me. You do not know who Heber C. Kimball is, or you would do better. You do not know yourselves, do you? Then how can you expect to know me? A man came to me this morning desiring to have some talk with me. I asked him if he was an honest, upright, truthful man? He replied that he thought he had no right to answer that question; but finally, he said he was an honest man. After he said that, it was revealed to me what sort of a man he was, but not before. I wish the people here to-day to behave themselves, as this is the Sabbath. Do you know what is the gospel? The gospel is the power of God unto all that obey, not unto all that believe, for the devils believe. Suppose now, for instance, I had here three rules, one a twelve inch, one a six inch and one a three inch? Would the three inch rule measure as far as the twelve inch? No; nor can the three inch or the six inch man measure as far as the twelve inch man, yet both may be good men and just as good as the man that can circumscribe thirteen inches. Therfore, if a man in this respect should be a little behind, we should not whip him up as we would a horse, but we should be lenient towards him.

What brother Stevenson has said this morning is all good, and you would know it if you read the Bible and the Book of Mormon. There is not one quarter of you that read those books as much as I do; if you did, you would know they concide the one with the other. This book, the Book of Mormon, is a pure record, and I know it, although it treats of wars and contentions. I have lived nearly all my life where it came forth and I understand all about it.

I have been to the altar where Adam offered sacrifices and blessed his son and then left them and went to heaven. Now I want you to read the Bible and the Book of Mormon, for we have to build a city, we who are righteous and keep the celestial law, we have to build a city that will compare with the one that has gone to heaven. Consider these things and then see how you are progressing.

You sit in judgement on your neighbors, when you are guilty of

more tricks than they are, and when there is more evil in you than in them. Jesus said, "thou shalt not speak evil of thy neighbor," and the commandments say, "thou shalt not bear false witness against thy neighbor," and the commandments are binding upon us. Jesus said also, "thou shalt not commit adultery." Now some persons look upon adultery as an awful thing, which it is; but they pay no attention to the other command, which is equally binding, forbidding them to speak evil of their neighbor. It is said thou shalt not speak against the anointed; yet you do speak against them, and justify yourselves in doing evil. It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. In doing the things that I have been speaking of you commit sin and violate your covenants. Do you doubt that I am one of the Lord's anointed? Do you not know that I am? This then will affect you unless you make restitution. Shall I tell you how? I wish I could refer you to the revelation. I have had men lie to me, and I have known this by the spirit of revelation, yet I could not prove it. Now these are not men of God. Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I should present it stark naked; but I speak this for your good, and why then do you wish to run away from or injure your friends?

The Twelve Apostles, when first anointed, went into almost every part of the States, from Ohio to Nova Scotia, and organized Conferences and called on the whole Church to make donation of their means to purchase that land that God said had to be purchased either with money or with blood; and the whole Church, save the leaders, came under condemnation because they did not comply with the revelation. The revelation that gave us the authority and which says, "Let my servants, go, &c.," is in this Book of Covenants. At another time Zion's Camp was called, before I became an Apostle, and Joseph gathered up the Lord's warriors, His young men, the male members of the Church, and it took nearly every male member from Nova Scotia to Missouri to reinstate the Lord's people in the land of Zion. Those young men did their duty, and the Lord accepted their offering. They were the actors then, and are the leading men of the School of the Prophets to-day. Will this School of the Prophets stop? No, it was commenced in the days of Joseph, and it will not stop. Unless, however, there is a reformation right here, there is not one in twenty that will go and possess that land. Are you practical spinners? Can you adorn yourselves with the work of your own hands? Can you beautify and adorn the earth? I tell you that in general you are not going there unless a reformation takes place. Some of you will not be honest, some of you will not pray unless you are where some one can see you; and if some of you were going to my mill here, and should fine a chain, you would look around to see if any person saw you, and if not, you would hide the chain at once; and such men call themselves Saints. I am telling you the truth, and I tell you that if you will put on Christ and live in Him you will see a great deal better than I can with my glasses. You cannot lead a person astray unless that person is willing to be led astray; a man could not be persuaded

to lie unless he was inclined to lie; and if we tell a lie to deceive, we have to pay that debt before that sin is atoned for. It is said "Thine own words will condemn thee;" and it will be so when we go to judgement, and we cannot help it. I am an apostle, and Brigham Young is an apostle, and the voice of the Spirit called Brigham Young and myself in Kirtland, and Joseph Smith was told to place the priesthood upon us, and have we ever flinched? No. Now, when you are brought to judgement and you know that Jesus is there, that Joseph is there, that Brigham is there, that Willard and myself are there, and you are asked what have you been guilty of, you will have to give in your own testimony, and you can not get around it. The axe is laid at the root of the tree, and the acts of men and women will condemn them. There are hundreds and thousands of men in this Church to-day who have a plurality of wives which will be taken from them and they cannot help themselves, because they do not keep the celestial law.

The office of an apostle is to tell the truth, to tell what he knows. Has the Lord spoken to me? He has. I have heard His voice and so have you; and when you hear my voice, and it is dictated by the Holy Ghost, you hear the voice of God through me, but you do not believe it. Great is the condemnation that will come because of lying. Now, let me say to you, be honest, and you, sisters, stop you slanders, and if you wish your characters exalted, exalt that of your neighbor. It is time for us to arise and wake up. I am telling you these things for your good, but you do not know it. There are many here to-day who, unless they repent, will never see my face again after my eyes are closed in death. I tell you that the man who justifices another in the shedding of blood is a murderer, and the man who justifices another in tantalizing his fellow-creature or in speaking against another is as bad as the man who does these things. I have not one word of reflection to make against you, yet you are living at a poor dying rate. Do you doubt it? I want you to be faithful, and I do not want a man or a woman of you to be lost.

I wish now to talk to the little boys, my young brethren, and I want them all to hear me. What I have been saying to-day, my little boys, will apply to you as much as it will to your fathers. I wish you to be obedient to your fathers and to you mothers; but if your mothers tell you not to do that which your fathers tell you to do, you go right away and do as your father has told you, for he is the head. And, brethren, come to meeting instead of running about on the Sabbath day, and cease to tell lies. Let us, brethren, try and bind up everything and take hold together. I feel as the Savior did, I do not wish to leave you alone, I wish you to improve. I think as much of the people in this ward as I do of the people in any other ward in the Territory. I prayed last night and this morning that your minds might be prepared to receive my words. What would you give for a plow that had no point to it, or for a pair of glasses that you could not see through? and again, what account would you be if no dependance could be placed in you.

I will now refer you to a little of my history. I was born in Vermont, and brought up very poor, and when nine years old I laid in my bed and in a vision saw those things that I have since passed through. Soon after I was baptized, brother

Orson Pratt came to my house. I was standing in the door yard when he came, and at the time I felt much of the holy Spirit upon me. I was then a potter at my wheel. While brother Pratt was talking with me a voice spake to him and said "Orson, my son, that man will one day become one of my apostles." I did not know this till afterwards. A voice also speak to me and told me my lineage, and I told my wife Vilate that she was of the same lineage, and she believed it. I told her also that we would never be separated. I could tell you a thousand things that happened in that early day. I have been, as I have already told you, to where Adam offered sacrifices and blessed his sons, and I felt as though there were hundreds of angels there, and there were angels there like unto the three Nephites. I have also been over the hill Cumorah, and I understand all about it. I remember the time when I was baptized into the church, and how after I was baptized, Alpheus Gifford said he felt impressed to ordain me an elder. I was on my knees and jumped up and told him to hold on that I was not a learned man, and I thought that my ordination would injure the work. But presently the Holy Ghost came upon me till I thought that I should be burnt up. I could speak in tongues and prophecy, and I understood the scriptures. And now let me tell you that I was never made to die, that is spiritually; but that I am an inhabitant of this earth and will never destroy my right to it. It is my Father's and I know it, and His angels administer to men.] This you can read in the Book of Mormon. Cleave now to the truth, and remember that a limb separated from a tree is not much, and so we are not much when separated from the truth. Therfore honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us.

Jesus said, "suffer little children to come unto me, for of such is the Kingdom of Heaven." They are heirs to the kingdom of heaven, and when they die they go to heaven. They are with Jesus. Our children are heirs to our rights and privileges, and when an earths is organized for us we will take our children there as God our Father brought His children here when He came

Let us be faithful and humble and keep the commandments; and if we will eat meat, let us eat that which is mild. I am inclined to think that pig meat is not good, and that fine flour is not good, and the finer the flour we eat the shorter will be our lives. It would be better for us to eat coarse bread, such as the Graham bread. I now feel to say peace be with you, peace rest upon you and I say my peace shall rest upon you. Amen.

REMARKS *by President Brigham Young, in the New Tabernacle, April 6, 1868.*

[REPORTED BY G. D. WATT.]

NECESSITY OF OBEYING COUNSEL—REFORMATION IN EATING AND DRINKING—IMPROVEMENTS—FEMALE RELIEF SOCIETIES—CHASTITY.

The items of instruction which have been laid before us by Elders George A Smith and George Q. Cannon are very important to us, they are subjects which we have dwelt upon for years. It is generally known among us that we commenced some years ago to raise cotton in the southern portion of our Territory, and it is also known that machinery to manufacture it has been introduced into this country. All this has been done to encourage the people to become self-sustaining. I am ready to acknowledge that the Latter-day Saints are the best people, and the most willing people to do right that I know anything about. But when we take into particular and close consideration their acts, and compare them with the teaching they are constantly receiving, we think and say they are very far from taking all the counsel given them of the Lord through His servants. But were they to be counseled, for instance, to go to the gold mines, many of them would obey with alacrity. If they were to be counseled to chew or smoke tobacco, many would lift up both hands for this, and shout for joy? If the sisters many of them, were counseled to continue the use of tea and coffee they would sit up all night to bless you. When we are counseled to do that which pleases us then are we willing to obey counsel. Yet when I consider the pit from whence we have been taken, and the rock from whence we have been hewn, I can say, praise to the Latter-day Saints. Again, when we consider the immensity of knowledge and wisdom and understanding pertaining to the things of this life, pertaining to the learning of this world, pertaining to that which is within our reach, and ready for the use and profit of the people, and particularly with regard to taking care of ourselves, and then consider our shortcomings, and slothfulness, we may look upon ourselves with shamefacedness because of the smallness of our attainments in the midst of so many great advantages.

A thorough reformation is needed in regard to our eating and drinking, and on this point I will freely express myself, and shall be glad if the people will hear, believe and obey. If the people were willing to receive the true knowledge from heaven in regard to their diet they would cease eating swine's flesh. I know this as well as Moses knew it, and without putting it in a code of commandments. When I tell you that it is the will of the Lord to cease eating swine's flesh, very likely some one will tell you that it is the will of the Lord to stop eating beef and mutton, and another that it is the will

of the Lord to stop eating fowl and fish until the minds of the people become bewildered, so that they know not how to decide between right and wrong, truth and error. The beef fed upon our mountain grasses is as healthy food as we need at present. Beef, so fattened, is as good as wild meat, and is quite different in its nature from stall-fed meat. But we can eat fish; and I ask the people of this community, Who hinders you from raising fowls for their eggs? Who hinders you from cultivating fruit of every variety that will flourish in the different parts of this Territory? There has not been a day through the whole winter that I have not had fresh peaches, and plenty of apples and strawberries. Who hinders any person in this community from having these different kinds of food in their families? Fish is as healthy a food as we can eat, if we except vegetables and fruit, and with them will become a very wholesome diet. What hinders us from surrounding ourselves with an abundance of those various articles of food which will promote health and produce longevity? If it is anything, it is our own neglect; or, in other words, which will answer my purpose better, the want of knowing how.

We cannot say there are loafers on our streets; still, there are persons in our community who seem to have no other aim in existence, than to pass away their time to no purpose or use to themselves or the community. They have nothing to do, and think that they cannot apply themselves to anything that will benefit themselves and their families, when they might with great propriety be engaged in laying out a garden, fencing and planting it, and laying a foundation to make themselves and their families comfortable. It is true we have taken a great share of this people from manufacturing districts, where the great masses of the people know nothing about cultivating the earth; but they can learn it soon, if they will, after they get here. Let your minds be at home, and let your attention be directed to that which the Lord has given you for honor and glory to yourself, instead of being, like the fool which Solomon wrote about, whose eyes are in the ends of the earth. Consider that you are at home, and strive to make your homes happy, comfortable and delightful; let the spirit which you enjoy yourself abound therein.

What is the reason that our brethren do not progress faster in their improvements? In a great measure it is for the want of leaders. But this is not altogether so. Generally it is for lack of judgment and wisdom, tact and talent, taste, industry and prudence in our Bishops. As it has been said, as with the priest so with the people. This is the case in a great measure; and we can say, as is the Bishop so are the members of his ward. It is the duty of the Bishops to take a course to make their lives, characters, doings and sayings fit examples in all things to the people of their wards. Some of our Bishops have made no improvements for eighteen years. I have asked the Bishops to sow a little rye, to make straw for hats and bonnets. A few have done so. I have asked them to do the same thing this spring, that the sisters of their wards may have straw to manufacture. If the Bishops have not time to do this, or have not the ground, get some of the brethren to do it who have time and ground, and let there be an acre of rye sown to each ward, and then ask the sisters to gather it in the proper season. Some say that wheat straw is as good as rye, if properly prepared. Gather the straw, and make your

bonnets and hats, and wear them when you come to this tabernacle; and make hats for your husbands and sons to wear, and for your brothers and your sisters, your daughters and your mothers, and let us see all the sisters and all our brethren and all our children wearing hats and bonnets of material produced and manufactured by ourselves. I have been pleading for this for years and years.

This is leap year; let the ladies take the lead in this and every other species of home industry at which they can be employed. We have asked the sisters to organize themselves into Relief Societies; I again ask the sisters in every ward of the Territory to do so, and get women of good understanding to be your leaders, and then get counsel from men of understanding; and let your fashions proceed from yourselves, and become acquainted with those noble traits of character which belong to your sex. Ever since I knew that my mother was a woman I have loved the sex, and delight in their chastity. The man who abuses, or tries to bring dishonor upon the female sex is a fool, and does not know that his mother and his sisters were women. Women are more ready to do and love the right that men are; and if they could have a little guidance, and were encouraged to carry out the instincts of their nature, they would effect a revolution for good in any community a great deal quicker than men can accomplish it. Men have been placed on the earth to bear rule and to lead in every good work, and if they would do their duty to-day in our own government, and then throughout the world, they would stop whining about the "Mormons" marrying so many wives, and the ladies would have somebody to protect them and they would not need to flee to the "Mormon" Elders for protection. But outside of this community they are destroying the sex, ruining all they can, and then they boast of their villainy. Shall I say that the women are short-sighted? I will say they are weak; I will say that it is in their nature to confide in and look to the sterner sex for guidance, and thus they are the more liable to be led astray and ruined. It is the decree of the Almighty upon them to lean upon man as their superior, and he has abused his privilege as their natural protector and covered them with abuse and dishonor.

I wish the whole people of the United States could hear me now, I would say to them, let every man in the land over eighteen years of age take a wife, and then go to work with your hands and cultivate the earth, or labor at some mechanical business, or some honest trade to provide an honest living for yourselves and those who depend upon you for their subsistence; observing temperance, and loving truth and virtue; then would the women be cared for, be nourished, honored and blest, becoming honorable mothers of a race of men and women farther advanced in physical and mental perfection than their fathers. This would create a revolution in our country, and would produce results that would be of incalculable good. If they would do this, the Elders of this Church would not be under the necessity of taking so many wives. Will they do this? No, they will not; and there are many who will continue to ruin every virtuous woman they can, buying the virtue of woman with money and deception, and thus, the lords of creation proceed from one conquest to another, boasting of their victories, leaving ruin, tears and death in their pathway; and what have they conquered? A poor, weak, confiding, loving wo-

man. And what have they broken and crushed and destroyed? *One of* the fairest gems of all God's creation. O man! for shame. [If the men of the city of New York alone had done for the last twenty years as the men of this community have done, from two to four hundred thousand females from sixteen years of age and upwards, whose dishonor and ruin are mercifully covered in the grave, would now be in life and health, moving in the circles af happy homes, prayed for, respected, loved and honored.

Now, ladies, go to and organize yourselves into industrial societies, and get your husbands to produce you some straw, and commence bonnet and hat making. If every ward would commence and continue this and other industrial pursuits, it would not be long before the females of the wards of our Territory would have stores in their wards, and means sufficient to send and get the articles which they need, that cannot yet be manufactured here and which they may want to distribute.

It is an old saying that a woman can throw out of the window with a spoon as fast as a man can throw into the door with a shovel; but a good house-keeper will be saving and economical, and teach her children to be good housekeepers, and how to take care of everything that is put in their charge. I do not wish to go into detail here; I see too much; I know too much of the waste and neglect of our females to feel satisfied with them. Is this any more so with the female portion of our community than among the males? No, not at all; but the neglect, the idleness, the waste, and the extravagance of men in our community are ridiculous. They are constantly taught better; they know better; yet, in many instances, the same reckless waste is indulged in by the whole family. If we will learn to be wise and careful, we shall *devote all our time in that* way that will be of the greatest advantage to us and to our common cause, continually bettering our condition, and become more and more competent to do good.

I have tried continually to get this people to pursue a course that will make them self-sustaining, taking care of their poor—the lame, the halt and the blind, lifting the ignorant from where they have no opportunity of observing the ways of the world, and of understanding the common knowledge possessed among the children of men, bringing them together from the four quarters of the world, and making of them an intelligent, thrifty and self-sustaining people. This is a work that is worthy the attention of the Saints. We have gathered thousands from many nations. By the aid of the Almighty we have raised them out of penury and miserable dependence, and have taught them how to become wealthy in possessions, useful to themselves and their neighbors, good citizens, and, I trust, faithful Saints. We are still continuing our labors in gathering the poor from foreign lands, and the people are doing marvels in contributing their means for this purpose; and it is still coming, and we hope to be able to still enlarge our operations for the deliverance of the poor and downtrodden Saints of all nations. We can continue to receive and send means until July.

Now, sisters, will you commence to pay attention to the raising of silk? There are numbers of sisters in our community who could pay attention to this industry, and teach the children to gather the mulberry leaves and to feed the worms. I wish all those sisters whose hands are not tied with large families to enter into this business with heart and hand in

their different wards. Plant the mulberry tree, and raise silk every year, also silk worm eggs. By pursuing this business faithfully, year by year, it will bring a yearly revenue to each ward of thousands of dollars, making the people more and more able to perform works of benevolence and mercy, and to make themselves more and more comfortable in their living.

The Kingdom of God is upward and onward, and will so continue until its power and influence extend to the relief of the honest of all nations. It is for us to look to the welfare of the Kingdom of God; for it alone will sustain us, build us up and save us now and hereafter, and prepare us to enjoy a blessed eternity. May God bless you. Amen.

DISCOURSE *by Elder George A. Smith, delivered in the New Tabernacle, Salt Lake City, April 6th,* 1868.

[REPORTED BY DAVID W. EVANS.]

IMPORTANCE OF OBSERVING THE SABBATH DAY—EMIGRATION OF THE POOR—FISH CULTURE—PRODUCING SILK.

We have been in the habit of looking contemptuously on the sectarian world, so far as their habits appear to us to be indications of hypocrisy. Among them men take great pains to seem to be religious. They will put on a long face, a sad countenance, and on the Sabbath day they will endeavor to seem to be very holy. But as soon as the Sabbath has gone by, a great many men will not scruple to commit the most outrageous acts of dishonesty and corruption, thinking, perhaps, by being so very good on the Sabbath day, that the wickedness and corruption of the remaining six days will be sanctified and justified.

Well, we have looked contemptuosly upon a spirit of this kind, and in so doing some of us may have failed to appreciate, as we ought, the importance of observing the Sabbath day. We may have felt that it was a tradition that we and our fathers had inherited from the sectarian world. There are many instances of our brethren failing to observe the Sabbath day. Some going to the kanyon on a Saturday for wood or lumber, knowing that they could not return with their loads until Sunday; or going out to hunt cattle when they knew they could not accomplish what they desired without breaking the Sabbath. I feel a desire to call the attention of the Conference to the consideration of this subject, because it not only involves a commandment given in the law of Moses, and endorsed by the New Testament, but it has been also enjoined upon us by revelation through Joseph Smith in the present generation; and if we neglect it we have no right to expect the blessings of God to that extent that its observance would ensure. We find on the 149th page of the

Doctrine and Covenants something on this subject, to which I wish to call the attention of the brethren and sisters. It reads as follows:

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength, and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect; or, in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."

I read this simply to call your attention to the law as it has been given to us through Joseph Smith, our Prophet, and to impress upon the minds of the Elders the necessity of observing it.

We find it also enjoined upon us in a portion of section 4, of a revelation on page 160, of the Book of Doctrine and Covenants, which reads as follows:

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."

I have felt that it was necessary to call the attention of the Saints—the brethren especially, to this subject, because I believe it affects us in various ways. We should come together on the Sabbath day and partake of the Sacrament, and we should do no work, but what is necessary to prepare food for ourselves, or to feed our animals. We should observe the Sabbath as a day of rest, and if we do it faithfully we shall live longer; for my impression is, saying nothing about the commandment of the Lord, that nature requires one-seventh of our time for rest, and that when a man has worked fifty-two Sundays in a year, he is at least fifty-two days older than he needs to be, and has not done as much work during the year as if he had worked only six days a week and had rested the seventh. I hope our brethren will hereafter make their calculations to observe the Sabbath and thus act in accordance with the law of God. The evidence is plain on the face of the Book of Mormon, that when men commence to live in accordance with the laws of the gospel, as the people of Nephi did for about two hundred years after the Savior visited the land Bountiful, they shall begin to be stronger and to live longer. Amos, the son of Nephi, kept the records on the plates of Nephi eighty-four years, and his son Amos kept them one hundred and eleven years: Book of Mormon, pages 494-6, sections 8 and 11. Previous to this period the Book of Mormon shows that the Nephites were a short-lived race. The observance of the Sabbath, as well as the observance of every other commandment of God, has a tendency to prolong

human life. There is nothing to prevent us commencing, by observing the Word of Wisdom, to lengthen our days, in accordance with the words of the prophecies of Isaiah, which says, "for as the days of a tree are the days of my people."

There are several subjects I wish to refer to in addressing my brethren in Conference. One of them is the emigration of the poor from Europe, which was agitated last Fall Conference. Some of the brethren have contributed liberally, and sufficient means has been collected to aid a considerable number; but nothing like what was desired. Yet with what has been raised here, with that which may be possessed by some who are partly able to help themselves, we expect to bring five thousand adults to the railway terminus. We also expect to raise the wagons, mules and oxen necessary to fit up teams, and the necessary provisions and teamsters, guards and arms, to go from here to the terminus of the railroad, and bring home the brethren and sisters and their children who may gather to that point. We also want to make plans and calculations, and every man and woman throughout the Territory should feel that it is a part of their duty to contribute his or her share to accomplish this; and then to lay a foundation for setting all these people to work at something that will enable them to live and acquire a competence as well as return the means expended in bringing them here. Those indebted to the Perpetual Emigration Fund should feel the importance of paying their indebtedness; and those who are not indebted should feel alive and awake to the accomplisment of this object. It is a great and glorious work which we have undertaken, and it will never do for us to be discouraged and leave it half done.

There is another subject under consideration, which weights very heavily upon the minds of the Saints. The Word of Wisdom recommends us to use the flesh of animals sparingly. The law of Moses prohibited to Israel the use of swine's flesh; but in the Gentile world at the present day it is considered superior, as food, to almost every other kind of flesh. And even among us, with the education and training that we have received, there is a great deal of it used. It seems to be a pretty general idea among the people that swine's flesh can be more easily raised than any other; but there is no doubt that, with proper care and attention, other kinds of meat might be produced with equal facility. For some reason God, by special law, prohibited its use to the children of Israel; and it certainly seems desirable that we should also discontinue its use, as within the past few years in some countries where a great amount of pork has been consumed the people have been afflicted with a kind of pestilence—a disease which is considered incurable. It is therefore wise and prudent for us to adopt plans to procure supplies from other sources. In some countries the culture of fish has recently been introduced. It was commenced, in the first place, by sportsmen for the purpose of increasing the amusement of anglers; but the French government, under the reign of the present Emperor, have commenced to stock the rivers of France with fish for the purpose of increasing the supply of healthful food to the people. This is being done successfully in New England, where rivers were formerly well stocked with salmon and other varieties of fish, though for many years they have become extinct. Laws have been passed in New Hampshire, Maine and other Eastern

States, requiring the owners of mills to construct fishways over their dams, so that fish can pass freely up and down the streams, the dams having heretofore effectually prevented this.

Persons have also been employed to re-stock the rivers, and in this way many choice varieties of fish have been again successfully introduced. The real fact is, they are as easily raised as hogs, if the proper attention is paid to them. Our beautiful lakes—such as Utah Lake and Bear Lake,—our rivers, and even our springs can, with a very little trouble and expense, be made to yield an immense quantity of this healthful food. I wish to call the attention of the Bishops and Elders, at home and abroad, to the propriety of studying this question; and if they lack information on the subject just let them drop a note to the Hon. W. H. Hooper, our Delegate at Washington, and ask him to furnish information on the culture of fish. He has it in his reach through the Bureau of Agriculture, and can send it under his own frank, and that will put you in possession of the information you require. You can feed fish as well as hogs, and they will eat a great many things you are little aware of, and with a little trouble you can procure that which will furnish an agreeable and healthy change in our diet.

I also wish to advise our brethren, —the Bishops especially, to consider the propriety of taking proper measures for the production of poultry. Their flesh is agreeable and much more healthful as food than using great quantities of pork, as we are compelled to do in many instances.

I will also call the attention of the congregation to the subject of raising silk. We are anxious to dress in broadcloth, and to wear fine clothing; but there is a difficulty in the way of our sending abroad for them, for we have scarcely anything that we can send to purchase the necessary material; hence the necessity of taking measures to raise it here. The revelation given to the Church years ago to let the beauty of our garments be the workmanship of our own hands, although it has not remained a dead letter, has never been fully complied with; and it is time that we, as a people, should be thinking of some new industry by which the kinds of clothing we desire may be produced, and also have a production or staple of some kind that we can send abroad that will bring us wealth in return, instead of sending away all our money, and bringing nothing back.

It has been proven by a few years' experience that the mulberry tree grows in this country; the climate agrees with it, and it grows rapidly and thrives well. It has also been proven that the silkworm is healthy in this climate, and experiments have proven the fact that silk of a fine quality can be produced here in abundance. Now, silk has commanded gold in all ages. It once would pay for transportation overland on the backs of animals from the frontiers of China to the west of Europe; and silk garments have been considered so delightful that they were worth their weight in gold. And in consequence of the high esteem in which it has ever been and is yet held, the trade in silk is still very remunerative. We would like to see our wives and daughters clad in the most delightful silk, but we cannot get it; and yet it can be cultivated and produced by their own nimble fingers, in this climate, just as easily as flax or wool, and at very little more expense. Several years ago in the States there was quite an excitement on this subject; but it proved a failure. The reason was that in many of the States where the experiment was

tried the climate was too severe for the culture of the proper varieties of the mulberry; they would kill with the winter frosts, and then the summers were too damp or rainy for the healthy production of the worm. Our climate is peculiarly fitted in these respects. Our dry summers and mild winters are both suitable, and there is not a doubt but as fine silk may be produced here as anywhere in the world. President Young has taken pains to introduce the mulberry. He sent to Europe and obtained the proper kind of seed. It can be grown from the seed and multiplied to any extent from the cuttings. Our brethren in every ward should take this matter in hand and plant out these cuttings, and send for the silkworms, and set in operation a new branch of industry, which will employ us some six weeks or two months in the summer time in feeding and taking care of the worms; the residue of the labor—winding and manufacturing the raw material into silk can be conducted through the year. Millions of dollars worth of silk might thus be annually produced in this Territory, from labor that now counts very little.

The feeble, the aged, the lame, and almost any person, no matter how weakly, might be employed at this business; and silk always fetches such a price that it would pay us for sending it abroad, in addition to the amount we might use.

It is just as easy for us to clothe ourselves with silk, the workmanship of our own hands, as to go ragged. Then, I feel it, concientiously, to be a duty we owe to ourselves as a people, and the obedience we owe to the revelations of the Lord that we should add this industry to the branches we have already commenced.

We should also take care of our sheep, and continue to erect woolen manufactories, and never relax our efforts in the cultivation of flax, hemp and cotton, for all these articles in their time and season are indispensable; and with the whole of them put together—the silk, wool, flax, hemp and cotton, we need ask no odds of mankind for clothes to wear, how ever beautiful we may choose to make them.

REMARKS *by President Brigham Young, in the New Tabernacle, afternoon, April* 8, 1868.

[REPORTED BY G. D. WATT.]

DOMESTIC ECONOMY—TRAINING CHILDREN—CULTIVATION OF SILK—APPLICATION OF LABOR—LONGEVITY.

President Heber C. Kimball has exhorted the bishops to gather around them the young men and teach them the privileges which they enjoy, and try to lead them in the right way. Bishops, I wish you to hearken to this piece of good advice. I will give each of the young men in Israel, who have arrived at an age to marry, a mission to go straightway and get married to a good sister, fence a city lot, lay out a garden and orchard and

make a home, and especially do not forget to plant a proper proportion of mulberry trees. This is the mission that I give to all the young men in Israel. And I say to you, sisters, if you do not know how to milk a cow, you can soon learn. If you do not know how to feed the fows, you can learn. If you do not know how to feed the chickens, get them and learn how, and if your husband takes you to live in ever so small and humble a cottage, make it neat and nice and clean, and set out flowers around the doors, and let the husband plant fruit trees and shade trees, and let wives help their husbands that they may be encouraged to take hold of more important business that will create an income sufficient to sustain their wives, and by economy and care become wealthy in a short time, and have your carriage to ride in. What a satisfaction it will be to you to know that what you possess is the result of your industry and economy. "It was not given to us by grandfather, or by father, or by mother, or any relation; but we have got these comforts by our industry, saving, and the blessings of the Lord." By this means our young men and maidens will gain for themselves credit, respect, and a name in Israel worthy of the admiration of all good persons. How much better is this course than the opposite, to spend precious time to no profit, always being in a state of dependence. Were the Lord to speak of such conduct, he would use terms to show that He is not well pleased with it.

I have a short sermon for my sisters. I wish you, under the direction of your bishops and wise men, to establish your relief societies, and organize yourselves under the direction of the brethren, and establish yourselves for doing business, gathering up your little amounts of means that would otherwise go to waste, and put them to usury, and make more of them, and thus keep gathering in. Let this be commenced forthwith. Ask your husbands to furnish you some straw for hats and bonnets, and when you get it put more than three straws over your head, and make a hat that will shade you from the scorching sun. I have a great desire to live and see the prosperity of this people, and one thing among the rest, I would like to see the time when our sisters will take more pains to beautify their children. When your children arise in the morning instead of sending them out of doors to wash in cold, hard water, with a little soft soap, and wiping them as though you would tear the skin off them, creating roughness and darkness of skin, take a piece of soft flannel, and wipe the faces of your children smooth and nice, dry them with a soft cloth; and instead of giving them pork for their breakfast, give them good wholesome bread and sweet milk, baked potatoes, and also buttermilk if they like it, and a little fruit, and I would have no objections to their eating a little rice. Rice is an excellent food for children, and I wish some of the brethren would cultivate it in these valleys. Upland rice will flourish in this country. Train up your children to be beautiful and fair, instead of neglecting them until they are sunburned and become like the natives of our mountains. Let the sisters take care of themselves, and make themselves beautiful, and if any of you are so superstitious and ignorant as to say that this is pride, I can say that you are not informed as to the pride which is sinful before the Lord, you are also ignorant as to the excellency of the heavens, and of the beauty which dwells in the society of the Gods. Were you to see an angel, you would see a beautiful and lovely

creature. Make yourselves like angels in goodness and beauty. Let the mothers in Israel make their sons and daughters healthy and beautiful, by cleanliness and a proper diet. Whether you have much or little clothing for your children, it can be kept clean and healthy, and be made to fit their persons neatly. Make your children lovely and fair that you may delight in them. Cease to send out your children to herd sheep with their skins exposed to the hot sun, until their hands and faces appear as though they lived in an ash heap. I call upon my sisters to lead out in these things; and create your own fashions, and make your clothing to please yourselves, independent of outside influences; and make your hats and bonnets to shade you. I wish you, sisters, to listen to these counsels, and place yourselves in a condition to administer to the poor. Get your husbands to provide you with a little of this and a little of that of which you can make something by adding your own labor. I do not mean that you shall apply to them for five dollars and ten dollars to spend for that which is of no profit, but manufacture something that will be useful as well as beautiful and comely.

You ought to enter into the cultivation of silk. Our bench lands are well adapted to the growth of the mulberry tree, the leaves of which produce the natural food for the silk worm. There is no better land nor climate in the world than we have for this branch of business. We can make ourselves independently rich at this business alone, if it is properly pursued. There ought to be a plot of land in each ward devoted to the cultivation of silk, and a cocoonery built in the centre of it, and in the season thereof let the children of the wards who have nothing to do, and aged people, gather the leaves and feed the worms. The work is light and interesting, while the sales of wound silk, for which there is always a market to be found, will do much towards feeding and clothing poor persons that would otherwise be entirely dependent. If the worms are well taken care of, the season of feeding only lasts from thirty-five to forty days. If I cannot succeed in getting the sisters with their children to attend to this business, I shall be under the necessity of sending to China for Chinamen to come here and raise silk for us, which I do not wish to do. To pay people the wages they want here would prevent us from raising silk profitably. We look forward to the period when the price of labor here will be brought to a reasonable and judicious standard.

Now, sisters, go to forthwith and get you an acre of land, and get the Bishops and the brethren to fence it, and prepare it for the reception of the trees, and go and help them; but be sure to wear a wide brimmed hat while doing it, so as not to get tanned with the sun and the wind. Go to and raise silk. You can do it, and those who cannot set themselves to work we will set them to work gathering straw, and making straw hats and straw bonnets; we will set others to gathering willows, and others to making baskets; we will set others to gathering flags and rushes, and to making mats, and bottoming chairs, and making carpets. I pray you in Christ's stead to let gold hunting alone, and pray the Lord to cover it up in our region of country that it cannot be found. Those among us who are anxious to find rich gold deposits, are equally anxious to destroy themselves, and are no wiser than our little children are in handling sharp-edged tools. They would not only destroy themselves, but all

around them if they had the power to do it. Instead of hunting gold, let every man go to work at raising wheat, oats, barley, corn and vegetables, and fruit in abundance, that there may be plenty in the land. Raise sheep, and produce the finest quality of wool in large quantities. By the migratory system of feeding sheep in this country they will be healthy, and produce large clips of wool. I hope, by the blessings of the Lord, to demonstrate this the present season. In these pursuits are the true sources of wealth, and we have as much capital in these mountains to begin with as any people in the world, according to the number of our community. Real capital consists in knowledge and physical strength. If we know how to apply our labor, it will produce for us everything we can ask for; it will bring to us the food and the clothing we want, and every facility we need for comfort, for refinement, for excellence, for beauty, and for adornment. It will bring to us the wealth of the world, the gold and the silver, although gold and silver are not real wealth. They are useful as a medium of exchange, as foundation upon which to base a currency, and to use as ornaments and household vessels; and so gold should be regarded until there is enough of it to pave our streets. O, ye Elders of Israel who are greedy for gold, instead of wasting your time in search of it, gather around you the comforts of life, with which the elements are loaded, and make yourselves rich in all the elegancies and conveniences by means of economy and industry. I wish the sisters to lead out in the fashions. It is very little difference what fashion you produce. I would just as soon see you wear hats with wide brims as not, if you have that fashion that will give comfort and convenience and produce health and longevity. We wish to promote the longevity of the people. Tell your husbands to get you a heifer calf or two and some chickens, and you will feed them, and take care of them, instead of feeding pigs, and if your husbands have springs on their land, get them to clean them out and dam them up a little, and introduce the spawn of the best fish we have in these mountains, and collect all the information that has been printed, and which comes within your reach on the subject of raising fish. And raise your potatoes and parsnips and carrots for feeding them with, adding a little corn meal, or a little oat meal. We can raise fish here, and the cost will be one fourth less per pound than other meats. You may think that fowls are injurious to the garden; but they are not. They will pick up grubs and cut worms and other destructive insects, and the good they do in this respect will far overbalance any trifling injury they may do to young plants. They will keep your gardens clean of these pests, and fatten, giving you plenty of eggs to eat. Take care of them, and get a little patch of lucerne planted to give to your young heifer, and rear her until she gives you her increase. This is for you young women who want to get husbands. Tell the young men that you will sustain yourselves, and teach them how to sustain themselves if they do not know how, if they will only come and marry you. Now, girls, court up the boys, it is leap year. Give them to understand in some way that it is all right. You are ready, and you want to help them to make a good home, to form a nucleus around which to gather the blessings and comforts of life, a place to rally to. While you are on the move and unsettled you can get nothing that

is permanent. Tell the boys what to do, and you sisters of experience, ye mothers in Israel, go to and get up your societies, and teach these girls what to do, and how to get the boys to come and marry them. The neglect and lazy habits which our boys are falling into are a disgrace to us, to say nothing about the sin of such conduct. They produce nothing, and consider themselves unable to take care of a family, and they will not marry. This conduct of theirs leaves our young women without partners; they want somebody to look to, and something that they can do to advantage and bless themselves, and have a home to go to. Young men, fit you up a little log cabin, if it is not more than ten feet square, and then get you a bird to put in your little cage. You can then work all day with satisfaction to yourself, considering that you have a home to go to, and a loving heart to welcome you. You will then have something to encourage you to labor and gather around you the comforts of life, and a place to gather them to. Strive to make your little home attractive. Use lime freely, and let your houses nestle beneath the cool shades of trees, and be made fragrant with perfumes of flowers.

These are practical teachings; they are things which this people must be taught, for if we do not learn to take care of ourselves and save ourselves, who will do it for us? Will the Gentiles help us, and care for us? Will they do us good? No. And I tell you further, Elders of Israel, that you do not know the day of your visitation, neither do you understand the signs of the times, for if you did you would be awake to these things. Every organization of our government, the best government in the world, is crumbling to pieces. Those who have it in their hands are the ones who are destroying it. How long will it be before the words of the prophet Joseph will be fulfilled? He said if the Constitution of the United States were saved at all it must be done by this people. It will not be many years before these words come to pass. How long will it be before they will be coming here for bread, for the bread of life, and for the bread which sustains the body? Do you know this? You do not. This community live as it were from hand to mouth. They must learn to lay up food. Notwithstanding all that has been said to the people on this subject, not one man to thirty has bread sufficient to last him one year. As our mechanics are paid, they might have laid up their hundreds if not their thousands a year. Brethren, learn. You have learned a good deal it is true; but learn more; learn to sustain yourselves; lay up grain and flour, and save it against a day of scarcity. Sisters, do not ask your husbands to sell the last bushel of grain you have to buy something for you out of the stores, but aid your husbands in storing it up against a day of want, and always have a year or two's provision on hand. A great abundance of fruit can be dried. There are but few families in this city who do not have the privilege of drying and laying up fruit. Yet the majority of families in this community, instead of using fruit that was dried last fall but one, are using fruit dried last year when the grasshoppers were here. A year's supply should be kept ahead, so that families would not be compelled to eat fruit that had been injured by grasshoppers and other insects. We should accumulate all kinds of nutritive substances, and preserve them from worms, which can easily be done. If we do not take care of ourselves, we shall have a very poor chance to be taken care of.

If we will hearken to the counsel that is given to us we shall know how to sustain ourselves in every particular. Mothers in Israel, sisters, ask your husbands to take care of the sheep they have got, and not wilfully waste them; but multiply them and bring our wool to the factories to be manufactured, or trade it for yarn and cloth. The woolen mills which we now have in the country will work up a great deal of wool if they can get it. Who is there in our community that raises flax? Is there any attention paid to this culture? I think not, but it is, "Husband, sell your wheat, sell your oats to buy me the linen I want." We shall in the future have flax machines here to make the finest of linen; and we can make the cotton and silk in abundance. I would urge the brethren of the southern country to plant cotton sufficient to supply the wants of the factories that are now in the country, and let us continue our labors until we can manufacture everything we want. All this is embraced in our religion, every good word and work, all things temporal, and all things spiritual, things in heaven, things on earth, and things that are under the earth are circumscribed by our religion. We are in the fastnesses of the mountains, and if we do these things, and delight in doing right, our feet will be made fast and immovable like the bases of these everlasting hills. We ought not to desire anything only on righteous principles, and if we want right, let us then deal it out to others, being kind and full of love and charity to all. My brethren and sisters, I have occupied considerable time; but I have not spoken one tenth of what I wish to say to you. By the authority that the Lord has granted to me, I bless you in the name of Jesus Christ. Amen.

REMARKS *by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, May 10th,* 1868.

[REPORTED BY G. D. WATT.]

THE TRUE CHURCH OF CHRIST—THE LIVING TESTIMONY—WORD OF WISDOM.

The gospel which we preach is the gospel of life and salvation. The Church which we represent is the Church and Kingdom of God, and possesses the only faith by which the children of men can be brought back into the presence of our Father and God. The Lord has set his hands to restore all things as in the beginning, and by the administration of His Holy Priesthood, save all who can be saved, cleanse from the world the consequenses of the fall and give it to the hands of His Saints. I am a witness of these things. How far short we may come of being what we should be, or of improving as fast as we should, matters not; this is the Kingdom of God, this is the way of life and salvation, and all who hearken to and receive it in their faith, and live it in their lives, will have

the privilege of returning to their Father and their God; and none else will come into His presence. It is true that the spirits of all people will return to God who gave them, both Saint and sinner, but as to their staying there and becoming permanent settlers in His immediate presence is another question.

The practical part of the lives of the Saints in our day, and in former days on this earth or on other earths, is another part of the great subject of salvation. The faith of the people as a general thing is correct; but the lives of many of the Latter-day Saints are far from being what they should be. To be Latter-day Saints men and women must be strictly honest; they must observe that code of moral religion which is taught in the world and which is as good as can be taught. There are numbers of the human family who profess the religions of men who live the moral code acknowledged among them as strictly as men and women can do.

When we talk of the true Church of Christ we speak of a system of theology, the principles of which will bear upon every motive and act of mankind. If there is a fault in the people, it will make it manifest; if there is a weakness, it will be made apparent, for the Lord takes this course that His children may exhibit what is in them. In the latter days He will reveal the secrets of the hearts of the children of men. He is now doing this by breaking up the people here and there. He is leading them through circumstances to try them to the uttermost. If we are not tried in all things already, there is plenty of time yet for us to be so tried, even as Abraham was. Be patient, my brethren and sisters, for we shall all have the privilege of being tried to the uttermost if we are worthy. How many trials Abraham had, and how severe they were we have not been fully informed. A portion of his life has been committed to paper, and handed down to us, which we can read at our leisure. Whether he was tried as we are tried, and in as many ways as the Latter-day Saints are tried, I do no know. There is no question but that he was tried sufficiently to prove before his Father and God that he was worthy of the blessings he obtained—that he was worthy of the priesthood and the keys thereof—that he was worthy to receive the articles of truth, to dispense salvation to his father's house and to his friends and neighbors, and to all who would hearken to his counsels.

The Latter-day Saints are a very peculiar people, and they are led in a peculiar way. We are brought into circumstances so as to be a stumbling block to the nations, through the failings and weaknesses of the Latter-day Saints. Jesus was a stumbling block to the nation of the Jews, and to the generation in which he lived, and to all that knew him, and how singular it is that Jesus Christ, at this late day, and at such a distance from the theatre of his operations, should have attained such celebrity and fame; even his disciples are not only canonized, but almost deified, and looked upon as though they were gods come down to dwell with men. Every circumstance connected with the Savior's life is looked upon as being divine. Christendom now acknowledge that Jesus was the Son of God; they look upon him as God manifested in the flesh according to the New Testament; yet the generation in which He lived did not see these tokens of divinity which this generation recognize. To them he was "a root out of dry ground"—"a stumbling block," "a rock of offence." So with the

Latter-day Saints. They are a stumbling block to this generation. The world see all their weaknesses and faults, and see no divinity in the work in which they are engaged. Yet this is not to be wondered at, inasmuch as the world could not see it in Jesus when he dwelt in mortality. We are looked upon as a low, degraded, ignorant set of fanatics. This is the opinion of the great majority of the learned and refined world. Others say that our people are the dupes of a few. We do not claim to be very wise, but we do know that that portion of mankind called Christians in our day, who profess to be followers of the meek and lowly Jesus, are grossly ignorant of His character, and of the means and way of Salvation which He offers to the world. The Latter-day Saints, as a people, may not be so far advanced in the knowledge of many of the sciences, as their neighbors; but they are learning how to take care of themselves, which is one of the greatest arts known to man. When the most learned and scientific among men scrutinize their own lives and experience, they are under the necessity of acknowledging that they are faulty, weak, ignorant; they are "strangers from the covenants of promise, having no hope, and without God in the world."

Instead of considering that there is nothing known and understood, only as we know and understand things naturally, I take the other side of the question, and believe positively that there is nothing known except by the revelation of the Lord Jesus Christ, whether in theology, science, or art. The world receive information and light on great principles of science and knowledge in the arts, to subserve the hidden purposes of the Almighty, but they are ignorant of the source from whence it comes to them. They seek not to know God, whom to know is life everlasting. They seek not to know the source of their own existence, and of all light and truth. They are not willing to acknowledge His hand in anything; and for this the God of Heaven is displeased with them, and His anger is kindled against them. They have every evidence that can be asked that Joseph Smith was a prophet sent from God, yet they cannot acknowledge it; while at the same time, with the scriptures in their hands, they can but acknowledge the supremacy of the doctrine we preach over the dogmas of the age, and in the growth of this community in the face of a constant stream of abuse and persecution, gathering the poor from all nations, they must acknowledge the superior wisdom and power displayed, that cannot be attributed to man. The wisdom which God has given them teaches them better. It teaches them that a secret something, an invisible agency is evidently at work behind the curtain. What mortal has the power to call people from the ends of the earth? While Jesus Christ was in the flesh He did not manifest his power. How much power did He manifest over the people of the world in His day? Did He send His disciples to the nations and call His followers together from the ends of the earth by thousands? He did not. There is no doubt but that He had the power to call the people together; but he did not manifest it. The people saw no exhibition of this power when he was among them. But He is doing it now, and if it had been the time to do it in His day it could have been done by the power of the heavens through Him, as it is now done by the same power through Joseph Smith and his brethren. God is now displaying His power in a marvelous

degree, whispering to the inmost souls of the children of men in foreign lands with a still, small voice, "flee to the mountains, for the day of the Lord is upon the wicked nations of Babylon;" and the cry: "come out of her, my people" has gone throughout the world. Do we improve as fast as we should? We do not improve as fast as we might; but I am happy to know that we improve, and we can improve more if we please. Compare the progress of the Saints in the days of the Savior and His disciples, with the progress of the Saints in these days.

When a "Mormon" Elder offers evidence of this great work to unbelievers, they tell him that he is a party concerned, and his evidence cannot be taken with regard to Joseph Smith's mission. I ask the Christian world where are your witnesses that Jesus is the Christ? Who are those who testified of His mission, and how many are there? Eight persons testified of Him, and their testimony is recorded, and they were his disciples and parties concerned; yet at this day all the Christian world is ready to receive their testimony. I testify that this work of God in which we are engaged has been commenced to gather the house of Israel and establish Zion in the last days, and has more outward and weighty evidence to prove that it is of God than there was in the days of Jesus to prove that he was the Christ. When the Book of Mormon came forth it was testified to by twelve witnesses, and who can dispute their testimony? No living person on the earth can do it; and besides the testimony of these twelve witnesses, hundreds and thousands have received a witness to themselves from the Heavens, and who can dispute their testimony? No living person on the earth can do it. This infidel world inquires, "where do you get your testimony?" We answer, we get it from the Heavens. Were we to ask them where they get the knowledge they possess, they reply, "We do not know; it came to us; we know not its source." We have testimony that the Bible is true, that the prophecies contained in it are true, that Jesus is the son of God, and came to redeem the world. Have the so-called Christian world this kind of testimony? They have not. All the testimony they can boast of is the testimony of eight men who lived nearly two thousand years ago. The infidel world cannot receive their testimony, because they were parties concerned.

We are asked if signs follow the believer in our day as in days of old. We answer, they do. The blind see, the lame leap, the deaf hear, the gift of prophecy is manifest, also the gift of healing, the gift of revelation, the gift of tongues and the interpretation of tongues. Jesus said that these signs should follow them that believe. His Church and Kingdom always have these signs which follow the believer in all ages when the true Church is in existence. Do they follow any but believers? They do not. The gift and power of the Holy Ghost, as enjoyed by the ancient saints, and its various manifestations, are not received in the faith of modern Christian sects. They say that the gift and power of the Holy Ghost have ceased; that the canon of Scripture is full; that there is no more new revelation, no more prophecy, no more inspired visions, no more administrations of angels as in days of old, no more voice of God from the heavens, no more inspired prophets and apostles, who seal on earth and it is sealed in heaven; from whence then have they testimony that Jesus is the Christ, and that God

lives? The very book which they believe to be inspired, and which they offer to the heathen and the infidel as the strongest evidence they possess for the divinity of their religion declares positively that signs shall follow the believer, and this very important declaration and promise they discard altogether. We say that signs do in our day follow the believer, and here is the witness and testimony that Jesus is the Christ.

If we speak of ourselves our testimony is nothing, but if we speak by the power of God that is within us, the same Spirit bears witness that we are the true followers of the Lord Jesus, and convinceth the world of sin and of a judgment to come. The Spirit of the Almighty is abroad among the people, and all, who will listen to the truth will be convinced by the spirit of truth, and they will flow together from distant lands, and as the salt of the earth is gathered out the nations will break to pieces; and are they not at this time breaking to pieces? The honest in heart are gathering out, by thousands and tens of thousands from the nations of Babylon. They are leaving their fathers, and mothers, and husbands, and wives, and children, and friends, and associations, at the call of the gospel preached by the Elders of this Church. What power, but the power of God, could stir up the world and enlighten the soul and better the condition of multitudes, teaching them to make the wilderness blossom as the rose and the desert places to be inhabited?

After the Latter-day Saints are gathered together, I repeat, that we do not improve as fast as we should. This Word of wisdom which has been supposed to have become stale, and not in force, is like all the counsels of God, in force as much to-day as it ever was. There is life, everlasting life in it—the life which now is and the life which is to come. We have had this Word of Wisdom thirty-five years last February, and the whole people have not yet learned to observe it after the true spirit and meaning of it. There is within a few years past a great improvement in this, so much so that I very much doubt whether a tobacco spittle could be found upon the floor of this tabernacle after this congregation is dismissed. Tobacco is not good to receive into the human system; hot drinks are not good. We will use cold drinks to allay thirst and warm drinks for medicine. Flesh should be used sparingly, in famine and in cold. The people are beginning to listen to these things. The Spirit of the Lord is urging the people to cease from everything that is evil, and to reform in their lives; for unless the spirit urged the people to do right, we might as well talk to the sides of this house. We are urged by the spirit to refrain from articles which tend to death, to preserve this life, which is the most precious life given to mortal beings preparatory to an immortal life. It is our business to prepare to live here to do good. Instead of crying to the people prepare to die, our cry is prepare to live forevermore. These mortal houses will drop off sometime, and when they are cleansed and purified, sanctified and glorified, we shall inherit them again forever and ever. Let all the Saints pursue a course to live. Let those who fight against God's Kingdom fall asleep; and let those who build it up live and prosper until their work in the flesh is done. We say to worldly-wise men, acknowledge the hand of God in your greatness and wisdom and in all the blessings which you receive, for you receive them all from him.

Are we improving as a people?

We are. I have said, and say to-day, that according to the age of the people we have improved as fast as the church of Enoch. I trust we improve faster, for we have not as much time as they had. In some of the first revelations which were given to this Church the order of Enoch was given for a pattern to this people; and Enoch patterned after the heavens. The object of the School of the Prophets is to train ourselves until we can receive the order of Enoch in all its fullness. In the commencement of this Church the Latter-day Saints could not receive it, and they were driven from city to city, as the Lord said they should be through the mouth of His servant Joseph, until they should be willing to receive this order.

There is no evil in doing good, no wrong in doing right. It is the evil that people do which renders them obnoxious to the heavens, hateful to each other, and unworthy of their being upon the earth. Let the people be righteous, full of love, faith and good works, loving and serving God with all their hearts, and they are happy, and they strive to make everybody around them happy. From henceforth the wicked will become more wicked, and their wickedness will be made more manifest, and the corruptions which now lurk in darkness will stalk abroad, and confidence and safety will vanish from among men, until the good-meaning people among all nations will be willing to flee to any place to fine peace and safety. Let us be obedient to the Man we serve. We believe in a one Man power, and that Man is God our Father, who lives in the Heavens. In being united with Him we can see the beauty of the order of heaven.

The written word which we have, namely, the Old and New Testament, the Book of Mormon and the Book of Doctrine and Covenants all agree in testifying that Jesus is the Christ, but no man can know this without the testimony of Jesus, which is the spirit of prophecy. Flesh and blood did not reveal that fact to Peter, but the Father who is in heaven. By this power do we known that Christ lives and is the Savior of the world, and has commenced His work in the last days, to gather His people, redeem and build up Zion, gather the remnants of Israel, bring the Gentiles into His covenant who will receive the gospel, restore the Jews to their land, and establish the New and Everlasting covenant, which He established with the fathers and ratified to the children. We are in this work; and we are called to be faithful and to sanctify ourselves as a people and prepare for the coming of the Son of Man. May God help us to do so. Amen.

DISCOURSE *by Elder Erastus Snow, delivered in the New Tabernacle, Salt Lake City, April 8th,* 1868.

[REPORTED BY DAVID W. EVANS.]

THE GATHERING—PRACTICAL DUTIES—EMIGRATION OF THE POOR—MISSION TO ST. JOSEPH.

Thirty-eight years ago the Prophet Joseph Smith, in a little upper room in Father Whitmer's house, Fayette, Seneca County, New York State, gathered six men together by commandment of God, and proceeded to organize the Church of Jesus Christ of Latter-day Saints. Perhaps this was the smallest number with which a church was ever organized. But the Savior compared the Kingdom of Heaven to a mustard seed, which, He said, is the least of all seeds, but which, when grown, becomes greater than all herbs, so that the fowls of the air can lodge in its branches. From this small beginning the Latter-day Saints have become a great people. That which has brought this about, specially, has been the fulfilling of the commandments of God, given through Joseph and the ancient prophets, in reference to the gathering of His people from Babylon in the latter days. One reason assigned by the Lord for the gathering of His people is set forth in the revelations of St. John, where He says, "Come out of her O, my people that ye be not partakers of her sins, and that ye receive not of her plagues." This, in a few words, explains the chief reason for the Lord requiring His people to gather together. But the prophets Isaiah and Micah assign another good reason—they predict that the mountain of the Lord's house in the last days shall be established in the tops of the mountains, and the nations shall flow unto it, saying, "Let us go up to the mountain of the Lord and to the house of the God of Jacob, for He will teach us of His ways, that we may learn to walk in his paths."

These two scriptures show unto us that the Lord has required His people to gather in the last days, that they might escape the sins of the wicked, and the plagues which shall be poured out upon them, and that they might be taught in His paths, taught to govern themselves, to correct their foolish habits and customs, and to train themselves and their offspring that they may be able to build up Zion according to the law and order of Heaven.

We have already made a commendable advance in this direction. I rejoice in moving to and fro among this people to see the spirit of improvement manifested by them in both temporal and spiritual things, and the increase of unity in their midst. Yet there is still room for further improvement in all these matters. There is one principle which fathers and mothers, and the Elders of Israel generally, should understand and teach to their children, that is, what trials and tribulations this people have passed through to establish themselves in this, their mountain home; and that these things have been borne for the Kingdom of Hea-

ven's sake and not for filthy lucre's sake. Had it been gold or silver or worldly comfort we had followed after, we should not have gathered together; but should have been scattered through this wicked world. We left these worldly considerations when we embraced the gospel and emigrated to this country. Yet our common foe is on the alert to neutralize our efforts and to draw away our young men, and many of the middle aged who have forgotten the testimony of Jesus and have ceased to realize that this is the work of God, and when they hear reports of the discovery of gold or silver, or think they see a chance to make money by digging for gold or by freighting, they launch forth and strike hands with unbelievers, engage in their enterprises, and neglect the good work of God. This ought not to be. Our young men are heirs to the priesthood and of all the blessings of the new and everlasting covenant, and they ought not to employ themselves in building up the kingdom of darkness or spending their strength with unbelievers. But I suppose it is all right to have these temptations spread before us, in order that the people may be proven more effectually. It is important that our young men, and all Israel who do not thoroughly understand these principles, should be taught, so that the love of the gospel may be uppermost in their hearts.

I am persuaded that the Lord is perfectly willing that His people should possess every good thing the earth will afford, orchards, gardens, vineyards, houses, carriages and every other good thing, to be enjoyed with thanksgiving and used with prudence and judgment. I am aware that the hosts of hell have sought to control the wealth of the world, and Lucifer has ever sought to allure the righteous, as he did the Savior when he offered Him the kingdoms and wealth of the world if He would only fell down and worship him. It becomes the Elders of Israel, young, middle-aged or old, to imitate the example of the Savior, in saying, "Get thee behind me Satan." As to the riches of the world they belong to the Lord, and He gives them to whom He will. If we are determined to devote our lives to the kingdom of Heaven, and not to this world, we shall in due time inherit all that is good for us to inherit; and unless we realize the objects of our existence, and learn to govern and control our spirits so as to devote ourselves and our energies and all the means given to us to build up Zion, then the good things of this life would be wasted upon us comparatively.

During the progress of this Conference there have been various means of industry and enterprise spoken of and presented for the consideration of the people, such as the producing of wool, flax, hemp, cotton and silk, and the introduction of machinery for the manufacture of the raw material into the various fabrics necessary for the use of the people in cold and warm weather. The subject of developing the mineral resources of our Territory is one of great importance. Iron, copper, coal, lead zinc and tin abound in our mountain home, and the development of these minerals is of far more importance to the welfare and prosperity of a nation, than the development of mines containing the precious metals; for the latter are limited in their use, while the grosser metals are those that, in their uses, enter into all the ramifications of life. The discovering and opening of gold and silver mines tempt the cupidity of the blind worshippers of mammon, and spread corruption among the people. The prayers of every good man and woman should

ascend to God, that in Zion these precious metals may be covered up and concealed until it is His good pleasure for His Saints to possess the kingdom, so that they may be governed and controled by the righteous instead of the wicked.

There is much neglect in some of the distant settlements on the part of our foreign brethren, with regard to taking out their naturalization papers. The word "white" is stricken from the Constitution of Deseret, and when the citizens of African descent are admitted to the polls, the adopted sons of America who have come here to obtain homes for themselves and their posterity, should not be indifferent respecting the rights of citizenship and neglect to take the steps necessary to secure to themselves the full privileges pertaining thereto.

The emigration of the poor has commended itself to the hearts and feelings of the people, and I am sure that their liberal response to the calls made upon them last October will do much to commend them to the favor of Heaven, and to secure the blessing of the Lord upon the labor of their hands. Let us continue in this great work, and let every bishop and elder exert himself in his sphere, to encourage the people to send in their available means of every kind, that our President and those whom he calls to assist him may be able to carry out the glorious programme that he has adopted for the gathering of the poor. Let the people in every ward be awake and alive to this subject, that neither provisions nor teams for the outfit may be lacking when the time comes to send for the poor. If the people find that their plans for freighting and other business are thwarted to some extent in doing this, they will in the end find themselves richer, for the Lord has given us abundant evidence in times past that He controls the avenues of wealth and prosperity to this people. And who need fear the locusts and grasshoppers? Have we not been tried in these things before? and if it is essential that we should be again, all right. I can say with David of old, "I have not seen the righteous forsaken nor his seed begging bread." The Lord has said, "it is my business to provide for my Saints," and if He does not do it we certainly can not. We may plow, sow, and irrigate, but we cannot give the increase. And if the blade grows, it may wither or the locusts devour it; and if they do God directs them, for there is not a sparrow which is not fed by our Father in Heaven, neither does a hair of our heads fall to the ground without being numbered; neither is there a locust that is not cared for by Him who rules all things, and He can dispose of them as seems to Him good He can move them east, west, north or south, and can destroy or multiply them at pleasure. And He can preserve our crops; but He certainly will not do it unless we adopt the measures He has ordained. We must plow and sow and plan and leave the event with Him. He will not forsake His people, and He will provide for the multitude that we may gather up.

We may exert ourselves to the utmost to gather the poor and send forth our teams to bring them to our homes and He will provide abundance for us to feed them and ourselves and the locusts that He sends among us. And when the locusts have eaten enough, He will bid them leave, providing we are not over anxious to transport our substance to feed the wicked and build up hell in our midst. If the Lord thinks that the locusts will be less offensive and do less harm than hordes of the ungodly in our borders, I am contended

to feed them, provided our people will cease feeding their enemies. I do not mean that we shall cease feeding the hungry, no matter whether he is Saint or sinner; but cease to feed and build up the wicked who will not labor with us to develop the resources of the country and help to build up Zion. God has called us to turn away from the folly of sustaining and building up Babylon—the worshippers of mammon—those who have no interest in common with us in establishing Zion and building up the Kingdom of our God upon the earth.

With regard to the aborigines of this continent, there are several prophecies in the Book of Mormon to the effect that they will one day become a pure people; but that will not take place until the fulness of the Gentiles has come. Then, according to the promise, the Spirit of the Lord will be poured out upon them and they will inherit the blessings promised. Until that time we expect they will be a scourge upon the people of Zion, as the Lamanites were a scourge to the Nephites of old. That which the Lord is pleased to use as a scourge to-day, He may use in days to come as a means of support and of strength. It becomes the Latterday Saints as a people to cherish the principles of love and good will to all men, and especially the household of faith; and also to the natives, who are blind and ignorant pertaining to the principles of the gospel, and not to thirst for their blood, nor be very revengeful for every wrong that they, in their blindness, may commit; but to exercise generous forbearance. God will enable us to inflict such summary chastisement upon them as circumstances may require, when it is His good pleasure that they should be chastened. Or else He will take it in hand Himself, for He can easily destroy, by various diseases, those who are shedding the blood of the Saints. And this will be far more acceptable to Him than if it were done by us.

It certainly ought not to be specially gratifying to any one to shed the blood of his fellows, whether red, black or white. I have seen that the Lord has taken care of the Lamanites as well as of the Latter-day Saints, and He requires that we should exercise our reasoning powers, and not throw ourselves heedlessly into positions where we are exposed to the wrath of the savages. Inexperienced men who are unacquainted with Indian habits and customs, and their mode of warfare, should never be trusted beyond the confines of our settlements with their wives and families, to commence operation on their own account. They thereby tempt the cupidity of the savages. Men of experience, energy, watchfulness—men with kind hearts and generous impulses, who can forgive an injury—are the men who should be selected on all occasions to lead out in the formation of new settlements on our frontiers; and they should be sustained by obedient and experienced men, who will help to control and take care of the people and keep them out of danger.

I have thought many a time that the Lord has suffered the natives in various places to drive in our outpost; just as a wise vine dresser will clip off the end of his vines that they may produce more fruit and make less wood. We are sometimes in the habit of scattering too far. Being over anxious to spread, we lay on more warp than we have filling for.

I would say a word in relation to the missionaries who went South last fall to the Muddy. Brother Joseph W. Young and myself left here on the second of March and visited the

settlements between this place and St. Thomas on the Muddy. The bad condition of the roads and the limited amount of time at our command, having to return here to Conference, prevented us devoting that amount of time to the settlements that we wished to. But we found them generally in a prosperous condition; though in some places we were reminded of what we saw last winter in Salt Lake City, and of Israel of old when Moses went up into the mountain and they got Aaron to make them a calf. Still as a general thing we found the people prosperous.

I will say for the benefit of those who have sons and daughters and friends there, who have been reared in and about Salt Lake City and the older settlements, that it must not be expected that everything will run smooth with them, or that they will realize all their expectations. There are many here who assisted in establishing settlements in Salt Lake Valley, and who know the difficulties we had to encounter for the first two or three years; and there are others who have gone out and buffetted the difficulties of establishing settlements upon our borders north and south. The country on the Muddy affords facilities for extensive and prosperous settlements, but there is a lack of timber. They have done very well for fuel, as within about thirty miles of St. Thomas there are large groves of cedar and pinion pine, which will supply them with fuel for many years, and a good natural road to it, and springs of water in the grove. There is also considerable sawing timber in the mountains twenty miles east of St. Thomas; and a much larger body of excellent saw timber in the mountains west of St. Thomas about fifty or sixty miles. But in both these places portable steam mills are necessary, as there are springs of water in the timber, but no creeks sufficient for water mills. And until they are able to get mills to saw their lumber, they cannot make very much advance towards building. As to fencing, the only fences in that region of country are two stone corrals, one in each settlement for coralling the stock at night which is herded in the day. And I am fully satisfied that it is very much cheaper; and that they will make far greater progress in developing the country by adopting this system of herding their stock, than they would by attempting to fence their land. And I will say that in my visit to that country I have not, to the best of my recollection, seen one single animal preying on the crops in that section of country. I wish I could say as much for the best fenced sections of country in the other portions of our Territory.

Those who went down to St. Thomas last Fall seem comfortable, pleasant and happy. Everything around them exhibits an air of thrift and comfort. I cannot say quite as much for those located at St. Joseph. For many of those who went to that settlements heard of a country higher up stream, and they felt anxious to visit it; and instead of settling down at once and beginning to improve and make themselves a home, they waited in hope of finding a better country. By and by in the course of the Winter a man, who was responsible and ought to have taken a different course, led them out to the Upper Muddy, and when they were called back again to St. Joseph, they came feeling disappointed. The result was, there feelings were unsettled, and six weeks or two months of their labor may be said to have been thrown away; and yet not thrown away, for I trust the experience they have received, and the instruction which

followed, have sealed lessons on their minds that they will not forget, and that will prove more valuable to them than any amount of means they would have earned by that two month's labor. And I trust God will overrule it for their good.

They were much pleased and rejoiced to see us among them, and to hear our word; and were ready and willing to be told what to do, and to go with their might and do it; and I believe that since our visit among them they have settled down in their feelings and have gone to work in good earnest to make themselves homes. They have not Salt Lake market to go to, and they cannot procure all the little luxuries of life; and their food and manner of living will necesarily be somewhat crude and primitive, but wholesome and healthy. I scarcely know of a single instance of sickness among them. There were a few who, when they were migrating south last year during the months of November and December, and were exposed to severe storms, took cold and fever, but since their arrival in that country they have been healthy.

It is very natural for them, like children, to feel after home and father and mother, and the scenes of their youth. And it is very natural, too, for the sympathies of parents to be with their children. But let not this mistaken sympathy lead parents to give wrong counsel to their children to their hurt. It requires stout hearts to develop a new country like that; but perseverance, time and patience will accomplish it. There is plenty of bread—the staff of life—in the country, and no necessity for actual want among any of them. It is not now as it has been in St. George and on the Muddy, where there was no bread in the country and we had to come to Sanpete or to Salt Lake City to fetch it.

I would say to all who have been called and have not gone,—for judging from the best information I have, not above half of those called are in the southern country,—for the sake of your own future welfare and prosperity, respond to the calls that have been made upon you and strive to fill that mission with confidence, boldness and energy. Or if there are good and sufficient reasons why you should not do so, go to the President and make known your circumstances, that you may be released, that your consciences may not condemn you and that your God may not condemn you, and that your future usefulness may not be curtailed. Let no one flatter himself that he can pass along in obscurity, unnoticed, and neither magnify his calling, nor yet be discharged from it. It will linger around you, it will haunt you and will be like a canker worm gnawing at the root of your felicity. Take steps to be exonerated one way or the other, and God will bless you: Amen.

REMARKS *by President Brigham Young, at Bountiful, May 17th,* 1868.

[REPORTED BY EDWARD L. SLOAN.]

EVIDENCES THAT THE SAINTS LOVE AND SERVE GOD—HOW TO BUILD UP ZION—TAKING CARE OF GRAIN.

I have been looking back over my own experience a little, with regard to the religion that we have embraced. I have been asking myself what proof have the Latter-day Saints that they are actually in the path that leads to everlasting life? Have the Saints any evidence that they love and serve God? I will tell you my experience in a few words. Before the gospel came to me, the world was dark and thorny; and I studied for myself to do business as a man of the world. I soon became disgusted with the world as it was, for I found that I could scarcely trust any one. When the gospel came I found what I wanted. It filled every wish, desire and hope pertaining to this life or that which is to come. I received it and the spirit and life of it, and I have asked myself, while sitting here, what proof have I that I love God, that I delight to serve Him and build up His kingdom? It is natural to love somebody, or something or other. If you find a person who does not wish to love some object, you would call that man or woman an unnatural person. If I am asked what I love, I would answer, "I love this gospel which I have received." "Do you love the wicked?" No. "Do you not like to converse with them?" No. I have no delight in the wicked, in their conversation or society, only to do them good. This proves to me that if I do not love God I do not love any being. If I do not love His gospel which He has revealed in the day in which we live, I do not love any principles upon the earth. If I do not love the people who are gathered out from the nations, who compose the Church and Kingdom of God on the earth, I do not love any body. If I do not love to talk about our religion and to teach it to others, have it in my house and with me all the time, I do not love anything. If I spend a minute that is not in some way devoted to building up the Kingdom of God and promoting righteousness, I regret that minute, and wish it had been otherwise spent. This proves to me that the Spirit of the Lord is with me.

Our teaching to the brethren and sisters is for them to purify themselves. I shall not ask them to love the Lord our God with all their hearts, it is a requirement of Heaven, and you know it as well as I do. But will ask some things. Will our brethren cease using language which they should not use? This is one of the rules in the School of the Prophets. Will the Elders of Israel pray in their families? Will they pay their tithing? We can ask this, for it is an outward labor. If they do not love the Lord with all their hearts, they can pay their tithing, and pay it as an old gentleman in the east said he could do when he

was paying a poor man some grain. He said the devil stepped up to him and whispered "scoop out a little," He stood and listened, and something said to him again, "scoop out a little," tempting him. Said he, "Mr Devil, leave my barn; if you don't, I'll heap every half bushel for this poor man."

They can heap up the half bushel, and send in the butter and eggs for the Public Works, and to feed the poor a great many of whom are supported from tithing; they can perform required labor, if they do not love the Lord with all their hearts; and they can cease to take the name of the Lord in vain. If you say you get tempted to use language you should not use, I will tell you what to do. If you are in the kanyon and your cattle are likely to fill you with wrath, fill your mouth with India-rubber and keep it close that the words cannot get out. Do not say a word to grieve the Spirit of God.

Cease contending with each other. Keep the Word of Wisdom. There are but few of the Elders now who use tobacco, and our sisters can do without their tea and coffee. They can keep the Word of Wisdom, for many of them do keep it. I only saw one cup of coffee last summer during my trip south, and it was for an old lady eighty years of age. She asked me if she might not take her cups of coffee; and I told her to take it, and blessed her and her coffee. We can stop the use of liquor. We can be wise in our work and not labor beyond our strength. We can cease running in debt and purchasing things that we could do without.

If the Latter-day Saints could look at things as they are, they would see that there is a grevious sin upon this people for neglecting their stock and letting them perish; turning their sheep on to the range for a few hours, and bringing them up and penning them twenty hours out of the twenty-four, until they become diseased and sickly. If the people could see as an angel sees, they would behold a great sin in neglecting the stock which the Lord has given them, for it is the Lord who gives us the increase of cattle and sheep, yet many of the people treat them as a thing of naught. I heard a man say, in 1853, that it was a curse to the people to have so much wheat. He said he could not get anything but wheat for his work. I told him if he did not see cause in this life, to repent his saying, he would yet repent it. These are all the gifts of God; and when we treat lightly His gifts, it is a sign we desire that which we should not possess.

These are things concerning which the people need to be instructed. We should take a course to preserve our lives and the lives of the animals committed to our care. We should refrain from using swine's flesh. We should breathe the pure mountain air in our bed-rooms. We should have lofty rooms, high above the ground, for though this earth is pure, compared with miasmatic places, the air that is above the ground is preferable to that close to it. We should have plenty of pure, fresh air. If children are kept in close bed-rooms, they become puny and weakly. Let them sleep where they can have abundance of pure air, in well ventilated rooms, or out of doors, in the summer time, in a safe place; it will be most beneficial for their health.

In building up the Zion of God on this land we must become very different from what we are now, in many respects and particularly in financial matters. I look at myself and ask myself what have I done to become wealthy? Nothing; only to preach the gospel. Yet I have

nothing but what is the Lord's. He has only made me steward over it, to see what I will do with it. I have never walked across the streets to make a trade. I do not care anything about such things; I desire to preach the gospel and build up the Kingdom of God. True, I have considerable wealth, but it has not been my wisdom that has put it in my posession. There are many men who are so anxious for wealth, that if they cannot make a fortune in a few months, they feel they are not succeeding according to their desires, and they turn to something else. I do not do this; nor am I anxious to spend a dollar as fast as I make it. Some people feel as if a dollar would burn a hole in their pockets; and you will see a great many almost crazy to spend whatever they have. When they see wheat selling for a price far below its value, instead of putting it in a bin and keeping it, they dispose of it—throw it away, comparatively speaking. I keep it, and by this means I am now able to feed the public hands.

Years ago, Brother Kimball counseled the people to lay up two year's provisions, and then enough for four, for six and for seven years. I have it now, and I am dealing it out. Some people have so much faith that although the grasshoppers are around in such vast numbers, they are confident of an abundant harvest, because of the movements made to gather the poor this season. They say the Lord would not inspire His servants to bring the poor from the nations that they might starve. And so believing, they will go and sell the last bushel of wheat for comparatively nothing, trusting in God to provide for their wants. My faith is not of this kind; it is reasonable. If the Lord gives good crops this season, and tells us to lay up from that abundance, I do not think He will increase His blessings upon us if we foolishly squander those He has already given us. I belive He will bless the earth for His people's sake; and I will till it and try to get a crop from it; but if I neglect to take advantage of the goodness of the Lord, or misuse or treat lightly His mercies, I need not expect that they will be continued upon me to the same extent. Have not my sisters here, gleaned in the fields around for years past? And when they have had their gleanings thrashed out, have they not taken the grain to the stores and sold it to our enemies, instead of laying it by? And yet they will expect to be blessed continually with plenty! I have not so much faith as this. I have a reasonable faith, a sustaining faith, one that I can build my hopes upon; and I think I will not be disappointed. I labor and toil, but I do not waste my labor.

Now, you who wish to hire out with the wicked and mingle with the ungodly, does it suit you to hear the name and character of the Deity profaned, and every principle of propriety violated? If you go to the gold mines, or wherever the wicked are, you will hear the name of that Being whom you recognize and acknowledge as your Savior, blasphemed and taken in vain, and the name and character of the Almighty vilified and abused. Can you bear this? Does it suit you to have your ears saluted with such language and your spirits contaminated with such society? I would not associate with those who blaspheme the name of God, nor would I let my family associate with them. By this you may know whether you are in the path that leads to life and salvation. If you can hear the name of the Diety lightly spoken of and blasphemed, and not be shocked at it you may know that you are not in that

path. Some of the young men who had been with the surveying party last year, wanted to come into my house as friends and visit my daughters, when they came home. They asked me if I had any objections. I told them I had. They asked me the reason. My reply was, I believe you have been wicked, while you have been gone. Have you not been in the habit of taking the name of the Deity in vain? They admitted they had occasionally; and I told them that was my objections to their being in my house. I do not wish my daughters to be entangled with any who do not serve God. I would rather see every one of them sealed to Father Perkins here, who is 85 years of age, than that any of them should be sealed to a wicked man?

Can you mingle with the wicked and feel contended in their company? If you can you are on the road to destruction; you are not on the road to perfection. If you can deal, and trade, and visit, and ride, and be with the ungodly, and cannot see the difference between them and the righteous, if you are ever saved in any decent kingdom, it will be because you are totally ignorant. But if you can truthfully say, I love prayer, not swearing; I love truth, not lying; I love honesty, not dishonesty; I love God and His laws, you may be assured you are on the road to exaltation and eternal life. Let us sustain the kingdom of God; and if we do, we will sustain ourselves in truth and righteousness.

From my remarks, some may gather the idea that if a poor, miserable, corrupt, wicked person was to be found among us, who was suffering for lack of food, he should be turned out of doors. No, no; feed him, and let him go his own way; but do not let him have any influence in your families. Be kind to all as our Father in heaven is kind. He sends His rain upon the just and the unjust; and gives the sun to shine upon the evil and the good. So let our goodness extend to all the works of His hands, where we can; but do not yield to the spirit and influence of evil. Do not encourage wickedness in our midst. Do not encourage the wicked to come and live with us, to lead our brethren astray. Do not follow after vain and foolish fashions. If our ladies see a new fashion brought in by some poor, miserable, corrupt person, they adopt it; and every one wants to pattern after the fashions that are brought here no matter how ridiculous they may be nor how wicked the person who introduces them. Many of the fashions are unbecoming and inconvenient. They do not become Saints. And the daughters of Israel should understand what fashions they should have, without borrowing from the impure and unrighteous. They should hearken to the counsels of those whom God has appointed to lead His people. We have the words of life; we are the head; and we should lead in fashions and in everything that is right and proper; and not be led by the world. We have salvation to offer to the people; and if they will not accept it, the result will be with themselves.

The Latter-day Saints should wake up and begin to think of these things. We must mark out a path for ourselves and walk in it. Just as sure as we are the Church and Kingdom of God, just so sure have we to give laws and fashions to the world, sooner or later. When we walk humbly before the Lord and observe His precepts, we can say to the world, follow us and our fashions. Then they may offer us fashions—new ones—from New York, from London, from Paris, but we will not have

them. We will tell them we are capable of making our own fashions, and our own clothing, without following after any one.

Brethren and sisters, I can say with all my heart, God bless you. I desired to come here to see you, to talk with you, to see how you felt. By coming into this house I can tell something of your spirit. You are improving. The people are improving as well as their leaders; and if they will look at their own experience, they will say concerning the subjects I have been treating on, "That is what I have been looking for and what I want." We desire to get closer to the mark, to have closer communion with God, to be prepared for the day that is approaching, when we will have to go and build up the centre stake of Zion, where the order of Enoch, as is recorded in the Book of Doctrine and Covenants, will be established.

May the Lord bless you. Amen.

DISCOURSE *by Elder George Q. Cannon, delivered in the New Tabernacle, Salt Lake City, April 7th,* 1868.

[REPORTED BY DAVID W. EVANS.]

WORD OF WISDOM—FISH CULTURE—DIETETICS.

The subjects which have been touched upon by brother George A. Smith ought to be of paramount importance to us as a people under our present circumstances. The gospel of life and salvation, which we have received, would be of comparatively little avail to us unless we can prolong our lives and the lives of our children and posterity on the earth. The greatest boon that God has given us, and that upon which every other hinges, is life. With life we need health, the power to carry out designs of our being upon the earth. Without these blessings every one must perceive that other blessings which we value very highly would be of little or no account. God has moved upon His servant Brigham in a very powerful manner of late to stir up the peoples minds to the consideration of a great variety of subjects connected with our temporal well-being; and the more these subjects are reflected upon the more important do they appear, and the more we hear about them, the more we are impressed with the necessity of paying attention to them.

We have heard considerable of late, especially since twelve months to-day, on the subject of the Word of Wisdom. Almost every elder who has spoken from this stand has felt the necessity and importance of calling the attention of the people to this subject. We are told, and very plainly too, that hot drinks—tea, coffee, chocolate, cocoa and all drinks of this kind are not good for man. We are also told that alcoholic drinks are not good, and that tobacco when either smoked or chewed is an evil. We are told that swine's flesh is not good, and that we should dispense with it; and we are told that flesh of any kind is not suitable to man

the summer time, and ought to be eaten sparingly in the winter. The question arises in the minds of a great many people, "What then are we to eat if we drop swine's flesh and eat very little beef or mutton, and cannot drink tea or coffee, why, dear me, we shall starve to death." In conversation with one of the brethren the other day, he remarked "the diet of the poor is principally bread and meat, and if they dispense with meat, they will be reduced to very hard fare." I reasoned with him on the subject, and before we had got through, I believe I convinced him that other articles of food could be raised more cheaply and in greater variety than the flesh of animals. But just at the present time we are destitute, to some extent, of this needed variety; and, hence, the very apparent necessity that we as a people should turn our attention to the multiplication of varieties of food in our midst. We should not confine ourselves to a few articles of diet and be content therewith; but the people who have the opportunity of so doing should cultivate a variety of food for the benefit of themselves and families.

It is a fact, which the experience of ages has confirmed, that man of all creatures, requires the greatest variety of food. His stomach is fitted to digest a greater variety of food than the stomach of any other animal. God has created him lord of creation, and all that is created around us is created for man's use and benefit. It would therefore be very unwise for intelligent man, inasmuch as God has given to him the vegetable creation, and has made him lord of the animal creation and placed him as monarch of the finny tribes, to be content to sit down and eat as our degraded Indians do.

It is to remedy this that we hear the teachings that are given at the present time by the servants of God. Man requires food to build up his body. He requires food that is adapted to the development of bone, muscle and sinew; but this is not all. He requires food that is suitable to feed his brain and to supply the waste sustained in consequence of the use of his mental faculties. There is a necessity, therefore, for us to take these things into consideration. My opinion is that it will be most difficult for fathers of families to induce their wives and children to refrain from the use of tea and coffee, if they do not supply their tables with other articles in their place, and unless food, suitable to the requirements of the human system, is provided, our wives and children will be exposed to constant temptation to transgress the counsels that are given in regard to our diet. It is an exeedingly difficult thing for most people to break off and discontinue cherished and long standing habits. A man who has never drunk tea, coffee or spirit, or one who has never chewed or smoked tobacco, is not at all affected by the counsel to discontinue their use; but they who have been accustomed to them miss them when they are deprived of them, and they want something to supply their place. I speak, now, not from my own experience, but from what I have heard others say on these things. There is a craving felt by parties when they discontinue the use of these stimulants, and they need variety. This variety must be supplied, and we must take steps to supply it.

[The culture of fish has been alluded to. Physiologists say that fish contains more of the elements necessary to strengthen and build up the brain than almost any other known substance. It would supply a great want if we had it in abundance. But our supply of this article of food is

very limited, and hence we are taught at the present time to take measures for its increase. I see no reason why we should not raise our own fish as we do our eggs or chickens. This Territory is better adapted to the raising of fish, in consequence of our system of irrigation, than any on the Continent we know anything of, and I believe that the time is not far distant when our farmers will raise fish for their own tables as they now raise beef, mutton, pork, fruit or any other article of diet now in use. It can be done easily by bestowing a little attention, thought and care on the subject.

We must also cultivate fruit more extensively than we now do; and we must multiply every variety of diet, and if it is possible discover new varieties. It is only a few hundred years since the potatoe was discovered, and what a blessings it has proven to man. There are other vegetables, probably, as good and as healthful as it is if we could only bring them into use. But vegetables are not grown among us as they should be; there is not that attention paid to them that, it seems to me, they should receive. My theory is, that if we wish to raise a healthy, noble looking, intellectual and perfect race of men and women we must feed our children properly. We must prevent the use by them of every article that is hurtful or noxious in its nature. We must not permit them to drink liquor or hot drinks, or hot soups or to use tobacco or other articles that are injurious. I do not believe that you could ever make as great and noble race of men, if you feed them on one article of food alone, as if you gave them a variety of diet. We have illustrations of this in India, where the chief diet is rice —of itself a very good article of food. We have other illustrations in the case of other races. A people who, for instance, are fed on potatoes alone do not have the stamina that they would have if they had a greater variety of food. Such a people could, I believe, be kept subjected more easily to thraldom than a nation which is better fed. The millions of India are kept in subjection by as many thousands of Europeans. There are doubtless many causes for this, among the chief of which is their diet.

God has given to us a land that is bounteous; every variety of food can be produced here in the greatest profusion. It only requires the exercise of the powers with which we are endowed, with proper industry, to bring forth food in the greatest abundance and supply every want of man and beast. But whilst I speak in this strain about a variety of food, I am opposed in my own feelings, to a great variety of food at one meal. I believe that we enslave our women; we crush out their lives by following the pernicious habits of our forefathers in this respect. We sit down to table and, especially if we have friends, our tables are covered with every delicacy and variety that we can think of. I believe in variety at different meals, but not at one meal. I do not believe in mixing up our food. This is hurtful. It destroys the stomach by overtaxing the digestive powers; and in addition to that it almost wears out the lives of our females by keeping them so closely confined over cooking stoves. A variety of food is not incompatible with simplicity of cooking; they can go hand in hand. We can have a variety in diet, and yet have simplicity. We can have a diet that will be easily prepared, and yet have it healthful. We can have a diet, that will be tasteful, nutritious and delightful to us, and easy to digest;

and yet not wear out the lives of our mothers, wives, daughters and sisters in its preparation.

These are topics, my brethren and sisters, that should claim the attention of the Latter-day Saints, because they pertain to our every-day existence here on the earth; and if we follow the course marked out, and seek to follow the counsels given, the result will be that, here in these valleys, we shall raise a race of men who will be the joy of the earth, whose complexions will be like the complexions of angels—full of health, purity, innocence and vitality; men who will live until the wheels of life will stand still in consequence of the gradual decay of the body; not afflicted and brought to the grave prematurely by disease engendered by improper feeding and other unhealthy habits. We can do what no other people ever could do, at least no other people living in the present generation. We are here a new people, forming our habits and laying the foundation of a great work, and of course are in a state of transition. We can therefore, if we so please, accommodate ourselves to new habits —habits recommended and taught to us by the servants of God. One of the great advantages that would result from our having a more simple diet would be that we should be less apt to overload our stomachs through the tempting character of the food we eat. How often is it the case, after we have eaten enough, somebody will say, "Here is something I would like you to eat a little of; do taste it." Well, you taste, and before you are aware of it, you have eaten more than you should; your stomach rebels, and you feel that you have done a wrong, and if your stomachs are weak, you have to pay the penalty of your imprudence.

We are expecting a heavy emigration this season. We hope too see them come by thousands. How are these brethren and sisters to be employed? Already we are under tribute. The great majority of the articles of clothing that we wear is imported, and there is nothing more apparent, to those who reflect on this subject, than that we as a people must turn our attention to the creation of new industries. Our President has led out in this direction. He has set an example to the capitalists of this Territory, worthy of all imitation by introducing machinery and urging upon the people the cultivation of certain articles—such, for instance, as cotton and wool. It is a matter of necessity for us to turn our attention to these branches. We must use the facilities God has given us in the best possible manner for increasing the means of employing those who come into our midst. It should be our aim as individuals, as families and as a community to dispense with everything that we cannot manufacture. I am told that thousands of dollars a year are expended in supplying our tables with mustard imported from the East. I have no means of knowing the truth of this, but it seems incredible, that we, with the facilities we have for its production, should depend upon importation for the supply of a common article like mustard.

But this is only one article. When we sit down to our tables, and take a survey, we find many articles that are thus imported. It may be, and frequently is said by a certain class of persons that articles can be imported much cheaper than they can be manufactured here. This is urged by them as a reason for importing; but it is a delusion and a snare, and the man who utters such a sentiment is an ignoramus. He knows nothing about the true principles of building

up a people and kingdom. That which is manufactured here, though it cost ten times the amount it would cost in the east, is the cheaper, for that is the commencement of independence. The man or the family who carries on home manufacture is laying the foundation for true and lasting independence. They are helping to emancipate the people here from the thraldom under which we have groaned, sweat, toiled and bled for years. This Territory has been bled of its money and life by this erroneous idea. We must stop this drain or we will sink into slavery more abject than that felt by any other people on the continent. The cause of God requires us to take a different course, and if we pursue that marked out for us, means and facilities will increase on every hand. We would like to see it fashionable in the Territory to dispense with all articles that are imported. But now, when one family procures an imported article, their neighbors feel that they are not in the fashion unless they have the same. One lady and gentleman must have a fashionable bonnet and hat, and their neighbors must have the same. You can see the result—these fashions make us slaves. Our young ladies are ashamed to go into company unless they can dress like their companions; our young men feel the same. And it is not confined to one class; we all partake of it to a certain extent. We must reform; there is nothing more apparent than that. We must change our habits, and make it fashionable to have articles of our own manufacture, and dispense with all articles that are not so, unless they are absolutely necessary for our comfort and well-being.

The Lord has multiplied around us every facility for making us a great and mighty people. We have been able, in an astonishing manner, to create comfortable homes; the land has been touched by the power of God, and it yields to us of its strength in abundance. Nowhere on the face of the earth can food be raised of a better quality than here. Our cereals, fruit and vegetables are unsurpassed in the world. We can also produce the finest of hemp, flax, wool and silk. All these articles can be produced in abundance here, if we will bestow the attention and care necessary for their culture.

When we reflect upon our position twenty years ago—then this Territory was a desert and we were cut off by almost illimitable stretches of barren waste from the rest of the world—we can realize to some extent what God has done for us. Now we and our children and the stranger can dwell here in peace, comfort and security. This should stimulate us to press forward. There is no work too great, under the blessing of God, for us to accomplish if we will only exercise the ability and power that He has bestowed upon us. I look forward to the day, and I trust it is not far distant, when we will have everything in our midst necessary to make us a great and mighty people; when our young people will be the best educated, trained to the best manners, dressed in the best clothing, and appear to better advantage than any people on the continent or in the world. I look forward to this; and it seems to me that it is in the near future. Great and wonderful changes will be affected in Zion. Our young people will be educated in true principles; they will be healthy and beautiful, filled with the Holy Spirit, and attractive to God and man. Our habitations will be delightful to visit; our orchards and gardens and all our surroundings will be the most beautiful that can be imagined. Is there

anything to prevent it? Nothing but our own unfaithfulness. God, who has blessed us as we are blessed to-day, is willing to bless us more abundantly. Heaven is full of blessings to be poured out upon us, if we will only prepare ourselves to receive them. The faith that the Saints are now manifesting in sending for the poor will bring down the blessings of God upon them, and will increase our faith to accomplish those labors that we have yet to perform. Send for five thousand people! Yes, and the Latter-day Saints can do it and perform their other labors too. What effect does this have upon us? It fills us with faith and confidence that there is no labor that can be assigned to us that we can not perform. And this is the training that God is giving to us. It is upon the principle that gymnasts perform their feats of almost super human strength—by continued practice. It is so with us. God in the beginning gave us small works to accomplish. We performed them, and as a consequence, had faith to attempt greater, and thus we have gone on until to-day. And the work we are now doing is preparatory to some greater work that He has yet in store for us to accomplish.

May God bless us, my brethren and sisters and His wisdom be given unto us. May His Holy Spirit rest mightily on all the Latter-day Saints that their minds may be filled with it, that when the prophet and servants of God speak unto us, our hearts may be prepared to receive their counsels, treasure up our words and carry them out in our lives, that when Jesus comes we may be prepared to meet Him, which may God grant for Christ's sake. Amen.

REMARKS *by President Brigham Young, at Bountiful, May 17th,* 1868.

[REPORTED BY EDWARD L. SLOAN.]

THE OBJECT OF GATHERING—PRACTICAL RELIGION—THE LOVE OF GOD—OUR COVENANTS.

There is a large congregation of people before me who profess to be Latter-day Saints, though they are few in number when compared with the people at large. But those who are here, are here because of our religion. It is very seldom that you find a person in our midst, who is one of our citizens, who has come here with any other object than to serve God, be numbered with His Saints, help to build up Zion and establish peace and righteousness upon the earth. We look upon each other as though we ought to be Saints indeed; but while we are looking at our brethren and sisters we are very apt to behold their faults instead of their virtues. We are all liable to err; we are subject to weaknesses and liable to go astray; to do that which we should not do, and leave undone that we should do. This seems to be interwoven with the nature of all mankind through the fall. Still, we are here as Latter-day Saints; we have assembled ourselves together to become one; to become the people of

God, the children of Zion, the children of light. We are here for the express purpose of separating ourselves from the world and establishing that order of government that we read of in the Holy Scriptures; and we desire to see the glory of Zion upon the earth that has been spoken of by the Prophets of God.

The mass of the people in Christendom are taught to believe in the Bible, and they are taught to believe that Jesus is the Christ, the Redeemer and Savior of the world. This is the tradition of our fathers. This has been taught to us. And the Christian world have sought to understand enough with regard to the plan of salvation to prepare them to enjoy the happiness and bliss of a world where righteousness reigns triumphant. A portion of the Christian world say they are preparing for the Millennium and the Second Advent of the Savior; but their lives and conduct do not agree with their professions. They are taught to believe the sayings of Jesus and the Apostles and Prophets, sufficient to die by, and that they may be prepared to enjoy heaven hereafter; but they have no idea of making a heaven here on earth, of building up the Kingdom of God, that Jesus can come and receive his own. Our traditions have been to try and get through this world having religion enough and belief enough in Christ so that we could leave it and go where we could enjoy heavenly bliss forever. The Christian world have very limited ideas with regard to the Kingdom of Heaven on the earth. We as Latter-day Saints have confessed before Heaven, before the heavenly hosts, and before the inhabitants of the earth, that we really believe the Scriptures as they are given to us, according to the best understanding and knowledge that we have of the translation, and the spirit and meaning of the Old and New Testaments.

We have confessed before angels and men, and have acknowledged by our acts that we believe most assuredly that Jesus has called upon us as his disciples—those who will receive the truth, obey His commandments, observe His precepts and honor His laws, to come out from among the wicked, to separate ourselves from sinners and from sin. If we have not confessed this by our acts as well as by our faith, then we are mistaken concerning the gathering of ourselves together. But we have confessed it, and we do believe it, and it is for us to live according to that which we acknowledge. We acknowledge the covenant under which we live; we believe it, and are honest in our believe; and we will honor that covenant by obedience to the laws of God. If we do not, our words and our actions contradict each other. By our acts, by our coming together, by our leaving our homes, our friends and our birthplaces that were dear to us according to the customs and belief of the world, we have declared our desire to serve the Lord. We have left the graves of our fathers—as our natives here would say, who lay great stress on birthplaces as well as many civilized nations; many have left fathers and mothers, brothers and sisters; and some have left husbands and some have left wives and children: what for? Because they believed in the words of Jesus and His Apostles, as well as in the Prophets and in the testimony of the Prophet Joseph and the Elders who have been sent unto them. This people have confessed this, and have shown to the world that they are honest in their belief; and that they are willing to carry out in their lives the spirit and meaning of this faith. Is not this

the situation of the Latter-day Saints? It is. This is our profession before the Heavens and all the inhabitants of the earth. Yet when we examine the feelings, views, wishes, desires and aspirations of this people, we see them wandering after almost everything but that which they should possess. With all these professions, and our willingness to forsake fathers, mothers, sisters, brothers, wives and children, houses and homes, and the comforts of life for the gospel's sake, we are yet far from aspiring to the holiness and the purity and perfection of Latter-day Saints. That people should forsake everything on the earth that would naturally be dear to them, of a worldly nature, for righteousness' sake, and then fall into a deeper vortex of folly and sin than they were in before, is astonishing.

My mission to the people is to teach them with regard to their every-day lives. I presume there are many here who have heard me say, years and years ago, that I cared very little about what will take place after the millennium. Elders may preach long discourses concerning what took place in the days of Adam, what occurred before the creation, and what will take place thousands of years from now, talking of things which have occurred or that will occur yet, of which they are ignorant, feeding the people on wind; but that is not my method of teaching. My desire is to teach the people what they should do now, and let the millennium take care of itself. To teach them to serve God and to build up His Kingdom is my mission. I have taught faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. These principles you were taught in foreign lands. You are teaching them to your children. There is scarcely a child in Israel but is looking forward with anxiety to the time when he or she will be baptized. These things we understand alike. We have been baptized and have had hands laid upon us for the reception of the Holy Ghost. We have been taught to exercise faith, and to enjoy the gifts of the gospel. What has to be taught now? How to live. Have they to be taught to send for the Elders when they are sick, and that the prayer of faith will heal them? They understand these things. We are to be taught with regard to our every day life in a temporal point of view.

Some may think they have the privilege of going to the gold mines or doing as they please, without being instructed concerning their temporal duties; that no person has a right to interfere with their temporal matters. Yet we have been performing labors year after year from the beginning, of various kinds, that the people have not seemed to think have had anything to do with temporal matters. I commenced such labors in the beginning of my career in the ministry. When the people believed and received the gospel, I commenced my temporal labors. They were baptized, which is a temporal work. By the laying on of hands—another temporal labor—they received the Holy Ghost. When they received that Spirit they saw they were to be gathered out from among the wicked. They saw the judgments of God were to be poured out upon the ungodly. This they saw in the vision of their minds. They saw the Saints were to be gathered out, understanding this by the Spirit which they had received. What had to be taught to them then? To gather up their little substance; if they had a farm or possessions, to sell them; and gather up with their families and friends and substance, to the land of Zion. And

where is the land of Zion? It is wherever the finger of the Lord has pointed out for His people to gather to. That is the place to go to. I recollect a lady asking me in Canada, in 1832 or '33, how large Jackson County was; and when I said 30 miles square, said she, "Suppose the whole world would embrace your doctrine, how would they get into Jackson County?" My reply was that, "Jackson County, in that case, would cover the whole world. Zion will expand as far as the necessity of the case requires it. You need not fear but there will be room for you, if you believe and gather with the Saints."

We commenced teaching the people the doctrine of Jesus, and then we commenced to build up the Kingdom of Heaven on the earth. We commenced this years ago. Have we been successful? In part, we have. A few have been gathered together, but our work is not accomplished. The Lord never could teach His people while they were among the wicked how to live by themselves, how to unite their efforts and their whole power for the establishment of His Kingdom. This kingdom is not of the world, says Jesus. It is different from any other kingdom that is now upon the earth; and while the people of it are mixed with the people of other nations and kingdoms, the Lord could never teach them how to establish His Kingdom. He must get them away from the wicked; gather them out; bring them into a place He has reserved for them to gather together, where He can teach them of His laws.

As I said once to my brethren in the school of the Prophets,—I have not asked you, I dare not ask you to fulfil almost the first requirement of the Kingdom of Heaven, almost the simplest principle, and one of the first things that should be observed. I have not asked the people yet to perform this great labor, I will say it is a great labor, and if I were to refer it to you, you would say the same. You may ask what it is? It is to love the Lord thy God with all thy heart, with all thy mind and with all thy strength, and thy neighbor as thyself. Now, is this not almost one of the first requirements that God has made of His people? and I have not yet required it of the people. Love the Lord thy God with all thy heart, and then speak evil of thy neighbor? No, no! Love the Lord thy God with all thy heart, and speak that which is not true? No, oh, no! Love the Lord thy God with all thy heart, and take that which is not thy own? No, no, no! Love the Lord thy God with all thy heart, and seek after the riches of the world and forsake your religion? No! Love the Lord thy God with all thy heart and take His name in vain, curse and swear? No, never! If the love of God was really in the hearts of all who call themselves Latter-day Saints, there would be no more swearing, no more lying, no more deceiving, no more speaking evil of one another, no more running after the ungodly nor dealing with the enemies of Zion, no more running after the gold mines; nothing would be sought after only to build up the Kingdom of God. This we have not yet asked. But we do ask some things. Let us forsake those sins that are so grievous, and let us try to do right before the Heavens and with each other. Look at the Elders of Israel to-day; how many of them are gone to hunt gold. Hundreds of them are running off to Cheyenne to get work on the railroad. Where are their crops, their flocks and their families? All left, that they may get a little wealth.

We have been crying to the people

for years and years to cease their trading and trying to speculate with the enemies of this people. We have said to them, "Store up those things that the Lord gives to us, these are years of plenty, these are the days when the abundance of the blessings of Heaven are upon the soil we occupy; treasure up your wheat or our traders will take our flour and carry it to our enemies." But our elders will go and borrow money of strangers for the sake of speculating. Is this a fact? I do not know how it is here in Bountiful, but it is so in other places. Bountiful is a good and suggestive name; is it an appropriate one? Have you here an abundance of flour? If so, I will call upon you for some for the Public Works. There is nothing, nor has there been for a long time, to supply the public hands, only what I furnish out of my private store-house. If you have an abundance of beeves and flour and butter and eggs, and other things, will you furnish something for the Public Works? But if you are as they are in many other places, many of you have not got breadstuffs to last you one week. If one-half have breadstuffs to last them till harvest, it is more than they have in other places. Yet we have asked the people to save their wheat against such a year as last year or this year. Here are the devouring insects ready to take everything that we have. These are things the people have got to be taught to observe. There are certain rules in life and certain principles to be observed by this people. They must cease trading with those who would destroy us. To be called out from the wicked, and then take a course to call the wicked to us, how inconsistent it is! If the Lord were to say, "I will let the wicked drive you again, and I will call you to another place, where there is no one to disturb you;" how long would it be until the course taken by many would call the wicked in among us again, to seek to destroy us? The Latter-day Saints must stop this course, or they will bring evil upon themselves, and we will have to leave. These are the things we have to learn. We have the privilege of choosing now. It is in our hands, it is within our power, whether we will stay in these mountains and build up the Zion of our God, or make the wicked and ungodly fat by our labor and give them our posessions. This many are doing, by running in debt to our enemies, and pursuing a course that is wrong. If they do not cease it they will have cause to weep and mourn.

All Latter-day Saints enter the new and everlasting covenant when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the devil and the kingdoms of this world. They enter into the new and everlasting covenant to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world. When we came here to these valleys, who were here to trouble us? Nobody; but we have fed those who would destroy us, opened our houses and farms to them, to speculate and trade and traffic and get gain, and what do we make by it?

Now, some of my brethren may ask, "Brother Brigham, do you expect to dictate me where I shall sow my wheat, and when I shall sow it, and in similar matters?" I have said and will say again, if Brother Brigham had time to be in every house

he would teach them how to keep house. How many sisters set up their stockings by guess work, and do not know the number of the yarn and the number of the needles to use? In this matter I would instruct many of the sisters, if they would not take umbrage at me for doing so. The sisters ought to know about house-keeping and the brethren who farm about farming, but they need to be taught. Learn to be neat and cleanly in all that you do. Do you ask me if I am going to dictate you in such matters? If I am not to dictate you, you are not to be saved in the kingdom I calculate to be saved in. If I know something that you do not understand it is my duty to teach you; and if you know something that I do not know, it is your duty to communicate your knowledge to me, till we become perfect by increasing in knowledge. Brethren, we have many things yet to learn. Many of the brethren south are ruined by running in debt; men of handsome property, which will go for comparatively nothing because of their vain imaginations.

Ye Latter-day Saints, learn to sustain yourselves, produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for to-day, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must and will live within your means. When we, as a people, can come to understand that we can live by ourselves, then we can live of ourselves, without any outside world. We did live so when we first came here. Were there any stores to go to? Were there places to go to where money could be hired? Did we live? Yes. Were we healthy? Yes. Much healthier, as a people, than we are now. Did we grow and increase? Yes; and as soon as we had time to till the earth and reap a crop, we produced wheat and corn and potatoes. We turned our cattle on to the range to make our beef. We had plenty of wheat. We began to make our clothing here. We drove in sheep and we took care of the wool, and made it into cloth. I brought a carding machine with me. It was the only one in the Territory for years, and it carded up a great deal of wool. We made up this wool into cloth and wore it. When the gold came, then merchants came and the spirit of speculation came. Then men ran to the gold mines to get money; and then was the rush to the stores. Says the husband "I must have a suit of broadcloth and a fine pair of boots;" while the wife and daughters said they must have nice bonnets and dresses; and this has been continued until we have involved ourselves.

Are you going to be dictated in these matters? Yes, or you will sooner or later leave the Kingdom of God and go somewhere else. Is it hard to say this to the people? Is it infringing upon their rights? They have the privilege to choose the good or to choose the evil. It is as manly and as praiseworthy for an individual to make the choice to do good, work righteousness and love and serve God—it is more noble, than to choose the downward road. One or the other will be the choice of every individual. Do not trifle with evil, or you will be overcome by it before you know. Our business is to build up the Zion of God on the earth. Do you think you will do it and go hand in hand with the wicked? No, never. I know you may say, and say truly, according to the parable spoken by Jesus to his disciples, when the bridegroom was coming, the cry was, "Go ye out to meet him," but while he tarried, they all slumbered and slept. And when they awoke

with the cry, "the bridegroom is here," there were foolish virgins among them who had no oil in their lamps. He did not say that they would be among the ungodly. It is among those who are the bride, the Lamb's wife, that the foolish are to be found. But he never has instructed us to call on the ungodly, and those who would mob us, to make foolish virgins. Some may quote the parable of the wheat and the tares and say they must grow together. Let me tell you, the tares will be in the field, and many will think they are wheat, until harvest comes; but at no time has the Lord said, bring the wicked and ungodly among my people to scourge them; for they are capable of bringing upon themselves all the evil necessaey to perfect the good. The Lord bless you: Amen.

REMARKS *by President D. H. Wells, delivered in the Old Tabernacle, Salt Lake City, 22d March,* 1868.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF LIVING NEAR TO THE LORD—NEGLECTED DUTIES—CULTIVATION OF THE SOIL—SUSTAINING THE POOR.

We learn, as we progress in our experience in the Church and Kingdom of God, the necessity of living near to the Lord in order to enjoy His Holy Spirit and to reach the standard to which it is our privilege to attain. We can all remember when we received the gospel, how elated we were, and how glorious everything looked to our vision. We saw no difficulties but what we were willing to attempt to surmount. There appeared nothing in our way but what we thought we could overcome, and we felt, that, so far as in our power lay, we would remain faithful so long as we lived on the earth; that we could not stumble at anything that might come before us, and that we were competent to encounter the evils of life and every difficulty and affliction, counting it more honorable to be a doorkeeper in the House of the Lord than to feast with the rich and ungodly.

This is the experience, I might say, of all who have received the gospel in sincerity. I suppose that the Apostles and disciples of our Lord and Savior Jesus Christ also felt elated with the idea that they were associated with the Savior of the world—the Son of God; but we find that they shortly afterwards deserted him. And even in the days of the deliverance of Israel from Egypt, they doubtless were elated with the mission of Moses, and went forth nothing doubting; but we see in a short time that their minds again reverted to the things of the world, and the place they had left, and they transgressed so deeply that the Lord would not permit them to enter the promised land; yet, not to be frustrated or thwarted in His purposes, He declared that their children should inherit it. So it is with the Latter-day Saints. A good many feel, I think, as though their religion has become an old story. They received

the word gladly in the first place, and were perhaps a good deal elated with the idea of being members of the Kingdom of God on the earth; but when they begin to live in that Kingdom and find that those ideas are not realized as fast as they imagined they would be, they get dull, and fancy the work does not progress. Perhaps they neglect their prayers; they think it is of little use to pray; they become cold, slothful and dull, and their minds become darkened. Instead of living so as to enjoy a full measure and flow of the Spirit of God, they become discontended and dissatisfied with the Kingdom of God and the principles of our holy religion.

If we only reflect, when we enlisted in this cause it was for a lifetime —*for eternity; not for a few days, or* a year or two, and then to fall away and return again to the beggarly elements of the world. We did not receive these principles with any such idea; but we enlisted for time and for all eternity under King Emanuel's banner. We covenanted that we would keep the law of God, walk humbly before Him, and do all in our power to build up Zion, and hold on to those principles made known in His kingdom, that we might attain to the blessings which were in the future. They who get weary and discontended think, perhaps, that they are not called and chosen. Why, we are called or chosen to be righteous, holy beings; and let us remember that the time for being chosen because we have been righteous will come after a while, and happy will be that individual who has so lived up to his privileges as to be among the chosen ones. If we wish to attain to this great blessing we must live for it, and not be neglectful in regard to the things of God. We must apply our religion to our daily lives. We can meet and sing and pray and soar away in the spirit, for we have as much in our spiritual exercises as any people on the earth to raise our drooping spirits and fill our souls with joy; but, on the other hand, our religion does not consist of that alone; it is practical.

We read that when the Kingdom of God shall be set up, the kingdoms of this world shall be broken in pieces; and that the power shall pass into the hands of the righteous and the just preparatory to that day when Jesus shall reign "King of nations as he now reigns King of Saints." We are engaged in this preparatory work—the dispensation of the fullness *of times in which this great temporal* kingdom, which shall stand for ever, is being established, and you ,and I, brethren and sisters, if we are united and earnest in our efforts for the promotion of the principles of truth may become happy instruments in the hands of the Lord in assisting in this great work. This is the dispensation of the fullness of times, and it comprises the keys, powers and authorities of all the dispensations since the world began; and we should live so as to enjoy a full flow of the Spirit of God so that we may progress and commune with Jehovah and holy beings, for the heavens are ready to drop with fatness if we will make good use of the blessings already conferred upon us. When we do this with clean hands and a pure heart before the Lord, blessings will flow to Israel in greater abundance than ever before. Look where you will upon the face of the earth and you can find no people blessed as we are even now. Why is it? Because we have a better country, and have better opportunities for bringing forth the blessings of the earth in a temporal point of view? No; we labor under many disadvantages that are un-

known in most other places; and yet we are more comfortable and happy than any other people. It is because the blessings of the Almighty are with us, and we shall have them in greater abundance inasmuch as we will cleave to the Lord and prove to Him our integrity.

But I fear there is a great neglect of prayer in the midst of this people. It is our privilege, nay, more, it is our duty to seek to the Lord frequently, that we may enjoy the full measure of His Spirit. Peradventure there may be something between us and our brother or sister—we may have spoken evil of them, or they may have spoken evil of us. We may have neglected our secret prayers, or to pray in our families; and if so we shall decrease in that good spirit which ought to pervade every breast, and we are more liable to yield to the evil influences that are around us and to become more captious in our remarks with our brethren, and less courteous, civil and circumspect in our intercourse one with another, and more apt to say things that are calculated to injure the feelings of our brethren. Perhaps we neglect our fences and let our stock trespass on our neighbors' fields, gardens or orchards, and give them occasion to say hard things about us; and then we go and retaliate and speak hasty words. To carry this idea a little further, perhaps we take that which is not our own, or borrow and do not return, or perhaps we go and take down our neighbor's fence on purpose to let our stock go and get his hay or grain. Or, perhaps, some amongst us go hunting stock on Sunday, or to the kanyons with our teams, when we should be keeping the Sabbath day holy. It may be possible that a great many of this people practice some of these things and thus prevent a free flow of the Spirit of God unto themselves, and get darkened in the counsels of their minds. This should not be. If any of us find ourselves in this dilemma let us seek at once to remove the obstacles from our path, just as we would raise the gate if necessary to let down the stream to irrigate our gardens. Many a soul may be drooping for the want of spiritual moisture, and they do not know what the difficulty is. There are obstacles in the way that need removing, that our minds may be enlightened by the light of the Spirit of the living God.

It is moreover necessary that we should take this course that we may be united, that when the word shall come from our bishop, or a call is made upon us by any in authority who has a right to dictate, we may be ready to respond and be glad of the opportunity of so doing. A man should never fail of improving the opportunities that are given him for doing good, or he will be the loser if he dies. A man may perhaps feel a little elated if he escape the call of a bishop or get excused, thinking that it militated a little in his favor; but who is there who has ever felt so, but what he has had seasons of regret for not going forth manfully and freely performing the duty required of him? How much better such persons would feel if they had done so. On the other hand how well they feel who have always responded to every call made upon them! I do not think there is a person that lives who feels different. If he does, he feels very different to what I do. How often have I witnessed the pride and joy the brethren have felt in relation to this in their re-unions at the parties of the "Mormon Batallion," the "Pioneers" and "Zion's Camp!" and other associations. How many have said to me, "I was with you at such a place, and such a place; and I was

with the Saints in their troubles in Illinois and Missouri." And they speak of it as though they were proud to have been there. And even in the times of trouble we had in our early settlement here, when clothing and provisions were scarce, the same feeling is manifested. "I was here," says one, "and I," says another, and they feel glad that they were counted worthy to endure these trials and stand firm. It is a matter of satisfaction to every one who has proven himself worthy thus far; and when we shall have passed a little further along, and have got through this state of mortal existence, will we not, in that great reunion beyond the grave, feel still more to congratulate ourselves and each other that we have passed safely through, and that we have had virtue, strength and integrity sufficient for our day? and we shall be glad and rejoice that the difficulties we encountered were thrown in our way, and that we had the opportunity of proving ourselves before the Heavens.

Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things. And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. If we can pass these tests and trials we shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord."

These great principles are known to the Latter-day Saints, and they know also that there again exists communication between the heavens and the earth, and that the way has been opened through the ordinances of the House of God, for the full flow of His Spirit; and yet some of them begin to falter in their feelings and slacken in their duties and to go into darkness. Let it not be said in Israel, or in all the borders and coasts thereof, but let the Saints, as with the heart and voice of one person, continually strive to promote those principles and that unity which are necessary to wield an influence with the Heavens for the Kingdom of God on the earth. It was once said facetiously by one of the founders of American Independence, that it was necessary for them to hang together, because if they did not they would most likely hang separately; meaning that if they did not succeed in gaining their Independence they would be convicted of treason, and put to death. It is so comparatively with the Latter-day Saints; unless we act unitedly and in concert in temporal as well as in spiritual things, we shall suffer loss. A Latter-day Saint in the world may live his religion as circumspectly as we do in the valleys of the mountains, but what power or influence can he wield for the kingdom, standing alone? All the surroundings of the world are against him. But if we are united in this great work, we shall in the due time of the Lord, become a great and mighty people on the earth, that can never be uprooted nor overcome by the floods of sin and corruption, that have so long deluged the world. The

Latter-day Saints have no rights that the world consider themselves bound to respect, and if we expect them to do so we shall be deceived, especially if we live near to God. I have seen this tested over and over again in my own experience. What rights had the Latter-day Saints in the State of Missouri? Why, every right that man could ask for. Were they respected by the people or the authorities of the State? No, but the rights of this people were trampled under foot and they were expelled from the State. It was the same in Illinois, and in every place where they gathered together. In view of this it was a great blessing conferred upon us when the Lord brought us out here where the wicked could not have such control over us as they formerly had. Since that time we have become a great and mighty people in comparison to what we were then, and we are exerting an influence in the earth.

Shall we, who have enjoyed the Spirit of the Lord, and, I might say, have a knowledge of the powers of the world to come, suffer bickering, strife and division to enter into our midst? Let it not be said in the midst of Israel, but let us be more careful hereafter in our intercourse one with another than we have been in times past. Let us not trespass upon what is our neighbors', either in feelings, property or possessions. Let us be courteous, and, instead of engendering strife and destroying each other as they do in the world, let us build each other up. We have to prepare to co-operate with the Lord in the establishment of His Kingdom, and it should be our special business to first perform the duties devolving upon us, and let our individual matters, if we have any, be secondary. This kingdom is made up of individuals as much as any other kingdom, and is prospered and built up by our individual efforts, but if we can have our labors wisely directed, then he who acts as he is counselled, is not only attending to and securing his own interests, but he is working for the good of the kingdom generally. For instance, the farmer, who is engaged in raising the various kinds of grain, and is industrious, frugal and economical, is a good citizen and is doing as much for the kingdom as he who is preaching the gospel; but if he be counseled to direct his energies especially to the raising of flax, hemp, or the mulberry, it is his duty to heed that counsel, and so work unitedly with the Saints of God under the direction of those who are appointed to direct the labor of this people and thus bring about the greatest good to the whole. So with the mechanic, and in fact with every individual in Israel.

There is one thing I particularly wish to speak upon. There is much knowledge which we need that would benefit us if we would take the trouble to search for it in useful books and apply it. Who amongst us knows how to analyse the soil, and so be able to tell what kind of produce it is best adapted for? This knowledge we can acquire from books, and by experiments in agricultural chemistry. We do not raise sufficient grain and other produce in this Territory to make ourselves comfortable. Why is this? Some of us have a very poor way of farming. I remember when I was south last year —though I need not go out of this county to find such farming—of seeing land that had not been harrowed above once in three or four years, and neither plowed nor sowed in that time, and watered only once or twice in a season; still they reaped a crop every year, and the people complained that they had not seed

enough for their land, and they were, I think, the poorest people I have yet found in this Territory. I told them they were criminally poor, that there was no reason for their being so, but that it was the result of their indolence and bad management. I said to them, "Suppose you rented this land, and the owner should come and see you, and find what a condition his land was in,—overrun with cockle and black seed and the weeds so numerous that they choke out the grain, would he not upbraid you and take a portion of that land from you and let it to others who would cultivate it properly?" Said I, "you complain of poverty, but you have more land than you can handle properly, and that is the great cause of your poverty. Then, again, you had more cattle than you could take care of, and the Indians got them, Now if you had had fewer cattle, and had taken better care of them, the Indians would not have taken them and you would have been better off. I told them they had better dispose of a portion of their land, and keep no more than they could cultivate properly, and they would get twice the amount of grain they ever got before and with less labor. This was for the want of intelligent farming. How many of us here do not reap half such crops as we might reap for the same reason? It has been said by somebody that "he who makes two spears of grass grow where but one grew before is a benefactor to his race;" but how much more so is he who, by his superior intelligence, helps to increase the necessaries and comforts of life! Let us learn to analyse the soil and know its component parts, then we will understand whether it is best adapted to the growth of vegetables, or wheat or other kinds of grain; and know where to put trees, strawberries, and other things, that they may have the kind of soil best adapted to their growth.

The recuperation of the soil, too, is a matter of great importance. Some people think if they put manure on the land, that is all it requires. There is some land that would be better with sand mixed with the soil; some would be benefitted by having clay mixed with it. If we would pursue this course we might cultivate less land and receive a greater reward for our labor.

We might also cultivate lucerne, carrots, beets and cabbages to keep a cow. Now the custom is in most cases to send them to the range, making them travel from eight to twelve miles daily. This causes their feet to become tender, and they have to be sent to the blacksmith's to be shod; and when they get to the range there is little but bitter weeds for them to eat. This is no way to keep a cow. If we wish them to be of any service they should be well fed with lucerne or other suitable food, and kept up in the city and attended to properly; then a cow would do some good, give good milk and butter, which go a great way towards making a family comfortable. Then, again, almost anybody can keep a few chickens, and, with them and a cow properly attended to, very little additional expense is necessary to make a family comfortable. In this country a great many neglect these things and complain about poor living, just for the want of a little attention. They have girls and boys too, who could attend to these matters.

I wish to speak in relation to imparting the necessaries of life to the poor and the needy. We do not furnish labor enough in the winter season to those who depend upon it for their daily bread, It seems to me that the men who have the means do not make the improvements they

might make in the winter, and so employ those who are destitute. In the summer there is plenty of labor for every body, all through the Territory; and it frequently happens that hands are scarce and wages high; but as soon as the storms begin to come in the Fall, laborers are thrown out of employment and have nothing to do through the long winter. I think the Bishops should turn their attention to this matter and contrive more useful and profitable employment for the winter season. The first Thursday in every month, let us remember, is a day set apart for fasting, prayer and donations to the poor. It will soon come around again. Notwithstanding there may be a little scarcity felt in the midst of the people, do not let us neglect those things. Do not forget them, and let us live up to those things necessary in the midst of the Saints of the Most High God, so as to keep a full flow of the Spirit in each and every one of us, and seek to make a better use of the blessings with which the Lord has surrounded us. The elements are rich and laden with everything that is good for man, and it is for us to exercise our discrimination and understanding to draw our support therefrom, that we may become a great, free and independent people, able to bear off His kingdom against every opposing obstacle.

May God help us to do so, and to be faithful, is my prayer in the name of Jesus: Amen.

REMARKS *by President Brigham Young, made in Mill Creek Ward meeting house, Sunday, July 25th,* 1868.

[REPORTED BY EDWARD L. SLOAN.]

EDUCATION—RECREATION—NECESSITY OF OBEYING COUNSEL.

From my earliest labors in the ministry I have taken truth as my text; but I will refer this morning to the words on one of the banners here, "Education is our motto." This will be my text. We are here that we may learn to improve. My inquiry is, How can I do the most good to my fellow beings? What can I say to them; what can I do; how shall I walk before them; how shall I commune with them to do the greatest possible good to the human family? I am so weak that when I give instructions to my brethren and sisters it seems but a very feeble effort, when the mind is open to behold the great things of God, the riches of eternity; to behold that which is understood by angels and by those made perfect.

My first remarks will be concerning such exercises as we have seen here this morning. The Latter-day Saints have many pastimes, and they enjoy themselves in social society with one another. Yet I think, in my reflections, that we should have an increase—and we are having partially an increase—of recreation for our youth. We have very few holydays. When the 4th of July comes, we have our amusements and exercises. When the 24th of July comes, we hail it as the anniversary of a day

deliverance; a day of peace and joy to the Latter-day Saints, in finding the peaceful valleys of these mountains, where we can rest and gather the people together, and enjoy the privilege of serving God without any to molest or make us afraid. These two days with Christmas and New Year's, are about all the holidays we have, that we notice at all. On reflection, I have come to the conclusion that it would be better if we would pay more attention to these public exercises, and direct the minds of our children by observing them, taking a course to have them avoid getting into the habit of drinking and every kind of rowdyism, and other things that are unbecoming; and in all of our amusements have objects of improvement that are worthy of pursuit. I think we are improving a little in this respect; but more of us should take an increased interest in it. We should have more of the children attend Sunday School, and the teachers should continually place objects before them that will lead them to study to improve in their manners, in their words, in their looks and in their behavior; and that will guide their minds aright. You will find we can place before them objects that will do them much good in their thoughts and reflections, that will improve their young and tender minds, and have an influence upon their future lives for good; and we can thus bring them up in the nurture and admonition of the Lord by taking a course to lead their minds.

The brethren here have caught us as they generally do. I had no thought of any person coming to meet us, nor of seeing the schools lining the road. I thank them for their good feelings to the elders of Israel. But is there any good in it? Yes. It attracts the attention of the young people—that is, I mean all under a hundred years old—elevates their feelings, and is calculated to induce reflections and thoughts of a life that is useful; and they will think, when are we going to have another meeting? when is brother Brigham coming too see us again; with brother Wells and brother Cannon, and others?—we cannot say brother Kimball, for he has gone to reap the reward of his labors. It will have the effect of drawing them to good, and they will follow after good continually. Is there any harm in Sunday School parties? No! it is one of the most harmless kinds of enjoyment when conducted aright. If they wish to dance, let them dance; let them talk and play; but not do any wrong. They must not get angry with each other; and if any do wrong instruct them to do right. If our children are thus taught, they will be patterns of piety and their conduct will be worthy of imitation.

I would be very pleased to learn that your Bishop, brother Miller, was preparing a place for parties; with a little pond to float boats on, and other means of enjoyment, where the people could assemble to have their exercises. Get the young minds to follow after you in these things, and they will follow after you in every precept that is good. And I would like to hear of other Bishops taking steps to prepare suitable places for the same purpose.

We are gathered here from various nations of the earth; and many of us have been in conditions of society where we have been wanting in many privileges which others enjoy. The people come here and their feelings are united directly, which is a positive proof that there is something in our belief more than there is in the beliefs that are recognized in the world. They come here and try to be one immediately, and to amalga

mate their feelings. We see this, and it is encouraging; and we see our prominent men leading out and directing the minds of those from the eastern and those from the western world, and teaching them never to do a wrong, never to do evil; and, by example, to beautify themselves and their places, and everything around them. This is good, for in it we do no wrong; we do not do anything by it to injure our feelings or the feelings of others, nor to grieve our spirits; but we do that which will increase beauty and excellence among the people. In this the Lord is well pleased. For the sake of our children, for the sake of the youth of our land, I am pleased, every time I travel, to see this manifestation of respect for the elders of Israel.

We wish to improve. I will ask a question with regard to knowledge and wisdom and understanding and all the blessings of Heaven bestowed upon the people, and it is this: Who are deserving of honor and glory, who are deserving of a good name? The man and the woman who seek to know and understand the mind and will of God and to carry it out in their lives, or those who are slothful and who seek to live by what they call faith alone? I think we would decide that those who manifest by their works that they seek to do the will of the Lord are more acceptable before Him than those who live by faith alone. I believe the Latter-day Saints are the best people on the earth of whom we have any knowledge. Still, I believe that we are, in many things, very negligent, slothful and slow to obey the words of the Lord. Many seem to act upon the faith that God will sustain us instead of our trying to sustain ourselves. We are frightened at seeing the grasshoppers coming and destroying our crops. We pray to the Lord and try to exercise faith that He may remove these devouring insects. We got along very well in the first part of the season, and our crops looked beautiful. But how has it been for the last few days? I can understand your feelings by my own. A week ago yesterday I went through here on my way to Provo, and everything looked promising. Yesterday when I returned, fields were stripped, young orchards were stripped of the leaves, and the evidences of destruction were to be seen around. Some try to exercise faith and ask the Lord to remove this destructive power. I remember saying in the School of the Prophets, that I would rather the people would exercise a little more sense and save means to provide for themselves, instead of squandering it away and asking the Lord to feed them. In my reflections I have carried this matter a considerable length. I have paid attention to the counsel that has been given me. For years past it has been sounded in my ears, year after year, to lay up grain, so that we might have an abundance in the day of want. Perhaps the Lord would bring a partial famine on us; perhaps a famine would come upon our neighbors. I have been told that He might bring just such a time as we are now having. But suppose I had taken no heed to this counsel, and had not regarded the coming time, what would have been my condition to-day.

View the actions of the Latter-day Saints on this matter, and their neglect of the counsel given; and suppose the Lord would allow these insects to destroy our crops this season and the next, what would be the result? I can see death, misery and want on the faces of this people. But some may say, "I have faith the Lord will turn them away." What ground have we to hope this? Have I any

good reason to say to my Father in heaven, "Fight my battles," when He has given me the sword to wield, the arm and the brain that I can fight for myself? Can I ask Him to fight my battles and sit quietly down waiting for Him to do so? I cannot. I can pray the people to hearken to wisdom, to listen to counsel; but to ask God to do for me that which I can do for myself is preposterous to my mind. Look at the Latter-day Saints. We have had our fields laden with grain for years; and if we had been so disposed, our bins might have been filled to overflowing, and with seven years' provisions on hand we might have disregarded the ravages of these insects, and have gone to the kanyon and got our lumber, procured the materials, and built up and beautified our places, instead of devoting our time to fighting and endeavoring to replace that which has been lost through their destructiveness. We might have made our fences, improved our buildings, beautified Zion, let our ground rest, and prepared for the time when these insects would have gone. But now the people are running distracted here and there. I do not wish to condemn them. I wish all the justification that can be brought to them. But I look at them as they are. They are in want and in trouble, and they are perplexed. They do not know what to do. They have been told what to do, but they did not hearken to this counsel.

I have never promised a famine to the Latter-day Saints, if we will do half right. You have never heard it drop from my lips that a famine would come upon this people. There never will, if we will only do half right, and we expect to do better than that. There is not another people on the earth whose faith and works are directed for the accomplishment of good like the Latter-day Saints. But we do not obey counsel as we should. Yet when we look at them and at others on the face of the earth, we have reason to say we are proud of the Latter-day Saints. But are we all we should be? No. We must learn to listen to the whispering of the Holy Spirit, and the counsels of the servants of God, until we come to the unity of the faith. If we had obeyed counsel we would have had granaries to-day, and they would have been full of grain; and we would have had wheat and oats and barley for ourselves and for our animals, to last us for years. The people have also been counseled to take their straw and stack it up, making nice beautiful ricks of it. You may see the day your cattle will want it or perish. If you keep your straw you will be able to have your cattle to work with when you want them. Is the hay kept? No: it must be sold. A train will come in from Utah County, from Davis County, from Tooele, loaded with hay, and it must be sold, even if there is nothing—comparatively speaking—got for it. Save your hay; save your chaff; save your straw; save your wheat; save your oats; save your barley, and everything that can be saved and preserved against a day of want. We have taken our flour north, and sold it for a song, and now we see the day when our brethren are paying twelve dollars a hundred for it on the railroad, brought from the States. If we had been prudent we might have had enough to supply them, and we could have sold hundreds and thousands and tens of thousands of dollars' worth this season. I was inquired of this spring what I would sell flour for, to be taken down with the teams that went to the terminus, and I had to say we have none to spare. But we have sent it to Mon-

tana, and we have sold it for next to nothing, and now our bins are empty. Who is deserving of honor or glory from God? Those who have preserved their substance, or those who have wasted it? Those who have preserved it; for they know how to preserve those things which the Lord places in their hands. But some have had so much faith in the providences of God to feed them that they would sell their grain even if they got a mere nothing for it. I remember a time when some people almost cursed wheat, it was so plenty. Would the common laborers and mechanics take wheat for their pay? No. Would they save it? No. The Lord had given us large crops; would they build bins and store the grain away? No. But it was taken to the city and sold for anything it would bring. There was a time when my heart was pained at hearing wheat spoken of as it was; and I was afraid at seeing the manifestations of ill feeling which were exhibited by some of the brethren, principally among the mechanics, concerning grain.

We have seen one grasshopper war before this. Then we had two years of it. We are having two years now. Suppose we have good crops next year, the people will think less of this visitation than they do now; and still less the next year; until in four or five years it will be almost gone from their minds. We are capable of being perfectly independent of these insects. If we had thousands on thousands of bushels of wheat, rye, and barley, and corn we might have said to them, "you may go, we are not going to plant for you." Then we could have plowed up the ground, put in the manure, and let the land rest, and the grasshoppers would not have destroyed the fruits of our labors which could have been directed to the beautifying of Zion and making our habitations places of loveliness.

Just as sure as the Lord lives we are going to see times when our neighbors around us will be in want. But some may say, here have ten years, twenty years, thirty years gone, and the sayings of Joseph and the Apostles have not all come to pass. If they have not all been fulfilled, they all will be fulfilled. When we saw the flaming sword unsheathed in the terrible war between the north and the south, we could see in it the fulfillment in part of the prophecies of Joseph. But when peace comes for a short time we forget all about it, like a person who comes into the Church because of seeing a miracle. If he has professed an obedience to the gospel and a belief in its principles because he saw a miracle performed, he would need another in a day or two to continue him in his belief; and he wants a repetition of miracles to keep him in the Church.. Let peace continue for a few years, and the prediction of Joseph spoken of would be forgotten by all but a few. So it is with us, comparatively. Let crickets, or grasshoppers, or frosts, or anything else come and destroy our crops, and we feel it then; but just as soon as prosperity comes we forget what has happened.

Take the people and I am proud of them; but there is a feeling with them that they must not be counseled in their temporal matters. I call this a sectarian notion. for we will find yet that God is Dictator in everything. Take the case of the Children of Israel and the miracles that were wrought in their deliverance from the land of Egypt. The question arises, was it through their faith, or because of the promises which God had made to their fathers? The Lord sent Moses to Pharaoh, who wrought many miracles before him; and Pharaoh sent for his wise men, his astro-

logers, soothsayers and magicians, and they wrought their miracles before Moses and Aaron. Finally, the Lord said, the Children of Israel must be brought out of Egypt; but was it because of their faith, or because of the promises made to Abraham, Isaac and Jacob? It was because of the promises of the Lord, and not because of the righteousness of that people, that He brought them out. They came to a place where they were hemmed in, with the Red Sea before them and the armies of the Egyptian monarch behind them, and the mountains on either side of them, and they cried out that they would be destroyed. But the Lord divided the water, and took them over in safety; and it was because of the promises He had made to their fathers. They passed through the Red Sea in safety and the Egyptians were drowned. Was it because the Egyptians were so much more wicked? I suppose not; but it was because the Lord had said, "Let the Children of Israel go free," and they would not; and He punished the Egyptians for not letting them go; and He punished the Children of Israel by not letting them go into the promised land, for their wickedness in the wilderness. They cried against Moses because he had led them away from the fleshpots and leeks of Egypt, and the Lord said he would feed them. But was it because of their righteousness that he sent them down Manna for food? I have no evidence to believe that it was because of their righteousness. Do you think they were so very righteous that the Lord would not let their clothing grow old? It was not because of the righteousness of the Children of Israel, but because of the promises of the Lord to Abraham, Isaac and Jacob, for He must fulfill the promises made to His servants. He wanted at one time to destroy the whole people, and told Moses to let Him alone that He might destroy them because of their wickedness and rebellion, and He would make of him (Moses) a great nation; but Moses pleaded in their behalf, and called upon the Lord to remember His promises, and they were preserved. When Moses was on the mount they went to Aaron and inquired where Moses was, and demanded gods to go before them. And Aaron told them to bring him their ear rings and their jewelry, and they did so, and he made of them a golden calf; and the people ran around it, and said these be the gods which brought us out of the land of Egypt. How much credit was due to them? Just as much as to us, for not saving our grain when we had an abundance, and, when the grasshoppers come, crying, "Lord turn them away and save us." It is just as consistent as for a man on board a steamboat on the wide ocean to say, I will show you what faith I have, and then to jump overboard, crying, "Lord save me!" It may not seem so daring; but is it any more inconsistent than to throw away and waste the substance the Lord has given us, and when we come to want, crying to Him for what we have wasted and squandered? The Lord has been blessing us all the time, and He asks us why we have not been blessing ourselves.

Will this be instructive to you, my brethren, hereafter? A great many have taken this counsel, and they are prepared. I had my seven years' breadstuffs on hand last year; but I have to deal it out, and I will deal it out to the last bushel, and try my faith with my brethren. But are we deserving of praise from God or man? Who are deserving of praise? The persons who take care of themselves, or the ones who always trust in the great mercies of the Lord to take

care of them? It is just as consistent to expect that the Lord with supply us with fruit when we do not plant the trees; or that, when we do not plow and sow and are saved the labor of harvesting, we should cry to the Lord to save us from want, as to ask Him to save us from the consequences of our own folly, disobedience and waste. It is said, by some, that the Lord is not going to tell His servants to gather His people here to starve. That is true; but the Lord has said, "Gather the poor from the nations;" and to the people here, "Gather and save the produce I put within your reach, and prepare against a day of want." Suppose a hundred thousand or a million of starving people were coming here, and we had only grain to last for a couple of years, with famine around; they would offer their gold and their silver and their plate and their precious things for bread to eat, and you would hand it out until all was gone. Then you could sit down and look at the riches you had got, until all would perish together with hunger. This would be so, unless the people act more wisely than they do now.

We have had peace in these mountains since we came here; and the protection of the Lord over this people has been as visible to me as when Moses caused darkness to come upon all the land of Egypt except the land of Goshen, where the children of Israel dwelt. But what credit is due to us before the Heavens and the earth, even supposing we had such faith as to get the Lord to fight our battles and do for us what we could do for ourselves? Not a particle. He requires obedience at our hands. One of the prophets has said, "To obey is better than sacrifice, and to hearken than the fat of rams;" and it is written, and I have never heard it contradicted—it was said in the days of Jesus and His Apostles, and it has been said in this our day—that we shall be judged according to our works and not according to our faith. One of the Apostles has said, "Show me thy faith without thy works, and I will show thee my faith by my works." If a man heals a person who is sick, it does not prove that he keeps all the commandments of God. One man went to Jesus and said, I know you have power; my servant is sick, and if you come and touch him he will be healed. And Jesus said he had not seen such faith in Israel. And he said, "Your servant is made whole." Was it the faith of this man who came to Jesus, or the charity and mercy of the Savior, by which the sick person was healed? Jesus saw the man's faith, and he said I will bestow a blessing here; and in this is manifested the mercy of God. In many things are the mercies of God made manifest; and for the people to turn around and claim that it is because of their righteousness, is foolish and wrong. If these grasshoppers were all moved away it would not be because of the righteousness of the people, but through the mercies of God. It is for us to live so that we can claim the blessings of God. You recollect reading of the brother of Jared, Mahonri Morianoumer, who saw the Lord. If he had not kept the commandments of God he would not have had power to see the finger of the Lord. But he was faithful in all things, and this gave Mahonri such exceeding great faith that he had a right to the blessings he asked. If we were to keep the commandments of God, as he did, we would have the right to claim the blessings even as Mahonri had. But if we will not be obedient in all things we cannot claim them. If we are obedient in all things He will bestow upon us every blessing we desire; if we are obedient

in some things and disobedient in others, He will do as He pleases.

Twelve years from now will tell whether we have been instructed to-day or not. If the grasshoppers come again we can then find who has grain in their bins. With regard to faith and repentance, and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and the ordinances of the Gospel, the people are united; but when we come to the providences of God to us, then is the place for scepticism to come in and the people to differ. We are bound by our covenants to accept the word of the Lord. There is a difference of opinion as to getting the word of the Lord; but if you will read and cultivate the Spirit of God, you will understand how it is obtained. The Lord is not everywhere in person; but He has His agents, speaking and acting for Him. His angels, his messengers, His Apostles and servants are appointed and authorized to act in His name. And His servants are authorized to counsel and dictate in the greatest and what might be deemed the most trifling matters, to instruct direct and guide His Saints. The people have done well for the past year or two, in leaving off their tobacco, their whisky, their coffee and their tea; and if they will keep on doing this, and increasing in righteousness, we are as surely on the high road to excellence, glory and eternal lives, as we are here to-day.

I pray the Lord that we may have His spirit to guide us to help build up the Kingdom of God. Amen.

DISCOURSE *by Elder Orson Pratt, sen., delivered in the New Tabernacle, Salt Lake City, June 14th,* 1868.

[REPORTED BY DAVID W. EVANS.]

THE LORD'S SUPPER—ANTIQUITY OF THE GOSPEL—THE APOSTACY—THE RESTORATION.

We have assembled ourselves together this afternoon, according to our usual custom, to worship the Lord our God and to partake of the Lord's supper, in commemoration of the death and suffering of our Great Redeemer. In this manner we show forth his death until he comes. By attending to this ordinance, and all other ordinances and institutions of the Kingdom of God, we witness before God, before angels and before one another, that we are His disciples.

Jesus is the only name given under Heaven by whom salvation can come. There is no other being or name, no other person appointed, no individual that has received authority to open up the way of salvation to the human family, only our Lord and Savior Jesus Christ. It is He in whom the Latter-day Saints believe; it is He whom we worship. We also worship the Father in His name. It is the gospel which He has revealed which we have received. It is the Holy Ghost which the Father be-

stows upon the children of men, through His name, by which we are sanctified and made pure in heart.

The gospel of the Son of God is not a doctrine of late invention; but it is an old doctrine—a doctrine that was made manifest in the beginning. It has been taught in every dispensation; and all that were saved in the days of Adam, Enoch, Abraham, Moses, or the prophets, as well as in the days of Christ, and since His day, were saved through belief in the Son of God, and in His gospel. This great plan was revealed to mankind in the early ages of the world as well as in the meridian of time.

The same gospel that was preached by the Apostles, was also preached by the ancient patriarchs and antediluvians. The same gospel that was preached in the days of the apostles, is also preached now to the Latter-day Saints. There has been a variety of dispensations of this gospel, made manifest to the human family. We have had in addition to the law of the gospel, many ordinances and institutions given to the children of men, suited to their particular circumstances, and to the conditions in which they were placed.

In the days of Moses, for instance, certain laws and ordinances were revealed from Heaven, suited to the condition of that people. But they had the gospel preached to them before the law of carnal commandments was revealed. Hence Paul says, in his epistle to the Hebrews, the gospel was preached to them as well as unto us, that is, to those who were in the wilderness with Moses. They had the gospel; but it did not profit them, says Paul, not being mixed with faith in them that heard it. Hence they had to be dealt with and chastised for their unbelief and rebellion. The Lord had to afflict them, cutting many of them off and swearing in His wrath that they should not enter into His rest.

The gospel was also preached to Abraham. The same gospel by which the heathens were saved in the days of the apostles was known and preached in the days of Abraham. The same gospel that, according to the testimony of the New Testament, brought life and immortality to light was preached before the days of Abraham to Enoch, and through understanding the principles of that gospel his faith in the principles of immortality and eternal life became so strong that he was translated and taken to Heaven without seeing death.

In these latter times the Lord our God has condescended to send a dispensation of His gospel to the human family. You may enquire, what is the purpose the Lord has in view in sending the gospel in this age? Have we not here the books that contain the gospel of the Son of God, as it was preached in ancient times? Have we not here the word of the living God by which the people were saved before and after Christ came? And if they could be saved in those different dispensations in the early ages of the world and in the meridian of time, why should the Lord reveal another dispensation of this same gospel to the human family? I know that these enquiries arise, more or less, in the minds of individuals. I have often heard them in travelling among the various nations of the earth. When the gospel as revealed in the Book of Mormon, has been presented to the people, and they have been told that God has commenced another dispensation of the same gospel, they would immediately enquire "What is the use of it? We have the gospel by which the ancients were saved, revealed in the New Testament, and why do you bring us another dispensation of it?" Let me

reply to this, and say a few words in relation to the object and purposes that our Father in Heaven has had in view in revealing the gospel afresh to the children of men.

If it had not been for the great apostacy after the apostles had preached the gospel, during which the last vestige of the Church of Jesus Christ was rooted out of the earth by the wickedness of the children of men; if it had not been that the priesthood was taken from the earth and the power to preach the everlasting gospel in its fullness had ceased among the nations, I do not know that there would have been any necessity whatever for another revelation of the gospel, and its gifts, blessings and powers, and the priesthood and apostleship in the latter days. But I think it can be proved beyond the power of controversy or reasonable contradiction that the gospel of the Son of God, as it was preached in the days of the apostles, has been entirely rooted out from among men. I do not mean the letter of it; we have that in part; but I mean the power to preach it and to administer its ordinances; the power to build up the church and kingdom of God; the power to speak in the name of the Lord; the power which characterized the ancient servants of the living God; the power which rested on the inspired apostles by which they could call upon God and receive revelation from heaven. That power has been rooted out from the earth. A form has been left it is true,—in fact a great many forms; but what is the form without the power? What, for instance, is the use of preaching baptism for the remission of sins to the human family, if there is no person authorized and ordained from God to administer baptism to those who believe and repent? None at all. People might go forth and preach baptism from age to age and from generation to generation, but who could be baptized, or what would be the use of it, unless there were authority to administer the ordinance?

What use would be the Lord's Supper, of which we are now partaking, if we should go and preach it all the days of our lives, provided there were no persons authorized to administer the ordinance? None at all. They could not partake of the ordinance acceptably before God. We could not receive the ordinance of baptism for the remission of sins, unless there were some person sent by new revelation to administer this ordinance to us.

Again, what use would be the ordinance of the laying on of hands in confirmation, as it was performed in the days of the ancient apostles? This is a part of the gospel, as well as faith and repentance. What use is it unless there is a man called of God to lay on hands and confirm the gift of the Holy Ghost upon the heads of baptized believers, as was done anciently?

Here is the great question between the Latter-day Saints, and the whole Christian world. It is one of the great fundamental principles at issue between us and the whole world. And it is something of the greatest importance. It is not one of the non-essentials; but it is something that concerns the whole human family, no matter whether they are religious people or irreligious; whether believers in the Bible or unbelievers, or whether they are of this, that or the other sect. This is not the question; but the great question is, has God authority among the nations to preach, to baptize, to administer the sacrament, to confirm by the laying on of hands for the gift of the Holy Ghost, to lay hands on the sick and command them in the name of Jesus

Christ to be healed as they did in ancient days, or has He not? If He has not we may preach until doom's day, and our preaching will not save us in the fullness of the glory of the heavenly worlds. We may baptize, and our baptisms will not be recorded in the heavens. We may administer the sacrament, but God will never receive the authority by which it is administered, and it will not be recorded in the behalf of the individuals who received it from unauthorized hands.

What testimony have we that there has been no authority for many generations, or from the days of the ancient apostles until the present century? Have we any evidence in relation to this matter? We are sorry to say that we have so much that we are obliged to believe that darkness has truly reigned over the inhabitants of the earth, and gross darkness has filled their minds. We will present a little testimony before this assembly, this afternoon, on this subject; but as it is a subject with which you are well acquainted we need not dwell upon it long.

One of the greatest evidences that can be offered that authority to preach the gospel and administer in its ordinances has ceased from the days of the apostles down to the present time, is that which is acknowledged by the whole Christian world, Catholic and Protestant, namely that the days of revelation have ceased, that the canon of Scripture is closed and full.

Now supposing we admit this, for the sake of reasoning a little while on the subject. Admit that after the apostles fell asleep there was no further revelation, that the canon of scripture was closed up at the end of the first century of the Christian era. If we admit this you see the dilemma into which thewhole world is plunged. No man can receive the priesthood and authority to administer either in word, in doctrine or in ordinances without new revelation from Heaven. Shall I prove it? Let me refer you to the testimony of Paul in the epistle to the Hebrews, wherein he says that no man taketh this honor to himself, except he be called of God as was Aaron. Turn over to the Book of Exodus, if you wish to learn how Aaron was called. God, in the first place, by His own voice, and by the ministration of an angel, called His servant Moses, raised him up as a great and mighty prophet, gave him authority from the heavens to administer in the name of the Lord; and then gave him revelation and commandment to call his brother Aaron. God spoke to Moses, on that occasion, and told him that his brother Aaron should be a minister and that he should set apart Aaron unto the Priesthood, and that he should have power to go in and out before the Children of Israel; and that he should wear the breastplate, containing the Urim and Thummim, so that he could enquire in behalf of the Children of Israel, and judge between man and man.

Was Aaron called in any other way but by new revelation through the prophet Moses? He was not. Can any man receive the priesthood only by revelation? Can he receive his calling in any way wherein God does not communicate himself by new revelation from Heaven? I answer no, no. No man can assume the priesthood, and the power thereof, and officiate therein, unless he be called as this man of God was called in the days of Moses.

Admit then that the canon of scripture was closed when John the Revelator received his gospel, after he returned from the Isle of Patmos, and that when the apostles passed

from the earth communication between earth and Heaven was closed, who could be their successors? No individual could hold the office or receive it unless God sent new revelation from Heaven, pointing out by name the individual upon whom the authority and calling to preach and administer in His name should rest.

If revelations were given in the second, third, fourth, fifth or any of the following centuries, where are those revelations? They are not in the Bible. Can we find them among the records of the Roman Catholics? No. What do we find there? According to the testimony of their bishops, archbishops and most learned men, they believe in no new revelation; but they take for their guide the traditions and revelations that have been handed down to them. We judge them out of their own mouths. If there have been no revelations given to the Catholic church, as they themselves testify in their writtings, then there has been no Pope called to sit in the chair of St. Peter; no bishops nor archbishops to act in the places of the ancient apostles; and they are all impostors. Perhaps I ought to qualify that saying a little. There may have been some of them who were very sincere in following the traditions of their fathers, and who received the priesthood among the Catholics with all the sincerity that characterized some of the heathen priests, in receiving their priesthood from their fathers. But sincerity does not prove authority; and we have their own testimony that all authority was cut off from them, and that there was no man designated by name through revelation to occupy the position of St. Peter in Rome.

Again, come down to about three centuries ago, when the first Reformers came out and began to testify and protest against the Mother Church, and what do they exhibit? We are hunting for authority. They have invented articles of faith, and these alone are the basis of their authority. As a sample we may take the Church of England in the days of King Henry the Eighth. We may also take the Reformers on the Continent of Europe under Martin Luther, Calvin, and various other great Reformers. Men, no doubt, who were sincere and who did much good among the people. But let us hear their testimony. They declare also that the canon of scripture is full. In this respect, they follow in the tracks of the old "Mother." They exclaim, "No revelation, no voice of God; no inspired prophet or apostle; no communications with the heavens, no ministration of angels."

Well, then, what have you got? Oh, we have the scriptures of the Old and New Testament. But the scriptures do not call you to administer in the ordinances of the gospel. The scriptures did not name you, Martin Luther, nor you John Calvin, nor any of you Reformers, as the individuals to go forth to baptize the people and establish the kingdom of God. "Oh, but," says one, "the scriptures tell us to go into all the world and preach the gospel to every creature." They do not tell you any such thing. That commission was given to men who lived 1800 years ago. It did not mean Paul, Timothy, Titus or Barnabas, but it meant the eleven men, and them only.

"But," says one, "did they not have others to assist them?" Yes, but they did not act by virtue of that commission which Jesus gave to his apostles, just before he ascended to the presence of his Father. That applied to the individuals to whom he spoke, and to no others. Paul could have had no authority to preach or

baptize, until the day of his death if God had not given a new revelation to that effect. Timothy never could have acted and baptized, until the day of his death, without being ordained by the spirit of prophecy and by the laying on of hands, as we are informed in the New Testament. Barnabas never could have gone forth among the people as an apostle,—for he was an apostle, though not one of the Twelve—and acted in connection with the apostle Paul, unless the Holy Ghost had said "separate to me Barnabas and Saul for the work of the ministry unto which I have called them." It required new revelation. And if no man could act even in the days of the apostles on the old commission given to the eleven, how much less can people act upon it who live 1500 or 1800 years after who undertake to pick it up, and say we are authorized to preach under this commission because those eleven men were authorized.

What would you think, Americans, —citizens of this great Republic, if some man in Great Britain should take it into his head to come over here, to this country of ours to represent the inhabitants of Great Britain; and when you ask him for his authority, "Oh," says he, "I have received no new commission. My government did not commission me to come to America to act as Minister Plenipotentiary." We again ask him, by what authority then do you present yourself before this great Republic? You must, of course, pretend to some authority? "Oh, yes," says he, "but I have no new commission, I have an old one given to one of my predecessors,—one given to a man dead and gone. I happened to have access to his writings and papers, and finding his commission I put it into my pocket and came here to act as Minister."

Now would you not think he had left his country because he was insane? Would you acknowledge his authority? No. Would God acknowledge the authority of a man who assumed to act under an old commission given to people who have laid in their graves some eighteen centuries? No. If we act in the name of the Father, Son, and Holy Ghost in administering the great and sacred ordinance of baptism, we must be commissioned by the Father, the Son, and the Holy Ghost to do this work, or else it would be blasphemy and wickedness in the extreme, not only in those who administer, but in those who suffer themselves to be deceived and receive the ordinance from their hands.

It is a testimony then to us when both the Catholics, and the Protestants in all the various sects, rise up and tell us that the canon of scripture is full and closed, and when they present us with their articles of faith, and say here are sixty-six books in the Old and New Testaments, and you must not receive revelation from God only as it is contained in these sixty-six books. There has been no new revelation since, no new commission, no new authority, no voice of angels, no voice of God, no inspiration, no calling by new revelation; but we act only upon the old commission. When they tell us this, if we are reflecting people, we find ourselves totally unprepared to receive the gospel at their hands.

As to the gospel being in the world, the letter of it is here, to be sure; but where is the authority to administer? Where is there a man, among the Catholics or Protestants, among Christians, or Pagans, or Mahommedans, or elsewhere, who could have ministered the gospel to any of our forefathers who lived before the present century? Nowhere could you or I have received the gospel, forty years

ago, if we had then lived? We could have read the letter of it; we could have read what God did when He had authority upon the earth. But reading a thing is entirely different from receiving it. Reading about new revelation, prophecies and ministrations of angels is one thing, but the actually receiving them is entirely another thing. You can read these things and never enter the Kingdom of God; but if you receive them, and continue faithful, you have a testimony, a witness within yourselves that you are accepted of the Lord our God. All other hopes are vain. It is in vain for us to look for all the blessings of the gospel, when there is no priesthood or authority among the children of men. Moreover, what were the blessings that followed the administration of the Holy Spirit? That is a part of the gospel just as much as faith and repentance. The servants of God were entrusted not only with the ministration of the word and the outward ordinances, but Paul says "God has made us able ministers of His spirit." There was something that had power in it, when the authority was on the earth. It gave power to administer the letter and the outward ordinances; and it also gave power to administer the Spirit according to the promise that God had made. Hence we find, that when the people at Samaria were baptized, through the preaching of Philip, they did not then receive the Holy Ghost. But when the apostles at Jerusalem heard that the Samaritans had received the letter of the word, through Philip, they sent Peter and John; and when they came down and prayed for them, and laid their hands upon them, they received the Holy Ghost.

Here then is an instance of the ministration of the Spirit as well as of the water. Here was a power that attended the ancient apostles. They had authority given to them from on High to administer in this higher ordinance wherein the Spirit of God was shed forth abundantly in the hearts of the children of men.

But we do not wish to dwell on the subject of this great apostacy and the loss of authority of which we have been speaking. We desire to dwell upon a more pleasing subject, namely, the restoration of authority and power to minister the word, and the ordinances, and the Spirit of the gospel, to the children of men.

"Has such authority been restored" inquires one? Yes; if it has not, neither you nor I can ever obey the gospel. We may hear it preached, but we never can obey its ordinances, without such restoration. The great question is, "How was it restored?" The Latter-day Saints are ready to answer this question.

As God, from time to time, since the beginning, gave His authority to men, in different dispensations, so He has again, in the last dispensation, sent His angel from Heaven. Does this stumble you, that God has sent a messenger from the courts of glory, down to our earth? It is something contrary to the traditions of the Christian world. It is something that does not agree with the notions of our forefathers for many generations. It does not stumble this congregation; they would not be sitting on these seats to-day if they had not believed this with all their hearts. An angel has been sent. What for? In the first place to reveal the Book of Mormon, containing the testimony of the fullness of the gospel in all its plainness, as it was revealed here on this continent. By whom? By our Lord and Savior Jesus Christ. When? Soon after His resurrection from the dead. Soon after He had finished His ministry in the land of Jerusalem, He

appeared on this great Western Hemisphere, peopled by numerous nations—the remnants of the House of Israel, of whom our American Indians are the descendants. They saw Jesus as well as the Jews at Jerusalem. They beheld the wounds in His hands, in His feet, and in His side. They saw Him descend clothed in a white robe; they saw Him come down into the midst of their assemblies, in the northern portion of what we call South America. They heard Him open His mouth and teach the multitude assembled on that occasion. They gathered themselves together day after day as far as they could to hear Him teach.

They felt His power as well as the people on the Eastern Continent. The glorious principles of the gospel were taught to them as well as to the Jews at Jerusalem. They had the privilege of being immersed in water for the remission of their sins, and having hands laid upon them for the outpouring of the Holy Ghost as well as their brethren in the distant land of Jerusalem. They heard His voice proclaiming the gospel which he had introduced for the salvation of the children of men, and also explaining the scriptures and prophecies and unfolding all things that should happen even down to the end of time. They wrote His teachings as did Mark, Matthew, Luke and John. The teachings and writings of the disciples and apostles that were called on this American continent were recorded, as well as his sayings on the land of Asia. They had the privilege therefore of knowing about the plan of salvation as well as the people of what we term the Old World. That testimony has been brought to us. How? By the ministration of an holy angel of God.

But even then, we could not obey this gospel. The revealing and translating of this book by inspiration did not give authority to Joseph Smith to baptize, to lay on hands for the gift of the Holy Ghost, or to administer the Lord's Supper. No, he only did the work given him to do—reveal the record of the gospel as taught among the Israelites of the American continent. Could the Church arise or anybody be baptized from that? No; it required still further authority. Authority to translate is one thing, authority to baptize is another. Authority to reveal the Book of Mormon is one thing; authority to build up the Church and Kingdom of God is another. But God did afterwards give the authority to baptize and build up His Church. How? By sending angels from Heaven who, themselves, had the power to ordain persons to be Apostles. An individual who does this must hold the Apostleship himself; no other being would have authority. Whom did the Lord send to restore the Apostleship again to earth, and to confer it on Joseph Smith? No less personages than Peter, James and John, who were with Jesus when he was transfigured in the mount, who then heard the voice of the Father. These persons who held the keys of the Kingdom of God, and had power to administer its ordinances, laid their hands on this great modern Prophet that he might be filled with the Holy Ghost.

Again, did this Church arise according to the wisdom, power and understanding of men? No; God gave commandment in relation to it, and pointed out the day on which it was to be organized. And according to this commandment and revelation it was organized with six members on the 6th of April, 1830.

Here is the great difference between us and the religious world. And, how immense is the difference! If

what we have been speaking of, this afternoon, be true, you behold the condition of the whole human family in regard to the ordinances of the gospel. You see that without authority they cannot embrace the gospel. If it be not true then all these Latter-day Saints are deceived, and we, like all the rest of the world, are without authority and power. But if it be true, not only you and I and the people of this Territory are concerned, but every man and woman in the world are equally so. If God has, indeed, sent His holy angel and conferred the Apostleship, and power and authority to administer among the inhabitants of the earth, first to the Gentiles, and afterwards to the scattered remnants of Israel, who can be saved without obeying these institutions of Heaven?

Was any one, either Jew or Gentile, saved anciently who rejected the preaching of the Apostles? Not one. It mattered not how righteous they might have been, even if they had received the ministrations af angels, like good old Cornelius, they could not be saved without obeying the gospel. You know Cornelius was so righteous, and had given so many alms to the poor, that they had ascended to God as a memorial in his favor. Yet with all this the Lord had to send an angel to tell him that he was not yet in the right way. This angel came to Cornelius and told him to send for Simon whose surname was Peter, and he should tell him how to be saved. Cornelius might have reasoned thus: "Am I not righteous enough to be saved without sending for Peter? have not my alms come up before the Lord as a memorial? and has He not sent to me an holy angel from Heaven to tell me that my prayers have ascended up to Heaven before Him? and is there any necessity for me to send for a man to tell me whereby I may be saved?" "Yes," said the angel, "he shall tell you." As much as to say, you cannot be saved with all your prayers and alms, unless you have a properly authorized servant of God, to tell you how to be saved, and to administer the ordinances of salvation to you.

When Jesus gave the commission to his apostles in ancient days he told them to preach the gospel to all the world,—to every person under the whole heaven, and said, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." But is not this very severe? Is there any charity in this expression? Must all be condemned who do not bow to this order? Are there not good sects among the Pharisees, Sadducees, and Herodians, and good people of all sects and parties, just men whose prayers continually ascend before God? How is it that none of them can be saved without obeying this gospel which these eleven men were commissioned to teach? That was the decree. It mattered not how much righteousness they had, they all had to bow to that one system, that one ordinance, that one church, and be united heart and hand in the building up of that kingdom, and outside of that there was no salvation.

Now, if it be true, as I said, in the first place, that God has sent His angels and that He has conferred the apostleship, and given authority to administer in His name; if this be true is there a man or woman, Jew or Gentile, Mahommedan or Pagan, rich or poor, among the priests or people that can be saved without receiving the Book of Mormon and the authority that God has established? No, not one, if they have had the opportunity of hearing and receiving it. If it be not true, all mankind should reject it. Do you not see the impor-

tance of it? It is a message that goes forth, like the ancient one,—with authority and power. The same declaration is given in these days, as was given then. A new revelation has been given to us, with new authority, similar to what was given to the apostles in days of old.

I will read a little in relation to this authority, in a revelation given in the early rise of this church to the apostles, and the authorities of this church who had been called by revelation from the Lord Jesus Christ. "Therefore, go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests. Ye are they whom my Father hath given me; ye are my friends; therefore as I said unto mine apostles I say unto you again, that every soul who believeth on your words and is baptized by water for the remission of sins shall receive the Holy Ghost, and these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." Again he says, and notice how it agrees with the ancient commission, "Verily, verily, I say unto you, they who believe not on your words and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my Father's kingdom where my Father and I are, and this revelation unto you and commandment is in force from this very hour upon all the world, and the gospel is unto all who have not received it."

I have read this, in order that the similarity of the two commissions might be apparent to you. We have a commission to preach the gospel to all nations, kindreds, tongues, and people; to call upon Gentiles and Jews, ministers and religious people, and professors of all denominations, as well as unbelievers, to believe in the Lord Jesus Christ, to repent of their sins, to be baptized, by those holding authority, for the remission of their sins, that they may be filled with the Holy Ghost by the laying on of hands. To contend earnestly for the faith once delivered to the Saints, that they may have power with God, as promised to every soul that believes. "And," says the Book of Mormon, "if there be one soul among you that doeth good he shall work by the gifts and powers of God, and woe be to them that deny these gifts and powers, for they shall die in their sins, and they cannot be saved in the kingdom of God." Amen.

DISCOURSE *by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Aug. 9th,* 1868.

[REPORTED BY DAVID W. EVANS.]

THE GOSPEL A PERFECT SYSTEM—EVIDENCE THAT THE LATTER-DAY SAINTS HAVE RECEIVED THE HOLY SPIRIT—PLURAL MARRIAGE.

I will endeavor to speak to the people so that they can hear me. We very frequently hear complaints about the people being unable to hear. That is very annoying to me; there is no satisfaction in talking to people if they cannot hear. I talk a great deal in public and in private. I have labored for many years in preaching the gospel of the Son of God; and when I first commenced, it seemed as though I was under the necessity of speaking very loud. I could not satisfy my own feelings without talking with a loud voice. I have acquired this habit, and to talk loud and long for many years wears on a person's constitution.

This gospel that we have embraced is worthy the attention of the high and the low, the rich and the poor, the wise and the ignorant, the noble and the ignoble. It commends itself to the feelings, understanding and conscience of every creature beneath the heavens that is endowed with intelligence. There is no system that is perfect except the gospel of the Son of God. Every art and science is incorporated in the gospel of salvation delivered to the children of men. If the inhabitants of the earth possess ingenuity, knowledge, wisdom or understanding they receive it within the purview or pale of this gospel that comes from heaven. I have said, and I still feel it, that outside the gospel of the Son of God—the plan of salvation—there is nothing but death, hell and the grave; everything else is within our religion. But when we talk about comprehending our religion, why, we might as well undertake to comprehend eternity. We have a little of it. The Lord has made manifest to the children of men a portion of it, enough to enable them to continue on, to grow, increase, expand, to add wisdom to wisdom and knowledge to knowledge, for light cleaves to light and truth to truth. The power to increase in knowledge is in our possesion if we will improve the golden moments as they pass by.

We talk a great deal to the Latter-day Saints. What for? To bring them to a knowledge of the truth; to place them in a position in which they may be prepared to inherit that glory which they anticipate. And to obtain that perfection which we desire more will be required of us than merely a spiritual exercise of the mind; our outward works pertaining to our natural life, and in fact our whole souls must be devoted to God, and the upbuilding of His Kingdom. We talk to the people to bring them to the knowledge of the truth, and to bring ourselves, for we are with you, so that we may understand what we should do, how we should labor, how direct our lives here, in order that we may be perfected and prepared to enjoy life everlasting in the presence of the Father and the Son. I still feel to urge upon the

Latter-day Saints the necessity of a close application of the principles of the gospel in our lives, conduct and words and all that we do; and it requires the whole man, the whole life to be devoted to improvement in order to come to knowledge of the truth as it is in Jesus Christ. Herein is the fullness of perfection. It was couched in the character of our Savior; although but a scanty portion of it was made manifest to the people, in consequence of their not being able to receive it. All they were prepared to receive He gave them. All we are prepared to receive the Lord gives us; all that the nations of the earth are prepared to receive He imparts unto them.

The inhabitants of the earth do not acknowledge the Lord as they should. There are very few but who believe in a Supreme Being; but do they honor God? No, they take His name in vain. Do they believe Him to be what He is? No, they so far mystify the character of Deity that it is impossible for the people to understand it. Do they reverence His name? No. If they believe in a God, He is so far off that they never can get near Him; they know nothing about the conduct of this Being; and He is so far off in their imaginations that He knows nothing about the children of men; at least such is the feeling amongst them, and yet many of the so-called Christians say His centre is everywhere and His circumference nowhere. They have mystified the affairs of salvation to that degree that the whole world of mankind have lost that reverence that is due to the Supreme Being.

The Latter-day Saints have received the Spirit of the Lord; the proof is here in the gathering and the oneness of the people. Have the Elders of Israel been to any other country but this? Yes. To preach the Gospel? Yes. Have they been to England and preached the gospel there? Yes. Have the people believed? Yes. Where is your proof? The proof is that they have left all, if they had anything, and have come up to the gathering-place where the Saints are assembled. The Elders have also preached through the different nations of Europe so far as they were allowed to do so. In some countries the law would not permit them; but the Lord will yet revolutionize those nations until the door will be opened and the gospel will be preached to all. Have the people believed? A few of them. But we gather the poorest of the people, the unlearned, and a few of the learned; but generally, we gather those who are poor, who wish to be redeemed; who feel the oppression the high and the proud have made them endure; they have felt a wish to be delivered, and consequently their ears were open to receive the truth. Take those who are in the enjoyment of all the luxuries of this life, and their ears are stopped up; they cannot hear; but go to the poor, to those who are in poverty and want, and they are looking every way for deliverance, and when they hear the Elders preach their ears are open to hear and their hearts are touched with the Spirit of the Lord, and many of them have believed. These are they that we gather together.

Now, when we look around upon the Latter-day Saints, in a temporal point of view, we are proud of them. I have been in countries where the men, women and children had to labor—wearying their lives out of them to get the bread necessary to keep their lives in them. I have gone to bed many a time, and when I have turned down the bed I would find the sheet patched from end to end, so that I would wonder which was the original sheet. I have also known young ladies—I do not know that I ought

to say this, but I do not say it to their disgrace, but to their praise—come home from their work on a Saturday evening, and retiring to a room, throw a blanket over their shoulders, and wash every particle of their clothing, that they might be able to go out on Sunday to attend meeting. These are they that we have baptized. Why? Because their ears were open, and the Spirit of the Lord found a way to their hearts, and they saw there was deliverance in the gospel. The rich and noble, as a general thing, have turned a deaf ear to the voice of the Elders of Israel. Now, the gospel that we have embraced comprises every glory, honor, excellency and truth there is in the heavens, on the earth or beneath the earth. Is it worthy of the attention of the poor? Yes, it is. According to the reading of this book—the Old and New Testament as well as the Book of Mormon and the Book of Doctrine and Covenants—which we regard as the foundation of our work, the Lord has chosen the poor of this world,—rich in faith—and the time will come when He will give the earth to His poor for an everlasting inheritance. I speak this for the comfort of my brethren and sisters who have been poor. They have come here, and what do we see? The youth, the middle-aged and the old improving in letters, in mechanism and in the arts and sciences. We bring them here to improve them, and if the Lord will bless us sufficiently, and the people will bless themselves, we will have a nation that understands all things pertaining to the earth that it is possible for man to grasp. Will this people be praiseworthy? Yes, and honored and honorable. Will they be looked to as examples? Yes; and it is the duty of the Latter-day Saints to live their religion so that all the world can say there is a pattern for us, not only in our business and worship, but in our knowledge of things that are, things that have been and of things that are yet to come, until the knowledge of Zion shall reach the uttermost parts of the earth, and the kings and great men shall say, "Let us go up to Zion and learn wisdom". Will they come here to learn how to govern? Yes. One of the simplest things in the world is to control a people. Is there any particular art in making this people obedient? There is just one. If you Elders of Israel, can get the art of preaching the Holy Ghost into the hearts of the people, you will have an obedient people. This is the only art required. Teach the people truth, teach them correct principle; show them what is for their greatest good and don't you think they will follow in that path? They will, just as far as it is consistent with their weaknesses and the power of darkness that is over the inhabitants of the earth—with us as with others. We have merged partially into the light, and we should be very thankful and obedient to the requirements of Heaven, that we may receive more and more.

Every art and science known and studied by the children of men is comprised within the Gospel. Where did the knowledge come from which has enabled man to accomplish such great achievements in science and mechanism within the last few years? We know that knowledge is from God, but why do they not acknowledge him? Because they are blind to their own interests, they do not see and understand things as they are. Who taught men to chain the lightning? Did man unaided and of himself discover that? No, he received the knowledge from the Supreme Being. From Him, too, has every art and science proceeded, al-

though the credit is given to this individual, and that individual. But where did they get the knowledge from, have they it in and of themselves? No, they must acknowledge that, if they cannot make one spear of grass grow, nor one hair white or black without artificial aid, they are dependent upon the Supreme Being just the same as the poor and the ignorant. Where have we received the knowledge to construct the labor-saving machinery for which the present age is remarkable? From Heaven. Where have we received our knowledge of astronomy, or the power to make glasses to penetrate the immensity of space? We received it from the same Being that Moses, and those who were before him, received their knowledge from; the same Being who told Noah that the world should be drowned and its people destroyed. From Him has every astronomer, artist and mechanician that ever lived on the earth obtained his knowledge. By Him, too, has the power to receive from one another, been bestowed, and to search into the deep things pertaining to this earth and every principle connected with it.

We can receive all this in our education here; but to acquire a knowledge of these principles, time and study are required. Let a child go to school, and he commences with a, b, c, and goes on to a-b ab, and then to words of two or three syllables until he is prepared for a higher course of studies. No child can learn algebra or common arithmetic at first, but he has to go on day by day, just as you and I have to do. We have learned many things concerning the Kingdom of God upon the earth, and we can learn still more. But with all we have learned, are we prepared, Latter-day Saints, to put our trust in God implicitly? No, we are not. How do we know? By the acts of the people and by our own experience. This is in consequence of the evil and the power of satan that is in the world through the fall. He has beguiled the inhabitants of the earth, and has thrown a mist before their eyes so that they can not see the providences of God. Who is it can see the power by which the leaves of yonder trees grow? Can you see and understand it? No; why? Because there is a vail dropped over the eyes and minds of the children of men, so that they can not behold the providences of God nor His handiwork in all nature. We are deprived of this knowledge; but we can begin to see and understand through receiving the Gospel. But we have still a great deal to learn.

It is said that "obedience is better than sacrifice." It is far better. When I look at the Latter-day Saints —and when I say you, I reckon myself—(I, Brigham, am with you,) where are we? what do we understand? how far have we advanced? What do we expect to receive? How are we looking at things pertaining to this world? We have received the first principles of the Gospel; and we have received the spirit of the Gospel; but do we live so as to increase in this day by day? That is the question. Do we live our religion so that we improve on all the knowledge that God has given us? Do we live up to the light that the Lord has revealed? You may answer this question. The Latter-day Saints, as a people, are a very good people, they are excellent; they have come to a oneness that is most remarkable—astonishing to ourselves, and also to others. But are we one yet? No, not exactly; we have a great deal to learn before we come to a unity of the faith and see eye to eye as the people of God have to do in the Latter-days. We see some

things, but we do not see all that is for our best interest; if we did we would live our religion.

Now, my brethren and sisters, from the high and from the lower circles of life, find if you can on the face of the earth a gentleman or lady, that is, one who is a true gentleman or a true lady, (we have many that are called gentlemen and ladies); but you find one in the strict sense of the word, that is, as I would interpret the word, and you will find a man or woman that would border very closely on an angel. Every word that they speak will be seasoned with grace: every act of their lives would be as nigh as mortals can come to angels; nothing pertaining to them low, degrading or disgraceful. You find a gentleman and you will find a man who possesses a heart full of charity, faith and love, full of good works, whose hand is always open to do good to every creature. You find a lady, and she is one who is ready to impart wisdom, knowledge, truth, and every virtuous and holy principle to her sisters and her fellow beings. These are the true lady and gentleman; but they are of a higher order than those we now call ladies and gentlemen. You may say my definition is incorrect. Be it so, it matters not to me. I have my own views with regard to these things. I look upon the Latter-day Saints as being a very good people, but very far from what they should be. "Well, we must have time to grow," says one. Very true, we can not learn even the "First Reader" in a day. When we commenced going to school we learned a little to-day, and a little more tomorrow, and a little more the next day, and so added knowledge to knowledge; and by and by you and I have to come to a unity of the faith. This is the Gospel—the plan of salvation—that we believe in. This is the doctrine we preach to the people—to purify ourselves as He is pure; to sanctify the Lord God in our hearts, that we may be counted worthy to receive His blessings and be sustained by Him.

We know very well that the name "Mormon" is rudely applied to the Latter-day Saints, and we know very well what the world thinks of us; but what matters it to us? Nothing. Suppose that we had the power to take the poor and the ignorant, the low and the degraded who are trodden under foot by the great and the powerful among earth's inhabitants, and bring them together and purify them and fill them with knowledge and understanding and make a nation of them worthy of admiration, what would you say to this? O, ye inhabitants of the earth, can you do it? The Lord can. Well it is such a people that I am looking upon; this is the people I expect to be saved with. I am proud of them. Not proud of their ignorance or meanness; not proud of their wickedness by any means. But I am proud to think that we have received the gospel and are enabled to sanctify ourselves if we are disposed to. I delight in the Latter-day Saints, because of their obedience to these principles, and not because of their rough, uncouth course of life.

Now, it is for us to perfect ourselves by these principles. We have received the gospel and have been baptized for the remission of our sins. Is there anything wrong in this? No, the Christian would profess to believe the Old and New Testaments; the Jews say they believe the Old Testament. We believe both, and that is not all, we believe in the Book of Mormon and the Doctrine and Covenants given by the Lord to Joseph Smith and by him to the Church. We also believe if we were destitute of the Spirit of the Lord, and our eyes were closed so that we

could not see and understand things as they are by the spirit of revelation, we might say farewell to all these books, no matter how numerous. If we had all the revelation given since the days of Adam and were without the spirit of revelation to be and abide in the midst of the people, it would be impossible for us to be saved in the celestial Kingdom of God. The world look upon us a set of fanatics for believing this; but that does not matter at all to us. We have our course before us; the path for us to tread in is marked out. What is it? It is march on, march on, ye Latter-day Saints, to the higher orders of life in this world. March on, ye Latter-day Saints, until you are prepared to receive life everlasting in the presence of the Father and the Son. What matters it what the world say? That makes no difference to us, not in the least. But I will tell you what concerns us, to order our lives in accordance with the principles of the gospel that we have embraced. Let a Christian live his religion and he is honored and thought much of by his brethren and friends and acquaintances. And even the wicked contemplate a man or woman who lives his or her religion with a feeling of reverence, and they involuntarily honor that being who honors his God. The vilest wretch that lives on the face of the earth looks with reverence on a person who is a true follower of Jesus, and cannot help it. If we respect ourselves we will shape our lives accordingly. If we do so, we shall become pure and holy. Is there anything wrong in this? No; neither is there the least wrong in the world in acknowledging the hand of God in all things. If I had the skill given me to-day to construct a machine by which we could pass from nation to nation in the atmosphere as they now do on *terra firma* on the railway, would there be any harm in acknowledging God in this? I should receive the knowledge from Him; it is not independent and of myself. I am dependent upon Him for every breath I draw and for every blessing I receive. If you, ye nations or wise men of the earth, are not dependent upon Him, we would like to see you act independently. Let a man who thinks he has power independent of God—if there be such a man—take a grain of wheat, rye, barley, or a kernel of corn from the element God has ordained and organized for its development, and see if he can make it grow. All acknowledge that it can not be done. Well, then, there would be no harm in acknowledging God in all things. But, here I pause a moment; I do not mean that we should acknowledge the hand of God in a man or woman doing wrong; but I will acknowledge the hand of God in sustaining the individual while he does it. No matter what wrong a human being may commit he or she is sustained by the Almighty while doing it. But the act is of the creature and not the Creator. We should acknowledge the hand of God in all things. And if we do this we will live our religion a little better than we have.

O, ye my sisters, will not you improve a little? Shall I come to our own capacity here to-day? Yes; then let us look a little and see what is for our advantage. How many of my brethren and sisters are there who have a mint or a bank to go to with an inexhaustible fountain of wealth? None; we are poor. We gathered poor. It is true that we are decently clad; but why not go to the fields and take the straw and make your hats and bonnets, and save that means to send for the poor Saints? Would ten thousand dollars pay for the hats and bonnets worn by this congregration

to-day? By no means. But suppose that we say five thousand, that amount had better be used in sending for the poor than in spending it in articles the material for which can be gathered and manufactured right here. I see a very few straw hats in this congregation to-day with straw trimmings, made by the hands of the wearers perhaps, and can you beat them for beauty with imported articles? No, you can not. Well, these are lessons we try to teach the people all the time. We teach men who have been in the factory all their lives how to prepare the ground, to plant potatoes, corn, squash, cucumbers, onions, and cabbage, that they may have something to eat when the dreary storms of winter overtake them. And thus we teach the people how to live. This is our business. If you do not learn to live here, how can you live hereafter? If you do not understand the things of this life, how can you understand the things pertaining to the life to come? Just as the apostle says with regard to loving one another—"If you say you love God and hate your brother you deny your own words, for how can you hate him whom you have seen and love Him whom you have not seen?" You can not do it. We make the application here, how can we understand things a thousand years ahead if we do not understand what is here to-day? We take children, and teach the little girl to spin, weave, and knit her stockings; and the boys to drive team, plow, to go to the field to hoe and prepare the ground, and to sow the seed so that they may have food to eat. What next? Why, say your prayers always before going to work. Never forget that. A father—the head of the family—should never miss calling his family together and dedicating himself and them to the Lord of Hosts, asking the guidance and direction of His holy spirit to lead them through the day—that very day. Lead us this day, guide us this day, preserve us this day, save us from sinning against Thee or any being in heaven or on earth this day! If we do this every day, the last day we live we will be prepared to enjoy a higher glory.

There is a little matter I want to speak upon to you, my sisters. It is a subject that is very obnoxious to outsiders. They have given us the credit for industry and prudence; but we have one doctrine in our faith that to their view is erroneous, and very bad; it is painful to think of. Shall I tell you what it is sisters? "Oh," says one, "I know what you mean, my husband has two, four, or half a dozen wives." Well, I want to tell the sisters how to free themselves from this odium as many of them consider it. This doctrine so hateful and annoying to the feelings of many, was revealed from heaven to Joseph Smith, and obedience is required to it by the Latter-day Saints,—this very principle will work out the moral salvation of the world. Do you believe it? It makes no difference whether you do or not, it is true. It is said that women rule among all nations; and if the women, not only in this congregation, Territory and government, but the world, would rise up in the spirit and might of the holy gospel and make good men of those who are bad, and show them that they will be under the necessity of marrying a wife or else not have a woman at all, they would soon come to the mark. Yes, this odious doctrine will work out the moral reformation and salvation of this generation. People generally do not see it; my sisters do not see it; and I do not know that all the elders of Israel see it. But if this course be pursued, and we make this the

rule of practice, it will force all men to take a wife. Then we will be satisfied with one wife. I should have been in the beginning; the one wife system would not have disagreed with me at all. If the prophet had said to me, "Brother Brigham, you can never have but one wife at a time." I should have said, "glory, hallelujah, that is just what I like." But he said, "you will have to take more than one wife, and this order has to spread and increase until the inhabitants of the earth repent of their evils and men will do what is right towards the females. In this also I say glory, hallelujah. Do men do that which is right now? No. You see travelers—young, middle-aged, or old—roaming over the world, and ask them where their families are, and the answer will generally be, "I have none." You go to the city of New York, and among the merchants there I doubt whether there is one man in three who has a wife. Go to the doctor and ask him, "where is your wife and family?" and, "thank God I have none," will be his reply. It is the same with the lawyer. Ask him about his wife, and his reply will be, "O bless me, I havn't any, I say it to my praise, I am not troubled with a family." You go to the parson, and were it not for his profession, the cloak of religion that is around him, not one in a thousand of them would have wife or children.

Do not be startled, my sisters; do not be at all afraid; just get influence enough among the daughters of Eve in the midst of this generation until you have power enough over the males to bring them to their senses so that they will act according to the rule of right, and you will see that we will be free at once, and the elders of Israel will not be under the necessity of taking so many women. But we shall continue to do it until God tells us to stop, or until we pass into sin and iniquity, which will never be.

Do you see anything very bad in this? Just ask yourselves, historians, when was monogamy introduced on to the face of the earth? When those buccaneers, who settled on the peninsula where Rome now stands, could not steal women enough to have two or three apiece, they passed a law that a man should have but one woman. And this started monogamy and the downfall of the plurality system. In the days of Jesus, Rome, having dominion over Jerusalem, they carried out the doctrine more or less. This was the rise, start and foundation of the doctrine of monogamy; and never till then was there a law passed, that we have any knowledge of, that a man should have but one wife.

Now, sisters, I want you to see to this. I advise you to have faith and good works; be fervent in spirit and virtue, and try to live so as to bring the men to the standard of right, then we shall have no trouble at all. I believe that in Massachusetts they have only 27,000 more women than men; but that is not many. There is a cause, perhaps, for this. A good many young men go into the army, or go here or there. What is done with the daughters of Eve? In many countries they stick them in the factories, into the fields, the coal mines, and into the streets—as I have seen hundreds of them—gathering manure, &c., working all day and getting a penny at night to buy a loaf of bread with. They stick some of them down into the iron works, under the ground to pack the ore, or into the building to lug off the iron. But the young men are sent to the wars. When England and the rest of the nations learn war no more, instead of passing a law in this or any other na-

tion against a man having more than one wife, they will pass a law to make men do as they should in honoring the daughters of Eve and making wives of and providing for them. Will not this be a happy time? Yes, very fine. If you will produce this to-day, I'll tell you what I would be willing to do, I would be willing to give up half or two-thirds of my wives, or to let the whole of them go, if it was necessary, if those who should take them would lead them to eternal salvation. And then you may have my daughters, if you will only lead them in the way they should go that they may obtain eternal life; if you will teach them the gospel, how to live, how to honor their being, honor their God and live their religion. Do this and you are welcome to them. Would I get more wives? If I had a mind to; but if I had none at all it would be all right. If I have one it is all right, and if I should have a score it would be all right.

I mean to teach, pray and plead with the people to save themselves by hearkening to the commandments of God, and to live their religion so that we may get through a world of sin, darkness, ignorance and unbelief. Man is prone to wander as the sparks are to fly upwards. The spirit is warring with the flesh continually, and the flesh against the spirit. Which will come off victorious? This will decide the destiny of all the inhabitants of the earth. If the spirit reigns triumphant and overcomes the body and its passions, that character will receive glory; but if the passions and sin, within the flesh, overcome the spirit and subdue it, that character will be lost. That is all there is of it. The Lord has done all on His part. His grace is sufficient; He has laid the plan of salvation for us to follow. Work on the square and all will be right. God bless you. Amen.

DISCOURSE *by President George A. Smith, delivered in the New Tabernacle, Salt Lake City, June* 21, 1868.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF AN INSPIRED LEADER IN THE CHURCH—CHRISTIANITY AND PAGANISM—AUTHORITY.

The visit of the Savior of the world, his crucifixion and resurrection from the dead, the proclamation of the gospel through the nations by his disciples and apostles brought the subject to the attention of a great portion of the world. The Savior, himself, is represented as going to his own—to his own nation, to His own people, and they received Him not. He came to them with the words of life, light and salvation, but they could not appreciate them. They conspired against Him and put Him to death. He says in relation to this that it must needs be that offences come, but woe to him through whom they come, it were better for him that a millstone were hanged about his neck and he cast into the depths

of the sea. The offences did come. His servants went forth and preached, and, according to the histories that have come down to us, they were all martyred with but one exception, that is John, who is represented to have been cast into a cauldron of oil. We find, however, in the New Testament, that the writings of John are the last that are handed down to us by King James' translators as inspired writings. His three epistles, written almost a hundred years after the birth of the Savior, are the last books that King James' translators would give to us as inspired writings. Perhaps you have reflected upon this matter. King James' translators were learned men selected by the King to translate the Scriptures. They translated the writings of the various apostles and prophets, and then took a vote among themselves to decide which were inspired and which were not. You will remember that not one among this body of learned divines even professed to have the inspiration of God upon him. They were learned in the languages, sciences and the opinions of men, and their vote was the only test by which they decided which of these books were given by revelation and which were not. And it was perhaps only a single vote that saved the books of James, and perhaps only a single vote that cast out the books of the Apocrypha.

Now, this is calculated to make men reflect upon the position of a church without an inspired leader, without a man at its head who can ask the Lord for guidance and obtain an answer. The Church of England made no pretensions to inspiration. It had protested against the Church of Rome as being the "beast," the "false prophet," the "mother of harlots and abominations of the earth," and everything that was corrupt, and had inaugurated a reformation, and established the Protestant Church of England, with the King for its head; but it had no inspiration. And this body of learned men passed their votes on these sacred books without any pretense whatever to inspiration from the Almighty. Yet "no man knoweth the things of God but by the Spirit of God."

Soon after the death of the apostles, divisions occurred in the Christian churches on a variety of topics. They had commenced to engraft into the religion of Jesus idolatrous ideas, after the similitude of an idolatrous worship. These ideas gradually crept in for some three or four hundred years, the Christian religion being held in a subordinate position by the State; and several times the whole power of the Roman Empire was exerted to exterminate it from the earth. This course of things finally terminated in a political change, during which the first Christian Emperor arose and stopped the persecution of the Christians. This was Constantine the Great. He was, by no means, the most pious of Christian Sovereigns, but he was the first Christian Emperor, and by means of the cross for his banner he had been able to wade through the blood of his competitors and set himself on the throne of the Roman world. In the year 306 he established the Christian religion as the religion of the State, and suppressed the time-honored rites of Pagan temples and heathen modes of worship.

This change produced a tremendous influence, not only upon the Pagan, but also upon the Christian portion of the Empire. Up to that period the Christians had been oppressed and trampled down, and had even been under the necessity of burying their dead in secret. Many portions of the city of Rome are honey-combed

with subterraneous catacombs excavated in the rock where thousands of Christians were secretly entombed during the time that to bury after the Christian manner was a violation of the laws of the Roman Empire; and when to adhere to this mode of burial or to acknowledge themselves Christians was liable to cost them their lives, the confiscation of their property, or liberty.

This change, however, was not wrought at once. Unfortunately for the progress of Christianity and the peace of mankind, the Emperor Julien, the Apostate, in 361 attempted to re-establish the Pagan religion in the empire. This brought on a bloody struggle, which resulted in an amalgamation of Christianity and Paganism. Idol worship had always existed in Rome. The gods of the Greeks and Romans, and the gods and goddesses that were manufactured for the occasion had temples built to them, and their worship not only directed but enforced by the laws of the Empire. But when Christianity became the religion of the State, these rites were banished and a vast amount of Pagan property was confiscated.

The rites and ordinances of the Christian religion were few and simple, when compared with the ostentatious display observed in the worship of Pagan idols. It might not be amiss to enquire what the religious ceremonies of the early Christians really were. They believed in the divine mission of our Lord and Savior Jesus Christ, and endeavored to follow his precepts. The Savior said, "Let him who will be my disciple take up his cross and follow me." When the Savior commenced His mission He went to the waters of the Jordan and was baptized by immersion, thereby setting an example to all to follow Him. His disciples preached faith, repentance, and baptism for the remission of sins, and the ordinance of laying on of hands for the reception of the Holy Ghost, and the administration of what is termed the sacrament. In these were comprised the principal portion of the outward ordinances and ceremonies that were observed by the early Christians. They met on the Sabbath day to worship, receive instruction and to call upon the name of the Lord and to partake of the emblems of the death and sufferings of our Lord and Savior, and to witness unto him thereby that they were determined to keep His commandments unto the end.

Their places of worship were generally private houses, or such retired places as they could obtain so as to be free from the interruption of their enemies. And in connection with the ordinances to which I have referred, their religion consisted in the observance of a strict moral code. When a man entered the church by the door, that is by faith, repentance, baptism for the remission of sins and the laying on of hands, he was required to live in strict obedience to the principles laid down in the teachings of our Savior, to sustain and uphold the truth and to lead a pure and upright life, and "to do to others as he would that others should do unto him." These, in short, were the prominent religious observances that existed at the time of the Apostles of our Lord and Savior, who had established branches of the church in nearly all parts of the known world. But these simple principles were soon trespassed upon by philosophers. Paul, in warning the members of the church of this, says: "beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ.

The religion of the Pagan world was made up in a great measure of ostentatious display. Offerings and sacrifices of various kinds were made in temples of great magnificence, some of which were kept constantly open for this purpose. A great number of persons devoted their lives to the service of these gods. They worshipped the images of almost every creature that could be imagined, and the planets, which were generally represented by collossal statues of exquisite workmanship. The influence of these deities over the people was universal. Nations dare not go to war without consulting these oracles. Some of their temples were dedicated especially to war. There was one in Rome which was kept constantly open in time of war and shut in time of peace. And there was one period in which war was so prolonged, that this temple, dedicated to the god of war, was kept continually open for a hundred years. And everything that a zealous love of the marvellous and the wonderful could do to sustain the tottering empire of Paganism was done, and to enforce the observance of pagan rights. And to ensure respect to their ancient mythology, thousands of the disciples of the meek and lowly Jesus were put to death.

This is but a glance at the difference of the two systems. But at the time of Constantine the religion of Jesus had varied very materially from what it was two hundred years before.

Some writers dispute in relation to Constantine's conversion. Some say that he was baptized by immersion in the old church of St. John Lateran, at Rome, which was originally a heathen temple, dedicated to the goddess Faustina, one of the Roman Empresses, who, by some historians is asserted to have been one of the most lewd women that ever lived in Rome; but who was regarded as a paragon of purity by her Imperial husband, who caused her to be proclaimed a goddess; and the virgins of Rome, especially those of patrician blood, were required to go into the presence of her statue to offer their vows previous to marriage. Saint John Lateran also contained, it is said, the font in which Constantine was baptized. But some assert, and I think Eusebius is among the number, that Constantine was a little careless in regard to the matter of baptism, and deferred it, as many persons do the making of their wills—until after their death.

This, however, matters not so much as the effect produced by this grand political change, which not only had a tendency to suppress Paganism, but it also degenerated Christianity. Thousands and thousands of Pagans—men dedicated to the Pagan service, now found it to their interest to seek employment under the new religion; and in order to make it permanent and to give it the appearance of consequence it was deemed necessary to incorporate into it some of the Pagan rites and ostentatious display. Degeneracy, almost universal degeneracy was the result. In a few centuries the religious power had grown almost equal to the former civil power of Rome.

A division occurred between the patriarchs of Constantinople and those of Rome, as to the right of supremacy. The patriarchs of Constantinople would not acknowledge those of Rome as superior in authority. The result was the establishment of the Greek Church—an organization which exists at the present day, at the head of which is the Emperor of Russia. The rest of Europe, with the exception of the Eastern Empire of the Romans, what was

called the Greek empire, adopted the western faith—the Latin Church. This Latin faith became almost the law of the land throughout western Europe, and was also planted in America, especially in South and Central America and Mexico, and in Canada. It was planted in America by means of the sword. There were in Europe a great many conscientious men who could see most terrible corruption in this Latin Church, and they were not satisfied. In 1160 Peter of Waldam, a town of France, obtained the translation of the four gospels into French, and with his followers he commenced vigorously preaching against the corruptions of the Roman church, denying the supremacy of the Pontiff. One of the Reformers painted on one side of a large room Christ riding to Jerusalem on an ass; and on the other side the Pope making a triumphal entry into Rome to receive his consecration, and this called attention to the marked contrast.

A great many Christians wanted to visit the Holy Sepulchre, which was in the hands of the Mahommedans. One, Peter the Hermit, made this pilgrimage, and was treated roughly by the Mussulmen. He returned home, and commenced to preach the redemption of the Holy Sepulchre. He aroused nearly all the western nations of Europe into a furor to redeem the Holy Sepulchre. In 1095, 30,000 men started the first crusade led by this fanatic Peter. On their way they inflicted great cruelty on the Jews wherever they passed them. The expedition failed, however, and most of these who composed it perished. But the spirit to redeem the Holy Sepulchre was thoroughly awakened among the western nations of Europe, and a number of princes, warriors and men of wealth and great renown espoused the holy cause. They led magnificent armies; and hundreds of thousands bled and died on the plains of Palestine around Jerusalem. In 1099 Godfrey de Bouillion, succeeded in taking the city of Jerusalem, and the Mosque of Omar was dedicated as a Christian Church. The Crusaders kept possession for about ninety years, when it was wrested from their hands by Saladin, Caliph of Egypt, who is said to have washed the Mosque of Omar with rose water and re-dedicated it to the worship of Mahomet

This made the nations a great deal acquainted with each other. The knights of England, France, Spain, Germany and Italy were side by side in those campaigns, which were repeated about 150 years—costing the lives of two millions of men. They fought in the common cause, and it had a tendency to make them acquainted with each other, and probably perpetuated, to some extent, that universality of sentiment which existed for so many years in regard to the Catholic faith. However, divisions arose, and the northern nations of Europe became Protestant under Calvin and Luther. Scotland became Protestant under the lead of certain very devout divines. England became Protestant under Henry VIII, who first wrote a work in defence of the Catholic faith, which caused the Pope to confer upon him the title of "defender of the faith." He put many to death for not strictly observing the Catholic religion. He then renounced the Catholic faith through a personal quarrel between him and the Pope, and assumed to be the head of the church, and put men to death for not believing in his spiritual supremacy, so that he killed men on both sides of the question. This continued during his lifetime, and during the short reign of

his son, Edward. Then she who is called "Bloody Mary" came to the throne. She endeavored to re-establish the Catholic faith, and men were put to death because they would not desert Protestantism. We all remember when we were children seeing a Picture of John Rogers, a minister of the Gospel, who was the first martyr in Mary's reign. He was burnt at the stake in Smithfield.

When I visited London, I went to the same place to preach, but the police would not let me. They said that the Lord Mayor, by the advice of the Bishop of London, had, the evening before, issued orders to prohibit street preaching. Preaching within the limits of the city had always been allowed before, but we were not allowed to do so. I believed that this prohibition was in consequence of the publication of our intention to visit London for the purpose of establishing the gospel. I do not know that it was so, but it was the first time that any Protestant had been deprived of the right to preach in Smithfield Market and in the streets on Sunday.

As soon as Queen Mary died England became Protestant again. Mooney in his history of Ireland asserts that "When Elizabeth undertook to establish the Protestant religion in Ireland, the Irish people could not understand what it was; they said the religion of England had been changed four times in thirty years."

Now we are told by the Protestant world that they have authority which has descended to them from the Savior and His apostles. But, when the division took place between the Protestants and the Church of Rome the Pope excommunicated them. He issued what were called "bulls of excommunication," and consigned these Protestants to the lowest hell, and deprived them of every particle of authority, if they ever had any. Now, if the Catholic Church had any authority, those who dissented from them were thus deprived of every vestige of it; and if the Catholics had no authority, then those who went out from them had none. The result was that in either case the Protestants had none; and the Protestants all tell us that the Catholics had none, that they had degenerated and apostatized, and had become corrupt and wicked and had lost their power, and it was necessary to make a general reform. A stream cannot rise higher than its fountain, and the result is there was no authority among any of them. Not one of these Reformers even professed to have inspiration from the Lord, and that is the condition of the religious world to-day.

Are the Latter-day Saints any better off? Let us refer to the origin of this work. God called His servant Joseph Smith and conferred upon him the authority and power of the priesthood, that the work of God might be re-established on the earth. This was necessary, because the Lord, in answer to his prayers, told him that all the sects were wrong, and that it was consequently necessary that the Lord should reveal Himself anew to the children of men. The Lord accordingly conferred the priesthood and apostleship upon Joseph, by which he could preach faith, repentance and baptism for remission of sins, and lay his hands on those who believed and obeyed, that they might receive the Holy Ghost; and also ordain men to go forth and preach the gospel to others. Joseph Smith was an obscure individual, a young man who had limited opportunities for education. But he was sent of God to preach the simple principles of the gospel of Jesus, as they were taught by His disciples. And the principal

argument with which he was met, was ridicule, tar and feathers, tearing down houses, driving women and children from their homes, and robbing them of their inheritances, and murdering the Elders, and depriving the Latter-day Saints of every right, human and divine. These were the arguments used against the testimony and mission of Joseph Smith and his fellow laborers. They were effective to a certain extent in destroying the mortal lives of apostles and prophets, and in bringing sorrow, grief and mourning to the bosoms of many. And when Joseph Smith fell by the hands of wicked men, the authority he held rested on the head of Brigham Young. And by the inspiration of God he was enabled to lead Israel from the midst of their trials into the heart of this great mountain desert where God has blessed, prospered and preserved them. And from the day that God first communicated His will to man until the present, the power, wisdom and inspiration of the eternal God have never been more manifest than through President Young in the discharge of these great duties. The mantle of Joseph fell upon him, and thousands of persons were witnesses that this spirit came upon him, and that he was inspired of the Almighty to lead, guide, and bear off the kingdom.

REMARKS *by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Aug. 16th, 1868.*

[REPORTED BY DAVID W. EVANS.]

THE VALUE OF ATTENDING MEETINGS—GENTILE OR GENTILISM—ISOLATION—PREACHING—ZION.

I wish to make a few remarks to the Elders of Israel, who are the ones who are called to preach the gospel at home and abroad, and to administer in the ordinances of the House of God. My remarks will apply to the sisters, if they wish to receive them. I wish to say that, when I see Elders in Israel who are careless and unconcerned, who trifle away their time, and neglect to attend High Council and other Meetings where there are opportunities to learn, my experience for the best part of forty years teaches me that they never progress—they are as they were, and as they no doubt will be. I notice that the seats of the Elders here in this Tabernacle are frequently vacant. I also notice in the High Council, where intricate matters are often tried, in which the principles of government and law are involved, the consideration of which would be profitable and instructive, that whenever an Elder can make an excuse his place is vacant. In my experience I never did let an opportunity pass of getting with the Prophet Joseph and of hearing him speak in public or in private, so that I might draw understanding from the fountain from which he spoke, that I might have it and bring it forth when it was needed. My own experience tells me that the great success with which the Lord has crowned my

labors is owing to the fact of applying my heart to wisdom. I notice that even my own natural brothers when they come into my office, which is very seldom, if there are important matters on hand—when I am teaching the brethren the principles of government, and how to apply them to families, neighborhoods and nations, will leave the office as though it was a thing of no account. And this is the case with too many of the Elders in the Church. This is mortifying to me. In the days of the Prophet Joseph, such moments were more precious to me than all the wealth of the world. No matter how great my poverty—if I had to borrow meal to feed my wife and children, I never let an opportunity pass of learning what the Prophet had to impart. This is the secret of the success of your humble servant. I make this application to the Elders of Israel.

Brother Carrington has been speaking of his mission, and of his long stay at home. I do not know that I can altogether excuse him, but I think that my remarks are partially applicable to him, although we have called him to fill as important a station as there is in the Church. If Brother Albert Carrington, who is on the eve of departure for a foreign mission, is not prepared now to teach the nations of the earth, and to lead them home to Zion, it is his own fault. He has been in the midst of counsel ever since he has been in the Church; and others have been here with us all the day long, and if they are not filled with wisdom and the power of God it is their own fault.

I want, now, to say a few words with regard to a term that is frequently used in our midst. I refer to the term "Gentile." I have explained this a great many times to the Elders both in public and in private, and I was surprised at the use made of the term this afternoon. "Gentile," or "gentilism," applies only to those who reject the gospel, and will not submit to and receive the plan of salvation. Will you remember this? It does not apply to any only those who are opposed to God and His Kingdom. When the Jews, as a nation, were in their glory, they called the nations around them Gentiles. Why? Because they were opposed to the laws and precepts that the Lord, through Abraham, Isaac, Jacob and Moses, had revealed for the guidance of Israel. But it does not apply to this or any other nation, simply because they are not of our faith; and in fact, in these days, on account of their conduct, the term could be more properly applied to the Jews than to any other people; but it does not apply to them for they are of the chosen seed. Among the nations of the earth there is a great mixture, but there are many millions that we shall yet gather into this Church.

Remember this, O, ye Elders of Israel, and do not apply the term "Gentile" to a man because he is not baptized. There are some of pure gentile blood will come into this Church. There are a few already, but very few. When a person of real gentile blood, through honesty of heart, submits to the gospel and is baptized and receives the laying on of hands from a man duly authorized, you might naturally suppose, from the contortions of the muscles, that such a person had a fit, for the power of the Holy Ghost falls upon and renovates that rebellious blood and stirs it up, and perhaps the person thus administered to falls prostrate on the floor. I have seen this, and it is in consequence of the power of the Holy Ghost operating upon the power of the enemy within the individual. Whoever has been in our

Councils would never make the application of "Gentile" to a man or woman, simply because he or she was not baptized, for that has nothing to do with it either one way or the other. I want the brethren to learn this, and everything that is useful.]

A few words now with reference to the isolation that Bro. Carrington has been talking about. We have come out from the world that we might bid farewell to sin; and we are not only the salt of the earth, but we are the light of the world. Do you suppose that if a man wanted a light that he would light a candle and put it under a bushel, or where it could not be seen? No. And do you think that our Father, who has revealed the way of life and salvation, the path in which every person should walk in order to gain eternal life, would put that light under a bushel? No, He has put it in on a candlestick and set it in a place where it can be seen by the whole world. Are we isolated? No, I do not think we are. We are right in the great highway from sea to sea. And instead of the railroad being any detriment to us, all I have to regret is that they tried to get it on the north side of the Lake; we want it in this city where it belongs. And that is not all, the attempt to cary it in that direction is an insult to the people of this city, for in so doing they have tried to shun us. They would not have had a telegraph or railroad across the continent, and coaches would not have run as they do now for one generation yet, if it not had been for the Latter-day Saints; and for them to try to take it away from us I look upon as an insult. We do not care about it; we are in the habit of being insulted and imposed upon. Far from wishing not to have a railroad, it ought to have been built years ago. When we came to this valley we never traveled a day without marking the path for the road to this place. We anticipated it, and if they had done as they should have done, instead of going to war and killing each other, we should have had a railroad long ago.

These are my feelings with regard to the railroad; and whether it comes through this city or not, it is all right, because God rules, and He will have things as He pleases. We can act, but He will over-rule. Man proposes, but God disposes. He does it all the time, and it is all right, just as right as it is for the grasshoppers to come and teach us what the Lord can do when he opens the windows of his judgments from His secret chambers. He can chasten or consume a nation with grasshoppers at His pleasure. If we do not understand it now, we shall see the time when we shall have to come to the mark, and shall be able to see and understand the providences of God. He is teaching us to lay up our breadstuffs. How many of our sisters are there here who have gone into the field and gleaned wheat, and after getting it cleaned, instead of laying it up, have taken it to the stores and sold it for a trifle to buy a tassel, artificial for their bonnets, a waist ribbon, or some frivolous thing that was of no earthly use to them? The Lord is going to teach us, and we may as well begin to understand His providences. The Lord knows what he is doing, and it is all right.

[A few words now, with regard to preaching. The greatest and loudest sermon that can be preached, or that ever was preached on the face of the earth, is practice. No other is equal to it. Can we preach to the world by practice? Yes, we are preaching to them by setting out these shade trees. When they come here from north, south, east, or west, they say, "Your city is a perfect paradise, with its

streams of water and beautiful shade trees down every street." Every little cot, no matter how humble, is encircled with beautiful shade trees; and they want to know who these people are who take such pride in beautifying and adorning their city. Why they are the poor "Mormons" who have been driven into the mountains. I have been driven from a good, handsome property five times. Many of my brethren have been served in the same manner. But here we are again, and we are teaching the people to be industrious, and how to raise their own bread, make their own clothing and gather around them the fruits of the earth, that there may be no suffering through our whole community. Is not this praiseworthy? Yes, it is, and the statesmen of this nation—those of them who have brains—are looking at the industry of this people; they admire it. Is this preaching? Yes, and there are many amongst them that we shall gather in yet. They would come now by thousands and thousands, if the Latter-day Saints were only popular. "What, these honorable men?" Yes, they would say, "I want to be baptized. I admire your industry, and your skill in governing. You have a system of governing that is not to be found anywhere else. You know how to govern cities, territories, or a world, and I would like to join you." But take care, if you join this people without the love of God in your soul it will do you no good. If they were to do this, they would bring in their sophistry, and introduce that which would poison the innocent and honest and lead them astray. I look at this, and I am satisfied that it will not do for the Lord to make this people popular. Why? Because all hell would want to be in the church. The people must be kept where the finger of scorn can be pointed at them. Although it is admitted that we are honest, industrious, truthful, virtuous, self-denying, and, as a community, possess every moral excellence, yet we must be looked upon as ignorant and unworthy, and as the offscouring of society, and be hated by the world. What is the reason of this? Christ and Baal can not become friends. When I see this people grow and spread and prosper, I feel that there is more danger than when they are in poverty. Being driven from city to city or into the mountains is nothing compared to the danger of our becoming rich and being hailed by outsiders as a first-class community. I am afraid of only one thing. What is that? That we will not live our religion, and that we will partially slide a little from the path of rectitude, and go part of the way to meet our friends. They say now that if we will only give up the doctrine of plurality of wives, they will admit us as a state, and hail us as "a pet state," give us the preference to all the states, for our industry and prudence.

But hold on, were we driven into the mountains here for polygamy? Were we driven from York State to Ohio and persecuted and hated for polygamy? No. Was Joseph Smith persecuted and driven from Pennsylvania to York State, and from York State to Pennsylvania, with writ after writ, for polygamy? No; no such thing was ever thought of. When we were driven from Jackson into Clay, Caldwell and Davis and other counties, and from there out of the State by the mob, was it for polygamy? By no means. When we were driven from Nauvoo, after having made it like the Garden of Eden, was it because polygamy was offensive to the people? No; they knew nothing of it. Why was it that we were thus compelled to leave State after State,

and ultimately the United States? "Because you are Mormons, and we hate you." We know the root and foundation of this hatred. It comes from the pulpit, from corrupt priests. Say they, "These people possess a union and a power that we do not possess, and if we let them alone, they will come and take away our place and nation, and we shall lose our fat livings." There is where it originated—with priests and deacons, with hounds professing to be Christians, but who are no better than the devils in hell. From the pulpit it has spread into political society, and they all hate us. Why? Because the priesthood of the Son of God is among this people, and they know that if we are let alone we shall convert the world and bring it into subjection to the law of Christ. The devil says, "I have had power over the earth for six thousand years, and do you think I am going to loose my grasp upon it? No, I will hold it, and before ever the Latter-day Saints obtain one foot of inheritance upon it they will have to contest it inch by inch." But we will contend with him until we gain power and influence sufficient to convert the world.

I, and every faithful elder in Israel want the whole of this people to be Saints in deed, word and feeling; Saints when they are asleep, Saints when they are awake, when they rise up and when they lie down, when they go out and when they come in. We want every individual to live his religion; and if we do this we shall gain influence and the devil cannot help it; and just as sure as we live our religion will our influence increase. And in our intercourse with outsiders—do not call them gentiles—let our example be such as is worthy of imitation; then every one among them who is honest will say, "I guess you are right, I think I will come and stay with you." Thousands of them are looking right here to the Latter-day Saints. What says the man who has a daughter that he wants taken care of? Says he, "I will take her to the Mormons and leave her there, because I know that she will be safe among them, for the Mormon elders will protect her to the death, yet they have more wives than one." And if we had not a wife at all we would protect them to the death, and preserve them inviolate, or we are not Saints. This cannot be said of other communities. Says the man who wants to go on a journey and leave his family behind, "I will take them to the Mormons and leave them there, because I know that they will be safe." I will just refer you to one gentleman who used to be here. He said, "Let me be in New York and I want double bolts, and fire-proof safes, and I want a safe in a safe, and even then I do not feel safe to have my money there; but when I get into the streets of Salt Lake City I feel safe." The Latter-day Saints should live so that this confidence may increase.

I want every man and woman to live in such a way that outsiders who wish their children taught truth and righteousness will be anxious to get them into a "Mormon" family. If we will live our religion we will be honest, truthful and upright in all things, dealing with others as we wish them to do by us under the same circumstances. If we do this we will be honored. The devils cannot help but honor us. They may look from hell and say, "there is a people whom we cannot influence to do wrong, and we will give up the chase." I want this city to be sanctified. Let the people live as they should live, devoting themselves to God and His cause, and this ground

is hallowed, sacred and will be preserved for His Saints, and the power of the enemy never can get foothold here just as sure as we do it. Can we extend this? Yes, to other towns, counties, through the Territory, to other Territories, through the mountains and plains until the earth is redeemed and sanctified and the people enjoy the rights and privileges God has designed for them.

Let me say a few words with regard to Zion. We profess to be Zion. If we are the pure in heart we are so, for "Zion is the pure in heart." Now when Zion is built up and reigns, the question may arise with some, will all be Latter-day Saints? No. Will there be this variety of classes and faiths that we now behold? I do not know whether there will be as many, or whether there will be more. There may be more societies than 666 for aught I know. But be that as it may, Jesus has gone to prepare mansions for every creature. Who will go down as "sons of perdition" and receive the reward of the damned? None but those who have sinned against the Holy Ghost. All others will be gathered into kingdoms where there will be a certain amount of peace and glory. Will the Methodists have their heaven? I will venture to say that John Wesley, if he never hears the gospel preached in the world of spirits, will enjoy all the happiness and glory that he ever thought of. And so it will be with others; I mention him merely because he is a noted character. In all those kingdoms the people will be as varied as they are here. In the millennium men will have the privilege of being Presbyterians, Methodists or Infidels, but they will not have the privilege of treating the name and character of Deity as they have done heretofore. No, but every knee shall bow and every tongue confess to the glory of God the Father that Jesus is the Christ. This is a strange doctrine to outsiders. But what do they know about the Bible, heaven, angels or God? Nothing; they have not the least conception about their true character, although they feel an influence that is divine, that comes from heaven, which leads them to worship that which is pure, but they know nothing of Him from whom all good comes.

I have talked long enough for the present. I do hope and pray that the Latter-day Saints will be Saints indeed. I do not ask God to make you Saints, for He has done everything that can be done for a fallen world. I pray you, Latter-day Saints, to live your religion, and may God help you to do so. Amen.

REMARKS *by Elder W. Woodruff, delivered in the New Tabernacle, Salt Lake City, July 19th,* 1868.

[REPORTED BY DAVID W. EVANS.]

THE GOSPEL OF JESUS CHRIST—ESSENTIAL TO ABIDE ITS LAWS.

I am requested to occupy a little time this afternoon in speaking to the people. It is a great satisfaction to me, and I presume it is to all Latter-day Saints who enjoy their religion, to contemplate and realize that God is our friend, and that we have the Gospel of Jesus Christ. Religion is very popular in the world, and has been for many generations; and the religions of the world are as various as the temporal governments of the world. But for a person or community to know and understand for themselves the true gospel, the gospel of Jesus Christ, must be a source of great consolation.

I have taken a great deal of satisfaction in the gospel of Christ; in fact it has been my life. I have traveled and preached this gospel for the last thirty-five years, more or less, either to the world or to the Saints of God. And in my contemplations and meditations, when I have had sufficient of the spirit of God upon me, I have realized the gifts and graces and blessings pertaining to the salvation of men in the gospel of Christ.

The governments of the world are varied. We have despotic, monarchical and republican governments, and in order to become a citizen of any one of them we have to obey the laws of that government. A great deal has been said about the form of government, and the constitution under which we live. They have been the praise of all Americans, and perhaps of people living in other portions of the earth. We consider that we have been blessed as a nation in possessing the freedom and privileges guaranteed by the Constitution of the United States. They have been a rich legacy from our fathers. We consider our form of government superior to any other on the earth. It guarantees to us "life, liberty and the pursuit of happiness." And while the inhabitants of many other governments have been tyranically bound up, and their minds controlled in certain channels, and they have been deprived of the right of liberty of speech and of many other rights valued by freemen, ours has guaranteed unto us all the liberty that can be enjoyed by man. Still, I have many times thought that we, as American Citizens, have not prized the gifts and blessings guaranteed to us by the Constitution of our country. For the last few years, especially, the Constitution at times, has been looked upon as a matter of the smallest consequence. In some respects, however, it has been a blessing to us as a people, and it is to the whole nation, as far as it is carried out. But in order to fully receive its blessings we have to honor its precepts.

Now it is just so with the gospel of Jesus Christ. Those who believe it and obey it in sincerity enjoy far greater blessings than are enjoyed by others. But we have to abide by the laws of the gospel in order to enjoy its blessings and privileges.

From my childhood up, I have prized the gospel. Before I heard it proclaimed, I felt when perusing the account of the blessings and privileges enjoyed by the ancient Saints and servants of God that I would have been glad to have lived in those days when the priesthood had the keys of the kingdom of God, when they had power to unlock the heavens and to command the elements and they would obey; when they had power to heal the sick, cast out devils, cause the lame to walk, and the blind to see; when they could receive communication from God, and commune with holy angels. I could see a power, glory and exaltation in those principles for which I looked in vain among men in my day; and I desired to live to see a people by whom such blessings would be again enjoyed. I have lived to see that day. The first time I ever heard this gospel preached, I felt that it was the first gospel sermon I had ever heard; and I went forth and was baptized and received the testimony that it was true, and I have rejoiced in this gospel from that day to this, because I know it is true. And I have wondered many times that there are not more of the inhabitants of the earth who will open their ears and hearts to hear and receive it that they may enjoy its blessings both in time and eternity.

This Gospel makes us free. Was there ever a more free people than the Latter-day Saints are? No, there never was in any age of the world. There is not anything that will give a man joy or consolation, or any blessing temporal or spiritual, but what is within our reach as far as man in a mortal state has a right to receive.

When we contemplate the gifts and blessings the Gospel of Christ has given to us, we of all men should be the most cheerful, thankful and faithful, and should honor our calling, and acknowledge the hand of our God in the mercies which we enjoy.

All men who have obeyed this Gospel for the love of the truth, and whose minds have been inspired by the Spirit and power of God, have felt to rejoice and take consolation in it, and they have felt a great desire to spread the knowledge of its principles among their fellow men. When first embraced by them it has seemed to them as though they could convince the world; and they have been anxious to lay these principles before their father's household, their uncles, aunts, cousins, neighbors and friends, believing that they would receive it. I felt so myself. But I, with many others, have found myself mistaken in a great measure. I have traveled hundreds and thousands of miles to preach this Gospel. In my travels I have warned many thousands of my fellow men; but have been the instrument, in the hand of God, in gathering very few when compared with the many I have preached to. This has been the experience of all the Elders. We have found, when we came to lay these principles before the world, that they were not ready to receive them. There would be one of a family and two of a city who would open their ears and hearts and would receive the truth, and gather home to Zion. That is the way the Kingdom of God has been built up in this and every other age of the world. There have been but a few here and there that have been qualified or prepared to receive and abide the law of God. The minds of the majority have been prone to evil as the sparks to fly upward; and it has been a hard matter to get the inhabitants of the earth to listen to our message, and then make it a subject of prayer and receive and obey

it, and abide in its laws and ordinances in faithfulness and truth unto death.

When Father Smith gave me my patriarchial blessing he told me I should bring my father's house into the Church and Kingdom of God. I had never seen any member of my father's house from the time I obeyed the gospel until I received my patriarchial blessing, and I rested a good deal on this blessing. Now, all men who were acquainted with Father Joseph Smith know that when he laid his hands upon a man's head it seemed as if the heavens and the hearts of men were open to him, and he could see their past, present and future. And that is the way all men in the holy priesthood should feel; and whether patriarchs, prophets, apostles or elders they should live so as to enjoy the spirit and power of their office and calling. This is our privilege, but we do not always live so; but this was the way with Father Smith. After I had been with Zion's Camp up to Missouri I returned east, and on my way I visited my father's household in Connecticut and preached the gospel to them, and baptized my father and all who were in his house. In this I was blessed. I also baptized some of my uncles, aunts and cousins; but I left a numerous host that did not receive my message; they were not ready to receive my testimony; a few of them did, and some of them have gathered to Zion. I have rejoiced in this and also in preaching the gospel to the world, because I have known that the gospel and the message which I had were from God. I knew then that they were true, and I know it to-day; and I know they will have their effect on the nations of the earth.

The gospel which we preach is the power of God unto salvation to every one who believes, both high and low, rich and poor, Jew and Gentile. There is no man who will receive salvation without it; no man can receive exaltation and be crowned with the fullness of salvation in the presence of God without receiving the fullness of the overlasting gospel of the Son of God.

All men who have received a glorious salvation and resurrection and have gone to receive their reward in the presence of God, have had to go there by keeping the laws that He gave them. They have had to obey the gospel of Christ on the earth; they have had to receive the law and abide that law in the flesh that they might receive a fullness in the resurrection. It will take just as much to save the Latter-day Saints and the inhabitants of the earth in this generation as it did to save Adam, Enoch, Seth, Moses, Elijah, Elias or Jesus and the apostles. There is no change nor variableness with the gospel of Christ; its ordinances are the same to-day, yesterday and forever. As the Apostle Paul said "If we or an angel from heaven preach any other gospel than that we have preached let him be accursed."

This gospel has been revealed to us. We have received the light of it and rejoice in it. By it and its Author we have been sustained from the commencement until to-day. The gospel of Christ has never disappointed any man or woman that ever dwelt in the flesh. The God of heaven—the Author of this gospel—has never disappointed any body who ever proved faithful to its precepts. And if the inhabitants of the earth expect salvation through any other medium they will be disappointed. Whatever salvation they may get, they will not be saved in the celestial kingdom of God. If they have another glory it will be

the glory of the law they keep in the flesh. If a man cannot abide a celestial law, he cannot receive a celestial glory, if a man cannot abide a terrestrial law he cannot receive a terrestrial glory; and if he cannot abide a telestial law he cannot receive a telestial glory, but will have to dwell in a kingdom which is not a kingdom of glory. This is according to the revelations of God to us.

Here is where we differ from the world of Christendom. Because we have received the Gospel in its fullness and plainness, with its ordinances, its organization, with the priesthood, with its keys, powers and blessings, its revelations and its light, truth and inspiration and its Holy Ghost. Everything which belongs to it in one age of the world belongs to it in another. In this the Gentile world lie in darkness; they have followed the same example of unbelief as ancient Israel, by rejecting the Gospel and persecuting the Saints, and putting them to death, and shedding the blood of the prophets and apostles and those who held the Gospel of the Kingdom of God in their day; and they have gone into the wilderness of darkness and unbelief, and remained so, until God restored the Gospel in this day.

Well, we as a people should rejoice in this Gospel, for in possessing it we are blessed above our fellow men. No matter what the feelings of the world may be, they do not make the truth of God without effect, not a bit of it. God has set His hand in these last days to restore Israel, and to call upon the inhabitants of the earth for the last time. Anciently the Jews were called first. Jesus came to them—his brethren—first; the Gospel of the Kingdom was established, and the Church organized among them first; they rejected Him and put to death their Shiloh, their King who had come to deliver them. He did not come as they expected; they looked for a King, a monarch, a leader, a warrior coming in the clouds of heaven with power and great glory to lead them to battle and to set up an earthly kingdom and rule and reign over them; they did not look for him to come as the Lamb slain from the foundation of the world. They had not the light, and consequently rejected Him and His message and put Him to death, and the Kingdom was given to the Gentiles—first to the Jews, then to the Gentiles. In these last days it came to the Gentiles first; and when they have proven themselves unworthy, it will be given to the Jews. It is to the Gentiles that we have been called to preach the Gospel.

For the last thirty-eight years, since its establishment, have the Elders of this church been laboring and traveling for the spread of the principles of this Gospel. You may track history from the days of the ancient patriarchs to the days of Joseph Smith, and you cannot find any account of men who have traveled as the Elders of Israel have. Jesus told His disciples to go into all the world and preach the Gospel to every living creature, and he that believed and was baptized should be saved, and he that believed not should be damned. But we can trace almost every mile of the travels of the ancient Apostles, and with the exception of Paul, their travels were confined to Asia, and chiefly to Jernsalem and Judea. But the Elders of this church have traveled in every gentile nation under heaven that would receive the message. And as a general thing the Elders have been faithful in this work among the nations; and we have not yet ceased to send them to the gentiles, and we shall continue to do so until they entirely reject the

Gospel of Christ. How long that will be, it is not for me to say. The Lord is going to make a short work in these last days, He will cut short His work in righteousness. By and by the gospel will be taken from the gentiles and will be sent to every branch of Israel, and all will hear the sound of the Gospel.

We are called to build up Zion, and to establish righteousness and truth; called to build up the kingdom of God, and to warn the nations, that they may be left without excuse in the day of God's judgment and calamity. Now, the eyes of the Latter-day Saints, of those at least, who live their religion, are open. They understand the signs of the times. They are not walking in darkness; they should not be, at any rate. They should have the light, and understand the signs of the times, and know the signs of the coming of the Son of Man. The world does not understand these things; they did not in the days of Christ. They did not understand that Jesus was the Son of God, come to establish His kingdom and to deliver Israel, and they do not know it to-day; and that makes the difference between them and the Latter-day Saints. The reason of this is that they have not received the Gospel and the Holy Ghost. They have not the inspiration of the Almighty. They have a spirit within them; but the inspiration of the Almighty would give them understanding if they would embrace the Gospel. But being without the Gospel their understandings are not enlightened. They do not understand the scriptures, nor the signs of the times. They do not understand those principles which God reveals to those who keep His laws. This is the difference between us and the world. We have an anxiety for their salvation; so has our Father in heaven; but they must abide the law. The God of heaven abides a law, all the hosts of heaven abide laws; they are exalted and glorified by law. All the creations of God are governed by law. The earth abides the law for which it was created. I have many times said, and I think so still, that all the creations of God, except man, abide the law. The beasts of the field, the fowls of the air and the fish of the sea all abide the law by which they were created. I do not know of any thing that breaks the laws of God but man, who was made after the image of God. And we as well as all the other creations of God must abide the law of our creation in order to receive a fullness of glory and blessing. This is the position we occupy as Latter-day Saints. We have the Gospel, we profess to abide the law of the Gospel; and we should, as a people, be awake to the fact that our Father in heaven has done all He could for the salvation of the human family. He has made known the laws necessary for the exaltation and glory of man, and has done all that can be done by law. We read that in Adam all died, and that in Christ all were made alive. Jesus has died to redeem all men; but in order that they may be benefitted by His death, and that His blood may cleanse them from all actual sin committed in the flesh, they must abide the law of the Gospel. The sins done through Adam we have been redeemed from by the blood of Christ; and in order to obtain salvation we must be obedient and faithful to the precepts of the Gospel. I feel as though we as a people ought to rejoice; and we should prize these gifts and blesssings God has put into our hands, and we should seek to magnify our callings, and as a people fulfill the expectation of our Father in heaven, and the ex-

pectation of those who have gone before us.

The ancients are not perfect without us, neither are we perfect without them. The old prophets and apostles had their day to labor in warning the world. Noah preached to the inhabitants of the world, and showed his works by his faith, though he did not save a great many. Abraham, Isaac and Jacob, Moses, Elias and the prophets, Jesus and the Apostles all had their day. Their work is finished. They sleep in peace. This is our day, and we should labor while the day lasts; by-and-by night will come when no man can work. We shall not have 365 years as Enoch had to prepare Zion for translation.

As I before remarked the Lord is going to make short His work, or no flesh can be saved. There are great events at our doors, and the Saints of God should be on their watch-tower. We should have our eyes, ears and hearts open to see, hear, understand and receive the counsels and reproof revealed through the mouth of the servants of God in our day. The Gospel of Christ is one of the greatest blessings that can be bestowed upon man. Eternal life, the Lord says, is the greatest gift of God. We can obtain that, only through obedience to this Gospel. This, brethren and sisters, is our blessing. We possess it, and have been gathered here by it. Had it not been for the Gospel we should still have been in England, the United States and abroad among the nations of the earth, and Utah would have been a desert sage plain, inhabited only by crickets and Indians, as it was when we came here. The Elders of Israel might have preached until they were as old as Methuselah, and we should never have gathered had it not been for the inspiration of the Almighty. You and I, and all who have received the testimony of Jesus Christ know that these things are true. All the Saints of God among the nations, who have been faithful, have been inspired by the same spirit to gather home to Zion. Why have we gathered to Zion? To fulfill the revelations of God. Isaiah and Jeremiah and nearly all the prophets since the world began have foretold the gathering of the people in the last days to establish Zion, from which the law of the Lord should go forth to rule the nations of the earth, while the word of the Lord should go forth from Jerusalem. We are here to do these things, and to receive teachings and instructions that we may be prepared for the coming of the Son of Man. We are here to be shut up a little while in these chambers of the mountains, while the indignation of the Almighty passes over the nations. For this the Lord through his ancient servant said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The question is often asked by sectarian ministers, "Why could you not live in New York, Liverpool, or London, as well as going to Zion? Because we should be in the midst of sin and wickedness and abomination, and it would be very difficult, while so situated, to keep from being polluted by the evils which reign upon the face of the earth at the present time. And to overcome these evils we have been gathered together, that we may be taught in the principles of truth, virtue and holiness, and be prepared to dwell in the presence of God.

When we embraced the Gospel we had only just begun our work. Being baptized into this Church is only like learning the alphabet of our

mother tongue—it is the very first step. But having received the first principles of the Gospel of Christ, let us go on to perfection.

Brethren and sisters, let us lay these things to heart and try to realize that the eyes of God, of angels, of those who have gone before us are waiting and watching for the completion of our labors. We have everything to stimulate us to action to do the will of God and overcome evil and be humble, obedient, diligent and faithful. Let us labor faithfully while we dwell in the flesh, that we may be satisfied with our labors when we get through. We have everything to encourage us here in the valleys of the mountains. We have the blessings of God visible over us day by day in our preservation, and in the preservation of the crops and the fruits of the soil. The hand of the Lord has been over the land. Who would have been believed twenty years ago, if he had said that this barren, desolate waste would have become like the garden of Eden? It never could have been done except through the mercies and blessings of God. His promises have been fulfilled to us, and we can just as well acknowledge His hand in these temporal blessings as in anything else, for the hand of God is in it all.

I pray that God will bless us with His spirit, and give us power to maintain our integrity, magnify our callings and to be faithful to our covenants, to our God and to each other, that we may overcome the world, the flesh and the devil and be prepared to inherit eternal life, for Jesus' sake: Amen.

DISCOURSE *by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Oct. 8th, 1868.*

[REPORTED BY DAVID W. EVANS.]

SALVATION TEMPORAL AND SPIRITUAL—SELF-SUSTAINING—CIVILIZATION.

I wish to say a few words to the congregation, but if they are not perfectly still it will be very difficult for them to hear, as usual. I wish to speak to the people on salvation, and to teach them, as my brethren have been doing, how to preserve themselves. The object of the teachings at this Conference, and I may say for years past, has been to teach the people how to save themselves daily, in a temporal point of view, and also spiritually, that when the morrow comes they may be saved that day, and the next day, and so continue in a state of salvation every day that they live. According to the traditions of our fathers the salvation of the body and the salvation of the soul have no connection the one with the other. This is not in accordance with the doctrine which has been revealed to us in this our day. The kingdom that the Lord is about to establish and has commenced on the earth will, in every part and portion

be a literal kingdom, a temporal kingdom and a spiritual kingdom; but while we are in a temporal state, and possess our temporalities, our abilities must correspond with the spiritual kingdom that we believe in. Consequently we have a kingdom that is actually spiritual, and to the natural eye it looks like a temporal kingdom. Still it is the kingdom where God dwells, even in these earthly tabernacles, consequently these tabernacles must be preserved in the truth, in righteousness, purity and holiness, or the Lord will not dwell therein.

We are called upon as individuals, each of us who form this community, to come out from the wicked world, from Babylon. All those who believe the history given by John, the "beloved disciple," know that the time would come when the Lord would call upon all people, who believe in Him, delight to do His will, and seek to understand the requirements of heaven, to gather out from the midst of Babylon. John wrote plainly in reference to this gathering, and we have believed it. We are called upon to come out from among the wicked, as it is written, "Come out of her, O my people," that is, come out of Babylon. What is Babylon? Why, it is the confused world: come out of her, then, and cease to partake of her sins, for if you do not you will be partakers of her plagues.

This people, whether they wished to separate themselves or not from the rest of mankind, have been forced to do it. Ask the Latter-day Saints, if after embracing the Gospel, they had the privilege of associating with former friends and neighbors on the same terms as they did previous to receiving the Gospel, and their answers will be, that the thread of affection that formerly existed seemed to be severed, that former friends forsook them, they passed them by and turned their eyes another way, and would hardly speak even when they met in company. Is not this the fact? It is as far as my experience has gone, and I have had a tolerable opportunity of testing the matter. We have been forced to separate ourselves, been under the necessity of leaving the society of those who did not believe as we did. We have been driven from our homes time and time again without the privilege of disposing of our property, and have taken joyfully the spoiling of our goods repeatedly, until we were under the necessity of fleeing to some land where there were none whom we could annoy.

If we have annoyed our neighbors so seriously, the question naturally arises, From what did this annoyance proceed? Was it from drinking and carousing, or hallooing in the streets by night? Was it from revelling by day or night? Was it from intruding on the rights of our neighbors? No, not from any of these causes by any means. What was it, then? This people believe in revelation. This people did believe, and do believe that the Lord has spoken from the heavens. They did believe and do believe that God has sent angels to proclaim the everlasting Gospel, according to the testimony of John. It was this that gave rise to the malice, hatred and vindictive feelings that have been so often made manifest against them. Some may say it was the political world. It was not so, although they had a share in it. It may be said that it was the moral world, but why should they entertain these feelings towards us? Are the Latter-day Saints immoral? O, no, their faith teaches men, women and children to be as moral as people can be. This cannot be the reason then. It was neither the political nor moral world; then whence

did this hatred proceed? From the fanatically religious world. There was the rise and foundation of that hatred and malice that ultimately forced us to separate from the rest of mankind.

What are the teachings of the Christian world? Many of you have had an experience among them, and can answer this question very well. I have had an experience in their midst, though I never bowed down to their creeds. I never could submit to their doctrines, for they taught that which was not in the Bible, and denied that which was found in the Bible, consequently I could not be a convert to their fanaticism. I am not to-day. When I can hear a man, on his knees before a congregation, pray for God to come down into their midst and be one with them,—"Come, O Lord, and dwell with us, open the heavens to us, give unto us the Holy Ghost, send Thine angels and administer to us," and then get up and preach to the people that there is no such thing as revelations, no gift of the Holy Ghost, no such thing as the Lord speaking from the heavens, or men knowing anything about Heaven, I cannot receive nor bow in obedience to such absurdities. I have asked of the Christian world, "Where is heaven, where does the Lord dwell? What kind of Being is He, and is He a Being of tabernacle?" To all of which their reply would be "We do not know;" and they have mystified the character of the Deity—our Father and our God—to that degree that every person is left in the dark, feeling his way to the grave through a dark, cold unfriendly and benighted world as best he may. Is this the state of Christendom? Yes, verily it is. They have mystified everything concerning God, heaven and eternity, until there is no man on earth, when you turn from the Latter-day Saints, who is capable of teaching the people the way of life and salvation. This is the grand difficulty, this is what stirs up the people. The priests are at the root of the matter. In the whole history of this people you cannot find an instance of a mob ever being led on except by a priest; and then the political world would take the advantage of it, and come in for their share of the spoil.

Now, although it is so popular to cry delusion when referring to this Latter-day Gospel, I frequently ask myself, if it does not circumscribe all that is good and true, possessed by either the infidel or the Christian world, by our Mother Church, or any of her daughters? If the world were to embrace the Gospel we teach, would they believe all that is true in the faith of the Catholic? Yes, every iota. Would they believe all that is true in the faith of the Episcopalian, or in the faiths of the whole Christian world? Yes, every particle, every excellency, every good word and work they possess is circumscribed by and contained in the Gospel as taught by the Latter-day Saints. Then go to the scientific or philosophical world, and this Latter-day work circumscribes all the truth they possess. Well, then, we ask, why are we worse than other people? Do we teach our people to swear or to take God's name in vain? Oh, no, to the reverse; we forbid it. The Lord says, "Thou shalt not take the name of the Lord thy God in vain." Is this good in and of itself? It is. Are we worse than other Christians? if so, wherein? Do they pray? So do we. Do the Christian world believe in being strictly honest? So do the Latter-day Saints. Do the Christian word believe in intruding upon the rights of their neighbors? No; neither do the Latter-day Saints. Do the Christian

world profess to believe in charity? Yes; and the Latter-day Saints more abundantly. Do they believe in God the Father and in God the Son? Yes, so do the Latter-day Saints. Do they believe in the Holy Ghost? They say they do; so do the Latter-day Saints. Then wherein do we differ? Why, the Latter-day Saints believe that God has spoken from the heavens. The Christian world do not believe this. They do not believe that the Lord has called upon His people to come out from amongst the wicked world; but the Latter-day Saints do believe so. Is there any harm in their believing so? I frequently ask myself if there is any harm in a man having his own family around him, or in associating with his friends and neighbors? No, there is no harm in this; the Christian world believe that it is a man's privilege to do this. Is there any harm in the Latter-day Saints doing the same thing? Not the least. There is no law against it in heaven or on earth that we know of. Then wherein are we worse than our Christian friends, that is, the so-called Christian world? Are they Christ-like, or are they not? This is a matter we can test by reading the Bible, if we choose to do so. Do they lack wisdom? Apparently they do. If they, as individuals, do not acknowledge it, their neighbors acknowledge it. Do they ask of God? If they do, they do not receive. Where is there a Christian sect now on the earth, except the Latter-day Saints, who preach the Gospel that Jesus taught—faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the gift of tongues, the gift of healing and the discerning of spirits? Who, in all the Christian world believes such a doctrine? None that we know of, except the Latter-day Saints. It is this which separates us and draws the division line Well, is there any harm in our gathering out and living according to the revelations that have been given to us? Not the least. Do we injure any person in so doing? No, we do not.

This people have got to be self-sustaining, if they believe in the revelations given to them. You will find by and by that this same Babylon, which the Saints of God are required to leave, will fall. Will there be any-body left on the face of the earth? Yes, probably millions. Who will they be? Why the servants and handmaidens of the Almighty, those who love and serve Him. Now, I will ask the question, suppose this is true concerning the gathering out of the Saints, and that Babylon, or a confused and wicked world, will cease its operations as they are now going on, and the time spoken of shall have come, when the merchants will mourn and weep because there is no one to buy their merchandise, will the inhabitants of Zion go down to buy their silks and satins and keep up his trade? No. By and by there will be a gulf between the righteous and the wicked so that they can not trade with each other, and national intercourse will cease. It is not so now, they can pass from one to the other with ease. But if this is the Kingdom of God and if we are the Saints of God—I leave you all to judge for yourselves about this—are we not required to sustain ourselves and to manufacture that which we consume, to cease our bartering, trading, mingling, drinking, smoking, chewing and joining with all the filth of Babylon? You may judge for yourselves in relation to this. But I can say that we have been striving for twenty-one years in these valleys, and before we came here, to bring this people to this point. When we look

at ladies and gentlemen we can see that their wants are many, but their real necessities are very few. Now, let the Latter-day Saints see that their necessities are supplied, and omit their wants for the present, and until we can manufacture what we want. We want you henceforth to be a self-sustaining people. Hear it, O Israel! hear it neighbors, friends and enemies, this is what the Lord requires of this people.

We have been driven from our homes time and time again. I have been driven from a good handsome property and home five times without having the privilege of selling it, or making fifty cents from it, and what for? Because I was a thief? No. Because my brethren were thieves? No. Because they were liars? No. Because they were swearers? No. Because they were swindlers? No. Because they were adulterers or fornicators? No. Because they loved and made lies? No; but because they believed that God had spoken from the heavens and had bestowed upon His servant Joseph the keys of the holy priesthood of His Son. The Latter-day Saints believed this, and because they did so the Christian world said, "Up, get ye out of this place, we want your houses and possessions." And they took them; but I will swear to them that they will never take them again. (The congregations said, Amen.)

When Colonel Kane was here I and others said to him, "Colonel, you will find this the entering wedge for the division of our government." Said we, "If the Government of the United States consent to rout this people again, and take it into their own hands to break us in pieces, they will go to pieces." Did they? Did they have war? Answer the question yourselves. Have they made peace yet? Answer for yourselves. Is there any such thing today as the thirty-four United States that once composed the Federal Union, or is there not? Answer this question for yourselves, and then I will answer it, by saying there never will be again, unless they are brought together and cemented by the power of God.

Well, again I ask, what worse are the Latter-day Saints than other people? Have we the privilege of planting and eating the fruits thereof like others? Yes, politically, morally, religiously and financially. Have we the privilege of building and inhabiting our houses? Yes, we have, and there is no law against it. But this is not the question at all. I will say to my brethren who have talked to the congregation, the question is not whether we have the right to be self-sustaining or not, but will we be self-sustaining? This is the question, and we say we will be. What do you say brethren and sisters? All of you who say that we will be a self-sustaining people signify it by the show of your right hands.

[The motion was put and unanimously carried.]

This is what terrifies the Christian world, not the moral nor political portion of it; but it is the fanatics, the priests who are afraid, and they continually seek to stir up strife and mischief. They are not all so; but our past experience has given us good reason to come to this conclusion.

Bro. George A. related something in the historical discourse delivered by him yesterday and to-day, about the brethren going to solicit donations. In reference to this I will say that when we found we were obliged to leave Nauvoo, to deprive this nation of all excuse, and to clear our skirts of their blood, we wrote to all the governors of the States and Territories and also to the President so-

liciting aid and redress. We did this to deprive them of the chance of saying at the day of judgement, "you could have had an asylum with us if you had applied for it." The result of our appeal you have already heard; redress or sympathy there was none, but "you, Mormons, may seek a home on Mexican or some other soil."

As for the donations, here are Bro's Benson and Little, who went with Colonel, now General Thomas L. Kane, to Philadelphia, Boston, New York and other places, and solicited aid of the mayors and city councils of the various places they visited, for this people who had been robbed, plundered and driven, and who, in answer to a requisition from the Government, had sent 503 men, the flower of their strength, to the Mexican war, leaving their fathers, mothers, wives and children destitute, sick and dying on the naked prairie. The result of the appeal for donations was the raising of a trifling sum. I will venture to say that we have given hundreds of dollars to them where they have given us one, consequently we are not in their debt, neither are we in debt to our merchants, not in the least. We did not ask them to come here; we do not not ask them to stay, neither do we ask them to go away. We do not ask them to give us their goods, neither do we ask them to take them away. They are at perfect liberty to open their stores and exhibit their goods for sale, and we have the privilege of letting them alone; and that is not all, I mean that we shall do so.

Are we going to cut off all communication and deal with outsiders? No. If they want a house built, we will build it for them, if they will pay us the money. If they want our grain, they are welcome to it, if they will pay us the money for it. And we will take that money, and make the percentage they have made. We have as good a right to it as they have. We will furnish this little corps of United States men, here on the hill, all the hay, flour, oats and barley, and everything that they want; but we must have their money in return for it. We do not want them to stick their trade into the hands of our enemies, and thus furnish them money to use against us, while they pay us for our produce in rags at an extravagant advance above cost. This we do not want, and we will not have it. Why, how tight are you going to draw the reins? I want to tell my brethren, my frinds and my enemies, that we are going to draw the reins so tight as not to let a Latter-day Saint trade with an outsider. We will trade with you, if you will give us your money; we are entitled to it. We made and broke the road from Nauvoo to this place. Some of the time we followed Indian trails; some of the time we ran by the compass; when we left the Missouri river we followed the Platte. And we killed rattlesnakes by the cord in some places; and made roads and built bridges till our backs ached. Where we could not build bridges across rivers we ferried our people across, until we arrived here, where we found a few naked Indians, a few wolves and rabbits, and any amount of crickets; but as for a green tree or a fruit tree, or any green fields, we found nothing of the kind, with the exception of a few cottonwoods and willows on the edge of City Creek. For some 1200 or 1300 miles we carried every particle of provision we had when we arrived here. When we left our homes we picked up what the mob did not steal of our horses, oxen and calves, and some women drove their own teams here. Instead

of 365 pounds of breadstuff when they started from the Missouri river, there was not half of them had half of it. We had to bring our seed grain, our farming utensils, bureaus, secretaries, sideboards, sofas, pianos, large looking glasses, fine chairs, carpets, nice shovels and tongs, and other fine furniture, with all the parlor, cook stoves, &c.; and we had to bring these things piled together with the women and children, helter skelter, topsy turvy, with broken down horses, ringboned, spavined, pole evil, fistula and hipped; oxen with three legs, and cows with one tit. This was our only means of transportation, and if we had not brought our goods in this manner we should not have had them, for there was nothing here. You may say this is a burlesque. Well, I mean it as such, for we, comparatively speaking, really came here naked and barefoot.

Instead of crying over our sufferings, as some seem inclined to do, I would rather tell a good story, and leave the crying to others. I do not know that I have ever suffered; I do not realize it. Have I not gone without eating and not half clad? Yes, but that was not suffering. I was used to that in my youth. I used to work in the woods logging and driving team, summer and winter, not half clad, and with insufficient food until my stomach would ache, so that I am used to all this, and have had no suffering. As I said to the brethren the other night, the only suffering I ever realized in this Church was to preserve my temper towards my enemies. But I have even got pretty much over this. Do what you please, and we will not be angry; it is not becoming in Saints to be so. Let us do right ourselves, and we will find honor. Let the Latter-day Saints live their religion, and they will be the most honored of any people in the world by saint and sinner. Will we associate with outsiders? Yes, we will invite them to our houses, and go to theirs, if we have a mind to. We will treat gentlemen as gentlemen, friends as friends, speculators as speculators, and we will treat our enemies as enemies, by letting them alone.

Now, some of the people, I expect, will think they are never going to have the privilege of trading or doing anything again with outsiders. I will tell you how I feel with regard to such persons—they are the very ones we want to apostatize. All men and women that long after sin and sinners, iniquity and corruption we want to apostatize immediately and go their own way, go with those who are corrupt.

Our outside friends say they want to civilize us here. What do they mean by civilization? Why they mean by that, to establish gambling holes—they are called gambling hells—grog shops and houses of ill fame on every corner of every block in the city; also swearing, drinking, shooting and debauching each other. Then they would send their missionaries, here with faces as long as jackasses' ears, who would go crying and groaning through the streets "Oh, what a poor, miserable, sinful world!" That is what is meant by civilization. That is what priests and deacons want to introduce here; tradesmen want it, lawyers and doctors want it, and all hell wants it. But the Saints do not want it, and we will not have it. (Congregation said, Amen.) Why, with all the boasted attainments of the world in art and science they are as far from being really civilized as our Indians here, and farther in reality. A true system of civilization will not encourage the existence of every abomination and crime in a community

but will lead them to observe the laws Heaven has laid down for the regulation of the life of man. There is no other civilization. A truly civilized person is one who is a real gentleman or lady; in language and manners he is truly refined, and gives way to no practice that is unhallowed or uncomely. This is what we are after, and trying to attain to.

We have been driven here to these mountains and have been followed up. We want to be followed up by gentlemen; we want gentlemen to associate with. We want to associate with men who aspire after pure knowledge, wisdom and advancement, and who are for introducing every improvement in the midst of the people, like the company who are building this railroad. We thank them and the government for it. Every time I think of it I feel God bless them, hallelujah! Do they want to skin us? I hope not. Do they want to destroy us? I think not. They want to meet us as friends, and we want to meet them as friends, and to share equally with them in the business of the country. Do we believe in trade and commerce? Yes. And by and by we will send our products to the east and to the west. And how long will it be before they will be sending for our dried peaches and apples? How is it now for growing fruit in the country in which Joseph obtained the plates from which the Book of Mormon was translated? I remember when it was the cream of the world in this respect. But can they raise an apple or peach there now that is sound and good? No, they can not. And where we used to reap and cradle sixty bushels of wheat to the acre they don't get more than from five to ten now. The land is barren, waste and desolate; the curse of God is upon it, and it will be so wherever the Latter-day Saints have to leave. Talk about these rich valleys, why there is not another people on the earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of Heaven rested on the land and it became productive, and to-day yields us the best of grain, fruit and vegetables. But if the Latter-day Saints were compelled to leave here it would not be five years until the soil would cease to yield to sustain a community as it does now. Do you believe this, outsiders? No, you do not. No matter, I say it, and we know it, and if we know it that is satisfactory to us, without being any interruption to the faith or views of any person in the world.

There is an idea abroad that the "Mormons" are going to give way; but there is no fear that the kingdom of God—"Mormonism"—will ever give way. The only thing for you and me to fear, is whether we will build up the kingdom, whether our souls are in the kingdom or not. Here is the fear; it is not with regard to the kingdom, it will stand for ever and ever; but you and I may not. The kingdom is pure; you and I are not pure. The doctrine we preach is pure and holy, and if we will abide it, it will make us pure and holy. Are we as good now as the rest of the Christian world? They say we are fools to believe in revelation. But I ask, What harm does such believe cause? It leads men and women to truth and righteousness, and leads every individual by whom it is entertained to purity and holiness of character on the earth. It also teaches us to deal justly, love mercy, feed the hungry, clothe the naked, visit the widow and the fatherless, the poor and the homeless, and to deal kindly

with all the inhabitants of the earth. To take the young and tender mind and teach it all that it can grasp, until it can comprehend all the science and philosophy of the day, and then the revelations of the Lord Jesus resting upon it teach that which cannot be learned by the wisdom of man. What harm is there in a faith like this? If Universalism is true, and the Lord is going to save all, He would certainly save those who believe thus as soon as He would a murderer or an infidel. You ask the outside world, an infidel or a Universalian, and they will say we are as well off as they are. Then I ask what harm is there in a man or woman being a Christian? Is there any harm in it? If there is will you not point it out to us? We say to the priest and the people, if you have anything better than we have, hand it over, it is ours. If we have errors by the thousand, and you have truth, we will give you all our errors for one truth. Is there any harm in being Saints, or in our producing what we need? No. I look upon the people, and I can say our wants are many, but our real necessities are very few. Let us govern our wants by our necessities, and we shall find that we are not compelled to spend our money for nought. Let us save our money to enter and pay for our land, to buy flocks of sheep and improve them, and to buy machinery and start more woolen factories. We have a good many now, and the people will sustain them. You may call this tyranny, and say it is abridging the privileges of the Latter-day Saints. No, it is not; God requires it, angels require it; the ancient apostles and prophets required it, and why should not we require it? It does not infringe upon me in the least, why should it upon you? We will make up our wool and our flax, and manufacture our silk, we will do this here. There is no harm in it, no law against it, and we have the indisputable right to do it.

I will tell you how I feel, God bless every good man. God bless the works of nature, God bless His own work, overthrow the wicked and ungodly and them that would destroy their fellowbeings, that war and contentions may cease on the earth. O Lord, remove these from office and place good men at the head of the nations, that they may learn war no more, but go to, like rational and civilized beings, sustain peace on the earth and do good to each other. May the Lord help us. Amen.

DISCOURSE *by George Q. Cannon, delivered in the New Tabernacle, Salt Lake City, Oct. 7th,* 1868.

[REPORTED BY DAVID W. EVANS.]

SELF-SUSTAINING—PERSECUTIONS—OUTSIDE INFLUENCE.

There have been some exceedingly important questions presented before us for our consideration at this Conference. I look upon them as of momentous importance, because upon their correct solution depends, to a

very great extent, the perpetuity of our homes, and of the institution which God has given us. God has entrusted to this people His Gospel. He has placed in His church the oracles of the holy priesthood. He has given unto us the labor of upbuilding His Zion on the earth, and it is for us, if we expect to receive the reward that He has promised, to fulfill that trust faithfully, let the consequences be what they may.

Already the establishment of this work has cost the best blood of this generation. Already a prophet, a patriarch, apostles and numerous Saints have laid down their lives to establish the work with which we are connected. It is for us to decide during this Conference whether that blood has been shed in vain; whether the sufferings, trials, difficulties and hardships, our exodus from the lands which we formerly occupied and inhabited, our pilgrimage to this country, our sufferings since we came here, the labors we have expended in rearing this city and in extending civilization throughout this Territory—I say it is for us to decide to-day and during this Conference whether or not all this has been in vain; and whether we will build up His kingdom according to His divine commandment, or divide our strength and energy, and the talents with which He has endowed us in building up a system or systems that are opposed to this work. It is for us to decide whether we will submit to the jurisdiction of the holy priesthood, or whether we will renounce that jurisdiction and our allegiance to God. These are the questions which present themselves before us to-day. They are important qustions, and should be decided carefully and understandingly.

I look upon the position which we occupy to-day as, in some respects, a critical one. Not that I anticipate any danger, or have any fears that we are going to be overthrown, if the people will only be true to themselves and their God. I know, as I know that I live and am speaking to you to-day, that this is the work of God. I know that He has promised that it shall stand for ever, and that it shall break in pieces everything that is opposed to it. But I also know that in order for it to accomplish this great work, and for us to share in all its benefit and blessings, we individually must be faithful to it, for the blessings which are promised to us are made conditionally. If we prove recreant to the trust that God has given to us, others will be raised in our places to take the great work in their hands, and carry it forward to its full consummation.

I look upon the present time, as I have said, as a critical one. I feel that if we do not listen to the counsels that are given to us, God has a scourge in store for the Latter-day Saints. I feel in every fibre of my body, in every nerve of my system that this is a turning point with the Latter-day Saints, and that there is required of us to-day, a decision upon this subject. We have now, for a long period, done as we pleased. We have gone here or there, and done to a certain extent to suit ourselves, regardless of God, the counsels of His servants or the interests of His kingdom, and regardless of every thing save our own general interests. The consequence is that there is growing up in our midst a power that menaces us with utter destruction and overthrow. We are told—openly and without disguise, that when the railroad is completed there will be such a flood of so-called "civilization" brought in here that every vestige of us, our church and institutions shall be completely obliterated. When

we are told thus plainly and undisguisedly, would it not be folly, nay insanity, for us to sit still, fold our arms supinely and await the crash without making a single effort to ward it off? A people who would be thus besotted would be unworthy the blessings which God has bestowed upon us.

I know there is a feeling of great confidence in the minds of our brethren and sisters. They have, as President Young has often said, a great amount of faith; they have so great trust in God as to go and sell their grain, expecting that God will feed them whether the grain is in the bin or not. Some such confidence as this seems to pervade their minds respecting that which is in the future, and they manifest to a certain extent, carelessness and indifference in regard to carrying out the counsels that are given them, thinking that God, who has so signally preserved them in times past, will still continue to protect them. It is an excellent thing for us to have faith, but we should not have faith alone. Our faith should be associated with works, and the latter should correspond with the former. When our faith and works are united we can call upon God for help to enable us to accomplish that which he requires at our hands.

When I reflect, my brethren and sisters, on past scenes, as I have been doing while listening to the remarks of the brethren during this Conference; when I reflect on the condition we were in when driven from Nauvoo, and on our journey from the Mississippi to this valley—the sufferings of the women and children, and of the aged among us; when I reflect upon the hundreds we buried in Winter-Quarters, and the privations the people endured while there; on the hardships the people were compelled to endure after their arrival here, and remember that all this was caused by the red hand of persecution, by mobocracy and the violence of wicked men, who envied us the possession of our Heaven-given rights; when I reflect upon all this, and also upon our circumstances now, I feel thankful for what God has done for us, and my prayer, oft repeated, has been "O God, never let this people again become a prey to mobocrats, never let us fall again into the hands of our enemies, but if we do wrong, do Thou chasten us and save us from the hands of those who have persecuted us." This has been my feeling. But when I look at our circumstances now, I feel as though the people had forgotten that which they have passed through, and were not averse to having a repetition of those scenes.

For years after we came into these valleys we felt as though we never wanted to see the face of an enemy again, and if we could only have bread and water and peace we could be content. We felt, as Bro. Pratt expressed himself yesterday, that if we had only wolf and deer skins to clothe ourselves with we would be satisfied, if we could only have peace. It was peace we came here to enjoy. It was for peace that we fled from our former homes and made the long and wearisome journey to these valleys.

But how is it to-day? What are the circumstances which surround us now? Why, here in the head city of Zion, in the centre city, where the foundations of the temple are laid and where the House of the Lord has been reared in which endowments and sacred ordinances are given, what do we find? We find a power growing up in our midst that threatens us, in the most plain and undisguised manner, with utter de-

struction. Is this so? It is, and has been so for years; and this power has been fostered by us as a people. It has grown, flourished and fattened upon us and the means we have produced. Is it not necessary, then, that something should be done? To my mind it is clear that some effort, such as has been proposed, should be made to concentrate the Saints and to set before them the principles of salvation in such a manner that they will understand the course they ought to take.

While the brethren were talking yesterday, and while we were South, I often had brought to my mind a circumstance that occurred in Nauvoo. It was on the 10th of June, 1844, I had occasion to go to the City Council of Nauvoo, with some proof sheets to the editor of the "Nauvoo Neighbor,"—Elder John Taylor. I was a boy at the time, the printer's "devil," as it is technically called. While there, the subject under discussion, was the declaring of the "Nauvoo Expositor" a nuisance. Doubtless many of you recollect that paper, one number of which was issued by the Laws and other apostates. You who do not recollect the paper may recollect reading about it. There was some excitement at the time in the Council. They had passed an ordinance declaring it a nuisance, and empowering the city marshal, John P. Green, to abate it. Joseph and Hyrum were in conversation at one of the windows of the room. Hyrum remarked to Joseph: "Before I will consent to have that paper continued to defame our wives, sisters and daughters, as it has done, I will lay my body on the walls of the building." The sentiment as he uttered it, ran through me. I felt as he did. Yet we, for years, have had in our city a paper which publishes, if possible, more abominable lies about us and our people than were published by the "Nauvoo Expositor," for the abatement of which Hyrum Smith said he was willing to die. We have not noticed it; we have suffered it to go on undisturbed. But the time has come for us to take this matter into consideration. Brother Pratt said yesterday, that our papers scarcely ever alluded to it. We have never alluded to it; we have deemed it unworthy of allusion, it is so utterly contemptible; but I now lay it before you. What we are doing on the present occasion is to fully bring it home to our minds, that we may see and understand the nature of the power that is growing in our midst, which we foster and sustain.

I glanced over a few of these papers that are now being published here, and there are two from which I will read you a few extracts so that you may see the spirit which animates our opponents.

In an editorial of the 11th of August we find the following, written in regard to an extract taken from one of our papers:

"The hankering for seclusion and exclusion, and the foul spirit of the assassinator to secure them, stick out in every word of the above extract. It is as full of the fell spirit that has always actuated the crew, whose spokesman this Editor is in this instance, as the sting of the adder is of venom. But it is the vain and weak boast of a throttled bully. The day has gone by when hired bands of cut throats, "destroying angels," can ply their heinous avocation, and drive from the Territory, or murder all whom Brigham Young and his crew do not want in it. This fellow, who at the bidding of his master, Brigham, to whom he servilely and profanely bows as his god, insults the citizens of the United States by telling them that no one but those who

bow as servilely as himself to Brigham, shall have leave to stay in this Territory, ignores the fact that the Salt Lake basin is a rich oasis in which nature has lavishly congregated all that is needed at the Half-way Point on the great National highway, the Pacific Railroad, and that it all belongs to the citizens of the United States, and not to Brigham and his crew. We speak advisedly when we say Brigham and his crew, for by reference to the doings of the Latter-day Saints' Legislature it will be seen that they have attempted to give Brigham and his set very great quantities of the richest part of this valley, including mill privileges, &c.

Hitherto this Territory has only been of interest to the people of the United States because of the infamous establishment sought to be set up in it in the sacred name of religion, and the motor of the warfare against the gross outrage has been alone the moral sense of the country, but now, for the reason just named, a commercial interest is added, and the two together will as surely as truth is truth, and right is right, crush out the vile thing and rid the country of the foul blot, peaceably if possible, but with a besom of destruction if that is inevitable." [Mark these words! How much they sound like the language of the manifesto of the mob in Jackson County, Missouri!]

"This Editor, in his shallow boasting, forgets, or purposely keeps out of sight, the truth that this Mormonism, which is sacrilegiously called a religion, is a heathenish heterodoxy, and that therefore the orthodox churches of the land, whose members number millions, will throw themselves against the spurious monster of Utah with all their force. This force only awaits the opportunity that the railroad will give it. In that day it will do you no good to buy a pitiful Congressman, and he must be a pitiful one indeed who would sell himself to Brigham."

In another article which appeared on the 8th of September, we find the following:

"There are numbers of foreigners in this Territory, who have never abjured their allegiance to the foreign ruler from whose dominions they emigrated; and who have year after year voted for local officers and a delegate to Congress. There are others who, deceived by the representations of the Probate Judges, either wilfully or ignorantly made, that they had power to naturalize, have taken out their papers from the Probate Courts, in many instances paying a larger fee therefor than the clerk of the District Court would be entitled to charge. These foreigners all occupy and hold more or less land in this Territory, and expect to avail themselves of the pre-emption law to the exclusion of actual citizens who are ready and desirous of occupying the land which the laws of the United States gives them a right to do. Many of these foreigners, either holding no papers at all or those spurious ones issued by Probate Courts, have since the passage of the act of 1862, prohibiting polygamy in the Territories of the United States, openly and persistently violated its provisions; and have been loud in the expressions of disloyalty towards the government of the United States."

If we were living in the days of Nauvoo, and I had heard these extracts read, I should have thought they were from the "Warsaw Signal." But these execrable sentiments were not published in Warsaw, they were not published at the Sweetwater, at Austin, or Virginia in Montana, but they were published at Salt Lake City, in the centre stake of Zion, as at present organized. They

are circulated through our streets, and placed in the hands of our children. They are disseminated throughout the Territory, so far as they can be; they are sent to the east and to the west, to the north and to the south, and everywhere as far as the influence of our enemies extends. In these infamous sheets the public are informed that the Latter-day Saints are assassins and everything that is vile, low and degraded. And no attempts are spared to excite against us in the minds of the officers of the parent government feelings of hatred, and to make them believe that a crusade ought to be inaugurated against us. When a paper of this kind is published in our midst and goes forth to the world unchallenged, it is a difficult thing for men and women outside of this Territory to realize that everything in its pages concerning us is false. If there were any greater evidence needed of our patience and forbearance and of our lawabiding tendencies than we have already given, they are to be found in the fact that the editor of this paper is not hung. (Hear, hear.) In any other community he would have been strung up to a telegraph pole; but here, in Utah Territory, in Salt Lake City, under the nose and in the eyes of the people and their leaders, this man who proclaims these infamous falsehoods travels our streets unnoticed and unchallenged. Let it be known throughout the world what we have submitted to in this respect, and there is not a man from Texas to Maine, from the Atlantic to the Pacific, who would not say we are the most patient and forbearing people on the Continent, or we would not submit to it. In any other Territory that office would be "gutted" within five days.

I allude to this matter because this paper is sustained in our midst, and those whom we sustain, sustain it; our money pays for its subscriptions. Our money pays its editor, buys its ink, paper and type, and pays its compositors and pressmen.

I will refer to another instance of the growth of this antagonistic power in our midst. A short time ago a circular, got up secretly by certain reverend gentlemen dwelling in this City, and probably printed and mailed by night, was sent broadcast throughout the East, in which every vile epithet that so called religious men could consistently use, was applied to us as a people. In these circular, these so-called Christian divines appealed as they said, from a strange land and from the midst of a strange people, to their brethren in the East, invoking them, if they wished to save this land from barbarism and to civilization, to raise $15,000 to buy a lot, on which a rectory might be established and a school built. And the purpose for which that school was designed was to inoculate the children of the Latter-day Saints with their damnable and pernicious doctrines. Who sustains this institution and who sustains and has sustained this paper? You can answer these questions. Will we patiently submit to these things? Shall we bow ourselves as willing slaves to the yoke they would fasten upon us? (Cries of "No, No.") Well, then, if you will not bow to it, stop your trading with men of this class and sustain your friends; sustain those who want to build up the kingdom of God, who are one with us. If this fight must come and we have to cut off all from the church who will not reform in this respect, I would rather have it done now than wait until, environed by enemies, we are thrust out of our possessions at the point of the bayonet and compelled to flee to the mountains

for safety. (Congregation said "Amen.")

As an individual, I have no fellowship with those who sustain the enemies of the kingdom of God. I never did have. From my childhood my heart has been in this kingdom; every pulsation of it has been for Zion.

For years we have submitted to this treatment at the hands of outsiders in our midst. The present paper has been, if anything, better than its predecessor, for that had no editor's name to it. Fostered on the hill here, its contributors were men who wore the uniform of our respected "Uncle." Its printers were men who were paid as soldiers. There was no name published at the head of its columns, and it was more base even than the present publication, because no one was responsible for its contents. I have not made any quotations from that. It, too, was sustained and contributed to by merchants in this City who seek the support of this people. I am informed, however, that the one at present published here is now issued without an editor's name to it.

It may be said, and is said by a great many, that this outside element has brought us trade. We have heard it stated time and time again that until the advent of Colonel Johnson and his army we were distitute of a circulating medium, but that since that period we have increased in wealth, money is more plentiful, and we have grown and spread abroad. And they take the glory to themselves and say it is their presence here that has produced this change. If this be so, the withdrawal of our support will make no difference to them. They cannot complain if we withdraw our support from them, because, if their statements be true, we are likely to be the greatest sufferers from this withdrawal. But let them test the truth of this themselves practically as we intend to do.

It is very plain to be seen, from the extracts which I have read to you, what the intention is, we have seen it carried out before at other places where we have dwelt. As soon as we began to increase in wealth, to build comfortable houses, and to open farms, the cupidity of our enemies was excited against us. When we came here we were poor and poverty stricken. We possessed nothing to excite anybody's cupidity. It was hoped that we would perish in the wilderness; but when it was found that we had money, there was a class, who, like vultures scenting the carrion from afar, came here, and to hear them talk one would have thought that the "Mormons" had thousands of friends. Why, they always sympathised with and pitied us! they always felt kindly towards us and thought, we were a very much abused people! Unfortunately, we never heard that they were thus sympathetic or had any feelings of kindness towards us—we had never seen their publications appealing in our behalf, or heard their voices imploring the authorities or the parent government to shield us from the attacks of our enemies. We had never heard anything of this kind, and should never have known anything about it had they not come and communicated this pleasing intelligence. But unfortunately the knowledge came too late for us to avail ourselves of it.

Allusion was made here, yesterday, to the fact that not one of those who have fattened at our expense ever lifted up his tongue or voice, or used his pen in defence of us in times of difficulty or danger; and should there be danger to-day, and we be menaced from without in the most unjustifi-

able manner, you would find that these fair-weather friends would soon take their flight and leave us to our fate, just as their predecessors did when the army came here from the east, as I met a whole company of them going to California by the southern route. It may be said "these are exceptions." I do not doubt but there are men among our merchants who are very fine men. I would as soon deal with them in the eastern States as with anybody else; but it is because they are in Salt Lake City that I am opposed to them. "Ah, that is exclusive," it may be said. I confess it is exclusive. I do not want a power to be brought into our midst as the wooden horse was into Troy. I do not want a power in our midst inimical to us, and that, as President Young has said, poisons everything around it. If such a power flourishes here, I wish it to flourish without our aid, and subsist without our contributing to its subsistence. If it can sustain itself after we have withdrawn our support, well and good. If there is government patronage and travel enough to sustain a class of this kind in our midst, all right, I have no objections. But the point at issue is for us to withdraw our support from this power, leave it to itself and sustain ourselves, and trade with those who are one with us in building up the kingdom of God. If outsiders want a paper, Sunday Schools and preachers, all right, if they sustain them themselves. Then they are in the hands of God. But while we sustain them or contribute of our strength to do so, we have no claim on the providence and deliverance of God our Heavenly Father. We can not ask Him to deliver us from a power that we ourselves have fostered, and which we are sustaining. As I have said, if they were in the East we would have no objections to do it. Some can not see any difference between sustaining them here or elsewhere. Why, when they are there they have no interest in exciting a crusade against us. If they have no contracts to get, it is no object for them to have thousands of soldiers here. But while they are here it is an object for them to try and create a feeling against us in the East. It is an object with them while here to try and have men of their choice elected for city and Territorial officers, and to get the whole machinery of the Territorial government into their own hands. Why? Because they are here, and consequently their interests are here; but if they were in New York, Chicago, London or San Francisco they would have no interest in any of these things. They would look at our money and be as glad to take it as anybody else's money.

I expect some of our friends will say this is a confession of weakness on our part, and that we are alarmed for the perpetuity of the power of the Priesthood. Let it be granted; I am willing they should put this construction upon it. I care not what construction they put on our words or our addresses during this Conference. The fact is we want to warn the people, and to stir them up to the necessity of taking the course we are urging upon them. That is our duty, and it makes no difference what others may think about it. Time will prove whether the Priesthood will be perpetuated or not, or whether the majority of this people will give heed to those who are not of us or not; and whether they will apostatize because they can get goods cheaper from an outsider than they can somewhere else; even if such is the case, which, however, is not true. Time is the great rectifier of all these things. We may labor for a time under mis-

construction; but we can afford to wait. We shall outlive all erroneous ideas.

There are a great many points connected with this question which might be dwelt upon. It is an important matter, and one that should claim our earnest attention and calm consideration. The question is, Will we sustain the Kingdom of God or will we not? Will we sustain the priesthood of God or will we not? This power of which I have been speaking, or more properly, this antagonistic class in our midst, flatter themselves with the idea that when it comes to the test this people will desert their leaders and cleave to something else. This is an illusory hope. The Latter-day Saints know too well the source of their blessings. We have obtained a knowledge from God respecting this work; we know that it is of more value to us than all the earth besides. As I have said, we have forsaken former homes for it. The great majority of the first settlers came without shoes to their feet, and passed the first two or three winters in mocassins, and ate but a very scanty allowance of food. What was this for? Because we had obtained a knowledge of the blessings of the Gospel of Jesus Christ. It is no less dear to us now that twenty-one or twenty-two years have elapsed. God has proven to us that He is still willing to bless and sustain us and to give us the victory over all our enemies. He has endowed His servant with superhuman wisdom to guide this people. We have seen this and we rejoice in it. Amen.

REMARKS *by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Oct. 8th,* 1868.

[REPORTED BY DAVID W. EVANS.]

SOUTHERN MISSIONS—DESERET ALPHABET—RELIEF SOCIETIES—HOME MANUFACTURES.

I wish to say to those who are called to go on the Southern mission, that I expect some of them can not conveniently go; if so, they can be excused just as others have been. I think we called about one hundred and seventy-five one year ago to go on the Southern mission. Of those who responded to that call and went south, twelve or fifteen stayed; the rest have returned, I do not know whether to see their mothers or not. We hope a few will go out of this company, and a few of those will return who were called last year. We have our reasons for requesting the brethren to go into those new settlements; if they do not know the reasons now, let them wait until they do. We calculate to spread abroad, and when we have settled one valley we calculate to settle another. We are settling north, south, east and west, and we mean to keep it up. There are some who will be excused. One of the brethren has excused him-

self on the ground that he is building himself a barn. Now, this is so reasonable that I think we will excuse him, at any rate until he gets it finished. Perhaps we will find some who have married wives, others who have bought a yoke of oxen, and because of this they cannot go.

There is no necessity for the brethren hurrying away. They can go down this Fall, tarry through the Winter, and be prepared for the Spring. We shall excuse those who ought to be excused, and especially if they are building barns. As for those who have been there and have left, we expect to see the time that they will wish they had stayed there; and that those who have been called and have not gone will wish they had done so.

There are a few items I wish to lay before the Conference before we dismiss, which I think we shall do when we get through our meeting this afternoon. One of these items is to present to the congregation the Deseret Alphabet. We have now many thousands of small books, called the first and second readers, adapted to school purposes, on the way to this city. As soon as they arrive we shall distribute them throughout the Territory. We wish to introduce this alphabet into our schools, consequently we give this public notice. We have been contemplating this for years. The advantages of this alphabet will soon be realized, especially by foreigners. Brethren who come here knowing nothing of the English language will find its acquisition greatly facilitated by means of this alphabet, by which all the sounds of the language can be represented and expressed with the greatest ease. As this is the grand difficulty foreigners experience in learning the English language, they will find a knowledge of this alphabet will greatly facilitate their efforts in acquiring at least a partial English education. It will also be very advantageous to our children. It will be the means of introducing uniformity in our orthography, and the years that are now required to learn to read and spell can be devoted to other studies.

I wish to call the attention of our sisters to our Relief Societies. We are happy to say that many of them have done a great deal. We wish them to continue and progress. During this Conference, many of the ladies have worn very nice straw hats of home manufacture. This is commendable, and this course should be presevered in, until our hats and dresses are the workmanship of our own hands. To my view no trimming for a hat looks more beautiful than a nice straw rosette, bow or button; it looks better than a feather or artificial flower. In our Relief Societies we wish to introduce many improvements. We wish our sisters of experience to teach the young girls not to be so anxious for the gratification of their imaginary wants, but to confine themselves more to their real necessities. Fancy has no bounds, and I often think it is without form and comeliness. We are too apt to give way to the imagination of our hearts, but if we will be guided by wisdom, our judgment will be corrected, and we will find that we can improve very much. We can improve the language we use. I want my children to use better language than I sometimes use. Still, I have thought as the prophet Joseph has said, when you speak to a people or person you must use language to represent your ideas, so that they will be remembered. When you wish the people to feel what you say, you have got to use language that they will remember, or else the ideas are lost to them. Consequently, in many in-

stances we use language that we would rather not use. When talking to a refined people we should use refined language. When we become perfectly civilized we will leave off every harsh expression. We should correct our children in these matters, and teach them good language. I would like to urge upon my brethren and sisters the necessity of doing this. We should instill into the minds of our children good ideas and principles. If we teach them that there are prophets and apostles now on the earth, we shall teach them the truth. If we teach them that the Bible is true, it will be very wholesome for them to believe; but instead of teaching them that it requires a spiritual explanation, by men not endowed with the Spirit of God, teach them that such a notion is incorrect, and that if the word of God does not mean what it says, no man or woman can explain it without a direct revelation from Heaven.

We wish to introduce into this community manufactures and manufacturing so thoroughly that the people will consider themselves under obligation to feed and clothe themselves. Many of us are in the habit of doing only just what we like to do or of sitting with our arms folded, trusting to others to feed and clothe us. It is the duty of the husband to provide for the wife or wives and children, and it is the duty of the wife or wives and children to assist the husband and father all they can. If it is required of the father or husband to furnish his wives and children with flour, it is equally required of the wives, sisters and daughters to be careful in the use of that flour and see that it is not wasted. If it is the duty of the husband or father to furnish his family with cloth to dress themselves, it is their duty to see that that cloth is cut and made prudently and not wasted. It is a disgrace to a community to drag their cloth in the dirt. How many women are there here to-day who walked to this Tabernacle without throwing dirt every step they took, not only on themselves but upon those who walked near them? I shun them; when I see them coming I try to make my way in some other direction in order to avoid their dust. I can get enough of it without receiving it from them. If there is a nuisance in the path, they are sure to wipe up a portion of it with their dress, and then trail it on to their carpet or into the bedrooms and distribute it through the house. This is a disgrace to them. It is not the duty of my brethren to buy cloth to be dragged through these streets, and the wife or daughter who will not cease dragging her dress through them, ought to have it cut shorter. I have borne it and so have my brethren until duty demands that we put a stop to it. I have politely expostulated with my wives and daughters on this subject. I have asked them if they think it looks nice, and have been told that it did, their reason for thinking so being that somebody else wore it so. That is all the argument that can be brought in its favor. There is no reason in the world why a dress looks well trailing through the streets.

On the other hand I will say, ladies, if we ask you to make your dresses a little shorter, do not be extravagant and cut them so short that we can see the tops of your stockings. Bring them down to the top of your shoes, and have them so that you can walk and clear the dust, and do not expose your persons. Have your dresses neat and comely, and conduct yourselves, in the strictest sense of the word, in chastity. If you do this you set a good example before

the rising generation. Use good language, wear comely clothing and act in all things so that you can respect yourselves and respect each other. We wish you to remember and carry out these counsels.

Can you, ladies, manufacture bonnets for yourselves and daughters, and hats for your husbands, sons and brothers? Yes, you can, and save us scores of thousands of dollars.

I wonder if there is any person in our community who understands the manufacture of silk. We have some raw silk on hand that could be manufactured if we can find persons who understand the business. I am now building a house that will be sufficient to contain a million worms another year, it is a hundred feet long in the clear, and twenty broad. I calculate to fill it with worms next season, and make silk. I am going to invite some of the brethren to make up this silk into thread, and to color it and weave it. We can make our own thread and twist as easily as we can buy it. I have never seen better sewing silk than I once bought of a sister here, of her own manufacture. I would like to find somebody who knows how to manage the worms, and to double, twist, reel and weave the silk.

By ceasing the foolish practice of which we have so long been guilty—namely, trading off our produce at the stores for every little thing we have thought we needed—we shall drive ourselves to the necessity of sustaining ourselves. If we take this course and live our religion, do you think we will be respected? Yes. We are frequently told that the world is increasing in wickedness. We want the Saints to increase in goodness, until our mechanics, for instance, are so honest and reliable that this Railroad Company will say, "Give us a Mormon elder for an engineer, then none need have the least fear to ride, for if he knows there is danger he will take every measure necessary to preserve the lives of those entrusted to his care." I want to see our elders so full of integrity that they will be preferred by this Company for their engine builders, watchmen, engineers, clerks and business managers. If we live our religion and are worthy the name of Latter-day Saints, we are just the men that all such business can be entrusted to with perfect safety; if it can not it will prove that we do not live our religion.

A few words with regard to our Emigration Fund. We are going to continue our donations to this fund. We started our new subscriptions here on Tuesday night, and what do you think they amounted to? To two thousand dollars. That was a pretty good beginning. How many names do you think it took for that sum? Just two—a thousand dollars each. Now, sisters, do as you did last year—save the money you usually spend in tea and coffee and ribbons, and let us have it to send for the poor. We did remarkably well last year, though our prospects were not very flattering at the start. On the 1st of February, the time we thought of sending our agents East, we had nine thousand dollars, but on the 17th of the same month when brothers Clawson and Staines started we had a little over twenty-nine thousand. When the brethren said, "How dare you think of sending for the poor, we are getting no means?" I replied, "We will send for them and trust in God for the means." And the means came in fast. The brethren and sisters brought in their five dollars, their tens, fifties, hundreds, and their thousands, and the poor were gathered. The Walker Brothers gave a thousand dollars, and they will be blest for it, if we do

not wish to trade with them. Others of our merchants also contributed liberally. The poor are deserving of it. Why? Because from them they got their means. The merchants of this city have got hundreds of thousands of dollars from the poor, and if they give a little back to them it is no more than their due.

How our friends, the outside merchants will complain because we are going to stop trading with them! We can not help it. It is not our duty to do it. Our policy in this respect, hitherto, has been one of the most foolish in the world. Henceforth it must be to let this trade alone, and save our means for other purposes than to enrich outsiders. We must use it to spread the Gospel, to gather the poor, build temples, sustain our poor, build houses for ourselves, and convert this means to a better use than to give it to those who will use it against us.

We have talked to the brethren and sisters a great deal with regard to sustaining ourselves and ceasing this outside trade. Now what say you, are you for it as well as we? Are we of one heart and one mind on this subject? We can get what we wish by sending to New York for it ourselves, as well as letting others send for us. We have skill and ability to trade for all we need; and if we have to send abroad we can send our agents to buy and bring home what we need. My feelings are that every man and woman who will not obey this counsel shall be severed from the Church, and let all who feel as I do lift up the right hand. [The vote was unanimous.] That is a pretty good vote. You who feel otherwise have the privilege of lifting up your hand to signify the same. I guess it was pretty nigh right.

Joseph used to say, "When you get the Latter-day Saints to agree on any point, you may know it is the voice of God." I knew this before, but now it is proven to the whole people.

Will the nation find fault with us for this? No. Will the commercial world find fault? No; they will say, "This is the first trait in the 'Mormon' character we ever saw worthy of notice; it is praiseworthy, and they will be blessed." That is what they will say. Why there is scarcely a decent man comes here but what says "Why don't you 'Mormons' do your own trading? Why do you sustain outsiders? It is the most impolitic thing you can do."

I wish to say to the Conference that for one I feel well satisfied with our labors. We have labored diligently to sanctify ourselves and the people. If we succeed in doing this we shall be prepared to inherit life everlasting in the presence of our Father. I will say to all people, to those in the church and to those out, I want it distinctly understood that if we, that is myself, my counselors, and my brethren the Twelve Apostles, and all who are heart and hand with us, can succeed in getting this people to come together in their feelings to sustain themselves and let other people alone, it will be one of the proudest days of our lives. We spread this to the world. Would to God that we had influence enough to induce all the inhabitants of the earth to listen to and obey the voice of God through his servants, to repent of their sins, be baptized for their remission and live to the glory of God that they might receive eternal life. I pray that this may be our lot, and I ask it in the name of Jesus.

This Conference is now adjourned until the 6th of next April.

DISCOURSE *by Elder Orson Pratt, delivered in the New Tabernacle, Salt Lake City, Oct. 6th, 1868.*

REPORTED BY DAVID W. EVANS.]

THE OPPOSITION OF WICKEDNESS TO RIGHTEOUSNESS—PERSECUTIONS OF THE SAINTS—MISS-REPRESENTATIONS.

Through the mercies of our God we have assembled here in the capacity of a Conference to receive instruction and impart the same.

There are a great many points connected with the Zion of our God, now being established on the earth, which are necessary for us as a people to understand. God has not gathered us out from among the nations of the earth into these valleys without having a great purpose in view. Whatever portion of His purposes I understand I desire to abide by with all my heart, and I presume that every honest, upright Latter-day Saint desires the same.

We came to this formerly isolated place, and separated ourselves as far as we possibly could from what was termed civilization, not because we really desired to do so, or because of the fertility of the soil in this region, or the advantages we would enjoy in temporal things; but because we were in a measure obliged to do so. It is true that the Lord foretold to us, through the mouths of His servants, that the day would come when we should have to flee from our enemies, and that we would settle west of the Rocky Mountains. When we were dwelling in the State of Illinois, and had had a few years of comparative peace, the Spirit of the Lord rested upon His servant Joseph and made manifest to him that the wicked had it in their hearts to uproot His people who were established in Nauvoo, the same as they had done in our former settlements. The testimony of the Spirit to the servant of God was, that however peaceable the people around us might seem, yet, if they would not receive the Gospel and acknowledge the authority which God had restored from Heaven, they would fight against His people. Our Savior said, "he that is not for us is against us." The truth of this saying we, as a people, have proven since the day that Joseph took the plates of the Book of Mormon from the hill Cumorah, in the town of Manchester, Ontario county, State of New York; and even before he succeeded in getting the plates, some seven years before the Lord entrusted them to his care, the prophet Joseph proved the truth of this saying. The Lord revealed himself to this youth when he was between fourteen and fifteen years of age, and as soon as he related this vision, although at that young and tender age, the wrath and indignation of the people were stirred up against him.

From that time, until he was between twenty-one and twenty-two years of age the opposition was continued. It did not matter how righteous, humble or meek he was; it did not matter how straightforward his course of conduct was, all that the world wanted to know was, Does he profess something different from our religious notions? Does he believe that the heavens can be opened to

men in our day? If so, the order of the day was, "persecute him." Let every religious minister speak against him from the pulpit, let all pious hypocrites of all sects and parties unite with the drunkard, swearer and blasphemer and persecute the poor boy.

This is the enmity that exists between that which is of God and advanced of the Almighty, and that which is ordained of man and by the power of the Devil; they are at swords' points against each other. They always have been from the period man first accepted this earth, down to the present time. There has been no union between them; it is impossible for them to fellowship one another.

Wickedness and righteousness are in direct opposition. The Devil is opposed to God, and God is opposed to the Devil. All the heavenly hosts are opposed to wickedness, and all persons who are wicked are opposed to the heavenly hosts. This will be so as long as there are wicked people in existence. It does not matter how smooth they may be in their outward appearance, or how sociable they may be in their conversation. They, with their tongues, may make you think they are the most gentle, polite, civilized and moral people on the face of the earth, while within their hearts lurks a poison which would destroy the Saints of the living God.

As this has been the case in every former age and dispensation, so it is now; hence the Latter-day Saints in every part of the globe are commanded to gather out from the midst of wickedness, corruption and priestcraft, and every abomination that exists, and assemble themselves in one place. For what purpose? That we may be separated from the world and its corruptions, which would otherwise work our temporal and spiritual destruction. We have come here, then, in obedience to this command, and we have labored and toiled with all our might to redeem this barren country and to render it capable of sustaining us. What other people on the face of the whole earth have had to toil as the Latter-day Saints have? In some of the poverty stricken districts of Europe, where all the capital is in the hands of the rich and where the poor are made slaves, it may be that some of the latter have to work as hard as we have to work here. But without being placed in such circumstances we have been compelled to undergo this toil. When we came here we were more than a thousand miles from any place where we could obtain the comforts and necessaries to preserve life. We could not live if we could not labor. We were obliged to go for miles into the rugged cañons and there labor and toil month after month to open up roads to obtain timber for fuel, for building, and for fences for our farms. In addition to this severe toil we had to open water ditches from the cañons in order to obtain water to spread over the face of this barren soil, that the desert might be reclaimed and made to yield us a subsistence. This is the labor which the first settlers who came here had to perform, and this was the way they made this country. And were it not for the poor Latter-day Saints who were driven by their enemies from city to city and from State to State, and who ultimately were driven, twenty-one years ago, to the great interior of these mountains where they established a colony, where would have been the railroad now? Would there have been any railroad across these mountains? I doubt whether there would have been pioneers among the wicked suffici-

ently brave to have launched forth into this wild country and have settled in the midst of the Rocky Mountains, unless they had repented of their sins and had become one with the Latter-day Saints. The wicked never would have done it, or another century, at least, would have passed away before settlements to any very great extent would have been found in the midst of these mountains.

If it had not been for the "Mormons" where would have been the gold mines of California? They might not have been opened up for fifty years yet if it not had been for the Mormon battalion, which went forth to fight the battles of the nation in her war with Mexico. Had it not been for this the world might still have been in ignorance of their existence unless God, for the accomplishment of His own wise purposes, had revealed them in some other way. The settlement, in the heart of the American continent, of the Latter-day Saints established a great highway across the continent, so that the people, in their journeyings from the Atlantic to the Pacific have found a place where they could rest their weary heads as they passed through. The settlement of this Territory has materially facilitated the opening up of the adjoining Territories. If it had not been for the Latter-day Saints settling this Territory, when would Idaho, Montana, Colorado, Arizona or Nevada have been settled?

In 1831, when we went into Jackson county, Missouri—then a comparatively new country, and commenced to lay the foundation of new settlements, the great complaint against us was that we were not the old settlers. Their cry was, "You Mormons are not the old settlers, and you have neither civil nor religious rights here." "What is the reason?" we would enquire; "Are we not American citizens?" "Oh, yes," said the people in Jackson county, "you are American citizens, but we are the old settlers, and consequently you must leave this part of the country."

After we had been driven out of Jackson county into Clay county, and had been there a few years, the people rose *en masse* and said to us again, "You Mormons have no right in Clay county." And when we enquired why, the reply again was, "because you are not the old settlers." After dwelling there two or three years, an edict was issued by a mass meeting of the people assembled at Liberty, that we must seek a new location. We then fled to Caldwell county, in the State of Missouri. But, alas, after having bought a great many thousand acres of land and given signs of prosperity far beyond that of the old settlers who lived in surrounding counties, they, emboldened by the example of the people of Clay county, got up the old cry, and after having destroyed our farms and property they, in the midst of a severe winter, drove us into Illinois.

There we again gathered up our people, and not yet discouraged, we purchased a large tract of country on both sides of the Mississippi and founded a city called Nauvoo, to which a charter was given by the Legislature of Illinois. In a short time, the people of the regions round about were excited to jealousy, because the Latter-day Saints, through their industrious habits, were flourishing and were beautifying and extending their city; they could not bear to see us outstripping them. They saw that the people of Missouri had never been brought to account for murdering our people and robbing them of millions of dollars' worth of property, so they, in Illinois, made up their

minds to take a similar course. Said they, "You Latter-day Saints are new settlers, and if we suffer you to remain you will soon be able to outvote us for all the officers of the county. But you have no civil nor religious rights here, and you must leave your fine farms, houses, cities, towns and villages, and you must go out of the United States. We will make a treaty with you as if you were a foreign nation, and you must undertake that you will not settle again within the bounds of the United States, and your only salvation is to go west beyond the Rocky Mountains, nearly 1,500 miles from your present abode." We felt that this was the only course we could adopt, so we left in the month of February, 1846. After ferrying some of our teams across the Mississippi the river froze over so hard that the remainder crossed on the ice. In this cold weather we camped out on the prairie, and took up our march for this place, our enemies expecting that they had seen the last of us, that we should most certainly be killed by Indians or die by famine. We reached this portion of the Rocky Mountains, then under Mexican rule, and settled here. By and by, after the war between the United States and Mexico, a treaty was made between them, and this land, which we occupied and to which we had been driven by our enemies, was ceded to the United States.

I have already told you what we have done here, the toils we have undergone, and the hardships we have suffered; and that we are gathering in our people from among the nations that we may enjoy civil and religious liberty, which are guaranteed by the Constitution of our country. We do not ask the United States for anything more. We do not want liberty that is not thus guaranteed; but we demand that liberty to which, as American citizens, we are entitled as a sacred right. And in having this liberty we shall have the liberty of dealing with whom we please, providing we infringe no law. That is the right of all American citizens. It does not matter whether they are Methodists, Baptists, Presbyterians, Democrats, Whigs, or whatever they may be, all have the undoubted right guaranteed to them, by the laws of our country, to deal just as they please and with whom the please if they do not infringe upon the laws nor injure their neighbors.

Ever since the settlement of this Territory I have felt how much better it would be if this people would unite together and appoint their merchants to go and buy their goods and bring them here and sell them at a reasonable profit to the rest of the community, and never trade here to the amount of one dime with those who are outside of us. But while this has been my feeling it has not been the feeling of all, for we have supported scores of merchants who have not been members of our Church. Have we done this because they were our friends? I will tell you the only thing that proves the existence of friendly feelings on the part of outsiders to this people:—when they repent of their sins, and receive the fullness of the Gospel of Jesus Christ. God has said, in the revelations which He has given in these days, "There is no people on the face of the whole earth who do good save it be those who are ready and willing to receive the fullness of my Gospel."

We have proven this from the beginning of this work. There never has been yet, with all the apparent friendliness and politeness of outsiders, a proof of good will rendered to

the Latter-day Saints, except it has been a willingness to receive the Gospel. Yet, notwithstanding that the word of the Lord and our experience have proven the truth of this, we have fostered these individuals in our midst for nearly twenty years. We have given them our grain, and have impoverished the Territory by paying millions and millions of our money into their hands. What have they done with it? Why, some who have been changed from poor men into heavy capitalists by the hundreds of thousands they have drained from this people, have gone away and used all the influence they could to destroy us. Did they appear to be friendly when in our midst? O, yes, you would have thought they were the most friendly and polite people imaginable. Why the Latter-day Saints never saw such manifestations of politeness, gentility and friendliness as were made by some of those we have nourished in our midst. What was the cause of this apparent friendliness? The dimes and dollars, the wheat, flour, produce, cattle and means that you had in your possession. It was the hope of gain which made them friendly, for that was the god they worshipped. But when they have made fortunes out of the Latter-day Saints and gulled them all they could they have gone and tried to destroy them.

As an individual I do not care how much a person in this place, outside of the Church, professes; if he will not repent of his sins and receive the message God has sent, I will not give him my dimes nor dollars if I know it. This ought to be the feeling of this whole people, otherwise we have got Babylon right in our midst. We have prayed a long time for God to deliver us from Babylon, and we have been gathered out, as we supposed, from Babylon; but we can soon establish a kind of young Babylon—one of the daughters of Babylon, if you will—and we can have it in our midst to our hearts' content. But what would be their feelings if they had the power? Judging from the experience of the past, their feelings would be that the Latter-day Saints should have no civil rights, no religious rights here in this land of Utah which they have sought for their own. It is true that our enemies here cannot plead like the people of Jackson, Clay and other places, that we are not the old settlers. They have not this for a plea, for the "Mormons" are the old settlers; but they have such enmity towards us that they would uproot us here, as they have five or six times before, if they had the power. "How do you know," says one, "that these are the feelings entertained by the wicked towards this people? They profess to be very friendly, then how do you know their feelings are as you describe them?" From the fact that when this people elected one of their own number as Delegate to Congress by 15,000 votes, the man whom they voted for—giving him 105 votes, sixty of which were cast in a town where there were only twenty voters—contested his seat, and fought him month after month in the Halls of Congress, being sustained while so doing, by those who profess such friendship towards us. And what was the object of this would-be delegate? It was to deprive the "Mormons" of citizenship and of the privilege of taking up the land, by influencing the government to pass a law to that effect. This was his object, and to do all the injury in his power to this people. Who supported him? These men whom you support, Latter-day Saints, and to whom you pay your money. Merchants and others in this city gave their votes to that

man after you had paid your thousands into their hands. They gave their votes for an individual who would deprive you of the rights guaranteed by the Constitution of our country. Will you still continue to support such men? Will you go down here and trade with them year after year? If you do I know what the result will be; it is plainly visible. They will get a foothold here, and if they can only get numbers sufficient, you Latter-day Saints will have no civil rights here in this Territory. If a jury is to be empannelled it will be composed of our bitter enemies. If a Latter-day Saint has to be tried before the courts, it will be before those who are ready to eat him up. If there is a delegate to be elected to Congress they will seek very diligently to get the greatest enemy to this people they can find, so that, if possible, he may succeed in getting a large army sent up here to use us up. Why should they do this? To make money; that is their object. They feel, "If we can only stir up the government and get them to send an army to Utah it will be money in our pocket. Bless you, we don't care how much suffering it produces, or how many Latter-day Saints may be deprived of their rights; we would sell the whole of them for a dollar a-head, if we could only become rich. We care nothing about them, or their rights as American citizens." These are their feelings

Moreover, has there not been published here year after year a scandalous paper, every number of which has teemed with lies of the blackest dye concerning us? Yet we have scarcely noticed that such a paper is in existence. Who have supported this paper? The merchants here, those whom you have been feeding and paying your money to. They are the ones who have sustained this paper. Do you suppose that a paper which is continually belching forth falsehoods of the blackest dye against you, your religion, and against the man who led you forth and planted you here, could be sustained here if the people outside of this church did not support it? If they support it, what is it for? That it may arouse the feelings of the enemies of the Saints throughout the States, and may, peradventure, result in the sending of an army here that they may make money out of it. That is what they hope to effect.

Now, Latter-day Saints, I have spoken plainly. I take the responsibility of what I have said on my own shoulders. If I have spoken too harshly I am willing to be corrected. I have spoken my feelings plainly, without trying to hide them or gloss them over. I say I would rather go and kill wolves in the forests and mountains, and skin them and tan their skins and wear wolfskin pantaloons, and wolfskin coats and vests, and have everything I wear the skin of beasts, than spend one dime with one outsider in the Territory of Utah. (The congregation said "amen.") I do not know what are the feelings of my brethren on this subject, but I do know, unless there is a change among this people in regard to this matter, farewell to our homes again, farewell to our fine buildings, to our farms, and to the country which we now occupy as the old settlers; farewell to many of our friends who will fall victims to our enemies; yes, farewell to home and the comforts which now surround us, and we shall have to seek an asylum somewhere else, in these mountains or in some other part of this continent, through being driven again, if we, through our own foolishness, will nourish vipers in our midst. Amen.

DISCOURSE *by President Brigham Young, delivered in the Old Tabernacle, Salt Lake City, Nov. 29th, 1868.*

[REPORTED BY DAVID W. EVANS.]

PREACHING THE GOSPEL—DISOBEDIENCE AND PERSECUTION—EXCLUSIVENESS—THE SEARCH AFTER HAPPINESS.

To the Latter-day Saints the Gospel of life and salvation is worthy of particular attention. In my reflections upon the great work that the Lord has commenced, its operations appear marvelous to me. I look upon those who have separated themselves from sin with a great deal of pleasure and delight; they are a very peculiar people. When the elders go and preach the Gospel, all who have the privilege of hearing, with a very few exceptions, are convinced of its truth in a greater or smaller degree. Perhaps there may be a few who have received traditions to that degree that the truth cannot find the way to their hearts; but such persons are very rare. When a man preaches the Gospel by the power of God sent down from heaven, it is hard for me to believe that they who hear him are not convinced of its truth. Then, when I look upon the few of the blood of Ephraim scattered among the people who have the courage, fortitude and self-will to acknowledge the truth of the Gospel and to yield obedience to it, I think they are very peculiarly organized.

This Gospel is adapted to the capacity of the whole human family. Why are the principles of truth and the people whom embrace them so ridiculed? I can attribute it to nothing but sin, or a determination to do that which is wrong. Go to those portions of the world where the Elders have labored their lives almost out to preach to the people the words of eternal life and to put them in possession of that which would save them here and hereafter, and it has been the fact that hardly a word of truth has been told about us. This is astonishing. And this work, according to the words of the prophet, is "a marvelous work and a wonder." It appears to me that if the human family had the least conception of the principles of life and salvation, they would not do as they do, or they must believe that they would be chastened, like disobedient children, who many times, seemingly, are disobedient expressly to be corrected. There is no need of this, especially among the Latter-day Saints. What few words I have to say to them is upon this wise,—be perfect, wise, pure, holy, and fear and revere the word of the Lord, His commandments and requirements.

When we look at the Latter-day Saints we ask, is there any necessity of their being persecuted? Yes, if they are disobedient. Is there any necessity of chastening a son or a daughter? Yes, if they are disobedient. But suppose they are perfectly obedient to every requirement of their parents, is there any necessity of chastening them then? If there is, I do not understand the principle of it. I have not yet been able to see the necessity of chastening an obedient

child, neither have I been able to see the necessity of chastisement from the Lord upon a people who are perfectly obedient. Have this people been chastened? Yes, they have.

Although we preach the Gospel of life and salvation to the inhabitants of the earth, and tell them that this Gospel is calculated to save every son and daughter of Adam and Eve who will hearken to it, whether it be those who have lived, those who are now living, or those who may hereafter live, will the present generation have this Gospel? No, they will not. Why? Because they have so much religion already that they do not know what to do with it. I have often said to them, "If you will not believe the Gospel, because you say you have religion already, will you not please repent of your religion?" Is there any need for them to repent of their religion? Yes. Why? Because it is not correct. The whole world of mankind is full of religion, and if they do not worship one object they worship another. It is just as natural for the children of men to worship and revere something as it is to breathe, hence the Christian world is full of religion, and it is the same with the heathen world. We, too, have our religion, and it is adapted to the capacity of the whole human family. It does not send a portion of the people to howl in torment for ever and ever, but it reaches after the last son and daughter of Adam and Eve, and will pluck them from the prison, unlock the doors, and burst the bonds and bring forth every soul who will receive salvation.

I ask the nations of the earth what objection is there to this? "Oh," say they, "you are different from us." How different? "Why you have many doctrines we do not believe in." We cannot help it. We have taken this book, called the Old and the New Testament for our standard. We believe this book and receive it as the word of the Lord. Not but there are many words in this book that are not the words of the Lord, but that which came from the heavens, and which the Lord has delivered to us, we receive, and especially the sayings of the Savior. We receive the Lord Jesus Christ as our Savior, and we believe in Him as our Savior. There are many persons in this city who ridicule the idea that Jesus was the Christ; but take those very individuals, both male and female, and let them square their course through life in all respects according to the words of the Savior, and would they not be better men and women than they now are? Yes, they would. Then where is the harm or evil of believing in a character whose doctrine from beginning to end is perfectly pure and holy? Although the children of Judah, universally, and many others ridicule the idea that Jesus is the Christ, yet take the doctrines that He taught His disciples and which they preached to the people, and endeavored to practice, and let any people live in accordance with them, and you will find a pure, holy and perfect community. There would be no wars, bloodshed nor contention among them as nations, communities, neighborhoods and families.

It has been said here that there are some whose feelings can not accede to all that is taught by the Latter-day Saints. But let me say there never was a doctrine taught by Jesus Christ and His apostles, by the prophets before them, or by Joseph Smith and this people, but what, if followed out, brings peace to every family and individual who observes it. Do we enjoy peace? A great many do not. What is the reason?

Because they do not faithfully carry out those doctrines.

I am going to ask a question—Is there any necessity, my brethren and sisters, that you and I should suffer persecution to perfect us? Are we willing to be obedient, and to sanctify ourselves and to sanctify the Lord God in our hearts without the rod of chastisement? If we are, we shall bring in the doctrine that has been taught to the people on temporal matters. We say, and profess, that we are one, and in a great measure we are. In our religious and political sentiments we are one; but in the pursuit of life and happiness, as individuals and families, we are not one. Now, if we will believe the Gospel, which can do no harm to anyone—I say this for all ears—it does not contain a single doctrine but what is true. You may ask the question: Has no one Elder in Israel ever taught false doctrine? Yes, but no man has who has been authorized to teach, guide and direct the Saints. Did Jesus, Peter, James, John or Joseph Smith ever teach a false or incorrect doctrine? Not that you or I know of; we cannot find it.] Now, if we have got correct doctrines, and will fashion our lives by them, we may sanctify ourselves without being chastened.

We look forward to the day when this people will be pure, holy and sanctified, and when we will be prepared to build up Zion. Are we prepared now? No, we are not. We are only professedly Latter-day Saints; practically, we are only so in part. To be a Saint is to be as Jesus was; to be assimilated to the spirit and character which He exhibited while here on earth. Now, I exhort the Latter-day Saints to live so that each and everyone may enjoy the spirit of the Lord Jesus day by day, that we may be one in all things, in temporal matters as well as spiritual.

As I have but a few minutes that I want to speak, I shall now come to temporal matters. You and I wish to live, and to have the privilege of pursuing, unmolested, the path that leads to happiness. Now, I can not say it of you all, but I can of a few here, that they have been trying to serve the Lord for nearly forty years. During that period we have passed through scenes we do not wish to behold again. Five times many of us here have been broken up, and have left our houses, gardens, farms, orchards, vineyards and all we had, and have had to run for our lives. What for? Because we believed in the Lord Jesus Christ—and tried to practice the doctrine He taught. For anything else? No. Were all perfect? No. Did some sin? O, yes, we were all sinners. Why were we obliged to leave our homes? Did we disturb our neighbors, or pilfer and purloin their substance? No. What did we do? We taught the Gospel of life and salvation. Not that all were righteous, but our sins—of worldly-mindedness, covetousness and selfishness—were between ourselves and our God, and for this the Lord suffered us to be chastened. The faith that we profess is the best and the only doctrine calculated to save the children of men.

I say, five times some of this people have been broken up, and the last time, when we left the State of Illinois, we cut our road through the timber, we hunted our path over the prairies, and dug our roads through the cañons, for fourteen hundred miles to this place, because we were obliged to go somewhere.]

Our prophet, before us, told us that if we could get out of the way of Christianity, so called, and civilization, we could serve God and build

up His kingdom, and we could be happy. We came here to these isolated and lonely valleys. Who led us here? Did our nation hold out a fostering hand to us? No: to this day they never gave us a dollar; but now we expect they will give us our homesteads here. Have the wicked become more righteous? No. Has the world become more enlightened in the things of God? No, it has not; and the enmity that did exist, exists still, and has grown, increased and strengthened, and this warfare between the power of the devil and the power of Jesus Christ will continue until Jesus obtains possession of the kingdom. These words are meant for the ears of all, both Saints and sinners.

Did we ask any of the outside merchants in this City to come here? They are called "gentiles," but we do not know whether they are "gentiles" or not, for a gentile is one who has none of the blood of Israel within him. There may be some of this class among the Israelites. But what do these outsiders follow us up for? They say "we know you Latter-day Saints are a very nice people, very kind, very free, generous and benevolent; we know you believe in helping the stranger, and that is not all, we know you believe in giving all your substance to your enemies." Is this proved? Yes, right here before our eyes. Now, I would say to every man and woman on the earth if I could speak to them, it is no matter what men say, but it is how they say it. I will tell you what we want—and we know what you want—we want the privilege of building up the kingdom of God on the earth, and of living in peace one with another. We want our streets so that we can traverse them in safety by day or by night, and so that if a midwife is called up at midnight, or one o'clock in the morning to go to a neighbor's house she can go there without being plundered or destroyed before she gets to the place of her destination. And if our daughters are out visiting until nine, ten, eleven or twelve o'clock at night, that they can pass along these streets without molestation. We want a community that does not take the name of God in vain; that does not lie, or purloin that which is not their own, and that will live day by day, week by week and year by year in perfect peace. This is not according to the feelings of a great many, they would rather see quarrelling and strife. I have learned of so many facts that exist in the world in relation to contentions, speaking of them in a family capacity, that to my certain knowledge there is more there with but one wife than here where there are ten, where this obnoxious doctrine our brother has just referred to is practiced. So don't worry about contentions any of you, for they exist all over the world. Look at the kings and queens, and then at the lower classes; and from them to the House of Representatives, the lords, dukes, knights and every grand character you can mention or think of, and how do they live? We know how they live, they live in jeopardy, in fear, and jealousy, which is the mother of torment. And the inhabitants of the earth are jealous of one another, and they have reason to be. Have we any facts in the case? Yes, thousands of them, all over the world. Take the king upon his throne, he must pay a doctor more than anybody else, or he will be poisoned to death. It is so with the queens, if they have not power to buy everybody around them there is no knowing what day poison will be put into their coffee or their tea or some of their food. If the husband steps out of doors, she don't know where

he is; and if the lady is left alone in the house or rides out, the husband does not know where she is. But you come to the Saints and you know about them. If we send an Elder to preach the Gospel and he travels the earth over, when he returns we know where he has been and what he has been doing, and if he has been guilty of that crime to which the world is so much addicted he can not keep it; he must confess it; then he is not a fit character to be a member of the Church or an Elder in Israel, and we deprive him of his standing and licence. But you take an Elder in Israel who honors his calling, and though he may travel the world over, his wife at home says: "I am perfectly satisfied with regard to my husband, he would suffer his head to be taken from his shoulders before he would violate his covenants with me, they are sacred before God." It is so with our women as well as our men; it is so with Israel in the latter days. Here I pause, and say, not with all Israel.

Our sisters need not be worried about any doctrine. Brother Penrose said it would be better for them if they believed in the doctrine of polygamy. But they do believe it; they know it is true, and that is their torment. It perplexes and annoys many of them, because they are not sanctified by the spirit of it; if they were there would be no trouble. I want to say this much—the sisters do believe it. Where is the proof? You take a woman in this Church who does not believe in the doctrine of celestial marriage or plurality of wives, and she does not believe anything at all about the Gospel, and she will soon manifest this by her unwise course, and by and by she drops off and away she goes. But our sisters believe and know that this doctrine is true, and consequently they feel bound to abide it.

Now, I will return to my remarks about our present condition. We do not wish to be broken up and compelled to leave our homes again. What do you want, outsiders? You want all the money the "Mormons" can make. I do not blame you for it, I never did. It is reasonable and right, and you are as much entitled to it as to any other money you can get. But we are not going to let you have it. Is there any harm in this? "Exclusive," are we? We are not half exclusive enough. There is no other way to save this people from being broken up again than by trading with ourselves. I know this as well as I know the sun shines. I have passed through it, and know all about it. Now, I do not wish to see this people, of whom I am proud, and in whom I delight, pack up their goods and go off again. Where should we go? When we were in Missouri we had a place we could go to; when we were in Illinois we had a place we could go to, but now, that we have come here to the middle of this continent, where can we go? Is there another place we can go to?

If I were to say to the financial world, we have taken it into our heads to do our own internal business, and not foster those in our midst who are not of us, what would they say? They would say this is the first step the Latter-day Saints ever took that manifested wisdom. How exclusive do we want to be? Just enough so to sustain and preserve ourselves, to build our own houses, make our gardens and orchards, our carriages and our own places of amusement, like our theatre. I built that theatre to attract the young of our community and to provide amusement for the boys and girls,

rather than have them running all over creation for recreation. Long before that was built I said to the bishops, "Get up your parties and pleasure grounds to amuse the people." This brings my former experience and that of my friends right to me. Whenever we get into the kingdom of Heaven, where God and Christ dwell, we shall find something more to do than to "sit and sing ourselves away to everlasting bliss." The mind of man is active, and we must have exercise and amusement for the mind as well as the body.

You go into that theatre, and what is there behind the curtain that would disgrace the most perfect lady on the face of the earth? Not the least in the world. I have to watch some who come here as actors and actresses, and if they do not manifest the marks and traits of a lady and gentleman, I say, "Stop a moment. I want to tell you something. Your course will lead you wrong, and if you persist in it you cannot present yourself before the public". So much for that.

We say to the bishops and to everybody, exercise yourselves, provide innocent amusement for the youth, attract the minds of the children, and get the upper hand of them and be on the lead. I see mothers right among us whose course is very imprudent with their children. You ought always to take the lead of your children in their minds and affections. Instead of being behind with the whip, always be in advance, then you can say, "Come along," and you will have no use for the rod. They will delight to follow you, and will like your words and ways, because you are always comforting them and giving them pleasure and enjoyment. If they get a little naughty, stop them when they have gone far enough. We say to the brethren, humor your wives and children as far as you can, but when they transgress, and transcend certain bounds we want them to stop. If you are in the lead they will stop, they cannot run over you; but if you are behind they will run away from you. Husbands, always be in advance of your wives, and then if they undertake to do something that is very displeasing to you they will run right against you, and then stop and sit down because they can't go any further. Do you know how to do this? "No," says one, "I don't know that I do." Well, then, learn by searching after truth, according to the revelations given in this book. Search after truth in all good books, and learn the wisdom of the world and the wisdom of God, and put them together and you will be able to benefit yourselves.

I will now say to my friends,—and I call you all, and all mankind, friends, until you have proved yourselves enemies,—you who do not belong to this Church, that we have got the Gospel of life and salvation. I do not say that we have *a* Gospel, but I say that we have *the* definite and only Gospel that ever was or ever will be that will save the children of men. Hearken to this every one of you, and all the inhabitants of the earth, and do not say, "you are Mormons, and we do not want to hear anything about you." Wait until you have searched and researched and have obtained wisdom to understand what we preach, or to prove it to be untrue. If you cannot prove it untrue and are not disposed to receive it, let it alone. If it is the work of God, it will stand. What do you say, outsiders? What do you say, Christian world and heathen world? If we have the truth to present to you, which will do you good here and hereafter, which will save

you to-day and to-morrow and every day, until it saves you in the kingdom of God and brings you to a perfect state of felicity and happiness in the presence of the Father, will you have it?

I want to say again to the brethren and sisters—and this is the great secret we are teaching in the School of the Prophets—be exclusive enough to sustain the kingdom of God. We want our means ourselves, and if we trade with outsiders at all we want it to be yonder at a distance, and not here. What do you say to this, friends? Is it wisdom? Try it, and see what you would do under the same circumstances. Have you been driven from your homes? Yes, there may be a few from the Southern States who have been driven from their homes and suffered the loss of all they had on earth; but it was not for their religion. We suffered at the hands of Missourians and Southerners for our religion; they have suffered for their wickedness. We have never suffered as they have. But we do not want to suffer again; we do not want to be driven from our homes again. We like this country, and we do not want to support any persons in our midst who will lay a foundation to overslaugh this people so that they will have to pull up stakes and leave. "A burnt child dreads the fire." Do you know it? Put your hand in the fire until it has burned you severely, and it will cause you pain enough to remember it for years, and until you have forgotten that pain you will not want to put your hand in the fire again. But we did not put it there, somebody else did.

Have we not the right to our own money? We are not digging for gold and silver; we are not bringing a society here among whom you can hear shooting all night long through our streets, or cursing and swearing or fiddling and dancing. Do you want this "civilization," outsiders? There may be a few who do not. I will tell you what the priests want. They want to see a groggery at the corner of every street, and houses of accommodation between and behind them, and they want to hear cursing and swearing, and they want to see drinking and carousing and the drunkard falling in the street and rolling in the mire, then they could come along with their long faces, crying, "Oh, what a sinful people!" We do not want any such thing. We want to see every countenance full of cheerfulness, and every eye bright with the hope of future happiness.

Do you suppose you can find a person on this earth who is not seeking for happiness? There may be a few who, if they are not seeking for happiness, are seeking to get rid of their misery. This makes me to think of one I heard of who committed suicide in New York, in one of those fine houses, which you would suppose was a palace, where ladies and gentlemen live in a perfect paradise, but which are in reality gambling houses. This individual that I heard of had played there all night, and in the morning, when his last dollar was gone, he leaned back on his seat and said, "I am played out," and drawing a pistol from his pocket he shot himself and fell dead on the floor. This man sought to get rid of his misery.

The whole world are after happiness. It is not in gold and silver, but it is in peace and love. Did I say love? Yes. You watch your own feelings when you hear delightful sounds, for instance, or when you see anything beautiful. Are those feelings productive of misery? No, they produce happiness, peace and joy. Well, then, pursue and walk in that path that leads to that, and

walk in it day by day. And you, sisters, cease trading with any man or being in this city or country who does not belong to the church. If you do not, we are going to cut you off from the church, for we are determined not to be driven or broken up again, and we are determined to deal with love and sustain our nation, our community. We mean to live here. We came 1,400 miles to get away from that power which is trying to get into our midst to break us up again. We have subdued the country and made it fruitful, and have fed hundreds of thousands passing on their way east and west, and we calculate to stay here if you will do as I tell you, and cease trading with those who are not of us. Do you suppose that Jesus did not understand the spirit and the feelings of the world when He said, "He who is not for us is against us." Every man and woman of intelligence that ever was or ever will be upon the earth is either for God or against Him.

When I see the Latter-day Saints I see a motley mass of dispositions, a perfect curiosity. I was in a store not long since, and they asked my opinion with regard to the amount of trade that would be done this season providing we had plenty of goods. Said I, "you must find out how much money the Latter-day Saints have, and then how much credit they have, and you will find out pretty nearly how much business will be done." If we were like other people and would only hearken to wisdom, these men sitting each side of me to-day, instead of spending their money would save it and buy the land that will shortly be in the market. The government has at last condescended to take into consideration the propriety of selling their land to the Latter-day Saints. A few have tried year after year to get up an act to prevent us from owning a foot of land in America, but they are out of the way. Now we have the privilege of purchasing our lands, and if our brethren had any wisdom they would purchase them. "O," but says one, "why we can get a homestead." I would rather pay my $200 and buy their lands, and tell them we made the country and now we are willing to purchase it. We are willing to pay our taxes, and we have proven that we are willing to fight their battles, and to do anything to promote peace and happiness in the country. But we say, hands off.

Now, if you don't want to quarrel, take measures to prevent it. That is what we are after. We are trying to get the people to hearken to counsel that will prevent a quarrel, and a serious one. If you can prevent a quarrel in a family you do a good thing. "Blessed are the peacemakers." We are peacemakers. We are preserving the peace. Is it our right? You take the Catholics in London, and they would go by a thousand doors to find one of their own faith to spend three halfpence. Do not the Jews do it? Yes, they do it all over the world. They say we are obliged to trade with them, but we are not. We would just as soon trade with them as anybody else outside the Church. But do they build up the kingdom of God? No, they hold the very name of Jesus in derision, and yet they are as full of religion as any sect there is. You may take the Mother Church, and the whole family of Protestants, and the House of Judah is as full of religion as any of them. But are they correct? No, they are not. We offer life and salvation to the whole human family in the Gospel of the Son of God, and if they are not disposed to receive it they will suffer the conse-

quence. It is for the Latter-day Saints to live their religion.

Now, brethren and sisters, do you think it is necessary for us to be chastened? Can we not sanctify ourselves without the chastening hand of the Almighty upon us? We can, if we will do as we are told. By whom? By the Old and New Testaments, and all the revelations given in them and the Book of Mormon, and the Book of Doctrine and Covenants. They all centre on one point in this respect.—You, Saints, gather yourselves together, sanctify the Lord God in your hearts, live by yourselves and build up the kingdom of God. We might just as well stay in Scotland as to be here in the midst of the wicked and ungodly; just as well stay in Scandinavia as come here, if we have to dwell amid drunkenness and debauchery. You have gathered out to sanctify yourselves. Then live your religion, sustain the kingdom of God and those who sustain it, and let everybody else alone. May the Lord help us to do it. Amen.

DISCOURSE *by Elder Orson Pratt, delivered in the New Tabernacle, Salt Lake City, Nov. 1st,* 1868.

[REPORTED BY DAVID W. EVANS.]

THE JOY AND HAPPINESS IMPARTED BY THE GOSPEL—SECTARIAN AND REVEALED RELIGION—ONENESS THE ORDER OF GOD.

Having been called upon to address the Saints this afternoon, I do so with the greatest of cheerfulness, feeling to rejoice before the Lord at having the privilege. I esteem the blessings that have been bestowed upon this people far above all the riches, wealth and honors that could possibly be bestowed upon them by men. There is something connected with the dispensation of the Gospel which has been revealed to us, that is calculated in its very nature to inspire the heart of the true Saint with joy. There is no other religion extant among men, calculated to impart the same joy and happiness as that which we have embraced.

To believe in a God who once freely conversed with His children and took them into close communion with Himself, and revealed to them many great and precious things and filled them with the Holy Ghost, but who, in later times, to another class of His children refused the same blessings, is a horror to my feelings; it would impart no satisfaction, happiness, true joy, or peace of mind to me, or any other person. Yet we have been educated, before embracing the fullness of the Gospel, in a variety of religions wherein we were taught that God was once a God of power, and that in former dispensations He made bare His arm among the people; but we are told by the various religious sects of the day that for the last 1700 years these great manifestations of His power and goodness have been withheld from the children of men.

What satisfaction is this to me or to any real true-hearted Saint of God? If I were very hungry, having fasted a long time, and my appetite craved food very much, what would be the use of me reading of people having enjoyed themselves with a great variety of palateable and healthful food 1800 years ago? How much would this satisfy the cravings and wants of my nature? Suppose I should find a very hungry people, or many congregations of them, who had fasted until they were almost ready to perish for the want of food, and I should say to them, "Cheer up, brethren, let your hearts be glad and rejoice exceedingly, for the Lord fed five thousand in ancient days on a few loaves and fishes, but you need not expect that He will do any such thing for you." Do you think such a people would feel like clapping their hands or shouting for joy at such an announcement? I look upon all the sectarian religions of the world, in which our fathers have believed, in this light. Give me a religion that will feed the soul in my day; give me a religion that will privilege its believers to hold converse with God in their own day; that will inspire their hearts with the revelations of Heaven, and manifest those things which are great and heavenly and reveal to them their duties while they live. If I can't have a religion of this description, I say good bye to all religions. Nothing short of that will satisfy me as an individual.

A great many good and wholesome truths are taught, notwithstanding, by almost every religious society, perhaps we may say all, not excepting the heathen nations, who worship idols. They have a great many good and wholesome principles among them, as well as a great many that are evil, and which are calculated to darken the mind, corrupt the heart, and lead them astray from the true God. If the religions of the day were full of evil from beginning to end; if there were no principles of morality included within them, they would not be calculated in their nature to bring so many into bondage and subjection to them. But because they have some good, wholesome, moral principles mixed with their foolish, vain traditions, and powerless forms, millions are dragged into their snares.

I have oftentimes felt to ask the children of men, how they would look upon a man at the head of a family of children, say a dozen of sons, who condescended to be very familiar and sociable with six of them, the elder ones, and taught and instructed them, developed their minds and led them along, unfolding principle after principle to them; and by and by, when the other six came along, believing him to be an impartial being, and learning of the great blessings bestowed upon their brethren, they ask for similar blessings, but not one solitary soul of the six could get a syllable of information from him. Would you not think that such a father had changed very materially, or that the children had incurred his displeasure to that extent that he would not have anything to do with them? Now this is the light in which God is held up by all the sectarian religions of the day.

We Latter-day Saints have come out from all these vain and foolish doctrines; we have renounced them. When the glorious Gospel of the Son of God was sounded in our ears we received it with joy. We saw, in a great measure, the foolishness of the religions we had been taught all our days; we saw how powerless they were. We saw that they had no voice of angels and that God inspired none of them with the spirit of pro-

phecy; we saw that none of them had revelation, or the visions of heaven opened to their minds; and we also saw the doctrines they taught were foolish, vain and false, got up by the children of men without authority from God, and seeing this we renounced the whole of them.

We oftentimes, in our Tabernacle and meeting houses, have the privilege of seeing the contrast to this. There are some of our children, born here in this Territory, who, perhaps, have never formed much of an idea respecting the false doctrines with which our forefathers have been bound down for generations. It is true we occasionally tell them, but they cannot realize it as if they had experienced it for themselves.

I consider that the most of what we heard delivered from this stand this forenoon was very good; and according to my views, the principles advanced were wholesome as far as they went. But sound these doctrines to the bottom, and we shall find that they who advocate them believe that King James' translation of the Bible contains the last revelation God ever did give, or that He intends to give to the human family. That is what they themselves tell us. Now, what particular use is it to preach up morality and many other good things, and then connect it with a doctrine of that kind? You may think I am hard, but I could not help, while listening this forenoon, contrasting this people with all the light and knowledge that God has poured down from the heavens upon them, with the formal, powerless systems of the children of men in which we were so long traditionated.

When we hear salvation preached we know it is true; when we hear that Jesus is the Author of salvation to all those who obey Him, we know that is true. But when we ascend still further in these great and sublime principles we find that, besides believing that Jesus is the Author of salvation, we must know what He requires of the children of men, and then obey it. We must find out and understand that He is the same Author of salvation that He was in ancient days; that if He did converse with His children in former days, being the same Author of salvation and unchangeable in His nature and attributes, He is willing to speak to His children in these times. Could you get the religious world to believe in or preach such a doctrine? No. Why? Because it contradicts their creeds. They have surrounded themselves as it were with a peck measure and have said to their proselytes, "So far shall you go in this belief and no farther." You may believe just what the ancients have written, but you must not believe anything further. You may believe that God spoke to Moses and delivered the children of Israel by His power; but you must not believe that He will ever raise up a Moses in our day. You may believe that God gave the keys of His Kingdom to the Apostle Peter, and gave him the power to unfold the principles of eternal life in his day, but you must not believe in any man holding the keys in these days. These are their creeds, and they will cut you off from their church if you profess to believe in new revelations, or in anything not contained in the Bible.

I did not think, when I arose, of saying anything about this subject, but it came into my mind. There are so many great and glorious principles which God has revealed to this people that it seems as though we can hardly get time to speak about the false doctrines of the children of men. We wish to talk about things more glorious; things which are cal-

culated to revive the hearts of the Saints, to fill them with joy, peace and happiness, and to inspire them with the hope of blessings to come.

We Latter-day Saints have not only embraced the first principles of the Gospel, but we have assembled ourselves from many nations and come here to these isolated vales with the understanding that we were to be taught more perfectly in the ways of the Lord. If we have gathered with any other feelings or views in our hearts we have made a mistake. The Lord our God could not teach, and build us up in the ordinances of His Kingdom, without making us one people. We are expecting to obtain salvation; that is our great object. If that had not been our object but very few people would have come so many thousand miles into this comparatively desert region. This proves the sincerity of those who have gathered; it proves that they have been willing to do almost anything if they could but obtain that salvation which they longed for, and which they desired with all their hearts. You therefore expect, if you are true Saints, as I have already observed, that when you come here you will be taught more perfectly in relation to your duties. Perhaps some may have formed erroneous ideas in regard to these teachings, thinking in their own hearts that when they arrived in Zion—the great place of gathering, they would be taught more perfectly in spiritual duties, and be continually fed with spiritual things. Perhaps some may have imbibed the idea that God would not inspire His servants to say much in regard to temporal matters. This is one of the things we have learned in the world. We not only learn that God does not speak in our day, and that He has no prophets nor inspired men, but we also learn that every man must be for himself, and, so far as property is concerned, the devil for us all We have been thoroughly taught this lesson, it has been instilled into our very constitutions; and to think that God has nothing to do with temporal matters, and that He can prepare His people to enter the celestial Kingdom and be made one and equal, as it were, in the enjoyment of heavenly things, and yet be as divided as the east is from the west in regard to temporal things, has become a second nature to us. Even the Latter-day Saints, with all their information and knowledge and the blessings they have received, can hardly conceive that the Lord has any business to teach them how to proceed in regard to their temporal business.

The Lord says, "Unto me all things are spiritual." Did God make this earth? Yes. Well, it was a spiritual work. He spake, His word went forth out of His mouth, the elements were brought together and organized, and the earth was made very good. It was a spiritual work. We may call it temporal; but God, in all things pertaining to His works, is spiritual, and all things to Him, as He says in one of the revelations, are spiritual. But unto you, ye Latter-day Saints, because of your traditions, He has made a little distinction, and called some things temporal and some spiritual. In the great day of the fullness of the redemption that is promised to the Saints, for which we all hope, do we expect to be admitted into the presence of a Being who has no materiality about Him? Do we expect to be admitted into a heaven that consists of spiritual things according to our ideas? Do we expect when we get there that we will find beings in whose image we are, and yet they be intangible and without substance? If we are material, so will

they be. If we have flesh and bones after the resurrection, so will they have flesh and bones. If we are male and female after the resurrection, so will they be in heavenly society. If we have thrones of a material nature, so will they have, and their thrones will be just as material in their nature as the thrones of this world. It is true that those personages, their thrones and the elements by which they are surrounded will all be pure. They will be uncontaminated by sin, being so purified and sanctified that sin will have no dominion there. But because everything there is pure, it does not make it altogether immaterial in its nature, it is still an enduring substance. And when we receive our inheritance there, we shall receive a tangible inheritance, a spiritual inheritance, and a material inheritance. Will it consist of land? Yes, just as much as the land on which we walk; but the land will be purified and sanctified. It will neither be contaminated nor unclean, and none but the clean, pure and sanctified will possesss inheritances there. Do we have material books here in this world from which we gain information? Yes. Will they not be material also in that world? Will there not be books and records there in abundance? Will not the acts and doings of the children of men be recorded in books in that world? Will not your sealings and blessings, and the powers and keys that have been bestowed upon you be recorded there in books, as well as in books in this world? Well, then, it is all spiritual and it is all material in its nature. Are we to possess these spiritual and eternal riches in that world? We are told in numerous laws which God has given that all of this people are to be made one as it were. No division there; no quarreling about property; no such thing as one person sitting away down in rags and another lifted up with immense riches. What do we read in the Book of Doctrine and Covenants, in a revelation given to Joseph in the early rise of this church, speaking of the property that was placed in the hands of certain individuals who had entered into covenant and an everlasting order? The Lord says, "You are merely stewards; these properties are mine, or else your faith is vain." "And," says the Lord, "except you are made equal in the bands of earthly things, (that is in property) you can not be made equal in the enjoyment of holy and eternal riches."

Well, if there is to be an equality in the eternal worlds throughout all the celestial hosts in the enjoyment of eternal riches, is it not necessary for the Latter-day Saints to begin to be one, in some measure at least, in regard to their possessions here in this world?

How thankful I have been in looking at the great movements that are taking place, this Fall, in our midst. What a great revolution is taking place, pointing to this union! Not in its perfection, for the people are not prepared for it. A perfect order cannot be introduced yet; that will exist when you go back to Jackson County. We have not yet learned the lesson that we are but stewards over what the Lord places in our hands. We have not yet learned the law which should govern and regulate these matters. Ever since we entered these valleys every man has been for himself more or less. The merchant to trade and traffic and gain all he could possibly rake and scrape together. The mechanic, the farmer and the manufacturer have done the same; and each one, in all the various branches of business that have been carried on in our Territory, has been

constantly grabbing here and grabbing there, each trying to get rich the soonest and to become a millionaire without any great exertion.

Now supposing that one man could possess his tens of millions, what satisfaction is there in that? If a man is engaged in the mercantile profession and is able to lay up gold like the dust of the earth so that he could buy the people of the whole Territory, what happiness or satisfaction would that give him? The satisfaction such a man would enjoy is as I heard a certain merchant relate not long since,—"that he had to put wet cloths over his head in order to keep his brain from being turned inside out," through the care, perplexity and difficulty he encountered in trying to manage in this way, and that way and the other way. What for? Why to grasp and gain more and to heap up property. There is not much happiness, when a man gets into a condition that his whole soul is drawn out after property, and his whole mind, as it were, is carried away with it. How much greater satisfaction it should give to that man to see all the people get rich alike, so far as they can under the present imperfect order of things. It is true all have not the same intellect or capacity; all do not understand mercantile affairs, neither do all understand the various branches of business carried on by the people of this Territory. All may not be able to gather together and heap up wealth alike; but still a poor man may be an honest man; a poor man may be a good man. A poor man who has not the faculty for heaping up riches, may, at the same time, be sincere and honest in his heart, and be striving to do just as much good as the man who is constantly racking his brain trying to obtain property. And how much more satifactory it would be to the real true-hearted merchant Saint to see all his brethren getting rich and wealthy than it would be to see his millions multiplying around him, and thousands of his brethren sunk into the lowest depths of poverty, many of them scarcely knowing where to get the next meal of victuals.

This inordinate desire for riches is a gentile tradition that we were taught before we came into this church. We brought these feelings into the church; and when we embraced the Gospel we verily thought it was all spiritual, and had nothing to do with temporal matters. We came to this valley, filled with these notions and traditions. But it is time now that we began to awake up and listen to the counsel of him who is our leader, our Prophet and President. He has been telling us all the day long, that we must become more united, that we must seek with all our hearts to be one, not only in regard to baptism and the laying on of hands, and doctrine generally, but united in our interests as a people, in order that we may build up the kingdom of God and extend its borders, that when the time shall come for that great central city to be built up on the consecrated spot this people may have wealth in their possession to perform the work of God. Instead of that now poverty reigns, and I have sometimes thought it would reign until the order of things is changed. Thank God there seems to be now a beginning, a pointing forward to the time when this union shall be brought about. I believe the people now are better prepared to bring about this revolution than they have ever been. Why? Because they have had a long experience. They have had both sides of the question laid before them. By their own acts in this Territory during the last twenty-one years they

have seen the results of every man grasping for himself. These results which have been manifested before them for years, and which are waxing stronger and stronger, are building up a power in the midst of this Territory that will cause the Latter-day Saints sorrow in time to come if they do not wake up. But the wealthy men, the merchants, those who have their hundreds of thousands are beginning to wake up, and they are taking hold with a feeling of interest to build up the Kingdom of God according to the counsels which God has imparted to them by the mouth of His servants. If this counsel can only be carried out, not only in our mercantile arrangements, but in every other branch of business necessary for the well being of the people of this Territory, you will find that they will multiply their riches a hundredfold quicker than they will if they act individually.

Has God said anything about temporal riches? Yes. He told this Church, before it was one year old that we should become the richest of all people. His words will be fulfilled. The Lord says we shall not only have the riches of eternity, but we shall have the riches of the earth. God does not care how much wealth His people have, provided they obtain it according to the law he has instituted. Do you suppose that the Lord wants His people to be always bound down with the shackles of poverty, distress and suffering? No. He is willing that you should have your hundreds of thousands. But He wants the riches of His people to be, at all times, in a position to be used, not to aggrandize themselves alone, but for the building up of His latter-day Kingdom here on the earth. We have got that to do. The Lord has decreed in this book that He will consecrate of the riches of the gentiles that embrace His Gospel, unto the poor of His people who are of the House of Israel. Now can we get away from that? No. Here are hundreds of thousands of the poor of His people of the House of Israel on these mountains and in North and South America. God has not forgotten them, though they are degraded to the level of the brute beasts, though they are wandering because of the iniquities and apostacy of their fathers. Although they are in this forlorn and outcast condition, God has not forgotten the promises made to their fathers. They are to be lifted up, and it is to do this work that we are privileged to enjoy their land. We are not in possession of our land of promise particularly, only as we obtain it by a renewed promise; but we are inheriting a land that was given to the remnant of Joseph, and God has said that we must be remembered with them in the possession of this land.

If, then, the remnant of Joseph can furnish us a land of promise on which to dwell, and on which to build our buildings and become strong, ought we not in turn to take those riches which we earn by our own industry, and use them for the redemption of that people? We have got to do it. It is the work on our hands. And if we do it we must rid ourselves of this covetuous principle that prompts us to take all that we can grasp, and say, "this shall be for me and my family, that I may aggrandize myself, and have things around me far superior to my neighbors."

This principle must be eradicated from our natures; and I think, so far as my poor weak judgment goes, a foundation has been laid, and a plan devised that will affect every branch of business from the mercantile establishment down to the farmer and mechanic. Everything must be or-

ganized according to the law of Heaven. This will prepare us for the more perfect law that will come in force, when the Lord shall command this people to go back to the place where the central city shall be built. We have to build that city; we have to furnish riches to do it. We must prepare ourselves for it; and when we get there, there will be a more perfect order established than that which is now being instituted.

God has not permitted us yet to enter a perfect order. He told the people when they were scattered from that land to let those laws which He had given concerning the properties of His children be executed and fulfilled after the redemption of Zion. Now, I doubt whether you can execute them before that time; but you can get as near to them as you can, so that you may not be wholly strangers to the order which God will introduce when you go back to that land. For thus saith the Lord God in one of the new revelations which He has given, recorded in the history of Joseph the prophet, "Behold I will send one mighty and strong, clothed with light as a garment, whose mouth shall utter words—eternal words, and whose bowels shall be a fountain of truth, who shall divide to the Saints their inheritances." He will send one ordained to this purpose, and to fulfill this particular duty, that the Saints may receive their inheritances after they have consecrated everything in their possession. Then we can build up a city that will be a city of perfection, "the perfection of beauty." I want to see that day, whether in the flesh or out of it, and rejoice in it, and partake of its glories. May God bless you. Amen.

REMARKS *by President Brigham Young, delivered in the Tabernacle, Salt Lake City, Jan. 10th, 1869.*

[REPORTED BY DAVID W. EVANS.]

REFLECTIONS ON THE GOSPEL OF CHRIST—INTELLIGENCE AND PROGRESS.

If the congregation can bear with me a few minutes I have a few reflections to offer with regard to our religion. It is a matter that should occupy the attention of the wise, the good and the noble. When we converse, in public or private, on the religion we profess, we are apt to regard it as something strange, new; something unheard of before, and as being unworthy of the attention of the wise and to be passed by by the great and noble. These reflections I have, and I presume others have them. Why is it so? The question can be readily answered by saying that the natural man is at enmity with God. That fallen nature in every one is naturally opposed, inherently, through the fall, to God and to His Kingdom, and wants nothing to do with them. Is there anything connected with our religion that is derogatory to the character of

the most refined? No, there is not. Though there may be good morals taught in the world our religion strengthens that which is good and adds to it, and is calculated to benefit every one. It reaches after every condition of the human family from the time that Adam came to the earth to the latest of his posterity, no matter where they are. It calls upon those who are now here in the flesh and commends itself to the good. Are the nations wise? Admit that they are, what would the Gospel of the Son of God do for them? Make them wiser. Are the people good? O yes, we say they are. What would the Gospel do for them? Make them better. It will add virtue to virtue, knowledge to knowledge, holiness to holiness, godliness to godliness, brotherly kindness to brotherly kindness, charity to charity and every qualification calculated to ennoble, benefit and exalt the intelligence that is now upon the earth, even into the presence of our Father. Now we possess intelligence as nations, as individuals, as rulers and as ruled, as ministers, as speakers, as preachers and as people. We belong to that family that is crowned with intelligence, the highest there is in the eternities.

Is there anything in our religion that should startle the nations of the earth? No, there is not, not the least thing in the world. And yet we talk about it as though the people would be struck with wonder if we should tell them what it is. Why it is nothing more than to receive the things of God,—the knowledge that God possesses, and by which He has been crowned with glory, immortality and eternal lives; the knowledge that is possessed by the angels and by those who live in the presence of the Father; to receive of that knowledge, to dispense it to others, and through this to acquire every qualification necessary to prepare us to enter again into His presence. Is there anything very starting about this? No, there is not. Not alluding to anything that has been said here, we always talk and feel as though there is something or other about the Gospel of the Son of God that the people cannot bear. What is it? Truth. "What caused the Latter-day Saints to embrace the Gospel?" is a question that has been asked your humble servant many times. The answer is very obvious and clear,—because it is true. The very reason why I embraced the Gospel is because it contained all truth. Is there anything so startling about this to men and women, intelligent beings, who are fashioned after the very image, and who are the children of our Father and God, whom we worship and who sits enthroned in yonder heavens and who rules, governs and controls all things? I pause upon this; He controls all that He can control. He will not control you and myself in our own agency; but He will control and govern and bring forth the results of our acts, let them be good or evil.

We are the offspring of that Being, each and every one of us, no matter who we are. If we go to the West, East, North or South or to the uttermost parts of the earth, and gather up the human family and bring them here, they are the offspring of that Being we worship as God. Is this very strange? Is this anything that should be very startling to the minds of any people on the face of the earth? I ask you, my brethren and sisters, is there anything so very strange in this? And yet, perhaps, the most of us who are now here in this room to-day, mingle with those who fear not God nor regard His word in the least, and we would almost be

ashamed to acknowledge that we are professors of religion, that we are Latter-day Saints, that we believe in Jesus Christ, that we have been baptized for the remission of our sins and that we believe in the ordinances of the House of God. How is it with each and every one of you on this point?

We see the inhabitants of the earth are filled with intelligence. Look at the progress made during the past few years in the sciences, and perhaps we may say, in some particulars, in the arts; but especially in the sciences. From whom has this knowledge been obtained? Has man, of himself, searched out the improvements by which the human race is now so much benefitted and blessed? No, he has not. Where did he get it? It came from Him who is the giver of every good and perfect gift, no matter what it is, if it be to make any one of these my sisters excel as a wise and discreet housekeeper even that knowledge comes from Him. We have received our lives and everything that tends to life and salvation, to truth and holiness; everything pertaining to the things of God, in the heavens, on the earth, all mechanism, every improvement that is made has its source with God.

Now what is there about our religion that should be very startling? We say we have progressed; so we have. We say the religion we have embraced will increase and extend on the earth. This I believe myself, but whether we shall be benefitted by it or not depends entirely upon our faithfulness to it. Do you think the Lord Almighty will reveal the great improvements in the arts and sciences which are being constantly made known and will not revive a pure religion? If any man imagines that with the mighty strides which the sciences have been making for a few years past, there will be no improvement in religion that man is vain in his imagination. God will improve the religion of the nations of the earth in proportion to the improvement made in the sciences. This is true whether you believe it or not. The Lord has commenced the work, and it is a marvelous one.

Let me ask my brethren and sisters around me, Can you tell when the first carding machine was brought to America? Do you remember, my aged brethren and sisters, when you used to have to card your cotton and wool and tow by hand? Yes, many of you, Americans, remember it; (it is not so with our foreign brethren;) but some of the Americans here can remember when there was no such thing on the continent of America as a carding machine. Yet now look into the houses of the poorest sisters we have and see the crockery, and fine linen with which they can spread and adorn their tables! How was it seventy years ago? It is only a little over a hundred years since they first made crockery in England, and since I can remember the people used to eat off wooden plates. But see the advancement and improvement the Lord has conferred on the children of men, and then say if you think He is not going to improve their morals and their religion. It is a mistaken idea to suppose that He will not. He will improve us in every sense of the word, in every trait of life, and bring us up to the wisdom He designs to bestow upon His children here on the earth. If we reject this truth and knowledge we shall go back to ignorance. Let the inhabitants of the earth join hands now to obliterate this people called Latter-day Saints and their religion from the earth, and they will go to heathenism; but let them favor, foster, nourish and cherish them, and the sciences will ad-

vance with double strides from what they have hitherto. These are a few of my reflections.

As to the morals of the world, I have said it a great many times and still say that there are just as good men and women on the earth in other societies and communities as we have here, as far as they understand; and we are after such ones.

Now, my brethren and sisters, be encouraged, and if you meet with a gentleman, do not say, "well, I think he does not profess religion, and it will not do for me to say I believe in the Lord Jesus Christ," but take a pride in acknowledging the Savior. Train and educate yourselves until you will take a pride in acknowledging God the Author of all. Take a pride in the religion that makes you pure and holy, and that produces in the heart of every individual who embraces it a feeling to be truthful in every word he speaks, to be honest in every act he performs, in all his dealings with his neighbors. Take a pride in this and fear not the wicked.

I have often said, and I can say it now in truth, there is not a wicked man on the face of the earth but what reveres a pure servant of God. They may not acknowledge it with their organs of speech, but in their hearts, sentiments, and feelings they revere such a character. When they see a pure and holy man or woman, say they, "I wish I was as good as you are." Then let us take a pride in acknowledging our religion and living it, by being virtuous, true and good in everything, and then take pride in educating your minds until you can conquer and control yourselves in everything. Educate your children in all the knowledge the world can give them. God has given it to the world, it is all His. Every true principle, every true science, every art, and all the knowledge that men posses, or that they ever did or ever will possess is from God. We should take pains and pride to instill this knowledge into the minds of our neighbors, and our brethren, and rear our children so that the learning and education of the world may be theirs, and that virtue, truth and holiness may crown their lives that they may be saved in the Kingdom of God.

May the Lord help us to do so. Amen.

DISCOURSE *by Joseph F. Smith, delivered in the New Tabernacle, Salt Lake City, Nov. 15th,* 1868.

[REPORTED BY DAVID W. EVANS.]

THE TESTIMONY OF THE LATTER-DAY SAINTS—THEIR DUTIES—THE TESTIMONY OF THE SPIRIT OF GOD.

Somewhat unexpectedly I am called to stand before you, but I do so with pleasure, as I have a testimony to bear to the work we are engaged in; and it gives me pleasure when an opportunity is afforded to give expression to my feelings in relation to that work. That we have the Gospel and

have enjoyed its blessings, and that the ordinances of the Gospel have been administered to us as Latter-day Saints, there are thousands of witnesses in this Territory and in many places in the world. The testimony of the truth of this work is not confined to one or to a few; but there are thousands who can declare that they know it is true, because it has been revealed to them.

We as a people are increasing in numbers, and the Lord Almighty is increasing His blessings upon us, and the people are expanding in their understandings and in the knowledge of the truth. I feel grateful to my heavenly Father that I have been permitted to live in this generation, and have been permitted to become acquainted, somewhat, with the principles of the Gospel. I am thankful that I have had the privilege of having a testimony of its truth, and that I am permitted to stand here and elsewhere to bear my testimony to the truth that the Gospel has been restored to man.

I have traveled somewhat among the nations preaching the Gospel and have seen something of the condition of the world, and to a certain extent have become acquainted with the feelings of men, and with the religions of the world. I am aware that the Gospel, as revealed in the Bible, can not be found in the world; the ordinances of that Gospel are not administered in any church except the Church of Jesus Christ of Latter-day Saints. If we make ourselves acquainted with the tenets of the religious world we shall find that they have not the Gospel nor its ordinances; they have a form of godliness, and I have no doubt, are as sincere as we who have obeyed the Gospel as revealed from heaven in these days. But they are devoid of the knowledge which we possess, and it is from the fact that they deny the source by which they might receive this knowledge,—namely, revelation from Jesus Christ. In their minds they have closed up the heavens; they declare that God has revealed all that is necessary, that the canon of scripture is full, and that no more will be revealed. Believing thus, they close up the avenue of light and intelligence from heaven; and this will continue so long as they continue in their present course of unbelief. They will not listen, as we have heard this afternoon, to the testimony of men who tell them that the Lord lives, and that He is able to reveal His will to man to-day as ever. They will not heed this testimony, consequently they close the door of light and revelation. They cannot advance, nor learn the ways of God nor walk in His paths.

We testify that the barriers which separated man from God have been overcome, that the Lord again communicates His will to man. "But," says one, "How shall we become acquainted with these things? How can we know that you are not deceived?" To all such we say, repent of your sins in all sincerity, then go forth and be baptized, and have hands laid upon you for the gift of the Holy Ghost, and that spirit will bear record to you of the truth of our testimony, and you will become witnesses of it as we are, and will be able to stand forth boldly and testify to the world as we do. This was the path pointed out by Peter and the Apostles on the day of Pentecost, when the spirit of the Lord Almighty rested upon them with great power to the convincing of the hearts of the people, who cried out, "Men and brethren what shall we do?" And Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall

receive the gift of the Holy Ghost." This was the counsel given them, and inasmuch as they obeyed it they were entitled to the testimony of the Holy Spirit which would bring peace and happiness and reveal to them their duties and enable them to understand their relationship to God.

If we look at the condition of the world to-day we must come to the conclusion that peace is not likely soon to be established on the earth. There is nothing among the nations that tends to peace. Even among the religious societies the tendency is not to peace and union. They do not bring men to a knowledge of God; they do not possess that "one God, one faith, one baptism, and one hope of their calling" that are spoken of in the scriptures. Every man has gone according to his own notions, independent of revelations, and hence confusion and division exist, their churches are broken up, and they are quarreling and contending with each other. And as it is in the religious, so it is in the political world, they are all divided, and the more energy they put forth to make proselytes, the greater are their contentions, and the further they go from the mark. This is the condition they have been in, and the course they have been pursuing for almost eighteen hundred years, until, to-day, they have become so divided that I think it would puzzle any one to tell how many religious denominations there are in Christendom. There are thousands too, who, in consequence of the strife and contention among the religious sects, have become entirely sceptical respecting religion of every kind, and they have concluded that there is no God, at any rate that there is no God among "Christians" —that all religionists are fanatics and are deceived. The sectarian systems of religion are calculated to lead men of reflection and intelligence into scepticism, to cause them to deny all interference of God with men and their affairs, and to deny even His right to interfere.

The Lord Almighty is the Creator of the earth: He is the Father of all our spirits. He has the right to dictate what we shall do, and it is our duty to obey, and to walk according to His requirements. This is natural, and perfectly easy to be comprehended. The Gospel has been restored to the earth, and the priesthood again established, and both are enjoyed by this people; but those unacquainted with the workings of the Gospel and the priesthood look upon us with wonder, and are astonished at the union that exists in our midst. We move as a man, almost; we hearken to the voice of our leader; we are united in our faith and in our works, whether politically or religiously. The world cannot understand this, and they behold it with wonder.

Let me tell my brethren and friends that this is one of the effects of the Gospel of Jesus Christ. We have become united in our faith by one baptism; we know that Jesus Christ lives, we know that He is our Savior and Redeemer, we have a testimony of this independent of any written books and we testify of these things to the world. This unison in the midst of the people called Latter-day Saints, and their prosperity are hard for a great many to understand. I have, however, heard it said, that we have not made such rapid advancement in material prosperity as we boast of, and that we are not so wealthy as our neighbors. But when our circumstances, and the condition of the country when we came here are considered, I think this statement can not be sustained. When we came here we were penniless, and we have not had the advantage of wealth or

commerce to help to enrich us, but all we possess, is the result of our own physical labor and the blessing of God. We have labored under great disadvantages in freighting our goods and machinery over these vast plains, and besides this we have had a barren soil and drouth to contend with, and when all these things are considered I think we have been prospered more than any other people. And as it has been in the past so will it be in the future,—we will increase, and extend our borders, for this is the work of God, we are His people, and He will continue to bless us as He has done hitherto.

Our business is to learn our duties one towards the other and towards our leaders. This is a lesson that we seem rather slow to learn. But it should be with us, as Br. Miller said this morning, when our leaders speak it is for us to obey; when they direct we should go; when they call we should follow. Not as beings who are enslaved or in thraldom; we should not obey blindly, as instruments or tools. No Latter-day Saint acts in this manner; no man or woman who has embraced the Gospel has ever acted in this way; but on the contrary they have felt to listen cheerfully to the counsels of the servants of God as far as they were able to comprehend them. The difficulty is not in getting the Latter-day Saints to do right, but in getting them to comprehend what is right. We have obeyed the counsels of our leaders because we have known they have been inspired by the Holy Spirit and because we positively have known that they have been given for our good. We do know and have always known that our leaders have been fathers to us, and that they have been inspired with wisdom superior to that which we possess. For this reason we take hold of everything they present to us for the good of Zion.

We are engaged in the great latter-day work, of preaching the Gospel to the nations, gathering the poor and building up Zion upon the earth. We are working for the triumph of righteousness, for the subjugation of sin and the errors of the age in which we live. It is a great and glorious work. We believe it is right to love God with all our hearts, and to love our neighbors as ourselves. We believe it is wrong to lie, steal, commit adultery, or any act forbidden by the Gospel of Christ. We believe in all the teachings of the Savior and in everything that is good and moral, and calculated to exalt mankind or to ameliorate their condition, to unite them in doing good. These are among the principles of the Gospel, and these principles have been taught to us from the commencement of our career as members of this Church. These principles are carried out among us to an extent not to be found among any other people. We do not believe in worshipping God or being religious on the Sabbath day only; but we believe it is as necessary to be religious on Monday, Tuesday and every day in the week as it is on the Sabbath day; we believe that it is as necessary to do to our neighbors as we would they should do unto us, during the week as it is on the Sabbath. In short we believe it is necessary to live our religion every day in the week, every hour in the day, and every moment. Believing and acting thus we become strengthened in our faith, the spirit of God increases within us, we advance in knowledge and we are better able to defend the cause we are engaged in.

To be a true representative of this cause a man must live faithful to the light that he has; he must be pure,

virtuous and upright. If he comes short of this he is not a fair representative of this work. The Gospel of Jesus Christ is the perfect law of liberty. It is calculated to lead man to the highest state of glory, and to exalt him in the presence of our Heavenly Father, "with whom is no variableness neither shadow of turning." If there is any folly to be seen in the midst of this people, it is the folly and weakness of man, and is not because of any failing or lack in the plan of salvation. The Gospel is perfect in its organization. It is for us to learn the Gospel and to become acquainted with the principles of truth, to humble ourselves before God that we may bring ourselves into subjection to His laws, and be continually willing to listen to the counsels of those whom the Lord has appointed to guide us.

We know that God has spoken; we testify of this. We stand as witnesses to the world that this is true. We ask no odds of any man, community or nation on the face of the earth in relation to these things. We bear a fearless testimony that they are true. We also bear testimony that Brigham Young is a prophet of the living God, and that he has the revelations of Jesus Christ; that he has guided this people by the power of revelation from the time he became their leader until the present, and he has never failed in his duty or mission. He has been faithful before God, and faithful to this people. We bear this testimony to the world. We fear not, neither do we heed their scorn, contempt or sneers. We are used to it. As Br. George A. has said, we have seen it and heard it, and have become inured to it. We know in whom we have believed. We know He, in whom we trust, is God, for it has been revealed to us. We are not in the dark, neither have we obtained our knowledge from any man, synod or collection of men, but through the revelations of Jesus. If there be any who doubt us let them repent of their sins. Is there any harm in your forsaking your follies and evils, and in bowing in humility before God for His spirit, and, in obedience to the words of the Savior, being baptized for the remission of sins, and having hands laid upon you for the gift of the Holy Ghost that you may have a witness for yourselves of the truth of the words we speak to you? Do this humbly and honestly, and as sure as the Lord lives I promise to you that you will receive the testimony of this work for yourselves and will know it as all the Latter-day Saints know it. This is the promise; it is sure and steadfast. It is something tangible; it is in the power of every man to prove for himself whether we speak the truth or whether we lie. We do not come as deceivers or impostors before the world; we do not come with the intention to deceive, but we come with the plain simple truth and leave it to the world to test it and get a knowledge for themselves. It is the right of every soul that lives—the high, low, rich, poor, great and small to have this testimony for themselves inasmuch as they will obey the Gospel.

Jesus in ancient times sent His disciples forth to preach the Gospel to every creature, saying they that believed and were baptized should be saved, but they that believed not should be damned. And said he, "These signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." These are the promises made

anciently; and there are thousands in this Territory and in this congregation who can bear testimony that they have realized the fulfillment of these promises in this day. The healing of the sick among us has become so common that it is apparently but little thought of. We have also seen the lame made to walk and the blind to receive their sight, the deaf to hear and the dumb to speak. These things we have seen done by the power of God and not by the cunning or wisdom of men; we know that these signs do follow the preaching of the Gospel. Yet these testimonies of its truth are but poor and weak when compared with the whisperings of the still small voice of the spirit of God. The latter is a testimony that none who enjoy it can deny; it cannot be overcome for it brings conviction to the heart that cannot be reasoned away or disproved, whether it can be accounted for on philosophical principles or not. This testimony comes from God and convinces all to whom it is given in spite of themselves, and is worth more to me than any sign or gift beside, because it gives peace and happiness, contentment and quiet to my soul. It assures me that God lives, and that if I am faithful I shall obtain the blessings of the celestial kingdom.

Is this unscriptural or contrary to reason or to any revealed truth? No, it is in consonance with and in corroboration of all revealed truth known to man. The Lord Almighty lives, and He operates by the power of His spirit over the hearts of the children of men and holds the nations of the earth in His hands. He created the earth upon which we dwell, and its treasures are His; and He will do with us according as we merit. As we are faithful or unfaithful so will the Almighty deal with us, for we are His children and we are heirs of God and joint heirs with Jesus Christ.

We have a glorious destiny before us, we are engaged in a glorious work. It is worth all our attention, it is worth our lives and everything the Lord has put into our possession, and then ten thousand times more. Indeed there is no comparison, it is all in all, it is incomparable. It is all that is and all that ever will be. The Gospel is salvation, and without it there is nothing worth having. We came naked into the world and shall go hence the same. If we were to accumulate half the world, it would avail us nothing so far as prolonging life here, or securing eternal life hereafter. But the Gospel teaches men to be humble, faithful, honest and righteous before the Lord and with each other, and in proportion as its principles are carried out, so will peace and righteousness extend and be established on the earth, and sin, contention, bloodshed and corruption of all kinds cease to exist, and the earth become purified and be made a fit abode for heavenly beings; and for the Lord our God to come and dwell upon, which He will do during the Millennium.

The principles of the Gospel which the Lord has revealed in these days will lead us to eternal life. This is what we are after; what we were created for, what the earth was created for. The reason that we are here is that we may overcome every folly and prepare ourselves for eternal life in the future. I do not think that a principle of salvation is available only as it can be applied in our lives. For instance, if there is a principle calculated in its nature to save me from the penalty of any crime, it will avail me nothing unless I act upon it this moment. If I do this and continue to do so I act upon the principle of salvation, and I am se-

cure from the penalty of that crime and will be forever so long as I abide by that principle or law. It is just so with the principles of the Gospel —they are a benefit or not, just as they are or are not applied in our lives.

Then let us be faithful and humble; let us live the religion of Christ, put away our follies and sins and the weaknesses of the flesh, and cleave to God and His truth with undivided hearts, and with full determination to fight the good fight of faith and continue steadfast to the end, which may God grant us power to do is my prayer in the name of Jesus: Amen.

DISCOURSE *by President George A. Smith, delivered in the Old Tabernacle, Salt Lake City, Nov. 15th, 1868.*

[REPORTED BY DAVID W. EVANS.]

THE SACRAMENT—THE CHURCH OF CHRIST—DIFFERENT DOGMAS OF CHRISTIANITY—BOOK OF MORMON—THE TESTIMONY OF JOSEPH SMITH.

The occasion of administering the Sacrament, the emblems of the death and sufferings of our Lord and Savior Jesus Christ, is a suitable time for every Latter-day Saint to make the inquiry, why are we Latter-day Saints; and for making an examination of some of the reasons which have moved upon us to receive the doctrines of this Latter-day dispensation, thereby subjecting ourselves to the jeers, scoffs and ridicule of our former friends and acquaintances.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830, with six members, who had received baptism through the administration of Joseph Smith and Oliver Cowdery, the first elders of the Church. The cause of that organization is something we should consider when we inquire, why we are Latter-day Saints. At that time, as at present, there existed in the world a great variety of religious denominations, which were divided under general heads, and subdivided into smaller divisions. Those who worship idols comprise probably more than one-half of the inhabitants of the earth; the followers of Mahomet, a very large portion of the remainder, perhaps one hundred and fifty millions of people. They receive the doctrines of the Arabian prophet. They discard idols, and follow the rules, precepts and ceremonies laid down in the Koran. They are sub-divided into numerous sects. The portion of the world who acknowledge the Christian religion probably embraces a population of two hundred and fifty millions, the three main divisions of which are the Holy Catholic Church, or Church of Rome, the Greek Church, and the Protestant Churches. There are a great many sub-divisions of the Protestant Churches, such as the Lutheran, Baptist, Episcopal, Presbyterian, Methodist, and others. I will not undertake to enumerate them. I have heard it said that the number corresponds with the number of the

beast spoken of by John in Revelations, who declares the number of the name of the beast to be 666.

In a debate, some years ago, between Alexander Campbell, the founder of the Disciples or Reform Baptists, and Bishop Purcell, of Cincinnati, on the Catholic religion, Mr. Campbell undertook to prove that the numeral letters that composed the name of the beast would answer to the name of the Catholic Church. Bishop Purcell made a very facetious reply, saying that he could find the same numeral letters in the name of Alexander Campbell, and could find in these numerals, he thought, the beast with a hump on his back.

Now, though all these sects professing Christianity differ on various points, there is one peculiarity belonging to the whole of them,—they all unite in declaring that God has ceased to give revelation and that He has ceased to inspire men with the *spirit of prophecy*. While they are all united on this point, they are divided on other points, such, for instance, as the doctrine of Transubstantiation, or the belief entertained by the Catholics, that the bread and wine consecrated for the Sacrament become the actual body and blood of Christ. I suppose that tens of thousands of men have died on the field of battle endeavoring to settle this question by the sword. Another point of difference is in relation to the form of baptism, some contending that to dip the finger into a cup of water and sprinkle an infant will answer as well as for an adult to go down into the water and be immersed as the Savior was. Thousands of learned men have exhausted their ingenuity trying to determine whether a certain Greek word, from which the word baptism is derived, means to immerse, to sprinkle or to pour.

In consequence of these differences of opinion societies and churches have been organized, not one of them having knowledge enough to inquire of the Lord and get a revelation to decide the matter. And if any one tried to think of it and proposed such a thing he would subject himself to the ridicule of the whole, for they say, "all these things are done away with."

When Joseph Smith was about fourteen or fifteen years old, living in the Western part of the State of New York, there was a revival of religion, and the different sects in that portion of the State—principally Presbyterians, Methodists and Baptists—preached the necessity of belief in the Lord Jesus Christ and repentance in order to be saved, declaring that unless men and women did this, and obtained what they termed, "a hope for the future," they would be cast into a lake of fire and brimstone, and there remain for ever. I have heard men spend hours in endeavoring to explain how long this hell would last. It was frequently illustrated in this manner, "Suppose a bird could carry a drop of water from this planet to another, and be gone a year on the journey, and continue this until every drop of water on the earth was carried away, and then should take a particle of sand and go to another planet and be gone a thousand years, and carry one article of sand at a time until every particle of matter of which this globe is composed was carried away, that then this eternal punishment would have just commenced, and that the torture and pain there inflicted were so great that no mortal could conceive anything about it." The general effort in their preaching was to scare men into the road to heaven by such descriptions of eternal punishment. When eloquent men deliver such discourses they produce, especially upon ignorant people, more or less agitation,

and when this is pretty general it is called a revival of religion. But when the excitement subsides and the converts have obtained what is termed "a hope," then the sects who may have united in bringing about such results begin to scramble to secure the converts. It was so at the time to which I have referred in western New York. The Baptists wanted their share, and the Methodists and Presbyterians theirs; and the scramble ended in a very unpleasant and un-Christian state of feeling.

Joseph Smith had attended these meetings, and when this result was reached he saw clearly that something was wrong. He had read the Bible and had found that passage in James which says, "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not," and taking this literally, he went humbly before the Lord and inquired of Him, and the Lord answered his prayer, and revealed to Joseph, by the ministration of angels, the true condition of the religious world. When the holy angel appeared, Joseph inquired which of all these denominations was right and which he should join, and was told they were all wrong,—they had all gone astray, transgressed the laws, changed the ordinances and broken the everlasting covenant, and that the Lord was about to restore the priesthood and establish His Church, which would be the only true and living Church on the face of the whole earth.

Joseph, feeling that to make known such a vision would be to subject himself to the ridicule of all around him, knew not what to do. But the vision was repeated several times, and in these repetitions he was instructed to communicate that which he had seen to his father. His father was not a member of any church, but was a man of exemplary life. His mother and bro. Hyrum were members of the Presbyterian church. Joseph communicated what he had seen to his father, who believed his testimony, and told him to observe the instructions that had been given him.

These visits led, in a short time, to the bringing forth of the record known as the Book of Mormon, which contained the fullness of the Gospel as it had been preached by the Savior and his apostles to the inhabitants of this land; also a history of the falling away of the people who dwelt on this continent and the dealings of God with them.

A great many of us can recollect that when we read the Bible in our young days it was like a sealed book; and we were taught, and the sentiment had been impressed upon us, that its contents had a two or threefold spiritual meaning, and that it required a man who had studied divinity to explain these hidden meanings. Yet we found in the New Testament that "no prophecy of the scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Ghost." When we read the Book of Mormon it was a key to unlock the scriptures to our understandings; while perusing its pages, light burst upon our minds, and in this way the Book of Mormon revealed to us the light of the Gospel which before had seemed obscure.

The Gospel has connected with it certain ordinances, such for instance as the ordinance of baptism. Who has authority to administer this ordinance?

If we make the inquiry among the sects, the Baptists will say, "We have." Where did you get it? "One Peter Waldo, a merchant, translated the four gospels and he established

a church." Where did he get his authority? "Why, some say he hired a monk to translate the gospels." Where did the monk get his priesthood and authority to administer? I think it must have come down through the church of Rome, if the church of Rome had authority." When these reformers came out from it they were cut off and denounced as apostates, and if the priesthood they received came from the church of Rome, of course a stream cannot rise higher than its fountain, hence if the Romish church had the authority of the priesthood to give them she had the power to take it away. The question therefore answeres itself. If there were any authority at all it was in the Romish church, yet these apostates from her united in denouncing her as the mother of harlots. It is clear enough, therefore, that they were all in darkness, and that none of them had revelations from God but were depending upon forms of godliness without the power for the support of their several religions, however holy they might call them. The result of this universal darkness and apostacy was that God had to reveal the priesthood anew, and through the administration of holy angels he gave authority to Joseph Smith and Oliver Cowdery, to baptize each other and to baptize, confirm and ordain others and to preach and administer the Gospel to this generation. This authority was not derived from the church of Rome or any other organization, but was given by special and direct revelation from Heaven.

It was no sooner noised abroad that Joseph Smith was preaching the Gospel in its purity and administering its ordinances than a howl went up from all the world that he was an impostor, an ignorant fellow, a man without education, and the Book of Mormon was denounced as ungrammatical. An argument was raised that if it had been translated by the gift and power of God it would have been strictly grammatical. Now so far as grammer is concerned we have King James' Bible before us which was translated two hundred and fifty years ago, by a large number of the most learned men that could be found in Great Britain, and it was put into the best language of that time; but since that day the English language has undergone so many changes and improvements that societies have been formed in various countries for the express purpose of re-translating the Bible so as to make it in accordance with the modern usages of our language. When the Lord reveals anything to men He reveals it in language that accords with their own. If any of you were to converse with an angel, and you used strictly grammatical language he would do the same. But if you used two negatives in a sentence the heavenly messenger would use language to correspond with your understanding, and this very objection to the Book of Mormon is an evidence in its favor.

It has been claimed that a Presbyterian minister, named Solomon Spaulding, wrote the Book of Mormon; but the very language and style of the book are abundant evidence that it never was written by a learned man, and that it never was written by a man who designed to make a romance or novel. It is very well known to hundreds and thousands that this statement in relation to Solomon Spaulding is entirely false, and that no such man ever had any acquaintance with Joseph Smith. It is also known to hundreds that the Book of Mormon was written by Oliver Cowdery, word for word as dictated by Joseph Smith, and that the original

copy of that work was in Cowdery's handwriting.

When Joseph Smith commenced to bear testimony to the things of the kingdom and to tell the people to repent of their sins and put away their hypocrisy and corruption, and to be baptized for the remission of their sins and receive the laying on of hands for the reception of the Holy Ghost, the Holy Ghost fell on them who obeyed, and bore testimony to them that they had received the truth. And thousands of the Elders have testified throughout the earth that they knew this was the work of God, for God had revealed it unto them; and they have declared that all who would humble themselves before the Lord and obey the principles of the Gospel, though they might subject themselves to the jeers and scoffs of those around them, and suffer persecution at the hands of mobs, would receive a testimony from God that this was His work.

The Elders, in bearing this testimony, have received anything but encouraging treatment. They have been mobbed, stoned, daubed with tar and feathers, driven from place to place and persecuted in every way. The pulpit and the press have teemed with abuse against them, and the whole Christian world has appeared to be anxious to destroy the "Mormons" as they are called. Elder Parley P. Pratt, before receiving the Gospel, was a minister of the Reformed Baptist, or Campbellite, Church in Ohio. This sect had a brick meeting house in Mentor, Geauga, now Lake Co. The people who owned this house had prided themselves on their great liberality, they would give everybody a chance to preach. Bro. Pratt, wishing to preach to them went there but found the door shut against him, and the congregation assembled outside. He preached on the door step. Quite a number of his former Christian brethren had gone to a neighboring grocery and qualified the inner man with something stimulating, and having supplied themselves with eggs, and procured a drum and fife they marched backwards and forwards in front of the speaker, throwing their eggs at him until their supply,—five dozen—was exhausted. Elder Pratt kept on preaching and bearing testimony of the truth of the Gospel. Among those present who seemed to enjoy the scene was a Campbellite, a grave looking deacon, to whom a young man, a stranger, who happened to be present said, "Is this the way you worship God in this country?" "Oh, no Sir!" answered the deacon, "that man is a 'Mormon.'" The stranger then remarked, "his talk is very reasonable." "Yes," said the old gentleman, "but he is a 'Mormon,' and we do not intend that he shall preach here." "He appears very cool," remarked the stranger. "Yes," said the deacon, "he is used to it, he has been in such scrapes before."

This circumstance illustrates the manner in which the Elders were received when they went forth to preach the Gospel, and it required the testimony of the Holy Spirit, a strong sense of duty and revelation from the Almighty to stir them up to go forth under such circumstances. Not only did this persecution extend to those who preached the Gospel, but to all believers, for, although the Saints were industrious, peaceable and virtuous, every kind of falsehood was told against them, their houses were torn down, their property destroyed and every species of injustice and cruelty was heaped upon them.

Our labors in these valleys will prove that we are an industrious people. When we came here we had to make the roads into the country

and to bring all our supplies for 1200 or 1400 miles. We labored in this desert country, from which the Heavens withheld rain, and yet we had to cultivate the earth. Now, visitors exclaim, "what an industrious people you are!" We were always so. When we settled in the state of Missouri we made the prairie blossom like the rose. But our enemies lied about us and published scandal concerning us, although we were law-abiding. There was not a solitary man in the county of Jackson, who held office, who was a "Mormon," yet there was never a lawsuit or complaint against the Latter-day Saints up to the time the mobs in Jackson County broke loose upon us and drove us away and robbed us of our homes; and when the mob published their manifesto, to which the whole of them placed their names, they declared that the civil law gave them no hold of "this people, who profess to heal their sick with holy oil." The Apostle James says, "if any are sick, let them send for the Elders, who shall anoint them with oil, and the prayer of faith shall save the sick." The Latter-day Saints believed and practiced this, and this was urged as a reason for driving us from our homes, tearing down our houses, tarring and feathering the bishops and leading men, whipping the Elders, destroying their property, and sending them forth, outcasts, into the world. This puts me in mind of the old Quaker, who was very particular about taking life. He was very much annoyed at a dog that came into his store, but not wishing to kill him, he said, "I'll not kill thee, but I'll give thee a bad name," so he turned him out, at the same time crying, "bad dog, bad dog!" Somebody hearing this, thought the Quaker said, "mad dog," and shot him. After they had turned us out they gave us a bad name.

ency to impress deeply upon the minds of the Latter-day Saints a determination to know why they are such. The God of heaven has revealed to us that this is His work. He has implanted in the hearts of the faithful a living, burning, eternal testimony that this is the only way of salvation, and that all things else are comparatively worthless.

Why have we penetrated these mountains? To establish ourselves here that we might enjoy religious liberty. We have sacrificed more for religious liberty than any set of men in this generation and we are here for this purpose. And in every act of our lives we should do our best to preserve unchanged, and unalloyed the pure faith of the everlasting Gospel which God has revealed to us for our salvation.

I bear testimony that these things are true, and that God did inspire His servant Joseph Smith and the Elders of Israel to lay the foundation of the only true Church upon the face of the earth, and did inspire His servant Brigham Young to lead forth the Saints to build up Zion in the chambers of the mountains in these last days—and this is the path to celestial glory. Oh, but, says one, "Are you going to send everybody who does not believe in 'Mormonism' to that burning lake you were talking about?" No, we are not, we expect that God will deal with every man according to his works, whether good or evil; but we testify that no man can ever attain to the fullness of the blessings of celestial glory without obeying the ordinances which God has revealed to the Latter-day Saints. But there is a glory of the sun, and of the moon and of the stars, and one star differeth from another star in glory; so it is in the eternal worlds; in the great diversity of glories there is a place for all in accordance with

These circumstances have a tend- their works, knowledge and understanding. But when we have come to a knowledge of the truth, if we fall therefrom our position is worse than if we had never obeyed it, hence the necessity of continued zeal on our part to fulfil the great duties required of us that we may be prepared for exaltation in the kingdom of God, which may God grant us in the name of Jesus. Amen.

DISCOURSE *by Elder Orson Pratt, delivered in the Old Tabernacle, Salt Lake City, Sunday, Dec. 27, 1868.*

[REPORTED BY DAVID W. EVANS.]

AMERICA A CHOICE LAND—ITS ABORIGINES.

In ancient times there were certain great decrees which the Lord of all the earth made concerning this Continent and the inhabitants that should, from time to time, possess the same. This Continent was first settled, after the Flood, by a colony from the Tower of Babel, who were a righteous people. They were a people with whom God conversed, and to whom He made Himself manifest in a very wonderful and marvellous manner. How many people lived here before the Flood is not for me to say, as it is not revealed. We may, however, observe, that so far as new revelation has given us information on this subject, this Continent of ours may be ranked among the first lands occupied by the human family. The very first man who had dominion on the face of the earth, under the direction of the Heavens, once dwelt on this Continent. His name was Adam. Whether his first residence was on this land, whether the garden that was planted for his occupation was on this Continent, or some other, is not revealed in any written or printed revelation. But he certainly did, in the course of his lifetime, either from this being his native land, or by emigration, actually come in possession of this part of the globe; and a large settlement was formed, and the righteous who lived before the flood inherited it, and no doubt left their blessing on the land. It was here where Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh and Noah dwelt. It was on this land where Noah built his ark, which was blown by the winds of Heaven away to the east, and landed on Ararat. It was here where Enoch preached and published glad tidings of great joy; it was on this land—the American Continent—where he gathered the people from many nations, and built up a city and called it Zion. It was here where the people of God flourished before the flood, and were of one heart and one mind, having an experience of some three hundred and

sixty-five years in order to bring about a sufficient degree of righteousness and faith to be taken away from here and translated to some other region. It was here where Enoch was clothed upon with the power of God to that degree that he was enabled to publish to the inhabitants of the earth things that were before his day, even from before the foundation of the world, and also to prophecy of things that should transpire from his day down to the end of the world. It was here that he continued his preaching to the inhabitants of the city of Zion until he made them so acquainted with the law of God, and inspired them with such faith that the earth could not contain them. It was by his faith and the faith of his people that the very elements around him felt the power of God; and when he spake the word of the Lord the earth upon which he stood trembled and shook by the power of the Almighty, and the mountains fled from before his presence, and the great rivers of this Continent were turned out of their courses, and all things seemed to feel the power of the Lord. Even a new land came up out of the great deep, and so fearful were the enemies of the people of God, and so great was the terror of the Lord upon them, that they left this country and went forth upon the face of the waters and occupied the land that came up out of the deep. These things are not revealed to us by the Bible, or by tradition, but by the inspiration of the Almighty through that great modern prophet who was raised up to commence this marvellous work of which you and I are now partakers.

A few hundred years after all these things had transpired on this Continent, and Noah and his family, the only survivors of the Flood, had been wafted away to distant lands, and had peopled a portion of Asia, the descendants of Noah undertook to build a great tower that they might make themselves a great name, instead of fulfilling the purposes of the Almighty, in spreading forth, and occupying and subduing the earth. The Lord was very much displeased with them on that occasion, because of the wickedness that existed in their midst, which was calculated to be strengthened through their unity. Hence He made a decree, according to the old Book—the Bible, that they should not dwell thus, together. He confounded their language, and swore in His wrath that they should be scattered. A portion of the people from that tower came to this Continent.

There is something very remarkable in connection with the colonization of our Continent by people from that tower. I said they were a righteous people. Perhaps this may surprise some, especially if they have drawn the conclusion that all the people who engaged in building of that tower were wicked. But there were some few families among them who served the Lord their God, and when they learned the decree of Jehovah, that their language was to be confounded, and the people scattered to the four winds of heaven, they had considerable anxiety on the subject. They were anxious that they might be favored of the Lord and that He would lead them to a choice portion of the earth. They made it a subject of earnest prayer, and God heard them, and the language of the righteous portion of the people was not confounded. And God gave them a commandment to go down from the tower to a valley that was northward, called the valley of Nimrod, named after a mighty hunter who existed in those days. After they had come down into this valley

by the command of the Lord they collected seeds and grain of every kind, and animals of almost every description, among which, no doubt, were the elephant and the curelom and the cumom, very huge animals that existed in those days, and after travelling and crossing, we suppose, the sea that was east of where the Tower of Babel stood, and travelling through the wilderness many days, with their flocks and herds, their grain and substance, they eventually came to the great Pacific ocean, on the eastern borders of China or somewhere in that region. They were commanded of the Lord to build vessels. They went to work and constructed eight barges. They did not understand the art of Navigation as we do in these days. They had no astronomical instruments by which they could ascertain the altitude of the sun, or the altitude of the moon and stars, by which they could determine their position on the great and mighty ocean. But the same God who had led them from the Tower of Babel and had gone before them in a bright cloud by day, and had hovered over their camp and had directed them in their journey through the wilderness, was their navigator in crossing the ocean. They entered these eight barges, about the construction of which it may be well to say a few words. A great many opposers of the Book of Mormon, in reading the account of these vessels, have really supposed that there was an insurmountable difficulty connected with the building of these barges because there happened to be a hole in the top, and another hole constructed in the bottom to enable the beings shut up in them to be water tight. These vessels were built, not in the form of a tea saucer as has been represented by some "anti-Mormons" in their discussions; but the Book of Mormon informs us that they were peaked at the ends, and enlarged as they came to the middle, and they were tight like a dish on the water, and were very light, like to the lightness of a fowl. They were exceedingly strong, and the length of a tree. This is a phrase very similar to one used by Isaiah who says, "the age of His people shall be as the age of a tree." Isaiah does not say what kind of a tree. It was simply a way the ancients had of comparing a great many things. Now these vessels were so constructed that when furious winds should blow upon the face of the great deep, and the waves should roll mountains high they could without imminent danger plunge beneath the waves, and be brought up again to the surface of the water during tremendous hurricanes and storms. Now to prepare them against these contingencies, and that they might have fresh air for the benefit of the elephants, cureloms or mammoths and many other animals, that perhaps were in them, as well as the human beings they contained, the Lord told them how to construct them in order to receive air, that when they were on the top of the water, which-ever side up their vessels happened to be, it mattered not; they were so constructed that they could ride safely, though bottom upwards and they could open their air holes that happened to be uppermost. Now all our ships at the present day are constructed with holes in the bottom as well as in the top. I have crossed the ocean twelve times, but I never saw a ship yet that did not have a hole in the bottom for the convenience of passengers, and it is one of the simplest things in the world to have holes in the bottom of a ship if you only have tubes running up sufficiently high above the general water

mark. These were so constructed that when the waves were not running too high, air could be admitted through unstopping the holes which happened to be uppermost.

But the most wonderful thing concerning the first colonization of this country after the flood was the way that they navigated the great Pacific ocean. Only think for a few moments of the Lord our God taking eight barges, launched on the eastern coast of China, and bringing them a voyage of three hundred and forty-four days and landing them all in the same neighborhood and vicinity and at the same time. This was a miracle. This was not done by the aid of steam, or by the navigator's art, but it was by the power of the Almighty God. He it was who controlled these vessels; He it was who governed the winds of heaven; He it was who brought them up out of the midst of the deep, when they were swallowed up, and He it was who guided them safely to this American shore.

They landed to the south of this, just below the Gulf of California, on our western coast. They inhabited North America, and spread forth on this Continent, and in the course of some sixteen hundred years' residence here, they became a mighty and powerful nation. Although they became a great and mighty people, they were oftentimes very much chastened because of their sins. Here let me observe that before they arrived on this land the Lord said to them, "I design to lead you forth to a land that is choice above all other lands on the face of the whole earth; and this is my decree concerning the land which you are to occupy, that whatever nation shall possess the land from this time henceforth and forever shall serve me, the only true and living God, or they shall be swept off from the face thereof, when they are fully ripened in their iniquity." The Jaredites had this decree before them, before they set foot on this Continent. It was before them during the whole term of their existence here, that inasmuch as they would serve God they would be prospered, and inasmuch as they would not serve Him great judgments were upon them. Hence they were afflicted oftentimes because of their wickedness. On a certain occasion there were a very few individuals, Omer and his family and some few of his friends, that were righteous enough to be spared out of a whole nation. The Lord warned them by a dream to depart from the land of Moran, and led them forth in an easterly direction beyond the hill Cumorah, down into the eastern countries upon the sea shore. By this means a few families were saved, while all the balance, consisting of millions of people, were overthrown because of their wickedness. But after they were destroyed the Omerites, who dwelt in the New England States, returned again and dwelt in the land of their fathers on the western coast.

I merely mention these things to show how the Lord operated among the first nations of the old inhabitants of this country, in order to fulfill His decrees. They could not fall into wickedness, and still be suffered to prosper on the face of this land. The decree had gone forth, it must be fulfilled. Finally, some sixteen or seventeen centuries after they landed here, they became so violently wicked, and transgressed the commandments of the Lord to that degree that they were really swept off to a man. The whole nation perished. Their greatest and last struggles were in the State of New York, near where the plates from which the Book of Mormon was translated

were found. There they fought day after day; there they struggled, one party against the other until millions were swept off. Only one man survived his nation for a very short space of time to see the fulfillment of a prophecy that was uttered by a great and mighty prophet that lived in those days, who stated that he should be permitted, after his nation was destroyed, to behold the colonization of the land by another people. This man, whose name was Coriantumr, King of a certain portion of the Jaredites, after the destruction of his nation, wandered, solitary and alone, down towards the Isthmus of Darien, and there he became acquainted with a colony of people brought from the land of Jerusalem, called the people of Zarahemla. He dwelt with them for the space of nine moons, and then he died.

After the destruction of the Jaredites, the Lord brought two other colonies to people this land. One colony landed a few hundred miles north of the Isthmus on the western coast; the other landed on the coast of Chili, upwards of two thousand miles south of them. The latter were called the Nephites and Lamanites. It was some four or five centuries after these two colonies came from Jerusalem and occupied the country before they amalgamated. A little over one century before Christ the Nephites united with the Zarahemlaites in the northern portions of South America, and were called Nephites and became a powerful nation. The country was called the land Bountiful, and included within the land of Zarahemla. But to go back to their early history. Shortly after the Nephite colony was brought by the power of God, and landed on the western coast of South America, in the country we call Chili, there was a great divison among them. The righteous were threatened by the wicked who sought to destroy them. The Lord warned Nephi, their leader, to flee from among the Lamanites, to depart for the safety of himself and his family and those that believed in the revelations of God. Nephi and the righteous separated themselves from the Lamanites and traveled about eighteen hundred miles north until they came to the head waters of what we term the Amazon river. There Nephi located his little colony in the country supposed to be Ecuador, a very high region, many large and elevated mountains being in that region.

Here the Nephites flourished for some length of time. The Lamanites followed them up and they had many wars and contentions, and finally the Lamanites succeeded in taking away their settlements, and the Nephites fled again some twenty days' journey to the northward and united themselves with the people of Zarahemla.

I mention these things in order to impress one particular item upon the minds of the Latter-day Saints concerning the inheritance or possession of this land. The Lord not only made decrees in the early ages with the first colonists that came here, but He renewed these decrees every time He brought a colony here, that the people should serve Him, or they should be cut off from His presence, and you will find that God, in every instance, has remembered these decrees. And there is one thing remarkable in relation to the history of these nations, and that is the rapidity with which they departed from the faith and righteousness and the love of the true God. Sometimes they would, after some great judgement or scourge had fallen upon them, causing the death of many of them, repent and become a righteous peo-

ple; and God would bless them again, and they would begin to rise up and prosper in the land. But perhaps in the course of three or four years a people that were almost wholly righteous would turn from their righteousness to folly, sin and wickedness, and bring down another heavy judgment on their heads. And thus generation after generation passed away among the former inhabitants of this land, and they had their ups and downs. Every time the majority of the people transgressed, a tremendous judgment would come upon them; and every time they repented before the Lord with all their hearts, He would turn away His wrath and begin to prosper them..

Now, these same decrees, which God made in relation to the former nations that inhabited this country, extend to us. "Whatever nation," the Lord said, "shall possess this land, from this time henceforth and forever, shall serve the only true and living God, or they shall be swept off when the fullness of His wrath shall come upon them." Since this ancient decree there are many nations who have come here. And lastly Europeans have come from what is termed the old world across the Atlantic. And lately the Chinese are beginning to come across the Pacific, and this continent is becoming extensively peopled. Many millions are already upon it. They have constructed many great and populous cities and have become very powerful on the face of the land; but they are nothing compared with the numerous hosts of the Jaredites that once spread over all the face of North America. But yet they are numerous, and are considered one of the most powerful nations on the face of the whole earth; and their resources are very great, and the prosperity which attended our forefathers in establishing settlements on the face of this land, in establishing a free government, with freedom of the press and religious worship, was very great.

They imagine to themselves that this prosperity is to continue for ever, that there is to be no end to their greatness. Now I can tell them, as I have told them ever since I was a boy, their greatness will not protect them; their present prosperity will not protect them. There is only one one thing that will protect the nations that inhabit North and South America, and that is to turn to the Lord their God with all their hearts, minds and strength, and serve Him with full purpose of heart, and cease from all their wickedness. That will protect them. If they will do this they will spread forth and become ten times stronger and more powerful than they have ever been, and the Lord their God will bless them more abundantly than hitherto. But on the other hand if they will not do these things the decree that was made in ancient times is just as certain to be fulfilled as the sun shines in yonder heavens.

We have seen, in a very small degree, the chastisement of the Almighty upon the present powerful nation of which we form a part. Great has been their chastisement in some respects; but in other respects they hardly seem to feel it. But still look at the desolation that certain portions of our fair country have had to endure by the depredations of hostile armies one against another. Tens of thousands rolling in the dust in their blood; whole towns and cities laid waste, and the country for hundreds and hundreds of miles, as it were, in perfect desolation. Railroads that cost millions torn up, cars and merchandise destroyed, and the whole country involved in a debt

that perhaps will require a lapse of many years before much more than the interest on it is paid, and for which severe taxation must be imposed on all the inhabitants of the land. And, when we include both the North and the South, perhaps two or three millions of lives have been lost; if not altogether lost by the weapons of war in battle, they have perished in consequence of the difficulties and afflictions that generally attend armies.

This great war is only a small degree of chastisement, just the beginning; nothing compared to that which God has spoken concerning this nation, if they will not repent. For the Lord has said in this book, (the Book of Mormon) which has been published for thirty eight years, that if they will not repent He will throw down all their strongholds and cut off the cities of the land, and will execute vengeance and fury on the nation, even as upon the heathen, such as they have not heard. That He will send a desolating scourge on the land; that He will leave their cities desolate, without inhabitants. For instance the great, powerful and populous city of New York, that may be considered one of the greatest cities of the world, will in a few years become a mass of ruins. The people will wonder while gazing on the ruins that cost hundreds of millions to build, what has become of its inhabitants. Their houses will be there, but they will be left desolate. So saith the Lord God. That will be only a sample of numerous other towns and cities on the face of this continent.

Now I am aware that it is almost impossible for even some of the Latter-day Saints to get that confidence and that strong faith in the events which God intends to accomplish on this land in the future to believe in such a thing, to say nothing about outsiders, that do not believe a word of it. Outsiders do not believe it any more than they believed me when I was a boy and took that revelation which was given in 1832, and carried it forth among many towns and cities and told them there was to be a great and terrible war between the North and the South, and read to them the revelation. Did they believe it? Would they consider that there was any truth in it? Not in the least, "that is a Mormon humbug" they would say. "What! this great and powerful nation of ours to be divided one part against the other and many hundreds of thousands of souls to be destroyed by civil wars!" Not a word of it would they believe. They do not believe what is still in the future. But there are some in this congregation who will live, to behold the fulfillment of these other things, and will visit the ruins of mighty towns and cities scattered over the face of this land destitute and desolate of inhabitants. If inquiry shall then be made, why such great destruction? the answer will be, wickedness has destroyed them. Wickedness and corruption have brought about the fulfillment of the ancient decrees of Heaven concerning this land. Wickedness and corruption have brought desolation into their towns and cities. The time will come when there will be no safety in carrying on the peaceable pursuits of farming or agriculture. But these will be neglected, and the people will think themselves well off if they can flee from city to city, from town to town and escape with their lives. Thus will the Lord visit the people, if they will not repent. Thus will He pour out His wrath and indignation upon them

and make manifest to the people that that which he has spoken must be fulfilled.

But what shall become of this people? Shall we be swept off in the general ruin? Shall desolation come upon us? Shall we feel the chastening hand of the Almighty like those who will not repent? That will depend altogether upon our conduct. We have it within our power; God has granted it to us, to save ourselves from the desolation and calamities that will come upon the nation. How? By doing that which is right; by living honest before God and all men; by seeking after that righteousness that comes through the Gospel of the Son of God; by following after the law of Heaven; by doing unto others as we would have others do unto us; by putting away all the evils and abominations that are practiced by the wicked. If we do this prosperity will be upon the inhabitants of Utah; prosperity will be upon the towns and cities erected by this people, the hand of the Lord will be over us to sustain us, and we will spread forth. He will multiply us in the land; He will make us a great people, and strengthen our borders, and send forth the missionaries of this people to the four quarters of the earth to publish peace and glad tidings of great joy, and proclaim that there is still a place left in the heart of the American continent where there are peace and safety and refuge from the storms, desolations and tribulations coming upon the wicked. But on the other hand, Latter-day Saints, how great are the responsibilities resting upon us and upon our rising generations. If we will not keep the commandments of God, and if our rising generations will not give heed to the law of God and to the great light which has shone from Heaven in these latter days, but turn their hearts from the Lord their God and from the counsels of His priesthood, then we shall be visited like the wicked, then we shall have the hand of the Lord upon us in judgment; then that saying that the Lord has delivered in the Book of Doctrines and Covenants will be fulfilled upon us, "that I will visit Zion, if she does not do right, with sore afflictions, with pestilence, with sword, with famine and with the flame of devouring fire."

Now here we have the choice. It is within our reach; we can put forth our hand after prosperity, peace and the extension of our borders, and have all these things multiplied upon us, and the power of God within us; His arm to encircle round about to protect us from every harm and evil. And on the other hand we can reach forth the hand and partake of wickedness and bring desolation and destruction upon our borders. Which shall we do? We are agents; we are left to our own choice. God has said that He would plead with His people. I expect that He will. "I will plead," saith the Lord, "with the strong ones of Zion until she overcomes and is clear before me." There is some consolation in reading this declaration of the Lord. Though we have to receive great chastisement, though He has to plead with us by judgment, tribulation, famine, by the sword and by the vengeance of devouring fire, yet after all, when He has afflicted this people sufficiently, there will be some few that will be spared and will become clean before the Lord.

It is quite a consolation to read that the armies of Israel will eventually become sanctified, and as clear as the sun, as fair as the moon, and that their banners will become terrible to the nations of the wicked. Yet we may have to pass through,

by our own wickedness, many calamities that may overtake us. I hope not; but I do not know. I may say that my hopes are strengthened in regard to this matter, for what do I behold here in this Territory? I behold a people that have been willing to sacrifice all that they have for the sake of the Gospel; that have been willing to forsake their native kingdoms and countries and to journey by sea and by land to come here to serve God. I see a people, the majority of whom are willing to give heed to the counsels of the servants of God that are in their midst. Hence I look for peace and prosperity, hence I look for the arm of the Lord to be extended in behalf of this people so long as there is a majority of them who desire to do right, so long as there is a majority who feel to unite their hearts to carry out the great principles of eternal truth and righteousness that have been revealed. So long will the Heavens be propitious, and we shall find favor in the sight of the Most High. But remember the inhabitants who once dwelt on the land; remember their afflictions and their calamities; remember that judgments were poured out upon them because they would not be obedient. Let them be an everlasting lesson to us who live in these latter times. Let us serve God and we shall be blest, we shall prosper if we keep His commandments. Amen.

REMARKS *by Joseph F. Smith, delivered in the Tabernacle, Salt Lake City, Jan. 10th,* 1869.

[REPORTED BY DAVID W. EVANS.]

THE SACRAMENT—A SAINT OF GOD—THE ETERNITY OF OUR RELIGION—MATRIMONY.

It is a great privilege to meet together as the Saints of the living God. It is a great privilege, after a lapse of 1800 years, to participate in the memorials of the shed blood and broken body of our Lord and Savior Jesus Christ. And whilst we are doing this we look forward to the time when Jesus will again come, and when we shall eat bread with Him in the Kingdom of our God. These are thoughts that naturally crowd upon the mind while partaking of the Sacrament of the Lord's supper. The ordinance has a tendency to draw our minds from the things of the world and to place them upon things that are spiritual, divine, and heavenly; and that are in accordance with the nature, desires, and attributes of man. It is a great privilege to have one day in seven set apart for the worship of the living God. Men differ in their opinions as to what day it ought to be. That is a matter, however, of very little importance. We meet together as servants and handmaidens of the Lord Jesus Christ, and we participate in the emblems of his broken body and shed blood. We think, we reflect, speak and cogitate upon things

that are calculated to elevate our minds, to impart comfort to our spirits, and to bring peace, joy and happiness, whether reflecting upon things of the past, present or future.

To be a Saint of God is to occupy a high position before God, angels and men. The light of truth, the revelations of Jehovah, and the holy priesthood, which the Saints of God enjoy, are the greatest boons that Heaven can bestow upon mortals. In this respect we stand alone in the midst of the nations of the earth; and in this respect we approach nearer to the object of our creation and the designs of our being than any other people that exist, at the present day, on the face of the whole earth. Notwithstanding our many weaknesses, imperfections and follies the Lord still continues His mercy, manifests His grace and imparts unto us His Holy Spirit, that our minds may be illuminated by the light of revelation. He is still leading us onward, very slowly, it is true, in the paths of life, in the way that leads to principalities, powers, thrones and dominions in the eternal worlds.

We stand, as I have already said, a distinct and peculiar people; for whatever our weaknesses and imperfections may be, and they are many, there are no people at the present day who enjoy the privileges we are in possession of. Who is there that is acquainted with God? To whom has He communicated His will? Where are the people who to-day rejoice in the blessings of revelation? Where shall we find, to-day, an organization of the holy priesthood? Where shall we find a people to whom God communicates His will? Nowhere. There are no people who profess this, or lay claims to associations of this nature, or to blessings similar to those we enjoy. You may search in vain among the nations of the earth for such a people. You may investigate the various religious, social and political systems that exist upon the face of the earth and it is nowhere to be found. We stand alone in this particular among the nations of the earth—the blessed of God, the adopted of the Lord, the chosen of the Great Jehovah, to whom He has deigned to manifest His will, and reveal His perposes; and by whom he designs to build up His Kingdom and to establish righteousness upon the earth.

We occupy then, as I stated before, a very important position, and it is well for us, Latter-day Saints, to consider well our pathway, to reflect on our actions, and to seek to pursue that course whereby we shall be able to magnify our callings, honor our God and our priesthood, stand approved before God, angels and men, and acquit ourselves in all respects as Saints of the Most High God: that we may ask and receive the blessings of Heaven upon us, upon our wives and children, upon our progenitors, and our posterity worlds without end.

Our religion is not a religion of a day, a month, a year or a life time; but it reaches back into eternity, operates in time and stretches forth again into eternity. It embraces every truth that ever did exist, that exists now, or ever will exist. It is adapted to the wants and capacious desires of immortal minds. It emanated from God and leads back again to Him, and it is very properly said that in Him we live and move and have our being. As immortal beings we are interested in the light of that truth which He has developed and in the blessings of the everlasting Gospel of which He is the author. And standing in this capacity it is well for us to consider the course we pursue.

We are living in an age pregnant with greater events than any other age the world has ever seen. There have been times when God has specially manifested Himself to individuals and nations, and when the revelations of His will have been made known, to a certain extent, to His people, and when His people have been gathered together; but there never was a time so important as the present. It is not merely the word of the Lord to one man or to a few men, or a peculiar dispensation to the Israelites or the Nephites; but it is the dispensation of the fullness of times when God will gather together all things in one, and when He will settle up the affairs of the nations of the earth, and the people of the earth, whether they be living or dead, whether they have slept thousands of years or have yet to come into existence. It is the time in which He has organized His church according to the pattern that exists in the Heavens, in which all the various organizations and priesthood that ever existed are concentrated. This is the age when the Saints are no longer to be trodden down, or wickedness and iniquity triumph, but when the righteous shall bear rule and the dominion of God be established. If there ever was a time when covenants were entered into associated with the people of God on the earth, it is now. If there ever was a time when the dead were to be redeemed, it is now. If there ever vas a time when God's mercy was to be extended to His people, it is now.

The very introduction of this Gospel, as first proclaimed, was, "I saw an angel flying through the midst of heaven, having the everlasting Gospel to preach to every nation, kindred, tongue and people; crying with a loud voice fear God an give glory to Him for the hour of His judgment is come." The Gospel has been proclaimed among the nations of the earth. These Elders have been as messengers to the nations, clothed upon with the holy priesthood and the power of God, and have borne their testimony thereunto. And we have done more than this, we have been fulfilling the word of the Lord given anciently to His servants by the spirit of prophecy,—gathering His "people together, those who have made a covenant with Him by sacrifice." We have been gathering the people together for years. What for? Why the Lord says, I will take one of a city and two of a family, and bring them to Zion, and I will give them pastors after my own heart who shall feed them with knowledge and understanding. They have been fed heretofore with the theories and dogmas of men, but I will pour out my spirit upon my people and instruct them in the principles of righteousness, that I may have a people who will listen to me and will pursue the course I shall dictate.

We are here to-day, that we may be instructed in relation to all things pertaining to our associations with each other, our intercourse with the world, our political organization, in things pertaining to our welfare—our blessings, anointings, endowments, sealings and covenants, and the building up of the Kingdom of God upon the earth. We have not gathered that we may accumulate riches, or possess the honors of this world only; but that we may have the blessings of eternity, and enjoy the spirit of truth; that we may be so led as to secure to ourselves the favor and approbation of the Almighty. Hence we are taught some of the smallest things that men can think of, and also the greatest and most sublime principles that have

ever entered into the heart of man. We are taught all principles that are interwoven with the interest, peace and happiness of society here, and that will prepare us for associations with God in the eternal worlds.

We have here our Schools of the Prophets, in which we are taught how to manage our temporal affairs and how to avoid the snares that exist in the world; whom to deal with and whom to let alone; how to raise stock, how to cultivate our farms, and how to conduct all the affairs incident to human existence. We are also taught about God and eternity; about our associations before we came here, our relationship to God at the present time, the destiny of this and other worlds and everything pertaining to this life and that which is to come.

The fact is the Gospel of Christ embraces all truth. It found us, when first revealed, ignorant, dark, benighted, besotted, depraved, corrupted and degenerated, ignorant of God and of almost every true principle. It is humiliating to reflect that, after all our boasted intelligence and knowledge of correct principles, government, morals and religion we should be found so weak, ignorant, degraded and debased. It is humiliating in the highest degree to reflect, that, after all the boasted intelligence of men, we can scarcely find one true principle in existence. Men say, "we have been taught good morals." To a certain extent good morals are taught, but even their teachers did not know them correctly; they exist in most instances in principle only, and not in practice. They think they have had some tolerably good religion, but their religion is little better than that of the ancient heathens who used to bow down to stocks and stones. What knowledge do men possess of God? None whatever. The most intelligent among the most enlightened nations of the earth, when you come to scan their ideas, what are they? A God without body, parts and passions. And this is the God they worship and adore, a being that exists everywhere and yet is nowhere, no personal presence or associations. I remember a Jew coming to me once to talk to me on this subject. He was a very learned man. Among other things he was almost afraid to mention the name of Deity; but he spoke of Him as being everywhere, but as having no personal presence. He could not conceive the idea of a being having an existence like a man, and having a body, parts and passions, and yet at the same time being felt everywhere. I said, "here is a candle, is there not?" "Yes." "Is that light connected with that candle?" Yes." Has that a stationary and positive existence there?" "Yes." "What is this light all around here, it emanates from that candle, does it not?" "Yes." Then why can't God exist on the same principle as that candle, or as the sun and other things exist? But yet that is the acme of perfection, the sum total of the intelligence of the nations of the earth in relation to the being of a God. They have no ideas of Him. How can they have? They have been without revelation. He has not communicated His will nor revealed Himself to them; then how can they have any ideas of that of which they have had no opportunity of obtaining knowledge? It is impossible. Faith, we are told, comes by hearing, and hearing by the word of God. And how can they hear without a preacher, and how can he preach except he be sent? And as they had nobody sent among them by God to communicate His will, they were all ignorant together. We were part of them; we were dug

from the same pit and hewn from the same rock, and had no more knowledge than they; and if we have any knowledge of God and correct principles now, it is because God has revealed them to us through the medium of this Gospel which He has made manifest in these last days through Joseph Smith. What knowledge have we, of ourselves, of our relationship to eternity? None. Where is the man on the face of the wide earth who has a claim to a wife in eternity? There is not one outside of this church. They do not profess it, they know nothing of such a principle. The extent of their covenants is that they are married until death parts them, and that ends the matter. Who is there who has any idea of associating with their children in the eternal world? They think about it. There is nature, or a kind of instinct that leads to reflections of this sort. But they have not the privilege of entering into covenants of this kind. There are a great many other principles connected with this Gospel of which, as the scriptures say, they are as ignorant as brute beasts that were made to be taken and destroyed.

Do they have any correct ideas at all in relation to matrimony? None in the least. Their actions, feelings and propensities are corrupt, depraved and brutalized. They are ignorant alike of religious, social and political matters, and they know not how to manage anything committed to their care. What do they know about governing the world? Who knows how to regulate the affairs of the nations? The man cannot be found; but anarchy, disorder and confusion prevail to a very great extent throughout the nations of the earth, and the seeds of dissolution are sown among the whole of them. The rulers of the earth know not how to unite and cement their people or to regulate their affairs, for it can only be done on the principle of revelation. What are the armies and navies of the nations for? Why is it that England, France, Portugal, Spain, the United States and the various nations of the earth must have their armies and navies? Why is it that they need millions of men and a vast amount of treasure for their protection? Because the nations regard their neighbors as bands of robbers who will commit acts of aggression upon them unless they have sufficient force to repel them. And yet they wipe their mouths and say, "we are very civilized, enlightened and intelligent."

This is the condition of things among the nations of the earth. They watch one another with the greatest scrutiny. The various officers who manage their national affairs want to know how many thousand soldiers there are in the army of the nation contiguous, and whether it is safe for them to reduce their armies or not, just the same as we do here when we have hundreds of blacklegs in our midst, and have had to increase the number of the police to guard ourselves against their inroads and aggressions. They know it is the nature of men to aggress upon and take advantage of their fellows, and to rob, plunder and destroy, and that to preserve their nationality they must maintain a force sufficient to repel the inroads of their neighbors. This is their position, without saying anything about the debauchery, fraud, corruption and wickedness that abound to so great an extent amongst them. And this is civilization, this is Christianity; this is the height of the glory and intelligence of the 19th century.

Now, something is needed to regulate these things. We read of a time

when Jesus shall rule and when the Saints of the Most High shall take the Kingdom and have the dominion, and when He shall rule from the rivers to the ends of the earth. People are afraid when they hear the Saints talk about rule and dominion that they too are going to turn national robbers, and take the sword to slay and destroy and lay waste whenever they have the opportunity. Such is not their feeling or desire; that is God's province. He will make the wicked slay the wicked, and will turn and overturn until He accomplishes His purposes. He has introduced the wedge of truth. It begins to penetrate among the people, and many begin to quail in consequence of it. It will continue to spread, grow and increase until it will cover the whole earth. He desires in the first place to impart to us some of the leading or first principles of the Gospel of life, truth and intelligence that we may be the honored instruments in His hands in establishing truth, in rooting out iniquity and bringing to pass His purposes upon the earth.

This is what we are aiming at. This is why we meet together, why we are gathered together, why we preach. This is why we have our Schools of the Prophets, why we administer in the ordinances of the House of God. This is why we build our temples and endowment houses that we may be taught and instructed, sanctified and set apart; that we may be full of the Holy Ghost and the power of God, that we may stand forth as the elect of God, as the chosen of Jehovah to bring to pass the things spoken of by the prophets. This is the aim of all our associations and operations in life and in everyting pertaining to the holy priesthood. If God placed formerly in His church apostles, prophets, evangelists, pastors and teachers for the perfecting of the Saints, the work of the ministry and the edifying of the body of Christ, He has placed in His church in these last days, presidents, apostles, prophets, pastors, teachers, evangelists, bishops, high councils and all the various organizations of His church for the perfecting of His Saints, the establishing of righteousness, the building up of His Kingdom, the triumph of peace, the overthrow and destruction of wickedness and the powers of darkness, and for the introduction of everything calculated to exalt and ennoble man in both time and eternity.

May God help us to be faithful in the name of Jesus. Amen.

DISCOURSE *by Elder Orson Pratt, delivered in the Tabernacle, Salt Lake City, Feb. 24th,* 1869.

[REPORTED BY DAVID W. EVANS.]

"MORMONISM."

"Mormonism," so-called, is a strange thing in the 19th century. It has caused among the inhabitants of the earth a great deal of reflection and conversation for the last forty years. It is a very marvelous and wondrous thing to see a numerous people assembled together in these interior wilds which, but a few years ago, were a solitary waste, where the face of a white man had been seldom seen; the abode of savages only, who wandered about nearly naked, living upon crickets, rattlesnakes and lizards, sunk into the lowest depths of degradation. To see so large a people, all of one faith, united together in their energies, occupying a Territory, which, from north to south, is several hundred miles in extent, building up towns, cities and villages, establishing common schools, sending forth their missionaries to the nations of the earth, bringing in their thousands every season by emigration, render "Mormonism," as it is generally called by the world, a wonder in our age.

We heard this morning a discourse, delivered by Elder Cannon, upon the subject of the Gospel and the principles of our faith. We were told some of the principles that have been received by this people, not only in these mountains, but wherever the Latter-day Saints, as a people exist. Our people are taught to believe in the Lord Jesus Christ, as one of the principles of our faith; we are taught to repent of all our sins and to refrain from everything that is forbidden by the law of God. This is included in the doctrine of repentence as taught by this people among the nations which we have visited. Having taught faith in Christ, and repentance of all sins, we next require penitent believers to be baptized in water for the remission of their sins. Thus they become subjects of the Kingdom of God by being born of water. Another principle taught by this people is the doctrine of the laying on of hands for the baptism of fire and the Holy Ghost, as was taught and practiced in ancient times.

We heard this forenoon concerning the effects of the Holy Ghost when bestowed upon individuals, and its diversified gifts throughout the whole Church, according to the righteousness of the individuals who receive these principles. We also heard it testified that God had sent down from heaven authority to administer in these ordinances; that He had sent His angel for this express purpose.

It is my intention, this afternoon, if the Lord will lead me by His spirit, to dwell upon some subjects connected with the organization of this Church, which has received the principle I have named. Strangers who may be present have heard for many years past of a man called Joseph Smith. Perhaps they have never heard much good respecting him. But this people, called Latter-day

Saints, believe that man was a holy prophet of God; the world consider that he was an imposter. We consider that we have a sufficient amount of evidence to warrant us in believing that he was a prophet. It was he who organized and established this Church under the direction of Almighty God. According to our faith, had it not been for that man, or some other raised up in the same manner, this people called "Mormons" or Latter-day Saints, now occupying this mountain territory, would have been dwelling among the various nations of the earth, and this Territory, at this period of time, would probably have been a barren waste, and such a thing as the Pacific railroad would probably not have been started or thought about for at least half a century to come. That man, called Joseph Smith, in our estimation, was a very good man, and the Lord recognized him as His servant and called him to perform a certain work here on the earth.

When did the Lord first manifest Himself to this man? Read our history if you wish to understand all the particulars; on this occasion I shall barely refer you to the early history of this Church, in print. The Lord revealed Himself to that person, not in his manhood, but in his youth. We have heard much said, by those who know nothing of the matter, about "old Joe Smith." How old was Joseph Smith when the Lord first manifested Himself to him? He was about fourteen years and four months old. Was that a very aged man? Look around here in this assembly and hunt up children fourteen years of age, and you will immediately admit that they do not look very aged.

What were the circumstances that enabled him to have manifestations from Heaven at that early period of his life? He was very anxious, as most of mankind are, to be saved; and he was also very anxious to understand how to be saved. But on this point he was at a loss, he did not understand the way to be saved. He was a farmer's boy; he was not brought up and educated in high schools, academies or colleges; he was merely a poor farmer's boy. He was not acquainted with those bad habits that are usually practiced by the youth in the great and populous cities of the United States. You know boys at the age of fourteen in those cities are apt to become contaminated with the evils with which they are surrounded; but Joseph Smith, having been reared in a secluded part of the country and laboring hard on the farm with his father, had not fallen into the pernicious habits practiced by many boys. When he was about fourteen years old there was what is called a religious revival or reformation in the neighborhood in which he lived. It was not confined to any one particular sect. The Methodists, Baptists, Presbyterians, and the various denominations in that district or country were all engaged, more or less, in this revival. Several of the relatives of this youth had taken part in this revival, and had united themselves with the Presbyterian church. This young man was also requested to unite himself with this church. First one and then another of the different persuasions would come and converse with him and try to influence him to join his lot with them; and seeing so much confusion, each sect claiming that they were the true people of God, he became at a loss what to do. He occasionally devoted an hour, when his labors on the farm would permit, to reading the Bible; and while doing so his eyes happened

to fall on a certain passage of scripture, recorded in the epistle of James, which says that if any man lack wisdom let him ask of God who giveth liberally to all men and upbraideth not. Now this youth, this "old Joe Smith," that we have heard so much about, was just simple enough to believe that that passage really meant what it said. He went out into a little grove near his father's house, in the town of Manchester, Ontario County, State of New York, and there he knelt down in all the simplicity of a child and prayed to the Father in the name of Jesus that He would show him which, among all the churches, was the true one. Said he, "show me, Father, who are in possession of the truth, let me know, O Lord, the right way, and I will walk therein."

He had now come to a Person who was able to teach him. All his inquiries previously had been futile and vain, but he now applied to the right source. Did the Lord hear him? Yes. But he had to exercise faith. This young man, while thus praying, was not discouraged because he was tempted; but he continued praying until he overcame the powers of darkness which tried to prevent him from calling upon God. The Lord hearkened. Being the same God who lived in ancient times, He was able to hear and answer prayers that were offered up in this sincere manner, and He answered the prayers of this youth The heavens, as it were, were opened to him, or in other words, a glorious pillar of light like the brightness of the sun appeared in the heavens above him, and approached the spot where he was praying; his eyes were fixed upon it and his heart was lifted up in prayer before the Most High. He saw the light gradually approaching him until it rested upon the tops of the trees. He beheld that the leaves of the trees were not consumed by it, although its brightness, apparently, was sufficient, as he at first thought, to consume everything before it. But the trees were not consumed by it, and it continued to descend until it rested upon him and enveloped him in its glorious rays. When he was thus encircled about with this pillar of fire his mind was caught away from every object that surrounded him, and he was filled with the visions of the Almighty, and he saw, in the midst of this glorious pillar of fire, two glorious personages, whose countenances shone with an exceeding great lustre. One of them spoke to him, saying, while pointing to the other, "This is my beloved Son in whom I am well pleased, hear ye him."

Now here was a certainty; here was something that he saw and heard; here were personages capable of instructing him, and of telling him which was the true religion. How different this from going to an uninspired man professing to be a minister! One minute's instruction from personages clothed with the glory of God coming down from the eternal worlds is worth more than all the volumes that ever were written by uninspired men.

Mr. Smith, this young man, in the simplicity of his heart, continued saying to these personages, "which church shall I join, which is the true church?" He then and there was commanded, in the most strict manner, to go not after them, for they had all gone out of the way; he was told there was no Christian church on the face of the earth according to the ancient pattern, as recorded in the New Testament; but they had all strayed from the ancient faith and had lost the gifts and power of the Holy Ghost; they had lost the

spirit of revelation and prophecy, the power to heal the sick, and every other gift and blessing possessed and enjoyed by the ancient Church. "Go not after them," was the command given to this young man; and he was told that if he would be faithful in serving the true and living God, it should be made manifest to him, in a time to come, the true church that God intended to establish.

Now we can see the wisdom of God in not revealing everything to him on that occasion. He revealed as much as Joseph was capacitated to receive. The Lord dealt with this young man as you, parents, do when you wish to instruct your children on any subject. You do not pour out volumes of instruction on them all at once, but impart to them according to their capacity. Just so the Lord acted towards this youth. He imparted enough to let him know that the whole Christian world was without authority, as we heard this forenoon.

About, or not quite four years from that time, when Mr. Smith was between 17 and 18 years of age—and not yet old enough to be called "Old Joe Smith,"—he retired to his chamber, reflecting upon his former vision, and earnestly desiring the fulfillment of the promise made to him, that he should be made acquainted with the fullness of the Gospel, and have more of the things of God revealed to him. While reflecting and praying, a light began to burst into his room, which continued to grow brighter and brighter, until the whole room seemed to be lighted up with a splendor which far exceeded the brightness of the sun at noon-day. In the midst of this glorious light a personage appeared. He was dressed in a white robe, and his countenance was lighted up with the glory of God. He was not standing upon the floor of the room, but his feet appeared to be a distance from it. While looking at this personage the Spirit of God rested upon Joseph to that degree that all fear was removed from his mind; and instead of feeling alarm and terror, as would have been the case with a wicked person, he felt as though he was in the presence of a friend. This personage, on that occasion, gave him a great deal of instruction.

I shall not pretend to give you the full detail of the instructions then given, but shall merely lay before you a few of the principal items. This personage announced himself as a holy angel sent from God to communicate to him glad tidings of great joy. He was told that the day had arrived in which the Lord God was about to commence a great and marvelous work on the face of our globe, to bring about the fulfillment of the ancient prophecies in regard to the restoration to their own land of the scattered remnants of the House of Israel. He was also told that before this great work, of gathering the House of Israel, should take place, the Church of God must be built up among the Gentile nations; that the Gospel must be preached to the Gentiles first, that the sound thereof must go to all people, nations and tongues, first to the Gentiles, that their times might be fulfilled; and then that the Gospel should go to the nations of the House of Israel, and they should be gathered in.

This was something, of course, that a boy of this early age knew nothing about; he knew only what God communicated to him. He was, furthermore, told that the Indians, who were wandering over the face of North and South America, were a branch of the house of Joseph, that same Joseph who was sold into Egypt. He was informed that their

fathers were brought from Jerusalem some 600 years before Christ; that they lived here in righteousness for a long period, and had many prophets, who kept records, and that these records were handed down for the space of a thousand years amongst them, and that, finally, the nation having fallen into wickedness, God commanded His servant who kept these records to hide them up in the earth in order to preserve them from being destroyed by the wicked and apostate nation who had turned away from God; a certain promise, however, was made, that in the latter days these records should be brought forth. Joseph was told that these records were hid some three miles from his father's house. At the same time the vision of his mind was opened so that he saw the hill in which they were deposited, and he saw the stone box which contained them; he saw the surrounding objects and understood, by the vision that was unfolded to him in the presence of the angel, concerning the place where they were deposited. He was told that if he would be faithful he should be the chosen instrument in the hands of God in bringing that sacred record of the ancient prophets to light; and that it should come forth and be united with the Jewish record, which we call the Bible, that through the united testimony of these two branches of the House of Israel, all nations might have sufficient evidence and testimony to convince them concerning the Gospel of the Son of God, and the great work that was to be performed in the latter days.

This was the first visit of the angel, and it occurred on the 21st of September, 1823. After the angel withdrew, Mr. Smith continued praying. He was not asleep; it was not a dream, it was not in slumber that this remarkable vision had been given. He still continued praying, and marvelling and wondering exceedingly at the great things he had seen and the great things he had heard. While praying and beseeching the Lord, the vision was renewed to him, and the angel came again and instructed him still further concerning the greatness of the work that was to be performed upon the earth in the latter days. Again the angel withdrew and the vision was closed up. Mr. Smith still continued praying and exercising faith, calling upon God; for having once tasted the good things of God, and the powers of the world to come having rested upon him, he felt a keener desire to know more concerning God and the things of the future than he had before experienced. Hence, he continued praying with much faith, and the vision was renewed the third time. On the last occasion the Lord unfolded great and marvelous things concerning the work of gathering together His people in the latter days, concerning the progress of this Church and Kingdom in the four quarters of the earth and the great judgments that were to be poured out upon the wicked nations of the earth.

Soon after the close of the third interview with the angel the light of day began to break into his room; he had been wrapt in vision through the whole night, without closing his eyes in sleep. He rose early in the morning to go to work, as usual, in the field with his father. But his father, perceiving that he looked pale and fatigued, inquired of him concerning his health, and advised him to go to the house if he did not feel well. Joseph felt, no doubt, something like we read of Daniel, who, after being wrapt in the visions of the Almighty, was sick for three days; it did not effect Mr. Smith

however, to the same extent. He started to go to the house, in compliance with the advice of his father, but had only got part of the way there when the angel again appeared to him, in the air, and commanded him to return and reveal his vision to his father. He did so, and the old man burst into tears, saying it was of God. The angel further commanded him, instead of going to work, to go to the hill that was shown him in vision and see the plates. His father told him to do as the angel had commanded him. He therefore started according to the instructions of the angel. When he had travelled about three miles in the direction indicated he came to the place and instantly recognized it by seeing objects which had been shown him the night previous in his vision. He uncovered the spot of ground, took off the crowning stone on the stone box, and there beheld the sacred record of the ancient inhabitants of this continent; by its side lay the Urim and Thummim, an instrument for its translation. Mr. Smith, not knowing but what it was his privilege to take the record, put forth his hand to do so, when the angel, who had appeared to him the previous night, stood before him and commanded him not to take it at that time, saying that he needed more experience, and that it was necessary that he should be more faithful and diligent in keeping the commandments of God. The angel also said, "if you will be faithful before the Lord, come to this place one year from this time and I will meet you again." In 1824, one year from that time, he saw the angel again at the same place, but was not then permitted to take the plates. He was commanded to visit the same place in the following year, and in the fall of 1825 he again had an interview with the angel. In 1826 he had another interview, and on the night of the 21st of September, 1827, the angel again appeared to him, and on that occasion permitted him to take the plates from the place of their deposit. He was then lacking a few months of being twenty-two years old, and even then, after having passed through all these experiences, he could not with the least propriety be denominated "Old Joe Smith."

Having received the plates he occupied a portion of his time during the next three years in farming, and a portion of it in translating this record, for be it known he was not able to sustain himself without labor; he was not a rich or wealthy man, and therefore had to labor with his hands. The work of translation was done with the Urim and Thummim, for Mr. Smith was not a learned man, and in fact was scarcely in possession of an ordinary common school education. He could write a little, but was by no means an expert penman, and, in the work of translation, he had to employ first one and then another to write the words of the records as he translated them with the Urim and Thummim, consequently the manuscripts of the Book of Mormon were written by different scribes. Not long before the time he obtained the plates, Mr. Smith got married, and he employed his wife to write some of it. Martin Harris also wrote some portion of it; but the greater part was written by Oliver Cowdery—a still younger man than Joseph—and that the manuscript is in his handwriting, anyone can satisfy himself by appealing to the original. When about two and a half years had passed away the record was translated, and the book was in print before the spring of 1830.

Here let me give you a little fur-

ther external evidence of the truth of this work beyond that which depends upon the testimony of Joseph Smith alone. The Lord would not permit the Book of Mormon to go forth to this generation without giving further evidence of its truth than that of its translation. Consequently three other men, by the names of Oliver Cowdery, David Whitmer and Martin Harris had a testimony concerning the divine authenticity of this work, not by seeing the plates, merely; that would not have been sufficient. What was their testimony? They have left it on record, and it is printed and bound with the Book of Mormon to be sent forth to all nations, peoples and tongues under the whole heavens. These three men testify in words of soberness that the angel came down from Heaven in their presence, and spoke to them and took the plates and passed them before their eyes, and turned over their leaves one after another and showed them the engravings upon the plates; and while he was doing this they testify that they heard a voice from Heaven saying unto them, "these have been translated by the gift and power of God," and commanding them to bear record of it to all nations, kindreds, tongues and people to whom the work should go. That is the reason they have given their testimony and prefixed it to the Book of Mormon.

Could they have been deceived when they saw the plates in the hands of the angel, and saw him turn them over leaf after leaf? There was no deception there; they actually did know, and have testified to that which their eyes did see. Here then are four witness to the divine authenticity of the Book of Mormon,—Joseph Smith, Martin Harris, David Whitmer and Oliver Cowdery. Are there any living in our day and generation who can bear testimony to the divine authenticity of the Old and New Testaments? We have the testimony of persons who lived anciently, whom none, living in this generation, ever saw or heard. The "Mormons," we were told this forenoon, believe in the Old Testament; but I will say that we not only believe in it, but we know, by the gifts of the Spirit of God, by revelations sent down from Heaven, by the visions of the Almighty and by the ministrations of holy angels, that the Bible is true; we know it to be a record from Heaven. Have you any such testimony? No, you have not. Then we present the Book of Mormon to you with a testimony such as you can not bring in relation to the Bible, unless you appeal to the Latter-day Saints as witnesses.

I have already cited you to four witnesses to the divine authenticity of the Book of Mormon; but are these all the witnesses the Lord raised concerning this work, or were there any others who saw the plates? Yes, there were eight others, making twelve in all, who have given their testimony and names, to go wherever this book goes, that they did actually handle these plates and that they did see the engravings thereon. They send forth their testimony in words of soberness to all people to this fact. Can any one in this generation come forth and declare that he ever handled the tables of stone on which the law of Moses was written? I never have heard of any such man. You have not got the tables of stone, neither can you exhibit the original of any one of the Books of either the Old or New Testament; hence when you come to external evidence the Latter-day Saints can produce far more in proof of the divine authenticity of the Book of Mormon and of the scriptures than it is pos-

sible for the Christian world to bring.

But we will not stop here. After the Book of Mormon was printed, in the spring of 1830, of what use would it have been to this generation if God had not sent down from heaven authority to administer in His ordinances as taught within its pages and in the scriptures? None, whatever. We could have read, it is true, a great many good principles, and we might have understood the doctrine of Christ more fully and plainly by reading the testimony of the prophets and apostles who lived on the American continent 1800 years ago, and of those who lived here before Christ; we might also have learned a great many things, but what would all this have availed us without authority sent from Heaven to administer in the ordinances of the Gospel? It would have availed us nothing; it would have been like spreading a good, substantial meal before a hungry man and depriving him of the power to partake thereof; it would only have aggravated his appetite. This would have been the position of the people in regard to the Book of Mormon if it had been merely translated and left there. But the Lord our God, who had determined in His eternal purposes, and had revealed and foretold by the mouths of His ancient prophets that in the latter days He would establish His Kingdom on the earth, did condescend to send from heaven, angels to confer the authority to administer in the ordinances of the Gospel of His Son.

Who were sent from heaven for this purpose? Peter, James and John, some of the principal of Christ's ancient apostles; men who held the apostleship themselves; men who were able to give the authority, because they held it themselves; and by them this authority was again restored and conferred upon men here on the earth. But I must mention that the Lord had commenced by restoring the lesser authority or priesthood. On the 15th day of May, 1829, nearly a year before the organization of this Church, while Joseph Smith and Oliver Cowdery were engaged in translating and writing the record contained on these plates of which I have been speaking, they read that the people on the American continent, anciently, were baptized by immersion, and how important it was for every person who had come to years of accountablility to be born of the water as well as of the spirit; and having learned that no man in all the Christian churches was possessed of authority to administer any ordinances of the Gospel of Christ, they were at a loss, just as Joseph was, when fourteen years old, about which church to join. Consequently, they stopped the work of translation, (their anxiety to attend to the ordinance being so great), and they went out into the wilderness and inquired of God what they should do in relation to their baptism. When they had prayed a while behold a messenger was sent from the heavens, and he came and stood before them clothed in brightness and glory. What was his object in coming? Was it to teach them the mode or order of baptism? No, but it was to restore to the earth the authority to administer the ordinance. This messenger laid his hands upon the heads of these two individuals, and gave unto them the lesser or Levitical priesthood, the priesthood of Aaron, the same that was held by John the Baptist—a regular priest of the lineage of Aaron—when he baptized for the remission of sins. Who was the angel that thus restored this priesthood to the earth?

He said his name was John, the same who came to prepare the way of our Savior at His first coming, and that he was sent to confer this lesser priesthood upon His servants in answer to their prayers in order that there might be authority on the earth to baptize, saying to them further, while his hands were still upon their heads, that "this authority which I now confer upon you shall not be taken from the earth until the Lord shall come."

Let me here inquire if there is anything in the scriptures that will warrant us in believing that the priesthood of Levi is again to be restored to the earth. Hitherto I have given you a history of the rise of this Church, without appealing to many passages of scripture; but now let me for a few moments cite your minds to the nature of that priesthood which John the Baptist held, and whether or not it is to be on the earth in the latter times.

In the first place you may go to all the religious sects and societies throughout all christendom and inquire if they have the Levitical priesthood among them, and they will tell you they have not. The Church of England, Presbyterians, Methodists, Baptists or any of all these societies do not even pretend to any such priesthood; neither does the Roman Catholic, or the Greek Church. You inquire, furthermore, of all these Christian societies if the Jews, themselves, have the Aaronic priesthood, and they will tell you that the Jews lost that authority by their apostacy, and that the Kingdom of God was taken from them and given to a nation bringing forth the fruits thereof. Consequently, according to the testimony of all christendom, there is neither Jew nor Gentile now upon the face of the earth who has the priesthood after the order of Levi, or the Levitical priesthood. If that be the case, if it ever returns to the earth, it must be restored. Now the question is will it return to the earth? Is there a promise in the scriptures of the restoration of such a priesthood to the children of men? If so it must come from Heaven, for according to the testimony of all christendom neither they nor the Jews possess it.

There is not time on the present occasion to turn particularly to the passages referring to this subject, but I think I can direct your minds to a few. In the testimony given in the 40th chapter of Exodus, verse 15, we find that this priesthood was to be confirmed upon the heads of the children of Levi unto the end, throughout all their generations. Again we find another testimony in the case of the grandson of Aaron, Phinehas. In consequence of a certain work he did in the midst of the congregation of Israel, an everlasting priesthood was confirmed upon him and his seed throughout all their generations, Numbers 25: 13; that is, they were entitled to it They might lose it through apostacy; but they were entitled to it throughout all their generations. Again, when we refer to the last chapter of Isaiah we find a prophecy that has not yet been fulfilled only in part, where the Lord says, "I will set a sign among the people and I will gather the children of Israel from all nations upon horses, upon mules, in litters, upon swift beasts back to my holy mountain Jerusalem, and I will take of them for priests and Levites saith the Lord." Indeed! Is the Lord going to have priests and Levites after gathering Israel from all nations? Yes. "I will take of them for priests and Levites saith the Lord."

Here, then, is a restitution or restoration predicted in the last chapter

of Isaiah that the Lord will gather the House of Israel from all lands to His holy mountain Jerusalem, and that He will then take of them for priests and Levites. Furthermore let us see what the following passage says concerning the continuation of this lesser Priesthood of Levi: "For as the new heavens and the new earth which I shall make shall remain before me, so shall your seed and your name remain;" or in other words your priesthood, the priesthood which I have conferred upon the seed of Levi, shall remain just as eternal as the new heavens and the new earth. If one comes to an end so shall the other; and if one is to be eternal and never to pass away so will the other. If then, such a priesthood is to be restored to the children of men in the last days when God raises up a people to prepare for the ingathering of the House of Israel, where will it come from? I have already proven to you that according to the testimony of all Christendom neither the Jews nor the Christians possess it. Then how will it be restored? It will be restored by the Lord God, who first established that authority on the earth. I have told you how He has restored it. I have told you that an angel, whose name was John the Baptist, on whom rested that priesthood and authority, came down from Heaven and restored it. I have told you that he laid his hands upon the heads of Joseph Smith and Oliver Cowdery and gave them authority to baptize. "But," says one, "how about the laying on of hands? Can they who hold that priesthood lay on hands?" No, they have not authority to do that. John, who held that priesthood, said, I baptize you with water, but there *cometh one after me*, mightier than I, and he, holding a higher priesthood than I, will baptize you with the Holy Ghost and with fire. That priesthood is called the Melchizedec priesthood. It was that priesthood which Jesus possessed, and by the authority of that priesthood He called his disciples. That priesthood confers the power to administer in all the fullness of the ordinances of the Son of God; in the spirit as well as in the outward ordinances. Therefore this Church never could have arisen had the Lord stopped with the mere translation of the Book of Mormon and the restoration of this lesser priesthood. It is true that with the latter we could baptize, but it does not impart the power to confer the Holy Ghost; and that this Church might have the power to administer in every ordinance of the Gospel, the apostleship was again restored, which holds all all the keys, authorities and powers to administer, not only in the outward ordinances, but also to confer the spirit of the living God. That is the authority of the higher priesthood, and, like the authority of the lesser priesthood, was sent down from Heaven and restored to the earth in these last days; and of all the religious denominations upon the face of the earth, it is possessed by the Latter-day Saints only. None of the others make the least pretensions to any such power.

When the Latter-day Saints go forth and find people who will repent of their sins and believe in Jesus Christ, we command them, as the disciples of Jesus did anciently, to be baptized for the remission of their sins, and then we promise them with all boldness and confidence before God, being authorized from the Heavens to do so, that they shall receive the Holy Ghost by the laying on of the hands of the Elders. We do not say you *may* receive it, or it is probable the Lord will give it you; but

we make a sure and certain promise that if they will faithfully comply with the conditions on which its bestowal is based, they *shall* receive it. We make this promise because we are commanded so to do; the Lord has sent us forth to do it, and were we not to do so He would hurl us out of our places and raise up others who would.

The apostleship has been restored by Peter, James and John—men who held the priesthood of the Son of God, men who had power to seal on earth and it was sealed in heaven. These men, commissioned and sent forth as holy angels, laid their hands upon the heads of the first Elders of this Church, and gave authority to them to ordain others to the same priesthood and calling and send them forth among the nations. It is because the people have obeyed the ordinances of the Gospel and have received the blessings promised that they have gathered here to these mountains. If it had not been for this these vales would still be without inhabitants except the wild savages who formerly roamed over their desert plains.

I have not time to enter into further particulars relative to the rise of this Church, the authority that has been restored and the blessings that are received. That God, who has sent His angel flying through the midst of heaven, according to the testimony given in the revelations of St. John, with the everlasting Gospel to be preached to every nation, kindred, tongue and people, may give you all the blessings of that everlasting Gospel sent from heaven by angels, and all the blessings of that priesthood, with its power to seal upon the earth and in the heavens, and that you may overcome and remain faithful to the end, and obtain eternal life in His Kingdom, is my prayer in the name of Jesus. Amen.

DISCOURSE *by Elder George Q. Cannon, delivered in the Old Tabernacle, Sal Lake City, Jan.* 31*st*, 1869.

[REPORTED BY DAVID W. EVANS.]

UNITY AND UNCHANGEABLENESS OF THE GOSPEL—NEW REVELATION NEEDED—SPIRITUALISM.

To those who are not familiar with the operations of the Gospel of Christ the spectacle which is to be witnessed in this Territory of a people congregating together from so many nations and united in their faith and worship is something that is very strange and must, of necessity, create considerable inquiry and remark. It is wonderful, and is without a parallel on the earth at present; and yet when viewed in the light of the Gospel which Jesus taught there ought to be nothing particularly wonderful about it, for that which we see in these valleys is what we might expect to see, from the teachings of Jesus and His apostles. Jesus taught His disciples the plan of salvation. He gave unto them the power and authority to go forth and proclaim that plan to every

creature, commanding them to baptize, and promised them that they who bowed in obedience to their teachings should receive the Holy Ghost. One of the peculiarities of the Holy Ghost, as we read of its effects in the scriptures, was to unite the hearts of those who received it and to make them one.

We find no account in the history that is given unto us of the labors of the apostles, of there being any division of sentiment among them or among their disciples. Although Paul had not been brought into contact with Peter and the rest of the Twelve for some years, he informs us that when he went to Jerusalem to meet with them, he found that he taught the same principles and was conversant with the doctrines of Jesus as they were; and so much was he impressed with the importance of him and his brethren and those who received the principles they taught, believing in one form of doctrine and one plan of salvation, that he left on record, to one of the Churches which he raised up, this sentiment,—"though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He endeavored to impress upon those with whom he had communication, and over whom he had influence, that the form of doctrine which he had delivered to them, and which, he says, he received by the Holy Ghost, was the only form of doctrine that could be preached to the inhabitants of the earth without the curse of Almighty God resting upon them who preached and propagated it. Hence, it is but reasonable to suppose that had the doctrine which Paul taught, which he received from Jesus, and the doctrine which was taught by Peter, James, John and Andrew, and the rest of the apostles, been preached and adhered to, by the whole of the inhabitants of the earth, we should see, to-day, through all the nations of the earth, that which is witnessed in Utah—one form of worship and one faith, and all the people, everywhere worshipping in the same temples and tabernacles, and being governed by the same principles.

It cannot be expected by any person who has any faith or confidence in the plan of salvation, or in the scriptures which contain an account of that plan, that the Holy Ghost would reveal unto man two different kinds of faith; that it would lead them to believe in different forms of doctrine, or that it would teach one class of men that one portion of the Gospel was necessary, and another portion unnecessary; or cause any portion of the people to believe that a certain item of the Gospel was essential to salvation, and cause another portion of the people to believe that the same item of the Gospel was non-essential. Such a view is irreconcilable with the teachings of Jesus and his apostles and of all that is left on record concerning the gifts and power of the Holy Ghost and its office among the children of men. On the contrary, all that is recorded leads us to suppose that if the Holy Ghost were to be bestowed upon an inhabitant of Europe, upon another person in Asia, another in Africa, and upon a fourth, in America, and again upon another on the islands of the sea, that these individuals were they to come together and converse upon the plan of salvation would entertain precisely similar views respecting that plan. To think otherwise would be to make God, our Heavenly Father, the author of strife and division.

If we will remember the prayer of Jesus, the last which He offered up,

of which we have any account, before His arrest and betrayal, we shall find that He prayed that His apostles might be one, even as He and the Father were one. And said He, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou has sent me." This prayer, it is presumeable, was recorded in Heaven; and it is also presumeable that it was the design of God that it should be answered upon the heads of those in whose behalf it was offered. This oneness did characterise the Church in those days; and, as I have already said, there is nothing left on record to prove to us that there was anything but oneness, harmony and union in the midst of the Church during the lives of the apostles. The prayer of Jesus was heard and answered, the Spirit of God was poured out upon the apostles, and not only upon them but upon those who believed in their words; and the world in looking on their union had an evidence that they could not controvert, that Jesus had been sent by the Father, and that he was indeed the very Christ. It may be supposed, therefore, that, this being the condition of things during the lives of the apostles, had the inhabitants of the earth continued to practice the principles which they taught, the same results would have followed, not only in the first century of the Christian era, but through every succeeding century down to our day. For it is recorded in the Scriptures, and none who believe in them can doubt the truth of the saying, that God is the same yesterday, to-day and for ever.

He, Himself, says, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." This is the character of our Father and our God. At all times and under all circumstances in every age and generation, when men have bowed before Him and have sought Him in the way He has appointed, He has heard their prayers and granted to them the desires of their hearts, and has blessed them according to the faith they have exercised in Him.

Everything that we have on record from those who have had any acquaintance with His attributes or who have had familiar intercourse with Him confirms this view of His character. When men sought after Him in faith in the days of Enoch, Noah, Abraham, Moses and the prophets, and then again in the days of Jesus and His apostles, the same results followed the exercise of their faith. All may not have had direct and personal intercourse with Him, but all received the blessings they sought, and the guidance of His unerring wisdom has been granted unto them. This is proved from the first record made by Moses, down to the last made by John the Revelator on the Isle of Patmos. We have no account of a generation, or of an individual, even, who served God and kept His commandments, that did not receive peculiar manifestations and blessings from Him. No one was left in doubt or darkness; no one had to be guided by tradition or by the teachings of others alone; but every one, in every age and generation, received peculiar manifestations and blessings down to the time that John closed his record.

Seeing that this is the character of our Father in heaven and of the Gospel of His Son Jesus Christ, how is it that, to-day, there is opposition, strife and uncertainty among those who call themselves the disciples of Jesus, if He is, as the Scriptures say, "the same yesterday, to-day and for-

ever?" This is an inquiry that every man, who professes any faith whatever, in Christ, should make, even if he does not indorse the idea that has been taught and testified to by the Latter-day Saints, viz., that God is a God of revelation, and that He has revealed Himself again in the latter days as He did in former days. For my part, with the view I now have respecting God, with the light that has been thrown upon my mind by the teachings of the Elders of the Church of Jesus Christ of Latter-day Saints, I could not be satisfied unless I had something more than the world say it is possible for men to obtain at the present time. I could not be satisfied with the records that we have in our midst containing the testimony of men who lived hundreds of years ago. I could not be satisfied to base my faith, and my hopes of salvation and future glory upon a testimony of what they realized any more than I could be satisfied when hungry by reading an account of a good meal partaken of by somebody else. I should want something more than this. I should want to know for myself that God is what others have said He is. I should want to know that He lives to-day, as He did 1800 or 2000 years ago, or as He did in the morning of creation. And if it were possible for men, by the exercise of faith, to obtain a knowledge for themselves, I would contend for that knowledge until I obtained it. But the Lord be praised, we are not in this condition. We know that God is the same that He was yesterday or in the days of Jesus. We know He is the same God that He was in the days of Noah, Moses, Abraham, and other prophets who lived previous to the coming of Jesus Christ. We know this because we have obeyed the form of doctrine taught anciently, which has been revealed again in our days, and we have received the same testimony that the people of God enjoyed anciently. We have repented of our sins, have been baptized for the remission of them by those having authority; have had hands laid upon us for the reception of the Holy Ghost, according to the practice of the apostles of Jesus in ancient times, and we have received the promised spirit and its gifts, which bear witness unto us that we are born of God, that He is pleased with our offering and has accepted us.

It is no wonder that we are united; it is no wonder that men from various nations who have come to the Territory of Utah are united. They have been alike in their obedience, and are alike in their faith and testimony. It is no wonder that for five hundred miles—from the extreme north to south of this Territory,—settlements have been formed, whose inhabitants dwell together in unity and peace, worshiping God in the same manner, submitting to the same requirements and obeying the same ordinances. These are the results of obedience to the Gospel of Jesus Christ. These are the results which followed obedience to that Gospel anciently; and these results would have continued to the present day had that Gospel and the authority to preach it been preserved from the apostles downward.

There is no better evidence that new revelation is needed than is to be found to-day throughout so-called Christendom. Visit the cities of Christendom outside of this Territory, and what do you see? Confusion and division; the churches and meeting houses of various denominations with their spires pointing heavenward, and people passing and repassing to fill these places of worship, all professing to worship the same

God and to believe in Jesus Christ and the Bible, upon which they profess their faith is founded; and yet when you converse with them as to their form of doctrine, one will tell you that to believe in Jesus Christ and to repent from sin is all that is necessary to secure salvation; another will say that in addition to this you must be baptized, and that if you are baptized, having faith in Jesus Christ and repenting of your sins, you are sure of salvation if you continue. One will tell you that sprinkling constitutes baptism, and that a few drops of water sprinkled on your forehead is all that is necessary; another will contend that this alone is not sufficient, but that you must have water poured out upon you. Another says neither of these methods is right, but that you must be immersed in water; while still another will tell you it makes no difference whether you are sprinkled, immersed or have the water poured upon you, and that whether you obey any of these ordinances or not you are sure of salvation if you only come to the foot of the cross and cast your burden of sin there.

These are the kinds of faiths that exist in Christendom at the present time, and they are all, professedly, based upon the Scriptures, forgetting that portion of Paul's epistle which I quoted to you—"though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed;" also forgetting that Paul says, "there is one Lord, one faith and one baptism." Not two, half a dozen or a hundred faiths, nor two, three or four forms of baptism; but Paul actually says, "one Lord, one faith and one baptism." I say there is no better evidence to be found of the necessity of new revelation from heaven than the condition of the world at the present time in these respects.

It is gratifying to reflect that this condition of things is likely soon to be ended, and that the same gifts, blessings and powers, as formerly existed, with the same results, so far as union, harmony and love are concerned, are restored, and are now in existence among the inhabitants of the earth. It ought to be a cause of thanksgiving, not only to the Latter-day Saints, but to every man who loves his fellow men, to witness that which is now being produced in the midst of the earth, the results of which we see in this Territory. I do not believe that a man who has any love for his fellow men can contemplate this condition of things without having his heart filled with joyous feelings. It is a source of wonder and gratitude to contemplate the fact that, a few years ago, a few apparently insignificant and illiterate men went forth bearing testimony that God had again spoken from the heavens, and had revealed the everlasting Gospel in its ancient purity and power, and that through this testimony thousands, from the various nations of the earth and the islands of the sea, have been gathered to these valleys, and are able to bear the same testimony. When I contemplate these facts my mind is swallowed up with admiration, and my heart is filled with gratitude and praise to our heavenly Father for the great work which He has founded and carried on successfully in the midst of the most determined opposition, and I feel that we, of all people now living, should thank and praise our Father and God that our lot has been cast upon the earth when these great events are in progress.

I know that the cry of "delusion" and "false prophets" is raised on

every hand, and that the people, generally say, and have been saying for years, that "the Latter-day Saints are deceived, and that their organization will speedily come to an end." Yet, despite these sayings, the work of God still goes on and is making rapid strides towards the fulfillment of that high destiny which its Author has predicted concerning it. When you compare this work with the work that was done by Christ and His apostles you will find a great analogy between the two. If we are every where spoken against and our names cast out as evil, they were served the same way; if we are hated, so were they; if we are despised and condemned, they were not considered worthy the society of their cotemporaries, many of whom thought they were doing God service by killing them. If we were the first whose names have been cast out as evil, or if this generation were the first that had hated the truth, our case would be pitiable indeed; but in every age, from the days of Noah down to the age of the apostles, this has been invariably the case. Every man to whom the heavens have been opened and who has received revelations from God has been hated by his fellows; his life has been sought, and he has had no peace on the earth. No matter how numerous such persons have been they have been hunted and driven. So true is this that Stephen the martyr, when being stoned to death, taunted the Jews with their unbelief and the acts of their ancestors. Said he, "which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One."

Most of the prophets that ever lived on the earth, of whom we have any account, have suffered martyrdom. And not only has this been the case with the prophets, but also with Jesus himself, that Being who came to the earth clothed with the power and authority of the Godhead —although His glory was hid from men. He who spake as never man spake, and labored as never man labored in the midst of the children of men, performing mighty miracles and doing wonderful works, but what kind of treatment did He receive? He was hated, spit upon, cast out from among men, and finally killed; and His disciples and apostles after Him shared the same fate.

We have a glorious army of predecessors; and it is a source of consolation and encouragement that we do not stand alone in this respect, and that in former times, men have been hated and despised as we are hated and despised, to-day, and for no other cause than for preaching the truth in its purity and standing up in defence of holy and pure principles revealed from heaven. In fact the persecutions and hatred the Latter-day Saints have been called to pass through, instead of being an evidence against, are an evidence in favor of the truth of the work they are engaged in. Jesus says, "woe unto you when all men speak well of you." He warned His disciples of danger when their names were honored and when all men spoke well of them.

I have said that the Lord has blessed His servants in sending them forth to preach the Gospel. The same results have followed their preaching as followed the preaching of the Apostles of Jesus anciently. Those who obeyed their teachings were united, so are the Latter-day Saints. I have seen them, and so have you, coming from the four quarters of the earth, mingling together, not knowing each other's language, nor familiar with each

other—baptized by men whom they had never before seen—men who had never gathered to Zion nor associated with the heads of the Church; but who, like Paul, had received it away from the centre stake or place where the authorities resided; and yet they could all testify in their own languages, to one another, that they had received the Gospel of Jesus, and the testimony of the Holy Spirit in consequence of their obedience to the form of doctrine taught unto them; and they are able to dwell together here in this Territory in peace, love and union, although, as I have said, brought upon different countries and trained in different creeds. What more could the Gospel have done when preached by the apostles? What more did it do when preached by Peter on the day of Pentecost? The results which Jesus prayed for have been fully realized in the day in which we live, and in the midst of the people to which we belong.

It may be asked why should not these results be realized by this people? I have told you that God is the same yesterday, to-day and forever; I have told you that the Spirit of God produces the same results and the same testimony all the world over. And why should it not? Is there anything strange about that? It would be strange if it did not do so. If there be anything strange, wonderful or worthy of remark it is that among those professing to be the followers of Christ and claiming to be His ministers, there is not that love, union and knowledge in these days which were possessed by those who believed in Him anciently. It is strange that men professing to be followers of Jesus to-day do not enjoy the same manifestations and blessings as they did who believed in Him anciently.

There is one thing worthy of note in this connection, and that is, that when Joseph Smith first proclaimed to the people that God had spoken from the heavens and sent His holy angels to minister to him, and bestowed upon him the knowledge and authority necessary to build up the Church, he met with opposition and ridicule on every hand. Scarcely a man whom he met would acknowledge that such a thing was possible or at all consistent with God's mode of dealing with the children of men in these days. It is true that he was successful in convincing a few that he had the testimony of Jesus. They obeyed God's doctrine taught to them and received the testimony; but for years after he started out to make this proclamation he had this kind of opposition to contend with. But he said the time would come when there would be strong delusion and lying spirits permitted to come forth among the people. He declared that God had restored the priesthood to the earth, and the ordinances of the Gospel, and had established His Church in its purity; and that those who did not believe the testimony of the servants of God and obey it, would be given over to hardness of heart and become subject to evil influences that were known nothing of previous to the establishing of the Church and the restoration of the priesthood.

Years elapsed before this prediction was fulfilled, but it was eventually verified. I recollect very well the first time I got any intimation of it. I was on the Sandwich Islands on a mission; I had stepped into the house of a man who afterwards became a member of the Church. I happened to pick up a book, upon examining which, I found a good many things that struck me as being very strange. I thought, at first that it must be a work written by the

Latter-day Saints; but I soon found that it was not. The argument of the writer was in favor of communication with the spirit world, through the ministering of angels, being as possible in these days as at former times. He used precisely similar arguments to those used by the Elders of this Church; and quoted largely from the Bible to prove that it had been quite common for men in ancient days to have such communications and to possess the gift of prophecy and the spirit of revelation, and he argued in favor of these modes of communication in these days. I was very much surprised at seeing such principles advocated by this book; but immediately the recollection of Joseph's predictions flashed across my mind. I was but young at the time he made the remark, but I recollected it. I have had opportunities of watching the growth and developement of this movement from that day to the present time. I have come in contact with many who profess to believe in spiritual communication; and in traveling through the United States at the present time you will find a great many individuals who entertain this belief What has produced this change? Why, it is the very thing which Paul said would come. The people in his day would not receive the love of the truth, that they might be saved, "therefore" said he, "for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness." They would not believe the testimony of the servants of God, therefore they were given up to hardness of heart and spiritual blindness. When these things overtake them they are ready to fall in with any spirit or influence that will manifest itself amongst them in an extraordinary manner.

For years after the truth was revealed men would continue to ask for a sign. "If you are the men you profess to be," they would say, "give us some miracle—cause the blind to see, the dumb to speak, the deaf to hear, or the lame to walk, that we may know you are sent of God." How many thousands of times have the Elders been urged to give some exhibition of power that men might know they were sent of God. Thousands and thousands of times have professed ministers of the Gospel made this request of them. They would not believe the words of Jesus that "these signs shall follow them that believe;" but they wanted the Elders to give signs to prove that Jesus told the truth. You know what Jesus says respecting those who wanted signs—"It is a wicked and adulterous generation that seek a sign, but no sign shall be given them."

The Elders of this Church have proved the truth of the words of Jesus, that it is a wicked and adulterous generation that seek for a sign. You will generally find that they are wicked men who ask for this kind of evidence. A wicked man is not satisfied with the truth or with the testimony of the servants of God, nor with the calm, heavenly influence of the spirit of God which rests down upon those who receive the truth in honesty. No, such a man wants a sign; he wants to hear somebody speak in tongues, or to see the eyes of the blind opened, or the deaf made to hear, the dumb to speak, the lame to walk, or the dead raised to life. Something of this kind he must have; the testimony of the truth, though borne with angel's power, has no effect on such a heart. He wants

something to convince his outward senses. Thousands of such have rejected the Gospel of life and salvation as they did in the days of Jesus. They then rejected the testimony of the servants of God, and they hardened their hearts against it. But as soon as something came along that gratified them in the way they wanted—something that could tip a table or give some other singular manifestation of power, such as feeling invisible hands laid upon them, or hearing music played by invisible performers, or something of this character, they were convinced immediately that it was possible for spiritual beings to communicate with mortals, and now the Spiritualists number their converts by millions; they probably number more than any other denomination, if they can be called a denomination. They boast of their success.

In this manner the nations of the earth are being subjected to strong delusions; and you will find that as the kingdom of God increases, and as the work spreads abroad and the priesthood gains power and influence in the earth, these systems will gain power and influence, and that strong delusion will increase and spread among the inhabitants of the earth. They did not make their appearance until this Church was organized and the testimony of its truth had been borne; but as soon as the genuine priesthood was restored the bogus or counterfeit made its appearance; and as this work increases in strength and potency in the earth, so will these delusions of which I speak, until those who reject the truth will be bound up in a strong delusion and delivered over to hardness of heart. It is written that "the spirit of God will not always strive with man," and when the truth is offered to men and they reject it, that spirit will be withdrawn and another influence and spirit will take possession of them, and they will be led captive by the Adversary.

But this is not the case with the work of God; the testimony of those who have embraced the Gospel of Jesus Christ is different in this respect. It is as it was of old—"line upon line, precept upon precept, here a little, there a little." God has revealed to His people according to their strength to receive. He has given to them knowledge just as wise parents give it to their children. He has not bestowed upon them something that would destroy them; but He has given to them light upon light and knowledge upon knowledge in order to lead them along and train them in the path of righteousness which will ultimately lead them back into His presence. What joy, peace, love and union have been bestowed upon those who have embraced the Gospel of Jesus Christ! What light has been shed upon their minds in relation to the Scriptures! No sooner have they they gone forth into the waters of baptism for the remission of their sins and had hands laid upon them for the Holy Ghost than it has seemed as though a heavenly peace has taken possession of them. Who, that can recollect anything about the time they entered the Church and their subsequent experience, cannot say that they felt unspeakable gratitude to God for the blessings they received? It has been "like the dew from heaven descending." It has descended upon the people and filled them with peace, and has knit their hearts together in love, and they have rejoiced in the power which God has manifested in their behalf. But they have not had these wonderful manifestations of which we read among the Spiritualists; there has been no necessity for them.

There is something remarkable in the growth and development of Spiritualism. When Joseph declared that angels had come from heaven and had manifested themselves to him in bodily presence, and had laid their hands upon him, his testimony was rejected, the people declaring him to be an imposter, a false prophet, and not worthy to live; and they were not satisfied until they had killed him. But how changed has all become since then! What advancement the world has made in beliefs of this kind! You may tell almost anything about spiritual manifestations, and the people are ready to believe it—that is, if it is outside of the priesthood and does not come from the Latter-day Saints; their statements are received with as much incredulity and scorn as ever.

Well, the difference between the two systems is apparent. The Latter-day Saints are united, just as Jesus Christ prayed that His followers might be. It is true that we are not yet one as the Father and the Son are one; but we are approximating thereto. The principle of oneness is in our midst and is continually growing. But how is it with those who are the base imitators of the servants of God? Why a thousand vagaries are indulged in by them. There is no form of belief in which they unite; there is no union amongst them. They are divided and separated into thousands of fragments, all having their own peculiar ideas and views. Is the work of God rolled forth by them? Are the inhabitants of the earth benefitted by them? Is the earth made better, more beautiful or lovely by their labors, or by the revelations they receive? No, there are no fruits of this kind to be witnessed among them; but all is division, confusion and chaos. There is nothing to cement them together or make them one. But the work God has established is rolling forth with giant strides and accomplishing great results. It is bringing thousands of the poor and ignorant from the nations of the earth and emancipating them from the poverty, thraldom and bondage under which they and their fathers before them have groaned for generations; and it is revealing to them the Gospel of peace, the plan of salvation and planting them in a land of freedom, and bestowing upon them every blessing which the heart of man desires. In addition to this it is producing mental results of a wonderful and elevating character. It bestows upon those who obey its precepts heavenly knowledge, makes them wise in all things, causing them to become an infinitely better people than they were before. Who can not see, if he will open his eyes to the ev dence that God has caused to accomplish His work, which is God's work and which is the Adversary's?

In speaking in this strain I am speaking of what I know. I am not telling you what John, Peter or Paul said 1800 years ago, and what Moses left on record. I stand here as a witness, corroborating what they have written. I know for myself that God has spoken from the heavens and restored the everlasting Gospel in its purity to the earth; that He has ordained His servants and given them the power and authority which were held and enjoyed in ancient days. I know that He has restored to the earth the ordinances of the Gospel and the Holy Ghost with its gifts and blessings. These things I have received and have enjoyed them myself, hence I know they are true. I know God is the same yesterday, to-day and for

ever, and bestows His blessings upon all who will humble themselves before Him, and seek unto Him in the name of Jesus.

May God help us all to live so as to secure and preserve this testimony is my prayer in the name of Jesus. Amen.

REMARKS *by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, April* 6, 1869.

[REPORTED BY DAVID W. EVANS.]

CO-OPERATION.

I have it in my mind to say a few words upon co-operation. I will quote a saying of one, whose partial history is given to us in the New Testament. The saying is this, "my yoke is easy, my burden is light." The knowledge I have gained in my private experience proves to me that there is not a man or woman, community or family, but what, if they will hearken to the council that God gives them, can do better in everything, spiritual or temporal, than they can if they take their own way.

Taking up the system of our co-operative method of merchandizing, it gives to the people ease and money. They are not obliged to run a mile or two through the mud to buy a yard of ribbon, they have it in their own Ward, and they can purchase it twenty or thirty per cent cheaper than they ever could before. I know it is frequently said by our Elders when any new system is introduced to the people, "put down your names, hand over your money, and if you are required to pay two dollars for that which is worth only one, do it and ask no questions." I have never requested my brethren and sisters to act in any such way. I want their eyes opened and their understandings enlightened; I wish them to know and understand their business transactions and everything they do just as perfectly as a woman knows how to wash dishes, sweep a room, make a bed or bake a cake. I want it to be just as familiar to the brethren as to make a pair of shoes, to sow and gather their grain or any other portion of their ordinary labor. I do not ask any of you to go blindfolded into any matters or any system of business whatever; instead of that I prefer that you should know and understand all about it. I wish to enlighten your minds a little with regard to the system of merchandizing which has heretofore prevailed in this Territory.

There is quite a number of the community who were acquainted with the first merchants who came here. It is true that a few of our own brethren brought a few goods; but the first merchants who came here were Livingston and Kinkead. They, to my certain knowledge, commenced by selling the goods they brought at from two to five hundred per cent above cost. There were a few articles, with the real value of which everybody was acquainted, that they did not put quite so high; but just

as quick as they came to a piece of goods, the value of which everybody did not understand, the people might look out for the five hundred per cent. They continued their operations here until they made hundreds of thousands of dollars. I do not think I ever heard a person, professing to be a Latter-day Saint, complain of those merchants. Others followed them. They came here, commenced their trade and made money, in fact we poured it into their laps. I recollect once going into the store of Livingston and Kinkead, and there being a press of people in the store, I passed behind one of the counters. I saw several brass kettles under it, full of gold pieces,—sovereigns, eagles, half eagles, etc. One of the men shouted, "Bring another brass kettle." They did so, and set it down, and the gold was thrown into it, "chink," "chink," "chink," until, in a short time, it was filled. I saw this; the whole drift of the people was to get rid of their money. I have heard more complaints the last few weeks about the co-operative movement than I ever heard before about merchandizing.

Now, I will tell you the facts about this movement. We started the co-operative system here when we thought we would wait no longer; we opened the Wholsale Co-operative Store, and since that, retail stores have been established, although some of the latter were opened before the Wholesale store was opened. I know this, that as soon as this movement was commenced the price of goods came down from twenty to thirty per cent. I recollect very well, after our vote last October Conference, that it was soon buzzed around, "Why you can get calico down street at eighteen, and seventeen cents a yard;" and it came down to sixteen. But when it came down to sixteen cents, who had a chance to buy any? Why nobody, unless it was just a few yards that were sold to them as a favor. But when it came to the Wholesale Co-operative Store the price was put at sixteen cents, and retail stores are selling it to-day at seventeen and a half or eighteen cents a yard. I will tell you that which I expect will hurt the feelings of many of you: Among this people, called Latter-day Saints, when the devil has got the crowns, sovereigns, guineas and the twenty dollar pieces, it has been all right; but let the Lord get a sixpence and there is an eternal grunt about it.

I will relate a little circumstance in relation to co-operation at Lehi. Five months after they had commenced their retail store on this co-operative system there, they struck a dividend to see what they had made, and they found that every man who had paid in twenty-five dollars—the price of a share, had a few cents over twenty-eight dollars handed back or credited to him. Is not this cruel? Is not this a shame? It is ridiculous to think that they are making money so fast. Did they sell their goods cheaper than the people of Lehi could buy them before? Yes. Did they fetch the goods to them? O, yes, and yet they made money. A few weeks ago I was in the Wholesale Store in this city, and I was asking a brother from American Fork how co-operation worked there; and I learned that three months after commencing every man who had put in five dollars, or twenty-five dollars had that amount handed back to him and still had his capital stock in the Institution; and still they had sold their goods cheaper than anybody else had ever sold them there.

The question may arise with some how can this be? I will tell you how

it is: our own merchants make a calculation of charging you just fifty per cent. on their staple goods, and from one hundred to five hundred on their fancy goods. Now these Co-operative Stores sell their goods for twenty per cent. less than they can be bought from the merchants; and although they sell at a lower rate, the reason is they recruit their stock of goods every week if necessary, while our merchants, up till very recently, did it only about once a year. These little stores at American Fork, Lehi, Provo, and other wards and places around, can drive their teams here in a day and replenish their stocks of goods, and that enables them to turn over their money quickly; and if they put on six or eight per cent. instead of fifty, by turning their money over every week, in about twelve weeks they make a dollar double itself. That comes the nearest keeping the cake and eating it of anything I know. I have heard people say you can not do that, but those who are investing their little means in these stores are actually doing it.

I know that many of our traders in this city are feeling very bad and sore over this. They say, "you are taking the bread out of our mouths." We wish to do it, for they have made themselves rich. Take any community, three-eighths of whom are living on the labor of the remaining five-eighths, and you will find the few are living on the many. Take the whole world, and comparatively few of its inhabitants are producers. If the members of this community wish to get rich and to enjoy the fruits of the earth they must be producers as well as consumers.

As to these little traders, we are going to shut them off. We feel a little sorry for them. Some of them have but just commenced their trading operations, and they want to keep them up. They have made, perhaps, a few hundred dollars, and they would like to continue so as to make a few thousands; and then they would want scores of thousands and then hundreds of thousands. Instead of trading we want them to go into some other branches of business. Do you say, what business? Why, some of them may go to raising broom corn to supply the Territory with brooms, instead of bringing them from the States. Others may go to raising sugar cane, and thus supply the Territory with a good sweet; we have to send to the States for our sugar now. We will get some more of them to gathering up hides and making them into leather, and manufacturing that leather into boots and shoes; this will be far more profitable than letting hundreds and thousands of hides go to waste as they have done. Others may go and make baskets; we do not care what they go at, provided they produce that which will prove of general benefit. Those who are able can erect woolen factories, get a few spindles, raise sheep and manufacture the wool. Others may raise flax and manufacture that into linen cloth, that we may not be under the necessity of sending abroad for it. If we go on in this way, we shall turn these little traders into producers, which will help to enrich the entire people.

Another thing I will say with regard to our trading. Our Female Relief Societies are doing immense good now, but they can take hold and do all the trading for these wards just as well as to keep a big loafer to do it. It is always disgusting to me to see a big, fat, lubberly fellow handing out calicoes and measuring ribbon; I would rather see the ladies do it. The ladies can

learn to keep books as well as the men; we have some few, already, who are just as good accountants as any of our brethren. Why not teach more to keep books and sell goods, and let them do this business, and let the men go to raising sheep, wheat, or cattle, or go and do something or other to beautify the earth and help to make it like the Garden of Eden, instead of spending their time in a lazy, loafing manner?

Now, if you think this is speculation, brethren and sisters, just enter into it for it is the best speculation that has been got up for a great while. I recollect the people used to say we were speculating when we were preaching the Gospel. They accused "Joe Smith," as they called him, of being a speculator and a money-digger." I acknowledged then, and I acknowledge now, that I am engaged in the greatest speculation a man can be engaged in. The best business to pursue that was ever introduced on the face of the earth is to follow the path of eternal life. Why, it gives us fathers, mothers, wives, friends, houses and lands. Jesus said they who followed Him would have to forsake these things. I reckon some of us have done it already; and all who will live faithful, may have the privilege of so doing. Many of this people have sacrificed all they possessed on this earth, over and over again, for the truth's sake; and if Jesus gave us the truth in relation to this, we shall be entitled to fathers, mothers, wives, children, gold and silver, houses, lands and possessions a hundred fold. But we do not want the spirit of the world with all this. What is the advantage of following the path of life? It makes good neighbors, and fills everybody with peace, joy and contentment. Is there contention in a family that follows in the path of eternal life? Not the least. Is there quarrelling among neighbors where this course is followed? No. Any going to law one with another? Such a thing is unknown. I say praise to the Latter-day Saints, as far as these things are concerned.

What I have in my mind with regard to this co-operative business is this:—There are very few people who cannot get twenty-five dollars to put into one of these co-operative stores. There are hundreds and thousands of women who, by prudence and industry, can obtain this sum. And we say to you put your capital into one of these stores. What for? To bring you interest for your money. Put your time and talents to usury. We have the parable before us. If we have one, two, three or five talents, of what advantage will they be if we wrap them in a napkin and lay them away? None at all. Put them out to usury. These co-operative stores are instituted to give the poor a little advantage as well as the rich. I have said to my brethren, in starting these stores in different places, "If you want help I will find means to put in to give the thing a start;" but I have only found two places in the Territory in which they were willing to sell me stock—Provo, where they wanted a wholesale store, and the wholesale store in this city. Go to this ward or the other and the answer is invariably, "we want no more means, we can get all we need." They did not think they could before starting. I recollect the Tenth Ward in this city had but seven hundred dollars to start with; in two or three weeks after they commenced I asked some of the brethren how they were prospering, and was told they had a thousand dollars' worth of goods on the shelves and money in the drawer and owed nothing. This is considered

one of the poorest wards in the city, but it is not so.

Now take upon you this yoke; it is a great deal easier than to pay so much more for goods as you have been doing. I say the "yoke is easy and the burden is light" and we can bear it. If we will work unitedly, we can work ourselves into wealth, health, prosperity and power, and this is required of us. It is the duty of a Saint of God to gain all the influence he can on this earth, and to use every particle of that influence to do good. If this is not his duty, I do not understand what the duty of man is. I thank you for your attention, brethren and sisters. God bless you. Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

AND THE TWELVE APOSTLES.

REPORTED BY
D. W. EVANS AND JOHN GRIMSHAW.
AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

THE Thirteenth Volume of the "Journal" contains discourses upon a great variety of subjects of interest to all Saints, and is well worthy of being carefully preserved and frequently referred to for instruction and encouragement in their endeavors to live by every word that proceedeth from the mouth of God, through His servants who hold the Holy Priesthood.

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JOURNAL OF DISCOURSES.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 7, 1869.

(Reported by David W. Evans.)

RESPONSIBILITY FOR TEACHINGS—THE WORD OF WISDOM—CO-OPERATION, ETC.

I think I shall not be under the necessity of talking long, as there has been a great deal said to the people this afternoon. I will commence by saying to the Latter-day Saints and to all the inhabitants of the earth that I am responsible for the doctrine I teach; but I am not responsible for the obedience of the people to that doctrine. My position in the presence of God, before the Angels and upon the face of the earth, is that it is easier and more delightful to serve God than to serve ourselves and the devil.

There has been considerable said this afternoon with regard to redeeming and building up Zion, the Order of Enoch, &c. I see men and women in this congregation—only a few of them—who were driven from the central stake of Zion. Ask them if they had any sorrow or trouble; then let them look at the beautiful land that the Lord would have given them if all had been faithful in keeping His commandments, and had walked before Him as they should; and then ask them with regard to the blessings they would have received. If they tell you the sentiments of their minds, they will tell you that the yoke of Jesus would have been easy and his burden would have been light, and that it would have been a delightful task to have walked in obedience to his commands and to have been of one heart and one mind; but through the selfishness of some, which is idolatry, through their covetousness, which is the same, and the lustful desire of their minds, they were cast out and driven from their homes. We have been driven many times; but each time, if they who professed to be the servants of God had served Him with an undivided heart, they would have had the privilege of living in their houses, possessing their lands,

attending to their meetings, and spreading abroad on the right and the left, lengthening the cords of Zion, and strengthening her stakes until the land had been dedicated to the Gospel of the Son of God. Well, I have been with the rest and I expect I have been covetous like them, and probably I am now; but if I am, I wish somebody would tell me wherein.

Brother Pratt, in his discourse, had considerable to say with regard to the property of the Saints. I would like very much if the time was now when the Lord would say, "Lay down your substance at the feet of the bishops," and find out who in this Church would be willing to give up all. This co-operative movement is *only a stepping stone to* what is called the Order of Enoch, but which is in reality the Order of Heaven. It was revealed to Enoch when he built up his city and gathered the people together and sanctified them, so that they became so holy and pure that they could not live among the rest of the people and the Lord took them away.

Ask any Christian in the world if he thinks the Lord rules and reigns supreme in heaven, and he will tell you, "Yes." Is it right for the Lord to reign? "Certainly it is." Ask him if he would delight to live in a place where one character rules and reigns supreme, and he will answer, "Yes, if I could go to heaven." Why? "Why, the Lord reigns there." Just ask the Christian if he knows the Lord, and he will tell you, "No." Did you ever see him? "No." Can you tell me anything of His character? "No, only He is something without body, parts, and passions." One of the apostles says that "God is love, and they who dwell in God dwell in love." Ask the Christian world if they know anything about God, and they will tell you they do not. Ask if He has eyes, and they will say, "No,—yes, He is all eyes." Has he a head? "Yes, He is all head." Has he ears? "Yes, He is all ears, He is all mouth, He is all body, and all limbs;" and still without body, parts, or passions. Why what do they make of Him? A monster, if He is anything; that is what they make of Him. Would you like to go to heaven? "O, yes," says the Christian, "the Lord reigns there." How do you know you would like the place and the order when you get there? Do you think you will have your farm and your substance by yourself, and live in the gratification of your selfish propensities as you now do? "O, no, we expect to be made pure and holy." Where will you begin to be pure and holy? If you do not begin here, I do not know where you will begin. "O," says the Christian, "if we are going to heaven, where God and angels dwell, and live where one-man power prevails, we should all be satisfied, I expect." We, Latter-day Saints, say so, too. We like to see that power manifested by those whom God calls to lead the people in righteousness, purity, and holiness. This opens up a subject that I am not going to talk about.

Brother Orson has spoken on the Word of Wisdom. The people have done pretty well in keeping it for the last year or two. But are they going to continue, or will they return to their old habits like the dog to his vomit, or like the sow that is washed, to her wallowing in the mire? The sale of tobacco, tea, and coffee is increasing in the midst of this people at the present time. What does this prove? It proves that, stealthily or openly, the people are eating and drinking that which is not good for them. Hot drinks, tobacco, and spi-

rits are not good for them. Will the people continue to keep the Word of Wisdom, or will they become like the brutes in the parable, or, like fools, return to that which will injure and destroy them? The elders of Israel have talked a great deal to the people upon the principles of life and about the course they should pursue to lay a foundation for health. Let a mother stimulate her system with tobacco, tea, coffee, or liquor, or suffer herself to hanker after such things at certain times, and she lays the foundation for the destruction of her offspring. Do they realize this? No, and in very many instances they care nothing about it. With all the teachings given to this people I think they are very much like the rest of the world, or like the dumb brute beasts that are made to be taken and destroyed. And it almost seems that the last comparison is the most appropriate, for intelligence is given us to preserve ourselves, to preserve our health and prolong our natural lives, preserve our posterity, preserve and beautify the earth and make it like the Garden of Eden. But what is the disposition of the people? It is true we are in advance of the world, but we are only just commencing to learn the things of God. I know that some say the revelations upon these points are not given by way of commandment. Very well, but we are commanded to observe every word that proceeds from the mouth of God.

I cannot say that my family is clear in this respect. They want a little of this and a little of that that it is not wise to use, and I suppose it is the same in other families. Every man, I expect, indulges his wife and children and allows them to take this or that when he knows it is not the best for them. But we, in and of ourselves, ought to be independent; every son and daughter in Israel should say, we will keep the "Word of Wisdom" independent of father, mother, or any elder in the church; we know what is right and we will do it. By so doing this people will increase health in their systems, and the destroying angel, when he comes along, will pass them by. Will you take this course? I, as the leader and dictator of this people, feel disgraced when I think they are becoming slothful and negligent and are returning to their former foolish and useless habits; and, refusing to hearken to the least counsel, are turning away to the counsel of the Evil One and doing that which leads to death.

I want to say a few words still further to the people with regard to their faith in temporal things. If the people called Latter-day Saints do not become one in temporal things as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth. This co-operative movement is a stepping stone. We say to the people, take advantage of it, it is your privilege. Instead of giving it into the hands of a few individuals to make their hundreds and thousands, let the people, generally, enjoy the benefit arising from the sale of merchandize. I have already told you that this will stop the operations of many little traders, but it will make them producers as well as consumers. You will find that if the people unitedly hearken to the counsel that is given them, it will not be long before the hats, caps, bonnets, boots and shoes, pants, coats, vests and underclothing of this entire community will all be made in our midst. What next? Shall we have to run to London, Paris, or New York for the fashions? When I see the disposition among the Latter-day Saints to follow the

fashions and customs of the world, I think, why do you stay here? You had better go back again. I am tired of this everlasting ding-dong about fashions. If I happen to have a coat on that is not what is called fashionable, some of my wives will be sure to say, "Husband, or Mr. President, may I give this away;" or, "I wish it was out of sight, it is not fashionable." If I were to tell the truth I should say, who cares for the fashions of the world? I do not; if I get anything that is comfortable and sits well, and suits my system, it is all I ask. I do not care who wears a bonnet that is six feet above the head behind, twelve feet in front, or that sits close to the crown of her head, or whether it is three straws thrown over the head with ribbons to them. But to see a people who say, "We are the teachers of life and salvation," and yet are anxious to follow the nasty, pernicious fashions of the day, I say it is too insipid to talk or think about. It is beneath the character of the Latter-day Saints that they should have no more independence of mind or feeling than to follow after the grovelling customs and fashions of a poor, miserable, wicked world. All who do not want to sustain co-operation and fall into the ranks of improvement, and endeavour to improve themselves by every good book and then by every principle that has been received from heaven, had better go back to England, Ireland, France, Scandinavia, or the Eastern States; we do not care where you go, if you will only go.

I will take up my text again—I am responsible for the doctrine I teach. I will say to this people, as I have said ever since I commenced to lift up my voice to the inhabitants of the earth, I will read to them out of the Book of Life. If they will hear it, well; if they will not, I am clear of their blood. I read to the Latter-day Saints out of the Book of Life, and I can give them lessons that will lead them back to the presence of God in the celestial kingdom. But oh, the slothfulness, negligence, and the low, groveling feelings in the midst of this people are a disgrace to them. Will we improve? Yes, let us try and redeem the time and commence anew.

Yesterday we explained a little with regard to co-operation; we can explain just as far as the people wish to hear and know. Those who rise up against this or any other measure do it because darkness and the spirit of the Evil One reign within them. There is not a man and woman in this Church and Kingdom, who is in possession of the Holy Ghost, but what will lift up their hands to heaven and say, "Blessed be God, there is somebody to lead and improve the people," when they contemplate this movement and the results it will work out; and they who fight against it and feel to murmur are actuated by a spirit from beneath.

I frequently think of the difference between the power of God and the power of the devil. To illustrate, here is a structure in which we can be seated comfortably, protected from the heat of summer or the cold of winter. Now, it required labour, mechanical skill and ingenuity and faithfulness and diligence to erect this building, but any poor, miserable fool or devil can set fire to it and destroy it. That is just what the devil can do, but he never can build anything. The difference between God and the devil is that God creates and organizes, while the whole study of the devil is to destroy. Every one that follows the evil inclinations of his own natural evil heart is going to destruction, and sooner or later he will be no more. I pray you Latter-day Saints to live your religion. Amen.

REMARKS BY ELDER ERASTUS SNOW,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, FEBRUARY 28, 1869.

(Reported by David W. Evans.)

THE AXE IS LAID TO THE ROOT—EXHORTATION TO FAITHFULNESS.

I am requested to occupy a little time this afternoon prior to my departure for my field of labour in the South, and if I can have your faith and prayers, I will try to speak upon a few subjects. A certain very expressive passage of Scripture, contained in the New Testament, has been passing through my mind since I have been sitting here. I will repeat it:—

"Now also the axe is laid unto the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire."

This figure of the fruit tree, though spoken in reference to the followers of the Saviour in his day, is equally as applicable to us as to those to whom it was addressed. There are many other sayings of the Saviour of a similar character, applied to the people of God in reference to the diverse doctrines and teachings of men; also warning them against false prophets and those who might come to them in sheep's clothing, but inwardly were ravening wolves. He said to his disciples, "By their fruits shall ye know them," for every tree that bears good fruit is a good tree; but a corrupt tree did not bring forth good fruit.

Now this figure of the axe being laid at the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, being equally as applicable to God's people in these days as to His people in the days in which it was spoken, is very impressive, and should be retained in every mind; every heart should reflect upon it, and every one should inquire, "Am I a subject for the burning, or am I bearing good fruit?"

To answer these questions satisfactorily we must be instructed in the things of God, so that we may understand our duties and know what God requires of us, we must become acquainted with the Kingdom of Heaven and the fruits thereof.

The people of olden times, to whom this saying of the Saviour was addressed, were a peculiar people: they and their fathers before them for many generations had claimed to be the people of God. To their forefathers God had sent His prophets, revealed His word, and he had made His covenant with them, and had blessed them with many blessings. Yet in the days of the Saviour, as a nation, they had apostatized and had fallen from their high position; they had become divided into sects and parties, proud, covetous, self-righteous and very conceited; and the Saviour pronounced many woes upon them. He illustrated their condition in a very noted parable concerning a certain vineyard, which the hus-

bandman rented or let out, and then took his journey into another country. At the proper season the lord of the vineyard sent his servant to receive his share of the fruit of the vineyard; but instead of the men who had leased the vineyard paying up frankly and faithfully what they had stipulated to pay, they refused to pay at all, and also cast the servant out of the vineyard. The lord of the vineyard then sent other servants to seek his share of the fruit of the vineyard, but they were treated in like manner, some of them being beaten, whipped, cast out and slain. Last of all the lord of the vineyard said, "I will send my son; peradventure they will reverence him and have respect to their agreement, and render to him the fruits of the vineyard. But, when the son came, the husbandmen said among themselves; "This is the heir; come, let us kill him, and the inheritance shall be ours." And they seized the son, cast him out and slew him. "Now," said the Saviour to the people to whom He addressed this parable, "what will be done unto these husbandmen? They answered, "He will miserably destroy those wicked husbandmen, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons." Said the Saviour in effect, "This is a very righteous judgment; even so shall it be done unto you. I blessed your fathers and established my covenant with them; sent my prophets and revealed my word unto you, their children, and have called upon you all the day long, but you have not brought forth the fruits of the kingdom; you have rejected and slain my prophets, and lastly, you have rejected the Son, therefore I say unto you, the kingdom shall be rent from your hands, and given to another people, who will bring forth the fruits thereof."

Such was the fate of the Jewish people, because they rejected the prophets who were sent unto them, and, last of all, the Saviour. The Saviour revealed himself first to that people, and first established his church in their midst. He sent his disciples to preach, not to the Gentiles, but to "the lost sheep of the house of Israel." They were commanded to confine their labours to these; but they to whom he first sent his disciples did not, as a general thing, listen or obey the message they delivered to them. There were a goodly number who believed and were baptized, and from their midst the priesthood with the Gospel and its ordinances were carried to the Gentile nations, and the Jews, as a nation, were given over to unbelief and hardness of heart, their government destroyed, their towns, cities, and provinces absorbed by surrounding nations, their devoted capital city laid in ruins, and of their beautiful temple not one stone was left on another. So complete was the ruin of their chief city that, subsequently, the very ground upon which it stood was broken up and ploughed like a field.

The apostles and servants of God who were called to be witnesses of Jesus went abroad to the surrounding nations, and everywhere baptized and built up churches, grafting the Gentile nations into the "tame olive tree." Israel was likened by one of the ancient prophets to a tame olive tree and the Gentile nations to a wild olive tree. It is said by the Apostle Paul that the branches of the tame olive tree were cut off because they were barren and unfruitful, and that the branches of the wild olive tree were grafted into the

mother stock and brought forth good fruit. So it was in the preaching of the Gospel; the Gentiles accepted with greater freedom and gladness the testimony of the disciples of Christ. It is not my purpose to enlarge upon the cause why the Jewish race continued to persecute and hedge up the way of the disciples and followers of Christ. Through the mercy of God our Father, salvation came unto many Gentile nations, because they believed the testimony of Jesus proclaimed to them by his disciples; and they were baptized into Christ, and became the seed of Abraham by adoption, while the lineal descendants of Abraham were rejected of God because of their unbelief. They did not bring forth the fruits of the kingdom of God, therefore the kingdom was taken from them and given to another people according as Jesus had predicted.

Now, why was all this? Was it simply because of the sins of their rulers and chief priests, or was it because of the general corruption, unbelief, and wickedness of the whole people? I answer, it was not only the wickedness of their rulers and the corruption and hypocrisy of their priests, but of the whole people, priests and rulers included. In the laugunge of one of the prophets, their teachers taught for hire; their judges judged for reward; their prophets divined for money, and "my people love to have it so, and what shall be the end thereof?" The people had lifted themselves up in pride; they loved gold and silver and precious things, and set up gods whom they might adore. If they did not actually set up graven images and gods of wood and stone, they set up teachers and priests like unto themselves. Their judges and priests took bribes, and their public servants could be bought with money. They sought honour one of another and sought not honour which comes from God alone. In short they lived for the present life only, and did not know how to enjoy it properly, for the fruit of evil doings is always evil, though it oft-times appears tempting and alluring to the inexperienced and thoughtless, and its fruits may be sweet in the mouth, but in the belly they are invariably bitter. The fruits of righteousness are joy, peace, and contentment in this life, and life hereafter; while the fruits of unrighteousness are misery, grief, sorrow, and death. There is nothing more certain than the saying in Scripture "that the wages of sin is death." That is as true to-day as it was in the day when it was spoken. No man or woman can do a wrong thing, whether ignorantly or with the intent to do wrong, without sooner or later reaping the bitter fruits of that wrong doing. It is true that the mercy and loving kindness of God our Father comes to the aid of all who sin ignorantly, and lightens their punishment because they sinned ignorantly, and as soon as they were enlightened they turned away and repented before the Lord in sorrow. It is written that he who knoweth his master's will and doeth it not shall be beaten with many stripes; but he who sins ignorantly, though he may do things worthy of many stripes, shall be beaten with few if he forsakes his evil course when he understands it, inasmuch as his spirit is not defiled thereby. He who consents to and approves of a wrong in his heart, or becomes the aider and abettor of those who do wrong, though he may not be the personal doer of that wrong, may be more culpable and more deserving of punishment than the one who is actually guilty, for the latter, ignorant of the conse-

quences, may be influenced by the former, who knows the results and effects of the wrong done. In such a case the prompter of the evil would be punished far more severely than he who actually committed it. It is a consolation to the righteous to know that God judges not by the sight of the eye, but by the secret thoughts and intents of the heart. The final judgment of the human race is deferred to their next estate, that God may judge the spirit according to the deeds done in the body, His judgment not being passed upon the body, but upon the spirit, the body having paid the penalty of its own faults and errors by death. The spirit is held responsible for the acts done in the body. No spirit can plead, before the bar of Jehovah, the weakness of the flesh as a justification of sin; the latter may be urged in palliation, but not in justification. Our Father is full of mercy, but he cannot look upon sin in any individual with the least degree of allowance; but every spirit must be held responsible, and will have to answer at the bar of God, and will there receive a just and righteous judgment for the deeds done in the body.

But it will be found, in the language of Paul, that some men's sins have gone to judgment before-hand; others will follow after. In other words, some men will have their accounts balanced and settled in time, before the time for the final reckoning arrives, and when that time comes they will have enough on the credit side of their account to balance the debtor side, and they will stand square, free, and accepted; while those whose sins follow them to judgment will have a long list of accounts unadjusted and a heavy balance against them, with nothing to set off against it.

What class of beings are they who are so highly favoured as to have their sins go to judgment before them? Why, they are they who have repented of their sins, and have ever kept the law of God, and not been anxious to run in debt again. There are many people who, in both spiritual and temporal things, as long as they can have an open book account, are ready to run up bills. But prudent, wise, and careful men and women like to have short reckonings and to know pretty often how they stand and to keep their accounts square. They never lay themselves down to rest, or rise in the morning, without communing with their God and learning the position they occupy in His sight. In our communings with our Father it is our privilege to learn this lesson, and it is one that every Saint should learn. If we live continually so as to enjoy the guidance of the Holy Spirit of God, it will hold the mirror before our eyes, and enable us to understand our positions before God as plainly as we behold our natural faces in the glass; and if we have been heedless or negligent in the performance of our duties, it will be presented to our minds, and we will learn our faults, and if we sincerely repent, the whisperings of the Holy Spirit will prompt us as to the course we should take to make things right. If you have slandered, given place to envy or jealousy, or have indulged in backbiting, evil speaking, fault-finding, criticising, or have used an evil influence concerning your brother or sister, the Spirit will say to you, "Go and make that right, ask your friends who have suffered by your folly to be merciful to you and to let your fault be buried." You will thus pour in the oil, and, as far as in you lies, heal the wound you have inflicted. And when you have thus obtained your brother's forgiveness you can look up to your

Father in Heaven and with confidence ask for His forgiveness.

No individual can wrong another without that wrong being thrown back upon himself. This is just as sure as that your face is reflected in a camera when the light shines upon it. You go into a photographic gallery to have your likeness taken; you sit down opposite the camera, and the effect of the light upon the instrument is to make it reflect an exact likeness of yourself. It is precisely similar with every evil action—they exemplify the truth of the well-known maxim that "curses come home to roost." This is universally true. No person can, with impunity, put his fingers in the fire; neither can any person violate the laws of life and health without suffering pain and sickness in consequence. Though the Lord is long-suffering and full of loving kindness, the penalties attending the violations of His laws are sure to overtake the offender sooner or later, and foolish is the man or woman who fosters the delusive hope that it will be otherwise.

The foundation and the seeds of dissolution and death are sown in our tabernacles. The passions of human nature work, ultimately, the overthrow and dissolution of our bodies; and this is no more true than that the spirit, in like manner, works out its own dissolution, that is, whosoever suffers the second death, which is a spiritual death, suffers that death as the legitimate fruit of his evil doings as certainly and as naturally as the body suffers death through the violation of the laws of its own organization. Whether we violate the laws of our organizations ignorantly or otherwise, the results are the same. The child who runs innocently into the fire, ignorant of its power to injure him, is burned just as quick as the grown person who does. You overload the stomach of a child who knows not the capacity of his system, and he suffers the consequence just the same as if he had understood all about it.

The purpose of the Gospel of Christ is to enlighten the mind upon all these subjects, and inasmuch as we are willing to receive instruction we, through it, may learn how to prolong our physical existence here, and how to secure everlasting life in the world to come, or in other words, to enter upon our third estate, which will be glorious and immortal; and in which they who are privileged to enter upon it will be prepared to exercise the highest functions of their existence and to enlarge, increase, and extend for ever, until, like Abraham of old, to their increase there shall be no end, and when the stars of the firmament or the sands of the sea-shore shall be less numerous than their creations. Incomprehensible as this may be to our finite minds, it is a faint view of the glories of the third estate. If we would secure a right to such inestimable blessings, it must be by obedience to the laws of life which God has revealed to us. If we sin wilfully, after having been enlightened as to the consequences of our sin, there remains, says the Apostle Paul, no more sacrifice for sin, but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But if we err in ignorance, and, after having been instructed, we repent of our sins, there is a door of mercy opened for us, and we shall be beaten with few stripes. Such persons, when they have wronged a brother or sister in ignorance, will, upon being convinced of it, go straightway and rectify that wrong. If they have oppressed the hireling in his wages, when they become convinced of the fact, they have gone straight-

way and made it right, paying him fourfold if necessary. After pursuing such a course the Father forgives them. He says if we do not forgive one another, neither will He forgive us. This principle is laid down in the Scriptures in that beautiful and simple prayer which Jesus taught to his disciples—a specimen of honest, childlike brevity and simplicity. In another place the Saviour says, "Moreover, if thy brother shall trespass against thee, tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If thy brother is not convinced of his wrong doing, do not be discouraged at the failure to convince him; but try again. Get some brother, who is filled with faith, love, and charity, to go with you to use his influence with him, and if you do not succeed in melting the icicle from your brother's heart, your friend will, at least, be your witness before the Lord that you have fulfilled your part; and your unforgiving brother will be held accountable. Our account is then settled, inasmuch as we obey the ordinances of the House of God —the conditions upon which the children of men may find favour with God. If we have wronged our brother, stolen his property, swindled him out of it unrighteously, or obtained it without having the means to pay him for it, we should repent and make restitution, even if we have to become his servant until he is satisfied, then our Father, who is the judge between us, will "say it is enough." The same principle will hold good with regard to any other evil. If we, through covetousness for filthy lucre, have oppressed the hireling, or have neglected to relieve the wants of the sick and destitute, the Lord's poor will rise up in judgment against us. They will say, "I was naked, and ye clothed me not; I was sick and in prison, and ye visited me not." And Jesus himself will be the accuser of such. He has said that he will place such persons at his left hand among the goats, and will say unto them, "Depart from me, I know you not." Many of them may expostulate and inquire, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But Jesus will answer, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

There were some anciently who seemed to obtain light enough to appreciate these sentiments, and who, in accordance with the counsels of the Saviour, forsook their evil ways and sought to make friends of the mammon of unrighteousness, and by doing good with their ill-gotten gains, they, in some measure repaired the wrongs they had done. These good deeds will stand on the credit side of their accounts.

There is in the human breast a constant tendency to the allurements of this life. The wants of the present are ever forcing themselves upon our attention; while that which is in the future we are apt to put off till another day. The cravings of the stomach must be looked after to-day; these shivering limbs we must clothe to-day before another storm. Says one, "I must erect this house over the heads of my wives and children before next winter." And thus the wants of the present constantly impel us to action, while things pertaining to eternity are neglected, forgotten, or laid over till a more convenient opportunity. This procrastination—"the thief of time" —we should guard against; and whenever we detect ourselves with an inclination to neglect our duties to God or each other, and think only of self,

we should instantly check the uprising of this passion, and should never fail, when we have it in our power and the opportunity presents itself, to administer to the wants of the poor and needy; or, what is still better, devise ways and means which will enable them to administer to their own necessities. The latter is always preferable. Those who are the Lord's poor always prefer to provide for their own necessities than to be dependent upon others. They who are able to provide for themselves, but would rather have others bear the burdens of life for them, are not the Lord's poor, they are the devil's poor. They covet their neighbour's property—his food, house, horse and carriage, and peradventure his wife. They desire that which he possesses, without going to and earning them as he has done. It is not he who is most successful in gathering around him the goods of this life, who is always the most covetous.

I refer to these things, which have been so often spoken, by way of reminding us of that which is written, and to which the spirit of the Lord continually urges attention. Let us then, my brethren and sisters, beware of pride, lest we become like the Nephites of old. It seems from reading their history that a very few years sufficed for them to rise from a state of humility, enjoying the favour of God, to one of haughtiness and pride. There is a continual tendency to this state of feeling in the human mind. In the days of our humility we feel after God; but when prosperity comes, too many of us are apt to forget Him, and to feel that all our wants are supplied. A sister says, "I have a good husband, who prays for me and my children, and provides for our wants; he is a guide sufficient for me." She forgets to pray for herself, or for husband and children. Is she saved because of her believing and faithful husband? It is true that his prayers, good works, and the good spirit continually with him, are blessings thrown around her to aid her in her onward path to glory and exaltation; but unless she herself improves these favourable circumstances she, in the end, will sink while he rises. On the other hand, a sister who is faithful to her God, her covenants, her husband, children, and friends, who ceases not to call upon the name of the Lord though her husband may neglect to pray with his family, and to magnify his calling as a man of God, the day will come when he will sink, while she will rise and be given to a faithful man. So with children who, beholding the evil deeds of father and mother, follow the good counsels of friends who feel after them, and call upon God continually and do His will, while father and mother perish out of their sight for ever and ever; God will exalt them and may give them to good men and women who, perhaps, were never blessed with children.

Those who plant good seed will surely eat the fruit thereof; while those who neglect to cultivate good seed will surely go down to perdition; for, in the language of the Scripture I first repeated, "Every tree which bringeth not forth good fruit is hewn down and cast into the fire."

May God Almighty bless us, and help us to remember these things, and to live them as Saints of God should, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE OLD TABERNACLE, SALT LAKE CITY, MARCH 14, 1869.

(Reported by David W. Evans.)

RELIGIOUS CONFLICTION IN THE WORLD—THE GOSPEL OF JESUS CHRIST.

We meet together from time to time to hear of things pertaining to the Kingdom of God on the earth. We have our own peculiar views in relation to many things that occupy the minds of men, and we have been in the habit of investigating the principles of the Gospel, and our minds are more or less occupied with affairs connected with the welfare of humanity, whether associated with the present life or that which is to come.

There is a common tendency in the minds of men generally to take very little trouble in relation to religious matters; and men of all nations seem more disposed to let others think and act for them in such matters than to do so for themselves; hence, those who are disposed to prey upon the credulous, have every opportunity to accomplish their ends. Another point upon which men do not reflect much, is the fact that between this and the spirit world there is a veil drawn, which can only be penetrated through the medium which the Scriptures unfold. There we are told that "no man can understand the things of God but by the Spirit of God;" hence, though men may reason upon natural principles, and speak logically on most of the common affairs of life, when they attempt to investigate the principles of religion, and the nature of our relationship to God, they seem to be at a loss; and not being willing on the one hand to acknowledge their own weakness, ignorance, and imperfection, nor on the other hand, to acknowledge the hand of the Almighty, they know not what course to pursue. On account of these various feelings in the world a great many errors of every kind have crept in and have led the human mind astray. The Christian portion of the world are apt to look with contempt upon what is called the heathen, and wonder how men possessing any degree of intelligence can be led to worship stocks and stones and gods of their own making. Yet millions, under the influence of priestcraft do this, and they think they are right and that they are on the high road to Heaven. The Christian world, too, feel that it is all right with them in reference to a future life; in fact, they feel, in respect to religious matters, about as the Athenians did about the goddess Diana—that she had descended from Heaven and that all the world knew it. The various sects of the Christian world—Methodists, Baptists, Presbyterians, Episcopalians, Church of Rome, and others, no matter what their peculiar creeds or forms of worship may be—entertain the idea that they are all on the highway to Heaven. They build magnificent churches and pay

thousands of ministers; they are also very zealous in missionary labours, and contribute largely for the support of charitable institutions. But it is very few of them who reflect upon first principles; they do not like to trouble themselves on such matters.

I have travelled a great deal, and have come in contact with professors of every creed; but they almost invariably like to assume, without contradiction, that they are right and that their fathers before them were. They do not like the idea to be entertained for a moment that the principles, doctrine, and ordinances they believe in and obey may be wrong, or that there is any possibility of the whole so-called Christian church having departed from the faith and ordinances as laid down in the Gospel by Jesus Christ.

The Methodists, for instance, could not for a moment suppose that John Wesley was not competent to judge all matters pertaining to salvation. Wesleyan ministers will hardly permit his doctrines to be questioned; they must be swallowed without investigation. In fact, I have heard some of them say that he was a man of such erudition, talent, and piety that they would not have his doctrines questioned in their hearing. The Protestant Germans and a great many others are just the same with regard to Luther; yet in some of his ideas and principles the great Reformer was as foolish as any other man. The Scotch are a good deal so with John Knox; they think that he was everything good, praiseworthy, and amiable, and, in fact, that he was the pink of perfection. The Roman Catholics will not for a moment admit that they are not the true church; and they will maintain that they have held the keys of the Kingdom of Heaven from the days of Peter until now, and that they still have the pure doctrines of the Gospel, and have power to bind on earth and in Heaven, and to loose on earth and in Heaven. You may ask a great many who have seceded from the Church of Rome, and you would find that they have similar ideas about their own infallibility, only they are a little better than those from whom they seceded; they have made some improvements and are a little nearer the celestial kingdom.

Feelings of this kind obtain not only among religionists, but also among philosophers, for some Christian philosophers have brought in philosophy to their aid in order to prove the truth of the Christian religion. Paley and Dick, very prominent Christian philosophers, have examined the works of nature, and have endeavoured to prove that the God of nature who controlled all these things must be a Being full of love, intelligence, and power. In their investigations they have examined the anatomical and visceral systems of man, beasts, birds, and insects, and have deduced therefrom many arguments which are interesting and incontrovertible. But when they apply their reasoning to the Christian religion they swallow it at one gulp without investigation. Their arguments go to prove the existence of a Supreme Being, a God; but they do not prove the truth or falsity of the Christian or any other system of religion—they have nothing at all to do with them.

People generally are apt to accept the various religious systems of the day without reasoning or investigation. When I was a little boy I used to ponder over such things; and I do so still. Finding myself an inhabitant of the world, surrounded by ten thousand conflicting opinions on religious subjects, I want to know "what is truth?" Who has it in

his possession? Where shall we find it? If I were among the heathen, and had been taught to worship an alligator, I should not think it right to worship a cat; and if it was right to worship a cat, it would not be to worship a bull; and if a bull, it would not be to worship a snake; and if a snake, it would not be to worship a monkey; and if a monkey, it would not be to worship sun, moon, or stars. Were I among the Christians I would think if the Baptists are right the Presbyterians are not; if the Presbyterians are right then the Baptists are not; if the Church of England is right then the others are wrong; if the Roman Catholics are right then others are wrong; and if any of the others are right the Roman Catholics are wrong. I cannot conceive of two ways to go to Heaven and both right. I cannot think of a God of intelligence, who has created the whole human family, and who has organized every living thing, and adapted them to the varied positions which they occupy, being the author of the confusion that exists in the world in relation to the forms of worship. But if God is not the author of it, who is? Where did it come from? I know that men generally are not inclined to investigate these subjects.

When I was a boy I used to be connected with the Church of England. Theirs is a pleasant kind of religion. I liked it very well when I was connected with it. They pay the parson for preaching and pay the clerk for saying "Amen." No difficulty about the matter, everything moved along pleasantly. Nobody thought of questioning the parson. They considered the whole system correct, and that they were all on the way to Heaven. The Roman Catholics feel a good deal the same way, only their religion is not quite so easy. They have to do penance sometimes; if they do wrong they may get absolution, but they have to pay for it.

In talking with Church of England ministers I have sometimes asked them where they got their authority from. That is a kind of question they hardly deem admissible, but they would say, "Well, if we must confess, we got it from the Roman Catholics." Where did they get it from? "From Peter." But, unfortunately, you Episcopalians say that the Roman Catholics are in error. "Yes, they are in error." Well, if that be the case, how could they confer power upon you? Do not the Scriptures say if a tree is bad its fruit will be bad? "Oh," say they, "they might retain their power even if they had lost their virtue." Oh, indeed; you admit that much. Well, if they had power to bind on earth and to bind in Heaven, they had power to loose on earth and to loose in Heaven; and if they had power to give the priesthood they had power to take it away, and if they cut you off you have no authority. They do not like to reason upon these things; but I do. I like to know the "whys" and "wherefores" in all such things, and to understand their foundation, especially in matters pertaining to man's eternal welfare. I have generally taken the liberty of applying the word of God to principles of religion whether taught by the Methodists, Church of England, Roman Catholics, or any others; and when "Mormonism" was presented to me my first inquiry was, "Is it Scriptural? Is it reasonable and philosophical?" This is the principle I would act upon to-day. No matter how popular the theories or dogmas preached might be, I would not accept.

them unless they were strictly in accordance with the Scriptures, reason, and common sense.

I used to be told when investigating religious principles that it was dangerous to do so, and I had better let them alone; but I did not think so. I believe it is good to investigate and prove all principles that come before me. Prove all things, hold fast that which is good, and reject that which is evil, no matter what guise it may come in. I think if we, as "Mormons," hold principles that cannot be sustained by the Scriptures and by good sound reason and philosophy, the quicker we part with them the better, no matter who believes in them or who does not. In every principle presented to us, our first inquiry should be, "Is it true?" "Does it emanate from God?" If He is its Author it can be sustained just as much as any other truth in natural philosophy; if false it should be opposed and exposed just as much as any other error. Hence upon all such matters we wish to go back to first principles.

If I am a man, where did I come from, and what is the nature of my existence and being here? I want information on these points, if anybody can give it. If I had an existence before I came here I want to know something about it. If there is a God and anybody on the earth ever knew anything about Him, I want to know something about Him. If there are wise, intelligent, and learned men anywhere who can tell me anything about Him, about my own existence and future destiny, I want to know it. These desires are reasonable; why should they not be gratified? You go to the heathen and inquire about God, and they have thousands of them in every form. Go to the Christians and they have one God, but he has neither body, parts, nor passions; his presence is everywhere, but he exists nowhere. They have never heard nor seen him, and they do not know anybody who ever did, not even their ministers, whom, they claim, are sent of God. They are equally as ignorant in relation to their own existence and the ends of their creation. They say they are going to Heaven, but all they can tell you about it is that it is beyond the bounds of time and space.

This kind of doctrine does not suit me. I can read in the Scriptures that men used to converse with God, and that angels conversed with them; that others had visions and could read the purposes of God as they were unfolded before them. But come to the present day when, according to their own account, the most intelligent people that ever were upon the earth are now in existence, and they know nothing about God or His purposes. I care nothing about such knowledge and wisdom. In the language of the old prophet I say, "My soul, enter not thou into their secret." I want something that is intellectual and true, and that will bear investigation.

When I turn to the Gospel as taught by Jesus, I find that he sent his disciples into all the world and commanded them to preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This Gospel was no pliant thing, as in this day, that men could receive or refuse as they pleased, or that they could tinker to suit their own notions; but when preached, it involved the salvation or damnation of those who heard it.

When the apostles commenced to preach the Gospel, Jesus said it was necessary for him to go away, for if he went away he would send them the Comforter—the Holy Spirit—

which should call all things to their remembrance and show them things to come. This was something very important; a religion that would do this was a religion fit for immortal men. Why should men, made in the image and after the likeness of God, be ignorant of themselves, of their pre-existence, and their future destiny? The religion that Jesus came to teach instructs men in relation to these subjects and puts them in possession of correct information. Well, then, I do not want to go to any of the old doctrines of the Roman Catholic Church, or to the Episcopalians, Calvinists, or Lutherans. I want the doctrines that were promulgated by the disciples of Jesus on the day of Pentecost, through obedience to which men may gain the power and inspiration that were enjoyed by them, in accordance with the promises which Jesus had made. On that day we read that the disciples began to speak with other tongues as the Spirit gave them utterance. People from different nations heard them preach the Gospel in their own tongues, and they marvelled and thought they were drunken with new wine. Peter told them that it was not so, "but," said he, "this is that which was spoken by the prophet: It shall come to pass in the last days that I will pour out my spirit upon all flesh, and your old men shall dream dreams, and your young men shall see visions, and upon my servants and handmaidens I will pour out my spirit and they shall prophesy." It was the pouring out of the Spirit of God in fulfilment of this prophecy. It was the revelation of God to man; it was the introduction of the Gospel of Jesus Christ; it was the power of the Lord God manifested through obedience to the Gospel.

When the people saw these wonderful manifestations, they said, "Men and brethren, what shall we do?" I have often reflected upon this saying. If men were to ask this question now among the Methodists they would tell them to come to the mourner's bench and be prayed for. Some of the other sects would tell them pretty much the same thing. I have seen operations of this kind take place. When their preachers get people excited, they get them to the mourner's bench and they commence praying, and tell the people to believe on the Lord Jesus Christ. The mourner may say, "I do believe;" but his only answer will be, "Well, you must believe." "I do believe," says the mourner again. "Well, you must believe," is the reply again, and that is about all the minister or the people know about it. Some will say the believer must be baptized; but upon the mode of baptism they are very much divided in opinion. Some say they must be sprinkled; others say the water must be poured upon the believer; while others say that immersion is the correct method. The Methodists are very pliable on this point—they give a man a chance to have which method he pleases; their ministers do not know which is right, so they give the sinner the privilege to take which he likes.

I have reflected upon these matters a good deal. It was very different in former days. When they asked on the day of Pentecost what they were to do to be saved, said Peter, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the Holy Ghost." This was the command to all—to the doctors, lawyers, Pharisees, and pious people, as well as to the harlot, publicans, and thieves. This was the doctrine of the Apostolic Church. The question with me is, "If this

was the true Gospel 1800 years ago, is it not the same to-day?" This is a question I have often put to priests when I was very young, and they would tell me not to trouble myself about such things, they were for the consideration of wiser people. But when I investigated further I found that these "wiser people," knew nothing about it.

The Methodists, Presbyterians, and others tell us they have the Gospel and the Holy Ghost. I am glad if they have, but if they have, they will be able to show the fruits of the Gospel, for it will produce the same results now as then. Eighteen hundred years ago, if a man sowed wheat it produced the same as to-day; and if he sowed barley or corn, he reaped the same, for what a man sows that shall he reap. The animal called a horse in those days is not a jackass or a mule now, but is a horse still. Two and two made four then the same as to-day. The Gospel of Jesus Christ produced certain results then, and it will produce the same to-day, or it is not the Gospel. This is the way I reason. "Well," the inquirer may say, "if the Gospel does not exist anywhere but among you Latter-day Saints, where did you get it from?" We believe God has spoken. Joseph Smith said an angel came and administered to him and revealed the Gospel to him as it existed in former days, and Joseph declares further, that he was ordained by holy angels, and was commanded to go forth and preach the everlasting Gospel. I find in reading the Bible that there is a prophecy in relation to this matter. John says in his revelation, "I saw another angel flying in the midst of Heaven, having the everlasting Gospel to preach to those who dwell on the earth, to every nation, kindred, tongue, and people, crying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made the heavens, earth, the seas, and the fountains of water."

What is meant by the everlasting Gospel? I know that some people think there was no Gospel until Jesus came; but it is a great mistake. Adam, Noah, Abraham, and Moses had the Gospel; and when Jesus came he came to offer himself a sacrifice for the sins of the world, and to bring back the Gospel which the people had lost. "Well," says one, "do you mean to affirm that the men you have just named had the Gospel?" I do, and hence it is called the everlasting Gospel. "How do you know?" Why, the Scriptures say the Gospel held the keys of the mysteries of the revelation of God. Now, Adam was in possession of these things; he was in possession of the spirit of prophecy and revelation. He talked with God, and it was through the medium of the Gospel he was enabled to do it. Enoch also conversed with and had revelations from God, and finally he was not, for God took him. Noah conversed with God, and God told him to build an ark, and gave him revelations about the size of it and the kind of animals he was to introduce into it. And wherever the Gospel existed there was a knowledge of God. Moses had the Gospel and so had Abraham, and they communicated with Him from time to time. And by what medium was this done? It was through the medium of the Gospel. "Do you mean to affirm," says the objector, "that Moses had the Gospel?" Yes; let us take the Bible for it; we all believe in that. In that book we read that "unto us was the Gospel preached as well as unto them." We are also told that the Gospel was preached to them, but that it did not profit them, not

being mixed with faith in those who heard it, therefore the law was added because of transgression. Added to what? Why, to the Gospel, which the Scriptures say Moses preached to the children of Israel. In the New Testament we read, Gal. 3rd chapter and 8th verse, "For the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." It was through the medium of the Gospel that Abraham obtained these promises. Now, some people think the law of Moses, as it is called, was given to the children of Israel as a peculiar kind of a blessing; but it was a peculiar kind of a curse, added because of transgression. It was as Peter said —neither they nor their fathers were able to bear it.

We read also that Jesus came and was a priest for ever after the order of Melchizedec. Who was Melchizedec? He was the man who blessed Abraham, the father of the faithful, yet Melchizedec was greater than Abraham, for verily the lesser is blessed of the greater. For wherever and whenever the Gospel has existed there has been the opening of the heavens, revelations and visions given to men; and wherever the Gospel has not existed there has been no vision, no revelation, no communication between the heavens and the earth. Hence that which is called the Gospel in the Christian world is not the Gospel, but a perversion of it.

When Jesus came he came to do away with the law and to introduce the Gospel that their fathers had lost because of transgression. After its restoration by Jesus the same results followed: the heavens were opened, the purposes of God unfolded, and His power made manifest among the people.

Joseph Smith's mission was to restore this same Gospel in its fulness. He brought back the same Gospel that Jesus taught, the same faith and repentance, the same baptism for the remission of sins, and the same laying on of hands for the gift of the Holy Ghost, and the same Holy Ghost with all its powers and blessings. This is the doctrine and these the principles we profess to believe in. We do not profess to have received our authority from the Church of England or any other sect: it came directly from God by the ministration of holy angels. The Gospel that we preach is the everlasting Gospel; it reaches back into the eternities that are past; it exists in time and it stretches forward into the eternities to come, and everything connected with it is eternal. Our marriage relations, for instance, are eternal. Go to the sects of the day and you will find that time ends their marriage covenants; they have no idea of continuing their relations hereafter; they do not believe in anything of the kind. It is true there is a kind of natural principle in men that leads them to hope it may be so; but they know nothing about it. Our religion binds men and women for time and all eternity. This is the religion that Jesus taught—it had power to bind on earth and to bind in Heaven, and it had power to loose on earth and to loose in Heaven. We believe in the same principles, and we expect, in the resurrection, that we shall associate with our wives and have our children sealed to us by the power of the holy priesthood, that they may be united with us worlds without end. The Gospel we preach is like the Melchizedec priesthood—without beginning of days or end of years.

There is something pleasant in this. I do not want uncertainty

about my eternal welfare; I do not want to dream away my existence and be governed by somebody's *ipse dixit* in regard to the future; I do not want to pay a man a few dollars to take care of my soul; I beg the privilege of doing that myself with the assistance of my brethren in the priesthood.

Why, these Christians, so called, cannot trust their God in anything. To show the difference in the workings of their systems and ours I will refer briefly to my early experience amongst them. When young I used to attend their missionary meetings. Their preachers would get up and tell about the dreadful state of the heathen, and in order that they might be converted, the members of the various religious bodies used to subscribe thousands and thousands of pounds to send them abroad and support them while there. I have known them make mathematical calculations about how many souls a missionary might convert, and what it would cost to support him during the time he was doing it; and then they would say if they could have the amounts collected for missionary purposes duplicated, triplicated, or increased a thousand times, there might be so many more heathen converted. Those men would not go out as the apostles did—without purse or scrip. Jesus commanded them to go so in order to try the world. And when Joseph Smith sent out his apostles and disciples he said, Go without purse or scrip. I have travelled thousands and hundreds of thousands of miles that way; and many of my brethren have done the same thing. Have we lacked anything necessary? No, never. The Gospel of Jesus Christ always took good care of me, and today I would rather trust in God under such circumstances than in any of the princes of the earth. This is the way our religion has spread, and it has progressed because God has been with and blessed the labours of His servants; and peace, harmony, and union prevail in our midst. Many have got angry with us, but that is nothing new; the wicked have always shown anger when the Gospel of Jesus Christ has been upon the earth.

Many have tried to stay the progress of the work of God, but it has continued to roll on in spite of all the opposition with which it has had to contend. The prophet saw a little stone cut out of the mountain without hands, and it continued to roll and smote the feet of the image made of clay, brass, silver, gold, and iron, and it became as the chaff of the summer threshing floor; but the little stone grew and increased until it became a great mountain and filled the whole earth.

It will be so with this stone which God has hewn out in these last days; and though men may combine to stay its progress and may set themselves in array against the Lord and His anointed, yet He will come out of His hiding place and will vex such people and nations, and He will overturn and overturn until Truth shall prevail the wide world over, and until His kingdom shall reach from the rivers to the ends of the earth; until all men shall bow to the sceptre of Immanuel; until the wicked shall be rooted from the earth, and His kingdom shall be established and given to His Saints to possess for ever and ever.

May God help us to be faithful in the name of Jesus. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1869.

(Reported by David W. Evans.)

CONTRIBUTIONS FOR EMIGRATING THE SAINTS—WORD OF WISDOM.

I am glad, my brethren and sisters, of meeting with you again in General Conference. Our Conferences form a peculiar feature in our history, and the people in all parts of the Territory look forward to these occasions with far more than ordinary interest, and make calculations to participate therein.

The past six months have been a period of remarkable interest. There has been a marked advancement in the progress of the work of the Lord and a great increase and improvement in the knowledge, sentiments, and feelings of the Saints since our last Conference, perhaps more so than in the same space of time at any period in the history of the Church since its organization. The Saints are becoming more united in their business relations, and in all their associations for the purpose of accomplishing the work that is before them, and if the old adage, "Union is strength," be true, we are certainly growing stronger.

The teachings during this Conference will, as a matter of course, have a tendency to increase this union, to enlarge the understandings and judgments of the Saints, and to banish certain antiquated ideas which, more or less, have been woven into our being, and have formed part of our existence, enable us to free ourselves from the shackles of tradition and ignorance and to move forward more effectually in the discharge of those duties devolving upon us in connection with the great and glorious work which God has entrusted to our charge. It will also be necessary for us to take into consideration the different points pertaining to the progress of that work.

It was a saying of Joseph Smith, that he taught the people correct principles and they governed themselves. A feeling has been engendered and sent abroad that the Latter-day Saints are subject to bondage; but instead of this being so, they are controlled wholly on the principle to which I have just referred, as having been enunciated by Joseph—they are taught correct principles and then govern themselves. When the elders of Israel have succeeded in informing the minds of the Saints in relation to any topic pertaining to the work of God in the last days, they have accomplished a great work, and that work is followed by a feeling of willingness and obedience to carry out that principle on the part of the great mass of the Saints.

Last year we made an effort to bring home the Saints from the Old World, and a pretty strong emigration was the result. It will be remembered that when the matter was first agitated, it seemed as if there was but a small amount of means to be obtained. Many of the brethren in the wards felt that they could do but little, but they went to work and

brought home some five thousand Saints. This same work is still before us, and appeals to our sympathy, and we still have occasion to call the attention of each other to the importance of the work of bringing home to Zion our brethren and sisters in foreign lands who are deprived of the privileges that we enjoy because of their inability to gather. An appeal is to be made from this Conference to the Saints generally throughout the Territory, to contribute again of their substance to bring home the Saints from foreign lands.

The facilities for gathering the Saints are far greater than they have been heretofore. We wish to say to any of those who are already gathered, who may be indebted to those who are left behind, that they should remember and discharge their obligations. We also advise the Saints to write to their friends abroad and inform them how things are progressing here. I am aware that when the people land here there are many inconveniences with which they have to contend, and they have to struggle for a time before they can again make a start in the world; but they should not, on that account, forget the brethren and sisters they have left behind, and especially those who may have advanced means to aid them in emigrating. One of our first great duties should be to square our accounts and to stand honourably with our fellow-beings.

Although a great advance has been made within the last two years in the observance of the "Word of Wisdom," there is yet room to talk on that subject. We find that the tobacco trade is still very considerable in this Territory, and we cannot yet lose sight of the fact that we are compelled to pay a tribute to the Emperor of China for tea, and to the Emperor of Brazil for coffee; and there are still men in Israel who do not seem to realize the importance of observing the "Word of Wisdom." It is, therefore, necessary to preach, teach, and exhort, and to enforce upon the Saints the importance of its observance, for it is preparatory to great blessings which God has in store for the faithful. The elders will instruct us in relation to these matters as the Spirit of the Lord may dictate.

It has been my privilege this last month to visit most of the branches in the southern part of the Territory. At a large portion of those branches I have attended meetings, and have seen many of the brethren and sisters, and I feel to testify that in all my travels in Zion, I have not found a better spirit, a more united determination, or a warmer feeling with regard to the work of the Lord, and to build up His kingdom, than I found on this visit. I felt thankful to learn that our brethren in the cotton country were filled with the spirit and were zealous for the accomplishment of their work, and that they were progressing very satisfactorily in the accomplishment of their mission, or at any rate that portion of them who have taken hold of it with the zeal which becomes men who are honoured with the privilege of labouring in any department for the building up of Zion. The testimony of the work of the Lord in the hearts of the Saints is a living and abiding testimony. While the work is progressing we must be alive to the fact, and we must not get behind, we must be faithful, live humble before the Lord, observe His counsels and laws, not even forgetting the principles contained in the "Word of Wisdom." If we take this course the blessings of life and peace will continue to abide with us, which may God grant in the name of Jesus. Amen.

REMARKS BY PRESIDENT D. H. WELLS,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 7, 1869.

(Reported by David W. Evans.)

CO-OPERATION—MERCHANDIZING AND PRODUCTIVE BUSINESSES—DOING THE LORD'S WILL.

After our usual custom we have met in a general council of the church to receive instruction in those things which are necessary for the government and well-being of the people, and to be instructed in that which is calculated to promote our best interests. At our Conferences a general interchange of thought and feeling in the midst of Israel takes place. At these meetings we receive great blessings; rich treasures of knowledge and understanding are opened up, and made known to the people throughout the valleys of the mountains. We come here to be instructed; we gather from the nations of the earth that we may be taught in the ways of the Lord and that we may learn to walk in His paths.

We can see a glorious future before us; we can dwell upon the words of the holy prophets and picture to ourselves great things in time to come concerning the beauty and glory of Zion, when she shall be built up. We can talk of exaltations in the Kingdom of God, of thrones, dominions, principalities, and powers, but how are we going to attain to these things? It seems as though, when we receive the Gospel and our hearts are lit up with the spirit of truth, we expect, without any particular effort on our part, at some time in the future, to attain to these great excellencies and glories. We are a good deal like children. We tell them of reading and writing, but they will never be able to do either, unless they take the trouble to learn. We often hear it said that if we wish to have a heaven we shall have to create it for ourselves. There is considerable truth in this. In the days of Joseph could he have accomplished with this people what can now be accomplished in the days of Brigham? No; it would have been impossible. I remember hearing him talk, and seeing his endeavours to establish merchandizing on a similar footing to that which has been recently introduced among the Saints; but there were difficulties in the way.

In those days there was a tendency of feeling that each should share alike in everything, so much so that it was impossible for any man to do business in the mercantile line. A good brother who was needy would think it was selfish if he could not go to a store and get what he wanted without paying the money for it. It was a good deal so when we first came here. Let a brother commence the mercantile business, and the first thing he knew his whole capital stock was credited out to the brethren. He could not refuse to credit a brother. O, no! if he did it was said at once that he was selfish and was no friend to the poor. I have never seen the time when co-operation could have been established

in the midst of the people until the present. Some will doubtless find fault with it now; but we do not expect to be clear of fault-finders. We have to be instructed; and the Lord has been merciful and kind. He has sought all the day long to train us in the way we *should* go. We never can learn the principles pertaining to the building up of the Kingdom of God while scattered abroad; hence, the necessity of gathering together that we may be instructed in the ways of the Lord.

There is a great tendency among the people to go into the business of trading, and to shun the more laborious pursuits and avocations of life. A great many seem to think that trading or merchandizing is more genteel, and that it is more gentlemanly not to learn some profitable trade or business. A considerable number who have been engaged in mercantile pursuits, owing to this change in our system of business, will no doubt be thrown out of employment; they will have to seek other avocations. Some persons who possess capital will have to seek other avenues in which to invest that capital. In a new country like this there is a variety of ways open to them for its safe and profitable investment.

A man may invest hundreds of thousands of dollars in goods and put them on his shelves, and in his warehouses, and dispose of them again to other parties; but what does such a man produce or create with his means that is beneficial to his fellow creatures? Nothing; it is merely an interchange. It is useful and necessary in its way and place, and it is all well enough; but sufficient should be done and no more than sufficient. Trading is overdone; there are too many employed in this kind of business; they should seek employment in some other way, and find other channels for investing their capital that are better calculated to produce something from the earth, and bring forth from the elements that which is necessary for the comfort and well-being of man and beast. Just think how many things could be raised and manufactured here, that, if we had them to-day, would fetch very remunerative prices. Butter, for instance, that at the present time is selling for a dollar and a quarter a pound, in a country like this should not bring more than twenty-five cents. Cheese the same. These two articles are imported twelve or fifteen hundred miles, and then the Territory is not near supplied. Wool and flax, too, might be raised profitably; not near enough of these is raised; and in these articles our surplus means might be safely and profitably invested. There is not near enough grain raised in the Territory. Wheat is selling to-day at four dollars a bushel, when it should not be more than half that price, and even then would well remunerate the producer. It is so with every other article of our own consumption and that is required for the sustenance of our animals; and the same may be said of the animals themselves. Stock raising offers a profitable avenue for the investment of means. Here are many avenues in which they, who have been overturned in their mercantile pursuits, can invest their means, which will pay larger profits, and which are far less liable to fluctuation, because mercantile pursuits are often subject to great depression through being overdone, or through scarcity of money and other causes. If a person has a farm his produce will keep until he can obtain remunerative prices, and he is more free and independent than the merchant; for the earth being his banker, he is not called upon to meet his bills and

obligations by any particular and specified time, as the merchant is. By turning our attention in these directions our capital may be safely and profitably invested, and many who are now but little better than idlers in Israel might be remuneratively employed.

I should say let every young man, and woman too, learn some way to procure their own subsistence, and to promote their own independence; this is incumbent upon all. No person should be above learning some useful occupation, trade, or business that is calculated to produce something for his own and the general benefit. Hundreds and thousands of articles are imported here that might just as well be made in our midst, and if they were made here it would render us, as a people, a great deal more independent and comfortable than we are now. That man only is truly rich who knows how to provide for himself and his household. I do not care how much means he has in his possession, he only is independent who has the means of subsistence within himself, who has the capability of going forth, and, by his own industry, drawing from the elements those things which are necessary for his own subsistence.

I remember reading an anecdote of Stephen Girard and of a young man he had had in his employment a long time, who had received some encouragement, and had large expectations from him, that when he had attained his majority he would set him up in business. When that time arrived, instead of giving the young man a draft for a certain amount of money, he told him to go and serve an apprenticeship to some useful trade, by which, in case of a reverse of fortune, he would be enabled to earn his own subsistence. The young man went and bound himself to a cooper and learned that trade. In a year's time he went back to his patron with a barrel of his own make. The old gentleman examined the barrel, and asked the price he could afford them at, and was told "a dollar each." Mr. Girard said it was a good article, and worth the money, and if he could make as good barrels as that for that price, he had insured to himself a living in any event that might happen. For his obedience in going and learning a trade as the old gentleman had directed him, he was rewarded with a check for twenty-five thousand dollars to set him up in business.

In case of any reverse of fortune this man had something to fall back upon. I have always thought this was a very good principle to act upon. I would like to see all of our young men learn some useful trade or occupation which would produce for them an honourable living by their own industry; and if they acquire this in early life, habits of industry and order become natural.

By industry we thrive; industry, in the mechanical and agricultural pursuits, is the foundation of our independence, and they who obtain a livelihood by habits of industry are far more honourable members of society than they who live by their wits.

I heard recently of a city that the outsiders are endeavouring to start, called Corinne, which it is said is to be the great city of the interior West. Who are going there to expend their labour? Can cities be built without labour? I think not. I have no idea that a great city will be built in the location designated, unless a different class of people go there than is to be found in such places generally. I have no doubt that the soil is rich, and that by industry the elements necessary for the building up of a great city could be developed. But

any person who expects that a large city is going to be reared without industry and hard labour reckons without his host. There may be a rush there, for a short time, of speculators, loafers, and rowdies; but if these are the only classes of people who go there—as there is good reason to believe—this great city that is to be, like others of the same class, will soon die out, and the people be scattered to some other places.

Can men be industrious and follow the various avocations and pursuits of life and still be servants of God? Yes, such things are conducive to good morals. It is said that an idle brain is the workshop of the devil, and it is far more likely to be so than the brain of a person who is occupied with some useful employment. Can a person work on the railroad, for instance, and be associated with the wicked without being contaminated by them? O yes, if he is so disposed. An elder of Israel should wrap himself as with a mantle, from sin, whether he goes to preach the Gospel to a wicked world; or whether he goes to labour among the wicked. Such a man will lose nothing, but he will gain the esteem even of the wicked themselves, by being faithful and true to his calling, keeping the commandments of God, and observing the Word of Wisdom; and no matter what society he may be in he will be respected, and will be far more likely to be so for the strict observance of the principles of the religion he professes than he will be if he does not observe them. I do not know that it is any excuse for a man to smoke, chew, drink whisky, take the name of God in vain, swear, or drink tea or coffee because he mingles with those who do such things. Do you think your associates would respect you the more for it? No, not a whit; but they would respect you more for not doing such things. They would have greater confidence in you, and if they had money they wished to entrust to the care of any one, they would sooner entrust it to the care of a man who was faithful to the principles of his religion than to their associates who get drunk, gamble, swear, and commit every abomination.

This people have been awakened to a sense of their duty in keeping the Word of Wisdom, yet many of them think it a sufficient excuse for them to use hot drinks, if they happen to be where others use them; in this way they are falling back to the use of tobacco, and are smoking their pipes or cigars, and are drinking tea and coffee or a little whisky now and again, and are letting those old habits grow on them again. This is wrong; they should not do it. I mention this in order to stir up your pure minds by way of remembrance. We should not forget that we have entered into covenant not to do so. Latter-day Saints should remember that there is not a day, hour, or moment in which they can afford to lay aside the armour of righteousness; there is no time but what the adversary is at their elbows ready to enter in, take hold, and lead them into forbidden paths. It is and ever has been a struggle with this people to trample the wickedness of the world under their feet. It rises before us continually and we are never without it. We do not expect to be without it in our midst if this is the kingdom of God. I suppose Jesus had as good an idea of what constituted the kingdom of God as any of us, and he said it was like a net cast into the sea which brought forth all kinds both good and bad; therefore let no one say this cannot be the kingdom of God because there are some who are not righteous in our midst. Be-

cause the wicked and unrighteous are in the world, must we be partakers of their wickedness? By no means; it is not at all necessary that it should be so. Let us endeavour to eradicate from our own bosoms all sin. It is not a matter of enthusiasm, to last for an hour, a day or a week and then die out; it is in this way that people forget God and do wickedly. You know that the Scriptures inform us that they who do wickedly, and all the nations who forget God, shall be turned into hell. The paths of virtue and truth are the paths of peace. The paths of union, that the leaders of this people are striving incessantly to introduce among us, are calculated to create excellence, greatness and power in our midst. By pursuing these paths we shall grow in every virtue and excellence until we shall attain to those great glories that are for the faithful, about which we sing and pray, and the contemplation of which always lights up our minds with so much joy and bliss. By faithfully observing the counsels given to us we shall actually come into possession of these things as naturally as a child, by constant instruction, comes to attainments in learning. It will be done by gaining item by item, by living our holy religion day by day, hour by hour, and all the time.

Blessed is that person, man and woman, who can retain, from youth up, a good, holy and righteous influence; who have never committed an overt act, preserving themselves righteously before the Lord in all good faith and conscience all the days of their lives. I say blessed are such persons. Persons are liable to be overtaken in liquor; but in Zion we should be free from these practices to a far greater extent than in the world. It is to overcome the evils that exist in the world that the Lord is gathering His Saints together. Why, if every man and woman who gathers to Zion were determined to follow their own ways, the state of things that exists in the world would soon be established here, and the object of the Lord, in gathering His people together, would be frustrated. Yet there are many people here who cannot see this; and they feel themselves infringed upon. Why, such persons are greater than the Saviour of the world in their own estimation! He came here to do his Father's will, and in his greatest agony he prayed that the cup might be taken from him, if it were possible, "Nethertheless," he said, "not my will, but Thine be done." His own will was swallowed up in the will of his Father; and yet we, poor, miserable mortals can stick up our noses and say, "We will do as we please," if anything is brought forth by the inspiration of the Almighty that seems to cut our corners. Are we a band of brethren, standing shoulder to shoulder under the banner of Emanuel —him who said, "Let not my will, but Thine be done?" If we are, we shall walk in the path marked out for us by the Captain of our salvation. "Oh!" says one, "I think I understand, comprehend, and know better than any one else; I am not going to do as such a one tells me—my Bishop, President, or some one else in authority over me; he does not know as much as I do." Perhaps not, the sequel will show who know most.

If we have a proper conception of the counsels given to us, we shall never utter such sentiments, or let them have place in our hearts. It is difficult sometimes to get into our ears and hearts what is required of us, hence the amount of instruction that has to be given to the people. It was years and years before we got

the people to take hold of the Word of Wisdom. There have been such things as reformations in the midst of the people of God, I suppose because of the proneness of the people to relapse into the ways of the world. Hence, it becomes necessary every once in a while to arouse Israel to a sense of their duties, that they may sustain the Kingdom of God.

There are a great many people who cannot see the Kingdom of God, although the events, long since foretold, which should transpire in connexion with that Kingdom are actually transpiring before their eyes. The people of the world are blind, they cannot see the Kingdom; and a great many Saints, and pretty good at that, who should see the Kingdom of Heaven in the introduction of a new principle, oftentimes fail to do so. Is the Word of Wisdom of the Kingdom of Heaven? Yes. Is co-operation of the Kingdom of Heaven? Yes. Is union in the midst of this people of the Kingdom of Heaven? Yes. Is the one-man power, with which the world find so much fault, and talk about so much, of the Kingdom of Heaven? Yes, if God is our Father and is at the head of it, it is. Then why should there be so much dread and fear of the Lord establishing His government in the world? Did it ever do anybody any harm? O, no. Did it ever do anybody any good, or is it calculated in its nature to do anybody any good? Yes, the greatest good. Then why so much dread and fear of it? Because the people cannot see the Kingdom of God in it. But is it not very far from them; God is not very far from them, nor from any of us, and His work is established and is transpiring right before our face and eyes. The government of God is being established on the earth, and the world does not know it; yet it is like a city set on a hill for everybody to gaze upon and investigate. Yet they treat it as if it were of no moment to them. Time will show that it is of the utmost importance to them. Let no person pass it by as an idle tale, for time will disclose that it is of the utmost importance to every son and daughter of Adam. They had better, at least, give it a passing notice and investigate it with honesty of purpose. Our hopes for the present and future, our happiness and prosperity, and even existence itself, are bound up in the Kingdom and government of God. What else is there now upon the face of the earth but what has a tendency to destruction? Look at the stream of vice and corruption that is flowing on, bearing its votaries to the gulf of despair. Who can stem the torrent? People can see it, but can they stop it? No, it bears them along on its surface, and they are lost for ever. Is it not time that some standard should be erected on the earth, around which those who are disposed to do right, may rally, where they will be safe from this great gulf-stream of destruction? I think it is time, because the Lord has thought so, and He has commenced His work; He has erected His standard, and is calling to the people and pointing the way to safety. Not that He or any one else expects this stream to be checked or stopped in its mad career; it will bear its onward course until, finally, it finds its depths. But we may save one here and another there, and so the Lord may get to Himself a people. It is like being snatched as brands from the burning. He will bring them to a place where they can be instructed. This has been the case with us. The Lord has brought us together and He is seeking to instruct us, that we and our children after us may escape those great evils which are so prevalent in

the world. I need not mention them, they are patent to the eyes of all. The people have forgotten God; they do not not know His ways, although there are many well-intentioned people who are seeking to do their duty and are living in the hope of a blessed reward hereafter. They will obtain it. They are trying to stem the torrent of evil as far as it is in their power; but they do not know "the only true and wise God and Jesus Christ whom He has sent," "whom to know is eternal life;" and another evil is, they do not try to know Him, or they would investigate and try to find out God and His Kingdom.

The Lord is not responsible for all the evil of which I have been speaking, neither for all the diversities of religion in the world. He created man upright, but man has sought out many inventions. If the people would seek after the Lord and be content to walk in His ways, do you think the diversities in regard to religion that now exist would be known? By no means; we should all come, then, to a unity of the faith.

The Latter-day Saints have great cause to rejoice, because they are blessed above all other people. They are learning the ways of the Lord; and more blessed are they still, if they follow in them. They are laying a foundation that will stand for ever. There is no principle of virtue, truth, holiness and righteousness but what is calculated to exalt man in time and for ever and ever. Those who build not on these principles are building on sand, and their superstructure will be washed away when the tempest comes; while they who build on the rock of truth will be able to withstand all opposition, and they will eventually obtain that glory and exaltation that the Saints now talk about.

These principles are true and can be depended upon. God is their author; He is at the helm. He is our Father and we may come to exaltation in His presence if we will live for it; and in this earthly probation we can be co-workers with Him in the establishment of His kingdom on the earth if we will serve Him and keep His commandments. We may come to Him on His own platform, on His own terms, but not on our own. That is the trouble with Christendom, and the world at large. They are trying to make the Lord's ways correspond with theirs. Why, they would tear Him to pieces if they could have their wishes carried out; they would dethrone Jehovah and overturn His power and kingdom. Could He exist if the world could have their own way? A great many called Latter-day Saints feel a little the same way; perhaps they do not know it, but it amounts to no less. I have known people come for counsel when they had their own minds made up about the course they intended to pursue. All they wanted was to receive counsel that corresponded with their notions. If they received that, all right; otherwise it would not do. All the world is after is to try to make the Lord come to their terms; He cannot do it.

It would be well for us, sometimes, if we could see a few of our own inconsistencies, and what we require of the Lord. The plan of salvation is amply sufficient to save to the uttermost. How? In our own way? No, in the way that the Lord has devised. If we are saved in His Kingdom we shall have to bow to His laws; we cannot be saved without. He has a right to dictate; He has done so, and it is for us to do His bidding.

We are blessed in having the living oracles in our midst, and in having a standard erected around which we

can rally. The Bible is good, and we believe in it more than any other people. The Book of Mormon and the Book of Doctrine and Covenants are the word of God, and they contain many precious gems; every line is full of knowledge, intelligence, and truth, and is calculated to be a benefit to us; but yet, above and far beyond all, we have the living oracles in our midst to tell us what to do to-day. A great portion of the Scripture we have was the living oracles to the people in the day in which it was given, and it has become Scripture because it was given by the inspiration of the Almighty. It was applicable to the day in which it was given. We have the living oracles in our midst to give us that which is applicable to our day. Let us make our ways correspond to the Lord's, for we read that "as high as the heavens are above the earth so are His ways higher than our ways, and His thoughts than our thoughts." We are blessed in having His ways made known to us, because He knows best. He has more knowledge and understanding and greater ability, and can perform and accomplish more than any other power that exists; and that people only may be said to be blessed who walk in His ways and do His bidding.

I feel sometimes as though I had never lived, in reality, until I became acquainted with the principles of the Gospel; I feel as though my whole existence had been a waste. In one sense it has. I did not know how to serve God acceptably in His sight. I did not comprehend righteousness, neither did I know how to sanctify myself before Him. We are taught that obedience is better than sacrifice, therefore let us go to, brethren and sisters, with our mights to serve God and keep His commandments, so shall we come, finally, to inherit those blessings which are promised to the faithful, which I pray we may ultimately attain for Christ's sake, Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1860.

(Reported by David W. Evans.)

GATHERING THE SAINTS—CONTINUOUS FAITHFULNESS—WOMEN AND FASHIONS.

I understand that many of the brethren and sisters in the old country lent money to their friends now here to assist them to emigrate; quite a number of letters have been sent, stating that those friends covenanted before leaving that they would repay that means with the first money they earned after arriving here, and that they would also send more than they had borrowed, in order to assist those who had previously assisted them.

A number of our elders who have been from here on missions to England and other countries, have been in the habit of borrowing money, or of getting it in some way. Some of these elders, when asked to refund what they had borrowed, have said, "We did not borrow it, it was a gift to us." I wish to say to such elders, return the money with interest. If it was a gift, return the gift, that it may go back and help many instead of one.

I do not wish to spend much time on this subject, I wish to give instruction, and to tell you my mind with regard to those elders who have borrowed money from the Saints in Europe. They may pretend to say that it was given to them to excuse themselves for not repaying it, but if they do not refund it, they are unworthy of the fellowship of the Saints, and I ask their bishops to cut every one of them from the Church, without favour or affection. If the bishops do this, they will be doing their duty. Disfellowship them, they are not worthy of a standing in the Church and Kingdom of God.

I wish to ask my brethren, the elders of Israel, to give liberally to help home our brethren and sisters who are now in bondage in the old countries. We have not said anything to the people for a long time with regard to donations. A year ago last fall we commenced a subscription to bring home the Saints. By the following February the amount reached, I think, some nine thousand dollars. Our agent left here about the 27th of February, and about ten days before he started we gave notice that he was going, and between that time and the time he left, the nine thousand had swelled to about thirty thousand; and in the course of three months from then the amount had increased to seventy-six or seventy-seven thousand dollars. With this amount a great many were helped here who could only raise part means, some were brought all the way. The brethren and sisters continued to give through the summer, and if I recollect rightly, we have now over thirty thousand dollars in money to help home the poor. Most of this has been sent to Liverpool, but we have some in this city. Now we wish the charity of the brethren and sisters to be extended to bring home the poor Saints, and perhaps it would be as well for me to commence the list. I will say to our clerk he may put down two thousand dollars for Brother Brigham; also one thousand for William H. Hooper, our delegate in Congress, who told me before he went away that he would give another thousand. Now we are ready to receive your thousands or your hundreds, and we will not refuse a five-dollar bill. We got a great many of them from the sisters last fall, more than the people would imagine; if the list were read of the sisters who put in five dollars, ten dollars, and some twenty-five, it would astonish you. This is a short sermon on this subject. The brethren here from the settlements throughout the Territory can carry it home, and it will become generally known.

I have thought of proposing certain conditions in relation to those who are helped here from abroad; but whether it would be prudent and consistent to do so, I leave the Latter-day Saints to judge. The cogitations of my mind on the subject of bringing home the Saints are somewhat strict. I have thought it would be as well, before helping the poor to emigrate, to have them covenant that after arriving here they would be Saints in every sense of the word. Now, to particularize, I will say that we gather a family here, consisting

of father, mother, four, eight, or twelve children, as the case may be. They are Latter-day Saints; they wish to gather to Zion and to enjoy all the blessings of Zion; they are anxiously waiting for every gift and blessing God has in store for the faithful, and to be numbered with the Church of the Firstborn; but when they reach here, if we go into their houses, we shall very often find, if they have the means to do it, that they will perfectly soak their systems with tea and coffee, and are perhaps chewing tobacco and doing a little tippling, a little swearing, and so on. This is the way with some who were gathered last year. Now, whether it is better to leave such people to die in the faith in their native lands, or to bring them here to apostatize and deny their Lord and Master, is a question. I think, if I had the knowledge and the power, I would never gather another member of the Church who would apostatize; but I have not this knowledge. I cannot say to a man, you stop and let your family come to Zion. I cannot say to a woman, you stop where you are, you are in the faith now, but if you gather you will apostatize; but your husband and family can gather, they will stick to the faith. I cannot say this, I have not the power, and hence we see many after they arrive here turn away from the holy commandments. I do not know but what it would be perfectly reasonable to make every man and woman, before leaving their native lands, covenant before God to observe the Word of Wisdom, let liquor alone, use no language unbecoming a Saint, and, in a word, live their religion after arriving here. Whether it would be reasonable and consistent to lay such injunctions on the people before assisting them to gather I do not know. If we were to say to them, before leaving their homes, "Now if we gather you home, will you live your religion?" they would jump up, clap their hands together, shout "hallelujah," and say, "Yes, we will do anything you require if you will only gather us to Zion."

Do you not see that I am perfectly tied up? and so are all the elders of Israel in this respect. We may lay all these injunctions on the Saints, and some would break them all. All these things are turned over in my mind, and I look at every side of the question, sound every principle and behold the people as they are. Well, what is to be done? I do not know any better way, perhaps, than to gather the Saints and try to sanctify them after they are gathered together, for when they are baptized they virtually covenant to observe all these rules. When we see the course that the Saints, or those professing to be such, have taken in feeding, clothing, and making our enemies rich here in our midst, it makes me feel that it is time to cease gathering those who will not be Saints indeed. I know, as well as I know that I am a living being, that there is not one professing to be a Latter-day Saint, who has the spirit of his calling, who would not cease this course as quick as he would draw his hands out of the fire, if he thoroughly knew and understood that it tends to the overthrow of the Kingdom of God; and the fact that he helped to sustain the enemies of the Kingdom of God must be attributed to his ignorance. The people have eyes, but they see not; they have hearts, but they do not understand. I will ensure that there are scores, and perhaps hundreds, looking at me while I am speaking, who think, "Brother Brigham, you are a fool; we have as good a right to trade with one man as another; and we will go to what store we

please, and do what we please with our means, and we will trade with those who will do the best by us." Yet there are hundreds who, and in fact the most of the people, understand the folly of this course, as the experience of the past six months has proved. During that period we have done wonders in guiding the minds and the movements of the Latter-day Saints. Still there are some who seem to have no understanding. I will venture to say they are the foolish virgins. I was going to say they are *like* the foolish virgins; but they *are* the foolish virgins, and by and by they will find they have no oil in their vessels, and nothing to prepare them to go and meet the bridegroom, and they will be found wanting. But so it is, and we must cultivate the wheat with the tares; the sheep and the goats have to run together. Here I am thinking of exacting a covenant from men and women before they are gathered, that they will be Saints indeed afterwards; but while I have such feelings the question stares me in the face, how do you know whether they will be or not? You see men and women here who have been in the Church thirty years, and the most trifling, frivolous, foolish little circumstance imaginable will throw them off the track, and they will go to the devil. It is astonishing, it is marvellous! When I think of these things it recalls a saying that I have sometimes made, that I do my swearing in the pulpit, for they make me think that we have those in our midst who profess to be Latter-day Saints, but who are damned fools. You may say that is swearing; but they are damned, and the wrath of God is upon them, just as much as *it was in the days of the old apostles.* Men and women would take a very different course if they could see and understand things as they are. But I will take back the expression "if they could see and understand." I say they *can* see and understand, if they have a mind to cast out of their hearts the love of the world, the love of riches, and the little frivolous traits of character they so often manifest. The love of fashion, for instance, which darkens, beclouds, and casts a shade over the spirits of our sisters. They cannot have this, and they do not like that, and the next thing anger creeps into their hearts and they feel revengeful, and "I wish I could do somebody an injury; I wish I could come up with my husband; I wish I could do something or other to mar his peace, inasmuch as mine is marred, because I cannot follow somebody else's fashion." Such little, trifling, contemptible, frivolous, things cast a dark shade over their feelings, and the first thing they know they give way to a revengeful, vindictive, wicked spirit, which leads them to destruction.

Now, I will go back again to my text—whether we should exact the injunctions I have named of the Saints before gathering, or whether we should not? I leave it to the people, for I do not care much about it, for the simple reason that I do not know enough to decide, and yet I know as much as anybody else. I might pick up this man and that woman, and this family and that family, and leave others because I might not think them worthy, when those who are left behind would probably stick to the faith, while those who are gathered might apostatize. I do not know how to do any better than we are doing, unless the Lord reveals it. I will say to the brethren and sisters, we are ready to receive your donations. Open your hearts and your purse strings. I leave this matter now for your action.

I spoke a little here yesterday and

the day before; but I have not really said what I wish, and whether I shall be able to answer my own feelings with regard to our success in our co-operative system of merchandising I do not know. I want to say to the Latter-day Saints we have wrought wonders. It was observed here by one of the brethren that to guide the minds of the people and to govern and control them is a greater miracle than to raise the dead. That is very true. The Lord Almighty could resuscitate a corpse lying before us a thousand times easier than He could control the congregation in this house. He has the material on hand, and He knows every process, and He could give life to a lifeless being, with ease, by the elements He would operate upon and with. This is a great miracle in our estimation; but it would be no miracle at all to the Lord, because He knows precisely how to do it. There is no miracle to any being in the heavens or on the earth, only to the ignorant. To a man who understands the philosophy of all the phenomena that transpire, there is no such thing as a miracle. A great many think there are results without causes; there is no such thing in existence; there is a cause for every result that ever was or ever will be, and they are all in the providences and in the work of the Lord. It would be no particular miracle for the Lord to resuscitate a person whose breath had left the body. By bringing the elements to bear on the system, He could make that system breathe again and live, but to control this people can only be done by persuasion. We have the privilege of choosing, refusing, acting, rising up, sitting down, doing this or not doing; we are just as independent in our sphere as the Gods are in theirs, and our agency is our own, and we can do as we please. We can govern and control ourselves, and when we do this by the law of truth it produces life within us and leads to eternal life; but when we take the opposite course and yield to principles that tend downward the result is death and destruction. Now I will make the application, that you and I have done just as we please. We have traded with whom we please. We shall do so as far as we can. We cannot all do just as we please, because a great many times we want to and cannot, and that is what produces misery, which is called hell. We have done as we please with regard to trading. We requested the people last Conference in this room to cease trading with their enemies. Do you see the effects of this? Yes, they are apparent to every inhabitant of this Territory; they are apparent to the passer-by, to the transient person and to the world; and the commercial world has said, "This is the first thing we have ever seen in the character of you Latter-day Saints, that manifested that you knew enough to take care of yourselves." It tells also upon our enemies. Suppose we had not checked this trading with outsiders, and had not turned the stream into another channel, you would have seen, perhaps, one hundred merchants in this city now more than last year. They would have brought their clerks and friends and a great number who would have operated against us. Not but what there are many here now, and have been, who have been very gentlemanly and kind; but where is their friendship? Is there a man who does not belong to this church who would not vote for a man out of the church for mayor of the city, and for men who do not belong to the church for aldermen and councillors? No, there is not one amongst them but what would do this. And what would they not do? They would not do right and

righteously, that is what they would not do. But anything on the face of this earth to remove power and influence from the Latter-day Saints, and to remove them from their homes, many of them would do. We have been able to check this, and it is for our advantage. Many of us have suffered the loss of all things several times. I have been broken up five times and left a handsome property, and have taken the spoiling of my goods just as patiently as I could. I do not want to see these things enacted again. I know how to avert them. If the people will hearken to the counsel which God gives through His servants, they will never experience any such thing again; but if they will not, they will, perhaps, suffer just as they have heretofore—the good with the bad, the righteous through the evil deeds of those who profess to be righteous and are not; the simple, the honest and the good will have to suffer with the hypocrite and the wicked. I am thankful to God that the ears of the Latter-day Saints have been open to hear and their hearts open to receive and act upon good counsel as far as they have been.

The sisters in our Female Relief Societies have done great good. Can you tell the amount of good that the mothers and daughters in Israel are capable of doing? No, it is impossible. And the good they do will follow them to all eternity. If we get the sisters on our side with regard to trading in stores, with regard to donations, or with regard to improvement, we have gained all that we can ask. What do men care about fashion? You will not find one man in a thousand that cares anything about it. Men have their business before them, and their care and attention is occupied with that. You will find that the farmer, the blacksmith, the carpenter and even the merchant, were it not that he is compelled to appear decently in society, care nothing about fashion. They want the dollars and the dimes. The lawyer cares nothing about fashion, only to gain the feelings of the people and have influence over them, that he can bring them one against another, so that he may get their dimes; that is all he cares about fashion. The doctor cares nothing about fashion. If he can make the people believe that he knows it all, and that they know nothing, he would as soon wear a hat with a brim six inches wide, and the crown an inch and a half high, as he would wear one with the crown six inches high and the brim an inch and a half wide. He cares no more for fashion than that, if he can only get the purses of the people, that is all he cares for. I speak now in general terms, for there are exceptions in every class. It is the ladies who care for fashion. They are looking continually to see how this and that lady are dressed. But if we can enlist their feelings and interests in business matters, then victory is sure. The mothers and daughters in Israel have better judgment, and they do know more than females in the world. They do understand the true principles of comfort, and how to adorn their persons so that they may present an attractive appearance to their husbands, families, friends and neighbours; and if we can make them believe this, I reckon that, by and by, they will begin and make fashions to suit themselves, and will not be under the necessity of sending to Paris or to the East to find out the fashions or to find out whether they shall make their Grecian bends one-half, two-thirds or one-third as large as in New York; or whether they shall cut a frock so as to show their garters every step or to drag yards on the ground behind them. I think

that, after a while, they will consider that they know a little of something as well as other people, and if we can enlist their sympathies and judgments, tastes and abilities with regard to trading, fashion, etc., the battle is won.

The sisters have already done much good, and I wish them to continue and go ahead. Have a Female Relief Society in every ward in the mountains; and have a Co-operative store in every ward, and let the people do their own trading. There are some of the brethren around who have asked me whether they shall trade at the Parent Store or whether they shall send East for their goods. They cannot see and understand things; after a while they will. You take the Lehi Co-operative Store, for instance: Bishop Evans started it there last summer. Suppose he had sent East for his goods in July; if he had had the same luck that others have had, they would have been landed about this time, and some of them by and by, and when they had been operating three months what would they have made? Nothing. But they came down here and bought their goods and took them home, only a thirty miles' drive, and put them on the shelves, and they were soon bought up. They sent to Salt Lake City about once a week to replenish their store, and when five months had passed away they struck a balance sheet and every man that had put in twenty-five dollars—the amount of a share—had, in addition to that amount, a little over twenty-eight dollars to his credit. Have any of our city merchants who have traded from here to New York, made money like this? Not one, and yet the people here have paid one-third more for their goods than the people had to pay in the Co-operative Stores. I understand the brethren in Cache Valley are going to send East for their goods. Well, send for them, and you will get a little knowledge; but you will buy it; however bought wit is pretty good, if you do not pay too dear for it.

Recollect that in trading there is great advantage in turning over your capital often. Suppose the Co-operative Stores were to send to New York for their goods, they might turn over their capital once a year; then instead of making anything they would run under.

I want to impress one thing on the minds of the people, which will be for their advantage if they will hear it. When you start your Co-operative Store in a ward, you will find the men of capital stepping forward, and one says, "I will put in ten thousand dollars;" another says, "I will put in five thousand." But I say to you, bishops, do not let these men take five thousand, or one thousand, but call on the brethren and sisters who are poor and tell them to put in their five dollars or their twenty-five, and let those who have capital stand back and give the poor the advantage of this quick trading. This is what I am after and have been all the time. I have capital, and have offered some to every ward in the country when I have had a chance. I would take shares in such institutions. I am not at all afraid; but nobody would let me take any, except in Provo and in the wholesale store here. I will say to Bishop Woolley, in the 13th ward, do not let these men with capital take all the shares, but let the poor have them. I say the same to the 14th ward and to every ward in the city; and you bishops, tell the man who has five thousand or two thousand to put in, to stand back, he cannot have it. If your capital is doubled every three months, it would make him rich too fast, and he cannot have the

privilege; we want the poor brethren and sisters to have the advantage of it. Do you understand this, bishops and people?

The capitalists may say, "What are we to do with our means?" Go and build factories and have one, two, or three thousand spindles going. Send for fifty, a hundred, or a thousand sheep and raise wool. Some of you go to raising flax and build a factory to manufacture it, and do not take every advantage and pocket every dollar that is to be made. You are rich, and I want to turn the stream so as to do good to the whole community.

I am delighted every time I hear a company say, "We do not want your capital, we have plenty." I know what to do with mine. I have been the means, in the hands of God, of starting every woollen and cotton factory there is in the Territory, and almost every carding machine. We are going to build a large factory at Provo. Some say we have not wool to carry on the business. Yes, we have, and we have plenty of capital. Suppose we send to the States and buy a hundred thousand or five hundred thousand pounds of wool; we are as well able to do it as others; or suppose we send to California or Oregon and buy fifty thousand pounds of wool, and ship it on the railroad and work it up. Will the people wear it? Yes, just as quick as we get the women to tell their husbands to wear home-made instead of broadcloth, they will do it. I would not even wear out the cloth that has been given to me were it not that my wives and daughters want me. If they were to say, "Brother Brigham, wear your home-made, we like to see you in it," I would give away my broadcloth, but to please the dear creatures I wear almost anything. Only let us get the sisters into this mind, and home-made clothing will soon become the fashion throughout the Territory. I had a present sent me the other day of some home-made linen for a coat, and I calculate to wear it this summer. I wear my home-made a great deal, but I have not got it on to-day; if I could only get my wives to say, "Brother Brigham, your home-made is very nice, and we should like to see you wear it," I should certainly wear it.

When the first merchants came here I foresaw all that we have passed through. I knew the foundation was laid for the destruction of this people if they were fostered here, and I know so to-day. We have turned the current, and we are controlling it, and the sisters are helping us. Now, sisters, if you will continue to help us, and will trade with none but Latter-day Saints, just hold up your hands. [The vote was unanimous.] Now, I will tell you why we bother you women, though I acknowledge that if we did not go to see the women they would come and see us; but we are so anxious to see you that we follow you up. But the reason why we are so anxious to have you sisters on our side in regard to these trading matters, is because we know if you will only say whom you will trade with and with whom you will not trade, that we shall follow you.

What I have been saying with regard to these ward co-operative stores doubling their capital once in three months, is for the encouragement of the poor, and to induce them to invest their little means and do something for themselves. Here is the 10th and the 5th and 6th wards, which are looked upon as the poorest wards in the city, though I believe the bishop of the 3rd ward feels that his ward is the poorest in the city; but I will venture to say that

if these wards will each establish a store and concentrate their influence, they will double their capital every three months. I know that the 10th ward, which started with 700 dollars, three weeks afterwards had a thousand dollars worth of goods paid for and considerable money in the drawer. Think of that, in that poor little ward, though I will give it the praise of being one of the best wards in the city. It has one of the finest bands of music in the city, and they make one of the best turn-outs when they exhibit themselves.

I have talked long enough. I will turn again to my starting point. Let us have your money to bring home the poor Saints. I feel also to urge upon my brethren and sisters to observe every word that the Lord speaks. Observe the counsel that leads to life, peace, glory and happiness, but do not observe that which leads to contention, ruin and destruction. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 8, 1869.

(Reported by John Grimshaw.)

CELESTIAL MARRIAGE—BISHOPS AND DEACONS SHOULD BE MARRIED—DIVORCE.

It is a difficult undertaking to address this immense audience. If a man commences speaking loud, in a short time his voice gives out; whereas, if he commence rather low, he may raise his voice by degrees, and be able to sustain himself in speaking some length of time. But with children crying, a few persons whispering, and some shuffling their feet, it is indeed a difficult task to make an audience of ten thousand persons hear. I have listened with pleasure to the instructions of our brethren from the commencement of our Conference to the present time. I have rejoiced in their testimonies. I have felt that the elders are improving in wisdom, in knowledge, in power, and in understanding; and I rejoice in the privilege, which we have at the present day, of sending out to our own country a few hundred of the elders who have had experience—who have lived in Israel long enough to know, to feel, and to realize the importance of the work in which they are engaged—to understand its principles and comprehend the way of life. They can bear testimony to a generation that has nearly grown from childhood since the death of the Prophet Joseph Smith.

The Lord said in relation to those who have driven the Saints that He would visit "judgment, wrath, and indignation, wailing and anguish, and gnashing of teeth upon their heads

unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God."

I am a native of Potsdam, St. Lawrence County, New York—a town somewhat famous for its literary institutions, its learning and the religion and morality of its inhabitants. I left there in my youth, with my father's family, because we had received the Gospel of Jesus Christ, as revealed through Joseph Smith; and followed with the Saints through their drivings and trials unto the present day.

I have never seen the occasion, nor let the opportunity slip, from the time when I first came to a knowledge of the truth of the work of the Lord in the last days, that I understood it was in my power to do good for the advancement of this work, but what I have used my utmost endeavours to accomplish that good. I have never failed to bear a faithful testimony to the work of God, or to carry out to all intents and purposes, the wishes and designs of the Prophet, Joseph Smith. I was his kinsman; was familiar with him, though several years his junior; knew his views, his sentiments, his ways, his designs, and many of the thoughts of his heart, and I do *know* that the servants of God, the Twelve Apostles, upon whom he laid the authority to bear off the Kingdom of God, and fulfil the work which he had commenced, have done according to his designs, in every particular, up to the present time, and are continuing to do so. And I know, furthermore, that he rejoiced in the fact that the law of redemption and Celestial Marriage was revealed unto the Church in such a manner that it would be out of the power of earth and hell to destroy it; and that he rejoiced in the fact that the servants of God were ready prepared, having the keys to bear off the work he had commenced. Previous to my leaving Potsdam, there was but one man that I ever heard of in that town who did not believe the Bible. He proclaimed himself an atheist, and he drowned himself.

The Latter-day Saints believe the Bible. An agent of the American Bible Society called on me the other day and wanted to know if we would aid the Society in circulating the Bible in our Territory? I replied yes, by all means, for it was the book from which we were enabled to set forth our doctrines, and especially the doctrine of plural marriage.

There is an opinion in the breasts of many persons, who suppose that they believe the Bible, that Christ, when he came, did away with plural marriage, and that he inaugurated what is termed monogamy; and there are certain arguments and quotations used to maintain this view of the subject, one of which is found in Paul's first epistle to Timothy (3 chap. 2 v.), where Paul says: "A bishop should be blameless, the husband of one wife." The friends of monogamy render it in this way: "A bishop should be blameless, the husband of *but one* wife." That would imply that any one but a bishop might have more. But they will say, "We mean a bishop should be blameless, the husband of one wife only." Well, that would also admit of the construction that other people might have more than one. I understand it to mean that a bishop must be a married man.

A short time ago, the Minister from the King of Greece to the United States called on President Young. I inquired of him in relation to the religion of his country, and asked him if the clergy were allowed to marry. It is generally understood that the Roman Catholic clergy are not allowed to marry.

How is it with the Greek clergy? "Well," said he, "all the clergy marry, except the bishop." I replied, "You render the saying of Paul differently from what we do. We interpret it to mean—a bishop should be blameless, the husband of one wife *at least;*" and "we construe it," said he, "directly the opposite."

Now this passage does not prove that a man should have but one wife. It only proves that a bishop should be a married man. The same remark is made of deacons, that they also should have wives. Another passage is brought up where the Saviour speaks of divorce. He tells us that it is very wrong to divorce, and that Moses permitted it because of the hardness of their (the children of Israel's) hearts. A man should leave his father and his mother and cleave unto his wife, and they twain should be one flesh. That is the principal argument raised that a man should have but one wife.

In the New Testament in various places, certain eminent men are referred to as patterns of faith, purity, righteousness and piety. For instance, if you read the epistle of Paul to the Hebrews, the 11th chapter, you find therein selected those persons "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turning to flight the armies of the aliens;" and it is said by faith Jacob blessed the two sons of Joseph, and that he conferred upon them a blessing to the uttermost bounds of the everlasting hills. Who was Joseph? Why, Joseph was the son of Rachel. And who was Rachel? Rachel was the second wife of Jacob, a polygamist. Jacob had four wives, and after he had taken the second (Rachel), she, being barren, gave a third wife unto her husband that she might bear children unto him for her; and instead of being displeased with her for giving her husband another wife, God heard her prayer, blessed her, worked a miracle in her favour by opening her womb, and she bore a son, and called his name Joseph, rejoicing in God, whom she testified would give her another son. The question now arises, were not Rachel and Jacob one flesh? Yes. Leah and Jacob were also one flesh. Jacob is selected by the Apostle Paul as a pattern of faith for Christians to follow; he blessed his twelve sons, whom he had by four wives. The law of God, as it existed in those days, and as laid down in this book (the Bible) makes a child born of adultery or of fornication a bastard; and the same is prohibited from entering into the congregation of the Lord unto the tenth generation.

Now, instead of God's blessing Rachel and Jacob and their offspring, as we are told He did, we might have expected something entirely different, had it not been that God was pleased with and approbated and sustained a plurality of wives.

While we are considering this subject, we will inquire, did the Saviour in any place that we can read of, in the course of his mission on the earth, denounce a plurality of wives? He lived in a nation of Jews; the law of Moses was in force, plurality of wives was the custom, and thousands upon thousands of people, from the highest to the lowest in the land, were polygamists. The Saviour denounced adultery; he denounced fornication; he denounced lust; also divorce; but is there a single sentence asserting that plurality of wives is wrong? If so, where is it? Who can find it? Why did he not say it was wrong? "Think not," said he, "that I am

come to destroy the law or the Prophets. I am not come to destroy, but to fulfil. Not one jot or one tittle shall pass from the law and the Prophets; but all shall be fulfilled." Of what does the Saviour speak when he refers to "the law?" Why, of the Ten Commandments, and other rules of life commanded by God and adopted by the ancients, and which Brother Pratt referred to yesterday, showing you from the sacred book that God legislated and made laws for the protection of a plurality of wives (Exod. 21. 10), and that He *commanded* men to take a plurality under some circumstances. Brother Pratt further showed that the Lord made arrangements to protect to all intents and purposes the interests of the first wife; and to shield and protect the children of a wife from disinheritance who might be unfortunate enough not to have the affections of her husband. (Deut. 21. 15.) These things were plainly written in the law—that law of which the Saviour says, "Not one jot or one tittle shall pass away." Continuing our inquiry, we pass on to the epistles of John the Evangelist, which we find in the Book of Revelations, written to the seven churches of Asia. In them we find the Evangelist denounces adultery, fornication, and all manner of iniquities and abominations of which these churches were guilty. Anything against a plurality of wives? No, not a syllable. Yet those churches were in a country in which plurality was the custom. Hundreds of Saints had more wives than one; and if it had been wrong, what would have been the result? Why, John would have denounced the practice, the same as the children of Israel were denounced for marrying heathen wives, had it not been that the law of plurality was the commandment of God.

Again, on this point, we can refer to the Prophets of the Old Testament—Isaiah, Jeremiah, Ezekiel, and others. When God called those men He warned them that if they did not deliver the message to the people which He gave them concerning their sins and iniquities that His vengeance should rest upon their heads. These are His words to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity but his blood will I require at thine hand; yet if thou warn the wicked and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." (Ezek. 3. 17, 18, 19.) How do we find these Prophets of the Lord fulfilling the commandments of the Almighty? We find them pouring out denunciations upon the heads of the people—against adultery, fornication, and every species of wickedness. All this, too, in a country in which, from the King down to the lowest orders of the people, a plurality of wives was practiced. Do they say anything against plurality of wives? Not one word. It was only in cases where men and women took improper *licence* with each other, in violation of the holy law of marriage, that they were guilty of sin.

If plurality of wives had been a violation of the seventh commandment those prophets would have denounced it, otherwise their silence on the matter would have been dangerous to themselves, inasmuch as the blood of the people would have been required at their hands. The opposers of Celestial Marriage sometimes quote

a passage in the seventh chapter of Romans, second and third verses, to show that a plurality of wives is wrong; but when we come to read the passage it shows that a plurality of *husbands* is wrong. You can read that passage for yourselves. In the forcible parable used by the Saviour in relation to the rich man and Lazarus, we find recorded that the poor man Lazarus was carried to Abraham's bosom—Abraham the father of the faithful. The rich man calls unto Father Abraham to send Lazarus, who is afar off. Who was Abraham? He was a man who had a plurality of wives. And yet all good Christians, even pious church deacons, expect when they die to go to Abraham's bosom. I am sorry to say, however, that thousands of them will be disappointed, from the fact that they cannot and will not go where any one has a plurality of wives; and I am convinced that Abraham will not turn out his own wives to receive such unbelievers in God's law. One peculiarity of this parable is the answer of Abraham to the application of the rich man, to send Lazarus to his five brothers "lest they come into this place of torment," which was—"they have Moses and the prophets, let them hear them; and if they hear not Moses and the prophets neither would they be persuaded though one rose from the dead." Moses' law provided for a plurality of wives, and the prophets observed that law, and Isaiah predicts its observance even down to the latter days. Isaiah, in his 4th chap. and 1st and 2nd verses, says, "Seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent."

A reference to the Scriptures shows that the reproach of women was to be barren, Gen. 30 chap. and 23 v.; Luke 1st chap. and 25 v.

We will now refer to John the Baptist. He came as a fore-runner of Christ. He was a lineal descendant of the house of Levi. His father was a priest. John the Baptist was a child born by miracle, God having revealed to his father that Elizabeth who had been many years barren should bear a son. John feared not the world, but went forth preaching in the wilderness of Judea, declaiming against wickedness and corruption in the boldest terms. He preached against extortion; against the cruelty exercised by soldiers and tax gatherers. He even was so bold as to rebuke the king on his throne, to his face, for adultery. Did he say anything against a plurality of wives? No; it cannot be found. Yet thousands were believers in and practised this order of marriage, under the law of Moses that God had revealed.

In bringing this subject before you, we cannot help saying that God knew what was best for His people. Hence He commanded them as He would have them act. The law regulating marriage previous to Moses, recognized a plurality of wives. Abraham and Jacob and others had a plurality. These are the men who are referred to in Scripture as patterns of piety and purity. David had many wives. The Scripture says that David did that which was right in the eyes of the Lord and turned not aside from anything that he commanded him all the days of his life, save in the matter of Uriah the Hittite, 1 Kings 15th chap. 5 v. "I have found David the son of Jesse, a man after mine own heart which

shall fulfil all my will. Of this man's seed hath God, according to His promise raised unto Israel a Saviour, Jesus." Acts 13th chap. 22nd and 23rd verses. Did David sin in taking so many wives? No. In what, then, did his sin consist? It was because he took the wife of Uriah, the Hittite—that is, violated the law of God in taking her. The Lord had given him the wives of Saul and would have given him many more; but he had no right to take one who belonged to another. When he did so the curse of adultery fell upon his head, and his wives were taken from him and given to another. We will now inquire in relation to the Saviour himself. From whom did he descend? From the house of David a polygamist; and if you will trace the names of the families through which he descended you will find that numbers of them had a plurality of wives. How appropriate it would have been for Jesus, descending as he did from a race of polygamists, to have denounced this institution of plural marriage and shown its sinfulness, had it been a sin! Can we suppose, for one moment, if Patriarchal marriage were wrong, that He would, under the circumstances, have been silent concerning it or failed to denounce it in the most positive manner? Then if plural marriage be adultery and the offspring spurious, Christ Jesus is not the Christ; and we must look for another.

All good Christians are flattering themselves with the hope that they will finally enter the gates of the New Jerusalem. I presume this is the hope of all denominations—Catholics, Protestants, Greeks and all who believe in the Bible. Suppose they go there, what will they find? They will find at the twelve gates twelve angels, and "names written thereon, which are the names of the twelve tribes of the children of Israel." The names of the twelve sons of Jacob, the polygamist. Can a monogamist enter there? "And the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb;" and at the gates the names of the twelve tribes of Israel—from the twelve sons of the four wives of Jacob. Those who denounce Patriarchal Marriage will have to stay without and never walk the golden streets. And any man or woman that lifts his or her voice to proclaim against a plurality of wives, under the Government of God, will have to seek an inheritance outside of that city. For "there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination or maketh a lie, for without are sorcerers, whoremongers, and whosoever loveth and maketh a lie." Is not the man that denounces Celestial Marriage a liar? Does he not work abomination? "I Jesus have sent mine Angel to testify unto you these things in the churches. I am the root and the offspring of. (the polygamist) David, the bright and the morning star."

May God enable us to keep His law, for "blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gate into the city." Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 5, 1869.

(Reported by John Grimshaw.)

THE RIGHT AND AUTHORITY OF PRESIDENT BRIGHAM YOUNG.

I desire to read, this afternoon, a portion of two revelations, which were given to the Prophet, Joseph Smith, in February, 1831. The first is paragraph 4 of section XIII:

"Again I say unto you, that it shall not be given to any one to go forth to preach my Gospel or to build up my Church, except he be ordained by some one who has authority, and it is known to the Church that he has authority, and has been regularly ordained by the heads of the Church."

Also paragraphs 1 and 2 of section XIV:

"O, hearken ye elders of My Church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any one that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

It is a good thing for us, as a people, to let our minds dwell upon the principles which God our Heavenly Father has given unto us by revelation in this, as well as in preceding ages. The Lord, in His goodness and mercy unto His children, has not left them in ignorance concerning the plan of salvation, nor the manner in which He intends His Church to be built up. He has revealed unto us many principles for our guidance, and they are essentially necessary to enable us to grow and increase in the things of His kingdom; for in these days, as well as in preceding days, as the apostle has said, there are many spirits gone forth into the world and there are many influences brought to bear upon the minds of the children of men. There are many creeds, doctrines, and views propagated industriously by those who entertain them, and unless we cling to the truth and pursue the path which our Heavenly Father desires His children to walk in, with all our claims, and the

promises which have been made unto us, we are as liable to go astray as any other people. If we treat these things as matters of no importance, and are careless and negligent in relation to that which we believe, and to those whom we follow, we are sure to err.

There are some principles which have become firmly rooted in the minds of the Latter-day Saints. It is a difficult thing to cause them to doubt in relation to faith in the Lord Jesus Christ, repentance of sin, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. These principles seem to be clearly understood, and in them the people are apparently fully indoctrinated; and though men may deny the faith, in one sense, and turn away from the path of righteousness, and dissolve their connection with the Church, yet they will cling, in most instances, to what we term the first principles of the Gospel of Christ; and it is a very rare thing to see those who have been members of the Church of Jesus Christ of Latter-day Saints turning away and joining what we call sectarian churches. If they leave this Church, it is an exceedingly difficult thing for them to connect themselves with other denominations, because the Scriptures are so familiar to them, the principles contained therein are so plain to their understanding that, unless there is some speculation, some mercenary or other end to be gained by their alliance with people of other creeds, they are very apt to stand aloof; that is, where they have a thorough understanding of the principles of the Gospel.

But there are other principles more advanced with which the people are not so familiar, and of this the adversary seeks to take advantage; and when men deny the faith, they are apt to deny these principles; and when they get into the dark, there is probably no point upon which they differ more frequently than that which relates to the authority that is exercised in presiding. This is a point that the adversary always aims at. I suppose it was so in ancient days. We read of false prophets then, and also of men turning away; and there is no doubt but what the rock upon which they split was the question of the right and authority of those presiding over them.

It seems as though the adversary, in the day in which we live, seeks, by every means in his power, to undermine the influence and the authority of the man whom God has called to preside over His people. If you will observe, you may perceive in what direction the shafts of the adversary are aimed. In the days of Joseph, he was the man against whom all the enemies of truth hurled their malicious shots; his life was sought, his character assailed, and his influence was decried. He was the target at which every arrow of calumny and hatred was aimed, and the man to whom all eyes were directed. He was held up before men as an object worthy only of their hatred and derision, to be scoffed at, despised and killed.

Did anybody hear then of others who are now prominent? Yes. President Young's name was talked about, but not as at present; but Joseph's name occupied every tongue. His deeds, or rather his misdeeds, as his enemies were pleased to call them, occupied every one's attention. His actions were scrutinized and misrepresented, and everything pertaining to him was made the subject of comment and reproach. It was the case from the hour that he received the plates of the Book of Mormon, until the day of his death. All those who were members of the Church

during his lifetime can bear testimony to this. Other elders were comparatively lost sight of; they were merely looked upon as satellites. He was the great object of suspicion. His name was the watch-word of the foes of the Kingdom of God; and mobs banded themselves together in unholy compacts, in order that they might bring to pass his overthrow and shed his blood, imagining that, if they could only kill him, this work, which men call "Mormonism," would crumble to pieces, because there would not be cohesiveness enough in the system to hold it together after the master-mind had disappeared. But no sooner did he pass away than all this hatred, all the derision, animosity, calumny and slander, which had been directed to Joseph, was transferred to Brigham Young, and he was made the object of vituperation, and the target at which every wicked man should shoot. His deeds and character were paraded abroad, and everything pertaining to him was canvassed and held up, in many instances, to public scorn and ridicule. Such has continued to be the case from the days of the Prophet Joseph up to the present time.

There were others during Joseph's day, who professed to have the authority which he possessed, or, as they said, which he had once possessed. At one time, in the early days of the Church, there was a number of elders, among whom were some of the Twelve Apostles and one or two of the First Presidency, who banded themselves together and declared that Joseph was a fallen prophet, that he *had* taught correct doctrines, that he had been the instrument in the hands of God, of revealing the truth and of bringing forth the Book of Mormon, restoring the holy Priesthood and of organizing the Church; but that he had fallen. The doctrines which he had first taught were correct, they said, and the position which he first assumed was acceptable in the sight of God; but through some cause, he had strayed from the path and had become a fallen prophet. Said they, "We now have the right and the authority which he once had. We have the right to organize the Saints, to build up the Church and carry out the work of which Joseph was the founder, but which, through transgression, he has forfeited the right to lead."

There was one peculiarity, however, connected with these pretenders, which distinguished their course from that pursued by Joseph. Instead of being the subject of all the evil remarks, all the calumny, all the hatred, slander, bloodthirstiness and denunciations applied to the Prophet Joseph, singular to state, when you take into consideration the pretensions of those men, the wicked hailed them as brethren, consorted with them, became very brotherly, very fraternal, and looked upon them as very good, clever fellows. But the hatred towards Joseph did not diminish, in fact their conduct only tended to increase it and to make his life and his every deed more odious in their estimation, and in the estimation of those to whom they published his deeds. This was also a peculiarity which attended all who aimed to lead the Church without having the authority so to do.

At Joseph's death a crop of these pretenders sprang up. There was Sidney Rigdon, who contended that he had the right to lead the people. The Church was fourteen years of age, he said, and it had the right to choose a guardian, to lead the people, and conduct its affairs as its President, and he would be that guardian. James J. Strang also aimed at the same object. He had angels, he said,

to visit him; I do not know but he told the names of the angels; but, if my memory serves me right, he affirmed that Joseph appeared to him, blessed him and bestowed upon him the keys and the authority. He also showed a letter bearing the postmark of Nauvoo, which he pretended had been written by Joseph, giving him (Strang) the authority to preside over the Church, in the event of anything happening to him. Others stood up in a similar manner: John E. Page, Lyman Wight, William Smith, and afterwards, Charles Thompson.

All these men arose, claiming that it was their right and privilege, by ordination or by special appointment, to take charge of the Church. But the Church then, as on many occasions previously and since that time, was able, through the light which its members possessed, to discriminate between the voice of the true and false shepherd. Still this peculiarity —being hailed as brethren by the wicked, characterized them in Nauvoo, as their predecessors in New York, Kirtland and Missouri. Instead of being hated and calumniated, and men seeking their lives and persecuting them, they were hailed with seeming pleasure and satisfaction. Men bade them "God speed" and urged them forward to claim the rights they called their own. But against Brigham Young, our President, the old feeling of animosity, that had been entertained against Joseph, existed with as great bitterness and intensity in the minds of the enemies of the Kingdom of God as it had existed during the lifetime of Joseph against him.

President Young, according to the statements of the wicked, re-enacted all the evil deeds, as they were termed, that had been attributed to Joseph, and for which they killed him. Brigham became the inheritor of all that animosity and hatred that had been manifested towards Joseph during his lifetime; and when Joseph slept in a bloody grave, the enemies of the Church turned their attention to Brigham Young, his legal successor.

If the Saints had wanted evidence in relation to who was the right man and who had the authority, the very fact that the world hated, reviled and persecuted Brigham should have been sufficient evidence that he was taking the path which Joseph had trod, and that his course was pleasing in the sight of Heaven, and consequently hateful in the sight of hell.

There are rules, my brethren, which were given in the early days of the Church, respecting the Presidency of the Church. In the revelation which I have just read in your hearing, the Lord plainly sets forth to the Church what course He would have it take in relation to the keys that had been bestowed by Peter, James and John upon Joseph; and that we may not be deceived He gives this rule:

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

The Lord here made express provisions as to who should hold the keys of the kingdom, and how those

keys should be held, and the manner in which the authority should be exercised. Men have pretended that angels have visited them, and that, in consequence they must have authority. This was the pretence made by James J. Strang. But he did not understand that the oracles had been given through Joseph, according to the revelation given in March, 1833, to the Church. Others had also had the keys given unto them to enable them to exercise the power and authority which Joseph held. Now we may come to this conclusion; that God, having once bestowed the keys of the holy Priesthood on man here on the earth for the up-building of His Church, will never take them from the man or men who hold them and authorize others to bestow them. If you will read the history of the Church from the beginning, you will find that Joseph was visited by various angelic beings, but not one of them professed to give him the keys until John the Baptist came to him. Moroni, who held the keys of the record of the stick of Ephraim, visited Joseph; he had doubtless, also, visits from Nephi and it may be from Alma and others, but though they came and had authority, holding the authority of the Priesthood, we have no account of their ordaining him, neither did Joseph ever profess, because of the ministration of these angels, to have authority to administer in any of the ordinances of the Kingdom of God. He never baptized anybody, nor attempted to lay on hands for the reception of the Holy Ghost; and, in fact, he never attempted, that we have any account of, to exercise any of the functions of the holy Priesthood. He was a prophet, it is true, but a man may be a prophet and yet not have authority to administer in the Priesthood. The prophetic gift, to some extent, is distinct from the Priesthood. Joseph had received the prophetic gift and he exercised it and he acted as such prior to his ordination. But when the time came for him to be baptized, then a man who held the keys of that Priesthood came to him and laid his hands upon Joseph's head, and upon Oliver Cowdery, and set them apart, and gave them authority to officiate in the Aaronic Priesthood, which Priesthood held the keys of baptism and so forth.

John had the right to baptize when he was upon the earth; he held the keys of that Priesthood. He baptized Jesus by virtue of the Priesthood which he held; and those keys had not been taken from him. At the time when Joseph Smith was ordained, there was no man on the face of the earth that held the keys of the Priesthood and the authority to ordain him. If there had been a man in the Greek, Roman, Presbyterian, Methodist, Baptist, Episcopal or any other church extant upon the face of the earth, who had the keys of the Priesthood, Joseph Smith would not have been ordained by an angel, because the keys would have been here and been bestowed by the man who held them. But you might have searched from pole to pole and traversed the wide expanse of the earth from continent to continent, and visited all the nations of the earth and enquired of them if there was a man in their midst who had the keys of the holy Priesthood and who claimed the authority which was exercised in olden times by Peter, James and John, and the rest of the servants of God; but you would have heard no response in the affirmative. None would have stood up and said, "I have this authority." Throughout Christendom, throughout the entire Mahomedan and Pagan world, you could not have

found a man who professed to have this authority. No; it had been driven from the midst of mankind by the violence of wicked men, who shed the blood of those who held those keys and that authority; and it had gone back to God who gave it, and dwelt there; for the men who held it dwelt in the presence of the Almighty.

Hence, when Joseph Smith desired baptism, though angels had visited him and had ministered unto him, though he had heard the voice of God and Jesus Christ, though he had been called to be a prophet, he had not the right and the authority to go forth and administer the ordinances of baptism, neither had any living soul, to do it legitimately. It was necessary that he should be ordained; it was necessary that those keys should be restored; and hence how proper it was that John, who held the keys and had been beheaded by a wicked king, should come and restore them? Joseph Smith and Oliver Cowdery testified that John came and laid his hands upon their heads and bestowed upon them the power and authority to administer in the holy ordinances of the Gospel.

When they were baptized, and had received the authority to administer in that ordinance they did not attempt to lay on hands for the reception of the Holy Ghost; that was a separate and distinct power from the Aaronic Priesthood. John says, in the 3rd chapter of Matthew, 11th verse, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire."

John did not profess to have the authority to lay on hands for the reception of the Holy Ghost. We read in no part of the Scriptures of his exercising any such authority. He had the authority to baptize, the power which pertained unto his Priesthood, being a descendant of Aaron, and baptism was one of the ordinances which pertained to the *Aaronic Priesthood*; but he had not the right to lay on hands for the reception of the Holy Ghost. It was necessary that that authority should be conferred; but who held that power in ancient days? Why, Peter, James and John, who had been ordained by Jesus to the Melchisedec Priesthood, or the Priesthood after the order of Melchisedec, and having exercised that authority while on the earth in the flesh, they came bearing the keys of that Melchizedec Priesthood, and laid their hands upon Joseph Smith and ordained him to the power which he subsequently held, as the President or head of this great and last dispensation of the fullness of times. By virtue of those keys he was empowered to lay hands on those who were baptized in the name of Jesus, by legal authority, and to confirm upon their heads—upon the heads of the honest in heart—the blessings of the Gospel, and by virtue of these keys they had the right to build up the Church of God in all its ancient purity and glory, and to preach the Gospel in its fullness, with its gifts and blessings, and to send men abroad as ministers of life and salvation to the nations of the world, the same as Peter and those associated with him. Said Jesus, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." Peter therefore

held those keys. What wonderful consistency on the part of the Lord, that He should descend from Heaven and confer those keys on men here on the earth!

There are men who say that Joseph was an unlearned impostor; but how strange it is that, if an impostor, he should take the exact course, established in the economy of Heaven for the salvation of mankind; and that he should claim the authority, through the administration—first of John the Baptist, and then of Peter, James and John, the apostles.

The keys of this Priesthood were bestowed never more to be taken from the earth; hence, in the revelation I have read, provision was made by the Lord that Joseph, in case he should fall, should ordain another in his stead, and he should have authority only to lay hands on and set apart some one to act in his place, in case he should prove unworthy. Thus, even from the beginning, the Lord seems to have held constantly before him the possibility of his falling away. He was a young man, and like every man, he was apt to get lifted up in the pride of his heart; therefore, God reminded him that he only held the keys as long as he should be faithful to the truth. But in a subsequent revelation, the Lord informed him that he should hold the keys in this life and in the life to come, and they should never be taken from him.

By virtue of the ordination he received, Joseph had the right and the authority to confer this Priesthood upon others. He called twelve Apostles, and they were ordained under his authority by the direction of the Lord, and those twelve were endowed with the keys. Previous to his death, the Prophet Joseph manifested great anxiety to see the temple completed, as most of you who were with the Church during his day, well know. "Hurry up the work, brethren," he used to say, "let us finish the temple; the Lord has a great endowment in store for you, and I am anxious that the brethren should have their endowments and receive the fullness of the Priesthood." He urged the Saints forward continually, preaching unto them the importance of completing that building, so that therein the ordinances of life and salvation might be administered to the whole people, but especially to the quorums of the holy Priesthood; "then," said he, "the Kingdom will be established, and I do not care what shall become of me."

These were his expressions oft repeated in the congregations of the Saints, telling the brethren and sisters of the Church, and the world that he rolled the Kingdom on to the Twelve, and they would have to round up their shoulders and bear it off, as he was going to rest for awhile, and many other expressions of a like nature, the full meaning of which the Saints did not realize at the time.

Prior to the completion of the Temple, he took the Twelve and certain other men, who were chosen, and bestowed upon them a holy anointing, similar to that which was received on the day of Pentecost by the Twelve, who had been told to tarry at Jerusalem. This endowment was bestowed upon the chosen few whom Joseph anointed and ordained, giving unto them the keys of the holy Priesthood, the power and authority which he himself held, to build up the Kingdom of God in all the earth and accomplish the great purposes of our Heavenly Father; and it was by virtue of this authority, on the death of Joseph, that President Young, as President of the quorum of the Twelve, presided over the Church.

The enemies of the work of God had done their worst in murdering

the Prophet in cold blood, and they supposed that in killing him and taking him away their actions would prove a death-knell to what they called "Mormonism;" but they little knew or understood that God had left the same power on the earth which Joseph wielded with such potent effect. The reins had been transferred to others, who were prepared to wield that power, and to step forward and take the responsibility upon them of carrying forward the work of God. Hence, there was no diminution of hatred, slander and persecution on the part of mobs and those who wished to shed the blood of the Saints.

After the death of Joseph, while the Twelve were in the East, there was seemingly a slight relaxation of bitterness towards the Saints, on the part of the enemies of truth; but it was only for a few days. When the Twelve returned, and it was found that the same power which Joseph had held still existed, persecutions on the part of mobs recommenced with renewed vigor and bitterness, and they swore out several charges against the brethren of the Twelve. So warm did this persecution become, that the houses of President Young and his brethren had to be guarded, and each had to take care of himself, as his blood, and particularly President Young's, was sought with just as great eagerness and blood-thirstiness as Joseph's had previously been. This ought to have been an evidence as to who held the authority.

When the Saints were driven from Nauvoo and were told that it was the will of God that we should forsake the land of our inheritance and take our journey across the Mississippi and through the then Territory of Iowa into the far distant West, every Latter-day Saint in the land, who had the Spirit of God, knew the voice of the true shepherd, and those who were in the East made preparations, some to go round by sea and some to go by land, and join the camp of Israel on its westward march. The land to which we were hastening was new and unknown to us. The masses of the people did not know whether it would be in the wilds of the desert, on the tops of the mountains or in some place that would be delightful for man's habitation. These were subjects that did not concern the people who were thus called to forsake their homes. The Saints sold what they could, which, however, was very little indeed, for their enemies took possession of their property, and they started westward, following the man whom God had chosen, and whom they recognized as God's anointed.

There were those who went back to Pittsburg with Sidney Rigdon, and to Voree, Wisconsin, with Strang; and also those who tarried in Nauvoo with Wm. Smith and John E. Page. There were others who followed Thompson and other pretenders; but the main body of the Saints were not to be deceived by these pretended shepherds. They knew the voice of him whom God had chosen, and followed him, confident that they would be led aright and brought to a place of safety; and though they were in deep poverty, and it seemed as though the prince of the power of the air had exerted all his malignity to make their travel difficult, the land being deluged with water; yet they did not faint by the wayside, for God was with them, His angels were round about them, and His Spirit was poured out upon them, and they had a testimony which gave them the conviction that they were in the right path; and when history records that wonderful deliverance and march, it will be a matter of the utmost surprise and wonder to posterity that it was

ever accomplished, and that the people of the world, in seeing it, were not smitten with a conviction of the truth of the work, and of the divine authority of the Priesthood which led the people in a pathway of safety, through the wilderness, at that time. The songs of Zion ascended from the camps of Israel and peace brooded over the people. Barefooted, and in many instances hungry, they travelled on with their faces westward, their faith failing not; for, as I have said, the angels of God were round about them and His spirit was upon them; and at no period of their history was the power of God more exhibited than during that trying time when God led His servant to this then wild and forbidding region.

Since we have been here, He has blessed us as a people. He has spread us abroad, and caused us to extend North and South, and His peace and blessing have attended the labors and the administration of the elders in our midst. The keys of the Priesthood have been fully honored, not by man alone, but they have been honored by God; and the exercise of that authority which God bestowed on Joseph Smith by the ministration of holy angels, has been a blessing to many thousands in this land. We have had peace, we have had good government, and the songs and prayers of the Saints have ascended up from their habitations unto the Most High God, and Heaven has been moved in our behalf, to bless and preserve us and give us victory and deliverance in every time of trouble; and when we have been threatened with any difficulty or calamity, God has always overruled and controlled it, for our good and for the salvation of His people. Is it any wonder, then, that Latter-day Saints should have confidence in the man whom God has chosen? Many men wonder and say, "You Latter-day Saints are bowed down in tyranny and are groaning under despotism. Why are you not free to exercise your liberty? Why don't you do as you please? Why do you always do as your prophet and leader tells you?" Because we have proved during twenty-five long years, that God has blessed him in everything he has told us to do, and we have been blessed of God in carrying out his counsels. When we have prayed to the Almighty to give us wisdom and humility to obey the counsels of His servant, He has given unto us His Holy Spirit and witnessed unto our hearts that this course was pleasing and acceptable in His sight. Rebel against him and his authority! as well might we rebel against Jehovah Himself, or against Jesus! Not that President Young is to be worshipped, not that Joseph Smith was to be worshipped, not that Peter or Moses was to be worshipped. There is a difference between obedience and idolatry, or worship. There is a difference between submission to the will of God—at least, I can perceive a difference—and obeying God's counsels through a man, and idolizing the man himself, and we have perceived this difference.

God chooses men as guardians and shepherds over His people. We are all of one great family; we are all the children of God, and are all alike before Him. "Yes," says one, "we are all alike, and therefore there is no distinction between us." But let me suppose a case. Suppose a man who has a large family of sons and daughters, were to be called on a mission to go abroad to preach the Gospel of Christ, and had to be absent for years; the members of the family during his absence would be left to themselves. But suppose he had a choice son whom he loved, and who had been implicitly obedient to him all the days of his life,

and whose course had taught him to respect his judgment, his honesty, his truthfulness and the integrity and justice of his character, and that in the most trying circumstances he had never failed to honor himself, God, his family, and to honor his father. Now, as he is going away to a far distant land, he takes this son aside and says to him, "I will place you in charge of my family, and leave you to watch over their interests in my absence, that while I am gone they may have some one to look up to who can act the part of a father to them." And then turning to the family he says, "My sons and daughters, I have chosen this son, your elder brother, to act in my place while I am absent. I wish you to obey him and respect and honor him as you would your father, and to submit yourselves to his dictation in all things." The family consent. They say, "We will do as you desire, father. We will honor your judgment and choice by honoring and obeying our brother whom you have chosen to watch over us during your absence."

It might be argued that those children, by complying with the wish of their father in this matter, would sacrifice their agency. Do they not exercise that volition just as much by obeying that son as they would by each one taking his or her own course, and saying, "I will judge for myself, as to the correctness of what you say and will differ from you whenever I please." Let me ask you as parents and as children, brethren and sisters, do you not think you could exercise your agency just as much by obeying the son as by disobeying him? I cannot conceive how it can be otherwise. I cannot see why I, for instance, should not exercise my agency just as much by obeying him as by disobeying him. This is precisely my position to-day.

Brigham Young, our President, has been chosen by God as His representative here on the earth, among His sons and daughters. He has been selected for this special calling. The Father is not present in person; Jesus is not present in person; but God is here through the Holy Ghost and the holy Priesthood, through the power which He has bestowed, and in the same position precisely as the son in the figure which I have used does the President of the Church act for us, his brethren and sisters. We are all alike before God; He loves us all alike; we are all the creatures of His care; but there must be rule, there must be government; there must be order, or this would not be the kingdom of God. The Lord chose President Young to rule and dictate in the affairs of His Church when His servant Joseph was taken from the earth.

Look at the singular combination of circumstances which caused Brigham Young to be President of the Twelve. Reflect on the remarkable combination of events which made him the leader of Israel, showing plainly, in my mind, that long before he was born, yes, probably before the earth was organized, Joseph Smith and Brigham Young were chosen, the same as Jeremiah was. The Lord said to Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." This is my opinion about the leaders of Israel in the latter days. I believe they were chosen to act in this capacity; and God, knowing their integrity, and afterwards proving them to the uttermost in the flesh, has greatly blessed them. See the blessings that have followed the administrations of these men in our midst. Who would exchange the peace, the joy, and the knowledge we have concerning the Gospel of the

Lord Jesus Christ for the meagre and vague ideas of God and His kingdom that prevailed before the people became acquainted with it? God has given unto us those precious blessings. He has gathered us together from the nations of the earth; He has multiplied upon us abundantly, joys more precious than gold or silver, namely, the riches of eternity; He has given unto us wisdom and knowledge and peace; He has proved to us most effectively that there are riches more precious and far more estimable in the sight of God and good and virtuous men than the perishable things of this world. He has built up a kingdom in which these things will be held at their true value, for He will cleanse from the midst of His people those who idolize riches.

Let me assure you, brethren and sisters, if there is anything in our hearts that interferes with our complete love of God and our reverence for Him and His work, we shall have to banish it, or sooner or later we shall lose our standing in the Church of God; for He wants a people who will render implicit obedience to His laws and the requirements of His Gospel, and who will love Him better than any earthly thing, and place a higher value on the gifts of the Spirit than on worldly possessions or even life itself.

The Lord has proved to us, in the midst of the many trials and difficulties with which we have had to contend during our brief existence as a Church, when surrounded by mobs, when our lives were in danger and the lives of our leaders were threatened, when the persecutors of the Saints were howling like a pack of ravening wolves for the blood of this people, that there is something far more precious and estimable than mere eating and drinking and the pleasures and enjoyments of life; although these things are very good and necessary in their place. He has given us His Gospel and this Gospel is being carried to all the nations of the earth, and a kingdom is being established.

Jesus said that this Gospel should be preached as a witness to all nations, and then should the end come. What Gospel? Why, the same Gospel Jesus had and to which he referred; the same Gospel that his apostles had: a Gospel of power, a Gospel of blessings, whose Priesthood had power and authority from God. It is the same Gospel that is now being taught, and which has to be preached as a witness to all nations, and then shall the end come. God is sending forth His messengers to accomplish this object. Our Elders have gone to the Eastern States by hundreds to lift up their warning voices to the people concerning the things which God is doing and is about to do in the midst of the inhabitants of the earth. For this purpose they go to Europe, to the West, to the Islands of the Pacific, to Asia and Africa, and they will yet traverse every country on the face of the whole earth. The millions of Asia will yet hear the glad tidings of salvation from the Elders of Israel. The yoke of bondage is being broken and the nations are being freed from the grasp of despotism and tyranny. Japan now opens her ports; China begins to extend her invitation to western civilization, and the time is near at hand when the sound of this Gospel, proclaimed by the Elders of Israel, will re-echo from one end of the earth to the other, for it must be preached as a witness unto all nations.

We may engage in this work with all our hearts in view of the glorious reward that is promised unto the faithful; or we may fight against it and use our every power to consummate its overthrow; it makes no difference. The word of the Lord

Almighty has gone forth to the people of this generation, and it will not remain unfulfilled. It matters not, therefore, who band together and plot in secret, who unite and say we will spoil the plan and destroy the influence of the work of God. The Lord will expose their secret plots and schemes, and He will stand by His servant whom He has chosen, so long as He lives, as He did by His servant Joseph. He told him that He would save him though he should be slain.

The Lord permitted the enemies of the Kingdom of God to take away the life of His servant Joseph, as He did of His servants in ancient days. The blood of the testator was shed, and now the testament is in full force. Joseph had lifted up his voice in solemn warning to the inhabitants of the earth, and declared that God had spoken in these latter days. But his blood and that of other holy men and Saints was shed by wicked men, and their blood, mingled with that of the martyred Saints of past ages, cries unto the Lord for vengeance. The very earth itself groans under the weight of wickedness and corruption that abound on its surface, and the Lord has declared that it shall be delivered. But before the great day of vengeance shall come, when wickedness shall be utterly swept from off the face of the earth, it is necessary that the Elders should proclaim the Gospel to every nation, kindred and tongue on the face of the earth, that the honest in heart may be gathered out and that a people may be found who shall be prepared to meet the Lord at His coming.

For this preparation we should give our whole time and labor to the purifying of our hearts and households. We should labor to purify our cities and settlements, labor to promulgate the principles of righteousness and to establish truth on the earth and seek to bring to pass the Zion of God in its fulness and perfection.

These are the labors which devolve upon us. Think not, my brethren and sisters, because God has chosen earthly vessels to hold this power and authority, that therefore you can treat lightly the holy Priesthood. I have noticed from my boyhood, and it has been a constant lesson to me, that those who speak against the authorities and lift their hands against the holy Priesthood of this Church invariably deny the faith. I have never seen it otherwise. You may trace the history of this people from the beginning and you will find that every man who has indulged in this spirit has always come out and denied the faith. Such men, when Joseph lived, said that he had fallen. Since his death they excuse their conduct by saying that Brigham has gone astray.

But when the Lord spoke to Joseph about falling, he said he would have authority to appoint another in his stead, and that no one would have the right to act except he was ordained by authority, or came in through the gate. You may know by the revelation I have read that no man can get the authority elsewhere. It must come through the holy Priesthood. Men may say they have heard the voice of Jesus, or heard this, that or the other; but you will find that the power of God will attend the keys, and His blessing will follow the administration of His servants who hold the authority.

Paul said, "Do ye not know that the Saints shall judge the world?" On one occasion Jesus said, "Ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye

also shall sit upon twelve thrones, judging the twelve tribes of Israel."

In a revelation given through Joseph Smith, the Lord says:

"And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve, which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel."

This is the authority which Jesus said they should wield. The same authority has been renewed in these days. Says one, "I do not like this sort of thing; it is priestly rule and dominion, and I object to it. I am too much of a democrat in my feelings to submit to it." Yet a man can be a democrat and a lover of freedom and liberty and enjoy them to the fullest, and honor the Priesthood. There is a difference between priestcraft and Priesthood. Priestcraft builds up itself, it is not authorized of God. Priestcraft oppresses the people; but the Priesthood of God emancipates men and women and makes them free. Jesus says his yoke is easy and his burden light.

We talk of power, and object to the undue exercise of authority. But think of the power given in ancient days, and which has been restored in these days, that man exercises when he goes forth into the water and baptizes a person! Do you ever think of the greatness of the power thus exercised? And further, when the candidate for baptism emerges from the water and has hands laid upon him for the reception of the Holy Ghost, do you think of the power that God has entrusted unto men on earth when they exercise that holy ordinance? Do you think of the power exercised in remitting the sins of men and women through baptism, the ordinance which God has set in His Church for the remission of sins, and conferring upon them the Holy Ghost? If God sends such mighty power, shall we question the bestowal of a higher power when God shall choose to give it? Shall we murmur and contend against it? God forbid, and forbid that we should ever turn aside and fight against Him or His cause in any manner.

My brethren and sisters, my prayers are that God will bless us as a people and sanctify us to walk in all humility and meekness before Him, honoring His laws; for when we honor His laws we honor the laws of righteousness and the laws of the land in equity and truth. We will honor men in their place; we will honor the Government and everything that is just and honorable and true. That God may sustain us and help us to sustain the Priesthood, and to follow its requirements, that eventually we may be saved in His kingdom, is my prayer in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 18, 1869.

(Reported by David W. Evans.)

OBEYING THE GOSPEL—RECREATION—INDIVIDUAL DEVELOPMENT.

I will say to my friends—those who believe in the Lord Jesus Christ—"I beseech you in Christ's stead be ye reconciled to God." Treasure up every truth that you hear, practice it in your lives, for this will lead you to Jesus. The words that we have heard this afternoon, with regard to the character of the Son of God and the plan of salvation, are true so far as they have gone. We, the Latter-day Saints, take the liberty of believing more than our Christian brethren: we not only believe part of the Bible, but the whole of it, and the whole of the plan of salvation that Jesus has given to us. Do we differ from others who believe in the Lord Jesus Christ? No, only in believing more; we are one with them as far as they believe in him. Do we differ with regard to the practice of the Gospel that he has delivered to us? No, not as far as they really believe in and practice the doctrines taught by him. We believe all that any good man on the earth need believe. We believe in God the Father, in Jesus Christ His Son, our Savior. We believe all that Moses spoke and wrote of him, all that the apostles said of him, and all that Jesus himself has said, which was penned and has been left on record by his apostles and servants.

Our Lord and Savior has been beautifully described and set before us, by the gentleman who has addressed us this afternoon, but I will take the liberty of saying to every man and woman who wishes to obtain salvation through him (the Savior) that *looking* to him, only, is not enough: they must have faith in his name, character and atonement; and they must have faith in his father and in the plan of salvation devised and wrought out by the Father and the Son. What will this faith lead to? It will lead to obedience to the requirements of the Gospel; and the few words that I may deliver to my brethren and sisters and friends this afternoon will be with the direct view of leading them to God.

How am I to know whether I have passed from death unto life? The apostle says by loving the brethren. How shall I know the brethren? They are my brethren who have received and obeyed the Gospel of the Son of God. This is just as easy to test as it is to test a man who says he is a citizen of the United States. A man may declare that he is so, but upon inquiry we find that he has never taken the oath of allegiance nor even declared his intention of becoming a citizen; but his sole claim to be considered a citizen rests on the fact that he lives in this country and has property, perhaps a farm or a store. This will not entitle any foreigner to the rights and privileges enjoyed by the humblest citizen. He must first declare his intention, take the oath of

allegiance to this Goverment and renounce it to his former one, and then receive his papers of citizenship. It is just the same in the kingdom of God. However much we may profess attachment to God and His cause we are not entitled to the blessings and privileges of His kingdom until we become citizens therein. How can we do this? By repenting of our sins, and obeying the requirements of the Gospel of the Son of God which has been delivered to us. Hundreds and thousands of people have believed on the Lord Jesus Christ and repented of their sins, and have had the Holy Spirit to witness unto them that God is love, that they loved Him and that He loved them, and yet they are not in His kingdom. They have not complied with the necessary requirements, they have not entered in at the door, and Jesus says, "Verily, verily, I say unto you, he that enter-eth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." He says also, "I am the door: by me if any man enter in he shall be saved." Jesus has taught us how we may enter this door and become citizens of his kingdom, and there is no excuse for our neglecting to do so. Herein we exceed and go further than our former brethren. We read in this book (the Bible) of a certain man who came to Jesus by night and asked him what he should do to be saved. This man, in his own estimation, had been a strict observer of the law, but Jesus said to him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." My firm belief is that thousands have been born of the Spirit and have seen the kingdom, but not having been born of the water they have never been permitted to enter that kingdom, for Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is why we say it is necessary to obey, fully, the Gospel which Jesus has left on record for us; and to do that we must repent of our sins, be baptized for the remission of them, and then receive the Holy Ghost by the laying on of hands.

Do we believe in the Holy Ghost? Yes. Do our former brethren in the Christian world? They say they do. They should believe in it, they preach and teach it. What will the Holy Ghost do for those who possess it? It will bring to their remembrance things past, present and to come, and will teach them all things necessary for them to understand, in order to secure salvation. Is this the office and ministry of the Holy Ghost? Jesus says:

"But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* he shall speak: and he will shew you things to come."

Then if we receive the Holy Ghost we shall know and understand things as they are, we shall be able to read the Scriptures by the Spirit, with which they were written, and if we continue faithful we shall be led to a knowledge of God and Jesus whom He has sent, which the apostle says "is eternal life."

Some believe or conceive the idea that to know God would lessen Him in our estimation; but I can say that for me to understand any principle or being, on earth or in Heaven, it does not lessen its true value to me, but,

on the contrary, it increases it; and the more I can know of God, the dearer and more precious He is to me, and the more exalted are my feelings towards Him. Therein I may be different to some others.

If we embrace the Gospel of Jesus Christ, rendering obedience thereunto as he has directed, it will lead us into the kingdom of God here on the earth. We have started to build up this kingdom. The Lord has revealed His will from the heavens, and we have faith in Him. Is there any proof of this? Certainly, there is every proof that is necessary. I recollect reading in the New Testament that Jesus gave a mission to his apostles in these words, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

This Gospel is for all the children of men, and it will save all who will believe and obey it. Do this people believe in this Gospel? Yes. Is there any proof of this? Yes. Here before me I see men who have left their homes and families; women who have left their homes and families; parents who have left their children, and children their parents; husbands who have left their wives, and wives their husbands, and all to gather with the Saints of the Most High. Is this any testimony that they believe on the Lord Jesus Christ? Yes; and this is not all. They speak with new tongues, they lay hands on the sick and they do recover. In these particulars we differ from those with whom we formerly fellowshipped in the Christian world, who say they tell the people how to come to God and be saved. But if they ever have done that I have never heard them. In my young days I have been called an infidel for talking thus, for there was no man who could tell me anything about the plan of salvation; but I never saw the day but what I would have walked on my knees across this continent to have seen a man who could have told me the first thing about God and Heaven. It is true that the feelings and attention of the people may be moved and attracted by beautiful descriptions of Him and Heaven and with beautiful illustrations of His power and goodness, such as we have heard to-day; but where is God? Who is He? Who is Jesus Christ? Where do they live? What is their power and character, and their connection with the people of the earth? In my scanty experience with the divines of the day I never yet found the first that could describe the character of God, locate His dwelling place, or give the first correct idea with regard to the Father and the Son; but to them they are hidden in impenetrable mystery, and their cry is, "Great is the mystery of godliness, God manifest in the flesh." To us it is simple, plain, glorious and divine, and it is worthy the attention of every intelligent being that dwells on the face of the earth, for it is eternal life to know God and Jesus Christ whom He has sent.

In these respects we differ from our Christian brethren. We are the very men and women that have come out from the Mother Church and her daughters, Methodists, Calvinists and almost every other persuasion on the face of the earth, the Pagans not excepted. We never learned from them,

however, how to be saved; but we know how to save ourselves, for the Lord has revealed to us a plan by which we may be saved both here and hereafter. God has done everything we could ask, and more than we could ask. The errand of Jesus to earth was to bring his brethren and sisters back into the presence of the Father; he has done his part of the work, and it remains for us to do ours. There is not one thing that the Lord could do for the salvation of the human family that He has neglected to do; and it remains for the children of men to receive the truth or reject it; all that can be accomplished for their salvation, independent of them, has been accomplished in and by the Savior. It has been justly remarked this afternoon that "Jesus paid the debt; he atoned for the original sin; he came and suffered and died on the cross." He is now King of kings and Lord of lords, and the time will come when every knee will bow and every tongue confess, to the glory of God the Father, that Jesus is the Christ. That very character that was looked upon, not as the Savior, but as an outcast, who was crucified between two thieves and treated with scorn and derision, will be greeted by all men as the only Being through whom they can obtain salvation.

We differ from our Christian brethren, and have long been separated from them; but we are here in these mountains through necessity—because we were not permitted to live with them. But we were never hated, despised and derided as Christ was; we have never been crucified and been such outcasts as Jesus, though our prophet and patriarch were slain; but not in such an ignominious manner as Jesus. Who will believe our testimony? "If our Gospel be hid, it is hid to them that are lost." Who will believe our testimony? Who will believe the testimony that has been delivered here this afternoon? I believe and know it is true; and that, too, by the revelations of that very character who was lifted up on the cross. How are we to blame for believing so much? Why, the Scriptures say we are to "prove all things and hold fast that which is good." I frequently think that the only way for a man to prove any fact in the world is by experience. We go, for instance, into an orchard and some one says there is a sweet apple tree, and he may say the same of other trees, but without tasting how shall I know they are sweet? Unless I taste of them I cannot know it. I may take the testimony of others who have tasted them, as to whether they are sweet, sour or bitter, but without tasting it cannot be proved to my senses that they are so. Now, as I understand it, it is the same with all facts that have come to the knowledge of all beings in Heaven, or on earth—all facts are proved and made manifest by their opposite. Sin has come into the world, and death by sin. I frequently ask myself the question: Was there any necessity for sin to enter the world? Most assuredly there was, according to my understanding and reasoning powers. Did I not know the evil I could never know the good; had I not seen the light I should never be able to comprehend what darkness is. Had I never tried to see and behold a thing in darkness I could not understand the beauty and glory of the light. If I had never tasted the bitter or the sour how could I define or describe the sweet? Consequently, I let all these things pass, being according to the wisdom of Him who has done all things for the benefit and salvation of His children here on the earth. And when we contem-

plate and realise that He is our Father and that Jesus is our elder brother, and that we have the privilege of overcoming sin and death, by faith in Jesus and obedience to His Gospel, and of being exalted into the presence of the Father and the Son, the thought should fill our hearts with gratitude, praise and humility.

I extend my religion further than a great many do. I say it is far beyond the religions of the day; they consist, mainly, of forms and ceremonies, never revealing to their votaries the object of their creation and existence, or preparing them to fulfil their high calling and destiny; but ours incorporates the whole life of man. Our religion incorporates and includes all the duties devolving upon us every day of our lives, and enables us, if we live according to the spirit of it, to discharge those several duties more honorably and efficiently. I do not think there is as good a financier on the earth as my Father in Heaven is; I do not think there is a being among the whole human family who understands the principles of finance as well as He does. And I believe the same with regard to any other branch of human knowledge, or of anything which affects the peace, happiness, comfort, wealth, health and strength of body, and in fact the entire welfare, whether political, social or physical, of the children of men, consequently I would like to have Him dictate my affairs. Why? That I might become the possessor of power, wealth, and influence, for all the influence the children of men ever possessed they have received from the Father. Every kingdom that has been set up on the face of the earth has been set up by the will of the Father. He sets up a kingdom here and pulls down another there at His pleasure. He gives influence and power to this one and takes them from another; and so we see nations come and go. Some individuals live on the earth rich, noble, powerful and influential; while others are in the depths of poverty. All this is permitted by the Father, and is according to His decree. Every act of the children of men is the result of their own will and pleasure, but the results of these acts God overrules.

Our religion incorporates every act and word of man. No man should go to merchandising unless he does it in God; no man should go to farming or any other business unless he does it in the Lord. No lawyer, no, hold on, I will leave the lawyers out; we do not want them, we have no use for them. No man of council should sit to judge the people but what should judge in the Lord, that he may righteously and impartially discern between right and wrong, truth and error, light and darkness, justice and injustice. Should any legislature sit without the Lord? If it do, sooner or later it will fall to pieces. No nation ever did live that counseled and transacted its national affairs without the Lord, but what sooner or later went to pieces and came to naught. The same is true of all the nations that now live or ever will live.

Our work, our every-day labor, our whole lives are within the scope of our religion. This is what we believe and what we try to practice. Yet the Lord permits a great many things that He never commands. I have frequently heard my old brethren in the Christian world make remarks about the impropriety of indulging in pastimes and amusements. The Lord never commanded me to dance, yet I have danced; you all know it, for my life is before the world. Yet while the Lord has never commanded me to do it, He has permitted it. I do not know that He ever commanded the boys to go and

p'ay at ball, yet He permits it. I am not aware that He ever commanded us to build a theatre, but He has permitted it, and I can give the reason why. Recreation and diversion are as necessary to our well-being as the more serious pursuits of life. There is not a man in the world but what, if kept at any one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent. If you would develop every power and faculty possessed by your children, they must have the privilege of engaging in and enjoying a diversity of amusements and studies; to attain great excellence, however, they cannot all be kept to any one individual branch of study. I recollect once while in England, in the district of country called the "Potteries," seeing a man pass along the street, his head, perhaps, within sixteen or eighteen inches of the ground. I inquired what occupation he had followed for a living, and learned that he had never done anything in his life but turned a tea cup, and he was then seventy-four years of age. How do we know, but what, if he had had the privilege, he would have made a statesman or a fine physician, an excellent mechanic or a good judge? We cannot tell. This shows the necessity of the mind being kept active and having the opportunity of indulging in every exercise it can enjoy in order to attain to a full development of its powers.

We wish, in our Sunday and day schools, that they who are inclined to any particular branch of study may have the privilege to study it. As I have often told my sisters in the Female Relief societies, we have sisters here who, if they had the privilege of studying, would make just as good mathematicians or accountants as any man; and we think they ought to have the privilege to study these branches of knowledge that they may develop the powers with which they are endowed. We believe that women are useful, not only to sweep houses, wash dishes, make beds, and raise babies, but that they should stand behind the counter, study law or physic, or become good book-keepers and be able to do the business in any counting house, and all this to enlarge their sphere of usefulness for the benefit of society at large. In following these things they but answer the design of their creation. These, and many more things of equal utility are incorporated in our religion, and we believe in and try to practice them.

I will say, now, to the Latter day Saints, sometimes you know, if a word be dropped unguardedly, we are threatened with an army; if we speak a word out of the wrong side of the mouth we are threatened with a legalized mob just as we were in the States. Hence, we must be careful of what we say, for our enemies are ready to "make a man an offender for a word, and to lay a snare for him that reproveth in the gate." I will say, however, that if you, Latter-day Saints, will live your religion there will be no necessity whatever to fear all the powers of earth and hell, for God will sustain you. Jesus is king of this earth and he will sustain those who walk humbly before him, loving and serving him and keeping his commandments. I pray the Latter-day Saints to be faithful; love and serve the Lord, keep His commandments, refrain from evil and walk humbly before him. When we were in the Christian world, and were without the Priesthood, we believed in every good word and work, in every moral principle, in everything that tended to promote peace, happiness, morality and virtue, in fact in

every good principle that man could teach. Let us live as consistently now as we did then; let us live so that God will bless us and enable us to overcome and be saved in His kingdom, which may He grant for Christ's sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 19, 1869.

(Reported by David W. Evans.)

REVELATIONS AND MANIFESTATIONS OF GOD AND OF WICKED SPIRITS.

There is a passage which will be found in one of the epistles of John, the substance of which I will repeat: "Every spirit that confesses not that Jesus is the Christ is not of God." I may not have given you this passage word for word, as it is recorded, but I have given you the substance of it as laid down in the Scriptures. It is well known by all readers of the Scriptures, that in every age of our world mankind have had to contend against a power which is in opposition to the Almighty. It seems that our world is infested with those spirits of darkness which were, in the beginning, cast down from the Almighty, in consequence of their rebellion against Him; and in every age of the world these wicked spirits have manifested themselves, and especially when the Priesthood has been upon the earth and a dispensation has been committed from Heaven to man; then all hell has seemed to be in an uproar, and the power of all the fallen angels made manifest. Hence, it is written, somewhere in the New Testament, that "we wrestle not against flesh and blood merely, but against spiritual wickedness in high places." We not only have to meet with wicked men, and the power of the devil manifested in them, but the Saints of God have always had to meet with manifestations of power from beneath—powers not ordained of God, and which are calculated, if possible, to deceive the very elect.

Now there are in existence two great powers: one is of God, including all the heavenly host—the angels and celestial beings who dwell in the presence of God and partake of His glory, holding power and authority from Him to go forth and minister according to His command. The other power is an enemy to God; it is the power of that being who rebelled against Him in Heaven, and sought to take possession of the throne of the Almighty. According to the history that is given of this event, a general council was held in Heaven about the time of the creation of this earth. In that council there was a personage called an angel, who stood in authority in the presence of

God; and when the question was asked, "Who shall go forth and redeem mankind?" Lucifer, the Son of the Morning, this angel who stood in the presence of God, answered and said, "Here am I, send me; I will go forth and redeem all mankind, that not one soul shall be lost." But the only begotten Son of the Father, who was with the Father from the beginning, replied and said, "Father, Thy will be done, and the glory be Thine for ever." And here a rebellion rose up between Satan, the Son of the Morning, and the Son of the living God, as to the redemption of mankind. One sought to destroy the plan of God and the agency that the Lord intended to give to intelligent beings, and to redeem them whether they would be redeemed or not; and because he considered that his plan was so good before the heavens, and so much superior to the plan that God had devised, said he, "Surely I will do it; wherefore give me thine honor, which is the power of God." That is, he sought to obtain the throne of the Almighty, and to carry out his own purposes in preference to yielding to the purposes and power of the Almighty. This rebellion became so great, and the influence of it spread so rapidly among the heavenly host, that one-third part of the heavenly throng, I mean the spirits, rebelled against God and followed the evil design and purpose of this angel. No doubt some of them thought that they could accomplish their design; for they had not a knowledge of the future designs and purposes of God, only in a small degree, and consequently they supposed that their plan was better than that of the Almighty; and in this great rebellion the Lord caused Satan, or Lucifer, the Son of the Morning, and those who followed him, to be cast out of Heaven.

We may form some little calculation of the vast numbers thus thrown out of Heaven, when we consider that they were one-third of all the spirits that were born, intended for this creation. Only two-thirds kept their first estate, and they have the great privilege of coming here to this creation and taking bodies of flesh and bones, tabernacles wherein their spirits may dwell, to prepare themselves for a more glorious state of existence hereafter. If, then, only two-thirds of the hosts of Heaven are to come to our earth to tabernacle in the flesh, we may form some idea of the vast number who fell, Already our earth has teemed for six thousand years with numberless millions of human beings whose spirits existed before the foundation of the world. Those who now exist probably number one thousand or twelve hundred millions. Twelve hundred millions of spirits now dwelling in mortal flesh! Think of the immense numbers who must have preceded us and the myriads who are to come! These are the two-thirds who kept their first estate. Their numbers, probably, cannot be less than two hundred thousand millions, leaving, as an approximate estimate, one hundred thousand millions of rebellious spirits or devils who were cast out from Heaven and banished to this creation, having no privilege of fleshly tabernacles.

It was in the Garden of Eden that the devil, or one of those foul spirits, entered into a certain animal or beast, called a serpent, and came before our first parents and beguiled them, and they suffered themselves to partake of the forbidden fruit. If, then, they were in the earth as early as the Garden of Eden, no doubt, they have been here from that day to this, and that the earth is the place of their habitation. They wander to

and fro in the earth seeking whom they may devour! Only think of a hundred devils to every being that now exists on the earth.

Though these spirits had not the full knowledge of the Almighty; though they had not that superior knowledge that reigns in the bosom of the Son of God, and of many that stood in His presence, yet they had great information before their fall. They had stood in the presence of God, and had, no doubt, learned many things from His own mouth. How long they had been in His presence it is not for us to say, God has not revealed it. But they had great experience. I am speaking of the knowledge and the cunning that these enemies of God possessed when they were cast down here to the earth. They have cunning beyond what you have ever seen manifested by the children of men. They can, at times, apparently, be perfect gentlemen when they enter the tabernacles of the children of men. They can become, apparently, very pious, and, if you could not discern spirits, you would think, from the manifestations of devils, when in the tabernacles of many individuals, that they were perfect angels on earth.

The devil operates in every conceivable form, and this is what the apostle meant when he said, "We do not merely wrestle against flesh and blood, but also against principalities and powers." We have enemies far more powerful than men to contend against. The devil has not the power to take full possession of the tabernacles of human creatures, unless they give way to him and his influence to that degree that he gets power over them. But we have not time now to trace the history of the powers of darkness in early ages; but will briefly state, that they did show forth their power in ancient times.

Moses was called of God and ordained to the holy Priesthood after the order of Melchizedec, by the hands of his father-in-law, Jethro, and sent forth with power and authority into Egypt to seek after the welfare of the seed of Abraham, Isaac and Jacob, in bondage there. Just as soon as the Almighty began to manifest Himself through the power of the legal Priesthood, so soon these opposite powers began to work whenever they could find a chance; and the individuals through whom they worked were the principal men of Egypt, the most popular men they had in their midst—the priests, magicians, and astrologers were the ones through whom Satan manifested this opposite power. His design, no doubt, was to frustrate or destroy the influence of the miracles, signs and wonders that were made manifest by Moses among the people of God for their redemption. Hence when Moses came before Pharaoh he cast down his staff and it was turned into a serpent, or into something having the appearance of a serpent, and was full of life and animation. That was a great miracle that the Lord saw proper, on that occasion, to manifest before this wicked king, that he might have what he had desired, for he had asked for a sign, and the Lord granted it. But immediately others were called by the king—the magicians, soothsayers and those whom Satan had gained power and influence over —and they were commanded to show what they could do. They cast down their rods and they likewise became serpents.

Now, here was a manifestation of similar power—Moses' rod became a serpent and the rods of the magicians also became serpents; but by and by Moses' rod swallowed up the rods of the magicians. What did that prove? In the estimation of wicked men like

the King of Egypt and his subjects, it was nothing more than the extending of this power had in possession by the magicians. They did not look upon it as a distinct and separate power, because they had not the spirit to discern, the Spirit of the Lord was not with them, and they could not discern the difference. But there were manifested on that occasion two distinct and separate powers, so similar in their effects, that none but those who lived near unto God and understood the workings of the Holy Spirit, could detect the difference between them.

A succession of wonderful manifestations of the power of God was made through Moses, and in all, save two or three instances, the magicians did likewise. What would naturally be the conclusion at which wicked men would arrive under such circumstances? They would naturally say, "Here is Moses, who has been brought up in all the learning of the Egyptians and he is more advanced than our magicians; he has learned lessons that they have not yet acquired," consequently men of that stamp would decide that it was all by the same spirit, and they would not acknowledge the finger of God in it.

That may be a sample to all people in future generations in the manifestations of these powers. The wicked cannot discern and comprehend the difference between these two powers. If we believe that there is a God and a heavenly host standing in His presence, ready to do His behests, we must believe in the manifestations of divine power; and if we believe that there are fallen spirits who have been cast down to this earth, we must also believe that they will manifest their power just as far as they are suffered or permitted. But we do not wish to dwell too long upon the history of past ages, we want to come down more immediately to our own time.

I now appeal to the aged and to the middle-aged in this assembly, and I will ask them this one question, "What was the condition of the world forty years ago in regard to miraculous manifestations of power, and to new revelation?" I am now speaking of the Christian world at large. Did they believe that God would perform any miracles in our day? The old and the middle-aged know that the whole world had come to the conclusion that there was no such thing as supernatural power to be made manifest in our times. That was the almost universal belief among the children of men. When you talked to them about new revelation, they considered the very idea of such a thing a folly. Tradition had taught them and their fathers for many generations, that the book called the Old and New Testaments contained all that God ever did reveal or ever would reveal to the human family. This notion was not peculiar to some few classes of Christian society, but it was almost universal throughout Christendom. Such a thing as new revelation was discarded by them, all over the world. Said they, "The canon of Scripture is full, it is complete, and it is the very height of blasphemy to suppose that God would give any more!"

This was the condition of mankind before this Church arose, forty years ago. By and by an obscure individual, a young man, rose up, and, in the midst of all Christendom, proclaimed the startling news that God had sent an angel to him; that through his faith, prayers, and sincere repentance he had beheld a supernatural vision, that he had seen a pillar of fire descend from Heaven, and saw two glorious personages clothed upon with this pillar of fire, whose countenance shone like the sun at noonday; that

he heard one of these personages say, pointing to the other, "This is my beloved Son, hear ye him." This occurred before this young man was fifteen years of age; and it was a startling announcement to make in the midst of a generation so completely given up to the traditions of their fathers; and when this was proclaimed by this young, unlettered boy to the priests and the religious societies in the State of New York, they laughed him to scorn. "What!" said they, "visions and revelations in our day! God speaking to men in our day!" They looked upon him as deluded; they pointed the finger of scorn at him and warned their congregations against him. "The canon of Scripture is closed up; no more communications are to be expected from Heaven. The ancients saw heavenly visions and personages; they heard the voice of the Lord; they were inspired by the Holy Ghost to receive revelations, but behold no such thing is to be given to man in our day, neither has there been for many generations past." This was the style of the remarks made by religionists forty years ago.

This young man, some four years afterwards, was visited again by a holy angel. It was not merely something speaking in the dark; it was not something wrapped up in mystery, with no glory attending it, but a glorious angel whose countenance shone like a vivid flash of lightning, and who was arrayed in a white robe, and stood before him. This young man saw the countenance of the angel; he saw his person and his glory and rejoiced therein. This angel revealed to him some great realities; not mysterious or dark sayings, covered up without any particular information, light or knowledge, but certain realities were made manifest to him concerning the ancient inhabitants of this land. This angel told him that they were a branch of the House of Israel; that they kept sacred and holy records; that those records were kept by prophets and inspired men; that they were deposited, some fourteen centuries ago, after the nation had fallen into wickedness, by one of their last prophets, and that the time was at hand for this record to be brought forth by the gift and power of God.

Here, then, was a reality—something great and glorious, and after having received from time to time, visits from these glorious personages, and talking with them, as one man would talk with another, face to face, beholding their glory, he was permitted to go and take these plates from the place of their deposit—plates of gold—records, some of which were made nearly six hundred years before Christ. And then, to show still further a reality, something tangible, the Urim and Thummim, a glorious instrument, used by ancient seers, was also obtained with the record, through which, by the gift and power of the Holy Ghost and by the commandment of Almighty God, he translated that record into our language, and the book was published in the fore part of the year 1830.

During the translation, before the book was published, when the prophet came towards the latter part of the record, he discovered that the ancient inhabitants of this continent were baptized in a certain way, by those having authority from Almighty God. He felt anxious to know how he, in connection with his scribe, Oliver Cowdery, might participate in the blessings of this holy ordinance. They very well knew, from what God had revealed to them, and from what they had understood by translating the main portion of the record, that there was no man in all Christendom

that had authority to baptize them. They were anxious to know how they might be baptized, and how the authority might be restored. They went out into a grove, and joined in secret prayer, and the Lord sent a holy angel to them, a man who once dwelt on the earth, and held the Priesthood of his fathers, according to the promise of God to the lineage of Aaron. John the Baptist, the fore-runner of Christ, who was beheaded by Herod—John who preached repentance and baptism for the remission of sins, came to Joseph and Oliver Cowdery, as a ministering angel.

Perhaps you may inquire here: Was John without a tabernacle? Was he a spirit or was he a personage of tabernacle, of flesh and bones? We all know that he was beheaded before the crucifixion of Christ; and if you wish to know the condition of John when he came to Joseph and Oliver, read the appendix to the Book of Doctrine and Covenants, and you will find that Abraham, Isaac, Jacob, Joseph and many others, who are named there, among whom was John the Baptist, were with Christ in his resurrection; that is, they came forth in the first resurrection, at the time that Jesus received his body. About that period the graves of the Saints were opened and many of them came forth. John was amongst them; and he held, legally, the power, keys and Priesthood, bestowed upon the lineage of his father, Aaron.

What did John do, when he appeared to brothers Joseph Smith and Oliver Cowdery? He did not go forth into the water to baptize them, as he did anciently in the Jordan; but he gave the authority to them to baptize—he laid his hands upon their heads and ordained them. Thus the hands of an immortal being—a man sent from Heaven—were laid upon their heads! They were ordained to that same Priesthood that John himself held, with the promise and prediction that that Priesthood should not be taken from the earth while the earth should stand.

They were commanded to be baptized, and having received the authority to administer the ordinance, they went forth and baptized each other, on the 15th of May, 1829, nearly one year before the rise of this Church, which took place on the 6th of April, 1830. Prior to the last mentioned date the Lord bestowed authority upon His servants to officiate in still higher ordinances than those pertaining to the Aaronic Priesthood. That Priesthood could administer baptism for the remission of sins, but it had no power or authority to administer the Spirit. But there was a Priesthood that had that power and authority. John speaks of another Priesthood greater than that which he held. Said he, "There is one coming after me mightier than I. He holds a Priesthood greater than that which has been bestowed upon me, namely, the Priesthood of Melchisedec. He shall baptize you with fire and the Holy Ghost. I can only administer in the outward ordinance; I have not the right to administer to you this higher ordinance." It was so with Joseph Smith and Oliver Cowdery: they could only baptize with water until they received a Priesthood greater than that which John the Baptist held. And when the Lord was about to organize His Church, He prepared them by sending men who had once been here on the earth—namely, Peter, James and John, to bestow upon them this higher Priesthood.

How did these celestial personages come? Did they come manifesting themselves by a mere voice, or behind

some screen as it were? No, they came personally, in their glory. They not only manifested their persons and their glory, but they also spoke and gave them the Melchisedec Priesthood, and the holy apostleship, which is equivalent to that Priesthood, and commanded them to organize and build up the Church of God on the earth, and to administer by the laying on of hands to those who were sincerely baptized in water, that they might be baptized with the greater baptism—of fire and the Holy Ghost.

Here, then, was a succession of manifestations of power from the celestial abode. God did not suffer, in those days, Satan to make manifestations of his power in a very great degree. No such things as spirit rappings in those days! No such thing as *planche'te*—a little heart-shaped wooden thing that the devil makes use of in giving revelations, in those days. No such thing as tables dancing about the room by the power of Satan in those days! No such thing as a power seizing upon the hands of a man and using them independent of his control to write out what were termed revelations, in those days! But why didn't the devil manifest these powers long before that time? Because God would not suffer him: the devil is under the control of the Almighty in some respects. He has fallen, and the Lord will not suffer him to go any further than He permits; and when the people have not the Gospel and Priesthood in their midst, and light and knowledge from the heavens, He will not suffer the devil to show forth his power to deceive and lead them astray; therefore He determined that the preliminary manifestations should come from the celestial world, and that the Priesthood with its power and authority should be given from on high, before He would suffer the devil to come in and manifest his strong delusions!

Suffice it to say, the Church was organized, individuals were baptized by water and with the Holy Ghost, and when they were filled with the Holy Ghost they were oftentimes, in those early stages of the Church, covered with a pillar of fire. They were immersed in and clothed upon with fire, and the Holy Ghost entered their hearts and they were filled with the spirit of prophecy, and with the gift of tongues, and in process of time with the gift of visions, and had power to heal the sick and cast out devils in the name of Jesus Christ, to build up the kingdom of God and establish righteousness upon the face of the earth, so far as they could gain influence over the hearts of the children of men. But wherever these servants of the Most High went persecution followed them. There was a howl from the pulpit from Maine to Texas and from one extremity of the Union to the other, crying out against new revelation. All the papers and periodicals of the day, far and near, published articles against the idea of receiving new revelation; there seemed to be a perfect flood coming from all quarters of the land testifying to the supposed absurdity of receiving new communication from the Almighty. By and by persecution became so great that scores and scores of the Saints were put to death in Missouri; and this was followed up until the Prophet and Patriarch of the Church were martyred and the people driven from their homes, their property destroyed, and every means in the power of the enemy used to uproot and destroy the fullness of the Gospel and the Priesthood out of the earth.

What was the matter in those days, and why were they so embittered against this people? "You

have," said they, "brought us something so strange! You pretend to visions! You pretend to new revelations! You pretend that God has spoken! You pretend that angels have come! You pretend that God has revealed another record, another Bible! You pretend that you have received the Priesthood and the apostleship, and for these things you are not worthy to dwell in our midst! You must be persecuted from city to city, you must be driven from your houses and lands, your property must be confiscated and destroyed, and there is no power in this country of ours that can protect you in those views which you have so strangely advanced in the midst of this Christian country."

Was there any polygamy in those days among the Latter-day Saints? No; God had not revealed and established this practice among them in those days; they were not persecuted for any such thing, it was not named; but we were persecuted because we believed in the same principles that the ancient apostles and Christians believed in. But by and by, after having shed the blood of the prophets, and the Saints had been driven from their lands and from one city to another, and their property destroyed, when the wicked had ripened themselves in iniquity, and prepared themselves in a great degree for the overwhelming judgments of the Almighty, and when they found that the people were not to be put down by persecution, and that we would continue publishing these new tidings, far and wide, the devil took another turn. What was it? Said he, "I see they cannot be put down with persecution, they go forth and the people will believe them more or less; we cannot destroy them, and if we destroy their property and drive them from place to place it makes no difference, so I will show them that the world can have revelation enough," and he commenced. But instead of calling upon men and beginning something great and good, in a godlike manner, he called upon certain females, residing not far from where the plates of the Book of Mormon were found, where the people had been warned, perhaps, longer than in any other portion of the United States. These ladies, Misses Fox by name, began bringing forth supernatural manifestations. Others did the same in a short time, and they have continued until the present day and have spread over the whole United States and many other parts of the world. If you go forth and make inquiries in regard to these manifestations, you will find that there are several millions of people in this country that believe in them. What a change between now and forty years ago! Then you could scarcely find one in the whole Christian world that would admit the probability of new revelation or supernatural manifestations; now there are millions in the United States alone!

Do these manifestations affect, for good, those who believe in them? Do they cause them to repent of their sins? No; they who blaspheme the name of God almost with every breath, and that will cheat and take every advantage possible of their brethren; they who will lie and steal and do every species of wickedness and abominations are the very ones that the devil works through; still the whole Christian world, apparently, are now willing to admit new revelation. Oh, yes! They have forgotten how they persecuted the Latter-day Saints because they believed in new revelation, and they can now believe in revelation by wholesale! They will not believe in records given through the medium of the prophets;

but they are ready enough to believe if a wicked man who will blaspheme the name of Jesus is the medium and is made a participant in this great power. Such characters do not need any organization from God, they do not need any baptism, ordinances or Priesthood.

The devil has invented various names for his manifestations in order to get the people to swallow them down; the same as the doctors. When they wish to administer some nauseous kind of medicine, they sweeten it up a little. So the devil has sweetened up these things in such a way that he has got almost all these manifestations under the name of science. If you want to see a species of devilism made manifest, it comes out under a scientific phraseology, under the specious name of electro-biology, animal-magnetism, or some such popular name—names that have been given to real sciences, which have their laws, founded in nature, are now given to these supernatural manifestations. Why does Satan use these artifices? Because the people at the present day have become naturally scientific, or a great many of them have; and the devil thinks if he can only invent a real, nice, beautiful name, with some resemblance to a scientific name, a great many of these persons will swallow it down, and think it all right.

Several years ago, about the time of the commencement of the war, Brother Erastus Snow and myself were down in New York City. Spiritualism, at that time, was all the order of the day. Almost all those old members of the Church that had been in Nauvoo and Kirtland and had apostatized, had fled into New York, Philadelphia, St. Louis, and throughout the Eastern cities; and in going through any of these cities, if you heard anything about these apostates, you would hear about them being great mediums: there was scarcely a case but what they were spiritual mediums. Some of the worst kind of apostates—apostates who had turned away from everything good, from every principle of righteousness, had become great mediums. Some of them were writing mediums; some of them would work with a table; some would have manifestations in one way and some in another.

While brother Snow and I were in New York, a very learned judge, a man very noted for his great attainments, and who had been a judge in the City of New York, I think his name was Edmunds, gave us an interview. We promised to meet him early in the evening. I think we stayed until nearly twelve at night and talked with that man. He had written a great many works in relation to spiritualism, and had lectured at New York and other places to very large assemblies in regard to its truth. We were very glad to have an opportunity of hearing from his own mouth something about these supernatural manifestations. We did not expect to gain any particular light, any further than this—while travelling on a mission abroad we wished to know how to detect the devil on his own ground, in relation to those things we had continually to meet with. Mr. Edmunds told us about the mediums speaking in Greek and in Latin; about persons who had never learned to write and had never written a word in their lives, whose arms had been taken possession of, and their writing a great variety of writing; also about bells being carried about the room and rung. He also informed us that many persons had not only seen and heard these manifestations, but they had actually seen

the personages, by whom they were made, especially their faces, arms and hands.

We inquired of him, if they believed in any Priesthood? Oh, no. "Do they generally believe that Jesus Christ is the Savior of the world?" "Oh no, he was a very good man, no doubt, and wrote a good many good precepts; he was not much better than other good men, only he happened to have some precepts beyond the age in which he lived. But this age is far superior to that, and consequently all those things that Jesus and his apostles revealed are thrown in the shade. They belonged to a semi-barbarous age, but we have a system and dispensation far superior to that." This was the tenor of this gentleman's conversation in regard to these things. He also told about different spheres of glory, and different orders of angels, the latter, we were told, being personages from different spheres. They required no Priesthood, no authority, no ordinances, no such thing as baptism or organization.

When we heard these things we saw, truly, that as the devil did manifest his power in ancient times among the Egyptians, because they had persecuted the people of God, put to death their young infants, and shed innocent blood, even so, directly in the midst of our nation, his evil power was again manifested in strong delusion. Having persecuted the Saints of God, and having shed the blood of His prophets and Saints and driven them from place to place, and banished them beyond the Rocky Mountains, thinking that they had certainly got rid of them, and that they would perish there. Having become so exceedingly wicked, we saw that the devil was showing forth his power on the right hand and on the left, for their delusion and destruction.

Now let us again speak af the apostates. Apostates seem to be the greatest mediums in Spritualism, where they have neither order, church, nor Priesthood. These apostates, generally, had fallen into the idea that Jesus, and the apostles and prophets of ancient times, were living in barbarous ages, far behind the civilization of our day, but that they were called upon to open up a wonderful dispensation, and to reveal light far superior to that which had ever been revealed by any prophet who ever lived on the earth. This seems to have been the general idea of those apostates called mediums. I do not know but I am taking up too much time, but I must now come a little nearer home.

You have no doubt heard and reflected upon what is termed a very great and wonderful "movement"—something that is going to build up Zion in purity, taking place in our midst. The "movement" was commenced by a few individuals who had been cut off by the highest authority of the Church and kingdom of God, and expelled because of teaching and publishing things contrary to the order of this Church. Now what do you suppose is the real foundation on which these few individuals are working? I will tell you, and what I tell you, I will tell you as a person that has heard from their own mouths; I would much rather have it from their own mouths than from a second-hand source. I have seen Messrs. W. S. Godbe and E. L. T. Harrison once since they were cut off from the Church. I went to see Mr. Godbe, but he was not at home. I was invited to take a seat in the presence of Mr. E. L. T. Harrison, and heard him, for an hour or two, relate his spiritual manifestations. Mr. Godbe, hearing that I had been to see him, sent me a letter requesting me to meet again with them. I met with

him in a private room, separate from any of the rest, and I had a long conversation with him. My object in meeting with these gentlemen was to see if it were possible to point out to them their foolishness and the foolishness of their conduct and the course they were taking, what it would lead to and how much misery it would make them in time to come if they did not repent. I did not know, before going to see them, that they were so fully wrapt up in Spritualism, or what I term Spritualism, for it is a species of this same kind of Spiritualism of which I have been speaking. They both, separately, one on one evening, the other on another, related to me their supernatural manifestations, commencing some fifteen months before. They told me they had had interviews, by hearing a voice without seeing any person, with Heber C. Kimball, who taught them a great many things which, according to my ideas, conflicted with the instructions contained in the Doctrine and Covenants, such as sending men on missions, etc. The tenor of the instructions he received on this subject was that no person, when called on a mission, need go unless he got the light of the Spirit thereon in his own heart, to tell him whether it was right that he should go; in other words they need not go because of being appointed by the voice of the Priesthood or the general Conference of the Latter-day Saints. Now, who does not know, except those who are infatuated and overcome by false spirits, that that is directly in opposition to the Book of Doctrine and Covenants? The Lord says there, "Whomsoever you shall lay your hands upon and ordain and send forth, I will be with them and bless them; I will go before their faces and will be on their rearward, and my Spirit shall be in their hearts." It is not, therefore, for every man, when he is commanded by the voice of the Priesthood, to think he is to be his own judge whether he is to go forth on that calling or not and still remain in fellowship. That is not the way of Heaven, for the Lord says in the same book that "all things"—remember this is very broad in its nature—"all things shall be done by the voice of my people and by the voice of my servants whom I have appointed, pertaining to the calling and missions of the Priesthood;" and all things pertaining to the building up of the kingdom of God are to be done in this way. Now these spirits have taught them directly to the contrary of this. They named over to me other individuals who came to them. They said that Joseph Smith came to them; that Peter, James and John came to them; they also said that Jesus, himself, came to them, and that Solomon came to them, and he was rather against the idea, recorded in the Book of Mormon, about his concubines; he said he never had any concubines, but that all his women, so far as he understood the subject, were wives. This repudiates not only the Book of Mormon but the Scriptures also, for in the latter we are told that he had seven hundred wives and three hundred concubines. The Book of Mormon does not number the concubines and wives that he had; but the record, contained there, seemed to touch the feelings of the old gentleman, and he desired to get out of it and to explain the matter. He said the things contained in the Book of Mormon and Scriptures were not to be received just as they were spoken, and that he felt himself justified in contradicting that saying of Jacob in the Book of Mormon. So much for Solomon's visit.

They also said that James, in connection with Peter and John, gave

them many instructions, which Mr. Godbe read to me; he also read to me many instructions purporting to have come from Heber C. Kimball and Joseph Smith, and he told me there was a great deal more that they did not let me see. Probably I was not strong enough in the faith to see it. These statements were made to me in the most perfect plainness. I told them, "I do not believe in the truthfulness of your manifestations. I believe you have had manifestations, just as you say, but I do not believe that Peter, James, John, Solomon, Joseph Smith, Heber Kimball or Jesus has been to you. I do not believe one of them has been to you, it is the devil, just the same as he has manifested himself in the world." "Oh," said they, "here is the difference between us and them: we believe in the Priesthood; we believe in plurality of wives; we believe in the order of the Church," and so on. Said I, "Don't you know that the devil would be very foolish, if he wished to lead astray men who had been in this Church, who had been taught for years to believe the principles you believe in, if he should undertake to lead them astray by telling them there was no truth in all these things? The devil can adapt himself to the belief of any person. If you believed in plurality he would make you think it was all right. If he could get you to swallow down one or two great lies that would effect your destruction, and which you would preach and destroy many others, he would not mind how many truths you might believe. He would be willing that you should believe a great many things absolutely true if he could only deceive you and lead you astray and get you to reject some of the fundamental principles of your salvation, and the salvation of the people." "But O," said they, "how happy we feel! We do not feel any animosity to any one; no anger in our bosoms. We love the President and his council; we love the Twelve and the whole Church."

"Now," said I, "supposing, for argument's sake, that you really believe these manifestations were from God, but that the personages calling themselves Peter, James, John, Joseph, Jesus, Heber C. Kimball were not those personages at all, so long as your faith was fixed that they were what they represented themselves to be, what would be your feelings about it? You would die for it, just the same as the Pagans will do for their idol worship; just the same as thousands have done among the false sects of Christendom in ages past. They were sincere, they had joy in their works, but by and by, as the Book of Mormon says, 'the end comes and they are hewn down and cast into the fire.'"

So those men have joy in their works; they are as happy as happy can be, apparently, because they believe in these simple, foolish, vain, false spirits that have taken advantage of them to lead them astray. Said I, "The true reason that I do not believe in any of your manifestations is, that your 'manifesto,' that you have published and sent forth among the people, contains things so absolutely in opposition to the Book of Doctrine and Covenants that I know no good angel or spirit ever revealed them to you." Mr. Godbe wanted to know in what respects. I pointed out a number of things where they come out in opposition to that book. In order to get around this he told me that the spirits had manifested that it (the Book of doctrine and Covenants) was not to be relied upon in the fullest sense of the word, in our present state of light and knowledge; that those revelations and

commandments were given in our weakness; but that God had greater light to give us now, hence we must not take them exactly as they are.

I referred to the Book of Doctrine and Covenants, in opposition to their "manifesto," to show how the Lord and His Priesthood were to govern and control in temporal as well as in spiritual things; "but," said I, "your spirits teach that they must only teach the spiritual things, and have no business to assume control in temporal concerns, but let every man follow the bent of his own mind." "This," said I, "proves to me that your spirits never came from God." I was very gentle with them; did not express myself harshly, but in a plain and pointed manner.

I have taken up this subject, of false and true spiritual manifestations, and laid it before this congregation on the spur of the moment. I inquired of brother Brigham, as I came on the stand, on what subject I should speak, and he said, "Every spirit that confesses that Jesus is the Christ is of God, and every spirit that does not confess this is not of God." The nature of these spirits, in their manifestations, is to lessen the power and authority of the great Redeemer, as our God and the Lord of this creation. You go among the Spiritualists abroad and you can scarcely find one individual that will acknowledge the power, glory and greatness of our Redeemer. So it is with those who manifest themselves here. They dare not come out all at once; but, as I told them, "You are so infatuated, so led astray by these false manifestations, and you believe them so firmly, I see no possible hope for your recovery, until, perhaps, at some future time the revelations that you will get may be so absurd as to stagger your own faith; then you may go into infidelity."

I expect this. I find that this is the case with these manifestations abroad. The mediums will work at them for a season, but they find so many absurdities and contradictions, that they finally relinquish them, and turn to infidelity, and say, "There is no truth in anything."

Pardon me for speaking so plain. I did not pledge myself when Messrs. Harrison and Godbe spoke to me about their manifestations that I would hold my peace. I told them I had spoken very pointedly against their principles, and I intended to do so in the future, believing, with all my heart, and knowing that they were not from Heaven.

Did they see any of these personages? Both of them say they saw none of them; it was merely a voice that they heard. They pretended to have seen a light when Jesus came; after he had talked a little while they say they saw a little light, but no personage.

How very different were the manifestations I have laid before you, when Jesus ministered to Joseph Smith, and when the angels came to him! He not only heard their voices but saw their persons and their glory, and how they were dressed; and he was inspired to build up the kingdom of God and bring forth the records of the Book of Mormon. How very different from this is this covering themselves up in the dark to deceive! The whole spirit world in the lower orders is full of deception, and unless you have something to detect and understand the true from the false you are liable to be led astray and destroyed.

I do not know that I need say anything further about these two powers, only that all evil powers will go to their own place; and, unless these men repent, the same being that has power over them here

in the flesh will hold them in captivity in the next world; unless they repent, the same being who gives them revelation here will hold the mastery over them there, and will control them; and if they do not find a dictating and controling power in the Priesthood, they will find it among those beings to whom they have yielded themselves subject to obey; and so will every other person that yields to false influences: they will be overcome and Satan will destroy them, unless they repent. Amen.

SYNOPSIS OF REMARKS BY PRESIDENT BRIGHAM YOUNG,

At the Funeral of the late President Daniel Spencer, on Thursday, December 10th, 1868, at the 13th Ward Assembly Rooms, Great Salt Lake City.

"Blessed are the dead that die in the Lord: yea, saith the spirit, henceforth they rest from their labors;" or, in other words, blessed are those who have received the Priesthood of the Son of God, and have honored it in their lives. Those who have honored their calling and Priesthood to the end die in the Lord, and their works do follow them. Our brother has lived faithful during his life, and has gone to his rest. We do not mourn as others do. We can truly say that we have a hope—a knowledge. The way of life and salvation has been revealed to us, giving us knowledge of the present and future. We rejoice. Shall we rejoice that we have the opportunity of paying the last respects due to this lifeless clay, which a few days ago was alive and active, full of spirit, attending the High Council, giving decisions full of knowledge? Yes, we will rejoice. It is a matter of rejoicing more than the day of his birth. It is true it is grievous to part with our friends. We are creatures of passion, of sympathy, of love, and it is painful for us to part with our friends. We would keep them in the mortal house, though they should suffer pain. Are we not selfish in this? Should we not rather rejoice at the departure of those whose lives have been devoted to doing good, to a good old age? Brother Spencer has lived beyond what is counted to be the common age of man some four or five years; his judgment was as active as it was twenty-five years ago. He has been faithful in this holy war. He instructed all with whom he met in the way of life. He never gave counsel but what marked the way to life everlasting.

I say to the wives and children and relations, we have more reason to rejoice for Daniel Spencer to-day, than on any day of his mortal life. He lives—he has gone on a mission. We are taking steps to the very place he has gone to. That which was made subject to sin through the fall, has fled to its eternal place. This is only a mystery to those who do not understand. But we have joy in the dissolution of the body. While the spirit remains in the body, it is liable

to sin and overthrow. We are only preserved by the grace of God and our own faithfulness. Brother Spencer was, while in the body, subject to temptations and the vanities that are in the world. So with us. That silent clay is consigned to rest, and the spirit is free—gone to God who gave it. How far had he to go to get to the Lord? According to the ancients, he is dwelling there. David says, "If I were to flee to the uttermost parts of the earth, thou art there." God is everywhere by His Spirit, and his spirit is free—it can see the Lord as well in this room as to travel millions of miles away. If he is watching us now, he has not the privilege of speaking to us. God has placed the spirits of the departed subject to bounds, and they are controlled by certain laws. They have not the privilege of joining with us in our mental exercises; yet brother Spencer is in the presence of the Lord. Shall we be in the presence of God, as brother Spencer is? Yes, if we are faithful, for we have the privilege of being crowned with immortality and eternal lives. All people have their guardian angels. Whether our departed dead guard us is not for me to say. I can say we have our guardian angels.

I say to the family of brother Spencer, there is no cause to mourn. This body is sown in mortality. This tabernacle is from the elements of the earth. We are of the earth, earthy, yet this tabernacle, through faithfulness whilst here in the flesh, has the promise of a glorious resurrection. If the spirit brought into subjection the whole man, bringing every portion of the flesh subject to the law of God, it has the promise of a resurrection. All the component parts of this body, which now lies before us, will be resurrected, and be prepared to enter into the presence of the Father and the Son. Some have supposed that it matters not what particles we receive again. In this they are mistaken. The parts which have been honored by the faithfulness of the spirit in this life will be joined in the life to come.

It has been the idea of many that the spirit goes directly to God who gave it. Does it remain there? Go on the great battle-field of the past, and if they could be seen the spirits of the slain are hovering around their dust. They stay about this earth until there is another call for them. The kingdom and place where brother Spencer is called to dwell, he will be in. Every departed spirit is subject to the laws that govern the spirit world. What do we gain by being faithful to the Gospel of the Son of God? We gain life and salvation. Salvation in this world and the world to come. When they leave the body those spirits are free from the power of the enemy. There are wicked men in the spirit world. Millions of them will have the privilege of receiving the Gospel in the spirit, that they may be judged according to men in the flesh, and no doubt but many will reject the Gospel there. Jesus went to preach to the spirits in prison. The faithful Elders who leave this world will preach to the spirits in the spirit world. In that world there are millions and millions to every Elder who leaves here, and yet every spirit will be preached to that has had a tabernacle on the earth and become acountable.

This is the plan of salvation. Jesus will never cease his work until all are brought up to the enjoyment of a kingdom in the mansions of his Father, where there are many kingdoms and many glories, to suit the works and faithfulness of all men that have lived on the earth. Some will obey the celestial law and receive

of its glory, some will abide the terrestrial and some the telestial, and others will receive a glory. Our brother is living to-day, and is bright with intelligence to preach the Gospel in the spirit world. We know where his remains are. They are here. But where is his spirit? He is in the line of his duty, and prepared to do more good than if he were upon the earth. As quickly as the spirit is unlocked from this house of clay, it is free to travel with lightning speed to any planet, or fixed star, or to the uttermost part of the earth, or to the depths of the sea, according to the will of Him who dictates. Every faithful man's labor will continue as long as the labor of Jesus, until all things are redeemed that can be redeemed, and presented to the Father. There is a great work before us. We plant the seed in the ground and it comes forth, being warmed by the sun and nourished by the earth. By the same great laws of God the earth and its fullness have been produced, giving various degrees of intelligence. The Lord is raising a crop, and He will continue to labor until the work is finished.

May we all be faithful as brother Spencer was. I say to his family, God bless you. You have cause to rejoice. In 1840 he was ready to go into the grave with consumption, but he embraced the Gospel, health was restored to him, and he has lived to a good old age and has done a good work. May God bless you. Amen.

HISTORICAL DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 20, 1869.

(Reported by David W. Evans.)

When Joseph Smith w s about 15 years old there was, in the western part of the State of New York, a considerable excitement upon the subject of religion. The various denominations in that part of the country were stirred up with a spirit of revival. They held protracted meetings and many were converted. At the end of this excitement a scramble ensued as to which of the denominations should have the proselytes.

Of the family of Joseph Smith, his mother, his brothers Hyrum and Samuel, and sister Sophronia, became members of the Presbyterian Church. Joseph reflected much upon the subject of religion, and was astonished at the ill-feeling that seemed to have grown out of the division of the spoils, if we may so use the term, at the close of the reformation. He spent much time in prayer and reflection and in seeking the Lord. He was led to pray upon the subject in consequence of the declaration of the Apostle James: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not." [James, 1st chap., 5th

verse.] He sought the Lord by day and by night, and was enlightened by the vision of an holy angel. When this personage appeared to him, one of his first inquiries was, "Which of the denominations of Christians in the vicinity was right?" He was told they had all gone astray, they had wandered into darkness, and that God was about to restore the Gospel in its simplicity and purity to the earth; he was, consequently, directed not to join any one of them, but to be humble and seek the Lord with all his heart, and that from time to time he should be taught and instructed in relation to the right way to serve the Lord.

These visions continued from time to time, and in 1830 he published to the world the translation of the book now known as the "Book of Mormon," and on the 6th of April of that year, having received the authority by special revelation, organized the Church of Jesus Christ of Latter-day Saints, which was composed of six members—namely, Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jun., Samuel H. Smith and David Whitmer.

The family of Joseph Smith were in moderate circumstances. They were very industrious, and had held a respectable position in society; but on this occasion the tongue of slander was pointed at them, and very soon after the organization of the Church, vexatious lawsuits were commenced, and Joseph was arrested and taken before a magistrate and dismissed. He was again arrested and taken to an adjoining county and treated contemptuously, spit upon and insulted in various other ways. His case was investigated and he was again dismissed. This time the mob resolved to treat him to a coat of tar and feathers, from which, however, he was shielded by the officers in whose custody he had been held. It was looked upon, by many in those days, as a species of fun to treat Joseph Smith or the Elders of the Church, wherever they went, in a contemptuous manner. The pulpit and the press almost invariably joined in the outcry against the new Church, and the predictions were that in a few days it would be annihilated.

After a few months a Conference was organized and missionaries started towards the West, Joseph having been commanded, by revelation from the Lord, to establish a gathering place near the western boundary of Missouri. He accordingly sent missionaries in that direction, among whom were Oliver Cowdery and Parley P. Pratt. On their way across the State of Ohio they visited a society known as the Campbellites, led by Sidney Rigdon. They preached to them and baptized Rigdon and about a hundred members of his church, many of whom, and their children, are citizens of this Territory to-day. After this they continued their journey westward to Independence, in the vicinity of Jackson county. Soon after this the Saints who were scattered in various parts of Western New York removed, part to Missouri and part to Kirtland, in Geauga, now Lake, county, Ohio, where they founded a city and built a Temple. In Jackson county, Missouri, they purchased land, built mills, established a printing office, the first one that was established in the western part of the State of Missouri, and opened an extensive mercantile house. They introduced the culture of wheat and many other kinds of grain, for the inhabitants of that locality were principally new settlers, and they cultivated chiefly Indian corn. The Saints also commenced the culture of fruit, and although they came there with little means, the heads of families

were generally able to buy from forty acres to a section of land, and in a few months, by their untiring industry, they began to prosper and flourish in a manner almost astonishing.

In about two years, however, they met with opposition; a mob assembled and tore down their printing office, broke open their mercantile house, scattered their goods to the four winds. They also seized their Bishop and presiding Elders, and inflicted upon them personal abuse, such as whipping, and daubing them with tar and feathers, while others were mutilated and killed, which finally resulted, in the month of November, 1833, in the expulsion from the county of Jackson of about fifteen hundred people; about three hundred of their houses were burned to ashes.

During the period of the residence of the Saints in this county there had never been a lawsuit of any description instituted against any of them; if there had been any violation of law amongst them, there were ample means to have had the law enforced, because the officers, both civil and military, were not of their faith. But the real facts of the case were, the Saints were regarded as fanatics; and one of the main points in a declaration published against them was, that they "blasphemously professed to heal the sick with holy oil." In accordance with the instructions of St. James, contained in his epistle, 5th chap. and 14th verse, it has ever been a practice in the Church of Jesus Christ of Latter-day Saints from its organization, when any are sick among them, to send for the Elders of the Church to anoint such with oil and pray for them, believing the Apostle James, "that the prayer of faith will save the sick." This item of faith is still practiced in all the branches of the Church, and thousands and tens of thousands bear testimony at the present time of the miraculous healings that have been effected by the power of God through these administrations. Yet at that period it was made a crime, and was one of the principal charges on which the Latter-day Saints were expelled from Jackson county.

From this county the Saints were driven to Clay county, and most of them remained there about three years, during which time they performed a great amount of labor for the people of Clay county, for the inhabitants were mostly new settlers who possessed nothing seemingly in the way of property save Indian corn, hogs and cattle. They hired the Saints to labor, who made brick, built fine houses, and enlarged their farms, erected mills, and, in fact, acquired considerable property by industry in laboring for the people in Clay county. The mob of Jackson county endeavored to stir up the people of Clay against the Saints, which culminated in a request on the part of the people of Clay that the Latter-day Saints would leave. They accordingly hunted out a new county without inhabitants and almost without timber, called Caldwell county, and moved into it, purchasing land and occupying it, of which they were the sole inhabitants. They also spread out into the adjoining new counties, on to the unoccupied land, and purchased and improved it.

From the best of my recollection the Latter-day Saints paid the United States Government some $315,000 for land in the State of Missouri, but yet, in the winter and early spring of 1839, they were expelled from that State, with the entire loss of their lands and improvements and most of their personal property, under an exterminating order from Lilburn W. Boggs, Governor of that State, requiring

them to leave under pain of extermination. But they were told that any of them who would renounce their religion would be permitted to stay. The result was that about fifteen thousand persons were expelled from Missouri and their property, to most of which they still hold the titles; and when the day arrives that the Constitution of the United States becomes absolutely the supreme law of the land, so that all men can be protected in their civil and religious rights, they and their children will go back and enjoy their cherished homes in the State of Missouri.

After leaving Missouri they located themselves in the State of Illinois. There was a town known as Commerce—noted for being unhealthy. The location was very beautiful, but the place was surrounded with swamp lands to a considerable extent. Attempts had been made to settle it, but there were a great many graves in the burying ground, and but very few living people in the vicinity. The Saints went there and purchased property. They drained the swamps and cleaned them out, and converted the whole vicinity into gardens, and continued to improve and enlarge the place until February, 1846. The commencement of the settlement in Commerce, Hancock county, Illinois, was in the summer of 1839.

June 27, 1844, Joseph and Hyrum Smith, the Prophet and Patriarch of the Church of Jesus Christ of Latter-day Saints, were murdered in Carthage jail, in Hancock county, Illinois, while under the pledge of the Governor, Thos. Ford, who had plighted the faith of the State, at the time of their arrest, that they should be protected from mob violence, and have a fair trial in the lawfully constituted courts of the State. They were confined in jail on a trumped up charge of treason upon the affidavit of a drunken vagabond. They were murdered by about 150 persons with blackened faces, some of them persons of high position in society. I will here say that in all these transactions —I refer to the outrages committed by the mobs on the Latter-day Saints —there never was a single instance of the guilty parties being brought to justice under the laws of the State where the occurrence transpired.

The city of Nauvoo and vicinity had probably about 20,000 inhabitants. They were remarkable for their industry, and the city was conspicuous for peace, quietness and good order, and for the rapid manner in which improvements had been made. They continued to build up the city though they were constantly harassed by mob violence, and warned from time to time that they should be driven away. They finished the Temple, which was one of the most beautiful structures in the Western States, and dedicated it unto the Lord. They were progressing with other large buildings, establishing factories and making many improvements, when the efforts of mobocracy culminated in their expulsion from their beautiful city and Temple.

That they might not act hastily nor unadvisedly, a committee of Latter-day Saints prepared a petition and sent it to the Governor of every State in the Union, except the Governor of Missouri, and also to the President of the United States, asking them for an asylum, and to afford them that protection which was extended to other religious bodies. All the States, except one, treated their application with silence. Governor Drew, of Arkansas, wrote them a respectful letter, in which he advised them to seek a home in Oregon.

Previous to the death of Joseph Smith, he had selected twenty-five

men—most of whom now reside here—to explore the Rocky Mountains, with the view of finding a place where they could make a location that would be out of the range and beyond the influence of mobs, where they could enjoy the rights guaranteed to them by the Constitution of our common country. The premature death of Joseph and Hyrum Smith, however, prevented their departure; the result was that, during the year 1845, it devolved upon the Twelve to carry out this design. But in the course of that year the mob broke upon them with more than their usual fury. They commenced by burning the farm-houses in the vicinity of Lima; they burned 175 houses without the least resistance on the part of the inhabitants. The sheriff of Hancock county issued orders for the "citizens who were not Mormons" to turn out and stop the burning; but none obeyed his order. He then issued a proclamation calling upon all, irrespective of sect or party, to turn out and stop the burning. The burning was accordingly stopped, but there was a general outcry against the "Mormons," and immediately nine counties assembled in convention and passed a decree that the "Mormons" should leave the State. Governor Ford said it was impossible to protect the people of Nauvoo. The Hon. Stephen A. Douglas, Gen. John J. Hardin and several other gentlemen repaired thither and made a kind of a treaty with them, in which it was agreed that mob violence and vexatious lawsuits were to cease on condition that the people of Nauvoo would leave the State, and that they would assist the Saints in the disposal of their property. It was also agreed that if a majority would leave, the remainder should be permitted to remain until they, by the sale of their property, were able to get away. The Saints then organized themselves into companies of a hundred families each, and established wagon shops for every fifty. They took the green timber out of the woods and boiled it in brine and made it into wagons. Their supply of iron was very limited, but with what little means they could control they purchased iron, and exhausted the supply of all the towns on the upper Mississippi, and made up the deficiency with raw hide and hickory withes.

On the 6th of February, 1846, the Saints commenced crossing the river. They crossed first on flat boats; but in a few days the river closed up and something like a thousand wagons crossed over on the ice, moving out west into the sparsely settled district on the eastern borders of Iowa; the settlements extending back from fifty to seventy miles. From that point it was a wilderness without roads, bridges, or improvements of any kind. They moved off, however, into this wilderness country in winter, and continued through the spring amid the most terrific storms and suffering from cold and exposure. In their progress to Council Bluffs they bridged thirty or forty streams, among which were the Locust and Medicine rivers, the three forks of the Grand River, the Little Platte, the One Hundred-and-Two, the Nodaway, Big Tarkeo, and the Nishnabatona. Bridging these streams, constructing roads, and breaking and enclosing three large farms required immense labor, which was done for the benefit and sustenance of those who would follow. In consequence of this and the inclemency of the weather they did not arrive at Council Bluffs on the Missouri river until late in June. The wagons and tents were numbered by thousands. The camps were spread out on the

prairie for three hundred miles, moving in companies of tens, fifties, and hundreds.

While the advance companies were crossing the Missouri, they, on the 1st of July, were called upon by Captain James Allen, of the United States army, who was the bearer of an order for the enrolment of five hundred volunteers. They could ill be spared in their condition, but the number was made up in a few days and they proceeded on their journey to Fort Leavenworth and thence by way of Santa Fe to California, where they, among a number of our countrymen, were instrumental in adding this large domain to the United States.

The families of the volunteers who formed the battalion, being thus left without protectors, entailed much additional responsibility and labor upon those left behind, and rendered it impossible for the companies to proceed to the Rocky Mountains that season. They encamped at Winter Quarters, the place now called Florence, in the Omaha country, where they built 700 log cabins and 150 caves or dug-outs, in which a great number of the people resided through the winter. Some two thousand wagons were scattered about in the Pottawattamie country, on the east side of the Missouri—a country then uninhabited except by Indians—which, by a treaty of purchase, came into the possession of the United States the ensuing spring.

The winter of 1846-7 was one of great suffering among the people. They had been deprived of vegetable food; their diet, to a great extent, had consisted of corn meal and pork, which they had purchased from the Missourians, in exchange for clothing, beds, jewellery, or any other property that would sell. Yet they had sold comparatively none of their real estate and valuable property; in fact, most of the land remains unsold to this day. Under these circumstances the people suffered a great deal from scurvy; the exposure they had undergone also brought on fever and ague, hence their stay in Winter Quarters and the region round about is a memorable period in their history, from the sufferings, difficulties, and privations with which they had to contend. However, they made the necessary preparations for their departure, and in the spring of 1847—early in April, 143 pioneers, led by Brigham Young, started to explore and make a road to the Great Salt Lake Basin.

There was not a spear of grass that their animals could obtain for the first two hundred miles of the journey, and they had to feed them on the cotton-woods that grew on the banks of the Platte river and other small streams. In this manner the pioneers worked their way, making the road as they went along. They travelled on the north side of the Platte, where no road had been before, until they reached Laramie; they then crossed the North Fork and took the old trappers' trail and travelled on it over three hundred miles, building ferry boats on North Platte and Green rivers, and then constructed a road over the mountains to this place.

During this journey they looked out a route where they were satisfied a railroad could be built, and were just as zealous in their feelings that a railroad would follow their track as we are to-day.

They arrived here on the 24th of July, 1847. They had some potatoes which they had brought from Missouri; they planted them not far from where the City Hall now stands. In a few days after their arrival the Mississippi Company, which had

wintered on the Arkansas river, a few of the sick and some families left by the Mormon Battalion, being unable to proceed with them to the Pacific—numbering altogether about 150—arrived here. They then began to feel that they were quite a populous settlement, as they counted in the neighborhood of some four hundred persons. They laid out this Temple Block, and dedicated it to the Lord. It really was one of the most barren spots they ever saw. However, they asked the Lord to bless the land and make it fruitful. They built a dam and made irrigation ditches. Some of their number lacked faith under those trying circumstances, and subsequently turned away and went to other parts of the world.

That fall—the fall of 1847—there came in here 680 wagons loaded with families. They built the fort commenced by the pioneers on the land, a portion of which is now occupied by A. O. Smoot in the 6th Ward of this city, the whole only covering about thirty acres. They dwelt in this contracted space that no temptation should be presented to the Indians to commit depredations.

During the winter they prepared a systematic plan for the irrigation of the land, for they knew nothing about it previously. They were compelled to ration out their food in small allowances, for they had no way to get more until it grew, and it required a great deal of faith on the part of the people to remain here and run the risk of procuring supplies from the earth. In the winter one or two hundred of the brethren from the West arrived almost without provisions, having been discharged from the Mormon Battalion without rations or transportation to the place of their enlistment. They explored a new route from California. Some of them passed on to their families in Winter Quarters, suffering much for the want of provisions by the way. Many of them remained here, using as food everything that possibly could be used. The Saints divided with the battalion their scanty allowance of food. During the next spring many hundred acres of land were planted. There was, however, a pest here that they had never seen anywhere else. After the nursery of twenty thousand fruit trees had come up and the fields were green and there was a good prospect of grain being raised, there came down from the mountains myriads of large black crickets, and they were awfully hungry. The nurseryman went home to dinner, and when he returned he found only three trees left; the crickets had devoured them. The brethren contended with them until they were utterly tired out, then calling on the Lord for help were ready to give up the contest, when just at that time there came over from the Salt Lake large flocks of gulls, which destroyed the crickets. They would eat them until they were perfectly gorged, and would then disgorge, vomiting them up, and again go to and eat, and so they continued until the crickets had entirely disappeared, and thus by the blessing of God the colony was saved. I believe the crickets have never been a pest in this vicinity to any serious extent since. This we regard as a special providence of the Almighty.

The early settlers did not know how to irrigate the crops properly and the result was that their wheat, the first year, was most of it very short, so short that it had to be pulled up by the roots; but singularly enough there was considerable grain in the ear, and they raised enough to encourage them to persevere in their experiments, for their labors were only experiments at that early day

and also enabled them to diffuse information on the subject, which proved of general benefit. This location is so high in the mountains, the latitude about 41° and the altitude so great that nearly every one thought it was impossible to raise fruit, but some continued to plant. In the second year of their arrival here their settlement was increased by nearly a thousand wagons from the East and a few from the West. The third year the immigration continued. In 1849 a handsome sum of money was contributed as a foundation for the Perpetual Emigration Fund, and Bishop Edward Hunter went East to aid those to emigrate who could not do so by their own means. While the Saints were surrounded by their enemies on every hand in Illinois, they entered into a solemn covenant within the walls of the Temple at Nauvoo that they would exert themselves to the extent of their influence and property to aid every Latter-day Saint that desired to gather to the mountains. This covenant they did not forget, and the very moment they began to gather a little surplus they commenced to use it to aid their brethren and sisters left behind. At first they purchased, in the East, cattle and wagons necessary to bring the emigrants here; but in a few years they raised cattle here, and sent their teams to the Missouri river year after year, sometimes two hundred and sometimes three hundred, and they have sent as many as five hundred teams, for several successive seasons —a team being four yoke of oxen (or their equivalent in horses and mules), a wagon, a teamster, also the necessary officers and night guard for each company of fifty wagons. In this way they continued to bring their brethren not only from every part of the United States, but also from Europe, Asia, Africa, and Australasia. This system of emigration is continued up to the present time, and has resulted in bringing many of the Saints together, and has materially increased the population of Utah.

In the early settlement of the Territory, the Latter-day Saints had other obstacles to contend with besides those already referred to. In 1849, and for several years after, a considerable number of men passed through here on their way to the gold mines in California. Numbers of them would have perished had it not been for the provisions and supplies unexpectedly obtained here. They knew not how to outfit themselves for such a journey, and were unwilling to abide the restraints of organization necessary for their own preservation on the Plains. Hence they wore out their teams and quarreled with each other, and arrived here in every conceivable stage of destitution. Upon their arrival here they were treated as friends, employed, and furnished with the necessary outfit as far it could be obtained. I may say that tens of thousands received the assistance necessary to enable them to proceed to California to realize, if possible, their visions of gold. While the Latter-day Saints were pursuing this course, they too were tempted with a spirit of going to the gold mines. The counsel given to the brethren by President Young was to stay at home, make their farms, cultivate the earth, build houses, and plant gardens and orchards. But many preferred to go to the mines, and they went; but I believe that in every instance those who went returned, not having made as much as if they had followed the counsel given. There was this difference: the men who went to California could dig a hole and take a little gold out of it; but after a time the supply of gold

would be exhausted, and then, after paying their expenses, the most of them had nothing left but a hole in the ground; but the men who went to work here on their five or ten acre lots, or even on their city lots of an acre and a quarter, in the course of a year or two had a snug little home. The result was that those who remained at home and diligently attended to agricultural pursuits were the most successful.

But among the strangers travelling through the Territory to the mines were many men of desperate character, and they would cause trouble by killing Indians near the settlements. One difficulty occurred here in the north—a band of men from Missouri shot some squaws who were riding on horseback, and took their horses; in revenge for this the Indians made an attack on our northern settlements. Similar occurrences took place in the south. The result was we were troubled with expensive Indian wars, caused by the acts, not of our own people, but of those over whom we had no control, and in some instances through the acts of men who would rather entail trouble upon us than not. In consequence of outrages inflicted on the Indians, we were under the necessity of keeping ourselves armed and having in our midst a vigilant militia. In the year 1853 the inhabitants found it necessary to encircle this city with a wall of earth, at a cost of $34,000, which they did for the purpose of preventing the Indians stealing their horses, and to enable the small police force to protect the city from their depredations. From that period the Indians have made very little inroad on the property inside this city. There is, among the Indians in these mountains, an innate principle to steal anything and everything that lies ungnarded in their way. When the number of horses, sheep, and cattle, that the people throughout the Territory have raised, is considered, the number stolen by the Indians is surprisingly small. Yet some of the outside counties have suffered severely and are suffering to-day from thieving bands from neighboring Territories. In their intercourse with the Indians they have acted on the principle that it is cheaper to feed them than to fight them. In all cases they have treated them with the strictest justice as far as possible, and have maintained their relations with them in a manner truly astonishing.

We look around to-day and behold our city clothed with verdure and beautified with trees and flowers, with streams of water running in almost every direction, and the question is frequently asked, "How did you ever find this place?" I answer, we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there was an ensign fell upon that peak, and Joseph said, "Build under the point where the colors fall and you will prosper and have peace." The Pioneers had no pilot or guide, none among them had ever been in the country or knew anything about it. However, they travelled under the direction of President Young until they reached this valley. When they entered it President Young

pointed to that peak, and said he, "I want to go there." He went up to the point and said, "This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will, and you will come back every time and say this is the best place." They accordingly started out exploring companies and visited what we now call Cache, Malad, Tooele, and Utah valleys, and other parts of the country in various directions, but all came back and declared this was the best spot.

I have travelled somewhat extensively in the Territory, and I bear my testimony this day, that this is the spot, and I feel confident that the God of Heaven by His inspiration led our Prophet right here. And it is the blessing of God upon the untiring energy and industry of the people that has made this once barren and sterile spot what it is to-day.

We have struggled with all our power and might to maintain that morality and uprightness which pertain to the kingdom of God, and to place all men and all women in that high position which God designs them to occupy, and to prevent them being led astray by the immoral tendencies which are abroad in the world; but while doing so we have had to contend with obstacles of every kind. The Latter-day Saints have built commodious school-houses in every ward of the various cities and through all the settlements of the Territory. They have done all they could to promote education, but they have received no assistance from any source on earth. Almost every newly settled country has received certain donations in land and money to aid them in support of their schools, but in this Territory we have never received a cent. The money that has been expended for the furtherance of education in this Territory has been by the voluntary will of the parents. Oregon received donations in land to encourage its settlement, and persons who made the earlier settlements were permitted to occupy 640 acres of land, others who settled later 320, and subsequently 160, and liberal donations of land were made available to promote the cause of education. Utah has had no such encouragement. But it is my opinion to-day that had Congress been as liberal with us as with Oregon, and had given 640 or 320 acres of land to each, it might have hindered our progress under the circumstances. Most of our farmers cultivate from five to thirty acres of land, very few of them cultivating forty; and it requires tolerably good Saints not to quarrel about the water while irrigating in a dry time even on small tracts of land close together; but how would it have been if our agriculturists had each possessed 640 acres, or even half or quarter of that, if they were compelled by law to live upon and cultivate the same or forfeit it? Most of the water would have been wasted by evaporation and soakage because of the lengthy ditches which extensive cultivation would have rendered necessary. I verily believe that if "Gentiles" lived here they would fight and kill each other with their hoes in a dry time over the water ditches.

The brethren will pardon me for devoting my time on the present occasion to this brief sketch of the history of the Church and of the Territory with which they are so well acquainted. In consequence of there being so many friends and strangers present, I felt inspired to give a little detail of the circumstances that led us here, and of some of the incidents since our arrival in this Territory.

I feel to bless God for the many

privileges that we enjoy, and among others that we are now permitted to buy our lands and obtain a title to them. I feel thankful to the rulers of our nation for showing a disposition to extend to us the privileges which are enjoyed in this respect by our fellow-citizens in the other territories.

As early as 1852 our Legislative Assembly memoralized Congress for a national railway, which was subsequently endorsed by immense mass meetings in this and other counties. We have done all in our power to hurry it on. Many looked on it at the time, and since, as if it were work for a hundred years; but the work is completed, and men can come from the States in a few hours. When I came here with my family, in 1849, I was one hundred and five days driving oxen from the Missouri river across the Plains to this place. Now a man can come with his family in a few days. This is a great progress, thank the Lord for it.

We are still at work with all our power developing in the new Territory everything that is useful for the sustenance of its inhabitants, for the establishment of manufactures, the promotion of agriculture, and everything that will tend to build up, strengthen, and benefit mankind. I fully believe that there is no one hundred thousand people in the United States who have done more actual service for their country than we have; for what benefits a nation is to take its worthless desert domain and endow it with beauty and wealth, by the strong hands of a loyal people.

May God help us to fill out our days with honor is my prayer, in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 2, 1870.

(Reported by John Grimshaw.)

LATTER-DAY SAINT FAMILIES—PREACHING THE GOSPEL—BUILDING UP THE KINGDOM.

After contemplating what you have been hearing, I want to say, for the consolation of these my sisters before me, I give you my word for it, if your children were counted and their number compared with that of the children born in the healthy city of Boston, that you do not lose three where they lose five; and I think the ratio would not vary much from three to six. I want to say this for the consolation of those sisters who live in Utah and bear children.

As for what has been said here of our children and their state of health and general appearance, and how they present themselves to strangers and to friends, I am perfectly willing

to compare ours with any in the world; and if the result is not favorable to us, I would be willing to part with them; but if the contrary be the case, let us have theirs.

This revelation about our children came through Anna Dickinson. When she came here I was not at home. She stayed here one day and one night; I understood she was riding a good part of the night with a stranger, for the benefit of her health I suppose. These great statements about the children of Utah have come through the great wisdom and experience of Anna Dickinson. How much does she know about family affairs here? She stayed here at the Townsend House, I suppose, nearly twelve hours. Did sister Townsend make the statement which Anna Dickinson gives to the world? Anna may say so, but I do not believe it. I will give you one specimen of her knowledge with regard to the ladies of this city. In one of her statements she says that Brigham Young will look after the young ladies, and on becoming acquainted with them will find some of them are his own daughters. Her researches in this community were immense. But let me tell you she is hired by some lackeys to lecture against "Mormonism" and the "Mormons." I say go ahead, lecture away until you get into ——; and then continue your lectures, and afterwards hire men to lecture. They may hire lecturers to say this, that and the other about this people; I do not know that it makes the least difference to you and me. It matters not to us what the press says, or what that judge or this officer, or what Congress says. We are here in these mountains; the Lord has called and led us here and sustained us and given us strength.

I know more about the rising generation than most of the people who live in this city. I travel a great deal, and as I go into a small town and see the children strung out a quarter of a mile, I often say: "Have you borrowed these children? Where did you borrow them from?" I am answered: "I guess we own them here." I go to the next settlement and see another group, stretching perhaps half a mile in length, ready to receive us with their banners and flags and their merry greetings. I go to another and see them by hundreds and thousands. Go through this Territory and what do you see? That which you cannot find elsewhere on the face of the earth with regard to children; not only in numbers, but in intelligence, strength, power of mind and general scholastic ability. Suppose some one says it is not so; does that make any difference to us? No; not the least.

I have never feared but one thing in regard to the Latter-day Saints in the persecutions they have received or that are in prospect: and that is, that we shall come short of doing our duty. It is only when we live short of our privileges, when we neglect to serve our God and to do as we should do, and as the Lord our God requires of us, that I have any apprehensions for this people, and I have certainly seen just about as much with regard to persecutions as any other man that lives in this Church. Still, I never had but this one fear: Are the people doing their duty? Are they neglecting their privileges or are they living so as to have the Spirit of the Lord constantly in their hearts? If we are right before the Lord, it is no matter how we appear before the wicked. We are just as obnoxious now as we can be. Why are we so? Is it because we have drunkenness in our midst? No. Is it because we have houses of ill-fame? No. Is it because we are a gambling people? No. Do we horse-race, bet, drink,

quarrel and go to law with one another from Monday morning to Saturday night? No; nothing of this kind is claimed against us. Then what is the matter with the Latter-day Saints? Our enemies cry out, "Polygamy." It is a false idea. Very many of them believe in polygamy down yonder East; I won't even except the leaders of our country, only they believe it on the sly, while we have our wives and acknowledge them. Anything that is unlawful is swallowed by them. Anything that is in opposition to the law of God goes down with them. Anything that tramples under foot the ordinances of God is all right with them.

But we love our God, we honor His laws, we obey His precepts, and we honor our father Abraham and perform his works. We should live to the best of our ability in accordance with the revelations God has given to us.

But why need the wisdom of the nation trouble itself about the "Mormons?" The whole cry, according to the newspapers, is about this people. Religious teachers, scribblers, public speakers and everybody join in this murmur against the Latter-day Saints. Let us keep the law of God and the laws of our country and preserve ourselves in these mountains without much quarreling and contention, and where is the great fault that can be found with the Latter-day Saints? We observe the law of God and it makes us one. It is the Priesthood they are opposed to. The wickedness of the whole world is opposed to the Priesthood of the Son of God. It was opposed to Jesus when he was here on the earth in the flesh. It appears that the whole world of mankind was opposed to the Gospel in the days of Noah. Who believed the sayings of Noah? His family. Who else. Nobody. What was the result? Why, Noah kept crying to the people for a hundred years that the Lord certainly would avenge Himself upon the nations unless they repented. Who believed the Gospel in the days of Enoch? A few, who gathered together and built a city to the Lord. Who believes in the Gospel now? Just a few. This Gospel is the Gospel of order and rule; it is the law of God brought forth to the children of men, by which they can save themselves by hearkening to its counsels. Who love it? The righteous. Who hate it? The wicked.

We have been hearing about the Latter-day Saints preaching. I think if our Elders were to go without purse or scrip and had nothing to fall back upon, and could not write here for means, but were obliged to take their valise in their hands and preach the Gospel as we used to do, they would be much more successful than they are and would find many more who would be willing to listen to their testimonies. I used to travel without purse or scrip, and many times I have walked till my feet were sore and the blood would run in my shoes and out of them, and fill my appointments—go into houses, ask for something to eat, sing and talk to them, and when they would commence questioning, answer them. Converse with them until they have given you what you want, bless them, and, if they wish, pray with them, and then leave, unless they wish you to stay longer. If you have an appointment, and are obliged to go here and there on your mission, go like Saints—humble before the Lord, full of faith and the power of God, and you will find the honest in heart, for the Lord is going to save a great many.

It is near twenty-five years since we left the confines of the United States. Go back there and you will

find hundreds, and perhaps thousands, who are ready to receive the Gospel. Only carry it to them as they are prepared to receive it. But while we go and ride in our silver carriages, many never inquire into our principles; they are looking for something else. The meek and lowly Jesus sent his disciples without purse or scrip; and when the honest in heart see our Elders go in the same manner that Jesus' disciples did, with the doctrine that he delivered to his disciples, and preach without purse or scrip, our Elders will find plenty of honest-hearted persons who will receive their testimony. But when the Elders go into the great cities, hire large halls and hire carriages to ride to their pulpit in, the people say it is a speculation, and such Elders do not have much of the Spirit of the Lord to preach to the people.

Our Elders who are in the States will do us good; there is no question about it. But they will do themselves and the people good if they will go without purse or scrip. If they travel without purse or scrip, when they land in the midst of a community, or wherever they want to preach, and go into the peoples' houses and talk with them, pray with them and sing with them, teaching them the way of life and salvation, they will find there are plenty who are willing to receive them. Many of the Latter-day Saints go and say, "I am a 'Mormon' Elder, will you take me in and give me shelter and feed me?" "No," says the owner of the house, "get out of my house, I do not want any 'Mormons' here." If you go and say, "I am a servant of God and want to tarry over night," and sing and pray, you will find many honest in heart ready and willing to receive you.

But here is the place to sanctify the people. They come here as ignorant as babes; they do not know their first lesson. They believed the sound of the Gospel. They have been baptized for the remission of sins and have had hands laid upon them for the gift of the Holy Ghost. But what do they know about the kingdom of God? They are mere babes; they know nothing, and they come up here to be instructed and to be taught how to live and walk before the Lord and each other. When they come here they need this teaching, and we are here to teach them; and the people are improving.

Let any of you sisters get out into the world, where you used to live, and what you used to see there will have quite another aspect to you. It will appear quite different to your minds and feelings. Learn how they feel towards His people; learn what is the state of the world; and then look back upon the people of God in these mountains, and you will see them lifted up and perceive that they are pure in heart in comparison with the world, and are striving with all their might and main to build up the kingdom of God on the earth. You who are here do not understand it and cannot see it, because all things are proved by their opposites. Were it not for darkness, could you give any description of light? Ask the individual who never saw light, and see if he can give you any description of it. He cannot do so from actual knowledge.

Those who come here find a pretty good people, but in their estimation we should be just as holy as angels. We are pretty good, and we are trying to be better; trying to devote ourselves more and more to the building up of the kingdom of God; trying to overcome our passions, subdue our tempers within us; trying to sanctify ourselves, our children, our friends and families, and seeking to

become Saints in deed. The people are pretty good, and if they were gathered together so that we could see the difference between those who have been here for years and those who have just come, you would understand the comparison brother Kimball used to make of the clay that is thrown into the mill and has been grinding for years and prepared to make vessels of honor of; but in comes a batch of new clay, and you must grind again; and when it is taken out of the mill it is cut to pieces to see if there is anything in it that should not be. The impurities that are in the clay may destroy the vessel. You will therefore gather all out that should not be in it and throw it away. So it is with the Saints. Some keep leaving and this renders the clay purer and purer.

We talk a good deal about building up the kingdom of God upon the earth, according to the knowledge and understanding we have in regard to the kingdom of God; it requires several things to constitute a kingdom. If there is a kingdom, there needs a king, ruler or dictator; some one to govern and control the kingdom. What else does it signify? It says, in language that cannot be misunderstood, you must have subjects; if there is a kingdom there must be a king and subjects; and there must be territory for the subjects to live upon. Well, now, if we are in a kingdom, do you think we are in a kingdom without law? No; the strictest law ever given to mankind is the law of God. If we transgress the law of God, we cannot be sent to the penitentiary, to stay a few years in there; it is before the Lord, and He will judge according to our works, and judge righteous judgment. We cannot pay a fine of one dollar, five or five hundred and then be forgiven; if persons neglect to obey the law of God and to walk humbly before Him, darkness will come into their minds and they will be left to believe that which is false and erroneous; their minds will become dim, their eyes will be beclouded and they will be unable to see things as they are. Why? Because they know not the laws of God. There are a thousand ways by which persons can lose the Spirit of God. They neglect their duties, fall away into temptation and are overcome by Satan, the wicked one.

Among the sayings of Jesus there is a parable about a man who went out to sow. He had good seed to sow in the field. Some of it, however, fell upon stony ground and some among thorns. That which was sown on stony ground came up very quickly, but it was so tender that the rays of the sun were too powerful for it and it dwindled away and died. It was so with this people; they are not prepared for all that comes to them. In some instances the word of God seems to be like seed cast upon stony ground. Some of the seed was sown among thorns; but the cares of the world choked it; and some was sown upon good ground where it took root firmly and brought forth fruit, yielding "some thirty, some sixty, and some a hundred fold." These are the ideas which Jesus brought forth to show the people wherein they might fail, and the danger of receiving the word unless they did so into good and honest hearts. Look upon the inhabitants of the earth. Whenever any of you go and preach the Gospel to them, they must acknowledge that every iota of it is true. Truth, reason, judgment, teach them so. The revelations the Lord has given teach it. Do they believe it? Some will say they believe it. They receive the truth, but do they receive the love of the truth? If persons receive

the love of the truth and are faithful to the laws God gives to them, they will make themselves the elect through their faithfulness; and they will be the elect of God.

It was observed here this morning, in relation to the building up of the kingdom of God, that many think they have the privilege of doing just as they please. We have only the privilege to do right. There is not an iota in the revelations, from Adam down to the present day, but what requires strict obedience. They who cannot abide a celestial law—the law that God has revealed for the sanctification of His people to prepare them to enter into the presence of the Father and the Son, should try and abide a lesser law, but they must expect a lower glory, a secondary glory. If they cannot abide the celestial law, and can abide a lesser law, then they will receive the blessings of that law, and whatever law they abide they will receive the blessings thereof. The Lord has been pleased to reveal unto the people His law by which they can be sanctified and return into His presence. Latter-day Saints observe this law. What shall we say to them? Teach them the law of God. How easy it is? Is it easy to be understood! Yes, very easy; it can be summed up in these words: Do right, love God and keep His commandments. Take the moral code that the Lord has revealed and let it be strictly followed out; and what man or woman would ever infringe upon the rights of his or her neighbor? They would never do it; they would do good to their neighbor all the day long. If we would observe the moral law which God has given us, we would be honest with our neighbors and ourselves; and every man and woman belonging to the kingdom of God would speak truly and honestly. Would they be honest with regard to their dealings? Yes. If we give our word, it should be just as good as a bond that can be ensured and be made strong and powerful by securities. Our word should be just as good as all the words that can be spoken, or all the names that can be written. If we write what we say, we will keep that word. Will we oppress the widow and the fatherless? No. The hireling in his wages? No; we will give them all that they can do or earn and then a little more; and if any one comes to us that is poor, in distress and in want, turn him not away empty handed. "Give to him that asketh, and from him that would borrow turn thou not away."

This people do this pretty well. There is not much complaint on this score. I do not think there is a house in these mountains where a Latter-day Saint lives, that a person can go to and ask for a meal of victuals, where he would not get it if the people living in the house had it in their possession. I do not think he or she could ask to stay over-night and be refused the privilege. That is saying a good deal for a community. Would we be honest in returning that which we have found to the owner? We would. Would we ever take that which is not our own? We would not. Would we be honest in our labor? We would. Would we be honest in our merchandizing? We would. Would we be honest in every respect? We would. Would we take usury? I hope to see the day when there will be no such thing as one man taking usury from another. But it is not so now; people do not come to this; we do not expect them to do so while they follow the spirit of the world. But these are things they have to learn when they gather together. Will there be any extortion, any selling our goods for a

hundred to five hundred per cent. in advance of cost? No. The time will come when this co-operative system which we have now partially adopted in merchandizing will be carried out by the whole people, and it will be said, "Here are the Saints." The time will come when we can give all into the store house of the Lord and have our inheritances given out by those who will be appointed; and when we have had sufficient for the support of our families, the surplus will be given into the store house of the Lord. Will there be any rich or poor then? No. How was it in the time of Enoch? Had they some rich and some poor? Did some ride in their silver carriages, as I do? No. If I had my way, we would foot or ride together, and we shall see the day when we shall do it. Do you think we will relinquish our claims pertaining to oneness in action? No. I do not calculate, as far as I am concerned, to yield one particle. I have asked the Latter-day Saints to go to and become one in all things; the Lord requires this, but until they do, I do not expect to yield, not the least. Let us hold on to all that we can.] The enemy of all righteousness is determined to own and possess this world and govern and control it as far as he possibly can; and he will do it until Jesus and his Saints drive him out.

Whatever the Latter-day Saints have gained has been obtained by sheer wrestling and unconquerable resolution. We would never have been permitted to own a foot of land on this earth if the devil had had his own way. But we have the land and can build our temples and endowment houses and then sanctify our inheritances, sanctify ourselves, our families, and sanctify the Lord our God in our hearts, that we may be prepared to build up His kingdom.

I wonder what the Latter-day Saints would say, to-day, in this matter. Do you think we had better hold on to the ground we have already gained from the enemy? We have gained a little in this co-operative system. We feel for each other and try to assist each other. But let me tell you what I am going to do. I do not expect to merchandize with our enemies to any great extent, but to cut it off just as fast as we can. I expect us to raise our own silk here. I would have had plenty for hundreds of silk dresses this year if I could have been blessed with some person who would have taken care of my silk worms and done justly by me. Raise your own silk, I will raise mine. Raise your own wool, work it and then wear it, and stop going anywhere to purchase goods. Let us sustain ourselves, for by and by Babylon will fall. What will be the result? The merchants will stand and look at one another worse than they do in this city. No man will buy their merchandize; and they will look here and there for a customer; but there will be no one to buy their merchandize, and the cry will be, "Babylon is fallen, is fallen!" Is this day coming? Yes; just as sure as we are now living. We are hastening it with all possible speed, as fast as time and circumstances will admit, when it will be said, "Babylon is fallen, is fallen!"

Are you going to prepare for it? We say we are the people of God and are building up the kingdom of God. We say we are gathered out of the nations to establish Zion. Let us prove it by our works, and we will then manufacture that which we wear. Do we make clothing enough for me and you to wear? Yes; plenty.

Let us live so that we can say we are the Saints of God; and when the finger of scorn is pointed at us and

we are held in derision and the nations talk about us, let us show an example before them that is worthy of imitation, that they cannot but blush before all sensible and intelligent persons when they say, "There is a people that sin; there is a people that are corrupt;" and with shame-facedness they will look upon each other and condemn themselves. Let them howl and bark against us as much as they please, but let us live so that they will have no reason to say a word. Some people say, "Why don't you contradict this and that? I have been proclaiming the Gospel almost forty years, and a few have come forth and received and obeyed it. What do you think the leading men among our Christian neighbors said about us? They lied about us until we thought they ought to be satisfied and we were tired of hearing them and we found it was no use contradicting them. Yet these professed to be good, pious Methodists and Baptists. There is a world of liars. It is said that a lie will pass out of the key-hole and travel a thousand miles before truth can get out of doors. The whole tribe of scribblers and everybody else, almost, are ready to contradict every truth and make a lie of it; ready to ridicule every just and holy truth; and the individuals that say children born in polygamy are feeble, have no knowledge of the human race or else they belie themselves. Let them study physiology and human nature. Let them study their own bodies. What do you see among them? You see children that are born into the world sickly, weak and unable to walk for years; they are poor, emaciated little things, almost without flesh on their bones. It is from such that the cry comes about the "Mormon" children. Why, one of our children at three months old has much more flesh on its bones than theirs have at ten; and, on an average, they have more marrow in their bones and energy in them than theirs do. They do not know anything about human nature or the organization of human beings, nor of the beasts. To make any such declarations proves they are ignorant, or they belie themselves. These are harsh expressions; I need not have used such harsh words; I might have said they tell that which is not true, they slightly diverge from the truth. How soft it would be! But I say they will be destroyed; and all the nations that follow their corrupt practices will go down to hell; and we will go onward and upward. All we have to do is to perform our duty and keep the law of God, and our course is onward and upward. God overrules the acts of the wicked and the righteous.

I recollect when the army of '57 was coming here, a young man named Thomas Williams wrote to his father, saying, "God favors great guns and great armies!" What did those great guns and great armies do? They took two "Mormon" elders into their camp—brother McDonald, at Provo, and brother Kearns, who now lives at Gunnison. What a howl they raised! the whole camp howled to think they had two "Mormon" elders. But there was too much faith; the Saints were praying for those elders and they came out unscathed, unhurt and all right. What power there was! What a magnanimous camp it was! "the flower of the army," sent to destroy the "Mormons!" When they blow out the sun and stop the moon from shining and the earth from revolving on its axis, they may talk about "wiping out" the "Mormons" or the Gospel, but not until then. This is the way I feel. I am as unconcerned and just as happy as a man can be. It

is no matter if the whole world is against us, God is for us. Could not they kill you? Yes, if it be the Lord's will. If it be the will of the Lord for the people to live, they will live. If it had been the will of the Lord that Joseph and Hyrum should have lived, they would have lived. It was necessary for Joseph to seal his testimony with his blood. Had he been destined to live he would have lived. The Lord suffered his death to bring justice on the nation. The debt is contracted and they have it to pay. The nations of the earth are in the Lord's hands; and if we serve Him we shall reap the reward of so doing. If we neglect to obey His laws and ordinances, we shall have to suffer the consequences.

Well, brethren and sisters, try and be Saints. I will try; I have tried many years to live according to the law which the Lord reveals unto me. I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the celestial kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never yet preached a sermon and sent it out to the children of men, that they may not call Scripture. Let me have the privilege of correcting a sermon, and it is as good Scripture as they deserve. The people have the oracles of God continually. In the days of Joseph, revelation was given and written, and the people were driven from city to city and place to place, until we were led into these mountains. Let this go to the people with "Thus saith the Lord," and if they do not obey it, you will see the chastening hand of the Lord upon them. But if they are plead with, and led along like children, we may come to understand the will of the Lord and He may preserve us as we desire.

Let us, then, you and me and all who profess to be Latter-day Saints, try to be Saints indeed. God bless you, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1869.

(Reported by David W. Evans.)

THE ORDER OF ENOCH—SOCIALISTIC EXPERIMENTS—THE SOCIAL PROBLEM.

I look upon this Conference as one of the most important, in many respects, that we have ever had the privilege of participating in, for, to my view, there are more interesting and important events connected with the work of God at the present time than have ever been developed before in our history. We are undergoing a great change, a great revolution is

in progress in our midst—a revolution foreshadowed by the predictions of both the ancient and modern prophets, but which we, as yet, have scarcely been prepared for.

Nearly 37 years ago the Prophet Joseph, or rather the Lord, through him, gave revelations upon the Order of Enoch. Those revelations were taught to the people in plainness so far as they went. They were simple and easily understood; but they embodied within themselves what might have been termed new principles, and indicated a new course of action and a new organization of society. I say new, because they were new so far as this generation is concerned. The principles taught by those revelations were as old as eternity; and the Order sought to be introduced by their means was called the "Order of Enoch," in consequence of its having been revealed to and practised by Enoch; and through its practice he and his people were prepared for translation and, as we read in the Scriptures, were taken from the earth.

The Lord inspired the Prophet Joseph Smith to once more communicate these principles unto the children of men; but, as I have remarked, the people were not prepared to carry them out. They, to some extent, could see and understand their beauty and consistency, but in the practical part they were deficient. As a people the Latter-day Saints are like their fellows in many respects. We are very progressive in theory, but our theories are far ahead of our practice. The teachings of the elders are of that character that years of practice on the part of the people is required before they come up to them in their every-day life. It is so with mankind generally. They can comprehend the theory and realize the importance of practically observing certain principles long before they are sufficiently advanced to carry them out in every-day life. But we may say, without boasting, that as a people we excel the world in carrying out in our lives the principles that we teach.

Those principles to which I have been referring were received and admired by the people, but it required faith, knowledge and experience to enable them to carry them out. For years they have remained in the Book of Doctrine and Covenants to be read by the curious or by those who had a desire to search after the principles of life and salvation; but, not being a part of our practice in our lives, they have been practically a dead letter.

I speak, now, generally; of course, there have been exceptions in regard to this, as there have been with regard to the "Word of Wisdom." There have been men and women who have endeavored to carry out the latter strictly and truthfully so far as their knowledge extended. And so with the principles contained in the revelations touching the "Order of Enoch"—there have, doubtless, been men in the Church who have lived in accordance with them so far as it was practicable under the circumstances; but the entire people have not carried them out. But though thirty-six or thirty-seven years have elapsed since these principles were first revealed, they have never been lost sight of by the President and those associated with him. It has been their aim from the day they were given until to-day, the 6th of April, 1869, to bring the Latter-day Saints to such a condition of union, faith and knowledge that they would receive these principles and carry them out in their lives.

The labors of the elders to accomplish this have been incessant; they have ever felt to impress them upon

the minds of the Saints, but more particularly within the last four or five years. It is essentially necessary that we should receive them now, for upon the reception and proper carrying out of this Order hinges the prosperity, development and triumph of the kingdom of God on the earth; and unless we as a people arrive at such a standard of faith and perfection as to practically carry them out, we are assured, on the best of authority, that we cannot be permitted to go back and build up the Centre Stake and fully accomplish the redemption of Zion. The consequences involved in not being able to accomplish that are familiar to the minds of those who are members of the Church of Jesus Christ, especially if they are old members. One of the greatest calamities that could be thought of by us as a congregation, or a Church, to-day, would be to learn from the Lord through His servants that we should not be permitted to go back to build up the Centre Stake of Zion. The edict pronounced by the prophet Moses, when he told Israel that not one who had arrived at the age of twenty-one years should ever enter the "Promised Land," had not a greater effect upon Israel than the prohibition I have just referred to would have upon the Latter-day Saints. We can realize, then, the importance of adopting and carrying out the principles that will prepare us for that great work.

It is not to be expected that we shall attain to perfection in the carrying out of such principles at once. That is not the way we have progressed in the past; our progress has been gradual. It has been from principle to principle, from knowledge to knowledge, one step after another until we have reached the point for which we have aimed. And so it will be with the principles pertaining to the "Order of Enoch"—we shall take step after step, progressing from one point to another until we have reached the point that God, our Heavenly Father, has designed us to attain to.

When we look abroad among the nations of the earth we see a great many evils in existence—evils that have existed for many centuries; in fact, they have existed from the earliest ages of which we have any account, until the present time, in every nation and among all people. Our own nation is a case in point. When the foundations of the Government were laid, and liberty proclaimed throughout the length and breadth of the land, it was anticipated that this nation would grow to a pitch of glory and attain to a greatness and power that no other nation on the face of the earth had ever attained. Everything was favorable to this: a free Government had been established; a continent of almost illimitable extent spread itself before the people, and all that was necessary to develop its boundless resources was population, and industry on the part of that population. But little over ninety years have elasped since the foundations of our Goverment were laid, and in that time we have grown to be a great people; but that which has been enacted in other nations has been reenacted here. The evils that have flourished so long in what is called the Old World have been transplanted to this land. If Western men travel through the Eastern States they are struck with the great distinction of classes that exist there. There is an aristocracy of wealth fast growing up there; and at the same time there is another class in degradation and poverty, utterly unable to obtain the blessings and comforts of life. This is owing to various causes, the chief of which is the incorrect organization of society. It is so in Europe and in

Asia, and, in fact, wherever wealth abounds.

Many men have risen from time to time, who have seen and deplored these evils, and they have sought with all the wisdom and knowledge they possessed to correct them. Doubtless many of the Latter-day Saints recollect an instance of this kind at Nauvoo. After the Saints evacuated that place, a community of Socialists, called Icarians, whose leader was Mr. Cabet, came to Nauvoo and settled there. There were the houses, gardens, farms and orchards of the Latter-day Saints; the country was a healthy one when compared with what it was when first settled by the Saints. Many philanthropic men in France were interested in this experiment, and were anxious to have it succeed. They forwarded their means with considerable liberality to sustain the settlement; but despite their efforts and exertions, it fell to pieces. Yet the object they had in view was a good one, and the means they used were effective, so far as they went. But there was a lack of cohesive power in the system; there was a lack of union, and a lack of wisdom in the management of the affair. They sought to ameliorate the condition of mankind and to diffuse the blessings of life equally among the people, so that hunger, poverty and wretchedness and the dreadful consequences which follow in their train might be removed from the midst of mankind and a better order of things established. But with all the advantages of which I have spoken, their attempt was a signal failure: the society was broken up and to-day has no existence.

This is a case in point with which many of you are familiar. Similar experiments, having the same ends in view, have been tried at other places at various times, but like results have attended them.

It has been seen by thinking men that there is something radically wrong in the organization of society in this respect, but they have not known how to remedy the evils. It is so in the religious world. Religionists have to mourn and deplore the divisions that exist among the so-called followers of Christ; and reformers have risen one after another endeavoring to bring about greater union and to develop a greater amount of love, but with what success let the history of the various sects of Christendom answer. They are split up into innumerable parties, and the effort of every reformer has only resulted in the increase of religious sects. He has been unable, and his inability has been confessed by himself, to unite the Christian world and bring about that oneness which characterized the followers of Christ in the early days of Christianity. It required the Lord our God to stretch forth His arm to bring this to pass. It required the revelation of the Gospel in its purity from the heavens; it required the restoration of the holy Priesthood to the earth in the plenitude of its power to bring it about; and as soon as the Priesthood was restored, as soon as the Gospel was given again in purity to man, and the Church of Christ was again organized, then the object for which these reformers labored in vain began to be accomplished—oneness began to prevail, union began to manifest itself, love was diffused, the Holy Ghost was bestowed, its gifts were enjoyed, and men and women from various nations and from the midst of various churches were gathered together in one as we are here to-day. It required the wisdom, power and Spirit of the Almighty to restore this

condition of things for which many men had so long labored in vain.

And so it is in relation to the social organization of society. It requires the wisdom of Almighty God to correct the evils under which mankind groan. Men may labor and devise schemes, expend means and do all that is possible for human beings, not directed by the Spirit and power of God, to do, and after they have done it all they are compelled to confess that they are weak and fallible, and incapable of accomplishing that which they have aimed at. But with God to aid them, with His wisdom to guide and His Spirit to direct, and His blessings to smile upon them they can accomplish all that is necessary to redeem and save the human family, both in a physical and spiritual point of view. God has chosen His people, the Latter-day Saints, to solve these knotty problems that have troubled the brains and affected the children of men for so many centuries.

The Lord has said that "if ye are not equal in earthly things, ye cannot be in obtaining heavenly things." He has revealed a plan by which this equality can be brought about. Yet, He does not, design to make us of equal height; He does not design that we should all have the same colored hair or eyes, or that we should dress exactly alike. This is not the meaning of the word "equality," as as it is used in the revelation; but it means to have an equal claim on the blessings of our Heavenly Father—on the properties of the Lord's treasury, and the influences and gifts of His Holy Spirit. This is the equality meant in the revelations, and until we attain to this equality we cannot be equal in spiritual things, and the blessings of God cannot be bestowed upon us until we attain to this as they otherwise would. As a people we are expecting the day to come when Jesus will descend in the clouds of Heaven; but before this day comes we must be prepared to receive him. The organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here. And for this purpose God has revealed this Order; for this purpose He is bringing us into our present condition.

A great many of the Latter-day Saints scarcely understand the persistency with which the Presidency of the Church has labored to bring about the oneness of the people in temporal things; and this co-operative movement is an important step in this direction and is designed to prepare them for the ushering in of this Order to which I have been alluding. It has already produced greater union, and it will produce still greater union than anything that has been witnessed among us; and if we carry it out in the spirit in which it has been taught to us it will produce immense results. The Lord will bless us; He will increase our means and pour into the laps of this people everything necessary for their greatness in the earth. For be it known unto you and to all people that God designs to make of the Latter-day Saints the head; He intends to place in their hands and keeping the wealth of the world. But before blessings of this description can be poured upon us we must be prepared to receive and use them aright. Suppose these things were to be poured upon us in our present condition, what would be the result? Every one can answer this question for himself. Each one knows his or her own heart, and the feelings by which it is animated. We know that if the whole people were to be made rich it would be an exceedingly difficult matter to control them; even with the little means we

have to-day it is one of the most difficult things to control the people in regard to the disposition and correct use of that means.

In a revelation given on this subject in the year 1834 the Lord says—

"I, the Lord, stretched out the heavens and built the earth as a very handy work, and all things therein are mine, and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way, and behold, this is the way that I, the Lord, have decreed to provide for my Saints, that the poor shall be exalted in that the rich are made low; for the earth is full and there is enough and to spare. Yea, I prepared all things and have given unto the children of men to be agents unto themselves; therefore if any man shall take of the abundance which I have made and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall with the wicked lift up his eyes in hell, being in torment."

In another revelation on the same subject given in 1832, the Lord says—

"For Zion must increase in beauty and holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily, I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom also in me for your good. And you are to be equal, or in other words you are to have equal claims on the properties for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just, and all this for the benefit of the Church of the living God, that every man may improve upon his talent, and every man may gain other talents, yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole Church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

"This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not; and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my Church, and shall be delivered over to the buffetings of Satan until the day of redemption."

While I am reading I will read another extract, that you may get the idea more fully in your mind. After speaking of the Treasury that shall be appointed, in which shall be preserved the sacred things in the Treasury for sacred and holy purposes, which shall be called the Treasury of the Lord, the Lord continues—

"And again, there shall be another Treasury prepared and a treasurer appointed to keep the Treasury, and a seal shall be placed upon it; and all monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, or in all things, save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the Treasury as fast as you receive the moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives; or in other words, if any man among you obtain five talents, let him cast them into the Treasury; or if he obtain ten, or twenty, or fifty or an hundred, let him do likewise, and let not any man among you say that it is his own, for it shall not be called his, nor any part of it, and

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there shall not any part of it be used or taken out of the Treasury, only by the voice and common consent of the Order. And this shall be the voice and common consent of the Order—that any man among you say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the Council of the Order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer, that the treasurer shall not withhold."

From these extracts which I have read in your hearing you can form an idea of the Order which God, our Heavenly Father, intends to establish among us as soon as we are willing to enter upon it. It is not the design of God that we should fall a prey to the evils that have existed and that have worked out such misery and ruin among other people. It is God's design to save and redeem us from the evils that others have endured. It has been frequently remarked to me by men out of our faith, when conversing upon our principles and the success which has attended their proclamation: "Mr. Cannon, as long as the Latter-day Saints are poor you will do very well; as long as you are persecuted you will stand; but you will be like other people when wealth increases in your midst —when you grow up into classes and some are wealthy and some are poor, and your Church becomes popular, you will be very likely to fall into the same evils and errors that have characterized other churches." If God did not preside over this Church, such expectations and predictions would doubtless be fulfilled. But God presides; it is His Church, and He has provided remedies for every one of these evils, by which the Church can be preserved, and by which wealth can be increased in the midst of the Latter-day Saints and yet not work out the injurious results that we see elsewhere where it abounds. God has provided a way to prevent this, and that way is to be found in the revelations that were given unto us upwards of thirty-six years ago, and we can read and understand them.

"Well," says one, "if such an Order as this you speak of be established, will not the careless and indolent enjoy a share in the blessings of those who are industrious? and will it not weaken the hands of the energetic?" Not in the least. The man who is energetic and faithful will receive the reward of his faithfulness. If he has a large surplus of means he has more to put into the Treasury to help to forward that kingdom he loves, and he is credited with it. In the day of the Lord Jesus we are told He will say to him, "Thou hast been faithful over a few things, I will make thee ruler over many," and such individuals will receive a reward in proportion to their faithfulness. But if they hide up their talent in a napkin and bury it in the ground, that which was given to them will be taken from them. They who use their talents righteously and faithfully will have them increased, but the unfaithful will be deprived of that which he seems to have.

This Order will not have the effect that some anticipate, but it will be a blessing to all who are engaged in it. There will not be any temptation to seek for wealth for the sake of aggrandizing one's self or to place one's

heart upon riches, as there is now. This temptation will be removed. I shall be able to love my neighbor. Why? Because if I make off him in a trade I know that whatever I make goes into the treasury and becomes the property of the whole Church, therefore what inducement would there be to soil my soul and bring a blot on my character by taking advantage of my neighbor when it is not going to specially benefit me?

I look upon this principle as one of the greatest principles to save people from avaricious and sordid feelings that God has ever revealed. It will have a tendency to check dishonesty and remove want. It will have a tendency to stop stealing and to cure the evils under which mankind have groaned from the beginning until now. In the Gospel of Jesus Christ there is a remedy for every evil that exists among men. Here is the "social problem," that troubles the minds of all nations to-day. The cities of Christendom are crowded with prostitutes; their young men are destroyed in the dawn of their days by the terrible crime of prostitution. How shall these fearful evils be cured? Has there been sufficient wisdom found among men to do it? No; they have confessed their utter inability to cope with it. It is overwhelming them and sweeping them off like a flood throughout the length and breadth of the land, until physicians say that half the diseases that prevail among mankind in Christendom are directly traceable to this devouring evil. What is to correct it? I answer, the Lord, through His people—the Latter-day Saints—is revealing the remedy. You travel throughout the Territory of Utah, from Bear Lake in the north to St. George in the south, and what do you see? You see a people free from secret diseases, you see a people free from the dreadful curse of prostitution. Our young men and maidens grow up in all the vigor of health and there is nothing to sap that vigor and lead them to a premature grave. Then what is to correct these evils in the world? The plan which God has revealed. It will bring about a pure condition of things. If it were universally adopted the "social evil" would be removed, and prostitution would soon cease to exist on the face of the earth.

Will this plan—this glorious Order which God has revealed—correct the other evils with which the world is afflicted? Yes, when that Order is universally established there will no longer be any temptation to steal, defraud one's neighbor or to commit any wrongs of this kind, for it is said, and truly, that the love of money is the root of all evil. The Order of which I speak will correct these evils because there will be a treasury in the midst of the people, from which those who are worthy can get that which they need to sustain them in their stewardship, and into which all who have a surplus will pour their wealth until it will become the common property of the church; and the church under this organization which God has revealed will become a great and mighty power in the midst of the earth.

We have great power now, though not numerically strong; we are not a very great people so far as numbers are concerned, but we are strong because we are united. The more wealth we have the greater is our power, because the President of this Church can control this people, therefore the people have power, and when our wealth shall be controlled by the President of this Church, we shall have greater power in the earth than we have to-day. But will that power

be used for hurtful purposes? No; it will be used for beneficial ends, for the amelioration of the condition of the human family, for the practical inauguration of these great and glorious principles which God has revealed; and it is to bring you to this condition that the elders are laboring as they are; it is to bring you to this oneness that they labor as they do continually—that they travel and preach to and exhort the Saints all the day long to listen to the counsels of God.

Although it has been deferred a good while it will yet be accomplished and fulfilled and the people brought to a condition that is desired.

Much more might be said on this subject; but I am intruding on your time. May God bless you, my brethren and sisters, and prepare us, as a people, to receive the revelations of His will, which are true and perfect and intended to elevate and exalt us, and to bring us back into His presence, there to be crowned with glory and immortality: which I pray may be the case with us all in the name of Jesus Christ. Amen.

HISTORICAL ADDRESS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

(Reported by David W. Evans.)

The circumstances by which we are surrounded are such as to cause feeling of no ordinary character. In all the Conferences held hitherto, in this city and in Nauvoo, we have enjoyed the society of our late lamented President, Heber C. Kimball; and his being called away from a useful field in which he had long labored, should remind us that each of us, at any moment, may be called to close our career here for time, and to await our reward in the resurrection. We can but rejoice that our brother, in his long life and labors in the Church, was a pattern of humility, faith and diligence, and was instrumental in the hands of God in bringing many thousands to a knowledge of the truth. The blow which has fallen upon us in being deprived of his company, counsel and instruction, should remind us of the necessity of diligence in the discharge of all our duties, that, like him, we may be prepared to inherit celestial glory, and to associate with Joseph and Hyrum Smith and David Patten, and the martyrs who have gone before.

The incidents that have been brought to our notice by our brethren who have spoken during the Conference, give rise to a series of reflections in relation to our early history as a people, which, I presume, it would be well for us all to review. There are some in this Territory who have been in the Church thirty-six,

thirty-seven, or thirty-eight years, but a great many of the people have been in only a few years. A very large portion of our population have been reared here, and consequently a brief sketch of the early incidents of our history may not be unprofitable to any.

When Joseph Smith took the plates of Mormon from the hill Cumorah, he was immediately surrounded by enemies, and though he was a young man of unexceptional character, he was compelled to go from place to place, while translating the work, to avoid pesecution. The press and the pulpit denounced him as an impostor and his followers as dupes. As soon as he preached the doctrine of baptism for the remission of sins, and organized a Church with six members, he was arrested and brought before a magistrate, honorably discharged by him, and immediatly arrested again and hurried into an adjoining county, where he was insulted, spit upon, and kept without food during the day, and then given crusts of bread and water. The next day he was taken before magistrates who, after a rigid examination, found no fault in him. A mob resolved to "tar and feather" him, but through the instrumentality of the constable, who previously treated him roughly, but who now became his friend, he made his escape in safety. All these proceedings were instigated by clergymen and professors of religion in high standing. A similar spirit of persecution was manifested in a greater or less degree in every place where the Gospel was proclaimed, not only against Joseph Smith, but also against other Elders who preached the word.

This system of persecution continued, especially in the shape of vexatious law suits, numbering some fifty in all, up to the day of his death, and in all of which a most vicious and vindictive spirit was manifested outside of judicial questions. In every case he was honorably acquitted, and upon the charge of treason upon which he was detained in Carthage gail, when murdered, he had not even been lawfully examined before a magistrate. In all these trials except one he had been before persons religiously opposed to him—his enemies were his judges—and all this while every act of his life was prompted by a firm desire to do good to his fellow men—to preach the Gospel of peace, to magnify the high and holy calling he had received from the Lord, and thereby lead back to the ancient faith of Jesus Christ his fellow beings who had fallen into darkness.

Vexatious law suits not accomplishing the work to the satisfaction of the persecutors of the Saints, mob violence was resorted to, as being more effective. On the 25th day of March, 1832, in Hyrum, Portage Co., Ohio, Joseph Smith was dragged from his bed and carried to the woods, daubed with tar and feathers, and otherwise ill-treated. The following is his account of the outrage:

"On the 25th of March, the twins before mentioned, which had been sick for some time with the measles, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lie down on the trundle bed, and I did so, and was soon after awoke by her screaming 'murder!' when I found myself going out of the door, in the hands of about a dozen men, some of whose hands were in my hair, and some had hold of my shirt, drawers, and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife

heard a gentle tapping on the windows, which she then took no particular notice of (but which was unquestionably designed for ascertaining whether we were all asleep), and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew, I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood (for I hit him on the nose), and with an exulting horse laugh, muttered, 'Ge, gee, God damn ye, I'll fix ye.'

"They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead. I began to plead with them, saying, 'You will have mercy and spare my life, I hope,' to which they replied, '*God damn ye*, call on your *God* for help, we'll show ye no mercy;' and the people began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right and went on about thirty rods farther, about sixty rods from the house and thirty from where I saw Elder Rigdon, into the meadow, where they stopped, and one said, 'Simonds, Simonds,' (meaning, I suppose, Simonds Rider,) 'pull up his drawers, pull up his drawers, he will take cold.' Another replied, 'Ain't ye going to kill 'im, ain't ye going to kill 'im?' when a group of mobbers collected a little way off and said, 'Simonds, Simonds, come here;' and Simonds charged those who had hold of me to keep me from touching the ground (as they had all the time done), lest I should get a spring upon them. They went and held a council, and, as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while when I learned they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, 'Simonds, Simonds, where's the tar bucket?' 'I don't know,' answered one, 'where 'tis, Eli's left it.' They ran back and fetched the bucket of tar, when one exclaimed, 'God damn it, let us tar up his mouth;' and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not, and they cried out, 'God damn ye, hold up your head and let us give ye some tar.' They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar, and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out, 'God damn ye, that's the way the Holy Ghost falls on folks.'

"They then left me, and I attempted to rise, but fell again. I pulled the tar away from my lips, so that I could breathe more freely, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was Father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood; and when my wife saw me she thought

I was mashed all to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one, and shut the door. I wrapped it around me and went in." History of Joseph Smith, *Mill. Star*, vol. 14, page 148.

I will add that the exposure of the child above referred to, to the night air, caused its death. This murdered child was doubtless the first martyr of the last dispensation.

In a revelation given Sept, 1831, the Lord said, "It is my will that the Saints retain a strong hold in the land of Kirtland for the space of five years."

The Saints owned several farms in Kirtland. Mr. Lyman, a Presbyterian, also owned a grist mill there, and many of us got our grinding done at his mill, although our brethren owned mills two or three miles distant. We had commenced building the Kirtland Temple. A portion of the city site had been surveyed, and many of the Saints who had recently come in were building houses on the lots. Mr. Lyman associated himself with a combination to starve us out. The authorities proceeded to warn all the Latter-day Saints out of the township, and formed a compact not to employ us or sell us grain, which was scarce at the time. Mr. Lyman had 3000 bushels of wheat, but refused to let us have it at any reasonable price, and it was believed we were so destitute of money that we would have to scatter abroad. The warning out of town was designed to prevent our becoming a township charge, the law of Ohio being that if a person, who had been warned out of town, applied for assistance, he was to be carried to the next town and so on till he was taken out of the State or to the town from which he formerly came.

We were obliged to send fifty miles for grain, which cost us one dollar and six cents per bushel delivered in Kirtland. Mr. Lyman's grain remained unsold and his effort to starve us taught us better than to longer patronize his mill, although it cost us the trouble of going two or three miles to mills belonging to our brethren. We built a magnificent temple and a large city. We paid our quota of taxes and we were as noted and remarkable for our industry, temperance, thrift and morality there, as our people are at the present day. We also patronized a Mr. Lyon, who was a gentlemanly outside merchant, but the moment he got an opportunity he united with our enemies to oppress us.

We sent our children to school to Mr. Bates, a Presbyterian minister, who soon after went into court and bore false witness against the Elders, and further testified on oath that every "Mormon" was intellectually insane. This lesson did admonish us not to longer intrust the education of our youth to canting hypocrites.

For several years we had used the paper of Geauga Bank at Painesville, as money. A loan of a few hundred dollars was asked for by Joseph Smith, with ample security, but was refused, and Elder Reynolds Cahoon was told they would not accommodate the "Mormon Prophet," although they acknowledged the endorsers were above question, simply because it would encourage "Mormonism." So much of their specie was drawn by Joseph Smith during the three succeeding days, as greatly improved their tempers, and they said to Elder Cahoon, "Tell Mr. Smith he must stop this, and any favor he wants we are ready to accord him."

Subsequently application was made to the Legislature of the State for a bank charter, the notes to be

redeemed with specie and their redemption secured by real estate. The charter was denied us on the grounds that we were "Mormons," and soon a combination of apostates and outsiders caused us to leave Kirtland, the most of our property unsold; and our beautiful Temple yet remains a lasting monument of our perseverance and industry. The loss sustained through this persecution was probably not less than one million dollars.

MISSOURI.

On the 20th day of July, 1831, at Independence, Jackson county, Joseph Smith set apart and dedicated a lot as the site of the Temple of the centre stake of Zion, ground having been purchased for this purpose, and it still is known as the "Temple lot." The Saints entered lands in different parts of the county, built houses, opened farms, constructed mills, established a printing office (owned by W. W. Phelps and Co., and the first in Western Missouri), and opened a mercantile establishment, the largest in the county, owned by Messrs. Gilbert and Whitney.

In July, 1833, a mob was organized by signing a circular, which set forth that the civil law did not afford them a sufficient guarantee against the "Mormons," whom they accused of "blasphemously pretending to heal the sick by the administration of holy oil," and consequently they must be either "fanatics" or "knaves." Under the influence of Methodist, Baptist and Presbyterian ministers, they tore down the printing office of the *Evening and Morning Star*, which cost some $6000. They stripped and tarred and feathered Bishop Partridge and Elder Charles Allen, and seized several other Elders and cast them into prison, compelled Gilbert and Whitney to close their store, and soon after broke it open and scattered their goods to the four winds. They tore down twenty houses over the heads of the inmates, and whipped and terribly lacerated with hickory withes many of the Elders, killed Andrew Barber, and severely wounded many others; robbed the houses of their property, and finally expelled fifteen hundred people from the county. They also destroyed some two hundred and sixteen dwellings, and much of the land, being valuable timber land, became public plunder. The Saints were robbed of most of their horses, cattle, implements of husbandry, etc. The total loss in these transactions is estimated at half a million dollars.

"Horrible to relate, several women thus driven from their homes gave birth to children in the woods and on the prairies, destitute of beds or clothing, having escaped in fright. It is stated on the authority of Solomon Hancock, an eye witness, that he, with the assistance of two or three others, protected one hundred and twenty women and children for the space of ten days, who were obliged to keep themselves hid from their pursuers, while they were hourly expecting to be massacred, and who finally escaped into Clay county, by finding a circuitous route to the ferry."

They could be traced by the blood from their feet on the burnt prairie. This occurred in the month of November, and is a specimen of the kindness that law-abiding Latter-day Saints received at the hands of those who had power over them. The Saints were so law-abiding that not a single process had been issued against any member of the Church in Jackson county up to the organization of the mob, although all the offices, civil and military, were in the hands of their enemies.

Prominent in these cruelties as actors and apologists were the Revds.

Isaac McCoy and D. Pixley, the former a Baptist and the latter a Presbyterian missionary to the Indians.

CLAY COUNTY.

The arrival of the Saints in Clay county was a blessing to the inhabitants, who had just opened small prairie farms and planted them with Indian corn, much of which was unharvested. They had cattle on the bottoms and hogs in the woods. The majority of the people received the Saints with gladness and gave them employment, and paid them in corn, pork and beef. The wages were low, but sufficient to supply the more pressing wants of the people. From time to time Joseph Smith forwarded money from Kirtland to Bishop Partridge to supply the most needy. The mob in Jackson county sent committees to stir up the feelings of the people of Clay against the Saints. For some time their oft-repeated efforts to do so were unsuccessful. Parties of the mob would come over from Jackson and seize our brethren and inflict violence upon them. The industry of our people soon enabled them to make some purchases of land, and then their numbers were increased by arrivals from the east. The mob of Jackson county continued their endeavors to stir up dissatisfaction among the people of Clay county against the Saints. At length the citizens of Clay county held a public meeting and requested the "Mormons" to seek another home, when the Saints located in the new county of Caldwell, which contained only seven families, who were bee hunters As the county was mostly prairie, their business was not very profitable, and they gladly embraced the opportunity of selling their claims.

Caldwell county, being nearly destitute of timber, was regarded by the people of upper Missouri as worthless. Every Saint that could raise fifty dollars entered forty acres of land, and there were few but what could do that much, while many entered large tracts. The Saints migrated from the east and settled Caldwell in great numbers.

In three years they had built mills, shops, school, meeting and dwelling houses, and opened and fenced hundreds of farms. Our industry and temperance rendered our settlements the most prosperous of any in Missouri, while they embraced all of Caldwell, most of Davis, and large portions of Clinton, Ray, Carrol and Livingston counties, when the storm of mobocracy was again aroused and aided by the Governor of the State, Lilburn W. Boggs, who issued the order expelling all the Latter-day Saints from the State under penalty of extermination. This caused the loss of hundreds of lives through violence and suffering. Houses were plundered, women were violated, men were whipped, and a great variety of cruelties inflicted, and a loss of property amounting to millions was sustained, while any one that would renounce his religion was permitted to remain.

Joseph and Hyrum Smith, Alexander McRae, Lyman Wight and others were for several months thrust into prison, and in one instance, while there, were fed on human flesh and tantalized with the inquiry, "How they liked Mormon beef"—it being the flesh of some of their murdered brethren.

The Lord softened the hearts of the people of Quincy, Illinois, and while the hundreds of Saints were fleeing over the snow-clad prairies of Missouri, not knowing where to go, the people of Quincy were holding public meetings, raising subscriptions and

adopting measures to give the fugitives employment and succor, for which our hearts overflow with gratitude.

As soon as the Saints were all expelled from Missouri, Joseph Smith went to Washington and laid the grievances of the people before the President and Congress of the United States. Mr. Van Buren said, "Your cause is just, but we can do nothing for you." Mr. Clay, when appealed to, said we "had better go to Oregon." Mr. Calhoun informed Mr. Smith it would involve the question of State rights, and was a dangerous question, and it would not do to agitate it. Mr. Cass, as chairman of the Senate committee, to which the petition was referred, reported that Congress had no business with it.

Elder John P. Green went east, and published an appeal in behalf of the Saints, holding public meetings in Cincinnati and New York, and received some small contributions for the assistance of the most needy.

As soon as Joseph Smith escaped from Missouri to Illinois, he purchased lands at a place known as Commerce, in Hancock county, and commenced the survey of a city which he called Nauvoo, the word being derived from the Hebrew, meaning beauty and rest. Although the situation was handsome, it was famed for being unhealthy. There were but few inhabitants in the vicinity, but many graves in the burying ground, and much of the subsequent sickness was the result of exposure and the want of suitable means of nursing the sick. The swamps in the vicinity of Nauvoo were soon drained, and the lands around put under cultivation. Numerous dwellings and several mills were erected, and thrift and prosperity, the invariable results of industry and sobriety, were manifest.

Demands were made from Missouri for the persons of Joseph and Hyrum Smith. Joseph was arrested and tried at Monmouth, before Judge Stephen A. Douglas, and honorably discharged. His principal attorney in this case was the Hon. O. H. Browning, now U.S. Secretary of the Interior. This suit cost him upwards of three thousand dollars. He was soon again arrested on a demand from Missouri, and discharged by Judge Pope, of the U. S. District Court. This time it cost him twelve thousand dollars. Not long after this second acquittal he was again arrested in Lee County, Illinois, and an attempt made, in the face of the State authorities, to kidnap him into Missouri. Nauvoo sent out three hundred men and rescued him. He was afterwards discharged by the municipal court of that place, and Thomas Ford, Governor of Illinois, sanctioned his discharge.

In 1844 Joseph and Hyrum were arrested on a charge of treason, under pledge of the executive that they should have a fair trial, but they were murdered by one hundred and fifty men with blackened faces; merchants and men that we had sustained in business, and apostates, took a leading part in bringing this about.

EXPENSES ATTENDANT UPON THE ARREST OF JOSEPH SMITH.

Joseph Smith, the Prophet, was subjected, during his short ministerial career of fifteen years, to about fifty vexatious law suits. The principal expense was incurred in liquidating lawyers' bills, and the brethren's time and expenditure in attending courts to defend the Prophet from mob violence.

Magistrates' court expenses were generally one hundred dollars. The Prophet paid Generals Doniphan and Atchison for legal services at Richmond, Mo., in 1838-9, sixteen thousand dollars; but this amount was

fruitlessly expended, as the benefits of the law were not accorded to him, because of the predominance and overruling power of a mob.

At the Prophet's trial at Monmouth, Ill., in 1841, *before Judge Douglas*, the lawyers' fees and expenses amounted to three thousand dollars.

His next trial was before Judge Pope, U.S. District Court, in 1842-3, the expenses of which may be reasonably estimated at twelve thousand dollars.

Cyrus Walker charged ten thousand dollars for defending Joseph in his political arrest, or the attempt at kidnapping him at Dixon, Ill., in 1843. There were four other lawyers employed for the defence besides Walker. The expenses of the defence in this trial were enormous, involving the amounts incurred by the horse companies who went in pursuit to aid Joseph, and the trip of the steamer *Maid of Iowa*, from Nauvoo to Otawa, and may be fairly estimated at one hundred thousand dollars.

When the mantle of Joseph Smith fell upon Brigham Young, the enemies of God and His kingdom sought to inaugurate a similar career for President Young; but he took his revolver from his pocket at the public stand in Nauvoo, and declared that upon the first attempt of an officer to read a writ to him in a State that had violated its plighted faith in the murder of the Prophet and Patriarch while under arrest, he should serve the contents of this writ (holding his loaded revolver in his hand) first; to this the vast congregation assembled said, Amen. He was never arrested.

APPEAL TO THE GOVERNORS OF THE STATES.

In 1845, the storm of mobocracy raging around us, we sent an appeal to the President of the United States, and to the Governor of every State in the Union, except Missouri, of which the following, addressed to Governor Drew, of Arkansas, is a copy to the Governor, he being the only one from whom an answer was received—

"*To His Excellency Thomas S. Drew, Governor of Arkansas.*

"Nauvoo, Ill., May 1, 1845.

"Honorable Sir,—Suffer us, sir, in behalf of a disfranchised and long afflicted people, to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

"It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Some of us have long been loyal citizens of the State over which you have the honor to preside, while others claim citizenship in each of the States of this great confederacy. We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and the State of Illinois, with impunity.

"You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred, hundreds died through want and sickness, occasioned by their unparalleled sufferings, some millions of our property were confiscated or destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that the State of Illinois

granted to us a liberal charter, *for the term of perpetual succession*, and under its provisions private rights have become invested, and the largest city in the State has grown up, numbering about twenty thousand inhabitants.

"But, sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State, with the Executive at their head, to coerce and surrender up our best men to unparalleled murder, and that, too, under the most sacred pledges of protection and safety. As a salve for such unearthly perfidy and guilt, she told us, through her highest Executive officer, that the laws should be magnified, and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenceless servants of God, our Prophet and our Patriarch, before the Senate of that State rescued one of the indicted actors in that mournful tragedy from the sheriff of Hancock county, and gave him an honorable seat in her halls of legislation. And all others who were indicted by the grand jury of Hancock county for the murders of Generals Joseph and Hyrum Smith, are suffered to roam at large, watching for further prey.

"To crown the climax of those bloody deeds, the State has repealed all those chartered rights by which we might have defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether it comes under the shadow of law or otherwise (for we have reason to expect it both ways), we shall then be charged with treason, and suffer the penalty; and if we continue passive and non-resistant, we must certainly expect to perish, for our enemies have sworn it.

"And here, sir, permit us to state that General Joseph Smith, during this short life, was arraigned at the bar of his country about fifty times, charged with criminal offences, but was acquitted every time by his country, or rather his religious opponents almost invariably being his judges. And we further testify, that as a people we are law-abiding, peaceable, and without crimes; and we challenge the world to prove the contrary. And while other less cities in Illinois have had special courts instituted to try their criminals, we have been stript of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

"With these facts before you, sir, will you write to us without delay, as a father and friend, and advise us what to do? We are, many of us, citizens of your State, and all members of the same great confederacy. Our fathers, nay, some of us, have fought and bled for our country, and we love her dearly.

"In the name of Israel's God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much to ask you to convene a special session of your State Legislature, and furnish us an asylum where we can enjoy our rights of conscience and religion unmolested? Or will you in a special message to that body, when convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation, as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal influence, and by your official

rank? Or will you express your views concerning what is called the *Great Western Measure*, of colonizing the Latter-day Saints in Oregon, the north-western Territory, or some location, remote from the States, where the hand of oppression shall not crush every noble principle, and extinguish every patriotic feeling?

"And now, honored sir, having reached out our imploring hands to you with deep solemnity, we would importune with you as a father, a friend, a patriot and statesman; by the constitution of American liberty; by the blood of our fathers, who have fought for the independence of this Republic; by the blood of the martyrs which has been shed in our midst; by the wailings of the widows and orphans; by our murdered fathers and mothers, brothers and sisters, wives and children; by the dread of immediate destruction from secret combinations now forming for our overthrow; and by every endearing tie that binds men to men, and renders life bearable, and that, too, for aught we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights, where we now are, or in some part of the United States, or at some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

"We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity; and the blessings of a grateful people, and of many ready to perish, shall come upon you.

"We are, sir, with great respect,

"Your obedient servants,

"Brigham Young, Chairman.

"W. Richards,
"Orson Spencer,
"Orson Pratt,
"W. W. Phelps,
"A. W. Babbit,
"Jno. M. Bernhisel, } Committee.

"In behalf of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, Ill.

"P.S.—As many of our communications postmarked at Nauvoo, have failed of their destination, and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger."

The following reply was received from Governor Drew:—

"Executive Office, Little Rock, Ark., May 27, 1845.

"Hon. Brigham Young, President of the Committee of Twelve of Christ's Church of Latter-day Saints at Nauvoo, Ill.

"Sir,—Your letter of the 1st inst. has been received, and claims my earnest attention. I must acknowledge my inability to serve your people by calling an extra Session of the General Assembly of this State for the object contemplated. And although I do not know that prejudice against your tenets in Arkansas would weigh aught against the action of that body, in refusing to furnish within our borders an asylum from the oppression of which you so sorely complain; yet I am sure the representatives of the people would long hesitate to extend to any class of citizens exclusive privileges, however innocent their motives, aims, objects or actions might appear, when the prospects of collision, from causes of which in your case I know nothing, appear so evident from the two very recent manifestations presented in the States of Missouri and Illinois. I have no

doubt Illinois, prompted by the kindest of sympathies for your people in the late struggle and overthrow they encountered in Missouri, extended a liberal helping hand, but to repent her supposed folly. Could Arkansas, after witnessing the same scene reenacted in Illinois, calculate on anything short of a like catastrophe?

"I am not sufficiently informed of the course taken against you by the authorities of the State of Illinois, in the difficulties detailed in your communication, to justify a recommendation from me to the Legislature to remonstrate against the acts of Illinois—the detailed statement of facts afforded me by your communication being of an *ex parte* character. But were I regularly informed of all the facts from both parties, and felt able to form a correct opinion as to the justice of the course pursued by the State of Illinois, yet I am of opinion that this State would not have, nor would I have as its chief Executive officer, the right to interfere in the least with the internal concerns or police of the State of Illinois, or of any other neighboring State, where its operations do not distract or in any way affect the good order of the citizens of the State of Arkansas. There are instances, but they are rare, where the interposition of one State to arrest the progress of violence in another, would be at all admissible. Such, for instance, as where the public authorities of the State affected are palpably incompetent to quell an insurrection within her limits, and the violence is likely to extend its ravages and bad influence to such neighboring State, or where a proper call has been made for succor.

"Nor can I afford to exercise my official rank as chief Executive of this State, in behalf of a faction in a neighboring State; and I humbly conceive that my personal influence would add nothing to your cause, unless it should prove to be a just one, in which event public opinion will afford you support of a character more lasting in the eye of an enlightened public, than wiser and greater men than your humble servant—than official rank, or force backed by power. It is true that while prejudice may have the ascendency over the minds of the neighboring community, your people may be exposed more or less to loss of life and destruction of property; I therefore heartily agree with you in the proposed plan of emigration to the Oregon Territory—or to California—the north of Texas, or to Nebraska; thereby placing your community beyond the reach of contention, until, at least, you shall have had time and opportunity to test the practicability of your system, and to develop its contemplated superior advantages in ameliorating the condition of the human race, and adding to the blessings of civil and religious liberty. That such a community, constituted as yours, with the mass of prejudice which surrounds and obstructs its progress at this time, cannot prosper in that or any of the neighboring States, appears very evident from the signal failures upon two occasions under auspices at least as favorable as you could reasonably expect from any of the States.

"My personal sympathies are strong for the oppressed, though my official station can know nothing but what is sanctioned by the strictest justice, and that circumscribed to the limited jurisdiction of my own State; and while I deplore, as a man and a philanthropist, your distressed situation, I would refer you to the emphatic and patriarchal proposition of Abraham to Lot; and whilst I allude to the eloquent paraphrase of one of Virginia's most gifted sons, wherein

he circumscribed the bounds of our domain within to the great valley of the Mississippi, I would only add that the way is now open to the Pacific without let or hindrance. Should the Latter-day Saints migrate to Oregon, they will carry with them the good will of philanthropists, and the blessing of every friend of humanity. If they are wrong, their wrongs will be abated with many degrees of allowance, and if right, migration will afford an opportunity to make it manifest in due season to the whole civilized world.

"With my hearty desires for your peace and prosperity, I subscribe myself respectfully yours,

"THOMAS S. DREW."

This correspondence shows us the necessity of our being united in sustaining the Latter-day Saints, that we may not build up, by our own acts, a power to renew persecution again in our midst.

EXPULSION FROM ILLINOIS.

In September, 1845, the mob commenced burning the houses of the Saints in the southern part of the county of Hancock, and continued until stopped by the sheriff, who summoned a *posse comitatus*, while few but Latter-day Saints would serve under him. The Governor sent troops and disbanded the posse. The murderers of Joseph and Hyrum had a sham trial and were acquitted. A convention of nine counties notified us that we must leave the State. The Governor informed us through General John J. Harding and Hon. Stephen A. Douglas, that we could not be protected in Illinois. We commenced our emigration west on the 6th of February, 1846. During that month some twelve hundred wagons crossed the Mississippi, many of them on the ice. Everybody that was able to leave continued to do so until late in the summer, and the outfits with which they left were insufficient, while the winter and spring weather was inclement, which caused a great deal of suffering.

While the strength of Israel had gone westward, the Illinois mob commenced their hostilities with redoubled fury. They whipped, plundered and murdered men, abused women and children, and drove all the scattering ones into Nauvoo, then laid siege to the place and bombarded it for three days, killing several persons and wounding others, and peremptorily expelled the remainder across the river into Iowa, after robbing them of the remainder of the property they possessed, and leaving them on the shore to perish.

Their encampment was probably one of the most miserable and distressed that ever existed. All who were able, by any possible means, had got away; those left were the poor and the helpless. Great numbers were sick, and they were without tents or conveniences of any kind to make them comfortable. Encamped on the foggy bottoms of the Mississippi river, they were scorched with fevers, without medicine or proper food.

In this helpless condition a merciful Providence smiled on them by sending quails, so tame that many caught them with their hands; yet many perished within sight of hundreds of houses belonging to them and their friends, which were under the dominion of the Rev. Thomas S. Brockman and his mob legions, who viciously trampled the constitution and laws of Illinois, and the laws of humanity, under their feet.

The victims continued to suffer until the camps in the west sent them relief. For a more full description of these scenes, I read from the historical address of Col. (now General) Thomas L. Kane, who was an eye witness.

"A few years ago," said Colonel Kane, "ascending the Upper Mississippi, in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed Tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

"From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond, and idle settlers, and a country marred, without being improved, by their careless hands. I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakeable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary street. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it, for plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap and lading pool, and crooked water horn were all there, as if he had just gone off for a holiday. No work-people anywhere looked to know my errand.

"If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marigolds, heartsease, and lady-slippers, and draw a drink with the water-sodden well-bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a tip-toe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors. On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in anywise differ much from other Protestant American

cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering remains of a barbecue fire, that had been constructed of rails from the fencing around it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was there to take in their rich harvest.

"As far as the eye could reach they stretched away—they sleeping, too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered wood-work and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defence, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it, one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building which, having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these, they led me to see a large and deep chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents,

widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the divine wrath left by the thunderbolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I edged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human beings, whom my movements roused from uneasy slumber on the ground.

"Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street vendors of apples and pea-nuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow, awkwardly, sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting upon a piece of drift wood outside.

"Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped with cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grand-parents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons, in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was

Nauvoo, Ill. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of the dying.

"I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steam-boat bell.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen carrying in mournful train their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, 'What had been their fate—what their fortunes?'"

OCTOBER 9TH.

The rear of the camp of the Saints that were driven out of Nauvoo, as we left them last evening lying on the banks of the Mississippi—a very uncomfortable and distressing situation—were frequently annoyed by the firing of cannon from the opposite side of the river, many of the shot landing in the river, but occasionally some would pass over into the camp. One of them, picked up in the camp, was sent as a present to the Governor of Iowa.

The Rev. Thomas S. Brockman, leader of the mob who expelled the Saints from Nauvoo, said when he entered the city, that he considered he had gained a tremendous triumph; but there is no language sufficient to describe the ignominy and disgrace that must attach, in all time to come, to him and his associates, in the accomplishment of so brutal a work on an innocent and unoffending people on account of their religious opinions.

The settlements of Iowa on the west side of the Mississippi river were scattering, extending back about seventy miles. We passed through these settlements on our journey westward, that is, President Young and the party that left Nauvoo in the winter. We diverged a little from the regular route in order to be in the vicinity of the settlements of Missouri. Our brethren scattered wherever there was an opportunity to take jobs from the people, making rails, building log houses, and doing a variety of work, by which they obtained grain for their animals and breadstuff for themselves. We were enabled to do this while moving slowly. In fact, the spring rains soon rendered the ground so muddy that it was impossible to travel but a very short distance at a time. Soon after, when the grass grew, this divergence from the road southerly was discontinued,

by pursuing a direction further north, until we reached a point on the east fork of Grand River, where the President's company commenced a settlement called Garden Grove, then another called Pisgah was commenced on the west fork of the same river. These streams and a number of others had to be bridged at a heavy expense, which was done by the advanced parties. Our travel west of the settlements, before we reached the Missouri river, was about 300 miles. The country was in the possession of Potawattamie Indians. They, however, had sold their lands to the United States, and were to give possession the following year. We were delayed building ferry boats and crossing the Missouri river. A large portion of our people crossed at a point now known as Omaha city; some crossed a little below, at Bellevue, or what we sometimes termed Whisky Point, there being some missionaries and Indian traders there, who occupied their time in selling whisky to and swindling the Indians.

We were met there by Captain James Allen, of United States dragoons, with an order from the War Department to enrol five hundred volunteers for the war in Mexico. The volunteers were enrolled in a very few days. A portion of our wagons had crossed the Missouri at this time, and the residue of our people, from whom the volunteers were drawn, were scattered on the way two hundred miles towards Nauvoo. The men, however, volunteered, leaving their families and teams on the prairies without protectors, and very materially weakened the camp, because they were the flower of the people. They marched direct for Leavenworth, and there received the arms of infantry, and then marched for California by way of Santa Fe. Their commander, Lieutenant-Colonel Allen, died at Leavenworth, and they were subsequently placed under the command of Lieutenant-Colonel P. Saint George Cooke. They made a march of 2050 miles, to San Diego. History may be searched in vain for a parallel to this march of infantry. During a portion of this route they were on three-quarter rations, a portion on half rations, and a large portion of it on quarter rations of bread, their only meat being such draught animals as were unable to proceed further. They were, at one time, temporarily relieved from this pressure through an encounter with a herd of wild bulls. These men were discharged on the coast of California; but the Government, finding it necessary to maintain some show of force in the southern part of California, requested a company of them to reenlist, which they did, and served for a term of six months.

The departure of all these men from our party, left a great burden on the shoulders of those who remained. President Young gathered them together to a place now called Florence, which we denominated Winter Quarters. While there we built seven hundred log houses, one water-power and several horse mills for grinding grain, and some hundred and fifty dug-outs, being a kind of cave dug in the earth, or houses half underground.

We gathered up the families of the battalion the best we could, but a great many were sick. Our exposures through the season, being deprived of vegetable food, and the overwork through so much bridge and road making, brought on sickness; and all who were in Winter Quarters remember it as being a place where a great many persons were afflicted, and many died.

Our brethren who were on the other side of the river established camps in

various localities. There were probably two thousand wagons scattered about on the east side of the river in different parts of the Potawattamie country, each grove or camping ground taking the name of its leader. Many of those names are still retained, the various camping grounds being known as Cutler's, Perkins', Miller's, &c.

Elders Orson Hyde, P. P. Pratt and John Taylor, left the camp and went on a mission to England. Brother Benson, accompanied by other brethren, went to the east to solicit donations from our eastern friends. I am not aware of the exact amount that was donated, but it was only a trifle. There were a few old clothes also contributed, which I believe were scarcely worth the freight. Christian sympathy was not very strong for the Latter-day Saints. But we feel very thankful to those who did contribute, and shall ever remember with kindness their generosity towards the Saints.

We were here visited by Col. Thos. L. Kane, of Philadelphia, an extract from whose historical address was read yesterday. He visited our camp and saw our condition, and was the only man, I believe, who by words and deeds manifested that he felt to sympathise with the outraged and plundered people called Latter-day Saints. It may be that he was not the only man, but he was the only man who made himself conspicuous by his sympathy towards us. It is true that we have had men come here, as merchants and officers, who have expressed to us that they did have great sympathy with us at that time. It does us a great deal of good now to hear them say so, we did not know anything about it then.

In the spring of 1847, President Young, with one hundred and forty-three pioneers, started in search of a place of settlement. We started early, before there was a particle of grass in the Platte valley. We carried our food with us, and fed our animals on the cottonwood bark, until the grass grew, and managed to get along, making the road for six hundred and fifty miles, and followed the trappers' trail about four hundred miles more until we arrived in this valley. The whole company arrived here on the 24th of July, 1847. There were a few bushes along the streams of City Creek, and other creeks south. The land was barren; it was covered with large black crickets, which seemed to be devouring everything that had outlived the drouth and desolation. Here we commenced our work by making an irrigation ditch, and planting potatoes, which we had brought from the States; and late as it was in the season, with all the disadvantages with which we had to contend, we raised enough to preserve the seed, though very few were as large as chesnuts. For the next three years we were reduced to considerable straits for food. Fast-meetings were held, and contributions constantly made for those who had no provisions. Every head of a family issued rations to those dependent upon him, for fear his supply of provisions should fall short. Rawhides, wolves, rabbits, thistle roots, segos, and everything that could be thought of that would preserve life, were resorted to; there were a few deaths by eating poisonous roots. A great deal of the grain planted here the first year grew only a few inches high; it was so short it could not be cut. The people had to pull it. A great many got discouraged and wanted to leave the country; some did leave. The discovery of gold mines in California by the brethren of the battalion, caused many of the discontented to go to that paradise of gold.

During all these trials President

Young was firm and decided; he put on a smile when among the people, and said this was the place God had pointed out for the gathering place of the Saints, and it would be blessed and become one of the most productive places in the world. In this way he encouraged the people, and he was sustained by men who felt that God had inspired him to lead us here.

President Young went back to Winter Quarters the first season, and in 1848 returned with his family. John Smith, my honored father, who was subsequently Patriarch of the whole Church, and who had been President of the Stake in Nauvoo, presided during the absence of President Young. I think that, for a man of his age and health, it was, in many respects, a very unpleasant position to be placed in, for all the murmuring, complaining, fault-finding, distress, hunger, annoyances, fears and doubts of the whole people were poured into his ear. But God inspired him, although a feeble man, to keep up their spirits, and to sustain the work that was entrusted to him until the arrival of the President next season.

In three years—1850, the idea of a man issuing rations to his family to keep them from starving had passed away; but the grasshopper war of 1856 inflicted upon us so great a scarcity, that issuing rations had to be resorted to again. Through all these circumstances no one was permitted to suffer, though all had to be pinched. I shall not attempt to give a detailed account of all the circumstances connected with our position in those trying times. But when our brethren arrive here by railroad and see a country smiling with plenty, I think they can hardly appreciate how it looked when we came.

When I first sat down on this ground, in 1847, I was dressed in buckskin, having torn most of my clothes to pieces. I had rawhide soles on my feet, and had a piece of hard bread and a piece of dried antelope meat to eat. I lay down, took my pistol in my hand, and held on to my horse by a lariet while eating my meat and biscuit, for fear the Indians might take a notion to my hair, of which I was always very choice. I took that meal near where our City Hall now stands. There has been quite an improvement since then.

The first year of our settlement here the crops were greatly injured by crickets, and many of the people gave up all hope, and it seemed as if actual starvation was inevitable for the whole colony. God sent gulls from the Lake, and they came and devoured the crickets. It seemed as if they were heavenly messengers sent to stay the famine. They would eat until they were filled, and would then disgorge; and so they continued eating and vomiting until the fields were cleared, and the colony saved: Praise the Lord! During the time of scarcity, when there was a short allowance of bread, the people were remarkably healthy, more so than they were afterwards when food became more plentiful.

In 1847 it was the counsel for every person leaving the Missouri river to be provided with three hundred and sixty-five pounds of bread stuff; many, however, came with less. The next season they were to bring three hundred pounds, the season after two hundred and fifty pounds; but in 1850 the people came with just enough to serve them during their journey across the Plains. In 1849, President Young founded the P. E. Fund. We had covenanted while in Conference in the Temple at Nauvoo, that we would never quit our exertions to the extent of our influence and property, until every man, woman and child of the Latter-

day Saints who wanted to come to the mountains had been gathered. In 1849, *notwithstanding all our poverty*, a large sum in gold was contributed by the brethren for emigration purposes, and Bishop Edward Hunter went back and commenced the work. We also recommenced the work of missions, which for a short time had been partially suspended. Missionaries were sent to Denmark, Sweden, Norway, France, Italy, Switzerland, Germany, and the islands of the Pacific.

The first commercial house established here by strangers was Livingston and Kinkead's. Mr. Livingston had about eight thousand dollars, which was all the money the firm had to invest. Kinkead was taken in as a partner, and they obtained credit in the east for twenty thousand dollars' worth of goods, freighted them here and opened their store. They reported to their creditors that on the first day of opening they received ten thousand dollars in gold. They remained here until they made themselves fortunes, and carried gold from this Territory, perhaps to the amount of millions, and established themselves elsewhere. They were an honorable business house, but I have often reflected upon the bad policy that we, as servants of God, adopted at that time in sustaining strangers. If the ten thousand dollars which were paid into that house the first day, had been handled by some of our experienced merchants in a co-operative institution, it would have been just as easy to have furnished our own merchandize as to have bought their's. Bishop N. K. Whitney, who was then living, or Bishop Woolley, and numbers of others were well acquainted with mercantile business; but they had been robbed of all they had, and had no capital. It only wanted unity and willingness on the part of the people to sustain their brethren in their business relations, to have laid the foundation to supply all that was ever supplied by Livingston and Kinkead.

I would like every one to inquire for himself—What would have been the result if, instead of sustaining Livingston and Kinkead and other merchants, our people had sustained Latter-day Saints? The result would have been, that large sums of money would have remained here and been used for building up the country; and when a dark cloud had lowered over us, our brethren with this means in their possession would have been on hand to aid the Saints in defending and preserving their lives and liberties; while, as it was, the influence of the men we had enriched was turned against us, they believing they could make more money out of the Government, and get rich quicker through war, than they could by continuing their honest, legitimate business with the people here. This firm is but one; several other firms might be mentioned who pursued a similar course.

As soon as it was known in Christendom that the Latter-day Saints were not dead, but that they were alive and flourishing, and were gathering their people to the mountains at the rate of from two to five thousand a year, and that they had succeeded in reclaiming the desert, and in making grain and grass grow where nothing would grow before, it seemed as though all hell was aroused again. Federal officers were sent here, and they thought it policy to join in the general hue and cry, or at least some of them; there were a few honorable exceptions. But the majority of them raised a hue and cry against us, and it was thought so much of, that one of the rotten planks in the platform of the great rising party which con-

tested the elevation of James Buchanan to the Presidency, was the destruction of polygamy. This brought to our country immense armies, more men being concerned in the matter than in some of the principal battles of the revolution, or even in the war of 1812. Some six thousand regulars were marched in this direction, while teamsters and hangers on increased this number to about seventeen thousand. There were also several thousand freight wagons, and everything on the face of the earth, seemingly, that could be done to hurl into this country destruction and vengeance, was done. But God overruled it. When they got here they found that they really had been deceived. They went and established themselves at Camp Floyd, and spent their time in destroying arms and ammunition, and breaking up the property of the United States, until forty million dollars, the reported cost of the expedition, had been wasted. The armies then scattered to the four winds of the heaven. This expenditure of the Government money laid the foundation of these outside mercantile establishments which have been nursed by us to so great an extent from that time to this.

It has been believed that great benefit, financially, accrued to the Saints through this expedition; but I think that as a whole it has been a hindrance to our real progress. Very little of the money came into the hands of the Saints, but some merchandize at high prices, which might have been a temporary convenience. But it caused our people to relax their energies in producing from the elements what they needed, such as flax, cotton and wool; and also turned their attention from the manufacture of iron. The burning of wagons, the bursting of shell, and the destruction of arms, furnished much of the latter at comparatively nominal prices; hence a present benefit worked a permanent injury. The speculators who made vast fortunes at the expense of the nation soon squandered them, and part of this army, and even its commander, and many of the officers, were soon found arrayed against the flag of our country, and taking an active part in the terrible war between the North and South, the results of which are being so severely felt at the present time.

Scandalous sheets have been issued here for years, and, as far as possible, sent to all parts of the world, filled with lies, defamation and abuse, and everything that would tend to rouse the indignation of the Christian world against us, and to get up an excuse for our annihilation. These sheets have been sustained by men in the mercantile business whom we have sustained by our trade, and consequently have been supported indirectly by our money. I have been horrified at such a use of our means, and have felt that it was our duty, as Saints, to stop supporting these slanders, lest, peradventure, should they continue until they produced the designed effect, our blood should be upon our own heads.

What did we cross the Plains for? To get where we could enjoy peace and religious liberty. Why did we drag hand-carts across the Plains? That we might have the privilege of dwelling and associating with Saints, and not build up a hostile influence in our midst, and place wealth in the hands of our enemies, who use it to spread abroad defamation and falsehood, and to light a flame that will again have the direct result, unless overruled by the almighty power of God, of bringing upon the Latter-day Saints here the same sorrow, distress and desolation that have followed them elsewhere. For my part

I do not fellowship Latter-day Saints who thus use their money. I advise the Saints to form co-operative societies and associations all over the Territory, and to import everything they need that they cannot manufacture, and not to pay their money to men who use it to buy bayonets to slay them with, and to stir up the indignation of our fellow-men against us. Our outside friends should feel contented with the privilege of paying us the money for the products of our labor, and we should exact it at their hands, as a due reward for our exertions in producing the necessaries of life in this desert.

Some may say, "We are afraid the brethren are making money too fast," or, "We do not like to trade with them, they charge us too high." Suppose they do, you need not buy of them; but do not go and buy of men who would use that money to cut your throats, or to publish lies about you, and endeavor to induce all men to come here and dispossess you of your homes. Do not be so mad as that. "Well," says one, "I really want some little article that I cannot buy elsewhere." Man's wants are very numerous, but his necessities are really very few, and we should abridge our wants, and go to work and manufacture everything we can within ourselves; and what we cannot manufacture we can import, and save ourselves the 40, 120, 400, or 1000 per cent. that we are now paying for our merchandize, and so stop building up those who are laying a foundation, openly and above board, for our destruction. And furthermore, cease to fellowship every man that will not build up Zion. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, APRIL 10, 1870.

(Reported by David W. Evans.)

THE LATTER-DAY KINGDOM OF GOD—DIVINE AUTHENTICITY OF THE BOOK OF MORMON—EXTERNAL TESTIMONY.

It has fallen to my lot to speak to the congregation this afternoon, and I humbly hope and trust that, through your faith and prayers, I may be assisted by the Comforter, the Holy Ghost, in speaking to your edification; and I ask my Heavenly Father, in the name of Jesus Christ, that He will pour out upon me that Spirit which giveth utterance and enlighteneth the understanding, that I may be able to edify all who hear me.

Forty years have passed away since the Church was organized. We held Conference here on Wednesday last, in commemoration of that eventful period in the history of our race, for it is a period that we consider very

eventful in our history and in the history of the world; and we have no doubt in our own minds that the Lord looks upon it in the same light, for He is interested more than any other person possibly can be in the salvation of the human family. And as He has set times in His own mind for the performance of His own purposes, He no doubt chose the 6th day of April, 1830, as the set time for the organization, or the beginning of an organization or kingdom that should have no end.

All the governments which have hitherto had a place on our earth, excepting those now in existence, have had an end. Human governments have been very changeable in their nature. The Lord has raised up a nation here and a nation there, a kingdom here and a kingdom there, and He has suffered them to live and flourish for a few centuries, and some, perhaps, even for one or two thousand years; then He has caused them to pass away. But He spoke to His ancient servant, who is called Daniel, whose prophecy is written in this book (the Bible), and said that in the latter days He would set up a government or kingdom which should have no end. This government will differ from all preceding governments set up from the Creation down to the period of its establishment. Daniel says it shall become universal and shall cover the whole earth. He calls the citizens of that government Saints. He beheld that the stone cut out of the mountain without hands should roll forth and become a great mountain and fill the whole earth, and that all earthly governments, kingdoms and empires should become like the chaff of the summer threshing floor, and no place should be found for them; while the stone that was cut out of the mountains should have dominion over the whole earth, and the Saints of the Most High should have dominion under the whole heaven.

Now there will have to be a beginning to that work. The Lord will not make such a wonderful revolution as the one I have named, all in one day, or in one year. Jesus made his appearance on the earth in the meridian of time, and he established his kingdom on the earth. But to fulfill ancient prophecies the Lord suffered that kingdom to be uprooted; in other words, the kingdoms of this world made war against the kingdom of God, established eighteen centuries ago, and they prevailed against it, and the kingdom ceased to exist. The great beast that John saw made war with it and prevailed against it, and human institutions, without prophets or inspired men, usurped the place of the ancient kingdom of God. But God has promised that the latter-day kingdom shall stand for ever. Though the heavens and earth be wrapped together as a scroll and pass away, yet the kingdom that was to be set up in the latter days will have no end, but will prevail among all people under the heavens and will have dominion for one thousand years. After that, when the earth passes away, the kingdom will be caught up; it will not perish, be annihilated or overcome, but be caught up into the heavens while the earth is undergoing its last change; and when the Lord shall resurrect the earth, the same as He will our bodies, and make it a new earth, wherein shall dwell righteousness, He will then bring down out of Heaven to the new earth this latter-day kingdom, with all the former kingdoms that He has built up in other dispensations, and they will stand for ever, for the new earth will never pass away.

The destiny of all governments

established by human wisdom is to pass away. The great nation of the United States, one of the best governments ever organized by human authority on the earth, so far as our knowledge goes, must pass away in many of its features. The only way for safety to the people of the government of the United States is to repent of their sins, turn away from all their iniquities, receive the Gospel of the Son of God and become citizens of that kingdom which is to endure for ever; then all the great and glorious principles incorporated in this great republic will be incorporated in the kingdom of God and be preserved. I mean the principles of civil and religious liberty, especially, and all other good principles that are contained in that great instrument framed by our forefathers will be incorporated in the kingdom of God; and only in this manner can all that is good in this and in foreign governments be preserved.

The time will shortly come when thrones will be cast down and empires will fall; and all republics and empires will eventually fall and become like the dream of a night vision—they will vanish away; but the kingdom of God will grow, flourish, spread abroad and become stronger and more powerful, until its King shall come in the clouds of Heaven, crowned in all the glory and power of his Father, bringing the celestial hosts with him, to sit upon his throne in Jerusalem and also in Zion, to reign over his people here on the earth for the space of a thousand years, before the destruction of the earth.

This is what we believe; and it is the sincere belief and faith of the Latter-day Saints that we are in that kingdom. It is true that our King is now absent: he is in the heavens. But we expect him again; we look for him and he will come in his own due time. The day when he will come he has not revealed to any of the inhabitants of the earth, neither will he do so, for the Lord has told us in a certain revelation, recorded in the Doctrine and Covenants, that no one should have it revealed to them; but this much God has revealed—that this kingdom which He has organized on the earth has been organized preparatory to the day of the coming of our Lord from the heavens. Hence in organizing this kingdom He has restored all the essential characteristics of His kingdom in its embryo, or its beginning: such as inspired men, inspired prophets, inspired leaders, called by revelation to act in different positions.

Now there is something very peculiar indeed in setting up the kingdom of God in regard to the time. I told you in the commencement of my remarks that the Lord generally had set times to accomplish His purposes. It can be reasonably inferred, according to the revelations that we have in the Book of Mormon, that God organized His kingdom, precisely to a day, 1800 years after the crucifixion. Of course we do not learn this directly from the Book of Mormon; but we learn enough there of data on which to found a calculation. We learn not only from this book, but also from the antiquities of the Jews, from the New Testament, from historians and from some of the Mosaic rites that Jesus was crucified about the time of the Passover, and that happened some time after the vernal equinox; and that 1838 years had passed from the time of the birth of our Savior before the organization of this latter-day kingdom.

The way we come at this is by the account given in the Book of Mormon. We find that the ancient Israelites on this continent had a sign given of the

exact time of the crucifixion and a revelation of the exact time of the Savior's birth, and according to their reckoning, they made him thirty-three years and a little over three days old from the time of his birth to the time that he hung upon the cross. There is no doubt that the year of the ancient Israelites, who inhabited this continent, differed a little in length from our years; for they probably reckoned their's somewhat after the manner of the Jews, at Jerusalem, and the Jews had formed their reckoning from the Egyptians, among whom they dwelt some four hundred years. The Egyptians reckoned three hundred and sixty-five days to the year; but the ancient Israelites on this continent, according to the records of the early Spanish historians, did not consider that three hundred and sixty-five days made up a full year, and hence at the end of every fifty-two years they added thirteen days, which is equivalent to adding one day every four years, the same as we do. If such were the reckoning of the ancient Nephites, then thirty-three years and three days of their time had passed away between the time of the Savior's birth and crucifixion. Now these thirty-three years and three days would, according to our reckoning, lack five days of thirty-three years. When we come to trace back all these authorities, we find that this very day, on which I am speaking, would be the close of the year, and that to-morrow, the 11th day of April, would be the anniversary of the very day on which Jesus was born; and the 6th day of April the very day on which he was crucified precisely eighteen hundred years prior to the organization of this Church.

I have made mention of this, not bringing all the evidences and proofs that might be advanced, but merely to show, in a very brief manner, that God has a set time to perform and accomplish His work, and that the commencement of the organization of His kingdom took place eighteen centuries after the time that the Savior groaned and suffered on the cross.

There are a great many, of course, in the world, who disbelieve this record which is received as divine by the Latter-day Saints. A great many do not believe that the Book of Mormon is true, and the reason they do not believe it is because they never have examined the evidences. I consider that there are some evidences, that never have been sufficiently put forth before the public, to prove the divine authenticity of the Book of Mormon, quite as strong as those which have been adduced. We have often referred to the Old Testament to prove that a work of this nature was to come forth in the latter days. The ancient prophets have spoken of it in many places, sometimes under the term of a book. Speaking of the manner in which it should be translated, you will find it referred to in the twenty-ninth chapter of Isaiah. It is referred to in other places as sticks, written upon, one for Judah and one for Joseph, that should be united together by the power of the Lord in the latter days preparatory to His coming. In other places it is referred to as truth which, in the latter days, should come out of the ground, and that, at the same time, righteousness should come down out of Heaven, and that this should be a preparatory work for the salvation of Israel and for the coming of the Lord.

But we will pass over all these Scriptural evidences, and name one which, perhaps, our Elders themselves have not dwelt upon to any very

great extent to prove the divine authenticity of the Book of Mormon.

This book, the Book of Mormon, informs us that the time of day at which Jesus was crucified, I mean the time of day here in America, was in the morning; the New Testament tells us that Jesus was crucified in Asia in the afternoon, between the sixth and ninth hour according to the Jews' reckoning. They commenced their reckoning at six o'clock in the morning, and consequently the sixth hour would be twelve o'clock at noon, and the ninth hour three o'clock in the afternoon. Jesus, from the sixth to the ninth hour, in other words from twelve o'clock to three, was hanging on the cross. Now the Book of Mormon, or the historians whose records it contains, when relating the incidents that transpired at the time of the crucifixion—the darkness that was spread over the face of the land, the earthquakes, the rending of rocks, the sinking of cities and the whirlwinds—say these events occurred in the morning; they also say that darkness was spread over the face of the land for the space of three days. In Jerusalem it was only three hours. But the Lord gave them a special sign in this country, and the darkness lasted three days, and at the expiration of three days and three nights of darkness, it cleared off, and it was in the morning. That shows that, according to the time in this country, the crucifixion must have taken place in the morning.

Says one, "Is not this a contradiction between the Book of Mormon and the New Testament?" To an unlearned person it would really be a contradiction, for the four Evangelists place it from twelve to three in the afternoon, while the Book of Mormon says in the morning. An unlearned person, seeing this discrepancy, would say, of course, that both books cannot be true. If the Book of Mormon be true the Bible cannot be; and if the Bible be true the Book of Mormon cannot be.

I do not know that anybody ever brought up this objection, for I do not think they ever thought of it. I do not think that the Prophet Joseph, who translated the book, ever thought of this apparent discrepancy. "But," says one, "how do you account for it being in the morning in America and in the afternoon in Jerusalem?" Simply by the difference in longitude. This would make a difference of time of several hours; for when it would be twelve at noon in Jerusalem it would only be half-past four in the morning in the north-west part of South America, where the Book of Mormon was then being written. Seven and a half hours difference in longitude would account for this apparent discrepancy; and if the Book of Mormon had said the crucifixion took place in the afternoon we should have known at once that it could not be true. This is incidental proof to learned or scientific men that they cannot very well reason away, and especially when the instrument who brought forth the Book of Mormon is considered. It must be remembered that he was but a youth, and unlearned; and, when he translated this work, I presume that he was unaware that there was any difference in the time of day, according to the longitude, in different parts of the earth. I do not suppose that Joseph ever thought about it to the day of his death. I never heard him or any other person bring forth this as confirmatory evidence of the divine authenticity of the Book of Mormon; I never thought of it myself until years after Joseph's death; but when I did reflect upon it, I could see the reason why the Lord, through His servants, has said in the Book of

Mormon, that the crucifixion took place in the morning.

But we will pass over this and will say a few words in regard to the object of this great work. The Lord has brought forth the Book of Mormon in order that all the nations, kindreds, tongues and peoples on the face of the earth may be warned of the great events which are about to take place. This book contains prophecies which affect every nation under Heaven, prophecies that will be fulfilled on their heads. Can we read the future of this great American nation—our great republic? Yes, we can learn a great many features within its pages concerning this nation and government that we never should have learned without its aid or the spirit of revelation. From it we learn that two great and powerful nations formerly dwelt on this continent. One nation, or rather the colony which founded it, came from the Tower of Babel soon after the days of the Flood. They colonized what we call North America, landing on the western coast, a little south of the Gulf of California, in the south-western part of this north wing of our continent. They flourished some sixteen hundred years. When they first colonized this continent from the Tower of Babel, the Lord told them if they would not serve Him faithfully, but became ripe in iniquity, they should be cut off from the face of the land. That was fulfilled about six hundred years before Christ, when they were entirely swept off, and in their stead the Lord brought a remnant of Israel, a few families, not the ten tribes, but a small portion of the tribe of Joseph. He brought them from Jerusalem first down to the Red Sea. They travelled along the eastern borders of the Red Sea for many days, and then bore off in an eastern direction which brought them to the Arabian Gulf. There they were commanded of the Lord to build a vessel. They went aboard of this vessel and were brought by the special providence of God across the great Indian and Pacific Oceans, and landed on the western coast of South America. This was about five hundred and eighty years before the coming of Christ. Eleven years after the Lord brought this first colony of Israelites from Jerusalem, He brought another small colony, headed by one of the sons of Zedekiah, a descendant of King David. They left Jerusalem the same year that the Jews were carried away captive into Babylon, were brought forth to this continent and landed somewhere north of the Isthmus. They wended their way into the northern part of South America. About four hundred years after this the two colonies amalgamated in the northern part of South America and they became one nation.

The first colony brought with them the Jewish Scriptures, on plates of brass, containing an account of the Creation and the history of their nation down to eleven years before the Captivity, or six hundred years before Christ. These brass plates were kept among them during the period of their righteousness, and were preserved by the hand of the Lord. The second colony that came from Jerusalem came without the Scriptures, and having no copy of the sacred writings they soon fell into wickedness. In four hundred years time they disbelieved in the being of a God, but uniting with the other branch of Israelites they were converted. Their language had become much corrupted, but through their conversion their language was restored in a partial measure by means of the records which were possessed by the other colony.

About forty-five years before Christ a very large colony of five thousand four hundred men, with wives and children, united themselves together in the northern part of South America, and came forth by land into North America, and travelled an exceedingly great distance until they came to large bodies of water and many rivers, very probably in the great Mississippi Valley. In the next ten years numerous other colonies came forth and spread themselves on the northern portion of the continent and became exceedingly numerous.

You may inquire, "Did all these different colonies have the Scriptures?" Yes. "How did they get them?" They had a great many scribes in their midst. The Book of Mormon informs us that they had not only the Scriptures which they brought from Jerusalem, but those given by the living prophets among them; and that a great many copies were written and sent forth into all of these colonies, so that the people in all their colonies were well acquainted with the law of Moses and with the prophecies of her prophets in relation to the first coming of our Savior Jesus Christ.

"But," some may inquire, "have you any external evidence to prove what you are now saying?" I think we have. Thirty years after the Book of Mormon was put in print, giving the history of the settlement of this country, one of the great mounds south of the great lakes near Newark, in Ohio, was opened. What was found in it? A great many curiosities, among which were some copper pieces, supposed to be money. After digging down many feet, and carrying off many thousand loads of stone, they at length found a coffin in the midst of a hard kind of fire clay. Underneath this they found a large stone that appeared to be hollow; something seemed to rattle inside of it. The stone was cemented together in the middle, but with some little exertion they broke it open, when another stone was found inside of it, of a different nature entirely from its covering. On the stone taken from the inside was carved the figure of a man with a priestly robe flowing from his shoulders; and over the head of this man were the Hebrew characters for Moshe, the ancient name of Moses; while on each side of this likeness, and on different sides of the stone, above, beneath, and around about were the Ten Commandments that were received on Mount Sinai, written in the ancient Hebrew characters. Now recollect that the Book of Mormon had been in print thirty years before this discovery. And what does this discovery prove? It proves that the builders of these mounds, south of the great lakes in the great Mississippi Valley in Ohio, Indiana, Illinois, New York, etc., must have understood the Hebrew characters; and not only that, but they must also have understood the law of Moses. Otherwise how happened it that they should write on this stone the Ten Commandments almost verbatim as they are now contained in King James' translation of the Bible. It proves that the builders of these mounds were Israelites, and that their illustrious dead, buried in these mounds, had these commandments buried with them, in accordance with the custom of many of the ancient nations, especially the Egyptians, who were in the habit of consigning their written sacred papyrus to their great tombs. In Egypt many of these ancient manuscripts have been exhumed and, in many instances, pretended to be translated. So the Israelites followed the customs of these Eastern nations, and buried

that which they considered most sacred, namely, the Ten Commandments, thundered by the voice of the Almighty in the midst of flaming fire on Mount Sinai in the ears of all the congregation of Israel.

I have seen that sacred stone. It is not a hatched up story. I heard tell of it as being in the Antiquarian Society, or rather, as it is now called, the Ethnological Society, in the City of New York I went to the Secretary of that Society, and he kindly showed me this stone, of which I have been speaking, and being acquainted with modern Hebrew, I could form some kind of an estimate of the ancient Hebrew, for some of the modern Hebrew characters do not vary much in form from the ancient Hebrew. At any rate we have enough of ancient Hebrew, that has been dug up in Palestine and taken from among the ruins of the Israelites east of the Mediterranean Sea, to form some kind of an estimate of the characters that were in use among them; and having these characters and comparing them, I could see and understand the nature of the writing upon these records. They were also taken to the most learned men of our country, who, as soon as they looked at them, were able to pronounce them to be not only ancient Hebrew, but they were also able to translate them and pronounced them to be the Ten Commandments. This, then, is external proof, independent of the Scriptural proofs to which I have alluded, in testimony of the divine authenticity of the Book of Mormon.

Now, our modern Hebrew has many points; it has also many additional characters not found in the ancient Hebrew. These additional characters have been made since these colonies left Jerusalem. Do you find on these ancient writings any of these modern characters that have been introduced during the last two thousand four hundred years? Not one. Do you find any Hebrew points representing vowels? Not one; and all the new consonants that have been introduced during the last two thousand four hundred years were not found upon this stone to which I have referred, showing plainly that it must have been of very ancient date.

Five years after the discovery of this remarkable memento of the ancient Israelites on the American continent, and thirty-five years after the Book of Mormon was in print, several other mounds in the same vicinity of Newark were opened, in several of which Hebrew characters were found. Among them was this beautiful expression, buried with one of their ancient dead, "May the Lord have mercy on me a Nephite." It was translated a little different—"Nephel." Now we well know that Nephi, who came out of Jerusalem six hundred years before Christ, was the leader of the first Jewish colony across to this land, and the people, ever afterwards, were called "Nephites," after their inspired prophet and leader. The Nephites were a righteous people and had many prophets among them; and when they were burying one of their brethren in these ancient mounds, they introduced the Hebrew characters signifying "May the Lord have mercy on me a Nephite." This is another direct evidence of the divine authenticity of the Book of Mormon, which was brought forth and translated by inspiration some thirty-five years before this inscription was found.

But I said I would tell you some of the objects that the Lord had in view in bringing forth this sacred record. It is in order to prepare the people for the day of His coming, in order to establish the true Church and

kingdom of God upon the earth, with all its ordinances, gifts, powers and blessings, that the people might have the old, ancient religion, even the fulness of the blessings of that Gospel that was preached eighteen hundred years ago.

Another object that the Lord had in view was to gather His people out from all nations before the coming of the great and terrible judgments which are pronounced in this ancient record of the Nephites. God has said, concerning the nation which should inherit this land in the latter days, when this work should be brought forth, it they would not repent of their sins and hearken to the servants of God who should be sent forth among them, if they would reject this divine record which He should bring forth by His power, if they would fight against His Church and His Zion, that when they were fully ripened in iniquity they should be cut off from the face of this land. And for this reason He would gather out from their midst His people and assemble them in one.

This is all predicted in the Book of Mormon. And remember this was in print before the organization of the Church took place. The Church was organized on the 6th of April, 1830, and consisted of six members only; but the Book of Mormon was in print before that. How did Joseph Smith, if an impostor, as he is represented to be by a great many of the world, foretell events that have been taking place during the past forty years? How could he know that this book would be received beyond his own neighborhood, or ever extend beyond the limits of the State of New York? How did he know it would go beyond the limits of this continent and across the ocean and spread forth among many nations? "Well," says one, "he might have guessed it." Yes, but guesses are very uncertain indeed. Many people may conjecture, and think that such and such things will be the case; but when it comes to enumerating particulars in regard to the future, if a man is not inspired of God, how liable he is to fall into ten thousand errors!

Now this book predicted, not only the spread of this work among this people or nation, but also that it would go forth to all people, nations and tongues under the whole heavens. Forty years only have passed away, and how much of this has been fulfilled already! This book has been translated into eight different languages and spread forth upon the islands of the sea—the Sandwich Islands, the Society Islands, Australia, New Zealand, Hindostan, and has gone forth to the nations of Europe and has penetrated to almost every nation under heaven in the course, only, of forty years.

Has there been any gathering, according to the predictions of this book? for it not only predicts the organization and rising up of the kingdom of God in the latter days when it should go forth, but it also speaks of the great gathering together of His people. Has this been fulfilled? What do I now see before me? Several thousand people listening to me in the midst of one of the most frightful deserts of the North American continent; that is, it was frightful, so much so that Fremont and others could not traverse it, with any degree of safety, unless a large company was with them; and even, with all the means he had at his command, Fremont could not travel through these deserts without losing a great many of his men. It was a parched up, dry and sterile country, and it looked as though an agricultural people never could possess it with any degree of advantage. This

was the description given by those who explored a small portion of this country before the Latter-day Saints settled it. But what do I now see? Not only this large congregation now before me, but as I travel to and fro in the Territory I see four hundred miles of desert reclaimed, and over one hundred towns, cities and villages incorporated and organized, cultivating the earth, and numerous flocks and herds being raised by peaceable settlers. Who are these settlers? Those who believe in the divine authenticity of the Book of Mormon; those who believe that Joseph Smith was a true prophet, and thus have fulfilled his predictions. Is it not another testimony in favor of the divine authenticity of this record when we see things transpiring that, to all natural appearance, never could have transpired? What did our enemies say when this book was first printed? "O, it is only destined for a year or two; two years at longest will see the end of 'Mormonism.'" By and by, when two years had passed away, and they began to see that their prophecies were failing, they concluded to extend the time for the extinction of "Mormonism," and they would say, "Watch five years more, and 'Mormonism' will have an end." Why it was so inconsistent in their opinion that God should again speak from the heavens, and have inspired men on the earth; that He should restore all the gifts of the ancient Gospel; that He should send an angel with the everlasting Gospel in fulfillment of the predictions of John the Revelator and the testimony of many of the ancient prophets. It was so foreign to their minds that any such prophecies should be fulfilled in their day, that they predicted that this work would have an end in five years. That was the way the natural man viewed the matter.

But God, who can foresee all events among the children of men, had His eye fixed on the gathering of His children before the Church was organized, and He predicted that they should come out of every nation under Heaven. Not only from the settled portions of the Gentile nation, but they should be brought forth out of the midst of that Gentile nation, just as we have been.

If you want to learn particularly concerning that prophecy, read the saying of our Lord Jesus Christ in the Book of Mormon, when he descended in the northern part of South America, soon after his resurrection, and ascension to heaven. He descended in the sight of a large congregation of two thousand five hundred men, women and children, a little south of the Isthmus, at a place where they had built a temple. After making his appearance in their midst, he taught them many things, and showed them the wounds in his hands, in his feet and in his side. In his instructions on that occasion he commanded them to do away with the law of Moses, so far as the ordinances, sacrifices and burnt offerings were concerned, and he commanded them to receive the Gospel which he taught them. After he had done all this, he commenced to prophecy to them, and his prophecies are in this record; and one of them has been fulfilled during the last forty years. He said he would bring forth their gold plates, which they then had in their midst. He declared that the Father should bring them forth unto the Gentiles in the latter days. The prophecy says, "If the Gentiles will not receive the fu ness of my Gospel which shall be contained in that book, behold, saith the Father, I will bring the fulness of my Gospel from among them." These are the words of Jesus, as recorded in this book.

Has this prophecy been fulfilled? How could the Lord have brought the Saints from among the inhabitants of the great nation of Gentiles, called the United States, any more effectually than He did twenty-three years ago when He located us in these mountains? Was there any other part of this continent on which this prophecy could have been so effectually fulfilled? Nowhere. We did not come here altogether of our own accord, that is, all of us did not; some few did, because they understood the mind and will of the Lord in regard to the gathering of the Saints from among the Gentiles; but a great many were so attached to their farms and homes in the East that they had to be driven away before they would come. It was not indeed a pleasurable thing to any of us, only to those who understood the mind and will of God in relation to the matter. The Lord brought us some twelve hundred miles from the settled portions of the United States, and planted us in one of the most wild and isolated regions on the face of the whole continent.

How completely were the words of Jesus fulfilled! "If the Gentiles in that day do not receive the fulness of my Gospel, which shall be translated from the Record, behold, saith the Father, I will bring my people, my Priesthood, my Gospel, and my Saints from their midst." Twenty-three years that prophecy has been *fulfilling, and I think it has been accomplished* to the very letter.

What next has the Lord predicted? He has predicted that if the Gentiles do not repent in that day, "Behold, saith the Father, I will sweep them from the face of the land, as I did the nation that I brought from the Tower of Babel. So shall they be swept off from the face of the land, when they are fully ripened in iniquity."

I do not know when this will be fulfilled; but we are all the time in expectation. The Lord does not generally do things in a hurry. He gives the people plenty of time to ripen themselves in iniquity, if they will not repent. It does not take some people a very great time to ripen, for you know this is a fast age, and things are done in a great hurry now-a-days, and when they get on the downward course, into all manner of wickedness, they seem to rush with lightning speed into all the corruption that can be named. What a difference between our fathers, who lived forty years ago, and the present generation! Every one can see it. The rising generation are proud, haughty, high-minded, lovers of pleasure more than lovers of God; fighting against His people; given to whoredom and prostitution and all manner of iniquity and abominations; guilty of all the abominations named by the apostle that should characterize the false churches of the latter days, having a form of godliness but denying the power thereof. That is, denying the gifts of healing, miracles, prophecy, revelation, the ministering and discerning of spirits. All these things were denied when the Book of Mormon came forth. Of course the devil saw that it was not policy, with all the Scriptures staring them in the face, and all the Latter-day Saint Elders quoting these Scriptures to show the necessity of the gifts, to keep them denying these gifts; hence he introduced them under the name of Spiritualism. As soon as the Book of Mormon came forth, the counterfeit then spread like the counterfeit gifts exercised by the old magicians of Egypt. When Moses went down with the power and authority of Heaven, the counterfeit sprang up in order to delude the Egyptians, and make them think the

power of Moses was the same in character as that exercised by the magicians. When Moses threw down his rod it became a serpent; the rods of the magicians did the same. When Moses brought up frogs on the land, they did the same; when he turned the rivers of water into blood, they did the same; and thus they deluded the Egyptian nation, and made them believe that if the power of Moses was superior to theirs, it was only because he had learned the magic art more thoroughly than they had.

Well, it seems as if the Lord our God is giving the nation a pretty thorough warning. He told this nation by revelation, twenty-eight years before it commenced, of the great American war. He told all about how the Southern States should be divided against the Northern States, and that in the course of the war many souls should be cut off. This has been fulfilled.

I went forth before my beard was gray, before my hair began to turn white, when I was a youth of nineteen, now I am fifty-eight, and from that time on I published these tidings among the inhabitants of the earth. I carried forth the written revelation, foretelling this great contest, some twenty-eight years before the war commenced. This prophecy has been printed and circulated extensively in this and other nations and languages. It pointed out the place where it should commence in South Carolina. That which I declared over the New England States, New York, Pennsylvania, Ohio, and many other parts in the East, when but a boy, came to pass twenty-eight years after the revelation was given.

When they were talking about a war commencing down here in Kansas, I told them that was not the place; I also told them that the revelation had designated South Carolina, "and," said I, "you have no need to think that the Kansas war is going to be the war that is to be so terribly destructive in its character and nature. No, it must commence at the place the Lord has designated by revelation."

What did they have to say to me? They thought it was a Mormon humbug, and laughed me to scorn, and they looked upon that revelation as they do upon all others that God has given in these latter days—as without divine authority. But behold and lo! in process of time it came to pass, again establishing the divinity of this work, and giving another proof that God is in this work, and is performing that which He spoke by the mouths of the ancient prophets, as recorded in the Book of Mormon before any Church of Latter-day Saints was in existence.

This same book says, "In that day the blood of the Saints shall cry from the ground for vengeance on the heads of the wicked." What! in a free and enlightened nation and government like the United States, which holds forth, in the first amendment to the Constitution, liberty, and freedom of conscience! A Constitution that protects religious societies in their belief! A Constitution that guarantees to all the right of having whatever kind of religion they choose! A Constitution that guarantees liberty of the press, and liberty to all to serve God according to the dictates of their own consciences! Can it be that such a prophecy will be fulfilled in the midst of such an enlightened nation? The Book of Mormon declared it, and that, too, before the existence of the Latter-day Saints' Church. It has been printed and sent to all the world, that in that day, when that book should come forth, the blood of the Saints should cry to the Lord from

the ground of these United States for vengeance upon the heads of their persecutors and murderers. Has this been fulfilled? In the history of this people and Church during the last forty years I read concerning our drivings from Jackson county, Missouri; from Kirtland, Ohio; of our drivings from Clay county, Missouri, and from Caldwell county to Ray, and out of many counties in the western part of Missouri into Illinois.

The word concerning the driving of the people from Illinois, westward to the Rocky Mountains, in the article of the treaty got up by the mobocrats, was that "we must not stop short of the Rocky Mountains, but that we must go beyond them." Were any lives lost in those terrible persecutions, or was it merely property taken away from the Saints, without paying them a cent, in the shape of thousands of acres of land which they had paid the Government for, and comfortable houses? If it had been only our houses and lands it would have been bad enough; but lives were taken—innocent men, women and children were shot down. I might go on and relate some of the circumstances, but I dislike to dwell on the subject; it is apt to kindle up old nature in one's heart, therefore I will leave that topic. Suffice it to say that the blood of hundreds, and I might almost say thousands, will be required at the hands of this nation unless the people repent.

Where is our prophet who translated this book, that noble youth whom God raised up when only between fourteen and fifteen years of age? Where is that noble boy to whom God sent His angel, and to whom He gave the Urim and Thummim, and to whom He entrusted the original golden plates from which this book was translated? He fell a martyr to his religion under this free Government of the United States. Where is the Patriarch of our Church, the brother of our Prophet? He, too, was shot down at the same time. By whom? By people who were painted black for the occasion, and who boasted of their bloody deeds in Hancock county, Illinois. Some of them are still alive in that county, and to this day boast of their bloody deeds in persecuting the Latter-day Saints.

Many scores of our people were wasted away, and their blood soaks the soil of this great government, crying aloud to the heavens for vengeance on those who shed the blood of the martyrs, and who persecuted God's people and sent them forth, as they supposed, to perish in the heart of the Great American Desert.

Not only will they who committed these deeds be brought to judgment, but those also who stood back behind the screen and said, "How glad I am, Joe Smith is now dead, the Mormon Patriarch Hyrum Smith is shot down, and we have killed many of their followers, men, women and children. They have been driven five times from their locations and settlements and been robbed of millions of dollars' worth of property and we are enjoying it, and it is all right. Joe Smith ought to have been killed before, long ago."

This seemed to be the feeling of a great many people in the American nation. They sanctioned the shedding of innocent blood, if they did not actually shed it themselves and God will require it at their hands. Will He require anything at the hands of our nation, in a national capacity, in regard to this matter? Was it not within their power to protect us on the lands which we purchased from the General Government? We did not purchase, to any extent, land.

from the Missourians, but we took up land that belonged to the General Government. We paid our money into that Government Land Office. Did they protect us in the possession of that land which they guaranteed by their deeds to us and our seed or heirs for ever? They did not. Did they protect us in our citizenship? No, they did not. Did we appeal to them for protection? Yes, we laid our case before them. What was their reply? Martin Van Buren, who sat at the head of the Government at that time, said, "Gentlemen, your cause is just, but I can do nothing for you." He saw the testimony; there was no getting away from it. His reply indicated that he thought we had been persecuted so many years that they had the right to persecute us; and when we asked, "Can you protect us according to the Constitution, in our just rights? can you not restore us our property—our houses and lands?" the reply was, "No, we can do nothing for you."

Then, according to our ideas of the justice that dwells in the bosom of the Almighty, who is the Judge of all the earth, we must suppose that He will not only hold the actual murderers of the Saints responsible, but all who sanctioned the deed, and the nation for not punishing those murderers and for not protecting us in our rights, and suffering us to be exiled unjustly to a foreign territory, for Utah then belonged to Mexico. When we could not find safety in the United States we fled to Mexico for protection; but we ultimately assisted in redeeming the land we now occupy from the Mexican Government and securing it to the United States Government. After sending five hundred of our men to redeem this country, the United States formed a treaty with Mexico, and this became United States territory.

By and by, after having secured this soil to our Government by the Mormon Battalion, and having redeemed it from its sterility, and built upwards of a hundred towns and settlements, it was sold to us. Did we find fault at having to pay for it? No. When the land office was opened in this Territory two or three years ago, we considered it all right and we were willing to pay our money for it. But what now? A bill is before Congress the object of which is to deprive us of the lands which we have paid for. The Government has got our money in its Treasury for lands we have bought and paid for, and for which it bargained to give us a deed and entered into a compact that we and our children after us should possess this land for ever, and now Congress has got up a law to deprive every man in this Territory, whose religious faith happens to differ from Congress, of these lands. Because we happen to differ on certain religious points with the General Government, we are to be deprived of our homestead rights, guaranteed to us and to the people of all the Territories of the United States, by the laws of Congress.

Does this look like justice? Is this even-handed justice? It does not seem to agree with my ideas of justice any more than the proceedings of the mobocrats in Missouri, Ohio or Illinois. When, therefore, the American nation, as a nation, by the voice of her Representatives, Senators and President, sanctions a law to deprive American citizens of their citizenship, to rob them of their houses and lands, and then deprive them of their liberty, because of a difference of religious belief and practice, I think the nation is pretty well ripened, and that it

will not take much more to prepare them for the fulfilment of the prophecies which I have been repeating. I do not know how long-suffering the Lord is. It is a good thing that He has wisdom, knowledge and understanding, that He is not a human being, or He would get wrathy and swallow up the people in a moment. It is a good thing that you and I do not have people to deal with according to our feelings. God is a long-suffering being. He has fulfilled a great many things pertaining to this people during forty years past. There are a great many more to be fulfilled in relation to us, and in relation to the nation which is persecuting us; but whatever the final result may be, whether the American Congress pass laws to persecute us or not; whether they rob us of our houses and lands or not; whether they imprison us and send us for five years to a Penitentiary or a military camp or not, there is one thing sure—as sure as the sun shines forth in yonder heavens, so sure will the Lord fulfil one thing with regard to this people. What is that? He will return them to Jackson county, and in the western part of the State of Missouri they will build up a city which shall be called Zion, which will be the head-quarters of this Latter-day Saint Church; and that will be the place where the prophets, apostles and inspired men of God will have their head-quarters. It will be the place where the Lord God will manifest Himself to His people, as He has promised in the Scriptures, as well as in modern revelation.

"Do you believe that?" says one. Just as much as we believed, long before it came to pass, what has taken place. The world can believe what has taken place, because it has been fulfilled. The Latter-day Saints believe in prophecies before they take place. We have just as much confidence in returning to Jackson county and the building of a great central city that will remain there a thousand years before the earth passes away, as the Jews have in returning to Jerusalem and re-building the waste places of Palestine. In fact we have more faith than they have; for they have been so many generations cast out of their land that their descendants have almost lost their faith in returning. But the Latter-day Saints are fresh, as it were. There are many of the old stock, who passed through all those tribulations I have named, still living, whose faith in returning to Jackson county, and the things that are coming, is as firm and fixed as the throne of the Almighty. We know the future destiny of this kingdom as well as we know its past history, that is concerning the general events which are to transpire.

I am taking up too much of your time. May the Lord bless us as a people; bless us with wisdom, with understanding, with power with the heavens, with union, with peace among ourselves; bless us with righteousness, and joy in the Holy Ghost; bless us with the spiritual gifts of His kingdom, multiply His favors upon us and upon our generations after us, forever and ever, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 11, 1869.

(Reported by David W. Evans.)

THE LORD'S SUPPER—MIRACLES AND MANIFESTATIONS OF THE POWER OF GOD—THE GOSPEL AND THE GIFTS AND BLESSINGS THEREOF.

I need the attention of the congregation and the faith of those who have faith; I need the wisdom of God and His Spirit to be in my heart to enable me to speak to the edification of the people. Although I have been a public speaker for thirty-seven years, it is seldom that I rise before a congregation without feeling a child-like timidity; if I live to the age of Methusaleh I do not know that I shall outgrow it. There are reasons for this which I understand. When I look upon the faces of intelligent beings I look upon the image of the God I serve. There are none but what have a certain portion of divinity within them; and though we are clothed with bodies which are in the image of our God, yet this mortality shrinks before that portion of divinity which we inherit from our Father. This is the cause of my timidity, and of all others who feel this embarassment when they address their fellow beings.

While we are administering the sacrament I will read the 16th verse of the 10th chapter of Corinthians, where Paul, speaking of the administration of this ordnance, says, "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

There are many passages of Scripture which refer to the administering of the sacrament. A saying, direct from the lips of Jesus, has not been understood by all those who have believed in his name. When he was about to take his departure from this world he called his disciples into an upper room and he took bread and brake it and blessed it and gave it to his disciples, and said, "Take, eat; this is my body." He then took the cup and blessed it and gave to his disciples, saying, "Drink ye all of it." If we were to stop here, I think it would be more difficult to understand than if we were to read the rest of his sayings on this subject. This is my body which is given for you; this is my blood of the New Testament. This do in remembrance of me; I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

We do this in remembrance of the death of our Savior; it is required of his disciples until he comes again, no matter how long that may be. No matter how many generations come and go, believers in him are required to eat bread and drink wine in remembrance of his death and sufferings until he comes again. Why are they required to do this? To witness unto the Father, to Jesus and to the angels that they are believers in and desire to follow him

in the regeneration, keep his commandments, build up his kingdom, revere his name and serve him with an undivided heart, that they may be worthy to eat and drink with him in his Father's kingdom. This is why the Latter-day Saints partake of the ordinance of the Lord's Supper.

I know that in the Christian world sermon after sermon is preached on this subject; yet people there differ in their belief concerning these emblems. The Mother Church of the Christian world believes that the bread becomes the actual flesh of Jesus, and that the wine becomes his blood; this is preposterous to me. It is bread, and it is wine; but both are blessed to the souls of those who partake thereof. But to be followers of the Lord Jesus more is required than merely to partake of the bread and wine—the emblems of his death and suffering—it is necessary that strict obedience be rendered to his requirements.

On one occasion when the Savior was speaking to his disciples he gave them a mission, saying, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." These are the words spoken by Jesus when he sent his disciples forth to preach the Gospel.

In the search after truth, those who are unconverted might say with propriety that where the signs follow believers there is the Gospel. Yet, in the Christian world, it is generally conceded that signs are no longer necessary, and that miracles are not needed now, and were given in the days of Jesus merely to establish the validity of the Gospel he preached and the authenticity of his mission from heaven to earth. I do not so understand it. I think if I had lived in the days of Jesus my mind would have been led very much as it is now. I do not want to see a miracle to confirm the truth of any doctrine or saying that is revealed to me. If I can see that it is calculated to purify the hearts of the people and to sanctify their affections, and to reconcile them to God and to His law and government, it satisfies me; and so far as this goes I might say that I am like the Christian world, in the belief that miracles are no longer needed. But I believe that miracles are as absolutely necessary now as they ever were. Yet I will say with regard to miracles, there is no such thing save to the ignorant—that is, there never was a result wrought out by God or by any of His creatures without there being a cause for it. There may be results, the causes of which we do not see or understand, and what we call miracles are no more than this—they are the results or effects of causes hidden from our understandings.

This, in my own mind, is argued out perfectly, upon natural principles. It is natural for me to believe that, if I plough the ground and sow wheat, in the proper season I shall reap a crop of wheat; this is the natural result. It was precisely so with the miracles that Jesus wrought upon the earth? At the wedding in Cana of Galilee, when they had drunk all the wine they went to the Savior and asked him what they should do. He ordered them to fill up their pots with water, and after having done so they drew forth of that water and found that it was wine.

I believe that was real wine; I do not believe that it was done on the principle that such things are done in these days by wicked men, who, by means of what they term psychology, electro-biology, mesmerism, &c., influence men and make them believe that water is wine, and other things of a similar character. The Savior converted the water into wine. He knew how to call the necessary elements together in order to fill the water with the properties of wine. The elements are all around us; we eat, drink and breathe them, and Jesus, understanding the process of calling them together, performed no miracle except to those who were ignorant of that process. It was the same with the woman who was healed by touching the hem of his garment; she was healed by faith, but it was no miracle to Jesus.] He understood the process, and although he was pressed by the crowd, behind and before, and on each side, so that he could scarcely make his way through it, the moment she touched him he felt virtue leave him and enquired who touched him. This was no miracle to him. He had the issues of life and death in his power; he had power to lay down his life and power to take it up again. This is what he says, and we must believe this if we believe the history of the Savior and the sayings of the apostles recorded in the New Testament. Jesus had this power in and of himself; the Father bequeathed it to him; it was his legacy, and he had the power to lay down his life and take it again. He had the streams and issues of life within him and when he said "LIVE" to individuals, they lived. The diseases that are and ever have been prevalent among the human family are from beneath, and are entailed upon them through the fall—through the disobedience of our first parents; but Jesus, having the issues of life at his command, could counteract those diseases at his pleasure. The case of the Centurion's servant is a striking instance of this. The Centurion sent and besought Jesus to heal his servant. "Say in a word," said he, "and my servant shall be healed." Jesus, seeing the man's earnestness and solicitude, said, "I have not found so great faith, no, not in Israel." And it is said that they who were sent, returned to the Centurion's house and found the servant healed. Jesus counteracted the disease preying upon the system of this man, but to himself, knowing the principle by which the disease was rebuked, it was no miracle.

But these miracles or manifestations of the power of God, though not believed in by the Christian world, are necessary for you and me and for all who wish to be blessed by their means. Some may say, "How are we to obtain them?" I answer by obedience to all the commandments of God in the Gospel of life and salvation. After obedience to these requirements an individual is entitled to and may enjoy the blessing of miracles just as well as Jesus did. To the same degree? Perhaps not. Very few on the earth have ever had power to raise the dead. We read that Peter did. But it was a common thing for Jesus to raise the dead, heal the sick, make the deaf to hear, the blind to see and the lame to walk; and every person is entitled to those things according to the obedience and faithfulness inherent in him. When do we need them? I will tell you when I need them—when my family is sick, and they need something to counteract the principle of death working in their systems. Under such circumstances some might want to administer

an emetic to the sick, which might be very well if they lacked faith; but if we have faith to feel that the issues of life and death are in our power, we can say to disease, "Be ye rebuked in the name of Jesus, and let life and health come into the system of this individual, from God, to counteract this disease;" and our faith will bring this by the laying on of hands by administering the ordinances of the holy Gospel.

I am happy to say I have never been under the necessity of calling a doctor to my family for forty years. I have had them in my family, but not from necessity. I like them when they are gentlemen; when they are wise and full of intelligence I am very fond of them; but I do not ask them to doctor my family in any case; and there are no circumstances under which I think them necessary except in case of a broken bone, or where skilful mechanical or surgical aid is necessary. But to call a doctor to my family to administer physic to them, I am not under the necessity of doing it. Is this so? Yes, it is; and if the experiment could be tried, independent of the Gospel and of faith, in any community, I care not where, nor for what length of time, of having any number of persons, with regularly qualified physicians to attend them; and the same number without such physicians, but who will doctor themselves according to nature and their own judgments, among that portion without doctors, there would be less sickness and fewer deaths than among those who had their doctors. The experience of the Latter-day Saints in Utah confirms this. When we first came here we had no sickness, and we had no sickness until we had doctors. When they began to obey the Gospel they did not want to dig in the field, hoe potatoes, go to the kanyon for lumber or wood, to secure for themselves and families the necessaries of life; but they wanted to live by doctoring the people, and from that time on, as we got richer and built warm houses, and have lived more richly, indulging in sweet cake, plum pudding, roast beef and so on, we have had more or less disease among us. Perhaps I have said enough about doctors.

I say, again, however, that it is absolutely necessary that we all possess the gift God has seen fit to bestow upon His children to counteract the power of death. How long? To live for ever? O no, men must die; it is the decree of the Almighty that all men shall die within the thousand years. Said He, "In the day that thou eatest thereof thou shalt surely die." This body must sleep in the bosom of mother earth; this is the decree of the Almighty, hence it is necessary that all must die of disease or old age, but for all that, to my certain knowledge, the sick in hundreds of instances are healed by the power of God through administering the ordinances of His Gospel.

The first principle of the Gospel is faith in God—faith in a Supreme Being. This is a point that meets the infidel, and is one upon which I have reflected and talked a great deal, and I have come to this conclusion—that good, solid, sound sense teaches me never to judge a matter until I understand it, and infidels should never pass their opinion with regard to the character of a Supreme Being until they know whether there is one or not. If this principle were an article in the creed of the infidel world, I think they would not be quite so sceptical as they are; I think we should not meet with any person who would deny the existence of a Deity. The infidel looks abroad and sees the works of nature, in all

their diversity—the mountain piercing the clouds with its snowy peaks, the mighty river, fertilizing, in its course to the sea, the valleys and plains in every direction, the sun in his glory at mid-day, the moon in her silvery splendor, and the myriad organizations from man to the minutest form of insect life, all giving the most irrefutable evidence of a designer and creator of infinite wisdom, skill and power, and yet he says there is no Deity, no Supreme Ruler, but all is the result of blind chance. How preposterous! Now, here is a book called the Bible. It is enclosed in what we call the cover, consisting of boards, paper and leather. Within the covers we see a vast amount of writing—syllables, words and sentences; now if we say there never was a person to compose, write, print or bind this book, but that it is here wholly as the result of chance, we shall only give expression to the faith, if faith it can be called, of those who are termed infidels; in fact this is infidelity. I do not want to say much about it, it is too vain! In my travels and labors I have met a great many persons who have desired to contend about the principles I taught, though I am happy to say I have passed through the world thus far without a discussion. My grounds have always been, when out preaching, "If you have a truth and I have errors, I will give you ten errors for one truth just as long as we have any to exchange; and if in setting my views before the people you say that any portion of the principles I preach is untrue, you must prove it or be for ever silent; and if I affirm that anything you have to deliver to the people is false, I must prove it or for ever hold my peace." On these grounds I have been free from discussions. So much for infidelity and debating.

The Gospel that we preach is the power of God unto salvation; and the first principle of that Gospel is, as I have already said, faith in God, and faith in Jesus Christ His Son our Savior. We must believe that he is the character he is represented to be in the holy Scriptures. Believe that he told the truth when he said to his disciples, "Go ye forth and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." We must believe that this same Jesus was crucified for the sins of the world, that is for the original sin, not the actual individual transgressions of the people; not but that the blood of Christ will cleanse from all sin, all who are disposed to act their part by repentance, and faith in his name. But the original sin was atoned for by the death of Christ, although its effects we still see in the diseases, tempers and every species of wickedness with which the human family is afflicted. Again, if our Gospel be hid, it is hid to them that are lost. There is not a spiritually minded man in the world who reads the Bible but will acknowledge that the Elders of Israel, the Latter-day Saints, proclaim the Gospel, precisely, as Jesus and his apostles proclaimed it. Is this heresy? I pause and ask the question of the Christian world, is this heresy? Do not my brethren believe in the Bible? Do not all the Christian world say that they believe in the Bible? They do. Then if we preach Jesus and him crucified as the apostles did, and as they have left it on record, what more can be said? Is there any harm or sin in this? No; for this pertains to the Gospel of life and salvation. Jesus set in his Church, so say his apostles, firstly, apostles. Now I will ask the religious and philosophical world if they have ever obtained any informa-

tion or revelation about Christ having taken them out again? No, they have not; and if there are no apostles, there is no Church. Jesus set in his Church, according to Paul's words to the Corinthians, firstly apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Again I will ask the question: has there been any revelation from heaven that God has taken these gifts out of His Church; and if so through whom and when? Many persons think if they see a prophet they see one possessing all the keys of the kingdom of God on the earth. This is not so; many persons have prophecied without having any Priesthood on them at all. It is no particular revelation or gift for a person to prophecy. You take a good statesman, for instance, he will tell you what will become of a nation by their actions. He foresees this and that, and knows the results; this is what makes a statesman, and no man is a good statesman unless he can foresee the results of any line of policy that may be pursued. To be a prophet is simply to be a foreteller of future events; but an apostle of the Lord Jesus Christ has the keys of the holy Priesthood, and the power thereof is sealed upon his head, and by this he is authorized to proclaim the truth to the people, and if they receive it, well; if not, the sin be upon their own heads.

I have already said that Christ set in his Church apostles and prophets; he also set in his Church evangelists, pastors and teachers; also the gifts of the Spirit, such as diverse tongues, healing the sick, discernment of spirits, and various other gifts. Now, I would ask the whole world, who has received revelation that the Lord has discontinued these offices and gifts in his Church? I have not. I have had revelation that they should be in the Church, and that there is no Church without them. I have had many revelations proving to me that the Old and New Testaments are true. Their doctrines are comprized in the Gospel that we preach, which is the power of God unto salvation to all who believe. What are the fruits of this Gospel when it is received into the heart of an individual? It will make a bad man good, and a good man better; it increases their light, knowledge, and intelligence, and enables them to grow in grace and in the knowledge of the truth, as the Savior did, until they understand men and things, the world and its doctrines, whether Christian, heathen or Pagan, and will ultimately lead them to a knowledge of things in heaven, on the earth or under the earth. I will say one thing more about the Gospel as taught by the Latter-day Saints, and I will quote the words of Jesus—this Gospel will eventually lead all who faithfully observe its precepts to a knowledge of the "only wise and true God, and Jesus Christ whom He has sent, whom to know is life eternal."

Now I would ask the Christian world a question, and in doing so I do not mean to reflect upon, or cast an insinuation in the least derogatory to, all Christians, or to any who believe in God; but I would ask them, what do you know of God? Take all the divines on the face of the earth and place them in this stand, and beyond the attributes of God they know nothing of Him; they are entirely ignorant of His person. There is the difference between the various religious sects of the Christian world and the Latter-day Saints. We do know God, and we know Jesus Christ. We understand why Jesus came to

the earth; we know the design of the Father in sending him. [We also understand the earth, and the nature of the earth, and why God permitted Mother Eve to partake of the forbidden fruit. We should not have been here to-day if she had not; we could never have possessed wisdom and intelligence if she had not done it. It was all in the economy of heaven, and we need not talk about it; it is all right. We should never blame Mother Eve, not the least. I am thankful to God that I know good from evil, the bitter from the sweet, the things of God from the things not of God. When I look at the economy of heaven my heart leaps for joy, and if I had the tongue of an angel, or the tongues of the whole human family combined, I would praise God in the highest for His great wisdom and condescension in suffering the children of men to fall into the very sin into which they have fallen, for He did it that they, like Jesus, might descend below all things and then press forward and rise above all.] Our spirits once dwelt in the heavens and were as pure and holy as the angels; but angels have tabernacles and spirits have none, and they are anxious to take tabernacles and they come to the meanest, lowest and humblest of the human race to obtain one rather than run any risk of not doing so. I have heard that the celebrated Mr. Beecher, of Brooklyn, once said that the greatest misfortune that could ever happen to man was to be born; but I say that the greatest good fortune that ever happened or can happen to human beings is to be born on this earth, for then life and salvation are before them; then they have the privilege of overcoming death, and of walking sin and iniquity under their feet, of incorporating into their daily lives every principle of life and salvation and of dwelling eternally with the Gods. I would hardly dare say this, but Jesus said, "Is it not written in your law, I said, Ye are Gods? If He called them Gods, unto whom the word of God came, and the Scriptures cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God?" The Apostle Paul has also said, "For as many as are led by the Spirit of God they are the Sons of God." "And if children then heirs, heirs of God and joint heirs with Christ." And all who are faithful to the precepts of the Gospel will see Jesus and be as he is.

I recollect once, not long after we came to the Valley, I think it was in 1851, a Baptist preacher came here; he put up at my house; I kept him while he stayed in the city. He was a gentleman, very kind and very good. I preached one day on the character of the Deity, and when I reached a certain point, a point where he could learn nothing further, I left it. When we reached home he said to me, "Brother Young, why did you not proceed with your discourse? I would have given anything in the world if you had, for I should then have learned your belief with regard to our heavenly Father." I said to him, "Do you believe the Bible?" "O yes," he replied. I then quoted to him the 26th and 27th verses of the 1st chapter of Genesis, in which we find the following words: "And God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His *own* image, in the image of God created

He him; male and female created He them."

I also referred to the visit of the Lord to Abraham in which Abraham said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread and comfort ye your hearts; after that ye shall pass on." I also referred to where the Lord, talking to Moses, says, "Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen."

All of these passages, said I, to the reverend gentleman, go to prove, if they prove anything at all, that man is made in the image of his Maker, and that he is His exact image, having eye for eye, forehead for forehead, eyebrows for eyebrows, nose for nose, cheekbones for cheekbones, mouth for mouth, chin for chin, ears for ears, precisely like our Father in heaven." "Well," said he, "I have been for twenty-nine years a preacher of the truth, and never thought that man was created in the exact image of his Father; I always had the idea that God was a being without body, parts or passions." He admitted, however, that he had never gained that idea from the Bible. And notwithstanding the Scriptures dwell upon this point with such force and clearness, the idea entertained by this gentleman is that entertained by the Christian world in general. We are told that Jesus was "the express image of his Father's person." Think of it! Was Jesus a man? Yes. Clothed upon as we are? Yes. Did he pass for a man the same as others? He did. When he did not wish to be known he could pass through a crowd, and from house to house, neighborhood to neighborhood, town to town, without the people knowing who he was. He had this power; and yet he was like other men, having eyes, forehead, nose, eyebrows, mouth, cheekbones and chin like we have, and the Apostle tells us that he was the express image of his Father's person; and if the saying is true, that to know the only true and wise God and Jesus Christ whom He has sent is eternal life, we have eternal life, for we know them.

I have talked a great deal about what we believe as far as spiritual things are concerned; but the result of our faith I have not done with. The faith of the Latter-day Saints, so far as moral excellence is concerned, leads them to adopt in their lives, the practice of every moral principle believed in by the Christian world. It leads them to do good to each other and to all their fellow beings, and to injure none. It leads us to honor our beings upon the earth as sons and daughters of the Almighty; to honor Him that created us, to observe every true principle, everything that produces peace and happiness, for everything that has this tendency is of God The Gospel of Jesus Christ teaches him that has stolen to steal no more; it teaches the swearer to swear no more; him that has borne false witness to do it no more; him that has dishonored his being to do it no more; and, in fact, there is no height, depth, length or breadth in moral conduct believed in and practised by the Christian world but what we are one with them; and we go so far beyond them in the things of God that they

are lost, and yet they think we are lost. I have smiled thousands of times within myself to hear them talk; they are ignorant, but they think we are. Besides being far ahead of the Christian world in the things of God, I will say that in their morals and their recreations the Latter-day Saints will compare favorably with any of them. The question arises sometimes in me, Is there anything immoral in recreation? If I see my sons and daughters enjoying themselves, chatting, visiting, riding, going to a party or a dance, is there anything immoral in that? I watch very closely, and if I hear a word, see a look, or a sneer at divine things or anything derogatory to a good moral character, I feel it in a moment, and I say, "If you follow that it will not lead to good, it is evil; it will not lead to the fountain of life and intelligence; follow, only, the path that leads to life everlasting." Where is it? God has it.

Not only does the religion of Jesus Christ make the people acquainted with the things of God, and develop within them moral excellence and purity, but it holds out every encouragement and inducement possible, for them to increase in knowledge and intelligence, in every branch of mechanism, or in the arts and sciences, for all wisdom, and all the arts and sciences in the world are from God, and are designed for the good of His people. If I had only seen in my young days an interest manifested by those who had wealth, power and influence to reach down a hand to take the suffering, ignorant poor and elevate them to the standard they occupied, and to place them in possession of every comfort, it would have been a matter of great joy to me. But it was not so then, neither is it now. Men generally use their wealth for selfish purposes, and do not seek to devote it to God and to the glory of His name. In the kingdom of God only will the poor and the ignorant of the children of men be purified and elevated and prepared to hold the positions God has designed for His children.

I have heard a great many tell about what they have suffered for Christ's sake. I am happy to say I never had occasion to. I have enjoyed a great deal; but so far as suffering goes I have compared it a great many times, in my feelings and before congregations, to a man wearing an old, worn-out, tattered and dirty coat, and somebody comes along and gives him one that is new, whole and beautiful. This is the comparison I draw when I think of what I have suffered for the Gospel's sake—I have thrown away an old coat and have put on a new one. No man or woman ever heard me tell about suffering. "Did you not leave a handsome property in Ohio, Missouri, and Illinois?" Yes. "And have you not suffered through that?" No, I have been growing better and better all the time, and so have this people. And you may take the history of the world from the days of Adam down, and I am at the defiance of any historian to prove that the Saints have ever suffered as much as the sinners. This is my belief about the religion of Jesus Christ. Some may say, "Did not the children of Israel suffer?" Yes. "Why?" Because of their iniquity. They transgressed the laws God has given them; they changed the ordinances and broke the everlasting covenant, and for their sin and disobedience they were led into captivity. If they had been obedient, I reckon they would have been led direct to the Holy Land and stayed there. Some may say, "Now, Mr. Speaker, you have been driven from your home, was it

for righteousness?" No, I expect not. I expect it was to chasten me and make me better. I never attributed the driving of the Saints from Jackson county to anything but that it was necessary to chasten them and prepare them to build up Zion. They were driven from Ohio to Missouri, from Missouri to Illinois, and from Illinois here, only for the advancement of Zion and the work of God on the earth. I do not complain of persecution. I have left a great deal of property in different States, considerable in Ohio, Missouri, and Illinois. Do I care anything about it? No, we have more land here than we can occupy. God led us from a sickly to a healthy country, and I thank him for it. Were the Latter-day Saints driven time after time on account of their sins? One of the first revelations that God gave to Joseph Smith was for the gathering of Israel, and when the people came to Jackson county, Missouri, they were as far from believing and obeying that revelation as the east is from the west, and a great deal further, for the east joins the west; but the people were so far from obeying that revelation that they scarcely complied with it in one instance. They were ignorant and had neither eyes to see, ears to hear, nor hearts to understand, and God suffered their enemies to drive them. What were we driven for? Was it because of polygamy? No, for that was not known generally until after our arrival in these valleys, although we received the revelation years before. The accusation brought against the Latter-day Saints was that they tampered with the slaves in Missouri, with the design of setting them free, and because of this the people were driven, and the Lord suffered it. But I ask did the Latter-day Saints ever suffer in Missouri as the Missourians did in the late struggle? No, not a drop in a bucket compared with it. The Missourians have been driven from their houses and hung up, their property confiscated, their women and children murdered, and every conceivable evil has been heaped upon them. Did we ever suffer like that? In very few instances; and it is a shame for the Latter-day Saints ever to talk about suffering.

What are we doing here, for the people that we are gathering from the nations? The majority of those that we gather are from the poorest that can be found; we gather a few scientific and learned men, but the great majority are the poor and the ignorant. We take them and we calculate to make them rich; we have taken the foolish and we calculate to make them wise; we take the weak and we calculate to make them strong. We calculate to build up this people until they know as much as any other people on the face of the earth, in mechanics, in the arts and sciences, and in every true principle of philosophy. All true wisdom that mankind have they have received from God, whether they know it or not. There is no ingenious mind that has ever invented anything beneficial to the human family but what he obtained it from that One Source, whether he knows or believes it or not. There is only one source from whence men obtain wisdom, and that is God, the fountain of all wisdom; and though men may claim to make their discoveries by their own wisdom, by meditation and reflection, they are indebted to our Father in heaven for all.

We calculate to make this people just as wise and prudent as they will be made and just as humble as they will be made. When I look at the world of mankind and see their pomp, splendor, covetousness and

worldly-mindedness, I think what a shame! What have you got to be so proud of? They have gold, silver, houses, lands and possessions, and they feel, "O, we are kings, potentates, or men of great influence, because of our wealth." But where did they get their wealth? They will say they have been fortunate and have gathered it together; or it was bequeathed to them by their father or grandfather. But none of them have aught but what came from Him who lives and reigns in the heavens—the God whom we serve, who alone bestows blessings upon His children, the sons and daughters of Adam.

I have heard a great many sermons, prayers and exhortations for people to go and get religion and have their names written in the "Lamb's Book of Life." I want to inform the whole world, all the sons and daughters of Adam, that their names are written there, and there they will remain to all eternity unless they by their evil acts blot them out. I want to inform everybody of this fact.

I want now to say a few words on political matters. First, I will say we are a very religious people; the world knows that; and it was our religion that influenced our minds to leave our homes and parents, and in many instances our companions and children. Are we a political people? Yes, very political indeed. But what party do you belong to or would you vote for? I will tell you whom we will vote for: we will vote for the man who will sustain the principles of civil and religious liberty, the man who knows the most and who has the best heart and brain for a statesman; and we do not care a farthing whether he is a whig, a democrat, a barnburner, a republican, a new light or anything else. These are our politics. If we could have got men to control the affairs of the nation who had sufficient foresight and forethought to know the results of their own actions, it would have been better for the nation than it is at present. But we are just as we are; no matter what brought about the present condition of things. I leave the people to judge whether it is righteousness or sin that has brought upon the nation the evils it has been called to endure. Of one thing I am sure: God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. Confusion and war necessarily come as the results of the foolish acts and policy of men; but they do not come because God desires they should come. If the people, generally, would turn to the Lord, there would never be any war. Let men turn from their iniquities and sins, and, instead of being covetous and wicked, turn to God and seek to promote peace and happiness throughout the land, and wars would cease. We expect to see the day when swords shall be turned into ploughshares, spears into pruning hooks, and when men shall learn war no more. This is what we want. We are for peace, plenty and happiness to all the human family.

A great deal could be said about our peculiar faith, and our peculiar internal institutions, as the world terms them. I do not want to say anything about them; I act them out. I have got a family, and a pretty large one. I am willing to compare them with any family on the face of the earth when the privileges they have enjoyed are considered. I think that so far as I myself am concerned, when it is remembered that I never went to school but eleven days in my life, and that until I commenced to preach the

Gospel I had to work hard every day for my bread, I have made some improvement. I think this people are improving; and I think we shall continue our work until the whole human family will give up all notion of going to war with each other. I expect to see the time when this people will possess every good thing. All knowledge and wisdom and every good that the heart of man can desire is within the circuit and circle of the faith we have embraced. The day will come when the Gospel will be presented to the kings and queens and great ones of the earth; but it will be presented with a different influence from that with which it has been presented to the poor, but it will be the same Gospel. We shall not present any other Gospel; it is the same from everlasting to everlasting. No man will be saved and come into the presence of the Father only through the Gospel of Jesus Christ—the same for one as the other. The Lord has His cause, His ways, His work; He will finish it up. Jesus is laboring with his might to sanctify and redeem the earth and to bring back his brethren and sisters into the presence of the Father. We are laboring with him for the purification of the whole human family, that we and they may be prepared to dwell with God in His kingdom.

God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, NOVEMBER 14, 1869.

(Reported by John Grimshaw.)

BUILDING UP ZION—TEMPERANCE IN EATING AND DRINKING.

If the brethren and sisters will give their attention, I will try to talk a few minutes. I preach a great deal to the people; but the exertion of addressing such large congregations as assemble here in the city bears a little too much on my stomach and lungs, especially when laboring under a severe cold as I am at present.

A few of us have recently been on a visit South. We visited twenty settlements, and, in eleven days, held twenty-seven meetings; and universally there was a good turn-out, the largest meeting houses being always filled to overflowing. It is a tolerably easy matter to speak to the people in a small house, much more so than to address a congregation like this.

We found the people very much engaged in their religion, and striving, apparently, to put in practice the faith that they profess. Still, it is a difficult matter to establish the principles of the kingdom of God in the hearts of the people. This is for the want of understanding. Our traditions are strong upon us. We have

been taught that, if we will believe in the Lord Jesus Christ, repent of our sins and exercise faith in his name, all will be well with us and we shall be brought into the presence of our Father and God. This was our former tradition. But there are Latter-day Saints who have almost come to the conclusion that if they believe in the Lord Jesus Christ, repent of their sins, and are baptized for the remission of them and have hands laid upon them for the reception of the Holy Ghost, and partake of the Sacrament or Lord's Supper, they have accomplished just about all that is required of them in order to establish the kingdom of God on the earth. Herein lies the difficulty which the servants of God have to encounter. The people come short of understanding precisely the order of the establishment of the kingdom of heaven; consequently it is a labor that needs a great deal of attention, and one that requires the influence of the Priesthood over the minds of the people to get them to draw nigh unto God and His cause.

As we have just heard remarked, in relation to the love of the world, a great many Latter-day Saints, after receiving the Gospel, seem to run well for a time and then turn again to the love of the world in its awful, fallen state, lusting after the things that are perishable. Still, if they could but understand true doctrine and correct principles, they would find that there is nothing pertaining to the elements of this earth, but what, in and of itself, is good and of God. Some may exclaim, "Sin excepted." To this I would say that God permits sin, or it could not be here. All the creations are His work, and they are for His glory and for the benefit of the children of men; and all things are put into the possession of man for his comfort, improvement and consolation, and for his health, wealth, beauty and excellency.

We should also understand what to do with the things which God has placed in our possession. We should also desire to understand and should seek to know the object for which the earth was framed; and then we wish to comprehend His object and design in placing His children on it. We should also desire to understand how our Heavenly Father wishes us to act now we are here; how we should devote our time and talents, our daily labor and whatever means He puts into our hands, for the building up of His kingdom on the earth. We want to get the Saints to think of these things. If we could only get to the affections of the people and could plant within them the principles of the kingdom of heaven, it would be an easy matter to bring their hands to join in the establishment of the Zion of God upon the earth. But herein lies our labor. The weakness and short-sightedness of man are such, and he is so prone to wander and give himself up to the grovelling things of the world, having had so little knowledge with regard to God and godliness for hundreds of years, that it is literally a breaking up of the fallow ground of his heart to prepare him to see the holy city that the Lord will establish.

The Latter-day Saints gather together for the express purpose, they say, to establish Zion. Where is Zion? On the American continent. Where is the gathering place? For the present, in the mountains. What are you going there for? To help to build up Zion.

We find a great many trying to be Saints and endeavoring to understand how they may be of the most benefit in building up the kingdom of God on the earth. My brother Joseph

says it is an easy matter to be a Saint. So I say. And taking another view of it, again, it is a hard matter. This is true. It is not an easy thing to serve God and mammon. If the Saints comprehend what they have to do in order to establish Zion, and go to work with ready hands and willing hearts to accomplish the labor, they will find it a comparatively easy matter; but unless there is a unity of action on the part of those who are engaged in the work it is not very easily performed. When there is a great work to be accomplished, and there are but few hands to perform it, the burden weighs very heavily on those who are engaged in it. If we have a farm of six hundred acres to fence, and there is only one man engaged in getting the poles and lumber from the kanyon, we find it a slow and tardy work; but if we have a hundred men engaged it is much easier and pleasanter; if a thousand, still more so. So it is in regard to establishing the kingdom of God in the hearts of the children of men. It is not a very hard matter to prevail on a person to put his treasure where his heart is. Our difficulty is in not understanding the principles of the kingdom of heaven sufficiently to enter into it with our whole hearts.

Many of our brethren who have come here when in their own land worked under ground, and probably seldom saw the light of day, but spent year after year of their lives digging out coal. If you chanced to ask them, "Are you ever going to America?" the answer would invariably be, "Yes, I am going to Zion." If you asked the wife and children would they like to go to Zion, the reply would be, "Yes, with all our hearts. We would do anything to get there; if necessary we would be the slaves of those of our brethren who have gone there if we could only go." Yet these same persons when they reach here are not satisfied. If you ask them if this is Zion, they will say, "I do not see much that looks like Zion." When they received the work perhaps their minds were open to see Zion in its beauty and glory; but when they come here and call this Zion they feel disappointed. They have not the least idea in relation to establishing this kingdom. They thought they were going to a Zion whose towers would reach the clouds, with streets paved with gold and the Tree of Life growing on every block. They say, "I do not like this place; I am not exactly suited with it." What do you want? "I do not know exactly what I want; I want something else; I do not like this place" The disposition of some of these murmurers reminds me of the children of some families I have seen while travelling in the world. It is something like this: "Darling, will you have a piece of bread and butter?" "No, ma'am, I don't want it." "But, my dear, shall I put some honey upon it?" "No, I don't like it" "Well, then, will you have a little mince pie, love?" "No, I can't eat it." This is about how the matter stands.

The Saints are full to overflowing with the words of eternal life, yet they do not know what to do with them; and when we come to preach, it seems as though the people were surfeited with much doctrine, persuasion and counsel, and they do not like it very well. This was evident by the many vacant seats this morning. There ought to be ten thousand persons at these meetings, both in the morning and afternoon. But how many do you see? The tabernacle not half filled. Why not come to meeting and fill all the seats. I do not like to see this lack of interest.

in attending meetings. Those professing to be Latter-day Saints have the words of life and do not know it; the brethren read from the Book of Life and they do not know it, and the words of God are given them in great abundance and they trifle with them. Is this the fact? It is. If the people would live their religion, there would be no apostacy and we would hear no complaining or fault-finding. If the people were hungry for the words of eternal life, and their whole souls even centred on the building up of the kingdom of God, every heart and hand would be ready and willing and the work would move forward mightily and we would advance as we should do.]

It is frequently remarked that there is too much of a sameness in this community. True, we do not have the variety they do in the world, drinking, carousing, quarreling, litigation, etc. But if you want a change of this kind, you can get up a dog fight. I think that would be about the extent of the quarreling you want to see. It would be as much as I would desire to witness. I have seen enough of the world, without even desiring to behold another drunken man. I never wish to see another lawsuit. I feel perfectly satisfied without it.

If the people would like something by way of a change, I will propose something to them, as I did to sister Horne, the President of the Female Relief Society in the 14th Ward, who was at Gunnison, about one hundred and thirty miles south of this place, when we were there. I invited her, when she returned, to call the sisters of the Relief Society together, and ask them to begin a reform in eating and housekeeping. I told her I wished to get up a society whose members would agree to have a light, nice breakfast in the morning, for themselves and children, without cooking something less than forty different kinds of food, making slaves of themselves and requiring three or four hired girls to wash dishes. Prepare your breakfast something like they do in England, bread and butter, a little cheese, a few eggs, food that is light and nutritious, and which does not require so much labor in cooking; and instead of tea, if you cannot drink cold water, make a bowl of water gruel or meal porridge and you will save dirtying three or four dishes, knives and forks, or spoons, to each individual that sits at the table.

This would be something to change your feelings and the fashions of society. Will you do it? If you want something new, try this; and when dinner time comes, don't pile the table full of roast meat, boiled meat and baked meat, fat mutton, beef and pork; and in addition to this two or three kinds of pies and cakes; neither urge the children, the father and every one at the table to eat and gorge themselves till they are so full that when night comes they will want a doctor. This will do for a change.

When we go on a trip to the settlements and stop at the brethren's houses, it is, "Brother Brigham, let us manifest our feelings towards you and your company. I tell them to do so, but give me a piece of johnny-cake; I would rather have it than their pies and tarts and sweetmeats. Let me have something that will sustain nature and leave my stomach and whole system clear to receive the Spirit of the Lord and be free from headache and pains of every kind. If I can experience this, it will suit me. What do you say to it, sisters? Do you want a revolution? They want one in France; but you need not go to France to have a revolution

of this kind. Yet in that country there are about twenty-four millions who never eat any flesh meat at all.

The Americans, as a nation, are killing themselves with their vices and high living. As much as a man ought to eat in half an hour they swallow in three minutes, gulping down their food like the canine quadruped under the table, which, when a chunk of meat is thrown down to it, swallows it before you can say "twice." If you want a reform, carry out the advice I have just given you. Dispense with your multitudinous dishes, and, depend upon it, you will do much towards preserving your families from sickness, disease and death.

If this method were adopted in this community, I will venture to say that it would add ten years to the lives of our children. That is worth a great deal.

If you want a little of something more—if you want another revolution, let us go to and say we will wear nothing but what we make; and that which we do not make we will not have.

If the people are inclined to complain about co-operation, let them do so. I have a constitutional right to eat sweetmeats if I choose, so long as I raise them and they belong to no one else; or a piece of johnnycake or wheat bread. This is my legal right and yours also. I have a right to wear a hat that my wife or daughters or my sister has made, and I need not be called in question for doing so. I have a legal and constitutional right, and so have my sisters, to set their table out in a morning with a little plain food on it if they choose so to do. Let the people eat as I used to eat when I was a child. If meat were cooked at all, it was on one plate; and if I had any it was off that plate. I can go to thousands of houses that are making the knives and forks and clothing for you and me that will not have a knife on their table at meal time. Have you ever seen any such thing? Yes, plenty of you have!

I have frequently related a circumstance that transpired while I was in England. After I recovered from the sickness which distressed me during the voyage across the ocean, my appetite became unusually good. I was invited to what is known in that country as a tea-party. Fourteen of us sat down at the table, which was about two and a half feet across; but not a knife, fork, plate or spoon could be seen, with the exception of the plate in the middle of the table, with some beautiful ham upon it, swimming in the gravy. I said to myself, "I would like a piece of that ham if I had any way to eat it; but I have no plate nor knife and fork." By and by a native elder set down his cup on one knee, his bread and butter on the other; and putting his hand in his pocket, pulled out his knife, opened it, and reaching over his bread and butter, took a piece of ham and slipped it on to his bread. I said to myself, "I can do that as well as you;" but I took out my knife before I put down my cup, reached over to the plate and took a fine piece of ham; although I was afraid I would get a little gravy on my clothes in doing so. If I had had a plate it would certainly have been much better; but I got along very well without even greasing my clothes. "Now," said I, "that is worth money to me; I have learned something." In about five minutes after the tea table was deserted by the guests, everything was cleared away and the sister was ready to visit with us. It did not take her two hours to fuss around to wash plates and see that the servants did

not break them, fixing furniture and so forth as we do here.

If you want a revolution go to work to improve yourselves and give your minds something to act upon instead of looking at the faults of others. We are a poor, feeble set and have hardly eyes to see; and many of those who have eyes see not, but are constantly watching the weaknesses and follies of each other. Endeavor with all your mind and strength to improve yourselves and ask your sisters and brethren to improve their lives. I am preaching to you practical religion. Learn to take proper care of your children. If any of them are sick the cry now, instead of "Go and fetch the Elders to lay hands on my child!" is, "Run for a doctor." Why do you not live so as to rebuke disease? It is your privilege to do so without sending for the Elders. You should go to work to study and see what you can do for the recovery of your children. If a child is taken sick with fever give it something to stay that fever or relieve the stomach and bowels, so that mortification may not set in. Treat the child with prudence and care, with faith and patience, and be careful in not overcharging it with medicine. If you take too much medicine into the system, it is worse than too much food. But you will always find that an ounce of preventive is worth a pound of cure. Study and learn something for yourselves. It is the privilege of a mother to have faith and to administer to her child; this she can do herself, as well as sending for the Elders to have the benefit of their faith.

We have come here to build up Zion. How shall we do it? I could tell you how if I had time. I have told you a great many times. There is one thing I will say in regard to it. We have got to be united in our efforts. We should go to work with a united faith like the heart of one man; and whatever we do should be performed in the name of the Lord, and we will then be blessed and prospered in all we do. We have a work on hand whose magnitude can hardly be told. We have now to go to and save ourselves according to the plan provided for our salvation, the Savior having done for us all that he can, except to impart unto us grace to aid us in our lives, and to save our families, friends, ancestors, and the nations that have lived before us and those that may come after us, that all may be brought unto God and be saved, except the sons of perdition. This is the labor we have before us.

Brother Joseph was speaking about prayer. I will say a word with regard to prayer. It matters not whether you or I feel like praying, when the time comes to pray, *pray*. If we do not feel like it, we should pray till we *do*. And if there is a heavy storm coming on and our hay is likely to be wet, let it come. You will find that those who wait till the Spirit bids them pray will never pray much on this earth; for they always find a little something else to do, and become like some who wait for the Spirit to bid them pray, consequently they never pray. Such people would come to meeting and look at each other and then, when they had stayed as long as they felt inclined, addresss their brethren with—"Good bye, I am going home," and then leave. But when the time comes to have prayers, let them be made, and there will be no danger.

Let us be humble, fervent, submissive, yielding ourselves to the will of the Lord, and there is no danger but that we shall have His Spirit to guide us. If we will open our lips and call upon our Heavenly Father, in the name of Jesus, we will have

the spirit of prayer. I have proved this to be the best way. If we do everything in the season thereof, attending to our prayers and daily labors in their proper order and all at the right time, all will go well.

In regard to the things of this world, we should learn what they are for, and then use them wisely. To be proud and lifted up is the height of folly. It is beneath the intelligence and understanding of the man of God ever to be filled with foolish and vain desires. If we wish to exult, let us exult in our God; if we desire to be proud, let our pride be in our Heavenly Father; if we desire happiness, let us be humble and faithful in obeying the commandments of the Almighty and He will dispense every blessing to us. This is my constant prayer. I desire to live so that His Spirit may be with me continually; and I ask you to do so in the name of Jesus, and he will bless you. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 12, 1869.

(Reported by David W. Evans.)

THE HOLY GHOST—LABORING IN FAITH—THE KINGDOM OF GOD—PATRIARCHAL MARRIAGE.

The few of us who met here this forenoon had the privilege of listening to a very interesting discourse from brother Penrose, on the first principles of the Gospel. I say the "few" who were here, for there were few, and there are every Sabbath in the fore part of the day. I think if the Latter-day Saints prized their privileges as they ought to do, there would be more attend meeting on a Sunday morning, there would be more of us faithful to the Lord our God and to the covenants we have made if we did but realize the rewards that, in the future, will be awarded for the deeds done here in the flesh.

There was one principle referred to by brother Penrose this morning, upon which I wish to make a few remarks, for the benefit of the Elders of Israel. It is a very common saying with us, as Elders, in our remarks concerning the gifts of the Gospel to speak of confirming the gifts of the Holy Ghost by the laying on of hands. There is no difference with regard to our faith, opinions or views, as a Church, pertaining to this principle; it is only in the manner in which we use our language. There is a difference between the gifts of the Holy Ghost and the Holy Ghost itself. As brother Penrose said this morning, we repent of our sins, are baptized for the remission of them, and we receive the laying on of hands for the reception of the Holy Ghost;

but the Elders, when speaking on this principle, instead of saying so, not unfrequently say "for the reception of the gifts of the Holy Ghost." Now we have no right, power nor authority to seal the gifts of the Holy Ghost upon anybody, they are the property of the Holy Ghost itself. To explain this I will say, for instance, President Young may go and preach in every ward in this city; yet it is President Young in each ward. When in the 14th Ward he may give a man an apple; in the 13th Ward he may give another person a loaf of bread; in the 10th Ward he may give a man a dollar in money; in the 1st Ward he may give a man a horse and carriage. Now they are all different gifts, but he is one and the same man who bestows them. I merely bring up this figure by way of illustration.

We lay hands upon the heads of those who embrace the Gospel and we say unto them, "In the name of the Lord Jesus Christ receive ye the Holy Ghost." We seal this blessing upon the heads of the children of men, just as Jesus and his apostles and the servants of God have done in every age when preaching the Gospel of Christ. But the gifts of the Holy Ghost are his property to bestow as he sees fit. To one is given the spirit of prophecy, to another a tongue, to another the interpretation of tongues and to another the gift of healing. All these gifts are by the same Spirit, but all are the gifts of the Holy Ghost, to bestow as he sees fit, as the messenger of the Father and the Son to the children of men.

The Holy Ghost, as was justly presented this morning, is different from the common Spirit of God, which we are told lighteth every man that cometh into the world. The Holy Ghost is only given to men through their obedience to the Gospel of Christ; and every man who receives that Spirit has a comforter within —a leader to dictate and guide him. This Spirit reveals, day by day, to every man who has faith, those things which are for his benefit. As Job said, "There is a spirit in man and the inspiration of the Almighty giveth it understanding." It is this inspiration of God to His children in every age of the world that is one of the necessary gifts to sustain man and enable him to walk by faith, and to go forth and obey all the dictations and commandments and revelations which God gives to His children to guide and direct them in life.

We have a long list given to us in the New Testament Scriptures of those who, in ancient days, lived, labored and performed their duties by faith. Among them was Noah, who, being warned of God, went forth and prepared an ark for the salvation of himself and family. Abraham, also, offered up his son Isaac by faith, because he was called and commanded of God, believing in the promises God had made unto him.

This gift and principle of faith is necessary for the Saints in every age of the world to enable them to build up the kingdom of God and perform the work required of them. All that the ancients did was by faith. Jesus and his apostles often quoted the prophecies of the ancient prophets and showed that they were fulfilling them. Even the labors of Jesus, from the manger to the cross, through his whole life of pain, sorrow, affliction, suffering, persecution and derision, were all by faith. It was by the power of the Father, whose work he had come to perform, that he was sustained. He fully believed that he would be able to accomplish all that he had been sent to perform. It was on this principle that he fulfilled

every requirement and obeyed every law, even that of baptism, when he was immersed in the Jordan by John, who held the Aaronic Priesthood and the keys of baptism for the remission of sins. Baptism was a righteous law; in fact, it was the law of God to save the children of men, and Jesus was the door, and he, although free from sin and guile, complied with it as an ensample to his disciples and the rest of the children of men.

The Apostles, in their labors, had to work on the same principle that the Saints in both former and latter days have had to work upon—namely the principle of faith. Joseph Smith had to work by faith. It is true that he had a knowledge of a great many things, as the Saints in former days had, but in many things he had to exercise faith. He believed he was fulfilling the prophecies of the ancient prophets. He knew that God had called him, but in the establishment of His kingdom he had to work continually by faith. The Church was organized on the 6th of April, 1830, with six members, but Joseph had faith that the kingdom thus commenced, like a grain of mustard seed, would become a great Church and kingdom upon the earth; and from that day until the day on which he sealed his testimony with his blood, his whole life was as if wading through the deep waters of persecution and oppression, received from the hands of his fellowmen. He had all this to endure through faith, and he was true, faithful and valiant in the testimony of Jesus to the day of his death.

All the labors that we have performed from that day until the present have been by faith, and we, as Latter-day Saints, should seek to cherish and grow in this principle, that we may have faith in every revelation and promise and in every word of the Lord, that has been given in the Bible, Book of Mormon and Doctrine and Covenants, for they will surely come to pass as the Lord God lives, for the unbelief of this generation will not make the truths of God without effect.

When the members of Zion's Camp were called, many of us had never beheld each others' faces; we were strangers to each other and many had never seen the prophet. We had been scattered abroad, like corn sifted in a sieve, throughout the nation. We were young men, and were called upon in that early day to go up and redeem Zion, and what we had to do we had to do by faith. We assembled together from the various States at Kirtland and went up to redeem Zion, in fulfilment of the commandment of God unto us. God accepted our works as He did the works of Abraham. We accomplished a great deal, though apostates and unbelievers many times asked the question, "What have you done?" We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of travelling a thousand miles with him, and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. And he gathered some two hundred Elders from throughout the nation in that early day and sent us broadcast into the world to preach the Gospel of Jesus Christ. Had I not gone up with Zion's Camp I should not have been here to-day, and I presume that would have been the case with many others in this Territory. By going there we were thrust into the vineyard to preach the Gospel, and the Lord accepted our labors. And in all our labors and persecutions, with lives often at stake, we have had to work and live by faith.

The Twelve Apostles were called by revelation to go to Far West, Caldwell county, to lay the foundation of the corner stone of the Temple. When that revelation was given this Church was in peace in Missouri. It is the only revelation that has ever been given since the organization of the Church, that I know anything about, that had day and date given with it. The Lord called the Twelve Apostles, while in this state of prosperity, on the 26th day of April, 1838, to go to Far West to lay the corner stone of the Temple; and from there to take their departure to England to preach the Gospel. Previous to the arrival of that period the whole Church was driven out of the State of Missouri, and it was as much as a man's life was worth to be found in the State if it was known that he was a Latter-day Saint; and especially was this the case with the Twelve. When the time came for the corner stone of the Temple to be laid, as directed in the revelation, the Church was in Illinois, having been expelled from Missouri by an edict from the Governor. Joseph and Hyrum Smith and Parley P. Pratt were in chains in Missouri for the testimony of Jesus. As the time drew nigh for the accomplishment of this work, the question arose, "What is to be done?" Here is a revelation commanding the Twelve to be in Far West on the 26th day of April, to lay the corner stone of the Temple there; it had to be fulfilled. The Missourians had sworn by all the gods of eternity that if every other revelation given through Joseph Smith were fulfilled, that should not be, for the day and date being given they declared that it should fail. The general feeling in the Church, so far as I know, was that, under the circumstances, it was impossible to accomplish the work; and the Lord would accept the will for the deed. This was the feeling of Father Smith, the father of the Prophet. Joseph was not with us, he was in chains in Missouri, for his religion. When President Young asked the question of the Twelve, "Brethren, what will you do about this?" the reply was, "The Lord has spoken and it is for us to obey." We felt that the Lord God had given the commandment and we had faith to go forward and accomplish it, feeling that it was His business whether we lived or died in its accomplishment. We started for Missouri. There were two wagons. I had one and took brother Pratt and President Young in mine; brother Cutler, one of the building committee, had the other. We reached Far West and laid the corner stone according to the revelation that had been given to us. We cut off apostates and those who had sworn away the lives of the brethren. We ordained Darwin Chase and Norman Shearer into the Seventies. Brother George A. Smith and myself were ordained into the quorum of the Twelve on the corner stone of the Temple; we had been called before, but not ordained. We then returned, nobody having molested or made us afraid We performed that work by faith, and the Lord blessed us in doing it. The devil, however, tried to kill us, for before we started for England everyone of the Twelve was taken sick, and it was about as much as we could do to move or stir. I had travelled in Tennessee, Mississippi, Kentucky and Arkansas for two or three years; and that, too, during the sickly season, where they were not well enough to take care of the sick, and I had never had the ague. But upon this occasion I was taken with the ague, the first time in my life. All the Twelve had something the matter with them. But we had to travel sick; we had to travel

by faith in order to fulfil the mission to which we had been called by revelation. But the Lord sustained us; He did not forsake us.

We went to England, and we baptized, in the year 1840, something like seven thousand people, and established churches in almost all the principal cities in the kingdom. Brother Pratt established a branch in Edinburgh, Scotland. Brother Kimball, George A. and myself built up a branch in London, and several branches in the south of England. We baptized eighteen hundred persons in the south of England in seven months; out of that number two hundred were preachers belonging to different denominations of that land. We opened an emigration office, published the Book of Mormon and gathered many to Zion. God was with us, and I may say that He has been in all the labors of this Church and kingdom.

In the pioneer journey, coming here, we had to come by faith; we knew nothing about this country, but we intended to come to the mountains. Joseph had organized a company to come here, before his death. He had these things before him, and understood them perfectly. God had revealed to him the future of this Church and kingdom, and had told him, from time to time, that the work of which he was laying the foundation would become an everlasting kingdom—would remain for ever. President Young led the pioneers to this country. He had faith to believe that the Lord would sustain us. All who travelled hither at that time had this faith. The Spirit of God was with us, the Holy Ghost was with us, and the angels of the Lord were with us and we were blessed. All, and more than we anticipated, in coming here, has been realized, as far as time would permit.

When the Mormon Battalion was called for by the United States, we were in our exile, having been driven from our homes, our country and graves of our fathers, from lands we had bought of the United States Government, for our religion, into the wilderness. The Government made a demand upon us for five hundred men to go to the Mexican war. I do not suppose that they expected we would furnish them, but we did, and we did it by faith. Five hundred men, the strength of Israel, were sent to fight the battles of their country, leaving their wives, children and teams on the prairie. They had to exercise faith, and so had we who remained, believing it would turn out for the best, and it has proved so. Every member of that battalion who has remained faithful has always rejoiced, from that day to this, that he was a member thereof. It has proved a blessing to him, and it proved salvation to Zion.

I have referred to these things to show that hitherto, in our labors to build up the Church and kingdom of God upon the earth, we have had to labor by faith. It is still requisite. God has called upon us to warn this generation. He has set His hand to establish Zion—the great Zion of God—about which the prophets have said so much. No prophet has spoken more pointedly on this subject than Isaiah. Our drivings from Missouri, our persecutions, our travels along the Platte River, the manner of our coming to the mountains of Israel, our return again to the land of Zion and the building of the Temple in Jackson county have all been spoken of by Isaiah as well as by all the prophets who have spoken concerning the Zion of the latter days.

We have exercised faith in the carrying out of these promises and in the fulfilling of those revelations

of God unto us. We have walked and lived by faith, precisely the same as the Apostles, prophets and Saints have done in every dispensation and age of the world; for there is one remarkable feature with regard to the work of God, and that is, it has always been unpopular in every age and generation. The Lord has never sent a message to the inhabitants of the earth but what it has been despised, in a great measure, by most of them. As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of Man. In the days of Noah there were eight souls saved, after one hundred and twenty years' labor in preaching and building the Ark. In the days of Lot but very few left the city of Sodom. Lot and his family left, and we are told that his wife was turned into a pillar of salt; and what the angels had told Lot concerning Sodom and Gomorrah came to pass—fire and brimstone were sent down from heaven upon them and they were destroyed.

The work of God and the Gospel of Christ have always been unpopular. Take the life of the Savior himself. There is a fair example. Trace him from the day he was born until his death, and who were his friends? A few illiterate fishermen. Jesus Christ came to the house of Judah and they rejected him; and Jerusalem, Judea, and the inhabitants of all the region round about rose up against him with the exception of a few poor men and women. Still he was the Savior of the world, the great Shiloh of Israel, the great King of the Jews. That is a fair ensample of the way in which the work of God has been received in every age and dispensation. All that Jesus said concerning the Jews has come to pass to the very letter; not one jot or tittle has fallen unfulfilled. Their history for the last eighteen hundred years, until the present day, has been a remarkable ensign to the nations of the earth of the truth of the Bible and of the truth of the testimony of Jesus Christ, and of him being the Savior of the world. All that he said concerning them and all that Moses predicted concerning their dispersion and about their being driven, as corn is sifted through a sieve, among the nations; about the manner in which their women did evil to the children of their own bosoms when Jerusalem was surrounded by the Roman army, when it was taken and over two millions of its inhabitants were destroyed by sword, pestilence and famine, has been fulfilled. All these things have been in strict fulfilment of the sayings of Moses and Jesus concerning them. When the Savior was sentenced to death they cried, "Let his blood be upon us and upon our children;" and they have been trampled under foot by the whole Gentile world for the last eighteen hundred years. In their affliction and persecutions they have had to suffer almost beyond the endurance of man, and until the last few years have scarcely had the right of citizenship in any nation under heaven—except in the United States. All that has been spoken concerning them has had its fulfilment as fast as time would admit

It is so with regard to the Gospel of Jesus Christ in the latter days. If they called the master of the house Beelzebub, will they not say the same of his household? They said that he cast out devils by Beelzebub, the prince of devils, they said he was a pestilent fellow and a stirrer-up of sedition and strife, still he was the Savior of the world.

This principle of unbelief has existed in every age; it exists to-day. The Elders of Israel have had to contend with this power of darkness,

with persecution, oppression, ridicule and opposition from those who should have received their message—a message which was for the good and salvation of those who rejected it. The Jews should have received the testimony of Christ, but as a nation they rejected it. Our experience has been very similar to that of Jesus and his Apostles. We have had to labor by faith. We have had to exercise faith in the revelations that have been given to us in the Book of Doctrine and Covenants and Book of Mormon, as well as in the Bible. These revelations portray what lies before us as a people. The fate of this nation and the nations of the earth has been portrayed by the ancient prophets in the Book of Mormon and Bible. Isaiah has told us what will come to pass in the latter days concerning those who fight against Mount Zion and against the children of Zion. Every weapon will be broken, every nation that will not serve Zion shall be utterly wasted away, saith the Lord; for the Lord will fight in defence of the land of Zion. He will establish the kingdom that Daniel saw, in fact that kingdom has been established; the Zion of God has been set up, the Church of Jesus Christ of Latter-day Saints has been established by revelation from Jesus Christ in our day and generation; and we are called to build it up, we are called to perform its work. As I have often remarked, the Gods, the angels, the whole heavens, all the good men, all the spirits of the just that dwell in the eternal world are watching with vast interest the labors of this people.

They are not perfect without us, we are not perfect without them. There is no period in the whole history of the world, no dispensation of God to man, that is fraught with such interest as the dispensation in which we live; there never has been. No prophets, no apostles or inspired men in any age of the world ever had the privilege of laying the foundation of the Zion of God to remain on the earth to be thrown down no more for ever. In every other dispensation of the world the people have risen up against God and His Christ, against the kingdom and against the Priesthood, and have overthrown the messengers of heaven, and put to death every man who has borne the kingdom of God, and the kingdom has been taken from the earth. This is true of every age, except that of Enoch. He built up a kingdom and gathered together the people after laboring and preaching three hundred and sixty-five years. He perfected a city, which was called the city of the Zion of God. But behold and lo, the nations of the earth awoke and found that Zion had fled! The Lord took it to Himself; took it away from the earth. The people were righteous; they had become sanctified and the Lord took them away out of the power of the wicked. Zion could not remain on the earth; there was not power sufficient to withstand the assaults of the wicked; or if there was, the time had not come when the Lord would make use of the children of men; or there were not enough of the children of men willing to take hold and manifest those principles in their lives so that they could remain on the earth. But in the latter days he will do so. He has sworn it by Himself, because there is none greater to swear by. He has declared it through the mouth of every prophet that has ever lived on the earth, whose writings we possess, both in the Bible and Book of Mormon, as well as in those glorious revelations in the Book of Doctrine and Covenants given through the mouth of Joseph Smith the prophet. These sayings are true. We as a

people should exercise faith in them, no matter what may be transpiring in the outside world. We have had the powers of wicked men and devils to contend with. We may say that the devil is mad; he is stirred up against Zion; he knows that his reign will last but a little season longer.

This arch enemy of God and man, called the devil, the "Son of the Morning," who dwells here on the earth, is a personage of great power; he has great influence and knowledge. He understands that if this kingdom, which he rebelled against in heaven, prevails on the earth, there will be no dominion here for him. He has great influence over the children of men; he labors continually to destroy them. He labored to destroy them in heaven; he labored to destroy the works of God in heaven, and he had to be cast out. He is here, mighty among the children of men. There is a vast number of fallen spirits, cast out with him, here on the earth. They do not die and disappear; they have not bodies only as they enter the tabernacles of men. They have not organized bodies, and are not to be seen with the sight of the eye. But there are many evil spirits amongst us, and they labor to overthrow the Church and kingdom of God. There never was a prophet in any age of the world but what the devil was continually at his elbow. This was the case with Jesus himself. The devil followed him continually trying to draw him from his purposes and to prevent him carrying out the great work of God. You see this manifested when he took Jesus on to the loftiest pinnacle of the temple and showed him all the glory of the world, telling him that he would give him all this if he would fall down and worship him. The poor devil did not own a foot of land nor anything else! The earth was made by and belonged to the Lord and was His footstool. Yet the devil offered that to Jesus which was not his own. Jesus said unto him, "Get thee behind me, Satan."

This same character was with the disciples as well as with their master. He is with the Latter-day Saints; and he or his emissaries are with all men trying to lead them astray. He rules in the hearts of the inhabitants of the earth. They are governed and guided by him far more than by the power of God. This is strange, still it is true. See the wickedness in the world. See the abominations with which the earth is deluged, causing it to groan under the burden. Where does this evil come from? From the works of the devil. Everything that leads to good is from God, while everything that leads to evil is from the devil. Here are the two powers. How many on the earth are honoring God, acknowledging His hand in all things and keeping His commandments? Very few. Just the same to-day as in the days of Noah. We read that one of a family and two of a city will be gathered to Zion in the last days. Out of twelve hundred millions, that dwell on the face of the earth, we, after forty years' labor, have succeeded in gathering a few thousands together to the valleys of the mountains. The numbers are very few; but this few should be faithful.

Last Sabbath, those who were here listened to a discourse from brother George Q. Cannon, in which he delivered his testimony concerning Joseph Smith and President Young. I thought to myself, it seemed a kind of a queer idea that, at this late date, one of the Apostles should be called upon to stand up in the sacred desk and defend the characters of these men as prophets and

Apostles. Yet so it was, and these things are necessary.

Joseph Smith was what he professed to be, a prophet of God, a seer and revelator. He laid the foundation of this Church and kingdom, and lived long enough to deliver the keys of the kingdom to the Elders of Israel, unto the Twelve Apostles. He spent the last winter of his life, some three or four months, with the Quorum of the Twelve, teaching them. It was not merely a few hours ministering to them the ordinances of the Gospel; but he spent day after day, week after week and month after month, teaching them and a few others the things of the kingdom of God. Said he, during that period, "I now rejoice. I have lived until I have seen this burden, which has rested on my shoulders, rolled on to the shoulders of other men; now the keys of the kingdom are planted on the earth to be taken away no more for ever." But until he had done this, they remained with him; and had he been taken away they would have had to be restored by messengers out of heaven. But he lived until every key, power and principle of the holy Priesthood was sealed on the Twelve and on President Young, as their President. He told us that he was going away to leave us, going away to rest. Said he, "You have to round up your shoulders to bear up the kingdom. No matter what becomes of me. I have desired to see that Temple built, but I shall not live to see it. You will; you are called upon to bear off this kingdom." This language was plain enough, but we did not understand it any more than the disciples of Jesus when he told them he was going away, and that if he went not the Comforter would not come. It was just so with Joseph. He said this time after time to the Twelve and to the Female Relief Societies and in his public discourses; but none of us seemed to understand that he was going to seal his testimony with his blood, but so it was. What he said to us and the Church we have had to perform. Joseph Smith was a good man, a prophet of God. His works are before the world; they are before the eyes of the nation; they are before the heavens and the earth. The foundation that he laid we have built upon until the present day; and that foundation no power on earth or in hell will ever be able to remove. That Church and kingdom of God that is planted here in these valleys of the mountains will remain on the earth until the little stone Daniel saw will become a mountain and fill the earth—until the reign of Jesus is supreme and universal.

It startles men when they hear the Elders of Israel tell about the kingdoms of this world becoming the kingdom of our God and His Christ. They say it is treason for men to teach that the kingdom Daniel saw is going to be set up, and bear rule over the whole earth. Is it treason for God Almighty to govern the earth? Who made it? God, did He not? Who made you? God, if you have any eternal Father. Well, whose right is it to rule and reign over you and the earth? It does not belong to the devil, nor to men. It has never been given to men yet; it has never been given to the nations. It belongs solely to God and He is coming to rule and reign over it. When will that be? It may not be perfected until Christ comes in the clouds of heaven with power and great glory to reward every man according to the deeds done in the body. That kingdom, the germ of which is planted here, will continue to grow and will never be overthrown.

As I said before, no matter what takes place outside of this Territory —we as Latter-day Saints should exercise faith in God, for just as sure as God was true to Daniel, Moses, Noah, Enoch and to the prophets and Apostles, so will He be true to us; so will He be true to His word in these latter days and will fulfill all He has said.

This is the work we have to perform. It is a good work, a great work, a glorious work, and one in which the Latter-day Saints should rejoice, for it confers upon them the privilege of being instruments in the hands of God of helping to build up His kingdom on the earth. This should give us joy, and the promises made to us in connection with this work ought to sustain us and give us hope, joy and consolation.

I have been happy since I formed the acquaintance of the Gospel of Jesus Christ: I was never satisfied until I found the Latter-day Saints. In my boyhood I could read in the Bible and New Testament of a people who had power with God, who had the gifts and graces, who could command the elements and they obeyed them; who had power to heal the sick, and had the gifts of the Holy Ghost imparted unto them by God himself. That was the kind of religion I always desired to live to see. I desired to live to see a prophet and an Apostle, or some man who was inspired of God who could teach me the way to be saved. I have lived to see that day. I rejoice in it for I I know it is true. I know this work is true. I know it is the kingdom of God, as you do, and as all men do who have received the testimony of the Holy Spirit and have been faithful for themselves.

As to President Young his labors have been with us. It has been remarked sometimes, by certain individuals, that President Young has said in public that he was not a prophet nor the son of a prophet. I have travelled with him since 1833 or the spring of 1834; I have travelled a good many thousand miles with him and have heard him preach a great many thousand sermons; but I have never heard him make that remark in my life. He is a prophet, I am a prophet, you are, and anybody is a prophet who has the testimony of Jesus Christ, for that is the spirit of prophecy. The Elders of Israel are prophets. A prophet is not so great as an Apostle. Christ has set in his Church, first, Apostles; they hold the keys of the kingdom of God. Any man who has travelled with President Young knows he is a prophet of God. He has foretold a great many things that have come to pass. All the Saints who are well acquainted with him know that he is governed and controlled by the power of God and the revelations of Jesus Christ. His works are before the world; they are before the heavens; before the earth; before the wicked as well as the righteous; and it is the influence of President Young that the world is opposed to. This Priesthood, these keys of the kingdom of God that have been sealed upon him, the world is at war against; let them say what they may, these things are what they are at enmity with. Their present objection to the Latter-day Saints, they say, is plurality of wives. It is this principle they are trying to raise a persecution against now. But how was it in Missouri, Kirtland, Jackson county, Far West, Caldwell county, in all our drivings and afflictions, before this principle was revealed to the Church? Certainly it was not polygamy then. No, it was prophets, it was revelation, it was the organization of an institution founded by revelation from

God. They did not believe in that, and that was the objection in those days. If we were to do away with polygamy, it would only be one feather in the bird, one ordinance in the Church and kingdom. Do away with that, then we must do away with prophets and Apostles, with revelation and the gifts and graces of the Gospel, and finally give up our religion altogether and turn sectarians and do as the world does, then all would be right. We just can't do that, for God has commanded us to build up His kingdom and to bear our testimony to the nations of the earth, and we are going to do it, come life or come death. He has told us to do thus, and we shall obey Him in days to come as we have in days past.

Brethren and sisters, let us exercise faith; the ancient prophets lived by faith; it is as necessary for us as for them. I believe what God has said will be f lfilled. I believe the Book of Mormon and the Book of Doctrine and Covenants will be fulfilled, and all the promises and prophecies made by the faithful servants of God. When any man speaks as he is moved upon by the Holy Ghost, that is the word of God to the people; and though the heavens and the earth pass away, not one jot or tittle of the word of God will fall unfulfilled. I care not whether it be by His own voice out of the heavens; by the ministration of angels; by the voice of a prophet, or by the inspiration of the Holy Ghost through His servants, it is the word of God to the people, it is truth and it will have its effect and fulfilment. Everything that has been communicated to us by revelation I believe to be true; many of them I know. I have faith and knowledge, both in a degree. I want more; I wish for more, and all I ask is that the Lord will enable me to be faithful. I wish eternal life. I want salvation. This is the object of my life; for this I embraced "Mormonism." This is the principle that has sustained me from the time I entered this Church and kingdom. This hope sustained me when I shouldered my knapsack and went forth to travel and preach without purse or scrip, thousands of miles through the United States. This principle of inspiration has sustained the Elders of Israel in every age of the world. It is that which sustained Joseph Smith from the day he commenced his career as a servant of God until the time that he sealed his testimony with his blood. Somebody has got to pay the bill for the shedding of that innocent blood. Shedding innocent blood has cost the Jews eighteen hundred years of suffering, mourning, woe and destruction; it has cost this nation already four years of war, with two millions of men laid in the dust, and four thousand million dollars in money; and woe be to that nation, tongue or people that sheds the blood of the Saints of God, or undertakes to oppose the work of God in this or any other generation. They will have to reap what they sow; for what you sow you will reap, and the reward you mete will be rewarded to you again, whether you are Saints or sinners, in all nations, kindreds, tongues and people under the whole heavens.

This is the position that we occupy. This warfare is not between man and man but between God and the world. If the Lord does not defend the Latter-day Saints we cannot defend ourselves. We can do what is required of us, but God Himself has to defend us. He has done it and He will continue to do it until the coming of the Lord Jesus Christ, or until his kingdom triumphs on the earth. This is my faith; and I would rather, to-

day, lay down my life, honoring the faith once delivered to the Saints, than turn round and fear men, who have power only to kill the body, instead of fearing Him who has power to cast both soul and body into hell. Salvation is of more consequence to me and to this people, and to all the inhabitants of the earth, than anything else. What is the world with its honors, gold, silver, thrones, principalities and powers compared with salvation? They all end at death, they are of no force after, and are of no moment when compared with eternal salvation. Oh, what glorious principles have been revealed to the Latter-day Saints! Where did you get them? How did you obtain them? Through the voice of Joseph Smith and Brigham Young by revelation from God. That is the way we obtained them. The principles of the Gospel of Jesus Christ have power and efficacy after death; they will bring together men and their wives and children in the family organization and will re-unite them worlds without end. The power of those who sit upon thrones in this life will end at their death; they will have no extra power in the world to come because they have occupied thrones in this. The Czar of Russia, the Emperor of France, the Queen of England, or any other sovereign, will not have any additional power in the world to come because of their present glory. It will all end with their death. These are the kingdoms of men, they are not ordained of God. True, they will be held accountable for the exercise of their power here; God will hold them responsible for that, but so far as salvation and glory hereafter are concerned, their exalted positions here will not avail them anything. There is not a man who has lived since the Church went into the wilderness and the kingdom of God was taken from the earth, until Moroni rent the vail and gave to Joseph Smith the records of the Book of Mormon, and until Peter, James and John sealed upon him the keys of the holy Priesthood, who can claim a wife in the resurrection. Not one of them has been married for eternity, but only until death. But unto the Latter-day Saints the sealing ordinances have been revealed, and they will have effect after death, and, as I have said, will re-unite men and women eternally in the family organization. Herein is why these principles are a part of our religion, and by them husbands and wives, parents and children will be re-united until the links in the chain are re-united back to Father Adam. We could not obtain a fullness of celestial glory without this sealing ordinance or the institution called the patriarchal order of marriage, which is one of the most glorious principles of our religion. I would just as lief the United States Government would pass a law against my being baptized for the remission of my sins, or against my receiving the Holy Ghost, as against my practising the patriarchal order of marriage. I would just as lief they would take away any other principle of the Gospel as this. The opinion of men generally, in relation to this subject, is that the Latter-day Saints practise it for the gratification of their carnal desires; but such ideas are wholly untrue. The world seek after this; but the Saints of God practise this principle that they may partake of eternal lives, that they may have wives and posterity in the world to come and throughout the endless ages of eternity.

God promised to Abraham that his seed should be as numerous as the stars in the heaven or as the sands on the sea-shore. We all know,

from reading the history of Abraham, that this promise has not been fulfilled, for you may take one square yard of sand on the sea-shore, and the grains it would contain would be more numerous than all the inhabitants that ever lived on the earth; hence this promise of the Lord could not be fulfilled if, as the Christian world imagine, the marriage relation ceases with the termination of this life, and that after the resurrection there is no increase. But in the resurrection there will be no end to the increase of Abraham, it will continue through all eternity.

These are some of the principles of the Gospel God has revealed to us. Are they not worth living for and having faith in? They are. Then do not fear because of the wicked. We have everything to encourage us. The Latter-day Saints should be faithful. We should live our religion and be true and faithful to our covenants. We should magnify our callings as Apostles, Elders and Saints, before God, angels and men. We have but little time to work, and we should work while it is called to-day; by and by night comes when no man can work. When the vision of my mind is opened and I gaze abroad upon this generation, I many times feel to mourn in my spirit to see the darkness and unbelief and the carelessness of man with regard to his future and eternal state. Instead of seeking with all their powers to secure to themselves eternal life they seem to be doing their utmost to turn the last key to seal their condemnation and to make themselves the sons of perdition. They will labor to shed innocent blood and to destroy the Church and kingdom of God on the earth. This is one of the promptings of the evil one.

There are two things which have always followed apostates in every age of the world, and especially in our day. In the early days of the Church, in Kirtland, as soon as men apostatized from the Church and kingdom of God, they immediately began to fear their fellow men, and to fancy their lives were in danger. Another peculiarity common to apostates was that they desired to kill those who had been their benefactors. This was the case with the Higbees, Laws and others with regard to the Prophet Joseph, when they turned against him, they sought with all their powers to take away his life. Not only were they afraid of their own lives, but they sought to take his, and they eventually succeeded, and woe is their doom. What would they not give in exchange for their souls? But no matter, they cannot redeem them. This spirit always accompanies the apostates. What are they afraid of? There is something they do not understand or comprehend; they walk in the dark, and by and by they will unite with the wicked and try to overthrow the very work they have been trying to build up.

This spirit has always been with the enemies of righteousness. The devil seeks to overthrow the kingdom of God and the Saints, and he always will do it as long as he has any power on the earth; therefore we should be united. We should be faithful and labor hard to do what we have to do, and not put off anything for the building up of the kingdom of God. We should obey all the ordinances we can for ourselves and our children; for the living and the dead. We should attend to these things as we go along, and when we get through with our work and into the spirit world, we may look back and be satisfied with our labors. There is a great deal for the Latter-day Saints to do. We have done a good deal,

but the work is only just commenced. Zion is not what she must be; Zion is growing. She has grown since we came to the valleys of the mountains. We have done something for the living; we have warned the nations; the garments of many of us are clear of the blood of this generation. It cannot rise in judgment against Joseph Smith, Brigham Young or the Twelve Apostles, nor against thousands of the Elders of this Church and kingdom. We have lifted up our voices day and night; we have preached to millions of our fellow men and have travelled hundreds of thousands of miles to offer this Gospel to the nations of the earth. Still they have turned against us, and a great many of them have sought our overthrow. They will receive their reward and we shall receive ours.

What joy, consolation and satisfaction it will be to the Apostles, Elders and Saints of God, of this day, who remain true and faithful to the end, having become members of the Church of the Firstborn, and been valiant in the testimony of Jesus, when they meet Father Adam, Enoch, Jacob, Isaiah, Jeremiah, Jesus and the Apostles, how great their joy will be! They labored in their day for the work of God, and their toils are over; we are having our day and our labor. By and by we shall meet and mingle in the eternal world. How fast we pass away! Where is brother Heber, whom we used to see so often in our midst here and in the Endowment House? In the spirit world. Brother Willard, Joseph, Hyrum, David Patten, Jedediah, Parley Pratt, and brother Benson among the rest, have gone. We shall all go pretty soon, we shall not remain a great while. Our labors in this life are short, and we shall soon pass to the other side of the vail. Our children, the rising generation, will possess the kingdom; on them the labor of rolling on the work of God will rest, until the kingdom and the greatness of the kingdom under the whole heaven will be given to the Saints of the Most High and they will possess it for ever and ever, and the meek will inherit the earth. Let us be diligent, let us be faithful; let us labor while it is called to-day, that we may be counted worthy to receive a reward that will satisfy us in the end.

I pray that God will bless us, that He will pour out His Spirit upon us and give us the testimony of Jesus Christ; that we may guard our welfare and watch ourselves that our feet may not slip. It is an awful thing for a man, in any generation, to receive this Gospel, to taste the good word of God and the powers of the world to come, and then turn away and lose the testimony of Jesus and turn against God; such a man's condition is worse than his who never heard the Gospel of Christ. He will lament and mourn, and that, too, without ever receiving redemption. Such individuals cannot be redeemed and restored to that which they have forfeited. It is far better to receive the Gospel and be faithful in the midst of all opposition. If we continue so, when we meet with the fathers we can rejoice with them and partake of the same kingdom and the same glory, quickened by the same spirit, having kept the same law and been preserved thereby.

May God bless us all and help us to overcome the world, the flesh and the devil, for Jesus sake. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 29, 1870.

(Reported by David W. Evans.)

THE SOURCE OF INTELLIGENCE, ETC.

If I can have your attention I will talk to you a few minutes. Speaking as much as I have in public makes me feel most forcibly that I have both stomach and lungs, hence I would like to have stillness in the house. I see some sisters withdrawing in consequence of their children not being quiet; I am very much obliged to them, and trust that others will do likewise if they cannot keep their children still.

I am not in the habit of making many apologies nor very many preliminaries when I speak to a congregation. Sometimes I feel to say a few words that might be called apologetic in rising to address a congregation, having that timidity which most men feel on such occasions. I have seen few public speakers in my life who were capable of rising and speaking directly upon a subject, unless it had been studied or perhaps written beforehand. To speak extempore, on the impulse of the moment, without reflection, requires considerable steadiness of the nerve. This is a matter that I have reflected upon a good deal, for in my experience I have learned that there is a modest timidity in the feelings of almost all persons I ever saw when called upon to speak to their fellow-beings. This is frequently the case in private circles as well as before the public. I think I understand the reason of it; it is a matter which I have studied. I find myself here on this earth, in the midst of intelligence. I ask myself and Wisdom, where has this intelligence come from? Who has produced and brought into existence, I will say, this intelligent congregation assembled here this afternoon? We are here, but whence have we come? Where did we belong before coming here? Have we dropped accidentally from some of the planets on to this earth without order, law or rule? Perhaps some, in their reflections, have come to this conclusion, and think that is all that is known in relation to this matter. I inquire where is this intelligence from which I see, more or less, in every being, and before which I shrink when attempting to address a congregation? I ask the question of my friends, my brethren and of every man that lives: Suppose that you, through duty, are called to speak to a private family, to a small congregation, or even to children in a Sunday school, do you not feel this same timidity? Where is the man who can rise to address children without feeling this same modesty? I have seen a very few in my life who could rise before a congregation, in a prayer meeting, or go on the stage of a theatre, or anywhere else, and speak with perfect ease and confidence. I think they have great reason to be thankful for their self-confidence; but where they obtained it or whether it is inherent,

whether they are destitute of real refinement or have a surplus of it, it is not for me to say. I know that I do not possess this faculty. When I speak to a congregation I know that I am speaking to the intelligence that is from above. This intelligence which is within you and me is from heaven. In gazing upon the intelligence reflected in the countenances of my fellow-beings, I gaze upon the image of Him whom I worship—the God I serve. I see His image and a certain amount of His intelligence there. I feel it within myself My nature shrinks at the divinity we see in others. This is the cause of that timidity to which I have referred, which I experience when rising to address a congregation.

I rise with pleasure this afternoon to speak to my friends, brethren and sisters, and to the strangers who are here; and I will take the liberty of looking at my people—my brethren and sisters, as they are, and we will look at each other as we are. I look at others as they are, and we will look at each other as we are. We will chat a little together, and I will give both Saints and strangers a few of my views. First to the Saints, I will say that you and I have professed to believe in God who reigns in the heavens, who formed the earth and the planets. No matter whether He rules the celestial, terrestrial or telestial, you and I have professed to believe in that Supreme Being who has set this machine in motion. He governs by law. He has reduced His offspring, His legitimate offspring, to all the sin, darkness, death and misery that we find on this earth; He has also provided means and, in connection with the attributes He has implanted within us, has instituted ordinances which, if we will receive and improve upon, will enable us to return back into His presence. I say to the Latter-day Saints, live your religion! Live so that the Spirit of the Lord will dwell within you, that you may know for a surety and certainty that God lives. For me to tell you that there is a God in heaven, that Jesus Christ is the Savior of the world; for me to tell you that Jesus will give his holy Spirit to them that believe on him and obey his Gospel, would be fruitless to you unless you obey his requirements. I know that the Latter-day Saints are looked upon by the world as dupes—as a low, degraded, imbecile race, and that we are so unwise and short-sighted, so vain and foolish, that through the great amount of enthusiasm within us, we have embraced an error, and have been duped by Joseph Smith. You who have obeyed the principles he preached know whether you are deceived or not. I know for myself and you know for yourselves.

Now let me ask you, if you trust to my faith, to my words and teachings, counsel and advise, and do not seek after the Lord to have His Spirit to guide and direct you, can I not deceive you, can I not lead you into error? Look at this and see to what mischief it would lead, and what an amount of evil could be done to a people if they did not live so that the Spirit of the Lord would dwell with them that they might know these things for themselves. It is my request, my prayer, exhortation, faith, wish and earnest desire that the Latter-day Saints will live their religion, and that they will teach their children all things pertaining to God and godliness, that they may grow up into Christ, their living head.

I would ask of my friends or foes, no matter which—I mean those who do not believe as I do—those who look upon us as a set of fanatics, I would ask a few questions of the

world of mankind, of the greatest philosophers, of the greatest geniuses, and of the men of the most profound knowledge on the face of the earth, Can you tell me where you get your knowledge? Say some, "The schoolmaster taught me thus and so; my mother taught me thus and so; or I have learned it from books." Can you tell me the origin of this knowledge? Can you direct me where I can go and get the same knowledge? Was this inherent in you? Was it developed without any nourishment, or instruction—without the life and intelligence which came from the vision of the mind? Ask the mechanic—Who influenced you to bring forth this and that improvement in mechanism? Who influenced Professor Morse to believe that he could stretch a wire round this building or any other, and then, by applying a battery at one end of the wire, that he could receive an answer at the other? Who taught Robert Fulton that he could apply steam so as to propel a vessel? Did his mother, his schoolmaster or his preacher tell him this? No, he would have spurned the idea.

Now, all this is in my remembrance. I lived near by those who assisted Mr. Fulton in building his steamboat. He could not be dissuaded, by any means, to desist from his operations. I ask what was it that influenced the mind of Fulton in this direction? It was that invisible influence or intelligence that comes from our Creator, day by day, and night by night, in dreams and visions of the mind. "I see it, I know it," said he. I recollect him telling some of our neighbors who assisted him in building the first steam-vessel that ever was built, "I know that I can apply steam so as to propel this vessel from here to New York. I know it just as well as I live." I recollect a Mr. Curtis, a carriage maker, who lived in the State of New York; said he, "I have a little property, and I will spend all I have to assist Mr. Fulton to put his project into successful operation, for I have faith in it."

This is a question which I would like the scientific and philosophic world to answer, Where do you get your knowledge from? I can answer the question; they get it from that Supreme Being, a portion of whose intelligence is in each and every one. They have it not independently; it was not there until put there. They have the foundation, and they can improve and add knowledge to knowledge, wisdom to wisdom, light to light, and intelligence to intelligence. This power to increase in wisdom and intelligence so that we can know things for ourselves is within every one of us.

Now, I ask the wise, where did you get your wisdom? Was it taught you? Yes, I say it was taught you. By your professors in college? No, it was taught you by the influence of the spirit that is in man, and the inspiration of the Spirit of God giveth it understanding; and every creature can thus add intelligence to intelligence. We all know that if we learn one page of a book to-day, we can learn another to-morrow, and yet retain that which we learned previously; and so we can go on step by step, from day to-day, improving the faculties with which God has endowed us, until we are filled with the knowledge of God.

The "Mormons" believe all this. I ask strangers and the philosophers of the world, Is there any harm in it? Is it any harm for you and me to exercise faith in God? We have faith, we live by faith; we came to these mountains by faith. We came here, I often say, though to the ears of some the expression may sound

rather rude, naked and barefoot, and comparatively this is true. Is that a fact? It is. Shall I explain this? I will in part, and I will commence by satisfying the curiosity of almost everybody that comes here, or with whom our Elders converse when away. A great many men and women have an irrepressible curiosity to know how many wives Brigham Young has. I am now going to gratify that curiosity by saying, ladies and gentlemen, I have sixteen wives. If I have any more hereafter it will be my good luck and the blessing of God. "How many children have you, President Young?" I have forty-nine living children, and I hope to have a great many more. Now put that down. I impart this information to gratify the curiosity of the curious.

"President Young, did you come here naked and barefoot?" I will say, very nearly so. "How many of your wives had shoes to their feet, after leaving every thing you had in the State of Illinois?" I do not think that more than one or two of my wives had shoes to their feet when we came here. We bought buckskins of the Indians and made moccasins of them. How many of these Elders had whole pantaloons when they reached here? I do not believe a dozen of them had. They had worked in the dead of winter ferrying the people across the river until they had nothing, and they came here naked and barefoot, that is, comparatively.

We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, "Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin." Said I, "Wait eighteen months and I will show you many of them." Did I say this from knowledge? No, it was my faith; but we had not the least encouragement—from natural reasoning and all that we could learn of this country—of its sterility, its cold and frost, to believe that we could ever raise anything. But we travel'ed on, breaking the road through the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance and should never have raised anything. I ask the whole world, is there any harm in having faith in God? Have you faith? Ask Mr. Pullman if he had faith that he could build a car more convenient than any the travelling community enjoyed before, and he will say that he had faith that he could build cars in which ladies and gentlemen might travel through the country with all the ease and comfort they could desire; and he showed his faith by his works, as we read of the ancient worthies doing You know James says, "Show me your faith without works, and I will show you my faith by my works." Mr. Pullman and others can show their faith by their works. We show our faith by our works. Is there any harm in this? I ask the whole Christian world, is there any harm in believing in God, in a supreme power and influence?

The Christian world believe in God, but they say He has no body. Christianity does not teach any such thing. "God has no parts and He is without passions," say the Christian world. I do not read the Scriptures aright if this is the fact. I read that God loves, that God hates. I read that His eyes are over the works of

His hands; that His arm is stretched out to save His people; that His footsteps are seen among the nations of the earth. If He has no feet, He certainly can make no impression; if He has no hands or arms he cannot reach down to save His people. I read that the Lord's ears are open to the petitions of His people; but if He have no ears how can He hear. This is the way that I read the Bible, and I ask, is there any harm in reading and understanding it thus? There are a great many infidels now, who were formerly among our Christian friends and brethren, who are ignoring the Bible in their public schools. I do not. Is there anything in the Bible that should not be read by the scholars in schools? If there be, leave out such parts, or rather replace the language there used, with phraseology more in accordance with modern usage, so that the principles contained in the Bible may be taught in your catechisms or other books. I know that there is some plain talk in the Bible, plainer than I heard this morning; but that plain talk was the custom of the ancients. The mere phraseology there used is not of much consequence, it is the true principle which that book teaches which renders it so valuable. If any of you, ladies and gentlemen, were to step on a steamboat and cross over to Liverpool, you would hear language and see customs that you never heard or saw in Yankee land. It is the same with regard to the Bible, the phraseology is that which was customary centuries ago; but no matter what the language is, that is merely custom. But I will say that the doctrines taught in the Old and New Testaments concerning the will of God towards His children here on the earth; the history of what He has done for their salvation; the ordinances which He has instituted for their redemption; the gift of His Son and his atonement—all these are true, and we, the Latter-day Saints, believe in them.

Some, in their curiosity, will say, "But you Mormons have another Bible! Do you believe in the Old and New Testaments?" I answer we do believe in the Old and New Testaments, and we have also another book, called the Book of Mormon. What are the doctrines of the Book of Mormon? The same as those of the Bible. "What is the utility of this book—the Book of Mormon? Has it been of any use whatever to the people anywhere?" O, yes. "Where and when?" I will refer to one of the sayings of Jesus recorded in the New Testament. Just before his crucifixion he said to his disciples, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." After his crucifixion he came to this continent, chose Twelve Apostles from among the people and sent them forth to preach his Gospel. He also did many mighty miracles. He was seen to come from heaven down into the midst of the people. He organized his Church amongst them, healed the sick, and left his Church and Gospel in their midst. I am sorry to say that we see the descendants of this very people now in a very low and degraded state. I refer to the aborigines or native Indians of this continent. But this is in consequence of their apostacy and turning from God. The aborigines of this country are the descendants of this very people whom Jesus visited, to whom he delivered his Gospel, and among whom he organized his Church. They were obedient for over three hundred years, and served God with an undivided heart, after which they began

to apostatize. For three hundred years the people on the continent of North and South America were benefitted by the work of the Savior in organizing his Church and revealing every principle and ordinance calculated to assist them back into the presence of God. Is not that good?

"What good does it do you, Latter-day Saints?" It proves that the Bible is true. What do the infidel world say about the Bible? They say that the Bible is nothing better than last year's almanack; it is nothing but a fable and priestcraft, and it is good for nothing. The Book of Mormon, however, declares that the Bible is true, and it proves it; and the two prove each other true. The Old and New Testaments are the stick of Judah. You recollect that the tribe of Judah tarried in Jerusalem and the Lord blessed Judah, and the result was the writings of the Old and New Testaments. But where is the stick of Joseph? Can you tell where it is? Yes. It was the children of Joseph who came across the waters to this continent, and this land was filled with people, and the Book of Mormon or the stick of Joseph contains their writings, and they are in the hands of Ephraim. Where are the Ephraimites? They are mixed through all the nations of the earth. God is calling upon them to gather out, and He is uniting them, and they are giving the Gospel to the whole world. Is there any harm or any false doctrine in that? A great many say there is. If there is, it is all in the Bible.

When I first commenced to preach to the people, nearly forty years ago, to believe the Bible was the great requisite. I have heard some make the broad assertion that every word within the lids of the Bible was the word of God. I have said to them, "You have never read the Bible, have you?" "O, yes, and I believe every word in it is the word of God." Well, I believe that the Bible contains the word of God, and the words of good men and the words of bad men; the words of good angels and the words of bad angels and words of the devil; and also the words uttered by the ass when he rebuked the prophet in his madness. I believe the words of the Bible are just what they are; but aside from that I believe the doctrines concerning salvation contained in that book are true, and that their observance will elevate any people, nation or family that dwells on the face of the earth. The doctrines contained in the Bible will lift to a superior condition all who observe them; they will impart to them knowledge, wisdom, charity, fill them with compassion and cause them to feel after the wants of those who are in distress, or in painful or degraded circumstances. They who observe the precepts contained in the Scriptures will be just and true, and virtuous and peaceable at home and abroad. Follow out the doctrines of the Bible and men will make splendid husbands, women excellent wives, and children will be obedient; they will make families happy and the nations wealthy and happy and lifted up above the things of this life. Can any see any harm in all this? "Oh, but you Mormons are such a strange people. It is true that we have found things in Utah different from what we expected, but still you people are so strange!" Why, what did you expect? Did you expect to see men and women with fins like fishes? We are right from your country — from England, France, Germany, Massachusetts, Maine, New Hampshire, Vermont, New York, from the South, from every State in the Union; what did you expect to see? We lived with you, went to

school and to meeting with you; but still the saying is, "Oh, the Mormons are a strange people." It is true that we are; but in what does our peculiarity consist? We do not believe in litigation, quarreling, or in having contention with each other. We take the low and degraded and lift them up. If it would be any satisfaction to any man in the world to know what advantages President Young has had, I will say that I used to have the privilege of cutting down the hemlock, beech and maple trees with my father and my brothers: and then rolling them together, burning the logs, splitting the rails, and fencing the little fields. I wonder if any of you ever did this? You who came from England, or from the rich prairies of Illinois or Missouri never did. Well, this was my education. "Did you not go to school?" Yes; I went eleven days, that was the extent of my schooling.

Now, if we can take the low and degraded and elevate them in their feelings, language and manners; if we can impart to them the sciences that are in the world, teach them all that books contain, and in addition to al. this, teach them principles that are eternal, and calculated to make them a beautiful community, lovely in their appearance, intelligent in every sense of the word, would you not say that our system is praiseworthy and possesses great merit? Well, this is all in that book called the Bible, and the faithful observance of the principles taught in that book will do this for any family or nation on the earth.

We are not anxious to obtain gold; if we can obtain it by raising potatoes and wheat, all right. "Can't you make yourselves rich by speculating?" We do not wish to. "Can't you make yourselves rich by going to the gold mines?" We are right in the midst of them. "Why don't you dig the gold from the earth?" Because it demoralizes any community or nation on the earth to give them gold and silver to their hearts' content; it will ruin any nation. But give them iron and coal, good hard work, plenty to eat, good schools and good doctrine, and it will make them a healthy, wealthy and happy people.

This is the great mystery with regard to the Latter-day Saints. We have got a code of laws that the Lord Almighty has left on record in the book called the Old and New Testaments. This same code is contained in the Book of Mormon, also in another book we have, called the Book of Doctrine and Covenants. These doctrines are taught in all these books, and taught alike.

Now then, does the voice of the Lord, as heard from the heavens, ever teach men and women to do wrong? Never. You see a man or woman, in any community, no matter where they are or who they are, that is inclined to do a wrong act to themselves or anybody else, and they profess to do that under a religious influence, and you may know that their ideas of religion are false. Ladies and gentlemen, write that down. His religion is false who does not have love to God and to his fellow-creatures; who does not cherish holiness of heart, purity of life, and sanctification, that he may be prepared to enter again into the presence of the Father and the Son.

The question was asked a great many times of Joseph Smith, by gentlemen who came to see him and his people, "How is it that you can control your people so easily? It appears that they do nothing but what you say; how is it that you can govern them so easily?" Said he, "I do not govern them at all. The Lord has revealed certain prin-

ciples from the heavens by which we are to live in these latter days. The time is drawing near when the Lord is going to gather out His people from the wicked, and He is going to cut short His work in righteousness, and the principles which He has revealed I have taught to the people and they are trying to live according to them, and they control themselves."

Gentlemen, this is the great secret now in controlling this people. It is thought that I control them, but it is not so. It is as much as I can do to control myself and to keep myself straight and teach the people the principles by which they should live. Do all do it? No, and the consequence is we see wickedness in the land. Men do very wrong. Who is guilty? The Lord? No. The religion we have embraced? No. The counsel we have given? No. I have had the question asked me, in the days of Joseph, "Mr. Young, I suppose that you would obey Joseph Smith, let him tell you to do what he might?" "Well, I think I would." "Suppose that he should tell you to kill your neighbor or to steal, or to do this, that or the other, that is wrong, would you do it?" I would reply, "Wait till I am told. I have never yet been told from heaven, by Joseph Smith, the Old or New Testament, the Book of Mormon or the Book of Doctrine and Covenants, to do a wrong thing; and I will wait until I am, before I say what I would do; that is time enough."

"Well, have you not committed wrong?" I may have committed a great many wrongs for want of judgment or wisdom—a little here and a little there. "But have you not done great wrongs?" I have not. I know what is in the hearts of almost every person who comes to this city. It is hurled throughout the length and breadth of our country like lightning that Brigham Young and the "Mormons" are guilty of doing this, that and the other, I need not reiterate; and it is often asked, "Have not you Mormons been guilty of this or that crime or evil?" I answer, no, ladies and gentlemen, we have not. It is the wicked who do these crimes; it is men who will go to hell; and then they try to palm them off on the just and righteous. You can imagine what you please of the stories you have read about the people of Utah from the pens of every lying scribbler who has been here. Imagine what you please, but write this down, publish it in your little paper (the *Trans-Continental*), that a Saint will never do wrong if he knows it. If a man will do a wrong thing wilfully, he is not a Saint. When you hear of Brigham Young, and of his brethren who are in the faith of the holy Gospel, doing this wrong and that wrong, wait until you find out the truth before you publish it to the world.

We have been asked a good many times, "Why do you not publish the truth in regard to these lies which are circulated about you?" We might do this if we owned all the papers published in Christendom. Who will publish a letter from me or my brethren? Who will publish the truth from us? If it gets into one paper, it is slipped under the counter or somewhere else; but it never gets into a second. They will send forth lies concerning us very readily. The old adage is that a lie will creep through the keyhole and go a thousand miles while truth is getting out of doors; and our experience has proved this. We have not the influence and power necessary to refute the falsehoods circulated about us. We depend on God, who sits in the heavens. Our trust is in Him who created the heavens, who formed the

earth, and who has brought forth His children on the earth, and who has given the intelligence which they possess. He has given them the privilege of choosing for themselves, whether it be good or evil; but the result of our choice is still in His hand. All His children have the right of making a path for themselves, of walking to the right or to the left, of telling the truth or that which is not true. This right God has given to all people who dwell on the earth, and they can legislate and act as they please; but God holds them in His hands, and He will bring forth the results to His glory, and for the benefit of those who love and serve Him, and He will make the wrath of men to praise Him. All of us are in the hands of that God. We are all His children. We are His sons and daughters naturally, and by the principles of eternal life. We are brethren and sisters. What is it that makes the distinctions we see in the classes of the children of men? We see the low and the degraded, like the aborigines of our country; what is the cause of their being in their present condition? It is because of the rejection by their fathers of the Gospel of the Son of God. The Gospel brings intelligence, happiness, and glory to all who obey it and live according to its precepts. It will give them intelligence that comes from God. Their minds will be open so as to understand things as they are; they will rejoice in being blessed themselves and in blessing their fellow beings, and in being prepared to re-enter the presence of the Father and the Son. This will be their delight. Is this so? It is.

I was very much gratified a day or two ago with a little circumstance that transpired while a company of ladies and gentlemen were visiting me. We were talking over some circumstances relating to our coming to the valleys, and our hardships after we got here. I said it was faith in the Lord Jesus Christ that enabled us to endure. A lady present said, "That is right, I believe in exercising faith in him. Have faith in God, for God will bless all who have faith in Him, no matter who they are nor by whom called; if you have faith in God, and live according to the light you have, God will lead you to glory."

I delight to hear a person give an intimation of their having faith in God; to hear it said, "I believe in Jesus Christ. I believe in his crucifixion and atonement, and in his ordinances." These ordinances we are trying to live, that we may glorify God, and prepare ourselves to build up His Zion on the earth, that the world may be filled with peace, knowledge and joy.

God help us to do so!

REMARKS BY ELDER ORSON HYDE,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 6, 1869.

(Reported by John Grimshaw.)

THE RIGHT TO LEAD THE CHURCH, ETC.

Being requested to make a few remarks to the Saints at the present time, I have risen with cheerfulness to add my testimony to what has been said, and to speak a few words more in relation to the Church and kingdom of God, and the Gospel of Jesus Christ His Son. I rejoice in the opportunity of meeting with the Saints and seeing their friendly faces, which beam as though their hearts felt glad to associate together—to commune one with another, and to hear what the Lord may say through His servants who may be called upon to address you. Brethren and sisters, the feelings of my heart are—The Lord bless you, and pour His Spirit upon you and upon all His Saints everywhere.

I have listened with interest to the remarks that have been made. I rejoice in anything that goes to advance the cause of Zion; and I know of no one thing more potent to that effect than our living by every word that proceedeth out of the mouth of God. And I apprehend that, if the Saints will listen to the words of counsel and unto the commandments of God, no very serious inroads will ever be made upon us, either by contestants for the supremacy in this kingdom, or by Congress itself. These are my feelings.

I became connected with the Church of God on the 31st day of October, 1831. I do not know how many there are now living that can date their connection with the Church to an earlier period than this. There is one, and perhaps there are two, that I know of, I know of no more; still, I cannot say in relation to this. Now, if I had only improved upon the time that has been allotted to me, and gained the experience I might have gained, perhaps I would have been further in advance than I am at the present time. But I am not discouraged; I have no feeling to linger or flag, but feel to persevere and to do all I can for the building up of the Zion of our God.

I apprehend, brethren and sisters, that there are faithful witnesses in this Church who have lived with the Prophet—who have travelled with him, who have eaten with him, who have slept with him, who have preached and prayed with him, and have been as familiar with him as a child ever was with his father. There are, I say, witnesses that lived cotemporary with him, who will continue to live and be able to bear a faithful testimony to the truth, until the kingdom can take care of itself, or God will take care of it. I tell you that light will come upon you pretty soon—the glorious light of heaven. Be patient, enduring—the sun will rise and darkness will flee away. By and by, true to the word of promise, the sun does rise, and darkness flees away; and the sun ascends to the meridian, and his rays illuminate the whole face of nature. You can then

see, you can then appreciate the word of promise. Would it be any satisfaction to you if I were to continue and tell you that the sun does shine? It shines in the face of you all. You have no need of my testimony, you have no need of my assurance. It displays its light to all the world, and you behold it, and no one could convince you that the sun does not shine.

So let me say here, that there are faithful witnesses, who will testify to the truth, that lived cotemporary with Joseph, the martyred prophet; and they will continue to live and testify till this kingdom can take care of itself What do you mean by the kingdom taking care of itself? I mean that the veil which is now cast over the world will be rent asunder, and every eye will see and every heart feel. Then the kingdom can take care of itself, and have no need of witnesses to prove that the sun shines. Well, then, if the veil of the covering which has caused so great darkness is rent in twain, and the whole people, as it were, see as they are seen and know as they are known, have they any particular use for the testimony of a feeble mortal, that the power of God, in streams of light from on high, is being poured down upon the children of God on earth? Why it is a character of evidence beyond the feeble voice of mortals.

I apprehend that, so long as these witnesses remain, it will be a pretty hard matter for Congress or for apostates to make many inroads upon the truth, while the servants of the Most High, inspired by the Spirit of God, stand like a flaming sword to guard the way of the Tree of Life.

I will tell you, brethren and sisters, the Apostleship is of some importance to the Saints of God; but I will say, furthermore, that it is very satisfactory to me when I call to mind the remarks of the Prophet Joseph Smith. I will give you my testimony. In one particular place, in the presence of about sixty men, he said, "My work is about done; I am going to step aside awhile. I am going to rest from my labors; for I have borne the burthen and heat of the day, and now I am going to step aside and rest a little. And I roll the burthen off my shoulders on the shoulders of the Twelve Apostles. Now," said he, "round up your shoulders and bear off this kingdom." Has he ever said this to any one else? I do not know; I do not care. It is enough for me to know that he said it to the Quorum of the Twelve Apostles. And since that time we have endeavored to do our duty and perform the work that was given us to do.

We did not consider, at the time he bore this testimony, that he was going to die or be taken from us; but we considered that as he had been borne down with excessive labors, by day and night, he was going to retire to rest and regain his health, and we should act under his direction and bear the responsibility of the work. But when the fatal news came to us, in the Eastern States, that he, with his brother Hyrum, had been massacred in Carthage jail, I will tell you it brought his words home to our minds, and we could then realize that he had spoken in sober earnest; and the twelve men upon whom he had conferred this power, then stepped forth and took their position. When the Twelve, united heart and soul, stepped forth, everything yielded before them.

Well, now, I will give it as the feelings of my heart—and if I am wrong, I can be corrected right here—that no one need be curious or anxious as to who is going to lead

and guide this people. I will tell you that as long as God has a Church on the earth, He will govern it. Now I will tell you a little of my feelings in relation to it. I know that when President Young returned with the Twelve to Nauvoo, he gathered them around him, and said he, "I want you to disperse among the congregation and feel the pulse of the people, while I go upon the stand and speak."

We went among the congregation and President Young went on the stand Well, he spoke, and his words went through me like electricity. "Am I mistaken?" said I, "or is it really the voice of Joseph Smith?" This is my testimony; it was not only the voice of Joseph, but there were the features, the gestures and even the *stature* of Joseph before us in the person of Brigham. And though it may be said that President Young is a complete *mimic*, and can mimic anybody, I would like to see the man who can mimic another *in stature* who was about *four or five inches higher than himself.* Every one in the congregation—every one who was inspired by the Spirit of the Lord—felt it. They knew it. They realized it.

I sat myself down in the midst of the congregation, with my two wives, whom Joseph had given and sealed to me. When President Young began to speak, one of them said, "It is the voice of Joseph! It is Joseph Smith!" The exclamation of the other was, "I do not see him, where is he?" Well, the thought occurred to my mind respecting the Scripture which President Young has just quoted—"My sheep know my voice and follow me." Where is the one that recognized the voice of Joseph in President Young? Where is she? She is in the line of her duty. But where is the other? Gone where I wish she were not. The sheep of the good shepherd will follow the voice they know, but they will not follow the voice of a stranger.

Now this was a manifestation of the power of the Almighty—it was the power of God resting on an individual in the eyes of all the people, not only in feature and voice, but actually in *stature.* This is my testimony. I might go on and add many more testimonies I recollect reading that when our Savior was baptized by John in the Jordan, the Spirit of the Lord descended and rested upon him in the form of a dove, and a voice from heaven was heard, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him."

Well, now, it did not depend upon argument, it did not depend upon reason. The voice of the Almighty—the form of a dove descending and resting upon him, were sufficient evidence to prove he was the Son of God. Argument was out of the question. Did it require argument to prove that brother Brigham Young held the position of Joseph, the martyred Prophet? Did it require proof that Joseph was there in the person of Brigham, speaking with an angel's voice? It required no argument; with those who feared God and loved truth, it required none.

Well, now, we have the consolation to know that, whatever changes may take place in the government of the Church and kingdom of God, we shall not be left in the dark nor will our destiny be suspended on the frailty of argument; but I believe that whatever changes take place will be brought about by a power that every child of God will recognize.

These are the feelings of my heart; and consequently I dismiss every anxiety in relation to it. It is for me to live my religion and honor my God, and to let Him steady His own

ark. Let me do my duty and all will work for the best. This is how I feel, brethren. When I began to speak, I had quite an argument fixed up in my mind, but I cannot touch it now, and it is useless to try. I will say, however, that it is all summed up in the excellent quotation made by our President—"My sheep know my voice and will follow me; but a stranger they will not follow, for they know not the voice of strangers."

We must learn, brethren and sisters, to be wise. We must learn to let the world alone. The Lord has brought us out from the nations. Said He, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." Now, why should we ever have any lingering desire for any connection with the world again? Will we invite them here and scatter our means among them, and put a weapon in their hands to destroy us?

An illustrious visitor, the one only second in office in the United States, expressed a desire that we should see the necessity of inviting men of capital to our midst, to aid in developing the resources of the country, thereby making our Territory a great commercial centre. The Lord knows His own business best, and He will conduct it in a manner and way that will please Him. I apprehend He will take care of His people. And if we will do His will and keep His commandments, He will provide for us; and we may yet learn, in the midst of all our reasoning and argument, that God has never yet desired us to live after the manner of the world. It is for us to keep His commandments and He will provide for His children. He will provide for His servants. Brethren and sisters, you will see the servants of God will have joy at heart; but the enemies of righteousness will have sorrow.

It is well for us to adhere to the principle of co-operation and everything else that is calculated to advance our interests as a people. It is well for us to adhere to the teachings that we receive, and let our enemies and outsiders alone. Is there anything wrong in our concentrating our time and means in a certain channel? Can we not trade where and with whom we will? Are we doing any one any injustice in this? No. Have we the Constitutional right to invest our capital wherever we like? Yes, we have the Constitutional right. Is it my Constitutional right to get all the power and influence that I can? Yes, it is. Is there anything unlawful in it? Nothing at all. I will venture to say that the Hon. Vice-President would not object, to-day, to have influence over all the citizens of the United States. He would not object to it at all; neither would any other politician.

We say there is nothing unlawful in Brigham Young getting all the influence that he can; but they want him out of the way. They are not willing—they cannot be willing, to see a man who has earned the position he occupies, use his influence for the welfare, elevation and advancement of the people. They want to occupy it themselves, and they are jealous.

I do not feel to detain you a great while, brethren and sisters, but there are two or three things in my mind that I wish to make known. Congress, it is said, is going to give the people "their rights!" I wonder why they never thought of giving us *our* rights? That is another thing; it is a horse of another color. But our rights are safe. Our rights are in the hands of God; and we will trust in Him for them; and when He does give them to us, He will give them on a large scale.

Brother George A. Smith was computing the interest and indebtedness of Missouri to us; but I tell you when the Lord pays us up, it will be a "big" reward. Be patient, live your religion, and when the Almighty does reward, it will be on a large scale.

And now let me give you my feelings in relation to the interference of the Government of the United States. What do they want to interfere with us for? Whom have we injured? Have we injured any one? Have we done wrong to any one, Jew or Gentile? Have we done wrong to the Indians? Have we done wrong in cultivating the soil, and in making this barren and waste desert fertile? What wrong *have* we done, that it is necessary for Congress to interfere? They say, "We are afraid you intend to do wrong." Well, then you punish us in advance for the wrong we have not done. They say, "You are guilty of practising polygamy." Well, now, this is only one feather in the bird; only one single feather. I will tell you, everything is wrong about us in their estimation. It is wrong of us to get such an influence on the earth, both at home and abroad. And the reason why so much is said about polygamy, is because it is the only handle that they think they can get hold of; but they will discover that even this is so doubtful, in the eye of Constitutional law, that it can give them no assurance of success against us; and they will find it the very principle that will break in pieces the power that would set it aside.

I would not say that I am speaking now as a representative of the minds of the Latter-day Saints as a body; I wish merely to express my own sentiments and feelings, and if I say anything that is wrong, let me be corrected for it right here. I will tell you that, just in proportion as any power, whether the United States or any other nation, seeks to hinder or oppose the progress of the Latter-day Saints, or lay any stumbling block in their way, the Lord will lay two stumbling blocks in their way, to their laying one in ours.

We have something more potent than our own arm to defend us—we have the arm of Jehovah pledged for our protection. He will make bare His arm in the eyes of the nations, and they will feel it. It is getting too late in the day. The battle is too far advanced.

Then let us, as Latter-day Saints, be filled with reverence for the kingdom of God—for His laws and institutions; remembering our prayers, being faithful, doing our duty in all things, and the Lord will bear off His kingdom. God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 7, 1869.

(Reported by David W. Evans.)

CELESTIAL MARRIAGE.

It was announced at the close of the forenoon meeting that I would address the congregation this afternoon upon the subject of Celestial

Marriage; I do so with the greatest pleasure.

In the first place, let us inquire whether it is lawful and right, according to the Constitution of our country, to examine and practice this Bible doctrine? Our fathers, who framed the Constitution of our country devised it so as to give freedom of religious worship of the Almighty God; so that all people under our Government should have the inalienable right—a right by virtue of the Constitution—to believe in any Bible principle which the Almighty has revealed in any age of the world to the human family. I do not think, however, that our forefathers, in framing that instrument, intended to embrace all the religions of the world. I mean the idolatrous and Pagan religions. They say nothing about those religions in the Constitution; but they give the express privilege in that instrument to all people dwelling under this Government and under the institutions of our country, to believe in all things which the Almighty has revealed to the human family. There is no restriction nor limitation so far as Bible religion is concerned, or any principle or form of religion believed to have emanated from the Almighty; yet they would not admit idolatrous nations to come here and practice their religion, because it is not included in the Bible; it is not the religion of the Almighty. Those people worship idols, the work of their own hands, they have instituted rights and ceremonies pertaining to those idols, in the observance of which they, no doubt, suppose they are worshipping correctly and sincerely, yet some of them are of the most revolting and barbarous character. Such, for instance, as the offering up of a widow on a funeral pile, as a burnt sacrifice, in order to follow her husband into the eternal worlds. That is no part of the religion mentioned in the Constitution of our country, it is no part of the religion of Almighty God.

But confining ourselves within the limits of the Constitution, and coming back to the religion of the Bible, we have the privilege to believe in the Patriarchal, in the Mosaic, or in the Christian order of things; for the God of the patriarchs, and the God of Moses is also the Christians' God.

It is true that many laws were given under the Patriarchal or Mosaic dispensations, against certain crimes, the penalties for violating which, religious bodies, under our Constitution, have not the right to inflict. The Government has reserved, in its own hands, the power, so far as affixing the penalties of certain crimes is concerned.

In ancient times there was a law strictly enforcing the observance of the Sabbath day, and the man or woman who violated that law was subjected to the punishment of death. Ecclesiastical bodies have the right, under our Government and Constitution, to observe the Sabbath day or to disregard it, but they have not the right to inflict corporeal punishment for its non-observance.

The subject proposed to be investigated this afternoon is that of Celestial Marriage, as believed in by the Latter-day Saints, and which they claim is strictly a Bible doctrine and part of the revealed religion of the Almighty. It is well known by all the Latter-day Saints that we have not derived all our knowledge concerning God, heaven, angels, this life and the life to come entirely from the books of the Bible; yet we believe that all of our religious principles and notions are in accordance with and are sustained by the Bible; consequently, though we believe in new revelation, and believe that God

has revealed many things pertaining to our religion, we also believe that He has revealed none that are inconsistent with the worship of Almighty God, a sacred right guaranteed to all religious denominations by the Constitution of our country.

God created man, male and female He is the Author of our existence. He placed us on this creation. He ordained laws to govern us. He gave to man, whom He created, a helpmeet—a woman, a wife to be one with him, to be a joy and a comfort to him; and also for another very great and wise purpose—namely, that the human species might be propagated on this creation, that the earth might teem with population according to the decree of God before the foundation of the world, that the intelligent spirits whom He had formed and created, before this world was rolled into existence, might have their probation, might have an existence in fleshly bodies on this planet, and be governed by laws emanating from their great Creator. In the breast of male and female He established certain qualities and attributes that never will be eradicated—namely, love towards each other. Love comes from God. The love which man possesses for the opposite sex came from God. The same God who created the two sexes implanted in the hearts of each love towards the other. What was the object of placing this passion or affection within the hearts of male and female? It was in order to carry out, so far as this world was concerned, His great and eternal purposes pertaining to the future. But He not only did establish this principle in the heart of man and woman, but gave divine laws to regulate them in relation to this passion or affection, that they might be limited and prescribed in the exercise of it towards each other. He therefore ordained the Marriage Institution. The marriage that was instituted in the first place was between two immortal beings, hence it was marriage for eternity in the very first case which we have recorded for an example. Marriage for eternity was the order God instituted on our globe; as early as the Garden of Eden; as early as the day when our first parents were placed in the garden to keep it and till it, they, as two immortal beings, were united in the bonds of the new and everlasting covenant. This was before man fell, before the forbidden fruit was eaten, and before the penalty of death was pronounced upon the heads of our first parents and all their posterity, hence, when God gave to Adam his wife Eve, He gave her to him as an immortal wife, and there was no end contemplated of the relation they held to each other as husband and wife.

By and by, after this marriage had taken place, they transgressed the law of God, and by reason of that transgression the penalty of death came, not only upon them, but also upon all their posterity. Death, in its operations, tore asunder, as it were, these two beings who had hitherto been immortal, and if God had not, before the foundation of the world, provided a plan of redemption, they would, perhaps, have been torn asunder for ever; but inasmuch as a plan of redemption had been provided, by which man could be rescued from the effects of the fall, Adam and Eve were restored to that condition of union, in respect to immortality, from which they had been separated for a short season of time by death. The Atonement reached after them and brought forth their bodies from the dust, and restored them as husband and wife, to all the privileges that were pronounced upon them before the Fall.

That was eternal marriage; that was lawful marriage ordained by God That was the divine institution which was revealed and practiced in the early period of our globe. How has it been since that day? Mankind have strayed from that order of things, or, at least, they have done so in latter times. We hear nothing among the religious societies of the world which profess to believe in the Bible about this marriage for eternity. It is among the things that are obsolete. Now all marriages are consummated until death only; they do not believe in that great pattern and prototype established in the beginning; hence we never hear of their official characters, whether civil or religious, uniting men and women in the capacity of husband and wife as immortal beings. No, they marry as mortal beings only, and until death does them part.

What is to become of them after death? What will take place among all those nations who have been marrying for centuries for time only? Do both men and women receive a resurrection? Do they come forth with all the various affections, attributes and passions that God gave them in the beginning? Does the male come forth from the grave with all the attributes of a man? Does the female come forth from her grave with all the attributes of a woman? If so, what is their future destiny? Is there no object or purpose in this new creation, save to give them life, a state of existence? or is there a more important object in view, in the mind of God, in thus creating them anew? Will that principle of love which exists now, and which has existed from the beginning, exist after the resurrection? I mean this sexual love. If that existed before the Fall, and if it has existed since then, will it exist in the eternal worlds after the resurrection? This is a very important question to be decided.

We read in the revelations of God that there are various classes of beings in the eternal worlds. There are some who are kings, priests, and Gods, others that are angels; and also among them are the orders denominated celestial, terrestrial, and telestial. God, however, according to the faith of the Latter-day Saints, has ordained that the highest order and class of beings that should exist in the eternal worlds should exist in the capacity of husbands and wives, and that they alone should have the privilege of propagating their species —intelligent immortal beings. Now it is wise, no doubt, in the Great Creator to thus limit this great and heavenly principle to those who have arrived or come to the highest state of exaltation, excellency, wisdom, knowledge, power, glory, and faithfulness, to dwell in His presence, that they by this means shall be prepared to bring up their spirit offspring in all pure and holy principles in the eternal worlds, in order that they may be made happy. Consequently, He does not entrust this privilege of multiplying spirits with the terrestrial or telestial, or the lower order of beings there, nor with angels. But why not? Because they have not proved themselves worthy of this great privilege. We might reason, of the eternal worlds, as some of the enemies of polygamy may reason of this state of existence, and say that there are just as many males as females there, some celestial, some terrestrial, and some telestial; and why not have all these paired off, two by two? Because God administers His gifts and His blessings to those who are most faithful, giving them more bountifully to the faithful, and taking away from the unfaithful that with

which they had been entrusted, and which they had not improved upon. That is the order of God in the eternal worlds, and if such an order exists there, it may in a degree exist here

When the sons and daughters of the Most High God come forth in the morning of the resurrection, this principle of love will exist in their bosoms just as it exists here, only intensified according to the increased knowledge and understanding which they possess; hence they will be capacitated to enjoy the relationships of husband and wife, of parents and children, in a hundred fold degree greater than they could in mortality. We are not capable, while surrounded with the weaknesses of our flesh, to enjoy these eternal principles in the same degree that will then exist. Shall these principles of conjugal and parental love and affection be thwarted in the eternal worlds? Shall they be rooted out and overcome? No, most decidedly not. According to the religious notions of the world these principles will not exist after the resurrection; but our religion teaches the fallacy of such notions. It is true that we read in the New Testament that in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven. These are the words of our Savior when he was addressing himself to a very wicked class of people, the Sadducees, a portion of the Jewish nation, who rejected Jesus, and the counsel of God against their own souls. They had not attained to the blessings and privileges of their fathers, but had apostatized; and Jesus, in speaking to them, says that in the resurrection they neither marry nor are given in marriage, but are as the angels of God.

Now, how are the angels of God after the resurrection? According to the revelations which God has given, there are different classes of angels. Some angels are Gods, and still possess the lower office called angels. Adam is called an Archangel, yet he is a God. Abraham, Isaac and Jacob, no doubt, have the right to officiate in the capacity of angels if they choose, but still they have ascended to their exaltation, to a higher state than that of angels—namely, to thrones, kingdoms, principalities and powers, to reign over kingdoms and to hold the everlasting Priesthood. Then there is another order of angels who never have ascended to these powers and dignities, to this greatness and exaltation in the presence of God. Who are they? Those who never received the everlasting covenant of marriage for eternity; those who have not continued in nor received that law with all their hearts, or who, perhaps, have fought against it They become angels. They have no power to increase and extend forth to kingdoms. They have no wives, no husbands, and they are servants to those that sit upon thrones and rule over kingdoms, and are counted worthy of a far more exceeding and eternal weight of glory. These, no doubt, were the kind of angels Jesus had reference to when speaking to those ungodly classes of beings called Sadducees and Pharisees, one of which denied the doctrine of the resurrection altogether.

There is a difference between the classes of angels called celestial, terrestrial and telestial. The celestial angels have not attained to all of the power and greatness and exaltation of kings and priests in the presence of God; they are blessed with glory, happiness, peace and joy; but they are not blessed with the privilege of increasing their posterity to all ages

of eternity, neither have they thrones and kingdoms, but they are servants to those of the highest order. The angels of the terrestrial and telestial orders, while possessing a degree of happiness and glory, are lower than those of the celestial order. We might inquire, have angels not also these affections which belong to the higher class of beings, inasmuch as they are resurrected beings? Yes, but herein they have lost, through disobedience, the privilege of attaining to the higher glory and exaltation. They have affections and desires that never can be gratified, and in this respect their glory is not full.

I am talking, to-day, to Latter-day Saints; I am not reasoning with unbelievers. If I were, I should appeal more fully to the Old Testament Scriptures to bring in arguments and testimonies to prove the divine authenticity of polygamic marriages. Pehaps I may touch upon this for a few moments, for the benefit of strangers, should there be any in our midst. Let me say, then, that God's people, under every dispensation since the creation of the world, have, generally, been polygamists. I say this for the benefit of strangers. According to the good old book called the Bible, when God saw proper to call out Abraham from all the heathen nations, and made him a great man in the world, He saw proper, also, to make him a polygamist, and approbated him in taking unto himself more wives than one. Was it wrong in Abraham to do this thing? If it were, when did God reprove him for so doing? When did He ever reproach Jacob for doing the same thing? Who can find the record in the lids of the Bible of God reproving Abraham, as being a sinner, and having committed a crime, in taking to himself two living wives? No such thing is recorded. He was just as much blessed after doing this thing as before, and more so, for God promised blessings upon the issue of Abraham by his second wife the same as that of the first wife, providing he was equally faithful. This was a proviso in every case.

When we come down to Jacob, the Lord permitted him to take four wives. They are so called in Holy Writ. They are not denominated prostitutes, neither are they called concubines, but they are called wives, legal wives; and to show that God approved of the course of Jacob in taking these wives, He blessed them abundantly, and hearkened to the prayer of the second wife just the same as the first. Rachel was the second wife of Jacob, and our great mother; for you know that many of the Latter-day Saints by revelation know themselves to be the descendants of Joseph, and he was the son of Rachel, the second wife of Jacob. God in a peculiar manner blessed the posterity of this second wife. Instead of condemning the old patriarch, He ordained that Joseph, the first-born of this second wife, should be considered the first-born of all the twelve tribes, and into his hands was given the double birthright, according to the laws of the ancients. And yet he was the offspring of plurality—of the second wife of Jacob. Of course, if Reuben, who was indeed the first-born unto Jacob, had conducted himself properly, he might have retained the birthright and the greater inheritance; but he lost that through his transgression, and it was given to a polygamic child, who had the privilege of inheriting the blessing to the utmost bounds of the everlasting hills—the great continent of North and South America was conferred upon him. Another proof that God did not disapprove of a man having more wives than one, is to be found

in the fact that Rachel, after she had been a long time barren, prayed to the Lord to give her seed. The Lord hearkened to her cry and granted her prayer; and when she received seed from the Lord by her polygamic husband, she exclaimed, "The Lord hath hearkened unto me and hath answered my prayer." Now do you think the Lord would have done this if he had considered polygamy a crime? Would He have hearkened to the prayer of this woman if Jacob had been living with her in adultery? and he certainly was doing so if the ideas of this generation are correct.

Again, what says the Lord in the days of Moses, under another dispensation? We have seen that in the days of Abraham, Isaac and Jacob, He approved of polygamy and blessed His servants who practised it, and also their wives and children. Now, let us come down to the days of Moses. We read that, on a certain occasion the sister of Moses, Miriam, and certain others in the great congregation of Israel, got very jealous. What were they jealous about? About the Ethiopian woman that Moses had taken to wife, in addition to the daughter of Jethro, whom he had taken before in the land of Midian. How dare the great law-giver, after having committed, according to the ideas of the present generation, a great crime, show his face on Mount Sinai when it was clothed with the glory of the God of Israel? But what did the Lord do in the case of Miriam, for finding fault with her brother Moses? Instead of saying, "You are right, Miriam, he has committed a great crime, and no matter how much you speak against him," He smote her with a leprosy the very moment she began to complain, and she was considered unclean for a certain number of days. Here the Lord manifested by the display of a signal judgment, that He disapproved of any one speaking against His servants for taking more wives than one, because it may not happen to suit their notions of things.

I make these remarks and wish to apply them to fault-finders against plural marriages in our day. Are there any Miriams in our congregation to-day, any of those who, professing to belong to the Israel of the latter days, sometimes find fault with the man of God standing at their head, because he not only believes in but practices this divine institution of the ancients? If there be such in our midst, I say, remember Miriam the very next time you begin to talk with your neighboring women, or anybody else against this holy principle. Remember the awful curse and judgment that fell on the sister of Moses when she did the same thing, and then fear and tremble before God, lest He, in His wrath, may swear that you shall not enjoy the blessings ordained for those who inherit the highest degree of glory.

Let us pass along to another instance under the dispensation of Moses. The Lord says, on a certain occasion, if a man have married two wives, and he should happen to hate one and love the other, is he to be punished—cast out and stoned to death as an adulterer? No; instead of the Lord denouncing him as an adulterer because of having two wives, He gave a commandment regulating the matter, so that this principle of hate in the mind of the man towards one of his wives should not control him in the important question of the division of his inheritance among his children, compelling him to give just as much to the son of the hated wife as to the son of the one beloved; and, if the

son of the hated woman happened to be the first-born, he should actually inherit the double portion.

Consequently, the Lord approved, not only the two wives, but their posterity also. Now, if the women had not been considered wives by the Lord, their children would have been bastards, and you know that He has said that bastards shall not enter into the congregation of the Lord, until the tenth generation, hence you see there is a great distinction between those whom the Lord calls legitimate or legal, and those who were bastards —begotten in adultery and whoredom. The latter, with their posterity, were shut out of the congregation of the Lord until the tenth generation, while the former were exalted to all the privileges of legitimate birthright.

Again, under that same law and dispensation, we find that the law provided for another contingency among the hosts of Israel. In order that the inheritances of the families of Israel might not run into the hands of strangers, the Lord, in the book of Deuteronomy, gives a command that if a man die, leaving a wife, but no issue, his brother shall marry his widow and take possession of the inheritance; and to prevent this inheritance going out of the family a strict command was given that the widow should marry the brother or nearest living kinsman of her deceased husband. The law was in full force at the time of the introduction of Christianity—a great many centuries after it was given. The reasoning of the Sadducees on one occasion when conversing with Jesus proves that the law was then observed. Said they, "There were seven brethren who took a certain woman, each one taking her in succession after the death of the other," and they inquired of Jesus which of the seven would have her for a wife in the resurrection. The Sadducees, no doubt, used this figure to prove, as they thought, the fallacy of the doctrine of the resurrection, but it also proves that this law, given by the Creator while Israel walked acceptably before Him, was acknowledged by their wicked descendants in the days of the Savior. I merely quote the passage to show that the law was not considered obsolete at that time. A case like this, when six of the brethren had died, leaving the widow without issue, the seventh, whether married or unmarried, must fulfill this law and take the widow to wife, or lay himself liable to a severe penalty. What was that penalty? According to the testimony of the law of Moses he would be cursed, for Moses says, "Cursed be he that doth not all things according as it is written in this book of the law, and let all the people say Amen." There can be no doubt that many men in those days were compelled to be polygamists in the fulfilment of this law, for any man who would not take the childless wife of a deceased brother and marry her, would come under the tremendous curse recorded in the book of Deuteronomy, and all the people would be obliged to sanction the curse, because he would not obey the law of God and become a polygamist. They were not all Congressmen in those days, nor Presidents, nor Presbyterians, nor Methodists, nor Roman Catholics; but they were the people of God, governed by divine law, and were commanded to be polygamists; not merely suffered to be so, but actually commanded to be.

There are some Latter-day Saints who, perhaps, have not searched these things as they ought, hence we occasionally find some who will say that God suffered these things to be. I will go further, and say that He

commanded them, and He pronounced a curse, to which all the people had to say amen, if they did not fulfil the commandment.

Coming down to the days of the prophets we find that they were polygamists; also to the days of the kings of Israel, whom God appointed Himself, and approbated and blessed. This was especially the case with one of them, named David, who, the Lord said, was a man after His own heart. David was called when yet a youth to reign over the whole twelve tribes of Israel; but Saul, the reigning king of Israel, persecuted him, and sought to take away his life. David fled from city to city throughout all the coasts of Judea in order to get beyond the reach of the relentless persecutions of Saul. While thus fleeing, the Lord was with him, hearing his prayers, answering his petitions, giving him line upon line, precept upon precept; permitting him to look into the Urim and Thummim and receive revelations, which enabled him to escape from his enemies.

In addition to all these blessings that God bestowed upon him in his youth, before he was exalted to the throne, the Lord gave him eight wives; and after exalting him to the throne, instead of denouncing him for having many wives, and pronouncing him worthy of fourteen or twenty-one years of imprisonment, the Lord was with His servant David, and, thinking he had not wives enough He gave to him all the wives of his master Saul, in addition to the eight he had previously given him. Was the Lord to be considered a criminal, and worthy of being tried in a court of justice and sent to prison for thus increasing the polygamic relations of David? No, certainly not; it was in accordance with His own righteous laws, and He was with His servant, David the King, and blessed him. By and by, when David transgressed, not in taking other wives, but in taking the wife of another man, the anger of the Lord was kindled against him and He chastened him and took away all the blessings He had given him. All the wives David had received from the hand of God were taken from him. Why? Because he had committed adultery. Here then is a great distinction between adultery and plurality of wives. One brings honor and blessing to those who engage in it, the other degradation and death.

After David had repented with all his heart of his crime with the wife of Uriah, he, notwithstanding the number of wives he had previously taken, took Bathsheba legally, and by that legal marriage Solomon was born; the child born of her unto David, begotten illegally, being a bastard, displeased the Lord and He struck it with death; but with Solomon, a legal issue from the same woman, the Lord was so pleased that He ordained Solomon and set him on the throne of his father David. This shows the difference between the two classes of posterity, the one begotten illegally, the other in the order of marriage. If Solomon had been a bastard, as this pious generation would have us suppose, instead of being blessed of the Lord and raised to the throne of his father, he would have been banished from the congregation of Israel and his seed after him for ten generations. But, notwithstanding that he was so highly blessed and honored of the Lord, there was room for him to transgress and fall, and in the end he did so. For a long time the Lord blessed Solomon, but eventually he violated that law which the Lord had given forbidding Israel to take wives from the idolatrous nations, and some of

these wives succeeded in turning his heart from the Lord, and induced him to worship the heathen gods, and the Lord was angry with him and, as it is recorded in the Book of Mormon, considered the acts of Solomon an abomination in His sight.

Let us now come to the record in the Book of Mormon, when the Lord led forth Lehi and Nephi, and Ishmael and his two sons and five daughters out of the land of Jerusalem to the land of America, the males and females were about equal in number. There were Nephi, Sam, Laman and Lemuel, the four sons of Lehi, and Zoram, brought out of Jerusalem. How many daughters of Ishmael were unmarried? Just five. Would it have been just under these circumstances to ordain plurality among them? *No.* Why? Because the males and females were equal in number and they were all under the guidance of the Almighty, hence it would have been unjust, and the Lord gave a revelation—the only one on record I believe—in which a command was ever given to any branch of Israel to be confined to the monogamic system. In this case the Lord through His servant Levi, gave a command that they should have but one wife. The Lord had a perfect right to vary His commands in this respect according to circumstances as He did in others, as recorded in the Bible. There we find that the domestic relations were governed according to the mind and will of God, and were varied according to circumstances, as he thought proper.

By and by, after the death of Lehi, some of his posterity began to disregard the strict law that God had given to their father, and took more wives than one, and the Lord put them in mind, through His servant Jacob, one of the sons of Lehi, of this law, and told them that they were transgressing it, and then referred to David and Solomon, as having committed abomination in His sight. The Bible also tells us that they sinned in the sight of God; not in taking wives legally, but only in those they took illegally, in doing which they brought wrath and condemnation upon their heads.

But because the Lord dealt thus with the small branch of the House of Israel that came to America, under their peculiar circumstances, there are those at the present day who will appeal to this passage in the Book of Mormon as something universally applicable in regard to man's domestic relations. The same God that commanded one branch of the House of Israel in America, to take but one wife when the numbers of the two sexes were about equal, gave a different command to the hosts of Israel in Palestine. But let us see the qualifying clause given in the Book of Mormon on this subject. After having reminded the people of the commandment delivered by Lehi in regard to monogamy, the Lord says, "For if I will raise up seed unto me I will command my people, otherwise they shall hearken unto these things;" that is, if I will raise up seed among my people of the House of Israel, according to the law that exists among the tribes of Israel I will give them a commandment on the subject, but if I do not give this commandment they shall hearken to the law which I give unto their father Lehi. That is the meaning of the passage, and this very passage goes to prove that plurality was a principle God did approve under circumstances when it was authorized by Him.

In the early rise of this Church, February, 1831, God gave a commandment to its members, recorded

in the Book of Covenants, wherein He says, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and to none else;" and then He gives a strict law against adultery. This you have, no doubt, all read; but let me ask whether the Lord had the privilege and the right to vary from this law. It was given in 1831, when the one-wife system alone prevailed among this people. I will tell you what the Prophet Joseph said in relation to this matter in 1831; also in 1832, the year in which the law commanding the members of this Church to cleave to one wife only was given. Joseph was then living in Portage county, in the town of Hiram, at the house of Father John Johnson. Joseph was very intimate with that family, and they were good people at that time, and enjoyed much of the Spirit of the Lord. In the fore part of the year 1832, Joseph told individuals, then in the Church, that he had inquired of the Lord concerning the principle of plurality of wives, and he received for answer that the principle of taking more wives than one is a true principle, but the time had not yet come for it to be practised. That was before the Church was two years old. The Lord has His own time to do all things pertaining to His purposes in the last dispensation; His own time for restoring all things that have been predicted by the ancient prophets. If they have predicted that the day would come when seven women would take hold of one man, saying, "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach;" and that, in that day the branch of the Lord should be beautiful and glorious and the fruits of the earth should be excellent and comely, the Lord has the right to say when that time shall be.

Now supposing the members of this Church had undertaken to vary from that law given in 1831, to love their one wife with all their hearts and to cleave to none other, they would have come under the curse and condemnation of God's holy law. Some twelve years after that time the revelation on Celestial Marriage was revealed. This is just republished at the *Deseret News* office, in a pamphlet entitled, "Answers to Questions," by President George A. Smith, and heretofore has been published in pamphlet form and in the *Millennial Star*, and sent throughout the length and breadth of our country, being included in our works and published in the works of our enemies. Then came the Lord's time for this holy and ennobling principle to be practised again among His people.

We have not time to read the revelation this afternoon; suffice it to say that God revealed the principle through His servant Joseph in 1843. It was known by many individuals while the Church was yet in Illinois; and though it was not then printed, it was a familiar thing through all the streets of Nauvoo, and indeed throughout all Hancock county. Did I hear about it? I verily did. Did my brethren of the Twelve know about it? They certainly did. Were there any females who knew about it? There certainly were, for some received the revelation and entered into the practice of the principle. Some may say, "Why was it not printed, and made known to the people generally, if it was of such importance?" I reply by asking another question: Why did not the revelations in the Book of Doctrine and Covenants come to us in print years before they did? Why were they shut up in Joseph's cupboard years and years without being suffered to be printed and sent broadcast

throughout the land? Because the Lord had His own time again to accomplish His purposes, and He suffered the revelations to be printed just when He saw proper. He did not suffer the revelation on the great American war to be published until some time after it was given. So in regard to the revelation on plurality; it was only a short time after Joseph's death that we published it, having a copy thereof. But what became of the original? An apostate destroyed it; you have heard her name. That same woman, in destroying the original, thought she had destroyed the revelation from the face of the earth. She was embittered against Joseph, her husband, and at times fought against him with all her heart; and then again she would break down in her feelings, and humble herself before God and call upon His holy name, and would then lead forth ladies and place their hands in the hands of Joseph, and they were married to him according to the law of God. That same woman has brought up her children to believe that no such thing as plurality of wives existed in the days of Joseph, and has instilled the bitterest principles of apostacy into their minds, to fight against the Church that has come to these mountains according to the predictions of Joseph.

In the year 1844, before his death, a large company was organized to come and search out a location, west of the Rocky Mountains. We have been fulfilling and carrying out his predictions in coming here and since our arrival. The course pursued by this woman shows what apostates can do, and how wicked they can become in their hearts. When they apostatize from the truth they can come out and swear before God and the heavens that such and such things never existed, when they know, as well as they know they exist themselves, that they are swearing falsely. Why do they do this? Because they have no fear of God before their eyes; because they have apostatized from the truth; because they have taken it upon themselves to destroy the revelations of the Most High, and to banish them from the face of the earth, and the Spirit of God withdraws from them. We have come here to these mountains, and have continued to practice the principle of Celestial Marriage from the day the revelation was given until the present time; and we are a polygamic people, and a great people, comparatively speaking, considering the difficult circumstances under which we came to this land.

Let us speak for a few moments upon another point connected with this subject—that is, the reason why God has established polygamy under the present circumstances among this people. If all the inhabitants of the earth, at the present time, were righteous before God, and both males and females were faithful in keeping His commandments, and the numbers of the sexes of a marriageable age were exactly equal, there would be no necessity for any such institution. Every righteous man could have his wife and there would be no overplus of females. But what are the facts in relation to this matter? Since old Pagan Rome and Greece—worshippers of idols—passed a law confining man to one wife, there has been a great surplus of females who have had no possible chance of getting married. You may think this a strange statement, but it is a fact that those nations were the founders of what is termed monogamy. All other nations, with few exceptions, had followed the Scriptural plan of having more wives than one. These nations, however, were very powerful

and when Christianity came to them, especially the Roman nation, it had to bow to their mandates and customs, hence the Christians gradually adopted the monogamic system. The consequence was that a great many marriageable ladies of those days, and of all generations from that time to the present, have not had the privilege of husbands, as the one-wife system has been established by law among the nations descended from the great Roman empire—namely, the nations of modern Europe and the American States. This law of monogamy, or the monogamic system, laid the foundation for prostitution and the evils and diseases of the most revolting nature and character under which modern Christendom groans, for as God has implanted, for a wise purpose, certain feelings in the breasts of females as well as males, the gratification of which is necessary to health and happiness, and which can only be accomplished legitimately in the married state, myriads of those who have been deprived of the privilege of entering that state, rather than be deprived of the gratification of those feelings altogether, have, in despair, given way to wickedness and licentiousness; hence the whoredoms and prostitution among the nations of the earth, where the "Mother of Harlots" has her seat.

When the religious Reformers came out, some two or three centuries ago, they neglected to reform the marriage system—a subject demanding their urgent attention. But leaving these Reformers and their doings, let us come down to our own times and see whether, as has been often said by many, the numbers of the sexes are equal; and let us take as a basis for our investigations on this part of our subject the censuses taken by several of the States in the American Union.

Many will tell us that the number of males and the number of females born are just about equal, and because they are so it is not reasonable to suppose that God ever intended the nations to practice plurality of wives. Let me say a few words on that. Supposing we should admit, for the sake of argument, that the sexes are born in equal numbers, does that prove that the same equality exists when they come to a marriageable age? By no means. There may be about equal numbers born, but what do the statistics of our country show in regard to the deaths? Do as many females as males die during the first year of their existence? If you go to the published statistics you will find, almost without exception, that in every State a greater number of males die the first year of their existence than females. The same holds good from one year to five years, from five years to ten, from ten to fifteen, and from fifteen to twenty. This shows that the number of females is greatly in excess of the males when they come to a marriageable age. Let us elucidate still further, in proof of the position here assumed. Let us take, for instance, the census of the State of Pennsylvania in the year 1860, and we shall find that there were 17,588 more females than males between the ages of twenty and thirty years, which may strictly be termed a marriageable age. Says one, "Probably the great war made that difference." No, this was before the war. Now let us go to the statistics of the State of New York, before the war, and we find according to the official tables of the census taken in 1860, that there were 45,104 more females than males in that one State, between

the ages of twenty and thirty years —a marriageable age, recollect! Now let us go to the State of Massachusetts, and look at the statistics there. In the year 1865, there were 33,452 more females than males between the age of twenty and thirty. We might go on from State to State and then to the census taken by the United States, and a vast surplus would be shown of females over males of a marriageable age. What is to be done with them? I will tell you what Pennsylvania, Massachusetts, and New York say. They say, virtually, "We will pass a law so strict, that if these females undertake to marry a man who has another wife, both they and the men they marry shall be subject to a term of imprisonment in the penitentiary." Indeed! Then what are you going to do with these hundreds of thousands of females of a marriageable age? "We are going to make them either old maids or prostitutes, and we would a little rather have them prostitutes, then we men would have no need to marry." That is the conclusion many of these marriageable males, between twenty and thirty years of age, have come to. They will not marry because the laws of the land have a tendency to make prostitutes, and they can purchase all the animal gratification they desire without being bound to any woman; hence many of them have mistresses, by whom they raise children, and, when they get tired of them, turn both mother and children into the street, with nothing to support them, the law allowing them to do so, because the women are not wives. Thus the poor creatures are plunged into the depths of misery, wretchedness and degradation, because at all risks they have followed the instincts implanted within them by their Creator, and not having the opportunity to do so legally have done so unlawfully. There are hundreds and thousands of [unmarried] females in this boasted land of liberty, through the narrow, contracted, bigoted State laws, preventing them from ever getting husbands. That is what the Lord is fighting against; we, also, are fighting against it, and for the re-establishment of the Bible religion and the celestial or patriarchal order of marriage.

It is no matter according to the Constitution whether we believe in the patriarchal part of the Bible, in the Mosaic or in the Christian part; whether we believe in one-half, two-thirds, or in the whole of it; that is nobody's business. The Constitution never granted power to Congress to prescribe what part of the Bible any people should believe in or reject; it never intended any such thing.

Much more might be said, but the congregation is large, and a speaker, of course, will weary. Though my voice is tolerably good, I feel weary in attempting to make a congregation of from eight to ten thousand people hear me. I have tried to do so. May God bless you, and may He pour out His Spirit upon the rising generation among us, and upon the missionaries who are about to be sent to the United States and elsewhere, that the great principles, political, religious and domestic, that God has ordained and established, may be made known to all people.

In this land of liberty in religious worship, let us boldly proclaim our rights to believe in and practice any Bible precept, command or doctrine, whether in the Old or New Testament, whether relating to ceremonies, ordinances, domestic relations, or anything else, not incompatible with the rights of others, and the great revelations of Almighty God manifested in ancient and modern times. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 9, 1869.

(Reported by David W. Evans.)

CELESTIAL MARRIAGE.

I will repeat a few verses in the tenth chapter of Mark, commencing at the twenty-eighth verse.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee.

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

"But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

In rising to address you this morning, my brethren and sisters, I rely upon your faith and prayers and the blessing of God. We have heard, during Conference, a great many precious instructions, and in none have I been more interested than in those which have been given to the Saints concerning that much mooted doctrine called Patriarchal or Celestial Marriage. I am interested in this doctrine, because I see salvation, temporal and spiritual, embodied therein. I know, pretty well, what the popular feelings concerning this doctrine are; I am familiar with the opinions of the world, having travelled and mingled with the people sufficiently to be conversant with their ideas in relation to this subject. I am also familiar with the feelings of the Latter-day Saints upon this point. I know the sacrifice of feeling which it has caused for them to adopt this principle in their faith and lives. It has required the revelation of God, our heavenly Father, to enable His people to receive this principle and carry it out. I wish, here, to make one remark in connection with this subject—that while there is abundant proof to be found in the Scriptures and elsewhere in support of this doctrine, still it is not because it was practiced four thousand years ago by the servants and people of God, or because it has been practiced by any people or nation in any period of the world's history, that the Latter-day Saints have adopted it and made it part of their practice, but it is because God, our heavenly Father, has revealed it unto us. If there were no record of its practice to be found, and if the Bible, Book of Mormon and Book of Doctrine and Covenants were totally silent in respect to this doctrine, it would nevertheless be binding upon us as a people, God Himself having given a revelation for us to practice it at the present time. This should be understood by us as a people. It is gratifying to know, however, that we are not the first of God's people unto whom this principle has been revealed; it is gratifying to know that we are only following in the footsteps of those who have preceded us in the work of God, and that we,

to-day, are only carrying out the principle which God's people observed, in obedience to revelation from Him, thousands of years ago. It is gratifying to know that we are suffering persecution, that we are threatened with fines and imprisonment for the practice of precisely the same principle which Abraham, the "Friend of God," practiced in his life and taught to his children after him.

The discourses of brother Orson Pratt and of President George A. Smith have left but very little to be said in relation to the Scriptural arguments in favor of this doctrine. I know that the general opinion among men is that the Old Testament, to some extent, sustains it; but that the New Testament—Jesus and the Apostles, were silent concerning it. It was clearly proved in our hearing yesterday, and the afternoon of the day previous, that the New Testament, though not so explicit in reference to the doctrine, is still decidedly in favor of it and sustains it. Jesus very plainly told the Jews, when boasting of being the seed of Abraham, that if they were, they would do the works of Abraham. He and the Apostles, in various places, clearly set forth that Abraham was the great exemplar of faith for them to follow, and that they must follow him, if they ever expected to participate in the glory and exaltation enjoyed by Abraham and his faithful seed. Throughout the New Testament Abraham is held up to the converts to the doctrines which Jesus taught, as an example worthy of imitation, and in no place is there a word of condemnation uttered concerning him. The Apostle Paul, in speaking of him says:

"Know ye, therefore, that they which are of the faith, the same are the children of Abraham. . . . So then they which be of the faith are blessed with faithful Abraham."

He also says that the Gentiles, through adoption, became Abraham's seed; that the blessing of Abraham, says he, might come upon the Gentiles through Jesus Christ, showing plainly that Jesus and all the Apostles who alluded to the subject, held the deeds of Abraham to be, in every respect, worthy of imitation.

Who was this Abraham? I have heard the saying frequently advanced, that in early life, being an idolater, it was an idolatrous, heathenish principle which he adopted in taking to himself a second wife, while Sarah still lived. Those who make this assertion in reference to the great patriarch, seem to be ignorant of the fact that he was well advanced in life and had served God faithfully many years, prior to making any addition to his family. He did not have a plurality of wives until years after the Lord had revealed Himself to him, commanding him to leave Ur, of the Chaldees, and go forth to a land which He would give to him and his posterity for an everlasting possession. He went forth and lived in that land many long years before the promise of God was fulfilled unto him—namely, that in his seed should all the nations of the earth be blessed; and Abraham was still without any heir, except Eliezer, of Damascus, the steward of his house. At length, after living thus for ten years, God commanded him to take to himself another wife, who was given to him by his wife Sarah. When the offspring of this marriage was born, Abraham was eighty-six years old.

We read of no word of condemnation from the Lord for this act—something which we might naturally expect if, as this unbelieving and licentious generation affirm, the act of taking more wives than one be

such a vile crime, and so abominable in the sight of God; for if it be evil in the sight of the Lord to-day, it was then, for the Scriptures inform us that He changes not, He is the same yesterday, to-day, and for ever, and is without variableness or the shadow of turning. But instead of condemnation, God revealed Himself continually to His friend Abraham, teaching His will unto him, revealing all things concerning the future it was necessary for him to understand, and promising him that, though he had been blessed with a son, Ishmael, yet in Isaac, a child of promise, not yet born, should his seed be called. Abraham was to have yet another son. Sarah, in her old age, because of her faithfulness, because of her willingness to comply with the requirements and revelations of God, was to have a son given unto her. Such an event was so unheard of among women at her time of life that, though the Lord promised it, she could not help laughing at the idea. But God fulfilled His promise, and in due time Isaac was born, and was greatly blessed of the Lord.

Determined to try His faithful servant Abraham to the uttermost, the Lord, some years after the birth of this son, in whom He had promised that Abraham's seed should be called, required him to offer up this boy as a burnt offering to Him; and Abraham, nothing doubting, but full of faith and integrity, and of devotion to his God, proved himself worthy of the honored title that had been conferred upon him, namely, "the Friend of God," by taking his son Isaac, in whom most of his hopes for the future centred, up the mountain, and there, having built the altar, he bound the victim, and with knife uplifted, was about to strike the fatal blow, when the angel of the Lord cried out of heaven commanding him not to slay his son. The Lord was satisfied, having tried him to the uttermost, and found him willing even to shed the blood of his well-beloved son.

The Lord was so pleased with the faithfulness of Abraham, that He gave unto him the greatest promise He could give to any human being on the face of the earth. What do you think was the nature of that promise? Did He promise to Abraham a crown of eternal glory? Did He promise to him that he should be in the presence of the Lamb, that he should tune his harp and sing praises to God and the Lamb throughout the endless ages of eternity? Let me quote it to you, and it would be well if all the inhabitants of the earth would reflect upon it. Said the Lord:

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies."

This was the promise which God gave to Abraham, in that hour of his triumph, in that hour when there was joy in heaven over the faithfulness of one of God's noblest and most devoted sons. Think of the greatness of this blessing! Can you count the stars of heaven, or even the grains of a handful of sand? No, it is beyond the power of earth's most gifted sons to do either, and yet God promised to Abraham that his seed should be as innumerable as the stars of heaven or as the sand on the sea-shore.

How similar was this promise of God to Abraham to that made by Jesus as a reward for faithfulness to those who followed him! Said Jesus, he that forsakes brothers or sisters, houses or lands, father or mother, wives or children, shall receive a

hundred-fold in this life with persecution, and eternal life in the world to come.

A very similar blessing to that which God, long before, had made to Abraham, and couched in very similar terms.]

It is pertinent for us to inquire, on the present occasion, how the promises made by Jesus and his Father, in ages of the world separated by a long interval the one from the other, could be realized under the system which prevails throughout Christendom at the present day? In the monogamic system, under which the possession of more than one living wife is regarded as such a crime, and as being so fearfully immoral, how could the promise of the Savior to his faithful followers, that they should have a hundred-fold of wives and children, in this present life, ever be realized? There is a way which God has provided in a revelation given to this Church, in which He says:

"Strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me."

God revealed that strait and narrow way to Abraham, and taught him how he could enter therein. He taught him the principle of plurality of wives; Abraham practiced it and bequeathed it to his children as a principle which they were to practice. Under such a system it was a comparatively easy matter for men to have a hundred-fold of wives, children, fathers, mothers, brothers, sisters and everything else in proportion; and in no other way could the promises of Jesus be realized by his followers, than in the way God has provided, and which He has revealed to His Church and people in these latter days.]

I have felt led to dwell upon these few passages from the sayings of Jesus to show you that there are abundance of Scriptural proofs in favor of this principle and the position this Church has assumed, in addition to those previously referred to.

It is a blessed thing to know that, in this as every other doctrine and principle taught by us as a Church, we are sustained by the revelations God gave to His people anciently. One of the strongest supports the Elders of this Church have had, in their labors among the nations, was the knowledge that the Bible and New Testament sustained every principle they advanced to the people. When they preached faith, repentance, baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, the gathering of the people from the nations, the rebuilding of Jerusalem, the second coming of Christ, and every other principle ever touched upon by them, it was gratifying to know that they were sustained by the Scriptures, and that they could turn to chapter and verse among the sayings of Jesus and his Apostles, or among those of the ancient prophets, in confirmation of every doctrine they ever attempted to bring to the attention of those to whom they ministered. There is nothing with which the Latter-day Saints can, with more confidence, refer to the Scriptures for confirmation and support, than the doctrine of plural marriage, which at the present time, among one of the most wicked, adulterous and corrupt generations the world has ever seen, is so much hated, and for which mankind generally are so anxious to cast out and persecute the Latter-day Saints.

If we look abroad and peruse the records of every day life throughout the whole of Christendom, we find

that crimes of every hue, and of the most appalling and revolting character are constantly committed, exciting neither surprise nor comment. Murder, robbery, adultery, seduction and every species of villainy known in the voluminous catalogue of crime in modern times, are regarded as mere matters of ordinary occurrence, and yet there is hue and cry raised, almost as wide as Christendom, for the persecution, by fine, imprisonment, proscription, outlawry or extermination of the people of Utah because, knowing that God, the Eternal Father, has spoken in these days and revealed His mind and will to them, they dare to carry out His behests. For years they have meekly submitted to this persecution and contumely, but they appeal now, as ever, to all rational, reflecting men, and invite comparison between the state of society here and in any portion of this or any other country, knowing that the verdict will be unanimous and overwhelming in their favor. In every civilized country on the face of the earth the seducer plies his arts to envelop his victim within his meshes, in order to accomplish her ruin most completely; and it is well known that men holding positions of trust and responsibility, looked upon as honorable and highly respectable members of society, violate their marriage vows by carrying on their secret amours and supporting mistresses, yet against the people of Utah, where such things are totally unknown, there is an eternal and rabid outcry because they practice the heaven-revealed system of a plurality of wives. It is a most astonishing thing, and no greater evidence could be given that Satan reigns in the hearts of the children of men, and that he is determined, if possible, to destroy the work of God from the face of the earth.

The Bible, the only work accepted by the nations of Christendom, as a divine revelation, sustains this doctrine, from beginning to end. The only revelation on record that can be quoted against it, came through the Prophet Joseph Smith, and is contained in the Book of Mormon; and strange to say, here in Salt Lake City, a day or two since, one of the leading men of the nation, in his eager desire and determination to cast discredit on this doctrine, unable to do so by reference to the Bible, which he, no doubt, in common with all Christians, acknowledges as divine, was compelled to have recourse to the Book of Mormon, a work which on any other point he would most unquestionably have scouted and ridiculed as an emanation from the brain of an impostor. What consistency! A strange revolution this, that men should have recourse to our own works, whose authenticity they most emphatically deny, to prove us in the wrong. Yet, this attempt, whenever made, cannot be sustained, for brother Pratt clearly showed to you, in his remarks the other day, that instead of the Book of Mormon being opposed to this principle, it contains an express provision for the revelation of the principle to us as a people at some future time—namely, that when the Lord should desire to raise up unto Himself a righteous seed, He would command His people to that effect, plainly setting forth that a time would come when He would command His people to do so.

It is necessary that this principle should be practiced under the auspices and control of the Priesthood. God has placed that Priesthood in the Church to govern and control all the affairs thereof, and this is a principle which, if not practiced in the greatest holiness and purity,

might lead men into great sin, therefore the Priesthood is the more necessary to guide and control men in the practice of this principle. There might be circumstances and situations in which it would not be wisdom in the mind of God for His people to practice this principle, but so long as a people are guided by the Priesthood and revelations of God, there is no danger of evil arising therefrom. If we, as a people, had attempted to practice this principle without revelation, it is likely that we should have been led into grievous sins, and the condemnation of God would have rested upon us; but the Church waited until the proper time came, and then the people practiced it according to the mind and will of God, making a sacrifice of their own feelings in so doing. But the history of the world goes to prove that the practice of this principle, even by nations ignorant of the Gospel, has resulted in greater good to them than the practice of monogamy or the one-wife system in the so-called Christian nations. To-day, Christendom holds itself and its institutions aloft as a pattern for all men to follow. If you travel throughout the United States and through the nations of Europe in which Christianity prevails, and talk with the people about their institutions, they will boast of them as being the most permanent, indestructible and progressive of any institutions existing upon the earth; yet it is a fact well known to historians, that the Christian nations of Europe are the youngest nations on the globe. Where are the nations that have existed from time immemorial? They are not to be found in Christian monogamic Europe, but in Asia, among the polygamic races—China, Japan, Hindostan and the various races of that vast continent. Those nations, from the most remote times, practiced plural marriage handed down to them by their forefathers. Although they are looked upon by the nations of Europe as semi-civilized, you will not find among them woman prostituted, debased and degraded as she is through Christendom. She may be treated coldly and degraded, but among them, except where the Christian element prevails to a large extent, she is not debased and polluted, as she is among the so-called Christian nations. It is a fact worthy of note that the shortest-lived nations of which we have record have been monogamic. Rome, with her arts, sciences and warlike instincts, was once the mistress of the world; but her glory faded. She was a monogamic nation, and the numerous evils attending that system early laid the foundation for that ruin which eventually overtook her. The strongest sayings of Jesus recorded in the New Testament were levelled against the dreadful corruptions practiced in Rome and wherever the Romans held sway. The leaven of their institutions had worked its way into the Jewish nation, Jewry or Palestine being then a Roman province, and governed by Roman officers, who brought with them their wicked institutions, and Jesus denounced the practices which prevailed there.

A few years before the birth of the Savior, Julius Cæsar was First Consul at Rome; he aimed at and obtained imperial power. He had four wives during his life, and committed numerous adulteries. His first wife he married early; but, becoming ambitious, the alliance did not suit him, and, as the Roman law did not permit him to retain her and to marry another, he put her away. He then married the daughter of a consul, thinking to advance his interests thereby. She died, and a

third was married. The third was divorced, and he married a fourth, with whom he was living at the time he was murdered. His grand-nephew, the Emperor Augustus Cæsar, reigned at the time of the birth of Christ. He is alluded to in history as one of the greatest of the Cæsars; he also had four wives. He divorced one after another, except the last, who outlived him. These men were not singular in this practice; it was common in Rome; the Romans did not believe in plurality of wives, but in divorcing them; in taking wives for convenience and putting them away when they got tired of them. In our country divorces are increasing, yet Roman like, men expect purity and chastity from their wives they do not practice themselves. You recollect, doubtless, the famous answer of Cæsar when his wife was accused of an intrigue with an infamous man. Some one asked Cæsar why he had put away his wife. Said he, "The wife of Cæsar must not only be incorrupt, but unsuspected." He could not bear to have the virtue of his wife even suspected, yet his own life was infamous in the extreme. He was a seducer, adulterer, and is reported to have practiced even a worse crime, yet he expected his wife to possess a virtue which, in his highest and holiest moments, was utterly beyond his conception in his own life.

This leaven was spreading itself over every country where the Roman Empire had jurisdiction. It had reached Palestine in the days of the Savior, hence by understanding the practices prevalent in those times amongst that people, you will be better able to appreciate the strong language used by Jesus against putting away, or divorcing wives. Rome continued to practice corruption until she fell beneath the weight of it, and was overwhelmed, not by another monogamic race, but by the vigorous polygamic hordes from the north, who swept away Roman imperialism, establishing in the place thereof institutions of their own. But they speedily fell into the same habit of having one wife and multitudes of courtesans, and soon, like Rome, fell beneath their own corruptions.

When courtesans were taught every accomplishment and honored with the society of the leading men of the nation, and wives were deprived of these privileges, is it any wonder that Rome should fall? or that the more pure, or barbarous nations, as they were called, overwhelmed and destroyed her?

I have had it quoted to me many times that no great nations ever practiced plural marriage. They who make such an assertion are utterly ignorant of history. What nations have left the deepest impress on the history of our race? Those which have practiced plurality of marriage. They have prevented the dreadful crime of prostitution by allowing men to have more wives than one. I know we are dazzled by the glory of Christendom; we are dazzled with the glory of our own age. Like every generation that has preceded it, the present generation thinks it is the wisest and best, and nearer to God than any which has preceded it. This is natural; it is a weakness of human nature. This is the case with nations as well as generations. China, to-day, calls all western nations "outside barbarians." Japan, Hindostan and all other polygamic nations do the same, and in very many respects they have as much right to say that of the monogamic nations, as the latter have to say it of them.

I heard a traveller remark a few days ago, while in conversation with him, "I have travelled through Asia

Minor and Turkey, and I have blushed many times while contrasting the practices and institutions of those people with those of my own country," the United States. He was a gentleman with whom I had a discussion some years ago on the principle of plural marriage. He has travelled a good deal since then, and he remarked to me, "Travel enlarges a man's head and his heart. I have learned a great many things since we had a discussion together, and I have modified my views and opinions very materially with regard to the excellence of the institutions, habits and morals which prevail in Christendom." This gentleman told me that among those nations, which we call semi-civilized, there are no drinking saloons, no brothels, nor drunkenness, and an entire absence of many other evils which exist in our own nation. I think this testimony, coming from a man who, previously, had such strong prejudices, was very valuable. He is not the only one who has borne this testimony, but all reliable travellers, who have lived in Oriental nations, vouch for the absence of those monstrous evils which flourish in and fatten and fester upon the vitals of all civilized or Christian nations.

In speaking of Utah and this peculiar practice amongst its people, it is frequently said, "Look at the Turks and other Oriental nations and see how women are degraded and debased among them, and deprived of many privileges which they enjoy among us!" But if it be true that woman does not occupy her true position among those nations, is this not more attributable to their rejection of the Gospel than to their practice of having a plurality of wives? Whatever her condition may be there, however, I do not therefore accept, as a necessary conclusion, that she must be degraded among us. We have received the Gospel of the Lord Jesus, the principles of which elevate all who honor them, and will impart to our sisters every blessing necessary to make them noble and good in the presence of God and man.

Look at the efforts which are being made to elevate the sex among the Latter-day Saints! See the privileges that are given to them, and listen to the teachings imparted to them day by day, week by week, and year by year, to encourage them to press forward in the march of improvement! The elevation of the sex must follow as a result of these instructions. The practice in the world is to select a few of the sex and to elevate them. There is no country in the world, probably, where women are idolized to the extent they are in the United States. But is the entire sex in the United States thus honored and respected? No, it is not. Any person who will travel, and observe while he is travelling, will find that thousands of women are degraded and treated as something very vile, and are terribly debased in consequence of the practices of men towards them. But the Gospel of Jesus and the revelations which God has given unto us concerning Patriarchal Marriage have a tendency to elevate the entire sex, and give all the privilege of being honored matrons and respected wives. There are no refuse among us—no class to be cast out, scorned and condemned; but every woman who chooses can be an honored wife and move in society in the enjoyment of every right which woman should enjoy to make her the equal of man as far as she can be his equal.

This is the result of the revelations of the Gospel unto us, and the effect of the preaching and practice of this principle in our midst. I know, however, that there are those

who shrink from this, who feel their hearts rebel against the principle, because of the equality which it bestows on the sex. They would like to be the honored few—the aristocrats of society, as it were, while their sisters might perish on every hand around them. They would not, if they could, extend their hands to save their sisters from a life of degradation. This is wrong and a thing which God is displeased at. He has revealed this principle and commanded His servants to take wives. What for? That they may obey His great command—a command by which Eternity is peopled, a command by which Abraham's seed shall become as the stars of heaven for multitude, and as the sand on the sea-shore, that cannot be counted. He has given to us this command, and shall we, the sterner sex, submit to all the difficulties and trials entailed in carrying it out? Shall we submit to all the afflictions and labor incident to this life to save our sisters, while many of you who are of the same sex, whose hearts ought to beat for their salvation as strongly as ours do, will not help us? I leave you all to answer. There is a day of reckoning coming when you will be held accountable as well as we. Every woman in this Church should join heart and hand in this great work, which has for its result the redemption of the sexes, both male and female. No woman should slacken her hand or withhold her influence, but every one should seek by prayer and faith unto God for the strength and grace necessary to enable her to do so. "But," says one, "is not this a trial, and does it not inflict upon us unnecessary trials?" There are afflictions and trials connected with this principle. It is necessary there should be. Is there any law that God reveals unattended with a trial of some kind? Think of the time, you who are adults, and were born in the nations, when you joined the Church! Think of the trials connected with your espousal of the Gospel. Did it not try you to go forth and be baptized? Did it not try you, when called upon to gather, to leave your homes and nearest and dearest friends, as many of you have done? Did it not try you to do a great many things you have been required to do in the Gospel? Every law of the Gospel has a trial connected with it, and the higher the law the greater the trial; and as we ascend nearer and nearer to the Lord our God we shall have greater trials to contend with in purifying ourselves before Him. He has helped us thus far. He has helped us to conquer our selfish feelings, and when our sisters seek unto Him He helps them to overcome their feelings; He gives them strength to overcome their selfishness and jealousy. There is not a woman under the sound of my voice to-day, but can bear witness of this, if she has tried it. You, sisters, whose husbands have taken other wives, can you not bear testimony that the principle has purified your hearts, made you less selfish, brought you nearer to God and given you power you never had before? There are hundreds within the sound of my voice to-day, both men and women, who can testify that this has been the effect that the practice of this principle has had upon them.

I am speaking now of what are called the spiritual benefits arising from the righteous practice of this principle. I am sure that, through the practice of this principle, we shall have a purer community, a community more experienced, less selfish and with a higher knowledge of human nature than any other on the face of the earth. It has already had this

effect to a great extent, and its effects in these directions will increase as the practice of the principle becomes more general.

A lady visitor remarked to me not long ago in speaking upon this subject, "Were I man, I would feel differently probably to what I do; to your sex the institution cannot be so objectionable." This may be the case to some extent, but the practice of this principle is by no means without its trials for the males. The difficulties and perplexities connected with the care of a numerous family, to a man who has any ambition, are so great that nothing short of the revelations of God or the command of Jesus Christ would tempt men to enter this order; the mere increase of facilities to gratify the lower passions of our natures would be no inducement to assume such an increase of grave responsibilities. These desires have been implanted in both male and female for a wise purpose, but their immoderate and illegal gratification is a source of evil equal to that system of repression prevalent in the world, to which thousands must submit or criminate themselves. Just think, in the single State of Massachusetts, at the last census, there were 63,011 females more than males. Brother Pratt, in his remarks on this subject, truly remarked that the law of Massachusetts makes these 63,011 females either old maids or prostitutes, for that law says they shall not marry a man who has a wife. Think of this! And the same is true to a greater or less degree throughout all the older States, for the females preponderate in every one.

Thus far I have referred only to the necessity and benefit of this principle being practiced in a moral point of view. I have said nothing about the physiological side of the question. This is one, if not the strongest, source of argument in its favor; but I do not propose to enter into that branch of the subject to any great extent on the present occasion. We are all, both men and women, physiologists enough to know that the procreative powers of man endure much longer than those of woman. Granting, as some assert, that an equal number of the sexes exist, what would this lead to? Man must practice that which is vile and low or submit to a system of repression; because if he be married to a woman who is physically incapable, he must either do himself violence or what is far worse, he must have recourse to the dreadful and damning practice of having illegal connection with women, or become altogether like the beasts. Do you not see that if these things were introduced among our society they would be pregnant with the worst results? The greatest conceivable evils would result therefrom! How dreadful are the consequences of this system of which I am now speaking, as witnessed at the present time throughout all the nations of Christendom! You may see them on every hand. Yet the attempt is being continually made to bring us to the same standard, and to compel us to share the same evils.

When the principle of plurality of wives was revealed I was but a boy. While reflecting on the subject of the sealing power which was then being taught, the case of Jacob, who had four wives, occurred to me, and I immediately concluded that the time would come when light connected with this practice would be revealed to us as a people. I was therefore prepared for the principle when it was revealed, and I know it is true on the principle that I know that baptism, the laying on of hands, the gathering, and everything connected with the Gospel is true. If there

were no books in existence, if the revelation itself were blotted out, and there was nothing written in its favor, extant among men, still I could bear testimony for myself that I know this is a principle which, if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family; and that it will exalt woman until she is redeemed from the effects of the Fall, and from that curse pronounced upon her in the beginning. I believe the correct practice of this principle will redeem woman from the effects of that curse—namely, "Thy desire shall be to thy husband, and he shall rule over thee." All the evils connected with jealousy have their origin in this. It is natural for woman to cleave to man; it was pronounced upon her in the beginning, seemingly as a punishment. I believe the time will come when, by the practice of the virtuous principles which God has revealed, woman will be emancipated from that punishment and that feeling. Will she cease to love man? No, it is not necessary for her to cease to love.

How is it among the nations of the earth? Why, women, in their yearning after the other sex and in their desire for maternity, will do anything to gratify that instinct of their nature and yield to anything and be dishonored even rather than not gratify it; and in consequence of that which has been pronounced upon them, they are not held accountable to the same extent as men are. Man is strong, he is the head of woman, and God will hold him responsible for the use of the influence he exercises over the opposite sex. Hence we were told by brother Pratt that there are degrees of glory, and that the faithful man may receive the power of God—the greatest He has ever bestowed upon man—namely, the power of procreation. It is a godlike power, but how it is abused! How men debase themselves and the other sex by its unlawful and improper exercise! We were told there is a glory to which alone that power will be accorded in the life to come. Still there will be millions of women saved in the kingdom of God, while men, through the abuse of this precious gift, will not be counted worthy of such a privilege. And this very punishment will, in the end, be woman's salvation, because she is not held accountable to the same degree that men are.]

This is a subject that we would all do well to reflect upon. There are many points connected with the question, physiologically, that might be dwelt upon with great advantage. I have heard it said, and seen it printed, that the children born here under this system are not so smart as others; that their eyes lack lustre and that they are dull in intellect; and many strangers, especially ladies, when arriving here, are anxious to see the children, having read accounts which have led them to expect that most of the children born here are deficient. But the testimony of Professor Park, the principal of the University of Deseret, and of other leading teachers of the young here, is that they never saw children with greater aptitude for the acquisition of knowledge than the children raised in this Territory. There are no brighter children to be found in the world than those born in this Territory. Under the system of Patriarchal Marriage, the offspring, besides being equally as bright and brighter intellectually, are much more healthy and strong. Need I go into particulars to prove this? To you who are married there is no necessity of doing so; you know what I mean. You all know that many women are sent to

the grave prematurely through the evils they have to endure from their husbands during pregnancy and lactation, and that their children often sustain irremediable injury.

Another good effect of the institution here is that you may travel throughout our entire Territory, and virtue prevails. Our young live virtuously until they marry. But how is it under the monogamic system? Temptations are numerous on every hand and young men fall a prey to vice. An eminent medical professor in New York, recently declared, while delivering a lecture to his class in one of the colleges there, that if he wanted a man twenty-five years of age, free from a certain disease, he would not know where to find him. What a terrible statement to make! In this community no such thing exists. Our boys grow up in purity, honoring and respecting virtue; our girls do the same, and the great mass of them are pure. There may be impurities. We are human, and it would not be consistent with our knowledge of human nature to say that we are entirely pure, but we are the most pure of any people within the confines of the Republic. We have fewer unvirtuous boys and girls in our midst than any other community within the range of my knowledge. Both sexes grow up in vigor, health and purity.

These, my brethren and sisters, are some of the results which I wanted to allude to in connection with this subject. Much more might be said. There is not a man or woman who has listened to me to-day, but he and she have thoughts, reasons and arguments to sustain this principle passing through their minds which I have not touched upon, or if touched upon at all, in a very hasty manner.

The question arises, What is going to be done with this institution? Will it be overcome? The conclusion arrived at long ago is that it is God and the people for it. God has revealed it, He must sustain it, we cannot; we cannot bear it off, He must. I know that Napoleon said Providence was on the side of the heaviest artillery, and many men think that God is on the side of the strongest party. The Midianites probably thought so when Gideon fell upon them with three hundred men. Sennacherib and the Assyrians thought so when they came down in their might to blot out Israel. But God is mighty; God will prevail; God will sustain that which He has revealed, and He will uphold and strengthen His servants and bear off His people. We need not be afflicted by a doubt; a shadow of doubt need not cross our minds as to the result. We know that God can sustain us; He has borne off His people in triumph thus far and will continue to do so.

I did intend, when I got up, to say something in relation to the effects of the Priesthood; but as the time is so far gone, I feel that if I say anything it must be very brief. But in connection with the subject of plural marriage, the Priesthood is intimately interwoven. It is the Priesthood which produces the peace, harmony, good order, and everything which make us as a people peculiar; and for which our Territory has become remarkable. It is that principle—the Priesthood, which governs the heavenly hosts. God and Jesus rule through this power, and through it we are made, so far as we have received it and rendered obedience to its mandates, like our heavenly Father and God. He is our Father and our God; He is the Father of our Lord Jesus Christ; He is the Father of all the inhabitants of the earth, and we inherit His divinity, if we choose to

seek for and cultivate it. We inherit His attributes; we can, by taking the proper course, inherit the Priesthood by which He exercises control; by which the heavenly orbs in the immensity of space are governed, and by which the earth revolves in its seasons. It is the holy Priesthood that controls all the creations of the Gods, and though men fight against it, and, if they could, would blot it out of existence, it will prevail and go on increasing in power and strength until the sceptre of Jesus is acknowledged by all, and the earth is redeemed and sanctified.

That this may be brought about speedily, is my prayer in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 17, 1870.

(Reported by David W. Evans.)

PREACHING THE GOSPEL—THE PRINCIPLES AND SPIRIT OF THE SAME.

I realize that it is quite a trial for young men, who have just started in the life of the Gospel, to speak to an audience, either large or small. In my observation and experience I have noticed that most speakers are timid at the sound of their own voices. If it were prudent and wisdom we would not ask our young brethren to speak when they return home, but would let them pass along and gratify their own feelings, without speaking to the congregations of the Saints. This timidity, experienced on rising to address their fellow creatures, is in all, with very few exceptions. I think I have seen a few men in my life that I suppose never were troubled or felt that trembling, fearfulness, timidity, bashfulness or any hesitancy whatever to get up and say what they had a mind to; but such persons are very rare. I do not know whether I ever saw a female of this character or not, but I think I have seen a few men. As far as I am concerned, although I have addressed congregations so many times, I have scarcely ever felt free from this timidity when rising for that purpose. When I view the faces of my fellow creatures I behold an embodiment of intelligence before which my nature, according to this life, shrinks; and this is the case with most speakers. Still, in my experience, when it has been my duty to declare the Gospel of the Son of God to the children of men, I have found that the Lord has strengthened me; He has given me His Holy Spirit, and when enjoying it while talking to the people fear or timidity soon disappeared. This is the experience of my younger days; and this is the case with our young Elders. When they rise they feel this timidity of which I have been speaking, but if they enjoy the Spirit

of the Lord, their humanity or the weakness of human nature is soon forgotten. I know how to feel for and sympathize with them; I have realized all that they have realized, for my experience in my early career as a preacher of the Gospel was similar to theirs. I was ignorant of letters to a great degree, yet I had been a Bible student from my youth; but when the Spirit of the Lord was upon me it was no matter to me who heard my voice when declaring the principles of the Gospel, or who felt disposed to dispute, criticise, or spiritualize or do away with the Scriptures of divine truth. To me it was nothing; they were like children, and their efforts were no more than the efforts of babes. I do not think I have ever seen or been acquainted with a "Mormon" Elder who has enjoyed the spirit of his mission but who was able to stand before the learned and wise and before the divines of the day and preach the Gospel fearlessly, for the simple reason that they have not the Gospel. They may have *a* gospel; I do not dispute that; and they have also their creeds and forms of worship; but when they take this book (the Bible) for their guide, in their religion, faith and works, they are one with us; then we have no disputations, no contentions, no room for arguments; but when they do away with the Scriptures and turn the truth of God into a falsehood, and manifest the same spirit as that manifested by the children of Israel, namely, to transgress every law, to change every ordinance and to break the covenants delivered to them, why the Elder of Israel has God to back him up; he has the word of the Almighty to sustain him; he has the Bible in his hand to prove that his position is correct, and that theirs is false.

We have labored, toiled and travelled, without purse or scrip, to preach the Gospel to all nations and people wherever they would hearken. Wherever they would permit us to enter their cities, towns and villages, their meeting-houses, school-houses or dwelling houses, we have been ready to preach to them the words of life and salvation. It is our delight to hear the young brethren, who have returned from missions, say the past three or five years, as the case may be, "have been the happiest of my whole life." Where is the man or woman now living, or that ever did live, that was not happy when in possession of the Spirit of God? It makes its possessors happier than all the pleasures of life. Can wealth and worldly honor give that complete joy and satisfaction which the Spirit of God affords to the humble Saint? No. The possession of everything that we can desire—that our eyes could see, our ears hear, or our hearts conceive, would fall at our feet worthless, so far as their capability of conferring real, genuine joy, satisfaction and pleasure is concerned, when compared with the Spirit of God when it enlightens the mind, enriches the soul and lifts up an individual to behold the things of eternity, the work of God and His designs concerning this earth and the children of men. I say that all earthly things fall at the feet of an individual who possesses the Spirit of God; for his life, hopes, desires, thoughts, anticipations and will are far above the things of this life, and earth sinks beneath him. This Spirit animates our young brethren when faithfully attending to their duties while on missions, and it is this which enables them to say that the time so spent has been the happiest of their lives. This enables our Elders, many of whom are to a great degree destitute of education, to stand before the

learned, wise and noble, and the divines of the day, and declare the principles of the Gospel of Jesus. Who could do this under such circumstances without the Spirit of the Lord? I do not know the individual; and if there be those who could they are such as I referred to at the commencement of my remarks who, destitute of a knowledge of their own weakness, can stand up anywhere and speak with boldness, and exhibit themselves, whether it be wisdom or folly to do so. None but those who enjoy the Spirit of the Lord, who are filled with the Holy Ghost, can stand before emperors, kings and wise men of the earth and speak the words of truth with all that simplicity and pleasure that children converse together [with].

This is my experience. When contemplating what we have passed through in travelling and preaching, it gives joy to many. The contemplation of my own experience, when I have time to do so, is a source of the greatest pleasure; perhaps this is not quite correct, but it is a source of great pleasure to take a retrospective view of the scenes I have passed through, for I can see where God has favored and blessed me. For instance, I recollect the Sunday morning on which I was baptized, in my own little mill stream; I was ordained to the office of an Elder before my clothes were dry upon me. I passed the day in meeting, and one week from that day I had the pleasure of meeting with and preaching to a large congregation. I think there were present on that occasion four experienced Elders, formerly of the Methodist and Baptist persuasions, who had received the Gospel and had been numbered with us. I expected to hear them address the people on the principles that we had just received through the servants of the Lord. They said that the Spirit of the Lord was not upon them to speak to the people, yet they had been preachers for years. I was but a child, so far as public speaking and a knowledge of the world was concerned; but the Spirit of the Lord was upon me, and I felt as though my bones would consume within me unless I spoke to the people and told them what I had seen, heard and learned—what I had experienced and rejoiced in; and the first discourse I ever delivered I occupied over an hour. I opened my mouth and the Lord filled it; and from that time, wherever we travelled and preached, the people heard, received and rejoiced in the Gospel, and we baptized our thousands upon thousands.

I recollect when I left, to go to England, I was unable to walk twenty rods without assistance. I was helped to the edge of the river Mississippi and carried across. When brother Kimball and I started on our journey there was a struggle between us and the powers of earth and hell whether or not we should accomplish our mission. We were in the depths of poverty, caused by being driven from Missouri, where we had left all. I recollect that one of my own sisters pitied my condition and situation; she was sorry for me, and said, "Brother Brigham, what necessity is there for you to go to England while you are sick? Why not tarry here until you are well?" I said to her, as I started off one morning, "Sister Fanny, I never felt better in my life." She was a very eccentric woman and, looking at me, with tears in her eyes, she said, "You lie." I said nothing, but I was determined to go to England or to die trying. My firm resolve was that I would do what I was required to do in the Gospel of life and salvation, or I would die trying to do it. I am so to-day.

We landed upon the shores of England, and then I felt that the chains

were broken, and the bands that were upon me were burst asunder. Twelve months and sixteen days a few of the Twelve and Seventies tarried in England. In these twelve months and sixteen days, under my supervision, between eight and nine thousand persons were baptized (though some apostatized) before we left, the Churches were organized, the emigration prepared, ships were chartered and companies sailed out. When I landed in Liverpool I had six bits, with which I purchased a hat. In twelve months and sixteen days one of the finest vessels in the harbor tied up eight days to carry myself and brethren across the water. The agents of the vessel said such a thing had never been done before, but they were urgent and anxious to oblige us, for we had chartered and fitted out several vessels, and as our emigration promised to be a large business they wanted to carry us home. In that twelve months we had printed five thousand copies of the Book of Mormon, three thousand hymn books, and commenced the *Millennial Star;* over sixty thousand tracts had been printed and sent by the hands of the Elders to many of the houses in the towns they visited or distributed in their meetings; and in this way the word was distributed and the work carried on for one short twelve months. Our labor was successful, God blessed us, and when we returned our Book of Mormon was paid for. The gentleman who bound the first Book of Mormon in England binds them to-day when they have to be bound. We have not owed the first farthing to those who have done this work for us, but have paid promptly, according to promise, for every particle of our printing. Besides doing what I have already mentioned in that twelve months I sustained several families while there, and preserved them from starvation and death. [All this was through the blessing of the Lord being upon us. We were strangers and unknown in a strange land, but the work prospered under the hands of the servants of God, and the means to do the work that was done, was procured through our industry and prudence.] I have before taken the liberty, in a public capacity like this, to tell my brethren and sisters, that I do not recollect of spending more than one penny, needlessly, while in England, and that was for a bunch of grapes while passing through Smithfield market, Manchester. When I took them in my hand I saw women passing through the market who, I knew, were suffering through hunger, and who probably perished and died. I felt that I ought to have given that penny to the poor. Whenever I went from my office, if I neglected to take my pocket full of coppers to give to the poor mendicants which are everywhere to be met with, I would return to the office and take a handfull of coppers from the drawer, and as I walked along would give something to such objects of pity and distress as I met, and pass on without being hindered by them. We organized the Church, we ordained two patriarchs, and from that time we have been gathering the poor.

This is the experience of many of my brethren as well as myself. We have toiled and labored together, gathering the people, preaching the Gospel to the nations, hunting for the pure in heart, those who love the Lord our God, those who believe the Bible. Where is the minister, the deacon, where are the people who believe in God the Father? In our Lord Jesus Christ? Who believe the New Testament? Who will accept of the salvation that is proffered to the human family through the

labors of Jesus and his Apostles? We are after them. Is there an individual on the face of the earth that will receive the truth? We want to find him. Who will receive the truth? They who will give all for Christ. Not the proud, not the haughty; not those who set stakes and say the Lord must come to them or they will not have salvation, but they who say, "Let the Lord draw the line and mark the path and we will walk to it." This must be the conclusion of every person who expects to be saved in the kingdom of God.

We preach faith in the Lord Jesus Christ. The Christian world say they have faith. Have they? If they have they will bow down and receive the ordinances of the New and Everlasting Covenant, and thank God that they have the privilege of receiving them. Can they who reject the New Testament and the Son of God, who refuse to receive the ordinances of the New Testament that were placed in the Church and kingdom of God on the earth in the days of Jesus and his Apostles, be saved in the celestial kingdom? I answer they can not. The Scriptures make this answer; it is the declaration of Jesus and the Apostles; it is the word of the Almighty, consequently we must concur and say the same. Unless we believe the Gospel of Christ and obey its ordinances we have no promise of the life to come. If we ever attain to that it will be only by complying with the terms that Jesus has laid down. We cannot build and plan for ourselves; if we do we shall be like the Jews of old, who, as the prophet says, "have hewn out cisterns that will hold no water." We must submit to the ordinances of the house of God.

Who is there that can say baptism is not necessary for the remission of sins? Jesus and the Apostles said it was necessary. Can I say it is not? I cannot, and it is a fact that all who receive eternal life and salvation will receive it on no other conditions than believing in the Son of God and obeying the principles that he has laid down. Can we devise any other means and plan of salvation? We cannot. Will we do away with the Bible? We will not; though the Christian world are actually coming to the point that they will dismiss the Bible from their schools; and by and by they will dismiss it from their pulpits and get one to suit themselves; they will hew out for themselves cisterns that will hold no water. They cannot abide the doctrine contained in the Old and New Testament, "and," say they, "we must alter and change it; it does not suit our condition. It was not written for us; it was written for people in days of old; but we live under different circumstances and the Bible should be altered, and we will assemble our synods and have the Scriptures revised to suit our condition." Have they commenced this? Yes, and not very recently either. Can you find a copy of the first printed edition of the Bible? We have Bibles between two and three hundred years old, but where can the first Bibles that were printed be obtained? While I was travelling in England there was one sold for five hundred pounds. It had belonged to one of our brethren —had descended to him from his ancestors; and he, not knowing its value, sold it for fifteen shillings. Afterwards, if my memory serves me correctly, it was sold for the sum I have named. We cannot find books of that edition; some that have been altered and changed are plentiful. I mean King James' translation, and that is good enough for me; it will answer my purpose. But how is it,

with the Christian world? Will it answer theirs? If it will, why do they not abide by it? Why do they not say, "This shall be our rule of faith, and our lives and works shall correspond with its principles and precepts?" They would do so if they were honest and their belief was sincere. And it will have to be so with them if ever they gain admittance into the kingdom of God, for in the Bible are the words of life and salvation. I ask again, who can say that baptism is not necessary for the remission of sins? The question has been asked, "What virtue is there in the water?" If there is no virtue in it, don't drink it; it is not good for the system if there is no virtue in it. But there is virtue in it. If there is not, we should never apply it to our clothing or to the surfaces of our bodies for cleansing purposes; we should never use any more for cooking; we should never again apply it to the soil for the purpose of irrigation. How inconsistent it is to suppose that water should be used for so many and important purposes in life if there is no virtue in it! But there is virtue in it, and there is virtue in being buried beneath the wave in the likeness of Christ, and coming forth to a newness of life. There is virtue in being born again, whether in the font or in the river, it makes no difference, for Jesus has said that "except a man be born of the water and of the spirit he cannot enter the kingdom of God." When a person is buried beneath the water he comes forth from one element to another, and is literally born again. Who, then, after the declaration of Jesus on this subject, can say that baptism is not necessary or that there is no virtue in the water? I cannot. Who can say that the laying on of hands is not necessary for the reception of the Holy Ghost? It is true that the house of Cornelius received the Holy Ghost before the Gospel was preached unto them. But the Lord had a special purpose in view in its bestowal in their case, namely, the removal of the prejudice of Peter and his brethren, who, being Jews, and full of the traditions of their fathers, thought that the Gentiles—among whom Cornelius and his house were classed—were not privileged to receive the Gospel. But the vision which Peter had on this subject, and the message sent to him by Cornelius in obedience to the command of the Lord in connection with the fact of the bestowal of the Holy Ghost on Cornelius and his family was so convincing to Peter and his brethren that the former was constrained to exclaim, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Some may say, "What was the necessity of sending for Peter, one of the Apostles, when they had already received the Holy Ghost?" The simple fact is this: there was nobody to baptize Cornelius and his household, nobody to bury them with Christ in the water; no one had authority to baptize them for the remission of their sins; and consequently, although they had received the Holy Ghost, an Apostle had to be sent for to administer that ordinance. And we read further in relation to this case, that Peter "commanded them to be baptized in the name of the Lord." Did any others receive the Holy Ghost before baptism? None that we have any record of; but there is no doubt that many who were worthy received it in a measure; but, whether in the days of the Apostles or in our day, when the doctrine of baptism for the remission of sins is preached by a servant of the Lord to persons who

have received the Holy Ghost, if they reject that doctrine the Holy Ghost will withdraw from them for ever. Is it necessary that believers should obey all the doctrines and ordinances taught and established by the Savior? There is no ordinance that God has delivered, by His own voice, through His Son Jesus Christ or by the mouths of any of His prophets, Apostles or evangelists, that is useless. Every ordinance, every commandment and requirement is necessary for the salvation of the human family.

What are we required to do? To receive the Gospel, the ordinances of the house of God, and then to go on to perfection. We have been baptized for the remission of sins and have received the laying on of hands for the Holy Ghost. We have Apostles, prophets, evangelists, pastors, teachers, and so on. Are we not perfect? According to the testimony of the Apostle we are not. Says he, Hebrews 6th chapter and 1st verse, "Therefore not leaving the principle of the doctrine of Christ, let us go on unto perfection."

How will perfection be obtained? By all persons in the kingdom of God living so as to be revelators from the heavens for themselves and for all they preside over, that everything they have to perform in this life—every worldly care and duty, and all their walk and conversation before each other and before the Lord, may be marked out by the spirit of revelation. Is this the way to perfection? It is. This is the Gospel of our Lord Jesus Christ; this is the Gospel of life and salvation. Who can dispute it? We must destroy the Bible before we can dispute it with any hope of success. But we may do away with the Bible and say it is no use to us, it has lost its virtue; it was written for the people six thousand, four thousand, two thousand, or eighteen hundred years ago, and it is not for us now. We have plenty upon the earth who can tell the will of God to the children of men and lead the people back into the presence of God; and if the Bible were destroyed by accident, it can be re-written, and all the words of the Lord that are necessary for their salvation can be given to the people. We are thankful for this.

Are we, the Latter-day Saints, loved for entertaining these views and for declaring these truths? "Oh, well," says the stranger, "you should not be hated." If we are hated for anything it is for preaching the Gospel of life and salvation. If we are hated for anything it is for good works instead of evil works, no matter who hears, tells or writes to the contrary. Truth is truth and will prevail. Are we in fault for believing in Jesus Christ? We ask the whole Christian world, Can you give us the words of life and salvation, or tell us how to be saved? Could you do this when we belonged to your societies, Presbyterians, Baptists or any of you Protestants? Not the first individual amongst you could point out the path, for one short rod, to the kingdom of God. Do I know this? Certainly I do by experience. I have searched for the truth, though in my youth I was called an infidel, and I was an infidel. What to? This Bible? No, to false creeds, and to professing without possessing, as I am to-day.

Where is the man who can point out the way of life and salvation? Who can tell us of God the Father and of our Lord Jesus Christ, and give us their characters? Who can tell about heaven and heavenly things? Who can introduce heaven to earth or earth to heaven and bring man to his Father again, and re-establish familiarity and association between

them, which is so much desired by intelligent beings? The prophet of God, Joseph Smith, commenced it in this generation, no matter how odious his name may be to the inhabitants of the earth. I will defy any nation to hate a man more than the Jews hated the name of Jesus Christ—when he lived in the flesh. I honor and revere the name of Joseph Smith. I delight to hear it; I love it. I love his doctrine. Why? Because it is true, and truth will abide when error passes away. Life will remain when they who have rejected the words of eternal life are swallowed up in death. I like the truth because it is true, because it is lovely and delightful, because it is so glorious in its nature, and so worthy the admiration, faith and consideration of all intelligent beings in heaven or on the earth. Should I be hated and my name cast out as evil because I love the truth? Yes, or the words of Jesus could not be fulfilled, for he said, "Ye shall be hated of all men for my name's sake." He told his disciples to rejoice evermore and to pray without ceasing when they were held in derision by their enemies, and to lift up their heads and rejoice when all men spoke evil of them, for "behold your redemption draweth nigh."

Is there any harm in believing in the Lord Jesus Christ? I frequently ask the question for my own satisfaction. Is there a doctrine taught in this book (the Bible), that would ruin or injure man, woman or child on the face of the earth? Not one. Is there a doctrine taught by Jesus and his disciples that would not do good to the people morally, physically, socially, religiously or politically? Not one. Did Joseph Smith ever teach a doctrine that would not elevate the soul, feelings, heart and affections of every individual who would embrace it? Not one. Did he ever teach a doctrine that would lead those who embraced it down to wretchedness, woe and misery, that would give them pain for ease, darkness for light, error for truth? No; but just the reverse. He proffered life and salvation—light for darkness and truth for error. He proffered all that was in the Gospel of the Son of God, and proclaimed that very Gospel that John saw the angel flying through the midst of heaven to restore. That angel delivered the keys of this apostleship and ministry to Joseph Smith and his brethren, and commanded them to blow the Gospel trump through all the nations of the earth, and to cry to all who love and wait patiently for the appearing of our Lord Jesus Christ, "Come out of her, my people, that ye may not be partakers of her sins and that ye receive not of her plagues." This was the doctrine of Jesus; this was the cry of John when on the Isle of Patmos. That angel has flown through the midst of heaven having the everlasting Gospel to preach to those who dwell on earth, and his cry was and is, "Come out from Babylon, from pride, from the foolish fashions of the world; come out from the spirit of the world, from the spirit of hatred, anger, malice, wrath, selfishness and every feeling but that that is honorable and justified of the heavens. Gather yourselves together! Sanctify the Lord God in your heart." This was the cry, and it is the cry to-day, and it will be until the pure in heart are gathered together.

Should the Latter-day Saints be hated for this? "Oh, they have done so many evils!" What have they done? You can see for yourselves what we have done. Mark our settlements for six hundred miles in these mountains, and then mark the path that we made coming

here, building the bridges and making the roads across the prairies, mountains and kanyons! We came here penniless in old wagons, our friends back telling us to "take all the provisions you can, for you can get no more! Take all the furniture you can, for you can get no more! Take all the seed grain you can, for you can get none there! Take all the farming implements you can, for you can get none there!" We did this, and in addition to all this we have gathered all the poor we could, and the Lord has planted us in these valleys, promising that He would hide us up for a little season until His wrath and indignation passed over the nations. Will we trust in the Lord? Yes.

What have we been doing here? You can see for yourselves that we have been laboring with our hands. We have had no time to find fault with our neighbors or to do them injury, or to do anything else only to make ourselves comfortable, and to prepare as fast as possible for the coming of the Lord Jesus Christ. See the settlements that have been built up by the penniless, those who had not clothing to last them three months when they came, and some of whom did not bring a month's provision with them, and did not know that they could raise a thing, only by faith. Yet we came and we have lived and prospered, and here we are. What fault should be found with us? "Oh, you have done so many evil things!" What evils have we done? I am at the defiance of earth and hell to put a finger on the place or time that a false doctrine was taught to any one, a wrong taught to any one, or when evil was justified in any one, all the liars and all the lies on earth and in hell to the contrary notwithstanding.

We believe the Gospel and in Jesus; is there crime in it? No, there is not; and if the inhabitants of the earth are not disposed to receive the Gospel, they have the liberty to reject it. If men come into this Church and are disposed to apostatize, they have the privilege to do so. Every intelligent being has the right to choose for himself whether he will have the man Christ Jesus or Satan to rule over him. He will certainly have one or the other! Just as sure as he is a living being, the Lord Almighty will be his leader, dictator, director and counselor, or the devil will. We cannot live without them. We were brought here; we did not bring ourselves. We were created, formed, fashioned and made independent of ourselves. We are under this law and we cannot get from under it. But the Lord has given us intelligence, and He has set before us life and death, and has said, "Choose ye this day whom ye will serve." Which shall we take? I will take the Lord Jesus every time. Why? Because his doctrine is so pure and holy. I love it, because in it there is life; because it will endure; while all error, falsehood, lies and liars will be cast into hell; and when they shall be utterly destroyed and wasted away, truth will live and it will endure for ever. I think I will hold to it. Had not we better all do so? Do you not think that the Latter-day Saints had better keep their religion and hold on to the faith of the holy Gospel? I say to the Latter-day Saints, it is far better for you to retain your characters as Saints than to let them go. I do not care where you go, if it be among the most wicked band of men on earth, they will respect you more if you retain your characters as Saints than they would if they could say to you, "You have been preaching this doctrine that we call false for

thirty, thirty-five, or forty years, and bearing your testimony to its truth, and now you turn round and say it is false. You have just learned that you have been a hypocrite, and that those whom you formerly hailed as brethren and friends are a set of hypocrites." Such individuals will be branded wherever they go, and they will not be trusted either for good or evil; and if they go to hell they will be despised by the damned. That is the condition of apostates. Why? Because they are traitors, and having lied about one thing they will lie about another; having lied once they will lie again. Is it not so? Yes, everybody will admit that. Well, do you not think that good men and good women had better hold on to their goodness? I think so. When a man by his course in life has acquired a character that is spotless, it is a priceless jewel, and nothing should induce him to barter it away. If the wicked try to bring a blemish or cast a stain upon it their efforts will not be successful. They may throw their mud, but it will not stain the garments of the pure and holy. Had we not better preserve the good characters which God has helped us to maintain? I think we had.

Now, what do we believe in? In anything that will do us harm? Not the least in the world. Our belief will bring peace to all men and good will to all the inhabitants of the earth. It will induce all who sincerely follow its dictates to cultivate righteousness and peace; to live peaceably in their families; to praise the Lord morning and evening; to pray with their families, and will so fill them with the spirit of peace that they will never condemn or chasten any one unless it is well deserved. They who live in the enjoyment of the spirit and influence of our holy religion will never feel "cross." That is the common word. Yankees will understand it, for I have seen lots of them cross—out of humor, out of temper. They will never feel like this. They will rise in the morning with their spirits as smooth and serene as the sun that is rising and giving life and heat to the world; just as calm and as smooth as the breezes on a summer evening. No anger, no wrath, no malice, contention or strife. If a wrong arises, the party wronged will go to his neighbor and quietly investigate whether wrong was designed; and if the seeming transgressor is living according to the spirit of his religion, it will be found that he had designed no wrong, and that he will make ample amends, forgiveness will be accorded, and the trouble will end. This is the spirit and teaching of the Gospel. Peace prevails. There are no lawsuits or contentions; no work for a poor miserable lawyer, who is seeking to breed disturbance in a community. I do think very low of that class of men! If I had no better business than stirring up strife in a community, I would pray for my end on this earth, that I might go where I belonged. The teachings of Jesus and his Apostles inculcated peace and prevented contention, discord, strife, quarrelling and lawsuits; and the Gospel, to-day, has the same effects as then. Here a great many of us have to water from one ditch from year end to year end. But there is no quarrelling over it. Says one, "I am content to have my share at midnight; you can have yours to-morrow at eleven o'clock." No contention or strife! We meet together and ask God to bless us and to help us to live in the observance of all His laws, and to promote every principle of peace and morality, and so help to make ourselves and

our neighbors happy. Is there harm in this? No, there is not. We like it, because it brings us comfort, peace and joy. We may look at the world and we observe a very different state of affairs. What is the condition of the kings of the earth? Can they pass around among their subjects anywhere and everywhere with peace and safety? No, they must have their life-guards to protect them; they are afraid of being destroyed from the earth. We may go to our political men and ask, "Have you got friends?" "Yes, such a man is my friend, he is a nice, good friend; but take care of that one, he is my enemy." "What has he done?" "Nothing, only he is trying to break my calculations and plans in my election, and I don't like him or his party."

Saints have no such parties and feelings; they have no choice but to get the best there is, and be satisfied; and hence, in their political affairs they have no contention. This is one objection which outsiders have to the Latter-day Saints: they all go and vote one way. Is it not right to do so? Let us think about it. Suppose that we do all actually vote one way, or for one man for our delegate to Congress, and have no opposing candidate, and get the best there is, is that not better than having opposition? What does opposition bring? It certainly brings anger and strife; and of what use are they? They serve no good purpose. Then let us all vote one way, and think and act one way, and keep the commandments of God and build up His kingdom on the earth in peace and righteousness. I certainly think that this is the best idea. We have plenty of competition in our midst, but what will it accomplish? Not much, if anything. They who favor it may contend until they are tired, and then they will drop silently out of the way, and that will be the end of them. Contention does not profit a people.

Have you truth? Let us have it if you have. If people have said to me, in my preachings, "That is error," I have said, "Perhaps so, but this book (the Bible) is the standard I believe." I have read out of that book many times to men, and they have said, "Oh, that is the Book of Mormon." "It is good doctrine, is it not?" and they would not know whether it was the Bible or the Book of Mormon, and yet they would profess to be Bible readers and believers. Sometimes they would listen until tired, and then say, "I will not have any more of that, it is the Book of Mormon," and some have even gone so far as to say, "It is blasphemous." I have said, "Will you please look at the title page," and when they would see that it was the Bible they would say, "Well, I really did not know that such things were in the Bible."

I say to any and to all, "If you have any truth, let us have it." If I have errors, I will swap ten of them for one truth. But I have the words of life for you, what have you for me? I ask the infidel world what they can give in exchange for the faith I have in Jesus Christ and the religion I believe in and practice. If I am wrong, mistaken, over-zealous, enthusiastic and bewildered in my imagination, what can you give me? "Nothing, we have nothing; we do not believe in anything." Then I do not see any necessity of trading, for all I have cannot hurt or wrong anybody on the earth. I do not believe or practice anything that will do harm. I have embraced nothing in my faith, neither do I teach any doctrine that will hurt any person; hence, there is no necessity of trading if you have nothing to give me for my priceless

jewel. I am for life everlasting. I have a being and a life here; and this life is very valuable; it is a most excellent life! I have a future! I am living for another existence that is far above this sinful world, wherein I will be free from this darkness, sin, error, ignorance and unbelief. I am looking forward to a world filled with light and intelligence, where men and women will live in the knowledge and light of God. Have you anything to give for this? Not the least in the world. Then I guess we will not trade. I have something for you if you will accept of it. If you will hearken to my counsel you will not only have joy in this life, peace in the Holy Ghost here, but life everlasting hereafter. I have embraced the Gospel for life and salvation; I have embraced it for time; I have embraced it for eternity. I calculate to go back and see my Father. Say the Christian world, "Who are you going to see?" A personage very much like myself; my Father, He who begot my spirit; my Father who set in perfect order the machine to produce this tabernacle in which my spirit dwells. "Oh," say the Christian world, "we don't believe in such a God as this." We know you don't. You don't believe in a God at all—only a phantom of the brain. Still they mean better; but they are like those who, in olden times, worshipped an unknown God. The inscription on their temple was, "To the unknown God." This is not our inscription; ours is, "To the *known* God," our Father, the Father of our Lord Jesus Christ, our elder brother according to the spirit. I am going to see Him one of these days if I live so as to be worthy; and when I see Him I shall fall upon His neck and He upon mine, and we shall kiss each other, shouting "Alleluia" that I have returned. Do not you think it will be a time of rejoicing? Yes.

This is the God that we serve and that we know and understand. Is there any harm in all this? Not the least in the world. Peace on earth and good will to men. Christ has died for all; but we can receive the benefit of his atonement on his conditions only, not on our own. We must repent of our sins and be baptized for the remission of them, and have the laying on of hands for the reception of the Holy Ghost so that the spirit of the Gospel will live within us. Then we can shout Alleluia in praising Him whom we serve.

God bless you, Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

HOW TO KNOW THE THINGS OF GOD.

The Scriptures inform us "that no man knows the things of God, but by the Spirit of God;" and then no man can speak the things of God unless aided by the Spirit of the Lord; and no people can comprehend the things spoken unless inspired and guided by the same Spirit. We need this Spirit continually and so do all mankind, to guide us, to enable us to comprehend the laws of life, to regulate and concentrate our thoughts, to elevate and ennoble our feelings, to give force and vitality to our actions, and to place us in a position before God, before men, and before the holy angels, that will be right, acceptable and proper to all true intelligence, to the angelic host, and to our heavenly Father. It matters very little what we are engaged in, it is impossible for us to do right without the guidance of the Almighty; but aided and directed by the Spirit of the Lord, we can act in consonance with the dignity of our high position as immortal beings possessing the holy Priesthood, and participating in the new and everlasting covenant; by the aid of that unerring Spirit we can fulfil the measure of our creation and prepare ourselves for an inheritance in the celestial kingdom of our God.

We are told "that the world by wisdom knows not God;" yet they do comprehend a great many things, and because of the spread of general intelligence and the great progress of science, literature and the arts, they believe they can find out God. Like the framers of Babel's Tower, they seek to penetrate the heavens on natural principles. Like them they are mistaken, as all men have been who have sought to solve the problem of life through the influence of human wisdom. No man ever did understand God on this principle; neither can they by mortal agency alone understand the principles of life and salvation. No man in the present generation comprehends them on this principle; neither will human wisdom enable any man who ever will live to understand them. It is true that mankind, within a short time, have made great advances in the arts and sciences. During the last half century scientific research has made many wonderful developments; and many things which, before that time, were unknown to the human family, are now quite familiar. There was very little known of the application of the power of steam half a century ago. I remember, very well, the first steam-boat and locomotive that were propelled by steam, and riding on the first railway. Before that, locomotion had to depend upon the winds and tides and horse power and a few other agencies. These are now supplanted by what all will acknowledge as a very superior agent —namely, the power of steam.

Electricity, or rather its application, so as to subserve the wants of man, was unknown until a comparatively recent period. I refer now more particularly to the electric telegraph. That has been a means of greatly facilitating the transmission of thought and the spread of intelligence among the human family, and has been a great advantage to the world at large. When we came to this valley, for instance, even so late as that, we had to depend upon ox teams to bring our mails and to convey intelligence from the East, and I have known it to be four, five, and sometimes as long as six months before we knew what President was elected. Now we can have it in fewer minutes; this exhibits a great improvement in such matters.

I can remember the time when we had to plod along at night, nearly in the dark, in our largest cities, the streets being lighted only by dim oil lamps. Now we have gas and various luminous oils, which we have made the earth teem forth by millions of gallons, that are almost equivalent to gas. Daguerreotyping, or as it is more generally called photography, is another great achievement of the human mind, conferring the power to take likenesses, landscapes and views in a moment, which formerly required days or months, even by the most eminent artists.

In machinery and chemistry, manufactures, and many other scientific developments connected with human life, wonderful advances have been made, and the world seems to have been progressing with great rapidity in the arts and sciences, in regard to manufactures. Some years ago every texture had to be spun by a single thread, now, by the aid of steam and machinery, it is done by thousands and hundreds of thousands. We might go on enumerating many other improvements which have taken place within the past few years; from which it is very evident that the progress of the present generation has far eclipsed that of any preceding it, of which we have any knowledge. Because of these things it has been supposed by many that the human intellect is capable of grasping everything in this world and the world to come—even eternal things, and many men have got puffed up and vain in their imaginations because of the discoveries they have made and the advancement in science, literature and the arts. They forget "that every good and perfect gift proceeds from God, the Father of light, in whom there is no variableness nor the shadow of a turning." They forget that every particle of wisdom that any man possesses comes from God, and that without Him they would still continue to grope in the dark. They forget that, with all the increase of wisdom and intelligence and the expansion of the human mind, they are in the dark in regard to God, and that no man by wisdom can find Him out. The mystery which enshrouds Him is as high as heaven, as deep as hell and as wide as the universe; and it is unfathomable and incomprehensible by human intelligence, unaided by the inspiration of the Almighty.

There are men, it is true, who profess from the little knowledge they have of earthly things, by a series of deductions, to be able to find out heavenly things, but there is a very material difference between the two. There is a philosophy of the earth and a philosophy of the heavens; the latter can unravel all mysteries pertaining to earth; but the philosophy of the earth cannot enter into the mysteries of the kingdom of God, or the purposes of the Most High. But because of the advancement to

which I have alluded, men set themselves up as teachers of things pertaining to spiritual matters, of which they know nothing. But the moment they do that, they exhibit their folly, vanity, imbecility and shortsightedness, for, as I have stated, they never did comprehend the things of God without the Spirit of God, and they never will. What folly it is, for men with the breath in their nostrils, who are but worms of the earth, existing as it were for a day, and to-morrow are cut down like the grass; or like the moth or butterfly, which flutters around for a brief space and then passes away into everlasting oblivion; I say what folly it is for beings so circumstanced, so weak, imbecile, circumscribed and controled to set themselves forward, unaided by the Spirit of the Almighty, to fathom the designs of God, to unravel the principles of eternal life, to comprehend the relationship that subsists between God and man and to draw aside the curtain of futurity. Who is there who has seen God or can comprehend Him, His designs and purposes? No man is capable of fathoming these mysteries. Man, indeed, can comprehend some of the principles which are developed in nature, and only a few of these. But who can grasp the intelligence that dwells in the bosom of Jehovah? Who can unravel His designs and penetrate the unfathomable abyss of the future? Who can tell upon what principle this world was organized or anything about the denizens of those worlds that we see moving around us? It is true that by the science of astronomy nice calculation in regard to the heavenly bodies can be made; but none can tell who put those bodies in motion, how they are controled, or by what class of people they are inhabited. As the Scriptures say, "What man, by his wisdom, can find out God?" No one can comprehend Him. We can find ourselves to be a remarkable enigma, both in regard to body and mind—each individual man, woman and child; but who can draw aside the veil and tell how or why we came here, and what awaits us when we lay aside this mortal coil? None can do this, unless God reveals it. There never was a man, neither is there a man now, nor ever will be, that can comprehend these things upon the principle of natural or human philosophy, and nothing short of the philosophy of heaven—the intelligence that flows from God, can unravel these mysteries.

Some men will stultify themselves with the idea that in ages gone and past the human race was in a semi-civilized or barbarous condition, and that any kind of a religion would do for the people in those days; but with the progress of intelligence, the march of intellect, the development of the arts and sciences and the expansion of the human mind, it is necessary that we should have something more elevated, refined and intellectual than that which existed then. To me such notions are perfect foolishness. If I read my Bible aright and believe in it, known unto God were all things from before the foundation of the world, and I do not think that the intelligence of the nineteenth century can enlighten His mind in relation to these matters. He that framed the body, shall He not know its structure? He that organized the mind, shall not He understand it? Before this world rolled into existence or the morning stars sang together for joy, the great Eloheim comprehended all things pertaining to the world that He organized and the people who should inhabit it; the position that they would occupy and the intelligence that they

would possess; their future destiny and the destiny of the world that He then made. It is vanity, puerility and weakness for men to attempt to gainsay the designs of God, or to boast of their own intelligence. What do they know? Why, they discovered awhile ago that there is such a thing as electricity. Who made that electricity? Did man? Did he originate and place it among the nature's forces? Did it proceed from the acumen of man's intelligence and his expansive mind? No, it always existed, and the man who discovered it—a little smarter than his fellows—only found out one of the laws of nature that emanated from and originated with God. It is just so with steam—the properties which render it so useful in subserving man's purposes always existed, but man discovered them; if there had been no God to make these properties, no one could have found them out. It is so with the various gases and their properties, with minerals—their attractions and repulsions—they originated with God; man is incompetent to form anything of the kind. So we might go on through all man's boasted achievements; they amount to no more than the discovery of some of the active or latent laws of nature, not comprehended by men generally, but discovered by some who consider themselves, and they no doubt are, smarter than their fellows. Where, then, is the boasted intelligence of man? Science reveals the beauty and harmony of the world material; it unveils to us ten thousand mysteries in the kingdom of nature, and shows that all forms of life through fire and analogous decay are returned again to its bosom. It unfolds to us the mysteries of cloud and rains, dew and frost, growth and decay, and reveals the operation of those silent irresistible forces which give vitality to the world. It reveals to us the more wonderful operations of distant orbs and their relations to the forces of nature. It also reveals another grand principle, that the laws of nature are immutable and unchangeable as are all the works of God. Those principles and powers and forces have undergone no change since they were first organized, or, if changed, they have returned again to the original elements from which they were derived. All of the properties of nature were as perfect at the creation as now; all the elements of nature possessed the same specific properties, affinities and capacity of combination that they do at present. Trees, shrubs, plants, flowers, birds, beasts, fishes and man were as perfect then as now. God's works are all perfect and governed by eternal laws. It reminds me of an infant; I can compare it to nothing else. The new-born child is perfectly oblivious to anything and everything around it, although marvellous in its organization and perfect in its structure. By and by it holds up its hand and discovers for the first time that it has a hand. It had it before, but a new light bursts upon the brain of the child, and it discovers it has a hand, and no doubt thinks it is wonderful wise in finding it out, just as some of our philosophers do when they discover the properties of matter. But God made the child's hand, and it was in existence before its brain was capable of comprehending it. And so were all these things, about the discovery of which men boast so much. God made them and made them perfect. Yet men will boast that they know things independent of God, whereas unless they had been aided by the Spirit of the Lord, and unless the principles had existed they never could have been found out, for no

man could have originated them himself. All that man has ever done, with all his boasted intelligence, has been simply to develop or find out a few of the common principles of nature that always have existed, and always will exist, for these things and every principle of nature are eternal. The Gospel is also eternal. But where is there a man who understands heavenly things? Who can unravel them? Who has been behind the vail and talked with the Gods? Who among the wise men, philosophers, divines, philanthropists, kings, rulers or authorities of the earth can comprehend God or His designs. If we can understand so imperfectly the laws of nature with which we are surrounded, with the privileges of seeing, feeling, comparing and analyzing, what do we know of things beyond our vision, hearing, or comprehension? We can read, in the history of the past, of the rise and fall of nations, of the downfall of thrones and of the destruction of kingdoms; we can read of wars and rumors of wars. History points out what has transpired in relation to the nations of the earth and to men who have lived upon it, but who can penetrate into the future? Man is an immortal being: he is destined to live in time and throughout all eternity. He possesses not only a body, but a soul that will exist while "life or thought or being lasts, or immortality endures." Who can tell in relation to this future? Who can tell things pertaining to our heavenly existence, or the object God had in view for creating this and other worlds, and the destiny of the human family? No man, except God reveals it to him. What has been and still is the position of the world in relation to these things? It has been governed by every kind of dogma and theory of religion. "Isms" of every kind have prevailed in turn—polytheism, infidelity, Christianity in its ten thousand forms, and every kind of theory and dogma that the human imagination could invent. Such contrarieties show definitely and positively that men, by wisdom, cannot find out God. And Christianity, at the present time, is no more enlightened than other systems have been. What does the Christian world know about God? Nothing; yet these very men assume the right and power to tell others what they shall and what they shall not believe in. Why, so far as the things of God are concerned, they are the veriest fools; they know neither God nor the things of God. Our Government is engaged just now in an act of this kind. Our legislators would tell me what I shall and shall not believe in, what shall be the course of my morals, as if they were immaculate and had been made perfect; as though they had inspiration from on high, and had found out the truth in all its richness, power and glory; as though they had conversed with the heavens and were acquainted with God. Oh, fools! What do they know about the truth? No more than a child about its hand. They are imbecile and ignorant and in the dark, and the greatest difficulty in the matter is—they are fools and don't know it.

We consider, and always have since this Church was organized, that that part of Scripture that I quoted before is true—namely, "No man knows the things of God but by the Spirit of God." We, as Latter-day Saints, understood no correct principle until it was revealed to us. It did not, nor have I ever met with anybody that did, and I have travelled very extensively over the world that we live in, and have met with all classes and grades of men in

different nations. We, as Latter-day Saints, are indebted to the revelations of God, given unto Joseph Smith, for the knowledge of the very first principles of the doctrine of Christ, and he could not have known it unless it had been revealed to him. One thing I did know of myself before I came into this Church, and that is more than a great many know of themselves—namely, that I was a fool, and did not know anything unless God revealed it. It takes a great deal of hammering to get that into some men's minds. The main questions in my mind, when this Gospel came, were, "Is this true?" "Is this from God, or is it not?" "Has God, indeed, spoken as this man says He has?" If He has not, it is all a fiction, a farce and delusion, like the other "isms" that exist in the world; if He has, it is for me to obey, no matter what the consequences may be.

There is one thing that has always been satisfactory to my mind in relation to this Gospel—there has never been one principle revealed, at any time, but what has been instructive and in accordance with the Scriptures, which we consider to be of divine origin. Never one principle but what could be substantiated by the word of God, although we did not know it before, and the world does not know it now. And I may also say that there has never been a principle revealed but what has been strictly philosophical and is in accordance with good, sound common sense; and, furthermore, I will go on beyond that and say that no principle ever will be revealed but what will be in accordance with philosophy, if we can comprehend it. As there is a philosophy of the earth and a philosophy of the heavens, it needs heavenly instruction to comprehend the heavenly things. But, as I said before, "no man knows the things of God, but by the Spirit of God." The Scriptures show unto us how we may obtain that Spirit, which will give us a knowledge for ourselves.

When this Gospel was revealed, it was declared unto us that it was an everlasting Gospel, that there was a Priesthood associated with it, and that that Priesthood was everlasting; so we were presented with an everlasting Priesthood, and with an everlasting Gospel. There was also an everlasting covenant associated with it. We were told how we might obtain a knowledge of this Gospel for ourselves—the promise being that if we would repent of our sins and be baptized in the name of Jesus Christ for the remission of them, by one having authority, we should receive the Holy Ghost. We were also told that that Holy Ghost would place us in communication with God; that it would take of the things of God and show *them unto us*, and that we should know for a certainty, each of us for ourselves, of the truths that had been proclaimed unto us.

This was the position that we were placed in. We went forward and obeyed it, for we were told that God had revealed Himself from the heavens, that He had restored the Gospel by the means of a holy angel, as referred to by John the Revelator, and that He had restored, by authority direct from heaven, communication between Himself, the heavenly world and His creatures here. We were told that by obedience to that Gospel we should be made the recipients of a Spirit which would bring things past to our remembrance, that would lead us into all truth and show us things to come.

Believing in this message, this vast crowd of people before me to-day, went forth and bowed in obedience, and they received that Spirit, and

they knew and do know that the Gospel they had preached unto them came not in word only, but in power and in the demonstration of the Spirit, and that the Holy Ghost accompanied it. You know, and I know, that when you obeyed this Gospel and had hands laid upon you for the reception of the Holy Ghost, you received it. Who else knows anything about it? Nobody. Do any of these strangers around? No. Jesus said to Nicodemus, "Except a man is born again, he can not see the kingdom of God." Then what do they know about it? You talk to a blind man about colors, and ask him to tell the difference between red and white, black and blue, and he would tell you perhaps that one was long and the other short, that one was light and the other heavy. He could not describe, nor his sense comprehend it. Jesus said a man could not see the kingdom of God unless he was born of the Spirit. Did he speak the truth? I think he did. And when you were born again of the water and of the Spirit, you saw and you entered into the kingdom of God, and things that you were ignorant of before, you then comprehended. Many of you felt a good deal like the blind man spoken of in the Scriptures, after he had been healed by our Savior. The Scribes and Pharisees, a learned and very holy body of men—spoke to his father, saying, "Give God the glory, for we know that this man is a sinner." They knew that Jesus was an imposter, a deceiver, a false prophet, a blasphemer, and that he cast out devils through Beelzebub, the prince of devils, and that he was one of the wickedest, meanest curses in existence. "Give God the glory," said they, "for we know this man is a sinner." The father of him who had been healed of his blindness said, "Whether he is a sinner, I know not; but this I do know, that whereas this my son was once blind and now he sees." Now a great many of you here are very much deluded in the estimation of the philosophers, wise men and priests of the world; but if you do not comprehend the philosophy of the whole matter, one thing you all know—that once you were blind, but now you see. You understood that years ago and you understand it to-day, and no man can deprive you of that knowledge, or strip you of that information. No man can rob you of that light: it is the gift of God, it emanates from Jehovah, and no man can take it away, or reason or legislate it away; it is an eternal principle, emanating from God, and that is something the worldly-wise and great know nothing about. You who are here to-day, who have obeyed this Gospel, are witnesses of the truth of which I speak; I am a witness and I bear witness to it.

We are told that Jesus said on a certain occasion to his disciples, "It is necessary that I go away, for if I go not away the Comforter will not come. If I go away I will send you a Comforter, which is the Holy Ghost." What will it do for you? It will lead you into all truth, so that you will see eye to eye and comprehend the purposes of God; you will march in line; you will be under one instructor; you will have one Lord, one faith, one baptism; one God who is in all and through all, will inspire and guide and dictate you; you will not be split up and divided as the sectarians are—every man taking his own course, every man for himself and the devil for the whole; it will not be setting up human intellect above the intelligence and inspiration of the Almighty. Instead of this, all will bow to the

dictates of Jehovah; the aspiration of every heart will be, "O, God, thou that rulest in the heavens; O thou Supreme Governor of the universe, that created all things and controls all things, impart to me a small moiety of Thy wisdom! Inspire me with a little of that intelligence that dwells in Thy bosom! Give me a little of Thy Holy Spirit, that I may comprehend Thee and Thy laws, and walk in obedience to Thy commands!" This will be the feeling of that individual. "O God, teach me the paths of life and then give power to walk in them!"

Jesus told them they should have the Holy Ghost, the Comforter; the Spirit should bring things past to their remembrance, it should enable them to comprehend something about the world and why it was organized and by whom; why man was placed upon it; what the position of the human family is in relation to the present, past and future; find out what God's dealings had been with the human family in ages gone and past, and His designs in relation to the world. Then it should unfold things to come, it should draw back the curtain of futurity and by the inspiration and intelligence of that Spirit which proceeds from God, it should grasp the future. It should comprehend the destiny of the human family, and by the revelations which God should communicate, make known the life to come in the eternal worlds. This is the kind of thing that the everlasting Gospel communicates, and it is the revelation of God to man. But the world, as I said before, know not the things of God, and they cannot comprehend them.

I have had it asked me by philosophers, "Is this the only way you propose to ameliorate the condition of the human family—faith in the Lord Jesus Christ, baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost?" Yes, that is God's way of doing it; that is the way He has pointed out. I remember, on one occasion, being in the city of Paris, and a gentleman came to me to inquire concerning the Gospel. He was associated with a system of socialism, very common in France, called Icarianism. A company of them went to Nauvoo after we left. This gentleman was a philosopher, and the society was trying to carry out its philosophy in France, and they aimed to bring about the Millennium. They never prayed to God, they were going to do it by human intelligence. This gentleman, whose name was Krolikrosky, called upon me, when after a lengthy conversation on the principles of our faith, said he, referring to faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost, the first principles of our Gospel: "Is this all you propose to ameliorate the condition of the world?" "Yes." He answered, "I hope you will succeed, but I am afraid you will not." "Permit me," I said, "to draw your attention to one or two things. I am a religionist." "Yes." "I profess to have had revelation from God; you do not." "That is so," said he. "You have sent out to Nauvoo a number of your most intellectual men, well provided with means of every kind and with talent of the first order. Now what is the result? They have gone to a place that we have deserted; they found houses built, gardens and farms enclosed, nothing to do but to take possession of them?" "Yes. They found buildings of all kinds, public and private, in which they could live and congregate." "Yes. Was there ever a people better situated in regard to

testing your natural philosophy? You could not have hit upon a better place. It is a fertile country, on the banks of the most magnificent stream in the United States—the Mississippi. Houses built, gardens made, fields enclosed and cultivated. You have wise men among you—the wisest, the *creme de la creme* of your society, yet with all this and the favorable circumstances under which your people commenced there, what have you done? Every time that I take up a paper of yours the cry from there is, 'Send us means;' 'we want means;' 'we are in difficulty;' 'we want more money.' This is their eternal cry, is it not?" "Yes." "Now," said I, "on the other hand, we left our farms, houses, gardens, fields, orchards, and everything we had, except what we took along in the shape of food, seeds, farming utensils, wagons, carts, and we wandered for from ten to fifteen hundred miles, with hand-carts, ox teams and any way we could, and settled, finally, among the red savages of the forest. We had no fields to go to and no houses built; when we went there it was a desert—a howling wilderness, and the natives with which we were surrounded were as savage as the country itself. Now then, what is the result? We have only been there a few years, but what are we doing? We are sending money to bring in our emigration; we are sending hundreds of thousands of dollars, and have expended half a million a year in teams to bring in our poor from the nations. But what of you wise men who know not God, and think you know better than He does, what are you doing—you philosophers, intelligent men and philanthropists, crying out eternally, 'Send us help?' Which is the best?" Said he, "Mr. Taylor, I have nothing to say."

We care nothing about the opinions of men, let them look upon us as they may. We can say as the old Apostle said, "We are living epistles, known and read of all men." Judge us by our works. Do thieves, renegades, blacklegs and corrupt men accomplish the work done here? Where are your Gentile associations? Here we have a magnificent city called Corinne, instituted by you gentlemen Gentiles here. What a magnificent place it is! It looks as if Tophet has been been spewed out to people it with *honorable* American citizens! Yet these men will prate to us about morality, the poor miserable curses! O, shame, if thou hadst any blood in thy body, thou wouldst blush for very shame at the transactions of this world in which we live.

But we believe in God, and you Latter-day Saints, your religion is as true as it was ten, twenty, thirty, or eighteen hundred or six thousand years ago. It has not changed, and I do not think that it will. It is everlasting; it is eternal in its nature and its consequences, and, whether other men know what they are doing or not, we do. If others do not attend to eternity, we do; if others know nothing about God, we do, and we know where we are going and how we are going. God has pointed out to us the path, and we intend to walk in it, in spite of all the powers of earth and hell.

God has taught us the relationship that should exist between us and the eternal worlds. That is a thing that is very much found fault with. He has unveiled the future to us and told us that man is not made for here alone, and then to die and rot and be forgotten, or to sing himself away somewhere beyond the bounds of time and space where nobody ever was nor ever will be. We have been taught something different from that. We are aiming at eternal exaltation,

at thrones, principalties and powers in the eternal worlds. Being made in the image of God, male and female, and having had developed to us the laws of this life and the laws of the life to come, we take the privilege of walking according to these laws, despite the ideas and notions of men.

Who is there among the men of the world who know anything about the future? I know how it was with me, and how it was with you, Jew, Gentile, Mormon, everybody. What was it! If you applied to the priesthood of the day to be married, the priest told you he joined you in the holy bonds of matrimony until death. And what then? You had to find out the rest by your own ingenuity. No matter about the future. Is that all man was made for—to live, marry and die—and nothing pertaining to the future? Is man made in the image of God? Is God our Father? Is there a heaven above? Is there an eternity before us, and are we to prepare ourselves for it or not? We take the liberty of following the counsel of Jehovah, revealed to us in relation to it.

What man has a claim upon his wife in eternity? It is true that some of the writers of the yellow-backed literature have a philosophy a little in advance of the priests of the day. Some of them do tell us about eternal unions. They expect to be married here and hereafter. They know nothing about it, still they are in advance of the clergy. They follow the instincts of nature, and nature unperverted looks forward to a reunion. We are not governed by opinion in these matters. God has revealed the principle, and our wives are sealed to us for time and eternity. When we get through with this life we expect to be associated in the next, and therefore we pursue the course that we do, and no power this side of hell, nor there either, can stop it.

Our course is onward. The Lord has revealed to us the pearl of great price. We have sacrificed everything that the world calls good to purchase it; we are in possession and we will not part with it for worlds. We "fear not men, who can kill the body," as Jesus said; and after that there is no more that they can do. We fear God who is able to cast both soul and body into hell. Yea, we fear Him.

We make our covenants, then, for eternity, because the Gospel is an everlasting Gospel. Every truth that ever did exist is everlasting. Man is an eternal being; his body is eternal. It may die and slumber, but it will burst the barriers of the tomb and come forth in the resurrection of the just. I know that some of our wise men, even some among us, profess to think that these things are only folly. However, I look at them differently. I believe the Bible; I believe in the revelations of God and in the manifestations of the Spirit of God. I would rather possess the feeling that Job had when he was afflicted, cast out, oppressed and despoiled, when he lay scraping himself with a potsherd, wallowing in ashes, than the proud and lofty folly that dwells in the heart of the unbeliever and scorner. Said Job, "I know that my Redeemer lives, and that He shall stand in the latter days upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, not for another; and though worms destroy this body, yet in my flesh shall I see God." Those were his feelings. This transpired in the "dark ages," when men did not know so much about electricity, locomotives and a few other scientific discoveries, as they do in this enlightened age. I also

read in the sayings of the prophets, given under the inspiration of the Almighty, that "the dead, small and great, shall rise, and that bone shall be joined to its bone, sinew to sinew, and they became a living army before God." I knew a man, whom many of you knew, who built a tomb for himself in the city of Nauvoo. His name was Joseph Smith, and many of you heard him say what I shall now relate. Said he, "I expect when the time of the resurrection comes to rise up in my tomb *there*, and strike hands with my brethren, with my father and with my mother, and hail the day when we shall burst from the barriers of the tomb and awake to immortal life." Have you never heard him talk thus? I have. Shall we reject from our belief the glorious principles of eternity—the resurrection of the just? Says John, when wrapt in prophetic vision, and clothed upon with the Spirit and power of God and the revelations of Jehovah, "I saw the dead, small and great, stand before God; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and all nations stood before God."

I want a part in the resurrection. The angel said, "Blessed and holy is he who has part in the first resurrection." I want to have part in the first resurrection. It is that which leads me to hope. It is that hope which buoys me up under difficulties and sustains me while passing through tribulation, for I know as well as Job knew that my "Redeemer lives, and that He shall stand in the latter day upon the earth," and I know that I shall stand upon it with him. I therefore bear this testimony.

Allow me to quote a little Scripture. You know that there is a saying, by one of the Apostles, that Jesus was a priest for ever after the order of Melchizedec; and speaking further of this Melchizedec, the Apostle says he was "without father, without mother, without descent, having neither beginning of days nor end of years." A very singular sort of man, was he not? Did you ever see a man like that? We are told that Jesus was a priest for ever after the order of Melchizedec. Now, there never was a man without father or mother, but this refers to his Priesthood, that was without beginning of days or end of years, and Jesus had the same kind of Priesthood that Melchizedec had.

Now we talk about the everlasting Gospel, and we will go back to some of these dark ages referred to. The Melchizedec Priesthood holds the mysteries of the revelations of God. Wherever that Priesthood exists, there also exists a knowledge of the laws of God; and wherever the Gospel has existed, there has always been revelation; and where there has been no revelation, there never has been the true Gospel. Let us go back to those times. We find that the Gospel was preached unto Abraham, and that Melchizedec was the man to whom Abraham paid tithes, and that Melchizedec blessed him. Paul tells us, "Verily the less is blessed of the better." Now Abraham had the Gospel, and Melchizedec had it, and the law was added because of transgression; and by and by, when Jesus came, He was a priest for ever after the order of Melchizedec, and he restored the Gospel, and consequently revelations, the opening of the heavens and the manifestation of the power of God; and whenever the Gospel has existed, in any age of the world, these same manifestations have existed with it; and whenever these have not been upon the earth, there has been no Gospel. The

Gospel is the power of God unto salvation to every one that believes, for therein is the righteousness of God revealed from faith to faith."

In addition to Melchizedec, the Bible also mentions a man called Moses, and he had the Gospel, for Paul tells us "that he preached it to the children of Israel in the wilderness, but that it profited them nothing, not being mixed with faith." There was another man called Elijah, that we read of in the Bible. He was one of those fanatics who believe in revelation, and he had the Gospel. We come down to the time that Jesus was here on the earth; and on one occasion we read that he was on the mount with three of his disciples, Peter, James and John, and Jesus was transfigured before them. And Peter said, "Master, it is good for us to be here, let us make three tabernacles, one for thee, one for Moses and one for Elias." What? Was Moses, that old fellow who led the children of Israel from Egypt, there? That shows that he had the everlasting Gospel and Priesthood; and having got rid of the affairs of this world, he returned to minister to Jesus when he was on the earth. Was Elias there too? So Peter said. What was he doing there? He died long before, but having held the everlasting Priesthood he lived again, and lives for evermore. We will go to another man. There are curious things in the Bible, if the people only believed them; but they do not, and that is the trouble. I refer to John, the beloved disciple. We are told that he was banished because he was a fanatic—I was going to say a Mormon—as John did not agree with the enlightenment, philosophy and intelligence that existed then. What did they do with him? They banished him and sent him to the Isle of Patmos; and compelled him to labor among the slaves in the lead mines; he was not fit for civilized society, but they could not deprive him of fellowship. While there with the Almighty, he was carried away in the Spirit, and that Spirit manifested to him things past, for generations gone; things present—the condition of the churches that then existed; and also things to come—the world with all its myriads of inhabitants down to the winding-up scene. He saw the dead, small and great, stand before God, and the books were opened; and another book was opened, called the Book of Life; and he saw a hundred and forty-four thousand, and a number that no man can number, who sang a new song, and the glories of eternity, and the past, present and future were unveiled before his vision. He saw the new Jerusalem descend from above, and the Zion from above meeting the Zion from below, and they were married and became one. He saw the end of the nations, and of the world. "Cloud-capped towers and gorgeous palaces were dissolved," and everything passed away. He gazed upon the whole; and a mighty angel stood before him, and he was about to bow down before him and to worship him; but the angel said, "Stop, do not worship me!" "Why? Who are you? You are a glorious personage; you are filled with greatness, and surrounded by majesty, glory and power, and the visions of eternity seem to be at your command, for you have unfolded them to me. Will you not let me worship you?" "No." "Who are you?" "I am one of thy fellow-servants, the prophets, who kept the testimony of Jesus, and the word of God, while here upon the earth, and feared God and kept His commandments. Do not worship me, worship God." Said he, "I am one of those old fellows who were buffeted, persecuted

and misrepresented just as you are; despised as you are by fools who knew nothing about God or eternity."

Well, now, we believe these things. We believe in a religion that will reach into eternity, that will bring us into connection with God. We believe that God has set up His kingdom on the earth; we believe and know that it will roll forth and spread and extend, that Zion will be built up, that the glory of God will rest upon it; that the arm of Jehovah will be made bare in its defence; that the power of God will be exerted in behalf of His people; that Zion will rise and shine, and that the glory of God will be manifested among His Saints. We know that this kingdom will grow and increase until the kingdoms of this world will become the kingdoms of our God and His Christ, and that He shall rule and reign for ever and ever. And we expect to join in the universal anthem, "Hosanna, hosanna, for the Lord God omninopent reigneth," and will reign until all enemies are under His feet.

God bless Israel. God bless all His Saints, and let the wrath of God be upon the enemies of Zion from this time henceforth and for ever, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, FEB. 20, 1870.

(Reported by David W. Evans.)

THE SAINTS ARE A STRANGE PEOPLE BECAUSE THEY PRACTISE WHAT THEY PROFESS.

It is some time since I have spoken to the people in this capacity, and I have a few words to say to Saints and sinners. That is a common expression, but as we are all sinners, I might say a few words to sinners exclusively.

The Gospel of the Son of God that has been revealed is a plan or system of laws and ordinances, by strict obedience to which the people who inhabit this earth are assured that they may return again into the presence of the Father and the Son.

I frequently contemplate the condition of this so-called strange people the Latter-day Saints. "A strange people" is a peculiar expression, as though we were different from others! I know that we are so considered, but in my opinion we are the most rational, common sense people that live on the face of the earth. We are trying to become natural in our habits, and are striving to fulfil the end and design of our creation. When we read of and contemplate the manners, morals and customs that prevail in the world and compare them with those of the Latter-day Saints, we

may justly come to the conclusion that we are "a strange people," for, in these respects, we are very different to the rest of the world. How strange it is that we should do differently from the rest of mankind! How strange it is that we should believe differently from our neighbors! It is very strange indeed that we cannot embrace the so-called Christian religion and be satisfied therewith. If we were to ask the infidel world some few questions, they might talk, philosophize and bring up their sophistry, but they could not prove a truth to be an untruth. The whole infidel world cannot prove that we are not here on this earth, that the sun does not shine, that we do not speak and hear, that we do not see with our eyes and handle with our hands, that we have not the power of tasting and smelling and have not the use of our natural senses. You all know that I have got eyes, for you can see them; you know I can speak, for you can hear my voice; you know that you are here in a building, rude as it may be, and you know that you walk on the ground; you know that you breathe the air, and you also know that when you are thirsty you desire water to drink, and that when you are hungry you want something palatable to eat. We all know these things by the exercise of our natural senses, but there are many things of which we are ignorant. We may look at ourselves and the people generally, and the earth upon which we walk, and without the revelations of God we know not who we are, whence we came, nor who formed the earth on which we live, move and have our being. Did I bring the particles of matter together and form the earth? No. Did you, Mr. Philosopher? Did you, Mr. Infidel, or you, Mr. Christian, Pagan, or Jew? No, not any of us. We know that we are here, but who brought us here or how we came are questions the solution of which depends upon a power superior to ours. The ideas of the inhabitants of the earth with regard to their own creation and destiny, and with regard to the destiny of the earth, are very crude and vague. But we must all acknowledge that some individual, being, power or influence superior to ourselves produced us and the earth and brought us forth and holds us in existence, and causes the revolutions of the earth and of the planetary system. These are facts that neither we nor all mankind can controvert; the whole Christian and even the heathen world will acknowledge all this; but what do they know about it? Who understands the *modus operandi* by which all this was brought about and continued? Who is able to leap forth into the immensity of thought, space, contemplation and research, and search out the principles by which we are here and by which we are sustained? The strangest phenomenon to the inhabitants of the earth to-day is that God, the maker and preserver of the earth and all it contains, should speak from heaven to His creatures, the works of His hands here. What would there be strange in the mechanician, after constructing the most beautiful and ingenious piece of mechanism it is possible to conceive of, speaking to it and admiring the beauty, regularity and order of its motions? Nothing whatever. Well, to me it is not at all strange that He who framed and fashioned this beautiful world and all the myriads and varieties of organizations it contains, should come and visit them; to me this is perfectly natural, and when we remember and compare the belief of this people with that of the rest of the world we need not be surprized at being considered "a strange people."

Brother George A. Smith has been relating to us something about the history and belief of some of his forefathers, and others; one believed one thing and another another. It was with them, as it was in the days of the Apostles—some were for Paul, some for Apollos, some for Cephas and some for Christ. To me it is more rational for an intelligent being to embrace truth, than it is to mix up a little truth with a great deal of error, or to embrace all error and undertake to follow a phantom. Have you embraced truth, Latter-day Saints? Have you anything different from other Christians? Yes. What have you got? You have got a Father in heaven, a system of religion, a plan of salvation, with doctrines and ordinances. What are they? We read them in the Bible, and the same things again in the Book of Mormon, both of which are precisely the same as the principles contained in the Book of Doctrine and Covenants, each one corroborating the other. It is written that out of the mouths of two or three witnesses every word shall be established, and here, in the New Testament, we have the words of the evangelists; in the Old Testament the words of the prophets and patriarchs; and again, the testimony of others in the Book of Mormon; and last of all, given in our own day, the testimony of Joseph Smith in the Book of Doctrine and Covenants; all coinciding, and the two latter corroborating, the fact that the Bible, as far as it is correctly translated, is the word of God. The Bible contains the word of God, the word of Jesus, of angels, of good men, of those tolerably good, of wicked men, and the words of the devil, the enemy of all righteousness, the enemy of Jesus, and the enemy of this world, who is determined that he will possess the earth and its inhabitants; and in the main it is true; and every item of doctrine taught by the Latter-day Saints is to be found in this book. Then, why should the Latter-day Saints appear so obnoxious and disagreeable to the world—fairly a hiss and a by-word? What is the reason of this? Is it because we can swear more and better than others? No. Because we can lie more and better than others? Well, can you steal better than others? No; I will defy you to do that. Are you better gamblers? No. Do you intrude more on your neighbors' rights than others? No. Do you bear false witness more than others? No. Can you revile the name of the Savior more than others? No. Well then, why are we considered so strange a people? Simply because we believe in the reality of the principles contained in the word of God, and maintain that man, in this day, needs and obtains direct revelation from his Creator for his guidance.

Let us look now for a moment at what is termed the "moral code," the ten commandments revealed by the Lord to the Jews, the House of Israel, for a law to control their every-day walk and conduct. Do the Latter-day Saints keep this? Yes. Does that make them so very strange? Why should it? Does that fact make them a speckled bird in the communities of the world? It should not. Then why is it that we are so considered? We have a Father; He is in heaven; He has told us to call Him Father; He says that we are His children. Now, excuse me everybody that does not believe in the Bible, or who is inclined not to believe in it, we are so unwise, so shortsighted, so foolish in our imagination that we believe the Bible, we actually believe that God the Father is our heavenly Father, that we are His children; and we believe that

Jesus Christ is our elder brother—that he is actually the Son of our Father and that he is the Savior of the world, and was appointed to this before the foundations of this earth were laid. We are just so foolish and short-sighted as to believe all this.

We know that this age, by the outside world, is considered a fast age; we think it is very fast, so far as unbelief goes. The people now-a-days profess to be very enlightened and they say, "Don't be so superstitious as to believe the Bible;" and the idea of Jesus being sacrificed for the sins of the world is ridiculed by many. They say, "Oh, don't have any such ideas, be more liberal, be as we are;" and I heard of one man who said he would not believe in, worship, nor acknowledge a God who would command a man to sacrifice his only son, as Abraham was called to sacrifice Isaac. We Latter-day Saints are just so unwise and foolish as to believe that the Lord Almighty required this at the hands of Abraham; and He did not tell Abraham that he would have that ram ready in the bushes. He said, "Have you confidence in me, my son Abraham?" "Yes," said Abraham. "Well, I will prove you. Bring up your son Isaac to Mount Moriah, build an altar there, place the wood on the altar and bind your son and place him on the altar and sacrifice him to me, and this will prove whether you have faith in me or not." The sacrifice was offered and acepted, and the Lord provided a way whereby Isaac could live. We are just so foolish, unwise and short-sighted, and so wanting in philosophy that we actually believe God told Abraham to do this very thing.

Who is that God? He is my Father, He is your Father; we are His offspring. He has planted within each of us the germ of the same intelligence, power, glory and exaltation that He enjoys Himself. This proves that we are a peculiar race. We belong to the highest order of intelligence; and though we, as yet, are very ignorant, we have the privilege of increasing in intelligence, growing, expanding, spreading abroad, gathering in, enlarging and gaining, and the more we learn to-day, the better for us, for it does not destroy the knowledge we had yesterday; and when we learn more to-morrow it does not destroy the knowledge of to-day. We are creatures susceptible of continual education and improvement. And we take this book, the Bible, which I expect to see voted out of the so-called Christian world very soon, they are coming to it as fast as possible, I say we take this book for our guide, for our rule of action; we take it as the foundation of our faith. It points the way to salvation like a fingerboard pointing to a city, or a map which designates the locality of mountains, rivers, or the latitude and longitude of any place on the surface of the earth that we desire to find, and we have no better sense than to believe it; hence, I say that the Latter-day Saints have the most natural faith and belief of any people on the face of the earth.

We believe in God the Father, in Jesus the Mediator; we believe in the ordinances that He has placed in His house, we believe in keeping the laws that He has left on record by which His Saints are required to square their lives, and to direct their steps. We do all this and we keep the moral code. Others do this, and when we reflect upon the righteous course of many of those who have lived before us, who have observed this moral code, we can see that great good has been done. But why should we be considered so strange

by those who profess to believe in the Lord Jesus Christ?

One says, "You believe in baptism by immersion, and we do not believe in it; you Latter-day Saints believe that a person should come to the years of accountability before he is baptized, but we believe in taking our infants and dipping our fingers, or in the priest dipping his fingers in the water and touching the children's foreheads and that they then become members of the living church and heirs of salvation." But where do you find this in the Bible?

The method of administering the ordinance of baptism is a much disputed point among the different sects of the religious world, the Baptists alone maintaining that *immersion* is absolutely necessary. Some are so liberal in their views on this subject that they will either sprinkle or immerse at the option of the candidate. None, however, regard it as necessary or efficacious for the remission of sins, but simply as a profession of faith. We, the Latter-day Saints, believe in being baptized by immersion for the remission of sins, according to the testimony of the disciples of Jesus and the revelations of the Lord given in these last days. Infants are pure, they have neither sorrow of heart, nor sins to repent of and forsake, and consequently are incapable of being baptized for the remission of sin. If we have sinned, we must know good from evil; an infant does not know this, it cannot know it; it has not grown into the idea of contemplation of good and evil; it has not the capacity to listen to the parent or teacher or to the priest when they tell what is right or wrong or what is injurious; and until these things are understood a person cannot be held accountable and consequently cannot be baptized for the remission of sin.

"Well," says the Christian, "If you really believe in being baptized by immersion, I expect it is correct for you, and it will answer every purpose; but we think sprinkling will answer for us." If, however, sprinkling infants be the correct method of administering the ordinance of baptism, we are safe even on Christian grounds, for all Christians will acknowledge that immersion is as good. If, on the other hand, immersion, or being buried with Christ by baptism, be the only correct method of administering the ordinance, and it is, according to the testimony of more than one of his disciples, our system will not avail those who have been sprinkled. But we are safe anyhow.

Again, with regard to faith in Jesus. Along comes a man and says, "It is all folly to have faith in the name of Jesus. It is true that Christ died for all, but it is folly for you to fret yourselves about keeping his commandments and observing the ordinances left on record in the Scriptures. Jesus will save all. He did not come to call the righteous, but sinners to repentance, and if he came to save sinners do you not think he will accomplish the task?"

We, the Latter-day Saints, certainly believe that Christ will accomplish all that he undertook to do, but he never yet said he would save a sinner in his sins, but that he would save him *from* his sins. He has instituted laws and ordinances whereby this can be effected. But this gentleman says, "Christ will save all." The Mormon Elder says that he will save all who come to him, all who hearken to his word and keep his commandments, and Jesus has said, "If ye love me, keep my commandments." Now this character to which I have referred says he loves Jesus, but it

is nonsense to keep his commandments; but the "Mormon" says, "I love Jesus, and in proof of it I keep his commandments." Now, suppose the former is correct and Christ will save all, whether they do or do not keep his commandments, in that case the "Mormons" are right again, for they will all be saved; but suppose that Jesus requires strict obedience to his laws and ordinances and commandments, those who merely believe without rendering obedience to his laws are slightly incorrect, and, in the end, the disadvantage will again be with them.

Now the Church of Jesus Christ of Latter-day Saints believes every word of truth believed in by the holy Catholic Church—the mother church of the Christian world; and then every truth believed in by every Protestant reformer and revivalist that has ever come out from the mother church or from any of her children; and having all this, we wish to frame, fashion and build after the pattern that God has revealed; and in doing so we take all the laws, rules, ordinances and regulations contained in the Scriptures and practice them as far as possible, and then keep learning and improving until we can live by every word that proceeds out of the mouth of God.

You may take the mother church of the Christian world, the reformers, universalists, deists, atheists, spiritualists and everybody else, and if any or all of them are right, we are sure that we are, for every particle of truth believed in by any one of them, and all the truth possessed by the whole of them combined is believed in by the Latter-day Saints; but if we are right, they will fail. Now, who is on the safe ground? Who is most likely to be deluded and to be found wanting? Let the people decide.

There is not a word in these three books, Bible, Book of Mormon and the Book of Doctrine and Covenants, that I have ever found yet, that has been delivered by the Lord to His servants, but what, if it is lived up to, or practiced in the life of an individual, it makes him or her better in every sense of the word. There is no code ever got up by the children of men that would direct them so purely in their lives as that contained in these three books, and if the people of the Christian world, or any portion of them, were to throw away or set aside faith in God and in Jesus Christ, and the various ordinances of the Gospel as contained in the Scriptures, and were to observe only the moral code, and observe it strictly, it would make them a better people than any who now live on the face of the earth, the Latter-day Saints excepted.

But what is the use of forsaking any portion of the law of the Lord? It is true that some portions of it, through disuse or neglect, are now looked upon as obsolete, just as it is with some laws still remaining on the statute books of the nations of the earth; but a law possesses neither more nor less intrinsic merit on this account. The law once passed in England inflicting a penalty upon all who ate bread until it was three days old, possesses no less merit or virtue now that it is obsolete than in the day when it was enacted. It was gotten up many years ago because fresh bread was considered injurious to the stomach; but, although it is not enforced now, I believe it has never been repealed. Did my English brethren and sisters observe this law while they lived in England? I think not; perhaps they did not know anything about it. If, however, that law was good when it was made, it is good now, and there is no person

in that country who uses bread under that age but is liable to be prosecuted. So it is with regard to many laws under our own and other governments. They are found to be inapplicable to the situation and condition of the people, and hence they become obsolete. We may take the laws contained in the Old and New Testaments, and if they were good in the days of the Apostles, Prophets and Patriarchs, why are they not good to-day? It is not because they are not good that they are passed over, but in some respects they are not as applicable to the feelings of the Christian world now as when they were given, because of the traditions of the fathers.

I know that the outside world say, "Oh, you Mormons, what a poor degraded people you are!" You know, one public lecturer says there is not a public school in all Utah. I can say that if there are no public schools there are plenty of private schools, and there are no people on the face of the earth that support as many children in private schools as the people of Utah, according to their numbers. Still the world declare that we are degraded, miserable and ignorant; and, "Oh, that horrid principle! Oh dear, it makes me blush!" Yes, it makes one think of a little circumstance that transpired with one of our Elders who went after machinery to Massachusetts. He went to inquire about machinery for a cotton factory, and the gentleman to whom he applied said, "Where are you from?" "Utah." "O, you are out among the Mormons?" "Yes." "Are you a Mormon?" "Yes." "Well, I believe," said the interrogator, "you, out there, believe in having more wives than one?" "Yes, that is true," said the Elder. "Well," said the gentleman, "I want you to come up and see my partner." So our brother was invited up to see the partner of the gentleman who had questioned him so closely, in order to talk a little about the number of people here, and the improvements, etc. The first thing, on meeting the partner, was to pitch into the "Mormon" about how many wives he had, and he replied that "he had just enough to enable him to keep from troubling his neighbors' wives." The gentleman that took our Elder to this place had a family, but the gentleman whom they visited had not, and he was considered a great libertine; and the one who had a family was delighted with the answer made by the Elder, and said he to his partner, "I guess you are satisfied now, I wish you could say as much." This is the way with the world—"How many wives have you got?" and, "Oh, it is so wicked, it is so degrading!"

Well, I need not talk about this; but I will say that the principle of patriarchal marriage is one of the highest and purest ever revealed to the children of men. I do not say that it will not injure a great many. I heard brother Joseph Smith say a number of times, "There is no question but it will be the means of damning many of the Elders of Israel; it is nevertheless true and must be revealed; and the Lord designs that it shall be revealed and go forth, and that this people must receive the oracles of truth, and they must receive this holy ordinance, and that that pertains to the celestial world; and they will retrograde if they do not embrace more of the celestial law than they have yet."

I say, with regard to this principle, if it was good in the days of Abraham and of the Patriarchs and Prophets, or at any other period of the world's history, and the fact that the Lord commanded His servants anciently

to observe it, is conclusive proof that it was so considered by Him, why is it not good now? It certainly does not go as far as some of our lecturers in the East, who advocate the abolition of the marriage ceremony by Government. We do not go quite as far as this; we can't receive all that they do or would receive. We can't believe a great many things the so-called Christian world believe, because they are neither Scriptural nor true.

Now, with regard to this moral code, of which I have been speaking, I will leave it to the greatest infidel, or to the smallest infidel on the earth, or to the wickedest and most riotous person that can be found, and I am satisfied that he will say that lives squared according to its precepts, whether of individuals or communities, are the very best that can be led. I say to the world, do not blame us for believing it. Do not blame the Latter-day Saints for believing the Bible. "We will not," says the Christian world, "if you will not practice it." Aye, there's the rub! Now, I ask the question, who manifest true wisdom, they who possess the principles of truth and practice them, or they who possess and profess to believe them and yet refuse to practice them? I leave it to the world to say which is the wiser course. I think that if I did not believe in baptism enough to be baptized for the remission of my sins, I would say I do not believe and consequently I will not be baptized. And if I did not believe in the Lord's Supper, I would say so, and would set that aside in my practice. If I did not believe in the atonement of the Son of God, or in the virtue and efficacy of his blood, I would say I do not believe in them. If I could not believe enough to practice what he has told me, I think I would be honest enough to say so, and I would live as fast and as close as my feeble capacity would permit me to what I did believe in.

When I look at universalism, deism, atheism, and at the various sects of the day, I feel that if we fail they are ready to catch us; but if we are right, they are wrong, and we must officiate for them and bring them up or they are for ever lost. Who is right and who is wrong, who are on sure ground and who are not? This is an important question. It brings to mind a little anecdote that I have heard my brother Joseph tell. A certain king came along by a house where there resided a poor family of children, little girls, who were out at play. He stopped his carriage and spoke to them, saying, "Children, I am going a little further; I shall be back presently. I wish you to wash yourselves and get on your best clothing, for I want to take you home with me to a feast." The children, all but one, kept on playing and paid no attention; this one stepped into the house and washed herself. When asked what she was doing, she said she was washing and was going to put on her best clothing, for the king had promised to take her in his carriage if she would do so. She was laughed at for believing that he would do any such thing, and told to go on with her play. But she washed and dressed and sat until the king's carriage returned; and she being the only one ready, the king took her up, carried her home, gave her presents and blessed her; but the rest of the children, not having heeded the words of the king, received no blessing at his hands. So it is with the whole world of mankind. They say it is folly in the extreme to believe as we Latter-day Saints believe; it is all nonsense. They say, "Jesus will never call us to judgment; he will never come to receive his own;

he will never come to reign on the earth;" but they will find their mistake out when the king comes along; and I am thankful that I am looking at some who, like the little girl, are preparing for his coming.

Let me ask again, who is on safe ground? Is the apostate on safe ground? What has he got? If he has found truth, it is here. We have embraced all truth in the heavens, on the earth, under the earth, on other planets, and in every kingdom there is in all the eternities. Every truth in every kingdom that exists is embraced in our faith, and the Lord reveals a little here and a little there, line upon line, and He will continue to do so until we can reach into eternity and embrace a fullness of His glory, excellency and power. Who are on safe ground, then? These poor despised "Mormons" are the only people who live on the face of the earth that we know anything of who are on safe ground. Whether the Bible is true or not, no matter.

Now then, for a few words on the opposite side. Leaving the difference between the good and the evil, between light and darkness, and between right and wrong, truth and error, as marked out by the dividing line, let us glance at the effects of the two principles. Light, intelligence, good, that which is of God, creates, fashions, forms, builds up, brings into existence, beautifies, makes excellent, glorifies, extends and increases; while on the other hand that which is not of God burns, destroys, cuts down, ruins and produces darkness and unbelief in the minds of the people. Light and intelligence lead people to the fountain of truth; while the opposite principle says, "Don't believe a word, don't do a thing; burn up and destroy." Well now, when you leave the truth you have nothing but unbelief. And this latter is precisely the condition of the ungodly world, and, as fast as the wheels of time can roll they are going downward, downward to confusion, distress, anarchy and ruin. Their much boasted liberal feelings and extended views will not bring peace or truth to them; but they are bringing contention and darkness, hatred and malice. That system that brings present security and peace is the best to live by, and the best to die by; it is the best for doing business; it is the best for making farms, for building cities and temples, and that system is the law of God. But it requires strict obedience. The rule of right and the line which God has drawn for the people to walk by insures peace, comfort, and happiness now and eternal glory and exaltation; but nothing short of strict obedience to God's law will do this.

Brethren and sisters, I can bear my testimony that the Gospel is true. But what will this do for a person who has no eyes to see it and its beauties, no mind or heart to understand the excellency of this code of laws and ordinances that God has revealed? I say the Gospel is true, but what does this amount to, to such a person? Nothing. What does? Draw the contrast between the rule of heaven and the rule of wickedness that now prevails on the earth, and see which will make the people the most happy and place them in the best circumstances; show which will give them the most peace, the greatest enjoyment, the greatest amount of intelligence, light and happiness. That which leads to the fountain of life and happiness will produce the most. Let the people judge between the two by the contrast. All live so as to produce intelligence, light and happiness, or misery, confusion and destruction. A person before he can understand the law and government

of God, must see and understand the propriety of it and see its beauties. So it is with the whole system of salvation. Not that I would say we are machines, for we have our agency; but God has placed us here, and He exacts strict obedience to His laws before we can derive the benefit and blessings their observance will yield. You may take a beautiful machine of any kind you please, and when the machinist has finished his work and set it in perfect order, how could it be expected to operate satisfactorily if a hook here or a journal yonder were to say, I am not going to stay here, or I am going to jump out of this place and am going somewhere else; and then another piece of the machinery would jump out of its place into another part of the machine? What would be the state of such a machine? Confusion and disorganization would soon result and the machinist might very properly say, what a pity that I bestowed so much labor on such unruly members of my machine.

The Priesthood of the Son of God, which we have in our midst, is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter. Brethren and sisters, God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SEPT. 25, 1870.

(Reported by David W. Evans.)

THE POWER OF TRADITION ON THE HUMAN MIND.

A few words to the Latter-day Saints. First, I feel very thankful for the privilege of returning to my home and my friends that dwell here in this city. I am thankful that I am able to stand before you to bear my humble testimony to the truth. Truth, in the end, will prevail.

You have been hearing a description of our travels, of the route we passed over, and the ministrations to our comfort from our friends in the South. I feel wearied, having been broken of my rest a good deal, not being able, while travelling, to obtain the quantity of rest that I require. I feel almost unable to stand here before you, still I look flush and hale and hearty, and think that I have probably gained from six to ten pounds of flesh since I have been gone. We have only travelled a little over nine hundred miles in 28 days. How many times we have preached I do not know. I have not kept count. Whenever we came to a settlement, either in the daytime or evening, while stopping to feed, the brethren would say, "Can't we have a meeting? We want a meeting!

Brethren, will you hold meeting? Frequently we would say, "Yes," and while our animals were refreshing themselves, we would assemble with the people and talk with them.

It made no difference how arduous our labors had been; if we had travelled and preached a month without sleep, I don't know that the brethren would have supposed that we needed rest. I asked one brother, a presiding Elder, who wanted to have a meeting, how old his father was. "Why," said he, "he is sixty-seven." I suppose that man does not do as much labor in a month as I do in a day, take it year in and year out. Still I may be mistaken in this. Said I, "Brother, if your father had endured what I have endured for three or four weeks past, and was asked to go to meeting and there spend an hour or two, talking to the people, you would feel insulted, and would consider it an imposition for your father to be required to labor without cessation." Said he, "I did not think of that." Said I, "I am considerably older than he is, yet look at my labors!" So we passed on and did not have a meeting. But it was meeting, meeting, meeting, from the time we left this city until our return.

In our communications to the Saints I have taken the liberty to speak of our traditions. The world of mankind have no idea of the force of tradition upon them, it does not come into their hearts, they do not contemplate it; if they did they would correct many of their errors, and cease a great many of their practices, and adopt others more in accordance with the principles of life and truth. We wish the Latter-day Saints instructed in such a way that the traditions they communicate to their children will be correct. If we did but understand truth from error, light from darkness, and knew the will of God perfectly and were disposed to do it, it would be just as easy to give our children an education to profit themselves and others, to enable them to be profitable to the human family, and to show forth that wisdom which God has given us, as to take a course to fill their lives with error and wrong. Many, very many, people regret much of their lives, because, through circumstances over which they have had no control, they have been deprived of the knowledge that some few possess. It makes no difference how children are brought up so far as the permanence of the impressions and habits of childhood are concerned. Whether surrounded with error or truth, the web woven around them in childhood's days lasts, and seldom wears threadbare; but in many instances it grows brighter and brighter and stronger and stronger until its possessor goes down to the grave.

You have heard it declared here, within the few minutes just passed, that we have the truth, the Priesthood of the Son of God; that we are endowed with that understanding and wisdom by the revelations of the Lord Jesus Christ, so that we do know the way of life and salvation, and know, better than any other people, the course to pursue here on this earth to prepare us for glory, immortality and endless lives which are to come. If this is the fact, we should manifest and show it forth to God and man by our teachings, practice and every act of our lives.

I may say that the infidel world has grown up in consequence of false religions; it has been strengthened by false theories. For any individual in the world to teach what he does not practice is a stumbling block to all beholders; then if the Latter-day Saints know the truth and do it not, certainly, great will be their con-

demnation. Hence it stands us in need to be on the watch continually. I do not know of a more absolute monarch that ever reigned on earth than the one who has perfect control over his passions. Do you know of a more absolute monarch than such a person? If you do, I do not. We should all learn to govern and control ourselves! The question may be asked, "Can we govern our own thoughts?" Yes, we can by steady application in gathering to ourselves reflections, thoughts and meditations which are according to truth and righteousness and justified of God and of all the good on the face of the earth, we can avoid evil thoughts, communications, reflections and enticements, and can bring the whole man into subjection to the law of Christ. Is this the fact? It is. If we are filled with good thoughts, ideas and feelings formed upon precepts which God has taught for the salvation of the human family, our communications will be beneficial to our fellow beings. This is to the Latter-day Saints.

When I look over the character of the few who have been gathered together—a pretty fair representation of almost all nations, it is astonishing to see the various ideas of right and wrong entertained by them in consequence of their traditions, and the teachings they have received from their fathers, mothers, schoolmasters and school madames; the priest in the pulpit and the deacon under the pulpit. I say it is astonishing to see this variety—all springing from tradition. Not but what there should be a great variety; we see a variety of countenances in the human family, and we may also expect a variety of dispositions; but all these dispositions can be governed and controled by the principles of right and righteousness.

Our traditions, then, should be correct! We should know how to teach our children correct principles from their youth up. The first thing that is taught by the mother to the child should be true; we should never allow ourselves to teach our children one thing and practice another. I have sometimes said to my sisters, "Do not teach your children to lie." This is the course pursued by many, without designing to do so. The very first lessons that are given to the infant mind capable of receiving impressions is to falsify or tell that which is untrue. "Well," says a mother, "if I do so, I do not know it." It may be quite true that you do not know it. But what did you promise your little girl if she would do so and so? Did you promise her a present for well doing? "Yes." Have you recollected it? "No, it has gone from my mind," says the mother. If she does ill have you promised her a chastisement? "Yes." Did you keep your word? You have not, and the child forms the conclusion in its own mind directly that the mother tells that which is not true—she says she will do this or that, and she does not do it. It is an easy lesson for mothers to learn to pass their time with their children and never give them a false impression. Think before you speak; promise your children nothing. If you wish to make them presents, do so; if you promise a chastisement, keep your word, but be cautious! Never give a promise for good or for evil, but let the reward come in consequence of well doing, and chastisement in consequence of doing ill. [Silence is a thousand times better than words, especially if those words are not in wisdom.] But so great is the love of the mother for her offspring, so tender the feeling with which she regards it, that many cannot see wrong in the

acts of their children; and if they do, they will pass it without chastisement, even if chastisement has been promised. These are our traditions, and so great is their power that we are governed and controled by them continually.

I sometimes bring up circumstances to illustrate the traditions of the fathers. We in this country are acquainted with a great many different classes of people, different sects and beliefs in religion, and with a great variety of beliefs in regard to morality. If a mother, for instance, permit her child to bring eggs into the house, when she does not own a fowl, she knows that they come from some other source. If her child pick up a knife that does not belong to her and bring it to the house, she cultivates dishonesty in the child; and from such little circumstances, thousands of which occur, the principles of dishonesty grow and strengthen with the strength of the individuals until they become natural thieves. Perhaps this term is too harsh, and should not be so applied; it might be better to say that, through habit, such individuals become accustomed to appropriate the property of others to their own use.

I will tell a little circumstance that I was acquainted with; I was not an eye-witness of it, but had it from one of my neighbors. A Methodist preacher, in company with a friend, was returning from a preaching tour, and while passing a plow lying by the side of a man's farm the companion of the priest had considerable difficulty to prevent him putting the plow into the wagon. Said the priest, "It will be lost, it ought to be taken care of;" and he would have taken care of it by taking it home, making use of it and wearing it out, without advertising it, and the owner of the plow would have had to buy another. That is appropriating other people's property to our own use. In this case the partner of the priest forbid it. Said he, "Take that and lay it by the fence; it belongs there; do not put it in the wagon," and the priest did so. You may ask, "Was he a good man?" Yes, as good as he knew how to be according to his traditions.

So many circumstances flood upon my mind with regard to these traditions, that I hardly dare commence saying anything about them, that that I have seen and learned. One man brings up his child to strictly observe the letter of the law. The spirit and essence of his teaching to his child is, "You must not break the law, if you do you will be chastened by the law; but at the same time," says the father, and he may be a deacon or a priest, "if you can take advantage of the poor in their daily labor, in purchasing your neighbor's property"—for instance, perhaps he owns a small farm by the side of him, who, through necessity, is obliged to sell, and if he can purchase it for one-half or one-third its value in cash he will do it, because the law will not condemn such an act. This is tradition or the influence of it; but in the eyes of God he who thus takes advantage of his neighbor's necessities is as guilty as if he had robbed him.

Do we know of any here who have been brought up to work on the first day of the week, and who would like to do so now? Yes, we have them. Can they refrain from doing something or other that is like labor on the Sabbath day? It is almost impossible; they must work on the Sabbath. There is a certain class of our Christians by whom the first day of the week must be devoted to labor, just to show to their fellow-Christians that they are not sectarian in their feelings. Say they, "One day to us

is as good as another. God is the author of all days; all days are His, and to show to the Christian world that we are free from their narrow, illiberal views, we labor on the first day of the week."

Another class of the religious world, equally conscientious with that to which I have just referred, is as stringent in prohibiting all kinds of labor on that day. Towards evening on the seventh day of the week the father cries to the children, "Your chores must be done by sunset;" and as soon as the rays of the glorious orb of day have disappeared, parents and children assemble, and chapter after chapter of the Bible is read, and comments are made thereon; and there the children sit until bedtime, and on the first day of the week they repair to the Sunday school, or to the house of worship, and so spend the Sabbath, believing that it is wrong to walk out, to play, or even to laugh; but when sunset comes again, away go the children to work, and the hurry of the world again begins. Do we see any such traditions as these? Yes. The traditions of another have been of such a nature, perhaps, that all labor must cease at twelve o'clock on Saturday night sure, and as soon as twelve o'clock on Sunday night comes we are at liberty to work again; and so we might go through the thousand traditions, the effects of which we see manifested by our fellow creatures around us.

I was traditionated to believe in God the Father, God the Son, and God the Holy Ghost, and I believe it is a Bible doctrine. I do not think I am mistaken in my religious faith. My priest would pray, "Father of all mercies, God of all grace, make thou one in our midst! Send thou the Holy Ghost upon us, upon our minds, that we may see! Reveal thyself unto us as thou dost not unto the world! Give unto us thy mind and thy will! Give unto us the revelations of thy Son, and bestow upon us thy power and the influence thereof;" and after making such a prayer the sermon that would be preached would deny every word of it. Ask the ministers of the Christian world if the Holy Ghost is given in this day, and they will tell you "no." I have heard it preached hundreds and perhaps thousands of times. Ask them if God manifests Himself to the human family in this our day, and you will be informed that "He does not; that the Scriptures of the Old and New Testament contain the word of God, the plan of salvation, and all that is necessary to save the human family. God does not reveal Himself; He does not come down to dwell with the children of men; the Son of God does not come to visit his people; the Holy Ghost is not given as in ancient times." Ask them if the gift of healing is with them, and the reply is, "No, it is done away." "Have you the gift of prophecy?" "No, it is done away." "Have you the gift of seeing spirits?" "No, it is done away; all these gifts are done away and we want you to understand that we do not believe them." All this is in accordance with their traditions, and it is taught to the children, and they are confused in their understandings. Well, the Latter-day Saints know better than to teach their children one thing at one time and another at another time; they also know better than to teach their children principles and doctrines in theory which they deny in practice. The Latter-day Saints are not at liberty to do this; we are not so called; we have not so received the Gospel; but having received the truth in our hearts, we should practice it in our lives, and on this basis.

—the truth as it is in Jesus—should the traditions which we instil into the minds of our children be built.

With regard to the faith that the Lord has revealed for the salvation of the human family, teach them principles that are correct. Do not say, "Do not do this or that, child, the Lord sees you!" "Well, ma," says the child, "I heard the minister say to-day that the Lord has no eye, how can he see me? How is this, ma? I want to know; is this true, or is it not true? You say that the Lord looks upon my acts, and knows everything I do, and will judge me according to my acts; yet I heard the minister say to-day that the Lord has no body and no parts, that He has no ears, that He has no head, that He has no arms, that He has no feet, and so on. How is this, ma?" And the child is confused in its mind and does not know what to believe; it is lost in its thought. The same is true of grown people. The children know very little more than their parents, but they would if they were let alone. I will illustrate this by a simple fact, if I do not prove it. You go to the heathen nations, the aborigines of our country, for instance. They believe nothing in religion as we suppose, yet their ideas of God and heaven are far above those entertained by professed Christians. They believe in a God who has body, parts and passions, possessed of principle and power; who can see, handle, walk, talk and communicate. This is their faith; whether it is through tradition I cannot say. If they have no traditions on these points they have certainly imbibed these ideas from some source, and whether natural or by tradition it is immaterial to me. They are a people who know nothing of the Bible or of the Christian religion, and still their ideas are more correct than many of ours. This will illustrate what I wished, to my own satisfaction.

I say, with regard to traditioning children falsely, especially in religious matters, rather let them alone; give a good common education, and no teachings whatever with regard to the Bible, and their own philosophy will teach them there is a Supreme Being, better than many who, though identified with Christian nations, have repudiated their religious notions. I mean the infidel world, and its members are very numerous. The philosophy of the child, if untrammeled by false tradition, will teach him, by what he sees every day, that there is a Supreme Being—a supreme principle and power somewhere. It cannot think of anything but what is brought into existence in some way or other. Nothing is self-made or self-existent. This is the natural philosophy of the thinking child. As it grows up, the idea naturally suggests itself to its own mind, "I did not bring myself here; I have parents. I understand this; this is on natural principles. I can, to some extent, understand the creations which are before and around me." Says the child, "I can understand very readily that if we cast wheat into the ground when it is properly prepared, it produces wheat; if we cast corn into properly prepared ground it will produce corn. So of rye, the various grass seeds, shrubs, plants and flowers—they all yield according to their kind." This, the child naturally understands, "but," he says, "where is the origin of myself? I know not; yet it must be somewhere. The origin of life whether human or inferior, must be lodged in some character whom I have not seen! Follow it back, no matter whether it be for six thousand years, six millions, six million millions, or billions of years, the figures and numbers are immaterial, I must

have come from some source, my natural philosophy teaches me this." But, leaving the natural philosophy of the child free from false tradition, let us inquire. What does the philosophy of the Christian sects, or many of them, not all, teach? "God made the world in six days, out of nothing!" This is very wrong; no child should be taught any such dogma. God never did make a world out of nothing; He never will, He never can! There is no such principle in existence. Worlds are made of crude element which floats, without bounds in the eternities—in the immensity of space; an eternity of matter—no limits to it, in its natural crude state, and the power of the Almighty has this influence and wisdom—when He speaks He is obeyed, and matter comes together and is organized. We take the rock, and the lime from the mountains and burn it and make mortar with lime and sand and lay the foundation of houses, and rear the superstructure with bricks, stones, adobies or lumber. We bring these elements together and organize them according to our pleasure. We should teach our children that God has so organized the earth from the rude, rough native element. It is true that some believe that it never was created! Well, all right then! It is here anyhow; they cannot dispute the fact that the earth is here, no matter how long it has stood!

This calls to my mind some circumstances of our trip. We had Major Powell with us on some portions of our journey South. He is now preparing to explore more of the Colorado. He was engaged in this undertaking last year; then he went on his own responsibility. This year he has received a little aid from Congress. One evening while sitting by the camp fire, said I, "Major, how long will it take light to come from the nearest fixed star to the earth? Some of our astronomers say thirty thousand years." Said he, "O dear! thirty thousand years will not do it, it will take as many millions of years." Well, that opened up conversation, and I do not know but I might have indulged in a little of my boyism. In our journeyings we came to some petrified trees lying on the ground; they were broken to pieces. Some had very fine quartz between the bark and wood, very finely formed, beautifully crystallized, perfect diamond shape. Said I, "Major, how came these here?" Well, he did not know when they were brought, or how they had become petrified; they had certainly, according to his opinion, come from some other country, for no such trees grow here now. In our travels we came to one place where there had been a slide of rocks, and there was a perfect bed of oyster shells in the rock—perfect rock. Said I, "Major, how long has it taken for these shells to become petrified?" He philosophised a little upon it, when I said, "Look here, you and I both know that there are springs of water that will petrify things of this kind in a short time, and that petrified human bodies have been exhumed which, it was known, had not been buried very many years, and how do you know that it has required a hundred and fifty million of years to bring about what we now behold? It may only have required eighteen years!" I recollect a circumstance bearing on this question, which occurred in the State of New York, which I will relate. A certain lady had been laboring under disease, pain and sorrow for eighteen years, her sufferings and the nature and character of her affliction baffling the skill of the best physicians; after suffering for the space of time I have mentioned she died, and, for the cause of

science, was opened by the surgeons, when a petrified child was taken from her. That was near Utica, in the State of New York. How long did it take to bring about this petrifaction? Certainly not millions of years as some of the philosophers talk about. All that can be said of such things is that they are phenomena, or freaks of nature, for which the knowledge and science of man cannot account.

Since I parted company with Major Powell I have heard another story, which will furnish another problem for the geologists to solve. A short time since a piece of petrified bacon was found on the trail of Colonel Fremont, and there is no question but it was left where found by his party when exploring in the Rocky Mountains. It is petrified, having become perfect rock. We all know that it is not half a million years since Colonel Fremont and his party went through this region of country. It is impossible for man to tell the cause of certain freaks of nature unless it is revealed to him by divine wisdom, unless his eyes are open to understand the invisible things of God; for the ways of God and His dealings are very different from the ways and dealings of the children of men. Yet there is nothing done only on the science of true philosophy if we did but understand the facts. If we cannot define the power by which these things are done it is not our prerogative to dispute the effects, for they are before us. These and kindred topics give rise to much speculation on the part of the scientific; but it is for me to wait until their causes are made known from the proper source. It is very sure that there is no such thing in existence as a piece of wood being turned to stone without the action of elements upon it; and though we do not understand the combination, nature, and action of those elements, we can see their results.

A few words more with regard to our traditions. We want the Latter-day Saints to believe and practice every correct principle with regard to their religion, also with regard to their moral lives. We know there are a great many who depend upon a moral life for future happiness and joy, believing that will prove satisfactory. I can tell you that I would rather have the practice of a good moral religion without any faith at all in a Supreme Being, than to have faith in a Supreme Being without any moral good action, and a life filled with vice, sin and iniquity. That is my choice. I will say that sin or evil is simply doing that which injures some thing or being. This is sin; but that that promotes life, happiness, peace, joy and the well-being of intelligence—no matter what the degree is—that that promotes happiness, builds up, refines and makes better, is as good religion as we can ask for. This is the doctrine of the Son of God; but there are thousands of these little intricate questions or ideas connected with salvation which are mysteries to the human family, which it would take a lifetime to teach to them unless the revelations of God were given to open up their minds at once, that they might see things as they do exist.

Let us train our minds, first to think aright, believe aright, that the meditations of our hearts may be correct, for our actions will naturally correspond with that that is in the heart. This, my brethren and sisters, is our duty. Train ourselves with regard to our faith. Believe the Scriptures as they are. I have met with a great many gentlemen who refer to the dead languages for the proper interpretation of the Scrip-

tures, which, to my mind, is folly, and absurd in the extreme. If I were a divine, and had all the learning which could be bestowed upon a mortal being, and considered that the Bible is translated incorrectly, I should hold myself accountable and responsible to give a correct translation as quickly as time and opportunity would permit, that all people might know the truth. So I hold every divine, and especially those who preach for hire and divine for money, for they have nothing else to do. I have to raise my own potatoes; but yet I would find time to do this. I say it is an absurdity in the very nature of good sound argument and reason to refer to the dead languages for the true interpretation of the Scriptures. Take the Bible, then, as it is. If it is not translated correctly, wait until it is. It will do for us as it is, consequently we teach the principles it contains to each other and to our children, and endeavor to avoid giving them false ideas with regard to the faith of the Gospel that we believe in.

We believe in our Father, and do not apply this term to a nonentity—to a fancied something that never existed; the application would not be correct. We do not so use language. We use this term to a being, and we claim this title as children. He is our Father; He is our God, the Father of our spirits; He is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles that I now look upon in this building, and all that ever did or ever will live on the face of the whole earth.

This is the doctrine taught by the ancients, taught by the prophets, taught by Jesus, taught by his Apostles, taught by Joseph Smith, taught by those who believe the same doctrine that Joseph Smith believed in—the revelations that God has given in modern times, who believe in that Being after whose image and in whose likeness man was formed, framed and made, precisely like Him that made him. This is the doctrine. To believe that He lives; He is a Being of place, of habitation. He dwells at home; His influence fills immensity to us; His eye is upon all His works, and He sends forth His ministers to administer here and there according to His will and pleasure. He has given His son, according to His good pleasure, to redeem the earth, and all intelligent beings thereon, and all inanimate matter, if there is any such thing; to redeem the whole earth and all pertaining to it, and it is His good pleasure to do it. The reasons why He did it are plain and obvious, though we may not say anything about them to-day; yet there are reasons for all this, and that that we may call eternal philosophy, God's philosophy, the philosophy of angels—natural philosophy, reasonable philosophy, that that commends itself to the human mind, to the intelligence that man possesses, will explain it. If men understood the religion that we believe in they would receive it; it naturally commends itself to the conscience of every just and righteous person, and none such would refuse it if they understood it.

Well, then, we ought, in the first place, to train ourselves to believe correctly, to think correctly, and to practice correctly, and instil correct principles into the minds of the rising generation, so that when they are old they will not depart from them. This is the idea, and not bring up the children as we bring them up. You recollect the wise man said, "Train up a child in the way he should go, and when he is old he will not depart from it." That is, teach them correct principles. If we

do that, they will understand the principles by which God lives and acts, and has brought forth the earth and the intelligence it contains; the intelligence he has entrusted to man in giving him eyes to see and ears to hear—properties that are worthy the attention of a God—that will enable Him to contrast and know, from reason and from self experience, the good from the evil. I say if we train our children so as to place them in possession of these principles we shall train them in the way they should go, and the saying of the wise man will be verified—they will not depart from it.

In teaching false doctrine there always will be more or less of truth mixed with it; there always has been where anything of importance has been taught. The enemy, the serpent, who beguiled our first mother, told some truth. Said he, "If you take this and eat thereof, your eyes will be opened and you will see as the Gods see." This was true, but when he told her that she would not suffer death as the consequence of so doing, he lied—told that that was not true. He mixed some truth with the error he taught; her eyes were opened, or how could she have seen?

If I were to preach to this congregation, who have been brought up in countries where there is no fruit raised, and I was to teach them that there is such fruit as oranges, if you had not seen, or tasted them how could you know whether I told the truth or not? If I were to say to this congregation there is such a fruit as a sweet apple, but you had never seen nor tasted nor had any knowledge of it, how could you tell whether I told the truth or not? But having tasted the bitter and the sweet; having enjoyed ease and suffered pain; having seen the light and endured the darkness, you know that which is good and that which is evil. Without this experience how could we know it? Consequently God has committed to the children of men this knowledge, and He has made it plain and reasonable before them, that they should know as well as the Gods, that they might choose the good and refuse the evil. So it is, and so we should be taught.

And then, with regard to the religion of God, of His Son Jesus Christ, of the holy angels and of the prophets and Apostles, from first to last, it can never injure any soul who will receive it. If men would observe that, they would never go to war with each other, they would never destroy a good work that others have performed. It is an evil principle which introduces destruction, wickedness and confusion into any community whatsoever. A good principle—that which is of God, ornaments, builds up, gathers the elements, beautifies the earth and makes it like the garden of Eden; it improves the hearts of the people, teaches children right doctrine, correct principle, to which they will adhere through life. Through imbibing false ideas, principles and teachings, children become as the old Indian said. The missionary had been trying to instruct him in the saying, "Bring up a child in the way he should go, and when he is old he will not depart from it;" but the old Indian gave it a little different interpretation. Said he, "Bring up a child and away he goes." So it is now—we bring up children and away they go. Look at our young, middle-aged and old men! Look at the community that we have in our country and in other countries! You take the sons of those flaming divines! If you want to find the most polished, complete and perfect outlaws that can be found, you hunt up the son of some priest who has received a

liberal education; after having been taught the highest branches of education, away he goes. At least the son of such a man is just as apt to do so as the son of the lawyer, farmer, mechanic, judge or statesman. This is for the lack of correct tradition, and this shows the force of early training and of the traditions imbibed in childhood. The power of it upon myself is perfectly astonishing to me; with all that I have learned from the Scriptures and from the revelations of the Lord Jesus Christ, the traditions of my earliest recollection are so forcible upon me that it seems impossible for me to get rid of them. And so it is with others; hence the necessity of correct training in childhood.

Teach your children honesty and uprightness, and teach them also never to injure others. As I say to my sisters sometimes, "Look here, my dear sister, if your child quarrels with your neighbor's child, do not chasten your neighbor's child. Go and make peace, be a peace-maker. Teach your child never to do a wrong; and if your neighbor's child has injured you or yours, or taken anything from you, never mind. You stop until you find out. Perhaps the child has meant no wrong. You should learn the facts in the case, and go with a meek, humble, quiet spirit, and peace will result." How many neighbors become enemies to each other in consequence of contention with children! Woman will contend with woman, "Your child injured my child," and so on. Why if you understood and would practice the true doctrine, you would not mind this; you would say, "It is the act of a child and not of a matured mind; it is only the work of children." Perhaps it may have done some mischief; and if so, reason with it, and teach it never to do anything wrong among its play-fellows, but to promote good feelings continually. You will see occasionally a child that is ready to give up everything rather than have contention; and why not have it so with all. It might be so, just as easy as it is otherwise. Let mothers be possessed of a meek, humble, quiet spirit in child-bearing, and when their children come forth into the world, and commence on this stage of action, teach them correct principles, and by imbibing them they will be enabled to lead lives of purity, joy, peace and tranquility that surpasses all understanding. So let our traditions be, and never do or say a wrong thing. Never do or say that which we shall regret. Watch yourselves day by day, hour by hour and minute by minute. Keep a guard over yourselves so that you will never do or say anything that you will regret hereafter, and your lives will be filled with usefulness, and you will increase your own peace and promote it among your neighbors, and this will insure a great degree of salvation here, and prepare for a higher degree hereafter. The principles of life and salvation are the greatest blessings which can be bestowed upon us here on this earth. The greatest gift God can give to His children is eternal life. We have its principles in our possession. We know how to teach and to live them, and how to practice them so as to enjoy their benefits. This is what gives peace and joy to the heart. Who else that live on the earth could endure as the Latter-day Saints have endured, if they did not enjoy the Spirit of the Lord? If they had not the spirit of peace and union and of love to God and to one another and the whole human family? Let our traditions and practices be such that we can say, to the whole world, in the words of the Apostle, "*Follow* us, as we follow Christ."

This is the doctrine. In our scanty, hasty reflections to the Latter-day Saints we say, live your religion! If you do, you will do no evil to any person on the face of the earth. I sometimes ask myself the question, "Do people understand what we teach, believe and practice?" They cannot see and understand as we see and understand; they cannot believe as we believe, if they did they would never do as they do—that is our enemies.

I have occupied all the time I should this morning. This is only a little. God bless you. Peace be with you. Do right. Love God and keep His commandments, and, in the words of the Scripture, "Eschew evil!" Have nothing to do with it. Let us seek continually to do good to ourselves and each other, that when we sleep in our mother dust, when these tabernacles take that happy nap in the bosom of our mother earth, our spirits may be prepared for higher society than we enjoy here. This is my desire and prayer for the good all the day long. God bless you. Amen.

REMARKS BY ELDER LORENZO SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 9, 1869.

(Reported by John Grimshaw.)

ACTING IN THE NAME OF THE LORD.

I am very much pleased in having an opportunity to make a few remarks to this Conference. The subjects that have been presented to our consideration are fraught with many very interesting reflections. Every privilege that is afforded us of meeting together in the capacity of a Conference, and taking a retrospective view of the past, gives us a chance to behold the great and marvellous success that has hitherto attended our labors, as the servants of God, in this great and glorious work of the redemption of Israel and the gathering of the Latter-day Saints from the four quarters of the world, to establish the kingdom of God on the earth in the last days.

There are many peculiarities that distinguish the order of things pertaining to the work of God in which we are engaged, from the different systems of religion that are to be met with in Christendom and throughout the various parts of the world. What we do we perform in the name of the Lord God of Israel, and are willing to acknowledge the hand of the Almighty in everything we do. When Moses stood forth as the deliverer of the children of Israel from their Egyptian bondage, he did not present himself in the manner of a common deliverer, but he went in the name of the Lord God of Israel, having been commanded to accomplish their redemption by the power and authority which he received from God. And from the moment that he

appeared before them in this capacity, until he had accomplished his work, he acted in and through the name of the Lord, and not by his own wisdom or ingenuity, nor because he possessed superior intelligence to the rest of mankind. The Lord appeared to him in the burning bush, and commanded him to go forth and accomplish a certain work, which concerned the peace, happiness and salvation of a great people; and its success and prosperity depended upon the carrying out of the order of things revealed to him by the God of heaven. His success and prosperity were made perfectly sure from the fact that the work to which he was assigned was not a thing of his own invention, but it emanated from Jehovah.

A great deal of speculation might have been entertained by some in reference to his mode of procedure. There might have been some things in the working of the system he introduced that were very disagreeable to certain parties whom they concerned —to the government of Egypt and King Pharaoh, for instance; but that was a matter of very small consideration with him and with the people whom he had occasion to deliver from bondage.

It is so in reference to ourselves. The great work now being accomplished—the gathering of the people from the nations of the earth, had not its origin in the mind of any man or any set of men, but it emanated from the Lord Almighty. Joseph Smith received a revelation and commandment from the Lord, to go forth and preach the Gospel of salvation to the nations of the earth, with power and authority to baptize those who would repent of their sins and be immersed in water for the remission of them; he was also commanded to preach the gathering to them, that a people might be drawn together who would be willing to hearken to the voice of the Lord and keep His laws, that a righteous seed might thereby be preserved when the great day of His wrath should come. This Gospel was preached, and thousands of Saints have been gathered from almost all parts of the globe, who are now scattered throughout the length and breadth of this Territory, making farms, building houses, planting orchards and reclaiming the soil; creating villages, towns and cities where nothing but wild beasts and savages used to roam, and causing the desert to blossom as the rose. Yet all this has not been accomplished by human wisdom, although the enemies of the Saints would try to make the world believe so; it has been done by the wisdom and power of Almighty God, whose outstretched arm has been over His Saints, preserving them from evil of every kind.

Jesus, while travelling here on earth, fulfilling his mission, told the people he did not perform the miracles he wrought in their midst by his own power, nor by his own wisdom; but he was there in order to accomplish the will of his Father. He came not to seek the glory of men, and the honor of men; but to seek the honor and glory of his Father that sent him. Said he, "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive."

Now, the peculiarity of his mission, and that which distinguished it from other missions, was this: he came not to seek the glory and honor of men, but to seek the honor and glory of his Father, and to accomplish the work of his Father who sent him. Herein lay the secret of his prosperity; and herein lies the secret of the prosperity of every individual who works upon the same principle.

There are many things that are admirable in what is called by our neighbors "Mormonism." Great men admire the effects that are produced by its operations, or the work of preaching the Gospel, gathering the people from the nations of the earth and settling them in this Territory, in establishing towns, villages and settlements, in gathering the poor from their indigent circumstances, from their conditions of poverty and distress, and placing them in a position where they can sustain themselves and have an opportunity of educating their children and gathering around them the necessaries, comforts and conveniences of life.

People admire the prosperity of the Latter-day Saints, they admire the wisdom that is manifest in the perfect organization observable in their cities, towns and settlements, and the unity existing amongst them. They are struck with the peace and good order that reign in our midst, which are not found, to the same extent, in any of the cities of the United States or Europe. One hundred and fifty thousand people, who have been gathered from the poorest classes of persons and brought from the various nations and established in prosperous and happy circumstances, are admired by every one. But all this is being done in the name of the Lord, and professedly through the commandments of the Almighty; and herein lies the difficulty. Our acknowledgement of the hand of God in what we do is something they do not approve of. If we gathered the people from the various nations, built cities, towns and villages in our own name, and in our own strength and wisdom, and gave ourselves the honor and glory, we should be a very admirable people indeed, and everybody would admire the "Mormons," and would be pleased with our operations; and as far as the influence of politicians and members of Congress is concerned, it would be employed in obtaining our admission into the Union as a State.

It may be considered by some as unfortunate that we have a principle in the operations of "Mormonism" so disagreeable and annoying; but we cannot help it. This work is not one of our own getting up, and we have not the responsibility of its success resting upon us. Jesus says himself that he would have been received by the people if he had sought the honor of men. If he had not come in the name of his Father, but simply in his own, the people would have received him, honored him and made him King of the Jews; and all would have been agreeable, pleased and satisfied.

It was said by the Prophet that Israel should be scattered, that they should be sifted among the nations, and in the latter days they should be gathered out, two from a city and one from a family, and there should be a time when the people would be gathered from the nations when it should be said to them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Joseph Smith received a commandment of the Almighty similar to that which Moses received to deliver the children of Israel from Egyptian bondage. The command to the Prophet Joseph was to go forth and declare the Gospel to the children of men, to gather them from the nations of the earth and place them in a land of peace and plenty, where they could plant and reap the fruit thereof. In many instances the people who received this Gospel were in a far worse condition than the children of Israel, when found by Moses in their bondage.

There are hundreds of Elders here who have travelled through England, Scotland, Wales, Germany, Switzerland, Norway and elsewhere, who know very well that the people were found in most of those lands in circumstances of slavery—bondage far worse than the "blacks" in the South previous to their liberation. There was nothing before the people but the prospect of starvation; and they were subject to the will and caprice of their masters, and dependent upon them for their labor and daily bread; and when work was dull, they had before them nothing but the prospect of being turned from their employment and to have their only source of obtaining food for themselves and families entirely cut off. They did not own a foot of land, a plough, an ox, a wagon, a cow, a mule, a horse, in fact, nothing they saw around them could they call their own. They were, in short, entirely dependent upon the will and disposition of their employers for what they wanted, and had to look to them for their only means of gaining a living. Thousands upon thousands of these people are now located in various parts of this Territory, in a far more prosperous and independent condition than that in which they lived while abroad among the nations. Many of them are comparatively rich in this world's goods. The command of the Almighty to this people is to come out of Babylon to a land where his Saints may gather around them such things as are necessary to the well-being of his children. This is a greater work than that performed by Moses, of redeeming the children of Israel from Egyptian bondage; yet it is done on the same principle. The voice of God to Moses was to deliver His people from their bondage and he would be with him and assist him. The command is now for the people to be delivered from their bondage, poverty and distress, and come to these valleys of the mountains, where they can sustain themselves.

There are many philanthropists who admire the works that have been accomplished in this respect. They say, "The 'Mormons' have done a great deal more than any religious society ever did or even expected to do. They have increased the population of the nation and have extended their cities to the east, to the west, to the north and to the south." But it has been done by the command of the Almighty, and that is where the trouble lies. As for polygamy, our enemies would not be so wrath about our practising it, so long as we did not do so in the name of the Lord. But as these things are done in His name, they are obnoxious in the eyes of the world. The same state of feeling existed in the days of Moses, the same in the days when Jesus appeared among the Jews. Had Moses presented himself in the same way as Washington or William Tell, the deliverer of the people of Switzerland from the yoke of bondage under which they labored, or as Wallace, the hero of Scotland —had he, I say, appeared in his own name, and presented himself before the people as a person of superior powers and ability, and [not] claimed power greater than that he possessed as a man, all would have been well. But when he went before them in the name of the Lord Almighty, he experienced some difficulty in performing the work which had been assigned him.

We know well we differ very much in our religious concerns from the various denominations existing in the world. An Elder goes in the name of the Lord; he crosses the ocean, calls into an individual's house and says, "I am a missionary; I have

come from America to preach the Gospel." It is not a very unusual thing for persons to cross the ocean as missionaries and go to Europe. This is all very natural; but when an Elder goes and says he comes in the name of the Lord to deliver them from their circumstances of poverty and distress, and to call upon them to repent of their sins and be immersed in water for the remission of them, promising them the Gift of the Holy Ghost, he creates a distinction between his mission and that of the various systems introduced by the different sects of the day. Says he, "I come to tell you that the time for the fulfilment of the predictions of the Prophets has arrived. The Lord wants His people gathered from Babylon unto the place where there shall be deliverance." There is deliverance. There is something that can be realized and experienced, that can be seen and felt and known. There is the promise that, if any man will do the will of God, he shall know for himself that the doctrine we teach is true. There is no chance of imposition. There is an opportunity to know whether the message of this Elder is true or false.

If a sectarian minister had gone to the children of Israel and discovered them in the same condition in which Moses found them, his message would have been entirely different from that of Moses, as would also his conversation and address. Moses said to them, "In the name of the Almighty, having received authority from God, I come to deliver you from bondage and to give you a national existence; to take you to a land that the Lord God has commanded you to go to, and which He has promised you shall receive." Had a sectarian minister gone under similar circumstances, his ideas and manner would have been entirely different. Says he, "I have come to beseech you who are now subject to your masters' will and have to recline upon straw, to be patient and long-suffering. Servants, be obedient to your masters and wait upon the providence of the Lord. Bear up, and be kind," and so on. Anything in regard to delivering them from their bondage under which they are suffering? No, nothing of the kind.

It is the same when a sectarian minister goes to England. He knocks at a man's door and says, "I am a missionary from America." Well, the man on whom he calls is in distress. Says he, "I am sorry I cannot take you in; but I am in distress. It is meal-time, but my family has nothing to eat. I am out of employment and have nothing to live upon. I wish I could relieve your wants, but I have nothing with which to assist you." Oh, says the minister, you must wait upon Providence, you must have a great deal of patience and long-suffering. I am come to preach to you the Gospel, and you must pray and keep praying until you think you have got a pardon of your sins; but still remain where you are. No redemption!

Well, now, that is different from the "Mormon" Elder's manner. He presents himself in something like this way: "I have come in the name of the Almighty, in obedience to a call from God, to deliver you from your present circumstances. Repent of your sins and be baptized, and the Holy Ghost shall rest upon you, and you shall know that I have the authority to administer the ordinances of the Gospel by the power of the Almighty and the revelations of God. Gather out from this nation, for it is ripening in iniquity, there is no salvation here. Flee to a place of safety." And as the messenger who went to Sodom said to the family whom he

found there, so says the Elder of Israel, telling them, as Moses did the children of Israel, to go to the land that the Lord God has appointed for the gathering of His people.

There is a great difference between the operations of the Latter-day Saints and those of the Christian world. With us there is no deception; nor indeed is there any chance for any. People gather here in thousands on the principle that the Lord God has revealed, and they have an opportunity of knowing that the Almighty has spoken from the heavens. They are not left to the mere statement of any one.

Jesus says that if any man will do the will of God, he shall know His doctrine. If he will repent of his sins and be immersed in water, by the laying on of the hands of those having authority, the gift of the Holy Ghost shall be given to him, and he shall receive knowledge from God in regard to the divine authenticity of these ordinances. People are not left in the dark, they have a chance to know for themselves. They get this intelligence and know what they are doing.

Will we do these things in the name of the Lord God that sent us? This work is the Almighty's, and it is His business to sustain and support it. If, in keeping the laws of God, we do things that are not quite so pleasant to the people around us or the Government under which we dwell, we cannot help it. We cannot act save we do so in the name of the Lord. When Nebuchadnezzar established a certain edict, and that edict was contrary to the revelations of the Almighty, it was disagreeable to many persons whom it concerned. There were three men, Shadrach, Meshach and Abednego, who received a command from the Almighty that they should not worship any other God than the Lord God of Israel, that they should worship no images. But King Nebuchadnezzar set up an image and commanded that every nation, kindred and tongue, over whom he reigned, should bow down and worship it, when they heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music.

It so happened that the King's edict concerned, among others, the three men who had received the revelation from the Lord that they should not worship any image. They were in a rather awkward fix. Either they must set aside the command of Jehovah to worship no God but Him, or, on the other hand, disobey the mandate of the King. They knew if they refused to comply with the wishes of so mighty a man as Nebuchadnezzar, their lives would not be of much value, unless they were preserved by the hand of the God of Israel. But they feared not the King and trusted in the arm of Jehovah to shield them from evil. Accordingly, when the signal was given for the people to fall down and worship the image, these three men refused to do so; and being observed, they were taken before the King, who was greatly enraged at the idea that there could be found any one in all his dominions so fearless as to refuse to comply with his wishes. When they appeared before him he looked at them in a fierce and savage manner and said, "Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour

into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

I often admire the answer of those men, placed as they were in such a perplexing position. A person might be brought before the Emperor of France or Russia and get along very well; but it was something awful to come in collision with a man like Nebuchadnezzar, whose will was as the word of the Almighty, and had never been disobeyed. When the King had done speaking, they answered, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." Upon hearing this, the King was extremely angry, and caused the furnace to be heated seven times hotter than usual, at the same time commanding the most mighty men of his army to bind them and thrust them into the furnace. After a while, however, he discovered he had made a grand mistake. He had been deceived, and hastily calling his counselors together, he demanded of them whether only three men were cast into the furnace. They answered, yes. "Well," said he, "I see four there; and one of them is like the Son of God." He then sent forth another edict, that all those who refused to worship the God of Shadrach, Meshach, and Abednego, should be cut in pieces and their houses should be made into dunghills.

Now, Nebuchadnezzar was honest, but through ignorance he was led to act in this way.

It would be very agreeable and pleasant when we carry the words of life and salvation to the various nations, if every part and operation of the work of God should be in perfect harmony with the feelings of the people to whom it is preached; if it is not so, we cannot help it. We know this, that the Almighty has given us power and authority to go forth and gather the people from the nations of the earth and establish them in the land of Zion. But strip from this operation the supernatural part, and the people of the world, members of Congress included, would be pleased; and the Vice-President would be proud of us. They would say we were very patriotic. But they do not like our doing these things in the name of the Lord our God. They are afraid that in getting power and influence, and uniting our interests as one great people, we will do something by and by.

Let us continue, brethren and sisters, to work in the name of the Lord our God; gathering wisdom and intelligence day by day, that every circumstance which transpires may minister to our good and increase our faith and intelligence. If we continue to work righteousness, being faithful to each other and to God, no power will be able to overthrow us, and as brother Hyde remarked, for every stumbling block that our enemies place in our way, to hinder and prevent the work of God from moving forward, two will be placed in the paths of those who put one in ours. If we are faithful and keep the commandments of God, His works will continue to prosper until the prophecies are fulfilled, and we become a great, a glorious and a mighty people. God bless you. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 6, 1870.

(Reported by David W. Evans.)

MEETING IN CONFERENCE.

As we have met in the capacity of a General Conference, we shall expect to hear instructions from the Elders pertaining to the building up of the kingdom of God on the earth. This is our calling, this is the labor devolving upon us, and it should occupy our attention day by day from morning until evening and from week to week; in fact, we have no other calling or business, and if we are humble and faithful, God will strengthen us and increase our ability and give us power sufficient to accomplish the tasks devolving upon us in the performance of His work.

The oracles of truth are delivered; men have been called and ordained; the gifts and graces of the Gospel are restored; the kingdom is organized; it is committed to the servants of the Lord, and if we are faithful we shall bear it off; we will establish it and make it firm in the earth, no more to be interrupted or removed, and the teachings that we shall hear will be pertaining to our spiritual and temporal labors in this kingdom. With God, and also with those who understand the principles of life and salvation, the Priesthood, the oracles of truth and the gifts and callings of God to the children of men, there is no difference in spiritual and temporal labors—all are one. If I am in the line of my duty, I am doing the will of God, whether I am preaching, praying, laboring with my hands for an honorable support; whether I am in the field, mechanic's shop, or following mercantile business, or wherever duty calls, I am serving God as much in one place as another; and so it is with all, each in his place, turn and time. Consequently our teachings during Conference will be to instruct the people how to live and order their lives before the Lord and each other; how to accomplish the work devolving upon them in building up Zion on the earth. To accomplish this will require steady faith and firm determination, and we come together in this capacity that our faith and determination may be increased and strengthened. When we have spent three, four or five days together in giving instruction, we shall only just have commenced to instruct the people; and when we have spent a lifetime in learning and dispensing what we do learn to our fellow beings, we have only commenced in the career of intelligence. Our faith and prayers, the ordinances that we attend to, our assembling ourselves together, our dispersing after attending to the business of life, in our schools, all our educational pursuits are in the service of God, for all these labors are to establish truth on the earth, and that we may increase in knowledge, wisdom, understanding in the power of faith and in the wisdom of God, that we may become fit subjects to dwell in a higher state of existence and intelligence than we now enjoy. We

can attain to this only by adding faith to faith, knowledge to knowledge, temperance to temperance, patience to patience, and godliness to godliness, and so increasing in the principles of happiness and salvation.

We shall call upon the Elders to speak to the congregation as they assemble here from day to day, and I hope and trust that the brethren and sisters will treasure up in their hearts the instructions that they receive, and that they will carry them out in their lives. This Sunday religion that a great many of our Christian brethren believe in and practice, when their every-day life is spent in selfishness and for self-aggrandizement, will not do for the Latter-day Saints; with us Monday, Tuesday, Wednesday, Thursday, Friday and Saturday must be spent to the glory of God, as much as Sunday, or we shall come short of the object of our pursuit. Consequently we must pay attention to the things that we hear, and to the principles of the religion that we have embraced in our faith, and seek diligently to break up the prejudices and prepossessed notions and feelings that have woven themselves around us through the traditions of the fathers, and endeavor to know and understand as God knows, that we may do His will. Our traditions are so firmly fixed in our feelings that it is almost impossible to rise above, over-ride, or get rid of them; they cling to us like the affections of tender friends. But we must learn to know the will of God and do it, and let our traditions go, then we shall be blessed.

There are many things that we should understand with regard to ourselves and our children; and when the mind opens upon the vision of life by the spirit of revelation, there is not a person but what can see the eternity of teaching yet to be imparted to the Saints.

I trust that we shall be edified and rejoice together, and shall return from this place strengthened and confirmed in our faith and hopes, feeling that steadiness of nerve, by the spirit of revelation, that we shall not be wafted to and fro, imagining a thousand things incorrect, and pass by those doctrines and truths that are calculated to exalt the human family.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 6, 1870.

(Reported by David W. Evans.)

TEXTS FOR PREACHING UPON AT CONFERENCE—REVELATIONS—DECEITFULNESS OF RICHES—ONE-MAN POWER—SPIRITUALISM.

I have a request to make of the door-keepers and of those brethren who seat the congregation, as also of our sisters, some of whom, I see, are occupying a few of the seats that we usually reserve for strangers. We

should be very much pleased if the sisters would fill up other parts of the house first, and we would like the brethren who seat the congregation, to see that the seats generally occupied by strangers are held in reserve to-day until the meeting commences; then, if those for whom they are reserved do not come to fill them, they may be used by the sisters. I hope this will be recollected and observed.

As our brethren of the Twelve will address us during the Conference, I feel like giving them a few texts to preach upon if they choose to do so. I should have no objection to hear them discourse upon union of action, or concentration of faith and action, or, as some call it, co-operation. That is one item. I would also like to hear them give instruction with regard to our traditions; instruction on this subject is necessary all the time. We must overcome them and adopt the rules laid down in revelation for the guidance of man's life here on the earth. If any of our brethren feel to speak upon this subject we should be very pleased to hear them; if they are not disposed to preach to the text, they may preach from it, as most ministers do. I have heard very few ministers preach to their texts, they generally preach from them.

The education of our children is worthy of our attention, and the instruction of the Elders from this stand. It is a subject that should be thoroughly impressed upon the minds of parents and the rising generation; and those who wish to preach from this text may do so. And if they do not feel to preach to the text, they may preach from it.

The subject of the building of the Temple is a very good one for occupying a portion of the time. The ordinances of the House of God are for the salvation of the human family. We are the only ones on the earth at the present time, that we have any knowledge of, who hold the keys of salvation committed to the children of men from the heavens by the Lord Almighty; and inasmuch as there are those who hold these keys, it is important that they should be acted upon for the salvation of the human family. The building of Temples, places in which the ordinances of salvation are administered, is necessary to carry out the plan of redemption, and it is a glorious subject upon which to address the Saints.

The gathering of the House of Israel is another text upon which the brethren might address the Saints with profit. We are in the midst of Israel; they are also scattered among the nations of the earth. They are mixed with all nations, especially the tribe of Ephraim. These are to be gathered out. We have Israel in our midst; we live upon their land; we have communion with them and we are under the necessity of feeding and clothing them to a certain extent, and to preserve peace with them at present, until they come to a knowledge of the truth. I mean the Lamanites, the aborigines of our country. They are of the House of Israel.

Not least nor last, but one subject that I would as soon hear treated upon in this house as in any other place, is the union of the sexes. We cannot go into any town or little village in the Territory but we find quite a large number of young people who have arrived at a marriageable age and still they remain single. But this can be accounted for to some extent. The young man says, "I dare not marry a wife, the fashions and customs of the world prevail among the ladies here to such a degree that I should need a fortune to maintain one." The young lady says, "I don't wish

to marry unless I can find a husband who can take care of me and support me according to my idle wishes." By their acts only can people be judged, and from observing them we must conclude that the ideas of the young men are too true, they are founded in fact. This should be done away. Such feelings, views and influences should be dispelled from and broken up in the midst of the people. Our young men and women should consider their obligations to each other, to God, the earth, their parents, and to future generations for their salvation and exaltation among the Gods and for the glory of Him whom we serve. These are not idle tales, they are not fictions, but facts; and for a community, believing as we do, to live like the Gentile nations in these things is very incorrect. It is not according to our faith; we should put our faith into practice, and be willing to sustain ourselves, each and every one of us. Our young folks who have arrived at years of maturity should think and act for themselves. They are citizens of the earth; they have a share here, and have a part to bear—a character to form and frame and present to the world, or they will sink into oblivion and forgetfulness. These things are of importance to us at least, and especially in this nation, where many of the people are wasting away their lives, bartering away their very existence, and will hardly receive in return therefor a mess of pottage.

The education of youth is an important text for the brethren to preach from. A very high value should be placed upon it by the Saints. We have the privilege of enjoying the spirit of revelation and the knowledge which comes from above, and in addition to this, every branch of education known in the world should be taught among and acquired by us. All the arts and sciences, and every branch of mechanism known and understood by man should be understood by this people. But no matter how much knowledge we may acquire in a wordly point of view, by study, unless the revelations of the Lord Jesus are dispensed to each and every individual, they cannot use or apply their acquirements to the best advantage. A man may know facts without revelation. The mathematician, for instance, may acquire a great amount of knowledge without any special revelation by the Spirit of the Lord to enlighten his mind; but still he will not know and understand what he might if he had applied his heart unto wisdom. So it is with all the sciences.

These principles should be considered by this people. This is the place, brethren, to teach them. But I will give a caution to my brethren, the Elders—never undertake to teach a thing that you do not understand. Such things will come into your minds; but without launching out on such subjects, questions may be asked and answered, and we gain knowledge from each other. There is plenty within the scope of our own brains that, by the assistance of the Spirit of the Lord, will enable us to tell many things—more than the world or even more than the Saints can receive.

Suppose a man should come here and tell you the very nature of our Father Adam—tell precisely how he was organized, his height, his proportions, the extent of his knowledge, tell you the agreement that was entered into, the amount of knowledge that he had to forget to reduce himself to the capacity of a corruptible being! Suppose this could all be told to the congregations of the Saints, what would they know about

it? Very little. There may be some minds which could grasp some things pertaining to it, but others could not. The spirit of revelation can reveal these things to the people, but unless they live so as to have the revelations of the Lord Jesus Christ, they will remain a mystery, for there is a vail before the minds of the people, and they cannot be understood. Some of these principles have been taught to the Latter-day Saints, but who can understand them?

Brother Orson Hyde referred to a few who complained about not getting revelations. I will make a statement here that has been brought against me as a crime, perhaps, or as a fault in my life. Not here, I do not allude to anything of the kind in this place, but in the councils of the nations—that Brigham Young has said "when he sends forth his discourses to the world they may call them Scripture." I say now, when they are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God, without any special command to one man to go here, and to another to go yonder, or to do this or that, or to go and settle here or there. In the early days of the Church, if a man was going to sell a farm he must have a revelation—Joseph must receive and give a revelation. Many men would not do one thing until God had given them a revelation through the prophet. It must be: "Thus saith the Lord, sell your farm, devote such a portion of your means to education, or printing, or for distributing knowledge to the world. Devote such a portion of your means to do this, and such a portion to do that." I have known a good many men in the early days of the Church who had property, that must have revelation to know what disposition to make of their substance; but who, when they received it, were sure not to strictly obey it. What did revelation do for such persons? Nothing but seal their condemnation. Why do the people want revelations to damn themselves?

Give the mind of the Lord to this people here in this Conference, would they observe it? There is a few who would like to; but take some of those who are called Latter-day Saints, would they follow it if it were given them? I know they would not, still the Lord is merciful and forbearing and He bears with His people. He has borne with and blest us, to see if we would walk in the knowledge of the truth and yield strict obedience to His requirements.

Poverty, persecution and oppression we have endured; many of us have suffered the loss of all things in a worldly point of view. Give us prosperity and see if we would bear it, and be willing to serve God. See if we would be as willing to sacrifice millions as we were to sacrifice what we had when in comparative poverty. Men of property, as a general thing, would not be. We know this, God knows it, and He has to treat us as unruly, disobedient, slow to think and slow to act—as a set of children.

It has been said, time and time again, that if the people would live worthy of the great things God has in store for them, they are ready to come forth for their salvation and edification; but until we improve upon little things and hearken to the voice of the Lord in our first duties, He is not going to bestow the great mysteries of the invisible worlds upon us. We know too much already unless we do better. You may think I am complaining; well, I am just a trifle. I see the Latter-day Saints here and there going to destruction,

apostatizing. "Oh," say they, "we have a little wealth, a little means," and in some instances that is leading them to destruction.

These merchants that we have made rich, where are they? Those who are not in fellowship and some who are in fellowship with us? They are in our midst, but their feelings are, "We want more, we want your money, Latter-day Saints." Ask them to sacrifice their all and see what course they will take. When they came here they had not a wagon and did not own five dollars in the world; we have made them rich. Is there one in ten that would endure if we were to get a revelation for them to make a sacrifice of all they have? No, they would lift up their heels against the Almighty and His Anointed. Whether I am complaining or not, this is too true.

Now, brethren, preach the things that we verily believe, and when we come to points of doctrine that we do not know, even if we have good reason to believe them, if our philosophy teaches us they are true, pass them by and teach only to the people that that we do know.

You can know nothing of this Gospel short of the revelations of the Lord Jesus Christ. If our Gospel, that we preach in this house and that the Elders of Israel teach, is hid to any man on earth, it is because he is lost. It is not hid to him whose eyes are open to the things of God; he understands it. When he hears the voice of the Good Shepherd, when he hears sound doctrine—that that comes from God, he knows it and receives it. Says he, "That is right, correct, that is congenial to my ears and sits smoothly and satisfactorily on my understanding. I like that doctrine because it is true. The reason we like "Mormonism" is because it is true. It is good; it embraces all the good there is in the sciences, and all that ever was revealed for the benefit of the children of men. There is no art beneficial to the human family but what is incorporated in our religion. The only true philosophy ever revealed by God to man on this earth is comprised within and is part of our religion. It embraces the whole man and all his talents and time while he lives here on the earth, and then will only prepare him, let him do his best, to enter a higher state of glory, where he will see that he is but just commencing to learn the things of God and the riches of eternity, to know and understand the life of those immortal beings who dwell in light and live in glory and who are surrounded with light, glory, immortality, and eternal lives, and live in accordance with the laws which control the Gods. When we have learned all that we can learn here by a close application in our lives to the faith which Jesus has unfolded, we shall see that we are then just commencing to learn, as it were; and when the spirit is reunited with the body we shall be prepared to enter into the joy of our Lord.

A good deal is said about so much power being given to one man. What does man's power on the earth consist of? Of the influence he possesses. If a man have influence with God he has power with Him. Again, if he has influence with the people he has power with them; that is all the legitimate or righteous power man has. We have influence; God has given it to us, and the Latter-day Saints delight to place that confidence in us that is deserving, and the wicked world cannot help it. It may be a great pity in the estimation of a great many, but still the world cannot help it; and justice, mercy, truth, righteousness, love, and good

will command this respect, and the worthy get it. We have heard considerable about "down with the one-man power!" All right, down with it! What is it and how are you going to get it down? When you get down the power of God, that which is called one-man power in the midst of the Latter-day Saints will fall, but not before! It is no more nor less than the concentration of the faith and action of the people. And this brings to my mind the facts that exist with regard to the faith of the Latter-day Saints.

When we go into the world we find quite a portion of the people who belong to a class called Spiritualists. I do not know that I am right in styling them a class, but they aspire to be so considered. They would like to have it considered that "Mormonism" is nothing but Spiritualism; but it is temporalism as well as Spiritualism. A great many want to know the difference between the two. I will give one feature of the difference, and then set the whole scientific world to work to see if they can ever bring to bear the same feature in Spiritualism. Take all who are called Spiritualists and see if they can produce the order that is in the midst of this people. Here are system, order, organization, law, rule, and facts. Now see if they can produce any one of these features. They cannot. Why? Because their system is from beneath, while ours is perfect and is from above; one is from God, the other is from the devil, that is all the difference. Now see if the whole Spiritualist world can organize a community of six individuals who will agree for a year, that will not fall to pieces like a rope of sand. Now, Spiritualists, go to work, bring your science to bear and demonstrate the fact that you have a system if you can. We have demonstrated it to the world; it is manifest, it is before us, we see it, it is tangible, we can see its results, it has wrought wonders. See if they can do like this. If the kingdom of the devil can do like the kingdom of God on the earth, it is deserving of credit; but its members can only divide and sub-divide, produce confusion on confusion, disorder following on the heels of disorder, one to the right, another to the left, another for the front, another for the rear, one pulling this way, another pulling that, sect against sect, people against people, community against community, politically, religiously, and I may say morally to a great extent; and I do not know but I might say scientifically, although the sciences agree better than the faith, feelings and imaginations of the people. Now try this, Spiritualists! This is a text for you; and when you have produced order, system and unity among the inhabitants of the earth we will look and see what more there is that we have that the world have not. I am not going into details at all, but I just mention this to see if the Spiritualists can systematize or organize anything. When they have done this it will be time enough to admit that they have some science; but until then we will say that Spiritualism is a mass of confusion, it is a body without parts and passions, principle or power, just like, I do not like to say it, but just like the so-called Christians' God. The creed of the so-called Christians represents that their God is without body, parts or passions; and it should be added, without principle or power, for the latter is the corollary of the former. When we see anything that has solidity and permanency, that produces good, that builds up, creates, organizes, sustains, and betters the condition of the people, we pronounce that good and from God; but when

we see that that injures, hurts, destroys, produces confusion in a community, disturbance and discord, strife and animosity, hatefulness and bitter feelings one towards another, we at once pronounce it evil, and declare that it springs from beneath. All evil is from beneath, while all that is good is from God.

I did not think to preach you a sermon when I commenced, but to call upon some of the brethren to do so. I have given them some texts, and they may preach to or from them, just as they please. Some of them will probably talk about organizing the kingdom of God on the earth, and so governing a community as to make them of one heart and one mind. I am prepared to prove to any sensible congregation, any good philosopher or thinking person or people, who have steady brain and nerve to look at things as they are, that can tell white from black and daylight from midnight darkness, that the closer the connection in a business point of view that a community hold themselves together, the greater will be their joy and wealth. I am prepared to prove, from all the facts that have existed or that now exist in all branches of human affairs, that union is strength, and that division is weakness and confusion.

I do not know but I will advert once more to Spiritualism. Spiritualism is like Methodism and the sects of the day exactly, I mean so far as unity of faith or action is concerned. When I was a Methodist, as I was once, they said to me, "You may be baptized by immersion if you absolutely require it, but we do not believe in it, but we do believe in giving every person his choice." "Well," said I, "I believe in it. There are some things required in the doctrine of the Close Communion Baptists which I cannot subscribe to as well as to most of the principles that you hold in your catechisms, and in the tenets of your church, but," said I, "they believe in baptism by immersion, and I want to be baptized by immersion;" and finally they consented to baptize me, and did do it. So say the Spiritualists.

Another one says, "I want to kneel down in the water and have the water poured on my head." Says the Methodist priest, "We don't believe in it, but you can have it done. It is no matter, one method of baptism, perhaps, is as good as another." So say the Spiritualists. Another one says, "I want to get down into the water and be baptized face foremost." "Well," says the priest, "we don't think it makes any difference, and if you really desire it, you may have the ordinance administered to you according to your wishes." So say the Spiritualists. Another one says, "I want to sit in my chair and have the minister dip his fingers into a bowl, and put it on my forehead, and call that baptism in the name of the Trinity. The Methodist says, "We will consent to that; it is just as good as anything else." So say the Spiritualists. Another one says he wants to kneel down in the water and have water poured on him. The priest consents to this also. So do the Spiritualists. Why do I say this? Because men baptized by these various methods can all get communications, they say, from the spirits sanctioning each and every different form of baptism. The Methodists say, "We believe in a God without body, parts and passions;" so say the Spiritualists, the Presbyterian and other sects, but the Latter-day Saints do not. And in reference to the ordinance of baptism; the Latter-day Saints say, "Go down into the water and be buried with

Christ in the water; and come out of the water as Christ came up out of the water, when the Holy Ghost in the form of a dove rested on His head, and a voice from heaven was heard saying, 'This is my beloved Son, hear ye him.' He will tell you what to do, teach you correct doctrine. He has no traditions to overcome, no prepossessed notions taught by parents, binding him to the sects that are now on the earth. Hear ye Him! have hands laid upon you that you may receive the Holy Ghost." The Latter-day Saints say to the people, "Believe in God the Father and in Jesus, the Son! Believe in the gifts of the holy Gospel! They are as ready to be bestowed upon His children at this day as any other in the history of the world. This is the time to believe in the Lord Jesus Christ; this is the very time that we should acknowledge him and believe in his ordinances and in the gifts and graces that are promised to the children of God. We are living in a Gospel age and dispensation, we are living right in the day in which, as the Apostles said on the Day of Pentecost, the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call." Has the Lord called upon the children of men in this day? Yes, in the east and the west, from the north to the south, and in the uttermost parts of the earth. He has called upon the inhabitants of the earth to believe in the Lord Jesus Christ. Suppose this order of things had continued from the days of the ancient Apostles; suppose there had been no backsliding, no merchants to lift their heels because they are getting rich, no apostates, and the successors of the Apostles had received the holy Priesthood and had gone to the uttermost parts of the earth, where would have been your paganism to-day? It would not have been on the earth; infidelity would not have been known. Children would have been taught the ways of the Lord and brought up in the way they should go, and the whole world would have been full of the knowledge of God, instead of being in darkness as now!

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 24, 1870.

(Reported by David W. Evans.)

THE GOSPEL—THE ONE-MAN POWER.

Short sermons are very frequently interesting, if the speaker can say what he wishes to say from the time he commences to speak until the end. But most of us who are public speakers labor under timidity, and experience that lack of the governing and controlling principle which pre-

vents our doing this. I notice this in almost every public speaker I hear. It is seldom that a speaker can arise and deliver his thoughts and reflections readily, unless his speech and subject have been studied and fixed previously. For my part, as far as my public speaking is concerned, I do not know that I ever troubled myself to take thought beforehand of what I should say. There have been times in my life that I have been led to lecture on certain principles, and on such occasions my mind would be confined to those principles alone, consequently my subject would be before me more immediately. But upon rising to address the people I trust in Him from whom we all derive the power of thought and reflection, and I strive to express my reflections acceptably to God and to my hearers.

The Gospel, whose principles we have been hearing about this morning, is the Gospel that every Christian professes to believe in. I do not know of a Christian but what will admit that the Bible is true; then where is the difference between the Latter-day Saints and the various Christian sects that dwell on the earth? The difference is that we believe enough to obey; while they believe just enough to acknowledge but not to obey.

If there be one principle in this Gospel that we preach that is not perfectly true, we would like some divine to make us acquainted with the fact; and prove by principles of true philosophy wherein it is not true, or wherein it is injurious to those who believe it. We believe that every principle that God has revealed to the children of men is strictly true, and absolutely beneficial to the life of every intelligent being that dwells upon the whole earth. We have come to this conclusion, for we have tried to learn and understand and to carry out in our lives the principles of the Gospel that we believe in, and if we sum them up, in a few words, we might, with the strictest propriety, use the words of one anciently, and say that the Gospel is "peace on earth and good will to men." We can also say truly that this is eternal life to know the only wise God and Jesus Christ whom He has sent. But when we examine the faith and acknowledgements of the Christian world we find that, with all their professions, they are involved in midnight darkness concerning the true nature and character of God. Is there a divine on the face of the whole earth who can give you or me any description of the Being that the whole Christian world worship as God? There is not. Where is the proof of this assertion? I am a witness; their writings are witnesses; their sermons are witnesses; their declarations are witnesses. Yet this book, the Bible, portrays the character of God, the Father of our spirits, and the God and Father of our Lord Jesus Christ, just as clearly as any work ever written by man portrays the shape, nature, construction and constitution of the human frame. If this is so, why do not the Christian world believe in it? The Latter-day Saints do believe enough of it to try and carry it out in their practice.

What do we believe about the faith that Jesus revealed? He said a great deal with regard to life and salvation. His Apostles wrote and taught after him, and the Gospel was among the children of men from the days of Adam until the coming of the Messiah; this Gospel of Christ is from the beginning to the end. Then why was the law of Moses given? Just answer the question! In consequence of the disobedience of the children of Israel, the elect of God;

the very seed that He had selected to be His people, and upon whom He said He would place His name. This seed of Abraham so rebelled against Him and His commands that the Lord said to Moses, "I will give you a law which shall be a schoolmaster to bring them to Christ." But this law is grievous; it is a law of carnal commandments. Still it will be hard for any divine that now lives to draw the line between the law of carnal commandments and the law of divine commandments. I have not seen them who can do it.

I ask what is the nature of our religion? Why, it is "peace on earth and good will to men" in every particular; and if its precepts be observed it will fill society with peace, joy, wealth, beauty and excellence; it lifts man above the things of earth, gives him the philosophy of eternity, and shows the works of God in all their glory and magnitude, and leads the mind of the creature to admire and worship the Creator. Is this the fact? Certainly it is. I have not found anything in my religion that will do harm to any creature on the face of the earth. I have not found errors in our religion. Are there errors in the people? O yes, plenty of them. I recollect a gentleman from Philadelphia who was tarrying in this city for the benefit of his health, but was called home on business, who said he believed the Bible and believed all, as far as he had learned, with regard to the doctrines of the Latter-day Saints. Said he, one day, when visiting me for the last time, "Mr. Young, am I to understand that you consider yourselves perfect?" I said to him, "Such an idea with regard to us is a mistaken one, and if you entertain it you have not got the matter placed correctly in your mind. Let me correct you, so that when at home you may meditate upon it. The doctrine that we preach is perfect; but our lives are very imperfect. To say that a human being is perfect, that he has no errors, would say that he is divine—a God or a holy angel. But we are in a world of sin and darkness, a world that knows not God; in a world where error dwells and reigns supreme. Now," said I, "remember this. The doctrine that we preach is from God; this doctrine is pure and holy; it is without spot or blemish; and it is the doctrine of the Son of God, the Savior of the world." Is it good for man here? Certainly it is—the best that can be given to any beings on the earth; to organize a society, to rule a family to dictate and control scholars at school, to rule, govern and control an individual, a community, a nation or kingdom, it is the very best code of principles and laws ever delivered to the children of men. In all my researches into the doctrine of Jesus I have never found an error.

It has been observed here this morning that we are called fanatics. Bless me! That is nothing. Who has not been called a fanatic who has discovered anything new in philosophy or science? We have all read of Galileo the astronomer who, contrary to the system of astronomy that had been received for ages before his day, taught that the sun, and not the earth, was the centre of our planetary system? For this the learned astronomer was called "fanatic," and subjected to persecution and imprisonment of the most rigorous character. So it has been with others who have discovered and explained new truths in science and philosophy which have been in opposition to long-established theories; and the opposition they have encountered has endured until the truth of their discoveries has been demonstrated by time. The term

"fanatic" is not applied to professors of religion only. How was it with Dr. Morse, when shut up in the attic of an old building in Baltimore for more than a year, with a little wire stretched round the room, experimenting upon it with his battery, he told a friend that by means of that he could sit there and talk to Congress in Washington? Was he not considered a fanatic, and wild, and crazy? Certainly he was; and so it was with Robert Fulton, when he was conducting his experiments with steam and endeavoring to apply it so as to propel a vessel through the water. And all great discoverers in art, science, or mechanism have been denounced as fanatics and crazy; and it has been declared by their contemporaries that they did not know what they were saying, and they were thought to be almost as wild and incoherent as the generality of the people now think George Francis Train to be.

I will tell you who the real fanatics are: they are they who adopt false principles and ideas as facts, and try to establish a superstructure upon a false foundation. They are the fanatics; and however ardent and zealous they may be, they may reason or argue on false premises till doomsday, and the result will be false. If our religion is of this character we want to know it; we would like to find a philosopher who can prove it to us. We are called ignorant; so we are: but what of it? Are not all ignorant? I rather think so. Who can tell us of the inhabitants of this little planet that shines of an evening, called the moon? When we view its face we may see what is termed "the man in the moon," and what some philosophers declare are the shadows of mountains. But these sayings are very vague, and amount to nothing; and when you inquire about the inhabitants of that sphere you find that the most learned are as ignorant in regard to them as the most ignorant of their fellows. So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. It was made to give light to those who dwell upon it, and to other planets; and so will this earth when it is celestialized. Every planet in its first rude, organic state receives not the glory of God upon it, but is opaque; but when celestialized, every planet that God brings into existence is a body of light, but not till then. Christ is the light of this planet. God gives light to our eyes. Did you ever think who gave you the power of seeing? who organized these little globules in our heads, and formed the nerves running to the brain, and gave us the power of distinguishing a circle from a square, an upright from a level, large from small, white from black, brown from gray, and so on? Did you acquire this faculty by your own power? Did any of you impart this power to me or I to you? Not at all. Then where did we get it from? From a superior Being. When I think of these few little things with regard to the organization of the earth and the people of the earth, how curious and how singular it is! And yet how harmonious and beautiful are Nature's laws! And the work of God goes forward, and who can hinder it, or who can stay His hand now that He has commenced His kingdom?

This brings us right back to this Gospel. God has commenced His kingdom on the earth. How intricate it is, and how difficult for a man to understand if he be not enlightened by the Spirit of God! How can we understand it? O, we have nothing

to do but to humble ourselves and get the spirit of the Lord by being born of the water and of the Spirit; then we can enter into it. How is it if we are not born of the Spirit? Can the natural man behold the things of God? He can not, for they are discerned spiritually—by the Spirit of the Almighty, and if we have not this Spirit within us we cannot understand the things of God. But the most simple thing in the world to understand is the work of the Lord. What shall we do? Divest ourselves of great, big "Mr. I." Let him fall at the feet of good sound reason. What next? Humble ourselves before the Lord and receive the truth as He has revealed it, then we will be born of the Spirit. Then if we wish further blessings, be born of the water; then, if we wish further blessings, receive the laying on of hands for the reception of the Holy Ghost; and if we wish still further blessings, live by every word that proceeds out of His mouth, that is spoken from the heavens, then things will be brought to our remembrance by the Comforter that Jesus promised his disciples, which should show them things past, present, and to come.

This is the Gospel as we believe it. Is there any harm in it? Not the least in the world. Should we not obey it? We should. Should we not obey the requirements of Heaven? Certainly we should. Would it be the least injurious to the human family to receive the Gospel of the Son of God, and to have the man Christ Jesus to rule over them? Not at all; but, on the contrary, it would fill them with peace, joy, love, kindness, and intelligence. Would the principles of the Gospel, if obeyed, teach us to control ourselves? They would. They will teach men and women to govern and control their own passions. You very frequently hear it said, "Such a man or woman has too much temper." This is a mistaken idea. No person on earth has too much of this article. But do we not frequently see the evil conduct of people through allowing their passions and tempers to have full control of them? Certainly we do. What is the difficulty? We want the spirit, knowledge, power and principle within us to govern and control our tempers; there is no danger of having too much if we will only control them by the Spirit of the Almighty. Every intelligent being on the earth is tempered for glory, beauty, excellency and knowledge here, and for immortality and eternal lives in the worlds to come. But every being who attains to this must be sanctified before God and be completely under the control of His Spirit. If I am thus controled by the Spirit of the Most High I am a king, I am supreme so far as the control of self is concerned; and it also enables me to control my wives and children. And when they thus see that I am under the government and control of the Good Spirit, they will be perfectly submissive to my dictates. They feel and say, "Yes, father, or husband, certainly, you never require anything that is wrong; I have learned that long ago. Your judgment and discretion and the power of thought and reflection in you are sufficient; you know what is right." And if I could extend this power I could reign supreme, not only over my family and friends, but also over my neighbors and the people all around me. Could the spirit of error, hatred and wickedness perform this? No, it can be accomplished only by means of the meek and humble spirit of the Lord Jesus. If an individual is filled with that, it makes him a perfect monarch over himself, and it will give him influence

over all who will hearken to his counsel. What a pity it would be, in the estimation of the wicked and corrupt, if any man on the earth really did possess this power! Suppose that Napoleon, for instance, was actually filled with the power of God to that degree that the whole people of France would love him as much as a child ever loved a parent, because they knew every word he uttered was full of wisdom and would produce health, wealth, joy and peace among all classes; would elevate the suffering poor—those in need and distress, fill them with knowledge and wisdom and give them the good things of life, why, there would be a general out-cry against him, and he would be denounced because of the exercise of the "one-man power!" But let him be a devil and rule with an iron rod, a tyrant's hand, and take off heads every day by the score or hundred, and there would not be a word said against him! Let the good I have referred to be brought about, as it would be, under the rule and government of Heaven, and the ruler would be called a tyrant. But this is the way to rule, no matter what the inhabitants and the wise men and philosophers of the earth may think; and the time will come when this earth will be revolutionized by these principles, and when through their influence war, dissension, hatred, malice, and persecution will cease among the children of men and when there will be a universal reign of peace and righteousness. Suppose we live to see it! We shall all be of one heart and one mind, shall we not? I will here ask, for my own satisfaction, what will you do, Mr. Politician, when there is no division at the polls, but when the cry will be, from one end of the earth to the other, "We want one man only, but the best that can be found for this office; this is the only man we want?" Your occupation will be gone about that time. Will there be wars in those days? No, they will be done away. Any contentions then? No, all will be peace. Bickering and strife will have passed away, and a better spirit will have taken possession of the minds of the people, and they will be peaceful, joyous, kind and full of benevolence, and the general feeling will be, "Friend, what can I do for you? Brother, how can I do you good?" or, "Sister, can I add to your comfort, or make any addition to your joy and peace here on the earth?" You and I are looking for this day. Let me ask the poor miserable apostate, the hater of God and righteousness, "Do you not think that will be one-man power?" I reckon it will. That is what leading men everywhere are after now, not only in this country, but in every other; they are all scrambling after it, and they are mad because they can not get it.

I think I will take the liberty of relating a little circumstance which was related to me. Whether it is a fact or not I cannot say. Some of our good government officers here inquired of a man from the Southern part of the Territory: "Do you know Brigham?" Yes, I know him very well." "Do you not know that he is trying to influence the election?" "No," I never heard anything about it." "Can't you make oath that he has always guided and influenced the elections in this Territory?" The man said, "No, I am not well enough acquainted with him nor with politics to know anything about it." I laughed heartily inside at the poor miserable fools when I heard this. Why, yes, I would govern and control the elections of the earth if I desired and could; certainly I would, and help yourselves the best way you

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can! Bless my heart, who don't do it? The poor creatures! Isn't that what they are after? Would not they do it if they could? I can govern and control the Latter-day Saints, not by the iron hand, but by the principles of true government—the principles of our religion, which, in their very nature, are bound to make those who will be guided by them healthy, wealthy and wise. I think we are doing our best at it; and I also think that we will go on and be successful in this good work *in spite of* earth and hell.

I say God speed everybody that is for freedom and equal rights! I am with you. Whom do we want to fill our public offices? We want the best men that we can find for governor, president and statesmen, and for every other office of trust and responsibility; and when we have obtained them, we will pray for them and give them our faith and influence to do the will of God and to preserve themselves and the people in truth and righteousness. I have talked as long as time will allow. God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 30, 1870.

(Reported by David W. Evans.)

THE WORD OF WISDOM—SPIRITUALISM.

I can say to the people, as I have frequently said, if we were apt scholars to learn the truth and to understand the mind and will of God concerning us, and would then each and every one of us with fervency perform his duty, it would not be necessary to talk quite so loud and quite so long as we do now. But we are still children and can learn but little at a time; and we need to have our lessons repeated in our hearing very frequently, for we are apt to lay down our books when we go out of these schools where instructions are given. We are very apt to slumber and sleep and forget what resolutions we have made in our own minds, and to forget what we have heard from the servants of God. If we could learn our lessons, treasure them up and practice upon them, it would not be necessary to spend so much time in talking or in listening to those who talk; but it is necessary for us to talk and then to practice and show the people as well as teach them how to build up the kingdom of God upon the earth. It is quite a pity that we do not understand things! Take the inhabitants of the earth as they are, and in many things pertaining to what is called worldly wisdom—mechanism, the sciences and the arts, there seems to be a great deal of knowledge displayed; but they are ignorant, at the same time, of the fountain of this knowledge. They

cannot conceive of anything any broader or deeper than the extension of their own minds and that of their neighbors. If we—that is, mankind generally, could understand that whatever we enjoy, whatever wisdom and knowledge we possess, is bestowed upon us by and comes from God, we should perhaps be more willing to acknowledge Him in these blessings; and until the people called Latter-day Saints do this, we shall continue to talk to them and to ourselves.

The Word of Wisdom has been preached to this people, first and last, a good deal, that is the written word in the *Doctrine and Covenants*. It has been read and taught to the people now, some thirty-eight years! and yet we neglect to observe this trifling lesson concerning our health. Is it not strange? Yes, it is; it is passing strange; it is astonishing! How many there are of our brethren who say, "I *can't* dispense with my tobacco! I *can't* lay down my pipe or cigar and let it alone; I *must* take it up again, I *can't* live unless I have a little tobacco in my mouth, or in my nose;" I have no knowledge of their using it in their ears. Old men, middle-aged men, men strong in intellect and physical force, athletic men, will say, "I must have a little tobacco." Is this the case with the Elders of Israel? You recollect that, here, a year ago I think it was last Conference, if my memory serves me aright, when the Bishop of the Church was presented for acceptance to the people, and then his counsellors came up, I made this reservation—I would vote for them if they would let their liquor and tobacco alone; and I believe the people voted for them on the ground that they were to cease using ardent spirits and tobacco. If they have not used it from that day to this, there were but few days that they did not use it. They should be examples to the Church; they should be like fathers to the Church. If they are really the counsellors of the Bishop, they should practice everything that is good that he practices; and if the Bishop himself should neglect any duty, they should perform their duty as counsellors, and should teach, guide, direct and counsel the Bishop to improve in his life.

But to return to the brethren and the use of tobacco. There are many of our Elders who say, "I can't live without indulging in this unseemly appetite." To say that the nature of man requires tobacco and spirits is absurd. I do not know but we might prove that the nature of a dumb brute desires this at certain times. I am not sure but what cattle would drink liquor if it were reduced considerably; perhaps they might drink it when rather strong. I think I have heard of some few instances in the course of my life. But you put cattle into a field where there is tobacco and you will see that none of them will eat it unless they are sick, they will take it then, but at no other time. If a horse, ox or sheep be in good, ordinary health it will not touch it, and to say that it is necessary for man is absurd! Well, is it good for nothing? Was it created in vain? No, the Word of Wisdom tells us that tobacco is for sick cattle, and the dumb brute will demonstrate this if it is sick and can get at it. The tobacco plant and the lobelia plant are similar in taste and outward appearance, though not in their effects; but the former is for cattle, the latter for man. The difference in their effects is chiefly, that lobelia has no narcotic influence, while tobacco has.

I wish to ask those brethren who are in the habit of using tobacco, Won't you leave it alone and try

lobelia, and see if you can become attached to it? If you can, it will prove that it possesses narcotic properties; if you cannot, it will prove that it possesses no such properties. Mankind would not become attached to these unnecessary articles were it not for the poison they contain. The poisonous or narcotic properties in spirits, tobacco and tea are the cause of their being so much liked by those who use them. I hear something occasionally about tea, but I say if the ladies would take the natural leaf from the stem and dry it upon wood they would not become attached to it as they do to the green tea, Young Hyson, Gunpowder and other popular brands, for these kinds are cured on copper, and they partake more or less of the nature of the copper on which they are dried, through being impregnated with its poisonous qualities.

I say this to the brethren and sisters, that they may see if they can become attached to and really crave any of these stimulants that do not contain quite a quantity of poison. There is no doubt whatever that the food we eat, and which is absolutely necessary to sustain us, contains poison. I do not dispute that the poison contained in the bread that has been distributed from the table this afternoon, if extracted by a skilful chemist, would be enough to kill; but still, as combined with the other constituent elements of which bread is composed, it is not injurious, and we eat it without harm. But where we find so much poison in articles the people will become very strongly attached to them in a very short time. For instance, how quickly persons become attached to the practice of opium eating; they cannot live without it! If there was no poison in it it would not operate upon the system as it does. In some countries it is said that the fair sex are in the habit of arsenic eating, and this is for the special purpose of improving the complexion. Let a lady commence taking the smallest possible particle of this article, and if she continues the practice, in a few years she will not be able to live without it.

Many of our sisters think they cannot live without tea. I will tell you what we can do—I have frequently said it to my brethren and sisters—if they cannot live without tea, coffee, brandy, whisky, wine, beer, tobacco, &c., they can die without them. This is beyond controversy. If we had the determination that we should have, we would live without them or die without them. Let the mother impregnate her system with these narcotic influences when she is bringing forth a family on the earth, and what does she do? She lays the foundation of weakness, palpitation of the heart, nervous affections, and many other ills and diseases in the system of her offspring that will afflict them from the cradle to the grave. Is this righteous or unrighteous, good or evil? Let my sisters ask and answer the question for themselves, and the conclusion which each and every one of them may come to is this, "If I do an injury to my child, I sin."

We very well know that the customs which prevail in the world are such as to cause millions and millions of children to go to untimely graves. Infants, children, youth, young men and young women, thousands and tens of thousands of them go to an untimely grave through the diseases engendered in their systems by their progenitors. Is this wrong or is it right? If it is wrong we should abstain from every influence and practice which produces these evil effects; if it is right, then practice them. But we say it is wrong; God says it is wrong, and

He has pointed out in a few instances the path for us to walk in, by observing the Word of Wisdom, and He has declared that it is fitted to the capacity of the Saints, yea the weakest of all who are or can be called Saints. And this Word of Wisdom prohibits the use of hot drinks and tobacco. I have heard it argued that tea and coffee are not mentioned therein; that is very true; but what were the people in the habit of taking as hot drinks when that revelation was given? Tea and coffee. We were not in the habit of drinking water very hot, but tea and coffee—the beverages in common use. And the Lord said hot drinks are not good for the body nor the belly, liquor is not good for the body nor the belly, but for the washing of the body, &c. Tobacco is not good, save for sick cattle, and for bruises and sores, its cleansing properties being then very useful.

Now then, will we observe the Word of Wisdom? Will we let our tea, coffee, whisky and tobacco alone? Shall I answer for my brethren and sisters? Yes, I will answer. A large proportion of the Elders of Israel will let these things alone, they do let them alone; but there is a certain per centage of them that you might as well talk to the wind as to talk to them about these things. As for my sisters, I can answer the question for them. They may not have their tea on the table when the husband sits down to breakfast or supper, and their tea-cups, saucers and tea-pot may be out of sight, but I will insure that many of them take a little tea for the stomach's sake in the course of the day, whether the father or husband knows anything about it or not; and if the question is asked why I think so, I answer from the statistics of the sales of tea and coffee in our stores; they prove this. We were very urgent, a year or two ago, with regard to the Word of Wisdom, and the influence then raised made an impression on the people which caused them to forsake the use of these unnecessary articles for the time being. It was our wish then, and is still, that the money generally paid out for tea and coffee, liquor, tobacco, &c., be used to send for the poor Saints and bring them to a land where they can accumulate the common necessaries of life, instead of staying in their own land, and going down to an untimely grave for the want of food. I recollect one sister said to me, one day, "Brother Brigham, here is twenty dollars"—I think that was the sum—"I give this into the poor fund. At such a time you advised us to let our tea and coffee alone, and contribute the same amount that we would expend for these articles in bringing the poor from the old country. It would have taken me twenty dollars to supply me with these articles to this time. I have saved the money; my health now is more than fifty per cent better than when I left off tea. I can now work ten, or perhaps twelve, hours a day easier than I could two or three when I took these stimulants." Some others have sent in a few dollars thus accumulated for the relief of the poor; but I think most of our sisters have taken to their old practice of drinking tea again. Perhaps I do not judge rightly, but my conclusions are formed from information in my possession, as to the amount of this article sold.

As far as I can learn the cup of tea stands on the stoves in the houses of my near neighbors, associates, and those with whom I am best acquainted. I go along occasionally and take up a tin cup, and say, "What is this?" "It is a little tea; we have just made a little tea this morning;" or, "we

thought we would have a little tea this morning." I have not seen any on my table, but frequently I am asked, "Will you have a little tea?" I can say I have tasted it to see whether I have liked it or not. I have desired not to like it. I never was in the habit of using it, except a very small portion of my life. But I do not like it. It has got to be made very delicate, about as weak as if for a child, and then a good share of nice cream and sugar in it for me to like it at all. I have frequently taken a spoon and said, "Let us see what you are drinking? Oh, yes, tea! It wants a little sugar and cream in it." If you who use it will drink a large share of sugar and cream in it, it will not have that same influence on your stomach as if you drink it raw, I mean without the sugar and cream; it will not injure the coating of the stomach to the same extent. And if you adopt this practice, adding a little more sugar and cream, and having your tea gradually weaker and weaker you may finally get rid of it.

I ask again will we observe the Word of Wisdom? "No, we will not, unless we have a mind to." That is the answer. "If we have a mind to and feel disposed to do so, we will observe it, but not without." I say to all the Elders of Israel, if it makes you sick and so sleepy that you cannot keep out of bed unless you have tobacco, go to bed and there lie. How long? Until you can get up and go to your business like rational men, like men who have heads on their shoulders and who are not controled by their foolish appetites. I have said to my family, and I now say to all the sisters in the Church, if you cannot get up and do your washing without a cup of tea in the morning, go to bed, and there lie. How long? Until the influence of tea is out of the system. Will it take a month? No matter if it does; if it takes three months, six months, or a year, it is better to lie there in bed until the influence of tea, coffee and liquor is out of the system, so that you may go about your business like rational persons, than to give way to these foolish habits. They are destructive to the human system; they filch money from our pockets, and they deprive the poor of the necessaries of life. Hundreds and thousands could have been brought here to this Territory, where they could have had food to eat, raiment to wear, and been taught so as to have a house of their own, could have known how to build a good cabin, lived under their own roof and eaten their own bread; whereas, now they are perishing by scores and hundreds. Do these habits rob the poor? Yes, they do. Do they produce evil? Yes, they do. They do not bring that sweet satisfaction of the Spirit of God to our hearts and our feelings and affections that would come to us by the observance of the Word of Wisdom, and using the means thus wasted to feed the poor and clothe the naked.

A few words with regard to our tithes and offerings—a subject that was presented to the people yesterday. You come to the rich, that is, those who are best off, for we cannot boast that anybody is rich in our community, but those who have the most means, as a general thing, do the least. Our tithes and offerings are neglected; the poor are needy, they want bread, and a little of something to make them comfortable. There may be a few, perhaps, sick in this Ward, and the next, and so on through the Wards, and there is nothing contributed for their assistance. I know it is the disposition of many to turn round and say, "We

pay our tithing." I want to inform the Latter-day Saints that since we have been in these valleys there has not been one-tenth part of the tithing paid into the Church that was due to it; but everything that we can rake and scrape goes to the poor, and for the building of the kingdom of God, as it was designed; and the poor and the needy get pretty much all of it. If they do not, I do not know it. It is left in the hands of our agents and clerks, and I know it is dealt out to our workmen and the poor as long as we have anything left. And then upon this God has blessed me sufficiently that I feed and clothe my scores of poor, independent of the tithing office; and He will bless any man, any family, or any people who is liberal. As it is written in the good book, "The liberal man deviseth liberal things," and if he deviseth liberal things by his liberality he shall stand. The Lord will bless that people that is full of charity, kindness and good works. When our monthly fast days come round, do we think of the poor? If we do, we should send in our mite, no matter what it is. What is it to give ten or twenty pounds of flour, or a hundred pounds of flour? What is it to give a little meat, or sugar, or a little money, or whatever is wanted? Does it impoverish us? It does not. If this people have not been sustained by the hand of the Almighty, I ask how they have been sustained? Could any other people have lived in these valleys except the Latter-day Saints? No, they could not. The elements would not have produced the corn, the wheat, the oats, the rye, the peas, the barley, the vegetables and the fruit. These elements in which we live would not have produced them for anybody else. But the Lord suffered us to be driven here from our homes, and He promised us He would lead us into a goodly land. He has done so. He has blessed the soil, the water and the atmosphere; He has blessed the shining sun and the falling rain, and He has forbidden the hoary frosts to cut off our crops, as they did when we first came here; and we have been sustained and preserved, and if the Lord Almighty has not done it, let some man tell who has. As far as my knowledge goes, the providences of God have sustained this people, the hand of the Lord has fed and clothed them, and given them all they possess. We were not fit to live in Christian society; we were not worthy of the holiness, beauty, excellency and glory of the Christian world, let our enemies tell the story; but they must drive us into the wilderness, there to perish as they thought. And if God has not sustained us after all that we have passed through, let some one tell how we have been sustained.

Will He sustain us in being covetous? No; let the hearts of the people dry up with regard to the poor, in sending for those in foreign lands, in sending the Elders to the nations of the earth, in preaching the Gospel, in purifying ourselves here; let us neglect the Word of Wisdom, neglect our prayers, tithes, offerings, donations, and public works, and see how much we will enjoy the Spirit of the Lord. The danger now in the midst of the people arises from their neglect of these things; it leaves them in cold and darkness. See the apostacy in our midst; see also the love of riches. The spirit of the world and of apostacy is prevalent here, and the people want stirring up, and sometimes I feel as if they wanted a rap on each side of the head to wake them up, that they may see where they are going and what they are doing.

How is it with most of those who

were our merchants here? "A little more of your money, brethren and sisters;" and the best of them are so to-day. I hardly know where I could draw the line of distinction between the just and the unjust; between those who, while trading, let their avaricious, craving disposition control them, and those who dealt justly. It is hard to draw the line between them, the feeling was so general. "A little more of your money, a little more wealth, a little more ease, a little more land, a little more means, a little finer house, a little better carriage, a few more horses, a few more possessions; give us your money, it is all we want of you." And that spirit is distributed among the people.

I will stop right here and say to the Latter-day Saints, I have sought to teach you how to get rich, but I never taught you to neglect your duty; I never instructed you nor taught you to forsake the Lord; and to-day I would rather not own one farthing, and take my valise in my hand, as I did at the rise of the Church, and travel among the nations of the earth, and beg my bread from door to door, than to neglect my duty and lose the Spirit of Almighty God. If I have wealth and cannot use it to the glory of God and the building up of His kingdom I ask the Lord to take it from me. But how is it with some of the people? A little more ease, a little more ease to my eyelids; as the Prophet said, "a little more sleep and a little more slumber and a little more folding of the hands." Say some, "We are pretty easy in circumstances, have quite enough to last us through life; but we want a little more for our children; and when we get enough for them we want a little more for grand-children, and then a little more for our great-grand-children," and finally they never want to stop until they get the whole world; and, in very many cases, what they get will canker their souls and send them down to hell. It has been so in this Church from the beginning.

I will say to you that we have the capacity to receive, but we need teaching continually. We had three sermons this morning, and we had not half enough; and we shall keep this meeting two hours this afternoon; and we might talk to each other again to-morrow morning, and continue until our hearts get full of the kingdom of God, and building it up and the establishment of peace and righteousness upon the earth. We are called, as it has been told you, to redeem the nations of the earth. The fathers cannot be made perfect without us; we cannot be made perfect without the fathers. There must be this chain in the holy Priesthood; it must be welded together from the latest generation that lives on the earth back to Father Adam, to bring back all that can be saved and placed where they can receive salvation and a glory in some kingdom. This Priesthood has to do it; this Priesthood is for this purpose. God has revealed the plan of salvation, we know how to carry it out. If we neglect this will we be justified? No, we will not; we must carry out this plan of salvation, and in so doing we expect the whole world to be against us. It was revealed to me in the commencement of this Church, that the Church would spread, prosper, grow and extend, and that in proportion to the spread of the Gospel among the nations of the earth, so would the power of Satan rise. It was told you here that Brother Joseph warned the Elders of Israel against false spirits. It was revealed to me that if the people did not receive the spirit of revelation that God had sent for the salvation of the

world, they would receive false spirits, and would have revelation. Men would have revelation, women would have revelation, the priest in the pulpit and the deacon under the pulpit would have revelation, and the people would have revelation enough to damn the whole nation, and nations of them, unless they would hearken to the voice of God. It was not only revealed to Joseph, but to your humble servant, that false spirits would be as prevalent and as common among the inhabitants of the earth as we now see them.

Seeing that I have got on this thread, I will ask, Is there any revelation in the world? Yes, plenty of it. We are accused of being nothing more nor less than a people possessing what they term the higher order of Spiritualism. Whenever I see this in print, or hear it spoken, "You are right," say I. Yes, we belong to that higher order of Spiritualism; our revelations are from above, yours from beneath. This is the difference. We receive revelation from Heaven, you receive your revelations from every foul spirit that has departed this life, and gone out of the bodies of mobbers, murderers, highwaymen, drunkards, thieves, liars, and every kind of debauched character, whose spirits are floating around here, and searching and seeking whom they can destroy; for they are the servants of the devil, and they are permitted to come now to reveal to the people." It was not so once, anciently or formerly, when there was no Priesthood on the earth, no revelations from Heaven. Then the Lord Almighty shut up this evidence, and all intercourse between men on the earth and the foul spirits, so that the latter could not deceive and destroy the former with their revelations. But God has spoken now, and so has the devil; Jesus has revealed his Priesthood, so has the devil revealed his, and there is quite a difference between the two. One forms a perfect chain, the links of which can not be separated; one has perfect order, laws, rules, regulations, organization; it forms, fashions, makes, creates, produces, protects and holds in existence the inhabitants of the earth in a pure and holy form of government, preparatory to their entering the kingdom of Heaven. The other is a rope of sand; it is disjointed, jargon, confusion, discord, everybody receiving revelation to suit himself. If I were disposed to go into their rings I could make every table, every dot, every particle of their revelations prove that Joseph Smith was a prophet of God. I could lay my hands on the table with them, and if I would consent to have the spirits wrap, I would make them prove every time that Joseph Smith was a prophet; but let me go, and another man come along, a wicked man, and he would have all the evidence he desired that Joseph was not a prophet of God. I could make them say, every time, that this is the Church of Christ; while a wicked man might enter the circle and he would be told that this was not the Church of Christ; and this is their system—it is confusion and discord. It is like a rope of sand. There is no order, no organization; it cannot be reduced to a system, it is uncertainty. That is the difference between the two spiritual systems—yes, this is the higher order of spiritualism, to be led, governed and controled by law, and that, too, the law of heaven that governs and controls the Gods and the angels. There is no being in heaven that could endure there, that could abide the heavens unless he is sanctified, purified and glorified by law, and lives by law. But take the other party, and it is without law.

Well, what is it? Death. What is that? Dissolution of the body. And what will be next? The second death, and I leave every person to speculate to suit himself with regard to that; but the Scriptures say "Blessed is he on whom the second death hath no power;" and they who serve God and keep His commandments, that receive the holy Priesthood of the Son of God, have something tangible, and if they live according to this law the second death has nothing to do with them. They are above it, free from it, they are masters of it, for they command in the name of Jesus, and their words are obeyed; and what they say shall be done, is done. This is the authority that God gives. As the Scriptures say, "Whatsoever you bind on earth, shall be bound in heaven; and whatsoever you loose on earth, is loosed in heaven; and whosesoever sins you remit on earth, shall be remitted to them in heaven; and whosesoever sins ye retain on earth, are retained in heaven." This is the authority of the kingdom of God on the earth, and we possess and expect nothing less.

Look at the Christian world! How many times it was said to me, in my early career: "Oh, if the Lord had spoken to such a man to such a divine that we have all confidence in; if the Lord had revealed His will to that man, we could have believed the whole thing." The Lord Almighty could not do it. Do you know the reason why? I do. I was acquainted with some of the best reformers that ever walked on the American continent, as good to all appearance as lived. They would say: "We have prayed, we have fasted, we have sought, we have believed, we have had faith that God was about to reveal something from the heavens, but He has not revealed it to us." That was the trouble. They had their way marked out before them, and if the Lord would not walk in that path they would not have anything to do with Him, and their conduct proved it. When men say: "O Lord, we are the clay, you are the potter! Fashion, shape and make us, and do with us as seems good in Thy sight, only let us know Thy will, we are here to perform whatever Thou requirest," it makes me think of that second person that came forth in the heavens when the voice went forth: "Who will redeem the earth, who will go forth and make the sacrifice for the earth and all things it contains?" The eldest son said: "Here am I;" but he did not say "send me." But the second one, which was "Lucifer, son of the morning," said, "Lord, here am I, send me, I will redeem every son and daughter of Adam and Eve that lives on the earth, or that ever goes on the earth." "But," says the Father, "that will not answer at all. I give each and every individual his agency; all must use that in order to gain exaltation in my kingdom; inasmuch as they have the power of choice they must exercise that power. They are my children; the attributes which you see in me are in my children and they must use their agency. If you undertake to save all, you must save them in unrighteousness and corruption. You will be the man that will say to the thief on the cross, to the murderer on the gallows, and to him who has killed his father, mother, brothers, and sisters and little ones, "Now, if you will say, I repent and believe on the Lord Jesus Christ, or on the Savior of the world, you shall be saved." This is what all the religious sects of the day are saying now, but Jesus did not say any such thing.

How many churches are there upon the earth? Two. Let everybody speculate just as much as they please

about this, there are no more, and the earth never saw but two, and there never will be but two. If one is for good, what must the other be? Why, for evil? If one is right, what must the other be? Why, wrong. And there cannot be two just right without being one. The Father cannot operate without the Son, neither can the Son officiate and operate without the Father. They cannot divide their kingdom, and one go to the right and the other to the left, like Abraham and Lot, when they divided their stock; no, they must live together; they must be one, and labor together, and all their efforts being for the salvation of the human family, must be one. If they made a division they would fall. Consequently the Lord Jesus works just as he said he would. "I come not to do my own will, but the will of Him that sent me." He also said, "I do nothing of myself; but what I have seen the Father do, that does the Son." "Whosoever has seen the Son has seen the Father." All this you know, with hundreds of other Scriptures and testimonies had in ancient days, showing that the people must be sanctified by law, they must live according to that law; and they must be justified, purified, and sanctified in order to get into the kingdom of heaven, that is, the highest glory.

That saying, "the highest glory," may give rise to a little speculation on the part of some. Let me quote one passage of Scripture. When Jesus was about to go hence said he, "I will go away, but I will not leave you comfortless, but I will send you another comforter," &c. I have not worded it exactly as it is in the Scriptures, that is a little fuller. He then said, "In my Father's house are many mansions, if it had not been so I would have told you; but I go to prepare a place for you, that where I am there ye may be also." What kind of mansions did Jesus refer to? This is a question which I shall not pretend to answer at this time, for I have not time; neither how many there are, nor the rules, laws and regulations that pertain to each. But Jesus said, "In my Father's house are many mansions;" or, in other words, in my Father's dominion are many houses, apartments, degrees, &c. Well, what does this signify, if it does not mean in my Father's house or dominions are many grades and degrees of glory? Now speculate just as much as you please; it is no matter how much you say or think or reflect upon this. There is space, and in that space there are mansions or kingdoms which God has prepared for His children to inhabit, according to their several capacities. We shall all go somewhere, and all upon whom the second death has no power will live eternally. We want to prepare for that mansion that Jesus went to prepare for his disciples.

The whole world of wickedness is opposed to this kingdom; but when they reduce every doctrine and principle that is believed in and preached by the Latter-day Saints, they will not find one iota, I will be as particular as Bro. Carrington was in defining the wisdom and power of man, and I will say there is not the dot of an i nor the crossing of a t that makes anything against the welfare of the human family for time or eternity; but all for comfort, help, satisfaction, glory and immortality; and all for the glory of God, to be crowned with glory and eternal lives in the presence of the Father and the Son. Every doctrine and principle that is believed in and taught by the Latter-day Saints leads, guides and directs man into the presence of the Father and the Son. May God help us to take that path. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JAN. 23, 1870.

(Reported by John Grimshaw.)

THE GOSPEL.

In addressing an assembly of Saints, I expect the benefit of their prayers, without the ceremony of asking, being assured that they are aware as well as I am that our teachings and administrations in the Gospel of life are blessed to us according to our faith and prayers, and the diligence we give and the attention we bestow.

I propose to make some general observations upon the Gospel and its administrations, and in relation to its effects when received, and the important blessings derived by this community through its divine power and virtue. This Gospel, which God has commanded us to offer to the world, is an order or system of things, simple, plain, and may be easily understood. In regard to its principles, the nature of its requirements, and the precise kind and character of its blessings and promises, no one, however ignorant or unlearned, needs be left in the dark any great length of time; but may discover its golden truths, and the emblazoned mark of divinity in its arrangements as distinctly, as speedily as Naaman, the Captain of the Assyrian host, found divine virtue and the hand of Divinity in the order prescribed to him by Elijah, through which his leprosy was removed. In his case, the order of obtaining miraculous blessings—viz.: to immerse seven times in Jordan, as prescribed by Elijah—was so simple, so plain, and in regard to the knowledge of its divine efficacy, so easy of ascertainment, that the great Captain, at first, was exceedingly wrathy at the idea that God should propose to work upon him through such easy means and simple forms; but the order, through which he could be healed of his leprosy was prescribed of God through the Prophet, and finally the Assyrian officer, through the plain, common-sense reasoning of his servant, concluded to waive his objections, and comply with the requirements, and having done so, he received the promised blessing. The first principles of the Gospel which we offer, and which put men in possession of the revelations of God and of a knowledge of this work, are precisely as simple, plain, and as easy of understanding, as the order before alluded to, through which the Heavens were opened in Naaman's behalf.

The Gospel was brought to our respective habitations far remote from these mountain vales. It found us citizens of many nations, speaking our respective languages, each possessing his peculiar notions and prejudices, with his associations, and a strong attachment to kindred, friends and country. However unpleasant, unkind, unjust and inconsistent it might appear at first; yet we clearly foresaw that, in receiving this Gospel, we should be compelled

to break up those associations, and sever those attachments, leaving the lands of our nativity, and going forth with our wives and children to a distant land, of which we had but little knowledge. But a similar requisition was made upon the House of Israel, in the land of Egypt; also upon Noah and his family, and upon Abraham and the family of Lot, in the City of Sodom; and upon the families of Lehi and Ishmael, as mentioned in the Book of Mormon. But in the provisions of the Gospel which was offered to us, there were fairness and safety; it proposed to give us, through obedience to its requirements, a perfect knowledge of its Divine authenticity, so that in leaving our kindred, breaking up our social relations, and going forth from our native land, we should first become perfectly assured that it was no human contrivance, something gotten up to effect some political purpose, or satisfy some worldly ambition, to achieve some private end through human cunning and craftiness. The Gospel was plain and simple in its requirements; and there could be no mistaking the precise nature and character of its blessings and promises, nor the manner and time in which they were to be reached. The first feature in this system, which struck us with surprise, and arrested our attention, was its perfect similarity, in all its parts, with the Gospel as recorded in the New Testament. It required repentance, and a forsaking of sins, immersion in water for the remission of sins, with a promise that, through the laying on of hands by those having authority, people should receive the Holy Ghost, by which should come a knowledge of the truth of the doctrine. Another remarkable feature which called forth our most serious consideration, was the solemn testimony of the Elders, that they possessed the right to administer these sacred ordinances, by virtue of the holy priesthood committed to Joseph Smith, through the ministration of the Apostles, Peter, James and John. And furthermore, that the solemn and most important facts should be revealed to every man upon his faithful obedience to the Gospel requirements. In these propositions, though at first seemingly strange, we saw everything was plain, fair and honorable. In doing what they required, we should only do, in fact, what as true-hearted believers in the ancient Gospel, we *ought to do*, and if we failed to receive the promised blessings, and thereby proved the Elders' testimony false, our religious condition would nevertheless be then as good as any other Christian's, and a little better, perhaps, because we should have approached a little nearer to the doctrines of the Scripture, inasmuch as their true forms and ceremonies were concerned. Of course, in this case, having proved to our satisfaction that there was no Holy Ghost, no supernatural manifestations, no knowledge, no revelations accompanying the Elders' administrations of the Gospel, no human persuasion, no cunning sophistry could have induced us to leave our homes and friends to embark in a scheme which our common sense taught us would eventuate in bitter disappointment and inevitable ruin; but like other Christians, continued in the enjoyment of friends and home, groping our way through religious darkness, expecting nothing, hoping nothing, and receiving nothing. But the fact that I am now speaking to assembled thousands of intelligent and enlightened people, who received this Gospel with the aforementioned fond considerations and lively expectations, gathered here by their own free will and choice, out of almost

every nation, demonstrates most clearly, most forcibly, and most solemnly, that this scheme of life, this Gospel as proclaimed by Joseph Smith, has been shown to us by the revelations of the Almighty, that it is undeniably His will, His word and His message; not only this, but we find within ourselves a fixed purpose, an unalterable resolution to do, if need be, what many of us have already done—show the sincerity of our convictions of these solemn truths, through sacrificing all we possess, not even holding our lives as dear to us as this religion. There was yet another prominent feature embraced in this order of things—viz., where it found people in poverty, misery, and in a condition but little above starvation, it spoke in positive terms of future relief and effectual deliverance. It did not simply say, "Be ye warmed and be ye clothed," but it declared plainly, and in distinct terms, that the Lord had seen their bondage and oppression, and heard their cries of sorrow and misery, and had now sent them His Gospel for their deliverance, and would lead them into circumstance of independence, where they could supply their own wants and necessities. Here, again, was something fair and consistent and worthy of all praise and admiration, and characteristic of our Great Parent, which we discover in all of His dispensations, when they are in actual working order, as they were in the case of Noah; and in calling Israel and making them an independent people; likewise as in calling Lehi to establish a people upon this continent, as well as in many other instances.

A religion or system is of little account where it possesses no virtue nor power to better a man's condition, spiritually, intellectually, morally and physically. Enoch's order of the Gospel did for his people all this, and it has done the same in every instance, when preached in its purity and obeyed in sincerity. Many of the thousands of persons in these beautiful valleys who formerly were compelled to subsist with their wives and children in a half-starved condition, not owning an habitation, nor a foot of land, nor a horse, cow, pig, nor chickens, in fact nothing they could call their own, subject at any moment, through the whim of their employer, to be turned into the streets, miserable beggars, now own cabinet shops, factories, mills, flocks and herds, beautiful gardens and orchards, productive farms, wagons and carriages, dwelling in their own houses in comfortable and easy circumstances. No one has any apprehension of starvation within the jurisdiction of the Latter-day Saints. The Gospel proposed these blessings at its announcement, and they have been most miraculously accomplished. No other religious system could have achieved such things, nor dared any other Christian denomination venture to send out its missionaries without purse or scrip and without a college education to state to the people that they had authority from God to administer the sacred ordinances of the Gospel, through which should be revealed tangible evidence and knowledge of its divinity, and of their being authorized to administer it and take the people from a state of poverty, and lead them thousands of miles and despite every obstacle establish them as a comparatively independent people in the midst of a wild desert country. Had they found the people poor, friendless and without the means of living, and in servitude not much better than the Egyptian bondage, as we found many of them, they could have imparted no cheering news of an approaching salvation from the God of Heaven;

but could only have instructed them to be contented and reconciled with their unhappy lot, and in no case must look for any new revelation or any miraculous interposition.

What philanthropists have wished to accomplish and have often attempted, the Lord is now doing upon a magnificent scale in this great American desert. Flourishing settlements, towns and cities are rapidly being built, extending over a distance of 500 miles in length, hundreds of miles in width, through the untiring energy and perseverance of a people formerly totally ignorant of such labors. In these cities people live in harmony and peace, and robberies, grog shops, gambling hells, houses of ill-fame and prostitutes are not known in any of our numerous towns and cities, except in some instances where Christians, so-called, possess a footing and an influence; everywhere else this community flourishes without these demoralizing institutions. No one, however prejudiced he may be, can scarcely avoid acknowledging the palpable fact that this scheme of things has conferred marvelous blessings upon thousands and tens of thousands in the way of putting them in possession of the means of sustaining themselves, after having delivered them from oppression and tyranny, little better than African slavery; and no doubt our legislators at Washington, one and all, would give us credit for our indefatigable and successful labors in establishing an extensive and flourishing colony upon a portion of our government's domain, formerly inhabited only by savages and wild beasts, provided we would allow this work was of man and not of God—that it had been accomplished through the artifice and wisdom of man, and not by the power, wisdom and revelations of God.

Joseph Smith, whom God chose to establish this work, was poor and uneducated, and belonged to no popular denomination of Christians. He was a mere boy, honest, full of integrity, unacquainted with the trickery, cunning and sophistry employed by the politicians and the religious hypocrite to accomplish their ends. Like Moses he felt incompetent and unqualified for the task, to stand forth as a religious reformer, in a position the most unpopular, to battle against opinions and creeds which have stood for ages, having had the sanction of men, the most profound in theological obedience; but God had called him to deliver the poor and honest-hearted of all nations from their spiritual and temporal thraldom. And God promised him that whosoever should receive and obey his message, and whosoever would receive baptism for remission of sins, with honesty of purpose, should receive divine manifestations, should receive the Holy Ghost, should receive the same Gospel and blessings as were promised and obtained through the Gospel, as preached by the ancient Apostles, and this message, this promise, was to be in force wherever and to whomsoever it should be carried by the Elders, God's authorized messengers. So said Joseph Smith, the uneducated, the unsophisticated, the plain, simple, honest boy. It is through the virtue and force of this boy's statement that I speak this afternoon to assembled thousands. In the integrity of my heart, with honesty of purpose to know the truth, I received this message; I obeyed this form of Gospel, and I received, in the most tangible and satisfactory manner, a divine manifestation, the promised blessing, a knowledge of this work. Am I the only witness? How is it with the experience of the thousands whom I now address? Are you also witnesses?

If you are not, I ask you in the name of common sense, why are you here? Why did you leave your homes and countries, giving your sanction to the truth of a system which promised you divine manifestations, but which you failed in experiencing? Being honest ourselves, if we cannot bear a solemn testimony of having received divine manifestations of the great fact that God Himself has founded this system of things, then it becomes a serious fact that we are witnesses, and in truth the only proper witnesses, that this whole plan and pretension of Joseph Smith is a sheer falsehood, a miserable fabrication. It will be recollected that this Gospel message proposed to give us divine manifestations through doing certain specified acts; we have performed those acts precisely in the manner indicated. No one else but we ourselves has attempted to conform to this arrangement, consequently, no other people are prepared to be witnesses either for or against this system.

The Gospel, as recorded in the New Testament, in its promises and provisions, was precisely similar. It required certain specified acts to be done, with promises that divine manifestations should follow their performance. Jesus said: "He that will do the will of God, shall know of the doctrine." Peter said, on Pentecost day, "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost." Again, Jesus said: "These signs shall follow them that believe," etc. A multitude of testimonies could be adduced from the New Testament, showing that divine manifestations and perfect knowledge were promised to and were actually received in a specified and tangible form by those who then obeyed the Gospel. Those who obeyed its requirements were the only competent witnesses for or against its divine authenticity. After honestly complying with its requisitions—viz., repenting of and forsaking their sins, being immersed in water for the remission of sins, and receiving the ordinance of the laying on of hands, then had they failed to receive the Holy Ghost, with its gifts and promised knowledge and attendant signs, they would have seen that the entire apostolic scheme of salvation rested on a baseless fabric.

When this Gospel, or order of things which we have received, was presented to us, we carefully compared it with the Gospel recorded in the Scriptures, and found it alike precisely in every particular, as regarded its forms, ordinances and the authority to administer them, its promise of the Holy Ghost and of the signs that should follow, together with a promise of a knowledge of its divinity. In many instances it was brought to us by men with whose character we were perfectly familiar, and for whose honesty and integrity we could vouch, who would solemnly state, in private and in public, that through an obedience to its requirements, they had obtained, in a tangible form, a perfect knowledge of its Heaven-born principles. This was my experience, and after having complied with its demands, and thereupon received a knowledge of its genuineness, and having obtained authority to preach and administer its ordinances, I commenced forthwith to proclaim it to the world; and no doubt there are persons in this audience, out of different nations, to whom I have administered this Gospel that can witness to its virtue and efficacy. Thirty-five years I have been employed in forwarding the interests of this order of things, and you are the proper judges whether it be of God or of man. We have the same Gospel the primitive churches had, and the

same knowledge and evidence they had of its divine authenticity, and just as honest and brave men to preach it as they had, men that have proved their integrity through sacrifice as great as the Elders of the primitive churches ever made. The testimony of our Elders is as valid and worthy of credit as the testimony of their Elders. Our Apostles who are living, are as honest as the Apostles of the New Testament, and their testimony is as worthy of credit, so far as they live and speak according to the Scriptural law and testimony. If this order of things which we have obeyed is not the Gospel—if these evidences, these manifestations, this knowledge, this Holy Ghost, these deliverances from misery, bondage, and starvation, and being placed in happy and comfortable circumstances, living together in peace and harmony, building beautiful towns and cities, free from demoralizing institutions, be not the legitimate fruits of the working of a pure and holy system, established by God through Joseph Smith, we shall be compelled to question the genuineness of the Gospel in the former-day Saints, as recorded of the New Testament.

By some it has been argued that Joseph Smith and his prominent Elders were the most corrupt, wicked and infamous of impostors, but his followers, the Latter-day Saints in general, though deceived, were very good people and perfectly honest in their religious opinions.

From what I have already said in regard to the operations and effects of this scheme, it is easy to be seen that, if it be an imposition, it is not confined exclusively to the leaders of this people, but this whole community are actively and knowingly engaged in this stupendous work of deception and hypocrisy; and by the way, as I before hinted, if this could be proved to be the case, we should be compelled to the belief that the former-day Saints also had been engaged in the same disgraceful business. More than one hundred thousand people now dwell in these valleys, many of them having come from distant climes and nations; in this great fact they willingly and knowingly exhibit to the world a clear and powerful testimony, more expressive and forcible than any language could command, that they did undeniably and most positively receive, through the ordinances of this Gospel, administered unto them by our Elders, a knowledge of this work, through the divine manifestations of the Almighty.

But it may be objected that, whereas this community were found by our missionaries in great poverty and distress, therefore they obeyed the Gospel and emigrated here to better their circumstances financially, without any regard to its truth or falsity, as a divine system. This might be true in some instances, but impossible as regards its application to this people as a community. Such persons who received this work, not with religious motives, not with honest convictions of its divine requirements, but solely for the loaves and fishes, cannot possibly abide the test to which every man's faith, sooner or later, must be brought, but will have their dishonesty and hypocrisy exposed, and will apostatize. Hundreds of my brethren, Elders of this Church, full of godly zeal, animated with the purest motives, having obtained a knowledge of the will of God, have left their wives and children, everything that the heart holds most dear, and gone forth to the nations, without compensation, and called on all to repent and turn their hearts to the Lord, obey the Gospel, and they should receive the Holy Ghost, which should "lead them into all truth, and

show them things to come," and it should be their guide and monitor, a principle of revelation, remaining with them through life, provided they preserved their honesty and integrity, and were faithful in keeping the commandments of God, devoting their time, their means, their talents, their all, to the building up of the Kingdom of God. These duties were required, these blessings promised in the preaching of the Gospel by our missionaries and the prominent Elders of this Church. To obtain light, a knowledge of the will of God, to get the true religion as now revealed through the Gospel, divine manifestations regarding the truth of the doctrine, as taught by Joseph Smith, was the first and all-absorbing proposition presented to the people.

Now, whether these Elders and missionaries were miserable impostors, promulgating base falsehoods or not, is, of course, a question of grave consideration; and it is a matter of far greater importance, and of more curious inquiry, whether this people, as a community, having failed to receive those divine manifestations, kept silent as to that important and vital fact, and came here to practice hypocrisy in religion, and thus fasten, irresistibly, on our children and future generations, a system of falsehoods for a divine religion. Joseph Smith affirmed that Peter, James and John visited him and gave him authority to administer the holy ordinances of the Gospel, through which every honest-hearted man was promised the Holy Ghost, and a perfect knowledge of the doctrine. Our Elders simply affirm having received a divine knowledge of the fact that this Gospel was a heaven-born institution, and through its virtue and divine force every honest-hearted man might obtain this same knowledge. I had been a member of this Church but a few days when I obtained, through a divine manifestation, a clear, explicit, and tangible knowledge of the truth of this work. Thousands and tens of thousands of Latter-day Saints, men and women, in private life, could testify to the same experience, and though I may know many things in regard to this doctrine which in their limited experience, they may not understand, yet in this *one fact* they are equal with me in knowledge, equal with the messengers who administered to them this Gospel.

I wish now to examine another prominent feature connected with this Gospel religion. An important item which was put forward prominently wherever this Gospel was announced, was that its followers should have abundance of persecutions, and would probably, in the progress of their new life, be compelled to make the most serious sacrifices of wife, children, houses and lands, spoiling of goods, and even life itself, perhaps. No persons are properly prepared to enter upon this new life until they have formed within themselves this resolution. The Savior, the Apostles, Joseph Smith and our Elders, when offering the people this great system of salvation, told them clearly and distinctly it required sacrifices of the most serious and trying nature—that it would bring persecutions, change our best friends into bitter and relentless enemies, and that instances would arise when people, in their confused notions of right and wrong, would even conceive they were doing God service in taking our lives. These were dull and forbidding prospects to a rational person, in being proselytized to a system whose truths he could not know, but only guess at, by what he was told, or read somewhere. Every man and every woman, before receiving a system of such sacrifices, would require a positive assurance, that a

submission to its requirements would bring indisputable knowledge of its real divinity, so that, after having obtained a divine witness of its genuineness, they could willingly, cheerfully, understandingly, and with a resolution inspired by divinity, move onward over the pathway of persecution and sacrifice, traversed in all ages by the martyred Saints and Prophets.

On this point permit me again to quote what Jesus promised, viz.: "Blessed art thou, Simon Barjonah, flesh and blood hath not revealed it unto thee, but my Father in Heaven, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Peter had obtained a revelation which Jesus called a rock, which every man might receive individually to himself and build upon with perfect assurance and safety, upon which he could found all his hopes and prospects of salvation. Peter, at Pentecost, promised the Holy Ghost to all who would be baptized, or in other words, obey the Gospel. The Holy Ghost would impart the knowledge which would constitute the rock of revelation upon which the Savior said his people should be established. This people have their hopes and prospects of peace and happiness in this life and in the life to come, resting and grounded upon this rock of revelation, and we are the only religious community which dares profess to occupy such a Scriptural position, and our claims upon the Savior's promise, that hell shall not prevail against a people so established, give us peace, tranquility, unshaken confidence, and a pleasing and happy assurance of security in the midst of all kinds of display of threatened ruin and overthrow.

It is the people, the masses—not exclusively their leaders—who have this knowledge and boldly testify of its possession. The astronomer may know of many laws and phenomena connected with the sun and its movements through ethereal space; but as regards the simple fact that it exists and shines upon the earth, millions know it as well as himself. President Brigham Young, or even Joseph Smith, so far as respects the simple fact that this Gospel, which we preach, as a divine institution, never professed to have a knowledge more perfect, more convincing, more satisfactory, than tens of thousands in these valleys, who never arose to address a public audience.] This system of things, in its nature, in the character of its origin, the manner of its operations, and in the purposes for which it was designed, coupled with the fact that men of honest hearts can and will apprehend and appreciate divine truth, is such that it cannot be destroyed. A person honest, full of integrity and love for the interest and happiness of his species, having explored this long untrodden path and made this grand and glorious discovery, will not and cannot keep silence, but despite threatened opposition, however fierce and terrific, will boldly declare the solemn fact, spreading and multiplying the divine intelligence, and if so required, will seal this testimony with his own life's blood.

Should the prominent men of this Church, together with tens of thousands of its Elders, be swept away by our enemies, the Gospel would still survive, and with unabated force and vigor, still continue its irrepressible operations. So long as one solitary Elder, however unlearned, obscure or possessing an honest heart, remain alive upon the earth, these holy and sacred truths will be avowed and vindicated, order and proper authority continue their peaceful and happy

reign, and Elders with hearts overflowing with love and heaven born-zeal, go forth to the nations, churches spring up in every land and clime, Saints increase and multiply and gather together, the Kingdom of God continue to be established, and the suggestive and inspired sayings of the Prophet Daniel be literally and emphatically accomplished.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, NOV. 20, 1870.

(Reported by David W. Evans.)

WRITTEN SERMONS AND EXTEMPORE PREACHING—THE PRIESTHOOD—OPPOSITION TO IT.

In rising before the Saints I ever feel a desire to be guided and inspired by the light of the Holy Spirit to speak as the circumstances and condition of the people require. It is not as I used to observe in my boyhood. I would hear our minister pray the Lord to give him His Spirit to dictate and indite precisely such matter as should be suited to the wants and condition of the assembly, and then he would open his Bible and slip in his written pamphlet and read a sermon. Now, I confess that I never had such remarkable answers to my prayers on this subject. The Lord furnished it to him already written and pointed plainly, and he had nothing to do but to read it. Whether preaching by notes in this way is the better policy or not is doubted by many of the Protestant churches; but I believe it is the custom among most of them. There are some clergymen who differ from this rule, thinking probably that, if a man sits in his study and composes his discourse, he does not have the spirit of delivering it and enforcing it upon his audience as if it were delivered extemporary.

With the Latter-day Saints the idea of writing sermons or preparing addresses beforehand is entirely discarded, it never was practiced amongst them. It was the order of God to choose the weak things of the world. The learned, as a general thing, scouted the idea of the Lord revealing Himself to an ignorant man like Joseph Smith, or of Joseph Smith having faith to obtain knowledge from God. I know they used to say, "Why did not the Lord call upon a learned man who has devoted his whole life to the study of divinity if He wanted anything done?" The real fact was they thought they knew too much, they would not listen to anything the Lord might have to say. He simply called upon Joseph, because he got puzzled with hearing those learned men preach. He had heard them preach four or five different doctrines, and then had seen

them quarrel over the converts; he went humbly to God and asked Him, according to the advice given by the Apostle James, who says, "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Joseph Smith was just foolish and simple enough to take this advice, and he went humbly before the Lord and asked Him which was the right way, and the Lord showed him. To be sure, I have heard, in theory, sentiments of this kind in the sectarian world. I have heard men pray the Lord for a pentecost in their meetings. You know on the day of Pentecost the disciples prophecied, and spoke in so many tongues that devout men from almost every nation under heaven, assembled in Jerusalem, heard the Gospel preached in the language in which they were born. Now, if any such event should take place in a Christian church in modern times there would be a very great excitement, the people would be alarmed, they do not believe in any such thing. The gifts of the Spirit—tongues, prophecy, &c., were done away with long ago, they say, and they are governed by the written word, and they differ very much in their interpretation of that written word.

Joseph Smith taught that every man and woman should seek the Lord for wisdom, that they might get knowledge from Him who is the fountain of knowledge; and the promises of the Gospel, as revealed, were such as to authorize us to believe, that by taking this course we should gain the object of our pursuit. "He that believes in me," says the Savior, "the works that I do he shall do also; and greater works than these, because I go to the Father." We find that, when the Savior commenced his mission, he came to John and was baptized of him in Jordan, thus setting an example for others to follow; and he declared that those who believed in him must take up their cross and follow him. He furthermore promised them that, in rendering obedience to his doctrines, they should receive the gift of the Holy Ghost and be born of the Spirit; and that by the light of the Spirit he would lead them into all truth and make known to them things to come.

How many of us Latter-day Saints are living up to this calling and in the light of this Spirit? How many of us are guided as we ought to be by the light of the Holy Ghost? Have not many of us become careless, thoughtless, negligent, heedless, and turned away to the right or to the left, and fallen into snares and temptations, and suffered ourselves to be led astray by false spirits and the doctrines of devils?

The Apostle says the Lord set in His Church Apostles, prophets, evangelists, pastors and teachers, that they who believe might be no more children, carried away by every wind of doctrine, by the cunning craftiness of those who lie in wait to deceive. Hunt the world for this organization and you cannot find it except among the Latter-day Saints; it does not exist anywhere else, that is, so far as travel and a knowledge of humanity have developed. I remember once going to a Baptist church when quite a youth. I asked the gentleman at the door what church it was. He said it was the Church of Christ. Said I, "What Apostle built it up?" He said, "There are no Apostles in these days." "Well," I remarked, "Paul tells us that God sets in His Church first Apostles." "Oh," he replied, "the organization of the priesthood, with its authority and power, as mentioned in the New Testament, is done away." That is the trouble throughout Christendom.

This man to whom I refer, asserted however that they had the priesthood in the Baptist Church, and that it had descended to them through the Waldenses. This idea naturally sets us to inquire who the Waldenses were. One Peter Waldo, we are told by Buck, was a merchant who used a certain portion of his fortune in hiring a monk to translate the four Gospels; and on the strength of this work he commenced preaching and gathered around him a number of persons who believed in his doctrines. They were severely persecuted by the Catholic Church, which anathematized them and inflicted upon them every penalty in its power—even excommunication, sword and fire. Notwithstanding all this the Waldenses progressed, and their doctrines and the work they performed was a nursery for the Reformation.

But so far as the question of priesthood is concerned, if the Catholic Church had the authority, it cut the Waldenses off; and if it had none, all the Waldenses had was derived from it, for the Waldenses were seceders from the Catholic Church. The result is that the Baptists could have no priesthood except by special revelation, and to this they lay no claim whatever.

The same rule will apply to other denominations; for I believe all of them have to acknowledge that they received, either directly or indirectly, their priesthood originally from the Roman Catholic Church. Now if that church is not true, the priesthood which came from it could not be true; if their priesthood and authority were genuine and *bona fide*, their expulsion of the so-called Reformers would have its effect; the result is that, viewed in any light whatever, these various denominations are left without a duly authorized and legal priesthood. Unless the Catholic Church had it, they could not receive it from it; and if the Catholics did have it they cut the Reformers off, or expelled them. If you talk with the various Protestant denominations about these points they will tell you that the Catholic Church had degenerated, that it had gone into darkness, was anti-Christ, and all this sort of thing, which doubtless was correct; and according to modern revelation this must be true; and being true, we are urged to the conclusion that all the sects and parties of the religious world are wandering in darkness.

Now one denomination out of five or six hundred, more or less, the number grown out of the original Church, might probably be correct; but it is quite certain that no two of them, differing in faith and practice, could be; and under these circumstances the difficulty would be to determine which was right. It was in this position of perplexity and doubt that Joseph Smith was placed when he went and asked the Lord to tell him which was right; and the Lord revealed to him, through an holy angel, that they were all wrong, and said He: "I call upon you to go and preach the Gospel in simplicity and purity." The result was that the Elders went forth and proclaimed the Gospel, and it produced a very singular effect on the minds of the people. A few received it, but they were treated with scorn; their preachers were mobbed, daubed with tar and feathers, pelted with eggs, their houses torn down and burned, and finally the leaders of the Church were murdered, and their followers expelled from the face of society and driven into the wilderness, or were compelled to renounce their religion, and the very great majority took shelter from the face of man in the midst of wild deserts, savage beasts

and savage men. This was the history of it, and this tells why we are here.

Now, brethren, knowing these facts, are we faithful to our calling? Do we live in the enjoyment of the Holy Spirit? Or do we suffer the things of the world, the deceitfulness of riches and the trials incident to our humanity to lead us into difficulty and cause us to forget God, to neglect our prayers, our tithes and offerings, our fast meetings, our secret prayers, and other duties devolving upon us as Saints? How is it with us? Let us ask ourselves these questions and awake to the performance of our several duties. If we have been careless, repent of the carelessness. If we are negligent, wake up! If we suffer ourselves to do wrong, cease to do so, and live in obedience to the principles of our faith and the dictations of the Holy Spirit. The fact is, in relation to our religion, that if we do not abide by it and observe it, it would have been better for us if we had never known it; and if we do observe it, much is expected at our hands, both on our own behalf and on behalf of our forefathers.

You know Paul tells us, in the 15th chapter of Corinthians, speaking of the resurrection, as an argument in favor of it, "Else what shall they do who are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" This was a principle connected with the Christian religion that pertained to the dead, and it was so thoroughly understood that it was used as an argument in favor of the doctrine of the resurrection. I suppose that this is seldom or ever thought of by the Protestants; and when Joseph Smith came forth and announced that it was the duty of the Latter-day Saints to go forth and be baptized for their relatives who had died without the knowledge of the Gospel, it was regarded as an astounding idea; yet, as I understand the passage in Corinthians, no man can give any other interpretation to it.

In order to have the benefits and blessings of this ordinance resting upon ourselves and our progenitors it is necessary for us to live up to our calling and to pay strict attention to our duties. According to the revelations which were given through Joseph Smith certain places were set apart for the administration of these ordinances. Temples had to be built and fonts prepared and dedicated for this purpose.

The Prophet Malachi, in speaking of the latter days, says, "The day shall come that shall burn as an oven, and all the proud and all that do wickedly shall be as stubble, it shall burn them up, that it shall leave them neither root nor branch." But the Lord declares through Malachi that He will send the Prophet Elijah before that great and terrible day shall come, and he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest He come and smite the earth with a curse. This prophecy has a reference to the revelation of the doctrine of baptism for the dead in the last days.

The Apostle Paul, in enumerating the great blessings which were bestowed on the ancients through faith, speaks in glowing terms of those who subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens; he says women received their dead to life; others were tortured, sawn asunder, wandered about in sheepskins and goatskins, and dwelt in dens and caves of the earth, and all this for the faith; and then he winds

up by saying that they without us could not be made perfect. Think then, brethren and sisters, of the duties that we owe to ourselves and to our ancestors! But, if we suffer ourselves to go into darkness, if we indulge in wickedness, fall into snares and temptations, we lose the Holy Spirit and the blessings which pertain to ourselves and our progenitors, referred to by Obadiah, who says that in the last days saviors shall stand on Mount Zion, and the kingdom shall be the Lord's.

These sentiments may be clearly and readily appreciated by Latter-day Saints; and to stir them up to diligence, faithfulness and obedience I would refer them to the revelation given on the 19th of January, 1841, through Joseph Smith, relative to the building of the temple at Nauvoo. It was there said that there was not a baptismal font in the world, and the Church was required to build that Temple, and the promise was that if it was built the people should receive certain blessings. It was further stated that when the Lord commanded any people to do a work, and they were hindered from performing it by their enemies or by oppression, the Lord would not require that work at their hands any more. No people on the face of the earth, probably, during the present generation at least, or perhaps in any other, were more oppressed than were the people of Nauvoo while laboring to perform this work. They were persecuted in various ways: attacked through vexatious lawsuits by the State of Missouri and by the State authorities of Illinois, and all means that could be taken within reach of the law were used to bring distress upon them. Then the conclusion was, that if law could not reach them powder and ball should, and the result was that the Prophet and Patriarch of the Church were murdered, and other Elders severely wounded. Hundreds of houses were burned and every kind of outrage that could be imagined was committed on the Saints; and while building this Temple the brethren had to stand guard at night; and when working they were in a manner compelled to have their weapons of defence in one hand and their tools to work with in the other. But they continued amid all this storm of persecution, during which numbers had to flee to the wilderness, until the Temple was finished and dedicated; and having completed this task they had the promise of the Lord to go with them into the wilderness, with all the powers, blessings and privileges of the Priesthood, that in the wilderness they might receive and administer the ordinances for their dead.

We should now continue the work for the Temple which the Latter-day Saints are always commanded to build. We have a foundation here, a very good substantial one, and that must be approved by good men and pleasing to the Lord. We have to haul the material seventeen miles to continue this work, which has been interrupted from time to time through various causes. Still it progresses and we should not let it sleep, but should continue the work until we have an edifice reared according to the pattern, and dedicate it to the Most High God; and build in its basement a baptismal font, something after the pattern of King Solomon's brazen sea, for the baptism of the dead, that within the walls of that sacred edifice we may be able to perform the duties and ordinances pertaining to the dead which God has commanded. Every Latter-day Saint, man or woman, young or old, should feel alive and awake to this great duty.

I understand why it is that men

persecute the Latter-day Saints. It is because of the priesthood and power which exist among them: Satan stirs up the hearts of the children of men to wickedness, and to hate and persecute the Saints, to drive them and murder their leaders. This is the only cause; for the Latter-day Saints, from the time of their organization to the present time, have been the most orderly, law-abiding, industrious, temperate, and moral people that have lived on the face of the earth; and they are the same in this Territory as they have been elsewhere. For instance, let a man pass through this country, as Major Powell did last year, and he comes back and publishes a statement that he has visited five hundred miles of Mormon villages, and has seen a people happy and contented, and has not seen a grog shop, a loafer, drunkard or idler; but everybody enjoying himself, and that peace and good order prevail throughout, such a man will have the same greeting as Major Powell. "Why, Major, you are interested some way or the other; the 'Mormons' have got you blinded." That is the spirit and feeling manifested if a man tells the truth about the Latter-day Saints; and it is one of the greatest evidences of the truth of the work. The Lord says, "Woe unto you when all men speak well of you." Sometimes I have known the papers say this and that good thing about the "Mormons," and I have said, "What's up? Are we getting wicked, that the world loves us?" And I almost wondered at it. The fact is we should live our religion, keep the commandments of God and observe all things required of us, and care nothing whatever what the world either says or does about us. "Well, but suppose they should get up armies and kill you?" If they do they will send us right straight to heaven; and our duty is to labor in this life as long as we can and do all the good in our power, and never flinch from the truth or the principles of eternity. If our enemies are permitted to kill us they ensure to us a martyr's crown, and we go to glory celestial. I have heard of men so foolish as to jump overboard from Zion's ship because they thought she was going to sink. Why, if she does we shall only sink with her, and the man who jumps overboard is sure to sink anyhow.

I know men who apostatized in Missouri just to save their property. We were told there, "If you 'Mormons' will renounce your religion, you can stay here on your farms." I remember one man who stayed there just for that reason. I got a letter from him a short time ago. He professes to be a friend to the "Mormons;" but he apostatized from them for the sake of keeping his property. I could have stayed in Missouri, and President Young could have stayed there, if we would have renounced our "Mormonism," and our faith in Joseph Smith as a prophet, in the ordinances of anointing the sick with oil and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost; but we knew these things were true, and we would not renounce them, and we had to leave what we had. Some called it a sacrifice. To be sure it was a pretty country and rich soil, and we had made handsome improvements, and were having many beautiful farms opened around us; and we were building towns and villages. But what were they when compared with our religion? We built them, and we knew how to build more; we had tried it twice in Missouri and in Illinois; and when they drove us again we thought that we would go into a country so wretched and miserable that no man on earth

could want it. So we came right into the heart of the American Desert and built this place; and singularly enough, some say now, that this is too good a place for the "Mormons," and they must drive us out.

Now, brethren, if we live our religion and are faithful to the Lord, we may escape the necessity of being driven again. It will not be a great while before many of us will take great pleasure in moving; because when the day comes that the Constitution of the United States becomes the supreme law of this land—the land of America, every man will be protected in his religious faith, and then we will go right back to Jackson county, and build a Temple, the most beautiful ever built on this continent or any other. We are going to do it, and the time is not far distant; and knowing this, our hearts do not cling in the least to any spot in the world any longer than is necessary to stay there to do our duty. When that day comes, and it will come, our countrymen will become so converted that their intolerance will cease and they will come to the conclusion that all men may enjoy their faith in the Supreme Being as they please without being interrupted. If we wait awhile, and are worthy, we will see this day and then we shall be able to go and build our Temple.

Now let us all be diligent and faithful and trust in the Lord and seek His protection; for it is worth all the protection a man can give a thousand times told. What can man do? He can kill the body. What else? That is the end of it, he has no further power. The principles of Mormonism can not only destroy the body, but the soul and spirit; and they can confer the bliss of eternal glory and increase.

I do not expect to be permitted to address you again for some months. I expect to travel and visit the brethren in the southern country during the winter; shall probably visit some thirty-three settlements in our Dixie, and be absent several months. I wish to bear my testimony to the principles of the Gospel which have been revealed. I know these things are true. I don't come here believing them simply, I know they are true, and that God has revealed them; and I also know that all the plans, powers and schemes of the wicked can never overthrow them. Distress may be brought upon individuals; and the fact is, that many of us, who have seemed to move along prosperously, and have surrounded ourselves in an incredibly short space of time with many of the comforts of life may cling too close to them and be unwilling to surrender them; and it may be necessary that we and the Lord should know by actual experiment whether we worship the things of this world more than we do the things of a better. It may be necessary for us to ask ourselves the question, and consider it thoroughly and carefully: "Do we love the Lord Jesus Christ, and his laws and the principles of his Gospel more than we love a piece of land, a little orchard, a garden, field, store, vineyard, ranch, or a herd of cattle, &c. How is it? Ask these questions, and if we do, it is time for us to repent, and we had better begin and make sacrifices. We had better contribute for the Temple, to help the poor and needy, &c. I remember, very well, reading of a man who came to the Savior, and said, "Good master, what must I do to inherit eternal life?" After the Savior had answered him he said, "All these things have I kept from my youth up." The Savior replied, "Yet lackest thou one thing, go and sell all that.

thou hast and give to the poor and come and follow me." And we are told that he went away sorrowful. Why? Because he had great possessions and could not part with them. Are we getting into that track? The Savior once remarked that it was very hard for a rich man to get into heaven. I do not pretend to quote these passages exactly, you are familiar with them. But we are told that it is a very hard matter for a rich man to get into heaven. That is the substance of it. Don't let us get so rich that we can't go there; and don't let us get so poor that we can't contribute our mite to help to roll on the work of God. I remember reading in the Proverbs of an individual who prayed the Lord not to make him either rich or poor. He didn't want to be rich for fear he should get proud and forget the Lord; and if he became poor he was afraid he might steal and take the name of the Lord in vain. We don't want to go to either extreme. The time is coming, and is not far hence, when the Latter-day Saints will get so much knowledge of the things of God that they will be able to bear wealth and control it, and use it to the glory of God; and when that time comes, to use a familiar expression, "the Lord will open the windows of heaven and pour out a blessing upon them that there will not be room to receive it."

I ask my brethren and sisters to cultivate their minds. My counsel is sustain your Sunday schools; remember and send your children there, and go yourselves and act as teachers, and contribute the means necessary to carry them on. Remember also all the duties devolving upon us as Saints in the domestic circle. We are almost all ready to go on a mission to preach; we should not forget to preach in our houses, families and wards, and bear testimony to the truth, and don't let heathens grow up in our midst. Impress on the minds of your children their duties. You understand the law in relation to it. We are commanded to teach our children the principles of salvation, the doctrine of repentance, baptism for the remission of sins, and the principles of righteousness to that extent that when they reach a proper age, they will wish to be baptized. We are to set before them examples, precepts and teachings, that they may grow up without sin unto salvation. These are duties devolving upon us. And when any of our children rebel against us and turn to wickedness, for all have to have their trials and temptations, parents ought to ask themselves, "Have we done our duty?" You know it is said, "Train up a child in the way he should go, and when he is old he will not depart from it." Now, a very excellent way for parents to pursue with regard to their children, is to walk in that way themselves.

I bear my testimony to the principles of the Gospel, and I pray that the blessings of Heaven may be upon you; that you may be able to keep the faith, understand the law and abide in it, and roll on the great and glorious work. In a short season we shall be with you again, bearing our testimony, for we are determined to fulfil our calling and preach the Gospel, which was sealed upon our heads by Joseph Smith, by the commands of God. Bear testimony of the truths of salvation, and instruct the children of men; and there is no field in which greater good can be done in preaching and in missionary labor by the Elders of Israel than in Utah amongst the Latter-day Saints.

May the blessings of Israel's God be upon you all is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, NOV. 13, 1870.

(Reported by David W. Evans.)

GATHERING THE POOR—RELIGION A SCIENCE.

While I attempt to speak to the people I would like their attention, and for them to keep quiet. I do not particularly object to the crying of children, but I do to the whispering of the people. I suppose that, if we were in the congregations of some of our Christian fellow-countrymen, we would not hear any children crying. I believe they have none in some societies. I am very happy to hear the children crying when it is really necessary and they cannot be kept from it. One thing is certain, wherever we go there is a proof that the people are keeping the commandments of the Lord, especially the first one—to multiply and replenish the earth.

The first of my remarks this afternoon will consist of a petition. We are told to pray, and this is one of the practices that we consider absolutely necessary. We frequently offer prayers to kings, legislators, presidents, governors, etc.; but I am going to offer up a prayer to the Latter-day Saints, and my prayer is simply—I beseech you, my brethren and sisters, in the name of the Lord, in the name of humanity, in the name of honor and for the sake of honor, justice and mercy, that you do listen and pay attention to the exhortation of my brother Joseph, delivered this morning, in behalf of our poor brethren in foreign lands. I might ask the Lord a thousand times over to deliver them from the oppression and poverty with which they are now surrounded, and He would not do it unless the means were provided; He will not do it without agents and agencies. He will not build balloons or come down with his chariots and pick up the poor in Scotland, England, Wales, Ireland, Scandinavia, the islands of the sea, or any other parts of the globe where they dwell, and load up with them and their baggage and bring them to this land while He has given us the ability to gather ourselves and the poor. If the Latter-day Saints do not understand this it is time they did. And when we pray the Lord to open the way for the gathering of the poor, we merely mean that He will operate upon the hearts of those who have the means, that they will be reasonable with themselves, their faith and covenants and the requirements of God, and toward those who are members of the same family with us.

You heard the statement of Brother Joseph this morning, and there are a great many witnesses here, to the truth of what he said. When people are in poverty and in their low estate, when they are pinched with hunger and destitute of the clothing necessary to make them comfortable, how deeply they can feel for their friends! But place those very ones where they can have all they need to eat, of food that relishes and suits their appetite, and clothing enough to keep them warm and comfortable, and many of

them will sit down and fold their hands, and if you speak to them about the wants of their poor brethren in foreign lands, and mention their own situation in former days, their reply will be: "Oh, I had forgotten all about that! Yes, I believe, now you mention it, that I have seen the time when I had not sufficient food to satisfy the demands of hunger, nor clothing to make me comfortable and respectable. But, dear me, I had forgotten all that, that was in the past, and I have plenty now, and, what is that you are saying?" "Why, your brethren and sisters in foreign lands are suffering." "What! Did you say that some of our brethren and sisters are suffering? I have enough to eat, and all the clothing I need to make me comfortable, and a pretty good cabin that I built myself, and I am in debt to no one and quite happy and comfortable, and I wish you would not trouble me about other people."

This is the story, and these are the feelings of some of the Latter-day Saints that have been gathered from the depths of poverty. I do not wish to chide them for their well doing, and neither do I nor my brethren require of them things that are unreasonable; but we are under obligations to our families, connections and friends, and then to the whole human family. We are not independent of them; we are not here isolated and alone, differently formed and composed of different material from the rest of the human race. We belong to and are part of this family, consequently we are under obligations one to another, and the Latter-day Saints in these mountains are under obligations to their brethren and sisters scattered in the nations who, through indigent circumstances, are unable to gather to themselves the comforts of life. No matter what may be the cause of their poverty, they are helpless and destitute. Could I pick out any in this congregation who have been in these circumstances? I presume I could, a few score.

Sometimes I am inclined to be silent rather than speak of facts that have come under my own observation. I have seen people in districts of country, where they were so destitute of the comforts of life that if they gave a meal to a friend they had to pinch themselves, perhaps, for a week, having barely sufficient to keep body and spirit together; and yet when these very individuals get into circumstances in which they are well fed and well clothed they forget their former lives.

There are certain things connected with what we see and know to be facts, that actually form principles, and resolve themselves into eternal principles; and if people could see and understand them they would be a benefit to them. But we are on the surface, or outlines of the facts concerning the Latter-day Saints. There are many of our brethren who have been born and brought up in America, who have never been called to pass through the ordeals of poverty that some of our people have in the old countries. A few of these American Elders, wanting in faith, honesty and integrity, while on foreign missions, have borrowed money from these impoverished people, with a promise to pay when they returned home; but those promises have not been observed. I do not know whether there are any such Elders here this afternoon; but, whether there is or not, I want to say to them, wherever they may be, that I have no fellowship for a man that will make a promise and not fulfil it, and especially under such circumstances as I am talking about now; and if there is such an Elder in this congregation

I say omit partaking of the sacrament here to-day, and never cease your efforts until you pay that honest debt. I do not offer this as a petition, but as counsel, to be observed by all such individuals in the Church on the penalty of being disfellowshipped by the Saints. But to myself and all of you who are free from such obligations I pray you to listen to the prayers of those who are asking for deliverance; and I have a few words to say with regard to this matter on this wise: We have nothing but what has been given or loaned us of the Lord; and if we have our hundreds or thousands we may foster the idea that we have nothing more than we need; but such a notion is entirely erroneous, for our real wants are very limited. What do we absolutely need? I possess everything on the face of the earth that I need, as I appear before you on this stand. I am not hungry, but I am well fed; I am not cold, but I am well clothed. I am not suffering for a hat, for I have hair on my head, and when I go out doors I have my hat to put on; and with these and a shelter to protect me from the scorching heat or the piercing cold I have everything that a man needs or can enjoy if he owned the whole world. If I were the king of the earth I could enjoy no more. When you have what you wish to eat and sufficient clothing to make you comfortable you have all that you need, I have all that I need. Some persons, I know, will ask, "Why not give the rest to the poor?" I will answer this question, as far as I am concerned, by saying I do give to the poor and am willing to.

If the poor had all the surplus property of the rich many of them would waste it on the lusts of the flesh, and destroy themselves in using it. For this reason the Lord does not require the rich to give all their substance to the poor. It is true that when the young man came to Jesus to know what he must do to be saved, he told him, finally, "sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me;" and a great many think that he told the young man to give away all that he had, but Jesus did not require any such thing, neither did he say so, but simply, "distribute to the poor." If the poor knew what to do with what they have many, yea very many, in this land would have all that is necessary to make them comfortable. But it is different with the great majority of our friends over the water—they are fettered and bound, and in the prison of poverty, and have not power to extricate themselves from the thraldom and wretchedness they are in, and hence it becomes our duty to lend a helping hand and send for them.

Many of us may think that we have nothing we can spare; but the providences of God might speedily make us think otherwise. If the Lord were to let loose our enemies upon us! Let Him hiss for the fly, and whisper for the locust, and they would come here by myriads and eat up every green thing there is in these mountains; and when they were destroyed, if the Lord so willed it, they could commence on the people and the cattle and devour every living creature on the land. Do we know this? We might know and realize it. Then, if we had a little bread to eat we should be happy and contented, and in our poverty we would be willing to divide with and assist our poor brethren and sisters, and help to save them from starvation. But now the cry is, "I have a house, and I want my furniture! I have a farm, I want my teams and my wagons, and then I want a carriage and time to

ride," until the whole world is swallowed up by the few.

You will excuse me if I say a few words with regard to myself in these charitable sermons. What is my feeling to-day? The same as it has been for years concerning houses, lands and possessions. I say to the people, "If you will give me for my property half what it has cost me I will devote that means for the gathering of the poor and the building of Zion upon the earth, and will start again with nothing. I have done it before, and I am willing to do it again if the people will take my property on these terms, and the means, to the last dollar, shall be used to send for the poor if they apostatize the next year. They will not apostatize where they are now; you could not hire them to do it, you could not whip them to it; you can not starve their religion out of them; but bring them here and give them houses and lands, horses and chariots, make merchants and traders of them, and give them our means, then some of them will apostatize, but not all. Some of them will apostatize for very little, it takes but few dollars; but they will not do it where they are. I would bring them here if they would apostatize, for they must have a chance to prove themselves before God and angels with regard to their integrity to and faith in the religion that we believe in.

Now, brethren and sisters, I pray you to remember the poor, and every time you feel like spending twenty-five or fifty cents in tea or coffee, liquor or tobacco, stay your hand and put that money into a safety or charitable fund to help to gather the poor. Brother Joseph has been pleading for them; I am giving you the plan. If we will leave off tea, coffee, liquor and tobacco and devote the means as I have requested, we shall bring the blessings of heaven to ourselves and bestow the blessings of earth upon our brethren and sisters, and we shall feel that comfort and consolation that we could not feel otherwise. Our hearts will rejoice, our food will be sweet to us, our dreams will be pleasant and our reflections will be filled with peace, comfort and consolation in the power of God. But if we shut up our bowels of compassion our condition will be exactly the reverse.

If the people will take this course towards their poor brethren and sisters it will relieve our hands at once. I suppose that there is a million of money now due the Perpetual Emigration Fund, by those who have been gathered who have not paid their arrearage. But we cannot get it. If we were to send an agent through the Territory to collect this indebtedness from these brethren and sisters, it would probably cost more to sustain him than the amount he would collect, consequently we conclude to say nothing about it, and to use the means we have or that is contributed for this purpose.

As for our being comfortable, I will venture to say that we could pick out, in this congregation, needless articles of dress that have cost several hundred if not thousands of dollars. I do not like to charge the ladies with extravagance, but how many yards of cloth does it take now to make a dress? If Brother Heber C. Kimball were here he would tell you he used to buy six yards of calico for his wife Vilate, who was a tall woman. That used to make a dress, and it was a pretty large pattern; then it got up to seven since my recollection, then to eight, then to nine, then to eleven, and I have been called upon to buy sixteen, seventeen and eighteen yards for a dress. I know there is a cause for this. My

wife will say, "Dear me! Sister so and so wears such and such a thing, and I want to look as well as she does; and you have plenty of means, Brigham; O, yes, you have plenty of means, and you can buy it as well as not." Well, all that I have said, and my general reply is, "If I am pressed to the necessity of indulging my family in these needless articles the responsibility must be upon themselves, not upon me." I will not take that responsibility. In the day of reckoning if we are in debt and found wanting in consequence of our extravagance I will not bear any more responsibility than I have incurred in my own person in the gratification of this taste for needless articles of dress, and that will not be much I reckon.

Now, brethren and sisters, do you indulge in this taste for fashion and frivolity in dress? Most assuredly you do, and circumstances right before my eyes furnish proof of this. I will venture to say that my mother wore the cloak and hood that her mother before her wore, and wore them until the day of her death when she had occasion to wear a cloak; and when she left this place for the next apartment she was forty-nine years old; and they went to her daughter. I do not know what has become of them. She did not take a cloak worth twenty-five, thirty, forty or fifty dollars and sit down in it with a child with a piece of meat in each hand to grease it all over. But, now, let some women get a silk or satin dress and they will, perhaps, while wearing it, take up a child that has a piece of chicken in one hand and a piece of pork in the other, or a cup of milk to drink, and as likely as not some of it is spilled on the dress, and then they say, "Well, I declare my dress is spoiled."

I recollect very well, and so do others in this room, when our fathers and mothers raised the flax and the wool, and when it was carded with handcards, spun on handwheels, and woven into cloth on hand looms, and in this way the wants of the family had to be supplied or they had to go without. But now every woman wants a sewing machine. What for? To do her sewing. Well, but she can do a hundred times as much sewing with a machine as she could by hand, and she does not need a machine more than one day in two or three weeks. "O yes," she says, "I want my sewing machine every day of my life." "What are you going to do with it?" "I am going to sew;" and when the sewing machine is procured they want a hundred times as much cloth as they used to have. Now, too, they want a hired girl for every child, and a hired man to every cow in the yard. I will admit that I am extravagant in these expressions; but they show the present condition of affairs. The improvements which have taken place during the last half century in matters pertaining to domestic life are wonderful, but has not the extravagance of the people kept pace with these improvements? It is true that the people are getting wiser in some respects, and some are getting wealthy; but there is only so much property in the world. There are the elements that belong to this globe, and no more. We do not go to the moon to borrow; neither send to the sun or any of the planets; all our commercial transactions must be confined to this little earth and its wealth cannot be increased or diminished; and though the improvements in the arts of life which have taken place within the memory of many now living are very wonderful, there is no question that extravagance has more than kept pace with them.

We talk to the Latter-day Saints a great deal, and we wish them to become a thinking people, a people that will reflect and begin to systematize their lives, and know the object of their existence here. This life is as precious and valuable as any life ever possessed, or that ever will be possessed by any intelligent being, and hence the necessity and propriety of understanding its object and using it to the best advantage in every respect, and of understanding principle in all things.

It was observed here by Brother Taylor, this morning, when speaking of the arts and sciences, they are from eternity to eternity. They can neither be increased nor diminished; and the Lord has had to teach the people all that they know, no matter whether it be the wicked who acknowledge Him not, or the righteous, both are alike in that respect—they receive their knowledge from the same source. The construction of the electric telegraph and the method of using it, enabling the people to send messages from one end of the earth to the other, is just as much a revelation from God as any ever given. The same is true with regard to making machinery, whether it be a steamboat, a carding machine, a sailing vessel, a rowing vessel, a plow, harrow, rake, sewing machine, threshing machine, or anything else, it makes no difference—these things have existed from all eternity and will continue to all eternity, and the Lord has revealed them to His children.

In the infancy of creation the human family commenced down at the bottom of the ladder, and had to make their way upward. How small and frail that commencement looks now; why it is considered almost beneath the notice of the wise of this day to talk of the intelligence of our First Parents. When they waked from their sleep and found themselves in a state of nudity, we are told that they hid themselves, because they were ashamed and mortified and did not wish to expose themselves when the Lord came along. And he picked some fig leaves—what a simple idea! He picked some fig leaves and sewed them together and made aprons of them. I do not know whether he used scissors or His penknife for the cutting out of the garments, or what kind of a needle and thread He used, but he made aprons for the whole human family—Adam and Eve! What a simple idea! It is beneath the notice of the mechanic or artist, or the science of the world now-a-days. Yet simple as it seems now, the Lord had to reveal to our first parents the *modus operandi* of the manufacture of an apron of fig leaves. And when they wanted a little copper made up, after having found the ore, the Lord had to come along and show them how to do it; and how to manufacture the iron. How simple this is! It is beneath the notice of the intelligence and science that are in the world now; the scientific men of the present time say those were the days of ignorance. Yes, that was in the period of the childhood of the human family, in the infancy of the world. But what does it manifest unto us? Why that there is a Being superior to man, and though we may not know the place where He resides, He has come along occasionally and shown His creatures how to make and work up brass, iron, copper, and in fact has revealed to them everything they know at various stages of their development and progress.

The people of this day think they know more than all who have preceded them—that this is the wisest generation that ever did live on the earth. Perhaps it is in worldly things, and in some of the arts and

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sciences it may be; but there is no question that many things of great worth known anciently have been lost. Archæological developments and investigations bring to light facts in the mechanical arts which set at defiance the skill of the world in our day. For instance, where is the mechanic now, who can sharpen copper so that it would shave the beard from a man's face, or chop timber like an axe made of steel? The skill to do that is not in existence now; yet it once was, and many other arts, revealed to man anciently, have been lost through the wickedness of the people.

I want to say a few words about our religion, but first I will ask you to remember this prayer which I offered at the commencement of my remarks with regard to the poor. If you will do that, they will be looked after and brought home. Now we will talk a little about our religion. Ask the scientific men of the world how many of the arts can be reduced to a science? When they are so reduced they become permanent; but until then they are uncertain. They go and come, appear and disappear. When they are reduced to science and system their permanency and stability are assured. It is so with government—until it is reduced to a science it is liable to be rent asunder by anarchy and confusion, and caprice, and scattered to the four winds. Government, to be stable and permanent and have any show for success, must be reduced to a science. It is the same with religion; but our traditions are such that it is one of the most difficult things in the world to make men believe that the revealed religion of heaven is a pure science, and all true science in the possession of men now is a part of the religion of heaven and has been revealed from that source. But it is hard to get the people to believe that God is a scientific character, that He lives by science or strict law, that by this He is, and by law He was made what He is; and will remain to all eternity because of His faithful adherence to law. It is a most difficult thing to make the people believe that every art and science and all wisdom comes from Him, and that He is their Author. Our spirits are His: He begot them. We are His children; He set the machine in motion to produce our tabernacles; and when men discard the principle of the existence of a Supreme Being, and treat it with lightness, as Brother Taylor says, they are fools. It is strange that scientific men do not realize that all they know is derived from Him; to suppose, or to foster the idea for one moment, that they are the originators of the wisdom they possess is folly in the highest! Such men do not know themselves. As for ignoring the principle of the existence of a Supreme Being, I would as soon ignore the idea that this house came into existence without the agency of intelligent beings.

Well, the Latter-day Saints are beginning to comprehend that true religion is a science; and their religion consists of principles, law and order, and they acknowlekge God in all things; and the time will come when every knee will bow and every tongue confess to and acknowledge Him, and when they who have lived upon the earth and have sporned the idea of a Supreme Being and of revelations from Him, will fall with shamefacedness and humble themselves before Him, exclaiming, "There is a God! O, God, we once rejected Thee and disbelieved Thy word and set at naught Thy counsels, but now we bow down in shame and we do acknowledge that there is a God, and that Jesus is the Christ." This time

will come, most assuredly. We have the faith of the Gospel of the Lord Jesus. It is not a frenzied, frantic idea, like the systems of religion invented by men. We have ceremonies, but there is life in those ceremonies; and our religion has organization, body and soul. The religious systems of men have a kind of organization, and seemingly they will build a body, but they have no soul, and some seem to have a soul without a body, but it is like their god, it cannot be found.

We reason with and try to convince the Latter-day Saints that they should live their religion so that God is in all their thoughts and reflections, and they should acknowledge Him in their daily walk and conversation and business transactions as well as in their prayers. Each of us should continually feel, and live so as to have it so. "God must be with me and I must have His Spirit with me under all circumstances." How many are there of our Elders who carry out their religion in all the affairs of life? Set them to merchandizing, for instance, and Brother John, William or Caleb will say, "You set me here at merchandizing, and my mind is altogether occupied with my business. I have to lay my plans, and do my best to make my business successful, and I have not time to pray and seek unto the Lord; I have not got the spirit of preaching, and do not call upon me to preach, I can not do it, I have to attend to this store." I say it is almost impossible to get it into the mind of a business man that he needs God with him in carrying on his business. Says he, "I must do this by my natural ability; my business qualities must be brought into exercise, and that is all I want." To persons who feel thus I say, Stop and think! Hold on! Do you know how to buy goods? "Yes," Mr. Merchant says, "I think I understand goods as well as any man." Where did you get your knowledge, can you tell me? "Oh, I got that from practice. I have learned, as soon as I touch a piece of broadcloth, linen, or cotton cloth, to tell its quality without ever looking at the fabric; I can tell instantly by the touch of the finger. I have got this by practice." Very good, we will say you did. Did you plant that ability in your finger, and which gives sensibility to your nervous system from the crown of your head to the soles of your feet, which is the foundation of the knowledge you have acquired by practice? Acquired or practical knowledge is one thing, but natural or internal knowledge is the foundation of practical or acquired knowledge, and without this in the soul no being could acquire it any more than this stand, not one particle more. Now, Mr. Merchant, that is the secret of your acquired knowledge or skill. Then acknowledge it, *manly*, honestly, uprightly, firmly, and positively, and give God the praise and honor, for to Him they belong.

Do you need anything more than this innate ability to acquire knowledge to guide you and to ensure success in your business? Yes, you do. They say when a person preaches experience, the facts are not easily got over. I am going to tell Mr. Merchant what he needs. You take a man who conducts his business on his own resources, and however well he may lay his plans his business frequently fails on his hands and he becomes bankrupt; for he cannot foresee what is going to transpire in the markets. "Well, how are you going to prevent such mishaps?" You need the Spirit of the Lord to enable you to foresee. This is what is needed when you buy goods, where you trade and do business; you need

the spirit of revelation to be with you. We frequently hear our merchants say they cannot do business and then go into the pulpit to preach. I will say that there is not a merchant in this Territory who attends to as much of what is called worldly business, or temporal things, as I do, yet I can afford to preach several times each week, and say my prayers as long as I wish to. Now, if I preach experience, who can controvert it? If any one does not believe my statement, let him live with me and he will soon learn that a pressure of business that will take a merchant a week to think about, I know the moment it is mentioned to me. I see and understand it from beginning to end, and I say, at once, "Do thus and so," "Go yonder," or "Take such and such a course;" but I need the Spirit of the Lord continually to guide and dictate me in business pertaining to farms, merchandizing, mining, missions, buying, selling, etc., etc.; and the more I have to do the more revelation I need, and the more acute my spirit must become.

It is a great mystery to many people, and especially to strangers, how I have preserved myself. My life depends upon the Spirit of the Lord, although my body gets sometimes a little out of order, and it is very probable my stomach will ache pretty bad after this loud talking, for I am neither iron nor immortal. But a great many marvel at my preservation. I have revealed the secret a great many times, and can now—I never worry about anything. I try to live so as to know my business and understand my duty, and to do it at the moment without a long study. If ever I am in the least bothered with anything that comes before me it is in some frivolous case, trying to give counsel and advice to an individual without doing any mischief. If they want to do right, regardless of self or the world, it is no trouble to tell them what to do. And I say to a farmer or a merchant, if you want to live so as to prolong your days, never worry about anything; but have the Spirit of the Lord so as to know what to do, and when you have done or counseled right never fret about the result. It is in the hands of the Lord, and He will work out the problem, and you need not be at all afraid of the matter. And this is true of all the acts of the children of men. The Lord has constituted us rational beings, and our volition is free to choose good or evil, just as we will; but when we have followed out our choice the Lord will overrule the result of our acts—it is in His hands and He will bring it out to suit Himself, and He will make the wrath of man praise Him. When men undertake, as we see them occasionally, to interrupt every movement of the kingdom of God, and lay their plans, and have the train well laid in their own minds, for the destruction of the kingdom, the first thing they know they are in the mud and the Saints are thrown up. We have seen this scores of times. It is just so in the world. Men may propose, but God will dispose according to His good will and pleasure.

I want to say to the Latter-day Saints, and to those who are not Saints, we have faith in God, and we have a reason for it. Every character who has declared himself to be God, except the one we serve, has failed and been foiled in his calculations; he has come short in his plans and been put to shame. There is no question but foul spirits have declared themselves to be deities; we have history to this effect. But they have come off in shame. But the Lord is our God and it is He whom we serve; and we say to the whole world

that He is a tangible Being. We have a God with ears, eyes, nose, mouth; He can and does speak. He has arms, hands, body, legs and feet; He talks and walks; and we are formed after His likeness. The good book—the Bible, tells us what kind of a character our Heavenly Father is. In the first chapter of Genesis and the 17th verse, speaking of the Lord creating men, it reads as plain as it can read, and He created man in His own image and likeness; and if He created Adam and Eve in His own image, the whole human family are like Him. This same truth is borne out by the Savior. Said he, when talking to his disciples: "He that hath seen me hath seen the Father;" and, "I and my Father are one." The Scripture says that He, the Lord, came walking in the Temple, with His train; I do not know who they were, unless His wives and children; but at any rate they filled the Temple, and how many there were who could not get into the Temple I cannot say. This is the account given by Isaiah, whether he told the truth or not I leave every body to judge for himself.

The Bible also says the Lord talked with Moses; He talked with the rich and the poor, the noble and the ignoble. He sent His angels, and at last sent His Son, who was in the express image of the Father—His Only Begotten Son, according to the flesh, here on this earth. That is the God we serve and believe in. He is a God of system, order, law, science, and art; a God of knowledge and of power. He says to the human family, "Do as you please, but I will overrule the results of your actions." He says to the wicked, "You may fight these Latter-day Saints, but they are my people, I have called them, and commanded them to come out of Babylon and to gather themselves together. You, wicked world, may fight them; you may lay your plans and schemes, but with all your machinations and wisdom I will show you that I am greater than you all, and I will put you to shame, and blast your expectations, and disappoint your calculations, and your attempts to injure my people will be foiled; for Zion shall arise, her glory shall be seen, and the kings of the earth shall enquire of the wisdom of Zion; and God shall be great, and His name shall be terrible among the inhabitants of the earth; and He will bring forth His kingdom and establish His government, and Jesus will come and rule, King of nations, as he does King of Saints." We have law, we have rule, we have regulations; and they are here, they are written and published to the world. They are in the Old and New Testament, Book of Mormon and the Book of Doctrine and Covenants; and we call upon all the earth, the rich and the poor, to hearken unto these things! Who will receive them? Not many rich, not many noble, not many great men of the earth; but the poor of this world the Lord has chosen, and He will make them rich, and they will be heirs of the earth. But they will be heirs with pure hearts, not with that covetousness we see manifested now. When we are prepared to receive the kingdom in its purity, and to honor its laws and principles in our lives, just so soon the Lord Almighty will bestow upon us strength, power, wisdom, glory, riches and honor, and all the good things that pertain to His kingdom; and the Lord will be great among the people, and they will revere and acknowledge His name.

God bless you, brethren and sisters. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, APRIL 17, 1870.

(Reported by David W. Evans.)

KEEPING THE COMMANDMENTS.

I would like the attention of the congregation. First, to my brethren and sisters, How do you do? I hope you are well. My health is very excellent. I am happy to greet you again. It gives me pleasure to see the people, but greater pleasure to see them striving to do the will of God.

I understand that this morning the congregation were treated to a discourse giving the details of our travels for fifty-two days. I have no doubt they were very satisfactory. Those who heard the remarks of Brother George A. Smith this morning must be aware that we are somewhat fatigued in body and want a little rest. We went from here to rest; but travelling every day for nearly two months, and holding sometimes two or three meetings a day, does not afford much chance for rest. However, it was a change—a change of climate, scenery, congregations and friends; and we have had great pleasure in visiting the Saints. It is delightful to see those who profess to be Saints living together in unity and peace, which I am happy to say is the case to a great degree with the people among whom we have been travelling.

When we talk to and instruct the people we have to chasten and correct them sometimes, so as to lead their minds to principles more advanced than they are in the habit of practicing. The Latter-day Saints are an excellent good people; but when we contemplate the perfection of the inhabitants of Zion we see that there is an opportunity for a great deal of improvement. Of the time that is allotted to man here on the earth there is none to lose or to run to waste. After suitable rest and relaxation there is not a day, hour or minute that we should spend in idleness, but every minute of every day of our lives we should strive to improve our minds and to increase in the faith of the holy Gospel, in charity, patience, and good works, that we may grow in the knowledge of the truth as it is in Jesus Christ. If we are not Saints I do not think I ever saw any; but still there is a lack in the faith and works of this people, preparatory to the inhabiting of the Zion that is spoken and prophecied of and written about.

There are a great many texts which might be used, very comprehensive and full of meaning, but I know of none, either in the Old or New Testament, more so than that saying, said to have been made by the Savior, and I have no doubt it was, "If ye love me, keep my commandments." You recollect that, after the resurrection, when Jesus came to Peter and others who had been fishing all night, but had caught nothing, he said to them, "Cast your net to the right side of the ship." They did so, and we read that they drew a multitude to shore, and then they beheld

their Savior. After broiling and eating of their fish, Jesus, knowing their feelings, and how apt men are to forget that which they once knew, said to Peter, "Simon, son of Jonas, lovest thou me more than these?" pointing to the fish. They had professed to love him; they had followed him, and had suffered persecution for his sake; they had delighted in his words, rejoiced in his labors, and had seen the wonderful works which he performed, and some which, in his name, they had performed themselves; yet, after all this, they seemed inclined to turn away and go a fishing; and when they had caught fish and drawn them to the shore, Jesus said, "Do you love me more than you love these?" He had previously told them: "If ye love me, keep my commandments."

"How long? For a day? Keep the commandments of the Lord for a week? Observe and do his will for a month or a year? There is no promise to any individual, that I have any knowledge of, that he shall receive the reward of the just, unless he is faithful to the end. If we fully understand and faithfully carry out in our lives the saying of Jesus, "If ye love me, keep my commandments," we shall be prepared to go back and dwell in the presence of the Father and the Son.

What are his commandments? Did he ever teach the people anything that is wrong? If we read the requirements made by Jesus, by the Father, or by any messenger sent from the Heavens to the children of men we shall find nothing that will injure any human being or that will destroy the soul of one of the sons or daughters of Adam and Eve. Many think that the sayings and doings of some of the prophets and servants of God, in ancient and modern times, said and done in obedience to the commands of the Lord Almighty, tend to evil; but it is not so. All God's requirements tend to good to His children. Any notion to the contrary is the result of ignorance. The human family are enveloped in ignorance, so far as the origin and object of their existence here is concerned. Their ignorance, superstition, darkness and blindness are very apparent to all who are in the least enlightened by the spirit of truth. They seek to hide themselves in ignorance and blindness rather than learn who they are and the object of their being here. What do the human family know of God or Jesus, or of the words which I have quoted, "If ye love me, keep my commandments?" "Search the Scriptures, for in them ye think ye have eternal life," says Jesus, "and they are they which testify of me." They testify of the Savior, of his doctrines and requirements, and of the ordinances of his house; the plan of salvation is there portrayed, and any person who follows its dictation may redeem himself from the thraldom of sin, and know, by the Spirit, that Jesus is the Christ. All who will take this course will know by revelation that God is our Father; they will understand the relationship they hold to him and to their fellow-beings. The world may in vain ask the question, "Who are we?" But the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of. Here we find ourselves, and when infants, the most helpless, and need-

ing the most care and attention of any creatures that come into being on the face of the earth. Here we find in ourselves the germ and the foundation, the embryo of exaltation, glory, immortality and eternal lives. As we grow up we receive strength, knowledge and wisdom, some more and some less; but only by keeping the commands of the Lord Jesus can we have the privilege of knowing the things pertaining to eternity and our relationship to the heavens.

When I contemplate the effects of keeping the commands of the Lord, and look at the Christian world, I cannot help being struck with the difference of the results which flow from serving God and Satan. I have dwelt, for many years, in the Christian world. I have tried to learn all that they know. But what does it amount to? Nothing. How many chapters, pamphlets, and volumes have been written upon the Holy Ghost, the birth of the Savior, and concerning the being of that God whom we serve? But who knows the truth pertaining to these subjects or to any one of them? Not one. But all who keep the commandments of Jesus have the privilege of gaining a correct understanding of these things. If we draw near to him, he will draw near to us; if we seek him early, we shall find him; if we apply our minds faithfully and diligently, day by day, to know and understand the mind and will of God, it is as easy as, yes, I will say easier than, it is to know the minds of each other, for to know and understand ourselves and our own being is to know and understand God and His being. It is true there is a great deal of speculation in the world; and it becomes more apparent every year; and it will continue so until the people believe in the Gospel of the Son of God, or are given over to infidelity. See the sects and parties springing up here and springing up there, from this and that, and embracing this and the other phantom; or following after this and that dream or phantasy of their imagination. They are dividing and subdividing, and drifting, as fast as time can roll, into infidelity.

Who will know the Son of God? Who will know that Jesus is the Christ? Who, in this our day, can say as Peter did, "Thou art the Christ, the Son of the living God." How many will come to this? Very few. How often I have contemplated the condition of the Christian world! I have preached the Gospel to hundreds of thousands of them. Did they believe? If they did, they did not yield obedience. They would contend and argue against the truth, but only one here and another there, or as it is written, "one of a city, and two of a family;" or, to reverse it, one of a family and two of a city, would obey it, and gather with the Saints. Many of those who have gathered, when they have been blessed with a few of the good things of this life, have lifted their heels against Jesus and in opposition to his commands and revelations, and have turned away to fables. I have often asked this question, "Has one-half of those who have obeyed the Gospel and been baptized into the Church ever gathered with the Saints?" No, they have not; and to many who have gathered the Gospel soon became like a dream. They have had their minds opened and seen things correctly; they have had the manifestations of the Spirit of the Lord and have rejoiced in the truth; but by and by, through the lusts of the flesh, they have become sordid, have turned again to the world, and have forgot the Gospel and its blessings.

Is this the case with the Saints? It is the case with many who have

been called Saints, and yet we say that the Latter-day Saints, as a body, are the best people that can be found. Who would have done as they have? Who, in the world, are willing to manifest that they are believers in the Lord Jesus Christ, in the prophets and Apostles, and in Joseph Smith? One of the Apostles, writing of confessing the Savior, says, "Every spirit that confesseth that Jesus is the Christ is of God; and every spirit that confesseth not that Jesus is the Christ is not of God." I say that every spirit that confesseth Jesus to be the Savior of the world, the Old and New Testament and the Book of Mormon to be true, and Joseph Smith to be a prophet, is of God; but every spirit that does not confess these things is not of God.

I can say to my brethren and sisters who profess to believe in the Gospel of the Son of God, as it has been revealed to us in these latter days, that we need to pay attention to our faith, and to observe the principles of our religion inviolate, and to live by every word that proceeds out of the mouth of God, or we shall not be prepared to inherit that glory that we anticipate. Is this so? It is, most assuredly. I know that many Latter-day Saints think when they have obeyed the Gospel, made a sacrifice in forsaking their homes, perhaps their parents, husbands, wives, children, farms, native lands, or other things held dear, that the work is done; but it is only just commenced. The work of purifying ourselves and preparing to build up the Zion of God on this continent has only just begun with us when we have got as far as that. Are we prepared now to establish the Zion that the Lord designs to build up? I have many times asked the questions, "Where is the man that knows how to lay the first rock for the wall that is to surround the New Jerusalem or the Zion of God on the earth? Where is the man who knows how to construct the first gate of the city? Where is the man who understands how to build up the kingdom of God in its purity and to prepare for Zion to come down to meet it?" "Well," says one, "I thought the Lord was going to do this." So He is if we will let Him. That is what we want: we want the people to be willing for the Lord to do it. But He will do it by means. He will not send His angels to gather up the rock to build up the New Jerusalem. He will not send His angels from the heavens to go to the mountains to cut the timber and make it into lumber to adorn the city of Zion. He has called upon us to do this work; and if we will let Him work by, through, and with us, He can accomplish it; otherwise we shall fall short, and shall never have the honor of building up Zion on the earth. Is this so? Certainly. Well, then, let us keep the commandments.

What are His commandments to us? Has He commanded us to build an ark? No. He told Noah to do that for the salvation of those who would go into it; and after he had built it, and had preached righteousness for a long space of time, warning the people of the coming judgments of the Almighty, how many believed his testimony? Only eight souls, and they were members of his own family. All the rest were swept from the face of the earth. This is according to the account given to us in the Old Testament, which we believe. I know that there are a great many in the world who are so wise in their own eyes that they are not disposed to believe the account contained in the Bible of the Creation, of Adam and Eve in the Garden of Eden, the antediluvian world and other things, but we profess to believe, and we

do or should believe these things.

The Lord has said that He will never again destroy the world by a flood. What will the next great catastrophe be? It will be fire: He will cleanse the earth as by fire, and will purify and make it holy, and prepare it for the habitation of His Saints. But in doing this, which will be accomplished by the united labors of His Saints under His direction, He has not told us to build an ark; He has not told us to go out of Sodom, as He did Lot and his family; neither has He told us to go down into Egypt or to come out of Egypt. What has He told us? He has told us, and it is recorded in the revelations contained in the New Testament, that in the latter days He would send His angel flying through the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth. That angel has flown, the Gospel is delivered, the kingdom is established, and Zion has to be built up. Are the Latter-day Saints going to do this? Yes, we say so; we think the Latter-day Saints are going to do it. But are these my brethren and sisters now before me going to do it? Am I going to help to do it? I know that I have labored nearly forty years to get the people to believe and to embrace, in their faith and practice, what the Lord has told us to do. The Lord wants to build up His Zion, and He wants to build it up through you and me. We are the ones He has called upon. Will we consent to do this? I firmly believe that, before we make any very effectual progress in the accomplishment of that work, we must become more united and more fervent in our faith and practice than we have ever yet been at any time. We have to become more like a single family, and be one, that we may be the Lord's; and not every one have his own individual interest. This is destructive, this disconnects the feelings of the people one from another, and causes divisions and disunion. But when we make the general cause of Zion our individual cause it brings us closer together.

We must observe all the words of the Lord. The commandments contained in the New Testament with regard to the ordinances of the house of God are obligatory upon us. But we are not called upon to build an ark to save ourselves; we are called to build up Zion. God has spoken from the heavens, and given us revelations, and it is for you and me to obey. The command has been given, it is recorded, and you can all read for yourselves.

In partaking of this Sacrament of the Lord's Supper we are all agreed. When Jesus broke the bread and poured out and blessed the wine, said he, "Do this till I come." We do it every Sabbath in remembrance of him, and we all agree in doing this. When the word is, "Be baptized for the remission of sins," we also agree on this: no dissenting voice. When we say we must have hands laid on for the reception of the Holy Ghost, we all consent to it, all feel alike in this. When we say that the Lord is pouring out the gifts of prophecy, revelation, tongues, visions, faith, healings, and so forth, we all agree in these things. They are all right, all correct, we believe in them all, and we yield obedience to them. But when He speaks from the heavens and says, "Now, my children, gather out from the wicked," some consent to this, and actually go so far as to gather, and that is why we are here in these mountains. But our labor is not done: we must still progress until we become one. The Lord says, "Be one, except ye are one, ye

are not mine, be united." But do we take a course to become so? I will ask, have we, as a general thing, obeyed the first revelations, to gather to Zion, and when there, to consecrate our property and devote all our substance, time and talents for the building up the kingdom? Have we obeyed the commandments and requirements of Heaven in yielding up everything to the will of God, and being dictated, as we should be, by the spirit of revelation? No, we have not. Herein we come short of that that we might do and perform for our own benefit and for the salvation of others, for it is not only for the glory of God, but for our own benefit that we each of us labor. The Lord is perfectly independent: He has received His glory, He reigns supreme and omnipotent. He is not dependent upon you and me. If every one of us should apostatize and go down to hell, it would neither add to nor diminish from His glory. He would mourn at our folly in turning away from the holy commandments and suffering the wrath of the Almighty to come upon us; the Heavens would weep over us, but still the Lord has His glory, and you and I are not laboring for His benefit. For whose benefit are we laboring? For our own. All my preaching, laboring, and toils in this kingdom have been for myself, to get into the Celestial Kingdom of God. I have been laboring for that and nothing else.

The Latter-day Saints require considerable preaching to; they ought to pray a little more; they are doing pretty well, but if we try to draw them a little closer together, how quickly we see the selfishness of the children of men in our own midst. If we ask them to devote their time, talents and powers more completely to the building up of the Kingdom of God, one says, "This is mine, I am not going to have anybody control me;" another one says, "I am not going to submit to this." Why, bless me! what have they? Nothing but what the Lord gave them, even to their own lives. Everything they have is what the Lord has given, and He can take it away at His pleasure. He can bestow millions upon them if He pleases, or take away at His pleasure. Yet, while men will acknowledge this, one will say, "I am not going to be controlled;" and another, "I am going to draw out of this." You have heard and seen through this city a great deal of talking, writing, and sophistry on this subject. No matter how many pretty words are strung together into sentences and made to appear beautiful on paper, it amounts to nothing. It is the truth; it is the love and the power of the Lord Almighty, and it is the Gospel of the Son of God that you and I have embraced. Should we be controlled by that? Yes, in everything. Well, get the people united together and they will be controlled by it; but as it is now, the purchasing of a little merchandise sends a parcel of them to the devil. It is folly in the extreme! By and by such characters will go to their own place. There will be no carriages there; no horses, fine houses, silks and satins there. Oh, the foolishness of the children of men!

Who are we, I ask again? We are the children of the Almighty, of Him who framed this earth and brought it into existence and placed His children upon it, to see what they would do. He gave them their agency and said, "Now, act for yourselves;" and every one does act for himself, for good or evil, for blessings or curses. We all act for ourselves. I am laboring expressly to get back again into the presence of my Father

and of my elder brother. What are you laboring for? Gold? Just see how some are running to the gold mines! "Oh," says one, "there is silver found yonder." Says another, "There is gold or there is copper found yonder." See the greediness of the hearts of the children of men, and that too right in the midst of this people. We can praise the people, generally a great deal; we give them credit for considerable good they have done; but we cannot give our brethren and sisters credit for any particular good while following the foolish fashions of the world. The Lord cannot credit them for running after gold and silver and the riches of this world. If they do good, they shall receive credit; if they give alms to the poor, they shall receive credit for it. If they are disposed to do anything for the benefit of the kingdom of God on the earth, they will be blessed and credited for it. But when their hearts are turned from the holy commandments of the Lord Jesus, and to seeking after the things of this life, which perish, they will find that they will perish as well as the things they are using. What a pity! How lamentable it is.

Now I ask the Latter-day Saints, have you anything to fear? Yes, you have. Have I anything to fear? Yes. What is it? I fear lest I may slacken in my faith and obedience in living as the Spirit of the Lord Almighty has required me to live, and is urging this people to live, so that we may be worthy to build up Zion. Have you or I anything else to be afraid of? No; not at all. I have no fear of heavenly beings, for they are my friends. I want to go to their society and to be associated with them. I like some of God's messengers, who travel about, to visit me. I am fond of their society. I like the spirits that dwell there. I want to go home; I want to go back again and live there for ever. Why, the thought that the intelligence that is brought into existence here, may be annihilated, is enough to make one shudder! There are some who go so far in their unbelief that they deny the resurrection of the body; and even to say that the soul sleeps eternally. What is the use of your intelligence, what is it good for if this be true? There is no such thing as destroying element! There is no such philosophy as annihilation. If the spirit should return to native element the element would not be destroyed; the particles of matter will remain for ever. There are some now getting so lofty in their imaginations, and so wise and intelligent in their own estimation that they pretend to explain all the mysteries of the past, present and future. They are like some called Latter-day Saints; they can talk very glibly about the principles of what they term the Gospel; but the practical workings of the religion of the Savior they know or care little about. You come to the Latter-day Saints, and you may find plenty who talk their religion a great deal; you may find a hundred willing even to die for it to one who is willing to live it. If all were willing to live it we would risk the dying; we care nothing about that. We shall all go sooner or later. We shall not stay in this world in our present condition for ever. Something or other will divide this intelligence or spirit from the body which it inhabits; and the tabernacle will go down to dust. Our spirits will not sleep an eternal sleep, but our bodies will be resurrected, and our spirits and our bodies will be reunited; and all who believe to the contrary are in a state of darkness, wretchedness and unbelief.

Brethren and sisters, be faithful to

your religion. There is not the least reason for fear from any other source in the world. Keep as calm as a summer's evening; no harm can come to him who serves God with all his heart and trusts in Him for future results. "But" some say, "cannot they kill us?" Yes, they can kill you and me, if the Lord permits; but if He does not, I reckon they cannot. And suppose they do kill us! Do we want to stay in this world in our present condition for ever? O, no. If Joseph and Hyrum Smith had not been killed in Carthage jail, do you think they would have lived for ever? No, they could not; the fiat has gone forth that our bodies must all return to mother earth.]

There is no danger for the Latter-day Saints. The Lord reigns. He has said that he would fight our battles. Has He done so? Look back, ye Saints, for forty years, from the sixth of this month, when this Church was organized. Brother George A. Smith and a few of us were away on the anniversary of the day; but you, here, had a little Conference and adjourned over. Did you realize that forty years had elapsed since this Church was organized? Yes, and there is no question that you talked of it. Look back, members of this Church, for thirty-nine years! Has the Lord fought our battles? He has. Has He protected and fed and clothed us? Certainly He has. When we came here no man knew that we could raise an ear of corn, and a great many believed that we could not. How many contended against our setting out fruit trees? Said they, "You never can raise an apple, plum, or pear, and you certainly can never raise a peach or an apricot. We told them we should set out trees and trust in the Lord; and although when we came here everything was freezing to death, yet now, through the Lord blessing the elements and tempering the soil, water and atmosphere, the Saints in every settlement are raising beautiful grains and fruits; and the people are increasing and multiplying. Wherever we have been on our recent journey they flocked out by hundreds to welcome us; and there were swarms of healthy, bright intelligent children everywhere.

Talk about polygamy! There is no true philosopher on the face of the earth but what will admit that such a system, properly carried out according to the order of heaven, is far superior to monogamy for the raising of healthy, robust children! A person possessing a moderate knowledge of physiology, or who has paid attention to his own nature and the nature of the gentler sex, can readily understand this.

"But," says one, "are we not all to be killed for our belief in this principle?" I reckon not. "Are we not going to be driven from our homes?" I don't know. This is a good place; I would like to stay here; I would rather not go; I have considerable to leave if we should go from here. I do not know how to do without the liberty that my father fought for. He went into the Revolutionary army when he was fourteen years old, and stayed until the close of the war; and I do not know how to do without that liberty anyway in the world. I guess I can think as I please, and I guess I can live happy, I shall try to, at any rate, until I finish my work, and I rather think you will, brethren and sisters, if you love Jesus, and prove it by keeping his commandments. If you do this, there is no danger in the world. But when I look round and see the foolish habits of the people, it is a little mortifying, and I wish it were otherwise. Still we put up with it, and do the best we can; and talk and

preach and set you examples, and teach you how to be Saints in very deed, so that by and by you may be prepared to go and build up the Centre Stake of Zion. If I have to go from here, if I live to do so, I want to go to Jackson county. May I? (Yes, from the congregation.) That is the place I want to go to. It is not healthy like this; but the Lord will make it so, and He will bless the soil, the water, and the atmosphere, and they will become healthy if the Saints will live their religion. Let us do the will of God and there is no fear from any quarter. I never felt calmer since I have been in this Church, and I have been in the wars. I have left my home five times, and a good handsome property each time; but I do not feel a bit like it now, and I cannot get the spirit of it.

To the Latter-day Saints I say, live your religion, sanctify the Lord God in your hearts, live by every word that proceeds from the mouth of God, and we shall we prospered.

God bless you. Amen.

REMARKS BY ELDER WILFORD WOODRUFF,

ON THE DEATH OF ELDER EZRA T. BENSON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SEPT. 5, 1869.

(Reported by David W. Evans.)

I am called upon this afternoon to make some remarks upon the life and death of Brother Ezra Taft Benson, who has been suddenly taken out of our midst—from time into eternity.

I have long since considered it unnecessary to make any excuses for performing my duty upon any occasion in public; but if there is any position where a man might have doubts about satisfying his own mind or the minds of his friends, perhaps it is on an occasion like this. It is well known, at least to the Latter-day Saints, that the Elders of Israel rise to speak without any written sermon or preparation of any kind. Many of us have been engaged the greater portion of our lives in preaching the Gospel to the world, and on every occasion we depend for assistance and preparation upon the Spirit of God. This is my position this afternoon. I rise before you with no prepared sermon, and with no particular principles that I have settled in my mind to address you upon; depending, as on all occasions, upon the Spirit of God and the faith and prayers of my friends. This dispensation of Providence causes me many reflections; and I presume it is the case with every Latter-day Saint present. In the first place I will ask the question, "What position did Brother Benson occupy while in the flesh, and how many have ever held the same position on the face of the earth? The words contained in the 7th verse of the 52nd chapter of the prophecies of Isaiah are brought to my mind. While contemplating the

great work of building up the Zion of God in the last days, he says—

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

What position can any man occupy on the face of the earth, that is more noble, God-like, high and glorious than to be a messenger of salvation unto the human family? What more responsible position can a man occupy than to be an Apostle of the Lord Jesus Christ? I do not know of any in this or any other generation. The thought also arises in my mind, how many individuals have ever held this position on the earth? I find in the history recorded in the Bible, from the days of Adam down through the different dispensations and generations, that prophets have existed on the earth. Adam, himself, was a prophet and he ordained his sons to the Melchizedek Priesthood; the Gospel of Christ was taught to him after the Fall, and he attended to the ordinances of the house of God. He was a High Priest, and, as a High Priest, held the keys of the kingdom of God. There were many sons who were High Priests, having been ordained to this office by their father Adam. Three years before his death he called together Seth, Enos, Jared, Cainan, Mahaleel, Methusaleh, and many other of his descendants in the Valley of Adam-Ondi-Ahman, and there rose up and blessed them with his great and last patriarchal blessing. This has been given to us by revelation; and these men were prophets and High Priests.

Tracing down the sacred history through the different ages and dispensations, we learn that many prophets existed among the children of men. Moses was a lawgiver in Israel, and held the office of a Prophet, Seer, and Revelator. When I say that many prophets have existed, it probably needs some qualification. The number of persons thus honored of God has not been many when compared with the whole of the people who have lived; but in every Gospel age and dispensation God has had His prophets and servants upon the earth to make known His will to its inhabitants. In the days of Moses Elders were chosen as his counselors; and seventy Elders were ordained to bear record of the things of God and to assist Moses in the work to be performed in his day; but we do not read of Apostles being chosen under Moses's dispensation. Jesus tabernacled in the flesh to establish the kingdom of his Father upon the earth, and when he was thirty years of age he went forth administering in the ordinances of the house of God, and he chose twelve Apostles to assist him, and he gave to them the keys of the kingdom of God. And the highest office that any man has ever held on the face of the earth in this or any other generation is that of an Apostle.

We read that God set in His Church first Apostles, then prophets, evangelists, pastors, teachers, gifts, graces and helps; and the office of an Apostle entitles him to hold the keys of the kingdom of God; and what he binds on earth is bound in heaven, and what he looses on earth is loosed in heaven. The history of the Twelve whom Jesus chose is to be found in the New Testament; within the lids of that book their travels, the course they pursued and the doctrines they taught are published to the world. Nearly the whole of them sealed their testimony with their blood. Some were crucified as their master was; some were beheaded; and all, except John, suffered martyrdom in some

way for the word of God and the testimony of Jesus Christ. This was the fate of the first quorum of Apostles we have any history of.

After the death and resurrection of the Savior, when he ministered to his disciples the last time on earth, he informed them that he had other sheep not of this fold whom he was going to visit and minister unto. The Book of Mormon is a record of the descendants of the House of Israel who dwelt on this continent anciently. It gives us the history of the Jaredites who came from the Tower of Babel; of Lehi and his family, who came from Jerusalem, and also of the Lamanites and Nephites, the descendants of Nephi and Lemuel, sons of Lehi. In that record we find that Christ, after his death and resurrection, visited that branch of the house of Israel which dwelt on this continent. On the occasion of that visit we are informed that Jesus chose Twelve Apostles and gave to them the same power, keys, gifts and graces that he had given to his Apostles on the eastern continent, and they went forth and magnified their callings. All of this quorum of the Twelve Apostles had the promise of departing and being with Christ when they were seventy-two years old, except three of them. To these three Jesus gave a promise similar to that which he gave to John the Revelator—namely, that they should tarry in the flesh until he came. History informs us that the wicked tried to kill John in various ways, placing him, on one occasion, in a cauldron of boiling oil, but his life was preserved; and that finally, in the reign of Domitian Cæsar, he was banished to the Isle of Patmos to work in the lead mines. While there he was blessed with visions, revelations, knowledge, light and truth, a portion of which we have recorded in what are called the Revelations of St. John. In the reign of Nerva John was recalled, and afterwards wrote his epistles. The first quorum of Apostles were all put to death, except John, and we are informed that he still remains on the earth, though his body has doubtless undergone some change. Three of the Nephites, chosen here by the Lord Jesus as his Apostles, had the same promise—that they should not taste death until Christ came, and they still remain on the earth in the flesh.

Thus we have an account in the Bible and Book of Mormon of but two quorums of Twelve Apostles being chosen previous to this dispensation; but in these last days the Lord called upon Joseph Smith, gave him power and authority to organize His Church and kingdom again upon the earth, and gave him the Holy Priesthood and the keys of the kingdom of God. Joseph was ordained to the Apostleship under the hands of men holding the keys of the kingdom of God in the days of Jesus—namely, Peter, James and John.

I shall not occupy time with entering into the details of these things. I have referred to them to show the importance of the office held by Brother Benson. He was a member of one of the three quorums of Apostles that have ever been chosen on the face of the earth since Jesus Christ tabernacled in the flesh, that we have any knowledge of. The first chosen when Jesus commenced his public labors in the flesh; the second after his resurrection, here on this continent; and the third, since the revelation of the Gospel in our own day. Here we find only thirty-six men, chosen at various times and dispensations, in six thousand years, to hold this order of Priesthood, unless they were chosen in the days of Enoch and at times in which the

Bible does not inform us. This number has been increased, however, by others who have been chosen to fill vacancies in these quorums, as in the case of Judas, and others; but it is safe to say that the entire number who have held this office from the days of Adam until to-day has been very limited. As to the number of inhabitants who have dwelt on the earth during that period, it is a pretty difficult matter to form any correct idea in relation to it. I do not think that any statistician could tell this to any degree of correctness. It is a kind of a given point in these days to say that the population of the earth is about a thousand millions, and that this number pass away every generation. It is also estimated that about three generations pass away in a century; this gives three thousand millions in a century, thirty thousand millions in a thousand years, and one hundred and eighty thousand millions in six thousand years—about the period that is supposed to have elapsed since the creation of man upon the earth. Whether these statistics are anything like correct it is not of much importance to discuss; but it is an important reflection that Brother Benson, who has been associated with us so many years, is one of the chosen few, of all the immense numbers who have dwelt on the face of the earth, who have been called to hold the office of Apostle. Well might the prophet say, "How beautiful upon the mountains are the feet," &c.

I will say that in my boyhood, while attending Sabbath school in my native State, Connecticut, there seemed something glorious to me about the Apostles of Jesus Christ who were called to preach the Gospel of the Son of God to the inhabitants of the earth; and I have many times felt that I would willingly walk a thousand miles to see a prophet, an Apostle, or any man called of God, who could teach me the way to be saved, a man who held in his hands the power of the Priesthood, who could command the elements and they would obey him, and who could declare the words of life in their truth and purity to the inhabitants of the earth. I always looked upon the lives and missions of these men, though despised by the world generally, as the most important of any men who ever dwelt in the flesh. Jesus himself was called master of the house of Beelzebub, and travelled through a constant scene of poverty, ridicule, persecution and affliction; yet there was something great, good, grand and glorious in the life of the Savior of the world. This was the fate of him and his Apostles; and though they descended below all things, they held in their hands the destiny and salvation, not only of that generation, but of all the human race; and woe be to that house, nation, kindred, tongue or people who rejected their words and testimony, for they will rise in judgment against them.

From the days of my childhood until I heard the fulness of the Gospel, as taught by the Latter-day Saints, I had a great desire to live to see a prophet or Apostle. I have lived to see this day. I have lived to see the Church and kingdom of God on the earth, with all its gifts, graces, power, glory and dominion, revealed and organized by the ministrations of angels from God in heaven and by the revelations of the Lord Jesus Christ. I have lived to see Apostles and the full organization of the Priesthood again officiating in and administering the ordinances of salvation to the children of men.

Brother Ezra T. Benson, whose death has occurred so unexpectedly, was one of the few called in this day

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to bear testimony to the nations of the earth of the restoration of this Gospel, and he has travelled many thousand miles to do so. He has been true and faithful unto death, and he will receive a crown of life. He has gone from our midst to the spirit world to mingle with the Gods, or at least with his brethren who have gone before him; whether he will mingle with the Gods until after the resurrection perhaps it is not for me to say. He has gone home to receive his reward. What a cloud of reflection it brings to the mind! It speaks in loud language to every Apostle, prophet, Elder and Saint of God, and to all the inhabitants of the earth, "Be ye also ready!" That is what it says to all men. If you have anything to do, any work to perform that is of consequence to yourself or friends, living or dead, do it.

Is there any sorrow or mourning in my heart with regard to the departure of Brother Benson? I would rather follow a thousand Apostles and prophets to the grave and see their lifeless remains deposited in the dark and silent tomb, than see one man who has tasted the good word of God and the powers of the world to come, make shipwreck of his faith, lose his crown and go to perdition. I have had more sorrow in seeing men, with whom I have traveled and preached the Gospel, turn from the truth, commit wickedness, and lose their standing in the Church, than over all the faithful Latter-day Saints I have seen laid in the tomb. When I see a man depart who, like Brother Benson, has been ever willing to go and come and do the bidding of those over him, I look forward with great joy to his reward. He is the first man in the Quorum of the Twelve, who, for the last forty years, has had the privilege of dying a natural death; for most of the Apostles who ever tabernacled in the flesh have died as martyrs. We have had two in our quorum who have died thus, besides our Prophet and Patriarch. True, they will receive a martyr's crown, so will all men who are true and faithful unto death and lay down their lives for the work of God and the testimony of Jesus Christ.

Brother Benson has died among his friends; he had not been in pain or suffering, or endured a lingering sickness. Thank God he died in the harness and has gone home to receive his reward. During the time he has been a member of the Church he has been on many missions. I will here remark, without entering into details, that, at the time the Saints were driven from Illinois to this land, he was called upon and sent east, as one of the agents of the Church, to prove the eastern country—our Puritan fathers and friends in New England, after we had been driven from our homes, country, and the graves of parents, wives and children, to see if they would stretch out their hand to assist us while in the wilderness. He labored faithfully on that mission, visiting Boston and other leading New England cities, calling for contributions to help the poor, the widow and the fatherless, who were, in a measure, in a state of starvation in the wilderness, after having been driven from their homes in the midst of an inclement winter. I believe he got fifty dollars. If he had gone into Missouri and split rails by the day, I guess he would have made considerable more money in the same time. But never mind! He was faithful on his mission, and returned faithful, and continued so from the commencement of his career as a Latter-day Saint until the day of his death. I rejoice in this, and it is a consolation to his family and to all Israel to know that he has been true and

faithful to his calling. When I contemplate and realize that the little time spent here in this mortal life will fix and mould our destiny for all the endless ages of eternity, I try to realize what manner of men we all ought to be.

I have traveled a good deal with Brother Benson and have been acquainted with him, as you have, a good many years past, and I can bear this testimony of him—he has always been ready and willing to labor in either temporal or spiritual things. Here on this road he labored faithfully during the past year in building a hundred miles of the railroad; he and those associated with him finished their job with punctuality. All these things show the untiring industry and perseverance of the man.

This is the way with all of us. We are all called to labor in temporal and spiritual things in building up the kingdom of God in these last days. We have to preach the Gospel to the children of men; we have to warn the nations of the earth. We have been called to do this; this is the command of God to the Elders of Israel. In obedience to this they shoulder their knapsacks, and without purse or scrip, travel the world over to declare to the children of men the words of life and salvation. In doing this they swim rivers, wade swamps, and endure much toil and privation. During the last thirty-seven years of my life I have traveled one hundred thousand miles in obedience to this command. It will be well with all men who are faithful in the performance of these duties. Brother Benson never performed a mission or any other duty but what he will rejoice over for ever, and so it will be with us all. The reward of the faithful will amply repay them for all the labors they ever performed or for the privations they have endured. No labor we have ever done that has helped to promote the happiness and well-being of our fellow-men will go unrewarded. Brother Benson to-day, instead of being with his family in Logan, that is in the flesh, he may be with them in spirit, is privileged to mingle with his brethren who have gone before—Joseph, Hyrum, David, Parley, Heber and the prophets and Apostles of former days. He is mingling with them. They have finished their work in the flesh. So has he. He has been suddenly called away from his labors, but his works will follow him.

I wish to speak to my friends a little with regard to the position which we occupy as Elders of Israel, and as the Church and kingdom of God upon the earth. I feel impressed to do so. I do not know that I wish to say a great deal more with regard to Brother Benson. His labors are before us and the world, and they are before God and angels. I am satisfied with them, and I do not know who is not who was acquainted with him. I wish now to say something with regard to the organization of this Church and the position occupied by Joseph Smith, Elder Benson and the Apostles and Priesthood of this Church.

We are living in a very important age, an age in which preparations are making for the second coming of the Messiah to reign a thousand years upon the earth with his Saints. The Scriptures of the Old and New Testament will never be fulfilled until this comes to pass. An angel of God, the Revelator John informs us, was to fly through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth—to every nation, kindred, tongue and people, saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment is come,

and worship Him who made the heaven, the earth, the seas and the fountains of water." You may take up Isaiah and all the prophets, and you will find that they refer to this latter-day dispensation, when the kingdom of God should be established on the earth. There never was a prophet, from Adam down, whose records we have, but had his eye upon this great dispensation of the last days. When the Lord created the earth He placed men upon it, and though the power of sin has entered it, it has not been left by the Lord to go at random. In Adam all fell, or died; but in Christ, the Apostle says, all are made alive. Our worthy President has often said, when speaking upon the prevalence of sin in this world, that one of the greatest honors and blessings ever conferred on the sons of men was to come and dwell in the flesh in a sinful world like this, amid the power of evil, temptation and darkness, that they might have the privilege of overcoming them and of inheriting eternal life, which is the greatest gift of God. All the prophets have foreseen the establishment of the kingdom of God in the last days; they have seen Zion pass through all her travail and persecution to her final triumph, when she possessed great glory, power and dominion upon the land of Joseph. Daniel saw the kingdom of God, which he likens to a little stone cut out of the mountains without hands, which grew and increased in size until it filled the whole earth. Daniel said this kingdom was to be an everlasting kingdom.

Well, brethren and sisters, you and I have lived to see the dawn of the great day thus referred to by the prophets, in which the God of heaven has set His hand for the last time to establish His kingdom upon the earth; a kingdom not to be overthrown, but to remain until sin, Satan and the power of the devil are banished from the face thereof, and until, as the prophets have said, the kingdoms of this world shall become the kingdoms of our God and His Christ.

This day we have lived to see. This tabernacle, this congregation, and the multitudes through the valleys of the mountains are the fruits of this work. How did it commence? It commenced by an angel of God flying through the midst of heaven and visiting a young man named Joseph Smith, in the year 1827. That was the time of a great awakening among the sectarians of the day—a day of revivals and protracted meetings, when the people were called upon to join themselves to the sectarian churches. This young man looked around amid the confusion among the different sects, each proclaiming the plan of salvation differently, and each claiming it was right and that all others were wrong; in the midst of this contention he did not know which to join. While in this state of uncertainty he turned to the Bible, and there saw that passage in the epistle of James which directs him that lacks wisdom to ask of God. He went into his secret chamber and asked the Lord what he must do to be saved. The Lord heard his prayer and sent His angel to him, who informed him that all the sects were wrong, and that the God of heaven was about to establish His work upon the earth. This angel quoted many of the prophecies of Isaiah and Jeremiah, and told this young man that they were about to be fulfilled among the nations of the earth; and he also told him that if he would listen and render obedience to the commands of God, he should be an instrument in the hands of the Lord in establishing His kingdom upon the earth.

These visits were repeated from time to time, during which Joseph.

received revelation and much instruction in the things of God. He taught some of these things to his father and some of his brothers and a few others, but he had no authority to preach or administer in the ordinances of the house of God.] Why? Because, as the prophet has said, "No man taketh this honor unto himself, except he be called of God, as was Aaron." No man, in any generation, has ever had authority to preach the Gospel of Jesus Christ unless he was called by revelation. You may read the history of all the prophets and Apostles from the creation down, and they have all received the Holy Priesthood under the hands of God or angels, or under the hands of men who have held this authority. It was so with Joseph Smith. He could not find anybody who possessed this authority, and he called upon the Lord to know what to do, and the Lord sent John the Baptist, who was beheaded for his religion. John held the Aaronic Priesthood, and he came and ordained Joseph Smith to the same Priesthood. This gave him power to administer in some of the ordinances of the Gospel of Christ. He could baptize for the remission of sins, but could not lay on hands for the gift of the Holy Ghost. The Lord afterwards sent Peter, James and John, who held the keys of the kingdom in their day and generation upon the earth, and they ordained him an Apostle, and sealed upon his head every key, power and blessing, and all the authority which they exercised in their day.

This is the origin of the authority of the Latter-day Saints; and from that day until the present the little stone cut out of the mountain has been growing. The Church was organized on the 6th of April, 1830, with six members, and the Elders immediately went forth, one here and another there, bearing testimony and preaching the doctrines the angel made known to Joseph, and some few, out of many, have received and obeyed the same. This Gospel is the same as that taught by the ancient Apostles, namely, faith in the Lord Jesus Christ, repentance of sin, baptism for the remission of sin, then the laying on of hands for the reception of the Holy Ghost. These were the doctrines taught by the ancient Apostles, and the signs that followed believers anciently follow them in our day. Said Jesus, when sending his Apostles forth to preach:

"Go ye into all the world and preach the Gospel to every creature.

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

All these gifts and graces were promised by Joseph and the early Elders of the Church, just the same as by the ancient Apostles; and this is the testimony that every Elder has borne from that day until the present. Has the Lord backed up this testimony? He has. All of the Twelve who have labored abroad, and we have been doing so, more or less, thirty or forty years, traveling hundreds of thousands of miles—have made this declaration. I have preached to millions of my fellow-men in my own and other countries; and I and the other Apostles, as well as hundreds of Elders of this Church and Kingdom, have all made the same proclamation, to kings, princes, presidents and rulers, and to the inhabitants of the earth wherever we

have gone, as far as we have had an opportunity and have had the privilege of opening our mouths. We have borne the same testimony to all—namely, that all who would receive our testimony and obey the Gospel should receive the Holy Ghost. Would we have dared to go forth and bear this testimony if we had not known this was the work of God? No, there is not a man on the face of the earth who dare do it under any other circumstances, for his hypocrisy and deception would soon have been apparent; the very first man that received his testimony would have proved it. Could we have gathered our hundreds of thousands from the nations of the earth if we had been deceivers and had preached false doctrines? As the Apostle says, "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." No, we should have had no success; we might have preached false doctrines until we were grey, or as old as Methusaleh, but if we had we should never have seen Utah, this tabernacle or these valleys of the mountains. But the Lord backed up our testimony, and tens of thousands throughout this Territory and in the world, who received it, can bear record that they have received the Holy Ghost, and the revelations of Jesus Christ, and that the gifts and graces of the Gospel have followed them.

This Church is organized exactly as it was anciently—with Apostles, prophets, pastors, teachers, gifts, helps and governments. Are all Apostles, or are all prophets? Do all have the gifts of healing, or do all speak with new tongues? No, but all these gifts and offices are in the Church, and, as the Apostle says, they are placed there for the work of the ministry, for the edifying of the body of Christ, and for the perfecting of the Saints—until we are come to the unity of the faith, to the knowledge of the Son of God, and to the fulness of the stature of a man in Christ Jesus. That is what they are given for, and they are needed just as much as they ever were in any generation. But the world has been without these blessings and wandering in darkness for nearly eighteen centuries. Now the Lord has raised up a people to establish His kingdom on the same foundation as anciently. This is the work of the Latter-day Saints We have been called to warn this generation; we understand the signs of the times and know that the judgments of God are at hand. If we had not been faithful to our calling and mission the Lord would have raised up another people, because the set time is at hand for Him to establish His kingdom.

There are one or two ideas more I wish to refer to with regard to the mission of Christ. That mission did not end when he was crucified. When that event took place we are told that his body lay in the tomb for three days, and that his spirit went to preach to the spirits in prison, which sometime were disobedient when the long suffering of God waited in the days of Noah, while the ark was preparing. Jesus went and preached to them in the spirit that they might be judged according to men in the flesh. Here is a principle of which the Christian world know nothing, and which has been revealed to us in our own day—namely, preaching the Gospel of life and salvation to the spirits of those who pass away without rendering obedience thereunto. Nearly eighteen hundred years have passed away since God had a Church upon the earth. In that time about fifty-four thousand millions of human beings have passed

away without the Gospel. Are they to perish because they lived in generations when God had no Church on the earth? No, they will be preached to by men who go into the spirit world, who hold the keys of the kingdom of God, and the ordinances of the house of God will be administered to them by their descendants and friends here on the earth. The Apostle Paul evidently had his mind on this subject when he says, "Why then are they baptized for the dead, if the dead rise not?"

I do not know how fully Brother Benson has attended to the work for his dead, but I know that he has worked hard for the living; and when he goes into the spirit world and meets with those for whom he has been baptized and been the means of liberating them from prison in the spirit world, what joy he will have! And it will be so with others. And this work of administering the ordinances of the house of God to the dead, I may say, will require the whole of the Millennium, with Jesus at the head of the resurrected dead to attend to it. The ordinances of salvation will have to be attended to for the dead who have not heard the Gospel, from the days of Adam down, before Christ can present this world to the Father, and say, "It is finished."

Brethren and sisters, let us be admonished by the death of Brother Benson, and if we have anything to do let us do it. Let us go to and attend to our ordinances, then when we go to the spirit world and meet with father, mother, brother or sister they cannot rise up and accuse us of negligence. I have attended to the ordinances for a great many of my friends, and I want you to do the same, so that when we get to the other side of the vail we may look back and be satisfied. This power has been placed in the hands of the Latter-day Saints, then let us go forth and use it for the salvation of the living and the dead. With regard to the unbelief of the world, it will not make the truth of God without effect. These ordinances have been revealed to us; we understand them, and unless we attend to them we shall fall under condemnation.

I rejoice in the work of God and I rejoice to live in this day and age of the world. I want to live as long as I can do good; but not an hour longer than I can live in fellowship with the Holy Spirit, with my Father in heaven, my Savior, and with the faithful Latter-day Saints. To live any longer than this, would be torment and misery to me. When my work is done I am ready to go; but I want to do what is required of me. The Gospel is the power of God unto salvation to all who believe, both Jew and Greek. Let us be faithful, keep our covenants, do our duty, and attend to all the ordinances of the Gospel as far as we can, both for ourselves and our dead. When we have done this we shall be satisfied. I pray that God may bless you; that he may bless the Apostles who dwell on the earth; that His power may rest on the presiding Twelve, the Seventies, the High Priests, the Bishops, Elders, Teachers and Deacons, and all who have entered into covenant to keep His commandments. Let us be faithful and we shall obtain our reward; we shall overcome and obtain eternal life and a crown of glory if we magnify our calling by living the religion which we have received, which may God grant for Christ's sake. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, APRIL 24, 1870.

(Reported by David W. Evans.)

THE GOSPEL OF JESUS CHRIST.

We delight in the spirit manifested by our young friend who has just spoken. He advocates the use of the sword of the Spirit, or the principles of the Gospel of Jesus Christ, backed by the spirit of that Gospel, to convince people of the error of their ways. We, as a people, or the Elders of this Church, have carried that over the face of the earth; we have offered it to the people in nearly all parts of the earth, without money and without price.

We delight to meet together to worship God; we delight to have our brethren and sisters come together for this purpose, and we also esteem it a pleasure to have strangers of age and experience, who have the spirit to discern, meet with and preach to us. In our community we have very few from the heathen world; but from the Christian world thousands have gathered here. They understand and know the effects of what is called Christianity. But it is otherwise with our children. They have been brought up here; and, except in a few instances, they have heard nothing but the Gospel as taught by the Latter-day Saints. They are not capable of judging what the outside world is until they have had it exhibited before them, which has been their privilege occasionally; and I always feel to urge our youth to attend meetings when strangers preach, that they may be able to understand that which is and that which is not of God, and learn the difference between the doctrine taught by us and others. We believe a great many things that the Christian world cannot believe. If their eyes were open and they had the spirit to see things as they are, they could understand them. There is not a man or woman on the earth but what, if they understood God and the things of God, would yield obedience to His requirements. Those who set themselves up against the truth do it in consequence of not seeing things as they are—in consequence of ignorance, and were it not for this ignorance with regard to God and His Gospel they would be able to believe in the Gospel. The Latter-day Saints believe in the Gospel of the Son of God, simply because it is true. They believe in baptism for the remission of sins, personal and by proxy; they believe that Jesus is the Savior of the world; they believe that all who attain to any glory whatever, in any kingdom, will do so because Jesus has purchased it by his atonement.

The Chistian world says, "We are going to the kingdom of Heaven;" but what is to become of those who have died, not believing as they do, or who have died without hearing the Gospel? Millions of them have passed away, both in the Christian and in the heathen worlds, just as honest, virtuous and upright as any now living. The Christian world say they are lost; but the Lord will save

them, or, at least, all who will receive the Gospel. The plan of salvation which Jesus has revealed, and which we preach, reaches to the lowest and most degraded of Adam's lost race. Is He going to save all in the same glory and bring all to the same state of felicity? Will they who refuse to obey the Gospel of the Son of God be saved and exalted in the same kingdom and glory as they who have obeyed? No, never, never!. It is impossible. Do you suppose that a person can see the kingdom of heaven without being born of the Spirit? Jesus said not. Shall we say to the contrary, and maintain that we can see the kingdom of God without being born of the Spirit, and say that Jesus is a liar? Jesus said to Nicodemus, "Except a man is born of the spirit, he cannot see the kingdom of God." Shall we admit that Jesus spoke the truth, or shall man say that his doctrine is true and Jesus spoke that which is not true? Which shall we do? There is no alternative but to admit that Jesus is true, and will save on no other condition than that laid down in the Scriptures, and that all who preach any other doctrine take the testimony of men instead of the testimony of Jesus, or that the Christian world with their varied opinions and creeds are true and that Jesus is untrue.

This is plain talk, my friends. Can you mistake it? Can you gain any idea from what I say except what I mean—let God be true, if it makes every man a liar. I think my words are so pointed and emphatic that no person can mistake them. Did Jesus say, "Except a man is born of the water and of the spirit, he cannot enter the kingdom of God?" Yes, all Christians will admit that. Then do you think there was one plan of salvation for Nicodemus and another for you and me? It is all folly for any person to expect any such thing! Come with the sword of the Spirit! Let the whole world of Christendom come with their arguments and Scriptures, and let us argue these things together! Let us lay them before the people and see who is right and who is wrong.

Let me say to you, if it is true that no man can enter the kingdom of God unless he is born of the water and of the Spirit, God must provide a plan by which those who have died ignorant of the Gospel may have the privilege of doing so, or he would appear to be a partial being. Has He provided that way? He has. The Christian world have taught, preached, contemplated, meditated, sung about and prayed for the Millennium. What are you going to do during that period, Christians? Do you know what the Millennium is for, and what work will have to be done during that period? Suppose the Christian world were now one in heart, faith, sentiment and works, so that the Lord could commence the Millennium in power and glory, do you know what would be done? Would you sit and sing yourselves away to everlasting bliss? No, I reckon not. I think there is a work to be done then which the whole world seems determined we shall not do. What is it? To build temples. We never yet commenced to lay the foundation of a temple but what all hell was in arms against us. That is the difficulty now: we have commenced the foundation of this temple. What are we going to do in these temples? Anything to be done there? Yes, and we will not wait for the Millennium and the fullness of the glory of God on the earth; we will commence, as soon as we have a temple, and work for the salvation of our forefathers; we will get their genealogies as far as we can. By and

by, we shall get them perfect. In these temples we will officiate in the ordinances of the Gospel of Jesus Christ for our friends, for no man can enter the kingdom of God without being born of the water and of the Spirit. We will officiate for them who are in the spirit world, where Jesus went to preach to the spirits, as Peter has written in the third chapter, verses 18, 19, and 20, of his first epistle:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing," etc.

In the next chapter, Peter, alluding to this same subject, says—

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

What will we do for and in behalf of the dead? We will be baptized for the remission of sins, as Paul has said, in his first epistle to the Corinthians, 15th chapter and 29th verse:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

We will also have hands laid on us for the reception of the Holy Ghost; and then we will receive the washings and anointings for and in their behalf, preparatory to their becoming heirs of God and joint-heirs with Christ. Are you going to do this, Latter-day Saints? Yes. What will the Christian world do with their dead? Let them sleep an eternal sleep, for there are no provisions made for them in the gospel they believe in and have taught to them.

This is one item of doctrine believed in by the Latter-day Saints that the inhabitants of the earth are opposed to. Why? Because they are governed and controlled by the spirit of darkness. This may seem harsh, but it is true. They are opposed to Jesus, to God, and to the salvation of the children of men, and are controled by this evil spirit, and they know it not. They say:

"Latter-day Saints, let your dead and ordinances for their benefit alone, we will pass laws forbidding you the observance and practice of the ordinances of the house of God."

We trust in God. I reckon He will fight our battles and we will be baptized for and in behalf of the human family during a thousand years; and we will have hundreds of temples and thousands of men and women officiating therein for those who have fallen asleep, without having had the privilege of hearing and obeying the Gospel, that they may be brought forth and have a glorious resurrection, and enjoy the kingdom which God has prepared for them. The devil will fight hard to hinder us, and we shall not take an inch of ground except by obedience to the power of, and faith in, the Gospel of the Son of God. The whole world is opposed to this doctrine. But is there any harm in it? If they could only see it as it is in the Lord, they would rejoice in it, and instead of fighting it, they would praise God for having revealed so glorious a doctrine. Suppose that the notion entertained by some is true, that after the death of our bodies our spirits sleep an eternal sleep, and I am baptized for my father, grandfather, and so on, does it injure them? Answer, all ye intelligences on the face of the earth, above, beneath, or around about the earth! All will admit that no harm would be done in practicing these

ordinances. Then let us alone if our practices will do no harm, why oppose us in their observance? The result might possibly affect beneficially our progenitors, and then you who oppose would be found fighting against God. Better let the Gospel have its course.

We have had a nice discourse this morning from the Rev. Mr. Andrews, exhorting all to believe in Jesus. His text was as good a one as ever a man quoted, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto all them that believe; to the Jew first, and then to the Greek," or to the rest of the world. Jesus says, pointedly, "If ye love me, keep my commandments." This is the test? Are there any commandments? Yes, plenty of them, and the only way to prove our belief in and love for the Lord Jesus is by observing the sayings that he has left on record.

They are coming from the East and from the West, from the North and from the South to sit down in our Father's kingdom; but no man can sit down there unless he gain admittance through the faithful observance of the commands of God, and obedience to the ordinances of His house. Then why not repent and obey the ordinances and commandments? Why not be believers in the Lord Jesus Christ? Is there any harm in it? I say to every being on the face of the earth, Christian, Pagan, or Jew, supposing my doctrine is not true, and that there is no necessity for believing in Jesus, being baptized for the remission of sins and having hands laid upon you for the Holy Ghost, will it do you any harm? Pagan, will it do you any harm? Believers or unbelievers, will it do you any harm? Universalian, will it do you any harm? Apostates, will it do you any harm? Wise man, will it do you any harm? Fools, will it do you any harm? What is your answer? "No; it will not." Well, then, let me alone. I may be right, and you wrong; and if I should be right, you are cut off, and I have the advantage of you; but if you are right, and I am wrong, I am with you and will share in all the blessings that you can get.

This Gospel will save the whole human family; the blood of Jesus will atone for our sins, if we accept the terms he has laid down; but we must accept those terms or else it will avail nothing in our behalf.

I have talked long enough. I bid you all welcome to the Gospel. Jesus Christ has commissioned me to say to the whole human family, "You can have this Gospel without money and without price." We have traversed the world over and offered it to the human family and asked them to receive it. We are still saying to them believe on the Lord Jesus Christ, keep his commandments, and obey his ordinances, that it may be well with you. God bless you. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, APRIL 24, 1870.

(Reported by David W. Evans.)

BEARING FALSE WITNESS.

The 16th verse of the 20th chapter of Exodus, one of the ten commandments, reads as follows: "Thou shalt not bear false witness against thy neighbor." We, as a people, are situated in the Great Basin, among the mountains, and occupy the little valleys which form the backbone of the American continent. We have been here about 23 years, and we have had the privilege of contending with the fury of the elements, with a sterile country and with desolation itself, and by the magic wand of industry and the blessing of our heavenly Father upon our labors, and upon the waters and the land, we have been able to make for ourselves comfortable homes and to enjoy religious liberty—a blessing which had been denied to us in other localities where we had resided. No other community can be found on the face of the earth that has had more good order, peace and harmony. In all the settlements, protection, safety, and every necessary blessing have been extended to the traveler, to the stranger and the resident alike. I believe that for the forty or fifty thousand square miles we have occupied in spots, the desert of course intervening between the settlements, there have better police regulations and more safety to all parties than have existed in the streets of New York or Washington. And the protection which has existed and which does still exist has been the work of the Latter-day Saints. Of this we have every reason to be proud.

I have recently traveled more than 1,000 miles among the settlements, and have visited perhaps 30,000 people. During that journey I have not seen an idler, loafer, or heard an oath or blasphemous word; I have not seen a drinking saloon, dram shop, gambling hell, or brothel; but all has been perfect order and peace, the people worshipping God as they understand the Gospel and rejoicing in the same.

It was my lot, during the past season, to be present much of the time in this city, which was visited by great numbers of men, from nearly all parts of the earth. Many of them were clergymen of the various denominations—Presbyterians, Congregationalists, Methodists, Baptists, and others. Some of these men occupied our pulpits in this and the New Tabernacle. We were glad to hear them. We had many good reasons for wishing them to preach to us. Many of the younger members of our community have not been conversant with the religions of the age. The elder members of our body have been, for most of us were raised in some one or other of the religious denominations, and have felt and realized the effects of their principles, and are fully acquainted with their doctrines. Thousands of our Elders have traveled abroad in the earth preaching and have been observant of their

workings and progress. But the young and rising generation among us have not had this opportunity. It is therefore very desirable to us, whenever ministers of standing in their own denominations visit us, to have them set forth their doctrines and sentiments before us, that the young persons among us may understand all other religions as well as ours, and be able to compare the doctrines that are taught or held in Christendom with those which we have been introducing under the revelations given to Joseph Smith. It was on this and other grounds that the general spiritual liberty, so marked among us in the days of Joseph Smith, had been constantly continued. We all remember, who lived in the days of Joseph, that every clergyman of any prominence who visited Nauvoo was invited to preach to our congregations. This has ever been our course. It was so at Kirtland. They preached in our Temple and in other localities, and it has been continued up to the present time. During the long years that we were in a manner isolated from the rest of the world, ministers passing across the continent by stage or in emigrant companies have spoken in our tabernacles.

It is true that when our Elders have been abroad preaching they have not met with similar courtesy. There was not long since, in the Vermont *Journal*, a little article in relation to Rev. John Todd, D.D., at Pittsfield, Mass., who, the *Journal* says, did not reciprocate the courtesies shown him at Salt Lake last summer. He preached in this building, and afterwards requested the privilege of preaching in the New Tabernacle. He did so, and was treated with due courtesy. He delivered us an address, showing us his faith and religion, which was what we desired him to do. We requested him to conduct the meeting as he chose, as we wished to see his manner of worship, or rather that our young people might see it. He went away and published a book in which he misrepresented us in many things and asserted that there was no liberty nor freedom here, that he felt bound, and he hoped that this plague spot of Sodom would be removed, and prayed that God might speed the day.

This course, pursued by Dr. Todd, put me in mind of the commandment —our text, "Thou shalt not bear false witness against thy neighbor."

A freer people do not exist on the earth, nor any who have greater opportunities for free thought and understanding. Elders are going forth to every nation, kindred, tongue and people, preaching the Gospel and gathering up the poor and needy; and their going and returning keep us posted thoroughly in relation to the progress and improvements made by and going on in the religious, scientific and mechanical world. These are the facts, and every man has the privilege of exercising his own will and freedom; and the privilege of preaching in our congregations is extended through all our settlements to ministers and men of standing in other religious bodies. I saw recently invitations published to the learned of all denominations, to occupy the halls of Brigham city; and the same is true of other settlements. All that we desire of our fellow men, when they visit us, is to tell the truth about us, and not to tell for truth the forecastle yarns they have heard spun at some street corner by some who, while manufacturing lies, were trying to imitate Dean Swift's tales of Gulliver. Many men who have called here have done this.

I remember one particular instance which occurred last season. There

were five gentlemen of the Baptist Church who came here, with whom I had a conversation. They said their people had never, under any circumstances, persecuted the Latter-day Saints. I told them that I did not know that they had as a church. But I told them that the Rev. I. McCoy, a Baptist minister, with his gun on his shoulder, at the head of forty men, drove women and children out of their houses and robbed them in Jackson county, Missouri, in 1833; that Levi Williams, a Baptist preacher, led the party of men who murdered Joseph Smith; and that the Rev. Thomas Brockman, of the Reformed Baptists, at the head of 1800 men, drove forth to perish 500 or 600 Saints, men, women, and children, poor and helpless, who were left in Nauvoo, Ills., having previously cannonaded the town for three days. I did not know that, as a church, they had persecuted us, but certain individuals of their persuasion had taken part in the matter. They seemed considerably hurt to hear it. They wished to preach to us, and they had the opportunity to do so in the New Tabernacle. It was not long before an article appeared in the *Baptist* paper, describing the meeting. I presume most of the audience recollect the discourse of Dr. Backus. The description these gentlemen gave of the meeting was something like this. The Twelve Apostles were on the stand, and they looked around to see which was Judas; finally they came to the conclusion that they were all Judases, except Elder Taylor. The paper said it was desired and hoped that in a short time the Government would adopt efficient measures to put a stop to Mormonism.

Now I do really think that it is degrading to the religion, science and civilization of the age, where there are five hundred thousand ministers, editors and public teachers in the country, to ask the Government to interfere in any manner whatever to correct any moral or religious error. I think it is acknowledging a weakness in the civilization and religion of the age to do so.

I wish to say to our friends who have visited us, in conclusion, we are glad to see you; you are welcome among us; we like to hear you speak, but when you go away tell the truth about us, and remember the commandment of God, "Thou shalt not bear false witness against thy neighbor."

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 24, 1870.

(Reported by David W. Evans.)

TRUTH AND ERROR.

I am sure that, to strangers, such a meeting as this must be very novel. I might say to those who have been here to-day that our meetings are conducted very much like the meetings of the Presbyterians, the Baptists

and Methodists in England and in the United States. It is true that we continue our discourses longer than they usually do, and sometimes two or three speak; but such a meeting as this is to-day is a novel thing to me. I might almost say it is equal to a theatre; but there is good here, and I would not permit evil in my theatre. If I were to learn of any unbecoming conduct there, in looks, words or actions, those guilty of it would have to leave that stage. I would not allow them to remain there.

I want to say to my friends that we believe in all good. If you can find a truth in heaven, earth or hell, it belongs to our doctrine. We believe it; it is ours; we claim it. Is that right? If you find an error here, I ask you to leave it, pass it by, let it alone, do not embrace it in your faith, do not practice it in your lives. I say to all, to my brethren and sisters and to strangers, if we teach anything that is good, receive it, I beseech you. If we have any good in our doctrine, believe it and embrace it, it will do you good. If we have errors, do not embrace them. I have been trying, for almost forty years, to tell the people how to be saved. I have always made this proposition to every man I have conversed with on the subject of truth and error, "If I have errors, I will give ten errors for a truth. Do you want to trade?"

Do not embrace error! Christians, search the Scriptures of the Old and New Testament, for in them you think you have eternal life, and they are they that testify of the doctrine that we preach; and if we can get you to believe what is written there concerning God the Father and Jesus the Mediator, and to render obedience to what is required there of the children of men, we ask no more.

Here is the Book of Mormon. We believe it contains the history of the Aborigines of our continent, just as the Old Testament contains the history of the Jewish nation. In that book we learn that Jesus visited this continent, delivered his Gospel and ordained Twelve Apostles. We believe all this, but we do not ask you to believe it. What we do ask is that you will believe what is recorded in the Holy Bible concerning God and His revelations to the children of men. Do this in all honesty and sincerity, then you will know that the Book of Mormon is true. Your minds will be opened and you will know by the visions of the Spirit of God that we teach the truth. For this we are persecuted; for this we have been driven; for this we have left our homes and all many times; for this we came to these mountains, comparatively naked and barefoot, and here you can see what we have done. And now they are seeking again to break up this people. God will hold them in derision. (Amen, from the congregation.)

Now, I say, honestly, if the inhabitants of the earth will read this book called the Old and New Testament (though it contains the words of God and the words of men; the words of Jesus and the words of the devil), and believe the truth that is there, just as it is portrayed and written and given to us without any new translation, it will be good for them in time and eternity. The Bible, or part of it, has been retranslated by Joseph Smith. Many precious parts were taken out by men in former days. But believe it as it is and we are one—if we practice it. I will put that in. But if we believe the truth, we will practice it. We may say we believe it, and practice it not. But this is no proof to God, angels, or to one another. "By their fruits ye shall know them," is

a scriptural saying, and is as true now as when it was spoken.

I have a little item which, if I had time, I would like to read, portraying our feelings towards the inhabitants of the earth. It is called the "Vision"—a vision Joseph Smith and Sidney Rigdon had while they were translating the New Testament. I would like to read this because it is our faith. But we also believe the Bible. Do you, my friends? I would to God you did. I am like Moses when a messenger came to him saying, "The people are prophesying in their tents." Said Moses, Well, what of that? I would to God that the Lord's people were all prophets! I would to God that they all had revelation! When they receive revelation from heaven the story is told, they know for themselves.

Now, my friends, brethren and sisters, ladies and gentlemen, how do you know anything? Can you be deceived by the eye? You can; you have proved this; you all know that there are men who can deceive the sight of the eye, no matter how closely you observe their movements. Can you be deceived in hearing? Yes; you may hear sounds but not understand their import or whence they come. Can you be deceived by the touch of the finger? You can. The nervous system will not detect everything. What will? The revelations of the Lord Jesus Christ, the spirit of truth will detect everything, and enable all who possess it to understand truth from error, light from darkness, the things of God from the things not of God. It is the only thing that will enable us to understand the Gospel of the Son of God, the will of God, and how we can be saved. Follow it, and it will lead to God, the fountain of light, where the gate will be open, and the mind will be enlightened so that we shall see, know and understand things as they are.

God bless you, and help us all to do what He requires of us. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, OGDEN CITY, NOV. 12, 1870.

(Reported by David W. Evans.)

THE GOSPEL AND THE THE' THINGS OF THE WORLD—CONSISTENCY—WORKS AS WELL AS FAITH—THE WORD OF WISDOM.

In rising before you this evening I desire an interest in your prayers that I may be able to speak to our mutual edification. I realize, most truly, in my own experience, that it is a very difficult matter to rise before a congregation of Saints and preach the Gospel without the assistance of God's Spirit; I do not feel capable of doing it, and I therefore pray that that Spirit may be enjoyed by us who are here this evening. I feel that we

have had a good and profitable time to-day, if we can but treasure up the instructions which have been given. But the great difficulty is—we are too careless, listless and unconcerned in relation to what is taught us from time to time; we do not weigh, with that thought and care that we should do, the instructions and counsels which we receive. We allow other things to occupy our minds; the cares of the world, the desire for gain, the anxiety to promote our own interests and to provide for the necessities of life choke out the word of God to some extent. This is too much so with the Latter-day Saints, and it is pre-eminently so with the world at large. They do not believe the Gospel when they are taught it, which is the reason that our Elders meet with so little success abroad. The world has grown so indifferent to the Gospel, that it is almost impossible to excite inquiry regarding it. Perhaps one cause of this is that there has been too much teaching and too many varieties of it, and the minds of the people are unsettled and filled with speculation regarding the principles of salvation. They see men preaching various doctrines, hence they conclude that they who claim to be ministers and presume to preach have neither the authority to do so, nor the spirit of the Gospel, the knowledge of the truth or the testimony of Jesus, and they are losing confidence in them. People who reflect cannot do otherwise, for, however much the various gospels are taught to the people, nothing but dissatisfaction, doubt and disappointment result therefrom. There is no prospect, to all earthly appearance, of their ever arriving at a knowledge of the truth; in fact, the Christian world to-day are in exactly the position described by the ancient Apostle—they have a "form of godliness, but deny the power thereof;" and "they are ever learning, but never come to the knowledge of the truth."

But while this is the condition of the world, why should we, who have received the Gospel, as revealed in our day through Joseph Smith, sink to a level with them in our faith and actions? Having received the Gospel, it is our privilege to receive the testimony of the same; and if we have not, it is our own fault, for it is promised freely to every man and woman who will obey it; and there is not a son or daughter of Adam with common reason, but he or she is entitled to a perfect knowledge of the Gospel of salvation upon rendering obedience to its requirements; and if all who do so do not receive the promised blessings, it is their own fault, and not the fault of the Gospel or its Originator. The Gospel plan is broad and ample, and its Author has promised that they who seek shall find, and to them that knock the door shall be opened. James, the Apostle, says, "If any lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." This is well known in the world, for the Scriptures are read there, and they are aware of the existence of these promises; and I presume that many of them endeavor to ask for what they need in conformity with the teachings of the Scriptures; for they do certainly realize, to some extent, that they need wisdom and understanding which they have not, and which seems out of their power to obtain. But why do they not get what they ask for? The promise is very pointed, and is given in language that cannot be mistaken. James explains this. Says he, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." "For let not

that man think that he shall receive anything of the Lord." But he who asks in a proper manner, who humbles himself before the Lord like a little child before its earthly parent, and is willing to trust in God, and comes before him doubting nothing, that man, or that woman, will receive what he or she shall ask for. God has said it; He has promised it by the mouths of His servants, the Prophets and the Apostles, and the promise is sure and unfailing; and if there is any fault, it is on our part, and through our own lack of faith, meekness and humility before the Lord.

The Apostle James says that "ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." We may ask blessings of the Lord, from now to all eternity, and if we ask with pride and ambition in our hearts, and with a desire to increase our wordly possessions for our own aggrandizement, God will not grant what we ask. Hence the necessity of learning how to approach our Creator, and of asking Him according to the way He has appointed.

When we meet together it is for the purpose of listening and being instructed and uniting our hearts in prayer to God, not as individuals, but as a community, that by our combined supplications we may obtain from His hands that which we need. We do not come together, as some do, to admire fashionable attire; but we meet to worship God, and to be instructed regarding the principles of salvation, that we may be strengthened and encouraged in the prosecution of the labors devolving upon us, in overcoming the evils of our own fallen natures and bringing ourselves into subjection to the law of God. Those who come together for this purpose will receive their reward.

There are evils in the midst of Israel as well as in the world, arising from pride and neglect of duty. Many have no anxiety for anything but the things of the world. A man, for instance, has a farm and flocks, and they engross his whole time and attention. If he does take a little time to rest from his toils in the field and attends meeting, he comes drowsy and thoughtless, and leaves no better than when he came. He has learned nothing; in fact he did not come to be taught. He came, perhaps, simply because it was customary, or because some of his family or neighbors came, and not because he felt any interest in being there himself. If an angel should address a congregation of such individuals, his words would have no effect. The words of an angel would have no effect on the minds of women who attend meeting to look at the bonnets of their neighbors, or to see how the fashions change, any more than upon the minds of men who do the same thing for form's sake. Such persons have no conception of truth, and have no place for its reception; it is shut out from their understanding, and they sit like figure heads, and derive no benefit from the instructions of the servants of God. So far as their influence goes, if they have any, it is as a damper thrown upon those around them.

I do not believe it would be necessary to preach so much to the Saints, as it now appears to be, if we lived our religion, and would exercise one-tenth part of the faith that we should exercise for our own good and the good of Israel; but, under present circumstances, it seems to be absolutely necessary to preach day after day and week after week to the Saints to keep them anywhere within the bounds of the Gospel. We are so easily led astray, so easily benumbed and chilled in our perceptions of truth. If there ever was a time that

we needed to live the religion of Jesus Christ it is at the present. We should begin to realize that every man and woman is an agent, and exercises a certain amount of influence in the sphere in which he or she moves. Parents have an influence over their children; children have an influence over each other; neighbor has an influence with neighbor; and although we may not perceive that our example has any influence or weight, I assure you many times injury has been done by acts that we regarded as trifling through the influence they had upon our neighbors or children. Who can tell the result of a promise, made and not kept, by a father to his child? Will the child grow up in the belief that the father and mother guilty of this practice, mean what they say, or that they say one thing and mean another? From the conduct of the parents in this respect the child is very likely to take license to follow their example, and perhaps to do worse. Who can tell how long evils of this nature will tell upon children, transmitted through them to their posterity? Yet we see fathers and mothers set an example before their children which they themselves condemn and warn their children against. The inconsistent conduct of parents has a tendency to blunt the sensibilities of children, and to lead them from the way of life and salvation, for if parents teach their children principles which they do not practice themselves, that teaching is not likely to have much weight or effect, except for evil. We do not look at and reflect upon these things as we should. What will a child, when he begins to reflect, think of a parent who, professing to believe that the Word of Wisdom is part of the Gospel of Jesus Christ, and has been given by revelation, violates it every day of his life? He will grow up to believe that his parent is a hypocrite and without faith in the Gospel. They who take such a course incur fearful responsibilities. We cannot be too consistent in our course, neither can we be too faithful in fulfilling promises.

What confidence would you have in a man who will tell you, "To-morrow morning I will pay you what I owe you;" but when to-morrow morning comes he does not fulfil his word? You meet him during the day and says he, "Brother, I forgot all about that little matter, but I will call in the morning." The morning comes, but he does not come, and so it passes on day after day, and that promise remains unredeemed. You may extend this to any other promise or profession. If men are untruthful and fail to meet their obligations, you come finally to the conclusion that they are dishonest and all confidence is lost in them. They cannot be trusted in anything, and you are compelled to regard them as little else than liars and swindlers, and you avoid having anything to do with them. Yet there are such men who have been down into the waters of baptism for the remission of sin, and have covenanted with God to forsake every evil. What does such a profession of repentance amount to? No mouth profession of repentance is acceptable to God unless it is carried out in practice. We must have works as well as faith; we must *do* as well as *pretend* to do. The majority of the Latter-day Saints that have been gathered to these valleys any length of time have made covenants with God that they will keep His commandments, and walk in the counsels of the Almighty at all hazards; yet many, nevertheless, continually dabble in the contemptible customs of corrupt and degenerate human nature. Instead of raising

themselves to the standard of the Gospel, they are content to descend to the level of the wicked and corrupt. Many of the Elders of Israel who have responsibilities resting upon them, with which they will find they cannot trifle with impunity, are taking this course all the time. What wonder, then, that the Spirit of the Lord is grieved? What wonder that the Latter-day Saints need to be preached to continually? It is no wonder to me when I contemplate the condition of the people of these valleys, and especially Salt Lake City, Ogden, and our cities contiguous to the railways.

What is to become of us, if we are to give way to every temptation, and ape every poor skunk that comes from the world? I mean those who do not regard themselves as gentlemen; I do not mean men who profess to be gentlemen and who carry out their professions, and there are many such in the world. I now have reference to that class who do not scruple to do any mean thing to serve their purposes or gratify their desires. Some of us, I regret to say, feel to follow their examples in our dealings, habits and customs. What will God do with us? What are we worth? What will we come to? What will God Almighty make of us? What kind of an exaltation, glory and reward will we gain if this is the height of our ambition and the strength of our morality, integrity and stamina in the cause of Jesus Christ? It will be said to such, "Depart from me, ye cursed, I never knew you." What, Lord, never knew me? Why, I am Elder B——. I lived at Ogden, or Salt Lake City, and associated with Thy servant Brigham, with the Apostles, and with the Elders of the Church. I bore the Holy Priesthood; I have healed the sick by the laying on of hands; I have cast out devils in Thy name, and you don't know me?" "No, I don't know you; depart from me, ye cursed." "Why?" "Because you are a hypocrite, a liar, a sophist, a poor, weak, miserable creature, who didn't live near to God and had not strength to overcome the follies and weaknesses of your own nature, but were ready and willing to fall right into the habits and follies of the people from the midst of whom you were gathered that you might escape their plagues and the destruction to which they were doomed."

I would not give much for a man that could not be a Latter-day Saint in one place as well as another. If a man cannot be a Latter-day Saint in the mountains, canons and fields, or in the midst of strangers, as well as at home under the droppings of the sanctuary in the midst of his brethren, he has not got the pure metal in him, and the time will come when he will be tried and will fall, just as sure as he lives. I want to see men live their religion everywhere, and while performing every kind of labor. The idea is quite prevalent with a certain class of Latter-day Saints, that if they engage in mining they must adopt all the habits of the miner—they must swear a little, swagger a great deal, drink liquor, tea and coffee, because they are in the mountains mining, as was the case at our drill to some extent. For the first two or three meals the tea or coffee was scarcely thought of; but before the camp broke up I noticed several good brethren who never missed having tea or coffee at their meals, and they endeavored to justify themselves because they were on a campaign. I enjoyed my cup of cold water while there, and had as good health as any of them. I don't believe that wrong is right anywhere. God has said it is wrong to take hot

or strong drinks. I believe that He meant what He said, and that it applies to me to-day, to-morrow, next week, and through my whole life, whether in the canons or at home, or wherever my lot may be cast. I also believe that it applies to the whole Church, that no man or woman can consistently rear a family in the Church unless they will strictly observe these counsels of God given for the guidance and salvation of all Saints. I believe that men and women who are rearing families and neglect these things incur fearful responsibilities.

God has given much to us, and He will require much at our hands. He has restored the Gospel with its gifts, blessings and powers; He has restored the Holy Priesthood, and has organized His Church on the earth; He has deigned to acknowledge His people, and has signally blessed them since the Church was organized to the present moment. We have professed to receive that Gospel, acknowledged the name of God, and have been gathered out from the nations of the earth for the purpose of being purified ourselves, that we may have power to save our children, setting before them worthy examples, and rearing them in the nurture and admonition of the Lord, so that God may have a pure and righteous people, whom he will delight to acknowledge and honor. This is one object of our gathering together; but take heed lest, through our unfaithfulness over the little God has imparted unto us, He will be unable to bestow the great blessings which He has in store for the faithful. The Lord will give to those who merit. His compassion is turned to us continually, but we do not realize it.

I rejoice in being able to testify to you that we have received the Gospel; that Joseph Smith was a Prophet of God, and that he was instrumental in the hands of God in revealing principles that are calculated to unite the whole human family in the bonds of fellowship, brotherhood and love, and making of them one people, with one King, on the face of the earth. I know this, and I bear my testimony to it, as one having received a knowledge thereof, for I do know that this is true. But, notwithstanding this knowledge, salvation depends upon ourselves; we are agents, and can choose or reject the Gospel, follow the examples of the Savior or Lucifer. It is left optional with us. We are heirs of God and joint-heirs with Jesus Christ, and have the privilege of attaining to glory and exaltation in the kingdom where Jesus and the sanctified dwell, but it is left optional with us to choose or refuse. God has declared that He will require nothing at our hands but what He will enable us to perform. If He asks and requires duties of us that are difficult for us to perform, looking at them naturally, He will give us power to accomplish them. But unless we are worthy, and use all the energy and intelligence that we possess naturally, the promise on His part will not be fulfilled, because it is made on conditions that we do our part.

I would now warn my brethren and sisters to look well to their ways in future, and to let their words and examples be such as to ensure upon them the blessing and approval of God. If they profess to be Latter-day Saints and desire to continue steadfast, they should prove before God and their brethren that they have repented of their sins with a repentance that needs not to be repented of; for if we repent only in profession and say that we are Latter-day Saints when we are not, it is a mockery before God, and we incur the penalty for hypocrisy which will

be awarded to us sooner or later.

He called forth the Prophet Joseph Smith in this dispensation to be His agent in establishing His Gospel upon the earth, that the honest in heart, like the gleaning of grapes when the vintage is over, might be gathered out as the Apostle John beheld in vision while on the Isle of Patmos. He saw an angel flying through the midst of heaven, crying aloud, "Come out of her, O, my people." The same great truth is also contained in the revelations given through the Prophet Joseph, and the Saints are being gathered from the uttermost parts of the earth that they may receive the ordinances and blessings of the Gospel, that they may be prepared to rear, to the name of God, temples and cities and communities worthy of His continual blessings and favors.

This is the work before the Saints; and the residue of the inhabitants of the earth will be visited with the judgments of the Almighty, and "Babylon the mother of harlots," will fall to rise no more. I tell you, in the name of Israel's God, that this world and its inhabitants are doomed; their doom is sealed, and the only way of escape is the Gospel of the Son of God, the door to which is baptism for the remission of sins, after repenting of and forsaking every practice that tends to degrade and degenerate the human race. Nothing but this will save the world from the doom that is hanging over it, which God has decreed shall be poured out upon it. When the testimony of His servants has gone forth in the midst of its inhabitants.

They are first to be warned by the testimony of His servants, afterwards by the voice of thunders and lightnings, earthquakes, famines, pestilence and devastation; and He will send them in their midst until they are wasted away, whether the world believe it or not; they may laugh the declaration to scorn and derision, and regard it as fanaticism; but that little stone seen by the Prophet Daniel, which was taken out of the mountains without hands, is beginning to roll, and it will as surely break in pieces the great image, as that the great image exists. The kingdom of God exists, and it will become a great mountain and fill the whole earth, just as Daniel foresaw. I am a witness to this, and so are the Latter-day Saints. We do know that God has revealed these things, and all who desire can test what we say, and prove whether we speak of ourselves, or are commanded of God. The path is clear, so that all may know whether we speak the truth and have received the Holy Ghost and the Gospel of the Son of God or not—repent of your sins by forsaking them; be baptized by one having authority, for the remission of sins, and have hands laid on you for the gift of the Holy Ghost, and you shall know whether the doctrine we preach is true or false, and whether or not this is, as we say, the only way in which man can obtain eternal life. We invite all men to walk in this path, and we are fearless as to the result, for in my own experience, in hundreds and thousands of instances, I have received a witness and testimony that this is the truth. Thousands of Latter-day Saints can bear the same testimony, and we desire that all the honest in heart may receive this testimony, and know for themselves. I bear this testimony for the benefit of those who know not, but desire to gain a knowledge of the truth; and also for the benefit of the weak, if there be any here, who may be called Latter-day Saints. I have borne this testimony to strangers abroad, and I do it here for your encouragement. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 5, 1870.

(Reported by David W. Evans.)

PROPER CONDUCT IN MEETING.

During our Conference we shall require the people to pay attention and to preserve good order, and perhaps we shall require that that will not be altogether pleasing in some respects. One thing which strikes me here this morning, and which is a source of considerable annoyance to the congregation, appears to me might be avoided, and that is bringing children here who are not capable of understanding the preaching. If we were to set them on the stand, where they could hear every word, it would convey to them no knowledge or instruction, and would not be the least benefit to them. I will ask my sisters: Cannot we avoid this? Have you not daughters, sisters, or friends, or some one who can take care of these children while you attend meeting? When meetings are over, the mothers can go home and bestow all the care and attention upon their children which may be necessary. I cannot understand the utility of bringing children into such a congregation as we shall have here through the Conference, just for the sake of pleasing the mothers, when the noise made by them disturbs all around them. I therefore request that the sisters will leave their babies at home in the care of good nurses. And when you come here, sisters and brethren, sit still and make no noise by shuffling your feet or whispering. Wait till meeting is dismissed, then you may go out and talk and walk as much as you please; but while you are in this house it is necessary to keep perfectly still.

I hope our doorkeepers are instructed and understand, so that they will keep order, and also be still themselves. I have noticed sometimes that our doorkeepers and policemen will make more disturbance in a congregation than the people do. This is very unbecoming, and it certainly exhibits a great lack of understanding. If a look or motion will not answer, do not holloa; we, on the Stand, will do all the talking necessary. But if a doorkeeper holloas to this one and that one, he makes more confusion than the people will make. Now, doorkeepers, be sure that you are perfectly still; and if you are obliged to walk around here much, I would recommend that you wear india-rubber overshoes, so that you may be able to walk without making a noise.

There is another subject I wish to refer to. Last Sabbath this front gallery, the gentleman's gallery, was very full. After meeting was dismissed I took a walk through it, and to see the floor that had been occupied by those professing to be gentlemen, and I do not know but brethren, you might have supposed that cattle had been there rolling and standing around, for here and there were great quids of tobacco, and places one or two feet square smeared with tobacco juice. I want to say to the doorkeepers that

when you see gentlemen who cannot omit chewing and spitting while in this house, request them to leave; and if such persons refuse to leave, and continue their spitting, just take them and lead them out carefully and kindly. We do not want to have the house thus defiled. It is an imposition for gentlemen to spit tobacco juice around, or to leave their quids of tobacco on the floor; they dirty the house, and if a lady happen to besmear the bottom of her dress, which can hardly be avoided, it is highly offensive. We therefore request all gentlemen attending Conference to omit tobacco chewing while here. To the Elders of Israel who cannot and will not keep the Word of Wisdom, I say, omit tobacco chewing while here.

In all probability our congregations will be large, and we shall be under the necessity of being a little stringent and exacting in regard to leaving the children at home and in preserving quietness and order while in the house. You may think it a little unreasonable, sisters, to make such a request, but it is not so, for you who are here this morning have seen the great amount of confusion and annoyance the crying of children has caused; and if you cannot, for the space of two or three hours, forego the pleasure of gazing upon the faces of your little darlings, just stay at home with them. This we earnestly request while we are here in Conference. We have all the brethren of the Twelve here, except Brother Carrington, who is in Liverpool, and we shall have speeches, exhortations and advice from them, which, if followed and observed by the people, will lead them in the path of truth, light, intelligence, virtue, soberness and godliness, and we want such good order preserved and maintained that all attending Conference can hear the instructions given.

We have many things to say to the people. They need a great amount of talking to and instruction. They are a good deal like children and need to have words of counsel and advice constantly reiterated. The mother says to the child, "My darling little Johnny, don't you get that knife," or "Can't you let your father's razor alone," or "Let the crockery alone, you will break it." And the "little darling Johnny" lets it alone for a minute or two, but soon he makes another stretch after the knife, razor, tumbler, pitcher, or something that his mother does not want him to have, and again her voice is heard, "Johnny, let that alone, it is not good for you to have;" or, "You will break that pitcher." Johnny sets down the pitcher, and pretty soon it is gone from his mind, but he runs around a little, and then he wants a drink, and while getting the pitcher, or perhaps the knife, the mother coaxingly says, "My darling dear, will you let that alone," and finally, wearied with talking to "Johnny," she probably boxes his ears. It is precisely so with the people, or many of them. We exhort them to observe the Word of Wisdom, to be faithful, truthful and prayerful, and so on, but many of them forget, and we have to ask and beseech them again and again.

We shall now dismiss our morning's meeting, and shall assemble again at two o'clock this afternoon, and I trust that strict attention will be paid to what is said. I am of the opinion that what is said will be instructive and good for the people. We do not want the teachings of the Elders to drop upon senseless, careless, indolent ears; but let every ear be open, and every heart receive understanding, that good may result from our labors. We are teaching the people how to be saved—how to walk and talk so as to secure eternal salvation, and I

do hope and pray my brethren and sisters to pay attention, that the Spirit of the Lord may be in your hearts, that you may see and understand things as they are. I would say, still further, if there be error advanced here, do not receive it, pass it by, and live so that you will know truth from error, light from darkness, the things that are of God from those not of God; and if an error should drop from the lips of one of our Elders, do not receive, believe, or practice it. Truth is what we want, and we ought to live so that we can understand and know it for ourselves. This is our privilege and duty; and we request of the Latter-day Saints, and of all people, to live so that they may know and understand the things of God, and receive and embrace them in their faith, and practice hem in their lives.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 5, 1870.

(Reported by David W. Evans.)

ORGANIZATION OF THE CHURCH—DIFFERENT GLORIES—GOD'S WORK.

It is a great pleasure to meet with the brethren again in Conference, and it is certainly very gratifying to see the people so comfortably seated, with a prospect of enjoying the benefits and blessings of the Conference; even should the elements not be favorable we have a shelter and a shade. It has been the fortune of the Latter-day Saints never to stay in any place long enough to build a house sufficiently large to hold the people; but, with the blessing of the Lord and the united efforts of the brethren, we have room sufficient to hold a very large audience, though no doubt occasions will still occur when we shall cry out, "More room," and probably before our Conference closes. I think, however, that we need not ask any of our brethren who reside in this city, as we have had to do, to stay at home to make room for those who may be in from a distance; all may come and be accommodated. The acoustic properties of the Tabernable are evidently improved by the erection of the gallery, and if all who attend Conference will leave their coughing at home, sit still while here and omit shuffling their feet, they may have an opportunity of hearing pretty much everything that may be said. It will certainly require, even when all these conditions are complied with, considerable effort to fill so large a house with one voice, and that effort must be met by a corresponding effort on the part of the audience to preserve perfect stillness.

It was forty years ago on the 6th of last month since the organization of the Church took place, in the chamber of Father Whitmer, in

Fayette, Seneca county, New York, with six members. The history of that forty years would require volumes to record. The institution, as it then commenced, was in its infancy; yet the Lord revealed to His servant that He had laid the foundation of a great work; the truth of that saying has been realized by the progress of events. The changes that have transpired in connection with this people have been very remarkable. The work commenced by preaching faith in the Lord Jesus, repentance and the ordinance of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, which was an innovation upon the creeds and practices of every other religious sect; I am not aware that any one denomination believed in and practiced all the principles that were introduced at the organization of this Church. The first three of these principles were faith in the Lord Jesus, repentance, and baptism by immersion for the remission of sins. The next principle was the laying on of hands for the reception of the Holy Ghost, precisely as it was pointed out by the Savior and practised by his disciples in Judea.

There were denominations who believed in baptism by immersion, but not for the remission of sins, they believed that remission of sins was necessary previous to baptism; but they were ignorant of the possibility of the reception of the Holy Ghost, and, consequently, of the doctrine of the laying on of hands. The Church of England, it is true, would confirm by the laying on of the hand of the bishops, but not for confirming the gift of the Holy Ghost on the heads of the believers; and while all the professed believers in the doctrine of Christ had some portions or fragments of his Gospel as revealed and established by him and his Apostles, it was the Church of Latter-day Saints which introduced and established, complete, the principles of faith in the Lord Jesus Christ, repentance towards God, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. These principles were all important, and the moment the Bible was brought forth everybody could find that they coincided exactly with the principles set forth by the Savior, and it required to be spiritualized and changed to make it appear otherwise. But the Christian world had gone astray from these things, and when they were restored they rejected them. There were, however, honest persons in all of the denominations, and God has respect to every man who is honest of heart and purpose, though he may be deceived, and in error as to principle and doctrine; yet so far as that error is the result of their being deceived by the cunning craftiness of men, or of circumstances over which such have no control, the Lord in His abundant mercy looks with allowance thereon, and in His great economy He has provided different glories and ordained that all persons shall be judged according to the knowledge they possess and the use they make of that knowledge, and according to the deeds done in the body, whether good or evil.

"And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from that of the sun in the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh, who

received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of His glory, but not of His fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

In opening this Conference it would be well for us individually to ask ourselves, Have we received the first principles of the Gospel of Christ, and have we continued in those principles which were first taught unto us; or is it necessary for us again to lay the foundation of repentance from dead works? It is very singular that when the principles of the Gospel, as I have stated them, were presented to the different sects, they were disposed to reject them and to persecute those who preached them in their fullness. Such, however, was the fact, and it is owing to this that the Latter-day Saints are now in the Great Basin of the Rocky Mountains, in the heart of the American continent, in the enjoyment of political and religious liberty and freedom, for which they have sacrificed more perhaps than any other people on the face of the earth. And we have the greatest reason of all people to be thankful to God for these blessings.

Then let us ask ourselves, Are we prepared for the great blessings which God has bestowed upon us? Are we living up to our callings and magnifying the same? Do we observe the duties which are imposed upon us by our holy religion? Or are we foolish enough, while recognizing its truth, and professing to be Latter-day Saints, to treat it with carelessness and neglect, and failing to live up to our high and holy calling?

From the earliest days of the preaching of the Gospel by Joseph Smith men were tried and tempted and led astray by false spirits and doctrines of devils. We find at the commencement of Joseph's mission that many who entered into covenant turned away, and some became very bitter enemies. It was necessary from the very beginning that there should be a sifting, for the Lord declared unto His people that He would sift them as with a sieve. This sifting had to continue, and hence every time the Latter-day Saints were driven, scattered, or otherwise persecuted, it caused those who could not abide in the faith to pass quietly away, or to make their wickedness manifest unto the church and unto the world. But while this was going on, the strength of Zion was increasing. It is said, and I presume correctly, that Oliver Cowdery remarked at one time to Joseph Smith, "If I should apostatize and leave the Church, the Church would be broken up." The answer of the Prophet was, "What and who are you? This is the work of God, and if you turn against it and withdraw from it, it will still roll on and you will not be missed." It was not long until Oliver turned away, but the work continued. God raised up men from obscurity to step forth and shoulder the burdens, and it was hardly known when and where he went. In about ten years he came back again, came before a local Conference at Mosquito Creek, Pottawatomie Co., Iowa, Oct., 1848, and acknowledged his faults. He bore testimony of the mission of the Prophet, Joseph Smith, and of the truth of the Book of Mormon; he exhorted the Saints to follow the

authority of the Holy Priesthood, which he assured them was with the Twelve Apostles. He said, "When the Saints follow the main channel of the stream, they find themselves in deep water and always right, pursuing their journey with safety; but when they turned aside into sloughs and bayous, they are left to flounder in the mud and are lost, for the Angel of God said unto Joseph in my hearing that this Priesthood shall remain on the earth until the end."

Oliver declared he took pleasure in bearing this testimony to the largest congregation of Saints he had ever seen together. He was re-baptized and made arrangements to come to the mountains, but died soon after, while on a visit to the Whitmers, in Missouri.

This circumstance shows how little God depends upon man to carry on His work. He does it by His own power, His own majesty, by His own mighty hand and for the accomplishment of His own glorious purposes.

It was thought and felt throughout the world, about the year 1844, that if Joseph Smith, the Prophet, could be destroyed, that would be the end of the Latter-day Saints. Men conspired together to shed his blood; they sought occasion against him; they made him an offender for a word; they swore falsely against him, and some who had been his friends turned traitors and conspired with the wicked and shed his blood. It was generally believed by the enemies of the Saints that that was the end of the work of the Lord. The pulpit resounded with thanks to God that the great arch-impostor, Joseph Smith, was slain. The priests rejoiced over it; and though there was a feeling, tolerably wide-spread, that it was barbarous to kill him, under the plighted faith of Illinois, yet the general feeling was that it was a good thing that he was dead. But God had a work to perform, and it did not depend upon the life of one or two individuals. It was His work, His kingdom, His Church, His plan of salvation, and He, by His own wisdom and His own mighty hand bore it off.

These were the facts, and these continue to be the facts; and all that the Latter-day Saints have to do is to live within the confines of God's holy law and up to their privileges. Are we doing so? Are we walking in accordance with these principles? Let us ask ourselves these questions, and if any of us are remiss, let us immediately commence to reform, humble ourselves before God, and be ready to sacrifice ourselves and all we have, if necessary, for the building up and redemption of Zion and for our salvation.

We have come together as a Conference to compare notes with each other, to rejoice together and to receive instruction; and let every man and woman that has come or that may yet come, lift their hearts to God in solemn prayer that His blessing may rest upon His servants, that they may be inspired with a double portion of His holy Spirit, that the Priesthood, in all its life, power and glory, may speak forth the words of truth, light and intelligence, that shall pour comfort into the hearts of the Saints, and guide and strengthen them, and illuminate their path, that we, one and all, may continue in the great and glorious work which we have commenced.

May the Lord God of Hosts bless you, and peace be and abide in your hearts, that you may appreciate these things, and exercise faith, union, knowledge, power, and wisdom in your walk and conduct henceforth, and that these meetings may be a blessing to all who attend them, is my prayer, in the name of Jesus. Amen.

REMARKS BY PRESIDENT D. H. WELLS,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 5, 1870.

(Reported by David W. Evans.)

THE GOSPEL—BUILDING UP THE KINGDOM.

It has pleased God in the day and generation in which we live to reveal His holy Gospel. I expect that He knew the time to bring it forth; that He understood the proper time to introduce its principles, and chose that period in the world's history in which it would be received by, at least, a portion of His children. I apprehend that He made no mistake; that the angel which John prophesied should come forth, bearing the everlasting Gospel to the children of men, came to the right person, to the true Joseph—to the one who would receive it, and bear testimony that he had seen an angel, though all the world should deride and point the finger of scorn, call him a dreamer, and treat him with every kind of contumely and reproach; and though they eventually persecuted him unto the death, they could not prevail upon him to deny that he had seen an angel, and that he received from the Lord those principles which he taught.

We believe, then, that it was the right time, and that he, the angel, came to the right person; that the Gospel has gone forth unto the world, that the minds of the children of men have been touched with the light of truth, and that it has had the effect to inspire some to seek after the Lord, to observe and keep His laws, learn His ways and walk in His paths. The object and purpose of our gathering together, brethren and sisters, is to learn of His ways, and walk in His paths.

It is one of the greatest conceivable blessings which can be conferred upon the children of men to live in the day and generation in which the Lord has sent forth His Gospel; in an age in which He has conferred upon men the authority of the holy Priesthood to administer in sacred and holy things. It is one of the greatest blessings that could be conferred upon His children to become the happy recipients of that knowledge which leads to eternal life and exaltation in His kingdom. All people have this privilege so far as the knowledge of the Gospel has come to their ears. In this the children of men are independent; they have their volition and agency to receive or to reject these principles when they shall hear them; but when they are sent forth with the authority of the holy Priesthood, which is the authority of God, and are sounded in the ears of God's creatures here on the earth, and they reject them, they incur a fearful responsibility. Still they have the power to act as they please in this matter; but the consequences rest upon themselves—the Lord has left them without excuse. It is a matter for you and me and for all persons to canvas in their own minds, and we can then act upon our own volition in receiving or rejecting the truth.

All who have not heard the prin-

ciples of life and salvation proclaimed will have the privilege of doing so; if not here, then in some other sphere or state of existence. The plan of salvation is ample, full and complete, and will save all the children of men who let it, and the Lord will be left without excuse in the final winding up, so far as the probation of man on the earth is concerned.

We read in the Scriptures that to know the only true God and Jesus Christ, whom He has sent, is life eternal. To enable His creatures to obtain this knowledge the Lord has kindly sent forth His revelations from time to time; but we do honestly believe that the Latter-day Saints are the only people on the face of the earth at the present time that have any true knowledge of God, of the relationship that does exist between Him and the inhabitants of the earth, and of the design and object of the Almighty in bringing them into existence, and the purpose to be accomplished thereby in their future state. I say we believe that the Latter-day Saints are the only people who possess this knowledge. The world have no just conceptions of the Deity; even the Christian world are without the knowledge of God as much as the heathen nations. This may be deemed a sweeping declaration, but it is susceptible of proof, if we take the Scriptures for our guide and as the foundation of our argument; that is, if the Christian world believe as they profess to do. I do not care to illustrate at this present time, or to bring evidence to bear to sustain my position, to a people who understand these arguments and principles, and who have learned better things, as is the case with this congregation. We know in whom we have trusted; we know who has led us forth to the valleys of the mountains; who has blessed the land and caused it to bring forth its strength for our sustenance; who has shielded and protected us from the power of the adversary — those who have sought our overthrow and destruction. We have learned to know Him as our Father, the Father of our spirits, and the God and Father of our Lord and Savior Jesus Christ. He has exercised a parental care over us, and has delivered us at all times from the power of our enemies, brought us an inheritance in a goodly land, blessed the land and caused it to bring forth in its strength for our sustenance. We know that we are dependent upon Him for our very existence, and that by Him only are we preserved, just as well as we know that the children of men, impelled by the great adversary, Satan, are seeking to overthrow us, to break in pieces the kingdom of God, and to destroy from the face of the earth the rule and authority of the Priesthood of God.

Are we prepared to take upon ourselves the labor, the self-denial, the self-abnegation, I might say the persecution, if it should be permitted to come upon us, that continually besets the pathway of the Saint of God? If we are, we are all right; if we are not, we had better repent and seek unto the Lord for strength, retrace our steps, and get the Spirit of God in our hearts that we may become more confirmed in our most holy faith. When we received the Gospel we felt as though it would be a great privilege to devote our whole lives and all our interests in this existence to the extension of this great and glorious cause. Have we grown lukewarm in our feelings and love? If so it is time to retrace our steps, lest we become darkened in the counsel of our minds and turn away to the beggarly elements of the world.

I will say, this morning, that the

Gospel that I received is as sweet to me to-day as it ever was during my existence on the earth, yea, more so, for as I advance, greater and more glorious truths and beauties develop themselves and come home to my understanding. If the first principles of the Gospel were true in the days of Joseph, they are true to-day. If the principles that have been developed as we have passed along were true when they first struck our minds with their convincing proofs, they are also true to-day. If what we believed were the whisperings of the Spirit of God confirming these truths on our minds, were really so, and we received them from Heaven, we should live faithful to what we have received, that we may progress and improve as we pass along. We have received an item of truth here and another there, as we could receive and maintain it; but the revelations declare that there are things yet to be revealed which have been kept hid from the foundations of the world. I, for one, expect that the volume of revelation will remain open, and that the servants of God will, in the future as they have in the past, read to us from the Book of Life. The reflection that we shall not be confined to what has already been given, but that we shall continue to grow and increase in the knowledge of God, and in every good, is one of the most highly-prized principles of the Gospel of Jesus Christ.

How true it is that, when any new principle, or any new idea concerning an old principle is promulgated, the human heart seems to rise up in rebellion against it, and the Saints are no exception in this respect, for when the Lord condescends to reveal any new principle pertaining to their welfare and the building up of His kingdom on the earth, many are ready, both in feelings and practices, to rise up and rebel against it. What is the matter? Are we pent up in a nut-shell and confined in our feelings to such an extent that we cannot receive new revelations and instructions from time to time when they come from the proper source? No. I think that, for the great majority of the Latter-day Saints, I can answer it is not so. It may be so with individuals; but as a general thing the Saints are glad to receive instruction, line upon line, precept upon precept, here a little and there a little, as they can receive and endure it. I heard President Young say that he told the Prophet Joseph never to reveal a new principle to him if he thought that he could not receive it, that it would be detrimental to his faith or cause him to turn from that which he had received. He said he would rather remain in ignorance than to have it prove a stumbling-block to him. I have seen a great many people anxious for revelation, and for the development of some great mystery concerning the kingdom of God. I have never felt so; I have been satisfied with what the Lord should condescend to reveal, and more than glad if, when it did come, I was able to receive and practice it.

How many are there within the hearing of my voice who have felt infringed upon in their feelings when they were told to sustain Zion and not to trade with their enemies. This was a new feature, but it touched things of a temporal nature. Why a great many felt as though they could not submit to be dictated to, though it was by the servant of God, in regard to temporal affairs. Is not this true, and we, too, right in the midst of Israel? O, yes, we can't deny it, there has been considerable howling made concerning this item. But yet this is the kingdom of God,

and the kingdom and the greatness thereof are to be given to the Saints of the Most High. Can we expect anything else than that His servant will dictate us concerning our temporal matters? I do not understand it in any other way. When, I would ask, can the kingdom of God be established on the earth, or in other words when can the kingdom and the greatness thereof be given to the Saints of the Most High? Never until a people is found possessing sufficient good, hard, sound sense to use the blessings of that kingdom to build it up and not to give it to the devil just as fast as the Lord hands them over to them. We have come up to Zion that we may be taught in the ways of the Lord and that we may learn to walk in His paths. And you know I have told you how independent we are—we can either receive the Gospel, or reject it and take the consequences. But let no man lay the flattering unction to his soul that he can do just as he pleases and obtain celestial glory. We can never do this except we make our ways, notions and ideas correspond with the Lord's. If we expect to attain to celestial glory, and be prepared and qualified to receive the kingdom of God in its greatness upon the earth, we shall have to make our ways correspond with the Lord's, so much so at least as to be found faithful in making good use of the blessings which He has entrusted to us. It is those who are found faithful over a few things unto whom the promise is made that they shall become rulers over many things. It is not those who fly the track at the moment of peril and difficulty who will obtain the blessings of high heaven; no, the Lord tests and tries us, to prove if we have integrity, and the man who flies the track, when tested, proves that he is lacking in integrity and is not worthy to receive the blessings of those who are faithful and true. Blessings are no doubt withheld in kindness for a time, for many who receive them grow fat and kick, thus proving to the Lord that they are not worthy; and peradventure He withholds blessings from many very good people, who will finally triumph over their own peculiar notions and ideas, and make their ways so far correspond with the Lord's as to be worthy.

We are in a school of experience, brethren and sisters, and it will be well for us if we will wisely use and apply the blessings we receive and the experience that we are passing through, and so govern and control ourselves in the future that the experience of the past may be a light to our feet in time to come.

It is most desirable to us all that we should be preserved in the purity of our most holy faith, and never depart therefrom or swerve either to the right hand or to the left. The fate of others who have departed from the path of rectitude ought to be a warning to us all to be careful not to grieve the Holy Spirit, lest we fall into the same pit. It is a very easy thing for a man to get into the dark, and small things often lead to it. He sees, peradventure, something in his Bishop or Teacher, or in some of the authorities, which he does not like, and instead of going to the proper place to ascertain the truth in the case, and informing his mind correctly concerning the matter, he lets it corrode in his heart until disaffection is produced and he begins to lose confidence. In a short time, if he indulges in this spirit, he mouths it to some confidant or friend, and after doing it once he mouths it again, and if you follow that man a little longer you will find that he neglects his prayers and the duties of

his calling, and very soon the counsel of his mind becomes darkened, and soon he is on the highway to apostasy, and, in fact, he has been there from the beginning, if he had only known it; and if no good friend should tell him his error, in a short time such a man goes over the dam and makes shipwreck of his faith, and that is the greatest calamity that can befall any person.

What matters it to the Saints what path they are led into if the Lord leads? If they are submissive and yield to His dictation, no matter whether it brings weal or woe, it will work out good; it may bring poverty, so far as the things of the world are concerned, but it will never bring poverty to the soul. And it will be a happy reflection when we have passed through this mortal existence, that we were able to stand the test, enduring the ordeals and remaining steadfast and faithful to the end.

I do not know that we are promised anything here but the hatred and persecution of the world; and this has been the portion of the Saints of God in every age of the world. I do believe, however, that the table is going to change; I believe that when the people are sufficiently pure and worthy, and capable of wisely using the blessings of which I have spoken, the blessings of earth and heaven will be poured upon them in rich abundance. We have a little foretaste of this in the blessings that we have received and enjoy to-day. Although the power of the Adversary is very great, and he still seeks the overthrow and destruction of the cause and kingdom of God on the earth; yet it is a different age of the world, it is a different dispensation; it is the dispensation of the fulness of times, in which, no matter how much we may be overturned, no matter how much individuals may suffer, or how much they may be called to endure, the final result will be triumph to the kingdom, and it will not be given to another people; but we shall have power to redeem Zion and to build that great and glorious temple in which the Saints will receive the blessings of eternity, and on which the glory of God will rest as a cloud by day and as a pillar of fire by night. This people are that people; these Saints are the Saints of the Most High, to whom the kingdom and the greatness thereof will be given, and another people shall never possess it.

This should be a great satisfaction to us, and should encourage us in our pathway through all the difficulties we may have to encounter. We would not be worth much if we could not pass through ordeals. The Savior of the world had to pass through them, and we should not complain if we have to tread in his footsteps in order to obtain great blessings at the end of the race. Let us reflect on these things and go on our way rejoicing, filling the full measure of our creation with credit to ourselves, and with honor to God, our Father, who brought us to this state of existence, which is my prayer for Jesus' sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 5, 1870.

(Reported by David W. Evans.)

THE LATTER-DAY WORK—OBEYING THE COMMANDMENTS.

It is with great pleasure and satisfaction that I arise before so large an assembly of people this afternoon, in the capacity of a General Conference. It is truly wonderful to me that God has begun so great and important a work in the day in which I am permitted to live. I do not read in history of any other work of a similar character since the creation of the world. We behold before us, in these interior wilds of North America, a great people called the Latter-day Saints—a people whose faith and doctrine are one, who believe in the same God, and in the same great plan of salvation; who believe that God has established His kingdom on the earth for the last time. It has been a manifestation of faith on the part of this people to gather here; they have exhibited to one another and before all mankind that they have faith in the doctrines which they have received. What other purpose could have gathered out so great a people? If we had gathered into a healthy, rich country where there was an expectation of bettering our condition, temporarily; where there were prospects of our becoming exceedingly rich in the goods of this world, it might have been supposed that we had some selfish motive in view in thus assembling ourselves together. But there were no such prospects before us. We came here, some 1200 miles, from the Eastern settlements to this isolated region, almost naked and barefoot, having been despoiled by our enemies—having suffered the loss of property to the extent of millions—having been reduced to the last degree of poverty. We came here—not into the midst of a land of cities and villages, not into the midst of a country where all was prepared for us beforehand; but we came into the heart of a desert, since, in some measure, reclaimed from its barrenness and sterility. We came because we had faith in our religion, because we not only believed, but most of us knew with a certainty, that God had spoken from on high and had commanded us to gather together. In this we have manifested a sincerity that ought to be convincing to all the world that we have embraced a religion in all of the depths of the sincerity of our hearts. We did not care for the riches and honors of the world; we did not care for the pleasures of our native countries, nor for the luxuries with which those countries abounded; but we came because we verily believed in our hearts that it was our duty to do so in obedience to the voice of the Lord through His servants. It is true that some of this people came to this land because they were forced hither by persecution; but whether obliged to come or not we, many of us, clearly understood from the spirit of prophecy and revelation, as manifested through our prophet and leader before his

martyrdom, that we should be required to locate ourselves in the heart of this continent. We came here then to fulfil the commandments of the Lord our God, and to be free, in a measure, from the persecutions of our enemies, that we might have none to mob or molest us as they had done from the time of the rise of the Church until our flight to these mountains. We came here because we loved God, because we loved His laws—we loved the plan of salvation, we loved the principles that He had revealed, and because we knew that in process of time, in fulfilment of ancient prophecy respecting the Latter-day Zion and the Church of the Most High God, we should become a great and powerful people.

We are taught in the Jewish record, the Bible, that a little one shall become a thousand and a small one a strong nation. We believe these prophecies, we know this to be the kingdom of God. We well understood by the spirit of revelation that God intended to fulfil all that was spoken by the mouths of His ancient prophets, as well as that which had been delivered in our day in regard to the future glory and prosperity of Zion, or the Church of the living God. We understood that Zion was to be located in the mountains; we understood, as I have often repeated, from the 40th chapter of Isaiah, that the time would come when the Lord would command His people, saying unto Zion, "Get up into the high mountains." These things had not been fulfilled in former ages, consequently we know that they were yet in the future. We knew that the Zion of the latter days must be located in the mountains. We could read the ancient prophecies of that great prophet—Isaiah, in the 18th chapter, that a great work should be performed in the mountains, a work that should attract the attention of all the nations of the earth, so much so that the prophet, when gazing upon the work as shown to him by the spirit of prophecy, calls upon all the inhabitants of the world and the dwellers on the earth to see when the Lord should lift up an ensign upon the mountains. That ensign we knew must be reared, that great work must be accomplished, and all people—not only those on the American continent but all dwelling in the four quarters of the globe, however obscure, and however distant they might be from the place where the ensign was to be reared, would be required by the power of the Lord, and by the marvellous work that He should perform, to open their eyes and contemplate that ensign, understand its nature and comprehend, in some measure, its purpose.

We came here to fulfil these ancient prophecies. God has lifted up this Church—this kingdom, as a standard—as an ensign to which the nations are invited, and the ambassadors of the Most High are sent forth from these mountains carrying the glad tidings of salvation in their mouths—carrying forth the great and glorious principles that God has revealed in establishing his latter-day kingdom on the earth. Beautiful indeed are the feet of those who are sent forth from the mountains of Zion to publish glad tidings of great joy among the various nations and kingdoms of the earth; God is with them in very deed. His power is over them, and His arm encircles them round about. Their voice is lifted up to the nations; their hands are pointed to the West, to the heart of the American continent—to the everlasting hills, saying to mankind, "Yonder, in those mountains, is a kingdom that is never to be destroyed, a kingdom that must exist for ever;

while all earthly kingdoms and governments will crumble to the dust and will be blown away, like the chaff of the summer threshing floor, to the four winds of heaven."

Jesus said on a certain occasion to his disciples, and to the multitudes, "If ye love me, keep my commandments." There are tens of thousands, yes, hundreds of thousands, of people now upon our globe who profess to love Jesus Christ. Do they keep his commandments? Some of them no doubt strive to do so. But there are many things to be taken into consideration in connection with the keeping of the commandments of Jesus. In the first place it is very essential and necessary that we should know what his commandments are before we can keep them. In the second place it is very important and essential that we should give heed to all those commandments, whether they appear great or small in our estimation.

Do this people, called Latter-day Saints, really love the Lord their God, or is it a mere profession? When God raised up His servant Joseph Smith and inspired him from on high to give commandments and revelations and to organize His Church, forty years ago, we were but few in number. I well recollect when I was but a boy of nineteen visiting the place where this Church was organized, and visiting the Prophet Joseph, who resided at that time in Fayette, Seneca County, New York, at the house where the Church was organized. I became acquainted more fully with that man and with the revelations and commandments that God had given to him; also with the few people who had been organized into a Church capacity. I saw the spirit of the people, that is, I saw there was a desire to do good, to love the Lord, and to be obedient to the commandments which the Prophet Joseph had delivered unto them.

On the 2nd day of January, 1831, a Conference was held in the same house where this Church was organized, and the various Branches in the State of New York were there gathered together. By the solicitations of the Conference the Prophet Joseph enquired of the Lord to know what was His will concerning the few Latter-day Saints that were then in existence. The Lord hearkened to him, and gave on that occasion a revelation contained in the Book of Doctrine and Covenants, in which certain commandments were given, one being that all the Elders, Priests, Teachers, and Deacons of the various Branches of the Church, instead of going out to preach, should go to with all their might and labor for the gathering up of the people from the State of New York to the State of Ohio; that is, they were to assist those in the various Branches who had property to dispose of the same, and in regulating all their affairs, and to arrange business in such a manner that they might be able to keep this commandment to gather together.

Now, suppose the people had refused to comply with this commandment; suppose that the Elders, Priests, Teachers and Deacons had considered the physical labor which the carrying out of this command entailed upon them beneath their notice, and had refused to make preparations to flee from the State of New York and to gather up some six hundred miles to the State of Ohio, what would have been the result? Would the love of God have dwelt in their hearts? No. Would they have manifested before the heavens that they loved God with all their hearts? No. Would they have manifested to the Prophet, to the Priesthood and to one another

that they really were sincere in their religion? No. There was no possible way for these Latter-day Saints to show their love to God, only by obeying His command that was given and written for their instruction on that occasion. If there were any who refused to do that, I will venture to say that they are not members of the Church to-day. If there were any who had so much means or property that they did not feel disposed to leave their pleasant homes and make a sacrifice of their wealth, in some measure, in order to fulfil the commandment of Jehovah, I will venture to say that they are not in the Church to-day. Why? Because God would withdraw His Holy Spirit from them. They might make great profession, and say how much they loved the Lord and His ways; how much they loved Jesus, who was crucified for the sins of the world, yet all this would be foolish and vain if they refused to keep his commaudments, for, "If ye love me, keep my commandments," saith the Savior. Again, it is written, "This is the love of God, that ye do keep His commandments, and His commandments are not grievous." His commandments to most of the people of the Latter-day Saints were not grievous in the winter and spring of 1831. They rejoiced in having the privilege of obeying the Lord's commandments, through His servant, the Prophet. Hence they gathered up all the various Branches of the Church, with some few exceptions, to Kirtland, in the State of Ohio.

This is the right way to keep the Lord's commandments; but it is, in the first place, necessary to find what His commandments are. You might have taken this big book, the Jewish record, or Bible, and searched it from the beginning of Genesis to the end of Revelations to find out your duties as Saints, and you never could have found within it what the Lord required of His Saints at that time—namely, to remove from the State of New York to the State of Ohio. No such Scripture as that was given. That was the duty required of individuals in the nineteenth century. No other people were ever required to do that; it cannot be found within the lids of the Bible. That commandment was specially adapted to the circumstances of the few Latter-day Saints then existing, and they were the ones required to keep it. The ancients were not required to do that, neither are we; it was a commandment having relation to the time then being, and it was fulfilled. With that commandment we have nothing further to do, provided that we, or as many of us as were included among those to whom it was given, kept it. If we have not kept it we have something further to do with it—we shall have to meet it in the great judgment day.

When we came to Kirtland the Lord gave us further commandments, and He revealed a great many things through His servant Joseph. Among others, He gave one that the Latter-day Saints in Kirtland, Ohio, should go to with their might and build a house to His name, wherein He promised to bestow great and choice blessings upon His people. He revealed the pattern according to which that house should be built, pointing out the various courts and apartments, telling the size of the house, the order of the pulpits, and in fact everything pertaining to it was clearly pointed out by revelation. God gave a vision of these things, not only to Joseph, but to several others, and they were strictly commanded to build according to the pattern revealed from the heavens.

Now, then, no other people was ever commanded to do that work in Kirt-

land, Ohio, but the people then living there, called Latter-day Saints. It was not a work required of Noah, Abraham, Moses, Solomon, nor of any other man that ever existed on the earth, nor of any people but those to whom it was given, then living in the State of Ohio. Supposing they had said, "We will not build the house; we can meet in a common meeting-house, after the order of the Gentiles, and we will take their forms of building, it does not matter, we do not think it necessary to be at all this expense, and we can hire a house." Would that have been sufficient? No, the only way we could witness to one another and before the Lord of hosts that we loved Him with all our hearts was to go to and build a house just according to the pattern.

Well, when we did build it, did the Lord accept it, according to promise? He did, and He revealed great and important things in that house through His servant, Joseph the Prophet; and not only did Joseph have the privilege of seeing and understanding the mind and will of the Lord, but after the house was built many others had this great privilege given to them. For instance, the Lord had promised to reveal Himself unto many of His people and His Priesthood in that house. He did so. Among other great revelations and visions given there, was the revelation, which you will find recorded in our Church history, of Elijah, the Prophet, of him who was translated to heaven in a chariot of fire. That same personage came and stood in that temple and manifested certain keys, gave these keys to the servant of the Lord, the Prophet Joseph, and said unto him that that was the fulfilment of that which was spoken by the Prophet Malachi. What has Malachi said? He has told us of the great day of the Lord that should come, when it should burn as an oven, and when all the proud and they that do wickedly shall become as stubble and shall be burned up, leaving them neither root nor branch. He has told us that before that great and terrible day the Lord would send Elijah the Prophet. Or, to quote the words of Scripture, "Behold I will send you Elijah the Prophet before the great and terrible day of the Lord shall come." What great object had the Lord in view in sending His ancient prophet as a ministering angel to His people on the earth? It is expressed in one sentence—"He shall turn the hearts of the fathers unto the children and the hearts of the children unto the fathers, lest I come and smite the earth with a curse." In other words, there will be no flesh prepared to escape the day appointed—no flesh but what will become as stubble, no flesh will be able to abide the presence of the Lord until Elijah comes. He did come in that Kirtland Temple; he appeared in his glorious majesty, and there revealed the keys unto the servants of the Lord which should restore this union between the fathers and the children—something that we did not understand anything about, until the angel Elijah revealed it unto us. This was a great work to be accomplished in the latter days, in order that the fathers, from the days of the ancient Priesthood, or those who were in the spirit world—millions and millions of them, might be redeemed through the ordinance of baptism for the dead, turning the minds and thoughts and affections of the children, living on the earth, to search after their ancient fathers and to be baptized for them according to that which is contained in the New Testament about baptism for the dead. Moreover it turned the hearts of those ancient fathers to

their children, for they looked to us, their children, to accomplish a work that is needful to be accomplished in their behalf, for God's house is a house of order; God's kingdom is a kingdom of order; and His ordinances were instituted from before the foundation of the world, and they are adapted to the condition of the living and the dead; and God revealed these things that our fathers, in all past generations, might rejoice with their children in the latter days, by being united in the same bonds, in the same New and Everlasting Covenants. They died without the Gospel, without understanding the plan of salvation. They were brought up in the midst of the sectarian world, where all was confusion and darkness; where no voice of God was heard; no voice of living prophets or Apostles to direct them, or to teach them in the mysteries of the kingdom of God. They went down to their graves as sincere, many of them, as you and I are. Must they be for ever cast off? Must they always remain in prison and be forever deprived of the society of their children that should live on the earth in the latter days, when God should again open the heavens and send His angels to minister to His people? No; they without us cannot be made perfect; for there is no way for them to receive the Gospel only through their children. We have the work to do for them, and that work we could not commence until Elijah the Prophet was sent from heaven, holding the keys that were to be committed to the children in behalf of the fathers, in the last dispensation, before the great day of the Lord should come.

Then you see that even this one revelation, which God gave in that Temple, paid the people for the toil they had endured in erecting it. What a satisfaction it was to them to know that angels administered in that Temple! What a satisfaction it was for them to go into that Temple and have the heavens opened to them so that they could gaze on the glory of God! What a satisfaction it was for them to know that the Lord accepted, as His own, the house which they had built according to the pattern which He had given! And what a satisfaction it was for them to know that they loved God by keeping His commandments!

Elijah was not the only angel that administered in that house. Others holding keys pertaining to the last dispensation of the fullness of times came forth and manifested those keys and bestowed the authority upon the servants of God living in the flesh to carry out certain great and important purposes pertaining to this dispensation. These keys are still on the earth. Here are the servants of the living God, sitting on my right hand and on my left, who have had these keys committed into their hands by authority from the proper source, from those who received them from the heavenly messengers. These keys, being now in the hands of the Priesthood, never will be taken from them while the earth shall stand or eternal duration shall roll on. There may be apostates, those who fight against the anointed of the Lord and lift up their heel against those holding these keys; yet be it known to the Latter-day Saints and to all the ends of the earth that the almighty hand of the Great Jehovah is stretched out and He will accomplish the purposes ordained by Him in regard to this great and important work of the latter-days.

Are these the only commandments that God has given for us to keep wherein we have manifested our love towards Him? No. God gave commandment to His people in the

summer of 1831 that they should gather up from the Eastern lands, New York, the New England States, Pennsylvania and the Middle States, from Ohio and various parts of the United States, upon the western frontiers of Missouri; that is, that they should continue to gather, but not let their flight be in haste, and let all things be prepared before them. God led forth the Prophet that He had raised up to the western part of Missouri, and pointed out, by His own finger, where the great city of Zion should stand in the latter days, the great city of the New Jerusalem that should be built up on the American continent. I say He pointed out these things and gave direction to His people to gather to that land, and commanded them to lay the corner stone of a great and magnificent temple that was to be built during the generation in which the people then lived. The corner stone was laid in the summer of 1831, in Jackson County, State of Missouri. All these things were done by the people of God by commandment and revelation, and in this way they still further showed, one to another and to all people as well as to the heavens, that they did love the Lord their God.

Many commandments were given to the people about affairs there in Jackson county—how they should regulate their property and how they should become one—revelations that were intended to produce the greatest possible union that could exist among the people of God, if they had been complied with. The people complied with them in part, but yet, through inexperience, for the want of understanding, because of the weakness of mortality, and because of the wicked and corrupt traditions that they had imbibed in regard to property, they did not fully carry out the mind and will of God in relation to their consecrations and inheritances. It is true that they purchased the land from the American Government, or much of it, and paid their money into the land office in that county; but yet, not carrying out the command of God to the very letter, the Lord was not pleased, and before they had been located there fourteen months He threatened them very severely. Said He, "If you do not remember my commandments to keep them, and not only my commandments, but the Book of Mormon, which I have caused to come forth and to be written for your edification, as the New and Everlasting Covenant; if you do not give heed to the words of instruction and counsel, and the commandments written in that book, behold, saith the Lord, there remains a scourge and judgment to be poured out upon the inhabitants of Zion."

We did not know what the judgment or scourging was. We had only been about fourteen months on the land, and we did not understand the nature of it. The Lord told us in another revelation, which is published in the Book of Doctrine and Covenants, that, inasmuch as we did not do just precisely as He told us to do in regard to obtaining our lands, we should be driven by our enemies —"Behold and lo, your enemies shall be upon you; you shall be persecuted and driven from city to city, and but few of you shall stand to receive an inheritance." We could not comprehend all this. We thought perhaps we should be faithful enough that this prophecy might not be fulfilled upon our heads. Although they were the very best people on the earth, yet there was a lack among them, through want of experience or through the former traditions of the Gentiles which they had imbibed from their childhood; but the Lord required us to be very good and to give heed to

every word that proceeded out of His mouth, and never disobey the least thing; and consequently when He found that we lacked in some of these things, He told us He would not suffer that land to be polluted by those who were called by His name; for it was a choice land—a holy land, and those who were called by His name, and professed to be His disciples, should not pollute it, and if they did they should be scourged and driven away and persecuted, and there would be few left who would receive their inheritance there.

In the year 1833, in the month of November, we began to feel this scourge that the Lord had forewarned us of. Yet so anxious was the Prophet Joseph that the scourge might be averted that he took a journey, in connection with some of the prominent Elders of the Church, from the State of Ohio, about one thousand miles, to the western frontiers of Missouri, to warn the people of the terrible judgment that would overtake them, if they were not more obedient. But, alas! their repentance was not sufficient, though they were such a good people—far better than any other people or Church on the face of the earth; but yet they did not come up to the letter of the law which God had revealed, consequently they did not manifest before Him that they loved Him with all their hearts, souls, might, mind and strength, and judgment came upon them and they were driven. Two hundred horses were burned, our haystacks were burned, our cattle were shot down by the mob, our merchandize were strewn in the streets, our household furniture broken up and scattered, and the people were driven forth on the bleak prairies in the cold month of November. Then they remembered the prophecies which the Lord had delivered by His servant Joseph; they remembered what had been written and published, which they had been warned of time and time again, both by letter and by the personal ministry of the servants of God in their midst.

They fled to Clay County and were driven thence in a few months, when they fled still further north into other unsettled portions of the State of Missouri, and again purchased lands of the Government, and entered them and continued there a few years; but by and by we were again driven, thus fulfilling the word of the Lord through His servant Joseph—that we should be persecuted and driven from place to place and from city to city unless we did as He told us. Finally, we were driven into the State of Illinois, where we purchased a beautiful spot of ground on the eastern bank of the Mississippi river, called Commerce, which we afterwards called Nauvoo, a Hebrew word which means beautiful for location.

After we had worked in Nauvoo for a few years, and had gathered together our people from various parts of the United States and some from Great Britain, to the number of some fifteen or twenty thousand souls, in Nauvoo and the regions round about, behold the mob was again upon us and we were driven again, thus fulfilling more fully the prophecies that had been made, and we were driven here to these mountains. We came here by the direction of the servant of God, being led by him on whom the Lord had placed the great responsibility of leading this people. He brought us here, and established us in the heart of this country. Here we have extended our settlements south, north, east and west, until the country is now populated with, as I suppose, some hundred thousand inhabitants. I do not know how many, it may be a hundred and fifty thousand

for aught I know. Suffice it to say, we have over a hundred towns, cities and villages built up in the various portions of this great Basin, this desert country. We have beautified our inheritances; we have planted fruit trees in abundance and ornamental shade trees, so as to make our residences cheering and beautiful in the midst of a desert. God has been with us from the time that we came to this land, and I hope that the days of our tribulation are past. I hope this, because God promised in the year 1832 that we should, before the generation then living had passed away, return and build up the City of Zion in Jackson County; that we should return and build up the temple of the Most High where we formerly laid the corner stone. He promised us that He would manifest Himself on that temple, that the glory of God should be upon it; and not only upon the temple, but within it, even a cloud by day and a flaming fire by night.

We believe in these promises as much as we believe in any promise ever uttered by the mouth of Jehovah. The Latter-day Saints just as much expect to receive a fulfilment of that promise during the generation that was in existence in 1832 as they expect that the sun will rise and set to-morrow. Why? Because God cannot lie. He will fulfil all His promises. He has spoken, it must come to pass. This is our faith. It will depend upon the conduct of the Latter-day Saints whether we suffer more tribulation. We may suffer tribulation although we are righteous in every respect, though there were no sin found in the midst of the people. Why? Because the wicked always did persecute the righteous, they always did hate the principles and plan of salvation; still we have greater claim upon the arm of Jehovah for protection and assistance when we keep His commandments and love and serve Him.

Did you ever hear of the Elders of this Church getting up like the sectarian world and speaking about the love of God dwelling in their bosoms, and saying how much they loved Jesus, and at the same time transgressing his laws? No, we have no right to make any such declaration as this; hence we show to the heavens that we are determined to do the will of God. Then we may say that we love God; then we can say that we love His ways, and His Priesthood, and His Church, and His kingdom, and His Gospel which He has sent forth by His angels in the latter day.

I feel truly grateful to the Most High God that such a great improvement has been made among the Latter-day Saints in these mountains. I think I am able to judge. I have been with this people from my youth up. Forty years have almost expired since I was baptized into this Church and kingdom. I have known the former history of the Saints; and I know and understand, in some measure, their present condition, and I can contrast the two, and I see a decided improvement. Is there more union amongst them? Yes; far more than there was in the lifetime of Joseph; and all that the great mass of the people want is to know what God requires, and, with one heart and mind, they will do it. If God requires them to be baptized for their dead, as far as they can search and find out their ancestors' names, they will do it with all their hearts and souls. If He requires them to receive the sacred ordinance of the endowments, by which they may attain to greater blessings and glory in His presence, they will go to with one heart and mind to receive those ordinances. If God requires His people to take a plurality of

wives and have them sealed to them for time and eternity, behold they will do these things. If God requires the young, middle-aged, or even the aged, Elders to start from their farms or from their various occupations and leave this Territory on a journey across the Plains or across the great ocean and to the different nations of the earth and study their language and preach to the people, behold they will do it. If God calls upon this people to go forth into the South country, which is still more barren and desolate than the northern portion of the Territory, behold they are willing to go and do it. If God requires anything at their hands there is a union, oneness and willingness to go forward and carry out His great designs and purposes in regard to the rolling forth of His kingdom in the last days. By all these acts, by all these manifestations, by the good feeling that exists in the bosoms of this people, we know that they have made great improvement and advancement in the things of the kingdom of God since our Prophet was called upon to offer his great and last testimony by the shedding of his blood.

This union will increase and become stronger and stronger; it will continue until this people shall be prepared and sanctified before the heavens, and be permitted to return and build up the waste places of Zion in the western frontiers of the United States. This people will wax stronger in faith, in love towards God, in the power of the Priesthood and in the demonstration of the Spirit, until they are able to build the city wherein God shall reveal Himself, as He did in ancient times before the flood, among the people of ancient Zion—the Zion built up by Enoch. This people will increase in union, faith, greatness and glory, until the heavens shall come down and embrace us, and we shall embrace them, and all the heavenly host shall be united together in one with the hosts of the Saints of God here on earth, and a union will be created such as exists nowhere but in the celestial kingdom of our God, for the Saints themselves will ere long become celestial. Amen.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 5, 1870.

(Reported by David W. Evans.)

PUNCTUAL PAYMENT OF DEBTS.

Brethren and sisters, my heart almost falters at the idea of attempting to make you all distinctly hear me, but by the aid of the Spirit of the Lord, in answer to your good wishes and prayers, I will do my best to make you hear such things as it may suggest to me. I am thankful for this opportunity of meeting the Saints from different parts of the

Territory, of beholding their friendly faces, and of greeting them with a cordial "How do you do?" and "God bless you." It really fills me with joy and gladness, and I am thankful that I have the privilege of meeting with my brethren who bear the Priesthood, and of mingling my testimony with theirs, to establish the truths of heaven long since revealed by the Lord to His people—the Latter-day Saints. Brethren and sisters, I know that the cause in which we are engaged is the cause of God. I know that Joseph Smith was a true and faithful Prophet of the Most High God. I know that he sealed his testimony with his blood, and though he is invisible to our natural eyes at the present time, he is moving the cause of Zion by an influence which we can better feel than see. I feel thankful that I have the privilege of bearing this testimony; and not only do I bear it in behalf of the martyred Prophet, but I bear the same testimony in behalf of him whom God has placed to lead, guide and govern the affairs of His kingdom on the earth—namely, President Brigham Young.

You can all behold the "Twin Peaks" down here, when you are out in the open air, towering aloft towards heaven. You have seen the clouds gather around their brow, you have heard the thunders roll and seen the lightnings flash as if they would demolish those proud monuments of nature, and the elements have expended upon them their fury, yet after all, the clouds retired, the thunders ceased to roll, the lightnings to flash, and the sky became clearer; and there stand to-day those proud monuments, unscathed and unmoved. Why? Because God Almighty's hand reared them and placed them there. And the elements by which we are more or less surrounded may gather around our President, Brigham Young, until his name is almost obscured for the time being; the thunders may roll over his head, the lightnings may flash or the clouds gather; is he affected? Is he not the same identical pillar, leading, guiding and sustaining the cause of God? Most assuredly he is. And remember that, although the elements are lively and they play around the "Twin Peaks" with a great deal of force and fury, they can have but very little effect upon them; and so it is with the man whom God has ordained and placed to guide His Saints. Apostates may cause the clouds to gather, and they may thunder and they may lighten, and they may do this, that and the other, but at last they must yield and give place to the monument that God has erected; and he will stand forth in bold relief, towering to heaven and pointing the way to eternal life.

This is my testimony. This is the way my heart feels to-day; and it is the way it has ever felt towards that individual; it is the way that I am inclined to think that it ever will feel. It is my determination. Why? Because I have had evidence that is unmistakable that I am occupying grounds that are correct, that are true and faithful, and I cannot forget it. I pray the Lord that He may always lead me to keep the truth in mind, vivid and clear as the sun at noonday.

Brethren and sisters, if we will be united in keeping the commandments of God, in observing and cleaving to the Word of Wisdom, not for the time being only, but always while life shall last; if we will remember our prayers and be faithful in the discharge of our duties, I will tell you that any measure, inimical to our welfare and interests it may seem, that may be sought to be carried against us, will utterly fail. We

have the means within ourselves to defeat almost anything that is intended for our destruction and overthrow. However I want to talk but little about this. I have endeavored to instruct the brethren and sisters where I have labored in relation to this matter, and if I shall repeat here to-day some things that I have said heretofore, do not think that it is because Brother Hyde lacks a subject; but he is happy to have the opportunity of declaring the truth; and truth never becomes stale because of being often repeated.

We are a commercial and trading people, although far inland, and hence we buy and sell. Now the question is, are we always punctual to pay according to promise and agreement? I am sorry to say that in too many instances we are careless and indifferent with regard to fulfilling our word and agreement. We are told in the good Book that we should owe no man anything but love and good will; and if every man that hears the sound of my voice to-day could stand out like an angel of God and say, "I owe no man anything but love and good will," what missile from the enemies' ranks could be successfully hurled against us? I say not one. We have paid that which we owe, and no man can say aught in complaint against us because we are delinquents; and every one that knows us will be ready to say, "God bless you, you are punctual and faithful." Do we all desire, brethren and sisters, to maintain this character and stand upon this ground? I know that cases will arise, and almost unavoidably, in which we may be indebted to our brethren; but how is it with some of us when those to whom we are indebted apply for payment? I am afraid that such creditors, instead of receiving that which is their due, are sometimes turned away with an excuse; when, if the debtor would exert himself, he might pay about as well then as at any other time. But though we may turn away a brother with an excuse, does that turn away the demands of justice and right? I tell you no. I have seen individuals who would contract a debt, apparently regardless whether they paid or not. I do not know that there are any here, but if there are I hope they will heed the words which I speak. Let me say that I very much question whether, if we have contracted debts and do not pay them, nor manifest any desire to do so, we shall go into the celestial kingdom. I cannot tell how this will be, but I should rather fear that, instead of going into the celestial kingdom, we should go down to that prison that is spoken of in the Scriptures. Hence we are exhorted to "agree with thine adversary quickly whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison: verily, verily, I say unto thee that thou shalt not come out thence until thou hast paid the uttermost farthing." Whether this Scripture legitimately applies in this case, I will not say; but to my mind it has a strong beginning in that direction. Well, if I have to go to prison and there work to pay the uttermost farthing, heaven nerve my arm so that I may meet and pay my obligations while I am in the flesh. I know that in relation to these matters some of us have been in the habit of considering, "Well, it is a brother to whom I owe this debt, and I can put him off, he will bear with me, and if he begins to make any particular demonstration towards collecting it, I will twine around him, and say, 'Bear with me a little, and I will pay you,'" when

perhaps we have no real, firm and fixed determination to pay that debt at all.

Will the Lord hear and answer our prayers if this be our condition? I cannot say, but I will tell you I would rather be clear of any obligation except those of love and good will. I would rather risk prayer offered under these circumstances than when offered while the suppliant is involved in debts and obligations he has failed to discharge.

Now, brethren and sisters, if we will train ourselves never to contract a debt, unless we feel sure, and not only feel sure, but determined, to pay according to promise, we shall not have the burdens on our shoulders that we otherwise shall have. Times are changing. Sometimes we are tempted by the allurements of the world, by the flow of money and by the abundance of everything, to go beyond the mark, and we contract debts; then perhaps there is a shut-down on the sources of prosperity, and a dark, dull time, financially, may set in, and everything we have got is at stake. Which, then, is the better way? The better way, in my opinion, is to keep clear of debt; whether times are prosperous or tight, keep clear of debt if possible.

Some will run into debt to gratify pride, and they will really rob themselves and their creditors just to keep up with this fanciful thing called fashion. Brother or sister So and So says, "I must have this or that, because somebody else has it;" or somebody has got such a thing, and I feel that I am as much entitled to it as he or she. I say let somebody else have as many fashions as they like, but let us abide by what God has given us and be content therewith; and if we really want more, let us make a little extra exertion, and before we spend money let us earn it. I know men who will actually go to work and sell the crop, that they are perhaps planting now, to merchants; and when they irrigate those crops it is not for themselves, but for them to whom they have sold it. The same is true when the grain is harvested and when it is threshed. There is no liberty, independence or nobility in this; but they who take this course are bound down and are slaves to somebody else. I feel that a little economy and self-denial would relieve us very much from this embarrassment and incumbrance. I believe the good Book says, "Except a man deny himself, take up his cross and follow me, he cannot be my disciple." Do we seek to deny ourselves or to gratify ourselves? Which is the greater labor, to gratify or to deny ourselves? I will tell you that if we would bestow as much labor in denying ourselves as we do in gratifying ourselves, we should feel better and should be happier, and the heavens would plead our cause more effectually. How comfortable a man feels when he can say to himself, "Though I have but little, thank God I do not owe anybody anything." I have paid up my tithing, my emigration indebtedness, I have paid for my newspaper, and done the best I could to keep the hearts of my brethren whole by paying promptly, according to promise, so that the great machine of progress may move without obstruction and hindrance? I believe that if we will all turn in from this time and be honest, and really pay our debts and obligations, we have no great reason to fear anything injurious proceeding from any quarter.

Suppose now, brethren and sisters, that we should be united in this one thing, and should actually go to and pay our debts and obligations. Let me suggest to you one thing. Says one, "Really, I would very much like if I

had the assurance that God heard my prayers." Now, when you go home, just think of them to whom you are indebted and who is in most need among your creditors, and then go right to that individual and bless him with an instalment of what you owe him, and I tell you that will aid very much the acceptance of your offering unto God; it will induce Him to hear your prayer and to answer it. If you don't believe it, try it, and instead of putting off your brother, to whom you are indebted, and making a thousand excuses and apologies, and trying to get out of his road, go right to him, be honest, lay your heart open to him, and say, "My brother, I will do all I can for you. I will bless you by paying you what I owe, or a portion of it, and I will pay you the remainder as fast as I possibly can." Let this course be taken throughout Israel, and see if the tables will not turn in favor of Zion. I feel that they will; let us all take this course and see.

I intend, if the Lord will let me live, and I believe He will, to work just as hard as I can to pay every just obligation that I owe, and I believe I shall accomplish it. I pray the Lord to let me live until I can say, boldly and honestly and truly, that I owe no man anything but love and goodwill; and then as much longer as He pleases. That is what I desire and intend. And I believe that if we, as a people, do this, remember our prayers, and keep the words of wisdom, the Lord will not suffer the enemy to prevail against us.

Now I look around this congregation, and contemplate that there are, perhaps, some ten or twelve thousand persons, and it may be more, I do not know, there is a very large number; then when I think that numerous as we are here we are but the representatives—not more than a tithing of those left behind, of the same stripe, if reminds me of the words of Joseph the Prophet, when he said, "Brethren, remember that the majority of this people will never go astray; and as long as you keep with the majority you are sure to enter the celestial kingdom," I am satisfied, brethren, that if we will go to with our might and strength and pay our debts and liabilities the blessing of God will attend us, and that too in the eyes of all the world.

I will tell you what I expect. I expect to live to see the day when those in our midst, who have sought our injury and ruin, will stand the same as men do, when discovered, that I read of in the papers, who rob henroosts or steal sheep. You know how they feel—they feel "cheap," they would feel very mean in the presence of honorable men. I expect to live to see the day, brethren, when those who have sought our injury will quail in our presence.

Well, this is no time for long sermons. There are my brethren of the Twelve here, besides many others, who want to speak; and I presume to say that I have occupied my share of the time. One thing more, however, I will say. You who have money owing to you, do not, from my remarks, go to him who owes you and take him by the throat and say, "Pay me that which thou owest." Do not do that. No, let your debtor remain undisturbed by you; you be silent, and see whether that man's conscience will operate upon him so as to induce him to come and make reasonable and proper satisfaction to you; and if he will not when this subject is fully laid before him you may begin to think that he is not as honest as he should be, and by and by he will work himself out of the kingdom.

I feel, brethren and sisters, that I

am in the right company. If I can only manage to keep right myself, if I can only manage to be true and faithful to my God and myself, while I am in the midst of this assembly—the representatives of a host of Latter-day Saints — their hearts beating in unison with my words, and my words with their hearts, I feel that I am not following the few who break off, but that I am with the majority, and we are bound for the celestial kingdom.

God defend His people and their rights, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, OGDEN CITY, NOV. 13, 1870.

(Reported by David W. Evans.)

OUR TRADITIONS—RECEIVING COUNSEL.

The instructions which we have heard from our brethren, this morning and afternoon, are calculated to benefit every one of us, if we have listened attentively and are disposed to treasure them up in our hearts; but that is the great difficulty with us as individuals and as a people. We hear so much good instruction that it is apt to pall upon us, like persons who have plenty of food; they sometimes eat to satiety and lose their appetite, their food does not relish as it did when they were pinched with hunger and did not have such abundance. I do not know that you ever have that feeling here in Ogden; it is a feeling that no Latter-day Saints should have. In fact, there is this peculiarity about the truth, as it is preached by the servants of God—the more it is listened to the more it is sought after and cultivated, and the more precious and sweet is its influence upon the hearts of those who take this course. But where there is indifference and formality, and people don't seek, as Brother Heber used to say, to dig down to the roots, it may in such cases become wearisome and fail to have the effect it should have. But when I look at the progress that the brethren and sisters are making I feel gratified. There are times, perhaps, when I feel as others do—that we are not making the progress that we should do; that we are more careless and harder in our hearts and less under the influences of the Holy Spirit and the counsels of the servants of God than we should be. This is my feeling sometimes; but when I look calmly at the Saints, and consider the many difficulties with which they have to contend and the vast amount of tradition that has to be uprooted and overcome, I am gratified at the progress which they make, and feel comforted in the prospects that are before us, and before the Zion of God with which we are connected.

It is these traditions that we have to contend with that are so difficult for us to overcome, that interfere so seriously with the progress of the people in the things of God. They

cling more closely to us than many of us imagine, and it is only when the Spirit of God rests upon us and we realize its power to a greater extent that we can understand and comprehend the power of tradition over our minds and conduct. This is the great obstruction to the teachings of the Elders and to the reception of and obedience to counsel; and that prevents the people being united as the heart of one man. It is this which prevents us entering upon the more perfect order that God has revealed, and that gives our enemies more power in our midst than they otherwise would have. It should be the aim of every one of us to seek, as far as possible, to put these things away from us. It is our privilege to have power from God, to have sufficient faith bestowed upon us through His Holy Spirit, to overcome these traditions. The writers in the Book of Mormon, in speaking of the vail of darkness that rested upon the minds of the people, alluded to it as a vail which can be rent asunder by the exercise of faith and by the blessing of God upon His Saints. There is a vail over our minds in consequence of the Fall, and our being shut, as it were, through that, from the presence of God. He can see us, but to us He is invisible, and we can know Him only through His Holy Spirit, as He reveals Himself to us from time to time. In consequence of this the adversary has great power over the hearts of the children of men; and it is only by exercising faith, by seeking earnestly for that Spirit which He bestows, that we are enabled to counteract this darkness and the influence which Satan seeks to exercise over our hearts.

I rejoice in one fact which God has revealed; it comforts my heart when I think of our condition and circumstances and of His kingdom, and that is that we live in the day when, according to the words of the prophets and according to the revelations which God has given to us in this dispensation, the power of Satan is becoming less and less, and the power of God is to increase and to be made more and more manifest, to the exposing of the works of darkness and to the breaking of the yoke which the enemy of all righteousness seeks to fasten upon the minds and understandings of the children of men.

It is a glorious thought for us to reflect upon that we live in a day and at a time in which God has promised to exercise His power in our behalf; when He and Jesus and the holy angels and the spirits of just men made perfect are all engaged with us in hastening the great work of redemption, and in banishing from the earth the power of evil which has so long held it in thraldom. God has given us this promise, and if we will labor with the zeal and industry which should characterize His Saints in carrying out His purposes He will bestow upon us every blessing that we need, and will give us power, as I have said, to overcome our traditions, to see the things of God in their true light, and to behold the truth in all its splendor and beauty.

There is one great truth that we have to learn. Brother Carrington alluded to it in his remarks; and all the Elders allude to it more or less when addressing the Saints, and that is, that the Gospel offers every advantage to those who obey and are faithful to it that God can bestow upon His children. There is no advantage to be gained outside of this Church or outside this Gospel; there is no blessing that we can seek for or desire, or that would be proper for us to receive under our present circumstances that we cannot obtain inside the Gospel, or inside the truth;

or that we can obtain outside the Gospel, or by departing from the servants of God. You may let your minds run, if you please, over all there is pertaining to the earth and man, or that will contribute to the happiness of man on the earth, and you cannot conceive of any blessing or advantage that is not within your reach legitimately, if you pursue the path God has marked out and by abiding the counsels He makes known from time to time.

A great many do not comprehend this; and this is one of the traditions that we have to contend with, and it arises from the lack of faith in our hearts, and the unbelief that we have received from our forefathers. And we have to contend with it when counsel is given to us in relation to our temporal circumstances and other matters. It is frequently the case that we cannot see any particular advantage in that counsel; it does not strike us favorably. We imagine that some other course would be better for us to pursue, and that by adopting some other line of policy or conduct greater advantages would accrue unto us. But we have to learn, if we have not already learned it, that obedience to counsel is the policy for us to pursue; and that when we indulge in thoughts of an opposite character we suffer ourselves to be led astray by the power of the adversary. Hence it has become almost proverbial among the Saints that the path of counsel is the path of safety. Those who have had years of experience in the Church have arrived at the conclusion that the path marked out for us to walk in by those who have authority to counsel and dictate is invariably the path of safety to those who adopt it. But our traditions interfere with this.

You look back over the policy that has been taught us for the past few years. I refer more particularly to this because, having been at home in the midst of the Saints, I have been more familiar with the counsels given. I can cast my eyes back for that time, and see, and doubtless you can when you reflect upon it, that there have been many items of counsel given that the Saints have been reluctant to obey or adopt, and which, if they had been carried out in the spirit in which they were given, would have resulted in great advantage to us as a people, and doubtless as individuals. I will refer to one item, that has been talked about a great deal—namely, sustaining our enemies. Now it seems that a moment's reflection on this point would satisfy every individual that the policy foreshadowed in this counsel was the best that could be adopted by a people surrounded with such circumstances as those surrounding us. But how difficult it has been to induce the people to carry that counsel out; why it has been so difficult that in some instances men have actually run the risk of losing their standing in the Church of Jesus Christ rather than forego the gratification of traditions and desires, which, seemingly, have taken entire possession of them—namely, to do as they please in relation to these matters.

Now, as I have said, a moment's reflection ought to satisfy everybody that this is the true course for us to pursue; that if we intend to build up the Zion of God and to become a great people, it is essential that we should concentrate our means in one channel; that we should sustain those who are friendly to and whose whole interest is centred in the cause of Zion; and that, instead of spending our means in fostering a power in our midst that is opposed to the work of God, we should be willing, rather than do this, to forego what may seem to be an advantage to us, and even

deprive ourselves of comforts and submit to privation if necessary to carry out this policy. If our minds were not blinded by tradition we should see at once that it would be an advantage to us as a people to put our means in one direction, and not allow it to go outside the kingdom of God any more than it is absolutely necessary; and that we should never use the influence which God has given us, or the means which He has bestowed upon us to foster or maintain any man or anything that is opposed to His cause. Why, the security that we have here in these mountains depends upon our taking this course to a very great extent.

We are engaged, as has been remarked, in a warfare. The enemy that we have to oppose is one that does not relent in the least degree; he does not yield or show the least sign of mercy or even to give us fair play; but continually shows a disposition to crowd us to the wall and take every advantage, and to overwhelm us in every possible manner. God has brought us to this land; He has given it unto us and has made it a blest land for our sakes. He has sustained us in a wonderful manner for a great many years, and has given unto us the means whereby we could surround ourselves with those things necessary for our convenience and comfort. For long years the effort has been incessant on the part of God's servants to induce us to become a self-sustaining people. Now that the railway is completed we can see God's Spirit and His wisdom in this, impelling His servants to dwell upon this theme. Year after year, conference after conference, and meeting after meeting were the Saints instructed and continually urged to establish home manufactures, and to develop the resources which they had in their own midst, so that they might become self-sustaining. There was a providence in this. As I now view it, I can see its force more clearly than ever, although I always saw the force and necessity of the counsel; but now that events have worked out the results that we see around us I can see the propriety in God inspiring His servants to give this counsel so many years ago. He could see in His divine wisdom that a day was coming when we should be, so to speak, overwhelmed, or when attempts would be made to overthrow us, and when there would be a greater necessity, apparently, than at that day, that we should be able to sustain ourselves, and to keep our means within ourselves, and not be under the necessity of fostering those from abroad who might come amongst us to acquire fortunes from our means and labors. For years has counsel on these subjects been reiterated in our ears, and scarcely a meeting has been held by the First Presidency, the Twelve Apostles, or any of the Elders of Israel in which this subject has not been prominently dwelt upon, the Elders feeling in their spirit and in their entire being that it was essentially important that the Latter-day Saints should carry out this policy strictly. We can now begin to see, if this counsel had not been given, and the Saints had continued to spend their money with anybody and everybody, no matter if it were the greatest enemy of the kingdom of God, what would have been our position to-day. Our enemies would have been in our midst, numbering hundreds where they now only number tens; and the efforts to disintegrate the kingdom of God might have been attended with a degree of success, whereas they have been entirely abortive.

You may trace the counsels that have been given to us from the beginning, one step following another

in natural order and succession; one principle leading to another, and one important truth engendering, as it were, another important truth, revealing it and bringing it more forcibly home to our minds, until finally co-operation and its necessity have been brought to our attention and enforced upon us. Here tradition has come up again and has had its effect; and it has required days, weeks, and it may be said years of preaching to bring this principle home to the minds of the Latter-day Saints, so that they could see and understand its beauty and propriety, and the advantages which would result from its adoption in our midst. If we had not these traditions to contend with, co-operation would be sustained with hardly a dissentient. We should grasp the idea at once, and see beauty in it. We would say, "That is a principle I can recognize; I see its force and its advantages, and I am ready to adopt it and carry it out." But no, there are these traditions; there is this unbelief, this reluctance on the part of the people to part with their old systems and to adopt the principles of the Gospel and the revelations of Jesus Christ, as they are given unto us. There is that terrible tradition, that has such strong hold of all our minds, that the Priesthood of God and the religion of Jesus Christ have nothing to do particularly with temporal matters. It is a tradition almost as old as Christianity. It has come down to us for generations and centuries, and is fully interwoven in the hearts, minds and feelings of the children of men, and it is an exceedingly difficult thing to get them to comprehend that temporal things and spiritual things are alike in the sight of God; that there is no line of demarcation between the two; that the religion of Jesus Christ applies to one as much as another, and comprehends within its scope, temporal equally with spiritual matters.

This has made it difficult to enforce upon us the necessity of practically carrying out the principle of co-operation. "O," say men, "that is a temporal matter, pertaining merely to the buying and selling of goods; it is not particularly connected with life and salvation or with eternal glory in the kingdom of God." But there they mistake. I look upon that principle, though it may be subordinate in some respects, as divine, as coming through revelation, and as necessary in its place as any other principle that can be mentioned which is connected with the Gospel of Jesus Christ. They are all alike to me—all alike necessary and divine. Divine wisdom has prompted their practice, and has inspired the servant of God who presides and whom God has chosen to be His mouthpiece in our midst, to reveal them, one as much as another, unto us as a people.

When we have practiced this principle long enough, and are sufficiently advanced in it, there are other principles, now ahead, which we shall be prepared to enter upon and practice. But we must get rid of this tradition that envelopes us and which lies in our pathway, and which is so serious an obstacle to our progress. As fast as we overcome our traditions there will be other principles revealed to us, and thus it will go on, law after law and principle after principle being revealed until we shall be prepared to enter into the glory of our God, and to dwell in the presence of God and the Lamb.

It is essentially necessary then, in view of these things, that we should exercise faith. Our minds should be drawn out and our faith exercised. It may be but little in the beginning. As the Prophet Alma said, when

addressing the people on one occasion, and referring to the word of the Lord, it was like seed planted in the heart; its influence and effect at first were not very powerful; but if it were planted in the heart, by and by it began to germinate and grow and the possessor of it said, "Why it is a good seed, I feel it growing!" And if it were nourished and cherished it would continue to grow until, to use a figure, it would become a great tree, and fill the whole man with light, knowledge and wisdom, and with the gifts and qualifications necessary to make him perfect before the Lord. Our faith may be small in the beginning, but if we cultivate it, it will grow; if we do not it will die out, noxious weeds will spring up and choke it. But if we exercise it as we should, the vail of darkness that separates us from God, and which prevents us comprehending the things of His kingdom, will grow thinner and thinner, until we see with great distinctness and clearness the purposes of God our heavenly Father, and comprehend them as He designs we should, and carry them out in our lives.

This should be our aim as a people and as individuals, every day living so near to God that we shall have more of His Spirit and power, and more of the gifts and endowments of the holy Gospel of the Son of God. If we take and continue in this course we shall feel and understand that we are progressing in the knowledge of God and in the comprehension of truth. And let me tell you, my brethren and sisters, if we thus live, when counsel is given, no matter what it may be, or what principle it may refer to, it will be plain and simple, and as clear unto our minds as the light we now see; and our understandings will be enlightened by it and we shall see beauty in it. If it be to stop trading with our enemies, we will adopt it. We shall feel, "That principle is true, it recommends itself to my understanding; the Spirit of God bears witness to my spirit that it is true, and I will adopt it." And then, after awhile, when co-operation is taught unto us we will receive that also in a like spirit and faith; and if our minds are possessed of the Spirit of God we will say, "There is light in this principle; I see its advantages, I will sustain it by carrying it out myself, and I will try and exercise influence with my friends and induce them to do the same, that it may become universally practiced in the midst of the Saints." It will be thus, if we live our religion, not only with every principle that God has revealed, but that He may hereafter reveal. We shall know for ourselves concerning them; they will be plain and simple and in harmony with our feelings. There will be no disturbance of mind, no difficulty in carrying them out. This will go on under the leadership of him whom God has chosen to be our guide, and we shall progress step by step, week by week, gaining power, knowledge, influence, territory and wealth, until we shall emancipate this land and redeem it from the thraldom of sin and from the power of Satan; and the kingdom of Satan will recede before the light, faith and power of the Saints of the kingdom of God.

This is the work in which we are engaged. It is not a work to occupy our attention for one day, and then have it diverted from it for a week; but it is the work of our entire lifetime, all that we have to do. It is a mission that God has given to us here on earth. We can't be engaged in anything more noble than this work, for it is the work of God—a work in which He, Himself, is engaged—a

work that occupies the attention and labors of Jesus, and every holy apostle, prophet, and Saint that has ever lived on the earth. These things are not gained without exertion; they require industry, zeal and attention on our part; and when we thus bestow attention on the work in which we are occupied, why God is with us, angels around about us, the heavens are open to us, the Spirit of God is poured out upon us, and our lives are a pleasant flowing stream, full of peace, joy and heaven. We feel that we have heaven indeed, here below; and wherever we go we carry this holy influence with us and diffuse it around us; and thus the power of Satan is weakened on the earth, and the power of God is increased.

There are some of the brethren and sisters, doubtless, who cannot see these things in this light. You will hear them very frequently say, "I cannot see this counsel, I can't comprehend it, it don't strike me;" but there is no fault in the counsel. They would, by their words, reflect on the counsel; they would convey the idea to those who listen to them, that there is something at fault; they are right, but the counsel is wrong. Now, it may be given as a rule, I believe, to the Latter-day Saints, that in every such case, whether it be man or woman, he or she has got to repent and seek unto the Lord for faith and for the light of His Holy Spirit to be given unto them.

How was it with us when we first heard the truth? Oh! how sweet and delightful the sound of the Elder's voice when he proclaimed that God had spoken from the heavens; that angels had come to the earth again, and that the holy Priesthood was bestowed upon men! How sweet, when he said that the Church was organized with its ancient power and purity and pristine fullness; that the Holy Ghost, with its wealth of gifts and blessings, had been bestowed upon men! How was it with those who were prepared for these tidings when they heard them proclaimed? Their hearts burned within them and they were filled with joy when the testimony of the truth came to them; and when other principles were taught unto them, O, the joy that filled them in listening to them, and they knew by the testimony of Jesus and by the Spirit and power of God that rested upon them that these things were true! They could get up in their meetings and testify "I know this is true." When they heard the gathering preached they had the testimony that it was true; and some had it before it was preached. They knew it was from God and that God established His Zion, and their hearts burned at the thought that they would soon be with the Saints of God in Zion. They yearned for the land of Zion and for the society of the people of God. This was their testimony, and they had it in the States, Europe, Africa, Asia, islands of the sea, and in every land where the Gospel has been preached and the people have been prepared to receive it.

This has been the testimony, and if this spirit has continued to rest upon them every principle that has been taught has been plain and delightful to them. Is not this our experience, brethren and sisters? We can all bear testimony to it. Then whence come this darkness and these doubts respecting counsel? Whence comes this query about co-operation? Whence comes this distrust about other counsel in relation to temporal matters? Why, it is very easy to understand whence it comes and what its origin is. It can be traced to neglect of duty, to the hardening of the heart, to the indulgence of a spirit of unbelief, to the neglect of

prayer, to becoming selfish and sordid, and to the commission of sin. There are causes for all this, for let me tell you, and testify to you to-day, that the Latter-day Saint who lives near to God, and has the Spirit of God constantly resting upon him or her, never has any doubts about any principle that God has revealed. When the gathering was taught they were prepared for it; when the payment of tithing was taught they were prepared for it; when consecration was taught they were prepared for it; when the move South was taught they were prepared for it; when the move back was taught they were prepared for it; when celestial marriage was taught they were prepared for it; when the word came, "Cease to trade with our enemies," they were prepared for it; and when co-operation was taught they were prepared for it. There was no doubt in their minds, because the same Spirit that taught them that this was the truth in the beginning, and that God had spoken from the heavens, taught them also that all these things were true. But when you have doubts respecting counsel given by the servants of God, then be assured, my brethren and sisters, there is room for repentance; we are not living as near to God as we should do; we have not the Spirit of God as we once had it, and we should seek unto God with full purpose of heart, that the light of His Spirit may be bestowed upon us again. Then, when the servant of God stands up and teaches us concerning the things of the kingdom, his words will find a lodging place in our hearts; his counsels will be clear and sweet unto us, and there will be no dubiety, no distress, neither any disposition to repel these counsels or to feel offended at them. And if the word come to us to go on a foreign mission, to go to "Dixie," to Bear Lake, or any other place to perform this or that labor, we shall be ready to obey, for the Spirit will reveal to us beforehand what we have to do and prepare us for its performance.

These are the privileges of the Latter-day Saints. I talk not something that is theory, or away off, or that happened years ago; I talk not of that which is out of our reach, but I speak of that which is within our reach, within the reach of all: it is practical. We can obtain and possess and enjoy it; and if we do not, we do not live up to our privileges as Latter-day Saints. O! I feel sometimes, I wish I had the tongue of an angel to proclaim to the children of men the glad tidings of salvation that God has revealed to us in the day in which we live. This blessed time! This time of times, when God in His mercy has restored His Church to the earth, and has given us prophets and Apostles and the Holy Ghost and its gifts; and in His great mercy has brought us to this land, where we can dwell in peace, where we can go out and in before the Lord without any to molest or make us afraid.

My brethren and sisters, what blessed privileges we do enjoy when compared with the Saints in former days; and even when compared with our own circumstances in the early history of the Church, what blessed privileges God has given us in this glorious land! We have rulers of our own choice—men whom God has chosen; we have the voice of God in our midst, so that we need not walk in darkness and doubt. There is no uncertainty in all the land of Zion concerning the purposes of God. It need not be said of us as it was of Israel, "There is no Urim and Thummim; there is no dream or vision, and no prophet in the land."

We have the prophet of God; we have the visions of the Almighty; we have the Spirit of God descending upon us like sweet dew; we have the gifts of the Spirit of God; we have the Gospel in the fulness and plenitude of its power. We have all this, and we have the promises of God concerning us and our posterity; and, as I have said, we have this glorious land of freedom and liberty, where we can build up the kingdom of God in power and great glory; where we can be a free people, if we so choose. If this is not the case, it is because we are wicked, because we disobey counsel; because we harden our hearts and have placed ourselves in a position to be scourged. It is not God's will that we should be, or that our enemies should have power over us. It is His good will and pleasure to give unto us the kingdom and dominion, and to strengthen and uphold us.

Let us then be faithful! Let us live day by day, from morning until night, in the moments of business and when perplexed with its cares, with our thoughts on the kingdom, and our prayers ascending to the God of our fathers, yea, unto *our* Father, for His blessings upon us; and that He may fill us with His spirit and prepare us for the things that await us, and help us to be faithful even unto the end.

That we may all be thus faithful and overcome, and be counted worthy to sit down with our fathers, Abraham, Isaac and Jacob, and with all the holy ones in the presence of God and the Lamb, and be crowned with glory, immortality and endless lives, is my prayer in the name of Jesus. Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

AND THE TWELVE APOSTLES.

REPORTED BY
D. W. EVANS, J. Q. CANNON AND MISS JULIA YOUNG,
AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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ENTERED AT STATIONERS' HALL.

PREFACE.

In times such as the present, the discourses of the leaders of Israel cannot be else than of the highest interest to every soul who has embraced the Gospel for the love of the truth. With this knowledge we present the Fourteenth Volume of the Journal of Discourses to the Saints, realizing that any words of commendation on our part would not only be entirely out of place, but worse than superfluous.

GEORGE REYNOLDS.

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JOURNAL OF DISCOURSES.

REMARKS BY ELDER W. WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 1, 1871.

(Reported by David W. Evans.)

EVENTFUL TIMES.

I wish you all a happy new year, and I hope that we may live to see a good many, and that we may keep the commandments of God, obey his laws, and have his approbation and blessing upon us as a people. We have assembled here on this, the first day of the week, and the first day of the year 1871; and this leads my mind to reflect upon the age and generation in which we live, and the great events of the latter days—events which involve the interests and destiny of all the inhabitants of the earth—both Zion and Babylon, Jew and Gentile, Jerusalem, America, and the whole world. All nations are interested in the events which are approaching us, and which await this generation; for, whether the world believe it or not, they are of vast interest to them all. There have been certain times looked forward to in the world's history, in which it was believed that something remarkable would occur, and there have been several of these periods during the last fifty years. I do not know that anything was predicted at an early day with regard to 1830; but I recollect, when a boy at school, of reading a certain verse about a great eclipse of the sun—

> In eighteen hundred and thirty-one
> Will be a great eclipse upon the sun.

I heard about this fifteen years before it took place, it having been foretold by the astronomers, by the principles and laws of the science of astronomy. On that day I was passing through a forest of pinewood, at Farmington, Connecticut, going to see my father, whom I had not seen for some time. It was nearly as dark as night, and, when I got through, into the open fields, there was what is termed a poor house, the only house erected within several miles in that region of country. A poor man had died there, and they were drawing his body on an ox sled and were going to bury him. I noticed this as I passed along, and thought of what I had read; but nothing of any particular interest occurred that year except the eclipse;

of the sun. But in 1830 something occurred of great interest to all the inhabitants of the earth: that was the establishment of the Church of Jesus Christ of Latter-day Saints.

Many persons have looked forward to the year 1860 with great interest; and this has been the case with many of the Latter-day Saints. What took place in that year? The dissolution of the American Union; for in that year the South took a stand against the North, and the North against the South, in fulfilment of a certain revelation given by Joseph Smith thirty years before it took place. Joseph Smith predicted that there would be a great rebellion in the United States—the South and the North warring against each other, and that this rebellion would commence in South Carolina, and would end in the death and misery of many souls; and that in process of time—after many days, the slaves would rise against their masters, and that one nation would call for aid upon another, for war would be poured upon the whole earth. I wrote this revelation twenty-five years before the rebellion took place; others also wrote it, and it was published to the world before there was any prospect of the fearful events it predicted coming to pass.

Joseph Smith once said in a speech at Nauvoo, to a company, that whosoever lived to see the two sixes come together in '66 would see the American continent deluged in blood. That was many years before there was any prospect of a rebellion. The history of '60 and of '66 is before the world, and I do not wish to spend time in referring to it.

We have got by '30, '60, '66, and '70, and we are now living at a period when every year is big with events of interest to the inhabitants of the earth; and they will continue from this time until the coming of the Lord Jesus Christ. Many men have set times for the coming of the Lord Jesus Christ, among whom, living in our own day, we may mention Mr. Miller. He set times and days for the appearing of the Messiah, and has said that he would surely come on such a day. Now if Mr. Miller had been acquainted with the prophecies contained in the Bible, and with the Spirit by which the Scriptures were written, he would have known very clearly that Christ would not come until certain events had taken place. He would have been aware that the Messiah would not make his appearance until an angel of God had delivered the everlasting Gospel from the heavens to be preached to the nations of the earth; until the honest and meek of the earth are gathered out from every sect, party and denomination under the whole heavens; until the Zion of God had gone up into the mountains of Israel and there established Zion, and lifted up a standard to the people. Mr. Miller and all who have believed like him, had they understood the Scriptures and possessed the Spirit of truth, would have known that Christ would not come until the Jews had returned to their own land and had rebuilt the City of Jerusalem and the temple there; they would have known that all these and many other prophecies must have been fulfilled as a preparatory work for the coming of the Messiah.

These things are before us; we are here in these valleys of the mountains, as the Church of Jesus Christ of Latter-day Saints, established by the hand of God—by revelation from heaven. This Church has been established by raising up prophets, unto whom have been given the keys of the kingdom of God—the keys of the holy Priesthood and Apostleship of the Son of God, with power to

organise the Church and kingdom of God on the earth, with all its gifts, graces, ordinances, and orders, as proclaimed by all the Apostles and prophets who have lived since the world began. It is because of this that we are here to-day. In fulfilment of prophecy and revelation we have established a kingdom, as it were, a state, a nation, a people here in the deserts of North America. We have planted six hundred miles of cities, towns, villages, gardens, orchards, tabernacles and temples by the command of God, for the hand of God is in all these things, and they are in fulfilment of revelations given in the Bible, Book of Mormon and Doctrine and Covenants, in our day and in ancient days. This is the work of the Lord, and all the Scriptures, from the beginning of Genesis to the end of Revelations point to this day as one of great interest to all the human family; although as one said of old, "As it was in the days of Noah and of Lot, so shall it be in the days of the coming of the Son of Man." In those days they were marrying and giving in marriage, and when Noah went into the Ark, and when Lot fled out of Sodom, the inhabitants of the earth through their unbelief were ignorant of the destruction awaiting them.

At the present day darkness covers the earth and gross darkness the minds of the people; nevertheless they are living in an age of the world more fraught with interest to the human family than any preceding age or generation since the creation. There is no hundred years, no thousand years, no two thousand years since God made this world and placed Adam in the Garden of Eden when there was as much prophecy, revelation, vision, and word of the Lord and promises of God to be fulfilled as there is in the generation in which you and I live. This is the great dispensation of all dispensations. This is the time to which all the prophets of God have pointed, and in which they have declared the great latter-day work of God should be established. And I will here say that, many times, while a boy, when reading the testimony of John, given on the isle of Patmos, whither he had been banished for the testimony of Jesus Christ and for the word of God; while reading the account he gives of the pouring out of plagues and judgments on the inhabitants of the earth, I have marvelled that the Lord should do such a work. But I do not wonder at it to-day: the scenes have changed. When I was a boy, fifty years ago, the kingdom of God had not been established among men; the angels of God had not visited the earth; the Lord Almighty had not clothed his servants with the Priesthood and commanded them to go and warn the nations of the earth of the judgments which awaited them. There was not the wickedness then that there is to-day. The wickedness committed to-day in the Christian world in twenty-four hours is greater than would have been committed in a hundred years at the ratio of fifty years ago. And the spirit of wickedness is increasing, so that I no longer wonder that God Almighty will turn rivers into blood; I do not wonder that he will open the seals and pour out the plagues and sink great Babylon, as the angel saw, like a millstone cast into the sea, to rise no more for ever. I can see that it requires just such plagues and judgments to cleanse the earth, that it may cease to groan under the wickedness and abomination in which the Christian world welters to-day. I can see the necessity for the Lord stretching forth his hand, establishing his kingdom, warning the nations,

and gathering out the honest and meek of the earth from among all nations, kindreds, tongues and people, sects and parties under the whole heaven, and preparing them to stand as the bride, the Lamb's wife, as the Church of Jesus Christ, as the kingdom of God, adorned with goodly apparel, adorned with the light of Zion, with the principles of eternal life, with the Gospel of Jesus Christ, preserving within themselves the virtues and attributes which have made God what he is, established him on his throne, and given him the power which he now possesses. I can say this—the Lord will never come to visit an earth like this; he will never come to visit a generation of the inhabitants of the earth until they are prepared for his coming and are willing to receive him.

This is the foundation of Mormonism; this is the foundation of the Church and kingdom of God, which was laid in 1830. The Church was established on the 6th of April in that year. Its history and the history of this people are before the world. We ourselves have learned t by shoe-leather. Many of the Elders of Israel have travelled a hundred thousand miles to preach the Gospel during the last forty years without purse or scrip; we have labored day and night, and travelled as no other generation of men since the world was made have travelled. Our garments are clear of the blood of this generation, at least many of us, and I hope many more will be. We have been true and faithful in our testimony to the inhabitants of the earth; and as the world generally has rejected our testimony the Lord has withdrawn his spirit from the people in a great measure, and the religion they once enjoyed is as nothing to many of them. Infidelity prevails throughout the world; very few, either priests or people, believe in a literal fulfilment of the Bible. They have a theory, but as to believing in a real fulfilment of prophecy, or that the Lord meant what he said and said what he meant, that is out of the question—very few believe it.

I want to ask a question—Will the unbelief of this generation make the truth of God without effect in our day any more than it has in any other age of the world? I tell you nay, and think not, as Paul says, that I am your enemy because I tell you the truth. These things are true before God; this is the Zion of God, and these are the people of God; and we, as Latter-day Saints, should live our religion better than we do; and as we are now entering on another year I hope we shall try to live our religion through this year, and do our duty and keep the commandments of God and walk uprightly before him, that we may become united as the heart of one man.

There are great events, as I have already said, before us. The fact is, the Lord has laid down a great many promises concerning the latter days, and they are going to be fulfilled; for though the heavens and the earth pass away not one jot or tittle of the word of the Lord will fall unfulfilled; and when our nation and the nations of the earth have filled their cup and are ripened in iniquity the Lord will cut them off. The greater the battle the sooner it will end; the greater the warfare the greater the victory, if the Saints do their duty. These things are before my mind, in the vision of it, and the Lord will not fail in anything he has promised concerning the work of the latter days. Whatever opposition this Church and kingdom may have, it is the work of God. The Lord has planted and sustained it. Jesus compares the kingdom of heaven to a mustard seed,

the least of all seeds, but by and by when it grows it becomes a large tree, so the fowls of the air can lodge in its branches. So it has been with the kingdom of God; but we are told that the little one will become a thousand, and the small one a strong nation, and the Lord will hasten it in his own time. The Lord says, "I will break every weapon formed against Zion; and every nation, kindred, tongue and people that will not serve Zion shall be utterly wasted away."

When I see the world making warfare against the Zion and people of God because they have borne record and testimony of his work on the earth I can tell pretty well what the end will be; I can see it. We are living in a time when the work of God is going to increase in interest every day until it is wound up. No man knows the day or the hour when Christ will come, yet the generation has been pointed out by Jesus himself. He told his disciples when they passed by the temple as they walked out of Jerusalem that that generation should not pass away before not one stone of that magnificent temple should be left standing upon another and the Jews should be scattered among the nations; and history tells how remarkably that prediction was fulfilled. Moses and the prophets also prophecied of this as well as Jesus. The Savior, when speaking to his disciples of his second coming and the establishment of his kingdom on the earth, said the Jews should be scattered and trodden under foot until the times of the Gentiles were fulfilled. But, said he, when you see light breaking forth among the Gentiles, referring to the preaching of his Gospel amongst them; when you see salvation offered to the Gentiles, and the Jews—the seed of Israel—passed by, the last first and the first last; when you see this you may know that the time of my second coming is at hand as surely as you know that summer is nigh when the fig tree puts forth its leaves; and when these things commence that generation shall not pass away until all are fulfilled.

We are living in the dispensation and generation to which Jesus referred—the time appointed by God for the last six thousand years, through the months of all the prophets and inspired men who have lived and left their sayings on record, in which his Zion should be built up and continue upon the earth. These prophecies will have their fulfilment before the world; and all who will not repent will be engulphed in the destructions which are in store for the wicked. If men do not cease from their murders, whoredoms, and all the wickedness and abominations which fill the black catalogue of the crimes of the world, judgment will overtake them; and whether we are believed or not, these sayings are true, and I bear my testimony as a servant of God and as an Elder in Israel to the truth of the events which are going to follow very fast on each other.

The Lord is going to make a short work in the earth; he is going to cut it short in righteousness, or no flesh would be saved. What Brother Rich has said to-day is true. These principles will sustain us Virtuous and godly principles—the principles of the Gospel will, in the end, come off triumphant; and they will sustain and preserve any people who practice them, whether they are popular or not in the estimation of the world. All who embrace the principles of the Gospel of Christ will be saved by them. He that abides a law will be preserved by it. Any man who abides the law of the Gospel will be saved and receive exaltation and glory by it. Let us remember these things,

for all that has been spoken concerning this Zion of God in the mountains will come to pass. It is the work of God, and his eyes are over it; the heavens behold it. Every prophet and Apostle who ever bore testimony to this work is watching us with the deepest interest; they watch our labors and faithfulness, and are anxious about the course we pursue. Many of them desired to live in our day, but had not the privilege. We have been permitted to see and live in this great and eventful age of the world. The God of heaven has put into our hands the Gospel, the Priesthood, the keys of his kingdom, and the power to redeem the earth from the dominion of sin and wickedness under which it has groaned for centuries, and under which it groans to-day. Let us lay these things to heart, and try to live our religion; so that when we get through we may look back on our lives, and feel that we have done what was required of us, individually and collectively. The Lord requires much at our hands—more than he has ever required of any generation that has preceded us; for no generation that has ever lived on the earth was called upon to establish the kingdom of God on the earth, knowing that it should be thrown down no more for ever. Daniel saw this; the Prophet Isaiah had spoken of it; in fact three-fourths of all his predictions relate to the establishment of the kingdom of God in the latter days; to our persecutions, to our travels to these valleys of the mountains, to the lifting up of the standard to the people on the mountains of Israel; to the casting up of the great highway — this national railroad, which the ransomed of the Lord should walk over, and on which the Gentiles should come to the light of Zion, and kings to the brightness of her rising.

These things are to come to pass in our day, and the beginning has commenced, and the end will come by the power of God and in fulfilment of his promises; and it is at our hands the work is required. Therefore I feel to bear my testimony to-day that this is the work of God, that Joseph Smith was a prophet of God, and that Brigham Young is a prophet of God, and is inspired, led, dictated and directed of the Lord, and has been very profitable to the Latter-day Saints, and is doing all he can for the salvation of the world. So did Joseph Smith, while he lived. He came in fulfilment of prophecy, accomplished what was required of him, laid the foundation of the work, received the keys of the Priesthood and Apostleship, and every gift and grace in the organization of the Church necessary to carry it on. We are called to build on the foundation he laid, until Zion shall arise and put on her beautiful garments and the people of God become united as the heart of one man; until the little stone, cut out of the mountain without hands, becomes a mountain and fills the whole earth, and accomplishes all God has spoken concerning it.

Brethren and sisters, let us unite together and be faithful, and live our religion every day, and do our duty in 1871 as in any of the years that are past and gone since we have been acquainted with the Gospel of Christ. If we do this we shall come off triumphant. The God of heaven is our friend, and blessed is that people whose God is the Lord. Blessed is that people who do not turn to any other God but the living and true God.

May God bless you, bless this assembly, bless us as a people, and the honest and meek of the earth everywhere, and prepare us for the great events which await this generation, for Jesus' sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, FEB. 19, 1871.

(Reported by John Q. Cannon.)

THE BLESSINGS OF JOSEPH—THE AMERICAN INDIANS.

I will call the attention of the congregation to a portion of the word of the Lord contained in the 3rd chapter of Deuteronomy, commencing at the 13th verse. What I am about to read is the word of the Lord through Moses. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

These words occurred to me after rising to my feet, as the blessing of Moses upon one of the tribes of Israel. The Latter-day Saints are aware that in ancient times men of God were led by the spirit of inspiration to bless with prophetic blessings. Such was the case in the days of Noah, such was the case in the days of Abraham, Isaac, and Jacob, and such was the case in the days of Moses. Being prophets, the Lord inspired them to know and understand the future, to know what he intended to perform and accomplish on the earth. They understood by the spirit of prophecy the blessings that would come upon the righteous and the curses that would come upon the wicked. They understood that the Lord would bestow blessings bountifully upon those who would serve him and keep his commandments. Hence they predicted blessings upon them, not only of a spiritual nature but of a temporal nature, among which farms were given to them, kingdoms, thrones, and a great variety of blessings of a temporal nature were oftentimes conferred by the spirit of prophecy upon the descendants of those whom the Lord delighted in. Many prophecies are recorded in the Book of Deuteronomy, pertaining to the twelve tribes, among which were certain cursings if they did not keep the commandments of the Lord, and certain blessings inasmuch as they would keep his commandments. Indeed, six of the tribes of Israel, or men out of six tribes, representing six of the tribes, were commanded to go upon a certain mountain, and representatives out of the other six tribes were commanded to get upon another mountain. The representatives on one of these mountains were to pronounce blessings on conditions, while

the others were to pronounce curses also on conditions. Israel were to be blessed in their basket and in their store; in their goings out and in their comings in; blessed with all the blessings of the earth in the land of Palestine; blessed with the comforts and consolations of the Spirit; with revelations, with prophets, with all the blessings that had been enjoyed by their forefathers in the days of their righteousness; but if they would not do this, the others upon the other hill were to curse them; they were to be cursed in their basket and in their store; in the increase of their fields and in their flocks; cursed with all the plagues of Egypt. Their enemies, though few in number, should come against them; and they, though many, should flee before them. They should be dispersed until the latter days. In the latter days the Lord would again stretch forth his hand and would bring them from all the nations of the earth, where they have been scattered, to their own land of Canaan.

Almost the last thing that Moses did among the children of Israel was to pronounce separate blessings upon each tribe, commencing with the first-born, Reuben, taking them according to their ages, pronouncing a variety of blessings, spiritual and temporal, upon the twelve tribes, until he comes down to Joseph. The words which I have read were the blessings upon that tribe: "Blessed of the Lord be his land." It was a temporal blessing then; it did not particularly have reference to those spiritual blessings that pertain to eternity, but it was a temporal blessing. "Blessed of the Lord be his land, for the precious things of the earth, the precious things of heaven, for the dew and for the deep that coucheth beneath. For the precious fruits brought forth by the sun, and for the precious things put forth by the moon; and the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren." You perceive, then, that this blessing was of a temporal nature.

Now when Joseph entered the land of Palestine he received an inheritance with the rest of the tribes. Both Ephraim and Manasseh received their inheritances; one of them received an inheritance on the east side of Jordan; the other, Ephraim, received an inheritance on the west of Jordan in connection with the rest of the tribes. "Blessed of the Lord be his land;" and among the precious things that were to be given were the precious things of the earth and the fullness thereof. What are we to understand by the fullness of the earth? I understand it to mean the products of all climates. Palestine is in the temperate zone, and therefore produces fruits that are adapted to a temperate climate. Let me refer you to the blessing of Jacob, the father of Joseph, upon Ephraim and Manasseh. In the 48th chapter of Genesis we read that Joseph brought up his two sons to Jacob to receive his last blessing. Jacob was blind, and when Ephraim and Manasseh were brought before him, Manasseh being the oldest was brought before the old Patriarch in such a way that the old man would place his right hand upon the first-born, and his left hand upon the younger, that the first-born might receive the prophetic blessing. Being guided by the spirit of inspiration, the old Patriarch crossed his hands and laid his right hand upon the head of the younger and his left hand upon

the head of Manasseh and pronounced his blessing. He said that these two sons of Joseph should become a great people and a multitude of nations in the midst of the earth. Now it would be very difficult for us to find the descendants of Joseph—a multitude of nations—anywhere on the eastern continent. If we go among the nations of Asia, the Chinese, the Hindoos, &c., we can trace back their history to early ages, and there is no evidence that they are the descendants of Joseph. If we go into the northern portions of Europe, to Russia and other countries, we find no evidence that they are his descendants. If we go among the various eastern nations, we have no evidence that they are the descendants of him. I don't know any portion of the eastern continent, in Europe, Asia, Africa, or Australia, where we can find a multitude of nations. When we come to America, we have a large country, with every variety of climate, temperate, torrid and arctic, and every variety of temperature. Jacob not only predicted that his tribe should become a great people—a multitude of nations—but that they should be blest in a variety of ways.

The great Prophet Jacob also pronounced these remarkable words uttered by inspiration: "Joseph is a *fruitful bough, even a fruitful bough* by a well, for his branches shall run over the wall." What a great prediction about the tribe of Joseph!

There are several things to be understood in the prophecy. First, he should become a multitude of nations. We understand what this means. In the second place, his branches should run over the wall. Now what does this mean? The Lord in ancient times had a meaning for everything. It means that his tribe should become so numerous that they would take up more room than one small inheritance in Canaan, that they would spread out and go to some land at a great distance. You recollect that the Lord told Abraham to get upon a hill and look forth to the east and then to the west, then to the north and to the south. For, saith the Lord, "All the land thou seest I will give to thee and thy seed for an inheritance, for an everlasting possession." That was the blessing conferred upon one of Jacob's progenitors. Isaac had also the same blessing. Here Jacob wrestled with God or the angel near to the brook Jabbok. It will be recollected how Jacob sent his wives over the brook and stayed behind to wrestle with the angel, and they wrestled all night just as two men would wrestle. The angel not being able to overpower him by physical strength alone, but by miracle, touched the hollow of Jacob's thigh and it was withered, and in this way he was able to overpower him. The Lord pronounced great blessings upon his head, greater than those of his progenitors. This is the time that some say that Jacob received his conversion; but he did not repent of having more wives than one. What! was he a holy man of God and had more wives than one? Yes; and instead of turning them off, he arranged them to go and meet his brother Esau; the first wife and her children, then the second with hers, and so on, and when Esau saw them, he inquired who they were? Jacob replied, "These are they whom God hath graciously given to thy servant." We have deviated a little from our subject, but we will return to it.

Joseph's peculiar blessing, which I have just read to you, was that he should enjoy possessions above Jacob's progenitors to the utmost bounds of the everlasting hills. This would seem to indicate a very distant land, from Palestine. The old patriarch

said, "I bestow this blessing upon the head of him that was separated from his brethren." Of course such a land must be large to contain a multitude of nations. It was to be adapted to the fruits, vegetables and grains of all climates; the precious things of the earth and the fullness thereof. We may learn then, from these facts, that the land was at a great distance from the land of Palestine. Where can we find a people who fulfil the terms of this prophecy as well as the American Indians? Here are a great number of nations. Go into the arctic regions and you find nations; in British America you find them scattered over a vast area of country; in the United States there is a multitude of nations, being driven west by the white men. Go farther south into the provinces of Mexico; go through the isthmus into South America and you will find still numerous nations of Indians. They have different languages, but the roots of each language indicate that they have all sprung from the same origin. How do you know that they have sprung from one race of people, or are of the same origin? Because learned men have studied into the antiquities of our country. Societies have been formed, among which is the Antiquarian Society, afterwards called the Etymological Society, which discovered that the roots of all the different languages have a very close resemblance to the Hebrew. But there is another thing that will prove still further their origin. When our fathers first settled the New England States and penetrated into the country they discovered that the Indians had certain rites and ceremonies which they observed, such as the new moon sacrifices, &c. From these proofs we conclude that they must have been descendants of the Israelitish nation. Lord Kingsbury, a man who was once very wealthy, expended about £80,000 sterling in getting up nine large volumes giving accounts of these antiquities. He had agents searching in all the large libraries of Europe. Imagine the immense amount of manuscript writing, so voluminous as to fill nine large volumes! In these volumes he brought forth all the testimony in his power to prove that the American Indians were Israelites. But there was one thing that he could not understand; he found that the ancient Indians understood something about the Lord Jesus Christ. If he had consulted the Book of Mormon, he would have known why they knew about Jesus.

Let me here observe that the Book of Mormon, which has been published for forty-one years, gives an account of the first settlement of this country by these inhabitants, showing that they are not the ten tribes, but they are the descendants of one tribe, and they came to this country about six hundred years before Christ. The people when they first landed consisted of only two or three families; and instead of landing on the north-west coast of North America, they landed on the south-west coast of South America. A history of the escape of these few families from Jerusalem is contained in the Book of Mormon. How they traveled on the eastern borders of the Red Sea, and how they built a vessel or ship to cross the Indian and Pacific oceans; they were instructed how to build this vessel, and when they had embarked on it, they were brought by the special direction of the Lord to this land. He guided their vessel, or instructed them how to guide it, until they landed on the west coast of South America. One portion had become wicked and had apostatized from the religion of their fathers and

sought the destruction of the righteous portion. The righteous portion of these families left the first settlement and traveled several hundred miles to the north, and formed settlements, and became a powerful nation. The others—the wicked portion—became a powerful nation. About fifty years before Christ the Nephites, as the righteous portion was called, sent forth numerous colonies into North America. Among these colonies there was one that came and settled on the southern borders of our great lakes. Both nations became very wicked, notwithstanding their prophets foretold great destruction if they would not repent. They predicted that at the time of the crucifixion darkness, earthquakes and great destruction of cities should transpire. While they were standing near their temple, conversing about this sign which had been given them of the crucifixion, they heard a voice in the heavens, and they looked up and beheld their Messiah descending. He came down and stood in their midst, and showed them the scars in his hands and feet, and in his side; and after visiting them for several days successively, he told them that he was going to the ten tribes of Israel. He also chose twelve disciples to administer his Gospel on this land and for the ministration of the Holy Ghost. The twelve disciples went forth and preached the Gospel, commencing in South America, and then went into North America, until all the people both in North and South America were converted, receiving the principles of the Gospel—namely, baptism, and the laying on of hands, and all the other principles as preached in our day. About two centuries after this, the Nephites fell into wickedness: the Lamanites, who dwelt in the southern portion of South America, also apostatized; and they began to wage war with the Nephites, who were their enemies; and being exceedingly strong they drove all the Nephites out of South America and followed them with their armies up into the north country, and finally overpowered them. They were gathered together south of the great lakes in the country which we term New York. The Lord ordered that the plates on which the records were kept should be hid, and one of the prophets knowing that it was the last struggle of his nation, hid them in the hill Cumorah, in Ontario county, in the State of New York, with the exception of those which his son Moroni, who was also a prophet, had. The last account that we have is furnished to us by Moroni, who states that, after keeping himself hid for several years, and being commanded of the Lord, he hid away the records, about 420 years after Christ. Thus, I have given you a very brief history of the settlement of our country.

In the year 1827 Joseph Smith, then a young man, took these records from their place of concealment, and, by the aid of the Urim and Thummim, translated them. In the presence of three witnesses, the angel took the plates and turned them over, leaf after leaf, showing them the characters thereon, and told them that they had been translated correctly. They were also seen by eight other men, making twelve men in all, including himself. Joseph Smith being inspired from on high, was commanded to organize a Church, which he did on the 6th day of April, 1830. It was composed at first of six members. Witnesses and preachers went forth into the States of this Union to preach the Gospel, and many were led to join the Church. It has steadily progressed since the time of its first organization until the present. The

Saints were driven from State to State until they finally crossed the Missouri river and came to these valleys. Thus I have endeavored to give you a very brief sketch of the organization of this Church, and it has been very brief indeed.

I see the time is up; much more might be said from the holy Bible in relation to this great Latter-day work, but time will not permit. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

HOME MANUFACTURES—UNION IN BUSINESS MATTERS.

In February, 1831, just after the organization of the Church, we received a revelation through Joseph Smith, commanding the members of the Church to let the beauty of their garments be the workmanship of their own hands. It reads as follows: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." This revelation was given almost forty years ago, but slowly, very slowly, have we advanced in fulfilling it; and it really seems that some of the first commandments given to the Church are amongst the last obeyed. I realize the reason of this, when reflecting upon the great work to be done in moulding the children of God, gathered from the various nations and denominations, with all their prejudices, traditions, and varied habits of living. They come here filled with ideas averse to those of God and differing from each other; and under these circumstances it is difficult for them to arrive at a oneness in their associations—to use an expression common amongst us at the present—it is difficult for them to co-operate to build up Zion in the last days. Enoch, the seventh from Adam, was three hundred and sixty-five years preparing the people, before the saying went forth: "Zion has fled." "Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him, and he saw the Lord, and he walked with him, and was before his face continually; and he walked with God 365 years, making him 430 years old when he was translated." Doc. and Cov., sec. 3, par. 24. Three hundred and sixty-five years teaching and instructing the people, and setting examples before them, and forming a city that should be a model city of Zion. It was in an age when men lived longer, and when, peradventure, they had

not become so full of tradition as at the present day; yet when we consider the time that it took Enoch to accomplish this work, we have every reason to rejoice at the progress of Zion at the present time. Most of the efforts we have made to advance the cause of Zion we have been able to carry through successfully. For instance, when in the temple of the Lord at Nauvoo, we entered into a covenant that we would, to the extent of our influence and property, do all in our power to help our poor brethren and sisters in emancipating themselves from tyranny and oppression, that they might come to the mountains, where they could enjoy religious liberty. Just as soon as food was raised in this Valley this work continued, and every effort and energy was used to fulfil this covenant. It required unity of effort, but it has been a success. Roads had to be constructed, bridges built, ways sought out, mountains, as it were, torn down, deserts turned into fruitful fields, and savages more wild than the mountain gorges they inhabit conciliated and controlled, and all this to effect a purpose. But it has been done by unity of effort, and hundreds and thousands of Latter-day Saints rejoice in the fact.

We extended our work of gathering the Saints across the mighty deep, and aided the poor brethren in Europe, continuing our donations in money, and, in addition to this, we went with our hundred, two hundred, three hundred or five hundred teams annually across the great desert plains, to bring home to Zion those who desired to be gathered. This was done by co-operation, by unity and a determined purpose.

It appears that we have gathered many to Zion who do not fully appreciate the great work of these days—namely, to place the people of God in a condition that they can sustain themselves, against the time that Babylon the Great shall fall. Some will say that it is ridiculous to suppose that Babylon, the "Mother of Harlots," is going to fall. Ridiculous as it may seem, the time will come when no man will buy her merchandise, and when the Latter-day Saints will be under the necessity of providing for themselves, or going without. "This may be a wild idea," but it is no more wild or wonderful than what has already transpired, and that before our eyes. When we are counseled to "provide for your wants within yourselves," we are only told to prepare for that day. When we are told, "Unite your interests and establish every variety of business that may be necessary to supply your wants," we are only told to lay a plan to enjoy liberty, peace and plenty.

Many years ago efforts were made on the part of the Presidency to extend the settlements into the warm valleys south of the rim of the Basin. The country was very forbidding and sterile. Many were invited and called upon to go and settle there. Numbers went, but many of them returned disheartened; but the mass of those who went, confident that the blessings of God would be upon their labors, pushed forth their exertions and built up towns, cities and villages; they established cotton fields and erected factories, and supplied many wants which could not be supplied within the rim of the Basin.

It has been my lot to visit these regions recently, and I have felt to rejoice to see the kind spirit, genial dispositions and warm hearts that were manifested in all those settlements, where men and women had taken hold with all their hearts to obey the commandments of God, and to lay a foundation for Zion to become self-sustaining. I feel that those wh

have turned away from that country and swerved from the mission assigned them there have lost a great and glorious blessing, which it will be exceedingly difficult for them ever to regain. I am exceedingly gratified at the progress which has been made in that country, and I realize that our brethren, from year to year, are becoming more and more united.

Some tell us that we want capital, and that we should send abroad and get men to come here with money to build factories. This is not what we need. If the cotton lord and the millionaire come here and hire you to build factories and pay you their money for their work, when the factory is erected they own it, and they set their price upon your labor and your wool or cotton—they have dominion over you. But if, by your own efforts and exertions, you co-operate together and build a factory it is your own. You are the lords of the land, and if fortunes are made the means is yours and it is used to oppress no one. The profits are divided among those whose labor produced it, and will be used to build up the country. Hence it is not capital, that is, it is not so much money that is needed. It is unity of effort on the part of the bone, sinew, skill and ingenuity which we have in our midst, and which, in whatever enterprise has been attempted hitherto, under the direction of the servants of the Lord, with whole-souled unity on the part of the people, has proved successful. Let us be diligent in these things. Why send abroad for our cloth when we have the necessary means and skill to manufacture it for ourselves? Why not let these mountains produce the fine wool? and why not let the low valleys produce the silk, flax, and all other articles that are necessary which it is possible to produce within the range of our climate, and thus secure to ourselves independence? I am very well aware that this has looked, and to many still looks, a wild undertaking; but that which has been accomplished gives abundant evidence of what may be. If we continue to import our hats, bonnets, boots, shoes and clothing, and send away all the gold, silver and currency that we can command to pay for them, we shall ever remain dependent upon the labor of others for many of the actual necessaries of life. If, on the other hand, we devise means to produce them from the elements by our own labor we keep our money at home, and it can be used for other and more noble purposes, and we become independent.

Some may say, "We are willing that you should preach faith and repentance, and baptism for the remission of sins, but we do not want you to have anything to say about business matters." No idea could be more delusive; this oversight in temporal matters being indispensably necessary; for the Latter-day Saints have been gathered from the old settled nations of the earth and are unacquainted with the manner of life in new and sparsely settled countries. An intelligent citizen of Provo, on his arrival in this country, came to my garden to work; he undertook to set out some vegetables—onions, carrots, and parsnips, and he set every one of them wrongside up. My wife went out, and, seeing what he was doing, she said, "You are foolish." "Why so?" said he, "I thought I was pretty smart." "Why you have planted these things all wrong end up." "Have I, I did not know any better. I never saw such things planted before." That man became a wealthy farmer. But he had to learn; he had never seen a carrot planted to produce seed in his life,

and did not realize which end up to put it in the ground. We have tens of thousands of men, women and children who have had to learn how to get a living in this country, who perhaps had spent their days in painting a tea cup, turning a bowl, weaving a ribbon or spinning a thread, and knew nothing else. Here they have had to work at several kinds of work at once, and had to learn how, and it required all the power, energy and influence of the Elders of Israel to instruct them and tell them how to live. I have been astonished at the patience, perseverance, determition and incessant labor of President Young in giving these instructions—telling men how to build mills and houses, so that they would not fall over their own heads; telling them how to yoke cattle, harness horses, how to make fences, and, in fact, how to do almost every kind of business.

There are very few in our midst now who know how to make good bread. I advise the ladies' relief societies to teach all the sisters to make first-class bread. Many of them do not know how; and let every sister in Israel be thankful for instruction in relation to cooking or any other useful information that can be imparted unto her. Do not let pride and independence make you feel that you know how to do everything. There are a great many things that the smartest among us do not know how to do; then we should be anxious and willing to be taught, and go to work and learn.

Much of the sickness which is amongst our children is the result of improperly prepared food. We raise choice wheat; our millers make good flour, yet in many instances bread is so prepared that it is heavy and unpalatable, causing disease of the stomach and bowels, with which many of our little ones are afflicted, and find rest in premature graves. Give the children good light bread that they may be healthy.

Brethren and sisters, may the blessings of Israel's God be upon you and may you continue to improve in everything useful and good. Seek after the Lord with all your hearts. Co-operate in building factories, importing merchandise and machinery, taking care of your cattle, and in every kind of business. Remember that, "United we stand, divided we fall."

May God bless you for ever. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

THE FASHIONS OF THE WORLD—MAKING OUR OWN CLOTHING & FASHIONS.

If I can have the ears and attention of the people, I want to preach to them a short sermon on our present condition and on some particulars with regard to our customs. We, the Latter-day Saints, as a people,

received a command many years ago to gather out from the wicked world and to gather ourselves together to stand in holy places, preparatory to the coming of the Son of Man. We have been gathered together promiscuously from the nations of the earth, and in many respects we are like the rest of the world. But I wish to make a few remarks on some points wherein we differ. We differ from the infidel world in our belief, and from the vulgar world in regard to the language we use. It is not common for the Latter-day Saints to take the name of the Deity in vain, while it is common and quite fashionable to do so in Christendom. Herein we disagree with the outside world, or we may call it the vulgar world, for no matter how high or how low their position may be, or how poor or how wealthy, when people use language which is unbecoming they descend to a very low level, and in this respect I am happy to say that the Latter-day Saints differ from the wicked or vulgar world. I will also put in the political world. It is a very common practice throughout the fashionable, political world to gamble; we differ also in this respect, for the Latter-day Saints are not in the habit of gambling at any game whatever; neither are they in the habit of drinking intoxicating liquors, which, throughout the world at large, and especially the Christian world, is such a prolific source of wretchedness and misery. In a great degree, I may also say that, as a people, we are not in the habit of lying and deceiving; but there is one thing that we are too much guilty of, and that is, evil speaking of our neighbors —bearing false witness against them. As a people we are too lavish in our conversation in this respect, our words come too easy and cheap, and we use them too freely in many instances. This is one thing in which we do not differ so much from the world as I should wish. There is another point on which the same remark is true, and that is fashion in dress. Look over this congregation and we see this demonstrated before us, and on this particular item I wish to lay my views before the minds of the people.

To me a desire to follow the ever varying fashions of the world manifests a great weakness of mind in either gentleman or lady. We are too apt to follow the foolish fashions of the world; and if means were plentiful, I do not think that there are many families among the Latter-day Saints but what would be up to the highest and latest fashions of the day. Perhaps there are a great many that would not follow these fashions had they ever so much means. But too many of this people follow after the foolish, giddy, vain fashions of the world. If any persons want proof of this they need only look over this congregation, and view the bonnets, hats or headdresses of our fashionable ladies. Do they wear bonnets that will screen their faces from the sun, or shelter their heads from the rain? Oh, no, it is not fashionable. Well what do they wear? Just such as the wicked would wear.

My discourse will have to be brief, and I am going to ask my sisters in particular to stop following these foolish fashions, and to introduce fashions of their own. This is the place, and this the time to make known the word of the Lord to the people.

It is vain and foolish, it does not evince godliness, and is inconsistent with the spirit of a saint to follow after the fashions of the world. I wish to impress these remarks especially on the minds of my young sisters—the daughters of the Elders of Israel. Not but what our wives

as well as daughters follow many fashions that are uncomely, foolish and vain. What do you say? "Shall we introduce a fashion of our own, and what shall it be?" Do you want us to answer and tell you how to make your bonnets? Let me say to you that, in the works of God, you see an eternal variety, consequently we do not ask the people to become Quakers, and all the men wear wide-brimmed hats, and the ladies wear drab or cream-colored silk bonnets projecting in the front, perhaps six or seven inches, rounded on the corners, with a cape behind. This is Quakerism, that is, so far as headdresses are concerned for ladies and gentlemen. But while we do not ask this, we do ask the sisters to make their bonnets so as to shelter themselves from the storm and from the rays of the sun. I have heard a saying that three straws and a ribbon would make a headdress for a fashionable lady. This was a year or two ago; and the same varying, fantastic, foolish notions prevail with regard to other portions of a lady's habiliments as much as with her headdress. A few years ago it took about sixteen yards of common-width cloth to make a dress for a lady, for she wanted two or three yards to drag in the streets, to be smeared by every nuisance she walked over. Now I suppose they make their dresses out of five yards and a half, and then have abundance left for an apron. They put me, now, strongly in mind of the ladies I used to see in Canada some years ago, who made their dresses out of two breadths of tow and linen, and when they were in meeting they were all the time busy pulling them down, for they would draw up. The young ladies look now as if they needed somebody to walk after them to keep pulling down their dresses.

How foolish and unwise this is, and how contrary to the spirit of the Gospel that we have embraced! This Gospel is full of good sense, judgment, discretion and intelligence Does this look intelligent? Suppose the ladies continue the fashion of shortening their dresses how long will it be before three-quarters of a yard will be enough for them? You may say that such extravagant comparisons are ridiculous. I say, no more than your dresses and many of your habits and fashions now, only they may be a little exaggerated, that is all. Anything is ridiculous, more or less, that is not comely. I do beseech my sisters to stop their foolishness and to go to work and make their own headdresses. If they will they will be blessed. Do you say, "How shall we be blessed?" I will tell you—by introducing a spirit of industry into your families, and a spirit of contentment into your hearts, which will give you an interest in your domestic cares and affairs that you have not hitherto enjoyed. Doctor Young says that

"Life's cares are comforts,"

and they who take an interest in and try to promote their individual welfare, that of their neighbors or of the human family, will find a pleasure such as is derived from few other sources. They derive delight and pleasure from it, and are filled with peace. But when the eyes of people are like the fool's eyes—wandering to the ends of the earth, continually wishing, longing for and desiring that which they have not got, they are never happy. If we will take the course I have indicated, we shall be benefited in our spirits, and shall have more of the Spirit of the Lord.

I wish to say to you, and you may read it in the Bible if you wish, that he who has the love of the world within him hath not the love of the Father. They who love the things

of this world are destitute of the love of the Gospel of the Son of God. This is my Scripture: They who long and lust after the fashions of the world are destitute of the Spirit of God. Every person of experience will testify that this is the truth. Now, my sisters, let me urge you to make your own headdresses. You have the material here, and if you wish to make your hat with a brim six, twelve, twenty, or three inches wide, we will not quarrel with you; but make your own headdresses, and do not hunt after the fashions of the wicked world. If you wish to make a cottage, or a corn-fan bonnet, or a hat, make it to suit yourselves, but do not run after the fashions of the world. I expect, by and by, if this taste for fashion be not checked, to see this house alive, more or less, with what are termed "shoo fly" hats, bonnets and headdresses; and what else you'll get I do not know. But no matter what the name nor what the fashion if we do not lust after the wicked world. And when you buy yourselves dresses do not purchase one for six or eight dollars, and then want about twenty more for trimmings. What is the use of of it? I asked some of my wives the other evening, "What is the use of all this velvet ribbon—perhaps ten, fifteen, twenty, or thirty yards, on a linsey dress?" Said I, "What is the use of it? Does it do any good?" I was asked, very spiritedly and promptly, in return, "What good do those buttons do on the back of your coat?" Said I, "How many have I got?" and turning round I showed that there were none there.

This reform in fashion and extravagance in dress is needed. God has a purpose in it, and so have his servants. What is it? If the Lord has given me means and I spend it needlessly, in rings for my fingers, and jewelry for adornment, I deprive the Priesthood of that which they ought to have to gather the poor, to preach the Gospel, to build temples and to feed the hungry in our midst. I deprive a people, who will by and by inherit the earth, of so many blessings. Every yard of ribbon that I buy that is needless, every flounce, and every gewgaw that is purchased for my family needlessly, robs the Church of God of just so much. But it seems as though the people do not think of these things; they do not lay them to heart. Our wives and daughters seem to forget that they have responsibilities resting upon them in these respects. The conduct of a great many of them indicates a care for nothing but, "How much can I get? Can I get everything I want? I wish I could see something new, I want to pattern after it!" This manifests the spirit of the world, and a foolish, vain disposition. Not but that I am guilty myself, perhaps, of using means for my individual person that is not necessary; but if I do, will some of you kindly tell me? I recollect once, when preaching in England, that I passed through Smithfield Market, in Manchester, and I saw some very fine grapes just arrived from France. I spent a penny for some of them, but I had not taken half a dozen steps from the stand where I purchased them, before I saw an old lady passing along who, I could tell by her appearance, was starving to death. Said I, "I have done wrong in spending that penny, I should have given it to that old lady." I made it a practice, before leaving my office, of going to a drawer, taking out a handful of pence, in order to give to the numerous beggars which everywhere meet the eye in walking the streets in the large towns in that country, and in this instance I felt guilty at having spent a penny in

grapes, and I thought of it many times after. What else did I spend needlessly? Not much "Well," but say some, "Brother Brigham do not you have good horses?" Yes, I do. Do you know where I got them? But some of them were given to me, and I thank God and those who bestowed them, and I use them prudently. But I would as lief my poor brethren and sisters would ride in my carriage as to ride in it myself. Yet in many things I may be to blame, and do wrong, but in many things I know that we as a people do wrong.

"Well, Brother Brigham, what shall we do?" I say make your own headdresses; here is abundance of material to do it with, and it is not right for me to pay out hundreds and perhaps thousands of dollars annually for needless articles of dress for my family. The same is true of my brethren. If that means were to go to gather the poor this season, it would bring many from the old countries. About this, however, I will say that it is rather discouraging to bring people here and to put them in situations to live and accumulate, and then they, as soon as they make a little means, lift their heel against God and his anointed. Nevertheless it is our duty to feed nine persons who are unworthy rather than to turn away the tenth, if he be worthy. It is better to bring ninety-nine persons here who are unworthy than to leave one that is worthy to perish there, consequently we say we will do all we can. They, whom we bring here, are agents for themselves before God, and they act for themselves.

But now, brethren and sisters, let us stop and again consider and think. Can we not sustain ourselves more than we do? I do not ask my sisters to make themselves sunbonnets and wear them and nothing else. I do not say, all of you adopt some particular fashion and stick to that alone. This is not the question; the question is, will we stop wearing that that is so useless and needless? If we will, we can have scores of thousands annually to bestow upon the poor, to rear temples, to build tabernacles and schoolhouses, to endow schools, to educate our children, and to aid every charitable institution and every other purpose that will advance the kingdom of God on the earth.

This would be wisdom in us. What do we think about it? What do you say, young ladies—I mean all of you this side of a hundred years old—will you stop following the foolish fashions of the world, and begin to act like people possessing moral courage and good natural sense? If this is your mind, brethren and sisters, I ask you, young and old, to make it manifest, as I do, by raising your right hand. (A sea of hands was immediately raised.) Some, no doubt, feel ready to say, "Why, Brother Brigham, do not you know that your family is the most fashionable in the city?" No, I do not; but I am sure that my wives and children, in their fashions and gewgaws, cannot beat some of my neighbors. I will tell you what I have said to my wives and children; shall I? Shall I expose what I say to them on these points? Yes, I will. I have said to my wives, "If you will not stop these foolish fashions and customs I will give you a bill if you want it." That is what I have said, and that is what I think. "Well, but you would not part with your wives?" Yes, indeed I would. I am not bound to wife or child, to house or farm, or anything else on the face of the earth, but the Gospel of the Son of God. I have enlisted all in this cause, and in it is my heart, and here is my treasure. Some may say, "Why, really, Brother Brigham,

you almost worship your family; you think a great deal of your wives." Yes, I do, but, from my youth up, I never had but one object in taking a wife, and that was to do her good. The first one I had was the poorest girl I could find in the town; and my object with the second, and third, and so on to the last one was to save them. You say, "Do I humor them?" Yes I do, and perhaps too much.

Now, my brethren and sisters, a few words more. We have been striving for some time to get the people to observe the Word of Wisdom. But why do they not observe it? Why will they cling to those habits that are inimical to life and health? "Well," says a sister, "I cannot leave off my tea, I must have a cup of tea every morning, I feel so sick." I say then, go to bed, and there lie until you are better. "Oh, but it will kill me if I quit it." Then die, and die in the faith, instead of living and breaking the requests of Heaven. That is my mind about the sisters dying for the want of tea. With regard to drinking liquor, I am happy to say that we are improving. But there are some of our Elders who still drink a little liquor occasionally, I think, and use a little tobacco. They feel as though they would die without it, but I say they will die with it, and they will die transgressing the revelations and commands of Heaven, and the wishes of our heavenly Father, who has said hot drinks are not good.

Now let us observe the Word of Wisdom. Shall I take a vote on it? Everybody would vote, but who would observe it? A good many, but not all. I can say that a good many do observe their covenants in this thing. But who is it that understands wisdom before God? In some respects we have to define it for ourselves—each for himself—according to our own views, judgment and faith, and the observance of the Word of Wisdom, or the interpretation of God's requirements on this subject, must be left, partially, with the people. We cannot make laws like the Medes and Persians. We cannot say you shall never drink a cup of tea, or you shall never taste of this, or you shall never taste of that; but we can say that Wisdom is justified of her children. Brethren and sisters, hearken to these things. I do not know that we shall have much time to talk about them; but take the little counsel given, and observe it. This is the place to give counsel to the people. Go home, Bishops and Elders, when the Conference is over, and observe what has been told you here. If we commence making our own bonnets, we shall find that we shall increase in other directions besides making leather for our boots and shoes, and cloth for coats and pantaloons.

It is very pleasant in passing through the Territory to have brethren in the var ous settlements say, "Bro. Brigham, Brother Geo. A., or Brother Daniel, come and see our store, or our shop; here are boots and shoes made from leather of our own manufacture;" and some are as fine looking as you can see anywhere. They are doing a good deal in this city, and also in other places Some are making straw hats and bonnets, and others are endeavoring to promote other branches of home manufacture. This is very pleasant, but we want to see it more general in this great community. If it were so this season in the one branch of straw hat and bonnet manufacture we should not see the scores and hundreds of five-doll r hats brought here and sold, that are good for nothing in the world. They have no strength about them. The manufacturers of these hats pick up old cloth that is rotten and good for

nothing, and make hats of it, and the result is that the hats brought here have very little wear in them. They may look decent to begin with, but after being worn a few times they are shapeless and worthless. Let us go to work and make them for ourselves and save this expense. If we do this, we are wise; if we do it not, we are foolish.

We heard Brother Taylor's exposition of what is called Socialism this morning. What can they do? Live on each other and beg. It is a poor, unwise and very imbecile people who cannot take care of themselves. Well, we, in the providences of God, are forced to do a great many things that are very advantageous to us. Let us observe the Word of Wisdom, and also begin and manufacture our clothing. We are doing a good deal now, but let us do more. I have learned one fact that is very gratifying: A few years ago when we commenced our little factories here we could obtain no wool—the sheep were not taken care of. A scon as we commenced to manufacture cloth and to distribute it among the people, taking their wool in exchange, we found that the wool increased; and this season, if we had had the factory, in course of construction at Provo, finished, the supply of wool would have been so great that the factory would have been overstocked. Some idea may be formed of the great increase in the supply of wool when I state that the Provo factory, when running, will be capable of making perhaps ten or twelve hundred yards of cloth per day. This is pleasing. Let us get factories built. I find they are building South, and they are preparing to build North; and pretty soon you will see the brethren, as a general thing, dressed in home-made.

Some here are thinking, probably: "Brigham, why don't you dress in home-made?" I do. "Well, have you got it on to-day?" No, but I want to wear out, if I can, what I have on hand. I give away a suit every little while, and I would like to give some more away if I could find anybody my clothes would fit. I travel in home-made and wear it at home. As for fashion, it does not trouble me, my fashion is convenience and comfort. The most comfortable coat that a man can wear in my opinion is what the old Yankees and Eastern and Southern people call a "warmus." Some of the people here know what I mean; it is something between an overshirt and a blouse, buttons round the neck and wrists. I have worked in one many a day. If I introduce the fashion of wearing them here who will follow it? I expect a good many would. I recollect that I wore one when Colonel Kane was here. Said he, "I am gratified to see that you do not ask any odds about the fashions, you have one of your own." My feelings then, as now, were, whatever, in Brother Brigham's judgment, is comfortable and comely is the fashion with him; and he cares nothing about the fashions of the world. There is a style of pantaloons very generally worn, about which I would say something if there were no ladies here. When I first saw them I gave them a name. I never wore them; I consider them uncomely and indecent. But why is it that they are worn so generally by others? Because they are fashionable. If it were the fashion to go with them unbuttoned I expect you would see plenty of our Elders wearing them unbuttoned. This shows the power that fashion exerts over the majority of minds. You may see it in the theatre; if you had attended ours recently you might have seen that that was not comely; you might have seen Muzeppa ride,

with but a very small amount of clothing on. In New York I am told it is much worse. I heard a gentleman say that a full dress for Mazeppa there was one Government stamp. I do not know whether it is so or not. Fashion has great influence everywhere, Salt Lake not excepted. No matter how ridiculous, the fashions must be followed. If it be for the ladies to have their dresses to drag along the streets, or so short that they show their garters, we see it here; the same is true if they are sixteen or twenty-four feet round, or so tight that they can hardly walk. A great many seem to regard and follow fashion, with all its follies and vagaries, far more fervently than duty. How foolish is such a course. I have talked long enough. God bless you.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 8, 1871.

(Reported by David W. Evans.)

STIRRING TIMES—THE LATTER-DAY WORK.

In rising to address you this afternoon, brethren and sisters, I crave an interest in your faith and prayers, that I may be led to speak upon those subjects and to advance those ideas that shall be instructive to you and adapted to your circumstances and condition.

I have acted in the ministry since my boyhood, but whenever I am called upon to speak I do so with great diffidence and fear. I do not know that the feeling can ever be conquered entirely, in fact, I do not know that I wish that it could; for if a man could arise and feel perfectly capable, in and of himself, to speak to the edification of the people, judging by my own experience in the matter, I imagine that he would have but very little aid from the Lord. But if he rise depending upon the Lord, and not upon his own strength, the Lord has promised to render that aid unto his servants that is necessary to enable them to testify to the truth, and to cleanse their garments of the blood of this generation.

There is no lack of topics or subject matter in dwelling upon the work we are engaged in; the range is an extensive one; but it needs the Spirit of God to select, out of the variety of subjects which it presents, those points, doctrines, and counsels that should be touched upon to edify the people in the circumstances which surround them. The older I grow, the more convinced I am that we as a people and as individuals need practical instructions in what may be termed our every-day duties. It is delightful to reflect and speak upon, and to sit and have held up before our minds the course pursued by those who were our predecessors in

the Gospel. It is also equally delightful, when inspired by the Spirit of God, to contemplate the future with its great events, which the prophets foresaw, and concerning which they have written so much.

As a generation, we live in a busy, stirring time—a time that is full of important events, one treading upon the heels of another so rapidly that we have scarcely time to contemplate the past—even the past of our own history; and we have but little time to look forward to the future, only as it is necessary to comfort and to cheer us. The work of God is rushing forward with extraordinary speed, and the Lord is operating in a most signal manner to bring to pass his great and marvellous designs and purposes; and to no eyes are these things clearer than to those of the Latter-day Saints, especially those whose minds are enlightened by the Spirit of God, and who seek for the inspiration thereof to guide them in their every-day affairs.

It has been frequently remarked that we as a people are entirely too egotistical; that we imagine that God, in his operations and dealings with the children of men, has selected us and made us the peculiar recipients of his blessings to the exclusion of the rest of the human family. I have heard it very frequently remarked, when conversing with persons respecting our views and doctrines, that we confine our attention entirely too much to ourselves and the little work with which we are identified, forgetting that we are but a small handful of the great human family. I have also heard it remarked that it was entirely too much to expect that a people, so insignificant as we are numerically, should anticipate the great results that we speak about very frequently, and which, from the writings of ancient prophets and of those who have lived contemporaneously with us, we are led to anticipate will be fulfilled in our case. Men say, in speaking of us: "Do you Latter-day Saints, who in Utah and the adjoining Territories number probably one hundred and fifty or two hundred thousand, and it may be a few hundred thousand elsewhere, recollect; or do you ever consider, that the nation of which you form an integral part, numbers forty millions, and that there are hundreds of millions of human beings scattered over the face of the earth who are not of your creed? Do you recollect that you are very contemptible in point of numbers, influence and wealth and everything that constitutes greatness in the earth?" If we were disposed to forget these things there are those around us with whom we are brought into frequent contact, who take great and especial pains to remind us of our insignificance, so that I think there is no real danger of our entirely forgetting it. But though we are few in numbers, we declare that the oracles of God are with us, and that he has chosen the Latter-day Saints to be his peculiar people and has placed upon them his name, or the name of his Son Jesus Christ, and has called us to be ministers of life and salvation, to be the founders of a new order of things on the earth, and to be the means in his hands, as we firmly believe and testify, of effecting a wonderful revolution in affairs. Yet, while believing this, the Latter-day Saints are not so uncharitable as to imagine that they are the only ones with whom God is dealing, or that they are the only people over and towards whom his providences are being exercised. Such a thought has never entered into the hearts of those who are intelligent and reflecting in the Church of Jesus Christ of Latter-day Saints. It is

true that we believe and testify that we have been called to proclaim the everlasting Gospel in its ancient purity and simplicity, with the plenitude of its gifts and graces as enjoyed in ancient days; and that we have been called to lay the foundation of that work which is destined to grow, increase and spread until it fills the whole earth from north to south, from east to west. Yet we do not on this account arrogate to ourselves all the kindness, mercy, care, and goodness which God dispenses to his creatures on the earth; but we firmly believe that in every nation, and among every kindred, tongue and people, and, in fact, in every creed on the face of the wide earth of ours there are those over whom God watches with peculiar care and to whom his blessings are extended; and we believe that his providences are over all the works of his hands, and that none are so remote, friendless and isolated that they are not the objects of his care, mercy and kindness. This is our belief; and when we see the events which are taking place at the present time in Europe, when we hear of revolutions and wars, of nation rising against nation, of the various judgments and calamities as well as the various kindnesses and mercies that are bestowed upon and extended to the inhabitants of the earth, and to the various nationalities into which they are divided, we see in all these things the hand of our kind and beneficent Creator; we see his providences, we behold his going forth, and we acknowledge his goodness; and we also think that we can discern his overruling care and providence for the bringing to pass the great events of which he has spoken, which will eventually result in the emancipation of our race from the thraldom of evil under which it groans.

It is true, as I have already remarked, that God has called us out of the nations to be his peculiar people; but we are not the only ones who will be so called. The message which came to us and which we received and were made glad thereby, is sent to every kindred, tongue and people on the face of the whole earth. It has gathered us out to be the pioneers in this great work; but the call is not ended nor the period arrived when it shall no longer be proclaimed by our being gathered together. It is still in force, and has to be carried throughout earth's wide domain, until the reverberation thereof shall be heard in every land, and men of every nationality, tongue and creed shall have heard and had a chance to receive or reject the glad tidings of salvation which have been committed unto us.

The dealings of God with our own nation, the singular events which are transpiring at the present time on the continent of Europe, the revolutions that are taking place in Asia, and the wars and commotions that seem to convulse most of the nations of the earth, have all for their object, as we believe, the preparation of the way by which this great message can be carried more freely, and its principles declared more thoroughly to all the inhabitants of the earth. The Prophets looked down to the days of the future and they saw in vision that God would perform a great and mighty work in the midst of the inhabitants of the earth. They wrote about it, and some of the finest writing in the Bible contains glorious allusions to the last days, when God should stretch forth his arm in mighty power in the midst of his people and accomplish a great and marvellous work—a work that should be a wonder in the eyes of all people. The religious sects of Christendom, for hundreds of years, have looked forward

to the accomplishment of these predictions, and the hope of this has cheered them in their operations, labors, expenditures, and in every effort they have made for the redemption of the race and its enlightenment in the principles of Christianity. To accomplish the fulfilment of the predictions contained in the Bible they have used every means in their power; but they have not met with the success which they desired. Still, so firm has been their faith in these predictions, that they have persevered, although the result of their labors, take it as a rule, has not been of a cheering character. Tract societies, Bible societies, missionary societies, and societies of almost every kind and description have been organized with the best of motives, and with vast expenditures of means, for the purpose of fulfilling the predictions of the prophets concerning the inhabitants of the earth. But there has been a power lacking, there has been an influence wanting; there has not been that union, blessing of heaven and that providential combination of circumstances necessary to bring to pass the results desired. Man may toil, labor and expend his means and forces, and may bring to his aid all the wisdom of which he is the possessor to bring about divine results; but unless God give the increase, as the Scriptures say, his labors will be fruitless. This has been signally fulfilled in the results which we see around us at the present time in Christendom, for their efforts have not been crowned with success. Travel through the most Christian nations to-day, and there is no disguising the fact that they are the most deeply steeped in wretchedness and wickedness. It is true that men live in the midst of these things until they become so accustomed to them as to accept them as a necessary condition of affairs. They may say it has been so from the beginning and will be so to the end, and to attempt to change this and to introduce a state of society without evil is utopian, it never can be effected. They accept the wretchedness, degradation, poverty, prostitution, and all the numerous evils that abound in the nations of which they are members, as something that cannot be removed—as the necessary consequence of our existence here on the earth. But the prophets have predicted that a time shall come when our race shall be emancipated from these evils, and when there shall be nothing to hurt or destroy in all the holy mountain of the Lord; when swords shall be beaten into ploughshares and spears into pruning hooks; when nation shall no longer rise against nation, and war shall be learned no more. The prophets have predicted that the time shall come when the knowledge of God shall cover the earth as the waters cover the mighty deep; and when man need no longer say to his neighbor, "Know ye the Lord," but when all shall know him, from the least unto the greatest. There is no doubt that, if anything in the Scriptures is true, these predictions are, and that they will be verified to the letter. But man, in his efforts to bring about this time, has labored without the concurrence of heaven, without the divine blessing resting upon his labors. He has run before he was sent; in his zeal he has undertaken measures for which he had no warrant. What, then, shall cure or bring the means of cure to our race? What shall ameliorate the condition of the human family? What scheme shall be adopted to bring to the earth the blessings which we are told it is our privilege to enjoy, at some period or other? Shall man seek to bring this about without

divine aid? Shall he undertake to effect these great changes and bring to pass this great deliverance without seeking the aid of the Supreme Being, who created the earth and the inhabitants thereof? Or shall he in humility bow himself in the dust, and await the dispensation of truth from heaven, await the bestowal of the light and knowledge necessary to enable him to accomplish these mighty works; and then, in faith, plant and water and wait upon God to give the increase?

I think that the course that we as a people have taken, is the course which all should take; I think it is the only proper and legitimate course for any individual and people to take. Men may say that we are deluded and that we deceive ourselves; they may say that our system is one of imposture. Whether this be so or not matters but little to the point in question; the course that we have taken, whether our system be divine or not, is the course which all should take. What we have done we have claimed to do under the inspiration and direct guidance of heaven. Every move that we have taken since our Church was organized, on the 6th of April, 1830, we claim has been by inspiration and under the guidance of the Almighty. On the day I have named our Church was organized by revelation. On that day the Church was organized and ministers chosen; Elders were endowed with, or ordained to, the Priesthood. They were sent forth by revelation, and commanded to go to this place and the other place, to this and to that land by revelation from the Lord. A message was given unto them, not from the Bible, or Book of Mormon; not from any written record, not a copy or transcript of some message carried by some previous generation of men; but an original message, direct to them, to be conveyed by them to their fellow creatures; a perfectly original message, so far as this generation was concerned, delivered to them by the Almighty; and they were sent forth to proclaim it to the inhabitants of the earth.

They were commanded by revelation to gather together. A place was designated as a place of gathering. Circumstances favored the procuring of that place; but they were not allowed to remain in it. They were driven forth, and again they were guided by revelation to another place, and again they were driven forth and compelled to abandon their homes; and again another place was designated to which they should go; again they were driven forth, and again they were directed what to do, and they came to this land, guided by revelation, inspired by the Almighty, not knowing where they were going. Thousands started out on the plains without having the least idea where they would stop; they launched forth on the trackless prairies without any location ahead of which they knew anything; and when they reached here they settled by revelation; and since then, in our movements, in our settlements of various localities, in all our labors at home, going to the nations of the earth or returning therefrom; in our migrations, in sending out colonies, and in every variety of labor which we have performed we claim to have been guided by the spirit of revelation; and mark, my brethren and sisters, the wonderful results.

Have we had wealth? Have we had societies organized to aid us? Have we had popularity with or popular support from the nation? No, we have had nothing of the kind. We have stood alone, with none to aid, sustain, or comfort but God. Instead of aid from our fellow-

creatures we have had persecution; instead of comfort we have had reviling; instead of words of encouragement, we have, as it were, had deep damnation poured out upon our heads. We have had adverse circumstances to contend with, but we have also had that which is better than all the world can bestow—the aid of heaven, divine concurrence; we have had a combination of circumstances to aid us in accomplishing the objects for which we started out. The result is, we are in these valleys to-day—a people of varied nationality, of varied creeds and modes of education, and a people as utterly diverse in their original traditions and habits as men and women of our color could be. And yet, what do we see? Why, throughout all this range of valleys a people homogeneous, dwelling together in peace, love and union, and enjoying all the blessings promised to the people of God in the last days. I say all the blessings, but not in their fullness. We are but imperfect yet; we are not prepared for these blessings in their fullness; but so far as we are progressed and are prepared, they have been bestowed upon us; and to-day we present to the eyes of the world one of the most remarkable spectacles that can be seen.

Men may say, "Pooh, pooh, you Latter-day Saints are nothing! you are too contemptible for notice!" But our acts show that there is a power and an influence with us that the inhabitants of the earth elsewhere do not possess. We are looked upon as a social phenomenon in the earth; we are diverse from every other people; and our community is the object of attention and I may say of respect that its numbers do not entitle it to. Men from afar cannot cross the continent without coming to visit the Latter-day Saints. Why is this? It is because there is a feeling throughout the earth that there is something remarkable connected with us, that we are not as other people are. What is it that distinguishes us from our fellows? What is it that distinguishes us from the average American, Englishman, Scandinavian, German, Swiss, Italian, or Frenchman, or from the average Asiatic? There is something; they feel it and we feel it; and that distinction is, we believe in revelation, we profess to be guided by revelation. We are peculiar when compared with the rest of the world, because all our movements are under divine guidance. We claim this, and we act upon it; we seek for it, and God bestows it upon us. It is our testimony, at least, that he bestows it upon us, for we see the results. We see what is not witnessed anywhere else on the earth.

As I have already said, tract, Bible and missionary societies have been formed, and the wealth of the nations has been poured into the hands of religious people, and spent lavishly and without stint, for the salvation of the human family; but where on the face of the earth can you find the fruits to be witnessed before me to-day, and that can be seen throughout the Territory of Utah. Why is this? Because, as I have said, they have labored without the concurrence of heaven; they have run before they were sent. But unto us, scattered, isolated individuals, this message from God came, and there being a spark of divinity within us, we received it and embraced it, and have endeavoured to live up to it, and God has blessed us and our labors. But after all, what we have done is very little.

I have told you what has been remarked here, time and time again, probably you have heard it, respecting our insignificance. I feel most sensibly that, so far as numbers are

concerned, we are a very insignificant people. But I will tell you a remark, which I believe is credited alike to the late Mr. Stephen Girard and to Commodore Vanderbilt, both great financiers, that the hardest money they ever earned was the first five hundred dollars they saved. Now the hardest thing in building up a people is to gain a foothold. We have gained this; we have gained and organized the first hundred thousand people. We have achieved a position that will render our future progress more rapid than in years past and gone. I fully expect to see the progress of this work in the future much more rapid than it has been in the past. I see the providence of God laboring to bring this about. Not to build up a people distinct from all the rest of the earth; not to build up some little, narrow sect or denomination; but this work and Gospel is to embrace within its fold all Earth's children, every son and daughter of God on the earth. That is its mission, and it will accomplish it. But it will spread with increased rapidity from this time forth. The foundation and corner-stones have been laid in tears, blood, and in much sorrow, but they are laid firmly, cemented by the sufferings, toils, faith and endurance of this people for the past forty years; and I trust that they are laid so deep that they will never be torn up, shaken or disturbed; and that upon them will a superstructure be reared of such strength, beauty and symmetry that it will be the joy and pride of the whole earth.

The labors of the Elders of this Church have not been confined to this land, but they have extended to England, Scandinavia, some little in France, a very little in Prussia, some in Switzerland; but vast fields yet lie before us that we have not touched, and to which this message must go. The throes of revolution which Europe is now undergoing I look upon as the premonitory signs of that freedom that shall soon dawn on that continent. Then the Elders of this Church will go through Germany, France, Italy and Spain, and through every land in Europe; for the "sick man" will yet open his doors to hear the Elders of Israel, and Russia will unfold her gates and give them free entrance, and they will go forth declaring the glad tidings which God has given unto us to the oppressed of all nations, proclaiming unto them that God has established a government which will be the means of restoring to the earth the blessings for which mankind have sighed, panted and labored for ages in vain.

When the mind, inspired by the Spirit of God, contemplates the future, and sees the immense field which is widening before the Elders of this Church, I, for one, feel that it ought to stir up every one of us to the most energetic and resolute preparation for the great labor that is fast devolving upon us, and that we live to discharge. Our own land will yet be convulsed with revolution, for it contains within itself the seeds of dire misfortunes, which will yet come upon the unhappy Republic. We may deplore, mourn over and regret that such things do exist; but they do nevertheless, and we should be blind indeed did we shut our eyes to the fact, and fail to prepare ourselves for their accomplishment. There is before this people, connected with our own country, a destiny that is so glorious when we contemplate it in the future, that it is enough to dazzle and oppress the mind of man at the immensity of the labor that lies before us.

It may be said that this is all very foolish to think of or to talk about;

but it is no more foolish than it would have been, when driven, peeled and scattered, we were coming out of Illinois, to have said we should yet lay the foundation of a great State, such as we now behold in these mountains. I tell you, my brethren and sisters, that God has given to this people qualities which, in the contest of races, must tell. There are qualities connected with the Latter-day Saints, and principles connected with their system that, persecute and crush them out as you may, as long as the men live who bear the authority, and so long as the principles have a believer and practicer in the world, must live, survive, and have influence in the midst of the earth and upon the populations thereof. There is no disguising this fact! Little plotters, such, for instance, as the "ring" in this city, may fix snares and nets, and arrange toils, and think they are going to stop the work of God, ensnare the feet of the servants of God, and do wonderful things! Puny drivellers! they would raise their impious hands and tear down the throne of Jehovah, and attempt to impede the progress of his work; but, like others who have preceded them, they will be covered with shame and confusion and go down to dishonored graves, while the people whom they seek to oppress will continue to rise and increase in strength and power by the practice of those qualities which God has given unto us through revelation, until their influence will be felt, not only in Utah Territory, but from sea to sea, and give them time enough, and it will be felt throughout the length and breadth of the earth, and thus will the sayings of the prophets be fulfilled.

How else could they be fulfilled? Can you imagine any better plan than this that you begin to see unfold before us? Can you think of any other way by which these predictions will be fulfilled? I can not. It is simple, natural and scriptural, and perfectly Godlike in my sight, and according to my limited ideas.

But as a people, we should endeavor, in the midst of all our troubles, difficulties, trials and temptations, to remember that we are God's people; that he has called us to be his, and we should put our firm faith and trust in him and leave him to work out the results. And, my brethren and sisters, if we are faithful to the truth which he has revealed to us, he will bring to us greater salvation than we ever conceived of, and will work out ways of deliverance of which we have never dreamed; for his word, which cannot be recalled, has gone forth through his ancient servants; and he is pledged to his servants in the days in which we live; and he is pledged to us, to sustain this work and to give it power and influence, and a foothold in the earth. And there never was a people who prayed with greater unanimity for any one thing, than do the Latter-day Saints that God will deliver his people from the hands of their enemies and give them the victory. These prayers will be heard and answered upon our heads, and, as I have said, we will see deliverance and salvation such as we never dreamed of.

I recollect very well, the feelings that were manifested here, I think it was last summer but one, by a scientific gentleman, who came into our city, and for the first time was brought into contact with us. He had known us when he was a boy in Illinois; now himself a professor in one of the Illinois colleges, and a man of some note in the scientific world. He had seen or heard something of our persecutions, and while in conversation with me he remarked, "Mr. Cannon, when I looked upon this

beautiful valley and saw these pleasant homes, and your people dwelling in contentment and peace, my heart was filled with inexpressible sadness; I could not repress my emotions, my eyes suffused with tears, and I wished from the bottom of my heart that you were somewhere else rather than within the confines of the United States, somewhere where you would not be subject to persecution; for I know the intense bigotry and hatred of feeling that are entertained towards you, and I know that it only awaits a fitting opportunity to re-enact the scenes that you have endured in the past." I appreciated the kindness of feeling which prompted the remarks, but told him that I viewed things differently from him. I was fully aware of the feeling of which he spoke, and knew that it existed in certain quarters; but I was also aware of one thing, which he (being an infidel) probably did not understand, and that was—there was a God in heaven who ruled, over-ruled and controlled all circumstances for the accomplishment of his own designs. I further remarked, "Suppose we were away from here, outside the confines of the United States, do you think we could live in any spot on the earth without attracting attention? Do you think that a people such as we are could go to any land, or into the greatest desert on the earth, and live there any length of time without attracting the attention of the world as much as we do now? Why, the thing is impossible. When we came to this region it was as much out of the way as any place on the earth could be. But after coming here we demonstrated that the soil of these valleys, by being watered artificially, would produce crops; and the result of our experiment, for experiment it may be called, is that all this interior basin, formerly looked upon as an irreclaimable desert, is a choice land. The world once convinced of this, and population came to us, and the railroad came across the continent, and we find ourselves right in the centre of the great transcontinental highway. If we were to go into any other land it would be the same—we should attract population and wealth, and the eyes of mankind would be directed towards us; and were we to leave here we could not find a place where we should be more secluded than we have been here; but," said I, "we don't calculate to leave here; we think we have got to the right spot, and we calculate to remain, and the Lord will deal with those who seek to deal with us." He felt that there might be some destiny about it, but, being an unbeliever in God, he did not know anything about it, and did not allow himself to have any faith concerning it. Still he saw that we were a remarkable people, and said there might be a great future in store for us, some destiny, of which he and others, who merely looked on, might be very ignorant.

It is a truth, my brethren and sisters, there is a great destiny in store for the Latter-day Saints. Men may fight this work and persecute the people who sustain it; they killed Joseph, and thought they had destroyed the corner stones, as it were, of the fabric; and like the men mentioned in the parable, having killed the heir, they thought they could possess the vineyard, but they soon found out their mistake; and so it will be with every move that is made against the work of God—those with whom they originate will find they have made a great mistake. They will be disappointed in the results of their labors and operations, for God has spoken and his word will be fulfilled and this work will increase and progress. And the day will come,

though, as I have said, we may regret and deplore it, yet the day will come, and I would like the thought to be fastened, if possible, so deeply in every heart that when persecution and annoyance come upon us, you will not forget it—when the Latter-day Saints will be the only well-governed people on this continent, and in their midst will be found the only place where constitutional government will be preserved in its old purity and integrity. I know that this sounds strange, because the idea is that the "Mormons" are the most despotically governed people on the face of the land. But I know that there is not another people to-day under the light of the sun, from the Atlantic to the Pacific, or from the Gulf of Mexico to the Canadas, who are so free in every sense of the word, men and women, as the Latter-day Saints, and who have greater liberty to do that which is right in their own eyes.

I see the clock, and I am reminded that it is time to quit. May God bless you, my brethren and sisters, and let his peace and preserving care be over you, in the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

THE WORK OF GOD—AUTHORITY OF PRESIDENT YOUNG—KEEPING THE COMMANDMENTS OF GOD.

I believe this is the largest assembly of Saints or sinners, Jew or Gentile, that ever I saw together under one roof. There are very few of us capable of making such an assembly hear, unless it is very still; and when persons have come from twenty to two hundred and fifty miles to attend Conference, it certainly is important that we give them a chance to hear what is said.

It is true that God has set his hand in these latter days to bring to pass his act, his strange act, and to accomplish his work, his strange work—that truth should spring out of the earth, and righteousness look down from heaven; and it certainly would be strange if these things were not performed. The Supreme Ruler would not be like a God who had created a world like this and peopled it if he let it go at random, without any purpose or plan for the benefit and salvation of the children of men.

I want to say a few words on this subject. I consider that the work we now see taking place in these mountains, and which has been going on from the time this Church was organized, is but carrying out the great plan of our Father in heaven—that plan which was ordained from before the foundation of the world. In fact there is no dispensation that has been looked upon with as much

interest by all the prophets of God and inspired men, from the day of Joseph Smith, as that in which we live, in which the Zion of God is being built up, and the earth is being prepared for the coming of the Son of Man.

Isaiah, in looking by prophetic vision to this day, makes use of very strong language in endeavoring to express his feelings in relation to it. In one instance he says, "Sing, O heavens, and rejoice, O earth! Break forth into singing, O ye mountains, for the Lord has comforted his people, and will have mercy on his afflicted yet." Zion says, "The Lord has forsaken me, my God has forgotten me." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" "Yea," the Lord says, "a woman may do that," but he will not forget Zion. Says he, "Zion is engraven on the palms of my hands, her walls are continually before me."

Now this Zion of God has been before his face from before the foundation of the world, and it is no more going to fail in the latter days than any of the purposes of God are going to fail, hence I look upon this work as the work of God, and it makes no difference to the Lord Almighty, nor to his Saints, what the world may think or do about it, or what course they may pursue with regard to it; they cannot stop its progress, because it is the work of God. If it were the work of man it would not exist as it does to-day. If God had no hand in this work, we should not have seen this assembly here to-day in this Tabernacle, nor this Territory filled with cities and towns. But being the work of God, he asks no odds of any nation, kindred, tongue or people under the whole heavens, any further than they are willing to keep his commandments and do his will; for as the Lord God Almighty lives, so true will the work, the foundation of which has been laid in these latter days, increase and continue until its consummation is effected, and the great Zion of God is established in beauty, power and glory, and the dominion of the kingdom of our God extends over the whole earth.

Joseph Smith laid the foundation of this work; he was chosen by the Lord for that purpose, and was ordained by prophets and inspired men who formerly held the keys of the kingdom of God upon the earth. They laid their hands upon his head and ordained him to the Priesthood, and gave him power to unlock the heavens and to administer the ordinances of the house of God upon the earth. This work he performed in the face of difficulty, persecution, opposition and oppression; but the hand of God sustained him. He knew what few men or peopl on the whole face of the earth know—that God lives, and he also knew that the work whose foundations he laid was the work of God.

This is what has sustained President Young through all his labors. Many men have looked upon him, and, in consequence of outside pressure, have expected him to say this, that, and the other; but all the time he has taken a straightforward course, walking in the path pointed out by the God of heaven; and that same hand has sustained him and you and me and every good and virtuous man and woman on the face of the earth who has listened to the commandments of God.

Isaiah and other prophets saw in vision much concerning the building up and establishment of the latter-day Zion of God upon the earth. They saw the people gathering from

the nations of the earth to the mountains of Israel; they speak of a great company coming up to Zion, the women with child and her that travailed with child together; and a great many other things in relation to the internal workings of the inhabitants of Zion in building up the kingdom of God they do not mention, whether they ever saw them or not. Isaiah has not written concerning many of these things, neither has anybody yet that we know of. Perhaps when the remainder of the plates, which were delivered to the Prophet Joseph, and which he was commanded not to translate, come forth, we may learn many more things pertaining to our labor on the earth which we do not know now. But be this as it may, all this internal work is left for the Holy Ghost to reveal to the living oracles, as they guide, lead, dictate and direct the people day by day. This is one thing I want to say to my friends and to the Saints of God, that without the Holy Ghost, without direct revelation and the inspiration of God continually, Brigham Young could not lead this people twenty-four hours. He could not lead them at all. Joseph could not have done it, neither could any man. This power is in the bosom of Almighty God, and he imparts it to his servants the prophets as they stand in need of it day by day to build up Zion.

I want to say to my brethren and sisters that President Young is our leader; he is our lawgiver in the Church and kingdom of God. He is called to this office; it is his prerogative to tell this people what to do, and it is our duty to obey the counsel that he has given to-day to the sisters and the brethren. We, as a people, should not treat lightly this counsel, for I will tell you in the name of the Lord—and I have watched it from the time I became a member of this Church—there is no man who undertakes to run counter to the counsel of the legally authorized leader of this people that ever prospers, and no such man ever will prosper. Many things I might name, if it were wisdom to do so, to prove the truth of this statement, but you may watch for yourselves, and you will find that all persons who take a stand against this counsel will never prosper.

A great deal has been said with regard to guiding this people in temporal matters. I ask you in the name of the Lord, who is called to guide the temporal affairs of this Church and kingdom, for its advantage, redemption and exaltation, as pure as a bride adorned for her husband, if it be not that man who is placed as the lawgiver and leader of Israel? There is no man on the footstool of God who has this authority but him who stands at the head; and his Counsellors and the Apostles, Bishops and Elders ought to be co-workers with him, and they should work together in carrying out his counsel. And when counsel comes we should not treat it lightly, no matter to what subject it pertains, for if we do it will work evil unto us. Co-operation, it is well known to every Saint who has his eyes and ears open, has brought much good to Israel, yet from the very commencement of it there has been more or less discontent and dissatisfaction felt and manifested towards it; but there is not an individual who has attempted to work against it but who has lost the Spirit of God unless he has repented. It is so in all things, as every one of us who has had experience in this kingdom has seen over and over again. No man has ever prospered by this course, but if he has continued it he, by and by, has gone downward instead of upward; no such man ever received and gained

to himself honor by taking such a course, and no man ever will. They may try it as often as they wish; no matter whether they are insiders or outsiders, every man who undertakes to fight against this work and people will, in God's own time, receive chastisement at his hand. Many who have done so, have been cut off, and others will follow. This is true, whether it is in regard to following counsel or not. We cannot treat lightly the counsel of God without incurring his displeasure.]

Does any man or woman wonder that President Young leads out, and calls upon us to follow, in directing temporal affairs? What would become of us and Zion if there were no one to give counsel in temporal matters? We could not advance if such were the case; but we have been guided so far by the servants of God and the Spirit of God. We have been dull scholars perhaps in a great many things, but I thank God that it is as well as it is with us to-day. The organization of this Church took place forty years ago with six members, and here is a congregation that would make two thousand branches of the Church as large as the first branch that was established, and this is only one congregation, while we have 600 miles of towns, villages and settlements in this Territory. It is progress all the time. Why? Because it is the work of God. No one can stand in the way of the work of God in safety. The Lord is not dependant upon any man on his footstool; if one man will not do his bidding, another will. He gives his law to all men, and inasmuch as they reject it they are under condemnation.

I fear not the world. We are the only people under heaven who are one, and we are not half as much one as we ought to be; we have to improve. We are the only people in the whole Christian world who make any pretensions to oneness in building up the Zion of God on the earth. We profess to be one in the Gospel, and we have to become so in temporal matters. We have to become of one heart and mind in giving attention and obedience to the counsel of God in all things, both spiritual and temporal. Zion has got to advance; she has got to rise and shine and put on her beautiful garments. She is advancing and has been from the time of the organization of this Church, and she will continue to do so until the winding up scene.

When I look at the blessing of the Gospel of Christ, and at the blessings which we as a people enjoy; when I look at the glorious principles which God has revealed for the exaltation and glory of man, I rejoice in them, and ask who will obey them? I feel that we ought to be thankful to God day and night; we should be humble and always ready to listen to counsel. Let us go to and carry out these principles. "If ye love me, keep my commandments," says the Lord Jesus. President Young preached on that subject a few Sabbaths ago, showing that however great our professions as Saints may be, they are vain unless we keep the commandments and counsels of the Lord given unto us. What are they? We have the moral law and we have the Gospel in the Scriptures; but there are commandments and ordinances, and there is counsel which we have to observe which are not contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants. In fact there is very little there in regard to our work and labors here as a people.

The Lord has put into our hands the power to build up this great Zion, which all the ancient prophets re-

joiced in and prophecied about. What manner of people ought we to be who are called to carry out this work? We ought to be the Saints and children of God in very deed. Our hearts ought to be open and prepared to receive instruction, light and truth, and to carry out all principles which may be communicated unto us by the servants of the Lord. The counsels we have had to-day are of great value to the Latter-day Saints. By and by Babylon will fall; in a little while "no man will buy her merchandise," and the sooner we are prepared for the changes which are about to take place in our nation and in the nations of the earth the better for us. We are all interested in the welfare of Zion. Our wives, daughters and sons are interested in the welfare of the husbands and fathers, and the children in that of the parents; and we all should be interested in each other's temporal and spiritual labors, and there should not be a selfish feeling on the part of any portion of a family —"I do not care what becomes of this, that or the other, if I can only get what I want myself." This is selfishness, it produces disunion and is inconsistent with the profession of a Saint of God. We should labor, each and every one of us to put such feelings from our hearts, and then we, in our family organizations, should strive to promote the general interest of the members thereof; but the interest of Zion and the kingdom of God should be first with us all the time, for we are all members of that kingdom and its welfare is ours.

I consider that we are in a position in which we have every chance to do a great deal of good in our day and generation, we have every chance to work with the Lord, every chance to fulfil our mission and calling here on the earth. We have every chance to build up the Zion of God. I rejoice in the faith that has been manifested by those who have charge of the affairs of the kingdom of God, in the revelations of God. By their works they have manifested their determination continually to carry out the commands of God. "Who am I," saith the Lord, "that I command and am not obeyed?" "Who am I," saith the Lord, "that I promise and do not fulfil?" The Lord has never made a promise to the children of men but what he has fulfilled it; and all the promises that the Lord has made and all the revelations that have been given by the inspiration of the Holy Ghost, will have their fulfilment, and we have nothing to fear. As President Young said a few Sabbaths ago, the only thing we need fear is that we shall not keep the commandments of the Lord. Let us keep the commandments of God and then we shall have power with him; the word of the Lord will sustain us and he will fight our battles. "Vengeance is mine, I will repay," saith the Lord. We need have no fears with regard to the future. The Zion of God is before his face continually. He has laid a foundation and he will build upon it, and his Saints will build upon it; and thousands and tens of thousands of the meek of the earth will yet take hold and become co-workers in the great work of God. I feel, myself, as though we should lay these counsels that we receive to heart; we should not treat them lightly. We have been called upon by the Lord and his servants to keep the Word of Wisdom; it is time we did it. Wherein we have failed in these things in the past we should try to improve.

I rejoice in this work, I rejoice in the Gospel of Christ. I rejoice that we live in a day when we have inspiration, when we have prophets, Apostles and inspired men to lead us,

and when we are made partakers of the blessings of the kingdom of God upon the earth. It is safe for us to pursue that course wherein we can walk in the light, and we need not find fault with the principles of the Gospel because any brother does that which we cannot endorse. It is for us, each of us, individually, to see to our own conduct, and never follow the errors of others. It is not difficult to find them in our own conduct. We should all bring this home to ourselves.

I do hope that the sisters, generally, and the Female Relief Societies in particular, will listen to the counsel that has been given to-day, and that they will go to and establish braiding schools in all their societies, where the young ladies may be taught to braid straw. President Young has called upon them to do it from time to time. It is true that he has not always commanded them, in the name of the Lord, to do thus and so, and this has been a great blessing to Israel. We have been governed by counsel instead of commandment in many things, which has been a blessing to the Saints, for "he that is commanded in all things" and obeyeth it with slothfulness and not a willing mind, is not qualified before the Lord as that man is who, having the power within him, bringeth to pass much righteousness without being commanded in all that he does.

I feel thankful for the blessings that we enjoy. The Prophet Joseph was called an idler and a gold digger. We have been called a great many things—such as lazy, indolent, and many other things discreditable. Why, every man possessing reason and judgment, who knows anything about the Territory of Utah, will at once pronounce such assertions nonsensical, for this city and every portion of the Territory bear witness to the untiring labor and industry of the Latter-day Saints, and the people, as a general thing outside, are beginning to give up the idea that we are an idle people. They formerly found a great deal of fault with Joseph Smith, because they said he was a gold digger; but since then nearly all the Christian world have turned gold diggers. Hundreds of thousands of them have run into this western country to dig gold; and, while they formerly found fault with us for digging gold they have latterly found fault because we do not dig it. I hope and trust that all the accusations of wrong brought against us in the future will be as groundless as those of the past. Let us show our faith by our works, let us show to the Lord our God that we have faith and confidence in his word and works.

We have to become united as a people in all our labors—in our agriculture, manufactures, and every branch of our temporal labors. It is of great importance to the Latter-day Saints that they should unite together on the principle of co-operation. Where this is not done we still ought to try individually to manufacture all we can. I was pleased, a few days ago, while paying a visit to Jenning's shoe factory, to see the large number of home-made boots and shoes, many of which were made with machinery which had been imported for the purpose. This should be done wherever it is possible; the people should co-operate and import labor-saving machinery, so as to be able to compete with foreign manufacturers of goods of all kinds. President Young has set an example in introducing carding machines and in establishing factories here. He has done all he could in this direction, and we should follow in the wake as far as we can. I know that God will bless the people by doing this.

I do not wish to occupy any more time. I feel to say God bless you. Lay these things to heart. Let us lay hold and build up Zion. Let us realize that we are the children of God, that he is at work with us and that we are at work with him. It has been said that the Lord and a good man are a great majority. He has got a great many good men on the earth, and he is gathering them together to build up Zion, to carry out his work and to do his will. He will also control the course of human events so as to forward his purposes. He holds the destinies of the nations in his hands. He holds Zion in his hands and he will carry out his work and do all he has promised. Those who fight against Zion fight against God, and he will break every weapon formed against his kingdom, and will bring his people triumphant over every obstacle, and finally give them eternal life, which is the greatest of all the gifts of God. May God grant that it may be bestowed upon us by our faith, works, and labors, through his mercy and goodness, for Jesus' sake. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 8, 1870.

(Reported by David W. Evans.)

CHARACTER AND CONDITION OF THE LATTER-DAY SAINTS—INFIDELITY—THE ATONEMENT—CELESTIAL MARRIAGE.

We have now been together in a Conference capacity for four days. It seems a very short time; we would like to stay a little longer, if it were prudent. This is the place to give general instruction to the Latter-day Saints. It is good when the Saints meet together to look at each other, to hear the brethren bear testimony of the truth and to feel the fellowship of the Holy Ghost. This makes our hearts joyful and glad. It will be prudent for us now to bring our Conference to a close, and, after I have spent a few minutes in speaking, we shall adjourn until the 6th of next October, at ten o'clock in the morning, at this place.

There are many things which we would like to talk about; I would like to do a great deal of talking if I had the opportunity and were able to do so. There are many little items pertaining to what are called temporal matters, which it would be well for the people to understand in order to promote their happiness here on the earth and to aid them in securing eternal salvation. It is not those who are hearers of the word only who are blessed and who secure to themselves the blessings of eternal life; they who secure eternal life are doers of the word as well as hearers. If we hear the word and do not perform the labors indicated by it, it will

profit us nothing. To hear the word, as the Latter-day Saints do, and then to perform the labor devolving upon them, requires a great deal of wisdom; and to bring the people up to this standard much labor and instruction from the Elders is necessary.

If we can remember what we have heard at this Conference, and carry it out in our lives, it will profit us. I hope and trust that we may. Let us apply our hearts to the wisdom that has been exhibited before the Conference, and observe the little duties of every-day life, that we may be prepared to receive more. It is not possible for a person to learn all the will of God in an hour, a day, or a week; it requires much time and attention to do this. The Lord gives a little here and a little there, a precept now and a precept again, and by close observance of these things in our lives we grow in grace and in a knowledge of the truth.

We are thankful for the privilege of talking a little. We ought all to be very thankful that we have the privilege of the Gospel and of the ordinances of the house of God, for by applying them to the duties of life we can increase in knowledge, wisdom and understanding. We are thankful to see the increase that there is in the midst of the people.

You very well know that it is said by many of those who wish to traduce the character of the Latter-day Saints that we are a poor, miserable, ignorant people. If we are, there is a great chance for improvement. We will acknowledge that we are very ignorant, and that the Lord has taken the weak things of the world to confound the wisdom of the wise. He has picked up the poor of the earth and brought them together, because they seek after him; while the hearts of the rich and the proud, the high and the noble, are lifted up, and they cannot hearken to the principles of the Gospel and receive them and obey them. They feel themselves too good; they know too much; while the poor and needy, those who suffer from hunger and nakedness, and from hard labor and taskmasters, are the ones who naturally seek after the Lord. The Lord is just as willing to bless and to pour out his Spirit upon the king on the throne as upon the beggar in the street; but the king has sufficient—he does not feel after the Lord; but the beggar cries unto the Lord for his daily bread. Hence the Lord gathers the poor. When we are gathered together, if we will improve ourselves, by and by we will be filled with wisdom.

When we look at the Latter-day Saints and remember that they have been taken from the coal pits, from the ironworks, from the streets, from the kitchens and from the barns and factories and from hard service in the countries where they formerly lived, we cannot wonder at their ignorance. But when they are brought together they soon become scholars. Many of them become farmers and merchants, and they soon learn to procure a sustenance for themselves and families, and gather around them the necessaries and comforts of life. They also learn the object of their being, of the creation of the earth, and how to organize the elements so as to subserve their own wants and necessities. This is a blessing, and we are proud to see the industry of the Latter-day Saints, and also their improvements and faithfulness. If we are ignorant, let us become wise; if we are poor, let us gather around us the comforts of life. I look around among my brethren and I see scholars. The world say we are ignorant; we acknowledge it, but we are not as ignorant as they are, although they have had opportunities

of education perhaps that many of our brethren have not had. We study from the great book of nature. We are driven to this of necessity Where is there another people who have done what this people have done in these mountains, by way of making improvements in their own midst—upon the soil and in their cities and towns. They are not to be found on the face of the earth. If this is not intelligence—if this is not good, hard, sound sense, I w sh somebody would come and teach us a little. If we are taken from the poor, ignorant, low and degraded, and make ourselves wise and happy, it is a credit to us.

There are causes for this which some may not have thought about. I often think of them. You take, for instance, a father, who has, say, four, ten or twelve sons. He may have abundance to dispose of to each and every one; but he dislikes some particular one, and perhaps feeds and clothes eleven, but the twelfth, whom he hates and despises, he turns out of doors to provide for himself. This one son goes forth weeping, and says, "I am forsaken of my father and his house; now I have to look after myself. I have the earth before me; I have to live; I do not want to kill myself, and as I have life before me I certainly must make my own future. I will go to work and accumulate a little of something, so that I can purchase me a piece of land. When it is purchased I will put improvements upon it. I will build me a house; I will fence my farm; I will set off my orchard and plant out my garden; and I will gather around me my horses, my cattle, my wagons and carriages, and I will get me a family." Pretty soon here is a boy who knows how to live as well as his father does. How is it with the rest of the family? They are fed and clothed by their father; they know not where it comes from nor how it is obtained, and they scarcely know their right hand from their left with regard to the things of the world.

This illustrates the history of this people. We have been under the necessity of learning every art—to cultivate the soil and how to provide for our own wants under the most adverse circumstances. We have been compelled to do this or go without, for none would do it for us. We have been forced to study mechanism, all kinds of machinery, how to build, and how to provide and take care of ourselves in every respect. I thank the parent and the boys for turning us out of doors. Why? Because it has thrown us on our own resources, and taught us to provide for ourselves. We have a future before us, and God will take care of us. In my meditations I say, "Shall I complain of father? No. I will not complain at all, he has done the best he could for me, though he knew it not. If he had made my house, opened my farm, planted my orchard, seen to my planting and ploughing as well as the gathering; and then had brought my food to my chamber and appointed a servant to feed me, what should I have known about getting my living? How could I have known anything about raising fruit or anything else? I could not have known. I might read books until Doomsday, and unless I apply the knowledge thus obtained I should know but little." Without the application of knowledge acquired by reading, it makes mere machines of us; we can tell what others have done, but we know nothing ourselves. Then speak evil of no man, and acknowledge that it has been a blessing to us to be cast aside and compelled to take care of ourselves.

When we left our homes in the

East and started for the Rocky Mountains the feeling in regard to us was, "There is starvation before you Mormons; but if you do not die of starvation the Indians will kill you." We knew that they would do no such thing; we knew that we could live when we got here, and we also knew that we could travel twelve or fourteen hundred miles with our cows, calves, colts, lame cattle, our seed grain and provisions and farming utensils on wagons, carts and handcarts, without an ounce of iron on some of them. It was said that we could raise nothing when we got here; but I said, "We will wait and see; we know that God has led us out here, and we will wait and see what he will do for us." You can see what he has done, and thank his name and be humble. Shall we speak evil of others? No. Why? Because the result of their treatment towards us has made us better and greater than we could have been otherwise. It has brought us closer together than we could possibly have come without a great deal more revelation than we have had. Our enemies have pushed us together; and it is excellent to be surrounded by circumstances that will bring us close together. We learn then whether we have fellowship one for another. Let us thank God, and speak evil of none; and instead of finding fault with father, let us thank him for turning us out of doors, for we have learned a great many useful lessons in life that we could not have learned without. We can read just as much as the inhabitants of the earth, and after reading we can practice a thousand times more than many of them.

I wish now to say a few words in relation to a subject which is attracting the attention of thousands of people in the world. I refer to what is termed infidelity. We are very well aware that a statement made in reference to this matter in this Conference is true—namely, that the inhabitants of the earth are drifting, as fast as time can roll, to infidelity. I do not profess to know a great deal; but some things I do know. Shall I take the liberty of telling you the story of the boy who went to the mill? He was looking at the miller's hogs, which were very fat, clean and fine. The miller came out, and, seeing the boy attentively observing the pigs, said to him, "What are you thinking about?" Said the boy, "I was thinking that millers have fat hogs." "Were you thinking of anything else?" said the miller. "Yes." "What was it?" "I do not know whose grain they are fed on," said the boy. I take the liberty of telling this story for illustration. Some things I do know and some I do not know; if I do not know whose grain the pigs eat, I do know that there are some fat hogs.

What shall I say with regard to infidelity? I do not know a great deal, but I say that a man has not good common sense who denies his Maker; such a man is not endowed with reasoning powers. I hold this book in my hand, and I say that for its production from the crude element it required a type founder, paper maker, printer and a book binder, and by their united exertions the book was made. But the infidel bases his argument on the principle that the book is here without a producer —that no type founder, paper maker, printer, nor bookbinder was necessary. Is not a man who argues on this principle a fool? If he is not he comes pretty near it.

There are a great many who say that there is no embodiment of the Deity. Our Christian brethren almost deny the existence of a God; but it is in word only; they do not feel it

in their hearts, they do not mean any such thing. They are like the people of whom Paul speaks, who had temples reared to the unknown God. The Christians do not know anything about God, neither does the infidel. The Christian world say, "We believe in a God who has no body." You do not believe in anything of the sort, Christian world! You think you believe it, but it is only tradition with you. Your fathers told you that God has no body; the priests told them; the schoolmasters have joined in the endorsement of the same ridiculous idea; it is also written in your church creeds; but, when you let common sense have place in your hearts, you do not believe in any such nonentity or nondescript as a God without body, parts or passions.

But foolish and absurd as is such an idea, it is not so ridiculous as that of the infidel. The Christian world, while virtually declaring that God is nothing, also declare that the world was created by him; but the infidel says the world had no creator, it is the result of chance. Now I defy any infidel, or any other person on the face of the earth, to prove that anything can be made or exist without a maker. The world and all its various grades of organized denizens, from the lowest forms of vegetable or animal life, up to man, the lord of creation, were framed and made, or they would not have been here.

I just want to say with regard to infidelity, it means nothing more nor less than to disbelieve anything we have a mind to. If we disbelieve in the existence of the Eternal, as an embodiment or personage, we are infidel on that point. If we disbelieve in the efficacy of the blood of the Savior and his atonement, we are infidels on that subject. I wish to say, however, to the Christian world, that the moment the atonement of the Savior is done away, that moment, at one sweep, the hopes of salvation entertained by the Christian world are destroyed, the foundation of their faith is taken away, and there is nothing left for them to stand upon. When this is gone all the revelations God ever gave to the Jewish nation, to the Gentiles and to us are rendered valueless, and all hope is taken from us at one sweep.

What proof have you, Infidels, that Jesus is not the Christ? What proof have you of the negative of the existence of God the Father, or of Jesus as the Mediator, or of the Holy Ghost as God's minister, or of the gifts and graces that God has bestowed upon his people? None at all, not the least thing in the world. Is there anybody living on the earth that has the proof of the affirmative? Yes; we have. We have proof that God lives and that he has a body; that he has eyes, and ears to hear; that he has arms, hands and feet; that he can walk and does walk. He has declared himself to be a man of war—Jehovah, the great I Am, the Lord Almighty, and many other titles of a like import are used in reference to him in the Scriptures. But take away the atonement of the Son of God and the Scriptures fall useless to the ground.

How is it, Infidel, have you any proof that Jesus did not die for the sins of the world? No; not the least, any more than you have proof that there was no need to go to the mountains to cut the timber used in building this house, or to quarry the rock of which the pillars of this house are composed. How is it, Mr. Infidel, have you any proof of the non-existence of Him who rules and reigns in heaven, and who controls the destinies of the earth? No; not the least. But you say, "I do not believe it." That is your affair

only, nobody cares about that.

Infidelity extends to other subjects besides the existence of God and the atonement of the Savior. Some are infidel on one point and some on another. I want to say that so far as a God without a body, parts and passions is concerned, I am a complete infidel. The God whom I serve has got eyes, ears, nose and mouth. He has hands to handle; his footsteps are seen in the midst of his people, and his goings forth among the nations; and he who has the Spirit of the Almighty can see the providences of God and behold his ways. I ask the infidel if he has any proof that I do not enjoy that Spirit? I have proof that I do. What is that proof. The peace, light and intelligence that I enjoy, which I have not obtained from the infidel, from reading books, from going to school, nor from studying the wisdom of any man that ever lived on the face of the earth. "Where did you obtain it?" says the infidel. From heaven, from the fountain of light and intelligence. "Where is your wisdom?" again says the infidel. Here, right before me, teaching the people how to be saved, how to live, and to live with each other; how to improve their minds; how to govern and control themselves. It was so with Joseph Smith, in his day. So it is to-day; how else could it be done? Who can gather the people from the nations in their poverty and ignorance and fill them with light and intelligence, teach them how to live, what the earth is and what it is for, make them understand that God is our father, Jesus the Mediator, and that we belong to the highest intelligence that there is in existence, and that we are the natural offspring of God the Father? God only can do this. Yet the infidel will say there is no God, that we are creatures of to-day, that we had no existence before this, and that when this is over there is nothing after. And following down the chain of his reasoning, he will say there was a time when there was no earth, no stars, no worlds, no anything. Well, I know there never was such a time. That is faith against faith, declaration against declaration. What a pitiful condition it would be for all space to contain nothing! To suppose that element, worlds, men, the grass of the fields, or the trees of the forest were created, is all folly! They are from eternity. It is equally vain to imagine space empty! There is no space without a kingdom, neither is there any kingdom without space, and they are from everlasting to everlasting. "How do you know it?" asks the unbeliever. By the revelations of God, by the revelations of the Lord Jesus Christ. "How do you know how to teach the people to control themselves and make them of one heart and one mind?" By the revelations of the Lord. Well, then, I guess we will sing and pray and serve our God and keep his commandments; and I rather think that Zion will prosper. That is my opinion.

While the chapter from the prophecies of Daniel was being read, showing the plans and schemes of those who sought to entrap Daniel, and their miserable end, I was thinking how wise (!) men were in those days. How wise were those great captains, counselors and presidents! Could they not foresee that they could not overthrow Daniel? No, they could see no further than to believe that if the King would sign the decree that no petition should be presented to any potentate, on, above, or around about the earth, but to himself, for the space of thirty days, they would entrap and destroy Daniel. What was the result? Just as quick as they commenced their-

special legislation against Daniel the Lord commenced special legislation for him and against those who got him into the lion's den. The final result was that Daniel lodged with the lions over night and came out unscathed, not injured in the least; the lions lay there peaceable when the stone was rolled away, and those who had caused him to be thrust there were condemned to take the place he left, and the lions devoured them. They could not foresee what Daniel could; he could have foretold their destiny, and that the legislation of the Lord Almighty would be a little above the special legislation of which they were the authors against him.

Brethren and sisters, will you keep the Word of Wisdom, say your prayers, observe the Sabbath, speak evil of no man, and strive to be humble and faithful in all things? If you will, we shall be one by and by; we are not yet. We must overcome the love of the world. He that hath the love of the world hath not the love of the Father. He that loves the things of the world loves not the kingdom of heaven on the earth. Whosoever serves mammon cannot serve God. We must let these things go out of our affections, then lay hold of the principles of eternal life and sustain the kingdom of God on the earth, or else we shall go by the board. If we jump over, we shall certainly sink, and if we stay aboard Zion's ship, we can do no more than sink, and it will be just as well if Zion's ship sink to be aboard as to jump overboard and sink. We had better stay aboard, she may go into harbor; and I can promise you in the name of Israel's God that she will go there safe and carry every one of her passengers. Will we be humble and faithful? I trust we will. I hope—I pray you, brethren and sisters, let us be humble, be faithful to our God, our religion, and each other.

I will say a few words on a subject which has been mentioned here—that is, celestial marriage. God has given a revelation to seal for time and for eternity, just as he did in days of old. In our own days he has commanded his people to receive the New and Everlasting Covenant, and he has said, "If ye abide not that covenant, then are ye damned." We have received it. What is the result of it? I look at the world, or that small portion of it which believes in monogamy. It is only a small portion of the human family who do believe in it, for from nine to ten of the twelve hundred millions that live on the earth believe in and practice polygamy. Well, what is the result? Right in our land the doctrine and practice of plurality of wives tend to the preservation of life. Do you know it? Do you see it? What is our duty? To preserve life or destroy it? Can any of you answer? Why yes, it is to perpetuate and preserve life. But what principle do we see prevailing in our own land? What is that of which, in the East, West, North and South, ministers in their pulpits complain, and against which both gentlemen and ladies lecture? It is against taking life. They say, "Cease the destruction of pre-natal life!" Our doctrine and practice make and preserve life; theirs destroy it. Which is the best, saying nothing about revelation, which is the best in a moral point of view, to preserve or to destroy the life which God designs to bring upon the earth. Just look at it and decide for yourselves.

This house is very large, but as a general thing the people have been very attentive, and they have tried to keep as still as possible. Still, I

believe they can improve a little. I think that many of our sisters who have children can stay nearer the doors, and then, if they cannot prevent their children crying, they can step out. I do believe they can stop their whispering. When there is anything said from this Stand that pleases or displeases you, you turn to your neighbor and whisper, and the next one does the same, and directly there are a few thousand whispering, creating a noise like the rushing of many waters. Then you scrape your feet a little, and the many little noises are like the dust that composes the mountains and the whole earth. Every person should be silent when we meet here to worship God. Remember and try to keep perfectly quiet, and do not whisper, talk, nor scrape your feet; and do not let your children cry if you can help it. Twenty years ago I used to tell you that you might pinch your children to make them cry as loud as they could if you wished, and I could preach louder than they could cry. I could do it then, but now I want all to keep still.

I trust we shall long have the privilege of enjoying this shade which we have built; it is a cover from the burning sun in summer; and when the storm of rain comes this umbrella will shelter us. I perceive that, in the gallery, there is a little more heat now than before; we shall open the ventilators and put in some skylights, then I think it will be as cool as in the past.

Brethren and sisters, I feel to bless you. I ask my Father in heaven to bless the Saints, to bless every quorum and organization of his kingdom, from the First Presidency down to the last organization to promote good in the midst of his people. I pray continually for the Bishops, presiding Elders, High Councillors, and the Female Relief Societies. I will bless you, my sisters, if you will hearken to the counsel which has been given you with regard to these fashions. Then, to my brethren, I say, I will bless you, if you will seek a little closer to sustain yourselves, by preserving and wisely using that which the Lord gives you, and not suffer your cattle and sheep to die on the prairies, but preserve them, that we may have the wherewithal to supply ourselves with the necessaries of life, by raising sheep, building factories, raising flax, the mulberry and silk and other things useful. I do not care how beautifully you are adorned, ladies, if you will only raise the silk and adorn yourselves with your own hands. That is the requirement of heaven. It was so almost forty years ago. The word of the Lord to his Saints then was, "Let the beauty of your apparel be the beauty of the work of your own hands." If you will observe this, adorn yourselves as much as you please. Make your hats and bonnets, and also make hats for your brothers and sons. It is your duty to do it. Preserve that that the Lord has given you, and waste nothing. I can say to the Latter-day Saints that there is no man nor woman, person or persons, but what I would rather feed, clothe, and sustain than to see a particle wasted in the midst of my family or this people. God does not like it, his Spirit is grieved with it. Idleness and wastefulness are not according to the rules of heaven. Preserve all you can, that you may have abundance to bless your friends and your enemies, as we did in '49, '50 and '61. In those years we fed thousands and thousands of poor, starving emigrants, who had gold so big in their eyes that, when they started for the Plains, they did not know whether they had anything to eat or not. By our

instrumentality they were fed and sent on their way rejoicing. If we take the counsel now given we shall have abundance to bless our enemies if it be necessary. Shall we say that we have any? Yes, there are those who would delight to be our enemies if they knew how; but they do not know how. I do not suppose that there was a greater enemy to the Savior, when he was on the earth, than the devil. How he did plead with the Savior to worship him! Said he, "I will give you all you can see, if you will fall down and worship me." But Jesus rebuked him. Yet the devil hunted and followed up Jews and Gentiles, that is, the Romans, until they betrayed the Redeemer into the hands of his enemies, who crucified him, and in doing that they consummated the great act for the salvation of the human family, which will cheat the devil out of pretty much all of them, one way or the other. If he had had any good sense about him—but he was as short of that as the infidels in our day—he would have said, "I am with you, I will go with you, pay your taxes, and will make you welcome to my house." But no, the devil and his followers did not know enough to do this, neither do our enemies, and thank God for it!

Again I say, I feel to bless my brethren and sisters—every quorum, every authority; our brethren and sisters who have sung for us, or played on the organ. I thank you, doorkeepers, and you who have waited on the congregation, and I say God bless you, and in the name of the Lord Jesus Christ I bless the whole house of Israel. I pray for the redemption of the centre stake of Zion; and the upbuilding thereof. It is before us continually in our faith, and I hope that we shall live to see it. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 15, 1869.

(Reported by David W. Evans.)

THE GOSPEL OF JESUS CHRIST TAUGHT BY THE LATTER-DAY SAINTS—CELESTIAL MARRIAGE.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness, with long-suffering, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace.

"There is one body and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all.

"But unto every one of us is given grace according to the measure of the gift of Christ.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

"He that descended is the same also that ascended far above all heavens, that he might fill all things.

"And he gave some, apostles; and some, prophets; and some, evangelists; and, some, pastors and teachers;

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:"

These words are found in the 4th chapter of the Epistle of Paul to the Ephesians.

Probably at no time in the history of the Church of Jesus Christ of Latter-day Saints has there been more interest felt in relation to the doctrines in which we believe and the nature of the organization with which we are connected and the bonds by which we are united together than at the present time. The completion of the railroad has brought us immediately in contact with the outside world, and it has also brought us prominently before the nations—not only our own nation, but other nations; and many people who have heretofore felt little or no interest in regard to the people called Latter-day Saints are now, through travel, being brought in contact with them, and are disposed to investigate and to inquire concerning their faith and the nature of their organization.

It is very agreeable to us to have our principles investigated, for the first Elders of the Church have endeavored for nearly forty years to disseminate a knowledge of them among all people unto whom they could get access. They have traveled throughout the length and breadth of the nation, having visited every State and nearly every township in the Union. They have also traveled in Canada, and have proclaimed the Gospel in Europe and Asia, and some have even gone to Africa and to the islands of the sea. What we have done we have endeavored to do openly, and have striven to make plain the principles we have advocated. The greatest difficulty we have had to contend with has been the indisposition of the people to listen. The idea that has seemed to possess the minds of many was that they understood our principles perfectly well, and that it was unnecessary to say another word about them.

Probably there is no people in the world concerning whom so much has been said, and there is probably no people on the face of the earth who are so little understood and concerning whom there are so many misrepresentations in circulation. The prevalent idea concerning us in a great many circles is that we have thrown aside the Bible and have substituted in its stead a book of our own, the Book of Mormon, and other works, of modern origin, or works which they consider of modern origin. It is only a few weeks since that a gentleman from the Eastern States was invited to preach in the New Tabernacle. He did so, and preached a very eloquent discourse. He was followed by President Young, and

after the latter had finished and the meeting was dismissed this clergyman said he had not the least idea that we had so large a Christian element in our faith until he heard that discourse from President Young. He had supposed that we had set aside the Bible and had taken the Book of Mormon and the doctrines and revelations contained in that and in the book of Doctrine and Covenants as our rule of faith.

He was not singular in that idea; it is the general belief in many circles, and among people who, on other subjects, are well informed. They have an idea that we are a very peculiar people, and that our peculiarities have their origin in those books. Of course among people who have read the Book of Mormon and the Book of Doctrine and Covenants these ideas do not prevail, because such persons are aware that those books corroborate the Bible, and are witness of the truth of the great principles contained in the Old and New Testaments, and teach precisely the same.

The peculiarities, if such they may be called, which distinguish us from other people, have their origin in our implicit faith in the Scriptures. There is no principle nor doctrine of our faith that we are not willing to have tested by the revelations and teachings contained in King James's translation of the Bible; and our Elders have gone forth taking that as their text-book, preaching from it the principles which those now called Latter-day Saints have embraced, and which caused them to gather together from the nations of the earth, to the State of Ohio, then to Missouri, then to Illinois, and then to these valleys.

This statement may sound strangely to the ears of many. I have heard people express considerable surprise upon hearing it. I recollect in my early experience as an Elder meeting and having considerable conversation upon our principles with a clergyman. I left with him the work called "The Voice of Warning;" and when I called upon him again after a lapse of a few days, he expressed his surprise at there being any diversity between the Latter-day Saints and the orthodox sects, "for," said he, "I see that you base your faith upon and draw your arguments from the New Testament." I admitted that it was strange, but remarked to him that it was because we received the New Testament literally, and believed that the teachings contained in that book were intended to be understood as they were written, and that when God made a declaration, or his authorized servants preached the Gospel, or made certain plain and positive promises, the design was that the children of men should rely upon those promises and believe the principles of that Gospel with the most unwavering faith and expect their fulfilment to the very letter, if they would only comply with the conditions connected therewith.

This is the great difficulty to-day; this is the cause of the diversity of beliefs in the Christian world. Instead of taking the word of the Lord as it is, they wish to place their own construction on that word so as to suit their own peculiar ideas and views; and having thus interpreted it, they frame their belief in accordance with that interpretation. But it is very plain, from words contained in the New Testament, that the Lord expected his children to believe the Gospel and to carry it out in their practice, as it was delivered anciently. For instance: Paul, on one occasion, when writing to the Galatians, said—

"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached

unto you, let him be accursed."

And, as if to make this so positive that it could not be misunderstood, he repeated the language. Here an anathema is pronounced upon the head of any individual who should attempt to preach any other Gospel than that which the Apostle Paul and the other Apostles had declared; even if an angel from heaven were to declare anything opposed to or differing from it he was to be accursed.

It is highly important that mankind should understand what was the nature of that Gospel, and whether the creeds to which they have rendered obedience in these days agree with the principles preached by the Apostles; if they do not, they who preach them are exposed to the anathema pronounced by Paul, or his words are not to be relied upon. It is a very easy matter to find out what the Apostles did preach; there need be no difficulty about this if people will receive the teachings contained in the New Testament, for there we have a record of their labors and an epitome of the doctrines they taught and administered to the people.

If we refer to the first discourse that was preached after the ascension of Jesus into heaven, we shall find what the Apostles taught on that occasion, when inspired by the Holy Ghost, to the inhabitants of Jerusalem. The people were excited over the strange event that had taken place in their midst; for men of various nations had gathered together to the Holy City and the Apostles stood up in the power and demonstration of the Holy Ghost and declared to the people there assembled the startling intelligence that Jesus, whom they had so recently crucified as an impostor, was indeed the Lord of life and glory and was the veritable Son of God, the Messiah, of which the prophets had spoken, and for whose coming they had so long and anxiously looked. This was unexpected intelligence to them; but the arguments of the Apostles on this matter were so convincing and the power of God so apparent—each man hearing the Gospel in his own tongue, that they were pricked to the heart and were convinced that Jesus was the Son of God and the Savior of the world, and they cried out, "Men and brethren, what shall we do?" It is very reasonable to suppose that when the Apostles answered this question, made under such extraordinary circumstances, they would declare the doctrines and requirements which would be binding on all the inhabitants of the earth under similar circumstances. To imagine anything else would be to suppose that which would be contrary to reason and common sense. To think that they would tell something that was not necessary and essential to salvation on such an important occasion, when so many were pricked to their hearts, is to suppose something that is not consistent with the character of the Apostles and the nature of their mission to the children of men. Peter said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Thus, he set before them in simplicity and in the greatest plainness, the requirements with which they must comply in order to receive that which they desired.

It was not necessary for him to say unto them, Believe in the Lord Jesus Christ, for they did already believe, having been convinced through the testimony of the Apostles. Peter, therefore, said unto them, "Repent"—

that being the next principle they had to obey—"repent, and be baptized in the name of Jesus Christ, for the remission of your sins, and ye shall receive the Holy Ghost." He did not say unto them, "Here is an 'anxious bench,'" or, "Come and throw yourselves at the foot of the cross, and seek with prayer before the Lord until he remits your sins." He did not tell them to do any such thing, but he told them to repent of their sins, that is, to forsake them, and to be baptized for the remission of them, promising them that they should receive the Holy Ghost, "For," said he, "the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

How many did the Lord call? Why he has called all. He commanded the Apostles to go and preach the Gospel to every creature, therefore every human being on the face of the earth was called by the Lord; and the promise was unto the multitude there assembled and to all afar off; hence, it is quite clear that all the inhabitants of the earth had a claim on this promise on complying with the conditions prescribed—namely, faith in Jesus Christ, repentance of their sins, being baptized for their remission, and having hands laid upon them for the reception of the Holy Ghost.

This was the Gospel which Peter preached unto the people on the day of Pentecost, and several thousands of them went forth and were baptized on that occasion. We find, by examining the "Acts of the Apostles," that this was the nature of their teaching on every occasion when preaching to the people, and we also find that when the people did comply with these requirements the Holy Ghost did rest upon them.

A great many have had the idea that the Holy Ghost was only bestowed upon those who were called to act as officers in the churches; but an investigation of the labors of the Apostles will prove that this was not the case, and will establish the fact that every individual, whether male or female, who was baptized by the servants of God for the remission of sins, received the laying on of hands, and also the Holy Ghost. You recollect, doubtless, the record contained in the 8th chapter of Acts, which contains an account of Philip preaching the Gospel in Samaria and baptizing some believers. Philip, it seems, had only the authority that John the Baptist had, holding the same Priesthood as he did. It is written of John that he said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." John never presumed to lay on hands for the reception of the Holy Ghost: he had not the authority. He was a priest after the order of Aaron; he held the Aaronic Priesthood, to which Priesthood belongs not the authority to lay on hands for the reception of the Holy Ghost. To do this it requires a priest after the Order of Melchizedec, which Jesus and his Apostles held. Philip, after leaving Samaria, baptized the Eunuch, but we do not read that he laid his hands upon him, evidently proving that he held only the Priesthood of Aaron. When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, through Philip, they sent unto them Peter and John, two of the Apostles, who, when they came unto them, prayed for them that they might receive the Holy Ghost, and they laid their hands upon them, and they received the Holy Ghost. It did not

rest upon them previous to this ordinance being attended to; for the Testament says the Holy Ghost had not as yet fallen upon any of them, although they had been baptized. This shows that, not only is it necessary for men to believe in Jesus Christ, repent of their sins, and be baptized for the remission of them, but that they must receive the laying on of hands of those who have authority, or they could neither claim nor enjoy the Holy Ghost; but when they did have hands laid upon them, wonderful to relate in this age of unbelief, the Holy Ghost rested down upon them and they were filled therewith, and they were bound and united together, and they knew the things of God and enjoyed the gifts of the Gospel of Jesus Christ.

On one occasion Paul met with a number of disciples at Ephesus and he inquired of them if they had received the Holy Ghost since they believed. They told him they had not so much as heard whether there be any Holy Ghost. He then inquired unto what then were they baptized. They replied they were baptized unto John's baptism. Paul baptized them anew, and laid hands upon them, and, we are told, they received the Holy Ghost and spake with tongues and prophecied. Paul had authority; he held the Melchizedec Priesthood, in which was included the authority to lay on hands for the reception of the Holy Ghost.

This is the manner in which the Apostles preached the Gospel; there is no record of their doing it in any other way. We do not read of their teaching the people the plan of salvation in any other way.

A great many, to prove that baptism and laying on of hands are not necessary, have cited the case of Cornelius, who, though he was not baptized, received the Holy Ghost. The case of Cornelius is the only case of the kind on record, and there were strong reasons why it should be as it was with him. The Gospel and its ordinances were administered only to the Jews; Cornelius was a Gentile, and between the two races strong prejudices existed, the Jews looking upon the Gentiles as far inferior to them. Cornelius and his household were the first Gentiles to whom the Gospel was preached, they received it, and the Lord, to show to the Apostles that the Gentiles were entitled to the ordinances of salvation as well as the Jews, if they were willing to comply with the requirements of the Gospel, conferred the Holy Ghost upon Cornelius and his family. When Peter saw this family he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." And when afterwards, he heard them speak with tongues and magnify God, he said, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Peter did not say, Cornelius, you have received the Holy Ghost as well as we have, and there is no necessity for you to obey any further ordinances, which, under the circumstances, if he had considered baptism or the laying on of hands non-essential, he would have been very likely to do; but instead of that he commanded them to be baptized. Peter took this, as the Lord intended it, as an evidence that the Gentiles as well as the House of Israel were entitled to the Gospel. And he had them baptized, and without doubt laid his hands upon them to confirm upon them the gift they had received. Had Cornelius, at that hour, stood upon his dignity

and said, There is no necessity for me to be baptized for the remission of my sins, God having given me the Holy Ghost without obeying that ordinance, and having already received the Holy Ghost, I have no need to have hands laid upon me, there is not a doubt in my mind but what that precious and inestimable gift would have been withdrawn from him, and he would not have enjoyed it after. It could only be continued to him on condition of his obeying the ordinances which God had placed in his Church and which he required all the inhabitants of the earth to submit to without hesitation; and without doubt, Cornelius wisely went forward and obeyed those ordinances.

This was the manner in which the Apostles preached the Gospel to the inhabitants of the earth in those days. They did not say to the people, "You must seek the Holy Ghost and probably the Lord will give it to you if you will only exercise faith enough;" but they told the people plainly and positively, without the least hesitation, that if they would comply with certain requirements they *should* receive the Holy Ghost. The only condition was their sincerity and faithfulness in obeying the requirements.

What were the fruits of this preaching? Wherever the Apostles went and the people received their testimony the Spirit of God rested upon them and their hearts were united, and they enjoyed the gifts of prophecy, healing, tongues, interpretation of tongues, discerning of spirits, wisdom, knowledge and all the varied gifts of the Gospel necessary for their growth and development in the things of God. This was not the case at Jerusalem alone, but in far off Ephesus and in the various cities of Asia Minor where Paul preached; and throughout the length and breadth of the earth wherever the Apostles traveled these peculiar gifts and manifestations were enjoyed.

Paul, who had been separated from the rest of the Apostles for a number of years, found when he came to Jerusalem and was united with them, that he had precisely the same knowledge concerning the Gospel of Christ that they had; the Holy Ghost had taught it to him the same as it had to Peter, James, John, Andrew and the rest of the Apostles. And had they been permitted to continue their labors the inhabitants of the earth, if they had received the Gospel, would have been united together as one in the things of God.

Does anybody wonder that there is division now in Christendom? Does anybody wonder that, instead of there being "One Lord, one faith and one baptism," as recorded in the words I have read in your hearing, there are, it may be said, many lords, many faiths and many baptisms? Does anybody wonder at this? I cannot when I see how men have strayed from the path that Jesus marked out; when I hear men say that baptism is non-essential. What a wide difference between such persons and the Lord Jesus Christ! You will remember that when John came baptizing in the wilderness Jesus applied to him for baptism, and, in answer to the remonstrance of John, who seemed to think that he had more need to be baptized by the Savior than for the Savior to be baptized by him, Jesus said, "Suffer it to be so now; for thus it becometh us to *fulfil all righteousness*." The wonder is that there is a remnant of faith in Jesus left in the world when we see how widely men have diverged from the paths in which the Apostles walked, and from the doctrines which they taught.

We must always bear in mind that which Paul said—"Though we, or

an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." We must bear this in mind when we investigate the nature of the Apostles' teachings and the ordinances and doctrines which they administered and taught. If they who profess to be preachers of the Gospel diverge in the least from the doctrines and principles taught by the Apostles they place themselves in a position to receive the condemnation which Paul invoked.

I have endeavored in these remarks to bring your minds to the faith the Saints once enjoyed, and to the teachings which the Apostles, in their day, laid before the people, and called upon them in all earnestness to obey. I have done this in order that you may be prepared for that which we teach, for we teach precisely the same principles that they did. Men wonder and say, "How is it that you Latter-day Saints can live together as you do? How is it that you are so united?" The secret lies in the fact that we have the same principles to teach to the people that were taught by the ancient Apostles, and the same results follow in our case as in theirs.

It has been frequently remarked to the Elders, when abroad, "What necessity was there for an angel to come from heaven to earth to bring, as you say he did, the everlasting Gospel when we have the Bible and Christian organizations and Christian churches all through the land?" This is a very important question, and one to which I will try and give a satisfactory answer. There would have been no necessity of any such thing if the churches, at the time Joseph Smith sought for knowledge, had taught the same principles the Apostles declared, and if believers in these days had enjoyed the same gifts and blessings that they did in theirs. But if there was such a church at that time history has failed to record the fact. There was no man on the face of the earth, of whom we have heard, who declared to the people that if they would believe in Jesus and repent of their sins and be baptized for the remission of them, they should receive the Holy Ghost. On the contrary, the bestowal of the Holy Ghost, as anciently, with its gifts and powers, was denied by the whole Christian world. They declared that these gifts were not for this generation, but were bestowed upon the primitive church for the whole and sole purpose of establishing the Gospel of Jesus Christ, and that when that was accomplished there was no longer any need for them. That was the belief in Christendom then, and that is the belief there now; you may hear it expressed on every hand when conversing on these subjects. They will declare that there is no necessity for these gifts in this age, as if the Holy Ghost could be enjoyed by man and these gifts not manifested! Such a thing is impossible! There would have been no necessity for the restoration of the Gospel to the earth by an angel if the keys and priesthood by which the ancient Apostles officiated had not been taken from the earth. It is true that the Catholic Church claims direct succession from the Apostles; other churches claim the same; and all, claiming any authority whatever, endeavor to trace it back to them. They all base their claims to authority on the fact that the Apostles received it. The Catholic Church, especially, claim uninterrupted descent from Peter and the last of the Apostles. But, while so doing, they ignore the fact that as long as there was a man on the earth who laid claim to authority direct from God the inhabitants warred against him, until

they had succeeded in killing him, as they had all others. This fact, though as familiar as any fact to the student of history, is lost sight of by the Catholic Church. So long as the Apostles lived, and so long as any man lived who had been associated with them in their labors, there was an incessant persecution carried on against them. And it is recorded that every one of them, except John, died a violent death. They tried to kill John; they immersed him in a cauldron of boiling oil and sent him to the Isle of Patmos to work in the lead mines, and persecuted him in various ways; but, owing to the promise of God, they could not kill him. Peter was crucified at Rome with his head downwards, not considering himself worthy to be crucified as his Lord had been. Paul was beheaded in Rome; the other Apostles were killed in various ways, every one of them suffering an ignominious death because of their belief in Jesus; because they believed God was a God of revelation, and because they laid claim to authority from Jesus to administer the ordinances of his church. This was the course pursued by the inhabitants of the earth until the Apostles and every man having authority had been killed, and the gifts and blessings had entirely disappeared from the earth. After this men took to themselves doctrines to accommodate themselves, the rites and many of the doctrines of Paganism and portions of existing institutions were incorporated into the Christian Church, until almost every vestige of the pure doctrines had disappeared, and nothing was left but mere forms.

Is it any wonder that the Latter-day Saints claim that it was necessary for an angel to fly through the midst of heaven, having the everlasting Gospel to preach to the nations of the earth? If authority to administer in the ordinances of the Gospel had existed among men there would have been no such necessity; but that authority had been taken back to God who gave it, and it had to be restored by him or it could not be exercised on the earth again.

Where were Apostles to be found? Why they were unpopular; every man that had held the Apostleship had been killed, yet in the words which I have read in your hearing it is said—

"He gave to some Apostles, some prophets, some evangelists, and some pastors and teachers."

And yet men tell us to-day that Apostles are not necessary! Is it surprising that the results which we see have followed such unbelief in Apostles? It was very dangerous to be called Apostles! It sounded better to be called Bishops or some other title; it suited the popular ear better and did not excite the persecution which the name of Apostle did. Yet in the words of Paul we are told that Apostles, prophets, evangelists, pastors and teachers were placed in the Church, for the perfecting of the Saints, for the work of the ministry, the edifying of the body of Christ. If there is any man on the earth who can prove from the Scriptures that Apostles are not necessary in the Church of Christ, then he can prove that the words of Paul and the rest of the Apostles are not trustworthy, for Paul tells us that they were placed in the Church for the work of the ministry, the perfecting of the Saints, and they were to continue there

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of

men, and cunning craftiness, whereby they lie in wait to deceive."

Is there room for wonder that men are carried about by every wind of doctrine, and that they are deceived by the cunning craft of men, when they no longer believe in Apostles and prophets, and have taken in their stead self-constituted ministers, men who never received authority to administer in the things of God? Can any be surprised that Christendom is split up as it is to-day, and that men are so confused in relation to the doctrines of Christ? or that infidelity rears its head so defiantly in the midst of Christendom? No, it cannot be wondered at, when men have so widely departed from and so flagrantly disobeyed the plain teachings of Scripture as we find them recorded in the New Testament. The condition of Christendom alone is, of itself, sufficient to prove to every reasoning mind that if there is a God in heaven, as we know there is; that if there is such a principle as divine revelation, which we declare to be true; if there are such beings surrounding the throne of God as angels, of which we bear testimony, there never was a greater necessity for angels to be sent to earth, or for revelation to be given to man, than in the day in which we live. Some may say that we have the Bible and its divine teachings to peruse at our leisure; but it has frequently been remarked by those who scoff at it that it is like a fiddle, every kind of a tune can be played upon it. It requires something more than the Bible to guide man to eternal life. It requires divine inspiration, it requires the Holy Ghost, it requires the Priesthood, as it existed in ancient days, to be restored; and I thank God with all my heart, this morning, that I do know it has been restored. I thank God from the bottom of my heart that I have this knowledge.

Before me, in this Territory, I see the fruits of this restoration—precisely the same fruits that followed the Priesthood anciently. I see, here, people gathered from various nations, of various creeds, speaking various languages, and having been reared and educated in a very dissimilar manner, from limited monarchies, from despotic monarchies and from republics, and yet they dwell together in unity, worship God alike, live lives of good order, truth and holiness, and love one another, which is an evidence, as the Apostle says, that they have passed from death unto life. This unity is one of the greatest evidences that can be given that we are the disciples of Christ, for he has said

"If ye are not one, ye are not mine."

And it is also one of the strongest evidences that can be given that Jesus is the Christ, for, on one occasion, when praying to the Father that his disciples might be one, he said—

"Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

As a people the unity of the Latter-day Saints is proverbial, and furnishes a powerful testimony that we have walked with Christ, and have received the blessings following the bestowal of the Holy Ghost.

These are some of the doctrines that the Latter-day Saints believe in; time would fail to tell all. We believe that God is the same yesterday, to-day and for ever; that he is a God of revelation, and that the reason he has not revealed himself for centuries is because the people so cruelly persecuted his anointed ones when he sent them into their midst.

Their blood has cried for vengeance on the inhabitants of the earth, and he has closed the heavens, as it were, for centuries, our forefathers having been left only with such light as they could obtain without the Priesthood. But has he not bestowed his Holy Spirit upon men? Yes, millions of people have received the Holy Spirit to a certain extent, although not in its fulness. Luther had it, when he was inspired to war against the iniquities that existed in the Romish Church. He was raised up especially to prepare the way for the manifestation of the work of God in the last days. Calvin and Melancthon had a portion of the Holy Spirit, and so had all the Reformers who followed them; and though they had not the authority to build up the Church of God in its ancient purity, they still had a work to do and they have come in their days and generations and have labored zealously, indefatigably and fearlessly, regardless of death, inspired of God to do the work which they performed in the various lands in which they labored—Germany, France, England, Scotland, and various parts of Europe, and also in our own land — America. John Wesley, also, was raised up and inspired of God to do a work, and he did it.

Not only have these religious reformers been inspired to do a work in preparing for the advent of the kingdom of God upon the earth; but others have been raised for the same purpose. Columbus was inspired to penetrate the ocean and discover this Western continent, for the set time for its discovery had come; and the consequences which God desired to follow its discovery have taken place —a free government has been established on it. The men who established that Government were inspired of God—George Washington, Thomas Jefferson, John Adams, Benjamin Franklin, and all the fathers of the Republic were inspired to do the work which they did. We believe it was a preparatory work for the establishment of the kingdom of God. This Church and kingdom could not have been established on the earth if their work had not been performed, or a work of a similar character. The kingdom of God could not have been established in Asia amid the despotisms there; nor in Africa, amid the darkness there; it could not have been built up in Europe amid the monarchies which crowd every inch of its surface. It had to be built up on this land, hence this land had to be discovered. It was not discovered too soon; if it had been it would have been overrun by the nations of the earth, and no place would have been found, even here, for the kingdom of God. It was discovered at the right time and by the right man, inspired of God not to waver or shrink; but, undaunted by the difficulties with which he was surrounded, and contending with a mutinous crew, he persevered, and continued his journey westward until he discovered this land, the existence of which God had inspired him to demonstrate.

It was necessary that George Washington should be raised up, that the battles of the Republic should be fought, that the Colonies should be emancipated from the fetters of the mother country, and declared free and independent States. Why? Because God had in view the restoration of the everlasting Gospel to the earth again, and in addition to this, the set time had come for him to build up his kingdom and to accomplish the fulfilment of his long deferred purposes.

Jesus said unto Jerusalem, "How often would I have gathered thy children together, even as a hen

gathereth her chickens under her wings, and ye would not!" But the prophets tell us that in the last days the people of God shall be gathered together from the different parts of the earth and be united together in one people. It was necessary, therefore, that a land should be prepared and a form of government be established within its borders without conflicting with it. Therefore, religious liberty and toleration have been proclaimed throughout the length and breadth of this land. Men fought, bled and died in vindication of these principles, and they were incorporated into the Constitution, and we, to-day, are reaping the blessed results of their labors. Shall they not have glory in the sight of God for those labors? Yes, glory and honor and blessings and immortality will rest upon men who have been instruments in the hands of God in bringing to pass his great and marvellous purposes. We have the greatest charity for them; we know that God will save and bless them. We know, further, that their sins were sins of ignorance. Where there is no law, it is said, there is no transgression. They had not the fulness of the Gospel declared unto them; but the generation in which we live hear the law and the testimony, and they will be held accountable for this knowledge. God will hold you, my brethren, sisters and friends, strictly accountable for that which you hear. You live in a day and age when the purposes of God are transpiring before your eyes, and when you see the mighty going forth of his great work. Men, generally, however, will not look at it, and yet they are ready to declare that if they knew the work of God was progressing they would be willing to help it forward. They are the same as the Jews were with the Lord Jesus Christ. When he was with them he was despised and put to death; now men think they honor him, but if he lived upon the earth to-day do you think he would be honored? He would be treated to-day as he was then. God sent his only Son, the Prince of life and glory; he came to the earth in humble mien, in the garb of poverty, speaking ungrammatically, yet he was heaven's Prince, the Lord of all things. He was born in a stable and cradled in a manger. But God's noble sons are not always born to thrones; some of the noblest men who have lived on earth have not been found in the courts of kings. Where shall we look for them? Frequently among the humble and lowly. I thank God it is so. I have found among the humble and lowly, men with minds which were like rich jewels; men who loved the truth, and who have been willing to die for principle. I have also found many of the rich and noble who have

"Crooked the pregnant hinges of the knee;
That thrift might follow fawning."

And who have been willing to do anything to curry favor, who worshipped popularity, and were ready to bow at its shrine in humble, abject reverence. While among the poor, the meek, and the lowly, I have known men, and we all doubtless have, who would die rather than step aside from principle. Among such God has placed his nobles in this generation, in order to be pioneers in this work and lay its foundations. They could sacrifice, and endure poverty for the sake of truth, and they have done so, and have risked all, braving the world fearlessly, establishing principle after principle, and declaring truth, in all its simplicity and purity, to the nations of the earth. Thus far God has vindicated their course and upheld them and has borne them off triumphantly,

and he will continue to do so until the victory is achieved and the desired consummation of his purposes is reached.

This work will stand and spread abroad, because it is the work of God. After awhile it will gather within its fold men who, at the present time, consider it beneath their notice. It will accomplish the destiny that has been assigned to it. It will gather every honest man and woman on the face of the earth; all who will acknowledge truth will receive and rejoice in this work. I thank God that it is restored to the earth. It is more precious than the good will of men to know God. To have the spirit of truth, and the union and fellowship which exist among the Latter-day Saints, is worth more than the riches of California, more than all the mines of the earth, or all the jewels in the crown of every monarch on the earth, or their entire treasures, because they will fade away, but these will endure for ever. And the man who obeys the Gospel of Jesus need not feel that he is bound or enslaved, or deprived of the exercise of any of the faculties, as many suppose. He is emancipated from thraldom; he can rejoice in the light of truth, and go forward and embrace every principle of truth. Not religious truth alone; it is a wrong idea that people who are religious must confine themselves to what are termed religious truths only. The Gospel of Jesus Christ embraces within its scope every truth known to man; every truth pertaining to astronomy, geology and every other science belongs to and is incorporated in that Gospel.

I have spoken thus far and have not said a single word about that much-mooted doctrine—plurality of wives. I expect there are gentlemen and ladies here who would rather hear that spoken of than all that could be said besides; who would rather hear an Elder tell how many wives and children he has got than all that could be said about Jesus, his Apostles, the Holy Ghost or its gifts. There is a prurient curiosity on the part of a great many people in relation to this subject, and were it not transcending the bounds of politeness, about the first question they would ask after being introduced to an Elder would be, "How many wives and children have you got?" That is about the extent of their desires. Here is a great phenomenon before their eyes in this Territory, of intense interest and of immense importance, yet their souls cannot rise high enough to comprehend the first feature of it, and no higher than to ask about the number of a man's wives! When I hear such inquiries I pity the person who makes them. I think if a person cannot allow his or her mind to rise any higher than that, he or she is in a most deplorable condition.

I am satisfied that there is an immense amount of misunderstanding among the people of the world with respect to the Latter-day Saints and their belief in this peculiar doctrine. It is generally believed that we have embraced it for sensual purposes, and that we are a sensual people. We see these ideas frequently advanced in newspapers, and it is stated by them that we gather the people from the nations because of this doctrine. What a silly idea! Why, any man with a grain of common sense might know better if he would give a little reflection to the matter! How much easier it would be, if we were licentious, to practice licentiousness according to the popular method! Why go to the trouble and expense and incur the odium of sustaining wives and children merely to gratify licentiousness, when we could do it to the fullest extent, on the popular plan,

without incurring odium or assuming responsibility and care? Read the records of New York, Washington, Chicago, and the records of all the cities east and west on our continent, and then go to the old world, and you may find that men can gratify their lustful desire without incurring odium. They can even destroy females by the thousands in the gratification of their sensual appetites, but because the Latter-day Saints choose to marry them, to make women and their children respected and honorable, all hell is moved against them. The devil does not like it. I will tell you a rule, brethren, sisters and friends, that I have observed through my intercourse with men, in my travels, and that is, that they who have opposed this principle most bitterly when they understood it, have been the most corrupt men, the very men who have practiced adultery and whoredom in secret; while openly, to hear them speak of our system of patriarchial marriage, one might think them immaculate; but I never found pure-minded men or women, honest and true to their God, and to their partners if they had them, but what, when they heard it explained as the Saints in this Territory understand, preach and practice it, let them believe what they might on other points, they would acknowledge that there was something godlike in that doctrine, if we carried it out as we believed it. That has been my experience.

We are solving the problem that is before the world to-day, over which they are pretending to rack their brains. I mean the "Social Problem." We close the door on one side, and say that whoredoms, seductions and adulteries must not be committed amongst us, and we say to those who are determined to carry on such things we will kill you; at the same time we open the door in the other direction and make plural marriage honorable. What is the result? Why, a healthy, pure and virtuous community, a community which, in these respects, has no equal on the earth.

I say these few words by way of explanation; they are very inadequate to convey the ideas that we entertain, and that I would like to convey to my hearers, in relation to celestial marriage. That God may bless and sustain you in the practice of truth, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MARCH 26, 1871.

(Reported by David W. Evans.)

THE RESTORATION OF THE JEWS AND THE REBUILDING OF JERUSALEM—THE LATTER-DAY KINGDOM OF GOD—GATHERING OF ISRAEL.

I will call the attention of this congregation to a portion of the word of the Lord contained in the first five verses of the fourth.

chapter of the prophecies of Isaiah—

"Comfort ye, comfort ye my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.

"The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a high way for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain:

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

These are the words of the inspired Prophet Isaiah, most of which remain to be fulfilled. The first two verses contain a prediction not yet fulfilled: "Comfort ye my people, saith your God; speak comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

Every person who is acquainted with the history of the inhabitants of Jerusalem very well knows that this prediction has never received a fulfilment. In consequence of the wickedness of that people, and the great transgressions that they committed in the sight of heaven in rejecting the Lord, their true Messiah, great and severe calamities and judgments came upon them, and have continued upon them and their posterity until this age of the world. In other words, all those curses which are pronounced in the Book of Deuteronomy upon the head of Israel have literally been fulfilled during the past eighteen hundred years. I have no need to enter into particulars with regard to that devoted race; but I will state, very briefly, some of the judgments that they have endured.

After the Prophet Isaiah had delivered this prophecy they suffered severely at the hands of the Babylonians, who, about six centuries before Christ, came against the Jews and Jerusalem and destroyed many of their nation, and carried the remnant of them into captivity to Babylon, where they remained some seventy years. They then returned and rebuilt their city and temple, and were chastened at various times from that period until their Messiah came, in fulfilment of the prophecies and predictions of Isaiah concerning the first advent of the Redeemer. He came, as he, himself, expressed it, to his own, but his own received him not. They looked upon him as a base impostor, as a Sabbath-breaker, a gluttonous man and a wine-bibber. Instead of being a moral character, in their estimation, he was a friend of publicans and sinners, and associated with them instead of with those who professed to be religious. They persecuted, hated and reviled him; and finally succeeded, in fulfilment of prophecy, in crucifying him.

Jesus, before he was crucified, said unto the Jews, "I say unto you that the kingdom of God shall be taken from you, and shall be given to a people who shall bring forth the fruits thereof." As much as to say, "You once enjoyed the fruits of the kingdom; you once had in your midst inspired men, prophets, great and holy men who spoke as they were moved upon by the Holy Ghost; you once enjoyed all the blessings and gifts of the kingdom of God; in the days of your righteousness you enjoyed these fruits in abundance. But, alas! you have departed from the laws of that kingdom; you have

forsaken the religion of your fathers; you have turned your hearts away, you have apostatized from the truth, and the fruits that were enjoyed by your fathers no longer exist among you. Your fathers were in possession of all the miraculous fruits and blessings and gifts of the kingdom. They could prophecy and see visions; they could hear the voice of the Lord speaking to them; they could enjoy the power and gift of the Holy Spirit; work miracles in the name of the Lord; heal the sick; cast out devils and perform all these miracles that are recorded in the Old Testament; and these were the fruits of that kingdom which you, the Jewish nation, once enjoyed; but because you have rejected your Messiah, rejected the testimony of the prophets concerning him; rejected the testimony given in the law of Moses, and those great types pointing to the Messiah, you, in turn, shall be rejected, the kingdom shall be taken from you, and it shall be given to a nation who shall bring forth the fruits thereof."

Again, Jesus says, before he was crucified, when looking upon Jerusalem, the capital city of the Jews, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you together as a hen gathers her chickens under her wings, but ye would not."

Again, after enumerating their wickednesses, pointing out their apostacy, and pronouncing a great variety of woes upon them, he finally delivers a prediction of this nature upon the heads of this devoted people, "There shall be great distress in the land, and wrath upon this people; they shall be destroyed by the edge of the sword; they shall be carried away captive into all nations, and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are fulfilled."

This was literally fulfilled upon their heads. Titus, the Roman general, laid siege to that city and overcame the Jews, eleven hundred thousand of whom were killed, and ninety-seven thousand taken into captivity, many of the latter being afterwards persecuted and killed by their enemies; thus a poor, miserable remnant were scattered abroad among all the various nations and kingdoms of the earth. Jerusalem, their beloved city, where their temple was built, where the name of the Lord was placed, and from which they had been warned by the mouth of the prophets, where the voice of inspiration had been heard; where Jesus himself, who spake as never man spake, ministered for many months. That city was delivered up to the Gentiles, and overcome by them; the stones of their beautiful temple were torn down to the very foundation, and the city passed into the hands of the Gentiles, and has remained in their possession from that day until the present time, which, I think, is now precisely 18 centuries since that people were scattered and became a hiss and a byeword among all nations. It was said this morning that they invoked the curse of the Almighty on their heads when they said, at the crucifixion of the Savior, "Let his blood be upon us and upon our children." The Lord took them at their word, and his blood has been answered upon their heads, and upon the heads of their children, and their children's children, until eighteen long centuries have rolled away.

When will the time come for this great curse to be removed from the Jewish nation? When shall it be said that "her iniquity is pardoned, she has received at the Lord's hand double for all her sins?" When shall

the message go forth, in the words of our text, "Comfort ye, comfort ye my people, saith your God? Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she has received at the Lord's hand double for her sins." I ask the question; where shall we get the reply? In what way will this comforting message be delivered to the inhabitants of the earth? When shall this glorious cry go forth concerning this persecuted, down-trodden people? When shall Jerusalem be rebuilt in all its beauty and glory by the hand of the people who have been so long scattered among the nations? When shall that beautiful and holy temple be again reared upon its former foundations, and the glory of the Lord be manifested in it? There is such a proclamation to be made manifest, such a message to go forth by Divine authority and power, and to be delivered to the children of men, comforting the inhabitants of Jerusalem and declaring that her warfare is accomplished.

Before this great message for the redemption and salvation of the Jewish nation can ever go forth, there is a certain work to be performed on the earth, certain purposes to be fulfilled, and until that is fulfilled and accomplished, Jerusalem can never be rebuilt, and the Jews can never return as a nation. A decree has gone forth by the mouth of the Son of God himself, that that city should be in the possession of the Gentiles, and that it should be trodden down by them, and that the Jews should be scattered among the nations until the times of the Gentiles are fulfilled. Who, among all the inhabitants of the earth, can tell us how the Lord will bring about the fulfilment of this prediction in regard to the Gentiles? Who is able to declare when the times of the Gentiles will be fulfilled? Who knows anything about it, unless it be revealed from heaven? We might pore over the pages of the Bible, understand many of the prophecies that have been fulfilled, and be able to treasure up in our hearts and commit to memory all the predictions of the prophets, and yet, without new revelation, no person would be able to decide when the times of the Gentiles are fulfilled. We might, of course, by carefully searching the prophecies, judge of the particular period of age of the world in which that would take place; but to come to the exact year is out of the power of human wisdom, it cannot comprehend it; nothing but new revelation can put us in possession of this important knowledge. In vain may attempts be made, by the organization of societies, for the amelioration of the condition of the Jews; in vain will societies be organized for their restoration to their own land and the rebuilding of Jerusalem, until the Lord's time arrive.

It may not be amiss to declare, in a very few words, the belief of the Latter-day Saints, in regard to the fulfilling of the times of the Gentiles; that is, what we understand by the fulfilling of their times. We believe, as was said this morning, that before the times of the Gentiles can possibly be fulfilled, a proclamation must come from heaven and be sounded in their ears—namely, that an angel must come from heaven and bring the everlasting Gospel, not for the Jews, the descendants of Israel, alone, but for every nation, kindred, tongue and people. Gentiles and Jews, all must hear it, for the prediction is that when the angel comes forth with that message from heaven, it is to be preached to all nations, kindreds, tongues and people. This, of course, includes Gentiles as well as Jews.

We cannot, therefore, suppose that the times of the Gentiles will be fulfilled until after that event takes place. When the angel comes, when the servants of God are sent forth by Divine authority with a proclamation, and have fulfilled that prediction by declaring the everlasting Gospel to all the nations and kingdoms of the Gentiles, then their times will be fulfilled, and not before.

What would be the use of sending the Gospel to the Gentiles if their times were fulfilled and there was no hope or chance for them to receive salvation? The very declaration—that an angel shall come forth with the Gospel in the latter days before the destruction of the wicked, and that that Gospel is to be preached to Gentiles as well as Jews, is proof and evidence to every reflecting mind that believes the Bible that the Gentiles will have an opportunity, until that message is delivered and the prediction concerning it fulfilled. When that is done the law is bound, the testimony is sealed, so far as they are concerned.

When the Almighty, in the present century, sent forth an angel from heaven, as we heard this forenoon, and restored the Gospel and the authority and power to preach it and administer its ordinances, and organized this Church on the earth, and sent forth his servants to all nations so far as they would open their doors to receive them, they were fulfilling the commands of the Most High given by the angel. We have been forty years, since the angel came, fulfilling that prediction; how many more years the Lord may bear with the nations and kingdoms of the Gentiles before they are cut off I do not know. How many more years will pass over our heads that we will have the privilege of declaring the fullness of the everlasting Gospel among the nations of the Gentiles is not revealed. All that we know on the subject is what the Lord *told us some forty* years ago, that the times of the Gentiles would be fulfilled in the generation in which he established his Church, that is, that before the generation living forty years ago have all passed away the times of the Gentiles will be fulfilled. And what then? The prediction of Isaiah, in another place, will be *literally* fulfilled—the "law will be bound up and the testimony sealed" so far as sending the Gospel to the Gentile nations is concerned.

What will be the next work to be performed? The Jews will then come in remembrance before the Lord. That is, the set time for their deliverance and restoration will have come, the period predicted by the mouth of the ancient prophet in which the Gospel shall be proclaimed to them. In testimony of this let me refer you to the eleventh chapter of Romans, in which the Apostle Paul has touched upon this subject very plainly. We will read a few passages, commencing at the 13th verse:

"For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office.

"If by any means I may provoke to emulation them which are my flesh, and might save some of them."

Again he says, speaking of Israel—

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

"Thou wilt say then, the branches were broken off that I might be grafted in."

Thus the kingdom was taken from Israel and given to them (the Gentiles)

and they brought forth the fruits of it.

Says Paul again—

"Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear;

"For if God spared not the natural branches, take heed lest he also spare not thee—"

A great warning to the Gentiles—the house of Israel—the branches of the tame olive tree were broken off because they ceased to bring forth the fruits of the kingdom of God. As much as to say, Because they ceased to bring forth the fruit that pertains to the tame olive tree, they were broken off through unbelief, therefore you Gentiles, who are now grafted in, being branches of the wild olive tree, take heed and beware lest you fall after the same example of unbelief. If thou standest by faith, boast not against the branches, etc.

Paul says—

"Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness—otherwise thou shalt be cut off."

Now, here is a definite prediction: if ye continue in his goodness, the goodness of God will be extended to you, though you are Gentiles, though you are grafted, contrary to nature, into the tame olive tree, but if you do not continue in his goodness, if you lose your faith, as the house of Israel lost it; if you cease to bring forth the fruits of the kingdom, as they have done, you also shall be cut off. And they also; that is, the Jews, if they abide not in unbelief, shall be grafted in, for God is able to graft them in again; but if they were cut out of an olive tree, wild by nature, and were grafted, contrary to nature, into a good olive tree, how much more shall those which be the natural branches (meaning the scattered Jews), be grafted into their own olive tree? For I would not, brethren, that you should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part has happened to Israel until the fullness of the Gentiles be come in—

"And so all Israel shall be saved; as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob."

You see, the Lord has a blessing in store for Jacob—the literal seed of Israel; but we cannot go to them until the Gentile fullness has come in, until their times are fulfilled, then all Israel will be saved, by a Deliverer sent out of Zion; in other words, there will be a Zion again on the earth. The earth has been destitute of a Zion for about sixteen centuries. No Church of God, no prophets, no inspired Apostles, no voice of God from the heavens, no ministration of angels; none of the ancient powers and gifts, all the fruits of the kingdom of God that existed in the first century of the Christian era banished from among the Gentile nations, and the cry among them all is, "That the power of godliness, as manifested in the first century of the Christian era, is no longer necessary." They have a form of godliness without the power thereof. The power then manifested, say they, is not to be enjoyed by the people of our day and age.

Having, then, lost their faith and ceased to bring forth the fruits of the kingdom, the prediction has gone forth that they also shall be cut off. But when? Not until the Lord sends that angel from heaven with the everlasting Gospel, and sends forth his servants by Divine authority to preach the Gospel to all the nations and kingdoms of the Gentiles. When that has been done it brings condemnation wherever the sound of it goes and the people reject it. But a few will receive it; a few will gather

together and they will build up Zion, and out of that Zion will come a Deliverer who will turn away ungodliness from Jacob.

Who will be that Deliverer? Certainly Jesus, when he came eighteen centuries ago, did not turn away ungodliness from Jacob, for they then were filling up their cup with iniquity. They have remained in unbelief from that day to this; hence, there did not come a Deliverer out of Zion eighteen centuries ago. But the Zion of the last days, that Zion that is so frequently and so fully spoken of by the ancient prophets, especially by Isaiah, is the Church and kingdom of God; and out of that Church or kingdom or Zion is to come a Deliverer, who will turn away ungodliness from Jacob after the times of the Gentiles are fulfilled.

Paul further says—

"As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes."

Again he says, in the 30th verse—

"For as ye, in times past, believed not God, yet have now obtained mercy through their unbelief; even so have these," meaning Israel, "also now not believed, that through your mercy they also may obtain mercy."

This shows that the proclamation which goes to Israel must come through the Gentile nations; that is, through those whom God may select among the Gentiles, that through the mercy and kindness of the Gentiles, or those who receive the message in the latter days, the house of Israel may be saved.

This is what the Lord has in store for his servants. You young men who sit here on these seats will live to see the times of the Gentiles fulfilled; you will live to see the time when the Lord will give you a direct command from on high to no more go into the cities of the Gentiles to preach unto them, the law having been bound, the testimony sealed; and the mission which you will receive, young men, will be to go to the scattered remnants of the house of Israel among all the nations and kingdoms of the Gentiles. To search them out and proclaim to them the message restored by the angel, that it may be preached to Israel as well as to the Gentiles. That is your destiny; that, young men, is what the Lord will require at your hands. We have labored, in the midst of persecution, for forty years past in trying to establish Zion among the Gentiles.

Will the Gentiles be entirely cut off? Oh no, there will be a great many, even when Israel are gathering, who will come along and say, "Let us be numbered with Israel, and be made partakers of the same blessings with them; let us enter into the same covenant and be gathered with them and with the people of God." Though the testimony is bound, and though the law is sealed up, yet there will be an opening for you to come in. But you will have to come of your own accord, there will be no message sent to you, no ministration of the servants of God expressly directed to you. When the times of the Gentiles are filled, through the mercy of the believing Gentiles, the house of Israel must obtain mercy; that is, through the messengers that will then go forth and fulfill the first verses of my text—"Comfort ye, comfort ye, my people, saith your God."

Individuals are now sitting in this Tabernacle who will carry this message. The young among us will go forth to the ends of the earth and declare to the scattered remnants of Israel, wherever found, the comforting words that, "The times of the Gentiles are fulfilled, that the day is come

for the covenant which God made with the ancient fathers of Israel to be fulfilled;" and you will have the pleasure of gathering them up by thousands, tens of thousands, and hundreds of thousands, from the islands of the sea and from all quarters of the earth; for that will be a day of power far more than it is while the Gospel continues among the Gentiles.

"But," inquires one, "have you any testimony from the Scriptures to prove that that day will be a day of power?" Hear what the Lord says by the mouth of the Psalmist David, "Thy people shall be willing in the day of thy power." They are not willing now and have not been willing for eighteen centuries past. But when the day of his power comes they will be willing to hearken, they will gather up to their promised land, for it will be the day of the Lord's power. In what respect will there be power manifested then? As power was manifested when the Lord brought Israel from the Egyptian nation into the wilderness of Sinai and spoke to them by his own voice, so will the power of Almighty God be made manifest among all the nations of the earth when he brings about the redemption and restoration of his people Israel; or, in other words, the former display of power will be eclipsed, for that which was done in one land, among the Israelites and Egyptians in the wilderness, will be performed among all nations. So says the prophet. Let us quote prophecy to show what the day of the Lord's power means, when the people of Israel will be willing. The first to which I will call your attention will be found recorded in the 20th chapter of Ezekiel, commencing at the 33rd verse—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."

This will be when the times of the Gentiles are fulfilled, and you Elders of Zion are sent to the house of Israel. You will go in the Lord's power, and so great will be that power that you will have influence over them. You will tell them that their warfare is accomplished, that their iniquity is pardoned, and that they have received at the Lord's hand double for all their sin; and the Lord will bear witness of this by his mighty power, with a mighty hand and an outstretched arm will the Lord do this, and with fury poured out. Poured out upon whom? Upon all the nations and kingdoms of the Gentiles who will not receive the truth, their times being fulfilled. It will be expressly the day of the Lord's judgment, or, in other words, the hour of the Lord's judgment, that is spoken of in the 14th chapter of Revelations, when the angel brings the Gospel.

It is not only a Gospel to be preached to all the nations of the earth, but in connection with it you will have to make proclamation connected with it, to all people, to fear God and give glory to him, for the hour of his judgment is come. And as these judgments come, kingdoms and thrones will be cast down and overturned. Empire will war with empire, kingdom with kingdom, and

city with city, and there will be one general revolution throughout the earth, the Jews fleeing to their own country, desolation coming upon the wicked, with the swiftness of whirlwinds and fury poured out, recollect, as it was poured out on the Egyptians.

Let us read the 35th verse—

"And I will bring you into the wilderness of the people, and there will I plead with you face to face."

"No more miracles," say this Christian generation; "no more power to be made manifest; we have a form of godliness, but we don't need this display of power." This is their cry, with all these prophecies staring them in the face.

"I will bring you into the wilderness."

Bring whom? The house of Israel which are gathered from all these various nations. "I will bring you into the wilderness, and there I will plead with you face to face as I plead with your fathers in the wilderness, in the land of Egypt." How did he plead with them there? He plead with them by his power, by splendid miracles, by his own voice he caused Mount Sinai to tremble under the sound and power of his voice, while lightnings and thunders were made manifest before all the congregation of Israel. He spoke to them by the voice of a trumpet which, when the twenty-five hundred thousand of the hosts of Israel heard, they fled, and stood afar off—they were afraid and fearful, because the Lord had descended upon Mount Sinai. So will he plead with Israel in the latter days, and show forth his mighty hand and power, when he gathers them from the nations; and he will give revelation as he did to their fathers in the wilderness of the land of Egypt.

But as a still further testimony of the power that will be made manifest in the restitution of Israel, let me refer you to another passage, which is contained in the 11th chapter of Isaiah, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Here is a declaration that the two great kingdoms of Israel—its "outcasts," the ten tribes, scattered seven hundred and twenty years before Christ, and the "dispersed of Judah," dispersed among all nations, shall be gathered. But before he gathers them he will set up an ensign—an ensign is to be raised in the latter-days especially for the gathering of Israel.

Again, says the Prophet, "And the Lord shall utterly destroy the tongue of the Egyptian sea." How? "With his mighty power shall he shake his hand over the river and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people which shall be left from Assyria like as it was to Israel in the day that he came up out of the land of Egypt." The same thing, not a spiritual, but a literal transaction, as the Lord smote the tongue of the Egyptian sea in ancient days, and caused his people to go through on a highway in the midst of those mighty waters which stood like walls on each side of the assembly of Israel. So in the latter days he will not only cut off the tongue of the Egyptian sea, but the river in its seven streams will also be divided and men will go through dryshod. This is the testimony of the prophets concerning the events that are to take place when the times of the Gentiles are fulfilled.

But in regard to this ensign, the Lord has never said that he will lift it up before the time comes to gather

Israel. And now let us inquire where will it be lifted up; in what part of the earth will he commence the great work? He must begin it among the Gentiles, as I have already said, and as Isaiah tells us in the 49th chapter —a standard or ensign, to which the people will gather, will be reared among the Gentiles. Recollect this is something to be commenced among the Gentiles, not among the Jewish nation, not away yonder in Palestine or Jerusalem. "Thus saith the Lord God, behold I will lift up mine hand to the Gentiles and set up my standard to the people"—the same ensign that Isaiah speaks of in the eleventh chapter—for a standard and an ensign are synonymous terms.

Now, notice what follows, as soon as this standard is raised among the Gentiles, "They shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders;" that is, those who receive that standard, or who embrace the work and gather to the standard, "shall bring thy sons in their arms and thy daughters on their shoulders." Will the kings of the earth help on this work? Yes, for the prophet says, "And kings shall be their nursing fathers and their queens thy nursing mothers." What more about the Gentiles? "And they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." Israel is to be honored: the Lord will require even the kings of the Gentiles—their great men, lords, nobles and rulers to bow down and lick up the dust of their feet, for he intends to make Israel the head and not the tail.

To show still more fully the place where this ensign or standard is to be raised, let me refer you to the 18th chapter of Isaiah, wherein you will find these words, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." In the 3rd verse of that chapter, after uttering the prediction concerning the judgment to come upon that land beyond the rivers of Ethiopia from Palestine—a land that has the appearance of shadowing with wings, like North and South America, the prophet says, "All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth with a trumpet, hear ye"—something that the Lord considered worthy of the attention of all the people of the earth. It was not to be sounded to one nation alone, not a work like that of ancient days—to be done among the Egyptian nation alone, but "*all* ye inhabitants of the world and dwellers on the earth, see ye, when he lifts up an ensign on the mountains, and when he bloweth a trumpet, hear ye."

Now Webster and other lexicographers in their definitions of the word "standard" say it is something to which the people rally and around which they gather, as you Latter-day Saints have rallied to these mountains from all the various nations and kingdoms of Europe; from Australia, Southern Africa, Hindostan and other parts of the earth. Here the "standard" has been lifted up, the "ensign" has been raised; the angel has come, the voice of inspiration is again heard; the Church of the living God is again reared; Zion is rising in the earth; the times of the Gentiles will soon be fulfilled, and when that epoch arrives all the inhabitants of the earth will be required to see, understand and listen to that which God is doing in the midst of the mountains. He is raising up a people there that are called his Church, his kingdom, that never is to be destroyed, but is to continue for ever.

This agrees with the testimony of

the Prophet Daniel. In his second chapter we are informed that Nebuchadnezzar, the king, had a dream in which it was revealed to him concerning the kingdoms of this world, down to the latter days. Daniel came forth before the king, related the dream and gave the interpretation thereof. Said he—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

"His legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

The mountain referred to by Daniel is the place where the standard is to be raised and the ensign is to be reared; the same place whence the proclamation was to go to all the dwellers on the face of the earth requiring them to listen to the same, and to see the stone that was cut out of the mountains that was eventually to fill the whole earth; while the great image representing all human governments was to become like the chaff of the summer threshing floor.

Are there any statesmen in this congregation, among the strangers who are visiting in our midst, who are desirous to know the future destiny of the nations, kingdoms and governments of our globe? Read the prophecies; there you will find portrayed the destiny of all governments organized by human wisdom; they are to become like the chaff of the summer threshing floor—the wind is to carry them away, and no place is to be found for them, from the head of gold to the feet and toes of iron and clay, all are to be broken to pieces together. And what is to remain in their stead? A stone cut out of the mountains without hands—little in its beginning, insignificant in the estimation of the great and powerful kingdoms of the world; but it is to roll forth, become a great mountain and fill the whole earth and to continue for ever. Hear what the prophet has said—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The kingdom that was set up eighteen hundred years ago by our Savior and his Apostles was destroyed out of the earth in fulfillment of the prophecies of Daniel and John the Revelator. They said that the powers of the world would make war with that kingdom and overcome it. That has been fulfilled to the very letter. The kingdom of God, with its inspired prophets and Apostles, was rooted out of the earth, also the Priesthood with all its powers; and instead thereof churches, creeds and governments have been reared and built up by human wisdom; but the kingdom of God that is to be established in these last days, instead of being overcome and destroyed out of the earth, is to stand for ever; it was not to be delivered to another people; that is, it is never to change hands, but once established, once organized

on the earth, it is to continue from that time henceforth and for ever, while the kingdoms of this world will vanish away like the dream of a night vision.

Now we begin to understand the latter part of our text. Not only is Israel to be saved; but "prepare ye the way of the Lord, make straight in the desert an highway for our God." What do we want with an highway in the desert? We have already read about the highway through the Red Sea, and through the seven streams of the river of Egypt that is to be cast up like it was in ancient days; but what need have we for a highway in the desert? It is for the ransomed of the Lord to pass over. What ransomed of the Lord? Those who are ransomed from among the nations, by the proclamation of the everlasting Gospel, those who listen to the angelic message that comes from heaven; they who have toiled with ox teams, mule teams and hand carts and wheelbarrows to get themselves here, to lay a foundation of the work of God in the midst of this desert. They need a highway here, that the balance who are to come hereafter, and they will come by hundreds of thousands, may come swiftly, and more speedily than by handcart conveyances. And this puts me in mind of another passage in regard to the highway connected with the proclamation of the Gospel to all the world.

Isaiah says, "Cast up, cast up an highway, gather out the stones, lift up a standard for the people, prepare ye the way of the people, for behold the Lord hath proclaimed unto the ends of the world, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him and his work is before him. They shall call them a holy people, the redeemed of the Lord; and they shall be called, sought out, city not forsaken." What a curious work to take place in the latter days! A highway to be made, and the stones to be gathered out! When these men, sitting here on these seats, were working out in these rugged mountains for some two or three hundred miles fulfilling these prophecies, did you blast out the rocks and gather out the stones?

Another thing connected with the prophecy says, "Go through, go through the gates; cast up an highway," etc. I have no doubt that the prophet saw the construction of this highway in vision, in fact he must have seen it or he could not have predicted it to such a nicety. He must also have seen these trains crossing this great continent, "dodging" into what seemed to be holes in the mountains, and after watching a little while see them come out at the opposite side. He did not call them tunnels in those days, but said, "Go through the gates," etc.

In order to show how swiftly the people would come on this highway in the latter days let me refer you to the 5th chapter of Isaiah and the 26th verse, "He will lift up his ensign to the nations from afar, and will hiss unto them from the ends of the earth; and behold they shall come with speed swiftly." Not with handcarts and ox teams as we did for many years; but they are to come from the ends of the earth swiftly. But he tells us that an ensign is to be lifted up. All these predictions centre in one: The standard, the ensign, the proclamation, the casting up of the highway, and the coming with speed swiftly, all concentrate, as it were, into one, to fulfil the great purposes of Jehovah in the latter days.

"Lift up an ensign to the nations from afar!" Where was Isaiah when he delivered this prophecy? In

Palestine. Do you think you could get much further from Palestine and have an ensign raised up from afar? It is not an ensign that is to be raised up in the land of Palestine, right where the prophet predicted it; but he saw from afar, from a great distance, the great work God would perform in the latter day. "Lift up an ensign for the nations;" not for one nation, not for a few people; but it was a work that was general in its nature—an ensign or standard the raising of which was to affect all the inhabitants of the earth. And when this is accomplished an highway was to be built and be made straight in the desert—an highway for our God. Why? Because, says our text, the glory of the Lord was to be revealed and all flesh was to see it together. This does not refer to the first coming of the Messiah, but to that great advent spoken of by all the prophets when he shall come in his glory and power, when the mountains and hills that are on the east, west, north and south of this valley will be leveled; when the crooked places shall be made straight, and the rough places plain; and when the glory of the Lord will be revealed; and, instead of a few seeing it, as they did in ancient times, "all flesh will see it together;" for every eye shall see him when he comes in his glory and power to reign as King of kings and Lord of lords. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

DELIVERED IN THE TABERNACLE, OGDEN CITY, JULY 10, 1870.

(Reported by David W. Evans.)

SIN—THE ATONEMENT—GOOD AND EVIL—THE KINGDOM OF GOD.

I am disposed to ask a few questions of this congregation, though not expecting them to give audible answers. Judging from what I know and understand of the Latter-day Saints, I can answer these questions satisfactorily to myself, and probably to the satisfaction of most of the people.

Do we believe in the Scriptures of Divine truth?—those which are contained in the Old and New Testaments, in the Book of Mormon, the Book of Doctrine and Covenants, and other revelations that have been given to this people? I can answer this in the affirmative, by saying that we certainly do. This leads my mind to the reflection that if we believe the Scriptures and the revelations I have referred to, we also believe that Jesus is the Christ; and believing the Scriptures and that Jesus is the Christ, we must believe other things also. If the Scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good

from evil? I can answer this to suit myself by saying it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets, the honey and the honeycomb, from the time we come into this world until the time we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists in this world is demonstrated by its opposite. If this is the fact—and all true philosophy proves it—it leads me to the conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. It may be deemed strange and singular by the Christian world that we should believe such a thing; but the Scriptures inform us, in Genesis iii., 22, that the Lord God said, "Behold, the man has become as one of us, to know good and evil." Are we the sons and daughters of that God whom we serve? We answer we are. Do we expect to be exalted with our Father in heaven? We do. How are we to be exalted? We have sinned and transgressed the law of God. The Christian world and the world of mankind have not only transgressed the laws of God, but they have changed the ordinances and broken every covenant that God has given them. Then I ask, Is there a debt contracted between the Father and his children? There is. Our first parents transgressed the law that was given them in the garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a divine debt. What will pay it? I ask, Is there anything short of a divine sacrifice that can pay this debt? No; there is not.

I say this to gratify myself, and to gratify my brethren and sisters. A divine debt has been contracted by the children, and the Father demands recompense. He says to his children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my Only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why he should sacrifice his life? The idea that the Son of God, who never committed sin, should sacrifice his life, is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent his Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that he has paid the debt, in fulfilment of the Scripture which says, "He was the Lamb slain from the foundation of the world." Is it so on any other earth? On every earth. How many earths are there? I observed this morning that you may take the particles of matter composing this earth, and if they could be enumerated they would only be a beginning to the number of the creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experience that we are passing through. Sin is upon every earth that ever was created, and if it was not so, I would like some philosophers to let us know how people can be exalted to become sons of God, and enjoy a fulness of glory with the Redeemer. Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof;

in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through.

Is this easy to understand? It is perfectly easy to me; and my advice to those who have queries and doubts on this subject is, when they reason and philosophize upon it, not to plant their position in falsehood or argue hypothetically, but upon the facts as they exist, and they will come to the conclusion that unless God provides a Savior to pay this debt it can never be paid. Can all the wisdom of the world devise means by which we can be redeemed, and return to the presence of our Father and elder brother, and dwell with holy angels and celestial beings? No; it is beyond the power and wisdom of the inhabitants of the earth that now live, or that ever did or ever will live, to prepare or create a sacrifice that will pay this divine debt. But God provided it, and his Son has paid it, and we, each and every one, can now receive the truth and be saved in the kingdom of God. Is it clear and plain? It is to me, and if you have the Spirit of God, it is as plain to you as anything else in the world. Why are you baptized for the remission of sins? Is there virtue in it? There is. Why do we lay hands on the sick? Is there virtue in doing so? There is, and the wicked world as well as the Saints prove this. Since Joseph Smith received revelations from God, Spiritualism has taken its rise, and has spread with unprecedented rapidity; and they will lay hands on each other—one system proving another—spiritualism demonstrating the reality of animal magnetism? Is there virtue in one person more than another? Power in one more than another? Spirit in one more than another? Yes, there is. I will tell you how much I have. You may assemble together every spiritualist on the face of the earth, and I will defy them to make a table move or get a communication from hell or any other place while I am present. Yes, there is more spirit in some than in others; and this power—called by the world animal magnetism—enables those possessing it to put others into the mesmeric sleep. When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. I do not say that I heal everybody I lay hands on; but many have been healed under my administration. Jesus said, on one occasion, "Who has touched me?" A woman had crept up behind him in the crowd, and touched the hem of his garment, and he knew it, because virtue had gone from him. Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever or other disease has to give way. My brethren and sisters, there is virtue in us if we will do right; if we live our religion we are the temples of God wherein he will dwell; if we defile ourselves, these temples God will destroy.

We shall now sing and dismiss the meeting. We do hope and pray you Latter day Saints to live according to your best knowledge; and we pray God, our Heavenly Father, in the name of Jesus, to give you faith, grace and fortitude to do so; and his Spirit, that you may be able to see the glory of his kingdom, and then compare it with the kingdoms of this world. What is the glory of this world? Just gather it all together,

and it is nothing but a shadow! All the kings and potentates on the earth, with all their power, pomp, greatness and grandeur, will pass into oblivion —they will pass completely from the remembrance of the children of men; they were, but are not. This is the glory of the world; but the glory of the kingdom of God was, is, and for ever will be!

The Lord bless you. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 7, 1870.

(Reported by David W. Evans.)

THE LATTER-DAY SAINTS THE HOPE OF THE WORLD—JESUS MUST BE ACKNOWLEDGED—ONE-MAN POWER—TRUTH AND ERROR.

It may appear strange to Jew and Gentile, to Saint and sinner, to high and low, to bond and free, but with all our weaknesses and imperfections we, the Latter-day Saints, are the hope of the whole world. Our brother who has just spoken says there is something to be done, and I say that God has commenced to do it upon this continent. The Lord has revealed his will from the heavens; he has bestowed his Priesthood on the children of men; he has sent forth his holy angels with the Gospel to proclaim, and this Gospel has been proclaimed to the children of men, and a few have received it; and strange as it may sound to the ears, and inconsistent as it may be to the hearts, sympathies, judgments or feelings of the Christian or of the heathen world, without us they cannot be saved; with all our weaknesses and imperfections, and as far short as we may come of the perfection that we understand and which is necessary to possess before we can enjoy the celestial kingdom of God, this is verily true.

The few observations that we have heard this morning are rich, and many of them full of divine matter, and especially with regard to the Christian world. This book, that we call the Bible, the Christian world profess to believe in. Let me tell them that they must either acknowledge, openly and frankly, that the Latter-day Saints have the Gospel taught by Christ and his Apostles or they will go to the wall as infidels; it cannot be otherwise. There are but two parties on the earth, one for God and the other for the world or the evil one. No matter how many names the Christian or heathen world bear, or how many sects and creeds may exist, there are but two parties, one for heaven and God, and the other will go to some other kingdom than the celestial kingdom of God.

Our brethren go forth in weakness; and our Elders have traversed the earth, and have offered the Gospel

unto every nation that would open its doors to receive it. A few from various nations have obeyed it and have gathered themselves together; but of this number few live strictly according to the words revealed for the guidance of the Saints. The Gospel of the Son of God is the only thing that will do the people good. It is all happiness, submission, kindness and love; it is glory to God in the highest, and good will to man on the earth. But even if we had not the Holy Ghost within us, look at the morals that are taught in this Book, say nothing about the divinity of the doctrine of the Son of God; take it morally, is it not the best code for people to live by ever portrayed or placed on paper? We say it is; and we may look at it in any light we please.

When the Elders of Israel go forth to preach the Gospel to the inhabitants of the earth, though it may be done in weakness and with a stammering tongue, the Spirit of the Lord attends the preached word and bears witness to the honest in heart, and teaches them that this is the truth. No matter how many priests, or who contend against the Gospel and say, "We do not acknowledge that Jesus is the Son of God, we believe he was a philanthropist, or a divine man in human shape, so far as nature can make him so, but to acknowledge that he was the Son of God we cannot;" it is no matter how many talk like this, they must eventually either acknowledge that he is the Son of God and that his Gospel is the only Gospel or they must take infidelity. Is this the fact? It is. Sooner or later the sects, one after another, will deny the Savior and every one of the ordinances of his Gospel, until they are all enveloped in infidelity, or they must accept the whole. Strange as it may appear, they are now following shadows, phantoms of the brain, and mischievous manifestations.

When the Elders of Israel first commenced to preach the Gospel there was no such thing known on the earth as a belief in spiritual manifestations, which are now so general. I promised them years and years ago, when I commenced my career in the ministry, that, if they did not accept the revelations which God had delivered to the children of men, he would suffer the enemy of all righteousness to give them revelations to their hearts' content, and they would receive and believe them. What is the condition of the Christian world to-day? They are seeking after mischievous muttering spirits; they are seeking to know something that is not true, and to establish that which no true philosophy on earth will establish. The only true philosophy ever revealed to the children of men, whether pertaining to religion, science, art, mechanism, or to any and every department of human knowledge, was revealed by God. It is true that many who do not believe in Jesus possess more or less of this true philosophy which comes from God, whether they acknowledge it or not.

One of my brethren who has been speaking to you says it is a mystery to him to see the people led as they are; to see them submit to manpower, and to false creeds and governments as they do. It is not strange to me. They must be servants to some being or principle. There is not a being on the face of the earth that is free and independent of God and his Spirit, or of that mischievous influence and power that goes through the earth, seeking whom it may devour and to lead captive at its will. Every son and daughter of Adam is subject to one of these powers; there are none but what have within them

the operations of a spirit of good or evil.

When we read over the history of the ancients we can learn that many of them acted very foolishly; their conduct was unbecoming in many instances. Even Moses, great as he was, and as much of divinity, light and intelligence as he enjoyed from the Almighty, lifted himself up above the Power that conferred upon him his greatness and influence, and said to the people, "Shall *I* do this or that for you?" instead of saying, "The Lord will do this or that for you," or, "Shall the Lord do thus and so for you?" Through his pride and selfishness he was deprived of the privilege of going into the land of Canaan. It is also true that David, in many things, was very unwise. We are told that he was a man after God's own heart, yet he did many things which he knew to be wrong in the sight of God. Where was he left? In darkness. Then Solomon, borne to David by Bathsheba, was also left in the dark, with all his greatness and wisdom! After being blessed of the Lord to a most wonderful degree, he turned from the Lord, followed after strange women and sacrified to idols. Many of the ancients acted unwisely, and I hope and trust that many of the Elders of Israel will do better than some of them. But if we can do as well as some of them, we are safe for honor, glory, immortality, eternal lives and exaltation in the kingdom that God has prepared for the righteous.

When Brother Spencer was speaking he said, "I believe in one-man power." What can we do without it? If God does not rule in the midst of the nations of the earth, sooner or later those nations will go down. If the Lord Almighty does not rule in the hearts of individuals, families, neighborhoods, towns, cities, states, and countries, sooner or later they will fall. I cannot do without the Lord Jesus! He is the man for me. That God who holds the keys of life and death, and who has suffered and died for the children of men, is he who must rule in the hearts of the children of obedience, and his kingdom will stand for ever. The laws which God has revealed to the children of men are as pure and as much calculated to endure forever to-day as they ever were. Why? Because they are pure and holy, and anything that is impure must, sooner or later, perish; no matter whether it is in the faith and practice of an individual, town, nation or government. That kingdom, principality, power or person that is not controlled by principles that are pure and holy must eventually pass away and perish.

Our brother who last addressed you said he did not know much about Scripture. He had a father who read the Scriptures in his family, and who taught his children the way of life and salvation contained therein. Professor Orson Spencer was as good a scriptorian as could be found on this continent. He lived faithful to it, and taught his children to have faith in the name of the Lord Jesus. He was a rare gentleman. Very few of the learned or of those who are high and lifted up in the estimation of the people receive the Gospel; but Professor Spencer received it. Though poor, yet he was in high life and high standing, and he received and obeyed the Gospel and submitted to the government God had established.

What is it that enables our Elders to go forth and preach the Gospel? The Spirit of the Lord. This is their experience and testimony. What do they testify when they go forth? That the Gospel, as set forth in the Old and New Testaments, is true; that the plan of salvation, revealed

by God through his prophets in ancient times, and in modern times through Joseph Smith, is true; and as they are enlightened and aided by the Spirit of the Lord, error must fall before them. I often think what a task the Elders of Israel would have to perform if they had to go to the world and establish a false religion! They would have to read and study for years! They would be compelled to start at the common school, and go from there to the academy, and thence to the college and seminary; they must know what every divine, historian and commentator has said about every Scripture; they must also have language at their tongues' ends to swamp the common people with their fine words, and drown them in the mist of fog and error. But it is not so with the Elders of Israel; they go forth with the plain, simple truth which God has revealed, and which commends itself to the conscience and understanding of every honest and virtuous individual who hears it. No matter how simple the declaration of a servant of God; no matter how imperfect his language or how few his words, the Spirit of God will bear witness of its truth to the spirits of those who are ready and willing to receive it. How easy it is to live by the truth! Did you ever think of it, my friends? Did you ever think of it, my brethren and sisters? In every circumstance of life, no matter whether among the humble or lofty, truth is always the surest guide and the easiest to square our lives by. When the sisters, for instance, meet together at a quilting or for a visit, if every one speaks, believes and loves the truth, and there is nothing in them that is deceptive, how easy it is to converse and pass the time! We all delight in the truth; and if a wrong, or that which is false, is manifested it must be corrected or banished, and truth be adopted in the place thereof. It is the easiest life to lead on the face of the earth. How do I know it? By experience; I never tried the opposite much.

How easy it is to sustain truth! How easy it is to sustain the doctrines of the Savior! If I were to undertake to prove that baptism is not necessary for the remission of sins, what a labour it would impose upon me! How I would have to study, and use language so as to throw a mist over the minds of the people! Jesus told his disciples to go to all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved;" but suppose I were to come along and say it is not necessary, and Jesus did not mean what he said, what a labour it would impose upon me to deceive the people, by endeavoring to prove the truth to be false! Jesus calculated that every individual should be baptized for the remission of his sins. How easy it is to preach that! If persons believe and be baptized, Jesus says lay hands upon them for the reception of the Holy Ghost; but if I were to say contrary to this, a labor would devolve upon me which I should not have to bear if I preached only that which is true. What a labor it imposes upon the priests, divines, lawyers and statesmen, and others who hold leading positions in society, when they argue from false premises and undertake to enforce their false theories! But simple truth, simplicity, honesty, uprightness, justice, mercy, love, kindness, do good to all and evil to none, how easy it is to live by such principles! A thousand times easier than to practice deception!

How I have looked at the meandering paths of politicians! See one man spend a thousand dollars to get a small office. Another ten thousand,

another a hundred thousand. Intrigning and planning here and there. What for? To deceive somebody or other! Why not tell the truth right out? Would it not be easier? It would. Politicians would not be under the necessity of using so many arguments to make their hearers and constituents believe that they are the very men wanted, and that their opponents are the very men not wanted. I was diverted at a gentleman in this Territory, fifteen or sixteen years ago, who put himself up as a candidate for the legislature. He went on a tour of what is called "stump speaking," telling the people "I am the man you want; this other is the man you do not want; you may think you want him but you do not, I am the man you should send to the legislature, and the one you should vote for." They could not see the point and did not vote for him. His opponent kept quietly attending to his business, all he said being, "I am not at all anxious for office, and if the people want me, they may vote for me."

How many times have I heard men labor an hour or two to prove that baptism is not necessary; when a close-communion Baptist, with a Bible in his hand, would come along and in five minutes prove that it was necessary. Some Christians will argue that the taking of the sacrament of the Lord's Supper is necessary; while others will argue for hours that it is unnecessary. But the one who argues in the affirmative has the Bible—the words of Jesus to sustain him, and his opponent, however strenuously he may labor, cannot substantiate his position, because his premises are false, consequently his whole argument must fall to the ground.

I used to be amused in my youth at the friend Quakers; if they had done nothing for a whole week, from Monday morning till Saturday night, they would surely rise from their beds, if sick, for the sake of working on the first day of the week—the Sabbath—to show to mankind that they were above superstition. They would declare that the observance of the Sabbath as a day of rest was all superstition, all the work of the Elders, and was unnecessary.

When our Elders go forth to preach the Gospel, in the power and demonstration of the Spirit of God, it commends itself to every heart; and, if the people admit the truth of the Scriptures, it is by no means difficult to convince them of the truth of the doctrines that we preach; but it requires a great deal of the power of God to induce some to receive it enough to carry it out practically in their lives, and to live by every word that proceeds out of the mouth of God. Very few do this. Many will acknowledge that faith, baptism, the laying on of hands and the Lord's Supper are according to the law and the testimony; but pride, the love of the world, the love of money, and the love of a good name prevent many from obeying. A good name! Bless me! what is a name? It may shine like the noon-day sun in the estimation of friends and neighbors to-day, and to-morrow be eclipsed in midnight darkness, to rise no more!

The glory of the world passes away, but the glory that the Saints are after is that which is to come in the eternal world; the intelligence, honor and brightness that come from the Supreme Being, by which the inhabitants of celestial spheres live without sorrow and pain.

Joy, comfort, consolation, glory, happiness, perfection and eternal lives are before us, with the eternity of God to spend in the fruition of the glory of him that sits on the throne, the Lamb that was slain for us.

Glory, honor, might, dominion, and the kingdom for ever and ever. If we submit in all things to him, whose right it is to re gn king of nations as he does king of Saints, we shall attain to this. I do desire that we may be numbered with this happy company, and I pray that the Lord will help us to be so. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 9, 1871.

(Reported by David W. Evans.)

GATHERING THE SAINTS—THE PROVIDENCES OF THE LORD—USELESSNESS OF NON-PRODUCERS—ARBITRATION BETTER THAN COURTS—FEED NOT FIGHT THE INDIANS—PAYING TITHING.

I have a few sermons to preach, and as the time is short I do not know that I shall be able to deliver as many as I wish to. I want your attention, and you will have to be quiet. I find that my voice is a little broken, and it will be pretty hard for me to speak so that you can hear me. I shall not try to talk down the crying of children, the whispering of the congregation, or the shuffling of feet, as I have often done. I want your attention to the various subjects I wish to lay before you; for I shall have but a few minutes to speak on each one.

In the first place, I want to say to the Elders who go forth to preach the Gospel—no matter who may apply to you for baptism, even if you have good reason to believe they are unworthy, if they require it forbid them not, but perform that duty and administer the ordinance for them; it clears the skirts of your garments, and the responsibility is upon them.

A few words now with regard to gathering. I will say that if unworthy people are gathered in the future, it is nothing new or strange, nothing more than we expect. If this net does not gather the good and the bad we should have no idea that it is the net that Jesus spoke about when he said that it should gather of all kinds. Furthermore, there are a great many who come into the Church because they know the work is true. Their judgment, and every reasoning faculty and power of their minds tells them it is true; consequently they embrace the truth. But do they receive the love of it? That is the question. I will tell you that very few of those who receive the love of the truth, but many of those who fall away, though they know the Gospel is true, do not possess the love of the truth, and they will not apostatize while scattered. We try to get them to do so in the old country, but they will not. Bring them over to New York and they will not apostatize.

They will labor there year after year, and struggle and toil until they can get to the gathering place, they must come to headquarters, then they can apostatize, forsake the faith, and turn away from the holy commandments of the Lord Jesus. This is not our business. Our duty is to preach the Gospel and to receive all that wish to have the ordinances administered to them, and leave the result in the hands of God. This is his work, not ours. He has called us to be co-laborers with him.

I want to say for the consolation of the Elders of Israel and those who go forth to preside, you need have no trouble with regard to the building up of this kingdom, only do your duty in the sphere to which you are assigned. I think there is more responsibility on myself than any other one man on this earth pertaining to the salvation of the human family; yet my path is a pleasant path to walk in, my labors are very agreeable, for I take no thought what I shall say; I trouble not myself with regard to my duties. All I have to do is to live, as I have often made the comparison, and keep my spirit, feelings and conscience like a sheet of blank paper, and let the Spirit and power of God write upon it what he pleases. When he writes I will read; but if I read before he writes, I am very likely to be wrong. If you will take the same course you will not have the least trouble.

Brother Carrington was telling us about the way in which money turned up to clear the ship after sending off more Saints than he had means to pay for. Was this a miracle any more than many other things in our lives and in the work of God? No, the providences of God are all a miracle to the human family until they understand them. There are no miracles only to those who are ignorant. A miracle is supposed to be a result without a cause, but there is no such thing. There is a cause for every result we see; and if we see a result without understanding the cause we call it a miracle. This is what we have been taught; but there is no miracle to those who understand.

While Brother Carrington was speaking about getting twenty pounds, I thought of a few circumstances which have transpired here. I will refer to one that came along in 1856. In that year our agents in England loaded up the Saints, brought them over the ocean, up the rivers and railroads, and fitted them out with ox teams, wagons, and provisions, and then sent on their drafts to me, and within thirty days I had piled upon me $78,000 that I had to pay. I never was apprized of any draft being drawn upon me, or one word sent from the Liverpool office, until I saw the drafts as they commenced to come in for five, ten, or fifteen thousand dollars. I did not know where I was going to get the first dollar; but I did just as I always do—my duty and trusted in God. I had not a draft protested, and I do not think that any man went without his pay. But let me have done the business, I should have done it differently. When I have the privilege of acting, I act a little more by works than altogether by faith. I dare not trust my faith quite so far, but others dare, and they have not swamped me yet; they have not fettered my feet so that I cannot walk, nor tied my hands so that I cannot handle, nor my tongue so that I cannot speak; and the Lord has delivered me every time with the help of my brethren.

We do not care anything about these things, they are but trifles. We could stand here and talk until to-morrow morning, telling remarkable instances of the providences of God

towards his servants and people, and then only have just commenced. Who put flour into the barrels here when we were destitute and had nothing to eat? The women would go and scrape the precious barrel and take out the last half ounce of meal and make up a little cake to divide among the children; and perhaps the next time they would go to the barrel they would find it half full of flour. Who put it in? Their neighbors? No, they had none to put in. Was it from the States? If it was, they who brought it must have flown through the air, for they could not have brought it with ox teams quite so quickly. But without stopping to inquire further about how this replenishing of the flour barrels was effected, I know now, and knew then, that these elements that we live in are full of all that we produce from the earth, air, and water. I told the people when we settled here that we had all the facilities here that we could ask for, all we had to do was to go to work and organize the elements. How far Jesus went to get the wine that was put into the pots which we read about in the account of the marriage at Cana of Galilee I do not know; but I know that he had power to call the elements that enter into the grape into those pots of water, unperceived by anybody in the room. He had power to pass through a congregation unseen by them; he had power to step through a wall and no person be able to see him; he had power to walk on the water, and none of those with whom he associated could tell how; he had power to call the elements together and they were made into bread, but it was done by invisible hands.

Well, I will change the subject a little, and I say to the brethren, do not be discouraged; bring on all who wish to obey the Gospel, that they may apostatize. We want them to apostatize as quickly as possible. How long will the people continue to apostatize? Until the Master comes. When he comes the word will go forth, "Gather my wheat into my garner, and bind the tares in bundles, that they may be burned." The wheat and the tares will grow together until harvest, and we cannot help it, and we need not worry about it neither.

We want the brethren and sisters to feel around and see if they can find a sixpence, a dollar or five dollars to help out the poor. Talk about the people over yonder being hungry, why I have known them eat not more than a third of a meal for a whole week in order to save enough to feed two or three of us Elders. I was always ashamed to take it; and I will tell you what else I am ashamed of. I am ashamed that any man calling himself an Elder of Israel should go to any country to preach the Gospel and then commence begging. Such a course is disgraceful. I have no fellowship for those who do it; and those who will borrow and not repay ought to be cut off the Church. I will give you a little of my experience when on my English mission. When I landed in Liverpool I had six bits, and with that I bought me a hat. I had worn, on my journey to England, a little cap that my wife had made me out of a pair of pantaloons that I could not wear any longer. We stayed in Liverpool one year and sixteen days, and during that time we baptized between eight and nine thousand persons, printed five thousand *Books of Mormon*, three thousand hymn books, over sixty thousand tracts that we gave to the people, and the *Millennial Star*; established a mission in London, Edinburgh, and I do not know but in a hundred other places, and we sustained ourselves.

Who was there on that mission, I mean among the missionaries, that had a coat or cloak that I didn't pay for? I transacted the business myself, and we paid every dime. We got money from the brethren and sisters and paid them up. Besides doing this, we fed family after family; and I never allowed myself to do down to the printing office without putting my hand in the drawer and taking out as many coppers as I could hold, so that I might throw them to beggars without being stopped by them on the road. Did we borrow that which we did not pay? No. Did we beg? No. The brethren and sisters, and especially the sisters, would urge us to come and eat with them. I would try to beg off; but that would not do, it would hurt their feelings, we must go and eat their food, while they would starve to procure it. I was always ashamed of this; but I invariably had a sixpence to give them. How much had I given to me? One sister, who now lives in Payson, gave me a sovereign and a pair of stockings; and when I came away a hatter, by the name of Miller, sent two hats by me to my little boys. The sisters, when I first went to Liverpool, made a little contribution and got me a pair of pantaloons. I was not in the habit of begging, but I said to them, "When my trousers are a little ridiculous, I guess you will know it, won't you?" and they gave me a pair of pantaloons, otherwise I do not think I received one farthing. I might have received a shilling or two from others, but I do not recollect. When we left we sent over a shipload of the brethren and sisters, a good many of whose fares we paid. When I went into Liverpool I do not think I could have got trusted a sixpence if I had gone into every store and shop in the place. When we came away a certain Captain wanted to bring us over, and said he, "Are you ready?" "No." "How long must I wait for you?" "Eight days;" and they tied up one of the finest vessels in the harbor of Liverpool in order to bring us over. I thought this was a miracle, don't you? I am sure there are some sisters now here who came with us in that vessel. I received that as a miracle. It was the hand of God. Was it our ability? No. Is it our ability that has accomplished what we see here in building up a colony in the wilderness? Is it the doings of man? No. To be sure we assist in it, and we do as we are directed. But God is our Captain; he is our master. He is the "ONE MAN" that we serve. In him is our light, in him is our life; in him is our hope, and we serve him with an undivided heart, or we should do so.

What do you suppose I think when I hear people say, "O, see what the Mormons have done in the mountains. It is Brigham Young. What a head he has got! What power he has got! How well he controls the people!" The people are ignorant of our true character. It is the Lord that has done this. It is not any one man or set of men; only as we are led and guided by the spirit of truth. It is the oneness, wisdom, power, knowledge and providences of God; and all that we can say is, we are his servants and handmaids, and let us serve him with an undivided heart.

Let us gather the poor. Look up your sixpences, dimes, and dollars. Just think what your feelings would be, if your children had to go to bed to-night crying for bread and you had none to give them! Think of it, families, you who profess to be Saints! Fathers, think of getting up in the morning and not a mouthful to feed your families with. I have seen them totter along, although it was good times when I was there to what it

is now, so they say; but I have seen them totter along the streets when they could hardly stand up, for want. But I never failed to give such persons sixpence, a shilling, or a penny, when I realized that such was their position before they passed me. The Lord gave it to me and I dealt it out freely, and am doing so still, and I calculate to do so.

Now, let us help the poor, bring them here, place them in good, comfortable circumstances, so that they can strut up and say, "I guess I am somebody, and I ask no odds of the Lord." O, fools! When I hear such expressions, or see such a disposition manifested, I think, "O, foolish Galatians, who hath bewitched you? who has turned your brain and made you believe that you are independent of that Being who brought you and all the human family on the earth? Who has instructed you to believe that God has nothing to do with us, that everything that is is by the providence of chance, or no providence at all, and that man is all there is?" Who has taught the people this? Not the wise, not the true philosopher. Find a true philosopher and you find one who has the true principles of Christianity. He delights in them; and sees and understands the hand of Providence guiding and directing in all the affairs of this life. Though men are severed far from God, and though they have hewn out to themselves cisterns, broken cisterns that will hold no water, the true philosopher recognizes the hand of the Supreme, guiding and controlling the affairs of the children of men.

I have a short discourse to preach now to my friends who may be here to-day, who are engaged in, or who may contemplate commencing operations in, the mining business. It is the general belief now, that there is a great deal of mineral wealth in these mountains. The reports that have gone abroad concerning this are causing great excitement; and I will preach a short discourse now to miners, merchants, lawyers, doctors, priests, people, everybody. I want to talk to you a little and give you some counsel; and I want the Saints to take this counsel. But they take it all the time, and I expect they will continue to do so. This counsel is with regard to lawing with one another. I want to say to you miners: Do not go to law at all; it does you no good, and only wastes your substance. It causes idleness, waste, wickedness, vice, and immorality. Do not go to law. You cannot find a court room without a great number of spectators in it; what are they doing? Idling away their time to no profit whatever. As for lawyers, if they will put their brains to work and learn how to raise potatoes, wheat, cattle, build factories, be merchants or tradesmen, it will be a great deal better for them than trying to take the property of others from them through litigation.

We have got to a state in our nation when there is quite a portion of the young and middle-aged men who calculate to live, as the saying is, by their wits. I would like to have a man look philosophically into his own heart, by the spirit of truth, and examine himself, and see what he is, what he was made for, and what use he is on the earth if he never did a thing to produce a morsel of bread. Such a man eats the bread of the laborer, he wears the clothing of the laborer; every time he lies down on his bed he lies on that which the labor of another produced; he never took the pains to raise a goose, duck, lamb, or sheep. He never sheared a sheep or tried to make cloth of the wool; he never took the pains to plough the ground and sow a little wheat, to plant a few potatoes, to raise

a calf, a pig, or a chicken. No, he never did anything useful; but still he eats, drinks, and wears, and lives in luxury. In the name of common sense what use is such a man on this earth? The question may arise, "Must we not have law?" We have plenty of it, and sometimes we have a little too much. Legislators make too many laws; they make so many that the people do not know anything about them. Wise legislators will never make more laws than the people can understand. But by reason of the wealth of our country, young men are sent to schools and colleges, and after receiving their education they calculate to live by it. Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the mind; to instruct us in all arts and sciences, in the history of the world, in the laws of nations; to enable us to understand the laws and principles of life, and how to be useful while we live. But the idler is of no use to himself or to the world in which he dwells.

In all nations, or at least in all civilized nations, there are distinctions among the people created by rank, titles, and property. How does God look upon these distinctions? How do Truth, Justice, and Mercy look upon them? They are all alike in their eyes. The king upon the throne and the beggar in the street are the same before the Heavens—the same in the eyes of Truth, Justice, Love, and Mercy. Find a true philosopher and he will look at the children of men as they are. I do not care whether he says so or not, he regards the poorest of the poor as human beings—men and women, and the kings and great ones, no matter how they are clothed, if they wear crowns, diadems, and diamonds, and ride in gilded coaches, are but human beings.

Our education should be such as to improve our minds and fit us for increased usefulness; to make us of greater service to the human family; to enable us to stop our rude methods of living, speaking, and thinking. But you take those who bear the sway among men, those who hold the affairs of the nations in their hands, catch them in the dark, and they are the lowest of the creations of God. Many of them descend to the lowest gutters they can find, and there, in darkness and in private, wallow in filth and wickedness. This is a waste of their lives, a prostitution of their knowledge and of the blessings Providence has bestowed upon them. Many of them will sit and gamble all night, to see who shall have the pile; and such men are called gentlemen! And in the day time they seem the most perfect gentlemen imaginable. They are accomplished to the highest degree; they understand languages, and amongst them are to be found lawyers, doctors, statesmen and members of the highest classes of society. I heard of one in New York. A young man went there from Boston, and a gentleman wished to show him around, and initiate him into the mysteries of high life in New York. He took him to one of the finest houses on Fifth Avenue, I think it was. The young man supposed it was the residence of a private family. He was led into a long hall, so richly adorned and ornamented that his eyes were dazzled. There was table after table, table after table, surrounded by gentlemen who were gambling, and the furniture and the room throughout were gorgeous in the extreme. Here was hall after after hall, side rooms, refreshment rooms, etc., and the young man found out that he was in a fashionable

gambling hell. He had not believed in such things before; but he sat there all night watching, for he wanted to find out something pertaining to fashionable life in the metropolis. About 3 or 4 o'clock in the morning there was a gentleman sat back from one of the tables. He had played, played, played at one of the tables until he had played himself perfectly out, his money and estate all gone. He entered the place the night before a wealthy man, and by 3 or 4 o'clock in the morning he was not worth a penny in the world. He threw himself back from the table, and saying, "Gentlemen, I am played out," he took a derringer pistol from his pocket, put it to his ear, and put a ball through his brains. He was one of the wisest of that class of men I ever heard of. If each and every one of them would do like this one, before commencing to game, and leave their substance to men and women who would labor, they would prove themselves wise, for their wealth would benefit the earth. "O," say they, "we have plenty." If you have, go and build up another city or town; go into the wilderness, take the poor with you, teach them how to farm, how to raise cattle, how to gather around them the comforts of life, and prove yourselves worthy of an existence. If you have money to gamble with, you have money to buy a farm and set the poor to work. In doing this, you are helping to elevate the human family; but in gambling and otherwise abusing the blessings, power and influence you possess, you do no good to anybody, and work out your own destruction. When you have bought a farm and set the poor to work, get a school on your farm, and begin and teach those who never had the privilege of going to school There are hundreds and thousands in the City of New York who never went to school a day in their lives; they are wallowing in the gutter, ragged, dirty, and filthy. They learn sharpness, it is true; but where do they sleep? By the wayside, or crawl into some old building—girls and boys, and live there by the thousand. They have not a shelter to place their heads under, but when night comes their only refuge is old buildings, hovels, and corners of streets forsaken by the police, and there they must spend the night. Why not take such characters and bring them out to this country, or take them to California, Oregon, or to the plains of Illinois, Wisconsin, &c., and make a town, settle up the country, and make these poor, miserable creatures better off? You would prove yourselves worthy of existence on the earth if you would. But no, "We will gamble." Now gamblers, stop your gambling here and go to work; that is my advice. "Well but," say some, "we are not going to be instructed by Brigham Young." Who cares for that? If you will not receive my instructions, instruct yourselves. I want you to see, in and of yourselves, that your life is a poor miserable life of waste, a disgrace to the human family. Go to work, improve the country, build towns and cities, set out shade trees, build school houses and meeting houses and worship what you please, we do not care what. Be civil, honest in your deal, be upright, do not take that which belongs to your neighbor; and miners do not go to law, and lawyers go to work. If you have difficulties that you cannot settle among yourselves, have recourse to arbitration. Select your men, three, five, seven, nine, eleven, thirteen, or what number you please, men without prejudice for this or that side, place them in possession of the facts of the case; and when they say, "Mr. James Munroe,

you do so much;" or, "Mr. John Jones, you do so and so, this is our decision," abide by it. This course will cost you nothing, you go about your business, the country is quiet, and the community is not running after these infernal courts. Excuse me for the expression; but the whole nation think we must have courts, and the courts adjudicate; and some courts take the liberty of legislating as well as adjudicating, when, the fact is, if all difficulties now taken into courts were submitted to men's honor, honesty, brains, and hearts, they could be adjudicated without the least trouble in the world. What would we do with our judges in such a state of society? Let them go to farming, get a factory, or go into business and improve the country.

I cannot say that this counsel is especially for the Latter-day Saints. Why? For this simple reason—you take out of these mountains the whole of the community except the Latter-day Saints, and I might include a good many who do not belong to the Church, and we would not have a lawsuit in our midst from one year's end to another for five hundred miles square. And if the counsel I have just given be adopted we shall have the most stable mining districts through our settlements that have ever been found in the western country. You will never see the excitement that you have seen in other mining localities. Of course there may be some who will crawl up into the mountains, build up little towns, and have their games and a little rowdyism, but not much; you will see a steadfast community.

We say to the Latter-day Saints, work for these capitalists, and work honestly and faithfully, and they will pay you faithfully. I am acquainted with a good many of them, and as far as I know them, I do not know but every one is an honorable man. They are capitalists, they want to make money, and they want to make it honestly and according to the principles of honest dealing. If they have means and are determined to risk it in opening mines you work for them by the day. Haul their ores, build their furnaces, and take your pay for it, and enter your lands, build houses, improve your farms, buy your stock, and make yourselves better off; but no lawing in the case. I have had an experience in this. I never lawed it much in my life; but from my youth my study has been to avoid law, and to take a course that no man could get the advantage of me.

The esteem in which I hold law prompts me to keep out of it. You recollect the story of the lawyer and the two farmers. The farmers had quarreled about a cow, and they went to law, and the result was the farmers held the cow and the lawyer milked her. I never see law going on much without the lawyer getting the milk and the cream, while those who go to law hold the cow for him to milk. I know you think my esteem is not very high for lawyers. I will say it is not for their evil practices; but as men and gentlemen I have known many who never dabbled in dishonesty. I have marveled many times at the oath that is required of a lawyer with regard to his client; it gives him license to make white black, and black white. If I were to fix up an oath for a lawyer to take when he entered upon business, I would make him swear to tell the truth, and to show the right of the case, for or against, every time, that is what I would do. But they are licensed from the very oath they take to justify their client, let him be ever so wrong; this, however, does not compel them to be dishonest. Now, I do beseech you, I pray you, for your own sakes,

you capitalists, to have no law. I have heard it said that a mine is good for nothing until there has been two or three lawsuits over it, but I say that will make your claims no better whatever.

I will say still further with regard to our rich country here. Suppose there was no railroad across this continent, could you do anything with these mines? Not the least in the world. All this galena would not bear transportation were it not for that; and, take the mines from first to last, there is not enough silver and gold in the galena ore to pay for shipping were it not for the railroad. And then, were it not for this little railroad from Ogden to this city these Cottonwood mines would not pay, for you could not cart the ore. Well, they want a little more help, and we want to build them a railroad direct to Cottonwood, so that they can make money. We want them to do it and to do it on business principles, so that they can keep it, and when you get it, make good use of it and we will help you. There is enough for all. We do not want any quarreling or contention; and I believe that, if dishonest capitalists were to come here, and commence a dishonest course with our citizens in hiring them, there are men of honor sufficient to say, "You had better get out of this place; we are an honest and industrious community, and we wish to deal on honest principles and make this community substantial. We will furnish you with all your supplies that we can produce here, and take our pay for it; you take your capital and add to it, and then when you leave you will feel well about us and yourselves."

I do not want you to think that I have ever counseled this. Do it, in and of yourselves, for you know it would be ridiculous in the eyes of some to take counsel of Brigham Young; it would be preposterous to suppose he can give good counsel. I leave that, however, to every man or woman to decide whether or not it is good counsel. There has been but little of this contention and lawing here, and I do hope and pray there will be less; it only creates bad feelings and distress in any society in the world.

We are here as a human family. Bless your hearts, there is not one of us but what is a son or daughter of Adam and Eve, not any but what are just as much brothers and sisters as we should be if born of the same parents, right in the same family, with only ten children in the family. It is the same blood precisely. I do not care where we come from, we are all of this family, and the blood has not been changed. It is true that a curse came upon certain portions of the human family—those who turned away from the holy commandments of the Lord our God. What did they do? In ancient days old Israel was the chosen people in whom the Lord delighted, and whom he blessed and did so much for. Yet they transgressed every law that he gave them, changed every ordinance that he delivered to them, broke every covenant made with the fathers, and turned away entirely from his holy commandments, and the Lord cursed them. Cain was cursed for this, with this black skin that there is so much said about. Do you think that we could make laws to change the color of the skin of Cain's descendants? If we can, we can change the leopard's spots; but we cannot do this, neither can we change their blood.

There is a curse on these aborigines of our country who roam the plains, and are so wild that you cannot tame them. They are of the house of Israel; they once had the Gospel delivered to them, they had the

oracles of truth; Jesus came and administered to them after his resurrection, and they received and delighted in the Gospel until the fourth generation, when they turned away and became so wicked that God cursed them with this dark and benighted and loathsome condition; and they want to sit on the ground in the dirt, and to live by hunting, and they cannot be civilized. And right upon this, I will say to our government if they could hear me, "You need never fight the Indians, but if you want to get rid of them try to civilize them." How many were here when we came? At the Warm Springs, at this little grove where they would pitch their tents, we found perhaps three hundred Indians; but I do not suppose that there are three of that band left alive now. There was another band a little south, another north, another further east; but I do not suppose there is one in ten, perhaps not one in a hundred, now alive of those who were here when we came. Did we kill them? No, we fed them. They would say, "We want just as fine flour as you have." To Walker, the chief, whom all California and New Mexico dreaded, I said, "It will just as sure kill as the world, if you live as we live." Said he, "I want as good as Brigham, I want to eat as he does." Said I, "Eat then, but it will kill you." I told the same to Arapeen, Walker's brother; but they must eat and drink as the whites did, and I do not suppose that one in a hundred of those bands are alive. We brought their children into our families, and nursed and did everything for them it was possible to do for human beings, but die they would. Do not fight them, but treat them kindly. There will then be no stain on the Government, and it will get rid of them much quicker than by fighting them. They have got to be civilized, and there will be a remnant of them saved. I have said enough on this subject.

I want to say a little now with regard to tithing. Some of this people think they pay their tithing. I expect they do; but I can make the same comparison that Jesus did when in Jerusalem. Here came the Scribes, Pharisees, Sadducees, &c., and put their substance in the Lord's storehouse; and there came along a poor widow with nothing, to all appearance. She had not clothing to make her comfortable, but she had two mites, which she had saved probably by her labor, and she placed them in the storehouse of the Lord. Jesus lifted himself up, and, seeing what they were doing, said, "Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all her living that she had." Now, there are a few of just this same kind of characters here who do pay their tithing. But do we rich men pay ours? Not by considerable. I can inform the Elders of Israel and everybody else that since we have been raising grain in these valleys the deposits paid in on tithing have not amounted to one-hundredth part of all that has been raised, whereas one-tenth was due the storehouse of the Lord. You may say, "Brother Brigham, have you paid in yours?" No, I have not. There is a number of the brethren who have paid in considerable, but I expect I have paid more tithing than any other man in this Church. I expect I have done more for the poor than any other man in the Church; yet I have hardly commenced to pay my tithing. How is it with you? I know how it is. There are a few poor who pay their tithing, and who are pretty strict

but take the masses of the people, and they have not paid one-twentieth of their tithing. Do you believe it? I know it. If I were to reason over this and attempt to show the Latter-day Saints the inconsistency of their course in the matter, I would plant my feet on this ground: We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle, and all there is on this earth that we have in our possession is the Lord's and he requires one-tenth of this for the building up of his kingdom. Whether we have much or little, one-tenth should be paid in for tithing. What for? I can tell you what for in a hundred instances, but I will only tell you just a few, and will commence with the poor. You count me out fifty, a hundred, five hundred, or a thousand of the poorest men and women you can find in this community; with the means that I have in my possession, I will take these ten, fifty, hundred, five hundred, or a thousand people, and put them to labor; but only enough to benefit their health and to make their food and sleep sweet unto them, and in ten years I will make that community wealthy. In ten years I will put six, a hundred, or a thousand individuals, whom we have to support now by donations, in a position not only to support themselves, but they shall be wealthy, shall ride in their carriages, have fine houses to live in, orchards to go to, flocks and herds and everything to make them comfortable. But it is not every man that can do this. The Bishops cannot do it; not that I would speak lightly of the wisdom of our Bishops, but we have hardly a Bishop in the Church who knows A with regard to the duties of his office. Still we have good men, but our hearts are somewhere else, and we are not studying the kingdom, the welfare of the human family, nor what our office calls upon us to perform. We do not seek after the poor and have every man and woman put to usury. This ought to be, for our time is the Lord's. All we want is to direct this time and use it profitably. There is abundance of labor before us. We have the earth to subdue, and to make it like the Garden to Eden. Do you believe it? I know it. But how do we live? Very much like the rest of the world. We are ready to run over all creation. Just as I have said to some of the brethren, and to some that I have known in the world; they get their eye on a dime; they see it roll away and they go after it. By and by they stub their toe against an eagle; soon they come to another one, a doubloon or a slug, and they will stub their toe against it, and down they go; but they are up again, for their eye is on that dime, and, in their eagerness to obtain it, they stumble over the eagles they might pick up if they had wisdom to do it. Is this so? O yes, they who have eyes to see can see. Take things calm and easy, pick up everything, let nothing go to waste.

You, sisters, know I have sometimes told you what my office is. Does it make you ashamed of me when you hear some of the brethren say, "Well, I do not believe that Brother Brigham has anything to do with my farm or household matters, or with temporal things; I do not think the First Presidency has anything to do with my temporal affairs." O, yes, we have; and to come right down to the point, it is my privilege, if I were capable, to teach every woman in this Church and kingdom how to keep house, and how to sweep house, cook meat, wash dishes, make bread without any waste, &c. I may go to a

house and what do I see? Perhaps the bottom or top of the bread is burnt to a coal. Why did you not do different? "O, these are accidents." Yes, because we never think of the business on our hands. Mother gets up and it is: "O, Sally, where is the dish cloth, I want it in a minute?" "Susan, where in the world have you put that broom?" or, "Where is the iron holder?" and Susan knows nothing about either dish cloth or broom, and says, "We have no iron holder except some waste paper." If I had nothing but a piece of an old newspaper folded for a holder I would have it where I could put my hand on it in a moment, in the dark if I wanted it. And so with the dishcloth, the broom, the chairs, tables, sofas, and everything about the house, so that if you had to get up in the night you could lay your hand on whatever you wanted instantly. Have a place for everything and everything in its place.

If I only had time I would teach you how to knit stockings, for there are very few women now-a-days who know how many stitches to set on to knit stockings for their husbands or for themselves; or what size yarn or needles they require; and when their stockings are finished they are like some of these knitted by machinery —a leg six inches long while the foot is a foot or a foot and a half long; or the leg only big enough for a boy ten years old, while the foot is big enough for any miner in the country. You know this is extravagant, but it is a fact that the art of knitting stockings is not near so generally understood among the ladies as it should be. I could tell you how it should be done had I time and knew how myself.

I will ask the whole human family is there any harm in teaching people how to be mechanics and artists, and what their life is for? Is there any harm in teaching them the laws of life and how to live, so that when they go down to the grave they can say, "There is my life, and it has been one of honor; look at it and do as much better than I have as God will give you ability to do. This is the duty of the human family, instead of wasting their lives and the lives of their fellow-beings, and the precious time God has given us to improve our minds and bodies by observing the laws of life, so that the longevity of the human family may begin to return. [By and by, according to the Scriptures, the days of a man shall be like the days of a tree. But in those days people will not eat and drink as they do now; if they do their days will not be like a tree, unless it be a very short-lived tree. This is our business.]

Then pay your tithing, just because you like to, not unless you want to. They say we cut people off the Church for not paying tithing; we never have yet, but they ought to be. God does not fellowship them. The law of tithing is an eternal law. The Lord Almighty never had his kingdom on the earth without the law of tithing being in the midst of his people, and he never will. It is an eternal law that God has instituted for the benefit of the human family, for their salvation and exaltation. This law is in the Priesthood, but we do not want any to observe it unless they are willing to do so. If I ask my brethren, "Are you willing to pay tithing?" Many of them would say, "Yes, we are not only willing to pay tithing, but all that we have, for we are the Lord's, and all that he has given us is his." That would be the reply of thousands here to-day. If the law of the land would permit us we would show whether we are willing to deed our property to the kingdom of God or not. Mine has been deeded; and

now I will tell you that the insurance company that I have taken stock in is up yonder, and the Lord of Hosts is President of that company. I do not want to insure my life in any other; and if we want to insure property, let us insure each others' and our own. I say, my brethren and sisters, that if we had the privilege, we would show to the world whether we would deed everything to the kingdom of God or not. But can we do it here? The Government has passed a law to the effect:

"That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any Territory of the United States during the existence of the territorial government of a greater value than fifty thousand dollars; and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States: *Provided*, that existing vested rights in real estate shall not be impaired by the provisions of this section."

That is how the Government binds us up. Never mind, we can build temples, pay our tithing and our free-will offerings; we can raise our bread, hire our school teachers and teach our children without help. We came here stripped of everything, and men in high places sat and laughed at us, and said we should perish; but we have not perished. Many of them have gone down to their graves and their spirits have gone into the spirit world, where they will not have the comforting influences of the angels of God as the Saints will. [Hades, the grave and the world of spirits are called hell in the original language.] Now I don't expect them to go down, down, down to the bottom of the bottomless pit, where they will be pitched over with pitchforks. I do not have reference to anything of this kind when I speak of hell, or the world of spirits. I do not wish to frighten people to the anxious seat, and then say, "O, my beloved sister, how did you feel when your dear little infant died?" and, "O, my beloved brother, did not your heart bleed for your dear companion when you laid her in the silent bourne from whence no traveler returns." This is not our religion; our religion does not consist of sensation or animal magnetism, as that of the sectarian world does. I have seen it from my youth up, working on the passions of the people, making them crazy. About what? Nothing at all. I have seen them lie, when under their religious excitement, from ten minutes to probably an hour without the least sign of life in their systems; not a pulse about them, and lay the slightest feather in the world to their nose and not the least sign of breathing could be discerned there, any more than anywhere else. After lying awhile they would get up all right. "What have you seen, sister or brother? What have you learned more than before you had this fit?" I do not know what kind of a fit it would be, whether a falling sickness or fainting fit, or a fit of animal magnetism. "What do you know, sister?" "Nothing." "What have you seen, brother?" "Nothing nor nobody." "What have you to tell us that you have learned while in this vision?" "Nothing at all." It always wound up like the old song, "All about nothing at all."

That is not the faith of the Latter-day Saints. Their religion consists of the knowledge that comes from God; a knowledge of the law of heaven, the power of the eternal Priesthood of the Son of God; and by obeying this law and these ordinances we, in a business manner, philo-

sophically, in a manner that can be demonstrated as clearly as a mathematical problem, gain the right to eternal life; and though we do not see the Lord in the flesh we can see him in vision, and we have a right to visions, administration of angels, the power of the eternal Priesthood with the keys and blessings thereof. And by and through the labors of his faithful servants the Lord offers salvation to the human family; and though they will not save themselves we calculate to do all we can for them.

God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1871.

(Reported by David W. Evans.)

THE ONE-MAN POWER—UNITY—FREE AGENCY—PRIESTHOOD AND GOVERNMENT, ETC.

I have a few words to say to the congregation and I wish perfect silence. This is a very large room, and for any person to fill the space within these walls with his voice, he needs strength of lungs and stomach and the attention of the congregation.

We have been witnessing, this afternoon, the world's great objection to "Mormonism," for we have had the privilege of beholding the unanimous vote of the people when the names of the officers of the Church were presented for election or rejection. We have seen the same oneness and unanimity this afternoon which characterize the Latter-day Saints on all occasions, and this is objectionable to the world. They say it is anti-democratic, though we think not. I looked over the congregation pretty diligently to discover a contrary vote; but I could not see such a thing. When the vote was called all hands were up. I thought, while witnessing this spectacle, "What harm is there in a people being of one heart and one mind?" but, to use a common phrase, I could not see the point. I cannot discover any iniquity in a people's being one. If they are disposed to chose evil instead of good, sin instead of righteousness, darkness instead of light, falsehood instead of truth, where is the utility in being divided and quarrelling about it? And if they have embraced, believe in and love the truth; or if they desire and are seeking for it, I ask, where can be the harm in being one in this? This is the "one-man power" that there is so much said about.

Now, ask yourselves, and let me ask you, who has been to you, individually, and told you to vote just as you have voted here to-day? Has any man visited your habitations to-

tell you that when you came to this house you must all vote precisely alike? I will pause right here and will request that, if any person present has been so instructed, he or she will let us know it. I do not see any person rise, and I need not look for any one to do so, from the simple fact that not a word on this subject has been said to the Latter-day Saints. Our doctrine is true and we like it; our faith is one and we are one in it, our object is one and we unitedly pursue the straight and narrow path that leads to it.

This is for those who have only one ear, half an ear, or no ear at all for the truth; or for those who wish to leave the truth. Though I do not suppose there are any here this afternoon that wish to leave the truth for error, that wish to forsake righteousness, holiness and truth for unrighteousness, corruption, disorder, confusion and death. People do, however, leave this Church, but they leave it because they get into darkness, and the very day they conclude that there should be a democratic vote, or in other words, that we should have two candidates for the presiding Priesthood in the midst of the Latter-day Saints, they conclude to be apostates. There is no such thing as confusion, division, strife, animosity, hatred, malice, or two sides to the question in the house of God; there is but one side to the question there.

You ask the kingdoms of the world if they have such an organization as the kingdom of God, and they will tell you they have not. They have no organization amongst them so perfect and complete. Well, is it right for the people of the world to elect their presidents and rulers? Yes, if they wish to. For four years? Yes, or for one year, or for six months, or one month, if they wish to; but when the Lord appoints presidents, he does not change them every month or year, or every four years. Should they be changed? No, they should not. Should they be changed in human governments? No, they should not; and the nation that would delight in a good government, the best possible for its preservation and strength, should pattern, in its organization, after the kingdom of God on the earth. Here are our tribunals and courts; and our courts are courts of error, to judge every matter and cause according to its merits and demerits.

Well, where is the harm in this? I wish the world, or any scientific men in it, would detail the error in a people being one; and I will go still further, and say, being one in the Lord, as we are commanded and recommended to be. Even in the wicked world, where there is so much confusion, where is the good that arises from contention and opposition? I have not seen it, and, as I have said, I cannot see the point. But here in Utah that "one man power" is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? It is the power of him who brought us into existence, and he is the MAN who wields it, and he is the Father of us all, and the God and Father of our Lord Jesus Christ. He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is he one? Yes. Is his trinity one? Yes. Is his organization one? Are the heavens one? Yes. Although we have a short account, in what are called the Scriptures of truth, that on a certain occasion there was a little confusion in heaven. The Lord has revealed something of this in these latter days. What was the result? One-third part of the hosts of heaven walked out. I do not think the election lasted a great while, if

they had two candidates, and it appears they had; and I do not think they stopped very long at the polls, or were very long counting the votes to find out who would be president or who would not, for they turned them out. Was there any reason for this? Would it be democratic to get up an election in heaven and have opposition? Why, yes, according to the feelings and understandings of the political world it would be very democratic; but I would say to the political world, if they were before me, that the opposition they are so anxious to promote contains the seeds of the destruction of the government that we live in. This is the plant or tree from which schism springs; and every government lays the foundation of its own downfall when it permits what are called democratic elections. If a party spirit is developed, the formation of one party will be speedily followed by another; and furthermore, the very moment that we admit this, we admit the existence of error and corruption somewhere. Where is it? Right points out its hiding place, and says that truth, and truth only, will endure, and that falsehood and corruption and error of every description are from beneath—are of the enemy; and the Lord Almighty suffered this schism in heaven to see what his subjects would do preparatory to their coming to this earth, which we need not talk about to-day. But the division did not take place in those who were redeemed from the earth and exalted and brought up into the presence of the Father and the Son, to live in their presence and in their glory, and be partakers of their power. But it was among another class, and we are now in the midst of them. There is but one thread that can be followed that can endure for ever, but one path that we can walk in that is eternal—and that path is the path of perfection, purity and holiness. By this, and this only, have the Gods been exalted, the angels live and the heavenly hosts bask in purity. We are trying to prepare for it.

Can error live? No, it is the very plant of destruction, it destroys itself; it withers, it fades, it falls and decays and returns to its native element. Every untruth, all error, everything that is unholy, unlike God, will, in its time, perish. Every government not ordained of God, as we have just been hearing, will, in its time, crumble to the dust and be lost in the fog of forgetfulness, and will leave no history of its doings. Why, with all the knowledge and learning now in the world we have the history of only a very scanty portion of those who have peopled our earth from the days of Adam until now. And we, in our turn, should go into the land of forgetfulness were it not for our organization and the oneness which prevail in our midst. Says Jesus, "Unless ye are one, ye are not mine." The counsel contained in this saying is the best that could be given. Who could have given better advice to his friends than Jesus gave to his disciples? Be one, for union is strength, is it not? Yes. Go into the political world, and you will find that union is strength; it is the same in the mechanical world; and if we take every art and science, and all the pursuits of the human family, in oneness there is strength. Said Jesus, "Be ye one, as I and my Father are one, he in me and I in him; I in you," &c. Now, I finish this by saying if there is a person on the face of this earth that can give a true and philosophical reason why we should not be one, I wish he would bring it forth, for the Latter-day Saints want to have the best organization that can be formed, and they want the best of everything that can be got. We want the truth, and the

whole truth; and we look forward with gladness to the time when we can say we have nothing out the truth. We cannot say that now; we have an immense amount of error, and we are very far from being perfect; but we hope to see the time that we can say that we have truth only, the whole truth and nothing but the truth.]

I want to say a few words for the benefit of my brethren the Elders, and of all the Latter-day Saints, male and female, old and young; and then for the benefit of strangers, Christians and ministers of the different religious sects, if they could all hear me to-day. I can tell you the difference in one grand principle, between your religion and ours. It is this: we would not make everybody bow down to our religion, if we had the power; for this would not be Godlike; but other religionists would. It is not discovered by the world, and it is not perceived enough by the Elders of Israel. The reasons why we do not prosper and travel faster and further than we do, we have not time to talk about, perhaps, to-day; but I will say this: our religion, the religion of heaven, differs very much from man's religion.] It has just been told us that the divines are in the habit of taking a text from the Scriptures, but when they do so they almost invariably preach *from* it. I hardly ever heard a man in my life, when in the Christian world, preach to his text, but directly from it. This makes confusion.

Now, suppose that we were to issue our edicts to the whole world of mankind for them to obey the Gospel we preach, and had the power to compel them to obey, could we do it according to the dictates of our religion? We could not. We could invite them, and could tell them how, but we could not say, and maintain the faith that we have embraced, you must bow down and profess our religion and submit to the ordinances of the kingdom of God. I will give you a reason for this. If this were our duty, and it were legitimate, if we had the power, for us to make every person on the earth submit to the code of laws and ordinances that we have submitted to, it would prove that God is in fault in not making them do so. But if we become Godlike we will be just as full of charity as he is. We would let pagans worship as they please, and to the Christians and Mahommedans, and all sects and parties in the world we would say, "Do just as you please, for your volition is free, and you must act upon it for yourselves before the heavens. Our religion will not permit us to command or force any man or woman to obey the Gospel we have embraced. And we are under no obligation to do this, for every creature has as good a right, according to his organization, to choose for himself as the Gods. To use a comparison, all have a right to eat bread or let it alone; they may make and eat unleavened cakes as the people did anciently, if they choose; and no person has a right to say to another, "Why do you eat wheat bread, corn bread, or no bread at all? why do you eat potatoes, or why do you not eat them? why do you walk, or why do you sit down? why do you read this or that book? or why do you go to the right or the left?" for every one has a right to do as he likes in these respects, all being independent in their capacity and choice. Here is life for you, here is salvation for you, choose ye this day whom ye will serve. If the Lord be God, serve him, or you may serve Baal, just at your pleasure. If the Elders of Israel could understand this a little better, we would like it, for the simple reason that if they had power given

them now they manifest the same weaknesses in the exercise thereof as any other people. They have not an eye to discern between the spirit, power, and principles by which the the Gods live, and those which govern and control the children of men; and yet between the two there is an infinite difference.

Can you find a Christian denomination which would not make us bow down to their creeds if they had the power? Not one. We have plenty of evidence to prove this. We have history enough to prove that when they have the power their motto is, "You shall." But there is no such thing in the economy of heaven. Life is before us, death is before us, we can choose for ourselves; and this is one of the differences between the religion of heaven and the religions of men. Do we profess to say that the various religious systems of the world are the religions of men? If they are not, what are they? If the sects and parties have not been formed by man and the wisdom of man, what power did form them?

I will now say a few words with regard to our faith. Our religion, in common with everything of which God is the Author, is a system of law and order. The earth on which we live hangs and floats in its own element, rotates upon its axis and moves at an immense velocity without our perceiving it either asleep or awake, it performs its revolutions, the atmosphere moving with it, so as not to injure, disturb, or molest any being on its face. But how long would it retain its position and move unwaveringly in the orbit assigned it without law? Can you tell us, you astronomers? How long would the moon and the members of our planetary system retain their positions, were it not for strict law? Who gave that law? He who had the right. The world do not know him, but he will call around one of these days and let them know that he is in being. I will say to Saint and sinner, that if we do not know him, he will call by and by, and let us know that he lives, and will bring us to judgment. If we do know him, happy are we if we obey his laws. He is not a phantom; he does not exist without law, order, rule, and strict regulation. And the laws by which he is governed are the laws of purity. He has instituted laws and ordinances for the government and benefit of the children of men, to see if they would obey them and prove themselves worthy of eternal life by the law of the celestial worlds; and it is of these laws that our religion is composed. This holy Priesthood that we talk about is a perfect system of government. The best way I can think of to express my idea of Priesthood of the Son of God is to call it a perfect system of laws and government. By obedience to these laws we expect to enter the celestial kingdom and be exalted.

We have had a few words with regard to temples. We are going to build temples. This law is given to the children of men. I will carry this a little further, and say to my brethren and sisters and all present, that the law of the celestial kingdom that is introduced here upon the earth in our day is for the salvation and exaltation of the human family. Previous to the coming forth of this Priesthood and code of laws, there was no law on the earth that we have any knowledge of whereby a man or woman could be sanctified and prepared to enter the presence of the Father and the Son. This may sound in the ears of many like strange doctrine. But pause a moment; do not let any of your hearts flutter, not for a moment. If you and the world

generally knew all that we know, I do not believe that there is a wicked man on the earth, unless he be past the day of grace, but would say, "Thank you, Latter-day Saints, God bless you! I will help you to carry on your work, for you have the keys of life and salvation committed to you for this last dispensation." We could enumerate a few of the laws that we have embraced in our faith pertaining to the building up of the kingdom of God on the earth. How is it with regard to the authority to proclaim the words of salvation to the children of men? According to the Scriptures of divine truth, and the revelations that God has given, "no man taketh this honor unto himself, except he be called of God, as was Aaron." These are the words of the Apostle. Did Joseph Smith ever arrogate to himself this right? Never, never, never; and if God had not sent a messenger to ordain him to the Aaronic Priesthood and then other messengers to ordain him to the Apostleship, and told him to build up his kingdom on the earth, it would have remained in chaos to this day. There is no objection to people having the spirit of their calling, and having it even before they are called; but if they have the spirit of wisdom given to them they wait until a servant of God says, "My brother John," or, "My brother William, the Lord Almighty has called thee to be a minister of salvation to the inhabitants of the earth, and I ordain thee to this office. This is the law of heaven. Is it observed in the Christian world? No, it is not; there man's authority and notions prevail entirely, and this is the cause of their confusion and variety in their methods of expounding the Gospel as contained in the Scrip ures; but when a man who is called and ordained of God goes forth he preaches the ordinances, faith in Christ and obedience to him as our Savior. He declares that the first step to be taken, after believing in the Father and the Son, is to go down into the waters of baptism and there be immersed *in* the water, and come up *out* of the water as Jesus did. Some may inquire why the Latter-day Saints are so strenuous on this point? We do it for the remission of sins; Jesus did this to fulfill all righteousness. John said to him, when he went and demanded baptism at his hands, "I have need to be baptised of thee, and comest thou to me!" Jesus answered: I do this to *fulfill all righteousness;* I do this to *set a pattern* for my brethren, and for all who come after me and believe on my name; and this is why the Latter-day Saints are so strenuous with regard to baptism by immersion. What was the result of obedience to the ordinance of baptism in the case of the Savior? The Holy Ghost, in the form of a dove, it is said, rested upon him. This is not exactly the fact, though a natural dove descended and rested on the head of the Lord Jesus, in witness that God had accepted the offering of his Son. But the dove was not the Holy Ghost, but the sign that the Holy Ghost was given to him. And after that, Jesus went forth and was tempted, as you read.

Obedience to the ordinance of baptism is required that people may receive the remission of their sins. After that, hands are laid upon them for the reception of the Holy Ghost; and this Holy Ghost teaches you and me to vote exactly alike; it teaches us to believe alike and to receive the ordinances of the house of God. No man or woman ever received the faith of this Gospel but what desired to be baptized by immersion for the remission of sins and to have hands laid upon them for the Holy Ghost. Then

come the blessings of healing, faith, prophecy, tongues, and so forth.

I recollect when brothers Kimball and Hyde went to England the first man they baptized was George D. Watt. In the second or third meeting after his baptism, Brother Watt got up and said: "I have the spirit of prophecy upon me;" and said he, "We are all going to leave England, and are going to America, for America is the land of Zion." Not a word had been said to Brother Watt about the gathering. Is not this so, Brother Hyde? (Brother O. Hyde: Yes, sir.) I wanted to say these few words on this subject.

And now, my brethren, the Elders of Israel, have compassion on all the inhabitants of the earth, for we shall never have the keys of authority committed to us to be rulers until we will rule just as God would rule if he were here himself. We have been persecuted, driven, smitten, cast out, robbed and hated; and I may say it was for our coldness and neglect of duty; and if we did not exactly deserve it, there have been times when we did deserve it. If we did not deserve it at the time, it was good for and gave us an experience, though I must say that one of the hardest lessons for me to learn on earth is to love a man who hates me and would put me to death if he had the power. I do not think I have got this lesson by heart, and I do not know how long I shall have to live to learn it. I am trying. I believe that if the reins of power were in my hands to-day, I never would ask a man to be a Saint if he did not want to be; and I do not think I would persecute him if he worshiped a white dog, the sun, moon, or a graven image. But let us alone; let the kingdom of God alone, that is all we want. If the principles of eternal life are not sufficient to win the hearts of the children of men, just take your course—the downward road. I will say if there be any here who were once Latter-day Saints, but have apostatized, do not persecute us; do not try to hinder the work we are engaged in. We are trying to save the living and the dead. The living can have their choice, the dead have not. Millions of them died without the Gospel, without the Priesthood, without the opportunities that we enjoy. We shall go forth in the name of Israel's God and attend to the ordinances for them. And through the Millennium, the thousand years that the people will love and serve God, we will build temples and officiate therein for those who have slept for hundreds and thousands of years—those who would have received the truth if they had had the opportunity; and we will bring them up, and form the chain entire, back to Adam.

I will say that there is not a man on the face of the earth but, if he knew the objects the Saints have in view, and the work they are engaged in, would rather say, "I have a sixpence to help you," sooner than he would persecute and slander this Priesthood or people. No, he would say, "I have a sixpence or thousands to help on this good work." We will bring up all the inhabitants of the earth, except those who have sinned against the Holy Ghost, and save them in some kingdom where they will receive more glory and honor than ever the Methodist contemplated. This should be a comfort and a consolation to all the inhabitants of the earth. They will not save themselves, millions have not had a chance, and millions now living, through the strength of their traditions, will not do it; their consciences and feelings are bound up in their systems and creeds, whereas, if they felt as independent as they should feel, they would break loose and receive the

truth; but they will live and die in bondage, and we calculate to officiate for them. Many a man I know of, who has fallen asleep, we have been baptized for since the Church was organized—good, honest, honorable men, charitable to all, living good, virtuous lives. We will not let them go down to hell; God will not. The plan of salvation is ample to bring them all up and to place them where they may enjoy all they could anticipate. Is there any harm in this? No. God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 8, 1869.

(Reported by David W. Evans.)

TRADITIONS—OPPRESSING THE POOR—INFLUENCE OF WOMEN—FASHIONS.

This is a very singular world that we live in; yet were it not for the spirit of error and confusion that everywhere prevails I think we should call it a very fine, excellent world. The annoyances, difficulties, errors, perplexities, sorrows, and troubles of this life, from first to last, are in consequence of sin being in the world. For me to say it is not right for sin to be in the world, or if we, as intelligent beings, come to the conclusion that sin entered the world by chance, through some mistake, and it was contrary to the design of him who created us, we should err.

This people called Latter-day Saints are looked upon as a very singular people; in fact, we are regarded as an anomaly in the world. Why is this so? Are we different to others who are born into the world? Are we not of the same blood as the people of the other nations and tongues of the earth? We certainly are, for we are gathered from among them. Like them, we have eyes to see with, ears to hear with; we have lips and organs of speech, and we use them as others do; we eat, drink, sleep, plant, sow, reap, mow, build houses and inhabit them, just as they do. Then what is the difference between us and them, and why are we looked upon by the world as though we are entirely different from them, and why have we from the beginning met with vituperation and abuse from the hands of many, and been deprived of our civil and religious rights and treated as outlaws? If we search the Old and New Testaments, and then the corroborative evidence contained in the Book of Mormon, and find therein how the kingdom of God was organized, and compare our present organization with it, we shall find that one is a perfect fac-simile of the other. This constitutes the difference between us and the world, and this is why we have been treated as we have been, and why we are looked upon as we are. We believe the Bible and practice it, as far as our weaknesses will

permit. Not that we do it perfectly; as it has been stated this morning, we have darkness, unbelief, ignorance, superstition, and our traditions to contend with and overcome; and they cling to us to that degree that we can hardly overcome them.

The traditions that we have imbibed in the several countries in which we have been born, and under the various circumstances under which we have been raised, offer a wide field for reflection, and in passing judgment upon each other's acts a great deal of charity is necessary. The people of one nation will do a thousand things, and, according to their traditions, feel themselves perfectly justified, which those of another nation, with their traditions, would not consider it right to do. How would it look here in the United States of America to enter a large meeting house like this, move out the benches, and then for a congregation to enter the house, kneel down and say a few words of prayer, get up and begin to waltz around to the music of the organ? This would be considered a very strange proceeding among the people of America; yet in other countries it is done and is considered most sacred; and it is in accordance with their traditions. People's notions of honesty as well as of worship differ very widely, and this difference of opinion is the result of the traditions they have imbibed; and for any persons to say we will bring a motley mass together from various countries, and we will judge all of them by our standard, would be diverging somewhat from the path of truth and justice. Still, notwithstanding the various traditions we have severally imbibed, we are all capable of coming to a perfect understanding of truth and justice, and of what we should do to be perfectly right before God. This is a subject I have reflected upon a great deal, and I have come to the conclusion that we shall be judged according to the deeds done in the body and according to the thoughts and intents of the heart.

In viewing the traditions of the Christian world, so far as I have been acquainted with them, before I knew anything of the Gospel, and before it was revealed from heaven, I have seen men who thought they were as full of grace, faith, and sanctity as possible, in fact, full of self-righteousness, which they considered the righteousness of God; and yet what would they do? I have known such men, in time of harvest, or when they had a press of work, say to the poor man who was hardly able to procure the bread necessary for his wife and children, "I will give you fifty cents a day if you will come and help me harvest, and pay you in Indian meal." Such men feel justified, for to oppress the poor is in accordance with their traditions.

A similar course is pursued with the female sex. A young woman, compelled to labor for her daily bread, applies for work to some lady in comfortable circumstances. The lady perhaps says, "What wages do you want?" "I do not know. What will you give me?" The reply is, probably, "Well, I will give you fifty cents a week and your board, but I shall want you to do my washing, ironing, milking, scrubbing, and cooking," the whole of it, most likely, keeping the poor girl at work from five o'clock in the morning until ten at night. Yet her poverty leaves her no choice, and she is compelled to become a slave in order to procure, day by day, her breakfast, dinner, and supper. It is probable that if her father be alive he is too poor to help her; and if she has a mother she may be a widow and unable to rescue her from a life of toil and

slavery. A lady, whom I knew in my youth, the wife of a minister, where I used to attend meeting, said once to some of her sisters in the church, "Do you suppose that we shall be under the necessity of eating with our hired help when we get into heaven? We do not do it here, and I have an idea that there will be two tables in heaven." Yet she was a lady of refinement and education, still the traditions that had been woven into her very being proved the folly she possessed to ask such a question.

Do these and similar traditions exist in the world? Yes; I know of countries in which if a poor person—or perhaps I should say any person, and not confine it to the poor—where if any person, man or woman, were passing along the street, and were to pick up a pocket book containing one, ten, a hundred, or a thousand pounds, he or she would feel to thank God for the blessing, and would never think of trying to find the owners of this property, or of letting them know anything about it, even if they were known. Such parties would feel justified in the act, and would rejoice because they were able to make themselves comfortable. Are any of you acquainted with such traditions? Yes, many of you have been brought up in the midst of them.

What would you do, who have lived in England, if you had rented a place, and in that place you had found some old secret cupboard or hole in the wall containing a fortune in treasure which had belonged to some one who had formerly resided in those premises, and whose children or relatives might be living in the neighborhood even then? Would you divulge such a circumstance, and do your best to discover those to whom it rightfully belonged, in order to restore it to them? No; you would put it in your pocket, considering it a godsend, and never say a word about it.

I see these and numberless other traits of character among the people here, all of which are the results of their traditions. Now, what can we expect of them? We expect to treat them as children until we can teach them to become men and women. Seeing, then, that these differences in sentiment exist among the people, and knowing that they are the natural result of the traditions and circumstances by which they have been surrounded, it will not do to judge according to the outward appearance, but according to the sincerity and honesty of the heart.

I look at the Latter-day Saints, and I sometimes take the liberty to preach to them; and this principle, of being judged according to our works, is as applicable to communities as individuals. I, therefore, wish to apply it to those amongst us who are not as diligent as they might be in the duties of every day life, as they present themselves before them, whether they be of a spiritual or temporal nature. Whatever you do, you have been taught sufficient to know that all our duties are in the Lord and are circumscribed in the faith and practice of the kingdom of God. "The earth is the Lord's, and the fulness thereof." The gold and the silver the earth contains are his; the wheat and fine flour, the wine and the oil are his; the cattle that roam over the plains and mountains belong to him we serve, and whom we acknowledge as the God of the universe. And whether we are raising cattle, planting, gathering, building or inhabiting, we are in the Lord, and all we do is within the pale of his kingdom upon the earth, consequently it is all spiritual and all temporal, no matter what we are laboring to accomplish.

We frequently call the brethren to go on missions to preach the Gospel,

and they will go and labor as faithfully as men can do, fervent in spirit, in prayer, in laying on hands, in preaching to and teaching the people how to be saved. In a few years they come home, and throwing off their coats and hats, they will say, "Religion, stand aside, I am going to work now to get something for myself and my family." This is folly in the extreme! When a man returns from a mission where he has been preaching the Gospel he ought to be just as ready to come to this pulpit to preach as if he were in England, France, Germany, or on the islands of the sea. And when he has been at home a week, a month, a year, or ten years, the spirit of preaching and the spirit of the Gospel ought to be within him like a river flowing forth to the people in good words, teachings, precepts, and examples. If this is not the case he does not fill his mission.

Men may think, and some of them do, that we have a right to work for ourselves; but I say we have no time to do that in the narrow, selfish sense generally entertained when speaking about working for self. We have no time allotted to us here on the earth to work for ourselves in that sense; and yet when laboring in the most disinterested and fervent manner for the cause and kingdom of God, it is all for ourselves. When I say we do not labor for ourselves, I reflect in a moment that I do nothing but what is for myself and then for my friends. It is equally true with all of us; and though our time be entirely occupied in laboring for the advancement of the kingdom of God on the earth we are in reality laboring most effectually for self, for all our interest and welfare both in time and eternity are circumscribed and bound up in that kingdom.

How often, when I was engaged in traveling and preaching the Gospel, have the people said to me, "O, this must be all a speculation! You differ so much from other people that we cannot believe all you teach." "We have heard a great deal about Mr. Smith, or 'Joe Smith,'" they would often say, and he must be a speculator, and these doctrines you preach were gotton up by him expressly for a speculation." I have acknowledged a great many times, and I am as free to acknowledge it to-day, that it is the greatest speculation ever entered into by God, men, or angels, for it is a speculation involving eternal lives in the celestial kingdom of God. It is the grandest investment on the face of the earth, and one in which you may invest all and everything you possess for the present and eternal benefit of yourself, your wives, your children, parents, relatives and friends; and all who are wise will enter into it, for they can make more by it, and be exalted higher by its means than by any other speculation ever introduced among the children of men. When I labor in the kingdom of God, I labor for my own dear self, I have self continually before me; the object of my pursuit is to benefit my individual person; and this is the case with every person who ever was or ever will be exalted. Happiness and glory are the pursuit of every person that lives on the face of the earth, who is thoroughly endowed with wisdom and the spirit of enterprise, whether immorality is brought in or not. Such are after honor, ease, comfort; such want to wield power, and would like to have influence and dominion. Now, if they will enter this great speculation—the kingdom of God on the earth, the plan of redemption and exaltation devised before the foundation of the world was laid; it will lead to greater happiness, power, influence, and dominion than ever man possessed or thought of.

I believe it is generally allowed that "self-preservation is the first law of nature." If it is, let us save ourselves and enter into covenant with God, who holds the issues of life and death, and who can give and no one can dispute his right; who can withhold and no one can hinder it. Let us enter into covenant with him by enlisting in this great, good cause, and thus take ourselves back into his presence. We can do this through his grace and Gospel, through the atonement of his Son, by faith in the Father and the Son and by our obedience to their requirements.

Now, if we are to be judged according to our works I want to proceed a little further. You will permit me to be plain in making my remarks; in so doing, however, I may interfere with individual ears and feelings. I have a word to say to my sisters. When I reflect upon the duties and responsibilities devolving upon our mothers and sisters, and the influence they wield, I look upon them as the mainspring and soul of our being here. It is true that man is first. Father Adam was placed here as king of the earth, to bring it into subjection. But when Mother Eve came she had a splendid influence over him. A great many have thought it was not very good; I think it was excellent. After she had partaken of the fruit she carried it to her husband, saying, "Husband, a certain character came to me and said if you will eat of this fruit you will find it excellent, and it will make you as Gods, knowing good from evil; and I have tasted it, and I assure you it is excellent." Her influence was so great with Adam that he also partook of it, and his eyes were opened. You know the result—they were both driven from the garden. Before this, however, they were commanded to multiply and replenish the earth and thus fill the measure of their creation.

Now, I say the women have great influence. Look at the nations of the earth. Any nation you like, no matter which, and you enlist the sympathies of the female portion of it and what is there you cannot perform? If the government wants soldiers, they are on hand; if means, it is forthcoming. If you want influence and power, and have the ladies on your side, they will give it you. You take a nation that is going to war, whether our nation or any other; in the late struggle, for instance, between the Northern and Southern States, suppose all the mothers, sisters and daughters of the Republic had set their will and determination that no soldiers should go to the field, how many do you suppose would have been obtained? A few Irishmen and Germans might have been hired, but that is all. This is the influence the ladies hold in the nations of the earth. It is true that they are not allowed to go to the ballot-box, but let the females in any district be united and say that such a man shall not go to Congress, and I reckon he cannot go. He may make up his mind to stay at home and make shingles, raise potatoes, or do something else. If he is a lawyer, he may try to get a living by pleading law, but he cannot go to Congress. And when the ladies say send such a man, he is pretty sure to go if they are united and determined that it shall be so. The ladies may not know that they wield so much influence as this, and they would probably want some outward sign before they could be convinced, but it is nevertheless true that their influence is as powerful as I have stated.

Now, a few words directly to my sisters here in the kingdom of God. We want your influence and power in helping to build up that kingdom, and what I wish to say to you is

simply this, if you will govern and control yourselves in all things in accordance with good, sound, common sense and the principles of truth and righteousness, there is not the least fear but what father, uncle, grandfather, brothers, and sons will follow in the wake.

It is the ladies who introduce the fashions here. I will take the liberty of speaking with regard to some of them. If you take up some of the fashion magazines sent here you will find the ladies very beautifully portrayed with those "Grecian bends." They are being introduced here, but they are of very moderate dimensions yet. By and by, in about another year perhaps, they will be as large again as they are now; and in two years from the present time they will be three or four times as large, and if this ridiculous fashion should continue they may keep on increasing in size until on a hazy day, or in the dusk of the evening, you will not be able, for the life of you, to tell a lady, at a distance, from a camel. Now, the ladies can do just as they please about adopting or changing this fashion. If it is adopted there is one thing I am afraid of. In the world, you know, it is no uncommon thing to see children born deformed; every such instance might have been avoided with proper care, for all such deformities are the result of natural causes. I hope we shall never see such things in Zion, but if our ladies continue the fashion of the "Grecian bend" I am afraid some of their children will be born with humps on their backs.

There is another item in relation to fashions to which I wish to call the attention of the sisters, being satisfied that ladies, of naturally good taste, need only to have their attention directed to anything showing a want of it, to discontinue it. I refer now to the trails or trains that it is fashionable for ladies to wear at the bottom of their dresses. You know it is the custom of some here to have a long trail of cloth dragging after them through the dirt; others, again, will have their dresses so short that one must shut his eyes, or he cannot help seeing their garters. Excuse me for the expression; but this is true, and it is not right. The ladies of Israel should consider these things, and as they will be judged according to their works just as much as the men, they should seek to have good works, and be governed by good sense instead of foolish fashions in their modes of adorning and dressing themselves.

It is true that we have not the etiquette here, as a general thing, that is in the world; and this is not at all strange when the circumstances in which most of the people have been reared are considered. When I meet ladies and gentlemen of high rank, as I sometimes do, they must not expect from me the same formal ceremony and etiquette that are observed among the great in the courts of kings. In my youthful days, instead of going to school, I had to chop logs, to sow and plant, to plow in the midst of roots barefooted, and if I had on a pair of pants that would cover me I did pretty well. Seeing that this was the way I was brought up they cannot expect from me the same etiquette and ceremony as if I had been brought up at the feet of Gamaliel. The most of the people called Latter-day Saints have been taken from the rural and manufacturing districts of this and the old countries, and they belonged to the poorest of the poor. Many of them, I may say the great majority, never had anything around them to make life very desirable; they have been acquainted with poverty and wretchedness, hence it cannot be expected that they should manifest that

refinement and culture prevalent among the rich. Many and many a man here, who is now able to ride in his wagon and perhaps in his carriage, for years and years before he started for Zion never saw daylight. His days were spent in the coal mines, and his daily toil would commence before light in the morning and continue until after dark at night. Now what can be expected from a community so many of whose members have been brought up like this, or if not just like this, still under circumstances of poverty and privation? Certainly not what we might expect from those reared under more favorable circumstances. But I will tell you what we have in our mind's eye with regard to these very people, and what we are trying to make of them. We take the poorest we can find on earth who will receive the truth, and we are trying to make ladies and gentlemen of them. We are trying to educate them, to school their children, and to so train them that they may be able to gather around them the comforts of life, that they may pass their lives as the human family should do—that their days, weeks, and months may be pleasant to them. We prove that this is our design, for the result, to some extent, is already before us.

I will now return to the influence of the female portion of our community. The ladies have power and influence to suppress the "Grecian bend" and other fashionable follies, if they will. I want them to consider well their standing, condition, and influence. Suppose that our wives and daughters should say to us, "Husband," or "Father, will you wear a straw hat of our make?" or, "We had some flax got out last season and we have made some tow or linen cloth, and we have some that would make a nice coat, will you wear it if we make it up for you?" What do you suppose we should say? The reply would be, "Wives," or "Daughters, yes, and we thank you; we see your good works and we will wear the hat or the coat you may make for us." And we should do this without ever having a thought about anybody else being pleased with them or not; if we looked well in the eyes of our wives and daughters, we should care very little for others. Then suppose, after they had made these garments for us, they go to the boys and say, "Here, boys, will you wear what father wears?" There would be no fear but the boys would say, "Yes, if it is good enough for father it is good enough for us." We sometimes see a few home made hats in our congregations, and without a close examination they might be taken for foreign goods, they are so excellent and possess such a delicacy of appearance and finish, which is praiseworthy.

What is there in these respects that the members of the Female Relief Societies cannot accomplish. They can abolish the "Grecian bend," if they wish to do so, and so far as my taste is concerned I would much rather see a "Mormon bend" than a "Grecian bend;" and besides this, they can control the fashions, and if they are so disposed, make home manufactured articles of all kinds the fashion throughout the Territory. Is there any necessity for this? Certainly there is. Just for want of a few hundred thousand dollars, owing to this people by the railway companies, almost every business man in our community is oppressed. Suppose the amount due were paid, in a few months it would be spent and the people would be in about the same condition they are in to-day. Where then could you procure money to buy foreign goods? Our merchants are

complaining of dull times and no sales. Ask them what are their dividends, and they will tell you "a mere nothing." Why not relieve this portion of the community, and keep them from the necessity of straining their brains until they become insane to know how to pay their debts? Say to them, "Pay your debts, we will help you to do so, but do not run into debt any more. We are going to make our own bonnets and hats." Will you make the ribbons? No; you are not prepared to do so now, but you soon will be. If any of you want to do so now I have silk I can furnish you, and we have plenty of silk weavers amongst us. But if you are not prepared for this just say, "We will do without ribbons," or "We will do with as few as possible," and make the ornaments you wear on your heads of the straw that grows in our fields.

Ladies, can you do this? You can, and we require you to do it. If you are the means of plunging this whole people into debt so as to distress them, will there be anything required of you? I think there will, for you will be judged according to your works. Are not the men as extravagant as the women? Yes, certainly they are, and just as foolish. I could point out instances by the score and by the hundred of men who are just as unwise, shortsighted, and foolish as the women can be; but a condemnation of the male portion of the community will not justify the female portion of it.

There is a great deal said in these days with regard to woman's rights. I wish our women understood their rights, and would then assume them. They have a great many rights they are not aware of. As I pass around from house to house, occasionally, I sometimes think, "I wish the lady who lives here understood her rights; if she did I think her house and children would look a little different." It is your right, wives, to ask your husbands to set out beautiful shade and fruit trees, and to get you some vine and flowers with which to adorn the outside of your dwellings; and if your husbands have not time, get them yourselves and plant them out. Some, perhaps, will say, "O, I have nothing but a log house, and it is not worth that." Yes; it is worth it. Whitewash and plaster it up, and get vines to run over the door, so that everybody who passes will say, "What a lovely little cottage!" This is your privilege and I wish you to exercise yourselves in your own rights.

It is your right and privilege, too, to stop all folly in your conversation, and how necessary this is! I have often thought and said, "How necessary it is for mothers, who are the first teachers of their children and who make the first impressions on their young minds, to be strict." How careful they should be never to impress a false idea on the mind of a child! They should never teach them anything unless they know it is correct in every respect. They should never say a word, especially in the hearing of a child, that is improper. How natural it is for women to talk baby-talk to their children; and it seems just as natural for the men to do so. It is just as natural for me as to draw my breath to talk nonsense to a child on my lap, and yet I have been trying to break myself of it ever since I began to have a family.

These duties and responsibilities devolve upon mothers far more than upon fathers, for you know the latter are often in the field or canon, and are frequently away from home, sometimes for several days together, attending to labors which compel them to be absent from home. But the mother is at home with the children con-

tinually; and if they are taught lessons of usefulness it depends upon her. How foolish it is—and some mothers do it, to dress a child in the most gaudy apparel you can get hold of, when you know that, unless under your own eye, that very child, in five minutes after being dressed, will be playing in the mud! Why not rather dress the child in something useful and appropriate, for play, sunshine, and fresh air are as necessary to children as food. Do I see any of this nonsensical short-sightedness on the part of mothers? Yes, but it is for the want of thought and through mistaken kindness that they do this and many other foolish things to their children.

One thing is very true and we believe it, and that is that a woman is the glory of the man; but she was not made to be worshipped by him. As the Scriptures say, Man is not without the woman, neither is woman without the man in the Lord. Yet woman was not made to be worshipped any more than man was. A man is not made to be worshipped by his family; but he is to be their head, and to be good and upright before them, and to be respected by them. It is his privilege to walk erect, to converse the same as God, in fact he is made in the express image of his Heavenly Father, and he should honor this position. Yet he is not made to be worshipped, but to be the head and superior, and to be obeyed in all love and kindness, and the woman is to be his helpmeet. Woman has her influence, and she should use that in training her children in the way they should go; if she fails to do this she assumes fearful responsibilities.

We have instances in this Church of mothers full of faith and good works, and if you mark their children you cannot find one that is froward in his ways; I do not remember an instance among the children of such mothers but what believed in and delighted in the Gospel. We have also here the children of mothers of an opposite character—mothers who have been careless and indifferent about the Gospel or the kingdom of God, and, if you mark their children, they are the same, and they stray away from the kingdom of God and from the ordinances of life and salvation. This is the result of the influence of the mother; I am an eye-witness of it.

If our sisters comprehended the power they bear and the influence they wield in the midst of the people it does appear to me that they would consider their condition a little more than they do. It is true that I sometimes chasten them pretty severely and talk to them harshly, and tell them precisely how they look and act, and the path they are walking in and point out the dangers to which they are exposed; and sometimes it hurts their feelings, but I cannot help this. I take the liberty of doing this and I do it for their good, for it is seldom that a man will say anything to his wife or daughters about their every-day labor and conduct. It is true that there is occasionally a man who will find fault with everything, and a woman who will do the same; and there is a certain few on this earth who are never happy unless they are miserable, and who are never easy until they are in pain; but such people are not commonly to be met with. Let the husband train himself to be submissive to the Lord and his requirements in every respect, and teach his wife or wives and children the doctrine of life and salvation and set before them an example worthy of imitation, and there are few families but what will follow such a husband and father. Occasionally you may meet with a family who will be re-

bellious under such circumstances, and you may once in a while find a man who will be rebellious when his wife and children are full of faith and good works. But such individuals are of Gentile blood, which is the rebellious blood, and will show it out.

Now, sisters, hearken! Look to yourselves in your capacity as Relief Societies in this city and throughout the mountains. Look at your condition. Consider it for yourselves, and decide whether you will go to and learn the influence which you possess, and then wield that influence for doing good and to relieve the poor among the people. When I have been out in the nations I have frequently been pained to see the scenes of distress there to be met with. I recollect one circumstance, while in England. I have related it often, but will do so now. When standing in Smithfield Market, in the City of Manchester, once, I spent a penny for a bunch of grapes that had just come from France. Immediately after I felt as guilty as I could feel, for I saw a woman passing by who, I knew by her appearance, was starving to death. She dare not steal nor beg, for if she had done either she would have been instantly arrested and taken to prison or the workhouse. I say I felt guilty for spending that in luxury which, if it had been given to that woman, might have procured her a morsel of bread, and so have helped to relieve her misery.

Sisters, do you see any children around your neighborhoods poorly clad and without shoes? If you do, I say to you Female Relief Societies pick up these children and relieve their necessities, and send them to school. And if you see any young, middle-aged or old ladies in need find them something to do that will enable them to sustain themselves; but don't relieve the idle, for relieving those who are able but unwilling to work is ruinous to any community. The time we spend here is our life, our substance, our capital, our fortune, and that time should be used profitably. Take these old ladies, there are a great many of them around rather poor, and give them something to do; that is their delight. You will hardly find an old lady in the community who has not been brought up to work; and they would rather knit stockings or do some other useful labor than eat the bread of charity. Relieve the wants of every individual in need in your neighborhoods. This is in the capacity and in the power of the Female Relief Societies when it is not in the power of the Bishops. Do you know it? I do, whether you do or not; and you are learning it. Find out what your influence is and how far it extends, and use it to do good; and live every day so that when you lie down at night you can look back on the day and say, in all honesty before God, "I do not know that I have done a wrong action, said an improper word, indulged in a bad thought, or neglected to perform any duty that I ought to have attended to this day, and I can lie down in peace, and submit myself to the Lord, and if I never wake again in this world, all right, I am just as ready to go now as I ever shall be. This is the way we all should live, but I know we come short of it, and then plead ignorance as an excuse, as has been stated here to-day.

We are here in these mountains. How often do I think of it? Bro. George A. says we are here because we are obliged to go somewhere. This is true, we are absolutely under the necessity of going somewhere or of fighting the whole world. The Lord did not desire this. It was necessary for the people to be scourged,

it was necessary for us to learn whether we loved our property better than the truth. Five times I have left a good handsome property; but no matter, the earth is the Lord's, and he can give and take away what he pleases. Every time I have been driven I have improved in my circumstances. Every time this work has been removed it has become taller, wider, and longer; and if in the reign of King James Buchanan, they had succeeded in removing us we should have been still better off, because the Lord would have prepared everything for the people to have been better off; but this was not his mind. Here is our home, right here in these mountains. What you have heard to-day from the previous speaker I acknowledge may grate on the ears of some; nevertheless it is true. I acknowledge another thing—truth should not at all times be spoken. But we are here, and the statement you have heard with regard to the President of this people saying, "If they let us alone ten years we would ask no odds of them," is true; and the only thing in which we have never failed in obtaining satisfaction has been to ask no odds of them, for the most of things that we have asked for have been denied us. In that we can have satisfaction; we cannot help it. We would not have things as they are if we could help it. We should not have left the States if we could have stayed there. If we could have all the people believe the truth we would not have them unbelievers. There is hardly a civilized nation on earth to which we have not carried the Gospel without purse and scrip. He who had money left it at home. We have offered life and salvation to the inhabitants of the earth without money and without price, so you see we do not believe in a hireling priesthood. We preach here without pay. Do our Bishops labor for pay? No, if they are not capable of getting a living and sustaining themselves and families, and of filling the office of Bishop without pay, they are hardly worthy of the Bishopric. If a High Priest is called to be a president or to travel and preach the Gospel to the nations of the earth, he must do it without pay; and we think that any man who is not able to keep himself and family and travel and preach one-half or two-thirds of his time without being paid, is not so good a financier as he ought to be, still we find many who do not possess this qualification. When we have all learned this we shall find that we can have all we can ask for or desire; everything to make us happy and comfortable, no matter whether we are called to go abroad and preach or whether we stay and labor at home.

Brethren and sisters, and especially the sisters, I hope you will listen to what has been said this morning. I have been preaching to the sisters of the Church this morning, not to outsiders. If I had preached to outsiders I should have told them what the Gospel is; how they can come to God, not to an "anxious bench." I should have told them to repent of their sins, and to be baptized for the remission of them, and to have hands laid upon them for the reception of the Holy Ghost, which would bring to their remembrance things past, present, and to come; that would make prophets and prophetesses of them; give to them those gifts that God has set in his Church—the gift of healing, the gift of discerning of spirits, of tongues, of the interpretation of tongues, of prophecy, etc., etc. Are they here? Yes, right here in abundance, to overflowing. If the Saints would be faithful in cultivating these gifts every doctor might be removed from our midst.

Let the mothers, say nothing about the Elders in Israel, exercise the faith that it is their right to exercise, and I am satisfied that nine out of every ten children that now die might be saved Doctors and their medicines I regard as a deadly bane to any community. Give your children, when sick, a little simple herb drink; and if they have eaten too much let them go without food until their stomachs are cleansed and purified, and have faith in the name of Jesus and in the ordinances of his Church, and they will live. That is my faith with regard to this thing. I am not very partial to doctors and lawyers, I can see no use for them unless it is to raise grain or go to mechanical work. But I need not go into this subject at the present.

We say forgive us of our errors, accept the truth and love and serve God that you may be saved in his kingdom, which I ask in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 7, 1871.

(Reported by David W. Evans.)

GOOD AND EVIL—THE TESTIMONY OF THE SPIRIT—HIS EARLY RELIGIOUS EXPERIENCE.

I have a few words to offer to my brethren and sisters, and all who hear me, concerning the experience of the minds of the children of men, especially in their transit from evil to good. We vary very materially in our dispositions, reflections, in the impulses of our minds, and in our perceptive faculties. There is a great variety of operations upon the minds of the inhabitants of the earth, and the people are unacquainted with them, for they do not lay them to heart, contemplate and realize them, consequently they cannot look upon them as they are. These remarks of mine are the result of reflections upon the sayings of our brother who has been speaking to us, and telling his experience when he received the Gospel. He told us that, though his perceptive faculties were so quickened that he could read the Bible understandingly, this did not satisfy him; he must have a storm. I make use of this term to express my idea of what he desired and so earnestly sought for. He must have an experience like a rushing, mighty wind, or he could not be satisfied. In reading the sayings of the ancients, we find that they looked sometimes for the Lord to come in a storm. Sometimes you will see the storm pass, and the Lord is not there. The winds blow terribly, but the Lord is not there. A terrible tempest comes along, in which the lightnings flash and the thunders bellow almost enough to shake the mountains down. Is

the Lord there? No, he is not there. But by and by you hear a small, still voice saying, "Peace, peace." The Lord is there, and this is his voice. It will satisfy some, but others, like our brother, want a testimony like a rushing, mighty wind.

I will give you a little of my experience, not merely at the time that I concluded to forsake sin and embrace peace and righteousness, but since then. My experience in this kingdom as a man, as an intelligent being, concerning the philosophy of this world and mankind, and all things pertaining to the earth, teaches me a great many little items that are passed over unnoticed by most of the people. My conclusion with regard to a sound religious experience is simply this: If I am convicted of sin I am made sensible of wrong. If this wrong exists within me, my good judgment teaches me that I should take that and put it away from me; *turn it out of doors; it would teach* me to say, "I do not want you, you are not good for me; you produce sorrow, mourning, affliction, and all manner of grief and pain. Go out of doors, I do not want you, you are evil. I will adopt truth and correct principles and plant them within me instead of that which will destroy me." Being convinced of all this, what course shall I pursue, if I desire to procure a sound experience—one that is genuine and will endure, and prove to God and all the heavenly host, also to my family and neighbors, that I am sorry for sin? I will forsake it, and will not let it dwell within me, but will do all I can to banish it from me. Would this be a proof? Yes. Then let my actions correspond with the confession of my mouth; and if I have discovered this fountain of evil within me, I must lay a foundation to be free from it. Do I wish to wait until the Lord speaks from heaven to me? No, the Lord has planted within me knowledge and wisdom to distinguish between right and wrong, and if I wait until his voice comes from heaven to tell me that I am a sinner, or until he gives me some particular manifestation of approval on my attempting to forsake evil, I may wait a great while. I do not know how much he thinks of me, nor whether, if I sought such a manifestation, he would come the first night I knelt down to pray, or the second, third, or fourth, or whether I should have to continue a week, two weeks, or for months. I do not know anything about this; but my judgment having convinced me that I am wrong, I do not want the Lord to speak from the heavens. I will ask any intelligent being that dwells on the face of the earth if it is necessary to wait until the Lord comes like a rushing, mighty wind, or like an earthquake or tornado? I do not see any necessity for it. If I find an evil in me to-day I must try and get rid of it and if I find another to-morrow I must get rid of it; and how long must I continue to do so? Just as long as God gives me intelligence; not for a day, week, or year, but for my whole life; and if I exist for ninety-nine years, or for nine hundred and ninety-nine, I do not expect there will be an hour in which I will not be under the necessity of endeavoring to put evil from me if I find it within me, and to grow and increase in the principles of truth and righteousness. By taking this course I know, in and of myself, that I am forsaking my sins, and do not want the Lord to manifest it unto me. I know that if the plants of sin and death are permitted to grow within me they will prove my utter destruction, unless I tear them up root and branch, and throw them away. The Lord has bestowed upon me and upon every

intelligent being on the earth, wisdom sufficient to comprehend this, and I do not want the Lord to come in the storm, the thunder, lightning, or whirlwind to tell it to me. I know that I must uproot the plants of evil that are within me, and in their place engraft plants of truth and virtue, and these will grow up within me to eternal life. Is not this reasonable? Is this not a true principle? Yes, and the whole of man's experience, science, and wisdom proves it. I may take, for instance, the beautiful machinery of my watch, and neglect to clean it or wind it up; I may take out the mainspring, the hairspring or the main cog-wheel, and then say, "Keep time for me," and it would be no more inconsistent than to say, "I have naturally within me, through the fall, the principles of death, and they reign within me, and I seek not to put those principles away from me, but wait for the Lord to manifest to me that I am born of him and he is delighted with me." I do not care if I live my whole lifetime without a testimony from the Lord; not that he leaves his children thus; he has never been so hard-hearted, so austere a master as to leave one of his children with full purpose of heart to serve him and do his will without a witness of his approval. But, suppose he were disposed to do so, I am under obligations, on the principles of right and wrong, to forsake evil, and to plant within me every principle of purity and holiness, whether or not the Lord manifest unto me that I am his son and that he is pleased with me. I am not pleased with myself if I imbibe and cherish death and destruction; but let me cherish life and salvation, that that promotes the happiness of mankind, and life, peace, and tranquility within myself and all around me, and I shall have my own approval and the approval and blessing of the Lord whether he tells me so, in so many words, or not.

I am under obligation to take a course which will sustain life within myself and others, on rational principles, without any special manifestation from God. You can all see this; but some think if they do not receive some special manifestation from God that he has accepted them, they are rejected of him. Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law. Now suppose he does not tell us that he particularly loves us and thinks so much of us; or that he delights in Brother James or William, or in Sister Susan or Nancy more than in any other being on the earth, what of it? I do not know that I shall inquire of the Lord whether he loves me or not. I do not know that I have ever taken pains to ask him. I have professed religion somewhere near fifty years, and I do not know that I ever asked the Lord whether he loved me or not. I want to take a course that I can love purity and holiness. If I do this, then I love the Lord and keep his commandments, and that is enough for me. If he is not disposed to like me as well as he did John, "the beloved disciple," who leaned upon his breast on a certain occasion, and tells me to sit yonder instead of here, it is all right, I am as satisfied to sit there as here. I want to preserve my identity

and to increase in intelligence, and if I can do this I do not know that I care, particularly, with regard to how much, in weight or measure, the Lord loves me or does not love me. There is one fact that I do know, he will love me all he should. If I take a course to love him and keep his commandments I am for life and duration, I am for eternity, for I take that course which will preserve myself.

Many men and women who have obeyed the Gospel, and have not received from the Lord these striking testimonies, will say, "Well, I really do not know that I can tell whether the Gospel is true or not." To all such I say, then you are no philosopher at all, for upon the rational principles of common philosophy you can tell whether it is true or not. Does it contain the seeds of life? Does it promote the plants and yield the fruits of life, or does it produce the plants and yield the fruits of death? You can ask these questions and readily answer them for yourselves. Not that I wish to make a mere historical convert, or a people who believe historically, mathematically, or philosophically; but I know and understand that the Lord never leaves his children without a witness. Now I will tell you a witness which would be enough for me—I read the Bible, diligently and faithfully, and if I could have found a church and people organized according to the pattern contained in its pages I should have been satisfied that that was God's Church and people, and that would have been witness enough for me. But I will give you a little of my experience in my early days with regard to the religious sects. From my youth up their cry was, "Lo here is Christ, lo there is Christ;" no, "Yonder is Christ;" "Christ is not there, he is here," and so on, each claiming that it had the Savior, and that others were wrong. I used to think to myself, "Some one of you may be right, but hold on, wait awhile! when I reach the years of judgment and discretion I can judge for myself; and in the meanwhile take no course either with one party or the other." When I would make known my views and feelings with regard to their confused state they would call me an infidel. I would say to them, "All right, I am an infidel in a great many things." I read the Bible, and especially the New Testament, which was given as a pattern for the life of Christians, whether as a church or individuals, and this was my inward inquiry, "Is there a church on the earth organized according to the pattern Jesus left?" No. Is there an Apostle left on the earth? Not one. Is there a prophet, which the Scriptures inform us were placed in the Church for its edification? Not one. Is there an evangelist? No. Is there the gift of healing? We cannot find any such thing, with all their cries of "Lo here, lo there, and lo yonder." "Are there any who speak with tongues?" No. Any that prophecy? No, we do not believe in prophecy Any one who has received the Holy Ghost, and speaks and preaches by its influence? "Why the Holy Ghost is not given in these days," say all those who say, "Lo, here is Christ," and "Lo, there is Christ!" Well, I used to say, I am an infidel, for I do not believe anything of this; when you bring me a people built up and believing according to the New Testament I will believe that they are right. When you find such a people you will find the people and Church of God, with all the gifts and graces of the Gospel in their midst; and you will find the kingdom of God on the earth." They labored with me, but finally declared that I was an infidel,

for I could not believe in their doctrines and principles. Yet I have been at many of their meetings and seen their modes of conversion. As I have said to my friends here, in speaking about Spiritualism, I have seen the effects of animal magnetism, or some anomalous sleep, or whatever it may be called, many a time in my youth. I have seen persons lie on the benches, on the floor of the meeting house, or on the ground at their camp meetings, for ten, twenty, and thirty minutes, and I do not know but an hour, and not a particle of pulse about them. That was the effect of what I call animal magnetism; they called it the power of God, but no matter what it was. I used to think that I should like to ask such persons what they had seen in their trance or vision; and when I got old enough and dared ask them, I did so. I have said to such persons: "Brother, what have you experienced?" "Nothing." "What do you know more than before you had this; what do you call it—trance, sleep or dream? Do you know any more now than before you fell to the earth?" "Nothing more." "Have you seen any person?" "No." Then what is the use or utility of your falling down here in the dirt?" I could not see it, and consequently I was an infidel to this. But I said then as I say now—"Show me a church that God has organized, and you will find Apostles to rule, govern, control, dictate, and give counsel. You will find prophets, evangelists, pastors, teachers, governments, helps, and diversities of tongues. When the Church and kingdom of God is upon the earth you will find all these things and you will also hear prophesying therein.

I will now return again to our experience here. In Christendom the people are taught by the priest, by father, by mother, by president, prince and king, that the Bible is true and that Jesus is the Christ; and they inherit this belief, and if it is a true principle to believe in Jesus, they inherit it without the use of their judgment and reasoning faculties. And when you find a church organized according to the New Testament pattern it does not require any particular manifestation to prove its truth, for we are taught from our youth up to acknowledge the New Testament and we cannot help it. It is interwoven into our very natures; I do not know but it is the warp and the filling, both. In consequence of this we have a holy reverence for and a belief in the Bible, though we may not believe in the actions of all those who profess to believe in it. As it was observed by my brother, "He loved religion;" and for myself I can say that I have always had a holy reverence for the truth. I have had a divine reverence for it from my youth, but not for the conduct of all those who profess to be Christians.

Well, how can you know when you have passed from death unto life? You had the witness right here from our brother, according to the testimony of the Apostles, "By this ye shall know ye have passed from death unto life, if ye love the brethren." Our brother said he loved that poor Elder who preached the Gospel to him, although he could not gain admittance into a decent house. Nobody would receive an Elder of Israel, nobody would receive a messenger bearing the words and keys of eternal life and salvation to the nations, but a poor widow on a back street where our brother was ashamed to go. It put me in mind of the harlot Rahab. She alone would receive the spies sent out by Joshua, the servant of God. Do you not think she was blessed? I think so; and I think

the poor widow who received and gave an asylum to the Elder referred to by our brother was blessed also, for his words were life, light, and peace; and he said that he loved him, and by this he might have known that he had passed from death unto life.

Now, to our experience again. Suppose you obey the ordinances of the Gospel, and do not speak in tongues to-day, never mind that. Suppose you do not have the spirit of prophecy, no matter. Suppose you do not receive any particular gift attended by the rushing of a mighty wind, as on the day of Pentecost, there is no particular necessity that you should. On the Day of Pentecost there was special need for it, it was a peculiarly trying time. Who believed on Jesus? Look at his poor disciples! When Jesus was on trial, Peter, the chief of the Apostles, dare not own him, and denied him through fear. There was not a man or woman to stand up and say, "This is the Christ; don't you crucify him. He is Christ, the Savior of the world; be cautious how you handle that man." There was not one to say anything of this kind. It was a very peculiar time, and some special and powerful manifestation of the power of the Almighty was necessary to open the eyes of the people and let them know that Jesus had paid the debt, and that they had actually crucified him who, by his death, had become the Savior of the world. It required this at that time to convince the people; but when the doctrines of Christianity became popular it was no longer necessary. I do not need this; do you? No. Do you believe the truth? If you do, embrace it in your lives. What next? Prove to the Lord, to all the heavenly host, and to the inhabitants of the earth, that you live according to the law of the holy Gospel that God has revealed for the salvation of the children of men. This will show that you are honest and sincere, and that you are worthy of life eternal in the celestial kingdom of God.

God bless you. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MAY 14, 1871.

(Reported by David W. Evans.)

ATTENDING MEETINGS—RELIGION & SCIENCE—GEOLOGY—THE CREATION.

I sometimes ask the Saints a question with regard to our meetings, but I have not done so lately. We come here on Sabbath mornings to this large hall, which will contain a great many people, but only a few, in proportion to the number there is in the city who should be here, attend; and I ask myself and have heretofore asked the people why they do not attend? Do they love their meetings, do they love their religion, and do

they love to hear the servants of the Lord bear testimony to the truth? How is it? Perhaps many of the brethren and sisters think we are not as interesting in our conversation as we should be. I will say to such, we will give the ground to you at any time you will take the stand, and we will sit and hear. But when we talk to you we give you such ideas as we have, and we clothe them in the best language that is in our possession, according to the ability and the gift and grace that we possess. Whether they are interesting to you or not is not for me to say. It is true the Saints may ask me why I do not attend meetings more strictly than I do. I will say that, in my life, I have been very strict in attending meetings, and when I attend now I feel that the Saints require me to speak to them; that is their desire and their faith; but I have met with and talked to them and the inhabitants of the earth so much that I very frequently feel that my talk is almost finished, it is pretty much gone out of me; not the subjects to talk upon or the ideas, but the strength of my human existence, and in consequence of this during the winter just passed I have stayed at home. I have not asked the Saints to excuse me on this account, for I think that I know my own duty and what I should or should not do better than anybody else; but as I am feeling much better with regard to my stomach and lungs, though I have no complaint to make of my lungs as to the wind chest—I have plenty of strength there; but the organs of speech in this tabernacle are actually worn; but as I am feeling better I expect to meet with you more frequently.]

It is my highest delight and pleasure to serve God and keep his commandments; there is great delight in the law of the Lord to me, for the simple reason—it is pure, holy, just, and true; and those principles which the Lord has revealed are the only correct principles that man possesses on the earth. We may imagine to ourselves that we possess a great deal of human wisdom independent of the Lord, but this is a mistake, for every truth that is in the possession of the children of men upon the earth came from God. The sciences understood by man came from God, and when we demonstrate a truth, we demonstrate a portion of the faith, law, or power by which all intelligent beings exist, whether in heaven or on earth, consequently when we have truth in our possession we have so much of the knowledge of God. I delight in this, because truth is calculated to sustain itself; it is based upon eternal facts and will endure, while all else will sooner or later perish.

It was observed here just now that we differ from the Christian world in our religious faith and belief; and so we do very materially. I am not astonished that infidelity prevails to a great extent among the inhabitants of the earth, for the religious teachers of the people advance many ideas and notions for truth which are in opposition to and contradict facts demonstrated by science, and which are generally understood. Says the scientific man, "I do not see your religion to be true; I do not understand the law, light, rules, religion, or whatever you call it, which you say God has revealed; it is confusion to me, and if I submit to and embrace your views and theories I must reject the facts which science demonstrates to me." This is the position, and the line of demarcation has been plainly drawn, by those who profess Christianity, between the sciences and revealed religion. You take, for instance, our geologists, and they tell us that this earth has been in existence

for thousands and millions of years. They think, and they have good reason for their faith, that their researches and investigations enable them to demonstrate that this earth has been in existence as long as they assert it has; and they say, "If the Lord, as religionists declare, made the earth out of nothing in six days, six thousand years ago, our studies are all vain; but by what we can learn from nature and the immutable laws of the Creator as revealed therein, we know that your theories are incorrect and consequently we must reject your religions as false and vain; we must be what you call infidels, with the demonstrated truths of science in our possession; or, rejecting those truths, become enthusiasts in, what you call, Christianity."

In these respects we differ from the Christian world, for our religion will not clash with or contradict the facts of science in any particular. You may take geology, for instance, and it is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true, but its leading principles are; they are facts—they are eternal; and to assert that the Lord made this earth out of nothing is preposterous and impossible. God never made something out of nothing; it is not in the economy or law by which the worlds were, are, or will exist. There is an eternity before us, and it is full of matter; and if we but understand enough of the Lord and his ways, we would say that he took of this matter and organized this earth from it. How long it has been organized it is not for me to say, and I do not care anything about it. As for the Bible account of the creation we may say that the Lord gave it to Moses, or rather Moses obtained the history and traditions of the fathers, and from these picked out what he considered necessary, and that account has been handed down from age to age, and we have got it, no matter whether it is correct or not, and whether the Lord found the earth empty and void, whether he made it out of nothing or out of the rude elements; or whether he made it in six days or in as many millions of years, is and will remain a matter of speculation in the minds of men unless he give revelation on the subject. If we understood the process of creation there would be no mystery about it, it would be all reasonable and plain, for there is no mystery except to the ignorant. This we know by what we have learned naturally since we have had a being on the earth. We can now take a hymn book and read its contents; but if we had never learned our letters and knew nothing about type or paper or their uses, and should take up a book and look at it, it would be a great mystery; and still more so would it be to see a person read line after line, and give expression therefrom to the sentiments of himself or others. But this is no mystery to us now, because we have learned our letters, and then learned to place those letters into syllables, the syllables into words, and the words into sentences.

Fifty or a hundred years ago, if any one had told the people of the East Indies that water could be congealed, and form ice so thick and hard that you could walk on and drive teams over it, they would probably have said, "We do not believe a word of it." Why? Because they did not know anything about it. A proper reply for all mankind to make under similar circumstances would be, "We do not know anything about what you say, and do not know whether we should have faith in it or not. Perhaps we should, but we have no-

evidence at present on which to found such a belief." You go down south here among some of our native Indian tribes, where some of the very best of blankets are made, and you will find them twisting their yarn with their fingers and little sticks, and their loom attached to the limbs of trees for weaving purposes. Show them a loom such as white people use, and it would be a perfect mystery to them. Sixty or seventy years ago a loom worked by water power would have been a mystery to an American, but there is no mystery in that to-day, because the process is understood. So it is with the East Indians and ice, for the chemist now, by a chemical process, will congeal the water and make ice of it before their eyes, and it is in this way, by testimony, evidence, and demonstration that ignorance and prejudice are removed, faith implanted and knowledge acquired. It is so with regard to all the facts in existence that we do not understand.

We differ very much with Christendom in regard to the sciences of religion. Our religion embraces all truth and every fact in existence, no matter whether in heaven, earth, or hell. A fact is a fact, all truth issues forth from the Fountain of truth, and the sciences are facts as far as men have proved them. In talking to a gentleman not long ago, I said, "The Lord is one of the most scientific men that ever lived; you have no idea of the knowledge that he has with regard to the sciences. If you did but know it, every truth that you and all men have acquired a knowledge of through study and research, has come from him—he is the fountain whence all truth and wisdom flow; he is the fountain of all knowledge, and of every true principle that exists in heaven or on earth." The gentleman said that such ideas conflicted with his traditions; but said he, "I like to hear such talk and such principles taught, for we do know, from scientific research and investigation, that certain facts exist in nature which those called Christians discard or throw away; they do not want anything to do with them; they say this has nothing to do with religion; but you talk very different to this."

Yes, we do differ in these respects from the Christian world; with them it is "glory, hallelujah," shouting "Praise the Lord," singing, praying and preaching; and when they are out of meeting they are too apt to enter into the spirit of the world. The religion that we have embraced must last a man from Monday morning until Monday morning, and from Saturday night until Saturday night, and from one new year until another; it must be in all our thoughts and words, in all our ways and dealings. We come here to tell the people how to be saved; we know how, consequently we can tell others. Suppose our calling, to-morrow, is to conduct a railroad, to go into some philosophical business, or no matter what, our minds, our faith or religion, our God and his Spirit are with us; and if we should happen to be found in a room dedicated for purposes of amusement and an accident should occur, and an Elder engaged in the dance is called upon to go and lay hands on the sick, if he is not prepared to exercise his calling and his faith in God as much there as at any other time and in any other place, he never should be found there, for none have a legal right to the amusements which the Lord has ordained for his children except those who acknowledge his hand in all things and keep his commandments. You see from this that our religion differs very much from others.

A gentleman said to me not long since, "You 'Mormons' don't seem

to be very religious; I do not make any pretensions to be religious; and I like you very well." I replied, "That is a mistake, we are the most religious people on the face of the earth. We do not allow ourselves to go into a field to plough without taking our religion with us; we do not go into an office, behind the counter to deal out goods, into a counting house with the books, or anywhere to attend to or transact any business without taking our religion with us. If we are railroading or on a pleasure trip our God and our religion must be with us. We are the most religious people in the world; but we are not so enthusiastic as some are. We have seen plenty of enthusiasm, but we do not care about it." Said I, "This shouting and singing one's self away to everlasting bliss, may be all very well in its place; but this alone is folly to me; my religion is to know the will of God and do it.

I will say a few words to the Saints now. Shall I come right out plain to you? I think I will. Suppose I were to get up a party here and say, "You are welcome, I will find music and a good dinner," do you not think this room would be crowded? Yes, to overflowing, it would not be large enough; but when it is opened for the worship of God how different! O, Saints, all the fear that I have with regard to us as a people, is that we may neglect our God and our religion! We have passed through the narrows, and have run the gauntlet for forty years now and have come out unscathed, and what do you say? Will we serve God.

Latter-day Saints, have your children come to meeting. Sisters, let your little girls go to Sunday school or come to meeting! Brethren, let your children go to Sunday school, or to meeting, and advise your neighbors to do the same, and let this hall be crowded; and when more want to gain admittance than it will accommodate we will resort to the New Tabernacle, as we intend to do this afternoon. Some of the sisters say it is so warm in here; but let me ask them whether they would go without breakfast rather than cook it because the stove is hot. If there were a breakfast or dinner here, I expect you would come notwithstanding the warmth. I do not fear the scoffs of the world; but, as I have already said, if I fear anything with regard to this people, it is that they will neglect God and their religion.

We have heard something about Joseph Smith this morning. Brother Woodruff has been talking about the Prophet. I can say that if the whole world of mankind had known Joseph Smith and this people as well as we know them, the biggest infidel in the world, or the wickedest man living, if he had not passed the day of redemption and grace, so that the Spirit of the Lord had ceased to operate on his mind, that man would thank God for the Latter-day Saints, for we are for the salvation of all who can be saved, and we calculate to continue until the work is done. Jesus is our captain and leader; Jesus, the Savior of the world—the Christ that we believe in, is the "one-man power" so much talked about; and we calculate to do his will as far as we know it. May God help us to do it! Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 21, 1871.

(Reported by David W. Evans.)

OBEDIENCE—THE REVELATION ON MARRIAGE & THE ANTI-POLYGAMY LAW.

If my friends will have patience with me I will say a few words. To the Latter-day Saints I say, I do pray you to prove the words of Brother Cannon true with regard to being obedient to your President in all things, and doing as he tells you. I pray you to hearken to this counsel; if you do, contention and sin will cease, and we shall not see men going to the canon or riding out for pleasure on the Sabbath day, instead of coming here to meeting; we shall hear no more of their taking advantage of each other, stirring up strife, going to law, bearing false witness, or pilfering a little the one from the other. I pray you to take this counsel, and cease your wickedness, Latter-day Saints, and do as your President tells you. I feel to say this; and if you will be patient with me I will say a little more.

There are strangers here, and to them I will say we have traveled the earth over, and where we could not go we have sent by Elders and by proclamation. We have asked the inhabitants of the earth to become acquainted with our doctrine. Would they read it? No. Would they go to hear an Elder preach? No, as a general thing they would not. If we had been let alone while with the Christians we would have been there now proclaiming the Gospel. But I wish to say to strangers that we were not persecuted because we believed in having many wives, for that principle was not known to our persecutors until we came to these mountains, although the revelation was received by Joseph Smith and written a year before his death. Since this doctrine has been proclaimed we have lived in peace.

The inquiry among many, and especially among our political friends, is, "What are you going to do? Are you going to observe the law against plurality of wives, or are you going to obey the revelation?" We have obeyed the revelation thus far, and still live; that I can say, and perhaps that is enough. What do we say about the lawmakers? Go to, ye legislators, and make a law that every man in this government shall have one wife. You have just as good a right to do that as to say that we shall not have two. Let every man have his wife, raise his family, live virtuously and keep his vows, and our difficulty is at an end. We say to Congressmen and Presidents, have your wife; and we also say to every political and financial man the world over, marry the women and take care of them and save us the trouble. If you do not, we will gather them up, just as sure as the world. Many destroy life; we save it; and as we have said, years and years ago, we say now to all, the day that you will be virtuous and cease your unlawful connections with the sex, and every man have his wife, and all the inhabitants of this government observe

this rule, we shall have then but one wife apiece; but we shall save all we can save. The men are the lords of the earth, and they are more inclined to reject the Gospel than the women. The women are a great deal more inclined to believe the truth than the men; they comprehend it more quickly, and they are submissive and easy to teach, and if we cannot save the men, let us save the women for God's sake, and do not find fault with us.

Again, a gentleman said to me, the other day, "What are you going to do with the anti polygamy law?" I replied, "Nothing at all, we mind our own business, and I hope everybody else will. We have not meddled with it, and do not expect to; but we expect to live."

I want to say a word with regard to what are called our former persecutions; though I, for one, will acknowledge that I have never been persecuted. As for what people do with my name, I do not know nor care; they use it for good or for evil, just as they please. The Lord gave a revelation through his servant to me, that my name should be had for good and for evil before the nations of the earth, and if that is the way they use it, all right—either one or both, no matter. Hands off is all I ask, and let us have the privilege of living in peace. But will you hearken to the truth? Will you listen to the words of eternal life? We have traveled the earth over, and have read to the people out of the book of life; but as a general thing they have refused to receive it. It is true that a few have received it in the past, and I hope that many will in the future. We shall gather and save all we can. The rise and cause of our persecutions have been just the same as it has ever been in the experience of the Saints of God. Who were the leaders and foremost in the ranks of the Savior's persecutors? The Scribes and the Pharisees. Who were foremost in the ranks in persecuting Joseph Smith, even when he had the pledge of the governor of the State of Illinois that he should be preserved, and when not one scratch or law could be found against him? Who led the blackened crew who said that if the law could not reach him, powder and ball should? The priests; they have always led the van, and always will. It is Baal against Christ now, as it always was.

When we were in Missouri the order was issued, "You 'Mormons' must leave the State," and thirty-five hundred men were paraded for battle against about three hundred of the Elders of Israel, but they did not happen to kill us all. They took Joseph, or rather they sent for him and Hyrum, and they went down to their camp, and General Clark called the brethren together, and, said he, "Give up your arms and every weapon you have;" and the brethren gave them up. I stood there and heard the General declare, "Gentlemen, you are the best and most peaceable community there is in this State; but," said he, "as for your prophets, bishops, high councils, &c., we shall not permit you to have them any longer. Forsake your religion and abandon your Prophet! We have him, and you will never see him again; forsake this banding together and being one, and live with us and become as we are. You are the very mechanics and farmers we want. You have shown us how to build mills, set out orchards, raise wheat, rear comfortable habitations, school the children, build meeting houses, and, in short, you have done more to make the country in three years than we have in fifteen. You are good citizens, but you must not clan together, you

must disperse among the people; if you do not, remember the militia will be upon you." We bid them good bye and left our property; we would not forsake our prophets then, and we are of the same mind yet.

Here we are, though we did not come here because we chose to get out of the way of the Christians. We wanted to stay with our former brethren, to induce them if possible to receive the truth; but they would not hear it. The world of mankind is sunk in ignorance and darkness; but the Lord Almighty has revealed his will from heaven, and we shall declare it to the people, and give them a chance to receive or reject it. The Lord invites all to come, and partake of the benefits of his Gospel, which, we are told in the Scriptures, is the power of God unto salvation; and our experience has proved that it is so, whether taken in a moral, social, political, or financial point of view. We have gathered the poorest class of men to be found on the continent of America, and I was one of them; and we have gathered the same class from Europe, for very few indeed of those who have obeyed the Gospel have ever been the possessors of any wealth. We have taken the poor and the ignorant from the dens and caves of the earth and brought them here, and we have labored day and night, week after week, and year after year, to make ourselves comfortable, and to obtain all the knowledge there is in the world, and the knowledge that comes from God, and we shall continue to do so. We shall take the weak and the feeble and bring them up to the standard that God requires. The Gospel of life and salvation does not reduce those who obey it to beggary; but it takes the poor and the ignorant, makes them wise and happy, and surrounds them with the comforts of life and everything desirable, and teaches them to serve God with all their hearts.

This, gentlemen, is our doctrine, faith, and practice; and we wish strangers to understand that we did not come here out of choice, but because we were obliged to go somewhere, and this was the best place we could find. It was impossible for any person to live here unless he labored hard and battled and fought against the elements, but it was a first-rate place to raise Latter-day Saints, and we shall be blessed in living here, and shall yet make it like the Garden of Eden; and the Lord Almighty will hedge about his Saints and will defend and preserve them if they will do his will. The only fear I have is that we will not do right; if we do we will be like a city set on a hill, our light will not be hid. I trust that the time will soon come when, in all things, our conduct will be such that all the world might pattern after us with advantage. I can say that at the present time we are far from that. It is sometimes said by strangers, "We suppose you Latter-day Saints consider yourselves perfect, don't you?" I answer, not by any means; we are as imperfect as a people ought to be, and a little more so.]

I wish that what Brother George Q. said of you was true—that you were all obedient to your President. If you all will be, you will cease sinning, tattling, lying, backbiting, and strife, all will be industrious, prudent, faithful and full of wisdom and good works, and the power of God will be upon us more and more, and we will be able to do more good to the inhabitants of the earth. We have no quarrel with anybody. We exchange ideas, but we will not contend. As I used to say to the ministers, when travelling and preaching, "I will not dispute. If you want

the truth I will give it you; and if you have a truth that I have not, I want all you have; but contention is not my calling; it is no part of the Gospel of Christ; that is peace, life, light, and salvation. The Lord has given that to me and you, and you are welcome to it."

I wanted to say these few words to you. I thank you for your patience. God bless you. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1871.

(Reported by David W. Evans.)

THE BUILDING OF TEMPLES—THE KEYS OF THE APOSTLESHIP.

I will read a portion of Scripture which is found in the 17th chapter of the First Book of Chronicles, commencing at the 3rd verse—

"And it came to pass the same night that the word of God came to Nathan, saying,

"Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

"For I have not dwelt in an house since the day that I brought up Israel until this day; but have gone from tent to tent, and from *one* tabernacle to *another*.

"Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

"Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, *even* from following the sheep, that thou shouldest be ruler over my people Israel:

"And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

"And since the time that I commanded judges *to be* over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee a house.

"And it shall come to pass, when thy days be expired that thou must go to *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"He shall build me an house, and I will stablish his throne for ever.

"I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took *it*

from *him* that was before thee:

"But I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore.

"According to all these words, and according to all this vision, so did Nathan speak unto David."

There is one point, brethren and sisters, in the passages I have just read in your hearing, to which I wish to call your attention—namely, the pleasure that was evinced by the Lord at the disposition which David manifested—a disposition which none of his predecessors, apparently, had exhibited, to build unto the Lord of hosts a house, a temple, a place upon and within which his glory could rest. So pleased appeared the Lord to be with this disposition of David that he promised him that he would establish his dynasty, that his son should reign after him, and that this son should be the instrument in his hands of building a glorious temple unto his name. The reasons are given in other portions of Scripture why the Lord did not accept this offering on the part of David. The Lord, in one place, alludes to his life, saying that he had been a man of war and blood; that he had gone forth and fought his enemies, and because of this the Lord was not disposed to accept his offer, but he promised David that he would raise up a son after him who should be a man of peace—a man free from war and blood, and that during his lifetime his temple should be reared; and, according to the prediction of the Lord God, through Nathan the Prophet, Solomon was raised up and did accomplish the work which his father David had desired to do, and he did rear a temple unto the name of the Lord upon and within which his glory rested and was manifested; and the blessing of God rested upon Solomon so long as he continued to serve with a perfect heart the Lord God of his fathers. Israel was also greatly blessed and prospered in rearing that house; and though Solomon, in his prayer, when dedicating it, said how was it possible that God could take up his residence upon earth, when the heavens, and the heaven of heavens could not contain him, still God did condescend to manifest his glory in that house to such an extent that the priests could not endure it; and the blessings of God rested visibly, in the presence of the people, upon that house, and they knew that he had accepted their labors and the dedication of their means for the erection of a house to his name.

This labor appeals to us in a very peculiar manner. There is no people or community on the face of the earth to-day, except the Latter-day Saints, who think of rearing unto the Lord of Hosts a temple upon the same principle and for the same objects and ends that the temple was reared in Jerusalem. Already we have completed two temples, and laid the foundation of five. The Saints are all familiar with the history of the building of the temple of Kirtland, whether they were there personally or not; they are also familiar with the blessed results which followed its erection. They know that God did manifest himself to his servants and people in a very peculiar manner, and poured out upon them great and precious blessings; many ordinances which had been lost to man, or of which he scarcely knew anything, and for the administration of which there had been no authority upon the earth for generations, were restored, and men and women received ordinances, promises and blessings which comforted their hearts and encouraged them in the work of God. And not only were these ordinances adminis-

tered, but additional authority was bestowed upon the prophet of God who stood at the head of this dispensation. And so also the completion of the temple at Nauvoo brought many blessings; that is, so far as it was completed, for the enemies of God's kingdom did not permit us to complete it entirely; but so far as it was completed God accepted the labor of the hands of his servants and people, and great and precious blessings were bestowed upon the Church of Jesus Christ of Latter-day Saints for the faithfulness and diligence of its members in rearing that house.

I have often thought of the shortness of the period, after the death of Joseph, which was continued in building that house. He died, as you well know, or was murdered, on the 27th of June, 1844. Before 1845 had passed away the Saints were receiving their endowments in that house. The walls were completed, it was roofed, the spire finished, and the upper story so far completed that the Elders could go in and administer in the ordinances of God's house—the sealings, washings and anointings, and in the performance of those ceremonies and ordinances which were necessary for our growth, increase and perfection as a people; and when it is recollected that all this was done in a very short period over one year, it bears testimony to the zeal of the Saints and the mighty exertions they made to fulfil the word of God and the requirements he made of us as a people, that we and our dead might not be rejected. But we were not permitted to enjoy that house, we were not permitted to continue receiving blessings there; the enemies of God's kingdom were upon us, and we were compelled to abandon it and our homes, and it fell a sacrifice to the wickedness of the wicked and it was burned with fire—probably a better fate than to have it stand and be defiled by the wicked.

We have now to commence again the erection of another temple. For many years the foundation of one on this block has been laid, and the Saints have labored upon it to some extent; but it has not been pushed forward with very great rapidity. There have been reasons for this—good and weighty reasons. It is desirable when we build another temple that it should not fall into the hands of the wicked, as those we have already built have done; but that it should stand as an enduring monument of the faith, zeal and perseverance of the Latter-day Saints, in which the ordinances of God's house and kingdom may be administered through all coming time. There seems to be a spirit now resting upon the servants of God to push this house forward to its completion; and I doubt not that this spirit will be received and cherished by the Saints throughout Utah Territory, and throughout the world. Judging by my own feelings on this subject and by the expressions of those who have alluded to it, I confidently believe that a spirit is resting upon the people to receive the counsel that is given concerning it, and to carry forward the work to a speedy completion.

There are many reasons why we should do it. It is true that God, in his mercy, has permitted us to build another house, which we call the Endowment House, and in which we have received many ordinances and blessings; but there are several which cannot be attended to in the Endowment House; they must be postponed until a temple is completed, in which the Elders and men of God who bear the Holy Priesthood, can go and administer the things of God, and have them accepted by him. This, of itself, is sufficient to stir us up, as

a people, to exceeding great diligence in pushing forward this work.

When David announced his intention to prepare the means for the building of the house that should be erected by his son Solomon, he accumulated everything that could be prepared beforehand, so that when Solomon should come to the throne after his decease, he might be full-handed and have abundance wherewith to commence the labor of building. To accomplish this, David called upon Israel to come forward and exert themselves, and they did so, so we are told, and had exceeding great joy in contributing of their means for the erection of that building. Of course there is no objection to the Latter-day Saints doing the same; still, that requirement is not made of us at the present time. All that we are required to do is to obey the law that God has given unto us, that is, to pay our tithing. It has been said, and I do not doubt the correctness of the statement, in fact, I may say I am fully aware and conscious of it, that if this people would pay one-tenth of their tithing this temple could be pushed forward to completion very speedily. As a people we have been very negligent in paying our tithing; there are doubtless many exceptions, but as a rule we have not complied with that law with the strictness which we should have done. Now, however, there is an opportunity for us to compensate for our shortcomings in the past, and to go to with zeal and energy to rear this house, so that there may be a temple of God in our midst in which ordinances can be administered for the living and for the dead. I fully believe that when that temple is once finished there will be a power and manifestations of the goodness of God unto this people such as they have never before experienced. Every work of this kind that we have accomplished has been attended with increased and wonderful results unto us as a people—an increase of power and of God's blessings upon us. It was so in Kirtland and at Nauvoo; at both places the Elders had an increase of power, and the Saints, since the completion of, and the administration of ordinances in, those buildings have had a power they never possessed previously.

If any proof of this is needed let us reflect upon the wonderful deliverances that God has wrought out for us since we left Illinois. Up to that period or up to the time that the temple was partly finished and the blessings of God bestowed within its walls, our enemies to a very great extent had triumphed over us. We had been driven from place to place; compelled to flee from one town, county and State to another; but how great the change since then! We started out a poor, friendless people, with nothing but God's blessing upon us, his power overshadowing us and his guidance to lead us in the wilderness; and from the day that we crossed the Mississippi river until this day—the 8th of April, 1871—we have had continued success and triumphs. God has signally delivered us from the hands of our enemies, and when it has seemed as though we would be overwhelmed, as though no earthly power could succor or deliver us from the hands of those who sought our overthrow, God has done for us as he did for his ancient covenant people, when he caused the waters of the Red Sea to separate, that they might pass through and escape the destruction their enemies threatened. So have we been in as remarkable a manner delivered from, apparently, overwhelming difficulty and danger.

Whence, I ask, my brethren and

sisters, has this power come? Whence has it been derived? I attribute it to the blessings and the power and the authority and the keys which God gave unto his Saints, and which he commenced to give in the Temple at Nauvoo. The Elders of Israel there received keys, endowments and authority which they have not failed to exercise in times of extremity and danger; and clouds have been scattered and storms blown over, and peace and guidance, and all the blessings which have been desired have been bestowed upon the people, according to the faith that has been exercised. Others may attribute these things to other causes; but I attribute them to this, and I feel to give God the glory; and I trace these deliverances to the power that the Elders received in that temple and previously. I fully believe also, as I have said, that when this and other temples are completed, there will be an increase of power bestowed upon the people of God, and that they will, thereby, be better fitted to go forth and cope with the powers of darkness and with the evils that exist in the world and to establish the Zion of God never more to be thrown down.

I know that there is a feeling in the breasts of many people that this sort of thing is fanaticism. This is characteristic of the age of unbelief in which we live. God, in the minds of this generation, is removed far from them. He dwells at an illimitable distance from man, and is not supposed to interfere with his affairs. Man, they think, is left to work out deliverance and salvation according to his own wisdom; and there are a great many people, and it may be said, a great many nations, who do not believe that God interferes at all with matters on the earth. They think of and speak about him; but it is mere form and tradition with them; very few believe that he interferes directly with the affairs of men. Of course when such a belief is prevalent, or rather when such unbelief prevails, the idea of building a temple or temples to the Most High God, in which ordinances shall be performed for the living and the dead, strikes the people as something strange and fanatical. But, let me ask, what was the object of building a temple in the days of Solomon? What was the object of rebuilding it after its destruction by Nebuchadnezzar? Why was it that Ezra and the Jews who were him in Babylonish captivity were strengthened to go forth to rebuild the temple of God at Jerusalem? We read in the Scriptures that God's blessing rested upon them. Their enemies, it is true, harrassed them and did all in their power to check their labors, but nevertheless they were exceedingly blessed, and God accepted their work and bestowed choice and peculiar blessings upon them.

When Jesus came the temple still stood in Jerusalem, but it had become defiled. He was so angered on one occasion on this account that he took a scourge of cords and beat out the money changers and others who had defiled it, and upset their tables, and in this visible manner showed his anger at the defilement of his Father's house.

We read in the revelations that the time will come when the tabernacle of God will be with men on the earth. How shall we, as men and women, prepare for this? One of the prophets says, "And the Lord whom ye seek shall suddenly come to his Temple," showing that there will be, at some period or other, a temple or temples built on the earth to which God will come.

I have often thought, in reflecting on this subject, how careless mankind

are in relation to the future. We are born on the earth, where family relationships that are most desirable are formed. Parents have their children whom they love beyond expression. These children grow up and form associations in life and raise families, and these relationships are the most tender known to the human heart. There is nothing so much calculated to make life desirable as the relation of parents to children and children to parents, husbands to wives and wives to husbands; and many a man when he loses his partner, loses all the hope that he has; his heart sinks within him, and he feels as if life was undesirable; and instances are not rare of men, through grief on this account, having their lives shortened. And so with the other sex; sometimes through the loss of a husband a woman's heart will break and she goes down to an early grave. And yet, in the midst of the world where all these tender ties and emotions exist there is no preparation for their perpetuation. The people do not believe that they exist beyond the grave. Imagine, if you can, a state of things where all these relationships are utterly destroyed and all mingle in one common herd! This is the kind of heaven that many people believe they are going to. I have heard ministers say, "O, I will not know any relationship between myself and my wife hereafter; she, then, will be no nearer to me than any other woman, nor I to her than any other man; our children will be no nearer to us than any other children, and we will live in this condition throughout the endless ages of eternity." This is a dreary prospect for any human being who has the affection of a husband, wife, parent or child—a dreary prospect for that endless eternity to which we are all hastening.

But God, in ancient days, gave certain authority unto one of his Apostles—namely, Peter. He gave to him authority to bind on earth, and it should be bound in heaven; to loose on earth and it should be loosed in heaven. Where is this authority now? Shall we go to the Roman Catholic Church to find it? If it be there it is not exercised. Shall we go to the Episcopal Church to find it? If it be there they fail to proclaim it. Where shall we go to find a man who has authority to bind on earth and it is bound in heaven, as Jesus told Peter? Where shall we find a man whose acts will be thus recognized of God, and whose performances or solemnizations are confirmed by the heavens themselves? You travel throughout all the earth and mingle with the various sects who claim to be the descendants of the Apostles, and you will look in vain for any claims to such authority. But come among the Latter-day Saints, who claim to be the original Church restored to the earth again, who claim to have the authority of the Apostleship—the same Apostleship that was exercised by Peter, James, John and the other Apostles, and you will find the authority to bind and loose on earth and it will be bound or loosed in heaven, claimed and exercised in their midst. It is claimed by the Church of Jesus Christ of Latter-day Saints that God has restored the keys of the Apostleship; that he has restored the authority by which the ordinances shall be performed on the earth that will bind man to woman, woman to man, children to parents and parents to children, so that these relationships which are so acceptable in the sight of God may not only exist for time, but may be perpetuated throughout the endless ages of eternity.

This is the claim the Latter-day

Saints make, and it is the authority they exercise. To claim the Apostleship and authority without claiming and exercising its functions would be altogether contrary to the spirit and power of that office and authority when it was upon the earth in ancient days; therefore we wish to rear temples and administer ordinances, looking, as we do, upon this life as a state of probation in which we may gain experience and prepare ourselves for higher exaltation and a greater degree of felicity in the world to come.

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can he be King of kings unless there be kings under him to give him homage and pay respect unto him and acknowledge him as their Lord and their King? When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, he proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over this innumerable host; for if Abraham were not to be king over them, of what use or glory would his posterity be to him? When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his seed be, he told him in accents that could not be mistaken of the future glory of his eternal kingdom. And if all mankind attained to the same promises as Abraham, they also would have an innumerable posterity to reign over. As the prophet says concerning our Lord and Savior Jesus Christ, "To the increase of his kingdom there shall be no end." It shall go on increasing with every cycle of eternity, as long as time endures. There shall be no end to the increase of his kingdom. His glory consisted of this; and the glory of God consists in the number of his posterity; and as generation succeeds generation, until the earth is filled and glorified, other worlds will be rolled into existence, upon which the posterity of God, our heavenly Father, shall increase throughout the endless ages of eternity.

As it was said to Abraham and Jesus, so it will be said to the faithful sons and daughters of God; hence the Latter-day Saints believe in the eternal nature of the marriage relation. When we marry there is a power here to bind on earth and it is bound in heaven. Men and women are married to each other for time and for all eternity; not as it is in the world, "until death shall them part;" but that tie shall be as enduring as eternity itself, and there shall never be a time when it shall be dissolved; and to their increase there shall be no end, for this is the glory of God, and this is the blessing of God upon his faithful children. The godlike power has been given us here on the earth to bear and perpetuate our own species; and shall this power, which brings so much joy, peace and happiness, be confined and limited to this short life? It is folly to talk about such a thing; common sense teaches us better. It teaches that we have been organized, not for time alone; that we have been endowed as we are, in the image of God, not for thirty, forty, fifty, seventy or a hundred years, but as eternal beings, exercising our endowments and functions for all eternity, if we live faithful or take a course that God approves. Therefore there is great sense, beauty and godliness in the idea that God taught Abraham with respect to his posterity becoming as numer-

ous as the stars of the firmament. The Latter-day Saints live for this. We look upon this life as a very short period of time. We have suffered and are likely to suffer as the Saints of God did anciently; and this life is a state of probation—a short period filled with sorrow. Difficulties, thorns, briars, brambles, and obstacles of various kinds beset our pathway; but, as was said yesterday, we look forward to a heavenly city, whose builder and maker is God. We look forward to the time when this earth will be redeemed from corruption and cleansed by fire; when there shall be a new heaven and a new earth, and when the Saints shall possess their native inheritance purified from sin, redeemed from corruption, with the power of Satan curtailed, and when we shall be able to increase and multiply and fill this earth, go to other earths and carry on the work of emigration through the endless ages of eternity.

This is a little of the heaven that the Latter-day Saints look forward to. It is not a heaven where all distinctions are abolished—where parents and children are mingled with the common mass, where wives and husbands are undistinguishable; but where all these ties exist and are preserved and perpetuated, and man goes forward on that heavenly career which God, his Heavenly Father, has assigned to him, and which he designs that all his faithful children shall walk in. These are some of the reasons why we want a temple built. There are innumerable reasons why we should go to with our might and rush forward this work. Let us push it to its completion as speedily as may be required, and God will bless us; he will make our feet fast in these valleys; he will give us increase and make of us a mighty nation. Already he has set his seal upon us; already he has given us the glorious privilege of bearing his name. Let us rear a house upon which his glory shall rest, and that shall be called by his name. This is required at our hands; and that God may help us to accomplish it, and keep us faithful to the end, is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, MAY 21, 1871.

(Reported by David W. Evans.)

THE CHARACTER OF THE SAVIOR—THE POWER OF THE PRIESTHOOD—THE UNPARDONABLE SIN.

I feel to bear my testimony to the truth as far as we have heard it to-day, and to all truth. We have been hearing of the Gospel of life and salvation, a subject which should interest the whole human family as

soon as they can become acquainted with it. The subject of salvation should occupy the thoughts and reflections of every intelligent being. The salvation and redemption wrought out by the Savior is for us—it was purchased for us. The character we have been hearing of is our Savior and Redeemer—the Savior of the whole world of mankind, and of all creatures pertaining to the earth, and the earth itself, for all will be redeemed by the blood of the Son of God. We should have a part in this, and we can say truly that we have a part in it. Whether it will benefit us as it might, depends upon our own thoughts, reflections and actions—upon our obedience to the requirements of our Father in heaven to secure to us life everlasting. The Father has done all he can do on his part: He has given his only begotten Son; he has sent light into the world; he bestows his Spirit upon the children of men; he lights up the understanding of every person that lives, that ever did or ever will live upon the earth. Christ is the light that lights every man that comes into the world. We have this light, will we improve on it?

In my reflections on the Gospel of life and salvation and the theories of the children of men I have contrasted the various beliefs, faiths, ordinances and operations of the people who profess to worship a Supreme Being. Not only the Christians; for I do not know of any nation on the earth but what has some object which it worships as supreme, and to which it renders adoration. This is the case even with the heathen, although they worship gods which their own hands make. No matter about this, they are ignorant; but that spirit that dwells in the children of men prompts them to worship, adore, to seek after that which will better their condition and make themselves happy. This is the condition of all the inhabitants of the earth, whether Christian or Pagan; although the innate disposition to render homage to some invisible power as the Supreme Ruler is modified and diversified according to their varied traditions. The effects of tradition are as visible among Christians as among heathens; and these traditions, as well as our own superior intelligence, lead us to regard the worship of the heathen as nonsensical, and we may say ridiculous. We can have no faith in this; we see no propriety in bowing down to gods made with our own hands, whether they be gods of gold, silver, wood or stone. This would be folly in the extreme to persons who believe in the New Testament; we say we will worship the Being who has redeemed us, him who created us and all things and who rules and governs all things according to his good pleasure, whether in heaven or on earth. But will we worship according to the directions that He has given? Will we believe the doctrine that Jesus has left on record in the New Testament, or will we believe in something that varies from this?

We see that Christendom is full of religion; in fact the world is full of it, no matter where we go. I have been brought up to believe on the Lord Jesus Christ; I am taught to believe in him. Perhaps if I, my parents before me, and the nation in which I was born and brought up had never heard of his name, I would treat it with as much indifference as the heathen do when they hear of it; and yet if men did but understand the light of Christ that is within them it would prompt them, universally, to adore and admire, we will say, the God of nature—him who has created and formed the earth and all things it contains, including us, who,

in the image of our Creator, dwell upon and inhabit it. I say that, did we all understand this light of Christ, possessed by every human being when born into the world, it would prompt us to worship the God of nature; and did we heed it as we ought we would not be likly to come to the conclusion that there is no personal God.

Among the remarks made here this morning was one worthy the notice of every intelligent being, and that was that if we do not understand the mysteries of the being of our Creator, shall we deny it? Shall we deny the existence of that which we do not understand? If we do, we would want to keep an iron bedstead to measure every person according to our own measurement and dimensions; and if persons were too long we would cut them off, and if too short draw them out. But we should discard this principle, and our motto should be, we will let every one believe as he pleases and follow out the convictions of his own mind, for all are free to choose or refuse; they are free to serve God or to deny him. We have the Scriptures of divine truth, and we are free to believe or deny them. But we shall be brought to judgment before God for all these things, and shall have to give an account to him who has the right to call us to an account for the deeds done in the body.

What shall we believe, then, when we reflect upon and consider all these things? Believe on the Lord Jesus Christ. Who can object to him? When his character is set forth in its true light what fault can be found with him? I have no question, as an individual, but that the Jews believed they saw a great many defects in the Savior. I would just as soon believe that the ignorant wicked can see no defects in the character of a modern prophet as to believe that the Jews could see none in the Savior. I have had the privilege, in my lifetime, of reading some of the writings which have been preserved and handed down by the Jews, which contained their description of the Savior's character, and certainly, nothing could be more ridiculous; and I remember that, on one occasion, when talking to the Prophet Joseph about these things, I said to him, "No matter what they say about you, I will defy mortal man to say worse about a modern prophet than the Jews have said about the Savior;" and that the character of the Redeemer presented no defects whatever to the eyes of those among whom he lived, is what I would not say. I may say, however, that men who did not believe in him looked through prejudiced eyes, and hence they were unable to view him in his true light; and no man who has ever lived on the earth was more ridiculed and traduced than he was. But when we, that is, the Christian world, read an account of his character and doings, not the least blemish or defect is seen; it might be different, however, if he were here in our midst. Suppose that he or his Apostles were to walk through Christendom, preaching the Gospel without purse or scrip, do you think that if they tried to gain admission to the pulpits in the churches or places of worship which have been erected in their honor, and called the churches of the Savior, or of St. Matthew, John, Paul, Peter, Bartholomew and so on, that they could gain admittance? Let reason, guided and enlightened by the conduct of the people, answer, and it will give the negative at once to every building of this kind erected in Christendom; so far as my knowledge extends, this would be the result except among the Latter-day Saints. Perhaps some may say that I have too much faith

in the prophecies of God, in the latter-day work, and in the administration of individuals that now live and have lived on the earth in our day. Be it so, no matter to me. I am here to testify in the name of the God of Israel that for many years past there have been men travelling through the length and breadth of the earth who possess the same power and authority as that with which Jesus endowed his Apostles when he told them to go into all the world and "preach the Gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believe. In my name they shall cast out devils, heal the sick, speak with new tongues," &c.

I am a witness here, to-day, that these sayings and promises have been fulfilled in these latter days as much as they were in the days of the Savior. Have the dead been brought to life? Yes, or those who, to all appearance, were dead, and this is so to my certain knowledge? But were they dead? No, they were not. What did Jesus say to his disciples and those who followed him to the grave of Lazarus, when they were mourning and bewailing, and beseeching him to say the word only and it should be done? Jesus said, "He is not dead, but sleepeth." So it has been in these latter days. To all appearance life and breath had departed, but they yet lived, and some who, under such circumstances, were restored by the power of God, are still living. The eyes of the blind have been opened and the ears of the deaf unstopped; the lame have been made to leap, and foul spirits have been cast out. Has this been the case in every instance? Not by any means, neither was it in the days of the Savior. They who have faith receive these blessings if they live according to the spirit of the holy Gospel.

Is there any harm in preaching and believing in such doctrines, and realizing the blessings? I often ask myself this question, but I fail to see harm or impropriety therein. I know that some say we can be saved without a Savior. If parties like to believe this, all right; but if we can be saved without, we certainly can with. Some will say we can be saved without believing in baptism; very well, we surely can be then if we do believe in it. Some say we can be saved just as well without having hands laid on for the reception of the Holy Ghost as with; if we can be saved without we certainly can be with. If an Elder of Israel lay his hands upon us and say, "Receive ye the Holy Ghost," there is not the least harm in it; it is conferring a blessing. "I desire to bless you," says the Elder, "and if I had power I would bless you; and according to the faith in me I do dispense the Holy Spirit to you." It is a blessing pure as the angels in heaven. If I say to the sick, "Be healed and blessed," or bid foul spirits, pain, fever or any disease whatever, "Depart," it is a blessing to the patient, and there is not the least harm in it in the world. And now, suppose the Elders of this Church have power to say, "Receive ye the Holy Ghost," and the Holy Ghost is given, is there any harm in it? Not the least in the world; and if we can be saved without these things we certainly can with, so we are on sure ground. Suppose that we can be saved without doing precisely as the Savior has told us, we most certainly shall be by observing what he has left on record for our salvation. But he has said that not one jot or tittle of his word or of the law shall pass without being fulfilled; and it is no matter whether he speaks by his own

voice, by the voice of an angel, or through his faithful servants here on the earth, all the words of the Lord Almighty will certainly be fulfilled; then if we believe on the Lord Jesus Christ and comply with all the requirements of his Gospel we are on safe ground.

If it is acceptable in the sight of Heaven for a minister to dip his finger in water contained in a gold, silver or marble vase, and then wet the forehead of the child or the adult, and call this baptism, where can be the harm in going down into the waters of baptism as Jesus did, and as the eunuch did? I say where is the harm in being buried with Christ in baptism? I cannot see the least harm in it. Then if we are safe without baptism for the remission of sins, we are certainly safe with it. If we are safe without having hands laid upon us for the reception of the Holy Ghost, we are certainly safe with it; if we are saved without having the gift of faith to heal the sick or cast out devils, we are assuredly saved with. Then where is the danger of those who believe on the Lord Jesus Christ and keep his commandments?

The cry of the Christian world is "The Bible, the Bible," but who will believe it? who will believe that Jesus is the Christ, that he is the Son of God and the express image of his Father? But a few will believe these things; and yet the salvation that Jesus has purchased will reach the whole human family and save, in a kingdom or in some place where they will enjoy to the extent of their capacity, those who reject not the Gospel and despise not the Savior. Those who set at naught the counsels of God are the only ones the Gospel will not reach and save in a kingdom. But who will go into the celestial kingdom? Those who obey the Gospel of the Son of God, and then walk in all humility before the Lord and keep his commandments in all things. They are the ones who will enter in at the strait gate. Jesus said, "Strait is the gate and narrow is the way that leads to life"—that is our translation; the original is, "that leads to the lives"—"and few there be that find it; while broad is the gate and wide is the way that leads to destruction, and many there be that go in thereat." Many will there be who will miss receiving the blessings and being caught up with Christ in the air, and being saved in the presence of the Father and the Son, that now anticipate enjoying the glory, excellency and exaltation which God has prepared for the faithful.

The inquiry arises with a great many, "What are you going to do with all the rest of the human family, are you going to send them to hell?" I will answer the question as Joseph once did when a person asked him, "Will everybody be damned except the Latter-day Saints?" "Yes," said Joseph, "and many of them, unless they take a different course from what they are now taking." Who will be saved in the celestial kingdom, and go into the presence of the Father and Son? Those only who observe the whole law, who keep the commandments of God—those who walk in newness of life, observe all his precepts and do his will. Are we going to send all the rest to hell? Not the sectarian hell, pardon the expression. The wicked, we are told, will be turned into hell, with all the nations that forget God, and that is very true. But where is hell? Read for yourselves. What is hell? Read for yourselves. You may call it hell, hades, or the world of spirits. It is where Jesus went and preached to the spirits in prison. All who have not received the Gospel, who have

not had the advantages resulting from strict obedience to the ordinances, are there subject to the evil power, to the principle of death. There they will reside who have denied the Lord Jesus Christ; but they will be resurrected and will receive their bodies again; but blessed and holy is he on whom the second death hath no power. On many it will have power; but what proportion of the whole human family from the days of Adam to the last born on the earth will become angels of the devil and will reap the wrath of God and endure it for ever and ever, it is not for me to say; but none will, save those who have sinned against the Holy Ghost. Who is able to do this? that is the question. I will tell you of one man who could have committed this sin.

We read in the days of the Apostles of a certain man named Cornelius, a devout man and one who worshipped the Lord according to the light he possessed. As he was once praying in his house, the Holy Ghost fell upon him, and he and his household rejoiced exceedingly. What was the word of the Lord to Cornelius under these circumstances? Was it "You are saved, you are just right, you can build up churches, you can show the people that they can be saved, and can receive the Holy Ghost without the laying on of hands?" No, the word of the Lord to Cornelius was, "Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Cornelius sent to Joppa, and just before his messengers reached the house at which Simon lodged, he had had a vision in which a sheet descended from heaven, in which were all manner of beasts and creeping things of the earth; and a voice said, "Rise, Peter, kill and eat." But Peter said, "Not so, Lord, for I have never eaten anything common or unclean." And the voice said unto him, "What God hath cleansed, that call not thou common." At that time the Gospel had been given to the Jews only, and Peter and his brethren had the idea that it was not for the Gentiles; but this vision was as much as to say, "I want to open your eyes and show you that the Gentiles as well as the Jews are to receive and participate in the blessings of the Gospel. Just as Peter awoke from his vision there came a rap at the door and the messengers of Cornelius inquired for him, and made known to him their errand, and he and some of his brethren went down and conversed with Cornelius, and while doing so the Spirit of God rested on them so powerfully that they glorified God. The Jews who were with Peter commenced, "Take care, Peter, we do not like this; we do not understand that the Gentiles are to have the Gospel. The Savior is the Savior of the Jews; Jesus was the king of the Jews only and not the king of the Gentiles." Peter commanded them to be still. Said he, "Do you not see the pouring out of the Spirit just as on the Day of Pentecost, these people speaking with new tongues and prophecying;" and said he, seeing that this is the case, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we." Cornelius, if he had rejected the testimony of Peter, would have been led to reject the Holy Ghost, which had fallen upon him, and been lost.

This was an instance in which the Holy Ghost was given before baptism; there may be other cases in these days, but if parties are thus favored of the Lord, the outpouring of his Spirit prompts them to send for an

Elder of Israel that they may be baptized for the remission of their sins. I do not know that it is recorded that Cornelius received a remission of sins before baptism. The quotation has been read here from the Scriptures that except a man be born again he cannot see the kingdom of God; and unless he be born of the water and of the Spirit he cannot enter it; that is, no man can see and understand the kingdom of God unless the Spirit reveal it to him. When a person receives the Holy Ghost he begins to read the Bible understandingly. It is a new book to him. Is this fortunate or unfortunate for him? I will say it is fortunate for those who receive the Gospel as preached by the Latter-day Saints, when the Spirit of the Lord rests upon them. Such an individual will say, "The Bible is a new book to me, bless me; I never read the principles understandingly in my life before; I could not understand them. I never read the New Testament, nor comprehended the character of the Savior and his teachings to his disciples as now; although I have read the Scriptures hundreds of times they never were plain before." The Spirit may rest upon many and reveal to them the wonderful things of God; but when it does it will prompt them to obey the commands of the Lord Jesus. Is this the fact? It is. Well, we will say it is very fortunate for those who receive this Gospel and the spirit of it in their hearts, for it awakes within them a desire to know and understand the things of God more than they ever did before in their lives, and they begin to inquire, read and search, and when they go to the Father in the name of Jesus he will not leave them without a witness.

When we go to the nations we say, "Receive ye the Gospel, treasure it up in your hearts; the Spirit is ready to testify to you at any moment; are you ready to receive the Spirit?" No person need wait; whenever the spirit within him yields obedience to the still small voice that whispers, "This is the way, walk ye in it," that Spirit is ready in a moment to teach, guide and direct him in the way of life and salvation. If there is darkness, it is the result of our own organization and intelligence being beclouded and far from the things of God. We listen to the continual promptings of the Man of Sin, when he says, "Do not you submit to the Lord, do not inquire of the Lord; do not ask for the Spirit of the Lord; do not go to the Father in the name of Jesus, or if you do go, be very careful how you go. Let reason take the stand with you, let the words of your petitions be dictated by the reason that is within you, then you will be very sure not to ask in the spirit of meekness! No, you should not yield your manhood to any spirit to ask for things you need, or that you may be led, guided and preserved in the way of truth."

These are the promptings of the devil; but when the spirit in man yields obedience and brings the flesh into subjection the Spirit of the Lord is then ready to whisper to the individual, "This is the way, walk ye in it;" and such individuals can go on their way rejoicing, regardless of those who cry, "Lo! here is Christ," or "Lo! there is Christ;" for the Spirit will teach them that Jesus is the Christ and that the Bible is true. It may not all have been translated aright, and many precious things may have been rejected in the compilation and translation of the Bible; but we understand, from the writings of one of the Apostles, that if all the sayings and doings of the Savior had been written, the world could not contain them. I will say that the world could

not understand them. They do not understand what we have on record, nor the character of the Savior, as delineated in the Scriptures; and yet it is one of the simplest things in the world, and the Bible, when it is understood, is one of the simplest books in the world, for, as far as it is translated correctly, it is nothing but truth, and in truth there is no mystery save to the ignorant. The revelations of the Lord to his creatures are adapted to the lowest capacity, and they bring life and salvation to all who are willing to receive them. They are so simple that the high-minded and those lifted up in their own estimation will say, "I cannot get down so low as that." If they pray, they dare not ask for the things they want. I have known a great many individuals who dare not ask God the Father in the name of Jesus Christ if the doctrine we preach is true. They have a conviction within them that it is true, and they say, "If we ask we shall receive the witness we ask for, and then we shall have no excuse whatever for not obeying it." I have had it said to me, "I am sorry I have learned so much, sorry I have had so much revealed. I wish I was as ignorant as I was a few years ago." What will be the condition of such individuals? Ignorance will be their portion. Let him that is ignorant remain ignorant still. The Gospel will do them no good; but they who are honest before the Lord, and ask in the name of Jesus, will receive a testimony, and know that Jesus is the Christ. Flesh and blood will not reveal this to them, neither will the sciences of the day; it can only be known by the spirit of revelation. The kingdom of God and its mysteries are and can be known only to him to whom God reveals them, and I hope and pray that we are or may be among that number. It is very customary to pray to the Lord, but in my petitions I pray a great deal to the Latter-day Saints, or those who profess to be. When traveling and preaching I frequently pray the people, in Christ's stead, be ye reconciled to God. I pray you, my hearers, to ask the Father, in the name of Jesus, whether these things be true or not. I cannot pray the Father that he will compel you to know; it would be no use for the Father to compel you to know the truth. All must be willing to ask for and receive it. The fountain is open, truth is ready, its streams are waiting and desirous to come and testify to every individual on the earth who is willing to be taught that Jesus is the Christ, the Gospel is true, God is true, life and salvation are true. We are here upon this earth —upon this little dark, opaque body; if we were in some of the celestial kingdoms and were to look at this earth it would not appear larger, probably, than just a little speck, a black marble! Who can notice such an insignificant affair? God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect. We are the children of our Father; Jesus is our elder brother, ready to save all who will come to him. By and by the Lord will purify the earth, and it will become pure and holy, like a sea of glass; then it will take its place in the rank of the celestial ones, and be recognized as celestial; but at the present time it is a dark, little speck in space.

I pray the people and all who hear me, be ye reconciled to God, and ask for the things that you want. If you want life and salvation, ask for it in faith, humility and meekness. Be willing to receive the truth let it come from whom it may; no difference, not

a particle. Just as soon receive the Gospel from Joseph Smith as from Peter, who lived in the days of Jesus. Receive it from one man as soon as another. If God has called an individual and sent him to preach the Gospel that is enough for me to know; it is no matter who it is, all I want is to know the truth. This should be the feelings and the heartbeatings of every individual that lives on the earth. If we are endowed with intelligence we can know and understand things for ourselves.

You have received the truth, Latter-day Saints; live it. You know it perfectly well. When a Latter-day Saint says, I have sinned, will you forgive me? Did you sin knowingly? Tell the truth and say "Yes," you sinned, with your eyes wide open. When you commit a wrong, after having deen enlightened, you violate your own judgment, and the convictions of the spirit that is within you. Why not live as we should? We should be the best people on the earth; we have more knowledge of the things of God and of his purposes than the rest of the inhabitants of the earth that we have any knowledge of. Then what manner of persons should we be? I do pray you to live your religion, and pray God to bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MARCH 19, 1871.

(Reported by Julia Young.)

THE FULFILLMENT OF PROPHECY—THE EARLY HISTORY OF THE CHURCH—THE BOOK OF MORMON.

I will read a portion of the word of God contained in the 85th Psalm:

"Lord thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob.

"Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

"Thou hast taken away all thy wrath; thou hast turned *thyself* from the fierceness of thine anger.

"Turn us, O God of our salvation, and cause thine anger towards us to cease.

"Wilt thou be angry with us forever? will thou draw out thine anger to all generations?

"Wilt thou not revive us again, that thy people may rejoice in thee?

"Shew us thy mercy, O Lord, and grant us thy salvation.

"I will hear what God the Lord will speak; for he will speak peace unto his people and to his Saints; but let them not turn again to folly.

"Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

"Mercy and truth are met together;

righteousness and peace have kissed *each other*.

"Truth shall spring out of the earth; and righteousness shall look down from heaven.

"Yea, the Lord shall give *that which* is good; and our land shall yield her increase.

"Righteousness shall go before him; and shall set *us* in the way of his steps."

This was a prayer and prophecy uttered by the ancient Psalmist in relation to the house of Israel. These psalms were written by the inspiration of the Holy Ghost, and most of them were prophetic in their nature. David was a man especially inspired of the Lord, not only to reign as king over the house of Israel, but to utter forth many predictions in the form of psalms to be sung in the congregations of Israel. He clearly spoke concerning the coming of the Messiah; his death, and the afflictions that should come upon him as the Redeemer of the world, and of many events in connection with his coming, all of which were fulfilled. He also spoke in many psalms in regard to the preaching of the servants of God in all nations, declaring the wonderful works of God. He also spoke concerning the second coming of this Messiah, the great glory that would be revealed on that grand occasion; he also spoke by the spirit of prophecy concerning the downfall of the twelve tribes of Israel and the great affliction that would come upon them; also, that the Lord would remember them in the latter times, and bring them to a knowledge of the truth.

This psalm which I have just read contains a prayer, uttered by this inspired man, for the redemption of the covenant people of the Lord. That he would not be angry with them forever, that his anger might not be drawn out towards them to all generations; that he would turn himself from the fierceness of his wrath and show mercy unto his people again.

The Lord saw proper, in answer to that prayer, to inspire the Psalmist to utter these words—"Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth and righteousness shall look down from heaven. Yea, the Lord shall give that which is good and our land shall yield her increase. Righteousness shall go before him and shall set us in the way of his steps."

The Lord did not leave David in uncertainty about the blessings that should come upon his covenant people; he was informed, in the words which I have repeated, that the Lord intended again to bestow his blessings after he had sufficiently punished Israel; that he intended to bring them back to their own land; that he intended to bless that land which was given to them as an inheritance, and, that that land should again yield its increase to his people. But before he would do this he promised that truth should spring out of the earth, and that at the same time righteousness should look down from heaven; that truth should go before his face and set his people in the way of his steps.

We live, Latter-day Saints, in the age when this prophecy is being fulfilled. We have lived to behold the glorious period dawn upon this creation when God has condescended to bring forth truth out of the earth, and at the same time has manifested his righteousness from heaven—that is his law. I need not tell the Latter-day Saints that are now before me how this prophecy was fulfilled, for they already understand it. There may be strangers, however, in our midst who do not understand these things, as we understand them; and

it may be well to briefly notice the fulfillment of this prophecy as manifested in the rise and progress of this Church. This Church has an existence this day in consequence of the fulfillment of their words. There never would have been any such people as the Church of Jesus Christ of Latter-day Saints, unless God had again manifested himself in fulfillment of this prophecy. He has seen proper after so many generations have passed, to again reveal himself to the children of men, although it was contrary to their opinions and ideas that God would ever again speak to the inhabitants of the earth. They concluded that all communication from the eternal worlds was shut off, that, although there was a God and plenty of angels and messengers in his presence, he would never send them again to the inhabitants of our globe to reveal anything new.

These have been the ideas of our fathers for many generations that are past.

The whole Christian world were deluded with these ideas for some seventeen or eighteen centuries.

The idea took its rise in the apostate church that sprang up in the days of the Apostles; a church which denied the spirit of revelation and had the wickedness and audacity to proclaim in the face and eyes of the Bible that it needed no new revelation; that it had sufficient. The councils that were called towards the close of the third and fourth centuries of the Christian era concluded to introduce laws and rules among the church. The Greek and Catholic churches excommunicated all persons that would believe in the God of revelation.

They collected together various manuscripts which they had picked up in various parts of the earth, which they called the fullness of the canon of Scripture; then they passed a decree that if any person should be found believing anything except that which was contained in their canon, that he should not be permitted full fellowship in the church; that he should be disfellowshipped and anathematized. This wicked and abominable doctrine was handed down for a great many generations in the Greek and Roman Catholic churches, and will be found throughout all their writings —the writings of their most noted archbishops. They declare that they neither received nor believed in any new revelation; that their rule of faith and practice was ancient Scripture; that the church must be guided by those ancient laws, and by the traditions of their fathers—traditions handed down from the days of the Apostles to their day. Thus you see all communication from the heavens was cut off by their own decree; they were worse than the heathen. Nebuchadnezzar, a great heathen king accustomed to worship idols all his days, had not apostatized from the true God as those professed Christians had, for he believed in the God that gave revelation. We have an account in the Book of Daniel how the Lord did reveal himself to that heathen king in a dream. But he forgot the dream and sent a proclamation to all the wise men of Babylon to see if he could find out an interpreter. He, at length, found one in the person of Daniel the Prophet, who gave the king the dream that the God of heaven had given him, also the interpretation, and we have many instances on record where ancient heathen kings had not so far strayed from the God of heaven but what they could believe in new revelation; but we have the example before us for many generations where people who have assumed the name of Christ disbelieved in new revelation, and

persecuted those who believe in receiving any new communication.

Some two or three centuries ago there was a great reformation in Europe—a protestation against this wicked, corrupt and abominable power that had held sway under the name of Christian.

They did reform from many of their corrupt practices, and they had power given to them, although perhaps they did not understand it fully, and the God of heaven did give power to these reformers to bring about more liberal principles; but they had to do it through great persecution. They succeeded, however, in building up denominations which they called Christian, that had forsaken, in some measure the corruption of the mother church. These reformers followed the mother church in regard to limiting their faith to ancient Scripture; they would tell the people that there was to be no more revelation. John Calvin and Martin Luther held the view, that there was to be no more revelation from heaven; that the canon of Scripture was full. They received this false dogma from the mother church; they could not find it in the New Testament; but it was a tradition handed down by the mother church that such was the fact.

Now, the devil did not particularly care how many good principles people retained, so long as they should deny one of the most important principles of heaven. Cut off communication from the Lord, shut up the heavens, keep angels out of the question concerning any more new communication to be given to the children of men, and the devil has accomplished his object. These falsehoods were handed down, after the reformers came out, in all the various denominations until the present day, until the time when the Lord, by the mouth of his holy angels, called Joseph Smith and gave unto him a knowledge by vision of the place where the ancient records of a portion of the Israelitish nation were deposited. At that period of time there was scarcely a people on the face of the whole earth but what were more or less under the delusion of this apostate doctrine. Mr. Smith, however, was uncontaminated by these traditions, as he was not a member of any church; this is manifest in the prayer offered by this young man at the time when the Lord first revealed himself to him.

He went out to pray, being then a little over fourteen years of age, in a little grove not far from his father's house. The great object which he had in praying was to learn some few principles, which he saw were absolutely necessary to know, according to his understanding, in order to serve the true and living God. He desired to know which, among all the denominations with which he was surrounded, was the true church.

It is not often that boys of this age would be so exercised, but this was the fact in regard to Joseph Smith. He was uneducated; he had not been to college; he was not trained in the vices of all large cities; but merely a country boy accustomed to hard work with his father. Probably one reason why his mind was thus exercised was in consequence of the religious excitement existing in that neighborhood at the time; some of his own relatives had joined the Presbyterian Church, and he was earnestly sought after to join himself with some church, and his mind being somewhat wrought upon, seeing many of his young acquaintances turn to the Lord, he greatly desired to know which was the true church. It was a great question; he knew not how to satisfy his mind, for he had not read the Bible much. He heard a great many different doctrines advocated by

ministers respecting the different denominations, which caused him to read the Bible. He happened to fall upon a certain passage contained in the Book of James, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." This passage, when he read it, seemed to sink with great weight upon his mind. He thought it was his privilege to go to the Lord and ask him respecting the desired information. As I told you before, he had not been trained up in any of the creeds of the existing denominations, and therefore he was confiding enough to believe what was here written, "If any man lack wisdom," &c. He thought to himself that he did lack wisdom, for he did desire to know which was the true church. He went into the grove with a determination to claim this promise. When he was thus praying he saw a light which appeared to be approaching him from the heavens. As it came nearer it seemed to grow brighter until it settled upon the tops of the trees. He thought it would consume the leaves of the trees; but it gradually descended and rested upon him. His mind was immediately caught away. He saw in this light two glorious personages, one of whom spoke to him, pointing to the other, saying, "This is my beloved Son, hear ye him." This was a glorious vision given to this boy. When these persons interrogated him to know what he desired, he answered and said, "Lord show me which is the true church." He was then informed by one of these personages that there was no true church upon the face of the whole earth; that the whole Christian world, for many generations, had been in apostacy; that they had denied communication and revelation from heaven; denied the administration of angels; denied the power that was in the ancient church that comes through the gift of the Holy Ghost, and gave him much instruction upon this point, but did not see proper upon that occasion to give him a full knowledge of the Gospel, and what was necessary to constitute a true church, and gave him some few commandments to govern him in future time, with a promise that if he would abide the same and call upon his name, that the day would come when the Lord would reveal to him still further, making manifest what was necessary to the constitution of the true church. The vision withdrew; the personages attending and the light withdrew. He returned to his father's house, and told the vision, not only to his parents and neighbors, but to some of the preachers of the religious denominations in that place. He was expressly commanded in the vision to unite himself to none of these churches. When he related that which he had received in this vision, the ministers immediately made light of it, and said to him, "God does not reveal anything in our days; he revealed all that was necessary in ancient times; he has not spoken for 1800 years to any one." From that time forth he was persecuted, not only by ministers, but all denominations in that region persecuted him. "There goes that visionary boy." This seemed to be the feeling manifested, not only by professors, but by all; but yet he knew that God had manifested himself to him; he could not be persuaded to the contrary, any more than Paul could when he heard Jesus in his first vision.

When about four years had elapsed, he retired to his bed one Sunday evening, reflecting upon the former vision, praying to the Lord that he might receive a fulfillment of the promise—namely, that if he was faithful, the true order of the Church

of the Son of God should be revealed to him. While he lay thus praying, all at once the chamber was lighted up; this light continued to grow brighter and brighter until he saw a glorious personage, and this personage revealed to him the condition of the world, the apostacy of the Christian nations, and the darkness that reigned; also revealed to him what the Lord intended to accomplish upon the face of the whole earth preparatory to his coming. He informed him that this continent had once been occupied by a religious people, who understood the law of Moses and the Gospel; that they kept sacred records among them, and wrote them upon plates of gold, which were deposited in a certain hill about three miles from his father's house. At the same time this angel was telling him about these plates, the vision of his mind was opened so that he could see the place of their deposit. After the angel had given many instructions he withdrew. Joseph Smith continued to pray; the angel came a second time, related the same things over again, and gave him the same view of the plates, and still further information concerning the work of the last days, and then withdrew a second time. He continued to pray; the angel came the third time, gave him some further knowledge and information, opening still further the prophecies concerning the grand events that must be fulfilled in the latter days. When the angel withdrew from him the third time, instead of going to sleep, he arose and it was daybreak. He had been conversing with this angel nearly the whole night.

He went out in the morning, as usual, with his father to labor in the field, and his father, observing that he looked pale, asked him if he was ill. He replied that he did not feel very well. His father advised him to go to the house. He started to go home, and after going a certain distance from his father, and before he reached the house, the angel again appeared to him—this was in daylight—and told him to turn back and tell his father what he had seen. He did so; he was also commanded by the angel in this fourth vision that he should go to the place where these plates were deposited. After relating to his father what he had seen, his father declared that it was a heavenly vision, and told him to be faithful to what had been revealed to him. He, therefore, on the morning of the 22nd of September, 1823, repaired to, and saw the place where these plates were deposited, just as he had seen in the night vision. They were deposited in a stone box not far from the summit of the hill Cumorah. The crowning stone that covered the box was oval; by taking away the turf from its edges he succeeded, by the use of a lever, in raising it from the box. When he saw the plates, he also saw an instrument that was called by the ancient prophets a Urim and Thummim. While he was thus gazing upon the plates, the angel came again to him, and as he was about to put forth his hand to take them, forbade him, saying that he needed further experience; that they could not be entrusted with any one only with those having an eye single to the glory of God; that they were sacred records, and that no person could have them for speculative purposes; and gave him certain commandments to keep, and told him to visit that place again one year from that time when he would again meet with him. He did so at the expiration of the year, and did so until four years had passed away; and on the morning of the 22nd of September, 1827, the angel permitted him to take the plates, and also the Urim and Thummim.

Thus I have shown you how *Truth* sprang out of the earth; according to the words of our text. Mr. Smith being uneducated, except in the elementary branches as taught in our common schools in the East, therefore felt himself incapable, by his own learning, to perform so great a work. He was commanded of the Lord to draw off some of these characters from the plates and send them to the learned, which he did; they were sent to the city of New York by the hands of Martin Harris, the old gentleman whom you saw here last Conference. That old gentleman being then a middle-aged man, went to New York to see if he could find any person among the learned that could translate the characters. He went to Professors Mitchell and Anthon, and they were exhibited to them; and Mr. Harris received a certificate, stating that to them the translation of Joseph Smith seemed to be very correct. Martin Harris had not told Mr. Anthon how Mr. Smith came in possession of these characters. The Professor asked Mr. Harris how Mr. Smith obtained the plates from which the characters were taken; he said that he obtained them by the administration of an holy angel by obedience to the commandments of God. Mr. Anthon requested him to let him see the certificate, he did so; and without any further consultation tore it up before his eyes, and then said, if he would bring the plates to him he thought he could assist him in the translation. We all know that some of the characters and hieroglyphics that have been discovered in some parts of America cannot be deciphered by the most learned men of our day. The Professor wrote an article some time afterwards against the Latter-day Saints, in which he corroborates that which I have just told you concerning a plain countryman coming to him with characters.

Thus we have the testimony of Professor Anthon that such a circumstance did transpire, and that such characters were handed to him. After Martin Harris returned to Joseph Smith and told him the conversation that had taken place, how that Professor Anthon could not decipher the records, Joseph inquired of the Lord, and the Lord commanded him that he should translate the records, and that he should do it through the medium of the Urim and Thummim. He commenced translating, but being a poor scribe, he employed Martin Harris to write some for him; he also employed other scribes to write from his mouth, and at intervals continued to work upon the farm. Being persecuted, however, he had to leave his father's house and went down to Pennsylvania, where he was also persecuted. He continued the work of translation until it was completed, and this is the book (Book of Mormon) which is the translation from these plates, a book which contains some five or six hundred closely written pages. After Mr. Smith had almost completed the translation, he found that there was a prediction contained in the book that the Lord would show to three witnesses, by his power from heaven, the truth of the divinity of this work. The query immediately arose who these three should be. Martin Harris, Oliver Cowdery and David Whitmer were very anxious that they might be the favored individuals. They were told to humble themselves before the Lord and pray unto him, and that if they would do this the same should be shown to them. They did so. Mr. Smith went with them; this was in Fayette, Seneca Co., New York, in the year 1829. While they were praying the angel descended from the

heavens in the presence of these four men, and took the plates and exhibited the pages and engravings of that portion that was unsealed—for the whole of them were not permitted to be translated; and thus the engravings were shown to three other witnesses. The angel at the same time placed his hands upon the head of David Whitmer and said, "Blessed be the Lord and they that keep his commandments." At the time that the angel was showing the records, they heard a voice out of the heavens saying, that the records had been translated correctly by the gift and power of God, and they were commanded to bear witness of the same to all people to whom the work should be sent. They have therefore given their solemn testimony in this book in connection with Joseph Smith, concerning the appearing of the angel, and the exhibition of the plates; their testimony has gone forth wherever this book has been published. Mr. Smith was also permitted to show the plates to eight other witnesses whose names are also given in testimony of these things, that they saw the plates and handled them.

Thus you have the testimony of twelve men, eleven witnesses besides the one who found the plates, three of whom saw the angel of God; and all this before there was any latter-day church in existence. There was a circumstance, however, that took place, before the organization of this Church, on the 15th day of May, 1829. Two men, Joseph Smith and Oliver Cowdery, being exercised before the Lord in regard to the ordinance of baptism; how and in what way they should receive this ordinance acceptably before him they did not know. They understood the mode of baptism, for in the translation of this record they found that the ancient inhabitants of Israel baptized by immersion, and that the words used in connection with it were also given. The question arose, Who could baptize them. The Lord had already told them that there was no true church on the earth, and that there was no authorized minister to administer baptism; and, of course, this was a question that would arise in the mind of any individuals under similar circumstances; they would naturally want to know how they could be baptized, so as to have their baptism recognized in the heavens. They understood that they might just as well jump into the water themselves, as to be baptized by a man having no authority on him. They did not understand how it could be done, and they therefore were troubled in their minds with regard to it, and went and humbled themselves before the Lord, who, on the 15th day of May, 1829, sent an angel to them. This angel informed them that he was John the Baptist, who was beheaded, and who baptized their Savior, and that he held the priesthood of his fathers, the priesthood of Levi. He laid his hands upon their heads and ordained them unto the priesthood that he himself had, which priesthood had authority to baptize for the remission of sins, but had no authority to lay hands upon the people for the gift of the Holy Ghost. John, who baptized our Savior, himself declared:

I can baptize you with water, and that is the extent of my authority, but there cometh one after me who is mightier than I, he has greater authority, he can baptize you with fire and with the Holy Ghost; but I have the right to baptize you with water. This was in substance what John said to the Jews in his day. He conferred this same priesthood upon these two men, and commanded them to baptize one another, giving them a promise that that priesthood

should never be taken from the earth, but should remain for ever; consequently the priesthood conferred by the angel is never again to be banished from the earth, as it has been throughout the dark ages.

They went and baptized each other, for the Lord did not permit them to organize the Church until the fullness of time had arrived. He appointed the day by new revelation, the very day on which they should commence the organization of the Church—namely, the 6th of April, 1830; also gave a commandment on the day of its organization, how the Church should be organized, with what offices, or those necessary to constitute a true Church of God here on the earth. Previous, however, to this organization of the Church they received higher authority than that which John the Baptist gave them.

For when they found they only had authority to baptize by water, but could not minister the Holy Ghost by the laying on of hands, the question arose immediately: How shall we obtain that authority? They again prayed; they again called upon the name of the Lord, and the Lord sent messengers from heaven with a higher priesthood than that which John the Baptist held, whose names were Peter, James and John, three ancient Apostles, and they conferred upon them the priesthood and Apostleship that they themselves had, which gave them authority not only to baptize, but to administer in the ordinance of the Holy Ghost by the laying on of hands in the name of Jesus, precisely the same as the Apostles did when on the earth.

Thus they received, not only the lesser priesthood, but also the Apostleship, and having authority granted unto them from heaven they were fully qualified to organize the Church; but still they could not do it by their own wisdom. There was nothing to be done in this Church by the wisdom of man. The Lord, as I heretofore stated, had already told them what the necessary offices were, and what the duties of these several offices should be in the Church.

The Church was organized, and we might give you a relation of its history from that day down to the present, but I see that the time allotted for our forenoon meeting has already passed.

I wish before I close to cite one or two testimonies from the prophecies in relation to this great work of the latter days. If you will turn to the 29th chapter of Isaiah and read the prediction contained therein you will find that nearly the whole chapter pertains to the events of the latter days, one of the predictions is the destruction of the nations of the wicked, which has never been fulfilled. It reads thus:—That all nations that fight against Mount Zion shall become as a dream of a night vision, etc., etc.

The Lord intends, in the last days, to build up a people called Zion, or, in other words, his Church. It matters not how numerous the people of the nations may be, this is their destiny; they will become as the dream of a night vision; or as the Prophet Daniel expresses it—all kingdoms and governments organized by human authority shall become like the chaff of the summer threshing floor; the winds of heaven shall blow them away, and no place shall be left for them; and that the stone out of the mountain should become a great mountain and fill the whole earth; and the kingdom and the greatness of the kingdom should be given into the hands of the Saints of the Most High—this is what Daniel has predicted. Isaiah has predicted the same; but, before this destruction of

the wicked, certain events are to happen; among which he speaks of a book. He says, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee, and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee. And he saith, I am not learned. Wherefore the Lord said, For as much as this people draw near me with their mouths, and with their lips do honor me, and their fear toward me is taught by precepts of men: Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness."

These words of the Prophet Isaiah were fulfilled so far as the coming forth of this book was concerned. It was not the book itself that was to be sent to the learned; if that had been the case the prophecy would not have been fulfilled; but it "was the words of the book," and not the book itself. "And the book was given to him that is not learned, saying, read this I pray thee. He says I am not learned." Then comes in the declaration of the Lord:—Because of the wickedness of the people, etc., that he would "proceed to do a marvellous work and a wonder," and in that event he would cause the wisdom of the wise men to perish, etc., all of which has been fulfilled. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Now, I would ask, are there not many in this congregation of Latter-day Saints who can testify that they have seen this literally fulfilled? Have you not seen those who have been literally deaf, in the enjoyment of their hearing, and this by the power of God in this dispensation? Yes, there are scores of witnesses that can testify that this has been literally fulfilled. Have you not seen those who have been afflicted with blindness restored immediately to their sight? Yes, and all this in fulfillment of this prophesy. The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Who, I would ask again, is the most benefited by this prophecy? In ancient days, while the learned and the chief priests rejected the Gospel of the Son of God, was it not the poor among men that were benefited by the Gospel preached to them? Yes, and so it has been in these days.

How many scores of thousands have been taken from the oppressions of the old world, and brought some six or seven thousand miles here, into the interior of this glorious land of America, a land of promise? Although we have come into a very poor portion of it, yet you have been benefited; you now own houses and lands, cattle, horses and property that you never would have possessed had you not participated in the literal fulfillment of this prophecy. The poor among men are literally, as well as spiritually, blessed. Then comes in another prediction concerning the destruction of the nations of the wicked. "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off, and all nations that fight against Mount Zion, will perish and vanish away." When this marvellous work and a wonder is commenced, and its truths preached and fully declared to the nations, and they reject them, the

desolation and destruction that were brought upon the ancient Jews for the rejection of the Gospel will, according to this prophecy, be visited upon the wicked of this generation. How about Israel? According to the words of our text, "Truth shall spring out of the earth, and righteousness shall look down from heaven, yea, the Lord shall give that which is good, and our land shall yield her increase; righteousness shall go before him, and shall set us in the way of his steps." Thus you see, in that day, when the wicked will be so sorely afflicted the God of heaven will signally favor Israel. These things will transpire when we get through with the Gentiles, because the direct commandment of the Lord is, first to the Gentiles, and then to the house of Israel. And when the times of the Gentiles are fulfilled, then the Lord will restore the blessings he promised to Israel; he will then fulfill literally that which was uttered by the Psalmist David, "Turn us again, O God of our salvation; how long will thou be angry with us? how long shall we have to suffer in consequence of our wickedness and the wickedness of our fathers?" Until truth shall spring out of the earth; until then your captivity must remain; until then your sufferings and great afflictions must continue. But when the Lord brings truth out of the earth and sends righteousness down from heaven he will again remember Israel; then the Gentile nations will be punished, and Israel be saved.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 25, 1871.

(Reported by David W. Evans.)

THE CELESTIAL GLORY—MODERN CIVILIZATION—FAMILY GOVERNMENT

As Brother Smith and myself, with others, will take our leave of this place to-morrow morning for a preaching tour through the northern settlements, we wish to say a few words. My remarks will be for all, both Saint and sinner; those who are Saints, those who wish to be, and those who wish not to be. I will read the fifth paragraph of the seventh section of the Book of Doctrine and Covenants. On referring to that place you will find the following words:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom

cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; *therefore he is not meet for a* kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."

These words set forth the fact to which Jesus referred when he said, "In my Father's house are many mansions." How many I am not prepared to say; but here are three distinctly spoken of; the celestial, the highest; the terrestrial, the next below it; and the telestial, the third. If we were to take the pains to read what *the Lord has said to his people* in the latter days, we should find that he has made provision for all the inhabitants of the earth; every creature who desires, and who strives in the least, to overcome evil and subdue iniquity within himself or herself, and to live worthy of a glory, will possess one. But, "In my Father's house are many mansions," says the Savior; he has prepared places for his children; but the Saints, we who have received the fullness of the Gospel of the Son of God, or the kingdom of heaven that has come to earth, are in possession of those laws, ordinances, commandments and revelations that will prepare us, by strict obedience, to inherit the celestial kingdom, to go into the presence of the Father and the Son. While Jesus was here on the earth his followers inquired about his future dwelling place, for they all wanted to be with him. Said they, in effect, "Where thou goest, we want to go; where thou dwellest, we want to dwell;" and they said, "Where shall you live hereafter, and what will be your state and condition?" Said Jesus, in reply, "I am of the Father; I was with him before the foundations of the world were laid; I and my Father are one, we shall live together;" and he said also, "Strait is the gate and narrow is the way that leads to the lives," (it reads in our Bible "Leadeth unto life," but if it were translated correctly it would be, "Leadeth to the lives,") "and few there be that find it."

Jesus travelled and preached, worked miracles, and labored diligently by day and by night, and when he had finished how many were there to stand by him? How many were there to believe and confess him before the scribes and pharisees? After travelling with him and seeing him feed the multitudes with a few loaves and fishes, heal the sick and open the eyes of the blind, how many friends had he when he came to the cross? How many of his disciples were there to say, We are the disciples of this man whom you are about to crucify? They stepped out of the way. Well might Jesus say, "Strait is the gate and narrow is the way that leadeth to the lives, and few there be that find it." We may say, and justly too, that the conduct of his disciples was very remarkable; for, as much as they thought of their Master, and as long as they had followed him, there was not a man to stand by him in his trying hour. It was but a few hours before that they had eaten supper with him, when, we are told, "Jesus took the bread, blessed and brake and gave to his disciples, and said, 'Take and eat ye all of this;' and he took the cup, saying, 'Take this and drink ye all of it, this is my body in the New Testament and this is my blood in the New Testament.'" All this was a few hours before his crucifixion; and when his death drew near every single man, to a man, forsook him. During his trial, probably you all, even to the children, have read the story a great many times, when Peter was accused of being one of his dis-

ciples by a damsel who sat or stood by, he denied it, saying, "It is not so, I am not one of his disciples;" and when a second time he was accused of being one of his disciples, he said, "No, it is not so, I firmly deny it, I am not one of his disciples." And when a third time the same accusation was made he cursed and swore about it.

Now I make an application of this right here. As much as we think of that ancient name and character—the Savior, which age and antiquity have rendered so sacred to the Christian world that they profess to revere them, compare the course his immediate followers took, with the course taken by the followers of Joseph Smith, the Prophet of the latter days, as much as he is despised and his name ridiculed. There is scarcely any, no matter how high socially, who can speak of him with sufficient respect to call him "Mr." or "Joseph" Smith, but they generally refer to him as "Joe" Smith; yet, much as he is scorned and despised, he had hundreds and thousands who would have gone to the death with him when he went to death, but Jesus found not a man. Joseph Smith, though he spent only fourteen years in presiding over this people, organizing the Church, proclaiming the Gospel and receiving revelations, yet had hundreds and thousands of men and women who were ready to go to the death with him.

I wish now to look at my subject a little more, and will refer to the present condition and future prospects of the inhabitants of the earth. If we had time to read we could show to you, Latter-day Saints, that the Lord is more merciful to the people than we are. He has compassion on the works of his hands, while we, through the fall, have a disposition, in common with all mankind, that is revengeful, and apt to give way to passion, wrath, malice, anger, bickering, contentions, hateful feelings and unbecoming words. All men are subject to this; but the Latter-day Saints should be above it; and I wish to caution them, and to inform them that if they expect to enter the celestial kingdom they must overcome this weakness and the wicked dispositions they have inherited through the fall; they must subdue, and become masters of them in the name of Jesus, and become compassionate to all. I have travelled a great deal in the world; and though, through the evil that is within me, it is natural for me to contend, and if I am opposed to oppose in return, and if a sharp word is spoken to me to give a sharp word back, I have done so but rarely. It is wrong, and we must subdue the inclination.

It has been mentioned here about the Saints leaving their homes and being persecuted. They may be again for aught I know; and if in the providence of God it is permitted to chasten us for our wickedness and for yielding to sin, I hope we shall be able to bear it patiently; but if the Latter-day Saints will live their religion and exercise faith in the name of Jesus, they will be able to overcome every besetting sin within themselves; and then we shall be able to overcome every foe without, and we will live and outlive all the slander, falsehood and prejudice now heaped mountain high against and around us by many individuals in the nations. We will live it down, live it into oblivion. But shall we turn away from the holy commandments of the Lord and join hands with the wicked and ungodly to make our faith popular? No, God forbid. I am happy in believing, in knowing and in proclaiming, that the Lord Almighty has so organized his king-

dom on the earth and he so rules it that no man will have the privilege of coming into and abiding in it, and receiving a fullness of its blessings through covetousness, selfishness or any spirit of idolatry. In the contemplation of this I rejoice, and I am exceedingly glad that the Lord has so ordered it that no man can be saved in his sins and in his iniquity. All will have to come to the Lord and be sanctified through the grace of Christ by faith in his name; without this, I am happy to say, that none can be purified, sanctified and prepared to inherit eternal glory.

Well, Latter-day Saints, will you live your religion? Sometimes I do not know about this. I see and realize so much with regard to the power of Satan on the earth, the evil propensities of mankind and the weakness of human nature, that I do not know whether the Latter-day Saints are going to abide all that will come upon them. Whip them and they will acknowledge the Lord, abuse them and they will be Saints. Have we any ensamples? We have. You take plenty of these who are around here, who have been in this Tabernacle, and some probably who are here to-day, and when they were in their own country, poor, distressed, with not enough to eat, scanty clothing, no house of their own to live in, not any property, not worth a chicken, and the finger of scorn pointed at them from Monday morning until Saturday night, and they would go weeping through the streets bearing precious seed, and declare that "the Gospel is true, Jesus has spoken from the heavens, the angel has flown through the midst of heaven and delivered the Gospel to the children of men, the kingdom of God is set up, the word of the Lord is within me and I am ready to declare it to the people;" and they would go weeping week after week, month after month, and year after year, in their poverty and wretchedness; but bring them here and put them in a condition to gather around them a few hundreds or thousands, and they will lift their heel against the Almighty; and when I think of this I do not know how many of the Latter-day Saints will apostatize. Let us be in a condition now, if we could step forward directly into a position in which we should be equal with our neighbors, equal with the corruptions of this world, equal with the wicked, and we should have praise and popularity. I am glad it is not so. If we could have the favor of the wicked world, and have the blessings heaped upon us and be fostered as other people, communities and territories are, probably it would lead away a great many. It is all right now. If we will bear all these things and be patient, and live our religion whether we have enough to eat or half enough; whether we have a good house to dwell in, or we live in tents, wagons, or in dens and caves, and love the Lord and delight to do his will and walk humbly before him, and overcome every passion and evil propensity, and subdue the old man within us that Christ may live within us—the new man to his glory, we will inherit celestial glory. But no person will be sanctified without the law—the law which the Lord has given, will be observed by few comparatively, when we take into account the vast numbers who have lived on the face of the earth. There is no prospect whatever of multitudes of them being sanctified by the law of Christ. What we shall do for them in the Millennium it is not for me to say altogether. We shall do a great deal, there is no question about it. It is a matter of great rejoicing, and should bring forth gratitude from the

hearts of the whole world of mankind, that the Lord has promised a day of rest. The day will come when Jesus will rule King of nations, as he now does King of Saints, and this glorious rest that the Saints have been looking for for thousands and thousands of years, from the days of Adam until now, will arrive. They have been looking for the absent body, just as John the Revelator says, He saw the souls under the altar crying, "How long, O Lord?" We are waiting for the absent body, how long shall we look for it? It will come again by and by, and the spirit and the body will be reunited; but how many will be prepared to enter the celestial kingdom unless they are officiated for it is not for me to say. But if we preserve ourselves in the truth and live so that we shall be worthy of the celestial kingdom, by and by we can officiate for those who have died without law—the honest, honorable, good, truthful, virtuous and pure. By and by it will be said unto us, "Go ye forth and be baptized for them, and receive the ordinances for them;" and the hearts of the children will be turned to the fathers who have slept in their graves, and they will secure to them eternal life. This must be, lest the Lord come and smite the earth with a curse. The children will go forth and revive this law for those who have slept for thousands of years who died without the law. Jesus will prepare a way to bring them up into his presence. But were it not for the few who will be prepared here on the earth to officiate when the Lord shall come to reign King of nations, what would be the condition of the world? They would sleep and sleep on; but the way is prepared for their redemption.

Now, those who cannot abide the law of the celestial kingdom cannot abide the glory of a celestial kingdom. All Christians are looking for celestial glory, but can they abide it? They cannot; it would consume them, for "our God is a consuming fire." They think they could abide a celestial kingdom; but they could not. They will have to abide another kingdom and another glory, according to the lives they lead and the knowledge they possess here. When we look at it, we should have compassion and we should be charitable. I want to say: a great many priests have been here and I have spoken before them; if there be any here to-day I say to them and to every priest on the face of the earth, I do not care whether they be Christian, Pagan or Mahommedan, you should live according to the best light you have; and if you do you will receive all the glory you ever anticipated. We should not be prejudiced against you in the least; even if you are against us and declare falsehoods about us we should not retaliate. But how prone we are to rebuke if we are rebuked, or if we receive a sharp word to return one. The Latter-day Saints have to overcome this; and the world may cry out and say all manner of evil against us, but, my brethren and sisters, let us so live that it will be said falsely. It we do this, happy are we; but if truthful, woe be to the Latter-day Saints! Let all evil spoken of the people called Latter-day Saints be falsely spoken, as some that I heard a week to-night. Shall I mention it? How quickly "old Adam" rose within me, when the gentleman speaking pointed his finger, and said, "You murderers!" And I thought, "Will you not prove it?" I did not say a word; I thought about it a minute, and concluded that it was not worth noticing. He did not say you "Latter-day Saints," but his congregation was mainly composed of Latter-day Saints, and said he, "You

murderers!" Could he prove this? No, no, he could not. Could any man prove it? Not that man that lives on the face of the earth; it cannot be proved. Why? Because the Saints are free and clear from the crime, that is the reason. Let the evil they speak of us be just as false as that was when they were going to bring us all to judgment!

I believe I will venture to say a little further. The gentleman said all would be brought to judgment, and said he, "You who have two wives will be there?" I thought to myself, "Glory, allelulia, we shall be along with you father Abraham, Isaac and Jacob, and with Moses and the prophets." I do not wish to say one word to cast a reflection whatever; but pity, pity! Open the Bible and read from Genesis to Revelations, and the whole amount of the Christian religion, and all that they can teach and tell is, "Come to Christ, come to Christ!" Why, certainly, that is right. Come to Christ, and with it forsake our sins, and when we do this, keep the commandments of Christ and fulfill the law just as he did. Said he, "I come not to destroy the law but to fulfill it;" and he declared that every jot and tittle thereof should be fulfilled. Now pardon me, but if I am a Saint my heart would be filled with pity, oh, how pitiful, and yet I could say, and with justice and truth, though it might sound harshly to the ears of some, "O, fools and slow of heart to believe" all that is written of Jesus and the prophets, of the latter-day work, of the Millennium, of the coming forth of the kingdom of God upon the earth, of the cleansing and revolutionizing of the inhabitants of the earth, and preparing them for the coming of the Son of Man! I could say to the whole Christian world, justly, "O fools and slow of heart to believe what is written in the Bible and other books concerning these things."

I say "other books," for we believe in other books as well as the Bible; but do we on that account believe in an untruth? No. I heard something this morning about our religion being vulgarly called "Mormonism." I say not vulgarly called so. Mormon was a good man, and he is in heaven, or in a good place at any rate; and the *Book of Mormon* is named after him, and we believe it. What does the word mormon mean? In the strict sense, and as it was translated by the ancients, it means more good. Mormon, more good; and "Mormonism" embraces all the truth that there is in heaven and on the earth; and if there is any in hell it belongs to us. Every truth in the sciences and in the arts, and all the knowledge that God has given to man in mechanism, and in fact on the earth, which is but a small speck among the creations of God, and the whole universe, all is incorporated in and constitutes what the world call "Mormonism." If we have errors, and seeing that we are just like other people, it is natural to suppose that we are not free from them, they should be overcome. There is no other people on the face of the earth that have the law of God as the Latter-day Saints have it. They believe in the ordinances of the house of God, they believe in the laws that the Lord has revealed for the salvation of the children of men. All these holy ordinances are embraced in our faith. We try to live according to them, and that too strictly; and when aught is said against us I only ask my brethren and sisters to live so that it will be said falsely—live so as to be guiltless—be innocent, full of faith, good works, charity, love, long-suffering, patience, godliness and brotherly kindness. If we fill up our

lives with these good works, happy are we, no matter where other people go or what they say or do; or whether they ever give us our rights according to their estimation or according to ours. If we do this God will give us our rights. We live in peace and prosper, and live in hope; and if we do our duty we shall live down every obstacle, every opposing foe, every opposite spirit and influence that is raised against us as a nation or as nations; and live, as I hope will be our constant aim, so as to glorify God. Not to gain the flatteries and fellowship of the world, for I would not give a snap of my finger for them; for as the world is I want not their fellowship. I should have their good feelings! Why? Because I do nothing only to do them good. There is not a professed Christian on the face of the earth but what, if he knew what we know, would pray for the Latter-day Saints. Why? Because we have the keys of salvation to the children of men, which have been restored to the earth by the Almighty in these latter days, and we are doing everything we possibly can for their salvation.

Talk about persecution, why that only comes from those who hate the truth. When falsehood is spoken against this people, no matter by whom, whether priest or people, it comes from a foul, wicked heart. Some say we are all wicked. Yes, we are all wicked; but we should not allow our tongues to utter forth many things that are uttered. We are not pure enough yet; we are not holy, we are not sanctified; no, the Latter-day Saints are not sanctified, and if any person thinks that we, as a people, are a pattern for the human family, we would just refer him and all mankind to the commandments and revelations which the Lord has given for the salvation of his creatures; they are perfect, but we are imperfect. We are trying to be perfect, and trying to sanctify the Lord God in our hearts, and to honor his name, character and laws, and to spread them as far as we possibly can to the east, west, north and south, and to gather up all that will be gathered into the celestial kingdom; but to shake hands with the world and fellowship them, no, no! In the first place they will not fellowship us, and in the next place we cannot fellowship them. We will fellowship every good word and every good thought and every good deed; but we cannot fellowship them in rebelling against the truth.

Speaking of persecutions, neglects, slights and insults, was it an insult for the President of the United States, after calling upon our men to redeem this land from a foreign government, which we did, so far as the whole of Upper California is concerned, for it was acquired by the Latter-day Saints from the Mexican Government; and over it we hoisted the American flag, and have maintained it ever since; and then for our Chief Magistrate to make war upon the people who had actually added so much to the public domain and placed it under the banner and flag of their Government, to send an army to waste us away and destroy us, was it generous? Did it evince brotherly kindness? Was it according to Christian light? Was it according to the New Testament, the sayings of the Savior, or the acts of the wise and the good? We leave everybody to judge. Still they did not do it, no, nor they will not do it either.

What did we do when we came here? A few words upon this. Did we manifest to the world that we knew how to take care of ourselves? What did we bring with us? Five times have I been broken up and left-

a fine property behind. I never looked after it, for I knew that the earth was the Lord's and the fullness thereof, and that he could give me what he pleased, hence I never looked behind, but marched forward, right ahead five times. What did we bring here? Nothing; we came here comparatively, as the old saying is, naked and barefoot. We have lived here twenty-four years, and now we are told that if we can convince the people of the United States that we can actually govern, control and sustain ourselves, why, we can have a State Government, so as to get us a little land to school our children and help ourselves a little. I suppose from this that they wish to imply that up to this time we have not proved that we can sustain and govern ourselves. What is necessary, judging by the standard of civilization, to prove this? What does it take to constitute a people capable of governing and controlling themselves? Now, mark, in the estimation of civilization it requires a settlement, territory and subjects for this territory; and then it requires certain ingredients within this community, to constitute civilization. Where shall we begin? We will build a grogshop, that will be the first thing, and have a few groceries; and we will bring on the liquor. The description of an outfit to the mines in early days will answer to illustrate and fill up the picture. The first thing was a barrel of whisky, then ten pounds of dried beef, and a box of crackers; what next? A ten gallon keg of whisky and four pounds of cheese, ten of butter, then another barrel of whisky, next ten pounds of dried beef, two sacks of flour, and so on. Now, after we get a parcel of grogshops and can see, every Saturday, men drinking in the streets, hurrahing, running their horses, having children run over, and perhaps get to fighting and somebody's head broken, or some one shot down, and have some gambling saloons, then we are ready for a meeting house, and here comes the priest through the streets mourning over the sins of the people, crying, and "Oh what a wretched place this is." That is civilization. You will excuse me, this is no overdrawn picture, but is a representation of what is misnamed civilization. But is it so in the eyes of Heaven? No, it is civilization in the eyes of filth and corruption, that is what it is.

To call this civilization is like saying to a kind, judicious and loving mother, "You are not capable of taking care of your children, we will put them out." What is the matter, mother? And the mother says, "Why, my children obey me. I make no request of them but what they comply with; and they are willing and obedient. I teach them morning and evening to pray; I teach them to read the Bible, to be good, not to tell falsehoods, but to be truthful and honest, and not to take a pin's worth from their neighbors; not to contend with each other about their toys." And this mother is kind, loving and agreeable, and her children love her, and in the morning run with open arms and salute her with, "Mamma, how glad I am to see you, are you well?" And at night when going to bed the mother says, "Good night, my darlings, come and let me give you a kiss." But this mother is not worthy of her children, and they must be taken from her and put out; she is too kind to them, and has perfect control over them. That is what they are afraid of. And the father, when he comes from his work, his store or mechanics' shop, is met with smiling faces, and "good evening, father, or papa," and he has a kiss for each of them, and has a kind good

night for all, and perfect love and peace reign in their midst. But that mother and father are unworthy of those children; the way they have trained them is not civilization. Whip them, teach them to quarrel, fight, knock each other down, and finally kick them out of doors! That is civilization according to the notion of the world. This is a comparison and it may be a strong one; but lay it in the balance and see how it will weigh. Will they among whom such manners and principles prevail be prepared for the celestial kingdom, or for a terrestrial or telestial kingdom, no matter who they are? I think not. They will have to abide a kingdom where there is no glory.

Well now, why not take this family and let papa and mamma train up their children in the nurture and admonition of the Lord, and teach them every good moral principle, and faith in the name of Jesus? To my certain knowledge children in our community, when mamma has been sick, have said, "Mamma, are you not better?" "Why do you ask my little dear?" "Why," says the little girl, "I have prayed for you; are you better?" "Yes, my dear." I have witnessed many and many a time children praying for the father or for the mother, and that mother or father would be healed through the faith of the child. But this is not civilization. No; hence you Latter-day Saints must not have any lands to make use of to school your children. You must be tied up, you must be ruled over; you are not capable of governing and controlling yourselves. And yet thousands and thousands of them who say this will admit that we have the best organization and are the best governed community they have ever seen. But what is the matter when they get away? Why papa and mamma kiss the children, and the children kiss papa and mamma, and this will not do, it is not civilization. Kick, cuff and scold from morning to night must be the story, "then we are ready to receive you?" Shame on such conduct! Shame on such statesmanship!

"Well, I don't like your peculiar institutions!" We have never been driven yet for our peculiar institutions which they talk about, and if we can beat them in peculiar conduct I am mistaken! I have seen men come here, who moved in the highest society on the American continent, and "Who have you got with you?" "My wife," he says, and by and by you find out it is not his wife, but a woman he has hired to come here. In one instance a judge came here with a woman who had been turned off by a Congressman, and she sat on the judgment seat with him and claimed him for husband; but when he had got through with her, "You can go now, I do not want you any more." Will a "Mormon" do this? No, never, if he does he will be damned; and any man who does will go to hell, now mark my word for it. And this is civilization!

Can they inherit these glories? No, the Lord has revealed the fact that the people must be sanctified; and if they cannot abide and be sanctified by a celestial law, they can not inherit this glory; and they must abide and be sanctified by a terrestrial law and inherit a terrestrial glory. But we will pick every man and every woman on the face of the earth that we can possibly save and give them life and salvation through obedience to the requirements of Heaven. That is the way it is given, obtained and enjoyed. The spirit of the Gospel comes by obedience to the Gospel.

I want to say a few things to the Latter-day Saints, for I have not half freed my mind. Will you live so as

to make your calling and election sure? You have a work to do, and it requires a holy life to prepare you to do it. Now I charge you again, and I charge myself not to get angry. Never let anger arise in your hearts. No, Brigham, never let anger arise in your heart, never, never! Although you may be called upon to chastise and to speak to the people sharply, do not let anger arise in you, no, never! Let us sanctify the Lord God in our hearts and live to his honor and glory and all is right with us; and by and by we shall see what comes to those who say to us, "You can't have your rights."

I will just say to the nation in which I live, and which gave me birth: The Lord God Almighty has a controversy with you and he will bring you to judgment, and no power can hinder it. It is the decree of the Almighty in the heavens, and will be so. Let us prepare for it, Saint and sinner. This life is but a moment, and is only preparatory to a higher state of glory. We are in darkness and ignorance here; but it is to give us an experience that we can step into a higher state of knowledge, understanding, light and intelligence. That we may come up higher and higher, and not be reduced when we enter the next state of existence, I say to the inhabitants of the earth, for God's sake and for your own sakes, do take that course that when you step into another room, or lay down this mortal tabernacle, you will be prepared for a higher state of glory. It will not be present civilization that will prepare you for that; but strict obedience to the requirements of heaven in all honesty, sincerity, purity, lowliness of heart and faithfulness to our God. May he help us to do it. Amen!

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, JUNE 4, 1871.

(Reported by David W. Evans.)

POLITICAL PARTIES AND CHRISTIAN SECTS—THE SABBATH—MARRIAGE.

It is a great work to instruct ourselves and each other; and to bring ourselves into perfect subjection and to an understanding of principle. We know what it is to meet with obstructions, difficulties and contradictions of various kinds; and this people know pretty well what it is to have to contend with the influences of the wicked world; but we have reason to rejoice and be exceeding glad that we are not in the same circumstances now that we have been heretofore. We have peace here in these mountains, and since we arrived in these valleys we have been free from those obstructions with which our pathway was constantly strewn before. [It is frequently asked me why we left the States and the society of our Christian] 18

brethren. My reply has invariably been, "We stayed with you just as long as you would let us, and when you would let us stay no longer we had to hunt up some other place, and we came to the valleys not out of choice but out of necessity." It is true that we have had some little things to contend with here, but it amounts to no more than a war of words. Our religion will bear investigation, and we invite the Christian world to investigate and to exchange ideas concerning faith and principles.

Brother Wells has been telling you about some of the influences that we had to contend with in Illinois. This gentleman was not a "Mormon" when we went from Missouri to Illinois, neither was he when we left that State, and he was in a position to know what the feelings of the people were; his neighbors composed the band that slew Joseph and Hyrum in the jail at Carthage. He is acquainted with the circumstances. He says he has put them from his mind as much as possible, and does not think of them. I am happy to hear it. I wish we may never be under the necessity of again referring to what we have passed through; but we shall be, there is no question; and if we have to meet with influences of another character now, all that we have to do is to be prepared for them; and if the Lord brings us into circumstances in which we shall be as willing to live our religion and pray as some are to fight, it will be much better for us. We have many Elders in Israel who would much rather fight for their religion than pray. As for a person being saved in the celestial kingdom of God without being prepared to dwell in a pure and holy place, it is all nonsense and ridiculous; and if there be any who think they can gain the presence of the Father and the Son by fighting for instead of living their religion, they will be mistaken, consequently the quicker we make up our minds to live our religion the better it will be for us. If we live so as to enjoy the spirit of the faith that we have embraced there is no danger of our being deceived.

To those of our Christian brethren who have come here, not to join a mob to kill or persecute the Saints, but to see how many of those who have obeyed the Gospel they can induce to forsake the holy commandments of the Lord Jesus and to follow after phantoms, I say the quicker this war of words commences and the fiercer it is carried on the better it will be for the Saints. So we say come, brethren, come with your big tents, your meeting houses, your arguments and all the philosophy you are in possession of, for we have a religion that we would like the inhabitants of the earth to understand. We have nothing in the dark, nothing but what is good for man; and we would say to all try our religion. We have tried and we understand the religions of the world; and in some remarks I made yesterday I ventured to say that our youth know more of heavenly things than old men do in the Christian world. If any doubt this, just take our children and question them, and if they have the courage and boldness, see how quickly they will lead members of the sectarian world into waters so deep that they cannot see the shore. But if a war of argument is desired or intended, I do not mean contention, but an exchange of ideas, we are willing to give to all who want them the principles of the Gospel of life and salvation, and they can give to us all they know of the Gospel as they have embraced it, which is no more nor less than a system of morals or ethics, and is excellent as far as it goes.

But the Gospel that we have embraced includes every principle of morality and virtue that is taught by any person on the earth, whether he does or does not know or profess to know Christ.

If we are brought into circumstances where we have the privilege of telling strangers what we believe in we are very willing to do so; but the first thing with them is, "Oh, your strange doctrine, your peculiar doctrine!" How often this is said to me in my office. I say to them, "What peculiar doctrine? Will you please to name it?" The reply is, "Well, you know you have a peculiar doctrine;" and the ladies stand anxiously waiting for somebody or other to give it a name. I sometimes say, "Is it plurality of wives you mean?" "Yes, yes, that is the doctrine." If I were to answer my own feelings to such parties, I would answer them and say, "That is nothing; so far as a plurality of women goes, you men, if you will allow me this vulgar expression, 'knock the hind sights off the Mormons.'" But that is vulgar, and so let it pass.

"But," say they, "what of your peculiar doctrine? What did you come to the mountains for? What did you leave us for? We suppose it was on account of your peculiar doctrine." I reply, "Pause! Wait a moment! When we left the confines of what is called civilization the doctrine of plurality of wives was not known by the world, and was not taught by us, and was known only to a very few members of our Church; but since we have declared this revelation we have dwelt in peace and safety, so we were not persecuted for that, sure. We did not leave Ohio, Missouri, Illinois, or any other State or neighborhood within the confines of civilization for believing in the doctrine of a plurality of wives." I say this to all who hear me. I want our young folks to understand this, or they may perhaps grow up with the idea that we were driven from our homes in consequence of our belief in celestial marriage. I want all our young, and all who believe the Gospel and all who do not believe it, to know that we were driven for believing in the Old and New Testament; not for believing in the Book of Mormon, but in the Bible, and then practising it in our lives. This, and this only, is what we were driven for. It is now called the "one-man power;" then it was "the 'Mormons' clan together;" and this was the rock of offence or seemingly so; but in reality it was the same then as now and now as then—we as a people believe in the Scriptures of divine truth, and we are united in endeavoring to live according to the precepts thereof.

When Brother Wells was speaking he said the Christian religion had failed. I will say just what he meant to say—namely, that *professing* the Christian religion has failed to bring the world into subjection to moral laws. I would not say that Christianity has failed; the religion of Christ has not failed, but those professing this religion have failed to bring the world into subjection to good and wholesome laws. You may take up politics, for instance, and in our own country there are a great many parties who differ in their views and opinions with regard to governing a nation, and on every hand they are contending against each other. This division exists even among the professing Christians. The Catholics and Quakers are probably less divided than others, but they are far from being one in politics; and the same is true to a greater extent of the Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and

so on. When we see a religion, and one which is claimed to be the religion of Christ, and it will not govern men in their politics, it is a very poor religion, it is very feeble, very faint in its effects, hardly perceptible in the life of a person. The religion that the Lord has revealed from heaven unites the hearts of the people, and when they gather together, no matter where they are from, they are of one heart and one mind. Those who have no idea of the effects of the Gospel attribute the oneness it produces to the influence of individuals now living on the earth, instead of giving God the glory, praise and honor.

The religion of heaven unites the hearts of the people and makes them one. You may gather a people together, and no matter how widely they differ in politics, the Gospel of Jesus Christ will make them one, even if among them were found members of all the political parties in the country. I do not know how many different political parties now exist in the country. There used to be only Federals and Democrats, then Whigs, Republicans, Locofocos, Barnburners, and Free-soilers. Then the "Know Nothings" sprang into existence. I believe the Ku-Klux is a new political organization; and I have heard that, in the City of Washington, the Anti-Ku-Klux, another political party, has recently been organized. If members of all these various organizations were to obey the Gospel and gather together, the religion of heaven would clear their hearts of all political rubbish and make them one in voting for principles and measures, instead of men, and I think that any religion that will not do this is very feeble in its effects. The Christian religion, or what is called so, has failed to subdue the world; but what will the Gospel of Jesus Christ do? If the Gospel that we preach, and which we are trying to set before priest and people—for we want all to know and understand it—if it does not have the effect of convincing men and women of the truth sufficiently to induce them to yield obedience to its ordinances and to embrace the doctrine of life and salvation, and accept the overtures of mercy, learn Christ and obey him, it will drive them to the wall of infidelity. Do we believe this? It must be so. Do others believe it? No, they do not. The Christian world do not know that they are infidels in their belief in regard to the character of the Father and the Son, and the Holy Priesthood and its laws and requirements. If a man does not believe that he ought to be baptized for the remission of his sins, he is an infidel to baptism. My definition of the term infidel is that if any principle or doctrine is set before me, and I say I disbelieve it, I am neither more nor less than an infidel to that principle or doctrine. Are the sectarian world infidels according to this definition? Yes, and if we had time we would take some passages of Scripture and prove it. Take, for instance, the character of the Savior, and the sectarian world are infidel on this point. What do they believe about it? I do not know what they believe, and they do not know themselves. Many of them do not know that they believe anything. They would be glad to believe if they knew what to believe. But not knowing what to believe, they say, "We do not know, we do not understand, we cannot tell. We understand some things by reading the Scriptures; but the ministers tell us they have a spiritual meaning." Now what does this favorite saying of the ministers—"a spiritual meaning"—convey to the mind? Something or other that you and I do not understand, that is all. Well, then,

partially, I will say, to a certain degree, it leaves us in infidelity. This is the situation of the sectarian world to-day—they do not know what to believe, and consequently they are full of unbelief and doubt, and we say that our children ought to know enough to teach the whole world with regard to these things. The divines of the day, when they have graduated from the schools, seminaries and colleges, so far as their knowledge of heavenly things goes, are a bundle of trash and ignorance. I meet with some occasionally, however, who are very religious. I met with a gentleman in my office last Friday evening, who was very tenacious on some points touching morality. He put me in mind of a great many I have met in my travels—strong, staunch Christians. What did the religion of that individual consist of? I told you yesterday—ignorance and impudence—that is about the amount of it. Such men would be Christians if they knew how, they would like to be. But will they receive the truth? Our doctrine and practice is, and I have made it mine through life—to receive truth no matter where it comes from. Is there truth in heaven? Yes, it dwells there, it is the foundation of the heavens. Is there truth on earth and beneath the earth? There is. Is there truth in the words of a good man? Yes. In the words of a wicked man? Yes, sometimes; and there is truth in the words of an angel, and in the words of the devil, and when the devil speaks the truth I should have the spirit to discriminate between the truth and the error, and should receive the former and reject the latter. For example, you read in Genesis about the formation of the earth and the creation of Adam and Eve in the Garden. By and by the devil comes along and tempts Eve, by offering her the fruit of a certain tree, assuring her at the same time that the very day she ate of it her eyes would be open and she would see like the Gods. Did the devil tell the truth? He did. Did he tell a lie? Yes, and how many of them he told to one truth I have not taken pains to examine. You take a wicked person, an opposer of the truth, one of our apostates, for instance, and he will tell you a little truth and mix it up with a great deal of error; but we should know enough to understand and receive the truth; that will do us good, and if we reject the error it will do us no harm.

This is our position, and we say to all Christians come and investigate our religion. Do we understand Methodism, Presbyterianism, Quakerism, Shakerism and the various other isms of the Christian world? Yes. I learned these, as far as their creeds go, many years ago. That which they could not tell and did not understand, I never did learn. My objection to their creeds and systems was that they talked about things they did not understand and could not tell a word about; consequently I was called an infidel. We say, give us the truth; but when strangers come to see me their first reflection is, "I would like to ask him a question if I dare." What is it? It is all about wives. My conscience! what a generation of gentlemen and ladies we have! Their thoughts and reflections are continually about wives and husbands. Why the mind of a pure Saint and Christian is above such things. If it is necessary to take a wife, take one; if it is necessary to have a husband, have one. If it is necessary to have two wives, take them. If it is right, reasonable and proper and the Lord permits a man to take half a dozen wives, take them; but if the Lord says let them alone, let them alone. How long? Until

we go down to the grave, if the Lord demand it. If he require an Elder or Elders to take their valise and travel and preach the Gospel until the day of their death, they should do it; and if they are not happy in so doing, it would prove that they do not possess the spirit of their religion.

This gentleman to whom I was speaking on Friday was tenacious with regard to the Sabbath; that was his whole theme. He commenced about our running cars here on the Sabbath Day. I told him in as few words as I could, that my feelings were not to do it, and if I had the management of railroads I would stop it. Why? Because the Lord has said that it is not good for us to work the seven days; it is good to work six and rest the seventh. Our system requires rest after six days' labor, and consequently he has set the seventh apart for that purpose. But I told him I could not control that matter; the people want to run from Salt Lake to Ogden and back again to Salt Lake on Sundays, and consequently, as it is a matter of necessity, we run the cars on the Sabbath. Said he, "How can you reconcile this?" Said I, "It ought to be done, that is how I reconcile it." Know whether you ought to do a thing or not, and if you ought to do it, do it; and if you ought not, let it alone. That is the way to live. You can not read anything in the Bible about a railroad from Salt Lake City to Ogden, nor from the Atlantic to the Pacific; you cannot read anything about telegraph wires, nor whether they should work on a Sunday or lie still; nor anything about running a railroad, or a stage, or about the labor of the people who live now. By reading the Bible we can learn something about the way the ancients regulated their labors as far as the Lord told them what to do." It is one of the most simple things in the world for people to understand what course they should take; what a pity they do not all understand it! If men would live and humble themselves like children God could dwell within them and could dictate every heart. But to enjoy this we must live before the Lord, so that our minds would be like a sheet of white paper such as our reporters here are writing on, then the Lord could and would dictate all our movements. Live with a conscience void of offence towards God and man and the spirit of inspiration would indite matter on every such well regulated conscience. But our consciences are made by our parents and teachers; and just as we are taught by others are our consciences dictated. But we should all live so that the spirit of revelation could dictate and write on the heart and tell us what we should do, instead of the traditions of our parents and teachers. But to do this we must become like little children; and Jesus says if we do not we cannot enter the kingdom of heaven. How simple it is! Live free from envy, malice, wrath, strife, bitter feelings, and evil speaking in our families and about our neighbors and friends, and all the inhabitants of the earth, wherever we meet them. Live so that our consciences are free, clean and clear. This is as simple as anything can be, and yet it is one of the hardest things to get people to understand, or rather to practice; for you may get them to understand it, but the great difficulty is to get them to practice it. If we, both priest and people, will practice this, the Spirit of the Lord can dictate and tell us our duty, and when that is presented before us we will go and do it.

But, instead of such principles as these occupying people's minds now-a-days, it is, "How many wives have you, Mr. Young? Oh, I do want to

ask Mr. Young how many wives he has." Ladies who come into my office very frequently say, "I wonder if it would hurt his feelings if I were to ask him how many wives he has?" Let me say to all creation that I would as lief they should ask me that question as any other; but I would rather see them anxious to learn about the Gospel. Having wives is a secondary consideration; it is within the pale of duty, and consequently, it is all right. But to preach the Gospel, save the children of men, build up the kingdom of God, produce righteousness in the midst of the people; govern and control ourselves and our families and all we have influence over; make us of one heart and one mind; to clear the world from wickedness—this fighting and slaying, this mischievous spirit now so general, and to subdue and drive it from the face of the earth, and to usher in and establish the reign of universal peace, is our business, no matter how many wives a man has got, that makes no difference here or there. I want to say, and I wish you to publish it, that I would as soon be asked how many wives I have got as any other question, just as soon; but I would rather see something else in their minds, instead of all the time thinking "How many wives have you; or I wonder whom he slept with last night." I can tell those who are curious on this point. I slept with all that slept, and we slept on one universal bed—the bosom of our mother earth, and we slept together. "Did you have anybody in bed with you?" "Yes." "Who was it?" It was my wife, it was not your wife, nor your daughter nor sister, unless she was my wife, and that too legally. I can say that to all creation, and every honest man can say the same; but it is not all who are professed Christians who can say it, and I will say, and I am sorry to say it, not all professed "Mormons" can say this. Live so that your heart is pure and holy, and if the Lord Almighty gives you a wife take good care of her, and do not be like many of our brethren. I heard a contention this morning between an old man and his family, I am ashamed to say it; as I said to the brethren, "It is bad enough to see young fools, but worse to see old fools." You only meet with a man occasionally who knows enough about human nature to govern his own family. Men, as a general thing, do not know the dispositions of their wives and children, nor how to govern and control them; and it is certainly a pretty close, intricate point. I have had some people ask me how I manage and control the people. I do it by telling them the truth and letting them do just as they have a mind to. I control my wives by telling them the truth and letting them do as they like. Will I quarrel with them? No, I will not. Some of them may have felt a little discouraged at this. I do not know, however, that they had a disposition to quarrel; if they have had, they are sick of it, for they have found out that they cannot raise the breeze. Devils, pigs, dogs and the brute creation quarrel. Do intelligent men quarrel? Yes, and men and women will quarrel, and sometimes they quarrel with their neighbours. I meet with some occasionally who need chastening, but as for quarrelling I do not think that I am guilty of it.

With these few remarks it is about time to close. We shall meet again, this afternoon. To satisfy my feelings I should have to say a good deal. I say to you who want to govern your wives, set them an example, continually, that is good. Let them say, "There is my husband, does he do anything that he should not do? No,

he does not. He prays, he is faithful, humble, meek, full of kindness and of good words and works, I see nothing wrong in him." If a man lives like this his wife will say, "I should be ashamed to get up a quarrel, I think I had better do as he says, I think he knows better than I do, I will yield my spirit to his." If a man pursue this straightforward, manly, god-like course he will find woman in her place by his side following him. He is leading her, she is not leading him. When we find an Elder of Israel do this we find plenty of women who will go along with him. And this is the principle on which to govern a neighborhood or nation as well as a wife or children. When a king, ruler, president, governor or legislative assembly take this course, the people know they are looking after the welfare of the governed instead of their own aggrandizement, and they will always be glad to have them in office, and they will not wish for a change. When the righteous rule, the people rejoice; when the wicked rule, the people mourn. This is the secret of it; if we govern ourselves we can govern others.]

May the Lord bless us. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 11, 1871.

(Reported by David W. Evans.)

PERSECUTION—FIRST PRINCIPLES—PRIESTHOOD.

The circumstances which surround us at the present time are of a very peculiar character; probably at no period of our history has the work of the Last Days attracted the attention and the curiosity of the people generally to the extend that it does to-day. There are several reasons for this, but that which, more than anything else at this time, has directed the minds of the world to Utah is the discoveries of mineral in our Territory. This has undoubtedly added greatly to the interest which has ever been felt in this strange land, and in the strange people who inhabit it. The best method of disposing of us and our system has given rise to much controversy and discussion in years past. That we ought to be disposed of in some manner has been a very general opinion and feeling in certain quarters; there has seemed to be a disposition manifested by some persons to do something so as to effectually dispose of the system called "Mormonism." They have apparently felt that it was in the way and ought to be removed, or that something should be done to retard its growth and progress, and the influence which it is exercising in the world. Did we not know through our own bitter experience in the past that this feeling is entertained by a

great many people, it would be difficult for us to imagine that such is the case, for an examination of our principles, and an understanding of their bearing, operation and effects would certainly not lead to conclusions of this character. So far as I myself am concerned, if this matter were submitted to me without my knowledge and past experience in relation to it, I should say that the principles and doctrines believed in and practiced by the Latter-day Saints, and the results which have been wrought out by their operation would not have had the effect of creating animosity or ill will, or any feeling other than kind, brotherly and affectionate.

What is there about this system called "Mormonism" that should evoke the terrible amount of animosity and hatred which have been displayed at various times? The Latter-day Saints believe in Jesus Christ, they believe that he is the Savior of the world; that he died for man's redemption; that, through his death, we may, by obedience, be brought into the presence of the Father, and made heirs of eternal glory. The Latter-day Saints believe that mankind should repent of and forsake all sins, and be baptized in the name of Jesus for their remission; the Latter-day Saints believe that they should not only be baptized for the remission of their sins, but that baptism should be administered by those only who have authority. Not vague or ill-defined authority, based upon a commission given to others centuries ago; but an authority proceeding from God that will be recognized on earth and in heaven. The Latter-day Saints believe that, having repented of sin and been baptized for the remission of it, they who have complied thus far with the Gospel requirements, should have hands laid upon them for the reception of the Holy Ghost; and that they who thus lay on hands should have authority from God to officiate in this ordinance.

Is there anything about or connected with this faith that should excite opposition, create ill-feeling and arouse hatred? Certainly, when we look at this dispassionately, we must admit that there is not.

Is there anything connected with this faith, or the principles to which I have referred, that does not harmonize with the Scriptures? Peter, who preached the first sermon of which we have any account after the resurrection of Jesus, declared precisely the same principles which I have alluded to as being part of our belief. The other Apostles taught the same principles, and enforced them upon the people to the extent of their ability and power. I know that there are difficulties and contentions in the religious world as to the mode and efficacy of baptism; some assert that immersion is not the true mode; but we are willing to stand by the Scriptures and to abide by their decision, feeling assured that, if they be taken literally, those who read them will have a perfect conviction that immersion is the only true mode. But even should there be a difference of opinion on this point, it is not of such a character as to stir men up in deadly hostility towards us.

There may also be a difference of opinion in relation to the laying on of hands. Some may say this is only necessary where men are ordained, and that it is not right or proper for all the members of the Church of Christ to receive the imposition of hands. But as I have said in reference to baptism so I say of this ordinance: it is clearly revealed in the Scriptures and can readily be substantiated from them that the members of the Church of Christ in ancient days had hands laid upon

them for the reception of the Holy Ghost, and that it was the ordinance and the only ordinance instituted in God's economy for the bestowal and the reception of that gift.

Well, is this all the Latter-day Saints believe in? No. I do not expect to be able to tell all we believe in, or to allude to every principle this afternoon; but these are the first principles which we have proclaimed to the world. In addition to these there is another—namely, the gathering together of the people of God. Wherever the Elders of this Church have gone they have said, and testified to the people, that the time in which we live is the gathering dispensation alluded to by the ancient prophets, when God's people should be gathered from the various nations of the earth to one place, according to the predictions of John the Revelator, David the psalmist, Isaiah, Jeremiah, Ezekiel, and all other prophets whose writings we have in this book. They, in simplicity, have called upon the people everywhere to repent, and to gather together; and these, in substance, are the principles which the Elders of this Church have declared unto the people wherever they have travelled; and it is because of these principles and their proclamation that so much persecution has been stirred up.

I know very well the feelings of the world, and perhaps of some who are listening to-day to this brief enunciation of our principles and the causes of our persecutions. Say they, "If these were the only principles taught by the Latter-day Saints we cannot think they would have been persecuted, there must be something behind this. It cannot be possible that, in this enlightened age, men and women should be persecuted and reviled and their names cast out as evil for believing these doctrines?" A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives; but when it is recollected that the mobbings, drivings and expulsion from cities, counties and states which we have endured, and our exodus to these mountains all took place before the revelation of that doctrine was publicly known, it will be seen at once that our belief in it has not been the cause of persecution. I have an idea on this point in relation to this much-talked-of and much-abused doctrine, and it is this: I believe that from the day it was taught to the Church of Jesus Christ of Latter-day Saints and embraced in the faith and lives of its members we have risen in power and grown in influence; we have gained favor with and enjoyed the protection of the Heavens such as we never possessed before. All the prosperity, seemingly, that we enjoy to-day has been bestowed upon us since the proclamation of that principle and its adoption by us into our faith and practice. There has been an almighty power hedging us round about and encircling us from that day until the present time; and though men have plotted and schemed and have devised mischief, and formed machinations and combinations against the Latter-day Saints, their schemes have fallen to the ground; their combinations have proved unavailing, and we have been delivered time and time again since we came to these valleys.

There is good reason why this is so. If this principle be from God, as we solemnly testify it is, surely God would stretch forth his arm to defend and deliver a people who would be so valiant and trustful as to go forth in the face of so-called civilization and popular prejudice in the nineteenth century, and embrace and practice that doctrine, and assume all the

consequences which its practice involves! Surely God, who would reveal such a principle to his people and call upon them to obey it, would defend those who had the courage to sacrifice themselves if it were necessary to carry out what they believed to be God's behest! He would stretch forth his arm, exert his power and fulfill his promises to deliver those who would thus go forth in humility and meekness and carry out a principle that he had revealed unto them!

This is the view which I take of this matter. Instead of our being left to the power of our persecutors to a greater extent since its revelation and practice, we have had greater freedom and security, and have been blessed as we never were before. It was not on account of our belief in this that we have been hated. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to the death previous to the Church having any knowledge of this doctrine. What then was the cause of the persecutions of the people, and why should they have been singled out and made so remarkable above other people, many of whom believe in several of the principles that they believed in. There is not a religious denomination in Christendom which does not believe in Jesus Christ; I do not know of one that does not believe in repenting of sin and also in some form of baptism. They may differ in opinion as to the mode, efficacy and necessity of the ordinance; some may and do call it essential, while others regard it as non-essential, but it is generally believed in; and there are also denominations which believe in the laying on of hands. I do not know of one that believes in the gathering of the people together, still there are people or communities who do gather together, besides the Latter-day Saints. What is it then that makes us so marked? I will explain it in a few words, as I understand it. It is because the Latter-day Saints believe that God has restored from the heavens the everlasting Priesthood—that eternal authority by which man acts upon the earth as the ambassador of God. It is because we have testified that God has restored this once more to earth and we have received it, and that by virtue of it we act as Apostles, members of the seventies, high priests, elders, bishops, priests, teachers and deacons, and in the several offices God has placed in his Church. This is the secret, my brethren and sisters and friends, of the opposition that is and has been waged against the Church of God. We might go forth and preach belief in the Lord Jesus Christ, repentance of sin, and baptism for the remission of sins, as Alexander Campbell did; we might say, as some of the sects do, that it is necessary to lay on hands; we might gather the people together, and do any or all of these things, but if we did not have the right to exercise heaven-bestowed authority there would be no particular opposition to us. Of course, the nearer a man draws to God, and the more he lives according to the plan which God has prescribed, the more opposition he meets with. Satan will stir up strife, animosity and hatred against him. On this account Luther, Calvin, John Wesley and other reformers have been persecuted. The nearer they came to the truth, and the more zealous they were in proclaiming it, the more opposition they met with. Men, in reasoning upon this subject, say that every sect, at the commencement of its career, is persecuted because men are not familiar with its doctrines; but, when they become known, opposition and persecution cease. They predict this about the Latter-day Saints; but the

truth of the matter is this: if every new sect is persecuted, it is because it fearlessly denounces the sins, follies and vices of the age, and so long as they continue this, so long are they persecuted; but the moment they assimilate to the world, gloss over its follies and go with the stream and float with the popular current, opposition ceases. This has been the case, more or less, with every sect; but when men predict this of the Latter-day Saints they do not understand the nature of the work in which we are engaged; they do not comprehend the nature of the claims that we make; they have no understanding of the authority that we exercise. The distinction, to which I have referred, between us and others is that we claim to have the Holy Priesthood.

"But," says one, "has not this authority always been on the earth? Why, ministers have gone forth and preached now for centuries, authorized by the divine commission of the Apostles—'Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned.' On the strength of this commission they have gone forth for centuries, and why do you Latter-day Saints claim additional authority? Has the authority not existed ever since the days of the Apostles?"

If it has, where are its fruits, where are its powers, and where is the proper exercise thereof exhibited? Shall we go to the Church of Rome and inquire of it? It claims to have uninterrupted Apostolic descent from Peter, down through the ages until we reach our own day. Say the Episcopalians, Lutherans, Calvinists, and all Protestant sects, "No, she is the mother of harlots, she has defiled herself; that church is false, and God has taken from her the authority she once had. If we go back to the middle ages you will find that her popes have been corrupt, and there have been times when there were more than one pope, and if history can be relied on a woman once occupied the papal chair; therefore we Protestants abhor her and call her the mother of harlots; we have come out of her and have renounced her and her wickedness. Neither she nor her priests have any authority."

But the Catholic, on the other hand, maintains that his church and his alone has the authority, which Protestant Christendom declares she has lost. And here a question arises in my mind, for as the Protestant churches say that the Catholic Church is the mother of harlots, I turn to the mother and ask who and where are her daughters. Is Lutheranism a daughter of hers? Is Calvinism a daughter of hers? Is the Church of England, founded by Henry VIII., a daughter of hers? If they are not, where are her daughters? Where shall we look for them, if not in the midst of the Protestant churches? If I go to the Episcopalians and ask them for their authority, what reply do they give me? "We exercise that which has come down to us from the Catholic Church. We came out of that church because of her impurity, but we brought with us authority to build another church, and ours is the Church of God.

But, says the Catholic Church, "We have severed you from us;" and I, as a Latter-day Saint, say to the Episcopalians: If the Catholic Church had authority to give you the priesthood, and you derived it by imposition of hands from the Catholic clergy, then it had power to deprive you of that authority; if it had power to bestow authority it had power to withdraw that authority; and the

Catholic Church did excommunicate Henry VIII., Latimer, Cranmer, and all who took part in that defection, and branded them as apostates, and, if they had any authority, deprived them of all they possessed. The same is true of the Lutheran and Calvinist churches, and all others who descended from her.

But there is another view to be taken of this matter. Jesus said to his Apostles: "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe: In my name they shall cast out devils," &c.

Now, my Protestant brethren, if you take one part of this commission, why not take the whole of it? You say that by virtue of this authority which Jesus gave unto his Apostles, you go forth and preach the Gospel; but if you take this part of the commission, why not take the whole, and have the signs following them that believe your teachings, and have devils cast out, the sick healed, &c.

In asking these questions I do not wish to be harsh or to reflect on any sect, but only, in honesty, to place the truth before you from my standpoint. Say the so-called Christians, in answer to the above questions: "We do not believe in these things; this power has been withheld, it was only bestowed in the Apostolic age, and was necessary then for the establishment of the Gospel."

If that is so, where do you find authority for making the assertion? If you take part of this commission given by Christ to his Apostles, what right have you to reject the remainder? Why not reject the whole? I say that, by a parity of reasoning, if you take a part you ought to take the whole. You cannot consistently take one portion of Scripture and say, "This applies to me, or is mine, and I have a right to act by the authority it confers;" and then to say of the other, "I dismiss it, and want nothing to do with it." That is mutilating the word of God, and wherever you find men who have authority from God to act in his name, you will find these gifts and blessings attending their administrations, just as in ancient days.

Suppose a descendant of John Adams, the first minister of this government to the Court of St. James, should find an old document that had been given to him by the Continental Congress authorising him to go and act as its minister. He reads this document in which his ancestor's name is mentioned and in which he is duly empowered to act as ambassador for the United States, and he says, "Here is a document, I have it, the original that was given to my great ancestor. I do not see why I should not go and act as ambassador. This document was not given to me, it is true, but I want to act in this capacity." He goes across the water, travels to London, goes to Court, and presents his document and says, "I am empowered to act. I am sent over by the United States as ambassador to the Court of Great Britain." "Where is your commission?" "Here." "Why, this is an old document, it was given to John Adams. Is that your name, and are you the man?" "Oh no, I am not the man, but I am a descendant of his." This would be just as consistent as for a minister of religion in this day to claim authority because he has a record of the commission which Jesus gave to his disciples. If one case is consistent, so is the other; if one is not, then the other is not.

My brethren, sisters and friends, you now, probably, begin to see the

reasons why the Latter-day Saints claim that God has *restored* the authority and the everlasting priesthood; you now, probably, begin to see some reasons why God should send his holy angels from heaven to earth again.

"But," says one, "I thought there were going to be no more angels, prophecies or revelations. I have been taught that the canon of Scripture was full, and that it was not necessary for God to speak again to man on the earth.

Oh, this delusive idea! This damnable doctrine which has been preached until Christendom is completely filled with unbelief, so that the man who believes in revelation and that there is a necessity for it is set down as one who is unworthy the society of his fellows! Oh, the dreadful effects which have followed the proclamation of this fallacy for so long a period! What are the effects, resulting from it, that we see to-day? Christendom rent asunder, divided into sects and parties, the name of Jesus derided and sneered at, and the pure Gospel lost because of the propagation, for centuries, by so-called Christian ministers, of the soul-destroying and damnable heresy that God cannot or will not speak to man again from the heavens; that God will not reveal his will, send his angels, or exercise his power in the affairs of earth as much as he did in ancient days. Look at the effects of this! Travel in all our cities of the Atlantic and Pacific, and what do you see? Men and women professing to be followers of Jesus Christ, and yet all divided and split asunder, and quarrelling and contending—even members of the same church divided asunder. The Methodist Church North, and the Methodist Church South; the Presbyterian Church North, and the Presbyterian Church South; the Baptist Church North, and the Baptist Church South, and thus the religious world is divided and split asunder, and there is no authority to say what is truth or who shall proclaim it; there are none to say in the midst of the people, "Thus saith the Lord," or "Here is the path, walk ye in it;" and if a man comes forward claiming that he has this authority he is met with the accusations:

"You are deluded, you are an impostor, you preach false doctrine, we will have none of your teaching. Men who believe in prophesy and revelation are liable to be deceived, and we are afraid of you, we do not know but you will deceive us. Jesus said there should be false prophets, we believe you are one of them."

And thus they fortify and encase themselves in their unbelief and reject the word of God, and if Paul or Peter were to rise from the dead, and go amongst them and proclaim the principles they taught anciently, they would close their churches and chapels, and would say, "We will have none of you, you will deceive us, you are one of the false prophets spoken of," forgetting that, if there are false prophets, there will, in all probability, also be true ones; and that it would be inconsistent to talk about false prophets if there were no true ones. There never is a counterfeit, bogus or imitation without a true one to copy after! Can you wonder, brethren and sisters, that the world is in the condition that it is, when unbelief has been handed down for generations, until it permeates the minds of all, both priest and people, even the children learn it in the Sunday schools, until every fibre of their minds becomes indoctrinated with the idea? The present condition of the Christian world is not to be wondered at, the wonder is that belief and faith

exist to the extent they do. There are a few things more I would like to say in connection with this subject while I am upon it. One is that a perusal of the Scriptures will clear up one point in our minds respecting the principle of revelation and communication between God and man. There is not a servant of God of whom we have any account, from Genesis to Revelations, who did not receive revelation. Can any person point out a man who was one of God's servants, of whom we have any account in the Scriptures, that did not receive revelation? Not one. It may be said, and is argued, "Why is it, if it be God's will that man should have revelation from him, that the world has been so long without it?" This is very easily explained. You recollect that Jesus, on one occasion, went into a certain place, and it is said concerning him that he could not do many mighty works there because of the people's unbelief. Unbelief, therefore, has a tendency to prevent the communication of God's will to man by closing the channel of communication. And another very good reason is that when men were on the earth who did have these communications they were not allowed to live. Every such man was hunted and persecuted, and his life was sought after until there was not one left who had the power, authority and great gift and blessing to say to the people, "Thus saith the Lord;" and revelation and the spirit of revelation were withdrawn from man, and the whole earth fell into unbelief and darkness, and gross darkness prevailed over the hearts of the people. It is a very excellent reason why revelation should cease when the earth was drenched with the blood of Heaven's messengers, and that blood was crying for vengeance on those who had slain them.

But there was a time predicted by the Prophets—John saw it, and has said in his revelations, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God and give glory to him, for the hour of his judgment is come.'" Now the testimony of the Latter-day Saints is that God has sent this angel, and has actually restored the Holy Priesthood—that authority which was held by the Apostles and Jesus in ancient days, and by Joseph Smith, an humble, unlearned, but God-fearing boy, in our day. Joseph sought the Lord diligently and earnestly to know which was the right way; his mind was distracted by the various claims set forth by one sect and another, and he was determined to seek unto the Lord for wisdom, for he had read in the Epistle of James, that if any lacked wisdom and would ask of God, he would give liberally and upbraid not. He did so, and the Lord communicated to him that in his own time he would establish his Church on the earth. He also told him not to join any of the churches then in existence, for all had departed from the right way. Eventually he was ordained; but in the first place, anxious to be baptized, he sought the Lord to know in what way he should obtain the ordinance of baptism, and the Lord sent an angel—John the Baptist, him who held this authority in ancient days and who baptized Jesus, and he laid his hands on the head of Joseph Smith and Oliver Cowdery, and ordained them to this authority. "Well," says one, "I cannot believe this; if they could have got it from Peter Waldo, from the Catholic Church or the Baptist Church, I might have believed it;

but to think that an angel came, shocks me, and it is more than I can believe. It is fanatical, and none but fanatics believe angels come to earth; there is deception in the idea."

Oh, foolish generation! How could the power of God be restored from heaven, how could the world be united again, how could men be brought into one fold, and how could these dissensions and divisions be healed and removed unless God exerted his power? When the Lord does exercise power it is in his own way. If he chooses to send an angel, he will do so, and will not ask you or me whether we will accept and are suited with it or not. He sent an angel on this occasion to restore to earth the authority to baptize for the remission of sins, and that messenger laid his hands on the heads of Joseph and Oliver and gave them that authority, and they commenced to baptize.

But there was the authority to baptize with the Holy Ghost, or laying on of the hands for the reception of the Holy Ghost, yet remaining to be restored. All of you who are familiar with the experience of Philip who baptized the eunuch, and who went to Samaria and preached the Gospel, know that we have no account of him laying on hands for the Holy Ghost. When the Apostles at Jerusalem heard that the Samaritans had been baptized by Philip, they sent two of their number to lay on hands for the reception of the Holy Ghost. These two had authority to baptize, and they also had authority to lay on hands; and when they came to Samaria they laid hands on the baptized believers, and they received the Holy Ghost, and they spake with tongues and prophecied. Philip had the same authority as John had—namely, the authority to baptize; but it appears from the record that he had not authority to lay on hands. This was the position of Joseph Smith and Oliver Cowdery after having been ordained to this priesthood. They had authority to baptize, but there was something still lacking. They were men who would not run before they were sent; they would not claim authority that had not been bestowed upon them. They waited the good pleasure of the Lord and he sent to them Peter, James and John. You recollect that Jesus, on one occasion, asked Peter whom men said he, the Son of Man, was. They said some said one thing and some another. Then said Jesus to them, "But whom say ye that I am?" and Peter said, "Thou art the Christ, the Son of the living God." Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That is, he had not received that knowledge from man, but from God; and said Jesus, "Thou art Peter, and upon this rock I will build my Church." What rock? "Oh," says the Catholic, "upon Peter, he was a rock, and the Church was built upon him." "No," say the Protestants, "not upon Peter, but upon Jesus." "Now," says Jesus, "upon this rock." What rock? The rock of revelation—the principle upon which he was talking. He had spoken to Peter and told him that flesh and blood had not imparted to him certain knowledge which he possessed, but "my Father which is in heaven; and upon this rock will I build my Church, and the gates of hell shall not prevail against it." They never can prevail against a Church built on the rock of revelation. "Upon this rock will I build my Church, and I will give unto thee, Peter, the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now this Peter, who held this authority when it was withdrawn from the earth, still held it as an angel in the presence of God. What messengers better adapted to the exigencies of the case than Peter, with his two associates, James and John, to come and lay hands upon Joseph Smith and ordain him to the authority to preach the Gospel and to lay on hands for the reception of the Holy Ghost?" It is the exercise of this authority, thus bestowed, which has gained the thousands from the various nations of the earth that people these mountain valleys! It is this authority which has enabled the Elders of this Church to traverse remote continents and islands of the sea without purse or scrip, and, in the name of Jesus Christ, proclaim his Gospel in its ancient simplicity, God confirming the word by signs following—the very same work and the very same results that followed the preaching of it in the days of Peter and his fellow Apostles.

How very singular, is it not, that Joseph Smith should have claimed to receive the authority from John the Baptist! How very singular that he should claim authority from the ordination of Peter, James and John —that is, if it were not true! How very singular! And then, to add to the singularity of the whole case and to the remarkable features of it, to think that the Elders of this Church have accomplished a work precisely similar in many respects to that which the ancient Apostles accomplished! Wherever they went and the people received their testimony they were of one heart and mind. And has it not been so in our day? We find in this Territory men representing nearly every country. They have come here by thousands from remote continents and isles of the sea, and they are united, not so much as they should be, or as they will be; but still there is amongst them a remarkable amount of union, peace, love, and goodwill, and an absence of litigation, drunkenness, theft, and the evils and vices that prevail in the world. The people are united, and from every hamlet, and every habitation over all this extended country, from north to south, their united prayers ascend morning, noon and night to God, to bless his servants and to bear off the Holy Priesthood and Apostleship. Yes, in all this land, and throughout the earth wherever the servants of God have gone, these same principles prevail and are observed by those who have received their testimony. The Saints are united; they sustain the authority which God has restored; for be it known there is an authority now on the earth by which men can declare to the people, "Thus saith the Lord," just as we might suppose a servant of God would do anciently.

Do I believe that Joseph Smith was a prophet because it was told to me in my childhood? Do I believe that Brigham Young is an Apostle and prophet because it has been told to me? Partly, but more from the fact that God has borne testimony to me by the revelations of the Holy Spirit; and I have grown in the belief and knowledge, and I know that Joseph was a prophet; I know that he was ordained of God; I know that he had the authority which he professed to have, and that it is in the Church; and I know, too, that the same signs follow the believers as did anciently, and the Church will grow and increase and spread abroad. It is on this account, my brethren and sisters and friends, that we are so hated, for the adversary knows it, and hence this persecution which seems so causeless.

May God bless us, help us to keep his commandments, to discern the truth, and to cleave to it all our days, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 18, 1871.

(Reported by David W. Evans.)

THE DAY OF PENTECOST—THE GIFTS OF THE SPIRIT—CORNELIUS.

Let me call the attention of this congregation to a portion of the Word of God contained in the 46th and 47th verses of the last chapter of the Gospel according to St. Luke—

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

These are the words of our Savior to his disciples after his resurrection, and just before he was received up into heaven. The Apostles who heard these words had gone forth among the Jewish nation and preached in their numerous cities, towns and villages the Gospel of the kingdom, declaring that the kingdom of heaven was at hand. They had gone forth crying repentance in the midst of the people, and had pointed them to Jesus as the Messiah, and now, after the resurrection, when Christ, in fulfillment of the prophets, had been sacrificed for the sins of the world, a new commission seems to have been given them. Jesus said unto them, "Go ye into all the world and preach the Gospel to every creature;" and in another place—the last chapter of Matthew, the commission reads: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

These Apostles received a divine commission to preach the Gospel of the Son of God to every people under the whole heavens, first to the inhabitants of Judea and Jerusalem. They were to commence there to fulfill this great commission; they were not permitted to go forth and begin the great proclamation, to open the door of the kingdom in all its fullness and glory, until qualified; but were commanded to tarry, as it is recorded by one of the evangelists, at Jerusalem until they were endowed with power from on high. Then they were to go forth to all the world and proclaim repentance and remission of sins, the Gospel of the Lord Jesus in its fullness, Jerusalem was to be the tarrying point, until then.

We accordingly find, as is recorded in the first and second chapters of the Acts of the Apostles, that they did tarry in that city, waiting for the power that was needful to enable them to carry out the commission which had been given to them. They could not fulfill the duties of that great mission without power from the heavens; they needed something more than human power; they needed that Spirit from on high which was

promised them just before the crucifixion of Christ. Said he, "It is expedient for me that I go to the Father for your sakes, for if I go not to the Father the Comforter will not come; but if I go to the Father I will send him unto you." Without this Comforter it was impossible for them to accomplish the duties of that great and solemn commission that was given them by our Lord himself. They needed the Comforter for various purposes. Jesus had told them that it should take the things of the Father and show them unto them; and that it should lead them into all truth and show them things to come. That is, it should make prophets and revelators of them, and inspire them to deliver the word of God to the inhabitants of the earth. Without this they could not magnify and honor the office of the Apostleship, which was the ministry to which they had been ordained. They needed the spirit of revelation, they needed power to commune with the heavenly hosts, with God the Father and with his Son Jesus Christ, that they might be able to impart their will to the inhabitants of the earth, according to the heed and diligence which mankind might be disposed to give unto them.

On the Day of Pentecost, a great feast which had been observed by the Jewish nation for many generations, there were gathered at Jerusalem, not only the Twelve Apostles, but also all the disciples of Jesus who had not apostatized, to the number of about a hundred and twenty souls—those of the ministry, the Seventies as well as the Twelve. They were gathered together in one place, in an upper room of the Temple; and they were engaged in fervent prayer and supplication before the Lord. What for? For the endowments and qualifications necessary to assist them in the work of the ministry. While they were thus assembled, praying and exercising faith with one accord, in the Lord and in his promises, they heard a sound as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared to them cloven tongues like as of fire, and it sat upon each of them—that is, upon the hundred and twenty souls that were present, and they were filled with the Spirit of God, baptized with the Comforter, with the Holy Ghost and with fire; they were immersed in it, really baptized by immersion.

After having received the Holy Ghost or Comforter it immediately began to make manifest a supernatural power upon those men of God. They were unlearned men, most of them, or most of the principal ones, at any rate, were unlearned; they had been engaged, as we heard this forenoon, at the business of fishing, and no doubt had lacked the opportunities for the acquisition of learning which many of the scribes, pharisees, high priests and religious people of that day enjoyed. The Apostles and disciples of the Lord Jesus were not doctors of law and divinity, they had not been educated and qualified for the ministry in any theological school, seminary or university, but they received the Spirit of God, which manifested unto them the will of Heaven, and though they understood only their mother tongue, the power of the Spirit bestowed upon them enabled them to speak in the various languages and tongues of the earth, and to declare the things of God therein on that occasion.

There was then assembled a very great company of Jews, also proselytes, who had come from the surrounding nations to Jerusalem to keep the feast of Pentecost, according to their usual custom, and they heard of the marvellous work that was

transpiring in the midst of this little company, and they heard unlearned men declaring, in the several tongues in which they were born, the wonderful works of God. This was marvellous; it was not the result of human power, but it was by the operation of the Holy Ghost. However, in that large congregation there were some who were disposed to accuse the disciples of folly. The followers of Jesus did not belong to the popular orders of the day. They were not high priests; they did not belong to the learned scribes or pharisees, but it was known that, as a general thing, they were illiterate men, and when the people saw this extraordinary manifestation of the power of God through them many ascribed it to the effects of new wine; said they, "It cannot be anything else," and they accused them of being actuated on that occasion with the spirit of intoxication or drunkenness. But Peter, with the Eleven, stood up in the midst of the thousands there assembled, and opened the proclamation of the Gospel at Jerusalem according to the commission they had received, and what we wish to understand this afternoon is how, or in what manner, did he preach on that occasion? In other words, what was the plan of salvation he declared to the thousands of the children of men then gathered together? If we can find this out, we can ascertain what the Gospel is.

When they were accused of being under the influence of new wine, Peter, holding the keys of the kingdom, stood up and said, "This is not the effect of new wine, as ye suppose;" and as an argument to prove that they were not intoxicated he informed them that it was only the third hour of the day. In those days, probably, people did not get drunk at all hours, as they do in these, and according to the custom then, the third hour was too soon. Well, if the effects now made manifest to the people are not the results of drinking new wine, to what do you ascribe them? Said Peter, "This is that which was spoken of by the Prophet Joel, who says, 'And it shall come to pass in the last days, saith God, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions, and upon my servants and handmaidens will I pour out of my Spirit, in those days, and they shall prophecy; and I will show wonders in the heavens above, and signs in the earth beneath, blood and fire and vapour of smoke; the sun shall be darkened and the moon shall be turned into blood, before the great and notable day of the Lord shall come.'" Here, then, was a prophecy repeated by the Apostle Peter to prove what was the cause of the effects manifested on that occasion.

There is one thing in relation to this quotation from the prophecies of Joel to which I wish to call your special attention. Peter did not say, this is the fulfillment of Joel's prophecy, for we all know that it was not then fulfilled. The Spirit was not poured out upon all flesh; all men and women were not made prophets on that occasion, consequently the prophecy was not fulfilled. Peter said, "These cloven tongues of fire, and this Spirit that has been poured out upon these hundred and twenty individuals is the same Spirit which Joel said should be poured out in the last days upon all flesh." That promise, down to the nineteenth century, has never been fulfilled; the Spirit has never yet been poured out upon all flesh, making all men and women living, prophets, seers, revelators, &c. The work was begun on the day of Pentecost; but

the sun was not darkened on that occasion, nor the moon turned into blood; the signs that were to precede the second coming of the Son of God were not then shown forth, and consequently the prophecy was not fulfilled. It yet remains to be fulfilled. I would like to ask what are we going to do with the whole Christian world, which declare that there are to be no more prophets, revelators or inspired men, when the word of the Lord through Joel says all flesh, are to become prophets—that is, all who are spared on the earth, for there will be a tremendous destruction before that is fulfilled? The wicked will be swept from the earth, and all who remain will become revelators, prophets and inspired men, getting visions and revelations and foretelling the future. What shall we do with the sayings that have gone forth and been inculcated and promulgated by numerous sects and parties, that the day of visions, revelations and prophecies has passed? But we will pass on.

After having quoted this prophecy, to show that the Spirit that man should receive under the Gospel dispensation was to give them revelation and prophecy, and to show that the Spirit then being poured out was that spoken of by Joel, the Apostle refers to what David the psalmist said about Jesus, and about his sufferings, death and resurrection; and having quoted what the prophets —witnesses that were dead, had to say about the Holy One, they, as living persons, the oracles of God then in the midst of the people, bore witness that Jesus was the very Christ, and that the Jews had put to death the Holy One; these combined testimonies convinced many that Jesus was indeed the Messiah. This was not a popular doctrine in those days, as it is now. There are millions at the present day with whom it is popular to believe in Christ; they do so traditionally, and because it is customary in the nations where they were born; they believe it because they have had millions of copies of the word of God published in their midst, and spread broadcast over the nations of Christendom. But in those days very few believed it, the very great majority of the people believed him to be a wicked impostor, and regarded him as the offscouring of all things, the friend of publicans and sinners; and they said that he cast out devils by the power of Beelzebub; they called him a Sabbath-breaker, a wicked man, and so on; and the most religious people of those days were his greatest persecutors, and as they had influence over the rest it was very unpopular indeed to believe that he was the true Messiah. But the arguments brought forth in the first Christian sermon after the resurrection of Christ were sufficient to send conviction into the hearts of many thousands of people. They believed or professed to believe in their ancient prophets, and when they were quoted in relation to Jesus, and the testimony of living witnesses was borne they cried out, in the anguish of their hearts, "Men and brethren, what shall we do?" As much as to say, we see that our nation has crucified Jesus, the Christ; we thought he was an impostor and that he ought to die, but now we are convinced that he is the Holy One, and that he has indeed risen from the dead; and is there any salvation for our nation, seeing that it has put Jesus to death? These were the feelings of sincere, sin-convicted persons on that occasion, and they cried, "Men and brethren, what shall we do?"

I sometimes think that if they had lived in our day they would have had so many ways pointed out to obtain

the forgiveness of their sins that they would not have known which way to turn, and perhaps would not have had much confidence in what was said to them on the subject. But these men, being under the influence of the Comforter, the Holy Ghost, knew precisely what those convicted sinners should do in order to obtain the pardon of their sins. Now mark the answer, and see if it agree with the ways taught by the Christian sects. Peter said unto these inquiring souls, who believed and were pricked in their hearts, for belief comes before repentance, for a person who did not believe would not repent. Peter said, "Repent." What more? Come to the mourner's bench?" Oh no, that is not written there. Come here to the "mercy seat, and be prayed for?" Oh no, nothing of that kind was said. Then what else were they to do besides repent? Said Peter, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the Holy Ghost" What do you mean, Peter, by the Holy Ghost? Do you mean that same Holy Spirit—the Comforter that you have just received, and that has rested upon the hundred and twenty individuals who are followers of Christ? Yes, for he had just told them that it was the effects of the Holy Spirit which they had been witnessing, and they, no doubt, felt anxious to receive the same, for the Holy Spirit was that which would enable them to prophecy, see visions, dream dreams, and guide them into all truth, reveal unto them the things of the Father, and show them things to come, hence it was a Spirit greatly to be desired, and they wished to know how they might obtain it; and here was the path. It is very plain and very simple. Can it be wondered at, then, that so few in Salt Lake City wanted to go to the "Mourner's bench," at the Methodist camp meeting, after having heard and obeyed these principles? No. They have heard these principles for years and years, and having tested them, the fables of sectarianism possess no charms for them,

Seeing then that the pardon of sins is what the penitent soul desires, how is he to obtain it? By being baptized. What? Do you mean to say that sinners can obtain pardon by being baptized in water? "What effect," inquires one, "has water in washing away sins?" It would have no effect whatever if God had instituted some other way; but, seeing that he has not, but has commanded sinners, first, to believe that Jesus is the Christ; second, to repent of their sins; and third, to be baptized for the remission of their sins in his name, that is the right way; and though the water, independent of the blood and atonement of Christ and the commandment of God, has no efficacy whatever to wash away sins, yet it has great power because of these things, for the man that complies with this ordinance witnesses to God that he believes in Jesus and his Gospel and is willing to comply with its requirements. But if men should say, "There is no efficacy in water, and we will take some other way to obtain the pardon of our sins; the water is only to answer a good conscience towards God, and is not particularly essential," do you think they would obtain the pardon of their sins, after hearing the Gospel preached in its purity and fullness by a man having authority from God? They might pray until they were as old as Methusaleh, "Lord pardon, forgive and blot out our sins," but do you think the Lord would hear them? Not at all. Why not? "Is it not written," says a person of this class, "that the Lord

is more willing to give his Holy Spirit to them that ask him than earthly parents are to give good gifts to their children?" Yes, but it must be remembered that this is written of those who have believed, repented, and obeyed the Gospel; it was not written concerning unbelievers and the disobedient. When they have once believed in Jesus Christ and have been baptized for the remission of their sins, they can call upon God in all confidence and he is more willing to give his Holy Spirit unto them than earthly parents are to give good gifts unto their children, and you know how willing they are to do that, for they like to see their children joyful and happy. So it is with our Heavenly Father. He likes to see his children who have repented and obeyed his Gospel joyful and happy, and he is willing to give good gifts unto them; but he never can to those who do not keep his commandments. They may pray until they are grey-headed and they are about to fall into their graves and their sins would not be pardoned.

But again. Peter informs the inquiring believers on the Day of Pentecost that if they would repent and be baptized they should not only receive the remission of their sins, but they should also receive the Holy Ghost. Was this promise only to the people then present? No, for if we read the next verse we find that "the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Is not that promise universal—to every people, nation, kindred and tongue, Jew and Gentile, bond and free? Yes, the promise is to all the Lord our God shall call; not only to the three thousand baptized on that occasion, but to all afar off. Does not that scope in all languages, nations, kindred and tongues? Yes. What! shall they all receive the Holy Ghost? Yes, if they will comply with these conditions. Shall they all be pardoned if they will repent and be baptized in the name of Jesus for the remission of their sins? Yes. Now, what effect would that vast multitude expect to follow the reception of the Holy Ghost by them? Supposing this congregation had been present eighteen centuries ago at Jerusalem at the first Gospel sermon preached after the ascension of Christ, and that, in the anguish of your hearts you had inquired what you must do to receive the pardon of your sins and how you could obtain the Holy Ghost, and what effects that Holy Ghost would have had upon you, would you not have expected to receive something precisely similar to what the hundred and twenty had received upon whom it was poured out? Could you have expected anything else? No. But it is very different with the Christian sects to-day; they think the Holy Ghost will perform everything ascribed to it except the supernatural powers and effects; but when it comes to revelation, prophecy, dreaming dreams, foretelling future events, casting out devils, healing the sick, discerning of spirits, speaking in and interpreting other languages and tongues, they boldly declare, as I heard in my boyhood, and again during the past week, that these wonderful and miraculous gifts were only intended for that day and age of the world. All the other effects are to continue, but they are to cease. The Spirit is to purify, sanctify, justify, to give love, joy, peace, long-suffering, patience, hope, and all these great and glorious effects that are promised in the word of God; but when it comes to these other effects, they are all to be done away. By whom? By Christendom, by those professing to be the teachers

and leaders of the people. By what authority do they do these things away? Can they find within the lids of this Holy Bible, from beginning to end, that a period should ever arrive, so long as there was one soul on the earth to be saved or pardoned of its sins, that these miraculous effects should cease. No, they have taken this responsibility upon themselves, and it is a very fearful responsibility indeed to say that they are done away. I would not dare to do it, I should be afraid of fulfilling that prophecy delivered by Paul, when he says that, "In the last days perilous times shall come; men shall be lovers of their own selves, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trace-breakers, incontinent, despisers of those that are good, traitors, heady, high-minded, having a form of godliness, but denying the power thereof." I do not want to come under the declaration of Paul; I do not want to be numbered with those who fulfil this prediction that he uttered about the people of the latter days. He was not speaking altogether of the wicked world that made no profession of religion. He was not referring to atheists and deists, and those who did not profess Christianity; but of professed religionists, people who profess to believe in the Bible and in Jesus, having the form of godliness, but denying the power thereof.

If you can tell me any way by which the power of godliness can be more effectually denied than to do away the effects of the Holy Spirit as they were manifested on the Day of Pentecost and in all the Christian churches so long as there were any on the earth; I say if there is any more effectual way of denying the power of godliness than to do away with this power and say it is not necessary, I do not comprehend it. I, myself, should not know how to deny the power of godliness any more effectually than to say these things were done away. And yet when I was a youth, before I was nineteen years of age, I used to attend Methodist meetings mostly, though I never joined any society; and I heard these ideas advanced from their pulpits; there was to be no such thing as healing the sick in the name of Jesus; no such thing as foretelling future events; no such thing as obtaining new revelation, for the canon of Scripture was closed; no such thing as receiving the gift of discerning of spirits, or beholding angels and ministering spirits; no such thing as speaking in other tongues or languages by the Spirit of God. I heard all these things preached then, and I heard them again last week at the Methodist camp meeting here in this city. I did not know but spiritualism, so-called, had made a change in the world during the last forty-one years; but I find that the same old story still exists as in the days of my youth. They still cry, "All these things are done away, they are not necessary in this age of the Christian world."

Who told you they were not necessary? Has God spoken anew and told you that revelation had ceased to exist? Why, no, that would be a contradiction in terms, that would be a new revelation, if he had spoken anew. How did you find out, then, that they were not necessary? I cannot find it in the Scriptures, indeed I find directly to the contrary—that they are necessary; and here let me quote a passage that was quoted this forenoon, in the 4th chapter of Ephesians. Speaking of the gifts that Jesus gave, the Apostle says when he ascended up on high he led captivity captive and gave

gifts unto men. I have already repeated the gifts he did give through the inspiration and power of the Holy Ghost, that was made manifest upon those who obeyed the Gospel. He gave, says the Apostle in this fourth chapter, some apostles, some prophets, some evangelists, pastors and teachers, besides all these other miraculous gifts I have named.

Now let us see if we can ascertain from the following verses how long these gifts were to continue in the Christian Church. That will settle the question. They were given, said he, for the perfecting of the Saints. Before we proceed to the other reasons for which they were given, let us examine this first for a moment: "They were given for the perfecting of the Saints." I have heard Christian ministers, that ought to know better, misleading the world and their congregations, by declaring that these gifts were given to convince the world of mankind who were unbelievers in ancient days, and to establish Christianity in the earth, and the latter once done on a firm foundation, they were no longer needed.

We will now see what Paul says. "They were given for the perfecting of the Saints." Indeed! are there Saints in these days in New York, in the New England States, in the Southern and in the Northern States, in Great Britain and in the nations of Europe, and among all the nations of what is termed modern Christendom? "Oh, yes," says one, "we have over two hundred millions of Christians among all these nations." Indeed, then you have these gifts, I suppose; for remember they were given for the perfecting of the Saints. Do you mean to tell me that there are Saints, and they have all become perfect? "Oh, no," says one, "we do not pretend to say that the Roman Catholic, the Greek Church, and all the various denominations of the Protestant Churches have become perfect yet." Very well, those gifts were given for the perfecting of the Saints, and if you are Saints where are your gifts? for does it not follow that if you have no gifts you are either perfect Saints or not Saints at all? for if you are not perfect Saints, these gifts must be among you. Do you know any way to perfect Saints independent of these gifts? I do not. If the Bible has taught any other way I have never happened to find it. I know of no way in which Saints can be perfected without inspired Apostles and prophets and the gifts here named. But see the inconsistency I am now about to point out! Here are five gifts named that Jesus gave when he ascended up on high. The first one is an Apostle, the second is a prophet; then come evangelists, pastors and teachers; and we might go on and enumerate eight or ten more gifts that were given. Now, why split these verses in two? I ask all Christendom why do they separate these verses in two, and say, "We will believe that pastors and teachers and evangelists are necessary in all ages of Christendom to perfect the Saints, but when it comes to the other two gifts—Apostles and prophets, they are not necessary?" Why? Because it involves a miraculous power. An Apostle must have revelation and the power of inspiration to get more Scripture; and if this were allowed it would overturn their creeds, and the power of godliness would again be upon the earth, and the Christian sects cannot bear the idea that there should be any such thing as the power of revelation or vision, or the power to understand the future; no, that is all done away. Has Jesus told you to make this separation in the gifts, to retain some of them and say the others

are done away? Is there any more right, in the nineteenth century, than of a preceding period, for the head, in the human body, to say to the hand, "I have no need of thee?" No, the hand is just as necessary now as in the first century of the Christian era; hence evangelists, pastors and teachers, which are still believed in as being necessary to perfect the Saints, have no right to say to the Apostle or the prophet, "We have no need of thee in the Church."

But the gifts of the Spirit were not only given for the perfecting of the Saints; there was another object in view—they were for the work of the ministry. Now I presume that the two hundred millions of Christians will not pretend to deny that the work of the ministry is needed; and if the work of the ministry is needed then are inspired Apostles and prophets needed, for they were given for the work of the ministry as well as to perfect the Saints; so long, therefore, as the work of the ministry is needed there should be inspired prophets and Apostles on the earth.

A third object for which they were given was the edifying of the body of Christ. Now I really believe that the body of Christ, if it can be found on the earth, needs edifying, unless its members have come to that perfect day that is spoken of in the 13th chapter of Paul's first epistle to the Corinthians. Let me refer to that chapter, for it furnishes an additional proof that these gifts were to continue in the true Church; not, of course, among apostate Christendom, among those who have no authority. Speaking of charity, the Apostle says—

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

Now, here is proof positive; this shows how long these spiritual gifts would be needed. Now we know in part and prophecy in part, but when that which is perfect is come that which is in part shall be done away. As much as to say that while the Church remains in this mortal state we are but children in Christ Jesus. Here we only know in part and prophecy in part; we speak in tongues, and so on; but when that which is perfect is come that which is in part shall be done away. Now can any one tell me whether that day of perfection has come for the Church or not? If it has, these gifts should be done away; but if not, they should still remain. Can we find any clue in the words I have quoted to the nature of the period when the Saints shall come to perfection! Yes. Here in this life, we only know in part, we prophecy in part, but when that which is perfect is come then that which is in part shall be done away. Now we see through a glass darkly, that is while the Church is in this mortal state; but when that which is perfect is come we shall see face to face. This shows that we shall be in our immortal state before these gifts are done away—I mean in the true Church, of course they will not be in false churches; but in the true Church they will always exist, until we know

even as we are known; when we come into the presence of the Almighty, when the veil is rent asunder, and we look upon the face of God the Father and his Son Jesus Christ. We shall not know in part in that day, nor prophecy in part; neither shall we heal the sick there; there will be no gift of healing needed, for there will be no one to be healed. Neither shall we speak in tongues then; tongues will cease; for the Lord will turn unto his people a pure language. They will have the language of angels, the language of God the Father, and will all understand one another and will have no need of the gift of tongues.

Here, then, are evidences that the Christian world cannot get rid of; here are testimonies that condemn the whole of them; not only those of this generation, but all who have lived during seventeen centuries that are passed who have had the wickedness in their hearts to say, "The power of godliness is not needed in our day," and that the canon of Scripture is closed, and there must be no more prophets to receive new Scripture.

The gifts which I have been describing are the effects of the Holy Ghost. Now we hear almost every society praying the Lord to send the Holy Ghost. Their cry is, "Let the Holy Ghost come down upon us now; let it be with us this very moment; let us have its influence and enjoy its operations now." But they know nothing about it; they have never received the Holy Ghost, neither can they until they comply with the Gospel ordinances—repent of their sins and be baptized for their remission. "But," says one, "do not you remember good old Cornelius? was he baptized?" No, he received the Holy Ghost before baptism. But had he any promise of it before? No. The Lord, on that occasion, had a special object in view, which is named in the history of the transaction. Cornelius seems to have been the first Gentile, whom the Apostle Peter, in opening the door of the Gospel to the Gentiles, was commanded to visit. The Jewish nation was exceedingly prejudiced against the Gentiles. Peter happened to have six proselytes from the Jewish nation with him on that occasion. Oh, how bitter they were against the Gentiles! They thought the Gentiles had no part or lot in the matter; and notwithstanding the commission that the Lord had given to the Apostles he had to work a miracle to convince Peter, so strong were the prejudices of the Jews that the Holy Ghost and the Gospel blessings were not for the Gentiles. You recollect Peter's vision, in which the Lord let down a sheet by the four corners, full of all manner of beasts, clean and unclean, and Peter being commanded to arise, slay and eat; and his not being willing to do it because it was contrary to the law of Moses. But he was told that the Lord had cleansed the contents of the sheet, and he was forbidden on that account to call it common or unclean. You recollect that the Lord sent an angel, as he always does when he has a Church on the earth, to a certain man called Cornelius. This man had been praying, he wanted to know how to be saved. The Lord had heard his prayers, and had sent an angel to him, and the angel said to him, "Cornelius, thy prayers are heard, and have come up before the Lord as a memorial. Now send to Joppa for one Simon, whose surname is Peter, and he will tell you words whereby you and your house will be saved." What! Cornelius not in a state of salvation, and he a praying man? No doubt he was in a state of salvation, so far as he understood; but he

was ignorant and did not understand how to get into the celestial kingdom. He knew nothing about the birth of the water and of the Spirit, that we heard about this forenoon, without which no man can enter into the kingdom of God. Yet he had given much alms, and his prayers had come up as a memorial before God, and the Lord had pity on his ignorance and sent an angel to him. But the angel did not see proper to tell him what *to do to get into a more full state of* conversion; he simply told him to send for Peter—a man of God, promising him that he would tell him how to be saved. Peter, being warned beforehand, by the vision, went down to the house of Cornelius, nothing doubting, taking these six Jewish converts with him, full of all their Jewish prejudices. When Cornelius had given an account of the visit of the angel to him, Peter began to preach Christ and him crucified, and while he was speaking the Holy Ghost fell on Cornelius and his household, and they spake with tongues and magnified God.

Do you suppose that the Holy Spirit could have been retained by Cornelius supposing he had refused to obey the ordinances of the Gospel? No, it was only given as a witness and testimony to convince the Jewish brethren, who were with Peter, that the Gentiles might have salvation as well as the Jews; for when they began to speak in tongues, under the influence of the Holy Ghost, Peter turned to his Jewish brethren, and said, "Who can forbid water that these should not be baptized?" and he commanded them, in the name of the Lord Jesus, to be baptized. What, a command? Yes. Had Peter the right to give that command? Yes; for the angel of the Lord had said to Cornelius, "He shall tell you words whereby you and your house shall be saved," and his command to them, to be baptized was some of his words unto them.

Supposing that Cornelius had said, "Oh, baptism is not essential, it is not among the fundamental principles of salvation; it is one of the non-essential, outward ordinances, etc., and and is of no consequence, I have received the Holy Ghost, I am a Christian, I believe in your words; I have offered my alms to the poor, and they have come up before the Lord; I am good enough, there is no need for me to be baptized," how long would the Holy Ghost have remained with him? Just the moment that he had refused to obey this commandment the Holy Ghost would have fled from him and his house. The only way for him to retain the gift that comes through obedience was to be baptized, though on that occasion it was given without promise, and without baptism. Baptism, recollect, is for the remission of sins, and the Holy Ghost comes afterwards; but on this occasion it was given before it; but he could not have retained it, it would have left him, and he would have been in seven-fold greater darkness than before had he refused to obey the words of this inspired messenger. The Jewish brethren could not forbid water after the manifestation of the power of God on that occasion; their prejudices were done away by a miracle.

Now, because the Lord varied on that one occasion and gave the Holy Ghost before baptism, how many there are who want to do away with baptism, and to seek some other way for those who are convicted and laboring under a feeling of sorrow and mourning for their sins; but there is an ordinance connected with the receiving of the Holy Ghost. If there is an ordinance connected with the baptism of water, so there is in

relation to the higher baptism; and the Lord made his servants, the Apostles, ministers not only of the word, but also of the Spirit. They were able ministers of the Spirit; that is, they had authority to administer the Spirit. They could not do it of themselves; but when God calls a man and gives him authority by revelation and sends him to preach his Gospel, and people listen to that Gospel and are willing to be baptized, that man has the right to baptize them; and if he is ordained to the Apostleship or to those offices that have the power to administer the higher ordinance of the laying on of hands, and he lays hands on, God will acknowledge that ordinance. He will acknowledge baptism by giving remission of sins; and he will acknowledge the laying on of hands by sending from heaven the gift of the Holy Ghost. Indeed, in ancient days, when Paul went to Ephesus he found certain persons there who had been baptized. They thought, no doubt, they were very pious, and perhaps concluded that they were in a state of salvation. They had heard of and received what was called John's baptism, but when Paul asked them if they had received the Holy Ghost since believing they said they had not so much as heard whether there be any Holy Ghost. Then Paul perceived that they had been taught by some impostor—some person who had no authority, who pretended to be preaching John's doctrine, who had told them nothing about the Holy Ghost. John, when he baptized the people, told them there was one coming after him mightier than he who baptized with the Holy Ghost and with fire; but these Ephesians had been taught by some person who had no authority, and who had left out a part of the doctrine of salvation, as preached by John, just as the Christian sects do at the present day. Paul saw that their baptism was illegal, and he preached unto them Jesus Christ, and when they had heard this they were baptized in the name of the Lord Jesus, and when Paul laid his hands upon them the Holy Ghost fell upon them and they spoke with tongues and prophecied.

Again, when Philip went to the city of Samaria and preached Christ to the people, he had no right to administer the higher ordinances of the laying on of hands; he had not been ordained to the power. He had the right to baptize them in water and he baptized a large number of men and women among them; and when the Apostles who were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who, when they came down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen on none of them; and they laid their hands upon them, and they received the Holy Ghost.

Do you not see that this higher blessing of the baptism of fire and of the Holy Ghost comes through the laying on of hands, which is an ordinance just as much as baptism by water, both of which have to be administered by a man called of God, or the Lord will have nothing to do with it.

We have thus pointed out to sinners, this day, how they may be converted. How do you like it? Is it according to Scripture? If it is not reject it; but it is the same doctrine that we have taught for forty-one years in this Church. It is the same doctrine that has been published by the Latter-day Saints throughout the length and breadth of our Union; it is the same doctrine that we have carried to the nations afar off; it is the same doctrine

that the Lord sent an holy angel to deliver to Joseph Smith—a youth, and commanded him to preach, and ordained him to the Apostleship, commanding him, by revelation, to ordain others; it is the same doctrine that tens of thousands have received. Do they receive the promises? Is the Holy Ghost given? If it is, all these gifts are given; and if the Latter-day Saints are not in possession of these gifts, they are not in possession of the Gospel, and are no better off than the Baptists, Methodists or Presbyterians, and we all know they have not the Gospel; we all know they have not the power of God among them. They do not believe in it, they say it is done away. We all understand this. Well, Latter-day Saints, you are no better if you have not these gifts. But you have had forty-one years' experience, and I think you know whether you have them or not. If you have, blessed are ye; but if you have them not, it is time you waked up and began to hunt around for the Gospel if it can be found on the earth. If you have not these gifts, then the angel has not come with the Gospel according to promise; but if you have, the angel of God has flown through the midst of heaven and committed the everlasting Gospel to the children of men, and you have been the receivers of it. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MARCH 20, 1870.

(Reported by David W. Evans.)

THE HOLY SPIRIT—THE KNOWLEDGE BROUGHT BY OBEDIENCE TO THE GOSPEL—THE LABORS OF THE ELDERS.

When we meet together on an occasion like the present our thoughts and reflections vary as much as our countenances. We meet for the avowed purpose of worshipping the Lord and we expect to receive instructions from those who address us. I always consider it a very great privilege to assemble with the Saints of God. We have met to partake of the Sacrament of the Lord's Supper, and we should endeavor to draw away our feelings and affections from things of time and sense; for in partaking of the Sacrament we not only commemorate the death and sufferings of our Lord and Savior Jesus Christ, but we also shadow forth the time when he will come again and when we shall meet and eat bread with him in the kingdom of God. When we are thus assembled together we may expect to receive guidance and blessings from God, from whom, the Scriptures inform us, every good and perfect gift pro-

ceeds;" and in him, we are also informed, "there is no variableness nor shadow of turning." In our assemblies they who speak and they who hear ought to be under the guidance and direction of the Lord, the Fountain of Light. Of all people under the heavens we, Latter-day Saints, do continually realize the necessity of leaning upon God; for I look upon it that, no matter what intelligence may be communicated, no matter how brilliant the speech and edifying the ideas communicated may be, they will not benefit those who hear unless they are under the guidance and inspiration of the Spirit of God, for the Scriptures say, "The light shineth in the darkness, but the darkness comprehendeth it not." This is precisely the case in our preaching in the world. We go among the wicked, but they do not understand us; they understand not the truth, the light of revelation, nor the power of God. The Elders now going forth into the world are pretty much in the same position as those who went forth in former times on the same mission. It is said of Jesus that "He came to his own, but his own received him not; but as many as did receive him to them gave he power to become the sons of God, even to as many as believed on his name, which were born not of the flesh, nor of the word of man, nor of man, but of God;" born of the Spirit of God, and hence they became new creatures in Christ Jesus. Having partaken of the Holy Spirit and received the forgiveness of their sins, they were brought into relationship with him, they became the offspring of Heaven and members of the family of God. This was the position that the Saints of God enjoyed in former times; and this is the position that we occupy to-day. The Apostle says the Saints were heirs of God and joint-heirs with Jesus Christ; and he says further, that if we suffer with him we shall also reign with him that both may be glorified together.

It is very difficult for men of the world to understand these principles, and only by the light of revelation can they be comprehended. We are told that a portion of the Spirit of God is given to every man to profit withal; and if men improve upon that, and are honest and full of integrity, when they hear the truth they realize and understand it; it is to them life and health and salvation. Hence Jesus said, "My sheep hear my voice and know me and follow me; but a stranger will they not follow, because they know not the voice of a stranger."

It is very pleasant for those who comprehend it to reflect upon the relationship they sustain to God and his kingdom and to each other; but these things have no charms for men of the world, whose minds are not enlightened by the Spirit of truth, and who, consequently, do not comprehend the Gospel or the power of God. The principles of the Gospel, to the unbeliever, have neither worth nor efficacy; but with us, who believe them, they comprehend everything pertaining to the well-being of man in time and eternity; with us the Gospel is the Alpha and Omega, the beginning and the end; it is interwoven with all our interests, happiness and enjoyment, whether in this life or that which is to come. We consider that, when we enter into this Church and embrace the new and everlasting covenant, it is a life-long service and affects us in all the relationships of time and eternity; and as we progress, these ideas which, at first, were a little dim and obscure, become more vivid, real, life-like, tangible and clear to our comprehensions, and we realize that we stand

upon the earth as the sons and daughters of God, the representatives of heaven. We feel that God has revealed to us an everlasting Gospel, and that associated with that are everlasting covenants and relationships. The Gospel, in the incipient stages of its operations, begins, as the Prophet said it should, to "turn the hearts of the fathers to the children and the hearts of the children to the fathers." We no longer have to ask, as in former times, "Who am I?" "Where did I come from?" "What am I doing here?" or "What is the object of my existence?" for we have a certainty in relation to these things. It is made plain to us by the fruits of the Gospel—by the truths which God has revealed through the medium of revelation by the inspiration of the Almighty, that we are "saviors on Mount Zion and that the kingdom is the Lord's." We know that this is not merely a nominal matter, but that it is what the French sometimes call an *Actua ite*—a thing that positively exists. We know that God our Father lives, we know that Jesus Christ our Savior lives, and that he is our Great High Priest; and that, "though dead, he ever lives to make intercession for us." We know that God has revealed unto us the everlasting Gospel in all its fullness, richness, glory and power. We know something about the world we live in, and the relation that we sustain to it, and it to us. We know something about our progenitors, and God has taught us how to be saviors for them by being baptized for them in the flesh, that they may live according to God in the spirit. We know that when our wives are sealed to us for eternity we shall have a claim upon them. This is no phantom, but a reality; it is not only a principle of our faith, but it is a principle of knowledge, and we expect to renew our associations in the eternal worlds, just as much as we expect, when we lay ourselves down to rest at night, to rise in the morning refreshed and invigorated. We know that while we are mortal beings, and subject to decay, we are also immortal beings and shall live for ever. We know that the priesthood with which we are associated in this world is also an everlasting priesthood and will administer in this world and the world to come—in time and in eternity. As rational beings we are seeking to act, in all our operations in life, with reference not only to time but to eternity; and we know, as others have known, that after the "earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens; which the Lord, the righteous Judge, will give to us, and not to us only, but to all who love the appearing of our Lord and Savior Jesus Christ." It is the knowledge of these things and of many more of a similar nature that leads us to pursue the course that we do. It is this which prevents us from bowing to the notions, caprices, ideas and follies of men. Having been enlightened by the spirit of eternal truth, having partaken of the Holy Ghost, and our hope having entered within the vail, whither Christ, our forerunner, has gone, and knowing that we are the children of God and that we are acting in all things with reference to eternity, we pursue the even tenour of our way independent of the smiles and careless of the frowns of men. There is nothing associated with our religion that we can barter away, no principle that we have to dispose of—there is nothing in this world that can purchase it; its price is above rubies, it is more valuable than fine gold. It contains principles that lay hold of

eternal life; and being in this position, we, as rational, intelligent beings, fear God and know no other fear. There is nothing in this world that can be brought into competition with the principles of eternal truth, and he who barters away the least particle of that truth is a fool, though he may not comprehend it.

We stand, then, really in an important position before God and before the world. God has called us from the world. He has told us that we are not of the world. We have all been baptized into one baptism, and have all partaken of the same Spirit, even the Spirit communicated through the ordinances of the Gospel. We have been called from the world for the express purpose of being the representatives of heaven, that the Lord might have a people to whom he could communicate his will, purposes and designs, and through whom he might spread forth the principles that dwell in his bosom; that we might partake of the same Spirit that dwells in Christ and among the angelic throng; that it might permeate our bodies and be exhibited in our acts and lives before our families and the world, that the spirit and mind that dwell in Christ should grow, spread and expand until all that come under its influence might be leavened with the same leaven until they become one lump of righteousness, virtue, truth and intelligence.

In entering this sacred relationship with God we have assumed the duty of carrying out in our midst the order of things that exists in heaven, that when we shall be transplanted from the earth to the heavens we may be prepared for the associations that we shall meet in the celestial kingdom of our God. We have entered into eternal covenants with God that we will be his people and that he shall be our God, and that, for us and ours, we will serve the Lord; that as a people, as a Territory, as a Church, we will yield obedience to the laws of God, bow to his sceptre, acknowledge his authority, and do the things which he requires at our hands, so that, as God exists eternal in the heavens, the same principles of eternal life may dwell in us, that we may become gods, even the sons and daughters of God.

These are some of the ideas that we have in reference to God and our relationship to him. God is our Father, we his children, and we all ought to be brethren; we ought to feel and act like brethren, and while we are striving to serve the Lord our God with all our hearts, minds, souls and strength, we ought, at the same time, to seek to love our neighbor as ourselves; we ought to feel interested in his welfare, happiness and prosperity, and in anything and everything that will tend to promote his temporal and eternal good. Our feelings towards the world of mankind, generally, ought to be the same as Jesus manifested to them. He sought to promote their welfare, and our motto ought ever to be the same as his was—"Peace on earth and good will to men;" no matter who they are or what they are, we should seek to promote the happiness and welfare of all Adam's race.

Perhaps there has never been a greater exemplification of this feeling, however little it may have been understood, than by the works of our Elders. They have not been governed by sordid feelings in any of their operations or ministrations. Believing in God, they have put their trust in him. They have trusted him for their food and for their raiment in travelling to the ends of the earth without purse of scrip, to proclaim to a fallen world the great principles that have been revealed from heaven

for the salvation of the human family. There is not, to-day, on this wide world, an example of disinterestedness and self-abnegation equal to that which has been exhibited by the Elders of this Church for the last thirty-five years, and not only by the Elders, but by their wives. I see men around me in every direction who have travelled thousands and thousands of miles without purse or scrip, to preach the Gospel to the nations of the earth. They have traversed plains, mountains, deserts, seas, oceans and rivers; they have gone forth trusting in the living God, bearing the precious seed of eternal life. It is true they have not been comprehended or understood by the nations, but that does not alter the fact. Many who went forth in their weakness have returned rejoicing, bringing their sheaves with them, as trophies of the victory of the principles of eternal life that they themselves had communicated. I say there is not another instance on record to-day of like disinterested, affectionate regard for the welfare of the human family as has been manifested by the Elders of this Church. I have travelled thousands and hundreds of thousands of miles to preach the Gospel among the nations of the earth, and my brethren around me have done the same thing. Did we ever lack anything necessary to eat, drink and wear? I never did. God went with his Elders, and they have gathered together his people as they are here to-day. They have been seeking to carry out the desire of the Lord and the wish of the Almighty in regard to the human family. They were told to go trusting in the name of the Lord, and he would take care of them and go before them, and that his Spirit should go with them and his angels accompany them. This is all true; and these Elders have preached to you, in your various homes and tongues, those principles which God revealed from heaven, and you were influenced by dreams and visions and by the Spirit of the Lord to give heed to their words, for, like the words of the Apostle of old, they came to you, "not in word only, but in power, in rich assurance and in demonstration of the Spirit of the Lord," and you realized it and rejoiced in it, and you were led to cry, "Hallelujah! for the Lord God omnipotent reigns. Thanks be to the God of Israel who has counted us worthy to receive the principles of truth." These were the feelings you had and enjoyed in your far distant homes. And your obedience to those principles tore you from your homes, firesides and associations and brought you here, for you felt like one of old, when she said, "Whither thou goest I will go; thy God shall be my God, thy people shall be my people, and where thou diest there will I be buried." And you have gathered to Zion that you might be taught and instructed in the laws of life and listen to the words which emanate from God, become one people and one nation, partake of one spirit, and prepare yourselves, your progenitors and posterity for an everlasting inheritance in the celestial kingdom of God.

It is no dream or phantom that has brought us here; we have had to do with realities all the way through. And then you who have been brought in have partaken of the spirit of Zion and have helped to teach others the way of life and to lead them in the paths of righteousness; and now we are not only trying to teach the world, but our children, our youth, our young men and women in the same principles, that when we leave this stage of action they, inspired by the Spirit of revelation which flows

from God, may bear off his kingdom triumphant.

This is the feeling that permeates this people. With all our weaknesses, and we are weak; with all our follies, and we are very foolish; with all our infirmities, and we are very infirm, we are trying to do the will of God, and to prepare ourselves for an inheritance in his kingdom, to save our progenitors and to pour blessings on our posterity. These are the feelings by which we are actuated; and it is not only in one, but it is in all, more or less, according to the proportion of the Holy Spirit they enjoy. Witness now the First Presidency of this Church. Who could labor more arduously than they? Where is there a man in existence to-day, of the years of President Young, that takes upon himself the amount of care, anxiety, and travel that he does? There are very few of our young men who would have liked to undertake such a trip as he is now engaged in. Right in the worst possible season of the year, with bad roads and bad weather and all kinds of unfavorable circumstances, to travel a journey of five or six hundred miles and back! What for? To look after the welfare of Zion, to promote the interests of Israel, to help to build up and establish the Church and kingdom of God on the earth, to fulfill the behests of his Lord and Master, and try to carry out the things which God requires at his hands. He feels the importance of those things that Jesus spoke to Peter about after Peter had denied his Lord. Said Jesus—

"Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me, and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Well, we have a shepherd who, together with his associates, is feeding the sheep of God, and they, unitedly, are watching after their interests, wellbeing and happiness, and trying to carry out the will of our Heavenly Father; and while God is operating in the heavens, the Holy Priesthood is operating here to build up and establish his kingdom and introduce righteousness upon the earth.

As I said before, the Elders are engaged in the same thing, and have been all the time. How many have been to the United States this last season visiting among their friends, associations and acquaintances, and preaching the Gospel wherever they had an opening? How are they looked upon? Hear their statements when they return. They are looked upon, by the people generally, as impostors or deceivers. The people do not seem, any more than the Jews in former times, to understand the day of their visitation, nor to comprehend the laws of life nor the relation that they sustain to God; and if ten thousand Elders were sent throughout the United States and Europe, the people would treat them and the principles they bear with contempt and utter carelessness; they do not understand the rich gems of eternal truth when they are laid before them, and they call our good evil, and their evil good. They do not know the difference, neither do they understand the day of their visitation. They possess not the Spirit of God; they are wallowing in the mire of sin and

groping in the darkness of unbelief and death.

Is this speaking harshly. Some perhaps will say it is. I cannot help that, it is true. Are there men among them who seek to do good? Many. Are there philanthropists among them? Yes, scores and hundreds of them. Are there high-minded, honorable, intelligent men in their midst? Yes, thousands of them. But do they know the truth? No, they do not, and there are very few of them that have the hardihood to stand up for what they consider to be right, for they fear that by so doing they would be compromised in some worldly point of view; it would not be popular, so they say, "Better let it alone." Do we understand their position? Yes. Do we hate them? No, we wish to do them good, and would teach them every good principle that we possess; we would lead them in the path of life and show them the way to God; we would introduce them into the kingdom of God, but they cannot see it, and unless a man is born again, the Scriptures tell us that he cannot see the kingdom of God. Sometimes I hear people talk and see them write about the kingdom of God; but all they talk and all they write proves to me that they are not born again, and consequently they cannot see the kingdom of God any more than a blind man could see the faces before me if he were standing where I am. Jesus told Nicodemus that "except a man be born of water he cannot see the kingdom of God; and except he be born of the water and of the Spirit he cannot enter the kingdom of God." People unenlightened by the spirit of truth can see the kingdoms of the world, and they can reason upon their organization, their power and weakness, and upon the justice or injustice of the policy they pursue; but when it comes to the kingdom of God there is a current associated with that which they are not acquainted with, and principles which they cannot comprehend; they see depths which they cannot fathom, and they grope in the dark and are entirely ignorant concerning the purposes of Jehovah.

Well, we who comprehend these things, look at them in another light; we are acquainted with their philosophy; we are acquainted with their status and position. We know ours, they know theirs, but they cannot comprehend us, for we are told, emphatically, in the Scriptures, that the world by its wisdom knows not God. And as it was in former times, so it is to-day, and the world by its understanding cannot find out God. Man, by philosophy and the exercise of his natural intelligence, may gain an understanding, to some extent, of the laws of Nature; but to comprehend God heavenly wisdom and intelligence are necessary. Earthly and heavenly philosophy are two different things, and it is folly for men to base their arguments upon earthly philosophy in trying to unravel the mysteries of the kingdom of God.

Standing, then, in the position that we do, it is for us to try to obtain a closer connection and union with our Heavenly Father and with the Holy Priesthood, and to comprehend more and more the laws of life and the things pertaining to the work of God. We are here to save ourselves, to learn the laws of heaven, and to save our progenitors, that they may participate with us in the rich blessings of the Gospel. If we answer the ends of our creation in these respects we shall not live and die as the fool lives and dies; but, while the world is overwhelmed with crime, wickedness and malign influences, we may help to introduce and establish principles which God will approve, which all

the good and virtuous will love and admire and which will be approbated by the holy angels; and may organize ourselves so that we may be prepared to associate with the intelligences around the throne of God. Let us, then, keep the commandments of God, live our religion, be humble and faithful, cleave to the Lord our God, cultivate his Holy Spirit, that it may dwell and abound within us, that it may be as a well of water springing up to eternal life; and that its refreshing, invigorating streams may spread around us wherever we go, that we may be prepared for glory, salvation and an eternal inheritance in the celestial kingdom. May God help us to attain to this, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, JUNE 3, 1871.

(Reported by David W. Evans.)

THE TRAINING OF CHILDREN.

I am aware that Brother Franklin D. Richards' request to the children to come to meeting this afternoon has produced a little excitement; but we are very happy to see the people together. My remarks will be to parents as well as to children. I will commence by saying that if each and every one of us who are parents will reflect upon the responsibilities devolving upon us we shall come to the conclusion that we should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate. Do we realize this? How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is! If we wish our children to look pleasant we should look pleasant at them; and if we wish them to speak kind words to each other, let us speak kind words to them. We need not go into detail, but we should carry out this principle from year to year in our whole lives, and do as we wish our children to do. I say this with regard to our morals and our faith in our religion.

Now let me call the attention of parents to another subject worthy of their notice—that is, the use of proper language. Take us as a people and we are not overstocked with language; there are very few highly educated men in the Church to which we belong. We have a few learned men and a few good scholars among the women, but they are scarce. Now, parents, and I wish you to remember this, should never permit themselves to speak improperly before a child, or

to use language that would not be commendable in an orator. If you have not such language at your command, then use the best you have. It is true that to use that which we are in possession of to advantage is a peculiar gift. We see some who can use language, apparently, to their entire satisfaction, and yet they have no great store of language at their command; but still they have the happy faculty of conveying their ideas with greater propriety than others who are literary in their tastes and have been highly educated. There is considerable in making choice of words. For instance, if we were to address a man who had been disobedient and needed chastisement we would use very different language from that which would be used if addressing a child or a lady. If you wish to impress on the minds of individuals or an audience anything that you desire them to remember, you will have to use language accordingly. I have heard it observed that language should be used according to the merits or demerits of the case under consideration; this will do under some circumstances. I wish to impress upon myself, as well as upon my brethren and sisters, the propriety of never using language to a child that we should dislike to hear them use in refined society. If we have a choice set of words at our command we should always use them when speaking to our children, even from the time they commence to talk. If we do this, the effect will be very pleasing in after years, for when our children enter into polite and refined society, instead of being mortified and having to call them to one side to correct their unrefined language, the elegance and propriety of their mode of expression will be a source of gratification and pleasure. If a child has to be corrected for the use of improper or inelegant language, it might reply, "Mother, or father, I am using words that you taught me."

Carry out this principle, not only in language, but in all the affairs of life; and let us always set an example before our children that is worthy of their imitation and highest admiration. If we do this, we shall have occasion to rejoice and be exceeding glad, for we shall have influence over them and they will not forsake us.

There is a passage in this good book (the Bible) said to have been written by a very wise man, which says—

"Train up a child in the way he should go, and when he is old he will not depart from it."

To make a community thoroughly understand these words a great deal of explanation would be necessary. To illustrate, I ask myself, am I capable of bringing up a child in the way that he should go? The answer is right here—I am not. Why not? Because I have not that light and intelligence in my possession and that command over myself to give to a child a suitable impression under every circumstance and in every place, when I address him or require anything of him. I would not speak discouragingly of myself or of my brethren and sisters. We know a great deal, but when we compare our knowledge with the fountain of knowledge it is very small; when our light is compared with the fountain of light it is very small, and consequently I can say that I am not prepared to bring up a child in the way he should go; and yet I probably come as near to it as any person that lives. How is it with my brethren and sisters? They are capable of bringing up their children a great deal better than they do, that is certain. If we do as well as we know how—use all the faith and

intelligence in our possession, and seek to gain more, we will be able to bring up our children in such a way that very few of them will ever depart from the right path. I want you to remember this. If we will do just as well as we know how, never missing an opportunity of giving a word, a look or a principle that will do good to the rising generation, never permitting ourselves to be overtaken in fault, but preserving ourselves in the integrity and patience of our souls, there are very few of the rising generation with us that will depart from the words of life. As for those who are old amongst us, their traditions and prepossessed notions, imbibed in childhood, cling to them like a garment, or like something glued to them; and they govern them to a great extent, and it is almost an impossibility for old people to get rid of their traditions; but it will be very different with our children if we train them according to the will of God that has been revealed to us as a people. We have the Old and New Testaments; the Book of Mormon, giving an account of the aborigines of our country, the visit of the Savior to and the organization of his Church on this continent, the same as to his brethren on the land of Palestine. Then we have the Book of Doctrine and Covenants; in addition to these three books, we have the history, discourses and sayings of the Prophet Joseph, and the history, sayings and discourses of the Elders of Israel, and also the experience we have gained in this Church. Combine these, and I think we cannot come to the conclusion that we are ignorant and do not know anything; although I say that, in comparison with the fountain of all knowledge, our knowledge is small and trifling. But if we will do as well as we know how, we will be able to teach our children sufficient doctrine, truth and principle, that they will actually grow up into Christ, our living head.

Now let us say a few words with regard to human nature and its proneness to wander into evil. You go, for instance, to the river and commence to throw sticks and shavings into the water, and they will go down stream; and a great effort or a very powerful wind will be required to make a small boat, vessel, bark, or even a board that the children play with, go up stream. The same is true of small streams. Cast anything into them, and it goes down stream. We are taught in these books that, through the Fall, we have partaken so much of the nature of the enemy—he has so much influence in the flesh of every person, that we have to enter into a warfare, and we have to summon all our force and to use every effort to propel our bark up stream, or to put down iniquity in our own hearts and inclinations. I will pause right here, and refer to what brother George Q. Cannon was saying this morning to the children. Said he, "My boys, do not chew tobacco because you see others do it; do not smoke a cigar because you see others do it; my little girls, do not drink tea because you see mamma do it." Now let me give you a comparison. Ask these little boys, if they saw two parties, one on the right hand praying to the Father in the name of Jesus, and the other on the left with a cigar in his mouth, puffing away as vigorously as possible, which they would be most inclined to imitate, and you will find they will instantly choose that which is evil. They are not inclined to pray; there seems to be a kind of a dread or terror about it, and they say, "We do not know how to ask the Father for blessings, and we do not think we could pray, but give us a cigar and

we can puff as well as anybody." This is only a comparison, but it furnishes a correct illustration of the facility with which evil habits are acquired, and how quick children as well as parents are to go astray, how quick their feet are to run into by and forbidden paths. But if parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually, will desire righteousness more than evil. This disposition will not be acquired in one day, week or year; but let parents spend their lives in teaching good, in good words and good looks and in the continual exercise of their faith in God, and their children will finally feel that they would rather be Christians than sinners.

Have we any proof of this? Yes. We have brethren here who have traveled a good deal, and who have been in the Church a good many years. If they could only think of them they could count over people by the hundred and the thousand who have left this Church; but you now see many of their children coming to Zion; and get into conversation with them and you will hear them say, "I have come to see what you, Latter-day Saints, are doing. My father was formerly a member of your Church; but he left and died in Vermont, Massachusetts, New Hampshire, Rhode Island, Maine, England, Scotland, Ireland, Wales, or somewhere else. My parents taught me to believe the Gospel, and, although they were cut off from the Church, it has never left me. When I read the Bible I find that they taught me the truth. If I go to meeting among the sectarians, I gain neither light nor knowledge; but what my parents taught me has had an influence upon me through my life from my childhood up, and now I have come to see what you, Latter-day Saints, are doing." And the children and grandchildren of those who apostatized years and years ago, will come up to Zion by hundreds and thousands, impelled by what their parents taught them in childhood.

This is another comparison. We are not quite all going to apostatize; a great many have died in the faith, and a great many have apostatized, but their posterity will come to Zion and believe the truth. Our children will have the love of the truth, if we but live our religion. Parents should take that course that their children can say, "I never knew my father to deceive or take advantage of a neighbor; I never knew my father take to himself that which did not belong to him, never, never! No, but he said, 'Son, or daughter, be honest, true, virtuous, kind, industrious, prudent, and full of good works.'" Such teachings from parents to their children will abide with them for ever; unless they sin against the Holy Ghost, and some few, perhaps, will do this.

If you should have visits here from those professing to be Christians, and they intimate a desire to preach to you, by all means invite them to do so. Accord to every reputable person who may visit you, and who may wish to occupy the stands of your meeting houses to preach to you, the privilege of doing so, no matter whether he be a Catholic, Presbyterian, Congregationalist, Baptist, Free-will Baptist, Methodist, or whatever he may be; and if he wishes to speak to your children let him do so. Of course you have the power to correct whatever false teachings or impressions, if any, your children may hear or receive. I say to parents, place your children, as far as you

have an opportunity to do so, in a position or situation to learn everything in the world that is worth learning. You will probably have what is called a Christian Church here; they will not admit that we are Christians, but they cannot think us further from the plan of salvation as revealed from heaven than we know them to be, so we are even on that ground, as far as it goes. But, as I was saying, you may have professing Christians come here to take up their residences in your midst; and I want to say to parents and children, that, so far as the Christian nations are concerned, I will take America, for instance, and on the score of morals—honesty, integrity, truthfulness and virtue, you will find people by hundreds of thousands just as good as any Latter-day Saints, as far as they know. They are the ones we are after. The Lord told us to go and preach the Gospel without purse and scrip. What for? To hunt up the honest ones who are now mixed up with all the nations of the earth and gather them together; and we have done so, as far as we have had the opportunity and privilege. And after we are gathered we are none too honest, any more than the inhabitants of the world generally are, and they hardly know the meaning of the term. Still, according to the light they possess, I mean the Christian world, thousands and millions of them are honest, virtuous and true, and I fellowship them as far as they do right. Is this strange? No, it is not. I wish that all the Latter-day Saints were as good, according to the knowledge they possess, as thousands and millions of the sectarian world are; and I will not skip even the heathen world, for many of them are as good and honest, according to the light they possess, as men and women know how to be.

Now, then, if our brethren of the Presbyterians, Methodists or any others visit here and want to preach to you, certainly let them preach, and have your children hear them. They will tell you to keep the Sabbath and to love your father and mother; they will tell you to be true, honest, industrious, to be faithful to your studies, to read the Bible and all good books, to study the sciences, &c., which is all good, and as far as such teaching goes just as good as it can be. If they want to come and teach your children in the Sunday school, I say let them do so, most certainly. We have scores of thousands of their books distributed among the Sunday schools throughout our Territory. Some Latter-day Saints think they are not exactly what they ought to be; but we are using them in our schools Sundays, Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and Saturdays, from one year's end to another.

I say, parents, do not be afraid of having your children learn everything that is worth learning. I can pick hundreds and thousands of children in this Church whom I could teach with greater ease, and so could a man from college, than their parents could be taught. I can get at their senses better; they are quick and apprehensive and can learn sooner. And if any of our Christian brethren want to go into our Sabbath schools to teach our children, let them do so. They will not teach them anything immoral in the presence of those who are in charge of the schools; they wait until they get behind the door in the dark before they commit immoral acts, and very few of them will, even then. But in their Sunday schools they teach as good morals as you and I can teach.

I want to say that we are for the truth, the whole truth and nothing

but the truth; we are pursuing the path of truth, and by and by we expect to possess a great deal more than we do now; but to say that we shall ever possess all truth, I pause, I do not know when. We receive light and truth from the fountain of light and truth, but I am not at liberty to say and do not know that we shall ever see the time when we shall possess all truth. But we will receive truth from any source, wherever we can obtain it.

Next week the great camp meeting that has been so long contemplated is to commence in the city of Salt Lake, where, I have heard it whispered, there are so many of the "Mormons" to be converted. I am going to permit every one of my children to go and hear what they have to say. When we come to the sciences of the day the knowledge of the sectarian world is very extensive; the same is true of their morality; but when we come to read out of the Book of Life the words of the Almighty to the people, and compare them with the knowledge of the sectarian world, I am reminded of the words of Geo. Francis Train concerning a certain gentleman. Said he, "I want you to sit down and tell me all you know in five minutes." They can tell all they know about God, godliness, heaven, earth, and the exaltation of man to the Godhead in five minutes, for they do not know anything. Our children can see this, and I want them to see it. If there is any man among them that does know anything about the plan of the Almighty for the redemption and exaltation of man, I hope and pray that I may have the privilege of seeing him. I recollect when I was young going to hear Lorenzo Dow preach. He was esteemed a very great man by the religious folks. I, although young in years and lacking experience, had thought a great many times that I would like to hear some man who could tell me something, when he opened the Bible, about the Son of God, the will of God, what the ancients did and received, saw and heard and knew pertaining to God and heaven. So I went to hear Lorenzo Dow. He stood up some of the time, and he sat down some of the time; he was in this position and in that position, and talked two or three hours, and when he got through I asked myself, "What have you learned from Lorenzo Dow?" and my answer was, "Nothing, nothing but morals." He could tell the people they should not work on the Sabbath day; they should not lie, swear, steal, commit adultery, &c., but when he came to teaching the things of God he was as dark as midnight. And so I lived until, finally, I made a profession of religion. I thought to myself I would try to break off my sins and lead a better life and be as moral as I possibly could; for I was pretty sure that I should not stay here always. Where I was going to I did not know, but I would like to be as good as I know how while here, rather than run the risk of being full of evil. I had heard a good deal about religion, and what a good nice place heaven was, and how good the Lord was, and I thought I would try to live a pretty good life. But when I reached the years of, I will say, courage, I think that is the best term, I would ask questions. I would say, "Elder, or Minister, I read so and so in the Bible, how do you understand it?" Then I would go and hear them preach on the divinity of the Son, and the character of the Father and the Holy Ghost and their divinity, and, I will say, the divinity of the soul of man; what we are here for, and various kindred topics. But after asking questions and going to

hear them preach year after year, What did I learn? Nothing. I would as lief go into a swamp at midnight to learn how to paint a picture and then define its colors when there is neither moon nor stars visible and profound darkness prevails, as to go to the religious world to learn about God, heaven, hell or the faith of a Christian. But they can explain our duty as rational, moral beings, and that is good, excellent as far as it goes.

This has been my experience in the Christian world, and I want our children to go and hear all there is to hear, for the whole sum of it will be wound up as I once heard one of the finest speakers America has ever produced say, when speaking on the soul of man. After laboring long on the subject, he straightened himself up—he was a fine looking man—and said he, "My brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance." Said I, "Bah!" There was no more sense in his discourse than in the bleating of a sheep or the grunting of a pig. I palliated the facts partially, however, so far as he was concerned, by attributing my lack of comprehension to my own ignorance. This reminds me that I once heard Mr. Lansing preach a most elaborate discourse. It was in the morning, and when the meeting was dismissed and the people had come out, Deacon Brown says to Deacon Taylor, "What a sermon we have had!" Deacon Taylor says, "Yes, yes!" Deacon Brown says, "That is one of the most profound discourses I ever heard Mr. Lansing deliver;" and so they continued talking until one of them said at last, "I did not understand a word of it." The other Deacon replied, "Neither did I." Their verdict was a just one, for the discourse consisted of fine, beautiful words and nothing else. I saw and heard nothing to give me the least clue to anything pertaining to God, heaven, or the designs of the Creator with regard to the earth and its inhabitants. But as I did not understand a word of it, I supposed that was on account of my ignorance, until I heard the Deacons say that they did not, and then I concluded that I knew as much as they did. For this reason I say, go and learn all they know. Their catechisms are good; but if you come to the things of God I will be bound that we have children who, if they dare open their mouths and converse, would place them in water they could not fathom. Yet I say, go and see and hear them and learn what they know, then you can discriminate and discern, and will be able to understand why the Lord called upon Joseph Smith to come out and declare his will, and why he bestowed upon Joseph the Priesthood and its keys and powers. You will then learn, my little boys and girls, that the world of mankind scarcely know anything about the Bible. Ask them concerning the character of the Savior and they will expatiate and expound hour after hour, but they will tell absolutely nothing. I presume that there are sisters here who have asked ministers what a certain Scripture meant, and in reply they have talked, talked, talked, and wound up by saying, "Great is the mystery of godliness, God manifest in the flesh. Sister, I cannot tell you." Have you ever heard sisters and children ask questions of this kind? Yes, and so have I many times, but they have failed to obtain one particle of knowledge from their religious teachers. Why? Because they did not possess it. They did not know that Jesus was the express image of his Father, although they had read it in the Bible; they did not know

that man was made in the image of his God, although they have read it hundreds of times in the book they profess to reverence and believe in so much. They cannot realize it. When and how will they realize it? When they submit themselves to the Lord, and ask the Father in the name of Jesus to give them revelation by the Holy Ghost. No man can call Jesus the Christ except it be revealed from heaven to him.

I will say to my young friends, my little brothers and sisters, go and learn everything you can. I say to parents, do not be afraid one particle! These children will learn something that we as parents know and understand already, and it is very grievous for us to realize that it is the truth. Joseph, our Prophet, was hunted and driven, arrested and persecuted, and although no law was ever made in these United States that would bear against him, for he never broke a law, yet to my certain knowledge he was defendant in forty-six lawsuits, and every time Mr. Priest was at the head of and led the band or mob who hunted and persecuted him. And when Joseph and Hyrum were slain in Carthage jail the mob, painted like Indians, was led by a preacher. And now they follow us up and want us to learn of them, when, so far as the characters of God and Jesus are concerned and the errand of Jesus into the world, our youth know better than the whole sectarian world. In coming to Utah to teach the "Mormons" the way of life, the Christians are but carrying coals to Newcastle. What is the use of going to "Mormon" settlements to teach the people temperance and sobriety, or to teach them the Bible? No more use than in going to Newcastle to sell coal. There is no other people in the world that believe in and practice the Bible as strictly as the Latter-day Saints. None but the Latter-day Saints properly believe in the Lord Jesus Christ; no other people acknowledge him and keep his commandments; and yet they follow us up, their object, professedly, being to convert us to Christianity, but in reality it is to induce us to apostatize until they get the upper hand, that the Priesthood may again be destroyed from the earth. But never mind, let them go ahead, we shall see whether Christ or Baal will be king of the earth, and whether Baal will reign several thousand years longer. We shall find it out by and by.

I am saying this to parents, to those who have been in the midst of Christendom and have seen its workings; to women who have sat up night after night, for hundreds of nights, to watch their houses and keep the mob, led by priests, from slaughtering their husbands and families and destroying their property. Perhaps I ought to keep silent rather than say these things, but that would not be justice. Facts are facts and we cannot help it. I hope they will prove a little different in time to come. But with the exception of the infidel portion of it, the sectarian world has hewn out to itself broken cisterns that will hold no water; the priests have got their creeds, systems, and organizations, they live on the people, and they are afraid that, if truth be proclaimed, their craft will fall. Go to the infidel portion of the world and we are all right; for if they refuse to receive our doctrines they will talk and reason like men of intelligence. But with many of those professing to be Christian teachers it is very different, and in my secret estimate of the characters and attainments of many of them I have come to the conclusion that their *forte* is ignorance and impudence.

I will take another turn in my

remarks, and will say if we were known by the world as we are, truly and honestly, I will not except the Christians nor their priests; if we were known by them as we know them, there is not a priest but would pray for the Latter-day Saints. The infidel world would also pray for us, and so would the political and moral world. But they do not know what the Lord is doing through us; they are ignorant, and in their ignorance they lift themselves up against God and his Anointed, for they have no eyes to see, ears to hear, nor hearts to understand. But some are becoming acquainted with us, and this has its influence. What is the object of the Lord Almighty in calling this people as he has done? This question may be answered in a very few words —it is nothing short of restoring to the midst of the children of men every truth, every good, all knowledge and everything lovely and beautiful for time and eternity, saving all that will or can be saved and exalting his children to thrones, and to crown them with crowns of glory, immortality and eternal lives. Do you see what is going to be the result of the course the Lord is pursuing with this people and with the world? You see some who formerly obeyed the Gospel leaving us occasionally. Where are they going? Is there anything else that will satisfy them? Not on this earth; they either remain faithful to the Gospel or go to infidelity. This is the fact. When men go from this Church they become infidels. They can say they believe in this, that or the other; they may turn to Spiritualism, bogusism, Emmaism or anything else; no matter what, but they must be infidels or else acknowledge the Lord Jesus Christ.

The doctrine that we preach is the doctrine of the Bible, it is the doctrine the Lord has revealed for the salvation of the children of God, and when men, who have once obeyed it, deny it, they deny it with their eyes wide open, and knowing that they deny the truth and set at naught the counsels of the Almighty.

I have spoken quite awhile to you, my brethren and sisters. I have been teaching parents some things with regard to their children; now I wish to say to the children, obey your parents, be good, never suffer yourselves to do that which will mortify you through life, and that will cause you to look back with regret. While you are pure and spotless preserve yourselves in the integrity of your souls. Although you are young you know good from evil, and live so that you can look back on your lives and thank the Lord that he has preserved you, or has enabled you to preserve yourselves, so that you have no misconduct to regret or mourn over. Take this course and you will secure to yourselves an honorable name on earth among the good and the pure; you will maintain your integrity before heaven, and prove yourselves worthy of a high state of glory when you get through with this world.

God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, AUGUST 13, 1871.

(Reported by David W. Evans.)

THE GOSPEL—THE SPIRIT OF THE LORD—REVELATION.

I feel like bearing my testimony to the Gospel of the Son of God, and I have it upon my mind to impress on the Latter-day Saints one particular item of our faith, and that is to take a course to possess the Spirit of the Lord. According to your experience and mine you cannot understand the things of God but by the Spirit of God. If we were to examine the character of the Jews in the days of the Savior we would learn this one fact—that the people at that time were about as destitute of the Spirit of the Lord as any nation ever need be. In our day it seems that the Spirit will actually prompt people to liberal thinking, to liberal actions and to liberal government, and not to be as suppressive as they were in the days of the Jewish nation and other nations that then bore rule; although in Christendom there have been times when governments have been very oppressive, and when the people were obliged to think as they were told, and when the doctrines they believed in must be according to the precepts and teachings of priests; but the present age is more liberal. The time has come when the Lord is commencing to pour out his Spirit upon the people. According to the words of the Prophet the time is to come when the Spirit of the Lord shall be poured out upon all flesh. He says, "Your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit." This appears to be the commencement, and I am very thankful for it. Still, according to the experience of those who examine themselves, and the operations of the different spirits upon themselves, we learn that the power of evil is very great, and we are more given to it than to possess the Spirit of Christ. Yet the Spirit of the Lord enlightens every man that comes into the world. There is no one that lives upon the earth but what is, more or less, enlightened by the Spirit of the Lord Jesus. It is said of him, that he is the light of the world. He lighteth every man that comes into the world, and every person, at times, has the light of the Spirit of truth upon him.

When we look at the conduct of the Jews and of the Romans in Jerusalem, and other nations around, among whom Jesus traveled, we find that it was very little influenced by those mighty miracles that we think, talk and preach so much about. I mean the Christian world. They cry to their hearers, "Look at the Savior, look at his acts, behold his doings! What miracles he wrought! How

he suffered for us," and so on. What did the Jews or Romans care about all this? Did they believe in him? It appears not, or but very few of them. And, as we have just been hearing, it was the same among the multitudes who followed him; although he fed them, and they saw his miracles, yet they understood nothing of the power by which his mighty works were accomplished. It was just so with the young man who was born blind, whom the Savior healed. "Who opened your eyes," said the Scribes and Pharisees. "Why, this man who is going about preaching, who says he is the Savior, the Son of God—the king of the Jews." The priests replied: "That is nonsense; you do not pretend to say that this man opened your eyes!" "Well, all I know about it is, that he spat on the ground and made a little mortar from the clay and anointed my eyes, and before that I was blind, but now I see." "Well, do not believe on him, he is an impostor, he is deceiving the people;" and when we examine and understand the facts in relation to this personage whom we call the Savior of the world, there were not, strange to say, as many persons believed on him as have believed on Joseph Smith in the latter days. Not that Joseph was the Savior, but he was a prophet. As he said once, when some one asked him, "Are you the Savior?" "No, but I can tell you what I am—I am his brother." So we can say. But Joseph was a prophet; and so we testify, declaring that we know it. But how, in the world, do you know it? Because somebody has made clay and anointed your eyes? No. The young man did not know the real character of the personage by whom his eyes were opened, nor he never would know unless the Holy Ghost—the Spirit of revelation, rested upon him to such a degree as to manifest to him that Jesus was the Christ.

This is a matter that we should well consider. Jesus fed the multitudes miraculously; he walked on the water, healed the sick, gave sight to the blind, hearing to the deaf, and raised the dead to life, but what of all this? Did it prove that he was the Christ? I recollect once, when on my travels, hearing some divines try to prove that everybody ought to believe on the Lord Jesus Christ because of the miracles he wrought. When they had argued some time I took the liberty of saying, "Gentlemen, who were they who testified of these great miracles that you speak of?" It was an Elder in Israel who was arguing with them, and trying to prove to their minds that Joseph was called of God to open up this last dispensation. They spurned every argument and ignored every Scripture that was brought forward; but yet, they said, we ought to believe on the Lord Jesus because of his great miracles. "Who were they," said I, "who testified of these miracles? I will return you your own words. You say that this gentleman is one of Joseph Smith's disciples, and a party concerned and has an interest in establishing the fact that he was a prophet and was called of God. If he is a party concerned, were not Peter, Paul and Jude parties concerned? and when you get the names of all who have written in the New Testament—eight in number—you find they were all interested in establishing the divinity of the Savior; they were all parties concerned and had an object in view in endeavoring to establish the fact that he was the Savior. This gentleman has told you that there are twelve men who testify that they saw the plates from which the Book of Mormon was written;

they saw and handled these plates, and they witness to the world that the Book of Mormon is true. Here are twelve living men, who can be spoken to, against eight men who have been dead for about seventeen hundred years." Well, but these great miracles, these wonderful miracles!

I do not wish to speak the least derogatory to the character of him, or whoever performed these miracles in the name of the Lord; but I mention this to show how men's minds are wrought upon and how they look at things. In my conversation I asked those gentlemen if they believed the Bible? Yes, and they were very fervent in bringing forth the great miracles of Moses, who was called to lead the children of Israel. "Well, what did Moses do?" "Why, so and so." "And you say that Jesus raised the dead?" "Yes." "If you will turn to the Old Testament, you will find that a certain woman, called the witch of Endor, raised up Samuel the Prophet. Did Jesus ever raise up a prophet?" They had to acknowledge that he did not. What greater work did Jesus do than a witch, that our fathers in Massachusetts used to hang up by the neck and burn, or make them swim across the bay, and if they went across, that was proof they were witches or wizards; and if they could not get quite across, but sank, they might possibly be innocent, but they were at the bottom of the sea. What proof have you that Jesus wrought any greater miracle than the witch of Endor—a wicked woman, who, to please wicked Saul, brought the Prophet Samuel from his grave?"

Well, now, examine the character of the Savior, and examine the characters of those who have written the Old and New Testaments; and then compare them with the character of Joseph Smith, the founder of this work—the man whom God called and to whom he gave the keys of Priesthood, and through whom he has established his Church and kingdom for the last time, and you will find that his character stands as fair as that of any man's mentioned in the Bible We can find no person who presents a better character to the world when the facts are known than Joseph Smith, jun., the prophet, and his brother, Hyrum Smith, who was murdered with him.

I will come now to my text again, and will ask the Latter-day Saints, Do you know that Joseph Smith was a prophet? Yes. How do you know it? Why, father and mother says it is so; Elder such-a-one says it is so, and I believe it. They prove their doctrine by the Bible, and I am forced to believe the Bible through the traditions of the fathers; and these Elders establish the truth of their doctrines beyond all controversy from Scripture, and I cannot deny it, hence I believe Mormonism, or the Gospel.

Now, the question is, how much good will it do me to believe the Gospel on the evidence of others, without possessing the spirit of the Gospel? This is a question that I can answer very readily. There is no man or woman on the earth that will live according to the laws of God, but will possess the Spirit of God. This answers the question. But suppose we believe and we do not quite live this law. We embrace the Gospel, we gather up with the Saints, and yet we live in the neglect of our duty and beneath our privileges; we do not call upon the Father in the name of Jesus with that sincerity and earnestness necessary to bring down the revelations of the Lord upon us, and we live in this manner for days and years together; by and by something or other comes along that we do not like, we cannot understand it, we

have not the spirit to understand it, and consequently we reject this and reject that; and if the Church is just right and its leaders are just right, why the individual is not right, and he turns away from the holy commandments of the Lord Jesus, and goes back to the beggarly elements of the world, like the dog to his vomit, or the sow to her wallowing in the mire.

Now, let me ask the Latter-day Saints, you who are here in this house this day, how do you know that your humble servant is really, honestly, guiding and counseling you aright, and directing the affairs of the kingdom aright? Let you be ever so true and faithful to your friends and never forsake them, never turn traitor to the Gospel which you have espoused, but live on in neglect of your duty, how do you know but I am teaching false doctrine? How do you know that I am not counseling you wrong? How do you know but I will lead you to destruction? And this is what I wish to urge upon you —live so that you can discern between the truth and error, between light and darkness, between the things of God and those not of God, for by the revelations of the Lord, and these alone, can you and I understand the things of God. When Jesus preached to the people they were destitute of the Spirit of truth, and if they believed his teachings for the moment, as soon as they went away the Spirit left them and they were again in the dark, and they did not become the disciples of Jesus. So it is now. For instance, a great many strangers come here; they see our work, they give us praise, they acknowledge our faithfulness, industry, prudence, economy and so forth. How do they know that we are preaching the Gospel? "Oh," say they, "we do not know anything about that; we do not come here to be Mormons." But suppose they were perfectly honest before God and sought unto him until they got the Spirit of revelation, they would be convinced that we told them the truth, or else that we did not preach that which we profess to teach, one of the two. We know all about it, but they do not. Did the people in the days of the Savior? No, they saw his miracles, but they enjoyed no more of the Spirit of truth than some of the strangers who visit us. One thing is very remarkable, and should be noticed by strangers who come here, and that is, the change that takes place in their own feelings. Let me say this to strangers, I mean those who have any regard for truth and holiness; when you are here in this house or city, and you commune with the Latter-day Saints, there is a spirit of peace, a holy reverence for truth, righteousness, goodness, mercy and virtue rests upon you; in fact, you are influenced by that spirit and influence which hover over this people; but what do many of you say when you go away? No longer ago than yesterday a reporter said to me, "While in California, judging by what I heard, I supposed you had no improvements here, you lived in dugouts, you had no schools, and that the people did not look as the people do anywhere else—quite another kind of people—neither industry, judgment nor discretion amongst them; but I am perfectly disappointed, my whole mind is revolutionized, and I see things so different to what I expected to see them, that I am really another person here." What will he write about us? If he does as others have done, we may expect to see a batch of misrepresentations from him just as quick as he gets away and the spirit of the enemy takes possession of him. Such men cater to the world

and to the ungodly priests that the world is afraid of. But I will confine this wholly to the political world. "Yes," says the senator, or the man who wishes to be a senator, representative, governor or any officer, "if I do not cater to these priests I shall lose my election." But I would see them further in heaven than they will get in ten thousand years before I would cater to them. Truth, honesty and uprightness in everything, and if that will not stand upon its own basis, falsehood, deception, lying to and deceiving each other certainly will not, either here or hereafter. It is the honest and honorable, or, in other words, it is truth and righteousness, that will stand the day of God Almighty. When the Lord Almighty thunders from the heavens to try the souls of the children of men they will want truth and righteousness.

But to return to my question to the Saints, "How are you going to know about the will and commands of heaven?" By the Spirit of revelation; that is the only way you can know. How do I know but what I am doing wrong? How do I know but what we will take a course for our utter ruin? I sometimes say to my brethren, "I have been your dictator for twenty-seven years—over a quarter of a century I have dictated this people; that ought to be some evidence that my course is onward and upward. But how do you know that I may not yet do wrong? How do you know but I will bring in false doctrine and teach the people lies that they may be damned? Sisters can you tell the difference? I can say this for the Latter-day Saints, and I will say it to their praise and my satisfaction, if I were to preach false doctrine here, it would not be an hour after the people got out, before it would begin to fly from one to another, and they would remark, "I do not quite like that! It does not look exactly right! What did Brother Brigham mean? That did not sound quite right, it was not exactly the thing!" All these observations would be made by the people, yes, even by the sisters. It would not sit well on the stomach, that is, on the spiritual stomach, if you think you have one. It would not sit well on the mind, for you are seeking after the things of God; you have started out for life and salvation, and with all their ignorance, wickedness and failings, the majority of this people are doing just as well as they know how; and I will defy any man to preach false doctrine without being detected; and we need not go to the Elders of Israel, the children who have been born in these mountains possess enough of the Spirit to detect it. But be careful that you do not lose it! Live so that you will know the moment the Spirit of the Almighty is grieved within you. Do you ever see such times? I do. I watch you. I see, for instance, a company of young people go and mingle, perhaps, with old people, and hear them laughing, joking, and talking nonsense and folly. By and by darkness comes—leanness of the soul; and one says, "My head don't feel right; my heart is not right; my nerves are not right; I do not know what is the matter, but I do not enjoy myself here this evening." Do you know what is the matter? You ought to live so that the very moment the Spirit of the Lord is grieved, stop that instantly, and turn the attention of every individual to something else that will retain the good Spirit of the Lord and give you an increase of it. This is the way to live.

Have you this experience, sisters? Yes, many of you have. We need not go to the Elders of Israel to ask them. Do you see people apostatize?

Yes. Will more go? Yes, many more. It is a day of trial—a day wherein the Lord will try the hearts of the children of men; and he is taking a course now with individuals and with nations, to make them exhibit the very centre of their hearts, as governments, as nations, as cities, as heads of families and as individuals, that he may reveal the secrets thereof, that they may be known to each other. Consequently you can see the necessity of every person living so as to have the Spirit of revelation.

Brother George A. Smith has been speaking about our little trials in Missouri. I do not wish to cast reflections on any person, but I do not acknowledge that I ever received persecution; my path has been so kind from the Lord I do not consider that I have suffered enough even to mention it. But when the words of Governor Lillburn W. Boggs were read by General Clark, with regard to our leaving the State or renouncing our religion, I sat close by him, although I was the very particular one they wanted to get and were inquiring for; but as kind Providence would have it they could not tell whether it was Brigham Young they were looking at or somebody else. No matter how this was done, they could not tell. But, standing close by General Clark, I heard him say, "You are the best and most orderly people in this State, and have done more to improve it in three years than we have in fifteen. You have showed us how to improve, how to raise fruit and wheat, how to make gardens, orchards and so on; and on these accounts we want you; but we have this to say to you, No more bishops, no more high councils, and as for your prophet," and he pointed down to where Joseph lay, right in the midst of the camp, "you will never see him again." Said I to myself, "May be so and may be not; but I do not believe a word of it." "And," continued he, "disperse, and become as we are." Do you want I should tell you what I thought? I do not think I will. I thought a kind of a bad thought, that is, it would be considered so by a very religious person, and especially if he was well stocked with self-righteousness; but I would as soon as not tell what I thought to those who have not much of this and are not very pious, and it was, "I will see you in hell first." Renounce my religion? "No, sir," said I, "it is my all, all I have on this earth. What is this world worth as it is now? Nothing. It is like a morning shadow; it is like the dew before the sun, like the grass before the scythe, or the flower before the pinching frosts of autumn. No, sir, I do not renounce my religion. I am looking beyond; my hope is beyond this vale of tears, and beyond the present life. I have another life to live, and it is eternal. The organization and intelligence God has given me are not to perish in nonentity; I have to live, and I calculate to take such a course that my life hereafter will be in a higher state of existence than the present." Said he, "Forsake your religion, and become as we are!" I had been round the country enough to know the practice of both priest and people. On Saturday they would get together and run horses, throw up coppers to see who would treat, get pretty drunk, and perhaps get up a good sound quarrel, and then the priest would step in half drunk, and with long face and sanctimonious drawl preach on the evils of intemperance and so on. "Become as you are? God forbid," said I. You are as low and degraded as possible, living here without schools, orchards or mills, like the brutes almost, in your little

cabins! Bacon and hominy! Bacon and Indian bread, honey and milk, and they were perfectly satisfied. As I heard one of these great nobles say, on a certain occasion when at his house; we were holding a two-days' meeting; he did not belong to the Church, but his family did. Said he, "Mr. Young, I have a great deal of property and some money, and I do not know what to do with it, I think I will go up to your place and buy." He had a log house, all in one room, with six beds in it. Not a light of glass to light the room; and just to instruct my sisters how to cook, I will tell them something about the first meal we had there. A twelve-quart tin milk pan was set on the table, filled with beef, stacked as you see cannon balls, up to the peak or roof, in arsenals. I think there was about two ounces of butter on the table, white as cheese curd. This was in the month of August, when the fat beeves were standing around, and I do not know how many cows, sheep, oxen, horses, geese, turkeys and fowls were running round his yard; and I do not think that his pile of beef in the milk pan had a half or a quarter of an ounce of fat on it. Said they to us, "Help yourselves, lay hold and help yourselves;" and we did, to a piece of dry bread, dry beef and a little "clean" butter—we always called such butter "clean," because it looked so white. I recollect on Sunday morning, you will excuse me for telling this anecdote, after we had sat down and had eaten a little, the lady of the house said, "Brother Young, take a piece of pie! Brother Kimball, take a piece of pie." They had a large peach orchard, with hundreds of bushels of ripe peaches, probably not all worked up into brandy, but still they could not afford a ripe peach for a pie. The lady put a piece of pie on the plate, and I cut a little off and turned it over and looked at it, and said I, "Yes, I will taste your pie, for I never saw the like before in my life; did you, Brother Kimball?" No, S-i-r, I n-e-v-e-r did." There were peaches that had fallen from the trees before they were ripe, cut in two and the pits taken out, put on a piece of dough, not even the fuzz wiped off, and then another cake put over the top, nothing else inside but this, and then baked in a bake pan, or "Dutch oven," as we used to call it. "It is peach pie, Brother Brigham; Brother Kimball, will you take a bit of pie, it is peach pie." I never saw the like before, and there the man sat, as happy and contented as could be. And this is like Missouri, all over, as it used to be. "I do not know what to do with my means," and yet he had not a light of glass in the place, and had to open the door to see to eat; and six beds in one room. We slept there with the family, not with the wife, but with the whole family—men, women and children. Said the owner of the place, "I declare, I think I will go and purchase some land." I said to him, "How would it do to have this floor fixed and made comfortable?" It was made of oak boards sawed out and dried up, and you might have shoved your hand down between each one; and it was just so with the chamber, and when a person walked on it, it went "clatter," "clatter," "clatter." Said I, how would it be to have this floor planed, matched and nailed down, so that when the children walk over it it will not make so much noise? And how would it be to have a window? When the weather gets cold, it will be pretty uncomfortable to have to open the door to see to eat, knit, sew and so on?" "Well," said he, "I declare I never thought of that;" and I do not suppose he ever

had in his life. I dare not say much, so I abridged my remarks, and wound up as quickly as possible. The gentleman, I believe, continued to live there, and for anything I know, he is there still; at any rate he did not come up to the gathering place and buy property. This was the style of living there, and they wanted us to adopt it, and become as they were. "No, sir," said I, "I am for improvement." I guess General Clark lived in just about such a house, and I think the others did. We printed the first papers, except about two, set out the first orchards, raised the first wheat, kept almost the first schools, and made the first improvements in our pioneering, in a great measure, from the Mississippi river to the Pacific Ocean; and here we got at last, so as to be out of the way of everybody, if possible. We thought we would get as far as we could from the face of man; we wanted to get to a strange land, like Abraham, that we might be where we should not be continually wrong with somebody or other, and have them crying, "Oh, you Mormons!" and have the priests preaching, the press printing, the drunkard swearing, and all, high and low, rich and poor, wishing these poor "Mormons" were out of the way. We got out of the way as far as we could; and if we can get out of the way any further and do any good, we are ready to get out of the way; but I think we are as far out of the way as we need to be; and we have got on the highway which has been cast up, and I think we had better stay here.

As far as our doctrines are concerned, come on my brother from the "Mother Church," down to the last one that has come out with something new. Come on, you revivalists, what have you got? If you have anything better than we have, come up here and let us have it. Our belief and doctrine with regard to the human family is that if we know more than you, we will give our knowledge to you, then you will know as much as we; and by the time you have acquired it we will know a little more, and be ahead every time we impart knowledge. Like the teacher in the school, no matter whether he is teaching a, b, c, a-b ab, or in the higher branches, while teaching others, he or she is also increasing. While those who, in the providence of God, are the possessors of knowledge and wisdom, are dispensing them to others, they are increasing their own store. That is our principle of action. Take the poor, do not go down to the poor and the ignorant, lift them up, and give them all we have, and we go ahead and get more, and impart to the inhabitants of the earth until they are filled with wisdom, knowledge and understanding.

To my text again—

How do we know that Jesus is the Christ? By the revelations of the Spirit of God. How do we know that the Bible is true? We know that a great deal of it is true, and that in many instances the translation is incorrect. But I cannot say what a minister once said to me. I asked him if he believed the Bible, and he replied, "Yes, every word of it." "You do not believe it all to be the word of God?" "Most assuredly I do." Well, said I, you can beat me at believing, that's certain. As I read the Bible it contains the words of the Father and Son, angels, good and bad, Lucifer, the devil, of wicked men and of good men, and some are lying and some—the good—are telling the truth; and if you believe it all to be the word of God you can go beyond me. I cannot believe it all to be the word of God, but I believe it as it is.

How do we know it is true? By revelation. How do we know that prophets wrote the word of the Lord? By revelation. How do we know that Joseph Smith was called of God to establish his kingdom upon the earth? By revelation. How do we know that the leaders of this people teach the truth? By revelation. How do we know the doctrine of baptism for the remission of sins to be true? It is written in the Bible; but the Christian world deny it, because it is not manifested to them by the revelations of the Lord Jesus. They have not the keys of revelation, although some believe baptism by immersion, but they do not believe it is for the remission of sins, except one society, which came out from the Close Communion Baptists, founded by Alexander Campbell. He baptized for the remission of sins. At this time I was a Methodist. Said I, "Why not lay on hands for the reception of the Holy Ghost?" "O," said they, "we have no authority to do that, it is done away." "How do you know that baptism for the remission of sins is not done away? Your arguments confuse themselves, and these self-confounding arguments are all chaos to me. If you have the right to baptize for the remission of sins, you have the right to lay on hands for the reception of the Holy Ghost; and if you have this power and authority, of course you have prophets, and possess the various gifts and graces recorded in the New Testament. Do you lay hands on the sick?" "Oh, no." "Do you prophecy?" "We do not believe in it." Most Christians disbelieve in these things, but "believe on the Lord Jesus Christ," is their great point; and, so far as it goes, it is good. But unless we obey his Gospel, where God and Christ are we cannot live hereafter, but shall have to take another kingdom, live in another place and be administered to by those who are higher. What do you say, is that correct? I will just read a word or two and then stop. Here is the doctrine. I am not going to say anything about it, but will just read it. "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." First Peter, 4th chapter, 6th verse.

What does that mean? Not only in the world, but out of the world, they who expect to receive any salvation at all must hearken to the requirements of heaven, thus far, to entitle them to the Spirit of the Lord Jesus, that they may live by the revelations thereof, and walk no more in darkness, but in the light of life. I do wish that each and every one of us would do that. Are we able to do it? Certainly; it is the simplest thing in the world. Well, then, just believe on the Lord Jesus Christ. "Oh," say the Christians, "we do believe." Well, then, come forward, and be baptized for the remission of your sins, and receive the laying on of hands for the reception of the Holy Ghost, then you shall receive the witness, and you shall be the possessor of the Spirit of revelation according to the gifts and graces of God as he dispenses them to you—speaking in tongues, interpreting the same, prophecying, dreaming dreams, and so forth, for all these are by the self-same Spirit, which is the Spirit of Christ.

If we will live so that Christ can make us one through our obedience, where are wars and contentions? All will cease. Where is the spirit of bickering? There will be no more of it. How much pleasanter it would look, and how much better it would be for the world if these things were

to cease! "Well," say the world, "you Mormons, forsake this obnoxious doctrine and practice of having more wives than one." For heaven's sake, then, cease killing the men, and let them live and take the women, or you will oblige us to take more than we know what to do with. Believe on the Lord Jesus Christ, obey his doctrine, cease your warring and contention, beat your swords into ploughshares and your spears into pruning hooks; make railroads, build colleges, teach the children, give them the learning of the world and the things of God; elevate their minds, that they may not only understand the earth we walk upon, but the air we breathe, the water we drink, and all the elements pertaining to the earth; and then search other worlds, and become acquainted with the planetary system, the dwellings of the angels and the heavenly beings, that they may ultimately be prepared for a higher state of being, and finally be associated with them. I wish we would do it; I pray the Lord to do it, but he will not, unless we help him.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, AUGUST 13, 1871.

(Reported by David W. Evans.)

THE LORD'S SUPPER—HISTORICAL REMINISCENCES—THE PURITANS.

In the providence of our Heavenly Father we are permitted once more to assemble for the purpose of partaking of the Sacrament of our Lord and Savior. It appears that on the night previous to his arrest, he gave to his disciples this ordinance. It was in a manner instituting anew the ordinance that Israel had observed from the time of leaving Egypt—namely, the feast of the Passover. When we assemble for the purpose of partaking of this ordinance it is very important for us to realize and appreciate the position which we take, for we witness to our Father who is in heaven, by the partaking of the bread and of the water, that we do remember him; and while we take the bread from the same plate we should not hold within our hearts feelings or sentiments other than what are right. To use the expression of the Savior, in the ever memorable sermon on the Mount, "When thou bringest thy gift to the altar, consider whether thy brother hath aught against thee." Every man who receives the principles of the Gospel of peace and obeys the ordinances of initiation into the Church is under obligations to lead a straightforward, moral and upright life, to deal justly, to love mercy and to walk humbly in observance of the

principles which he has received. To neglect these things, to suffer ourselves to stray from them, to become forgetful of the principles and ordinances of the Gospel, under all circumstances, should be avoided. If we love each other, as we should do, we should never be found speaking evil of each other. In almost all communities, so far as my knowledge of history extends, one of the great banes of society is a disposition to tattle, to speak evil one of another; and I have noticed that this habit has not always been forsaken by those who are called Latter-day Saints; but at times there seems to be a feeling of willingness to retail scandal. When we come to partake of the sacrament if we have injured our brother, sister or neighbor, it is our duty to make these things right, and to come wisely, prudently and conscientiously. If we harbor evil thoughts, or are the slaves of evil passions, when we stretch forth our hand to partake of the sacrament, we may be guilty, peradventure, of fulfilling that dreadful position referred to by the Apostle —"He that eateth and drinketh unworthily, eateth and drinketh damnation to his own soul."

There are certain principles which God has revealed, by the observance of which we are entitled to his Holy Spirit; but when Latter-day Saints neglect their duties and fail to observe these principles and defile their bodies they cease to become fit temples for the Holy Spirit to dwell in, and the light that is in them becomes darkness. It seems that at the last supper Peter was so sanguine, so fully determined and set in his faith that he declared to the Savior, though he should die with him yet would he not deny him; and yet in a very few hours after, when he saw his Master seized rudely by the high priests and soldiery, and dragged away, and a crown of thorns placed upon his head, he denied him. When his Master was first taken Peter was ready to fight for him. He was like a great many Latter-day Saints I have seen —they would much rather fight for their religion than try to live it. It was so at that time with Peter. He drew his sword and was ready to cut and slay, but his Master said to him, "Put up thy sword," and he healed the wounded servant. Peter did not understand that; it did not look like the temporal dominion he expected to see Jesus possess; and when he was accused of being one of his disciples, he answered, "I know not what thou sayest," denying him, to whom, but a few hours before, he had expressed such strong attachment. When Peter went out the cock crew, and then he remembered the words of Jesus, and he wept bitterly. It is said of this Apostle that when he came to the end of his earthly career, which was crucifixion by the hands of his enemies, he requested that he might be crucified with his feet upwards; because he had denied his Master he was unwilling to be put on the cross in the same position.

This weakness exists in the breasts of all human beings, more or less; all have their times of trial, and their days of temptation and suffering. We remember, in the days of our Prophet Joseph Smith, whom God sent us in these last days with the dispensation of the fullness of times, and the restoration of the Gospel and Priesthood, that many, who stood by him and professed to be his most warm and ardent friends, not only turned away at his death, but in many instances became bitter enemies. This weakness exists, and there are reasons why it exists in the human heart. For instance, God requires his children to pray; but through labor, business and care they frequently fail to fulfill

the requirement either in their families or in secret, and in a little while their minds become darkened; and in consequence of this neglect the Spirit of the Lord withdraws from them, and they forget what they once knew. You let a man among the Saints indulge in any habit prohibited in the Gospel, and the same result will follow if continued. If he allow himself to take the name of the Lord in vain, and continue in it, the Spirit of the Lord will withdraw from him. If he allow himself to be guilty of dishonesty, corruption, licentiousness or anything that is prohibited in the Gospel of peace, peradventure, his mind becomes darkened. He, to-day, might bear testimony that he knew this to be the work of God; and he might, by neglect of duty, in time become so darkened that he would conclude he hardly did know it, and finally that he did not know it. These are the results of losing the light of the Holy Spirit, hence the exhortation that every man who partakes of the sacrament should be careful, and make it a time of reckoning—bringing our minds up to the standard and knowing that we are right.

I notice in the observance of the Word of Wisdom, a manifestation of the Holy Spirit connected with it. Whenever a person has failed to observe it, and becomes a slave to his appetite in these simple things, he gradually grows cold in his religion; hence I constantly feel to exhort my brethren and sisters, both by precept and example, to observe the Word of Wisdom. We should not be thoughtless, careless nor neglectful in the observance of its precepts. "Why, it cannot do any hurt," says one, "to take a glass of ale!" I recollect seeing a man once in England, who said to me, "Mr. Smith, how can it be possible that it can injure a man to drink the matter of half a pint of ale?" He had had so much that he could not stand without leaning against a fence, and yet he could not see how it could injure a man to take a half pint; but if he had not taken the first half pint he could have stood as well as anybody. It may as well be said, and no doubt often is, How can it hurt a man to chew tobacco or to drink tea? It injures, because it creates a disturbance in the human organization, and that disturbance, if continued, creates an appetite to which its possessor becomes a slave, and it shortens his days; and while living his condition is such that he cannot as efficiently perform the duties devolving upon him as he otherwise could.

We have every reason to be thankful that God has preserved us from the wrath of our enemies. He has led us by the inspired hand of his servant Brigham into the valleys beyond the Rocky Mountains, in the Great Basin; and he has blessed the desert land, that with the labor and toil of twenty or twenty-four years, has become manifest in stretching forth the curtain of the habitations of Zion. We have every reason to be thankful for these blessings, for previous to that time we are all well aware that we did not taste of but very little of what might be called religious liberty; for the very moment that the Church of Jesus Christ of Latter-day Saints was organized by Joseph Smith, with six members, the hand of persecution and oppression was raised to destroy it. It not only extended to scandal and abuse, but to personal violence and to a long-continued succession of vexatious lawsuits; to the tearing down of houses, daubing men with tar and feathers, and driving from place to place. I have heard the scandal brought up occasionally that the Mormons were driven from Jackson

County, Missouri, for stealing horses. Now the facts of the case are that there is not, nor can be found on record in the county of Jackson, a solitary syllable in any docket or record of any court the account of any crime or charge of crime against any individual belonging to the Church of the Latter-day Saints. From the time they settled there until the expulsion, amongst them it was one straightforward scene of good behavior. The charges on which they were driven were specified, published and signed by a large number of distinguished individuals, and these were that they (the Mormons) "differ from us in religion;" and that they also "anoint the sick with holy oil," and "They openly blaspheme the most high God, and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion and to the utter subversion of human reason;" "that the 'Mormons' tampered with the slaves," &c. It is very true that the Mormons in Jackson County, Missouri, were not slaveholders; but the laws of the State on that subject were so very rigid that it required no mob power to enforce them; and as every office in the State, both civil and military, was held by men not "Mormons," and especially in the county of Jackson, it is not likely that there would have been any difficulty to enforce the law. The declaration on which the mob was organized, and which was signed by clergymen and other gentlemen, was "The civil law does not afford us a guarantee against this people," which was as much as to say, they were a law-abiding people. Well, but did you practice plurality of wives? Not at all, the principle was unknown in the Church; it had not been revealed, and every man and woman in the Church was rigidly, to all intents and purposes, strict monogamists. In 1838-9 these Latter-day Saints were expelled from the State of Missouri, and no charge of practicing polygamy existed against them; but when they were gathered together and received their grand sentence under the exterminating order of the governor of the State, they were told that if they "assembled together again and organized with bishops and presidents they should be utterly destroyed;" but they were required to leave the State and that in a very short time, which they did, leaving all their property. It is very well known that some three hundred and eighteen thousand dollars were paid by Latter-day Saints for land in the State of Missouri, and that very few if any of them, ever got a dollar for that land, and it belongs to them to this day; and when the great and glorious day shall come that the Constitution of the United States shall become absolutely the supreme law of the land, guaranteeing to all men the right of life, liberty and property, the Saints can inherit this land and live and enjoy their faith there as well as anywhere else. All these things had occurred, and the hand of persecution did not stay until, in 1844, it had slain the prophets, and, in 1845-6, had driven the people, and robbed and peeled them of the property they had accumulated in Illinois, and in 1847 the pioneers' advanced guard, led by President Young, succeeded in making a road, and founding a colony in this valley.

In 1843 the law on celestial marriage was written, but not published, and was known only to perhaps one or two hundred persons. It was written from the dictation of Joseph Smith, by Elder William Clayton,

his private secretary, who is now in this city. This revelation was published in 1852, read to a general conference, and accepted as a portion of the faith of the Church. Elder Orson Pratt went to Washington and there published a work called the "*Seer*," in which this revelation was printed, and a series of articles showing forth the law of God in relation to marriage. From that time to the present the power of the enemies of the Latter-day Saints to persecute them seems to have been broken; for since then we have never been compelled to forsake our inheritances. The press and the pulpit have, of course, been called into requisition more or less, and a great amount of lies and scandal has been published, and politicians have endeavored to make capital and money out of exterminating the "Mormons," and fortunes out of "Mormon" blood, and more or less difficulty has occurred; but during that period the Saints have been able to proceed along with their work. They have laid out a hundred and fifty towns and cities, and have built them up to a greater or less extent, extending their settlements five hundred miles through this great desert.] They have also been able to hold in check the savage tribes of Indians and to gain influence over them; and with a few interruptions, arising from the reckless character and conduct of transients, have been enabled to maintain towards them a peace hitherto unknown in any State or Territory in the midst of an Indian population.

It required faith and energy to settle in such a country. For the first three years after the settlement commenced hardly any person dared to eat as much food as his appetite craved; so scarce were provisions that it was necessary to economize and eke out every little supply to its greatest possible extent. A great many became discouraged and disheartened, having the idea that the country could never be reclaimed; many went away, but generally returned after awhile, quite surprised at the progress made during their absence. Our visitors look at our city and say, "What a beautiful place! how did you find so lovely a place?" I can answer. When we reached here it was a naked sage plain, bearing very little sage, the land being too poor; but industry and a wise and careful application of the water to the soil has produced the vegetation here to be seen. For awhile after we came hear we could occasionally hear of rejoicing from pulpit and press that "Joseph Smith, the arch-impostor," as they called him, was dead, and that the "Mormons" were driven into the wilderness, where they would all perish, and they should never hear anything more about them. Yet it only took a few years for them to discover that this people were yet alive, and that they were living in the exercise of their faith, and making themselves felt, known, realized and understood in the world. Now, inasmuch as God has thus blessed us and extended to us so many great privileges, it is very important that we should abide in the faith wherein Christ has made us free, and live in the exercise of that religion, and not by any means suffer ourselves to fall into snares, temptation, wickedness or evil. We have every reason to be thankful to our Heavenly Father for his many blessings.

Our organization as a church differs widely from almost every other. For instance, almost every denomination has, in its organization, a plan for the support of a minister—a salaried gentleman. When we commenced to preach the Gospel to the world without purse or scrip, without money

or price, these ministers were generally the first to raise the hue and cry, to tar and feather, and throw rotten eggs at us; to drive us from our homes and tear down our habitations; and in every mob, from the commencement to the close of the persecutions, were to be found men professing to be ministers of the Gospel; and although the denominations to which they belonged might not be disposed to persecute, yet they disgraced them by taking part in such proceedings. It is said that the men who slew the Savior believed they did God service, and it is probable that the ministers, professors of religion and others, who, with blackened faces, surrounded Carthage jail and murdered, in cold blood, the Prophet and Patriarch of the Church, Joseph and Hyrum Smith, thought they also were doing God service, although they were guilty of the most brutal and disgraceful murders ever perpetrated on the earth.

There is one thing very peculiar in relation to us. I have noticed it from the fact that I have been a student, to some extent, of the history of the Puritan fathers who settled in New England. It is very well known that they escaped from tyranny in their mother country; they were oppressed there in their religious faith. Their views were of a different kind to those of the established church; and it was in consequence of oppression of this kind that they sought a home in the wilds of America; and in almost every instance, as soon as they had established a home, they commenced making rules and proscribing everybody who differed in opinion with themselves. You will notice this, especially if you read the early history of Massachusetts. The colonists of that State were very stringent in particular items of faith and practice. I have always felt a little proud of the noble heart of my fourth great-grandfather Zaccheus Gould, because he actually had the courage to keep the Quakers at his farm the very night after they had been proscribed by the colonial government and expelled from Salem, and for this and supplying them with the common necessaries of life and then allowing them to proceed on their way in the morning, he was fined and compelled to stand up in the church, and hear his confession read. But I am proud of the feelings and sentiments of the man that, although a Puritan, he had so much humanity in him.

I notice, in looking over the history of New England, that our Puritan fathers lacked an understanding of the power of principle. If a man preached a sermon that did not please them he must leave the colony; he could not retire to his farm, lot or inheritance, and there attend to his own business; no, they would frequently tear down his house, put him aboard a ship and send him away. Numbers of instances of this kind are on record; and the sect most noted for its principle of non-resistance to all men—the Quakers, were whipped and tarred and feathered, and some of them put to death; and numbers of them were expelled from the colony, and that, too, by men who, we cannot doubt, believed in their own hearts, that they acted from good motives. They did these things from a determination that they would cleanse the people. Still, after awhile, this feeling wore away.

I notice, from the very commencement of our settlement of these valleys that there never has been a law enacted or regulation made but what would affect the interests of all societies and denominations alike. There have been no special acts on this account. As a matter of course, persons have been cut off the Church,

but their civil rights, and their privileges under the laws have not been in any way abridged. Had our fathers, in New England, simply disfellowshipped Mr. Williams as a member of their church, and allowed him to baptize people by immersion if he choose, it would have been an entirely different thing from compelling him to leave the colony.

This spirit of intolerance is yielding to the march of enlightenment, in our own age and day, but still we as a people have suffered severely from its effects, for that alone compelled us to seek a home in these deserts. But it is gratifying to reflect that we have not nourished that spirit of persecution in our hearts, for from the time that emigrants commenced passing this way up to the present, ministers of every denomination, men of repute among their own people, have been called upon and invited, and, whenever they have desired it, have had the privilege of preaching to our congregations, and have held meetings and organized churches in our cities without interruption. These facts are before the world. There are scores of ministers who have spoken in this stand, many of whom have declared to the public that they never spoke to so large an audience and never expected to speak in so large a house in their lives; but when a Latter-day Saint Elder has called upon them and asked for the privilege of preaching, their answer has been in effect, "Why, no; I have a right to preach in a heathen temple, but I cannot open my temple to a heathen!" Such men dare not trust their congregations to hear the truth, or peradventure, to hear error. We have had here some of the most eloquent preachers, I believe, of the present age; and we were delighted that they should display their eloquence in our midst. And if they have anything better than we have we want it; and we think it is quite right for the younger portions of our community, who have not had the privilege of hearing the religions of the day preached in the world, to hear them here; and the more of it the better, if they desire it. But the elder portion of those who profess our faith have generally belonged to or been associateed with different religious denominations; for as our Elders have preached abroad they have gathered from every bundle and of every kind; and that portion of our people are as thoroughly acquainted with all the religions and the religious tenets taught at the present day as any people can be. But it is not so with the younger members of our Church, hence when we had a Methodist camp meeting here, President Young and the Elders gave an invitation to all the people, and especially to the young, to go and hear the teachings there given. That was the reason they had such immense congregations. The camp meeting did not attract the miners; they cared nothing about it; they had seen and known and learned all they wished about them long ago. They did not come here to hunt Methodism, but silver and gold. But our people turned out, especially in the evenings, by thousands, and heard them speak and formed their own opinions. I have been at camp meetings in my boyhood, and I did not think the one held here a fair specimen—not what a camp meeting used to be thirty-five years ago.

If a faith will not bear to be investigated; if its preachers and professors are afraid to have it examined, their foundation must be very weak. Those who come into the Church of Latter-day Saints, if they are faithful, learn in a short time, and know for themselves. The Holy Spirit and

the light of eternal truth rest down upon them, and you will hear them, here and there, testify that they know of the doctrine, that they are acquainted with and understand it for themselves.

There has been a great howl from the pulpit and the press calling upon the government of the United States to exert its power to suppress a practice in the faith of the Latter-day Saints. Now the fact of the case is, it is out of the power of any government or nation to regulate religion at the present age; it is a matter that must regulate itself. You may drive men from their homes, rob them of their possessions, murder their leaders, deprive them of their civil and religious rights, but you cannot change their opinions by such arguments; and when men have recourse to them it only signifies that the foundation upon which their system is based is very weak, and that their only hope of enforcing their own and suppressing the views of others is by force. Shame on the low degraded feelings which prompt such measures. In every land freedom of thought and opinion and the liberty to preach and practice whatever religion you wish should be guaranteed and the only method of manifesting disapproval of the course of others in these respects should be to disfellowship them from their churches. All should have this privilege. It feels good for a man to believe as he pleases; and if you undertake to check this, do not put to death, daub with tar and feathers, or tear down the dwellings of those who differ from you. Where is the liberty, justice and uprightness of such a course? I have been through the mill a little, and understand how it feels.

For my own part, however, I believe that mankind generally are getting wiser on this subject. Our Puritan fathers never succeeded in forcing their peculiar views on others, and in time, even among themselves, everybody could say about what he pleased; or at any rate the particular points upon which there was the greatest trouble were taken away. So it will be in the present age.

It is very well understood that, by many of the people, the law of marriage is regarded as something instituted by God; and that men, in their laws and regulations on the subject, have undertaken to govern their fellows too much. Our fathers Abraham and Jacob and many of the prophets took steps in this matter, which are now denounced by a large portion of Christendom as very wrong; and yet these very persons, in their prayers and preachings, claim that they are going to "Abraham's bosom." I can tell any man that wishes to murder, rob and plunder, and deprive of liberty a Latter-day Saint because he believes and practices plurality of wives, that he need never expect to dwell in "Abraham's bosom," for Father Abraham will not cast his wives out to receive such narrow-minded men. I can further tell them that, if ever they come to the gates of the New Jerusalem, they will there find the names of the twelve sons of Jacob; and if they believe with all their hearts that Jacob and his sons, most of whom were polygamists, were wicked men, and most of the sons bastards, they had better stay outside; in fact they will not be permitted to enter. Unless they can acknowledge these twelve sons as lawful and legitimate sons, in accordance with the law of God, they will have to stay outside, and "without are dogs, sorcerers, whoremongers, idolators," and everybody that loves and makes a lie.

May God enable us, one and all, to be truly prepared to enter through the gates into the city, is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

At Logan, Sunday, July 23, 1871.

(Reported by Miss Julia Young.)

AN INCIDENT OF NAUVOO.

While brother George A. Smith was referring to the circumstance of William Miller going to Carthage, it brought to my mind reflections of the past. Perhaps to relate the circumstance as it occurred would be interesting.

I do not profess to be much of a joker, but I do think this to be one of the best jokes ever perpetrated. By the time we were at work in the Nauvoo Temple, officiating in the ordinances, the mob had learned that "Mormonism" was not dead, as they had supposed. We had completed the walls of the Temple, and the attic story from about half way up of the first windows, in about fifteen months. It went up like magic, and we commenced officiating in the ordinances. Then the mob commenced to hunt for other victims; they had already killed the Prophets Joseph and Hyrum in Carthage jail, while under the pledge of the State for their safety, and now the wanted Brigham, the President of the Twelve Apostles, who were then acting as the Presidency of the Church.

I was in my room in the Temple; it was in the south-east corner of the upper story. I learned that a posse was lurking around the Temple, and that the United States Marshal was waiting for me to come down, whereupon I knelt down and asked my Father in heaven, in the name of Jesus, to guide and protect me that I might live to prove advantageous to the Saints. Just as I arose from my knees and sat down in my chair, there came a rap at my door. I said, "Come in," and brother George D. Grant, who was then engaged driving my carriage and doing chores for me, entered the room. Said he, "Brother Young, do you know that a posse and the United States Marshal are here?" I told him I had heard so. On entering the room brother Grant left the door open. Nothing came into my mind what to do, until looking directly across the hall I saw brother William Miller leaning against the wall. As I stepped towards the door I beckoned to him; he came. Said I to him, "Brother William, the Marshal is here for me; will you go and do just as I tell you? If you will, I will serve them a trick." I knew that brother Miller was an excellent man, perfectly reliable and capable of carrying out my project. Said I, "Here, take my cloak;" but it happened to be brother Heber C. Kimball's; our cloaks were alike in color, fashion and size. I threw it around his shoulders, and told him to wear my hat and accompany brother George D. Grant. He did so. I said to brother Grant, "George, you step into the carriage and look towards brother Miller, and say to him, as though you were addressing me, 'Are you ready to ride?' You can do this, and they will suppose

brother Miller to be me, and proceed accordingly," which they did.

Just as brother Miller was entering the carriage, the Marshal stepped up to him, and, placing his hand upon his shoulder, said, "You are my prisoner." Brother William entered the carriage and said to the Marshal, "I am going to the Mansion House, wont you ride with me?" They both went to the Mansion House. There were my sons Joseph A., Brigham, jun., and brother Heber C. Kimball's boys, and others who were looking on, and all seemed at once to understand and partake of the joke. They followed the carriage to the Mansion House and gathered around brother Miller, with tears in their eyes, saying, "Father, or President Young, where are you going?" Brother Miller looked at them kindly, but made no reply; and the Marshal really thought he had got "Brother Brigham."

Lawyer Edmonds, who was then staying at the Mansion House, appreciating the joke, volunteered to brother Miller to go to Carthage with him and see him safe through. When they arrived within two or three miles of Carthage, the Marshal with his posse stopped. They arose in their carriages, buggies and waggons, and, like a tribe of Indians going into battle, or as if they were a pack of demons, yelling and shouting, they exclaimed, "We've got him! we've got him! we've got him!" When they reached Carthage the Marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around that he had got him. Brother Miller remained in the room until they bid him come to supper. While there, parties came in, one after the other, and asked for Brigham. Brother Miller was pointed out to them. So it continued, until an apostate Mormon, by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham Young was. The landlord, pointing across the table to brother Miller, said, "That is Mr. Young." Thatcher replied, "Where? I can't see any one that looks like Brigham." The landlord told him it was that fat, fleshy man eating. "Oh, hell!" exclaimed Thatcher, "that's not Brigham; that is William Miller, one of my old neighbors." Upon hearing this the landlord went, and, tapping the Sheriff on the shoulder, took him a few steps to one side, and said, "You have made a mistake, that is not Brigham Young; it is William Miller, of Nauvoo." The Marshal, very much astonished, exclaimed, "Good heavens! and *he* passed for Brigham." He then took brother Miller into a room, and, turning to him, said, "What in hell is the reason you did not tell me your name?" Brother Miller replied, "You have not asked me my name." "Well," said the Sheriff, with another oath, "What is your name?" "My name," he replied, "is William Miller." Said the Marshal, "I thought your name was Brigham Young. Do you say this for a fact?" "Certainly I do," said brother Miller. "Then," said the Marshal, "why did you not tell me this before?" "I was under no obligations to tell you," replied brother Miller, "as you did not ask me." Then the Marshal, in a rage, walked out of the room, followed by brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos, and others, who took him across lots to a place of safety; and this is the real pith of the story of "Bogus" Brigham, as far as I can recollect.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, AUGUST 27, 1871.

(Reported by David W. Evans.)

MISSIONARIES—THE INFLUENCE OF MOTHERS.

I have a few words of counsel for the returned missionaries, and all the Elders of Israel may heed them if they feel disposed to. You hear the Elders, when they return and get up in the stand, tell what happy days they have experienced on their missions; how they have enjoyed themselves, the Spirit of the Lord has rested upon them, how they have spoken to their own astonishment, words have been given them that never entered their hearts before, and when they have lifted up their voices in the name of the Lord to testify of the Gospel of the Son of God they have astonished themselves, and so on; you know what they say! Now, I wish to make this request: that the Elders who return from missions consider themselves just as much on a mission here as in England or in any other part of the world. There is no people need preaching to more than those who live in this Territory and in these mountains. The Latter-day Saints, or those who profess to be, need talking to just as much as a child who begins to prattle and run around the house. It gets into mischief continually and its mother has to keep talking to it to keep it from meddling with things that it should not. It does not know how to guide itself, and wants guiding and correcting all the time; but not more than the Latter-day Saints who gather together. Now, Elders of Israel, if you have the harness on, keep it on and lift up your voices to the people here and teach them the way of life and salvation; and teach obedience to the Priesthood, that they may receive the blessings which are promised to them who believe and obey the Gospel as it is revealed in the latter days. Will you hearken to this counsel, my brethren? I have not the least objection to the sisters considering themselves on missions to teach their children the way of life and salvation.

I feel like saying a few words about seeing so many empty benches here; but there is some excuse for this, for if you were to take this congregation, small as it seems, and try to put it into the common halls where our brethren have preached, you would find a portion of it out of doors; and very few meeting houses in the eastern country would hold the people who are here this morning. Still there could be a great many more here. It is true that many attend Sunday school with the children in the morning, but if children who do not attend school were to receive proper teaching from their mothers, they would be at meeting on Sunday morning. Mothers, will you be missionaries? We will appoint you a mission to teach your children their duty; and instead of ruffles and fine

dresses to adorn the body, teach them that which will adorn their minds. Let what you have to clothe them with be neat and clean and nice. Teach them cleanness and purity of body and the principles of salvation, and they will delight to come to these meetings. I attribute the wandering of our young people to the teachings of their mothers. You see young ladies here wandering after the fashions of the world; I attribute it to their mothers, and the mothers know but little more than their daughters. If you will take this counsel, and begin and teach your children as you should, we will have more here of a morning than we have generally. There are a great many people in this city who should attend meeting on a Sunday morning—enough to fill this house, besides those who go to Sunday school. When they were in the lands where they were hated and the finger of scorn was pointed at them, they delighted only in the society of their brethren; and when they had an opportunity to escape from their arduous labors, they would travel day or night to meet with the Saints. But here everything is so free, so easy and delightful, that they are here, there and everywhere but where they should be. A few Latter-day Saints, however—and I think the majority of them, are doing the best they know how. But our brethren, when they return from their missions, complain at what they see, and I do not wonder. Will you, Brother Dewey, set the example and come to meeting every Sunday? or shall I, in a few Sundays, hear that you are gone on a pleasure excursion, that you are riding out here or there? How will it be with Brother Shipp and others who have been speaking? How long will it be before we hear that you have gone on the railroad to Wasatch or somewhere else on a pleasure excursion, or to your farm or to visit your brethren? There is one thing that we have to meet with here. In our community we have a few from the Society of Friends; we commonly call them Quakers. As far as I have known them, and I have known them as long as I can remember, if they do not work or visit on the Sabbath, they will mourn the whole week. They are so free and independent that they want to show the whole human family that they have no more regard for one day than another, and especially the Sabbath day. We have to meet with this influence here as well as other things; and unless our Quaker friends who come into the Church are continually led they will never come to meeting; they are sure to be fishing, going after hay or hunting their cattle; and these practices have their influence on others.

I wish to say to the Elders and mothers in Israel: teach your children as they should be taught and you will find they will never stray from the path of rectitude. There is more depending upon mothers than is generally supposed. You may take any nation in the world, and just let the mothers say there should not be a soldier in the army, and kings might call for soldiers, but they would be disappointed if they expected to obtain any. Mothers bear more influence in the nations of the earth than they are aware of. Take my counsel, and teach your children how to live, teach them to pray, to come to meeting; teach them to love the Lord and to believe and read the Bible, and when they grow up they will delight in doing right.

As for the so-called Christian world, all I wish to say about it I can say in a few words. Yesterday, when talking about the priests, I discovered there was considerable humor in our beloved

brother who has been speaking to us this morning, and I joked him; and I will joke him again a little more severely, by telling a little anecdote of Sir Francis Train; you have all heard of George Francis Train, I call him "Sir" Francis. He says, in speaking of a certain dignitary, "Just sit down and tell me all you know in five minutes!" I make that application to all the so-called Christian divines—sit down and tell all you know about God, heaven and hell in five minutes; you can do it, it does not require any more time, for you know nothing. They say they believe the Bible; but if, when they open and read it, any one of them can discriminate, and tell what part to believe and what to reject, let that man come forth, speak by the power of God and draw the line that we may know the truth; but if they have no revelation on the subject, let them lay their hands on their mouths, and them in the dust, and cry, "unclean!" So much for the so-called Christian world. As I said to our brother yesterday, I have been routed from a good home and plenty of means five times; but I never was routed from home and possessions without priests led the mob, never! And yet among the priests of the day there are a great many good, honest men. But in most of the communities in the world, those who are unruly, boisterous and wicked, can commit acts of wickedness, and those who are just will stand and look on until the evil is performed and wonder what is going on. There are thousands and thousands of people in the United States who deprecated the injuries that we received from the hands of mobs; but what did they do? Stood and looked on until all was over, and then said, "I pity them." How much did they pity us? We had to pity and take care of ourselves, and we have learned to do it; but we do not say that all people are mobbers, or that all will persecute, for they will not; and I meet with a great many ministers who are gentlemen, who have hearts within them, and I bid them God speed! Do what good you can.

How often I have talked about the missionary system of Christendom! It is true that we do not believe in it exactly as they do, for we believe in sending out men without purse or scrip, that they may prove the people and see who will or will not feed a servant of God; and in this manner our Elders have traversed almost every nation on the face of the globe. But these Christian Missionary Societies have done an immense amount of good, and they will have the credit for it. God has got their credit marks, and he will justify them as far as they go; but when light comes into the world that they have not conceived of, and they reject it, what will be their condemnation? Let the Lord judge.

Now, you Elders of Israel, I turn to you again—you missionaries. I see a few of you here who have just returned home, but a good many are wanting. There are places here for all, but they are not here. They have been home a few weeks and what are they doing? Visiting with their families, or perhaps gone to the kanyon after wood; and those who have just come home complain of the coldness of the people and that many are turning away from the commandments of the Lord. I say to those who complain of these things—see that you do not do likewise! Come to meeting and be ready to talk here. Our religion, our Gospel, is not to train a few men in all the sophistry that learning can impart, and enable them to address a congregation and nothing else; but our ministers or

preachers work all the week in the store, at the mechanic's bench, on the farm, in the kanyon, or at whatever is wanted to be done, and when Sunday morning comes they get up here and preach a sermon; and if they cannot do that, we consider they do not possess the spirit of their mission. It is not so with the world. Our Elders must support themselves with their hands, as Paul did. I do not care whether they are tent makers or boat makers, let them earn their own living. I have. For my part, I consider that the honor God bestowed upon me in calling me to the holy ministry was enough for me to think it was my duty to support myself in this ministry and do honor to the cause, without asking any people for help. I have done so I did, I believe, have a few shillings given to me when in England. When I landed there I had five shillings left. I stayed there a year and sixteen days, and when we left one of the best ships in Liverpool docks tied up eight days for the sake of bringing us home; and merchants and banking houses were at our service. I did business there in printing and dealing, and so on; but it did not tarnish my hands, nor stain my spirit, not in the least, and it would not to-day. We must live, and we must sustain ourselves, and come to meeting, and be ready also to attend ward meetings. Do not come and ask me if you may go to preach, pray or lay hands on the sick. Ask God to give you faith to perform your duties, to walk humbly before him, and to build up his kingdom on the earth. That is your duty. Yes, preach every night, we need a reformation here. Attend meetings in the various wards. Take your turns around from one ward to another. Preach to the people until they get the spirit of their mission and calling. We all have a mission as much at home as in a foreign land, and may God help us to improve upon and magnify it!

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 27, 1871.

(Reported by David W. Evans.)

TEMPERANCE.

First of all, I will inform this congregation and the world of mankind at large with regard to the life and character of Joseph Smith. As a prophet it only requires age to make his character as sacred as that of any man that ever lived on the face of the earth. I want to say a few words with regard to temperance. We are a temperate people; this is what we

have set out to be. We have lived in this city a good many years, and, until recently, when a stranger arrived here and wanted to purchase liquor, he had to inquire, "Where can I find a place where they sell liquor?" It was not to be found; and I will say that such places would not be found to-day among this people or in these mountains were it not for the urgent request of outsiders. We have to bow down to the wishes and customs of our fellow-men. There are a great many men here now in the mining interests, and they want to put up where they can purchase liquor, for many of them drink. As for the temperance societies which we have been hearing about, I can say that with all the stringency in getting laws passed to prevent the sale or use of liquor in the Eastern States, when those who were determined to obtain it could do so in no other way, they would get what appeared to be a beautifully bound book, with "Pilgrim's Progress" on the outside, but in the inside it would be full of whiskey. As for our saying that the inhabitants of the earth shall stop using ardent spirits, we may say it, but they will not mind us. As far as the Latter-day Saints are concerned, we have rights, others have rights—all have rights; and I would to God that what our enemies say, with regard to the word of Brigham Young being law to the Latter-day Saints, was true; but it is not.

General Riley has been talking to us about temperance societies; the principles he advocates are excellent, first-rate. More than fifty-five years ago, in the same county where he lived, I was asked to sign a pledge. This was when I was a boy. He is about five years my senior.] We are acquainted with the same people, towns, counties, neighborhoods and districts, and we have traveled the roads, and built up the towns and were acquainted in the country, and we know and understand its character at the present time.

Some people here take the liberty to sell and dispose of their liquor without license from the city. We have a city here—an organized city; we have our municipal laws; we have officers for this city appointed by the legislative power and enactments of this Territory; and we have somebody or other here, who say, "You have no law here only what we give you, and you shall know that we are the law to this people!" And are not our city officers under bonds of some sixty thousand dollars in the aggregate for spoiling a nasty place carried on contrary to law? Yes, they are, and held to bail by government officers. Well, what do we care about it? Nothing. That goes to a higher court, with a great many other matters. They will go to a court, I hope, of justice.

But we keep liquor here; we are obliged to do it to accommodate our neighbors who come here; and some Latter-day Saints take the liberty of drinking. As far as these are concerned they have a right to get drunk; but we have rights, and have a right to disfellowship them, or cut them off from the Church, and we calculate to do it whenever it ought to be done. We have been found fault with because we cut people off from the Church! What do you suppose the so-called Christian world care about our Church? Nothing on the face of the earth only to annihilate it. That is all they care for us, poor sinners, in the mountains. What do they care about our selling liquor? Nothing, if it will only lead our young men to destruction. That is what they want. Men are sent here, ostensibly, to guard the rights of the people, but in reality to destroy the people. What

was the counsel and advice of Mr. Cass when the army of King James came here in 1857? Said he, "Send an army of young men to Utah to decoy and destroy the young women there, and that will break up 'Mormonism.'" There are men here now who seem to think that it is their imperative duty to sustain, at all hazards, everybody in all acts which are opposed to the Gospel.

General Riley has been preaching temperance to the Latter-day Saints. I do wish they would observe it. And I will go a little further and say, I would like to see them leave off, not only all intoxicating drinks, but those narcotic drinks—tea and coffee, and the men their tobacco. Our lecturer, I believe, observes all these things. Look at him; if it was not for his grey head you would not suppose him to be over thirty-five years old; and I expect he could run a pretty good foot race. What has done this? Temperance. What has preserved me? Temperance. I was a young man in the same county with him, and young men would say to me, "Take a glass." "No, thank you, it is not good for me!" "Why, yes, it is good for you." Thank you, I think I know myself better than you know me." Even then I said, "I do not need to sign the temperance pledge." I recollect my father urged me. "No, sir," said I, "if I sign the temperance pledge I feel that I am bound, and I wish to do just right, without being bound to do it; I want my liberty;" and I have conceived from my youth up that I could have my liberty and independence just as much in doing right as I could in doing wrong. What do you say? Is this correct? Am I not a free man, have not I the power to choose, is not my volition as free as the air I breathe? Certainly it is, just as much in doing right as in doing wrong; consequently I wish to act upon my own volition, and do what I ought to do. I have lived a temperate life; I feel as though I could run through a troop and leap over a wall.

Shall we preach to the Latter-day Saints? Yes. I thank the gentleman for his good counsel to you, Latter-day Saints. Observe it; and I say to strangers, I do wish you would observe it. I wish you would say to us, "Down with the grogshops!" If the strangers who come here to hunt minerals; those who are working them; those who are poor and those who are rich, and all classes, if they would say, "Down with the grogshops," the thing would be soon done. Talking, I understand from the General, has an influence among the people, in helping to form public opinion. This is true; and if by talking we can turn the tide of the feelings of those who visit us, so that they will be in favor of the City Council passing an ordinance for closing drinking holes, they would soon be closed. We can say that we are not bowing down to the wishes of any person in the world any further than it is true policy to let every person have his rights. We can stop this drinking and shut up these grogshops here. I do not go down the streets to see them, and never have from the time the filth came into the streets. I did when the Latter-day Saints traded one with another in their stores, and there was no liquor, no swearing or low conduct, but every person meeting with and hailing his neighbor like a friend and brother; but for twelve years not a man or woman in this room has seen me walk down through what I call "Whisky-street." My eyes do not wish to see it. I never wish to hear another oath, or to see another evil action performed, for it is just as much as the people can do to revolutionize

their own feelings and to overcome the evil within themselves without having to come in contact with the evils of others.

I will say with regard to the so-called Christian world, and the moral reform of which they talk so much, that they are an utter failure, so far as stemming the tide of evil among men is concerned; and if this Gospel that Jesus has revealed in the latter days does not do it, it will not be done. But we say it will be done. We shall continue our course, praying the Father in heaven to assist us in preaching the principles of righteousness, and we shall drive the wedge a little further and a little further, and by and by the world will be overturned according to the words of the prophet, and we will see the reign of righteousness enter in, and sin and iniquity will have to walk off. But the power and principles of evil, if they can be called principles, will never yield one particle to the righteous march of the Savior, only as they are beaten back inch by inch, and we have got to take the ground by force. Yes, by the mental force of faith, and by good works, the march forth of the Gospel will increase, spread, grow and prosper, until the nations of the earth will feel that Jesus has the right to rule King of nations as he does King of Saints. We are in this work, and we calculate to pursue it too; and we are not the least afraid. As I have told my brethren and sisters a thousand times, I have but one fear, and that is that the Latter-day Saints will not do just right. There is no fear in the life of the man or woman who will serve God with all his heart, keep His commandments, love mercy, eschew evil and promote the principles of right and righteousness upon the earth. Is this so? Yes, and I bear testimony to it.

I will turn again to the Latter-day Saints and to the world, and will say I would to God that the Latter-day Saints would take the word of Brigham Young to be law! I will defy the inhabitants of the whole earth to tell one word that he ever counseled that was wrong; or to point out a path that he ever advised man or woman to walk in but would lead to light, life, glory, immortality, and to all that is good or desirable by the intelligence that dwells upon the earth. What do you say, is that boasting? If any person has a mind to call it boasting, do so. It is righteousness that we want, it is purity and holiness that we are after. We are preaching to the people far and near; our Elders are traveling through the earth; strangers are coming here, and we are declaring to them that the Gospel of the Son of God is true. Whether they believe or not, it is no matter. That book (the Bible) contains the words of the Almighty, and I will repeat a few of them. Jesus says, "If ye love me, keep my commandments." What do you say, hearers, is that correct? I look at the Christian world, and I say that the Lord Almighty must set up His kingdom, just as Daniel has said; and all the ordinances of that kingdom must be observed by its inhabitants, or it cannot go forth, be established and bring in the reign of Christ on the earth. The few words of Jesus which I have repeated, you can read for yourselves. We had some read this afternoon; and we can turn over the pages of the Bible and read for ourselves; but do not take one passage and say, "That is mine, but I will abandon all the rest, it is out of date." No, sir, take the Bible just as it reads; and if it be translated incorrectly, and there is a scholar on the earth who professes to be a Christian, and he can translate it any better than King

James's translators did it, he is under obligation to do so, or the curse is upon him. If I understood Greek and Hebrew as some may profess to do, and I knew the Bible was not correctly translated, I should feel myself bound by the law of justice to the inhabitants of the earth to translate that which is incorrect and give it just as it was spoken anciently. Is that proper? Yes, I would be under obligation to do it. But I think it is translated just as correctly as the scholars could get it, although it is not correct in a great many instances. But it is no matter about that. Read it and observe it and it will not hurt any person in the world. If we are not to believe the whole of the Bible, let the man, whoever he may be, among the professed Christians, who thinks he knows, draw the line between the true and the false, so that the whole sectarian world may be able to take the right and leave the wrong. But the man Christ Jesus, who has revealed himself in the latter days, says the Bible is true and the people must believe it. Let us believe it, and then obey it; for Jesus says, "If ye love me, keep my commandments." I do not know anything about loving God and not keeping His commandments. I do not know anything about coming to Jesus only by the law he has instituted. I do know about that. I know of the bright promises which he gave to his disciples anciently. I live in the possession of them, and glory in them and in the cross of Christ, and in the beauty and holiness that he has revealed for the salvation and exaltation of the children of men. I do wish we would live to them, and may the Lord help us.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

At the Funeral Services of Miss Aurelia Spencer, in the 13th War Assembly Rooms, Sept. 16, 1871.

(Reported by David W. Evans.)

OUR PRESENT LIFE—THE SPIRIT WORLD.

There has been considerable said, and well said, with regard to our existence, and I will say this: As for the Gospel of the Son of God, it is here; as for the Priesthood, it is here; as for the keys of Priesthood, they are here and are enjoyed by this people called Latter-day Saints. A few words to my friends. To preach or talk to the dead I have never undertaken to; I talk to the living on such occasions as this. We are assembled this morning to pay our last respects to the remains of a beloved sister, and we meet here with cheerfulness. It is not quite three years since we met in this room to pay our respects to the remains of

this young lady's father. She has now gone to try the realities of another existence—to another department of the life and the lives that God has bestowed upon His children. This life is preparatory to a more exalted state of existence. We have a certain amount of intelligence here, but in the life to come we shall have more. We see the life and growth of the human family, and to those ignorant of the object of our creation, the process presents a very strange phenomenon; but to those who do understand, it is rational, plain and easy to be understood, and in fact they see it is necessary that it should be just as it is. You step into a room and you perhaps see a mother attending a sick child of a few weeks or months old; and helpless and totally dependent upon others as the infant is, it is no more so than we all have been, for every member of the human family passes through the same process that we behold day after day in our own houses and in the houses of our neighbors. An infant, if sick, cannot tell what ails it, cannot make any signs whatever to tell what is the matter or what remedy is necessary in its case. But it grows, and as it does so it increases in intelligence; it learns to talk and can say, "My head aches," "My eye pains me," "I have hurt my hand and it pains me," "I want a drink of water," or "I want something to eat," and it goes on step by step, and thus we see the growth and development of the whole human family illustrated through its various stages from infancy to youth, manhood and old age, until we finally drop back again to mother earth, from whence we came. it not remarkable? We have all travelled the same road to get here, and we shall all travel the same road to leave this department to get into another one.

What are we here for? To learn, to enjoy more, and to increase in knowledge and in experience. We behold the starry heavens, but we know nothing of them comparatively. We behold space, but cannot comprehend it. We have an existence here on the earth, but the generality of mankind do not comprehend the nature or object of it. We, the Latter-day Saints, however, have a little smattering of knowledge respecting the design of our Creator in placing us here. It has been observed that we are in ignorance, and so we are with regard to many things, and especially about the future. It is not wisdom for us to understand the future, unless upon certain principles. Those principles are divine, and when we understand the future and eternity upon divine and holy principles, we are satisfied with our own existence, for we understand the object of it. But take the human family, the great mass of human beings who swarm in creation, and convince them that their state would be better when they step from this to the next world, and let them have no knowledge beyond this and the crime of self-destruction, which has been mentioned here to-day, would be far more prevalent than it is now, especially among the wicked. How many there are who say, "I wish I was better off, for I am in a sad condition!" Is this the case with most of the human family? It is, and the majority say in their hearts, if not with their tongues, "I wish I was in different circumstances; I am poor, I am afflicted, I am sorrowful, I am without friends and home, and am here on the earth like a lost one and know not what to do;" and make them understand that their condition would be so much better when they pass the veil and many of them would be guilty of self-destruction. The Lord has, therefore, wisely

hidden the future from our view.

The Latter-day Saints have some knowledge respecting their future lives and destiny; the Lord has revealed this knowledge. We know the design of our Father in heaven in creating the earth and in peopling it, and bringing forth the myriads of organizations which dwell upon it. We know that all this is for His glory —to swell the eternities that are before Him with intelligent beings who are capable of enjoying the height of glory. But, before we can come in possession of this, we need large experience, and its acquisition is a slow process. Our lives here are for the purpose of acquiring this, and the longer we live the greater it should be. For instance, the experience of a person like our deceased sister here, of twenty or twenty-one years of age, although she knew a good deal, is not equal to that of a person of fifty, sixty, seventy or eighty years of age; but now she has stepped through the door — the partition separating this from the next state of existence, she will continue to labor just as much as she has done the last year or the last five years. Nothing remains here for us but to pay our last respects to that which came from mother earth. It was formed and fashioned and the spirit was put into it, and it has grown and become what it is, and the spirit having departed, the body lies ready to return to the bosom of its mother, there to rest until the morning of the resurrection. But the life and intelligence which once dwelt in that body still live, and Sister Aurelia moves, talks, walks, enjoys and beholds that which we cannot enjoy and behold while we are in these tabernacles of clay. She is in glory; she has passed the ordeals and has reached a position in which the power of Satan has no influence upon her. The advantage of this Priesthood that Brother George A. Smith has been talking about is that when persons yield obedience to it, they secure to themselves the sanction of Him who is its author, and who has bestowed it upon the children of men. His power is around them and defends them; and when they pass into the spirit world they are out of the reach of the power of Satan, and they are not liable to be tempted, hunted, and chased as the wicked are, although the wicked may rest and enjoy far more there than here; but a person who obeys the Priesthood of the Son of God is entirely free from this. Where the pure in heart are the wicked cannot come. This is the state of the spirit world.

I will say to Sister Spencer and the relatives and friends of the deceased—Do not wish her back again. I do not suppose you do; and I will say, further, that if you could talk with her, and she with you, as you could a short time since, you could not prevail upon her to come back, if she had the power to do so. You might say to her, "You have not finished your work, you might do a great deal for your dead relatives," but her reply would be to this effect: "There are plenty on the earth, if they will believe, to perform all the ordinances necessary." "Well, but you have not entered upon your womanhood, and have not become a mother in Israel." "No matter, I see, understand, and know what is before me, and the time will come when, inasmuch as I was faithful to the Priesthood, I shall possess and enjoy all that I now seem to have been deprived of by my death." This is a consolation, is it not?

I have asked the people of the world sometimes what will become of the infants who die. Take the masses of the human family, and I do not think that any rational person amongst

them will, for a moment, admit that they will go to a place of punishment. But whatever opinions may prevail on this subject, the fact is they return to the Father, as Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Yes, the children must return to the Father: they came from and were nursed and cherished by Him and the heavenly host, and when they are called to pass the ordeal of death, they go right back into His presence. But what of the ungodly parents of the tabernacles of these children, will they have the privilege of going there? No, where God and Christ are they cannot come. Perhaps some of them may have had an offer of the Gospel and rejected it, then what will become of the children? They swarm in the Courts of Heaven; there are myriads and myriads of them there already, and more are going continually. What are you going to do with them? Perhaps I might say somebody will have the privilege of saying to our young sisters who have died in the faith, "I design so many of these children for you, and so many for you, and they are given you by the law of adoption, and they are yours just as much as though you had borne them on the earth, and your seed shall continue through them for ever and ever." It may be thought by some that when young persons die they will be cut short of the privileges and blessings God designs for His children; but this is not so. The faithful will never miss a blessing through being cut off while here. And let me say to my brethren and sisters, that it is not the design of the Father that the earthly career of any should terminate until they have lived out their days; and the reason that so few do live out their days, is because of the force of sin in the world and the power of death over the human family. To these causes, and not to the design of the Creator, may be attributed the fact that disease stalks abroad, laying low the aged, middle-aged, youth, and infants, and the human family generally by millions. Some think that not one-half of those born live to the age of twelve years; others think that one-half die before reaching fifteen or seventeen years; but, be that as it may, it is not the design of our Father in heaven that it should be so. However, here we are, and we have to meet with these obstacles, and if we are not able to overcome them we have to yield, and this is why we lose our children, our young men and women, and those near and dear to us. We do not know what to do for the sick, and if we send for a doctor he does not know any more than anybody else. No person knows what to do for the sick without revelation. Doctors, by their study of the science of anatomy, and by their experience, by feeling the pulse, and from other circumstances may be able to judge of many things, but they do not know the exact state of the stomach. And again, the operations of disease are alike on no two persons on the face of the earth, any more than the operations of the spirit of God are alike on any two persons. There is as much variation in these respects as there is in the physiognomy of the human family; hence, when disease seizes our systems, we do not know what to do, and death often overcomes us, and we bury our friends. This is hard for us, but what of it? We will follow them, they will not come back to us. The time will come when they will come back, but that will be when Jesus comes. We shall be with them then; but we shall perhaps sleep in the dust long before

that time, that is, many of us. Perhaps some in this house will live until Jesus and the Saints come, but I expect to sleep. I have no promise of living until then. I can say with regard to parting with our friends, and going ourselves, that I have been near enough to understand eternity so that I have had to exercise a great deal more faith to desire to live than I ever exercised in my whole life to live. The brightness and glory of the next apartment is inexpressible. It is not encumbered with this clog of dirt we are carrying around here so that when we advance in years we have to be stubbing along and to be careful lest we fall down. We see our youth, even, frequently stubbing their toes and falling down. But yonder, how different! They move with ease and like lightning. If we want to visit Jerusalem, or this, that, or the other place—and I presume we will be permitted if we desire—there we are, looking at its streets. If we want to behold Jerusalem as it was in the days of the Savior; or if we want to see the Garden of Eden as it was when created, there we are, and we see it as it existed spiritually, for it was created first spiritually and then temporally, and spiritually it still remains. And when there we may behold the earth as at the dawn of creation, or we may visit any city we please that exists upon its surface. If we wish to understand how they are living here on these western islands, or in China, we are there; in fact, we are like the light of the morning, or, I will not say the electric fluid, but its operations on the wires. God has revealed some little things with regard to His movements and power, and the operation and motion of the lightning furnish a fine illustration of the ability and power of the Almighty. If you could stretch a wire from this room around the world until the two ends nearly met here again, and were to apply a battery to one end, if the electrical conditions were perfect, the effect of the touch would pass with such inconceivable velocity that it would be felt at the other end of the wire at the same moment. This is what the faithful Saints are coming to; they will possess this power, and if they wish to visit different planets, they will be there. If the Lord wish to visit His children here, He is here; if He wish to send one of His angels to the earth to speak to some of His children, he is here.

When we pass into the spirit world we shall possess a measure of this power; not to that degree that we will when resurrected and brought forth in the fullness of glory to inherit the kingdoms prepared for us. The power the faithful will possess then will far exceed that of the spirit world; but that enjoyed in the spirit world is so far beyond this life as to be inconceivable without the Spirit of revelation. Here, we are continually troubled with ills and ailments of various kinds, and our ears are saluted with the expressions, "My head aches," "My shoulders ache," "My back aches," "I am hungry, dry, or tired;" but in the spirit world we are free from all this and enjoy life, glory, and intelligence; and we have the Father to speak to us, Jesus to speak to us, and angels to speak to us, and we shall enjoy the society of the just and the pure who are in the spirit world until the resurrection.

I will say to Sister Spencer and to the relatives and friends of the deceased, Dry up your tears, live your religion; we have nothing to sorrow for here without it is for sinful conduct. I say also to my young brothers and sisters, live your religion, and try to fill up the measure of your creation in usefulness; you

have a work to do to prepare for a more exalted sphere than this. Outsiders have a great deal to say about the trials of our females. Are the trials of our females to compare with the sorrows that the wicked world have to pass through? Not by any means. Their sorrow and grief are unto death. Our trials are to make us perfect and to prepare us for the reward of the just. Is there a female here that has had a glimpse of even the glories of the next world. If there is, she rejoices in the labor of love in this world to do good and prepare for her exaltation.

She does not know but she may be there to-morrow morning. We have no lease to our lives. Who knows but some one of us will meet with an accident going from this house and will be in eternity in half an hour from this time? This life is given to prepare for the next. You will not drop off there as here: you will stay there, except those who are destroyed by the second death. Well, then, what is this world? I am sorry to see any one so enveloped in ignorance as to see nothing else but the enjoyment of this world, or to hear them say, "Oh this is all that I can ask for, I want my riches and finery that I may enjoy the society of the rich and gay, and I want to lavish upon myself and family all that heart can wish." The whole wicked world is in this condition of mind, no matter who they are, from kings, queens, and emperors on their thrones down to the laborer in his humble cot; but true happiness is unknown amongst them. They do not enjoy themselves, and all their pleasures leave a pang or sting behind. The rich and great may pass a few hours in visiting their friends, or they may glut themselves with the luxury of the earth, but all this leaves a sting behind. The humble, faithful Saints care not for this. They know this earth is not their permanent abiding place, and when they look forward to eternity, the prospect is bright and glorious. "Yes, there is my home, there is my family, there are my friends, there is my heaven, there is my Father, and I am going to dwell with Him to all eternity." These are the hopes and aspirations of every heart, and the expressions of every faithful Saint; and they will learn more and more and be exalted from one degree of glory to another until they become Gods, even the sons of God. Then what is this earth in its present condition? Nothing but a place in which we may learn the first lesson towards exaltation, and that is obedience to the Gospel of the Son of God.

God bless you, my friends.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, AUGUST 20, 1871.

(Reported by David W. Evans.)

THE REDEMPTION OF THE EARTH—PRE-EXISTENCE—MARRIAGE.

I will read a few sayings of our Savior, recorded in the second and third verses of the 14th chapter of the Gospel according to St. John:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

It is not very customary for the Latter-day Saints to select a text and to confine their remarks to the subject matter thereof; yet I do not know that there is any particular harm in doing so, provided we do not limit the operations of the Spirit of God upon ourselves. It is my most earnest desire, when addressing a public assembly, to understand the mind and will of God in relation to what should be said to them. No man, by his own wisdom, understands the wants of his fellow-creatures in all respects, but the Spirit of the Most High understands the circumstances of all the people, and that spirit, having all power and wisdom, is capable of moving upon the hearts of His servants to speak in the very moment what is most adapted to the condition of the people.

I listened with great interest this forenoon to the many subjects which were briefly touched upon by Elders Woodruff and Smith, one of which, in a particular manner, seemed to rest with considerable bearing upon my mind: that was the condition of mankind in a future state, and the principalities, powers, glories, dominions, and exaltations that will be enjoyed by the true Saints. This is a subject of special interest to the Latter-day Saints, and we should look forward with feelings of great joy in anticipation of the future, and we should understand what is necessary for us to do in this short life, to secure the great blessings promised to the faithful hereafter. Jesus, in the passage I have read, has informed the world that there are many mansions in his Father's house. This, however, was not spoken especially to the world, but to the Apostles and Disciples who were gathered around him. The Father's house! There is a great deal comprehended in these words. Where is it, and what kind of a house may we conclude it to be? Are we to understand by the term house, used in this passage, small buildings such as are erected for our residence, here on earth, and if not what are we to understand? I understand that God is a Being who, as the Scriptures declare, inhabits eternity. Eternity is His dwelling place, and in this eternity are vast numbers of worlds—creations formed by His mighty hands; con-

sequently when we speak of the Father's house we are to understand it in the Scriptural sense, in the idea that is conveyed by many of the inspired writers. It is declared in many places that eternity is His habitation. He is not the God of one little world like ours; He is not a Being who presides over a few isolated worlds in one part of eternity, and all the rest left to go at random; He is not confined to the worlds that are made, comparatively speaking, today; but all worlds, past, present, and future, from eternity to eternity, may be considered His dominions, and His places of residence, and He is omnipresent. Not personally; this would be impossible, for a person can only be in one place at the same instant, whether he be an immortal or a mortal personage; whether he be high, exalted, and filled with all power, wisdom, glory, and greatness, or poor, ignorant, and humble. So far as the materials are concerned, a personage can only occupy one place at the same moment. That is a self-evident truth, one that cannot be controverted. When we speak, therefore, of God being omnipresent we do not mean that His person is omnipresent, we mean that His wisdom, power, glory, greatness, goodness, and all the characteristics of His eternal attributes are manifested and spread abroad throughout all the creations that He has made. He is there by His influence—by His power and wisdom—by His outstretched arm; He, by His authority, occupies the immensity of space. But when we come to His glorious personage, that has a dwelling place—a particular location; but where this location is, is not revealed. Suffice it to say that God is not confined in His personal character to one location. He goes and comes; He visits the various departments of His dominions, gives them counsel and instruction, and presides over them according to His own will and pleasure.

But if eternity is His house, habitation, or residence, what are the mansions referred to by our Savior, mentioned in the text? I understand them to be places that the Creator has constructed like this present world of ours; for this world, in its future history and progress, will no doubt become one of the mansions of the Father, wherein His glory will be made manifest as it is in many other redeemed worlds. I consider that this idea of mansions has reference more especially to celestial mansions, or worlds that have been redeemed and made celestial. God has formed more worlds than can possibly be enumerated or numbered by man. If it were possible for man to count the particles of this little earth of ours; if he were able to enumerate the figures that would express these particles, it would scarcely be a beginning to the number of the mansions which God has made in the eternal ages that have passed—mansions that were made, first temporal and afterwards redeemed and made eternal. Mansions, no doubt, constructed somewhat similar to the one we now inhabit; and in the eternal progression of worlds they rise upwards and still upwards until they are glorified and are crowned with the presence of Him who made them, and become eternal in their duration, the same as our earth will eventually become. We know, according to the declaration of the Scriptures, that our earth was made some few thousands years ago. How long the progress of formation lasted we do not know. It is called in the Scriptures six days; but we do not know the meaning of the scriptural term day. It evidently does not mean such days as we are now ac-

quainted with—days governed by the rotation of the earth on its axis, and by the shining of the great central luminary of our solar system. A day of twenty-four hours is not the kind of day referred to in the scriptural account of the creation; the word days, in the Scriptures, seems oftentimes to refer to some indefinite period of time. The Lord, in speaking to Adam in the garden, says, "In the day that thou eatest thereof thou shalt surely die;" yet he did not die within twenty-four hours after he had eaten the forbidden fruit, but he lived to be almost a thousand years old, from which we learn that the word day, in this passage, had no reference to days of the same duration as ours. Again, it is written, in the second chapter of Genesis, "In the day that He created the heavens and the earth;" not six days, but, "in the day" that he did it, incorporating all the six days into one, and calling that period "the day" that He created the heavens and the earth.

When this world was formed, no doubt, it was a very beautiful creation, for God is not the author of anything imperfect. If we have imperfections in our world God has had nothing to do with their introduction or origin, man has brought them upon himself and upon the earth he inhabits. But however long or short may have been the period of the construction of this earth, we find that some six thousand years ago it seems to have been formed, something after the fashion and in the manner in which it now exists, with the exception of the imperfections, evils, and curses that exist on the face of it. Six thousand years, according to the best idea that we have of chronology, are now about completed; we are living almost on the eve of the last of the six millenniums—a thousand years are called a millennium—and to-morrow, we may say, will be the seventh; that is the seventh period, the seventh age or seventh time; or we can call it a day—the seventh day, the great day of rest wherein our globe will rest from all wickedness, when there will be no sin or transgression upon the whole face of it, the curses that have been brought upon it being removed, and all things being restored as they were before the Fall. The earth will then become beautified, not fully glorified, not fully redeemed, but it will be sanctified, and purified, and prepared for the reign of our Savior, whose death and sufferings we have this afternoon commemorated. He will come and personally reign upon it, as one of the mansions of his Father; and after the thousand years have passed away, and wickedness is permitted again, for a short season, to corrupt the face of the earth, then will come the final change which our earth, or this mansion of our Father, will undergo. A change which will be wrought, not by a flood of waters, or baptism, as in the days of Noah, cleansing it then from all its sins; but by a baptism of fire and of the Holy Ghost, which will sanctify and purify the very elements themselves. After the seventh millennium has passed away the elements will be cleansed, or in other words, they will be resolved into their original condition—as they were before they were brought together in the formation of this globe. Hence John says, in the 20th chapter of Revelation: "I saw a great white throne and Him that sat thereon, from before whose face the heavens and the earth fled away, and there was no place found for them."

Now, this fleeing away of the literal heavens, and of the earth on which we dwell with all it contains, will be similar to the destruction or death of our natural bodies. We might say, with great propriety, when a man is

martyred or burned at the stake, his body has fled away, its present organization is dissolved, and its elements are resolved into their original condition, and perhaps united with and dispersed among many other elements of our globe; but in the resurrection these elements are brought together again and the body reorganized, not into a temporal or mortal tabernacle, but into an eternal house or abiding place for the spirit of man. So the earth will pass away, and its elements be dispersed in space; but, by the power of that Almighty Creator who organized it in the beginning, it will be renewed, and those elements which now enter into the composition of our globe, will again enter into the composition of the new heavens and the new earth, for, says the Prophet John, "I saw a new heaven and a new earth, for the first heaven and the first earth had fled away."

He then beheld two cities, as is recorded in the 21st chapter of Revelation, descending from God out of heaven. The first one is called the New Jerusalem. The description of this city is not given in this chapter; we have no information regarding its size, or the number of its gates, and the height of the walls; all that we know is that John saw it descend out of heaven. Afterwards he was taken off into a high mountain and saw a second city descend out of heaven. A description of this, called the "Holy City," is given. The number of the gates, the height of the walls, the nature of the houses, the streets, and the glory of the city are plainly given in the revelation. But when the first city, called the New Jerusalem, descended, he heard a voice say, "Behold the tabernacle of God is with men, henceforth there shall be no more death, neither sorrow nor crying, for the former things have passsd away and all things are made new." This will be the final transformation of this earth, and when that is effected it will become one of the mansions of our Father. It will be redeemed, or, we might say resurrected after it passes away. That renewed state will be eternal, it will never be changed; and it will be the eternal residence of those disciples to whom Jesus was addreessing the words of the text.

Where will Jesus be? What is the particular creation assigned to him? I answer that our globe will become the abiding place of all the Saints from the days of Father Adam until the time that it passes away and is renewed again and becomes glorified, after which the tabernacle of God will be with men, and he will wipe away all tears from their eyes, and this creation from that time henceforth and for ever will be free from sorrow; and from that period to all the ages of eternity there will be no more death, for death will be swallowed up in victory. The curse that came by the Fall will be entirely removed, and God, Himself, will light up the world with His glory, making of it a body more brilliant than the sun that shines in yonder heavens.

Some may inquire, "Do you think the sun is a glorified world?" Yes, in one sense. It is not yet fully glorified, redeemed, clothed with celestial power, and crowned with the presence of the Father in all the fullness and beauty of a celestial mansion, because it is still subject to change more or less. If it were fully glorified; if it had passed through its temporal existence and had been redeemed, glorified, and made celestial, and had become the eternal abiding place of celestial and glorified beings, it would be far more glorious than our eyes could behold, the eyes of mortality could not endure the light thereof. We can endure and rejoice

in its present light and glory. It gives light and heat to the surrounding worlds, and thus renders them fit habitations for intelligent human beings. But were it glorified, as it will be hereafter, and as our earth will be, men such as we are, clothed with mortality, would be overpowered, we could not stand in the presence of its glory without being consumed. This earth, therefore, is destined to become one of the heavenly mansions.

And now, with regard to its being the place of the habitation of the Saints for ever and ever, let me quote some proofs in relation to it from the Scriptures. Jesus, in his great and beautiful sermon on the mount, has told us of the blessings that should rest on his people, among which he says, "Blessed are the meek, for they shall inherit the earth." This certainly could not have had reference to this temporal existence, for look at the meek who lived on the earth in the first ages of Christianity. Did they inherit the earth? No. What was their destiny? To wander about in sheep skins and goat skins, dwelling in the dens and caves of the earth, not being counted worthy by the wicked to receive an inheritance with them, yet Jesus said, "They shall inherit the earth." When? If they do not inherit it before death they must after the resurrection. In proof that they will inherit it after the resurrection, let me refer you to the testimony of John, recorded in the fifth chapter of Revelation. John saw a great company of Saints in the presence of God the Father, and except those who were resurrected at the time of the resurrection of Christ they were the spirits of men. They were singing a beautiful song, the purport of which was emigration. They had it in view to emigrate from their present home or location in the celestial paradise to some other place, and their song reads something like this: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and by thy blood hast redeemed us from all nations and kindreds and peoples and tongues, and hast made us unto our God kings and priests, and we shall reign on the earth." This is the place of their future residence, and they rejoiced much in the anticipation of returning to their mother earth, the place of their nativity; they rejoiced exceedingly at the prospect of getting back again to their old homestead. They were absent a little season because of the wickedness that covered the earth, they were absent a little season because death overpowered their mortal tabernacles. The Fall had brought them down to the grave, but they rejoiced that the grave would no longer hold its captives. These spirits from all nations, kindreds, tongues, and peoples were rejoicing in the great day when they should receive their resurrected bodies and return again to their old homestead—the earth, to receive their kingdoms, thrones, and dominions. "We shall reign on the earth!" Not come to be persecuted and driven about as the meek always have been when the wicked have had power; not come to be scattered, peeled, and driven, as the ancient Saints were; not to be sawn asunder, beheaded, persecuted, and buffetted, as the servants and Saints of God have always been; but they will come here to reign: "Thou hast made us kings and priests unto God, and we shall reign on the earth." The period during which they were to reign, as mentioned in the 20th chapter of Revelation, was one thousand years, and this was the introduction to their eternal reign. "Blessed and holy is he who hath part in the first resurrection," for on such the second death can have no

power, and all such shall be priests to God and to Christ, and they shall reign with Him a thousand years. In their song they did not stretch forth to that eternal reign on the earth which will commence after the one thousand years have ended and the earth has passed away and been renewed. That was too glorious a theme to be recorded by John and for the inhabitants of the earth in their corrupt and fallen state to become acquainted with. If they rejoiced with such exceeding great joy in the prospect of returning to reign only for a thousand years, before the earth was fully redeemed, glorified, and made new, how much greater would be their joy, and how much more glorious would be the song, if they could see themselves made kings and priests to God, and knew they were about to commence a reign on the earth which would endure throughout the countless ages of eternity.

To prove that mankind, when they come out of their graves, will come into possession of the earth, let me quote a very familiar passage from the 37th chapter of Ezekial. Ezekial lived in the midst of a people who had apostatized in a great measure from the religion of their fathers, and who began to think that their hope was lost, and that they were cut off from inheriting the promises made to their fathers, because they saw that their fathers for many generations were dead and gone, and neither they nor their seed had come into possession of the Promised Land, according to the prediction made in the days of Abraham and Jacob. You recollect that the Lord promised Abraham and Jacob that they should have the land of Palestine for an everlasting possession. Not only their seed, but they themselves, Abraham and Jacob, were to inherit it everlastingly. Well might the Jews, when considering these promises, and looking upon the bones of Jacob and their old forefathers, who were righteous men, bleaching, as it were, in their sepulchers, be ready to find fault and say: "Our bones are dried, our hope is lost, the promise is not fulfilled, and we are cut off from our portion—that is the promised land given to us for an everlasting inheritance." The Lord, to do away with such wicked and erroneous notions which were prevalent among the apostates of Israel, carried Ezekiel into the midst of a valley full of bones, and then told him to prophesy unto those bones and to say unto them: "O ye dry bones, hear the word of the Lord. Thus saith the Lord unto these bones: Behold I will bring up flesh and sinews upon you and will cover you with skin," etc. And Ezekiel prophesied as he was commanded, and as he prophesied there was a great noise and a shaking and the bones came together, bone to its bone. And while he was examining these numerous skeletons, without either flesh, sinews, or skin, "Lo, the sinews and flesh came upon them and the skin covered them above, but there was no breath in them." Then the Lord said unto the Prophet: "Prophesy unto the wind, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and the breath came into them and they lived and stood upon their feet, an exceeding great army."

Now, if we were to go to uninspired men and ask them the meaning of this, they would say it was the conversion of sinners to newness of life; but the Lord had another interpretation, which you will find in the following verse: "Son of man, these bones are the whole house of Israel,"

including the old patriarchs, including their forefathers for many generations. The people in Ezekiel's day said, "Our bones and the bones of our fathers are dry, and our hope is lost, for we are not brought into the inheritance of the land of Palestine, etc.," but the Lord, by this parable of the valley of dry bones, wished to do away with this lack of faith among Israel, and His interpretation of it was this: "Behold, I will open your graves and I will bring you up out of your graves, and will bring you into the land of Israel." Notice now, the Lord did not say He would take them off to some unknown region in the immensity of space, according to the notions of some of our modern poets, who look forward to a heavenly place beyond the bounds of time and space. When a boy I used frequently to attend the Methodist meetings, though I never joined any religious society; but I recollect a very beautiful hymn they used to sing about being wafted away to a heaven of some kind. I will repeat two or three lines of the hymn:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The Saints' secure abode."

I did not, at that early period of my life, see the inconsistency of this, and being very much charmed with the beautiful tune, I thought, of course, that the words were all right, until I, in after years, reflected upon the subject, and began to understand about the future residence of the Saints. I then could not understand the description of the heaven they sang about, I could not comprehend how any place could be located outside the bounds of space, which is illimitable, and has no bounds, consequently I concluded that it was merely the poet's flight, and that it was not a scriptural doctrine, for when I came to the Scriptures I found that the heavenly place spoken of by the ancient prophets that we are to look forward to is in our land, if we can find where that is. There are a great many people, though, who will not have any land, for the Lord never gave them any. A great many generations have lived without securing any land except by human laws, that the Lord never had anything particular to do with, and only permitted for the good order of society. But all human laws must perish when the Lord comes, for then the world will be governed by divine laws, and blessed are the people who have secured their landed estates from the Great Creator, who owns the earth, having created it by His own power, and who can give it to whomsover He will. He gave to the righteous among the house of Israel the land of Palestine and the regions round about, and He says: "Behold I will open your graves and bring you into your own land, and you shall know that I am the Lord." When the Lord has brought them out of their graves and has placed them in the land which He gave to their fathers they will fully comprehend that He will fulfil His promise. I would like to dwell on this subject further, and in doing so to refer you to the 37th Psalm, and to many sayings of the Lord to Moses about inheriting the earth for ever, and so on; but we will pass by that to some other things that are on my mind.

We heard this forenoon that, when the Saints come into the possession of their everlasting inheritance and are exalted as glorified and eternal beings, to the increase of their posterity there would be no end. "No end!" What does that mean? It means that it will be eternal,—that there never will be a period throughout all the future ages of eternity, but what they will be increasing

and multiplying, until their seed are more numerous than the dust of the earth or the stars of heaven. They will multiply throughout all the ages of eternity, and the earth will be their head-quarters. There is another principle connected with this. "What is it," inquires one? They will not only people worlds, but they will create them. There is room enough to accomplish this when we consider that space is boundless. There is no end to the worlds that might be formed, for the materials existing in space from which to form them are infinite in quantity, and consequently can never be exhausted; for that which is infinite can, by no process whatever, be exhausted, no matter how many millions or myriads of creations may be formed out of it; and, consequently, though millions and millions, through their observance of the higher law that pertains to exaltation and glory, should be counted worthy to receive this earth as their everlasting inheritance; and should these millions and millions multiply their seed until they are as the sands on the sea shore for multitude, yet there is room in boundless space for new creations and materials enough for the creation of new worlds, and for this innumerable offspring to spread forth and people them. Certainly they could not all dwell here: the earth would be overrun by them after awhile, but this would be one of the heavenly mansions, and their head-quarters. And here comes in another doctrine. This forenoon you heard many of the principles and doctrines touched upon wherein this people differ from the outside world. I will now bring all your attention to one.

We believe that we are the children of our parents in heaven. I do not mean our tabernacles, but our spirits. That being that dwells in my tabernacle, and those beings that dwell in yours; the beings who are intelligent and possess, in embryo, all the attributes of our Father in heaven; the beings that reside in these earthly houses, they are the children of our Father who is in heaven. He begat us before the foundations of this earth were laid and before the morning stars sang together or the sons of God shouted for joy when the corner stones of the earth were laid, as is written in the sayings of the patriarch Job. In the midst of all the patriarch's trials the question was put to him: "Job, where wast thou when I laid the corner stones of the earth, when the morning stars sang together for joy?" Job did not pretend to answer the question, but left it for the Lord. But the question was highly suggestive of a pre-existence, and of the fact that Job existed before Adam was placed in the Garden of Eden. Not his body, but the living being who inhabits the body, who thinks and reasons, and moves the body by his will, and that lives when the body is mouldering in the dust; that being or those beings who shouted together when the corner stones of the earth were laid. Why did they rejoice and shout together for joy when the corner stones, or rather, when the nucleus was formed around which the materials of this globe were gathered together? Because, being intelligent, and knowing the path that led to immortality and exaltation, they saw a prospect before them of walking therein. But the point to which I wish to direct your attention now is a fact of a pre-existence,—a principle believed in by this people, and which is new to them and the world generally; but it is not new, for it was taught in ancient times, and is a scriptural doctrine. Solomon says when the body is laid down the spirit will return to God

who gave it. Now would there be any sense in that doctrine if we had never been there before? Could I say I will return to China, when I have never been to China. No, the word "return" would not correctly express the idea. If the spirit returns to God, it has been there before, and we are only strangers here, having been sent forth from our Father's house to one of His mansions in its imperfect state. What for? To try us and give us experience, to place us in a school in which we may learn some things that we never could have learned if we had stayed at home, where we were at the time this earth was formed. By and by we will return home again. There is something comforting in the anticipation of returning home when we have been away for a long time; but if we never had been in heaven, in our Father's house; if we never had associated with the heavenly throng and had never beheld our Father's face we could not realize the feelings we now realize when we reflect that we are going back to where we once dwelt. Happy thought, to think that the memory, now clogged so that we cannot pierce the veil and discern what took place in our first estate, will by and by be quickened again and that we will wake up to the realities of our past existence. When a man goes to sleep at night he forgets the doings of the day. Sometimes a partial glimpse of them will disturb his slumbers; but sleep as a general thing, and especially sound sleep, throws out of the memory everything pertaining to the past; but when we awake in the morning, with that wakefulness returns a vivid recollection of our past history and doings. So it will be when we come up into the presence of our Father and God in the mansion whence we emigrated to this world. When we get there we will behold the face of our Father, the face of our mother, for we were begotten there the same as we are begotton by our fathers and mothers here, and hence our spirits are the children of God, legally and lawfully, in the same sense that we are the children of our parents here in this world. We are so called in the scriptures. It is written in the epistle of James: "Shall we not much rather be in subjection to the father of our spirits?" Again, we read that Jesus was with the Father from before the foundation of the world; and in his last prayer he prayed that he might be restored to that glory which he had with the Father before the world was.

Now, who is Jesus? He is only our brother, but happens to be the firstborn. What, the firstborn in the flesh? O no, there were millions and millions born in the flesh before he was. Then how is he the firstborn? Because he is the eldest—the first one born of the whole family of spirits and therefore he is our elder brother. But why these spirits came to inherit mortal tabernacles is a question worthy of consideration. This world is full of sin, sorrow, affliction, and death, and mankind see nothing, as it were, but mourning and sorrow, from their birth until they go down to the grave; then why send these heavenly spirits to dwell in mortal tabernacles, corrupt, fallen, and degraded as we are in this world? It is to learn, as I have already said, certain lessons that we never could learn up in yonder mansions. Learn to understand by experience many things pertaining to the flesh that we never could learn there, that when we should be redeemed by the blood and atonement of our elder brother, the firstborn of every creature, and brought back into the mansions whence we emigrated we might appreciate that

redemption, and understand and comprehend it by experience and not by precept alone. We might bring up many arguments with regard to experimental knowledge. Who that is born blind can know by experience, or in any other way, the nature of light? No one. You might tell the blind man, who never saw the first glimmer of light about its beauties, you might speak of its various hues and colors, and of the benefit of being able to see, but what could you make him understand? He would not know light from anything else, and when you had talked to him for a hundred years about the beauty of light, he would not have a comprehension of it. Why? For the want of experience; he must experience the sense of sight or he cannot understand its worth. When his eyes are opened and the light beams forth upon the optic nerve it creates a new experience, by calling into play a new sense, and he learns something he did not before comprehend. He could not learn it by being taught. So in regard to coming from yonder heavenly creations to this world. We learn by our experience many lessons we never could have learned except we were tabernacled in the flesh.

But another and still greater object the Lord had in view in sending us down from yonder world to this is, that we might be redeemed in due time, by keeping the celestial law, and have our tabernacles restored to us in all the beauty of immortality. Then we will be able to multiply and extend forth our posterity and the increase of our dominion without end. Can spirits do this? No, they remain single. There are no marriages among spirits, no coupling together of the males and females among them; but when they rise from the grave, after being tabernacled in mortal bodies, they have all the functions that are necessary to people worlds. As our Father and God begat us, sons and daughters, so will we rise *immortal, males and females, and* beget children, and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and His Son Jesus Christ have the power of endless lives, but all of His redeemed offspring. They grow up like the parents; that is a law of nature so far as this world is concerned. Every kind of being begets its own like, and when fully matured and grown up the offspring become like the parent. So the offspring of the Almighty, who begot us, will grow up and become literally Gods, or the sons of God. Here is another doctrine wherein we differ from the world, perhaps not so much differ either, for they do sometimes believe in that passage of scripture which speaks of Gods. "If they call them Gods unto whom the word of God comes," says Jesus, or words to that effect, "why then do you find fault with me because I make myself the Son of God?" *If those prophets* and inspired men, such as Abraham, Isaac, Jacob, Moses, Samuel, and others to whom the word of God came were Gods in embryo why do you find fault with the only begotten of the Father, so far as the flesh is concerned, because he makes himself the Son of God? We, then, shall become Gods, or the sons of God.

This puts me in mind of a certain vision that John the Revelator had on the Isle of Patmos. On that occasion he saw one hundred and forty-four thousand standing upon Mount Zion, singing a new and glorious song; the singers seemed to be among the most happy and glorious of those who were shown to John. They, the

one hundred and forty-four thousand, had a peculiar inscription in their foreheads. What was it? It was the Father's name. What is the Father's name? It is God—the being we worship. If, then, the one hundred and forty-four thousand are to have the name of God inscribed on their foreheads, will it be simply a plaything, a something that has no meaning? or will it mean that which the inscriptions specify?—that they are indeed Gods—one with the Father and one with the Son; as the Father and Son are one, and both of them called Gods, so will all His children be one with the Father and the Son, and they will be one so far as carrying out the great purposes of Jehovah is concerned. No divisions will be there. but a complete oneness; not a oneness in person but a perfect oneness in action in the creation, redemption, and glorification of worlds.

I thought I would make a few remarks on these subjects, inasmuch as they were broached this morning. You begin to understand, strangers, what the Latter-day Saints' views are in regard to the multiplication of the human species to all ages of eternity. You begin to understand what is meant by that passage in the New Testament in the writings of Paul, that the man is not without the woman in the Lord, neither is the woman without the man. You will find it in the eleventh verse of the eleventh chapter of Paul's First Epistle to the Corinthians. Here is a mystery which the whole religious world perhaps have not understood. They suppose that old maids and bachelors are just as honorable in the sight of God as though they were married. It is not so according to the words of Paul. If a man be in the Lord he must not be without the woman and the woman must not be without the man. Why? Because there is an eternal union to exist in the marriage covenant between the male and female to carry out and fulfil those great purposes of which I have been speaking—namely, the peopling of the mansions of our Father in the future. And those mansions will multiply to all eternity; there will be no end to the increase of worlds, and no end to the inhabitants of those worlds; and the father of the spirits who go forth, take tabernacles, and are redeemed, will be king over his own sons and daughters in the eternal worlds, through all the ages of eternity. He will not go and rob his neighbor of his children to set up a kingdom of his own. He must have a woman in the Lord, and the woman must have a man in the Lord if they ever carry out the great and eternal purposes of which I have been speaking.

Much might be said in this connection with regard to the doctrine of plurality of wives. There is a difference between the male and the female so far as posterity is concerned. The female is so capacitated that she can only be the mother of a very limited number of children. Is man thus capacitated? Was not Jacob the patriarch of old capable of raising posterity by all his wives? He certainly was; and were not many of the ancient prophets and inspired men capable of raising twenty, forty, fifty, or a hundred children, while the females could only raise a very limited number on an average. In the resurrection, when the four wives of Jacob come out of their graves, will he divorce three of them and only keep one? or will they all multiply and spread forth their dominions under the old patriarch while eternal ages shall last? and would a monogamist have power to fill a world with spirits sooner than a polygamist? Which would accomplish the peopling of a world quickest,

provided that we admit this eternal increase, and the eternal relationship of husband and wife—after the resurrection as well as in this world? In that state they do not marry nor give in marriage. Why? Because marriage is an ordinance that has to be attended to here, and unless it is secured in this life for eternity it cannot be secured in the resurrection, for they neither marry nor are given in marriage there. They do not baptize after the resurrection, they do not confirm and administer the ordinances pertaining to this life after the resurrection. All these things have to be attended to here, then we have a claim to the blessings here and hereafter. If a man would obtain an eternal increase and eternal kingdoms without number for his posterity to inhabit, under the direction and control of Him who is King of kings and Lord of lords, he must secure the right to these blessings in this life. When Adam and Eve were married they were married for eternity, from the very fact that they were united together before they fell, before death entered into the world. Death was not considered in the marriage covenant. The first example of marriage on record was between two immortal beings—two beings who would have lived until now if they had not sinned, and the end of that marriage covenant would never have come; but notwithstanding this, throughout the whole Christian world, when the marriage ceremony is performed the minister stands up and says: "I pronounce you husband and wife until death does you separate;" when death separates you the marriage covenant is at an end. Can they live together after the resurrection by virtue of these covenants made by uninspired men? No. Why? Because they were only married for a certain definite period, and that was until death, when that comes the time is run out. The covenant is no longer binding. It is not legal in the sight of heaven for eternity. But when a man is united to a woman by virtue of that priesthood which has power to seal on the earth and it is sealed in heaven, their marriage covenant is not dissolved, but it will stand and be good and lawful as long as eternity endures, just like the covenant entered into by our first parents. Perhaps you may think that Brother Pratt is rather enthusiastic and fanatical in his ideas to suppose that immortal beings can multiply; but I would ask any person who has read the first and second chapters of Genesis if the command which was first given to multiply was not given to two immortal beings who had not yet fallen? If, therefore, two immortal beings, were then commanded to multiply, why should it be thought incredible that immortal beings who are raised from the grave and restored to all that which Adam and his wife possessed before the Fall, should have the power to do the same?

Then again, it oftentimes happens that a monogamist, or the man with but one wife, loses that wife; and by the Scriptures he is permitted to marry again. If he loses a second wife it is lawful for him to marry a third wife, and so on. Now if we admit the eternal covenant of marriage between the first pair—two immortal beings, and that they were commanded to multiply, then, if the same order of marriage is to be continued, and we become immortal, and all the man's three wives who have died in succession come up out of the grave, must he divorce all but one, or will he have them all? And if he must divorce any, which must he divorce, and which must he claim? Does not everything that is consistent and reasonable, and everything that agrees

with the Bible show that plurality of wives must exist after the resurrection? It does, or else there will be a breaking up of the marriage covenant.

I do not know but I ought to apologize for detaining you so long; but the subject is interesting to my own mind and I trust it has been interesting to the hearers.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, OCTOBER 8, 1871.

(Reported by David W. Evans.)

THE UNCHANGEABLENESS OF THE GOSPEL—THE TRIUMPH OF TRUTH.

We are met here in a conference capacity, and have assembled ostensibly, and in reality, to confer together about the general interests of the church and kingdom of God upon the earth. The authorities from the distant settlements are here to represent themselves and their people, and a great many are here from the surrounding settlements to listen to the teachings that may be given, to the business that may be transacted, to the doctrines that may be promulgated, and in general to make themselves acquainted with the spirit of the times, with the obligations that devolve upon them; and the various responsibilities that rest upon all parties.

We meet, then, as I have said, to consult on the general interests of the the church and kingdom of God upon the earth, and not upon our own peculiar ideas and notions, to carry out any particular favorite theme or to establish any special dogma of our own devising; nor do we meet here to combine against men; but to seek, by all reasonable and proper means, through the interposition and guidance of the Almighty, and under the influence of His Holy Spirit, to adopt such means and to carry out such measures as will most conduce to our individual happiness; the happiness of the community with which we are associated; to the establishment of correct principles; to the building up of our faith, and strengthening us in the principles of eternal truth; to our advancement and progress in the ways of life and salvation, and to devise such measures and carry out such plans as will best accord with the position and relationship we occupy to God, to the world we live in, and to each other.

So far as the principles of truth are concerned they are like the Author of truth—"the same yesterday, to-day, and for ever." No change has taken place in the programme of the Almighty in regard to His relationship with men, the duties and responsibilities that devolve upon men in general, or upon us, as the elders of

Israel and representatives of God upon the earth. Years ago, when we listened to the glad tidings which had been again revealed to man, by the opening of the heavens and by the revelations of God, we rejoiced in the great principles of truth that were then divulged. The gospel that we then obeyed brought peace to our bosoms; for it enlightened the eyes of our understandings and gave us a knowledge of our standing with and relation to the Almighty; made us acquainted with the position we occupy in relation to the living and the dead; opened up a way whereby we might pour blessings on the latter, and, as ancient patriarchs and servants if God did, by which we could confer blessings on unborn generations. That gospel unfolded unto us some of those glorious principles associated with the present position and future destiny of man. The work in which we are engaged is like the Great Jehovah—eternal and unchangeable. It emanated from God, and was imparted to man by revelation. By obedience to that gospel we received the Holy Ghost, which partook of the things of God and showed them unto us. That spirit imparted light, truth, and intelligence, which have continued to be manifested to the church of the living God and to all who are faithful in that church up to the present time.

Men have their ideas and theories and notions, their views of morality, politics, science, and philosophy; we have our ideas in relation to God, to angels, to eternity and to our responsibility to God and to the world; and acting upon that faith we go forth in the name of Israel's God to accomplish that destiny which God has placed in our hands. God has decreed certain things with regard to the earth and the people who live on it. He has revealed unto His servants, the prophets, certain things that should transpire in connection with the world and its inhabitants, and we are left no longer to the wild chaos of fleeting thought that exists everywhere in the world; for God has placed us under His inspiration, given unto us a knowledge of His law, revealed unto us His purposes, drawn back the curtain that intervenes between man and his heavenly Father, and divulged unto us His will, designs, and purposes concerning us. We know for ourselves of the truth of those principles that God has revealed, and if in former days Paul could say, "Ye are our witnesses, as also is the Holy Ghost who bears witness unto us," it can be said more emphatically of this day. This assembly now before me have received the gospel of Jesus Christ, the Holy Ghost accompanying that gospel; and every man and woman present who has lived the religion of Jesus Christ has the witness of the truth of the work they have obeyed, and they are ready with one acclaim to pronounce: "We are His witnesses, as is also the Holy Ghost which bears witness unto us." You, my brethren and sisters, know of the truths of that gospel which you have received, and you are not indebted for that knowledge to any organization that exists under the face of the heavens, other than the one you are now associated with. No philosophy, no religious combination, no school, no doctors of divinity, no priesthood of any order revealed unto you the principles which you are in possession of. The gospel that you received, you received "not of man nor by man, but through the influence of the Spirit of God and the power of the holy priesthood that administered it." This you know now, and this you then knew. It is no wild phantom, no idle theory, no notion propagated by man; but it is the word of eternal life, the revela-

tions of God, the gospel of Jesus Christ, the principles of eternal truth, which you have received, from the God of truth, through the medium of that priesthood which He has organized on the earth; and this you know, realize, and understand for yourselves. You understood it years ago, and you understand it to-day. It is the same gospel, the same priesthood, the same principles of truth; it imparts the same hope, fills the bosom with the same joy, disperses that uncertainty and doubt that dwell in the bosoms of unbelievers, and opens to the view of the believer visions of "glory, honor, immortality and eternal lives." And there is nothing in this world that can change these feelings—no vain philosophy, no political influence, no combinations of any kind that can root out of the mind these principles of eternal truth which are inspired and implanted there by the spirit of the living God. They are written on the tablets of the heart in characters of living fire, and they will burn and extend while time exists or eternity endures. So far then we feel comforted and blessed. If others are satisfied with their views, all right. If a man wants to be a Methodist, Presbyterian, Roman Catholic, Shaker, or Quaker, all right, he can be what he pleases; but let me have my religion. Let me have principles that will draw aside the curtain of futurity and introduce me to those scenes that exist behind the veil. Let me, as an immortal being, know my destiny pertaining to time and eternity, and the destiny of my brethren and friends, and of the earth that I live upon; let me have a religion that will lead me to God, and others may take what they please, it is immaterial to me. I have no quarrel with them. They can have their own ideas and carry out their own views, so far as I am concerned, untrammelled, if they will let me have mine. Let me be surrounded with the panoply of truth, let me have the favor of Jehovah, let me associate with angels and the heavens, and eternity be opened to my view, and be placed in such a relationship with God that He can communicate His will to me, and I ask no more of this world. I have no complaint to make about anybody, I don't even complain of the devil. I know that he was sent here for a certain purpose—to carry out the purposes of God, and God did not even banish him His presence when the sons of God met together, for the devil was also among them, and we need not be surprised at anything of that kind now. When the Lord asked him where he came from, said he, "I came from wandering to and fro in the earth." What did he do in the earth? Not much good, and, I presume, all the evil he could. And I presume it was absolutely necessary that there should be devils, or there would not have been any.

Years and years ago, I preached abroad among the nations of the earth, and I see around me here many of my brethren, the elders, whose heads are now as grey as mine, who did the same. We preached to many of you who are here, and told you that the world would wax worse and worse, deceiving and being deceived. Did we not preach this doctrine? I think we did, ten, twenty, thirty, and forty years ago. We told you then that in consequence of the wickedness that would exist upon the earth, thrones would be cast down, empires be demoralised, and that wars and bloodshed would exist upon the face of the earth, and that God would arise and vex the nations and bring them to judgment, because of their iniquities. Is it anything astonishing that these words should be fulfilled? Why,

they are the words of truth! They were spoken by the spirit of revelation, and were in accordance with the revelations given to ancient men of God, who spoke as they were moved upon by the Holy Ghost, and who, while rapt in prophetic vision, saw and foretold what should transpire on the earth. God revealed the same things to us that He did to them.

And what other doctrines did you hear the elders proclaim, my friends? You heard them proclaim, "Come out of her, my people." Why? "That you partake not of her sins and receive not of her plagues." Didn't you hear that? I think you did. Did you hear that her sins had reached up to heaven, and that God would remember her iniquities? Yes, you did. Do you believe it to-day? Yes: you believe just the same principles now that you believed then. Your ideas and views, feelings and theories in these respects have not advanced, as people tell us sometimes, with the intelligence of the age. God save me from such intelligence, the Lord deliver me from their infidelity, corruption, and iniquity, social, moral, political, and of every kind you can mention; and the Lord God deliver this people from it. I don't want it. I want to know God and the principles of truth. I want, as an immortal being to understand something of my relationship with the other world. I want to know how to save the living and to redeem the dead, and to stand as a savior on Mount Zion, and to bring to pass the purposes of Jehovah in relation to this people and the earth whereon we live. That is what I want to know; that is the kind of intelligence I am after. Then, if there is anything else that we have not got, that is good, virtuous, holy, pure, or intellectual, give it to us, and we will embrace it; but we don't want your corruptions, debaucheries, and crimes, which everywhere prevail, and which are a stench in the nostrils of God, angels, and all good men; and I would make a prayer here which I used to hear very often when I was an Episcopalian: "From all such things, good Lord deliver us." We want truth, purity, integrity, and honesty; we want men who live so that they dare face any man, or, even God himself; and to reach this standard is what we are after, and it is our constant aim and desire. I was very much pleased with a song I heard sung yesterday. I don't know that I can remember it, but it was something like this:

"Hurrah, hurrah, for the mountain brave,
No trembling serf is he;
Nor earth, nor hell can him enslave—
The Gods have set him free."

There is nothing faltering in the knees of a man of God, you can't make him quail. God is his friend, and angels and all good men are his friends. He is living for time and eternity, and all is right with him, living or dying.

Well, but don't you think some folks are very bad? I always thought so; my mind is not changed about that a particle. Well, but don't you think the folks don't treat us very well sometimes? I never knew the time they did; I never expect to be well treated by them. I never knew nor read of any men of God that were well treated by the people of the world, and if we were I should not think we were men of God at all. Why men who feared God anciently were generally the most unpopular of men, they were considered a kind of fools, or half crazy, or something the matter with them. The enlightened pagans of former days did not like either the religion or the God of the Hebrews. They thought them a shame and a disgrace, and that Baal and their

gods were much better. Men of God, in old times, we are told, had to wander about in sheepskins and goatskins, and to dwell in deserts and in dens and caves of the earth. "They must have been very wicked people in those days," say you; and they were, and so they are to-day. There is not much difference, only I think we are a little better situated, for we have our good houses and farms and an extensive territory. We live under our own vine and figtree, and none can make us afraid. They think they can, but they make a mistake; there is no trembling of the knees here. Fear does not dwell here, and if it did a little more of the principles of that gospel you have received would dispel it. I remember a kind of shaky-kneed fellow in old times, and they were in rather a critical position. There was some Gentiles holding court there. Oh no, it was not that, I forgot; it was another affair, an army was surrounding them. Excuse me for making the mistake! There was an old prophet there, rather a rough sort of a fellow, and very unpopular. His servant was a rather shaky-kneed sort of chap, was in a tremble, and wanted to know what was going to be done. "Why," says the prophet, "They are more who are for us than those who can be against us." The servant didn't understand this exactly, and the prophet prayed that he might get a little more religion. Said he, "O God, open the young man's eyes," and the Lord did so, and as soon as his eyes were opened he saw thousands of the heavenly hosts surrounding him, and said he, "The chariots of Israel and the horsemen thereof." That inspired him with confidence, and did away with that trembling in the knees. Now if any of you should have had a little trembling of that kind, go to your God, seek for the spirit of revelation that flows from Him; get hold of the light and intelligence which the Holy Ghost imparts, and you will cry, "Hosanna, hosanna, hosanna to the God of Israel, for He rules and will rule until He has put all enemies under His feet," you will cry out, "Zion shall arise and shine, and the glory of God shall rest upon her!" You will cry aloud, "The principles of eternal truth will triumph, not all the powers of earth and hell can stay their progress, for Zion is onword, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will rule for ever and ever!"

If there is anything the matter with any of you, I don't think there is much; but if there is, get a little more religion; live your religion, seek for the spirit of revelation, which has led you on to the present time. If you cling to that it will lead you to the portals of eternal life. Talk about the Saints of God quailing, pshaw! The work of God is onward, the kingdom of God is forward, and all that I have to say is, get out of the way, for the chariots of Israel are advancing, the purposes of God are being unfolded, the work of God will roll forth, and woe to that man who lifts his puny arm against it.

But I am not strong in body, rather feeble in health, and I do not feel that my bodily strength is sufficient to talk much longer to this large assembly. I have heard men say they know this is the truth; so do I. I know that God has spoken. If nobody else knows on the earth besides, I know that the truths of God have been revealed; I know that the gospel has been restored; I know that this people will continue to cleave to the truth, that the kingdom of God will progress, and that by and by we will shout victory! victory! victory! now

and for ever, worlds without end. May God bless Israel and all who bless Israel, and let the curse of God rest upon her enemies, in the name of Jesus. Amen.

REMARKS BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY OCTOBER 22, 1871.

(Reported by David W. Evans.)

REVELATION—PERSECUTION—HIS TESTIMONY AND FEELINGS.

It is very pleasant for the Saints of God to reflect upon the principles of eternal truth, that have been developed unto them. If there is anything connected with happiness and humanity, if their is anything calculated to expand the views and feelings of the human family, to raise our hopes and aspirations, and to give peace, joy, and confidence; it is the thought that God has revealed unto us the precepts of eternal truth; that He has planted them within our bosoms and given unto us a certainty in regard to those things we profess to believe in, and assuredly do know.

Standing, as we do, before our Heavenly Father, in possession of the principles of eternal life; having had a knowledge of them unfolded unto us by the revelations of the Lord Jesus Christ, and as mortal and immortal beings, knowing for a certainty the things which God has revealed, for the salvation of the human family, we feel confident, joyous, happy, and contented, and our souls rejoice in the fullness of the blessings of that gospel, of which the world, generally, at the present time are so ignorant. Men generally, although very particular about financial matters, and things pertaining to time; although very careful about the acquisition of wealth and desirous of knowing which is the best way to invest it after they have obtained it; although desirous to obtain honor and fame and wealth; yet in regard to religious matters it seems that they are perfectly willing that anybody should think for them and act for them, and be their dictators and guides; and hence they have a hireling priesthood whom they pay to take care of their souls, just as they pay physicians to take care of their bodies, and lawyers to take care of their property. Religion is not a thing, according to the estimation of a great many, that everybody ought to be dabbling with: it belongs to the priests, teachers, etc., who are paid for teaching their dogmas, theories, creeds, and opinions. I was brought up a member of the Church of England, the same as my friend, the speaker who preceded me. It is customary among the Episcopalians to

prepare men for the ministry just the same as they prepare men for doctors, lawyers, or the military profession. In examining their boys to find for what they are the best capacitated, if one is pretty shrewd, he must be a lawyer; if one is full of fire and energy, they try to make a military officer of him; but those who are dull, dumpish, and ignorant are generally made parsons of. These are they who are teachers of religion, and who the great mass of men are ready to follow; and as the scriptures say, when "the blind lead the blind they both fall into the ditch."

I speak of these things to show the position of the world generally in regard to religion—that which affects their interests for eternity. Men are sometimes a little careful in the organization of governments, and in the passage of laws for the protection of their rights; statesmen, scientists, philosophers, and men of intelligence are brought into requisition, to expand the general judgment about matters wherein individual rights or the rights of a community are concerned; and in fact, in relation to affairs of a temporal or worldly nature, men are generally careful; but on religious matters it is very different.

What are we to think of the religious standard or statutes of the Christian world to-day? Professing to believe in the Bible, who really believes in or cares for the principles which it advocates? Who has the hardihood to be governed by the laws which it promulgates? Why, I could refer you to judges to-day, and Christian judges at that, professing to believe the Bible, who would make men guilty and arraign them before their bars for believing the principles contained in that very book. This is the height of intelligence, the summit of all excellence, and the glory of our judiciary to-day! And look at our religionists—they are fools, and don't know what they are doing, the position they are placing themselves in, or the ruin they are hurling upon the nation with which they are associated. They do not know that by the introduction of false principles, those principles will spread, and permeate, and will roll back again on their own heads, producing misery, confusion, and bloodshed wherever they go. They do not know this, they have not sense enough to see it—they are poor, miserable, blind fools.

And what do they know about God and eternity? Nothing. They deny the very principles that would bring men into communication with the Almighty. Christian ministers, for ages past, have repudiated all idea of revelation or communication from God. Shut up that principle from me, deprive me of the privilege, shut me out from God, let the heavens be brass so that I could not approach Him, and life has no object. As an immortal being, connected with this world and the next, if I can not have a knowledge of God, I do not want to exist. I want nothing to do with this world; God knows there is not enough in it to captivate the mind of any intelligent being who is capable of reflecting on the destinies of an immortal soul. Strip us of that, and what have we left? Nothing, simply nothing. I look upon man as the handwork of God and as an immortal being. I look upon the world we live in as having emanated from Him, and man created and placed here by the wisdom, intelligence, power, and generosity of the All Wise, the Great Eternal I Am; that was, and is, and is to come. I look upon it that men, combining the mortal and immortal, and possessing such intelligence as they possess, ought to be able to approach the fountain of all intelligence in the way which the

gospel unfolds; and if the religion that I possess will not bring me to an acquaintance with my Heavenly Father, to a relationship with Him, to a certainty pertaining to the future, as well as the present, I want nothing to do with it. I would not give the ashes of a rye straw for all the religion in the world that would not lead a man to God. I want knowledge, certainty, intelligence; I want principles that have emanated from God; and I want freedom and liberty as an American citizen, and as a citizen of the kingdom of God, as a man who is capable of breathing free air, and living, and enjoying the gifts of God. These things I want, and these, so help me God, I will have so long as God gives breath (congregation said "Amen"), and no man, no set of men shall deprive me of them. They may deprive me of life, but I shall live and soar among the free in the eternal worlds, and rejoice among the Gods, under these blessings and privileges that God has revealed to us here on the earth. These are my feelings in short, and I feel calm, comfortable, pleasant, joyous. and happy in the possession of those principles which God has revealed for the salvation of the human family.

I think we read somewhere that "happy is that people whose God is the Lord;" and I say happy is that people who believe in a living God, a God that can hear and see, and who can speak and reveal His will to man. I feel happy at being associated with such a people, and to-day there is not a king, emperor, potentate, or power on earth with whom I would exchange places. God is my God, my Heavenly Father is my protector, and He is the protector, and friend, and God of Israel, and He will stand by and sustain them in the midst of all events and under all circumstances which may transpire, consequently I feel easy, comfortable and pleasant.

"Well but," says one, "perhaps you would not feel so if you had a process resting on your head, as some have." I do not know, but I think I should. I have known some little of these things before to-day. I have been mobbed before to-day for my religion, I have been shot at and hit before to-day for my religion; and my religion is just the same to-day as ever. It produces the same joy, confidence, hope, and reliance as in any other day; and these are not only my feelings, but they are also those of my brethren. There is no faltering, no trembling of the knees, no shaking in the feelings with us. God is our God; we are his people. This is the Zion of God; this is the kingdom of God, which our judges tell us the United States is making war against. I wonder if they tell the truth? No matter, I am a member of and an elder in the Church of Jesus Christ of Latter-day Saints, and I dare acknowledge it before any power there is under the heavens. I belong to that Church; and I thank God, my Heavenly Father, for the privilege of being associated with these brethren and these sisters who are before and around me; and my feelings are to-day, and ever have been, like one of old, when she said: "This people shall be my people, their God shall be my God; where they live I will live also, where they die there I want to be buried;" and when they rise from and burst the barriers of the tomb and ascend into the presence of Jehovah, I expect to be with them, and to be one with them in time and one in eternity. These are my hopes and my feelings, and I say Halleluiah, Halleluiah, for the Lord God omnipotent reigneth, and He will reign until He has put all His enemies under His feet" (Congregation said "Amen"), and this kingdom will go forth and

roll onwards, and woe to the man who attempts to stay the progress of Jehovah. He shall wither like grass before the breath of the Lord of Hosts (Congregation said "Amen"), and the principles of eternal truth will be onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He shall rule for ever and ever."

Men may try to forge chains for us, but we will snap them asunder as Samson did, by the power of God. God being our helper, we will maintain the principles of eternal truth; we will maintain and cherish the principles of freedom and liberty of all kinds, for all men, for every son and daughter of Adam; and we will never rest until the world shall be revolutionized with these principles, until all men everywhere shall proclaim themselves free. It will not be only like the bell they sounded when they proclaimed the Declaration of Independence, and liberty throughout the land; but we will proclaim liberty to the world, salvation to the human family, freedom of thought and freedom of action, with power to worship God as they please, when they please, and where they please, all over the face of the wide earth. We will never rest until the shackles are knocked off from all men, and all men everywhere are free and equal. These are the designs of God, and God will consummate them, and no power can stop His hand.

I am not strong in body, and cannot talk long; but I feel in my bosom the spirit of God burning like a living fire. I thank my Father for His protecting care and grace over this people; and I feel like exhorting my brethren to live their religion, to keep the commandments of God, and preserve themselves pure. If they do they need ask nothing from these rotten, miserable, stinking wretches with which they are surrounded here at the present time. Preserve yourselves pure, be virtuous, holy, and honorable, and God will bless you and stand by you, and Israel shall be victorious from this time henceforth and forever, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 10, 1871.

(Reported by David W. Evans.)

THE GATHERING—THE RISE OF THE CHURCH—THE BOOK OF MORMON—TRUE CHRISTIANITY.

There is a large assembly of people now seated in this Tabernacle, and it will require a good deal of attention and stillness on the part of so large a congregation in order to hear distinctly and to understand what may be advanced. I have been in the habit for a few months past of selecting a text from the Scriptures. I do not do so this afternoon, for the reason that no particular text has presented itself to my mind; never-

theless I shall endeavor by the assistance of the Spirit of the Lord to speak upon subjects as they may be presented to me at the very moment. What they will be I know not. It is my earnest desire, however, that I may be favored with the faith and prayers of all good people who may be present, that peradventure the Lord may be merciful to us and shed forth a great abundance of His Holy Spirit to assist us on this occasion.

It is a strange thing to the greater part of the civilized world to see, or rather to contemplate, so many scores of thousands of people gathering together in the interior portions of North America, in the Rocky Mountains or vicinity, all of one religious faith. It is a marvel, and produces a great deal of wonderment among the people, to understand what is the cause of this great assembling or gathering together, what it means, what the object is, what purpose is to be accomplished, what the designs of the people are and so forth. It is attracting the attention not only of our own nation but of many other nations—this fleeing out, this gathering together of a people from so many parts of the world and coming together in the interior of this new world, in a country which, to all human appearance, was one of the most difficult countries in the known world to be settled. They wonder how it is that an influence can be exercised over the minds of so many people, among so many nations, to get them to leave the homes of their fathers, their native countries, their associates and friends, and go forth for thousands of miles upon railroad conveyance, and cross the ocean, and then pursue their journey for thousands of miles still further into the heart of a desert. This is a curious thing when we reflect upon it. I will here observe, however, that it is not the influence of man that has brought this great event about; man is not the origin of this great gathering which you see in the Territory of Utah. If you do not believe what I say, let any other society, I don't care how much talent they may have, how much human wisdom they may possess; let them attempt to accomplish a similar thing and see whether they can succeed. Take all the learning that is in the world, combine it together, send forth the most learned and talented orators among the nations, exercise all the human power and influence that God has given you, and attempt to accomplish a work similar to the one which is now before your eyes, and see if you can succeed. It can't be done; it never has been done, to my knowledge, since the days of our Savior. We have no account in history of any religious society gathering out from so many nations into one region of country since the days of the Savior.

Do you wish to know the secret of this great gathering? Do you wish to know why it is that this influence has been exercised over the minds of the people? I will tell you: it is because God, who is in yonder heavens, has spoken in our day, this is the secret. It is because he has sent forth angels, messengers from heaven, who have appeared to men here on the earth, and have conversed with them. It is because God, by angels, and by his own voice, has sent forth messengers again unto the human family with an important message, a message more important, in one sense of the word, than any which has before been delivered to man—a message to prepare the way before the face and coming of his Son from the heavens.

Strangers may inquire, what has this great gathering to do with preparing the way before the coming of his Son? Could you not all remain scattered abroad among the nations

and be prepared just as well? I answer, that if God had commanded us to remain among the nations in our scattered condition, that would have been right, and acceptable before him; but on the other hand, if God has spoken, as we declare that he has, and his voice has been heard, and messengers have been called and sent forth by divine command, and revelation has been given, not only for the people to obey the gospel but also to gather out and assemble themselves in one, then we could not be prepared for his coming without obeying the divine command. It all rests, therefore, on this point: has God spoken concerning this matter? Has he really instituted this thing? Has he given divine revelation in the 19th century? Has he sent forth his angels? If he has, then the work that is before you is the preparatory work for the coming of the Son of God. If he has not spoken, as we declare that he has, then a similar work will have to be performed in the future by some other people; for the very work which you now perceive—the gathering together of so many thousands, is clearly predicted by the ancient prophets; and if we are not the people fulfilling these predictions, then another people must rise hereafter under similar circumstances to fulfil them, before the Son of God will come from the heavens, to reign here as King of kings and Lord of lords.

Much has been said about the coming of our Lord to reign here on the earth for a thousand years. We have now in the United States and in Great Britain, and other parts of the world, those who call themselves Second Adventists, who say they are going forth in order to prepare the way before the coming of the Lord. But are they fulfilling the predictions of the ancient prophets contained in this Bible? By no means. The first prediction to which I will refer you, upon this subject, that now occurs to my mind, is one that has been often repeated, for some forty-one years, by this people; but it is of so much importance, and interests this generation to that degree, that I never feel tired of repeating it. It will be found in that prophecy that was delivered to John on the Island of Patmos. He saw in vision, as represented in the 14th chapter of his prophecy, the Son of Man sitting on a cloud with a sharp sickle in his hands, clothed in glory and in power, and he saw angels at the same time, and one of them cried unto him that had the sharp sickle in his hands, that he should go forth and reap down the earth; for the harvest of the earth is ripe. Here was a view of the coming of the Son of Man. But before this, there was a preparatory work to perform, the nature of which is explained in the same chapter. This preparatory work is what I wish to call your special attention to on this occasion.

It was no less than a messenger that was to fly through the midst of heaven—an holy angel, not something to be spiritualized, or that we can interpret according to our own views, not some great and renowned man that was to be raised up here on the earth, but an angel. "I saw another angel," says John, before the coming of Christ, before he saw that personage sitting on the cloud. "I saw another angel flying through the midst of heaven." Not a person raised up to go and preach here, and fly among the inhabitants of the earth, but flying through the midst of heaven. What particular message had this angel to convey, and to whom was he to convey it? John says, that this angel whom he saw flying through the midst of heaven had the everlasting gospel to preach unto them that dwell on the earth. To

show how extensively it was to be preached, mark the next sentence: "To be preached unto them that dwell on the earth, unto every nation, kindred, tongue and people." Does not this include all? Does not the prediction take within its scope all mankind in the four quarters of the earth? It verily does. What was connected with this everlasting gospel that the angel should have to be thus extensively preached among the inhabitants of the earth? What other prediction was uttered on that occasion? The angel proclaimed that the hour of God's judgment had come. He had the gospel to restore, however, before that judgment would fall on the nations. They must first hear it, they must first be warned; they must first receive the opportunity and privilege of receiving the message, after which, if they do not recieve it, the angel said that the hour of God's judgment has come. Consequently we learn from these predictions some three or four very important things. First: that when the gospel is again committed to the inhabitants of the earth it is to be by an angel. Second: that when it is thus committed, it must be preached to all people under the whole heavens, without any exception of tongues or languages or races. Third: we learn that the hour of God's judgment was immediately to follow this preaching of the everlasting gospel.

Now mark what is predicted in the next verse. This was the first message; but John says, "I saw another angel follow him." There were two angels then, the first one with a message of the gospel of peace, proclaiming peace to the inhabitants of the earth, and then judgment immediately to follow. The second angel had no message of peace, but this was his proclamation; "Behold, Babylon the great is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication." We learn that a certain power, under the name of Great Babylon, is to meet with a total downfall after the gospel had been preached, that was to be brought by an angel. A third angel followed, and declared that all who would not receive the message of truth should be cast down, and should be punished, and the smoke of their torment should rise up for ever and for ever. After having predicted the coming of these three angels he then proclaims the coming of the Son of God sitting on a cloud, of which I have spoken.

Now we have this important message to testify, and we testify it in all boldness; we testify it before the heavens, we testify it before the earth, we testify it in the name of the Lord God who has sent us, in the name of Jesus Christ who has redeemed us, that that angel has already come, that the 19th century is the favored century in which God has fulfilled this ancient prediction, uttered by the mouth of his ancient servant. God has indeed sent that angel, and when he came he revealed the everlasting gospel.

But I know what now rises in your hearts, I know what the strangers who are before me will say in their hearts, what they now think. Some of you now say in your hearts, we have the everlasting gospel contained here in this book, the New Testament, and we have had it for some eighteen centuries or more, and consequently what was the use of another angel having the same everlasting gospel to commit to the children of men when we already had it? Now was not that in your hearts? I will venture to say that there were some in this congregation who were thinking of something very similar to this. Let me say in answer to this query that God has revealed the everlasting gospel anew.

But what reason or purpose had he in so doing, say some, have we not sufficient written on the subject in the Bible? Have we not the Gospel in great plainness, and why should he reveal it anew? I will tell you why. What is written in the New Testament in relation to the everlasting Gospel is not as it was when it was first revealed; and as a testimony that it is not very plain, let me refer you to some five or six hundred different religious views, all founded on this same book, which you say contains the everlasting Gospel. Why all these views, why all this distraction of faith? Why, for instance, does one sect believe in sprinkling, another in pouring, another in immersion, another rejecting baptism entirely, another baptizing those who profess to have obtained forgiveness of sins? Another class baptizing expressly for the remission of sins? Why is it that all these sentiments and religious notions prevail? Do not all these classes profess to found their faith on the New Testament, which they say contains the everlasting Gospel? O yes. It shows clearly and plainly that there is something lacking. There are just as many sincere people, no doubt, who believe that sprinkling infants is the correct mode of baptism, as there are who believe in baptizing adults by immersion. One class is just as sincere as the other; one professes to believe and have confidence in the New Testament as well as the other. Now there must be something that is not quite so clear in the New Testament, or there would not be so great a diversity of opinion and sentiment.

We again refer to the everlasting Gospel that the angel should bring! What might we expect when the angel comes? Could we not reasonably expect that when God sends an angel from heaven with the everlasting Gospel he will make it so plain that there can be no misunderstanding in regard to any ordinance or any principle that is connected with it? That is what I should expect. The causes why these things are not so plain now in the New Testament, are these: the New Testament has been handed down, or its manuscripts, for a great many centuries, transcribed by the scribes of different generations. No doubt many of these were sincere and good men; but they have made, in the course of so many centuries, many great perversions in the text, in the original word I mean, in the Greek text, and also in the Hebrew so far as the Old Testament is concerned. I am not referring to the English manuscripts, but to the text written in what is termed the original Greek or Hebrew. These Greek and Hebrew manuscripts being transmitted from generation to generation, and transcribed and altered more or less, have fallen at length into the hands of the people of latter times in a state wherein they very much contradict each other. It is declared by the most learned archbishops and bishops, and men of great learning who have gathered together thousands of these ancient manuscripts and compared them one with another, that there are thirty thousand different readings of the original text. Not merely a different reading in one or two phrases, but of the original text, taking the Old and New Testament as a whole. When King James, in his day, set a great number of learned men apart to translate the Bible into the English language, they gathered together such manuscripts as they could get hold of. By examining them they of course did not know which was correct. They found them differing one with another in thousands of instances. Which were the most correct they, without inspiration,

never could learn; but they did the very best they knew how. They are not to blame for those errors. They were men of integrity; they collected, according to the best of their understanding and knowledge, the manuscripts in existence and translated them according to the best information they had concerning the original languages. Hence originated this present English Bible, King James's translation. I am astonished when I look at this Bible, to find it so correct; I am astonished, and it has been a mystery to me that it can be so correct with such an abundance of contradictions in the original manuscripts. As a general thing the meaning has not been altered much, but it has been altered sufficiently to produce all the confusion at present existing throughout Christendom. All these different denominations have arisen, founded on the same Bible and on the same text. What may we expect then when God sends an angel? Must we expect that he will give us a confused mass of something that we cannot understand? Or may we not rather expect that he will impart to us the plainness and simplicity of his word, and call that the gospel, and call upon the nations of the earth to receive it? I answer that so far as reason is concerned, and good sound judgment, that is, so far as I can judge concerning reason, reason would say that the God of truth would communicate a message in perfect plainness, that could not be misunderstood by those who desired to know the right way.

Well, such was the fact. I hold in my hand a record containing more writing than the New Testament; and this book, from the beginning to the end, was written by divine revelation, comprising history, prophecies and the Gospel. It was written by an ancient people, a portion of the house of Israel, who dwelt in ancient America. Prophets and inspired men wrote this record on plates of gold. They inform us that Jesus administered on this American continent in person, as well as on the little land of Palestine. They inform us that after his resurrection and ascension from the land of Jerusalem to his Father, he descended on this American continent, that he taught them here at different times, appearing to them often, delivering to them his everlasting Gospel in plainness and simplicity. He commanded them to write that Gospel upon the plates that they kept their records on at that time, and which had been already handed down among them for about six hundred years. This book also informs us concerning the preaching of the Gospel among the ancient Americans—the ancient inhabitants of this country; that twelve men were called, not apostles, or rather that they were not called apostles, but disciples. Twelve disciples were chosen in ancient America and preached the Gospel that the Son of God revealed to them in person. They proclaimed that Gospel in the four quarters of this Western hemisphere, in other words, on what we call South and North America; they built up the Church and Kingdom of God in this land, and millions of the people received the Gospel. They kept a record of this fact three hundred and eighty-four years after the coming of Christ. Mormon, who had charge of the records, after making an abridgment on other plates, in consequence of the apostacy of his portion of the nation, delivered the abridgment or the plates that contained it, into the hands of his son Moroni, a faithful prophet and servant of God, but the other plates he hid up in a hill in what we now call the State of New York. Moroni beheld the downfall of his nation, their destruction by the

hands of another branch of the house of Israel, a powerful nation on this continent. The nation that kept these records was destroyed. Moroni, who was the last prophet entrusted with the plates, had to flee from place to place and hide up in dens and caves in order to preserve his own life. These records, four hundred and twenty years after the birth of Christ, were hidden up, at least that was the last date given on them. With them was deposited a sacred instrument that was possessed by the people on this continent, called the Urim and Thummim. Many predictions were uttered, not only by Moroni, but by many previous prophets, that these records in the last days, should be brought to light by the ministration of holy messengers; that God would bring them forth in order to prepare the way before the coming of his Son from the heavens. This, therefore, is the book that that angel whom John saw flying through the midst of heaven has revealed to the inhabitants of the earth. This is the sacred book that contains the everlasting Gospel revealed by the angel. This is the sacred book which God has commanded his servants to publish to the four quarters of the globe as a witness unto all nations before the Son of Man comes. This is the sacred book that contains the words of our Lord and Savior Jesus Christ when he appeared on this American continent. This is the sacred book that will go forth, warning all people, nations and tongues before the Son of Man appears in his glory. If they receive it they will be blest, if they receive it not then will be fulfilled that which was spoken by the mouth of John the Revelator concerning the hour of God's judgment coming upon them.

Does this book do away with those differences that exist in regard to many points of the doctrine of Jesus? Does it make it plain so that there is no chance of building up two different denominations from the doctrines it contains? I answer yes, there can not be established two different denominations founding their ideas on the doctrines of this book. Why? Because the doctrine is so plain in every point that it is impossible for any person with common sense not to understand it just as it is delivered and revealed. Hence you perceive that, that which we would naturally expect and reasonably hope for when the angel came is realized, namely, a doctrine so plain that all the learning and wisdom of man could not wrest and twist and turn it and make it appear two different things. For instance, let us take the simple ordinance of baptism, what does the Book of Mormon say in regard to that one ordinance? Jesus, when he came to the American continent, they not having seen the true order of baptism in the same light that the Jews had in Palestine, condesended to point out to them how they should be baptized. He says, first, you must believe in me and repent of your sins and become as a little child and go forth and be baptized for the remission of your sins and you shall receive the Holy Ghost; and then, to show how this ordinance was to be performed, he says that inasmuch as any one shall come forth desiring the ordinance of baptism, having repented of his sins, having believed in me, even Jesus Christ, you shall go down into the water and you shall baptize him in my name; you shall immerse him in the water, and come forth out of the water, and then he shall receive the Holy Ghost. Showing the ordinance also through which and by which the Holy Ghost should be given, namely, the laying on of hands. Now I ask, is there any possibility, with words penned as

plain as these words are recorded, to build up two different denominations in regard to the mode of baptism? No, they could not do it; there could not be one sprinkling, another pouring and another baptizing by immersion; neither could there be those who would require individuals to first experience religion and then be baptized; but "be baptized in my name for the remission of their sins, and then they shall receive the Holy Ghost."

Perhaps the strangers will say, that is plain enough, we admit your argument that, if that be a revalation from God, there could not be two different denominations built up on that. I will say further that in regard to a great many other points of doctrine this book is just as plain and just as simple. Supposing you could grant all this, supposing you should say, strangers, we will admit that it is very plain in the Book of Mormon; but the great question with us is, is the Book of Mormon a divine revelation? that is the question that we want answered. The plainness we don't dispute, we know that it is so plain that a wayfaring man though a fool need not err therein; all that we want to know in regard to the matter is, has God given that book, or is it an invention of man? What evidence have you to offer, inquires the stranger, to prove the divine authenticity of your book? You have the testimony of Joseph Smith. He says that an angel came and revealed to him the Book of Mormon, and that he was commanded by the Lord Almighty to go and get the plates, according to the vision that was shown to him at the time the angel came and conversed with him, that he obtained the plates, and he says he translated them by the Urim and Thummim. This all rests, perhaps you may think, upon his testimony alone. Well, supposing it did, has God ever condemned the world for not obeying one servant when he only had one witness? I answer yes, in some instances. He was going to condemn the great city of Nineveh on a certain occasion through the testimony of one man called Jonah. "In forty days this great city shall be destroyed," says Jonah. Jonah finding that the Lord sent but one witness with such an important message felt almost discouraged, and when he was on his way to deliver it to a great people and city, he felt that he would almost rather die than go as a single and solitary witness with a message of so much importance, and he besought the people to throw him overboard. They did so, the Lord having produced a furious wind, frightened the people, and they, according to their old traditions, thought somebody was on board that ought not to be there. Jonah told them that he had rejected the commandment of the Lord, and if they would throw him overboard the winds would cease. They did so, and the wind did cease. A fish was prepared and it swallowed up Jonah, and the fish was commanded of the Lord to go and vomit up Jonah on the land, which he did. Very obedient, much more so than many people are now-a-days, or have been in former times. This fish was obedient to the command of the Lord and went and did what the Lord commanded, and Jonah was thrown up. The word of the Lord came to him to go and fulfil his mission. He went and preached to the great city of Nineveh, and told the people what the Lord intended to do, and the people repented in sackcloth and ashes, from the king on his throne down to the least of them; they all turned and repented of their sins, and the Lord had compassion and did not execute the judgment on them because of their

repentance. Now, what would have been the consequence if they had rejected this one man's testimony? The consequence would have been their overthrow. Jonah might have told them that God had sent him, and he might have preached to them that he had been swallowed up by a whale, and that God had given commandment to the fish to vomit him up on dry ground! What would they care about that? They would have said, "Jonah is crazy, insane, he must be insane," and they might have rejected his testimony, and brought death and destruction on the whole city, consequently God may send but one witness.

But he sometimes condescends to give more. We have four witnesses who have written and whose writings have descended to our day, concerning the resurrection of Jesus Christ—one of the most important events that has ever happened in our world. Four men who saw Jesus after his resurrection have testified in the New Testament to his resurrection. "Oh, but," says one, "we have more than four men." I think not, I can't find but four who have written. No women have written, for we have not any women's epistles or writings in the New Testament. "But," says one, "do you mean to say that the twelve apostles have not handed down their testimony? I do say so. I have no doubt but what they did testify of his resurrection, but they have given us no account. Four of the eight writers of the New Testament saw Jesus after his resurrection, and all the Christian world at the present day believe that Jesus rose from the dead because those four men testified that he did so. But does not Paul say that he was seen by him, and afterwards on a certain occasion after his resurrection by five hundred of his brethren? Yes, we suppose that he said so, because the writer of the Acts of the Apostles says that Paul said so; but it all rests on the writer of those Acts, whose name is supposed to be Luke. Luke says that Paul saw Jesus; Luke says that he was seen by five hundred, or at least he says that Paul says that he was seen by five hundred. Well now, such a great and important fact as the resurrection of the Son of God rests upon the testimony of four witnesses, and they are dead. You cannot cross-question them, you can't ask them if their testimony is true, you can't go to them and enquire about the particulars in relation to it; but you have to take the testimony of four witnesses who are dead and have been for eighteen hundred years; yet you believe the great fact, I do, and so do the Latter-day Saints, on their testimony.

Again, we find that it is written in the New Testament, the words of Jesus on the same subject, that in the mouths of two or three witnesses shall every word be established. Indeed, is that so? Are two or three witnesses sufficient to condemn the whole world of mankind, and to leave them without excuse? Jesus says so: every word shall be established in the mouths of two or three witnesses. This is in accordance with what took place in the days of the flood. Noah, Shem, Ham and Japhet were the only witnesses that went forth to warn that generation of a terrible judgment that was to come on all flesh if they did not repent. They did not receive the testimony of those four men and consequently they were overthrown by the flood. God does therefore condemn the children of men by the number of witnesses that seems to him good to communicate, or through whom to communicate, a message to them.

Now then, let us come back again. Here was Joseph Smith, a boy, his

very youth ought to testify in his favor, for when the Lord first revealed himself to that little boy, he was only between fourteen and fifteen years of age. Now, can we imagine or suppose that a great impostor could be made out of a youth of that age, and one that could reveal the doctrine of Christ as he has revealed it to this generation? Would he stand forth and bear testimony that he had seen with his own eyes a messenger of light and glory, and that he heard the words of his mouth as they dropped from his lips and had received a message from the Most High, at that early age? And then, after having declared it, to have the finger of scorn pointed at him, with exclamations, "There goes the visionary boy! No visions in our day, no angels come in our day, no more revelation to be given in our day! Why he is deluded, he is a fanatic;" and to have this scorn and derision and still continue to testify, in the face and eyes of all this, while hated and derided by his neighbors, that God had sent his angel from heaven. Can you imagine that a youth would do this? Select out some of our little boys here, fourteen years of age, can you imagine it to be possible for them to be impositors of this description? I think not. The very youth, then, of this first witness that I have named, testifies in his favor! Did God send forth servants to publish this Book of Mormon, containing the everlasting Gospel, to all the nations and kingdoms of the earth without giving more witnesses than this one I have named? No, he was more merciful to this generation than he was to the city of Nineveh; he sent more than one. He would not even permit this book to go forth as a divine revelation to this generation until he had raised up three other men—Martin Harris, David Whitmer and Oliver Cowdrey, besides Joseph Smith. "But," says one, "perhaps they were deceived, while Joseph Smith was the imposter, they might have been sincere men!" Let us see whether they could be deceived men, and yet their testimony be given as it is here recorded. They have testified to all nations, kindred, tongues and people unto whom this work shall come, that, "we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, and we testify with words of soberness that God sent forth an holy angel from heaven, and he showed unto us the plates from which this record was taken, and he commanded us to bear record of the same and to be obedient unto the commandment of God. We bear testimony of these things, and we do know it we are faithful in Christ we shall rid our garments of the blood of all men," and so forth. I have repeated to you part of the testimony of these three men.

Now is there any chance for deception here? An angel to be sent forth from God, an angel to come down from heaven clothed in glory and brightness! An angel to take these plates and turn them over leaf after leaf and show the engravings thereon! An angel to proclaim to them that they must bear testimony of it to all people, nations and tongues; and at the same time to hear the voice of God out of the heavens proclaiming that it had been translated correctly! Any chance for deception here, so far as they are concerned? Were they deceived? If so, you may as well say that Peter was deceived, that Paul was deceived, that James was deceived, that all the writers of the New Testament were deceived; that all the writers of the Old Testament were deceived, when they testify that they saw angels, for one stands on as good and sound

a foundation as the other; and if the very nature of the testimony as recorded by the ancient writers shows the impossibility of their being deceived, so does the nature of the testimony revealed in the last days show the impossibility of these individuals being deceived. Here then were four men before this church had any existence, four special witnesses, raised up to testify to the truth of the divinity of the Book of Mormon.

Were these all the witnesses God gave before the rise of this church? No, no! There are eight other witnesses whose names are recorded, attached to their own testimony, a testimony which they give expressly to go forth in connection with this record, or in all the translations of this record to every people, tongue and nation under the whole heavens. What do they testify? They testify in words of soberness that they have seen the plates from which this record was translated, that they have handled these plates, that they saw the engravings on these plates, that they had the appearance of ancient work and of curious workmanship, and they bear this testimony in words of soberness, and give their names to go forth to the whole world of mankind. I ask if either of these twelve witnesses have denied their testimony from that day to this? Never, in no instance. Neither of these twelve men, whatever has been his circumstances, wherever he has been, has ever denied his testimony from that day to this. Forty-two years and upwards have passed away since those twelve witnesses, four of whom saw the angel, gave their testimony.

What other witnesses have you besides these? On the strength of this testimony other persons believed in the everlasting Gospel and went forth and were baptized, repenting of their sins, for the remission of them. And God commanded his servants whom he had called and ordained to be apostles in this church and kingdom, to lay their hands upon them, and said that they, the candidates, should receive the Holy Ghost through that ordinance. Did they receive the Holy Ghost? They testified that they did. They prophesied,—they were filled with joy and light, and with a spirit that they never had experienced before. They testified that they had received the baptism of fire and of the Holy Ghost, in fulfillment of the promise. Did God reveal to them anything by this spirit that came upon them through obedience to the Gospel? Yes. What did he reveal? He revealed to them the divinity of this work, the truth of it, and they knew as well as these witnesses whose testimonies are recorded that Joseph Smith was a prophet of God. They knew that no human being by human means could confer the baptism of the Holy Ghost, as they testified they had received it, consequently they became witnesses in their turn, and many of them were sent forth as messengers and missionaries to preach to their neighbors, and into the regions round about, to declare what God had commenced to perform and accomplish in the midst of the 19th century.

By and by thousands received the work. Did they receive the Holy Ghost? Yes, every person who repented sincerely before God, who had faith in the Lord Jesus Christ, and came forth humbly, and was baptized by immersion by those whom the Lord had called and appointed by revelation, did receive the Holy Ghost, by the laying on of the hands of the servants of God. These would constitute thousands of more witnesses in addition to those that I have named.

But let other witnesses speak, besides all these who had received a

revelation of the divinity of this work. What other witnesses did God give? He gave the same witnesses to the Church after it was built up that he gave to the ancient Church. What did he give to the ancient Church? He said to his apostles, as recorded in the last chapter of Mark, "Go ye forth and preach the Gospel in all the world to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe." Notice, now, certain signs were to be given not only to the twelve men to whom he was speaking, but all the world that should believe their testimony, making millions and millions of witnesses. "These signs shall follow them that believe: in my name they shall cast out devils." These believers, not you apostles to whom I am speaking alone, but all that believe the Gospel which you preach, "they shall cast out devils in my name; they shall speak with new tongues, if they shall drink any deadly thing or take up serpents it shall not hurt them; they shall lay their hands upon the sick and they shall recover." What glorious signs to follow the Christians, or all believers in Christ! What has become of all the Christians in all the centuries that are past and gone? Where are they? If there have been any they have had these signs following them. What, do you mean, Mr. Pratt, to unchristianize the world? O no, I am only quoting the words of Jesus. If there have been any Christians in the world for the last seventeen centuries, these signs have followed them. They have laid hands on the sick and the sick have recovered; they have cast out devils in the name of Jesus, for recollect the promise is to all believers, not to a few or a part of them.

Notice the two promises: First, salvation—he that believes, (that is—all believers throughout the world,) and is baptized shall be saved. Will you pretend to say that that promise of salvation was limited to the days of the apostles? "O no," answer all the Christian sects with one united voice, "the promise of salvation is for all Christians in the first age, in all future ages throughout all the world." Very well, come to the next verse, "These signs shall follow them that believe." "Ah," says the Christians, "that is not for us, that is limited to the days of the apostles; that was not intended for the Christians of the second, third, fourth or fifth century, or for the people in our day. No, all we have to do is to claim the first promise and reject the last."

Well, we are not so foolish as all this, although taught by our forefathers, and the pretended Christians around us, that these signs would not follow the believer, yet we were just simple enough to believe that Jesus told the truth, and, consequently, when the servants of God went forth and taught the everlasting Gospel that an angel had brought from heaven, the Lord confirmed the word by signs following. To whom? To those who believed. He promised that they should have certain signs, and they got them, and this was a confirmation to them. Every man and every woman might know whether he or she was a believer or not in the Gospel; if they obtained the signs they were believers; if they obtained no gifts or no signs there was lack on their part, they were not Christians in the full sense of the word.

Don't you think we would have been discouraged after forty years' trial if God had not fulfilled the promise? I think we should. I do not think you would see this large congregation here in this desert mountainous country, I have no idea you would.

find such a people here in such a forbidding country as we now occupy, if God had not, in numerous instances among the nations in which you formerly dwelt, fulfilled his promise, and given you the promised blessing. This therefore, is another evidence, besides the evidence and testimony recorded in the Book of Mormon, an evidence which hundreds and thousands enjoy at the present day. Hundreds and thousands have seen with their eyes and have experienced the power of God as manifested in the various gifts.

This is what constitutes the true Christian Church. This is what distinguishes Christianity from all spurious doctrines, and separates the true from spurious Christianity. This is the great distinguishing point, it is the power of God made manifest through the preaching of the everlasting Gospel. It is this which has gathered this people out from among the nations. It is because their sick have been healed in their own country; it is because thousands of this people, now in this Territory, have been healed themselves. It is because God has shed forth his power by the ministrations of his servants and proved to them with testimonies they never can deny that the Lord God of Israel has spoken from the heavens. Blessed be the name of the Lord our God! Praise his name for evermore, that he has again sent the Gospel in its fulness to the earth. We should praise his name because he has not only restored the Gospel, but the power and authority to preach it, and administer its ordinances! Power and authority sent down from heaven and conferred upon weak mortal man to baptize for the remission of sins! Power and authority sent from the eternal heavens to build up his Church here on the earth; and we see divine power and authority accompaning those who he has thus called and to whom he has thus revealed himself. Consequently our Gospel does not come with the cunning craftiness of man's wisdom. Though we may be poor, illiterate men, taken from our common avocations of life and sent forth by the Lord Almighty to proclaim his Gospel, we have one thing the world has not got. Though we may not be able to proclaim the Gospel in eloquence of language and in the power and wisdom of the world, we have a power that is superior to that —we have the power of the Almighty God. We have his angels to go before our face, his Spirit to dwell richly in our hearts, and his presence to go with us and be with us on our right hand and our left. It is he who performs the work; it is he who proclaims to the inhabitants of the earth by the mouths of his servants, saying, "Repent, and prepare the way for the great day of the coming of the Lord from the heavens."

Will they hear? No, like the people in the days of the flood, they eat, they drink, they are engaged in merchandise and in the traffic of this world, and the voice of inspiration and the power of Almighty God that are being made manifest among the people will not reach their stubborn and hardened hearts, until the Lord, by and by, by his judgments, will pour out his indignation upon all nations. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 17, 1871.

(Reported by David W. Evans.)

OUR RELIGION FROM GOD NOT MAN—ENTER NOT INTO TEMPTATION—NO COVENANTS TO FORSAKE.

In rising to address you this afternoon I feel as I always do, on like occasions,—the necessity of the influence and direction of the spirit of the Lord. We, as a people, believe emphatically in the sustaining hand of the Almighty, and in our speaking and in our hearing in the assemblies of the Saints we always feel that it is a matter of the greatest importance to us. We realize that God is near to us, that we are acting under his guidance and direction, that we are his children and require his aid, and that while we seek unto him for guidance and direction we shall always have his Holy Spirit to lead us in the paths of truth. In this respect as well as many others we differ from the people of the generation in which we live. We came out from among them years ago, because we believed in certain revelations that God had made to the human family; and believing in these principles we have assembled ourselves together as we are found, in these valleys of the mountains, in the Territory of Utah. We have come here, ostensibly and in reality, not to do our own will, but the will of our heavenly Father; not to follow our own pursuits, but to try and pursue that path which he should dictate in all things, temporal and spiritual, pertaining to this world and the world to come; and hence we, as a people, feel and realize our dependence upon the Almighty. We conceive, as the old apostle did in generations past, that "in him we live and move and from him we have our being;" and we conceive that we derive all the enjoyments of life from him. Our religion emanated from him, if it did not we have none, for it certainly is not founded upon any principles that were extant in the world when it was revealed. If he had not revealed his will and we had not believed in that revelation we should not have been here; but believing in that, we are assembled as we are to-day, here, and as we are through the valleys of these mountains. We did not obtain our religion from anybody else, we did not learn it in the colleges of the day nor from any system of theology, nor any religious academy, neither in any theological school. We are not trained, or brought up, or educated, or informed by any intelligence that they have; the religion that we have we received "not of man, neither by man, but by the revelations of the Lord Jesus Christ." This is the position that we occupy to-day in regard to our religious feelings, and if this is a fiction, then our religion is a fiction altogether, for we have none. We claim no affinity, no relationship, no

association with any sect, any party, any religionists that exist on the face of the wide earth; therefore they cannot say, as some profess to do, that we have borrowed certain parts of our religion from others. We have neither adopted the opinions of Socrates, Mahommed, Paine, Luther, or the Hindoos; nor are we indebted to Roman Catholicism, the Greek Church, Episcopalianism, or to Knox, Calvin, Whitfield, Wesley, Campbell, Miller, or any other sects, our religion in its entirety came from God, and we give to him, and not to any man or any set of men, the glory.

In relation to our political position it is precisely the same. There is an inherent principle of right planted in the human bosom, which God has placed there, and which man never could, can not now, nor ever will uproot; principles of inherent right which all intelligent men, when they have sought for the truth, with unbiassed mind, and desired sincerely to know, have invariably found. Governed by the principles of right, and uninfluenced by party power or wealth, there have always been men inspired by an infallible divine afflatus, who have recognized an innate, inalienable principle of justice and equity, in every age and among all nations, and the records of the Babylonians, the Medo-Persians, the Greeks, Romans and more modern nations bear ample testimony to this fact. The principle of right is implanted in the human bosom and inherent in the human family, among all governments that have ever existed, and men of virtue, honor and truth have always arrived at the same conclusions that we have. The founders of our government, under the inspiration of the Almighty, and goaded by an oppressive power, discovered the same elements, the same principles, the same ideas that we have, and enunciated those eternal principles and made them known to the world,—"that all men are born free and equal and have a right to life, liberty and the pursuit of happiness." The founders of the French Republic, about the same time, made a declaration almost verbatim. It is the violation of the natural rights of man that has deluged the earth with blood in all ages. These principles were enunciated also by Joseph Smith, he believed in them, so do we, in the right to think, in the right to speak, in the right to act, in the right to do all things that are right and good and proper, but not in the right to interfere with any other man's rights, any other man's religion, any other man's principles. These are our views. God has planted them in our bosom, they will remain there eternally, for they are principles that dwell in the bosom of God. He is not circumscribed or sectarian in his views, "he causes his sun to shine on the evil and the good, and sends his rain on the just and unjust." We certainly are not indebted for these principles to those who come among us here, but God has implanted them in our bosoms, and they will grow there and take root and spread and prevail, and the worst wish we have to the human family is that the principles enunciated in our Constitution may reverberate over the wide earth, and spread from shore to shore until all mankind shall be free.

These are the things that we are struggling for, these are the things for which we stand condemned at the present day, by the would-be republicans and democracy of this corrupt generation with which we are associated. Nevertheless, we have clung to them and shall cling to them. Do any men come among us with religions that we consider false? All right, let them worship as they please. Let them rant and roar and

pray and halloo to their God, who seems to be deaf and can't hear them, and let them take what course they please but let us alone. We will let them alone. They may halloo until they crack their throats, it will make no difference to us. We care nothing about their opinions and dogmas, we have left their follies and nonsense and cant and hypocrisy years ago, we want nothing to do with it. If they want it they can take it, they can hug it to themselves as a sweet morsel, and take their own course, but let us alone. We are indebted to God for the blessings we enjoy, and this nation, whether they know it or not, are indebted to the same source for all those pure, patriotic, liberal, exalted notions that the wise, enlightened and honest statesmen, inducted into our government years ago, and which those who are not disfranchised among us, experience to-day. But God has nothing to do with the corruption, fraud, hypocrisy and cant that exist, whether among religionists or politicians. He is not the author of it, it proceeds from beneath, from the father of lies. No good man will seek to oppress the good, the pure, the virtuous, nor lend himself as a tool for that purpose. We are seeking for those things that tend to exalt, ennoble and purify the human family. We say to others, get out of our way; let us alone. Hug your creeds! hug your tyranny! hug your corruptions and lies to your bosoms, but let us alone. That is all we ask and mean to have it, for the right and the might, and virtue and truth will prevail; and iniquity, error, tyranny and oppression will by and by be laid low, and Zion will rise and triumph, while the wicked and corrupt are writhing and weltering in the results of their own acts.

They would sympathize with us! We don't ask their sympathy; reserve it for yourselves. They would purify us! What by? By their whoredoms here right in our midst! By their drunkenness, by their gambling, by their hells of infamy which they have introduced, and which are sustained by legal authority here. That is the course they are taking. "My soul, enter not thou into their secret; my honor, with them be not thou united!" Talk about our ladies here associating with such wretches as they! No never! no never!! no never!!! They will not mingle with harlots, they have come of another stock, they are inspired by other feelings, motives and views; they can't bow to it. Let them take their rottenness to their own dens and wallow in it, we want nothing to do with it! They can take their pity and everything else they have got and stuff themselves with it, and I hope that our sisters here, both young and aged, have enough respect for themselves to keep out of the company and society of such corrupt wretches. I don't think it is necessary to say so, but these are my feelings and I tell them.

The Lord has given us a work to do, and by his help we shall do it. He has placed the Gospel of life and salvation in our hands, and we have carried it from the rivers to the end of the earth without begging all over the world for a little help and charity. We can go trusting in God. The elders of this church, whom I see around me, have wandered over this wide world, trusting in the Almighty for their support, and he has been with them, and they don't need to cringe and bow, and lie, and misrepresent to get somebody to give them a little money to help them on with their religion.

We believe in the great truths which God has revealed for the salvation of the human family; we are engaged in building up and establish

ing the Kingdom of God on the earth. The great Eloheim is our father, friend and benefactor; we lean upon his arm, and we know that he will guide and direct, influence and control the affairs of his people, therefore we rely upon him. We have engaged in nothing but what we have been directed by the Almighty in, except some of us who have got aside into transgression. We are married to our wives and don't want any other associations. We respect and honor them, we cleave unto them, and we will do so in time and throughout all eternity. (Congreation said "amen.") Some of our miserable apostates may shake and tremble in their boots when somebody at the East tells them what is going to come. They may break their covenants with God and their wives, and forsake them. We are not afraid of these things, we have learned a lesson, not in their school. We can't forsake those whom God has given to us, but we will cleave to them for ever and for ever, worlds without end. That is our view; that is mine. I have no covenants to violate, nobody to forsake. This people's God is my God, their religion is my religion, where they go I hope to be found, where they live I wish to live, where they die I want to be buried. I want to be associated with them in time and in eternity. I don't believe in the God of the religions of this world, nor in their heaven, nor in anything pertaining to it. I don't want to go to a heaven "beyond the bounds of time and space." I don't want to worship a God "without body, parts or passions." I have no reverence for him. I don't want anything to do with him. They can worship him and go to their own heaven, and let us alone.

I will tell you what we have to do as Latter-day Saints—live our religion, keep the commandments of God and be virtuous. Do not mingle with these abominations that have been imported into your midst, keep away from them and let them alone, and let the wicked and corrupt wallow in their wickedness and corruption. Have nothing to do with it. Don't go to their balls, assemblies or associations, keep apart from them and let them alone, they are not worthy of your association. We live in a purer atmosphere, we breathe a purer air, we worship another God, we have another religion, one that is very willing and liberal enough to extend to all the rights that all men want, but we will not associate with them in their corruption and infamy. They may wallow on "Whiskey" St. and have their whore houses if they like, and be sustained if they so choose by judicial authority, but God deliver us from them! We want nothing to do with them. I am ashamed of such things, and did think once there was some decency among men, but I am changing my opinion. Let us cleave to our religion and humble ourselves before God, pray to him, keep his commandments, and be virtuous and pure and holy! Remember your prayers, be true and faithful to each other and to your covenants, keep the commandments of the Almighty, and the blessings of Israel's God will rest upon you, and no power this side of hell or the other side either shall harm you. It is our duty to serve God; it is God's duty to take care of his Saints, and he will say to all powers that may be arrayed against you, as he did to the mighty swelling flood, "Hitherto shall thou go and no further, and here shall thy proud waves be stayed."

We are in the hands of God, and our enemies are in the hands of God, we are all in the hands of the

Almighty, and he will sustain the right, and Israel shall be victorious, therefore you need not trouble about what this man or the other man, or this combination or the other combination can do, they can do nothing but what God will let them; for the God we serve is not dead, he lives yet, and he hears the prayers of his servants, and he will stand by and save and deliver them, and Israel shall rejoice and truth shall prevail, and the kingdom of God will roll onward, and the purposes of God will be accomplished. The potsherds of the earth may strive with the potsherds of the earth; but in interfering with righteousness and virtue they may run against the fierce bosses of Jehovah's buckler, and he will tell them by and by to: "Stand back, touch not mine anointed, and do my prophets no harm!" He will deliver Israel and his Saints shall be joyful in him.

Brethren, God bless Israel! I thought I would like to say a few words to you. Be not timid, any of you, for God is on the side of right, and he will protect his people; and let their enemies look out! Don't fight! You need not think anything about that. Fear God and keep your powder dry, but don't shoot anybody. Be ready always. Watch everybody in all their operations. Be quick, lively and energetic, but you need not fear. We want no vigilant societies here, nor bloodtubs, nor "Pluguglies," nor Ku-Klux, nor John Brown raids, nor Jayhawkers, as they frequently have down east and west and south. We don't want any secret organizations of any kind, nor any infractions of law.

Let others be breakers of the law, and us the keepers of it, let others trample under foot human rights, and us maintain them. If we were in Russia we would take all the liberty they would give to us, and we will take all we can get here, and the remainder we will contend for, and we will keep contending for it until honor and honesty and truth can hold up their heads unabashed before the world, and until all that love honor, truth, integrity, pure and correct principles and equal rights shall be exalted and the wicked be put down.

These are the things we are contending for, and we will keep contending for them as long as we live, and we will instruct our children after us to contend for them. If others want to play the part of tyrants let them do so and they will find the tyrant's end. It is for us to keep the commandments of God, and in doing that we need not break the laws of the land. Why, bless your souls, we can live anything that anybody else can! We profess to be governed by a higher law, let us move in a higher atmosphere; and let these miserable dogs take their course, pursue their own path and do as they please. We can submit to anything that they can. Don't be troubled, you need not be hurt. We do not propose to leave here; they are not able to rob us of all. They may do a little stealing. They have laid out great plans, but they will accomplish very little. We can stand it if they can. I would rather be the man that was robbed than the robber; I would rather be stolen from than be the thief; I would rather be the oppressed than the oppressor; I would rather suffer wrong than do wrong. And if they can stand these things we can, and let us do it manfully and womanfully.

I am glad there is a little spirit among our sisters, and that they dare say their souls are their own. I don't like to see people sneaking about with their heads down, and fretting about every little wind that blows. It will be all right with us, never fear. We

will live so far above them that they can't touch us; and their infamies will be so plain that they will be proclaimed on the housetops, and everybody will be ashamed of them as we are to-day. May God help us to do right and to be faithful in keeping his commandments, in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 9, 1871.

(Reported by David W. Evans, Transcribed by Masters Feramorz Young and John Q. Cannon.)

ORDER—SPIRITUAL GIFTS—TEMPLES—THE NEW JERUSALEM.

Brethren, sisters, and strangers, I wish to address you for a few moments this forenoon, and to speak upon those things that may be put into my mind. We, all of us, believe that our God is a God of order, that all things that are conducted by him are conducted in the most perfect order, according to law. Hence it is written somewhere in the New Testament, I think in the 14th chapter of Paul's 1st epistle to the Corinthians that: "My house is a house of order and not a house of confusion." What we mean by this is, that everything pertaining to the salvation of men, which is acceptable in the sight of heaven, must be in accordance with strict law. In other words, that the Lord designed a work among the human family according to those laws that were ordained by him from before the foundation of the world. If he desires them to be baptized with fire and with the Holy Ghost, he has ordained a law through and by which mankind may be made partakers of the blessing. If he is willing to extend mercy and pardon to the children of men he has ordained a law, namely, faith in his Son Jesus Christ, in the atonement that he wrought out in the ordinances and institutions of the Gospel that he established, requiring the human family to repent, and reform their lives, to put away their sins, break off from every manner of evil and enter into a covenant with him to serve him faithfully, and to manifest their repentance by obeying a certain ordinance, then comes forgiveness. That ordinance is baptism, which must be performed according to the pattern and law of heaven; it must not be varied from. Sprinkling will not do; pouring water on the head will not do; baptism administered by a man having no authority from heaven will not be accepted; it must be administered according to law, order and authority, by one who is commissioned, to whom the Lord has spoken and to whom he has given revelation and called to

perform that work, then it will be acceptable, and will be acknowledged in heaven, and be recorded in the archives of eternity; and when the books are opened it will be found in those books that that man or that woman has complied with the order of God's house, given heed to the institutions and ordinances of his kingdom, and having continued to do so to the end he or she can be saved.

God has also ordained that when he bestows upon the children of men spiritual gifts that they must be received in order; they must be given according to the laws and institutions of the church, through the administration of that authority and power that he has established here on the earth. Hence, Paul, in writing to the saints in his day, said to them on a certain occasion that he greatly desired to visit certain branches of the church in order that he might impart to them some spiritual gifts. Why not receive these spiritual gifts in some other way? Why not receive these great and choice heavenly blessings according to our own will? Because God is a God of order and his house is not a house of confusion. If he desires to bestow any great, choice heavenly gift upon his servants and handmaidens he has ordained an authority and set that authority in his church, and through the administration of the ordinances that pertain to that heavenly gift they may be made partakers thereof.

God has promised in the sermon on the mount a very great blessing to the pure in heart:—"Blessed are the pure in heart for they shall see God." How great is the blessing that is here pronounced! They shall see God. God is a being who is willing to reveal himself, even to his children here on the earth. If they will abide by law, give heed to the ordinances that he has ordained, and walk in consistency with the principles that are revealed, they may come up to that high privilege here, in time, that the vail will be taken away and their eyes can look on the face of the Lord, for they are pure in heart. I know it is written in other places that no man hath seen God at any time. In the book of Exodus it is written that "no man shall see my face;" and then again, the same book says that Jacob saw God face to face and talked with him. Again it is written that Moses talked with the Lord face to face as a man talks with his friend. How shall we reconcile these passages of scripture? If we take the scriptures in their true import, and according to the general tenor of their reading, they are easily reconciled. No natural man hath seen God at any time. A natural man could not behold the face of the Lord in his glory, for he could not endure it; but when a mortal man or woman here on the earth has put away the natural or carnal mind; when he or she has put away all sin and iniquity, and has complied with the laws and commandments of God, then, like Jacob of old, he or she may see God face to face, and, like Moses, talk with the Lord as one man talks with another. It is written here in this book which you and I have received as a part and portion of our rule of faith and practice, "The Book of Covenants," as follows: "Verily thus saith the Lord; it shall come to pass that every soul that forsaketh his sins and cometh unto me and calleth on my name and obeyeth my voice, and keepeth my commandments shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world, and that I am in the Father and the Father in me; and the Father and I are one." Again it is written in another revelation: "And in as much as my peo-

ple shall build up a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it, yea, my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled I will not come into it and my glory shall not be there, for I will not come into unholy temples, etc."

I have read these sayings, in order that the Latter-day Saints may perceive that God is willing that you and I and the least of those that are called Latter-day Saints, if they will purify themselves before him and call upon his name, keep his commandments, obey his institutions, comply with the order of his house, regulating their lives and conduct by every word that proceeds forth out of his mouth—may rend the veil, and be permitted to gaze upon the face of our Redeemer and Creator. This was the privilege of the Saints of God in times of old. Paul in addressing the Saints who lived in his day writes thus:

"Ye are come unto Mount Zion, unto the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, unto God the judge of all, and Jesus the Mediator of the New Covenant."

What high privileges and great blessings were conferred upon those former-day Saints! They had been enabled by their faith to come up before God and claim, not only those common spiritual gifts that are imparted to the church for the mutual edification of its members, but they were also permitted to rise still higher, by virtue of their faith, and gaze upon the heavenly Jerusalem, to come unto mount Zion, to the city of the living God. They could behold the face of God, the face of the Lord Jesus Christ, and the faces of an innumerable company of angels,—the church of the First Born, and mingle themselves, as it were, in their society. All these things were obtained through obedience to the laws and institutions that God had made manifest in the midst of his house.

When the Lord commanded this people to build a house in the land of Kirtland, in the early rise of this church, he gave them the pattern by vision from heaven, and commanded them to build that house according to that pattern and order; to have the architecture, not in accordance with architecture devised by men, but to have every thing constructed in that house according to the heavenly pattern that he by his voice had inspired to his servants. When this was complied with did the Lord accept that house? Yes! They having complied with the order and built the house according to the pattern, the Lord condescended to grace that house with his presence. In that house the veil was taken away from the eyes of many of the servants of God and they beheld his glory. In that house the Lord Jesus Christ was seen by some of the Elders of the Church in heavenly vision standing upon the threshhold of the pulpit, proclaiming himself to be Alpha and Omega, the first and the last, the Great I Am, &c. And he gave keys of instruction and counsel and authority to his servants, declaring unto them that he accepted that house at their hands, and inasmuch as they had been faithful in the performance of their duty in building a temple to his name, he blessed them therein. He also proclaimed unto them that from that house his servants should go forth armed with the power of his priesthood, and proclaim the Gospel among the various nations, and that many people should come from the uttermost parts of the earth and praise the

name of the Lord in Zion, and in the midst of his house. Thus did the Lord, when we fulfilled on our part, fulfil his promises on his part. So, in the latter-days, when the Lord our God shall permit us to build that house of which he has spoken in the paragraph just quoted from the Book of Doctrine and Covenants, it shall come to pass in that day that all who are pure in heart that enter into that house shall see God. Thus we perceive that the Lord chooses to have a house built unto his holy name, wherein he shall manifest his glory and power.

When Moses reared a tabernacle in the wilderness of the land of Egypt according to the pattern that God gave unto him did the Lord acknowledge it? He did. Did he show forth his power and glory in that house? He did. Did a cloud rest upon it by day and a pillar of flaming fire hover over it by night? Yes! It was done according to the pattern and according to the heavenly order and commandment of the Great Jehovah. So, when the servants of God in the last days shall build a house in the the tops of the mountains, he will acknowledge it if they build it according to the pattern which shall be revealed from heaven, on the spot that the Lord shall designate by his own voice, and in the time and in the season, proclaimed by the Almighty. It shall come to pass in that day, also, that the Lord will show forth his glory in that house, and the fame thereof shall go forth to the uttermost parts of the earth: all people, nations, languages and tongues, kings upon their thrones, and many nations will say, "come let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways." That is, that he may inform our minds concerning the order and laws that pertain to his house and kingdom, that everything may be done by law and authority, that what is done here on the earth may be acknowledged and recorded in the heavens, for the benefit of those who believe.

I have about five minutes more. We read in the scriptures of divine truth that the Lord our God is to come to his temple in the last days, as was quoted yesterday by Elder Penrose. It is recorded in the 3rd chapter of Malachi that "the Lord whom ye seek shall suddenly come to his temple." This had no reference to the first coming of the Messiah, to the day when he appeared in the flesh; but it has reference to that glorious period termed the last days, when the Lord will again have a house, or a temple reared up on the earth to his holy name. "The Lord whom ye seek shall suddenly come to his temple, but who shall abide the day of his coming? Who shall stand when he appears? For he is like the refiner's fire and like fuller's soap. He shall sit as a refiner and purifier of silver upon the sons of Levi; that they may offer an offering unto the Lord in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old and as in former years." The Lord intends to have a temple not only in Zion, but, according to this, in old Jerusalem; and he intends that the sons of Levi shall receive their blessings—the blessings of their priesthood that were conferred upon them in that temple; and he is determined that the ministers in that temple shall be purified as gold and silver is purified, and he is determined to sit as a refiner's fire in the midst of that temple. So it will be in the temple in Zion, for behold in the last days the Lord will rear up Zion upon the American continent, and he will also rear up Jerusalem on

the eastern hemisphere. Zion on the western continent will be the place where the Lord will also purify and cleanse these two priesthoods,—the priesthood of Levi and the priesthood of Melchizedec—the lower and the higher priesthood,—and they will be filled with the glory of God upon Mount Zion in the Lord's house.

Let me read a few passages in the Book of Covenants. Thirty-nine years ago a revelation was given, a passage or two of which I will now read; "A revelation of Jesus Christ unto his servant Joseph Smith and six Elders, as they united their minds and lifted up their voices on high. Yea the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken again by the mouth of his prophets, for the gathering of his saints, to stand on Mount Zion, which shall be the city of the New Jerusalem, which city shall be built, beginning at the temple lot which is appointed by the finger of the Lord in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith and others with whom the Lord was well pleased."

I now notice another prediction: "Verily this is the word of the Lord, that the city of the New Jerusalem shall be built up by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation, for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

We will now read an item from the sixth paragraph: "The sons of Moses," that is, those that pertain to the two priesthoods, "the sons of Moses and the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be established in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron," that is, those who receive the two priesthoods, "shall be filled with the glory of God upon Mount Zion in the Lord's house, whose sons are ye, and also many whom I have called and sent forth to build up my church; for whosoever is faithful to the obtaining of these two priesthoods of which I have spoken, and the magnifying of their calling are sanctified by the spirit unto the renewing of their bodies, that they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God," etc.

Here then we see a prediction, and we believe it. Yes! The Latter-day Saints have as firm faith and rely upon this promise as much as they rely upon the promise of forgiveness of sins when they comply with the first principles of the Gospel. We just as much expect that a city will be built, called Zion, in the place and on the land which has been appointed by the Lord our God, and that a temple will be reared on the spot that has been selected, and the corner-stone of which has been laid, in the generation when this revelation was given; we just as much expect this as we expect the sun to rise in the morning and set in the evening; or as much as we expect to see the fulfillment of any of the purposes of the Lord our God, pertaining to the works of his hands. But says the objector, "thirty-nine years have passed away." What of that? The generation has not passed away; all the people that were living thirty-nine years ago have not passed away; but before they do pass away this will be fulfilled. What is the object of this Temple? The object is that the Lord may,

according to the order that he has instituted, unveil his face to his servants, that those that are pure in heart and enter into that temple may be filled with the glory of God upon Mount Zion in the Lord's house; and, finally, whatever we may be called upon to do, whether it be building temples, cultivating the earth, organizing ourselves into co-operative companies to carry out the purposes and designs of Jehovah; whether we are sent abroad on missions or remain at home, it matters not, all things must be done in order, all things must be performed according to law, so that they will be acceptable in the sight of heaven, and be recorded there for the benefit of the people of God here on the earth. Why? Because God is a God of order; he is a God of law. God is that being that sways his scepter over universal nature and controls the suns and systems of suns and worlds and planets and keeps them moving in their spheres and orbits by law; and all his subjects must comply with law here on the earth, that they may be prepared to do his will on the earth as his will is done by the angelic hosts and those higher order of intelligences that reign in his own presence. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 3, 1870.

(Reported by David W. Evans.)

DEBTS—INGRATITUDE—CONFIDENCE—OUR RELIGION.

I have a few words to say to the Latter-day Saints with regard to borrowing money and not repaying it. The individual referred to by Brother Carrington is not the only one who has done this. If we were to do justice by them I think we should deprive them of the fellowship of the Saints until they learned to keep their word and to deal honorably with their brethren. It is bad enough, quite bad enough, to borrow from an enemy and not to repay him; to do this is beneath the character of any human being; but all who will borrow from a friend, and especially from the poor, are undeserving the fellowship of the Saints if they do not repay. If anybody in the congregation is disposed to make a motion to that effect I certainly should put it to the vote. Then again, I will pause. There are circumstances that are discouraging, and which naturally weaken the faith and confidence of the Saints, and few things more so than to send money to bring the poor home to Zion, and, after teaching them how to take care of themselves, to accumulate the necessaries of life around them, and when they become comfortable and have a little to spare, for them to lift their heels against God and his Anointed. And this is not unfrequently done.

I look over the congregations of the

Saints as I travel through the Territory and I see quite a large percentage of people who, I know, never in their lives owned a house, a foot of land, a horse, a wagon, a carriage, an ox, a cow, a sheep, or even a fowl. But gather them here, make them comfortable and put them in happy circumstances and they often forget their God, their covenants and their benefactors. I do not know of anyone, excepting the unpardonable sin, that is greater than the sin of ingratitude; and I do think that many of this people are guilty of it. I will say, however, that if there be those in this congregation who have held out to the poor Saints any prospects of helping them to gather, keep your word with them.

A very serious question frequently arises in my mind with regard to the character of men and women. It is this; "Are our characters our own?" We may say "yes, we form these characters." Suppose that we are fortunate enough to form a good, honest character in the minds and in the faith of those who are acquainted with us, do not those characters belong to our neighbors, although we may be the framers of them? And I would like to ask: Have we the right to destroy them? It is a serious question with me. If we have confidence in each other, and our conduct has been such that we have created confidence in the feelings of our neighbors towards us, have we a right to destroy that confidence? Is it not sacrilege? I will simply reply by giving my views with regard to myself. According to the knowledge which I possess it is a great deal easier for an individual to preserve a good character than to frame and make one if it is lost. It is much easier to keep a fort when it is well armed and defended than to give it into the hands of the enemy and then regain it. Consequently we had better keep our characters, if they are good, than to suffer the enemy to rob us of them.

Now, to the Latter-day Saints, I will say that when you received the Gospel in foreign lands you received no more, in comparison, than a child receives at school when he learns his first lesson. If he masters the alphabet he thinks he is progressing finely. If the Saints receive the alphabet abroad they are doing well. When they come here they have more to learn. The school we are in will never cease; the lessons we have to learn will never be less than those which we have received: they will never end; consequently it is important that we school and train ourselves until we are in subjection to the mind and will of heaven.

In passing through the world I see that the most of parents are very anxious to govern and control their children. As far as my observations have gone I have seen more parents who were unable to control themselves than I ever saw who were unable to control their children. If a mother wishes to control her child, in the first place let her learn to control herself, then she may be successful in bringing the child into perfect subjection to her will. But if she does not control herself how can she expect a child,—an infant in understanding—to be more wise, prudent and better than one of grown age and matured? I think it would be asking too much. If we will school ourselves and bring our own tempers and dispositions into subjection we shall then have influence to do good, over the minds of our acquaintances; but if we do not control ourselves how can we have influence over others? You let two men meet, for instance, say two neighbors, between whom there is a difficulty, and one is full of anger and

wrath and he is ready to settle the matter on the spot; but the other one, calm and quiet in feeling, says: "Neighbor, stop a moment, let us look at and reason on this subject; I perceive that you are angry this morning, you are not in a good temper, and are not in a situation now to consider this matter justly. Wait a few moments and see if this evil influence will depart from you. We will then endeavor to revise this matter thoroughly and learn who is to blame." Now the one who is calm and full of judgment, discretion and patience pretty soon overcomes the opposite influence. Which of the two has the mastery? The one who is angry or the one who is full of patience? Why, the one who is angry at once submits in his own feelings to his superior. Who is the superior? The one who has possessed his soul. If we take this course we will gain influence.

But we do know, the Christian knows, the heathen knows, and the whole world of mankind knows, and it is acknowledged by all, that confidence is lost; the members of the human family have not confidence in each other, as nations, individuals, kings, potentates, statesmen, or as officers of governments; and I am sorry to say that people have not confidence in each other as Christians. Confidence is lost. The work in which you and I have enlisted is to restore confidence in the minds of the people; and when I hear of circumstances transpiring in which brethren forfeit their word I regard it as a blot upon the character of this people. We should keep our word with each other. And if we have difficulty of misunderstanding with each other, talk it over, canvass the subject thoroughly, seriously and discreetly, and we shall find that all difficulties will be remedied in this way easier than any other; and we shall also find that nearly every difficulty that arises in the midst of the inhabitants of the earth, is through misunderstanding; and if a wrong in intent and design really exists, if the matter is canvassed over in the manner I have advised, the wrong-doer is generally willing to come to terms.

This restoration of confidence devolves upon us, then let us do what we can in our humble sphere to do so among ourselves in the first place, and by-and-by it will reach to others. I am happy to say that those who are not of us have a great deal more confidence in us, in many respects, I mean as business men and traders, than in any other community on this continent; and I do not believe that there is a community in the whole of Christendom, the members of which pay their debts as well as the Latter-day Saints. But they are not up to the mark, and are defaulters in many respects; yet they may not be nearly so much to blame as outward appearances seem to indicate, for there are so many men who will deal on prospect, really believing that their business matters are so propitious and promising that they will be able to make both ends meet and accomplish all their designs. Such persons have more confidence in themselves and in future fortune than they should have; and through this the Latter-day Saints oftentimes fail in their business transactions and engagements with one another. How desirable it is that we should be prompt with each other in every respect! Failure in this is often the source of ill feeling and of a bad reputation. How often I have heard the saying, from my youth up, "There is a bad neighbor," or "such a one is a bad neighbor!" But in most of such cases which have come under my notice, I have learned that the "bad neighbor," wants that re-

turned which others have borrowed, and at the time they have promised; and if they were not prompt and true to their word he speaks uncomfortable words and gets angry. And, as a general thing, I have found that "bad neighbors" in a country are, in nearly every case, men who are very prompt, and because others are not so, difficulties arise; for instance, Mr. A. goes to Mr. B. and says, "Can I borrow your hoe, plow or wagon of you today?" Says Mr. B., "Yes sir, you can have it, if you will return it in the evening, for I shall want it early to-morrow morning." But to-morrow morning comes and the plow is not brought home, and here stands the team and the hired man and boy waiting for it, and thus anger is created. These little bars should be put up. It is hard for us to enjoy that spirit of peace that we should enjoy unless we are very prompt in our dealings with each other. We sometimes say to the brethren, "We do not see nor understand how in the world you can enjoy your religion unless you have a good fence around your garden; you have a fine garden with good vegetables and fruits growing, but no fence around it." "Well, it is the law here for people to take care of their cattle." "Yes, but they don't do it." In this garden there may be a patch of beans coming on finely, or some young fruit trees growing thriftily. The owner of the garden gets down on his knees for morning prayer, and presently he hears a rush round the house. "What is the matter?" "Why cattle are in the garden." I think he cannot pray much. It destroys the spirit of prayer and takes peace from him. But let him put a good fence around his garden, orchard or field and he can kneel down and pray in peace, and ask his heavenly Father for the blessings he wants, and not be interrupted, and the devil is fenced out. Well, in all these things guard against temptation, against this loose life, and be prompt in everything, and especially to pay your debts.

The Perpetual Emigrating Fund is not doing anything this season.

But it is painful to hear the cries, wishes wants and importunities of the poor Saints. If we will do right we shall have abundance to gather the poor. They must all have a chance, although many of them forsake their God, deny their Savior, forsake their brethren and turn away and become traitors, yet they must have their chance. Gather them, give them all the chance possible for life and salvation, and if they receive it right, blessed are they; if they reject it, their blood be upon their own garments.

I want to say a few words with regard to our religion, our spiritual faith and belief, to my friends who are here. I am accosted frequently with the expression, "I think you have done wonders here, but I do not believe anything of your religion." Now, you certainly do. There is not an infidel in the world but who believes in our religion more or less; and the same is true of the heathen and also of professing Christians and their ministers; but they do not know how to define it. They believe in a God, but they do not know how to define that God. If they turn to the Bible and read, it will tell what God is; it will describe the character and form of the very God that the Christians serve. He has a body, parts and passions; he has feelings, sensibility, principle, attributes, and powers and this Bible proves it definitely to every person who really believes the Bible is true.

Do the Christian world believe in the Son of God—the Savior of the world? They say they do, and we certainly do; and we also believe that

he came and died for sinners—died to save the world. Do the Christian world believe it? Yes, they say they do. Do not we believe alike? Yes. They do not know how to define it, but we do. Do they believe in the gifts and graces of God? They certainly do. I have heard ministers begin to preach and read from the scriptures and give their interpretations of what the Lord meant. I have said to them "there must be more revelation in the world than ever before, for how can you tell what the Lord means, if you do not read it, unless he tells you?" Here is the word of inspired men, but you say it does not mean what it says. I believe it means what it says, where it is translated correctly. I believe that inspired men said what they meant, and meant what they said. I believe that Jesus said precisely what he meant, and meant precisely what he said. Do Christians believe this? They say they do, and I have heard ministers of the gospel declare that they believed every word in the Bible was the word of God. I have said to them "you believe more than I do." I believe the words of God are there; I believe the words of the devil are there; I believe that the words of men and the words of angels are there; and that is not all,—I believe that the words of a dumb brute are there. I recollect one of the prophets riding, and prophesying againts Israel, and the animal he rode rebuked his madness.

Do you believe all this is the word of God? If you do you certainly believe more than I do. The words of the Lord are the words of the Lord, and the revelations God has given concerning himself are true. When Moses wrote and said that man was formed precisely in the image of God he wrote the truth. We are the children of our father,—his offspring, of the same family; we belong to him by birthright, and we are his children and Jesus is our brother. Does the Bible tell all this? Just as plain as words can tell anything. The Christian world do believe "Mormonism," and "Mormonism" is the truth.

"Where is your code, your particular creed," says one. It fills eternity; it is all truth in heaven, on earth or in hell. This is "Mormonism." It embraces every true science and all true philosophy. Is this so? Certainly it is; but vain philosophy is the result of vain conjurations of the brains of men. How often we hear men philosophise about what would have been suppose we had not been here, and suppose the earth had not been made, and suppose Adam had not come into the garden of Eden, and suppose he had not sinned, what would have been the condition of the world! Always arguing from false premises, and on a false foundation. Facts are facts, and we might as well argue that there is not a railway across this continent to carry the people and goods as to argue that Adam was not in the garden of Eden, that he did not fall, that sin is not in the world or that Jesus is not the Christ. The negative of these propositions is hard to prove, but the affirmative is easy to prove and comprehend, and easy to understand and live by.

Well, I will say that our religion is nothing more nor less than the true order of heaven—the system of laws by which the Gods and the angels are governed. Are they governed by law? Certainly. There is no being in all the eternities but what is governed by law. Who is it who desires to have liberty and no law? They who are from beneath. This is what Lucifer, the Son of the Morning, wanted. He wanted to save the world without law, to redeem the

world without order. There must be law, order, rules and regulations; there must be a system of government; and, to have a kingdom of God on the earth, there must be a king, and subjects to rule, and territory for those subjects to dwell upon. These things comprise the kingdom of God, the embryo of which is now being formed by the Latter-day Saints, by the will of the Father, by the power of God; and they will endure and truth will prevail, and we need not be afraid as to the result.

True science, true art and true knowledge comprehend all that are in heaven or on the earth, or in all the eternities. By these all beings exist, whether they be celestial, terrestial or telestial; or whether they are from beneath and dwell with the devils among the damned. All truth is ours. Now, if anybody wants to make a trade, come on! If you have truths, and I have errors, I will give ten errors for one truth. I have said a great many times to my friends, "if I have errors bring on your truth." I have embraced the Gospel of the Son of God, by the world termed "Mormonism," simply because it is true; and there is no power, no argument, no true philosophy, no principle of science, there is no truth from heaven, no word of God or of angels that says to the contrary; but all agree that this is the word of God, this is the power of God, this is life everlasting; and we can say, as it was said in old times, "This is eternal life to know the only wise and true God and Jesus Christ whom he has sent," and thanks be to God we are tolerably well acquainted with him, and with the principles which he has revealed for the guidance and salvation of the children of men. He extends life and salvation to all, and says, "Come to me all ye ends of the earth and be ye saved." Is there any person excused, any left out of doors, to whom no invitation is sent? Not one. It was a marvel to me, when I first believed, how it was that professing Christians in the world need to repent. But I took this ground in my own mind, and I carried it out. Said I, "If I have no sins to repent of let me repent of that religion that I have embraced that is not true." So we say to all others. If you have been righteous from your birth up, and have never committed known sins and transgressions, be baptized to fulfil all righteousness, as Jesus was. If you can say you have no sins to repent of, forsake your false theories, and love and serve God with an undivided heart.

God bless you. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 3, 1871.

(Reported by David W. Evans.)

NO TIME TO DO WRONG—SAVE THE CHILDREN.

I have been unexpectedly called upon to stand before you to give expression to my feelings, and I trust while so doing that I may be led by the spirit of the Lord. It behoves "Mormon" Elders to be always prepared,—"minute men," for they do not know at what moment they may be called upon to perform some duty connected with their calling. The Savior admonished his apostles and followers, saying, "Be ye always ready," and he illustrated it by a parable to the effect that if the good man of the house knew the hour the thief would come he would be prepared for him, and his house would not be broken open. So with the Latter-day Saints, and especially those who bear the priesthood, for they are liable, at any time, to be called upon to go and preach the Gospel to foreign nations, or to get up in the midst of the Saints to bear testimony of the truth, to exhort to faithfulness and diligence, and to show forth the light that is in them in persuading their fellow-beings to do that which is right in the sight of God. We should be prepared all the day long for any emergency, no matter whether it be life or death. Life is very uncertain with us, we do not know this moment what the next may bring forth; therefore the religions of the day will not answer for the Latter-day Saints any more than they will answer, in reality, for those who profess to believe in them, because they are unsound. It behoves us as the children of God to be always prepared for every duty and for every event that may transpire in life, that we may not be taken unawares, caught off our guard or out of the path that leads to eternal life. The Lord may call us when we little think of it, or require labors at our hands when we are not prepared; which would be an awkward position, and very unpleasant to a person who had any regard for his character, before God, and in the society of his friends. There is no time to lay off the armor of Christ; there is not a moment in the lives of the children of men when they can afford to serve the devil; it is always the best to be on our guard, be honest, and honorable in the sight of God and man, which is the path of safety.

Not because honesty is the best policy, but because it is the duty of every individual on the face of the earth to be so; and because, so far as we the Latter-day Saints are concerned, we have voluntarily covenanted with the Lord to keep his commandments and to forsake sin. We have done this because we have been convinced that this is the only way to find favor with God and to obtain salvation in his presence.

Then there is no time to swear, no time to cheat our neighbor or to take

advantage of him, there is no time to waste and fritter away in foolishly decorating our bodies, or to acquire means to devote to that which will grieve the Spirit of the Lord and disqualify us to receive solid blessings from his hands. The Latter-day Saints have no time to drink whisky, or to waste in following the silly fashions of the world. There is too much to do and too many labors for us to perform to have time for anything of this nature. Yet how often do we see those who profess to be Latter-day Saints,—who should be the servants and handmaids of God,—those who have received the holy priesthood, turning away from the path of rectitude and following after the foolish fashions, frivolities and vices of a corrupt and depraved world? I am sorry to say that this is seen too often! But if there was only a single instance of it among all the Latter-day Saints it would be too often, for, as I have already said, we have no time for anything of the kind. The world is before us, wherein are millions of our fellow-beings in darkness, who have never had the privilege of hearing the truth. We are chosen to be ministers of the Gospel unto them. Every man and woman who professes to be a believer in the Gospel revealed in this last dispensation should live so that their light may shine; their character should be such that no one on earth could take exceptions from it. They should live pure, holy, virtuous lives before God. Their acts should speak louder than it is possible to speak with words, their conduct should evince the truth and sincerity of their professions. But when people come into our midst what difference do they see between the conduct of many calling themselves Latter-day Saints, and that of the world at large? Not any. Says the stranger, "I do not see but you 'Mormons' are about the same as other people. You can smoke cigars, frequent whisky and billiard saloons, or perchance gambling places (if any), and take the name of God in vain, the same as anybody else." And I have been told that if you go into these places you will be almost sure to find there some who are called "Mormons;" young men, and old, sons of the prophets, if you please, and that this practice is increasing in Salt Lake City,—the central city of Zion where dwell the priesthood and the authority delegated by heaven for preaching the Gospel and admistering the ordinances thereof, for the salvation of the children of men. What difference, then, can they see between these and other folks? for it is this class that they do see, and yet many that are falling into these disreputable habits are men who hold the priesthood,—Elders in Israel and their sons; and perhaps strangers who come here have seen and heard some of them preaching the Gospel abroad, and when they come here they find them spending their time and means in whisky and billiards, and in other foolish and wicked ways:—indeed every way but the right way. What do such habits speak for men who indulge in them? Shame and disgrace. I want to tell my brethren and the strangers before me to-day that we have no fellowship for any such men, no matter who they are. They may call themselves Latter-day Saints, and you may have seen them abroad preaching the Gospel; but when you find them indulging in the course I have indicated they have fallen, dishonored their calling, disgraced themselves; they are no longer Latter-day Saints, but apostates, and we have no fellowship with them, for they are unworthy of the Redeemer's cause. That cause has for its object the reclaiming of the world from sin;

the overturning of everything that tends to degredation and evil and to the shame and degeneracy of the people, and the Saints are the chosen instruments in God's hands to accomplish this work, and we mean to prosecute it to the uttermost—to fight the good fight of faith, and though many may turn aside the work is onward and upward, and it will grow and spread until the purposes of God are consummated. He has commenced his great work,—his strange work and his wonder, and he will roll it forth with rapidity and will consumate his plans in the day in which he has set his hands to gather his people, and that is this day, the evening of time—the closing moments of the last hour of the seventh day as it were. We are living in that eventful time, and the Lord has set his hand to gather his people. He has called them forth out of Babylon. His voice is calling aloud to the inhabitants of the earth to come out of Babylon that they receive not of her plagues and that they partake not of her sins.

We do not want to bring Babylon here—the gathering place appointed by the Lord for his people; but we want to take every precaution and to adopt every preventive measure in our power to stay the inroads of the evils which characterize Babylon, which are so condemned in the laws of God, and which are so repugnant to the spirit of the gospel. We do not want these things here; but we are not supreme; we cannot govern as we would wish. Not that we desire to rule with an iron hand, oppressively. It would not be oppression to me, for the proper authorities to say, —"You shall not take intoxicating liquors; you shall neither manufacture nor drink them, for they are injurious to your body and mind," nor would it be to any Saint—but what oppression it would be to a certain class! Yet I hope to see the day when, within the pale of the kingdom of God, no man will be allowed to take intoxicating liquor; and make—I was going to say, a *beast* of himself. But I do not name it, rather to make a degraded *man* of himself. Beasts would not degrade themselves as men do. The habits of the brutes are decent in the eyes of God and angels when compared with the conduct of drunken, debauched men, who pollute mind and body by the commission of every species of vice and crime. I want to see the day when no man in the midst of this people will be allowed to touch intoxicating drink to become drunken. But if we we were to attempt to enforce this rule, what would be the hue and cry? "Tyranny, and oppression;" and armies would be sent here to use up the "Mormons;" and yet if such a rule could be enforced it would be a blessing, and no man can deny it; and if it were enforced it would only be carrying out the principles of "Mormonism."

Do the "Mormons" drink it? Yes, to their shame, disgrace and the violation of their covenants, some of them do; and while on this subject I will say that no one supposes for a moment that a confirmed and unrepentant drunkard will ever be permitted within the gates of the celestial city. We all understand this, but I want to bear my testimony that those who prostitute mind and body by the debasing use of intoxicating drinks and the crimes and evils to which it leads will never have part in the celestial kingdom. "But," says one, "did not some of the ancients get 'boozy' once in a while?" If they did they had to repent of it. I do not excuse them any more than I would you or myself, for taking a course of this kind. Yet God sees as we can

not see. He takes all things into consideration, He does not judge partially as we are liable to do. When He places a man in the balance He weights him righteously, but when we judge a man we are apt to judge unrighteously, because we are not omniscient. But what necessity is there for a healthy person to take intoxicating liquor? Does it ever do him any good? No, never. But does it never do any good to use liquor? I do not say that. When it is used for washing the body according to the revelations God has given, and when absolutely necessary if used with wisdom for sickness, it may do good, but when it is used to the extent that it destroys reason and judgment it is never used with impunity. All who thus use it then violate an immutable law, the penalty of which must inevitably follow the transgressor. It is against this practice that I am speaking. If there be any guilty of it here this afternoon, and I have no doubt there are, I wish them to take warning.

Is intemperance the only evil that is making an inroad among the Latter-day Saints? No, I will tell you another. When coming up here to meeting I noticed in the neighborhood of forty boys between my house and this Tabernacle who were sitting in the shade, on the road sides, lounging in groups—hanging around the corners. Who are they? They are boys who have been been born in the valleys and their parents claim to be Latter-day Saints. I asked myself, "What is the character of the fathers and mothers of these boys?" and I came to the conclusion that they are hypocrites or apostates, and I can come to no other. Why? If they practised what they professed to believe they would teach their sons correct principles, and their religious duties—to attend meeting on the Sabbath and use their time in a profitable and Christianlike manner, instead of turning them out to contract habits which will ruin them and make them infidels. Now the parents of these boys have either apostatized and do not care enough about their children to teach them correct principles; or, while professing to be Latter-day Saints, by their acts regard the salvation of the gospel as worthless and therefore they are hypocrites and need to repent in either case.

I would advise my brethern, and I take the advice to myself, to look after their sons as well as their daughters, and see where they are on the Sabbath; see that they do not go a fishing, riding or hunting, or waste their time in idleness, contracting pernicious and injurious habits,—habits that will lead them to destruction, so that when we are called upon to answer for the time and talents God has given us we may not be found wanting; and when it is asked, "Did you train your children in the nurture and admonition of the Lord?" "Did you set an example worthy of imitation, that their blood may not be on your skirts?" and you can answer, "Yes Lord, I did all in my power to teach my children and to rear them in the nurture and admonition of the Lord. I did all in my power to make men and women of them who would honor the name of God." If this course be taken by parents very few children will be uncontrolable; or come to the terrible end that awaits them if parents neglect them and show by their course that they had as lief they would go to the devil as not.

I can see where this is tending. It is to unbelief, immorality and abominations of every kind; and I am sorry to see that it is increasing rather than diminishing among us. I preached about this a few months

ago, and I will keep the subject before the brethren and sisters, if enabled by the good Spirit, until they will prize their children enough to look after them, and to know where they are and what they are doing, and that the company they keep is such as they ought to keep, and that they attend to their duties, for they have duties to attend to as well as you and I have. If we, as parents, controlled our children as well as many parents in the sectarian world do theirs, they would not only be taught to regard the Sabbath day as holy, and thereby keep the commandment of God, but they would come to meeting and listen to the instructions given, store their minds with knowledge and an understanding of the truth, instead of going in gangs about the streets, using obscene language, throwing rocks at and scuffling with each other, going riding, walking, fishing, hunting, &c., on the Sabbath day, and taking a course which will lead to confirmed idleness, drunkenness, profanity, and even blasphemy and every abomination, for the devil will "find mischief for idle hands to do," just as sure as you are born, especially among the children.

Now, my brethren and sisters, will you try to take care of your children, and look after them on the Sabbath day, see where they are, bring them to meeting and teach them something they do not know? I recollect, when on my mission in England, I visited a number of my relatives there. They were what we call sectarian; they did not believe the true Gospel; they did not believe that God could or would speak from the heavens in this dispensation, nor that an angel had visited the earth in this day, nor that the Gospel had been restored in its ancient purity and perfection, nor that the priesthood was restored again; and that men were legitimately authorized to officiate in the ordinances of the house of God for the salvation of mankind. But what a great contrast there was between the way they trained their children and the way some of us train ours! They made no pretensions to new revelation or to special acceptance with God, but when the Sabbath day came their children were called in, and if they did not go to meeting, they were taught to take a book and read, and the parents sat down and taught them, and they read by turns and explained passages of Scripture and history, and they talked to and instructed one another, and thus they spent the day, and when evening came the children had learned something, their minds were improved, and they were better than when the day began. The course I am denouncing is not general, but there is far too much of it. If we turn out our children on the Sabbath for a holiday, careless where they are or what they are doing, God will not hold us guiltless. Children are subject to their parents, and the parents are responsible for the conduct of their children until they arrive at years of maturity.

Look after your children, brethren and sisters, and when winter comes, in two or three months from now, see there are not five or six hundred children skating and sliding in the streets on the Sabbath. It was so last winter. This is not the way for Latter-day Saints to train their children; it is not living our religion, and herein we come under condemnation before God, and it is where men and women point the finger of scorn at us. They say, "Here are men and women who profess to have received revelation from God, and they are letting their children go to the devil as fast as they can, and care nothing about them."

Says one, "These are truths, but they should not be told in public." If my brethren did not want to hear such things from me they would not call me up to speak. But they do; that is to say, when a man will get up and teach the people the truth, warn them of their follies and of the evil consequences thereof, they rejoice in it, because it is good, it is that which we need. We do not want to be palavered and soft-soaped; we do not want anybody to get up here and tell us how good we are, for the Lord looks at us as we are, and he will judge us according to our works. I want to quote to you a passage of Scripture, the words of Jesus. Said he, "Except your righteousness exceeds the righteousness of the Scribes and Pharisees you can in no wise enter the kingdom of heaven." This passage applies right home to us; and unless our righteousness exceeds the righteousness of the Scribes and Pharisees of the day in which we live, we will come short of the kingdom of heaven as sure as we live. We cannot expect anything better than what we see from men and women who profess to be Latter-day Saints, who will run after the follies and fashions of the world, and give up everything in the shape of honesty and integrity for the sake of accumulating wealth. If men and women will do this, I do not wonder at their children going at random on the Sabbath day. I am not surprised to hear them curse and swear and profane the name of God. If men and women will run after the follies and fashions of the world—if women will paint and bedizen themselves to attract the gaze of men, they have not the spirit of the Gospel; God is not with them, truth will not abide with them; they will go to hell and be damned unless they repent. You daughters of Israel, born of parents as true to the Gospel as men and women can be on the earth, who are dressing and painting to show yourselves, wasting your time and spending your fathers' means corruptly and wickedly in the sight of God, he will send a curse on you if you do not desist. I say it in the name of Jesus Christ. I say the same to mothers who encourage their daughters in this kind of conduct, for the responsibility rests more with them than their daughters. They should not allow it. Says one, "I can not help it." But I would help it. If a daughter of mine persisted in such a course, I would put a stop to it, or I would cut the tie between us and she should go her own road. She should not take my name, with my sanction, before the world in that course, nor would I be less careful of a son. "But," says one, "they will do it any how." If so, let the responsibility be on their own heads and not on the parents'. Let us do our duty to our children, train them in the way they should go, give them the benefit of our experience, teach them true principles and do all we can for them, and when they reach years of maturity, if they walk in evil ways, we may mourn and bewail their follies, but we shall be guiltless before God so far as they are concerned.

Teach your children so that they may grow up knowing what "Mormonism" is, and then if they do not like it, let them take what they can find. Let us, at least, discharge our duty to them by teaching them what it is. The Catholics, Methodists, Presbyterians and all the sectarian world do it, and why should not we? Can you find a Catholic that will send his children to a Protestant school, or a Protestant who will send his to a Catholic school; they, each, send their children to their own schools, and they take all the pains

and use all the means in their power to rear their children in their own faith, being convinced that is the proper course for them to pursue. It is right that they should do so. But some Latter-day Saints are so liberal and unsuspecting that they would just as soon send their children to Mr. Pierce down here as to anybody else. I would not do it. However good a man Mr. Pierce may be, he should not teach one of my children as long as I had wisdom and intelligence to teach him myself, or could find a man of my own faith to do it for me. This is true doctrine; and no man can take any exceptions to it. I am talking to Latter-day Saints, you who have covenanted to keep the commandments of God, professed to receive the Gospel and entered into the Kingdom of God, by baptism; and I have a right to talk to you, we have a right to talk to each other and admonish each other when there is wrong, and we will do it.

Then look after the children, and our own morals and conduct, so that we may be as a light set on a hill and not under a bushel; that we may be the salt of the earth, that has not lost its savor and is good for nothing. If I were once to be seen in a brothel, gambling hell, billiard saloon, or in any disreputable place, would I have the boldness to stand in the position I occupy to-day? No I would not. Would I have the courage if called, to go and preach the Gospel abroad? No. I would be ashamed to do it, at least until I had made some recompense and restitution for the wrong I had done, and had satisfied God, my brethren and my conscience by renewing my covenants. Suppose that some of you Elders who have frequented these whisky and billiard saloons on Main Street, should be called on missions, and when you go you meet with people who have seen you there! They would be very likely to point the finger and say, "I saw you in a whisky shop, billiard saloon," or in some disreputable place, "and now you come to preach the Gospel and set yourselves up as a light unto the world!" That is what many of the so-called Christian ministers of the day are doing all the time, and that is what has brought their Christianity into such disrepute. Ministers may take that course, but what of their Christianity? Nothing; it is all humbug and "bosh," and the people know it, and the time has come when a man has to be judged by his works, even by his fellow beings. If a man does not bring forth fruits worthy of the profession he makes, do not believe in him nor walk after him; but when you see a man that brings forth good fruit you may know that he derives it from a good fountain that can be relied on.

This is as the Latter-day Saints should live, and when we take into consideration the great labor before us, the frailties and weakness of human nature that we have to overcome, and the obstacles in the path to the accomplishment of God's work, we have no time to waste in drunkenness, idleness, or in following after the follies and fashions of the world. Our whole time should be occupied in that which is profitable to ourselves and our fellowbeings. May the Lord help us to be faithful in living the religion of Jesus Christ, is my prayer. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, NOVEMBER 27, 1870.

(Reported by David W. Evans.)

THE RESTORATION OF THE GOSPEL—ITS FIRST PRINCIPLES—ACCUMULATING EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON.

We have assembled ourselves together this afternoon to partake of bread, and also the contents of the cup, to witness before the heavens that we remember the crucifixion, death and sufferings of our Savior; that we are willing to keep his commandments and determined to be his followers and obey him to the end of our lives. We have also assembled to speak and to listen concerning those things that pertain to our peace and welfare, not only in this world, but in that which is to come.

We, as a people, called Latter-day Saints, are a very peculiar people, not only in the eyes of one another, but in the eyes of the world and also in the eyes of God and all the heavenly host. We are a peculiar people in some respects,—namely, we believe that God has spoken and sent an angel from the heavens, as we heard this forenoon, and, by new revelation, has established his kingdom or Church upon the earth, according to the predictions of the ancient prophets. In this respect we are very peculiar.

We are also peculiar in another respect. Instead of remaining where we embraced this Gospel among the various nations, we have left our native lands and have emigrated to the interior of North America, and have founded settlements in the Rocky Mountains under the most unfavorable circumstances. In this respect, again, we are peculiar.

There is another respect wherein this people are very peculiar. We not only believe in the Jewish Bible—the Old and New Testament—but we also believe in the ancient American Bible, called the Book of Mormon; which no other people do believe in, and hence, on this latter point, we are regarded as very peculiar.

We might point out a great many peculiarities relating to this people; but I do not know that it is necessary to mention all the differences between this people and the religious Christian denominations of the age. I think those already named are sufficient to render us a distinct people from the rest of mankind. We believe that God has fulfilled that which was spoken of this forenoon, that was predicted by the mouth of the revelator John: that he has sent an angel from heaven, and by the ministration of this angel he has revealed the everlasting Gospel in all its ancient purity and fulness to be proclaimed to every nation under

heaven. And let me dwell on this subject a little while—the restoration of the everlasting Gospel by an angel, for this is a peculiar doctrine and the Latter-day Saints are the only people on earth who believe in it.

Let us now inquire, for a few moments, in what manner this Gospel was restored by an angel. Did it come to us verbally,—from his mouth, or was there a revelation communicated and written containing this everlasting gospel? We testify that by the ministration of this angel, sent from heaven, in fulfillment of John, an ancient Bible, kept by ancient prophets, was brought to light,—the Bible of ancient America. Of course it has a little different name—we call it the Book of Mormon. This Bible contains the everlasting Gospel. But in order to know whether it does contain this everlasting Gospel, it may not be amiss for me to state, in a very few words, what the everlasting Gospel is.

I would state that the everlasting Gospel must be the same that was publisl ed in the Eastern Continent some eighteen centuries ago, as recorded in the New Testament. We and our forefathers have had a record of that Gospel from ancient times unto the present; but a record is one thing and the power and authority to administer it is another. They are entirely distinct, as much so as the history of a good dinner enjoyed in ancient days is distinct from the partaking of that dinner in our day. The history of such an event will not satisfy a man's hunger, any more than the mere record of what the everlasting Gospel is will confer the authority to administer its ordinances. We may read, when we are very hungry, about the three or five thousand eating the loaves and fishes; but our appetite would still remain unsatisfied. It is very good to think that somebody else was fed and had their hunger satisfied; but it does us no good, so far as satisfying the cravings of our own appetites is concerned. So with regard to the New Testament containing the everlasting Gospel. None could embrace that Gospel, from the simple fact that none were authorized to administer its ordinances. After the Apostles and righteous men of ancient days, who held this authority, were killed off, you might read the Gospel and relate over to one another its various principles and ordinances, but you could not embrace them.

That everlasting Gospel required a man to be baptized for the remission of his sins. That is very important; and everybody who believes in God, and in Jesus Christ will acknowledge that the sins of men and women should be forgiven. God ordained in the everlasting Gospel that his creatures should be baptized for the remission of their sins; but how could I or any other person be baptized for the remission of sins if no man on the earth had the authority to administer the ordinance of baptism? Would God forgive my sins through my faith and repentance, without being legally baptized in water? Is there any promise in this everlasting Gospel that we can receive forgiveness of sins unless we connect with our faith, baptism by immersion in water? No, the everlasting Gospel, as preached in ancient times, contained no such promise. Read the record of it in the second chapter of the Acts of the Apostles, where it was first promulgated after the commission was given to the ancient apostles to preach the Gospel to every creature. They were commanded to tarry in the city of Jerusalem until they received power to preach that Gospel and administer its ordinances to the people. They did so, and on

the day of pentecost they received this power. The Holy Ghost came upon them; the whole house, where they were sitting was filled with cloven tongues, like fire, and sat on each of them; and they rose up before a large multitude of people, many thousands in number, and proclaimed the everlasting Gospel. They informed the people that that despised being, called Jesus, whom the Jews had crucified, was both Lord and Christ. They proved it effectually by appealing to the prophetic writings. After having proved this fact and having convinced the people, by sufficient testimony exhibited before their minds, that he was really the Lord and Savior, that he was the Great Redeemer, and had come in fulfillment of the law of Moses to be offered as a sacrifice, the people were pricked to their hearts; they were convicted, or in other words, faith had come by hearing the evidence presented before them, and they were convinced that Jesus was really and truly both Lord and Christ; and seeing the importance and necessity of repenting of their sins, they cried out in the anguish of their hearts: "Men and brethren what shall we do?" As much as to say: "We see, by the testimony which you have presented before us, that we have crucified the Savior, that he was that being that the law of Moses typified; we see that we have committed a great sin, that our nation has transgressed, and that we are under great condemnation. Now, how shall we be saved, can you inform us how we can receive the remission of our sins?" The answer was ready. Peter said unto them: "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of your sins, and you shall receive the Holy Ghost; for the promise is to you, and to your children and to all that are afar off, even as many as the Lord our God shall call." These were the first principles of the Gospel of the Son of God; these constituted in part, so far as its elements were concerned, the everlasting Gospel that was to be brought by the angel in the latter days and committed to the inhabitants of the earth.

You will notice that, on the day of pentecost, faith was not sufficient for the remission of sins; neither were faith and repentance; neither were faith, repentance and prayer sufficient to obtain the great blessing of the remission of sins. There was a sacred ordinance connected with these principles by which only the remission of sins was promised,—namely, baptism by immersion in water.

After having been born of the water and justified from all their sins they had the promise of the Holy Ghost,—that is, the birth of the spirit, as well as the birth of the water. And this baptism of the Holy Ghost, like all other blessings that the Lord has promised unto the people, came through the administration of an holy ordinance. What was that ordinance? The hands of the servants of God had to be laid on the baptized believer,—the penitent soul who had received the first principles of the Gospel; for God committed to his servants whom he called to preach in ancient days, the power not only to administer the Gospel in word, but also its ordinances and spirit.

I know that there are many at the present day, in Christendom, who will ask "What is the use of these outward ordinances? What particular benefit is it for me to go and be immersed in water, or to have hands laid upon me for the gift of the Holy Ghost? they are only outward ordinances." In explanation, let me say to the congregation that the blessings which God has promised in his word,

generally come through some act required of the creature. When the man with the withered hand was healed, the Lord did not say I command you to be healed, without any act on his part; but he commanded him to stretch forth his hand. That, apparently, was an impossibility, for his arm was withered, powerless; and he might have thought that it was impossible for him to perform the act required of him. But an exercise of faith was required on the part of that man,—something connected with the mental faculties, by which the blessing of healing might be secured.

So it is in regard to the blessing of the remission of sins. God, in order to prove that we have faith, requires us to be baptized for the remission of our sins. If we do this he stands ready to impart forgiveness to us. So in regard to the baptism of the Holy Ghost. He is willing to grant this spirit to those who are willing to be obedient; but if they are unwilling to receive this simple act of the laying on of hands, considering it non-essential, God will not be willing to pour out his spirit; if they will not obey so simple an ordinance he will withold his spirit. This, then, was the everlasting Gospel, so far as its first principles are concerned, as preached in ancient days,

Now, then, let us consider this Gospel, so far as the power of it is concerned. We have shown you how to obtain the remission of sins and the gift of the Holy Ghost. Now, what are the powers of this Holy Ghost, as promised to the believer? for we have seen that the promise is not a limited one. When the apostle made the promise on the day of pentecost he said, "the promise is to you,"—a large multitude; and it is not only to you, but "to your children," meaning the then rising generation; and not only to "you and your children" but "to all afar off."—meaning the distant nations of the earth, and to all that "the Lord our God shall call" every human creature on the face of the earth that has the Gospel preached to him has the promise of the Holy Ghost, *if he or she* will yield obedience.

Now what are the powers of the Holy Ghost? What are its gifts and blessings? How are we to know when we receive the Holy Ghost? I will mention the Scriptural account of the blessings and gifts that pertain to the Holy Spirit. You read the 12th chapter of 1st Corinthians and you will have a description of the various powers and gifts of the Holy Ghost. We there learn that God gave to every man, that is, every man in the Church, the demonstration of the Holy Spirit to profit withal. Says Paul, "We are all baptized into the same body by the same spirit." That is, they were not baptized into half a dozen or a hundred different bodies, or denominations of people, called Christians; but they were all baptized into the same body by the same spirit, and all made partakers of the gifts of that spirit, enjoying the blessings and powers of the same. The members constituting the body of Christ are diversified: and being filled with the Holy Ghost it operates in various ways. "To one," says Paul, "is given through the spirit the word of wisdom; to another is given by the same spirit, the word of knowledge; to another is given faith by the same spirit; to another the gift of healing; to another the working of miracles; to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, and to another the interpretation of tongues; but all these work after the one and the selfsame spirit, severally as he will."

Here then we see what it is that

constitutes the body of Christ, or in other words his Church. First, those principles that I have named,—faith, repentance and baptism for the remission of sins; then the laying on of hands for the reception of the Holy Ghost; then, when the spirit falls upon the Church, it diversifies all these gifts that are named throughout the whole body of the Church. This agrees with the promise that Jesus made when he gave the great, last commission to his apostles to preach the Gospel in all the world to every creature. On that occasion he made certain promises to every creature that should dwell on the earth. Said he, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe: In my name they shall cast out devils." Now, notice, this promise was not exclusively made to the apostles, they were the ones who received the commission to go and preach the Gospel; but the promises that I am now repeating were made to all persons in the world that should believe that Gospel they preached. They who believed should not only have the gift of salvation conferred upon them, but, "these signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues; and if they take up serpents, or drink any deadly thing they shall not hurt them, and they shall lay hands on the sick and they shall recover."

These are the gifts of that ancient Gospel,—the powers that pertain to the baptism of the Holy Spirit, promised to every believer in the world. These were the powers that were remarkable in the Church of the living God, and which constituted that Church the body of Christ.

Now, we will inquire where has this body of Christ been during the last seventeen hundred years? Has it existed among the Greeks or Roman Catholics? or has it existed among the Protestant denominations for the past two or three centuries? No; these gifts have been banished from the earth for several centuries and the universal cry in the religious world of Christendom is, that "These gifts were only intended for the first age of Christianity." But if these gifts are part of the Gospel, you do them away and you do away with the Gospel. Let me quote a passage to prove that these gifts were to remain among the true believers so long as true believers should be on the earth. We have already quoted one passage to prove this, which is to be found in the last chapter of Mark, where all believers in the four quarters of the earth are promised that certain signs should follow them. Another passage you will find in the epistle of Paul to the Ephesians, which says that when Jesus ascended up on high he led captivity captive, and gave gifts unto men. He gave some apostles, some prophets, some evangelists, pastors and teachers. All these various gifts that I have quoted were given unto men when Jesus ascended up on high.

What was the purpose for which they were given? Were they given, as the Christian world say, merely for the sake of establishing the Gospel, and when that was thoroughly established they were no longer necessary? Is this the language of the ancient apostle? Hear what he says:—They were given for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ,"—the Church. Now, if they were given for these three special purposes, let us inquire whether they are needed for these purposes at the present day? Is the work of the ministry needed now? "O, yes," all denominations will tell you that

the work of the ministry is needed now. Well, recollect that, according to the words of the apostle Paul, these gifts were given for the work of the ministry. You take away these gifts, and how can there be a ministry? There can only be a false ministry,—only those who have no power of God with them,—a ministry that God has nothing to do with. They may go and preach, but their preaching is as powerless as the preaching of the heathen priests.

Another purpose for which these gifts were given was for the perfecting of the Saints. Can Saints be perfected now, any more than in the days of Paul, without the gifts of prophecy, revelation, visions, the ministrations of angels, tongues, the interpretation of tongues, healing, wisdom and knowledge by the power and spirit of God? If they can be perfected without these gifts then we have a new Gospel, and not the everlasting Gospel spoken of by the ancient apostle. But it seems that mankind, at the present day, have so fallen into tradition, and have preached a Gospel without its gifts so long, that I have no doubt there are thousands of them who really believe it, and believe that God will acknowledge their Gospels to be divine, and acknowledge their Churches to be his Church. It is the greatest piece of foolishness that could possibly be conjured up in the minds of men to suppose that the Church of the living God could be here without inspired prophets and apostles it it! How could Saints be perfected? Has God altered the Gospel or changed the pattern of things that is recorded in the New Testament? Has he predicted that the time should come when the Saints should no longer need the gifts to perfect them, or that they should be perfected by the learning and wisdom of man? If he has introduced, or designs to introduce, any such order of things he has not told us anything about it, but has left us entirely in ignorance on the subject. If his people are to be perfected by learning, or by men studying years and years, pouring over the theology of the day, if anything of this kind is intended to perfect the children of men, then I don't read the Scriptures aright; for I am told in the Scriptures that God gave these gifts specially, because we cannot be perfected without them. They were given, says Paul, for the edifying of the body of Christ. O, how much the Christian world seem to be edified at the present day! If they can hear a minister use very flowery language, a great deal of oratory, and bring into his subject, as it were, all the various parts and points of logic and rhetoric, their ears are tickled, and they feel that they are wonderfully edified, but it is a false edification. The edification the Scriptures speak of are those miraculous gifts that Jesus gave when he ascended up on high. Without them the world is liable to be deceived and carried away by every wind of doctrine that is incorrect; and Paul tells us that they were given for the edifying of the body of Christ until we all come to the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That is, they were never to cease, they were never to be done away until the Church arrived at that period when they should no longer look through a glass darkly, but see face to face, and become immortal and be exalted to his presence; then these gifts would no longer be necessary. The gift of healing will no longer be needed when we are all immortal; there will be no need of the gift of tongues or interpretation when all have one language.

Besides being designed to bring the Saints to this state of perfection these gifts were also intended to prevent the Church from being carried about by every wind of doctrine by the sleight of men and their cunning craftiness whereby they lie in wait to deceive. You take a people who have not these gifts, and you will see them carried about by every wind of doctrine. One leaning to the Methodist, another after the Baptists, another after the Presbyterians, and another after this sect and another after that. They have not the gifts necessary to keep them in the unity of the faith; and not being kept in the unity of the faith, not having the power to call upon God and receive revelations from him to guide and direct them in regard to doctrine and principle, they are overcome by the power and persuasion of the children of men, by their sleight and cunning craftiness until they are overpowered and dragged away, as it were, into every species of wild enthusiasm, the doctrines of men. So much for the Gospel as taught by holy and inspired men in former days. Now for another part of my subject.

I told you that God had revealed an ancient Bible,—the Bible of ancient America, by the ministration of an angel, sent forth from heaven. What does it contain? A record of this same Gospel that I have already named. "But," says one, "we have a record of that already, in the New Testament: what is the use of another record of it?" In answering that question, I will ask another. When Matthew had written his Gospel, what was the use of Mark writing one afterwards; and when Matthew and Mark had each written the Gospel what was the use of Luke writing it; and when these three had written it what was the use of John the Revelator writing another record of it? And so we might go on and say, after Matthew, Mark, Luke and John had written, why should God reveal to us another Bible containing the same Gospel? I will tell you,—It is because God intends to give just as many witnesses to the children of men as seems him good. If we have the testimony and witness of the Jewish nation on the eastern continent to that everlasting Gospel, is it not reasonable that God should also give us the testimony of the inhabitants who formerly lived on the great western world. Let us reason together on this subject. The infidel says, "Why was the Lord so narrow in his feelings that he confined his operations to that little spot of ground called Palestine? Why didn't he reveal his will, requirements and laws to other nations?" This is one of the arguments of the infidel, and it is very good so far as it goes. The infidel sometimes happens to hit upon some truth. I would say the same. God had a people here in ancient America, there is no mistake about this, and all who want to know for certain in regard to this Continent being settled, just read the history of its antiquities,—read the works of Stevens and Catherwood and many others, on the great and mighty ancient cities whose ruins are seen on various parts of this Continent, especially in Central America and the northern part of South America. Ruins, too, that not only speak of a former civilization of the inhabitants who dwelt there, but which show that they were a people who understood the arts,—understood building magnificent cities, temples and great palaces. They were a very different people from the present aboriginal inhabitants of the Continent.

Now if God had a people living on this Continent ages and ages ago, would it not be reasonable that he

should speak to them as well as to the people of Asia? Reflect upon it for a few moments! Why should God leave the great western world out of the plan of salvation? Has he not declared himself to be an impartial being? And if he is impartial would he not remember those who are of the same blood? We are all created by the same Creator; the inhabitants of the four quarters of the earth descended from the same parentage; they are all of the same blood, and conseqently they are immortal beings, and have souls to be saved. Then was it not needful, in order to be saved, that the fulness of the Gospel should be revealed to the people of the West as well as to the people of the East? Now, reason, independent of anything else, would say that it would be perfectly Godlike for him to reveal himself to the people of ancient America as well as to the people of the eastern world; that they might know about Jesus, and the atonement that he wrought out, and be made partakers of the same gifts and blessings as the children of God in the eastern lands. This is a reasonable conclusion to come to.

And, again, if God did reveal to the people of this continent the plan of salvation, showing that he is an impartial being, why should it be thought incredible by the learned or by any reflecting person that he should bring these revelations to light, especially when he had promised, according to what you heard this forenoon, to send an angel with the everlasting Gospel to be preached to every people, nation and kindred under the whole heaven? Why not bring to light, by the ministration of an angel, the record of the Gospel that was preached here on this western hemisphere?

Perhaps some may say that we have neither witness nor testimony, save it be the Book of Mormon, and the living witnesses whose names are attached to that book, that the people of this continent know anything about God or about revelation. But let me inform such persons that they are mistaken. Only a few years ago, —in 1865, thirty-eight years after the plates of the Book of Mormon were taken out of the earth by Joseph Smith, one of the great mounds in the State of Ohio was opened, near Newark, in Licking County. It was a very large mound: it measured, before they began to cart away the stones and dirt, 580 feet in circumference, and was from forty to fifty feet in height. After they had carted away from this mound several thousand loads of dirt and stones, for the purpose ef canaling or fixing a canal, they found on the outer edge near the circumference of the base of this mound, just within the circle, several smaller mounds, built entirely of fire clay, that had the appearance of putty. When digging into one of these smaller mounds they came to something that had the appearance of wood; and after having removed the upper surface of it, they found a trough, and in that trough several metalic rings, probably the ancient coins of the country. They also found that the interior trough had been lined with some kind of cloth, but it was in such a state of decomposition that only the least bit of it would hold together, not even a piece as large as your thumb nail. There was also some human bones in this trough and a lock of fine black hair. Underneath this trough, still further down in the fire clay, they found a stone, and when it was taken out they found that it was hollow and that there was something inside of it. They found by inspection that it had been cemented together with hard cement. With considerable exertion they broke the

stone in two. It was oval, or elliptical in form. They separated it where it was cemented together, and in the inside they found another kind of stone on which was engraven the Ten Commandments in the ancient Hebrew. This stone was immediately sent to Cincinnati, where many learned men saw it and they declared the inscriptions were in ancient Hebrew, and translated the Ten Commandments. The stone was nearly seven inches long, nearly three inches wide, and almost two in thickness. On one side of it there was a depression, and in this depression was a raised profile, the likeness of a man clothed with a robe,—that is, carved out of the stone, with his left side partly facing the beholder, and the robe and girdle upon his left shoulder; he had also a turban on. Over his head was written in Hebrew, Moshe, which is the Hebrew name for Moses. They therefore represented this person, thus carved out, as Moses. Around about him, that is on the various sides of the stone, were written the Ten Commandments in ancient Hebrew.

Now what does this prove? It proves that the inhabitants of this country were acquainted with the revelations of heaven,—those given to Moses; and if they understood these would they not naturally look forward to the coming of the Messiah? would they not look for the Lord to raise up such a being, which their law indicated by types? And when that being came is it to be supposed that he would leave the inhabitants of America ignorant concerning that event? By no means. He would not forget them. And this record,—the Book of Mormon, gives us an account of that very people.

Let me here state that I have seen this stone; with my own eyes I have seen the Hebrew engravings upon it; and though many of the characters were altered in shape from the present Hebrew, yet I had sufficient knowledge of them to understand and know how to translate the inscription. This stone was sent to the New York Ethnological Society, and while there, by the politeness of the Secretary of the Society, I had the pleasure of seeing it. Another mound was opened in the same county, in Ohio, and out of it were taken stones with other Hebrew inscriptions; and in 1860 and 1865 there were several of these antiquities exhumed with Hebrew characters on, and one with characters that were not Hebrew, and which the learned could not translate, showing that the people of this continent not only understood the Hebrew, but some other kind of an alphabet. This book,—the Book of Mormon, informs us that the Lord brought the colony to this country six hundred years before Christ, and that he brought them from Jerusalem. Was there anything connected with these ancient characters that would indicate such a great antiquity? Yes. The Hebrew, since six hundred years before Christ, every learned scholar knows, has been greatly altered in the shape of its characters. It now has square characters, with vowel points; that is, the form of the Hebrew characters now is entirely different in many respects from the ancient characters, such as are found on coins and engravings lately exhumed in Palestine. Moreover since the period that colony was brought to America, not only have the forms of the Hebrew characters been changed, but some fourteen different new characters have been introduced. Now, the stones taken from these mounds, on which the Ten Commandments were engraved, had none of these new characters, which shows that the inscriptions were of a more ancient date than the modern Hebrew. Still

further. The Hebrew as it now stands, has a great many of what are termed final characters that it did not have six hundred years before Christ. You do not find these characters on these stones that were taken out of the Ohio mounds. All these circumstances prove, pointedly, the great antiquity of the people who formed these mounds and wrote the characters on these stones.

The Book of Mormon informs us that they understood the Egyptian as well as the Hebrew. They kept many of their records in the Egyptian character as well as the Hebrew character. That book also informs us that Jesus, after he was crucified in Jerusalem, appeared on this American continent, and commanded the people to do away with the law of Moses which their fathers were in possession of and kept; and he introduced the everlasting Gospel in their midst; and he commanded them to write it on the plates, from which this book was translated. Thus you see that this is a record of the everlasting Gospel, as Jesus, himself, administered it to the people of this continent eighteen hundred years ago, that is, after his resurrection from the dead, and after he had finished his ministry in Jerusalem.

On what part of this continent did Jesus appear? He appeared in what is now termed the northern part of South America, where they had a temple built, at which place the people were gathered together, some twenty-five hundred in number, marvelling and wondering at the great earthquake that had taken place on this land, which had destroyed so many cities, &c., and the great darkness that had overshadowed the land, which was a sign given them by prophecy concerning the crucifixion of Christ. They were marvelling and wondering about it, and while they were talking over it, nearly a year after the resurrection of Jesus, they heard a voice in the heavens, and casting their eyes heavenward they saw a man descend out of heaven, clothed in a white robe; and he came down and stood in the midst of them, and told them he was Christ, about whom their prophets had written; and that he had been crucified for the sins of the world. He then choose twelve disciples from amongst them, and administered his Gospel unto them.

Thus you see that when we testify that God has fulfilled that saying in the 14th chapter of Revelations, that he would send an angel having the everlasting Gospel to preach to all people, nations and tongues on the earth, we have something tangible, something contained in the form of a revelation; it is not a mere verbal message by the voice of an angel, but an entire record, a sacred history of the western world, of one half of our globe, detailing the wars of the people of this continent, the same as the Jewish record contains the history of the wars and doings of the Jews on the eastern continent. God has brought this forth and confirmed it to others by the ministration of holy angels. Joseph Smith was not the only one, but there were three men besides him to whom the Lord sent this angel, clothed in glory, who exhibited the plates before their eyes after they had been translated, and commanded them to bear record of it to all people, nations and tongues. They have given their testimony in this book. These witnesses I am well acquainted with, as well as with Joseph Smith. He also exhibited the plates to eight other men. Thus we have twelve witnesses in all, four of whom saw the angel, and the others saw the plates and the engravings thereon and handled them;

and their testimony is also recorded in the book to go to all people, nations and tongues under the whole heavens.

And having revealed this book, and it having been translated by the gift and power of the Holy Ghost,—the same gift and spirit which enabled Joseph Smith to interpret the language of this record by the use of the Urim and Thummim; I say, having done this, the Lord commanded his servants to organize his Church, and in obedience to this commandment they gathered together on the 6th of April, 1830; and while thus gathered together the Lord God spake unto them, and commanded them after what order his Church and kingdom should be organized. It was then organized, and it has continued to receive acquisitions from that day until this, and has rolled forth among many nations and kingdoms; and the people have been gathered out from those nations here into the midst of these mountains in fulfillment of ancient prophecy.

God Almighty has spoken, he has given commandment in relation to the organization of this kingdom. He has sent his angel and restored the Gospel; he has given commandment for his servants to gather out his elect from the four quarters of the earth unto one place. He has given commandment to prepare his people for the great day of the coming of the Son of God in the clouds of heaven. And we have gone forth and labored diligently from that day to this to establish the kingdom of our God. We have succeeded, so far as time will permit, in gathering up a great people to these mountains. Here they must become acquainted with the Lord more fully; here they must become sanctified before the Lord of Hosts; here they must learn to be more obedient in keeping the commands and counsels of God, or he may withold from them the sacred blessings and gifts which he heretofore bestowed so bountifully upon them. Here the Saints must become acquainted with those celestial laws which are calculated to exalt them into the presence of God, and into the fulness of his glory. Here, you Latter-day Saints must be prepared to carry out and fulfill his purposes in the last days pertaining to the redemption of the desert, that joy and thanksgiving may be offered up in all parts of it in fulfillment of the prophecy of Isaiah, which has often been sung by the Christian world:—"The Lord shall comfort Zion, he shall comfort all her waste places, make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." You here see the beginning of the fulfillment of this ancient prophecy. Isaiah in his 40th chapter also says, "Zion shall go up into the high mountains." Zion in the high mountains! Zion in the midst of the great American desert is beginning to redeem it and make it blossom as the rose, making it like the garden of Eden, that joy and thanksgiving and songs of praise and prayer and gladness may ascend up from all her habitations and settlements throughout the length and breadth of this desert, and thus the prophecies will be fulfilled. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 14, 1872.

(Reported by David W. Evans.)

PROGRESSION—THE FATHERHOOD OF GOD—THE PERFECT MAN—THE GIFTS OF THE SPIRIT—HIS TESTIMONY.

I take pleasure, this afternoon, in making a few remarks to the Latter-day Saints, as well as to any strangers that may be in our midst. I never designed to be a preacher; it was only a sense of positive duty that induced me to occupy the position as a preacher of the Gospel for, I may say, nearly thirty-five years an understanding, given through the revelations of the Lord Jesus Christ, of the principles that we, the Latter-day Saints have espoused, has induced me to travel through the world bearing testimony of those things which I assuredly do know pertaining to the Gospel of life and salvation revealed in this our day. The relation that we sustain to the Lord our God, and the blessings and privileges to be acquired through the system of life which we have received, are worthy of our deepest consideration; and it is no less necessary that we understand the duties the performance of which is requisite on our part, for the attainment of those blessings and privileges, and to keep ourselves in the path on which we may secure the highest advantages which the system of religion we have received is, in its nature, capable of giving.

The relationship which we sustain to God our Father, as well as to the world at large, if properly understood and appreciated, is calculated to wake us up to the performance of the duties required of us as Latter-day Saints; We ought to understand that we have espoused a system of religion that is calculated in its nature to increase within us wisdom and knowledge; that we have entered upon a path that is progressive, that will increase our spiritual, intellectual and physical advantages, and everything pertaining to our own happiness and the well-being of the world at large. We believe that we are the offspring of our Father in heaven, and that we possess in our spiritual organizations the same capabilities, powers and faculties that our Father possesses, although in an infantile state, requiring to pass through a certain course or ordeal by which they will be developed and improved according to the heed we give to the principles we have received. We believe that God is no respecter of persons, but that he confers blessings upon all his children in proportion to the light they have, or in proportion as they proceed according to the light and knowledge they possess in the different circumstances of life that may surround them. We believe that the spirit which enlightens the human family

proceeds from the presence of the Almighty, that it spreads throughout all space, that it is the light and life of all things, and that every honest heart possesses it in proportion to his virtue, integrity, and his desire to know the truth and do good to his fellow men.

We see the providences of God in all things; we see them in raising up different communities and establishments in the world for the general and universal benefit of mankind. We see the providences of God in raising up a Luther and a John Wesley; we see the providences of God in all the Christian organizations and communities; we trace the hand of the Almighty in framing the constitution of our land, and believe that the Lord raised up men purposely for the accomplishment of this object, raised them up and inspired them to frame the constitution of the United States. We trace the hand of God, his Spirit, his workings upon and among all classes of people, whether Christian or heathen, that his providences may be carried out, and that his designs, formed before the morning stars sang together or the foundations of the earth were laid, may be ultimately fulfilled. He slackens not his hand, he gives not up his designs nor his purposes; but his work is one eternal round. We trace the hand of the Almighty and we see his Spirit moving in all communities for their good, restraining and encouraging, establishing governments and nations, inspiring men to take a course that shall most advance his purposes until the set time shall come when he shall work more fully and effectually for the accomplishment of his designs, and when sorrow, wickedness, evil, crime, bitter disappointments, vexation, distress and poverty shall cease and be no more known, and the salvation and happiness of his children be secured, when the earth shall be rolled back into its pristin purity and the inhabitants thereof dwell upon it in perfect peace and happiness.

If there is any class of people in the world that have reason to be more liberal and generous towards their fellow creatures, it is the Latter-day Saints; and if our liberality and generosity are not shown more than they are, it is in consequence of the pressure of circumstances with which we are surrounded restraining us from the exercise thereof; yet we expect to be, hereafter, in circumstances when we will have the privilege and opportunity of doing as we desire in these respects. However, in regard to this matter, whether circumstances shall so change or not, we know that we have obeyed a system of progression. We might speak in reference to the increase of knowledge to any individual who may receive and obey the doctrines we teach; but that which is most interesting to us is the progression of the Latter-day Saints themselves in the system they have received. Our faith, views and the principles we have obeyed all coincide perfectly with those of former-day Saints, which we read about in this book (the Bible). Were ministers at the present day to stand up in their pulpits and announce doctrines in reference to the progression of Saints, as they were preached in former days, the doctrines would be considered, at least, very startling, and a committee of investigation would undoubtedly be required at once by their congregations to ascertain whether or not they had seceded from their previously avowed principles. For instance, let a Methodist, Presbyterian or Baptist minister rise in his pulpit, and suggest to his congregation, as Paul did on a certain occasion: "Let this same mind

be in you which is also in Christ Jesus, who, having the form of God, thought it not robbery to be equal with God," it would be considered a startling announcement; so also would the doctrine of John the Revelator on a certain occasion, when he says: "We are now the sons of God, it does not yet appear what we shall be, but we know that when he (that is Christ) shall appear, we shall be like him, for we shall see him as he is; and every man that has this hope in him purifies himself even as God is pure." That would be a startling announcement of doctrine. Did any one present, acquainted with the Methodist, Baptist, Presbyterian or Episcopalian societies, ever hear suggestions or doctrines like these? I never did, and I was formerly well acquainted with these societies. "Let this same mind be in you which was in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God;" and "He that has this hope in him, purifies himself even as God is pure;" and again: "When he shall appear we shall be like him, for we shall see him as he is."

We were born in the image of God our Father; he begot us like unto himself. There is the nature of deity in the composition of our spiritual organization; in our spiritual birth our Father transmitted to us the capabilities, powers and faculties which he himself possessed, as much so as the child on its mother's bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent.]

Apostles, prophets, evangelists, pastors and teachers, we are told, were placed in former days in the Church for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, "until we all come to the unity of the faith, and of the knowledge of the Son of God, unto the perfect man." What is meant by this, "The perfect man?" And again, "Unto the measure of the statue of the fulness of Christ?" A system of things was had in those days through which a Saint could come up and be a perfect man in the Lord Jesus,—a system by which Saints could advance in the knowledge of the things of God, to an understanding of his purposes, of their own natures and characters, of their relationship to the Almighty, and of the ordeals it was necessary for them to pass through that they might be perfected, as the Son of God was perfect.

This system of things, taught by Christ and his apostles, was not then first introduced; it was known ages before, and was established before the foundations of the earth were laid. I will quote a passage from the Book of Doctrine and Covenants, which will be found on page 85, section 4, paragraph 6:—

"He that receiveth me (saith the Lord) receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him, and this is according to the oath and covenant which belongeth to the priesthood. Therefore all who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This is a revelation that has been given to the Latter-day Saints, and so far as respects its provisions in reference to those who receive it, it is precisely in keeping with those passages I have quoted from the New

Testament; they were the burden of the teachings of the apostles in former days; but were they presented now to the Christian world by their ministers and religious teachers, they would be considered startling. This system of things was well known to Adam after he was expelled from the Garden of Eden; it was well known to Noah, and he preached it to the Antediluvians for one hundred and twenty years; it was also known in the days of Moses. He preached it to the Israelites on the banks of the Red Sea. "I would not have you ignorant," says the apostle, in reference to this point, "how that our fathers all passed through the sea, were all under the cloud, all ate the same spiritual meat, all drank the same spiritual drink, for they drank of that spiritual rock which followed, and that rock was Christ." It is evident from this that the Gospel of life was known and practised there; but we are told that, in consequence of wickedness and unbelief, the Gospel was taken from the people in the days of Moses, because it did not profit them, and in the place thereof was introduced a system which was called the schoolmaster, to bring them to Christ. On account of their wickedness and hardness of heart they refused to avail themselves of the privileges within their reach, for when the Lord proposed to come down into their midst and talk with them face to face as he did with Moses, they requested Moses to officiate for them and speak with the Almighty; and being filled with unbelief and unwillingness to become acquainted with God, their Father, the Gospel and all its privileges were withdrawn. But this Gospel has been introduced at various times into the world. It was known by the Prophets. They understood plainly and distinctly that Jesus was the lamb slain from before the foundation of the world; and that in due season he would manifest himself to the children of men, that he would die for their sins, and be crucified in order to complete the plan of salvation. The Prophets had the Gospel and its advantages in their midst; and the Holy Spirit that is ever connected with it, was poured out upon them in its fulness.

There was a certain blessing connected only with obedience to the Gospel, that was the gift of the Holy Ghost. When people received the ordinances of the Gospel they were promised that they should receive the gift of the Holy Ghost. The Savior who undoubtedly knew best about the nature and character of this gift, said it should lead all who received it into all truth and show them things to come. It should be more than that spirit which proceeds from God, filling the immensity of space and enlightening every man that comes into the world, the gift of the Holy Ghost should lead into all truth, and show them things to come. Furthermore, in speaking of its effects, the apostle says: "The spirit is given to every man to profit withal. To one is given faith." Not a common, ordinary faith, which some people pretend to at the present day; but a faith which enables its possessors to be sawn asunder, to be cast into dens of lions, fiery furnaces, and to undergo tortures of every description. This was the kind of faith that the Holy Ghost conferred upon those who possessed it, enabling its possessor to stand in the midst of every difficulty, defy every opposition and lay down his life, if necessary, for the cause that he had espoused. There was an almighty inspiring power in this faith, given by the Lord through the Holy Ghost, which no other principle could communicate. To one was given faith, to another knowledge, not that

which is gained by reading books merely, but knowledge from the Almighty. A self-inspiring principle was upon them, which was tangible, giving them a knowledge of the cause they had espoused. They knew by revelation from God that the cause they had obeyed was true, it was revealed to them in a manner they could not dispute, and they knew for themselves. They were then established, as we heard this morning, upon the rock of revelation.

There is a great difference between the possession of the Holy Ghost and the mere possession of the Spirit of God. Everybody has the Spirit of God, that is, the honest hearted, those who are living according to the best light they have. All Christian Churches have it, those who seek truth and righteousness. The Baptists, if they are honest, have it; so have the Presbyterians and the Methodists; so also have all Christian and heathen nations. You go to China, and all honest hearted people there have the Spirit of God; in fact we are told that this is the light that lights every man that comes into the world; but to say that all have the Holy Ghost, the gift that was promised to those who obeyed the Gospel, it is not so. We can trace the providences of the Almighty in raising up certain individuals to establish religious organizations, and we see in these things the workings of the Spirit of God for the general interest of the human family. We look upon George Washington, the father of our country, as an inspired instrument of the Almighty; we can see the all-inspiring Spirit operating upon him. And upon his co-workers in resisting oppression, and in establishing the thirteen colonies as a confederacy; and then again the workings of the same Spirit upon those men who established the constitution of the United States. In a revelation contained in the Book of Doctrine and Covenants the Lord says: "And for this purpose have I established the Constitution of this land by the hands of wise men, whom I raised up unto this very purpose." We see the hand of the Lord in these things. The Christian Churches will not acknowledge that which we acknowledge and most firmly believe in regard to the workings of Providence and the operations of the Spirit of the Lord upon the hearts of the human family. We can see not only what the Baptists, Methodists, Quakers, Shakers, Presbyterians, and Campbellites see,—the hand of the Lord working with them, but we can see the hand of the Almighty establishing a kingdom spoken of in ages long past by Daniel the Prophet,—a kingdom which shall grow and spread until it fills the whole earth, when light and intelligence shall be so generally diffused that it shall no longer be necessary for any man to say to his fellows, "Know ye the Lord," but all shall know him, from the least unto the greatest; and when the Spirit of the Lord shall be poured out upon all flesh to such a degree that their sons and their daughters shall prophesy, their old men shall dream dreams, their young men see visions, and when there shall be nothing to hurt or destroy in all the holy mountain of the Lord.

There are some other considerations connected with this subject worthy of our attention. We have seen what has been promised, and what encouragement was given or suggestions made in regard to our progression, as contemplated by the Prophets, in their writings in the Old and New Testaments. We see what God has said to us in his revelations direct, and we might bring up passage after passage from the New Testament,

Book of Doctrine and Covenants and the Book of Mormon in regard to the progression and happiness of his people. But there are some considerations connected with this to which I will call your attention. The revelations of the Lord, given in these latter days, say that all things shall be given to those who receive the priesthood; but in connection with this promise there are certain obligations which have to be fulfilled on our part. That same God and Father who tells us what great things await the faithful, says: "Whoso layeth down his life for my cause and for my name's sake shall receive it again, even life eternal; therefore fear not your enemies, for I the Lord have decreed in my heart that I will prove you in all things whether you will abide in my covenant even unto death, for he that will not abide in my covenant is not worthy of me."

Here we have, on one hand, those extraordinary and wonderful blessings; and, on the other, if we renounce the doctrine we have received, or if we are unwilling to stand up to the point, even of death, in fulfilling the will of our Father in the accomplishment of his work, we shall be counted unworthy of the blessings that are promised.

Now, you take a man, no matter from what country, if he be a man of integrity, when he receives a knowledge of the truth, he will stand to that knowledge; you can not persecute it out of him by imprisoning him, or taking away his property or by destroying every source of his happiness. Do what you can to annoy and oppress him he will still stand firm in his adherence to the principles which he knows are true. If we, as Latter-day Saints, are not honest, we are certainly in a very bad condition. When the Gospel reached us in the different nations whence we came, the Spirit of the Lord gave us convictions of its truth, and, in the honesty of our hearts, we received it, and its blessings, otherwise we would have stayed at our several homes. It was promised us by the several Elders who proclaimed the Gospel unto us, that if we would do the will of God, if we would obey the Gospel, we should receive the gift of the Holy Ghost; they said, as Peter said on the day of Pentecost, Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the Holy Ghost. Then, when they spoke of the operations of the Holy Ghost, they described them as Jesus, Paul, John and the Saints who received it, testified in regard to it, from the effects it had produced upon them. Therefore, when the Gospel was received under circumstances of this nature, those who were its recipients expected superior and extraordinary blessings, blessings that they could not reach in any other religious society. They were promised such blessings as the religious societies said did not, nor ever would exist, and could not be received in the future. They would acknowledge that such blessings had been formerly received through the Gospel, but they said could not be received now hence if those who obeyed the Gospel as taught by the Elders of this Church did not receive the blessings promised, why do I see them before me here to-day by thousands? Why, when traveling through the length and breadth of this country, do I see people that have gathered, comparatively, from almost every nation under the sun? If they received not the blessings promised, why are they here in this Territory, in these valleys of the mountains? They had better stayed at home. It is the most inconsistent thing imaginable to suppose that people, after

being deceived, should leave their country, homes and friends and cross the wide ocean, and vast deserts into a land they knew nothing of. When Abraham received the word to leave his home and kindred he obeyed the mandates of the Almighty, and the fact that thousands are now here, settled through this long strip of country, over hills, valleys and mountains, proves that they have done the same; they have shown by their acts that they have received the all-inspiring power of the Holy Ghost which was promised them, which revealed to them that the Lord had fulfilled the prophecy of his servant Daniel—that without hands he had cut a stone from the mountains and that it had *commenced to move* and roll, and would continue on its course until it had fulfilled the destiny predicted by the prophet.

If the people here have not received the miraculous blessings promised in connection with their obedience to the Gospel, they are acting most inconsistently, for they are perpetuating upon their children and their children's children and upon future generations a system that is entirely false, binding a yoke of tradition upon them which, in its consequence, is beyond the power of language to express. The people are guilty of the most gross offence before the Almighty, for they are not only injuring themselves, but they are destroying the happiness of unborn generations. But the fact that the work still continues, and increases, and that the last words of the dying Saints to their children and friends, are: "I know by the revelations of God that this work is true," is strong presumptive proof of the absolute truth of this work.

If you Saints here do not know this work is the work of God, it is your duty to rise up and declare you have been deceived, acknowledge that the Spirit of God has not been given you, and that the declaration of the Elder who promised it is entirely false, and thus try and correct the error which you have been guilty of propagating. At once, leave the Mormon Church and you would assume a position that would be more consistent; then get a testimony from the Almighty that some other Church possesses the system of salvation; get a testimony from the Almighty that the Book of Mormon, and Book of Doctrine and Covenants are false, and just the moment you get that testimony where are you? Where are the words of the Apostle Peter: "Repent and be baptized, every one of you, and you shall receive the Holy Ghost?" Where are the words of the Lord Jesus? He says, "It (the Holy Ghost) shall lead you into all truth and show you things to come." Where are the words of the Apostle Paul: "Let this same mind be in you which was in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God?" Where are the words of John: "We know that we are the sons of God, and it does not yet appear what we shall be, but we know that when he (Jesus) shall appear, we shall be like him, for we shall see him as he is; and every man that hath this mind in him purifies himself, even as God is pure?" Throw these doctrines aside, let them pass; and go to a *Methodist*, *Baptist*, *Episcopalean*, Quaker or Shaker, then where is your Bible.

I testify before this assembly, as I have testified before the people throughout the different States of the Union, and throughout England, Ireland, Scotland, Wales, Italy, Switzerland, and France, that God Almighty, through my obedience to the Gospel

of Jesus, has revealed to me, tangibly, that this is the work of God, that this is his Gospel, that this is his kingdom which Daniel prophesied should be set up in the last days. I prophesy that any man who will be humble before the Lord, any man who will, with childlike simplicity, be baptized for the remission of his sins, shall receive the gift of the Holy Ghost, which shall lead him into all truth and show him things to come; he shall receive a knowledge from the Almighty that his kingdom has been established in these latter days; and that it shall never be thrown down or be left to another people.

In saying this, I say no more than every man could say and has said who had a dispensation of the Gospel. I would not be here to-day, I would not have traveled over the face of the earth as I have for the last thirty-five years unless God had revealed this unto me. I have already said nothing but absolute duty ever inspired me to travel and preach this Gospel; but I received a dispensation from the Almighty, and I could say and do say now, as the Apostle Paul said: "I received not this Gospel from man, but I received it by revelation from the Almighty." I say that any man who will humble himself before God and will be immersed in water, after repentance, for the remission of his sins, shall receive, through the laying on of hands, the gift of the Holy Ghost. Can I give this to him? No. I, simply as a messenger of the Almighty, to whom has been delegated authority, administer immersion for the remission of sins; I simply immerse him in water, having authority so to do. I simply lay my hands upon him for the reception of the Holy Ghost, then God, from his presence, acknowledges my authority, acknowledges that I am his messenger, and confers the Holy Ghost upon the individual. Well, this is the Gospel; this is what makes a man a savior of life unto life, as Jesu stold his disciples they were.

Now talk about this kingdom being destroyed! Talk about, reason upon, lay plans here and there by the combined wisdom of Governments to destroy the kingdom of God; why, you might as well try to pluck the stars from the firmament or the moon or the sun from its orbit! It can never be accomplished, for it is the work of the Almighty. I advise every man who has a disposition to put forth his hand against this work, to hold on and consider. Take the advice of Gamaliel the lawyer. Said he: "If this is the work of God, ye can do nothing against it; if it is not, it will come to naught."

Well, now, they say that the Mormons are fanatical. Well, it is very good fanaticism. We have philosophy, science, truth, the power of God, and the testimony of good men on our side. I can pick out twelve men, with whom I have been acquainted for the last twenty-five, thirty or thirty-five years. I have known them under varied circumstances in which their hearts have been proved, their feelings tried, and their honesty and integrity tested. Have I confidence in such men? I have, just as much as I have when I read in the New Testament about Twelve Apostles. I know nothing about Peter, James, or the rest of the Apostles; but these men I know something about; I have seen their honor and integrity tried under various circumstances in life. Have I not a right to believe in their testimony? Most assuredly I have, and I will prophesy of them, no, excuse me, I am not in the habit of prophesying, I will predict, I will say here, that in generations to come, the doings of these men will be read, the account of their

works in preaching the Gospel to the nations of the earth, what they have suffered for the cause of God; the imprisonment, contumely, drivings from Ohio, Missouri, Jackson County, and the northern counties in Missouri, and from Illinois, and how they have passed through all this and everything by way of suffering that can be imagined, and have still adhered to and borne their testimony to the truth; their works will be read and in generations to come people will have just as much confidence in these men as they now have in the Twelve Apostles whose doings are recorded in the New Testament. They are just as good men I have every reason to believe. As to the truth of what these Apostles said, that I read about here in the New Testament, I know nothing about that at all, only what I experience, through having observed the same system they preached. They received the blessings pertaining to it, so have I received the blessings which they promised should be conferred upon those who received that system. Therefore I and my brethren, who have received a like experience, are the only witnesses in regard to the truth of what those Apostles said; we are the only witnesses in regard to the truth of what Jesus said. Jesus said, He that will do the will of my Father shall know of the doctrine. We are witnesses that Jesus told the truth. The Apostles say that those who receive the Gospel by baptism for the remission of sins, shall receive the gift of the Holy Ghost. We are witnesses that they told the truth. Can the Methodist or Presbyterian ministers witness to these facts? No, they know nothing about them. They received their certificates and endowments at college, they trust in the wisdom of man, to the knowledge of the sciences, we trust to the power of the Almighty. Perhaps it may be said to us: "For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

Well, I do not feel materially concerned about anything that respects the advancement and prosperity of the kingdom of God. It is a matter that I have not contrived, nor my brethren; it is the Lord's affair. He has done this work. We never came to these valleys through our own designs and wishes; the Lord God Almighty brought us here, and when he wants us to leave these valleys, we are just as well prepared to leave as we were to come. We simply do what the Lord our God commands us. God loves his offspring, the human family. His design is not simply to furnish happiness to the few here, called Latter-day Saints. The plan and scheme that he is now carrying out is for universal salvation; not only for the salvation of the Latter-day Saints, but for the salvation of every man and woman on the face of the earth, for those also in the spirit world, and for those who may hereafter come upon the face of the earth. It is for the salvation of every son and daughter of Adam. They are the offspring of the Almighty, he loves them all and his plans are for the salvation of the whole, and he will bring all up into that position in which they will be as happy and as comfortable as they are willing to be. Our mission is to the world, and not simply to carry the Gospel to the people, but to establish plans and lay

schemes for their temporal salvation. Our object is the temporal salvation of the people as much as it is for their spiritual salvation. By and by the nations will be broken up on account of their wickedness, the Latter-day Saints are not going to move upon them with their little army, they will destroy themselves with their wickedness and immorality. They will contend and quarrel one with another, state after state and nation after nation, until they are broken up, and thousands, tens of thousands and hundreds of thousands will undoubtedly come and seek protection at the hands of the servants of God, as much so as in the days of Joseph when he was called upon to lay a plan for the salvation of the house of Israel.

We have received revelation and, accordingly, we are here in these mountain valleys, and we are going to stay here. We shall cultivate our farms, and lay foundation for a time when the nations shall be broken up. Multitudes will then flee to these valleys of the mountains for safety, and we shall extend protection to them. You may say, shall you require them to be baptized and to become Latter-day Saints? Not by any means. I meet with gentlemen from time to time, from different portions of the Union. I never offer them my religious views unless they seek them. I am not anxious to push my religious views upon any man. I will do them all the good I can. If a gentleman comes into my neighborhood, a stranger, I will say, "Will you have something to eat? Is there anything I can do for you?" I am not anxious to make a "Mormon" of him, not by any means; we extend the hand of charity just as far as people are willing to allow us; but when, as I said at the beginning, people are crowding upon us, persons who are determined to destroy us and have not the principles of humanity in their bosoms, we cannot exercise that charity in their behalf that we desire.

Well, we expect to do good; it is our duty, as the servants and ministers of God upon the earth, to do good to his offspring. This is our mission, and it is as much our duty to do good to those who do not receive the Gospel, as it is to do good to ourselves; and God will give us the opportunity, just according to our desires, despite the efforts of evil-minded men. Our business is to save, not to destroy, and as we improve and advance, and develop the attributes of deity within us God will remove from our path the impediments and obstacles to our progress that are found therein; and the bitter branches, as they increase or manifest themselves, will be removed one after another, until the people of God have all the opportunity they desire to do good to the world.

I have occupied time sufficient. God bless you. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, DECEMBER 3RD, 1871.

(Reported by David W. Evans.)

THE NEW BIRTH—BAPTISM FOR THE DEAD—TEMPLES.

I will read a portion of the 3rd chapter of Peter's first epistle, commencing at the 18th verse:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

In the fourth chapter of this epistle the same subject is continued. The apostle says:

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a reason (if need be) ye are in heaviness through manifold temptations.

When I was called upon to speak, these passages suggested themselves to my mind. Whether the Spirit will lead me to dwell upon them at length I do not know, but there are important principles embodied in these verses which I have read in your hearing, principles which, when rightly understood, change the belief of men in relation to the future, that is, the belief of those who receive the commonly accepted creeds of Christianity. For some reason or other, there is an idea prevalent in the Christian world that mankind, when they lay down their mortal lives, are consigned to a condition or place of happiness or pain, there to remain throughout the endless ages of eternity. There may be a few who do not entertain this belief, but it is the general belief of most of the sects which comprise Christendom. There is an idea prevalent that if men do not receive what may be termed a conversion, or change of heart, if they do not obtain a remission of sins through the blood of Jesus, and they die in this condition, their doom is

irrevocably fixed, and that they are consigned to eternal, never-ending misery. I believe that I do not misstate the belief, in this respect, of some of the most prominent sects that comprise the Christian world, so-called. I have conversed with ministers of various denominations in relation to the future of the heathen—those who die without a knowledge of the name of Jesus, and of his character as the Redcemer and Savior of the world. I have asked them what they thought the condition of the heathen would be, and where any definite answer was made, the feelings of such persons would lean to the idea that they would be consigned to hell; with others, either no definite idea was entertained, or, being more tender in their feelings, the answer would be, they did not know what their future condition would be.

There is an expression of the Savior's to Nicodemus, which I think I will read; it is found in the 3rd chapter of John's Gospel. There was a man of the Pharisees, John writes, named Nicodemus, a ruler of the Jews; the same came to Jesus by night and said unto him, Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

Now here is a definite doctrine laid down by the Savior, that unless a man is born again he can not see the kingdom of God, and unless he is born of the water and of the Spirit he can not enter into the kingdom of God; he can not even see the kingdom without the new birth, and he can not enter that kingdom without being born of the water and of the Spirit. This doctrine is exceedingly positive, it leaves no room for doubt; there is no chance to evade the fact of this doctrine if there is to be any reliance placed upon the words of Jesus. Then, we are forced to the belief that no man can enter into the kingdom of God unless he is born of the water and of the Spirit.

Well, taking these passages into consideration, a large class of people have come to the conclusion that unless a man is born again, or, as they term it, experience a change of heart, he is consigned to endless misery; and there are those who believe that all the heathen who have died in ignorance of the Gospel of Jesus Christ are thus punished, and, in fact, there are those who profess to have faith in Jesus Christ as the Savior of the world, who believe that in hell, that place of torment from which they declare there is no escape, there are infants by scores, and hundreds and thousands, and I may say by millions, enduring inconceivable and endless torment because they have died before receiving the ordinances which they consider necessary to salvation.

I do not thus understand the Scriptures, I do not thus understand the plan of salvation; I do not thus view the character and dealings of God our heavenly Father with his creatures. One of the most prominent attributes which we ascribe to our Father in heaven is mercy. The Scriptures de-

clare most emphatically that he is a God of mercy, and a God of love. Can we, even in our degraded condition, consider a being endowed in the least degree with the attributes of love and mercy, or even of justice, who would consign millions of his creatures to endless torment because they do not believe and obey a doctrine which they never heard? Why such an idea is unworthy of intelligent beings. Suppose that any of us who have families should pass a law or prescribe a rule for their government, and at the time it is passed or prescribed, a portion of our children are not within hearing, and while still in ignorance of it, they unconsciously violate it, and because of this the father punishes them. What would you say of such a father? Would you not say that he was unjust, harsh and cruel? Why, certainly this would be our verdict, if we pronounced any, we could not pronounce otherwise. We would be compelled to come to the conclusion that the father who would act in this manner would neither be kind, just or wise. And shall it be said of our heavenly Father, who is the fountain of love, mercy and justice, that he will act with less justice than man, and that he will punish, curse and consign to eternal misery, his children, because they have failed to obey the laws he has never made known to them? Certainly not; and it is on account of these doctrines, which have been propounded and circulated so widely in Christendom, that skeptics are numbered by hundreds of thousands and it may be said by millions. The feelings of the people recoil, humanity revolts at such monstrous doctrines, and the growth of skepticism and infidelity may be traced to the fact that such hideous principles are advocated by those professing to be servants of the living God and the ministers of Jesus Christ. But do the Scriptures, the words of eternal life, as recorded in the Bible, inculcate such ideas? Certainly not. There is in the plan of salvation, which God our heavenly Father has revealed, perfect love, mercy and justice, and every other attribute which pertains to the character of Deity are perfectly illustrated in the plan of salvation which he has revealed for man's guidance.

The words of Jesus which I have read to you, contain an immutable truth: that except a man be born again he can not see the Kingdom of God. It is an immutable truth that, except a man be born of the water and of the spirit, he can not enter the Kingdom of God. These words proceeded from the mouth of Jesus, the Son of God, the author of our salvation, the founder of our religion.

He was perfectly acquainted with the laws necessary to be obeyed in order to effect an entrance into his Father's kingdom; and being thus acquainted, he had the right as well as the knowledge necessary to advance and proclaim this doctrine to the children of men.

While we are upon the subject we may as well make a few remarks upon the nature of this new birth of which Jesus speaks. As I have told you, and as you well know, there is a large class in Christendom who believe that this new birth consists of what they term a change of heart; if the heart undergoes a change they say the creature is born again. Now, I do not so understand the Scriptures. I do not think that the change of heart thus referred to, is the new birth to which the Savior refers; on the contrary, it says here in great plainness, that they must be born of the water as well as of the Spirit. Not for the putting away the filth of the flesh, as I read to you in the passage from Peter, but for the answer of a

good conscience towards God. Jesus, as you will recollect, on the occasion when John the Baptist, as he was called, was baptizing in Jordan, went and offered himself to John as a candidate for baptism. John, having received a testimony from the Father that Jesus was his beloved son in whom he was well pleased; knowing also that he, himself, was the forerunner of Jesus spoken of by the Prophets, declined to baptize him, saying, in effect, it is better for me to submit to thee than thee to submit to me. Jesus replied, Suffer it to be so now, to fulfil all righteousness. Then John took Jesus and baptized him.

Here we have an example on the part of our Savior of obedience to a certain ordinance. Some say that in this ordinance Jesus had water poured upon him, others say he was sprinkled, and a great many of the popular pictures represent him standing in the Jordan with his arms folded across his breast and John the Baptist pouring water on his head; but a careful perusal of the writings of those who have described this event will leave but one conclusion on the unprejudiced mind, and that is that Jesus went down into the water and was baptized by John, and came up out of the water; and that if pouring or sprinkling had been the method of administering the ordinance of baptism, there would have been no necessity for John and the people of Jerusalem and the regions round about, to have gone the distance that intervened between the river Jordan and Jerusalem to attend to it, and in fact there are other passages in the Scriptures which go to prove that immersion was the method of baptism, and that John so administered the ordinance. In one passage of Scripture it is said that John was baptizing at a place near Enon, because there was much water there, showing that an abundance of water was necessary for its correct administration. This was the ordinance that Jesus submitted to. He was the Son of God, the Lamb slain from before the foundation of the world; he was spotless and sinless in the sight of his Father, yet he considered it necessary to attend to this ordinance that he might fulfil all righteousness; and it is a remarkable fact that we have no account in the Scriptures of Jesus acting in his ministry until he had attended to this ordinance.

This, as I understand the Scriptures, and as the Latter-day Saints testify, was the new birth. He went down into one element, was buried in that element, and, emerging therefrom, was born again, in other words was born of the water. Can you imagine a new birth more perfectly represented than by this act which I have described, performed by John upon Jesus? After this birth of the water had taken place, the birth of the Spirit followed, for as soon as he came up out of the water, the Holy Ghost, in the likeness of a dove, descended upon him, and a voice was heard from heaven testifying that he was the beloved son in whom the Father was well pleased. Jesus was enveloped in that spiritual element, and was born of the Spirit as he had been born of the water. Thus, in his own case, he illustrated, by his obedience and humility to the will of his Father, the doctrine which he taught to Nicodemus, and which he declared was necessary to prepare not only him but all the children of men to enter into the kingdom of God. Paul, also, in one place, speaks of being buried with Christ in baptism in the likeness of his burial, in the likeness also of his resurrection; the burial in the liquid grave being symbolical of the death and burial of the Son of God, and the

coming forth therefrom of his resurrection.

This doctrine is clearly laid down in the Scriptures. You will find it if you trace the preaching and the labors of the Apostles and the men who were immediately connected with the Lord in his ministrations to the people. You will find that in every instance where the records are complete, these ordinances were attended to—the people, if they believed in Jesus Christ and repented of their sins, were baptized, in order that they might be born of the water; and after attending to this ordinance, they were then baptized of the Spirit, or, in other words, had hands laid upon them for the gift of the Holy Ghost. They were enveloped in and born of that Spirit, and became legal heirs of and entitled to an entrance into the kingdom of God. There is not an instance of any other kind found on record in the Scriptures. We often quote the teachings of Peter, himself, on the day of Pentecost, to prove this, and in passing along I may as well briefly allude to it.

On the day of Pentecost, after the Jews had been convinced of the fact that Jesus the Nazarene, who had been crucified as a malefactor, was indeed the very Messiah of whom the Prophets had spoken; when they were convinced of this and also of the fact that the men who stood and preached in their midst, and through whom they had seen the power of God manifested, were his Apostles, they cried: "Men and brethren, what shall we do?" They felt that they were sinners; probably, for aught we know, they had consented in their feelings to the death of this holy being, and they gave vent to their anxiety in the expression I have already quoted. Now it is to be presumed that on that occasion Peter declared the Gospel in its fulness and purity, as it existed in the mind of God, and as it had been revealed to him by Jesus. We can not presume that he taught something he was not warranted in teaching, something that was not the Gospel, for the occasion was one of the most important, probably, that the Church witnessed in that generation. It was, as far as we know, the first proclamation of the Gospel after the death of Jesus, and it was certainly the first time the power of God was manifested to such a wonderful extent. Peter, then, standing up, inspired not only with the greatness of the occasion, but with the sublimity of the manifestations that had been poured out by God, by the fact that he, for the first time, was declaring the Gospel in the ears of the assembled Jews at Jerusalem who had crucified Jesus, also by the spirit and power of his great office, we can not doubt that he declared the Gospel in simplicity and plainness, and he said, in reply to their very important question, Repent and be baptized, every one of you, for the remission of your sins, and ye shall receive the Holy Ghost.

Now here were the two births of which I have spoken. They already believed that Jesus was the Christ, and they were told to repent, and be baptized for the remission of their sins; not, I repeat again, for the putting away of the filth of the flesh, but for the remission of their sins, that they might be born of the water, that they might become suitable candidates to receive the Holy Spirit. Peter continued: "And ye shall receive the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And they went and were baptized, and we are told that three thousand were added to the Church on that occasion. This

is only an example of what the Apostles afterwards taught. I do not intend, this afternoon, to quote the numerous instances that occur in the Scriptures where this doctrine was taught, where it was obeyed by those unto whom it was taught, and the blessings that followed obedience; but I call attention to the fact that this doctrine was set forth by the Apostles even as Jesus taught it and even as Jesus obeyed it, and that they administered the ordinances as the Lord had taught them.

It may be said, How is it possible for the millions that exist on the face of the earth to obey this doctrine? This question is very frequently asked us, because the Latter-day Saints dwell very considerably upon this part of the Gospel, and upon the necessity of these ordinances being obeyed. The question, very naturally, immediately rises in the minds of men, if it be necessary that all men and women should be born of the water and of the Spirit, then what is to become of the millions who have died and have not had the opportunity? I recollect, on one occasion, when quite a youth, speaking upon this principle of baptism, and dwelling, at some length, upon the necessity of people yielding obedience to it. After I had got through, a gentleman walked up to me, and said he had been very much interested in my remarks, but one difficulty had suggested itself to his mind, and he would like to have me explain. Said he, you doubtless recollect when Jesus was crucified there were two thieves with him, one of whom upbraided and railed at him. This called forth a rebuke from the other thief, who, turning to Jesus, said, "Lord, remember me when thou comest into thy kingdom." Jesus replied in this wise: "To-day shalt thou be with me in paradise." Now, said the gentleman, "if your doctrine be correct, that a man must be born of the water and of the Spirit before he can enter the kingdom of God, I would like to know how that thief entered that kingdom." Well, looking at this from his standpoint, it was a very plausible question, and it looked as though his position was incontrovertable. But did Jesus enter into the kingdom of God when he was crucified? Did he, when he was crucified, enter upon the glory he afterwards attained unto, and did the thief accompany him? I know that many Christian ministers, so-called, believe this, I know they teach it. In reading the newspapers I frequently see accounts of the execution of vile criminals, whose entire lives have been spent in the commission of revolting crimes. Christian ministers, so-called, attend these criminals while incarcerated in jail, and to the gallows; they pray with them and endeavor to awaken them to a sense of their lost condition, and frequently they are successful, for many influences are brought to bear on the minds of malefactors at such times and their hearts are softened at the near prospect of death. Then, when these ministers accompany them to the scaffold they will pray with them there, and they assure them that through the merits and death of Jesus they will be ushered into the kingdom of heaven as soon as they are executed. This is the invariable assurance given to criminals who will listen to them, by ministers of this description. They believe that the thief on the cross was ushered into the immediate presence of God, there to dwell eternally in peace and felicity. This was the view entertained by this gentleman I have mentioned.

If you will turn and read the account of the resurrection of Jesus, you will find an explanation of this

that probably many have not thought of. You recollect that after the death of Jesus, and after he had been placed in the sepulchre, there was great anxiety on the part of the Apostles and those who had been familiar with Jesus, as to his body. They looked for his resurrection, they expected him to come forth, but they were filled with doubt and anxiety, for they had the idea that he would return king of Israel, that the set time had come for the establishment of God's kingdom on the earth never more to be thrown down. Among others who were very anxious about this, was Mary, one of the women who had attended upon Jesus. She went to the sepulchre and found that the body of her Lord and Master had been taken away, and she could not find it. She turned around, full of grief and anxiety about him whom she loved, and saw a personage standing beside her, whom she supposed to be the gardener, and she inquired of him what they had done with the body of her Lord. It was Jesus to whom she addressed herself, but she did not recognize him at first, and failed to do so until he uttered her name. When he said, "Mary," then she recognized his voice and person, and, as was very natural under the circumstances, in the excess of her joy, she rushed forward to clasp him; but he stepped back, and forbade her, in those remarkable words: "Touch me not, Mary, for I have not yet ascended to my father; but go to my disciples, and tell them that I ascend to my Father and to their Father, to my God and to their God." This was the third day after his crucifixion, and during this time he had not ascended to his Father, and he did not want to be touched, he did not want mortal hands put upon him When I quoted this to this gentleman, said he, "Where was he then, during this period?' If he did not ascend to his Father, and if the paradise to which the thief went with him, was not heaven, then where was he?" I then quoted to him the words I first read this afternoon, "If Christ also has once suffered for sin, etc."

Here Peter gives the explanation, and it is as plain and unmistakable as language can make it. Jesus died on the cross, he was crucified and put to death in the flesh, as the Apostles say, and after being put to death he went and preached to the spirits which were in prison, spirits which were disobedient in the days of Noah, having rejected Noah's testimony, and they had been incarcerated in prison for some twenty-five hundred years. He was engaged in this labor while his body lay in the tomb, and hence, when Mary saw him after his resurrection, and attempted to embrace him, he said, "Touch me not, Mary, for I have not yet ascended to my Father, etc."

Now by this I do not mean to infer that after his crucifixion, when his spirit had left his body, he got outside the presence of his Father, for the presence, power and eyes of God are everywhere; but he did not ascend to his immediate personal presence until after his body was resurrected from the tomb. And in further confirmation of the view which I am endeavoring to set forth to you, the Apostle Peter, continuing this subject, as I read to you from the 4th chapter of his first epistle, says, "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but *live according to God* in the Spirit." "Ah," says one, "dead in sin!" Who told you so? What right has any man to put such an interpretation on the Scriptures? The declaration here is as plain as

language can make it, "Gospel was preached also to them that are dead," &c., confirming what the Apostle had said in the previous chapter, that Jesus was engaged in preaching the Gospel to the spirits in prison while, as I have said, his body slumbered in the tomb.

Now do you see and comprehend anything of the long suffering and mercy of God unto the millions who have been born and died on our earth in ignorance of the Gospel of Jesus Christ? Do you comprehend the great plan of salvation, or a portion of that great plan which God our heavenly Father has devised for the redemption of all his children? Shall we say that God's work is confined to this short probation of ours, that his labor for the salvation of his children and the plan that he has devised are confined to this brief space that we call time, or shall we say that God's plan of salvation extends over all his creatures and throughout all his creations, and that if men don't have opportunities here of understanding it, they will have that opportunity hereafter? This is set forth in these chapters with great plainness, and so as to leave no doubt upon the minds of those who are disposed to accept the Scriptures as they read. Of course, where men have traditions and pre-conceived views and ideas concerning these matters they are likely to cling to them and reject the truth. They would rather believe that nine-tenths of the human family would be consigned to endless torment than accept the idea that God is a God of mercy, and that the plan of salvation which he has devised is all-sufficient and extends to all grades, conditions and circumstances, in which his creatures are found.

This doctrine was revealed to the Latter-day Saints through the Prophet Joseph Smith. We were as ignorant of it and of the meaning of these passages as anybody else previous to the establishment of this Church. Among other doctrines that were taught to the Prophet Joseph, was this which I have endeavored to set forth briefly before you. I have not dwelt upon it at length, but it was taught in great plainness to the Prophet, and he taught it to the people. The Prophet Malachi, you recollect, predicts that before the great and terrible day of the Lord comes, the Lord will send Elijah, the Prophet, and he will turn the hearts of the fathers to the children, and the hearts of the children to the fathers, least the Lord come and smite the earth with a curse. You can read this in Malachi; and when the Latter-day Saints heard this Gospel, and became acquainted with the fact that it was necessary for men and women to be baptized for the remission of their sins, their hearts immediately yearned for their ancestors. I have heard hundreds of persons who have joined this Church say, "Oh, that my father, mother, brother, sister, husband, wife, children, grandfather or grandmother had heard this doctrine as the Elders teach it! How gladly they would have embraced it! How their hearts would have warmed towards this Gospel! They lived in anticipation of some such doctrine as this; they were not satisfied with the creeds of men, or with Christianity as taught. They wanted the gifts, graces and blessings of the Gospel. Oh, that they could have lived and heard the teachings that we now hear, that God has revealed from the heavens, the ancient and pure Gospel, with the Holy Ghost and the gifts thereof! Oh, how their hearts would have been gladdened to have heard these glad tidings! Thus were the hearts of the children turned towards the fathers, and I doubt not the hearts of the fathers were turned towards the children.

There was an anxiety among the people in this church for many years, in relation to what would become of their ancestors and the world at large who were not acquainted with the Gospel, until the Lord condescended to give a revelation in which this doctrine was explained. By turning to the first epistle to the Corinthians, you will find there that the Apostle Paul, in reasoning upon the resurrection, advanced an idea which is not generally understood. In the 15th chapter and 29th verse of that epistle the Apostle uses this language: "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

Now, among other arguments which he brought forth to convince the Corinthians that there was such a thing as a resurrection he appeals to the fact that there was such a doctrine as baptism for the dead in the Church and practised by the former day Saints, and to enforce the doctrine he uses the words I have read, one of the most powerful arguments that he could adduce in favor of the resurrection. How useless it would be for men and women to be baptized for the dead, if the dead rise not at all; but the dead do rise, and the Saints are baptized for them. I might paraphrase his words and reason upon them in this way. The dead are baptized, for we are baptized for them, and they do rise or else all our labor would be in vain in going forth and being baptized for them. Now, here is a doctrine that has been hidden. True, it is only a slight allusion, but it is sufficient to show that there was in the ancient Church such a doctrine believed in and practised by the Saints of God.

"Oh," but says one, "how can the dead be born of the water and the Spirit; suppose that Jesus went and preached to the spirits in prison, and among the rest to the thief who was on the cross when he got to paradise, as you explain the Gospel, how could he, in the spirit world, be born of the water and of the Spirit?" A very serious question, but here is the explanation: those who are alive in the flesh can go forth and be baptized for them. "What! Be baptized for the dead? And will that stand?" I would ask those who object to this, how is it that the death of Jesus, the Son of God, affects our salvation? He acts for us vicariously; by his vicarious atonement he redeems us from the effects of the transgression of our first parents. As in Adam all die, so in Christ shall all be made alive. Death came into the world by Adam. Adam did not die to redeem the world, but Jesus came forward, vicariously, as the Savior of the world, and died to redeem us from Adam's sin. Through his death Adam's sin is atoned for. In like manner, Mal chi says, in speaking of the Prophet Elijah coming before the great and terrible day of the Lord: "The hearts of the fathers shall be turned to the children." What for? Because the children can act vicariously for them; "and the hearts of the children shall be turned to the fathers," because the children will feel after their fathers; they will search for their genealogies, and learn of their ancestors, and they will go forth and perform ordinances in the flesh for their dead, which the dead can not perform for themselves, and act vicariously for them, and so fulfil the saying of the Prophet Obediah, where he says, "There shall be saviors in the last days on Mount Zion." They shall stand as ministers of salvation. There shall be saviors in the last days, acting in a lesser capacity, it is true, but still somewhat in the capacity of our Lord

and Savior Jesus Christ, for their dead. Not atoning for the original sin, not shedding their blood, but going forth and being baptized for them and receiving the ordinances of salvation in their behalf.

I know that this doctrine is new, and to many startling; it comes in contact with all their prejudices. But I would ask the Christian world how mankind are to be saved? Can you substitute anything better than this? How are the millions of heathens who have died in ignorance of the name of Jesus to be saved? How are our ancestors to be saved, who, living and dying in the long night of darkness which prevailed through Christendom, never had the privilege of hearing the Gospel in its fulness? "Oh," says one, "saved by the goodness of God." Yes, but how shall we elude the words of Jesus where he says, "Except a man be born again he can not see the Kingdom of God;" and "Except a man be born of the water and of the Spirit he can not enter into the Kingdom of God?" It is very easy for men in their traditions to say; "Well, our way suits us, because we have been accustomed to it." But if we accept these traditions as binding, how shall we set aside the words of him who spoke as never man spake, of him who was without guile and whose words were truth and holiness? How shall we set them aside? We can not, and rather than attempt to do so I would accept them as true and divine, and practise them, even though it required the sacrifice of my traditions and prejudices. To my mind there is so nothing godlike in the Gospel of salvation I can see beauty, and the power of God in it. I understand from this that there is a plan of salvation capable of saving all men; that though there is a space between death and the resurrection, during that space the spirits of those who died without the Gospel can be preached to, and can receive the Gospel of the Lord Jesus Christ, though they died in ignorance of it.

A great many have wondered how it is that the Latter-day Saints are so anxious to have temples built. We built a temple in Kirtland, and after we had built it we were compelled to leave it and flee to Missouri. We laid the foundations of two in Missouri, one in Jackson County, the other in Caldwell County. That in Caldwell was not laid until after we were driven from there. A revelation was given through Joseph Smith, I think on the 11th of July, 1838, that on the succeeding 26th of April, the foundation stone of the temple should be laid in Far West; and the Twelve Apostles should take their departure from that corner stone, and cross the ocean to preach the Gospel in Europe. Now, said the mob, "There being a date fixed to this revelation, if Joseph Smith never was a false prophet before, we will make him one now," and they turned and drove the Latter-day Saints from Missouri, and made it worth a man's life to go back there, if he was a Mormon. They drove every one out of Missouri, under a ban of extermination, in the winter previous to the time set for the fulfillment of this revelation. That was in the winter of 1838 9; and there were but very few left, and they were in peril of their lives all the time. Joseph, Hyrum and several of the leading Elders were in prison, and it seemed as though the words of Joseph would fall to the ground that time, at any rate. President Young was then President of the Twelve Apostles; he with others had to flee to Quincy, and he proposed to his fellow Apostles that they should go up to Missouri, to fulfil that reve-

lation. Father Joseph Smith, father of the Prophet, thought that the Lord would take the will for the deed, and it would not be necessary. He felt as though there would be great danger in the undertaking, and that the brethrens' lives would be in peril. A good many of the other Elders felt the same, but the Spirit rested upon President Young and his brother Apostles, and they determined to go, and they did go, and, according to the revelation, they laid the corner stone in the town of Far West. They laid it in the midst of their enemies; they sang their songs, ordained two of the Twelve, and if I recollect right, two of the Seventies, and then shook hands with the Saints there, bade them adieu, and took their departure for Europe, thus fulfilling the word of God given nearly a year previously through the Prophet Joseph, and which the enemies of the Kingdom of God said should never be fulfilled.

That foundation stone was laid, and the Saints, as I said, fled into Illinois, and there laid the foundation of a temple at Nauvoo, Illinois, the finest building then in the western country, and the admiration of everybody. The Saints erected it in the midst of poverty, destitution, sickness, death, and, I may say, with the sword or rifle in one hand and the trowel in the other, their enemies surrounding them on every hand. They had slain Joseph and Hyrum, and attempted to destroy others of the servants of God, and they were continually burning and destroying the houses and property of the Saints, and were determined to expel them from the State. But in the midst of these tribulations the Saints continued their labors until that temple was roofed in, and until within its walls they could attend to the ordinances for the living and the dead.

Again they were driven, and again they took up their line of march, and they came out to this desert country, and again we laid the foundation of another temple, a few hundred yards from this building; and this winter we have laid the foundation of another at St. George, in the southern part of this Territory. The masons and laborers are down there endeavoring to push it forward to completion as fast as possible.

Why is it that we are so anxious to build temples? It is that we may attend to ordinances necessary for the salvation of the living and the dead, that we may be baptized for our ancestors who died without having the privilege of hearing and obeying the Gospel. We not only believe that we should be baptized for them, but we also believe that where our fathers and mothers have died, having been married only according to the practice of the world, they should be married for time and eternity; and, in the temples erected by the Saints to the name of the Most High, we shall act for them in this respect also. We believe, not only, that we should be married for time and eternity, but that they should be also. We believe in the eternal nature of the marriage relation, that man and woman are destined, as husband and wife, to dwell together eternally. We believe that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, something far more lasting than to be extinguished when death shall overtake us. We believe that when a man and woman are united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eternity itself, and that when death overtakes them it will neither extinguish nor cool that love, but that it will brighten and kindle it to a

purer flame, and that it will endure through eternity; and that if we have offspring they will be with us and our mutual associations will be one of the chief joys of the heaven to which we are hastening. If I have loving wives and children, who could contribute to our happiness so much as we could to each others', they to mine, I to theirs? Shall we be separated and I be no more to them and they no more to me than strangers? How unnatural the thought! God has restored the everlasting priesthood, by which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring, that is, as our spiritual nature; and husbands and wives will be united together, and they and their children will dwell and associate together eternally, and this, as I have said, will constitute one of the chief joys of heaven; and we look forward to it with delightful anticipations.

Brother Woodruff, in his remarks this morning, spoke of the blessing that the Lord promised Abraham, that as the sands on the sea shore, or the stars that bespangle the firmament are innumerable, so should his seed be. How is this to be effected? Why, by the eternal union of the sexes, by the eternal union of Abraham with those who were his family in his life. Strange as this doctrine may seem, it is nevertheless amply sustained by these divine Scriptures in which Christendom all profess to believe.

Now we rear Temples in order that we may be baptized in the fonts which will be in those Temples, for our dead, in order that we may go forward and act vicariously for them in the ordinance of baptism and in the laying on of hands for the Holy Ghost, and then in other ordinances, which shall prepare them to dwell with us and us with them eternally in the presence of God.

If you read the 20th chapter of the Revelations, you will see that the Lord revealed to John that there shall be a thousand years' rest, a millennium, or millennial era, when the earth shall rest from wickedness, and when knowledge shall cover it as waters cover the deep, and when one man shall not have to say to another, "Know ye the Lord?" but when, according to the words of the Prophet, "all shall know him, from the least even unto the greatest;" when God's will shall be written in the hearts of the children of men, and they will understand his law. The Prophets have spoken of such a day, and in the chapter to which I have alluded, the 20th of Revelations, the Lord speaks of it in plainness to his servant John the Revelator, setting forth that there shall be a thousand years' rest on the earth, during which Christ shall reign in the midst of his Saints, and when there shall be nothing to hurt or destroy in all the holy mountain of the Lord; when the lamb will lie down with the lion, the cow with the bear, and when the whole animal creation will dwell together in peace, when swords shall be beaten into ploughshares, spears into pruning hooks, and when the nations shall learn war no more, men shall plant and eat the fruit thereof, build and inhabit, and when none shall deprive them of the fruits of their labors.

I quote these passages as they occur to my mind. You are all familiar with them. They will be fulfilled, and there will be a thousand years' rest, during which period Satan will be bound, and when the seed of the righteous will increase and cover the land. In that glorious period everything on the face of the earth will be beautiful; disease and crime, and all

the evils that attend our present state of existence will be banished; and during that period, as God has revealed, the occupation of his people will be to lay a foundation for the redemption of the dead, the unnumbered millions who lived and died on the earth without hearing and obeying the plan of salvation.

We believe, further, that every man who dies belonging to this Church, and having the right to officiate in the Priesthood, will be engaged, while awaiting the resurrection of his body, in a work similar to that in which Jesus was engaged, namely, preaching the Gospel to those who are ignorant of it. He will proclaim the plan of salvation to those in the spirit world who have died in ignorance of the name of Jesus and of the character of his redemption. For, let me tell you, there is no name under heaven whereby men can be saved, except the name of Jesus Christ, and if the dead ever are saved, it must be through the name of Jesus and through the redemption he has worked out. This is the gospel and the plan of salvation as we believe it.

Men say that the Latter-day Saints are exclusive and uncharitable; but they know nothing of the doctrines that we believe in. Our hearts swell with exceeding desire for the salvation of our fellow creatures: we want all saved. We would, if we had arms sufficiently long, enclose them all, and shed around them the halo of love. We desire and yearn for their salvation; we pray for it, and we expect to spend our days, both here and hereafter, in acomplishing it. It is the chief labor that occupies our attention, and we expect to rear temples in which we can attend to the ordinances necessary to work it out. There are men already who spend the chief portion of their time in attending to these ordinances, forgetful of their worldly interests, devoting themselves almost exclusively to these labors, and we expect to save all that will accept the plan of salvation. I say we, I mean God and the authority that he has established and restored to the earth.

Can you wonder that we believe in plural marriage when we have these views? Now, for instance, there is a man who has had a wife, and children by that wife. She has died, and he has married again, and had a family by the second wife. In some instances she has died, and he has married a third time. Now we believe that that man, if he be a good man, will be entitled to these wives in the resurrection. There may be men of this class here to-day, men who have lost their first wives, by whom they have had children, and who have made their little home a heaven, lavishing upon them all the wealth of their affection; and that woman having passed away, they have taken another wife, and she has been equally true She has done the best she could. Now in the resurrection which wife shall he put away? Shall he say to the first wife, "I have a second wife, I do not want you to live with me." Or shall he say to the second wife, "Here is the wife of my youth; the one who engaged my heart's first affections, and I love her and you must go." "Oh," says one, "there will be no wives there, and no necessity of a man saying such things either to first or second wife." You see the dilemma in which the belief of Christendom forces them. They are compelled by their traditions to reject the idea of the marital relation, and of husband and wife dwelling together for eternity. What is their view? Why, as I have heard it, and I have gleaned it from the best of them, the idea they have of the heaven to which mankind are hasten-

ing is that of being clothed in white raiment and with harp in hand, singing praises to God and the Lamb eternally. This is very good employment no doubt, but to think of our being so employed forever and ever does not satisfy the enquiring mind. I could not be happy, as I am now constituted, you could not, without active employment—a field for the exercise of every faculty of mind and body that God has given you. I do not wonder at men dreading death when they have such ideas of heaven and future happiness. My idea of heaven pictures to me a condition of society as much superior to this as heaven is to earth. I picture to myself a state of society that shall be free from every sin, where the adversary can have no entrance, where there will be no gloom, sorrow, pain or death, and where I shall associate with those whom I have loved; whose lives have been spent with me in endeavoring to do good; with the wife or wives and children I have had here, living with them eternally in the presence of God. And as it was said of Jesus: "To the increase of his seed there shall be no end," so do I hope, after I leave here, the blessing sealed upon Father Abraham, of whose seed I am, that as there should be no end to his increase, there shall be none to mine.

It is this I labor for and look forward to. Heaven looks bright to me; death is robbed of its terror—it has no sting, and, like one of old, I can say, "O grave, where is they victory: Oh, death, where is they sting!" There is no sting in death, there is no victory in the grave, for we all expect, who belong to the Church of Jesus Christ of Latter-day Saints, to be resurrected in glory, with every faculty of body and mind enhanced, purified, enlarged, until we shall be like our Father and God. This is the heaven which we are looking for, and to which I pray we may all attain, in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, FEBRUARY 11, 1872.

(Reported by David W. Evans.)

NEPHITE AMERICA—THE DAY OF GOD'S POWER—THE SHEPHERD OF ISRAEL.

It is quite unexpected to me to be called upon this afternoon to address this congregation; but inasmuch as I have been solicited so to do I cheerfully comply with the request. It has also been suggested that there would be several strangers present this afternoon who would desire to hear some of the evidences in relation to the Book of Mormon, and although it is a subject on which we have spoken during the week just passed,

and have set forth many evidences in support of the divine authenticity of this book, still it may not be amiss to repeat some of these evidences and give some reasons to those who are present why this people receive this book as a part and portion of the revelations of the Most High. Our traditions, which we received from our fathers, have naturally inclined us to reject all revelations, or all pretended Scripture except that which happened to be compiled in the Old and New Testament. I had this tradition in common with the rest of mankind who profess to believe the Bible; but when I came to examine this tradition which I, as well as millions, had imbibed, I found it to be only tradition and without any substantial foundation. I can not possibly imagine how to reconcile the supreme goodness, wisdom and mercy of the Almighty with the idea that a few of the inhabitants of our globe, dwelling in one small region called Palestine, should be the favored few to whom revelation should be vouchsafed. I can not reconcile this idea with the view that we take of the character of the great Being whom we worship and serve. When I contemplate the vast number of millions that must have swarmed over this great western hemisphere in times of old, building large cities, towns and villages, and spreading themselves forth from shore to shore from the Atlantic to the Pacific, from the frozen regions of the north to the uttermost extremity of South America—when I contemplate all these people as human beings, beings that have immortal souls and form part of the brotherhood of all nations, descending from the same parents, created by the same Creator, I can not believe that all these nations have been left in darkness, deprived of the light of revelation from Heaven, and having no knowledge concerning God; but I must believe that God, who is an impartial Being and presiding over all the inhabitants of the earth, would have respect to the people of ancient America as well as of ancient Asia. Consequently, in accordance with the views that we would naturally entertain concerning the attributes of the Great Jehovah, we believe that he has in these latter times, in the generation in which we are permitted to live, condescended to bring to the knowledge of the people another book, another divine revelation containing the history of his dealings with the generations that are past and gone on this western hemisphere. The book which I hold in my hand (the Book of Mormon) contains nearly as much information as the Old Testament. It is a book of five or six hundred closely printed pages. This book, the Latter-day Saints believe to be the Bible of the western hemisphere; a compilation of sacred books, books delivered by divine inspiration in ancient times to prophets, revelators and inspired men who dwelt upon this continent, both in North and South America. We believe that it was written, mostly by a branch of the house of Israel, a part and portion of the chosen seed, the descendants of Abraham who were led forth to this continent some six hundred years before Christ from the city of Jerusalem, brought by the special providence, miracles and goodness of the Almighty. A colony with whom there were several prophets; a colony of Israelites who believed in the law of Moses, and to whom the Lord manifested himself in a peculiar manner. They were brought forth from the land of Jerusalem in the first year of Zedekiah, King of Judah, six hundred years before the birth of our Lord and

Savior. By revelation from the Lord they traveled south-west from the city of Jerusalem, and after reaching the Red Sea they continued along its eastern borders and afterwards bent their course eastward, arriving at the Indian Ocean. There they were commanded by the Almighty to build a vessel, the pattern of which was given to them by revelation, building it as Noah built the Ark—under the direction of the Almighty. On board this vessel they embarked, and were guided by the Almighty across the great Indian Ocean. Passing among the islands, how far south of Japan I do not know, they came round our globe, crossing not only the Indian Ocean, but what we term the great Pacific Ocean, landing on the western coast of what is now called South America. As near as we can judge from the description of the country contained in this record the first landing place was in Chili, not far from where the city of Valparaiso now stands.

After landing on the western coast of South America, they divided into two colonies, one colony called Lamanites, the other called Nephites. These names originated from two brothers, the name of one being Laman, the name of the other Nephi. The Lamanites became a very wicked and corrupt people. The Nephites believed in the law of Moses, in God, in the spirit of revelation and prophecy; they believed in visions, in the ministration of angels, and they sought to serve the Lord with all their hearts, and they were exceedingly persecuted by the Lamanites. The Nephites, by the command of the Almighty, made sacred records on gold plates, and on these plates they were commanded to engrave their history, their prophecies, the dealings of the Lord with them from generation to generation.

Being so severely persecuted by the Lamanites, the Nephites were commanded of the Lord to depart from their midst, that is to leave the first place of colonization in the country which the Spanish now call Chili. They came northward from their first landing place traveling, according to the record, as near as I can judge, some two thousand miles. The Lamanites remained in possession of the country on the South. The Nephites formed a colony not far from the head waters of the river Amazon, and they dwelt there some four centuries, increasing and spreading forth in the land. The Lamanites, in the South and in the middle portions of South America, also spread forth and multiplied, and became a very strong and powerful nation. Many wars existed between the two nations, in which hundreds of thousands were destroyed. Finally, in the course of generations, the Nephites fell into wickedness; they departed in a great measure from the law of Moses and from the precepts of truth which had been taught to them by the prophets in their midst. A certain portion of them who still believed were commanded of the Lord to leave their brethren in consequence of their wickedness; they did so, and those who still remained faithful, under the guidance of prophets and revelators, came still further northward, emigrating from the head waters of what we now term the river Amazon, upon the western coast, or not far from the western coast, until they came on the waters of the river which we call the Magdalena. On this river, not a great distance from the mouth thereof, in what is now termed the United States of Columbia, they built their great capital city. They also discovered another nation that already possessed that country called the people of Zarahemla. They also were a

branch of Israel who came out from the city of Jerusalem five hundred and eighty-nine years before the coming of Christ, in the eleventh year of the reign of Zedekiah, at the time he was taken captive, and the Jews were carried into Babylon. One of the sons of Zedekiah, King of Judah, being commanded of the Lord, left the city of Jerusalem with a colony, who were brought forth and landed north of the Isthmus and journeyed southward, passed through the narrow neck of land which we term the Isthmus into the United States of Columbia, and formed their settlements there, and when discovered by the Nephites had dwelt there near four hundred years.

The Nephites and the people of Zarahemla united together and formed a great and powerful nation, occupying the lands south of the Isthmus for many hundreds of miles, and also from the Pacific on the west to the Atlantic on the east, spreading all through the country. The Lamanites about this time also occupied South America, the middle or southern portion of it, and were exceedingly numerous. I will here observe, that from the time the Nephites consolidated themselves with the people of Zarahemla, they had numerous wars with the great nation of the Lamanites, in which many hundreds of thousands perished on both sides.

About fifty-four years before Christ, five thousand four hundred men, with their wives and children, left the northern portion of South America, passed through the Isthmus, came into this north country, the north wing of the continent, and began to settle up North America, and from that time a great emigration of the Nephites and the people of Zarahemla took place year by year. I will here mention one thing which perhaps may be startling to individuals who are unacquainted with the antiquities of this country, that the Nephite nation about this time commenced the art of shipbuilding. They built many ships, launching them forth into the western ocean. The place of the building of these ships was near the Isthmus of Darien. Scores of thousands entered these ships year after year, and passed along on the western coast northward, and began to settle the western coast on the north wing of the continent. I will observe another thing—when they came into North America they found all this country covered with the ruins of cities, villages and towns, the inhabitants having been cut off and destroyed. The timber had also been cut off, insomuch that in many places there was no timber by which they could construct their dwellings, hence the Nephites and the people of Zarahemla had to build their houses of cement, others had to dwell in tents. Vast quantities of timber were shipped from the south to the people on the western coast, enabling them to build many towns, cities and villages. The latter also planted groves of timber, and in process of time they raised great quantities, which furnished them with sufficient for building and other purposes. Forty-five years before the coming of Christ there was a vast colony came out of South America, and it is said in the Book of Mormon that they went an exceeding great distance, until they came to large bodies of water and to many rivers and fountains, and when we come to read more fully the description of the country it answers to the great Mississippi Valley. There they formed a colony. We know that to be the region of country from the fact that these plates were taken from a hill in the interior of the State of New York, being the descendants of those

same colonists that settled in the valley of the Mississippi. When we speak of the valley of the Mississippi, let me say a few words to inform the minds of my brethren and sisters from foreign countries who may not be so fully acquainted with the geography of our land. The valley of the Mississippi does not mean a small valley like these valleys here in the Rocky Mountains, but it means a vast area of territory some fifteen hundred thousand square miles in extent, enough to accommodate several hundred millions of inhabitants, almost a world of itself. There the Nephites became a great and powerful people. In process of time they spread forth on the right and on the left, and the whole face of the North American continent was covered by cities, towns and villages and population.

But we will hasten on. They having kept the law of Moses, I mean the Nephites, looked forward, according to the testimony of their law, for the coming of the Messiah, that is the great Prophet of Israel which Moses had told them the Lord would raise up unto them. They looked for that great Prophet to come and shed his blood, for their sacrifices and burnt offerings pointed to a great and last sacrifice, the sacrifice of the Son of God. The Nephite nation, therefore, had a testimony given to them concerning that future Messiah that was to come; a sign was given to them on this American continent that they might know the very day on which he was born. The night before Jesus was born this continent had no darkness. There was one day, and then a night and then a day without any darkness at all—it was as light as day during the period which is generally called night. This was prophesied or predicted by their Prophets as a sign that they might no longer be in suspense about the coming of their great Prophet. After the birth of Christ there were signs given to the people concerning his crucifixion. The inhabitants of this land were not in ignorance about the great atonement that was wrought out on Mount Calvary. It was not in vain that they kept the law of Moses, and offered up their burnt offerings and the shedding of the blood of beasts and fowls, pointing forward to the atoning blood of Jesus, they knew when the great and last sacrifice was offered here on this land. However, it was a day of sorrow to them, for most of the people at that time had become very wicked. They had stoned and killed the Prophets and persecuted them exceedingly, and had become so corrupt and had deviated so far from the law of Moses and from the prophecies that God had given to them, and the righteous precepts that had been taught them by their Prophets, that the Lord in his anger destroyed many hundreds of thousands of the people at the time of the crucifixion of Jesus. The Prophets told the people that when Jesus should be hung on the cross there should be a terrible convulsion and great earthquake on this continent, that many of their towns, cities and villages should be totally destroyed, some of their cities should be sunk and buried in the depths of the earth, that mountains should rise up and come over and fall on certain cities, that other cities should be sunk and waters come up in the place thereof, that other cities should be destroyed by tempest and whirlwind, that others should be burned by fire. Another great sign was given to them concerning the period during which Jesus was to remain in the tomb—that from the period of the crucifixion until the time of the resurrection thick darkness should spread over all the face

of this continent, darkness like that of Egypt, that could be felt by the people. No sun, nor moon, nor stars were permitted to shine on that occasion, not a glimmer of light, three days and three nights of darkness.

All this took place at the crucifixion of Christ. The judgments came as predicted by the prophets. The rocks upon nearly all the face of this continent, prior to that event, were not found disrupted as at the present day. Those who have travelled through these mountainous regions and looked at the various strata of rocks find many of them turned up edgeways. This must have been caused by some terrible convulsion. You will see it on every hand in these mountains. It is not something peculiar to our vicinity, but the same thing occurs throughout all the vast region called the Rocky Mountains. From the frozen regions of the north until you penetrate through the Isthmus into the Andes, and then on to the end of this continent in the south, we find these disruptions, seams and cracks among the various strata of rock. Before the coming of Christ this was not so. Many mountains existed after the crucifixion where there were deep valleys before, and the whole face of the land was changed. No wonder then that our miners here in these rocky regions, and in various portions of Montana, California, and Nevada, occasionally, after digging several hundred feet, find remains of human arts. They find these things, and they have published descriptions of them in the papers in California and elsewhere, and in consequence of these discoveries they begin to calculate that the earth must be so many hundred thousand years old, and some of them conclude that it must be millions, in order to account for the phenomena which have been observed. But geologists should leave these things out of the question and should begin to inquire what has produced these terrible convulsions of nature, what has thrown up these vast ridges of mountains, what has sunk down valleys? What is it that has disrupted and apparently thrown the western continent into such terrible convulsion as to place the rocks on edge and rend them asunder? If they would inquire into these things it would be no marvel to them to find the remains of the ancient arts of men sunk far beneath the surface of the earth. I would say to them that, peradventure, they may yet find, when the Lord shall again convulse this continent, as he assuredly will do, throwing down the mountains and raising up the valleys, at the time of his second coming, for then, says the prophet Isaiah, the mountains shall flow down at his presence. Then, says the prophet David, the hills and the mountains shall melt like wax before the presence of the Lord. I say when this great and terrible convulsion shall come we may find cities rising, as it were, from the bowels of the earth, disgorged and brought to the surface. It need not surprise the inhabitants who then live to see cities brought up from the depths of the lakes and from the depths of great waters; to see mountains removed from their places and uncovering ancient cities that have been covered up for generations. All it needs then is a convulsion, a terrible catastrophe of nature to produce the effects that are sometimes ascribed to long ages of the slow working of the elements. But to go back to the history.

At the time of the crucifixion the Nephites dwelt in North America and also occupied a portion of South America; and after that event, the more righteous portion of those among them who were spared and also those

among the Lamanites who had not altogether forsaken the truth, began to remember the prophecies, recorded upon their plates of gold, that after the crucifixion, and after all these terrible judgments had come upon them, their Messiah, of whom Moses had spoken, should render himself visible to the inhabitants of this continent. They tell us that they assembled themselves around a certain temple that the Lord had preserved in the northern part of South America, and were wondering about the great convulsions of nature that had taken place.

While they were thus conversing, pointing out and explaining to each other what had taken place, both in the north and in the south as far as they had explored, while they were thus conversing in all humility about Jesus, who had been crucified in the land of their fathers, they heard a voice coming out of the heavens. At first they could not comprehend it; but it excited their attention — the attention of about twenty-five hundred men, women and children, and they all gazed steadfastly towards the heavens, and while they were thus engaged the voice spoke again the second time and the third time, saying unto them, "Behold my beloved Son, in whom I am well pleased," and they saw Jesus descending out of the heavens clothed in a white robe, and he came and stood in the midst of that large assembly of people and he said unto them, "Behold, I am Jesus Christ, the Son of God, the Father of the heavens and the earth, the God of the whole earth." After he had thus spoken to them he told them how he had come in the land of their fathers, and how he had been crucified by the Jewish nation. He then called the multitude to come and see the wounds in his hands, in his feet and in his side, and they saw these wounds, and heard the voice of their Redeemer, and they knew of a surety that he was the Son of God, of whom their prophets had so long prophesied. Jesus commanded them no longer to kill sacrifices and shed the blood of beasts and fowls, for he himself had been offered as a last final sacrifice according to the types that were given in the law of Moses, and that he had shed his blood for the remission of sins; and then he introduced among them the gospel in all its fulness and plainness. Oftentimes has my heart been filled with joy inexpressible when I have read the words of Jesus on that occasion, declaring to them his gospel, and unfolding to them that they must have faith in him as the only Redeemer, as the only being who could atone for the sins of mankind; that they must repent of their sins and become as little children, and be baptized by immersion for the remission of their sins; that if they would do this they should be baptized with fire and with the Holy Ghost, and when they should receive the Holy Ghost it should impart unto them special gifts in order that they, through the exercise of these gifts, might be perfected and prepared to return into the presence of their Father and their God.

Jesus chose twelve disciples on the American continent. They are not called apostles in the Book of Mormon, but disciples. I have no doubt, however, in my own mind, that they held the office of the apostleship, for they exercised all the functions of apostles. They had power not only to baptize with water, but to lay on hands for the baptism of the Holy Ghost, which latter was one of the functions granted, in ancient days, unto the office of an apostle. These twelve Nephites who were called by the personal ministry of Jesus, were commanded to go forth and preach the Gospel on all the face of the

North and South American continent. They were to build up his Church; they were to teach the people that they should no more worship God by the ordinances of the law of Moses, but according to the words which that prophet had delivered to them, even Jesus who appeared in their midst.

After Jesus had administered unto them the first day he withdrew and ascended into heaven, saying unto the people, "Behold I will visit you again on the morrow." The people who were present on that occasion spread the news of the Savior's visit as far as they possibly could during the remainder of the day and through the night, and people gathered from all quarters as far as they possibly could, so as to be at the place where Jesus should appear to them .On the next day he came again, and the next day the disciples separated the vast multitudes that came together into twelve bodies, and they taught them, for they could not be assembled in one body and all be able to hear the sound of one man's voice. For this reason they were separated into twelve bodies and the Twelve taught them. They taught them the words of Jesus about being baptized by immersion for the remission of sins, and about the gift or reception of fire and the Holy Ghost. After they had taught the people the Twelve went forth, being commissioned of the Almighty, into the water and baptized great numbers. After this Jesus came again and ministered to them and blessed them, and taught them still further concerning his doctrines, and also prophecied many things that should take place during that generation, and for many generations to come. Many times after this Jesus showed himself to the Nephite nation. These twelve disciples went forth, according to the commandment of the Lord and ordained others, and these ministers thus ordained went forth on all the face of the continent, and so great were the witnesses, so powerful the manifestations of healing the sick, opening the eyes of the blind and the power that was displayed among the American Israelites that the greater portion of both Nephites and Lamanites were converted, indeed—in process of time they were all converted—and they dwelt in righteousness nearly three centuries. We have but a very short history, however, in the Book of Mormon of the righteousness of the Nephites and Lamanites during those three centuries. We are merely informed that they had all their property in common, that there were no rich nor poor among them, during all that period of time, that they were a humble people and worshiped the Lord their God in the name of Jesus, and they were a people who sought diligently to comply with every commandment and revelation from heaven. After about three generations had passed away they began to apostatize, not to dwindle in unbelief, but to reject, wilfully, the principles that had been revealed to them, which were very great indeed; for during that period of time, according to the little information that we have, the Lord gave them many precious revelations, which were recorded on their plates which were not permitted to come forth in this record, being too great for us or for any people to receive who dwell not in righteousness. But the people began to apostatize and turn away from such great light, and their condemnation, of course, was greater than that which would have come upon them if they had been in darkness and ignorance. Sinning against so great light they speedily ripened themselves for destruction. They began to separate

again into Lamanites and Nephites, and they made two great, grand divisions.

About three hundred and seventy-five years after the birth of Christ, the Nephites occupying North America, the Lamanites South America, and wars having existed between them for nearly fifty years, the Lamanites began to overpower the Nephites, and they drove them northward from the narrow neck of land which we call the Isthmus of Darien, burning, destroying and desolating every city, town and village through which they passed. The Nephites continued to flee before their conquerors until they came into the interior of the State of New York. There, the king or commander of the Nephites wrote an epistle to the Lamanites and requested an armistice for four years, for the purpose of gathering in all the Nephite nation into that one place. The king of the Lamanites granted this armistice, and during these four years they had no battles, but were occupied very diligently in gathering the whole Nephite nation into that one region, and the Lamanites gathering the whole Lamanite nation into the same region of country. Many millions on both sides were here gathered together, and when the four years had expired, hostilities were renewed, many battles were fought and the Nephites were overpowered, men, women and children being hewn down. The great and last battle, in which several hundred thousand Nephites perished was on the hill Cumorah, the same hill from which the plates were taken by Joseph Smith, the boy about whom I spoke to you the other evening. A few Nephites dissented over to the Lamanites and joined them, and a few escaped into the south country. Mormon, one of the prophets of the Nephites, who had the records in his possession, being commanded of the Lord, hid up the records in the hill Cumorah before the battles commenced. I mean all the records except an abridgment. The gold plates from which the Book of Mormon was taken are only an abridgment from vast numbers of other plates which were hidden up by Mormon in that hill. This abridgment, reserved and not hid up by Mormon, he gave to his son Moroni. He and Moroni both surveyed the destruction of their nation; they fell, wounded among the vast numbers on that hill, but their wounds were not fatal and they survived and for a short time kept themselves hid. Mormon, however, was afterwards discovered and destroyed, by the Lamanites. Moroni continued from three hundred and eighty-four years, the date of the destruction of his nation, until four hundred and twenty years after Christ, that is the last date given in this record. Moroni tells us, as a prophet of God, that he was commanded of the Lord to hide up these records in the hill Cumorah, not in the same place where the other records had been hidden by his father Mormon, but in another place, for the Lord had promised the prophet Moroni that he would bring these records to light in the latter days, when he should bring forth a great and powerful nation upon this land. The Lord showed all these things to these ancient prophets, and they understood our history and wrote about it before ever Columbus discovered America. Moroni informs us that after the Lord should establish in the latter days a great and powerful nation of the Gentiles on the face of this land, and should deliver them by his power out of the hands of all other nations, then the Lord would bring forth this abridgment, these plates which Moroni was commanded to hide up; that the records

should be revealed, that the individual who should discover them should, by the aid of the Urim and Thummim, be able to translate the records from the language in which they were written into our language, that these records should be brought forth expressly to accomplish the great purposes of the Lord in the last days in regard to warning all the nations of the Gentiles first, and that they might have the Gospel preached unto them in its ancient purity, as it was preached on this great western hemisphere, in order that the fulness of the Gentiles might be brought in, then their times should be fulfilled. After the times of the Gentiles should be fulfilled by the coming forth of these records, the prophet informs us that the records should be sent to all the scattered remnants of the house of Israel in the four quarters of the earth, and that then the Lord would set his hand in power to deliver his people Israel from all the nations and kingdoms under the whole heaven, and that he would bring them back to the land of their fathers.

But before Israel can be gathered, these records, according to the predictions contained in them, must be sounded abroad, not only to the great and powerful nation, the Republic of the United States, and the Canadas, but to all the nations of the Gentiles, that all may be left without excuse. Already the time has far gone by for this warning to the Gentiles. Forty-two years out of the generation has already passed, and the same generation to whom these records were revealed shall not pass away until the times of the Gentiles shall be fulfilled. When that period shall arrive, as I said in my lecture during the week, there will come a day of the Lord's especial power, the day of power spoken of by the psalmist David where he addresses the Lord, saying: "Thy people shall be willing in the day of thy power." Israel have never been willing to receive Jesus from the day that they were cut off as bitter branches that brought forth no good fruit, until the present period. Generation after generation has passed away, and they still remain in unbelief, and they still remain in their scattered condition among all the nations and countries of the earth. But when the day of the Lord's power shall come, when he shall send forth his servants with the power of the priesthood and apostleship to the nations and to the scattered remnants of the house of Israel that dwell in the islands of the sea afar off, he will show forth his power in that day in such a conspicuous manner that all Israel, as it were, will be saved. As it is written by the Apostle Paul, "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved." All Israel in that day will hear the voice of the Lord and the voice of his servants; all Israel, in that day, will see the arm of the Lord made bare in signs and mighty wonders in effecting the restoration of his chosen people to their own land. Then will be fulfilled that which is spoken of in the 20th chapter of Ezekiel concerning their restoration: "For with a mighty hand, saith the Lord, and with fury poured out will I rule over you, and I will gather you out of the nations and from the countries wherein you were driven with a mighty hand, with an outstretched arm and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face likeas I plead with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God." That has never been fulfilled, but it will be fulfilled when scattered Israel

return to their own land. A similar scenery is to be enacted to that which was enacted when Israel were brought forth out of the land of Egypt, while they were in the wilderness. Go back to that period and behold the Lord descending upon Mount Sinai, speaking with the voice of a trump in the ears of twenty-five hundred thousand people, the thunders rolling, the lightnings flashing and the voice of Jehovah heard by a whole nation. You marvel at this, it was great and wonderful; but another day is to come when those sceneries enacted in the wilderness of the land of Egypt will be almost entirely forgotten, swallowed up in the greater manifestations of his power, not alone on Mount Sinai, but among all the nations of the earth. Wherever Israel is scattered there will the servants of God be, and his power working wonders, signs and miracles for the gathering of that people and restoring them to their own land. And when they are gathered together in a vast body the Lord intends to take that multitude into the wilderness before he permits them to go into the land of their fathers, and when he gets them into that wilderness, he says, "I will plead with you face to face, like as I plead with your fathers in the wilderness of the land of Egypt." Yet we are told by the present generation there is to be no more revelation, no more miracles, no more manifestations of the power of the Almighty, no more the voice of God speaking from the heavens, no more of the manifestations of his glory, or the showing of himself personally to his people. How wonderfully this generation of Christendom will be mistaken in that day when Israel will go again to their own land, and when the Lord God shall stretch forth his hand to the nations of the Gentiles, saying, "Your times are fulfilled, my servants have been sent forth in your midst, they have declared the word of the Lord to you all the day long, but you would not hear or receive their testimony, now the summer is ended and your times are fulfilled. Now will I gather my people Israel from the four quarters of the earth."

Here let me say again, according to the Book of Mormon, many of those great islands that are found in the Indian Ocean, also in the great Pacific Sea, have been planted with colonies of Israelites. Do they not resemble each other? Go to the Sandwich Islands, to the South Sea Islands, to Japan—go to the various islands of the Pacific Ocean, and you find a general resemblance in the characters and countenances of the people. Who are they? According to the Book of Mormon, Israelites were scattered forth from time to time, and colonies planted on these islands of the ocean. In that day the isles will sing with joy; in that day the isles of the sea will wait for the Lord's law; in that day the isles of the sea will rejoice, for they will give up their inhabitants, and they will be wafted in ships to their promised land, and God will show forth his power and gather millions of people from these numerous isles of the ocean, and he will bring them back to the land of their fathers. These poor degraded Lamanites, or American Indians, that are now so far sunk beneath humanity, are to be lifted up by the power of the Almighty when the day shall come for Israel to be restored, for God will not forget them. They are descendants of the tribe of Joseph, and consequently they are numbered with the people of the covenant. God will remember the covenant which he made with our ancient fathers. These Lamanites, these American Indians, will come to the knowledge of the cove-

nant, and they will arise and will build upon the face of this land a magnificent city called Jerusalem, after the pattern and in the same manner that the Jews will build old Jerusalem. That is what the Lamanites will do, and we will go and help them too, for it is predicted in the Book of Mormon that when this work should come forth, when the time fully arrives for the redemption of this small remnant of the house of Joseph, "As many of the Gentiles as will believe, they shall assist my people, who are a remnant of the house of Israel, that they may build up on the face of this land a city that shall be called the New Jerusalem, and then, behold, the powers of heaven shall come down and be in the midst of this people, and I also will be in your midst."

That is what the Lord intends to fulfil on this land. Jesus is coming here as well as to many other places When the New Jerusalem is built on this land, Jesus will visit that city; his glory will be upon its dwelling places. Isaiah the Prophet has declared that upon every dwelling place of Mount Zion there shall be a cloud and smoke by day, and a shining, flaming fire by night. This will not only be on the New Jerusalem, but on the Holy City that is built up on the land of Palestine; and when the people have repented and become sufficiently righteous, and made preparation for the coming of the Lord Jesus, he will come, and they will behold the Shepherd that is promised to them.

Did you not know that the house of Joseph had a Shepherd promised them? He was promised by the old Patriarch Jacob, as you will find in the blessing which he pronounced on his twelve sons. He called them up one by one, beginning with the first-born, and blessed each one in his turn, until he came to Joseph, upon whom he pronounced a special blessing. "Joseph," said Jacob, "is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, shot at him, hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. From thence is the Shepherd or Stone of Israel."

Notice now, Jesus was not born of the tribe of Joseph, he was a descendant of Judah according to the flesh, but still the promise of a Shepherd or stone of Israel is from the house of Joseph. The same Jesus that was born of the tribe of Judah is to come, in the latter days, in the capacity of a Shepherd for the restoration of the remnants of the tribe of Joseph. This agrees with what is contained in one of the Psalms of David: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock. Stir up thy strength and come and save us." Yes he will come and save them, and he will come in the character of a Shepherd too. "I also will be in your midst." The powers of heaven shall come down then, and be in the midst of this people. This agrees with what I have already quoted, only I did not quote it in full: "Blindness in part hath happened to Israel, until the times of the fulness of the Gentiles be come in, and so all Israel shall be saved. As it is written, Behold the Deliverer shall come out of Zion, and turn away ungodliness from Jacob."

Did Jesus, when he came of the tribe of Judah, turn ungodliness away from Jacob? He tried to do so, but they would not hear him, and instead of turning them away from their ungodliness they put him to death, and brought upon themselves and their children for many generations the

curse of the Almighty. Not so when this prophecy of Paul is fulfilled, when in the latter days, after the fulness of the Gentiles is come in, the Redeemer comes in the character of a Shepherd, he will turn away ungodliness from Jacob, for so great will be his power and so wonderful his administration in that day, that Jacob will rejoice and Israel will be glad, and the Lord will bring forth deliverance, as he says in the Psalms of David, out of the midst of Zion. "Oh," says David, "that the salvation of Israel was come out of Zion, when he bringeth back the captivity of his people! When he shall do this, Israel shall be glad and Jacob shall rejoice." He will accomplish this work in his own way, in his own time, and according to his own purposes, fulfilling every jot and tittle of that which has been spoken by the mouths of his ancient Prophets.

I thought when I rose to my feet I would bring forth some of the evidences of the divine authenticity of the Book of Mormon, but I have been led otherwise, and I find I have not time to do so this afternoon. I have given you a statement, however, of the arrival on this great continent of a colony of Israelites, and have given you a very brief outline of their history from six hundred years before Christ to four hundred and twenty years after him. I have told you that they worshiped according to the law of Moses until they were taught and received the Gospel. I have told you concerning three generations of righteousness, concerning the destruction of the Nephite nation in the interior of the State of New York. I have told you a few of the purposes that God designs to fulfil and accomplish by bringing forth this record. I have told you that it must go forth to the Gentiles, and fulfil their times and bring in their fulness. I have told you that the servants of God would then be sent forth to the islands of the sea, and bring Israel from the four quarters of the earth. I have told you that that would be a day of the Lord's special power, in which he would plead with Israel as he plead with their fathers in the wilderness of the land of Egypt. All these great events must come to pass, according to the predictions of the prophets, in order to prepare the way for the glorious advent of the Son of God from the heavens.

If time would permit, we would be glad to enter into the evidences of the divine authenticity of the Book of Mormon; but, no doubt opportunities to dwell upon this subject will present themselves hereafter. In the meantime, may the blessing of the Almighty God rest upon all the Latter-day Saints throughout these mountain vales, and throughout the whole earth! And shall we confine our blessing to the Latter-day Saints? No. May the blessing of Almighty God rest upon the honest-hearted among all nations, kindreds, tongues and people upon the two great continents of our globe, and the four quarters of our earth, that they may come to the knowledge of the truth and be prepared for the great and wonderful events that are to take place in the last days, preparatory to the coming of the Son of Man. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 3, 1872.

(Reported by David W. Evans.)

TRUTH—FREEDOM—THE GOSPEL *versus* MODERN CHRISTIANITY.

We meet together from time to time to speak, to hear, and to reflect upon things pertaining to the kingdom of God, and the interests and happiness of humanity; to strengthen, cheer and instruct, to teach and be taught on things that pertain to our happiness and well-being, in time and in eternity. As a people we differ in very many respects from the world with which we are associated. Our ideas, reflections and belief with regard to Deity are different to those of the world; our ordinances also vary from those which are in existence among the Christian world. We have our reasons for this difference; they, perhaps, have theirs. We place God, his service and his worship as among the first things that ought to attract our attention. Considering ourselves immortal as well as mortal beings, and having to do with time and eternity; with things future, as well as present, it has been our study for years to try to form correct opinions and ideas in relation to those things which pertain to our everlasting welfare. In doing this we have not been desirous, generally, to court the good feelings or approbation of men. We know that mankind vary very much in their ideas in relation to these matters, and if desirous we could not follow them because they do not agree; but we have been desirous, as far as lay in our power, to seek the approbation of the Almighty and of an approving conscience, for in religious matters it is with these we have to do. We consider that we are engaged in a work that will affect us and our posterity after us for innumerable generations; in a work in which both the living and the dead are interested. And acting in the fear of God, and with a reference to eternal realities, we try to square our conduct and regulate our actions, in such a manner, that we may stand approved of all good men, and of the holy angels; that we may be approved of the virtuous and good who have lived on the earth, and of the virtuous and good who may hereafter live upon it; for we consider, as we are eternal beings, that things pertaining to eternity are of a great deal more importance than the evanescent transitory things pertaining to time and sense, which speedily pass away. We find one thing literally true, as spoken of by the scriptures,—that "It is appointed for men once to die," and that the teeming millions who now inhabit this earth have only existed upon it for a very short time, and will only continue to exist for a short time to come; and as we have

supplanted the millions who have gone before us, so also shall we be supplanted by millions who will follow after us; and as we believe in an eternity and in future rewards and future punishments, and in future exaltations and future degradations; as we believe that this life is simply a probatoinary state we feel desirous to act as wise, prudent, intelligent beings, squaring our lives and actions according to the high position that we occupy before God and before the holy angels. We are not satisfied, as many men are, with simple theories, because this, that or the other man or bodies of men have told us they are true, we are governed by no man's *ipse dixit*. We have not any particular dogmas to sustain, or any special theory to establish. Living in the world of mankind, surrounded by the works of nature, walking, as it were, in the presence of the Great Eloheim, we wish to comprehend and embrace all truth and seek for and obtain everything that is calculated to exalt, ennoble and dignify the human family; and wherever we find truth, no matter where, or from what source it may come, it becomes part and parcel of our religious creed, if you please, or our political creed, or our moral creed, or our philosophy, as the case may be, or whatever you may please to term it.

We are open for the reception of all truth, of whatever nature it may be, and are desirous to obtain and possess it, to search after it as we would for hidden treasures; and to use all the knowledge God gives to us to possess ourselves of all the intelligence that he has given to others; and to ask at his hands to reveal unto us his will, in regard to things that are the best calculated to promote the happiness and well-being of human society. If there are any good principles, any moral philosophy that we have not yet attained to we are desirous to learn them. If there is anything in the scientific world that we do not yet comprehend we desire to become acquainted with it. If there is any branch of philosophy calculated to promote the well-being of humanity, that we have not yet grasped, we wish to possess ourselves of it. If there is anything pertaining to the rule and government of nations, or politics, if you please, that we are not acquainted with, we desire to possess it. If there are any religious ideas, any theological truths, any principles pertaining to God, that we have not learned, we ask mankind, and we pray God, our heavenly Father, to enlighten our minds that we may comprehend, realize, embrace and live up to them as part of our religious faith. Thus our ideas and thoughts would extend as far as the wide world spreads, embracing everything pertaining to light, life, or existence pertaining to this world or the world that is to come. They would dig into the bowels of the earth, or go to the depth of hell, if you please; they would soar after the intelligence of the Gods that dwell in the eternal worlds; they would grasp everything that is good and noble and excellent and happifying and calculated to promote the well-being of the human family.

There is no man nor set of men who have pointed out the pathway for our feet to travel in, in relation to these matters. There are no dogmas nor theories extant in the world that we profess to listen to, unless they can be verified by the principles of eternal truth. We carefully scan, investigate, criticize and examine everything that presents itself to our view, and so far as we are enabled to comprehend any truths in existence, we gladly hail them as part and portion of the system with which we are

associated. We are quite willing that others should be governed by the dogmas, theories and notions of men just as much as they please: we do not have confidence in them. They may worship God as they please, it is none of our business, it is a matter between them and their God. We may think, in many instances, their acts are foolish; but if they have a mind to be foolish that is not our business. They perhaps entertain the same opinion in relation to us. But we do feel, in regard to moral and religious ideas, that we are engaged in a sacred cause, and that while men, with all their combined wisdom and intelligence, have been unable to introduce and establish systems that are good, happifying, elevating and ennobling; we think there is a being who lives in the heavens superintending the affairs of the human family, who is worshiped by the great mass of humanity in one form or another—a great power that is capable of instructing, guiding, directing and regulating the affairs of men, as by eternal laws he governs all nature and regulates the planetary system. While on the one hand we are willing that others should worship him in what manner they please, we have a right to the same privileges, rights and immunities, and possessing ourselves of this idea we take the liberty to do so.

There are two things I have always said I would do, and I calculate to carry them out, living or dying. One is to vote for whom I please and the other to worship God as I please. There is a principle of freedom planted in the human mind that has always existed there, and no man, nor any power has yet been able to obliterate it. Believing as we do we take the liberty to believe the Bible, which our fellow Christians, generally throughout the world, profess to believe in, whether they do so or not. We read in that sacred volume that, "Holy men of old spake as they were moved upon by the Holy Ghost." This, to many, seems perhaps singular phraseology, but it is nevertheless true; and if they did not, whence came this sacred volume? How do men at the present day learn anything pertaining to God? Who puts them in possession of any information relative to the holy angels, to a heaven, to the plans and purposes of God pertaining to the earth whereon we live, and its inhabitants? Who revealed anything pertaining to future rewards and punishments, and how did the theologians of the day become acquainted with these principles? Where did they get their knowledge from? They tell you from the Bible. That Bible would never have been in existence if holy men of old had not spoken as they were moved upon by the Holy Ghost. If men in former times had not had revelation from the Most High; if angels had not ministered to them; if they had not had revelations and the dark curtain of futurity had not been withdrawn from their minds and they had not been enabled to gaze upon the purposes of God as they should roll forth in future generations: if such "old fogies," as some call them, had not lived, we should have had no Bible, no Christian religion, nothing to guide our feet, that is, so far as records are concerned. If the heavens had always been, as many would have us believe they are now—as brass over our heads, and God had been deaf to the entreaties of humanity, we should have had no Christian or Mosaic religion, or any religion giving any knowledge of God or his purposes.

We profess, forsooth, in this generation of enlightenment, with all its latitudinarianism, with all its diver-

sities of opinions, ideas, theories and dogmas; with a thousand different professedly religious parties to be wiser than that man who said there was "One Lord, one faith, one baptism, one God who is above all, through all and in you all." People now-a-days think the religion they had in those days might do for a barbarous age, but we are so enlightened, so intelligent, so philosophical, that we are altogether ahead of those "old fogies" who lived some time ago and conversed with God and had angels minister to them. Now I have frequently said, and say to-day, "The Lord God deliver me from the enlightenment, the corruption and evil throughout the world at the present time," and give me some of that religion that ancient men of God had who spake as they were moved upon by the Holy Ghost. I would like to associate with men whom God would talk with, and that angels would communicate intelligence to, and that the heavens could be opened to, that could have the purposes of God unfolded to them, that could comprehend the object of the creation of the world whereon we live; the object of the existence of man, and his future destiny, as an eternal intelligent being. I want to know whence I came, I want to know what I am doing here, what is the object of my existence. I want to know something about the world whereon I live, the object of this beautiful creation with which I am surrounded, and its destiny; and if there is a God who rules in the heavens and superintends the affairs of the universe I want to know something about him, whom to know I am told is "life everlasting." If there is a religion that will teach me that, that is the religion I want, and anything short of that I would not give the ashes of a rye straw for. People may take their philosophy, and their Christianity, and their morality, and their intelligence, and chuckle over their supposed superiority for what I care if I can only get acquainted with God and know something of his law, of the principles of eternal truth, if I can learn to save myself and my posterity; be placed in a position that I can obtain promises from God as Abraham did, that should reach down through every subsequent period of time until the final winding up scene, and then stretch forward into the eternity that is to come. As an eternal intelligent being these are some of the thoughts, reflections and ideas that come through my mind, and I can not be satisfied with anything less. Others may be glad to "Sit and sing themselves away," as they ignorantly sing sometimes, "to everlasting bliss." They may worship a God without body, parts and passions, or go to a heaven somewhere "beyond the bounds of time and space." I would like to be associated with Abraham, Isaac, Jacob, Jesus, the prophets and those honorable men who had communication with God and that he was not ashamed of, and as one of the apostles says, "God was not ashamed to be called their God, for he had provided for them a city." I want to search for a tangible reality, "a city that hath foundations, whose builder and maker is God," as the scriptures speak of a city that one of those ancient men of God, when under the inspiration of the Almighty, had a vision of, and contemplated its glory.

We are seeking, in the first place, to regenerate ourselves, and then, under the guidance and direction of the Almighty, to regulate the world in which we live. We know that this is not very popular; but that makes no difference to us. So far as we, ourselves, are concerned we know precisely where we stand; so far as

the world is concerned, as to the reception of our ideas by them, that is their business, and God's business. They have to do with him and we have to do with him. We are in his hands, and all the world of mankind are in his hands, and he will manage and control them and dictate and regulate them according to the dictates of his will, and not according to my theories or yours or any other person's, and, "The judge of all the earth will do right." This people know what they are doing, and they know precisely their position whether others do or not.

What has called you out from among the nations, you who are here before me? I speak now to Latter-day Saints, you who heard the sound of the Gospel in the various lands that you came from. When the Elders came and preached unto you it was something like the position of Paul of old—"Their words came to you with power and demonstration and with the Holy Ghost," and their words and testimony and spirit responded to that spirit which was in your bosoms, and you hailed their testimony as a message of light, and you obeyed it: you went forth into the waters of baptism amid the scorn, contumely, reproach and contempt of the world, religious, philosophical and moral. Inspired by the fire of truth you braved the whole of it. By the same spirit and influence you have been gathered together here, as you are to-day in this city and in these valleys of the mountains, throughout the length and breadth of this Territory. Your ideas were based on the revelations of God, the message that you heard was that God had spoken, that the heavens had been opened, that angels had appeared as they had formerly, that the everlasting Gospel had been restored in all its richness, fulness, power and glory, that it was your privilege to know for yourselves the truth of the principles you believed in. You believed those principles, you went forth into the waters of baptism and obeyed them, you have all been baptized into one baptism, have all partaken of one spirit, and are here under the same influence, guidance and direction; and hence we are here assembled, as on this occasion to-day, not by our own wisdom and intelligence, not by the intelligence of the world, not by the intelligence of Joseph Smith, Brigham Young, any of the Apostles, or anybody else, but by the intelligence and inspiration of the Lord of Hosts to them and to you, and by the Spirit of God attending the administration of his Elders, and you have known and comprehended and realized for yourselves the truths which you believed in.

Standing in this capacity there is a work which we have to perform—to save ourselves, our progenitors, our posterity, and to act as saviors upon Mount Zion, to build the temples of the Lord and to administer in them, and as eternal beings to watch after the eternal interests of humanity. This is the position that we occupy.

We find men come along among us sometimes who think we are fools, and that they could improve matters considerably. They have had plenty of opportunity in the world to do that, why haven't they accomplished it? There is room enough for all the philosophers, and all the theologians, and all the wise men and philanthropists to benefit mankind outside of us. Anywhere, everywhere, go where you will, and what do you find? Corruption, evil, iniquity, hypocrisy of every grade and form, and under all circumstances, moral, religious, political and social, and everything else you please to name. Societies convulsed, rending apart, vili-

fying and abusing one another; full of corruption and rottenness, evil and iniquity of every kind, socially, morally and religiously. Plenty of room for all philanthropists and for all men who desire to benefit the human family. Go and regulate them. Put the United States right, regulate England and France, put Germany straight. Regulate the affairs of the nations, and then come and talk to us. But until we see something better than the kind of civilization that we are having introduced here, we beg to be excused from it. We saw enough of that before we came here; and the examples that are exhibited in our midst are too revolting, too degrading and humiliating for decent men and women to have anything to do with. Is this indeed the vaunted civilization so much talked of? We do not want it. "My soul, enter not thou into their secrets; my honor, with them be not thou united!" We are after more honorable aims, more exalted feelings and principles and views than those that are imported into our midst here. I used to believe in that scripture, and I have a good deal of faith in it yet, that "an impure fountain cannot send forth pure streams;" that "a bad tree will not bring forth good fruit;" and that trees are "known by their fruits." I am a believer of that kind of thing yet, and in speaking of these affairs I feel a good deal as one of the servants of God felt when he was engaged in building the walls of old Jerusalem. There was some man came up and wanted to interfere with his operations, but said he, "I am doing a great work, hinder me not." We feel about the same. We are engaged in a great work, we are seeking after our own salvation and the salvation of our friends, the salvation of our forefathers, the salvation of our children and posterity who shall come after us, the salvation of the world wherein we live and its everlasting happiness and exhaltation, "hinder us not." Pursue your own course, worship as you please, do as you please, follow your own inclinations in any other way, only do not interfere with the rights of men nor violate the laws of the land. That is all we ask, and you have full liberty to carry out any views and feelings you please. I remember reading a few lines of some very zealous Protestant who wrote over some public building: "In this place may enter Greek, Jew or Atheist, anything but a Papist." Now I say let the Papist come in too, the Moslem, the Greek, the Jew, the Pagan believer and unbeliever, and the whole world. If God sends his rain on the good and evil and makes his sun shine on the just and unjust, I certainly shall not object. Let them worship as they please, and have full freedom and equal rights and privileges with us, and all men. These are our feelings, and, as I said before, we are desirous, so far as we can, to be instructed in everything that is calculated to exalt and ennoble the human family. Others, of course, can do as they please about it And in speaking of the Saints let me tell you that the religion you embraced five, ten, twenty, thirty or forty years ago is just the same now as it was then; it is like its author, "The same yesterday, to-day and for ever." We have not "changed our base," as they talk about sometimes in their wars; we have no "new departures," as others talk about. We are after the truth. We commenced searching for it, and we are constantly in search of it, and so fast as we find any true principle revealed by any man, by God or by holy angels, we embrace it and make it part of our religious creed.

Nobody need be concerned at all by

the events that have been transpiring here, or that may transpire. There is nothing new in relation to these matters. It is only a little piece of the same material that we have experienced in years gone by, and that the Saints of God have always had to cope with. They talk sometimes about our morality here, and the action of this people and so forth. In conversation lately, with a judge from Montana, I forget his name, I told him I had been judge of the probate court in Utah County, one of the largest counties in Utah, perhaps the largest with the exception of Salt Lake, and that during two years, while acting in that capacity, I had one criminal case—petty larceny—come before me, and three civil cases, two of which were decided by arbitration. I asked him how he got along in Montana. Said he, "in the same time while I was judge there, probate judge, I had to act as probate on upwards of eighty cases, most of whom came to their death by violent means." Why didn't they blame the Governor or the Mayors of cities for killing these men? Could so many murders be committed and the Mayors and Governors not do it? It is astonishing! Now I would rather be the friend and associate of these men whom they call murderers here than of their most honorable men, and so would this people, and all who believe it say aye. (The crowded congregation gave one unanimous "aye.") They cannot show such a record in any part of the world as we can exhibit in this Territory in relation to these matters; and they cannot find another Territory that has been so well managed in its financial matters. Our city here is out of debt; our cities throughout the Territory are out of debt; our counties are out of debt and our Territory is out of debt. Where can you point to the same thing anywhere else? Well, they have got such good, smart, intelligent men in other places that they manage to keep things right, and we are fools here! A good many people think that Mayor Wells is not half smart enough, and that if they were in his place they could manage the municipal finances a great deal better. I presume the same as they were manipulated in New York. (Laughter.) But we don't want such Mayors, nor such Governors, nor such institutions in our midst. We want righteousness and truth and equity and honor and integrity, and men to be governed by correct principles, and to seek the well-being of the people they live among and rule over. And who are these men they are now prosecuting and persecuting? Why, here is Brigham Young, for instance, I have travelled with him thousands of miles, preaching the Gospel without purse or scrip. What has he done to anybody? Whom has he injured? Can anybody put their finger on it? Not and tell the truth. I know before God they lie. I have been with him in private and public under all circumstances and I know his feelings. I know they are liars when they make these statements, and this people believe it too.

Well, what shall we do then? Why, do right. It is all right, who cares? The wrath of man shall praise the Lord. He holds them and us in his hands, and he will control, guide, manage and direct all things according to the counsel of his will, and no power in this city nor in these United States I say, and I will prophesy it in the name of Israel's God, shall harm you. (Congregation said "Amen.") God will control, direct and manage all the affairs pertaining to his people, and Israel will rejoice and be triumphant, and the kingdom of God will be established, and the

power of God will be manifested, and the work of God will progress, and the kingdom of God will roll forth, from conquering unto conquer, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign with universal empire.

May God help us all to be faithful, in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 10, 1872.

(Reported by David W. Evans.)

ZION.

The speaker who addressed you this forenoon, referred to another book, that is called the Book of Doctrine and Covenants. I will select a few words from that book this afternoon—a part of the 8th paragraph, of the 21st section, being a revelation given to the Prophet Joseph Smith, in September, 1831. The word of the Lord to the Prophet reads thus: "For behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen."

Much has been said since the rise of this Church in regard to the Zion of the latter days, and much more might be said, for after we have said all that we can say, as far as God has revealed, I presume that we shall not be able to portray scarcely anything compared with the glory and greatness and the excellency and the beauty of that people and of that city that are called Zion, to be built up on the earth in the latter times.

The first question that naturally presents itself to the mind in regard to Zion is this: What is Zion? What are we to understand by its term? Is it a city? Is it a people? Is it a good people or a bad people? What may we understand by the term as used in the Scriptures? There are a great many ideas among the children of men in reference to this term, especially among all Christian denominations. I presume there is not a people on the whole face of the earth who profess to be Christian but what have their definition of the term Zion. If we go to the Catholics they tell us that they are Zion—that they are the only people whom the Lord acknowledges as Zion. If we

go to the Greek Church, that has existed contemporary with the Catholics for many centuries, and inquire of them what their understanding is concerning Zion, they will tell us that it is the Greek Church. You go to all the Protestant denominations that have dissented from the Catholics and from the Greek Church and inquire of them what Zion is, and the answer of the greater portion of them will be, it is the various Christian denominations, such as the Lutherans, the Church of England, the Methodists, the various order of Baptists, and the various Christian denominations that have arisen during the last three or four centuries. Go to the Latter-day Saints and inquire of them what Zion is, and they will tell you it is the Church of the living God wherever it can be found. Consequently in order to ascertain what Zion is it is necessary for us to understand what the Church of the living God is, and try to distinguish between that Church and all other Churches. I shall endeavor, in a very few words, to mark out some of the distinguishing features between the true Church of the living God and Churches built up by human wisdom; and when we have ascertained what the true Church is we shall then have learned what the true Zion is.

I will begin with some of the first principles which God has revealed, and which it is necessary for mankind to obey before they can constitute a part and portion of Zion. Before Zion, or the Church of the living God, can have any existence on the earth it is very important and necessary that there should be divine administrators. What I mean by this is, men having a divine mission, a divine call—being called of the Lord by the spirit of revelation to build up Zion on the earth. And when I speak of men having a divine call I do not mean those who have merely an impression, as a great many ministers among all religious denominations say that they are called of God because they have an impression that God has sent them, and they go forth and preach their peculiar doctrines, as a mission which they have to deliver to the people. One man who says he is sent of God preaches baptism by sprinking; another man sent by the same God, or who professes to be, teaches baptism by pouring water on people. A third man, who says he is sent of God, and has an impression to preach, preaches that baptism by immersion is the only true mode, and is to be administered to those who have experienced religion, and have obtained forgiveness of sins. A fourth man comes forth and says he is called of God, and has a divine mission, and the way that God has taught him is to be baptized by immersion for the remission of sins.

Now we must not undertake to suppose that God is the author of all these different methods, and that he sent all these different ministers. If he sent any one man to baptize by sprinkling, then those who baptize by immersion are false teachers, running of their own accord. If he sent any one man to pour water on those who are candidates to be baptized, he has never sent any persons to sprinkle, neither to baptize by immersion; and if we can ascertain who it is that is sent, and what the form of ordinances is that are to be administered, then we shall understand something towards the first principles of the building up of Zion on the earth, or, to come more directly to the point, concerning these divinely authorized messengers. How should true messengers of heaven be sent? In what way has God always sent them? By divine revelation. Now there never was a dispensation since God made

man on the earth wherein a message was sent forth to the human family unless there was revelation connected with that message, unless the ministers who bore that message forth to the human family were divinely called by revelation, new revelation I mean. I need not go back and trace the callings and the gifts of God unto the patriarchs before the flood, nor those who lived immediately after the flood, nor in the days of Moses, nor in the days of the prophets who followed Moses; nor in the days of Jesus, nor in the days of the Apostles. All these are before the people, the callings and the gifts that were manifested in those days among the various dispensations which God has introduced among the human family. In all these various dispensations God has directly spoken from the heavens; he has communicated his will to the human family. He has raised up revelators and inspired them, he has filled his servants with the spirit of prophecy, that they should foretell the future. He has inspired them to write revelations, and hence in all these different dispensations the God of heaven has thus authorized the children of men to build up his Zion on the earth, and without these no such thing as Zion can be built up among the children of men.

Those persons were not only called by revelation, but they also were guided after they were called by the spirit of revelation in all their travels. Sometimes when they, of their own accord, would have a disposition to visit a certain city, town, neighborhood or nation, the Spirit would speak unto them and say: "Not so, that is not the place for you;" and they would be constrained by the Holy Ghost not to travel in that direction, but to go to some other city that that same Spirit should designate and point out to them. Thus they were guided and directed where they should go, what they should preach, what form of doctrine to deliver to the people, what kind of ordinance to administer to them; every particular was given by revelation from the Most High.

Let us stop right here and enquire. Have there been any Christian denominations for the last seventeen centuries that have enjoyed this spirit of divine revelation? If there have been, then Zion existed on the earth during the period this spirit of revelation was enjoyed. When this spirit of revelation ceased Zion ceased; when people ceased to be called by direct revelation, and the Scriptures ceased to receive any additional books, then Zion ceased among the children of men. When mankind came to the conclusion that their own wisdom was all-sufficient, independent of any more revelation, Zion ceased from off the earth.

How long is it since Zion ceased? For everybody will admit, among all Christian denominations, that there has been no revelation for some seventeen hundred years,—among all the Protestants of the present day, among all the Catholics that lived before them and that now live, and among all the different peoples and nations and tongues that have received the doctrines of the Catholics, or of the Greek Church. They all admit that, they all testify and acknowledge that God has had no inspired men on the earth since the days of the Apostles, consequently he has had no Church on the earth, for whenever the Church of God exists there exists prophets and men who are capable of writing Scripture; there exists men who have communion and fellowship with God; there exists men to whom the Lord communicates his will by the ministration of holy angels and by his own voice. Therefore when these

things ceased, and men ceased to be inspired to write Scripture, and the Scripture was pronounced full and complete, sealed up, as it were, that moment the people called Zion are banished from the face of the earth; or in other words the Church of the living God has no existence thereon.

There was a Zion on the earth in the first century of the Christian era. They were Christians; they believed in Christ; they worshiped Christ, they received his ordinances, they were filled with the spirit of revelation, they had their inspired prophets and revelators; they had their heavenly visions; they had the ministration of angels; they could hear the voice of God; they could behold in heavenly vision the face of the Lord Jesus Christ after he had ascended to his Father and was glorified at his right hand. They bore testimony that they had seen him, that he had conversed with them and that he had communicated his will unto them. These were Christians; that was the Christian Church; that may be pronounced Zion.

What existed after this? The Apostles were put to death; they were hunted from nation to nation; they wandered about in sheep skins and goat skins in the dens and caves of the earth, of whom the world was unworthy. Their followers were put to death by hundreds, by thousands, by tens of thousands; and after a while there sprang up a people that pretended to be Christians—followers of the meek and lowly Jesus, having no apostles, no inspired men, no revelation, no ministration of angels, none of the characteristics, except a few forms, of the Christian Church as it existed in the first century of the Christian era. This class of men, calling themselves Christian, uniting with the various forms of the pagan religion, adopting many of their ceremonies and institutions, became very popular, and finally some of the pagans embraced Christianity and were placed, as it were, upon the throne, and what they termed Christianity became very popular indeed. How long has this order of things existed, this dreadful apostacy, this class of people that pronounced themselves Zion, or Christians, without any of the characteristics of Zion? It has existed for some sixteen or seventeen centuries. It has spread itself and grown and gone into the four quarters of the earth. It is the great ecclesiastical power that is spoken of by the revelator John, and called by him the most corrupt and most wicked of all the powers of the earth, under the name of spiritual Babylon, or in other words Babel, which signifies confusion. This great and corrupt power is also represented by John as presenting a golden cup to the nations, full of all manner of filthiness and abominations.

She is termed, in other places, by the same prophet, "The whore of all the earth," making the nations drink of the wine of the wrath of her fornication.

Some three centuries ago there came out some excellent men, named Martin Luther, John Calvin and many others that might be mentioned, who protested against the wickedness and abominations of the Church wherein they had been educated, and of which they had been members. Because of their protestations against the mother Church they were called Protestants. They pronounced her the whore of all the earth; they declared that she had no authority, that she had none of the blessings and gifts which characterized the ancient Christians. They came out and established other Churches. The Lutheran Church prevailed in Germany and various portions of northern Europe. The Calvinist Church or Presbyterian Church

was also established. Henry the Eighth established and became head of the English Church. Wesley, at a later period, established a Church which has grown to great numbers at the present day. But among all these Churches where are the characteristics of Zion? We hunt for them in vain. Go to all these 666 different Protestant denominations that have come out from the mother Church, and inquire of them, Have you inspired men among you? and their united voice is that God speaks no more in our day; no other message is given from heaven; no voice is heard from the eternal worlds; no angels are sent in these days; no inspired apostles are raised up to establish the Church and the Kingdom of God; no men are filled with the spirit of prophecy to portray the events of the future, or to accomplish and perform the work of God in our day. We enquire, "What have you?" "Oh we have 666 different denominations and we have surnamed ourselves Christians. We are Bible Christians." How mistaken they are! Bible Christians were those who believed in having apostles and inspired prophets among them. Bible Christians could receive more revelation and add more books to the Bible; Bible Christians could converse with the Lord, and oftentimes beheld the face of Jesus; they could commune with holy angels; they had authority from God to lay hands upon those whom they baptized, for the reception or baptism of the Holy Ghost. This was what constituted ancient Zion; but inquire for these characteristics among these 666 different Christian denominations and they will tell you they are all gone, they have not any of them amongst them. Now suppose we take their word for it! I do, I really believe them. I think they tell the truth when they say they have no inspired men. I believe them when they say they have neither prophets nor apostles among them. Why do I believe them? Because they have received no new books in addition to the Bible, and whenever God had a people on the earth they were constantly giving new books, inspired from on high, and when that ceases we draw the conclusion that inspiration has ceased.

Under these circumstances what is to be done? If the world has thus apostatized, and there has been no Church of the living God, no Zion among the nations for the long period I have named, what are we to expect? Is the world always to remain in this condition? Has God spoken for the last time? Were the few favored Christians who lived in the first century of our era the last ones who were to be favored with a message from heaven? I think not, the Bible tells us a different story altogether. That book tells us that there is to be one of the greatest dispensations ushered in upon the face of the earth that ever has been since the creation of man, and I profess to believe the Bible. When I read the words of the Apostle Paul about the new dispensation that should take place after his day, I believe it. You will find in the first chapter of his epistle to the Ephesians that in the dispensation of the fulness of times he shall gather together in one all things that are in Christ, whether they be in heaven, or here on the earth. A dispensation of gathering, a dispensation called the dispensation of the fulness of times, a dispensation in which the very heavens, and all the spirits of men that are behind the vail are to be gathered in one; all things that are in Christ to be gathered in one, preparatory to the great resurrection that will take place in that dispensation.

The dispensation that was introduced in the days of the apostles was not a dispensation of gathering. When the apostles went forth to build up the Church of Christ at Corinth or at Ephesus, in Galatia or any other part of the earth, the Christians all remained where they received the Gospel except those who were driven into the mountains by the persecutions of their enemies. But in the last dispensation there is to be one feature characterizing it that did not characterize the dispensation established by the ancient apostles, namely the gathering together of the people—all that are in Christ from the ends of the earth. When that dispensation is introduced Zion will be introduced again, the Lord will bring again Zion.

Many of you who are Bible believers have read a great many prophecies about the Zion of the latter days and how the Lord should bring again Zion, which seems to intimate that Zion was once on the earth, that it was lost from the earth for a certain period of time, and that the Lord was going to restore it once more. Let us hear what Isaiah has said on this subject: "Thy watchmen shall lift up their voice, with the voice together shall they sing, for they will see eye to eye when the Lord shall bring again Zion." But perhaps strangers may inquire, How are we to know the period or age of the world when the Lord shall bring again Zion, or in other words restore his Church to the earth? What are the signs of that day, that we may discern the signs of the times? I will tell you how you may know that period. If you will go to the 102nd Psalm of David you will find a clue to that period. I think I will read a little of that psalm for the benefit of strangers. "When the Lord shall build up Zion he shall appear in his glory." I think this gives a clue to the period, for every one will admit that the Lord has not yet appeared in his glory. We are looking for him. The Christians of all denominations expect that he will appear in the clouds of heaven with power and great glory. The Latter-day Saints expect this in common with all other Christians. But before he appears in his glory he is going to build up Zion, that is, Zion must again be built up on the earth: and if there is not a Zion built up on the earth before he comes, or in other words, if there never is to be another Zion built up on the earth, then he never will come. But when we see the day arrive that the Lord begins to establish his Church on the earth once more, characterized by apostles and prophets, and introduces a dispensation of gathering, wherein all in Christ shall be gathered together in one; when the period of time shall come that the watchmen in that Zion shall see eye to eye and with the voice together sing, we may know that the Lord is coming in his glory, and is near at hand.

We will read a few other passages in the same psalm. "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea the set time has come." The Lord has a set time for a great many of his purposes. A set time for the scattering of Israel; a set time for Jerusalem to be trodden down by the Gentiles until their times are fulfilled; a set time for the stone out of the mountain to be cut without hands and the kingdom of God to be organized on the earth; a set time for the coming of the angel with the everlasting Gospel to be preached to all people, nations, kindreds and tongues; a set time for the Lord to favor Zion, as is here declared. "For thy servants take pleasure in her stones and favor

the dust thereof; so the heathen shall fear the name of the Lord and all the kings of the earth thy glory."

Now do not mistake, any of you strangers, and think that this was fulfilled in the days of David. It was written for a period long after his day. This shall be written for the generations to come. "And the people which shall be created shall praise the Lord." That is, future generations of the earth—those who live at that peculiar period of time when the Lord should again build up Zion on the earth. For "he hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those who were appointed to death, to declare the name of the Lord in Zion, and his praise in Jerusalem." But, says one, "That means the first time he came." Let us read the next verse and see if it really means that period. "When the people are gathered together and the kingdoms to serve the Lord." Now, were the people gathered together in the days of the first coming of Jesus? No. Were the kingdoms then assembled to serve the Lord? No. Recollect that Paul predicted that in the dispensation of the fulness of times, all things in Christ are to be gathered together in one. Then the heathen nations and the kingdoms of the earth shall be gathered. What for? To be taught in his ways, and instructed to walk in his paths.

We will now quote another passage that has reference to the same great event. It is contained in the 2nd chapter of Isaiah the prophet. "And it shall come to pass in the last days"—recollect now it is a work of the latter time—"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it." When was this fulfilled? Every person with any reflection whatever, that has the least particle of faith in this prophecy, knows that it never has been fulfilled. The Zion that was built up in the days of David and that he dwelt in, the Zion that was in existence at Jerusalem 1800 years ago was thrown down. Zion was plowed like a field, as the Prophet Micah predicted it would be. The houses, palaces and mansions in Jerusalem that were called Zion were all thrown down, and the beautiful Temple was also torn down and not one stone left upon another. But in the last days "The mountain of the house of the Lord shall be established in the tops of the mountains, shall be exalted above the hills, and all nations shall flow unto it." This shows that it will be a work that will attract the attention of the nations. It will not be a work like that which is performed by erring humanity, by men without inspiration; but a work of the Lord our God. When he shall build up Zion he will appear in his glory; when he builds up Zion he will bless the inhabitants, the habitations, the palaces, the gates and everything round about that Zion, and the towers within that Zion, all will be blessed according to the testimony of the prophets.

But let us read a little further to show more fully that this was a work of the latter days. "And all nations shall flow unto it and many people shall go and say 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.'" Two separate and distinct places. The whole of the twelve tribes of Israel are to

return back to Palestine in Asia and rebuild their city of Jerusalem and a temple within that city before, and preparatory to the coming of the Lord. Ezekiel, in describing the latter-day building of Jerusalem, says, "And the name of the city from that day forward shall be 'The Lord is there.'" After the rebuilding of that city it will never be forsaken, or plucked up. As Jeremiah says in his 31st chapter, "It shall never be plucked up or thrown down henceforth and for ever." It will stand while all the generations of the earth shall stand when the house of Israel shall return and rebuild it under the direction of the Almighty.

But Zion is also to be built up. Another city, not old Jerusalem, but a new Jerusalem, called Zion, upon the great western hemisphere, preparatory to the coming of the Lord. "Out of Zion shall go forth the law," says the prophet. What law? A law to regulate the nations, a law teaching them how to be saved, a law informing the kings and emperors and the nobles of the earth how they can save themselves, and how they can save their dead. When the mountain of the house of the Lord is established on the tops of the mountains they will gather from all those nations to this house of the Lord, to be instructed in his ways, that is to learn how to save themselves, and how to save their ancestors from generation to generation. How to be baptized for the dead, according to the custom practised by the ancient apostles; how to administer for and in behalf of the dead. The temple of the Lord, the house of God, that we heard of this morning, is built for that express purpose. See what follows: "And he shall judge among the nations and rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks. Nations shall not lift up sword against nation neither shall they learn war any more."

Now every person will acknowledge with me that such an order of things has not yet been fulfilled. It is the Millennium, it is that glorious period of rest when Jesus, personally, will reign on this earth, when his throne will be built in the temple at Jerusalem, when he will descend on the Mount of Olives on the east of Jerusalem accompanied by all his Saints, as you will read in the last chapter of the Prophet Zachariah: "The Lord thy God shall come," says Zachariah, "and all his Saints with him, and he shall stand his feet in that day on the Mount of Olives, which is before Jerusalem to the east; and the Mount of Olives shall divide asunder, half of the mountain moving towards the north, and half towards the south, and there shall be a very great valley," and so on. And when he descends with all his Saints on that mountain, and this great convulsion of the earth takes place, then will Jesus proceed down to the new gate that will be built on the east side of the temple—the east gate of the temple, and he will enter into that temple and will seat himself on the throne that will be built in that temple. Ezekiel when describing this, in the 43rd chapter of his prophecy, says, or rather the Lord through Ezekiel says, "Son of man behold the place of my throne, and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever. And they shall no more defile my name," and so forth. Here is a prediction that, in that temple will be a certain apartment dedicated and set apart for the throne of the Lord, where he will sit, as the Prophet Zachariah and many of the Apostles have predicted, on the throne of his

father David, and judge the whole house of Israel. Dwell with them personally, be in their midst. Where will be the twelve Apostles that wandered about with him, when Jesus comes and sits upon that throne? They will also be sitting upon thrones. Where? In Palestine. "Ye who have followed me in the regeneration shall sit upon twelve thrones, and shall judge the twelve tribes of Israel, and you shall eat and drink at my table at the time you shall do this." What? Immortal beings sitting upon thrones, having a table set for them and eating and drinking at the table of Jesus in Jerusalem? Yes, this is what is promised, and what we are looking for; this is the order of things that will come when Zion is fully established on the earth preparatory to that order of things. No wonder that nations will no longer lift up sword against nation! No wonder that kings will no longer fight against kings, and emperors against emperors! No wonder that they will beat their swords into ploughshares, and their spears into pruning hooks, for it will be a day of peace and rest, of which our present Sabbath is typical. As there is one day out of seven set apart, sanctified and ordained as a day of rest, so there is one thousand years set apart as a day of rest out of the seven thousand which will constitute the temporal existence of our earth. That will be the time when the Lord Jesus will reign as King of kings and Lord of lords. That will be the time when the kings and nations will come up to Zion and also to Jerusalem. The kingdoms will be gathered together to serve the Lord.

Supposing some of them should happen to refuse, those that live off a great distance should conclude to refuse, and not go up to worship the Lord of hosts, let us see what will become of them. After having spoken of the Lord coming with all the Saints with him, and standing his feet on the Mount of Olives, the prophet says: "And it shall come to pass in that day that the light shall not be clear or dark, but it shall be one day, which shall be known to the Lord; not day nor night, but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out of Jerusalem, half towards the former sea, and half towards the hinder sea; in summer and in winter shall it be." Again he says, speaking of Jerusalem, "Men shall dwell in it. There shall be no more utter destruction, Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Again he says: "And it shall be that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them there shall be no rain; and if the family of Egypt go not up that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. In that day there shall be upon the bells of the horses 'holiness unto the Lord.'" We see then that the nations of the earth around about Jerusalem will be under the necessity, by the law which God has ordained, to fulfil these prophecies, to go up once a year for the purpose of beholding Jesus sitting upon his throne in the midst of Jerusalem, and of beholding the twelve Apostles as they sit upon their thrones judging the twelve tribes of Israel. From

year to year they will have to go up for the purpose of worshiping him. By and by some of them, perhaps, will get it into their hearts that there is no use in their going up. "What is the use of our taking this long journey to Jerusalem?" and they will begin to say within their hearts —"We can serve God here in our own land just as well as going up to Jerusalem." Just as soon as they begin to apostatize in this way the Lord will send a plague, a famine, that is, withold the rains of heaven, so that their lands will be parched up, and if the family of Egypt, that have no rain, refuse to go up, there will be a peculiar plague set apart for them, namely, the same kind of a plague that will come upon the various nations that gather up against Jerusalem to ba tle just beforethe Lord comes and stands his feet upon the Mount of Olives. It will be no judgment, no calamity whatever for no rain to be given to the land of Egypt, because they depend on the waters of the Nile, by irrigation they overflow the land, hence it is no particular consequence to the people of Lower Egypt to have no rain.

I mention all these things in order that the Latter-day Saints may be refreshed in regard to the great events that must take place in the latter times, and that strangers who are in our midst may have a more full understanding of the views of the Latter-day Saints in regard to the ancient prophecies. You see we are looking for the building up of Zion on the earth, for the lifting up of the standard of the Lord, an ensign for the nations; or in other words, as I read at the commencement of my remarks: "For behold Zion shall go forth and become the joy of the whole earth, and the glory of God shall be upon her and the day shall come when the nations of the earth shall fear and tremble because of her, and shall fear because of her terrible ones." Why? Because the Lord himself will be in the midst of Zion, before he comes on the Mount of Olives.

Now here is the difference between Zion and old Jerusalem. The Jews, or many of them, will gather back to Jerusalem in a state of unbelief in the true Messiah, believing in the prophets but rejecting the New Testament, and looking for the Messiah to come, honest-hearted no doubt, many of them. And they will rebuild Jerusalem after the times of the Gentiles are fulfilled. While in that state of unbelief Gog and Magog, the inhabitants of Russia and all those nations in northern Europe and northern Asia, a great multitude, will gather against the Jews before Jesus comes, and they will fill up the great valley of Armageddon, the great valley of Jehosaphat and all the surrounding valleys; they will be like a cloud covering the land. Horses and chariots and horsemen, a very great army, will gather up there to take a spoil. For you know when the Rothschilds and the great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil. And they will succeed in taking half the city captive; and when they are in the act of destroying that city, behold the Lord will come with all his Saints, and he shall stand his feet on the Mount of Olives. "And in that day" says the Prophet Zachariah "shall the Lord go forth and fight against all those nations that have fought against Jerusalem, and their flesh shall consume away upon their bones, their eyes in their sockets. This great calamity comes upon the Jewish nation in

consequence of their unbelief in the true Messiah.

Not so with Zion, she will be built upon the great western hemisphere in North America, and become a righteous people long before the Jews will gather home. Zion will be built up by the gathering of the Saints from all the nations and kingdoms of the earth. Zion will be built up, her habitations will be reared, her Temple will be built and the glory of God will rest upon them long before these great events in connection with the house of Israel will be fulfilled. Hence there is a difference between Zion and Jerusalem in the latter days.

We will now read something more about this Zion. Isaiah, as I have already quoted in the second chapter, has told us about the house of the Lord, and the great peace that should come, the beating of swords into ploughshares, &c., and then he goes on to portray the blessings that are to come upon Zion. He says, "In that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely." Thus we see that Zion is to become glorious. The branch of the Lord, the branch of his own planting, established by his own power, the building up of a people and city by his own instructions and administration, by the inspiration of his servants, the establishing of Zion no more to be thrown down. And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day, and a shining, flaming fire by night; and upon all the glory shall be a defence; and there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from storm and from rain. How often I have quoted this passage! I am not tired of quoting it yet. It is among the great events of the latter days; it is among those marvels and wonders that are just at hand. A Zion to be built up; a city of Zion having habitations, and upon these habitations a supernatural light by night, and a supernatural cloud by day. No such event has happened since this prophecy was uttered by the Prophet Isaiah, it remains to be fulfilled in the latter days. No wonder then that the Lord said to Joseph Smith in the year 1831, that is, before we were a great people, while we were only a few hundreds, well did the Lord inspire him to say that Zion should become great and glorious and the day should come that the nations of the earth should tremble because of her, and should fear because of her terrible ones; for the glory of God shall be there, and the power of the Lord shall be there when the day comes that the city of Zion is clothed upon with the glorious appendage that is herein predicted; when the branch of the Lord becomes beautiful and glorious, and the fruit of the earth excellent and comely, when that day shall come that seven women shall take hold of one man, saying, "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach," when that day shall come that the Lord God shall show forth his power in Zion—upon her Tabernacle, upon her Temple, her meeting places, her residences, palaces, towers, walls and gates, when that day shall come it will astonish the nations even unto the ends of the earth. Thus you see the reason why the kings of the earth will go up to Zion. They would not go

if there was not something very extraordinary happened. Do you suppose the kings would forsake their thrones and their earthly glory and go up to the mountain of the Lord to be taught in his ways and instructed in his paths, and that many nations would say, "Come let us go up to the house of the Lord," if there was not something very extraordinary manifested in the midst of Zion? You might go and preach to them, as the sectarians preach, until you were greyheaded, and you could scarcely get near the throne of a king, much less would you be able to persuade him to leave his kingdom and throne and go up to Zion. But when the Lord begins to move, and show forth his power, when he begins to light up the habitations of Zion, when he comes to Zion to turn away ungodliness from Jacob, then I think the nations will begin to wake up.

Let us read a little more about the glory of Zion in the 59th and 60th chapters of Isaiah. I told you a little while ago that Jesus would come to Zion and would show forth his glory there, while the Jews would be reserved for a great chastisement and would be afflicted by the nations gathering against them, fighting against them and taking half the city captive, and so on. Now let me read a prophecy in the latter part of the 59th chapter of Isaiah. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with thee saith the Lord, my spirit that is upon thee and my words that I put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord, from henceforth even for ever. Arise and shine, for thy light is come and the glory of the Lord is risen upon thee." You notice here, then, that the Redeemer is to come to Zion, at the time when every habitation is lighted up with his light, and to all that turn from transgression in Jacob.

Now let me here remark that this remnant of the house of Israel or Jacob, which we term the American Indians, are eventually to become a righteous branch of the house of Israel; when the times of the Gentiles are fulfilled, they will be numbered among the people of the covenant made with ancient Israel, they will be a branch of the Lord, beautiful and glorious, excellent and comely; and the power of the Lord will be upon them. In that day Jesus will come to them, they being a remnant of the tribe of Joseph. Then will be fulfilled that which was predicted by the Patriarch Jacob upon the decendants of Joseph. Speaking of Joseph he says, "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the Shepherd, the stone of Israel."

When Jesus comes to Zion as is here predicted, in the 59th chapter of Isaiah, he will come in the character of a great shepherd. Not in the clouds of heaven with power and great glory; but appearing in the midst of Zion and administering to the remnants of Joseph in the character of a shepherd. From thence is the shepherd, the stone of Israel.

Now we all know that Jesus sprang from Judah; but here is a declaration that from Joseph is the shepherd, the stone of Israel. That is, he will come the second time as a shepherd. He will gather his flock, or as the Psalmist David has said, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, stir up thy strength and come and save us." He will come as a shepherd, he will stir up his strength and show forth his power and the remnant of Joseph will be lead by their shepherd, long before the Jews are redeemed. "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

What condition do you suppose the wicked will be in in those days, even all the inhabitants of the earth except Zion? "For behold darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." What a difference between Zion and the rest of mankind! Darkness covering the whole four quarters of the globe. Why darkness? Because the salt of the earth is gathered out; the children of light are gathered together to Zion, and those who are left behind are in darkness, that is, a great many of them. No doubt there will be honest ones, and vast numbers who will come to Zion, notwithstanding the darkness that covers the earth.

We will read the next verse: "And the Gentiles shall come to thy light and kings to the brightness of thy rising." "Thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." What! no people or nation left that will not serve Zion? Not one. What will become of this great republic with its forty millions of people, and which is spreading forth continually? If they will comply with the ordinances of Zion, repent of their sins and be prepared for this great and glorious day, God will save them; but if they will not they will be utterly wasted away. Thus have the prophets declared. "The sons also of them that afflicted thee, shall come bending unto thee and shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." Now here is a little comfort to you miners: "For brass I will bring Gold, for iron I will bring silver, and for wood brass, and for stones iron; and I will make thine officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

"Wars will cease in those days. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory." Zion will not need the sun when the Lord is there, and all the city is lighted up by the glory of his presence. When the whole heavens above are illuminated by the presence of his glory we shall not need those bright luminaries of heaven to give light, so far as the city of Zion is concerned. But there will be a great people round about, dwelling in other cities that will still have need of the light of the sun and the moon; but the great capital city where the Lord will establish one of his thrones—for his throne is not to be in Jerusalem alone, it will also be in Zion, as you will find in numerous places in this Bible. When therefore, he shall

establish his throne in Zion and shall light up the habitations thereof with the glory of his presence, they will not need this light which comes from the bright luminaries that shine forth in yonder heavens, but they will be clothed upon with the glory of their God. When the people meet together in assemblies like this, in their Tabernacles, the Lord will meet with them, his glory will be upon them; a cloud will overshadow them by day and if they happen to have an evening meeting they will not need gas light or lights of an artificial nature, for the Lord will be there and his glory will be upon all their assemblies. So says Isaiah the Prophet, and I believe it. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, MARCH 17, 1872.

(Reported by David W. Evans.)

CONTINUED REVELATION.

In rising to address the congregation this afternoon, I do so, as I always do, with very great pleasure. It always affords me gratification to contemplate the things pertaining to the Church and kingdom of God, and to the interests of humanity on the earth. I love to speak of these things, I am always pleased to hear of them, and I am as willing to listen to the truth when emanating from some person else as I am to communicate it to others, as it may be made manifest to me. I feel as our Elders generally do—that we are seeking to communicate—not our own special ideas, or any peculiar theory that we may have entertained; but, under the guidance of the Almighty, that we may instruct and teach as we may be led and guided by the Spirit of the living God. I feel, as it is expressed in the Scriptures, "That it is not in man to direct his steps," and it is not especially in man to teach things pertaining to eternity, or to the everlasting welfare of the human family, unless he be under the guidance and direction of the Almighty, and feels that he is simply an instrument in His hands to unfold and develop certain principles that are made manifest unto him. I feel always willing to hear, to teach, to receive instruction, or to communicate unto others those principles that are calculated to promote their happiness and well-being in time and in eternity. These things lie at the foundation of the happiness of the human family; they emanate from God, our Father, in whom, we are told, "we live and move and have our being," and upon whom we are dependant for all the blessings we enjoy, whether they pertain to this world or the world to

come. Ignorant of all true principles without inspiration from him, we feel at all times that it is necessary for us to be under his guidance and direction, and to seek for the aid of his Holy Spirit, that we may be led and taught, instructed and directed in all of our acts and associations in life, that we may be prepared for any events that may transpire, associated with the affairs of this world or relative to the world to come. We look upon ourselves as eternal beings, and that God is our Father. We are told in the sacred record of truth that he is the God and Father of the spirits of all flesh—of all flesh that has lived, that now lives or that will live; and it is proper that we should have just conceptions of our relationship to him, to each other, to the world wherein we live, to those who have existed before us, or to those who shall come after us, that as wise, intelligent beings, under the inspiration of the Almighty, we may be able to conduct our steps so that our pathway in life may be such as to secure the approval of a good conscience and of God, angels and good men; and that whilst we live upon the earth we may fulfil in an honorable manner the measure of our creation, and, obeying our Creator, feel that he is indeed what the Scriptures represent him to be, and what we believe him to be—"the God and Father of the spirits of all flesh."

There is a feeling generally extant in the world that God is a great and august personage who is elevated so high above the world, and is so far separated from humanity that it is impossible to approach him, and although the Christian religion, under whatever form it may be practised, teaches mankind to pray unto God in the name of the Lord Jesus Christ, yet it is very few who suppose that their prayers amount to anything, that God will listen to their supplications, or that they will prove of any special benefit. A feeling of this kind tends more or less to unbelief instead of faith in God, and hence we find very few men in our day who act as men of God did in former days, that is, seek unto him for guidance and direction in the affairs of life. If we examine what is termed the sacred history of the Bible, we shall find that in the various ages of the world, until soon after Christianity was introduced, there was a feeling among men to call upon God and to have their prayers answered—a feeling that if they would approach the Most High and call upon his name in faith, he would answer their supplications and give unto them wisdom, intelligence and revelation for the guidance of their feet in the pathway of life; and it was not based as it is now, generally, upon some old theories, or upon communications made unto others; but if we trace the records of Scripture through, we shall find that men generally sought for themselves guidance and direction and revelation adapted to the peculiar circumstances in which they were placed.

If we go back to the time when Adam first made his appearance on the earth, the Lord God we are told communicated with him, gave him certain commandments, told him what he should do and what he should not do; and when he transgressed the law, we are told that he heard the footsteps of the Lord in the garden, and he heard his voice speaking unto him, and when, at the dictum of the Almighty, he was expelled from the paradise in which he lived, an angel was placed there as a guardian to prevent his return.

From the accounts that we have in our possession of events that took place soon after that time, we learn

that the Lord communicated his will unto others, and there was a man called Enoch, a very remarkable personage, whose history is very brief indeed, considering the important events that transpired during his day. We are told that he walked with God, had communication with him, and that "He was not, for God took him." Our recent revelations give us information pertaining to this same man—that he gathered together a people; that he taught them the principles of the Gospel, that he gathered together all who would listen to the principles of truth previous to the flood, and that he and his city were translated, or as the account of the Bible says—"He was not, for God took him."

By and by another event transpired. The people became excessively wicked and corrupt, so much so, that, as the Scriptures informs us, "Their thoughts were only evil, and that continually;" and in consequence of this the Lord decreed that he would destroy the people from the face of the earth. But before he did it he gave revelation unto Noah, telling him that the destruction of all flesh upon the earth had been decreed by the Almighty in consequence of the wickedness of the people; and Noah had special revelation given to him adapted to the circumstances which surrounded him, and the age in which he lived. He was not told to build a city, to preach the Gospel and gather the people as Enoch had done; but he was told that the wickedness of all flesh had come up before the Almighty and that he had determined to destroy them with a flood; and Noah, believing in God and in the revelation which he gave unto him, according to the testimony of the Scriptures, built an ark, and gathered into that ark himself and wife, his sons and their wives, and two—male and female—of the various kinds of beasts, birds and creeping things that dwelt on the face of the earth. History records the coming of the flood, the destruction of the world by it, and the preservation in the ark of those who had listened to the word of God and to whom he communicated his will.

Subsequent to this time a variety of singular circumstances transpired and there existed many prominent characters both good and bad, worshipers of God and worshipers of idols. We find that after the repeopling of the earth after the flood men set to work to build a tower, and the Lord confused their languages and scattered them from hence, throughout all the earth. About this time a singular kind of personage appeared on the stage of action, named Abraham. He had been taught by his father to worship idols; but the Lord had manifested himself to him on certain occasions and instructed him in the true religion. He did not teach him as he taught Enoch, or as he had taught Noah; the circumstances of Abraham were different from those of Enoch and Noah, and if Abraham had the history of their times, as he unquestionably had, for Abraham was contemporary with Noah and Noah with Adam, and must have been acquainted with the events which had transpired, from the days of Adam at least from information given by Adam to Noah and by Noah to himself, he would know that the revelations they received were not applicable to his case, but he needed revelation from God for his own guidance and direction, that he might be led aright, and that he might be able to instruct his children after him in the path they should tread, in the principles, doctrines and ordinances that should be according to the mind and will of God.

There is something humorous in a history that we have in relation to this personage. The priests of those days offered sacrifices to their gods, and, like the priests of these days, they were generally opposed to new revelation from God. Abraham's father had instructed him in the doctrines of these idols, and had sought to induce him to have faith in them and in their power, authority, and dominion, telling him what great personages they were. But Abraham, inspired by the Lord, went on a certain occasion into the temple of these gods and smote them right and left, upsetting and breaking them in pieces. His father came in and asked what he had been doing, what great sin this was that he had committed, why he was so sacrilegious in his feelings and so wicked as to seek to destroy these gods? Said he, "Father, I did not do anything to them, they quarreled among themselves and went to work fighting and knocked one another down, broke one another's heads and knocked off one another's arms and legs." "Oh," said his father, "my son do not tell me anything of that kind, for they are made of wood and they could not move or stir from their place, nor knock one another down; it has been some other agency that has done it." "Why, father," said he, "would you worship a being that could not stir or move, that had hands and could not handle, that had legs and could not walk, a mouth that could not speak, and a head and it was of no use? Would you worship a being like that?" But nevertheless our history informs us that the priests were angry and stirred up his father against him. But the Lord inspired Abraham to leave there. The Bible tells us the Lord said to him: "Get thee up from thy father's house, from the land wherein thou wast born, and go up to a land I will show unto thee, and which I will afterwards give unto thee for an inheritance." And we are told that "he went up, not knowing whither he went."

There is something very peculiar about this little history, so far as we have it in the Bible. I think I see this man of God rising up, after he had incurred the displeasure of the priests and his father, and had slain these gods, making preparations to leave his native country. I fancy I see some of his neighbors coming to him, and saying: "Abraham, where are you going?" "Oh," says he, "I do not know." "You don't know." "No." "Well, who told you to go?" "The Lord." "And you do not know where you are going?" "Oh, no," says he, "I am going to a land that he will show me, and that he has promised to give me and my seed after me for an inheritance; and I believe in God, and therefore I am starting." There was something very peculiar about it, almost as bad as us when we started to come off from Nauvoo: we hardly knew where we were going, but we could not have rest, peace or safety among the Christians, consequently we left them and started off to the Rocky Mountains, under the direction of God, hardly knowing whither we went, just as Abraham did, and I do not think we were any bigger fools than he, for he went just about as we did, not knowing whither he went.

Afterwards the Lord gave him a son, for when he was an old man, and his wife Sarah was seventy years old, they were childless, and at this advanced age the Lord gave them a son. There had been no event of that kind ever transpired before in the history of the Bible, and if it were the Bible they had to look at, it would have been of no use to them, for they could not get any instruc-

tions there how they were to act; but he feared God and put his trust in him, and the Lord gave him revelation. The angel of the Lord, we are told, visited Abraham and his wife, and told her she should have a son. Sarah was a good deal amused at it, and laughed over the matter, for she was about seventy years old and thought it rather strange that she should have a son at that age, and she laughed at the idea, as many of our old sisters would unquestionably do now if they were told such a thing. It seems all very natural when you look at it just about as it is. And when the angel asked her why she laughed, she lied and said: "I did not laugh," she did not want to have it known that she laughed at what the Lord said. "Nay, but," said he, "thou didst laugh." And as the time came round, lo and behold she had a son and called his name Isaac. And after this the Lord seemed determined to try Abraham and see whether or not he would be faithful to him and obey him in all things. He had obeyed him in breaking up those Gods, and in leaving his father's house and going up to a land that he had shown unto him, and the Lord was determined to try him to the uttermost, and see whether he would obey him yet further. "Now," said he, "Abraham, take thy son, thine only son Isaac, and go to a place that I will indicate, and offer him up as a burnt offering before me." That was a curiosity, it had something odd and strange about it. It was not really what you would call philosophical; it was not in accordance with any principles that we could understand anything about, in our day; and it would have been difficult for Abraham to have reasoned it out why he should be called to offer up his son as a sacrifice. Nothing of the kind had ever transpired before as a precedent; no such thing written in the Bible that had taken place among men before. In offering up his only son there was something very peculiar, not especially as a sacrifice, but it came in contact with every parental feeling which he must necessarily have felt for his only child. This, in and of itself, rendered it one of the most severe and painful trials that could be placed upon man; but there was something else connected with this which was explained by the Prophet Joseph Smith, who, when speaking of these things, said God was determined in these days to have a tried people as he had in former times, and that he would feel after their heartstrings and try them in every way possible for them to be tried; and if he could have invented anything that would have been more keen, acute, and trying than that which he required of Abraham he would have done it. But that, no doubt, was one of the greatest trials that could have been inflicted on any human being. Notice the old gentleman tottering along with his son, brooding over the promises of God and the peculiar demand now made upon him. Says he: "Isaac, let us go up into the mountain here, and offer a sacrifice to the Lord." And he took him along; they ascend the mountain, they gather together some rocks and together build an alter; they gather the fuel and place it on that alter; and when everything is prepared Isaac says: "Father, here is the altar and here is the wood, but where is the sacrifice." What would the feelings of a father be under such circumstances? Says he, with a heart gushing with sorrowful emotions, "My son, God will prepare himself a sacrifice," and finally the old man gave his son to understand that he was the sacrifice, and he bound him and placed him on the

wood upon the altar, and lifted the knife to strike the fatal blow, and while his arm was outstretched the Lord spake, saying: "Abraham, lay not thine hand upon the lad, for the Lord shall provide thee a sacrifice," and he looked round and found a ram in a thicket, and he placed it on the altar and offered a burnt offering before the Lord. The Lord then took him aside and said: "Lift up thine eyes eastward, westward, northward and southward, for to thee and to thy seed after thee will I give this land; and thy seed shall be as numerous as the stars in the heavens, and like the sand on the sea shore so shall they be innumerable; and in blessing I will bless thee, and in multiplying I will multiply thee, and in thee and in thy seed shall all the families of the earth be blessed." The Lord proved him and found him faithful in all things. That was a severe test to human nature; but there were other ideas crowding on his mind that were ten thousand times more formidable than these paternal feelings which gushed and welled up in his bosom when told to offer up his son as a sacrifice. What was it? Why the Lord had told him that he would make of him a nation and a multitude of nations, and that he should be the father of many nations, and yet he told him to go and offer up his only son. And he was an old man and his wife an old woman; and it was not only the idea of taking the life of his son that was crowding upon his mind, but the cutting him off in regard to posterity and the promises that God had made to him in regard to the magnitude of the peoples that should arise from him, or from his loins, and leaving him, as it were, a dry root, helpless, hopeless, tottering on the grave without any heir. Paul very justly remarks that in the midst of all these things, "he staggered not through unbelief, but was strong in faith giving glory to God; believing that he from whom he had received him, as it were from the dead, would be able, if he had even slaughtered his son, to raise him from the dead." He was strong in faith, says Paul, "giving glory to God." He had had the visions of his mind unfolded in regard to the future; he had looked through the dark vista of future ages. Inspired by the spirit of revelation he contemplated the purposes of God as they rolled forth in all their majesty and glory and power, and considered that he was to be one of the great actors in this great world drama that should be exhibited in the after ages of time, and in the eternities that were to come. Jesus said of him, "Abraham saw my day and was glad." But he saw in this, apparently, all his hopes blasted; but notwithstanding he had faith and confidence in God, and he stood there like the beaten anvil to the stroke, or the sturdy oak defying all storms and blasts and influences. He was strong in faith, giving glory to God. Nothing but the spirit of revelation could have given him this confidence, and it was that which sustained him under these peculiar circumstances.

He then told him that, by and by, his seed should go down into bondage in Egypt, and should remain there four hundred years, and that then they would be delivered. He also made promises concerning his posterity, telling him they should inherit that land; and yet, singular to say, notwithstanding these revelations and promises from the Lord, several thousand years after, when Stephen was referring to these promises, he said "he gave him none inheritance in it, no not so much as to set his foot;" but he told him that he would "give it to him, and to his seed after him, for an everlasting inheri-

tance." And as we have to do with a truthful God, and with eternal things, we expect that these promises will be literally fulfilled, and that God will accomplish all things that he spoke to him pertaining to his seed. But there was one peculiarity about this that I wish to notice in connection with others—that when God gave revelations to the human family in the different ages of the world it was particularly adapted to the circumstances in which they were placed. They were not dependant, as Christians are now, simply on the Bible or upon some old revelation, from which they could learn many great things, but they could not learn what was necessary, what plan it was proper for them to adopt under the peculiar circumstances in which they were placed.

We find, in continuing the history of these things, that after the children of Israel had been in Egypt for a length of time, God sent them a deliverer—he raised up Moses and inspired him with the principle of revelation, told him he had a work for him to do, that he was to deliver Israel from the bondage that had been placed upon them by the Egyptian kings. Moses shrank from the responsibility, and told the Lord that he was a "man of stammering tongue and of slow speech," and that he was not competent to perform a work of such magnitude. The Lord told him never to mind, it would be all right, that he would provide a spokesman for him in Aaron his brother, and Aaron should be a mouthpiece to the people, and Moses should be as a god to Aaron and dictate him in the course that he should take. And this very Moses gives us an account of all the histories that we have in relation to the dealings of God with the human family from Adam's day until the time in which he lived. There was something peculiar about the mission that he had. He was sent on several occasions to present himself before the Egyptian king with a message from the Lord that he should let his people Israel go, and in these various messages you will find, just as I stated before, the revelations that he had were adapted to the particular circumstances he was placed in. He was not told to build a city as Enoch had been, and to gather a people together to be translated; he was not told to build an ark, as Noah did; he was not told to leave his father's house and go to a strange land, as Abraham was; he was placed in other circumstances—he was going to be the deliverer of Israel from Egyptian bondage, and to lead them to that land which God had promised Abraham, and consequently he had to have direct communication with the Lord—revelation to guide him in the course that he should pursue in the work that he had to perform. The result was that after many revelations he took Israel out of Egypt, he brought them into the wilderness, he passed them through the Red Sea, and he went upon the mountain, conversed with God and received from him tables of stone written by his own hand for the guidance of the people, and was under the direction of the Almighty in all his moves. He built an ark, not according to his own judgment or wisdom, not according to anything that he read of in the Bible, nor according to any previous revelation or communication; but the Lord told him to see "that he made all things according to the pattern that he had shown him in the mount," and he did so. And the people traveled on through that wilderness, and were there for forty years, a pillar of fire leading them by night and a cloud by day; and when that pillar of fire or cloud rested they

rested, when it lifted up they moved, and followed its guidance. And Aaron went and ministered in the Tabernacle and approached before the Holy of Holies, and all these sayings, doings and events that then transpired were under the immediate revelation, dictation and guidance of the Almighty. The Lord at that time desired to make of Israel a great nation, a kingdom of priests. They had the Gospel preached unto them in the wilderness, so Paul tells us, but they were rebellious, wayward and stiffnecked. It was the design of the Almighty to lead them into the presence of God, that they might see him as Moses did, and as the seventy Elders of Israel did, that they might converse with him and obtain intelligence from him, and be under his special guidance and direction; but they could not endure the Gospel, and therefore we are told "the law was added because of transgression." What was it added to? Why, to the Gospel. What was the Gospel? A principle of revelation; it always was. It was the same Gospel that Jesus had that was revealed to them. The Scriptures tell us that it "brings life and immortality to light;" and whenever in any age of the world men had a knowledge of life and immortality, of the purposes of God and his future designs, and of the future estate of mankind, it came through the Gospel, for it is the Gospel that brings life and immortality to light; and wherever the Gospel exists, there exists a knowledge of life and immortality; and wherever a knowledge of life and immortality does not exist the Gospel does not exist. The children of Israel, then, were placed under the law —a schoolmaster, we are told, "a yoke that neither they nor their fathers were able to bear." This Peter tells us.

Then there were other Prophets after Moses appeared on the stage, such as Job, Elijah, Elisha, Isaiah, Jeremiah and many others, who had communication with God and received a knowledge of his will and purposes, and prophesied under the inspiration of the Almighty and testified of events that should afterwards transpire. To these men we are indebted for the Bible, that is, for the Old and New Testaments; to them and their revelations, to the communications that they had, the ministering of angels and the opening visions, and the unfolding of the purposes of God, and the various histories and dealings of God with the people; to them are we indebted for the Bible that we Christians of the present day talk so much about. To these men who made this Bible we are indebted for any knowledge that they had about God; and that Gospel, we are told, brings life and immortality to light.

We are now sometimes told by people here, at this present day, that we have the Bible to go by. Indeed? We have the Bible, have we? Yes. Who made that Bible? Did the Christians? No, they did not. The early Christians had something to do with making the New Testament Scriptures, but not the Old Testament; and then, as I have told you heretofore, these men always had revelation given them adapted to the peculiar circumstances in which they were placed. But you read the Bible through, and you will find that the Scriptures that are given to us are simply an account of revelations, communications, prophecies and the ministering of angels, and the power of God made manifest to the ancient people of God who had the Gospel. What! do you mean to say, then, that all these men had the Gospel? I most assuredly do, for without that they could not have had a knowledge

of life and immortality. Did Abraham have it? Yes, if Paul told the truth, he did. What does he mean when he says, "God, foreseeing that he would justify the heathen through faith, preached before the Gospel unto Abraham?" What does he mean when he tells us about Moses and the children of Israel? Says he: "We have the Gospel preached unto us as well as they; but the word preached unto them did not profit them, not being mixed with faith in those who heard it; wherefore the law was added because of transgression." What was it added to? Why, to the Gospel, for they had the Gospel before, and the law was added not as a peculiar kind of a blessing that some people speak of, but as a peculiar kind of a curse—the law of carnal commandments—"a yoke that we nor our fathers were able to bear." And when Jesus came, what did he bring? Why, the Gospel, and with that Gospel light and revelation and communication with God, and ministering of angels and the gifts of tongues and healing and prophecy, and the power of God made manifest among the people as it was in former times. Life and immortality were again brought to light, the heavens were again unveiled, angels ministered to man, and they had a knowledge of things to come. The law was added because of transgression, and when the Gospel came, it came not to do away with the law or the Prophets, but to fulfil them. It was not a law of carnal commandments and ordinances, but "the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death;" the law of the Gospel whereby men were adopted into the family of God, and became "heirs of God and joint-heirs with Jesus Christ;" that "if we suffer with him," as he once said, "we shall also reign with him, that both may be glorified together." It was a thing that adopted them into the family of God, and made them heirs of God and joint-heirs with Christ his Son, and one of the principles of eternal life, and like all other revelations, was adapted peculiarly to the position that they then occupied. It was called the Gospel, and there was a Priesthood connected with it, and what was that called? Why, the Melchizedec Priesthood? What did the Melchizedec Priesthood do? It held the keys of the mysteries of the revelations of God. And who was Christ? He was a Priest forever after the order of Melchizedec. And what did he introduce? The Gospel. And who was Melchizedec? A man that blessed Abraham we are told, and to whom Abraham paid tithes of all that he possessed; and Paul tells us that, "Verily the less is blessed of the greater," and this Melchizedec was greater than Abraham was, although Abraham was the father of the faithful. What kind of a thing did Jesus introduce when he came? He introduced the Gospel; he had the Priesthood after the order of Melchizedec. What did Melchizedec have? Why, the Priesthood after the order of the Son of God, if you please. If Christ's Priesthood was after his order, the Melchizedec Priesthood must be after the order of the Son of God. And if Christ introduced the Gospel, Melchizedec had the Gospel, and Melchizedec blessed Abraham, and he had the Gospel preached to him, so says the Bible that the Christians profess to believe in.

Well, then, if this has been the way of God's dealing with the human family in all ages, it would seem that he would continue to deal with men on the same principle now.

John the Revelator speaks of a

time when "an angel should fly in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the face of the earth, and to every nation, kindred, tongue and people, crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." Who was it that saw this? Why John, on the Isle of Patmos. But did'nt he have the Gospel? Yes. But he saw that a certain power would arise that would make war against the Saints and overcome them, that they should be given into the hands of this power to a certain time. Then he tells us afterwards that, after all these events should have transpired, and all the apostacy and the rising of "Mystery Babylon," the "Mother of Harlots," and the abominations that should exist on the face of the earth, says he, "I saw another angel flying in the midst of heaven having the everlasting Gospel to preach to them that dwell on the face of the earth." What do you mean by the everlasting Gospel? Why, the same Gospel that Jesus taught, the same Gospel that Abraham, Moses, Enoch and Adam had—that everlasting, eternal, unchangeable principle that brings men into relationship with their God, unveils the heavens and the purposes of God to the human family, and leads them in the paths of life. "I saw another angel flying through the midst of heaven having the everlasting Gospel to preach unto those who dwell on earth, to every nation, kindred, tongue and people, crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made the heaven, the earth, the seas, and the fountains of water." This was the declaration of John.

Now, then, an event like this was to transpire; the everlasting Gospel was again to be introduced to man upon the earth. Joseph Smith came forward telling us that an angel had administered to him, and had revealed unto him the principles of the Gospel as they existed in former days, and that God was going to set his hand to work in these last days to accomplish his purposes and build up his kingdom, to introduce correct principles, to overturn error, evil, and corruption, and to establish his Church and kingdom upon the earth. I have heard him talk about these things myself. I have heard him tell over and over again, to myself and others, the circumstances pertaining to these visions and the various ministrations of angels, and the development of the purposes of God towards the human family. And what does he do? Bring us something different? Yes, in many respects, but not different in regard to our connection with God. Different as regards the age in which we live and the circumstances with which he was surrounded, but not different as it regards bringing men to a knowledge of God. He taught precisely the same principles and doctrine and ordinances that were taught by Jesus and his disciples in their day. He organized Apostles; he had Prophets in his Church. He told them that inasmuch as they would do right and keep his commandments, they should have the gift of the Holy Ghost. He led them forth and baptized them, just as John and the disciples of Jesus did. He baptized them in the name of Jesus for the remission of their sins, and told them they should receive the Holy Ghost. He organized his Church precisely upon those principles; but it was a different dispensation—"the dispensation of the fulness of times, when God would gather together all things in one," prophesied of by Paul; when his

people should be gathered, as the Scriptures say, from the east, the west, the north and the south; when he would take "one of a city and two of a family and bring them to Zion and give them pastors after his own heart, that could feed them with knowledge and understanding." It was a dispensation to prepare the people for the events that should transpire on the face of the earth, that they might no longer be led astray by the cunning craftiness of men whereby they lie in wait to deceive, but be led by the spirit of revelation and brought into communication with God. Hence the people that I see before me to-day—the major part of this congregation and the people that inhabit this Territory, have been brought together under these auspices, by the preaching of the everlasting Gospel, by being baptized in the name of Jesus for the remission of sins, having hands laid on them for the reception of the Holy Ghost; and they have received of that Spirit, and they know for themselves of the truth that they have received, and consequently they cannot be twisted about by every wind of doctrine. They know and appreciate the truths they have received, and they have faith in God, for the Gospel they have obeyed leads them to a knowledge of God, whom to know is life everlasting.

Now this is the position; it is just the same as they had in former days. The Gospel that they had in any age of the world was to lead men to God; the Gospel that we have, and that we have taught to you, is to lead you to God, to righteousness, to virtue, purity, integrity, to honor, to revelation, to a knowledge of the ways of God, and of his purposes pertaining to you and your families, to your progenitors and your posterity; pertaining to this world and that which is to come. It is a revelation adapted peculiarly to the position that we occupy in these last days. How very remarkable many Scriptures are on these points, "I will take one of a city and two of a family." And what will you do with them? "I will bring them to Zion." And what will you do with them there? "I will give them pastors after my own heart that shall feed them with knowledge and understanding." Not with theories, ideas and uncertainties; not with the dogmas of men, but with the knowledge of God, with revelation, with an understanding of the principles of eternal truth. And this is why we are assembled here as we are on the present occasion. What shall we do then? We will live our religion and keep the commandments of God. Cultivate the spirit of revelation that you have then, as the Scriptures said formerly, "As many as are led by the Spirit of God are the sons of God." Another passage, in speaking of certain individuals, tells them that they have received an unction from the Holy One, and they know all things, being instructed and taught by the Spirit of eternal truth. This is what the Bible speaks of in former times. "And ye need not," says he, "that any man should teach you, save the Anointing that is within you, which is true and no lie." Let men feel the anointing of the Spirit of the Lord and that Spirit will lead them into all truth, will bring things past to their remembrance and it will show them things to come, as it did in former times.

[I remember Joseph Smith speaking to me upwards of thirty years ago. Says he: "Brother Taylor, you have received the Holy Ghost. Now follow its teachings and instructions. Sometimes it may lead you in a manner that may be contrary al-

most to your judgment; never mind, follow its teachings, and if you do so, by and by it will become in you a principle of revelation, so that you will know all things as they transpire."

How does that agree with the other —"You have received an unction from the Holy One and know all things, and need not that any man should teach you, save the Anointing which is within you, which is true and no lie?"

We have been taught and instructed in many principles that the world know nothing about, and that we know nothing about, and that Brother Young knew nothing about, nor Brother Joseph, nor the Twelve, that nobody knew anything about until God communicated it; and you, under the influence of that Spirit, know of a truth and rejoice in the truth, and the truth has made you free; and when you hear men talking about how bad they feel for you because of your fanaticism, what do you feel like? Say you; "Poor things, you do not know what you are doing. Preserve your pity for yourselves and your children; keep your high, exalted notions, if you have any, for we are satisfied with ourselves and our principles. We know in whom we have believed, and no power can overturn us. We have been baptized into one baptism, we have partaken of the same spirit; we are all built up together in the faith of the everlasting Gospel, and our progress is onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will reign with universal empire, until error and folly, and vanity and corruption, and wickedness of every kind will fail and dissolve before the rays of eternal truth which God has revealed, and in which he will continue to reveal, until the Kingdom of God shall prevail and extend throughout the wide world. We are happy we live, and we rejoice in the blessings that we have received, and we pray our Heavenly Father to keep us faithful.

I will tell you the only thing I am afraid of about the Saints is that they will forget their God and that they will not live their religion; then again I have not that fear, because I know the generality of them will. I know this kingdom will not be given into the hands of another people. I know that it will continue to progress and continue to increase in spite of all the powers of the adversary, in spite of every influence that exists now, or that ever will exist on the face of this wide earth. God is our God, and he will bring off Israel triumphant.

May God help us to be faithful and to keep his commandments, in the name of Jesus, Amen.

REMARKS BY PRESIDENT GEORGE A SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY MORNING, APRIL 6TH, 1872.

(Reported by David W. Evans.)

PERSECUTION—TEMPLES—CO-OPERATION.

Owing to a spirit of persecution and religious bigotry, alike disgraceful to the age, the enlightenment of the present generation and the nation in which we live, our First President is not permitted to be with us. While we regret such a state of affairs, we rejoice in the many liberties, privileges, blessings and powers which are extended unto us. It is not by any means strange that, while the world has been plunged in ignorance upon matters of religion and morality, and broken up into factions, on the appearance in the midst of the whole, of a small body of men, illiterate in their character, proclaiming to the world that they are inspired of the Lord, and undertake to introduce system and principles calculated to elevate mankind from degredation and destruction, and exalt them to eternal glory and endless increase, they should be misunderstood; it has been so in all ages of the world. When our Savior visited the earth bringing the simple principles of salvation, he was misunderstood, misapprehended, persecuted, imprisoned, crowned with thorns, tortured, as a man who was opposed to the religion of the age, and dangerous to the State. He was accused of a great variety of crimes, of being a pestilent fellow, and was finally put to death by a class of men a great number of whom were zealous professors of religion—elders, high priests. rabbis, doctors of the law and others claiming to be exceedingly holy. Jesus, in referring to the history of the past, said that the fathers of those who persecuted him had slain the prophets, and such was the case; and we find that, in every age, when God inspired a man to proclaim the Gospel of salvation, all, or a large portion of mankind, were ready to denounce him and put him to death, to whip, imprison, annoy, lie about him, proclaim all manner of evil against him, and so on, until his influence should be annihilated from the earth. The same principle still exists, and the Latter-day Saints have had to contend with it. When Joseph Smith, in 1830, organized the Church with six members, the war as it were commenced; a few hours only had passed away when he was arrested, taken before a magistrate and accused of prophesying. He was discharged, arrested again, taken before another magistrate, and finally a declaration was made that if the law could not reach him tar and feathers and mob power should. This is a very poor argument and shows the weakness of those who have recourse to it.

We live in an age of science, in an

age when intelligence is being developed in a great many directions, and when the learning of man is vastly extended. The Apostle Paul cautioned the Saints in his day to beware lest any spoil them through philosophy and vain deceit; yet the religion of Jesus Christ embraces every true and perfect principle, every correct science, every principle of philosophy—that is every true principle, and is calculated to benefit mankind in every way; and yet the laws of life as revealed, explained and developed in the organization of the human family are trampled under foot and very little understood. God has commenced a work in these last days to elevate mankind, to save them, to increase them, to place them on a footing of independence; to cause them to love one another and to lay a foundation for peace and harmony, that bloodshed and war, contention and devastation shall cease; that the power of the oppressor shall be broken and that the honest in heart may have the privilege of dwelling together and building up Zion in all the earth, and of continuing the blessings and ordinances of exaltation for time and throughout all eternity.

There is no doubt but Satan stirs up the hearts of the children of men to disobedience and to war against the principles of righteousness; but they are true. Joseph Smith was a Prophet of God, he was a minister of the Most High; he brought forth pure and holy principles, principles which are calculated to save and exalt mankind. He was slain, and those who received his testimony were robbed of all they possessed and driven into the wilderness under the influence of religious fanaticism and bigotry, which apprehended nothing but their utter destruction. God preserved them, blessed them, and they spread abroad in the midst of these valleys; they converted the desert into fruitful fields, and laid a foundation for the redemption of the human race, and thank God for these privileges.

We want while we are here at Conference, to have our brethren collect in their minds—that is, leave their business out of doors. It is a good time to come to Conference, a splendid time to do business and all that; but while the hours of Conference are on, let us come to meeting, give strict attention to what is said and done, and call upon God in mighty prayer, that he will deliver Zion from her oppressors; that he will bless the efforts of his servants for the advancement of his work; that he will bless the Missionaries that are sent abroad, and those who are abroad among the nations, and the missions of the native elders in the various counties; that he will open the way that the poor may be gathered. And, by the way, while we are doing this, let us reflect how much we can do to aid the Perpetual Emigration Fund, in bringing home the Poor. Many of them have been scattered among the nations half a generation and more, and they are unable to gather home. Think of these things. Pray the Lord to give his servants wisdom; pray the Lord to strengthen the President of the Church—Brigham Young, heal his body, make him strong, sound and healthy, deliver him from the power of the oppressor and those who seek to destroy him, that he may have wisdom, intelligence and power to preach to and teach the Saints, and to counsel and guide the affairs of the great work which God has entrusted to him. Let us devote a few days, as the case may be, to counsel, to instruction, to bearing testimony, to acquiring a knowledge of the things of God, speaking of those things that are for the welfare of Zion; taking counsel

together as to the best course to pursue on the various subjects that are before us—forwarding the building of Temples, &c.

After last Conference President Young and myself made a journey to St. George. His health was very poor and he was quite feeble when he left here. When he reached that mild climate, or rather, that even, dry climate, he seemed immediately to commence to recruit, and while we remained there—we were absent about ten weeks—he improved very much; but in consequence of the persecution which was inaugurated against the Latter-day Saints, aiming at him directly, it became necessary for him to return in the midst of a very cold and stormy season, and very muddy roads. While at St. George he selected a spot, laid out the foundation and dedicated the ground and made a commencement, to build a temple, which is being continued under the direction of President Erastus Snow, that the ordinances of the holy priesthood, which should be administered only in a Temple, may be attended to in that part of the Territory, in the neighborhood and vicinity of those settlements.

Our brethren can observe that a very handsome addition has been made to the foundation of the Temple here since the last Annual Conference, and they can now begin to form some idea of how the work is going to look. When you realize that all the granite that is in that immense foundation has been hauled some seventeen miles with oxen, mules and horses, you must realize that a very great job has been accomplished. But at the present time we have a railroad almost into the quarry, and the result is that the labor has been greatly lessened, and the rock and the sand and other building material can be brought here at vastly less expense than formerly, and consequently we will be able to push the work forward more rapidly. We want the brethren and sisters—all of them, to feel an interest in the tithes and offerings for the Temple, and in the labor upon it.

All must be aware that considerable expense and a great deal of time and disarrangement of business has been caused by the persecutions and prosecutions of the last year. But we are very glad that Co-operative Associations for mercantile, manufacturing, agricultural, grazing and other purposes that have been forming in this City and throughout this Territory for several years past, have proved in an eminent degree successful, manifesting what wonderful results can be accomplished by the Latter-day Saints when united in the exercise of their several duties and in the performance of their labors. The want of unity and organization causes the loss of a good deal of time, and hence the necessity of organization and united efforts.

The ladies relief societies in all the several settlements wherever they have existed have also been in many respects highly successful, and great blessings to the community—looking after the poor and introducing improvements, encouraging and enabling women to take charge of branches of business that are suited to their strength, knowledge and condition. It always did seem to me ridiculous to see a man six feet two and weighing two hundred and twenty measuring tape or ribbons in a store; and I shall be very thankful when I can see changes effected to such an extent that nimble fingers, suited to handle light goods will be permitted to follow that kind of employment, and so on throughout the whole organization of society. Let those great big men go and dig the rock, handle the saw log, or do something that their

strength was made for, and not let their giant power wilt away in the shadow of a store. However these are things yet to come. It is not my design to offer many remarks, but merely as an introduction to the conference, to express my faith. I know that this is the work of God, and that all the efforts of wicked men to trample it under foot will be vain. I know the Lord has commenced his great work of the latter days, and that Zion will triumph. This is my testimony. I am not talking what I guess at, what I imagine or what I think, but what I verily know—God has revealed it unto me. Brethren, if you have not this knowledge within yourselves, seek it of the Lord by obedience to his laws, by observing his counsel, by walking in his ordinances, by laboring for the upbuilding of Zion, and you will obtain it, and it will be like a well of water springing up in your hearts unto everlasting life.

May the blessing of Israel's God be and abide upon you for ever and ever. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY MORNING, APRIL 8TH, 1872.

(Reported by David W. Evans.)

OUR SCHOOLS.

I am gratified in the enjoyment of the privilege of continuing our Conference, and rejoice in the instructions and testimonies of the Elders which have been given during the two days past. There are a few subjects I feel anxious to lay before the brethren and sisters. I should be glad, had I strength and opportunity, to explain many things more minutely. I feel that God is with us, but that a great and fearful responsibility rests upon our heads. In order that we may be prepared to enjoy the blessings of our high and holy calling we should be diligent, humble, faithful, and constantly unite our powers of mind to magnify our Priesthood. One great responsibility which rests upon us is the education of our children—the proper forming of their minds and understandings, not only in the ordinary branches of education, but in the principles of our holy religion.

I understand from the reports of Mr. Robert L. Campbell, Superintendent of common schools for the Territory, that there are about thirty thousand school children in the Territory, between the ages of four and sixteen.

Our golden browed neighbors here in Nevada, who have for several years enjoyed all the benefits and blessings accruing to common schools

from a State government, have about four thousand, if I am rightly informed, and no doubt, with the means which they possess, they are enabled to get up excellent schools.

It appears to be a portion of the policy of the national government never to do anything for schools in a Territory. When a Territory becomes a State, the policy of Congress, in years past, and it will probably continue to be so in years to come, has been to extend liberal privileges and immunities, in the donation of lands and of the per cents from the sales of public lands within the State for educational purposes—the support of common schools and universities. This parsimonious policy towards Territories may be an enlightened one, and it may not; having lived in a Territory most of my life I may not be considered a proper judge. Suffice it to say, however, that so far as legislation for education is concerned, or any encouragement or assistance extended from the United States to the people of the Territories, their children must be raised in absolute ignorance. The result is, that whatever progress is made or improvement attained in these directions in the Territories is due entirely to the energy, enterprise and enlightenment of the inhabitants—the hardy pioneers who break the ground, make the roads, fight the Indians and create the State.

The report of the Superintendent of Common Schools for this Territory goes to show, not only that there are about thirty thousand school children, but that they have attended school a greater portion of the time than is sometimes reported in the new States, and in some of the older ones, where they have all the advantages granted by the general government. This speaks well for the pioneers of Utah; it is a proud record, and one of which the Latter-day Saints may justly boast. It is true that most of our schools are simply primary schools; but, from what I have seen while visiting a good many of them, I know they are vastly superior to schools which I attended, more or less, in my earlier years in other States and Territories. I am proud of these facts; but at the same time there is a great deal in our system that is not by any means up to the mark. All that has been done has been done voluntarily. The school laws of Utah Territory authorize districts to establish free schools, if they choose to do so, by a two-thirds vote of the inhabitants of the district, and a number of districts have adopted this system with satisfactory results. Otherwise the schools are sustained by the tuition fees of the pupils, with the exception that taxes are generally levied on the property in the school districts to assist to build school houses and to supply a portion of the expenses and extend some little aid to the more indigent, that all may have the privilege of going to school. A general free school system has not been inaugurated, and any man who will coolly, deliberately and wisely consider the condition, associations and changeable nature of the government of our Territory, will see the wisdom of not entering upon such a system until it can be done under the regulations and privileges which a State government would bring. At least, that is my judgment on the subject, though we have advocates for the establishment of a general free school system now. I want to say in relation to this, that perhaps there are counties where such a system might be adopted with advantage; but if it were adopted generally throughout the Territory, it would have to contend with difficulties and dangers

which I would wish to avoid. As I am not here to deliver a political speech I shall not, of course, undertake to explain what these are. I will simply refer you to certain little difficulties that have occurred in neighboring States in relation to the handling of school funds, and other important items, which show the delicacy of these matters unless they are in the hands of the most reliable men, who are absolutely responsible to the people by whom they are appointed and elected.

I feel satisfied, notwithstanding this good record, that there is a very great necessity for the minds of many people to be stirred up in relation to the education of their children, the building of good, healthy, well ventilated school-houses, and the sending of the children to school, providing suitable books and seats. I remember once, in a new country, going into a school-house, and finding the children packed almost like herrings in a box, some on the floor, some on seats, little fellows with short legs sitting on high benches, and all breathing air that, perhaps, might not inaptly be compared to that of the black-hole of Calcutta. A couple of men, ignorant even of the most simple principles of ventilation, were laboring to teach these children, and I have sometimes taken the liberty to carry a carpenter's saw into a school to saw off the legs of the benches to make them a proper height to correspond with the length of the children's legs, for I do despise the idea of putting small children upon a high bench and large children upon a low one. I am very fond of seeing straight, erect, well formed boys and girls, and in three months a little inattention on the part of teachers, trustees, and school superintendents, in matters of this kind, will crook the necks, crook the backs, weaken the stomachs, produce deformity, lay a foundation for consumption, and shorten the children's lives ten years. I suggest to the brethren from all parts of the Territory—go into your school-rooms, measure the children's legs, if you please, and the benches, and see how they correspond. See whether the little fellows sit up straight, or humped up as if they were trying to imitate the back of a camel or dromedary, and give particular attention to the manner in which the school-rooms are ventilated. Do not deprive the little fellows of the most necessary and the cheapest of all elements—atmospheric air, in its purity, and thereby sow in their systems the seeds of premature death.

There are many persons come into the Territory who do not speak the English language. I think more institutions should be got up in all the neighborhoods to encourage the learning of our tongue. I know young people generally learn it pretty quickly; but as the laws and most of the public speeches are made in the English language, it is important even in Welsh, Danish, Swedish, Norwegian, German and French settlements, that the language in which law and justice are administered, and in which public meetings are generally conducted, should be well and properly understood.

It occurs not only with some of the foreign emigration, but with some other persons, that they fail to appreciate the necessity of education, and of sending their children to school. Good and wholesome influences, exercised through teachers, Elders and Bishops, should be brought to bear on all this class of people, to show them the importance of educating their children. There are Elders who seem willing and ready to take missions to the most distant

foreign countries, but when they are invited to go into a school-room to teach a school, they will say, "Well, I can make more money at something else, I would rather be land speculating, go a lumbering, or set up merchandizing." Let me say to you, brethren, that there is no calling in which a missionary can do more good, either man or woman, than to teach a common school, if he or she is qualified to do so.

We are very well aware that it is but little use to whip "Mormon" children. You undertake to thrash anything into them, and you will most surely thrash it out of them. It was never any use to undertake to drive or coerce Latter-day Saints, they never could be coerced in their religious faith or practice. It is not their nature, and the mountain air our children breathe inspires them with the idea that they are not to be whipped like dogs to make them learn. The manner in which it must be done is by moral suasion, superior intellect, wisdom, prudence and good straightforward management in forming the judgment of the pupil by cultivating his manly qualities. This principle should be carried out in all our schools. In my boyhood discipline was enforced by the application of the blue beech switch. The blue beech does not grow in this country, but many school-masters in former times in New York and New England were provided with these tough limber switches, and I have seen them used among the scholars with fearful effect, and in cases where I am satisfied the pupil was less at fault than the preceptor. I know they say Solomon declared if you spare the rod you will spoil the child. My opinion is that the use of the rod is very frequently the result of a want of understanding on the part of a spoiled parent or teacher in guiding, directing and controlling the feelings and affections of children, though of course the use of the rod in some cases might be necessary; but I have seen children abused when they ought not to have been, because King Solomon is believed to have made that remark, which, if he did, in nine cases out of ten referred to mental rather than physical correction. I will, however, allow other men who have taught school, as a profession, to offer their suggestions on these subjects; but I will say that I have known Professor Dusenberry teach a hundred scholars—the wildest, roughest boys we had in a frontier town, and never lay a stick on one of them. He has done it term after term, and the children liked and respected him and would mind him, and there was nothing on the face of the earth that seemed to hurt their feelings more than to feel that they had lost the confidence of their preceptor. This was simply the result of cultivating reasoning powers in the minds of the children, and I am happy to say there are many such teachers now in Utah.

I will say a few words in relation to normal schools. As I said before, we have had nothing to encourage primary schools but what we ourselves with our bone, sinew, energy and enterprise have done. So it is with the more advanced branches. The Deseret University has made efforts to establish graded schools for the education of teachers. This has been done by small appropriations from the Legislative Assembly and Salt Lake City and County; but the great mass of the work has been done by individual enterprize. There are many at the present time in Utah who have been thus educated, who devote the winter season, and many of them the summer, to teaching schools. The energy of Superintendent Campbell in introducing suitable

books and apparatus, and to improve the condition of our schools has been commendable; and the Timponagos branch of the University of Deseret, at Provo, one at St George and several others established in the Territory for the education of teachers have had their good effects. But their effects are limited, compared with what they might be, and I am sorry to say that several of our young men have been under the necessity of going to universities in other parts of the world to obtain an education, which it is desirable we should have the facilities to give them here. Brethren and sisters, take this matter to your hearts, for it is one of the great missions of the Latter-day Saints to do all in their power to educate the rising generation and to teach them the principles of eternal truth.

I have had the pleasure of visiting a good many Sunday-schools, from time to time, from a very early period after they were established in this Territory, and I can speak highly of their influence and the benefits they have produced. I visited a Bible class while at St. George, composed of young gentlemen and ladies, and I found that they were as well instructed in relation to the principles of the Gospel, as laid down in the Bible and in the revelations of the Lord, as a very large portion of the Elders. I was very glad to see it. I visited Sunday-schools when I could in the course of my travels, and I was gratified to see the progress that has been made. I want to stir up parents to the necessity of fitting up and encouraging their children to attend Sunday-school. I also want to encourage them to attend themselves and act as teachers; and for the young men and young women, whenever they can, or those whose family arrangements are such that they can attend to it, to volunteer and contribute their exertions in carrying on Sunday-schools. A great many Elders have devoted much time to this useful and important subject, and have labored to teach, encourage and strengthen Sunday-schools. Last summer, two weeks previous to the celebrated Methodist camp meeting that was held in this city, Dr. Vincent, a Methodist minister, and two others connected with Sunday-schools, by their own request, addressed in this Tabernacle about four thousand Sunday-school children. They told me they had visited the Sunday-school in the 13th Ward, and had addressed the scholars there, and they said that that Sunday-school was highly creditable. But although they gave us so much credit, they went away feeling very bitter towards us. I asked them if they had not been treated as well here as we would be in their society. "O, yes," said they, "We were invited to attend Sunday-schools and we did so. We were allowed to address the children, and at our request four or five thousand were brought together for us to talk to." And they went on and told how well they were treated; but nothwithstanding that, they said they had been told from the most reliable sources that a great many men had been killed in this country for not being "Mormons." Said I, "You have been most foully gulled by somebody." Dr. Vincent replied, "The authority is most reliable, for it came from our officers." I said to him, "The officers change so often that they can have no personal knowledge on these subjects. Some of them are interested in promoting difficulty with the people of Utah. No man was ever killed in Utah for his religion; and if the few cases of murder that have occurred here were thoroughly investigated they would be found to

be the result of private quarrels; and there have been five hundred per cent. less of such cases here than in any other new State or Territory with which I have been acquainted; and the country can not be found on the face of the earth where the population is scattered over such a large area which has maintained such perfect police regulations, and these statements are simply scandal."

I name this circumstance from the fact that a man who had been so liberally treated by the Latter-day Saints, who had had the privilege of speaking to the largest collection of school children that he probably ever saw in his life, would believe lies told him by renegades, and carry them away and publish them rather than the real facts which he had the privilege of seeing, hearing and learning from reliable authority while here.

I wish to stir up our brethren to continue their labor in Sunday-schools, and, in doing so, to continue to sustain liberally the *Juvenile Instructor.* Place it in the hands of your children, it contains some of the best reading matter for them I know of, and its circulation should be widely extended. I notice from pieces published by Protestant ministers who have established churches in this city, that their principal hope of converting the "Mormons" is by leading, (I call it misleading) away their children. They despair of converting the old ones who are perfectly established in their religious faith; and their hope appears to be in misleading their children by getting them into their schools. By so doing they can probably draw them away from the Latter-day faith, and through the children they may also succeed in gaining over some of their parents. The enemy of all righteousness is sagacious, and so are his servants, and I think it quite honest, but not very creditable to Christian ministers to frankly acknowledge that their business here is to try and entice children from their parents. But so far as this is concerned our brethren and sisters should learn a lesson by it, and see that the persons who educate their children do not plant in their hearts falsehood, deception, wickedness and corruption. They should place them under the tuition of those who will teach them the principles they are employed to teach, and not instil into their minds those things that will lead them to destruction. The catechism for children, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints, should be in every family, school and Bible class.

I think measures should be taken to increase the circulation among the people of the *Deseret News*, and the standard works of the Church. A grea many rea them, and many do not; and if in the various neighborhoods, a little more pains were taken, the information they contain could be more widely disseminated. I know the enemies of Zion are willing to take any pains in the world almost to circulate lies; why should we not take a little pains to circulate truth, and to spread and to disseminate abroad pure and holy principles? I call the attention of Elders of the various stakes to these subjects.

Peace to the faithful. Amen.

Rec. 1-3-4-5-6-7-8-10-11-15-20

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

AND THE TWELVE APOSTLES.

REPORTED BY
D. W. EVANS, J. Q. CANNON AND MISS JULIA YOUNG,
AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

WE take great pleasure in presenting to the Saints and the world the Fifteenth Volume of the JOURNAL OF DISCOURSES, which they will find contains rich treasures of information concerning the glorious principles of Eternal Life, as revealed through God's anointed servants in these last days.

All who read the discourses contained in this Volume are earnestly recommended to adapt them to their lives by practice, and we can confidently assure them that, in doing so, they are laying up a store of knowledge that will save and exalt them in the Celestial kingdom.

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THE PUBLISHER.

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JOURNAL OF DISCOURSES.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 28TH, 1872.

(Reported by David W. Evans.)

THE LORD'S SUPPER—PROGRESSION—CO-OPERATION—INDEPENDENCE.

I am very happy for the privilege of meeting with the Latter-day Saints, and I have reason to be thankful that I am able to speak a little to them. It brings many things to our reflections and causes many thoughts to arise. When we look over the human family what a variety we see and especially upon the subject of religion. We take Christianity, for instance, and as nations, as people, we believe in and on the Lord Jesus Christ. Most of Christian professors believe in the ordinances, or some portions of the ordinances of the house of God. Most of Christians believe in the breaking of bread, in blessing it and partaking of it in remembrance of the broken body of our Savior; also in taking the cup, consecrating it and then partaking of it, in remembrance of his blood that was shed for the sins of the world. And then take up the hundreds of different denominations and what a motley mass we present in our faith, feelings, sympathies, judgment, passions and conduct; man against man, priest against priest, people against people. Now let the Christian denominations come here: "Yes, the Latter-day Saints believe in taking the Sacrament, it is true, but what a pity," say they. "They profess to believe on the Lord Jesus Christ: Oh dear! I wish they did! Yes, they seem to manifest great confidence in the atonement, in the ordinances and commandments. I wish they were a better people! What a pity it is that they are such an outlawed, sinful race of beings as they are! What a pity!!" "How we Christians do pity the Latter-day Saints." Then again, how we Latter-day Saints do pity the Christians! What a spectacle! And see us, as Christians, warring with each other! What for? For our pure faith, for our holy desires, for our great charity to each other, for the love of Christ, for the salvation of the souls of the children of men.

Now is not this a spectacle to present to angels? Why if the Lord Al-

mighty was not beyond the conception of humanity in charity and love, in mercy and longsuffering, in patience and kindness to his creatures, where would we have been ere this? We would have been weltering in his wrath, we would have been drinking his hot displeasure. But he is more merciful than we are. I have thought a great many times I was very thankful I was not the Lord Almighty. I should be consuming my enemies. How I should contend against those who hate me. I am glad I am not the Lord. And to see the Latter-day Saints here following the example of the Savior when he took his disciples into an upper room, and bade some of them go and prepare to partake supper with him the last time before his crucifixion. He took the bread and blessed and brake. "Take and eat ye all of this, for this is my body in the New Testament." He took the cup and blessed it; "Drink ye all of this, for this is my blood in the New Testament." Here we are doing the same to-day. What more? Do this until I come, for I will neither eat nor drink any more with you in this capacity until I drink anew with you in my father's kingdom on this earth. Will he do it? Certainly he will. "Do this in remembrance of me until I come." We are doing this to-day. Do not other Christians do the same? They do. How do we Latter-day Saints feel towards them? Were we to yield to the carnal passions of the natural man and we had the power of the Almighty we would spew our enemies out of our mouths, yes, we would hiss them from the face of human society for their evils, their malice, for the revenge and wrath they have towards us. But we are not the Almighty. I am glad of it. I am happy in the reflection that I have not the power, and I hope and pray I may never possess it until I can use it like a God, until I can wield it as our Father in heaven wields it, with all that eternity of majesty, glory, charity, with his judgment, discretion, and with every faculty of compassion. I am happy in the reflection that I do not possess the power. I am glad you elders do not, I am really glad you do not. Will he ever grant power to his Saints on the earth? Yes, they will take the kingdom, and possess it for ever and ever; but in the capacity they are now, in the condition that they now present themselves before God, before the world and before each other? Never, never! until we are sanctified, until we are filled with the wisdom of God, with the knowledge of God, will he bequeath the power that he has in reserve for his Saints; never will the Saints possess it until they are prepared to wield it with all that judgment, discretion, wisdom and forbearance that the Lord Almighty wields in his own capacity, and uses at his pleasure? How do you feel about it, brethren? Do not you wish sometimes you had power to pinch their ears? Do not you wish you had power to stop them in their mad career? Let the Lord Almighty do this. You think his eye is upon the work of his hands? It is. His ears are open to the prayers of his children, he will hear their prayers, he will answer their desires; and when we as a people possess the abundance of that patience, that longsuffering and forbearance that we need, to possess the privileges and the power that the Lord has in reserve for his people, we will receive to our utmost satisfaction. We shall not have it now. The Lord says, "I can not give it to you now." This church has now been traveling over forty-two years—forty-two years the sixth day of this month since it was organized with six members. What have we

learned? We assembled in Missouri, at the place of gathering on the borders of the Lamanites, and there we bought our farms and built our houses; but could we stay there? Were we prepared then to enter into Zion, to build up the Zion of God and possess it? We were not, we must suffer. "You Latter-day Saints, you, my children," says the Lord, "are not prepared to receive Zion." Why, we have heard detailed by Elder Carrington the conduct of Elders at the present time, dishonest in the matter of a few shillings or dollars. Dishonest, covetous, selfish, grasping for that which is not our own; borrowing and not paying; taking that which does not belong to us; dishonest in our deal; oppressing each other. Are we fit for Zion? I say nothing to the Christian world with regard to this. Let them bite and devour as much as they please, it does not belong to the Latter-day Saints at least. Could we stay in Independence? No, we could not. What was the reason? Here are some hearing me talk who were there—some who are aged, some here who were then children and infants, some who were born there. But we stayed a very few years—two or three—and we must get up and march. Why did we leave? Why the enemy is upon us, our enemies are gathered around us, our foes are besetting us on every hand. There goes a house burned up; there is a man that is whipped; there is a family turned out of doors! What is the matter with all you Latter-day Saints? Can the world see? No. Can the Saints see? No, or few of them can; and we can say that the light of the Spirit upon the hearts and understandings of some Latter-day Saints is like the peeping of the stars through the broken shingles of the roof over our heads, when we are watching through the silent watches of the night and behold the glimmer of a twinkling star. "Oh yes, I see, I see, that we are not prepared to receive the kingdom." Another one says, "Yes, I can see, we were too selfish." Another one says, "I see, the wicked must be prepared for their doom as well as the Saints for their exaltation, and that the wicked are a rod in the hands of God to chasten the Saints." Here are the two classes—the righteous and the unrighteous, and the righteous must be prepared by suffering and by rendering strict obedience to the commandments of heaven. It seems to be absolutely necessary in the providence of Him who created us, and who organized and fashioned all things according to his wisdom, that man must descend below all things. It is written of the Savior in the Bible that he descended below all things that he might ascend above all. Is it not so with every man? Certainly it is. It is fit then that we should descend below all things and come up gradually, and learn a little now, and again, receive "line upon line, precept upon precept, here a little and there a little." But hark, do the people hear it? Do the people understand it? Scarcely! scarcely! Do the Latter-day Saints understand these principles, and are we prepared to receive Zion? Are we prepared to receive the Kingdom, and are we prepared for the blessings that God has in reserve for his children? Stop, think, consider, look around us! How is it? Are not the sordid things of this life before our eyes, and have they not thrown a mist before them so that we can not see? Are we not of the earth, and still earthy? Certainly we are of the earth and still earthy. What do we know of heavenly things? It is very true we have the Bible; but when we come to our elders, men of limited education and moderate read-

ing, they are able to teach the whole Christian world theology. Take them from the anvil, from the plow, from the carpenter's bench, or from any occupation, if they possess good common ability and the spirit of our holy religion that God has revealed in these latter days, they understand more of the Bible and the building up of the Kingdom of God than all the world besides that are destitute of the priesthood of the Son of God. And yet what do we know? Comparatively we have hardly learned the first lesson.

Could our brethren stay in Jackson County, Missouri? No, no. Why? They had not learned "a" concerning Zion; and we have been traveling now forty-two years, and have we learned our a, b, c? "Oh," say a good many, "I think we have." Have we learned our a b ab? Have we got as far as b a k e r, baker? Have we got through our first speller? Have we learned multiplication? Do we understand anything with regard to the building up of the kingdom? I will say, scarcely. Have we seen it as a people? How long shall we travel, how long shall we live, how long shall God wait for us to sanctify ourselves and become one in the Lord, in our actions and in our ways for the building up of the kingdom of God, that he can bless us? He defends us, it is very true, and fights our battles. When we were driven from Missouri and had to leave the State, I recollect very well, Gov. Boggs said, "You must leave;" Gen. Clark said, "You must leave;" the mob said, "You must leave," and we had to leave. And after we had signed away our property, I'd see a widow send up her little boy to brother Such-a-one, "Will you let me go to your timber land and get a load of wood for my mother?" "Tell your mother that I have got no more timber than I shall want, I do not think I can spare her a load of wood." I recollect very well of telling the Latter-day Saints, there and then, "I hope to God that we never will have the privilege of stopping and making ourselves rich while we grind the face of the poor; but let us be driven from State to State until we can take what we have got and dispose of it according to the dictation of the spirit of revelation from the Lord. Said I, "You will not stay here;" but long faces would come down, you know, with a gentle, mild scrowl, "I can't spare you a load of wood." Excuse me. When are the Latter-day Saints going to be prepared to receive the kingdom? Are we now? Not at all! We are prepared for some things, and we receive just as fast as we prepare ourselves. Well, what can we do, what more can we do? We can do just what we please to do. It is in our power to do just what we please to do with regard to sanctifying ourselves before the Lord, and preparing ourselves to build up his kingdom: Have we not the liberty to build this Temple here? We have, although earth and hell are opposed to it, and arrayed against it. Have we not the privilege of preaching the Gospel to the nations? We have. Have we not the privilege of uniting our faith and our efforts for the benefit of the whole community? Yes, we have.

Now come down, for example, to our present circumstances and condition. Year after year, I labored with our merchants to unite their efforts together to supply the wants of the people without taking from them everything they had got; and when I assembled these merchants some years before we entered into our present co-operative institution in this mercantile trade, said I, "Will you unite your efforts and your

means, and start a business here that we can put goods into the hands of the people that we will not take their last sixpence? Have a calico dress at forty cents a yard when it should be only eighteen, twenty or twenty-two, and so on and so forth." After a long conference one of the gentlemen present got up, walked the room back and forward, and finally said, "President Young, if you will furnish the money we will do as you say," as much as to say, "It is none of your business what we do with the means that we have." I dropped the conversation and said to myself. "Well then, gull the people, take what they have got."

You recollect a man here in the time of the Buchanan war by the name of A. B. Miller. He was a merchant here for Russell and Majors. Our people were not merchandising much then. Well, the merchants met together and wanted to put up their goods to a certain notch, a dollar a pound for sugar, for instance. This A. B. Miller—a gambler, though there were a great many good things about him, he just turned in and damned them. Says he, "Gentlemen, to turn in and cut the throats of these 'Mormons,' and take what they have got, we might do, but for being so damned mean as to ask a dollar a pound for sugar, I will not do it."

Now then, is this co-operative institution one step towards bringing the people to a union? Yes, but it is a very small one, and there is danger of it growing into a condition that will cease to be one step in the right direction. Let men say, "Here is what God has given me, do what you please with it," and we shall be in the path of progress. But how is it now? "Brother, have you paid any tithing? You have made fifty thousand, ten thousand, a hundred thousand, one thousand or five hundred dollars as the case may be, have you paid any tithing?" "Well, no I have not yet, but I think perhaps, I will by and by;" and this is said with stammering tongue, faltering voice, and covetous heart. Who gave you your money and possessions? Who owns this earth? Does the Devil? No, he does not, he pretended to own it when the Savior was here, and promised it all to him if he would fall down and worship him; but he did not own a foot of land, he only had possession of it. He was an intruder, and is still: this earth belongs to him that framed and organized it, and it is expressly for his glory and the possession of those who love and serve him and keep his commandments; but the enemy has possession of it.

Now then, a few other items, brethren and sisters. Can you do anything for the poor? "Well I do not know, but I can give you fifty cents to gather the poor." "Brother, can you pay that debt? You recollect you borrowed some money of a widow woman in England. Do you recollect you borrowed a little money of such a brother? Can you pay that?" "Well yes, I am going to." You heard what Brother Carrington said about it, what fellowship does the Lord Almighty have for such men? I think not the least. What fellowship do angels have for such men? I should think not much. What fellowship do I have for them? Not one particle. What ought to be done with them? I will answer the question—they ought to be disfellowshipped by the Saints: they are not fellowshipped in the heavens, and they ought not to be here.

"Well, now then, Brother Brigham, what are you at, what do you want?" I want you to do just that which will displease the enemies of the kingdom of God, and that which will please

the Lord Almighty and the heavenly host to perfection. What is that? Do as you are counseled to do by the spirit of revelation from the Lord. What is the cry against us? "Brigham Young has too much influence! All the people hearken to Brigham Young! All these poor deluded Latter-day Saints take his counsel!" I wish it was so. If this were the fact you would see Zion prosper upon the hills and upon the plains, in the valleys and in the kanyons, and upon the mountains. Go to with your might, seek unto the Lord your God until you have the revelations of the Lord Jesus Christ upon you, until your minds are open, and the visions of heaven are plain to you. Then follow the dictations of the spirit, and watch Brother Brigham, and see if he counsels you wrong. I hope to see the time when I can say to the Latter-day Saints, if I preside over them, go and do this or that, and not ask a sixpence of this man or a dollar from that, or a hundred dollars from another. "Here is what I have, it is the Lord's. He has given me all that I possess, it is only committed to my charge to see what I will do with it. The heavens are his, the earth is his; the gold and silver are his, the wheat and fine flour are his, the wine and the oil are his; the cattle upon a thousand hills are his. I am his, I am his servant, let the Lord say what he wants. Here I am, with all thou hast given me." How displeasing this is to the devil is it not? I can not help it, this is the true track and path for the Latter-day Saints to walk in. Walk up, O ye Latter-day Saints, and wake up! Come to the Lord, forsake your covetousness, your back-slidings, forsake the spirit of the world, and return to the Lord with full purpose of heart until you get the spirit of Christ within you, that you, like others, can cry, "Abba Father, the Lord he is God and I am his servant."

Do you think it would be difficult then for us to accomplish anything we undertook? No. Very true the enemy, this potent foe that we have to contend with, we know but little about him, very little; but he is watching every avenue of the heart, rapping at every door and every window, and if there is a crevice between the clapboards, through the roof, or the brick or adobie wall, he throws a dart into the feelings of each and every individual. "Take care, think for yourselves, judge for yourselves; do not be led astray, do not you wander off after these deluded people, and their delusion. Be careful, there is danger in believing in the Lord, there is danger in being a Saint; there is great danger in you yielding your judgment in another man." Oh, what a pity! Where do you get your judgment? Where did it come from? What is your judgment? I tell you that the judgment of the world now is pretty much for all to do just as they please if they possibly can, to the injury of their neighbors, for their own aggrandizement.

Can I not use my judgment in doing well just as much as in doing evil? Am I not just as independent in performing a deed of charity as a deed of cruelty? I contend that I am, what do you say? Have I not got my liberty just as much, and exercise it just as freely, in feeding the poor and clothing the naked as I have in turning them out of doors, or in lifting myself up against God and his anointed? Has a man got to apostatize from this kingdom, from the faith of Christ, to be independent? Am I not as independent in believing in the Lord Jesus Christ as I am in denying him? Am I not as independent in believing the Gospel as I am in believing in the whisperings

and mutterings of these spirits that are floating through the air, rapping at everybody's door, sometimes tearing the clothes off their beds, rapping, thundering and telling this, that and the other? You hearken to that still small voice that whispers eternal truth, that opens the visions of eternity to you that you can discern, understand and follow, and the foul spirits that throng the air, and that fill our houses if we let them in, will not have power over you.

Be just as independent as a God to do good. Love mercy, eschew evil, be a savior to yourselves and to your families, and to your fellow beings just as much as you possibly can, and go on with your independence and do not yield yourselves servants to obey an evil principle or an evil being.

God bless you. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1872.

(Reported by David W. Evans.)

HIS TESTIMONY—THE FULFILLING OF PROPHECY—ADVICE TO MOTHERS.

Through the mercy and loving kindness of our Father in the heavens we are again permitted to meet in a general conference of the Church of Jesus Christ of Latter-day Saints. Forty-two years ago this day this church was organized with six members, by a prophet of the living God, raised up in these last days by the administration of angels from God, and ordained unto all the keys and powers of the Melchizedec priesthood and apostleship, and of the kingdom of God on the earth. According to the best knowledge we have, 1842 years ago to-day, the Lord Jesus was crucified on Mount Calvary for the sins of the world. The 6th day of April is a very important day in many respects. It has certainly been very interesting to the Latter-day Saints to watch the history and progress of this Church and kingdom during the last forty-two years. This is one of the most important generations that men, or God, or angels have ever seen on the earth: it is a dispensation and generation when the whole flood of prophecy and revelation and vision given through inspired men for the last six thousand years is to have its fulfillment, and especially in relation to the establishment of the great kingdom and Zion of God on the earth. Joseph Smith was one of the greatest prophets God ever raised up on the earth, and the Lord has had his eye upon him from the foundation of the world. Any man who has ever read the book of Isaiah, which we frequently have quoted to us, can see that he, with other prophets, had his eye upon the latter-day Zion of God. He says in one place, "Sing O heavens, rejoice O earth, break forth into singing, O ye mountains,

for the Lord hath comforted his people, he will have mercy upon his afflicted. But Zion said: The Lord hath forsaken me, and my Lord hath forgotten me." "Ah," says the Lord, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

The Lord never created this world at random; he has never done any of his work at random. The earth was created for certain purposes; and one of these purposes was its final redemption, and the establishment of his government and kingdom upon it in the latter days, to prepare it for the reign of the Lord Jesus Christ, whose right it is to reign. That set time has come, that dispensation is before us, we are living in the midst of it. It is before the Latter-day Saints, it is before the world; whether or not the people have more faith in the promises of God now than they had in the days of Noah makes no difference, the unbelief of men will not make the truth of God without effect. The great and mighty events that the Lord Almighty has decreed from before the foundation of the world, to be performed in the latter days are resting upon us, and they will follow each other in quick succession, whether men believe or not, for no prophecy of Scripture is of any private interpretation, but holy men of God spake as they were moved upon by the Holy Ghost, and what they said will come to pass; though the heaven and the earth pass away not one jot or tittle of the word of the Lord will go unfulfilled.

Some of us have lived in and been intimately acquainted with this church for the last forty years, a very few more than that, and some less; but where is the Latter-day Saint or any other person who has ever seen this church or kingdom go backward? No matter what position we were in, whether exterminated by the order of Governor Boggs of Missouri, or whether we lay, sick and afflicted, on the muddy banks of the Missouri river; whether it was Zion's Camp going up for her redemption; whether it was the pioneers coming to these mountains, making the roads, building the bridges, killing the snakes and opening the way for the gathering of the people, no matter what our circumstances may have been, this kingdom has been onward and upward all the day long until the present hour. Will it ever go backward? No, it will not. This Zion of the Lord, in all its beauty, power and glory is engraven upon the hands of Almighty God, and it is before his face continually; his decrees are set and no man can turn them aside.

There never was a dispensation on the earth when prophets and apostles, the inspiration, revelation and power of God, the holy priesthood and the keys of the kingdom were needed more than they are in this generation. There never has been a dispensation when the friends of God and righteousness among the children of men needed more faith in the promises and prophecies than they do to-day; and there certainly never has been a generation of people on the earth that has had a greater work to perform than the inhabitants of the earth in the latter days. That is one reason why this church and kingdom has progressed from its commencement until to-day, in the midst of all the opposition, oppression and warfare which have been waged against it by men inspired by the evil one. If this had not been the dispensation of the fulness of times—the dispen-

sation in which God has declared that he will establish his kingdom on the earth never more to be thrown down, the inhabitants of the earth would have been enabled to overcome the kingdom and Zion of God in this as well as in any former dispensation. But the set time has come to favor Zion, and the Lord Almighty has decreed in the heavens that every weapon formed against her shall be broken. And if we take the history of any man, from the days Joseph Smith received the plates from the hill Cumorah, and translated the Book of Mormon by the Urim and Thummim, until to-day, whoever has raised his hand against this work has felt the chastening hand of Almighty God upon him; and I am at the defiance of the world to show me a president, governor, judge, ruler, priest or anybody else on the earth who has taken a stand against this kingdom who is an exception, and you may search their whole history. We have outlived several generations of our persecutors. Where are the men who tarred and feathered Joseph Smith in Portage County, Ohio? Where are the men who drove this people from Kirtland? Where are the men who drove the Church and kingdom from Jackson County, Missouri? Where are the men who undertook to kidnap the prophet while in Illinois? Where are they who drove the Latter-day Saints from Illinois into these mountains? Trace their whole history and see for yourselves. The fact is many of them are in their graves, awaiting their final judgment. And in the whole history of this people and their remarkable preservation, the invisible hand of God is as plainly to be seen as it has been in the history of the Jews from the days of Christ until now; and it will continue until this scene is wound up.

We are led by men who are filled with inspiration. Joseph Smith was a man of God, through the loins of the ancient Joseph who, through the wisdom which God gave him, redeemed his father's house after having been sold by his brethren into Egypt. All the blessings that old father Jacob pronounced upon Joseph and upon the sons of Ephraim, his son and grandsons have rested upon them until this day. Joseph Smith was through that lineage. In his youth he was inspired of God, and was administered to by angels. Under their guidance and counsel he laid the foundation of this work, and lived long enough to receive all the keys necessary for bearing off this dispensation. He lived long enough to have these individuals administer unto him—John the Baptist, Peter, James and John the Apostles, Elisha and Elijah, who held the keys of turning the hearts of the fathers to the children and the hearts of the children to the fathers; and Moroni, who held the keys of the stick of Joseph in the hands of Ephraim to come forth in the latter day, administered in person to Joseph Smith, and gave him these records and instructed him in the things of God from time to time until he was qualified and prepared to lay the foundation of this work. The Prophet Joseph lived to see the Church organized with apostles and prophets, patriarchs, pastors, teachers, helps, governments, and all the gifts and graces of the spirit of God; to give the Twelve Apostles their endowments and to seal upon their heads all the authority and power that were necessary to enable them to fulfil their missions. Why did the Lord take him away? He laid down his life, and sealed his testimony with his blood that it might be in force upon the heads of this generation, and that he might be

crowned with crowns of glory, immortality and eternal life; that he might go to the other side of the vail, and there organize the Church and kingdom in this last dispensation. He and his two brothers were taken away into the spirit world, and they are at work there, while Brigham Young and the quorum of the Twelve were preserved on the earth for a special purpose in the hands of God. These things are true, and the hand of the Lord has been over Brigham Young, although now he is under bonds and a prisoner, and has his privileges curtailed for the word of God and the testimony of Jesus. Yet in the midst of all this he is calm and composed before the Lord, and has his mind open to the things of God. He still lives in the midst of this people and will live as long as the Lord wishes him to remain in the flesh to guide the affairs of Zion.

I will say to the Latter-day Saints that we have been more blessed in this land than has any other dispensation or generation of men. The Lord has been at work for the last three hundred years preparing this land, with a government and constitution which would guarantee equal rights and privileges to the inhabitants thereof, in the midst of which he could establish his kingdom. The kingdom is established, the work of God is manifest in the earth, the Saints have come up here into the valleys of the mountains, and they are erecting the house of God in the tops thereof, for the nations to flow unto. A standard of truth has been lifted up to the people, and from the commencement of this work the Latter-day Saints have been fulfilling that flood of revelation and prophecy which was given formerly concerning this great work in the last days. I rejoice in this, and also because we have every reason to expect a continuation of these blessings unto Zion. We have always had a vail over us, we have had to walk by faith all the day long until the present time: this is the decree of God. When we were driven from Jackson County, Clay County, Caldwell County, Kirtland, and finally from Nauvoo into these mountains, we did not see and understand what lay before us: there was a vail over our faces, in a measure. It has been the same with the people of God in all ages. At that time we could not see this tabernacle, and the five hundred miles of villages, towns, cities, gardens, orchards, fields, or the desert blossoming as the rose as we see them to-day. We came here and found a barren desert: we were led hither by inspiration, by a law-giver, by a man of God; the Lord was with him, he was with the pioneers. If we had not come here we could not have fulfilled the prophecies which the prophets have left on record in the stick of Judah as well as in the stick of Ephraim—the Bible and the Book of Mormon. We have done that, and we can look back twenty-four years and see the change that has been effected since our arrival; but who can see the change that will be effected in the next twenty-four years? No man can see it unless the vision of his mind is opened by the power of God. The Lord told Joseph Smith to lay the foundation of this work; he told him that the day had come when the harvest was ready, and to thrust in the sickle and reap; and every man who would do so was called of God and had this privilege.

The Lord has sent forth the Gospel, and it is offered to the children of men as it was in ancient days; men are required to have faith in Jesus Christ, repent of their sins, and to be baptized for the remission of them, and the promise is that they shall receive the Holy Ghost, which

shall teach them the things of God, bring things past to their remembrance, and show them things to come.

What principle has sustained the Elders of Israel for the last forty years in their travels? They have gone forth without purse or scrip, preached without money or price; they have swam rivers, waded swamps, and traveled hundreds of thousands of miles on foot to bear record of this work to the nations of the earth. What has sustained them? It has been this power of God, this Holy Ghost, the spirit of inspiration from the God of Israel that has been given to his friends on the earth in these latter days The blood of Israel has flowed in the veins of the children of men; mixed among the Gentile nations, and when they have heard the sound of the Gospel of Christ it has been like vivid lightning to them; it has opened their understandings, enlarged their minds, and enabled them to see the things of God. They have been born of the Spirit, and then they could behold the kingdom of God; they have been baptized in water and had hands laid upon them for the reception of the Holy Ghost, and they have received that Holy Ghost among every Gentile nation under heaven wherever the Gospel has been permitted to be preached; and here they are to-day, from all those nations, gathered in the valleys of the mountains. And this is but the beginning; it is like a mustard seed, it is very small; but the little one is to become a thousand, and the small one a strong nation. The Lord will hasten it in his own time. Zion shall be called a "City sought out." The Lord is watching over us.

I wish to say to the Latter-day Saints, we must not forget our position, nor the blessings that we hope for. All that we expect, we have got to inquire of the Lord for. Some of our brethren, as has been said here, have suffered a little through the spirit of bigotry and persecution that is in the world. I wonder many times there is not a great deal more of it. The Lord Almighty is going to make a short work in the earth; lest no flesh should be saved he will cut his work short in righteousness. The Lord is putting his hook into the jaws of the nations. He holds Great Babylon in his hands as well as Zion. He will control the children of men; and, as the Lord God lives, if the Latter-day Saints do their duty—live their religion and keep their covenants, Zion will arise, put on her beautiful garments, be clothed with the glory of God, have power in the earth, and the law will go forth from Zion and the word of the Lord from Jerusalem. Then let our prayers ascend into the ears of the Lord God of Sabbaoth, for he will hear them, that the wisdom of the wise may perish and the understanding of the prudent be hid. Our weapons are faith, prayer, and confidence in God, for he is our friend if we have any, and we are his if he has any on the face of the earth. The Lord will work with us, and we should work with him; therefore, brethren, let us live by faith, walk by faith, overcome by faith, so that we may enjoy the Holy Spirit to guide and direct us. All the institutions pertaining to the work of God in these latter days are going to progress, Zion is bound to arise, and to arrive at that position in our great future that the Prophets have seen by prophecy and revelation.

I want to say a few words to the sisters, who have been referred to this morning—the Female Relief Societies. Our mothers, sisters, wives and daughters occupy a very important position in this generation, far

more so than they realize or understand. You are raising up your sons and daughters as plants of renown in the house of Israel in these latter-days. Upon the shoulders of you mothers rests, in a great measure, the responsibility of correctly developing the mental and moral powers of the rising generation, whether in infancy, childhood, or still riper years. Your husbands—the fathers of your children, are messengers to the nations of the earth, or they are engaged in business, and can not be at home to attend to the children. No mother in Israel should let a day pass over her head without teaching her children to pray. You should pray yourselves, and teach your children to do the same, and you should bring them up in this way, that when you have passed away and they take your places in bearing off the great work of God, they may have principles instilled into their minds that will sustain them in time and in eternity. I have often said it is the mother who forms the mind of the child. Take men anywhere, at sea, sinking with their ship, dying in battle, lying down in death almost under any circumstances, and the last thing they think of, the last word they say, is "mother." Such is the influence of woman. Our children should not be neglected; they should receive a proper education in both spiritual and temporal things. That is the best legacy any parents can leave to their children. We should teach them to pray, and instil into their minds while young every correct principle. Ninety-nine out of every hundred children who are taught by their parents the principles of honesty and integrity, truth and virtue, will observe them through life. Such principles will exalt any people or nation who make them the rule of their conduct. Show me a mother who prays, who has passed through the trials of life by prayer, who has trusted in the Lord God of Israel in her trials and difficulties, and her children will follow in the same path. These things will not forsake them when they come to act in the kingdom of God.

I want to say to our mothers in Israel, your children are approaching a very important day and age of the world. In a few more years their parents will pass away. We will go where our brethren have gone—to the other side of the vail. Our children will remain and will possess this kingdom when God's judgments await the nations of the earth, when war, calamity, sword, fire, famine, pestilence and earthquake will stalk abroad and distress the people. Our children should be prepared to build up the kingdom of God. Then qualify them in the days of childhood for the great duties they will be called upon to perform; and that God may enable us to do so is my prayer for Christ's sake. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, APRIL 7, 1872.

(Reported by David W. Evans.)

PERSECUTION—MISSIONARIES—EMIGRATION.

We are again assembled this morning to continue the duties and services of our Conference, and I am requested by President Young to state that he is in the enjoyment of comfortable health and in excellent spirits. He regrets very much the circumstances which render it inexpedient for him to meet with you this morning, and hopes the time may soon come when he will again enjoy that privilege, also the privilege of bearing testimony to the glorious work of the last days, in the public congregation. He desires and appreciates the prayers and faith of the Saints; he thinks that it is quite proper that any man before he is thoroughly qualified to rule shall learn to be ruled—that he shall learn to obey before he learns to command. All these lessons in their time and in their season are proper for us to learn.

When we realize the malignity of the spirit of persecution which is aimed at the Latter-day Saints in these valleys, we need not wonder that we have to contend with vexatious lawsuits and with illegal and unjustifiable prosecutions, for the influence of the pulpit and the press when controlled by the spirit of lying is very great for evil, but God is greater—his power is more omnipotent; and although thousands of prophets, priests and wise men in the earth have been compelled to lay down their lives for the cause of Zion, and for the sake of the principles of the gospel of peace, and in doing so they have acquired honors that could not be attained in any other way; their reward is certain, eternal and sure.

I wish to call the attention of the elders who have been in years past, on missions, to one important item of duty. It is well known that our emigration annually brings some thousands of persons among whom our missionaries have labored and with whom they are acquainted, and among whom are many who still look to them for fatherly advice and encouragement, but many of the elders who return immediately forget that they have been missionaries. When they reach home they perhaps find their affairs a little deranged, business having stopped in their absence, money making or procuring the means of living having gone rather behind hand, they drop right into a groove as it were to catch up, and they forget their duties, and the people whom they have been acquainted with and who have treated them with kindness and generosity are also frequently forgotten and neglected. The emigrants come into these valleys and fall perhaps under influences that are wrong and wicked, for men inspired with a spirit of hostility to the

work of God will take more pains to poison their minds than those who feel all right do to give them correct information. I wish to say to all such elders and to all the brethren, that when they get home their mission is not consummated, and that when new comers arrive we should take pains to look after their welfare, give them counsel and instruction, aid and comfort, and realize that we are missionaries all our lives, and that it is our duty to instruct such in the things of the kingdom, to encourage them and set before them principles of intelligence, such as will be for their benefit.

I wish further to say to the Elders and to the brethren who have emigrated, that they should remember their friends they visited before they came here, or when they were on missions in the old world. Remember the poor family that went without their provision, perhaps, to give you a feast, or the family that to make you warm and comfortable gave up their beds to you, themselves enduring cold, discomfort and inconvenience to do so; or the family that opened their doors to shelter you from the storm when their neighbors hooted and scouted them, as it were, for entertaining a stranger. You missionaries in your experience have all met with such families, and many of them are there yet without the means to get here. Perhaps they have said to you, "Will you help me when you get home?" and you may have given them a look of encouragement, a half promise, or expressed a hope that you might be able to do so. Have you forgotten it? Perhaps a little effort on your part and on the part of your neighbors might bring these families to this country and place them in a position to acquire lots, farms, and homes of their own, redeem them from thraldom and bondage worse than slavery, and place them in a position of independence on their own soil, enjoy the fruits of their own labors and help to build up and develop the rising, spreading glory of Zion.

I have heard there is an Elder who, when on a mission borrowed some money of a widow that had not means enough to get away, but had a little she could spare until she could acquire enough to bring her family here; and that Elder, peradventure, has forgotten to pay it. I have heard there is such an Elder in Utah. Shame on him if there is! Under such circumstances we should not only pay punctually and faithfully what we owe, with good and reasonable interest, but all of us European missionaries should be prepared to do something handsome annually to help those from the bondage and thraldom in which we found them, and where they must remain until means are obtained to deliver them. I am calling now for the donation to the Perpetual Emigration Fund. A hundred thousand Latter-day Saints in Utah, and can we not help a few thousand that yet remain in the old missions, and bring them here? "Well," some may say, "they will apostatize if they come." That is all right, they must have the privilege. I understand that we have brought some men here with the Fund that have apostatized, betrayed the Saints and done all in their power to stain their garments in the blood of the prophets; but that is not our fault, it is theirs. We should gather the Saints and they themselves are responsible for the use they make of the blessings which God bestows upon them, even if they come through our hands and exertions. Look at the tens of thousands of families now in Utah in comfortable circumstances with houses, farms, wagons, cattle

and horses of their own, many of them with carriages, and these families taken by the contributions of the Latter-day Saints from the most abject servitude and poverty from the bowels of the earth, from within the walls of factories, where but for this fund they must have remained for their lives; but now they are in comparative independence and enjoying the blessings of freemen.

After President Young returned from St. George for the purpose of voluntarily placing himself in the custody of United States Officers, as is well known, I received a letter from an eminent gentleman in the State of Massachusetts, who said that the prosecution against him could be nothing more nor less than a put-up job, and that the people of the country understood it as such; "and the fact is," said he, "Brigham Young has done more for the benefit of large bodies of people than any other living man on the earth." That is true. By the inspiration of Almighty God through his servant Brigham Young, this Fund was organized, and he has been the President of it, and through his energy and enterprise and the aid of the Latter-day Saints —his friends—he has gathered tens of thousands that could never have owned a rod of ground or a house as long as they lived, but would have been at the mercy of employers who looked upon them only as a portion of their property, and the question with them has been how much of this man's labor can I get for the smallest pittance; but through the exertions and counsels of President Young and his brethren they have been delivered from this bondage and placed in comparative independence. I say God bless such a man, (Congregation said Amen) and God bless every man and every woman who will contribute to carry out this glorious purpose.

I am very anxious to wake up the Elders to labor at home, to keep alive in the hearts of the Saints the spirit of truth. While all those who so desire are free to apostatize, it should not be for the want of proper information, care and instruction, or in consequence of the neglect of the Elders to do their duty. I exhort the Latter-day Saints to unite in carrying on the work of gathering. A few years ago we thought that we would gather them all. When we had raised what means we could, and had expended it, we found the Elders were baptizing about as fast as we were bringing the Saints away. That is all right. Let us get the old and faithful Latter-day Saints away, and keep baptizing all that desire to be baptized. In the Scandinavian Mission the number of baptisms keep up, and some years a little more than keep up, with the emigration. There are families from year to year that can be brought away by a little assistance; they have part means, and only need a little more to emigrate. I do think that the history of the Perpetual Emigration Fund is a wonderful one. The Latter-day Saints in Utah sent from here two hundred wagons one year, three hundred another year, four hundred the next, and for two years five hundred wagons each year, each wagon having four yoke of oxen, or their equivalent in mules and horses, and bore all the expenses consequent upon bringing people across the Plains, bringing from one to four thousand persons a season. This is certainly creditable, and it has been done through the influence of Brigham Young and the united efforts of a free-hearted and noble people. We have got a railroad now and do not have to send the wagons; the business assumes another shape. The emigration is brought here with less

labor and in less time, but with more outlay.

I have now laid before you my views on the emigration of the poor Saints from abroad. Consider upon and think about them. Make your calculations, and feel in your pockets and contribute to help on the work, and carry with you to all the settlements of the Saints a spirit that shall bring home to Zion the brethren and sisters from abroad. In that way the work can continue. May God bless all who aid in this glorious work is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, APRIL 28, 1872.

(Reported by David W. Evans.)

HIS IMPRISONMENT—EMIGRATING THE POOR—THE USE OF RICHES—TITHING.

A word to the Latter-day Saints. Good morning. (Congregation responded, "*Good morning.*") How do you do? (Congregation replied, "Very well.") How is your faith this morning? ("Strong in the Lord," was the response.) How do you think I look after my long confinement? (Congregation replied, "First rate.") I do not rise expecting to preach a discourse or sermon, or to lengthen out remarks. I spoke a few minutes yesterday in the school, but I found that it exhausted me very soon. I will say a few words to you. The Gospel of the Son of God is most precious. My faith is not weakened in the Gospel in the least. I will answer a few of the questions that probably many would like to ask of me. Many would like to know how I have felt the past winter, and so much of the spring as is now past. I have enjoyed myself exceedingly well. I have been blessed with an opportunity to rest; and you who are acquainted with me and my public speaking can discern at once, if you listen closely to my voice, it is weak to what it used to be, and I required rest. I feel well in body and better in mind. I have no complaint to make, no fault to find, no reflections to cast, for all that has been done has been directed and overruled by the wisdom of Him who knows all things.

As to my treatment through the winter, it has been very agreeable, very kind. My associate, my companion in tribulation, I will say, has acted the gentleman as much as any man could. I have not one word, one lisp or beat of the heart to complain of him. He has been full of kindness, thoughtful, never intruding, always ready to hearken and, I think, in the future, will be perfectly willing to take the counsel of his prisoner.

So much for Captain Isaac Evans. I will say this to you, ladies and gentlemen, you who profess to understand true etiquette, I have not seen a gentleman in my acquaintance that possesses more of the real spirit of gentility, caution and of true etiquette than Captain Evans. He has passed the window where I have lodged through the winter every morning to his breakfast and every afternoon; he has walked in the street in front of my office and on the opposite side, and he has never yet been seen gazing and looking at my buildings, or to see who was at the window, or even look at my window. He has never looked into the second room in my office unless invited there—never. Can you say that for other gentlemen? They are very scarce; there are very few of them.

I have no reflections to cast upon these courts. How much power, ability or opportunity would I have to possess, do you think, if all were combined, to disgrace them as they have disgraced themselves? I have neither the power nor the ability, consequently I have nothing to say with regard to their conduct. It is before the world; it is before the Heavens continually. The Lord has known the thoughts of the hearts of the children of men, and he has overruled all for his glory, and for the benefit of those who believe and obey the truth in Christ. I will say this: when they started out with a writ for your humble servant, and I had news of it before it was served, I told my brethren that all their efforts would avail them nothing, and that they would end in a grand fizzle. Do you think we have come to it? I think we have.

Have you nothing to say, brother Brigham concerning the Supreme Court of the United States? A few words. I am happy to learn that there are yet men in our government who are too high-minded, too pure in their thoughts and feelings to bow down to a sectarian prejudice, and to hearken to the whinings and complaints of prejudiced priests, or those who are wrapped up in the nutshell of sectarianism; men of honor, nobility, judgment and discretion; men who look at things as they are and judge according to the nature thereof without any discrimination as to parties or people. I am thankful that this fact does exist. Have they decided in favor of the Latter-day Saints? Yes. Why? Because the Latter-day Saints are on the track of truth; they are for law, for right, for justice, for mercy, for judgment and equity, consequently they are for God. Would I admire the conduct of a jurist on the bench who would decide for a Latter-day Saint if he were guilty? If he would justify a Latter-day Saint and condemn a Methodist? No, I would despise him in my heart. I might look upon him with pity, it is very true, and without malice, anger or bitterness, and pity him in his ignorance; but if he was a man of knowledge and understanding I would condemn him as quickly for justifying a Latter-day Saint, or one called a Latter-day Saint, in evil, as I would a Methodist. And a man who sits as President of the United States, as a Governor of a State or Territory, or as a judge upon the bench, or a member of a legislative assembly, who would reduce himself to the feelings, and narrow contracted views of partyism, is not fit for the place. As I said before a gentleman here, I think it was last summer, who was stump-speeching through the country and proclaiming his right to the Presidency "He that most desires an office is the least fit for it." Perhaps I made a mistake in that declaration, for though on general principles it is true, it may not be true in every case. Some may

desire an office for the sake of the good work that they perform, seeing that others have abused it. This is as much as I wish to say upon these subjects.

As I shall probably desire to speak a little in the afternoon, I shall soon bring my remarks to a close. I will say a few words with regard to the Perpetual Emigration Fund. Perhaps you have had a good deal said to you in the course of this Conference concerning gathering the poor, but if you have I have not learned it. I have not heard of any man coming forward and putting down his name for a thousand or two thousand dollars. At the commencement of the Conference I donated two thousand dollars for the gathering of the poor, but I have not heard of anybody adding another figure to mine or placing one under it. How is it? It is very true we gather the Saints, and when they get here and gather around them the comforts of life, and become the possessors of a little wealth, the spirit of the world enters into a few of them to that degree that it crowds out the Spirit of the Gospel. They forget their God and their covenants, and turn to the beggarly elements of the world, seek for its riches and finally leave the faith. But we had better gather nine that are unworthy than to neglect the tenth if he is worthy. If they come here, apostatize and turn our enemies, they are in the hands of God, and what they do will be to them everlasting life or everlasting condemnation. For the good, for the wise, or for the froward and the ungodly, it is our duty to do all we can. It is our duty to preach the Gospel to the nations of the earth, to gather up the pure in heart, and to lend a helping hand to the poor and needy; to instruct, guide and direct them, and when they are gathered together to teach them how to live, how to serve their God, how to gather around them the comforts of life, and glorify their Father in heaven in the enjoyment of the same.

When I cast my eyes upon the inhabitants of the earth and see the weakness, inability, the shortsightedness, and I may say, the height of folly in the hearts of the kings, rulers, and the great, and those who should be wise and good and noble; when I see them grovelling in the dust; longing, craving, desiring, contending for the things of this life, I think, O foolish men, to set your hearts on the things of this life! To-day they are seeking after the honors and glories of the world, and by the time the sun is hidden by the western mountains the breath is gone out of their nostrils, they sink to their mother earth. Where are their riches then? Gone for ever. As Job says, "Naked I came into the world." Destitute and forlorn, they have to travel a path that is untried and unknown to them, and wend their way into the spirit world. They know not where they are going nor for what. The designs of the Creator are hidden from their eyes; darkness, ignorance, mourning and groaning take hold of them and they pass into eternity. And this is the end of them concerning this life as far as they know. A man or a woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand. What are riches for? For blessings, to do good. Then let us dispense that which the Lord gives us to the best possible use for the building up of his kingdom, for the promotion of the truth on the earth, that we may see and enjoy the blessings of the Zion of God here upon this earth. I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to

aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming, "How can I get the advantage of my neighbor? How can I spoil him, that I may ascend the ladder of fame?" That is entirely a mistaken idea. You see that nobleman seeking the benefit of all around him, trying to bring, we will say, his servants, if you please, his tenants, to his knowledge, to like blessings that he enjoys, to dispense his wisdom and talents among them and to make them equal with himself. As they ascend and increase, so does he, and he is in the advance. All eyes are upon that king or that nobleman, and the feelings of those around him are: "God bless him! How I love him! How I delight in him! He seeks to bless and to fill me with joy, to crown my labors with success, to give me comfort, that I may enjoy the world as well as himself." But the man who seeks honor and glory at the expense of his fellow-men is not worthy of the society of the intelligent.

Now, a few words to my friends here—my colleagues the lawyers, and others. I gave a little counsel here, I think it is a year ago this last sixth of April, for the people of this Territory and through these mountains not to go to law, but to arbitrate their cases. I will ask if they do not think they would have saved a good deal of money in their pockets if they had taken this counsel? And to see our streets lined with lawyers as they are! Why they are as thick as grogshops used to be in California. What is the business of a lawyer? It is the case with too many to keep what they have got, and to gather around them wealth, to heap it up, but to do as little as possible for it; to give a little counsel here, and a little counsel there. What for? To keep their victims in bondage. Say they: "Let us stick to him as long as he has a dollar in his pocket."

I will tell you a story. A man was going to market, a pretty wicked swearing man, with his cart full of apples. He was going up hill, and the hindboard as the Yankees call it—the Westerners call it the hindgate, slipped out of his cart, and his apples rolled down the hill. He stopped his team and looked at the apples as they rolled down the hill, and said he, "I would swear if I could do justice to the case, but as I can not I will not swear a word." I will not say a word more than to class dishonorable lawyers with other dishonest men.

Now what are the facts? Why this world is before us. The gold, silver and precious stones are in the mountains, in the rivers, in the plains, in the sands and in the waters, they all belong to this world, and you and I belong to this world. Is there enough to make each of us a finger ring? Certainly there is. Is there enough to make us a breast pin? Certainly there is. Is there enough to make jewelry for the ladies to set their diamonds and precious stones in? Certainly there is. Is there enough to make the silver plate, the spoons, platters, plates and knives and forks? There is. Is there enough to make the goblets to drink out of? There is. There is plenty if we want to make the wine casks of gold, there is plenty of it in the earth for all these purposes. Then what on earth are you and I quarrelling about it for? Go to work systematically and take it from the mountains, and put it to the use that we want it, without contending against each other, and filching the pockets of each other. The world is full of it. If it goes from my pocket it is still in the world, it still belongs to this little ball, this little speck in God's creation, so small that from the sun I expect you would

have to have a telescope that would magnify millions of times almost to see it; and from any of the fixed stars I do not expect that it has ever been seen only by the celestials—mortals could not see this earth at that distance. And here people are contending, quarrelling, seeking how to get the advantage of each other, and how to get all the wealth there is in the world; wanting to rule nations, wanting to be president, king or ruler. What would they do if they were? Most of them would make everybody around them miserable, that is what they would do. There are very few men on the earth who try to make people happy. Occasionally there have been emperors and monarchs who have made their people happy but they have been very rare. But suppose we go to work to gather up all that there is in the bosom and upon the surface of our mother earth and bring it into use, is there any lack? There is not, there is enough for all. Then do look at these things as they are, Latter-day Saints, and you who are not Latter-day Saints, look at things as they are. And I do hope and pray for your sakes, outsiders, and for the sakes of those who profess to be Latter-day Saints, that we shall have good peace for a time here, so that we can build our furnaces, open our mines, make our railroads, till the soil, follow our mercantile business uninterrupted; that we may attend to the business of beautifying the earth. I see around me a few of my neighbors who are beautifying their gardens. How beautiful! There is one here in the Seventh Ward—Mr. Hussey's, I never drive out but I want to drive by it. How much better that looks than it would be for him to quarrel with his neighbors! Beautify your gardens, your houses, your farms; beautify the city. This will make us happy, and produce plenty. The earth is a good earth, the elements are good if we will use them for our own benefit, in truth and righteousness. Then let us be content, and go to with our mights to make ourselves healthy, wealthy, and beautiful, and preserve ourselves in the best possible manner, and live just as long as we can, and do all the good we can.

Now, brethren and sisters and friends, I have said a few words about lawyers; but I could pick up other classes of men just as bad, and we can find fault with all. Let us be honest, let us be upright, full of charity one toward another; and live as agreeably as we possibly can here on this earth that the Lord has given to man to cultivate and improve for his own benefit, and to prepare it for an everlasting inheritance. There is a great deal before us, and it is for us to live so that we will be able to perform our part well in this great work. And I say to the Latter-day Saints, it is for you to put forth your hands this season in emigrating the poor. We will receive any amount. If it is not more than a hundred dollars or so, we will be willing to receive it. Talk about this people being poor, why we will get so rich by and by that we will refuse to pay our taxes; we have got so rich now that we cannot pay our tithing. The rich do not pretend to pay any tithing, or but very few of them. I think I have mentioned one fact with regard to our merchants. A few years ago in the other tabernacle, I said that our merchants who lived on the business part of East Temple street and professed to be Latter-day Saints, if they were not very careful, would deny the faith and be damned, and it would be by the skin of their teeth if they ever got into heaven. How is it with the rest of us? About the same. No matter about this. But here is one of our merchants—William Jennings—about whom a great many have remarks

to make. Well, it is no matter about his trade. I want to say to the rest of the merchants that he has paid a good many thousand dollars tithing, more than all the rest of them put together. That is for William Jennings. We are paying our tithing in the Co-operative, I would not consent to go into the business on any other terms only that the tithing should be paid on all we made. But the other merchants, if they pay tithing on what they make it has to come hereafter, for they have never done it yet; and I think the more they make the less tithing they pay. But you are welcome to give something to the poor; if you will help us a little with regard to the emigration we will be very much obliged to you, but you will have to trust in God for the future blessings.

God bless you, Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, APRIL 7, 1872.

(Reported by David W. Evans.)

REVELATION—FORMER AND LATTER-DAY DISPENSATIONS—THE SURE TRIUMPH OF THE CAUSE OF ZION.

We are again met, in our Annual Conference, for the purpose of hearing the words of life, and of being instructed in the various duties and responsibilities that rest upon us, and that we, as Latter-day Saints, may be taught principles pertaining to our holy faith, and be instructed in the duties devolving upon us in the various positions that we occupy; that by a unity of faith, purpose and action, we may be able to accomplish something that will promote truth, advance the interests of Zion and the establishment of the kingdom of God upon the earth.

We are told that it is not in man to direct his steps, and we stand here in a peculiar position under the guidance and direction of the Almighty. The Lord has seen fit to reveal unto us the everlasting Gospel, and we have been enabled, by the grace of God, to appreciate that message of life which he has communicated unto us, and we have been gathered from the nations of the earth under the influences and auspices of that Gospel. We are gathered here for the accomplishment of certain objects relative both to ourselves and others, the great leading principle of which is—to help to fulfil the designs that existed in the mind of the Almighty before the world was, relative to the earth and humanity; and I presume that that exhortation which was made eighteen hundred years ago to certain Saints, would be just as applicable to us to-day as it was to them. They

were exhorted to "contend earnestly for the faith once delivered to the Saints." That, no doubt, sounded very strange to them in that day and age of the world; they had had Jesus among them, he had preached his Gospel unto them; the light of eternal truth had been made manifest, and they had participated in the blessings of the Gospel; and yet, under these peculiar circumstances, blessed, as it were, with the light of revelation, with Apostles in their midst, with a complete church organization, with everything that was calculated to enlighten, instruct and lead them on in the path of righteousness, they were told to contend earnestly for that faith once delivered to the Saints.

It seems that in the different ages of the world in the past, there has existed, as there does to-day, a species of self-righteousness, self-complacence, a reliance upon the wisdom, intelligence and virtue of man. In that day the Scribes and Pharisees, the lawyers and doctors, the great Sanhedrim, the pious men, thought they were the peculiar elect of God, and that wisdom would die with them. Jesus came among them and told them very many unpalatable truths; among others, that they were "whited walls and painted sepulchres; that they appeared fair on the outside, but inwardly there was nothing but rottenness and dead men's bones." He told them that for a pretence they made long prayers; not that they had any reference to God at all, for God had very little to do with them. They did it, he told them, in order that "they might be heard of men." They made broad their philacteries, (that is a species of writing which they bound on all their garments,) with certain passages of Scripture. They made them very broad, that they might be considered extra pure, virtuous and holy. Jesus called these very pure, holy, virtuous people, painted sepulchres.

But there is something else associated with these matters very peculiar. Jesus taught the principles of life and salvation—the everlasting Gospel. He introduced men into the kingdom of God; he organized a pure Church, based upon correct principles, according to the order of God. Men were baptized into that Church; they had hands laid upon them for the reception of the Holy Ghost, and they received it. They had among them Apostles and Prophets, Pastors and Teachers, Evangelists and inspired men. The Church enjoyed among themselves the gift of tongues, visions, prophecy; the sick were healed, the blind received their sight, the deaf heard, and the lame leaped for joy; the visions of heaven were unfolded to their view, and they had a knowledge of many things pertaining to eternity; and yet, with all their light, intelligence and blessings, with all their Apostles, with the fulness of the Gospel in their midst, they were advised to contend earnestly for the faith once delivered to the Saints. The Lord has revealed to us many blessings, and I sometimes think that we hardly appreciate the light of truth which has been developed, the glory that is connected with the Gospel which has been restored, the light of revelation which has been communicated, the position that we occupy in relation to God, angels, our posterity and our progenitors, the hope that the Gospel has implanted in the bosom of every faithful Latter-day Saint, which blooms with immortality and eternal life; and sometimes, when exposed to the various trials with which we are encompassed, to the opprobrium and reproach frequently heaped upon us by ignorant and evil disposed persons,

some of us, perhaps, think that our religion is something like that with which we are surrounded. We sometimes forget our prayers, responsibilities, duties and covenants, and we give way in many instances to things which have a *tendency to* darken the mind, becloud the understanding, weaken our faith, and deprive us of the Spirit of God. We forget the pit whence we were dug, and the rock from which we were hewn, and it is necessary that we should reflect on the position that we occupy, upon the relationship we sustain to God, to each other and to our families, that our minds may be drawn back again to the God who made us—our Father in the heavens, who hears our prayers, and who is ready at all times to supply the wants of his faithful Saints. And it is sometimes necessary that we should reflect upon the position we hold in relation to the earth on which we live, to the existence *that we had before we came* here, and to the eternities to come. We should not be sluggish and dull and careless and indifferent; but as the ancient Saints were exhorted, so let us exhort you to-day—contend earnestly for the faith once delivered to the Saints.

The religion of the everlasting gospel did not originate with any man or any set of men. It is wide as the world and originated with the Great Eloheim. It is a plan ordained by him before the world was for the salvation and redemption of the human family. It is a thing that men, in various dispensations, under the influence and inspiration of the Almighty, have possessed more or less; and it is to that that we are indebted for all the knowledge, and the light, and all the intelligence in relation to eternity. The gospel which you have received you received not of man, neither by man, but on the same principle as they received it in former days—by the revelation of Jesus Christ, by the communication of God to man, and any religion that has not this for its foundation amounts to nothing, and any superstructure built upon any other foundation will fade and vanish away like the baseless fabric of a vision, and leave not a wreck behind.

One of old in speaking of these things said: If any man build with wood, or hay, or stubble, or anything perishable, the day would come when it would be burned up and there would be left neither root nor branch. But we, as eternal beings, associated with an eternal God, having a religion that leads to that God, are desirous, as the ancients were, to know something about him, to be brought into communication with him, to fulfil the measure of our creation and our destiny on the earth, and to help the Lord to bring to pass those things *that he designed from before the* foundation of the world, in regard to the human family. God has designed to redeem the earth whereon we live. Mankind were placed on this earth for a certain purpose, and however erratic, foolish and visionary the course of man may have been, the Almighty has never altered his purpose, never changed his designs nor abrogated his laws; but with one steady, undeviating course from the time the morning stars first sang together for joy, until the earth shall be redeemed from under the curse and every creature in heaven and on the earth shall be heard to say: "Blessing and glory, honor and power, might, majesty and dominion be ascribed *unto Him who sits upon* the throne and to the Lamb for ever;" and throughout all the successive ages that have been and that will be, his course is one eternal round. He has had one object in view, and that

object will be accomplished in regard to man and the earth whereon he lives. The only question with us is whether we will co-operate with God, or whether we will individually work out our own salvation or not; whether we will individually fulfil the various responsibilities that devolve upon us or not; whether we will attend to the ordinances that God has introduced or not; for ourselves to begin with, for our families, for the living and for the dead. Whether we will co-operate in building temples and administering in them; whether we will unite with the Almighty, under the direction of his holy priesthood, in bringing to pass things that have been spoken of by the holy prophets since the world was; whether we will contend earnestly for the faith once delivered to the Saints. These things rest with us to a certain extent. God has communicated to the Latter-day Saints principles that the world are ignorant of, and being ignorant of them they know not how to appreciate our feelings. They call good evil, light darkness, error truth, and truth error, because they have not the means of seeing the difference between one and the other. "But you are a chosen people, a royal generation, a holy priesthood," separate and set apart by the Almighty for the accomplishment of his purposes. God has ordained among you presidents, apostles, prophets, high priests, seventies, bishops and other authorities; they are of his appointment, empowered and directed by him, under his influence, teaching his law, unfolding the principles of life, and are organized and ordained expressly to lead the people in the path of exaltation and eternal glory. The world know nothing about these things—we are not talking to them to-day, they can not comprehend them. Their religion teaches them nothing about any such things—they are simply a phantasm to them. They have not any revelation, they do not profess it. All that they have is their Bible given by ancient men of God, who spoke as they were moved upon by the Holy Ghost. They repudiate the Holy Ghost, not in name, but in reality. Many of them are very sincere; we give them credit for that. That is all right, but they do not understand our principles, views, or ideas. They could not do as we have done; they could not trust in God as our Elders do. Their ideas are more material. Ask any of them to go to the ends of the earth, as these Elders have done, without purse or scrip, trusting in God, would they do it? No, they would not, they would see the gospel damned first, and then they would not. They do not understand the principle by which we are actuated, we have done it and we will do it again, and we will keep doing it; we believe in a living God, in a living religion, in the living, vital, eternal principles which God has communicated; this is the reason why we act as we do, why we talk and believe as we do. Men are not supposed to understand our principles. The Scripture says that no man knows the things of God but by the Spirit of God. And how are they to get that? Just as you got it. And how was that? By repenting of your sins, being baptized in the name of Jesus for their remission; by having hands laid upon you by those having authority for the reception of the Holy Ghost. This is the way God appointed in former days, this is the way he has appointed in our day.

And what brought you here? Why the light of revelation—the light of truth, the gift of the Holy Ghost, the power of God. That is what brought you here. The Gospel you

received you received not of men, but by the revelations of Jesus Christ; and consequently how can men outside comprehend these things? They can not do it, it is beyond their reach. They can reason on natural principles; they have their own peculiar ideas, but they cannot comprehend the Latter-day Saints. "Mormonism" is an enigma to the world. Why, the United States have been trying to solve the problem of "Mormonism" for years and years; but with all their sagacity and intelligence they have not made it out yet; and they never will. Philosophy can not comprehend it; it is beyond the reach of natural philosophy. It is the philosophy of heaven, it is the revelation of God to man. It is philosophical, but it is heavenly philosophy, and beyond the ken of human judgment, beyond the reach of human intelligence. They cannot grasp it, it is as high as heaven, what can they know about it? It is deeper than hell, they cannot fathom it. It is as wide as the universe, it extends over all creation. It goes back into eternity and forward into eternity. It associates with the past, present and future; it is connected with time and eternity, with men, angels, and Gods, with beings that were, that are and that are to come.

The Saints of God in all ages had the kind of faith that we have to-day. You Latter-day Saints know it; but other men do not. They will talk about their nonsence, their ideas and theories, and call it the religion of God and the gospel of Jesus Christ. Well, I am quite willing they should enjoy their notions. It is all right; we would not interfere with them if we could. Our feelings in regard to that are just the same as the Lord's. And what are his? His ideas are not bound in a nutshell, there is nothing contracted about the Almighty. He makes his sun shine on the evil and on the good; he sends his rain on the just and on the unjust. He is liberal, free, generous, philanthropic, full of benevolence and kindness to the human family, and he hopes and desires that all men may be saved, and he will save them all as far as they are capable of being saved. But he desires that his people shall contend earnestly for the faith once delivered to the Saints, that as immortal beings they may act in unison with the Almighty, that they may be inspired by the principle of revelation; that they should comprehend something of their dignity and manhood; of their relationship to eternity, to the world that we live in as it is and as it will be, and to the worlds that are to come. The Lord has no such idea as some of these narrow, contracted sectarian people have that we read of. They remind me of a prayer of a man I once heard of, who in his prayer said: "Lord bless me and my wife, my son John and his wife, us four and no more, amen." I do not believe in any such thing as that. I think the world on which we live was organized for a certain purpose. I think that man was made for a certain purpose, and so do you as Latter-day Saints. We think that the spirit of man, possessing a body, will through the medium of the everlasting Gospel, be exalted; and that man, inasmuch as he is faithful, will, by and by, be associated with the Gods in the eternal worlds; and while we plant and sow and reap, and pursue the common avocations of life, as other men do, our main object is eternal lives and exaltations; our main object is to prepare ourselves, our posterity and our progenitors for thrones, principalities and powers in the eternal worlds.

This is what we are after, and what the ancient Saints were after. This

is what Adam, Noah, Enoch, Abraham and the Prophets were after, that they might fulfil their destiny on the earth, and, as one of the old Prophets said, "stand in their lot in the end of days," when the books should be opened, when the great white throne should appear and he who sits upon it, before whose face the heavens and the earth fled away; that we and they, and they and we might be prepared, having fulfilled the measure of our creation on the earth, to associate with the intelligences that exist in the eternal worlds; be admitted again to the presence of our Father, whence we came, and participate in those eternal realities which mankind, without revelation, know nothing about. We are here for that purpose; we left our homes for that purpose; we came here for that purpose; we are building temples for that purpose; we are receiving endowments for that purpose; we are making covenants for that purpose; we are administering for the living and the dead for that purpose, and all our objects, and all our aims, like the object and aim of inspired men in former days, are altogether with reference to eternal realities as well as to time. We have a Zion to build up, and we shall build it. *We shall build it.* WE SHALL BUILD IT. No power can stop it. God has established his kingdom, it is in his hands, and no influence, no power, no combination of whatever kind it may be can stop the progress of the work of God. You Latter-day Saints know very well that you have not received a cunningly devised fable, concocted by the wisdom, ingenuity, talent or caprice of man. All of you who comprehend the Gospel comprehend this; you all, male and female, if you are living your religion, know this. Men of old knew it as well as you; and by and by we expect to live and associate with them, with Patriarchs, Prophets and men of God, who had faith in him, the accomplishment of his purposes in former times, and we are contending for the faith which they possessed. For instance old Moses and Elias, you know, came to Peter, James, John and Jesus while they were on the mount. They did not think they were very old fogies that it was not worth while to listen to; but said they, "Let us make three tabernacles, one for thee, one for Moses and and one for Elias. It is good to be here, why here is old Moses, and old Elias." Who was Moses? A man who had the ancient Gospel in former times. Who was Elias? A man who had the ancient Gospel in former times. They came and administered unto Jesus, and his Apostles would have liked to stay with them for ever. But they could not do it at that time.

Then again we read of John on the Isle of Patmos. You know he was in vision, and the Lord revealed unto him many great things, and there was a personage appeared, one of the old Prophets that used to be led around probably by a marshal. John thought he was an angel, and he was about to fall down and worship him after he had unfolded to him the glories of eternity. "But," says he, "do not do it." "Why?" "Because I am one of thy fellow-servants, the Prophets; I am one of those old fellows that used to have to wander about in my day in sheepskins and goatskins. The priests, hypocrites, &c., of that day persecuted me; but now I am exalted, and have come to minister unto you John."

While the world was wrapped in superstition, ignorance and darkness, the angels of God came and ministered to Joseph Smith, and unfolded to him the purposes of God and made

known his designs. Joseph told it to the people, and through this means you are gathered together as you are to-day. What did men, the best of them, know about the Gospel, or about Apostles or Prophets, when the Prophet Joseph made his appearance? Nothing at all, and yet there have been good men. Old John Wesley, for instance, in his day, was very anxious to see something of this kind, but he could not see it. Says he—

> "From chosen Abraham's seed,
> The old apostles choose,
> O'er isles and continents to spread
> The dead reviving news."

He would have been glad to see something of that kind, but he could not. It was reserved for Joseph Smith and the Latter-day Saints; it was reserved for our day. Well, then, what will we do? Fulfil the measure of our creation, go to work and redeem those men who had not the Gospel, be baptized for them, as the Scriptures tell us, and bring them up, for they without us can not be made perfect, neither can we be made perfect without them. And we will fulfil and accomplish the purposes of God, and bring to pass the things which were spoken of by the Prophets.

This is what we are after, and we shall accomplish it, and no man can stop it, no organization, no power, no authority, for God is at the helm, and his kingdom is onward, onward, onward, and it will continue, and grow and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ.

May God help us to be faithful, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, MAY 19, 1872.

(Reported by David W. Evans.)

PATRIARCHAL MARRIAGE—THE SETTLEMENT OF UTAH.

And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel: only let us be called by thy name to take away our reproach.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

And it shall come to pass *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem.

The portion of the prophecy of Isaiah which I have read indicates that at a certain day and under certain circumstances, spoken of by the Prophet as being holy, seven women would claim to be called by the name of one man. Most of us have a different opinion with regard to the application of this prophecy. God inspired the Prophet, and it might be necessary, peradventure, to inquire what it all means. Seven women

are to lay hold of one man, saying, "We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach." What is the meaning of this last sentiment? We will let the Bible explain it. You remember that when Rachel, the second wife of Jacob, the father of the tribes of Israel, found herself barren, while the other wives of her husband were bearing children, she prayed to the Lord that he, in his abundant mercy, would give her children, and when God heard her prayer and worked a miracle in her favor, causing her who was barren to become fruitful and bring forth a child, she said, God had taken away her reproach. This illustrates the meaning of the text. I did not make the prophecy, neither had I anything to do with making the history of Rachel, or even chronicling the event named.

In relation to Father Jacob, it is true he had four wives, and they bore him twelve sons, and their descendants are the twelve tribes of Israel. We are told by the Apostle John that the names of Jacob's twelve sons—the sons of a polygamist and his four wives—will be written upon the gates of the holy Jerusalem; and there are none of us who expect to enter in through those gates but will have to acknowledge the truth of that doctrine. It is true that the principle of plurality of wives was adopted by the Church of Latter-day Saints in consequence of the revelation and commandment which God gave to Joseph Smith, and which, through him, were laid upon the heads of this people; and we quote the passages that we do quote, in relation to the principle of celestial marriage from the Old and New Testament, to prove that God is consistent with himself; that if he revealed to his Saints in the last days, the doctrine of plurality of wives, it was in fulfillment of the prophecy of Isaiah and others of the Prophets, and in accordance with the example which was set by Abraham, Jacob, Moses, and by holy men of ancient days.

In relation to the word "reproach" in our text, I will make another reference. In the first chapter of Luke's Gospel, verses 23 and 24, we find Elizabeth rejoicing because God had taken away her reproach. She though she had been barren, became the mother of John the Baptist.

These passages tell in so many plain words why it was that seven women wished to be called by the name of one man—it was that they might have the privilege of bearing children.

Now, if God brings to pass this prophecy in the glorious day which our text speaks of, when holiness and righteousness are to rule, and when truth is to have dominion, and peace dwell in the earth, although all the world may have been opposed to it, we can not be responsible. Until some person can find a passage in the Old or New Testament that definitely forbids a plurality of wives, with the many incidents of history, items of law, and declarations of Prophets in relation to the practice by the ancient Saints of that doctrine, we are able to assert that the Bible is a polygamous book, and that no man can believe it without believing plurality of wives, under some circumstances to be correct. I know it has been said that the Old Testament permitted plurality of wives, but the New forbids it. The Savior said he came not to destroy the law but to fulfil it, and that not a jot or tittle of the law or Prophets should pass away, but all should be fulfilled. The new dispensation did not annihilate the principles of law and right, as revealed in the Old. Both John the

Baptist and the Savior denounced all sins with an unsparing hand, and especially adultery, fornication and divorce; and not a sentence is found in the New Testament which prohibits plurality of wives, though the Savior and his Apostles lived in a country where it was practised; and it is impossible to believe that if it were a sin it would have escaped definite rebuke and absolute condemnation.

The petition to Congress which has been read here to-day is a perfect wonder, I presume, to those who have heard it. It is astonishing to me, and doubtless to all who listened to it, and especially those who reside here, that such a statement could be got up by any individual whatever, that any imagination could be so tortured as to manufacture so unmitigated a tissue of utter and absolute falsehoods; and much more that persons could be found who would think so little of their reputation as to sign such a statement. We understand, however, that many of the persons whose names are on that petition did not see the original. Many of them thought they were simply signing a petition against the admission of Utah as a State, without bringing personal charges against a people among whom they have lived in perfect safety, and in a country where peace and order have prevailed, and where all have enjoyed the uniform protection which our Territorial laws and the general organization of society give. I regret exceedingly that such a document should be made public; but as it is, with the list of names attached to it, was published by order of the United States Senate, it was thought proper to read it to the congregation that all might have a chance to know what it was and judge for themselves.

I came to this valley in 1847, being one of the 143 pioneers who searched out and made the roads from the Missouri river here. The ample property we possessed in Illinois we had left there; and we made the roads, about 300 miles, or nearly, across the State of Iowa, bridging about thirty streams, and passing through a wilderness totally uninhabited save by a few scattered Indians. That was as far as we could get the first year. The second year—1847—we made the roads from what we termed Winter Quarters, about five miles above where Omaha is now situated. We traveled on the north side of the river, established our ferry across the Elkhorn, and made our road, striking the old Oregon trail, as it was called, at the mouth of Ash Hollow; that is, we went up on the north side of the Platte to the north fork; while Independence road went up on the south side, and struck the north fork at Ash Hollow, probably a hundred and eighty miles below Fort Laramie. We thought some of crossing the river and taking the trapper's trail, but we found it difficult, so we continued making a new road on the north side until we reached Fort Laramie. There we crossed and made a road a portion of the way, and followed the old trail a portion of the way through to Fort Bridger. On this route we encountered some companies who were going to Oregon, and being unable to get across the Platte and Green Rivers we got up the means of ferrying, and ferried them across both these rivers, and they proceeded on the route to Oregon, while we worked our way across this Wasatch range into this valley.

When we reached here we found the place very barren; but it was the best prospect we had seen for five hundred miles. The creek we now call City Creek came out of the mountains, and divided into branches,

and finally sank down into the ground, apparently without reaching Jordan river. It had about its sinks some green spots of rushes and grass, but except that the country was very naked and barren. The city plot here did not even bear good sage; and there was a little grass, but it was very dry. Along the stream were a dozen or so of scrubby cottonwoods and a few willows. The rest of the ground was naked, except being nearly covered with immense numbers of large, black crickets, which had devoured most of the leaves of the cottonwoods and willows; and when we went to work to cut a ditch to carry the water down to the place known as Old Fort block, where we first built our fort, so dry was the soil of the ditch that it took the whole stream two and a half days to reach the desired point.

It was in this desolate place—1034 miles from the Missouri river, and thirteen or fourteen hundred from Nauvoo—the place whence we had been expelled, that we commenced our location. It was understood that a party had undertaken to cross west here, some year or two before, and had perished. The name of the man who led the party was Hastings, and the route west is called Hastings' cut off. It is said that John C. Fremont had been in this valley the fall previous, but we had no report of his explorations. We had an account of him visiting the north end of Great Salt Lake, and the south end of Utah Lake; but so ignorant was he at the time of the country between the two lakes that his map, published after his return from his exploration, shows Salt Lake and Utah Lake to be one body of water, whereas there is a river about fifty miles long between them.

In a few days after we reached here another party arrived, increasing our numbers to about four hundred. We had but very little provisions, which we had brought with us. The country was destitute of game, and the most rigid economy was necessary in order to subsist. We remained about a month, when a portion of the pioneers, myself among the number, started back for our families, who were still encamped at Winter Quarters, on the Missouri river; and on our way back we met about seven hundred wagons with families moving on for this place. These families came in late, and enclosed themselves in the Old Fort block, and the two blocks south of it, where they lived in security from the Indians, and during the winter they succeeded, partially, in enclosing a field, making preparations for irrigation, and sowing several thousand acres of grain. They found it necessary to ration themselves on account of the scarcity of their provisions, and I believe that almost every family allowanced themselves to half a pound of flour a day, that is, if they had it, many to less; and they went over these hills digging the sego—a wild, bulbous root, sometimes eaten by the Indians, and everything that they could get that had any nutriment in it. In those days the animals that were killed, having crossed the plains, were generally very poor; but they were used with the greatest economy, hides, feet and tail, all being eaten. I believe they tell a story of a certain rule among the Mahomedans, in relation to eating swine's flesh. Some of them refuse it, but as a general thing the various classes of them only refuse certain portions—some reject the snout, some the ear, others the feet, others the tail, and so on; but among the whole Mussulman race they "go the whole hog." Among the earliest settlers in this valley there was no rejection; and

there are some, who lived here the first two years after our arrival, who will now say that they never tasted any food so sweet as boiled rawhide. About the time our first crop began to head out, the crickets made their appearance, and devoured the greater portion of it. This was awfully discouraging. Our nurserymen had collected their seeds, and planted them, and some twenty or thirty thousand trees had got up, may be five or six inches high, and one day, while the nurserymen had gone to dinner, a swarm of crickets came down and destroyed all the trees but three. That was the commencement of our nursery business in this city. It is believed, fully, by the Latter-day Saints of that time, that God delivered them from utter starvation by sending flocks of gulls from the lake, which ate up the crickets, and saved a portion of their crop. The crickets have not troubled the agriculturists in the valley, materially, since, but the flying grasshoppers have come in immense numbers, and in 1855 reduced all the families in the Territory to half the allowance of food they needed; and for several years back this plague has probably destroyed from one-third to one-half the fruits of the farmer's labors. These are very material drawbacks to our prosperity with which we have had to contend here in Utah. Persons unacquainted with the manner and difficulties of irrigation can not realize the immense labor, care and attention that are necessary to commence this work. Friends come in and look over our city, and say, "Why, how nice this water is that runs through all the streets!" But the fact is, there is not a tree, bush, or spear of grass grows in these low valleys without being irrigated naturally or artificially, and there is only very few and very small spots where natural irrigation is attainable. By natural irrigation I mean that the water is so near the surface of the ground as to moisten it sufficiently to make it produce vegetation, and these places are only found about the sinks of creeks. Just turn the water that passes through these streets back into the original channel, and next fall would see most of the trees dead. All the results you see here, in the way of agriculture, were made, are held by main strength and constraint and continued diligence.

During the days of our early settlement, it was necessary that measures be taken to supply the wants of those who were without food, and for years a fast was held every month, and sometimes every week. The amount of food that would have been consumed by a family during that fast was presented to the needy, and in this way, struggling for three years in succession, the people were sustained, and nobody perished. When we did finally succeed in raising the necessaries of life, thousands of strangers came pouring in here, a great many of them destitute of bread. They had started for the gold mines without knowing how far it was, what outfit to take, or how to take care of themselves; and great numbers of them, when they reached here, had to be assisted on their journey, and there were thousands who went to California during the early days of the gold excitement there, who must have perished had it not been for the assistance they obtained from the settlements of these valleys.

We came here full of enterprise, and our only hope for subsistence was in agriculture. We found mines of lead, and minerals of various kinds; but we could do nothing with them. The Legislative Assembly memorialized Congress for a railroad and a

telegraph line across the continent, and they set forth in that petition, in 1852, that the mineral resources of these mountains could never be developed without a railroad; and that if they would build a railroad, or make the necessary arrangement for one, the trade of China and the East Indies would pass through the heart of the American States. We have lived to see these predictions fulfilled.

You may pass, friends, over the Territory at your leisure; go from the north to the south, and you will find the inhabitants, generally, industrious, temperate, moral, straightforward, diligent and honest, very few spending their time about gambling hells or drinking saloons; in fact very few villages support such establishments, and wherever you find them you may be sure that modern civilization has made inroads there. When you see a gang of men standing round, loafing about a place, smoking cigars, drinking whisky, and looking for something to turn up, you may generally set it down there is no Latter-day Saint there, or if there is a "Mormon" mixed up with them he is becoming demoralized. If the faith of the Latter-day Saints be adhered to as it should be, men would be temperate and moral, and they would avoid using profane language; and one of the injunctions of their religion is that the idler shall not eat the bread of the laborer.

We have fed thousands and tens of thousands of strangers who have passed through here without means, and no person has been permitted to go hungry in our midst if we knew it, admitting at the same time that our means of subsistence were limited, and all that we have wrenched from the soil has been by main strength.

I would like to draw a little comparison: I moved my family in '49. I came out in '47, and went back again and made arrangements to get back with my family, the earliest possible, which was in '49. I brought in two hundred pounds of flour a head for the family, which I ran out in short allowances to each one of them, and I divided some to the neighbors, there being numbers of them around who had got out of food, and we eked it out little by little, little by little. If a friend called and had his dinner with us, why, we had to shorten our allowance of bread. There was no place we could go and buy a little flour or a little beef, for nobody had any but what they wanted themselves, and what they must have themselves, and if we divided our little out we, ourselves, must go hungry. If we lived fast to-day, we must starve to-morrow, and in this way we stretched the matter along. God, in his mercy, blessed us with good health; we had good health, hard work and short allowance of food. There was one thing we were very thankful for: We had been mobbed a number of times—five times driven from our homes. We had left our inheritances in Missouri and Illinois, and had got nothing for them, and here, whatever other things we lacked, we had the privilege of worshiping God according to the dictates of our consciences, and we could go to meeting, and preach and pray without anybody interrupting us; for although there were thousands and thousands of strangers constantly passing through our territory, they generally treated us with kindness and consideration. How is it now with us with regard to the necessaries of life? If a man is out of bread he can hardly find a house but what, if he enters and says, "I am hungry, give me something to eat," the reply will be, "Yes, we have plenty." And there are thousands of men and women who have

come from the States and from Europe. We have contributed immense sums, and sent our teams by the hundred to the Missouri river to bring them here; and when they got here, their labor, industry and economy would enable them at once to obtain food and the necessaries of life, plain, to be sure, but an abundance of such as the country afforded. No one that is hungry can go to a house or a family, and ask for bread and not obtain it. Look at the contrast; and it has been effected by years of fasting and united industry, poverty and toil, by the pioneers of this country. To be sure we have had plenty of the sayings of the Savior upon our heads to satisfy us that we were right in one particular. He says: "Blessed are ye when men shall persecute you, and say all manner of evil concerning you, falsely, for my sake."

We bid welcome to our friends. The fields are wide and open, and the mountains are, no doubt, full of mineral. At any rate, every man has his chance, if he will dig for it. Dig for the treasures, and open the fields and the farms, but do not trespass on the rights of your neighbors. Worship God according to the dictates of your conscience, observe the law of heaven, but never, under any circumstances, intrude upon the rights of others. These are the principles which rule here. Look at these things, and realize that it is to the efforts of the inhabitants of this country, their labors, toils and sacrifices, that we owe our present comfort. We commenced by hauling carding machines and printing offices across the mountains; we built factories, and undertook to raise wool; we labored to produce flax and hemp, not very successfully, but we did all we could. Thousands of our brethren did not believe it possible ever to raise fruit; but God tempered the climate, and, although in the tops of the mountains, we have raised abundance of fruit in many of our settlements. Our sheep have become productive, our herds have increased, and we have laid a foundation for plenty; and any pilgrim who comes along, who wishes to obtain food and raiment, can obtain it, for it is here; and he can go into the mountains, and if fortune favor him he may strike something which he may desire, though I must honestly confess that, so far as I am concerned, I believe the plan for any man to pursue who wishes to lay a foundation for future independence, is to procure a piece of land and make a farm. He might, peradventure, strike an "Emma" mine; but I think that kind of luck will be the exception instead of the rule; but, as a general thing, the man who labors industriously to make himself a farm, creates around him a good, comfortable home in a few years. Of course, if men go prospecting for minerals, they know it is a good deal like a lottery. Our railroad is going south, and as it progresses, new mines and new mining interests will, without doubt, be opened and developed; and as a result of the labors of developing the resources of the Territory, I realize that millions will be benefitted.

There is one thing that our friends do not realize. When they come here they make up their minds that "Mormonism" is a humbug, and their mistake is, it is true. Joseph Smith was a Prophet of God, and the plan of salvation revealed through him is the Gospel of Jesus Christ; and every man and every woman who rejects it, rejects the truth, and will be responsible for it; and every man and every woman who walks in obedience to its precepts will receive

glory, honor, immortality and endless lives. I am not talking something I guess, I know these things are true; and it is the wisdom and prudence, the light and the intelligence of the Almighty, revealed through his servants to the Latter-day Saints, that have gathered a hundred thousand people from the four quarters of the earth and planted them down in comfortable homes in Utah, and it is only the inspiration of the father of lies that circulates the false reports and the abuse concerning them.

May God bless you my friends. You are welcome in this land. Go and be blessed; and as you go to your homes, to the four winds of heaven, tell the truth about the Latter-day Saints. May God enable us to overcome and be faithful in all things, that we may finally inherit his kingdom, through Jesus our Redeemer. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, SUNDAY AFTERNOON, MAY 26TH, 1872.

(Reported by David W. Evans.)

RICHES—HURRY—FASHION—HELPING THE POOR—MYSTERIES.

I am happy for the privilege of standing before this congregation and speaking to them. I am thankful to see the spirit that is manifested by the people to inquire after the truth, to learn the way of life. I rejoice to see the disposition manifested by the Latter-day Saints to attend places of worship. But this is a small part of our faith. I wish to say to the Latter-day Saints that the Gospel of life and salvation is the best institution that we, as mortal beings, can invest in. Go into the financial circles of the world, and you will find men gather and project their plans for business, for railroads, for ship companies, for merchandizing, and various other pursuits. You will see those engaged in these companies associate together, confer with each other, lay their plans before each other, investigate them, scan every branch, and every part and particle of their business. We are engaged in a higher-toned branch of business than any merchants or railroad men, or any institution of an earthly nature, and it is pleasing to see the Latter-day Saints meet together to talk over this matter, and to learn the course they should pursue to gain the object of their pursuit. If an inquiry arises in any of your minds with regard to this, I will answer it by saying that we are in pursuit of all there is before us—life, light, wealth, intelligence, all that can be possessed on the earth by mortal man, and then in a higher state,

where there will be a more perfect development of the smattering of knowledge than we received here, and all that can be enjoyed by intelligent beings in the celestial kingdoms of our God. Is this our object? Certainly it is. We are not in the same attitude that the people were a few thousand years ago—they were depending on the Prophet or Prophets, or on having immediate revelation for themselves to know the will of the Lord, without the record of their predecessors, while we have the records of those who have lived before us, also the testimony of the Holy Spirit; and, to the satisfaction of all who desire a testimony, we can turn to this book and read that which we believe, learn the object of our pursuit, the end that we expect to accomplish—the end of the race as far as mortality is concerned—and the fullness of the glory that is beyond this vale of tears; consequently we have the advantage of those who lived before us. We are in pursuit of knowledge; and when you meet together, if you have a word of prophecy, a dream, a vision, or a word of wisdom, impart the same to the people.

Let me ask you, my brethren and sisters, Do you want wealth? If you do, do not be in a hurry. Do you want the riches pertaining to this world? Yes, we acknowledge we do. Then, be calm, contented, composed; keep your pulses correct, do not let them get up to a hundred and twenty, but keep them as nigh as you can, ranging from seventy to seventy-six; and when there is an appointment for a meeting be sure to attend that meeting. If there is to be a two-days' meeting in Ogden, come to it; spend the time here and learn what is going on. Watch closely, hear every word that is spoken, let every heart be lifted to God for wisdom, and know and understand every word of prophecy, every revelation that may be given, every counsel that may be presented to the people, that you may be able to weigh, measure, comprehend and decide between that which is of God and that which is not of God. Refuse the evil, learn wisdom, and grow in grace and in the knowledge of the truth. If there is a meeting appointed for the Seventies, let them come together, and let no man say "I am in a hurry in my work, and have not time to attend." Every man that belongs to these quorums should be on hand at the time appointed, and not say, "I will work to the last minute, before I start for the meeting." Take time, prepare yourselves, be at the place of gathering promptly, to the minute, that you may hear the first word, then you will hear every word that is spoken and every counsel that is given.

If there is a Bishop's meeting, let every Bishop, Priest, Teacher and Deacon attend, and no man among them say, "I must go and water my grain," "cut my hay," or "gather my harvest;" but attend the meeting, sit until it is out and hear every word. If you have to speak, speak; if you are to hear only, hear every word that is said. If there is a prayer meeting appointed, go to that prayer meeting; go to the ward meetings, attend every meeting that is appointed. I am telling you this, so that you can get rich.

I will say to the Latter-day Saints, there can not that community be found on the face of the whole earth that, as a community, is as well off as we are here in these mountains. There are more women and children, with their husbands and fathers, sleep under their own roof in the midst of the Latter-day Saints than in any other community on the face

of this earth, in civilization; and less women and children go without food and clothing than in any other community in Christendom. Looking around among the Latter-day Saints I will ask, How many are there who have been taken from cellars, from pits under ground, or from their little rooms, where one pound, or five dollars, would buy everything they possessed on the face of the earth, and brought to this country and taught how to plant their potatoes, beans, beets, carrots, how to raise their cucumbers and squashes, their corn and their wheat, how to milk a cow, feed a calf, take care of the chickens; how to build a pig-pen and put a pig in it; to take the offals of the house and give to the pig, and how to raise a calf or a colt, experience they never had before in their lives? Yet they have learned this economy, and some of them, I am sorry to say, lift their heel against the Almighty and his anointed. I am happy to say, however, that the large per-centage of those who have been thus rescued from poverty, and placed in circumstances of comfort and independence, are still in the faith. How many are there here to-day who never owned a chicken or a pig, and could not keep a cat because they had nothing to feed one on, who now ride in their wagons, have their carriages, horses, fine harness, fine stock of cows, and have butter, milk, cheese and wool at their command, and granaries full of wheat, and their barns, if they have them, full of hay? Do not the facts which present themselves before us, prove that this very desirable change has taken place in the circumstances of many? Then come to meeting. Appoint your meetings, Elders, and call the Saints together and instruct them in the things of the kingdom of God. We have missionaries that are travelling through our settlements, and no people need preaching more than the Latter-day Saints. They know the way, but they are forgetful, and they want somebody or other to come along and holloa to them, and say, comparatively, "I will warm your ears, my lady;" "Brother, I will warm your ears." "Wake up!" "What are you doing? Are you after this mine? Are you after that job? Are you after that piece of work? Did you pray in your family this morning?" "No." "Why?" "I was in too much of a hurry." Stop! Wait! When you get up in the morning, before you suffer yourselves to eat one mouthful of food, call your wives and children together; bow down before the Lord, ask him to forgive your sins, and protect you through the day, to preserve you from temptation and all evil, to guide your steps aright, that you may do something that day that shall be beneficial to the kingdom of God on the earth. Have you time to do this? Elders, sisters, have you time to pray? This is the counsel I have for the Latter-day Saints to-day. Stop, do not be in a hurry. I do not know that I could find a man in our community but what wishes wealth, would like to have everything in his possession that would conduce to his comfort and convenience. Do you know how to get it? "Well," replies one, "if I do not, I wish I did; but I do not seem to be exactly fortunate — fortune is somewhat against me." I will tell you the reason of this—you are in too much of a hurry; you do not go to meeting enough, you do not pray enough, you do not read the Scriptures enough, you do not meditate enough, you are all the time on the wing, and in such a hurry that you do not know what to do first. This is not the way to get rich. I merely use

the term "rich" to lead the mind along, until we obtain eternal riches in the celestial kingdom of God. Here we wish for riches in a comparative sense, we wish for the comforts of life. If we desire them let us take a course to get them. Let me reduce this to a simple saying—one of the most simple and homely that can be used—"Keep your dish right side up," so that when the shower of porridge does come, you can catch your dish full.

I am not going into the details, to instruct my brethren particularly how to get wealth; but in the first place, do not be in a hurry. I make that as a general remark. Do you want your house neat and clean? Do you want to keep your children neat and clean? Do you wish to see every portion of your dwelling, from the cellar to the garret, from the wood-house to the parlor, neat and clean? Certainly, every sister wishes this; then do not be in a hurry. I shall tell you a little circumstance that occurred some eighteen years ago, when we had been on a visit to the Indians. We had reached Farmington, on our way home, and stopped at a certain house. I think there were twelve of us in company. Our teams were taken care of. When I alighted from my carriage I looked at my watch and we went in, sat down, and chatted with the master of the house, while his wife prepared dinner for us. I noticed this lady. She whispered to a little girl to take her baby out of doors and amuse it; then, when her baby was out of the way, she moved about without the least noise—not a word was heard from her. She brought everything she needed from the buttery and cellar to the kitchen where she spread her table, and she mixed and baked her bread, cooked her fruit and meat, and from the time we alighted from the carriage until she came and whispered in the ear of her husband, "Dinner is ready," it was just fifty-five minutes. Said I to myself, "There is a housekeeper." I could not help but see this; every time she walked back and forth she accomplished a certain amount of business. I saw this and was gratified. Now, sisters, you may do likewise, if you are not in too big a hurry. Instead of shouting, "Sally, where's the dish-cloth?" "Susan, where's the broom?" or, "Nancy, have you seen the holder? I want the holder," be calm and composed; you are in too much of a hurry. Hold on, be easy, never let your nervous system rise above your judgment and the collection of your thoughts, and have a place for everything, and every thing in its place. Let your judgment be master, and when you start to do a thing you will know exactly what you want to do. I have seen hundreds of ladies fly to the cupboard, and then say, "Well, now, I declare I don't know what I came for." They were in too much of a hurry. It is just so with men. I see them through the world, I have watched their progress for many years, and I see that many of them are too much in a hurry. If we are not in too much of a hurry we can attend these two-days' meetings, and talk to each other. Are you full of faith? You can tell whether I am or not by looking at me. You can tell whether the brethren who have been speaking to you are full of faith in the Gospel by the look of their countenances. You can see this if there is not a word spoken; we can tell by our feelings when we look at a congregation whether they have faith or not. I see there is a great amount of faith in the midst of the Latter-day Saints, and I wish there was a little more patience and obedience.

Perhaps I have said enough with regard to these meetings. Elders, appoint your meetings, and invite the people to come to them. I want now to go to other matters.

I will tell you, my brethren, my own feelings with regard to the conduct of the Latter-day Saints. In the first place I will say that we are governed and controlled too much by the feelings and fashions of the world. We lust after the leeks and onions; we yield ourselves to the spirit of the world too much. You will excuse me, for I must say a few words with regard to this. It is true we are bound, and it seems that men's bounds are set by each other, more or less. If I, for instance, were to have a coat made to suit my own taste, I do not know any of my family and perhaps my friends, and especially the tailors, merchants and business men, but what would say, "You are an oddity," and they would think, "You are not fit for society, because you do not fashion and pattern after others." I commence here, you know, at myself. Well, I will say that I am bound, I can not accomplish my own wishes in these things altogether. Perhaps others can not. I go to a tailor and say, "I have a piece of cloth, and I want you to make me a coat." He cuts that coat to suit himself. I do not see a fashion that suits me. What use or comeliness is there in putting the legs of the pantaloons on my coat?" Well, perhaps the tailor will be a little moderate, and will cut it down considerably; but if I were my own tailor I certainly should leave off—what shall we call them? "Bustles," "Grecian Bends," or what shall we call them? Though these coat sleeves are not exactly like the sleeves of the frocks or dresses worn by the ladies forty or fifty years ago, which they used to call mutton-legged sleeves, shaped just like the ham of a mutton.] I recollect there used to be considerable said about them. Sometimes a paper would come out and tell of the wreck of a ship, on board of which were a hundred and fifty passengers; but, they would say, "Thanks be to kind Providence, the ladies took all the male passengers into the sleeves of their dresses, and went ashore." Such narrations as these, you know, were only meant as a satire upon the fashions of the day. Now I am coming right to the point, and I wish to say to some of my sisters, not to all, that if I were my own tailor I should cut my own coat to suit myself. "What would be your fashion" says one? I will tell you. I have a coat here which you can see—if I were to take hold of a swill-pail, this part of the skirt must drop in; and if I took hold of a milk-pail I must take the coat around by the other end, and hold it, or else it is in the milk. I see no convenience or beauty in it. That which is convenient should be beautiful; and I want my coat cut so that when I lift a pail of water, or a milk or swill pail the skirts shall not fall into it; and so with the pockets, I would have them convenient. If I were a lady and had a piece of cloth to make me a dress, I would cut it so as to cover my person handsomely and neatly; and whether it was cut according to the fashion or not, custom would soon make it beautiful. I would not have eighteen or twenty yards to drag behind me, so that if I had to turn round I would have to pick up my dress and throw it after me, or, just as a cow does when she kicks over the milk pail, throw out one foot to kick the dress out of the way. That is not becoming, beautiful or convenient—all such fashions are inconvenient. Take that cloth and cut you a skirt that will be

modest and neat, that does not drag in the dirt nor show your garters, but cut it so that it will clear the ground when you walk, when you are passing over the floor it will not drag everything on the floor, or in the street as you pass along. Put enough into the skirt to look well, and if we are to go into particulars, of course, we would have to say, we must use enough to cover the person. I do not expect mother Eve even did this. We could relate some little incidents of our past experience, that perhaps would not entertain the people, and still, perhaps, they might learn something from them. For instance, in some circles it has been fashionable for a lady to wear, perhaps, twelve yards in the skirt of her dress, but when it came to the waist, I guess three-quarters of a yard would have been enough. I will relate a circumstance of which I heard, that took place in the metropolis of our country. A gentleman, a stranger, was invited to a grand dinner party there. The ladies of course were dressed in the height of fashion, their trails dragging behind them, and their — well, I suppose there was a band over the shoulder to the waist, but I do not recollect whether the gentleman said there was or not; but one gentleman present, who knew this gentleman was a stranger, said to him, with all the loveliness and elegance in his heart that one could imagine—"Is not this beautiful? Did you ever see the like of this?" "No sir," said the party questioned, "never since I was weaned." Well, all this, you know, is custom and fashion.

Now, I wish to say to my sisters, If you will be just a little more moderate, I should like it very much. Some of you, and especially the young sisters, may say, "Why, Brother Brigham, how do your daughters dress?" I will say, to my shame, many of them, and many do not. Then I must have a great many, for if I have many that do and many that do not, that will amount to a great many. But I guess I will let it go. Some of them are modest, delicate, neat, and look beautiful, and do not want twenty-four yards for a dress, nor seventeen. But this is uncomely, uncouth and ill-looking. What shall I call it? A camel's back? You will say they go from the lady to the camel, and from the camel to the lady, and so on and so forth. They are called, I believe, "Grecian Bends," but I do not think this term is exactly proper. Are they comely in appearance? No, they are not. Then I should like my daughters and my sisters to lay them aside. They should dress neatly and comely, and to suit themselves, but not to suit anybody else. We have the ability to tell what looks well, just as well as anybody else. We need not go to New York, London, or Paris to tell whether a coat looks well if it has a collar half an inch wide. Do you recollect when collars were not more than that? I do, and I recollect when they were about six or seven inches in width. Now we need not go to Paris to ask them whether a coat looks just right with a half inch or a five-inch collar; we are the judges, and can decide that just as well as anybody else on the face of the earth. I would not swap my eyes with any living person for beauty and comeliness. I would rather trust to my eyes for beauty, excellency and comeliness in dress, than any other person's eyes I know of. We should be our own judges. This, I say, to my sisters. Pause, reflect, look at the facts in the case as regards the folly and expense of fashion. Take the people of this city, and if you can form a correct estimate of the

cost of the useless articles they wear. (I think I brought this subject up a year ago this summer, when here.) Just take these useless articles that do no good to the body of the persons who use them, and we would find that the means expended in their purchase would enable us to relieve many poor, suffering, distressed creatures abroad in the nations of the earth, and bring them here and put them in a situation in which they would be healthy, wealthy and happy. If we make a calculation on this subject we shall find that the waste of the Latter-day Saints is immense. There is a little town, south of here, the ladies of which — the F. R. Society, took it into their minds, along in the latter part of the winter, when we commenced calling upon the people to assist the emigration of the poor this summer, to give the eggs that their hens laid on Sunday. If they did not serve the Lord themselves they resolved to make their hens do it one-seventh of the time; and over a month ago I heard they had raised by this method about eight hundred dollars. Would they miss this? No, they could do without these eggs very well. Suppose the ladies of Ogden, who, on account of the many ribbons and needless articles they require, are unable to give anything else they have, should give one-seventh part of the services of their fowls to the bringing of the poor here! If Ogden had commenced this last January, thousands and thousands of dollars might have been raised by this time. Can you think of such a trifling thing as this? Suppose that every man who practices the disgusting habit, says to himself, "I will stop eating tobacco, and the means I spend in buying it I will give to emigrate the poor;" or, that, "what I pay out for liquor I will give to emigrate the poor;" and each of the ladies says, "What money I pay out for my tea or coffee" (and tobacco, liquor, tea and coffee are four very useless articles) "I will give to emigrate the poor," how much could be saved, do you think, in this little community? Go to the stores, and ask them how much tobacco they have sold for twelve months past. Take these little retail stores, and then go into the retail departments of the wholesale stores, and we should find in this little town, I will ensure, that within the twelve months past, more than twelve, yes twenty, thousand dollars have been paid for tobacco; and I will say ten or twelve, and perhaps twenty, thousand more for liquor; and then I will say twenty-five or thirty thousand more for tea or coffee, and I guess I could go up to forty thousand dollars, right here in Ogden. It is immense, the people have no idea of it, unless they go and look for themselves. Get the statistics, and then you will know with regard to the facts in the case.

Now suppose we say we will take the means we are spending for tea and coffee, liquor and tobacco, and useless articles in dressing, and we will give this to the poor, we would soon have a wealthy purse. Who has given anything this season? How many of you have given the first five dollars this season to bring the poor to Zion? If there is a man or woman in this house that has given anything for this purpose, do me the favor to hold up your hand? (One or two hands were held up.) I have given a very little, just a trifle. Sometimes I give a thousand, sometimes two thousand, mostly two thousand, and that is but a trifle. I suppose many would say, "Why, that is no more for you than five dollars for me." Well, perhaps it is not. I have nothing but what the

Lord gave me, that is certain; and if he wanted the whole of it, for the gathering of the poor this year, he is just as welcome to it as I am to eat with you when you invite me to your houses. But one thing I can say of a truth, I have not been in a hurry, I have taken things moderately, kindly, calmly, and have "kept my dish right side up."

Well now, you who want to give a little to help the poor, please hand it over to Bishop Herrick. Bishop Herrick, will you please get the bishops together, and request them to ask every ward in this county to give something for the gathering of the poor, and see who will assist in this good work?

If we will not be in a hurry, and will pray in our families, pray in secret, attend our meetings, be patient and live so that the Spirit of the Lord will dwell within us, and witness to God every day of our lives, by faithful obedience to his requirements, that we are his, I will say we are bound to get the wealth of the world. We read in this good book (the Bible) that "the earth is the Lord's and the fulness thereof." Everything belongs to him, and he is going to give it to his Saints; and all our concern and care should be, to be sure that we are Saints. Then it is all right, it is by a deed of warranty—a warranty deed, and he will warrant and defend it, if we will serve him, and be satisfied with his providences, turning neither to the right nor to the left, but serving him with an undivided heart all the days of our lives. If it pleases him, and he wishes us to travel and preach, go to the right or to the left, to the east or to the west, to the north or to the south, to live here or live there, to do this or to do that, to have little or much and be perfectly satisfied and contented, his blessings will be secured to us by a warranty deed, and he will warrant and defend it.

If we are not Saints it is a great pity. We have the experience of those who lived before us, we have the testimony of the fathers, we have the sayings of Jesus and his Apostles, and we can peruse them and can exercise faith in the name of Jesus, and be guided by the Spirit of the Lord by which these testimonies were given; and we can know whether we are Saints or whether we are not. It has been proclaimed that there is a great difference between us and the Christian world. There is. Is the difference because we believe in another religion? By no means. The difference arises from the fact that we believe this Bible, wide open, from Genesis to Revelations. They believe it, sealed up, never to be opened again to the human family. They believe it shut, we believe it open; they believe it in silence, we believe it proclaimed on the house top; and when we scan the Bible and the feelings of the Christian world, we find that it is, as has been proclaimed here—there probably never was a day on the face of the earth when infidelity reigned more completely in the hearts of the children of men than it does now. We, as Christians, believe in God, in Christ and in his atonement, in repentance and obedience, and in receiving the Spirit; but what are the facts in the case? We are persecuted, our names are cast out as evil, we have the world arrayed against us. And who are at the head of this? The Christians. You go to a real infidel—one brought up to disbelieve in, and pay no attention to, this book as the word of God, and we receive little persecution from him; none whatever in comparison with what we receive from those who profess to believe it. Where are

their witness and testimony that they are right and that we are wrong? We have the Scriptures to testify to the right and righteousness of the cause we have espoused. They shut up the Bible, say they are Christians, and cry, "False prophets, false teachers, delusion, delusion, heresy, outcasts, kill them if you can not get rid of them without, they must leave, we cannot endure them any longer!"

Where is their proof, where is our proof? What criterion shall we go by? We have the Scriptures, we have the Prophets, Jesus and the Apostles; we have the revelations of the Spirit of God to ourselves; we have the truth within our hearts, and all this is proof to us of the validity of the faith that we have embraced; and if it is correct, and the Bible is correct; if it is true, and the Lord has spoken through his servants, they must be wrong, and their own mouths shall judge them in the latter days; and if they are to be judged by the Saints or by the Almighty you will find the secret, and that will be out of their own mouths they will be judged. We have the testimony of all this for ourselves.

How are you going to know whether this work is true, whether the Bible is true, whether Joseph was a Prophet, whether Jesus was the Savior, and his Apostles were correct in their teachings? There is no way for you and me to know these things but by the Spirit of God; and if we live so as to enjoy the light of that Spirit, the light of revelation, it will be in us like a well of water springing up to everlasting life. If we do not live thus, we are in the dark as well as they.

All religion is a mystery. Do we know this? Certainly. I have an experience in this, and so have the elder members of this community: we have lived with the Christians. What have been the declaration and the sayings of the wisest of the wise among them? Is God a personage of tabernacle? "I know not." Does God dwell anywhere, is he a local being, or is he a traveling being? "I know not." Does he possess a body, parts and passions? "I know not." What of his Son Jesus? What of the evil? Acknowledge there is evil in the world—that character that fell from heaven—the Son of the Morning, has he a located place where he dwells? "I know not." That is the answer. What do you understand by the Scriptures? "We do not know what to understand, they are a mystery, and beyond our comprehension, we can not comprehend them. We are students of divinity, but the Scriptures are a mystery to us." I recollect once, in my early career, well nigh forty years ago, conversing about two hours with a cousin of mine, who had finished his studies to be a priest. As I left him he said to me, "Cousin Brigham, I have learned more divinity from your mouth to-day than I have learned in my four years' study. You have told me things that I know are in the Scriptures, and I know they are correct, for I feel in my heart and can testify to the truth of them; but," said he, "they are not in the books, neither in the mouths and hearts of our teachers; our preceptors do not understand them, and I have learned more divinity from you in two hours than in all my life before." This is their experience. Have they knowledge? Go after it, and you will find an aching void, a shadow instead of a substance, words which are wind, instead of realities.

We would take the world of mankind by the hand and lead them to life and salvation, if they would let us. It was said in my office, a few

days ago, by a party of railroad men, while conversing with me about us as a people, "President Young, you are not known, your people are not known; we shall know you better hereafter, and they need not publish about you as they have, or, if they do, we shall know better than to believe them. Why do they publish such things? We are glad to become acquainted with you." I replied, "For over forty years I have been striving with all my might, in my weak capacity, and with my limited knowledge, to make the world acquainted with us and our doctrines. There are also thousands and thousands of Elders who have traversed this earth over, without purse or scrip, trying to get people to learn who the Latter-day Saints are, and what they believe in, and why have you not known us? The Bible, Book of Mormon, and the Book of Doctrine and Covenants, are published to the world with other works, giving to the whole reading world the principles we are proclaiming. Why are we not known? I will tell you why: the liars are industrious, and, according to the old saying, a lie will creep through a keyhole and travel leagues and leagues while truth is getting up, wiping her eyes and putting her shoes on. That is the reason, and you believe lies instead of truth. And," said I, "from this time henceforth, when you read an article about the people of Utah, read it candidly and honestly, and the Spirit will tell you whether it is true or a lie, and believe the truth about us."

I will say again, brethren and sisters, do not be in a hurry. Brethren, if you want to get rich, live so as to enjoy the Spirit of the Lord. You will then know exactly what to do in all matters. You want the spirit of wisdom in all your business transactions, and just as much in farming as anything else. We want the Spirit of the Lord from the least chore of labor that we perform, to the highest spiritual duty devolving upon the highest man in the kingdom of God. We want the Spirit of the Lord to guide and direct us through this world, to teach us in spiritual things and in temporal things, that we may learn how to gain to ourselves the riches of eternity, and secure to ourselves eternal lives.

God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 7, 1872.

(Reported by David W. Evans.)

THE LATTER-DAY KINGDOM—THE PRESENT FULFILMENT OF ANCIENT PROPHECY.

When I look over this vast congregation, assembled in the body of this house as well as in the gallery, it seems to be an impossibility to make all hear; and to give all an opportunity to do so it will be necessary that the closest attention be given and that shuffling of feet and whispering cease. I suppose there must be congregated here something in the neighborhood of twelve thousand persons, and there are but very few voices or lungs that are able to reach such a multitude, and edify and instruct them. I know from former experience in speaking from this stand, that it requires a great exertion of the lungs and body to speak so as to be understood, and this great exertion of the physical system is calculated in a very short time to weary also the mind, therefore I may not be able to address you for any great length of time.

It is now forty-two years since the organization of the Church of Jesus Christ on the earth. Forty-two years ago, on the 6th day of April, the Prophet Joseph Smith was commanded by the Lord Almighty to organize the Kingdom of God on the earth for the last time—to set up and make a beginning—to form the nucleus of a Government that never should be destroyed from the earth, or, in other words, that should stand forever. The founding of governments, of whatsoever nature they may be, may be considered in the estimation of some, very honorable; but there is no special honor attached to a man who is called upon by the Almighty to found a Government on the earth, for it is the Lord who works by him as an instrument, using him for that purpose. That, of course, is honorable. Perhaps there never was a work accomplished among men of so great and important a nature as that of the foundation of a kingdom that never is to be destroyed. About six thousand years have passed away since the Government established by the Patriarchs, or by the first man, was commenced here on the earth. From that time until the present vast numbers and descriptions of Governments, some Patriarchal in their nature, others taking the form of kingdoms, others of empires and so forth, have been organized here on the earth. During that long interval of time whenever a man has founded a Government he has been greatly honored, not only by the generation among whom he lived, and in which he formed the Government, but he has been honored generally by after generations. But nearly all the Governments that have

been established have been thrown down—they have been only temporary in their nature—existing for a few centuries perhaps, and then overthrown. It is not my intention this afternoon to examine the nature and forms of these various human Governments, but to state in a few words that there is now organized on the earth a Government which never will be broken as former Governments have been. This will stand for ever. It began very small—only six members were organized in this Government on Tuesday the 6th day of April, 1830, that is according to the vulgar era; according to the true era it was some two or three years longer. The Christian era, that is in common use now among the human family is called the vulgar era, because it is incorrect. Jesus, it is acknowledged by the most learned men at the present day, was born two or three years before the period that is now commonly called the vulgar Christian era. It is also acknowledged by the greater portion of the learned men of the day, who have carefully examined the subject, that Jesus was crucified on the 6th day of April; and according to the true Christian era it was precisely eighteen hundred years from the day of his crucifixion until the day that this Church was organized. Why the Lord chose this particular period—the anniversary of the day of his crucifixion for the organization of his kingdom on the earth I do not know. I do know that he has a set time in his own mind for accomplishing his great purposes; but why he should purpose in his own mind that precisely eighteen hundred years should elapse from the day of the crucifixion until the day of the organization of his church, we do not know. Suffice it to say that this is the interval that elapsed. The Book of Mormon gives the exact interval from the day of his birth to the day of the crucifixion, and by putting these two periods together we can ascertain the true Christian era. There is a great dispute, however, among chronologists in regard to this matter; many of them say Jesus was born one year before the vulgar era, others that he was born two years before that. Four different chronologists, mentioned by name in Smith's Bible Dictionary, place the period three years before the vulgar era; others place it at four years before, some five, and some have placed it seven years before the present vulgar era. If we take a medium between these combined with the testimony of a great many who have written upon the subject, we find, as I said before, that it makes precisely eighteen hundred years between the two great events that took place, namely the crucifixion and the building up of his kingdom in these latter days.

God has seen proper in the progress of this kingdom to restore to his servants holding the priesthood every key and power pertaining to the restitution of all things spoken of by the mouth of all the Holy Prophets since the world began. One of the first things that he condescended to restore was the fullness of the everlasting Gospel, just according to the prediction of the ancient Prophets—by the coming of an angel from heaven. Mr. Smith fulfilled that prediction, or rather it was fulfilled to him. He declares, in language most plain and positive, that God did send an angel from heaven and committed to him the everlasting Gospel on plates of gold; or in other words, he had it revealed to him by this angel, where the plates of gold were deposited containing the everlasting Gospel, as it was preached to the ancient inhabitants of this

American continent, by the personal ministry of our Lord and Savior Jesus Christ. This was the restoration predicted by John in the 14th chapter of Revelations, where it is declared that such an event should take place. John says that he saw, in vision, an angel come from heaven to earth, to restore the everlasting Gospel. No people on earth, prior to the advent of the Prophet Joseph Smith, ever testified to the fulfilment of John's prediction. If you make the inquiry of the various Christian denominations, whether Catholic, Greek or Dissenters, they will tell you unitedly that no such event characterized the rise of their churches; we have therefore their testimony, proving that God never fulfilled this portion of his word through them; but on the contrary the united voice and testimony of all these Christians, from one end of the earth to the other is that the Bible contains the Gospel, "And we have preached the Gospel," say they, "as we found it recorded in the Bible," and no angel to restore the authority to preach the Gospel, to baptize, to confirm by the laying on of hands, to administer the Lord's Supper, or to restore or give authority to organize the kingdom of God on the earth, was necessary." To this we reply, the history of the Gospel is one thing, and the authority to preach it and administer its ordinances is another. We can read its history in the New Testament; and we can also read there how the ancient servants of God organized the Church in their day; we can read what ordinances they performed or administered among the children of men; we can read what was needful for the organization of the Christian Church eighteen hundred years ago. We have the history of all these things in the Scriptures, but for some seventeen centuries past prior to the coming of this angel, there has been no authority to preach it; no Apostles, no Prophets, no Revelators, no visions from heaven, no inspiration from heaven; no voice of the Lord has been heard among the nations during the long interval that has elapsed since the putting to death of the ancient servants of God, and the destruction of the ancient Christian Church. Joseph Smith came to this generation testifying to the fulfillment of that which God predicted in the Revelations of Saint John—the restoration of the Gospel. But says John the Revelator, "when it is restored it shall be preached to every nation, kindred, tongue and people."

Is there any prospect of this Gospel being thus extensively preached among the inhabitants of the earth in this generation? We need not refer you to the missions that have been taken by the Elders of this Church. Their works speak for themselves. Behold this vast congregation of people assembled here, and nearly all who inhabit this Territory. Why are they here? Because the angel has brought the everlasting Gospel, and because the servants of God have been commissioned and sent forth with the sound of the Gospel among the various nations and kingdoms of the earth; and because they have succeeded in preaching it among vast numbers of people, and gathering them out from the midst of the nations. But it has not yet gone to all nations, kindreds, tongues and people; but wait a little longer, it will shortly go, for just as sure as it has already been preached to nearly all the nations of Christendom, so will it go to every other people — heathen, Mahomedan, and every class, whether in Europe, Asia, Africa, or the uttermost parts of

South America, the frozen regions in the north, or the numerous islands in the great western and eastern oceans. Every people must be warned that the great day of the Lord is close at hand; every people must know that the Lord God has spoken in these latter times; every people must know something concerning the purposes of the Great Jehovah in fulfilling and accomplishing the great preparatory work for the second advent of the Son of God from the heavens. Here then is the fulfilment of one prophecy. Let us now come to another.

John, who saw this angel restore the everlasting Gospel to be preached to all the nations, declares that another proclamation was closely connected with the preaching of the Gospel. What was it? "The hour of his judgment has come"—the eleventh hour, the last time that God will warn the nations of the earth. "The hour of God's judgment has come," and that is the reason why the Gospel is to be so extensively preached among all people, nations and tongues, because the Lord intends through this warning to prepare them, if they will, to escape the hour of his judgment, which must come upon all people who will refuse to receive the divine message of the everlasting Gospel.

We will now pass on to another prophecy. Another angel followed. What was his proclamation? Another angel followed, and he cried with a loud voice, saying: "Babylon is fallen, is fallen. She has made all nations drink of the wine of the wrath of her fornication," &c. Spiritual Babylon the Great, "the mother of harlots and abominations of the earth." "Mystery Babylon"—that great power that has held sway over the nations of the earth—that great ecclesiastical power which has ruled over the consciences of the children of men, she is to fall and is to be destroyed from the face of the earth. Will the righteous fall with her? No. Why not? Because there is a way for their escape.

Now mark another prophecy. "I heard a great voice," says John, "from heaven, saying, 'Come out of her, O my people!'" Out of where? "Mystery Babylon, the Great"—out of this great confusion that exists throughout all the nations and multitudes of Christendom. "Come out of her, O my people, that ye partake not of her sins, that ye receive not of her plagues; for her sins have reached to the heavens, and God hath remembered her iniquities!" Is this being fulfilled? Do you see any indications of the people of God coming out from "Mystery Babylon the Great?" Yes, for forty-two years, and upwards, God has commanded his people, not by something devised by a congregation of divines, or by human ingenuity, but by a voice from heaven which has been published and printed, requiring all who receive the everlasting Gospel to come out from the midst of great Babylon. One hundred thousand Latter-day Saints, approximately speaking, now inherit these mountain regions. They are here because of this prediction of John, because of its being fulfilled, because of the voice that has come from heaven—the proclamation of the Almighty for his people to flee from amongst the nations of the earth. I need not say any more in regard to this prophecy; it is in the Bible, and is being fulfilled before the eyes of all people.

Let me refer now to another prophecy. Daniel the Prophet has told us that in the latter days after the great image that was seen in dream by Nebuchadnezzar, the king of Babylon, representing the various

kingdoms of the world, should be destroyed, and those nations should pass away and become like the chaff of the summer threshing floor, the Lord would establish an everlasting Government here upon the earth. The Lord God saw proper to reveal to his servant Daniel the nature of this Government. He represented it as having a very small beginning —as a stone cut out of the mountain without hands, which stone should fall upon the feet of the image, and they should be broken in pieces. After the destruction of the feet all the image should fall—the legs of iron, the belly and thighs of brass, the breast and arms of silver, the head of gold—representing the remnants of all those ancient nations—the Babylonians, Medes and Persians, and the Greeks; also the remnants of those that once constituted the great Roman empire—those now in Europe and those of European origin which have come across the great ocean and established themselves here on the vast continent of the west, all, all were to be destroyed by the force of this little kingdom to be established by the power of truth, and by the authority that should characterize the nature of the stone cut out of the mountains. "In the days of these kings," says the Prophet, "shall the God of heaven set up a kingdom that shall never be destroyed, neither shall it be left to any other people, but it shall stand for ever," etc. The Prophet Daniel uttered the prophecy; Joseph Smith, by authority of the Almighty, fulfilled it, so far as the organization or setting up of the kingdom was concerned.

Let me refer now to some other prophecies. I do not want to dwell long upon any of them. We are told in the prophecies of Isaiah that before the time of the second advent, when the glory of the Lord should be revealed and all flesh should see it together, there should be a Zion built up on the earth. The Prophet gives the following exhortation to that Zion—"O Zion, thou that bringest good tidings, get thee up into the high mountain." Here then is a prophecy that, in the latter days, God would have a Zion on the earth before he should reveal himself from heaven and manifest his glory to all people; and the people called Zion are exhorted, in the 40th chapter of Isaiah, to get up into the high mountain. Here we are in this great mountain region, in a Territory called the mountain Territory. Here we are on the great backbone, as it were, of the western hemisphere, located among the valleys of this great ridge of mountains, which extends for thousands of miles—from the frozen regions in the north almost to the southern extremity of South America. Here are the people called Zion, gone up into the high mountain, according to the prediction of the Prophet Isaiah. Isaiah uttered the prophecy; Joseph Smith also prophecied the same thing, but died without seeing it fulfilled His successor, Brigham Young, lived to be the favored instrument in the hands of God, of taking the people from those countries down in the States, those countries upon the low elevations of our globe, and bringing them up here into this vast mountain region. Thus the prophecy was uttered—thus it has been fulfilled.

We will pass on to some other prophecies. In the eighteenth chapter of the prophecies of Isaiah we have a prediction about a time when the Lord should make a great destruction upon a certain portion of the earth. The Prophet begins the chapter by saying, "woe to the land shadowing with wings, which is be-

yond the rivers of Ethiopia. Recollect where the Prophet dwelt when he uttered this prophecy—in Palestine, east of the Mediterranean Sea. Where was Ethiopia? South-west from Palestine. Where was there a land located beyond the rivers of Ethiopia. Every person acquainted with the geography of our globe knows that this American continent was beyond the rivers of Ethiopia from the land of Palestine, where the prophecy was uttered. A woe was pronounced upon that land, and that woe is this: "For afore the harvest, when the bud is perfect and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth. And the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." But first, before this destruction, there is a remarkable prophecy. Says the Prophet: "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." From this we learn that, before this great destruction, there is to be an ensign lifted up on the mountains, and this, too, beyond the rivers of Ethiopia, from Palestine. This is the reason why Zion in the latter days goes up into the mountains, in order that an ensign might be lifted up on the mountains. This prophecy was uttered some twenty-five hundred years ago, and has been fulfilled before the eyes of the people in our day.

But more in regard to this ensign; we find that it was not an ensign to be lifted up in Palestine, for in the fifth chapter of his prophecies, Isaiah, speaking of it says—"The Lord shall lift up an ensign for the nations from afar." What does this mean? It means a land far distant from where the Prophet Isaiah lived—the land of Palestine. Now there is no land of magnitude or greatness that is far off from Palestine that would answer the description of this prophecy any better than this great western hemisphere; it is located almost on the opposite side of the globe from Palestine. The Lord, then, was to lift the ensign on a land that was far off from where the Prophet lived; and that ensign, we are told, should be set up on the mountains, and that, too, on a land shadowing with wings. When looking on the map of North and South America it has oftentimes suggested to my own mind the two wings of a great bird. No doubt the Prophet Isaiah saw this great western continent in vision, and recognized the resemblance to the wings of a bird in the general outline of the two branches of the continent. On such a land, on the mountains afar off from Palestine, an ensign was to be raised. But remember another thing in connection with this ensign—See how extensive the proclamation was to be—"All ye inhabitants of the world and dwellers on the earth, see ye when he lifts up an ensign on the mountains." It was to be a work that was to attract the attention of all people, unto the ends of the world.

"But," enquires one, "what do you call an ensign?" Webster gives the definition of an ensign or standard—"Something to which the people gather; a notice for the people to assemble." In other words it is the great standard of the Almighty—the great ensign that he is lifting up in the shape of his Church and kingdom, on the mountains in the latter days, with all the order and form of his ancient system of church government, with its inspired Apos-

tles and Prophets and with all the gifts, powers and blessings characterizing the Christian Church in ancient days. That is an ensign that should attract the people unto the very ends of the world.

With the establishment of this ensign God has not only restored the Gospel, but the keys of gathering the people together and building up Zion, and he has also restored other keys and blessings that were to characterize the great and last dispensation of the fullness of times. What are they? The same as predicted in the last chapter of the prophecy of Malachi. That Prophet, speaking of the great day of burning says, "Behold the day shall come that shall burn as an oven, and all the proud and they that do wickedly shall become as stubble, and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch." This is something that has never been fulfilled yet. But mark! Before the Lord burns all the proud and those who do wickedly, he has told us he would send Elijah the Prophet. He says, "Behold, I will send unto you Elijah the Prophet, he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the earth with a curse." Recollect, this is to be just before the day of burning, before the great and notable day of the Lord should come.

Elijah, the Prophet, then, must come from heaven—that same man who was translated in a chariot of fire, and who had such power while on the earth that he could fight, as it were, all the enemies of Israel that came against him; he could call down fire from heaven and consume the fifties as they came by companies to take him. That same man was to be sent in the last days, before the great and notable day of the Lord. What for? To restore a very important principle—a principle which will turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Has that Prophet been sent to the earth, according to the prediction? Yes. When did he come, and to whom did he come? He came to that despised young man, Joseph Smith. According to the testimony of Joseph Smith, the Prophet Elijah stood before him, in the presence of Oliver Cowdery, and gave them these keys. What is included in this turning of the hearts of the children to the fathers and the hearts of the fathers to the children? There is included in it a principle for the salvation of the fathers that are dead, as well as for the children who are living. You have heard, Latter-day Saints, for years and years, that God has given keys, by which the living in this Church might do, not only the works necessary for their own salvation, but also certain works necessary to the salvation of their ancestors as far back as they could obtain their genealogies. What can be done by us for our fathers who have lived and died during the last seventeen hundred years, without hearing the Gospel in its fullness and power? Hundreds and thousands, and millions of them were sincere and honest, and served the Lord the best they knew; but they lived in the midst of apostate Christendom, and never heard the Gospel preached by inspired men, neither had they the chance of having its ordinances administered to them by men having authority from God. Must they be shut out from the kingdom of God, and be deprived of the glory, joys and blessings of celestial life because

of this? No, God is an impartial being, and when he sent Elijah the Prophet to confer the keys I have referred to upon Joseph Smith, he intended that this people should work for the generations of the dead, as well as for the generations of the living; that these ordinances which pertain to men here in the flesh might be administered in their behalf by those of their kindred living in this day and generation. In this way the Latter-day Saints will be baptized and receive the various ordinances of the Gospel of the Son of God for their forefathers, as far as they can trace them; and when we have traced them as far back as we can possibly go, the Lord God has promised that he will reveal our ancestry back until it shall connect with the ancient priesthood, so that there will be no link wanting in the great chain of redemption.

Here then was a restoration in fulfillment of the prediction of Malachi, and for this reason Temples are being built. The Temple, of which the foundation is laid on this block, is intended for that purpose among others. It is not intended for the assembling of vast congregations of the Saints, but it is intended to be for the administration of sacred and holy ordinances. There will be a font for baptism, in its proper place, built according to the pattern that God shall give unto his servants. It is intended that, in these sacred and holy places, appointed, set apart and dedicated by the command of the Almighty, genealogies shall be revealed, and that the living shall officiate for the dead, that those who have not had the opportunity while in the flesh in past generations to obey the Gospel, might have their friends now living, officiate for them. This does not destroy their agency, for although they laid down their bodies and went to their graves in a day of darkness, and they are now mingled with the hosts of spirits in the eternal worlds, their agency still continues, and that agency gives them power to believe in Jesus Christ *there*, just as well as we can who are *here*. Those spirits on the other side of the veil can repent just the same as we, in the flesh, can repent. Faith in God and in his son Jesus Christ, and repentance are acts of the mind—mental operations—but when it comes to baptism for the remission of sins they cannot perform that, we act for them, that having been ordained to be performed in the flesh. They can receive the benefit of whatever is done for them here, and whatever the Lord God commands his people here in the flesh to do for them will be published to them there by those holding the everlasting Priesthood of the Son of God. If, when the Gospel is preached to them there, they will believe in the Lord Jesus Christ, they will receive the benefits of the ordinances performed on their behalf here, and they will be partakers, with their kindred, of all the blessings of the fullness of the Gospel of the Son of God; but if they will not do this they will be bound over in chains of darkness until the judgment of the great day, when they will be judged according to men in the flesh. We are here in the flesh, and the same Gospel that condemns the disobedient and the sinner here, will, by the same law, condemn those who are on the other side of the veil.

We have an account of baptism for the dead, as it was administered among the ancient Saints. Paul refers to it in his epistle to the Corinthians, to prove to them that the resurrection was a reality, "else," says he, "what shall they do who are baptized for the dead? If the

dead rise not at all, why then are they baptized for the dead?" It was a strong argument that Paul brought forward, and one that the Corinthians well understood. It was a practice among them to be baptized for their dead, and Paul, knowing that they understood this principle, uses an argument to show that the dead would have a resurrection, and that baptism or immersion in water, a being buried in and the coming forth out of the water, was a simile of the resurrection from the dead. The same doctrine is taught in one of Peter's epistles. About preaching to those who are dead, Peter says that "Jesus was put to death in the flesh, but quickened by the Spirit, by which also he went and preached to the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was preparing?" Indeed! Jesus himself go to the dead and preach to them? Yes. Go to the old ante-diluvian spirits, and preach to them? Yes, preach to spirits who had lain in prison over two thousand years, shut up and deprived of entering into the fulness of the kingdom of God because of their disobedience. Jesus went and preached to them. "What did he preach?" He did not preach eternal damnation, for that would have been no use. He did not go and say to them, "You ante-diluvian spirits, I have come here to torment you." He did not declare that "I have opened your prison doors to tell you there is no hope for you, your case is past recovery, you must be damned to everlasting despair." This was not his preaching. He went there to declare glad tidings. When he entered the prison of those ante-diluvians, Peter says he preached the Gospel. "For, for this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." Yes, the inhabitants of the spirit world—far more numerous than those in the flesh—must hear the glad tidings of the Gospel of the Son of God, that all may be judged by the same Gospel and the same law; and if they will receive it be blessed, exalted from their prison house, and brought into the presence of the Father and the Son, and inherit celestial glory.

This, therefore, is among the greatest of all the keys that God has revealed in the last dispensation—the saving of the generations of the dead, as well as the generations of the living, inasmuch as they will repent. Shall we stop here? Perhaps I have spoken sufficiently long. There are other principles, just as important in their nature, that must be restored in the latter-days, but I have not time to dwell upon them. I have reference now to the restoration of that eternal principle—the marriage covenant, which once was on the earth in the days of our first parents, the eternal union of husband and wife, according to the law of God, in the first pattern of marriage that is given to the children of men. That must also be restored, and everything in its time and in its season must be restored, in order that all things spoken of by the mouth of all the holy Prophets since the world began may be fulfilled. But we will leave this subject for some future time. There must, however, be a restoration of the eternal covenant of marriage, and also of that order of marriage which existed among the old Patriarchs, before the prophecies can be fulfilled, wherein seven women shall take hold of one man, saying, "we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our

reproach." That must be restored, or the prophecies of Isaiah never can be fulfilled. A great many other things might be named which must be restored in the dispensation of the fulness of times. It is a dispensation to restore all things, it is the dispensation of the spirit and power of Elias or Elijah, "to seal all things unto the end of all things" preparatory to the coming of our Lord and Savior Jesus Christ.

The wicked as well as the righteous will feel the power of these keys. The wicked as well as the righteous must be sealed to that end for which they have lived. The wicked, who have disobeyed the law of God, must be sealed over unto darkness, until they have been punished and beaten with many stripes, until the last resurrection, until the last trump shall sound. But the righteous, in the flesh and behind the veil, will come forth in the first resurrection, but prior to that great event they will co-operate in their labors for the consummation of the purposes of the Almighty so far as necessary to prepare the way for the second coming of the Lord Jesus Christ to reign here, personally, on the earth for the space of one thousand years. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 18, 1870.

(Reported by David W. Evans.)

SECOND COMING OF CHRIST—PREPARATORY WORK THERETO.

I will read a few passages of Scripture, which will be found in the 50th Psalm—

"The mighty God, *even* the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof.

"Out of Zion, the perfection of beauty, God hath shined.

"Our God shall come, and shall not keep silence—a fire shall devour before him, and it shall be very tempestuous round about him.

"He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."

This congregation, the members of which are generally speaking Bible believers, have no doubt in their minds but the ancient servants of God were inspired by the gift of the Holy Ghost to utter many things concerning the future, to deliver many predictions concerning events which should take place among mankind down to the latest generations. David, in a peculiar manner, was inspired, and composed his psalms by the spirit of prophecy; he foresaw, by that spirit that knows all things, some of the grand events of the future, pertaining to the inhabitants of this world, and the

purposes of God in relation to this creation. These passages which I have read have reference to some of these great events, a portion of which have already, in a measure, been fulfilled; but the greater portion remains yet to be accomplished. "The mighty God, even the Lord, hath spoken," has literally been fulfilled so far as this present generation is concerned. It has been fulfilled also in relation to past generations; but it is very evident from the meaning of the context, that the speaking of the Lord here referred to was a work of latter times when God should again speak to the inhabitants of the earth; when he should again call upon all people, far and near, "from the rising of the sun," as he expresses here, "to the going down thereof." To show more fully that this was a latter-day work, he speaks or predicts that the "Lord our God shall come and not keep silence." This had no reference to his first coming; for though he did then come and utter forth his doctrine and did not keep silence, yet you will see by reading a little further, that the Psalmist had reference to another coming of the Son of God, very different in its character from his first advent. "Our God shall come and shall not keep silence." Now mark, in an especial manner, the following sentence, and you will see that it has no reference to his first coming—"A fire shall devour before him, and it shall be very tempestuous round about him." This was not a characteristic of his first coming; there was nothing specially connected with that event that would excite the attention of mankind generally. He came in a very meek and humble manner; his birth and advent into this world were in the most humble position. Born, as it were, in a stable, laid down in a manger. Not born in king's palace —not born among the great and noble, but in a very obscure manner. He grew up from infancy to manhood engaged in the carpenter's business. Some thirty years of his life were spent at home with his reputed father, and with his mother Mary, dwelling comparatively in obscurity, occasionally breaking forth and arguing with the wise and the great. Nothing characterizing him as the Great Creator of this world, or as its Redeemer, only to those who were well acquainted with the predictions of the Prophets. But this last coming, or the coming here spoken of by the Psalmist, represents him as coming with power—"A fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above," says the next passage, "and to the earth from beneath." What object had he in view in calling upon the heavens above and upon the earth beneath? What end had he in view in again speaking and breaking the silence of ages, and in giving a revelation to the heavens and then to the earth? It was in order to bring about a preparatory work before the face of his coming the second time, when he should come in flaming fire. A preparation was needed, and this preparation is mentioned in part in the last verse which I read, which declares that he should call to the heavens from above and to the earth from beneath.

He gives us some insight into the nature of that call. His call to his servants was, "Gather ye my Saints together unto me, they that have made a covenant with me by sacrifice."

This seems, then, to be a work preparatory to the coming of the Lord in flaming fire. The nature of the fire that will be exhibited at his

second coming in the clouds of heaven will be such that it will consume the wicked and ungodly, and those who repent not and who do not sanctify themselves before the Lord. Our God in that day will be a consuming fire; the intensity of this fire will be so great that the very hills, the Psalmist David informs us in another place, "will melt like wax before his presence." The Prophet Isaiah, in speaking of the fire or heat that would accompany the second advent of the Son of God, declares that the mountains shall flow down at his presence. The elements that now constitute these rugged mountains which we see here on this continent and in all parts of the earth where we travel will melt with fervent heat, and will flow down before the presence of the Lord. The brightness of this fire will be greater than that of the sun in its glory. I mean our temporal, literal sun, from which we receive light and heat, as you will find recorded in the last verse of the 24th chapter of Isaiah, which says that "when the Lord of Hosts shall come to reign in Mount Zion and in Jerusalem, and before his ancients gloriously, the sun shall hide his face in shame and the moon shall be confounded." With all the brightness of that luminary which lights this creation it will hide its face in shame; and the bright luminaries of heaven will be confounded as it were, so great will be the glory of his presence—a fire devouring before him, and all nature feeling the power of the Almighty, which will be exerted on that grand occasion.

Will the wicked be able to endure this intense heat and not be consumed? I now have reference to their physical tabernacles, their temporal bodies. Hear what prophecy has declared in relation to this. Read the last chapter contained in the Old Testament; that will answer the question.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

Notice, now, how completely it will sweep the proud and those who do wickedly from the face of this creation. The fire that proceeds forth from the presence of God at his second coming shall burn as an oven, and shall not only affect the mountains and the elements so as to melt them, but it will also consume the proud and them that do wickedly from the face of the globe. What effect will this intense heat have upon the righteous? No more than the heated furnace of Nebuchadnezzar had upon the Hebrews who were cast therein; and though it was heated seven times hotter than it was wont to be heated and slew those who cast their fellows into it, yet they who were thrown into it received no harm, not even the smell of fire on their garments. They were protected by a miracle, and the fire that slew their enemies was their preservation. So likewise when the Son of God shall burn up the wicked and consume their bodies to ashes, both root and branch, leaving no remnants of them among all people, nations and tongues, the righteous will be prepared to enter into the midst of this flaming fire without receiving any harm; indeed they will be caught up into the very presence of God, and they will be surrounded with a pillar of fire as Moses was when he came down from Mount Sinai, only to a far greater extent; but it will have no power over them, in fact it will be their protection and salvation, their glory, happiness and joy.

To prepare the people for that great day it is necessary that the Saints should be gathered together, as predicted in the 5th verse, when he should give this great and grand revelation in the last days, when the mighty God, even the Lord, shall speak. He will call to the heavens to assist in the great latter-day work; and all the angels and the heavenly host, who do his bidding, will go forth as swift messengers to execute his decrees and fulfil his purposes in bringing about this grand gathering of his elect from the four quarters of the earth. Who will they be? Those who have made a covenant with him by sacrifice. What kind of a sacrifice? The sacrifice of every earthly thing required, their native countries, their fathers and mothers, for in many instances those who obey the Gospel are compelled to sever the nearest earthly ties—parents from their children, children from their parents and kindred from their kin, in order that they may come forth and be gathered into one grand body preparatory to the coming of the Son of God in flaming fire.

There are many people who have believed that the coming of our Lord was near at hand. We might refer to many persons by name who have even set times for his coming—certain particular days, months and years in which the Lord would be revealed from heaven. But they have entirely overlooked the prophecies of the great preparatory work for his coming. If they had read closely, and instead of studying for dates had carefully looked for the great purposes to be fulfilled before he comes they would have known that their predictions were false. There is to be a grand gathering of all his people from the four quarters of the earth into one body, one family as it were; one people consolidated in one region of country, before he shall come.

Let me refer to this great gathering of the Saints from every land and nation; we find it predicted in various portions of the prophetic writings. I will first refer you to the prediction recorded, if I recollect aright, in the 43d chapter of Isaiah. There is a prediction that before the great day of rest the Lord will again speak and will say to the north give up, to the south keep not back! Bring my sons from afar and my daughters from the ends of the earth—the same thing that David has reference to.

This is not a work to be accomplished by the wisdom of man or by a combination of the wisest men that are uninspired, among the nations; but the *Lord* is to speak, and will say to the north give up. A new revelation is to be given: he will say to the south keep not back, and he will command that his sons and his daughters be brought from the ends of the earth.

Has any such thing happened in our days? Has the mighty God, even the Lord, spoken in our days? Yes, and connected with this proclamation we are informed that the elect of God are to be gathered from the four winds of heaven; and we have been called upon to perform this work. How much have we accomplished during the forty years that have intervened since the Lord spoke? In the year 1827, '28, '29 and '30 the Lord spoke and gave many revelations, among which was this record called the Book of Mormon, unfolding to us not only the everlasting Gospel in all its plainness, simplicity and ancient purity, as it was taught to the inhabitants of this continent eighteen hundred years ago; but also many sacred predictions relating to the great work which God would accomplish when

he should bring this record forth in the latter days. This book was translated by a mighty Prophet who was inspired of God for the purpose; and since it came forth—in the short space of forty years—it has been published in many of the languages of the earth. It has gone forth in the German, Italian, French, Welsh and Scandinavian languages, and also in the tongue spoken by the Sandwich Islanders; and it has been proclaimed, as it were, on the house-tops, in the streets and highways, upon the hills and mountains and in all public places, so far as the Missionaries and Elders of this Church could find access and liberty to proclaim it; and wherever the people have repented and turned from their sins and have desired to receive the everlasting Gospel, they have continued to gather together in one. This gathering has been going on for nearly forty years, until the effects can now be seen in this Territory, by any person who will travel through it, in the towns and cities which have been built, the settlements which have been formed, the meeting-houses and school-houses and public halls that have been erected; and in the fencing of farms, and the opening of water canals and ditches for irrigating the soil. I say those who will travel through this Territory may see some of the effects of the gathering out of the Saints who have made a covenant with the Lord by sacrifice. If we had gathered together into a country that was well timbered, where we could go out and get a load of fence poles or firewood before breakfast; if we had settled in a country that was not, comparatively a desert, and that was blessed with the rains of heaven, we could no doubt have accomplished far more than we now see. But the Lord purposely led us into this desert to fulfil prophecy. A great many people, perhaps, reflect upon and wonder at our coming into a sterile, barren district of country, inhabited by hostile savages, and which, to all natural appearance, would not sustain a farming or agricultural population. But the Lord brought us into a country of this description in order that he might fulfil prophecies that must come to pass before "our God shall come in flaming fire."

In proof of this let me refer you to the nature of the country, the redemption of the desert and so forth, that is to take place before the Lord comes. I will refer you now to some of the sayings of the Prophet Isaiah. In the last two verses of his 34th chapter he says:

"Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them.

"And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein."

In the 35th chapter, first and second verses, you will find these words:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

Notice now that the Lord, by his Spirit, is to have a great gathering in the latter days of his people, and we are advised to seek out of the book of the Lord and learn of this gathering, and how his Saints should inhabit the land. It should be divided unto them by lot, the same as many people received their inheritances when they came into this desert. They cast lots, and drew their lots and inheritances. "And the wilderness and the solitary places shall be glad for them." If you can find a country that answers better

the description here given anywhere in the four quarters of the earth, I should like to know it. When we came here, the country to all natural appearance was so barren that it seemed impossible to locate a people upon it. But you see what we have accomplished. Not by our own wisdom nor by our own strength, but by being gathered by the voice of the Lord and by his commandment, and being guided and directed by the spirit of inspiration.

After we are gathered, the desert is to rejoice and blossom as the rose. How often I have thought of this in the spring time, when all of this city, covering some four, or perhaps five square miles with orchards and gardens, is in bloom! Then is the time to realize how literally this prophecy has been fulfilled. Every one knows that fruitful as it now is, when we came here it was called a desert. If you do not believe me, go to the old maps, and you will find this section of the country laid down as "The Great American Desert." That is the name that was given to it then. People, when banded together in a numerous company, and well armed, would hardly venture to pass through this desert country, it was so unpropitious and forbidding, the rains of heaven never having been, apparently, shed forth upon it. When we came we could dig down some eighteen inches or two feet, and in other places there was no moisture at all, and it looked as though there never had been any rain here. But "the wilderness and the solitary place shall be made glad for them, and the desert shall blossom abundantly, even with joy and singing."

"But," says one, "perhaps this had reference to some other period, and not to the preparatory work for the coming of the Lord." Let us read a few verses further in this 35th chapter of Isaiah's prophecies. The third and fourth verses read:

"Strengthen ye the weak hands, and confirm the feeble knees.

"Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you."

Now notice, this is not the first coming. He did not come with vengeance then; he came to be spit upon, to be meek and lowly, to be ridiculed by the mob if they felt disposed, and finally to be lifted up upon the cross and crucified for the sins of the world. But the people who are to be gathered together, and for whom the desert is to rejoice, are called upon not to fear—"Don't be faint-hearted, don't be discouraged." Says the Prophet, "Be strong, fear not, for behold your God will come with vengeance; he will come with a recompence and he will save you," that is, you who are in the desert. Then there will be splendid miracles wrought again, as in ancient days. Then the eyes of the blind are to be opened, and the ears of the deaf shall be unstopped; then "shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert."

Latter-day Saints, and what I ask of you I might ask of the whole people of the Territory, have you seen a fulfilment of this saying of the Prophet Isaiah since you have been located here in the desert? Has there been any such things as springs breaking out in the wilderness and rivulets of water in the desert? Yes, not in one or two isolated instances, but in almost every settlement throughout this Territory. Many places in which, in early days, there was not water enough for a settlement of twenty individuals, now support their hundreds. In what way? By the great increase of water. How

was Salt Lake when we first came here? We, that is, a few of the Pioneers, went over in July 1847, to the banks of Salt Lake, to what is called the Black Rock. Some of us went in bathing, and we could walk out to Black Rock, and look down on the water on each side. But how is it now? The waters are some ten feet above that land that we trod upon then. What is the matter? Ought not the waters of the Lake to have decreased, seeing that the waters of the various streams that, before our arrival, emptied their contents into it, are turned broadcast over thousands and tens of thousands of acres of land? Certainly one would think so, for when all this water is turned on the land it evaporates instead of going to increase the volume of the Great Salt Lake; but instead of diminishing, the waters of the Lake have risen some ten or twelve feet above the surface as it existed in 1847, when I first saw it. Hence streams have broken out in the desert, and waters in the wilderness, as it is prophecied, not only in this chapter, but also in various portions of the Psalms.

When speaking of the great day of the coming of the Lord, how often do Isaiah and David speak of the desert, and the waters, rivers and springs that should break out to water the barren, thirsty land! "The parched ground shall become a pool, and the thirsty land springs of water."

We might go on and speak about the highway that the Lord would have there, that has also been thrown up since we came here. It is even called a highway by the world, that know nothing of these prophecies. I believe I will say, as I pass along, something about the highway, for the same Prophet that predicts about this alteration in the desert, also says there shall be a highway there. Let me refer to another prophecy about this highway, by the same Prophet. It reads thus: "And the Lord shall proclaim to the ends of the world, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him and his work before him." But in the sentence preceding this the Prophet says: "Cast up, cast up a highway, gather out the stones, prepare ye the way of the people, lift up a standard for the people." Then come in the words I have quoted. How was the great highway that crosses this continent constructed? You ought to know, for you were the ones who constructed it through these mountains; you were the ones who built some four hundred miles of this railroad, you therefore know how it was done. Did you gather out the stones? Did you prepare the level places for this great highway that the Prophet had predicted? Did you cast it up where there were hollows? Did you fill up the hollows and gather out the stones in order to make it level and convenient? O, yes. Did you make any tunnels and gateways? I don't suppose that the ancient Prophet knew what a tunnel was, hence he says, "go through, go through the gates, cast up, cast up a highway." No doubt he saw in vision how the railroad looked, saw the carriages driving along with almost lightning speed, darting into the mountains on one side, and by and by saw them coming out on the other side; and he did not know how to represent it any better than to speak of it as a gate—"go through, go through the gates," &c. "Prepare ye the way of the people, cast up, cast up a highway, and lift up a standard for the people;" and then come in those notable words, showing that it was a highway to be cast up before the coming of the Son of God. "The

Lord has proclaimed to the ends of the world, say ye to the daughters of Zion, behold thy salvation cometh, behold his reward is with him and his work before him."

Don't you see from these passages that this is a latter-day work? That there is a proclamation connected with the casting up of this highway? And that it is a proclamation which has reference to every nation, kindred, tongue and people? God was to speak, deliver a message, send forth his servants as missionaries; they were to publish that message to the ends of the world, and to declare to all people that the Lord was to come, "behold thy salvation cometh, and his reward is with him, and his work is before him." The Prophet further says "They shall call them," for whom this highway was built that their way might be prepared, and for whom a standard should be raised, "the redeemed of the Lord, a holy people; they shall be called, sought out, a city not forsaken," Oh, how different from old Jerusalem, a city that has been forsaken! It is almost two thousand years since the Lord forsook it, and the Jews have been forsaken, and scattered among all people.

But when the Lord lifts up this highway, gathers out the stones, sends forth his proclamation and gathers out his Saints who have made a covenant by sacrifice, they will build a city, one that shall be sought out. Old Jerusalem was not sought out; it was built before the Jews went to inhabit it. It was one of the early cities of the ancient nations of Canaan. But this latter-day city, that is called Zion, is to be sought out, and the people that were to search it out were to be a very good people. "They shall call them the Redeemed of the Lord; they shall be called, sought out, a city not forsaken."

Now, with all the difficulties we have encountered here, and with all the imaginations of our enemies in regard to us, I humbly trust and hope that the time has come for this prophecy to be literally fulfilled; when this city of the Lord, which is built up according to this prophecy will not be forsaken. I hope that the Lord our God will protect his people and guarantee to them the rights already guaranteed by the Constitution of our Country to every religious denomination in the land.

There are some other prophecies about the gathering of the Saints. I think I will read one that has reference to our coming to this place. You will find it in the 107th Psalm, and it is very applicable to the journey which we performed when we came here.

"O give thanks unto the Lord, for *He is* good: for His mercy *endureth* for ever.

"Let the redeemed of the Lord say *so*, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

"They wandered in the wilderness in a solitary way; they found no city to dwell in.

"Hungry and thirsty their soul fainted in them.

"Then they cried unto the Lord in their trouble, *and* He delivered them out of their distresses.

"And he led them forth by the right way, that they might go to a city of habitation.

"Oh that *men* would praise the Lord for His goodness, and *for* His wonderful works to the children of men."

This has been fulfilled since the day that David uttered it. "Let the redeemed of the Lord say so!" What redeemed of the Lord? Not those who were gathered out of the land of Egypt before the days of David, but those who are gathered out of all lands, says the Prophet, "from the East and from the West,

and from the North and from the South." From the four points of the compass, from every nation and every clime. "Let them praise the Lord and give thanks to his holy name, because of his mercy and his goodness to them." They were not to find it at first all to their satisfaction; their journey was to be in a solitary way; they were to find no city to dwell in. I can bear testimony to this, for I was among the pioneers, and when we came here we didn't find any great city, with houses already built to go into. We had to live in our wagons, and had to build a little fort to defend ourselves against the half-naked Indians. And thus we located in the midst of a dried-up and thirsty land—a desert; and here in this region, where the solitude was so great that it was only broken by the yells of savages and the howling of wild beasts, we had to go to work to prepare a city for habitation. We had some afflictions—hunger and thirst; "and their souls fainted within them," says David, "but they cried unto the Lord in their afflictions, and he had mercy upon them and delivered them out of their distresses."

In the 31st and 32d verses the Psalmist says—

"Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!"
"Let them exalt him also in the congregation of the people, and praise him in the assembly of the Elders."

Why should they be so glad to praise him? He tells us in the next verses—

"He turneth rivers into a wilderness, and the water springs into dry ground."
"A fruitful land into barrenness, for the wickedness of them that dwell therein."

This has reference to what will take place in the fruitful lands of the Gentiles by and by; but he is going to reverse this so far as his people in the desert are concerned, for he turns the wilderness into standing water, and the dry ground into water springs; and "there he makes the hungry to dwell that they may prepare a city for habitations." Just as you did, brethren and sisters. "And sow the fields and plant vineyards, which may yield fruits of increase. He blesseth them also so that they are multiplied greatly, and suffereth not their cattle to decrease."

Has this been fulfilled? I have been away a great many years, and I do not know so much about it as some of these old farmers; but I think if we will traverse this Territory, we will find that our cattle have not decreased since we came here.

There is another prophecy in this Psalm to which I will call your attention, connected with this people that was to be gathered out from all lands into a wilderness and solitary place. The Prophet says—"Yet setteth he the poor on high from affliction and maketh him families like a flock." Now, is that true? I would ask some of my brethren here, as I have been gone so much, Is there any man here who has families like a flock? If you have, you are fulfilling this prophecy of the Psalmist. I think I heard of and saw in my travels in the Territory quite a number of such men, quite poor men, just such men as David refers to. What wonderful things take place in the last days, in order to fulfil prophecy! "The righteous shall see it and rejoice, and all iniquity shall stop her mouth." This latter clause has yet to be fulfilled, it has not yet come to pass. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, BRIGHAM CITY, JUNE 9, 1872.

(Reported by David W. Evans.)

CONTINUED TEACHING NECESSARY—IGNORANCE OF PROFESSORS OF MODERN CHRISTIANITY—PRAYER, ETC.

If I can speak so as to be heard, I will talk to the brethren and sisters a few minutes. It requires stillness and close attention to hear those who speak in this bowery. A great deal has been said with regard to the salvation of the human family. I might say that more should be done, then we could talk less. Of necessity, through the weakness of human nature, a great deal has to be said; but if the people could understand the principles of life and salvation, and would act accordingly, it would require a great deal less talking. Words are wind, they go into the ear and are forgotten; still there is a certain portion that will be retained by a few, and they will be profited thereby. The work in which we are engaged is not magnified in the least by talking about it; it is only in the weak capacity of man that these principles become exalted through the hearing of the ear. The principles we preach are the gospel of life and salvation; and we have entered into covenant with God to observe the rules, ordinances and laws pertaining to this life and salvation. The question arises, Do we perform this labor, in keeping the sayings of the Lord as strictly as we should? No, we do not.

Suppose that we name a few of the rules and regulations by which we are to live. If I attempt to classify them, perhaps I shall get them imperfectly in the science of the law of God. But first, to me, after hearing and believing that there is such a character as the Savior of mankind, who has acted his part well and performed his duty in purchasing redemption for the human family, and is now pleading for his brethren, I at once inquired what he requires of me. This is the inquiry of my reflections, and I learn that faith is the starting point. If I believe sincerely and honestly, I must obey, and the next step in the plan of salvation, as laid down by Jesus and his disciples, is for me to be baptized for the remission of my sins. To the Christian world, to the heathen world and the infidel world, we can say that all things are spiritual, all things are temporal, all things are natural; all things are natural, all things are temporal, all things are spiritual; and there is not that being on the earth, and never was, that I have any knowledge of, that can divide them. But in the act, and in the performance of the duty of those who believe in this plan of salvation, we can define our faith in our secret closet by exercising faith in the name of Jesus, and seeking unto the Father secretly in our hearts. Here we find a difference and a distinc-

tion between this and the actual performance of rising up from my seat, going down into the water and being baptized for the remission of my sins. Still the work is the same, consequently it is spiritual, it is temporal, it is natural; it is natural, it is temporal, it is spiritual.

Well, now, this is the work that we have before us; not that I am going to have time to preach on these points, or delineate them to any length; but these are the facts. If we believe, we obey, we are baptized for the remission of our sins, which is the commencement of the labor, the outward performance and manifestation of obedience to God, through faith in the name of his son Jesus Christ. Then comes the blessing by the imposition of hands upon the head of the individual who has received baptism for the remission of sins, and he receives the Holy Ghost. This is the blessing and the consolation of believing in the truth; and this stimulates the individual to still exercise faith and to continue in obedience to the commandments of the Lord, to pray always, without ceasing, and in everything to give thanks; his heart uplifted to God, day by day, from morning until evening, and from evening until morning, for the blessings of heaven to be with him, for his feet to be guided in the path of rectitude, and that he may be preserved from speaking, thinking, and doing in anywise, that which is wrong. This is simple and plain, and can be understood by all classes of the children of men who are endowed with the common sense and ability that are given to man.

The duty of the Latter-day Saints is to pray without ceasing, and in everything to give thanks, to acknowledge the hand of the Lord in all things, and to be subject to his requirements. We, as Latter-day Saints, can say that our duty is laid before us. We can read it, not only in the faith and feelings of the individuals of the community; but it is actually printed, it lies upon the pages of our history, and we can read at our pleasure. We meet together for the express purpose of having somebody or other tell us that which we know and have known all the time. We have read it over and over; we have thought of it and meditated upon it, yet we meet together and hear our brethren speak to force these things into the affections of the people; and if we can persuade them to hearken to every requirement of heaven, then we are not under the necessity of talking so much. We are freed from this task and toil.

What is our duty? To pray. Pray always? Yes. To pray in our families? Yes. Let no man be in a hurry, but what he can get up in a morning and pray with his family before he permits himself to partake of refreshment. Let every man and every woman call upon the name of the Lord, and that too, from a pure heart, while they are at work as well as in their closet; while they are in public as well as while they are in private, asking the Father in the name of Jesus, to bless them, and to preserve and guide in, and to teach them, the way of life and salvation, and to enable them so to live that they will obtain this eternal salvation that we are after.

Now, besides being our duty to pray, it is our duty to live in peace one with another. It is also our duty to love the Gospel and the spirit of the Gospel, so that we can become one in the Lord, not out of him, that our faith, our affections for the truth, the kingdom of heaven, our acts, all our labor will be concentrated in the salvation of the children

of men, and the establishment of the kingdom of God on the earth. This is co-operation on a very large scale. This is the work of redemption that is entered into by the Latter-day Saints. Unitedly we perform these duties, we stand, we endure, we increase and multiply, we strengthen and spread abroad, and shall continue so to do until the kingdoms of this world are the kingdoms of our God and his Christ.

We can read that these are our duties in the Bible, Book of Mormon, Book of Doctrine and Covenants, and many other sayings that we have from the Elders, which are just as true as any in these three books; and all combined are a way-mark pointing us to life and salvation, and we can read for ourselves.

We might say, if one man has a difficulty with another, let him, in the first place, go to him privately and talk with him, and see if he will be reconciled, or take another, and so on. We can say of a truth, that if there be hard feelings in the midst of the Saints, they should be eradicated from our bosoms by taking the proper course to enjoy the Spirit of the Lord instead of the spirit of animosity and strife. All these things you can define and enlarge upon at your leisure. It is our duty to observe our sacraments, to observe our fast-days and offerings; it is our duty to observe our tithings and to pay them. There is a great deal said by our enemies with regard to the members of this Church paying tithing. We are as free from taxation as any other church on the earth, right or wrong, true or untrue, and we pay as little as any other people, and if my tithing is required let it be paid. That is the way to get rich. We have entered upon a great system of co-operation for the building up of the kingdom of God, and, when it is built up, it is ours, we own it. If we are Saints of God, and sanctify ourselves through his Gospel, then we shall be worthy to possess all things. The kingdoms of this world will be ours, all will be ours, the heavens and the earth, and the fulness thereof will be ours, and we are the Lord's, we are his servants, and we possess all things in common with him. That word "all," perhaps, conveys too much to the minds of some; but that is no matter. With regard to the Latter-day Saints, in the performance of their duties, we could tell them what to do to be saved. The path is as clear and plain as this highway is here for the travel of teams and the people. But when we inquire about the character of our Father, there are some things connected therewith that men do not understand, neither should they understand them. It is not in accordance with the mind and will of him we worship as our God, that the inhabitants of the earth, in their weak and wicked capacity, and in ignorance, should understand them. It was mentioned here yesterday, and is frequently mentioned by myself and others, that those who profess Christianity are in the dark, and why? They mystify everything; they read the Bible as a sealed book, and they believe it when it is closed and laid upon the shelf. They do not know how to read it any other way, they do not know how to believe it any other way, and it is right and reasonable that they should not; but as for detailing the reasons why this is so, we have not time. Suffice it to say, all things are done in the wisdom of him who knows all things. It is not right, I will say, for people to know the truth and live in disobedience to it; it is not right for them to understand the ways and providences of God as they are dealt

out to the people on the earth, when they live and are determined to live in violation of every commandment and law of God; and because they do so live, ignorance covers them as with a mantle, shuts out the light of truth from them, and keeps them in darkness; and if the light were to shine upon them, as it does now and as it did in the days of the Apostles, would they receive it? No, they would not. Light has come into the world, but the wicked choose darkness rather than light? Why? It was told in days of old that their deeds were evil. That is the fact to-day—"they choose darkness rather than light, because their deeds are evil," and their hearts are fully set in them to do evil; and here I might venture to say to all the inhabitants of the earth, high and low, rich and poor, to the king upon his throne and to the beggar in the street, if they had the truth and loved it they would rejoice in it. But they will not receive it. Is not this lamentable? It is; but we can not help it. We can declare the truth to the people, but we can not force them to receive it. If the inhabitants of the earth were honest, they would receive the truth; and there is not a man or woman now living on the earth, or ever did live on it, who would speak, write, think or act against the Gospel of life and salvation as they do, were they not in darkness; but they are kept in ignorance through their own wickedness and unbelief, and they nourish and cherish the spirit of evil, and that prompts them to reject the words of life. We can say this to all the human family; but to the Latter-day Saints, you believe, now obey; and if we obey, all will be right, and we shall gain the salvation that we are after.

I am happy, brethren, for the privilege of being in your midst. I frequently shake hands with my brethren and sisters, and they rejoice, they congratulate me on my freedom. I have been free. I do not feel, and have not felt, that I was bound in the least. The question can be asked, Were you not a prisoner for some five months through the indiscreet, unmanly, inhuman, disloyal and rebellious decision and doings of our officials? It seemed so; it had the appearance that I was confined, and had not my liberty, through the ill-treatment, mistaken ideas, selfishness and prejudice of the ungodly. But I did not feel that I was in prison, or that I was confined. I will say to the Latter-day Saints, my heart has rejoiced for the privilege of resting. I have rejoiced for the privilege, as it was observed here, by Elder Hyde, yesterday, of entering into my closet, that is, I entered into my closet just as he did into his. He kept himself where he had a mind to, and I did the same. He entered his closet, and I into mine, or into my house, and there I abode, and continued to abide, for a time, and was thankful for the privilege. Now I have the privilege of going here and there without having anyone to accompany me only those I invite. I was very happy for the privilege of being quiet, still and retired in my own house last winter. My companion, not my sleeping companion, but my companion in tribulation and confinement, for the gentleman who was with me, I really think was, in his feelings, confined more than I, a great deal, and felt so, would urge me to ride, or to go to this party or that, or to the theater. I kindly declined and thanked him for his kindness in offering to accompany me; and I would say, "You go and enjoy yourself, and I will stay here," and I got him to go occasionally.

I say this with regard to myself,

that you may know my own feelings. But I can say still more—the Lord Almighty has guided and directed the ship of state in our behalf and for the deliverance and protection of the innocent and the honest. Victory has perched on Zion's banner. We have obtained that that we could not have obtained had it not been for the persecuting spirit that has followed on the heels of the Latter-day Saints within the two years that are past. How could we, without this very conduct of our enemies, have ever approached the highest tribunal in this government to have it give its decision with regard to right and wrong, law, legality, that that is equitable and according to the spirit of our government, and that which is contrary thereto? How could we have approached that body? How could we have had our cause before it, had it not been for the acts of our enemies, with which they designed to bring us to death? for there is no question that, in their own feelings, the knot was tied around the neck of your humble servant, and he hung dangling in the air. But God designed this for good, for the deliverance of the humble and the meek. What have we to say? We acknowledge his hand in these things as well as everything else, and say, God be praised!

I will not occupy more time, I want others to talk. I will close by saying a few things to you with regard to your duties. Attend to your meetings, attend to your prayers; attend to your daily labor. Be honest and upright with one another; be punctual, keep your word, preserve yourselves inviolate in all things. Be chaste, preserve your faith before God, do not demoralize or prostitute yourselves, and all will be right. I can say that when a man comes along and turns his cattle into his neighbor's field without liberty, he prostitutes his own feelings—his virtue, truthfulness, honesty and uprightness before God and angels. If we will preserve ourselves in purity, in the integrity of our hearts, it will be well with us.

We have quite a number of the people present from the settlements of this county generally, and from Cache Valley. I see you have a little railroad here, and the people are building it. I am thankful to see this enterprise. Go ahead, brethren, build this road and own it, and do what you please with it. It will be a fine piece of improvement; it will open up this northern country, and give you facilities that you could not otherwise enjoy here. How beautiful that is! How comfortable, yes, that is the word—how comfortable and easy it is for me to get into a coach, or a good carriage, and run over this railroad, from Salt Lake City to this place in less than three hours, as we did yesterday morning. In less than three hours from the time we left the depot of the Utah Central in Salt Lake City, we were in this bowery; and, this evening, we expect, in less than three hours from the time we leave this bowery, to be in Salt Lake City—a distance of over sixty miles. It is very comfortable, very consoling! And if we can see these things as they are, they open up a field for the contemplation of the wise to improve upon, that we may shape our lives for the benefit of ourselves and the human family and to promote truth and righteousness upon the earth.

God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, FEBRUARY 4, 1872.

(Reported by David W. Evans.)

THE SETTING UP OF GOD'S KINGDOM IN THESE LATTER DAYS.

I will call the attention of this congregation to a portion of prophecy which will be found in the 44th and 45th verses of the 2nd chapter of the book of Daniel:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

I have often, in my remarks in former times, addressed the Latter-day Saints upon these passages; but as there are some strangers in our midst who have not, perhaps, heard our views in regard to setting up the kingdom of God in the latter times, it may not be amiss for us to set forth before them the views of the Latter-day Saints in regard to this prediction. We have, during the last six thousand years, or nearly so, had a very great variety of human governments established on the earth. Governments began to be established in the days of our first parents. As they lived to be very aged—or almost a thousand years before they were taken from the earth, they saw their children multiplying around them in vast numbers, and governments began to be established. Among those governments, however, was maintained also the government of God—a patriarchal government, that continued with the righteous from the days of Adam down till the days of Enoch, and for a short period after his days. This government was patriarchal in its nature, or, in other words, directed and dictated by the Creator of man — the great Lawgiver. He directed and counseled his servants, and they obeyed his counsels. In other words, a divine government existed on the earth in those ancient times; but at length, about the period of the death of Adam, or a little after, human governments rooted out of the earth the government of God, mankind apostatized from the great principles which were revealed from heaven, and all flesh corrupted its way in the sight of God to that degree, that the just anger of their Creator was kindled against them, and he decreed that they should be swept off from the face of the earth by a flood of waters. Again, after this great destruction, a divine government was organized on the earth, Noah being the great Patriarch, Revelator, and Prophet, to whom was given laws and institutions for the government of his poste-

rity. This order, however, continued only for a short period of time, and human governments again prevailed. The Lord sought, from time to time, in the midst of these human governments, to select a people who would give heed to his law and be governed by him as the Being who had the right to govern; inasmuch as he had created the earth and the inhabitants thereof, he had the right to give laws and institutions for the government of man. But few, indeed, there were that gave heed to these divine institutions. The Lord, at length, called out a people from Egypt, and took upon himself the power, and gave revelation to them in a very conspicuous and wonderful manner. He came down in the sight of some twenty-five hundred thousand people, and gave them laws; they heard those laws proclaimed from Mount Sinai. Male and female, old and young, throughout all the hosts of Israel, had the opportunity of learning something in regard to the laws of heaven. However, they quickly corrupted themselves in the sight of God, and while Moses yet tarried in the mount, not being satisfied with the laws which God had revealed, and which he intended to give unto them, they devised institutions of their own. They gathered together their jewels, their gold and their silver, and so forth, and began to make gods of their own for the people to worship, among which we have an account of two calves that were made by Aaron, while Moses was yet in the mount talking with the Lord and receiving oracles and laws for the government of that people. Having received these laws, written upon tables of stone, Moses departed out of the mount, by the command of God, to go down and visit the people. The Lord had told Moses that they had corrupted themselves, and he went down, being filled with the justice of the Almighty, or, as it is written, his anger was kindled against the people, which I interpret as a spirit of justice. He found that they had made gods and bowed down before them, and said—"These be the gods, oh Israel, that brought thee up out of the land of Egypt." However, a revolution was performed in the midst of the people, and Moses succeeded in bringing most of the people to their senses again, that they were willing to receive the divine law. Their sin however was so great, that the first law which the Lord intended to bestow upon them, namely, the law of the Gospel, was withheld.

Now here is something, perhaps, that may be a little new to strangers, to hear the Latter-day Saints say that the Gospel of the Son of God was withheld from the people of Israel. But in proof of my assertion, I will refer you to Paul's declaration to the Hebrews, wherein he says—"The Gospel was preached unto them in the wilderness as well as unto us; but the word preached did not profit them, not being mixed with faith in them that heard it." From this we learn that the children of Israel, at first, were not placed under the law of carnal commandments. They were not placed under the law which exacts an eye for an eye, a tooth for a tooth, and if a man smite thee on the cheek, turn and resist the evil. This was not the first law that was given to Israel. The law of the Gospel, the same Gospel that was taught in the days of Christ, was given to them first, with this one exception—the children of Israel were required to look forward to the coming of their Messiah, and to the atonement that he should make upon the cross, that they, by faith in the future atonement that was to be made,

might be partakers of the blessings of the Gospel. But having hardened their hearts against Moses and against God, the Lord determined to take away this higher law from the midst of the children of Israel, and give them a law which is termed by the Apostles the law of carnal commandments—a law by which they should not live. They could have lived by the law of the Gospel; they could have entered into the Lord's rest by that law, even into the fulness of his glory; but having transgressed the higher law, God gave them an inferior law adapted to their carnal capacity. This law is mentioned in the 20th chapter of Ezekiel, in these words—"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Why is it that the Lord gave to Israel statutes, and judgments, and laws that were not good? Because they were incapable of receiving anything greater or higher. He gave them this law as a schoolmaster, to school them and bring them to the higher law, namely, the law of Christ, and they continued under this law, under this condemnation for a long time, and the Lord swore in his wrath that they should not enter into his rest in consequence of having broken the higher law.

Moses again went up into Mount Sinai, and was gone a second time forty days and forty nights, without eating and drinking, and received this law, this carnal law that is generally denominated the law of Moses, upon second tables of stone, the first covenant having been dashed to pieces, or in other words the first law, the higher law of the Gospel contained on the first tables, was destroyed and the covenant broken, and a new law was introduced. Incorporated on the second tables of stone were the Ten Commandments, which pertain to the Gospel, which were also on the first tables. In addition to these Ten Commandments which pertain to the Gospel, were many of those carnal laws that I have been speaking of. By this second code of laws it was impossible for Israel to enter into the fulness of celestial glory, in other words, they could not be redeemed and brought into the presence of the Father and the Son; they could not enter into the fulness of that rest that was intended to be given to such only as obeyed the higher law of the Gospel.

After the days of Moses the children of Israel, from time to time, corrupted themselves before the Most High; they would not abide even in the lower law; but there were a few individuals in the various generations of Israel, such as Prophets, Schools of Prophets, &c., which received the higher law, and obtained the higher priesthood, and were blessed of the Lord, and had the privilege of entering into his rest, being filled with the spirit of prophecy and revelation, having the power not only to prophecy and to obtain revelation, but to come up by virtue of the higher law, into near communion with the Father and the Son, having the privilege to behold, by vision, the face of the Lord.

About six hundred years before Christ the children of Israel, or rather the house of Judah, that was still left remaining in the land of Palestine, had again so far apostatized from the Lord their God, that the Lord threatened, by the mouth of the Prophets, that he would destroy that great city Jerusalem, and that the people should be led away captive into great Babylon. We find this was fulfilled. But eleven years previous to this great captivity, the Lord led one of the Prophets, whose name was Lehi and his sons,

and one or two other families from the land of Jerusalem to this American continent. That was about six hundred years before Christ; of these families the American Indians are the descendants. But we will leave this branch of Israel on the American continent and return again to the house of Judah. While they were in captivity in Babylon the Lord raised up Daniel, the Prophet, from whose words I have taken my text. Daniel had the great privilege given unto him of knowing concerning the rise and fall of kingdoms and empires, of beholding the kingdoms of the earth, from his day, down until that universal kingdom of God should be established on the earth never more to be destroyed.

First, Nebuchadnezzar, the heathen king, was visited by the Almighty in a heavenly dream, but his dream was taken from him, and he could not remember it when he awoke. He called for the wise men of Babylon—the astrologers, soothsayers, magicians and the wisest men that could be found, requesting them to tell him his dream, and then give him the interpretation of it. The dream left a deep impression on the mind of this great heathen king, and he believed that it was something of great importance, but still it could not be remembered.

I will here remark, by the way, that the heathen nations in those days were not so far corrupted, and had not so far apostatized from the religion of heaven but what they believed in dreams and in revelations, and thought there might be something contained within them that related to the future that would be advantageous to understand. What man, at this day, at this enlightened era, among the Christian nations, is so near to the Lord as to acknowledge new revelation as did Nebuchadnezzar? Far have they fallen beneath the standard of heathen idolators!

King Nebuchadnezzar was so earnest in regard to this matter that he sent forth a decree that unless the wise men of Babylon would interpret to him his dream and also tell the dream itself, he would destroy the whole of them. I suppose he had not much confidence in them, and consequently concluded that if they could not tell the dream he could not put confidence in their interpretations. When Daniel heard of the decree of the king, to destroy all the wise men, he sent in a request that the king would not be quite so hasty in his measures, but give him a little time, during which he and his fellows besought the God of heaven that they might know concerning the dream and the interpretation thereof. The Lord heard the prayers of his servants and revealed to Daniel concerning the dream, and also gave him the interpretation. Daniel requested to be brought before his majesty the king, and he promised to give the dream and the interpretation. He was brought in before him, and addressed him in language something like the following—"The wise men, astrologers, soothsayers, magicians, &c., can not interpret the dream, O king, neither is there any wisdom in me that I can; but there is a God in heaven who is able to give the interpretation thereof. Thou, O king, art a king of kings, and the God of heaven hath given thee a kingdom, and dominion over all the nations. Thou art a part and portion of the dream; or, in other words, you represent a portion of the dream you had. Thou, O king, sawest and beheld a great image. This image's head was of fine gold, the breast and the arms of silver, the belly and the thighs of brass, the legs were of iron,

the feet were part of iron and part of potter's clay. Thou sawest until that a stone was cut out of the mountain without hands, which smote the image upon the feet that was part of iron and part of clay, and brake them to pieces, then was the iron, the clay, the silver, the brass and the gold all broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, and there was no place found for them, but the stone that smote the image became a great mountain and filled the whole earth. This was the dream—he then gives the interpretation. "Thou, O king, art this head of gold." That is, the kingdom of Nebuchadnezzar, that bore rule over all the earth, was considered the head of gold. "After thee shall come another kingdom represented by the breast and the arms of silver." That is the Medo-Persian kingdom. After that another kingdom still inferior, called the kingdom of brass, forasmuch as gold is better than silver, silver more precious than brass, so these kingdoms that were to arise, to succeed each other, were to be inferior as time should pass along. The third kingdom, of brass, represented the Macedonian empire; then after that another kingdom, great and terrible, whose legs were of iron, strong and powerful. The fourth kingdom bore rule over the earth; that is admitted, by all commentators, to be the great Roman Empire, and by the division of the Roman empire into two divisions, representing the legs, and afterwards into the feet and toes. I shall not go through and bring up historical facts to show the particular divisions that grew out of the Roman empire, but will merely state that the present modern kingdoms of Europe that have grown out from the Roman empire represent the last vestiges of that great and powerful empire of Rome; that is, it fills up and makes the image complete. First the head of gold—the Babylonian empire; second, the breast and arms of silver—the Medo-Persian empire; third, the belly and thighs of brass, the Macedonian kingdom; fourth, the great Roman empire represented, by the two legs of iron, the eastern and the western empires of Rome. Afterwards a division of the Roman empire into feet and toes, constituting all the modern European governments and those governments that have grown out of the European governments located in North and South America.

Do we wish to understand the geographical position of the great image? If we do, we must consider the head located in Asia; the breast and the arms of silver a little west of the great Babylonian Empire, the belly and thighs of brass still westward; the legs of iron and the modern kingdoms composing the feet and toes, part of iron and part of clay, as extending throughout Europe and branching across the Atlantic Ocean, and extending from the East Sea even to the West, from the Atlantic unto the Pacific. This will constitute the location of the great image, running westward.

The image being now complete, all that we need now is to find something that will represent the stone cut out of the mountain without hands, something distinct entirely from the image, having no fellowship with it, that has not grown out of it, and that has no authority that comes from it, but a distinct and entirely separate government that should be established in some mountain. "Thou sawest until that a stone was cut out of the mountain without hands." What shall that stone do? It shall smite the image upon the

feet and toes. Not upon the head, at first, not upon the breast and arms of silver, not upon the belly and thighs of brass, not upon the modern kingdoms of Europe that have grown out of the legs of iron, but shall smite upon the feet and toes of the great image; there is where it is to commence its attack.

Now let us inquire, for a few moments, how or in what manner this kingdom, called the stone cut out of the mountain, commences this severe attack. Is it to be with weapons of a carnal nature, with sword in hand and weapons of warfare to wage a war against the kingdoms or governments of the earth? No, indeed! Connected with the kingdom or stone cut out of the mountain without hands is a power superior to that of carnal weapons—the power of truth, for the kingdom of God cannot be organized on the earth without truth being sent down from heaven, without authority being given from the Most High; without men again being called to the holy Priesthood and Apostleship, and sent forth to publish the truth in its naked simplicity and plainness to the inhabitants of the earth. This truth will be the weapon of warfare, this authority and power sent down from heaven will go forth and will proclaim the message of the everlasting Gospel, the Gospel of the latter-day kingdom, publishing it first among the nations that compose the feet and toes of the great image. Will they be broken to pieces? Yes, when this message is published to them. When they are sufficiently warned, when the servants of God have gone forth in obedience to his commandments, and published in their towns, villages, cities, States and governments these sacred and holy principles that God Almighty has sent down from heaven in the latter times, it will leave all people, nations and tongues that hear the Gospel, and the principles and message pertaining to that kingdom, without any excuse. It will be a warning that will be everlasting on the one hand, or on the other, either to the bringing of the people to repentance, reformation and obedience to the Gospel of the kingdom, or the judgments which are predicted in this prophecy of Daniel will be poured out upon the heads of those nations and kingdoms, and they will become like the chaff of the summer threshing floor, even all those kingdoms that compose the great image; for be it known that the remnants of the Babylonish kingdom, represented by the head of gold, still exist in Asia; the remnants of the silver kingdom, of the brass kingdom, and the kingdom of iron still have their existence; but when the Lord Almighty shall fulfil this prophecy, the toes and feet and legs of iron of that great image, or all these kingdoms, will be broken in pieces, and they will become like the chaff of the summer threshing floor; the wind will carry them away and no place will be found for them.

This prophecy of Daniel will give a true understanding of the matter to our wise men and statesmen, and all who desire to know the future destiny of the American government, the European governments, and all the kingdoms of the earth. Their destiny is total destruction from our earth, no matter how great or powerful they may become. Though our nation may grasp on the right hand and on the left; though it may annex the British possessions, and extend its dominions to the south and grasp the whole of this great western hemisphere, and although our nation shall become as powerful in population as in extent of territory, its destiny is foretold in the saying of the

Prophet Daniel, "They shall become like the chaff of the summer threshing floor, the wind shall carry them away and no place shall be found for them." So with the kingdoms of Europe, so with the kingdoms of Western Asia and Eastern Europe.

Let us now say a few words in regard to this stone which shall be cut out of the mountain without hands. Now there must be something very peculiar in regard to the organization of the latter-day kingdom that is never to be destroyed. All these other governments that I have named have been the production of human hands, that is, of human ingenuity, human wisdom; the power of uninspired men has been exerted to the uttermost in the establishment of human governments, consequently all has been done by human ingenuity and power. Not so with the little stone. Man has nothing to do with the organization of that kingdom. Hear what the Prophet has said: "In the days of these kings the God of heaven shall set up a kingdom." It is not to be done by human means or power, or by the wisdom of man, neither by mighty conquests by the sword; but it is to be done by him that rules on high, who is King of kings and Lord of lords; by him that suffered and died upon the cross that we might live; by him whose right it is to reign and govern the nations of the earth. He it is that will give laws; he it is that will give commandment; he it is that will organize that kingdom, and it will be done according to the pattern in all things. Has there been any such kingdom organized since the day that the Prophet Daniel delivered this prophecy? I know that there are some who believe that the kingdom spoken of under the name of the "little stone" was organized 1800 years ago by our Savior and his Apostles. I do not know why they believe this, unless because it is fashionable. There is no evidence to prove any such thing. Indeed that kingdom that was organized 1800 years ago was organized altogether too soon to accomplish the prophecies that are here given. The two legs of iron, and the feet and toes were not yet formed, and remember that the stone is not cut out of the mountain without hands, until this great image is complete, not only the head, breast, arms and the legs, but the feet and the toes also; they all become complete before the kingdom called the "stone" is made manifest. Now the feet did not exist, and did not begin to exist until many centuries after the days of Christ. What did that kingdom do that was built up by our Savior and his Apostles? Did it break in pieces any part of that great image? No. What did that image do to that kingdom? It accomplished the prophecies of Daniel—made war with the Saints and overcame them. Very different from the latter-day kingdom! The powers of this world, under the name of the great image, made war with Jesus, with the Apostles, with the former-day Saints, with the kingdom that was then established and overcame them, not only in fulfilment of what is declared by the Prophet Daniel, but also what is declared by John the Revelator; and those powers obtained dominion over all people, nations and tongues, and made them drink of the wine of the wrath of the fornication of Great Babylon, and they became drunken with her abominations. Instead of the kingdom of God then being built up in fulfilment of the prophecy of Daniel 1800 years ago, the nations of the earth overcame it and rooted it out of the earth. But mark the words of the text: "And in the days

of these kings shall the God of heaven set up a kingdom that shall never be destroyed." Very different from the former-day kingdom; "and the kingdom shall not be left to other people." All these human governments have been changing hands, and have been left to some other people. The Babylonish kingdom was left to the Medes and Persians, the Medo-Persian kingdom to the Macedonian, the Macedonian to the Roman; but the latter-day kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. "Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; and the great God hath made known unto thee what shall come to pass hereafter, and the dream is certain and the interpretation thereof sure."

Having learned, then, that the kingdom built up by our Savior and his Apostles did not fulfil this prophecy; that that kingdom itself was rooted out of the earth, and every vestige of its authority destroyed, and that nothing in the shape or appearance of the kingdom of God has existed for some sixteen or seventeen centuries past, inasmuch as this is the case and all nations without any such Church, without any such kingdom, without any authority to baptize or lay on hands for the gift of the Holy Ghost; without authority to administer the Lord's supper; without the authority to build up the kingdom of God; without Prophets, without Revelators, without inspired Apostles, without angels, without visions, without the revelations and prophecies of heaven, which always characterize the kingdom of God; I say inasmuch as this is the case, and darkness has covered the earth and gross darkness the people for so many generations, no wonder that, in the wisdom of God, the time should at length arrive to send another messenger from heaven. No wonder that an angel should be commissioned from the eternal heavens from the throne of the Almighty with another message to the inhabitants of our globe! For do you suppose that this latter-day kingdom that is to be set up without hands will be set up without any communication from heaven, without any new revelation, without any Prophets, without any Apostles, or inspired men? Do you suppose that God will accomplish a work of this nature and yet the heavens be veiled over our heads like brass? Oh no. When the glad time shall come for God Almighty to organize and set up the latter-day kingdom on the earth, he will make it known by sending an angel—and in no other way, for that is the way pointed out in prophecy.

If a man rises up, like John Wesley, Martin Luther, John Calvin, or Henry the Eighth, and undertakes to organize a new church and new creeds, &c., without receiving the ministration of an angel, you may know that the ecclesiastical governments that they may form on the earth, are not the kingdom of God. But when a people shall rise on our earth, testifying that the Lord God has sent an angel from heaven, with the everlasting Gospel to be preached to every people, kindred, nation and tongue, on our globe, with the proclamation that the hour of God's judgment is at hand, that people are worthy of being listened to, at least it should call forth the most careful investigation of all people, nations and kindreds under the whole heaven. But when they do not come in this way, they are not even worthy of

being listened to, for we know that they are not the kingdom of God.

John the Revelator tells us that when the kingdom of God is to be established on the earth, before the coming of the Son of man, before he should unveil his face in the clouds of heaven, he would send an angel with that Gospel. Now, query, has he done so? Go make the enquiry if you are not satisfied. Ask the Roman Catholics if God has sent that angel predicted in the 14th chapter of the revelations of St. John to re-establish his kingdom on the earth, and they will tell you no; they will tell you that the kingdom of God has continued on the earth, that it needs no re-establishing, that they have maintained in unbroken succession the authority of the apostleship from the days of Peter down until the present time, and that they will retain it while the earth shall stand; that there will be no angel sent with the everlasting Gospel to organize the kingdom anew. Well, then, we have their testimony that they are not the kingdom of God, for they have denied many of the great characteristics belonging to the kingdom, such as the gift of new revelation, the gift of prophecy, which was always in the kingdom of God, and have bound up a few books and called them the full canon of Scripture. And if a Prophet should arise among them and undertake to give more Scripture, they would exclude his Scripture and him with it, as being a heretic and fanatic. They are not the kingdom of God then.

Go then to the Greek Church and make the same inquiry of them. Has God sent an angel to you Greeks? I mean the millions in Russia who profess the Greek religion, and they will tell you about the same thing as the Catholics—that God has said nothing since the days of the Apostles.

No inspired men among them and no additional Scriptures by Prophets and Revelators.

Then go to the 666 different Protestant denominations that have come out from these ecclesiastical powers and inquire of them if God did send an angel to those who founded their several denominations, and they will tell you nay. Most of them will say that God does not send angels in the latter times, that he has no Prophets, no Revelators, and that there is no need of any further light from heaven. Go through all the ranks of Christendom and make diligent inquiry for a people that answer the description of John's prophecy, namely a people that bear testimony that an angel has come with the everlasting Gospel. By and by, in your inquiry you will get away up here into the heights of the Rocky Mountains, or as some term it the backbone of the American continent; inquire of the people you find here, ask of them at their great headquarters, Salt Lake City, whether they believe that God has established his kingdom by sending an angel in fulfillment of the revelations of St. John, and you will hear one united voice throughout all this city among the Latter-day Saints, saying that God has sent an Angel from heaven with the everlasting Gospel to be preached to every nation, kindred, tongue and people. Make the same inquiry in the hundred towns, cities and villages throughout this Territory, and there will be a united voice of all the Latter-day Saints to this one same great fact. We therefore contend, and rightfully too, that we are the only people in America, in Europe, in Asia, in Africa and in the islands of the sea that are testifying to the fulfillment of the prophecy that was

uttered by John the Revelator. We have no need, then, to inquire whether all these contending sects are the kingdom of God or not, for this is the only people that bear a testimony, to the coming of the angel with the Gospel. Consequently this is the only people that need engage our attention or investigations in regard to setting up the latter-day kingdom; and if we, by our investigation, find that this people answer the description, not only of John's prophecy, but of Daniel's prophecy and all the prophecies throughout the Old Testament in regard to the establishment of the kingdom of God, then certainly the doctrines and principles of this kingdom are worthy the attention and obedience of every good person.

If we had time we would examine the doctrines of the kingdom, to see whether the doctrines that were brought by the angel in these latter times agree with the doctrines that were taught 1800 years ago; but we have not time to do that on this occasion. Suffice it to say that if the former-day Saints taught faith in God, repentance, baptism for the remission of sins, the reception of the Holy Ghost by the laying on of hands; if they taught these things in former days, be it known unto all people, nations, and tongues that the angel has commissioned his servants to preach the same things in these days. If the former-day Saints taught the necessity of having the various gifts of the Gospel, such as the gifts of vision, the ministration of angels, prophecy, revelation, healing the sick, speaking with tongues, the interpretation of tongues, and all the various gifts mentioned in the New Testament; if they taught these things in former days, the Latter-day Saints have been commissioned to teach the same things in our day, consequently there is no difference so far as doctrines, ordinances and the gifts are concerned.

Did the Prophets in ancient times testify that when the kingdom of God should be organized, the Saints should be gathered from the four quarters of the earth, that all that were called by the name of the Lord should be brought out from the north and from the south, and from the east and from the west, even the sons and daughters of God should be brought from all nations? The Latter-day Saints teach that the same angel which brought the Gospel, the same God that has set up his kingdom on the earth in the latter days has commanded his servants that go forth with these doctrines, to gather out his elect from the four winds of heaven. Did the ancient Prophets testify that another book should come forth, another revelation to accomplish the great preparatory work to build up the kingdom of God in the last days? The Latter-day Saints testify that the angel that has brought the Gospel has delivered to them another book containing that Gospel in all its fullness and plainness, fulfilling these prophecies.

May God bless you. Amen.

REMARKS BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1872.

(Reported by David W. Evans.)

COMPREHENSIVENESS OF THE LATTER-DAY WORK.

We have had a very good Conference; we have heard a great deal of testimony from the servants of the Lord, and that testimony has been true. The building up of the Zion of God in these latter days includes, I may say of a truth, every branch of business, both temporal and spiritual, in which we are engaged. We can not touch upon any subject which is lawful in the sight of God and man, that is not embraced in our religion. The Gospel of Jesus Christ which we have embraced, and which we preach, includes all truth, and every lawful calling and occupation of man. One subject that we are deeply interested in I wish to say a few words upon. In the first place I wish to give notice in this stage of my remarks to the members of the Deseret Agricultural and Manufacturing Society, that they are requested to meet, at the close of this meeting, at the Historian's Office, to appoint their president and board of directors for the coming season, for the times demand that we should hold a State fair in this city this fall.

Strangers may think this a very strange subject to present in a religious meeting, but we are building up the literal kingdom of God on the earth, and we have temporal duties to perform. We inhabit temporal bodies, we eat temporal food, we build temporal houses, we raise temporal cattle and temporal wheat; we contend with temporal weeds, and with temporal enemies in our soil, and these things naturally give rise to the necessity of attending to and performing many duties of a temporal and arduous nature, and they, of course, are embraced in our religion. In building up the Zion and kingdom of God in these latter days, our agricultural and manufacturing interests are of the most vital importance; in fact manufacturing and agricultural pursuits are of vital importance to any nation under heaven. Show me a nation whose people cultivate the earth, and manufacture what they need, and I will show you a rich and independent nation. Show me a nation that lives entirely by mining and I will show you a poor nation—one that is ready to run out and become obsolete. You see this manifest in the history of all nations under heaven. What gives England her wealth to-day? Her coal, iron, and the products of her soil, in connection with her prodigious manufactures; and it is so with all the nations of the earth. What makes the United States what she is to-day? Her products and the cultivation of her soil, and the constant efforts she has made to supply the wants of her people. Not but what

mining is all right, there is no fault with the development of the resources of the earth under favorable circumstances. When we came here our position demanded that the very first thing we did was to plant our potatoes and sow our wheat, or we had starvation before us; and I will here say that the Saints and the Elders of Israel have gone before the Lord day after day and week after week, and prayed the Almighty to hide up the treasures of these mountains, lest even the Latter-day Saints, with all the faith they had, should be tempted to turn away from the cultivation of the earth and the manufacture of what they needed; and the Lord heard our prayers, and we dwelt here many years and filled these valleys for six hundred miles with cities, towns, villages, gardens, orchards, fields, vineyards, hundreds of school-houses, and places of worship, until we made the desert blossom as the rose, and had a supply of wheat, bread and clothing upon our hands. Then, I do not know but the Elders ceased praying for the Lord to hide up the treasures of the earth —I guess they did, for very soon after mines began to be opened, and now silver mines are being worked in many parts of the Territory. A few years ago General Connor and others, who dwelt here, with soldiers under them, spent very many days in prospecting these mountains from one end to the other for gold and silver, but they could find none; to-day you may go over the same places, and if you dig into the earth you may find plenty of silver, and you may find it almost anywhere in these mountains. I suppose this is all right, I have no fault to find with it; but I still say that the interest of the Latter-day Saints in these mountains is to cultivate the soil and to manufacture what hey use.

Through the influence of President Young we have many manufactories for wool and cotton already established in this Territory. He has done more than any man living in these last days, according to the means he has had at his command, to establish these branches of business in the midst of these mountains. We have now many large factories in this Territory that have to stand still for want of wool. I want to say a few words on this subject to the wool growers of Deseret. Instead of sending our wool out of the Territory, to eastern States to be manufactured into cloth, and purchasing it and paying eastern manufacturers a large per centage for it when brought here by railroad, I feel that it is our duty, and it would be far wiser for us, to sell our wool to those who own factories in this Territory, and to sustain ourselves by sustaining home manufactures.

One of the first commands given to Adam, after being placed in Eden, was to dress the garden; and he was permitted to eat of the fruit of every tree except one. After a while Adam and his wife, Eve, partook of the fruit of this tree, and the history of the Fall is before us and the world. After Adam was cast out of the garden the Lord told him that there should be a curse on the earth, and instead of bringing forth beautiful flowers, fruit and grain spontaneously, as before the Fall, it should bring forth thorns, briers, thistles and noxious weeds, and that man should earn his bread by the sweat of his brow; and from that time to the present mankind has had this curse to contend with in the cultivation of the earth. In consequence of this the inhabitants of Utah, in their agricultural operations have to fight against the cockle burr, the black seed and sunflower, as well as thorns

and thistles and many other noxious weeds, which, if not eradicated, speedily take advantage of us, and to a great extent, mar the result of our labors. It will pay us to pay attention to these things; it will pay us to dress the earth, to till it, to take care of and spend time and means in manuring and feeding it; it will pay us to gather out these noxious weeds, for the earth will then have a chance to bring forth in its strength. This, with the blessing of God upon our labors, has made the soil of Utah as productive as it is to-day. I wish to see this interest increase in our midst; and I hope, in addition to this, that those who are raising sheep—our wool growers—will pay attention to and carry on that branch of business systematically, and that we will sell our wool to those who manufacture it at home, instead of sending it out of the Territory to be manufactured. I feel that this is our duty, and the course which will promote our best interests, and it is a principle which is true, independent of religion, in any community or nation; it is a self-sustaining principle.

God has blessed us, he has blessed the earth, and our labors in the tilling of the soil have been greatly prospered. As has been said by some of our brethren in their remarks, when the pioneers came here, no mark of civilization or of the white man, was found. If those who are now so anxious to obtain the homes we have made, had seen Utah as we saw it, they would never have desired a habitation here, but they would have got out of it as soon as they could. It was barren, desolate, abounding with grasshoppers, crickets and kiote wolves, and these things seemed to be the only natural productions of the soil. We went to work by faith, not much by sight, to cultivate the earth. We broke almost all the plows we had the first day. We had to let streams of water out to moisten the earth, and by experience we had to learn to raise anything. The stranger comes into Salt Lake City and sees our orchards, and the trees in our streets, and he thinks, what a fruitful and delightful place it is. He does not think that, for twenty or twenty-four years, almost every tree he beholds, according to its age, has had to be watered twice a week through the whole summer season, or they would all have been dead long since. We have had to unite upon these things, the Lord has blessed our labors, and his mercies have been over this people.

If we had not cultivated the earth, but had turned our attention to mining, we should not only have starved to death ourselves, but thousands of strangers, who have passed through, would have shared the same fate. Utah Territory has been the great highway to California, Nevada, and all the western States and Territories, and they have all looked, in a measure, to Utah for their bread. Nobody but Latter-day Saints would have lived here, and endured the trials and afflictions that we endured in the beginning; none others would have stayed and fought the crickets one year, as we had to do year after year. Any people but the Latter-day Saints would have left this country long ago. Not only so, on account of the things I have already named, but I will here say that no other people could have lived here—no, they would have knocked each others' brains out on account of the little water they would have had in their irrigating operations. When men saw their crops and trees withering and perishing for the want of water, the selfishness so general in the world would have worked up to

such an extent, that they would have killed one another, and hence I say that none but Latter-day Saints would have stood it; but they, by the training and experience they had before received, were prepared for the hardships and trials they had to encounter in this country.

Brethren and sisters, let us continue our efforts in cultivating the earth, and in manufacturing what we want. And I still urge upon our Female Relief Societies, in this city and throughout the Territory, to carry out the counsel President Young gave us years and years ago, and try, as far as possible, within ourselves, to make our own bonnets, hats and clothing, and to let the beauty of what we wear be the workmanship of our own hands. It is true that our religion is not in our coat or bonnet, or it should not be. If a man's religion is there it is not generally very deep anywhere else. But God has blessed us with the products of earth and the blessings of heaven, and his Spirit has been with us; we have been preserved, and the Lord has turned away the edge of the sword, and he has protected us during many years past and gone, and we all have to acknowledge his hand in these things.

I do not wish to detain this Conference. I felt as though I wanted to make a few remarks on these subjects. I hope, brethren, that we will not slacken our hands with regard to the cultivation of the earth. In the prosecution of our labors in that respect we have everything to contend with that man has been cursed with for five thousand years. We should clean our fields, as far as we can, of the noxious weeds, and our streets of sunflowers. These things encumber the earth. We have one difficulty to contend with, unknown save in those portions of the earth where irrigation is practiced. It is true that a man may clean his fields of sunflowers, cockle burrs, blackseed and every other noxious weed that grows, and the very first time he waters his land here will come a peck or a bushel of foul seed from the mountains, and fill every field through which the stream flows. These difficulties we have to fight against, but we must do the best we can. As farmers, we should clean our seed, and not sow the foul along with the good. One man, in a few hours, with a good wire sieve, can sift enough seed for ten acres of land, and perhaps for twenty; while, to pull that bad seed out when grown will cost from one to five hundred dollars, for it will take a score of men days to do it. We should use our time, judgment and the wisdom God has given us to the best advantage in all these things.

I want the brethren to come together this afternoon and elect their officers, for we desire to hold a fair this fall, in which the agricultural and manufacturing interests of the Territory may be represented and interested. Let us not be weary in well doing; let us not slacken our hands, either in cultivating the earth or in the manufacturing of what we need. Co-operate in agricultural and mercantile matters, also in our tanneries, and in the making of butter and cheese. One man may engage in these branches of business with advantage if he have skill and experience to guide him; but in co-operation the wisdom of all is combined for the general good. This plan has been adopted with advantage in other communities, cities, States, Territories and countries, and it can be in this more extensively than it has been hitherto.

I pray that God will bless us, and bless this whole people; and I pray that the testimony which we have received here during this Conference, which is true, may not be forgotten by us. I can bear the same testimony. I know this work is of God. I know Joseph Smith was a Prophet of God. I have heard two or three of the brethren testify about brother Young in Nauvoo. Every man and every woman in that assembly, which perhaps might number thousands, could bear the same testimony. I was there, the Twelve were there, and a good many others, and all can bear the same testimony. The question might be asked, why was the appearance of Joseph Smith given to Brigham Young? Because here was Sidney Rigdon and other men rising up and claiming to be the leaders of the Church, and men stood, as it were, on a pivot, not knowing which way to turn. But just as quick as Brigham Young rose in that assembly, his face was that of Joseph Smith—the mantle of Joseph had fallen upon him, the power of God that was upon Joseph Smith was upon him, he had the voice of Joseph, and it was the voice of the shepherd. There was not a person in that assembly, Rigdon, himself, not excepted, but was satisfied in his own mind that Brigham was the proper leader of the people, for he would not have his name presented, by his own consent, after that sermon was delivered. There was a reason for this in the mind of God; it convinced the people. They saw and heard for themselves, and it was by the power of God.

May God bless you. May he give us wisdom to direct us in all things, and promote all the interests of Zion for Jesus' sake. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 2, 1872.

(Reported by David W. Evans.)

OBSERVE THE SABBATH DAY.

I have a request to make of the Bishops and Elders, of fathers and mothers, and of the brethren and sisters in general. There are a few points upon which I feel that I should like the people to receive a little counsel. One is, I would be very much pleased, and I do not think I would be any more satisfied than the Spirit of the Lord would, to have the Latter-day Saints pay a little more attention to the Sabbath day, instead of riding about, visiting, and going on excursions. There has been a great deal said upon this subject. We are continually teaching the people how to be saved, but they seem to forget the responsibilities

that are upon them. I am as liberal in my feelings with regard to using the Sabbath for anything and everything, where duty demands it, as any person living, and believe that the Sabbath was made for man, instead of man for the Sabbath. But it is a day of rest. The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week, and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. When we see a farmer in such a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned, I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day, come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God.

How many ears will hear this, and how many hearts will receive it and treasure it up? That is the question. Words go into the ear and are forgotten; but I say to you, Latter-day Saints, it is your duty and my duty to pay attention to the Sabbath day. When my brethren, my friends, and my family have business on hand, and manage to start it on a Sunday morning, I head them off if I possibly can, by throwing some obstacle or other in the way, or by persuasion get them to omit it on that day. As far as I can, I also persuade my own family to observe the hours of meeting. Not that I can say that my family is as fond of meeting as I am myself. I like to meet with the brethren, and I like to go to a place of worship; I like to hear, and learn and pay attention to the ordinances of the house of God. I teach my family in these respects, and I do not know that I have any more fault to find with my own family than others have with theirs; perhaps there may be some credit due to them. But I say to the brethren and sisters, in the name of the Lord, it is our duty and it is required of us by our father in heaven, by the spirit of our religion, by our covenants with God and each other, that we observe the ordinances of the house of God, and especially on the Sabbath day, to attend to the Sacrament of the Lord's Supper. Then attend the Ward meetings and the quorum meetings.

Another thing: I do wish that parents would urge upon their children to cease playing in the streets as much as they do. There are sufficient places of resort in various parts of the city without the boys being compelled to play in the middle of the streets. Every time I travel through the streets I see children playing in them. And will they turn out of the way for a carriage? No, they will not, and some of them will sometimes even dare you to drive over them; and sometimes people have to stop their carriages to save the lives of children. We have been more fortunate, here, I presume than in any other city in Christendom where they drive as many carriages as we drive in our city, in having so few accidents; but this I attribute to the kind hand of Providence. But we see children in the street, daring teamsters to run over them, and whether they are in a carriage, wagon, buggy, or cart it is no matter, they will not give the road for a horse team. I will say this to all Israel, to every man that carries himself discreetly—as a gen-

tleman, if one of my boys attempts to obstruct the highway, so that you cannot drive along and attend to your business, leave your carriage, take your whip and give him a good sound horse-whipping, and tell him you will do it every time you find him in the street trying to obstruct the highway. I will not complain of you, although I can say this, I think, of a truth, that a boy of mine never did this, never. I have no knowledge of it at least. Look upon a community like ours, see the conduct of the youth in this respect, it is a disgrace to civilization; it is a disgrace to any people that profess good morals. Well, I wish to say this to the Saints, keep your boys from the streets, and from playing ball there. There are plenty of grounds for them to play upon and use at their pleasure, without going into the streets; and when we are so numerous that we have no place of resort for our boys to pitch quoits and play ball, there is plenty of ground on the earth, and we will thin out a little here and go where we can have a little more room. But we have plenty here at present.

Now, remember, my brethren, those who go skating, buggy riding or on excursions on the Sabbath day —and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction. I really wish you would remember this, and tell it to your neighbors.

And furthermore, how many Latter-day Saints, who live in this city, and are perfectly able to go to meeting, are away to-day? We have people enough in this city to fill this small building to overflowing every Sabbath, if they liked to hear the words of life. In the morning, it is true, there are many in the Sunday school, and that we recommend; but in the afterpart of the day, where are these school children? Are they playing in the streets, or are they visiting? In going to Sunday school they have done their duty so far; but they ought to be here. In their youth they ought to learn the principles and doctrines of their faith, the arguments for truth, and the advantages of truth, for we can say with one of old, "Bring up a child in the way it should go, and when it is old it will not depart from it." If we are capable of bringing up a child in the way it should go, I will assure you that it will never depart from that way. Many persons think they do bring up their children in the way they should go, but in my lifetime I have seen very few, if any, parents, perfectly capable of bringing up a child in the way it should go; still most of us know better than we do, and if we will bring up our children according to the best of our knowledge, very few of them will ever forsake the truth.

Now, I beseech you, my brethren and sisters, old and young, parents and children, all of you, try and observe good, wholesome rules! Be moral, be upright, be honest in your deal. I do not wish to find fault with the Latter-day Saints, but I assure you, my brethren and sisters, we take too much liberty with each other; we do not observe the strict order of right and honesty in many instances, as much as we should, and we have got to improve in these things. We have been hearing, today, how the kingdom of God is going to prosper on the earth. So it is, that is very true. Do we think

that we will prosper and abide in it, in unholiness and unrighteousness? If we do, we are mistaken. If we do not sanctify the Lord God in our hearts and live by every word that proceeds out of his mouth, and shape our lives according to the rules laid down in Holy Writ, and by what the Lord has revealed in latter days, we will come short of being members of this kingdom, and we will be cast out and others will take our place. We need not flatter ourselves that we are going to prosper in anything that is evil, and have the Lord still own us. It is very true that he is merciful to us and bears with us. "Wait another day," he says; "Wait another year, wait a little longer, and see if my people will not be righteous;" and those who will not, will be gathered to their own place; but those who will sanctify themselves before the Lord will inherit everlasting life. God bless you, Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED IN THE BOWERY, BRIGHAM CITY, SATURDAY, JUNE 8, 1872.

(Reported by David W. Evans.)

THE GOSPEL PLAN—IT MUST BE OBEYED IF ITS BLESSINGS BE SECURED—GOD'S KINGDOM HAS COME.

I feel glad of the opportunity of bearing my testimony once again to the principles of salvation that have been revealed in the day in which we live, to the children of men. There is an impression resting upon the people of every nation on the face of the earth, that some great events in human history are about to take place. In the Christian world there is a general belief that the time is approaching when the God of heaven will assume the reins of power. They talk about the reign of Christ, the great millennial day, when the kingdoms of this world will become the kingdoms of our Lord and his Christ.

It is hardly possible for any person to live to the years of maturity without having some impression, some anxiety concerning his future state; all persons, at some period of their existence, have such impressions. They come from the Lord, and their effect on the mind is as plain as the mark of the type on the paper; and the reason we experience them is because we are the children of God. There is a link existing between God and his children here on the earth, and that draws them towards him, and enables all who listen to the promptings of his good Spirit to increase in good, and to overcome that which is evil. This is natural, and exists to a greater or less extent in the hearts of all the children of men.

There is evil in the world—evil

influences that strive against and destroy that which is good. Men's names are written in the Book of Life, and will forever remain written there unless they do something to cut the thread and to blot them out. Men are naturally religious in their feelings, and it is a perversion of their nature to go into wicked and by and forbidden paths. The practice of evil brings with it no peace or true happiness. It destroys the vital thread of life that reaches into the eternal bowers of peace and salvation. The Lord our God has never given a commandment to the children of men but that would, if observed, be for their happiness and well-being here on the earth, and it is for ourselves that we serve God and keep his commandments. All that he has done, all the commandments he has given, are for our benefit, not for his. It would be well for us, as the President has just observed, if we would walk in the channels of truth and virtue, and in strict obedience to the commands of God, for thereby we promote our own welfare and secure to ourselves an eternal inheritance in the realms of joy and happiness. The kingdom is ours if we will live for it. We may come to an inheritance of all that is worth desiring or possessing, of all that will be of any benefit to us either here or hereafter, if we will live for it.

God, our heavenly Father, has restored the authority of the Holy Priesthood, through the channel of which a communication has been opened up between the heavens and the earth; and through that channel we can learn to know God, whom to know is life eternal. The way to this is opened to all the children of men, and the invitation has gone forth unto all people to repent of their sins, and return to God and receive the blessings. There is no true enjoyment but what can be obtained through this channel, and it is within the purview of the kingdom of God here upon the earth. The people should not be afraid of the government of God; it is only calculated for their benefit, and it will be a blessed day when it can take the place of the wicked governments that now exist on the face of the earth, and its establishment should be hailed as the grandest and best event that could take place among the children of men. In the kingdom and government of God is every blessing that is enduring, and it will confer upon those who abide its laws all the peace, joy and happiness they can conceive of. Outside of it there is nothing worth having; all real true happiness, all that can serve our best interests comes within its purview.

Are we obliged, in order to secure present happiness and enjoyment, to go outside the kingdom of God? By no manner of means, although it is so esteemed in the religious world. A great many so-called religious people feel that they are restrained of their liberty and enjoyment by being members of their churches. This is a wrong view. Our Father in heaven does not wish to restrain his children in anything that is right, and it is right for people to enjoy themselves, and the very acme of happiness is to be obtained by obeying the behests and commands of our Father in heaven. Men may indulge in things they call happiness, but there is often no real happiness in them, for they bring punishment along in the sting they leave behind. It is not so with proper enjoyments —enjoyments within the scope of reason and right, where there is no infringement upon each other. The great law of demarcation between that which is wrong and that which is right is not to infringe upon the

rights of another. No man has a right to infringe upon another. We serve ourselves, then, by serving God and keeping his commandments, and the way is so plain that no person can err therein. Our boys who have been properly raised and tutored in the Church and kingdom of God, who have attended Sunday school, learned the catechism and become conversant with the principles set forth in the Scriptures, in the Book of Mormon, and in the book of Doctrine and Covenants, and have been endowed with the authority of the Holy Priesthood, can teach men the way of life and salvation; and if they will follow their teachings they will bring them back into the celestial kingdom of God, they are so simple and so easy to be comprehended.

There are a good many ways pointed out by the children of men, which they call the ways of life and salvation, but the end thereof is death. The Lord is not the author of the confusion that exists in the religious world. Satan stands there, ready, and has religion at his fingers' ends, already manufactured, to suit the notions of men. Men get notions and ideas foreign to the truth, and they find religion manufactured to their order, and can get any kind that they have a mind to order, just as one who goes to a huckster's shop can purchase anything he has a mind to pay for. They have their manufactured religion to pay for, for Satan does not work for nothing.

There is but one way, one faith, one baptism, one God, one Lord and Savior Jesus Christ, the mediator between God and man; he has made it manifest unto the children of men in the day and age in which we live. It has been told to us here, to-day, and is frequently reiterated in our hearing, that God is full of mercy, and would rather that all men should turn from evil and live. He begs people to turn from their evil ways. He says "Take upon you my yoke, for it is easy, and my burden, for it is light; and come, partake of the waters of life freely, without money and without price." These words are sounded in our ears continually, for the Lord would rather that all men would turn and live and come to him. Why so? He is merciful, and the invitation is as widespread as the vast domains of the world: it reaches every human being, every son and daughter of Adam upon the face of the whole earth. Holy messengers of salvation are sent forth by the direction of the God of heaven, through the channel of the holy priesthood that he has revealed and instituted again among men, warning the people to turn from their evil ways, and to become partakers of this great happiness and glory and to sustain his government upon the earth. It is true the impression has gone forth in the midst of the nations, and it is a true impression, that he will establish his government upon the earth. This earth belongs to God, he has a right to rule and govern it, and it is his intention to do so. Prophets, in ages gone by, have disclosed this, and modern prophets have done the same in our day through the channel of the Holy Priesthood. That Priesthood has been organized according to the ancient pattern, for God set in his Church, first Apostles, second Prophets, and so on. It has been reorganized according to this pattern, and the proclamation has gone forth —"Repent and give glory to God." The Gospel has been restored by the angel which John saw flying through the midst of heaven having the everlasting Gospel to preach to those who dwell on the earth, saying, "Fear God and give glory to him, for the

hour of his judgment is come." This message has been sounded in the midst of the nations, and the greater portion of the people who have gathered to these valleys have listened to this proclamation. It reached their ears and made an impression upon them, and they gathered up from the midst of the nations of the earth to these valleys of the mountains to be taught in the ways of the Lord, that they might walk in his paths, instead of walking in the vain imaginations of their own hearts and in ways of error, because, as the ancient prophet says, "They have inherited error and lies from their fathers." Behold, this has been fulfilled in the day in which the angel has brought forth and revealed the Gospel. Now we can see wherein we and our fathers have been in error. We have been taught the precepts of men instead of the commandments of God; but in our day we have been touched with the light of truth and with the Spirit of the living God, through obedience to the principles of the Gospel. The Saints of the Most High, having heard these principles proclaimed in their ears, had faith in them and in God, and they repented of their sins and went forth into the waters of baptism, according to the words of our Savior—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Having been obedient to these principles and having had hands laid upon them for the reception of the Holy Ghost, it has been given unto us, and we know, ourselves, concerning these things, and bear testimony this day that they are true. It has come from God, it is not any "guess so;" it is not a hope within a hope, that we have a hope, but we bear testimony that we verily do know that God has spoken, and we warn all people to repent and turn to God, and partake of the waters of life freely, without money and without price.

This is what has brought this people together in the valleys of the mountains; and they are laboring now to bring forth and establish the Zion of God upon the earth, according to the words of his Holy Prophets, whose prophecies have been and are being fulfilled in the history of this people. The kingdom of God is actually transpiring right before our face and eyes, but the world cannot see it, because they are not born again. They can not enter this kingdom, because they are not born of the water and of the Spirit, and because they do not comply with the requirements of the Gospel and render obedience to the great plan of salvation devised in the heavens before the foundation of the world. This plan was understood and was in the programme before the morning stars together sang for joy, and who can better it? Puny men undertake to do so, but their efforts are vain, and they only betray their own folly and presumption. Our Father in heaven knew better than any of us what was for our best interests, and he has condescended to make it manifest to his children here, and if they would walk in accordance therewith they would lay the foundation for eternal power, dominion and glory.

It is the duty of the Latter-day Saints to live by every word proceeding from the mouth of God.

He has told us to keep the words of wisdom, and has said that they are adapted to the capacity of all who can be called Saints, even the weakest. But, see the frailty of humanity! We think we know and understand better than the Lord, what is best for us. We say this by

our acts a great many times; but we might as well learn, first as last, that the Lord knows best, and that his way is better than ours, as much so as the heavens are higher than the earth. He has trodden the path, and has had the experience that we have not had, and has kindly condescended to make known a little of his experience in regard to these things. He has told us that it is not good for us to take spirituous liquors; but a great many of us think a little will do us no harm, and it is better for us to have it than not to have it. He has told us not to swear, not to take the name of the Lord in vain, not to give way to our evil passions. Our passions are good, and planted within us for a good and wise purpose, to give us strength and energy of character; but they should be governed and controlled by that heaven-inspired intellect and reason with which every person is endowed; in other words, our passions should be our servants and not our masters.

If we are thus governed and influenced kindness, love and charity will fill every heart; but depart from that, let passion bear sway, then the evil influences that attend us take possession and cause us to go astray into by and forbidden paths. When passion rules it dethrones reason and intellect, and makes a beast of a man; and he who has no more command of himself than to be governed by passion has fallen far beneath the dignity of true manhood, and the end of such a course is death.

These are some of the things that we have to be told of so often, because we are so forgetful, and we oftentimes let the cares of the world choke the word of life. The latter is sown in the hearts of the children of men, and sometimes it takes root and grows fairly for a little while, and then withers and dries up. Sometimes it falls into good ground, takes root downward and bears fruit upward; and where it does not do this it is owing to the frailties of human nature, and to its proneness to wander from the way of life and to disregard the truths of heaven.

One of the greatest boons that could be conferred upon the children of men would be to have the government of God established on the earth. Can they see it? No, they stand in fear of it. What makes men fear it? What makes them afraid of the Lord, or of his government being established on the earth? Is it not because their deeds are evil, and because they are afraid of receiving the punishment due for the same? The word has gone forth, and most men believe it, that every man will be judged according to the deeds done in the body, whether they be good or evil. And when men are conscious of evil deeds, and know they do not pay allegiance to the kingdom and government of God, they have reason to fear and dread the future; and let me say here, the time will come when they will call upon the rocks and mountains to fall upon them to hide them from his presence. But it should not be so. We need not be afraid of the rule and government of God, it is only calculated to benefit the children of men, and it will be a glorious happy day when it shall be established on the earth in its fulness. Men should fear to do wrong, to commit iniquity; they should do themselves the kindness to honor the principles that pertain to their well-being, and to eternal life and exaltation. Such principles should be hailed with joy, gladness and delight by all the children of men. The time will come when the government of God will prevail over the whole face of the earth, notwithstanding all that mankind, and all

that the powers of evil can do against it. The principles which underlie the kingdom and government of God are those of truth and virtue, and they will endure; while sin, iniquity, disobedience and unbelief will be swept away, and the man who builds his house or castle on such a foundation will find that it will not stand in the day of the Lord Almighty. When the storms come and the winds beat upon that house it will be swept away; in that day too, men will be stripped of all their hypocrisy and iniquity, and they will stand forth in all their naked deformity, then they will call upon the rocks to fall upon and hide them from the presence of the Lord. Men should live so that they can bear the scrutinizing eye of the Almighty. Persons may think they can commit this or that evil, and no one will know it; they may be very secretive in doing wrong, and think they will never be found out. But if I commit evil I know it, and when I know it, one too many knows it; and the Lord knows it as well as I know it. We can not hide it from him, and we had better not commit ourselves in any such a way, for in the great day of the Lord these things will be revealed; man will stand forth in his naked deformity, and the wickedness of wicked men will be made to appear, and it will be written where it can be read by all people when the vail shall be taken from before the eyes. Then let us repent and turn to God with full purpose of heart, and the promise to every one who will do this in sincerity is that their sins shall be forgiven, and that they shall receive the testimony which we bear this day—namely that the Gospel we preach, is the Gospel of the Son of God and has been revealed for the salvation of the human family.

This promise is certain and sure, there need be no doubt about it; it will be fulfilled to all whom the Lord our God shall call—to every one who repents of his evil ways and renders obedience to its mandates. The minister in the pulpit needs it as much as anybody else. Why? Because he has taught error; he has assumed to himself the authority of high heaven, which has never been given to him. He has run before he was sent, and has taught the traditions of the fathers instead of the commandments of God. He needs to repent of his evil ways, and not only to repent of but to turn from them.

No man can get a greater testimony of the forgiveness of his sins by the Lord, than a knowledge within himself that he has turned away from his evil deeds. He knows it then, for God has promised to forgive every one who will comply with the requirements of the Gospel and turn from evil; and the man who forsakes evil knows it, and if he has no other testimony of his forgiveness, this is as great a one as he can possess.

I know that this is different kind of preaching from what people get in the world, but that makes no difference. We are a different people from any other, God has made us so by the instructions that he has imparted unto us through his servants. He has taught us another and a better way—the true way, the way that leads back to him, the way of life, truth and salvation. The Scriptures—the history of God's dealings with his children in past ages when the authority of the Holy Priesthood was on the earth, also bear testimony that this is the work of God, and that all who receive it, and remain true and faithful, may become coworkers with our heavenly Father in bringing to pass his purposes and establishing his kingdom upon the earth, if we will only let him work

with us; but we must do this. He will establish his work any how, independent of us, if we do not see proper to aid him in this great enterprise. If we do not do it, he will find somebody who will, for the day of redemption, the set time has come for the commencement of this great work An impression has gone forth among all the children of men that the time is rapidly approaching to prepare the way for the coming of the Lord, and the establishment of his kingdom on the earth. No matter whether it be Gentile, Jew, bond or free, heathen or Christian, this impression has been made on the minds of all classes of the children of men in all the nations of the earth, and it is true. The set time has come when God will put forth his hand to establish his kingdom, and every body knows it. We proclaim in the ears of the people that the angel has come and brought again the everlasting Gospel to preach to all the inhabitants of the earth—to every nation, kindred, tongue and people. Let those, then, who have not received it, make some inquiry concerning this work. It is not a thing done up in a corner, but it is like a city set on a hill, that can not be hid. The kingdom of God is transpiring before the eyes of the children of men. Let them take heed and not raise their heel against it, because if they do, it will only redound to their own discomfiture. Then they had better not do it, they had better receive it, or at least investigate, and then, if they do not receive it, they had better withhold their hands instead of seeking to destroy and overthrow the work and kingdom of God. All efforts to do so will be futile, they will do the kingdom no harm, for nothing can prevent its increase and triumph in the earth. God will not be thwarted in his purposes and designs. The set time has come for him to favor his people, and to establish his kingdom, and the puny arm of man will be powerless to prevent it. Have they not been trying for forty years? Are the lessons of the past of no benefit to the world? It would seem so, indeed. They are slow to learn this lesson, peradventure they may learn it after awhile, but not so long as evil predominates as it does at present in the hearts of the great majority of the children of men. We may be scattered and driven and have many afflictions to endure, but will that stay the work of God? No. How has it been? Let our past experience teach us and the world at the same time. It has only increased and given greater velocity to the work of God. Phœnix like, it has risen from its ashes and, if there is anything about it formidable, it has presented a more formidable face than ever before, notwithstanding the most strenuous exertions of its adversaries. My testimony is that the experience of the past will be renewed in the future, if the enemies of Zion work for its overthrow. They may succeed in taking the lives of some of the servants of God; they have done that in the past, but it never obstructed the work, and all their efforts in the future will be as powerless as in the past.

It is for the Saints to ponder these things in their hearts, and with renewed confidence and greater faith to press forward in their high calling. Their past observation and experience have proved to them the necessity of continual diligence. Many who have borne faithful testimonies to the truth of this work have apostatized and forsaken the truth because they have neglected some duty and have gradually given way to evil, and the counsels of their mind have become

darkened to the principles of truth, and they have finally forgotten that they ever knew them to be true.

Then let us take heed to our steps. "Let him who standeth take heed lest he fall," is a very good exhortation. We are none of us independent, and none have got so far along but we find it necessary to live humbly before the Lord. We should pray without ceasing, and let our hearts be drawn towards the Lord continually, never forgetting him, or the principles that he has revealed unto us; but we should be actuated by them in all we say and all we do. If we do this, the Spirit of the Lord will be within us like a well of water springing up unto everlasting life. It is necessary that every one should live thus humbly before the Lord, in order to have full possession of this Spirit. This will bring peace, joy and comfort under all difficulties that may assail us and seek to prevent our progress in the kingdom of God.

What is a man good for who flies the track the very moment obstruction or difficulty presents itself before him? Nothing. He has not proven his integrity, and he cannot prove it in this way. We have undertaken to follow the Lord through evil as well as good report; and the Lord, and his ways, his teachings and government are in evil report in the world; and he who has independence and courage enough to strip himself of his surroundings in the world, and seeks to establish the kingdom of God, has to meet these difficulties which present themselves before him. He has to stem his ear to the popular stream. It is easy to float with the stream; but it requires more courage, and independence of character and greater nerve to stem the tide of corruption in the world than to go down with the current; and the man who takes this course is far more independent than he who has not the courage to do so.

Then let us take courage and press onward if we have received the truth, as we know we have; if we have received the testimony of Jesus—the spirit of prophecy, as we know we have, let us take heed to our steps and continue faithful, never swerving to the right hand or to the left, for of all people in the world, the Latter-day Saints are the people who cannot afford to lay off the armor of righteousness for a moment. The tempter the evil one, is at our elbow, ready to enter in and take possession and blind our understandings and cause us to make shipwreck of our faith if possible.

The Saints should live humble, be courteous, be civil and live for God and his kingdom. That is the only job we have on hand. Let us work on that job as long as we live on the earth. Our religion is not a matter of enthusiasm, to last a day or a week, and then evaporate into thin air, like the religions of the world; but every hour, every day, every week, every year, as long as we live on the earth, it should be first with us, for it is only he who endures faithful and true to the end that will be saved, and will inherit everlasting habitations. We need not lay to our souls the flattering unction that we can go hand in hand with the devil all our lives and inherit celestial glory. That is not in the programme. We can do as we please about receiving or rejecting the principles of life and salvation as they have been revealed. We have this power, because we are free agents, to act as we please in this matter; but we can not go back into celestial abodes and inherit celestial glory unless we keep the law pertaining to that kingdom. And so with every other kingdom, even a telestial kingdom; we must abide a telestial

law or we can not participate in the glory appertaining to it.

I do not wish to continue. I feel thankful for the privilege of bearing my testimony, although I do not count myself a preacher. But the principles of the Gospel make preachers of us all, for they make us bear testimony of the same to the children of men. They impel every heart to say something, to bear testimony, if nothing more, to the truth of the principles we have received. This life-giving power, the Holy Ghost, I say, impels every person who has received it to bear this testimony according to the sphere and position he fills, and the duties he is called upon to perform. A person may be called to plough, sow, reap, build a railroad, work in the canyon or to go and preach to the nations of the earth, and one calling is as legitimate as another, inasmuch as he who is filling it is working in the legitimate channel, and aiding to build up the kingdom of God.

Every person who has obeyed the Gospel has a share of responsibility to bring forth and establish this work upon the earth. None can shirk this responsibility, but it is shared by all according to their spheres and positions. Those engaged in raising families are doing their part to establish the Zion of God, just as much as in the performance of any other labor.

Let us ponder these things in our hearts, receive the impressions made from the heavens above. This will exalt us above the grovelling things of earth and cause us to attain those which are before us with cheerful hearts and willing minds.

May God preserve us in the purity of our most holy faith, and enable us to endure to the end, that we may inherit everlasting habitations prepared for the righteous, is my prayer for Jesus' sake. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, JULY 7, 1872.

(Reported by David W. Evans.)

SACRAMENT—SELF-EXAMINATION—RECOLLECTIONS OF EARLY LIFE—REFLECTIONS ON SCENES OF CHILDHOOD, AFTER AN ABSENCE OF FORTY YEARS.

The administration of the Sacrament is an occasion which calls us, one and all, to reflection, to inquire of ourselves in relation to our course of conduct in life—whether the journey we have pursued, the paths that we are traveling, are in accordance with the holy principles of that reli-

gion which has been revealed for our salvation, and which we have received. While I have visited the cities of the East, I have observed that a great amount of means has been expended in the construction and ornamenting of churches and edifices for public worship. Every city, every village is beautified with magnificent buildings, stately domes, elegant spires, erected in honor and for the purpose of religion, and I have reflected upon the influence of this religion upon the minds of a community. In visiting friends I found many who are professors of religion, who seem to have an utter disregard for any forms of worship whatever, and who totally neglect prayer in the family and grace at the table. I am not aware, of course, whether or not this is general among Christians; but I notice among the Latter-day Saints, that it seems to be very natural to be slothful and negligent and careless in relation to our every-day, simple duties. We may build temples, erect stately domes, magnificent spires, grand towers, in honor of our religion, but if we fail to live the principles of that religion at home, and to acknowledge God in all our thoughts, we shall fall short of the blessings which its practical exercise would ensure.

While the Sacrament is passed around, and we take the emblems of our Savior's death and suffering, and realize the sacrifice which he made for our salvation, we should ask ourselves, Do we remember him in all things? Do we acknowledge his hand in the providences with which we are surrounded? Do we call upon him in our families and in secret? Or do we neglect our duties, do we miss praying with our families in the morning, and have not time to do so in the evening, and are in such a hurry that we cannot even ask his blessing upon our food, and cannot take time to attend meeting on the Sabbath, nor afford to devote the day to rest, meditation and study? Let us also ask these questions of ourselves, Are we honorable in our relations with each other? Do we do by our neighbor as we would that he should do unto us? Are we just in our dealings? Are we honoring those principles of morality which alone can prepare us to inherit celestial glory? Brethren and sisters, if we ask ourselves these questions, and, after examining our conduct and career, can answer them honestly and truthfully in the affirmative, then we may partake of the bread and water in the presence of our heavenly Father worthily. If, on the other hand, we have been negligent and careless, we should repent, for repentance is our first duty.

Since I last saw you, I have visited the scenes of my childhood, and the place of my birth, after an absence of about forty years. My ideas of right and wrong were formed there; my associations with the people, up to fifteen years of age, were such as to give deep and strong impressions of their character, and of the principles by which they were governed. I cannot say that my visit was without its painful character. Forty years sweep from the face of the earth more than a generation. I understand statisticians to estimate that thirty-three years carry as many souls from the earth as dwell on it at one time. I went into my native town after forty years' absence, and inquired for those who were the business men in my boyhood, for the magistrates, ministers, merchants, farmers and mechanics with whom I was acquainted then. Where were they? Nearly all dead; a very few of the old faces, like ancient oaks,

remain. On my father's farm there was a beautiful grove of maple—some two hundred trees, standing when I was there before, with no other timber among them, the ground sown with white clover—it was one of the most beautiful lawns I ever saw when I left it. I drove up before the house in which I was born, and said to the man who was residing there, "Is that grove standing?" "Not a maple tree on the farm," was the reply. "Not a single one?" said I. "No," said he, "not a maple on the farm." I had not even the curiosity to drive across the farm, for in my mind that grove was the feature of all others, it was the place of my dreams.

Many of you know that in 1853 we had difficulty with the Indians in Southern Utah. At that time I was military commander of the Southern Department. Previous to every attack on the settlement, my dreams would carry me back to that grove, and there I would see, or get some intimation of, the coming trouble with the Indians. Now there is not a tree left. It would have been about so with the people if I had staid away a few years longer.

I went into the school district where I had resided some six years, and visited Mr. Porter Patterson, with whom I was well acquainted in my boyhood, and began inquiring for the neighbors. "Why," said he, "they are all gone but four: myself and wife, and Mr. John Stafford and Mrs. Garfield are all the married people that remain that lived here when you went away, thirty-nine years and two months ago." "Then," said I, "I must go to the graveyard."

These reflections would bring to my mind the sermons that I had heard in my youth. I went to the cemetery, and saw the graves of a great many of my old comrades. There were headstones with inscriptions to many whom I had known, and some whose funerals I had attended, and I could recite texts, and a portion of the sermons preached at those funerals. They were generally passages like this—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Passages of this kind were generally selected as warnings to all to be ready for death.

From the monuments in the graveyard I found that a good many had been summoned in their youth, for there were the graves of boys and girls with whom I had associated, some of them my relatives. I visited three cemeteries with a like result—the one in our own neighborhood, one in Colton and the other in Potsdam village, in all of which I had been more or less acquainted.

Latter-day Saints, in their preaching, call on men and women to prepare to live, and they teach them how to live, believing that if any person is prepared to live as he ought to, he will certainly be prepared to die whenever the summons shall come. It was never a part or portion of our teaching to attempt to scare men to heaven. I went to the meeting house, or rather to the site of the meeting house, for the old frame building had been replaced by another of bricks, and it converted into a lecture room for the normal school. In that old frame building I had been most solemnly sentenced to eternal damnation, nine times, by a Congregationalist minister forty years ago. He had gone to his grave, and nearly all the persons present in the congregation at the time, had followed, or preceded, him. The object of this sentence, in the eloquent and solemn language in which it was pronounced, and so oft-repeated, was, no doubt, to stir in the minds of impenitent sinners, and of

me particularly, a conviction that would secure conversion to Christianity, as I was considered impenitent; and I do not know but the proper phrase would be, to scare me to heaven. But it did not have that effect with me, I never could understand nor realize certain portions of the teachings which I there heard. That I must become so thoroughly in love with the justice of God as to be perfectly willing to be damned to all eternity for his glory, and suffer all the miseries which they so eloquently described, was to me an impossibility, I could see no justice in such doctrines. But those were times of great religious excitement, when revivals and protracted meetings were common all over the country, and the souls of many were stirred to the very core, as it were, by the idea, then so strongly advocated, of the punishment and misery which were to be eternally inflicted upon all those who were finally impenitent. Those sermons divided the Christian world into two classes, one was made celestial, inheriting all the blessings and glory which a God could bestow; the other was banished to eternal misery.

When the doctrines of the Latter-day Saints were preached to me I could understand them. I could believe in faith and repentance, in the principle of obedience, and in the doctrines of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and that God had provided for all beings that he ever created, a glory, honor and immortality in accordance with their works, whether good or evil, giving, as a matter of course, to the faithful Latter-day Saints, the reserved seats; or to use the language of the Apostle Paul, I could believe that there was a glory of the sun, a glory of the moon, and a glory of the stars, and that the glory of the stars differed as much as the stars differ in brilliancy; and that all sects, denominations and classes of people would receive punishments and rewards in accordance with his divine justice. Every Latter-day Saint that abides in the truth, faithful to the end, may expect the glory of the sun; and every man that acts in accordance with the light that he possesses lays a foundation for greater glory and honor than eye has seen, or than it has entered into the heart of mortal man to conceive.

I did not visit these graves with the feeling that some of the ministers of orthodox churches sought to impress upon my mind in my youth—I did not believe that they were consigned to eternal punishment because they believed differently from what I did. I went there feeling a confidence that honorable men and women would receive honorable treatment from a just God. In speaking on this subject, I designed simply to wake up the hearts of my brethren and sisters to the necessity of maintaining this honor, and to the fact that, as we advance in the things of the kingdom, greater sacrifices and more faith and diligence are required on our part.

I visited, in the course of my journey, the place where Joseph Smith's father was born—Topsfield, Massachusetts. I was in the house he was born in, and upon the farm where the family had resided three generations previous, they having resided in that county—Essex—as early as 1666. One object of my visit was to obtain some historical information in relation to the family of Joseph Smith. It was about eighty-one years since my grandfather moved away from that place, at which time my father was eleven years old, and Joseph's father twenty-one, they being bro-

thers. It would seem strange that, after the lapse of eighty-one years, I should find any one who knew my grandfather, yet I saw several persons who stated that they were personally acquainted with him, although they could not remember when he moved away; but after doing so, he returned to that neighborhood, and visited his relatives and acquaintances, and they had distinct recollections of him, and gave me reminiscences of his history.

The graveyard at Topsfield contained no monuments over about eighty years old. I do not recollect the exact date. Among the oldest were the names of my great aunts and other relatives. Being a firm believer in the doctrine of baptism for the dead, I was anxious to procure the names of those departed persons wherever our records might be deficient, and I have, I believe, a prospect of obtaining the names of about nine hundred of the kindred of my great grandmother—Priscilla Gould.

The old portion of the burying ground at Topsfield, used by the early inhabitants, is totally without monuments—no gravestones whatever, so that I presume they simply used headboards or monuments of wood; and the place is now reserved as a sacred precinct in which, we were told that any of the kindred of those ancient worthies of the town might plant gravestones if they choose, but no person is allowed to be buried there. The cemetery had been enlarged, and from eighty years ago down to the present time there had been placed there many gravestones and handsome obelisks, some manifesting the pride and aristocracy of those who placed them there. I noticed one particularly, on which was inscribed a notice to the effect that the person buried there was a millionaire. It did not say whether he obtained money honestly or by some other means.

In visiting the office of the town clerk, I examined the record kept by my great grandfather in 1776-8, at which time he was the clerk of that town. I also found, by examining the records ten years before then, that he had represented the town in the Legislature of the Colony of Massachusetts, and was a very firm supporter of the Revolution. Just as I was about leaving the office to go to the railway station, I was told by the clerk that he had a list of the names of the children of Robert Smith in the town record. Robert Smith was supposed by us to be the first of our family who settled in Massachusetts, sometime previous to the year 1665. I there ascertained what our family records fail to show. Our records show that he had a son Samuel, and that Samuel had a son Samuel, and that Samuel had a son Samuel and a son Asael, and Asael was our grandfather; but I ascertained that this Robert Smith had a large family, and their names are contained in that old town record.

The Genealogical Society of Massachusetts has got out books containing the records of some hundreds of the families of the oldest settlers of the colony. If our friends here, whose ancestors were buried in New England, would unite in purchasing an entire set of these works, they would be enabled to find collateral, if not direct, branches of their kindred; and so obtain a key to help them in making the necessary records to attend to the ordinances for their dead. But our faith is, brethren and sisters, that when we have exhausted all the powers within our natural reason and reach to obtain a knowledge of our dead, and the Lord is satisfied with us, revelations will be opened to our understandings by

which we will be able to trace back our genealogy to the time when men were within the pale of the principles and laws of the Priesthood, before these ordinances were changed and the everlasting covenant broken.

In conversing with Mr. Zaccheus Gould and his wife, of Topsfield, over eighty years old, and Dr. Humphrey Gould, of Rowe, who were cousins of my father, I was enabled to pick up many very satisfactory items of information. I am also under obligation to Mr. John H. Gould, of Topsfield, and to the town clerk of that place, Mr. Towne, for valuable letters and papers relating to the history of our family, all of which, as they relate to the ancestry of Joseph Smith, will form an interesting page in connection with his history when it shall be published.

I do not design, in conversing with you at the present time, to enumerate the visits I made, though they remind me of a remark made concerning me by my grandfather on the last day of his life. He died in his eighty-eighth year, I being then in my fourteenth year. Said he, "George A. is a rather singular boy. When he comes here, instead of going to play as the rest of my grandchildren do, he comes into my room and asks me questions about what occurred seventy or eighty years ago." It seemed to me, while I was absent, that I was pursuing the same course yet, for although I had got pretty well along in years, I still wanted to talk with the old folks.

At Woonsocket, R. I., I visited Mrs. Tryphena Lyman, a cousin of my mother, in her 94th year, who was living with her unmarmarried daughter, an agreeable young lady in her 70th year. I had a very pleasant visit with them, and from them I learned some interesting incidents of my mother's ancestors. From my cousins, Mr. and Mrs. Simon D. Butler, of South Colton, N.Y., I obtained a copy of the family record of my great-grandfather, Deacon John Lyman, written by his own hand in his family Bible—now 200 years old. Mrs. Butler has been my most faithful correspondent among all my relatives, and my meeting with her and her husband was more like meeting a brother and sister than cousins.

It is very well known that, by the election of a convention of delegates from all the counties of this Territory, held in this city, Ex-Governor Fuller and myself went to attend the Republican Convention at Philadelphia. Persons appeared there and objected to me because I was a "Mormon," and the committee on credentials did not think proper to allow the representatives of the people of Utah a seat in that convention, consequently we retired, believing, fully, that the time would come in our country when men will not be questioned in relation to their religious faith or practice, when called upon to perform the duties of citizens, but that if they are firm and upright supporters of the Constitution and laws of their country, that will be all that will be required of them. I then took the opportunity to make these visits, which I had designed doing years before, and which I believe will result in good. I did not seek to be publicly known; I made no attempts to preach, though invited at different times to do so; and I must say for the credit of New England, that I had the offer of a Christian church to preach in. I say this to show that New England is improving in its religious faith, that is, there is less bigotry there now than there has been at certain periods. I could have had numerous opportunities to preach, but I wished

to make my journey one of rest, and addressed but one public congregation, and that was last Sabbath in the Latter-day Saints' Hall, Brooklyn.

While at Philadelphia I met Mr. E. W. Foster, Supervisor of Potsdam, my native town, he being a member of the convention, and one of the committee on credentials before whom our claim to a seat was contested. After leaving Philadelphia I visited Potsdam, and an incident occurred there which I will name. On landing at the railway station, Mr. Foster happened to be there, and recognizing me, he called me by name, and bid me welcome to the town. A very respectable-looking aged lady, hearing the name, stepped up to him and inquired if I was George A. Smith, and being answered in the affirmative, she seized my hand and said, "I want to thank you, your father saved my life." "Why, when?" "A good many years ago." "How?" "We were broken through the ice into the lake, and at the risk of his own life he saved mine." The cars were about starting, and she rushed from me and said, "My name was Eliza Courier." I really thought the incident worth naming, as occurring in the place of my birth, and from which I had gone nearly forty years before.

By the courtesy of General N. S. Elderkin, I had the privilege of visiting the State Normal School at Potsdam, and was very much pleased with the institution. The vast improvements which have been made in buildings, machinery, roads, transportation, and telegraphs, have certainly not been altogether inapplicable to the progress of education. When I received my education, an ordinary school master received nine dollars a month, and twelve if he was a first class teacher; and he could cut blue beech switches enough in a day, and perhaps less, to thrash the scholars the entire winter, and they were applied very freely. I used to think I got more than my share. I thought I could not watch the schoolmaster as well as some others, my eyes were not quite so good. But I noticed on my visit a very desirable change in their school government; the cultivation of the mind is the object sought now, and the teacher has become the friend as well as the preceptor of the pupil. The blue beech seems to be pretty well banished, and there is a marked improvement in the whole system of education, as well as in telegraphing, railroading, machinery, and architectural works generally.

I met several of my old schoolfellows, who were glad to see me, and treated me with courtesy. Among these I should mention General Elderkin, a man of influence and who never, in the darkest hour of our persecutions, has failed to recognize me as an old schoolfellow and friend, notwithstanding he had high religious notions. I met other gentlemen of this kind.

We are all passing to the tomb, and we want to leave a good record, that is, one that will be pleasing to the Lord. It is not a very lofty ambition for a man to spend his life so as to have it recorded on his tombstone that he died worth a million dollars; but if he spend his life in doing good, that will be a record that will be to his everlasting honor, and will prove to him treasure in heaven. People say, "You Mormons believe all will be damned except yourselves." We know for ourselves that this is the work of God, and we know that every Latter-day Saint that is faithful to his profession and calling will attain to celestial glory. We also further know

that God has extended, in his order, to all the human race, glory, honor, immortality and blessings in accordance with their works, whether good or evil. Read the vision in the Book of Covenants, and the 15th chapter of Paul's epistle to the Corinthians, and judge for yourselves; and while we should struggle to obtain the greater blessings, we should never disparage those who may fall short of attaining the highest glory. There is a glory of the sun, the Apostle informs us, also a glory of the moon, and a glory of the stars, and as one star differeth from another, so do these different degrees of glory differ. But in these various glories will be found all denominations and all honorable men—every one in accordance with those things which he has done in this life; and, says the Savior, "Suffer little children to come unto me, for of such is the kingdom of heaven."

As I passed by the site of the old academy, I said to General Elderkin, "There I received my Presbyterian baptism." "So did I," said he. I did not wish to raise a question in relation to the subject with him at all. He is now, I believe, a member of the Episcopal Church, and I, of course, am a Latter-day Saint; but the man who sprinkled the water on our foreheads, taught that hell was full of infants not a span long. The idea was horrible to me from the time I first heard it. "Suffer little children to come unto me, for of such is the kingdom of heaven," says the Savior; and if we live in the sight of God as innocent, pure and holy as little children, we shall attain to the glory of the sun. May God enable us to do so through Jesus our Redeemer. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 4, 1872.

(Reported by David W. Evans.)

REVELATION FROM HEAVEN AND ITS CONTINUANCE NECESSARY.

Sometimes I am in the habit of taking a text, but at present there is no passage of Scripture which presents itself to my mind; I therefore, commence speaking and, through your faith and prayers before the Lord, I trust that something may be given to me that will edify, and benefit the congregation. The subjects pertaining to the kingdom of God are so numerous that, sometimes the great difficulty in the mind of a servant of God who attempts to address the people is to know the mind and will of the Spirit in regard to what shall be said. If I know my

own heart, I have no desire to speak my own words or to impart unto you my own natural wisdom; but it is the earnest desire of my heart that I may impart instruction according to the mind and the will of the living God. This I can not do unless God shall grant unto me the inspiration of his Spirit at the very moment, and this will depend in a great measure upon the hearers as well as upon the speaker. If the people have faith in God, and pray unto him, exercising that faith, he may give them something that will be instructive to their minds; but if they have not faith the Lord may not see proper thus to impart.

We are permitted, Latter-day Saints, to live in a very peculiar age of the world. It is called by us, the dispensation of the fulness of times. Many dispensations have been revealed to the inhabitants of the earth in past ages, and God has given, from time to time, since the creation, much instruction to the people. What I mean by a dispensation, is power, authority and revelation given from Heaven to direct and counsel men here on the earth. This has been given at different ages of the world, and the instruction which God has given has been in accordance with the circumstances of the people, the revelations and instructions which he has given being different at one period from those given at another. When I say different, do not misunderstand me. Many of the revelations of God are unchangeable in their nature, and are adapted to all dispensations; but many commandments have been given that were adapted only to the dispensations in which they were revealed. I will name some of these.

For instance, when some sixteen hundred or two thousand years had passed away, from the creation, the world had become very much corrupted in the sight of God, so much so that what little history we have on the subject informs us that all flesh had corrupted its way upon the face of the earth. God gave a new commandment in that period, differing entirely from all former commandments. It was not adapted to any dispensation that had preceded it, neither would it be suitable for any future dispensation: it was intended for that particular period only. The Lord commanded his servant Noah to build an ark, according to certain rules and dimensions that he gave unto him, for, said the Lord, "I intend to destroy all flesh with a flood, except those who shall gather together into the ark which you shall build."

This was a new commandment. If there had been any sectarian preachers who then lived, and perhaps there were—for preachers who have not been sent of God seem to have been numerous in all dispensations—they would perhaps have reasoned with Noah in relation to this new revelation and commandment, and said to him, "What is the use now, of getting new revelation from God? You will not dispute, Noah, but what Enoch was saved and translated to heaven. He had enough revelation to save him, and can not we be saved in the same manner that he was, without having any new revelation communicated to us?" I mention this, because such arguments are used at the present day in reference to the new revelations which the Latter-day Saints carry forth to the world. The people say, "You believe in the Book of Mormon as a new revelation, and that God has given new commandments. Have we not enough? Were not the people who lived in the days of Enoch, Abraham, Moses and the

Prophets, in the days of Jesus and the Apostles, saved? and if they had enough to save them, if we follow the instructions which they received, what is the use of obtaining another book, called the Book of Mormon, or new commandments and revelations?" This has been brought forth as an argument ever since my youth to my certain knowledge, in all countries where I have traveled and attempted to communicate to the world our ideas about new revelation. The same arguments might have been used in the days of the flood—"Enough has been given; Enoch has been saved and translated, and if we follow the revelations given to him, why may we not be saved without having any thing new?" But Noah would have answered, and very properly too, "God designs to accomplish something now that he did not accomplish in the days of Enoch, nor in the days of Abel and Seth, nor in the days of any of those ancient worthies—he intends to bring destruction on all flesh that will not repent, by overwhelming this world of ours in a flood of water. He intends to pour out his indignation and just wrath upon those who corrupt themselves in his sight; and he has provided a particular way of escape therefrom, by which you may, if you will, be saved from this judgment, and that way has to be made known by new revelation." We will pass on, however.

Soon after the days of Noah, we find that certain men lived upon the earth, whose names are recorded in this sacred history (the Bible), who were called to be the chosen servants of God, and whom the Lord blessed in a peculiar manner. I refer now to the Patriarchs, and more especially to Abraham, Isaac and Jacob, three very worthy men; so worthy that the Lord chose them as representatives of the faithful in all future ages, and declared that all who should be saved in future ages should become their seed, either springing directly from their loins, or being adopted, through the Gospel, into the family of Abraham, who was to be called the father of the faithful: that is the father not only of the faithful who lived from his day until the coming of Christ, but of all who should live after Christ who followed in the footsteps of this ancient Patriarch and embraced the same Gospel that he taught, and they should have a claim on the promises that were made to him.

Now, did the Patriarch Abraham receive anything new from God, or was there enough already given? Perhaps many may cry, "Enough to save Noah, Enoch, Abel, and all persons who would walk before the Lord according to ancient revelation, without anything new." But there was not enough adapted to the circumstances by which Abraham was surrounded. Why? Because the Lord designed to call Abraham out from his father's house, from his friends and country, and to lead him into a strange land. Abraham might have searched all former records and revelations, but here was a duty he never could have learned therefrom—"Depart from thy father's house!" It could not be found written in former revelations, hence the circumstances required new revelation, and God gave it by commanding this great man—the father of the faithful—to leave the land of Chaldea and to go forth into a country where he never had been. Abraham was obedient, he went forth and traveled to the country that we call Palestine—a small territory east of the Mediterranean Sea. And having arrived in that land, he might have searched all former revelations in vain to have

learned what his duty was then, for there were certain duties required of him then in regard to which the revelation given to him in his native land did not enlighten him. One of these duties was to go forth upon a certain eminence or mountain in Canaan. He did as he was taught. It was a peculiar cammandment. I have never been commanded to do so, neither has any other person in this congregation; neither was any person who lived before Abraham; but he, and he alone needed new revelation to find out that he was to go to the top of a certain mountain. When he got there another new revelation was given to him, commanding him to look to the east, then to the west; and then to cast his eyes to the north, and to the south, and then, behold, a great promise was made to him by new revelation, namely, "All the land which thou seest shall be given to thee and thy seed after thee for an everlasting possession." No such promise could he have found in any former revelation: this promise was adapted to that peculiar individual, and to the circumstances in which he was placed.

We would imagine that Isaac, having his father's revelations right before his eyes, and knowing all about them, would say in his heart, "I need not trouble myself about inquiring from God and receiving anything new from the heavens. My father was a good man; he was saved, and I shall content myself by giving heed to the old revelations." But Isaac did not reason in this way; and the Lord had some new revelations to communicate to the son of Abraham, and one of them was to confirm the promise that had been made to his father. One might naturally suppose that the revelation made to his father was broad enough and covered the case without being confirmed, for it declared that the land promised to Abraham should be given to him and to his seed after him, and we might suppose that that included Isaac, and that there was no need of a new revelation to him on the subject; but if it did include him, Isaac was not fully satisfied, he would not place his dependence on something that had been said to some other man, but wanted to know for himself whether God intended him to possess that land, and there was no way for him to obtain this knowledge except by direct communication with the heavens. He obtained it, God renewing the promise to him that he had made to his father Abraham.

By and by comes along the grandson of Abraham—Jacob, who, not satisfied with the promises made to his grandfather and his father—Abraham and Isaac, and not considering himself safe to depend on promises made to somebody else, came before the Lord and plead with him, and the angels of God came and visited this lad, and he saw a ladder reaching from the ground on which he slept to the very heavens, upon which the angels were ascending and descending; and he, on that occasion, obtained a confirmation of the promise made to his father and grandfather.

It is unnecessary for me to trace the history of these patriarchs, or to mention the various times when God thought fit to communicate a new revelation unto them, according to the circumstances in which they were placed. We might relate the revelations given to Jacob after he went down into the country of Laban, where he married his four wives. We might relate to you the various revelations God gave to him during his sojourn in that land. We might

also relate to you the revelations he received after he left that country with his four wives and his children. When he came to the brook Jabbok, sending over all his family before him, he stopped back, and the Lord condescended to give him a new revelation. An angel came down, and Jacob and this person laid hold of each other, the same as men do occasionally now, to try each other's strength, in what is termed wrestling. These two persons wrestled together all night long. The angel did not see proper to take any advantage of Jacob by miracle, but he wrestled with him as one man would another; and it seems that neither of them overcame the other. The angel did not succeed in throwing Jacob to the ground, neither did Jacob succeed in throwing the angel to the ground; but after contending together all night, the angel at last put forth his finger and touched the hollow of Jacob's thigh and lamed him a little, and by this means was enabled to overcome him. After being thus lamed, Jacob found that he had been wrestling with an angel of God, and, said he, "I will not let let thee go unless thou bless me," and God, through the mouth of that angel, gave to him the same great and glorious promises that he had given to his father, and also blessed him as a prince, because he had power to wrestle with an angel all night and prevailed with him.

Some suppose that this was the first conversion of Jacob; but, be this as it may, Jacob, prior to this time, had many great revelations from God. After wrestling in this manner on one side of the brook Jabbok, he started the next day to overtake his family, and he placed his four wives and their children in a certain order, preparatory to meeting his brother Esau. By and by Esau comes along with quite an army of men, and he meets the forward company, consisting of Bilhah and Zilpah and their children—two of Jacob's wives and their polygamous offspring. He continues on until he meets Jacob's third wife, and finally he comes to the fourth and her children, with whom Jacob was, and turning to Jacob he says, "Who are all these women and children?" Jacob answered, "These are they whom God hath given thy servant." What! God give to Jacob more than one wife, and a number of polygamous children! Is that so? Well, Jacob says so, and we are informed that he was then converted, that this meeting between Jacob and Esau took place, and this declaration of Jacob was made after his conversion at the brook Jabbok. Now, would you suppose that a converted man would make such a declaration about his wives and children as Jacob made to Esau, if it had not been true? If a man now-a-days declares that God has given him more wives than one, and a host of polygamous children, he is accused of blasphemy, yet Jacob, after wrestling with an angel, declared that such was the case with him: he knew it was so and he acknowledged the hand of God. After he reached the land of Canaan we find that God continued to give to this man revelation after revelation, suited to the circumstances; and thus we may trace the history of the dispensations of God to man.

I will now touch, in short, upon the history of Moses, who lived several hundred years after Jacob—at a period when circumstances called for commandments and revelations different to any that had ever been given before. After having slain the Egyptian, Moses fled from the house of Pharaoh, and went down into the land of Midian, and dwelt there forty years. At a certain time, when he

was herding the flocks of his father-in-law, Jethro, he saw a bush burning with a very brilliant flame. This excited his curiosity, and he drew near, and saw the bush apparently burning, and yet not consumed. As he drew nearer God spoke to him out of the burning bush, and told him to take the shoes from his feet for the place on which he stood was holy ground. He never could have found out by former revelation that the ground whereon he stood was holy. This God, who appeared in the burning bush, or the angel, as the case may be, had something for Moses to do that he could not possibly learn from former revelation, and that something was to arise and go down into Egypt and deliver God's people —the descendants of Abraham, Isaac and Jacob—from the hands of their enemies. Do you not see that it required new revelation to inform him of this fact? He was obedient to the commandment, for taking Aaron with him, he went down into Egypt and stood before the king, and then commenced a series of new revelations that were wonderful and marvelous in their nature. The revela ions of to-day, however, would not suit to-morrow, and those of to-morrow would not suit the next day. Why? Because God had something new to perform every day, and that which was given yesterday would not be adapted to the work God saw fit to perform to-day or to-morrow, hence, as often as the day rolled round new revelation had to be given to Moses to make known to him what the Lord required at his hand, what his mission was, what he was to do in the house of Pharaoh and before all the Egyptians. Having accomplished these wonders, by new revelation, Moses and the whole house of Israel, some twenty-five hundred thousand in number, left the land of Egypt and came forth to the eastern border of the Red Sea.

If there had been sectarians in that large company, they would doubtless have reasoned with Moses on this wise: "Moses, what an abundance of revelation God has given in former times, and have we not enough for our guidance now?" I say if there had been Baptists, Methodists, Presbyterians, members of the Church of England, or of any of the several hundred different sects into which Christendom is now separated, this would have been their argument, for their argument now is —"We have enough, and do not need any more." But Moses and the children of Israel were not influenced by such considerations, for they were placed in circumstances that required something new. The Red Sea was before them, and there were mountains on the south and on the north, and on the west the Egyptians were pursuing them, and the inquiry with them was "What shall we do?" God gave them revelation. He did not tell them to search previous revelations for that was all that was necessary, but he gave them revelation telling them what to do, and that revelation was, "Stand still, and see the salvation of God?" If they had not got this new revelation they might have been so confused that, instead of standing still, some would have run for one mountain, and some for another, some this way and some that; but a new revelation made them understand that their duty, instead of fleeing, was to stand still and see the salvation that God would work out for them. Moses was commanded to smite the waters of the Red Sea, and he did so, and they were parted asunder by the power of the Almighty and, as we are informed in another place, they stood up like

walls on either side of the path on which the children of Israel traveled through the midst of the sea. We would naturally suppose that water would not do this, but it was a miracle wrought by the power of the Almighty. He placed the waters, like solid walls on each side of his people, and they walked through dry shod, while the Egyptian army, in trying to pursue them, were overthrown in the midst of the sea.

Then comes another new revelation—given by inspiration—to sing how the Lord had overthrown the enemies of his people, how the Lord had magnified his great power and preserved his people from the Egyptian nation, and delivered them from bondage. The hosts of Israel traveled along from the shores of the Red Sea until they came to the foot of Mount Sinai, where, by new revelation, they camped; and at a certain time, the Lord, by new revelation, called Moses up into the mount; and when he got there the Lord saw fit to write a certain code of laws on tables of stone, and, after keeping Moses in the mount forty days and forty nights, he sent him down, and when he got down he found that the children of Israel had corrupted themselves in the sight of the Most High, for they had made unto themselves gods, certain golden calves, and they were worshipping them. Aaron had caused the people to strip themselves naked, and they were dancing around the calves. Moses was very angry, not with that kind of anger which fills the bosoms of foolish men and women; but that principle of justice which burns in the bosom of the Almighty, burned in the bosom of Moses, and he threw down the tables of the covenant which he had brought from Mount Sinai, and they were smashed to pieces. He called for those on the Lord's side to come out from the midst of that company and stand with him, at the same time commanding them to gird on their swords and put to death those who were not for the Lord. That was a new revelation, and a curious one, was it not? After all this had taken place, the Lord called Moses a second time up into the mount by new revelation, and again gave him tables of stone and laws written thereon. He kept him there the second time forty days and forty nights, without eating or drinking anything. One would suppose that he could not have stood so long a period of fasting—eighty days and eighty nights, forty each time. When he had obtained the tables the second time he came down and stood before the children of Israel, and his countenance shone with such brightness that they were filled with fear, and fled from before the presence of Moses. They could not endure the glory of his countenance, and they besought Moses that the presence of the Lord might not be made manifest in their midst. "Do you, Moses, go and talk with the Lord. You can converse with him, and let us know what the Lord says, but do not let the Lord come and converse with us, lest we be destroyed." We find that they had so corrupted themselves in the sight of God that he, who would have delighted to converse with all the people, as one man talks with another, was obliged to hide his presence from them, and to send Moses to teach them. Moreover their corruptions had become so great that the Lord, in his wrath, swore that they should not enter into his rest. This was made known to them by new revelation while in the wilderness, or they never could have learned it. The Lord also informed them that he would not go up in the midst

of their camps. Said he, "I will not go up in the midst of this people, because they have corrupted themselves in my sight, lest I break forth and consume them in a moment;" "but," said he, "I will send an angel before you, and you must hearken to his voice, but my presence shall not go with you, you are too corrupt." By and by we find that an angel was left with them, and a cloud by day, and the shining of a flaming fire by night, guided all their camps. The voice and presence of the Lord were made manifest to Moses, and Moses conversed with the Lord as one man talks with another, and during forty years in the wilderness he from time to time received revelations and communications to guide the people. Do you not see that under these circumstances, during the whole of that forty years, there was not one year—probably not one month, and it may be, not one day but what new revelation was necessary? The code of laws given on Mount Sinai was not sufficient without new revelation.

We might trace the history of the people of God, if we had time, but I see we have not, from the days of Moses to the days of Joshua, Gideon, Samuel, Barak and various other ancient worthies, all of whom received revelation. If we come to the days of Gideon we find that he was a man who had seventy sons, and how many daughters, I do not know. The Lord conversed with Gideon and sent an angel to him to tell him that he would raise him up as a mighty man of valor, to go forth in his might and in his strength to deliver his people Israel from bondage. We might relate all these things to show forth that the bondage of the children of Israel called forth new revelation from heaven, and that because of it the Lord spoke to and commanded his servants what to do for the deliverance of that people; and if he called upon a man who had so many wives and children, he did not consider that that man was a criminal and unworthy of receiving communication from him, but on the contrary, it is clear that the Lord considered him the most worthy man in all Israel, and on that account he sent his angel to him. And this noted polygamist, of all the thousands of Israel was entrusted with the mission of delivering that people from their enemies. God wrought special miracles by his hand in order to accomplish this great work, though he was a polygamist.

But we will pass on, and come down for some two thousand years to the days of our Savior. One would naturally suppose that when the Son of God himself came from his father's glory to dwell here on the earth in the flesh, and began to teach by the power of the Holy Ghost, the things of his Father, that during the three and a half years of his ministry among the people, they, of course, could say, "Now we do not need any more revelation, we have enough; the Son of God, of whom our law, its ordinances and sacrifices were typical, has at last come and has offered himself on the cross, and having finished the work given him to do, is there any more need for new revelation?" The conduct of the Apostles is the best answer that can be given to this, for we find them, like all their predecessors, from the days of Adam until their day, seeking from time to time for guidance by new revelation. We read of Philip going to the city of Samaria, preaching there awhile and baptizing men and women; but not having the authority to administer in the higher ordinance of the laying on of hands, the Christians at Jeru-

salem, hearing that Samaria had received the Word of God, sent Peter and John to administer the ordinance of the laying on of hands for the higher baptism of fire and the Holy Ghost. When Peter and John reached Samaria they found there was great joy among the people, for many of them had been converted; but their joy was not because of the baptism of the Holy Ghost, for the next verse says, "For as yet he was fallen on none of them," only they had been baptized in the name of the Lord Jesus, but neither man nor woman had received the baptism of fire and the Holy Ghost. But the Apostles laid their hands on them and the Holy Ghost fell on them.

Now, here was Philip in the city of Samaria. He had preached the Gospel there, where should he go next? He had probably fulfilled all the duties required of him there. He was not hired to preach in that city for so much a year, and to stay there to the end of his days. No, he needed a new revelation. All the revelations that Jesus had given were not sufficient to guide Philip in regard to his next duty, the Lord, therefore sent an angel to him to tell him to go down into the south country. He never would have learned this fact by any former revelation. While Philip was on his way to the south he saw a chariot before him, and here again a new revelation was given to him—"Draw thyself near to that chariot." He did so, and having taught the Gospel to its occupant, as they rode along, they came to some water and, the man having believed what Philip had said, wanted to be baptized. The chariot stood still, and Philip and the eunuch both went down into the water, and the eunuch was baptized, and they came forth out of the water. Now then, how could Philip know but what it was his duty on that occasion to still speak with the eunuch, get into the carriage and ride along with him and give him further instructions? But no, the Lord had something else for him to do, and the Spirit of the Lord caught away Philip, and he found himself at Azotus. I do not know whether or not this Spirit actually caught up Philip, body and spirit, and wafted him quickly from the place where the eunuch was baptized to the city of Azotus. I should not be surprised, however, if this was the case, for we have something very similar in the Old Testament Scriptures, and the promise is that they who wait on the Lord shall mount as it were on eagle's wings, and they shall run and not be weary, and walk and not faint. I do not know but this was the case with Philip. At any rate, the Spirit of the Lord carries people, by new revelation, whithersoever he will.

On another occasion we find that Barnabas and Saul, not having inquired of the Lord concerning their duties, but they probably had been reading the Old Scriptures, which were sufficient for instruction for righteousness, and to make the man of God thoroughly perfect to every good work. I say that probably Barnabas and Saul had been reading these, and having failed to inquire of the Lord, and to get new revelation, they started out with the design of going to a certain city, but the Lord checked them. Said he, "Do not go there!" How important it was to get new revelation! "Do not you go to that city, I have another work for you to perform;" and they were then told where to go. Talk to the Christian ministers to-day, or to any that have lived for centuries past, and if they had made up their minds to go to any place, they would never

think of the Lord checking them, or forbidding them to go, by new revelation, for they all say that the canon of Scripture is full, and that no more new revelation is needed.

Many other instances of a similar character might be named, but time will not permit. We find, however, that, after all that God revealed through Jesus, and to the Apostles, for ninety-six years in the first century of the Christian era, they had not enough, and the Lord then gave the book of John's prophecy on the Isle of Patmos. John was commanded to write it on parchment, and in this book a great many new revelations were promised to be given in the latter times. One of these was that an angel should come from heaven having the everlasting Gospel to preach to all people, nations, kindreds and tongues, declaring that the hour of God's judgment had come. Here was a promise or prediction that a new revelation should be given by an angel from heaven, and so important should it be that it should be proclaimed to every creature under heaven. A great many people say, "We have the everlasting Gospel in this book—the Bible—called the canon of Scripture, collected together by the monks, cardinals, bishops and great men of the Roman Catholic Church, some four centuries after Christ. They bound together in this volume all the books they had that they did not condemn, and they declared that this was enough, and there was no need of the Lord saying anything more. But these very Scriptures themselves contradict their compilers—those wicked men who sat in judgment on the word of God, setting aside this book and that book, this manuscript and that manuscript, and binding the remainder together. I say that they put some things into this very book, which prove that God would again make known his will to the children of men in latter times; that he would again give new revelation, not for the benefit of one or two individuals, but for the benefit of his creatures universally.

Notwithstanding we have the Gospel written here in this book, yet that Gospel, without the power and authority to administer its ordinances, is a dead letter. We might believe the Gospel, we might believe that Jesus is the Christ by reading this book, we could repent of our sins by reading the proclamation of repentance here recorded; but we could not be baptized for the remission of our sins, neither could we have hands laid upon us for the baptism of the Holy Ghost by reading, and that is part and portion of the Gospel of the Son of God, just as much as the written word that proclaims these things to the children of men. Take away the power and authority to administer that word, and you at once leave the dead letter of the Gospel, and it would benefit none of the children of men, so far as obeying it is concerned. They might be benefited by repenting and believing, and so on, but they could not embrace the Gospel, they could not get into the kingdom of God, for "except a man is born of the water and of the Spirit, he cannot enter the kingdom of God." You could not be born of the water unless there was a man authorized by new revelation to administer the baptism of water, neither could you receive the baptism of the Holy Ghost only by the ordinance God has instituted; hence the necessity of the restoration of the authority to administer the ordinances of the Gospel, and this is why God has restored it after the earth has been without it for seventeen hundred years. No man among all

the nations, kindreds and tongues of the earth, during that time, has had this authority, neither the authority to administer the Lord's supper, which is a part of the Gospel, neither in any other ordinance.

God having foreseen this long period of darkness, foretold by the mouth of the Revelator, St. John, that he would send an angel from heaven with the everlasting Gospel, and when that angel came and committed that Gospel to man on the earth, it should be proclaimed to all people under heaven, the same as the Elders of this Church are now doing it. The Book of Mormon, containing the everlasting Gospel as it was published to the ancient inhabitants of America, has been brought forth by the power of God, and his servants have been sent forth to preach it, and, not only to preach it, but, having authority to administer its ordinances; yet the world tell us we need no more revelation, we have enough if we only follow the Scriptures, which Paul said to Timothy were sufficient to save him. But in the Christian world you can not be saved by following the Scriptures, from the fact that you cannot follow them without authority from God to administer the ordinances. You be baptized by a man having no authority by new revelation from heaven, and your baptism is illegal, and your pretended adoption into the kingdom of God is not acknowledged in heaven, for God has not authorized the administrator, and what he has done in the name of the Father, Son, and Holy Ghost, cannot be sealed and recorded in heaven for your benefit. No wonder, then, that the world has dwelt in darkness for so many centuries, for the earth has become so corrupt, and the heavens have apparently become as brass over the heads of the nations. No Prophet, no angel, no inspiration, no Revelator, no man of God to say, "Thus saith the Lord God" unto the people. No wonder, then, that the Lord, before the great day of the coming of his beloved Son from the heavens, should send an angel to prepare the way before his face! This he has done, and the proclamation is going forth, saying to all people, nations and tongues, "God has sent an angel, and he has sent him to prepare you and us for the great day of the coming of the Son of Man, wherein there will be more revelations given than have ever been given in all former dispensations."

Tell about the canon of Scripture being complete, what nonsense! What absurdity! Where is there any proof of any such thing? God has yet to give revelation enough to fill the earth with his knowledge as the waters cover the great deep. He has yet to pour out his spirit upon all flesh that dwells on the face of the earth, and make a revelator, prophet, or prophetess of every man and woman living, and if all their revelations are written, this book, the Bible, will be like a primer compared with them. "In the last days," saith God, by the mouth of the Prophet Joel, "I will pour out my spirit upon all flesh. Your sons and your daughters shall prophecy, and upon my servants and my handmaidens in those days will I pour out of my Spirit, and they shall prophecy. Your old men shall dream dreams and your young men shall see visions." Supposing they write their dreams as Daniel wrote his, and suppose they write their visions as Isaiah wrote his, and suppose they write their prophecies as all the Prophets have written theirs, would they not be just as sacred as this canon of Scripture? I say they would. I would be bound just as much to

receive the revelations of each man and woman among all flesh as I would those of a person who lived two or three thousand years ago. A revelation given to a living man in my day is just as sacred as one given to a man who has been dead some three thousand years. God is a consistent being, and he reveals himself according to his own mind and will, and in the last dispensation he will continue to reveal line upon line, precept upon precept, here a little and there a little, bringing forth a record here, unfolding the history of another people there, bringing to light the bible of the ten tribes who have been absent from the land of Canaan for almost three thousand years. Their bible has got to be brought to light, and when they return they will bring their written revelations, prophecies, visions and dreams with them, and we shall have the bible of the ten tribes, as well as the bible of the ancient Israelites who lived on this continent, and the bible of the Jews on the eastern continent, and these bibles will be united in one, and even then the people will not have enough revelation. No, every man and every woman will have to be a revelator and prophet, and the knowledge and glory of God will cover the earth as the waters cover the bosom of the great deep. And by and by, as a kind of climax to all this, the revelation of the Lord Jesus himself will take place from heaven in flaming fire, to take vengeance on them that know not God, and that obey not the Gospel. That will be a revelation that the wicked can not abide, a revelation too great for them, and that will pierce them to their inmost soul. That will be a revelation that will consume them in their wickedness, as stubble is consumed before the devouring flame, and he will reign here, king of kings and lord of lords for a thousand years.

Do you suppose that he will give no new revelation during that time, but that he will sit on his throne like the idols in some of the heathen nations? Do you suppose that the Lord Jesus, that intelligent being, by whom the Father made the worlds, is coming here to reign king of kings, and to sit down on his throne in the temple at Jerusalem, and upon his throne in his temple in Zion, and abide there as a statue from generation to generation, for a thousand years, and when the people come up to ask him a question that he will not say a word, only to tell them they have enough? Do you suppose this will be the case? Oh no, my friends, the Lord Jesus will converse the whole thousand years with his people, and give them instruction. He will reign over the house of David, over the children of Israel, over the twelve tribes, over Zion and over all the inhabitants of the earth, that is over all who are spared in that day, giving counsel here, instructions yonder, revealing something there, and so on, and the amount of revelation that will be given during the thousand years will no doubt be ten thousand times more than is contained in this Bible, and yet say the world "No more revelation!"

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 14, 1872.

(Reported by David W. Evans.)

THOSE WHO HEAR THE GOSPEL MUST OBEY IT, OR THEY CANNOT BE SAVED BY IT.

I will read a portion of the 3rd chapter of St. John:—

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?"

In listening this morning to the remarks of Elder Schonfeldt, on the everlasting Gospel as preached by the Elders of the Church of Jesus Christ of Latter-day Saints, he stated in substance that none could receive salvation outside this Church, and outside the Priesthood which God had restored to the Church. He did not explain—had not time, probably, or his mind was carried away on some other points, how, or why it is that salvation can only be obtained in the way that God, our heavenly Father, has prescribed. Many, doubtless, who listen to the Elders of this Church, when speaking upon the principles of life and salvation, have come to the conclusion, when they have not thoroughly understood the principles and the system as they are set forth, that we are an exceedingly exclusive and uncharitable people for believing that only a very few out of the large mass of human beings who have peopled the earth will be saved, while the great majority—those who are outside the pale of the Church of Jesus Christ of Latter-day Saints—will go down to an endless hell.

The reason, probably, that these ideas are entertained by many who have heard our Elders preach, is because they have drawn deductions from the preaching they have heard, imagining that our views of the sayings of the Scriptures corresponded with theirs, and that it necessarily followed that all who failed to render

obedience to the ordinances of the Gospel, as we preach them, would go down to that endless hell in which so many of the sects believe. But any person entertaining such ideas does us, or rather the Gospel that we preach, great injustice. We believe that God, our heavenly Father, is a God of perfect justice, a God of mercy, a God filled with long-suffering and tender compassion towards all the works of his hands. We could not, with our views respecting the character of God, believe as our friends imagine with regard to the destiny of those who die outside of this Church, for that would be incompatible with and contrary to all that we understand concerning the character of our God—the God who is revealed in the Bible, and the Father of our Lord and Savior Jesus Christ.

We believe, as Jesus said, that "this is condemnation, that light has come into the world, and men love darkness rather than light because their deeds are evil." This is the condemnation under which mankind will suffer—the condemnation will follow the rejection of light by those to whom it may be sent in every nation and age of the world; in other words, we believe that where there is no law, there is no transgression—where men and women have not had the Gospel, or the principles of salvation, communicated unto them, they cannot be held accountable for disobeying the same It is a truth that has been enforced by all who have understood the Gospel, that those to whom the Gospel is revealed must obey it, or condemnation follows. Condemnation did not fall upon the inhabitants of the antediluvian world until Noah had taught unto them the will of God. Noah, commanded of God, went forth as a preacher of righteousness, declaring to the people the judgments that were about to come upon them; and God so inspired, directed and strengthened him that he was enabled to warn the people to such an extent that they were left without excuse, so much so that God felt justified in sending the flood upon the earth.

This has been the course the Almighty has pursued in every age when his judgments have been poured out upon the people—he has sent Prophets to warn them and to tell them how they might escape the calamities threatened. This was so with the Jews, unto whom the Son of God came. He proclaimed the Gospel unto them, and warned them of coming judgments, and he sent his disciples through all Jewry, doing the same. You all remember the Savior's pathetic lament over Jerusalem, when he said he would have gathered her people as a hen gatheth her chickens under her wing, but they would not receive him as a messenger of salvation, as the heir and Son of God, empowered to impart unto them principles, obedience to which would have secured them life here and hereafter. He also pronounced a woe upon many cities of that land, and said that if the mighty works which had been done in them had been done in Sodom and Gomorrah, their people would have repented. But the Jews hardened their hearts, and not only rejected his testimony, but they shed his blood, and invoked condemnation on their own heads for doing so. History tells us that the judgments which Christ and his Apostles had declared did descend upon the Jewish nation. Jerusalem was taken, the temple thrown down, and the people carried into captivity, and the desolation and dreadful woes that had been predicted by the Son of God

were all fulfilled upon that generation of Jews.

In these instances we see that God sent messengers to warn the people before his judgments were poured out upon them; and we also learn that when the Gospel is proclaimed by those having authority, if the people reject it they are held to a strict accountability therefor, and condemnation inevitably follows—there is no escape from it, but it falls in all its severity upon those who reject the message of life and salvation when proclaimed by those having authority to proclaim it. A perusal of this book (the Bible) will convince all who believe in it, that it is a most dangerous thing, and attended with the most terrible consequences, to reject the message that God gives to his authorized servants to proclaim to their fellow-creatures. There is no instance of which we read, from the beginning of the book to the close thereof, where judgments did not fall upon a people if they did *not repent of their sins and obey the* message sent unto them by God. When I say repent, I mean a complete forsaking of sin, and turning from it truly and sincerely; in no other way can mankind escape the judgments and calamities threatened, and of which they are warned.

In the Gospel of the Lord Jesus Christ there were certain conditions revealed. Mankind were required to obey a certain form of doctrine declared unto them, and when they did obey they received the blessings. But I have often thought when traveling abroad in the nations, how different it is in our day from what it was anciently. In our day we see countless numbers of elegant spires pointing to heaven, and legions of men preaching what they call the Gospel, but the wickedness of the people is unchecked. Anciently, when God sent his authorized servants to proclaim his Gospel to the people, salvation, on the one hand, followed obedience, or, on the other, condemnation followed rejection. And these effects did not linger, they were not deferred for centuries, but if the people did not repent after hearing the message of the servants of God, great calamities quickly followed. They could not listen to the authorized servants of God for any length of time, and harden their hearts against their testimony and warnings, without speedy judgment following. This was the case from the days of Noah to the days of John the Revelator, and it will be the case in every generation when the Gospel of the Son of God, in its purity and fullness, is proclaimed to the people, and when God has a Church and Priesthood upon the earth which he recognizes. He is the King of the earth, he is the Creator of all its inhabitants, and when he calls upon the people, and requires them to do *anything, they must promptly comply*, or suffer the terrible consequences of their disobedience.

In the Gospel of Jesus Christ, as I have already remarked, there are certain conditions with which the people are expected to comply; if they do they receive the blessings, if they do not they receive condemnation. Jesus and his Apostles taught that it was essential that mankind should believe in him as the Son of God—as the only name given under heaven by which men could be saved. All mankind were therefore required to believe and to have faith in him, and to approach the Father in his name. That was the first condition of the Gospel as taught by Jesus and his Apostles.

The next condition was repentance. All who had committed sin and were guilty of wrong of any kind, were

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required to repent of that wrong and to live pure and holy lives. They were not only required to be sorry—to have compunctions of conscience for the commission of evil, but they were required to forsake it entirely and to become new creatures. If they had been dishonest, untruthful, unvirtuous, profane; if they had taken advantage of their neighbor, borne false witness against him, or encroached upon his rights; if, in fact, they had done anything contrary to the dictates of the Holy Spirit, or of their consciences when enlightened by that Spirit, they were required to repent of and forsake the same.

The third condition of the Gospel was, that parties who had believed in Jesus, and had repented of their sins, should take some step for the remission of them. Now the penalty of the sin that our father Adam committed was death—"In the day that thou eatest thereof thou shalt surely die" was the proclamation of the Creator; and when Adam sinned he paid the penalty and died, and entailed death upon every generation of his posterity, and that sleep of death would have been eternal had it not been for the death of the Son of God. He came as the Redeemer of the world, he died for the sin that had been committed by Adam, he atoned for it, and thus ensured to all the family of man redemption from the grave or a resurrection of their mortal bodies. But he gave unto his disciples a commandment that they should preach remission of sins, and that they should administer an ordinance by which all obedient believers could obtain remission of sins, and that ordinance was baptism. "Not the putting away," as the Apostle Paul says, "of the filth of the flesh, but the answer of a good conscience towards God." They were required to submit to this ordinance. Jesus taught it, and he, himself, although admittedly a pure being, set the example of obedience to it. When John was baptizing in the river Jordan, Jesus went to him and requested baptism at his hand. John remonstrated with him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," and he went down into the water and was baptized by John, and the first evidence that we have in the Scriptures of his recognition by the Father was on that occasion, for after he had been baptized the Holy Spirit descended upon him, and a voice was heard bearing testimony to the assembled multitude that Jesus was the beloved Son of the Father. He therefore set the example himself, so that it could not be said, though sinless, that he had not complied with the ordinance which he required all the inhabitants of the earth to submit to, and which the disciples administered to all repentant believers.

This prepared them for another ordinance which, we find in the Scriptures, was administered to all who had complied with the conditions of the Gospel which I have named—namely, the laying on of hands for the gift of the Holy Ghost. I have been told repeatedly that this ordinance was to be administered only to those who were intended for the ministry—it was not designed for the members of the Church called laymen. A careful perusal of the Scriptures, however, does not sustain this idea; but on the contrary, it very clearly sustains the idea that this ordinance had to be administered to every one who joined the Church, and that without it the Holy Ghost was not bestowed as a gift. To prove that this is correct, you have only to

read the 8th chapter of the Acts of the Apostles, where you will find an account of the labors of Philip in the city of Samaria. It seems that Philip had power and authority to preach the Gospel and to baptize men and women, but not to administer all the ordinances. I have the idea that he had the same authority as John the Baptist—the authority to baptize, but not to confer the Holy Ghost. We find that when John was preaching, he said that there would one come after him, whose shoes he was not worthy to bear, who would baptize them with the Holy Ghost and with fire. John baptized with water, but he did not confer any further gift or blessing—he had not the authority so to do. Philip seemed to have the same authority, for the sacred writer says that when the Apostles of Jerusalem heard that Samaria had received the Gospel at the hands of Philip, they sent unto them two Apostles, for as yet, although the Samaritans had been baptized with water, the Holy Ghost had not decended upon any of them; and we are told that when the Apostles came unto them, they prayed with them, and laid their hands upon them, and *they received the Holy Ghost.* Nothing is said about the hands of the Apostles being laid upon those only who were intended for the ministry, but the ordinance was administered to all who had received baptism at the hands of Philip, without distinction of sex or station.

Another instance in support of this view we find in the 19th of the Acts. We read there that when Paul was passing through the upper coasts he came to Ephesus and he found there certain disciples who said they had been baptized unto John's baptism, but when he asked them if they had received the Holy Ghost they said they had not so much as heard of it. Then, we are informed, they were baptized in the name of the Lord, and when Paul, who had the necessary authority, had laid his hands upon them they received the Holy Ghost, and spake with tongues and prophesied. Many other proofs on this point might be adduced, but these are sufficient. From what has been said we learn that the first principle of the Gospel is belief in Jesus Christ; the second principle is repentance of sin, and the third, baptism for the remission of sins.

"Ah!" says one, "Cannot I come to the foot of the cross and, through the atoning blood of Jesus, have my sins washed away without baptism?" I doubt not that hundreds, in various nations and generations, who have been in ignorance of the true Gospel, and far removed from those who had authority to administer its ordinances, have had their sins blotted out. God has looked in mercy upon them, and on account of their sincerity has witnessed unto them that he accepted the broken spirits and contrite hearts which they offered unto him. I cannot doubt this; but wherever the Gospel of Jesus Christ is preached in its fullness, none can obtain the *remission of sins* only in the way that God has pointed out, and that is by baptism by one having the authority from God to administer that ordinance.

Supposing that I, with the views which I have of the Gospel of Jesus Christ, were to-day outside of the church of God, and I were to say, "I will not be baptized for the remissions of sins. My father or my grandfather was a good Methodist, or a good Presbyterian or Baptist, or a good sectarian of some other denomination, and he told me that he had experienced a change of heart and I believe that he had his sins washed away through the atoning

blood of Jesus Christ, and on this account I will not submit to the ordinance of baptism which is preached to me as necessary to salvation, but I will seek for the remission of my sins the way my father or grandfather did," how do you think it would be with me? Should I obtain the remission of my sins at the hands of God? There would be no remission of sins for such an individual in this life. Light has come into the world, God has revealed to men the true principle by which remission of sins can be obtained, namely, baptism, and when that is taught to them and they refuse to obey it, condemnation follows, and the blessings will be withheld which were granted in days when, in ignorance, men taught the Lord in faith and humility and with broken and contrite spirits.

We now come to the fourth and last initiatory principle of the Gospel of Jesus Christ—the laying on of hands for the reception of the Holy Ghost. "Is it not possible," says one, "for a man to receive the Holy Ghost without being baptized for the remission of sins, and having hands laid upon him?" Says the reader of Scripture, "I recollect that Cornelius, the history of whose conversion is contained in the 10th chapter of the Acts, received the Holy Ghost, and yet he was not baptized; and if he did, is it not possible for others to do the same?" Let those who think so read the history very carefully, and they will find that in bestowing the Holy Ghost upon Cornelius without baptism, God had a purpose in view. Cornelius was the first Gentile unto whom the Gospel was preached. The prevalent belief among the disciples, and one which they, being Jews, had inherited through the traditions of their fathers, was that the Gentiles were not to have the privilege of enjoying the blessings of the Gospel, they were not for them, and the disciples were not disposed to administer its ordinances to them. You recollect what Peter said when the Holy Ghost descended upon Cornelius—this uncircumcised man—and his house, whom they had supposed were without the pale of the Gospel—"Who can forbid water, seeing that they have received the Holy Ghost as well as we?" Peter cited this bestowal of the Holy Ghost upon Cornelius and his house, as a proof that the ordinance of baptism should be administered to them, and to all believing repentant Gentiles as well as to the house of Israel. This, in connection with the vision which Peter had, you recollect it, wherein he saw a sheet let down from heaven, containing all manner of beasts, clean and unclean, he being commanded to arise, kill and eat thereof, had dispossessed his mind of the prejudice which he had entertained, in common with his fellow believers, that the Gospel was for the Jews only. And when he saw Cornelius and his house thus blessed, he inquired of his brethren what there was to prevent the ordinance of baptism being administered to them, and they were baptized by Peter.

Cornelius did not say, as many, doubtless, would say to-day, "We have received the Holy Ghost, and having obtained this evidence of our acceptance with God, what is the use of our being baptized? Is it likely that God would have given us the Holy Ghost if he had not forgiven our sins? These inquiries, I think, would be made by hundreds in our day under such circumstances. But not so with Cornelius: he had heard the Gospel preached to him by Peter, and though he had received the Holy Ghost, he believed it was still neces-

sary for him to be baptized in water for the remission of his sins, and he complied with that ordinance, and then doubtless the hands of the servants of God were laid upon him to confirm him a member of the Church and to seal upon him the blessing of the Holy Ghost, that he might be led and guided by it into all truth.

This, my brethren and sisters, is the only plan of salvation taught in the Scriptures. There is no other way given by which men can be saved. It is the way that Jesus trod, the way that his Apostles walked in, it is the doctrine they taught, and when it is taught by those having authority from God to teach it, the Holy Ghost will follow the administration of these ordinances. The ancient gifts and blessings will be bestowed, and men will be led into all truth, the power of God will be with them, and they will know God for themselves, for he is the same God now that he was yesterday, the same in the year 1872 that he was in the year 33, or fifteen or eighteen hundred years before the birth of Christ, and if we obey the same form of doctrine obeyed by those who lived anciently, and it is administered by those who hold authority from God, the gifts and powers will most assuredly follow, for God loves his children now as much as he loved them in any past age of the world.

Says Jesus, when speaking to Nicodemus, in the words I have quoted, "Except a man be born again he can not see the kingdom of God." This puzzled Nicodemus, he could not understand it, and he asked the Savior another question, to which Jesus answered, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now, my brethren and sisters, how can a man be born of water? We know a birth to be a passage from one element into another; hence if he be born of the water he must be completely immersed therein, and pass from that element into another. The same with the birth of the Spirit —he or she who is born of it must be completely enveloped in it. Jesus says a man can not see the kingdom of God unless he is born again, and he further says, a man cannot enter the kingdom of God unless he is born of the water and of the Spirit, not only of the Spirit, but also of the water.

What does this birth of the water and of the Spirit consist of? Of that which I have been endeavoring to describe to you—baptism for the remission of sins, being buried with Christ by baptism, whereby we are resurrected, as it were, from the dead, in the likeness of his burial and resurrection, entombed in the water, and being born of, or coming forth from the bosom of the water; and then receiving the Holy Ghost by the laying on of hands, which is the birth of the Spirit. And let me say unto you, as Brother Schonfeldt said this morning, that unless a man does obey this form of doctrine he can not enter into the kingdom of God.

This is strong language, and men may say it is uncharitable. I can not help that. These words are the words of the Savior—the Son of God. They are the words of truth and righteousness, they can not fail. I have not the right to say that a man can enter into the kingdom of God by any other means than this; on the contrary, I must affirm and reaffirm, and I must bear testimony to the words of Jesus, when he says, "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God."

The inquiry then arises in the

mind, What is to become of the millions who have died without ever hearing the name of Christ? Says one, "What is to become of my ancestors and ancestresses who have not been born of the water and of the Spirit?" I know how this inquiry enters the hearts of men and women, and when they become acquainted with this Gospel, how strongly it appeals to their affections. They think, then, of beloved relatives and friends who have died without a knowledge of the Gospel, and they would do a great deal for their salvation; in fact it would embitter all their lives to think that they could not be saved. Could we be happy, my brethren and sisters, in thinking that we had received a form of doctrine which would exalt us into the presence of God and the Lamb, there to bask for ever in happiness and bliss so great that the Apostle says, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive?" Do you think we could be happy in the contemplation and assurance of such a future, if no means were provided whereby our parents and relatives, who had died in ignorance of the Gospel, could be made partakers of the same blessing and glory, but because they had not had the privilege of being born of the water and of the Spirit they must be consigned to endless perdition? I could not be happy under such circumstances. I would rather, it seems to me, have much less happiness and have them share it with me, than to be eternally separated, and them condemned to that never-ending hell about which the sectarian world preach so much. But we are happy in the knowledge that this is no part of the Gospel of Jesus Christ. That teaches that all will be judged according to the law that has been taught unto them. As I have already said, I again repeat, "This is condemnation, that light has come into the world, and men loved darkness rather than light." "Where there is no law," the Apostle says, "there is no transgression." Men cannot be held accountable for that which they never knew. God will never consign his creatures to a never-ending misery for not obeying the Gospel of his Son, when they never had it taught unto them, and it is as great a fallacy, and as great a libel on our God, as ever was propagated about any being to make such an assertion. To say that these heathen, who roamed over these mountains and through these valleys, before we came here, who never heard the name of Jesus Christ, and countless myriads of heathen in other lands who have died in ignorance of the Gospel, will be consigned to eternal damnation, to a never-ending hell, there to welter in and to suffer unspeakable and indescribable misery throughout the countless ages of eternity, because they did not obey the Gospel they never heard, is one of the greatest libels on the character of our God that ever was enunciated by man. I do not believe in such a God; he is not the God of the Bible; he is not the God I worship. I worship a God of mercy and of love, whose heart is full of compassion. The Bible teaches that God is love, and I can not conceive that a God would be possessed of the attributes of love and mercy who would take such a course with his own ignorant offspring. No, there is something different from this taught in the Gospel. We are taught there that God's salvation is not confined to this brief space which we call time, but that, as he is eternal, so are his mercy, love and compassion eternal towards his creatures. I have not time this

afternoon to explain our views on this point. Suffice it to say that, in the Scriptures is found, plainly written, the plan of salvation which God has devised.

Who are they who are under condemnation, and who need fear at the prospect of the same? Men and women who, living in the day when the Gospel is preached in its fullness and purity, hear it and reject it. Against such the anger of God is enkindled, and they are in a far worse condition than those who die and never hear it. Says Jesus, "It would be better for a man to have a millstone tied to his neck, and for him to be thrown into the depths of the sea," than to do such and such things; and in another place he says, "It would be better for a man never to be born." Why? Because light having been presented to him, and truth proclaimed in his hearing, he rejects the same.

The Latter-day Saints, I hold, will be held to stricter accountability than any other people on the face of the earth. Men wonder why we have suffered and been persecuted so much in the past. I think it was partly because of our hardness of heart. Not that the men who persecuted us were justified in so doing. They were tested and tried, the Lord left them their agency and they brought themselves under condemnation because of their conduct. But we never had anything descend upon us as a persecution or scourge that has not been intended for our good; and we are held to a stricter accountability than any other people because we have the Gospel taught unto us. The thousands who live throughout these valleys testify that they have received the Holy Ghost; they testify that they received it in the lands where they embraced the Gospel; they say that this love which they have for one another, and the disposition they have to dwell together in peace and unity are the fruits of this Holy Spirit that they have received. They testify that the Lord has revealed unto them that this is the Gospel of the Lord Jesus Christ. I do not know but there are thousands here to-day who, if they had time and opportunity, would arise and testify that this is the truth, and that God has taught it unto them, and they know it by the power of the Holy Ghost. When a people reach this condition they are held to stricter accountability than they are who have not this knowledge. On this account we must walk circumspectly, with the fear of God before our eyes. We must be a pure people or we will be scourged; we must be a holy people, or God's anger will be kindled against us. We must not be guilty of dishonesty or take advantage one of another; we must not bear false witness; we must not neglect our duties one to another or towards God, for we can not do these things with impunity, for God's anger will be kindled against us; and in proportion to the light which men have will they be judged, and God will reward them according to the deeds done in the body. An enlightened American will be held to stricter accountability than an ignorant Indian; and the man who has heard the sound of the everlasting Gospel and the testimony of the servants of God is held to stricter accountability than he who has never heard them.

I said that time would not permit me to dwell on points connected with the salvation of the ignorant dead; but there is a way provided in the Gospel of the Son of God by which even they can have its ordinances administered unto them. I will just refer to one passage, which you can read at your leisure. In the 15th

chapter of the first of Corinthians, Paul, in reasoning upon the resurrection of the dead, says, among other things, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?" This is a little key given to a very important principle. Paul evidently understood a principle by which vicarious baptism could be performed, that is, one person could be baptized for another, the same as Jesus made a vicarious offering for us. He died on the cross for us—he was our Savior. Paul, substantiating the idea that there is a resurrection, referred to this ordinance, which seemed to exist in the Church and to be understood by the Saints in ancient days. There would have been no need to be baptized for the dead if the dead rise not at all. This is the gist of his argument; and there are other passages which go to prove that the Gospel of Jesus is all sufficient to reach and save those who have died without hearing and obeying it. Peter says, referring to Jesus, "He went to preach to the spirits in prison who were disobedient when once the long-suffering of God waited in the days of Noah." I will give you another passage to show that he did not go direct to his Father after his death on the cross. You Latter-day Saints understand, or ought to understand, that he did not go immediately to his Father, as many suppose, because, after his resurrection, when Mary had been seeking for the body of her Lord, and supposed that somebody had stolen it, she saw a personage in the garden who she imagined was the gardener. She went to him and asked who had taken away the body of her Lord. This personage spoke to her, calling her by name. She immediately recognized the Lord Jesus, and in her eagerness, anxiety and love she rushed forward as if to grasp him. But he forbade her, told her not to do so, saying, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." This was on the Sunday, after his body had lain in the tomb from the preceding Friday—the third day, and he said he had not yet ascended to his Father. This is explained by Peter, in the passage I have already quoted, wherein the Apostle says, "By which also he went to preach to the spirits in prison, who were disobedient when once the long-suffering of God waited in the days of Noah." There is another passage in Peter, which goes to prove the same thing, but I will not touch upon it. I have said sufficient to relieve, or it ought to relieve, us Latter-day Saints from any fears for those who have died in ignorance of the Gospel. But we can say, truly, that salvation can only be obtained in the way God has prescribed—by obeying the Gospel of the Lord Jesus Christ; and this is the way that he marked and the way we must walk in to obtain it.

That God may help us to be faithful and to cleave to the truth all our days, regardless of all consequences, and eventually save us in his kingdom, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 11, 1872.

(Reported by David W. Evans.)

THE FULLNESS OF THE GOSPEL—ITS POWER TO UNITE—ITS COMPREHENSIVENESS—DEFINITION OF ITS PRIESTHOOD—CONDITION OF APOSTATES.

I have an anxiety to bear testimony to the truth, though it is well known to many of my friends and acquaintances that it is not prudent for me to exercise myself in this large hall, as I have in days past. But I feel very anxious to speak to my brethren and sisters and to their families, to my friends and neighbors, and the inhabitants of the earth, concerning the Christian religion. I feel thus many times when I am not able to do so, but I desire at this time to bear testimony to the Gospel —the plan of salvation, to the holy Priesthood, that the Lord has revealed in the latter days. I admit at once, without any argument at all, that the whole human family are possessed more or less of truth; they have a great many very excellent and pure ideas, beliefs, faiths and sentiments, the adoption of which in their lives would promote truth and overcome error, sin and iniquity in their midst, and cause joy and peace to fill the hearts of individuals, families, neighborhoods, cities and nations.

Sometimes we take the liberty of defining the religions of the day, known under the general name of Christianity. We have heard something of this, this afternoon; and with regard to the philosophy of that religion, we admit the truth of it. All have truth, all have good desires—that is to say, as people and as communities. There may be individuals who do not possess these principles, but there are many in all communities of the earth professing Christianity who wish, in reality, to know the truth, and to embrace it in their creeds, and most of them desire most fervently that the professors of this Christianity should live according to pure and holy principles. This we admit, and a few of this number have received the Gospel.

When I speak of the Gospel in this sense, I mean the fullness of the Gospel of the Son of God as it has been revealed in our day. I do not refer to the Gospel as a mere historical knowledge of the Savior and his Apostles, and their doings upon the earth, but of the power of God unto salvation. And when I contemplate the human family in their present condition, and especially Christendom, I think what a pity it is that we Christians cannot see far enough and understand enough to be willing that every truth should take effect on the minds of the people, for every truth that is taught, believed and

practiced, is good for mankind. It is good for the living, good for the dying, good for the dead; and if we Christians would accept and embrace all truth in our lives, instead of contending so much about what are called "non-essentials," it would be much more to our advantage, and would vastly increase peace and union in our midst.

When we take up the religion that has been revealed—the Gospel in its fullness, we find that it is simply a code of laws, ordinances, gifts and graces which are the power of God unto salvation. The laws and ordinances which the Lord has revealed in these latter days, are calculated to save all the sons and daughters of Adam and Eve who have not sinned against the Holy Ghost, for all will be saved *in a kingdom of glory*, though it may not be in the celestial kingdom, for there are many mansions. These ordinances reach after every one of the children of our Father in heaven, and not only them, but after all the earth, the fullness of the earth, all things that dwell upon it, to bring them back into the presence of God, or into some kingdom or place prepared for them, that they may be exalted to a higher state of intelligence than they now dwell in.

This may seem strange to many, but these are the ordinances and laws that the Lord has instituted for the salvation of the children of men; and when we compare the doctrines that we have preached to the Christian world, with the doctrines of the Christian world, we find that ours incorporate every truth, no matter what it is. If it belong to the arts and sciences of the day, all the same, for every truth in existence is embraced in that system of laws and ordinances taught by the Latter-day Saints—the Gospel that God has revealed for the salvation of the human family.

We want a little proof, a little evidence, a little testimony. This is the testimony that we are in possession of this Gospel. Our witness is upon the stand, before God and the people, testifying that the Latter-day Saints have got something that no other people on earth have. What is it? The oneness which we possess, according to the prayer of the Savior.

We send an Elder from here to the East Indies; we send one or two to Africa, and to the Asiatic continent, and distribute them to the different nations, to Japan, to China, and so on. They preach the Gospel to the Pagans, say to the Chinese. We will suppose that these Elders learn the Chinese language so far as to be able to make themselves understood by the people, and they preach to them the same doctrines as are believed in by the Latter-day Saints, and they are received into the hearts of honest Chinese—God reveals and manifests to them that these doctrines and principles, this plan of salvation, is true, and these Chinese would not differ with us on any point of doctrine. They would say, "The proper mode of baptism is by immersion, the Scriptures are plain upon this point." Here let me take the liberty of saying, that if the whole Christian world were to adopt the method of baptism by immersion, you would never hear a person raise an argument about sprinkling or pouring. But leaving my witness, I say these latter ideas are the cisterns which men hew out to themselves, which will hold no water, for somebody or other is eternally scuttling their vessels, and they are sinking. If every Christian denomination would come to the house of worship on the Sabbath, and break bread and

partake of the bread and wine in testimony of their faith in Jesus Christ, there would be no differences, contentions or arguments, and no person could sink their vessel; but now, comparatively speaking, they are sinking each other's vessels continually. But again to my testimony, to my witness.

When the Chinese receives the Gospel he is one with us. He does not want six months' teaching or trial; he does not need to go to an academy or a seminary five or seven years to learn that this mode of baptism is correct; but taking the Bible he reads it, and, says he, "The Holy Ghost bears witness to me that baptism by immersion is the correct mode, and that it is right to break bread and drink wine in remembrance of, and to testify our faith in him whose body was broken and whose blood was shed for the salvation of the human family." There is no contention, and though only one Elder may have gone there, and he has baptized but one, or ten, a hundred, a thousand, or thousands, they are all of one heart and one mind; and if we were to charge this Elder not to tell these Chinese that they must gather to America, for that was the land of Zion—and America is the land of Zion—the first this Elder would know, somebody or other would be up in a meeting and telling that Zion was in America, and they had got to emigrate there. The Elder might inquire why, and he would be told, "It is revealed to me, and I do know by the manifestations of the Spirit within me, through your preaching, that we are to assemble on the continent of America, for that is the land of Zion." And if they come here, they will not ask how many methods of baptism we have, or how many of administering the Sacrament, or of dispensing the ordinances of the house of God, for the Spirit makes them of one heart and one mind with those on this continent, and from whatever nation they come, they all see alike in reference to the ordinances of the house of God.

From China let us go directly to the Cape of Good Hope, and there an Elder is preaching and baptizing people into the kingdom of God, and when they get into this kingdom they begin to read and understand, and to prophesy, and if they are not checked in the gifts, you will hear them speak in tongues. Let me say here, to the Latter-day Saints, it is frequently asked by our brethren, "Why do not the people speak with tongues?" We do, and we speak with tongues that you can understand, and Paul says he would rather speak five or ten words in a language that can be understood, than many in a language that can not be. This is what he conveyed. We speak with tongues that can be understood; but the reason that we do not encourage this little, particular, peculiar gift, which is for the edifying of some few in the Church, I have not time to explain. But to my witness again, who is on the stand.

You take men, women and families from the Cape of Good Hope, from the northern seas, China, the East Indies, or the islands of the sea, and let them receive the Gospel and come here, and, just as long as they live so as to enjoy the Spirit of the holy Gospel they have obeyed, there are no questions asked with regard to doctrine. We will now go a step further.

Here is a great bone of contention with regard to political affairs. The world say, "Why do not these Latter-day Saints get up their mass meetings, and sustain this, that or the other one, and be like other peo-

ple in a political point of view?" Why do we not sustain these advocates who are now in the field, and join, and be one with, some one or other of the political parties of the country? We have no desire to do so, that is the reason. If we had the privilege of voting in, independent of all other people on this land of America, or in the United States, the man who should serve as president, we should cast about to find the most suitable man, and he would be the nominee, and when his name came before the people, every man and woman who had the privilege of putting their vote in the ballot box would vote for that man, asking no questions. Our friends in the political world say, "We do not like this oneness." The ministers in the pulpit, the politicians in the bar room, on the steam boat, in the rail cars, in the halls of Congress or in the legislatures, say, "We do not like this oneness," and still the priest and the deacon are praying continually, according to the Scripture testimony, that the Saints may be one. Well, where will you have them one? Just name those particular points wherein and how this people who profess to believe in the Lord Jesus Christ shall be one. How far shall we go? If we had the privilege of voting for the presidential nominees to-day, General Grant would solicit the vote of every "Mormon" man and woman, and the cry would be, "Vote for me. Be one and vote unitedly. Do not be divided in your votes, but vote for me." Mr. Greeley would preach the same doctrine—"Do not vote for Grant, vote for me." And when a governor, member of Congress, or any other officer was in the field they would all contend for this oneness, but each one would say, "I want you should be one with me." "Well, but your neighbor, your competitor, is perhaps quite as good a man as you are." "That is no difference, he is my enemy, my opponent, and I wish to beat him if I possibly can, I want this place." But when you come to the Latter-day Saints, if they can get the right man, the best man they can find, they unitedly cast their ballots into the ballot-box to make that man president, governor, representative, or any other officer; and if we learn that he is not as talented as some other man, perhaps not so capable of filling the office as his neighbor, better be united on and with him, and give him your faith and your prayers, and he will answer every purpose, and will fulfil his mission to your satisfaction, and far better than if you were to quarrel, contend and argue over the matter, for where they do this the inhabitants of the earth, if they did but know it, have an internal influence to contend against. Take for instance, the financial circles, the commerce of the world, those business men, where they have their opponents they have an internal influence to contend against, whether they know it or not; and that power, with all the secrecy of the grave, I might say, will seek to carry out their schemes unknown to their opponents, in order that they may win. Like the man at the table with the cards in his hands, unseen by any but himself, he will take the advantage as far as he can. So says the politician. So say the world of Christendom, so say the world of the heathens, and it is party upon party, sect after sect, division upon division, and we are all for ourselves, and each one is willing that we should be one in our faith, feelings and actions, if we will be one with him.

Well, this witness that is on the stand can not be set aside or overcome; it is a witness that the world

of mankind can not impeach, neither the testimony which it imparts. Take people from China, India, Africa, Europe, the North Pole or the South Pole, give them the Gospel and they are one. It was not Joseph Smith, neither is it Brigham Young that makes them one; it is neither the high council nor the First Presidency that makes them one, but it is the power of God unto salvation that makes the Latter-day Saints one in heart, in spirit, in action, in their religious faith and ordinances, and in their dealings, where they are honest and live their religion. That makes them one, no matter who they are, where they are, or upon what subject, if it be a subject worthy the attention of the people. Our religion descends to the whole life of man, although some, sometimes, say, there is divine law, there is human law, and there are principles which pertain to our religion and there are principles which pertain to the philosophy of the world. But let me here say to you, that the philosophy of the religion of heaven incorporates every truth that there is in heaven, on earth, or in hell.

Now, we wish to be one and to understand the Gospel. Receive the Gospel and the spirit of it and we will be one. All Christendom would say, "Come go with us, come go with us and we will do you good." We can say the same—"Come go with us, and we will do you good." We will tell you how to be saved. How far does the Christian religion go? Let every man look at it, read, pray, meditate, call upon the Lord, and judge for himself. I say that that which is commonly called the Christian religion is far from civilizing the world, and far from making the Christian world one, far from bringing the disciples to be of one heart and one mind. They say that there are a great many of these non-essentials that we differ about. Very true, they are non-essentials, and they are pretty much all of them non-essentials. Believing in the Lord Jesus Christ is very essential; believing in God, his Father, and our Father, is very essential; having faith in the name of Jesus is very essential. On these points they all agree, and we agree with them, and they with us; but it is very different when we come to the laws and ordinances of the kingdom of God.

It has been read to you here what Jesus said to his disciples—"I will drink no more with you of this wine—the juice of the vine—until I drink with you anew in my Father's kingdom." Jesus undertook to establish the kingdom of God upon the earth. He introduced the laws and ordinances of the kingdom. What was the result? After killing the Son of God, they could not even let the Apostles live; they could not let Paul live, who was not a believer in the days of Jesus, but an opposer, and who, after the death of the Savior, hunted and sought all who believed on him, for the purpose of imprisoning and punishing them, and he was the very man who held the clothes of the young men who stoned Stephen to death.

What did they do with the rest of them? Crucified them, stoned them, mangled them, and so on, with the exception, I suppose, of John. As long as any of the disciples of the Savior was on the earth they were hunted and persecuted, and the cry of their enemies was, "Do not leave their track until they are exterminated," just as it is now with regard to the Latter-day Saints—"Do not leave their track, go where they go, introduce every iniquity you can, and do as they did in ancient days." How did they do then? You can

read the account given of our first parents. Along came a certain character and said to Eve—you know women are of tender heart, and he could operate on this tender heart—"The Lord knows that in the day thou eatest thereof thou shalt not surely die, but if thou wilt take of this fruit and eat thereof thine eyes will be opened and thou wilt see as the Gods see;" and he worked upon the tender heart of mother Eve until she partook of the fruit, and her eyes were opened. He told the truth. And they say now, "Do this that your eyes may be opened, that you may see; do this that you may know thus and so." In the days of Jesus and his Apostles the same power was operating, and, actuated by that, men hunted them until the last one was banished from human society, and until the Christian religion was so perverted that the people received it with open hands, arms, mouth and heart. It was adulterated until it was congenial to the wicked heart, and they received the Gospel as they supposed. But that was the time they commenced little by little to transgress the laws, change the ordinances, and break the everlasting covenant, and the Gospel of the kingdom that Jesus undertook to establish in his day and the priesthood were taken from the earth. But the Lord has again set his hand to gather Israel, to redeem his people and to establish his kingdom on the earth, and the enemy of all righteousness says, "We have got plenty of religion, we have got plenty of followers, we have plenty of money, we have plenty of influence, never leave the track of the Latter-day Saints until they are used up." Well, it is God and them for it, as far as that is concerned; that is not for me to say anything about. We are here, and the Gospel we have got makes us of one heart and mind in all the affairs of life; and the philosophy of our religion embraces all the true philosophy, every art and every science there is on the face of the whole earth, and when they step outside the pale of the Christian religion, the power of God and the priesthood of the Son of God, they step out of the kingdom of heaven, and they then have cisterns that will hold no water, systems that will not bear scrutinizing. I know that a great many of the scientific men of the world philosophize upon this, that and the other thing. Geologists will tell us the earth has stood so many millions of years. Why? Because the Valley of the Mississippi could not have washed out under about so many years, or so long a time. The Valley of Western Colorado, here, could not have washed out without taking such a length of time. What do they know about it? Nothing in comparison. They also reason about the age of the world by the marvelous specimens of petrifaction that are sometimes discovered. Now we can show them plenty of places where there are trees, perfect stone, running into the solid rock, and perhaps the rock is forty, fifty, or a hundred feet above the tree. Yet it is a perfect tree. There is the bark, there is the heart, and there is the outer-coating between the heart and the bark, all perfect rock. How long did it take to make this tree into rock? We do not know. I can tell them, simply this—when the Lord Almighty brings forth the power of his chemistry, he can combine the elements and make a tree into rock in one night or one day, if he chooses, or he can let it lie until it pulverises and blows to the four winds, without petrifying, just as he pleases. He brings together these elements as he sees proper, for he is the greatest

chemist there is. He knows more about chemistry and about the formation of the earth and about dividing the earth, and more about the mountains, valleys, rocks, hills, plains, and the sands than all the scientific men that we have. This we can say of a truth. Well, if it takes a million years to make a perfect rock of one kind of a tree, say a cedar tree, how long would it take to make a perfect rock of a cottonwood tree? Let the chemists tell this, if they can, but they can not tell it.

Our religion embraces chemistry; it embraces all the knowledge of the geologist, and then it goes a little further than their systems of argument, for the Lord Almighty, its author, is the greatest chemist there is. Will any of the chemists tell us what the Lord did with the elements in Wisconsin, and in Chicago, Illinois, last Fall? They made a flaming fire of the heavens, the elements were melted with fervent heat. This was a chemical process, but can any of our chemists tell how it was brought about? I think not. But there were certain elements which lost their cohesive properties, and a change occurred, and the result was this terrible fire. So it will be when, as the Scriptures foretell, "the elements shall melt with fervent heat." The Lord Almighty will send forth his angels, who are well instructed in chemistry, and they will separate the elements and make new combinations thereof, and the whole heavens will be a sheet of fire. Well, our religion embraces this; and we know of no laws, no ordinances, no gifts, no principles, no arts, no sciences that are true, but what are embraced in the religion of Jesus Christ, in this Priesthood, which is a perfect system of government.

If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence; and they who believe in the Lord Jesus Christ—the maker, framer, governor, dictator and controller of this earth—they who live according to his law and priesthood will be prepared to dwell on this earth when it is brought into the presence of the Father and the Son. This is the habitation of the Saints; this is the earth that will be given to the Saints, when they and it are sanctified and glorified, and brought back into the presence of the Father and the Son. This is our religion, and I bear testimony to it; and this oneness which the Latter-day Saints possess, which is now so much contended against and hated by the Christian world, in a political, financial, philosophical, and every other respect and capacity, is the power of God unto salvation, and is not produced by the influence or power of man, and this witness cannot be impeached—it is impossible to impeach it. This is our testimony, and this is one witness, one testimony that the Gospel which we preach is the Gospel that God has revealed for the salvation of the children of men, and it will bring all the sons and daughters of Adam and Eve into a state of glory and happiness that is far beyond their conception, or any ideas that thy have ever received while in this wicked world; and this glory the Lord has prepared in his mansion for his children.

"Well," says one, if I am pretty sure to get a state of glory better than this, I guess I will not take the trouble to inherit anything more." Well, run the risk of it, every man on the earth has that privilege. The Gospel is preached, sin revives, some die and some contend against it—some receive it and some do not; but this is the sin of the people—truth is told them and they reject it. This is the sin of the world, "Light has come into the world, but men love darkness rather than light, because their deeds are evil." So said Jesus in his day. We say, Here is the Gospel of life and salvation, and every one that will receive it, glory, honor, immortality and eternal life are theirs; if they reject it, they take their chance. I hope and pray that we may all be wise and receive the good part, that we may have the benefit thereof.

I say to the Latter-day Saints, Will you live your religion? You can see people apostatizing from the Church, but what is the result? Ask every apostate who ever received the spirit of this work, "Can you go and enjoy any other religion?" Not one of them. Have you never known persons leave the Church of Jesus Christ of Latter-day Saints, and join any other church? Certainly I have, and pretty good people. I recollect one old lady that we left in the States. She said she was too old to gather up with the Saints. Her friends were Baptists, she lived in the midst of them and joined their church. Sit down and talk with her — "Sister, how do you feel?" "Just as I have always felt." "Are you satisfied with this religion you have joined?" "I believe in the work I embraced years ago. 'Mormonism' is true, and I believe it just as I always have. But here are my home and my friends, and I fellowship them as far as they do right—as far as they believe on the Lord Jesus Christ. They want I should be a member of their church and I do not know that it hurts me to be so." "Are you satisfied to accept their religion and none else?" Says she, "I care no more about it than I did while in the midst of the Latter-day Saints; but here are my friends and home. By and by I shall sleep in the grave;" and there she is to-day, sleeping with those who have laid their bodies down to rest. This is one instance. But you take men and women with youth and vigor, who apostatize from the truth, and are they satisfied with anything else? No, and they are not satisfied with themselves. They are not beloved by God nor by Angels, nor by their families. Are they beloved by the enemy of all righteousness and his fellow associates? No. They say to the apostate, "You are a hypocrite, a traitor, a deceiver, and if you are not a false witness we ask who is, for you have testified hundreds and thousands of times, that, by the power of God and the revelations of Jesus Christ, you knew Joseph Smith was a Prophet, and that this latter-day work was true, and now you say it is not true." "When did you tell the truth?" says Mr. Devil, "then or now?" Says he, "I despise you;" and they hate themselves and everybody else. They have no fellowship for their neighbors, for the Latter-day Saints nor for any Christian denomination, and I do not know where in the world they can be placed. This is the condition of an apostate. But while this is the condition of those who apostatize from our Church, how is it with those who leave any of the sectarian churches, after having been a Methodist, Presbyterian,

Baptist, or Congregationalist? Why they go from church to church, and feel just the same as before? Is not this true? Yes, I know it is; not that I have passed from one to another myself, but I have been acquainted with those who have. Did I fellowship them? I fellowshipped them no more than I do now. I fellowship everything that is good and virtuous, everything that is truthful and good; but sin I do not fellowship in them, nor in a Latter-day Saint, or one who professes to be so. I fellowship all good, and we have it. It is all right, and if we have error, it is because we do not live according to the Gospel that we have embraced. If we have embraced error in our faith, it is because we do not understand our own doctrine; if we have error in our lives, it is because we deviate from the path of rectitude that God has marked out for us to walk in.

May the Lord help us to do right. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, LOGAN CITY, SUNDAY MORNING, AUGUST 18, 1872.

(Reported by David W. Evans.)

FAULT FINDING—ADVICE—WHOLESALE CO-OPERATIVE STORE FOR LOGAN—DRESS—MARITAL RELATION—ESTABLISHING ZION.

There is just about time for a ten minutes' sermon. I have several little sermons for the people, and I will begin by taking up the case of brother Samuel Roskelly, Bishop up here in Smithfield. I have been hearing for a year or two about brother Roskelly being wonderfully dishonest, oppressing the people, overbearing with his brethren, treating them with contempt and abusing them, taking their means and so on. Last Friday, about five o'clock, we assembled in this hall, that is, all who were disposed to come together, to have these matters brought before us. We sat and heard them as patiently as we could. We had not time to hear all speak and say all they wanted to. We found, as we generally find these conplaints—they have their origin in selfishness, in greediness, in a complaining heart, destitute of the Spirit of the Lord, imagining to themselves that they know just what is right, and they want to get everybody in the world to feel as they feel. But we find that almost all complaints that arise are sown by the enemy; they grow in this soil, they take root, spring up and bear seed, and when the stalk is shaken then the seed makes its appearance. We examined these mat-

ters far enough. I think there were eight complaints against Bishop Roskelly, and when we had got through I did not stop to ask the brethren how they felt, for I did not see anything to talk about. I did not learn that there was anything of sufficient importance to spend time about, or to ask my counselor, or to ask any of the Twelve, any of the Bishops, or any of the brethren present, to give their opinion on the subject. I did not see that there was any opinion to be formed. I learned nothing, only that these little roots—this seed of bitterness—had grown up and borne fruit.

Just about the same complaints came to me year after year against brother Maughan and brother Benson, and of other Bishops in this valley very few have been excused. If we were to hear them all and trace them to their origin, we would find they all are the fruits of jealousy, covetousness—which is idolatry, discontent and greediness. Those with whom they originate are very anxious to have everybody look through the glasses they look through, to feel as they feel, and to be dictated by them. I want to say this to the brethren and to the sisters, that they may know how we feel about this matter. We did not chasten Bishop Roskelly nor any of the brethren of his ward, but we talked to them a little, and gave them some good counsel; and we do not feel like chastening them, but just say to them, Try and live so that the Spirit of the Lord will live within you, and you will do well enough.

I gave brother Roskelly some counsel with regard to keeping accounts. I learned, years and years ago, the benefit of having my business transactions well written out in black and white, and when I have any dealings with a man, put that down. If I have paid him, say I have paid him, how much and what for, which makes a proper account and history. I learned this by experience, and I got this little item when I first started in business in my youth. We were building up a little town. A few merchants, a few mechanics, and a few others had come in, and we were together one evening talking about keeping account books, and bringing up the different authors. One gentleman in the company, named David Smith, said — "Gentlemen, I have studied every author in America on book-keeping, and some of the European issues, and I have learned that there is no rule or method so good as to write down facts just as they occur. That is the best book-keeping I have learned yet." This I have observed in my life; I adopted this principle as soon as I heard it. I say, then, to brother Roskelly, instead of keeping his own books, have somebody or other that will know his accounts and understand his dealings to keep a faithful record of the same; and I say this to all the Bishops and to men of business, not only to those in the tithing department, but merchants, mechanics and farmers. Most of our farmers that I have been acquainted with never keep any books at all; they depend on memory, and I have known some men to do quite a business in this way. We have a considerable number of tradesmen in our community, some of whom never keep any books or accounts. This class are liable at any time to be imposed upon. A person comes up, and, says he, "You owe me, and I want my pay." The man knows he has paid him, but he forgets when, where and how, but it is settled in his feelings that he does not owe him anything. This brings contention, discord and strife, even among pretty

good Elders; but if we keep a strict account of everything, we can tell a man then whether we have paid him or not, or whether we owe him or not. This is the way for brother Samuel Roskelly and all the Bishops to do. I wanted to say this, and also that there is no particular fault to be found with brother Roskelly, and no particular fault to be found with the people, only they do not live their religion quite as they should, and the spirit of contention creeps in instead of the spirit of prayer. My counsel, brethren and sisters, is to pray, keep the law of God, observe the Sabbath day, partake of the Sacrament, observe your tithes and offerings, and fill up your lives with doing good. This accomplishes my ten minutes, and now I leave the ground. We will close our meeting until 2 o'clock, then I have a few other discourses to deliver.

[When the congregation re-assembled, after singing and prayer, President Young again took the stand, and spoke as follows:—]

Now for my second lecture. This is upon financial affairs entirely. It is merely a question I am going to propound to the people, and I desire an answer from them. Suppose that the Wholesale Co-operative Store in Salt Lake City should be pleased to extend its operations to this valley and establish a wholesale store here, I want to know what the disposition and action of the people would be with regard to sustaining it? I see there is a necessity for it, for there are a good many settlements in this valley and Bear Lake Valley that now go to Salt Lake City to do their trading. We have proposed placing a wholesale store here, and whatever is kept in Salt Lake City in the wholesale department, duplicate the same for this place, and keep a perfect assortment here the same as is done in the city—farming implements wagons, carriages and everything necessary to supply the wants of the people. This will be a short lecture. Suppose that we undertake this, what will be the action of the people? I expect every settlement is represented here to-day, probably by the Bishops and leading men, who know the feelings of the people and who, more or less, control the business portions of their settlements. Perhaps a good many have not thought of it, then again a good many have, and they have matured this pretty well in their feelings and understandings. If we do this, our plan will be to supply the people with everything they want, and all their products that can be disposed of to buy them. We will take the products of the country that we can sell, ship them off and dispose of them, and in return supply you with goods. Will the Bishops, High Priests, Seventies, Elders, Priests, Teachers, Deacons, and their fathers, mothers, sons, daughters and the brothers sustain this institution if we place one here? We shall give you the goods just about as cheap as we can sell them in Salt Lake City, very little difference, so little you would not know; for the additional expense in bringing them from Ogden to this place, over conveying them from there to Salt Lake City, would be very trifling. If this would be the feelings of the different settlements, I would like to have you manifest it by showing your right hands. (Hands up.) Now let us have the opposition vote. (No opposition.)

While I am on this subject let me say a few words with regard to dress, though I have not as much reason to do so here as I have in Salt Lake City and Ogden. You know that we are creatures subject to all the vanities of the world, and very subject to admiring its fashions. We

have left Babylon, and instead of introducing it here we want it to stay yonder, and just as much as we can, no, that is the wrong word—just as much as we *will*, we want to make our own head dresses here, especially for the ladies, and for the gentlemen through the summer season. We would like to see all through our country what we see here in a measure—a decent dress on a lady. Instead of having four, five or six yards of cloth drawing through the street to raise dust on the people, that she can go along decently and you would not think there was a six horse team traveling there, with a dozen dogs under the wagon. This is what we would like, but when we come to the ornaments, I feel like blackguarding. I am going to speak about a little ornament they get up, I believe it is called a "bender," and I do not know but there is a Grecian or a Greek to it—a "Grecian bend." You have seen this ridiculed enough without my doing it. I want to say to you, ladies, just take off this ornament. If my sisters will take the hint, they will leave off these little articles. Some of them, after they have got half a dozen yards on it are not satisfied until they go and get a dozen yards of ribbon several inches wide to make bows to put on the top of that. It is ridiculous! I do not see much of it in this place, to what I do in some others. I would really like to see the ladies dress decent and comely. This will do on this subject, for a hint to the wise is sufficient, and enough has been said if the sisters will take counsel.

I will now say a little with regard to our young people—a subject introduced here yesterday, very modestly and very nicely. Suppose the Latter-day Saints and the world at large were to carry out the principles that are received in the faith of a society called the Shaking Quakers, how long do you suppose it would be before there would not be a human being left on the earth, unless there was some necromancy or stealthful conduct going on? About one hundred and twenty years would take the last man and woman from the earth. But this is not what is required of us, it was not required of Adam and Eve. They were required to multiply and replenish the earth, and I will here say a word to the ladies—Do not marvel, do not wonder at it, do not complain at Providence, do not find fault with mother Eve because your desire is to your husbands. Bear this with patience and fortitude! Be reconciled to it, meet your afflictions and these little,—well, we might say, not very trifling, but still they are wants, for if we desire only that that is necessary, and can govern and control ourselves to be satisfied with that, it is a great deal better than to want a thousand things that are unnecessary, and especially to the female portion of the inhabitants of the earth. But there is a curse upon them, and I can not take it off, can you? No, you can not—it never will be taken from the human family until the mission is fulfilled, and our Master and our Lord is perfectly satisfied with our work. It will then be taken from this portion of the community, and will afflict them no more; but for the present it will afflict them. And almost every lady I ever saw in my life is just as bad as a certain lady lecturer who, after lecturing and extolling her sex, and trying to impress upon them the idea that it would have been much better for the world if there had never been a man upon the earth, said, "Yet you know our weakness is such that we turn round and grab the first man we come to." How natural it is!

Well, ladies, just be reconciled to your condition, and if there is a principle here or elsewhere that wishes to override the principle of celestial marriage, take heed to yourselves, for I can promise you one thing—If you ever had any faith in the Gospel and in celestial marriage, and you renounce or disbelieve and deny this doctrine, you will be damned. I promise you that, no matter who it is. Now take heed to yourselves! Look at the world. We might show up this matter here, but we do not wish to do so. Those who travel through the world can understand these things, and see the millions of the human family who are trodden under foot. I will refer you to the great cities of the world. Get their statistics and see how many young females perish in them yearly. Why? Because some good men have taken them and made second wives of them? No. It is because wicked men have seduced and ruined them, and have made them so reckless in their feelings that rather than see father, mother, brother, sister or friends again, they would die in a ditch. Those who are acquainted with the world know these things are true, and they are trying to introduce this practice into Salt Lake City. I will say no more on this subject, but let this little lecture or sermon suffice.

I will now ask a question of the Latter-day Saints, and I can ask it of the aged, middle-aged and the youth, for it is a matter that comes within the range of the understanding of the entire community, even the children—How long will it take us to establish Zion, the way we are going on now? You can answer this question as the girl did the schoolmaster, I suppose, and say, "If forty years has brought a large percentage of Babylon into the midst of this people, how long will it take to get Babylon out and actually to establish Zion? The schoolmaster boasted of his aptness at figures and told the girl that no question in mathematics could be asked him that he could not readily answer. Said the girl, "I think I can ask you a question you cannot answer?" "Well," said he; "let's have it." "Well," said she, "if by eating one apple Mother Eve ruined the whole human family, what would an orchard full of apples do?" You will be as puzzled to answer my question as the schoolmaster was his pupil's question. You can say, "I do not know," and it is true, you do not know; but I can inform you on that subject—Until the father, the mother, the son and the daughter take the counsel that is given them by those who lead and direct them in building up the kingdom of God, they will never establish Zion, no never, worlds without end. When they learn to do this, I do not think there will be much complaining or grumbling, or much of what we have heard about to-day—improper language to man or beast. I do not think there will be much pilfering, purloining, bad dealing, covetousness or anything of the kind; not much of this unruly spirit that wants everybody to sustain its possessor and *let him get rich*, whether anybody else does or not. I think when we have learned that lesson, we will be willing to take the counsel of those who are set to direct us, the officers who are over us; and if they are not just, true, holy, upright and men of God in every respect, just have faith enough so that the Lord Almighty will remove them out of the way, and do not undertake to remove them yourselves. This is the way we should live. There should be faith enough in the midst of this people that if your

humble servants were to attempt to guide them in the ways of error, false doctrine, wickedness or corruption of any kind, he would be stopped in his career in twenty-four hours so that he would not be able to speak to them, and if he were not laid in the grave, he would have no power nor influence whatever. There ought to faith enough in a Ward, if the Bishop is wicked, if he is doing wrong and serving himself and the enemy instead of the Lord and his kingdom, to stop him in his career, so that the Lord would remove him out of the way. This has been the case in some few instances, and it ought to be every time and in every place.

When shall we establish the principles of Zion? You can say, "I do not know." If we had power to do it, we should do it; but we are just in the position and condition, and upon precisely the same ground that God our Father is—He cannot force his children to do this, that or the other against their will—the eternal laws by which he and all others exist in the eternities of the Gods, decree that the consent of the creature must be obtained before the Creator can rule perfectly. It is just as impossible for the principles of heaven to rule in the hearts of the wicked and ungodly as anything you can well imagine; you might as well throw powder into a flaming fire and say it should not burn, or burst a cask of water in the air and say it should not fall to the ground. The consent of the creature must be had in these things, and until you and I do consent in our feelings and understand that it is a necessity that we establish Zion, we shall have Babylon mixed with us.

I know the faith of the people, in a great measure, is, "We would like to see Zion." "Would you?" "Yes, but I would like to see it enjoyed by others. I do not want to be there myself, I want to see how it looks." This is the feeling, these are the ideas that pass through the minds of many. "We would just like to see the people live according to the principles of heaven, to see how they would look and act, to learn their ways; but we would not be bound to live there until we had seen enough to be able to judge whether we would like it or not. Maybe we would like it, maybe not; it might deprive us of some little privileges we have now. We might not be permitted to wear what we wear now, or to act, think and feel as we do now. We might be crippled or curtailed in our views or operations, consequently we do not want to enter into this order ourselves, but we would like some others to do so that we may see how it looks." This is the way they feel about Zion.

Well, brethren, I have talked all I ought to, and perhaps more. I say, as I always do, God bless you! Peace be with you, and love be multiplied upon the people. I pray for the good all over the earth. My desire is to see the kingdom of God prosper. We are prospering in many things, but we are not prospering in the grace of God and in the spirit of our holy religion as much as we should. Herein we come short. But if we will try and improve our minds, school and train ourselves to overcome every evil within us, every passion, every unruly thought, I do know by experience, by a close application of any individual to himself in schooling and training his mind, he can cease to think evil thoughts and he will be able to think good, that is, his mind will be filled with pleasant reflections. This I know by experience. I heard Brother Taylor preach a sermon once on the principle of revelation, which con-

tained the most pleasant ideas. Still it is in the Bible—all this is taught there—but he illustrated the principle of living for God perfectly day by day, showing that we could do so until God lived within us, and until we, ourselves, became a fountain of revelation; instead of having to ask, plead and pray the Lord to give us a vision and to open our minds, we could live for God until a fountain of light and intelligence was within us, from morning until evening, and from evening until morning, week after week, month after month and year after year. This is the fact. Then let us live so that the spirit of our religion will live within us, then we have peace, joy, happiness and contentment, which makes such pleasant fathers, pleasant mothers, pleasant children, pleasant households, neighbors, communities and cities. That is worth living for, and I do think that the Latter-day Saints ought to strive for this.

May God help us!

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT FARMINGTON, SATURDAY AFTERNOON, AUG. 24, 1872.

(Reported by David W. Evans.)

INCREASE OF SAINTS SINCE JOSEPH SMITH'S DEATH—JOSEPH SMITH'S SONS—RESURRECTION AND MILLENNIAL WORK.

There are a few minutes to spare before we dismiss, and there are quite a number of items that could be talked about that would be very interesting to the people, especially in regard to the first experience of the Church. When I hear brethren relate their experience of those days it brings to my mind many things pertaining to the establishment of the kingdom in the beginning. Not that I was a member of the Church at its organization, but I was near by and knew something of the doings of the Saints. I recollect very well the night that Joseph found the plates: the recollection of that event is as vividly impressed on my mind as though it were last night. But, to change my remarks to another subject referred to, let me ask you, brethren and sisters, How many do you suppose there are in the Church now who were in twenty-eight years ago? Some are disposed to imagine that the people we now call Latter-day Saints have been brought into the Church through the labors of the Prophet Joseph Smith. If we were to ask this congregation how many of them were in the Church twenty-eight years ago, we should find only a small portion of them. I will say that, probably, two-thirds, yes, three-fourths, and even more than that, have come into the Church through the administration of what is called the First Presidency at the present

time; consequently our work shows for itself. We need not ask persons to give their opinion about the theory that we have placed before them, but what do you think of the work itself? What do you think of this great kingdom, this little empire, we might say, as it now appears to the world? It is twenty-eight years since Brother Joseph was killed, and the work has gone forth steadily and rapidly, and through the providences of God we have apparently advanced faster since then, than in the fourteen years before, so far as bringing the people into note, and giving them a name and fame in the eyes of the world. The work is still onward and it is upward.

I simply ask the question about what the people think of these things, I do not wish to dwell on the principle of parties denying the faith, or remaining in the faith, they can do just as they please about that; but while Brother Levi Hancock was talking about sticking to the Church, and declaring that he meant to hang on to it, I thought, and say now, what in the name of common sense is there to hang on to, if he does not hang on to the Church? I do not know of anything. You might as well take a lone straw in the midst of the ocean to save yourselves as to think of doing so by the knowledge, power, authority, faith and priesthood of the Christian world, and the heathen world into the bargain. There is nothing but the Gospel to hang on to! Those who leave the Church are like a feather blown to and fro in the air. They know not whither they are going; they do not understand anything about their own existence; their faith, judgment and the operations of their minds are as unstable as the movements of the feather floating in the air. We have not anything to cling to only faith in the Gospel.

As for the doctrine that is promulgated by the sons of Joseph, it is nothing more than any other false religion. We would be very glad to have the privilege of saying that the children of Joseph Smith, Junior, the Prophet of God, were firm in the faith of the Gospel, and following in the footsteps of their father. But what are they doing? Trying to blot out every vestige of the work their father performed on the earth. Their mission is to endeavor to obliterate every particle of his doctrine, his faith and doings. These boys are not following Joseph Smith, but Emma Bideman. Every person who hearkens to what they say, hearkens to the will and wishes of Emma Bideman. The boys, themselves, have no will, no mind, no judgment independent of their mother. I do not want to talk about them. I am sorry for them, and I have my own faith in regard to them. I think the Lord will find them by and by—not Joseph, I have told the people times enough, they never may depend on Joseph Smith who is now living; but David, who was born after the death of his father, I still look for the day to come when the Lord will touch his eyes. But I do not look for it while his mother lives. The Lord would do it now if David were willing; but he is not, he places his mother first and foremost, and would take her counsel sooner than he would the counsel of the Almighty, consequently he can do nothing, he knows nothing, he has no faith, and we have to let the matter rest in the hands of God for the present.

Now a few words to the brethren and sisters upon the doctrine and ordinances of the house of God. All who have lived on the earth according to the best light they had, and would have received the fullness of

the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for in the flesh by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element to even make a spear of grass grow. We have no such ordinance here. We organize according to men in the flesh. By combining the elements and planting the seed, we cause vegetables, trees, grains, &c., to come forth. We are organizing a kingdom here according to the pattern that the Lord has given for people in the flesh, but not for those who have received the resurrection, although it is a similitude. Another item: We have not the power in the flesh to create and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh.

We can not receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter, for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. How much matter do you suppose there is between here and some of the fixed stars which we can see? Enough to frame many, very many millions of such earths as this, yet it is now so diffused, clear and pure, that we look through it and behold the stars. Yet the matter is there. Can you form any conception of this? Can you form any idea of the minuteness of matter? Let me give you a comparison, for instance, with regard to mathematics. You take a child that is born to-day, say at twelve o'clock, precisely at high noon. One year from to-day there is another child born. The one born to-day will be just one year older than the other. The second one is perhaps not a minute old, it has just commenced to breathe the vital air. Now the one born first

is a great many times older than the second, we would have to get some of these mathematicians to tell how many times. It would be over 31 millions of seconds, a great many minutes, many hours, three hundred and sixty-five days, and one year. When these two children have lived just one year longer the elder of the two is two years old, the other one, the former, being just as old again as the latter. In one year more the first one will be only one-third older, the fourth year he will be one-fourth older, and so on. Now then, how long must these two children live to be exactly of an age? They never will be; never, no never, through all the eternities there are, and that is for ever and ever. They will always differ in age, and when countless millions and myriads of ages have passed away there is still, do you not see, a difference, these children are not yet of the same age. It is just so with matter. Take, for instance, a grain of sand. You can not divide it so small that it can not be divided again—it is capable of infinite division. We know nothing about how many times it can be divided, and it is just so with regard to the lives in us, in animals, in vegetation, in shrubbery. They are countless. To illustrate, you take a perfectly ripe kernel of corn—you will have some here perhaps in a few days—and if you get a glass, it does not require a very powerful one, and you take the chit of this corn and open it, you behold distinctly a stalk of corn, in that chit, a perfectly grown stalk of corn, with ears and leaves on it, matured, out in blossom,—there is the tassel, there are the ears and there is the corn! Well, you get a stronger glass and divide again, and you can see that this very chit is the grandfather of corn! We take the scientific world for this. Well, how many lives are there in this grain of corn? They are innumerable, and this same infinity is manifest through all the creations of God.

We will operate here, in all the ordinances of the house of God which pertain to this side the vail, and those who pass beyond and secure to themselves a resurrection pertaining to the lives will go on and receive more and more, more and more, and will receive one after another until they are crowned Gods, even the sons of God. This idea is very consoling. We are now baptizing for the dead, and we are sealing for the dead, and if we had a temple prepared we should be giving endowments for the dead—for our fathers, mothers, grandfathers, grandmothers, uncles, aunts, relatives, friends and old associates, the history of whom we are now getting from our friends in the east. The Lord is stirring up the hearts of many there, and there is a perfect mania with some to trace their genealogies and to get up printed records of their ancestors. They do not know what they are doing it for, but the Lord is prompting them; and it will continue and run on from father to father, father to father, until they get the genealogy of their forefathers as far as they possibly can.

I am going to stop my talking by saying that, in the millennium, when the kingdom of God is established on the earth in power, glory and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, becoming, as it were, pillars in the temples of God, and they will officiate for their dead. Then we will see our friends come up, and perhaps some that we have been acquainted with here. If we

ask who will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up. And we will have revelations to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.

This will be the work of the Latter-day Saints in the millennium. How much time do you suppose we have to attend to and foster Babylon? I leave this question for you to answer at your pleasure. I have no time at all for that, I say, and stop my sayings.

REMARKS BY BRIGHAM YOUNG, JUN.,

DELIVERED AT FARMINGTON, SUNDAY MORNING, AUGUST 25TH, 1872.

(Reported by David W. Evans.)

GOD'S WAYS NOT AS MAN'S WAYS.

I have a testimony, brethren and sisters, as to the truth of the work of God, that it is a pleasure to me to bear to you, and to strangers when opportunity offers. I have no particular text to speak upon at the present time, save the one that should be at all times in the mind of every Latter-day Saint, and that is, the kingdom of God, and its growth and development upon the earth. This is a subject that should be ever present with us; and when an individual whose interests are professedly identified with that kingdom, forgets the duties devolving upon him in connection with it, we may infer that he has ceased to be useful therein.

We know, brethren, that it is impossible to please the Lord by following the counsels of our own minds, unless they are enlightened by the Spirit of the Almighty. The wisdom of man is not the wisdom of God, and to be successful in extending and strengthening the cause of God on the earth, we must have his Spirit to guide us. If our ways were as God's ways, we would do as he would have us do; but it is evident to all who are acquainted with the actions of the human family, not excluding the Latter-day Saints, that the mind of man is not as God's mind. A verse of Scripture, which now occurs to my mind, will illustrate

this. It will be found in the 11th verse of the 2nd chapter of the 1st epistle to the Corinthians:—"For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but, the Spirit of God."

The experience that the Latter-day Saints have had has taught them that this is true, and we know that when a man deems himself capable of acting solely on his own intelligence, and neglects to seek for the wisdom of Heaven to guide him, he is very apt to go astray. This feeling of independence of the Almighty has caused the apostacy of some, whom we, perhaps, have thought it would be almost impossible to blind to the truths they once advocated so well; but it is the case. Men do not look at things as God looks at them, therefore it is indispensably necessary for each individual Latter-day Saint to have the Spirit of God within him, that he may do His will and not carry out his own views.

Look over the nations of the earth, and where is there a government established on correct principles, that is, in accordance with the commandments of God? There is not one, for they are all established by the wisdom of men, and men's ways are so different from the ways of God that it is impossible, with all their intelligence and knowledge—and we know they possess a great deal—for men to establish a government after the order of God. In some minor particulars such a government might not be far out of the way, but in all the essentials it would be dissimilar. It is the same with us, the Latter-day Saints, without the inspiration and wisdom of Heaven to guide us, we can not hope to carry out and accomplish God's purposes. Many of us have not had the educational advantages enjoyed by the wealthy in the outside world, having belonged to the laboring classes—to what is termed the down-trodden portions of the population of Europe and America, and I say thank God for it, for as a general thing the educated classes are fast becoming unbelievers in the Old and New Testament. We, having been taken from the lowly walks of life, have not, according to the ideas of the world, the intelligence necessary to establish a form of government equal to that which other men have established who have been more learned, better educated than we are, and who have had more wisdom than we seem to have, in a temporal point of view. But God, in his infinite mercy, has inspired our leaders, he has endowed them with wisdom and understanding to take the course and perform the work that he desired. I have heard men of the world point out to President Young and other leading men in this Church the course they should pursue under certain circumstances, to ensure the approval and friendship of, and to give satisfaction to, the leading men of our nation and the nations abroad; and to my certain knowledge their counsel was diametrically opposed to the course taken under those circumstances. I have noticed these things, and I know it is true that God's ways are not as men's ways; and for a man to undertake to be a Latter-day Saint while groping in the dark by trusting wholly to the intelligence of his own mind, is the hardest work imaginable; it is the most laborious task that can be, for any individual on the earth to try to be what he ought to be before his God without the Holy Spirit to assist and guide him. We know that naturally our hearts are far removed from God; and, speaking to the ancient Saints, one of the

Apostles told them they were blinded in part, and saw through a glass darkly. This is our condition, then how necessary it is for us to seek continually for that Spirit which will enable us to live as Saints of the Most High should live, and to labor so that we may establish a kingdom on the earth which God will delight in, and which, when the great men of the earth see, they will be willing to acknowledge the wisdom manifested therein, and to glorify God for the same. To-day, if a stranger were to come into this congregation, for instance, he would be very likely to think, "These are the Latter-day Saints—the people who have gathered out from the nations of the earth to worship God! Well, I do not see a great amount of intellect manifested, there is no great intellectual ability, not so much as among the people of other congregations where I have been." That may be true, and hence the proof is more striking that the work we have done has been directed and dictated by the wisdom of the Almighty, and in its accomplishment the very spirit, energy and determination which our leaders have exhibited were required. You might have ransacked the world from one end to the other, and you could not have found educated men—men brought up in colleges—who would have come out and taken the axe and the plow, driven the teams, made the roads, led the people and located them as our leaders have done. They might have done these things if they had been willing to bow in obedience to God; but they are too highly educated, they are too full of the wisdom of the world to seek unto God, in lowliness of heart, for his Spirit to guide them, as our leaders have done. Such men as those I am referring to, could not have trusted implicitly in the arm of Jehovah, when on the plains, to protect them from the savages, the storms, and all the dangers incident to such a journey; they could not understand and comprehend the necessity of faith in God under such circumstances, their education and worldly wisdom would have rendered it next to impossible, and it required the very men who have been our leaders to do the work that has been done, and it needs them still. They are perfectly willing that God should guide this great ship Zion, they are willing to act under his direction; and no matter who the man is, nor where he comes from, if he identifies himself with this people, he must be willing that God should lead and guide him, and to obey every word that proceeds from His mouth, or he is not the man to help to carry on this work.

To say that we are a perfect people, I can not do it, neither can I say that I am a perfect man. I am just as full of weaknesses as any other man, and so are my brethren with whom I associate; but the Elder of Israel, no matter how great his weaknesses, who humbly trusts in God and continually strives to overcome evil and to do only that which is right, will be enabled to triumph and be faithful to the end. What matters it if a man likes whisky, if he does not drink it? I do not care how much a man in this Church likes it, if he does not drink it, it makes no difference. I do not care how much he loves tobacco, or this, that or the other, that is not good, if he brings his actions and feelings into subjection to the dictates of the Spirit of God. I do not care how much a man loves property, it will not harm him if he does not set his heart upon it so that he could not sacrifice it, if required to do so, to promote the interests of God's kingdom upon the earth. I remember once, when a

boy, Jedediah M. Grant saw me chewing tobacco, and said he, "You chew tobacco, do you?" "Yes, sir." "Well, I never had any taste for it; it is no virtue in me that I do not use it, I tried hard enough, but it made me sick." The virtue, brethren, is in putting away or overcoming habits which you know would impede your progress in the kingdom of God. It was not a virtue in Bro. Grant that he did not chew tobacco, he tried to learn how, but could not do it. I tried, and succeeded. But, brethren and sisters, the idea is, to bring our actions, thoughts and feelings into complete subjection to the dictates of the Holy Spirit, and to be on hand at all times to labor as we are directed for the building up of the kingdom of God upon the earth; that should be the object with us. It is no use for a man to say, "I am a Latter-day Saint, and they have not cut me off yet. I have almost feared it sometimes, because I did not do that which I knew to be right; but I am still within the pale of the kingdom, and I hope to slip along with the balance." This is just as great folly as for a man to claim the right to go a journey by railway when he has no ticket and no means to pay his fare. He may hang around, and declare that he is one of the crowd, and that he is going along with them on that train; but, ignorant of the time it starts, and destitute of the means to pay his way, he strays off for a short time, and in the meanwhile the train starts and leaves him behind. It is just so with an unfaithful Elder in this kingdom—he is not prepared for events as they transpire, and, lacking the spirit of the Gospel, is liable to be left behind.

I am talking to people who understand me, to people who have the word of God. The Elders testify that God has spoken from the heavens, and, that he revealed principles to the Prophet Joseph Smith and others, for the salvation of the human family; they declare that the principles revealed to them will save the people if they will practice them in their lives. I am talking to people who have received a testimony of these things for themselves, who have stood before, and lifted up their voices to, the nations of the earth, and declared that they knew Jesus was the Christ, that he had established his kingdom on the earth, that he had revealed principles which would save us and return us back into the presence of God, if we would practice them. These are the men and women I am talking to; you know as well as I do that the Gospel is true, and my talk is to inspire your hearts and my heart to be more faithful to that which we know to be true. It is not anything new to you and to me to be told that the kingdom of God is on the earth, or to hear the principles of salvation proclaimed by the Elders; but it is good to have our hearts warmed and inspired, and our desires to be diligent and faithful renewed and strengthened. I do not want the train to start without me, I want to be on board the good ship Zion, with my brethren. So does every soul present, I have no doubt of it. I believe that the atheist—the man who has no belief in God, or faith in any religion, would like the best berth to be had, either on a sailing vessel or steamer, if he saw any chance to obtain it. The Latter-day Saints have good berths in view. You can testify with me that the Spirit of God has enlightened our minds; you can testify with me that the power of God led us to these valleys; that prophecies have been uttered in our hearing, and we have

seen them fulfilled, and we know that God has spoken in our day.

Brethren and sisters, let us be faithful, let us be true to the covenants we have made, for if we are, we insure to ourselves life and salvation; but, on the other hand, if we are recreant, we shall go to destruction. This is the testimony of modern as well as ancient revelation; and we need not take our own works to convince the people of the error of their ways; there is principle enough bound within the lids of this book —the Bible—to convince all mankind of the error of their ways, and to lead them from darkness to the Lord Almighty, if they felt as humble before God as I suppose my brethren and sisters do to-day. But it seems that, in the providence of God, things have been ordered as they are, that is, he has suffered the wickedness of men to transpire in the nations of the earth, and he has suffered priests to be raised up to blind the minds of men. Why? Because men have their agency to do as their hearts prompt them, and there is no power that can prevent them doing this, that or the other; but their acts will be over-ruled by a superior power. We have our free agency, to think and act just as men think and act, independent of the promptings of the Spirit of God; but that is not our object, our aim is to do the will of God; and brethren, if we could only see the labor and toil that we have to perform before we accomplish our salvation, we would bow in humility before God and pray him to give us strength as our day.

Look at the immense number of people who have lived on the earth since its creation! In what relationship do we stand to them? Who are they? Our progenitors, and millions of them have died without the Gospel. What an immense labor opens up before us when we think of these things! Millions and hundreds of millions of men and women, just as good as we are, according to the knowledge they had, must be administered for by us, and we have to build temples in which the work for their redemption may be performed. We have not only to build temples, but cities; we have to redeem the earth, and we have a vast amount of physical labor to do, that our progenitors did not have the privilege of doing, it was never offered to them, but it has been laid before us in plainness and simplicity. We can understand the principle of baptism for the dead, it has been made plain to us, and administering it, and performing the various duties that will arise in building up the kingdom of God, will give us labor for centuries. Can we, in view of these duties and responsibilities, be idle? Can we fail to seek after the Spirit of God to guide us, that we may accomplish these labors? If we do, we shall not only deprive ourselves of a great privilege and of great glory, but we shall deprive others, perhaps, to some extent, of receiving that which is theirs by right; they have lived for it, and they are entitled to it at our hands.]

What can injure the Latter-day Saints? I will ask Brother Hulse here. Does it injure a man to be tarred and feathered? I understand that while he was east he was tarred and feathered, or ducked, or something of that kind, and I have no doubt he feels glad of the persecution. Still, I would not like it just now. Our Elders have been tarred and feathered, and they have suffered a good deal in their efforts to spread the Gospel of the kingdom; but what have they suffered in comparison with the blessings they have received? What is there that would

induce a man to sacrifice that feeling of joy which he experiences when preaching the Gospel in the nations? I have heard Elders testify, and it is their general experience, that when abroad preaching, depending for their food upon strangers, unsustained and unsupported, save as the providences of God opened the way before them that they have had a feeling of peace and joy such as they never experienced before in their lives, and which they would not lose for all the wealth on the face of the earth. What is that feeling and where does it come from? It is the peace of God, and when a man possesses it, his thoughts are not as man's thoughts, and, inspired from on high, he goes forth freely, ready to endure any trial and to make any sacrifice to declare the principles of life and salvation to the people. This is the way that all Latter-day Saints should always feel, and they who take this course are continually in possession of the spirit of peace; they are worthy the name of Saints, and the Scriptures inform us, that from such no good thing will be withheld, and if a man wants anything that is bad he is not a Saint, he does not belong to that catalogue.

My exhortation to you is to be faithful. You know the truth, honor it by walking uprightly; serve God and you will be the most independent men and women on the face of the earth People come amongst us sometimes and declare that there is no independence of character amongst the Latter-day Saints, because they do the bidding of one man—do just as one man says; but I heard a remark made last night, that the Latter-day Saints are the most independent people on earth, and I believe it. If it does not manifest independence of character for men and women, who have been honest and upright all their days, to leave their relatives, neighbors, friends and associates, by whom they have always been respected, to join the Latter-day Saints and be called everything that is mean, where will you find it on the face of the earth. Such men have joined the Church in the States, and Bishop Hunter is an instance. He was respected and honored by his neighbors, and was known to have been an honest, upright, God-fearing man all his days; and when such men have joined the Church they have been talked of in the most scandalous manner. Vituperation has been heaped upon them, the papers have slandered them, their neighbors have turned against them, and called them thieves, robbers, murderers, and everything mean, contemptible and bad. But this treatment never changed the character of Bishop Hunter. He came to Nauvoo, and was a good Latter-day Saint, a good, honest man, faithful and true to his covenants, and he has proved so up to the present day. This has been the treatment and the course of very many of the members of this Church, and in enduring and pursuing it, they have shown an independence of character that is rarely equalled. They have also shown themselves possessed of inspiration from the Almighty, and when men enjoy this, their ways are not as men's ways, but as God's ways and they are willing to come out and acknowledge God, and to enter into covenant to do his will as he makes it known to them. This is the position of the Latter-day Saints—when God's will is made known to them, the spirit within them testifies to the truth thereof, and they know it is their business to perform their part of the contract. Who can blame them for doing it?

As far as independence is concerned, we are a little too indepen-

dent of God, sometimes. I know that this is the feeling I have to contend with. Brethren, let our hearts be uplifted to the Almighty! Remember the covenants you have made; they are pure. Keep them so. They are holy; keep them so! Do not disgrace them! Brethren and sisters, if we value our salvation, temporal and spiritual, let us be true to our covenants, and to the God we have engaged to serve.

May God bless you. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 8, 1872.

(Reported by David W. Evans.)

TITHING.

"Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

"And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid *them* by heaps.

"In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

"And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel.

"Then Hezekiah questioned with the priests and the Levites concerning the heaps.

"And Azariah, the chief priest of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store."

I have read this portion of Scripture, it having suggested itself to my mind in view of our condition, and the circumstances which surround us as a people. The law of tithing is of very ancient origin. How early it was observed by the people of God is not clearly set forth in the Scriptures, but we have an account of its observance as early as the days of Abraham and Melchizedec. We have also, anterior to that, an account given us in the Scriptures of the bringing forward of offerings by Cain and Abel, one bringing the first fruits of the earth, and the other the first fruits of his flocks, as offerings unto the Lord their God. From the days of Abraham down to the days of Jesus the law of tithing was observed by the people of God. It was made a perpetual ordinance; in fact, the Lord promised unto Aaron and his children that it should be an

ordinance forever. And there is this remarkable fact connected with this law—whenever it was strictly observed, the blessings of God rested upon the people, and when it was neglected the anger of God was kindled against them; and a careful perusal of the Bible reveals to us that neglect on the part of the children of Israel to pay tithing was one of the most fruitful causes of unbelief, darkness of mind, departure from the ways of God, and falling into idolatrous practices.

I may be asked, why was this the case? Had the Lord need of the fruits of the earth? Had he need of the cattle? Had he need of the first-born children? Had he need of a tenth of their gold and silver? Was there any necessity for these things to be devoted to him because of any want on his part? Of course not The fruits of the earth are his, the cattle on a thousand hills are his, and the gold and silver are his, he created them, and he can cover or uncover them at his will. The heaven of heavens is his dwelling place, and he has no need of a temple built with hands; yet in the economy of heaven, in the dealings of God with his children, he reveals unto them laws, ordinances and institutions which he requires them to observe, and which, when observed, bring blessings, but a disregard of which brings down his anger and indignation upon them. There is nothing plainer in Scripture than this.

God commands his children to believe in him, and to render obedience to his laws; he commands them to call upon his Son Jesus Christ, or rather, to call upon him in the name of his Son Jesus Christ. He commands them to pray unto him; he commands them to repent of their sins and to be baptized for their remission, to have hands laid upon them for the reception of the Holy Ghost, and to observe other ordinances that he has revealed. What for? Does prayer to him advance him? Does belief in him contribute particularly to his happiness? Does repentance of sin on the part of the creature add anything particularly to God's glory? Does baptism for the remission of sins have any saving effect upon him? Does the laying on of hands for the reception of the Holy Ghost have the effect to increase his light, knowledge, wisdom or power? We all recognize the fact that these commandments are given for man's benefit, to increase his happiness, and to prepare him for salvation and exaltation in God's kingdom. So also with the law of tithing: it does not, when obeyed by man, add to God's comfort, contribute to his wealth, increase his happiness, or furnish him with that of which he would be destitute if it were not obeyed; but it is given to man and he is required to obey it that he may receive the reward, and that he may acknowledge by this act—by this payment of the tenth of his increase—that all he obtains is the gift, and comes from the beneficent hand of God, and that he is dependent upon God. Hence Abraham, after returning from the conquest of the kings, when he was met by Melchisedec, paid to him the tithes of all, acknowledging by this act the divinity of the law, and the necessity of obedience thereunto. So strict was the Lord upon this point in his dealings with the children of Israel in the wilderness, that he gave very strict commandment unto Moses and Aaron, and to those who presided over and officiated among the people that they were to be very careful to collect, and the people were to be very careful to pay their tithing.

One object of enforcing this law

among Israel in ancient days was to sustain the service of the house of God. The tribe of Levi was selected from amongst all the other tribes—as the Lord's peculiar inheritance. In the division of the land of Canaan among the different tribes, the tribe of Levi was left without an inheritance. The eleven tribes had their portions of Canaan set apart to them under the direction of the servant of God, but the tribe of Levi had no inheritance given unto them. They were told by the Lord that they were his inheritance, and that which they should have as an inheritance should be the tenth of the product of all Israel: the tenth of the labor, the tenth of the cattle, the tenth of the gold and silver, the tenth of the fruits of the earth, and of everything that was produced in the land. And so strict was this law, that when an animal passed under the rod, to use the expression of Scripture, and thereby became a proper animal to be devoted to the service of God, though it were a choice animal, and one which the owner of it desired to retain, the law provided that it could not be retained: it was devoted to the Lord, and was holy on that account. And if the owner of it were to substitute another animal instead of it, they both became holy unto the Lord, and both became tithing animals and had to be dedicated unto him, so strict was the Lord in enforcing this law of tithing upon Israel. I often think of the practice which prevails among us in this respect, how differently we act to what ancient Israel did, and how it would pinch some of us if the law of tithing were enforced among us as strictly as it was among them. Not only was this the law of tithing, as I have rehearsed it, with regard to substitution; but if a man wanted to redeem that which was devoted for tithing, a certain valuation was put upon it, and in addition to this valuation a certain sum of money had to be paid before it could be redeemed. In other words tithing had to be paid in kind, and if a man wanted to redeem his tithing he had to pay not only the money valuation of it, but an additional sum besides, before the redemption could be effected.

You can readily see, with a little reflection, the object the Lord had in being thus strict with his people: it was to prevent violations of that law, and to enforce the strictness in observing it which was necessary to secure the promised blessings.

I have said that a tenth of all the produce of Israel went to the tribe of Levi; the Levites also had to pay a tenth of that which they received, and that tenth was given to the priests, those who ministered in the priesthood in the midst of the people, so that there was in Israel a standing ministry—a tribe chosen from all the tribes of Israel, whose office it was to minister in the things of God, having been called specially by God to this service.

You doubtless recollect that the Lord also required his children—the people of Israel—to set apart the first-born male in every family to be his. They had been redeemed in Egypt, or rather they had been saved from the scourge which fell upon all the families of Egypt. When God plead with Pharaoh, through Moses, to let the people go, destruction fell on all the households of Egypt, the firstborn in every one being slain. But among the children of Israel the firstborn were spared, and the Lord claimed them as his; but it was inconvenient for them to be used in the service of the Lord and he, therefore, after Israel had left Egypt, commanded that all their firstborn should be numbered; and after all of a cer-

tain age had been numbered, he commanded that the tribe of Levi should be numbered, and upon numbering them it was found that the firstborn of Israel outnumbered the Levites by two hundred and seventy-three, if I remember aright. The Lord had already stated that it was his intention to take the tribe of Levi instead of the firstborn of Israel, and when it was found that the firstborn outnumbered the Levites by two hundred and seventy-three he commanded that they should be redeemed, and that the redemption money should be handed over to the tribe of Levi.

These were very singular laws and ordinances, but God had a design in view in enforcing them. Everything he does is dictated by infinite wisdom, and when the people strictly complied with these laws and ordinances I have mentioned the Lord blessed them in all things, so much so that it became a proverb in the midst of Israel—"Honor the Lord with thy substance and with the first fruits of thy increase, so shall thy barns be filled with plenty, and thy presses burst forth with new wine." When the people honored the Lord with their substance his blessings rested upon them and they were prospered. The palmer worm, blight, grasshopper and other evils which afflicted the land under some circumstances, were removed far from them. Their trees did not cast their fruit untimely, and they produced in abundance, and Israel prospered and waxed fat in the land. They spread abroad on the right hand and on the left, and the land teemed with fertility. There were times when Israel neglected this law, when they fell into idolatry, became careless and indifferent concerning the requirements of the Lord; when the tribe of Levi forsook the service of God and became idolaters; when the priests quit the service of Jehovah, and the temples became desecrated and filled with rubbish. It was during one of these periods that Hezekiah came to the throne of his father Ahaz, who had allowed the ordinances of God to fall into disuse. He put aside the service of God and instituted in its stead idolatrous service. Tithing had been neglected, and when Hezekiah came to the throne, his heart being set in him to do right, he commenced to cleanse the temple, and to restore the ordinances of the house of God, and the ministers who had been set apart to this service he called back to its performance, and the people brought in their cattle, wine, oil, honey, and in fact a tithe of all their substance as well as freewill offerings unto the Lord; and when the king looked upon it, we are told, in the words which I have read, that he blessed the Lord and his people Israel, and upon inquiry of the chief priest he was told that "since the people began to bring in the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed his people." The Lord blessed them because they had complied with his requirements, and they were prospered. The land prospered under their cultivation, and it yielded its strength in abundance.

In connection with this I would like to read to you, my brethren and sisters, the remarks of Malachi. You are doubtless familiar with them, but they are words which can be read and pondered on time and time again, without any loss of interest in the subject. Says Malachi—

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there will* not *be room* enough *to receive them.*

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

We see here portrayed, in the most graphic and striking language, the blessings that God promised unto his people Israel when they observed this law, which he had given them in the beginning; and we can also understand from the statements of Malachi, the curses that would descend upon Israel if they did not observe this law. "Ye are cursed with a curse," says he, "for ye have robbed me, even this whole people." Strange language for God to use to his people, it may be thought, that they should be accused of robbery, that he should look upon them as thieves, as appropriating that which was not theirs, because they did not render unto him that which he had commanded them. They had refused their tithes, they had withheld their offerings, and consequently they were cursed. "But," says he "bring in your tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*," etc. What great promises are herein conveyed to God's people!

I have drawn your attention to this law, my brethren and sisters, to show you what it was in the days of Israel, when God communicated his mind and will unto his people. I wish to impress upon you this fact, which you can all realize and understand for yourselves if you will read, that when Israel served God, and were strict in observing this law, he blessed and prospered them, and his favor was shown towards them; but when they neglected this law, his anger and indignation were kindled against them, and one of the most fruitful causes of disaster to Israel was their neglect in this particular. There were two things connected with Israel's disasters: one was neglecting to observe the laws of God, prominent among which was the law of tithing; and the other was their intermarriages with the heathen nations—those who were idolaters. This proved the destruction of the wisest king that ever reigned in Israel. It proved the destruction of the nation itself, for it brought disaster and ruin upon it.

There is something connected with the law of tithing that, when men do not have faith in God, appeals to their selfishness; and for a people to be wholehearted in its observance, they need faith in God. When Israel began to decline in faith in God, their selfishness increased, and their determination became stronger and stronger to grasp everything within their reach and to retain everything they gained possession of; and as this feeling grew, tithing and freewill offerings were withheld from the house of God, and in consequence

of this the blessing of God was also withheld. There is a passage in the book of Amos on this subject, which shows the Lord pleading with Israel, to bring them back to the consideration of this law, as well as others that he had given them. The Lord says through the Prophet Amos—

"And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

"So two *or* three cities wandered into one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

"I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer-worm devoured *them:* yet have ye not returned unto me, saith the Lord."

These are the calamities which God sent upon Israel with the intention to have them return to him; but notwithstanding they were poured out and pestilence visited the land, the people hardened their hearts against him, broke his laws and violated his ordinances, and his anger was enkindled against them, and they were driven out from the face of the land.

This law of tithing has been revealed to the Latter-day Saints. If I remember aright, the last revelation in the Book of Doctrine and Covenants, given as a revelation, is one in which this people are commanded to observe this law of tithing for ever. With the restoration of the Gospel in its fullness and purity there has also been restored this law, and I am thankful to God for its revelation. I am thankful for the restoration of every principle of truth, of every law that pertains unto salvation, for they are all for the benefit of the human family; and as long as the Latter-day Saints have observed this law they have been blessed; and we know by our own experience with grasshoppers—the Lord's great army—how easily he could collect his dues from ancient Israel if they robbed him by neglecting or refusing to pay their tithes.

When men have come to this desert land and have seen the changes that have been wrought in such a brief space of time, they have wondered what has been the reason of it. The promise of God has been given to this people as it was to ancient Israel upon this point, and when the Latter-day Saints have observed the law of tithing they have been favored of God, and his Spirit has rested upon them, and not only upon them but also upon the land, and where it was once so barren, unfruitful and forbidding that it looked as though no human being could live by cultivating it, it has been converted into a fruitful field. Men say, "What wonderful results water has produced!" "What a great system this irrigation is which you practice!" True, it is a wonderful system, it is productive of wonderful results; but to my way of thinking, or according to my views, these results are due to the blessing of God on the labors of the Latter-day Saints, because they have honored him by observing the law of tithing. We have looked upon this land as the Lord's, and have viewed ourselves as his tenants. He could not come down here in person and receive from us the first fruits of the soil, or take our cattle, our gold and silver, or any of our manufactures. Hence there must be somebody to do it for him. In ancient days the children of Levi acted in this capacity: they received the

tithes and offerings, but in these last days, there being none of the descendents of Aaron that we know of in the Church of Jesus Christ of Latter-day Saints, to act in this capacity, we have been under the necessity of choosing other men to hold the authority which his seed would hold if they were here in our midst, and they have been set apart for the purpose of looking after temporal things, and to take or collect the tithing, and see that it is properly managed and appropriated to the uses for which it is designed.

I know how quickly men, in looking at "Mormonism," come to the conclusion that it is a system by which a certain class will be benefited and built up. I have heard men say that the "Mormon" Elders had a pretty good thing of it; that Brigham Young, as President of the Church, had a very nice arrangement, and that those who were leaders in the Church had every reason for desiring to retain their position, imagining, of course—though I do not know why such an imagination should be prompted unless it was because they judged us as they judged one another—that all the means that is devoted by the people for the payment of tithing is appropriated by President Young and those associated with him in conducting the affairs of the Church.

Now I would not, as a speculation, endure for one month, that which President Young has to pass through—the care, responsibility, obloquy, and the weight that rests upon him continually, for the sake of the tithing alone, if I could have it all. He would not, no other man who is connected with this people would. Why do they endure that which they pass through? Because, by the revelations of God, they know that God has established his Church once more in its fullness upon the earth, because they know that angels have come from heaven to earth, because they know that the holy priesthood has been again bestowed upon man, with the authority to administer in the ordinances of God's house, as in ancient days; and because this work is established by the commandment of God, and they are called by his command to labor in it. But there is one advantage which this unbelieving generation have over those which have preceded us, and I think, in view of the selfishness which prevails to-day in the midst of mankind, it is a wise provision. If there had been a tribe set apart in this generation to receive the tithing, I do not know but what the people, universally almost, would have rebelled against it. If there had been a privileged class to receive the tithing, the unbelief and selfishness of man would have prompted them to find great fault with it. But there is this peculiarity about the work in these days—not only do the people pay their tithing, but the ministers of life and salvation pay theirs—if they do not they should do, and I believe they do—as punctually as the humblest member of the Church, from President Young down—his Counsellors, the Quorum of the Twelve, the Bishops of the Church, every faithful man pays his tithing, the highest in the Church as well as he whose name is scarcely known beyond the narrow circle in which he moves; and, instead of the tithing going to sustain a class, as it did in ancient days the tribe of Levi, or the priests, it goes to build up the work of God—to erect temples and in various other ways. Thousands and thousands of dollars have been spent in sustaining the poor, and there is no class of men sustained in the Church of Jesus Christ of Latter-day Saints by the

tithing. There is this difference between ministers in this Church and ministers in other churches; ministers in this church have to labor for their own support; but in other churches they are supported wholly by the people. On this account—in Massachusetts, if I remember aright—ministers are not allowed to be elected to the legislature; they are regarded as men unfit for the practical duties of life. Men who devote themselves exclusively to the service of their churches go into their studies, read and fix up their sermons, and, on the Sabbath day, they deliver their written, prepared discourses to their congregations, and they are the most impractical men connected with their churches. The ministry of the Church of Jesus Christ of Latter-day Saints is in direct and striking contrast with this. The leaders of this Church are the most practical men in it. The President of this Church is the most practical man connected with the body. His Counselors, the Twelve Apostles and the leading Elders and Bishops are all distinguished for being practical men—men perfectly capable of doing everything connected with a life in these mountains—men who are able to sustain themselves and to help to sustain others. Our theory is that a man who can not sustain himself and also teach others how to sustain themselves is unfit for a leading position, and he becomes a drone in the great hive. On that account we compel or require every minister in this Church to sustain himself. Jesus said that he who is greatest among you let him be the servant of all, and we have carried this into effect—the servant of the whole people is the President of the Church. The man who is the greatest servant in a settlement is the President of the settlement, or the Bishop of a ward. He lives for the people, his time is devoted to their service, looking after their interests, that is, if he does right and magnifies his calling. Is there a helpless man in a ward? He becomes the object of the Bishop's solicitude and care. Is there a family in indigence? Then they are the wards of the Bishop, and he looks after them, and visits them or sees that his teachers do, and that their wants are supplied. By this means the ministry in the Church of Jesus Christ of Latter-day Saints is an active one, carrying the blessings of spiritual and temporal salvation into the midst of the people.

It has been by the labors of such men that this community has been founded, and this once barren desert changed into a fruitful field and made to blossom as the rose. Through the labors of the Apostles, Elders and Bishops of this Church, settlements have been extended to the remotest bounds of the Territory, north, south, east and west. They have been the pioneers in all great labors, not saying to the people, "Give us of your wealth and substance, we want to be sustained in idleness, that we may rule over you;" but on the contrary they have said, "Come, brethren, let us go and accomplish this labor that God has laid upon us." They have been the pioneers in all these labors—these Apostles, Presidents, Bishops, Dignitaries, these men who are supposed to fatten on the labors of the people. Instead of doing that, they have been the creators of the wealth that the people now enjoy; they have been the fathers of the people, the people have been the objects of their paternal care from the beginning until to-day. I would not give a fig for a leading man who would not act in this capacity; he is worth nothing,

and deserves no place in the midst of the people of God. Men to save their fellow-men and to be ministers of Jesus Christ must have the spirit of Jesus. His spirit was one of self-sacrifice, one that prompted him to go forth and save the people, not to be a burden upon them, not to crush them. That is priestcraft; and wherever that system prevails a system of despicable priestcraft prevails, and God is angry with it and with those who practice it.

I have said that I thank God for the revelation of this principle. I do, for this reason—it appeals directly to man's selfishness. It makes men sacrifice their selfish feelings, and causes them to show faith in God. If a man has not faith in God he is not very likely to pay tithing, or make many offerings. To use a common expression, he looks after "number one," and self-interest rules him. Such a man is an unworthy member of the Church of Christ. But when every man pays his tithing and witnesses unto God that that law is honorable in his sight, what is the result? Is anybody impoverished by it? No. Are we as Latter-day Saints any poorer because of the tithing we have paid? Not one cent. When that tithing is properly appropriated it is expended in works which add to the wealth of the entire community. It contributes to the erection of public edifices; it adorns those edifices, and creates a fund that is exclusively devoted to the work of God, and that helps to build up and to make the community prosperous and respectable in the earth. It is a mighty engine, or would be if properly wielded, in establishing righteousness and truth in the earth, for let me say, brethren and sisters, that a warfare has been commenced in the earth, and it has been waged for a long series of years, speaking according to the length of a man's life; and that warfare or contest is for this earth, and it is between God and Satan.

Men wonder why it is that the "Mormon" community, with their good qualities, their love of temperance and good order, and whose members conduct themselves with such propriety, are so hated. It has been frequently remarked to our Elders—"You are a pretty good man, I would not take you to be a 'Mormon,' I would think you are a man of too much intelligence to be a Latter-day Saint," as though, to be a member of this Church a man must be an ignoramus, stupid blockhead, knave or fool in the estimation of those not of our faith. God has not chosen that kind of a people, he has chosen intelligent people, and he will give them greater intelligence. But the reason we are hated is this—and it is the same reason that Jesus and his Apostles were hated—we have the truth, because we have received the revelations of God, and because, in singleness of purpose, we are endeavoring to build up the kingdom of God. Let any other people do what we have done and they would be lauded to the skies. Let any other man do what our leader has done and his fame, as a benefactor of his race, would be worldwide. But our labors are only an additional reason for hating us and for warring against us. It is, as I have said, because there is a warfare in the world, and it will not end until God is victorious and the earth is redeemed from sin.

I will revert now to the contrast there is between our desert land and the lands from which we came. Our people were organized in the State of New York—a most fruitful State. From New York they moved to Ohio, another most fruitful State. From Ohio they moved to Missouri,

the garden, it might be said, of the United States; and from Missouri to Illinois—all rich and productive States. What is the result of our removals? We came to a land that was a barren, uninviting desert, and what are the remarks of visitors who come here now from the lands we formerly lived in? They wonder how it is that our fruit trees are so healthy, and that our land is so inviting. I honestly believe, if the people of the United States would observe this law of tithing, devoting a tenth of their substance to the service of the Most High, that instead of this land being in many respects so superior, the fertility which formerly prevailed there would be restored. And when the day shall come, as come it will, when we shall go back—and we expect to go back to Jackson County, Missouri, and to lay the foundation of a temple, and to build a great city to be called the centre stake of Zion, as much as we expect to see the sun rise to-morrow; I say when that day shall come it will be found that that country will have its old fertility restored, and that and all the lands that the people of God will occupy will be healthy and fruitful; and the land of any people who will honor God by obeying this law of tithing will be made fruitful to them, God will bless their industry, and they will rejoice and prosper therein.

There are many things connected with this subject that might be touched upon. One thing I will mention before I sit down, and that is the growing tendency among this people to look after their own interests and to neglect the interests of the work of God. This remark has often been made to us: "When you Latter-day Saints increase in wealth, are surrounded by the fashions of the world, and the waves of civilization surge against your walls of barbarism, all your peculiarities will recede and melt away, and you will become like other people. Your plural system will disappear, for no man can sustain half a dozen wives if they are fashionable women, and no more than one." I have heard this time and time again; and it is true that young men in the east will not marry because of the expense, they do not want to take a wife because they can not sustain her according to the requirements of modern society. Now, there is a good deal of truth in this statement. If I thought we would become subject to the follies that now prevail I would have fears concerning the work of God and its perpetuity on the earth. If I thought that this people would lust after wealth, and that they would allow their feelings and their hearts to become set on the accumulation of money, and that they would think more of that than they do of God and his work, I would fear for its perpetuity. But God has said this work shall stand for ever, and that it shall not be given into the hands of another people, and on that account I do not entertain any fears as to the result. But there are individuals in this community who have given way to these feelings about tithing. When men are poor, it is noticed that they are punctual in paying it, but when they increase in wealth it is less so. For instance, when a man has ten thousand dollars it looks a big pile to give one thousand as tithing. If a man's tithing amounted to no more than five, ten, twenty, or even a hundred dollars, says he, "I can give that, but a thousand is a great amount," and when called upon to give a thousand, no, I will not say "called upon," the difficulty is we are not called upon enough, there has been neglect in calling upon us; but when it comes

to this, why a thousand dollars looks like a very large sum, and the party whose duty it is to pay it is apt to hesitate and feel reluctance, and he perhaps says, "I can invest this thousand dollars in such and such a way, and it will produce so much interest, and I will pay it then;" and he allows himself to be satisfied with this course.

There is this remarkable fact connected with tithing in our midst. You are all familiar with the apostacy of some of our leading merchants—men who dealt in merchandize and who, for years, by their exorbitant prices literally fleeced the people of their means. This was before the construction of the railroads. Well, it was predicted years before, that sooner or later they would deny the faith and leave the Church. It was easily understood that no man could remain in the Church, if it was a pure Church, and practice a system of extortion on his brethren, and the prediction was made, and strange as it may seem—though it is not strange to those who understand the working of these things—it was fullfilled to the very letter, and those men did deny the faith, and they are now opponents of that work which they once testified they knew to be true; and an examination of the tithing records would show this remarkable fact—that some of them did not pay their tithing as they should have done. Those who have prospered most are they who paid their tithing honestly. And I have noticed it, as an individual, that when men close up their hearts in this direction, and neglect their tithing, and their offerings on fast days for the benefit of the poor, they lose their faith. This is one evidence of the loss of faith and confidence in the work.

I will tell you how I feel now, if I were to be tempted in this direction, I would say, "Mr. Devil, I have no lot or part with you. I will pay my tithing, and if you say anything I will double it. I know that there is a blessing attending this. I know God prospers those who are strict and punctual in attending to this. I know he blesses those who feed the poor, clothe the naked and attend to the wants of their indigent brethren and sisters. I should deplore the increase of wealth in our midst if it created class distinctions, if it should create a feeling that, "I am better than thou, because I wear a finer coat, dwell in a better house, ride in a finer carriage and have finer horses, or because my children are better schooled and better dressed than yours." I should deplore the increase of wealth among us if such results were witnessed. I should expect the anger of God would be kindled against us, and that we should be scourged as a people until we repented in deep humility before him.

God has bestowed upon us the earth and the elements in and around it, and he has given us them for our good. There is no sin in taking the wool from the sheep's back and spinning and manufacturing it into fine broadcloth. There is no sin in planting mulberry trees and feeding silkworms and making fine dresses and ribbons with the silk which they produce. There is no sin in spinning the flax and making fine linen of it. There is no sin in taking the dyes that abound in nature and dying these silks and other fabrics in the most beautiful manner. There is no sin in digging gold and ornamenting our service with it, and in covering our tables in the Lord's house therewith. There is no sin in taking silver and making furniture for the Lord's house. There is no sin in making fine carriages, and in paint-

ing and fitting them up in the most exquisite manner. There is no sin in having a noble race of horses, or a fine breed of cattle. There is no sin in building houses and decorating them, having fine furniture, carpets, mirrors, baths, heating apparatus and every appliance and convenience of modern civilization therein. There is no sin in all this, or in any blessing God has given us, but there is sin in abusing these things. There is sin in being lifted up in pride because God has bestowed them upon us. There is sin in thinking, "I am better than another man who is created out of the dust of the earth, as I am; who is a child of God, as I am; who came from God, as I did, and who will go to God as I hope to do." Brethren and sisters, there is no sin in having what I have named. We may have fine houses, fine gardens or orchards, glorious temples, a fine land, and we may make our homes heavenly places, and fit for angels to visit, and there is nothing wrong in all this, neither in adorning the bodies God has given unto us, if our hearts are humble before him, and we glorify him in our lives. But this is the great difficulty and has been from the beginning. When wealth multiplies the people get lifted up in the pride of their hearts, and they look down on their poor brethren and despise them, because they are better educated, have better manners, and speak better language—in a word, because they have advantages which their poor brethren and sisters have not. There is sin in this, and God is angry with a people who take this course. He wants us to be equal in earthly things, as we are in heavenly. He wants no poor among his people; he does not want the cry of the oppressed to ascend from the midst of the Latter-day Saints, and God forbid that it ever should! God forbid that the cry of any should ever ascend from the midst of the Latter-day Saints because of oppression or because of the lack of any blessing necessary for comfort! God wants us to feed the hungry, clothe the naked, and impart our substance for their support. But he does not want the poor to envy the rich. That is just as great a sin on their part as for the rich to oppress them. They must not envy the rich; they must not look on their brethren and sisters and envy them that which they have. That is sinful, that is wrong, and the man or woman who indulges in it, indulges in a wrong spirit. God wants us to build each other up in righteousness. He wants us to love one another and to seek one another's benefit. This is the spirit of the Gospel of Jesus Christ. He has revealed it unto us, and we must cultivate it.

I look upon this law of tithing as an equitable law: it comes alike upon the rich and the poor. The poor person who pays his ten dollars tithing gives as much in proportion as the richest man in the community. The rich gives no more than a tenth, and the poorest gives no less. We are all alike, then, in this respect when we observe this law of tithing; and it should be strictly observed by us, if we want the blessings of God to rest upon us.

I have thought, I do not know how truly, that of late there has been a disposition among the Latter-day Saints to be penurious in this respect. It has seemed to me that with the increase of God's blessings around us, a disposition has been manifest to be stingy, to withhold our substance, and to tie up the hands of those who have the great work to perform. We want to build this temple, and other temples in other

parts of our land. We want to fill the land with temples—houses that shall be dedicated to the Most High God. At the present time people in St. George and other settlements in that region—from 350 to 400 miles from this city who wish to be married according to the order and ordinances that we believe in and view as necessary, have to make this long journey one way, and the same the other, making 700 or 800 miles travel, to have the ordinances of God's house solemnized as we believe they ought to be. What a labor this is! This has to be obviated.

We are building a temple in Salt Lake City; but this is only one. There will be doubtless a temple built in St. George, and probably others in the north, east, west, and throughout the land. Do you think the tithing is all going to be spent in Salt Lake City? Do you think that the remote settlements are all going to contribute of their strength and their increase to build up this city alone? No, this would not be right: this would be filling the heart and letting the extremities suffer. The extremities must be sustained. Tithing must be devoted to the building of temples and places of worship, so that the Latter-day Saints in every section of the Territory may go and attend to the ordinances for the living and the dead. We have a mighty work to do in this connection. God has revealed this law, and, as I have said, it is a law that works alike upon all. It is not oppressive on any class, but it is distributed equally upon all classes. Let us observe it, and all the laws of God, that we may become a blessed people; that we may increase in wealth, and use that wealth to the glory of God; that there may be neither pauperism, want, nor ignorance throughout our entire land, and that the grateful prayers of a blessed and happy people may ascend from every habitation throughout all these valleys unto the Lord of hosts, praising his holy name for the numerous blessings which he has bestowed upon us, for the peace, good order, union and every other blessing we have received from him.

That this may be the case is my prayer in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, OCTOBER 9, 1872.

(Reported by David W. Evans.)

SAINTS SHOULD SUSTAIN THEMSELVES—KEEP THE COMMANDMENTS—ABUSES—POWER OF RIGHTEOUS COMBINATION OF LABOR.

I want to express my feelings to the Latter-day Saints upon certain points of business which pertain to our welfare, and I wish to do it without being obliged to raise my voice so high and so loud as to infringe upon the organs of speech to that degree that I shall have to stop. If the people will be still, they can hear me in my common voice perfectly easy. I will not go into all the details with regard to the duties of the Latter-day Saints, and their desires, as they have manifested them by gathering out from the world, and assembling themselves together. They generally understand them, and they can read for themselves the doctrines of the Church, and the reasons why we are gathered together. But I wish now to impress on the minds of the people the necessity of our taking a course to be able to exist and to sustain ourselves—to have something to eat and wear—hats to put on our heads, and coats, mantles, blankets, vests, shirts, garments and other things suitable to wear and to make our bodies comfortable, provided that the Lord should knock the underpinning from under Babylon. The time will come when Babylon will fall. If it should fall now, it would leave us pretty destitute. We would soon wear out our head dresses and fine clothing, and what should we do? Why, we should be as badly off as the Saints were when they came into this valley, twenty-five years ago. They picked up a few buckskins, antelope skins, sheepskins, buffalo skins, and made leggings and moccasins of them, and wrapped the buffalo robes around them. Some had blankets and some had not; some had shirts, and I guess some had not. One man told me that he had not a shirt for himself or family. If Babylon should happen to tip over, so that we could not reach out and gather the necessaries of life, we should be in a bad condition. I want to put you in mind of these things, and it is my duty to say to the Latter-day Saints that they should take measures to sustain themselves—they should lay a foundation for feeding and clothing themselves.

You are well aware that there has been a great deal of money spent in this Territory to get machinery for the purpose of working up the wool and cotton, and I think you are pretty well aware that there have been a great many thousand words spoken to the Latter-day Saints in these valleys, upon the necessity of raising sheep, though we have had a tide of opposition against this. Still,

wool-raising is now proven to be a success in these mountains, any and all of the Bishops to the contrary notwithstanding. This is a fine wool growing country, no better in the world. We have proved this; and we have got a great deal of machinery here to work up the wool, most of which is now standing still for the want of wool. Many of those who have been prevailed upon to raise sheep, have got so covetous and love money so well that they must sell their wool for money, and send it out of the country, in consequence of which the factories are now standing still. I think there are a few who will recollect that, in the excitement of purchasing wool here last May, June and July, in many instances I refused to buy their wool. If I would have paid a little more than agents from the east, I could have got it; in some instances I got it for a little less. I bought some and let a good deal go, and told the people with whom I conversed upon the subject, that I would let the buying of wool alone until Fall, then I thought I could send east, buy my wool and ship it back here, and I believe I could get it cheaper than I could get it then. And it is now verily so, for I can send to Philadelphia, New York, Boston, or anywhere in the eastern country, and buy wool and ship it back here from 10 to 30 per cent. cheaper than I could buy it here last spring. I can send west and buy wool and ship it here and save a still higher per centage. This is the difference in the price of wool last spring and the fore part of the summer, and now what our friends and brethren who own factories will do with regard to purchasing wool, I am not able to say. Some of them, probably, are able to buy wool, and quite a number are not, and they who are not will, in all probability, let their factories stand still.

I want the brethren and sisters to take an interest in sustaining ourselves here in these mountains. It is the duty of the Bishops to see that the members of their Wards take a course that will build up the kingdom of God, not only in providing food and raiment, but see that the people do their duty with regard to the law of God in preserving themselves in purity. My mind is now upon those things which some people call temporal, and I wish to urge them upon the Latter-day Saints. I want them to save their wool and to keep it in this Territory. If we have not factories sufficient to work up all the wool that grows in this Territory, and in these mountains, we will send and get more machinery, and build more factories, and work up the wool for the people. It is the duty of those who grow wool to keep it here. It is the duty of the wife of the man who owns sheep to look to it, and see that that wool is not sold and carried out of the country. It is the duty of the Bishops to see these men, and urge upon them the necessity of keeping the wool in the mountains where it can be worked up; and the Bishops should set the example themselves. We expect they do; if they do not, they are not fit for Bishops. It is the duty of the Bishops to see the wives of these men and their children, that they may prevail on their greedy, covetous fathers or husbands, who would sacrifice the prosperity of the kingdom of God for a little worldly wealth, and see that they do not run distracted or go crazy over a little money. I say the Bishops should see to it, that these men who have sheep act like rational, reasonable men. What are you here for? What did you come for? Virtually you all say you left Babylon and came here to build up the kingdom of God; but our acts speak as loud, and a little louder than our

words can. We witness to one another and to the Heavens, and to all people, that we believe in building up the kingdom of God on the earth. There is an item that ought to be before the Latter-day Saints with regard to the kingdom as it will be built up. They ought to teach themselves—read the Scriptures, the Old and New Testament, the prophecies, what the Savior and his Apostles have said, and what has been delivered to us in the latter days, and compare them, and then draw their own conclusions, and see if they are under the necessity of working temporally, literally, manually, physically for the building up of the kingdom of heaven. I say that we are or it never will be built up. With regard to the fundamental facts of our doctrines, we can not show to any person that we have faith therein, except by our works. If I were now in the world, and an Elder was to come along and preach, and I were to go and hear him, the act of walking to the meeting house or to the private dwelling house, would be manual labor. I might believe every word such an Elder said in preaching the Gospel, but if I never took any steps towards fulfilling his requirements who would know anything about it? Nobody on the face of the earth. Would there be any manifestation that I had faith? Not the least in the world, and if it started to grow in my heart while listening to the Elder, without works on my part it would soon die out and cease to exist. If I do believe, it is a manual labor to get up and say to the people, "I believe that what this man has said is true." That is an exercise of the body, and a temporal labor. Well, this Elder says, we should repent of our sins. I do repent. He says we should obey the Gospel, and the first thing after having faith or believing it, is to go down into the waters of baptism, and to do that is a temporal act, physical labor; and the act of baptism by him is also a temporal act or labor. And so in everything else with regard to the Gospel and the building up of the kingdom of God on the earth—we must have works or we can not have faith. I can not divide between the two. The Elder is preaching, I believe, I confess and obey, and I can not, for my soul, divide the temporal, the manual, the physical labor from the internal faith and hope and joy which the spirit gives, and which cause obedience in my acts.

I wish to make this application right here to the Latter-day Saints. If we believe that God is about to establish his kingdom upon the earth, we believe firmly that we have got to perform a manual, temporal labor to bring this about. If the kingdoms of this world ever become the kingdoms of our God and his Christ, it will be by his people conforming to the plans instituted for the establishment of a kingdom here on the earth. You may call it temporal, no matter what it is called, it is territory, it is dominion. In the first place we must have territory, then we must have people; and in order to organize this kingdom, we must have officers and laws to govern or control the subjects. To make the organization of a kingdom perfect, we must have every appendage necessary and proper, so that the Savior can come and reign king of nations as he does king of Saints. We shall be under the necessity of raising breadstuff, and then we shall want to eat it. We shall have to raise our fruit as well as eat it; we shall have to raise our vegetables as well as eat them. We shall be under the necessity then of making hats, or of going without

them; we shall be under the necessity of making clothing—coats, vests, pants, shirts and so on, or else go without them. We shall be under the necessity of having courts organized, unless all are in the Lord and all walk in his way; if that were the case, I do not know that we should want any sheriff, marshals, constables, magistrates, jurors, judges or governors, because the word of the Lord would govern and control every person; but until that time arrives we shall want officers, so that we will be prepared to reckon with the transgressor, and we shall have transgressors in building this kingdom, for it will be some time yet before all are in the Lord. The law is for the transgressor, consequently we must have officers, and we already have in this kingdom as now organized all the officers necessary, every quorum, every organization, every court and authority necessary to rule all the nations that ever were or ever will be upon the earth, if they serve God, or try to do so. But if we must have an organization after the order and wishes of those who are ignorant of the things of God, we must have political and municipal organizations. Kingdoms are organized to suit the conditions of the people, whether the government is that of the people, in the hands of a few individuals, or centred in one. But the kingdom of heaven, when organized upon the earth, will have every officer, law and ordinance necessary for the managing of those who are unruly, or who transgress its laws, and to govern those who desire to do right, but can not quite walk to the line; and all these powers and authorities are in existence in the midst of this people.

Now, we have this kingdom organized here upon the earth, and we shall be under the necessity, by and by, of understanding this, or we will be left in a very destitute condition. It is my duty to say to the people that it is their duty to make their clothing; and permit me to say, still further, upon the subject of the fashion of cutting cloth and putting it together again, that it is most useless, unbecoming and ridiculous. The present custom of many is such that I would as soon see a squaw go through the streets with a very little on, as to see clothing piled up until it reaches, perhaps, the top of the hedge or fence its wearer is passing. If I do not say much about such customs and fashions, I shall probably skip over some naughty words. In my feelings they are positively ridiculous, they are so useless and unbecoming. Do you recollect a fashion there was a few years ago, that has now nearly ceased, when a woman could not walk through the streets without holding her clothes two feet in front of her if her arm was long enough? I shall not say what I thought of those who followed this fashion. Now it is on the other side, and I do not know but they will get two humps on their backs, they have one now, and if they get to be dromedaries it will be no wonder, not the least in the world. I recollect a fashion of cutting up cloth some forty years ago, that was very peculiar. A lady would go into a store and say to a merchant, "I would like to get a dress pattern this morning." "Very well, what will you have?" "Oh, bring down your goods and show them. This suits pretty well! I think I will take this." "Madame," says the merchant, "If you will buy the sleeves, I will give you the dress." This, of course, is jocosely said. I refer now to what was called the "mutton-legged" sleeve—by comparison it took seven yards for the sleeves, and

three for the dress. That was the way they dressed then. How unbecoming! How unbecoming it is to see ladies dress as they do in some places at the present day. Then another fashion is to wear their dresses short in front, walking through the streets, and a long train dragging in the dirt behind. How unbecoming! This is not modesty, gentility, or good taste; it does not belong to a lady at all, but to an ignorant, extravagant, or vain-minded person, who knows not true principle. I take the liberty of saying that these fashions are displeasing in the sight of truth, mercy and justice. It is displeasing to the Spirit of the Lord for persons to array themselves in any way whatever that is disgusting to the eye of the pure and the prudent. There is not a Latter-day Saint nor a Former-day Saint that ever did, or ever will expect to see any such customs or fashions when they get into heaven. If they were to see an angel, they would see a being beautifully but modestly dressed, white, comely and nice to look upon.

I would like to advise the Latter-day Saints to avoid these foolish customs and habits. Let them pass by and not follow them; they do not belong to us. I would like to repeat to the ladies what we have said hundreds and thousands of times—they should make their own head-dresses and fashions, independent of all the rest of the inhabitants of the earth. Pay no attention to what others do, it is no matter what they do, or how they dress. Latter-day Saints should dress in that plain, neat, comely manner that will be pleasing and prudent, in every sense of the word, before the Lord, and try and please him that we serve, the Being that we acknowledge as our God. Not haunting, flirting and gossiping, as a great many are, and thinking continually of their dresses, and of this, that and the other that will minister to and gratify their vanity. Such women seldom think of their prayers.

I am extending my remarks much longer than I intended. But how is it about the Word of Wisdom? Do we observe it? We should do, and preserve ourselves in all things holy before the Lord. How is it about keeping the Sabbath day? We have some articles that we would like to read here, but the people have them to read at their leisure. We should observe the Ten Commandments, for instance, that were given to Moses. If we do that, we shall be a pretty good people. But there is nothing in those commandments about building factories and raising wool, for the children of Israel, at the time they were given, were in a condition that they did not need factories, they did not need to raise wool. If they had goats and sheep with them, they made mutton, and tanned the skins probably, but I do not know what they did with them. It appears that their clothing did not wax old, and they probably had no need to spin or weave. But we have need to, we have got to make our own clothing, or to get it some other way—buy it or else go without it; and we ought to keep the Word of Wisdom, and keep the Sabbath day holy, and preserve ourselves in the integrity of our hearts before God.

I want to ask if the people pay their tithing? Bishops, do the people of your wards pay their tithing? I will answer the question for you and say, No, they do not. Some people in modern times shudder at the word tithing—it is a term they are not used to. They are used to sustaining Priests, to donating for building meeting houses, and administering to those who wait at the table of the

Lord, or that do their preaching and praying for them. And this is done by subscription, donation, and passing the plate, hat or basket, but the word "tithing" is frightful to them. I like the term, because it is scriptural, and I would rather use it than any other. The Lord instituted tithing, it was practiced in the days of Abraham, and Enoch and Adam and his children did not forget their tithes and offerings. You can read for yourselves with regard to what the Lord requires. Now do the Latter-day Saints pay their tithing? They do not. I want to say this much to those who profess to be Latter-day Saints—If we neglect our tithes and offerings we will receive the chastening hand of the Lord We may just as well count on this first as last. If we neglect to pay our tithes and offerings we will neglect other things, and this will grow upon us until the Spirit of the Gospel is entirely gone from us, and we are in the dark, and know not whither we are going.

It is the duty of the Bishops to see that their wards pay tithing. But we have Bishops who are not reliable—men, for instance, who will take tithing grain when it brings a good price in cash, and when good beef is bringing cash they are so kind to their wards, and especially to their sons, that if a son has got a parcel of wild horses on the prairies that are not worth a yearling calf a head, they will say to him, "Drive up your wild horses, my boy, I will trade with you, and let you have neat stock, yearlings, or two years or three years old, or wheat that is in the tithing bin, I will take your horses. I will send down word to the General Tithing office, that there are so many horses here belonging to the tithing office." Such horses are a curse to us, or I can say they have been to me as an individual. I have raised stock enough to supply this whole Territory, if they had been taken care of. But they were like the Indian's boy. The missionary had been telling him that if he brought up a child in the way he should go, when he was old he would not depart from it. But the old chief has got it, just about as it is, and said he, "Yes, bring up a child, and away he goes;" and this is the way the horses go. And as for the neat stock, if any of it ever gets out of my sight that I do not know where it is, and can not send and get it, I always calculate that a thief will have it. I never trouble myself to look after it, there are too many men riding on the prairies with their blankets behind them, and their dinner in their blanket, and their lassoes with them to hunt up all the stock there is. This wild stock that is turned in on tithing is a curse to us. And where does the wheat go to? I am not disposed to, but I could tell names of Bishops who have taken our tithing wheat out of the bins and it has been sold by them or their families. And they have taken our stock that we wanted here for beef to feed the public lands, and traded it off for wild horses. This is a pretty hard saying, but it is true, and I could tell their names if I were obliged to.

If the people will pay their tithing, we will go and do the work that is required of us. It is very true that the poor pay their tithing better than the rich do. If the rich would pay their tithing we should have plenty. The poor are faithful and prompt in paying their tithing, but the rich can hardly afford to pay theirs—they have too much. If a man is worth enough that he would have a thousand dollars to pay, it pinches him. If he has only ten dollars he can pay one; if he has only one dollar he can pay ten cents; it does not hurt

him at all. If he has a hundred dollars he can possibly pay ten. If he has a thousand dollars he looks over it a little and says, "I guess I will pay it; it ought to be paid any how;" and he manages to pay his ten dollars or his hundred dollars. But suppose a man is wealthy enough to pay ten thousand, he looks that over a good many times, and says, "I guess I will wait until I get a little more, and then I will pay a good deal." And they wait and wait, like an old gentleman in the east; he waited and waited and waited to pay his tithing until he went down, I guess, to hell, I do not know exactly; but he went to hades, which we call hell. He went out of the world, and this is the way with a great many. They wait and continue waiting, until, finally, the character comes along who is called Death, and he slips up to them and takes away their breath, then they are gone and cannot pay their tithing, they are too late, and so it goes.

Now this is finding fault with the rich, and I am going to find fault with the poor by and by. But if we will pay our tithing we will be blessed; if we refuse to do so the chastening hand of the Lord will be upon this people, just as sure as we are here. You may say I am threatening you. Take it just as you please. I do not care. You may grease it and swallow it, or swallow it without greasing, just as you have a mind to. It is true, and we will find it so.

Will the Latter-day Saints pay their tithing? Will they keep the Sabbath day holy? Will they deal justly with their neighbors? In my own feelings I excuse a great many naughty things that are done in our midst. I know that men and women brought up in different countries come here with their prejudices, and with the instincts which they have had bred in and born with them, and which have grown up with them; and many of these traits of character are obnoxious to others brought up under other circumstances. These traditions cling to the people, and cause them to do many things which they would not do if they had been differently taught. Their morals have not been looked after in their youth and as prudently preserved as they should have been. Children should be taught honesty, and they should grow up with the feeling within them that they should never take a pin that is not their own; never displace anything, but always put everything in its place. If they find anything seek for the owner. If there is anything of their neighbor's going to waste, put it where it will not waste, and be perfectly honest one with another. Take the world of mankind and they are not overstocked with honesty. I have proved that. In my youth I have seen men, who were considered good, clever, honest men, who would take the advantage of their neighbors or workmen if they could. I have seen deacons, Baptists, Presbyterians, members of the Methodist church, with long, solid, sturdy faces and a poor brother would come along and say to one of them, "Brother, such-a-one, I have come to see if I could get a bushel of wheat, rye or corn of you. I have no money, but I will come and work for you in harvest," and their faces would be drawn down so mournful, and they would say, "I have none to spare." "Well, deacon, if you can let me have one bushel, I understand you have considerable, I will come and work for you just as long as you say, until you are satisfied, in your harvest field, or haying or anything you want done."

After much talk this longfaced character would get it out, "If you will come and work for me two days in harvest, I do not know but I will spare you a bushel of rye."

When the harvest time comes the man could have got two bushels of rye for one day's work; but the deacon sticks him to his bargain, and makes him work two days for a bushel of wheat or rye. I used to think a good deal, but seldom spoke about any such thing, for I was brought up to treat everybody with that respect and courtesy that I could hardly allow myself to think aloud, and consequently very seldom did so. I thought enough of such religion, at any rate, that such Christians called me an infidel, because I could not swallow such things, but I could not if they had been greased over with fresh butter. I did not read the Bible as they read it; and as for there being Bible Christians, I knew there were none; and if their religion was the religion they liked, said I, "Just go your own way, I want none of it." I wanted no relgion that produced such morals.

If we pay our tithing, and begin to live a little stricter than we have heretofore, in our faith, cease to break the Sabbath, cease to spend our time in idleness, cease to be dishonest and to meddle with that which is not our own, cease to deceive and to speak evil of one another, and learn the commandments of the Lord, and do them, we shall be blessed.

Suppose we should say to a few of the Latter-day Saints, if we could find those who would answer the purpose, "How would you like to build up a stake of Zion, a little city of Enoch? How would you like this? Would you like to enter into a covenant, and into bonds, according to the law of our land, and let us bind ourselves together to go into a systematic co-operative system, not only in merchandizing, but in farming and in all mechanical work, and in every trade and business there is; and we will classify the business throughout, and we will gather together a few hundred families, and commence and keep the law of God, and preserve ourselves in purity. How would the Latter-day Saints like it? Do you think there could any be found who would be willing to do this?" Let me say to you, my brethren, I have a very fine place to start such a society as this that would probably sustain from five to ten thousand persons. I would like to make a deed of this property to such a society, and enter into a covenant with men of God and women of God that we would go to and show the world and show the Latter-day Saints how to build up a city of Zion, and how to increase intelligence among the people, how to walk circumspectly before our God and before one another, and classify every branch of labor, taking advantage of every improvement, and of all the learning in the world, and direct the labor of men and women, and see what it would produce; follow it out for ten years, and then look at the result. Our friends who visit us here say that we have done a good work, and we bear testimony that we have been greatly prospered. It is true that most of the people in this house came here like myself, comparatively naked and barefoot. I left all I had in the States. I say all—no. I had some wives and children whom I brought along with me. Some of them had shoes to their feet, some had not; some had bonnets, some had none. Some of my children had clothing, and some had very little; and we took up our line of march and left all. I believe for

some four pretty nice brick houses, and a nice large farm, timber land and so on, I got one span of little horses and a carriage worth about a hundred dollars, the horses were worth about sixty dollars apiece, the harness about twenty. I think that was everything I got for my property. We came here and we have been prospered and blessed. If I had the privilege of living with a community that would do as I say for ten years, I would show them that our blessings now, in a temporal point of view, have been but as a drop to the bucketful. But would we bear this? Would our feelings submit to this? Would we not want to go and serve the devil if the Lord were to heap riches upon us? We see that what he does now makes men covetous, they can not even pay their tithing. Well, do we get all that we want? No, each man wants it all, and as long as this is the case with us, I think the saying common among the boys in my youth will be good—"Every man for himself, the devil for us all." Just as long as every man works for himself we are not the Lord's; we are not Christ's, we are not his disciples in this point of view, at any rate. If we had faith to be baptized, we do not carry out the principles of the salvation that he has wrought out for us. He is going to set up his kingdom—a literal, temporal kingdom. It will be a kingdom of priests by and by. If we had been willing to fully carry out the rules of the kingdom, followed counsel, and worked together, for twenty-five years past, the blessings we have received are not a drop in the bucket to what we would have received.

Some twelve or fifteen years I labored faithfully with our merchants here, before I could get them to break through that everlasting covetous crust that was over them, and consent to operate together in merchandizing so as to give the people a chance with us. And it was the design and the feeling of men here, belonging to the Church, to aggrandize themselves and to monopolise to themselves the wealth of the community. And if another one sprang up and had good luck they would take him into the corps, into their fellowship, and he would belong to the order, and that was to make a few rich, and grind down and make every other man poor. That was the design, no question of it. But I determined with God and the good to help me that I would break that everlasting covetous crust and I succeeded at last. Are we making enough in our mercantile business here now? Yes, we are making all we should make. I suppose a great many would like to know how we are doing. It would be no harm for me to tell you perhaps that, the last six months, the Board of Directors of Zion's Co-operative Mercantile Institution are able to declare a dividend of ten per cent., with five per cent. in reserve, which is added to the capital stock, and is as good as money. That is good enough for me, it yields some thirty per cent per annum.

If we would work together in our farming, in our mechanism, be obedient and work as a family for the good of all, it would be almost impossible for anybody to guess the success we would have. But we have got to do it in the Lord. We must not do it with a covetous heart. Always be ready and willing that the Lord should have it all, and do what he pleases with it. I have asked a favor of the Lord in this thing, and that is not to place me in such circumstances that what he has given me shall go into the hands of our

enemies. God forbid that! But let it go for the preaching of the Gospel, to sustain and to gather the poor, to build factories, make farms, and set the poor to work, as I have hundreds and thousands that had not anything to do. I have fed and clothed them and taken care of them until they have become comparatively independent. I have made no man poor, but thousands and thousands rich, that is, the Lord has, through your humble servant.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, MAY 26, 1872.

(Reported by David W. Evans.)

THINGS OF GOD REVEALED ONLY BY THE SPIRIT OF GOD—DEVELOPMENT OF THE WORK OF GOD, ETC.

I am pleased to have the privilege of meeting with the Saints in this place, and of speaking to them such things as the Lord may place in my mind to communicate. I am well aware that I do not know how to speak, and that you do not know how to hear, unless we are all under the influence and guidance of the Spirit of the living God. We are spiritual beings, and literal and temporal beings; we have to do with time and eternity, and, as we can know nothing about eternity and nothing about God only as he shall reveal it unto us, it follows as a necessary consequence that all the theories, ideas and dogmas of men can be of no avail in instructing the human family in things pertaining to God and eternity. This holds good in regard to all of our affairs in life, whether it be the life that now is or the life that is to come. We know very little about the world we live in. We know very little about ourselves, about our own bodies, about the spirit and mind of man, or the operation of the Spirit of God upon that spirit and mind, and much less about eternity, about God and heaven, and about the designs and purposes of the Almighty; and it is folly for man, unaided and undirected by the Almighty, to attempt to teach things pertaining to the kingdom of God or to the welfare and happiness of the human family. We, as human beings, and especially as Latter-day Saints, who have given some attention to these matters, and feel ourselves identified with the Church and kingdom of God upon the earth, have ideas that differ very materially from those of the world, and that difference may be traced to the influence and operation of the Spirit of God upon our minds through obedience to

the first principles of the Gospel of Christ; for, while the world of mankind generally have repudiated the order of God and the institutions of his house, we, as believers in him and in the establishment of his kingdom upon the earth in these latter days, occupy a very different position from that of the rest of the world.

The Scriptures definitely inform us that no man knoweth the things of God but by the Spirit of God. The Gospel teaches us how we may obtain a knowledge of that Spirit, and that is, by repenting of our sins, being baptized in the name of Jesus for their remission, and having hands laid upon us for the reception of the Holy Ghost. And as we have complied with the first principles of the Gospel of Christ and partaken of the Holy Ghost, we have had some slight manifestations of the will, designs and purposes of the Almighty in relation to us, to those who have lived before us, and those who shall come after us; in relation to the worlds that are and that are to come. I say that we have had some slight idea of these things, and that it has originated from the peculiar position that we occupy through our obedience to the first principles of the Gospel of Christ. Other men do not —can not—comprehend things as we do; they have not the means of demonstrating the truth of the Gospel as we have, not having complied with its first principles. That which is light, intelligence, intelligent, happifying and glorious to us, is confusion and darkness to them. They can not conceive of it; they can not comprehend the laws of life, nor understand anything pertaining to the kingdom of God. I do not care what intelligence they may possess in regard to other matters; I do not care how profoundly learned they may be in the arts and sciences of the world; they may have studied mathematics, examined the physiology of the human system, and may have made themselves acquainted with geology, mineralogy, and the structure of the earth on which we live, and of the planetary system and the motion of worlds with which we are surrounded; they may have made themselves acquainted with history, geology, botany, law, physics, literature and theology, and all this knowledge, and much more than this, and if they are not in possession of the Holy Ghost, the principle of revelation, the light of eternal truth, they can not comprehend the kingdom of God.

You have all read about Nicodemus coming to Jesus by night. Nicodemus thought there was something good about Jesus, but there was not enough manhood about himself. He was something of a sneak, the same as you sometimes see some men now. He wanted to come to Jesus, but he had not manhood to do so by daylight, so he came by night —under cover of darkness, and said he, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." Nicodemus did not understand this, and he said unto Jesus, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He could not even see the kingdom of God unless he was born of water, and he could not enter into it unless he was born of water and of the Spirit.

This was the statement of Jesus, and it may account for the singular feeling we see manifested among the children of men towards us as a people. Men of ability and learning will come into our midst and say, "You have a remarkably fine country here, and you have exhibited a large amount of intelligence, industry and perseverance. We do not know anything about your religion, nor about its principles. We were inclined to think unfavorably of it from the many reports we heard abroad concerning you; but now that we see your order, diligence, perseverance, improvements, your beautiful cities and villages, your railroads and the various enterprises you have engaged in; when we see your freedom from the vices which generally prevail in the world, we think there is something peculiar about it, but what it is we do not know." They can not see the kingdom of God—they have not been born of water, that is the trouble with them. I frequently talk with ministers of various denominations on these subjects, but they are as blind as bats—they do not know anything about them. They can talk about politics and history, and they can discourse philosophically on various branches of art and science, but when you come to the kingdom of God they are egregiously ignorant, and they fulfill the words of Jesus, that no man can see that kingdom unless he is born again.

Take a retrospective view of the history of this people. See their position and the position of the Church and kingdom of God, years ago and now, and then look at the things to come; talk of the kingdom as it was, as it is, and as it will be. There is something great, magnificent, and glorious to reflect upon—something which every Latter-day Saint, who has his mind lit up with the Spirit, intelligence and revelation which flow from God, admires; and he feels to say in his heart, as one said in former days: "Let this people be my people, let their God be my God; where they live let me live also, and where they die let me be buried; and let me be their associate and mingle with them in time and in eternity. This is the kind of feeling that the Spirit of God imparts to every Latter-day Saint who lives his religion and keeps the commandments of God.

We are engaged in a work that God has set his hand to accomplish, and he has made use of us as instruments, and he will also use others who shall yet be gathered, to build up his kingdom, and to introduce correct principles of every kind—principles of morality, social principles, good political principles; principles relative to the government of the earth we live in; principles of salvation pertaining to ourselves and our progenitors and to our posterity, and pertaining to the world that was, that is and that is to come; and as I said, he is using us as instruments. It is true that we blunder and stumble; it is true that we are surrounded with all the weaknesses and infirmities of human nature, but with all our weaknesses and foibles clinging to us the Lord has called us from the nations of the earth to be his co-adjutors and co-laborers, his fellow-workmen and assistants, in rolling forth his purposes and bringing to pass those things that he designed before the world was. It is true that the Lord made man perfect, but man has found out many inventions, and he is very much degenerated, and is all the time prone to weakness, corruption, folly and vanity, and God knows it, and he knew it when he selected us. But what could he do? He could not select angels to associate with

him in regenerating the earth and its inhabitants, for they were not very proper associates. He had to select just such beings as there were, and in the first place he revealed himself from the heavens to Joseph Smith. He made known to him some of the first principles of the Gospel of Christ, and then unfolded unto him certain things pertaining to the organization of the Church of God upon the earth, *the* Church in its organization, with Presidents, Apostles, High Priests, Seventies, Bishops and their councils, high councils, for their instruction and guidance, and with teachers, priests and deacons, and so forth. He organized his Church here upon the earth, and revealed unto these various quorums their several duties, and placed upon them certain responsibilities, told them what they were, and revealed unto Joseph Smith all things pertaining to the first organization of his kingdom upon the earth. He told his disciples, as Jesus told his, to go forth without purse or scrip, to preach the Gospel to every nation and kindred and people and tongue—to call upon them to repent of their sins, to be baptized in the name of Jesus for the remission of their sins, to have hands laid upon them for the reception of the Holy Ghost; to lay hands upon the sick and to cast out devils, just as Jesus told his disciples to do; and said he: "Freely you have received, freely give." "Go without purse or scrip, trust in me, I am your father, I am the God and father of all the spirits of all flesh. I have you under my special control, I will stand by, I will sustain you, my spirit shall go with you, mine angels shall go before you to prepare the way for you." This is what he told Joseph Smith, and the Elders went forth, according to the word that God had given them, and they told you and told others to repent of your sins and be baptized in the name of Jesus for the remission of them. And what then? You should receive the gift of the Holy Ghost, which should take of the things of God and show them unto you; it should unveil the heavens to one, give the spirit of prophecy to another, the gift of interpretation to another, the gift of healing to another, and so forth, the Spirit dividing to each man severally as he saw fit.

These Elders went forth and preached to you Latter-day Saints now before me, this very Gospel I have been laying before you, and there was something in your spirit ready to receive it. You could not tell why or wherefore, but you believed it to be a message sent from God, and you went forth into the waters of baptism and were baptized, and you received the gift of the Holy Ghost, and you then knew for yourselves of the truth of that doctrine which God had committed unto them; and you, in turn, were ordained, and you also went forth to preach the same Gospel, with the same results, for you saw the power of God manifested, You saw the sick healed, and the power of God attend your ministrations. You saw the same leap for joy, those who were downcast, inspired and led to rejoice through the principles of eternal life, and thus the Lord has perpetuated the same thing until the present day. Mixed up with that have been other things. We have been gathered here. What for? What did we come here for? Who knows? We came here because God said he would build up his Zion in the latter days.

Under the teachings of Joseph Smith and President Young, the Elders of the Church have preached the gathering, and this is a gathering

dispensation. But there is something else to be done besides simply being introduced into the spiritual ordinances of the Church of God: there is a kingdom to be established. We have gathered from the east and the west, from the north and the south, for a spirit rested upon the people to gather together, and no man could prevent them. All of you know how this feeling operated upon you, just as much as when it operated upon you by baptism—when you had the Spirit of God upon you you could not resist it. I remember a circumstance that transpired in Liverpool some thirty years ago. We were told at that time by Joseph Smith not to preach the gathering, for we had been driven from Missouri, and as there was no particular specific place, he thought it was not well to say anything about gathering until a place should be prepared, then we should have instructions and could teach it.] That was all well enough, but we could not keep it from the people. Why? They had received the Holy Ghost, and that took of the things of God and showed them to the people, and you could not hide the gathering from them. I remember a sister coming to me on one occasion and saying, "Brother Taylor, I had a curious kind of a dream the other night." "What was it?" "Well," said she, "I dreamed there was a whole lot of Saints standing at the pier head down below here, in Liverpool; and there was a vessel there and it was going off to America, and we were going to some place they called Zion. I was going, you were going, and the Saints were all going. I thought I would ask you the meaning of it." I told her I would tell her one of these times. We could not keep it away from the people. If we had been told not to baptize and lay hands on them we could have kept it from them, but when they had been baptized and had hands laid upon them they received the Holy Ghost, and that Spirit showed the things of God to them and we could not hide them from them, hence from the time the people in the nations began to obey the Gospel to the present there has been a feeling in their hearts to gather up to Zion. The Saints abroad have desired to come here, and the Saints here have desired that they should come, and this is why we have sent as many as five hundred teams in a year to fetch our brethren from the Missouri river who were unable to come without assistance. What have we done this for? Well, some people may say it is a grand emigration scheme; but we say it is a scheme of the Lord to build up his kingdom and to gather the people together, according to the saying of the old prophets—"I will take one of a city and two of a family and bring them to Zion." "What will you do with them?" "I will give them pastors after my own heart, who shall feed them with knowledge and understanding," that is what I will do with them when I get them to Zion.

Well, we have gathered from the nations year after year, until to-day we find ourselves a large people, actually occupying a Territory some five hundred miles in length. What is the result of this? Why we have got to have a political organization—we cannot avoid it. The Church has gathered us together, the Spirit of God has operated on our minds, and we are here an integral part of the United States of America, and we cannot help ourselves. If we wished to do so we could not annihilate ourselves or blot ourselves out of existence, and we do not want to if we could. But the necessities of the

case have forced us into the very position that we now occupy—namely, a Territory in the United States of America; and as we are here, we like other people, have to eat, drink, wear clothing, build houses, make farms, and so on. God has ordained all these things before, and we, as part of his creatures, have to do our part towards beautifying his footstool.

Finding ourselves in this capacity, we must have our courts. It is true that, formerly, our individual matters were regulated by our High Councils, Bishops' Councils, teachers, and so forth: but in some of the revelations it says, "Let him that steals be delivered up to the laws of the land." Well, here we are, and we occupy a political position, and we cannot help it, and nobody else can help it. You who live here, form a city, and you must have city regulations. You want police to guard you from the inroads of wicked men, either among ourselves or outsiders, no matter who, to protect the peaceable, industrious, honest and virtuous, and you must have some kind of government to do it. In a church capacity, whether here or abroad, we could cut the thief or drunkard from the Church if we had a mind to, but here, if we cut a man from the Church, we can not cut him from the State, he is still a citizen of the United States, and in the United States. In other places they make laws to punish theft, licentiousness and other crimes. It is true they do not carry them out; they do not care to do it, but they have such laws, and a variety of others to regulate property matters, and so forth. And we are compelled to enact such laws for safeguards around the whole community, for among other things we are beginning to possess property. We have farms, and they are in the United States, and we have to apply for patents for them, just as they do anywhere else, and we have to conform to the processes of law in all these matters, the same as any other people have. We have also to plow the ground, and to fence it, and to have our neighborhood, city and county regulations in Utah among the Saints, just as the people do elsewhere, for, as I have already said, we are part of the body politic of the United States.

It has been thought good to apply for a State government for us. Here is Brother George A. Smith going down for that purpose. Why so? Why do you do that? Is not that of the world? Yes, and we are of the world and in the world, and we can not get out of it until we are called out of it by old age or some accidental death. We are here and we have got to act, and we live, move and have our being, like other people. We are not here to interfere with the rights of anybody. People may want to rob us, but we do not want to rob anybody. We want to protect ourselves in every legal and equitable way from the aggressions of those who would seek our overthrow, and the overthrow of the kingdom of God on the earth.

Well, finding ourselves thus organized, what have we to do? Why, we have our bodies and our spirits, we are temporal beings, we are immortal beings; we have to do with time and with eternity. We had very little to do with coming here, we came by some manner of means, we hardly know how, and we have to leave when the time comes, and we can not help ourselves. Then the only thing we ought to do is to act as wise, intelligent beings before God. The world have no idea of God, and they do not acknowledge him. He may develop, through one person,

the principle of electricity, but the world will say it is some wise man that did it. He may, through another, develop the power of steam, but they say, Some wise man did it. Through another, God may make known the light-giving power of gas, to another the tapping of the earth to bring forth oils for illuminating purposes; but the world say, "Some wise man has done this." Men do not like to acknowledge God; it is just as the Scriptures say: they will not acknowledge him in all their thoughts. They want to get rid of him, and they give the glory to men for doing this, that and the other. Fools that they are! What do they know about these principles? Who organized the principles which they found out? Did man? Did he organize the principle of electricity or give it its vitality and power? Did any of our savans? No, they could not. Who placed the principle of power in steam? Did man? No, he could not do it. They want to throw off God where they can, while we want to bring him in and have him one of our crowd; that is the difference between us and them. They find out something which God has made, just as the little child when it discovers its fingers for the first time. It had them long before, but when they first attracted its attention it seemed to fancy it had made a great discovery. God organized the child and placed its spirit within its body, and it at last found out that it had a hand. And the scientific babies of the world just discover some of the properties of matter, some of nature's laws created by God long before, and like Nebuchadnezzar they cry, in the pride of their hearts, "Is not this great Babylon which I have built?" Yes it is, and it is as much of a Babylon or Babel as the other was.

Well, God has commenced to do a work, and he began, in the first place, with the very first principles of the Gospel, and he has led us on gradually, until we find ourselves in our present position, and we have got a beautiful land here, haven't we? And yet they call our leader a murderer, and those who are his co-laborers the most infamous blackhearted scoundrels that ever existed. Are these the works of murderers that you see around here? Excuse me for referring to these things, but I do it to contrast between one thing and another. We always knew they were liars, and do to-day.

What are we after? What are the world after? Say they, "Is not this great Babylon that we have built?" They tell us what magnificent stripes and stars, and what glorious freedom we have got here in this land of liberty; and in our Fourth of July orations we talk about the great blessings that we enjoy, and how we have got bigger flags, higher mountains, taller trees and deeper rivers than anybody else, and we are the most magnificent people in existence. All over the land this is the kind of talk and feeling that prevails, and men boast of their wisdom, intelligence and prowess. But they are in the hands of God—this nation and all others are in his hand, and he will deal with them just as he sees proper. By and by he will cause the nations to tremble to their foundations. Empires will be overthrown, kingdoms destroyed, and the powers that be will fade away like "the baseless fabric of a vision;" and he will exalt and ennoble those who put their trust in him, and work the works of righteousness. We are here to do a work; not a small one, but a large one. We are here to help the Lord to build up his kingdom, and if we have

any knowledge of electricity, we thank God for it. If we have any knowledge of the power of steam, we will say it came from God. If we possess any other scientific information about the earth whereon we stand, or of the elements with which we are surrounded, we will thank God for the information, and say he has inspired men from time to time to understand them, and we will go on and grasp more intelligence, light and information, until we comprehend as we are comprehended of God. This is what we are after. We are here to introduce correct principles upon the earth on which we live; but we cannot do it any more than any of these men can understand the laws of nature, unless God reveals them to us. The world is all confusion, and men need the illuminating influence of the Spirit of God.

We talk sometimes about our political status, and think that we have been dreadfully oppressed and crowded here. Why, there are millions and millions worse off in the United States than we are to-day. We need not grunt much. Besides, we expect that the wicked will grow worse, deceiving and being deceived. You Elders of Israel, have you not prophecied about it? And if you have, are you surprised that men begin to expose themselves, and to manifest the works of the devil in every form —religiously, socially and politically, trampling under foot every principle of honor and integrity? Are you surprised at it? I am not, I expect it, and I expect it to grow worse and worse. But don't you think we have got over all our difficulties. Not quite; not by a long way. I expect things will grow worse and worse. As we increase in power, the power of Satan and his emissaries will increase also. I expect that all the time; but in the future God will put the opposers of his cause and people to shame, as he has done the wretches now in our midst. I expect that he will stand by Israel, maintain his kingdom, uphold his people, and lead them on from victory to victory, from strength to strength, from power to power, from intelligence to intelligence, until "the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign forever and ever," until a universal hosannah shall go up from the nations of the earth, and "blessing, and glory, and honor, and power, and might, majesty and dominion shall be ascribed to him who sits on the throne and unto the Lamb forever."

We are associated with these principles to-day. God is our God and our Father. We approach him and we say: "We thank thee, O God, our Father, for the mercies thou hast vouchsafed to thy people. We humble ourselves before thee, because thou art our Father, and thy mercy endures forever." This is the kind of feeling we have when we feel right.

Well, we are here, and God is going to build up his kingdom. He will do it, and we need not trouble ourselves about outsiders and their notions, or about foolish men or their thoughts, practices and calculations. It is a matter of very little difference to us. God is at the helm—he manages, he guides, he directs and controls, he influences his people, and he will continue to influence them. Well, we are here, in the capacity, say, of a kingdom, and people tell us that we are different from anybody else. Of course we are; we do not expect to be like others. It is true that smoke goes out of our chimneys, as out of the chimneys of others, because it is a law of nature. It is true that potatoes, wheat and corn grow here as elsewhere. It is true

we have to attend to the common affairs of life—eat, drink, sustain ourselves, clothe and keep ourselves warm, as others do, and we have to take care of and protect ourselves from the incursions and machinations of those who seek to destroy us. In all these respects we have to take the same course that other people do; but the difference between us is—we have an organization, a Church organization, given by revelation from God, and which does not exist anywhere else in this little world.

But what about other things relative to temporal affairs? If God can organize us as a Church, if he can unveil the heavens to us, draw aside the curtain of futurity, and enable us to penetrate the veil and gain a certain knowledge in regard to the future, certainly he can make known or reveal something about a few temporal things, such as plowing, sowing, building, planting, trading, manufacturing, making railroads, and a thousand other little things that have to be attended to in this world. If he can do the bigger things, I think he can do the less.

"Well, we are capable of doing that ourselves," say some people, some of these philosophers I have referred to—they are all wise men, and you would think wisdom would die with them, but it will not be entirely extinguished when they are gone, not quite. God will still lead, govern and direct his people. "But," say they, "we think we could do things so much better than somebody else. Well then, go at it and try; there is plenty of room in the world for you to exhibit your intelligence.

We are in the hands of God. We have come here. What for? The Lord says, "I will take them one of a city and two of a family, and bring them to Zion." What will you do with them? "Give them pastors after my own heart, who shall feed them with knowledge and understanding." It is a fact, to-day, that the wise men and great men, and statesmen, and men in position in various parts of the world, as they come here to visit us with all our failings and infirmities, tell us that we are the best and most orderly people they have ever seen. And they say we have a beautiful country, and that we are governed by wisdom, by sage counsels, and by a high order of intelligence. That is the opinion of the leading statesmen of this day who pass through our midst, and many of them come through here. The question naturally arises, Where does this wisdom come from? Why, God inspired Joseph Smith; then he inspired President Young with the same kind of spirit and feeling. Then he inspired the devil, or the devil inspired his imps—one of the two—and drove us from our former possessions, and it all worked together, the Lord inspired on the one hand, and the devil on the other, and by hook or by crook, we got here, just as we are to-day.

We commenced to build a temple in Kirtland, and we built it. We built another in Nauvoo, and we are building another here. We are attending to the ordinances pertaining to the Church of God, temporal and spiritual, ordinances pertaining to the body, and ordinances pertaining to the spirit. And then, as men having to do with the world on which we live, with the Territory that we possess, we have to enact laws, and we have to conduct ourselves properly, and seek the assistance of the Almighty to direct us in all our affairs, and the Lord has promised if we would do that, he would show us that the wisdom of God is greater than the cunning of the devil. Well, he does keep showing that from time

to time, and if we do right he will keep on doing it. But to ensure this there is something devolving upon us.

Says one, "If I could have so much money, such a farm, or this, that, and the other, I would feel satisfied." I say, get the Spirit of God in your hearts! Let the light of revelation burn in your bosoms like living fire, then you will know something about God, something about the blessings of salvation, something about the benefits that will accrue to Zion. "But, sometimes, I have to make a little sacrifice if I carry out the counsel given." Well, make it then. If it is a sacrifice, it ought to be a pleasure to help build up the kingdom of God, establish righteousness, plant the standard of truth, and to be on the side of God, angels and eternal realities, to be saviors of men. To be thus situated is the most honorable position in this world or the world to come. Now, God could not get the world to do anything towards building up his kingdom, they would not do it, they could not see it, and he had to get you baptized before you could see it; and seeing it now, will you barter it away for the follies of this world, for the smiles and promises of the ungodly? Or are you going to cleave to the truth, live by it, and, if necessary, die by it? What are you going to do?

I am glad we have come here. I am pleased that these meetings have been instituted, that the people get together, and that we have a chance to talk with them, in their assemblies, about the things of God. We are God's people, God is our Father, and we should spend a little time in these things. This is our duty, and we should feel an interest in them. That is what we set out for, and we mean to go forward, and we will go on and on, for our motto is eternal progress. This kingdom will advance, the purposes of God will roll forward, and no power on this side of hell, or the other either, can stop it. God will sustain his people, and Israel will rejoice and be triumphant.

Now then, we come to the management of our affairs. Talking of the wise men of the world, why we have had many of them ever since the world was. And what have they accomplished in the nations of the earth? They have built cities, and some have raised themselves to fame by trampling under foot thousands of others. They have waded through seas of blood sometimes to get upon the throne of power. What to do? That they might trample still lower poor humanity, and bring men down, as it were, to the dust of death, and make serfs of them. What else have they done? They have established every kind of government, as they have every kind of religion. Do you not think that we need revelation about government as much as anything else? I think we do. I think we need God to dictate to us as much in our national and social affairs as in church matters. Some people are willing to have their souls looked after, but they think they are smart enough to look after temporal affairs themselves. In the world they want a doctor to look after their bodies, a parson to look after their souls, and a lawyer to take care of their property. In these respects we differ from them. We begin with God. Our light comes from him, our religion is from him, and we need his guidance and instruction in all these other matters. Is not that simple, plain and reasonable? They are in confusion in the world about their religion, because there is no God in it. That is what's the matter. The Scriptures say, "There is one Lord, one faith, one

baptism, one God, who is in all and through you all." They have a religion without God, and they are going to heaven without God, and when they get there they will find no God, and they will still have a chance to have their own way inasmuch as the Lord will let them.

Well, as I said, we begin first with God, religiously, spiritually if you please—teaching first, the first principles of the Gospel. Then we go on to other matters—to temporal matters. A Bishop, you know, in the world, is a kind of being who has nothing to do but to attend to spiritual matters, and he does very little of that. Our Bishops have to take care of the poor, and see that they are provided for, that is, see they have something to eat, and they have also to attend to many secular affairs that are naturally connected with common humanity. Well, what then? We build churches and temples, and we administer in those temples, according to the revelations which God has given to us. And they would like to know something about that, but they can not, for that belongs to the Saints only. Then, what next? We find ourselves, as I said before, in a governmental capacity, and perform our duties as good citizens and attend to all the duties and responsibilities thereof. But then it is no trouble for us to keep the laws of the land. What difficulty is there for other people? Can they live then? I am sure we can. No law of any land will interfere with or molest the man who does not cheat or defraud his neighbor, but pursues an honorable, honest, upright course. Laws are made for the unruly and turbulent, for lawbreakers and for men who violate right. Then there are many other things besides these in which we differ from the world, in their social, political and religious affairs. I will refer to one—their method of treating the acknowledged head of the Government, the President of the United States. At one time it was "Hurrah for General Grant," he was almost a demi-god. What do they say now? If you can believe the papers, he is one of the biggest rascals that was ever unhung. I do not know whether they told the truth before or now, but they do talk these things, and who would stand by him if he were thrown out? Very few. Here is President Young, whom his enemies have been calling a murderer; did anybody forsake him? No, oh no! Did any of your knees tremble? Perhaps a little, not much; but still you had faith in him, and you would as soon see him to-day as any other man on God's footstool, wouldn't you? (Congregation answered "Yes.") There is the difference. There is a principle implanted in the hearts of men, that no man can tear therefrom; the Spirit of God plants it there, and there it dwells and will remain, and it can not be rooted out. It is true you act foolishly about here, sometimes. I know you do, because we do among us yonder, and you are just as we are, and you act very foolishly sometimes; but when we let the Spirit of God operate upon our minds, it is "Hurrah for Brigham Young," "Hurrah for the Twelve," "Hurrah for the kingdom of God!" That is the feeling, isn't it? Well, now let us carry it out, and live it, and do what is right and God will bless us. Don't be particular about having your own way, for it is not always the right way, and that which seems pleasing in our eyes is not always right, and that which looks the most profitable is not always right. It is the most profitable and right for the Saints of God

to keep the commandments and be governed by the counsels of God; and if you are governed by that he will lead you on from light to light, from strength to strength, from intelligence to intelligence until you will be exalted among the Gods, there to rejoice for ever and ever. We have commenced the race and we will go on and win it; we have commenced a battle, and we shall triumph, for the kingdom of God will go on, and no power can stop it.

May God help us to be faithful in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 22, 1872.

(Reported by David W. Evans.)

REVIEW OF GOD'S DEALINGS WITH THE PROPHET JOSEPH—COMING FORTH OF THE BOOK OF MORMON—GATHERING, ETC.

Having been requested to address the congregation this afternoon, I do so with the greatest cheerfulness. There is one passage of Scripture I would like very much to take as a text, if I knew where to find it. It is somewhere in the book of Jeremiah or Ezekiel. I have not time now to look it up, and perhaps it would be better to take some other text having a bearing on the same subject. The text to which I would like to direct the attention of the people has reference to the colonization of this country by one of the descendants of Zedekiah, king of Judah. It reads something like this: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel, will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the brauches thereof shall they dwell."

We read of the fulfillment of this prophecy in the Book of Mormon; but because I cannot direct your attention to the passage, I will read another text, which will be found in the 11th verse of the 85th Psalm: "Truth shall spring out of the earth, and righteousness shall look down from heaven."

Forty-five years ago this morning this prophecy, so far as it relates to "truth springing out of the earth," was fulfilled. Forty-five years ago, early this morning, plates resembling

gold were taken from the earth, the morning, if I recollect right, of the 22nd of September, 1827.] Owing to that great event the Territory of Utah is now settled by the people called Latter-day Saints. Owing to the fulfillment of this prophecy this Tabernacle has been built here in these mountains; and had it not been for that event, it is probable that Utah Territory would still have been a desert, a barren, solitary, uninhabited district of country. Sometimes great things are accomplished and grow out of things that appear very small in their nature. It has been so in relation to this prophecy—"Truth shall spring out of the earth."

In order that the meaning of these words may be more fully understood, it may not be amiss to read the context or the passages preceding. The Psalmist commences:—

Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sin. Selah.

Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

Turn us, O God of our salvation, and cause thine anger toward us to cease.

Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

Wilt thou not revive us again, that thy people may rejoice in thee?

Shew us thy mercy, O Lord, and grant us thy salvation.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly.

Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed *each other*.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall give *that which is* good; and our land shall yield her increase.

Righteousness shall go before him, and shall set *us* in the way of his steps.

Thus reads the 85th Psalm. It is very evident that the Psalmist David, being filled with the spirit of prophecy, saw the condition of the people of Israel, saw also that they would be under the displeasure of the Almighty for many generations, and he prays that the Lord would look upon them in compassion, and turn himself from the fierceness of his anger, that it might not be drawn out towards them to all generations, and he utters this prayer: "Turn us, O God of our salvation, and show unto us thy mercy," etc. The Lord, in answer to this prayer, promised to speak peace to his people, but said he, "Let them not turn again unto folly." And then he informs them how he would speak peace unto them, and how he would turn himself from the fierceness of his anger, that his anger might not be drawn out unto them to all generations. He informs them that he would commence this great work, that should result in peace and salvation to Israel, by causing truth to spring out of the earth, at which time righteousness should look down from heaven. Righteousness and truth and peace should kiss one another, and the Lord should cause the land of Israel again to yield its increase. We know how barren, sterile and uninhabitable is the land that was once promised to that chosen people. The Lord has not only cursed the people and made them a hiss and a byword among all the nations whither they have been driven, but his anger has also been upon their land. He has withheld the rains of heaven, and has cursed it with barrenness and sterility; and the cities which once covered its face and reared their lofty spires to heaven, now lie in ruins, and scarcely a vestige of some of them can be found. But when the Lord should cause truth to spring forth out of the earth, he would speak

peace to his people and to their land, and it should yield its increase; and truth should go before him and should set them in the way of his steps.

We have been proclaiming for forty-two years this Book of Mormon, which we have declared has sprung forth from the earth by the power of the Almighty, for the benefit, first of the Gentile nations. The proclamation, according to the words of the book, must go forth to all people, nations and tongues under the whole heavens, called the Gentile nations, after which the Lord has promised in numerous places in this record that it should go to the remnants of the house of Israel. But that which the Lord intends to accomplish first by the bringing forth of this book, is the redemption of as many as will hearken to its words in all the Gentile nations of the earth, and to gather them together in one; for not only are the house of Israel and the house of Judah to be gathered back to their own lands, but all Christians throughout the whole earth are to be gathered in one in the latter days, according to a prophecy which you will find in the 43rd chapter of Isaiah: "I will bring them from the east, and gather them from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." This has reference to the sons and daughters of the living God, to the people called Saints; not particularly to the literal seed of the house of Israel, but to all those who believe in him, and who are called by his name. All must be gathered; all must come from the ends of the earth. No Christians will be left, scattered abroad over the nations, as many suppose will be the case so long as time lasts. A complete and full gathering together of the people of God must take place in the latter days, called, by Paul, the dispensation of the fullness of times. You will find this prediction in the first chapter of his epistle to the Ephesians. Paul there declares that a new dispensation must come in, and he denominates it the dispensation of the fullness of times. He tells us that in that dispensation the Lord will gather together in one all things in Christ. Every person that believes in, and has put on Christ by baptism and by repentance of sin, must be gathered in one in that dispensation; not only those on earth, but those in heaven—all the congregations who are in Christ, who have dwelt on the earth in former ages, are to be united with those who are in the flesh on the earth. One great, vast, general assembly of all that are in Christ—the dead as well as the living—from the days of Adam down until the work is completed.

In order to commence this great work the Lord has brought forth truth out of the earth. He will speak peace to his people, and they are requested by the Psalmist, when the Lord undertakes to do this work, never to turn again unto folly.

Now I will attempt to give a brief account to my hearers of how Joseph Smith obtained the plates of the Book of Mormon from the earth. He was but a lad, a farmer's boy, when the Lord began to speak to him and send his angels to him, being not quite fifteen years of age. He was almost too young to be a brazen-faced impostor, was he not? Cast your eyes around on this congregation for the youth of fifteen, and see if you think it would be possible for one of that early age to become one of the most barefaced impostors that the world ever heard of,

for Joseph Smith was thus regarded by the world at large with few exceptions; and he must have been so, at a very early age, if this work be not true, for he could not be deceived, himself, in relation to it. There was no possible chance for any deception, so far as he himself was concerned. Why? Because the circumstances were of such a nature that he could not be deceived. God revealed to him that there were certain plates deposited about three miles from his father's house. He saw, in vision, the place of their deposit. He heard the holy angel declare to him in relation to these records. But first, about four years prior to this, the first vision that he had was in answer to prayer. Being but a youth, and anxious for the salvation of his soul, he secretly prayed, in the wilderness, that the Lord would show unto him what he should do, what church he should join. The Lord heard and answered this prayer. Do not be astonished, good Christians, because the Lord hears prayer in the 19th century. I know it is very popular to pray to the Lord in Christendom; but when you talk about the Lord answering prayers, by giving revelations, visions, or sending angels, it is very unpopular. But unpopular as it was, this youth ventured to go and ask the Lord for wisdom, having, in the first place, read a passage in the New Testament, which says, "If any man lack wisdom let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given unto him." Joseph Smith was not so full of tradition that he could not lay hold of this promise. I do not know that he had been taught long enough, the idea that the Lord would not hear prayer. At any rate, having read this passage, he prayed, really believing in his heart that the Lord would answer him, for he wanted wisdom, he wanted to know which was the true Christian Church, that he might be united with it; and while pleading with and praying to the Lord for this information, which was a matter of great concern to him, the heavens were opened, and two personages clothed in light or fire descended and stood before him. As soon as this light surrounded him, and he was enclosed or enveloped in it, his mind was caught away from earthly objects and things, and he saw these two glorious personages, their countenances shining with exceeding great brilliancy. One of them, while pointing to the other, addressed him in this language, "Behold my beloved son, hear ye him." All fear was taken from this boy during the progress of this wonderful event, and he felt happy, but anxious to know concerning the things about which he had been praying, and he repeated his request, that he might be told which was the true Christian church. He was informed that there was no true Christian church on the earth, that there was no people established or organized according to the Apostolic order; that all had gone out of the way and had departed from the ancient order of things; that they had denied the power of Godliness, the gifts, miracles, the spirit of revelation and prophecy, visions, that all these things had been done away with by the unbelief of the children of men, and that there were no prophets or inspired men on the earth, as there always had been when there was a true Church upon the earth. He was strictly commanded to join none of them. The Lord also informed him that, at some future period of time, if he would be faithful in giving heed to the instructions which were then imparted to him, and in his prayers to the Lord, he would impart

to him his own doctrine in plainness and simplicity.

Some four years passed away from this time, making this boy not quite nineteen years of age, and on one Sunday evening he returned to his bed-room, pondering upon the promise that had been given to him, and he began praying earnestly again that the Lord would show him the true Gospel of his son, according to the promise; and while he was thus praying in his father's house in his chamber, a light burst into the room, becoming brighter by degrees, shining and then partially withdrawing, so that fear did not take possession of his bosom to any great degree. As he continued praying the light became brighter and brighter, and finally a personage clothed in a white robe stood before him. This personage was a little above the size of common men at the present day, and his arms and feet were partially bare. His feet did not stand on the floor of the room, but a certain distance above, and his countenance shone like lightning. This Angel appeared so pleasant, beautiful and glorious, and his countenance radiated such happiness on the mind of this young lad that all fear was taken from him as on the former occasion. This personage told him that he was an Angel of God, and that he had been sent, in answer to his prayer, with a very important message to deliver to him; that God designed to accomplish a great work on the earth, and that he was to be a chosen instrument in laying the foundation of, and establishing this work. He commenced telling him about the ancient inhabitants of this continent. He told him that the present American Indians were the descendants of Israel; that their forefathers were brought here from Jerusalem about ix centuries before Christ; that when they came they were a righteous people and had Prophets among them; that when they landed on this continent they commenced, by the commandment of the Lord, keeping a record of their history, their prophecies and sacred doings upon metallic plates; that that nation, after having dwelt here about a thousand years, fell into great wickedness; that they divided themselves into two great nations; that the portion that had these plates, the Nephites, had so far apostatized from the Lord, that he threatened their overthrow, and to destroy them if they did not repent; that the Prophets went forth among them prophesying that if they did not repent, the other nation, called Lamanites, would destroy them from the face of the land. But they would not repent, and Mormon, a Prophet who lived at that time, was commanded of the Lord to take all the plates that were kept of the records of his fathers, and make an abridgment of them upon a new set of plates. So he commenced and abridged their history, from the time they left Jerusalem until that period, incorporating therein many of the prophesies and revelations given during that thousand years. After having made this abridgment he committed it into the hands of his son Moroni, knowing that his nation would be destroyed, and that Moroni, according to the revelations God had given him, would be spared to keep the records, and to behold the downfall of his nation Mormon hid the records from which he made this abridgment in a hill, called the hill Cumorah, that being its ancient name, and this hill was about three miles from where this young man resided, in the town of Manchester, Ontario County, State of New York. There all the records were deposited, and

according to the Book of Mormon they must have been very numerous indeed. The history of the ancient inhabitants of this land was kept by their kings, and the records became very voluminous; and they were all deposited by the Prophet Mormon in that hill; but the abridgment from which the Book of Mormon was taken was given into the hands of his son Moroni, to finish out the record. The last date given on these records was 420 years after Christ.

You may inquire how the people on this land knew about the birth of Christ. I will say that they understood Christianity on this western hemisphere as well as on the eastern hemisphere. They were not left in darkness here concerning the Savior of the world and his atonement. They knew all about it. How? Jesus, who is the God of the whole earth, appeared to them after his crucifixion, and resurrection from the dead. He showed them the wounds in his hands, feet and side, and delivered to them his Gospel in its plainness and fullness, and they were commanded to write it on plates. They knew also, of his birth, in the land of their forefathers, by the signs which God gave to them on this land. They were told that at the time of the birth of Jesus there should be two days and one night without any darkness at all; they should see the sun go down at night and rise in the morning, and that during the whole of that time it should be light as day. They commenced the reckoning of their time from that period. Previous to that time they had reckoned their time from the date of their leaving Jerusalem, precisely six hundred years before the birth of Christ. Four hundred and twenty years after that great event the Prophet Moroni informs us that he also was commanded to hide up this abridgment in the same hill, but in another part of it, in which his father Mormon hid up the sacred records. And the Lord made a promise to Moroni, also to Mormon, and to many other Prophets who dwelt on this land in previous generations, that these plates should never be destroyed, but that they should be preserved by his hand, and that they should be brought forth out of the earth in the latter days, for the purpose of bringing about the gathering of his people from the ends of the earth, and the bringing in of the fullness of the Gentiles and fulfilling their times, after which the translation of these records should go to all the remnants of the house of Israel, scattered abroad on the face of the whole earth; and that these records should be instrumental in the hands of God in gathering Israel from the four quarters of the earth.

These were the promises of God to the ancient Prophets of this continent, and the angel told Joseph Smith concerning these plates, and where they were deposited. At the same time, the vision of the Almighty was open to the mind of Joseph, and he saw the very spot. After the angel had conversed with him sometime on this subject, and had opened up to him the prophecies of the holy Prophets concerning the great work that was to be accomplished in the latter days, he withdrew, and Joseph continued praying. Some, perhaps, might think that this was a dream; but it was not, he was wide awake. As he continued praying, the angel came again the second time, and gave him still further information concerning the rise of the latter-day kingdom of God upon the earth, and the great work the Almighty intended to accomplish preparatory to the coming of his Son from the heavens with all

his Saints. The angel then again withdrew, but in answer to Joseph's prayers he came the third time, and imparted to him still more information. After his withdrawal the third time Joseph arose, and it was early in the morning, he having been awake all night receiving instruction from the angel of God. In the morning he went out into the field to work with his father. He had not yet told his father of the remarkable things that he had seen during the night; but his father noticed that he looked weak and feeble, and advised him to go to the house. He started to do so, and while on the way, the angel again appeared to him, and commanded him to return to his father and tell him all about it. He did so, and his father, on hearing it, burst into tears, and said, "My son, be not disobedient to this heavenly vision!" The angel, when he appeared to him in daylight, told him not only to tell his father, but also to go to the place shown him in vision the night previous, and see the plates. His father told him by all means to be obedient and faithful. He went according to the instruction of the angel and visited this hill. The hill runs north and south some three quarters of a mile, and on one end of it, or near the end of it, was where he saw the plates. The surface of the stone which covered the plates was bare; around its edges was a thick greensward of grass or turf. He knew the place as soon as he saw it, and procuring a lever he lifted off this principal or crowning stone, and found that it was cemented on the top of four stones that sat on edge, forming a stone box. After having lifted off the stone he saw the plates, just as he had seen them in vision the night before. These plates rested upon three little cement pillars that ran up from the bottom, and the stones that formed the sides of the box were cemented together at the corners.

With the plates was an instrument, called the Urim and Thummim, used by Seers in ancient times, and which enabled them to understand the things of God. The great High Priest used such an instrument in the midst of Israel on the other continent, and inquired of the Lord to receive sentence of judgment in difficult cases that were brought before him to be judged. Aaron had a Urim and Thummim in the centre of his breastplate; and when the cases were brought before him, the breastplate of judgment, containing the Urim and Thummim, was consulted, and whatever sentence the Lord gave, Aaron gave to the people of Israel. The Prophets who deposited these plates in the hill Cumorah were commanded of the Lord to deposit the Urim and Thummim with them, so that when the time came for them to be brought forth, the individual who was entrusted with them might be able to translate them by the gift and power of God. Joseph put forth his hands to take the plates, but upon doing so the angel immediately appeared to him and said, "Joseph, the time has not yet come for you to take the plates; you must be taught and instructed, and you must give heed to my commandments and to the commandments of the Lord until you are fully prepared to be entrusted with them, for the Lord promised his ancient servants on this land that no one should have them for the purpose of speculation, and that they should be brought forth with an eye single to the glory of God; and now, if you will keep the commandments of God in all things, and prepare yourself, you will in due time be permitted to take these plates from their place of

deposit." He would not suffer him to take them at that time. Four years from that day—on the morning of the 22nd of September, 1827—having been commanded of the Lord to come to that place at that special time, he went and was met by the angel. I will state, however, that during these four years he was often ministered to by the angels of God, and received instruction concerning the work that was to be performed in the latter days. But when the time had fully arrived he went to the hill Cumorah, according to appointment, and took the plates, and the Urim and Thummim with them, and took them to his father's house in a wagon, which he had brought near to the hill for that purpose. He was then nearly twenty-two years old—twenty-two the following December.]

Soon after this a certain portion of the characters on these plates were copied off by the Prophet, and the manuscript sent, by the hands of Martin Harris, a farmer who lived in that neighborhood, to the city of New York, to show them to the learned, to see if they could translate them. Among those to whom they were presented was Professor Anthon—a man noted for his learning in languages—but he could not translate them.

You may here inquire, What was the particular character in which these plates were written? They inform us that they wrote in two separate characters. Some of their plates were written in Hebrew and some in the Egyptian; but both the Hebrew and the Egyptian, after they came from Jerusalem, were reformed by them. I mean the alphabets were altered or changed. If they had not done this by design, we know that in the course of a thousand years languages will greatly change, and sometimes new characters will be added to alphabets. We know that none of them, at the present time, are precisely as they were anciently; they have been added to from time to time. The Hebrew, on the eastern continent, had the points representing the vowels added to it after the Nephites left Jerusalem; and no doubt the Egyptian, understood when they left, has been greatly changed since. They wrote, therefore, in the reformed Egyptian—a language that the learned Professor Anthon did not understand. He requested Martin Harris, however, to bring the plates to him, telling him, if he would, that he could perhaps assist him in the translation. Joseph translated the few characters that were sent to Professor Anthon, and when the translation and the original were shown to him, and he had compared them, he expressed the opinion that the translation was correct, and he gave a paper to that effect to Martin Harris. As Mr. Harris was leaving the room, Mr. Anthon said, "How did this young lad obtain the plates?" Said Martin Harris, "He obtained them by the ministration of an holy angel." Professor Anthon immediately requested him to return the paper that he had given him, and as soon as Mr. Harris had done so, he tore it to pieces, saying, "Angels do not appear in our day."

I do not know that Joseph Smith, at the time that he sent these words to the learned, knew anything about the prophecy that is contained in the 29th chapter of Isaiah, a few words of which I will read; but at any rate, whether he knew it or not, it was a literal fulfillment of it. Isaiah speaks of a time when deep sleep should be poured out upon the nations of the earth, and they should be drunken, but not with wine; they should stagger, but not with strong drink; and

the Prophets and the Seers, &c., should be covered; in other words, they would not have any Prophets or Seers. Every one will bear me witness that that was the case at the time these plates were brought forth. Where was there a people who received revelation? Where were their Prophets and Seers? Gone, covered, "and the vision of all has become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this I pray you;' and he saith, 'I can not, for the book is sealed' And the book is delivered to him that is not learned, saying, 'Read this I pray thee,' and he saith, 'I am not learned.' Wherefore the Lord says, 'Inasmuch as this people' —the people to whom these words should be delivered—'draw near to me with their mouths and with their lips do honor me, but remove their hearts far from me, and their fear towards me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.'"

This prophecy was fulfilled in the transaction I have already related. The words of the book, Isaiah says, are to be delivered to the learned, not the book itself. I have had people rise up and say, "Why did not Joseph Smith send the plates to the learned?" Because that would have been a violation of this prophecy. The words of the book, not the book itself, were to be delivered to the learned, requesting him to read them —"Read this I pray thee." But he says, "I can not, for it is sealed." Martin Harris told him a portion of these plates were sealed and were not to be translated during the present generation; but the portion that were unsealed were to be translated. He replied, "I can not read a sealed book," thus fulfilling the words of Isaiah.

The book itself, we are informed in the next verse, is to be delivered to him that is not learned. Now in regard to Joseph Smith's qualifications or attainments in learning, they were very ordinary. He had received a little education in the common country schools in the vicinity in which he had lived. He could read a little, and could write, but it was in such an ordinary hand that he did not venture to act as his own scribe, but had to employ sometimes one and sometimes another to write as he translated. This unlearned man did not make the same reply that the learned man did. For when the book was delivered to this unlearned youth and he was requested to read it, he replied, "I am not learned." I suppose he felt his weakness when the Lord told him to read this book; for he thought it was a great work. But the Lord replied to Joseph in the very language of this prophecy—"Inasmuch as this people"—meaning the present generation—"draw near to me with their lips, &c, therefore I will proceed to do a marvellous work, even a marvellous work and a wonder."

Now, did the unlearned man read the book? Some might suppose, if they were to read no further, that the book was not read at all. Let us read what is prophesied in the 18th verse: "And in that day shall the deaf hear the words of the book." Indeed! Then it seems that the book must have been read, or they could not have heard its words. "And the eyes of the blind shall see out of obscurity and out of darkness." Does this mean those who are spiritually deaf, and those who are spiritually

blind? Or does it mean literally, those who are blind and can not see, and those who are deaf and can not hear? It may mean either way, for it is well known by thousands and tens of thousands now on the earth that the eyes of the blind—those who have been born blind—have been opened, and that the ears of the deaf have been opened by the power of God, through the preaching of this book, so that the prophecy has had a literal fulfillment, for those who were physically and spiritually blind and deaf have been made to see and hear by the power of God, and they have gathered themselves from the nations.

Now let us read a little further in this prophecy, and see whether this corresponds with the words of our text. You recollect it refers particularly to the ingathering of the house of Israel, and when the Lord would cause the land of Palestine to yield its increase, that he would cause truth to spring out of the earth," and so on. Does this prophecy of Isaiah correspond with David; so far as the events predicted to transpire in the days when the book comes forth? We will see. "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale." Why should they no longer be ashamed? Why should not their faces still wax pale? The reply is, "But when he seeth his children, the work of my hands in the midst of him, they shall sanctify the Holy One of Jacob, and fear the God of Israel."

Do you not see how these two Prophets harmonize in their prophecies? One says, "Wilt thou not turn to us again, O Lord, and bring back again the captivity of thy people, Jacob, that we may rejoice in thee? How long, O Lord, will the fierceness of thy wrath continue? Will it continue to all generations?" And the answer is that he will bring truth out of the earth, that it should set them in the way of his steps; and the land of Israel or Jacob should again yield its increase. While the other says Jacob shall not be ashamed, neither shall his face wax pale. It seems then, that both these Prophets beheld that truth out of the earth, or a certain book, would bring about the gathering of that long-dispersed people.

We find also, other events described, of a very remarkable character. One is that the meek should increase their joy in the Lord. There have been a great many meek people among all the religious denominations, who have no doubt lived, with all the desire of faithfulness that we Latter-day Saints have, and some perhaps have been more faithful than some of us. "The meek, also, shall increase their joy in the Lord." When will they do this? In the day that the deaf should hear the words of the book. For what reason? Because of the instructions, counsel, perfect doctrine, and prophecies contained therein; because of the knowledge it gives to the children of men concerning the great work which is to be accomplished before the coming of the Son of Man. All this knowledge would cause the meek of the earth to have their joy increased.

"The poor among men shall rejoice in the Holy One of Israel." This is a very important item. When we wander over the nations of the earth, at the present day, what do we behold? Millions on millions groaning in worse than African slavery. Our American slavery here, never compared with the slavery of those millions in the old countries. They were very pointed there, against what

they termed African slavery, but they did not look at the slaves at home—the millions of people who were obliged to work fourteen or sixteen hours a day for a sixpence, their bones sticking out of their skin, as it were, and they having the appearance as if famine had been gnawing at their vitals. This is the condition of millions now. But here is a book, the coming forth of which should make the poor among men rejoice in the Holy One of Israel.

I would call upon this congregation, and upon the inhabitants of Utah Territory, I mean that portion called Latter-day Saints, and ask of them, Have you experienced the fulfillment of this prophecy, in the deliverance of yourselves and children from the oppressions that you endured in the mother country? If a response were given to this it would be a united affirmative from scores of thousands that this prophecy has been fulfilled to the very letter in their deliverance from the bondage which they and their fathers before them had been compelled to endure by the cruel hand of the oppressor.

Another event is spoken of in connection with the bringing forth of this book—"For the terrible one is brought to naught, the scorner is consumed, and all that watch for iniquity are cut off." Has that ever been fulfilled? No, but it will be in its time and in its season; but not until they have heard the words of the book, and have been thoroughly warned by the coming forth of truth out of the earth. When that has been sounded in their ears, if they hardened their hearts against it the decree of the Almighty is that all that watch for iniquity shall be cut off. All who persecute the Saints of the living God, all who would make a man an offender for a word, that will lay a snare for him that reproveth in the gate, that will turn aside the just for a thing of naught, are to be consumed.

Another very pleasing thing is mentioned, which you can bear me witness has been fulfilled. "They also who erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Oh, how my heart has been pained within me when I have seen the blindness of the Christian world, and I knew that many of them were sincere! I knew they desired to know the truth, but they scarcely knew whether to turn to the right or to the left, so great were the errors that were taught in their midst, and so strong the traditions which they had imbibed, the fear of the Lord bing taught them by the precepts of men instead of by inspiration and the power of the Holy Ghost. "They also that erred in spirit shall come to understanding" when this book comes forth, and "they that murmur shall learn doctrine."

It would seem, then, that there is something connected with doctrine in the contents of this book, or the people could not learn doctrine therefrom and have their errors done away. But those who have read this book will bear me record that their minds have been forever set at rest in regard to doctrine, so far as the ordinances of the kingdom of God are concerned. Those who erred, and did not know whether sprinkling, pouring or immersion was the true method of baptism, now know? Why? Because the Book of Mormon reveals the mode as it was given to the ancient Nephites on this continent. So in regard to every other principle of the doctrine of Christ—it is set forth in such great plainness that it is impossible for any two persons to form different ideas in relation to it,

after reading the Book of Mormon.

You may ask, Why this plainness? Because it was translated by the power and gift of God; because it came from a proper source—from him who is truth itself. God has brought it forth from the earth, and as the Psalmist David says, "It will set us in the way of his steps." If we have murmured because we did not understand doctrine, we now have a revelation that will show us the true Gospel, with all its ordinances, principles, gifts and blessings, and we may enjoy them inasmuch as we will seek them according to the promises of the Almighty.

I know that I am sometimes lengthy in my teachings, and may be tedious to some, but bear with me a few moments longer, for there are some other prophecies connected with the coming forth of this book that it seems to me should be understood by the people. I will refer you to one now, which will be found in the 37th chapter of the prophecies of Ezekiel. We there have a declaration of the means that God will use to gather the house of Israel from the four quarters of the earth I have not time to turn to it, but I will repeat it. Speaking to the Prophet, the Lord says—"Therefore, son of man, take one stick and write upon it for Joseph, the stick of Ephraim; and then take another stick and write upon it for Judah, and join these two sticks together in thine hand, and hold them up before the Children of Israel in thine hands." Now here were two sticks. I have no doubt that they were literal sticks in Ezekiel's hands. The question is what did they mean? Two sticks written upon, one for Judah, and the other for Joseph, the stick of Ephraim. And after they were written upon, Ezekiel was to take the two sticks and join them into one, and then hold them up before the children of Israel as one stick. Then the Lord proceeds, "And when the children of thy people shall speak unto thee, saying, What doest thou mean by this?" Now, notice the interpretation—"What dost thou mean by these two sticks that are written upon for Judah and for Joseph? "Say unto them, Thus saith the Lord God, behold I will take the stick of Joseph, written upon for Joseph, and I will put it with the stick of Judah, written upon for Judah, and they shall be one in mine hand." The two sticks in Ezekiel's hands were a representation of what the Lord was going to do, when he would do it and what events should follow the joining of these two sticks together. In reading the next verse we see how it harmonizes with what David and Isaiah have said on the subject. "The sticks whereon thou writest shall be in thine hand before their eyes; and say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone. I will gather them on every side, and bring them into their own land upon the mountains of Israel. They shall no more be two nations, neither shall they be divided into two kingdoms any more at all. But they shall dwell in the land which I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever, saith the Lord."

Has that been fulfilled? No. When will the work commence that will bring it about? When the Lord takes the stick of Joseph, written upon for Joseph, and puts it with the Jewish record, written upon for Judah, and makes them one in his own hand, and not until then. You

might raise millions of dollars, and form missionary societies for the amelioration of the condition of the Jews; you might form Christian societies and raise funds until they are ever so great, and go to the nations of the earth and try to convert Israel, but you can not do it. Why? Because God Almighty has decreed that that work shall be brought about after the union of the two records, and not till then. When he brings forth the record of the tribe of Joseph—his sacred writing and puts it with the record of the Jews—the Bible then and not till then may we look for the restitution of the house of Israel; and not even then, until the times of the Gentiles are fulfilled.

Now let me say a few words about the times of the Gentiles. You know that Jesus predicted, in the 21st chapter of Luke, that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled, and from the day of the dispersion of the Jew, seventy years after Christ, until the present year—1872—that land has been trodden down by the Gentiles, and the house of Israel have not enjoyed their former location, their beautiful city nor their land of promise, and they can not enjoy it—God will not permit them until the times of the Gentiles are fulfilled.

The question is, How will he bring about the fulfillment of the times of the Gentiles? I answer, by sending forth to them the stick of Joseph, written upon for Joseph, in connection with the Bible, by his servants who go forth to the nations of the earth. They will proclaim to all people, nations and tongues, to the Gentiles first, the fullness of the Gospel of the Son of God, contained in these two records. The testimony of two nations running together and growing into one is stronger than the testimony of one nation; and when the Lord makes the ancient continent of America bear record to the same great truths; when he unites the Bible of the Western hemisphere, with the Bible of the East, and sends it forth to the nations of the earth, it will be a witness, an evidence and a testimony sufficient to bring about what is termed the fullness of the Gentiles, or to fulfill their times.

This is the reason why, during forty-two years, God has restricted us to the Gentile nations, and would not suffer us to go with the Book of Mormon to the house of Israel until the times of the Gentiles were fulfilled. How much longer the Lord will bear with the Gentile nations I know not; but I do know that when they count themselves unworthy of eternal life, when the servants of God have thoroughly warned them by preaching to them the fullness of the Gospel of his Son, then the commandment will go forth from the Almighty to his servants—"Turn from the Gentile nations and go to the dispersed of Israel. Go, ye fishers and ye hunters, and fulfill that which I spake by the mouth of mine ancient Prophets, that Jacob may no longer be made ashamed, that his face may no longer wax pale. Go and say to the house of Israel in the four quarters of the earth that the God of Jacob has again spoken. Go and tell them that that which he spake by the mouths of their ancient Prophets is being fulfilled." And they will go, and their proclamation will be to Israel the same as to the Gentiles, with the exception of gathering the Jews to old Jerusalem, instead of to the land of Zion.

I might quote many other passages that have a bearing on this subject, but let this suffice. The work is before the nations, and they can examine

it. It has received its foundation and start, and there is no power beneath the heavens that can stay the hand of the Almighty. His work will roll forth, whatever the conduct of the unfaithful may be. The work of the Almighty is onward, and will progress in its majesty and power until every prophecy is fulfilled that has been spoken by the mouth of his ancient servants. It will come to pass, and the people will be gathered, for the powers of the earth can not stay the hand of the Almighty. Amen.

DISCOURSE BY ELDER BRIGHAM YOUNG, JUN.,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, OCTOBER 8, 1872.

(Reported by David W. Evans.)

TESTIMONY—SEARCH THE SCRIPTURES—WORD OF WISDOM.

I believe it is pleasing, generally, for an Elder in this Church to have the privilege of bearing his testimony, though it may be done with fear and trembling, before the people; yet the knowledge which God has given to the Elders of Israel inspires them to declare it unto the world. Although I am considerably afflicted, as well as my brethren, with this manfearing spirit, yet it is a pleasure to me, and I hope it ever will be, to stand before the congregations, and tell them that I know, by the revelations of Jesus Christ, that this is the people of God. I may not be able to instruct the people to that extent which others might, but with the help of the Spirit of the Lord I can testify to that which I do know, which I have experienced in my life, and which has been brought home to my understanding. I think that it strengthens me in the principles of the everlasting Gospel every time I have the privilege of testifying to their truth.

It is almost impossible for this people to realize that they are called by the power and authority of the Almighty, and that they are the Saints of God, nevertheless it is true if we are living that religion which we profess to believe in. Let those who have not received a testimony to that effect go before their Maker, seek him in all diligence, be faithful to that which they know, and he will reveal it unto their minds. We have not come to this earth to idle away our time, or to throw away that precious gift which is within the reach of all whom God has created. Eternal life is extended unto us by a merciful Creator, and we have the opportunity of gaining an exaltation

in the kingdom of God if we have a mind to improve it. We have come here without a knowledge of a former existence, we are like strangers in a strange land. The knowledge that we have acquired guides us to some extent, enables us to gain a living, and in part to understand the things of the kingdom of God. Brethren and sisters, we are here as strangers in a strange land, and a guide is what we want—a guide for our actions on the earth. God has given us one—he revealed a guide through Joseph Smith, the Prophet, and others who have lived in modern times, and they have revealed the will of the Almighty unto the people. We are not left destitute, so that we can be led away by every manner of doctrine; when we hear people say, "Lo! here is Christ, lo! there is Christ," we are not left to ourselves, neither have we to seek the advice of men to know whether these expressions are true or not, because the Spirit of the Almighty has testified unto us that the revelations contained in those books—the Book of Doctrine and Covenants and the Book of Mormon, which we received through Joseph Smith, are true, and they are given unto us for our guidance.

Is it necessary to ask this people if they are acquainted with the revelations contained in these books, which have been given unto us as a guide to eternal life in the presence of God? Do we understand the revelations contained within the lids of these books? They contain blessings and truths inestimable, for they point the way back into the presence of our God. Do we study and understand them, or are our minds taken up with such light reading as naturally tends to distract the attention from the principles of the Gospel? There is too much faultfinding and confusion, and too much of the world in the midst of this people, and especially in the midst of the Latter-day Saints who dwell in Salt Lake City. It is true that temptations are broadcast in our midst, and we meet them on every hand. But is that any reason that we should give way to them? Is it any reason that we should adopt the follies and fashions of the world because they have been introduced into our midst? Well do I remember the time when, in this city, it was customary for the Saints to retire to rest without locking their doors. There was no necessity to lock granaries, or stables, or to guard property as we are compelled to do now. But times have changed, the temptations which the Lord said should overtake his people have come, and they have come for our salvation, for without them it would be impossible for us to show to God that we are for him and his kingdom and that, under any and all circumstances, we are determined to work righteousness upon the earth. I do not complain because these temptations have been introduced into our midst, for they are necessary. If the Lord sees fit to permit them, I have nothing to say only by way of counsel, and to exhort the Saints not to indulge in those things which would have a tendency to grieve the Spirit of the Lord. I am aware that these evils are not pleasant, and probably if we could understand and comprehend evil without coming in contact with it, God would never have placed us on this earth, so far from our home, so far from those with whom we dwelt in the eternal worlds. He never would have placed us here but for our own good.

Here are the books—the Bible, Book of Mormon, and the Book of Doctrine and Covenants—which are

given for a guide to the people of all the earth, if they will but listen to them; but they will not listen to the Book of Mormon and the Book of Doctrine and Covenants, and yet I have failed to discover a learned man who could take those books and tell where they differed in doctrine in the least. They can not do this, because the doctrines of all are the same, for they all proceed from God, and they contain his plan for the salvation of his children upon the earth. Shall we obey the revelations which have been given? If I could have an answer from each individual here to-day, professing to be a Saint, I have no doubt it would be "Yes." And if strangers, and the nations of the earth knew that we believe in them as firmly as we believe in anything on the earth, they would say, "If you believe in them, practice and obey them in every particular, and live according to your conscience and the law which God has given you." I, by the revelations of the Almighty, understand these books to be true. I know that Jesus is the Christ. Not because I have read it in the books which I have named, or because I have heard Joseph Smith or others testify to it, but I know it by the revelations of God, just as others have known it in former dispensations of the Gospel, and just as others know it in this dispensation. Saints should live their religion; they should obey the principles which have been revealed and which are contained in these books. But there is too much ignorance concerning these revelations; they are not sufficiently studied; or if studied they are not remembered, if I am to judge from what I see around me. In traveling and preaching among the people, there is one revelation which presses itself particularly on my mind, and which I think the people would obey if they considered that it came from the Almighty. But as they do not obey it, I suppose they do not consider that it came from God. I refer to a revelation given in the year 1833, called the Word of Wisdom. We fail to obey it to-day, and we shall fail to-morrow unless we make a short turn and determine in our own minds that we will obey it. How many of us have disregarded that revelation, in every particular? It is to be found on page 240 of the Doctrine and Covenants, and it shadows to me that a time will come in the midst of this people when a desolating scourge will pass through our ranks, and the destroying angel will be in our midst as he was in Egypt when he slew all the firstborn of the Egyptians. God says "the destroying angel shall pass by" and shall not harm you if you will observe to do these things. Now if we believe this revelation, and I take it for granted that we do, though I may choose to doubt in my own case and some others, yet I assume that as a people we believe it; but what assurance have we that that angel will pass us by unless we do observe it? No more than the children of Israel would have had if they had failed to mark their doors and lintels with the blood of a lamb, as Moses had commanded them. What effect would a failure to comply with this commandment have had on them? Would the Destroyer have passed by the firstborn of Israel? I trow not; I think the firstborn of Israel would have been slain as well as the firstborn of Egypt. That was a revelation given by the Lord to Moses for the salvation of Israel; the Word of Wisdom is a revelation given by the Lord to Joseph Smith for the salvation of this people, and if we disobey we have no more assurance than Israel had that the destroying angel

will pass through our ranks and leave us unscathed. There is not a father or mother before me to-day who would like to see a child borne away to the graveyard because of their disobedience. Well, light is given, it has come to us, and it is for us to obey it, and to put into practice the commandments which God has given us. It is true that the Word of Wisdom does not say anything about drinking tea and coffee, but our leaders—men inspired of the Almighty, in whom we have full confidence, have told us that it includes these things, and that should be sufficient for us. The Word of Wisdom says that in those times, through the wickedness which is in the hearts of men, they would seek to destroy this people, by introducing into their midst something deleterious to health. If these are not the exact words, they are tantamount. Now is it necessary for us to observe the Word of Wisdom with regard to tea and coffee? Just as much as with regard to tobacco and liquor, because it has been so defined to us, and I so understand it.

When I think of these things, I think of what I have seen among the men who have been called particularly to labor on our railroads and in our co-operative institutions. What is the situation of some of the young men who labor in these institutions and upon our railroads? If they do not follow the examples set by those who travel and labor on other roads, then I do not understand it. I find that our young men are copying after the young men who travel on other roads—they smoke and they drink, with as much assurance as though they had followed it all their lives; and I doubt not, if they continue in the pursuit of such practices, they will become as proficient in other sins as some I have seen elsewhere. If young men wish to continue habits of this kind I have no objections, so far as I am concerned, but I do not wish them to invade my household. I do not wish my children to keep the company of men of this class. I do not wish my daughters to go into the society of men, even though they profess to belong to this Church, who will smoke, drink and swear, and who are ready to commit all the other sins contained in the catalogue if they had the opportunity, and were from under the eye of those who would condemn them. I know these things exist upon our railroads, and also in our co-operative institutions more or less, throughout this country. Now what course shall we pursue with regard to these things? Shall we foster them? If you see a young man in a co-operative store he dresses better and has a little more means and influence than other young men of his own age in the community. He exercises that influence for good or for evil over the minds of younger members of the community. My sons see such young men smoking and drinking, and they say "Why should not we?" And they will be likely to, until they arrive at years of discretion, and get sense to know better. Some may say, "Oh, they will turn round by and by, and do better." We have no business to hope that, when once these evil habits are acquired by our children, they will turn round and do better when they arrive at years of maturity; at least I have no right to hope it on behalf of my own children I hope to prevent it in their youth, I could not hope to stop it after they had commenced and become confirmed in it, although in some cases I might succeed. But I wish to prevent it, for I believe that prevention is better than cure.

It is our business, brethren and sisters, to put our foot upon these

practices, and to discountenance and condemn them whenever we see our youth practicing them. This people are not gathered here to practice the sins which are prevalent in Babylon, at least I do not so understand it. The Scriptures teach me, and the Spirit of the Lord bears testimony, to cry unto the people to come out of Babylon, and not to drag Babylon or its sins into our midst. They are not necessary for our happiness. It is astonishing to me when I look over the people in this and other countries, to see the immense number who use tobacco and liquor. I sometimes wonder how the world lived so long without tobacco before the discovery of America! Now nearly everybody smokes or chews. They did without it before America was discovered, and they could now if they were so disposed. This people could if they would, and yet they are importing perhaps more tobacco, tea, coffee and liquor than ever before during their existence as a Church. I believe this is the case, from all I can hear and learn on the subject. This is wrong. We can go into our settlements in the north, south, east and west, and it is just as necessary to have tea, coffee and tobacco now, as ever. I can also find that where there is an almost boundless range, and the people can have an unlimited number of stock, all their cheese is imported — they eat States cheese there as they do in the city. Home manufacture is neglected, and our cows are left to die on the range, and we are expending the very bone and sinew of this community to get means to import articles which we can raise in abundance here. This will ruin us as a community if it is practiced long enough. These things may not be quite so prevalent as my words may imply. I do not mean to say that all the people disregard the Word of Wisdom; but I fear that the great majority do. If the brethren who have been called to occupy responsible positions in the midst of the people fail to observe the Word of Wisdom, it will grieve the Spirit of the Lord, and if they do not turn and repent they will leave this Church. That is my faith—if they continue to use these things, and to impress the minds of the people with the idea that it is utterly unnecessary to observe the Word of Wisdom, they will lose the spirit of this work and will eventually turn from it. The presiding Elders of this Church are called to observe the Word of Wisdom, and in all things to set a good example before the people. That is their business, and that is their mission, and as long as they live they will never have a greater.

Brethren, let us seek to understand and practise these things, and also endeavor to instruct the minds of our wives and children with regard to the principles contained in these books. Endeavor, brethren, to build up Zion, and not Babylon. I think very often, when I am speaking to the people, of a remark to President Young. He has been in the Church a great many years. On one occasion, only a very few years after the Church was organized, the Prophet Joseph counseled him and others never to do another day's work to build up Babylon, and he has obeyed that counsel. I know he has for twenty-five years past, and I am satisfied he has from the time the counsel was given.

Do we need to go away from home to build up Babylon? Do we need to leave this city to build up Babylon? No, continue to indulge our fancies for fashion and for the practice of those habits and customs which a corrupt civilization has introduced into our midst, and we are

building up Babylon in the most approved style. That is my belief. Our outside friends have brought a great many good things here; they have improved our city, they are building fine buildings, and are expending their capital liberally. I do not object to this, but I do not want it to lead us from the path of truth and to bring us into bondage, to sin and iniquity. There is no necessity for this if we wisely use that which God has given us. You remember the time, brethren, after we had been in this valley a year or so, we were, in a manner, naked and barefooted, and were a thousand miles from any supply of clothing, and it was impossible for us to manufacture it, for there were no sheep in the country, nothing to manufacture cloth with, and no means to obtain it. You remember the prophecy delivered here upon this block by the late Heber C. Kimball, that within a certain time—a very brief period—clothing would be as cheap in Salt Lake City as in New York. What prospect had we at that time that his prophecy would be fulfilled, for a journey to the States and back again then required months to perform, and there was seemingly no chance of a supply of clothing from outside importation? Yet within the time specified, the prophecy was literally fulfilled, and clothing was far cheaper in the streets of this city than in the streets of New York. This is only one among the many prophecies which have been delivered and fulfilled. Some of you remember, and others of you have heard it spoken of, when President Young, in July 1847, while walking on this block, about where the Temple now stands, said to the brethren who were around him, "if our enemies will let us alone for ten years we will ask no odds of them." Ten years that day, brethren, we got news that an army had left the confines of the States at that time, for Utah.] What for? Their boast was, to destroy the "Mormons" Did we ask any odds of them? No. Did we ask anything of them? No. We attempted to give them supplies, but they would not receive them. Brethren, this is the Church and kingdom of God, and we are led by holy men, men inspired by the Almighty. They give us a little now and a little then; we receive line upon line and precept upon precept, and if we give heed thereto, God will strengthen us, and the kingdom will grow and increase beneath our watch-care.

Is it necessary for us to remember the prophecies and the revelations which have been given for our salvation? If we have the truth—the Gospel of the Son of God—and we testify that we have, it is just as necessary for us to remember these things as it is for us to be saved in the kingdom of God. That is our position to-day; and it is impossible for any human being who has made covenant with the Almighty to be saved in his kingdom if he disregards the revelations and counsels that are given by the servants of God. I do not expect strangers to understand and believe this as we do. Strangers have not come here for the purpose of identifying themselves with the Church of Jesus Christ of Latter-day Saints, but the people to whom I am talking came here for that express purpose. They came here for their souls' salvation, they want to be saved in the kingdom of God. They had the testimony in the old countries, in the States, or wherever they received the Gospel, that God had revealed himself to the children of men and that his kingdom was established on the earth, and they received light and intelligence which they never before

possessed. They came here to build up the kingdom of God, and that kingdom is rolling forth and increasing and will continue to do. But are we giving way to folly and fashion to such an extent as to blind our minds to the great purpose we had in coming here? I hope not. I hope that we are living our religion.

Brethren, I testify to you that this is the kingdom of God, and that you are in a faith that will lead you back into the presence of your Father and God. I also testify that if the people of the nations of the earth will obey the Gospel they will receive salvation at the hands of the Almighty, and if they reject it they will receive condemnation at his hands at the last day.

May God bless you, Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 7, 1872.

(Reported by David W. Evans.)

ZION—THE DUTY OF ITS CITIZENS—TESTIMONY.

God has said that Zion shall be as a city set upon a hill, whose light can not be hid. We are called to be the children of Zion. The Lord has declared that Zion consists of the pure in heart. He has said, further, that the nations of the earth have corrupted their way before him, and, referring to Babylon, his command to his Saints is—"Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." The Bible is full of prophecies delivered by the Prophets and Patriarchs, and by the Savior and his Apostles, concerning the day and age in which we live. The end draweth nigh and the time approacheth speedily when the Lord will make a full end of all nations who fight against Zion, who reject his law and harden their hearts against him, his precepts and his government. It is our high privilege to bear this testimony, and the testimony we have to bear unto the people of the 19th century is but a renewal of that which was borne by Prophets and Saints in days days past and gone. They spoke of the time in which we live by the spirit of prophecy and revelation; which was like one looking through a glass darkly, yet it is our privilege to behold with our eyes and to hear with our ears those things which Prophets and Patriarchs long desired to see, but died without the sight. The duty especially enjoined upon us today is to awake to righteousness, and consider the calling wherewith God has called us. We should consider that God has separated us by the

preaching of his word and by the testimony of Jesus; and has called us to be a distinct people, distinct in this particular, that we separate ourselves from sin and wickedness, and, as far as possible, from the company of sinners and from all those customs and habits that tend to darken, degrade and abase the human mind, and cultivate those which will sanctify the affections, purify the heart and ennoble the whole being of man, and fit us, as far as in us lies, to regenerate ourselves and our race. In short, God desires, and has put forth his hand, to exalt his people from their low degree, and to lift them up and make of them a peculiar people, a holy nation, a kingdom of Priests unto the Most High God and the Lamb.

In all this, is there anything that can hurt, destroy or injure, in any wise, any portion of our fellow-men who do not feel disposed to join us in this glorious work, or engage with us in this noble enterprise? Not at all. The salvation of God is revealed for the good of all men who will receive it. The Gospel is offered without money and without price to all flesh, and the testimony that we bear to the world is that Jesus died for all, and that through the shedding of his blood, salvation may come unto all men who will believe and yield obedience unto the requirements of his Gospel. The government which is inaugurated and established among men by the preaching of the Gospel, and the administration of its holy ordinances, is a government of peace, love and goodwill to men, prompting those who receive it to do good unto all, but especially unto the household of faith.

The duties which are enjoined upon us are, first, to our own household—the household of God, those who have been baptized into Christ by being born again of the water and of the Spirit, and become the children of God by adoption. Next, to all men who have not thus been translated from the kingdom of darkness into the kingdom of God's dear Son; and that love which is wrought in the Saints of God by the fire of the Holy Ghost through faith in and obedience to the Gospel, prompts all who are brought under its influence to yield obedience to its requirements and to labor for the well-being of every creature that bears the form of God.

There is nothing in the constitution of the Gospel, or the organization of the Church of Christ and the kingdom of God among men, and the precepts that are taught of God and his servants, that would in the least degree inflict injury or withhold blessings from any member of the family of man, inasmuch as they place themselves in a condition to receive them, and are willing to accept them. But God has ordained certain everlasting principles of truth by which his people may be exalted, and without which they can not be exalted into his presence and to the enjoyment of his glory. All things are governed by law, and all good and wholesome laws, which are ordained and enacted by men, designed for the peace, prosperity and wellbeing of their fellow-creatures, should be respected, maintained and honored by all people, and this is one of the duties enjoined upon all Saints in all the commandments and revelations of God to his people.

It is, further, the duty of all who are entrusted with the administration of law, in any department whatever, to act in good faith, in all purity and integrity, and in good conscience for the wellbeing and happiness of their fellow-creatures in the administration of justice, truth and judgment; and

it should be the aim of all law-makers to consult the best interests of the people from whom they derive authority, or in whose behalf they are called to act. It is the duty of Latter-day Saints, and of all good people to honor all laws and regulations that are ordered for the freedom of all flesh. And if there are people who do not feel disposed to, or who can not, receive the testimony of the Lord Jesus, they are left with as much freedom to enjoy the rights and privileges which are accorded to them, as the children of God on the earth, as though they did believe, taking and suffering the consequences of their own unbelief, which consequence will be a failure to attain to the blessings which are revealed, and which God deigns to bestow upon the obedient and faithful.

The word of the Lord unto all flesh is, "Come unto me, all ye ends of the earth, and be ye saved. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light." If any doubt the yoke of Christ being easy and his burden being light, let them try the experiment, and demonstrate for themselves. If there are any either, within or without the Church of Christ, who feel his yoke to be heavy and galling, and his burden not to be easy, I can inform them that they have not taken upon themselves the yoke of Christ, they are not bearing his burden, for they are not meek and lowly of heart, they have not learned their lessons correctly—how to govern and control their own spirits by the principles and spirit of the everlasting Gospel. There is nothing in its nature that is oppressive, galling or hard to bear. In saying this I give the experience of my life, for it has been devoted from my childhood to the contemplation of these glorious truths, with an earnest endeavor to apply them practically unto myself, and I have demonstrated them, and I speak that which I know and have experienced, and most assuredly believe and testify of them. And many there are who believe this testimony and are able to corroborate it; and those who are not, and have not experienced it in their lives have the privilege of doing so.

It is our duty to sanctify the Lord in this land that he has given us for an inheritance, by observing, not only the law of tithing, which is one means which he has given us for that purpose, but by observing every precept that emanates from him, and living by every word that proceeds from his mouth, not forgetting the words of wisdom, which are designed to improve us in a physical point of view, to add strength to our bodies, lengthen our lives, to increase our powers of endurance, and to increase the strength, efficiency and power of the rising generation. Every institution which God has established in our midst—social, political and religious—is designed for our improvement, individually and collectively, as a people and as families, to prolong our lives and to increase our usefulness and our ability for good in the earth; and if we observe these principles and apply them diligently in our lives, praying earnestly with our families and in secret to the Lord for wisdom in doing so, our light will continue to shine, our strength to increase and our influence both at home and abroad, on the earth and in the heavens, before God, angels and good men, and the strength, union, faith, light and purity of the lives of the Latter-day Saints will be a terror to evil-doers.

What can men do against the Lord, and against the people who fear him

and are united in good works? What can the arm of flesh accomplish but its own discomfiture? The weapons of the people of God are not carnal; but they are mighty through faith. We war *not against flesh and blood*, but against spiritual wickedness in high places, and against corruption wherever it is found, reproving sin, folly, deception, dishonesty and wickedness of every kind. And if there are those who profess to be Saints, and who do not live the life of Saints, whose light is not shining, whose lamps are not trimmed and burning, whose lives and characters, precepts and examples do not correspond with the principles of the Gospel, this only testifies to the weakness of men and is nothing against the truth, the testimony of Jesus, or against the testimony of those who do live their religion and magnify their calling as Saints, and whose precepts and examples correspond. If some do not believe, will that make the truth of God of none-effect or less valuable? And what if some do not make their lives correspond with their doctrines and precepts, it will but show more vividly and clearly the character of those who are clean and pure, and who do love the truth and delight to honor it.

I am a witness of the truth which God has revealed unto man pertaining to the fullness of the Gospel: that Jesus is the Son of God, the Savior of those who will receive him, and that he has laid the foundation for a more glorious and extended salvation than the majority of us are capable of conceiving and properly comprehending; and his work is onward in the earth, and it will continue onward and upward, until the nations of the earth shall be warned, and all people who will hear may hear and receive the Gospel, be numbered with his children, be gathered into his fold, become the children of Zion, and prepared for his coming, for at the appointed time, which he has foretold, and which time is in the bosom of the Father, the Son will surely come in the clouds of heaven and the holy Angels with him, to assume the reins of government on the earth, and to reign King of kings and Lord of lords. Then, all those who will not bow to his sceptre, yield obedience to his rule, and accept of his government and of his dominion will be cut off. Then comes the time spoken of when every knee that remains shall bow, and every tongue confess, to the glory of God the Father, that Jesus is the Christ.

It is to lay the foundation of this work, and to prepare a people for this era that the Lord called his servant Joseph Smith, and revealed unto him the fullness of the Gospel in this, the 19th century. Elder Rich testified that he knew, by the revelations of God to himself, that Joseph Smith was a Prophet of God. The question will arise in the minds of the unbelieving, How can this be? They marvel, like Nicodemus marvelled when Jesus told him he must be born again. He wondered within himself how a man could be born again—how, when he was old, he could enter a second time into his mother's womb and be born. The marvel rises in the minds of many, How can a man know for himself that Joseph Smith was truly called to be a Prophet, seer and revelator to this generation? That God did reveal to him the fullness of the Gospel? That the Book of Mormon contains the fullness of the Gospel—the same that was taught and revealed by the Savior and his disciples, as recorded in the New Testament? How can a man know that Angels administered to him? That

God opened the visions of heaven to the Prophet Joseph Smith? I answer, They may know it precisely as the Apostle Peter knew that Jesus was the Christ, the Son of the living God. It is in this manner that Elder Rich knows that Joseph Smith was a Prophet; it is in this manner that I know he was a Prophet and a servant of God raised up to commence this work in the earth, and to lay the foundation of the Church and kingdom of God on the earth. When Jesus asked Peter and the rest of the Apostles, "Whom do men say that I, the Son of Man am?" They answered, "Some think thou art Elias; others that thou art John the Baptist risen from the dead; others that thou art Jeremiah or one of the Prophets." "But whom say ye that I am?" Peter answered—"Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjonah, flesh and blood hath not revealed this unto thee, but my Father who is in heaven; and verily I say unto thee, upon this rock I will build my Church, and the gates of hell shall not prevail against it." Not upon Peter, not his person, for he was flesh, and must pass away like the flower of the field. It was not on Peter, or his successors in office, as is taught by the Romish church. Then who and what was this rock Christ referred to? It was the rock of revelation, revelation from the living God. "On this rock," said the Savior, "I will build my church, and the gates of hell shall not prevail against it." And I repeat that I know the truth of the Gospel, as Peter knew that Jesus was the Christ, by revelation unto me from the Father who is in heaven, and I bear this testimony unto you.

I know that there are many, very many, whose testimony has been proclaimed in the ears of this generation, and is recorded in heaven. Their words are like the precious things that John saw in the vials that were before the throne of God, and their testimony will remain, and blessed are all those who receive it. Blessed be the Lord God who revealed these things unto Peter and unto his servant Joseph, and who has revealed it unto many more who have sought him with an earnest desire to know his ways! Blessed are those who fear him and keep his commandments!

May God help us to live as Saints, and let our light shine! May God seal the testimony of the Twelve upon the hearts of those who desire it, that they may come unto and walk in the light, be saved through the truth, and inherit exaltation with the sanctified, is my prayer, for Christ's sake. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, OCTOBER 8, 1872.

(Reported by David W. Evans.)

GATHERING—ITS SPIRIT—ITS OBJECT—DUTIES OF THE GATHERED SAINTS.

Since the commencement of our Conference we have heard very much valuable instruction, and testimonies which have been very cheering to the hearts of those who have heard them; and no doubt every person who has attended Conference from its commencement until the present time, and who will continue until the Conference shall terminate, will feel amply rewarded for the time spent, and will go away feeling better prepared to perform the duties which may devolve upon him or her.

There is so much to talk about connected with our circumstances and condition, that it requires a portion of the Spirit of the Lord to enable a person, in speaking, to dwell upon those points which are best adapted to our present requirements. We are not situated as any other people, that is, in many respects, and instructions adapted to our circumstances would differ probably from those which would be required by others. We have been, from the commencement, a peculiar people; our religion is in many respects at the present time a peculiar one; yet, if there be any distinctive peculiarity about the religion of the Latter-day Saints, it is that they believe and receive the Scriptures as they are, and do not attempt to put double meanings to their teachings. Our religion being peculiar, the effect of it is somewhat peculiar. The message which the Elders of this Church declare when they go forth to preach the Gospel has a different effect, upon people who listen to it, to that which is declared by any other denomination. Not because faith in Jesus Christ, repentance of sin, baptism for the remission of sins, and laying on of hands for the reception of the Holy Ghost are taught, but because, following these principles, there is declared unto the people the propriety and the necessity of gathering out from the various nations where they dwell, from the midst of their kindred and their former associates, and concentrating at the place which God, as the Elders testify, has selected as the place for his people to reside in. This is a strange doctrine, and one that is peculiar to the Latter-day Saints, and, as I have said, the effects upon the people are peculiar. No sooner do they hear the proclamation of this doctrine, and in some instances before, than there springs up in the hearts of those who have received the testimony of the Elders a desire to gather out, and be associated with the people with whom they have joined, and whose faith they have received. I suppose that among

the thousands who live in this Territory, who have been gathered from the various States of this country, and from the various countries of Europe, of Asia and the islands of the sea, there is scarcely one to be found who did not, as soon as he or she embraced the Gospel, have an intense desire to gather with the people of God, and to become closely associated with them, to believe as they believed, to live as they lived, to share their trials, to partake of their prosperity or adversity, as the case might be; to receive instructions from the man whom they believed God had chosen to preside over his Church upon the earth. And the effect upon the Latter-day Saints in every land is the same in this respect. You may travel to the most inhospitable climate—to the bleak regions of the north, or to the sunny climes of the south; to the lands of sterility and barrenness, where hardship seems to be the lot of the people, where privation is one of the incidents of their existence; or to the lands of fertility, where the inhabitants acquire a livelihood with ease; in fact, no matter where you go, nor whatever the circumstances may be which surround the people, when they hear the testimony of the servants of God, and receive and act upon it, the same spirit takes possession of the people, and they gladly forsake the lands of their nativity, and the associations of life—of early life and mature age, the homes of their childhood and the graves of their ancestors, and wend their way with joy and gladness to this strange land, which God, as they verily believe and know, by the testimony of his Holy Spirit, has prepared as a resting place for them. This is the universal effect wherever the Gospel has been preached, and in this respect the Latter-day Saints are a peculiar people.

But though we have gathered together, as we have, in this country, there seems to be in the minds of a great many people a disposition to overlook the reasons which God our heavenly Father has had in view in gathering us out, and collecting us together, and making us one people. The prophecies which were recorded in ancient days, as well as those which have been given us in the day in which we live, all point forward to this great dispensation, as a time when God should do a great and mighty work in the midst of the earth, and when a great revolution should be effected and a great reformation accomplished among the children of men; when he should have a peculiar people—a people who should be gathered out from all nations, a people who should be free from the vices and the evils of all nations, a people upon whom he should place his name, and whom he should recognize as his. We are told by the Revelator John, that a time would come when the people of God should be commanded to come out of Babylon, out of confusion, when they should be gathered out from every nation, from the remotest parts of the earth, and when he should make of them a great and mighty people.

We see a partial fulfillment of this prediction in this Territory — this people are gathered from various lands, and are dwelling together in peace and in union, without litigation, animosity or strife, all harmonizing together — their interests blended in one. To my mind this is one of the most remarkable phenomena to be witnessed on the face of the earth. It strikes me as such, and although familiar with it from my childhood, I look with wonder and astonishment at the great work that has been done in gathering this

people together. Visitors come here, and they are full of admiration for the great labors that have been accomplished by the Latter-day Saints in transforming this wilderness land into a fruitful field in creating these gardens, in erecting these houses, in adorning this land with beautiful habitations and with groves, and making this soil, once so barren and sterile, teem with fertility. They admire the physical works which we have accomplished; but to my mind there is something greater than this to be admired. There are works which far surpass the work accomplished on the face of nature. When I contemplate the work that has been accomplished in gathering the people from the various nations; when I see men of various languages and, originally, of various creeds, born under various forms of government, spread throughout this land, dwelling together in peace, union and love, worshiping together in the one Tabernacle, or in the same places of worship throughout the length and breadth of this Territory, I see something which to my mind is far, far more surprising than anything wrought by our physical labors. I see a power wonderful in its effect—a power which has moulded the hearts and blended the feelings of the children of men, and created a oneness in their midst, the effects of which are witnessed all around us. God has done this, and to his name the glory must be ascribed. Man cannot do these things, he cannot thus affect and operate upon the minds of his fellowmen. He may produce some effect, may accomplish some results, but that union, love, and harmony which we witness among ourselves is beyond the power of man to bring about—it is the power of God which he has manifested; and for wise and great ends has this wonderful God-like power been restored, which binds the hearts of men to their fellowmen, and causes them to co-operate, as they have done in this land, in accomplishing the labors which have devolved upon us.

But yet, though I can admire these things, brethren and sisters, there are many things which we have neglected to do, which devolve upon us. God has given unto us a great mission in the earth, and whether we realize it or not it is a fact. He has entrusted to us, as a people, a great and mighty work to perform. We look around us in the various nations as well as in our own nation, and we see a great many evils existing, we see these evils increasing in magnitude, and becoming more formidable and threatening every year that passes over our heads. Probably we who reside in these mountains, and have done so for a quarter of a century, can realize the evidence of these evils better than they who live in the midst of them and witness their gradual growth without noticing the great changes which have been effected. But we see extravagance, corruption, and a lack of virtue and public morality; we see the breaking down of those barriers which formerly existed, and a sapping and demoralization of public sentiment and of private morality throughout the nation of which we form a part, as well as in other nations.

Now there is laid upon us, as a people, the labor of establishing righteousness in the earth. There is laid upon us the duty of building up in purity and power a system which God has revealed unto us. Not a system of theocracy to be exclusive in its effects, not to build up a class, a priesthood that should domineer and wield unjust and oppressive power over the hearts and minds of the children of men. Our mission

is to lay the foundation and to build up a system under which all the inhabitants of the land can dwell in peace and safety. But I notice a difficulty in our own midst, and that is that we yield, to a great extent, to the tendencies of the age, to the influences which surround us on every hand. We must refrain from this, we must set our faces like flint against every species of corruption, against every kind of wrong, in whatever form it may approach us. We must seek with all the energy that we have, to build up in truth and righteousness that which God has committed unto us, and establish impregnably the system of reformation with which we are entrusted. There can be no better way for us to commence than by listening to the counsels that have been given unto us in the past, and which have been the means of producing the peace, happiness and prosperity which we witness among us.

There are tendencies to be witnessed in this city, and among our own people here, that we have to guard against. We well know that, of late, there has been an increase of wealth, and of the means of acquiring luxuries and comforts. God has bestowed these upon us, and the question now is with us, Will we use these, means aright, with an eye single to his glory? Will we, with our increased prosperity, devote ourselves in the future, as we have in the past, to the building up of the kingdom of God, as our paramount duty? Not for our own aggrandizement, but for the benefit of our fellow-men in every land, as well as for the benefit of those who reside in this Territory. If we do this, God will bless us. But you know what the fate of all people has been who have been similarly situated to us in the beginning. In their early days they were pure, they were not extravagant, they were simple in their tastes, habits and dress. They did not allow their minds to go out after earthly things, or to be placed upon them. But means and wealth will always increase among frugal, economical, virtuous and industrious people, for it is one of the natural consequences which follow industry and well-directed labor, and we are no exceptions to this rule. We live in a land that has been barren and sterile above all lands on this continent, and by well-directed energy and industry, by perseverance temperance and frugality, we have been blessed, and now the fruits of our long-continued abstemiousness and industry are beginning to flow in upon us, and we are becoming wealthy. Our lands are becoming valuable, our surroundings are becoming, if not luxurious, at least comfortable, wealth is pouring into our laps, and the prospect is that ere long we will be as wealthy a community, probably, as can be found between the two oceans. This seems to be the natural tendency of events at the present time.

Now the question arises—and I deem it an important one for this Conference—it has rested on my mind, as I doubt not it has on the minds of the brethren—will we as a people devote the means that God is giving unto us, for the preservation and continuation of that system that he has revealed unto us? Or will we scatter it abroad, destroy ourselves, and spoil the future which God has in store for us? We must be a different people from every other that has preceded us, if we fulfill the predictions of the holy Priesthood, for God has said, through the mouth of his prophet Daniel, thousands of years ago, that this kingdom should not be given into the hands of another people, but it should stand for ever. It

should not share the fate of previous attempts of the same character, and be overthrown in consequence of the weakness of the people, and the abandonment by them of the principles of truth and righteousness. There is nothing plainer to my mind than this, that if the Latter-day Saints become luxurious and extravagant; if they love the world and forsake their former purity; if they forsake their frugality and temperance, and the principles which God has revealed unto them, and by the practice of which they are to-day the people that they are; we shall be overthrown as others have been overthrown. But I do not look for any such result, for I believe firmly in the prediction of Daniel, that this work, when established, shall not be given into the hands of another people, but it shall stand for ever, and there will be means and agencies used and brought to bear on the minds of the people, to prevent such a catastrophe as that to which I have alluded—to prevent the downfall of the system and the overthrow of those connected with it, and to prevent the victory of that which is evil over that which is good, holy and pure.

These means have been indicated in revelations which have been given unto us. We are not living as we should live. As a people we follow the systems of our fathers in regard to the management of wealth. We follow in the footsteps of those who have preceded us. We are innovators so far as religious thought and doctrines are concerned, and we have been bold innovators. We have not hesitated to adopt great reforms, and to proclaim them, and we have sought, with all the energies God has bestowed upon us, to make them facts in the earth. We have proclaimed this doctrine of gathering, and the people have been gathered together. This is a great innovation, it is a bold step, and it has resulted in success thus far. It is not now a novelty, or a new and untried experiment, for the gathering of the people together has been going on for forty years and upwards. But it was a great innovation when introduced. It is so with other doctrines which the Elders of this Church have taught. God inspired their hearts, and they, regardless of all consequences, fearlessly proclaimed the truth which he imparted unto them. We have made a great revolution in our domestic relations, and in our social system. We have taken a bold stand, and have been fearless of the consequences, because God, as we testify, has revealed unto us a principle that should be practiced, and which we should carry out, and be the pioneers in inaugurating for the redemption of men and women, and that should check, and, in fact, effectually cure, the evils under which Christendom has groaned for centuries. The Elders of this Church did this, and have risked all the consequences, from the time the system was inaugurated until the present time. The results of this we can all see, in the purity and chastity of our community; for strange as it may seem, in no other land are the chastity and virtue of women so highly respected as in Utah. Throughout the length and breadth of this Territory public sentiment is utterly opposed to anything that would violate that chastity and virtue.

In these directions, then, we have been bold and fearless innovators. But so far as financial matters are concerned, so far as the accumulation and management of wealth are concerned, we have not followed in the path which God has marked out. Yet the time must come, and we may as well prepare our minds for it, when

we shall have to take a great step in this direction, and when we shall have to follow the path indicated by God in order to escape the evils that are inevitable, and that will otherwise most assuredly come upon, and overwhelm us.

I have told you that others who have preceded us have fallen a prey to evils. The increase of wealth in every nation has been attended with fatal consequences. We have but to read the history of our race from the beginning until the present time to rest assured of that. Men have said, probably, to all of you who have been out and mingled with the world, "It is very well for you Latter-day Saints to talk about your condition now, because you are a primitive people, you are a young community, you have not been tempted and tried. Wait till you increase in wealth, and until you become familiar with the sins which surround the wealthy. Wait until you are brought in contact with luxury; wait until the spirit of reform which animated your pioneers dies out, and a generation rises up who will think more of the world, then there will be a different feeling and spirit, and you will not be persecuted, hated or despised. You will become more popular, because the world will become familiarized with your ideas. Then 'Mormonism' and the Latter-day Saints will become like every other people that have preceded them—overcome by the luxuries of the world, and by the love of riches." Have you not heard remarks of this kind time and time again? Doubtless they have been made to you or in your hearing.

Now, how shall we avert these evils? It is very well to say that God has established this kingdom; it is very well to say that this is his Church. Did he never have a Church or kingdom on the earth before? Did he never have a people on the earth before? Why, most certainly he did. He had churches before this; he had people before he chose the Latter-day Saints. He had communities that he owned and recognized before we were organized. Yet they went the way of all the earth, and the Church of God disappeared from the midst of the inhabitants of the earth. Luxury, corruption, vice, extravagance, the love of wealth and the allurements of sin prevailed in all the earth, and the devil—his satanic majesty—held high carnival throughout the earth because of the influence and power of these things over the hearts of the children of men. It is true that God established his work before; we know it to be true; and because he has established it in our day, we need not think that he is going to preserve it without using means to do so. He has revealed, and will continue to reveal, law, and that law must be obeyed by us, or we can not be preserved. The time must come when we must obey that which has been revealed to us as the Order of Enoch, when there shall be no rich and no poor among the Latter-day Saints; when wealth will not be a temptation; when every man will love his neighbor as he does himself; when every man and woman will labor for the good of all as much as for self. That day must come, and we may as well prepare our hearts for it, brethren, for as wealth increases I see more and more a necessity for the institution of such an order. As wealth increases, luxury and extravagance have more power over us. The necessity for such an order is very great, and God, undoubtedly, in his own time and way, will inspire his servant to introduce it among the people. I do not wish to foreshadow when it will be done, or what the circumstances will

be that will call it forth, for this is not my province; but I feel led to talk upon it, and to prepare my own heart, and to seek, with all the faith and influence I have, to prepare the hearts of my brethren and sisters for the introduction of this order. It will doubtless be a time of trial, and will be attended with many things that will test our feelings; but when we view the great results that will follow its introduction and its perfect establishment upon the earth, we should be filled with thanksgiving and praise that God has devised a scheme of this kind. You can see already the effects of the partial introduction of something akin to it in co-operation. We have had that established in our midst, and what are its effects? We witness a gradual diffusion of means throughout the community, greatly benefiting all its members. One of the effects of this which we witness is that wealth does not increase so rapidly in the hands of the few, and that the poor are not kept in poverty so much.

Before co-operation started, you doubtless saw and deplored the increase of wealth in some few hands. There was rapidly growing in our midst a class of monetary men composing an aristocracy of wealth. Our community was menaced by serious dangers through this, because if a community is separated into two classes, one poor and the other rich, their interests are diverse. Poverty and wealth do not work together well—one lords it over the other; one becomes the prey of the other. This is apt to be the case in all societies, in ours as well as others; probably not to so great an extent, but still it was sufficiently serious to menace us as a people with danger. God inspired his servant to counsel the people to enter into co-operation, and it has now been practiced for some years in our midst with the best results. Those who have put in a little means have had that more than doubled since Z. C. M. I. started—three years last March. And so it is with co-operative herds, co-operative factories, and co-operative institutions of all kinds which have been established in our midst, and all the people can partake of the benefits of this system. You can see the effect of co-operation on the people. But this is only a limited system, it does not extend as far as needed, although it required faith to enter into this; yet it will require more to enter upon the other of which I have spoken.

While upon co-operation, let me here say that we can witness the good effects of this to the Church, and we shall feel them in days to come. President Young, the other day, paid into the co-operative establishment—Zion's Co-operative Mercantile Institution—a hundred thousand dollars tithing—the tithing of his own personal means—and it is now where it will yield profits for the benefit of the whole Church. Now, if this amount had been used to pay the hands on the public works and those laboring for the Church, how long do you think it would have lasted? It would very soon have been used up. But I have admired the wisdom, and have felt thankful that there was a sum placed where it could be used for the benefit of the work, and at the same time yield a handsome return for the investment. I do not think it will take more than three years, if the Co-operative Institution prospers as well in the future as in the past, for this sum to double itself in the shape of dividends. I refer to this in passing, because it is a testimony to-day, after three years and a half have elapsed, to the wisdom

that prompted the establishment of this institution; but notwithstanding this you are aware that many cried out against it, and denounced it as very unwise, and likely to end disastrously, and several apostatized through its inauguration because they wanted all the profits themselves, and were unwilling the people should have any. But we have the facts before us. The people who entered into it have been blessed exceedingly, and they will continue to be so if they persevere.

But I have said that this is only a stepping stone to something beyond that is more perfect, and that will result in the diffusion of the blessings of God to a greater extent among us. In other lands you see the people divided into classes. You see beggars in the street, and men and women who are short of food, dwelling in hovels and in the poorest of tenements. At the same time, others revel in luxury, they have everything they need, and more than they need to satisfy all their wants. Every philanthropist who contemplates this, does so with sadness, and measure after measure has been devised to remedy this state of things. Our community is not a prey to these evils. Beggary and want are unknown in this Territory; at the same time we have no very rich men among us. Like other new communities we are more on an equality than we would be if we were older, and if we were to become an old community under the system which prevailed before co-operation was established, then it is very probable that some of the class distinctions to be seen in other communities would be seen in ours. It is to avoid this that God has revealed that which I have alluded to, and his design is to bring to pass a better condition of affairs, by making men equal in earthly things. He has given this earth to all his children; and he has given to us air, light, water and soil; he has given to us the animals that are upon the earth, and all the elements by which it is surrounded. They are not given to one or to some, to the exclusion of others; not to one class, or to one nation to the exclusion of other classes or other nations. But he has given them to his children in all nations alike. Man, however, abuses the agency that God has given him, and he transgresses his laws by oppressing his fellow-men. There is selfishness in the rich, and there is covetousness in the poor. There is a clashing of interests, and there is not that feeling among men which we are told the Gospel should bring —a feeling to love our neighbor as we love ourselves. This does not exist on the earth now, it is reserved for God to restore it. We pray that God's will may be done on earth as it is in heaven, and when it shall, then the order which exists in heaven will be practiced and enjoyed by men on the earth. I do not expect when we get to heaven, that we shall see some riding in their chariots, enjoying every luxury, and crowned with crowns of glory, while the rest are in poverty.

I have spoken longer than I intended, but there are some few thoughts on my mind to which I will allude in this connection before I sit down, and that is, brethren and sisters, that we should, to the extent of our ability, foster these institutions that have been established among us. We should do all that we can to sustain ourselves—sustain our own factories, do all in our power to maintain these things that we have established, and seek with all our energy to foster them. We have factories here that can make as good cloth as any of their size, probably,

in the nation. They ought to be sustained by us. Brother Erastus Snow related an incident a day or two ago in relation to their operations at St. George. They received quite a quantity of cloth from the factory of President Young. He told the store-keeper at St. George not to say anything about where it was manufactured. At the same time they received a consignment of eastern manufactured goods. They were put side by side on the shelves of the store and sold to the people. There were very few—some two or three persons—who knew that any of these goods were manufactured in the Territory. They sold very readily to the people, who said they were the best goods they had bought. They wore them, and they wore well. Several lots were received from the President's factory, and sold in the same way, the people remaining in ignorance a good while as to the place of their manufacture, and imagining that they were brought from the east. There is an idea prevailing among many of us that something manufactured abroad is better than that manufactured at home. President George A. Smith, Elder Woodruff and myself, on our recent visit to California, examined the Oregon and California goods. We went through a woollen factory there, where very excellent goods were made. We saw some blankets and some other things which were manufactured there, which can not be surpassed. I recollected that I had heard parties here, who had purchased Oregon cloth, praise it very highly; but in examining that class of goods in California, I found that the cloth manufactured in this Territory compared very favorably with it, and had they been put side by side, bolt by bolt, it would have been very difficult to tell which was Utah and which was Oregon manufacture. Indeed if there was any preference I was inclined to give it to our own cloth.

We have factories that can make straw hats, straw bonnets and every thing of this kind. We have good tanners' and shoe shops, and harness shops. We have a great many manufactories in our Territory that should be fostered by us as a people. We should guard against luxury and extravagance, and use that which is manufactured at home.

That God may bless us, that he may pour out his Holy Spirit upon this Conference; upon those who speak and those who hear, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, OCTOBER 7, 1872.

(Reported by David W. Evans.)

CHOICE OF RULERS—HEADSHIP—ONE MAN POWER—THE YOKE OF JESUS.

I am happy to have the privilege of meeting with and speaking to the Saints on the present occasion. If I were inclined to take a text I would repeat a passage made use of by Jesus, which is something like this—"Take my yoke upon you and learn of me, for I am meek and lowly of heart and you shall find rest to your souls." Perhaps I may not have got it verbatim, however the principle is there, and you can correct it from the written word. The ideas contained in the saying of the Redeemer are rather peculiar. The yoke that is there referred to would seem to imply a degree of servitude of some kind or other, and men generally look upon such expressions in that point of view. The nations of the earth, generally, are under some kind of rule and government. The religious portion of mankind are also under a species of government and rule, and no matter where you go, you find an influence of this kind more or less prevailing among men. We stand here in rather an anomalous position. We have a church with its government or laws, and we have also a government and laws according to the organization of the United States. Hence our obligations are twofold, one as subjects of the United States, the other as subjects of the Church of God. And then, were we to go a little further, we might also add, of the kingdom of God. Now, in every government of men that exists anywhere on the face of the earth, there is a species of rule associated with and founded on authority voluntarily given by the people or usurped by the rulers, according to circumstances; but all mankind, everywhere, are under some form of dominion, government or rule. The same thing applies also to churches and the worship of God. There are various systems in existence on the earth, including Judaism, Mahomedanism, Pantheism, and heathenism of many kinds, as it has existed for generations in many parts of the earth; and there is Christianity with the multifarious ideas, rule, and authority of the Christian churches as they exist, scattered abroad in the earth, principally in Europe and America as well as in some parts of Africa and Asia. But whether we refer to the Pagan, Jewish, Christian, or any other form of religion, its followers are expected to submit to some kind of authority; to subscribe to certain articles of faith, and to submit to certain forms, laws and ordinances,

according to their several theories.

The same thing precisely, exists among the nations; they have their various forms of rule, government and dominion, and they exact certain conditions from their subjects. No matter what kind of government, it requires a species of obedience from all persons living under it; for government, of course, necessarily implies rule, authority, dominion, governors and governed, or law and the execution of that law. All these principles exist in one form or another over all the face of the wide earth whereon we live. We can not separate ourselves from that, go where we will. In a despotic government the power to dictate and control all its affairs is vested in the emperor, according to his own will and pleasure, sometimes, perhaps, modified by counsel, which he can receive or reject at pleasure. In other kinds of government, such as are called limited monarchies, the people hold a certain part of the power or authority in their own hands, and give a certain part to the government. The government of England belongs to this class. There they have a king or queen, as the case may be, at the head of the government, and two houses called the Lords and Commons, the latter are elected by and represent the people. It is what is called a popular government, the people having a voice, but at the same time they concede a certain amount of their power to their legislators, who manage their affairs according to their ideas of what would be most beneficial for the nation.

The government of the United States is what is called a republic. In a form of government of this kind the foundation of all law, power and authority is the voice or will of the people; that is the genius of the government. It is based upon a written constitution granting unto the legislature power to do thus and so, and to go no further; and while they who make and administer the laws confine themselves within the limits of that constitution, their acts are what is called constitutional. When they go beyond that, their acts are called unconstitutional, that is, they deprive the people of certain rights guaranteed to them by the written compact that they have entered into. I speak of these things simply to elucidate certain ideas that I wish to communicate.

But to proceed further. If we—the people in this Territory, or in other Territories or in the States, confer certain powers on the General Government, we no longer retain them, they are ceded away by us to *others*. If we give to our legislators certain authority, they hold that authority, and it is for us to submit to the laws which may be enacted by them. This is what is called republicanism, and it is also in agreement with the theory of a *limited* monarchy. Whenever a people give up certain rights they ought to honor the parties into whose hands they place them. The President of the United States ought to be sustained; so ought the ministers of the government of England, by the people over whom they preside, because they are acting for and on their behalf and according to their dictates. If you go to some other governments they ask no odds of the people. Say they, "We will be sustained, if we have to sustain ourselves by the sword."

We come now to religious matters, and here in our own country are Methodists, Presbyterians, Baptists, and a host of others. I need not go to foreign countries and examine their religions. I wish to arrive at certain conclusions, and to do so I

have no need to go beyond the confines of the United States. Here we have the Methodists, Presbyterians, Baptists, Episcopalians, Roman Catholics, Quakers, Shakers and so forth. Very well, all these sects have their own peculiar ideas of church government. The Methodist has his Discipline—a system got up by the ministers of that church that all its members have to be governed by. They must come within the purview and be under the influence thereof. If you ask a Methodist to become a Latter-day Saint, he might say, and truly, "I have not the privilege of being Methodist and Latter-day Saint at the same time." A man can not be a Baptist and a Methodist at the same time, neither can he be a Methodist and a shaking Quaker. Why? Because he is bound by the articles of the Discipline of his church, and he must submit to that. So it is in regard to the Catholics. Many of you have no doubt read recently of Pere Hyacinthe, who, a short time ago, was very popular among the Roman Catholics. But he dissented from their views; and among other things he took to himself a wife, which was contrary to their ideas and creed, and probably his own views, the result was that they excommunicated him, and they treated him as if he had been dead, and had a funeral, following him to his grave while he was yet living. This is according to their ideas, and he, being a Catholic, had no right to expect anything else. A Catholic priest must submit to the laws of the priesthood, and they have excommunicated him for departing therefrom, and he had no cause to complain. We may have our own peculiar ideas about the propriety of this, that and the other religious faith, ceremonies and forms of worship, but I am now speaking of law, and of governments, and of the arrangements that peoples, nations, churches, and the members of churches bind themselves to be governed by.

The same thing applies to any of the various sects that exist in Christendom. The Baptist commences a church, and he believes in baptism by immersion, but he could not be a Latter-day Saint. Why? Because he can be baptized by anybody not having authority from God, and he does not believe that baptism is for the remission of sins. According to his ideas he must have his sins forgiven first, and then be baptized after a while. He could not be a Latter-day Saint, because his ideas and ours are at variance. If a man is a Baptist, as long as he remains so, he must submit to their law. If he is a Methodist, and remains so, he must submit to their discipline, be it right or wrong, the question of their laws being Scriptural or not has to be decided in and of itself. It is the same way with a nation. If I were in Russia, and did not like the government, I might, if they would allow me, go to England, come to the United States, or go to one of the Southern republics, and become a citizen thereof, but I could not be a republican in Russia. If I went to England, I should have to be subject to the laws of England, and the same if I came to the United States, hence the principle that I mentioned before is applicable all the way through, no matter which way you look at it. I am not saying at present which of these governments, whether religious or political, is right, I am merely trying to elucidate a principle that exists among and is acknowledged by men. If I go to live in any country on the face of the earth, I have to be subject to its laws, and if I am a reasonable, intelligent man, I

acknowledge the propriety of my being so. If I join the Methodist church I have a right to be a good Methodist, and to submit to their discipline. If I join the Baptist church I have a right to be a good Baptist, and to submit to their discipline, creed, laws and so on, for I join them knowing that I ought to submit to them, and as an honorable man I do so or leave it.

Well, we stand here in a peculiar position, as before stated. We are here in a religious capacity, and we are here in a political capacity. As religionists our faith is that God has spoken, and that angels have ministered to men; that the everlasting Gospel has been restored in its fullness, simplicity and purity, as it existed in Jesus's day. We believe in Apostles and Prophets, and in the principle of revelation—in God communicating with the human family. These things were taught to us before we became members of this Church, and we received them as part and parcel of our faith, and having faith in this system we obeyed it. We believed in being baptized for the remission of sins, and having hands laid upon us for the reception of the Holy Ghost. That is our faith, it has been communicated to us by revelation, by the opening heavens, by the voice of God, by the ministering of holy angels, and by the testimony of God's servants, as they have gone forth through the world.

We also believe in having a Priesthood—a ruling power to regulate and dictate, under the guidance of the Almighty, the affairs of his Church and kingdom upon the earth. That is our faith, and it was taught to us when we first listened to "Mormonism." Before we were baptized into this Church we believed the men whom we heard proclaim its principles were inspired by the Almighty, and we pray to God for them daily now, that the revelations of Heaven may be unfolded to their view, and that the purposes of God may be made plain to their understanding, that they may be able to instruct the people and lead them in the way of life. This is our faith, and when we talk about these things we do so understandingly, there is no halfway business about it.

We meet here to-day in Conference, believing in these principles. When we talk about paying our tithing, we believe that it is the duty of all who ever obeyed the Gospel of Jesus Christ to contribute one-tenth of their increase to the Lord. As Latter-day Saints we subscribe to this, and we believe it is right to be honest, and to show integrity in this as in everything else. We believe in being truthful, virtuous, pure and holy, and we believe in keeping the commandments of God in all things. This is part and parcel of our religious faith and belief, and we have, from time to time, of our own free will, subscribed to these very principles of which I have spoken; and we have held up our hands time and time again to sustain the authorities of the Church and kingdom of God upon the earth. Having said so much in regard to these things, I desire, very briefly, to compare the position that we occupy with that which others occupy.

I have already told you that there exists a variety of governments on the earth, and that all men are expected to be in subjection to the laws and usages of the governments under which they live. I have told you that in England they have a limited monarchy. At the present time a queen presides over their destinies. How did she come to that office? She was born of royalty, and inherited it by lineal descent. The people had no choice in the matter. She

has been, I believe, a very good, virtuous, exemplary woman, and has ruled with mildness, generosity and kindness among her people; but if she had done otherwise, she was still their queen. Now I want to talk about what people call equal rights, and to examine a certain principle in relation to these things. What say had the people of England in regard to their queen? None at all. The President of the United States is elected by the people, therefore he is what may be termed the people's candidate. How often do they elect a President of the United States? Once every four years, and consequently there is great excitement now on account of the coming Presidential election. The people are ranging themselves into parties, and each party using all the influence they possess to elect their own special and peculiar favorites. Besides the President, there are Legislators and Governors. Governors generally hold their office for four years; Senators of the United States from four to six years, according to circumstances; members of the House of Representatives for two years. In many of the States and Territories the Legislators are elected for two years, and hence, during the time for which they are elected, they have a perfect right to use their own judgment in enacting laws for the benefit of the people, being sworn not to transcend certain bounds laid down as their guide. If they should be ever so bad during their term of office, and should enact oppressive laws, the people have no right to change them until their time expires, unless, from some flagrant violation of their trust, they should be impeached.

How is it in the churches? With the Catholics it is once a priest always a priest, except in such cases as that of Pere Hyacinthe, and then they bury them. In some churches the bishops and other authorities hold office during good behavior, or for lifetime; in some churches they are voted for by a certain conclave according to circumstances and their own peculiar notions and dogmas, and in very many instances these officers hold their offices for life without any counteraction whatever, unless they violate their own constitutions, laws or discipline, when they are liable to be dealt with according to the laws and regulations of their several churches. Now nobody thinks they are very badly oppressed in all this. They enter these churches voluntarily, they are not bound to stay in them, and they leave them when they like.

Now let us contrast our position with that of other people in these respects. We hear a good deal about one man power. I want to examine that power a little, and see how it exists, and how far it extends. We believe in two principles—one is the voice of God, the other is the voice of the people. For instance, we believe that nobody but God could set the religious world right, we believe that none but God could have given any man correct information in regard to doctrine and ordinances. We believe that God did instruct Joseph Smith in relation to both, and also pertaining to the government of his people here on the earth. How are this people selected and set apart? Joseph Smith was selected by the Lord, and set apart, and ordained by holy angels. How with the others? By the authority which God conferred on Joseph he selected, set apart, and ordained others to the various orders and organizations of the Priesthood. We know that the Lord, in former times, called some men who did not magnify their call-

ing, and who were set aside as unfit for the Master's use. Jesus, for instance, called Judas to be one of the Twelve, and Judas betrayed him, and he was cut off from the Twelve. We have had many instances in our Church of a similar nature, men have been found unfaithful, and they have been cut off. By whom? By the authority of that Priesthood of which they formed a part. That Priesthood has the same power now that it had formerly—to bind on earth and it is bound in heaven, to loose on earth and it is loosed in heaven. How does this Priesthood stand in relation to the people? It is not thrust upon them as the queens of England, the kings of France, the emperor of Austria, or as the former king, but now emperor of Prussia, are; no, it is not thrust upon the people in any such way. It is precisely in the same way that the Israelites were organized in former times—God gave them certain laws, and all the people said "Amen," then the laws became binding upon Israel. The position we occupy is this: the Holy Ghost, which has been given to all who have obeyed the Gospel, and have lived faithful to its precepts, takes of the things of God, and shows them forth through a living Priesthood to a people enlightened and instructed by the Spirit of revelation from God, and the people thus enlightened, instructed and blessed by the spirit of light, voluntarily and gladly sustain the Priesthood who minister unto them. When Joseph Smith was upon the earth, he did not force himself upon the people as these kings and emperors do, but he presented himself before them every six months, at the Annual or Semi-Annual Conference, and the people had a chance to lift up their hands to receive or reject him. That was the position occupied by Joseph Smith, and those associated with him, in guiding the affairs of the Church and kingdom of God upon the earth, and it is precisely so with President Young. He stands here as the representative of God to the people, as the President of the Church of Jesus Christ of Latter-day Saints. He is, or ought to be, full of light, life, revelation and the power of God, and he is, and bears testimony to it. He ought to be able to lead the people in the paths of life, and he is. He is the choice of God, and what more? He is the choice of the people of God. Has he a right to say, "I am chosen, I am elected, I am President, and I will do as I darned please, and help yourselves?" No, he presents himself before you, and if there is any man who has aught against him, he has the privilege of holding up his hand to signify the same. That is the position of our President—he is brought to a test every six months, as it rolls around, before the assembled Conference of the Church of Jesus Christ of Latter-day Saints. It is the same with the Twelve, the President of the Stake, the High Council, the Presidents of Seventies, and with all the leading officers of the Church—they are all put to this test twice a year, and the people have the privilege of voting for or against them, just as they please.

Here then, on the one hand, there is the voice of God. Shall we object to it? Who made us? Who organized us, and the elements with which we are surrounded and that we inhale? Who organized the planetary system that we see around us? Who provides breakfast, dinner and supper for the millions that dwell on the face of the earth? Who clothes them, as he does the lilies of the field? Who imparts unto man his breath, life, health, his powers of

locomotion, thought, and all the godlike attributes with which he is endowed? Where did they come from? Who has controlled and managed the affairs of the world from its creation until the present time? The Great I Am, the Great Eloheim, the Great God who is our Father. We bow before him. Is it a hardship to reverence the Lord our God? Is it a hardship to have him for our instructor? And shall we follow the notions, theories, ideas and folly of men, who seek to supersede the wisdom, light and paternal care of God our heavenly Father? No, we will not. God is our God, "the Lord is our God, the Lord is our Judge the Lord is our King, and he shall rule over us." We do not object to bow the knee to God and say, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven:" and we pray that it may be hastened. We acknowledge, we bow before, we reverence the name of our heavenly Father. That is one thing that we do for God, who causes seed-time and harvest, summer and winter, day and night, the God who has watched over us and all the myriads of the inhabitants of the earth from the time of creation until the present time; the God in whose hands are the destinies of the human family petaining to this world and the worlds to come. If God will deign to teach, lead and dictate us, we bow with reverence before him, and say, "It is the Lord, let him do as seems him good." We ask the guidance of the Almighty, we reverentially present ourselves before him and we submit to his authority; for his yoke is easy and his burden is light.

What next? Then comes the freedom of man. On the one hand the guidance of God, on the other the freedom of man. We ask God to dictate us and he does. He has given us a President, Apostles, Prophets, Bishops; he has organized his Church in the most perfect and harmonious manner. We see these things before us. I need not talk about the country that we inhabit, nor about the blessings that have been shed abroad among us, rich in comparison with those enjoyed by others by whom we are surrounded. These things are patent to all intelligent men, and surprise is frequently expressed at our improvements and at the wisdom and intelligence that have governed, managed and controlled our affairs; they do not know where they came from. We do—they come from God through the medium of his servants.

What next? God having given us a President inspired by his Holy Spirit, we are required to vote for him—will we have him or will we reject him? We lift up our hands and say, "Yes, we will receive him." The world say this is despotism, being governed by one man. Is it despotism for every man and every woman to have a voice in the selection of those who rule over them? Is that despotism, tyranny or oppression? If it is I do not know what the terms mean.] There are no people on the face of the earth to-day who have to undergo so severe a criticism as the President and Priesthood of this Church before the people, and why is it that the people vote unanimously for them? "Well," say the world, "there is a kind of influence, we hardly know what, we wish it did not exist, for we do not like this one man power." I know you do not, for it is one thousand men, ten thousand men power. it is the power of the kingdom of God on the earth, and the power of God united with it, that is what it is. As

I have already said, it is not only the President of the Church who has to undergo this test, but the Twelve, the Seventies, and all the presiding officers of the Church have to go through the same ordeal.

I will now go back to my text. I have been a long way from it, but you know it is usual to preach from the text. I have been from mine awhile, now I am coming back to it. Jesus says, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls." What was the yoke placed upon the followers of Jesus? Precisely the same as that placed upon you. What did he tell his disciples to do? To go forth and baptize the people in the name of the Father, Son and Holy Ghost, and it was promised that certain signs should follow them that believed. In his name they should cast out devils, speak with new tongues, if they drank any deadly thing it should not hurt them, and if they laid hands on the sick they should recover. The word was—"Go forth in my name and with my authority, and my Spirit shall accompany you. And it did, and the people became one in faith, doctrine and principle, just as the Scriptures say. "Take my yoke upon you." What was it? Said he, "Blessed are the meek, for they shall inherit the earth; blessed are the pure in heart for they shall see God; blessed are they that hunger and thirst after righteousness for they shall be filled." This was the kind of yoke Jesus put upon them, and this is the kind that is put upon you—to love righteousness, keep the commands of God, live your religion and obey the principles of truth, is this a hard yoke? This is what is required of Latter-day Saints. "Take my yoke upon you and learn of me!" And how did he do it? He obeyed the will of his Father, and then he expected his disciples to obey his will. Said he, "Father, I pray for them, that they may be one"—a good deal of this one-man power there, was there not? "I pray for them, that they may be one, even as the Father and I are one, that they may be one in us;" and in his mind, looking to the universal expansion of this heavenly principle, said he, "Neither pray I for these alone, but for all them that shall believe on me through their word, that they all may be one, even as I and the Father are one, that the world may know that thou hast sent me." This was the kind of principle the Savior taught to his followers, and this is the kind that is taught to us.

Now let me ask is it right for a Methodist to obey the Methodist discipline? Yes, or else leave them, he has the privilege to do which he pleases. Is it right for a Presbyterian to obey the Presbyterian doctrine and principles? Yes, or leave them. Is it right for a Roman Catholic to obey their principles? Yes, or leave them. Is it right for a Latter-day Saint to obey their principles? Yes, or leave them, one of the two. Do not try to drag in something else, do not make Methodists of us for instance, nor Presbyterians. Do not try to make Catholics of us, if you do not like "Mormonism" leave it. That is honest, straightforward and upright, and good doctrine, and according to the principles which are acknowledged to be correct everywhere "Well," says one, "I think that things could be improved a little." Well then, go out somewhere and make your improvements, here is a big continent, go north or south, or where you please. Get as many to follow you as you can, and teach them what principles you please, and if you can build up a better system

than ours all right, but do not start it here. This is the kind of faith that Paul spoke of when he said, "If thou hast faith have it to thyself." If you do not have it to yourselves take as many with you as you can get. That is right, the world is open, plenty of room in every direction, go and try your hand and see how you will succeed.

The same principle is true in relation to other things as well as to religion. I might apply it to things political. Some people say, "You folks always vote together," we would be poor coots if we did not, and just as bad as the rest of you. Some folks here, a short time ago, got up a little political operation, and tried how it would answer to run one against another; but it did not work well and they had to quit. We believe in oneness, and our outside friends say, "We do not." Yes you do, y-e-s y-o-u d-o. Now all you gentlemen who go in for General Grant would you not like to elect him? Yes you would, and you will use all the influence that you have to do so, and if he is not elected it will be because you can not do it, because you have not influence enough to elect him. On the other hand, you who are in favor of Horace Greeley, how you would like to have him elected, would you not? Yes, you would. And will you not get all to vote for him that you possibly can? Yes, and if all do not vote for him it will not be your fault. Well, if the people do not vote as we want them it will not be our fault, and the only difference, in this respect, between you and President Young is, that he has a little more influence than you, therefore do not grunt about it, these things are fair and straightforward. When men talk about oppression they talk about what they do not understand, and the same when they talk about the one-man power and the bondage of the people. Is it not horrible bondage for the whole people to have the privilege of voting for whom they please? Terrible, let us get out of it, shall we not, and go somewhere where they will not let us do as we please, and have some of that liberty that would put shackles upon us, and bind us down? But we Latter-day Saints do not want that, we want to be delivered from that, and to walk according to the light of truth. Well, let us take the yoke of Christ upon us, and learn of him, and keep the commandments of God. And if we vote for a Bishop somewhere over yonder, let us sustain him as long as he is in office, and if he does not do what is right we will vote him out. And if we have Presidents or Apostles or anybody that we do not like, let us vote them out, and be free men, and cultivate and cherish in our bosoms the principles of liberty. But let us be careful that we do not grieve the Spirit of the Lord, and while we are looking at these things let us look at our own eternal interests, and lean upon God for wisdom and instruction, that his Spirit may lead us in the paths of life, that we may comprehend true principles, and be one as Jesus was and is one with the Father.

May God help us to be faithful, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, OCTOBER 9, 1872.

(Reported by David W. Evans.)

THE ORDER OF ENOCH.

Suppose we should examine a city in a stake of Zion conducted after the order of Enoch! We would like to look for a few moments upon the facts as they would exist. If a people were gathered together, were they many or few, who would follow out the instructions given them in the Bible and in the other revelations that we have, they would have to be very obedient, and probably many would feel to say, "I wish to manage my own affairs, I wish to dictate myself, I wish to govern and control my labor, I can not submit to have anybody else dictate me. This is servitude, and is nothing more nor less than slavery!" I suppose there are some who would feel thus. When I look at the Latter-day Saints I think how independent they are. They have been very independent, there is no question of it. When they have heard the Gospel, though, perhaps, in the flood of persecution, and the finger of scorn pointed towards them, they have said, "The Gospel is true, and if my friends will not believe it, it makes no difference to me, I am independent enough to embrace the truth, and to gather out from the midst of Babylon and to make my home with the Saints. There are plenty of such people here in this house—men and women, old and young. There are young people here who have left their parents and every thing they had on the face of the earth for the sake of the Gospel. Middle-aged men have left their wives and their children, saying, "I am going to live according to the plan that has been laid down in the Scriptures for the salvation of the human family." This certainly exhibits as much independence as mortal beings can manifest, and yet we have said we will yield strict obedience to these requirements, preparatory to enjoying the glory that the Lord has for the Saints. I will ask, Is there liberty in this obedience? Yes, and the only plan on the face of the earth for the people to gain real liberty is to yield obedience to these simple principles. Not but that we should find a great many who do not exactly understand how to yield obedience, strictly, to the requirements of heaven for their own salvation and exaltation; but no person can be exalted in the kingdom of heaven without first submitting himself to the rules, regulations, laws and ordinances of that kingdom, and being perfectly subject to them in every respect. Is this the fact? It is even so. Consequently, no person is fit to be a ruler until he can be ruled; no one is fit to be the Lord of all until he has submitted himself to be servant of all. Does this give the people liber-

ty? It is the only thing in the heavens or on the earth that can do so. Where is the liberty in subjecting ourselves entirely to the requirements of heaven and becoming one in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.

Now suppose we had a little society organized on the plan I mentioned at the commencement of my remarks—after the Order of Enoch—would we build our houses all alike? No. How should we live? I will tell you how I would arrange for a little family, say about a thousand persons. I would build houses expressly for their convenience in cooking, washing and every department of their domestic arrangements. Instead of having every woman getting up in the morning and fussing around a cookstove or over the fire, cooking a little food for two or three or half a dozen persons, or a dozen, as the case may be, she would have nothing to do but to go to her work. Let me have my arrangement here, a hall in which I can seat five hundred persons to eat; and I have my cooking apparatus—ranges and ovens—all prepared. And suppose we had a hall a hundred feet long with our cooking room attached to this hall; and there is a person at the farther end of the table and he should telegraph that he wanted a warm beefsteak; and this is conveyed to him by a little railway, perhaps under the table, and he or she may take her beefsteak. "What do you want to take with it?" "A cup of tea, a cup of coffee, a cup of milk, piece of toast," or something or other, no matter what they call for, it is conveyed to them and they take it, and we can seat five hundred at once, and serve them all in a very few minutes. And when they have all eaten, the dishes are piled together, slipped under the table, and run back to the ones who wash them. We could have a few Chinamen to do that if we did not want to do it ourselves. Under such a system the women could go to work making their bonnets, hats, and clothing, or in the factories. I have not time to map it out before you as I wish to. But here is our dining room, and adjoining this is our prayer room, where we would assemble perhaps five hundred persons at one time, and have our prayers in the evening and in the morning. When we had our prayers and our breakfast, then each and every one to his business. But the inquiry is, in a moment, How are you going to get them together? Build your houses just the size you want them, whether a hundred feet, fifty feet or five, and have them so arranged that you can walk directly from work to dinner. "Would you build the houses all alike?" Oh no, if there is any one person who has better taste in building than others, and can get up more tasteful houses, make your plans and we will put them up, and have the greatest variety we can imagine.

What will we do through the day? Each one go to his work. Here are the herdsmen—here are those who look after the sheep—here are those who make the butter and the cheese, all at their work by themselves. Some

for the kanyon, perhaps, or for the plow or harvest, no difference what, each and every class is organized, and all labor and perform their part.

Will we have the cows in the city? No. Will we have the pig pens in the city? No. Will we have any of our outhouses in the city? No. We will have our railways to convey the food to the pig pens, and somebody to take care of them. Somebody to gather up the scraps at the table, and take them away. Somebody to take the feed and feed the cows, and take care of them out of the city. Allow any nuisance in the city? No, not any, but everything kept as clean and as nice as it is in this tabernacle. Gravel our streets, pave our walks, water them, keep them clean and nicely swept, and everything neat, nice and sweet. Our houses built high, sleep up stairs, have large lodging rooms, keep everybody in fresh air, pure and healthy. Work through the day, and when it comes evening, instead of going to a theatre, walking the streets, riding, or reading novels—these falsehoods got up expressly to excite the minds of youth, repair to our room, and have our historians, and our different teachers to teach classes of old and young, to read the Scriptures to them; to teach them history, arithmetic, reading, writing and painting; and have the best teachers that can be got to teach our day schools. Half the labor necessary to make a people moderately comfortable now, would make them independently rich under such a system. Now we toil and work and labor, and some of us are so anxious that we are sure to start after a load of wood on Saturday so as to occupy Sunday in getting home. This would be stopped in our community, and when Sunday morning came every child would be required to go to the school room, and parents to go to meeting or Sunday school; and not get into their wagons or carriages, or on the railroads, or lounge around reading novels; they would be required to go to meeting, to read the Scriptures, to pray and cultivate their minds. The youth would have a good education, they would receive all the learning that could be given to mortal beings; and after they had studied the best books that could be got hold of, they would still have the advantage of the rest of the world, for they would be taught in and have a knowledge of the things of God.

Bring up our children in this way and they would be trained to love the truth. Teach them honesty, virtue and prudence, and we should not see the waste around that now is witnessed. The Latter-day Saints waste enough to make a poor people comfortable. Shall I mention one or two instances? I will mention this one thing any way, with regard to our paper mill. Can you get the Latter-day Saints to save their rags? No, they will make them and throw them out of doors. Is there a family in this community but what are too well off in their own estimation to take care of paper rags? I think a good many of them would rather steal their beef and what they want than stoop to pick up paper rags to make paper to print our paper on. Not all would do this, but a few; and the majority are so well off that they have not that prudence which belongs to Saints; and I feel sometimes a little irritated, and inclined to scold about it, when I see women who were brought up without a shoe to their foot, or a second frock to their back perhaps, and who lived until they were young women in this style, without ever stepping on to an inch of carpet in their lives, and they know no more how to treat a carpet than

pigs do. Do they know how to treat fine furniture? No, they do not; but they will waste, waste—their clothing, their carpets and their furniture. I hear them say sometimes, "Why, I have had this three years, or five years." If my grandmother could have got an article such as you wear, she would have kept it for her daughters from generation to generation, and it would have been good. But now, our young women waste, waste.

This is finding fault, and I wish I could hurt your feelings enough to make you think of it when you get home. If I could make you a little mad, when you get home if you see a pretty good piece of carpet thrown out of doors you will go, perhaps, and shake it and lay it up, thinking that it may be serviceable to somebody or other; and if you cannot do anything else with it, give it to somebody who has not a bed to lie upon, to put under them to help to make a bed.

If we could see such a society organized as I have mentioned, you would see none of this waste. You would see a people all attending to their business, having the most improved machinery for making cloth, and doing every kind of housework, farming, all mechanical operations, in our factories, dairies, orchards and vineyards; and possessing every comfort and convenience of life. A society like this would never have to buy anything; they would make and raise all they would eat, drink and wear, and always have something to sell and bring money, to help to increase their comfort and independence.

"Well, but," one would say, "I shall never have the privilege of riding again in a carriage in my life." Oh what a pity! Did you ever ride in one when you had your own way? No, you never thought of such a thing. Thousands and thousands of Latter-day Saints never expect to own a carriage or to ride in one. Would we ride in carriages? Yes, we would; we would have them suitable for the community, and give them their proper exercise; and if I were with you, I would be willing to give others just as much as I have myself. And if we have sick, would they want a carriage to ride in? Yes, and they would have it too, we would have nice ones to carry out the sick, aged and infirm, and give them exercise, and give them a good place to sleep in, good food to eat, good company to be with them and take care of them.

Would not this be hard? Yes, I should hope so. If I had the privilege and the power, I would not introduce a system for my brethren and myself to live under unless it would try our faith. I do not want to live without having my faith and patience tried. They are pretty well tried. I do not know how many there are who would endure what I endure with regard to faith and patience, and then be persevering in the midst of it all. But I would not form a society, nor ask an individual to go to heaven by breaking all the bones in his body, and putting him in a silver basket, and then, hitching him to a kite, send him up there. I would not do it if I had the power, for if his bones were not broken he would jump out of the basket, that is the idea. I see a great many who profess to be Latter-day Saints, who would not be contented in heaven unless their feelings undergo a great change, and if they were there and you wanted to keep them there, you would have to break their backs, or they would get out. But we want to see nothing of this in this little society.

If I had charge of such a society as this to which I refer, I would not allow novel reading; yet it is in my house, in the houses of my counsellors, in the houses of these Apostles, these Seventies and High Priests, in the houses of the High Council in this city, and in other cities, and in the houses of the Bishops, and we permit it; yet it is ten thousand times worse than it is for men to come here and teach our children the a b c, good morals, and how to behave themselves, ten thousand times worse! You let your children read novels until they run away, until they get so that they do not care—they are reckless, and their mothers are reckless, and some of their fathers are reckless, and if you do not break their backs and tie them up they will go to hell. That is rough, is it not? Well, it is a comparison. You have got to check them some way or other, or they will go to destruction. They are perfectly crazy. Their actions say, "I want Babylon stuck on to me; I want to revel in Babylon; I want everything I can think of or desire." If I had the power to do so, I would not take such people to heaven. God will not take them there, that I am sure of. He will try the faith and patience of this people. I would not like to get into a society where there were no trials; but I would like to see a society organized to show the Latter-day Saints how to build up the kingdom of God.

Do you think we shall want any lawyers in our society? No, I think not. Do you not think they will howl around? Yes, you will hear their howls going up morning and evening, bewailing one another. They will howl, "We can get no lawsuits here; we cannot find anybody that will quarrel with his neighbor. What shall we do?" I feel about them as Peter of Russia is said to have felt when he was in England. He saw and heard the lawyers pleading at a great trial there, and he was asked his opinion concerning them. He replied that he had two lawyers in his empire, and when he got home he intended to hang one of them. That is about the love I have for some lawyers who are always stirring up strife. Not but that lawyers are good in their place; but where is their place? I cannot find it. It makes me think of what Bissel said to Paine in Kirtland. In a lawsuit that had been got up, Bissell was pleading for Joseph, and Paine was pleading for an apostate. Paine had blackguarded Bissell a good deal. In his plea Bissell stopped all at once, and, turning to Mr. Paine, said he: "Mr. Paine, do you believe in a devil?" "Yes," said Mr. Paine, who was a keen, smart lawyer. Said Bissell, "Where do you think he is?" "I do not know." "Do you not think he is in hell?" said Bissel. "I suppose he is." "Well," said Bissell, "do you not think he is in pain [Paine]?" They almost act to me as if they were in pain. They must excuse me if there are any of them here to-day. I cannot see the least use on the face of the earth for these wicked lawyers who stir up strife. If they would turn merchants, cattle breeders, farmers or mechanics, or would build factories, they would be useful; but to stir up strife and quarrels, to alienate the feelings of neighbors, and to destroy the peace of communities, seems to be their only business. For a man to understand the law is very excellent, but who is there that understands it? They that do and are peacemakers, they are legitimate lawyers. There are many lawyers who are very excellent men. What is the advice of an honorable gentlemen in the profession of the law? "Do not go to

law with your neighbor; do not be coaxed into a lawsuit, for you will not be benefited by it. If you do go to law, you will hate your neighbor, and you will finally have to pick some of your neighbors who hoe potatoes and corn, who work in the cabinet shop, at the carpenter's bench, or at the blacksmith's forge, to settle it for you. You will have to pick ten, twelve, eighteen or twenty-four of them, as the case may be, to act as a jury, and your case goes before them to decide. They are not lawyers, but they understand truth and justice, and they have got to judge the case at last." Why not do this at first, and say we will arbitrate this case, and we will have no lawsuit, and no difficulty with our neighbor, to alienate our feelings one from another? This is the way we should do as a community.

Would you want doctors? Yes, to set bones. We should want a good surgeon for that, or to cut off a limb. But do you want doctors? For not much of anything else, let me tell you, only the traditions of the people lead them to think so; and here is a growing evil in our midst. It will be so in a little time that not a woman in all Israel will dare to have a baby unless she can have a doctor by her. I will tell you what to do, you ladies, when you find you are going to have an increase, go off into some country where you cannot call for a doctor, and see if you can keep it. I guess you will have it, and I guess it will be all right, too. Now the cry is, "Send for a doctor." If you have a pain in the head, "Send for a doctor;" if your heel aches, "I want a doctor;" "my back aches, and I want a doctor." The study and practice of anatomy and surgery are very good; they are mechanical, and are frequently needed. Do you not think it is necessary to give medicine sometimes? Yes, but I would rather have a wife of mine that knows what medicine to give me when I am sick, than all the professional doctors in the world. Now let me tell you about doctoring, because I am acquainted with it, and know just exactly what constitutes a good doctor in physic. It is that man or woman who, by revelation, or we may call it intuitive inspiration, is capable of administering medicine to assist the human system when it is besieged by the enemy called Disease; but if they have not that manifestation, they had better let the sick person alone. I will tell you why: I can see the faces of this congregation, but I do not see two alike; and if I could look into your nervous systems and behold the operations of disease, from the crowns of your heads to the soles of your feet, I should behold the same difference that I see in your physiognomy —there would be no two precisely alike. Doctors make experiments, and if they find a medicine that will have the desired effect on one person, they set it down that it is good for everybody, but it is not so, for upon the second person that medicine is administered to, seemingly with the same disease, it might produce death. If you do not know this, you have not had the experience that I have. I say that unless a man or woman who administers medicine to assist the human system to overcome disease, understands, and has that intuitive knowledge, by the Spirit, that such an article is good for that individual at that very time, they had better let him alone. Let the sick do without eating, take a little of something to cleanse the stomach, bowels and blood, and wait patiently, and let Nature have time to gain the advantage over the disease. Suppose, for illustration, we draw a line

through this congregation, and place those on this side where they cannot get a doctor, without it is a surgeon, for thirty or fifty years to come; and put the other side in a country full of doctors, and they think they ought to have them, and this side of the house that has no doctor will be able to buy the inheritance of those who have doctors, and overrun them, outreach them, and buy them up, and finally obliterate them, and they will be lost in the masses of those who have no doctors. I know what some say when they look at such things, but that is the fact. Ladies and gentlemen, you may take any country in the world, I do not care where you go, and if they do not employ doctors, you will find they will beat communities that employ them, all the time. Who is the real doctor? That man who knows by the Spirit of revelation what ails an individual, and by the same Spirit knows what medicine to administer. That is the real doctor, the others are quacks.

But to the text. We want to see a community organized in which every person will be industrious, faithful and prudent. What will you do with the children? We will bring them up until they are of legal age, then say, "Go where you please. We have given you a splendid education, the advantage of all the learning of the day, and if you do not wish to stay with the Saints, go where you please." What will you do with those who apostatize after having entered into covenant and agreement with others that their property shall be one, and be in the hands of trustees, and shall never be taken out? If any of these parties apostatize, and say we wish to withdraw from this community, what will you do with them? We will say to them, "Go, and welcome," and if we are disposed to give them anything, it is all right.

Where are we going to find the greatest difficulty and obstruction with regard to this organization? In the purse of the rich? No, not by any means. I have got some brethren who are just as close, tight and penurious as I am myself, but I would rather take any moneyed man in this community, and undertake to manage him, than some men who are not worth a dollar in the world. Some of this class are too independent. They would say, "I'll go a fishing," or "I guess I'll go a riding, where I please." Well, if I were to give out word, and say to the community, Send in your names, I want to see who are willing to go into an organization of this kind, who do you suppose would write to me first? The biggest thieves in the community. Do not be shocked at that, any of you, whether you are strangers or not, for we have some of the meanest men that ever disgraced God's footstool right in the midst of the Latter-day Saints. Do not be startled at that, because it is true. I have told the people many a time, if they want anything done, no matter how mean, they can find men here who can do it, if they are to be found on the earth. I can not help this. You recollect that Jesus compared the kingdom of heaven to a net which gathered all kinds. If our net has not gathered all kinds, I wonder where the kinds are that we have not got. I say that some of the worst men in the community would be the first ones to proffer their names to go into such an association. I do not want them there. Is this the fact? Yes it is. I understand it exactly. But if such a community could be organized, to show the Latter-day Saints how to build up the kingdom of heaven on the earth, I would be glad to see it—would not you?

If this could be done I want to say to the Latter-day Saints, that I have a splendid place, large enough for about five hundred or a thousand persons to settle upon, and I would like to be the one to make a donation of it, with a good deal more, to start the business, to see if we can actually accomplish the affair, and show the Latter-day Saints how to build up Zion. Not to make a mock of it. Not go and preach the Gospel without purse and scrip, and gather up the poor and needy, and have them bring Babylon with them. Leave Babylon out of the question. Make our own clothing, but do not put seventeen or twenty-one yards in a single dress, neither be attired so as to look like a camel. It is not comely, it does not belong to sensible people, nor to any people who wish to carry themselves justly and correctly, before the heavens and intelligent men.

If the ladies want silks, we have the mulberry here, of all kinds; we have the silkworm eggs here, and we have made the silk. Go to work now and raise worms, and wind the silk, and weave it and make all the satin ribbons you wish for. We have men and women here, who did nothing all their lives before they came here but weave satin ribbons and satin cloth. This is their business, they know how to get it up. If you will raise the silk, dress yourselves just as beautifully as you please.

By and by when this people learn the value of the mulberry and the silkworm, you will see the women with their few trees in their yards and around their lots, and for shade trees in the streets; and the children will be picking the leaves and feeding the worms, and they will get up silk dresses here like those in the East Indies. The silk dresses they make there you can put them on and wear them until you are tired of them, and almost from generation to generation. We can make them here just as good. And we can have coats and vests and pants made of our home-grown material, which a man would wear for his best suit, and hand down to his posterity. When we have learned the worth of silk we will make it and use it instead of linen. We have a splendid country for raising silk, but not a good country to raise flax in; splendid for raising wool, grain, fruit, vegetables, cattle, milk, butter and cheese, and here we are importing our cheese. We ought to be making cheese by the hundreds of tons. We ought to export it in quantities; but instead of that we are sending to the States for it.

Where are your cows? Have you taken care of them? If you see a community organized as they should be, they will take care of their calves; they will have something to feed them on in the winter, and they will take care of their stock and not let it perish. What a sin it is to the Latter-day Saints, if they did but know it, to abuse their stock—their cattle, milch cows and horses! Through the summer they will work and use them, and in the winter turn them out to live or die as they can, taking no care of that which God has given them. Were it not for the ignorance of the people, the Lord would curse them for such things.

We ought to learn some of these facts, and try to shape our lives so as to be useful. Let the men make their lives useful. Let the women make their lives useful. Mothers, teach your daughters how to keep house, and not how to spend everything they can get hold of. I will just say a few words on this subject. We have hundreds of young men here who dare not take girls for wives. Why? Because the very first thing, they want a horse and buggy, and

a piano; they want somebody to come every day to give them lessons on the piano; they want two hired girls and a mansion, so that they can entertain company, and the boys are afraid to marry them. Now mothers, teach your girls better things than these. What are the facts in the case? If you had been brought up to know what property—fine furniture, carpets, and so on, was worth, you would take care of it, and be prudent in the use of it, and teach your girls to take care, instead of wasting it. Do you believe it? This does not hit all, but too many. I wish you would hearken to these things. I am taking up the time, and not giving to others an opportunity to address you. We have not said what we want to say to the Latter-day Saints. We ought to have a house four times as large as this, and we ought to fill it; and we ought to sit together not only four days, but a week and perhaps two weeks, and leave home at home, leave Babylon in Babylon—leave everything and come here to worship the living God, and learn of his ways, that we may walk in his paths. This is our duty, and what we should do. But there are so many who can hardly spend time to go to meeting on the Sabbath day; and they can hardly spend time to go to Conference. They have so much business on hand, so many cattle to take care of; they have money to let out, or money borrow; they have men to see to, or something or other, and it seems as if the affections of the people are hankering after the things of this world too much, too much! Stop, Latter-day Saints, and reckon with yourselves, and find whether you are actually in the path of obedience to the requirements of heaven or not. Some suppose that they are serving God and are on the road to eternal life, but many will find they are mistaken if they are not careful. We had better reckon with ourselves and look over our accounts, and see how we stand before the Lord. See if we are doing good, if we are bestowing our substance on the poor, that they may have food to eat and habitations to dwell in, and be made comfortable: see if we are sending our means for the poor in foreign lands, and aiding to send the Elders to preach to the nations and gather up the people and make them happy and comfortable. Instead of doing this I fear that many are wandering away from the commandments of the Lord. "O fools, and slow of heart to believe!" We can get rich a great deal quicker by serving God than by serving ourselves, do a great deal better, and do a great deal more good. The earth is the Lord's and the fullness thereof. He is anxious, and is waiting with extended arms and hands, comparatively, to pour the wealth of the world into the laps of the Latter-day Saints, if they will not give it away to their enemies. But now, just as soon as anything is given to the Latter-day Saints they are looking from east to west, and from north to south, to see where they can strew that that God gives them among their enemies—those who spurn the things of God, and would destroy his kingdom from the earth. I say, let the Lord keep us poor rather than forsake our religion and turn away from it! Why can not a man serve God with his pockets full of greenbacks, and not lust after them one particle? If he can not do it, he is lacking in wisdom, faith, and knowledge, and does not understand God and his ways. The heavens and the earth are full of blessings for the people. To whom do they belong? To our Father in heaven, and he wishes to bestow them upon his children when they

can receive and dispose of them to his name's glory.

We shall have to stop here. We are going to adjourn our Conference, though we have not said half what we wish to say to you and to ourselves, for we want to be co-workers together. Now let me say to the First Presidency, to the Apostles, to all the Bishops in Israel, and to every quorum, and especially to those who are presiding officers, Set that example before your wives and your children, before your neighbors and this people, that you can say: "Follow me, as I follow Christ." When we do this, all is right, and our consciences are clear.

God bless you.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, NOV. 24, 1872.

(Reported by David W. Evans.)

SPIRIT OF LIGHT AND TRUTH—ITS VALUE—ITS OPPOSITE NECESSARY—FINAL TRIUMPH OF LIGHT AND TRUTH.

I have, through upwards of forty years' experience in the public ministry, learned some few lessons in regard to public speaking. In the first place I know that the wisdom of man avails but very little, and that our own judgment, thoughts and reflections are not what the Lord requires; but he does require, and has required, ever since the rise of this Church, that his servants should speak by the power of the Holy Ghost. A revelation given to the Elders of this Church in the year 1831, says, "My servants shall be sent forth to the east and to the west, and to the north and to the south, and they shall lift up their voices and speak and prophecy, as seemeth me good; but if you receive not the Spirit you shall not teach." This is a commandment that the Lord gave to his servants over forty years ago. I have seen a few times from the commencement of my ministry, when my mind seemed to be entirely closed up, and when what few words I could stammer forth before a congregation, were altogether unsatisfactory to my own mind, and I presume to those who heard me. But I do feel thankful to God that latterly, from year to year, he has favored me with a liberty of utterance and with the power and gift of the Holy Ghost. I acknowledge his hand in this, for I know it has come from him, and having experienced the two conditions of mind I know the difference. I know that, not only as public speakers, but as individual members of the Church of the living

God, there are many things pertaining to our everyday duties, which if we clearly understood by the light of the Spirit, we would escape many things which cause unhappiness. It is the want of clearly understanding the will of the Lord under all circumstances that causes us to fall into many of the evils that we pass through in life. I can look back on my past life and can speak from experience in these matters. I can remember many times when, if I had been guided by the Spirit of the Lord in regard to temporal matters, it would have been well with me; but not altogether understanding what the mind of the Spirit was, the course I have taken at times has been very disadvantageous to me. I will relate one circumstance of this kind as a sample. Some few years ago, I had a few hundred dollars in goods and property, and I expended all that I had in a store. Not one of these co-operative stores, but in a store kept at Fillmore. Being requested by the merchants in that place to purchase a bill of goods for them, and to give my own note until they could settle it; and being anxious that their business should go on and prosper, I was foolish enough to do as they wished, by which I brought myself into great difficulties, and lost over two thousand dollars by the transaction. I had the bill of goods to pay for, and lost all I put in besides. If I had understood the teachings of the Spirit—and I did have some impressions in relation to the matter, but if I had fully understood them I should not have fallen into these unpleasant circumstances. I have no doubt that there are many others among the people of God, who can see where they have erred, because they did not have the Spirit of God upon them at the time.

I can see, also, many times when the Spirit of the Lord whispered to me, and I scarcely knew whether it was my own thoughts and imaginations or whether it was the revelations of the Spirit; yet it seemed to be the Spirit of the Lord, and I followed the teachings, and was prospered in so doing.

If we, as a people, would live up to our privileges, how many difficulties might be avoided! How many Latter-day Saints would constantly live in the light of revelation! This puts me in mind of a text which I have often heard quoted, but I do not know that I have said much in relation to it. Neither do I know where it is recorded, but I think it is somewhere in the writings of Solomon. The passage I refer to says that there is a spirit in man and the Spirit or candle of the Lord, I do not remember which, giveth it understanding. The idea is that in these tabernacles of ours we have an intelligent spirit which God has placed there, and he has ordained that the Spirit of the Lord shall light up these human spirits of ours, that we may follow in the paths of light, truth and righteousness and obtain eternal life.

This text also puts me in mind of one that is recorded somewhere in the Book of Doctrine and Covenants, in which the Lord, speaking directly to this people, says that the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ, and the spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit. I can not tell you on what page nor in what section of the Book of Covenants this can be found; but you who are in the habit of reading that book will find these words, as I have

quoted them. "Whatsoever is truth is light, whatsoever is light is spirit," consequently, if we could always follow in the light, instead of following in the channel of darkness, we would always follow in the path that would lead to peace and happiness, and we would avoid ten thousand difficulties which beset our pathway.

Another revelation that agrees with this will be found in the Book of Doctrine and Covenants, in a very lengthy communication made by the Lord to this Church, which shows very plainly that light is the principle and law by which everything is governed. I will quote the revelation as near as I can remember it. Speaking of his presence, he says, "As he is in the sun, and is the light thereof, and the power thereof by which it is governed; and as he is also in the moon, and is the light and the power thereof; and in the stars; and the light which shineth is the same light which quickeneth your eyes, which is the same light which quickeneth your understandings, the light which is in all things, and which giveth life to all things, and which is the law by which all things are governed, even the power of God who sits upon his throne, who is in the bosom of eternity, who is in the midst of all things, which light proceedeth forth from his presence to fill the immensity of space." When we put all these texts together, we find that this great principle of light which should enlighten the mind of man, and by which he should be led continually, is something that is not confined to one little part of space; it not only lights the sun, moon and stars and all the heavenly bodies, but it is in and surrounds all things, and gives life to all things.

Here is something that we do not perfectly understand. The principle of life by which we are able to move, think and reason; the principle of motion and of power is a principle of light. And there seems to be a connection or relation between these principles that govern the motion of living beings and the light that proceeds forth from the sun. But we do not understand that relation. God has told us that it is the law by which everything is governed; and we can not find a law throughout universal space, but what light has something to do with it. But we do not know in all cases how it operates. We do not know, for instance, how light operates in making a blade of grass grow out of the earth. We can not understand how particle comes to its particle, how it is organized in a certain form, and finally produces the complete blade of grass. We do not know how this is carried on, but the Lord has told us that it is done by the principle of light. We do not know, either, how it is that we can communicate with different and distinct parts of the earth almost instantaneously through the medium of the electric wires. We understand that this phenomenon exists, but we do not know the cause of it; if we did we should find, according to the revelation which God has given, that it is accomplished through the medium of light. How that light operates we do not know, God has not revealed that. He has only told us that light is the cause and the power by which everything is governed.

We see a stone, and when we hold it in our hands and let go of it, it does not stand still, neither does it fall upwards, neither does it go horizontally, but it falls downwards to the surface of the earth. We have named this gravitation. But what is the cause? No one knows. No person can tell why that stone does

not stand still. We see it fall and we see all terrestrial bodies fall to the surface of the earth, but we cannot tell why this is so. The cause, however, is light, but how that light operates we do not know.

We see the sun shine, and we know that it illuminates the face of this world and of many other worlds. Its light proceeds forth from that centre and radiates to immense distances. We see all this, but what connection is there between this and the understanding or light that is in man, that assists him in his power of thought and motion? What connection is there between the shining of that light and the light that is within us? We do not know, and yet God has said that the light which proceeds forth from these heavenly bodies is the same light that quickens the understanding of man and that gives life to all things. We do not understand all these things which God has spoken and given. For instance we see a candle set on a table; we apply a match to that, and immediately there is light where before existed darkness. Chemists tell us that this is a chemical operation; that the light proceeds not from the tallow, but from a principle called oxygen—a certain portion of the atmospheric air which we breathe; that that principle has a great tendency to unite with the materials of the candle, and in so doing it gives out its light. But how this light is produced and sustained by a combination of the elements of the candle and the oxygen of the atmosphere we do not know, only we know that it is the power of God, we know that it is the light which is in all things. But what I term knowledge, and what we should all term knowledge, is to understand not only the phenomena but the cause of these things. We endeavor to distinguish between the natural and the spiritual light, but is there any such thing as drawing a line of distinction between the two? Who can do it? Where is the man or philosopher that can tell the distinction, and where one ends and the other begins? They can not do it. If we take the revelation which God has given we learn that there is no difference; it is the same light that produces both effects, and the light which darts along the electric wire is the same as that which comes from the distant bodies of the universe, only it has a different name, and operates a little differently. The time will come when the Latter-day Saints, if faithful, will have an understanding of all these things. We have made a commencement in the right channel; we have placed ourselves in an attitude to learn the first principles in this great divine university called the kingdom of God. God has given us his Holy Spirit, which is the commencement of knowledge, light and intelligence. But unless we walk according to the light and the mind of that Spirit, wherein are we benefited? We are not benefited at all. "If my words abide in you," says Jesus, "you shall ask whatever you will, and it shall be given unto you." This promise is given unto every Latter-day Saint. The Book of Mormon, however, qualifies this saying a little. It says, "Whatsoever we ask in faith, which is right, believing that we shall receive, it shall be given unto us." These words —"which is right"—greatly qualify the promise. The Lord has not bound himself by promise to give to the children of men whatsoever they ask for, unless it is absolutely right that they should ask for that thing. If what we ask for in faith is right, then he is bound.

This puts me in mind of a passage in the revelations contained in the

Book of Doctrine and Covenants in relation to prayer. He says, "You shall receive whatever you ask for in prayer which it is expedient for you to receive; but if any among you shall ask for that which it is not expedient for him to receive it shall turn to his condemnation." We must, in the first place, try to have light enough to discern what is right or expedient for us; in the second place, to ask God the Eternal Father in the name of his son Jesus Christ, for the things which we know he is willing to bestow upon us. Then we can ask in faith, for we have the promise that we shall receive.

The great difficulty with me, and I presume it is also the experience of almost every man and woman in the Church of the living God, is, we are not so faithful as some of the servants of God have been in former days. Some of them were so faithful that they lived constantly in the light of revelation. Their minds were opened to it, and scarcely a thing could transpire but what they understood it beforehand. They did not need the news or intelligence to be brought to them from a distance, but there was a spirit within them and the candle of the Lord gave that spirit understanding in regard to things that were transpiring thousands of miles distant. They lived for this; they walked before the Lord so faithfully that they were entitled to know, not only things that were present with and that would benefit themselves and the people among whom they dwelt, but also things in the future—ages and ages to come were opened up to their minds, and their minds comprehended them by permitting this candle of the Lord to shine upon and illuminate them.

It is my most earnest desire to live so as to discern under every condition and circumstance in life precisely what would be most pleasing in the sight of God for me to do, and when I comprehend this I can act as a person who does not grope in the dark, like the blind man who gropes for the wall; but if I live for it, the path in which I should walk will be plain, the Spirit of God being as it were a lamp to my feet, and my guide and instructor by day and by night. Do you not desire Latter-day Saints to be instructed in this way? Every honest-hearted person will answer yes. Every one who hungers and thirsts after righteousness, and who desires eternal life will acknowledge that he does desire to be thus guided and led.

But now having spoken so much about the benefits of this light, and how good it would be to be continually guided and instructed by the spirit of revelation, there is another thing connected with it which we perhaps do not all fully understand. Supposing a person were thus guided all the time, from waking in the morning until they retired to rest at night; and then when asleep if his dreams were given by the same spirit, and this should be the uninterrupted condition of an individual, I ask, where would be his trials? This would lead us to ask, Is it not absolutely necessary that God should in some measure, withhold even from those who walk before him in purity and integrity, a portion of his Spirit, that they may prove to themselves, their families and neighbors, and to the heavens whether they are full of integrity even in times when they have not so much of the Spirit to guide and influence them? I think that this is really necessary, consequently I do not know that we have any reason to complain of the darkness which occasionally hovers over the mind. I recollect that Lehi had

a very great and important dream communicated to him, and his son Nephi had the same renewed to him. While Lehi was on his way to this country he dreamed that he wandered many hours in darkness; that there was a certain rod of iron, notwithstanding this darkness that seemed to gather around him, on which the old man leaned steadfastly. So great was the darkness that he was fearful he should lose his way if he let go the rod of iron; but he clung to it, and continued to wander on until, by and by, he was brought out into a large and spacious field, and he also was brought out to a place where it was lighter, and he saw a certain tree which bore very precious fruit. And he went forth and partook of the fruit of this tree, which was the most precious and desirable of any fruit that he had ever tasted; and it seemed to enlighten him and fill him with joy and happiness. Lehi was a good old man—a man who had been raised up as a great prophet in the midst of Jerusalem. He had prophesied in the midst of all that wickedness which surrounded the Jews; and they sought to take away his life, because of his prophecy. But notwithstanding this gift of prophecy, and the gifts of the Spirit which he enjoyed, the Lord showed him by this dream that there would be seasons of darkness through which he would have to pass, and that even then there was a guide. If he did not all the time have the Spirit of God upon him to any great extent, there was the word of God, represented by an iron rod, to guide him; and if he would hold fast to that in his hours of darkness and trial, when everything seemed to go against him, and not sever himself therefrom, it would finally bring him where he could partake of the fruit of the precious tree—the Tree of Life. Consequently I am not so sure, that it is intended for men of God to enjoy all the time a great measure of his Spirit.

I will refer to another example—one that I have often quoted. It will be found in the "Pearl of Great Price." It is a revelation that was given renewedly to Joseph Smith, concerning what God revealed to Moses, before he was permitted to go down and be a deliverer to the children of Israel. The Lord severely tried Moses, as well as enlightened him. He had to pass through both conditions of experience—a condition of great light, truth, knowledge and understanding in the ways of God, and a condition of darkness and great temptation. Hence we find that on a certain occasion God called Moses up into a very high mount, where he bowed down before the Lord and cried mightily unto him, and the Lord heard his prayer, and the glory of God descended and rested upon him, and he beheld many great and wonderful things. His mind was opened to things that he never had understood before—things that were great and marvellous. Yet the Lord showed him but very few of his works, for he told Moses on that occasion that no man could behold all his works except he beheld all his glory; and no man could behold all his glory and afterwards remain in the flesh. To behold all the works of God was more than any mortal man could endure.

Moses, after receiving this remarkable vision, had such great knowledge and intelligence unfolded unto him that he marveled exceedingly, and while gazing upon the works of God the Spirit of God withdrew from him, and he was left unto himself, and he fell to the earth, for his natural strength departed from him. "Now," said Moses, "I know for

this once that man is nothing, which thing I never had supposed." But he had learned by the contrast that man, in and of himself, was as nothing, and comparatively speaking, less than the dust of the earth, which moves hither and thither by the command of the great God; but that man, being an agent unto himself, and God not having a disposition to control this agent contrary to certain laws and principles, when this agent was left to himself he found that he was nothing. The Lord then permitted Satan to appear in a personal form and visit this great man of God. Here, now, was a contest. Satan came up before Moses, not in all his ugliness and maliciousness, but assuming the form of an angel of light. Satan said, "Moses, son of man, worship me!" Moses looked upon Satan and said, "Who art thou, that I should worship thee? For I could not look upon God except his glory should come upon me, but I can look upon thee as a natural man." Here was the difference. He could look upon this individual who came to him pretending to be an angel of goodness and light, and have none of the glorious feelings that he had before. Hence said Moses, "I can discern the difference between God and thee. Get thee hence, Satan!" Satan did not feel disposed to give up the attack, and he commanded him again to worship him, and he exerted a great power and the earth shook and trembled, and Moses was filled with fear and trembling, but he nevertheless called upon God for he was convinced in his own mind that his visitor was one from the infernal regions, a personage of darkness, and he felt to rebuke him, and in his fear he saw the bitterness of hell, that is, the fear and trembling that came upon him, and the darkness that surrounded him, gave him an experience of the bitterness and misery of those who are in torment. After a certain period of time in which Satan tried to overpower him, Moses gained strength from God, and commanded Satan, in the name of Jesus Christ, to depart, and he departed. Moses then received strength, and he continued to call upon God, and the glory of God again rested upon him, so that he beheld the works of the Creator, and he began to inquire very diligently concerning the earth upon which he dwelt. The Lord saw proper on that occasion, after severely testing Moses with the opposite power, to show to him the whole earth. Not merely portions of its surface, but he showed the whole of the inside as well as the outside, for the revelation says, "There was not a particle of it which he did not behold, discerning it by the Spirit of God." If we go to the top of a very high mountain, we can only behold a very limited landscape, for the most distant portions of our view are generally obscured by the vapors of the earth or by smoke, so that we only see a dim outline. But, here was a man of God, having the Spirit of God lighting up his mind to that degree that he could see every particle of the earth. This was a wonderful development of the mind and powers of man. I do not suppose that the mind of Moses was constituted any different from the minds of the congregation now before me; every one of us has the same kind of human spirit that he had. Though not called with the same calling, yet we have the same kind of spirit, and are the children of the same Father. Now if Moses had within him a certain undeveloped principle, which for the space of some eighty years he did not know that he possessed, until God on that occasion lighted it up.

and brought it forth, so that he was capable not only of looking upon the surface of our globe, but of looking into its interior, I do not know why each and every one of those now present before me have not the same faculty and gift, if it were only developed.

I bring up these things to show how God deals with his children—his sons and daughters—by lighting up the mind, and then leaving them awhile in darkness. It is not likely that many of us, with the little experience that we have, could resist such great temptations as Moses did. If such powers were brought to bear on our minds they might overthrow and destroy us, but he was prepared beforehand; he had beheld the glory of God, and had received strength from the heavens, consequently when the opposite powers assailed him, his previous experience strengthened him, and he held fast to the rod of iron notwithstanding the darkness he had to contend with.

When Moses received this great light and saw the whole earth, he felt a very great anxiety to know how the earth was formed. It would be very natural for a man suddenly endowed with the power to behold every particle of the earth, to ask, "How was this made?" and Moses said, "Be merciful unto thy servant, O God, and show me concerning the heavens and the earth, and then thy servant will be content." The Lord told Moses that there were many heavens, and many worlds that had passed away by his power, and that as one heaven and one earth should pass away, even so should another come, and there was no end to his works and to his words. Then Moses limited his desires.

Here we see something asked of the Lord by Moses that was not expedient, it was not wisdom in the Lord to reveal it to him, he could not know all about the many heavens. Then he asked the Lord, saying, "Show unto thy servant concerning this earth and this heaven, then will thy servant be content." The Lord then gave him what we term the Book of Genesis, one of the first books of Moses, telling him, in answer to his prayer, how he formed and created this earth and this heaven, and the various stages thereof, as performed in the several days, until on the sixth and seventh it was completed. This, according to new revelation contained in the "Pearl of Great Price," is the way Moses obtained a knowledge of the history of this creation. Other men, before his day, also obtained it. Abraham, who lived several hundred years before Moses, had the Urim and Thummim, which the Lord God gave unto him in the land of Chaldea, and by the aid of this instrument he also obtained a knowledge of the history of this creation, and not only of this, but of many others, God also giving the names of many of them, such as Kolob and others, which it is not necessary for me to repeat. But the Lord, in various ages, has manifested these great things to the children of men. But all these great Prophets, Seers and Revelators had to experience their seasons of darkness and trial, and had to show their integrity before God in the midst of the difficulties they had to encounter. Shall the Latter-day Saints despond, then, because they may have seasons of darkness, and may be brought into trials and difficulties? No! Let us be steadfast, holding fast to the rod of iron—the word of God—and to our honesty, integrity and uprightness, that God may be well pleased with us whether we have much or little of the Spirit. I do not know how we could have many

trials, if we were all the time filled with the Spirit and continually having revelations.

This puts me in mind of the experience of our Prophet Joseph, and of David Whitmer, Oliver Cowdery and others. You are familiar with many things contained in the history of Joseph, about his hours of trial. He had some before the Lord permitted him to take the plates from the Hill Cumorah. God showed him where those plates were, and he was commanded by the angel to go and view them. He did so, and when he first saw them he put forth his hand to take them. But was he suffered to do so? No. What was the reason? He had not had the trials necessary to prove his integrity, and this must be proved before he could be entrusted with so sacred a treasure. Hence he was told to go and be obedient to the Lord, and to come there from time to time, as he was commanded by the angel of the Lord; and when the time had fully come he was permitted to take them.

Do you suppose, from the time he saw the plates first, to the day when he was permitted to take them, being some four years, that he had no temptations, trials, darkness or difficulties to grapple with? We are told in his history that, besides the glories of heaven that were opened to his mind, the powers of darkness were also portrayed before him. The Lord showed him the two powers. What for? To give him the experience necessary to enable him to discern between that which came from God and that which came from the opposite source. He saw, as Moses did, these evil beings personally. They were manifested before him in their rage, malice and wickedness. He had also many seasons of sorrow, tribulation, difficulty and temptation; and when he had proved himself before the Heavens, and before the Saints in Paradise who once dwelt on this continent, and had shown that he was full of integrity, God permitted him to take the plates, and he translated the record thereon into the English language.

Perhaps I have spoken sufficient in relation to these two powers. What I have said has been with the design to comfort and encourage the Saints, that they may not think, because some are tried this way, and some that way, and some another, that something has befallen them different to what has taken place upon the human family before, and that they are more tried than any other individual that has ever been upon the earth. Do not think this, Latter-day Saints, but strengthen yourselves in God, and in the hour of your trial call upon him, and he will impart strength and faith to you, light up your understandings, and bring you through victoriously, and your blessings will be still greater than before your temptations came upon you.

By and by the time will come when the vail, which hides this earth, and shuts out its inhabitants from the presence of God, will be removed. We read this in the Book of Covenants. The earth is now shut out from the presence of God, and all the inhabitants, and the animal creation, the fowls of the air and the fishes of the sea, and everything wherein there is life, all are shut out from the presence of God. Because of the fall of the great head and being who was to have dominion over this creation, it is banished, a vail is let down which hides us from the presence of God. This vail or covering will soon be taken away, and the earth will roll back again into the presence of God. When I speak of the earth's rolling back again, I do not mean that the

Lord is going to translate it from its present orbit around the sun; I do not mean that it is going to be moved from its present position, which it has occupied for six thousand years; but I mean that the vail which shuts us out from the presence of God will be removed.

Those who are sufficiently pure to abide that day have great promises made to them. You will find these promises recorded in the Book of Doctrine and Covenants. We are told that when that day arrives, God's people, whether those who have died and are resurrected, or those who are living on the earth, shall know all these things that I have spoken of. They shall know about the earth, and all things in, under or around about it, and all the power thereof and the materials that enter into its constitution. All these things will be open to the mind of man, and it will be one of his natural gifts apparently. I say natural, because it will be so frequent. That which we call natural is something, generally speaking, that takes place all the time, and the frequency of the thing makes it to us natural. Well, when this covering of which I have spoken is removed, the knowledge that the people will then have of the mysteries and wonders of creation will be such that they will many times be in about the same condition that Moses was in during the short interval of light and glory that was manifested to him. If that man of God could retain his existence as a mortal being after that great manifestation of the power of God unto him on that occasion, I do not know why the minds of all who are counted worthy to live, when the Lord removes the vail, can not be developed the same as the mind of Moses was, that they may grasp and comprehend the things of God the same as he did. I can not, in my own mind, see so much difference, as many people suppose, between the ancients and the moderns. I believe that God is willing to bless all his children, ancient or modern, if they live before him worthily.

We read in Isaiah of a time when a certain people called Zion should be clothed upon with the glory of God, and their city be lighted up with a cloud by day and the light of a flaming fire by night, and they should be so highly favored that, so far as light was concerned, they should not need the light of the sun by day, nor the moon by night, for the Lord their God would be their everlasting light, and the days of their mourning would be ended. We also read in the same connection that when that day comes, "thy children," speaking of Zion "shall all be righteous;" that is, they would be a people upon whom and to whom God could manifest himself as he did to Moses and others; that the knowledge of God would cover the earth as the waters cover the great deep. Jeremiah has said that the time would come when the new covenant should take its full effect here upon the earth; that there would be no more need of ministers and priests to teach the people, although there would be need for ordinances to be administered, and for the priesthood to administer in other capacities; but so far as teaching the people to know the Lord was concerned it would be unnecessary. In that day no man would need to say to his neighbor, "Know ye the Lord." Why? Because all would know him, from the least unto the greatest, for Isaiah says they should all be taught of the Lord, all be righteous, all receive revelation and visions, all prophecy and dream. That is, God would reveal by his Spirit in different ways, at different times and by different methods to his people those

things that would comfort and build them up in their most holy faith.

When we see the great necessity there is at the present time to teach, and see how prone men are to forget that which they are taught, we say, they are like him who beholds his natural face in a glass and turns away, and straightway forgets what manner of man he is. It is just so with regard to teaching the people; they need to be stirred up continually, because of the weakness of their minds and memories; and naturally viewing this weakness, it seems almost impossible to believe that it will ever be different, as long as men are in a mortal state. Yet I do not look at it in this light. I look for a great change and revolution among the inhabitants of our globe. I look for the vail to be taken not only from the earth, but from every creature of all flesh that dwells upon the face thereof; and all will be in the presence of God. God himself will be their God, and they will be his people. God himself will wipe away all tears from their eyes, and there will be no more death, no more sorrow nor crying, for all things will become new, and God will be with his people from that time henceforth and forever.

Does this mean that God will all the time dwell upon the earth? No. There will be a connection, an opening between man and God, that will bring us into his presence, and whether he shall be far distant or near it will make no difference. Here is a principle that none of us fully comprehend. We speak oftentimes of going to and returning from God, of going to heaven, and so on. I have no doubt that many of us will be counted worthy to approach near to him so far as distance is concerned. But then, when we come to reflect that distance will be comparatively annihilated, between God and the worlds he has made, so that it will make no difference, as far as his presence is concerned, whether he is close by or millions of miles distant—there will be a mutual communication between the Creator and his children all the time, consequently there will be union and fellowship with him, and rejoicing in his presence, though he be in a world far beyond Kolob, of which Abraham speaks.

As an illustration of this principle, let me bring up some temporal phenomena here on the earth. A few years ago, when I was a boy, no such thing was dreamed of as conversing with our neighbors two or three hundred miles distant. And if such a thing had been thought of and it had been mentioned, the dreamer would have been at once set down as a fanatic or enthusiast, or as one beside himself, crazy or weakminded. That was the idea our fathers had, and the idea that some of us old men had when we were boys. But since that period God has seen proper to inspire certain individuals with information and knowledge, to erect telegraph poles, and through the medium of wires attached to these poles, placed upon non-conductors of electricity, we are enabled to converse instantaneously, almost, with the most distant parts of the earth; and if there is proper wire connection we can send our message to the other side of the globe in one or two seconds and get a return as quickly. Is not this making neighbors of the nations? So far as this one means of communication is concerned, it is quite neighborly. We in Salt Lake City can sit down by the side of our warm fires and converse with persons sitting by their fires. The people of these two cities can talk together, though it is quite expensive as yet to do so.

Supposing now that it were possible to invent something still further, by which we could see our neighbors in London, and the people in London could see us in Salt Lake City, then we could both converse and see. And if we could do this, do you not see that, so far, distance would be almost annihilated?

Again, suppose that by some medium now unknown to us, we could absolutely be able to hear, not by the vibrations of this coarse atmosphere of ours, but by the vibrations of some fluid spread through space, more refined, operating upon the organs of the immortal ear, transferring sounds at an immense distance, say millions and millions of miles, conveying them with the rapidity of the electric fluid itself, and perhaps with a velocity a thousand times greater, then we could both see and hear, and also converse with our neighbors at long distances from us; and if such means of communication were opened among the different nations of the earth, they would all be neighbors.

Now extend this principle, and let us suppose that there was a medium of communication by which immortal beings could see, hear and communicate from the earth to the sun, and from the sun to the earth; from the earth to Jupiter, and from Jupiter back again to the earth; from the sun to the most distant planetary bodies of our system, and back again from those bodies to the sun; and then from the solar system itself to some of those starry spheres, and from one sphere to another, taking in whole groups of systems, until finally we had means of communication with all the different worlds of the universe, as we have now between Salt Lake and London, only through a more refined and perfect medium, would it be necessary under these circumstances that our Father and God should be directly here on the earth in order for us to be with him? Not at all. He could be situated on a world as far distant as some of the fixed stars from us, and there he could sway his sceptre over millions of worlds and systems, and all of them be in his presence, the vail having been removed; while those powers that are latent, now as it were, in the mind of fallen beings like man, being developed among all the inhabitants of these worlds, they could communicate with him and he with them. Would it not be said, under these circumstances, that they were all in the presence of God? Yes, and it would obviate the necessity of travelling and spending millions of years on long journeys through space in order to get into his presence.

I expect that in future ages all these things will be made manifest to the children of God. If we are to grow up in light, intelligence and truth, and become gods, even the sons of God; if we are to be filled with light, understanding and knowledge; if we are to understand all things pertaining to our earth and to other worlds, then it seems to me that we must approximate very nearly to the fullness of the blessings that are now enjoyed by him who is our Father and our God. I do not consider that man has all of his senses developed here, and because we have not yet exercised some of our senses that have slept unknown to us ever since our birth, that is no argument that we do not possess such senses, no evidence at all. You might take a man that had the faculty of seeing in perfection, and if he was born where not a glimmer of light ever entered his eye, he would not know that he had such a faculty, and you could not by talking instill the idea into his mind, he could not comprehend it.

He would say, "I have the sense of feeling, and the sense of smelling, and the sense of hearing, but this sense of seeing that you talk about I have no idea of, what is it?" He would have to experience it in order to find out what was meant by seeing objects at a distance, defining their colors, and so on. But when he looked on the surface of nature by the aid of light, when it was once brought to bear upon him, what a world of knowledge would rush into his mind, not all at once, but by degrees. So it will be with the Saints of God, when their latent faculties begin to be developed and brought forth, so that they can gaze upon the works of God.

This great future reward is worth living for, and this is what we should seek for, even for the enlightenment of the Spirit. This is what we should endeavor to cultivate in all our business transactions, and in all our concerns here in life. If we cultivate this Spirit, it will increase upon us, and it will grow brighter and brighter, until the perfect day, and we shall rise by degrees into that high position that God intends for his children, to make them gods, to dwell in his presence for ever and ever. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SUNDAY AFTERNOON, DEC. 15, 1872.

(Reported by David W. Evans.)

PRE-EXISTENCE OF OUR SPIRITS.

It would have been my choice this afternoon to sit and listen to others, but having been requested to address the congregation I cheerfully comply, having a desire in my heart that God will pour out his Holy Spirit upon me and upon the hearers, so that we may be mutually edified. We call ourselves the children of the Most High God. It is a term that is Scriptural in its nature, and that has been applied to the people of God in all ages. In the hymn that was sung, at the opening of this meeting, this subject was more fully portrayed, according to the views of the Latter-day Saints, than is generally expressed by religious people in the world, for I believe that all religious people claim to be, and term themselves, the children of God. It may not be amiss to investigate, for a little while, the reality of this title, and see if we can come to some kind of an understanding in regard to our being the sons and daughters of the Most High God. It is said by some that we are his sons and daughters only by adop-

tion, or through obedience to the Gospel; that we become his sons and his daughters, through being born of the water and of the Spirit. Now I admit that it is necessary for the human family to be thus adopted; there would, however, have been no need of this adoption if mankind had never become wicked and corrupt. If there had never been any sin in the world, I do not think that adoption would have been necessary. According to my views, and I believe, according to the views of the Latter-day Saints, and also of the ancient Saints, we were at one period legitimately his sons and daughters independent of adoption, and this will carry us to the first ideas manifested by revelation, in regard to the origin of man. Many people suppose, when Adam was placed in the garden of Eden, that then the first of the human family originated. I admit that that was the origin as far as man's temporal existence here on the earth is concerned; but had we no prior existence? Was that the beginning of man? Was it, in reality, his origin? This is a very important question, and a correct answer thereto would certainly be calculated to cheer the hearts of the children of men. That man had a secondary origin here on this earth, and was placed in the Garden of Eden, are Scriptural facts, which we all believe; but did not our first parents, and all their descendants have an existence, before there was any Garden of Eden on this earth? I think it is admitted by the whole Christian world, that man is a being compounded of body and spirit, at least all the Christian societies with which I am acquainted believe this. They all believe that within man's body or tabernacle of flesh and bones there dwells an immortal spirit. All Christian societies, with perhaps very few exceptions, believe that this human spirit, which dwells within the tabernacle, will exist after the dissolution of the body. There may be some few Christians who believe that the spirit is disorganized or dies between the time of death and the resurrection. I think this view is entertained by some few individuals, but the great mass of the human family believe that when this body falls asleep and crumbles back again to its mother earth, the spirit still survives as an organized being or personage. Some, however, do not believe that the spirit is a personage. They think it is something which can not be defined, something that has neither the shape nor the properties which we give to any kind of material substance. The views of the immaterialist are that the spirit occupies no space, and has no relation to matter, something entirely separate and distinct from matter. There are however, but few in the Christian world who have worked themselves so far into the depths of these mysteries, as they term them, as to believe in such absurdities as these. I could not believe it for one moment—I never did. To suppose that there is a spirit in man and that that spirit has no shape, no likeness and occupies no space, as the immaterialists inform us in their writings, is something that I do not believe, and never could believe, unless I became perfectly beside myself, and deranged in my mind.

We, as Latter-day Saints, believe that the spirits that occupy these tabernacles have form and likeness similar to the human tabernacle. Of course there may be deformities existing in connection with the outward tabernacle which do not exist in connection with the spirit that inhabits it. These tabernacles become deformed by accident in various ways, sometimes at birth, but this may not

altogether or in any degree deform the spirits that dwell within them, therefore we believe that the spirits which occupy the bodies of the human family are more or less in the resemblance of the tabernacles.

Now a question arises, If this spirit can exist separate and independent of the tabernacle, when the tabernacle dies is it unreasonable to suppose that it could exist before the tabernacle was formed? This is an important question and in my estimation there is nothing absurd or unreasonable in the least degree, in believing that that personage that we call the intelligent spirit, which can exist between death and the resurrection, separate and distinct from the body, could also have had an existence before the body was formed, that is, a pre-existence. This is a Scriptural doctrine, for there are many passages in Scripture which, in my estimation, prove that man had a pre-existence. If we turn to the first and second chapters of Genesis, we shall find it clearly indicated that man had an existence before he was placed in the Garden of Eden. In the first chapter of Genesis we are told that God made the earth, and the seas, and the grass, and the herbs and the trees in about six days of time. We also read that on the fifth day of the creation he made the fish and fowls; that on the sixth day he made the animals, and last of all that he made man, male and female created he them. This seems to have been the last work of creation on the sixth day. Read on, still further, in the second chapter of Genesis, and we are informed that on the seventh day there was not yet a man to till the ground. Now how are we going to reconcile this with that which is stated in the preceding chapter—on the fifth day he made the fowls and the fish, and on the sixth day he made the animals before he made man, and on the seventh day there was not yet a man to till the ground. And then we are informed about man's being placed in the garden on the seventh day; and also that on that day the beasts were formed and brought to the man to see what he would call them. This seems to have been another department of work that the Lord accomplished on the morning of the seventh day. He planted a garden on the seventh day in Eden, he placed the man in that garden on the seventh day; and then we are informed that he brought the beasts of the field and the various animals that he had made before the man, and man gave names to them on the Sabbath day; but on the sixth day they were made male and female. I reconcile this by giving a pre-existence to man; such is my faith. I believe that man had an existence before the Lord commenced the great temporal work of creation, so far as this planet is concerned. How long he had existed prior to the formation of this planet I do not know, but it is certain God seems to have formed the spiritual part of it in the six days, and when it comes to the temporal part that seems to have been the work of the seventh day. On the seventh day the Bible says that God ended his work. He did not altogether end it on the sixth, but he ended it on the seventh day.

When we come to new revelation which God has vouchsafed to give to his people in these latter times, this subject is made very plain; and on these new revelations in connection with the old, what little light we can gain through the hymn that was sung at the opening of the meeting, was founded, "When shall I regain thy presence," as expressed in the first verse, showing that we once were in

his presence and existed where he is, but for some reason we have been banished therefrom, and that when we are redeemed we shall return again, or as one of the inspired writers has it—"the spirit shall return to God who gave it."

This returning of the spirit to God who gave it, clearly shows to my mind that the spirit once existed with God and dwelt in his presence, otherwise the word "*return*" would be inapplicable. If I were going to China it would be inapplicable for me to say I am returning to China. Why? Because I never have been there, consequently the word "return" would be an improper word. So in regard to the saying of the prophet, it would be entirely improper to say that, after the body crumbles to dust the spirit would "return" to God who gave it, if it never had been there.

Jesus seems to have been a pattern in all things pertaining to his brethren, and we find that he had a previous existence—his spirit existed before he came and tabernacled in the flesh. This is abundantly proved in the Scriptures. In the prayer which he offered to his heavenly Father beseeching him to make his disciples one, he says, "Father, glorify thou me with that glory which I had with thee before the world was." Now if Jesus dwelt with the Father before the world was, why not the rest of the family, or in other words, the rest of the spirits? It certainly was not his tabernacle which dwelt there before the world was, for he came in the meridian of time, and his spirit entered a tabernacle of flesh and bones, and was born of a woman, just the same as all the rest of the human family. What then is the meaning of that Scripture which speaks of Jesus being the elder brother? It certainly could not have reference to him being the eldest so far as his natural birth on this earth was concerned, for he certainly was not the eldest, for generation after generation had preceded him during the four thousand years which had passed away, from the time of creation until he was born; but yet he is called the "elder brother." In another Scripture it is said of him that he was "the first-born of every creature." This would imply, then, that Jesus, so far as the great family of man is concerned, was the first-born of the whole of them. How and when was he born? He was born in the eternal world, not his flesh and bones, but that intelligent spirit which dwelt within his tabernacle was born before this world was made, and he seems to have been the first spirit that was born, and for this reason he became the elder brother; and we are told in many Scriptures in the New Testament, that we are his brethren, and that he is not ashamed to call us his brethren. I look upon him as having the same origin as we had, only he was the eldest; and if he was born in the eternal world thousands of years ago, why not all the rest of his brethren, so far as their spirits are concerned? I know that the objection will immediately arise in the minds of individuals who have not reflected on this subject, if we were intelligent personages thousands of years ago, and dwelling in the presence of God, and of Jesus, our elder brother, how is it that we have no remembrance of anything that transpired in our pre-existence? I answer this question by saying, that when we came into this world from our former state of existence, and had our spirits enclosed within these mortal tabernacles, it had a tendency to take away our memories so far as the past was concerned. It did so in relation to

Jesus. He had great knowledge before he was born into this world—sufficient to create the heavens and the earth, hence we read in the Hebrews that God, by his Son, made the worlds. This was before Jesus came here, and he must then have been the possessor of great knowledge to have been able to do that; but when he took upon himself flesh and bones did he forget this knowledge? We read in the Scriptures, speaking of Jesus coming here and taking a body of flesh and bones, that "in his humiliation his judgment was taken away." What humiliation? His descending from the presence of God his Father and descending below all things, his judgment was taken away, that is, his remembrance of things that were past, and that knowledge which, while in the presence of his Father, enabled him to make worlds, and he had to begin at the first principles of knowledge, just the same as all his brethren who came here in the flesh. We read that Jesus, as he grew in stature, grew also in wisdom and knowledge. If he had possessed all wisdom, and had not forgotten that which he formerly possessed, how was it that he could increase in wisdom as he increased in stature? It shows clearly that the wisdom which he had possessed thousands of years before, had for a wise purpose been taken from him. "His judgment was taken away," and he left, as it were, in the very depth of humility, beginning at the very first principles of knowledge and growing up from grace to grace, as the Scriptures say, from one degree to another, until he received a fullness from his Father. Then when he did regain all his previous knowledge and wisdom, he had the fullness of the Father within him, in other words, "in him dwelt all the fullness of the Godhead bodily."

Now if his knowledge was forgotten, and his judgment taken away, why not ours? We find this to be the case. What person among all the human family can comprehend what took place in his first existence? No one, it is blotted from the memory, and I think there is great wisdom manifested in withholding the knowledge of our previous existence. Why? Because we could not, if we had all our pre-existent knowledge accompanying us into this world, show to our Father in the heavens and to the heavenly host that we would be in all things obedient; in other words, we could not be tried as the Lord designs to try us here in this state of existence, to qualify us for a higher state hereafter. In order to try the children of men, there must be a degree of knowledge withheld from them, for it would be no temptation to them if they could understand from the beginning the consequences of their acts, and the nature and results of this and that temptation. But in order that we may prove ourselves before the heavens obedient and faithful in all things, we have to begin at the very first principles of knowledge, and be tried from knowledge to knowledge, and from grace to grace, until, like our elder brother, we finally overcome and triumph over all our imperfections, and receive with him the same glory that he inherits, which glory he had before the world was.

This is the way that we as a people look upon our previous existence. There is something truly cheering in contemplating the previous existence of man, much more so than in the old idea of the sectarian world—that God is constantly creating, that he did not finish his work some five or six thousand years ago, but that he is creating all the time. They will tell you that they have spirits in

their bodies capable of existing after the bodies have crumbled back to mother earth. Ask them the origin of these spirits, and they will tell you they originated about the time the infant tabernacles of flesh and bone originated. Hence, according to their ideas, God has all the time been creating about one person every twenty seconds, which I believe is about the average rate that persons are born into the world; in other words, about three a minute, and according to their ideas the Lord is engaged in making spirits with this rapidity, and sending them here to this world.

I cannot, for my part, see that there is any more absurdity in believing that he made them thousands of years before they came here, than to suppose that he made them just before they came here, and entered into the tabernacle. One can certainly not be more unreasonable than the other.

Because we can not recollect our former existence is no proof whatever that we did not have one. I can prove this. In regard to this present existence, what person is there in this congregation who can remember the first six months of his or her infancy? There is not a man nor a woman on the face of the earth, I presume, who can remember this; but no person will argue, on that account, that he did not exist at that time. Oh no, says the objector, that would be an improper method of arguing. Our memories have nothing to do with a previous existence. If we remember it, all good; if we do not, it does not alter that existence.

If we were born in heaven before this world was made, the question might arise as to the nature of that birth. Was it by command that the spiritual substance, scattered through space, was miraculously brought together, and organized into a spiritual form, and called a spirit? Is that the way we were born? Is that the way that Jesus, the firstborn of every creature, was brought into existence? Oh no; we were all born there after the same manner that we are here, that is to say, every person that had an existence before he came here had a literal father and a literal mother, a personal father and a personal mother; hence the Apostle Paul, in speaking to the heathen at Ephesus, says, "We are his offspring." Now I look upon every man and woman that have ever come here on this globe, or that ever will come, as having a father and mother in the heavens by whom their spirits were brought into existence. But how long they resided in the heavens before they came here is not revealed.

We will refer now to the 19th chapter of Job, to show that there were sons of God before this world was made. The Lord asked Job a question in relation to his pre-existence, saying, "Where wast thou when I laid the corner stone of the earth?" Where were you, Job, when all the morning stars sang together, and all the sons of God shouted for joy; when the nucleus of this creation was commenced? If Job had been indoctrinated into all the mysteries of modern religionists, he would have answered this question by saying, "Lord, why do you ask me such a question? I had no existence at that time." But the very question implies the existence of Job, but he had forgotten where he was, and the Lord put the question as though he did exist, showing to him in the declaration, that, when he laid the corner stone of the earth, there were a great many sons of God there, and that they all shouted together for joy. Who were these sons of God?

They certainly were not the fleshly descendants of Adam, for he had not then been placed in the Garden of Eden. Who were they then? They were Jesus, the elder brother, and all the family that have come from that day until now—millions on millions—and all who will come hereafter, and take tabernacles of flesh and bones until the closing up scene of this creation. All these were present when God commenced this creation. Jesus was also there and superintended the work, for by him God made the worlds, consequently he must have been there, and all felt joyful, and shouted for joy. What produced their joy? It was foreknowledge. They knew that the creation then being formed was for their abiding place, where their spirits would go and take upon them tabernacles of flesh and bones, and they rejoiced at the prospect. They had more knowledge then than the world of mankind have now. They saw that it was absolutely necessary for their advancement in the scale of being to go and take tabernacles of flesh and bone; they saw that their spirits without tabernacles never could be made perfect, never could be placed in a position to attain to great power, dominion and glory like their Father; and understanding that the earth was being created to give them the opportunity of reaching his position, they sang together for joy. They composed a hymn, and if we could have a copy of it, we should no doubt find that it was a hymn in relation to the construction of the earth and its future habitation by those spirits in the form of men. I should like to see that hymn myself, and if we had it we would get our choir here to sing it. I think it would impart a good deal of information to us, and perhaps we would shout for joy again.

It is very evident that this was the belief of the people in the days of the Savior. Even the Apostles and those with Jesus evidently believed in the pre-existence of man. This is manifest from a certain question which they put to Jesus on the occasion of a blind man making his appearance before him. They said to him, "Master, who did sin, this man or his parents, that he was born blind?" In other words, did this man sin before he was born, and in consequence of his sin was he born blind? Or was it that his father sinned that he was born blind? This question would have been very foolish to put to the Savior, unless they had believed in the pre-existence of man. But they not only did believe it, they also believed it possible for man to sin in that pre-existence, and that the penalty of that sin might be carried down to this state of existence, and be the cause of blindness at birth, and with that belief they put the question to the Savior. That would have been a very favorable opportunity for him to have corrected them, if their ideas about pre-existence had been false. He could have turned to them and said, he could not have sinned before he was born, and that be the cause that he was born blind, because he had no previous existence. But he said no such thing, he replied, "Neither this man nor his parents sinned, but that the glory of God might be made manifest"

In the first and second chapter of Genesis, in the new translation given by inspiration through Joseph Smith, the Prophet, this subject is made very plain. After Joseph had translated the Book of Mormon from the gold plates, the Lord commanded him to translate the Bible. Now you know that we have no inspired translator at the present day among any of the nations. We have translations

of the Bible made by the wisdom and learning of men, but as each translator has differed in his views, no two of them agree. Indeed, when we go back in the history of the Bible, we find that about four hundred and fifty years before Christ Ezra compiled into one volume the different books of the Old Testament so far as they were given. Previous to that they had been in scattered manuscripts. The five books of Moses were kept in the Ark of the Testament. The writings of Joshua and others who followed Moses were kept here and there, and but very few copies were to be had in those early days. Indeed, so scarce were the copies of the Bible, that in the days of the kings of Israel they had lost almost all knowledge of any written copy of the Bible. They retained many of their ordinances, their Temple worship, and so on, but written copies of the Bible had so nearly disappeared, that on repairing the Temple at a certain time they found a copy of it hid up, but they did not know whether it was true or not. They had nothing to compare it with, and the only way they could ascertain whether it was a true copy of the Bible was to send for a man of God—a Prophet—and get him to inquire of the Lord whether it was genuine or not. Thus we see that the people in those early ages were not favored as we are in these days with copies of the Bible. But Ezra, according to the history, gathered up these fragments as far as he could.

Two hundred years before Christ there were seventy-two Israelites, said to be six out of each tribe, met together in the city of Alexandria in Egypt, and they translated the law of Moses, the prophets and the psalms from such Hebrew copies as they happened to have possession of, into the Greek. This was called the Septuagint translation. Jerome, a staunch Roman Catholic, translated this Greek version called the Septuagint into what was termed the Vulgate—a Latin translation. That, and copies of it made by scribes for many generations, became the Bible of the Roman Catholics; and even to this day, so far as they use Latin they appeal to that edition of the Scriptures called the Vulgate.

In the year 1610 the Vulgate edition was translated into English. This was called the Douay Bible, because it was published at the town of Douay in France, and it is the Roman Catholic Bible, so far as the English translation is concerned, to the present day. It differs materially from the Protestant Bible.

About the same time that the Douay translation was published—in 1607, King James the First appointed fifty-four men, some six or seven of whom did not serve, to translate the Bible from the original Hebrew, and they gave us that version called King James' translation.

All these translators that I have spoken of translated by their own wisdom, according to the best understanding they had. None of them were prophets or revelators, and not one of them understood the meaning of the original text like a man of God filled with the Holy Ghost. But they have made a very good translation notwithstanding, especially the forty-seven who labored under the appointment of King James. Different parts of the Scriptures were portioned out among six different classes of translators, and they, I believe, have given us the very best copy of the Bible in existence, so far as translations by human wisdom are concerned.

But to come back again, as I said before, after having translated the Book of Mormon, this young man,

Joseph Smith, a man of no education or learning, comparatively speaking, was commanded to translate the Bible by inspiration. He commenced the work, and the first and second chapters of Genesis containing the history of the creation are very plain and full. In the first chapter the Lord speaks about the spiritual creation of all things before they were made temporally. In the second chapter he goes on to state that there was not yet a man to till the ground, "for in heaven created I them." That explains the mystery about the work previously spoken of in the first chapter, and shows that it had reference to the great work which God had performed in the heavens before he made this earth temporally. This same doctrine is inculcated in some small degree in the Book of Mormon. However, I do not think that I should have ever discerned it in that book had it not been for the new translation of the Scriptures, that throwing so much light and information on the subject, I searched the Book of Mormon to see if there were indications in it that related to the pre-existence of man. I found them in a great revelation that was given to the prophet who led the first colony to this country from the Tower of Babel at the time the language was confounded. This great prophet had a remarkable vision before he arrived on this continent. In this vision he saw the spiritual personage of our Savior as he existed before he came to take upon him flesh and bones; and Jesus, in talking to this great man of God, informed him that as he appeared to him in the spirit so would he appear to his brethren in the flesh in future generations, and said he, "I am he that was prepared from before the foundation of the word, to redeem my people." He furthermore addressed himself to this great man saying, "Seest thou that thou art created in mine own image?" That is, man here on the earth is in the image of that spiritual body or personage of Jesus, so far as we are not deformed. "Seest thou that thou art created in mine own image, yea even in the beginning created I all men after mine own image." This is about the only place that refers pointedly to the pre-existence of man in the Book of Mormon. I think there are one or two other passages in which it is just referred to.

Now admit, as the Latter-day Saints do, that we had a previous existence, and that when we die we shall return to God and our former habitation, where we shall behold the face of our Father, and the question immediately arises, shall we have our memories so increased by the Spirit of the living God that we shall ever remember our previous existence? I think we shall. Jesus seems to have gained this even here in this world, otherwise he would not have prayed, saying, "Father, glorify thou me with that glory which I had with thee before the world was," showing plainly that he had obtained by revelation a knowledge from his Father of something about the glory that he had before the world was. This being the case with Jesus, why not his younger brethren also obtain this information by revelation? And when we do return back into the presence of our Father, will we not there also have our memories so quickened that we will remember his face, having dwelt in his presence for thousands of years? It will not be like going to visit strangers that we have never seen before. Is not this a comfort to persons who expect to depart this life, like all the rest of the human family? They have a consolation that they are going

not among strangers, not to a being whose face they never saw, but to one whom they will recognize, and will remember, having dwelt with him for ages before the world was. Looking upon it in the light of reason, independent of revelation, if a person were to form a system of religion according to the best light that he had, would it not be more happifying and calculated more in its nature to give joy and peace to the mind to suppose that we were going back to a personage we were well acquainted with, rather than to one we had no idea of? I think I should prefer, so far as reason is concerned, to be well acquainted with people I am going among.

These are the expectations of the Latter-day Saints: we do not expect to go among strangers. When we get back there we expect this place to be familiar to us, and when we meet this, that and the other one of all the human family that have been here on the earth, we shall recognize them as those with whom we have dwelt thousands of years in the presence of our Father and God. This renewing of old friendships and acquaintances, and again enjoying all the glory we once possessed, will be a great satisfaction to all who are privileged to do so.

If we ever dwelt there, it is altogether likely that God made some promises to us when there. He would converse with us, and cheer us up. Being his offspring—his sons and daughters, he would not be austere and unwilling to converse with his own children, but he would teach them a great many things. And all this will be familiar to us. We read in the New Testament that God did make promises to us before this world was made. I recollect one passage in one of the epistles of Paul, either to Timothy or Titus, the Apostle says, "In hope of eternal life, which God, who can not lie, promised before the world began." To whom did he make that promise? I contend that we had the promise of eternal life before the world began on certain conditions—if we would comply with the gospel of the Son of God, by repenting of our sins and being faithful in keeping the commandments of God.

There are many Scriptures in the New Testament that have relation to the previous existence of man, which I do not at this time feel disposed to quote. They can be searched up by the Latter-day Saints, and by all who are curious enough to enquire into these things. There are some other things however, which I feel anxious to bring forth in connection with the pre-existence of man. One thing is our origin more fully. I have already stated that the spirits of the children of men were born unto their parents Now who are the parents of these children?

There are certain promises made to the Latter-day Saints, one of them being that when we take a wife here in this world, it is our privilege by obedience to the ordinances of heaven, to have that wife married to us for time and for all eternity. This is a promise which God has made by revelation to his Church, hence the Latter-day Saints believe in the eternity of the marriage covenant. This is one of our fundamental doctrines We consider that a marriage for time alone is after the old Gentile order, and they have lost all knowledge of the true ordinances and order of heaven. They marry until death separates them. I believe that almost every religious society, in their marriage ceremony, use this phrase, "I pronounce you man and wife until death shall part you!" This sort of a marriage never origi-

nated with God; the marriage that originated with him is the same as that of which we had an example in the beginning—the first marriage that was ever celebrated here on the earth. Do you enquire what was the form of that first marriage between Adam and Eve? I will explain it in a few words. They were united as husband and wife by the Lord himself; when they were united they did not know anything about death, for they had not partaken of the fruit of the tree that was forbidden, and they were then immortal beings. Here were two beings united who were as immortal as you will be when you come forth from your graves in the morning of the first resurrection. Under these conditions Adam and Eve were married. I do not believe that the Lord used the ceremony that is now used—I marry you until death shall separate you. By what means did death come into the world? After this marriage by partaking of the forbidden fruit, they brought death on both male and female, or as the Apostle Paul says, "By one man sin and death entered into the world, even so shall all be made alive, and every man in his own order.

It seems then, that if there had been no sin death never would have come upon Adam and Eve, and they would have been living to-day, immortal, nearly six thousand years after being placed in the Garden of Eden, and would they not still be husband and wife? Certainly, and so they would continue if millions and millions of ages should pass away, and you could not point out any period in the future, when this relation would cease; no matter how many myriads of ages might pass away, unless they by sin brought death into the world. All will admit, who reflect on the subject, that this marriage was for eternity, and that death interfered with it only for the time being, until the resurrection should bring them forth and re-unite them.

The "Mormons," or Latter-day Saints, believe in this kind of marriage, and the first one ever performed on the earth is a pattern for us. Moreover God has revealed to us the nature of marriage, and that its relationships are to exist after the resurrection, and that it must be attended to in this life in order to secure it for the next life. For instance, if you wish to obtain a great many blessings pertaining to the future world, you have to secure these blessings here. You cannot be baptized in the next state of existence for the remission of sins; that is an ordinance pertaining to the flesh, which you must attend to here. And so with all other ordinances which God has ordained, you have to partake of them here in order to have a claim on the promises hereafter. It is so with regard to marriage; and this agrees with what Jesus has said in relation to their not marrying nor giving in marriage in that world. There will be no such thing there. Why? Because this is the world for all these ordinances to be attended to. Here is the place to secure all the blessings for the next world. We have to show in this probation that we will be obedient in obeying the commandments of heaven so that we may have a claim on every blessing pertaining to the next life. Consequently, we have to secure this marriage for eternity while in this world. When a female in the Latter-day Saint Church marries a person outside the Church it is not a marriage in our estimation, in the scriptural sense of the word, it is only a union until death shall part them. When a person does this we really consider them weak in the

faith; indeed it is equivalent in my estimation not only to being weak in the faith, but since these revelations were given on the subject, if people with their eyes wide open will still reject these important things, and marry a person outside the Church, it shows to me very clearly that he or she has no regard for the word of God, nor for their own salvation. They are lacking not only in faith but in the principle of obedience. They have no hope when they marry outside the Church, but when they marry in the Church according to this order, and the persons who officiate in declaring them husband and wife, being commissioned of God and having authority to administer in all the ordinances of his kingdom, that marriage is not only for time, but for all eternity.

Another question. Having been married for eternity, we die and our spirits go into celestial paradise. We come forth in the morning of the first resurrection as immortal males and immortal females. Our wives, married to us for eternity, come forth, and they are ours by virtue of that which God has pronounced upon them through those whom he has appointed, and to whom he has given authority. We have a legal claim upon them at the resurrection. But here comes forth a person that is married outside. She comes up without a husband, he without a wife, or any claim upon any of the blessings. Here is the difference between these two classes of beings. One dwells as an angel, without any power to increase their species, family or dominions, without the power to beget sons and daughters. This class will be angels. Perhaps many of them will be worthy of obtaining a degree of power, glory, and happiness, but not a fullness. Why? Because they have not come up to that position of their Father and their God. He has power to beget and bring forth sons and daughters in the spirit world; and after he has brought forth millions and millions of spirits, he has power to organize worlds, and send these spirits into these worlds to take temporal bodies to prepare them in turn to be redeemed and become Gods, or in other words, the sons of God, growing up like their father, possessing all his attributes, and propagating their species through all eternity. Here then is the difference between these two classes of beings—one having lost what they might have obtained and enjoyed if they had had faith in God and been willing to obey his commandments. But the others are worthy, as the Apostle Paul has said, to obtain a far more exceeding and eternal weight of glory, while the others will be angels or servants, to go and come at the bidding of those who are more exalted.

This is what Paul meant when he said that in the Lord the man is not without the woman, neither is the woman without the man; as much as to say that in order to be in the Lord and to obtain a fullness of his glory and exaltation, you can not be separated; or in other words, to speak according to the common phrase, you can not live old bachelors or old maids and go down to your graves in this condition. That is not the order of heaven, why? Because marriage is essentially necessary to qualify them to propagate their species throughout all eternity, that they in their turn may have worlds created on which these sons and daughters of their own begetting may receive tabernacles of flesh and bones as we have done. This is the order by which all worlds are peopled, by spirits that have been born in the eternal worlds; and these worlds are

organized expressly for them that they may go and have another change, another state of being different from their spiritual state, where they may possess bodies of flesh and bones, which are essentially necessary to the begetting of their own species. Spirits can not bring forth, multiply and increase. They must have bodies.

We have said this much on the hymn that was sung in the morning, and these ideas are fully inculcated therein, and they are established and founded on the revelations God has given in different ages. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, DEC. 29, 1872.

(Reported by David W. Evans.)

TRUE CHRISTMAS AND NEW YEAR.

We are, this afternoon, commemorating according to our usual custom, one of the most important events that has ever transpired in our world, and one which most concerns the whole human family, namely, the death and sufferings of the Lord Jesus Christ for the redemption of the human family. No other event can be compared with this in its importance, and in its bearings upon the human family. Everything else is but of a secondary consideration, when compared with the atonement that has been wrought out in behalf of man by the great Redeemer, yet, strange to say, there are those in the Christian world, so called, who profess to believe in Christianity and yet deny the efficacy of the atoning blood that was shed by our Lord and Savior Jesus Christ. More especially has this been the case for a few years past. I suppose there are many thousands who deny this now, where there were but few at the time of the rise of this Church. This has arisen, probably, from the multiplication of spiritual influences, which now prevail to a very great extent in the Christian world—influences that are evil, revelations, false visions, spirit rappings and mediums. Almost without exception these false spirits have taught those who have listened to them, that there is no efficacy in the Atonement.

There is no subject more fully developed and made manifest to the children of men in modern revelation than that of the atonement. Much is said in relation to other doctrines, all of which have a bearing on the atonement, that lying at the foundation of the whole. If the evil one can prevail over the human family so

as to get them to deny this fundamental doctrine, he knows that they are safe, so far as serving him and failing of their salvation are concerned. If they can only be wrought upon and deluded so as to disbelieve in the doctrine of the atonement, it does not matter to Satan what else they may believe. It is not my intention, however, this afternoon, unless so led by the Spirit of the Lord, to dwell much on this subject. It is one that has been so thoroughly taught to the Latter-day Saints, that I esteem it almost unnecessary to repeat that with which they are so familiar. By partaking of the ordinance of the Lord's Supper every Sabbath day, we commemorate that great event. If we do not preach so much about it by word of mouth we certainly fulfill the commandment which God has given requiring us to remember unto the Father the crucified body and shed blood of his Son, without which there would have been no remission of sin, and no redemption, and mankind would have remained in their fallen state. No light could have penetrated the hearts of the children of men, and there would have been no resurrection, no exaltation in the kingdom of God without the atonement. When we speak of total depravity, it has reference to certain conditions. Man is not totally depraved now, and the reason is, there has been an atonement; but do away that, as many do, and total depravity would reign, and men would live and die totally degraded beings. All the light that has come into the world, and that lights every man that comes into the world, has come by reason of the atonement. It is an event that all Christian societies commemorate more or less, or at least they did in former times. They are getting more lax now since the devil and his angels have given so many revelations against the atonement.

The Roman Catholics, about 532 years after Christ, set apart a day called Christmas, which they no doubt believed at that time was the day of the birth of our Lord and Savior Jesus Christ. The reason why they set apart Christmas and have kept up its commemoration from that day until the present time, was because a certain monk, a member of their church, named Dionysius commenced a calculation to ascertain, if possible, the period of time from the birth of Christ to the time the calculation was made; and from all the information that he could glean he set it down at 532 years. They had not printed works in those days as we have now; they had not access to the abundance of historical and chronological information then that we have; but from all the information that Dionysius could glean, and making a calculation thereon, he came to the above result.

He also made a calculation in regard to the day on which he supposed the Savior to have been born, and that was set down as a day to be celebrated by the Roman Catholics church. They have certain ordinances in regard to that day, which you may see observed in their church in this city. People, prior to this time, did not date their documents from the birth of Christ. If they were writing a letter they did not say, in the year of our Lord 520, in the year of our Lord 416, and so on; this was never done until the calculation of Dionysius was made, then it was adopted by the Roman Catholics and by all nations among whom they had power and influence. By and by other chronologists made calculations as to the time of Christ's birth, and from the information they could gather together, they discovered that

Dionysius had made a mistake, and that Christ was born about one year before the time set by him. But by this time there were great numbers of important State and other documents and papers in existence, all dated according to the incorrect calculation of this Romish monk. How to remedy this the people did not know, for it would not do to alter all these dates.

Another set of chronologists made calculations, and they discovered that Dionysius had made a mistake of two years in regard to the time of the Savior's birth. Four others, very learned men, sought diligently, and from the information they obtained they found that Jesus was born three years before the time published by Dionysius. Five others made it four years; some few made it five years before, and some seven years before the time specified by this Romish monk. All modern chronologists who have taken up the subject, agree *that Dionysius was incorrect, at least* several years. But did the people alter the dates of their documents and manuscripts when his error was fully made manifest? Not at all; they have continued that old, erroneous reckoning down to this present year. But they have attached the name of vulgar era to it, in order to indicate that it is incorrect. Vulgar era! I think the name is inappropriate, for there are thousands of people at the present day, including the youth of our land, and perhaps many who have had a collegiate education, who never knew or inquired into the meaning of vulgar era, or why the term was introduced. Its real meaning is, incorrect era or date. For instance, we write a letter to-day, and we call it the 29th day of December, 1872. This is according to the vulgar era, or erroneous date, or the reckoning of Dionysius; but this is not the true date. The probability is, independent of the Bible or Book of Mormon, from the great mass of testimony that has been accumulated for generations past, that Jesus was born nearly four years prior to the commencement of this vulgar era, so that our present year, 1872, should be 1876. You will find a full account of these matters in the writings of the learned, in encyclopædias, and in various works touching upon chronology, so that you have no need to take my testimony alone on this subject, for you have access to our library here in this city, and you can examine works on chronology and see that I am correct. There may be those here who would like me to cite some works on this subject. I will cite one that I read while I was in England, a Bible dictionary, by a very learned author named Smith. This subject is treated very plainly and fully in that work. I think that Mr. John W. Young of this city *has this work in his private library.* The reason why I make these remarks is, that this is the first Sabbath after Christmas, and the day on which I believe the Roman Catholics in this city are celebrating certain ordinances in their church in commemoration of this event.

Having found out that there is an error in regard to the year of Christ's birth, now let us inquire if the day observed by the Christian world as the day of his birth, the 25th of December, is or is not the real Christmas Day? A great many authors have found out from their researches that it is not. I think that there is scarcely an author at the present day that believes that the 25th day of December was the day that Christ was born on. Still it is observed by certain classes, and we, whether we make any profession or not, are just foolish enough to observe this old

Roman Catholic festival. The boys and girls all look forward with great anticipations to Christmas. Many of them, it is true, do not know the meaning of it, or why it is celebrated; but when we come to reflect on the matter, it is all nonsense to celebrate the 25th day of December as the birthday of Jesus. It will do for a holiday, so you might select any other day for that purpose. It is generally believed and conceded by the learned, who have investigated the matter, that Christ was born in April. I have seen several accounts—some of them published in our periodicals—of learned men in different nations, in which it is stated that, according to the best of their judgment from the researches they have made, Christ was crucified on the 6th of April. That is, the day on which this church was organized. But when these learned men go back from the day of his crucifixion to the day of his birth, they are at a loss, having no certain evidence or testimony by which they can determine it. I intend this afternoon to give light on this subject from new revelation, which we, as Latter-day Saints, can depend upon. I will read to you from the Book of Mormon, some things that happened, at the time of the crucifixion, on this great western hemisphere, and I will say we have a date given there in connection with these events, showing how old Jesus was at the time of his crucifixion. It may not be amiss, however, for me to make a few remarks before I commence reading, to inform strangers who may be present, that the inhabitants of ancient America, and those who wrote the Book of Mormon were Israelites! that when they came from the city of Jerusalem, 600 years before Christ, they were a righteous people, and had prophets among them, and that they kept the law of Moses. Now the sacrifices and burnt offerings of that law were typical of the great offering that was to be made by our Lord and Savior Jesus Christ. The ancient inhabitants of this continent, to whom I have referred, understood the nature of these ordinances, and they looked forward to the coming of the true Messiah and celebrated it by these ordinances, the same as we look backward and celebrate his death and sufferings by partaking of the symbols of, as we have done this afternoon.

Now if God led a company of Israelites from Palestine to colonize this continent, and taught them to keep the law of Moses with its sacrifices and burnt offerings, typical of the great sacrifice that was to be made at Jerusalem, it would not be at all strange for him to give to them a sign concerning Jesus, when he should be born, and when he should die. He did this by the mouths of prophets. Numerous prophets were raised up on this land, and they prophesied to the inhabitants thereof, and taught them about the coming of Jesus, and what signs should be given at the time he should come. They taught them that the night before Jesus should be born there would be no darkness on this land, but that it would be perfectly light. They would see the sun set in the evening, and that, during the night, until it should rise the next morning, there would be no darkness; that great signs and lights would appear in the heavens, and that they were to be to them indications of the birth of our Lord and Savior Jesus Christ. These signs were given, and by them the people on this continent knew the very day that Jesus was born.

Some years after this, before the crucifixion of Jesus, they fell into great wickedness. They persecuted the prophets, shed their blood, stoned

them to death, and cast them out of their midst, and they were full of wrath and indignation and sinned against great light, so that the Lord was under the necessity of sending other Prophets to them, telling them that at the time of the crucifixion, if they did not repent, many of their cities should be burned with fire, many destroyed with tempests, and that they should be visited with sore judgments and calamities; and that during the time Jesus should be lifted up on the cross, there should be tremendous earthquakes upon all the face of this continent, and that after that there would be three days and three nights of darkness, and that this darkness should come immediately after the execution of the Savior. Now let us read what the Prophet says on page 450 of the Book of Mormon concerning these events, which transpired just as they had been predicted.

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as had never been known in all the land." From what period was this date reckoned? We are informed on page 435 of this book, that the Nephites began reckoning the beginning of their year from the sign given them at the birth of the Savior —the night without darkness. Previous to that they had reckoned from the time of their leaving Jerusalem, 600 years before Christ, and they continued this some five centuries, until they changed the form of their government on this continent, and introduced judges; then they reckoned their time from the beginning of the reign of the judges. This mode of reckoning lasted ninety-one years. Five hundred and nine years having passed away before the reign of the judges commenced, and ninety-one added to that made 600 years from the time that Lehi and the colony came out of Jerusalem. Then they changed their mode of reckoning, and reckoned from the time this great sign was given in the heavens, so that we know what this date means—"in the thirty and fourth year, in the first month, and in the fourth day of the month." Now I think this gives us a clue to the age of Jesus when he was crucified, but we will read on, and see about the storm.

"There arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest, and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire."

Zarahemla was their great capita city. It was located in the north part of South America, on one branch of that river that we call the river Magdalena, that runs down from the mountains to the northward, and empties into the Carribbean Sea. On the west side of that river was located the great city of Zarahemla. We will now read further:

"And the city Zarahemla did take fire; and the city Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof there became a great mountain."

Now if our miners, those who go into South America, should happen to dig in a few thousand feet, and should come across old buildings, they need not be astonished, for the Lord made a terrible revolution in the land. There came a great

mountain in the place where this city stood; "and there was a great and terrible destruction in the land southward"—what we term South America.

"But behold, there was a more great and terrible destruction in the land northward"—North America—"for behold the whole face of the land was changed because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quakings of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land."

You can see from this, what terrible convulsions have taken place on this continent, even here in these mountains. In the mountains west of this valley, you will find the strata of rock set up almost perpendicular; that was not the way they were first formed. You will also find there, as elsewhere, strata dipping at a greater or less angle into the earth. The cause of all this has been the terrible convulsions that our globe has undergone, and more especially at the time of the crucifixion.

"And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold there was darkness upon the face of the land."

I might go on reading, if it were necessary, in regard to the weeping, wailing and mourning of the people during these three days of intense darkness—no sun, moon, nor stars were to be seen, and the vapor was so great that the inhabitants of the land could feel it, the same as the darkness was felt in the land of Egypt. It was not, of course, the darkness that was felt, but the vapor that was so thick. There is one thing, however, to which I wish to call your special attention, before I make any further remarks in regard to the date that is here given. When this darkness dispersed, it is said to have been morning. You will find it on page 454. "And it came to pass that thus did the three days pass away; and it was in the morning, and the darkness dispersed from off the face of land, and the earth did cease to tremble, and the rocks did cease to rend."

You might say that this was not three days and three nights, for Jesus was crucified and died on the cross at 3 o'clock in the afternoon at Jerusalem, and consequently for it to have been just three days and three nights, you might suppose that the darkness must have dispersed in the

afternoon. But this book tells us that when the three days and three nights of darkness had passed away it was morning. Now why this discrepancy—for it seems to be one—between the Bible and the Book of Mormon? Can you account for it, and tell why it should have been morning in America? The reason is because of the difference in longitude. The writer of the account in the Book of Mormon resided in the northwestern portion of South America. Now you take a map of the world, and see the difference in longitude between the place where Jesus was crucified, and that where the writer of the Book of Mormon lived, and you will find that it is about seven and a half hours. Now you subtract seven and a half hours from 3 o'clock in the afternoon, and what time would it be when the three hours of quaking and the destruction of cities expired, or when the darkness commenced? Would it not be in the morning? Take away seven and a half hours longitude from 3 o'clock—the time that Jesus expired—and would it not be half past seven o'clock in the morning with the inhabitants of this land, while it was afternoon with the inhabitants in Jerusalem?

I presume that Joseph Smith, being an unlearned man, never saw this to the day of his death; that is, he never understood it. I never heard him, or any learned man refer to it until after his death; but reading it over myself, I saw, at first, there was an apparent discrepancy between this book and the New Testament; one placing it in the morning, and the other in the afternoon. When thinking of this seeming discrepancy, the difference in longitutde occurred to my mind, and that is just what it should be to account for the difference in time given in the two books; and this, though not direct, is incidental proof that the man who translated this book was inspired of God. I do not think that Joseph Smith, to the day of his death, knew that a difference in time at different places on the earth was caused by their difference of longitude.

We will now go back to the date, at the commencement of the extract I have been reading—"in the thirty and fourth year, in the first month, and on the fourth day of the month"—that would make him thirty-three years, three days and part of another day old, at the time of his crucifixion, according to the account given in the Book of Mormon. But this does not decide his age exactly, unless we can learn what kind of years the Nephites reckoned. Did they reckon their years as the English and Americans do? No, I presume not. How can we learn the length of their years? I do not know of any better method than going back to the early Spanish historians who lived cotemporary with Columbus, the discoverer of America. When they penetrated into Mexico, and conquered that country, they found that the Mexicans were partially civilized, so that they had many records, although their mode of keeping them was very different from those of other nations. The Mexican calendar gave their views and ideas with regard to the length of the year, and their mode of reckoning them. This was about the close of the fifteenth century, for Columbus discovered America in 1492. Soon afterwards these Spanish historians became extensively acquainted with Mexican literature, their form of writing, and the half civilization that existed among them. I have in my possession nine large volumes, got up soon after the Book of Mormon was

translated, by Lord Kingsborough, on Mexican antiquities. The nine volumes will probably weigh over two hundred pounds. Five of them contain nothing but plates of antiquities, the other four contain translations, in English, Spanish and French, of the declarations of historians concerning Mexican literature and their knowledge concerning the length of the year. They reckoned 365 days to the year, but did not add what is termed the intercalary day every four years, to make what we call leap year. They did this only once in fifty-two years, and then they added thirteen days, which made one day for every four years. This shows that they had a very good idea of the length of the year.

When Jesus was crucified, at the age of about thirty-three years, if the Nephites reckoned according to the Mexican portion of the Israelities, they had not added the eight days that we would add for leap year, consequently this would shorten their years, and instead of being thirty-three years, three days and part of the fourth day, it would bring it, according to our reckoning, eight days less than the Book of Mormon date, or thirty-two years, three hundred and sixty days and fifteen hours. This, then, it is highly probable, must have been the real period that existed between the birth and the crucifixion of our Savior.

Now we have a clue in the New Testament to the time of his crucifixion, but not of his birth; that is, we know that he was crucified on Friday, for all of the Evangelists testify that Saturday was the Jewish Sabbath, and that on Friday Jesus was hung on the cross, and according to the testimony of the learned, that was on the 6th of April, consequently by going back from the crucifixion 32 years, 360 days and 15 hours, making allowance for the longitude, it gives Thursday for his birthday. Again, making allowance for the errors of Dionysius the monk, adding four years or nearly so to the vulgar or incorrect era, it would make the organization of this Church take place precisely, to the very day, 1800 years from the day that he was lifted up on the cross.

This is something very marvelous in my mind. Joseph Smith did not choose the 6th of April upon which to organize this Church: he received a commandment from God, which is contained in the Book of Doctrine and Covenants, setting apart that day as the one upon which the Church should be organized. Why did he set up his kingdom precisely 1800 years from the day on which he was lifted up on the cross? I do not know why. The Lord has his own set time to bring to pass his great purposes. If Joseph Smith had been learned in chronology and in the writings of the world; if he had been a middle-aged or an old man of experience, or a man who had access to libraries, instead of a farmer's boy, then we might have supposed that perhaps he had studied chronology, sought out the true era, found out how to distinguish between the true and the vulgar, and then find out the true date of the birth of Christ and his crucifixion, and got it all arranged together nicely and harmoniously, and then have pretended that he had had a revelation to organize the Church precisely 1800 years from that great event. This is what we should have to concede if we wanted to make out the work an imposition: but the very fact that God commanded that boy to organize the Church on that day, ought to be regarded as strong collateral evidence of the divine authenticity of the Book of Mormon.

Perhaps I have said all that is needful on this matter. If I were to celebrate Christmas, or the birthday of Christ, I should go back a little less than thirty-three years from his crucifixion, and it would bring it to Thursday, the 11th day of April, as the first day of the first year of the true Christian era; and reckoning on thirty-two years, 360 days and fifteen hours from that, it would bring it to the crucifixion, and bring it on Friday also.

In saying that "it was the thirty-fourth year, first month and fourth day of the month" on which the great storm and earthquakes took place, there is another thing to be noted—that it must have taken place on Friday, according to the Nephite reckoning in order to bring his crucifixion on Friday. If Tuesday was the first day of the 34th year, the second day would be Wednesday, the third Thursday, and Friday would have been the fourth day of the month, just as the Book of Mormon says, bringing it correct according to the reckoning of the days of the week.

There is another thing that, perhaps, a great many of the Latter-day Saints and many of the world have not reflected upon; that is, that the beginning of our present New Year is *incorrect*, reckoning the years from the birth of Christ, for the first day of January was not the day of his birth. We call it the first day of the year, but it has no reference to the day of Christ's birth. The first day of the year of the true Christian era should be the day of the Savior's birth—the 11th day of April. About 122 years ago we did not have the first day of January for New Year. At that time, or thereabonts, everybody in America and England reckoned New Year's Day on the 25th of March. That had been the first day of the year for many generations. How came it to be changed to the first day of January? In 1751 the Parliament of Great Britain passed a law that the year should be moved backwards from the 25th day of March to the 1st day of January, making the year 1751 some eighty-four days shorter than all the other years had been. Why did they do this? In order to place New Year in connection with a certain event in astronomy. Those who are acquainted with the earth going round the sun, know that the path in which it moves is not a circle but an ellipse, or elongated circle. You make a wire into the form of a circle and then pull it out, and that is the form of an ellipse. The sun is situated in one of the foci of this ellipse, and is nearer to the earth on the 1st day of January or the 31st day of December, by about three millions of miles, than it is on the 1st day of July. The object of placing the year back was to have the year begin when the earth was in its perihelion in going around the sun. This was not the only alteration that has been made, but this accounts for the phrases "new style" and "old style," with which you occasionally meet in historical documents, the former having reference to the new mode of reckoning, the latter to the old mode.

I have said that this was not the only change made in time. In the year 1752—when the second day of September had arrived, in order to bring the year to correspond with the seasons, it was found necessary to set the time forward so that the 3rd day of September should be called the 14th, eleven days being dropped out of the calendar. This was also established by parliamentary law; and in this way the seasons have been brought to correspond, in some mea-

sure, with the length of the year. All these things should be taken into consideration in our dates; and when we read the saying in the Book of Covenants that the Lord organized his Church in the year of our Lord 1830, in the fourth month, and on the sixth day of the month, the Lord made his language to correspond with our present mode of reckoning, that is, he adopted the reckoning of the English, established by parliamentary law. Instead of reckoning the year to begin on the 25th of March, he says, "It being in the year of our Lord 1830, the fourth month, and the sixth day of the month that the Church was organized." We are not on this account to take this as the real date, but it is adapted to our present mode of reckoning. I have made these remarks, that no persons, if they should feel disposed to search into chronology, might be misled in relation to this matter. Being so near Christmas and New Year, I have deemed it appropriate to dwell on this subject, for the purpose of enlightening the minds of all who may be present, so far as I have information in regard to it.

Now, if I have not already occupied too much time, I desire to dwell a little upon the subject of the chronology of our world. We have no dates on which we can depend as to the period or history of our globe from the creation down to the present time. Chronologists differ in regard to the history and age of the world, Some make the age of the world, from the creation to the coming of Christ, to be four thousand years. Archbishop Usher has introduced this chronology into King James' Bible; and in that you will find all the dates adapted to that particular reckoning; and according to his reckoning you will find that Christ came in the year of the world 4004. Is this to be depended upon? Not at all. Many chronologists equally as learned, and who have made deeper researches than he has on this subject, differ with him materially. There are many who place the birth of Christ at 5500 years from the creation; others place it at 5490, others at 5508 or 9 years. There are about two hundred chronologists who all differ in regard to this matter. Many Jewish chronologists make it over six thousand years from the creation till the birth of Christ, so that you see when we attempt to take up the subject on the learning of the world, we are in the midst of confusion—no person knows anything about it. It is not really necessary that we should know, but we have some little light on this subject.

We know that it was not six thousand years from the creation to the birth of Christ. How do we know this? God has told us in new revelation that this earth is destined to continue its temporal existence for seven thousand years, and that at the commencement of the seventh thousand, he will cause seven angels to sound their trumpets. In other words, we may call it the Millennium, for the meaning of the word millennium is a thousand years. Six thousand years must pass away from the creation till the time that Jesus comes in the clouds of heaven, and he will not come exactly at the expiration of six thousand years. When the Prophet Joseph asked the Lord what was meant by the sounding of the seven trumpets, he was told, "That as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand years, will the Lord God sanctify the earth, and complete the salvation of man,

and judge all things and shall redeem all things, except that which he hath not put into his power when he shall have sealed all things unto the end of all things, and the sounding of the trumpets of the seven angels is the preparing and finishing of his work, in the beginning of the seventh thousand years; to prepare the way before the time of his coming." This quotation will be found in the Pearl of Great Price, p. 34.

Neither of these trumpets have sounded yet, but they shortly will; and this gives us a little clue to the period and age of our world. We know that six thousand years have not yet elapsed since the creation, but we know that they have very nearly expired. We know that God set up and established this kingdom 1800 years from the date of his crucifixion, preparatory to his coming in the clouds of heaven to receive the kingdom that he sets up here on the earth, and to rule and reign over all people, nations and tongues that are spared alive. Perhaps this is sufficient on the history and chronology of the world; but for the benefit of the Saints, and it will not hurt the strangers, although they do not believe in our revelations, I will refer to some further evidence and testimony on this subject.

In the new translation which Joseph Smith was commanded to make of the Old and New Testament, we find that some of the dates given in King James' translation of events before the flood are incorrect, but they are corrected in the new translation. For instance, the age of Enoch, as given in King James' Bible, is incorrect. The new translation gives a lengthy prophecy which was delivered to him before the flood, and this prophecy relates to generations in the future as well as to things that were past. Enoch, in his vision, saw the great work that he was destined to perform on the earth, in preaching the Gospel among the nations, and gathering out a people and building up a city called Zion. He saw that in process of time the people of Zion would become sanctified before the Lord, that the Lord would come and dwell in their midst and that by and by, after the city had existed 365 years, it with all its people, would be taken up to heaven. And all the days of Zion in the days of Enoch, says the new translation, was 365 years, making Enoch 420 years old when he and his people were translated, which is older than the age given him in the uninspired translation.

In this new translation we have also a much greater history of the creation of the world than is given in the uninspired translation made by the forty-seven men employed by King James. In that book we have a very short history of that great event; but the inspired translation shows that the periods of time called days, in which the several portions of the work of creation were performed, were not by any means of such limited duration as the days we speak of, but from what is revealed in the Book of Abraham, they were probably periods of one thousand years each. God might have been for the space of a thousand years in organizing a certain portion of this creation, and that was called the evening and the morning of the first day, according to the Lord's reckoning, one day being with him as a thousand years and a thousand years as one day. By and by another day's work was performed, which I do not suppose was a day of twenty-four hours, but an indefinite period of time, called the second day—the evening and the morning of the second day. By and by the third day's

work was done, and then there was the evening and the morning of the third day. Three thousand years probably, passed away in the performance of these three days' work In the fourth day the Lord permitted the sun and moon to shine to give light to the earth. What regulated the evening and the morning the first three days we do not know, for neither sun nor moon were permitted to shine until the fourth day. I have no doubt the Lord has a variety of methods of producing light? The new translation gives us some information on this subject, for there we read that, "I, the Lord created darkness on the face of the "great deep." In King James' translation it says darkness was on the face of the great deep, and I, the Lord, said, "Let there be light, and there was light." Now how did the Lord create this darkness? He has a power, the same as he had in causing darkness three days and nights over this American land. But before that darkness was created what produced light? It must have been light here on this earth, and probably was so thousands of years before the Lord created darkness; and then he had the means of producing darkness, and afterwards of clearing it away, and then called it morning. But how long that morning had existed we do not know, unless we appeal to the Book of Abraham, translated by Joseph Smith from Egyptian papyrus. That tells us in plainness that the way the Lord and the celestial host reckoned time, was by the revolutions of a certain great central body called Kolób, which had one revolution on its axis in a thousand of our years, and that was one day with the Lord, and when the Lord said to Adam, "In the day thou eatest thereof thou shalt surely die," the Book of Abraham says it was not yet given unto man the true reckoning of time, and that it was reckoned after the Lord's time that is one thousand years with us was a day with him, and that Adam, if he partook of the forbidden fruit, was to die before that day of a thousand years should expire. Hence when we go back to the history of the creation, we find that the Lord was not in such a great hurry as many suppose, but that he took indefinite periods of long duration to construct this world, and to gather together the elements by the laws of gravitation to lay the foundation and form the nucleus thereof, and when he saw that all things were ready and properly prepared, he then placed the man in the Garden of Eden to rule over all animals, fish and fowls, and to have dominion over the whole face of the earth.

There is another very curious thing revealed in Joseph Smith's translation, and one that explains some mysterious passages in the first and second chapter of Genesis. In the first chapter of Genesis in King James' translation we read that on the fifth day the Lord made the whales, the fish and the fowls of the air. On the sixth day he made the animals, beasts and creeping things, and last of all he made man, male and female. Now read along in King James' translation to the seventh day, and we are told that there was not a man to till the ground, yet he had made them male and female on the sixth day. Now, where were they made? They were made in heaven first. All the children of men, male and female, all the spirits of beasts, fowls, fish and creeping things were made spiritually in heaven before they were placed temporally here on the earth, and the spiritual creation differs from the temporal creation. The new translation says that man was the very first flesh made here on the earth;

whereas, according to the account in King James' translation, the flesh of beasts, fowls and fish was made on the fifth day, before man was made. But in the great temporal work of placing man on the earth, he was the first flesh formed and placed here among all the works of God. He had made the spirits of fish, fowls and beast, but none of them were permitted to come to the earth in their fleshy tabernacles until man, the great masterpiece, was placed here—then they were brought before him—for him to give names to them.

In the work of creation the first is last and the last first. God made the spiritual part of this creation during these six days' work that we read of; then he commenced the temporal work on the seventh day. He planted the garden on the seventh day; he placed man in that garden on the seventh day; formed the beasts and brought them before the man on the seventh day, all this being the temporal work, the first being spiritual. Not so in the last of his work—the great work that is to come. When the seventh millennium shall arrive the Lord will redeem man and bring him forth from the grave, and he will begin to redeem this creation not making it entirely immortal and spiritual, like a sea of glass. It will exist for a thousand years in a temporal condition, as it was before the Fall. This will be the first of his temporal work in the last days. By and by when the millennium has passed, and the earth passes away and dies and its elements are melted with fervent heat, and there is no place found for it as an organized body, he will again speak and there will be another creation—a creation of this earth out of the old materials; in other words a resurrection of the earth, a literal resurrection. That will be the last of his work. In the morning of creation spiritual first, and lastly temporal. But in the ending temporal first in the redemption, and lastly spiritual, which will be the perfection or ending of his work.

There are a great many things that God has revealed to us as Latter-day Saints, and it would be well for us, for our Elders and for all, to search these revelations, to prepare their minds to understand what God intends to do with our creation, and those who are prepared to inherit it, when it is made new. We, if faithful, shall inherit it in its temporal condition before the millennium passes away. Though our bodies may go down to the grave, God will bring us forth. He will redeem us, and bring together bone to its bone, organize the flesh, sinews, muscles, and every part of the body in its proper place, cover it with skin, cause the breath to enter into us, and the Spirit from on high to quicken us, and the human spirit, that will dwell in a celestial paradise, to return and take possession of the body. Then we shall inhabit the earth, not at first in its glorified state—that state which eventually awaits it, but in the beginning of its redemption in its temporal condition during the thousand years, of which the work before the Fall was typical.

God bless you. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 5, 1873.

(Reported by David W. Evans.)

GOD THE SOURCE OF ALL GOOD—THE COMMON LOVE OF MAN FOR INCREASE—THE NECESSITY OF RIGHTEOUSLY DIRECTING OUR POWERS.

I take pleasure in meeting with the Saints. I like to break bread with them in commemoration of the broken body of our Lord and Savior Jesus Christ, and also to partake of the cup in remembrance of his shed blood, and then to reflect upon the associations connected therewith: our relationship to God through our Lord Jesus Christ; our relationship to each other as members of the body of Christ, and our hopes concerning the future; the second appearing of our Lord Jesus Christ, when, we are given to understand, he will gird himself and wait upon us, and we shall eat bread and drink wine with him in his Father's kingdom. I like to reflect upon all these and a thousand other things connected with the salvation, happiness and exaltation of the Saints of God in this world, and in the world to come.

We have one day set apart in seven for the worship of God, and I think it a very great mercy we have, for we can thus draw aside from the world, its cares, perplexities and anxieties, and, as rational, intelligent, immortal beings, reflect upon something pertaining to the future. We are very much engaged, generally, in relation to things of time and sense. Our hearts, feelings and affections seem to be drawn out in this direction, and these are the only things which a great many people have in view. Jesus, in speaking to his disciples, tells them not to take any thought about what they shall eat or drink, or wherewithal they shall be clothed, for, said he, after all these things the Gentiles seek. We, of course, must take this as being specifically addressed to his disciples under the circumstances in which they were then placed; the principle involved in his words is nevertheless true. Says he, "Consider the lilies of the field, they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." Again, he says, reflect upon the fowls of the air, they do not sow, nor reap, nor gather into barns, yet your heavenly Father takes care of them, and will he not also take care of you, O ye of little faith?

There is something beautiful in reflecting upon many of these subjects, and something, very frequently, that is quite in harmony with our feelings when they are in accord with the Spirit of truth and the light of revelation. We feel, then, that we live in God, and as the Scriptures say, that in him we move and have our being. If we have life, or health, or possessions; if we have children, and friends, and homes; if we have

the light of truth, the blessings of the everlasting Gospel, the revelations of God, the Holy Priesthood, with all its blessings and government and rule, all these and every true enjoyment that we possess come from God. We do not always realize this, but it is nevertheless true that to God we are indebted for every good and perfect gift. He organized our bodies as they exist in all their perfection, symmetry and beauty. He, as the poet has expressed it,

"Makes the grass the hills adorn,
And clothes the smiling fields with corn,
The beasts with food his hands supply,
And the young ravens when they cry."

He is merciful and kind and benevolent towards all his creatures, and it is well for us to reflect upon these things sometimes, for we thus realize our dependence upon the Almighty.

In speaking of the affairs of this world, it is often asked by many—"Why, should we not attend to them?" Of course we should. Do we not talk of building up Zion? Of course we do. Do we not talk of building cities and of making beautiful habitations, gardens and orchards, and placing ourselves in such a position that we and our families can enjoy the blessings of life? Of course we do. God has given us the land and all the necessary elements for this purpose, and he has given us intelligence to use them. But the great thing he has had in view is, that whilst we use the intelligence that he gives us for the accomplishment of the various objects that are desirable for our well-being and happiness, we should not forget him who is the source of all our blessings, whether pertaining to the present or the future. Mankind everywhere and in all ages have universally manifested a desire to obtain the things of this world—gold, silver, houses, lands, possessions, &c. This desire is inherent in man; it was planted in our bosoms by the Almighty, and is as correct as any other principle if we can only understand it, control it, and rightly appreciate the possessions and blessings we enjoy. The earth was made for our possession. The lands, waters, mountains, valleys, the trees, the minerals, vegetation of all kinds, plants, shrubs and flowers—all these things were made for the use of man, and it is for us to appropriate them to their proper use, to estimate them at their proper value, and as rational, intelligent, immortal beings, to comprehend the object of the creation of these things, as well as the object of our creation, and why and how, and under what circumstances we can enjoy them, and how long we can retain possession of them. In examining the human mind you will find many correct feelings and instincts planted there, if men would be governed by them. I do not know but it is this the Prophet has reference to when he says, "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." Another Scripture says that "God has given to every man a portion of his Spirit to profit withal;" but then, many men do not profit by it; and although they have this light or intuition within themselves, they are not governed by it. There is a party of religionists in the world, called Quakers, so strongly impregnated with this idea, that they think that this inward monitor is sufficient to guide men in all their acts in life.

There are certain political principles (I am referring to the freedom of the human mind,) that are very pertinent on this point. When the framers of the Declaration of Independence assembled on this continent, far away from other nations and peoples, in reflecting upon governments and man, the very first thing

that they struck upon was this—"We hold these truths to be self evident, that all men are created equal, and they are endowed by their Creator with certain *inalienable* rights, among which are life, liberty, and the pursuit of happiness." Almost simultaneously with them, or I believe a very little after, I will not be positive as to the date, a number of gentlemen got together in Paris, France, to lay the foundation of a government which they thought would be a government of the people, and they expressed themselves in almost similar words to those which were expressed here. And you will find, in examining the history of the world, that whenever mankind have been oppressed or bound down, there has generally been a reaction, a continual striving among the people to liberate themselves from their bondage, to gain freedom and the exercise of those inalienable rights of which I have spoken.

One great principle which has existed among men from the beginning of creation until now, is a desire, planted within them by the Almighty, to possess property—lands, houses, farms, &c., and in a national capacity, to possess territory, to increase their boundaries, and to extend their rule and dominion. As I said before, this principle is correct, only it wants controling according to the revelations of God.

Our time on the earth is very short and transitory. No matter what we acquire it amounts to but very little, and we soon leave it. There is no great statesman, warrior, king, emperor or general, who has acquired extensive territory, but who has had to leave it soon. This is the universal history of mankind. You may go back to the old Assyrian empires, or examine the history of the kings of Babylon and Nineveh, and the mightiest among them have passed away after a brief exercise of power; no matter how extensive their possessions were. Read their history in the Bible and, although some affect to despise that book, it is the best history we have, and contains a hundred times more information in relation to those old nations than you can find anywhere else. When the Medes and Persians dispossessed the Assyrians, they had just the same ideas as the Assyrians had—they wanted to extend their territory, and they did it, but what did it amount to? Not very much when we speak of it as immortal beings; when we speak of it as mortal beings, as butterflies that flutter around for a short time, and then die, it might be a sort of transient, passing glory, like a sunbeam when the sun shines from behind a cloud—it appears very brilliant, but it soon passes away. So it was with their glory, and where is it now? Why you can scarcely find where their mightiest cities stood. People think they can, but there is nothing definite about it, and their glory, pomp and majesty have no more existence now than their cities. They had a correct principle planted in their bosoms, but it was perverted and corrupted, and they sought by fraud, strategy, war, robbery and plunder to possess themselves of dominion, empire and authority, and when they got through, they had to lie down among the silent dead; and could neither move a hand, stir an arm, move a leg nor open an eye, but had to be devoured by worms.

That is the history also of the Grecian and Roman kingdoms. It was said of Alexander that after he had conquered the world he sat down and wept because there was nothing more for him to subdue, and I have heard it said frequently, in regard to

individuals, that they wanted everything in their own grasp; and if they had had a world, it would not have been big enough, they would have wanted a little piece outside to make a garden patch. We see man here striving anxiously for the possession of lands, houses and so forth. That is all right enough, but it wants to be corrected. I will refer you to some Scripture about Abraham. We read that God took him upon a certain hill, and told him to lift up his eyes eastward, westward, northward and southward, and said to him, "To thee and to thy seed after thee will I give this land." Here was a promise made by God. Of course Abraham ought to have felt interested in it. But was it pertaining to this world only? No, certainly not. I mean was the promise confined to Abraham's lifetime? No, certainly not. Then what had it reference to? These are questions that demand our serious attention and consideration. We find also that there was a promise made to Joseph, that he should possess a land, rich and fruitful, abounding in the precious things of the earth, and the precious things of the mountains, and of the everlasting hills; that should abound in corn, wine and oil, and the rich blessings of life, and that he should become a multitude of nations in the midst of the earth. These blessings were spoken by men who were just, as it were, tottering on the brink of the grave, by Moses and Jacob, for instance, who put their hands on the heads of their descendants and blessed them previous to their departure. How was it in regard to the promise made to Abraham? Did he really possess that which was promised him? Certainly not. Yet God promised. Then why did not Abraham possess that which was promised? Because it was not necessary at that time. Stephen, in talking about it, I suppose about eighteen hundred years after, says that "God promised these things to Abraham, but nevertheless he gave him none inheritance in it, no not so much as to set his foot on;" but, says he, he will give it to him and his seed. That is, they shall by and by inherit. This was the idea and feeling they had in relation to this matter. They did not consider the world at that time in a perfect state, and men who understand themselves do not consider it in a perfect state to-day. Abraham and his seed had that land given to them and they will possess it, redeemed and renewed, when it will be worth having. Well, then, how is it? A good deal as it was with the rich man that Jesus spoke of in his day. He had gathered around him a great quantity of property, and said he, "Soul, sit down and be at rest, do not trouble thyself any more, take thine ease, eat, drink and be merry, for thou hast much goods laid up for many years." Jesus says, "Thou fool, this night shall thy soul be required of thee," and then whose shall these things be which thou possessest? Would he have them? No. Who would? Perhaps his children and wife, perhaps not, just as it happened; there was no dependence then any more than now about such things. All that the rich man knew was that his soul would depart, and that his body would be placed in the ground to feed the worms. These things ought to lead us to reflection. As I said before, the principle or desire to acquire the goods of this world is in itself good, but it has been perverted by man; and when Gentiles and "Mormons" seek for nothing but what they shall eat and drink, and wherewithal they shall be clothed, they are both fools, for they do not know at what time

their souls will be required of them.

If man were to live up to the privileges with which he is surrounded; if he followed the light of revelation and sought for and became acquainted with God, and correct principles in relation to the future, he would not want to lay up so much the treasures of the earth as the treasures of eternal life. But you are now talking of spiritual things? No, I am not, I am talking about temporal things, and I will go back, and examine some men who have lived here on the earth, Job, for instance. He said, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the *earth*, and that I shall see him; and though worms feed on my body, yet in my flesh I shall see God." Job, when he was resurrected, expected to stand upon and to inherit the earth in the latter days, when the earth should be redeemed.

Another prophet, speaking of the same things, says, "I shall stand in my lot in the end of the days." He also expected an inheritance upon the earth. And then, the ancient apostles, in talking about these things, said that the Saints should live and reign on the earth after the resurrection, when the earth should have become purified. Hence it is very natural for a feeling of this kind to be planted in the bosoms of men, that is, an attachment to the earth, for it is man's eternal inheritance, but that feeling must be sanctified.

Who is it that will possess the earth? Is it those ancient monarchs who fought, conquered, subdued and slew their thousands, waded through seas of blood to gain empire? No, not at all. Is it the man, who, by fraud, deception, trickery, dishonesty and chicanery, took advantage of those around him, and so amassed large wealth and possessions? Verily no. Who will, then? Let Jesus speak. Says he, "Blessed are the meek, for they shall inherit the earth." They are the ones who will rejoice before God in the possession of the blessings of earth, and not the kings and other characters to whom I have referred. One of the prophets saw the end of these kings and rulers, and he says, "They were gathered together, as prisoners are gathered together, into a pit, and they were shut up for many days, and after many days they will be visited." They will have some chance of salvation and of an exaltation, but they have to remain in prison for many days, like the antediluvians had, before Jesus went to preach to the spirits in prison, who were sometimes disobedient in the days of Noah.

We have a great many principles innate in our natures that are correct, but they want sanctifying. God said to man, "Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, the fowls of the air, and the creeping things that creep on the face of the earth." Well, he has planted, in accordance with this, a natural desire in woman towards man, and in man towards woman, and a feeling of affection, regard and sympathy exists between the sexes. We bring it into the world with us, but that, like everything else, has to be sanctified. An unlawful gratification of these feelings and sympathies is wrong in the sight of God, and leads down to death, while a proper exercise of our functions leads to life, happiness and exaltation in this world and the world to come. And so it is in regard to a thousand other things.

We like enjoyment here. That is right. God designs that we should enjoy ourselves. I do not believe in a religion that makes people gloomy, melancholy, miserable and ascetic. I would not want to spend my life in a

nunnery, if I were a woman, or in a monastery if I were a man; and I would not think it very exalting to be a hermit, and to live by myself in a poor miserable way. I should not think there was anything great or good associated with that, while everything around, the trees, birds, flowers and green fields, were so pleasing, the insects and bees buzzing and fluttering, the lambs frolicking and playing. While everything else enjoyed life, why should not we? But we want to do it correctly and not pervert any of these principles that God has planted in the human family. Why, there are some people who think that the fiddle, for instance, is an instrument of the devil and it is quite wrong to use it. I do not think so, I think it is a splendid thing to dance by. But some folks think that we should not dance. Yes, we should enjoy life in any way we can. Some people object to music. Why music prevails in the heavens, and among the birds! God has filled them with it. There is nothing more pleasing and delightful than it is to go into the woods or among the bushes early in the morning and listen to the warbling and rich melody of the birds, and it is strictly in accordance with the sympathies of our nature. We have no idea of the excellence of the music we shall have in heaven. It may be said of that, as one of the Apostles has said in relation to something else—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of those things which are prepared for those who love and fear God." We have no idea of the excellency, beauty, harmony, and symphony of the music in the heavens.

Our object is to get and cleave to everything that is good, and to reject everything that is bad. One reason why religious people in the world are opposed to music and theatres is because of the corruption that is mixed up with them. Wicked and corrupt men associate themselves with these things, and degrade them; but is this any reason that the Saints should not enjoy the gifts of God? Is that a correct principle? Certainly not. It is for them to grasp at everything that is good, and calculated to promote the happiness of the human family.

I remember the time very well, and many of you do, when we used to commence our theatrical amusements here by prayer. We do not do so much of it now. This practice is put to one side. I suppose one was right and the other is right. I merely speak of these things. All our acts should be sanctified to God. You know that we are in the habit of having parties occasionally. I will give you my ideas about some of them. I have attended one or two lately, and I think we are running rather wild, and that we do not act as much like gentlemen and ladies as we should, nor quite as much like Saints as we ought to do. I think there is a great deal of impudence and pertness, a great amount of interfering with other people's rights in these places, and I think that we need correcting, that is, in our Ward. I do not know how it is here in yours. Perhaps you do better here. I am speaking of things as I see them. I think we ought to elevate everything of this kind to its proper standard. We ought not to intrude upon or take advantage of anybody, even in amusements. When this is not observed, I will tell you what it leads to: it leads to a separation in society, inducing men and women who desire to be polite, refined and courteous, to keep out of the company of those who do not take this course, and produces, if you please

something like an aristocracy, which is very repugnant to the wishes of good feeling men and women. But they have either to do this or to be run over in many instances.

I speak of these things for your information. I do not know that you need any information of this kind here. I suppose I ought to have delivered this lecture in our Ward. In all our amusements we should see that things are conducted right, and we should never forget to act the part of ladies and gentlemen, and we should do away with frowardness and impudence, and treat everybody with kindness, courtesy and respect. I speak of these things because they strike my attention. But perhaps I have said enough on this subject.

We are here—a number of Saints. Well, you have outsiders among you. That is none of our business, they are not us. I am now talking to Saints. We have come here to fear God and keep his commandments. I do not expect to frame my religion, ideas or amusements to suit the feelings of any man under the heavens. I want to get my inspiration from God, and be led by him, and I want to honor him in all my acts. I do not care what this, that, or the other man does. Know ye not that God has called us from the world to plant among us the principles of eternal truth, to teach us correct principles, and to show us how to conduct ourselves towards one another, and towards all men? To show us also how to enjoy life, what course to pursue to elevate ourselves in the world, and to bring up others to our standard? We should never descend to others. That is my feeling, but I have seen some do it. Go out among the Indians here, and you will see traders among them who, instead of lifting up the Indians, go right down to them. I do not object, myself, to have good, decent, respectable, honorable men associated with us more or less; but I do object to descending to the morality of the wicked and corrupt. I do not believe in drinking, or in the lasciviousness and dishonesty that are practiced by many who call themselves honorable men. I want nothing to do with them, and I say, "My soul, enter not thou into their secrets; and mine honor, with them be not thou united."

We have come here for the purpose of elevating ourselves, and of elevating the people that we are among. We have come here to build up Zion, to be taught of the Lord, to establish righteousness, and to prepare a people for his coming. What is there in the world that we do not know? We knew their religion, philosophy and morality before we came here. We came here in order that we might prepare a people for the time when the bursting heavens shall reveal the Son of God, when creation shall feel his power and cease to groan, and when all people under the heavens shall say, "Blessing, glory, honor, power, might, majesty and dominion be ascribed to him that sists on the throne and the Lamb forever." We came here to introduce principles in regard to our religion, morals, social status, the covenants that we make with God, and all things pertaining to this world and the world to come. And because of this, heavy responsibilities devolve upon us as parents, Elders in Israel, Bishops, Presidents, High Priests, Seventies, and in every office in the Priesthood and all the various avocations in life, that we may be able to say, finally, "I have fought the good fight, I have finished my course, I have kept the faith, I have done that which is right, I have been full of integrity, virtue, holiness and purity, and hence is laid up for me a

crown of righteousness, which the Lord, the Righteous Judge, shall give unto me, and not unto me only, but to all those who love the appearing of our Lord and Savior Jesus Christ." These are some things we are after, the attainment of which ought to be the object of our existence.

Well, but is it not right for us to have lands? Certainly, we have come here for the purpose of building up a Zion, and we ought to use all diligence for its accomplishment. You Saints possess facilities here that people never possessed before. Do you realize this? Perhaps that is stretched a little. I expect that in the days of Enoch they had a splendid time and that they lived in a very happy manner. But we are living in the dispensation of the *fullness of times*, when God is gathering all things together in one, and he has brought us from different nations, countries, climes and peoples. What to do? To make fools of ourselves? Is our object to live as the wicked do—to be "covetous, boasters, proud, blasphemers, disobedient to parents, heady, highminded, despisers of those who are good, to have a form of godliness without the power?" No, we came here that we might learn the laws of the Almighty, and prepare *ourselves and our posterity* for thrones, principalities, powers and dominions in the celestial kingdom of our God. We talk sometimes about Zion, that has got to be built up in Jackson County; also about a New Jerusalem that has to be built and prepared to meet a Jerusalem that shall descend from the heavens. How do our lives and actions compare with these things? Are our hearts, feelings and affections drawn out after them, or are we *forgetful* and our minds swallowed up with the affairs of time and sense? Are we preparing our children for this time, and spreading an influence around us wherever we go to lead people in the paths of life and lift them up to God? Or are we taking a downward course—come day, go day, just as it happens? I think we ought to wake up and be alive, and endeavor to pursue a course that will secure the smile and approbation of the Almighty. Every one of us, as fathers, mothers and Elders of Israel, ought to cultivate the Holy Ghost in our hearts, and let it burn there like a living fire. We ought to draw near to God, and receive from him light and life and intelligence. We ought to seek for wisdom to manage our youth, that they may grow up in the fear of God. Well, we are doing this, more or less? Yes, very well indeed, in many respects, and in many respects very poorly. I feel led to talk of these things, and what I am led to refer to, I speak about. We ought to be preparing our youth to tread in our footsteps, if they are right, that they may be honorable members in society, that when we get through in this world and go into the other, we may leave behind those who are full of integrity, and who will keep the commandments of God. We ought to teach our children meekness and humility, integrity, virtue and the fear of God, that they may teach those principles to their children. No matter about many of these furbelows, or whether they can dance round dances or not; that is not of very great importance. No matter whether they are in the tip-top of fashion, or whether their feathers and ribbons are all right, only get the spirit, heart and feelings right. Let the heart be drawn out to God. Let there be an altar in every house, and let the sacred fire burn on that altar. Seek to implant

in the hearts of your youth principles that will be calculated to make them honorable, highminded, intelligent, virtuous, modest, pure men and women, full of integrity and truth, who will represent you correctly, that is, if you walk correctly, and if not, that will represent, at any rate, the principles of truth which you profess to believe in, that they with you may have an inheritance in the kingdom of God, and inherit the earth, for Jesus says it is the meek that will inherit the earth.

There are many things that we may hear that we do not fully comprehend; and we perhaps see many things that are distasteful. But never mind the actions of men, especially the leaders of the Church and kingdom of God. You are not their judges. God is You follow their counsel, and if they and you have the Spirit of God, you will see eye to eye. The Scripture says, "The watchmen will see eye to eye when God brings again Zion," perfect in holiness. If you have committed sin, pray that God may forgive it. If your family has sinned, pray that God may forgive them, and lead them in the right path, and do not be too censorious about others. We are none of us perfect, we all need mercy, and if we exercise judgment without mercy, perhaps judgment without mercy may be meted to us. Let us be merciful. Jesus says, "Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." Let us have our hearts right, our spirits pure and our affections sanctified, and let us seek to promote a love of those principles among our youth everywhere where we go, that we may be blessed of the Lord and our offspring with us. Then when Zion shall be redeemed and the purposes of God shall be accomplished, no matter whether we possess much or possess little, God will be with us, and he will bring us off victorious, and we shall join in singing, "Worthy is the Lamb that was slain, and has risen again, to receive glory and honor, and power, and might and majesty and dominion;" and if we are faithful, we shall live and reign with Christ on the earth.

May God help us to be faithful the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, JANUARY 12, 1873.

(Reported by David W. Evans.)

THE SIGNS OF THE COMING OF THE SON OF MAN—THE SAINTS' DUTIES.

My address this afternoon will be intended for those who profess to be Latter-day Saints—those who have entered into covenant with the Lord our God. I am surrounded with those who know by experience that we are dependent upon the influence and inspiration of the Holy Ghost to enable us to teach the things of the kingdom of God. My faith is that no man, in this or any other generation, is able to teach and edify the inhabitants of the earth without the inspiration of the Spirit of God. As a people we have been placed in positions the last forty years which have taught, in all our administrations and labors, the necessity of acknowledging the hand of God in all things. We feel this necessity to-day. I know that I am not qualified to teach either the Latter-day Saints or the world without the Spirit of God. I desire this this afternoon, and also your faith and prayers, that my mind may be led in a channel which may be beneficial to you. In my public teaching I never permit my mind to follow in any channel except that which the Spirit dictates to me, and this is the position we all occupy when we meet with the Saints, or when we go forth to preach the Gospel. As Jesus told his Apostles, Take no thought what ye shall say, it is told us, Take no thought what we shall say; but we treasure up in our minds words of wisdom by the blessing of God and studying the best books.

We are told in the 24th chapter of Matthew that Jesus, on a certain occasion, taught his disciples many things concerning his Gospel, the Temple, the Jews, his second coming and the end of the world; and they asked him—Master, what shall be the sign of these things? The Savior answered them, but in a very brief manner. As my mind runs a little in that channel, I feel disposed to read a portion of the word of the Lord unto us, which explains this matter more fully than the Savior explained it to his disciples. That portion of the word of the Lord which I shall read, is a revelation given to the Latter-day Saints, March 7, 1831, forty-two years ago next March. It commences on the 133rd page of the Book of Doctrine and Covenants.

[The speaker read the revelation, and then resumed his remarks as follows]:

I want to ask who are looking for the fulfillment of these events, and who upon the earth are preparing themselves for the fulfillment of the word of the Lord through the mouths of Prophets, Patriarchs and Apostles for the last six thousand years?

Nobody that I have any knowledge of, without it is the Latter-day Saints, and I for one feel that we are not half so much awake as we ought to be, and not half as well prepared as we ought to be for the tremendous events which are coming upon the earth in quick succession in these latter days. Who can the Lord expect to prepare for his second coming but his Saints? None. Why? Because, as is said in this revelation, light has come forth to the inhabitants of the earth, and they have rejected it, because their deeds are evil. This message has been proclaimed among the Christian nations of Europe and America, and in many other nations, for the past forty years. Inspired men—the Elders of Israel — have gone forth without purse or scrip declaring the Gospel of life and salvation to the nations of the world, but they have rejected their testimony, and condemnation rests upon them therefor." As the Prophet said, "Darkness covers the earth, and gross darkness the minds of the people." Who believes in the fulfillment of prophecy and revelation? Who, among priests and people today, has any faith in the sayings of Jesus Christ? If there be any people besides the Saints whose eyes are open to the great events which will soon overtake the nations, I would like to know and visit them. I would to God that the eyes of the Latter-day Saints were open far more than they are to those things that rest upon them! The Lord is looking to them alone to build up his Zion here in the mountains of Israel, and to prepare the bride, the Lamb's wife, for the coming of the Great Bridegroom. I believe in the fulfillment of the revelations which the Lord has given to us, as much as I believe that I have a soul to save or lose, or as much as I believe in the shining of the sun in the firmament of heaven. Why? Because every word that God has ever spoken, whether by his own voice out of the heavens, by the ministration of angels, or by the mouths of inspired men, has been fulfilled to the very letter as far as time has permitted. We have fulfilled many of the sayings of the Prophets of God. The revelation I have read this afternoon was given forty-two years ago. Has there been any sound of war since then? Has there been any sound of war in our land since that period? Has there been any standard lifted up to the nations, any gathering together of the people into these mountains of Israel from nearly all nations? There has We have had a beginning, the fig tree is leaving, putting forth its leaves in the sight of all men, and the signs in both heaven and earth all indicate the coming of the Lord Jesus Christ.

When my mind, under the influence of the Spirit of God, is open to comprehend these things, I many times marvel and wonder, not only at the world but also at ourselves, that we are not more anxious and diligent in preparing ourselves and our families for the events now at our doors, for though the heavens and the earth pass away, not one jot or tittle of the word of the Lord will go unfulfilled. There is no prophecy of Scripture that is of any private interpretation, but holy men of God spake as they were moved upon by the Holy Ghost, and their words will be fulfilled on the earth.

We are approaching an important time. As Jesus once said, The world hate me, and without a cause, therefore I have chosen you out of the world, and the world hate you also. The servant is not above his master, you are not above me, they have hated me and they will hate

you. The Lord has chosen the Latter-day Saints, and through them has sent a message to all nations under heaven. The Zion of God is opposed by priest and people in every sect, party and denomination in Christendom. The Elders of Israel have been called from the plow, plane, hammer and the various occupations of life, to go forth and bear record of these things to the world. We have followed this up until the present time for more than forty-two years—forty-three years next April. The kingdom has steadily grown, and while we have labored we have seen the fulfillment of the word of the Lord. The sea has gone beyond its bounds, there have been earthquakes in divers places, and there have also been wars and rumors of wars. These are only a beginning, their fullness has not yet opened upon the sons of men, but it is at their doors; it is at the doors of this generation and of this nation. And when the world rise up against the kingdom of God in these latter days, should the Saints have any fears? Should we fear because men, in their secret chambers, concoct plans to overthrow the kingdom of God? We should not. There is one thing we should do, and that is, pray to God. Every righteous man has done this, even Jesus the Savior, the Only Begotten of the Father in the flesh, had to pray, from the manger to the cross, all the way through; every day he had to call upon his Father to give him grace to sustain him in his hour of affliction and to enable him to drink the bitter cup. So with his disciples. They were baptized with the same baptism that he was baptized with; they suffered the same death that he died, being crucified as he was. They sealed their testimony with their blood. Nevertheless all that Jesus said concerning the Jews has had its fulfillment to the present day. This should be a strong testimony to the whole infidel world of the truth of Christ's mission and divinity. Let them look at the Jewish nation and the state of the world, in fulfillment of the words of the Savior eighteen hundred years ago in Jerusalem. It is one of the strongest testimonies in the world of the fulfillment of revelation, the truth of the Bible and the mission of Jesus Christ. The Jews have fulfilled the words of Moses, the prophets and Jesus, up to the present day. They have been dispersed and trampled under the feet of the Gentile world now for eighteen hundred years. When Pontius Pilate wished to release Jesus Christ, saying that he found no fault in that just man, the high priests, scribes, pharisees and other Jews present on that occasion cried, "Crucify him, and let his blood be upon us and upon our children." Has it not followed them to this day, and been manifest in their dispersion, persecution and oppression through the whole Gentile world for eighteen hundred years? It has. And they have to fulfill the words of the Lord still further. As I have been reading to you to-day, the Jews have got to gather to their own land in unbelief. They will go and rebuild Jerusalem and their temple. They will take their gold and silver from the nations and will gather to the Holy Land, and when they have done this and rebuilt their city, the Gentiles, in fulfillment of the words of Ezekiel, Jeremiah and other prophets, will go up against Jerusalem to battle and to take a spoil and a prey; and then, when they have taken one-half of Jerusalem captive and distressed the Jews for the last time on the earth, their Great Deliverer, Shiloh, will

come. They do not believe in Jesus of Nazareth now, nor ever will until he comes and sets his foot on Mount Olivet and it cleaves in twain, one part going towards the east, and the other towards the west. Then, when they behold the wounds in his hands and in his feet, they will say, "Where did you get them?" And he will reply, "I am Jesus of Nazareth, King of the Jews, your Shiloh, him whom you crucified." Then, for the first time will the eyes of Judah be opened. They will remain in unbelief until that day. This is one of the events that will transpire in the latter day.

The Gospel of Christ has to go to the Gentiles until the Lord says "enough," until their times are fulfilled, and it will be in this generation. Forty years have passed since the revelation I have read was given to the sons of men. We are living in a late age, although it is true there are a great many vast and important events to transpire in these days. But one thing is certain, though the Lord has not revealed the day nor the hour wherein the Son of Man shall come, he has pointed out the generation, and the signs predicted as the fore-runners of that great event have begun to appear in the heavens and on the earth, and they will continue until all is consummated. If we, as Latter-day Saints, want anything to stir us up, let us read the Bible, Book of Mormon and the Book of Doctrine and Covenants, they contain enough to edify and instruct us in the things of God. Treasure up the revelations of God and the Gospel of Christ contained therein.

As an individual, I will say that I feel a great responsibility resting upon me, and it also rests upon you. Joseph Smith and Brigham Young alone have not been called to build up in the latter day that great and mighty kingdom of God which Daniel foretold, and which he said should be thrown down no more for ever. I say, they were not called to be the only ones to labor in building up that great and glorious Zion, which was to become terrible to all nations; nor their counselors, nor the Twelve Apostles; but this responsibility rests upon every one of the Lord's anointed upon the face of the earth, I do not care who they are, whether male or female, and the Lord will require this at the hands of all the Latter-day Saints. I therefore desire that we may be awake to these subjects, and to the position we occupy before God and in the world.

The inhabitants of the earth may hate and oppose us, as they did Jesus Christ, and as they have all inspired men, as they did Noah, Enoch, Abraham, Isaac, Jacob, Isaiah, Jeremiah, and all the prophets who ever lived. They have always been a thorn in the flesh to the world. Why? Because they had enough independence of mind to rebuke sin, to maintain the promises of God unto man, and to proclaim the declarations of the Almighty unto the inhabitants of the earth, fearless of consequences. The last song sung here was, "Do what is right, let the consequence follow." That is what I say to the Latter-day Saints. Let us do what is right, maintain our religion before God, be valiant in the testimony of Jesus Christ, and prepare ourselves for his coming, for it is near, and this is what God requires at our hands. He leans upon no other people; he expects from no people but those who have obeyed his Gospel and gathered here, the accomplishment of his great work, the building up of his latter-day Zion

and kingdom. And, as I have said, this responsibility rests not only upon Prophets and Apostles, but upon every man and woman who has entered into covenant with him. I say that we are too near asleep, we are not half awake to the position that we occupy before God, and the responsibilities we are under to him. We should be on the watch tower.

Who is going to be prepared for the coming of the Messiah? These men who enjoy the Holy Ghost and live under the inspiration of the Almighty, who abide in Jesus Christ and bring forth fruit to the honor and glory of God. No other people will be. There never was a more infidel generation of Christians on the face of the earth than there is to-day. They do not expect that God will do anything in a temporal point of view towards the fulfillment of his promises; they are not looking forward for the establishment of his kingdom, or for the building up of his Zion on the earth. Their eyes are closed to these things, because they have rejected the light. When Joseph Smith brought this Gospel to the world, there was a great deal more faith in God, a great deal more faith in his revelations, and, according to the light they had, a great deal more pure and undefiled religion than there is now. We have carried the Gospel to all Christian nations who would permit us, and they have rejected it, and they are under condemnation. Our own nation is under condemnation on this account. This land, North and South America, is the land of Zion, it is a choice land—the land that was given by promise from old father Jacob to his grandson and his descendants, the land on which the Zion of God should be established in the latter days. We have been fulfilling the prophecies concerning it, for the last forty years. We have come up here and established the kingdom; True, it is small to-day, it may be compared to a mustard seed, but as the Lord our God lives, the little one will become a thousand, and the small one a strong nation, and the Lord Almighty will hasten it in his own time, and the world will learn one thing in this generation, and that is, that when they fight against Mount Zion, they fight against the decrees of the Almighty and the principles of eternal life.

I rejoice before God that I have lived to hear the principles of eternal life proclaimed to the sons of men; I rejoice that I have lived to see this people gathered together, I rejoice in coming to the land of Zion with the Saints of God. When we came here twenty-four years ago, we were a little handful of men, pioneers; we came to a parched and barren desert. Since then we have built up six hundred miles of cities, towns, villages, gardens, farms and orchards; and while doing this we have had to contend with the opposition of both priest and people. Have they prevailed? They have not, and they will not. Why? Because he who sits in the heavens, the Lord our God, has decreed certain things and they will come to pass; because the Lord is watching over the interests of this people. He requires us to work with him, he is at work for us. It is our duty to build these temples here—this in Salt Lake City, another in St. George, in Logan or wherever they may be needed for the benefit of the Saints of God in the latter days. I think many times that many of us will get to heaven before we shall want to go there If we were to go there to-day, many would meet their friends in the spirit-world and it would be a reproach to them, for

you, Latter-day Saints, in one sense of the word, hold in your hands the salvation of your dead, for we can do much for them. But I think many times that our hearts are too much set on the vain things of the world to attend to many important duties devolving upon us connected with the Gospel. We are too much after gold and silver, and we give our hearts and attention to temporal matters at the expense of the light and truth of the Gospel of Jesus Christ.

We have not much time to spare as a people, for a great work is required at our hands. I know that, without the power of God, we should not have been able to do what has been done; and I also know that we never should be able to build up the Zion of God in power, beauty and glory were it not that our prayers ascends into the ears of the Lord God of Sabaoth, and he hears and answers them. The world has sought our overthrow from the beginning, and the devil does not like us very well. Lucifer, the Son of the Morning, does not like the idea of revelation to the Saints of God, and he has inspired the hearts of a great many men, since the Gospel was restored to the earth, to make war against us. But not one of them has made anything out of it yet—neither glory, immortality, eternal life nor money. No man or people ever did make anything by fighting against God in the past, and no man or people will ever make anything by taking that course in the future.

This is the work and kingdom of God; this is the Zion of God and the Church of Christ, and we are called by his name. The Latter-day Saints have to abide in Christ, and we can not do that unless we bring forth fruit, any more than the branch of the vine can unless it abide in the vine. To abide in Christ we must enjoy the Spirit of God, that our minds may be enlightened to comprehend the things of God. When I look at the history of the Church of God in these latter-days I many times marvel at what has been done and how we have progressed, considering the traditions, unbelief, failings, follies and nonsense that man is heir to in the flesh. We have had a great many traditions to overcome and the opposition of the world to contend with from the beginning until to-day. Brethren and sisters, we should be faithful. The Lord has put into our hands the power to build up his Zion and kingdom on the earth, and we have more to encourage us than was ever possessed by any generation that has preceded us. We have the privilege of building up a kingdom that will stand for ever. Noah and the Antediluvian world did not have this privilege. Enoch built up the Zion of God a little while, and the Lord took it away. Jesus and the Apostles came here. Jesus fulfilled his mission, preached the Gospel, was rejected by the Jews, and was crucified. His disciples had a similar fate, and the Gospel was taken to the Gentile nation, with all its gifts and blessings and power, and Paul the Apostle of the Gentiles warned them to take heed lest they, in turn, should lose it through their unbelief.

You know how it has been with them—that there has been a falling away, and that for seventeen hundred years the voice of a Prophet or Apostle has not been heard in the world; and now again, in these latter days, the Lord Almighty, remembering his promises made from generation to generation, has sent Angels from heaven to restore to man the Gospel and has given authority to administer the same. The Revelator John, says he saw

an angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people, saying with a loud voice, "Fear God and give glory to him who made the heavens, the earth, the seas and the fountains of water, for the hour of God's judgment has come."

Oh! ye Gentile nations, wake up and prepare yourselves for that which is to come, for as God lives his judgments are at your door. They are at the door of our nation, and the thrones and kingdoms of the whole world will fall, and all the efforts of men combined cannot save them. It is a day of warning, but not of many words, to the nations. The Lord is going to make a short work, or no flesh could be saved. If it were not for the manifestation of the power of God what would be the fate of his Zion and people? The same as in the days of Christ and his Apostles. The Lord has had Zion before his face from before the foundation of the world, and he is going to build it up. "Who am I," saith the Lord, "that I promise and do not fulfill?" The Lord never made a promise to the sons of men which he has not fulfilled, therefore Latter-day Saints, you have all the encouragement in the world to sustain you in the faith that the Zion of God will remain on the earth. The work is in our hands to perform, the God of heaven requires it of us and if we fail to build it up we shall be under condemnation, and the Lord would remove us out of the way and he would raise up another people who would do it. Why? Because the Almighty has decreed that this work shall be performed on the earth, and no power on earth or in hell can hinder it.

I would here say to our delegate to Congress, when you go to Washington, have no fears with regard to the opposition of men. You have every reason to go in confidence, and do your duty, knowing that the Lord will stand by you, and so has every man in the Church and kingdom of God, I care not where we are placed or what God requires at our hands. He is at the helm, and he has protected us until today. Where should we have been a few years ago when the army was sent to destroy us, if it had not been for the protection of the Almighty? We should not have been here. And so it will be in days to come. The world hate us because the Almighty has called us out from the world to proclaim his Gospel and build up his kingdom. Let us be faithful, for the Lord is going to protect us, and build up Zion. He will also gather Israel, rebuild Jerusalem and prepare the way for his second coming, in the clouds of heaven. Then let us, Latter-day Saints, wake up to our duty. Think nothing too hard that the Lord requires of us. Let us build this Temple that we may attend to the ordinances for the living and the dead. If we not do this we shall be sorry. When I see men who have received the word of God, and tasted the powers of the world to come, and then turn away, I think of the parable of the five wise and five foolish virgins. It will pay us to be wise and to have oil in our lamps, to have fellowship with the Holy Spirit, and to live our religion and keep the commandments of God day by day. Brethren are passing away. I have been away three or four weeks on a visit to the people in the upper settlements, and since my return I hear of this man and that man dead, whom I saw well and hale before I went away.

So it will be with us in a little while. We shall pass away and go to the other side of the vail, and the burden of the building up of Zion will rest upon our sons and daughters. Then rejoice in the Gospel of Christ. Rejoice in the principles of eternal life. I am looking for the fulfillment of all things that the Lord has spoken, and they will come to pass as the Lord God lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose on the mountains. I am willing to say here that, though I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfillment of that prophecy is perhaps harder for me to believe than any revelation of God that I ever read. It looks as though there would not be enough left to receive the Gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the Gospel. It will be a day of God's power among them, and a nation will be born in a day. Their chiefs will be filled with the power of God and receive the Gospel, and they will go forth and build the new Jerusalem, and we shall help them. They are branches of the house of Israel, and when the fullness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham.

Brethren and sisters, let us remember our position before the Lord! Let us try and keep the faith, let us labor for the Holy Spirit, that our hearts, minds and eyes may be opened, that we may live by inspiration, that when we see dark clouds rising and evils strewing our path, we may be able to overcome The Savior was tempted, so were his Apostles, and if we have not been we shall be. As the Lord told Joseph Smith, "I will try and prove you in all things, even unto death. If you are not willing to abide my covenants unto death, you are not worthy of me." Did Joseph abide unto death? I think he did, and he with Abraham, Isaac and Jacob, will sit at the right hand of the Lord Jesus Christ, and will receive his glory and crown. He was true and faithful unto death, and his testimony is in force to-day, in language as loud as ten thousand thunders. Whether it is believed or rejected it will have its fulfillment on the heads of this generation.

By and by great Babylon will fall and there will be wailing, mourning and sore affliction in her midst. The sons of Zion have got to stand in holy places to be preserved in the midst of the judgments that will shortly overtake the world. We can see how fully the revelation, calling us to go to the western countries, has been fulfilled. In less than forty years, a standard has been lifted up, and people gathered here from France, England, Scotland, Wales, Denmark, Norway, Sweden, and almost all the nations of the earth in fulfillment of that revelation. When it was given no man among us knew anything about Salt Lake or the Rocky Mountains; but it has been fulfilled before our eyes. We have come up here, and in so doing have fulfilled the revelations of God, so far. Let us continue, I pray God my heavenly Father that he will bless the Latter-day Saints; that he will give us his Holy Spirit and wisdom, that our eyes may be opened, that we may have faith in the things of God. Let a man lose the Holy Spirit and what faith has he? None, either in God or in his revelations, and that is what is the matter to-day. You may take the best friends we have outside of of this kingdom, and you can hardly get them to believe that God has any-

thing to do with the affairs of men, or that he has power to do anything for them, either as individuals or nations. If their eyes were open one moment they would understand that God holds them all in the hollow of his hand, weighs them in the balance and that they cannot make a move without his permission. They would no longer wonder why the Latter-day Saints have faith in God if their eyes were open so that they could understand the work and things of God. They can not understand it, they cannot even see the kingdom of God unless they are born of the Spirit of God, and they cannot enter into it unless they are born of the water and the Spirit, according to the words of Jesus to Nicodemus.

I have a desire that we may be faithful in our mission and ministry, as Elders of Israel and as Saints of God, that we may do our duty, and maintain our position before the Lord. Let our prayers go up before him. If I have any *forte* it is prayer to God. We are not called to build up Zion by preaching, singing and praying alone; we have to perform hard labor, labor of bone and sinew, in building towns, cities, villages; and we have to continue to do this; but while we are so engaged, we should not sin. We have no right to sin, whether we are in the kanyon drawing wood, or performing any other hard labor, and we should have the Spirit of God to direct us then as much as when preaching, praying, singing and attending to the ordinances of the house of God. If we do this as a people we shall grow in the favor and power of God. We should be united together, it is our duty to be so. Our prayers should ascend before God, and I know they do. I know that President Young is prayed for—I know that his counselors and the Twelve are prayed for, and that the Church and kingdom of God is prayed for. We should continue this, and if we pray in faith we shall have what we ask for. The Lord has taught us to pray, and I rejoice that I have learned to pray according to the order of God, for in this we have a promise—that where two or three agree in asking for any thing that is just and right, it shall be granted unto them.

May God bless you! May he give us wisdom, and his Holy Spirit to guide us, that we may be enabled to be true and faithful to our covenants, and be prepared to inherit eternal life, for Jesus' sake. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY EVENING, JAN. 12, 1873.

(Reported by David W. Evans.)

THE SPIRIT AND PRINCIPLES OF THE GOSPEL THE SAME AS OF OLD—EARLY EXPERIENCE OF SETTLERS OF UTAH—RELIGIOUS LIBERTY—MODERN SO-CALLED CIVILIZATION—BAPTISM FOR THE DEAD.

It was announced this afternoon that I should speak here this evening. Brother George Q Cannon is here, however, or will be I expect, and when he comes I would much sooner listen to him than speak myself, and I presume you would also; therefore when he comes I shall be pleased to give way that you may have the pleasure of listening to him. He is only here to-day and will be going away again; I am here frequently.

I always take pleasure in speaking of the things pertaining to the kingdom of God to my fellow men, and especially to the Saints. I feel that my lot is identified with theirs, and I expect to be associated with them, not only in time but in eternity. The Gospel that we have received has unfolded unto us principles pertaining to eternal life that we were entirely ignorant of heretofore. It has put us in possession of certainty in relation to the future, and we always have confidence so long as we are keeping the commandments of God. We know for ourselves of the truth of the doctrines that we believe in, because, having obeyed the Gospel, the Spirit, which in Scripture is called the gift of the Holy Ghost, has been imparted unto us, and that Spirit does in the latter days just as it did in former days—it unfolds the things of God to those who receive it and reveals to them the relations they hold to each other and to God and his Church and kingdom, not only in this life but in that which is to come; for we have entered into eternal covenants. The covenants which men enter into generally are of a transitory nature, and pertain only to time, and when time ceases with them these obligations terminate. Our covenants, however, are of another character: We enter into eternal covenants with God to serve him faithfully here on the earth, and then we expect to be associated with him in the heavens. Having entered into covenants of this kind we feel that there are certain responsibilities and obligations resting upon us, which it is our bounden duty to perform. And then we consider that there are certain duties which God has laid upon us in relation to ourselves, to those who have existed before us and to those who shall come after us. Our religion is not something in which we alone are personally concerned, but the moment people are put in possession of the Spirit of God they begin to feel interested about the welfare of others.

It would be a very hard thing for

many people in this day to do as the Apostles did in former days, that is to go without purse or scrip, trusting in God for their sustenance, to preach the principles of life to mankind. It has never been considered a hard thing by the Elders of this Church to pursue that course. Inspired by the Spirit of God they feel as God feels towards the human family—a desire to bless, comfort, and instruct and to lead them in the paths of life. God places this principle in the hearts of his servants—it emanates from him and is part of his nature; and inasmuch as the Elders are dictated by this spirit in their acts insomuch do they resemble their heavenly Father, who is full of benevolence and "causes his sun to rise on the evil and on the good, and makes the rain to descend on the just and on the unjust;" and hence whenever we become acquainted with the principles of life ourselves we feel a desire to communicate the same unto others, and I see those all around me, here in this assembly, who, as well as myself, have traveled thousands of miles—I have traveled hundreds of thousands—on the same principle as the ancient disciples did, trusting in God for sustenance while proclaiming the principles of life to the people. Men do not always appreciate this; but that makes no difference, the principle is the same.

God is kind, benevolent and merciful to the human family. He feeds and clothes them as he does the lilies of the field, or the birds. He takes care of them, but they do not appreciate this. Thousands and millions of the human family seem hardly to comprehend that God has anything to do with them, or that they are under any responsibilities or obligations to him. Still as a father, full of kindness, benevolence and love, he feels after the human family and he seeks to promote their happiness and well-being, and he would save and exalt them in his kingdom, if they would be obedient unto his laws. We understand this principle, and therefore are governed and actuated by it, and no matter what the thoughts and feelings of others may be in relation to us, we know for ourselves that God has spoken. I know for myself, if nobody else does, that God lives, and I obtained this knowledge through obedience to the Gospel that he has revealed unto us in these last days. I know that it is the privilege of all men to have this knowledge if they will obey the Gospel and be governed by its principles; and hence when I and my brethren have gone out to preach the Gospel, we have told the people precisely the same things as were taught, in former times, by the Lord and Savior Jesus Christ. He told his disciples to preach the Gospel to every creature. the promise being that he that believed and was baptized should be saved, but he that believed not should be damned; and said he: "These signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, if they drink any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover." They, in other words, should receive the Holy Ghost, and that Spirit would take of the things of God, and show them unto them.

I have gone forth and I have told the people as the disciples did formerly. When they have asked me what to do to be saved, I have said, "Repent, and be baptized in the name of Jesus for the remission of sins, and you shall receive the Holy Ghost." "What is that?" "It is the same that it was in former

times, or it is nothing at all. It produces the same results as it did in the days when Jesus and his Apostles were upon the earth, or it is not the Holy Ghost. It is not a phantasy, or I am a false teacher." That is the position that I have assumed always, wherever I have gone; there is no mincing this matter. I felt like Moses did when he was leading the children of Israel to the land of Canaan, as we heard Brother Pratt talking about this afternoon. The Lord said he would not go with Moses and the people because the people were rebellious and stiffnecked, but Moses plead with him, saying, "Oh God, if thou goest not with us, carry us not up hence;" and if I can not have a religion that God will sustain with the Holy Ghost, I want nothing to do with it, and I will have nothing to do with it. Feeling these sentiments and principles, I have always had confidence in God. I know in whom I have believed, and understand that God is at the helm, leading, guiding, controlling and governing the affairs of his people.

What is it that has brought you Latter-day Saints here? It is the principles of the Gospel. You heard them perhaps in England, Scotland, Ireland, Wales, France, Denmark, Sweden, Norway, Germany or some other parts of the earth; no matter where you heard them, when you did hear you believed them. You had the same teachings that I have spoken of to-day. And I have heard men praising God in these different languages for sending the Gospel unto them, and for communicating unto them the principles of eternal truth. They knew by the same principle that we knew it, that the Gospel which they had heard was true, and they could bear testimony to it. And it was in consequence of this that you Saints came here. You heard Brother Pratt talking to-day about the gathering, about the Lord taking one of a city and two of a family, and bringing them to Zion. Did you come here because you considered that this was a better land? No. Was it because you had friends and associations here? No, you left your friends and associations. Was it because there was something very desirable for you here? No, it was because God had dictated it, and because the Holy Ghost which you had received planted a desire in your bosoms to come and mingle with your brethren. As the Scripture says, "I will take them, one of a city and two of a family, and I will bring them to Zion, and I will give them pastors after my own heart that shall feed them with knowledge and understanding." You hardly knew, in many instances, how or why on earth you struggled and toiled and obtained the means to come to this land. Your brethren, here, operated upon by the same spirit, sent forth their means to assist you; and before railroads were built here, as many as five hundred teams were sent year after year to the frontiers, to bring from there those who were desirous of coming. Those who were scattered did what they could, and those who were here did what they could, and the result of these united operations is that thousands of you are now here who would not have been had it not been for this.

The question then arises, What are we here for? "Oh," say some, "we have a pretty good country here." Yes, but what about the country? We did not come here after gold or silver; most of us came before that was discovered. I came to this city before it was known that there was any gold in California. We did not come here

because it was a beautiful place, for when we arrived it was inhabited by Digger Indians, wolves, bears and coyotes—a desolate, arid plain, a howling wilderness. That was the position in which we found the country. And to get here we had to make the roads and build the bridges, and when we got here we did not have orchards and vineyards, and beautiful pleasant places ready for us, we had to make them. We had to roll up our sleeves and take our teams and go into the kanyons and drag down the logs, and saw our boards by hand. I have sawed many a one by hand and George Q. Cannon has assisted me. "What," say some, "do you ministers saw?" Yes, we ministers saw and we work, and I would be ashamed to be dependent upon anybody but myself for a living. I hope that God will ever preserve me from that, and I shall feel grateful to my Heavenly Father if he will always enable me to obtain my own. I remember being over in Tooele a number of years ago, and a party said to me, "Brother Taylor, I wish you would come here and preach."—"Well," said I, "I am here, am I not?" "Yes, but we would like you to come again." Said I, "Perhaps I will, when I get ready." "Well, but if you will come here, we will make you up something, we will get you some chickens, a little flour and some pork," and I do not now remember what else. Said I, "I am very much obliged to you, very much indeed, for your proffered kindness, but I always prefer to dig my own potatoes, and I would just as soon plant them as not, and then dig them." These are my sentiments, and also those of my brethren. Here is Brother Woodruff, he has traveled hundreds and thousand of miles, as I have, and he generally digs his own potatoes and he knows how to plant them, and on these points, for diligent labor, I will set him against any man in this Territory.

We did not come here then, for anything of that kind. There were no houses here when Brother Woodruff and I first came here, and before we had any we had to make them. Before we had any gardens we had to make them; before there were any flowers we had to plant them, and we had to plant the seeds before any trees grew. I have got trees in my orchard now that grew from seeds planted by my first wife, which she brought from the East when I came here. People come here now, and many of them say, "You have a very beautiful city here." Yes, our city is well enough. "And you have a very pleasant place, and nice streams of water." Yes, but we had to make the ditches for them to run in, they did not run as they now do when we first came, we have had to do everything that has been done.

Well, what do you gather together for? What is your object? Just precisely what the Prophet told of thousands of years ago. You know that Brother Pratt was talking about fleeing "as doves to the windows," and while I was listening to him I was very much interested, and thought we had been fulfilling the words of the Prophets. I think that some of our folks, both young and old, sometimes forget "the pit whence they were dug, and the rock whence they were hewn;" and I think they spend a great deal of their time in frivolity and nonsense. This is not the case generally, and I do not care, this evening, to make accusations, for I delight to see that many are engaged in Sunday Schools, and in acts of benevolence and kindness and many of our young brethren and sisters are engaged in labors of a similar kind.

But a large number are thoughtless, forgetful, careless and indifferent in relation to the things of God, and to the duties and responsibilities devolving upon them, and I fear are forgetful in many instances of the object of their existence.

Many strangers are now amongst us, parties whom we term "Gentiles." They have their ideas, feelings, systems, and modes of worship, and we have ours. Do we wish to interfere with them? No, no, and I would protect, to the extent of my ability, any religious denomination in this Territory, and no man should interfere with them. What, the Episcopal church? Yes. The Methodist? Yes. The Presbyterians and the Catholics? Yes, no matter who or what they are, I will protect them. If God has a mind to bear with people, I will. Then, you would not persecute anybody for the sake of their religion? No, not at all, that is a matter between them and their God, and they have a perfect right to worship as they please, or not to worship at all, and they ought to be protected in all their rights to the fullest extent. No man ought to interfere with them, and no gentleman, no Latter-day Saint who understands himself would do so. They have a right to worship as they please, or not at all if it suits them. Then we have our rights, and one of them is to protect the people—everybody, socially, morally, religiously and politically—in every position, and to preserve a good, wholesome state of affairs in our midst, and not to be interfered with by anybody, outsiders or insiders. Ministers and editors preach and write and tell us that when the waves of "civilization" shall roll over Utah, things will be changed, and say they, "The people will become elevated and refined in their feelings and they will be like us." Some of their waves are not very pleasant, they have brought a lot of scum with them, and it babbles and stews and froths and foams, and exhibits anything but that which is pleasant and enticing, or that is calculated to promote the happiness and well-being of man. We do not have any sympathy with gambling, drunkenness and prostitution, for instance, and these are among the waves they have brought. They find fault with us for having more wives and children than they, and for preserving purity and chastity in our midst, and they would introduce their infamies amongst us. Gentlemen, we hope you will keep your waves back, where they belong, put them in your own cesspools, keep them where they originated. No such things have been originated by us, we came here to get rid of them, and that we might fear God, and worship him in spirit and in truth, according to the principles that he has revealed. The Scriptures say, in speaking of the last days, that perilous times shall come—men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce breakers, having a form of Godliness but denying the power thereof." This is a very singular statement, but I do not think you would have to travel very far among our reformers—those who have come to reform and regenerate us—to find this pattern fully exemplified. Are they lovers of their own selves? There are a great many here who would not object to take our possessions, and give us nothing for them. Covetous, the Scriptures say. Why, at the time Buchanan commenced his raid upon us, they had it all planned, and had our possessions apportioned, and had agreed who should have this establishment,

that and the other. But it did not exactly work, and they did not get them, but that did not alter the feeling or principle that existed. Covetous, boasters and proud! I am quoting from your own Bible—King James' translation—and one of your own Prophets predicted these very things of you. Boasting! How much swaggering do we see around everywhere? No matter where you go you see little boys growing up full of pride, impudence and impertinence. They are called "Young America." Beautiful specimens, and fine men they will make when they are full grown! Plenty of them come along here. We know all about them. What is the feeling abroad in the world in relation to disobedience to parents? Who the devil cares about father or mother? Say the young folks, "I am of age and I will do as I d——d please," and off they go, and do as they please. The Prophets have testified that these things would be, and what we see and hear is only fulfilling their words.

What kind of people should these be? They should have a form of godliness, many of them be very pious, have long faces, and for a pretence make long prayers. Jesus in his day accused some of being men of this kind, and said he, "These shall receive the greater condemnation." They shall be truce and covenant breakers. Have we any such now-a-days? Why if a man borrows five dollars he must give a mortgage on something, because the lender fears he will be cheated out of it. Men have no confidence in each other's word. I would not give a straw for a man if I could not trust his word. There is nothing of him, no foundation, nothing to tie to. Yet these are the very people that the Prophet said should exist in the last days. They enter into covenant and never think of fulfilling it. Their word amounts to nothing; their integrity has no foundation.

I speak of these things for your information, for this is the condition of the world. And are we free from it? Not by a long way—I wish we were. I wish there were more honesty, virtue, integrity and truthfulness, and more of every principle among us that is calculated to exalt and ennoble humanity. I speak of these things as a shame to the human family; and if they exist among the Saints it is a crying, burning shame, and we all ought to be disgusted; for if anybody in the world ought to be men of integrity, truth and honesty, we should be, everywhere and under all circumstances. And if we say a thing it ought to be as worthy of belief as if we had sworn to it, and as if we were bound by ten thousand ties to accomplish it. But if a man has not the principle of integrity in his own self you cannot put it there. The Latter-day Saints should be ashamed to mix up with these things, and to prostitute the principles which God has revealed unto them. I speak of these things to warn you against them.

The Lord has brought us here, that we may be taught and instructed in correct principles and led in the paths of life. Did we gather here to get religion and to prepare to die? Nothing of the kind. I do not care one particle about death. I have had him grin at me numbers of times, but I care nothing about him, and I ask no odds of him. I know something beyond death. We are here to prepare to live, and to teach our children how to live after us; and to teach the world the same lesson if they will only receive it. We know that our spirits existed with the Father before we came here. We know that we are immortal as well

as mortal beings, and that we have had to do with another world as well as this. We know that the world abounds with corruption; but it is our business to keep ourselves from it, and to progress in virtue, truth, integrity and holiness. We came here to be saviors. "What, saviors?" "Yes." "Why, we thought there was only one Savior." "Oh, yes, there are a great many. What do the Scriptures say about it?" One of the old Prophets, in speaking of these things, says that saviors shall come up upon Mount Zion. Saviors? Yes. Whom shall they save? In the first place themselves, then their families, then their neighbors, friends and associations, then their forefathers, then pour blessings on their posterity. Is that so? Yes. This reminds me of some remarks I heard a short time ago. There was a number of gentlemen, travelers, passing around the world, and on their way they stayed here awhile. They wanted to obtain some information from me upon certain subjects, and I took them around a little, and among other places I took them to see the Tabernacle and the foundation of the Temple. Said one, "When you get that Temple built you will have another place to meet and preach in." "Oh no," said I, "that is not for preaching." All the idea that most men have about a Temple of the Lord is that it is for preaching. "Well," said these gentlemen, "what is it for if not to preach in?" I answered, "The Christian world have no knowledge of what Temples are for, but we build them for the same purpose as they were built for anciently—to perform ordinances in them." "To perform ordinances?" "Yes, among others, baptism for the dead?" "Baptism for the dead?" "Yes, baptism for the dead, that those who have lived before us, and have not been in possession of the light that we have, may be placed in a position in which they can receive intelligence from God, and salvation at his hands; that all God's creatures who have lived may have an opportunity to have the Gospel preached to them, and to participate in its blessings. As Paul says, 'If the dead rise not at all, why, then, are ye baptized for the dead?'" Said I, "The Christian world know nothing about these things, but God has revealed them to us, hence we are baptized for our dead, that they may partake of the Gospel and have the opportunity of being exalted in the kingdom of God. Hence, as the Scriptures say, "saviors shall come up on Mount Zion."

There are a great many more reasons why we engage in these operations, which it is not necessary to talk about to you Saints; you understand them in part, but not much; but you will understand more when it is developed. Well then, we are desirous of blessing our posterity? We read of Abraham, Isaac and Jacob, before they left the world, calling their families together, and under the inspiration of the spirit of prophecy and revelation, putting their hands upon their heads and pronouncing certain blessings upon them, which should rest upon their posterity through every subsequent period of time. We have the same Gospel and Priesthood, and the same light and intelligence, and we are after the salvation and exaltation of our families that shall come after us, as they were, and we are seeking for God's blessings to be poured upon their heads as they were. And if our fathers have died in ignorance of the Gospel, not having had an opportunity to listen to it, we feel after them, and we go forth and are baptized for them, that they may be saved and

exalted in the kingdom of God with us.

Is this the Gospel? Yes, the very Gospel that Jesus taught, and when he was put to death in the flesh, and was quickened by the Spirit, he went and preached it to the spirits in prison who sometimes were disobedient in the days of Noah. Did he preach to them that they should stop there? No, not at all. What did he come here for? To open the eyes of the blind, to unstop the ears of the deaf, to preach glad tidings to the poor, to open the prison doors to those that were bound, and to preach the acceptable year of the Lord. That is what he came to do; and when he got through preaching to the living he went and preached to the spirits in prison, and "opened their prison doors," as the Prophets said he would do, "to those that were bound."

We are after these things. God has shed upon us the light of eternal truth, he has revealed to us the everlasting Gospel, and that Gospel brings life and immortality to light. We are seeking to walk in that light, to enjoy these privileges ourselves and to impart them to others, that others with us—the living and the dead, those who have been, those who are and those who are to come, may rejoice with us, that we and they may obtain exaltation in the celestial kingdom of God.

May God help us to be faithful, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY EVENING, JAN. 12, 1873.

(Reported by David W. Evans.)

UNIVERSALITY AND ETERNITY OF THE GOSPEL.

The subjects that have been touched upon by Elder Taylor are the most delightful that the human mind can contemplate. It is true that men can find employment and considerable enjoyment in the acquisition of wealth, and in expending the same in the busy scenes of life, but after all, there is something unsubstantial and unreal about everything of this character. Decay is written upon everything that is human, death is written upon everything that we put our hands to and upon ourselves. We know that we are here but for a short time; we know that everything we possess will, like ourselves, perish and pass away; that our existence here is an ephemeral one—shortlived, therefore when

we can contemplate the future and the life that is to come, and can understand anything connected with it that we can rely upon, there is something in the contemplation that lifts us above everything of a sublunary or perishable character. We are brought nearer to God, we feel that there is a spark of immortality within us, that we are indeed immortal and partakers of the Divine nature, through our inheritance as the children of God. And this is the effect that the principles of the Gospel, when properly understood, have upon mankind. They had this effect upon them in ancient days; they have this effect upon them in these days. It is on this account that men are capable of making sacrifices; and that men in ancient days could face every danger and could submit to the most ignominious tortures and death. It is knowledge concerning the future, which God has given to the Latter-day Saints, that has sustained them in their persecutions and trials in the past, and which sustains them at the present time; and it is this which has sustained thousands of other people who have not been Latter-day Saints, and who have not had a fullness of the Gospel, but only understood the principles of the Gospel to a partial extent. What is there that is calculated to fill the heart of man with greater joy than the knowledge that God has revealed the plan of salvation—a plan which not only comprehends within its scope man's individual salvation, but the salvation of his ancestors and his posterity, and gives unto him, to a certain extent, the power to be a savior of men, to be a progenitor in the earth, as Abraham, Isaac and Jacob were; to be the means in the hands of God of bringing to pass also the salvation of those who have passed away in ignorance. It has been a matter which has puzzled thousands of well-meaning, honest people who believed in God and in the Gospel as far as they knew it,—to understand what disposition would be made of those who died in ignorance of the Gospel. For instance, the millions of heathen who have died without having heard the name of the Lord Jesus Christ. Many men, including ministers, have entertained the idea that they go to a place of punishment from which there is no escape, but that they welter there in torment throughout the endless ages of eternity. Others, more charitable, have scarcely any idea what will become of them, and they therefore do not venture an opinion respecting the subject.—Others still, have an idea that this can not be the fate of the heathen, or, if so, that God must be unjust. There is something revolting to the merciful mind in the idea that God, our Heavenly Father would condemn millions of people to endless pain because of their ignorance of some great principle or truth, which he might have communicated to them but did not. For instance, millions of people have lived in Polynesia and the islands of the Pacific for unnumbered generations — history does not tell us how many, their traditions scarcely number them—and they never heard, until quite recently, the name of Jesus Christ, never knew that he was the Son of God and the Savior of the world. They have died by millions in total ignorance of the plan of salvation as taught in the Scriptures. Millions died on this great continent before the landing of the whites on American soil—countless tribes of Indians wandered to and fro from the polar regions of the north to the equator, and from the equator to the polar regions of the south, and not one amongst them all knew anything about God, his Son

Jesus Christ, or the plan of salvation. They lived and died, generation after generation, in ignorance of these important truths, and many of them were doubtless just and upright men, so far as their traditions enabled them to act and walk uprightly.

Certain religious denominations entertain the belief that these people have all been consigned to endless torment; and not only those who have inhabited this land, but those who have inhabited Polynesia and Australasia, the groups of Islands in the Indian Archipelago and throughout Asia and Africa. Who can contemplate such a plan of salvation, or rather condemnation, and admire the author of it, and worship him as a just, pure and holy being? Is there any wonder when such theories are propounded and advocated by the professed ministers of Jesus Christ, the Prince of Peace, that men have revolted at such a belief and would not exercise faith in Jesus Christ? The wonder to me is that so many have received teachings from men who, professing to be ministers of Christ, have entertained such views as these. To think that God would consign to endless torment millions of his creatures who died in ignorance, of which they might have been relieved if he had revealed his will and sent his ministers unto them!

This is not the faith of the Latter-day Saints. The Gospel that we have heard brings to us peace and joy. There is no feature in it from the contemplation of which we recoil. There is no feature connected with it that we can not sit down and contemplate with pleasure and joy, and the more we contemplate and investigate it, the higher our admiration rises for the author of it—the great and good Creator who has revealed it. So far as I understand this plan of salvation, which is the one taught by Christ and his Apostles in ancient days, and which is left on record in the Scriptures, there is nothing connected with it but what excites my admiration and calls forth my unbounded gratitude to God for having revealed it, and for having given me the privilege of understanding it, so far as I have learned it. Instead of a Gospel filled with woe, sorrow and condemnation, it is a Gospel of peace, joy and happiness to those who received it.

We as a people, brethren and sisters, and we should always bear this in mind, do not believe that God our Heavenly Father will condemn any human being unless he has been made acquainted with the law which he has revealed; in other words, to use the expression of one of the Apostles, "Where there is no law, there is no transgression." Unless a law is proclaimed unto men, that they may understand it, there can be no transgression of that law, and consequently no condemnation following its transgression; and if condemnation follow, there must be a knowledge of law. There must be a comprehension of a law and wilful violation of it, before condemnation can come. There is no room for the exercise of pity to a person who, knowing a law, violates it. We do not have any feelings of pity to men who violate our laws when they understand them. We may regret their course, but when we know that they understood the law, and had power to live above it, and that through yielding to their weaknesses and to their propensities they have violated the law, we feel to say, "Let justice take its course, the punishment is a just one, and they must abide by it." So it is in the Gospel—you will not be condemned for that which you do not understand, neither will any other people that ever lived—that now live—or ever will

live in the future. They will be condemned according to their knowledge: every man will be judged according to the deeds done in the body. Then what shall be done with the millions who have died in ignorance? If I thought that the plan of God's salvation was confined to this earth, and this limited space of time, I should have different ideas of God to what I have. But God is eternal, and his salvation is an eternal plan of salvation. This earth, or the elements of which it is composed, is eternal. We who live on the earth are eternal in one sense—our spirits are eternal; and the elements of which our bodies or tabernacles are created are also eternal. They can be changed, dissolved and reconstructed, recreated and reorganized, but they are eternal, and so are we, and we shall live eternally. God's providences and God's salvation are not confined to this space of time, which we call life; but they extend throughout eternity, and when individuals die in ignorance of the Gospel they will have the opportunity of hearing that Gospel elsewhere. As has been said, "If the dead rise not at all, then why are ye baptized for the dead?" This was the remark of Paul. Peter also tells us that Jesus went to preach to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. They had been in prison for nearly 2,500 years, according to our chronology; but Jesus, having the power to preach the Gospel, went and preached to them while his body lay in the tomb. I know that this doctrine is strange to many persons. I recollect on one occasion preaching on the Sandwich Islands to a large congregation, endeavoring to prove that baptism for the remission of sins was necessary, and that, according to the words of Jesus to Nicodemus, unless a man was born of the water and of the Spirit he could in no wise enter the kingdom of heaven. After I had got through, a gentleman came forward from the congregation and commenced interrogating me on the statement which I had made; and in his remarks he dwelt particularly on the case of the thief on the cross. Said he, "You have told us that no man can enter the kingdom of heaven unless he is born of the water and of the Spirit." I told him that I had quoted the words of the Savior. He wished to know how I disposed of the repentant thief on the cross, who died at the same time that the Savior did. Said he, "You recollect that Jesus said, 'This day shalt thou be with me in Paradise;' but your doctrine conveys the idea that the thief did not and could not go to Paradise unless he was born of the water." I remarked to him that I supposed our views with regard to Paradise differed. He said that he believed that Paradise was heaven—the presence of God, and that the thief went there immediately after death. I said to him, "The Scriptures tell us that he did not." The assertion startled him, and said he, "Do you mean to say that Jesus did not go to heaven?"—I replied, "Jesus certainly did not go into the presence of his Father when he died, and to prove to you that what I say is correct, I have only to refer you to the 20th chapter of John, which contains the account of Mary and Jesus, after his resurrection. Mary went to the sepulchre on the morning of the Sabbath, and she found that the stone had been rolled away and that the Savior's body was gone. She was startled at the occurrence, and turning round she saw somebody standing beside her whom

she supposed to be the gardener, and she inquired of him what had become of the body of her Lord. Instead of the gardener, it was Jesus, and he called her by name, and as soon as she heard her name she knew it was Jesus, and stepped forward to embrace him. But Jesus said, 'Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Now, said I, "here is the testimony of Jesus himself that, on the Sabbath after his crucifixion, during which time his body had lain in the tomb, he had not yet ascended to his Father." Said I, "Peter tells us that during this time, he had been to preach to the spirits in prison, who were disobedient in the days of Noah; and he also says—For this cause was the Gospel preached to them that are dead, that they might be judged by that Gospel, just the same as they who are living." From this we can learn how proper was the remark of Jesus to the thief. He did not say, "Thou shalt be with me in my kingdom this day." The thief said, "Lord, remember me when thou comest into thy kingdom." But Jesus, who was then undergoing the pangs of death, and had not time to explain the plan of salvation to him, said, "This day shalt thou be with me in Paradise." And he no doubt was with him, and heard him explain the Gospel in its fullness, plainness and simplicity, and he had an opportunity of receiving or rejecting it.

These are the views entertained by the Latter-day Saints on this important subject. We believe that every being that ever has lived—that does live now or ever will live—will sooner or later be brought to a knowledge of the eternal plan of salvation, and that none will be condemned to endless torment only those who sin against the Holy Ghost, for Jesus says every sin shall be forgiven except the sin against the Holy Ghost; that shall not be forgiven in this world or the world to come. Every human being will be brought to a knowledge of the Redeemer's grace; every human being will have truth and error placed before him or her, and will have the opportunity of embracing truth and rejecting error. God has placed us here, we are his children, and he loves us all. We can not begin to understand the love that God our Father has for his children. He loves all that dwell on the face of the earth—the dark sons of Cain that dwell in Africa and in America, in Asia and throughout the islands of the sea, as well as those who live in Europe and America who are of the white race. All are the objects of his care. His providence is over all and his salvation is extended to all. But upon whom will condemnation rest? This is condemnation, says Jesus, that light has come into the world, and men are made to understand it and reject it. But will all be saved? Yes, every human being will be saved except those who commit the unpardonable sin. But will they all receive the *same salvation? No; every man* will be rewarded according to the deeds done in the body. Will those who live lives of ease and pleasure, consulting their own inclinations and gratifying them, be saved with those who endure all things for the truth's sake? We read in the Scriptures of men and women who aspired to serve God with all their mights, and to do everything that was required of them. They were they who wandered about in sheepskins and goatskins, who dwelt in dens and caves of the earth. They were willing to take upon them the obloquy and shame; to be sawn

asunder, to have their heads cut off, to be crucified, to be thrown into the dens of wild beasts, and to suffer anything and everything, every kind of death, for the sake of the Gospel that they had embraced, and they endured these things unflinchingly. Will they receive only the same glory as those who pass along without any affliction and suffering, and who have pleasure all their days? No, the Apostle Paul, in the chapter that has been quoted from—15th chapter of the 1st of Corinthians, makes it plain that there is a difference in the degrees of glory that men will receive after death. He says that there is one glory of the sun, another of the moon and another of the stars. This shows that different degrees of glory will be awarded men and women in the resurrection according to their faithfulness here Some will receive the glory of the sun, which is called the celestial glory; others will receive a glory typified by the moon, called the terrestrial glory; and others a glory typified by the stars, which is called the telestial glory.

The Latter-day Saints, as a people, are seeking to obtain celestial glory. They want to go where the Father and Son are, and to dwell eternally in their presence. They want to receive blessings similar to those which Jesus has received. On this account they have been as willing as the former-day Saints to suffer all things for the sake of the Gospel of Christ.

Many men wonder why we left the States as and when we did, and came into this wilderness, and why we endured persecutions. This is a matter of constant wonder to those who investigate our history and who do not understand the reasons which have prompted us to cling to our religion. They say, "If you will abandon this principle or that, we will fellowship you. If you reject the Book of Mormon, that is not much, you have the Bible. If you would reject Joseph Smith as a Prophet, we would receive you. Your doctrine is not so unpalatable. If you did not have so much confidence in Brigham Young, and did not take him as your counselor in all things, there would not be anything particularly objectionable in your doctrines. You believe in the Bible, the Old and New Testaments; but there are some principles of your religion which you might as well abandon." Some men who call themselves good friends of the Latter-day Saints reason like this. They do not seem to understand that every principle connected with the Gospel is vital to salvation, and that if we reject the Book of Mormon we reject the Bible; if we reject Joseph Smith, we reject Jesus Christ who inspired and sent him; if we reject Brigham Young as an Apostle, we might as well reject Peter, James and John and the other Apostles who lived in ancient days; and that, in fact, to reject any of these would be to reject the whole, and that to be Latter-day Saints we have to believe every principle connected with our religion, or we have to be complete apostates to the whole of it. We can not say we will receive this and reject that principle. We cannot say, We will receive faith in Jesus Christ, repentance of sin, baptism and the laying on of hands and reject everything else. We will not gather with the people we will not pay tithing, we will not believe in Brigham Young as an Apostle or Prophet. We can not be Latter-day Saints and feel thus, we must either receive, or be apostate to, the whole of the Gospel of Jesus Christ.

We are fighting for great truths, not with carnal weapons—swords, guns, or weapons of war; but we are

engaged in a great and mighty spiritual contest, we are seeking to establish or rather to re-establish the principles of truth and righteousness on the earth. We are endeavoring to erect a standard of purity higher than that which now prevails and is recognized by men, and to elevate the people to that standard. That is the aim and labor of the Saints. We are misunderstood—so were Jesus and his Apostles, and the Prophets of God in ancient days. We stand in goodly company. We are arrayed, in this respect, with the noblest of earth's sons. Our names are cast out as evil, and everything we do is misrepresented and misunderstood, but this does not change our disposition or the character of the work we are engaged in. We are resolved, notwithstanding this, to stand firm to the principles which God has revealed unto us. This is the duty of every Latter-day Saint, come life or come death, or whatever may be the consequences. If God has entrusted us with the revelations of his will, if he has taught us holy and pure doctrines, as we testify that he has, we would be recreant to God and to the duties and obligations he has placed upon us if we did not stand up and face the world in arms, if necessary, to maintain his great truths in the earth.

It is so with everything connected with our religion. There is nothing impure about it—it is God's. There may be impurity in men, and they may fail in carrying out the doctrines which God has entrusted to them, but this does not alter the doctrines. They are true and good from beginning to end, from the first to the last that has been committed to us, and their practice among the people will exalt them. "What?" says one, "will plural marriage, that we have been taught to look upon as so degrading, elevate people?" Yes, even that principle, much abused as it is, when it is understood by the people, will be viewed in a very different light from what it is now. And so with every other principle of the Gospel. There is nothing that we teach or practice but what is contained in the Bible, and for which we do not have the example of Prophets and Apostles, and that was not embodied in the plan of salvation revealed to the ancients. We are willing to be tested by the word of God. Not by man's traditions and misconceptions; but we are willing to go to and be tested by that book upon which Christendom relies—the translation of the Scriptures made by King James the First, of England. If we have embraced error, we are willing to renounce it whenever it is proved to us.

There are about a hundred and twenty-five thousand people in these valleys in Utah Territory. We are but a small handful of people, and we are surrounded by the foremost civilization of the age, which is believed in and upheld by forty millions of people, who have in their possession all the agencies of the pulpit and the press—the most advanced agencies of civilization; and our barbarism, as it is called, is brought face to face with their advanced civilization. We do not shrink from the contest, but are willing to abide the issue and to submit to the results. We are not afraid of this Gospel. It is reported of President Young that he once said, It was a very poor religion that would not stand one railroad. I do not know whether he ever did make the remark, but whether he did or not, it is true. It is a poor religion that will not stand one, two, three, or half a dozen railroads, or that will not stand in the midst of the hottest

persecution, and triumph when in contact with everything that can be brought against it. I would not give a fig for my religion if it would not do this, so long as its believers are not extirpated, as were the believers in the Gospel in ancient days. If they will only let us live and enjoy our natural and heaven-bestowed rights, I have no fears as to the result. It is true that the wicked could turn in and kill us off in detail, as they killed our ancient predecessors — the Apostles and followers of Christ. In that day they killed every man that professed to have revelation from God. They searched and hunted until not a man could be found among the sons of men who could say unto the people, "Thus saith the Lord," until not a man could be found who could say that an angel had appeared to him; until not a man could be found among all the children of earth who could say, "God has revealed this to me." If God would permit it, we might be hunted, slain and driven until all were finally extirpated from the face of the earth, and in this way, probably, our religion would not stand and endure the contest or contact with what is called a superior civilization. But so long as we are allowed to live, and to enjoy the exercise of our opinion in this great nation, whose boast it is that it is the land of untrammeled liberty, I do not fear the contest or its result, and in saying this I believe I speak the sentiments of every man and woman who belongs to the Church in this Territory. We know that we have received the truth, that it will be triumphant in the end, and that it will live through and survive all kinds of persecution that may be brought to bear against it.

But there is something that I dread more than active persecution. We have endured persecutions which have driven us from our homes. Mobs have burned our houses, destroyed our corn and wheat fields, and torn down our fences; our men have been slain, and in some instances our women ravished. We have been driven as wild beasts are driven from the habitations of men, and compelled to flee to the wilderness. We have endured this, and we know that we can endure it, and live in the midst of it, for we have been tested. But we have not yet endured prosperity, we have not yet been tested in this crucible, which is one of the severest to which a people can be subjected. We have not been tested with abundance of property and wealth lavished upon us; and here, my brethren and sisters, is the point against which we have to guard more than all others, for there is more danger to-day to the Zion of God in the wealth that is pouring into and increasing in the hands of the Latter-day Saints, than in all the armies that have ever been mustered against us, or all the mobs that have been formed for our overthrow, from the organization of the Church until to-day. There is danger not in mines alone, not in the increase of strangers in our midst, not in the seducing influences which attend the presence of some of them, but in the fact that we ourselves are growing wealthy, and that it is natural for us to become attached to wealth, and for the mind of man to be allured by it, and by the influence which it brings. There is danger in this, and I look for the same results to follow this condition of affairs that formerly followed mobocracy. The mobs came upon us, and they cleansed from among us the hypocrites and cowards, and those who could not endure. The Gospel of Jesus Christ, which brought persecutions, and called upon men to forsake houses

and lands and everything that was dear to them, and to push out into the wilderness, had no attraction for the classes I have named, in the early history of the Church; and I expect that there will be attractions stronger than the Gospel to hypocrites and those weak in the faith in the present phase of our history, and that influences now operating will produce the same results as we have witnessed, that is, to cleanse the people of God. We have, therefore, at the present time, that at our doors, which menaces us with greater danger than mobs. I do not dread the results, but doubtless many, unless they are very careful, will have their hearts hardened and their eyes blinded by, and they will fall a prey to and be overcome by, these evils, which the adversary is seeking to pour upon us.

It has been truly said by many, "Introduce fashions into Salt Lake, increase wealth among the people and induce them to follow fashion and be surrounded by influences that will win them from their primitive habits, then you have solved the Mormon problem." There is great truth in this statement. I recognize it and warn you of it. I know that if we would allow ourselves to be thus influenced, there is really more danger in this than in anything else. I stand here to-night in the presence of God and before you, my brethren and sisters, and I declare that I fully believe that we shall stand this trial, as we have others. I have no fear as to the result, so far as the entire people is concerned. But as a people we had better be warned. We had better watch well our ways, look well to our hearts, keep our minds well on the principles that God has revealed, and love our religion more than anything else on the face of the earth. We must preserve our love for the principles of our faith intact and inviolate, free from every impurity. What could be offered to us that we have not got in our religion? Is it wealth? I expect to have boundless wealth and boundless dominion, if faithful to God; and I expect that every faithful man and woman in the Church will have everything that his or her heart can desire in this Gospel which God has revealed. The Prophet Isaiah, speaking of Jesus, says, To the increase of his kingdom there shall be no end. That promise is also made to us—to the increase of our kingdom there shall be no end. What did the Lord say to Abraham when he had blessed him? He told him to look upon the stars of heaven and promised that as they were countless and innumerable so should his seed be. That promise, made to Abraham, the Father of the Faithful, is couched in the words of Isaiah to Jesus. There was to be no end to the kingdom of Abraham, he was to have thrones, principalities and dominions; to be crowned not with a barren, empty crown, not a crown without a kingdom, but a real one, emblematical of endless and boundless rule, power, dominion and glory. The Lord has promised the same glory to every being who attains to the glory of the sun, who gains a fullness of glory in his celestial kingdom. They all will be heirs of God and joint heirs with Jesus Christ. Recollect the words—joint heirs with Jesus Christ, and as he has dominion and rule so will they. He that has been faithful over a few things shall be made ruler over many, says Jesus; and in another place he says that all who have forsaken fathers, mothers, houses or lands for my sake shall receive a hundred fold in this life, and in the life to come life everlasting. We are promised, then, a hundred fold for all we forsake in this life, and life everlasting hereafter. What was

the song which John says was sung by the saved in heaven? "Thou hast made us kings and priests unto God, and we shall reign on the earth." This is the promise made to the faithful by God, the King of kings. It is natural for man to seek to exercise rule wherever he can; and it is perfectly right when bounded and controlled by principle.

In the Gospel there is open to us room for the exercise of this feeling without any evil results following it. We can, if we choose, in this life lay a foundation for eternal riches, dominion and rule, and the possession of all blessings which God has promised to the faithful. We therefore look for a heaven of this kind. The Latter-day Saint does not look for an empty heaven, where he has got to sing continually to the thrumming of the harp. The Saints look for a tangible heaven, the same as we have here, only glorified immensely. We expect to be like God, our heavenly Father—to take part in creation, in the creation and peopling of new worlds, and in doing things similar to what God has done. This is a subject of such magnitude that I can only briefly allude to it in passing.

Do you understand, can you understand, brethren and sisters, why the ancients were willing to suffer and endure all things? They knew that God had in store for them everything that their hearts could desire; and that the joys of which they had a slight foretaste here they would receive a fullness of hereafter. If they had wives they knew they would be theirs for eternity. If they had families they knew they would be theirs for eternity. They knew that Jesus meant what he said to Peter when he said, Thou art Peter, to thee I give the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven? What ordinances were there that Peter had to perform on earth that should be bound in heaven? The Latter-day Saints understand it. God has restored the same authority to the earth, and has bestowed it upon the man who occupies the same position in the Church in this day that Peter held in his. Peter was the senior Apostle—the President of the Twelve, and he, therefore, had the right to hold the keys, and to seal a wife to her husband, and the ordinance would be bound in heaven as he bound it on the earth. The Latter-day Saints claim to have received the same authority. We believe when we marry that we marry for eternity, and that our wives and children will dwell with us in eternity. This is our faith. It was over his posterity that Abraham was to reign. What benefit would it be to him to have posterity as numerous as the sands on the sea-shore, or as the stars of heaven, if he did not rule over them? But embody the idea of rule and dominion, and of his being a prince over his posterity, the progenitor of a great and mighty race, over whom he should eventually reign and rule, and then we see the precious nature of the promise which the Lord made to him. The Lord gave him Canaan as an everlasting possession, yet Stephen, the martyr, when he preached his last discourse to the Jews, told them that Abraham had not had so much as a foot of it, but the time would come to which I have referred, when he and his seed would sing, "Thou hast made us kings and priests unto God, and we shall reign on the earth. This reigning on the earth was embodied in their ideas of heaven. This is the kind of heaven to which the ancients looked, and it is the kind of heaven to which the Latter-day Saints look, and this is in consequence of the great and

glorious principles which God has revealed to them. Because of this they have been willing in the past to endure what they have endured.

There is much more connected with these points than any human being can say with regard to them. They are immense in their magnitude, and cannot be grasped at once. But the more the truth which God has revealed is investigated the more beautiful it appears. I often remark, There is something beautiful to me in the idea of a people being gathered together as the Latter-day Saints have, and dwelling in love and harmony. By this, says John, you may know that you have passed from death unto life, because ye love one another. We, with all our faults, do love one another. The Latter-day Saints dwell together in unity, no matter where they come from. They come here by hundreds and thousands from foreign lands, but here they are in the midst of their friends. They may not speak the same language, and may have different habits and ways of living, but when they reach here they are at home. This is one of the results of the Gospel. It is strange, but how beautiful and God-like, and how much it ought to fill our hearts with gratitude that we live at a time and are associated with a people who are thus blessed.

The world would give everything they possess, and there have been those who would have given their lives, to partake of the blessings that we enjoy and that are so common in our midst. I have just made a hasty trip through the length of the Territory. Before starting, I telegraphed to different points that I wanted horses at such a time. I promised no remuneration whatever, but they supposed that my business was of importance, and at the time needed the horses were at hand and men ready to accompany them. When I thanked them, they would say, "There is no need, brother Cannon, we have as much interest in this work as you have." Wherever we went there were friends, and tables spread to give us all we wanted. Can it be done in any other country? I believe that we have made a journey that could not be made in any other country, unless in Russia, where a despot rules. He could order the people as he pleased; but this has been done by simply inquiring by telegraph, "Can you do so and so?" The response came, "Yes, anything you want." What caused this? Was it despotism? No, it was love. Their interest in this work is as great as mine or any man's, and it was a pleasure to them to do it. The result was that we went to St. George and returned in a little over nine days, and staid there four, traveling seven hundred miles. It has filled me with peculiar feelings, and I have rejoiced to think that I have been associated with such a people as the Latter-day Saints. I said to them, "You know, I would do the same." "Yes, we know that." The majority of this people feel that they cannot do too much for this work. It is the work of God, and we feel that we cannot do too much for the salvation of our fellow-men. We have shown this time and time again. To illustrate it: the Latter-day Saints have sent year after year five hundred teams clear to the Missouri river, with four yoke of cattle to the team, and over five hundred men to drive these teams, and a great number of men to guard and watch them. These teams were loaded with provisions to feed the returning emigrants for upwards of a thousand miles. This was done willingly. Men spent their entire summer, and in this country that means the entire

year, for when a man and his team lose the summer, they lose the benefits of the entire year's labor. Where can you see anything like this, except in Utah? What was it done for? To build up some man or despotism, or to gratify some impostor? No, it was because the people loved their fellow-creatures—their brethren and sisters. This was missionary labor on a large scale. It was not like putting a few cents into a missionary box, and then publishing each man's name, and the amount he contributed, in a magazine, to show the world how much he had done for the salvation of the poor heathen. There was nothing of this kind here; there were no trumpets blown on the corners, Pharisee-like, to show the amount of donations made, but quietly and unobtrusively the people of this Territory sent their young men and teams, two thousand yoke of cattle, sometimes more—twenty-five hundred—with horses and provisions and everything necessary to equip large companies and bring, a thousand miles over land to this city, men and women they had never seen, and whose names they had never heard. This is done all the time, the people paying hundreds of thousands of dollars for the emigration of their poor brethren and sisters in foreign lands. A great deal is published in foreign lands about missionary efforts. I recollect when a child how anxious my parents were that I should save a little to send the Gospel to the heathen. That was before they joined this Church. I thought it a very great thing to do as they desired. But the Latter-day Saints are doing this all the time. They send missionaries over the earth. Men leave their families and comfortable homes to preach the Gospel in foreign lands without purse and scrip. What for? For the salvation of their fellow-creatures. It is the result of the teachings of the Gospel of Jesus Christ. And we have to do more of it, and to feel greater interest in our fellow-creatures than we do, until the time shall come when we shall love our neighbors as we do ourselves. That time must come for us as a people.

May God bless you, by brethren and sisters and friends, and pour out his Holy Spirit upon you, enlighten your minds and strengthen you in doing right, regardless of consequences, that you may be able to endure to the end, which I pray in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, JANUARY 19, 1873.

(Reported by David W. Evans.)

REWARDS ACCORDING TO WORKS—TITHING.

It is some time since I had the pleasure of meeting with the Saints in the Fourteenth Ward of Salt Lake City. I only regret, this afternoon, a severe cold that I have taken since I arrived in the city, which, I fear, may disqualify me, at least in part, from doing justice to any subject that may engage my attention.

I discern but a small portion of the people of this ward collected together on the present occasion. I do not express myself thus with the idea of finding fault with them for their non-attendance at meeting. I only wonder how so many of you were enabled to come together at this time, and I almost wonder how I got here myself without being stuck in the mud. However, we are here to wait upon the Lord, that we may renew our strength, and certainly in these times of wonders we have as much occasion for food adapted to our immortal spirits, to strengthen and invigorate them, as we have for food to nourish and strengthen the body. We may be more sensible of the want of food for the body than we are of the want of food for the mind, but still a lack of the latter preys upon the interior man as much as a lack of the former disqualifies us for the discharge of those arduous duties which pertain to our mortal organization.

I hardly know, my brethren and sisters what to speak to you about this afternoon. I have no sermon prepared, and I do not know that I should have prepared one if I had had time, for a discourse delivered by any individual that is not the outburst of inspiration by a higher power can not be productive of any lasting good, though good moral principles may be set forth, and that too in an engaging and interesting point of light.

In the course of my life I have traveled over a considerable portion of the world, and have had opportunities to mark the different customs, fashions and styles of people, and not only people, but the different styles of architecture which prevail among them—every variety which the mind is capable of imagining, from the princely mansion down to the meanest hovel. I have found that all classes have some kind of shelter or home. It is rarely that I have met with one who has said to me, "I have no home, no shelter, nowhere to go." Even the insects and most of the wild animals have some kind of refuge, some place to flee to in the time of storm. Our Utes who roam over the mountains here have their wickiups, not very desirable to us, but they serve them a purpose—they shield, or at least partially shield,

them from the inclemency of the storm. All classes of people then, we say, have some place of resort or refuge, and the presumption is that all have built according to their taste, coupled with their ability. This is about the idea that I have formed.

Whence came the idea of these forms and structures? Where did they originate? I believe that everything that is of service to and that is designed for a blessing to man, came in some way by the revelations of God. I do not say that they have all been revealed through a Prophet or through an Apostle. God has organized every human being on the earth, and has given to him a temperament and a disposition susceptible of impressions; and though he may not know their origin, still they play upon his imagination, and disclose to him many important matters connected with his earthly existence. A carpenter has many tools in his box. They are not all the same kind, yet in the execution of the several branches of his art he finds a use for them, they are not to be thrown away; and so it seems to me that in the great family of man there is not one to be thrown away, but all may be used by him who created them.

The art of printing was no doubt revealed from on high, the matter or fac-simile being imparted to some instrument—some vessel chosen for that peculiar purpose, not necessarily an Apostle or Prophet—by which to open a door to flood the world with intelligence, to organize and establish the kingdom of God. But whoever it may be through whom such revelations are made, his own individual organization is played upon by the light of revelation, though he may not understand it and give God the glory, to whom, in reality, it belongs. It was not necessary that the power of steam to facilitate business and journeys by land and sea throughout the world, should be revealed to Joseph Smith, Brigham Young, Isaiah or Jeremiah; but there was an organization prepared to receive that communication; and so I might say in relation to all the arts and sciences that exist on the earth. If I might be allowed the expression, I would say that the celestial kingdom is a central college where all true sciences exist. We have them here, not in their pure and refined state, but merely the coarse and shadowy outlines. No doubt many of you have had your portraits pencilled upon the canvas by the artist, and after he had drawn the outlines, without filling up or embellishing at all, you looked at it and said, "That is not myself, it does not look like me, it belongs to some one else." But when it came to be filled up and embellished, perhaps you were ready to own it. We have the shadows of things that are, and not the real things themselves, in many respects. The question arises in my mind, whether or not there are mansions prepared, the other side the vail, adapted to every human being who ever did or ever will live upon the earth. Jesus said to his disciples on a certain occasion, "I am going to leave you. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." It seems that, at this time, there was no place prepared for them; that those that were already constructed were designed for others, and not for them, hence said he, "I go to prepare a place for you, and if I go I will come again and receive you to myself, that where I am there ye may be also." It is very natural for every person who dwells on earth, when weary, or when his task is done or his journey ended,

to seek his home. I will venture to say that when you go from this assembly you will naturally seek your own abiding places. You may perhaps call in at a sick neighbor's; but your ultimate purpose is to retire to your own homes, and you are not content until you arrive there. The question with me is whether all people will not naturally seek the place designed and prepared for them on the other side of the vail—whether there does not exist a sympathy between the moral qualifications of the human heart and the character of that mansion which its owner is destined to occupy—a kind of attractive power that will lead each one to his respective abode. Brethren and sisters, we are all forming characters which will entitle us to the different styles of mansions in our Father's house. If I seek and do obtain a superior degree of intelligence—if I do labor to acquire purity of heart and uprightness of conduct in all things, no matter how high my standard, is there not a mansion, corresponding with the exertions which I make, that I am heir to and destined to inherit? I am inclined to the idea that this is so.

I have heard some say, "I would like to know what my condition and situation will be the other side of the grave." We are solving that problem in our present state of existence, we are determining the matter by our actions in every-day life. I recollect once, in my travels, standing on the deserts of Sahara, where I could view the wide expanse and motion of sand, filling the air as the drifting snows do the atmosphere here many times. I saw the sirocco fill the air with sand so that it was with difficulty we could open our eyes, without endangering our sight. I saw neither plant nor flower of any kind there, nor even a shrub on which a camel could browse. There are places, I suppose, in the desert, where springs of water burst forth, that are green, breaking the monotony that reigns over that wide expanse, but I did not see them. And yet I considered, "You will drink every drop of moisture and every drop of dew that distils from heaven, and in return you send forth no plant or flower, ungrateful soil! Come northward a little, or northwest, and land on the southern borders of Europe, say Italy, and there is a beautiful country, delightful fruits of a very fine grade grow there almost spontaneously; the weather or climate is adapted to almost every one, but particularly to those who are natives of the country. Come further north, into Germany, for instance, or to England. There it is much colder; more hardy fruits grow there. Well, continue on northward to Denmark, Norway, Sweden, Lapland and indeed into the Arctic regions. What do we find there? Hardy races of men, adapted to the climate, and they seemingly prefer that as a residence to any other portion of the earth. There is the Esquimaux dwelling in his habitation of ice—ice forming the walls of his dwelling. He is wrapped in the skins of animals, and he lives to a great extent on the blubber of whales. Would he like to exchange situations with the inhabitants of warmer countries? He has no disposition to emigrate, that seems to be the place he is attached to. All this, for aught I know, may reflect something of the climate of those regions that we may hereafter inhabit. I do not know but the very heavens reflect their existence upon earth. I do not know but that, in a shadowy form, the earth itself is a fac-simile of the heavens.

Now, on another subject, what would you think, brethren and sisters,

of that man who would refuse to pay his taxes to the government under which he lives. There are some who decline to pay their taxes in this country as if the original inhabitants were exercising a jurisdiction which the dignity of modern civilization affects to despise and repel! What do we think of any man who declines to pay his taxes? We think him not entitled to the protection of the laws. I believe there is one statute in Utah which says that every man shall have the privilege of voting at the polls after a residence of six months, provided he be a taxpayer within its boundaries. This is an important clause. I do not speak of this because I want to urge the collection of taxes, I care nothing about that in comparison, I use this as an illustration, in reference to some other matters which I wish to urge upon your attention. Go where we will we find we have to pay our taxes to political organizations and governments The Savior of the world, poor as he was, was not exempt from this obligation or liability, hence he said to Peter, "Pay taxes." "Oh, we have no money." "Well, go and cast your hook into the sea, and you will take a fish, and in that fish you will find money, take that and pay the taxes for thee and me." Thus we see that he who made all things discharged this liability. We also should pay our taxes to the governments and powers of this world. If we never should pay our taxes with what kind of a grace could we appeal to the County Court for aid to construct a road here, a bridge there, or an improvement yonder? "You have not paid your taxes, how can you expect anything to revert to you when you have not aided to replenish the treasury or to keep the fountain full? You have no right to expect to share in the advantages enjoyed by loyal citizens." Again, if I refuse to pay my taxes to the government is it not pretty conclusive evidence that I am an enemy to that government and its friends? It seems to me that the tide beats in that direction, and shows that I am disloyal. If I pay all my taxes and discharge all my obligations to the government under which I live, I should be called a loyal citizen.

Says one, "I do not know what is done with the taxes. I would like to know how they are applied, and what use is made of the money, and before I pay I think I will ascertain." If you undertake this I think you will have a heavy and difficult job on your hands. I would not like to ferret it out. When I get my receipt for taxes paid I put it in my pocket, and say, "Good bye, sir," till he calls again. That is all the care I have. If the collector makes a bad use of the money he collects, or appropriates it for other than legitimate purposes, somebody else will see to him, not I. I have got his receipt, I have done my duty, I have discharged the obligation devolving upon me.

We all look, brethren and sisters, for the kingdom of God to be established at some time, if it is not already done, and yet some of us complain very much about paying our tithing. The very word grates on the ears of some! Well, as taxes are to the governments of the political world, so is tithing to the kingdom of God. That is my understanding, and if I pay my tithing I come within the promises and protection of Heaven's laws, and I am considered a loyal subject of and a friend to that government. I will notice here a little peculiarity with regard to tithing. There is not much said about it in the New Testament Scriptures, except mere allusions; it is the same with regard to polygamy;

but you turn to the Old Testament and you will find that these two subjects run parallel one with the other, and where one exists the other follows as a matter of course. I might ask a question here as to what our Savior meant when he said, "The first shall be last, and the last shall be first." If the first order of things is to lap over on to us who are engaged in forming the last and closing scenes of God's work on earth pertaining to this dispensation, the last may turn back; and if the former dispensation forms the field of our last labors or under its shadows we bring things to a close, by and by the reality, the substance may come. I do not know that we can charge the Savior with folly when he said, "The first shall be last and the last shall be first."

Do I want a mansion in yonder world that is glorious? Then I must comply with the law of Heaven and pay my tithes and bring my offerings and prove to the Heavens that I am a friend of his government; and that I am willing to sacrifice anything to please him and to secure the desired treasure. You no doubt recollect reading in the New Testament of a certain man who found a treasure which was hid in a field, and he went and sold all he had to purchase the entire field. It was but a little portion of ground that contained the treasure, but he was so bent on securing it that he purchased the entire field. What was that treasure? It was the kingdom of God. Some say the gifts of God are not purchased with money, and again some will contend that they are. I will speak a word or two upon this subject by way of illustration. I suppose that in former days they had speculators among them, somewhat similar to those we have in these days. Once on a time the inspired Apostle laid his hands upon some who had been baptized for the remission of their sins, and they received the Holy Ghost. One Simon Magus saw the operation and he asked the Apostle to give him that gift, saying to him, "I will give you money for it." Probably Simon said to himself, "I see money in it," as much as some of you do in that mine; "just give me that gift, that upon whomsoever I lay my hands they may receive the Holy Ghost, and thus I will accumulate a fortune." Said Peter, "Be it known unto you that the gifts of God are not purchased with money, thy money perish with thee," &c. But then again, read in another part of the Scriptures about a certain steward who had charge of his master's goods. He was accused unto his lord of wasting these goods, or of making an improper use of them, and he was called to an account, and informed by his master that he could no longer be steward. Said the steward, "What shall I do? I am bound to lose my place, and to dig I can not, I am not used to it, and to beg I am ashamed; what shall I do to sustain myself?" This happy thought occurred to his mind—I will go round now to all my lord's debtors, and I will say to this one, "How much owest thou to my lord?" "One hundred measures of wheat." Said the steward, "I will forgive you fifty. I am yet in power, I am not yet displaced, take thy bill and sit down quickly and write fifty." So he went and did to all his lord's debtors. His lord saw what he was doing and called him to account, and he commended the unjust steward for his wisdom and shrewdness—he had acted wisely for himself. And now says the Savior, as if predicating a principle upon this transaction, "I say unto you, make unto yourself friends with the mammon of unrighteousness, that when you fail you may

be received into overlasting habitations." While it is the suggestion of one spirit, which is the spirit of falsehood, although the truth may be spoken by that spirit, yet God will not own it, and yet the same principle spoken of by another spirit, which is of God Heaven will own. What are all the riches of this world given unto us for, but to secure some mansion in yonder world that will be glorious, and grand and worthy the noble and sacrificing spirit that sought it?

Well, we pay our tithing. What does it consist of? One-tenth of all we possess at the start, and then ever after one-tenth of our annual income. If that be one thousand dollars per annum you pay one hundred of that in taxes to the kingdom of God. Say some, "If it be God's kingdom we should think it could stand and roll on without this kind of backing or aid." I will tell you that the Lord Almighty wishes to prove our fidelity to him. It is not for his sake that we pay tithing, it is for ours. Hence he says, "If I were hunry or thirsty, I would not call upon them for meat or drink, but I want to prove you and see whether you are loyal to me or whether you are rebellious Hence bring your tithes and your offerings into my storehouse and prove me now, herewith, and see if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room to receive." We are told by some of the unbelievers that we pay tithing and we are dupes to fanaticism, that we are priest-ridden, and bound down with galling chains of oppression. That same class of persons will boast that they pay no tithing. They are not priest-ridden, they are free-born American citizens and are not subject to this priestly rule. Ahem! By and by perhaps these individuals go hence to the other side of the vail, and they inquire the way to their home or mansion, and yonder, perhaps, one represented by the deserts of Sahara is pointed out to them, and they are told—"There is your home. You have been eager to grasp every blessing that flowed from the beneficent hand of the Creator, but what have you given in return? No more than that sandy desert has given, and there is the place of your home. An American citizen, eh! Not priest-ridden, not oppressed so that you have to pay tithes or taxes to the kingdom of God?" "No, we do not know any such kingdom." Well, brethren and sisters, I almost shrink at the task of following this subject up. It is a little sensational, but perhaps it might as well be told, if not in whole, at least in part.

We find that there are many worlds surrounding us, revolving in their sphere and orbit. Some learned men have pretended to say that some of the planets in our own solar system are nothing but a mass of liquid fire. I do not know how true this is, I can not vouch for it. It is a long time since I was there, and I have forgotten much that may, at some future day, be brought to my recollection, when the vail shall be parted from all eyes, and we see as we are seen and know as we are known. Here is my friend and brother Pratt, he is more skilled in astronomy than I am, and if I am guilty of an error, he can correct me if he sees fit. But some learned men say that there are worlds which roll in eternal night, not one ray of light from the grand central luminary penetrating or dawning upon their orbit, but they move in an eternal eclipse—always dark. I do not know how this is, but I know that some will come up and want an inheritance, and it will be said to them,

"Depart from me, ye workers of iniquity, into everlasting fire prepared for the devil and his angels." There are some now who love darkness rather than light because their deeds are evil. I will venture to say that if some of the zealous opposers of what is sometimes called "Mormonism," who were once united with us, could see an improper step made by your humble servants, they would seize upon it with the greatest avidity. If there was a dark spot in my moral character, that would be food for them. I, or my friend brother Pratt, or President Young, may have achieved worthy exploits and done great good, but they pass by this, they have no relish or appetite for it; but the moment there is a dark spot, either real or imaginary, they are ready to sieze upon it with the greatest avidity, and roll it as a sweet morsel under their tongue, because they are children of darkness and love darkness rather than light. Now the sun, the great fountain of light of our system, is said to have dark spots on his disc. I believe it is so, but there is much light there, and he throws his rays to an immense distance. Now, because he has some dark spots on him, shall we dispense with and refuse to receive his light? No, with all the darkness he has we love the sun, and whether on sea or on land his rays are cheering and welcome, notwithstanding the dark spots that may exist on his face. So in relation to the servants of God. We may be men of like passions with others, but if an additional halo of light and glory burst upon us, and we as reflectors send that abroad for the benefit of others, the dark spots, real or imaginary, in our characters, should be overlooked, as those of the sun are overlooked.

Well, others besides those I have referred to, come up and want a mansion. They are asked—"Have you showed yourselves friends to the kingdom of God?" "No, we have sought to hedge up its progress in every way we could. We have told all the lies we could manufacture, and sent them abroad on the wires to create a storm of indignation against it—anything was justifiable to suppress 'Mormonism.' We have even twisted plain, straightforward common sense law into a ram's horn, and made it so complex that neither we nor anyone else could understand it, for the sole purpose of ensnaring the feet of the defenders of this latter-day kingdom." "Well, you want a mansion, and you love darkness rather than light because your deeds are evil?" "Yes." "Well, yonder is your home, in that world that rolls in eternal eclipse." "And these shall go away," says the Bible, "into outer darkness, where there shall be weeping and wailing and gnashing of teeth." Dwell in eternal night! Oh, ye sons of rebellion, ye daughters of departure, contemplate the character of your future home! Turn from your ways, seek unto the Lord God of Israel, and know ye that mortal man here on earth is not perfect. I do not know that the angels of God are perfect, I rather question it. You question the perfection of the angels of God? A little, for the Bible says that God charges his angels with folly. If the angels are charged with folly by him who sits on the throne, with much more propriety may mortals who are at a greater distance from the central government be charged with the same. I will tell you that this is a singular kind of a world, and the machinery of man is very singular and complex, and it requires the wisdom of God to know and understand everything in relation to it, or even a small portion of it.

I might go on and point out the different characters, but having given you two or three examples, you must draw your own inference in relation to the condition hereafter of every living being. "Why," says one, "I expect to go into the celestial kingdom." You do? That is the highest grade of glory that we have any knowledge of. Put you or me into a place that we are not qualified to fill, and is it a heaven or a hell to us? For instance, there are many heavy mercantile firms in this city. An upright man, full of charity and good works, applies at the counting house of one of these large establishments for a berth as chief clerk, to keep their financial affairs properly posted up. He knows nothing about figures or about wielding the pen, but he is a good man. Let the weight of responsibility gradually descend and fall upon him, and he says, "I am crushed, I can not do anything with this position, Oh deliver me from this place!" How often do we hear men say, "I am going to be a ruler in the kingdom of God." The presumption is that such men possess certain necessary qualifications. To be a ruler without the qualifications for one, is to receive an exalted position to become a mark of ridicule for all beholders. I will tell you that to put you or me in a place that we are not qualified to fill, it is a hell for us, instead of a place of honor and exaltation, and I feel that I have no time to lose in preparing and qualifying myself to learn first to be a subject. If I can not submit to be a subject, how can I ever expect to be a ruler? If I have not regard enough for the kingdom of God to comply with its requirements and laws and to pay my tithing, but show myself disloyal all my life, how can I expect to be elevated as a ruler in that kingdom that has no end? I can not expect it.

I will now repeat what I said before—the celestial kingdom is the seat of all science, and like a great tree whose shadow reaches our earth, true science emanates thence, where it exists in its most refined and pure state, down here to our earth. Now, unless we go to and establish schools to educate ourselves and our children in all the shadows that are reflected upon our earth, how can we manage the substance? As it is said, "He that is unfaithful in the unrighteous mammon, who shall commit to his trust the true riches?" And if we are unfaithful to the shadows, who will commit to us the golden beams of purity, intelligence and love, even the sciences as they exist in the celestial kingdom? It is for us to look at and reflect upon these things, and to devote ourselves to the acquisition of knowledge.

This city is becoming a fashionable city. I see that the Latter-day Saints are copying the fashions of the outside world. I love to see innocence, purity, cleanliness and all this, and I would rather have disclosed to me, in the visions of one night's sleep, the true principles of godliness as they exist on the other side of the vail, than to have all the pride and fashion that decorate these poor mortal bodies, for one view of eternal things throws into the shade all earthly grandeur and glory. This is what I delight in. Brethren and sisters, let us pay our tithing, that we may earn an inheritance in the kingdom of God, and we shall find that our loyalty in this shape will actually purchase us an everlasting inheritance.

Says one, "What becomes of tithing? I would like to know whether these Priests, Apostles, Bishops and Presidents use it all up

in extravagance?" I will tell you where it goes, though I am under no obligation to do so, any more than I am to tell what is done with the money I pay to the tax collector, or the internal revenue man. When you go to the marriage altar, or to be baptized for yourselves or for your dead relatives, or to get your sealings and anointings, or anything of this kind, do you have to pay five shillings or five dollars for officiating for your father or mother who is dead and gone, that they may share the benefits of the everlasting Gospel with you, or are those ordinances free to you? You do not have to pay for them, do you? Do you find beggars in the streets of Zion? I have traveled through many countries in the old world, and I could hardly pass a corner, without hearing the petition —"A penny if you please, a penny, a penny. My mother is at home sick, got a little baby and cannot get out, and they are afflicted. Oh, please sir, a penny, a sixpence to help them!" No such scenes in this country. I have seen nothing of the kind, and I question very much whether you have. In those old countries beggary is going on in five hundred different ways, but you do not see any of it here. What stops up all these channels of distress? Tithing—the taxes you pay to the kingdom of God. The little child's mother is provided for, if her Bishop looks after her, and the presumption is that he does. These little children are cared for. Is there any real poverty in our land? There may be, but really the cases are few and far between. All are well fed, all comfortably clad, and wherein they are unable to do it themselves, the tithing department pays.

We may think that we are going to get all our sealings, anointings, our marriages and everything of that kind free, but we are mistaken about that—we have got to pay for them all. How do you pay? Tithing and offerings to the kingdom of God pay for it all. Then when you come up to have accounts adjusted, and the books are opened, and another book is opened and the dead are judged out of those things written in the books according to their works, they have paid the charges, and that which they claim is their own, it is given to them of God. Not so with the world, they only marry for time. I have married a great many couples in the ways of the world, but I never married any of them for time and for all eternity, my mind did not stretch so far then—I married them until death should separate them. Those who have paid no tithing and have not enlisted under the law and commandments of God, those who have had no faith in Jehovah and in the resurrection, are parted when they go down to the grave. Farewell to all alliance then! They have raised families of lovely children, they have passed through sorrow, tribulation and joy, tasted the sweet and the bitter together, but when they reach the grave farewell for ever, an eternal separation takes place. Not so with the Latter-day Saints. We are administered to by the authority of that priesthood that is without beginning of days or end of life, whose ministration is just as efficient the other side of the vail as this side, for what it binds on earth is bound in heaven, and what it looses on earth is loosed in heaven. If we have not a priesthood possessing this power and authority we have none at all. We claim that we have, and it cannot be found anywhere else. If we go to the Presbyterian church, with all respect to its ministers and people, and ask, "Do your ministrations reach beyond the vail? Can you

marry for time and for all eternity?" we are told, "No." And every other sect in Christendom will say the same. They could just as easily argue me out of my existence as to convince me that the ministrations of my priesthood do not reach within the vail of eternity, and run parallel with the great God himself, because that priesthood comes from God, and Heaven can not destroy his own power, unless he destroy himself, and that he will not do, he will not be guilty of suicide. This is the superiority of the Priesthood that is conferred upon the Latter-day Saints; and although we have this treasure in earthen vessels, and are despised and rejected, there is a purity and an eternal principle embraced therein which will last until the heavens are no more.

God bless you, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY EVENING, JAN. 19, 1873

(Reported by David W. Evans.)

DIFFERENT DEGREES OF REWARD AND OF PUNISHMENT—MARRIAGE FOR ETERNITY NECESSARY TO A FULLNESS OF CELESTIAL GLORY.

I do not know when I was more edified and instructed than I was this afternoon in listening to the discourse of Elder Hyde. According to my judgment it was certainly calculated in its nature to edify and instruct every person who listened to it with attention. It was delivered in eloquent language, was plain and simple, pointed and definite, and, if obeyed, was calculated to do good to all.

The Lord has appointed a variety of gifts in his kingdom, some having one and some another, and especially in the Quorum of the Twelve, of which Brother Hyde is the President, there is a great variety of gifts and talents, and it gives me great pleasure to listen to them, and it would be with great satisfaction that I would listen more than I do. But I am frequently called upon to address the people when I would prefer to listen to others.

What subject I may present before you to-night I do not know. Sometimes a subject will open to my mind while I am listening to the singers, and sometimes I rise without having the first thing before my mind to speak to the people, and I trust in God to give me what is needful at the very moment. This is the case

with me this evening, and I do humbly pray to my Father in heaven, in the name of his beloved Son, that he will grant unto me the Spirit to discern what to say and what would be most adapted to the wants of those who are present. There is such a vast field of light and truth which God has revealed in different ages of the world, and more especially in our times, that the great difficulty with the servant of God, I have often thought, is to distinguish and discern what portion of the great variety would be most pleasing in the sight of the Lord to lay before the people.

There are a great many peculiarities in our religion, but the generality of the Latter-day Saints are well acquainted with them. Sometimes strangers attend our meetings who would be glad to have us dwell upon certain subjects, which they think would greatly interest them. We are willing to do so, but still we study to have the Spirit to edify all, whether they be in the Church, or whether they be strangers who are here on a visit.

Among the peculiarities which God has revealed directly to the Latter-day Saints may be mentioned the various degrees of happiness and glory which exist in the eternal world, also the various degrees of punishment upon the different classes of individuals. Formerly, before we became Latter-day Saints, we were instructed by our fathers and mothers, and by the ministers whom we heard, that there were but two places in the eternal worlds, one or the other of which was intended for all the human family; that all that happened to miss heaven would be sent to the other place, which they called hell. This subject was dwelt upon very lengthily and very interestingly by Brother Hyde this afternoon, and during his remarks he told about the different mansions that God had in reserve for all the human family, some of which are glorious, and others intended as places of punishment. These things were dwelt upon very fully by Brother Hyde, in some respects, but there were some items connected with them that were not fully investigated and laid before the people.

The way that we obtained a more perfect knowledge of the future condition of the children of men was by revelation; indeed all the knowledge that ever mankind did obtain in relation to this matter was by revelation. We read in Paul's first epistle to the Corinthians something about the different glories connected with the resurrection of the dead. We are told in the reasoning of Paul that when people come forth from the dead, some will inherit one glory and some another; and these glories are typified by the various creations which the Lord had made. Paul says, "there is one glory of the sun, another glory of the moon, and another glory of the stars, and that as one star differs from another star in glory, so also is the resurrection of the dead."

We are also told in the Scriptures that there is a great variety of punishments as well as glories—these punishments differing in nature according to the works of the children of men. For instance we read of some persons who are to be punished for sins they have committed without any chance of forgiveness either in this world or in the world to come. This plainly indicates to us that certain classes of sins can not be forgiven in that world, while other classes of sins may be forgiven on certain conditions. He that sins against the Holy Ghost, we are told, shall not receive forgiveness. Men can sin against God the Father, and

if they repent in this world, they may be forgiven; if they sin against Jesus his Son, and repent and work the works of righteousness, these sins may be blotted out; but if they sin against the Holy Ghost after having received the same and been baptized by him, there is no forgiveness for that sin, neither in this world nor in the world to come.

Now if there is to be a variety of punishments as well as a variety of glories, there must be a variety of places of punishment. It would look inconsistent to us, even here in this life, to see a person guilty of but a small crime against the laws of our country thrust into the same dungeon with the murderer. It would be unjust, for instance, according to our notions, for a person who has committed but a trifling offence against the law to be thrust into the darkest and deepest dungeon along with him who has shed innocent blood. We have sufficient justice in our own bosoms to classify these individuals and to point out to each the apartment in which he is to dwell. Is the Lord less just than man? Is he not filled with the great principles of justice far beyond that which any man ever did receive? From him have emanated all our ideas of justice, consequently we cannot look upon him as a being who would consign the poor heathen who died without a knowledge of the law, and others who have led moral lives but who have not obeyed the Gospel of the Son of God, to the same punishment as the murderer and him who sheds innocent blood. We should regard it as unjust if all these classes were to be thrust into one place, there to welter under the same conditions of punishment throughout the endlese ages of eternity without any hope of redemption. I could not look upon this as just, and I presume that no other reflecting being could, especially if he was acquainted with the Scriptures. Jesus, in speaking upon this subject, says—"He that knows his master's will and does it not shall be beaten with many stripes;" while he who is ignorant of his master's will and does things that are worthy of stripes, shall be beaten with few. I have not quoted the saying of Jesus, word for word, but I have given you the sentiment; the Lord, therefore, in judging man, judges not by the act in all cases, but according to the understanding and knowledge of the individual who performs that act. If two persons were each to commit a murder—shed innocent blood—and one had a full knowledge of the revealed law of God, and the other was in entire ignorance of it, there would be a distinction in judging these two characters. We would say at once that he who had sinned against knowledge should receive a heavier punishment than he who had not this knowledge.

Suppose that Saints, who have not only heard the law of God, but have embraced the Gospel of the Son of God, have been renewed in their minds by the power of the Holy Ghost and have tasted the good word of God and the powers of the world to come, should be so far overcome as to shed innocent blood, would there be any forgiveness for them? Not at all. Would it be our duty, if such a person were judged, and condemned by the laws of our country to be hanged by the neck until dead, to visit him and pray that God would forgive his sins? No, we would be sinning against God in doing so. Why? Because God has revealed to us that persons who have this light and knowledge, and shed innocent blood, cannot be forgiven in this world nor in the

world to come, and we should not ask him to do that which he has decreed that he will not do. Such a person commits the unpardonable sin—he sheds innocent blood after having the light of the Holy Ghost, knowing that in so doing he is not only sinning against God the Father and against his Son, but against the convictions of the Holy Ghost.

Supposing, again, that persons outside of this Church, that have heard the Gospel of the Son of God, but have refused to obey it, should murder, they sin against great light and knowledge, but not against the Holy Ghost. Here is the difference between the two classes of murderers; the Latter-day Saint would never be forgiven, but he would become a son of perdition.

Now let me bring up some instances from Scripture in regard to these different classes of individuals and the light and knowledge which they had. Some may be forgiven, as I have already stated, in the world to come. Let me refer you to a certain class that are named in the Scriptures that will be forgiven on certain conditions. You recollect that the Apostle Peter, having gathered around him a large congregation of Jews, the murderers of our Lord and Savior Jesus Christ, who had shed innocent blood, delivered to them a discourse, but it was a very different one to that which he preached to the mixed multitude who had gathered from the different nations on the Day of Pentecost. When he preached to the latter he said, "Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and unto all that are afar off, even to as many as the Lord our God shall call." That was a true Gospel sermon, preached to individuals that were not guilty of murder. They were all required to repent, believe in Jesus Christ, to be baptized in water for the remission of sins, and they and all who were afar off, who would receive the Gospel, were promised the forgiveness of sins and the gift of the Holy Ghost. But come to the other sermon to which I have referred, the one preached to the wicked and corrupt Jews who crucified Jesus. Peter said, we wot not but what you have done it through your ignorance—in other words, you have not received the Holy Ghost, and because you have not had the Spirit of the Lord resting upon you, you have shed the blood of the Innocent One, you have murdered the Son of God, the Messiah; but you have done it through ignorance. Now the question is, was there any hope for them? Could they have their sins forgiven in this life? No, Peter, after first telling them that they had shed the blood of the Just One in their ignorance, then tells them how and when they may obtain forgiveness. I will repeat the words: "Repent ye, therefore, and be converted"—no baptism here—"repent ye, therefore, and be converted that your sins may be blotted out, when he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things spoken of by the mouth of all the Holy Prophets since the world began." He did not tell them to be baptized for the remission of their sins. Why? Because he understood too well the nature of their sin to tell them to be baptized for the remission thereof. He knew they had lost that privilege in this world, because they had shed the blood of

the Holy and Just One. He said to them, If you will repent now, you murderers, you who have killed Jesus, the Just and Holy One, there is one hope that even your sins may be blotted out. Not in this life, not by baptism for the remission of sins, but when the time of refreshing shall come from the presence of the Lord and he shall send Jesus Christ, whom the heavens will receive until then, and not even then unless they repent while here in this life. This must have been sorrowful news to those to whom it was communicated, if they believed it.

"Repent and be converted." Notice now what this sentence means. The word "converted" has been construed to be born of God," or to become a new creature; but the true meaning of the word is to reform our lives, converted from doing that which is evil to do that which is good—turning from sin and transgression to that which is righteous before God. If those Jews would repent and turn or be converted from their sins to do that which was right they had a hope of having their sins blotted out when Jesus should be sent from the presence of the Father in the times of restitution; but until then they must remain in torment, suffering for their sins.

Let me bring up another instance. There was a man in ancient times, named David, and because he was a man after God's own heart, the Lord chose him to be king over Israel. The Lord also greatly blessed this man, and poured out richly upon him the spirit of prophecy and revelation, and many of his psalms, which we now sing with so much pleasure in our meetings, contain prophecies relating to the most remote generations of the human family. This man was a Prophet and Revelator, he was filled with the Holy Ghost and spoke as he was moved upon by that Spirit. God loved him, and said that he was a man after his own heart. God also blessed him, while but a ruddy youth, fleeing from cave to cave, and from mountain to mountain to escape from the persecutions of Saul, who sought to take his life, with eight wives. This was before he was placed upon the throne. But after Saul had been cut off and David had been elevated to the throne of Israel, the Lord also gave him all the wives of Saul his master. So says Nathan the Prophet, and he was sent to reprove David. What had he done to need reproof? Why he had taken his neighbor's wife, a person he had no claim upon, and he not only committed adultery by thus taking the wife of another, but by his order her lawful husband was placed in front of the battle that he might be destroyed, and he was destroyed, hence, though he himself did not thrust a dagger to his heart, he became a murderer in the sight of heaven by having this man placed where his blood would be shed. After all his goodness, and after all the light and knowledge which God had given to this man, he committed these two great crimes. Nathan the Prophet was sent to reprove him for them, and he did so by means of a parable. He told David, the king, that a certain poor man had but one ewe lamb, and his rich neighbor, close by, had a great flock, and there came along a stranger, and the rich man went to this poor man's fold and took the only sheep he had and dressed it in order to make a sumptuous feast for the stranger. This kindled David's wrath, for though he had transgressed, the principle of justice was

not extinct in his bosom, and he said, "He who hath done this thing shall surely die." Nathan said, "Thou art the man." God hath given to thee a great number of wives, among the rest all the wives of thy master Saul. All this great flock of sheep, as it were, has been given unto you from the Lord, yet you have gone and taken the only one that a poor man had, and committed adultery with her, therefore said the Lord, I will punish you. With what kind of punishment was this man punished? Amongst them was that of suffering in the eternal worlds. How long? I can not say exactly, but a good many centuries, a thousand years at least; this man, once righteous, now wicked, had to suffer the penalty of that crime. Did he repent? He did. Did he cry unto the Lord? He did Was he sorely troubled? He was, and he was perhaps as repentant as any one could be; but the decree had gone forth, and hence that man had to endure the penalty of his crime. Peter, when referring to this subject on the day of Pentecost, as recorded in the second chapter of the Acts of the Apostles, quotes from the Psalms of David, and says, "Thou hast not left my soul in hell, neither wilt thou suffer thine Holy One to see corruption." It seems that after all, though David's repentance could not wipe away his sin, yet he had a hope, and he looked forward to the time when he would be liberated from hell; when that time arrived he would come forth and receive some kind of a glory, how much I do not know, for it is not revealed; but suffice it to say, he sinned against great light and knowledge and because of his sin he fell from a very high position. That he had received many of the principles that are now understood by the Latter-day Saints under the new and everlasting covenant, I doubt; for if he had he never could have been redeemed, he never could have said, "Thou wilt redeem my soul from hell," etc.

Let us refer to some other instances. There were the Lamanites, a people who, according to the Book of Mormon, had dwindled in ignorance on this American continent before Christ came. They had dwelt here for centuries, and before the coming of our Savior they were sunk in the depths of ignorance. They had lost the knowledge of the principles of salvation, and they had become a very ignorant, wicked, idolatrous people The Nephites, an enlightened nation which dwelt on this continent at the same time, sent missionaries to the Lamanites to convert them, if possible, from their sins. They went amongst them and had much success, bringing a great many thousands of them to a knowledge of the truth. This nation had been taught, in their ignorance and wickedness, that there was no harm in murdering the Nephites, and they had murdered them while in ignorance of the law of God; but when the Gospel was laid before them, could they obtain forgiveness for these murders? On certain conditions, and one of them was that they would lay down their weapons of war, and they did so, burying them deep in the earth as a testimony before God that they would no more shed innocent blood; and through their great sorrow and repentance the Lord had compassion upon them, and he forgave in this life the sins they had committed in ignorance. That showed that murderers, under certain conditions, could be forgiven here; but there are other classes of murderers for whose forgiveness in this life it would be very wrong to pray, even if they never

had received the Holy Ghost—I mean those who have read and understood the revealed law. To pray for present forgiveness would be contrary to the mind and will of God, and hence it would be sinning against him. I believe I have said sufficient to show the principle upon which the Lord acts in punishing the sins of the children of men. Now let me say a few words in relation to their coming forth and redemption.

I will here ask, will many of these individuals who have sinned against God come forth and inherit that high degree of exaltation in the celestial world? This is a great question. Can they inherit the same glory that will be enjoyed by the Saints who have lived in different ages of the world and endured faithful to the end? Can they receive that full exaltation and shine forth in the kingdom of God? No. Why not? Because they are not prepared for it. I do not say but what they may in some future age, according to the purposes of God, be led along from one step to another, until, finally, some of them attain to celestial glory. We Latter-day Saints believe that when the Lord comes he will redeem the heathen nations, not into his presence, into celestial glory, but they will come forth from their graves; not with celestial bodies and prepared to wear a celestial crown, to shine forth as the sun in the kingdom of their Father. No; such a glory they cannot have, but they will have a glory adapted to the light and knowledge which they have had, and that glory is typified by the moon. "There is one glory of the sun, another glory of the moon, and another glory of the stars, and as one star differeth from another star in glory, so also in the resurrection of the dead." Now, there is quite a difference among these celestial bodies that shine in the firmament. The sun is far more glorious than the moon, so much so that astronomers tell us it would take several hundred thousand full moons to make a light equal to the light of the sun; in other words, if all our visible firmament from the horizon was just one glare of moons, all this would not be equal to the light of the sun, consequently you can form an idea of the difference between the glory of the sun and the glory of the moon.

Again, when we look upon those twinkling stars in the firmament of heaven, we see some shining with a much greater brilliancy than others, and they are divided into classes by astronomers, and ranked according to their magnitude, or according to the intensity of the light they shed forth upon our world, not according to the real nature of the stars, because they are too far off for us to judge of that, only we know that they are suns, the centres of systems, and that they shine by their own radiance; and if we were as near to them as we are to our sun, many of them would be far more resplendent in their glory, and would shed forth more light than our sun does. But the Apostle Paul in speaking on this subject had reference to the glory of the stars as they appear to us, and to the amount of light which they seem to send forth.

Now those persons who receive a glory like that of the stars, or as the light of the stars appears to us, will not come up to that glory enjoyed by the heathen, for their glory will be like that of the moon, and all the stars put together do not shed forth as much light upon our world as one moon, and hence the glory of that class of beings whose glory differs as the stars will be lower than that of the heathen, for they will receive the glory of the moon. But all who go

into the glory typified by the sun will have to obey certain pinciples of law, and that law is a celestial law. What is that law? It is the law of the Gospel. All persons in these days who enter celestial glory must not only be acquainted with the Gospel as taught in ancient times, but they must be acquainted with it as it is taught and administered by men having authority to administer it now. If they do this, they will be entitled to the blessings of the Gospel, to the forgiveness of sins in this world, and being thus made the sons and daughters of God, they will be entitled to all the fullness of the glory of that plan of salvation, and Jesus says that they shall shine forth as the sun in the kingdom of my Father.

As we have not time to enter fully into the investigation of all these different glories, I wish more particularly to inquire concerning the nature of this higher state of glory called celestial. Will there be any difference among those who are redeemed into that glory? There will, in some respects. They will all be equal in the enjoyment of some blessings, and so far their glory will be the same, but yet in some respects there will be a difference. Some who will inherit a portion of that glory will have no families, they will be deprived of that blessing to all ages of eternity, while others will receive an exaltation and kingdom, and will have wives, children, dominion, greatness and power far above those I first referred to.

Now why should there be this distinction in the celestial kingdom, and what is the cause of it? It is because certain persons who have obeyed the Gospel have become careless and indifferent in regard to securing that high exaltation which was within their reach. God has revealed to this people what is needful for an exaltation in his kingdom. He has revealed to us, as we heard from Elder Hyde this afternoon, that marriage is destined for eternity as well as time,—that the marriage covenant between male and female must be entered into in this life, and the ordinance performed here by those whom God has appointed and ordained to hold the keys and authority to seal on earth that it may be sealed in heaven; for in heaven there is neither marrying nor giving in marriage; no such thing can be attended to there. Now persons among the Latter-day Saints who do not enter into this covenant of marriage but prefer to lead a single life can not enjoy all that fullness of exaltation which will be possessed by those who have had this covenant sealed upon them. They might not have forfeited the blessing of celestial glory altogether, but they have forfeited the right to have wives by which only they could have a posterity in the eternal worlds. Who will be the subjects in the kingdom which they will rule who are exalted in the celestial kingdom of our God? Will they reign over their neighbors' children? Oh no. Over whom then will they reign? Their own children, their own posterity will be the citizens of their kingdoms; in other words, the patriarchal order will prevail there to the endless ages of eternity, and the children of each patriarch will be his while eternal ages roll on. This is not according to present customs, for now when a young man reaches the age of twenty-one years he is free from his parents, and considers that he is no longer under the necessity of being controlled by his father. That is according to our customs, and the laws of our country. It is a very good law and

adapted to the imperfections that now exist; but it will not be so in the eternal worlds. There will never be any such thing there as being from under their father's rule, no matter whether twenty-one or twenty-one thousand years of age, it will make no difference, they will still be subject to the laws of their Patriarch or Father, and they must observe and obey them throughout all eternity. There is only one way by which children can be freed from that celestial law and order of things, and that is by rebellion. They are agents, and they can rebel against God and against the order of things he has instituted there, just as Satan and the fallen angels rebelled and turned away. The increase of those who are exalted in that kingdom will endure for ever; and the bringing forth of children will not be attended with sorrow, pain and distress as it is here: these evils have come in consequence of the fall of man and the transgression by him of God's holy laws. But when men are redeemed to immortality and eternal life there will be no pain, sorrow or affliction of body, and yet children will be brought forth, and to their increase there will be no end. Hence the promise of God to the patriarchs Abraham, Isaac and Jacob, that their seed should be as numerous as the stars of heaven, or as the sands upon the sea shore. We all know that the sand on the sea shore is innumerable to us. If we take a handful it numbers its tens of thousands of grains, and if Abraham's seed are to become as numerous as the sands on the sea shore they will fill a great many worlds like this of ours. There is to be no end to the increase of the old Patriarch, and, as his posterity increases, world on world will be created and brought into existence, and those children will be sent forth from the presence of the Patriarch to take upon themselves bodies, as we have done here in this world. I mean their spirits. Understand me now, resurrected parents are the parents not of bodies of flesh and bones, but of spirits the same as we were before we came and took these mortal bodies, that is, when we lived up in yonder world in the presence of our Father, and in the company of the thousands of millions of our brother and sister spirits. They will be of the same class and nature, and they will have to take their position in worlds that will be created for them the same as we came from heaven to this world, that we might gain knowledge and experience that we could not gain in any other way. Thus will the Lord continue his work and purposes, and there will be one eternal round in creation, and redemption, in the formation and redemption of worlds, and bringing them back into his presence.

We read that God is the Father of our spirits, the Father of the spirits of all flesh Moses calls him. The Apostle James tells the Saints in his day that we have fathers in the flesh who have corrected us, how much more ought we to be obedient to the Father of our spirits and live?

What will become of the old bachelor who refuses to obey the ordinance of marriage? We have preached to the young men of this Territory, and laid before them the sacredness of the marriage covenant. We have told them and the young women that it is their duty to enter into this covenant as much as it is their duty to be baptized for the remission of their sins. The same God that commanded the latter gave the revelation concerning the marriage

covenant, yet there are some who will give heed to one ordinance—baptism—but will be careless and indifferent about the other. By taking this course they do not altogether forfeit their right and title to enter that kingdom, but they do forfeit their right and title to be kings therein. What will be their condition there? They will be Angels.

There are many different classes of beings in the eternal worlds, and among them are angels. Who are these angels? Some of them have never yet come to take upon them bodies of flesh and bones, but they will come in their times, seasons and generations and receive their tabernacles the same as we have done. Then there are others who were resurrected when Jesus was, when the graves of the Saints were opened and many came forth and showed themselves to those who were then living in the flesh. Besides these there are angels who have been to this world and have never yet received a resurrection, whose spirits have gone hence into celestial paradise, and there await the resurrection. We have now mentioned three classes of angels. There are others, among them some redeemed from former creations before this world was made, one of whom administered to our first parents after they were cast out of the garden as they were offering sacrifices and burnt offerings according to the commandments which they received from God when they were driven from the garden. After they had done this many days an Angel came and ministered to them and inquired of them why they offered sacrifices and burnt offerings unto the Lord. The answer was, "I know not, save it be that the Lord commanded me." Then this angel went on to explain to our first parents why these offerings were made and why they were commanded to shed the blood of beasts, telling them that all these things were typical of the great and last sacrifice that should be offered up for all mankind, namely the Son of the living God. These angels that came to Adam were not men who had been redeemed from this earth—not men who had been translated from this earth—but they pertained to former worlds. They understood about the coming of Jesus, the nature of these sacrifices, &c.

Some of these angels have received their exaltation, and still are called angels. For instance Michael has received his exaltation. He is not without his kingdom and crown, wife or wives and posterity, because he lived faithful to the end. Who is he? Our first, great progenitor, Adam, is called Michael, the Prince. I am mentioning now things that the Latter-day Saints are acquainted with. Many of these things I have just been quoting are revelations given to us, as those who are readers will recollect. Some of these angels have received their exaltation. They are kings, they are priests, they have entered into their glory and sit upon thrones—they hold the sceptre over their posterity. Those other classes I have mentioned have neglected the new and everlasting covenant of marriage: They can not inherit this glory and these kingdoms—they can not be crowned in the celestial world. What purpose will they serve? They will be sent on errands—be sent to other worlds as missionaries to minister, they will be sent on whatever business the Lord sees proper; in other words, they will be servants. To whom will they be servants? To those who have obeyed and remained faithful to the new and everlasting covenant, and have been exalted to thrones; to those who have cove-

nanted before God with wives so that they may raise up and multiply immortal intelligent beings through all the ages of eternity. Here is the distinction of classes, but all of the same glory, called celestial glory.

But how about these terrestrials, can they come up into the celestial? No, their intelligence and knowledge have not prepared and adapted them to dwell with those who reign in celestial glory, consequently they can not even be angels in that glory. They have not obeyed the law that pertains to that glory, and hence they could not abide it. But will there be blessings administered to them by those who dwell in celestial glory? Yes, angels will be sent forth from the celestial world to minister to those who inherit the glory of the moon, bearing messages of joy and peace and of all that which is calculated to exalt, to redeem and ennoble those who have been resurrected into a terrestrial glory. They can receive the Spirit of the Lord there, and the ministration of angels there.

Now let us come to still inferior glories. I have mentioned those who inherit the glory of the stars. Who are they? They are not the heathen, for they come up higher—into the terrestrial glory. Who are they, then, who are permitted only to inherit a glory typified by the stars? They are the general world of mankind, those who have heard the Gospel of the Son of God but have not obeyed it. They are to be punished. How long? Until Jesus has reigned here on the earth a thousand years. How much longer? Until the "little season" has passed away after the end of the thousand years, and then when the final end shall come and the trump of God shall sound, and the great white throne shall appear and the heaven and the earth shall flee away; when that time shall come, the sound of the trump shall call forth those sleeping millions of all ages, generations and nations who have heard the sound of the Gospel and have not obeyed it, but until then their bodies must sleep. They are not worthy of the first resurrection." "Blessed and holy is he who has part in the first resurrection, for on such the second death has no power." But those who will not give heed to the law of the Gospel have no claim on this first resurrection, and their bodies must sleep through all these long centuries that are to intervene between the time of their death and the end of the earth. Where will their spirits be all that time? Not in any glory; they cannot inherit a glory until their punishment is past. They are not permitted to enter into prison. A great many people, and perhaps some of the Latter-day Saints, have supposed that these characters will go into prison. I do not know of any revelation anywhere intimating that any one of this class of persons will ever be put in prison. Where do they go? To another place altogether different from a prison. A prison is designed for those who never heard the Gospel here in the flesh, but yet have committed a few sins without the knowledge of the revealed law, and who have to be beaten with few stripes in prison. But those persons who hear the Gospel, as the nations of the present dispensation are doing, can not go to prison, it is not their place. They fall below a prison, into outer darkness or hell, where there will be weeping and wailing and gnashing of teeth. There they have to remain with the devil and his angels in torment and misery until the final end, then they come forth. Can they come where God and Christ dwell?

No, worlds without end they cannot come there. Can they go into the presence of the heathen where the glory is that of the moon? No, they cannot even come there. When they are delivered from the power of Satan and endless death and brought forth, where do they go? If they do not go into the presence of God the Father, if they are not counted worthy to enter into the terrestrial world among the heathen, where will they go? God has provided mansions for them according to their works here in this world. Having suffered the vengeance of eternal fire for the space of a thousand years and upwards, and suffered the extreme penalty of the law of God, they can now be brought forth to inherit a place where they can be administered unto by terrestrial beings and by Angels holding the Priesthood, and where they can receive the Holy Ghost.

Those in the terrestrial world have the privilege of beholding Jesus sometimes—they can receive the presence of the Son, but not of the fullness of the Father; but those in the telestial world, still lower, receive only the Holy Ghost, administered to them by messengers ordained and sent forth to minister to them for glory and exaltation, providing they will obey the law that is given unto them, which law will be telestial law. That will finally exalt them. How far I know not, but where God and Christ are they can not come, worlds without end.

Now I think I have set forth these glories and these different degrees of punishment, and the different classes of people that are to be judged according to the knowledge that they have here in this world. I have set these things forth as plainly as I am capable of doing in one short discouse; and will bring my remarks to a close in a few moments.

We are what the Lord calls Latter-day Saints—we have received light and knowledge to that degree from the heavens that will, if obeyed, exalt us to these high privileges of which I have been speaking. On the other hand, if not obeyed, that very light and knowledge are sufficient to sink us below all things. Hence we stand on dangerous ground in some respects, and we have need to fear lest we sin against this light and have not the privilege of even the telestial world. He that rejects this covenant, (let me quote the word of the Lord given in these last days) —"He that rejecteth this covenant and altogether turns therefrom, shall not have forgiveness of sins in this world nor in the world to come". Do you hear it, Latter-day Saints? If you do, then strive with all your hearts to be faithful. Strive to abide in the covenant that you have received. There is no halfway business with us—we have got to remain faithful to this covenant, for if we turn away from it we can not even claim the glory that the world will have when the last resurrection shall come, but our doom is fixed—we have to dwell with the devil and his angels to all eternity. Why? Because they once had light and knowledge, dwelt in the presence of God, and knew about the glories of his kingdom. But they rebelled, and kept not the law that was given to them—they sinned against light and knowledge and were thrust down in chains of darkness, there to remain until the judgment of the great day. If we do not wish to be placed in their society for all eternity we must abide in the covenant that we have made. If we do this, Latter-day Saints, glory and honor and immortality and eternal lives, and thrones

and kingdoms and dominions and creations and worlds will be given to us, and our posterity will increase until, like the sand on the sea shore, they cannot be numbered.

Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, FEB. 9, 1873.

(Reported by David W. Evans.)

THE SACRAMENT OF THE LORD'S SUPPER.

While preparing the Sacrament the thought was impressed upon my mind to make a few remarks on the subject, although I will not promise to confine myself to it. I desire to be led by the Spirit of the Lord.

The Sacrament of the Lord's Supper is a very important and sacred ordinance; however simple it may appear to our minds it is one which will add to our acceptance before God, or to our condemnation.

It was instituted by the Savior in the place of the law of sacrifice which was given to Adam, and which continued with his children down to the days of Christ, but which was fulfilled in his death, he being the great sacrifice for sin, of which the sacrifices enjoined in the law given to Adam were a similitude.

The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. But if he should fail, he would give to him the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him. This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth. And when man did fall by transgressing the law which was given him, the Lord gave to him the law of sacrifice, and made it clear to his understanding, that it was for the purpose of reminding him of that great event that should transpire in the meridian of time, whereby he and all his posterity might be brought forth by the power of redemption and the resurrection from the dead, and partake of eternal life with God in his kingdom. For this reason Adam and his posterity, from generation to generation, observed this law, and continually looked forward to a time when there should be provided for them a means of redemption from the fall and restoration from death to life, for death

was the penalty of the law transgressed, which man was powerless to avert, the fiat of God being, "In the day that thou eatest thereof thou shalt surely die," and this penalty was to follow upon all flesh, all being as helpless and dependent as he was in this matter. Their only hope of redemption from the grave and the power of death was in the Savior whom God had promised, who should suffer death, but being without sin, having himself never transgressed any law, being without blemish, pure and holy, he should have power to break the bands of death and from the grave rise to immortal life, thereby opening the way for all who should follow him in the regeneration to come forth to life again, redeemed from the penalty of the law, and from the sin of transgression to eternal life. In anticipation, therefore, of this great sacrifice which was to be offered for Adam and his seed, they offered sacrifices, more or less acceptably, and in conformity to the pattern given, in proportion to the knowledge of God and of the Gospel which they had, and their faithfulness from generation to generation, to the days of Jesus.

They would take the firstlings of their flocks, the best fruits of their fields, and those things which were emblematic of purity, innocence, and perfection, symbolical of him who was without sin, and as "a lamb slain from the foundation of the world," and offer sacrifices unto God in memory of him, and the matchless and wonderful deliverance to be wrought out for them by him.

Undoubtedly the knowledge of this law and of other rites and ceremonies was carried by the posterity of Adam into all lands, and continued with them, more or less pure, to the flood, and through Noah, who was a "preacher of righteousness," to those who succeeded him, spreading out into all nations and countries, Adam and Noah being the first of their dispensations to receive them from God. What wonder, then, that we should find relics of Christianity, so to speak, among the heathens and nations who know not Christ, and whose histories date back beyond the days of Moses, and even beyond the flood, independent of and apart from the records of the Bible." The ground taken by infidels, that "Christianity" sprang from the heathen, it being found that they have many rites similar to those recorded in the Bible, &c., is only a vain and foolish attempt to blind the eyes of men and dissuade them from their faith in the Redeemer of the world, and from their belief in the Scriptures of divine truth, for if the heathen have doctrines and ceremonies resembling to some extent those which are recorded in the Scriptures, it only proves, what is plain to the Saints, that these are the traditions of the fathers handed down from generation to generation, from Adam, through Noah, and that they will cleave to the children to the latest generation, though they may wander into darkness and perversion, until but a slight resemblance to their origin, which was divine, can be seen. Yet this is a stumbling block to some and there are those who endeavor to make progress on this foundation against the work of God, but it is absolute folly. How do we know that the Bible accounts of Adam and the succeeding generations are correct? How do we know anything pertaining to God and his dealings with men anciently? We know many things by tradition, naturally, by intuition. "There is a spirit in man, and the inspiration

of the Almighty giveth it understanding." There is an inherent principle in man that leads him to faith in a superior or a Supreme Being, who has designed and created all things. The Bible account, being the most rational and indeed only historical one of the creation and the dealings of God with men, we are constrained to accept it, in the main, as truth. Then we behold the wonderful works of God spread out before us, the starry heavens, the sun and moon, the earth on which we dwell, and its times and seasons, its fruits and grains, its herbs and varied productions, its fountains and rivers, mountains, valleys and plains, and the mighty deep, all teeming with life and animation; also the laws that govern these vast creations, and man, the crowning work of God, on this earth, the masterpiece, if you please, whom inspiration teaches us, is the offspring of that eternal being who is the Creator of all things, he being the most perfect in his organization, possessing greater attributes, powers of reason, and intelligence than all other beings, constituting him the "lord of creation," and the nearest in resemblance to the Creator. We look at these things and we cannot but come to the conclusion that this is *not* the work of chance, but the result of matured omniscient designs and purposes, that man is the son of God, possessing the attributes and image of his Father, and in the beginning much of this intelligence, insomuch that he was the companion and associate of God and dwelt with him, and knew no sin. The Lord gave him the earth as a possession and an inheritance, and laws for his government, that he might fill the measure of his creation and have joy therein.

We look at these things in this manner, and they appear rational and true, and we are convinced that they are true, that the Scriptures, the Bible and Book of Mormon, are of divine origin.

But is this all we have to convince us of the truth of these things, and to confirm upon our minds the principles laid down as the Gospel of Christ, which is called "Mormonism?" These are the only means of knowing in regard to the truth of religion that the world claim to have, or that we had prior to becoming acquainted with the doctrines of this Church, and we were in a measure satisfied because it was the best light we possessed. There are thousands of the most intelligent and best educated men that live, and some of the greatest and brightest minds in many nations now engaged in the dissemination of what they believe to be the Gospel of Jesus Christ, claiming no other means of knowing the truth, than tradition and reason, and they appear to be satisfied with their convictions and faith. Millions of dollars are expended annually in promulgating their religion, they "compass land and sea to make proselytes," with no other acknowledged evidence of the truth of the Bible, or of the divine mission of Jesus Christ, than that I have cited.

But we go farther than this, although to my mind this mode of reasoning is conclusive so far as it goes, and no doubt is left as to the existence of our Father and God, or that he created all things for a wise purpose, for his glory, and for the glory and happiness of his children, that the earth and the fullness thereof are God's, although designed for man and his use, and finally to be given to him as an everlasting inheritance, when he shall, through obedience, prove worthy of it. But, as I said before, we go farther than this—there is "a more sure word of pro-

phecy, whereunto we do well to take heed." There is revelation, a means of direct communication from God to man, a power which can rend the veil between us and God, open the eyes of our understanding, and bring us into proximity to him, so that we may know him as he is, and learn from his own mouth and from the mouths of his holy messengers his laws and will concerning us, as anciently. This is the principle by which Adam knew God in the garden where he was placed in the beginning. God came to him day by day, and conversed with him as one man converses with another, giving him instructions and counsel, for man was pure. And when he was cast out, God did not forsake him, but appeared to him, sent his angels to communicate with him concerning the plan of salvation, and gave him the Holy Ghost to be a light in his path through the world, made dreary to him by being banished from the immediate presence of God.

Men have enjoyed privileges from that day to this, in proportion to their worthiness, through every Gospel dispensation, thereby obtaining a knowledge of God for themselves, not being left to the traditions of the fathers and to reason alone. From time to time the Lord raised up Prophets, to whom he has appeared, either himself or by his messengers, as to Abraham, Jacob, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and all the Prophets from the beginning, revealing his will and making known his requirements, so that they have had a positive knowledge given to them of God himself.

We claim that in this dispensation this key of knowledge has been restored to man, and we stand upon the same footing with the ancients, and are not left in uncertainty or doubt, the truth of the Gospel being confirmed upon our understandings by inspiration and revelation from God, "line upon line, and precept upon precept," until we have obtained a knowledge of God, "whom to know is life eternal."

The ordinances of the Gospel have been restored in their purity. We know why the law of sacrifice was given to Adam, and how it is that relics of the Gospel are found among the heathen.

When Jesus came and suffered, "the just for the unjust," he that was without sin for him that had sinned, and was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the "Sacrament of the Lord's Supper," by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance, for said he, "This do in remembrance of me, for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come." Therefore this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again. Therefore we must honor and keep it sacredly, for there is a penalty attached to its violation, as we shall see by reading the words of Paul: 1 Cor. xi, 27, 30.

"Wherefore whosoever shall eat this bread and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of *that* bread and drink of *that* cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many *are* weak and sickly among you, and many sleep."

And it is even more plainly given in

the Book of Mormon, which I will read. Nephi, 8th chapter, 9th verse, page 471.

"And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, behold verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfill other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him."

These are some of the injunctions and commandments that are given in relation to the partaking of the Lord's Supper. Now let us be careful what we do, that we may not incur the penalty affixed to the transgression of this law, remembering that the ordinances which God has given are sacred and binding, that his laws are in force, especially upon all that have covenanted with him in baptism, and upon all unto whom they come, whether they embrace them or not, as Jesus said, "This is the condemnation of the world that light has come into the world, but ye love darkness rather than light." Therefore all men will be held accountable for the use they make of the light which they possess. For this reason we are commanded to preach the Gospel unto every creature, that those who obey and are baptized may be saved, and those who reject it may be condemned.

I bear my testimony to these things. I know that Joseph Smith was and is a Prophet of the living God, and President Young is also a Prophet of God, and that by inspiration and revelation, and not of man. God bless you and help us to be faithful, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, JANUARY 26, 1873.

(Reported by David W. Evans.)

LATTER-DAY JUDGMENTS.

If I feel the liberty of the Spirit to do so, I shall read a number of quotations, this afternoon, from the Book of Doctrine and Covenants and from the Bible, and perhaps from the Book of Mormon in relation to some of the great events which are about to take place on the earth, more especially the judgments that are coming to pass speedily. The first that I will read will be the 9th and 10th paragraphs of a revelation given through the Prophet Joseph Smith, July 23rd, 1837—

> Verily, verily, I say unto you, Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.
>
> And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

I will make a few remarks upon these passages as I read them. It seems that this is a dispensation peculiar in its nature, differing from former dispensations. It is a dispensation of mercy and of judgment—of mercy to those who receive the message of mercy, but of judgment to those who reject that message. In other words it is a dispensation in which the Gospel has been revealed from heaven, the servants of God called to labor in the vineyard for the last time, and in which the Lord intends to pour out great and terrible judgments upon the nations of the wicked after they have been warned by the sound of the everlasting Gospel. We are told in the revelation I have just read, that vengeance cometh speedily upon the inhabitants of the earth; that it is a day of wrath, burning, desolation, weeping, mourning and lamentation, and that as a whirlwind these things shall come upon the inhabitants of all the earth.

Where shall these great and severe judgments begin? Upon what people does the Lord intend to commence this great work of vengeance? Upon the people who profess to know his name and still blaspheme it in the midst of his house. They are the ones designated for some of the most terrible judgments of the latter days. This should be a warning to the Latter-day Saints; and not only those who are parents, but those who are children should diligently consider whether they are numbered among those who are mentioned in the 10th

paragraph, which I have read. Upon my house, saith the Lord, shall it begin, first upon those among you who have professed my name and have not known me and have blasphemed against me in the midst of my house.

There are some who have been baptized into this Church, baptized, perhaps, when they were eight years of age, entered into a covenant with the Lord to keep his commandments according to the best of their ability and understanding, some of whom, when they have been brought into temptation, have turned away from that covenant. Have they blasphemed the name of the Lord? I do know that as I walk along the streets of Salt Lake City, I often see boys from six or eight up to fifteen, sixteen, eighteen, and perhaps twenty years of age collected together, and so far as my ears are concerned, I can bear testimony that they have no regard nor respect for the word of the Lord nor for the covenants into which they have entered, for they blaspheme his name in the midst of his house or kingdom. Will the Lord hold them guiltless? Can they escape his wrath and indignation? Can their parents escape the judgments of the Almighty if they have neglected to teach them the wickedness of taking the name of the Lord in vain? If the parents have not done this the sins of their young and inexperienced offspring will rest more or less upon their heads. If the children are lost the parents who have not properly instructed them may be lost also, for the Lord has said in one of the revelations which this book contains that inasmuch as they who are parents do not teach their children the doctrine of repentance, and faith in Christ, and the doctrine of baptism, that they may be baptized when they are eight years old, and be confirmed by the laying on of hands for the reception of the Holy Ghost, the sins of the children shall be upon the heads of the parents. Again he says, "You shall teach your children to walk uprightly before the Lord, and teach them to pray to and have faith in God, and if you do not these things, the sins of your children shall rest upon your heads. And this shall be a law unto my people in Zion, and in all the stakes of Zion that shall be established."

Do we teach our children to walk uprightly and keep the commandments of the Most High? Do we read to them the revelations of God, and show them how wicked it is to take his name in vain? Do we point out to them how that we should not curse ourselves, nor one another, nor anything that is about us? Do we not often hear children in the streets of our city heaping curses upon the heads of their fellows? "D—n your soul," is often used by them; "d—n my eyes," and d——n this thing, and d——n that thing, as though they had no fear of God before them. Is this wicked or is it not? Every person who reads the word of the Lord, knows that it is wicked; and these children growing up thus in our midst go from one degree of sin to another until they finally lose, altogether, the Spirit of the Lord. What will be the consequences? There is a day of reckoning and judgment coming, and it shall begin at the Lord's house, and from there it shall go forth among all the nations of the earth. Let parents awake and see to it lest the same destruction that will overtake their children because of their apostacy come upon them also.

To show what the Lord has said further in relation to some of the

judgments which are coming upon the earth, I will read the third paragraph of a revelation given to the Prophet Joseph Smith in March, 1829, before this Church was organized. It will be found on page 173 of the Book of Doctrine and Covenants, and is as follows—

"Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness; clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified."

Here we see what the Lord promised unto his servant Joseph concerning the testimony that should go forth unto this generation. Those things which the Lord had entrusted Joseph Smith with were the plates from which the Book of Mormon was translated, Joseph being then engaged in that work. The Lord gave him a promise that there should be three witnesses raised up who should know from heaven of the truth of those plates. Joseph, at that time, had no knowledge who these witnesses should be, but a promise was made that they should be raised up. Before that year expired—the year 1829—there were three witnesses raised up, namely Martin Harris, Oliver Cowdery and David Whitmer. They saw the plates from which the Book of Mormon was translated, and they were commanded to bear record of them to all peoples, nations and tongues to whom the work should be sent. These three witnesses saw the Angel of the Most High God, and after the work had been published with their names contained therein, the Lord began to raise up his Church and to bring it out of the wilderness. It was in April, 1830, that the Church was organized, a little over a year after this revelation was given, and those who believed in the Book of Mormon and in the things here spoken, were visited by the manifestations of the Spirit of the Lord—they were born of the water and of the Spirit—and their testimony went forth in connection with that of the

three witnesses, and the Lord says that through the united testimonies of those who believed in this work he would condemn this generation, that he would send forth a desolating scourge, and it should be poured out upon the inhabitants of the earth until the earth should be empty and desolate inasmuch as its inhabitants would not repent of their sins. The Lord informed us on that occasion that it should be with the inhabitants of the whole earth as it was with the inhabitants of Jerusalem in ancient times, that is, as he spoke concerning their destruction and his word was verified, so should they be verified at this time in relation to the inhabitants of the earth in the latter days Consequently we see from these revelations, that the judgments of the Almighty are to be universal—upon all the earth desolation and destruction, a day of vengeance and burning and sore calamity until the inhabitants are wasted away and the earth made empty and desolate.

We will now read other revelations confirmatory of the same thing, so that we can judge a little concerning the nature of the judgments which will be poured out. In a revelation given in February, 1831, the Lord thus speaks of his servants, in the fifth paragraph, near the middle—

Lift up your voices and spare not. Call upon the nations to repent; both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, repent ye for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

Here we perceive how long the Lord will bear with the people—all the day long, stretching forth his hand, pleading with them by the voice of lightnings, thunders, earthquakes, great hailstorms, famines, pestilences of every kind, and by the voice of mercy and judgment, yet they will not repent, but will harden their hearts when all these things go forth among them, from nation to nation, people to people, and from kingdom to kingdom, and they will refuse the message of salvation. It is true that the Lord has not yet spoken by the voice of thunders, calling upon the people from the ends of the earth, saying, "Repent and prepare for the great day of the Lord," but such an event will come; and when it does come it will not be a mere ordinary, common thunderstorm, such as we experience occasionally, extending only over a small extent of country, but the Lord will cause the thunders to utter their voices from the ends of the earth until they sound in the ears of all that live, and these thunders shall use the very words here predicted—"Repent O ye inhabitants of the earth, and prepare the way of the Lord, prepare yourselves for the

great day of the Lord." These words will be distinctly heard by every soul that lives, whether in America, Asia, Africa, Europe, or upon the islands of the sea. And not only the thunders, but the lightnings will utter forth their voices in the ears of all that live, saying, "Repent, for the great day of the Lord is come." Besides the voices of thunder and lightning, the Lord himself, before he comes in his glory, will speak by his own voice out of heaven in the ears of all that live, commanding them to repent and to prepare for his coming. I do not know how the Lord will send forth his voice so as to make all the people on the four quarters of the globe hear it, for the loudest sound that we can produce only extends over a small area, a few miles at most; but the Lord has power to make his voice heard by all that live on the four quarters of the earth, and when he fulfills this prediction, all that live will literally hear the words that are here named; and the wicked will perish out of the earth as they did in the days of Noah, and so far as they are concerned the earth will be made empty and desolate.

I will now read a paragraph, testifying in different words to the same thing,s in a revelation given in August 1833. Speaking of Zion that is to be built up in Jackson County, Mo., and of the Temple that is to be reared there unto his name, the Lord says:—

And inasmuch as my people build an house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great and very terrible, and the nations of the earth shall honor her, and shall say, Surely, Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation and her high tower: therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice while all the wicked shall mourn; for behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering, and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations for ever and ever, saith the Lord your God. Amen.

Here we perceive what the Lord intends to do both for Zion and for the wicked. Zion shall spread herself if she will only keep the commandments of God, and she will become great, glorious and terrible; or as one of old said—The church will come forth out of the wilderness, leaning upon the arm of her beloved, and she will be as fair as the sun, as clear as the moon, and terrible as an army with banners. So will Zion be clothed upon with the glory of her God and armed with the panoply of Heaven, and the nations will fear and tremble because of her, for God will be in the midst of Zion, and he hath sworn by the power of his might that he will be her refuge, her high tower and her strength, and he will uphold and sustain her, if she keep his commandments in all things; but if not, here is another declaration to all—

fathers and mothers, middle aged, old and young—who transgress the commandments of God, "If Zion does not observe to do all things whatsoever that I have commanded her, I will visit her according to all her works, I will visit her with sore tribulations—with pestilence, plague, vengeance, sword, with the flame of devouring fire," &c

The Lord means what he says. He has told us in one of the first revelations published in this book, that though the heavens and the earth should pass away, not one of the prophecies and predictions contained in these revelations should go unfulfilled; therefore if Zion sins, if her people suffer pride to arise in their hearts, and follow after the foolish fashions of the Gentiles who come into their midst, and are lifted up one above another, the rich and wealthy looking down upon the poor with scorn and derision because they cannot clothe themselves in the same costly apparel as the rich, and begin to make distinctions of classes among themselves, behold the Lord will visit Zion according to all her works, and he will purge her and pour forth his judgments upon her, according to that which he has spoken.

I hope that we shall take a course to prevent these things coming upon us. It is better to be chastened and receive judgment in this world, even if it be sword, pestilence, famine and the flame of a devouring fire, if we can be brought to repentance thereby, than to remain unchastised and go down swiftly to the pit. If we, because of our sins, need chastising by the Almighty, let the chastisement come while we are in the flesh, that we may repent; and I would say still further, and pray in the name of the Lord, "Oh Lord, if chastisement must come, may it come from thine hands." When the Lord through the Prophet gave David the choice of one of three terrible judgments—first to fall into the hands of his enemies, and for the people of Israel to be afflicted many years; second, a lengthy famine, and third, three days' pestilence, he chose the three days' pestilence, for he said it was better to fall into the hands of the Lord, who was full of tender mercy, and who might repent and withdraw the chastisement, than to fall into the hands of the wicked who have no mercy. I would say the same so far as my feelings are concerned, and if it be needful let the Lord chasten those who need it, and not suffer us to continue in our sin, and to grow and flourish like the green bay tree, as the wicked do until we are cut off finally from the earth and cast away in the eternal worlds. It is better for us to be saved there if we are punished here.

The scourge of the Lord, we are told in this revelation, shall go forth by day and by night, and the report thereof shall vex all people. Among all those revelations concerning the scourges that were to go forth, the one which I have read was given long before the cholera broke out. The first year that we have any knowledge of that terrible plague, if I mistake not, was 1833, some four years after this revelation was given that the Lord would send forth scourges. He did send forth a scourge that seemed to sweep over all the nations of the earth. Did it come among the Latter-day Saints? It did. Why? Because they did not keep his commandments, and as the Destroyer was abroad laying waste the nations, the Latter-day Saints had to receive their share, I mean those among us who did not keep the commandments of the

Lord. When we were journeying between Ohio and the State of Missouri, Joseph told us if we did not keep the commandments of God and hearken to his counsel we should die off like rotten sheep in that camp. There was no sickness among us at that time, and probably some in the camp did not believe that the words of the Prophet would be fulfilled; but after we had traveled a few weeks, and did not do that which we were told, we learned to our sorrow that the hand of the Lord was upon us, and found the words of the Prophet verified to the very letter, and numbers were laid low by cholera.

The Lord has told us in this book that he would scourge this people, and would not suffer them to go on in wickedness as he does the world. He will make a difference in this respect between those who profess his name and the world. The world may prosper. They have not the religion of Heaven among them; they have no revelators and prophets among them; they have not the baptism of the Holy Ghost, nor the gifts and blessings of God among them, and consequently though they transgress the revealed word of God, he suffers them to go on, apparently without checking them, until they are fully ripened in iniquity, then he sends forth judgment and cuts them off, instead of chastening them from time to time. Not so with the Saints. God has decreed, from the early rise of the Church, that we should be afflicted by our enemies, and by various afflictions, and he would contend with this people and chasten them from time to time until Zion should be clean before him. He has done this, and more especially while we were in the States. We were inexperienced, and did not then understand the necessity of strictly obeying every word spoken by the mouth of God, and we had to suffer because of this. We were first driven from Kirtland, in the State of Ohio; driven again from Jackson County, in the State of Missouri; again from Clay County into other counties in Missouri; again from Far West and Caldwell County; driven from the State of Illinois, though we were prospered there until the people waxed wealthy through their industry, then we were driven again. We have been literally fulfilling the prophecies contained in this good old book, the Bible. Zion has been tossed to and fro and not comforted. She has been driven from place to place and from State to State, until finally she was driven into the wilderness. What have all these afflictions been for? To fulfill the word of the Lord by the mouth of the Prophets. Joseph Smith told us, or the Lord did through him, and it is printed here in this book, that when he first planted this people in Jackson County, in the State of Missouri, if we did not take such and such a course, our enemies would come upon us, our blood would be shed by them, and we should be scattered and driven from place to place, and this has been literally fulfilled upon our heads.

I do not know that it is necessary to say any more about the new revelations, let us turn now to some of the old ones. I might refer you to many prophecies contained in the Book of Mormon, as well as those contained in the Book of Covenants relative to the great judgments of the latter days, but I perceive that I shall not have time to do so, and also to refer to some that are in the Bible. I will turn now to the revelations of St. John, and will refer first to a few sayings contained in

the 14th chapter, commencing at the 6th verse:—

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.

It seems that the dispensation in which the Angel should fly was to be characterized as a dispensation of judgment. Immediately after the Angel brought the Gospel judgment was to be poured out on the nations of the earth In the 8th verse we read, "And there followed another Angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And a third Angel followed, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the holy Angels and in the presence of the Lamb.'"

To show that this preaching of the Gospel and the pouring out of these judgments upon spiritual Babylon the Great, was a work which should precede the coming of the Son of Man, I will read the 14th verse and to the end of the chapter

And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap, for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

And another Angel came out of the Temple which is in heaven, he also having a sharp sickle.

And another Angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

You see then from this what is to follow the coming of that Angel with the Gospel. The one representing the Son of man is to thrust in his sickle and reap the earth, then the Angels are sent forth to thrust in their sickles and also to reap. These Angels are to gather the clusters of the vine of the earth into one place that they may be punished and the judgment which will overtake them who are thus gathered together will be so severe as to cause the blood that is shed to reach to the horses' bridles. That is called the winepress of the Lord. Would you like to know where that spot is, and why the people are gathered there? The Lord will suffer three unclean spirits, John tells us in another place, to go forth about that time, spirits of devils working miracles, and they shall gather together the kings and great men of the earth and their armies to a place called in the Hebrew tongue Armageddon, the Lord calls it a great wine press. Where is this Armageddon? It is a little east of the old city of Jerusalem.

In order to show you that that is the wine press where the Lord will pour out these judgments, let me call your attention to the third chapter of the prophecies of Joel, where this same thing is alluded to, the valley of Jehoshaphat mentioned by

Joel, and the valley of Armageddon spoken of by John; being very near together, in the same neighborhood. Joel says—

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations and parted my land.

In the 9th verse he says—

Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up;

Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I *am* strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

The Lord will come with all his Saints in the clouds of heaven just about the time this army gets into the valley of Jehoshaphat.—

Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

"Put ye in the sickle, for the harvest is ripe"—the same harvest mentioned in the 14th chapter of John.

Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness *is* great.

Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

If you want to know about the time when the sun and moon are to be darkened, and when the stars will no longer give any light, and when there will be total darkness over all the face of the earth, here is an event predicted so that you can not mistake. When you see the nations of the earth, especially the heathen nations, and also those north of Jerusalem—the great nation of Russia and other nations on the continent of Asia, together with many in Europe, gather up against Jerusalem after the Jews have returned and rebuilt their city and Temple, and when their armies become exceeding great multitudes in the valley of decision, then you may look for the Lord to come down with his mighty ones, and for the constellations of heaven to be darkened.

"The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

The children of Israel as well as Judah will put their trust in the Lord God of their fathers in that day, and they will look for deliverance from his hand. They will know that they can not stand without the aid of the Lord against all those from the north quarters—Gog and Magog, all the hosts of Russia and of the various nations round about that come up there and cover the land like a cloud. They will know that unless God helps them they can not obtain a victory over this mighty host; but they will put their trust in the Lord, and he will "roar out of Zion and utter his voice from Jerusalem," and he will be the hope of his people and the strength of the children of Israel.

So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and the fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation.

For I will cleanse their blood *that* I have

not cleansed: for the Lord dwelleth in Zion.

Let me make a few remarks here in relation to the difference between Zion and Jerusalem. Zion will be favored with the presence of the Lord before the Jews are permitted to behold him. The Lord will come to the Temple of Zion before he comes to the Temple at Jerusalem. Before he comes in the clouds of heaven with power and great glory, he will manifest himself in the city and Temple of Zion; or in other words all the pure in heart who are permitted in those days to enter into the Lord's Temple in Zion, which will be built on this continent, the Lord will reveal his face unto them, they will see him and he will dwell in the midst of Zion. His throne will be there. This land—the land given to the children of ancient Joseph, now called the American continent—will be the land of Zion, and the great central capital on this land will be the New Jerusalem; and the inhabitants of that city and their habitations and Temple will be overshadowed by the glory of God. But after he has come to and poured out of Zion, after he has "suddenly come to his Temple," and visited his people there in the character of a Shepherd, and dwelt in their midst for a long space of time, he then goes with all his Saints to visit old Jerusalem, the last work before the day of rest shall come being to visit those nations that are gathered together in the great winepress to be trodden without the city on the east side of the city, and there the blood of horses, camels and men will be mingled together, and in those small valleys, so great will be the number slain that the blood will reach to the horses' bridles, for a certain distance, according to the words of the Lord.

I do not know that I have time to enter into a full investigation of some other terrible judgments that are to come, but I will refer to a few of them mentioned in the revelations of St. John. Before doing so, however, let me say for your information that the Lord gave through the Prophet Joseph Smith what is termed a key to John's revelation. The Prophet on one occasion asked the Lord what was meant by the sounding of the trumpets of the seven angels, and the Lord answered him in this language, as near as I can recollect; "As the Lord made the earth and the heavens in six days, and on the seventh day finished his work and made man out of the dust of the earth, so in the beginning of the seventh thousand years will the Lord God sanctify the earth and redeem man, even all that is within his power, and shall seal all things unto the end of all things. And the sounding of the seven trumps is the preparing and finishing of his work in the morning of the seventh thousand years."

This gives a clue to the time when the seven angels will sound. They will not sound their trumpets in the evening of the sixth thousand years, but when the six thousand years shall have passed away from the creation, and the morning of the seventh has commenced, then these great events will happen. Jesus does not come immediately at the commencement of the seventh thousand years, but as there was a work in the beginning which he performed on the seventh day, such as planting the garden and placing men therein, so there will be a certain work to be performed in the beginning of the seventh thousand years, namely, the resurrection and redemption of man, including the heathen nations and those people in prison who have died

without the law and have been punished for their sins. When the Lord has caused these seven angels to sound their trumps, he will bring about all these purposes which he has ordained, and which must be accomplished in that morning. Before Jesus appears in the clouds of heaven they are to sound to prepare the way of the Lord before his coming. What will take place when they sound? I will tell you some few things.

When the first angel sounds there will come upon the inhabitants of the earth a great hailstorm mingled with fire and blood, and so severe will be this storm of fire and blood, that one-third of the trees will be destroyed, and all the green grass will be burned up. The second angel will sound his trump, and the Lord will pour out his judgments upon the water, and a third part of the sea will become blood, and in consequence of the corruption thereof one-third part of all the animals living in the sea will die.

When the third angel sounds his trump, John says he saw a star fall from heaven to earth, burning as it were like a lamp, and it fell upon the fountains and rivers of water, and they were turned into bitterness, and the name of the star was called "Wormwood," and great were the numbers of the people who perished and died because of the bitterness of the waters.

The fourth angel will sound his trump and certain judgments will follow. By and by the fifth angel will sound his trump, and an angel will descend holding the key of what is termed the bottomless pit, and he will open the door of this pit, and there shall issue therefrom certain terrible creatures called locusts. And it will be given unto them to torment men five months—the time which is to intervene between the sounding of the fifth and sixth trumpets, and during that time these awful creatures, such as neither we nor our forefathers, in all the generations before us, have ever seen on the earth, will torment the wicked. These creatures have wings, hair like women, teeth like lions, tails like scorpions, and with their stings they will torment the wicked for five months. But it will not be given unto them to destroy men, only to torment them. That will be a terrible judgment. They will have a king over them, whose name in the Greek tongue is "Apollyon," in other words the devil. He has power over them and with them, and commands these awful beings, and they go forth and torment the inhabitants of the earth, but are not permitted to kill them. Men in those days will seek for death, but it will flee from them, although they will greatly desire it on account of the terrible torment they endure.

When the Lord permits the devil to go forth and torment people he has considerable power. You can see this in the case of Job. When the devil stirred up the Lord to torment Job, the devil was permitted to go and strike Job with pestilence, with sore boils, and to make him feel sorrow, pain and distress. Said the devil to the Lord, "He will curse you to your face," and to prove whether he would or not Job was sorely smitten and afflicted; and so will men be afflicted by these awful creatures which will issue from the bottomless pit, and are under his command.

By and by the sixth angel sounds his trumpet, and what will take place? The powers around the great river Euphrates in Asia will be loosed, and they will come forth riding on horses, and the number of them is two hundred thousand thousand, that is two hundred millions—

a great and tremendous army, greater than the inhabitants of the earth ever saw before. Who will be with them? This same class of beings with animals such as the earth never saw nor heard of, only as they heard of them in the revelations of St. John. Animals with brimstone and fire issuing from their mouths, having tails like serpents, and heads to their tails, and with these one-third part of the inhabitants of the earth are to be destroyed. How long will it be before they are destroyed? There will be at least a year pass away between the sounding of the sixth and seventh trumpets. This great army is prepared for a day, and an hour, a month and a year. Now I have named some of the judgments, not all, that will transpire before the coming of the Son of Man. Let me refer in a few words to some of the last ones that will come before Jesus makes his appearance, called the seven last plagues. I shall only refer to a few of them.

One of the four beasts gives seven vials filled with the wrath of God to the seven Angels that came out of the Temple and Tabernacle in heaven, and these vials are to be poured out upon the earth. We find that the inhabitants are to be visited with greater judgments than what they have been heretofore, so much so that when the second Angel pours out his vial upon the great waters, instead of a third part of them becoming blood, they all become as the blood of a dead man; and there shall not any living thing be preserved in the great mass of waters on our globe, but everything living in the sea will perish, the whole ocean becoming as the blood of a dead man. Quite a difference between the blood of a dead man and the blood that comes from a living man—one is very nauseous when compared with the other. No wonder then that everything having life in the sea should perish. . .

A third Angel pours out his vial on the fountains and rivers, and they also become blood. You have already learned that when the third Angel sounded his trump the third part of the waters become bitter with wormwood, and it was accompanied by certain judgments not universal, but when the last plagues are poured out the fountains and rivers of water, and the ocean become blood. Does this cause the people to repent? One would imagine that all the earth would repent when they see judgments of this kind; yet we are told that for all this the people will blaspheme God, because of their plagues, sores and pains, and the calamities they have to endure. They are given up to hardness of heart, the Spirit of God is withdrawn from them, and instead of repenting of their evil deeds, their murders, sorceries, whoredoms, idolatries, thefts and various crimes that are mentioned, they continue in their wickedness, and judgment after judgment is poured upon them until they are consumed.

When the rivers and fountains are turned into blood, a certain Angel cries out saying, "Thou art righteous, O Lord, which art and wast and shall be, because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy." This shows that there will be Prophets in those days and that these people will shed their blood. A great many people think there are to be no more Prophets; but the Prophets have their blood shed in those days, and God will give the wicked blood to drink.

There are many other things on my mind that I would be glad to lay before you concerning the terrible judgments of the last days, but I have already occupied too much of your time. We are living in this Territory, comparatively at peace, but unless the Latter-day Saints live according to the light which God has revealed to them, they cannot escape. If God sends judgments upon the nations, he will send them upon us. If he cuts off the horses of the nations, as he has said in the Book of Mormon that he will, upon the face of this land, unless we keep his commandments he will cut off ours. If he visits the inhabitants of the earth with pestilence and blood, he will visit us in a similar manner unless we keep his commandments. If the inhabitants of the earth who know not God are to perish because of their wickedness, how much more will he visit those who have greater light and knowledge if they will not keep his commandments? The Lord sent forth the destroyer in ancient times to lay waste the first-born of the Egyptians, pointing out the means by which his people might escape, and those who failed to do as they were commanded had no promise of being preserved; so in these days when judgments come, they will begin among his Saints, and those who have not attended to the word of wisdom and the laws of life that he has pointed out and have no claim to mercy and favor, God is no respecter of persons. They who have great light and yet sin will endure tribulation and indignation from his hand unless they repent. Amen.

REMARKS BY ELDER WILFORD WOODRUFF,

At the Funeral Services of Elder William Pitt, in the 14th Ward Assembly Rooms, Salt Lake City, Sunday Morning, Feb. 23, 1873.

(Reported by David W. Evans.)

HIS ACQUAINTANCE WITH THE DECEASED—INCIDENTS IN THE LATTER'S LIFE SINCE HE JOINED THE CHURCH.

My friends here kindly granted me the privilege of making some opening remarks on this occasion. I had an appointment in Ogden today, but when I heard of the death of brother Pitt I felt as though I wanted to attend his funeral. If I had heard that one of my own family had dropped dead I should not have been more surprised than I was when I heard of the death of brother Pitt. I was conversing with him in the

street, I think the day before he was hurt, and he was then, apparently, cheerful, comfortable, well and happy. When I heard that he was dead, I immediately went to his house, visited his family and saw his body. I will say that I seldom or ever give way to weeping, either for the living or the dead, but upon this occasion, when I saw his body lie cold in death, all the early scenes of my acquaintance with him in the Herefordshire mission rushed upon me like a whirlwind, and I confess that I manifested a good deal of weakness in giving way to weeping before the family. Solomon says there is a time to weep and a time to laugh, a time to mourn and a time to rejoice; and there are times when reason will excuse weeping. Anthony said, "I come to bury Cæsar, not to praise him," yet Anthony did, on that occasion, portray before the Senate and citizens of Rome the virtues of Cæsar in his public life. We have come to bury brother Pitt, and I do not consider it wrong to speak of the virtues and good deeds of the dead any more than of those of the living.

My first acquaintance with brother Pitt was of such a character as to cause the formation of ties between us of no ordinary nature, as it is, I may say, with all the associations of the Elders of Israel. The world know nothing about these ties. The ties they form together are very different from those formed between the servants of God, who are associated together in the Holy Priesthood and by the power of the Holy Ghost and the inspiration of the Lord our God. These are ties that no men comprehend unless they occupy the same position that we occupy. I have found this in my whole career with this Church and kingdom. I love the brethren and the Saints of God, because we are associated together in a great, noble and Godlike cause; and these associations are to ourselves, and what more can a man do than lay down his life for his friend? How many are there in this room and in this Church and kingdom, who, in case of necessity, would be willing to lay down their lives to save their brethren? There are thousands of them.

I wish, and feel that it is my privilege, to refer to my first acquaintance with brother Pitt, whose body lies before us to-day. The history of the Herefordshire mission is before the world and before the Church, and I wish in a few words to refer to that mission, for it was there that I became acquainted with brother Pitt. Brother Taylor and I were the first two of the Quorum of the Twelve who arrived in England in 1840. Brother Taylor went to Liverpool, and I went to the Staffordshire potteries. I labored there with brother Alfred Cordon, who is now in the spirit world. We were preaching almost every night, and we baptized some nearly every meeting. It was a very good mission.

Some eighty miles from there, in Herefordshire, there were people who had never seen a Latter-day Saint, and never heard the Gospel. Some six hundred of them had broken off from the Wesleyan Methodists, and called themselves the "United Brethren." They were under the presidency of Elder Thos. Kington. Shey were searching for light and truth. As a body they had called upon the Lord, and had advanced just as far as they could with what light they had. They prayed to the Lord that he would open the way before them, that they might advance in the things of his kingdom. While in this position I went one evening to fill

an appointment in the Town Hall, at the town of Hanley. There was a very large congregation, and I had appointments out for two or three weeks in that town and adjacent villages. As I went to take my seat the Spirit of the Lord came upon me and said to me, "This is the last meeting you will hold with this people for many days." I was surprised, because I did not know, of course what the Lord wanted me to do. I told the assembly when I rose, "This is the last meeting I shall hold with you for many days." They asked me after meeting where I was going. I told them I did not know. I went before the Lord in my closet and asked him where he wished me to go, and all the answer I could get was to go to the South. I got into a stage and rode eighty miles south, as I was led by the Spirit of the Lord. The first man's house I went into was John Benbow's. He lives now down here at Cottonwood. I had some conversation with Brother Benbow, and I told him that the Lord had sent me to that place. But without wishing to dwell on this subject particularly I will say that I learned that there were six hundred people there, under Elder Kington, called United Brethren, and that they had been praying to the Lord for guidance in the way of life and salvation. Then I knew why the Lord had sent me to that place—he had sent them what they had been praying for. I commenced preaching the Gospel to them, and I also commenced baptizing, Elder Pitt being among the first who was baptized by me into this Church and Kingdom. The first thirty days after I arrived there I had baptized forty-five preachers, which flung nearly fifty preaching places, licensed by law, into my hands; and out of the six hundred belonging to Elder Kington's body all were baptized but one in seven months' labor. I brought eighteen hundred into the Church in that mission, and I will say that the power of God rested upon me and upon the people. There was a spirit to convince and a people whose hearts were open and ready to receive the Gospel. And as Jesus said in reference to John, that all Judea and Jerusalem went out to John's baptism I felt as if all Herefordshire was coming to be baptized. The third meeting that I held at Brother Benbow's, the rector of the place sent a constable to take me up. I was just about to begin when he entered. I said to him, "Take a chair until after meeting and I will attend to you." He sat down and when I got through he came forward and I baptized him with others. He went back and told the rector, "If you want to take up that man you must go yourself, I have heard him preach the first Gospel sermon I ever heard in the world." Almost every man that came to meeting was baptized.

I did not see Elder Kington for some little time after going there; and when I did see him he came to me as the leader of the people. I laid before him the Gospel. He said, "If it is true, I wish to embrace it; if not, I shall oppose it." I said, "That is right." But I made a covenant with him. I said to him, "If you will go before the Lord and ask him if this work is true, I promise you in the name of the Lord Jesus Christ that you shall receive a testimony for yourself if you will promise to obey it." He said he would, and he went away to attend to his appointments. The next time he came to Brother Benbow's, a few days afterwards, I

asked him if he had enquired of the Lord. He said he had. "What did the Lord tell you." "He told me it was true;" and he then said he was ready to obey the Gospel, and I baptized him. I name this because as soon as Brother Pitt heard this Gospel he obeyed it, and he was one of the leading men in the choir of the Church of England in Dimock. I now wish to relate a circumstance concerning him. The first meeting I held in Elder Kington's house brother Pitt was present. I will say first, however, that Mary Pitt, brother Pitt's sister, was something like the lame man who lay at the gate of the Temple called "Beautiful" at Jerusalem—she had not been able to walk a step for fourteen years, and confined to her bed nearly half that time. She had no strength in her feet and ankles and could only move about a little with a crutch or holding on to a chair. She wished to be baptized. Brother Pitt and myself took her in our arms, and carried her into the water and I baptized her. When she came out of the water I confirmed her. She said she wanted to be healed and she believed she had faith enough to be healed. I had had experience enough in this Church to know that it required a good deal of faith to heal a person who had not walked a step for fourteen years. I told her that according to her faith it should be unto her. It so happened that on the day after she was baptized, Brother Richards and President Brigham Young came down to see me. We met at Brother Kington's. Sister Mary Pitt was there also. I told President Young what Sister Pitt wished, and that she believed she had faith enough to be healed. We prayed for her and laid hands upon her. Brother Young was mouth, and commanded her to be made whole. She laid down her crutch and never used it after, and the next day she walked three miles. This created a great deal of anger and madness in the feelings of the rector of that town. We had baptized Brother Pitt, and this took one from his choir of singers, and he felt angry. We were holding a meeting at Elder Kington's house one evening, when these things were taking place. The house had very heavy shutters on the windows of the first story. We had these shutters closed, and I rose to preach. The rector came at the head of about fifty men armed with rocks about the size of a man's fist, or larger than that. They surrounded the house, and for about half an hour the house was battered with rocks like a hail storm, the whole of the windows of the second story being stove in and the glass all broken. I told brother Pitt that I would go and see these men. He said, "No, I will go, you will be injured if you go." He went out into the midst of this mob, of about fifty, I should judge—I do not know the number. He took their names, and the rector was the leader. They stoned brother Pitt back to the house, but as we had finished meeting they left. We had to clear the house of broken glass and rocks before we could retire to bed. I name this because it was one of Brother Pitt's first labors with me, and I will say that from that time until the present he has been a true and faithful servant of God, and of this Church.

Associations of this kind have been formed by all the Elders of Israel who have gone abroad into the vineyard to preach the Gospel. We go forth and gather strangers to us in the flesh, but they embrace the same testimony and Gospel with ourselves. This was the case with

brother Pitt. I do not mourn for him, I did not when I was at his house; but all these scenes and early associations rushed on my mind, and as I gazed upon him, and thought of the way he had been stricken down, taken away from us, when to all human appearance he was but an hour before, as it were, enjoying health and strength and attending to the duties of life, I realized that in the midst of life we are in death.

In his associations with this Church and kingdom brother Pitt was leader of the Nauvoo brass band for a long time; he has also been associated with the various bands here; and in his associations with the people he made a great many friends, to whom he was endeared because of his many virtues and good deeds, and his disposition and desire to serve God. I am certainly glad to see so many friends gathered together to honor his remains. When I realize that a man like him has lived, heard the Gospel, embraced it and has fulfilled the measure of his day, what can we say about him? Can we mourn because he is gone? Bless your soul, he is with Joseph to-day, and with others of the Elders of Israel, and he rejoices with them. Whether his spirit is here witnessing his funeral services I can not say, it is not revealed to me; but suffice it to say that he is happy, and blessed are the dead that die in the Lord, from henceforth saith the Spirit, for they rest from their labors and their works do follow them.

I do not know whether brother Pitt has preached much in the world, but I do know that he has labored for the benefit of the Saints of God. But he will preach now. He has gone to the other side of the vail, and he will preach there to large assemblies of spirits. He has been faithful and he will receive a crown of life. His body will lie in the tomb a few years, and but a few. His death is a loss to his wife and children, and the parting is grievous. But how glorious is the thought that there is a victory over the grave! In Adam all died, but in Christ all are made alive. Christ was the first fruits of the resurrection. This is a glorious thought to me when I see a Latter-day Saint lie down with the harness on, true and faithful until he has wound up his work.

Out of that 1800 which we baptized in Herefordshire in seven months, I hardly know one that has turned against this Church. There has been less apostacy out of that branch of the Church and kingdom of God than out of the same number from any part of the world that I am acquainted with.

We are called every day or two to bury some of them. A good many of them are still living. Some of them are Bishops—bro. Clark, bro. Rowberry, and a good many of them scattered all through this Territory. Old father Kington is still living or was the last I heard of him, though near the grave. They are passing away, and when I went to see brother Pitt's body, the thought came to me, Whose turn to go next? May be mine, may be yours, we can not tell anything about it. These things should be an admonition to us to be true and faithful while we dwell here. The thought that we can obey and be sanctified by the Gospel, and be prepared thereby to inherit eternal life, is one of the most glorious principles ever revealed to man. I thank God that I live in this day and age of the world. I thank God that I have been associated with such a class of men and women as those who are gathered to-day in the valleys of the mountains.

They are the people whom the Lord has chosen. We have a hope that the world knows not of, and it can not enter into their thoughts. Unless they are born of the Spirit of God, they can not even see the kingdom of God, and they can not get into it unless they are born of the water and of the Spirit, hence they can not share in the joyous anticipations and hopes that we possess. Their eyes, ears and hearts are not opened to see and hear and feel the power of the Gospel of Christ.

Brother Pitt has gone before his family to prepare a place for them. I say to them, let your hearts rejoice before the Lord. You are left alone, he has gone before you, but he will prepare the way. He is not going to lie in the spirit world without having something to do. There those who have gone before us have something to do as well as we have here. They are laboring to prepare the inhabitants of the Spirit world for the coming of Christ, the same as we are trying to prepare the inhabitants of the earth for the same great event.

I do not wish to occupy a great deal of time, but I will say to my brethren and sisters this morning, It is better to go to the house of mourning than to the house of feasting. Death is the end of all men. The living should lay this to heart. My associations with brother Pitt have been of the most joyful and consoling character. We associated together a good while in that land, while I dwelt there; and we have been since, both in Nauvoo and this place. I was always glad to meet him. I met him often in the streets, and we scarcely ever met without referring to former times, and if I can only have as good a glory, and lie down as he has—die the death of the righteous—and have as good a reward, I shall think myself very well off. I consider that when a man has embraced the Gospel, continued faithful, received his endowments and the sealing blessings of God upon his head, as brother Pitt has, he has accomplished the object for which he was created.

In closing my remarks I will say that I am thankful for the associations I have had with brother Pitt, and with the rest of my brethren and the Saints. This is the Gospel of Christ; this is the Zion and kingdom of God. The hand of God is stretched out for the salvation of this people, and however dark the clouds may appear; however strong persecution, oppression and opposition may become to this work, the Lord has, from its commencement, until to-day watched over its interests, and has sustained and preserved it, and he will continue to do so until its consummation; until Zion arises and puts on her beautiful garments, and all the great events of the last days are accomplished. Then, in the morning of the first resurrection, brother Pitt will come forth, and he and his family will be re-united, and they and all the faithful will receive their exaltation. This is a glorious thought! We should prize our families, and the associations we have together, remembering that if we are faithful we shall inherit glory, immortality and eternal life, and this is the greatest of all the gifts of God to man.

I pray that God will bless you, that he will comfort the hearts of the family of brother Pitt, that he will feed and clothe them, and unite them together, and preserve them in the faith, that when they

get through with this world, they may meet their companion and be prepared with him to receive exaltation and glory, which may God grant in the name of Jesus, our Redeemer, amen.

REMARKS BY ELDER JOHN TAYLOR,

AT THE FUNERAL SERVICES OF ELDER WM. PITT, DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, FEBRUARY 23, 1873.

(Reported by David W. Evans.)

CERTAINTY OF DEATH—BY THE SPIRIT OF GOD THE SAINTS OBTAIN THE FULLNESS OF THE BLESSINGS OF THE GOSPEL—GOD WILL TAKE CARE OF HIS PEOPLE.

I have been very much interested in the remarks made by Elder Woodruff in regard to his mission to Herefordshire, and more particularly in regard to brother Pitt, whom I have always regarded as a high-minded, honorable man, one who feared God and worked righteousness, and a man from whom, in all my acquaintance with him, I never heard one remark that was inimical to his character or reputation as a man, as a Saint or in any capacity. We have often been very much delighted with the music that he made for us, both in this town and in other places where we have sojourned. Now he has gone, and has taken the same course as every person that ever lived, with the exception of two or three individuals. There is something peculiar about these things that always creates with me a solemnity of feeling. Not, as brother Woodruff said, that I mourn the loss of a good man when he has gone. I do not, I have not the slightest feeling of this kind; but when I reflect upon the position of the world that we live in, and of humanity in general, look back through the dark lapse of ages that have transpired and contemplate the millions upon millions, and hundreds of thousands of millions who have inhabited this earth, and that they have all of them gone, we see that there is no staying of these things, no arresting the course of destiny, no stopping the hand of fate, or the power of the destroyer. An eternal decree has gone forth, and it is appointed for all men once to die. It is impossible for us to evade this, and with the exception of the very few to whom I have before referred, all men have paid the great debt of Nature. The human body may be propped up through the ingenuity,

nursing and care of man for some time, but like a sweeping flood, although you may dam up the water from its natural course and arrest it in its progress and keep it back, back, back, for a while, yet by and by it will rush over its barriers, seek its natural channel, pursue its own course and find its own resting place. So it is with the human family. We come into the world, we exist for a short time, then we are taken away, no matter what our feelings, ideas or faith may be, they have nothing to do with this great universal law which pervades all nature.

We are here to exhibit our sympathy and affection for our brother whom we respect and esteem, that is all we can do. Who is there that can stay the hand of death? What talent, what ingenuity, what philosophy, religion, science or power of any kind? Who possesses that power, individually in this assembly or combined to say to the great monster death, Stand back, thou shalt not take thy victims? There is no such person, there is no such power, no such influence, such a principal does not exist, and it never will exist until the last enemy is destroyed, which the Scriptures tell us is death. But death shall be destroyed, and all then, even all the human family, shall burst the barriers of the tomb and come forth—those who have done good to the resurrection of the just. Then and not till then will that influence, that fell tyrant be destroyed. There is something about that interesting to us, while the world of mankind are thoughtless and careless, and desire not to retain God in their knowledge, and wish to put away from them everything pertaining to him and eternity. We, as Latter-day Saints, if our hearts, feelings, affections and desires are placed upon those things that pertain to the future, look back to our associations, as brother Woodruff looked back to his first associations with bro. Pitt when first the light of eternal truth beamed upon his mind. We look back to the feelings that influenced brother Woodruff when inspired by the Spirit of the living God to go to that place where those people had been calling upon the same God for light and truth, intelligence and revelation and a knowledge of his law and of his purposes, and while God was leading them forth, he was leading brother Woodruff by the same Spirit and power. We reflect upon these things with pleasure. It is satisfactory to know that the hand of God has been with us, that his power has been with this Priesthood, that the Spirit of the Lord God has been associated with them, and that the promises of God have been fulfilled to the Elders when he said he would send his Angels and Spirit before them. I have rejoiced thousands of times with brother Woodruff over these things, and I was talking with brother Pitt about them not long ago, and his countenance lighted up, his eye was bright and brilliant, and his soul seemed to rejoice at the recollection. It is pleasant to reflect upon these principles of the Gospel, and there is something in relation to the future that animates our feelings and desires.

We are gathered here, a peculiar people under the direction and Spirit of the living God; and our gathering has been effected by the revelations of the Lord. Some of us have been gathered in one way, some in another, operated upon and influenced in a variety of ways. And what is our idea in gathering? Is it simply to plant, sow, reap and

to accumulate a little worldly goods around us and then lie down in the dust and occupy a small space of two feet by six? Is this the object of our gathering? Verily no. Something higher than this dwells in the bosoms of the Latter-day Saints; they are actuated by another spirit and influence. The Spirit of the living God has beamed upon their minds, drawn back the dark vista of the future and unfolded unto them principles of eternal lives, and they are looking forward to honor, immortality and eternal lives in the kingdom of God. These are the feelings and influences, and this the spirit by which we are actuated. We have obtained a knowledge of our Father who dwells in the heavens. We have partaken of the Spirit of the living God, which has flowed unto us through obedience to the Gospel of Jesus Christ. Our minds have been, as it were, torn from the grovelling things of time and sense, and we feel as though we are eternal beings, associated with an eternal religion, with everlasting principles, sustained by an eternal God who governs, controls and manages all the affairs of the human family on the face of the earth, and will in the world to come. Feeling thus we rejoice in the fullness of the blessings of the Gospel of peace. This is the Spirit that the living God has imparted unto us; and though the world are thoughtless, careless and forgetful, and sometimes in their ignorance seek to oppose us, we care nothing about that. Why, our life is hid with Christ in God. Do you know it? Do the world know it? No, they can not perceive it, they know nothing about it, it is out of their ken. They can not comprehend the principles, feelings, spirit, light, intelligence, visions and manifestations of the Spirit of God that dwell in the hearts of men when they are under the influence of the Spirit of God. They neither know their peace nor the prospects which lie before them. They are like the brute beasts, which the Scriptures say are made to be taken and destroyed, just like the ox that you feed until he is fat—he does not know that the knife is going to pierce him by and by. But the Saints understand something about the future. They have begun to live for ever. They have obtained the Spirit of life and truth and intelligence. They have a hope that blooms with immortality and eternal life. They know that if the earthly house of this tabernacle dissolves they have a building of God, a house not made with hands, eternal in the heavens. Knowing this they feel that all is right. They feel just as Jesus said to his disciples—Don't care anything about these fellows who can only kill the body, and when they have done that there is an end of their rope, the extent of their power, they can go no further, but like the other worms of the earth they have got to fall down, and crumble and be preyed upon by worms; but fear him who, after he has killed has power to cast into hell. "Yea," said he, "I say unto you, fear him." You Latter-day Saints, fear not any outside influences, fear no power or spirit that may be arrayed against you. Put your trust in the living God and all will be right in time and in eternity. God will take care of his people. He has commenced a work and he will roll that forth, and woe to the man that fights against Jehovah—he will move him out of the way. Like the grass or flowers of the field all such will pass away, but God's kingdom and people will live and extend,

grow and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ. Then that man whose remains now lie before us, and millions of others, shall be heard to say, "Glory and honor and power, and might and majesty and dominion be ascribed to him that sits on the throne and unto the Lamb for ever."

God bless you. It is all right with brother Pitt. Is it right with us? Let us live our religion, keep the commandments of God, walk according to the light of truth, follow, as brother Woodruff said he did, the leadings of the Spirit of God, and that will lead us into all truth, and by and by, to thrones, principalities, and powers in the eternal worlds. May God help us to be faithful, in the name of Jesus: Amen.

REMARKS BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT THE FUNERAL SERVICES OF ELDER WM. PITT, IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, FEBRUARY 23, 1873.

(Reported by David W. Evans.)

CHARACTER OF THE DECEASED—MANIFESTATIONS OF THE POWER OF GOD—THE SAINTS HAVE NO INTEREST APART FROM THE KINGDOM OF GOD—THE FEAR OF DEATH.

I have been associated with brother Pitt a good many years. He taught music in my family as early, I think, as 1842, and I have been very intimately associated with him in the public works, in the Legion, and in the band that he has led, and I have never seen that man when he was not cheerful and full of life, indeed I have thought he had more music in him than any man I have ever known. If there was a musical instrument he could not play, I do not know what it is. He was always faithful and cheerful under the most trying circumstances, and no matter what blast blew of difficulty or persecution, brother Pitt was there on hand at a moment's notice full of life and music, ready to cheer the hearts of the people. He was a beautiful painter, and followed that trade for his subsistence. He was always industrious, and ready to do a job of work whether he could get anything for it or not. It made no difference, it was for the kingdom, and it was all right. He was one of

the best of men in my opinion, and as has been said, it is all well with him.

I suppose there are a great many here who would like to bear testimony and speak a good word for brother Pitt; but, brethren, he does not need it—his whole life has spoken for itself, and will speak eternally. That mission that brother Woodruff has mentioned was just as remarkable in my estimation, if not more so, than the account contained in the New Testament, of the way in which Cornelius received the Gospel. He was told where to go to make inquiry about what he should do; and if the circumstance brother Woodruff mentioned had been put in the same language and had the antiquity that the baptism of Cornelius has, we would consider it one of the most remarkable manifestations of God's power ever given to the children of men. In the Herefordshire mission there was not only one man and his house ready to receive the Gospel, but six hundred received it and were baptized, and it was by the same power and influence—the power of God and the Holy Ghost resting upon them, a revelation being also given to the servant of God to carry the Gospel to them; and he was sent of God just as much as Peter was ever authorized to go and tell Cornelius, just exactly. And this is only one instance of the kind among many thousands that are occurring and have occurred almost daily ever since this work commenced in these last days; and it is as remarkable as any we read of in the Bible; but because we live in them and they are common things with us, we do not esteem them. The healing of sister Mary Pitt, after having been unable to walk for fourteen years, was a remarkable manifestation of the power of God. And such things have been transpiring many years right before the face and eyes of the children of men throughout the nations of the earth, but what heed do they give to them? They read over in the Bible about the great blessings that were poured out on the people in the days of the Apostles, and yet see things equally remarkable transpiring right under their eyes and in their midst continually, and take no notice of it. The work of God is growing and increasing, and the God of heaven will not go back upon it; his work will spread and increase until his purposes are all fulfilled.

It has been said of brother Pitt that he did not preach much, but his whole life has been a continual sermon to this generation since he received the Gospel, and before for aught I know. I think that he has performed two or three missions, and I do know that he bore a faithful testimony to the truth of this work, not only by his words but by his acts. He was on a mission all the time. He did not hold himself to himself at any time, but he was continually on the altar, ready to go and to come as he was directed by the servants of God. A man is as much on a mission at home, building up Zion, as he is when abroad preaching the Gospel, and he should esteem his labors under the direction and dictation of the servants of God just the same. Here is where a good many make mistakes. They think that unless they are called to go on a mission to preach the Gospel they are not on a mission at all, but their only business is to look after their own individual interests. Why, a Latter-day Saint has no individual interest separate and apart from the kingdom of God, any where, at any time and in any place, and all he does should be with an eye to advance the interests of that kingdom upon the earth.

We have the blessed privilege of being co-workers with the Almighty in building up his kingdom, bringing to pass his purposes and in sustaining and spreading abroad the institutions of high heaven and the principles of the everlasting Gospel in the earth if we will only let him work with us. But in order to do so we *must* be *submissive* and work in accordance with his plan. We have come here from the nations of the earth to be taught in his ways, not that we may make a path for ourselves, and that we may be instructed in the things of eternal life, and learn to know God and Jesus Christ whom he has sent, for this is eternal life.

This is Scripture, and we have often heard it drop upon our ears with little effect, and it is unnoticed by the world. But if to know the only true and wise God and Jesus Christ whom he has sent is eternal life, unless we have that knowledge we have not eternal life. What do the world know of the relationship between God and his children here on the earth. Nothing at all. The world is without the knowledge of God, hence they are without eternal life. He has revealed himself in these last days, and is begging and beseeching his children here on the earth to turn from their evil ways. He has said through his Prophets long ago, "Turn ye, turn ye, for why will ye die, O house of Israel? Take upon you my yoke, for it is easy, and my burden, for it is light. Come and partake of the waters of life freely, without money and without price." This is the invitation from God to his children, but they are a good deal like the inhabitants of Jerusalem when Jesus mourned over them and said, "Oh Jerusalem, Jerusalem, how often would I have gathered you as a hen gathers her chickens under her wings, but ye would not. Now your house is left unto you desolate." Let this generation look to it, or their house will be left desolate, and they will be without hope of reaching to that within the vail unless they receive the invitation which has been renewed in our day and generation *to the children of men*, to repent and be baptized, and to turn to God and live. It seems as if mankind have ears and hear not, eyes and see not, hearts and do not comprehend the things of God. It is true, as was observed by brother Taylor, the life of the Christian—the true Latter-day Saint, is hid in God, and the world cannot see it. This work is transpiring and these remarkable events are taking place right before their eyes in the building up of this kingdom, and nothing pertaining thereto is hidden, but it is like a city set on a hill for everybody to look at, still it seems as though they cannot see it.

There are a great many Latter-day Saints who do not see more than half of it. They cannot see the kingdom of God in this thing and in that thing and in the other thing *that is presented before them*. This is for the want of a little faithfulness, a little more of the Spirit of the Lord. There is some obstacle in the way which prevents a free flow of the Spirit to enlighten their minds and be to them as a well of water springing up to eternal life.

Meet brother Pitt when you might, you would find that feeling in his heart, welling up continually to eternal life. That was the kind of man he was. I know it, because I was well acquainted with him, and associated with him frequently, and I never saw him without it. I saw him almost every day for years, and I hope it will be as well with us as it

is with him when we pass the ordeal of death. We all have to pass it. In and of itself it is nothing to him who is prepared. Brother Pitt might have done a great many things perhaps that some people thought curious, for he was a cheerful man, not one of those long-drawn-down, pious souls who never smiled. A person unacquainted with him might have supposed that he never had a serious thought, still his heart was full of love to God. If a man goes about with a handkerchief tied over his head, and his head bowed down with sorrow for the sins of the world, that is no evidence to me of love to God shed abroad in his heart, not a particle. I would sooner risk a man like brother Pitt, who was always cheerful and on hand, ready to go and come and to do his duty, whether in the paint shop, in the dance hall or anywhere else among the Saints of God. His delight was to be with them and cheer and encourage them in the faith; and he never swerved to the right or to the left. He was full of integrity. Did he ever have a doubt concerning the work? He never showed the least symptom of it to me, and I do not think it ever occurred to him; I do not believe a shadow of a doubt concerning its truth ever crossed his mind. He was ready, on hand, and full of fun, and that is the kind of a man I like to see. I should like for him to have lived a hundred years, because good men are scarce, and they are needed to build up the kingdom. Not that it would have been any better for him to live, he is all right, but for the sake of the kingdom, and for my sake and your sake, and for the sake of his family, and for the sake of all with whom he was associated in this stake of Zion it is a loss to lose such a man, but it is no loss to himself. He has laid a foundation that will eternally endure. No person can rob him of his crown. He is safe, and can do nothing himself that will bar the same. It is not so with you and me. We may live to do things that will clip our glory. It would be better that we should be taken away than to live and do anything of that kind. Not that I think there would have been any danger of any such thing with him. But he has gone, and we will soon follow. As it has been expressed to-day, death is passed upon all men, and we only wait our turn to pay the debt of nature. Brother Pitt has paid that debt, and that very self-same body will come forth again, and when we grasp his hand we shall know that it is brother Pitt, for he will maintain his identity in the eternal worlds. Do you not think that is glorious? When the spirit and body are re-united in immortality they will never be separated again. We need not fear death, that is if we are numbered among those who will have the privilege of coming forth in the morning of the first resurrection, for upon all such the second death will have no power. It is the second death that people may be afraid of. Fear him who has power to destroy both soul and body in hell. This is the second death, but this will have no power upon those who have part in the first resurrection. All manner of sin will be forgiven to men except the sin against the Holy Ghost; that will never be forgiven neither in this world nor the world to come. If men will only be obedient to the Gospel, and avail themselves of the plan of salvation devised by our Father and God in heaven before the world was, they may obtain forgiveness of their sins by being obedient to the Gospel. The plan o

salvation is ample to save to the uttermost. God, in his mercy, designed it to save his children, because he delights to give good gifts to his children far more than an earthly parent does. The Almighty has sent forth his servants to plead with the children of men, to declare the acceptable year of the Lord, and to call upon them to repent lest the end come when no man can work. Some few will listen and be prepared, because some are honest enough to receive the Gospel, others are not.

I pray God the Eternal Father to bless us all, that we may cleave to that which is good, reject evil, fill the measure of our creation in our probation as our brother has done, that we way lay up a crown and an inheritance in everlasting habitations, for Christ's sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 16TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 9, 1873.

(Reported by David W. Evans.)

CONSECRATION—TEMPORAL EQUALITY—SELFISHNESS TO BE OVERCOME—RESURRECTION—RETURN TO JACKSON COUNTY—GLORY OF ZION.

On page 235 of the Book of Doctrine and Covenants there is a revelation given to this Church on March 9, 1832, which contains these words:

"For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be, that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my Church, to advance the cause, which ye have espoused to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

We will next read a passage which is contained in the latter part of the 3rd paragraph of a revelation given in March, 1831. It will be found on page 218 of the Book of Doctrine and Covenants.

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

I will now read a portion of a revelation given on the 22nd of June, 1834. It will be found in paragraph 2, Book of Doctrine and Covenants,

page 295. Speaking of the Church, it reads as follows—

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself: and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I have read these passages of new revelation for the benefit of the Latter-day Saints who are here this afternoon, and it is well enough for us to examine ourselves, to see whether we are living in strict accordance with them, and if we are not, to see whether there are any persons throughout all the Territory of Utah who are complying with them. In one of these revelations, given in March, 1831, before the Lord had led this people to Jackson County and before we knew where the New Jerusalem was to be built, or where the great central gathering place for the Latter-day Saints was to be, the Lord informed us "That it is not given that one man should possess that which is above another, wherefore the world lieth in sin." Now let me inquire of the Latter-day Saints, Are we all equal in the bands of earthly things, or have we rich and poor in our midst? The answer that all would give to this question is, Every person and every family has accumulated just as much wealth, as he or they could, for his or their own use only, and this order of things has existed amongst us since the Church was organized, nearly forty-three years. How much longer will this continue? How long will every family be for themselves, every man's energy and ability be exerted only for himself and his family, every man grasping to enrich himself? He does not care about his neighbor, and if he thinks about him at all, the inquiry rises in his mind, "Have I got as much wealth as my neighbor, or as this or that person? If I have not I must strive to obtain as much; for if I have not as much as my neighbors I can hardly think to crowd myself into their society; for I have noticed that our wealthy citizens are creating distinctions of classes among us. If they get up a party in their own private dwellings, or a nice luxurious supper, for instance, it is generally only those who are wealthy in appearance who are invited, and unless I can accumulate as much wealth as they have, I shall be cast out and fall below into some other class."

I am now talking of facts as they really exist. When do you see a rich man among the Latter-day Saints who, when he makes a great feast, invites the poor and the lame, the halt and blind, and those who are in destitute circumstances? Such events are few and far between. The Savior has strictly commanded us that when we make our feasts, instead of inviting those who have abundance and roll in the good things and luxuries of life, we should invite the poorest among us, the lame, blind and infirm, and those who perhaps have not enough food to eat. Do you Latter-day Saints do this? No, I fear not. There may be persons who are doing these things; if so, blessed are they if they observe this and all the other commandments of the Lord.

What kind of a revolution would it work among the Latter-day Saints if the revelation given in March, 1831, were carried out by them—"It is not given that one man should possess that which is above another, wherefore the world

lieth in sin?" How much of a revolution would it accomplish in Salt Lake City if this order of things should be brought about? I think it would work a greater revolution among this people than has ever been witnessed amongst them since they had an existence as a Church.

Again, in another revelation, given in 1832, soon after the place of location for the city of Zion was made known, the Lord declared that the time had come to establish an order among his people requiring certain persons, whose names were mentioned, to consecrate a portion of their property. They were to put so many dollars into the treasury, and that was to be a common property among those individuals, for their own benefit, and for the benefit of the Church. Among the persons called to enter into this order was the great Prophet and seer of the last days.

This order was entered into partially by the individuals who were named, but even they were not all prepared for this partial order pertaining to the celestial kingdom of God. It was too sacred, too much in opposition to the traditions of the age, and which had existed for many generations. We all know that, since the days of the Apostles, the whole world, except the Nephites and Lamanites on this continent, have been divided in regard to their wealth and property. Among whatever nation you might travel on the eastern hemisphere, and on this hemisphere too, since it was discovered by Columbus and settled by Europeans, this individualism has existed among all classes of people, with a very few exceptions. Among these exceptions we may mention the Shaking Quakers. This sect is in great error in many respects, but its members did enter into a community of property. Their properties were consecrated and put into a store house, and were controlled by certain men who were chosen for that purpose. How wisely they used this property or how they lived on this common stock principle is not for me to say; but suffice it to say, that so far as consecration and a community of property were concerned they carried them out. But the great mass of the human family have sought for ages past, and are still seeking, to accumulate dollars and dimes, houses and lands for themselves, to bequeath to their heirs or to whomsoever they see proper. This individualism that has existed all over the world has been one of the principal means of introducing almost all the crimes that exist among men, for as the Apostle Paul has said—"The love of money is the root of all evil."

The Apostles endeavored to introduce the common stock principle in their day among the Saints, but the people, even then, had been so long accustomed to accumulating wealth for themselves and their families instead of having it in common, that the Apostles found it impossible to establish this principle on a permanent foundation, and it did not continue. It might have been carried out a year or two and perhaps a little longer; but according to the writings of the Apostles to the early Christians, this principle seems to have been done away with, and individualism prevailed amongst them.

Let me inquire now, how this selfish principle produces the great variety of evils that exist in the world? I will refer to some that have sprung from it, and have made their appearance among the Latter-day Saints, and which will

increase unless we reform in this respect. For instance, wealthy persons have the power to educate their children more thoroughly than the poor man can. They can send them to the very best schools and institutions of learning, and they can keep them there year after year until they have acquired what is termed a thorough education. Then, their fathers think, "Our sons have been trained in various branches of learning and business, they understand book-keeping and other branches necessary in following mercantile pursuits; they know how to accumulate means and how to keep everything straight. We can therefore entrust them with the means we shall leave them, and knowing how to make good use of it, they will be able to keep themselves at the head of the heap," or in other words, they will be above the poor who have not had the education they have had.

A rich man can educate his daughters, and have them taught music and everything calculated to make them refined, polite and genteel. This enables these daughters to fascinate the rich, and should a poor man come along, and knock at the rich man's door and tell him he desires to keep company with his daughters, he is told that he has no business there. Says the rich man, "My daughters must marry wealthy men, they must be exalted and be with the upper class among the Latter-day Saints."

The poorer classes, seeing that they have neither the means nor the business education and information to compete with the rich ones, grovel along in poverty and ignorance, and a distinction of classes arises. By and by these rich young men come along with their fine carriages and if a poor man happens to be crossing the street, they look down with scorn and contempt upon him, and cry, "Out of my way there," when if it had been a wealthy man they would have turned their carriage out of the way until he had passed; but the "poor scrub," as they term the poor man, must be blackguarded and ridiculed, and treated as a slave or as a person who has no right to be seen in the society of the wealthy.

What kind of feelings does this produce in the hearts of the humble poor who desire and are striving to serve the Lord? They feel in their hearts that they do not fellowship these rich persons, and this causes hard feelings between these classes. Is this right or is it wrong? It is wrong, materially wrong, and we have continued in this wrong over forty years. When shall it come to an end? When will we learn to keep the commandments of God and become one, not only in doctrine but in "the bands of earthly things?" Such a time must come, and if we do not comply with it, we shall fall behind. I will prophesy to this people on this subject. The Lord commanded me to prophesy when I was about nineteen years old, but I seldom do it, for fear I should prophesy wrong. But I will prophesy concerning this Church and people, that all who will not come into that order of things, when God, by his servants, counsels them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it.

We find, a few years after these

revelations that I have read were given, the Lord saw that we were so covetous and filled with the selfish principle instilled into our minds by our forefathers, that we would not give heed to the law which he gave concerning the consecrations that were to be made in Jackson County, Mo., and he determined in his own mind that that should not be a land of Zion unto the present generation of people, take them as a people; and he made this decree, after giving them revelation upon revelation, warning them by the mouth of his servant Joseph, who went in person and warned them, and sent up his revelations a thousand miles from Kirtland and warned them. After they had been sufficiently warned, for some two years and upwards, after their commencement of the settlement of Jackson County, Missouri, the Lord fulfilled that which he had spoken concerning them—that they should be driven out of the land of Zion. This was literally fulfilled. Why? Because of covetousness. You will recollect my reading, I think last Conference, a letter written by the Prophet Joseph Smith. I think it is in the 14th volume of the *Star*, in connection with the history of this Church published in that periodical. That letter was written to one of the brethren in Zion in relation to the consecrations of the properties of the people. The Lord said in that revelation that the principle which he had revealed in relation to the properties of his Church must be carried out to the very letter upon the land of Zion; and those individuals who would not give heed to it, but sought to obtain their inheritances in an individual way by purchasing it themselves from the Government, should have their names blotted out from the book of the names of the righteous, and if their children pursued the same course their names should be blotted out too, they and their children should not be known in the book of the law of the Lord as being entitled to an inheritance among the Saints in Zion.

We find, therefore, that the Lord drove out this people because we were unworthy to receive our inheritances by consecration. As a people, we did not strictly comply with that which the Lord required. Neither did they comply in Kirtland. Many of those persons were called by name to enter into an inferior order, afterwards called The Order of Enoch, in which only a portion of their property was consecrated, and even they did not comply, but some of them broke the most sacred and solemn covenants made before high Heaven in relation to that order. The Lord said concerning them that they should be delivered over to the buffetings of Satan in this world, as well as be punished in the world to come. He also told them that that soul that sinned and would not comply with the covenant and promise which they made before him in relation to their properties, should have his former sins returned to him, which had been before remitted in baptism.

This ought to be an example for us who are living at a later period in the history of the Church of the living God, and who ought, by this time, to have become thoroughly experienced in the law of God. It is true we are not now required to consecrate all that we have; this law has not been binding upon us since we were driven from the land of Zion The reason why this law was revoked was because the Lord saw we would all go to destruction

in consequence of our former tradition in relation to property if this law had continued to be enforced after we were driven out, hence he revoked it for the time being, as you will find recorded in one of the revelations given June 22nd, 1834, after we were driven from Jackson County. I will repeat the words—"Let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption." Here you perceive that, for the salvation of this people and of the nations of the earth among the Gentiles, God saw proper to revoke this commandment and to lay it over for a future period, or until after the redemption of Zion. Zion is not yet redeemed, and hence we are not under the law of full consecration. But is that any reason why we should not be under some other law differing from the one we were formerly required to practice? Do we live up to the law called the Order of Enoch, which is inferior to that law requiring full consecrations? No we do not. Let us go down another scale in the ladder of obedience, and inquire if we are carrying out a law inferior to the Order of Enoch, that is, the law of Tithing? Do the Latter-day Saints comply with that, and, to begin with, when they come from the nations of the earth, do they consecrate their surplus property to the Lord, placing it in the hands of the Bishop of his Church, and after that pay one-tenth of their annual income into the treasury of the Lord? Where is there a person carrying out this law which was revealed in the year 1838 and which has never been revoked? It is one of the most simple and inferior laws, far below the order of full consecrations and far below the Order of Enoch, but have we as a people complied with this? I think not. Can you find one out of a hundred persons in Salt Lake City who has carried out this law? Have you done it? The Bishops, whose duty it is to collect the tithing can answer this question better than I can, but I very much doubt whether the records of the Bishops would show that the people have complied with the latter clause of this law—namely to pay one-tenth of their annual income, to say nothing about their surplus property. Are we under condemnation or are we not? Judge ye for yourselves. What will become of this people unless we reform, and repent of our sins in these respects? That which I have already spoken will be fulfilled upon their heads—they will lose the spirit of the Gospel.

We are looking for the redemption of Zion. What would be our condition if the Lord were to say unto us this season, "Arise, my Saints, arise, go back to the land which I promised to give to you and to your children for an everlasting possession; go back and build up the New Jerusalem according to the law of the celestial kingdom," as recorded in the revelation in which the Lord says unless she be built according to that law he can not receive her unto himself. What kind of a Zion would we build if called this present season to go back to Jackson County? We would have to begin altogether a new order of things. Are we prepared for it? I think not. If the people had faithfully complied with these inferior laws they would be better prepared: but when I see the backwardness of many of the people of this Territory calling themselves Latter-day Saints, about paying their tithing, refusing to do so or being careless about it, I say in

my heart, "Oh Lord, when will thy people be prepared to go back and build up the waste places of Zion according to celestial law?"

The Lord has said in this book, (B. D. C.) that the time is to come when Zion shall be redeemed. I will read the passage. It commences on page 292, and is as follows:—

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless, if they pollute their inheritance, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

In a revelation given June 22nd, 1834, the Lord tells us that before the people of Zion shall be redeemed the army of Israel must become very great. What he meant by this, was "great" compared with the few individuals to whom this revelation was given. It will be recollected that a certain number were required as the strength of the Lord's house to go up to redeem Zion, as they supposed. They gathered together, some one or two hundred and went up for this purpose; and the Lord said that the strength of his house did not hearken to his voice, and did not come up according to his commandment and revelation, but had said in their hearts, "If this be the work of the Lord, the Lord will redeem Zion, and we will stay at home upon our inheritances." They made excuses and would not go up. The little handful that did go up were called the Camp of Zion. Some few of them are still living. When we arrived in the neighborhood of the Land of Zion, the strength of the Lord's house not having hearkened to his voice, the Lord gave a revelation and said first, "Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations." How do you suppose we are going to fulfill this, preparatory to the redemption of Zion? Are we now taking a course to sanctify ourselves before the Heavens? It is true that the army of Israel is very great even now when compared with that little handful that went up with the Camp of Zion, but though blessed with numbers, we are not blessed with that sanctification which the Lord has spoken of in that revelation. How much faith have we now, in our disobedience to the law of tithing, and to many other principles? Blessed are they who have faithfully paid their tithing all the time, and blessed are their children, they will receive their inheritance in the Land of Zion, when the Lord shall come. The Lord will bless them and their generations for ever. But those who have not complied with this law are not sanctifying themselves before God, neither are they preparing themselves for the redemption of Zion. Their hearts are set upon the foolish things of this world, they are grasping after riches to aggrandize themselves.

This is plain preaching, and perhaps some of you will not like it. I can not help it, these are the things that present themselves before my mind. There must be a reformation,

there will be a reformation among this people, for God will not cast off this kingdom and this people, but he will plead with the strong ones of Zion, he will plead with this people, he will plead with those in high places, he will plead with the Priesthood of this Church, until Zion shall become clean before him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of every one would be up almost without exception, but when it comes to the very point, when consecration in part might be required at their hands, that is the time to prove them and to see whether they would or would not be obedient. "Oh, I have such a fine house, and such a fine carriage and horses, such an abundance of merchandize and good things. It has taken me years and years to get these things, and it is hard to give one-half, three-fourths or nine-tenths of them to establish another order of things, and I rather think I had better keep on the background, and see how the order flourishes. Let others try it first, and if they get on very well and become wealthy, then perhaps I will venture to give a little of my property." These are the feelings that exist in the hearts of some individuals among the Latter-day Saints, but they have got to be rooted out, or those who give way to them will lose the Spirit of the Lord.

I do not know how many will stand up and obey the law of the Lord unto the sacrifice of all their earthly goods, or how long it will be before people will be called upon to make this sacrifice. I do not know how long it will be before this people are brought to the trying point to see who is and who is not for the Lord; but I would advise the Latter-day Saints to prepare for this, for it may come sooner than some of you expect. If the Lord should undertake to bring about an order of things different from that which now exists, and establish it not exactly in the midst of this people, but in some place where they can commence anew, I hope the people will begin to pray to the Lord, reckon up with themselves and examine their own hearts, and see whether they are willing and prepared, if called upon, to place all that they have, or as much as they are required in that order of things, and carry it out.

When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.

In order to bring about this, who knows how many chastisements God may yet have to pour out upon the people calling themselves Latter-day Saints? I do not know. Sometimes I fear, when I read certain revelations contained in this book. In one

of them, the Lord says, "If this people will be obedient to all of my commandments, they shall begin to prevail against their enemies from this very hour, and shall not cease to prevail until the kingdoms of this world shall become the kingdoms of our God and his Christ." That promise was given almost forty years ago. In the same paragraph it says —"Inasmuch as this people will not be obedient to my commandments and live by every word that I have spoken, I will visit them with sore afflictions, with pestilence, with plague, with sword and with the flame of devouring fire." Is it not enough to make a person fear when God has spoken this concerning the Latter-day Saints? I do not know all things which await us. One thing I do know—that the righteous need not fear. The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the Prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straits, at certain times, but said the Prophet, "The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies." This will be fulfilled if necessary. Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are to be led forth out of bondage as our fathers were led, at the first. This indicates that there may be bondage ahead, and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God, we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom.

Whether that man is now in existence, or whether it is some one yet to be born; or whether it is our present leader who has led us forth into these valleys of the mountains, whether God will grant unto us the great blessing to have his life spared to lead forth his people like a Moses, we perhaps may not all know. He has done a great and wonderful work in leading forth this people into this land and building up these cities in this desert country; and I feel in my heart to say, Would to God that his life may be prolonged like Moses, in days of old, who, when he was eighty years old, was sent forth to redeem the people of Israel from bondage. God is not under the necessity of choosing a young man, he can make a man eighty years of age full of vigor, strength and health, and he may spare our present leader to lead this people on our return to Jackson County. But whether it be he or some other person, God will surely fulfill this promise. This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was

given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain revelations that such would probably be the case, for the Lord had said unto him, before the rise of this Church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage. I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fullness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritance, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man for that purpose, we do know that when that day comes the Lord will not only send his angels before the army of Israel, but his presence will also be there.

Do you suppose that the Lord will suffer any unclean thing to be in that army? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him. That is the reason why he withdrew his presence from ancient Israel. Moses sought diligently to sanctify that numerous people and to bring them into subjection to the law of God; he endeavored to teach them the higher Gospel ordinances and law, which would have exalted them into the celestial kingdom of God, but he could not do it; they were a hard-hearted, stiffnecked people and they would not give heed to his words or to the words of the Lord; and in the absence of Moses they made to themselves a golden calf and worshipped it as the God who brought them forth out of the land of Egypt. If we follow in the same track and make to ourselves golden gods, and heap up the treasures of the earth and worship and think more of them than of the laws of heaven, we may fall under the same example of unbelief and transgression, and under the same judgment that came upon ancient Israel. But Moses was not to blame, for he sought diligently to sanctify them, but when they transgressed time after time, God became so angry with them that he finally swore in his wrath that he would not go up in the midst of that people, lest he should break forth in his anger and fury and consume them in a moment. That was the way he felt towards them because of their sinfulness, and in order that they might not be consumed, but that a remnant might be spared, and that seed might be raised up to old father Abraham and to Isaac and to Jacob, he withdrew his presence from the midst of the camp of Israel. But he did not forsake them entirely. Said he, "Mine angel may go before you. You may have an angel and you may have Moses for a season, but I will not go with you." He swore that that people, in the wilderness, should not enter into his rest,

which rest is the fullness of his glory.

It is to be hoped that there will be nothing of this kind among the armies of Israel in the latter days. We have the promise of the Almighty, and I hope that it will never be revoked, that "I say not unto you as I said to your fathers, my angel shall go before you, but not my presence, but I say unto you that my angel shall go before you and also my presence." In order for the presence of God to go with us we must retain the higher Priesthood, for without that and the ordinances thereunto pertaining, no man can behold the face of God and live; therefore if we would retain this higher Priesthood we must sanctify ourselves through obedience to the higher laws. If we do this, we can then claim the fulfillment of this promise which the Lord has made and which I have repeated, that his presence shall go with us.

I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. His presence was with the children of Israel as a cloud by day, and as the shining of a flaming fire by night. Though Israel were not worthy to enter the tabernacle and behold the personage of the Lord and to talk with him, yet Moses, not having forfeited that right, could enter into the tabernacle of the Lord while his glory rested upon it, and he could talk to the Lord face to face. Why? Because he held the higher Priesthood and had been obedient to the higher law and had attended to the higher ordinances. He was not subjected to the law of carnal commandments, he had sanctified himself so that he could endure the presence of the Lord and not be consumed.

We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people, and when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; and his people will go forth and build up Zion according to celestial law.

Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.

We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles.

The nature of the city of Zion is nowhere fully described. John the revelator has described in his 21st chapter, two cities coming down from God but of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, that is that great city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." David also says, in speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city—"the perfection of beauty," whether it is constructed after the order of the old Jerusalem or not. Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.

When the Temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedec, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power

of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

This will prepare them for further administrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.

I intended to lay before you some things pertaining to the order of full consecration that will be observed when we get back to Jackson County, but time will not permit to enter into that now.

May God bless you, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 23, 1873.

[The 11th chapter of Hebrews was read as a text.]

(Reported by David W. Evans.)

THE TIMES OF OUR SAVIOR COMPARED WITH THE PRESENT—REVELATION—DUTIES OF THE SAINTS—SELF TO BE OVERCOME—COMING OF CHRIST.

A more comprehensive chapter than this, in its description of the effects of faith when properly exercised by the children of men, I think is not contained within the lids of the Bible. The entire history of

God's dealings with the children of men, so far as the Jewish record is concerned, is epitomized therein. The Apostle, in the plainest possible language, describes the leading events that had transpired up to his day among the fathers of his nation, setting forth with unmistakable clearness the power that they wielded through faith in God, in accomplishing the work that was assigned unto them; and he tells the Hebrews, in writing to them upon this subject, that it is impossible to please God without faith, for those who come unto him must believe that he is the rewarder of them that diligently seek him.

I expect that the Apostle Paul had a generation to deal with that were not dissimilar to the generation in which we live—a generation who had in their midst the Scriptures, the predictions of the holy Prophets, ministers who professed to have received the authority which they exercised in ministering to the people from a high source, and who were, in their own opinion at least, called of God, an elect people, a chosen generation, who rejoiced in the power that had been made manifest to and in behalf of their fathers, and which, to a certain extent, they had received. The Apostle, in this chapter, pointed out the power which their fathers exercised through faith, and to the mighty works that had been wrought thereby, and he endeavored to stir up within them a desire to exercise the same faith.

At the time that Paul wrote this epistle to the Hebrews, the Jews did not believe in living revelation; they did not believe that God spoke to his people by any manifestations such as their fathers had received. We are told that they garnished the sepulchres of the dead Prophets, that they reverenced the places of their birth, honored their memories, and declared that if they had lived in the days of their fathers they would not have been guilty of putting the Prophets to death. But the Son of God and his Apostles were treated by them precisely as their fathers had treated the Prophets of old.

It is a good thing for us who live in this generation that we have this record in our midst. It is an encouraging thing to read the history of the past, and to learn about the treatment that men of God received in ancient days. It is encouraging for those who contend for the same faith to know that slander, persecution, ignominy and shame, and even death itself are not evidences of the falsity of a system, or of the falsity of the doctrines taught by any individual, because we have the history of the Apostles—some of the best men that have ever trod the earth, and of Jesus, the holiest and best man that ever trod the earth, or that ever will, and we find that he and they were persecuted, hated and despised, and their names were cast out as evil, and they were slain by a generation who professed to honor God and be very righteous, and who claimed to be the descendants of the Patriarchs of old, who were called the friends of God. If this story were told to us without our knowing anything of the circumstances, we should be reluctant to believe it. It would be a difficult thing to persuade us that human beings could have been so base and degraded, and so lost to every feeling of humanity as to persecute and crucify a pure being like Jesus, who had come from the Father for the express purpose of laying down his life as an expiation for their sins. But the record is before us. We have been familiar with it from our infancy, and in the minds of those who profess to have

any faith in God, there is no room to doubt it. It is most fortunate for us that this record has been preserved, for by it we are enabled to understand what kind of a generation lived in the day in which the chapter I have read in your hearing was written. They were a people who spoke highly of religion, who built synagogues and places of worship, who honored the Sabbath day, who wore long phylacteries, on which were written select passages from Scripture, who had the word of God written on their very doorposts, who prayed at the corners of the streets, who fasted, and, apparently, sought in every way to glorify God. They believed in Abraham and Moses, and in the covenants which God made with them. They believed and practiced the law which Moses had revealed unto them, and so strict were they in observing many of its principles, that they were ready on one occasion to have a woman slain for the violation of the commandment respecting adultery; and at another time their wrath was kindled against the disciples because they plucked some ears of corn on the Sabbath day to appease their hunger. They considered that act a violation of the Sabbath, and their righteous souls were shocked thereat. They were shocked even at the idea of Jesus eating with unwashed hands, and at him, who professed to be a teacher, associating with publicans and sinners. They thought it was beneath the dignity of a man of God to condescend to associate with the low and degraded. This was the kind of people that existed when Paul wrote this chapter, yet with all their professions and with all their apparent sanctity they were utterly destitute of the knowledge and power of God. They drew near to God with their lips, but their hearts were far from him. They made a great parade of their religion, but they dwelt on the glories of the past, on the evidences of God's favor which their nation and religion had formerly received. But did they themselves possess the spirit of prophecy, and the faith which Paul describes? If they had they would have recognized Jesus when he came amongst them, and they would have gladly received him and his teachings, and would have obeyed and practiced in their lives the principles of his Gospel. But as I have said, they were utterly destitute of the Spirit of God, they were darkened in their minds, and instead of receiving Jesus and his teachings, they hounded him until they got him into their power and then they slew him, and they treated his Apostles in the same manner.

It is truly said that history repeats itself. We are familiar with this in the history of our race. When the Prophets who preceded Jesus went into the midst of the people and preached unto them the word of God, they found them believing in the Prophets who had gone before. They were willing to receive the testimony of Moses, and of some who succeeded him. Samuel, after his death, was recognized as a great Prophet by the Jews, and so were some others who were dead; but while they lived they were treated much the same as Jesus and his Apostles were treated. The wicked could not recognize the character of the men of God who labored among them, and they rejected and persecuted them, and slew many of them. This is characteristic of the human family. One of the most unreliable things connected with mankind is popular opinion. So far as God's dealings with the children of men are concerned, and the sending of Prophets and Apostles to them, those who

have been guided by popular opinion have always erred. The opinions of the great majority concerning the truth have in almost every instance been unreliable. Moses, notwithstanding the mighty miracles he performed, was not appreciated by those among whom he lived, and narrowly escaped being stoned by the people whom he led across the Red Sea. When they got into the wilderness they murmured at him, and were ready to choose others to lead them back to Egypt. It was so with Samuel. Although the nation was comparatively a righteous nation, they rejected him. They were not content with the power and authority which he exercised over them, and they wanted a king. So with other Prophets. The more wicked the generation, the harder they were to convince of the truth of the predictions that were uttered among them by the servants of God; and so much was this the case, that it became almost an infallible rule, when a majority of the people decided against a man, he was sure to be a servant of God.

It may be asked, why has this been the case? I know that men say, If God be God, and is the being that he is described to be, why has he not manifested his power in the midst of his children to such an extent that they are compelled to receive the testimony of his servants? There is a class of people who can not understand why it is that truth can not be made so plain to the human understanding that men can not reject it. Infidels advance this as an evidence that there is no such thing as divine power, no such being as God, and that there is no Supreme Providence presiding over the affairs of the children of men. They say that if God be the kind of being that he is described to be in the Scriptures, it would be inconsistent with his character to withhold from the children of men such manifestations of power as would convince them beyond all controversy that the men he sends to declare his will unto them are his divinely appointed servants.

It is very plausible, taking one view of the subject, for men to imagine that this ought to be the way in which God should act; but there is one saying, written in ancient days, that is as true to-day as when it was written, that is, "That as the heavens are higher than the earth, so are God's ways higher than our ways, and God's thoughts higher than our thoughts." In our degradation and ignorance we can not comprehend the purposes and plans of our heavenly Father. No man can do this. If any man were capable of doing this, he would be unfit to dwell on earth, and he might perhaps be translated, as Enoch was anciently. No man can rise to the wisdom of Deity, and comprehend the purposes and designs of him who created the earth and placed us upon it, and who regulates the movements of the universe of which we form a part; and when we try to do it, it is like a child just beginning to talk, seeking to dictate and comprehend the movements, actions and thoughts of men who are in possession of the wisdom and experience of mature age. In fact the difference is greater. Our Father and God has made it plain to us that he has placed us here on this earth in order that we may be tested and proved in the exercise of the agency that he has given us; and if, when he sends forth his Prophets, he were to manifest his power, so that all the earth would be compelled to receive their words, there would be no room then for men to exercise their agency, for they would be compelled to adopt

a certain course, and to receive certain teachings and doctrines regardless of their own wishes and will. But God has sent us here, and has given to every one of us our agency, as much so as he has his. I, in my sphere, have my agency, as much as God, my Eternal Father, or as Jesus, my elder brother, has in his. I can do right or I can do wrong; I can serve God or reject him; I can keep his commandments or violate them; I can receive his Spirit or reject it. This agency God has given unto man, and hence it is that when he sends his truth, and his servants to declare it unto the people, he does it in such a way that man is left to the free exercise of his agency in receiving or rejecting them; at the same time we are assured that whoever receives that truth will also receive the convincing power of the Spirit of God to bear testimony to him that it is divine; and this is the reason why, as the Apostle says in the chapter I read to you, the ancient Saints, though they were stoned, sawn asunder, tempted, slain with the sword; though they wandered about in sheep skins and in goat skins, being destitute, afflicted and tormented, were able to endure to the end. They had received a testimony from God through obedience to his Gospel in the exercise of their agency in the right direction, and this enabled them to endure all these things cheerfully, looking forward, as Paul says Moses did when he fled from Egypt, to the recompense of reward.

In this manner the servants of God have gone forth in every age and preached the Gospel. To bring the matter down to our own day—when Joseph Smith commenced to preach the Gospel, to tell the people that God had once more spoken from the heavens, a great many said, "Where are the signs, or evidences that God has done this? Can you not show some sign or work us some miracle that shall convince us that this is true? If you will work us a miracle, if you will walk on the water, raise the dead, or do some other miraculous work, then we will believe that he has spoken to you, and that the words you testify to are true." They wanted signs, and yet they had the Bible in their midst. The position of those to whom Joseph taught the Gospel was very similar to that of the Jews in Paul's day, only the former were more blessed than the Jews were unto whom Jesus came. They had the Prophets and Apostles, that is, they had their words. They had the record of the Gospel as taught by Jesus and his Apostles, with the account of the miracles wrought by them; they had a form of godliness, and they thought they were on the road of salvation. But they did not believe in miracles, they did not believe that God was a God of revelation, hence they would not receive the testimony of the Prophet Joseph, but they wanted miracles to convince them. In this they made a great mistake, as many others have done in other ages of the world in relation to this matter. It is written of Jesus that he did not do many mighty works in Galilee because of the unbelief of the people; and he said it was a wicked and adulterous generation that demanded a sign, and none should be given them. When the people demanded miraculous signs of Joseph Smith to convince them of the truth of his testimony, they would not, or did not exercise their agency, but wanted some overpowering evidence to convince them.

The Lord does not operate in that way among the children of men. He sends forth his servants with the truth, and he makes this promise—he made it through Joseph Smith—

If they will believe in Jesus Christ, repent of their sins, be baptized for the remission thereof by one having authority, they shall receive the Holy Ghost and a testimony from Him as to the character of the work in which they have engaged. A man who comes to God must believe that he is God, that he has power to do as he says. This is the way the ancients received their faith. The difficulty to-day is, that the people do not believe that God is a being of this character. You talk to those men who profess to be ministers of the Gospel, and ask them, "Do you have the gifts, powers and blessings of the Gospel as they were enjoyed by the Saints in ancient days?" and the reply will be, invariably, "That power is withdrawn, those gifts and blessings are no longer enjoyed among men. God does not reveal his will unto the children of men as he did in ancient days, and it is in vain for you to ask God for those blessings, for they will not be bestowed." This is the teaching of the ministers in the religious world to-day. Is it any wonder that there is no faith among men? Is it any wonder that the blessings which Paul describes as being the fruits of faith are not realized to-day? Is it any wonder that men wander in darkness and error, and that the heavens are as brass over their heads? Is it any wonder that angels do not come to earth and visit men, and that the gifts and blessings of the Gospel are not enjoyed? It is no wonder to me; on the contrary, the wonder to me is that there is so much faith, or rather that there is any faith left among the children of men, and to tell the truth, my brethren and sisters, there is but very little. I can see a great change since I became old enough to comprehend anything about religion. I can see an absence of that faith which religious people once had. There has been a gradual lapsing into unbelief, and infidelity and scepticism are growing among the people, and to-day there is very little of that old fashioned vital religion that was enjoyed previous to the revelation of the Gospel.

Among the earliest of the predictions of the Elders of this Church that I can remember, were those foretelling, as effects which should follow the declaration of the Gospel in these days, those we now see. They declared that when this Gospel was proclaimed unto the people, if they rejected it, the faith which they then enjoyed and the light they then possessed would disappear, and they would be left in darkness. I have lived to see the fulfillment of this prediction. The Apostle Paul, in his epistle to the Thessalonians, says, "For this cause God will send them strong delusions, that they may believe a lie who take not pleasure in righteousness," &c. "For this cause"—because they rejected the truth and the testimony of God's servants, strong delusion would be sent unto them, which would cause them to believe a lie. I have lived to see the fulfillment of that prediction. The first time I heard of modern revelation outside of this Church, I was on the Sandwich Islands. I had been from home then several years. I happened to call at the house of a friend and picked up a book. I read its preface; and I was astonished at it. I had never heard of anything of the kind outside of our Church before then. The author argued that it was right to expect that spirits would visit and make communications to men, and he went on to quote from the Bible in support of his argument. I have since seen many books of the same character,

and it is now as common to believe in spiritual revelation as it was formerly uncommon. It is as rare a thing now to meet with persons who do not believe in this in some form as it was formerly to meet with those who did believe it. Up to the time of my early manhood I had never heard of anybody believing in this but Latter-day Saints. Now you will find ministers of religion — Methodists, Presbyterians, Episcopalians, and men of all classes and degrees who believe in spiritual communications. But have they any organization, or any point upon which they can unite together? No, each man receives revelation to suit himself, until to-day there is no faith in the land and no belief in the manifestations of the power of God. The adversary has captivated the hearts of the children of men, he has fortified their minds against the truth, and is leading them to destruction.

Formerly, the great objection to the Latter-day Saints was that they believed in revelation. That was one of the great charges made against us in Jackson County, Mo. Another was, that we had a Prophet, whose words we hearkened to, and that we believed in the working of miracles. These were among the charges made against us by the mob as a reason why we should be expelled from our lands. But after a few years had elapsed, our cunning adversary began to give revelations and manifestations to the people, and he spread abroad his lying signs and wonders, and now they are far more numerous than those contained in the Bible. People everywhere can get revelation. Profane men and women—drunkards, gamblers and wicked people of every decree can get round a table and obtain revelation. What necessity is there for them to obey the Gospel? What attractions has truth for such persons? They can get all the revelation they need without having recourse to the Gospel or to its ordinances, or without being under the necessity of enduring the ignominy of being the servants of God, for it has always been considered ignominious by the world to be a servant of God since Satan had power in the earth. Can you not see how cunningly the adversary has worked, and how difficult it is under such circumstances to snatch people from the error of their ways? The truth has not been sweet or desirable to this generation, and they have rejected it. The truth has no attractions for those who do not love it for its own sake. Connected with the truth there is a love such as Jesus said his followers should have, which should induce them to cleave to it when they were persecuted, their names cast out as evil, and when they should be hated of all men for his sake. There is nothing attractive about all this to people who do not love the truth for its own sake, but they who do are willing to endure all things for the sake of the blessings that God has promised to bestow upon them.

Brethren and sisters, it is our duty as individuals and as a people to live so that we may have that faith that was once delivered to the Saints; that we may have the revelations of God in our hearts, that we may know for ourselves concerning the truth, and have each day a testimony thereof. You know that the idea is very prevalent that we are led by one man, or by a few men. It is thought that President Young leads this people according to his own ideas, and that he and his counsellors and the Twelve, through some cunning craft of theirs, are able to

influence them to do this or reject that, to pursue this course or avoid that. I suppose this idea will be prevalent as long as there are people who do not understand the character of this work. But it is our duty, one and all, to live so that we shall have the light of the Holy Spirit and a continual testimony within us of the truth of the work that God has established, and that we may have that faith that will enable us to endure all things. If women had their dead restored in ancient days, women ought to have faith enough in these days to realize the same blessings. But a spirit of unbelief, darkness and hardness of heart has gone forth, and it is shared to some extent by this people. The more we mingle with the world the more of this spirit we feel. It permeates the literature of the present day. You can not take up a book that has not been written by a servant of God, that does not bear evidence of this spirit of unbelief. You can not take up a newspaper, but something is said therein to weaken the faith of those who have any. Unbelief permeates the world at large. There are good reasons for this. The great mass of the people ridicule Jesus, the resurrection and life beyond the grave. They can not understand why men should deny themselves and suffer as Jesus and his disciples did. The people of to-day can not comprehend anything but living for to-day, enjoying themselves and having pleasure to-day, and letting tomorrow take care of itself. The idea of laying up treasures in heaven is ridiculed, even by some who call themselves Latter-day Saints. I have heard, and perhaps you have, some amongst us say, "I am satisfied with getting the best I can here, and with enjoying myself to the best advantage here, and let the future take care of itself. I do not know anything about the life to come, but I know about this, and I want my enjoyment here, and I will risk the future."

The whole tendency of the Gospel of Jesus is to the effect that we must deny ourselves, and be willing to endure and suffer even to death itself. It is right that we should dress comfortably and according to our means; it is right that we should take care of our bodies and have suitable food. God has given us the elements of food and raiment and to build good houses. He has given us horses and cattle, and the materials to make carriages, and it is right that we should use these things. I do not believe in any religion that denies to man the use of the blessings which God has given, but I deny that God designs that we should abuse or worship these things. If you or I have wealth, we should not worship it. If you have comforts, your heart should not be set upon them. If you have pleasant homes, orchards, gardens and fields you should not worship them, but hold them as the gifts of God, and be as ready to go forth and leave them as you would to leave a barren wilderness, or as these Indians are to take up their wick-i-ups and go from place to place. As Latter-day Saints we should be ready and willing to move in any direction and to do anything that our Father and God requires of us, holding the religion that he has given us dearer than life itself. Our brethren and sisters who lived anciently aimed for the same glory that we are aiming for, and they were willing to be sawn asunder, to be stoned, to dress in sheepskins and goatskins, to dwell in dens and caves of the earth, to have their names cast out as evil, and to do all things for the righteousness of God. We are aiming for the same

glory they have received, and if we attain to it we must be willing to endure all the afflictions and to make all the sacrifices they endured and made.

There is this difference between us and the work in which we are engaged, and them and the work in their day—they looked forward to the time when the kingdom of God would be withdrawn from the earth on account of the growth of unbelief and apostacy, but in our day God has promised that this kingdom shall stand for ever. On that account we can rejoice. We know that our enemies' attacks upon us will fail. They may drive us, at least they have done it, but I do not think they will again if we are faithful. They have driven and persecuted us; they have slain some of our numbers, they have cast out our names as evil; they have called us everything vile, as they did Jesus. We are of all men the most despised, so far as our characters are concerned; and yet we are known better than any other people. The adversary has spread this mist of darkness over the minds of the people until they think us capable of everything evil. But notwithstanding all this, the course of this work is onward and upward, and it will prevail. Men may combine and form plots and schemes against it, and do everything in their power to overthrow it, but they will be signally defeated every time in the future, as they have been in the past. There has never been a move against this Church, from its organization until the present time, that did not benefit it. There never has been a hostile hand stretched forth that did not add to the speed and strength of its progress. There never has been a drop of the blood of its members shed by the ungodly that has not contributed to the increase of our numbers, and that has not added to the strength of the system with which we are connected. Let your minds go back and contemplate history of this Church, trace the course of this people from the inception of God's work to the present time, and what has there been done against it or them that has not added to its strength and to the certainty of its perpetuity? Think of all the schemes concocted, and of all the smart men that have been engaged in fighting this work; think of all the talented men in the Church who have apostatized and have preached against the Gospel, and have written books and newspaper articles, and everything else to destroy this work. Think of it, and then think how this people have gone forth increasing in strength, numbers and everything that is calculated to make them great and mighty. God has preserved us. He has given us the supremacy of the land and to Him the glory is to be ascribed for the supremacy we still maintain. It is not because our enemies would have it so. They have fought us step by step; they have devised mischief and evil in various ways against us, but God, through His providences, has overruled all for our good, and to Him, not to man, be the glory therefor. Man is utterly incapable of accomplishing these results. There were men in ancient days as brave, fearless, honest and mighty as any who have been connected with this work, but they sank beneath the blows of their destroyers, and went down to death. Satan and his emissaries overcame them. But God has now set to his hand for the last time to build up his kingdom and to send his Gospel to the people, and he has declared that when that time arrived his work should never again be overcome.

Any man who will look at the con-

dition of the people will say that if there ever was a time in the history of the world when God should speak to man it is now. The people everywhere are gone astray. Men and women are filled with extravagance and foolish notions, and they are corrupt in every sense of the word. The churches are corrupted, the people are divided, and the humble man who desires to serve God is laughed at, ridiculed and crowded to the wall, while the man who is bold in iniquity, and shrewd in taking advantage of his fellows, lords it over them. Honesty is far below par, and the virtuous are the butt and ridicule of the wicked. Mingle among men of the world and talk to them about virtue, and they will laugh at you, and if a man is known to be chaste and pure in his thoughts and actions he is ridiculed and sneered at. It is so with everything else that God values. Think of it. Where do you see meek and humble men prospered? You see bold, defiant men—those shrewd in iniquity, get all the advantages, and the man who can take advantage of his neighbor best flourishes most. Is this right? No. I should mourn for the race if I thought so, I should mourn if I thought that this condition of things would forever prevail. God promised in ancient days that in the latter days he would reveal the truth, send forth his servants and gather out his people. He has commenced the work. By the preaching of his word, he has gathered thousands of honest-hearted people who love the truth and who are willing to abide by it. He has given unto them the same spirit that he gave to his servants in ancient days. He has given them the same faith, but they do not always exercise it as they should do, they are overcome of evil; and there are some who call themselves Latter-day Saints who have almost got to believe that there is nothing particularly special in this work, God has not shown himself as they expected. Such persons will sooner or later leave the Church if they do not repent.

There is this about unbelief, brethren and sisters, it is one of the most dreadful feeling, I think, that can assail any human being. I have seen men in this condition, and I have thought while beholding them, that I got a better conception of hell than I ever did from any other exhibition. How, you may ask, shall we guard against this spirit of unbelief? I will tell you. There are some people who, when assailed by doubt, will commence a controversy with the devil, they will argue with him, and give room to him. You should never condescend to any such thing. Just tell him you have nothing to do with him, bid him to get behind you, you have set out to serve God and to keep his commandments, and you are going to do it regardless of him or any of his temptations or snares. Be firm and steadfast, and close your ears against evil influences and everything of that kind. I will tell you a rule by which you may know the Spirit of God from the spirit of evil. The Spirit of God always produces joy and satisfaction of mind. When you have that Spirit you are happy; when you have another spirit you are not happy. The spirit of doubt is the spirit of the evil one; it produces uneasiness and other feelings that interfere with happiness and peace.

It is your privilege, and it ought to be your rule, my brethren and sisters, to always have peace and joy in your hearts. When you wake in the morning and your spirits are disturbed, you may know there is some spirit or influence that is not right. You should never leave your bed

chambers until you can get that calm, serene and happy influence that flows from the presence of the Spirit of God, and that is the fruit of that Spirit. So during the day you are apt to get disturbed, angry and irritated about something. You should stop, and not allow that influence to prevail or have place in your heart. "Why," says one, "not be angry?" No, not be angry, unless righteously so at some great wrong that ought to be reproved. That is not the anger of which I speak. Some people will get angry with their wives, husband, children or friends, and will justify themselves and think they are perfectly right because they have some spirit which prompts them to say harsh things. I have known people give themselves great credit for their frankness and candor for speaking angrily and improperly. "Why," said they, "it is better to 'spit' it out than to keep it in." I think it is far better to keep it in than to let it out. If you do not speak it, nobody knows how you feel, and certainly the adversary does not get the advantage over you. You do not make a wound.

We of all people should be happy and joyful. When the clouds seem the darkest and most threatening, and as though the storm is ready to burst upon us with all its fury, we should be calm, serene and undisturbed, for if we have the faith we profess to have we know that God is in the storm; in the cloud or in the threatened danger, and that he will not let it come upon us only as far as is necessary for our good and for our salvation, and we should, even then, be calm and rejoice before God and praise him. Yes, if led like the three Hebrew children, to the fiery furnace to be cast therein, or as Daniel was, into the lions' den, even then we should preserve our equanimity and our trustfulness in God. I know that some will say, "This is folly and enthusiasm," but notwithstanding this idea I know that there is a power in the religion of Jesus Christ to sustain men even under these circumstances and they can rejoice in them. Yes, if we had to take our flight into these canons and mountains to hide from our enemies who were hunting us in the deserts and wilds of this great interior country, we should be as happy then if we loved our religion as we are to-day. I know that when the Saints crossed these plains in destitution, driven by their enemies from their pleasant places, burying their dead by the wayside, I know that God bestowed peace upon them, and that they rejoiced to as great an extent as they have at any time since.

Brethren and sisters, seek for the faith once delivered to the Saints. I know that faith will grow in you, and it should grow in you and you should instill it into your children, that it may be a fixed principle with them, that we whom God has called from the nations of the earth may be the nucleus of a faith that shall be disseminated until there shall be found amongst us the faith once given to the Saints, and until a race shall spring from us who, like the mighty of ancient days, shall, through faith stop the mouths of lions, put to flight the armies of the aliens, quench the violence of fire and raise their dead to life, until the darkness that enshrouded us and our fathers shall be known no more, and we be prepared for an eternal residence in his presence. This is my prayer in the name of Jesus. Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS COUNSELORS,

THE TWELVE APOSTLES, AND OTHERS.

REPORTED BY
D. W. EVANS, JAMES TAYLOR, AND J. Q. CANNON,
AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

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We now present to the Latter-day Saints, and all lovers of truth, the Sixteenth Volume of the Journal of Discourses of President Brigham Young, his Counselors, the Twelve Apostles, and others; confident that all who feel an interest in the advancement of the great Latter-day Work, and the spread of truth upon the earth, will peruse its pages with joy and profit unto themselves, and preserve it as containing sacred writings of inspired men.

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JOURNAL OF DISCOURSES.

REMARKS BY ELDER ORSON PRATT,

DELIVERED AT THE GENERAL CONFERENCE, IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY MORNING, APRIL 7, 1873.

(Reported by David W. Evans.)

ESTABLISHMENT OF THE KINGDOM OF GOD—PERMANENT EQUALITY SHOULD BE MAINTAINED AMONG THE SAINTS—COVETOUSNESS—TITHING—CONSECRATION—DISTINCTIONS.

It is a pleasure to me to bear testimony to the great work which God has revealed, and which he is establishing on the earth. It has been a pleasure for me to do so for nearly forty-three years. In the early rise of this Church, when I was but a youth of nineteen, God revealed to me the truth concerning this great latter-day work, and I have felt from that day until the present time to bear my testimony to the same, being commanded so to do. I have esteemed it above all other things. The things of this world have been nothing to me, when compared with the ministry, or declaring the truth to mankind. We have one of the most important messages to deliver to the children of men that has ever been communicated to mortals—a dispensation of the same Gospel as was committed to men in the early ages of the world, and in the different dispensations down to the coming of Christ. In addition to this, which renders our message of still more importance to the human family, is the fact that we are living in the last dispensation that will be given to mankind, called the dispensation of the fullness of times. All preceding dispensations have come to an end, apparently, and those who have embraced the doctrines or principles communicated to them have passed away, and darkness has intervened. But in this last dispensation which God has given to man, there will be no uprooting and destruction of his kingdom from the earth—it is established never more to be thrown down, in fulfillment of ancient prophecy. This is what makes this dispensation of greater importance than all which have preceded it.

Here in these mountains is established a kingdom, not earthly or transient in its nature, with officers who are called by uninspired men

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but a kingdom that is divine, and which acknowledges the Great Redeemer and Savior as its King and Lawgiver. It must endure forever.

I look back with great pleasure upon the history of this people from the commencement down to the present time. I see what God has wrought in their behalf; I see what he has accomplished among the nations. It is true that we have not continued as faithful in all things as we should. We have not made that progression in this kingdom that we ought. We have been perhaps slow to hearken in all things to the counsels which God has given, and the order which he has revealed, and which was intended to be of the greatest advantage to, and to produce the greatest amount of happiness among the Saints of the Most High. I say that, in some respects, we have been slow to obey the order of Heaven. In many things we have done well. When the doctrines of faith, repentance and baptism for the remission of sins, the baptism of fire and the Holy Ghost through the laying on of the hands of the servants of God, were taught to us, we laid hold of them with full purpose of heart. We covenanted before high heaven that we would keep the commandments of the Lord according to the best of the ability which we had. We did well in embracing these heavenly principles.

When God spake to us some forty-two or forty-three years ago, and commanded us—then scattered about in the State of New York—to gather up to Ohio, we did well in hearkening to that commandment, and coming together in Kirtland—then in Geauga County. Again, when God gave a commandment through his servant, the Prophet Joseph, to gather up from all parts of the United States and form a nucleus in Jackson County, in the State of Missouri, we did well in obeying that commandment. When God, by the mouth of his servant, commanded that we should go forth and officiate and be baptized for and in behalf of our dead kindred, we did well in performing that which we were commanded to do. When he commanded his Saints, scattered abroad in foreign countries, to gather to this continent, all who gathered in obedience to that requirement, with full purpose of heart to do his will, did well. When we were driven from our inheritances in Jackson County, Missouri, and our lands and houses and goods were spoiled, we did well in being faithful to God. When our enemies, a few years after, rose *en masse* and drove us from our beautiful city of Nauvoo into these inhospitable western wilds, where to all human appearance we must perish of starvation, we did well to brave the dangers of the desert, and the difficulties we had to encounter in coming to these mountains. In many other things, too, we have done well. There are some few things, however, which I wish to name, wherein I think a great reformation is needed among the people of God. I read in this book, called the Book of Mormon, of a certain order, in regard to temporal things, which existed soon after the days of Christ, which was revealed and established by him for the benefit of the Saints who lived on this Western Hemisphere. It was the highest order and law of the kingdom of God in regard to temporal things. I read that the ancient Saints upon this continent entered into that order with all their hearts. They were not a small handful of people like the Latter-day Saints, but they were spread over the whole of North and South America. Millions on millions of people dwelt in

large and populous cities in the four quarters of this great Western Hemisphere, and they all entered into this heavenly order which God had established on this continent and continued therein for 167 years.

What was that order? They had all things in common. Not an isolated few where Jesus ministered to them; not a few individuals who dwelt in a certain region of country, but the Savior having chosen twelve disciples from among the multitude to whom he appeared, they were sent forth upon all the face of the land, and so great were the evidences given, concerning the appearance of Jesus, that the whole people were converted unto the Lord, and they were willing to be guided by those servants who were called and ordained to administer in their midst.

Prior to that time there were rich and poor among the people, and, from the history given, no doubt an order of things existed on this continent in those days resembling that which now exists among all the nations and kingdoms of the earth—some lifted up in pride and popularity because of their great wealth, others bowed down in the dust because of their poverty, and class distinctions prevailed until this new order of things was established. What a blessed people! How happy they must have been! No poor either in North or South America. No beggars in the streets of their great cities, but all the property—the gold and silver, the flocks and herds, and everything that was calculated to make life happy in the possession of and enjoyed, as stewards, by the whole people. No inequality, so far as this was concerned, for the pattern was after the order of heavenly things.

Now let us ask the question—has God ever revealed to the Latter-day Saints the necessity of entering into this heavenly order in regard to their wealth? He has. When? When we gathered up to Jackson County in the State of Missouri. In the year 1831, the land was consecrated and set apart by revelation for the erection thereon of a great and heavenly city unto the Most High God. Not the old Jerusalem, but a new Jerusalem, a city of Zion. God, by the mouth of his servant Joseph, who for a short space of time dwelt in the midst of the people there, revealed the law of consecration, not the law of tithing, but the law of consecration. Let me repeat that law, Latter-day Saints, for as it is a law which will come in force at some future period of our history, it will not be amiss for us to understand its nature and to prepare to approximate to its requirements, so that when it is introduced amongst us we may take hold of it with all our hearts. When we went up to that country in 1831, the commandment of the Most High to the Saints was that they should consecrate all that they had. Not one-tenth merely, not the surplus of their property, but all that they had, whether it was gold, silver, household furniture, wearing apparel, jewelry, horses, cattle, wagons, mechanical tools, machinery, or whatever wealth or property they possessed, they were to consecrate the whole and deliver it unto the Lord's judge in the midst of Zion. Who was he? The Bishop. In those days we had not the necessity of so many Bishops as now. We were a small people then, and the Bishop in Zion, under the direction of the highest authorities of the Church, he being guided and inspired by the Holy Ghost, was to take charge of all the consecrations of the people of the Most

High. This made them all equal, every person stood upon the same platform, possessing nothing to begin with. All was consecrated and became the common property of the Church.

Now how was this common property to be used? First, the Saints needed land, they needed means to build habitations; they needed farming utensils; they needed flocks and herds; they needed manufacturing establishments; they needed mercantile and all kinds of mechanical business to be introduced into their midst, just as fast as they procured means sufficient. By whom were the stewardships of the Saints laid off? The Lord's judge or bishop in Zion purchased land from the United States, and then laid off to each man his stewardship according to the number of his family. Those who were mechanics received the tools necessary to work with; those who were called upon to engage in some business wherein a greater amount of capital was needed had a capital accordingly. That is, that was the intention as the common property of the Church should increase.

Perhaps the question may be asked, could this equality be maintained from that time, henceforth and forever? If there had been no law given instructing us how this equality could be maintained the people, before twelve months had passed away, would have been unequal again. Why? Because a man, perhaps, of small talent or ability, might mismanage his stewardship or inheritance, and instead of gaining anything he would lose. Another man, having a little more talent and industry, and perhaps a little more wisdom, would gain a little. Another man's business tact and knowledge were perhaps such that he could carry on a large manufacturing establishment, and in a short time he would gain his thousands, and thus in the course of a year we would again have had rich and poor if God had not provided against it.

What provisions did the Lord make in order to maintain this equality among his Saints permanently? He made this arrangement by law—that every man should be considered a steward first, and prove himself a wise steward before he could be entitled to an everlasting inheritance. These stewards were to render an account to the judge in Zion of their stewardships, or in other words, as it is written in the Book of Doctrine and Covenants—"It is required of every steward to render an account of his stewardship, both in time and eternity." (Doc. and Cov., Sec. xc: Par. 1.)

To whom does he render this report or account? To the Lord's bishop or bishops, as the case may be; he reports what he has done with the means entrusted to his care. If a man has been entrusted with fifty or with a thousand dollars, or with a million, to carry on some branch of business he must, at the end of the year, render an account of that stewardship. If a man is only entrusted with a small farm, he renders an account of his stewardship at the end of the year, and thus all those who are occupied in these different branches of trade, render accounts of their stewardships, consecrating, at the end of the year, all that they have gained, excepting what it has cost to feed and clothe them. Are they not equal? Yes, and this maintains a permanent equality; for the man who has gained a hundred thousand in his stewardship consecrates all that he has not used; and the man with a smaller stewardship who in the whole year, has only gained fifty dollars over and above

what he has used, consecrates that fifty. The man who has gained most consecrates most, the man who has gained least consecrates the least. This reduces them yearly to the same position and condition as they were in when they commenced this heavenly order.

Did the people carry out this law? No. Why? Because they had imbibed the notions which had prevailed among the people of the whole earth, and these notions were in direct opposition to the order of heaven. The notions and traditions of the world were that every man must be for himself, every famity for themselves, and they must labor with their might, mind and strength to gain all they possibly could gain, and use it only for themselves and their generations after them, caring nothing at all about their neighbors. These traditions had been instilled into our minds, and we were too full of covetousness and of false notions about property to carry out the law of God, and hence many, when they came up to Zion, looked abroad upon that beautiful, rich soil, and the excellent groves of timber, and the fine prairies and meadows, with springs breaking forth in numerous places, as they do in Jackson County, and their souls lusted after these things, and the rich man said, "No, I will not consecrate all my property, I will go to the General Land Office and purchase for myself, and I will buy largely in order that I may sell to my poor brethren when they come up here. I will buy land and speculate upon it, and make my fortune." That was the feeling which existed in the hearts of some of the Latter-day Saints. God saw this, and reproved us by revelation, and he said to the people in Jackson County, by the mouth of his servant Joseph, that if they did not repent of this covetousness he would pluck them up and send them out of Zion, for said he, "The rebellious are not of the blood of Ephraim, wherefore they shall be plucked up, and sent away out of the land." God fulfilled this revelation —he did pluck up the people; he did cast them away out of that land in the year 1833. Some two years and a few months after we first began to settle that country we were cast out of the land—plucked up, just as the Lord had predicted, and we were told that it was because of our sins and covetousness that we were sent away.

Did the Lord forsake us? No; he had compassion upon us, as he had upon ancient Israel, when they were cast away out of their land from time to time. In what respect did he have compassion upon us? When he saw the hold that the traditions in which we had been trained had upon our hearts, he revoked, for the time being, the law of full consecration. Says one, "What! God revoke a commandment?" Yes, that is the way he did in ancient times, and he is the same God yet. He did it for our good; for if that law had been in full force this people would not have been in these mountains this day. Our selfishness and covetousness are so great that, as a people, we never would have complied with it. A few amongst us might have done so, but as a people we should have been overcome and ruined; but owing to that law being revoked, many of us will now, perhaps, be saved.

In the year 1834, a few months after, we were driven out from that goodly land, God said unto us in a revelation, given on Fishing River, "Let those laws and commandments which I have given concerning Zion and her properties, be executed and fulfilled after her redemption." Thus

you see, Latter-day Saints, that we are not under the law of full consecration, and if not under the law we are not under the penalty thereof. Where there is a law there is a penalty, and when we transgress the law we incur the penalty; but having been relieved, for a period, from the execution of that law, we were placed under another law, which, in some respects, may be considered an inferior law. When was that law given? In 1838, some five years after we were driven forth from our stewardships. What is that law? It is called the law of tithing. What is the law of tithing? Part of that law enjoins it upon the Saints as a duty to pay into the Lord's storehouse one-tenth of all their annual income. But let me refer you to the fullness of the law of tithing, for, although an inferior law, I fear that, as a people we have not kept it. The first part of that law requires every man, when he comes into the midst of the people of God, to consecrate all his surplus property, reserving to hims lf a certain portion. This is not a full consecration like the higher law. Latter-day Saints, have we kept this inferior law? Has the man who possessed great riches, when he came to these mountains, and numbered himself with the people of God, consecrated all his surplus property, and afterwards paid a tenth of all his annual income? I will tell you what we have done—as a general thing we, rich and poor, have kept all the property we had when we came here, and some have consecrated one-tenth part of their income, and so far as this is concerned the people have no doubt done very well, with some few exceptions; and I am happy to be able to state, from information I have obtained from some of the Bishops of the Church, that the Latter-day Saints, now, are showing more determination to pay their tithing, than they ever have done heretofore.

But let us come back to the other portion of this inferior law. Have we felt a disposition to consecrate our surplus property? Go east, west, north and south, into all our settlements, and you will find that the men are few and far between who consecrated their surplus property, when they came here. In the first place, there have been but few wealthy persons who have come amongst us, and the people have been their own judges. Every man thought that he had no surplus, when he came here. If he had a hundred thousand dollars on his arrival he has said or thought, "O, I have made such and such calculations. I wish to become a merchant in the midst of the people, and I need thousands and thousands of dollars to set me up. I wish to make thirty, forty, fifty or a hundred per cent. out of these poor people, and to enable me to do so I do not think that any of this hundred thousand dollars can be called surplus property. I need it all, I can not carry on my merchandising unless I have it all to set me up.

Another man who wishes to start some other branch of business makes his calculations so as to cover up all his property, for he thinks he will need it all to enable him to carry out the particular branch of business which he wishes to introduce into these mountains, for he wants to get exceedingly rich before the law of full consecration comes. When they are thus left to be their own judges, where is the man who is honest enough in his feelings to say, "I think I can spare fifty, twenty, ten, five or one thousand dollars as surplus property?" This in my opinion is wrong. They should not be their

own judges? Who should be the judges in this matter? The Bishops whom the Lord has appointed in Zion, under the counsel of the First Presidency of his Church and the counsels of the Holy Ghost which rest upon them to guide their minds. The people should be honest enough when they come up here with means, to say to the Bishops—"Here, I have so much means, judge ye, how much of this shall be surplus, and how much I shall retain."

The reason I make these remarks is that I want this people to fully understand that there is a law given, a law inferior to that of full consecration, and for every man to enquire whether he has carried out this law according to the letter thereof. Perhaps the time has not come even for this law to be fulfilled in all its exactness. At any rate we are drifting along in about the same channel that the world does, so far as our property is concerned, with the exception of paying one-tenth of our annual income into the Lord's store-house, and the consequence is, there have become rich and poor in Zion, some possessing their hundreds of thousands, and others digging, in the dust, as it were, from year's end to year's end.

How shall this be remedied? Is the time come for us to execute the higher law of consecration? In undertaking to do so in the settlements of this Territory, what a revolution it would produce? How many would apostatize and go away from the Church? How many of those who are comparatively wheat would be plucked up with the tares if we were to undertake to enforce the higher law of consecration, or the law of tithing in all its fullness. And it would produce the same revolutionary results in most of the old settlements, because we are not prepared for it. I do not see, for my part, how we can begin to approximate to that law of oneness in regard to our property unless we commence in some new place, where the Church and the settlers might be gathered together and set a pattern for all the rest. I do not know but we might accomplish it in that way. I hope that we shall see something that will do away with these distinctions of classes. I hate to see them in the midst of the people of God.

There are many men of wealth, good, honest, upright men who would be willing to do anything that the Lord required at their hands; while there are others who hug their property close to their hearts, as though it were dearer to them than anything either in this world or in the world to come. There are certainly existing now among us distinctions of classes which if not checked, may prove the overthrow of many. For instance the rich can educate their sons and daughters in the best schools, academies and universities; others can not do this, because of their poverty. This makes the children of the rich feel themselves above the children of the poor. Have we not seen in our gatherings for amusement these distinctions manifested? I have. I have seen those who were poorly dressed come into our parties and take a back seat, and there they would sit, as the old saying is, like "wallflowers," during the whole party. Who would be out on the floor enjoying themselves? The rich. But in many instances there are parties of pleasure and amusement got up among the Saints, to which the poor are never invited; they are got up only for those who can dress in fine style, who can sweep the floor of the ball room with two or three yards of their dresses dragging after them.

With the feelings engendered by these distinctions of classes, there is not that fellowship that should exist among the Saints of the living God. If we wish, brethren and sisters, to go back and build up the waste places of Zion, and to see the New Jerusalem erected upon the consecrated spot, let us endeavor to approximate more nearly to the celestial law, that when we do get back there, and that law more fully comes in force, we may be able to enter into it; for thus saith the Lord, in this Book of Covenants, "Zion cannot be built up only according to the law of the celestial kingdom, otherwise I can not receive her unto myself." We have got to come to that, and it is well for us, in my opinion, that we begin to approximate as fast as possible, that when the time shall come, we shall be prepared for full consecration.

How long our President has labored in the midst of the people here to get them to introduce home manufactures? How long and loud he has lifted his voice, in connection with his counselors, and the Twelve Apostles, to bring about this thing; but the people, instead of hearkening to their counsel, have imported from abroad almost everything they needed. The President is willing, but some of the people are not. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE GENERAL CONFERENCE, IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY MORNING, APRIL 7, 1873.

(Reported by David W. Evans.)

THE ORDER OF ENOCH—STUDY OF LAW—HOW TO BECOME RICH.

There are a few minutes to spare, and I wish to lay some matters before you. I will say, first, that the Lord Almighty has not the least objection in the world to our entering into the Order of Enoch. I will stand between the people and all harm in this. He has not the least objection to any man, every man, all mankind on the face of the earth turning from evil and loving and serving him with all their hearts. With regard to all those orders that the Lord has revealed, it depends upon the will and doings of the people, and we are at liberty, from this Conference, to go and build up a settlement, or we can join ourselves together in this city, do it legally—according to the laws of the land—and enter into covenant with each other by a firm agreement that we will live as a family, that we will put our property into the hands of a committee of trustees, who shall dictate the affairs of this society. If any man can bring up anything to

prove to the contrary I am willing to hear it. But no man can do it.

Brother Pratt has told you, in his explanations this morning, what the Lord has revealed and how he has been merciful to the people; and when we have not been willing to be Latter-day Saints altogether, but only in part, he has said, "Well, you are the best there is, and I will accept of you. I can not get anybody else who is willing to be part Saints, and I will lead you, my people, as long as you will let me, and I will forgive you your sins this time, and I will accept part of your property if you will not give it all," etc., all showing the kindness and forbearance of our Father in heaven; but he has not the least objection in the world to our being perfect Saints.

I have a few things to lay before the Conference, one of which is—and I think my brethren will agree with me that this is wise and practicable—for from one to five thousand of our young and middle-aged men to turn their attention to the study of law. I would not speak lightly in the least of law, we are sustained by it; but what is called the practice of law is not always the administration of justice, and would not be so considered in many courts. How many lawyers are there who spend their time from morning till night in thinking and planning how they can get up a lawsuit against this or that man, and get his property into their possession? Men of this class are land sharks, and they are no better than highway robbers, for their practice is to deceive and take advantage of all they can. I do not say that this is the law, but this is the practice of some of its professors. The effort of such lawyers, if they are paid well, is to clear and turn loose on society the thief, perjurer and murderer. They say to the dishonest and those who are disposed to do evil, "Go and lay claim to your neighbor's property, or to that which is not your own, or commit some other act of injustice, and pay us, and we will clear you and make your claim appear just in the eye of the law;" and officers and judges too often join in the unrighteous crusades for the lawyers to wrong the just. I have been in courts and have heard lawyers quote laws that had been repealed for years, and the judge was so ignorant that he did not know it, and the lawyer would make him give a decision according to laws which no longer existed. Now, I request our brethren to go and study law, so that when they meet any of this kind of lawyers they will be able to thwart their vile plans. I do not by any means say these things of all lawyers, for we have good and just men who are lawyers, and we would like to have a great many more. You go to one of the pettifogging class of lawyers, and get him to write a deed for you, and he will do it so that it can be picked to pieces by other lawyers. Employ such a man to write a deed, bond, mortgage or any instrument of writing, and his study will be to do it so that it will confound itself. This is the way that such men make business for their class. We want from one to five thousand of our brethren to go and study law.

If I could get my own feelings answered I would have law in our school books, and have our youth study law at school. Then lead their minds to study the decisions and counsels of the just and the wise, and not forever be studying how to get the advantage of their neighbor. This is wisdom.

My mind is so led upon the subject brother Pratt has been speaking upon with regard to the orders that

God has revealed that I can hardly let it alone when I am talking to the people. He said there are many rich men who are willing to do anything that the Lord requires of them. I believe this, and there is quite a number of poor men, likewise, who would like to do anything if they could only know that it was the will of the Lord. I am about to make an application of my remarks with regard to the willingness of men. But in this I shall except brother Pratt, for the simple reason that I do not know a man who is more willing to do what he is told than he is. If he is told to teach mathematics, he is willing to do it; if he is told to make books, preach the Gospel, work in a garden or tend cattle, he is willing to do it, and I know of no man more willing to do anything and everything required of him than he is. But I want to say to our willing, kind, good brethren that, so far as obeying the orders which God has revealed, I can bring the rich into line quicker than I can get many poor men who are not worth a dollar, and who do not know how to raise a breakfast to-morrow morning. I have tried both, and know. Who is there among us who came here rich? It was alluded to by brother Pratt. Look over our rich men, where are they? Who is there among the Latter-day Saints that is wealthy? When I came to this valley I was a thousand dollars in debt. I left every thing. I think I got about three hundred dollars, a span of horses, and a little carriage, for all my property I left in Nauvoo. But I bought cattle, horses and wagons, and traded and borrowed and got the poor here by scores myself; and I have paid for these teams since I have been here.

When I got here I was in debt only about a thousand dollars for myself and family to a merchant in Winter Quarters, but I was in debt for others, and I have paid the last dime that I know anything about. When I reached here I could not pay one-tenth—I could not pay my surplus—I could not give my all—for I had nothing.

Here is Horace S. Eldredge, he is one of our wealthy men. What did he have when he came here? Nothing that I know of, except just enough to get here with his family. William Jennings has been called a millionaire. What was he worth when he came here? He had comparatively little. Now he is one of our wealthy men. William H. Hooper is another of our wealthy men. He is worth hundreds of thousands of dollars. How much had he to pay as surplus when he came here. He could pay no surplus, for he was worth nothing; but he is now wealthy. If he had gone to California I believe he would have been poor to-day.

There is any amount of property, and gold and silver in the earth and on the earth, and the Lord gives to this one and that one—the wicked as well as the righteous—to see what they will do with it, but it all belongs to him. He has handed over a goodly portion to this people, and, through our faith, patience and industry, we have made us good, comfortable homes here, and there are many who are tolerably well off, and if they were in many parts of the world they would be called wealthy. But it is not ours, and all we have to do is to try and find out what the Lord wants us to do with what we have in our possession, and then go and do it. If we step beyond this, or to the right or to the left, we step into an illegitimate train of business. Our legitimate business is to do what the Lord wants us to do with that

which he bestows upon us, and dispose of it just as he dictates, whether it is to give all, one-tenth, or the surplus. I was present at the time the revelation came for the brethren to give their surplus property into the hands of the Bishops for the building up of Zion, but I never knew a man yet who had a dollar of surplus property. No matter how much one might have he wanted all he had for himself, for his children, his grand-children, and so forth.

If we are disposed to enter into covenant one with another, and have an agreement made according to the laws of our land, and we are disposed to put our property into the hands of trustees, and work as we are directed—eat, drink, sleep, ride, walk, talk, study, school our children, our middle-aged and our aged, and learn the arts and sciences, the laws of the Priesthood, the laws of life, anatomy, physic and anything and everything useful upon the earth, the Lord has not the least objection in the world, and would be perfectly willing for us to do it, and I should like, right well, for us to try it. I know how to start such a society, right in this city, and how to make its members rich. I would go to now, and buy out the poorest ward in this city, and then commence with men and women who have not a dollar in the world. Bring them here from England, or any part of the earth, set them down in this ward and put them to work, and in five years we would begin to enter other wards, and we would buy this house and that house, and the next house, and we would add ward to ward until we owned the whole city, every dollar's worth of property there is in it. We could do this, and let the rich go to California to get gold, and we would buy their property. Would you like to know how to do this? I can tell you in a very few words—never want a thing you can not get, live within your means, manufacture that which you wear, and raise that which you eat. Raise every calf and lamb; raise the chickens, and have your eggs, make your butter and cheese, and always have a little to spare. The first year we raise a crop, and we have more than we want. We buy nothing, we sell a little. The next year we raise more; we buy nothing, and we sell more. In this way we could pile up the gold and silver and in twenty years a hundred families working like this could buy out their neighbors. I see men who earn four, five, ten or fifteen dollars a day and spend every dime of it. Such men spend their means foolishly, they waste it instead of taking care of it. They do not know what to do with it, and they seem to fear that it will burn their pockets, and they get rid of it. If you get a dollar, sovereign, half-eagle or eagle, and are afraid it will burn your pockets, put it into a safe. It will not burn anything there, and you will not be forced to spend, spend, spend as you do now. See our boys here, why if my boys, by the time they are twenty, have not a horse and carriage to drive of their own, they think they are very badly used, and say, "Well, I do not think father thinks much of me." A great many things might be said on this subject that I do not want to say.

Brethren, we want you to turn in and study the laws of the Territory of Utah, of this city and other cities, and then the statutes of the United States, and the Constitution of the United States. Then read the decisions of the Supreme Court. I do not mean the self-styled "United States Supreme Court for the Ter

ritory of Utah;" but the United States Supreme Court that sits at Washington—the seat of government. Read up their decisions, and the decisions of the English judges and the laws of England and of other countries, and learn what they know, and then if you draw up a will, deed, mortgage or contract, do not study to deceive the man who pays you for this, but make out a writing or instrument as strong and firm as the hills, that no man can tear to pieces, and do your business honestly and uprightly, in the fear of God and with the love of truth in your heart. The lawyer that will take this course will live and swim, while the poor, miserable, dishonest schemers will sink and go down. We live by law, and I only condemn those among the lawyers who are eternally seeking to take advantage of their neighbors.

Now we will close, and adjourn until 2 o'clock this afternoon.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED AT THE GENERAL CONFERENCE, IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY MORNING, APRIL 7, 1873.

(Reported by David W. Evans.)

TESTIMONY—SICKNESS IN SANPETE COUNTY—INCREASE OF CRIME IN THE WORLD—THE INEVITABLE OVERTHROW OF THE WICKED.

It is very gratifying to my feelings this morning, my brethren and sisters, to have the privilege of meeting with you in the capacity of a General Conference. I have not spoken much in public of late, in consequence of being, for the last six weeks, considerably afflicted, and confined to my room, and a good portion of the time to my bed. I do not feel like entering into any special or particular subject; but I rejoice in the opportunity of mingling and associating with my friends. We are separated for some six months in the year, and when we come together and meet with our co-laborers, it is joyful to look upon their countenances. I rejoice in this opportunity of meeting with my brethren of the Twelve and the First Presidency, and beholding them mostly in the enjoyment of good health.

We have been endeavoring now, for more than forty years, to establish the kingdom of God and bearing our testimony to the nations of the earth. I, for one, do not know how much longer my voice may be heard among the living, but I rejoice in the opportunity of bearing testimony to the truth whenever

strength will permit and opportunity offer. I take occasion to say to my brethren and sisters, this morning, that as the time is drawing near the cause seems more and more precious to me. It is part of myself, and myself, I trust, a part of it. I rejoice in saying that I know this is the everlasting Gospel, the truth of Heaven. Having experienced it for more than forty years, I know it is true and faithful, and no man can impeach my testimony. Not because there is so much sterling worth in me, as there is in the cause that I feebly advocate. It is true I lived in the days of the martyred Prophet. I was associated with him, and bore my testimony with him, and I feel no less like bearing my testimony *this morning.*

I want to say a few words in relation to the place whence I came, and where I mostly labor. We have had some affliction there, in the shape of small pox. There have been many cases of that disease, but it was of a mild type, and I am happy to say that it has nearly left us, and we are again comparatively free. But we have been afflicted with a disease that is much more to be dreaded than the small pox, and which we have generally called "spotted fever." The small pox is no more to be compared to that disease than the bite of a flea or mosquito is to the bite of a rattle-snake. There have been about sixteen deaths, mostly children, from spotted fever, and there are some half dozen cases yet remaining, but no new ones. They have lingered for ten or twelve weeks, and they, apparently, can neither live nor die, and are mere skeletons. I feel sorry to see children, who should grow up and develop an intellect and a power equal if not superior to any that now live, thus afflicted; and to see them cut down in the morning of their existence grieves me very much. But the word of the Lord unto us has declared that scourges in the shape of sickness shall be sent forth, beginning first at his house, and from thence they shall spread and make the nations quake.

We are living, my brethren and sisters, in an important period of time, and when I read over the testimony of the martyred Prophet, and the word of the Lord through him, it seems that in comparing the signs of the times at present with his testimony, there would be ample evidence to convince any rational being that God, our heavenly Father, sent him. I read of disasters by sea and by land. I read of a receding from the principles of honesty, and that great men go into wild speculations and dishonesty, and involve the country in ruin unless there be a speedy arresting of their course. The murders that are committed at the present time, show to me that the word of the Lord is true where he declares through the Prophet, "My Spirit shall not always strive with man." As the Spirit of the Lord forsakes the people, bloodshed, corruption, confusion and anarchy must follow, and all these are increasing in our country. I can not take up a paper without seeing the fulfillment of some of the sayings of our martyred Prophet, and of our brethren who are sitting behind me, on this stand. And what power is there that can arrest the course of evil? There is nothing but genuine repentance and obeying the everlasting Gospel. That is the only remedy that Heaven has provided; the only fountain of life and salvation for the nations exists among these poor, despised Mormons, and I know it. Brethren and sisters, I rejoice in the Lord our God, that he has moved graciously in favor of the

Latter-day Saints; and inasmuch as we will forsake all evil and cleave unto him we shall find that his words unto us will be fulfilled, where he declares, "I will fight your battles." I would rather live near to God and serve him with all my heart and soul, might, mind and strength, than fight my own battles. If the Lord will fight our battles there can be no treason in that, he is too high for treason to attach to him. He is beyond the reach of the power of this world, and he can hurl his storms and blast the prospects of the most sanguine, and accomplish wonders, and none can stay his hand or say—"What doest thou?" The increase, in a thousand forms, of evils, accidents, and calamities through our land and the nations of the earth should admonish us to live near to the Lord our God, to remember our prayers, and the obligations we are under to the Most High, and to seek with all our hearts to discharge them with fidelity. Those who have held fast to the iron rod, and have remembered their God, Savior and prayers, feel to thank God, and to praise his holy name that they have endured. Let that feeling ever fill your hearts, and may the peace of God rest upon Israel, and confusion come upon them that seek to destroy the best and choicest principles that heaven ever revealed to man.

I was thankful to hear the definition and distinction, given yesterday by the President, of the words "enemies" and "friends" of mankind. It was true and faithful. He is my friend who is the friend of truth and humanity; he is my enemy who seeks to trample under foot the truth of heaven and those who are striving earnestly to serve the Lord. Brethren and sisters, be faithful to him who has called you and from whom you have derived every blessing you possess to-day. Remember our brethren and sisters who are scattered and are anxious for deliverance. Strikes have been inaugurated in various portions of the old world, and thousands of people are out of employment in consequence thereof. Similar operations are threatened in our own country, and they are likely to seriously affect the welfare and interest of the nation. In what shape troubles may come I do not know, but it will be a wonder to me if bloodshed does not result. Well did the angel say, forty-five years ago, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is the reason why the Saints are gathering from the countries of their nativity. Yet when the people see the Saints gathering they frequently say, "What folly, what folly!" Go to the fowls of heaven and learn a lesson. When you see the fowls, in the fall of the year, going to the south, crooping as they go, you say that winter is nigh; so when you see the Saints gathering together, remember that disaster awaits the countries they are leaving. God has declared it, and his arm is sufficiently potent to fulfill his words.

I rejoice in the truth, and I bear my testimony, to-day, before you, that Joseph Smith was a Prophet of the true and living God. I bear my testimony that brother Brigham Young, the President of the Church here in Zion, is a man of God, and that he is carrying on the work that Joseph Smith began. When we came here how was it with us? We had nothing but a few worn-down teams and a few old wagons, very much demoralized. They were so in

the start, because we could not get any other kind. But when we got through here, having brought seed, provisions, and implements such as we could command, our case was a pitiful one. But the Lord has had mercy on us and he has blessed us, and now we are beyond the reach of present want. I am thankful that all this has been brought about under the administration of our present honored President, and the world is trying to kill him and those who sustain and uphold him. It is a great warfare, it is a great wrestling; but I am aware how it will come out. It will be with the enemies and opposers of God and truth as it was with the Irishman who, as he was crossing over a bridge, saw the moon in the stream, and believing it to be a cheese, he said to his companion—"Let us go down and get that cheese." Well, one held on to the railing of the bridge and the other slipped down and hung to his heels, thinking that he would reach down and obtain the cheese. By and by, says the one that was holding to the bridge to his friend below—"Pat, hold fast below till I spit in my hands above," and down they went. That is the way the contest between the world and "Mormonism" will terminate—while they are saying, "Hold fast below till I spit in my hands above," crash goes the whole concern.

Brethren and sisters, God bless you, Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE GENERAL CONFERENCE, IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY AFTERNOON, APRIL 7, 1873.

(Reported by David W. Evans.)

ASSISTANCE OF THE LADIES OF THE RELIEF SOCIETIES REQUIRED IN PROMOTING THE MANUFACTURE OF PAPER AND THE PRINTING OF SCHOOL BOOKS—LIGHT AND EASY LABOR NOW PERFORMED BY MEN MORE ADAPTED TO WOMEN—SHOULD BE SELF-SUSTAINING—FRIVOLITIES AND FASHIONS OF BABYLON SHOULD BE DISCARDED BY THE SISTERS—POVERTY OF THOSE WHO FOLLOW AFTER MINING.

I will make a few remarks to the ladies of the Relief Societies. First of all I can say of a truth that, in sustaining the poor and ministering to the sick and afflicted, much credit is due to them for the good they have done; but I wish to add a little to their labors. If these societies will take into consideration the further duties and obligations that we

are under to each other, and the importance of becoming self-sustaining, we wish to enlist their interest to aid us in making paper, by taking steps to collect the rags. We have an excellent paper mill here, and can make our own paper, as well as to send abroad and pay out our money for it, and then bring it here. We should cease importing paper, for paper-making is a branch of manufacture for which we have all the necessary facilities, and if we carry it on it will benefit us. We want the ladies of the Relief Societies to enlist the sympathies of the children, in their respective Wards throughout the Territory, to save the pager rags; we want mothers to do this, and also to show their children how to do it. When you see them throwing them out of doors, say, "Stop, my child, put that into the basket," or other place designated. "We will wash these rags, and when we get enough of them we will sell them and buy some books for you to read." If we can only enlist the feelings of the sisters on behalf of this great interest, it will lay the foundation for printing the books that we need in our own community, and then we can save this expense also. This is the first step. We want these cart loads of cloth saved that we now see kicked around the streets and lying around the yards. Go to the poorest family in this community, and I will venture to say that they waste rags enough every year to buy the school books that are needed for their children, and do even more. This is slothfulness and neglect, and produces wickedness. To be prudent and saving, and to use the elements in our possession for our benefit and the benefit of our fellow beings is wise and righteous; but to be slothful, wasteful, lazy and indolent, to spend our time and means for naught, is unrighteous; and we might think of this, and contemplate the facts in the case until our feelings and interests are so far enlisted that we will save our paper rags, and take them to the paper mill.

When this is done I want the sisters to so far use the abilities which God has given them as to learn to set type, and have your printing office and carry it on. It looks very unbecoming to me to see a great, big six-footer stand and pick up little type and put it in its place to make a word or a sentence, a book or a paper; and when he has got his stickfull, taking the type out of the stick and setting it on the galley. To see a great six-footer doing this, and measuring off tape, which is about the same, has always appeared to me, according to that which I understand, as if men were out of their place. I have thought so all my days. I have occasionally seen women in the harvest field, ploughing, raking and making hay, and sometimes, though very seldom, I have seen them pitch and load hay. I think this is very unbecoming, this hard, laborious work belongs to men. But when you come to picking up type, and making a book of it, that belongs to the women. I know that many arguments are used against this, and we are told that a woman cannot make a coat, vest or a pair of pantaloons. I dispute this. It is said that a man is stronger and that he pulls his thread stronger than a woman does. I will take any of these ladies to a tailor's shop and they will snap every thread a tailor sews with. Tell me they can not pull a thread tight enough, and that they can not press hard enough to press a coat, it is all folly and nonsense. The difficulty is the tailors do not want them to do it, and they try to shame them out of it or to

make them believe they can not sew a seam, press a collar, wristband, sleeve or body of a coat, and if women do it ever so nice the tailors will say it is good for nothing, and so the great, big six-footer sits there cross-legged sewing. This is not the order of prudence and economy; neither is it according to the nature of the calling and the ability that God has given us as men and women, to see a man measuring tape, and such light work, it is far more suitable for women. "Well but," say some, "a woman can not do press work." I recollect what was said to me in my youth by a journeyman printer. We were working off Ball's Arithmetic together and we boarded together. I did not eat meat at that time, and he was very fond of it. We went into the office one day from dinner and he said to the workmen, "Young never eats any meat;" and said he, "I can just throw any man that don't eat meat." I said to him, "Mr. Pratt, if you will step here into the middle of the floor I will show you how to dirty coats." But he dared not try it. They say ladies do not eat enough to make them strong—why I have seen scores and scores of them that could pull a hand press, and we do not use them now; they would have nothing in the world to do only to take the paper and lay it down. "But don't you let a woman know she can do this, don't say to a woman that she is capable of setting type, or of setting a stick of type on a galley, and making up a form and locking it up with a little mallet that weighs eight or ten ounces. Do not tell a woman she can do this—no, no, it would spoil our trade."

Suffice it to say we want to enlist the real understanding and good sense of these women, and to tell them what their duty is. We want to make our own school books. We are paying now from thirty thousand to sixty thousand dollars a year for school books that can be made here just as well as to send and buy them abroad. This is carrying out the plan and principles of building up Zion, whether you know it or not. We may preach until Doomsday, and tell how Zion will look, how wide her streets will be, what kind of dwellings her people will have, what kind of carriages and what fine horses they will have, and what a beautiful looking set of people they will be, but it is all nonsense to talk about that we will never reach if we do not stop our folly and wickedness. We have the privilege of building up and enjoying Zion, and I am telling you how to do it. We want the women, from this time forth, to go to work and save the paper rags, and we will make the paper for them. And they can learn to make type. I can pick hundreds and hundreds of women out of this congregation that could go into a shop and make type just as well as men, it is a trifling thing. And they can learn to set type, and they can learn how to write for our school books. We have plenty of men and women that know how to write books, and how to teach too. We have just as good school teachers here as any in the world.

While on this subject I will say that I am ashamed of our Bishops, who can not have anybody but a stranger for a school teacher. Let a "Mormon" come along, who can read all around and over and under him, and who, as far as learning is concerned, is his superior in every way, but because he, the "Mormon," does not come in the guise of a stranger, the Bishop will not hear him. Bishops, I wish you would just resign your offices if you can not learn any

better than to get such characters into your school houses. Not but what there is once in a while a good man comes along as a school teacher who is not a "Mormon;" but, as a general thing, what have these men done? They have planted the seeds of infidelity in the hearts of the children, decoyed the hearts of their female pupils and led them to ruin, and they have turned round and cursed us. That is the character of some of the men our Bishops get into their school houses. There are many of our Bishops not fit to set type, measure tape or to teach a scholar. That is saying a good deal for the Bishops, is it not? but it is a fact. In many instances they have not wisdom enough to guide themselves one day without getting into error. They do not know truth from error, they do not know a Saint from a sinner, or righteousness from unrighteousness.

Will you, Relief Societies, devote your time and talents and take hold of this business? We want you to commence forthwith. Say we take thirty thousand dollars, and that is only a portion of what we will pay out for school books in 1873, and devote that to making paper and for paying brethren and sisters for making books, and then distribute them among our own people. If this work is done by us there is so much saved. Will my sisters enlist themselves and endeavor to make this movement successful?

We have no societies or persons to assist us in our efforts to school ourselves and our children; we never have had, and the feeling that is now exhibited, and which has always been shown towards us since the organization of the kingdom of God upon the earth, is that those who are our enemies would rather spend ten, yea, a hundred dollars to deprive us of the least privilege in the world, than give us one cent towards schooling our children. When we were leaving Nauvóo, in our poverty, we sent our Elders hither and thither to the principal cities of the United States, to ask the people if they would assist the Saints. Our brethren told them that we were leaving the confines of the United States, having been driven by the violence of mobs from our homes, and how much do you think we got in the cities of New York, Boston, Philadelphia and a few smaller towns? Their hearts and hands were closed against us. From the whole people of the United States, after making an appeal to them in our deep distress and poverty, we got but a few dollars, and we were then starting into the wilderness, and how we were going to live God only knew. Well, we have got to help ourselves, we have to school ourselves. Has Government given us the privilege of one acre of land to educate our children here? No. The school land is kept from us, and we get no benefit therefrom.

I want to say a word or two here with regard to our schools. There are many of our people who believe that the whole Territory ought to be taxed for our schools. When we have means, that come in the proper way, we can make a fund to help the poor to school their children, and I would say amen to it. But where are our poor? Where is the man or the woman in this community who has children and wishes to send them to school, that cannot do it? There is not one. When the poor complain and say, "My children ought to be schooled and clothed and fed," I say, no sir, not so, you ought to yield your time and talents to the kind providences of our Father in the heavens according to the dictation of his servants, and he will tell each

and every one of you what to do to earn your bread, meat, clothing, schooling, and how to be self-sustaining in the fullest sense of the word. To give to the idler is as wicked as anything else. Never give anything to the idler. "The idler in Zion shall not eat the bread of the laborer." Well, they do eat it; but it is a commandment and a revelation as much as any other, that the idler shall not eat the bread of the laborer in Zion. No, let every one spend every hour, day, week and month in some useful and profitable employment, and then all will have their meat and clothing, and means to pay teachers, and pay them well. Not that they should receive more pay than others. If men have learning, and they have the faculty of imparting it to others, and can teach children to read and write, and grammar and arithmetic, and all the ordinary branches of a common school education, what better are they than the man that plows, hoes, shoves the plane, handles the trowel and the axe, and hews the stone? Are they any better? I do not know that they are. What better is the man that can dress himself nicely and labor in a school house six hours a day, than the man who works ten or twelve hours a day hewing rock? Is he any better? No, he is not. Are you going to pay him for his good looks? That is what some of our Bishops want to do. If they can get a man, no matter what his moral qualities may be, whose shirt front is well starched and ironed, they will say—"Bless me, you are a delightful little man! What a smooth shirt you have got, and you have a ring on your finger—you are going to teach our school for us." And along comes a stalwart man, axe in hand, going to chop wood, and, if he asks, "Do you want a school teacher?" though he may know five times more than the dandy, he is told, "No, no, we have one engaged." I want to cuff you Bishops back and forth until you get your brains turned right side up.

Here I am talking to thousands of men and women who know that if we are ever helped we have to help ourselves, with what God does for us. We have heard considerable from some parties in this city about what they call free schools, which they say they have established here. I say, now, come out, and be as liberal as you say you are, and teach our children for nothing. If they knew the "Mormons" were willing to accept of their charity and send their children to these so-called free schools, their charity would not weigh much. Their charity is to decoy away the innocent. Send your children to their schools and see how far their charity would extend. We sent to them when we were in the wilderness without bread, without shoes, without coats, and ploughing our way through to get away from our murderers, and asked them for help. No, they would not give us anything to save the lives of women and children in the wilderness. When we were right in the midst of Indians, who were said to be hostile, five hundred men were called to go to Mexico to fight the Mexicans, and said Mr. Benton—"If you do not send them we will cover you up, and there will be no more of you." I do not want to think of these things, their authors belong to the class I referred to yesterday—the enemies of mankind, those who would destroy innocence, truth, righteousness and the kingdom of God from the earth. We sent these five hundred men to fight the Mexicans, and those of us who remained behind labored and raised all that we needed to feed our-

selves in the wilderness. We had to pay our own school teachers, raise our own bread and earn our own clothing, or go without, there was no other choice. We did it then, and we are able to do the same to-day. I want to enlist the sympathies of the ladies among the Latter-day Saints, to see what we can do for ourselves with regard to schooling our children. Do not say you cannot school them, for you can. There is not a family in this community but what we will take and school their children if they are not able to do it themselves; and we do not do it through begging in the East and telling what others have told there about this people, and about their own efforts to establish free schools here. I understand that the other night there was a school meeting in one of the wards of this city, and a party there—a poor miserable apostate—said, "We want a free school, and we want to have the name of establishing the first free school in Utah." To call a person a poor miserable apostate may seem like a harsh word; but what shall we call a man who talks about free schools and who would have all the people taxed to support them, and yet would take his rifle and threaten to shoot the man who had the collection of the ordinary light taxes levied in this Territory—taxes which are lighter than any levied in any other portion of the country? We have no other schools but free schools here—our schools are all free. Our meetings are free, our teachings are free. We labor for ourselves and the kingdom of God. But how is it with others? Have they a meeting without a plate, basket, box or hat passed round? And, "Have you got a sixpence for us? Put in your sixpences, your half dollars, your dollars, or your five dollars." No, it is beg, beg, beg from one year's end to another. Ever see this in a "Mormon" meeting? I don't think you have in this city, if you ever did anywhere else. Are the "Mormons" eternally begging and sending round the hat and the plate, and asking every stranger, "Have you a sixpence for me?" No, we do not want your money, we have enough of our own, and we earned it and got it honestly, we have not stolen it nor lied for it either. Now that I am upon free schools I say, put a community in possession of knowledge by means of which they can obtain what they need by the labor of their bodies and their brains, then, instead of being paupers they will be free, independent and happy, and these distinctions of classes will cease, and there will be but one class, one grade, one great family.

Now, sisters, what do you say? Will you give your attention to this? We want to erect a house for you to do printing in. Some one, perhaps, will use some little argument against women doing anything of this kind. But the truth is women can set type, and read and correct proof as well as any man in the world, if they learn how. Men have to learn it before they can do it, and when they tell you that that is not a woman's business, you tell them they do not know what *they* were born for. They were not born to wash dishes, to dress the babies, nor to have babies, they were born to go into the field and do the work that the women cannot do, and should not do for fear of exposing themselves. Keep the ladies in their proper places, selling tape and calico, setting type, working the telegraph, keeping books, &c.

See a great big six-footer working the telegraph. One of them will eat as much as three or four women, and they stuff themselves until they are almost too lazy to touch the wire.

There they sit. What work is there about that that a woman cannot do? She can write as well as a man, and spell as well as a man, and better, and I leave it to every man and woman of learning if the girls are not quicker and more apt at learning in school than the boys. It is only occasionally that a boy is met with who will keep up with the girls in learning reading, writing, spelling and grammar; as a general thing the girls will go ahead of the boys in these branches, and yet we are told they are not capable of doing these light kinds of work, such as I have mentioned. Shame on the boys, and shame on the great big, fat lazy men! Let these women go to work; and let those who have children teach them to handle the needle and sew, to make lace, to raise silk-worms and the mulberry tree, to pick the leaves and feed the worms, and then to wind and weave the silk, that they may make themselves good, nice silk dresses. I saw a very pretty piece of silk made into a garment in St. George, that a woman had made from the silk-worms. She tended them, reeled their silk, wove it and made some beautiful cloth. This is far better than teazing the husband or father to get you fine dresses and then drag them after you in the street. Learn some good, solid sense. Learn how to raise silk, how to make the silk into dresses, and make it as neat and beautiful as you possibly can. Then another thing—may I say it?—girls, learn to comb your hair in the morning, and fix up your head dress. "Well, but, pa will not buy me a chignon." Well, then, fix your own hair, that is all you ought to have. Wash your face nice and clean, and your neck, and comb your hair neat and nice; put on your dress comely, and make it look neat and nice. I do not mean protruding out behind like a two-bushel basket. And when you come down stairs look as if you were wide-awake, and not as if your eyes needed a dish of water to wash them clear and clean. Young ladies, learn to be neat and nice. Do not dress after the fashions of Babylon, but after the fashions of the Saints. Suppose that a female angel were to come into your house and you had the privilege of seeing her, how would she be dressed? Do you think she would have a great, big peck measure of flax done up like hair on the back of the head? Nothing of the kind. Would she have a dress dragging two or three yards behind? Nothing of the kind. Would she have on a great, big—what is it you call it? A Grecian or Dutch—Well, no matter what you call it, you know what I mean. Do you think she would have on anything of that kind? Not at all. No person in the world would expect to see an angel dressed in such a giddy, frivolous, nonsensical style. She would be neat and nice, her countenance full of glory, brilliant, bright, and perfectly beautiful, and in every act her gracefulness would charm the heart of every beholder. There is nothing needless about her. None of my sisters believe that these useless, foolish fashions are followed in heaven. Well, then, pattern after good and heavenly things, and let the beauty of your garments be the workmanship of your own hands, that which adorns your bodies.

Now, sisters, will you go to work and help us to get up our school books? Whether you do or do not belong to the Relief Societies, we want you to join in and help us, and save your rags to make paper, and then go and set type and make the books. You who feel like doing this, hold

up your hands. (Hands up.) There is a pretty good showing, enough to carry an influence—the day is ours. If you will only carry this out we will make our own school-books, and keep the money in the Territory that we now send out for them.

Elders of Israel, I want to tell you how to save a little. You want to get rich. Go to the mines and you will be so poor that you never can pay any tithing. This is proved. I want to tell you now, how you can pay your tithing. You trade off your horses and mules and harness, just as quick as circumstances will let you. Raise the calves that will make oxen, break them and work with them; and let this community take this course, using oxen instead of horses, and mules for all their farming and teaming, and in one year they will save one million dollars, and this will increase year by year, and that will enable you to give a little to emigrate the poor Saints from the old country. I want you to swell this Perpetual Emigrating Fund so that we can send for a good many of the poor this year. What have you to give? Some will say, "I have not anything, brother Brigham." "What have you been doing?" "Oh, I have been mining, and it takes all my time and labor to support my family. I have a splendid claim—I am just going to have a hundred thousand dollars for it." We have plenty of this class around, and whenever I see a man going along with an old mule that can hardly stand up, and a frying pan and an old quilt, I say, There goes a millionaire in prospect! He is after a million, he calculates to find a mine that he can get a million for next summer. These millionaires are all over our country; they are in the mountains, on our highways and in our streets. But ask them, "Can you give me a sixpence to buy me a morsel of meat?" "No, I have not got it, I am just going to have plenty of money, but I have not got it now. Cannot you lend me a little to keep me from need, I have no bread for my family, but I am going to have a fortune in a little while." There are numbers of the Elders of Israel in this position. Ask them if they can pay a little tithing? "No, not a dollar." "Give anything to help the poor?" "No, I have not any, will you lend me a little to buy some flour for my family?" and so they go on year after year. Why? Because they will not take the counsel of the wise. When you hear a man, outside or inside of the kingdom of God, finding fault, complaining or casting reflections, that President Young has got so much influence over the people called Latter-day Saints that they (the grumblers) are afraid of him, you just tell them that he has not a hundredth part of the influence he ought to have. He ought to have all the influence imaginable with them, he is deserving of it, he earns it, and he knows what to do with it, and he directs and guides for the advancement of the kingdom of God on the earth. Just think of these men, trailing through these canons, running after shadows—jack-o'lanterns—all over creation for something in prospect! They are just like some business men I have seen in my life—they have got their eye on a picayune, away off yonder in the distance, and they start after that and stub their toe against a twenty dollar gold piece; but they kick that out of the way, they do not see it. By and by they start again, and they pass fifty dollars in their path, and so they keep on, passing right by ten, twenty or fifty dollars. "Oh, that picayune does so dazzle my eye, for God's sake let me get

it!" They are fools, they know nothing about life, nor sustaining themselves, they are worse than children. Well, now, brother Brigham ought to have influence enough over these Elders of Israel to keep them from deceiving themselves as much as they do; and when they run after this shadow and tire themselves out and fall in the mud, they lose the spirit of their religion, find out that "Mormonism" is not true and away they go to the devil.

I am going to stop talking to the sisters, and will conclude by asking them, Will you be printers or clerks in stores? The brethren will keep every one of you out if they can, and I do not know but I shall have to go and keep store myself independent of every other institution, and hire ladies to tend it. I want them also to telegraph for us, set our type, write our books, and save the rags to make the paper.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 6, 1873.

(Reported by David W. Evans.)

FRIENDS AND ENEMIES—OBJECT OF GATHERING—BABYLON TO BE FORSAKEN—PRAYER—PERSONALITY OF THE GODHEAD.

In my remarks to you I want your eyes, ears, attention and faith. This is the Forty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints, and we have assembled together for the purpose of being benefited. We like to see and hear each other, we like to give and receive counsel, and we like, above all things, to enjoy the Spirit of the Lord. In singing, praying, speaking and hearing, and in all duties devolving upon us upon such occasions as this, the Spirit of the Lord is the best of all.

I have a great many reflections with regard to the Latter-day Saints and the work in which they are engaged. I have many reflections in regard to the world of mankind. We all enjoy the power of sight, but how differently we look at and comprehend things! And we are very much like the people who have lived before us. We are a strange and curious composition—no two alike. Of all the faces before me this afternoon there are no two alike. We might possibly find those whose judgment would be pretty much alike on various subjects, still there are no two whose judgments are precisely the same. Human life is a great stage, and it contains a very great

variety of scenes and scenery, of thought and of action. Some are not very beautiful, others are, and they are painted with fine colors. We see all this before us, and each and every person has the privilege of judging for himself, and upon each different impressions are produced.

I see a large congregation before me this afternoon of people called Latter-day Saints. If the world of mankind were to give their opinion concerning us they would use terms I heard frequently this morning—"enemy," "enemies," "out enemies." These expressions would be frequently heard from the inhabitants of the earth about the Latter-day Saints, for the impression has existed and has been growing stronger for years past, that this strange people—the Latter-day Saints—are the enemies of mankind. I do not wish to convey the idea that all the inhabitants of the earth consider this people their enemies, but there are those who wish to have this impression or belief prevail. I hear many of the Elders of Israel refer to the outside world as enemies. I do it myself at certain times and on certain occasions, for certain deeds wrought by those who wish to destroy the truth from the earth, for every person who would uproot the truth of God is mine enemy, he would destroy me if he had the power. What shall we say of those who desire peace and whose hearts are filled with good will towards their fellow-men? We say peace to such persons, and give them ours and God's blessing.

Who is the enemy of mankind? He who wishes to change truth for error and light for darkness; he who wishes to take peace from a family, city, state or nation and give the sword in return. He is my enemy, he is your enemy and the enemy of mankind. Who is the friend of mankind? He who makes peace between those who are at enmity, who brings together those who, perhaps, through some misunderstanding, have been at variance with and lost friendship and fellowship for each other, and shows them that their ill-will is without foundation and existed simply because they did not understand each other. To illustrate we will suppose that two men come in the same car to this city. One of them is full of deception and carries false colors. If he speaks a word that would become a gentleman, it is not because he feels it, for in his heart he is cursing and damning, and his purpose is to sow discord and enmity among the people in a neighborhood. He delights to set the members of one family jarring with each other. He will teach the youth to believe that such or such persons are their enemies and it is no harm to burn their houses down, to take their horses, cut their carriages to pieces, to open the gate of their garden or field and let somebody's cattle in. Such a person is an enemy of mankind. But the other one is a friend. If he sees his neighbor's gate open, he shuts it; if cattle are in a neighbor's field, he tells him of the mischief that is being done. If he sees a fence down, and there is none of the family to come and put it up, he gets out of his carriage, or off his horse, or if he is afoot, he steps to the fence, turns the cattle out, puts up the fence or shuts the gate and prevents further mischief on his neighbor's premises. Who is your enemy and mine? He that teaches language that is unbecoming, that presents falsehood for truth, that furnishes false premises to build upon instead of true, or that is full of anger and mischief to his fellow beings. I call

no others enemies, except such characters as I have named. There is no question that many have done much mischief while in ignorance of what they were doing. I have no doubt that the soldiers who were commanded to nail the Savior to the cross did not realize what they were doing. They treated him as they did the thieves, whom they knew to be worthy of death; but through prejudice, over-persuasion and much talk by the priests, Scribes, Pharisees and people, they perhaps supposed they were doing God's service when they crucified Jesus. But it was an enemy that did it, it was a bad act, a very heinous crime, it—but I pause. The question may be asked, What would have been the consequence suppose the Savior had not been crucified? I can only answer by saying that he was. The Scriptures say that offences must needs come, but woe to him by whom they come. But we will resume our subject. Who is the man that is an enemy to his nation? The one that breeds mischief, prompts strife, and brings sorrow among the people.

Now to the Latter-day Saints—What are you here for? Can you answer this question? Many of you can. One brother says, "Why, I came here to join the Saints." "Where did you come from?" "I lived in Scotland. I worked in the mines, or in the factory, or in iron works." "What did you come here for?" "When I heard the Gospel preached I believed it, and I received a desire to leave my neighbors. I believed the Bible and the Book of Mormon; I believed that Joseph Smith was a Prophet. My neighbors said, 'Oh folly, oh fool. There goes a Mormon,' and they pointed the finger of scorn at me." This is the spirit of the world, but if there had been no persecution whatever in the feelings of his neighbors he would have had a desire to leave his home and old associates to join the Saints, for the Spirit he received prompted him to do this. Ask a sister, "What are you here for?" "Why, I came here so that I could live my religion a little better than I could in Scotland, England, Ireland, Wales, France, Scandinavia," or wherever it might be that she came from. Ask another man, "What did you gather to these mountains for?" "Well, I think I came here because of my religion. I used to think I wanted to gather up with the Saints. I liked their society, and when I came up here I really delighted to be with them." "What are you doing now, brother?" "Well, I am trying to do about the best I possibly can. Here are a few dollars I want to pay on Tithing." "Have you paid your Tithing this year?" "No." "Did you pay it last year?" "No." "Have you not paid Tithing lately?" "No." "What is the reason?" "Why, I am after gold and silver, and the riches in these mountains, in this trade, I am after the world, I am after Babylon." This is the conduct. I do not ask for words, I do not ask anybody to get up and declare that their affections are turned away from the holy Gospel of life and salvation, and turned to the world. Let me see their daily walk and know their life, and I know what their thoughts and feelings are. And the sister that comes here for the Gospel's sake, her mind is so frivolous and easily wrought upon that she is led by every wind and breeze of fashion that blows through the streets here. "Oh, don't you see that lady's dress?" "Here, look here, did you see that lady walking down the street?" "Yes." "What a beautiful dress she has got on! Oh dear, how I want such a dress!" Go

down the street and you can see it; go up the street and you can see it; go into the workshops, and even into the kanyons, and you can see it. What of it? Latter-day Saints, what of it? "Oh, I do love Babylon so well." "I do want a new dress." "I do want to go into the mines and dig." "I have a claim, and I am just going into the mountains to dig," says a brother. Another one says, "I have served the Lord about long enough, and I am going to serve myself now." This is the way with one here and another there, and if they have not got Babylon they want to get it. And here comes along a man who professes to be a Latter-day Saint, and the first you know he is using the name of the Deity in vain, and it is "curse" this, and "curse" that, with the name of our Father in heaven attached to it. Is that according to the faith that we have embraced? Mingle with the Latter-day Saints, and see them playing on the stage of life, and watch how some of them will change their colors and their coats, and some come out in one fashion and some in another, according to the circumstances in which they are placed.

Here we are assembled in the capacity of a general Conference. Babylon is in the hearts of the people, that is to say, there is too much of it. What did you come here for? "Why," says one, "I understood they were getting rich in Utah, and I thought I would gather up with the Latter-day Saints and get rich also." Without making many remarks on this subject, I want to say to every one of those who come up here, their minds filled with Babylon, and longing for the fashions and wealth of the world, you may heap up gold and silver, but it will leave you, or you will leave it, you cannot take it with you, and you will go down to hell.

Perhaps I may be considered their enemy by some of those called Latter-day Saints, and by outsiders, for telling them these things. That is no matter, it is for their life and salvation that I tell them. If I should see men and women going blindfolded to an awful precipice, and not hail them and warn them of their danger, I should be guilty, and perhaps their blood would be found on my skirts. I will say, at once, not prolonging my remarks or multiplying words, that if my brethren and sisters do not walk up to the principles of the holy Gospel of life and salvation, they will be removed out of their places, and others will be called to occupy them. Elders of Israel, High Priests, Seventies, High Councilors, Presidents, brethren and sisters, no matter who, if you have an idea that you are going to take Babylon—I use this term, because it is well understood that Babylon means confusion, discord, strife, folly and all the vanities the world possesses—if you have the idea that you are going to take Babylon in one hand, and with the other cling to the Savior and drag yourselves into his presence, you will find yourselves mistaken, for he will drop you, and you will sink. You may just as well believe this to-day, and shape your lives accordingly, as to betray yourselves.

There are a great many who say, "Why, yes, I say my prayers, I do not use the name of the Lord in vain, I do not injure my neighbor." That is true. How many of the Latter-day Saints live like this? I am pretty well acquainted with them. I see and understand their feelings by their works, and I can say that a large majority of the Latter-day Saints are a good, obedi-

ent, faithful, God-fearing, God-loving people, and yet we fellowship those who are full of iniquity and evil, individuals who are full of the spirit of anti-Christ. I talk and tell the truth to the good and to the evil, and I wish to comprehend the whole; and I tell you today that if our minds are not made up to serve God, if we are not for Christ, and for his kingdom upon the earth; if we are not willing to devote our time, talents, means, influence and everything that he has given into our possession, we are not in the way we should walk. I know that it may be said, and with great propriety, "Why, my brother, we can not be sanctified in one day, we cannot overcome every evil and every passion in one day." That is true, but this holy desire can dwell in the heart of every individual from the time that he or she is convinced that God reigns, that he is establishing his kingdom on the earth, that Jesus is our Savior, that the holy Gospel has presented to us the way of life and salvation, and we believe it and can receive it with our whole hearts—I say we can have that holy and pure desire from that moment to the end of our lives, and in possessing this we have faith and favor before the Lord, and his grace is with us by the power of his Holy Spirit, and by this we can overcome temptations as we meet them. This is my experience, that is pretty good proof, is it not? And I have more evidence than this—this is the experience and testimony of every Latter-day Saint who has lived his or her religion since obeying the Gospel. Their testimony will corroborate mine, and strengthen the faith of all.

I have not preached much to you this winter, and I pause and think. I was in the stone quarry the other day, and saw the men breaking a large granite rock. They first drilled the holes so as to break the rock in a direct line. I saw one man take up his hammer and give a blow. It was too hard. Said I, "My father taught me in my youth that light knocks would split great blocks. Tap light next time." The quarryman did this and pretty soon the rock divided almost as evenly as though it had been jointed. I wish to make an application of this to this people assembled here. If I and my brethren had strength, we would meet together here about one week, to begin with, then go to our work for a few weeks, and then we would come together again. By continuing this course, I expect that in about three months we could get the feelings of this people warmed up like wax before the flame, so that we could get at their judgment and affections and we could actually mould them over, and make them realize the work that they are engaged in. But to do it in one day would be like driving the wedges so fast that you would split the rock where you would not want it split. Still, many who want to receive the word can, and I say to all, you and I must be Latter-day Saints or we are not walking in the path that God has marked out for us. "What do you mean by that, brother Brigham? I want to know what you mean by that, I can not understand it." This is the difficulty, but thank kind heaven, I have found out in my experience, that learning a, b, c, d, does not hinder me learning e, f, g. I thank my Creator that the principle is implanted within us, that we can learn, if it takes a long time, and by a close application of the ability that God has given us, we can improve and in time become Saints in very

deed. Were it not for this I should have been discouraged long ago. But I know that we can learn to be Saints if we are disposed to. Practice your religion to-day, and say your prayers faithfully.

Says a brother, "I pray in my family sometimes, and sometimes I do not feel like it, and I do not pray in my family. Sometimes I am in a hurry, my work is driving me, my cattle are in mischief, and I do not feel like praying."

If I did not feel like praying, and asking my Father in heaven to give me a morning blessing, and to preserve me and my family and the good upon the earth through the day, I should say, "Brigham, get down here, on your knees, bow your body down before the throne of Him who rules in the heavens, and stay there until you can feel to supplicate at that throne of grace erected for sinners."

"Well, but I am in a hurry, and my cattle, perhaps, are in mischief and my work is driving me." I should say, if the cattle are in the corn, "Eat away;" if they are in the wheat, "Eat away, eat the wheat, we have more than we can use any how;" and if the children are in mischief and this wants seeing to, and that wants seeing to, I say, "Kneel down before the Lord and there stay until this body learns obedience, until my tongue learns to praise his name, and to ask for the blessings I need."

"Well, but are you not afraid you will come to want?" Bless me, if I had all the gold and silver on the earth and no prayers, I should be in greater want than I should be with the prayers and without the gold and silver. I will make an application of this with regard to the feelings of the people. It is true that you and I can not learn every thing at once, but we can learn one thing at once and the one thing above all others that we should make it our business to learn is to yield strict obedience to the requirements of heaven, and we can learn that to-day just as well as any other time, and just as well as to spend a lifetime in doing it.

Now, Latter-day Saints, do you know what you are here for? You know there is a field opens before us in talking about what we are here for, why the Lord suffers what we now behold, and why he permits this and permits that. It is all perfectly reasonable and rational, all according to his providences and his dealings with the children of men. I can say to all that you have got to learn this one fact—the Lord will have a tried people, and if my wife or my daughter can not see and pass by, as things of naught, the follies of fashion, she has not learned her duty, she has not learned the spirit of her religion, and is not in the full enjoyment of the Spirit of God. Fashions are nothing to me, one way or the other. How long is it since ladies wore bonnets into which you would have to look with a spy-glass if you wished to see their faces, and then from their faces to the crown of the head. From this fashion they got to one in which one flower or leaf and five yards of ribbon made a complete head dress. What of these fashions? They are nothing here nor there, and by trying we can learn to pass by every needless fashion, and to stop the use of every needless word, and to carry ourselves correctly before the Lord.

Now let us consider, are we for the kingdom of heaven? "Oh yes," "Oh yes," everybody says, "certainly we are." Are we for happiness? Yes, certainly, the whole world is with us there. There is no

person but what would say, Give me power, give me influence, give me wealth, give me gold and silver, houses and lands, goods and chattels, tenements, horses, carriages, friends, families, associations, &c. The whole world will join in saying, Give us heaven and happiness; but talk to them about "Mormonism," and they will say, "your doctrine is a speculation." The cry with regard to brother Joseph was, "He is a money digger, he is a speculator." Well, how long was it before the whole world was on his track digging money? It was no disgrace just as soon as the world commenced digging money, but when there were only a few accused of it, it was a disgrace. How things are changed! How differently we look upon our bonnets now! If a lady were to enter this building wearing an old-fashioned head-dress everybody would be looking at her. If a lady were to come into this assembly with sixteen yards of cloth—I am talking extravagantly now to illustrate—in her two sleeves, and only four in the waist and skirt of her dress, how ridiculous it would appear, would it not? And yet something very much like that was once the fashion.

I look at this and make the application. The world would say, "Yes, if you are going to have happiness, we want some; if you are going to have gold and silver, look here, we shall come in for a share." Very good, all right. I used to tell the people—bless your heart, you accuse me of being in a speculation, and so I am. You cry out that the "Mormon" leaders are for speculation, for money making. We go in for wealth. I used to tell the people, and I tell them the same now, I do not go in for a few millions, I go in for the pile, and I calculate to have it. "How are you going to get it?" By serving God with all my heart and being a Saint indeed, and when the earth and its fullness are given into the hands of the Saints, I shall go in for my share—the whole pile. I used to say, "Why, brother Joseph is the greatest speculator I have heard of in modern times—he is going to have the whole earth. Jesus is coming to earth to reign King of nations, and he is going to share the gold and silver with his brethren. That is not all—all things are yours for time and eternity—the heights and depths, the lengths and breadths, crowns of glory and immortality and eternal lives are yours." Well, I go in for the pile.

I want to ask, Am I an enemy of mankind? Is a Latter-day Saint an enemy of mankind? No. I say to the intelligent world, if they did but know it, we in connection with God, Jesus the Mediator, angels, the good that are on the earth and the good that have been, are the only friends of mankind upon the face of the earth. That is a great word to say, and some may think it is extravagant. They say, "See what our benevolent societies, our ministers, our kings and our rich people are doing for the poor, and then say that the Latter-day Saints are the only friends of mankind." I want to say to all the world that no good or benevolent act, no act that sustains innocence, virtue and truth and does good to the human family will go unrewarded of the Creator. Do not be discouraged. Have they done any good? Yes, a great deal of it. The christian world have sent forth their missionaries and they have done a great deal of good, but they could do a great deal more if they had a mind to. They hedge up the way and try to destroy the little good they have done by instilling into the hearts of the people

the necessity of dwelling in darkness and remaining in ignorance, and preventing them from receiving the Gospel. This is their practice, and in this they are doing injury, but they have done a great deal of good.

What are we hated for? What do men lie about us for, and send forth their lies to the world right from this place? Are they who do this the friends of mankind? No, they are their enemies. They plant falsehood in the hearts of thousands of people. One liar is like a bad king. A corrupt and wicked king can corrupt a whole nation. One liar can deceive thousands. They are not the friends of mankind. Why are we hated? Is our religion obnoxious? Why?

"Because of this one man power, because of the great influence there is in the midst of the people to unite them together."

Do you not read in your Bibles that except ye are one ye are not the Lord's? Do you not read in the Bible, that you have had all your lives, that you must love God with all your hearts, that you must be united, that you must receive the Gospel of Christ? Do you not read that there is but one faith, one Lord, one baptism, one God and Father of all, &c.? Certainly you do. Well, we believe these things, but does that prove that we are the enemies of mankind? No, it proves that we are their friends. Why do we differ from them, and why do they differ from us? I can tell it in a few words—it is simply because we are disposed to believe the truth, and they are disposed to reject it. They are disposed to live and drink water, if they can get it, from cisterns that will hold no water. Is there anybody, do you think, who has transgressed the laws of God? Has anybody ever changed the ordinances of the house of God? Was there ever any such thing done as to destroy the principles pertaining to the ordinances of the house of God? Why, yes, in ancient days.

Well, we know the reason why, we know why they did it—they hewed to themselves cisterns that would hold no water? Do we, as Christians, teach the Gospel according to Saint Mark, St. John, St. Luke, Matthew, Paul, Peter and James and the rest of the apostles and the disciples of the Lord? Do we teach the same doctrine as the Christian world? No, we do not. Do we teach the same doctrine as Jesus and his Apostles? Yes, we preach the same Gospel. How many modes of baptism have the so-called Christian world? I do not know how many. One is by immersion, or being buried in the water. Another is to get down on your knees and have water poured on the head; another is to stand up and have water poured on the head; another is to have somebody dip his fingers in water and touch the forehead with it; another is to plunge face foremost, and how many more modes of baptism there are I do not know. How many there are who say say that all these are outward ordinances and that they are non-essential? Did God ever say this? No. Jesus? No. Any of the Apostles ever say anything of the kind? No, they did not. Has any man in modern times received a revelation from heaven, doing away with the ordinances of the house of God? No, only false revelations; and we ask the simple question, If our doctrine is not true, and if there is no necessity for the ordinances of the house of God, will you not be pleased to tell us the name of the man who received, and the place where he received a revelation from God doing away with his own ordinances, and declaring that all miracles were to cease? &c.

It is true that we differ from the Christian world in our faith in regard to these things. Does this prove that we are their enemies? No, it proves that we are their friends. We believe in doctrines that they do not believe in, and we disbelieve in some fanciful ideas that they profess to hold as doctrine. For instance they hold that God is an imaginary being. They can not tell where nor how he lives, nor anything concerning his character, whether he is material or immaterial; but, like many of the most eminent divines, who have spread it through their pages for the people to read, they have come to the conclusion that the centre of God is everywhere and his circumference nowhere—one of the most vain ideas that could be conceived by any intelligent being. Then what is their idea of the soul of man? That it is an immaterial substance. Who ever heard of such a thing? Ask any true philosopher if he can explain the meaning of an "immaterial substance." It is like the centre of a being everywhere and his circumference nowhere, or like being seated on the top of a topless throne. These are self-confounding expressions, and there is no meaning to any of them. We differ from them in our ideas of God. We know that he is a Being—a man—with all the component parts of an intelligent being—head, hair, eyes, ears, nose, mouth, cheek bones, forehead, chin, body, lower limbs; that he eats, drinks, talks, lives and has a being, and has a residence, and his presence fills immensity as far as you and I know. We differ with them, for we know that the Lord has sent forth his laws, commandments and ordinances to the children of men, and requires them to be strictly obeyed, and we do not wish to transgress those laws, but to keep them. We do not wish to change his ordinances, but to observe them; we do not wish to break the everlasting covenant, but to keep that with our fathers, with Jesus, with our Father in heaven, with holy angels, and to live according to them. We differ with them in the tenets of our religion, we cannot help it. We would not believe "Mormonism," as it is called, if it were not for one thing. I never would have believed it if it had not been for one simple thing. What do you think that is? It is true. I believed it because of that. What a strange idea! If it had not been true I would not have believed it, but being true I happened to believe it.

Now there is quite a difference between me and the man who stands up to teach the people what he says is the way of life and salvation, and who has transgressed every law that God ever gave, who has changed every one of the ordinances of his house, and broken every covenant that he has made with the children of men. What do you know, Mr. Divine, about glory, exaltation, happiness and eternal lives? I will answer for him, and say, nothing at all. What do you know about God? Nothing at all. What do you know about his dwelling-place? Nothing at all. What about his person? Nothing at all. Pardon me for making these expressions, but look on this stage which I brought before the congregation—the human family acting and bringing out what they have behind the scenes. What a spectacle it presents!

Are we the enemies of mankind? No, we are their only friends, and we calculate to hang on until we save the last son and daughter of Adam and Eve that can receive salvation. We calculate to be co-workers with Jesus, our Savior, until the last man and woman that can be saved in

placed in the kingdom or mansion prepared for them, and none will be lost or turned away except those who sin against the Holy Ghost. What do you think of it? An enemy of mankind! Shame on the expression! and shame on those who give utterance to it when speaking of the Latter-day Saints. We have the oracles, the law and the commandments; we have all the laws or ordinances necessary to reach and take hold of our fathers, mothers, grandfathers and those who have lived before us, and to bring them up to eternal life. What divine teaches this doctrine? If there is no resurrection, says Paul, why then are ye baptized for the dead? It is the only expression that alludes to the doctrine of baptism for the dead in the New Testament, but it is true. We have this law, we have the ordinances. We have a knowledge of the covenants necessary to reach and pick up the last man and woman that has lived on the earth, and we calculate to preach the Gospel to the living until the line is drawn and Jesus comes to reign King of nations as he does King of Saints, and the separation is made. But until then the wheat and the tares will grow together. We are together now, the wheat and the tares are here.

Now let us see your wheat heads bow down as though you were fully ripe, or preparing to be so, your whole hearts and labors for the kingdom of God. The wicked may flourish for awhile like a green bay tree, but by and by they will be cut down, and the righteous will go forth and inherit the kingdom, which may God grant to be our happy lot for Jesus' sake. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE GENERAL CONFERENCE, IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 7, 1873.

(Reported by David W. Evans.)

HOME MANUFACTURE—OFFENCES MUST NEEDS COME—ZION IS GROWING IN IMPORTANCE ON THE EARTH—THE KINGDOM OF GOD IS NOW ESTABLISHED—SECOND COMING OF CHRIST—UNPOPULARITY OF OUR RELIGION—THE HOLY GHOST IS THE INFALLIBLE TESTIMONY TO THE BELIEVER—THE GOSPEL EMBRACES ALL TURTH.

One of the proverbs common among the Saints of God in the dispensation in which we live—the dispensation of the fullness of times, is, "The kingdom of God or nothing." President Young has been trying to get

us to labor to build up the kingdom of God. This kingdom has been given into the hands of the Latter-day Saints to establish on the earth, and unless we labor for its advancement we shall certainly fall short of salvation, for all the salvation there is, whether for Jew, Gentile, Saint or sinner, is in connection with this kingdom.

We have had a great many plain truths presented before this Conference, and if we will observe the counsels that have been given we shall be led to salvation. Every one of the propositions made by President Young has this tendency. It is our duty as Latter-day Saints to sustain the Zion of God on the earth. What he has said to us is true. We have heard it thousands of times. We have been counseled for many years to try to lay a foundation for our own independence in these mountains. It is a well known principle in political economy, that any nation or people that expend more than they produce, or buy from other nations more than they sell in return, will grow poor. We should produce what we use—what we eat and wear, and as for what we drink, why the mountain streams supply that of the purest quality.

There are several items to which I would like to call your attention. President Young has taken the lead in establishing woolen factories in this Territory. Others have assisted in this work, but he has done much more than any other man, and now we have several good mills for the manufacture of cloth and other fabrics owned and run by the Saints in Utah. Still we send many large quantities of wool abroad instead of using it in our own mills, and import goods of outside manufacture instead of making them at home. How long will it be before we are poor, and our Territory drained of all the money we can raise, if we continue this? We should not send our wool to be manufactured in the States, and then pay our money for cloth brought from there here. Where are our wool growers? What are they thinking about when they do this? This is an item which I consider of vital importance to the Latter-day Saints. We should keep our wool at home, and we should manufacture this wool into cloth, and we should buy and pay for that cloth, and support home manufactures. This is a principle which we have neglected in a great degree; but we have got to come to it sometime. We have got either to make ourselves self-sustaining, or we shall have to go without a good many things that we now regard as almost indispensable for our welfare and comfort, for there is not a man who believes in the revelations of God but what believes the day is at hand when there will be trouble among the nations of the earth, when great Babylon will come in remembrance before God, and his judgments will visit the nations. When that day comes, if Zion has food and raiment and the comforts of life she must produce them, and there must be a beginning to these things.

This is the Zion of God, this is the work of God. The servants of God have borne record and testimony to this now for more than forty years, and the Lord has backed up their testimony, fulfilling his word in the events which have transpired in the earth. The Lord says, "I am angry with none except those who acknowledge not my hand in all things." As a people, we have been obliged to acknowledge the hand of God in our salvation and guidance. Some of the speakers have referred to the drivings and persecutions of the

Saints in the past. The Lord says, "Offences must needs come, but woe to him by whom they come." If we had not been driven from Jackson, Caldwell and Clay Counties, and from Kirtland and Nauvoo, Utah, to-day, would have been a barren desert, there would have been no railroad from the Atlantic to the Pacific, and we should not have fulfilled, I may say, thousands of the revelations of God as we have done. The hand of the Lord has been manifest in all these matters. He has watched this people, and over this work from its foundation until to-day, and he will continue to do so. But it is certainly true that, as a people, we must heed the counsels of the Lord through his servants, for these counsels, if observed, will secure us salvation, and lead us to prosperity, union and happiness.

President Young, as an instrument in the hands of God, has brought his tens of thousands from the old world who never were worth, I may say, a farthing, who never owned a horse, carriage, wagon, cow, pig or chicken, and hardly had bread enough to keep soul and body together. There are thousands upon thousands now in these valleys of the mountains who were brought here by the donations of the Saints of God, and the mercies of God unto them. They are now settled through this valley for six hundred miles. They have enough to eat, drink and wear, houses and lands of their own, and plenty of this world's goods to make them comfortable.

Everything that leads to good and to do good is of God, and everything that leads to evil and to do evil is of the wicked one. I will ask, Has not good grown out of the whole work of God from the organization of this Church until to-day? Has not this Gospel been offered for more than forty years to the nations of the earth in its plainness, truth and simplicity, as it was anciently by Jesus and his Apostles? It has, and thousands who are in this Territory to-day can bear testimony to its truth. The example is before the world. Zion is like a city set on a hill that cannot be hid. She is a beacon to the nations of the earth. The Saints of God are fulfilling the revelations of God; they are fulfilling the prophecies and sayings of the ancient Patriarchs and Prophets, who spoke as they were moved upon by the Holy Ghost, and no prophecy is of private interpretation. If those holy men of God spoke the word of God, what they said will have its fulfillment, and no power can stay this work.

The set time has come for the Lord to establish his kingdom of which Daniel spoke, that Zion which Isaiah saw and portrayed, and about which he and many other Prophets have left so many sayings in their prophecies. The history of the progress of this Church is before the world. It is the work of God, and not a saying ever made about it by an inspired man, whether in the Bible, Book of Mormon, or in the Doctrine and Covenants, will fail of its fulfillment. No matter whether these words came by the voice of God out of the heavens, by the ministration of angels, or by the voice of the servants of God in the flesh, it is the same; although the heavens and the earth may pass away, they will not go unfulfilled.

This is the foundation upon which the Latter-day Saints labor, and upon which they have labored from the beginning of this Church. Joseph Smith has often been termed an illiterate, unlearned man. He was a farmer's son, and had very small chance of education. What primer had he to reveal the fullness of the

Gospel to the world? None at all, only as he was taught by the administration of angels from heaven, by the voice of God and by the inspiration and power of the Holy Ghost. The principles which have been revealed to the world through him are true as the throne of God. Their influence is already felt in the earth, and will continue to increase until the coming of the Son of Man; and the blood of the Prophets which has been shed in testimony thereof will remain in force upon all the world until the scene is wound up.

What other people on the face of the earth are preparing for Jesus Christ? The Lord Jesus Christ is coming to reign on earth. The world may say that he delays his coming until the end of the earth. But they know neither the thoughts nor the ways of the Lord. The Lord will not delay his coming because of their unbelief, and the signs both in heaven and earth indicate that it is near. The fig trees are leafing in sight of all the nations of the earth, and if they had the Spirit of God they could see and understand them.

The Latter-day Saints can not stand still; we can not become stereotyped. God has decreed that his Zion must progress. We can not remain in one groove or position. This kingdom has continued to progress from the beginning, and the little one is now more than a thousand, and it will hasten to become a strong nation, for it is God's work, and its destiny is in his hands. It becomes us, as Latter-day Saints, to realize these things as they are, and also our position and calling before God. We must build up the Zion and kingdom of God on the earth, or fail in the object of our calling and receiving the Priesthood of God in these latter days. The full set time has come, which the Lord decreed before the foundation of the world,—the great dispensation of the last days, and a people must be prepared for the coming of the Son of Man. How can they do it? By being gathered out from Babylon. How often has the question been asked, "Why can not the Latter-day Saints live abroad in the world and enjoy their religion?" We can hardly enjoy it as we are to-day—gathered together, the wicked will follow us up; and then we are overwhelmed like a mountain with tradition. But we have gathered together that we may be taught by Prophets, Patriarchs and inspired men, and we are endeavoring, under their instructions, to throw off the trammels with which we and our forefathers have been bound for generations. We are not prepared for the coming of the Son of Man, and if he were to come to-day we could not endure it. There is no people on the earth prepared for that. But the Lord is laboring with us, he has carried us through a school of experience now for forty years, and we should certainly have been dull scholars if we had not learned some wisdom. The Lord intends that we shall unite ourselves together, and in building up the Zion of God, if we can not attain to all that is required of us to-day, we will do what we can, and progress as fast as we can, that the way may be prepared for the fulfillment of the words of the Lord.

Here is the Bible, the record of the Jews, given by the inspiration of the Lord through Moses and the ancient Patriarchs and Prophets. Is it an imposture, and as the infidels say, the work of man? No, it is not in the power of any man who ever breathed the breath of life to make such a book without the inspiration of the Almighty. It is

just so with the Book of Mormon—all the ingenuity of all the men under heaven could not compose and present to the world a book like the Book of Mormon. Its principles are divine—they are from God. They could never emanate from the mind of an impostor, or from the mind of a person writing a novel. Why? Because the promises and prophecies it contains are being fulfilled in the sight of all the earth. So with the revelations given through the Prophet Joseph Smith contained in the Book of Doctrine and Covenants—they are being fulfilled.

We, the Latter-day Saints, have this great almighty work laid upon us, and our hearts should not be set upon the things of the world, for if they are we shall forget God and lose sight of his kingdom. The counsels, exhortations and instructions which we receive from the servants of God are just and true. As a people if we will do the will of God we have the power to build up Zion in beauty, power and glory, as the Lord has revealed it through the mouth of the Prophet. It rests with us, the Lord working with us. We are called upon to work with the Lord just as fast as we are prepared to receive the things of his kingdom. But I am satisfied there has got to be a great change with us in many respects before we are prepared for the redemption of Zion and the building up of the New Jerusalem. I believe the only way for us is to get enough of the Spirit of God that we may see and understand our duties and comprehend the will of the Lord.

This is a great day, an important time—a time in which great events await the world—Zion, Babylon, Jew, Gentile, saint and sinner, high and low, rich and poor. Great and important events will follow each other in quick succession before the eyes of this generation. No generation that ever lived on the earth, lived in a more interesting period than the one in which we live; and when we consider that our eternal destiny depends upon the few short years that we spend here, what manner of persons ought we to be? Men spend their lives for what they call wealth or happiness, but they seek not after the way of life, and in a few years they lie down and die and open their eyes in the spirit world, and they will come forth at some time and be judged according to the deeds done in the body.

A great deal has been said with regard to "Mormonism" and the strange people who dwell in these mountains. Many strangers have come to visit this city, thinking that their lives were hardly safe because of the horrid stories they had heard about these terrible "Mormons," when the fact is, if they had only known it, they were a great deal safer here, than in any of the great cities of the world.

The Lord has been working, and this people have been working, and the object of their labor has been and is to establish the Gospel of Jesus Christ and to spread truth and righteousness. We came here, a few pioneers, on the 24th of July, 1847, and we found a desert. It looked as though no white man could live here. We have to acknowledge the hand of God in all the blessings we have to-day. This Territory is now filled with cities, towns, villages and gardens. The earth has blossomed like a rose, and the desert has brought forth streams of water from dry places. The Lord has blessed the people, we have to acknowledge his hands in this. This is only a beginning. The world have opposed us from the beginning, even

very many honest-hearted men, ignorant of the nature and object of "Mormonism," have opposed us. If the vail were lifted one minute from the eyes of the world, and they could see the things of eternity as they are, there is not a man living, not excepting our friend brother Newman, or President Grant, or any other man that breathes, who would not bow down before God and pray for Brigham Young and the prosperity of this work. But there is a vail over men's minds. Darkness covers the earth and gross darkness the minds of the nations, and this is to prove whether they will or will not walk in the covenant of the Lord. There are a few who have had sufficient independence of mind and stability of character to obey the celestial law. But how few friends the Almighty and his servants have had in this age of the world? As it was in the days of Noah and Lot, so it will be in the days of the coming of the Son of Man. The numbers of the servants of God are few. Let the Lord Almighty send a message to the world now as he did in the days of Noah, Enoch, Lot, Jesus Christ and the Apostles, and few among the nations of the earth would be willing to receive it. In the days of Jesus the High Priests, Sadducees, Essenees, Stoics and every sect and party then known in the Jewish nation cried—"Crucify him! Crucify him!" So it was with Joseph Smith. From the day that he laid the foundation of this work, Priest and people, doctors and lawyers, high and low, rich and poor, with but few exceptions, have been ready to crush it to the earth. Why? Because, ignorant of its character and mission, they have believed that it interfered with their religion. Joseph Smith had to walk in deep water, he had to row up hill or up stream all the days of his life in order to try and plant the Gospel in the midst of the sons of men. A few here and there heard and were disposed to receive that Gospel, and the Spirit of God bore record unto them of its truth, and they went before the Lord and asked him if it was true, and the Lord revealed it unto them and they embraced it. From that day until the present this message has gone to the world. I have preached it to millions of my fellow-men, so has President Young, and I may say the same of hundreds of the Elders of this Church; and I do not believe that ever a man, with his ears open, stopped a moment to listen to the testimony of the servants of God about the truth of the Book of Mormon, Joseph Smith being a Prophet of God, and the restoration of the fullness of the Gospel, but what a measure of the Spirit of God has backed up that testimony to him. When men have rejected these testimonies they have done so against light and truth, and herein is where condemnation rests upon this generation—Light has come into the world and men love darkness rather than light, because their deeds are evil.

"Mormonism" is not popular, and few, comparatively speaking, have embraced it. Jesus Christ was never popular in his day. The old Patriarchs and Prophets had but few friends, yet they were called and inspired by God, and held in their hands the issues of life and death, the keys of salvation on earth and in heaven. What they bound on earth was bound in heaven. Whosesoever sins they remitted were remitted, and whosesoever sins they retained were retained. Yet the world was ready to destroy them. It is so to-day. But the unbelief of this generation will not

make the truth of God without effect to-day any more than it did in any other period of the world. Therefore I say to my brethren and sisters, let us try and prepare our minds and hearts by prayer before the Lord, that we may obtain enough of the light of the Spirit and of the influence of the Holy Ghost, to see and be preserved in the path of life, and when we receive the teachings and counsels of the servants of God, that we may be disposed to treasure them up in our hearts and practice them in our lives.

We shall soon pass away; in a little while we shall be on the other side of the vail. There is no man or woman who has ever lived on the earth and kept the commandments of God who will be ashamed of, or sorry for it, when they go into the presence of God. Our eyes have not seen, our ears have not heard, it has not entered into the heart of man to conceive the joy, glory and blessings which God has in store for his faithful Saints. As President Young told us yesterday, whether men believe or disbelieve, the Lord Almighty has wrought out salvation for the world. We are laboring for this; the Prophets and Patriarchs in days past and gone did the same. In these latter days Saviors have come up on Mount Zion, and they are laboring to save the world—the living and the dead. The Lord requires this at our hands, and if we do not labor to promote this cause and to build it up, we shall be under condemnation before him.

The Gospel is the same to-day as it was in the days of Jesus Christ. The word to his disciples was—"Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." That is a very plain and simple declaration, yet it involved the destiny of the whole human family. It is just so to-day. The Gospel has been offered to the world now for over forty years, in its purity, plainness and clearness, according to the ancient order of things, and the Elders of Israel have promised the world that if they would receive their testimony and be baptized for the remission of their sins, they should receive the Holy Ghost. When a man receives the Holy Ghost he has a testimony that can not deceive him or anybody else. In the days of Moses and Pharaoh the magicians could work as many miracles as Moses, almost; and you may go into our theatre here, or any other, and you may see and hear that which will deceive your eyes and ears, and all the senses you have; but get the Holy Ghost and you have a testimony that cannot deceive you. It never deceived any man, and it never will. It is by this power and principle that the Elders of Israel have been sustained from the first day they commenced their labors until to-day. It was this power which sustained Joseph Smith from his boyhood up, in all his labors until he planted the kingdom of God on the earth to be thrown down no more for ever. He lived until he accomplished all that God raised him up to do here in the flesh, then he went to the other side of the vail to fill his place and mission there. His works will follow him there, and he and his brethren will labor for the accomplishment of the purposes of God there, as we are doing here. The Lord raised up President Young to be our leader and lawgiver, and he has been so from the day that Joseph was taken away. His works are before the world and before the heavens; they

show for themselves. The tree is known by the fruit it brings forth. The Lord has revealed in this day every key that was ever held by any Patriarch or Prophet from the days of Father Adam, in the Garden of Eden, down to the days of Joseph Smith, that was necessary for the salvation of the sons of men. They have been sealed on the head of Brigham Young and other servants of God, and they will be held on the earth until this scene is wound up. What a glorious thing it is that we, like the ancient Saints, can be baptized for the dead, and thus open the prison doors and set the prisoners free! The Lord is no respecter of persons, and the fifty thousand millions of human beings who are supposed to have lived on the earth from the days the ancient servants of God were put to death, to the restoration of the Gospel through Joseph Smith, never having had the privilege of hearing the Gospel, are not going to remain in the eternal world without the privilege of hearing the Gospel; but they will be preached to by Joseph Smith and the Prophets, Patriarchs and Elders who have received the Priesthood on the earth in these latter days. Many of them will receive their testimony, but somebody must administer for them in the flesh, that they may be judged according to men in the spirit, and have part in the first resurrection, just the same as though they had heard the Gospel in the flesh. The Lord has revealed this to us, and commanded us to attend to this duty, the same as Jesus, while his body was in the grave, preached three days and nights to the spirits in prison who were rebellious during the long-suffering of God in the days of Noah. They lay in prison until Jesus went and preached to them.

This and every other principle which the Elders of this Church preach and teach are from heaven—the Lord has revealed them. They are before the world, and all who hear them will investigate if they are wise. If there is a man on the face of the earth who has got a true principle that we have not, will he please let us have it? As President Young has said many a time, we will change a dozen errors for one truth, and thank God for it. We are after light and truth. We are not afraid of the doctrines of the inhabitants of the earth being presented before us or our children. We have truth, we have been called to present it to the world. We have done it. If they have truths that we have not we would like to obtain them.

I will say by way of conclusion that I thank God for the privilege of attending these Conferences for so many years, and for seeing the increase and progress of his work. Here we meet from every nation under heaven, just as the Prophets said. We have been gathered by the Gospel of Jesus Christ. I had the privilege, last night and this morning, of meeting with Father Kington, the old patriarch whom I met with over in Herefordshire, England, where, like John the Baptist, he was a fore-runner of the Gospel of Christ. Through his administrations the people in that county had been prepared to receive the Gospel, and when we went and preached to them, he and all his flock but one, numbering six hundred, entered into the kingdom, and that opened a door which enabled us to baptize eighteen hundred in about seven months' labor. I never expected to see him again in this city, but he came to

my house last night, and he came to meeting to-day, and I felt more pride and joy in meeting him than I should if it had been the Emperor of Russia. I thank God that I have the privilege of meeting with the Saints with whom I ate and drank in foreign lands, who have listened to the voices of the Elders of Israel, have received their testimonies, have been baptized for the remission of sins, and received the testimony of the Holy Ghost.

Brethren and sisters, we are in the school of the Saints. Let us progress, and try to improve and set our hearts on the things of God and truth, and carry out and do the work of righteousness for Jesus' sake. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN, SUNDAY AFTERNOON, MAY 18, 1873.

UNBELIEF—THE SAINTS REQUIRE CONSTANT INSTRUCTION—CONTRAST BETWEEN THE GOSPEL OF CHRIST AND THE RELIGIONS OF MEN—EVIL WOULD CEASE AMONG THE SAINTS IF THEY WOULD LIVE THEIR RELIGION—GATHERING THE POOR—TITHING—KNOWLEDGE OF GOD—PROGRESS OF THE WORK IS DUE TO THE OPERATIONS OF THE SPIRIT.

The teaching of grown people is the same as teaching the children. We receive impressions when very young, and grow up to further knowledge; it is the same in receiving the Gospel. When we talk to persons who have not previously heard the Gospel, we have to reason with them on the propriety of receiving the truth. We also have to reason with and persuade the Latter-day Saints, and it is to them I wish principally to talk this afternoon. When the Gospel is preached to the honest in heart they receive it by faith, but when they obey it labor is equired. To practice the Gospel requires time, faith, the heart's affections and a great deal of labor. Here many stop. They hear and believe, but before they go on to practice they begin to think that they were mistaken, and unbelief enters into their hearts. There has been unbelief since the beginning of the world. Have you not read the sayings of Moses in regard to our mother Eve? She had heard the voice of the Lord and understood it, saying concerning the fruit of a certain tree, "in the day that thou eatest thereof thou shalt surely die." When her husband was in another part of the garden, a certain character came

along and commenced to reason with her. "That is very fine fruit: I understand the Lord says you must not partake of it." "Yes, for in the day we eat of it he says we shall die." "Well," says he, "that is not so. You must not believe all that is told you, but think for yourself. Now I will tell you something. If you eat of that fruit your eyes will be opened, and you will see as the Gods." He hands her a little of the fruit, just to try,—no matter whether it was an apple, a grape, or what it was,—she tastes of it, and does not die, and likes it so well that when Adam comes along she says, "Husband, this fruit is delightful; I have tasted it, and it is desirable to make one wise; take some." "No," says he, "I shall not, the Lord has commanded us not to eat of it." But just as it is with other husbands, she coaxes and persuades, and finally he gives way and partakes of the forbidden fruit. Now do you see how unbelief entered into the world in the beginning? We have to reason with mankind to persuade them to receive the truth of God. A declaratory statement is sufficient for those who are prepared to receive the spirit of revelation for themselves, but with the most of the human family we have to reason and explain. A really pure person is very scarce; but when the heart is truly pure, the Lord can write upon it, and the truth is received without argument, or doubt, or disputation. If we talk with the Latter-day Saints, we have to reason with them, particularly on temporal matters. Now I could show, by sound argument and logic, the necessity for the people to live and labor for the good of all. Anybody ought to be able to see that when one member of a family is pulling away from the others, and living for self alone, it injures himself or herself as well as the whole family. The necessity and beauty of union cannot be better illustrated than by the example of the chief who called his sons together just previous to his death, and, taking a bundle of arrows, asked them each to break it. This they were unable to do. "Now," said he, "unloose the bundle." They did so, and could take the arrows singly, one by one, and break them with ease. This will give us as good a proof as we can desire, that when we are bound together as a unit, we are strong and powerful, but when we are divided we are weak, and our enemies can obtain power over us. Take our financial affairs, and they will show the same principle. But we are prone to unbelief, and have to learn by the childish principle—a little to-day and a little more to-morrow, and after a while perhaps we will become truly Latter-day Saints. We profess to be so now. But to be a Saint in the full sense of the word, is to be something very nearly perfect. If, however, we are striving to the utmost of the ability God has given us to prove that we are willing to serve him and perform our duties, we are justified. We have the kingdom of God to build up, Zion to redeem; we have to sanctify ourselves so that we may be prepared to be caught up with the Church of the First Born, and if we improve every day and hour, then if we die we shall be found justified. But if we continue to live, we must become Saints in very deed, or come short of the fullness of the glory of God that is to be revealed. To lead the Saints in this direction we have to reason with them, and show the necessity for their observing this precept and that law, this doctrine and that principle, that they may be persuaded to do the will of God.

When Joseph Smith first learned

from God the principle of baptism for the remission of sins, he undoubtedly thought that he had learned something great and wonderful; so, also, when he received his ordination to the Aaronic Priesthood under the hands of John the Baptist. But he did not fly off at a tangent, and think he had it all, but was willing and anxious to be taught further. After receiving this authority, he baptized his friends. When he organized the Church, he received the higher Priesthood, after the order of Melchisedec, which gave him authority not only to baptize for the remission of sins, but to confirm by the laying on of hands for the reception of the Holy Ghost. The Aaronic Priesthood holds power to baptize, but not to lay on hands to confer the Holy Ghost. When Joseph Smith received this higher power, he did not throw away the first, but received additions to it. He learned of and administered the Sacrament, then went to preaching a year or two, and received the High Priesthood, which he imparted to others, and then obtained other communications and powers, until he received the full pattern and authority to build up the kingdom of God, preparatory to the coming of the Son of Man, which also he imparted to others. There are men here who heard him say: "We have added to our faith and knowledge, and have received keys and authority, until I do not know of anything necessary to build up and establish the kingdom of God on the earth, but what I have received and bestowed upon you." He received his knowledge of the things of God by degrees, until he obtained the last blessing needful to bestow on his brethren.

The Latter-day Saints need talking to a great deal—they need continual preaching and instruction upon almost everything. I am happy to say there is an improvement, still I hear of strife, brother going to law with brother, contention in families and in the community. This should not be. Have we not learned yet to be meek and lowly? Are we not willing to receive and abide the providences of God with patience? How many are willing to do this as they should? But very few. That disposition that came from the fall is planted in our hearts, and will occasionally arise in the bosom. Will we ever get experience enough so that we can overcome these temptations that arise in the heart, so that we can say good-bye to the fashions and follies of the world, and instead of them imbibe good and wholesome principles? Certainly we will; this is what we are after. The Latter-day Saints must learn to be one in Christ. We are one in the ordinances and doctrines; one in the ordinances of baptism, the laying on of hands, the administration of the sacrament, the blessing of children, the ordinations of the Priesthood, the endowment; also in the baptism for the dead, though this was a trial for some at the first. When God revealed to Joseph Smith and Sidney Rigdon that there was a place prepared for all, according to the light they had received and their rejection of evil and practice of good, it was a great trial to many, and some apostatized because God was not going to send to everlasting punishment heathens and infants, but had a place of salvation, in due time, for all, and would bless the honest and virtuous and truthful, whether they ever belonged to any church or not. It was a new doctrine to this generation, and many stumbled at it, but Joseph continued to receive revelation upon revelation, ordinance upon ordinance, truth upon truth, until he

obtained all that was necessary for the salvation of the human family. All the inhabitants of the earth are called of God; they are called to repent and be baptized for the remission of sins. When I first came into the church it was a subject of considerable thought to me why people whom I knew to be as good and moral as they could be, should have to repent. But I could see afterwards that if they had nothing else to repent of they could and ought to repent of their false religions, of their narrow, contracted creeds in which they were bound, of the ordinances of men, and get something better. These narrow, contracted religions have spread infidelity in the world. They should repent of these and take hold of the things of God and receive the truths of heaven. "Well," say the ministers, "we have lived according to the light we have received." We say, are you willing to receive more? if so, here is more for you. So far as your faith in Christ goes, and your morality, we say, amen. But here is something more. "Ah," say they, "we have got enough, we don't want any of your Mormonism." Well, now they do, if they only knew it. I had a conversation recently with a prominent minister of a church in the East and he said, I do not agree with you in your peculiar views. I answered, are you not for the truth, the whole truth and nothing but the truth? If you are, so am I. How is it possible to get up an argument? I will make a bargain. I will compare my religion with yours. We will start out with the Bible alone, taking it as the standard. All that the Bible teaches for doctrine and practice we will take for our guide. If I have an error I will part with it. Will you do the same? If you can find that you have a truth that I have not, and that I have an error, I will trade ten errors if I have them for one truth. Take the religion of Christ from the foundation up, and it is all true and for the benefit of mankind. Take the whole world with their contentions and strife, the kings and potentates who make war and murder the people by thousands, those who shoot and kill, who rob the poor, who set at naught the counsel of God, bring them together, read to them the precepts of Jesus, the principles of the everlasting Gospel and see if there is one principle that would injure them or the world of mankind in the least. Will they injure a person, a family, a neighborhood? All would join, if they spoke the truth, in saying no, not one; but if we lived up to them, they would make the best condition of society possible. Let the whole world take the Bible, the Book of Mormon, the Doctrine and Covenants and the writings and counsels of this Church, and see if there is anything calculated in the least degree, in any of their requirements, to injure one individual on earth. I will say to these few Latter-day Saints, and if all were here I would say the same, you, brethren and sisters, take counsel of your Presidents, those who are set to give you counsel; and so far as your President is concerned as an individual, if you would say in your hearts, "we will take his counsel,"—and I can say before God he desires this people would live their religion,—there would be no contentions, no stealing, no cheating, no drunkenness, no lying; wrong-doing would cease, the hand of mercy would be extended to the poor, kindness and love would be spread abroad, and you would never hear another jar in the land. I can say that I deserve more obedience to counsel than I get. Can any man, wo-

man or child bring up one thing that I have counseled that would injure anybody or bring the least stain upon the kingdom of God upon the earth? No, they cannot. Why can't we be of one heart and of one mind? Why is it that my brethren allow themselves to be stirred up to strife with their neighbors? Perhaps some neighbor has let down your bars, and the cattle have got in, and you are injured in your feelings and allow anger to enter into your hearts. Perhaps some neighbor has borrowed your plow and broken it, or done something else in which you are aggrieved; you set it down that that person is no Saint. Perhaps if your own faults were portrayed you would show as many as he has, but you set it down for a fact that he is no Saint, or he would not do thus and so. Now cease this. When you think your brother has injured you, go straight and learn the intention of his heart, and judge according to that, and not according to the outward appearances.

Do you say your prayers? How many houses of High Priests, if I crept into them like a mouse, could I find where they do not pray with their families, do not ask God to bless their labors, to bless their fields and farms, their brethren and the kingdom of God on the earth? How many Elders, Seventies and Bishops would I find in the same condition? The Bishops should be a perfect example to their wards in all things. How many are there who are strictly honest and fair in their deal? I have experienced so much on that subject that I had better say little upon it. But I say to you, deal justly, act mercifully and eschew evil. Do good to all men. We say sometimes, "I will not do any favor for that man, he is unworthy of assistance." I will give you a piece of counsel. Do good to all. It is better to feed nine unworthy persons than to let one worthy person—the tenth, go hungry. Follow this rule and you will be apt to be found on the right side of doing good.

Suppose we look around here? How many of you sisters have donated fifty cents to help gather the poor this season? Don't say you have no money. Have you not had fifty cents to buy a ribbon? How about that ten dollars to buy hair from somebody else's head when you have plenty on your own? Take the brethren, too, who wear needless clothing, smoke cigars, &c. Take all the money that is spent for tea and coffee and squandered in waste and how much could we get? Why enough to send for the poor, who are begging and pleading to come, by the scores of thousands. We got a purse of some four thousand dollars at the late Conference. I put in one thousand dollars, brother Hooper put in one thousand dollars. That makes about half the amount. I spoke when I was here, about two years ago, about Elders who had borrowed money of poor Saints in the old country and never paid them. I said then such men should be cut off from the Church.

How much tithing do you pay? The professing Christians, apostates and others have a great deal to say about the Saints paying tithing. Now let us compare notes. The Elders of this Church travel and preach without purse or scrip, and labor at home as Bishops, Presidents, High Counselors, and Ministers, free of charge. Now take the Christians, how many of their Ministers preach without pay? Go to their meetings, in their churches, halls, schoolhouses, or any of their public gatherings, and you have a box, a plate, or a hat put under your face, and it is, 'Give

me a sixpence, give me a sixpence, give me a sixpence!" Show me the Elder of this Church that does this? We preach the Gospel without purse or scrip and work for our own bread and butter. Yet the Christian world whine about our paying tithing. The Saints should pay the tenth of their income with glad and thankful hearts, and help to bring home the poor. We have supported and helped the poor to the amount of millions. We have picked up those who were poor and brought them here and taught them how to work and take care of themselves, and some of them ride in their carriages as proud as the lords of the old world from whence they came.

In regard to this whining of the world about Brigham's handling the tithing, I can say that he has put in ten dollars where he has taken one out of the treasury, and he has paid more tithing than any other man in the Church. Everybody should pay their tenth. A poor woman ought to pay her tenth chicken, if she has to draw out ten times its value for her support. It is all the Lord's and we are only his stewards.

The Latter-day Saints want persuading. What for? Their own good. Some people talk of how long they have served the Lord, and now they want to do something for themselves. The moment they begin to feel and act like this, they commence to serve the devil. There are two powers on earth, God and Satan, and we must serve one or the other. God requires obedience to his laws. If I do this I do nothing more than I do to the United States. We have enlisted to serve the King of Kings; He has laws, rules, regulations, &c. Why should we not be as willing to pay taxes to Him as to the United States. We believe in obeying the laws of the land, we should also obey the laws of God.

People have found out that we believe in a plurality of wives. The people of this Government say we shall not have a plurality of wives. Why not say: "a plurality of women," and we shan't have any objection to it. Because this would strike at men in high places. Their idea is, "If you want women, illegally, and then thrust them into the street when you have done with them, we care nothing about it; but if God has revealed anything about plurality of wives, to marry and provide for them, as he did in the days of the Patriarchs, we don't want any of it." If I have wives given to me of the Lord, I do not break any constitutional law of the land. But enough of that.

I want to persuade the Latter-day Saints to *be* Latter-day Saints. Bro. Woodruff was talking about the necessity of making our own clothing. I say if we go on as we have been doing, and calculate to continue to purchase from abroad most of what we wear, and a great deal of what we eat, we shall be left without. Do you know that Babylon is going to *fall?* Her merchants will cry out, "there is no one to buy our merchandise." And if you and I do not learn how to take care of ourselves, and raise and manufacture what we consume, we shall have to go without. If you do not know how, go to work and learn how to knit, sew, weave, make ribbons, raise silk and make up and manufacture your own wearing apparel and all you need.

Now, on another subject. There is a God who lives, and who framed and fashioned this earth, and who brought forth that which is on the face thereof. He has laws, Everything is controlled by law. The actions of men, however, are left free; they are agents to themselves

and must act freely on that agency, or else how could they be judged for their actions? But God reserves the right to himself to control the results of their acts, and this no man can hinder. Who of the Christian divines know anything about the God we serve? I never saw any one, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need to be to try and find out these things. We know more about God and the heavens than we care to tell. And if we introduce a principle and try to reduce it to the comprehension of the people, there will be some even among the Latter-day Saints who would be hard to understand. Where is the divine who knows the least thing about that Being who is the Father of our Spirits and the author of our bodies? If we know something about him is there any harm in it? Not a bit. The world of mankind are infidels. We should all be infidel to every false principle. I am infidel in regard to many things, but to the truth, wherever found, I am no infidel. The Christian world is infidel to the truth in a great degree. Why? Because they know so little of the mind and will of God. Step outside of this kingdom, and who can tell us the first process towards covering the earth with the knowledge of God? Who is there that can tell us anything about that angel whom John saw coming with the everlasting Gospel as recorded in John's Revelations? I never found any one who could till I saw Joseph Smith. He could tell me what I had so much desired to learn. What do the Christian divines know about it even at the present day? If they do know anything about it I wish they would tell us. But if they do not know, and will not receive the things of God from those who do know, does not this make them infidels to the truth?

My testimony is the positive. I know that there are such cities as London, Paris, and New York—from my own experience or from that of others; I know that the sun shines, I know that I exist and have a being, and I testify that there is a God, and that Jesus Christ lives, and that he is the Savior of the world. Have you been to heaven and learned to the contrary? I know that Joseph Smith was a Prophet of God, and that he had many revelations. Who can disprove this testimony? Any one may dispute it, but there is no one in the world who can disprove it. I have had many revelations; I have seen and heard for myself, and know these things are true, and nobody on earth can disprove them. The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, the whole man is filled with knowledge, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert. What I know concerning God, concerning the earth, concerning government, I have received from the heavens, not alone through my natural ability, and I give God the glory and the praise. Men talk about what has been accomplished under my direction, and attribute it to my wisdom and ability; but it is all by the power of God, and by intelligence received from him. I say to the whole world, receive the truth, no matter who presents it to you.

Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test.

We preach the Gospel, gather the people of God from all nations

tongues and people, and build up the kingdom of God on the earth, and this calls for manual labor, the affections of the heart, and the devotion of all our powers. God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, OGDEN, SUNDAY MORNING, MAY 18, 1873.

(Reported by James Taylor.)

MEETING OF ADAM WITH HIS POSTERITY IN THE VALLEY OF ADAM-ONDI-AHMAN — LOCATION OF THE VALLEY — THE COVENANT WITH ENOCH—RECORDS OF GOD'S DEALINGS WITH MEN FROM THE PERIOD OF THE CREATION—METHOD OF PRESERVING THE RECORDS OF ANCIENT PROPHETS—CHRIST'S ADVENT AMONG THE NEPHITES—FULFILLMENT OF GOD'S PURPOSES AND THE FULLNESS OF TIMES.

Having been requested to speak this forenoon, and to continue the subject upon which we were addressed yesterday afternoon, I cheerfully do so, hoping that I may have the attention of the congregation, as far as possible, that I may be able to make all hear.

The subject upon which brother Taylor addressed the congregation yesterday afternoon, and upon which a few words were said by those who followed him, is one of very great importance in its bearings upon the present generation; for all things that have once been revealed, and which are now lost, will be revealed anew, in order to fulfill that passage of Scripture recorded in the 11th chap. of Isaiah and 9th verse, "The knowledge of God shall cover the earth as the waters cover the sea." Things of all former dispensations will be made manifest and revealed anew in the great dispensation of the fullness of times. And in order to understand more clearly the things that are to be revealed and made manifest again to the inhabitants of the earth, it may not be amiss for me to refer to some of the past records of antiquity that were revealed from heaven for the benefit of past generations. The first one that occurs to my mind will be found in the Book of Covenants, page 79, paragraph 29:

"And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest genera-

tion. These things were all written in the Book of Enoch, and are to be testified of in due time."

Adam was the first personage placed on the earth, in the Garden of Eden, and having transgressed, and having been cast out of the Garden of Eden, and having fulfilled a long probation, amounting to almost a thousand years, he concluded to gather together his children, which he did three years previously to his death. As recorded on the same page, he gathered Seth, Enos, Cainaan, Mahalaleel, Jared, Enoch and Methuselah, who were successive descendants, making eight generations in all, including himself, into the valley of Adam-ondi-ahman. This was nearly a thousand years after Adam was placed in the Garden of Eden, seven generations of his children, or the righteous portion thereof, were gathered together in that valley. And here it may not be amiss for me to say a few words in relation to the location of that interesting meeting or conference.

The valley of Adam-ondi-ahman, according to the views and belief of the Latter-day Saints, was located on the western hemisphere of our globe. (I would here say, that as the greater portion of this congregation are Latter-day Saints, the proofs and evidences which I shall bring forth, in relation to the matters before me, will be selected from those books which are believed by them, which may not be particular evidence to strangers, but to the Latter-day Saints they will be undisputed evidence.) Adam-ondi-ahman, the Valley of God, where Adam dwelt, was located about fifty miles north of Jackson County, in the State of Missouri. The Lord has revealed to us that Adam dwelt there towards the latter period of his probation. Whether he had lived in that region of country from the earliest period of his existence on the earth, we know not. He might have lived thousands of miles distant, in his early days. It might have been upon what we now term the great eastern hemisphere, for in those days the eastern and western hemispheres were one, and were not divided asunder till the days of Peleg. Adam might have migrated from the great east, gathered up with the people of God in connection with the Church of Enoch, and formed a location in the western boundaries of Missouri. This is not revealed.

The object of this grand meeting of our great ancestors, was that Adam might bestow a great Patriarchal blessing upon his descendants. Hence the righteous of his posterity were gathered on that occasion. He pronounced upon them his last blessing. They were favored on that occasion, for the Lord appeared unto them. This meeting was very interesting in its nature, and the Lord was very much interested, as well as the people. He appeared to this vast congregation, and imparted comfort to Adam in his old age. And Adam was filled with the Holy Ghost. Notwithstanding he was bowed down with age, being filled with the Holy Ghost, he predicted what should come to pass among his posterity to the latest generations. Hence he must have spoken concerning all the following dispensations, that were to be revealed from time to time to the children of men. He must have spoken concerning the spreading of his posterity after the days of Noah, and of the great work of God being established on the earth in the latter days, and concerning the second advent of the Son of God, concerning the great day of rest, the period when Satan should be bound. All these things were written in the Book

of Enoch, who was present on that occasion. And this book is to be testified of, in due time, to the Saints of the last days. This will be one of the means by which God will fulfill the prophecy of Isaiah, that "the knowledge of God will cover the earth as the waters cover the great deep."

Saying nothing about the prophecies of Seth, Enos, Cainan, Mahalaleel and Jared, we will next come down to the days of Enoch. Enoch prophecied of all things, as well as his great ancestor, Adam. A few of his words are translated, and brought to light by the Prophet Joseph Smith, and published in the various publications of this Church—in the "Evening and Morning Star," the "Pearl of Great Price," etc. This prophecy, though very short, as far as it has been revealed, unfolds marvelous principles, showing that his eyes were opened to see things that were past, and things in the future, all of which were recorded in the Book of Enoch, which is to be brought to light and revealed in the latter times. Among the things revealed to Enoch was the knowledge of the flood, which was to take place. And the Lord made a covenant with Enoch, that He would set His bow in the clouds—just as it afterwards was given to Noah—not as a mere token alone that the Lord would no more drown the world, but as a token of the new and everlasting covenant that the Lord made with Enoch. The words of this covenant I will repeat, as far as my memory will serve: "I will set my bow in the clouds, and I will look upon it, and remember the everlasting covenant I have made with you. That in the latter days, when men shall keep all my commandments, Zion shall look upwards and the Heavens shall look downwards," etc. The bow that was set in the clouds was to be a token, between God and the inhabitants of the earth, of the bringing again of Zion, and of the assembling of the Saints of all dispensations. Therefore, when I have seen the bow in the clouds, it causes me to remember the covenant that God made in those early ages, and which is soon to be fulfilled in the last dispensation of the fulness of times. How great and how important is this covenant with the Zion which was built up by Enoch, which was to be taken up into heaven and remain sanctified as a place of the Lord's abode forever! where he should dwell in the midst of his people, and where he should behold their faces, and they should behold his face. That this ancient Zion, and all the inhabitants thereof, should come from heaven and reign on the earth, and that Jesus should come with them. And for fear that the Saints should forget this, a beautiful bow was placed in the clouds, that they might remember that the Lord was looking upon them, and that he would remember his covenant with Enoch in regard to bringing his Zion again. This we find in the periodicals of the Church. When this time shall come that the Lord will bring again ancient Zion, this will assist in filling the earth with the knowledge of God as the waters cover the great deep; and will serve to put us in possession of the history of Zion, of the order of that ancient people, when they walked in righteousness three hundred and sixty-five years before they were prepared for a translation to heaven.

When we come to converse with Enoch and his city face to face, and hear from their own mouths the declaration of their own history, and the preaching of the Gospel in that age of the world, it will unfold a vast amount of knowledge in

regard to the events before the flood.

We come down to the days of Noah. He was a righteous man, and called of God to preach the Gospel among the nations as it was revealed to his forefathers, and before the days of the flood, so great was the faith of many of the people, after the days that Enoch's city was caught up, that the Holy Ghost fell upon them, and they were caught up by the power of heaven into the midst of Zion—the Zion of Enoch. Thus we have further knowledge revealed to us.

Noah, after having preached the Gospel and published glad tidings among the nations, was commanded to build an ark. He had a Urim and Thummim by which he was enabled to discern all things pertaining to the ark, and its pattern. He was a great Prophet, and predicted many things, and his records, no doubt, were hidden up, and will come forth in due time, when the Lord shall cover the earth with his knowledge as the waters cover the great deep.

Many people have supposed that Moses was the first man, and the people of his day the first generation that knew anything about written characters, and that all the people, from the days of Adam down to Moses, did not know how to put their thoughts in the form of writing; but let me inform you how writing commenced. We read in the Book of Enoch, in the "Pearl of Great Price," that the Lord taught Adam how to write records by the inspiration of his Spirit. And it was given him concerning the mode of placing his thoughts in the form of writing. This is recorded in the Book of Enoch, and the "Pearl of Great Price."

The people before the flood did not lose the art of writing, but they wrote their revelations, visions, etc., in the language of Adam—the first language given to man. This knowledge was retained through the flood.

We come down to the days of the building of the Tower of Babel, soon after the flood. About the time of Abraham the Tower of Babel was built. The people being of one language, gathered together to build a tower to reach, as they supposed, the crystalized heavens. They thought that the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth; and that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. They went to work and built a tower. They had this tradition, that there had been a translation of people from the earth, and they were anxious to become acquainted with them; but the Lord saw that they were one, and that they all had one language, and that nothing would be restrained from them which they imagined to do; and, as a curse, he sent a variety of tongues—took from them their own mother-tongue. The language of Adam was all forgotten in a moment; and independently of taking away from them the knowledge of their own tongue, he gave them a multitude of other tongues, so that they could not understand one another. In those days there were a few righteous individuals living at the Tower, among whom was Jared, a very good man, and his brother. When they understood, by the spirit of prophecy, that the Lord was about to scatter the people to the four corners of the earth, the brother of Jared called upon the Lord, by the request of Jared, that the Lord might lead them to a choice land. Did they come

upon this great western hemisphere without a knowledge of God? No. Without any written record? No. Read the Book of Mormon, page 530, or, in other words, the Book of Ether, and you will find there recorded, several generations after the Israelites came from the Tower of Babel and landed upon this continent, that there was a certain woman, the daughter of one of the ancient men of note, that referred her father to those records which their fathers brought from the Tower of Babel; told her father what was recorded in them. "Hath my father not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old; that they, by their secret plans did obtain kingdoms and great glory." She put it in the heart of her father, Jared, to follow those wicked acts which were entered into by Cain. It shows that the Jaredites did not come here without a record of the things from the days of Adam, down; they had it with them. They kept it with them, and multiplied copies in the midst of their nation. But you may ask, how do we know about this first colony that came to this continent? How came we in possession of this knowledge? It was by the records which they themselves kept. The Jaredites, acquainted with the art of writing, kept their records. And among the host of records kept by them, were twenty-four plates of pure gold, which were kept by the Prophet Ether, some 1600 or 1800 years after their colony came to this land, from the Tower of Babel. He kept a record. These records were carried by Ether from the hill Ramah, afterwards called Cumorah, where the Jaredites were destroyed, as well as the Nephites. He carried them forth towards South America, and placed them in a position north of the Isthmus, where a portion of the people of King Limhi, about one hundred years before Christ, found them. I will read you a little description of their being found. On page 161, Book of Mormon, it appears that the people of Limhi were a certain colony that had left the main body of the Nephites, and had settled in the land where Nephi built and located his little colony, soon after their landing on the western coast of South America. After landing, and after the death of his father Lehi, Nephi was commanded of God to take those who would believe in the Most High, and flee out from his brethren. And they traveled many days' journey to the northward, and located in a land which they called the Land of Nephi, and dwelt there some four hundred years. And then because of the wickedness of the people they were threatened with a great destruction. The Lord led Mosiah out of the Land of Nephi, and led him still further north, some twenty days' journey, and they located on the River Sidon, now called Magdalena, which runs from the south to the north. And there they found a people called the people of Zarahemla. And some of the Nephites desired to return to the Land of Nephi, which they did. In about a century afterwards, there being no communication between the colonies, they sent out a number of men to see if they could find the people of Zarahemla. And they were lost, and came to a part of a country covered with bones. This is what I am going to read. And as a testimony that these things were true, they brought twenty-four plates of gold, and breast-plates of brass and copper, and swords, &c.

Book of Mormon, page 161:

"And it came to pass that after

King Limhi had made an end of speaking to his people, for he spake many things unto them, and only a few of them have I written in this Book, he told his people all the things concerning their brethren who were in the land of Zarahemla, and he caused that Ammon should stand up before the multitude, and rehearse unto them all that had happened unto their brethren from the time that Zeniff went up out of the land. And he also rehearsed unto them the last words which King Benjamin had taught them, and explained them to the people of King Limhi, so that they might understand all the words which he spake. And it came to pass that after he had done all this, that King Limhi dismissed the multitude, and caused that they should return, every one unto his own house."

"And it came to pass that he caused that the plates which contained the record of his people, from the time that they left the land of Zarahemla should be brought before Ammon, that he might read them. Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not. And the king said unto him, being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage; and they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was covered with bones of men, and of beasts, &c., and was also covered with the ruins of buildings of every kind; having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates which are filled with engravings, and they are of pure gold. And behold, also, they have brought breast plates, which are large, and they are of brass and of copper, and are perfectly sound. And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee canst thou translate? And I say unto thee again, knowest thou of any one that can translate? for I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people, who have been destroyed, from whence these records came; or perhaps they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction."

"Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded lest he should look for that he ought not, and he should perish. And whosoever is commanded to look in them is called seer. And behold, the king of the people, who is in the land of Zarahemla is the man who is commanded to do these things, and who has this high gift from God."

I have read this to give you an idea how the Israelites that inhabited this continent, before the days of Christ, came to the knowledge of the first colony that came from the Tower of Babel. This company, that was lost in the wilderness, brought these plates, with breast plates and swords, the hilts thereof having perished, and the blades thereof having cankered with rust.

Now Mosiah, the king, that dwelt in the land of Zarahemla, was the man that was called of God to translate. He had the gift and power given to him to translate these twenty-four plates. We have an account, on another page of the Book of Mormon, of his translating these plates; and that it gave an account of the people from the days of Adam down to the flood,—to the days of the Tower of Babel, and down to the days they were destroyed.

Now will this record ever be brought to light to help fill the earth with the knowledge of God? Let me refer you to what is recorded in the Book of Ether, page 516:—

"And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great Tower, and whatsoever things transpired among the children of men until that time, is had among the Jews, therefore I do not write those things which transpired from the days of Adam until that time;" (Now notice the next sentence;) "but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account."

They are not yet found. We have the Book of Ether, that is not one-hundredth part of the contents of those twenty-four plates. But a very short account. Whoso findeth these twenty-four plates will have power to get the full account; for they give a history from the days of Adam through the various generations to the days of the flood, from the days of the flood down to the days of Peleg, and from the days of Peleg to the Tower, which was very nearly cotemporary with Peleg. And from that time for some sixteen or eighteen centuries after they landed on this continent. The prophecies of their Prophets in different generations, who published glad tidings of joy upon the face of all the northern portion of this continent. Their records and doings are all to come to light, and these will help to fulfill the words of our text that the knowledge of God will cover the earth as the waters cover the great deep.

But we will pass along and come to the second colony, that the Lord brought out of Jerusalem, six hundred years before Christ. Did they bring any records with them? Had they the art of writing? Yes. When they lived among the Jews the art of writing was extensively known among the Jews. It was their art to write in the Egyptian language, as Nephi testifies on the first page of the Book of Mormon. "Therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians." A language which their forefathers learned, while they dwelt in Egypt, and which they were familiar with, but probably lost it in some measure, but still re-

tained a portion of it, and wrote their records in the same.

Now if you will appeal to Biblical history you will find that the Israelites did write their records, in ancient times, upon metallic plates, and that these plates were connected together, with rings, passing through the leaves. Through the whole a stick was placed for carrying the record. This description we have given by those who have deeply studied concerning the Scriptures and the ancient doings of the Israelites. When Lehi left Jerusalem, there was a certain man that lived in Jerusalem, that had kept records upon brass plates. And these records, we are informed had been handed down from the early ages of the Israelites, until Lehi left Jerusalem. They contained a copy of the genealogy of the tribe of Joseph in the land of Palestine. Laban being a descendent of Joseph, the records had fallen into his hands. Lehi was commanded to send his sons to obtain these records; for he had pitched his tent on the eastern borders of the Red Sea. The history of his obtaining them you will find recorded in the Book of Mormon. On the 10th page it reads—"And it came to pass, that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel. And after they had given thanks unto the God of Israel my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy Prophets, from the beginning, even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah."

"And it came to pass that my father Lehi also found upon the plates of brass, a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the Son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob and all his household from perishing with famine. And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them. And thus my father Lehi did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records."

"And now when my father saw all these things, he was filled with the spirit, and began to prophecy concerning his seed; that these plates of brass should go forth unto all nations, kindreds, tongues and people who were of his seed. Wherefore he said that these plates of brass should never perish, neither should they be dimmed any more by time. And he prophecied many things concerning his seed."

I have read this in order to come to another thing that has a bearing upon our text. These plates of brass, contained the prophecies of all the holy Prophets from the beginning—from the days of Adam; hence they must have contained the prophecies of Enoch, Adam, Noah, Abraham, Isaac, Jacob, and Joseph in Egypt. The prophecies of Isaiah and many others of the holy Prophets were contained upon these plates of brass.

Notwithstanding brass is a metalli

substance capable of being dissolved and crumbling back, in a few years to the elements, yet there was a miracle wrought upon these plates of brass. The Prophet said that these plates of brass should not be dimmed by time, that God would preserve them to the latest generations. What for? In order that they might come forth and their contents be translated by the Urim and Thummim, that these contents might be declared to all nations, and kindreds, and tongues, and people, who were the descendants of Lehi upon the face of all this continent, from the frozen regions of the north to the very utmost extremities of South America. That all these nations should come to a knowledge of the things contained on those plates of brass.

Now the Lord did many things of this kind in ancient days. If there should be any strangers present let me show you how the Lord can do many wonderful things. Let me refer you to the pot of manna the substance of which would not keep over twenty-four hours, except on Sunday, and then it was preserved from becoming nauseous. But on a certain occasion the children of Israel were to collect a pot of this manna, and it was placed in the Tabernacle of the congregation, and instead of becoming nauseous, it remained just as fresh in future generations, as on the morning it was gleaned up.

Certain rods were gathered up to represent the twelve tribes of Israel, and Aaron's rod budded and blossomed in one night; and that was handed down from generation to generation. And hence we see that God did work miracles for his people on the eastern continent. Is it any more marvelous that he should preserve the brass plates from being dimmed by time? No. They exist, and in the own due time of the Lord, he will inspire a mighty seer, and give him the Urim and Thummim, and enable him to bring forth these sacred scriptures.

Now, to show you the value of the scripture of the brass plates, over the Jewish records, translated by King James, let me refer you to the Book of Mormon. On the 24th page, speaking of the coming forth of these records, the angel said to Nephi, "The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy Prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many." That is, there are not so many prophecies and revelations contained in the Jewish Bible of our day as there were upon the plates of brass. Nevertheless they contained the covenants of the Lord, which he has made with the House of Israel; therefore they are of great worth unto the children of men.

If you will turn to the Book of Jacob in the Book of Mormon, page 122, you will find a lengthy prophecy, or parable of the olive tree, quoted from the brass plates, by which the house of Israel is represented—a parable of their being planted in the Lord's vineyard; a parable of the great work of the Lord in the last days, when his servants should be called to labor and gather these young branches and graft them into their own olive tree. This parable was revealed to the Prophet Zenos, and gives great instruction. We could also refer you to some four or five other places where Zenos and Zenock prophecied concerning the restoration of all the house of Israel in the latter days; and concerning

the descendants of Joseph. And Lehi, being of the seed of Joseph, was interested in relation to his future generations, and therefore understood the whole history of these remnants of Joseph, and prophecied concerning them; a few quotations being given in the Book of Mormon. They understood concerning the coming of the Lord Jesus in the flesh, his crucifixion and resurrection from the dead; and the signs shown forth to the remnants of Israel scattered to the four corners of the earth and the islands of the sea; and the great destruction which should come upon the people because of their wickedness.

I will refer you to the prophecies of Joseph in Egypt. In order to show you what is said concerning him, as a Prophet, I will refer you to page 62, Book of Mormon. "And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt. For behold he truly prophecied concerning all his seed, and the prophecies which he wrote, there are not many greater. And he prophecied concerning us, and our future generations; and they are written upon the plates of brass."

Search all the records you can find, and you will find that Joseph has prophecied concerning as great things as any other prophet that ever lived. Now these plates of brass were handed down. We have an account of them by Alma, the Prophet. And concerning the Urim and Thummim, they were also handed down.

But we will now come down to the days of Jesus. From the time that Lehi left Jerusalem to the days of Jesus, there were a great many records kept by the remnant of Joseph, upon this land. The book of Mormon does not contain one hundredth part of the records of these prophets. Now did they keep all of them on plates, or did they multiply them by thousands of copies on this land? Let me refer you to page 388, of the Book of Mormon. "And now behold all those engravings which were in the possession of Helaman, were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth. Nevertheless these things were to be kept sacred, and handed down from one generation to another." What period of time was this? Only fifty-two years before the birth of Christ. Fifty-four years before Christ as we find on page 387, (Book of Mormon), there was a large company of men, 5,400 with their wives and children, went out of the land of Zarahemla, to the land northward, and in a few years afterwards, as you will find on pages 393 and 394, they went forth by thousands, and also sent forth colonies by sea, and timber to build cities; and they built houses of cement; and many cities of timber. And the people became very numerous. Now to confine the sacred records in one place, and to keep the people in ignorance in regard to their contents, would not be reasonable. Hence we are informed that they were written and sent forth throughout all the land, and this will account for the extracts from the Scriptures written in ancient Hebrew, discovered in the mounds that have been opened in Ohio, among which were the ten commandments. The people of this land were well acquainted with the Scriptures.

Go to the City of Amonihah in the northern part of South America. They had become wicked, yet they had the Holy Scriptures; and they brought them forth and burned them

with fire, and all that believed in them were burned in the fire. (See Book of Mormon, page 240.) Showing that the people had many copies of the Scriptures. And, again we find that the Nephite missionaries who went among the Lamanites, carried with them copies of the Scriptures; and that by the means of these copies they convinced the Lamanites of the incorrectness of the traditions of their fathers.

When Jesus came to this continent he taught the people several days. And these things were written upon the plates of Nephi. But Mormon made an abridgement of these writings, and he states, on page 484: "And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi, do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people, and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things that have been commanded me; therefore I would that ye should behold that the Lord did truly teach the people, for the space of three days; and after that, he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them."

Thus we perceive that we have not the one-hundreth part of the teachings of the greatest of all prophets, even our Lord and Savior Jesus Christ,—the words that he delivered to the ancient Nephites. The Nephites understood all these marvelous things. No doubt there were many instructions—a vast amount of instructions—in regard to their property; for they had all things common, both in North and South America, among the millions of this land, for one hundred and sixty-seven years. After which, in the year two hundred and one after the birth of Christ, they began to withdraw from this order, and began to be divided into different classes, &c. Now, if we had all the teachings of Jesus, we would find the order of things that preserved equality upon this continent during all that period of time; which would give us a vast amount of knowledge concerning the things which we must enter into.

But will these things be brought to light? Yes. The records, now slumbering in the hill Cumorah, will be brought forth by the power of God, to fulfill the words of our text, that "the knowledge of God shall cover the earth, as the waters cover the great deep."

Again, Jesus, on the last visit to the Nephites, called up his twelve disciples and pronounced a certain blessing upon them, and especially upon three of them. Mormon says, concerning these three that were to tarry, that great works shall be wrought by them before the great

day of the Lord shall come. Then he says, that if you had all the Scriptures, you would know that these things would be fulfilled. We would know a great many things if we only had these Scriptures and revelations. They are to be revealed to fill our earth with the knowledge of God, as the waters cover the great deep.

Not only the records of the ancient inhabitants of this land are to come forth, but the records of those who slept on the eastern hemisphere. The records of John, him who baptized the Lamb of God, are yet to be revealed. We are informed in the book of Doctrine and Covenants, page 245, that the fullness of the record of John, is to be revealed to the Latter-day Saints.

But shall we stop with these records? No. Let me repeat to you the words of the Lord. The Lord said to Nephi, speaking of the latter days, that the Nephites shall have the words of the Jews, and the Jews shall have the words of the Nephites; and the lost tribes of Israel shall have the words of the Nephites and the Jews; and I will gather the people from the four quarters of the earth; and my words shall be gathered in one, (See Book of Mormon, page 108), the records of the Nephites upon this land. And the numerous people that have been planted on the islands of the sea, are to be gathered in one; for they were righteous in some of their earlier generations; and that knowledge is yet to be brought forth; and when these islands shall deliver up their people, their records shall be gathered in one.

And again, concerning what the people say, "we have got a Bible, and we need no more Bible." "Know ye not that I am the same God, yesterday and forever; and it shall come to pass, that I shall speak to the Jews, and they shall write it. I shall speak to the lost tribes of Israel, and they shall write it. I will speak to all the nations of the earth, and they shall write it. And by my words that are spoken, shall the children of men be judged according to their deeds. All these things shall come forth to fill the earth with the knowledge of God.

We go to the book of Doctrine and Covenants, where we find that the Lord is to reveal many of his great and marvelous purposes, that have been kept hid from the foundation of the world; and things that have not been revealed to any former generation. It is not enough that these different records referred to should be revealed, and that the islands of the sea should deliver up their knowledge, but it is necessary that the heavens should give the knowledge which was before our earth was created. And you are students in this great university, which God has established, to study concerning God, and get a knowledge of things in the heavens and things that are past and present, and things that are to come—a knowledge that comes through the power and inspiration of the Holy Ghost.

But this is not all; God has said that he "will pour out his Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy." Young men and old men shall receive knowledge from the heavens. Again, it is written in Isaiah: "All thy children shall be taught of the Lord." It will not be necessary for one man to say to his neighbor, know ye the Lord, for all shall know him. Then it will not be

necessary for us to preach so much, because the Lord our God will teach them from on high. Old and young, male and female, will receive knowledge; and our little children will utter forth their voices, and speak forth that which is not now lawful to utter, but it will be uttered to the human family by the mouths of babes and sucklings. Amen.

DISCOURSE BY ELDER FRANKLIN D. RICHARDS,

DELIVERED AT LOGAN, CACHE COUNTY, SATURDAY MORNING, JUNE 28, 1873.

(Reported by David W. Evans.)

IMPROVED CIRCUMSTANCES OF THE SAINTS IN UTAH—POTENCY OF THE LAW OF TITHING.

We used to sing and hear a song entitled: "There is a good time coming, wait a little longer." It appears to me that we are now enjoying one of the good times in these meetings. I realize that it is so, for one, and I doubt not that the good Saints of Cache Valley also appreciate the same. If we can only preserve in ourselves that freedom of spirit which will enable us to comprehend the present, as it really is, we may rejoice indeed in knowing that the good time has overtaken us. It is not with us now as it has been, when scantiness and even hunger have been in our habitations. At present, so far as the comforts of life are concerned, the people are enjoying a competency of food and raiment, house and home, kindred and friends. While these things have come forward to us, the means of advancement in every sphere of usefulness are in reach. The implements to accomplish more labor are in our hands. They have overtaken us and are overtaking us, and will continue to do so, by means of which the amount of good which the Saints have been enabled to do in any given time in the past, is very small compared with the measure of good which they will be enabled to accomplish in the future. A little while ago it was not oftener than once in six months that we heard from the States. It is only a little while since it took us three and four months to travel from the States to this place, now it is only a matter of as many days. Once it took all of six months to hear from the old countries, say London; now we hear that "yesterday, President George A. Smith attended Conference with the Saints in London."

By these things we can see that we have come upon times when, if we are up to the scratch, we live

very fast. It is no vain, untrue or humorous saying that we are living in a fast age. In matters of intelligence and business transactions we live weeks in a day, if we wisely direct our time and energy, when compared with those who have preceded us.

When we contemplate this, and the rapidity with which Divine Providence is rolling on the events of the latter dispensation, crowding upon our attention the great labors and considerations of this latter-day work, it certainly does seem necessary that we preserve in ourselves that life and activity that we can come up to the standard of his readiness to direct and dispose of us, that we may be able to receive his word and the counsels of his servants and execute and carry them out. I am very sure that the good people of this county do not think they are likely to get out of business since President Young told them, yesterday, that they might soon see a Temple close by here on the bench. The good work seems to be advancing upon the hands of the Saints, mills, railroads and telegraphs, are coming to our relief and aid.

I should like to say a few words upon the subject of Tithing, and I believe I will just touch upon it. It is a subject that was talked about yesterday with some emphasis and importance, and one that has seemed to present features of more than ordinary interest to my mind for some time back. People of all denominations are very ready to say that the "earth is the Lord's and the fullness thereof," and I do not suppose we could find a Saint in all Israel, or in these valleys of the mountains at any rate, but what would utter that sentiment and think he did it with real good Christian cordiality. But when we come to consider the matter as it really is, we find that our feelings and actions do not after all exactly coincide with this expression. I heard a man say, but a few days ago, "I bought such a piece of land—I paid for it—and it is mine." I wonder if that man, just then, thought the earth was the Lord's? I do not think he thought that particular patch was. It is one thing for us to acknowledge with our lips and to consider in our hearts, that the earth is the Lord's and the fullness thereof, but it is quite another thing for us to realize it, and to place ourselves in a true and proper attitude on that question, dealing with the Lord our God in relation to it with the justice, sincerity and propriety that we would with each other here on the earth.

If a man has obtained possession of a piece of land and put up a house thereon, and he rents that to another person, he actually does expect that that person will pay him the rent due for the use of it. It is one of the plainest business transactions of life; and the man who occupies that house and land can hardly feel to say,—"The earth is the Lord's and the fullness thereof;" instead of saying that, he says —"This house and piece of land belong to that man, and I have to pay him rent for it." These things make us realize our bearing and position one with the other in regard to business transactions.

But who is it that has placed the earth and its surrounding elements subject to the powers, governments and inhabitants of the earth? It is he who created them, and he it is who says that the earth and its fullness are his; and when we look at this matter and consider it carefully there is something about the subject of Tithing that commends itself strongly to our attention; and if we

will be honest with ourselves and honest with our God we must look at it in a very differnt light from what many do.

When the Bishop or his clerk goes round to settle up Tithing, he finds a class of persons who act as though they felt it their bounden duty to get the figure of their Tithing down to the lowest possible scratch; and when they have done this they feel thankful that they have got off with paying so little, without any regard whatever to the figure they should have paid. Well, it is not given to the Bishops exactly to tell a man —"You must pay so much." There is the greatest possible liberality manifested, so as to give every man an opportunity to act upon his own agency in saying what he has made and what he has done with the means which have been placed in his hands, and what he ought to pay as interest or Tithing, so that when the Lord brings these matters to adjudication, we shall be judged out of our own mouths.

The matter of Tithing is one that the churches of the world have taken up as well as the Saints, even the Church of England has an idea that its members should pay Tithing. They have learned this from the Church of the living God. The institution of Tithing is one which is emphatically binding upon us, and is as essential to our salvation and exaltation in the kingdom of God, so far as temporal things are concerned, as the ordinance of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost are in the spiritual part of the Gospel. Take it into account and consider it when and how you may, and you will find that the man or men, who consider Tithing of no moment, and who think they have obtained a blessing in shirking the payment thereof, will dry up and taper off in their faith, and before they know it they and their household will be suffering in the darkness of the world, in sin and transgression.

The law of Tithing is an obligation laid upon all the people of God. It has been so in every age, and we have no account of the prosperity and progress of God's people without Tithing being a standing law in their midst, which they continually observed. That is not all, my brethren. The Church of the Lord had this among them before ever the Gentiles knew what it was to assess and collect taxes, and it is from this that they learned to do so. The law of Tithing was in the household of faith, the Church of God on the earth, before the old Babylonish nations were founded, and they as well as the sectarians have learned pretty much all they know from the people of God at one time or another. Tithing is an institution which has prevailed from the beginning, and it looks to me as though it was the consideration required by the Lord—the Creator of the earth, from men who dwell upon it, as a material something by which they may acknowledge to him, in deed and in truth, that the earth is the Lord's and the fullness thereof, and by means of which they can restore to him, in the order of his appointment that which is his.

The brethren sometimes say—"I pay my Tithing, This is mine. I have *given* so much." Yours, is it? How is it yours? Was it not read here to us yesterday—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." If we have witthheld and kept back any portion of our Tithing, then have we robbed God,

for that full tenth is not ours in any sense of the word, it is the Lord's, and if we keep it from him we rob him of that which is his. We should keep correctly in our minds and understandings that which is ours and that which is the Lord's. When the sons of God shouted, and the morning stars sang together for joy at having the earth prepared to come and dwell upon, to pass through this state of existence, did we not then realize that it was being prepared for us, but that it was his, and that we were coming to dwell upon it as his? Shall we forget this obligation and position? Let us be careful not to do so.

President Smith alluded to the potency of this law of Tithing, and the terrible consequences of disobeying it as illustrated in the present condition of scattered Israel, who prospered as a nation when they brought their tithes and offerings into the storehouse of the Lord. And how terribly and emphatically did President Young portray the readiness with which, at his will and pleasure, the Lord could turn these streams, for the watering of our beautiful valleys, into the earth, and cause these delightful hills and plains to become as barren as Judea. I think we ought to look at this subject more carefully, and if possible in its true light. The more I see and think of it the more there is about it new to me, and the more there is to make me feel that therein lies an obligation between us and our God that we should consider and be careful to discharge.

If there is any man amongst you who wants to take a wife, does he not have to obtain a certificate from his Bishop that he pays his Tithing? If any of you want to be baptized in the font in the house of the Lord for the generations of your dead, do you not need a certificate from your Bishop that you pay your Tithing? And if we want any of the blessings necessary for our exaltation we shall find it so, and more so as we advance in the future. We fathers in Israel, we heads of families, looking towards the patriarchal office and desiring to stand at the head of our generations forever, ought to think, not only about ourselves, but about those who will come after us. If our record shews that we have been faithful in all things, and have never forgotten to pay our Tithing, our posterity can come to the house of the Lord and ask, as a right, for the blessings they need for themselves or their dead.

I think if we will all consider this matter in the light in which the Scriptures, the revelations of divine truth hold it, and the light in which modern revelation and the teachings of the Priesthood hold it, we shall discover in the law of Tithing an immense and eternal weight of blessing and glory, and instead of wishing to avoid, shirk and narrow it down to the least admissible figure, we shall desire to add to and enlarge it, that it may be for us and our children a source of honor, exaltation and blessing forever.

Brethren and sisters I rejoice with you, more and more, all the day long in the principles of the Gospel. I desire to be more and more useful in helping to promulgate them in the earth. I have pleasure in the labors of the Church. I rejoice exceedingly in the advancement of the cause of truth, and realize that we have to be wide awake in order to keep track of, and along with, the purposes, plans, devices and providences of God,

that we may work with him, that he may work with and through us in bringing to pass his purposes, and the great and glorious events connected with his work in the last days.

That we may so live as to be able and pliant instruments in his hands, ready to do every good word and work, in bringing again Zion, establishing righteousness and truth in the earth, and hastening the day for the return thereto of the presence and glory of God, is my desire in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, LOGAN CITY, SATURDAY AFTERNOON, JUNE 28, 1873.

(Reported by David W. Evans.)

EXTENSION OF THE UTAH NORTHERN RAILROAD—THE BUILDING OF THE MEETING HOUSE AND OTHER PUBLIC IMPROVEMENTS URGED ON THE PEOPLE—FAITH MADE MANIFEST BY WORKS—UNITY IN LABOR AND CO-OPERATION IN ALL THINGS PERTAINING TO THE KINGDOM—LABOR BUILDS UP THE KINGDOM—NUMBER OF THOSE IN THE CONGREGATION ACQUAINTED WITH THE PROPHET JOSEPH—EARLY EXPERIENCE IN THE CHURCH—REWARDS WILL FOLLOW OBEDIENCE—OBJECT OF THE LAW OF TITHING—SERVES THE LORD BECAUSE OF THE PURITY OF REVEALED TRUTH.

I have a little temporal matter which I wish to lay before the brethren—something pertaining to our work here for the benefit of the inhabitants of this valley and other places. It is concerning this railroad. I wish to speak of this to-day. We should pass it over, probably, if it were left till to-morrow. I wish the brethren to take into consideration the benefits that are now and which will be derived by the building of this railroad. Another item I wish to lay before the brethren is the putting a road through what is called Bear River Kanyon, this side of Cottonwood, where the railroad will go. If this could be crowded through, I am told it would be a saving of about fifteen miles of travel and climbing some very severe points of the mountains. If the brethren will take hold, under the direction of some one who may be appointed or who is already appointed, of the grading of the road, it would be quite

an accommodation to the travel from here to Soda Springs. Get the railroad graded as far and as fast as possible to carry us on. We would like very much to hold some meetings north, and we would rather get into a car and go where we wish than to be traveling along through the dust day after day, consequently we wish to hurry up this matter as speedily as possible. The arrangements will be entered into by those who have the railroad in charge, but I thought I would ask the brethren, inasmuch as they wish to travel north, occasionally, to do themselves and the rest of us the kindness to get a ride upon a pretty good track. We wish to go to Bear Lake Valley, over into Rich County, but how shall we go? I understand that this road up the Logan is impassable, and that the dugway road is very bad. We have some settlements already on the Soda Springs route, and shall probably have more, and if we could have the accommodation of traveling on a pretty fair level road we should be very thankful. I shall leave this and other matters with you, but I would urge the necessity of building the railroad as far north as the iron can be obtained. I understand there is enough now coming to go from here to Franklin, and perhaps a few miles beyond. When this is completed, the traveling and freighting to the north will probably go over this line, and the business of the people here will be increased and the value of the property wll be enhanced, and you will advance in proportion to the abundance of your improvement.

Another item which I wish to urge upon the people is the building of this meeting house. We have a bowery here, which is very comfortable to meet in this warm weather, but when it is windy, stormy, cold or wet, the people should certainly have a house to meet in, instead of being out of doors. This, of course, will require labor. If we were to go into details with regard to labor I think we could show very clearly that the time that is given to us here is not altogether well spent. We might make a great many improvements to benefit ourselves, and be none the poorer, but it would increase our wealth. I think this is apparent to every reflecting mind. Every improvement that we make not only adds to our comfort but to our wealth. I wish the brethren to consider this. Not that I wish to take anything from the minds of the people of the good things that we have heard since we have been together, and especially from brother Taylor, who has just spoken. I would not like to take a thought or reflection from the minds of the people concerning those good things pertaining to the kingdom of God. But recollect that brother Taylor, in his remarks, brought the spiritual and the temporal together. They always have been and always will be together, and by our labor we show to the heavens that we are willing and obedient servants and handmaids. This gives us a claim to the blessings which our Father in heaven delights to bestow upon the faithful. By our works our faith is made manifest, and by them shall we be judged, and justified or condemned. Then let our works be such as will justify us and tend to the building up of the kingdom of heaven upon the earth. If we do this, brethren and sisters, we shall prosper and increase.

We were talking yesterday about the blessings of the people. It appears to me that they have little idea of the blessings which are in

their possession. Still I am sensible that a great many realize and are very thankful for them, and they wish to improve their time to the best advantage. But take us as a people and how strange is the course we pursue! How inconsistent, inconsiderate and vain are the acts of the Elders of Israel. Is this the fact? Yes, co-operation was referred to by brother Taylor. The man or woman who is opposed to this is opposed to God. So said brother Taylor. I say that they who are opposed to co-operation are opposed to heaven, to their own welfare, to the welfare of their neighbors, to truth and to everything that is good. The least thought or act of an individual who is or can be called a Saint, that militates against a oneness of feeling and action amongst the Saints is opposed to everything that is heavenly and good. We do not wish to co-operate in mercantile affairs only, but we wish to bring the minds of the people to consider the benefit of uniting and laboring together, to make this long and strong pull all together, of which brother Taylor spoke. This is an expression that Brother Joseph Smith frequently used concerning the oneness of the people. If the Latter-day Saints were to take a course to alienate their fellowship and feelings one from another, each one saying, "This is my pile, and I am working to increase it," we should then be in the position, referred to by brother Franklin D. Richards, this morning, of the man who said that all the world belonged to the Lord, excepting the little piece of land he had bought and paid for. How inconsiderate, inconsistent and unwise, is such a course as this! If we are not one, we are not the Lord's. We can not do his will, nor be his disciples unless we are one. We must have the same faith and feelings for the building up of the kingdom of God, and for the salvation of ourselves and others, jointly, together, or we shall fail in our attempts to accomplish the work which the Lord has given us to do. We should consider all these matters. Now take hold with union and bring the rock, lumber, and all other material that is necessary, and let the mechanics go to work and put up this meeting house.

I do not know who has charge of the building of this store here, but I am very sorry it does not loom up a little faster. I would like to see this store finished, the meeting house built, the railroad completed through here, our roads built through the mountains; I would like to see your farms fenced up, and to see good buildings in this and other towns. Improvement belongs to the spirit and plan of the heavens. To improve in our minds, to increase in wisdom, knowledge and understanding, to gather every item of knowledge that we can in mechanism and in science of every description, respecting the earth, the object of the organization of the earth, the heavens, the heavenly bodies—all this is of Heaven, it is from God; but when a person or a people begin to dwindle, to lessen and to take the downward course, they are going from heaven and heavenly things. You have seen this illustrated in those who leave this Church. You have known men who, while in the Church, were active, quick and full of intelligence; but after they have left the Church, they have become contracted in their understandings, they have become darkened in their minds, and everything has become a mystery to them, and in regard to the things of God, they have become like the rest of the world, who think, hope and pray that such and such

things may be so, but they do not know the least about it. This is precisely the position of those who leave this Church: they go into the dark, they are not able to judge, conceive or comprehend things as they are. They are like the drunken man —he thinks that everybody is the worse for liquor but himself, and he is the only sober man in the neighborhood. The apostates think that everbody is wrong but themselves.

Follow the spirit of improvement and labor. All the capital there is upon the earth is the bone and sinew of working men and women. Were it not for that, the gold and the silver and the precious stones would remain in the mountains, upon the plains and in the valleys, and never would be gathered or brought into use. The timber would continue to grow, but none of it would be brought into service, and the earth would remain as it is; but it is the activity and labor of the inhabitants of the earth that bring forth the wealth. Labor builds our meeting houses, temples, court houses, fine halls for music and fine school houses; it is labor that teaches our children, and makes them acquainted with the various branches of education, that makes them proficient in their own language and in other languages, and in every branch of knowledge understood by the children of men; and all this enhances the wealth and the glory and the comfort of any people on the earth. But take the other course, and they become like our savages—they soon forget what they have learned, have no taste for acquiring knowledge, and lose all their ambition and desire for improvement. For instance, look at the Jewish nation. Here are the tribe of Judah in our midst. Do you ever recollect any of them building a house? Think of it, look around now, and try if you can find any of the sons of Judah so lost to themselves as to be guilty of making any improvements. I speak ironically. They will bring something to you and sell it to you, and get your money if they can, for they are every one of them merchants; but can you find one of them that tills an acre of ground? Search the world over, and you will find but few Jewish agriculturists, although there are millions of Jews scattered through the earth, and many of them occupying important positions in the learned world; but they are not producers, they are all consumers. The land of Judea has fallen into disrepute, and it has become a desert, just through the apostacy of those who once inhabited it, who had the oracles of God among them. This is the fact. Let the Latter-day Saints neglect their labor, and they will soon find that they are declining in their feelings, tastes and judgment for improving the elements of the earth; hence we say, improve, be industrious, prudent, faithful, make good farms, gardens and orchards, good public and private buildings, have the best schools, &c. The world give us the credit of being the most industrious people on the face of the earth; they say that the Latter-day Saints in Utah have done more than any other people ever were known to do in the same time. It is the little union that we have in our midst that has given this impetus to our prosperity. But we have not enough union, we have not enough of the spirit of improvement amongst us. You will see men occasionally here who, so far as the spirit of improvement goes, are like some old "Mormons" who lived in the days of Joseph. That is, their bodies breathe, and they move and have a being; but they died when Joseph died. There has been no spirit of

progress or improvement in them since. As far as regards gathering and organizing the elements, and making the earth beautiful, these old "Mormons" have no taste for it, and they see nothing, hear nothing, and know nothing, only they knew Joseph. Say they, "Oh, I was acquainted with Joseph, I knew brother Joseph." Ask them, "Are you going to build a house?" "Well, I don't know; I don't know as I care anything about having any better house." "Well, but your house is full of bed bugs." "I know it is pretty bad, but still it is as good as I am, and I don't think I shall try to build." They died when Joseph died.

I heard it mentioned here, I think, this morning, that we all knew the character of the Latter-day Saints, and the difficulties and persecutions they have passed through. It came into my mind at that moment to ask this congregation how many of them knew Joseph Smith, the Prophet, just to show what "Mormonism" has accomplished in twenty-eight years. I believe I will do myself the favor, and gratify myself so far as to ask those of my brethren and sisters now present, who were personally acquainted with Joseph Smith, to raise their right hands. (A very few hands up.) There is a few, but very few, not above one to twenty, and perhaps not more than one to fifty in this congregation who ever saw Joseph Smith. Now if I were to ask the boys and girls, and all the young folks present, although your Sunday schools are not here, who were born in these valleys, to raise their right hands, I will venture to say that we should find that more than half this congregation have been born in these mountains. What do they know about what we passed through in Illinois, Missouri, Kirtland, or New York State? I will give you one item. I lived close by where these plates were found. I knew that Joseph found them, from outward circumstances that transpired at the time. I shall not take time to relate but a little of the delicate, kind, benevolent, Christian-like, I will say anti-Godlike feelings of the priests and of the people who professed Christianity at the time that Joseph organized this Church. The very first thing that was circulated was this—"Did you hear that Joe Smith and his followers got together last night, blew out the light, stripped themselves stark naked, and there they had the holy roll?" This was the story started by the priests in the neighborhood where the plates were found. In the Branch where I lived, we had not met together three times before our beloved, kind, anti-Godlike Baptist priests and people declared that we made a practice of meeting together, stripping stark naked, and there having the "holy roll." A great many of you do not understand this term. It came from the shaking Quakers. I shall not attempt to relate here the conduct attributed to them, but from that sprang the peculiar phrase I have mentioned in your hearing this afternoon. In a very short time we were all thieves in the estimation of our so-called Christian neighbors. Said the priest to a beloved sister—"Sister, did you hear of such a man, he was a member of our church a few days since, but he has joined old Joe Smith?" Joseph was then twenty-one or twenty-two years of age, but it was "old Joe Smith." "Sister, did you hear that such a brother stole a lot of chickens last night?" Says the sister, "No, can it be possible?" "Well, they say so," says the priest, and he himself had fabricated the entire story. This sister would tell it to another, and it would go all

through the neighborhood that such a man, who only a few days before had been considered by them as good a brother as they had in their church, had become a chicken thief. But you cannot mention any crime that this people called Latter-day Saints have not been accused of committing by their so-called Christian neighbors; and these stories would generally commence by the priests whispering to some sister—"Did you hear of such and such a thing?" That was enough, all that was wanted, it became a solemn fact by the time it passed the third month Now what do the great majority of Saints know of these things? Nothing, for they have been born since our arrival here. I need not relate much of my experience in this work, although I have had a pretty large one. But it is not particularly profitable to me or to anybody else to relate it. Sometimes it is very well to relate circumstances that have transpired, to show to the rising generation what we have passed through and what we have had to contend with.

Now, if the brethren will take hold and perform the labors devolving upon them, they shall be blessed in them. They will increase in health and in wealth. The Lord will bless the people in proportion as they bless themselves. If they are faithful in following every requirement, they will be blessed in their families, and no other people on the earth that we know anything about are blessed in their families and posterity as the Latter-day Saints are now. Visit town after town in this Territory and let the Saints turn out their children neat and clean and what can be said of them? The Lord blesses them in their families. Let them drive up their flocks, and what will be said of them? The Lord blesses their flocks in their folds. See them upon the plains, they are blessed there more than any other people. Then look at their harvests and their gardens and orchards, and they are blessed therein more than any people we know anything about. They are blessed in everything they put their hand to. The climate of these valleys has been modified and mollified for their sakes. When we first came here, neither an apple nor an ear of wheat could have been raised in this valley. But is there a finer valley than this now in these mountains? No. Is there a finer place for people to live in on this continent? No. There is not.

If the people take a course to bring the blessings of heaven upon them, they will increase in everything. If they refuse obedience to the holy Priesthood, they will dwindle and go into unbelief and apostacy; they will be contracted in their views and feelings; the fruit trees will begin to refuse to bear fruit; our flocks will begin to refuse their increase, and our fields will refuse to bring forth their crops. I will just make this statement with regard to the country the plates were taken from, from which the Book of Mormon was translated. I have helped to harvest wheat there, that yielded fifty bushels to the acre, or from twenty-five to sixty bushels. For thirty years past, they have not raised twenty bushels to the acre; for twenty years past they have not raised fifteen bushels to the acre, and now, in that country, which once was not surpassed by any portion of the globe for raising fruit and wheat, not an apple is raised without a worm in the centre. They have been so for twenty or thirty years. Their apples are good for nothing. Send them to England as they did forty or fifty years ago, and they

are not marketable; they will bear no price in comparison to good fruit. Five to ten bushels of wheat to an acre now. Their peaches have gone, their apples have gone, their plums and their pears have gone, and that land eventually, unless this government and the people of the government take a different course towards the Gospel, that the Lord has revealed in the latter days, will become desolate, forlorn and forsaken. That is the country I was brought up in, and with regard to its products, I know about as much as any man that lives.

Now, brethren and sisters, if we wish the blessings of heaven upon us, let us be faithful to our covenants and callings, faithful in paying Tithing, in keeping the word of wisdom and in building Temples. The Tithing is for the building of Temples. Suppose we build this meeting house here with Tithing. If the people will give us one-tenth part of that which is due on their Tithing, we shall have all we need to build their meeting-houses, school-houses, and Temples. This may seem strange to some, and perhaps I look at Tithing different from others, and consider the law of Tithing different from what others would look at and construe the meaning of the words concerning the Tithing that the Lord requires in the latter days. I will sum it up and tell you what my views are. Here is a character—a man—that God has created, organized, fashioned and made,—every part and particle of my system from the top of my head to the soles of my feet, has been produced by my Father in heaven; and he requires one-tenth part of my brain, heart, nerve, muscle, sinew, flesh, bone, and of my whole system, for the building of Temples, for the ministry, for sustaining missionaries and missionaries' families, for feeding the poor, the aged, the halt and blind, and for gathering them home from the nations and taking care of them after they are gathered. He has said, "My son, devote one-tenth of yourself to the good and wholesome work of taking care of your fellow-beings, preaching the Gospel, bringing people into the kingdom; lay your plans to take care of those who can not take care of themselves; direct the labors of those who are able to labor; and one-tenth part is all-sufficient if it is devoted properly, carefully and judiciously for the advancement of my kingdom on the earth."

What little wealth I have got, I have obtained since I have been in this Church. What I had when I came into the Church I gave away to my friends. I had no family except two children. I can hardly say that either, for when I came into the Church I had a wife, but in a very few months after I was baptized I lost her, and she left me two little girls. I gave away what I had, and I started to preach the Gospel. I was obliged to do it, for I felt as though my bones would consume within me if I did not, consequently I devoted my time to preaching. I traveled, toiled, labored and preached continually. My own brother Joseph, and myself, were together a good deal of the time, until we went to Kirtland, to see the Prophet, and the next year moved up. This is the way I commenced, and when I gathered with the Saints I was about as destitute as any man that ever gathered to the gathering place; and that summer brother Joseph called the Elders together and gave them the word of the Lord never to do another day's work to build up a Gentile city. I have never

done a day's work, nor an hour's work, from that time to this, to build up a Gentile city, but I have labored continually to build up the cities of Zion. God has blessed me with means, and he has blessed me with a family. I made a statement yesterday, which I can make again with all propriety—that in my judgment it would take more than I have got to pay my back Tithing, and I have got as much, probably, as any man in the Church. The Lord has blessed me; he has always blessed me; from the time I commenced to build up Zion, I have been extremely blessed. I could relate circumstances of so extraordinary a character in regard to the providences of God to me, that my brethren and sisters would say in their hearts, "I can hardly give credence to this." But my heart has been set in me to do the will of God, to build up his kingdom on the earth, to establish Zion and its laws, and to save the people; and I can say truly and honestly that the thought never came into my mind, in all my labors, what my reward will be, or whether my crown would be large or small, or any crown at all, a small possession, a large possession, or no possession. I do not know that I shall have a wife or child in the resurrection. I have never had any thoughts or reflections upon this, or cared the first thing about it. All that I have had in my mind has been that it was my duty to do the will of God, and to labor to establish his kingdom on the earth. I do not love, serve or fear the Lord for the sake of getting rid of being damned, nor for the sake of getting some great gift or blessing in eternity, but purely because the principles which God has revealed for the salvation of the inhabitants of the earth are pure, holy and exalting in their nature. In them there is honor and eternal increase, they lead on from light to light, strength to strength, glory to glory, knowledge to knowledge, and power to power; and the opposite reduces any individual or any nation on the earth to imbecility, ignorance, slothfulness, and to the loathsome state of degradation in which we see some of the inhabitants of the earth now. It is purely for the love of holy principles, that will exalt the people, that we may receive and gain more and more, and keep receiving for ever and ever, that I serve the Lord, and try to build up his kingdom.

And when we get through this state of being, to the next room, I may call it, we are not going to stop there. We shall still go on, doing all the good we can, administering and officiating for all whom we are permitted to administer and officiate for, and then go on to the next, and to the next, until the Lord shall crown all who have been faithful on this earth, and the work pertaining to the earth is finished, and the Savior, whom we have been helping, has completed his task, and the earth, with all things pertaining to it, is presented to the Father. Then these faithful ones will receive their blessings and crowns, and their inheritances will be set off to them and be given to them, and they will then go on, worlds upon worlds, increasing for ever and ever.

Now, brethren, what do you say, will you do as I want you to? Will you take hold and build this meeting-house, get this road through and make a little more improvement, and say we will have no idlers in our midst, but that every day, every week, every month, shall be devoted to something that is

useful to ourselves and to others? If this is our feeling and our determination we shall be blessed. I feel to bless you. I pray for you continually. I never cease to pray for the Saints. I pray the Lord to inspire the hearts of his people, so that the good may not fall away, but that they may be preserved in the truth, and that they may learn and understand it more and more, until their affections are so wedded to God and his kingdom on the earth, that the revelations of Jesus Christ may be in them like a well of water springing up to everlasting life.

Now, I can say, God bless you, and I pray that you may be blessed; but I pray you to bless yourselves. Brethren and sisters, let us bless ourselves, by doing the will of God, then we are right.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 25, 1873.

(Reported by David W. Evans.)

IGNORANCE OF THE WORLD CONCERNING OUR FAITH—CHARACTER OF CHRIST'S TEACHINGS—ORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IS SIMILAR TO THAT OF FORMER-DAYS—BELIEF ALONE INSUFFICIENT—EXHORTATION TO THE SAINTS TO LIVE THEIR RELIGION AND TO ACQUIRE ALL USEFUL KNOWLEDGE.

I have a few remarks to make to those who do not understand the doctrine of the Latter-day Saints. Forty-three years have passed away since this Church was organized in Fayette, Seneca County, in the State of New York; and for over one forty years, according to the ability which God has given me, I have traveled and preached enough to extend this Gospel to the door of every hamlet on this continent if the people had been willing to receive it; yea more—I have taught the Gospel of life and salvation to the human family sufficiently, if all had been honest to receive it and willing to carry it to their neighbors, to evangelize the whole earth, and there need not have been, to-day, one person, heathen or Christian, ignorant of its principles. But now, I learn from day to day, from week to week and from time to time, that very many people in our

own land do not understand our doctrines, and I am frequently asked the question, while conversing with people, "Do you believe the Bible?" "Do you receive the Bible as the word of the Lord?" "Then, you acknowledge the Bible?" &c. This astonishes me, and the cause of such questions being asked I leave every person to judge for himself, just as I do with regard to the course of the children of men in other matters, such as truth, error, religion, politics, &c. If we were to inquire of strangers, who have lived twenty, thirty, forty, fifty or sixty years on the continent of America, and even in the United States, how it is that they do not know better than to suppose that the Latter-day Saints reject and do not believe in the Bible, they would reply, "We do not know, only we have heard so." If you go to the professed infidel, of any class, and ask him, "Do the 'Mormons' believe in the Bible?"—"Why yes, I have heard *them* preach, and they believe the Bible more than the whole Christian world do." Well, where and through whom does this influence come, which leads people to believe to the contrary? I will not spend time to answer this, but I will say, that the Latter-day Saints believe more of the Bible than any other people that live on the face of the earth that we have any knowledge of.

What does the Bible teach us with regard to the Christian religion, faith in God, and in his Son Jesus Christ, who was sent in the meridian of time to redeem the earth, and all things pertaining to it? I will not take up the negative side of the question, or tell what others believe; but let me tell what we believe. In the first place, I will take up the sayings of Jesus to his disciples on a certain occasion. Said he, "Go ye therefore into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." I shall not attempt to go into the meaning of this saying in every particular—time will not permit—but suffice it to say that he that believeth and is baptized will be saved, and he that believeth not will be cast off. What promise did Jesus give to his disciples when he sent them out two by two, to preach? What inducement was there, when the Savior was upon the earth, to believe in him and his doctrine? We can all read; it would take too much time to tell. His disciples went out and preached without purse and scrip, and when they returned, they testified to Jesus that they had lacked for nothing. Jesus promised, to those who believed, powers and advantages which unbelievers could not enjoy. We read of certain men and women in Samaria, who had been taught the Gospel under the authority of John the Baptist, but they had not received the Holy Ghost; and we are told that certain Apostles went down from Jerusalem to lay their hands on these Samaritan believers. There was a man called Simon, a sorcerer, who had bewitched the people, and seeing that the power which the Apostles bestowed upon them, by the laying on of hands, was far above his power—although he could deceive, betray and frighten the people, and do many things just as the magicians of Pharoah's court did when Moses went to deliver the children of Israel; said he, "I will give you money if you will bestow that power on me." The Apostles said to him, "You and your money perish together." The Apostles laid their hands upon those persons who had been baptized to John's baptism, and they received the Holy Ghost. Believers in those days had the

power which Jesus promised. They might take up serpents, and they would not bite them; if they drank any deadly thing it would not hurt them; if they laid hands on the sick, the sick would recover. They spake with tongues, they prophecied, they had the discernment of spirits, and all the various gifts of the Gospel of Christ; and all of these were beyond the reach of the sorcerer, yet he was far in advance of the common people in powers of deception. But Jesus promised his disciples more than any man could possess by the spirit of divination. When we consider this and realize, if we can realize, that, through the restoration of the Gospel in our day, all these gifts can be again enjoyed, it is worthy the attention of every person on the face of the earth who is capable of receiving truth for truth, light for light, and intelligence upon intelligence.

Let me hasten along, and refer to the organization of the ancient Church. According to the testimony of the Apostle, God set in the Church, firstly, Apostles, secondly Prophets, thirdly Teachers, then Pastors, and so forth. You strangers may ask your divines, when you return home, what they believe about God setting in the Church Apostles, Prophets, Pastors, Teachers, Helps, gifts, divers kinds of tongues, and so on, for the perfecting of the Saints, and for the edifying of the body of Christ, until all come to a unity of faith and knowledge in Christ Jesus our Lord; and let them answer the question, then you can judge who it is that throws dust into the eyes of the people, and is continually telling them that "the Latter-day Saints deny the Bible;" "the Latter-day Saints are a bad people;" "the Latter-day Saints are aliens to the government;" "the Latter-day Saints are rebellious." Ask the divines, "Do you believe in prophecying, do you believe in Apostles, in baptism by immersion for the remission of sins, and in the laying on of hands for the reception of the Holy Ghost? Do you believe in breaking bread continually, as Jesus commanded his disciples at the last supper, when he brake the bread and blessed it, and blessed the wine and gave it to all to eat and drink, saying, 'Do this until I come again, for I will drink no more of the fruit of the vine until I drink it anew with you in my Father's kingdom?'" What do the world—Christian, Jew and Pagan—believe about these things? Inquire for yourselves. We Latter-day Saints believe in Apostles and Prophets. We believe in the Melchisedec Priesthood and in the Aaronic Priesthood, which God bestowed upon his servants long ago. Moses had all these doctrines and both these Priesthoods in his possession, and also the organization of the Church; and with all his power he strove to bring the children of Israel to a knowledge of the Gospel, but they would not have Christ.

I pause here. I was brought up a Christian, very strictly, and was taught to read the Bible, consequently it is natural for me to believe it—it is according to my traditions, and also from the spirit of revelation from God unto myself. In all my teachings, I have taught the Gospel from the Old and New Testaments. I found therein every doctrine, and the proof of every doctrine, the Latter-day Saints believe in, as far as I know, therefore I do not refer to the Book of Mormon as often as I otherwise should. There may be some doctrines about which little is said in the Bible, but they are all couched therein, and I believe the doctrines because they are true, and I have taught them because they are

calculated to save the children of men.

It is said by the Christian world, by governments, philosophers, statesmen, politicians and ministers, that there is no harm in believing anything if we do not practice it. But let me ask how can we believe in Jesus Christ—taking his own words for it—unless we do the works that he did? Go and read his words for yourselves—"He that believeth in me will do the works that I do." Did he not say this? How then can we believe in him without doing his works? Did he inspire his Apostles? Did he inspire him whom we call St. Paul? Did he inspire John upon the Isle of Patmos? The Christian world will not deny that he did. While John was upon Patmos, he had many visions and revelations. He compiled these after he returned from the island, and left them in the possession of his friends; and the Council which compiled this book—the Bible—brought his revelations into the catalogue of sacred books. If you will read the Book of Revelations, you will find that John predicts many things regarding these latter days. He saw the conduct and doings of the seven angels; and then he says, "I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, saying, 'Fear God and give glory to him who made the heavens, the earth, the seas and the fountains of water.'"

By reading the Bible we find that the Gospel is contained not only in the New Testament, but also in the Old. Moses and the Prophets saw and predicted the apostacy of the Church. They saw that the Lord would strive with the children of men from time to time, that he would deliver to them the truth and the Priesthood; they also saw that through the wickedness of the people they would change his ordinances, break the covenants, and transgress his laws, until the Priesthood would be taken from the earth, and its inhabitants be left in apostacy and darkness.

But how are we to understand this angel referred to by John, when he comes along? This is an important question. How, in the language of Scripture, are we to know the voice of the Good Shepherd from the voice of a stranger? Can any person answer this question? I can, it is very easy. To every philosopher upon the earth, I say, "Your eye can be deceived, so can mine; your ear can be deceived, so can mine; the touch of your hand can be deceived, so can mine; but the Spirit of God filling the creature with revelation and the light of eternity, cannot be mistaken — the revelation which comes from God is never mistaken. It is the spirit of truth, and it testifies of Jesus, of his Father, of the things which God has done for the children of men, and that which he is now doing. No man upon the earth can be mistaken when he sees by the eye of revelation, when Jesus shines upon his understanding by the light of his Spirit. Now, then, how are we going to know the voice of the Good Shepherd from the voice of a stranger? Take the words of Jesus. He says, "My sheep hear my voice and they follow me, a stranger they will not follow." Why? Because they know not the voice of a stranger. When an individual, filled with the Spirit of God, declares the truth of heaven, the sheep hear that, the Spirit of the Lord pierces their inmost souls and sinks deep into their hearts; by the testimony of the Holy Ghost light springs up within them, and they see and understand for them-

selves. This is the way the Gospel should be preached by every Elder in Israel, and by this power every hearer should hear; and if we would know the voice of the Good Shepherd, we must live so that the Spirit of the Lord can find its way to our hearts. I have said to the Latter-day Saints, many and many a time, and I say to them now, live your religion, that the Spirit of God may be within you like a well of water springing up to everlasting life. Suppose I were to give way to the spirit of the enemy and leave the spirit of the Gospel, then, if you were not prepared to judge between the voice of the Good Shepherd and the voice of the stranger, I could lead you to ruin. Be prepared that you may know the voice when it comes through the servants of God, then you can declare for yourselves. "This is the word of the Lord." My caution and counsel to the Latter-day Saints, and to all the inhabitants of the earth is—"Live so that you will know truth from error.

But do all the Latter-day Saints live so? Oh no, they do not. Many fall into error and finally leave the Church. They are led away far from the truth. They become subject to the ten thousand spirits that have gone forth into the world, and they are deceived in this, that and the other thing, and like the rest of the world, they do not know how to govern themselves. They are deceived in their own organization and with regard to themselves; and there is no man that can know himself unless he knows God, and he can not know God unless he knows himself. The children of men give heed to the deceiving spirits that are abroad, and that is the cause of the ten thousand errors, wrongs, sins and divisions which are in the world, and for this reason the multitude are unable to distinguish between the voice of the Good Shepherd and the voice of the stranger. But I will say that if the Lord has not sent that angel of which John speaks, he will send him as surely as we live.

Let me refer to another saying of John: After telling about the angel flying through the midst of heaven with the everlasting Gospel to be restored to the children of men, he tells us in his eighteenth chapter and 4th verse—"And I heard another voice from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" This was a proclamation to God's people. Israel is dispersed among all the nations of the earth; the blood of Ephraim is mixed with the blood of all the earth. Abraham's seed is mingled with the rebellious seed through the whole world of mankind, and John saw that a command would go forth warning the righteous to flee from Babylon, and that command was, "Come out of her, my people, that ye be not partakers of her sins, that ye receive not other plagues, for her sins have reached to heaven," and so forth. This is a stumbling block to the religious world of Christendom. They cannot see the necessity of the gathering, they claim that believers in Jesus can live their religion and serve the Lord as well scattered as gathered, and that, in time, by the preaching of the various sects, the world will be evangelized. The Latter-day Saints believe that all their efforts in this direction, in the future, will be as they have been in the past—useless; and that the so-called Christian religion is a failure, so far as evangelizing the world is concerned. Let the world of mankind look at Jerusalem for an illustration of its effects. In that city various Christian sects have

their places of worship, and many make yearly pilgrimages to the places made sacred by the life, death and burial of the Redeemer. Do these Christians in Jerusalem manifest that love, meekness and forbearance toward each other which always characterize the true servants and followers of the Lord Jesus? No, for if it were not for the Turkish soldiers they would massacre each other every day. That is the effect the principles which they profess have upon them. And everywhere, throughout the Christian world, it amounts to little more. Its leaders and professors cry, "Come to Jesus, Come to the Lord," and do this and do that, but where do we find such things taught in the New Testament? They are not there. Who among the writers of the Scriptures declares that God has taken Apostles and Prophets, evangelists, pastors, teachers, governments and helps from his Church? Not one. Is there any declaration or revelation in modern times to the effect that God has taken the gifts out of his Church? No. Men have left them, they have wandered from and forsaken the fold of Christ, they have transgressed the laws and they have changed the ordinances of his kingdom for the laws and ordinances of men; and they have broken the everlasting covenant which God, in early ages, made with his creatures.

Let me say to my hearers, not that I wish to take up the subject of Celestial Marriage, that if you will search the Scriptures, you will find that the first curse which came upon the children of Israel, as recorded in the writings of Moses, was for marrying out of their own families; and then the Lord, after seeing the hardness of their hearts in despising his law and his covenants, gave to them a law of carnal commandments, and told them whom they might not marry. By reading the Scriptures you will find that the Lord commanded the children of Israel to live by themselves, and not to mix their seed with the unholy, ungovernable and rebellious seed of the world. The Lord used to give wives to the children of men, but the people say, "We do not know about that now, we hardly think it will answer."

How are we going to build up the kingdom of God on the earth. Do you think it is a manual labor? Do you think it will become a political kingdom? Ask the kings on their thrones, ask potentates and statesmen if they believe the Bible. If they do, they must believe that the day will come in which God will revolutionize the earth, to that degree that the "kingdoms of this world will become the kingdoms of our God and his Christ." If they ever do, there must be a heavy labor to perform, and that labor is upon the Saints of God, and they must enter into it with heart and soul. It will be both a manual and a political labor, for all will be brought into subjection to the law of Christ, that he may come and reign on the earth, king of nations, as he does king of Saints.

These subjects could be taken up one by one, and it could be shown from the Scriptures, precisely the position that will be taken and the course that must be pursued. I have labored faithfully over forty years to convince the children of men that God rules in the heavens and that he will rule upon the earth. Suppose that he ruled to-day, would society be the worse for it? What think ye? Is there a heaven? Is there a heaven of heavens? Is there a dwelling place for the Gods and the angels? Do you think they have their political quarrels there? Do

you think they get up different ones whom they will run for their king, governor, or president? Do you think there is an opposition ticket there? What do the political, financial and Christian world think about these things? Do you think that a few capitalists lock up all the means there and make hard times, so that the people cannot get a dollar? Do you think there is any backbiting and false swearing there? Do you think they have courts with unjust judges and packed juries there? No, every person who believes in the Old and New Testaments, will say that it is a place of perfection, a place where all have their rights; a place where there is perfect peace and happiness, and all join with one heart and voice in ascribing honor, praise and glory to him who sits on the throne, and the Lamb. This is the effect of God's rule and government. Would the inhabitants of the world be in a worse condition than they are now if the Lord were ruler of all the earth? Oh, no. All will join in wishing for perfection, and in desiring a state of society in which there would be no jars, no contentions, no poverty, no poor, but all prepared to go into the highest and most refined society. This is the belief and doctrine of the Latter-day Saints. Learn everything that the children of men know, and be prepared for the most refined society upon the face of the earth, then improve upon this until we are prepared and permitted to enter the society of the blessed—the holy angels that dwell in the presence of God, for our God, because of his purity, is a consuming fire.

I have spoken longer than the time allotted to me. I can say God bless you. I pray the people—Saints and sinners upon the face of the whole earth—to hearken to the truth. Open your hearts to the conviction of the Holy Spirit upon you. I pray that you who have received the truth may live in it and abide by it, that you may enjoy the blessings of it and be prepared for the fullness of the glory of God, that will yet be revealed. I exhort those who do not believe, to listen to and receive, little by little, the instructions which God will give, until all the inhabitants of the earth are prepared for Jesus to come and reign in their midst.

God bless you, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 15, 1873.

(Reported by David W. Evans.)

THE RISE OF ZION IN THE LAST DAYS.

I will call your attention to the first two lines in the first hymn that was sung this afternoon,—

"Arise, O glorious Zion,
Thou joy of latter days.

In connection with these two lines, I will cite the attention of the congregation to the first verse of the 60th chapter of Isaiah,—

"Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee."

The passage which I have quoted from Isaiah has reference to the latter-day Zion, about which the choir sang at the opening of the meeting. That there may be no misunderstanding about the people to whom the Prophet had reference, I will read some other passages connected with it,—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." The Zion that is here spoken of is called upon to "arise and shine, for the glory of the Lord is risen upon thee." There is no one thing more fully revealed in the Scriptures of eternal truth, than the rise of the Zion of our God in the latter days, clothed upon with the glory of God from the heavens—a Zion that will attract the attention of all the nations and kindreds of the whole earth. It will not be something that takes place in a corner on some distant island of the sea, or away among some obscure people; but it will be something that will call forth the attention of all people and nations upon the face of the whole earth. The rise of Zion, the latter-day Zion. What are we to understand by the meaning of Zion? What I understand, and what the Scriptures have portrayed in regard to the meaning of Zion is, a people who shall receive the law of God, and who shall be acknowledged of the Lord as his people—a people who shall be gathered together from the nations of the earth, and build a house to the name of the Lord in the latter-days. A people who shall have their abiding place in the mountains, and who shall build a city that shall be called Zion. All these things are clearly portrayed in prophecy. The people of God must be a people who give the most diligent heed to his word; they will be guided by revelation from him, and among them his power will be made conspicuously manifest. These are characteristics concerning this latter-day Zion, spoken of by the ancient Prophets, which, if the Spirit of the Lord will enable me to clearly comprehend the subject, I will endeavor, this afternoon, in my simple language and in

my simple manner, to lay before this congregation.

We find, in the 40th chapter of the prophecies of Isaiah, that the people of Zion are to be raised up preparatory to the second advent of the Son of God. Isaiah uses an exclamation something like this—"O Zion, that bringest good tidings, get thee up into the high mountain." It seems by this, that the people called Zion, wherever they might be, were to be removed from the regions they originally inhabited, and were to be located in a high mountain, or in a very elevated region. If you wish to know the time which this prophetic exhortation to the people of Zion had reference to, read the whole of the 40th chapter of Isaiah, and you will find that, at that period, the glory of God is to be revealed and all flesh is to see it together, evidently referring to the great day when the Son of God shall come in his glory, when every eye shall see him, and they also who pierced him, and all people, nations and tongues under heaven, who are spared unto that day, shall behold him descend in power and majesty to this earth. In his 40th chapter, the Prophet Isaiah has told us that then the mountains shall be broken down, the valleys exalted, the rough places made smooth, the glory of the Lord revealed and all flesh see it together. Then the iniquities of ancient Israel will have been sufficiently punished, for the Lord will have rewarded them double for all their sins. When that time arrives the people called Zion will be required to go into the high mountains, and they shall bring good tidings unto the inhabitants of the earth.

Those who have heard the proclamation of the Latter-day Saints, can judge whether we have brought good tidings to this generation or not. We were called upon by the Almighty and his holy angels to go forth and declare to the nations of the earth, that God had again spoken from the heavens, and that by holy angels sent down from heaven, he had again revealed the everlasting Gospel in all its fullness, and for forty years past we have declared this to the world. We have also testified that many of the servants of God have been ordained by holy angels and sent forth to publish these tidings among the inhabitants of the earth, and that others have been ordained by those who received their ordination from heavenly messengers.

What greater or more glorious tidings could be proclaimed to the fallen sons and daughters of men than the everlasting Gospel — the same Gospel that was proclaimed anciently by Jesus and his Apostles? In the sixth verse of the 14th chapter of the revelations of St. John, we read of the Gospel being revealed by an angel, and that, after it was revealed, it should be published to all people, nations and tongues under the whole heavens, saying that the hour of God's judgment was come, showing clearly that the day in which the angel should be sent forth with the everlasting Gospel, should be specially characterized by terrible judgments poured out upon the nations of the wicked.

When the Prophet said, O Zion, thou that bringest good tidings, get thee up into the high mountain, he no doubt beheld in vision the great work of gathering the children of Zion, from the various nations of the earth, into a mountainous or elevated region upon our globe.

Prior to the death of the Prophet Joseph Smith, the Lord predicted

through him that this people should be gathered out from all the nations under heaven, and should be established in the mountains, or elevated regions of this continent; and two or three years after his death—twenty-six years ago, this coming season —this prediction began to be fulfilled, for in the year 1847, the pioneers made a journey of 1,400 miles from the Mississippi river, and, by the inspiration of the Spirit of the living God, they rested upon this mountainous, and then wild and desolate region. They commenced a settlement where the site of this city now stands, and since that time this people, gathered from every nation by the preaching of the everlasting Gospel, revealed in these latter days through the Prophet Joseph, have extended their borders, and have built towns and cities over an area many hundred miles in extent. In obedience to the command of the Almighty, this people left their native countries and the graves of their ancestors, and came forth by thousands each succeeding year, and peopled this high and elevated region of our country. We came here because modern Prophets opened their mouths by the spirit of revelation and declared these mountains to be the abiding place of the latter-day Zion. We came to fulfill modern prophecies as well as the predictions of the ancient Prophets. Have you not read, Latter-day Saints and strangers, in this good old book, a prediction, uttered some twenty-five hundred years ago, by the mouth of Isaiah, concerning the house of the Lord that was to be built in the latter days in the tops of the mountains? I presume that you have read it many a time; indeed I have heard Christian denominations of almost every sect, in their psalms and anthems, refer to this prophecy. They have spoken of the mountain of the house of the Lord, that should be established in the latter days upon the mountains.

Let me now refer you to that prophecy, which is recorded in the second chapter of Isaiah, and which reads thus—"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exhalted above the hills, and all nations shall flow unto it; and many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'"

It seems, then, that the people who would build this house of God in the latter days in the mountains, are called Zion, and from them should go forth the law. What law? Does this mean the civil law of the country, to govern all people? No. The people of this American republic, by their representatives in Congress, have enacted civil laws and formed a great and free government upon the face of this continent, by which the people in a civil capacity are governed. This, therefore, must have reference to the law of the Gospel, that God would reveal in the latter days unto Zion. From Zion shall go forth the law, says the Prophet, and then, to show more fully the nature of this great latter-day work, he exclaims in the next verse—"And he shall judge the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

It is very evident from this last prediction which I have read, that a very great and important work should be done in the last days upon the mountains. The Lord has to prepare or build a house in the mountains. Will it not be a marvelous work and a wonder for the Lord to have a house in the latter days upon the earth? I think it will, especially when we remember that the earth has been without a house of God for a great many generations. If there had always been a house of God on the earth, the Prophet would never have uttered this prophecy; but for the last 1,600 years we might have gone from east to west, and from north to south, in the four quarters of the earth, and then into the islands of the sea, seeking for a house of God, and we could not have found one. What I mean by a house of God, is one which God himself commanded to be built. I know that there are many houses built in all the great cities of this Republic, as well as in Europe, by the different religious sects, many of them superb buildings, and you will find written upon them generally, "The house of the Lord," "The house of God," "The church of Jesus," the house of God called "St. Paul's church," the house of God called "St. Peter's church," or "St. John's church." We can find plenty of them in New York, and in all the great cities and towns of our nation, also in Great Britain, and all the Christian nations of Europe, very grand, superb edifices, which have cost an immense amount of money. Did God command the building of any of these houses? If he did not, then they are not his houses, and they are nick-named houses of the Lord by the builders or proprietors, while he, really, has nothing to do with them. Did he ever send an angel into any of these houses? No. When did he ever appear in his glory in these houses? Never. Did he ever say to the people, "You have built them according to the pattern which I gave unto you, and I now accept them." No such declaration was ever heard among all these Christian nations. The Lord has had no house on the earth for a great many centuries, and for that very reason the Prophet Isaiah was wrought upon by the Spirit of revelation to declare that such a great event as the Lord having a house on the earth in the latter days should be accomplished, and its location should be in the mountains. From this we may draw the conclusion that it must be in a very elevated region, when compared with the general level or surface of the country whereon it will be built.

There is one thing that will characterize the Zion of the latter days: its people will not only be commanded to get up into the high mountain, but they will also be commanded to build unto the Lord a house in the mountains, the pattern of that house being given by inspiration, everything pertaining to it being dictated by the power of prophecy by the servants of the Most High God; and when the house is built, if no unclean thing is suffered to enter therein to defile it, God will come into his tabernacle; but if there be any unclean thing come into that house and defile it, he will not enter, for he dwells not in unholy temples, and he will not accept such a house as an offering at the hands of his Saints. But we read that in the latter days God will accept the house that shall be built, and not only the house erected to his name, but also the dwelling-houses of his people, showing that they must be a very pure people, or he would not accept of their private dwellings.

In order to prove this, I will refer you now to the 4th chapter of Isaiah. There we read—"And the Lord will create upon every dwelling-place in Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, and upon all the glory shall be for a defence. And there shall be a tabernacle in the day time for a shade from the heat and for a place of refuge, and for a covert from storm and from rain." I believe this building is called a Tabernacle, and it will accommodate from twelve thousand to fifteen thousand persons, and it is a tolerably cool place for the people in the heat of summer, especially to be a shade in the day time from the heat, and for a place of refuge and a covert from storm and from rain and tempest. I do not think that storms or tempests would affect a congregation that might be assembled in the Lord's Tabernacle; but I wish particularly to call your attention to the preceding verse—"The Lord shall create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flame or pillar of fire by night." I do not see any cloud covering this house, or the congregation that is before me. What is the reason? The time has not yet come. The time is to come when God will meet with all the congregation of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness. Did God manifest himself in that tabernacle that was built according to the pattern which he gave unto his servant Moses? He did. In what way? In the day time a cloud filled that tabernacle. The Lord intended his people to be covered with the cloud continually, and he intended to reveal himself unto them, and to show forth his glory more fully amongst them; but they sinned so much in his sight that he declared—"My presence shall not go up with this people, lest I should break forth upon them in my fury and consume them in a moment." Because of their wickedness he withdrew his presence, and his glory in a great measure was taken from them; but still Moses was permitted to enter the tabernacle, and to behold the glory of God, and it is said that he talked with the Lord face to face—a blessing which God did intend to bestow upon all Israel had they kept his law and had not hardened their hearts against him. But in the latter days there will be a people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God,—a pillar of flaming fire by night.

Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations. This is what the words of our text mean, the first verse of the 60th

chapter of Isaiah—"Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

Now, to show you that this is not some spiritual thing, something that will be invisible to and not discerned by the Saints of the latter days, or by the inhabitants of the earth generally, let me refer you further to the 60th chapter of Isaiah. The Prophet, in the first verse, uses the words of our text, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee; and in the following verse he says—"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." It will be something that will be discernible. And now, to show that it will be discernible by all people on the earth, when they come to visit Zion, read the next verse—"And the Gentiles shall come to thy light, and kings to the brightness of thy rising;" showing clearly and plainly that the Gentiles, and even the kings of the earth, will in that day be excited by the glory of God, that will shine forth upon Zion, which will be as a city set on a hill whose light cannot be hid.

We will go back again to the second verse of the second chapter of Isaiah. When the Lord shall fulfill the words that the Prophet has spoken, by causing a house to be built to his name in the tops of the mountains, he says, "Many people shall go and say, 'Come ye, let us go up into the mountains of the Lord, to the house of the God of Jacob, that he may teach us of his ways, and we will walk in his paths!'" What causes this great excitement among the nations of the earth of that day? They will hear of the glory and power of God, as manifested among his Saints in Zion. The Lord for a score or two of years has been working in order to establish among men, facilities for conveying knowledge to the uttermost corners of the earth. Within the memory of many now living, the discovery of the electric telegraph has been made, by means of which news of the doings of men in any country can be sent round the earth in less than twenty-four hours, and, if there was no intervention the electric fluid would carry news from any one point to the most distant nations in one second of time, and now, the earth is almost covered with a great network of wire to facilitate expeditious communication among the various nations. What is all this for? Is it simply to satisfy the greed of men in their commercial affairs? No, the Lord had a grander object in view. Men use the telegraph for the purpose I have named, and in many respects it is used to good advantage, and it has been the means of bringing the nations into much closer relationship than formerly, and of extending among them a knowledge of the arts and sciences; but the great object which the Lord had in view when this great invention or discovery was brought forth, was to enable knowledge to be sent from the mountain tops, from the midst of Zion, when his glory should begin to be manifested in the midst of his people in the latter days. The inquiry, will then be, among the distant nations, "What news from Zion;" "What is the Lord doing among that people?" Do you suppose they will hear with unconcern about a city which, with every dwelling-place it contains, will be lighted up with a supernatural light? No; this is one of the things which will make the people afar off, and their kings, say, "Let us go up to Zion," "let us go up to the mountain of the Lord, to the house of the God of

Jacob." What for? "That he may teach us of his ways, and that we may walk in his paths." They will begin to discern the difference then between God's house and houses made by men, between that which God is doing in the earth and that which will be done by the wisdom of men.

Some people have supposed that the manifestation of the glory of God in the latter-days would not take place until Jesus comes in the clouds of heaven; but that is a mistake, it will take place before that time. Before the second advent of the Redeemer, the people of Zion will be acknowledged by God, as the great latter-day Church, that will be prepared for his coming, and they will hold the keys of power to teach mankind in the ways of the Lord. What will the rest of the people be doing? Says Isaiah, "Behold the darkness shall cover the earth, and gross darkness the people." That will be the distinction between Zion and the rest of the nations. The Lord will arise upon Zion, and his glory shall be seen in her midst, and Isaiah says—"The Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes around about and see: all they gather themselves, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." "Who are these that fly as a cloud, and as doves to their windows?" Sure enough we come with great speed. As Isaiah has said in the fifth chapter—the Lord should hiss unto thee from the ends of the earth, he should lift up an ensign for the nations, and they should come with speed swiftly; just as you emigrants do when you get on board of these railroads, when, instead of being ninety or a hundred days coming to this elevated region, as was the case for several years, you come in two or three days. "They shall come with speed swiftly, and he shall lift up an ensign from afar." Not in Palestine, where the Prophet was delivering his prediction, that would have been near by. Not an ensign that was to be raised up in Jerusalem, or anywhere in that land; but God was to begin the great latter-day work afar off from Jerusalem. This ensign is spoken of in the 18th chapter of Isaiah, which I will now refer to. The third verse of that chapter says: "All ye inhabitants of the world and dwellers on the earth, see ye when he lifts up an ensign on the mountains, and when he bloweth a trumpet, hear ye." That was not a proclamation to a few thousand people assembled on some small tract of country, but all ye inhabitants of the earth. Nobody escapes this proclamation, but all ye inhabitants of the earth, see ye when he lifts up an ensign. Where? Upon the mountains. There is the place where Zion is to be reared when the standard of truth is revealed from heaven in the last days.

As this ensign was to be lifted from afar, as is predicted in the 5th chapter of Isaiah's prophecy, let us inquire now where it is to be located, and what kind of a country it is in which it is to be reared. It is a land afar off from Jerusalem recollect, and in order to ascertain something about the character of the country, we will read the first verse of the 18th chapter—"Woe to the land shadowing with wings which is beyond the rivers of Ethiopia." Where are the rivers of Ethiopia? South-west of Palestine, where Isaiah delivered this prophecy. Supposing that you had the map of North and South America, and of the whole world spread out before you, and then imagine yourself alongside the Prophet, in Palestine, when he said, "Woe to the

land shadowing with wings, which is beyond the rivers of Ethiopia," and you should cast your eyes, if you had power to do so, beyond the rivers of Ethiopia, what kind of a land would you behold, if you could grasp in your vision the land of North and South America? You would see a land that looked like the two wings of a bird. I seldom look at it, as laid down on our maps, without being reminded of the two wings of a great bird. A land shadowing with wings—in other words, having the appearance of wings. A land afar off, away beyond the rivers of Ethiopia, there, in that land, shall the ensign be raised for the nations; not for a few individuals, but for all nations. No wonder that the Prophet said the proclamation should be universal—"All ye inhabitants of the world, all ye dwellers upon the earth, see ye when he lifteth up this ensign."

That the Lord intends it to be for the benefit of the Gentiles as well as of Israel, let me refer you to the 22nd verse of the 49th chapter of Isaiah. "Thus saith the Lord, behold, I will lift up mine hand to the Gentiles, and I will set up my standard to the people, and they shall bring thy sons in their arms and their daughters shall be carried on their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers," &c.

This is a great latter-day work also for the gathering of the house of Israel—a work which shall commence among the Gentiles. In ancient days the Lord commenced his work among Israel. The kingdom of heaven was preached among the Jews, but they proved themselves unworthy, and says Paul, "Lo, we turn to the Gentiles," and the kingdom was taken from the Jews and given to a nation bringing forth the fruits thereof. The natural branches of Israel were broken off, and the branches of the wild olive tree—the Gentiles—were grafted in. But the Gentiles, since they were grafted in, 1800 years ago, have fallen after the same example of unbelief that the ancient Jews did, and they have lost the power and authority which they once possessed; and for many centuries they have had no apostles, no prophets, no angels from heaven, no power of godliness made manifest among them, and nothing but the teachings and precepts of uninspired men. But in the great latter-day work, the Lord begins where he left off—"the first shall be last, and the last shall be first." As the Jews, in ancient days were first, and the Gentiles last, so in the great latter-day work, the Gentiles will be first and Israel will be last. Hence the Prophet says, "Behold, thus saith the Lord God, I will lift up mine hand to the Gentiles, and they shall bring thy sons in their arms, and thy daughters upon their shoulders, and I will lift up my standard to the Gentiles."

What is a standard? The same as an ensign—an ensign that is to be lifted up upon the mountains, upon a land afar off. It is the standard of the Almighty, the same standard that was spoken of in connection with the great highway that was to be cast up over this continent. I will not turn to it, but I will endeavor to repeat the substance of the prophecy in relation to it. Isaiah in speaking of this great highway, or railway, says, "Go through, go through the gates, prepare the way of the people. Cast up, cast up a highway, gather out the stones, lift up a standard for the people." The same work that God intended to perform in the mountains, and he wanted a highway cast up, that the people might go with speed swiftly to that land.

But says one, "what does the Pro-

phet mean when he says, 'go through the gates?" I think if I had been Isaiah, and had had the vision of my mind opened to see the railroad and the great trains of cars without any apparent animal life attached to them, going with speed swiftly, if I had seen them dart into the mountain and, after watching a few minutes, had seen them come out on the other side, and then wished to describe what I had seen in words, I do not think I could have found any more applicable than those used by the ancient Prophet—"Go through, go through the gates, cast up, cast up a highway, gather out the stones, and lift up a standard for the people." Then, to show that this standard and highway were connected, the Prophet, in the very next verse, says: "Behold, the Lord hath proclaimed to the ends of the world, say ye to the daughter of Zion, behold, thy salvation cometh, and his reward is with him. Behold, they shall be called a holy people, the redeemed of the Lord; and they shall be called, sought out, a city not forsaken." The people of Zion will not be an unholy people. The world look upon the Latter-day Saints as the most corrupt of all people on the face of the earth. But according to the words of the Prophet, the people who dwell in the mountains where the standard is to be raised, are to be a holy people. "Behold, thy Redeemer cometh, behold, the Lord shall come." This has been the proclamation of the people of Zion, ever since we commenced, about forty years ago, to declare that God was about to come in his glory, power and majesty, in the greatness of his strength, with all his holy angels with him, in the clouds of heaven, to reign upon the earth. This proclamation will go to the ends of the earth, all people will be invited up to these mountains, and they will flock here as clouds, and as doves to their windows.

This will fulfill Daniel's prophecy. Read the second chapter of Daniel if you want to know about the latter-day kingdom. Study it thoroughly. I do not know that I have time to dwell upon it, but I will refer you to some few things in relation to the latter-day kingdom. Daniel, in interpreting the dream of Nebuchadnezzar, King of Babylon, describes the various kingdoms of the earth from his day down, as long as there should be any human kingdoms on the earth, under the form of a great image, with the head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet part iron and part of potter's clay. They represented the several kingdoms of the world, and more especially the four great kingdoms that should hold universal dominion. After seeing this image in all its completeness, from the gold dawn to the last remnants of the nations of the earth, represented by the feet and toes of the image, he then sees a kingdom and a government entirely distinct from and forming no part or portion of the image, but it was entirely separate therefrom. It was represented as a stone cut out of the mountain without hands, and it rolled forth, and before the power of this new kingdom all the kingdoms of the earth were broken in pieces by the power of the Almighty. What became of them? They were to be as the chaff of the summer threshing floor—the wind carried them away and there was no place found for them.

You can draw your own conclusions about all human governments. Daniel says this kingdom that was to come out of the mountain, should be the kingdom of God, which God himself should set up in the latter days, and

it should stand for ever and ever, it should never be broken in pieces, neither should it be given to any other people, while all these earthly kingdoms should pass away and be forgotten like the chaff blown away before a tremendous tempest, and no place found for them.

The former-day kingdom of God, set up in the days of the Apostles, was overcome, in fulfillment of Daniel's prophecy. He saw that the powers of this world would make war upon and overcome the kingdom that was set up then. John, the Revelator, also predicted that a certain power should arise and make war with the Saints and overcome them. That is the reason that kingdom did not continue on the earth: it was overcome and every vestige of it destroyed. No prophets, revelators or inspired apostles were left to build up the kingdom; not an inspired man among all the nations, but after a long time had passed away, God would send an angel from heaven with the everlasting Gospel. What for? To organize his kingdom again on the earth; and when God should set it up in the latter days, after the toes and feet of the great image were formed, then there should be no breaking in pieces of that little stone, but as it rolled it should gather strength and become greater and greater, as Daniel has said, until it became a great mountain and filled the whole earth. And the kingdom and the greatness of the kingdom under the whole heavens should be given into the hands of the Saints of the Most High God.

That kingdom is called Zion—the latter-day Zion, about which our choir sang in their first hymn this afternoon. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 22, 1873.

(Reported by David W. Evans.)

AN ACCOUNT OF HIS JOURNEY TO PALESTINE.

Brethren and sisters, I am exceedingly thankful, through the blessings of the Lord and your faith and prayers, that I have been permitted to perform a lengthy journey and to return and associate with you again, to behold your faces, and to lift my voice and bear testimony to the things of the kingdom of God in this Tabernacle. I feel exceedingly thankful to my heavenly Father for his preserving mercy, and to my brethren

and sisters for their prayers and faith, and for their kind assistance, which was bountifully rendered to me, enabling me to bear the cost of a lengthy and expensive journey. The principal object of that journey was to visit the lands in which the events recorded in the Bible transpired. Incidentally we visited many countries, and had an opportunity of acquiring information and extending acquaintances into lands which heretofore have been barred against visits from our Elders, as the Elders, when they went abroad went expressly to preach, and were frequently prohibited from entering these countries, or if permitted to enter were not allowed to speak of the Gospel. We, having means to travel, of course passed along as other travelers, for not being on a mission for preaching we were not interrupted, and this enabled us to acquire a knowledge of the laws and customs of the various countries we visited, and a variety of information that we had heretofore only got by reading; and I understand very clearly that a person may read almost any subject and yet a personal inspection will give better and perhaps more extended or different ideas from those gleaned solely from reading. In reading books, you learn the views, thoughts and reflections of the individuals who wrote them, modified more or less by a great desire in the human heart to make books readable, in order that they may sell. It is really true that a great share of the books in the world are written more to be read than to communicate facts. It is said that when Henry the Fourth was on his sick bed, his son, knowing his father had always been very fond of history, proposed to read a little history to him. "Oh," said the dying king, "I am too far gone to bother my brains with romance." That showed his opinion of history.

As soon as we reached Rome we began to find the localities referred to in Scripture. It was in the reign of Augustus Cæsar, that Christ was born. At that time Judea was a tributary kingdom to Rome, its king being Herod. The decree which went forth from Augustus Cæsar, that all the world should be taxed, of course included Jerusalem and the entire kingdom of Judea, which at that time was of considerable extent. Joseph and Mary went to Bethlehem to be taxed with the house of David, and there being no room in the inn, they took up their quarters in a stable, and there the Savior was born.

Some years after the ascension of Jesus, St. Paul went to Rome, in order to get a hearing before Cæsar, on an appeal case, which had been adjourned from time to time before the authorities in Cesarea Phillippi, in consequence of his refusal, it seems from the reading of the Book of Acts to furnish the "backsheesh." Thinking that Paul's friends would pay liberally for his relief his judges had kept him bound in prison; but as the expected bribe was not forthcoming he was eventually sent to Rome on his own appeal; and while we were at Rome we were shown places where he was said to have been imprisoned, and one room where they said he used to hold meetings, and a variety of places and incidents connected either directly or indirectly with the mission of the Apostles in the first century.

In the cathedrals of almost all the countries which we visited we were shown relics that had been brought from Palestine. At Pisa there is a burying yard, probably an acre and a quarter in extent, nine feet of earth having been brought

from Palestine as a covering for this burial place. It takes a permit from the Pope to be buried in that sacred soil. In the cathedral of San Lorenzo, in Genoa, they showed us the chain with which John the Baptist was bound, and the casket which they said contained his head, and a variety of other relics. In the church of St. Mark, in Venice, they showed us the coffin of St. Mark, and while there they showed us a casket said to contain the remains of St. John the Baptist, also the marble slab on which his head fell when he was executed. I ascertained, however, to my satisfaction, that this was a local saint, carried by the Venetians, seven or eight hundred years ago, from Marsaba, in Palestine, where he was recognized as St. John of Damascus. There is so much relic worship, that it has been overdone; but we commenced, when we got to Rome, to tread the ground where the Apostles labored. We visited a prison in which it is said St. Peter was imprisoned. We saw the spot where he is said to have escaped from his enemies, and was about to flee, but the Savior called to him and asked him if he was afraid to die, so says tradition. They show the print that Peter's foot made when he heard the Savior's voice. That is on a spot outside of Rome. They built a church on that place and it contains a statue of St. Peter, the toes of one of the feet have been worn off, we were told, by kissing, and their place supplied with bronze. They showed us the stairs, brought from Jerusalem, which they say led up to Pilate's judgment seat. We saw a great many people crawling up and down them on their knees, weeping and wailing and kissing every step.

As we steamed towards the east, we passed the Isle of Candia, the crete of Scripture, and were reminded by various places that we saw, of the incidents of St. Paul's shipwreck.

Before leaving London we made arrangements with the firm of Thomas Cook & Son, to supply us with railroad facilities, hotel coupons, steamboat conveyance and transportation from London to Palestine, for one hundred and thirty days, terminating at Trieste, in Austria, *via* Constantinople and Athens. By this means much of the annoyance of traveling in countries where we did not understand the languages and manners and customs was avoided.

We reached Egypt and landed at Alexandria on February 6th. We were met on board our steamer by Mr. Alexander Howard, a dragoman of Messrs. Cooke & Co. He took charge of our effects, assisted us in passing the custom house, and conducted us to the Hotel d'Europe, giving us choice rooms, where we had a magnificent view, and furnishing us all the information necessary to make our sojourn in Egypt pleasant and profitable.

In Egypt we were still on Scriptural ground. Egypt, after the days of Constantine, until those of the Saracens, was a Christian country. In the seventh century it was conquered by the Saracens or Mahomedans. Alexandria is supposed to have contained 600,000 inhabitants when it was conquered by Amru. All the world has been horrified by the decision of Omar, Caliph of Medina, that the library of Alexandria—said to be the largest collection of books and manuscripts in the world—should be consigned to the flames.

"After a siege of fourteen months Amru, also called Amer, took it, and in his letter to the Caliph Omar, he informed him of the con-

quest he had made, saying that he had found there 4,000 palaces, a like number of baths, 400 places of amusement, and 12,000 gardens, and that one quarter alone was occupied by 40,000 Jews." It is said that the books and manuscripts of that library furnished fuel for warming those baths for some four months.

There is in Egypt a sect of Christians called Copts, or the Coptic church. They are descendants of the inhabitants of Egypt that were conquered by the Saracens. At Cairo we visited one of their churches, and were shown the place where they said the Savior, his mother and Joseph resided during their stay there, when they fled from the wrath of Herod, and the basin they washed in, and we saw many persons who had come there to be healed in consequence of the holiness of this place. This class of Christians—the Copts—have maintained their identity through the reign of Mahommetan power, Turkish and Arabic, down to the present time. There is probably a million of them, perhaps more, in Egypt and Abyssinia. There is also the Oriental Greek Church in Egypt; they showed us some traditionary holy places.

We went to visit Heliopolis, or the City of On. I have taken a great interest in family matters, believing in the doctrine of baptism for the dead, and I went to Heliopolis because I had good reason to believe that Joseph who was sold into Egypt, married his wife there, Asenath, daughter of Potiphar, priest of On. Heliopolis is believed to be the On of that day, and was the great college at which all the leading men of Egypt were educated. Probably Moses received his education there. There is a needle or obelisk, some sixty feet out of the ground, at Heliopolis, containing inscriptions from top to bottom. How far it goes into the ground I know not, but the inscriptions on that needle, if rightly interpreted by Egyptian scholars, indicate that it was probably there when Joseph went to Egypt. The city and all its temples have gone to decay. Other needles of the same kind, which were there, have been carried away, one of them stands in Constantinople. The ground is in a state of cultivation though the ruins of the city of On are to be seen scattered about, and when we were there, there was on the ground a luxuriant crop of sugar cane, showing that the soil was very rich.

Everything that grows in Egypt has to be irrigated from the river Nile. There is little, in fact no other, water, except that which comes from the Nile. I say there is no other water, but a little below the city of On, there is a very old tree—a sycamore I believe, under which the Copts believe that Joseph, Mary and Jesus camped while they remained in Egypt, during their flight from Herod. A great number of the branches have been carried away, and portions of the tree, but its boughs are still very wide spread. The owner of the tree has put around it a very decent picket fence of pine lumber,—I do not know where he got it,—and any man who will give him a franc, he will lend him a knife and he may cut his name on the fence, but if he will not give him a franc, he must not do that, and he must not carry away any of the tree. I did not care about cutting my name on the fence, so I saved my franc. But there was a spring or well close by, and the water was drawn up by a mule on a kind of rudely con-

structed wheel, with a number of earthen vessels tied to the ends of its arms. They told me that the spring was in ancient times brackish and unfit to drink, but when Mary came there she bathed in it and it became sweet and good. I drank some of the water and found it so, tasting very much like the big spring at St. George. I remarked to the man I really wished she had made it cold while she was about it, for a drink of cold water would have been very refreshing just then. This cost me one franc.

I am not designing, however, to follow the incidents of my journey any further than they relate, more or less, to the history of those countries mentioned either directly or by tradition in the Bible. In Cairo we were shown Joseph's well, and we were told by our guides that it was made by and called after Joseph who was sold into Egypt. But on investigation we found that when Saladin, Caliph of Egypt, undertook to select a place for a citadel in his new city of Cairo, he hung up meat in different parts around, and he found that fresh meat would keep longer at that point than any other in the neighborhood, and he came to the conclusion that that was the healthiest place, and he had the ground cleared for a citadel, and in doing that they discovered a well filled with sand. The sand was cleared out, and as one of the names of the Caliphs was Yoosef, it was called Joseph's well, so it may be that Joseph who was sold into Egypt made it, and it may not. Its present name, however, I believe, comes from the Sultan Yoosef Salah-ed-deen, Caliph of Egypt in the 12th century, a man known to fame. The water of the well is brackish, and is chiefly used for laying the dust.

We all felt more or less interest in the locality anciently called the land of Goshen, but as nobody could tell precisely where the land of Goshen was, it was necessarily a matter of guess-work. But the streams of water must run now somewhere near the same as they did then, and we followed the course of a fresh water canal, which has recently been turned from the Nile, and which is some one hundred and fifty miles in length, to Suez and the Red Sea. This canal passes near Zagazig, which is probably in the vicinity of the land of Goshen; and when the children of Israel started for Canaan, they had to follow this route in order to secure themselves the necessary amount of water from that old fresh water canal, which is now known and identified as having run very nearly on the same ground as the present one, which has been made within a few years, and which the railroad follows.

There is a good deal of speculation as to where the children of Israel crossed the Red Sea, but the most reasonable conclusion I can arrive at, so far as I have been able to investigate the matter, is that they followed this fresh water canal, and that they camped near its terminus on the Red Sea, and crossed over to the peninsula of Sinai, after which they were miraculously supplied with water, food and clothing through the deserts of Arabia.

We passed over that portion of the Suez canal, between Ismaila and Port Said. The Suez canal is certainly a very grand enterprise. Port Said receives its fresh water from the Nile. It has got pipes over fifty miles in length to bring that water from the canal at Ismaila to supply the town. Port Said is considerable of a place, and there is a good deal of enterprise there.

On the evening of February 22nd, we sailed from Port Said on the

Vesta, one of the steamers belonging to the Austrian Lloyd's. The next morning we came in sight of Jaffa, the Joppa of the Scriptures. Jaffa is a kind of promontory or headland, projecting into the sea. The anchorage is simply an open roadstead, and landing is sometimes very difficult. If we had had an unfavorable wind and been carried by that port, it would have cost us considerable time and expense; but when we reached there the day was pleasant and the sea smooth, and we landed without difficulty.

At Jaffa we were met by the before-named Mr. Howard, who conducted us to the Turkish custom-house officer, who, I believe, examined only one passport, and passed us, and we went directly to our tents, which were pitched not far from the seaside, near the burial-place. They were very nice wall tents, well carpeted, with all the outfit necessary ready for use, and we at once commenced keeping house.

This Joppa is the place where King Solomon landed the cedars that he got from Hiram, King of Tyre, for the building of his Temple. I am of the opinion that the place has undergone some physical changes since that time, although I, of course, could not determine to what extent. In the vicinity of this city is a colony of about six hundred Germans, under the presidency of D. V. Christopher Hoffman, who consider themselves the spiritual temple of Christ. They have bought some land and have put it under cultivation, and they say the rains have increased there very much within the last few years, and the lands are very productive. They raise wheat and a variety of grains without irrigation. They say their gardens and orange groves require irrigation. I think the olives do not. The most beautiful orange groves that we saw, perhaps, on our entire journey, were at Jaffa. We visited this German colony. The American vice-consul, Mr. Hardegg, met us and treated us with courtesy. He is a German by birth, never was in America, speaks English. We also saw a number of persons who were connected with the scheme of one George J. Adams, and who, after its failure, were left in that country, one of whom, Mr. Floyd, is now a dragoman. They built some houses, but they have been purchased by this German colony. We attended a meeting of a missionary, and heard a Methodist sermon. It seemed to be a very difficult thing to get together people enough to have a meeting.

I believe the only place of particular Scriptural import which they pretend to have indentified in Joppa is the house of Simon the tanner, by the seaside. Some were so critical as to doubt whether it was the identical house in which Peter lodged when the messengers of Cornelius came; but then, there are the tan vats, and it is right by the seaside, and the Bible says that Simon was a tanner, and that he lived by the seaside. They showed us the flat roof on which they say Peter was sleeping. In one end of the house—the end towards Mecca—there was a recess, such as the Mahometans have in their mosques to pray in. We inquired of the man in charge of the house whether Simon was a Mussulman? He said, "Yes, and there was where he prayed."

It is not important, of course, whether that building is the identical one or not, yet it has been visited by thousands, and is a source of revenue. It was in this neighborhood that the Lord revealed to Peter that what God hath cleansed should not be called common or unclean, and that it was proper for him to preach the

Gospel to the Gentiles, and from that place he went to visit Cornelius, and administered the Gospel to those not of the seed of Israel.

Having obtained our horses and saddles, Monday morning, Feb. 24th, we started for Jerusalem. I could not obtain a Syrian saddle large enough for me to ride on, and I was compelled to ride on an English saddle. This made a great difference in my comfort. If I had carried a Spanish saddle from home, I should have been much more comfortable on my journey. I was constantly afraid that the fastenings of my English saddle would give way. I did not think they were strong enough, and then its construction and shape were not comfortable and convenient, and in those particulars it was nothing to be compared with a Spanish, or even with a Syrian saddle. I am pretty heavy, and had not been on horseback for fifteen years.

Travelers in Palestine suffer greatly from the sun, but we were early in the season—two weeks earlier than travelers generally set out for Jerusalem. Mr. Cook was fitting out several parties; but they were two weeks after us, and we were comparatively alone, though some few travelers fell in with us incidentally. At noon, we halted at what was called the Martyr's Tower, in Ramleh. Ramleh has a history relating particularly to the crusades. It is in the vicinity of the country anciently occupied by the Philistines, and from its tower, which we climbed, and which is probably a hundred feet high, we could see a portion of their country. There is at this place a monastery of monks, who, it is said, feed travelers of all denominations, and they are spoken of by all travelers as being very kind. They are Roman Catholics. Of course we had no need to test their hospitality, for we had everything within our reach that was necessary to supply our wants, carrying it right along with us.

In the evening we camped on a very nice stream at the entrance of the Valley of Ajalon. Our Sunday school children will recollect this very well, from the fact that Joshua said to the sun, "Stand thou still upon Gibeon, and thou, moon, in the Valley of Ajalon." I ought to explain that in Palestine what we call a ravine is called a valley, and wider valleys they call plains.

Before reaching Ramleh we passed through the plains of Sharon, where a kind of red flower, called the rose of Sharon, grows abundantly, and the land appears to be very fertile. We were rather surprised, having heard such accounts of the sterility of Palestine, to find on our entrance into it that the land was apparently fruitful; though we were told that if we had come later it would have looked more barren.

Miss E. R. Snow and Miss Clara Little had a tent; Elder Paul A. Schettler and myself occupied another, over which floated the "Stars and Stripes." Elders Lorenzo Snow, Albert Carrington, Feramorz Little and Thos. Jennings occupied another. My tent was used as our dining-room. Our dragoman and cook had each his tent, and we had another for convenience sake. We were supplied with good camp stools; we had iron-framed bedsteads, with good mattresses, and good, clean nice blankets and sheets. All the difficulty about it with me was that my bedstead was too small for me. I have always had a horror of being buried in a coffin not big enough, and I have always desired that my friends—whoever might live to put me in a coffin, would have it at least two inches bigger every way than I was. I have always felt an-

noyed at the idea of being buried in a cramped-up coffin. It often made me think of it when stretched out upon that bedstead, or in the berths of the ships which I have had to stay in so many days on this journey, for generally they have been too small for me. Our dragoman, Aushonny Makloof, of Beyrout, supplied us very well with provisions. We had our Arab cook and our Turkish muleteers. Only one of them all could speak a little English, and really, to this day, I never could tell how many there were, although on some days we had more and some less, for as we passed through the country we sometimes hired a sheik and one or two attendants, to go along with us, paying them for it, so that he need not help himself to our movables without our consent. Our muleteers took down our tents and tent poles, and tied up tents, baggage and everything and put it all on to the backs of the mules. We had to ride out, or spend our time someway, looking at the country or waiting, as we chose, in the evening for these tents all to be pitched; but it was generally so arranged that, in our seeing the country, our muleteers would get on the ground and get the tents pitched and everything ready, so that when we went there we could go right in and sit down to the tables or do anything we pleased.

The second day we had our noon halt on the brook, which they told us King David got the stones out of, with one of which he killed the giant of Gath, and that the battle between the Philistines and King Saul took place along the two sides of this stream. It is called a valley, but it was simply a ravine. We saw a considerable number of sheep of various colors there, and some boys tending them, which, of course reminded us of the fact that King David was tending his father's sheep when Samuel went to his father's house to anoint one of the sons of Jesse to be king. King David, it will be remembered, was the junior of the boys, and he was small of stature compared with the others. He was sent out to look after the sheep. When Samuel came to the house of Jesse and told him that one of his sons had to be king, and he wanted to pick the one, Jesse brought in six tall boys, one at a time, to each of which Samuel said, "That is not the one." When the sixth had been refused, said Jesse, "I believe that is all." "Have you not another?" "O yes, little David, he is out with the sheep." They sent for him and he was anointed king, and it was he who slew the giant Goliath; and I suppose if I had enquired of the monks I might have brought home the identical stone with which he did it, but I did not take the trouble. The place where we had our meal was not far from Kirjath-Jearim where the ark is said to have rested, not the ark of Noah, but the ark of the Lord, for a considerable time after it fell into the hands of the Philistines.

We again got into the saddle and started for Jerusalem across the mountain, for that country is one immense limestone quarry. If there ever was any soil it has blown away until very little remains. What there is left is evidently very rich where they can get the water to it: but as we crossed over and got a view of Jerusalem, a feeling of disappointment was evident on the countenances of every one of the party, or else I was disappointed and they were not, one or the other. But the whole thing presented itself to us in a different light from what we had anticipated, and I then understood why Dr. Burns, in his "Guide," re-

commends people to pass round Jerusalem by another route, and come in from the east and get a first view from the eastern side. It is because the view from the Mount of Olives —on the eastern side—is a very great deal better than when you go from the west. It is said that there is a great deal in first impressions.

The Russians have built some monasteries in and about Jerusalem, and the Latins have got some, and within the last few years there have been a number of good new buildings put up. Sir Moses Monteilore has built a block outside, and not far from the wall. The venerable Abraham Askenasi, the chief rabbi of Jerusalem, with the contributions of his friends throughout the world, has erected a considerable number of rooms as a home for widows and orphans. At first view we could pick out the mosque of Omar—the place where Solomon's temple stood; we could also see the church of the Holy Sepulchre — the place where the Savior was crucified. We pitched our tent in the valley of Hinnom, near the Jaffa gate — the gate at which most of the business in Jerusalem is done. While our tents were pitching we passed in at the gate, and saw a good many beggars, some of them lepers, also quite a number of women dressed in white, some of whom were hired mourners and were wailing. As we passed along we found, not far from the gate, an old man lying in the street, almost naked and moaning piteously. He begged of us to give him something. When we got in we called at the banker's in Jerusalem, and were told that the old man who lay there in the street begging, whom we had probably noticed, owned six hundred olive trees, a garden containing quite a number of fig trees, and an orange grove,—that the banker had known him for years, and he came every year to Jerusalem, and lay on the street almost naked, howling and moaning piteously, begging from the pilgrims, while he was in reality one of the wealthy men of the country.

It is not easy to describe that city, nor, so far as I have seen, any of those Asiatic cities. The streets, if they can be called streets, are very narrow, and many of them are so crowded with camels, donkeys and pack-horses, that they can only pass each other at certain places. The houses are rudely built, of a kind of concrete, or of rock and mortar. They are low and small and the roof flat, generally covered with cement. There are many buildings in Jerusalem that go to show it off—mosques and churches, with their minarets, towers and rotundas. The principal business street in Jerusalem is Christian street, which is fifteen feet wide. It leads up from the street that we enter from Jaffa's gate, and has an avenue that leads off to the entrance of the church of the Holy Sepulchre. In front of that church is a little open space filled with beggars, and men with articles for sale—beads, photographs, jewelry of different kinds, and relics of all kinds. We could get almost anything in the way of relics we wanted there, and be assured that they were genuine.

President Carrington remained at Jerusalem while we went to the Dead Sea. He wanted to do some business connected with the Liverpool office; and he is not very fond of horseback riding. As you are aware he has been afflicted with rheumatism considerably, so he remained in the Mediterranean Hotel while we went to the Dead Sea and the Jordan. That gave him more time to pass around, and through and over Jerusalem, than any of us. He had several days, and he declared that he could never

make up his mind as to what induced King David to locate his capital there. The chief rabbi told me that, anciently, Jerusalem was well supplied with water; but at the present time there was really no living water there. The pool of Hezekiah, and other pools were filled in the rainy season, but in a month from the time we were there a quart bottle of water would cost a farthing, and sometimes pretty hard to get. If the aqueducts from the pools of Solomon were repaired, they would not bring in sufficient water to supply the city, but in the days of Israel's prosperity, there was abundance of water there, and he believed there would be again.

I had a letter of introduction, procured by Mr. James Linforth, from the Rabbi of the Jewish congregation at San Francisco, to Rabbi Askenasi. He is a very venerable-looking man —tall, heavy set and a good supply of beard, like the Apostles in the picture. He seemed very much pleased with my visit, treated me with courtesy, showed me their synagogue and the building they were erecting, and returned the visit, accompanied by several of the Jewish elders, at my tent, where we had a very pleasant interview. But there is no infidel on the face of the earth who can disbelieve the mission of the Savior more than they do. He says the condition of the Jews is much improved of late years. Now they can purchase, and if they have only the money to do it with, and the amount they can buy is only limited by their want of money. They have also a title from the Turkish government for the ground upon which they are erecting their home for widows and orphans. This gentleman told me that no Jew had been inside the enclosure of the Mosque of Omar, although he believed it stands on the sight of Solomon's temple, though not in the centre of it.

In looking around Jerusalem, I did not regard it in the same light as President Carrington did. Kingdoms, in those days, were small and densely populated, and it was necessary for a ruler, in locating a capital, to have it so that it could be easily defended; and until the time when modern arms were invented, Jerusalem could be easily defended. Its siege and capture by the Romans proved, to all intents and purposes, that it was a very difficult city to take, for though it was surrounded by several walls, fortified with strong towers, and naturally defended by its mountainous position and the ravines around it, each one of these walls was occupied by rival parties, for it will be remembered by readers of the destruction of Jerusalem, that there were three separate leaders, and that when the Jews were not fighting the Romans, they were fighting each other; and it is even doubtful to this day that, if either John or Simon had had absolute command in their city and the confidence of the people, whether the Romans could have taken the place at all or not. An old proverb says that whom the Gods would destroy they first make mad. It was so with these Jews. They had slain the Savior, they had violated the commands of God, and they had brought upon their heads the curses pronounced upon them in the 27th chapter of Deuteronomy and in a great many other places, if they did not abide in the law of the Lord; and notwithstanding their strong city and their numbers, they were so divided among themselves that they could not make a successful defence. Speaking of this destruction of Jerusalem carries me back to Rome and the Arch of Titus, erected to commemorate his victories, on which is

engraved a representation of the seven branched candlestick, and a great variety of the treasures brought by him from Jerusalem.

King David had learned the strength of Jerusalem by the difficulty he encountered in taking it from the Jebusites; and it is more than probable that God commanded him to locate the city there.

Rabbi Askenasi, speaking of the ten tribes, said he had no idea where they were, but he believed they were preserved, and that their posterity would return, and the time would come when God would bless Israel, and when water would be abundant in Jerusalem. We read in the 47th chap. of Ezekiel, that living waters were to come out from Jerusalem, and that they should run toward the east; and that the Prophet saw a man with a measuring line in his hand. He measured a thousand cubits, and the water was to his ankles; he measured another thousand, and it was to his knees; another thousand, and it was to his loins; another thousand, and it was a river with waters to swim in, that could not be passed over. He goes on and describes this as something that should take place at Jerusalem. I could but reflect, when standing on the Mount of Olives, on the saying concerning it in the last chapter of Zechariah, where, in speaking of the coming of the Savior, it says his feet shall stand on the Mount of Olives, which is before Jerusalem to the east, and the mount shall cleave in the midst thereof, half going toward the north, and half toward the south. There shall be a very great valley, and the land shall be turned into a plain from Geba to Rimmon, south of Jerusalem, and shall be lifted up, and men shall dwell on it. The same Prophet tells us that living waters shall come out of Jerusalem, half toward the former sea, and half toward the hinder sea, and that in summer and in winter shall it be.

The convent at Mar Saba is situated on the canon, which is the outlet of the brook Kedron; but it was perfectly dry when we were there, not a drop of water running in it. There are seasons of the year, I suppose, when waters run there, but these prophecies declare that living waters shall run out of Jerusalem in summer and winter, and I am foolish enough to believe that they will be literally fulfilled. I agreed with Rabbi Askenasi in the belief that God would restore that land to Israel, and that Jerusalem would again be supplied with abundance of water and be a glorious and happy city. I saw many Christians of different denominations there who had no such faith. One man came into our tent, and assured us that baptism by immersion was impossible, there never had been water enough in that country to immerse people. He had believed in immersion, he said, but since he had traveled through the country and had seen so little water, he was satisfied that they would all have to go to Jordan to be baptized. This is the way people look at it. The country is dry and barren, the rains have ceased upon it for many generations, though they have had occasional rains.

In going to the Dead Sea from Jerusalem, we visited a number of points of interest. One was the tomb of Rachel, another the pools of Solomon—three immense pools constructed to receive the waters of a spring and hold them in reserve, and the old aqueduct is still in repair almost to Bethlehem. We visited Bethlehem, and were shown the caves—called stables—in which the Savior was born, and the churches and ornaments. There was a great

variety of people there, many begging and many trying to sell you relics. The country is without fences. There are a good many spots where there is an opportunity for the Bedouins to come along and scratch the ground with a kind of shovel plough they have, hitch some calves or very small cattle, and raise some barley. We purchased barley all the time for feeding our animals.

At the place which we supposed is called in Scripture the wilderness, or the border of the wilderness next to the Dead Sea, where John the Baptist commenced his preaching, is an immense convent. It was founded by a man named Saba. "Mar" in the Syrian language means saint, and when we speak of Mar Saba, it means saint Saba. This is the name of the convent. This man lived to be some ninety-four years old. He concealed himself from his enemies a considerable time in caves, but his power increased with the number of his friends, for he gathered around him a good many thousand monks, and they built this immense convent, which was strongly fortified for those times. They allow no women to enter, and no person can go into their building without a permit from the Greek Patriarch at Jerusalem. We had a permit to enter that convent, but sister Snow and sister Little, of course, had to go to the camp. It would probably have been considered an outrage for them to have come in sight of the gates. Having sent up our permit, we were admitted and passed through the building. There were sixty-five monks there, some of whom had been there thirty-seven years. A man has to be exceedingly holy to be permitted to go there. I looked at them, and wondered what could induce men to adopt such a life. They showed us one room filled with skulls. They said there were fifteen hundred of them, and they were the skulls of their brethren who had been killed by the Saracens at different times. They had taken great pains to preserve the skulls, with their names and registers. They have a spring of water which has a miraculous history, and they have one palm tree growing, which they say was planted by Saint Saba himself. They seem to have an eye to business. They had canes for sale, made from willows which they get the Arabs to bring from the Jordan. None of them are allowed to go out, and they are compelled to have everything brought to them. They had a number of fancy articles of their own manufacture for sale. I bought a small string of shells, which they said were brought from the Dead Sea. They gather a few francs from every party of travelers in this way. There was another party of Americans near by who wanted to visit the monastery, but they had no permit; and a message was sent to us by them, saying, that if we would delay a little while we could all pass in with our permit. We had met the party and knew them to be nice, intelligent gentlemen. We stayed about an hour to accommodate these friends, and they passed in with us, otherwise they would have had to go clear back to Jerusalem for a permit. These persons—four gentlemen and two ladies—finding that we were going down to the Dead Sea, went along with us, and made the journey safe and pleasant. We went down to the Dead Sea the day following our visit to the monastery. I have seen a good many rough roads in Utah in the mountains, but of all the rough horseback riding I ever did see, I think that Palestine has the premium. Being pretty heavy, it was difficult for me to get on and off my horse, but

because of the rough roads in some places, I dismounted and led my animal. I found, however, that he could stand better than I could, so I rode him, and I believe that some of the Saints here at home must have had faith to hold that animal up, or he would have stumbled. I rode him four hundred miles, three hundred of which there was no road with any right to the name, and he never slipped or stumbled.

Some of the party went into the Dead Sea and had a swim. I did not. Some of them inquired for Lot's wife—the "pillar of salt." I expect she was at the other end of the sea, for we did not see her. The Dead Sea is a remarkable body of water. According to scientific observations, as read in the report of Lieutenant Lynch and others, it is 1350 feet lower than the Mediterranean. It is probably one of the deepest holes in the world. It is perhaps eight or ten miles wide and about forty long. It occupies the site of the cities of the plain—Sodom and Gomorrah, and Admah and Zeboim, upon which, in consequence of their wickedness, we are told that God rained fire and brimstone and destroyed them. The probability is that they were buried by a volcanic eruption, and that they and most of the valley of the Jordan were sunk at the same time. The probability is that that the Jordan ran through these cities, and that this deep basin being formed, the Jordan forms the Dead Sea, which has no outlet, much like our Salt Lake. There is a wonderful similarity between that country and this, only this, of course, is on a grander scale. Our Salt Lake answers very well to the Dead Sea; our Utah Lake answers very well to the Sea of Galilee, and some of the streams that run into Utah Lake answer very well to the upper streams of the Jordan. It hardly seems credible to me, but all the guide books assert that the Sea of Galilee is 650 feet below the level of the Mediterranean. The country is subject to earthquakes, and bears the evident marks of many of them. In 1837, Tiberium, the Tiberias of ancient times, was very severely damaged by an earthquake, the effects of which are visible to any one who visits it. I have wondered how the Lord would restore that country. I thought he had got to have some kind of a process to hoist the waters of the Dead Sea above the level of the ocean, so that a stream could run out of it in order for it to be healed. Prophecy says that the waters that should run out of Jerusalem should run down to the east sea, and the waters of the east sea were to be healed, and there was to be a multitude of fishes, but now no living thing can exists in the Dead Sea. But if these prophecies are fulfilled, and I have not any doubt that they will be, these waters are to be healed, and I believe that the Lord will use natural means to bring it about.

We returned by way of Jordan. The stream is not so large as our Jordan here, but quite a nice river. The Arabs were very much afraid when we went into it, that we would go beyond our depth. It was safe to go as far as certain rapids, but it was not safe to go beyond them. They said that some zealous fellows got in so far that they could not get out, and one or two were lost, and they had some difficulty to fish the others out. Some willows and different kinds of timber grow along its banks.

We were supposed to be at the place where the Savior was baptized, and also at the place where Elijah smote the waters with his mantle, and he and Elisha crossed over dry-shod, and Elijah then went to heaven

in a chariot of fire, after which Elisha passed back in the same manner. We saw the place where it is supposed the children of Israel, under Joshua, crossed over the river dry-shod. There is good reason to suppose that they crossed in harvest time, and that the waters were high. They say the waters of the Jordan are highest in harvest time. We had a ride across the plain probably seven or eight miles. That plain could be watered by irrigation. I was often asked if we were going to settle in Palestine. I replied that we were not, but I could take a thousand "Mormons," go up the Jordan, put in a dam to take out the water, and irrigate several thousand acres. But there is little, however, at present inviting about the country, but it would no doubt be productive if irrigated. The valleys near the source of the Jordan would be much the best for cultivation, and the climate would be more agreeable.

Jericho, or rather the old site of that city, has a good many mounds. Men have dug into many of them, but we were told that no valuables had been found. We camped that night at Ain-es-Sultain, generally called the fountain of Elisha, because tradition says that, on his return after Elijah had ascended to heaven, he healed the waters of this fountain. Before then they were salt, but by a miracle he made them sweet. They are now delicious, and after our hard day's ride in the heat and dust, we found the waters of the fountain of Elisha very palatable.

That night there was a company of Bedouins came and danced and sang for us. They had a sham fight, and I think it requires a man of pretty good nerve to sit and look at them and not be afraid that they would whip some of their crooked scimeters through his body. Each one of our party paid them something like two francs, which satisfied them. I believe a ticket at our theatre here in Salt Lake would cost more than that, and take it as a whole their performance was not very expensive. They went off in a very fine humor. I could not understand their songs, but our dragoman interpreted the chorus of one of them to be, "May the ladies' eyes be like the moon."

From that place to Jerusalem the route is very rough. Some years ago a Russian lady, a very pious woman, went on a pilgrimage to the Jordan, and while riding over some of these rough ways she was thrown from her horse and had her arm broken and was badly hurt. She expended her money in improving a portion of the way, and on this account one of the kanyons was much easier to go through than before that time.

We passed by other ancient sites, spoken of in the Bible as having been large cities, and no doubt they were; but we must bear always in mind that that was an age when Israel paid their tithes and offerings, and God blessed the land. At noon we stopped at a place called Christ's Hotel, all of us very much fatigued. Our luggage train went ahead. In the afternoon we passed by Bethany, where Christ raised Lazarus, and saw what was pointed out to us as the house of Mary and Martha, and also the tomb of Lazarus. In the evening we camped again at Jaffa's gate at Jerusalem, finding our tents pitched and everything comfortable. We used to sing about the flowery banks of Jordan, but it takes off the romance to go and see them; yet when irrigation and industry and the blessing of the Lord prevailed along them, I have no doubt they were as beautiful as any places in the world.

I made two careful visits to the Church of the Holy Sepulchre, and one to the Mosque of Omar and the grounds connected with it. I also visited many other places of interest about Jerusalem, but in giving you a detailed account of what we saw and passed through, in such a scattering way, I cannot communicate to so large an audience, to any extent, the impressions I felt at the time. I had no doubt that I passed over the grounds where the Savior and his Apostles, and the Prophets, kings and nobles of Israel had lived, although I did not believe a great deal about the identical spots set down by the monks, yet I was satisfied that I was in the localities in which the great events recorded in Scripture took place. But now little remains on the top of the ground that can be identified beyond the period of the occupation of the Crusaders or the Romans. We certainly saw the top of Mount Moriah, on which stands the Mosque of Omar. There are the rocks and the caves in them. The rocks have not been made by men. The Valley of Jehosophat is there. Learned men have dug deeply under Jerusalem in search of evidence to determine its original site, but an alarm was created that the monkery of the place might be spoiled by determining that certain localities were not where they are now represented, and the Turkish government was moved, so I was informed by some gentlemen, to stop the investigations and to close up the excavations, and we were not permitted to enter them.

President Lorenzo Snow's correspondence to the *Deseret News*, Elder Paul A. Schettler's correspondence to the *Salt Lake Herald*, and Miss E. R. Snow's communications and poems to the *Woman's Exponent*, with other published letters, all composed under circumstances of great labor and fatigue, give a very correct idea of our visit to Jerusalem and journeyings generally. Elder Paul A. Schettler speaks six languages, and in attending to the financial business of the party, he had to make exchanges and was compelled to keep accounts in the currency of a dozen different nations, and even among the Arabs he could generally find some one who could speak in some one of the languages with which he was acquainted.

God has preserved me. Our party of eight went through the entire journey without an accident. We never missed a connection that amounted to any difficulty. We were in no manner injured; we had no sickness, except, peradventure, a little cold or a pinch of rheumatism now and again for a day or two. Our minds were clear, we saw more, I believe, in the eight months, than ordinary travelers see in two years. We visited a number of places in Holland, Belgium and France. We crossed three times over Italy. We visited the Ionian isles, Egypt, Palestine and Syria, Turkey in Europe, Greece, Bavaria, Austria and Prussia, and other parts of Germany. We spent eleven days in examining the mysteries of Rome. I paid four Italians to carry me to the crater of Mount Vesuvius. I think they earned their money, at any rate I was well satisfied with them. I had an idea in my own mind of how the crater looked, but I am now satisfied that I could form no correct opinion without seeing it. To reach the crater you have to mount about 1,500 feet perpendicular in height above where we could ride on horseback, in loose volcanic sand, and every time a man's foot was placed in it, it would slip back about twice the length of his foot. I could not stand the walk, these Italians wanted the contract, and I gave it to them.

My time is exhausted. I thank God for the privilege of seeing you. When on the Mount of Olives, with our faces bowed toward Jerusalem, we lifted our prayers to God that he would preserve you and confound your enemies. We felt in our hearts that Zion was onward and upward, and that no power could stay her progress; that the day was not far distant when Israel would gather, and those lands would begin to teem with a people who would worship God and keep his commandments; that plenty and the blessings of eternity would be poured out bounteously upon that desert land, and that all the prophecies concerning the restoration of the house of Israel would be fulfilled. God has commenced his work by revealing the everlasting Gospel to the Latter-day Saints, and may we all be faithful and fulfill our part is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE BOWERY, LOGAN CITY, FRIDAY MORNING, JUNE 27, 1873.

(Reported by David W. Evans.)

OBEDIENCE — BY REASON OF THEIR DISOBEDIENCE, ANCIENT ISRAEL AND THE LAND OF PALESTINE WERE VISITED WITH AND STILL REMAIN UNDER THE CURSE OF GOD — TITHING A HEAVENLY REQUIREMENT.

Good morning, brethren and sisters! I am very happy to meet with you. We have the privilege of coming here occasionally and seeing you. We would like to give every one of you a hearty shake of the hand, but we desire to do it in a wholesale way, and we wish you to consider yourselves heartily shaken hands with (and suiting the action to the word); God bless you all for ever. We have come here to bear testimony of the things of the kingdom of God, and to stir you up to diligence in performing your duties, and to perform the duties of our callings as ministers of the Gospel of Peace. We feel a little annoyed, necessarily, at the slow progress which is being made, yet we have a great many things to be thankful for, and a great many reasons to rejoice. We have very little reason to fear our enemies, provided that we, as Latter-day Saints, do our duty, but if we fail to obey the commandments of God, and the revelations which he has given for

our salvation and guidance we have reason to fear, for unless we take such a course as to make God our friend and protector we are likely to fall into the hands of our enemies. King David was requested, once to take his choice of three years' famine, three days' pestilence, or be driven three months before his enemies. David said he preferred to fall into the hands of the Lord; and when the scourge came David plead with the Lord to let the blow fall upon him and his house, and to spare Jerusalem. God heard his prayer and turned away the scourge, though it is written seventy thousand persons fell with the plague between Dan and Beersheba. In all ages of the world in which the Lord reveals himself to the children of men, he requires obedience, and promises them great blessings on rendering the same; but if they are not obedient he has invariably promised and poured out curses upon them.

Since I was here last, I have visited the Land of Palestine, on which God revealed himself to Abraham, Isaac and Jacob. He promised that land to them and their seed for ever. It was to this land that Moses led the children of Israel, and upon which God promised them very great blessings if they would live in obedience to his laws and commandments. Any one who will attentively read the 27th, 28th, 29th and 30th chapters of Deuteronomy, will see foreshadowed, in plain language, the entire history of the children of Israel from the days of Moses to the present time; and in Palestine he will see the fulfillment of many of the prophecies contained in those chapters, with a minutiæ that is really astonishing. Some men say they are infidels because that country is barren, sterile, rocky—a vast limestone quarry, and could never have sustained such a population as the Bible represents it to have done. Others are infidel because they believe that so many kingdoms that are said to have once existed on that land could not have existed in so small a compass. But these querists and unbelievers do not realize that the barrenness, desolation, scanty population and condition of affairs which now exist there is a fulfillment, to the very letter, of the prophecies of Moses, the holy Prophets and of Jesus and the Apostles. God required certain things of Israel. If they complied it was all right with them; if they failed the catalogue of curses contained in the chapters I have referred to was pronounced upon their heads. Read the Bible and you will find that when they were obedient they were blessed, their lands were blessed, their armies were blessed, they were a great nation, they were able to resist the power of neighboring nations, they were courted, they were looked up to, neighboring nations paid them tribute. But when they refused to do that which the law of God required at their hands they lost this power—they fell into the hands of their enemies, they quarrelled among themselves, they fell into darkness, married the daughters of aliens, worshiped strange gods, and they were finally broken up. Many of them were sold as slaves, some of them were compelled to eat their own children to save them from starvation, in the midst of the straits and sieges to which they were forced by their enemies. They were scattered to the four winds of heaven, they were sold in the slave market of Egypt, until they could not be bought, that is, there was no man to buy them. All these

terrible judgments fell upon the Jewish nation, yet they were not utterly destroyed, a remnant was all the time preserved, and to-day, in every nation under heaven is found a remnant of the seed of Israel, retaining the Hebrew language, many of their ancient manners and customs, their old law written on parchment, which is read in their synagogues every Sabbath day. In nearly all the countries in which they have been scattered they have been subject to the most extreme abuse. They have been in constant fear, they have been permitted to reside only in certain quarters, and have had imposed upon them the most fearful exactions. You take for instance, the persecution of the Jews in Spain, under Ferdinand and Isabella—a very pious couple. Probably half a million of Jews were either banished from their homes, put to death, or compelled to accept the Catholic religion, and great numbers of their children were taken from them and placed under the charge of the Catholics, that, as the Queen believed, their souls might be saved. The Crusaders, while on their way to Jerusalem, plundered and killed thousands of the Hebrew race and yet, notwithstanding all the oppression that has been heaped upon them continuously from generation to generation, they still maintain their identity as the seed of Abraham.

Where are the inhabitants of Babylon and Nineveh? The city of Babylon was fifteen miles square, sixty in circuit. According to Herodotus, it was surrounded with a wall three hundred and fifty feet high, and eighty-seven thick, flanked with over two hundred towers, and contained palaces and hanging gardens that were the wonder of the world. It is almost doubtful now, where this once famous city stood, and the vicinity in which it is believed to have stood, is a vast marsh, rendering it difficult of access to any who may wish to visit it. And the Babylonians, where are they? Their descendants are so mixed up with the rest of the world, that none of them can be identified. You may trace other great nations of antiquity, and they have gone in the same way. But the Jews are still a distinct race, and they are a living record of the truth of the revelations of God.

There are a few thousand Jews in Jerusalem. They have synagogues, and they are permitted to go to a portion of the old wall, which they suppose to be a remnant of the outside enclosure of Solomon's temple, and wail. A great many people who visit Jerusalem, go to witness their wailing. These Jews are graciously accorded the privilege, by the rulers of that country—the Turks—to wail over the desolation of Israel, provided they do not make so much noise as to disturb the neighborhood.

There are several other places, such as Mount Gerizim, a place in Samaria, considered holy, where a small sect of the ancient Samaritans meet annually. And in Tiberium, on the Lake of Galilee, two or three thousand Jews live. It is the Tiberias of Herod the Tetrarch; they consider that a holy place. The Jews are broken up into sects and parties, and in almost every town in Palestine, you find a few of them, oppressed, poor and despised, there, as elsewhere, living monuments of the fulfillment of prophecy.

At the last General Conference of the Church, during my absence, I was elected Trustee-in-Trust. It consequently became my duty to

return home and look after the interests of the Church, directing the means for the building of Temples and other public works. This was certainly very unexpected to me; but the General Conference saw proper to confer this duty upon me, and as soon as I got the Conference minutes at Berlin, I started for home.

While I was passing through Palestine, I had some very serious reflections as to the causes which had operated to reduce the country to its present barren condition, and why the descendants of Jacob were so oppressed, and, as an independent nation, blotted out. In an interview with the venerable Chief Rabbi, Abram Askenasi, I enquired for the ten tribes. Said he, "We have no idea where they are, but we believe they will be found, and will return and inherit their land." While traveling in Palestine I reflected a good deal on the fate of Israel. I asked myself, why they were persecuted, scattered, peeled and hidden from the face of men, and why were the tribes of Judah and Benjamin still scattered? Some of them can go to Jerusalem occasionally and visit, but only a very few thousand live, in a scattered condition, in the land of their fathers, and they are in bondage, under tutors, governors, and rulers, and have in reality no power of themselves. Rabbi Askenasi said they had more liberty than heretofore. The Christian Powers have recently taken a course which has modified the action of the Turks toward them. They were now permitted to buy land, but they were poor and could buy but little, and he wished the Jews of all nations to contribute to enable the Jews of Jerusalem to extend the area of their possessions. They had purchased a piece of land in Jerusalem, and were building on it a home for widows and orphans.

Now I saw this degradation with which Israel are visited. Where did it begin? It was simply because the children of Israel failed to obey the law of God. If we search the Bible, we shall find many references by the Prophets to this subject, which are very plain and clear. In the third chapter of Malachi, and eighth verse, the Prophet, speaking of the condition of Israel in his day, uses this singular language, or rather the Lord, speaking through the Prophet, says —"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Now, God required of Israel Tithes and offerings. He blessed them with land and with abundant rains. He made their land exceedingly fertile; he blessed them with flocks, with herds, and with everything on the face of the earth seemingly that they could desire. He gave them wealth in every direction; he gave them power over their neighbors,—they were the head and not the tail. In return for all this, what did he require of them? He required them to pay Tithes and make offerings. Tithes meant one-tenth of all their increase. One-tenth of all this the Lord required them to place in the hands of the Levites and those whom he had selected to look after the general welfare. In addition to this tenth he also required certain offerings. You may trace the history of the Jewish nation through and you will find that when the people paid their Tithes and offerings, and thereby acknowledged their dependence upon and allegiance to the God of heaven, they were prospered

and blessed continually. While they did this they were not running after other gods, making golden calves, setting up idols, or worshiping the gods of their heathen neighbors.

What does the Lord want with Tithes and offerings? He has plenty. And he has shown that he could do without them from that day to the present; but he promised his people blessings on certain conditions. Some of those conditions were that they should pay Tithes and make offerings. The Pharisees paid Tithes of mint, anise and cumin, but omitted their money. "Ye pay tithes of mint, anise and cumin, but omit the weightier matters of the law—judgment, mercy and faith. These things ye ought to have done and not left the others undone." This was the principle.

I rode over the plains and hills of Palestine and saw their desolation. What is the reason of it? God gave that country to Israel; he blessed it and sent rains upon it, and made it fruitful above all lands, and in return he required of them one-tenth of their increase and some offerings; but they would not give him Tithes, they robbed him of Tithes and offerings, hence he cursed the whole nation with a curse. After seeing the condition of that country, I came home with a determination to preach the law of Tithing, for God has required of us, as he did of ancient Israel, obedience to that law, and he also requires that we should pay in our offerings; and he will do with us precisely as he did with Israel, if we fail to observe the law of Tithing and offerings, of course remembering the principles of judgment, mercy and faith, for these things we ought to do and not leave the other undone. My traveling over that country was not without its moral lesson to us at home. God has given us a good country. The world hate us. "Marvel not," says the Savior, "if the world hate you." The world will speak evil of us. Marvel not at that, we have nothing to fear from men in authority. We have nothing to fear from any source on the face of the earth, but from our own neglect. God himself is our protector and our ruler, and if we observe faithfully and truly, with all our hearts, the law that is required of us, we have nothing to fear from any other source; but if we neglect, if we have the effrontery to be baptized for the remission of our sins, and to step forward and receive the ordinances of the house of God, and then coolly and deliberately rob God of what is required of us, we may expect that he, in return, will send upon us in their time and season a long list of curses and afflictions, annoyance and distress, just as he sent them upon the nations of antiquity to whom he revealed himself and who refused to obey his law.

The Prophet Malachi, wished to reclaim Israel from the condition into which their unfaithfulness had reduced them, or rather the Lord wished to do so, and he used this exhortation--"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

We profess to believe a great deal, but do our acts correspond with our belief? Are we as critical, careful, fixed and determined in obeying this law of Tithing as we ought to be? Or do we feel that it is a burden? God does not want our Tithes at all unless we want to pay them, but we have no right to ask his favors, blessings and protection and the ordinances of the Priesthood, unless we render our acknowledgement. The conditions are before us. In every age of the world when any people have received revelation from God, directly or indirectly, if they did abide this law they were prospered, blessed and protected; they were powerful and strong. God watched over them. If they neglected it, he cursed them with a curse, even the whole nation. We have nothing to expect but the very same justice from the hand of God, if we, to use his expression, "rob" him. Now, I have just that kind of faith, if a man has a sum of money come into his possession, whether by the manufacture of lumber, or the selling of merchandise, or by any other means, if he will pay his tenth strictly, according to the law, he has the blessing of God upon the balance, and if he will keep a strict, straightforward account with all his increase, whatever it may be, and strictly observe the law of Tithing, he will have blessings upon his head, upon his property, upon his wives, children and posterity. If, on the other hand, he pursues the opposite policy, the Prophet says, "Ye are cursed with a curse."

Now, brethren and sisters, think of these things. If we have the truth—the Gospel of Jesus Christ, which a great many of you testify you have, and I know we have, do not let a little neglect, folly and covetousness, and a little disposition to rob our Father of what he has justly claimed at our hands as his Saints, place us in darkness. It is the very stepping stone to and beginning of apostacy, it is the foundation of wickedness and corruption. I see the results, I have realized them. I have wandered over hills and valleys that once teemed with their millions of inhabitants, and now they are a desert. God has cursed them. He has for many generations made "the rain of their land powder and dust," the sun has smitten them and the water has dried up. Rabbi Askenasi told me in Jerusalem there really was no living water. The time was when there was an abundance. They preserve it in the rainy season in tanks, but we were told that in about a month from the time we were there they would have to purchase it; and I really felt relieved when I got from Jerusalem, for the water I drank while there was not very good, it did not seem to be very clean.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, LOGAN CITY, FRIDAY AFTERNOON, JUNE 27, 1873.

(Reported by David W. Evans.)

CONTINUED OBEDIENCE TO THE LAWS OF GOD IS NECESSARY TO INSURE A COMPLETE SALVATION TO THE LATTER-DAY SAINTS—THE DISOBEDIENCE OF ANCIENT ISRAEL IS SHOWN AS A WARNING TO THE PRESENT GENERATION OF HIS PEOPLE—THE NATURE AND NECESSITY OF THE LAW OF TITHING—THE FEWNESS OF THOSE WHO FAITHFULLY OBSERVE THAT LAW.

I am very much gratified for the privilege of coming to this place to see the faces of the Saints, to speak to them and to greet them as a brother and a friend. If we could see and understand things as they are, if we could have the vail withdrawn from our eyes and behold the things of eternity, and the connection and relationship that we sustain to the eternal worlds, and to heavenly things, our minds would be very much inspired to speak, sing, pray, listen attentively, meditate upon and contemplate the wonderful things of God. A great deal is said to the Latter-day Saints concerning our religion, which does in reality incorporate and circumscribe the whole life of man. We need teaching. We are like children with regard to learning. If we could understand the effects of the fall or of sin upon intelligence, we would see that its tendency is downward, that it is retrograde in its nature. The things pertaining to life are of the opposite character—they are exalting, increasing, multiplying, gaining, receiving a little here and a little there—our minds and understandings expanding by that which we learn by reading, by the seeing of the eye and the hearing of the ear.

The Bible, the Book of Mormon, and the revelations which the Lord has given to his people in the latter days, contain a great deal about the kingdom of God on the earth. We have also histories of the kingdoms established by the children of men. From these we learn that a great many changes have taken place owing to the revolutions that have occurred in the past and which are still in progress. From our own conclusions on these matters there is one fact of which we are sensible, and understand to a certainty—namely, that purity preserves, sustains and increases, while sin and ignorance, in all their horrid forms, have just the opposite effect. We need only look at the nations of the earth for confirmation of these ideas. We need not go far; we may look at the aborigines of our own country. Why are they in their present condition? There are reasons for this. They, just as much as we, belong to the human family—

the highest class of intelligence there is upon the face of the earth. Why are they in their present degradation? We see them as they are, we see the nations as they are. Take the Jewish nation, why are they as they are? Is there a cause for it? There certainly is. We have had a short account from brother George A. Smith about the land of their fathers; we can draw our own conclusions as to the causes which have brought about the present condition of that land and of the descendants of the ancient worthies to whom it was given. In the nations of the earth at the present day we see imbecility, slothfulness, and I will say ignorance with all its attendant crimes and debauchery, prevailing among the masses of the people. There is a reason for all this. The time was when nations, now unknown, which once flourished upon the eastern continent, were intelligent and full of the spirit of thrift and industry. Who can tell us why they have passed away and are forgotten. Brother George A. told us this morning, that the place where the great city of Babylon stood, or where it is supposed to have stood, is now an inaccessible swamp and a desert. Where is the Babylonish nation? We know nothing about it. Where are the nations of Israel? We hardly know anything about them, with the exception of the tribe of Judah and the half tribe of Benjamin, which remain scattered among the nations of the earth, desolate and forlorn. They have been hunted down with dogs, and the time has been when it was perfectly lawful in some nations for every Christian child who was disposed to do so to stone a Jew while passing through the streets; and it is not long since they were not permitted to own a foot of land in any of the Gentile nations. This is not so now. But what was the cause of all this? Their history is not lost, neither are they, and the simple reason they are not is because they were the chosen of the Lord, they were to be held in remembrance by our heavenly Father. A remnant of the people of Israel are to be saved, and they will yet be gathered together. But other nations that existed before the flood, and many before the days of Jesus, where are they? Who knows anything about them? They are lost as far as history is concerned; and many people since the days of the Savior have been blotted from the remembrance of man.

Here are a people dwelling in these mountains who profess to be the Saints of the Most High, the beloved of the Lord. They have received his Priesthood and its keys, the keys of Government, and the plan of the government of the heavenly hosts, as far as man is capable of receiving this divine, celestial and holy law. When we contemplate the course of the Latter-day Saints, we are almost led to inquire what will be their future history. It is true that we have hopes different from those who have lived before us, but let this people, called Latter-day Saints, be blessed for twenty years to come as they have been for twenty years past, and the Lord not take them in hand, but let them take their own coure as they have done, and as they are now doing, although we consider ourselves quite obedient and willing, and we like to know the mind and will of the Lord, but let us, I say, go on for twenty years to come, in the same ratio as for twenty years past, and who among us would hearken to the counsel of God? Let the old stock — those who have lived in

Babylon and who have had their trials in the wicked world, pass away, let them be taken out of the midst of the Latter-day Saints, and the young growth that know nothing of the world be left to themselves, to follow the promptings of their own wills, and what would be their condition? Would we not see Babylon to perfection? Would we not have all that the wicked world could desire in our midst, and we delighting therein? Think of this, and draw your own conclusions. Still we say, without boasting a bit, that we are the best people there is. This is my decision. I say that we are the best people there is upon the earth, and we have nothing to boast of, not the least in the world. Who is there that hearkens to the will of God, or heeds his voice? Who is there, on the face of the whole earth, outside of this people, who know the mind and will of God, or that seek to do his will? It may be said that the whole Christian world are trying to serve the Lord. It is true that many of them confess him with their mouths, and draw near to him with their lips, but what is their true condition? Are their hearts bent on doing the will of the Lord, or are they far from him? Suppose that Peter, whom the Christian world think so much of, and whose history is contained in the Bible; or James, or John, or either one of the eight who have written and testified to the New Testament, or either one of the twelve Apostles chosen by the Savior, or Jesus himself, were to come to the Christian world, and were to go into their synagogues, or into the places of worship they have erected, and which they call after St. James, St. Mark, St. Paul or St. Peter, do you think that any of these personages would be permitted to proclaim their doctrines in those buildings? No, not one; and if there were a priest or divine who, after hearing the doctrine of Jesus proclaimed, should say, "I see no harm in this doctrine, it is Bible doctrine," the majority of the people would say, "We do not want you for our public servant if you permit this man to enter the pulpit and proclaim his doctrine." This is all the proof necessary that they would not receive Jesus and his Apostles in this day, with all their boasted professions of love for his name and doctrine. If they would receive Jesus they would receive an Elder of this Church when sent to preach the Gospel to them; if they had been willing to receive an apostle of Jesus Christ, they would have received your humble servant. But this we need not talk about.

What will be the history of the nations of the earth now existing? Just as fast as time and circumstances will permit they will be blotted out of existence, and will be forgotten and known no more on the face of the earth. This would be the fate of the Latter-day Saints if they were to persist in following the inclinations of their own hearts, for according to that which they now make manifest, pride, arrogance and covetousness are increasing in their midst; and any people or nation that gives way to these evils curtails the measure of its existence, and will soon be blotted out, and will be known no more for ever, Can we believe all this? Read the history of the world and you will find that when God has blessed a people and placed his name upon them, and they afterwards became disobedient, the whole catalogue of curses pronounced by him upon his unworthy children, have come

upon them and they have been blotted out. Those who do not profess to know anything of the Lord are far better off than we are, unless we live our religion, for we who know our Master's will and do it not, will be beaten with many stripes; while they who do not know the Master's will and do it not will be beaten with few stripes. This is perfectly reasonable. We cannot chastise a child for doing that which is contrary to our wills, if he knows no better; but when our children are taught better and know what is required of them, if they then rebel, of course, they expect to be chastised, and it is perfectly right that they should be.

Brother George A. gave us a little this morning with regard to the law of Tithing. What was the cause of the first, or one of the first, curses that came upon Israel? I will tell you. One of the first transgressions of the family called Israel, was their going to other families or other nations to select partners. This was one of the great mistakes made by the children of Abraham, Isaac and Jacob, for they would go and marry with other families, although the Lord had forbidden them to do so, and had given them a very strict and stringent law on the subject. He commanded them not to marry among the Gentiles, but they did and would do it. Inasmuch as they would not do what he required of them, then he gave them what I call a portion of the law of carnal commandments. This law told them what they might and whom they might not marry. It was referred to by the Savior and his Apostles, and it was a grievous yoke to place on the necks of any people; but as the children of this family would run after Babylon, and after the pride and the vanity and evils of the world, and seek to introduce them into Israel, the Lord saw fit to place this burden upon them. And another great neglect and infringment of the law of God by the children of Israel was in relation to their Tithes and offerings. The law of Tithing was revealed in very early times to the people of God; but they failed to observe it, and the Prophets whom God sent to Israel declared that they had transgressed the laws, changed the ordinances, and broken the everlasting covenant. Covenants were made with Abraham, Isaac and Jacob, but their descendants broke them. They would not observe but they would transgress the laws which God gave unto them, and they continued to do so down to the days of Malachi. The Lord, through this Prophet, declared—"This whole nation have robbed me." I also declare that this whole people, called the Latter-day Saints, are guilty of the same sin—they have robbed the Lord in their Tithes and in their offerings. What would the people like? Do they want to know what is done with the Tithing. If the Lord requires one-tenth of my ability to be devoted to building temples, meeting-houses, school-houses, to schooling our children, gathering the poor from the nations of the earth, bringing home the aged, lame, halt and blind, and building houses for them to live in, that they may be comfortable when they reach Zion, and to sustaining the Priesthood, it is not my prerogative to question the authority of the Almighty in this, nor of his servants who have charge of it. If I am required to pay my Tithing, it is my duty to pay it. If the question is asked—"Brother Brigham, do you pay your Tithing?" I can answer with all propriety in the negative. I have never paid my Tithing, and if I turn to the right, left, front and

rear, I shall seek in vain for a man in this Church who has paid his Tithing strictly. There is no man who has paid his Tithing. I have watched the thing closely, and according to my understanding of the literal meaning, spirit and intent of the term, I am compelled to come to the conclusion that there is not a man or woman in this Church who has paid his or her Tithing; and I do not know of an individual in this Church who has means enough to pay his back Tithing if it were required of him. I have not; it would require more means than I have now in my possession for me to do it. Perhaps I may be asked what is my excuse. I do not know that I have any. I can say, that in the days of Joseph, when my circumstances were very straitened, I never had $500, $100, one dollar, fifty cents, or twenty-five cents, but what, if it were wanted, it went as free as a cup of water from a well—Joseph was welcome to it. Was I tried in this? Yes; for many and many has been the time in my poverty, when if I had a dollar or fifty cents in my possession I have thought, "I can buy a pint or a half pint of molasses for my children to sop their bread in," but it was called for, and it went as free as the water of the river here would be to a thirsty person. And as for my time, from the day that I entered this Church until now, I have paid no attention to any business except that of building up this kingdom. The question may be asked, "Do you not attend to your own private affairs and business?" Yes, when I can, but I do not know that I have ever spent one minute in attending to business belonging to Brigham Young, when the business of the Church and kingdom of God on the earth required his attention. Yet I would not say that this is any excuse for not strictly paying my Tithing. I have paid a great deal of Tithing, more perhaps than any other man, or any other ten men who were ever in the Church, and yet my Tithing is not paid. But I pay Tithing, and when the grain upon my farm is ripened, or the cattle upon it are matured, I say to my men, "Be sure and pay the Tithing on whatever we have raised." But in some instances I have found that it was neglected.

Suppose we were to say to this people, "Will you pay a little Tithing?" "Yes, we will pay a little Tithing." How much would you be willing to pay? Will you pay one dollar to a thousand that you owe of back Tithing? If you will, we shall almost have more than we know what to do with. If you pay up a little of this back Tithing, I am going to make a proposition. Take the people of this one valley, and they are far better able to build a Temple than the whole of the Saints were when they lived in the Eastern States. The Saints did not begin to be as able to build a Temple then as the people of this single valley are now. My proposition is, if you will go to work and pay up some of your back Tithing, we will build a Temple up here on the hill; we can select a beautiful site for one there. We calculate to build many Temples, and we will have one here if you agree to my proposition.

If we had a few score thousands of dollars now, we should like to send for the poor. I am sent to from this town, Mendon, Hyrum, Wellsville, and from almost every settlement in these mountains, by parties who have friends in the old country, saying, "Brother Brigham, can you send for my friends? I will send a hundred dollars; will you put four hundred to that and send for my friends, there

are only five of them?" This may appear strange, but people dwelling in almost every town in this Territory, are beseeching me continually to send for their friends. I tell them I will send for all I can. My general practice has been to pay two thousand dollars a year to help the poor. I gave only one thousand this year; but if the people, every year, will give in proportion to what I give, we can bring the scattered Saints here by scores of thousands. I do not ask the Latter-day Saints to do that which I do not do, I never did, and as old as I am now, I expect that if I should see a wagon in the mud, my shoulder would be first to the wheel to lift it out. When money, goods or time has been wanted to help to roll forth the work, I have taken the lead all the time and said, "Come, brethren, do as I do."

But with regard to Tithing, this people will be cursed unless they stop their nonsense, unless they cease running after the fashions and folly of Babylon, and put as Tithing that means which is uselessly spent. How long would it take the Lord to cause the waters of every stream that runs into this valley to sink down into the earth, and to make the valley as dry as the Holy Land is to-day. It would take him but a very short time. He could open up the veins of the earth—the earth is full of them, and it would want only a little change to open them, and cause the water of every stream in this valley to sink deep into the bowels of the earth. How long would it take him to pass his word, and for his angels to come here and say to the clouds—"Gather no more moisture to shed forth the dews and the rains on the face of the earth?" All he would have to do would be to send an angel to perform a little meteorological and chemical change, and the clouds would gather no more moisture, and no more rain would fall on the earth. Where would your trees be then? What would become of your gardens? What would become of the forage on the mountains that our cattle and sheep feed upon? It would be dried up, become dust, and be blown into some other country, and the rocks would be left bare, as they are in some of the eastern lands. All this could be done very easily. Now we are in plenty, in the very heart of the luxuries of the world. There is no place in the world where they are enjoyed in greater profusion than they are here. Go into boasted France, with its forty millions of people, and out of this large number not more than eight millions enjoy the luxury of eating meat; thirty-two millions out of the forty, it is said, never taste it from year's end to year's end. Go into Italy, and the proportion of those who never taste meat is far greater than it is in France. Compare the condition of the people in some of the German States, and in any nation on the face of the earth that we know anything about, with that of the people in this Territory, and I will say that the people of these mountains wallow and revel in luxury, wealth and independence more than any other people on the face of the earth, and yet we have not a dollar to pay Tithing! We have to pay the public hands now a certain proportion of money, and store pay, which is money, but ask the people to pay us a little money Tithing, and they tell us, "We haven't got any." The cry from Cache Valley is, "We have no money." It is not so. I will venture to say that if a fine circus were to come into this town, and stay four nights, they would take away from five to ten thousand dollars in cash, and go to the next town it would be

the same. I am now telling the hard side of the question, painting the evil side of the Latter-day Saints. I recollect, a few years ago, there was a fine circus came to Salt Lake City. I took it into my head, a few days before it arrived, to say to some of the Bishops—"Can you raise us so much money on Tithing? Can not you pay something, Bishop?" Said one, "I have not a dollar in the world." I would meet another, and ask him the same question, and I asked them in a way that they would not mistrust me, but they could not raise a dollar, and I suppose that they would have been willing to have laid their hands on the Bible and sworn that they had not a dollar in the world. On the day when the circus came on to the Eighth Ward square, I took the liberty of going there, and I watched who came, and I found that some of these very men who said that they had not a dollar in the world, paid out ten, fifteen, twenty, and twenty-five dollars to let their families into that circus. They lied before God, holy angels and the whole heavens, before the servants of God, and unless they repent they will have their portion in hell. You need not wonder to see men apostatizing who have been in the Church thirty or thirty-five years. They have been in the habit of lying to God, to angels, to themselves, and to their holy religion. Ask them for a little Tithing, and their answer is—"No, we have not anything." What do you suppose the Lord thinks about such men? He thinks they will have their portion with the disobedient. This is the unfavorable side of the picture. Not but what there is a great many, and in fact, the greater portion of this people, if they can know the mind and will of God, will do it. They are told it from day to day and from time to time on a great many subjects. Both here and throughout all the settlements of the Saints we have preached the Word of Wisdom, and the necessity of letting the fashions of the world alone. We give you the truth of heaven on the subject—we give it to you just as it is in heaven, or as it is written there concerning the Saints on earth. With regard to Tithing, we give you the truth just as it is written in heaven, and just as you will find it by and by. What object have I in saying to the Latter-day Saints, do this, that or the other? It is for my own benefit, it is for your benefit; it is for my own wealth and happiness, and for your wealth and happiness that we pay Tithing and render obedience to any requirement of Heaven. We can not add anything to the Lord by doing these things. Tell about making sacrifices for the kingdom of heaven. There is no man who ever made a sacrifice on this earth for the kingdom of heaven, that I know anything about, except the Savior. He drank the bitter cup to the dregs, and tasted for every man and for every woman, and redeemed the earth and all things upon it. But he was God in the flesh, or he could not have endured it. "But we suffer, we sacrifice, we give something, we have preached so long." What for? "Why, for the Lord." I would not give the ashes of a rye straw for the man who feels that he is making sacrifices for God. We are doing this for our own happiness, welfare and exaltation, and for nobody else's. This is the fact, and what we do we do for the salvation of the inhabitants of the earth, not for the salvation of the heavens, the angels, or the Gods.

These are a few of my thoughts, and a few items for the people to receive and hearken to. We have come here to talk to and instruct

you, and to put our faith and our work with yours. Our united purpose is to labor to build up the kingdom of heaven on the earth, and to overcome every sin, all wickedness, and the power of Satan, until the earth is renovated, purified, sanctified and glorified. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE BOWERY, LOGAN CITY, SUNDAY MORNING, JUNE 29, 1873.

(Reported by David W. Evans.)

ALTERED CIRCUMSTANCES OF GATHERED ISRAEL—ALLUREMENTS OF SATAN AT WORK—SELFISHNESS AND AVARICE SHOULD BE CAST ASIDE—DEVOTION TO THE WORK OF GOD—THE ORDER OF ENOCH THE MEANS OF ESTABLISHING AN EQUALITY IN TEMPORAL THINGS—HEAVENLY AGENCIES CO-OPERATING WITH THE SAINTS.

The instructions which we have had in these meetings, I look upon as most important. I think they will be attended with most excellent results to those who have heard them, and that these meetings should be attended is also exceedingly important to the Latter-day Saints. Probably there never has been a time since the organization of this Church when the Latter-day Saints needed pointed, plain, emphatic instruction more than they do to-day. We have reached a point in our history when an increase of power seems to be required by us as Elders and Saints in all the relationships of life, to enable us to endure and resist the trials with which we are brought in contact. For myself, I can bear testimony that I never felt as I do today and as I have done of late, the exceeding necessity of being alive to the work of God, and of having the spirit and power of the religion of Jesus Christ resting down upon me. I look around and see the circumstances which surround my brethren and sisters. I see the great change which has taken place within the past two or three years. These valleys, that were once so secluded and isolated, and so seldom visited by the stranger, but were almost wholly occupied by the Saints of God, have changed in many respects. We are no longer the secluded people that we were five years ago. Railroads have penetrated oun valleys, so-called civilization assails us in all our settlements and cities, vice stalks through our streets,

and injustice and wrong are to be found in places where justice and righteousness should reign supreme, and in many respects we have things to encounter which we never before had to contend with since our organization as a people.

We are now becoming a numerous people. Since our arrival in these valleys, thousands of children have grown from childhood to youth, and from youth to manhood and womanhood, who are unacquainted with the ways of the world, and who are unfamiliar with the temptations, trials and evils which abound in society outside of our mountain home. This numerous class of our community is now brought face to face with a new order of things. Wealth is increasing around us, and those who resisted its influence in former days, perhaps weakened by some cause, are exposed anew to its temptations, and in some instances, those thus weakened, fall victims to its power. These circumstances inspire serious reflections. No man or woman of thought can contemplate the present condition of Zion without having serious thoughts, and without feeling that if "Mormonism" and "Mormon" institutions never have been upon their trial before, they certainly are now. However, they have always been upon their trial and we, as a people, have been upon our trial too. But, the thought arises, How shall we best fortify ourselves against the encroachments of the wicked? How shall we best entrench ourselves so that wickedness shall not prevail over us, that our posterity may be preserved in the purity of the holy faith, and that through them we may be able to transmit to future generations the priceless heritage of truth which God has given unto us.

This is a question which presents itself to all our minds, and, if we do as we should, the first thought with each of us is, what course shall we pursue to enable us most efficiently to discharge the duties devolving upon us? The servants of God have pointed out, during these meetings, in exceeding great plainness, the path which lies before us. If we allow ourselves to be overcome by the love of the world, then farewell to our future,—farewell to the glorious prospect afforded us in the revelations of Jesus Christ. But I entertain different thoughts, feelings and hopes concerning the future of this people. Doubtless, as in the past, there will be those who will deny the faith, rebel against the Priesthood, be overcome by the deceitfulness of riches, and who will transgress the laws of God, and fall victims to apostacy; but I feel assured, and can bear testimony this morning, that the bulk of this people will stand firm and steadfast, and maintain their integrity till Zion is fully established and redeemed upon the earth. But there is needed on our part a devotion to the principles of the Gospel. We must truly and sincerely repent of every thought and feeling that are contrary to the mind and will of God our heavenly Father. We must obey the holy Priesthood, which he has placed in our midst, at the cost of everything if it be required, and not allow any sordid or self-aggrandizing feeling to enter into our hearts or to have place therein. I cannot conceive of any man being able to attain unto celestial glory who is not willing to sacrifice everything that he has for the cause of God. If I have a piece of land, house, money, cattle, horses, carriages, or powers of mind and body, and am not willing to devote any or all of these to the rolling forth of the work of God, as they

may be required by him, I can not conceive that it will be possible for me to enter into the celestial kingdom of God our heavenly Father.

Do you understand, do you comprehend, that everything we have is required by God our Father, to be laid upon the altar? Is there anything that is nearer your heart than the Gospel of the Lord Jesus Christ? Is there anything that stands between you and obedience, perfect obedience, to the will of God, as revealed unto you through the Holy Priesthood? If there is, you must get rid of it. We must humble ourselves before the Lord to that extent that we shall have a greater love of his work, a greater degree of obedience in our hearts to the Holy Priesthood than we now have for the things we so highly value. In no other way can we expect to become the people that God designs we shall be. Every day, it seems to me, the circumstances of the people make more and more apparent the necessity for a complete change in our temporal circumstances. We read in the Book of Mormon that when the ancient Nephites began to increase in means and become rich, as we are now increasing, the Spirit of God began to decrease in their midst. There were some who had property and could clothe and educate their children better than their neighbors. The wealthy could have carriages, horses and fine raiment and other comforts and advantages which their poorer brethren and sisters could not have. In consequence of these things they became divided into classes. The rich were raised up in their feelings above the poor. The poor were humble and meek and sought unto the Lord, in many instances at least. Divisions into classes prevailed, and all the attendant evils connected therewith. They became puffed up in pride, and the Lord suffered the Lamanites to come upon and scourge them, and after wars had wasted away their strength and the magnitude of the destructions which overtook them had abased them, they would begin again to feel after and to humble themselves before the Lord, and to seek for his Holy Spirit to dwell in their hearts.

We are now exposed to precisely the same influences as they were. We are increasing in wealth, and if we allow our hearts to be placed upon it, we shall have to undergo or to pass through difficulties similar in character to those which they had to endure. The Lord will not suffer us to become alienated from his work without scourging us. He will let our enemies upon us, or do something else to punish us, to bring us down and make us humble before him. He has provided a way by which we can escape all these evils, and I wish this morning, in the few remarks I may make, to call your attention to this subject, because it rests upon my mind, and seems to be the uppermost thought in my heart.

In the early days of this Church God revealed unto his people a system for them to live in accordance with. It is known by us as the Order of Enoch; and it seems to me, every day, that events are so crowding upon us as to compel us to reflect upon and to prepare our hearts to enter upon the practice of this order; and that, unless we do enter upon it, sooner or later, as God shall direct through his servant Brigham, we shall be subjected to all the disasters and evil consequences which have attended the present system of things, under which all men seem to live and labor for self only, and few,

very few, think about the good of the whole.

In the Book of Mormon we read that after Jesus came, the Nephites had all things in common, or, to use the language of the book, that "they had all things in common among them, therefore they were not rich and poor," regulated, of course, by the revelations he gave unto them. They entered upon the practice of this order, according to the account, in the thirty-sixth year of our era, that is, within two years after the appearance of Jesus. It is probable, however, from the reading, that they entered upon it immediately after the appearance of Jesus in their midst. They were then in good circumstances to enter upon it. The wicked had been killed off, and the land cleansed of their presence. Cities had been sunk, and water had risen in the place thereof. Mountains had fallen upon other cities, and great destructions had been accomplished in the land, and the remnant that were left were a comparatively pure people. For 165 years afterwards, or until 167 years after the appearance of Christ, that is, until about the year 201 of our era, the Nephites dwelt under this order. They spread abroad throughout all the land of North and South America. They dwelt in righteousness, so much so that Jesus, in speaking about them by the spirit of prophecy, said that not one soul of those generations should be lost. It was a millennium, so far as peace and truth and virtue and righteousness and brotherly kindness were concerned. Of course it was not a thousand years, but they dwelt together as one family for 167 years. No divisions, no strife, no enmity, no classification, no rich and no poor, but all partaking of the heavenly gift alike, and God has said in his revelations unto us, "If ye would be equal in heavenly things, ye must be equal in earthly things." They were equal in earthly things, and they were equal also in heavenly things.

To read about that period, brief as is the account that is given to us, makes one almost wish that he could have lived in such a day and dwelt among such a people. The Lord foresaw and predicted through his servants the Prophets, that there would be a time in the fourth generation when the adversary would again regain his power over the hearts of the children of men, and they would be led astray and go into evil. And what was the first thing they did to prepare the way for the fulfillment of this terrible prediction? It was to reject this system or order, and begin again to classify themselves into rich and poor. They began to build churches to themselves, they began to separate themselves from their brethren, and to create distinctions of classes, and this prepared the way for the final destruction of the Nephite nation.

I doubt not, my brethren and sisters, that this will be the way in which Satan will regain his power over the hearts of the children of men at the end of the thousand years of which we read. I believe that the thousand years of millennial glory will be ushered in by the practice of this system by the Latter-day Saints. When that system is practiced the hearts of the children of men can be devoted to God to an extent that would be impossible under the present organization of affairs. Now we are tempted and tried and exposed to evils which we should know nothing about if we lived under the order I have referred to. I do not believe that, if we were to live as we now are for a thousand

years, Satan could ever be bound in our midst so that he could not have power over our hearts. There must be a change in our temporal affairs, there must be a foundation laid which will knit us together and make us one. How is it with us now? If a man have a horse and he should want to sell it to his brother, he tries to get the most he possibly can for it. If he have a wagon or any other piece of property, and he wants to sell it, does he consult his brother's interest? Perhaps he may do so, but it is not always that men do so; he gets the best price he can for that article, regardless of his brother's welfare and benefit. There is a constant appeal to selfishness under the present system, there is a constant temptation for a man to do the best he can for himself at the expense of his fellowmen, and there is no remedying it to its full extent; in fact there is a constant struggle as we are at the present time to keep down within us the desire to profit at the expense of our fellow-men.

There is something unnatural in this condition of affairs, something opposed to God. Why should we be subjected to these things, and have to struggle with them continually? Many Latter-day Saints have refrained from taking hold of merchandising and other branches, because by so doing they would have exposed themselves to hazards that were very dangerous for them to encounter. There was the temptation to make immense profits out of the necessities of their brethren and sisters. Under the Order of Enoch men would not be thus tempted. Individual benefit would not then be the aim and object of men's lives and labors. God did not create us for the purpose of striving for self alone; and when we are rightly situated, under a proper system, our desires will flow naturally along, and we will find room for the exercise of every faculty of mind and body without endangering the salvation of our souls. We can then trade and exchange, sell and buy, and enter upon business without being surrounded with these evils we now have to contend with.

God has revealed the plan, and it is a very simple one; but it will require faith on the part of the Saints to enter upon it. There are a great many evils which would be stricken out of existence were that system practiced. Why are men tempted to be thieves? Why do they steal—take property that does not belong to them? Would they do this if society was properly constituted? No, they would not be tempted to do it. The temptations that we are exposed to are the result, in a great degree, of the false organization of society. I believe there are thousands of men in the Christian world, who are adulterers to-day, who would not be adulterers if they knew more and could practice the system of marriage which God has revealed. They are adulterers because of the false state of things that exists in the world. And when I speak of this practice, I might extend it to a great many more. The devil has set up every means in his power to hamper the children of men, to throw around them barriers to prevent their carrying out the will of God. And when we obey the commandments of God, we will defeat the adversary of our souls. When we carry out the purposes and the revelations which God has given and made known unto us, we gain immensely. We gain power and strength, and in a little while the adversary will be bound in our midst, so that he will not have power to tempt us, and this will be brought about by our obeying the command-

ments of God and the revelations of the Lord Jesus Christ. I also believe that when Satan is loosed again for a little while, when the thousand years shall be ended, it will be through mankind departing from the practice of those principles which God has revealed, and this Order of Enoch probably among the rest. He can, in no better way, obtain power over the hearts of the children of men, than by appealing to their cupidity, avarice, and low, selfish desires. This is a fruitful cause of difficulty. You can handle men better in any other way than when you come to their money, and all these temporal things they are surrounded with. I hope to see a change in this respect, I pray for it, I am willing to labor for it. I hope you will give this subject your attention, and seek by all the faith in your power to prepare yourselves for it, and to prepare your children for it, so that when it is deemed wisdom by the servants of God to enter upon this system, we shall be prepared.

There has been some allusion, which you have heard, to the setting apart of a district of land in this valley for that purpose. If I lived here I should hail such an enterprise with joy, while I might fear and tremble on my own account lest through some weakness I might not be able to bear or pass through or practice it as it should be. Nevertheless I should hail it, if I lived here, with joy, for it matters not what may become of me, it matters not what may become of any of us individually, only so far as we, individually, are concerned, if the work of God is only rolled forth, if his purposes are only consummated, and the salvation of the earth and its inhabitants is brought about. I feel that it matters not what my fate may be if this is only accomplished and God's glory brought to pass on the earth, and the reign of righteousness and truth be ushered in.

I expect that God will do a greater work in our midst, when that shall be brought to pass, than we can yet conceive of. We have thought that the Lord God delays his coming. We have now been forty-three years organized as a Church, and sometimes we feel as if the Work of God is not making that progress which it should. There are reasons for it. It is not stopped or delayed; on the contrary, it is progressing, although probably not with the rapidity that it will progress when we get more faith, and are more perfect in our practices. I have had my thoughts attracted, in consequence of a visit which brother Brigham, jun., and myself made to the hill Cumorah about three weeks ago, to the three Nephites who have been upon this land, and I have been greatly comforted at reading the promises of God concerning their labors and the work that should be accomplished by them among the Gentiles and among the Jews, also before the coming of the Lord Jesus. I doubt not that they are laboring to-day in the great cause on the earth. There are agencies laboring for the accomplishment of the purposes of God and for the fulfillment of the predictions of the holy Prophets, of which we have but little conception at the present time. We are engrossed by our own labors. You in Cache Valley have your thoughts centred on the labors that devolve upon you. We in Salt Lake and elsewhere have ours upon the work that immediately attracts our attention; and while we, or all amongst us who are faithful, shall no doubt be instrumental in the hands of God, in bringing to pass his purposes and accomplishing the work he has pre-

dicted in connection with the ten tribes, the Lamanites, the Jews, and the Gentile nations, we need not think that these things depend upon us alone. There are powers engaged in preparing the earth for the events that await it and fulfilling all the great predictions concerning it, which we know nothing of, and we need not think that it depends upon us Latter-day Saints alone, and that we are the only agents in the hands of God in bringing these things to pass. The powers of heaven are engaged with us in this work.

This earth is the heritage of the children of God. It has been given to the faithful who have lived before us, as well as to us, they are watching our labors with intense anxiety, and they are laboring in their sphere for the accomplishment of the same great and glorious results. They have dwelt here, and they are singing the song mentioned by John the Revelator—"Thou hast made us Kings and Priests unto God, and we shall reign on the earth," and the souls of them who have suffered martyrdom are crying from beneath the altar, "How long, Oh God, wilt thou not avenge our blood upon them that dwell on the earth?" They are eager for the redemption of Zion, the accomplishment of God's purposes, and the establishment of his universal kingdom upon the face of this earth of ours. But if we do not our duty, God will take away from us that inheritance which he has promised unto us, and the crowns that we would otherwise have will be taken and given to others. We shall lose these unless we do that which God requires at our hands with perfect willingness and joy, for there is no joy that any human being experiences that approaches the joy of serving God and keeping his commandments. It is sweeter than the sweetest honey, and it is more desirable than all the joy of the earth besides. You Latter-day Saints know this by the outpouring of the Holy Spirit, by the gift of the precious Spirit which you have received, that has rested down upon you by night and by day, and that has caused your hearts to be softened and your eyes to weep tears of joy for the goodness of God unto you. And yet we are indolent, and yet we think about a little property, and yet we would risk our salvation because we are afraid to do something which God requires at our hands. Oh foolish people! How shall we stand before the bar of our God and answer for the use we have made of the inestimable blessings which he has bestowed upon us? How shall we stand before that terrible bar, if we are not faithful? How can we justify ourselves for our unfaithfulness? We cannot do it, but we shall feel to shrink from the presence of our Almighty Judge when we are thus brought face to face with him.

That we may be faithful to the end, that we may love the Lord better than we love everything else on the earth, that we may devote ourselves to his service all our days, and bequeath truth as a precious legacy to our children after us, is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, LOGAN CITY, SUNDAY MORNING, JUNE 29, 1873.

(Reported by David W. Evans.)

THE ORDER OF ENOCH.

I say to the Latter-day Saints, that the only reason why we do not take up the subject and enter into the organization of Enoch, or a city of Enoch, is simply because we have not yet been able to find every item of law bearing upon this matter, so as to organize in a way that apostates cannot trouble us. This is the only reason. It is a matter that I am paying particular attention to, with some of my brethren, to see if we have skill enough to get up an organization and draw up papers to bind ourselves together under the laws of the United States, so that we can put our means and labor together and join as one family. As soon as we can accomplish this, and get an instrument that lawyers cannot pick to pieces and destroy, and apostates cannot afflict us, we expect to get up this institution, and enter most firmly into it.]

Yesterday and the day before I had considerable to say to the Latter-day Saints, reading the dark side of the page. I will say here, I am not discouraged with regard to this latter-day work, I am not discouraged with regard to the Latter-day Saints. If we were to pick and choose to-day, we should find a large majority of the people called Latter-day Saints, who are ready and willing, with open hands and pure hearts, to enter into the Order of Enoch, and to live and die in this Order. This is my faith concerning the people at large, consequently I am not discouraged. But there are some who need chastening. We cannot call names, this will not answer. We cannot tell a man that he is going to apostatize, but we can chasten him as a member of the Church, not as an individual. In this capacity, while in public, we do not take the liberty of chastening an individual. But we can say to the brethren and sisters, we are encouraged. "Mormonism" is onward and upward, the Gospel that the Lord Jesus has introduced in the latter days is enjoyed by many, and it is our life, our joy, our peace, our glory, our happiness, our all; and when we come to the trying scene, as some call it, of sacrificing our property, and putting it together for the good of the community, I do not expect the brethren will receive any more trials than they have heretofore, I do know whether the sisters will.

Brother George Q. Cannon says the sisters have borne a great deal. So they have, but if they could only stand in the shoes of their husbands who are good, true and faithful, they would know that they are by no means free from perplexities. Just fancy a man with two, three, or half

a dozen of his beloved wives catching him on one side, and before he can take three steps more, catching him on the other, and "I want this," "I want that," and "this is not right," and "that is not right," and so on; their minds just pulled to pieces. I say if the hair is spared on their heads they may consider that they have got blessed good wives. I have as many wives as many other men, and I keep my hair yet. But as to trials, why bless your hearts, the man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the Gospel of the Son of God, and at the same time clings to the spirit of the world, has trials and sorrows acute and keen, and that, too, continually.

This is the deciding point, the dividing line. They who love and serve God with all their hearts rejoice evermore, pray without ceasing, and in everything give thanks; but they who try to serve God and still cling to the spirit of the world, have got on two yokes—the yoke of Jesus and the yoke of the devil, and they will have plenty to do. They will have a warfare inside and outside, and the labor will be very galling, for they are directly in opposition one to the other. Cast off the yoke of the enemy, and put on the yoke of Christ, and you will say that his yoke is easy and his burden is light. This I know by experience.

God bless you.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY AFTERNOON, AUGUST 9, 1873.

(Reported by David W. Evans.)

PURPOSE OF GOD IN CREATING MAN—MAN'S AGENCY—DUTIES OF THOSE WHO HAVE ENTERED INTO COVENANT WITH GOD—REWARD OF FAITHFULNESS—WORK TO BE ACCOMPLISHED BEFORE THE SECOND COMING OF JESUS—AVOID EVIL ASSOCIATIONS.

I feel to bear my testimony, my brethren and sisters, to the doctrines and principles of the holy Gospel of our Lord and Savior Jesus Christ, which, we read in the Scriptures, is the power of God unto salvation to all who believe and obey the same. It has been stated here that we are a peculiar people, and that we have a mission to perform on the

earth. This is true. Our Father in heaven has a work to perform on the earth, and we have been called to be co-workers with him in bringing to pass his purposes among the children of men. This is a blessed privilege for us. If his purposes could have been advanced and established upon the earth without his having revealed himself, we would not have been called, and the angel would not have come and restored the everlasting Gospel in our day. We may go further back, and say, that if it would have been as well for us to remain with our Father in the spirit world, and not to come forth into this world, to pass through the ordeals which await us, we should not have been sent. But we have been sent for a purpose, and that purpose is, that we may accomplish the full measure of our creation, which we could not do without an earthly probation.—This was necessary to our advancement, as intelligent beings, and for the progress of the kingdom and glory of God. We had a pre-existence in the spirit world, and we kept our first estate there, or we should not have been privileged to come and take bodies and, by living according to the principles of the holy Gospel, prepare ourselves for salvation and exaltation, and to return again into the presence of our Father and partake of his glory. In this connection come in the principles of redemption and of the resurrection, through the power of which our bodies and spirits, after they have passed the ordeal of death, will be re-united and clothed with immortality and endowed with eternal life. I say, if it would have been as well for us to remain in the spirit world, we should not have been sent forth to be tested with the misery, woe, sorrow, corruptions, evils and death so prevalent on earth; but it was in kindness to us, his children, that our Father sent us to this earth, that we may show whether we will be faithful in all respects to the principles of truth and righteousness, and to the commandments of God when in the midst of evil. All the requirements of our Father conduce to the blessing and benefit of those who observe them while they live here, as well as ensuring to them the blessings at the end of the race.

The Lord our God never did, and he never will, reveal a principle, give a commandment, or make a requirement of his children on the earth, but what if it is carried out will prove a blessing to every one, for it will enable us to work out our salvation and exaltation by establishing the principles of truth, virtue and honor upon the earth, and these principles, in the very nature of things, must purify and elevate those who live and govern their actions by them. These are the only principles which will endure and stand for ever; while that which is of an opposite character will pass away. Herein is the warfare in which we are engaged, and which we shall continue to wage, as long as we live on the earth. For the evil one is ready, if we will listen to him, to lead us astray and to cause us to make shipwreck of our most holy faith; he will cause light to appear as darkness, and darkness as light, and he will lead us down to destruction if we are not continually on our guard against his wiles and suggestions. But if we observe the principles of the Gospel and the commandments of the Lord our God, they will bring us peace in the life that now is as well as in that which is to come. Some people seem to think that the pursuits so prevalent in the world are all that are worth living for, and that they

will find joy and happiness therein. But such pleasures are neither solid nor lasting, and there is nothing that can be considered real, genuine joy and pleasure within the reach of the human family, but what is to be found within the purview of the everlasting Gospel. The Gospel makes men and women free — free from sin — the greatest of all tyrants; and there is no greater slave on the earth than the man who is under the control of his own passions, and who is subject to the dictation of the spirit of evil which is so prevalent in the world. The acts of all such persons bring their own punishment, and it is swift and certain; while those who are controlled by the principles of the Gospel have a joy and peace, under whatever circumstances in life they may be placed, which the world knows nothing of, and which it can neither give nor take away, for they have an inward consciousness that their course secures to them the confidence of the Lord our God.

We are placed here on the earth that we may be tested. We are very independent beings, we have our agency, and can choose the road to life or the road to death, just as we please. If we would secure eternal life we shall have to take a course to command the confidence of our Father in heaven, and to accomplish this, we must not be weary in well doing, for it is said that only they who endure will receive the reward. Endure what? Why, the trials, temptations and difficulties that we may have to encounter in the path which the Gospel marks out. Our path, as followers of the Savior, is beset with evil on every side, and with influences which, if yielded to, will bring us under the power of the oppressor. They may seem alluring, to a greater or less extent, and so they are, for the power of evil has great influence in the earth. The wealth of the earth has long been controled by the evil one, and he has bestowed it upon whomsoever he has seen fit. Perhaps this has been ordered so in the economy of our Father for the benefit of his children. We must learn to trust in God. As was said here this morning, we must live by faith. What is a man good for who, just as soon as an obstacle presents itself before him, flies the track and says, "I will have no more to do with this or with that. It is true it purports to come from our Father in heaven, but I can not see the benefit that will accrue to me in observing it, and I will seize that which offers present benefit, regardless of the consequences."— That man proves to all that he is not worthy to receive eternal riches. A Latter-day Saint should live so that he can bear the scrutinizing eye of the Almighty, in secret as well as in public. This should be his course all the days of his life, then when the day comes in which the wicked will call upon the rocks to hide them from the face of the Lord, he will rejoice in meeting his Father, and will join in rendering praise and thanksgiving to his name, for the privilege of again beholding him. This will be the lot of the righteous — those who have served God in their actions as well as with their lips; but sad indeed will be the fate of those who have been hypocritical, who have professed with their lips, but have not possessed in their hearts. They will dread to meet the face of the Lord, they have a certain fearful looking for of the fiery indignation of the Father.

Now, it is true, that while in the flesh we are subjected to many trials and temptations; but we are not like those without hope. The Apostle

says we are subjected in hope. In hope of what? Latter-day Saints who faithfully live their religion have the hope of a glorious resurrection and eternal life. It is part of the experience of Latter-day Saints to be subjected to trial, in some things perhaps more than the wicked, that they may gain the ascendency over their own passions and all the evils which beset them. Our passions are given us for a good and wise purpose. They underlie our existence. They give us nerve and energy, and power to execute and carry out; but they are not given to be our masters. Those heaven-given gifts — reason and intellect, should reign and bring passion into complete subjection, and they will do so if inspired and directed by the Spirit of God.

We have been gathered from the nations of the earth that we may be taught the ways of the Lord. It was remarked here this morning that there was need of a reformation in the world. If it were not so the Lord would not have undertaken it, and things would have been permitted to go along as usual. But the Lord saw the necessity for a change. All had departed from the path of life. The authority of the Holy Priesthood had been taken back into the heavens for a wise purpose, and also for the advantage of the children of men upon the earth. Better for them to be without it, than to possess and not to obey its high behests; but when the set time was come for the Lord to establish his kingdom, he again sent forth the Gospel to the children of men, knowing that it would find many honest-hearted people who would be willing to receive instruction from heaven, and stand in the day of his power. The Gospel is to go forth to all nations and tongues on the earth, that all may have an opportunity of being co-workers with God in establishing his kingdom on the earth, which is destined to stand for ever and to absorb all other kingdoms. This is inevitable and will come to pass in the Lord's own due time. The Elders of Israel are going to the nations and gathering therefrom the honest in heart, and through them the Lord is revealing his purposes to the children of men, and the institutions of high heaven.

This is the mission of the Latter-day Saints, and every one of them who is faithful to his calling is a co-worker with the Lord in the establishment of his purposes, and he will find his reward here and hereafter. Is it not glorious to know that we are engaged with our Father and God, and with holy beings who have gone behind the vail, in carrying on this great reformation which the Lord has commenced on the earth? I say it will never be confounded, never, no never. The principles of the holy Gospel will last for ever, and they will exalt all whose lives and actions are controlled thereby, and who will live by every word which proceeds from the mouth of God. Such persons will never be prevailed against in time and in eternity. There is nothing surer than this, because this Gospel will go on from conquering to conquer, until all nations, kindreds, tongues and people will come under the sceptre of Immanuel, and every knee shall bow and every tongue confess that Jesus is the Christ. Evil will work out its own overthrow. The wicked will prey upon each other to their own destruction, and in the Lord's own due time the earth will be rid of evil-doers, whereas those who are based upon the Rock of Ages will endure for ever. This is just as natural as any prin-

ciple of philosophy that exists, and it is bound to come to pass. Our Father has passed through these ordeals, and has trodden the paths we are treading. He kept his second estate, and has attained to his exaltation. We have the privilege of following in his footsteps. It has been revealed in our day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, *bona fide* his children. Not in a spiritual sense alone, but when we say, "Our Father who art in heaven," we mean just what we say.

We have not only learned who we are, but the purpose of our creation and our future destiny. I have not given myself a great deal of uneasiness about the future. I have felt that, if I could act my part properly as I pass along through life, whether I attained to anything hereafter or not I should be content. The peace and happiness which I have day by day in my inmost soul is its own reward; and I have long been satisfied that there is nothing worth having outside the purview of the holy Gospel, and the peace, satisfaction and joy which it brings me I would not exchange for all that this world can bestow. As for the future, I am satisfied that it will be altogether satisfactory and will bring all that I can ask for and more than I can now comprehend, if my course day by day now is what it should be. I have no fears that my exaltation will not be as full and complete as I shall be capacitated to enjoy. And whether it is or not I have an inward peace through taking this course that, of itself, is a continual feast, which sustains and buoys me up under every difficulty and obstacle which presents itself before me.

I think this should be attraction enough to entice every son and daughter of Adam. I think that the children of our Father can not afford to throw away these blessings. I think that we can not afford to take the name of God in vain. We can not afford to drown our reason in ardent spirits. We can not afford to sin against God and to violate his commandments. These practices cost too much. No man or woman can afford to walk in the paths that lead to death. They are beset with misery, envy, jealousy, and with everything that produces discomfort, and at the end thereof death, and misery both before and after death. Said Jesus,—Fear not him who has power only to destroy this body, but fear Him who can cast both soul and body into hell. Let us take the course, then, that will save us here and hereafter. Let the body go, if necessary, if it intervenes between us and the faith of the holy Gospel and our duty to God. If we are brought into a position in which the life of the body imperils our faith in the Gospel, let the body go cheerfully and willingly. We should pour out our blood as freely as the water that runs, rather than violate our fidelity to the principles of eternal life, or our most holy covenants before the Lord, or rather than deny the word after having tasted the powers of the world to come. To know God and Jesus whom he has sent is eternal life, and rather than deny them and turn again to the things of the world, like a sow that is washed to her wallowing in the mire, let this poor body go. It will go sooner or later anyhow, and we should esteem it a privilege to lay down our lives in defence of the principles of the everlasting Gospel. We should not rashly run into danger; but we should take a wise course and, at any cost, determine to rise

above the evils that are in the world and be faithful to the truth, holding on to the iron rod, without swerving to the right hand or to the left; and if there is no other alternative, rather than swerve, let the body go. It will be a happy exchange, and we will receive it again crowned with glory, immortality and eternal life.

Now Latter-day Saints, are you willing to do this? Oh yes, hundreds and thousands would, if necessary, walk up to the cannon's mouth, in defence of the truth and Priesthood, who will not live their religion. Such persons will suffer loss if they are not careful. We cannot afford to neglect our duties. We want to attain to celestial glory. We do not feel as though we could be satisfied with anything short of that. No Latter-day Saint, who has ever reflected upon these things, feels that he can be satisfied short of celestial glory. We could not be satisfied with a telestial nor even with a terrestial glory. We want to attain to the highest of all. We have set out for that, it is the goal for which we are bound, and we feel that nothing short of that will satisfy us. How many will come short of it I do not know, but I know that in order to attain to it we must be careful to observe all the duties which are incumbent upon us. We have no promise of that glory unless we do. The revelations of the Lord, through his servant Joseph, tell us that whosoever can not abide a celestial law will not inherit the glory of the celestial kingdom. There are many called Latter-day Saints who are anxious to obtain their endowments, washings, sealings and anointings, and baptisms for themselves and their dead, and who would think they were deprived of very great blessings if they could not have these privileges; and yet they act as though if they could only snatch these blessings from the hands of the servants of the Lord they would be all right, and they could do in other respects just as they please. They could neglect to pay their Tithing and the observance of the commands of the Lord generally, and walk after their own vain imaginations all the days of their lives. What a fatal mistake is here! By your own works ye shall be judged, whether they be good or evil. A man may attain to all these ordinances, he may keep his path hidden in iniquity for a season, but the time will come when every evil doer will stand before the Lord in his own naked deformity, he will be stripped of his hypocrisy and subterfuge of lies. The gigantic superstructure of Satan, that has so long wielded influence in the earth, will be swept away, and in that day all who stand will do so by their own virtue and integrity. No man can afford to do an evil act. If it is unseen by his fellows, he himself knows it, and the Lord knows it, and that is two too many—two witnesses to establish his guilt, and he can not dodge it, it will be known, as it were, on the housetops. Therefore, brethren and sisters, let us be diligent in all things, even in what are considered the small things, though there are no small things connected with our duties and callings as Saints. We can not afford to live without paying our Tithing, because it is a law of heaven, one of the requirements the Lord has made at our hands for our own benefit. Covetousness is idolatry. We can not afford to have anything intervening between us and the Lord our God. We must serve the Lord with a perfect heart and a willing mind. If we are so covetous that we cannot pay our Tithing, there is an obstacle in the way, and we have become

lukewarm and indifferent in the cause of God. It is no matter how poor we may be, if we have ever done anything in the line of our duty in the kingdom of God, it has brought with it peace and salvation. We are never sorry for it afterwards, unless we turn away from the truth. If we neglect any duty, Tithing or any other, we feel under condemnation. No matter how poor we may be we should pay our Tithing, if we have to receive it back again at the hands of the Bishops, it is a blessing and a benefit to us. As Joseph F. Smith remarked at Tooele, that poor widow who pays her Tithing, will receive from one to five hundredfold. She is sure to do it, and so with every individual.

But it is not the poor, as a general thing, who neglect their Tithing. It is oftener the wealthy than the poor. The man who has a hundred dollars can give his ten. If he has only ten, he can give one easier than another man can give ten. If he has ten thousand, it is harder for him to give a thousand, and the more he has the more difficult it is for him to pay his Tithing. It has always been so, I apprehend; anyhow, it is so at the present time. We can not afford this. If we expect to attain to celestial glory, we must abide the law of the celestial kingdom. There is no obstacle in our path that we can not overcome. If we are determined the Lord will help us. He does and has done so all the time, and he will continue to do so.

How many times have we been benefited by pursuing the course which the God of heaven has marked out for us to walk in? How often has he delivered his Saints in times past? How many times has he rebuked, under the administration of his servants, the sickness of a child or the member of a family? Should we not then have an increased confidence to come again, and to put our dependence in him, knowing and realizing that he is faithful in performing that which he has promised? Having paid our Tithing once, and received the blessing, should we not approach the altar again with renewed confidence and zeal, relying and trusting in God for the future, without fearing any disaster coming upon us? I think this is good philosophy, it brings its own reward in the very nature of things. Then why not feel encouraged in going to meeting and in attending to the duties required at our hands, partake of the sacrament, put away evil feelings one against another, and come to the table of the Lord with pure hearts and clean hands, to commemorate the sufferings and death of our Lord and Savior Jesus Christ? One great reason why the Sacrament was instituted was, that we might not forget him, nor our Father in heaven, who sent him. Said Jesus, "Do this until I come." He will come again, most assuredly, in power and great glory. Who will be prepared to receive him? Where are the people who will be able to stand at his second coming, when he will take the reins of power into his own hands?

Is it reasonable to suppose that Jesus will send his messengers to warn the world, that all people may have an opportunity to obey the Gospel and to be prepared for his coming? I think it is reasonable to suppose that he will commence a preparatory work on the earth before he makes his descent. This is the work, brethren and sisters, in which we are engaged—preparing for the second coming of our Lord and Savior Jesus Christ, that when he comes he may have a people zealous of good works, ready to do his bidding, instead of

crucifying him as they did before. Then let us go to with our might, devoting ourselves, and whatever the Lord gives unto us, to him and his kingdom. Let us not sift our ways to strangers, but let us be diligent and faithful in sustaining every righteous principle. This is our duty and privilege. Let us divest ourselves of the evils so prevalent in the world, otherwise we are not gathered out from the world. The Apostle said—"Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." If we, after being gathered to Zion, still practice the vices and follies of the world, we might as well have stayed there, for these sins bring with them their punishment. The judgments of the Almighty follow sin as naturally as cause and effect in anything else, and the wicked nations of the world will feel retribution for the sins they commit, just as certain as they have an existence on the earth. There is no escape, except by forsaking their sins and obeying the commands of the Lord. We can not escape the plagues threatened to the sinner, even here in Zion, unless we refrain from sin and walk in the paths that the Lord marks out for us to walk in.

The Lord foreknew that many of the spirits which were reserved to come forth in our day and generation would receive his Gospel, and stand faithful. All have the privilege of doing so. The Lord has extended the invitation to all his children here on the earth. Says he—"Turn ye, turn ye, from your evil ways, for why will ye die?" "Take upon you my yoke, for it is easy, and my burden, for it is light." "Come, drink of the waters of life freely, without money and without price." This is the invitation which is given to all nations, by the servants of the Lord, who do not go forth proclaiming it for hire, but because they have received the testimony of Jesus, and can foretell that the evils which are so prevalent among men are bound to bring destruction upon them. The earth is defiled by the sins of its inhabitants, and destruction will certainly overtake them unless they forsake their evil ways, for the Lord will not suffer this thing to continue forever. This is not in the economy of heaven—none would be saved if it were permitted to be so. Satan would gain the ascendency, and would dethrone the Almighty, if it could be suffered to go on. There must be a turning point—that has arrived, and the way of escape is made plain to the children of men. The God of heaven has revealed it in our day. We are the recipients of his mercy and of the principles of truth, and by complying strictly with the principles of the everlasting Gospel, which is the power of God unto salvation, we shall be preserved in the day of God's power; but we must observe the law of high heaven. If a man will persistently walk in the path of danger, or into the fire, he will be burned and he knows it. Then why not take a different path? When the Lord points out the path of safety, his Saints must walk therein, or they will suffer the consequences. Some of us are captives to our own passions. We think we know best, and we oftentimes imagine that the Lord is far away, and that we are left to govern ourselves, and we yield to this and to that for the sake of a little transient pleasure, and we think that all will be well hereafter. We do not care particularly about the future, if we can only take care of ourselves to-day. We perhaps give way to some alluring spirit, in some quiet nook or corner, thinking we will be shielded if we do

give way to some evil once in a while. There is a way to be shielded, but it is not by persisting in evil doing. We must turn from every evil way, then we have the assurance that God will forgive us. Men and women may do evil, but if they repent they can be forgiven and receive the administration of the ordinances of the house of God, for the authority has been restored to administer all the ordinances of salvation. Men may have their sins remitted by having the ordinance of baptism administered. Is there any other way by which that blessing can be obtained? Not that we know of; if there is, the Lord has not revealed it, and that is sufficient. All we have to do to secure the remission of sins, is to repent and to comply with the ordinance of baptism.

We have been called from Babylon by the command of high heaven, and our duty now is to stand shoulder to shoulder for God and his kingdom, and for every holy and righteous principle, no matter what opposition we may meet with. What could a man do, isolated, in the midst of a wicked nation? He could live for God if he had a mind to; but what influence could he wield under such circumstances for the kingdom of God? None that would be acknowledged. He might bear his testimony, and tell those around him of their evils, and that would condemn those who heard him, if they did not heed his sayings. But when there is a concentration of such faith and power by the uniting together of people in communities, as we see here in the valleys of the mountains, a more formidable barrier is presented to the progress and advance of evil, and such unity and concentration will bring down to the earth an increase of power from the Lord in favor of virtue and truth.

What does the so-called Christianity of the day do to check the torrent of corruption that is now sweeping over the face of the whole earth? Comparatively nothing. I say this in all charity, because there are a great many who are doing their utmost to check the progress of evil; but it still grows, and so-called Christianity is powerless to check it. It is greater to-day than it was yesterday, greater yesterday than last week, and greater last week than a month ago, and it is incalculably greater now than it was a hundred years ago.

It is time the Lord set his hand to gather his people, that he may secure a foothold on the earth, where righteousness may predominate, and where the majority of the people will be for him and his kingdom. The Lord has set his hand and commenced his work to bring about his great purposes.

Let me bear my testimony to my brethren and sisters and all good friends. The Lord has spoken from the heavens, and has commenced this work in which we are now engaged in the tops of the mountains. The Prophet, in looking forward, saw that the work of God would be in the tops of the mountains in the latter days. We testify that this is what he saw, here in the vales of Utah, Idaho, Arizona and all the surrounding Territories. The kingdom of God is with us to-day, not in its fullness, but it is growing. It is here to test the children of men, to see what they will do with it. Brother Heber used to say this was the threshing floor. We go out to the nations of the earth and preach the Gospel, a good many receive it and gather to Zion. But their trials begin when they get here, for this is the threshing floor. Here a people will be prepared for the coming of

Jesus, that when he does come he may find a place whereon to lay his head, and some, at least, who sustain heavenly principles. If we are not the people, some others will be gathered for that purpose. We bear testimony that we are that people. True, we are in a very imperfect state, but we hope we are progressing, that we are a little better than we have been. Many Latter-day Saints can look back on their past lives and conscientiously bear testimony before heaven that they are better men and women to-day than they were one, two, or ten years ago. This is a guarantee that the work is onward and upward. It must have its commencement in the souls and hearts of men and women, or its fruits will not appear. But this work is bringing forth its fruits, they can be seen by all. None are so blind but what they can see them if they will divest themselves of prejudice. The work now commenced here will extend, and just as fast as the people prepare themselves to receive it, they may participate therein, for it will increase and spread until in its greatness, power and glory, it absorbs all kindreds, nations and tongues, and all will bow to King Immanuel's sway, and he will rule king of nations as he does King of Saints. Prophets have foretold this, and we believe it, and we bear testimony that we are that people, and that the Lord did reveal himself to Joseph Smith, and called him to commence this work. In calling him the Lord made no mistake. He knew that Joseph would rather swap his life away, than quail under persecution or deny the faith. Joseph did this, he proved that sooner than swerve from his integrity to God he would die. Who can gainsay this? No man, in time or eternity. Joseph's martyrdom is a monument that will endure forever, that he preferred death to forsaking the principles of the holy Gospel and the institutions of heaven. They killed him for that, and nothing else. His death is a testimony against this wicked and adulterous generation, that they will have to meet. We as a community, are his witnesses, and a monument that all people may look upon and, if they have a mind to, they can comprehend that God has commenced his latter-day work.

These are the last days, and God will surely bring his purposes to pass. His work is established, and all are invited to help to build it up. We have received the principles of eternal life and we offer them to all. We are none of your hirelings. Freely we have received, freely we give, and ask nothing for it. We bear the glad tidings of salvation across the plains, rivers and oceans, and proclaim them on all suitable occasions at home and in distant climes. No day or hour passes without this testimony being borne by the servants of the Lord, and this has been so now for more than forty years, and during that time the work of the Lord has been continually increasing and gaining strength, taking root downward and bearing fruit upward. It is greater to-day than it was yesterday, and will be greater to-morrow than to-day, and it will continue so, no matter what may be brought to bear against it. We may be driven again as we have been in the past, but that would only increase our significance, our power, numbers and influence. It is vain to undertake to stop this work. Latter-day Saints may apostatize, their leading men may go overboard, but it will make no difference — the Lord is at the helm, and his work is upward and onward continually. Some may stop by the

way side, but the cars will roll over and crush them. It is our interest to keep aboard the ship Zion, and to continue our efforts to bring ourselves into subjection to the law of the Lord, that we may be the honored instruments in his hands of aiding to build up his kingdom on the earth. We can only do this by being faithful to the counsels of the servants of the Lord who are inspired to teach and lead us. He has placed them in his Church and kingdom to guide and direct us. We have not chosen these men—He has chosen them. They may be our selection too, it is very true, but the Lord has chosen them, and he is responsible. But we need not pin our faith to any man's sleeve. No, we can go to the Bible, to the revelations of Jesus given in our day, and listen to the whisperings of the Spirit in our own hearts for the testimony of this being the work of God.. The Lord will reveal to any faithful individual all that is necessary to convince him that this work is true. None need depend for that testimony upon others; all can have it for themselves, and that will be like a well of water within them, springing up to everlasting life, revealing to them the things of God, and all that is needful to make them wise unto salvation. They need not depend upon my testimony, or upon that of President Young or President Smith, nor upon anybody but God. He will direct the course of all who try to serve him with full purpose of heart. He will show them whether we are placed here properly, or whether any mistake was made concerning the calling of Joseph Smith. The testimony of the Lord will tell whether we teach things of ourselves or of the Lord; that testimony will tell its possessors whether the servants of God who stand here tell the truth about this work or not. They need be dependent upon none but themselves and the Lord for this knowledge, for the Lord is willing to give liberally to all, and he upbraids not. All the world may learn to know the Lord our Father, who is in heaven, and Jesus Christ, whom he has sent, if they will but take the course the Lord has marked out.

Latter-day Saints, as I said before, we cannot afford to do wickedly. That young man, or that old man, who goes into the kanyon, can not afford to take the name of the Lord in vain, neither in the streets nor saloons of the city, and for that matter Latter-day Saints can not afford to go to saloons at all, because the associations are evil. We would to God we could entirely abolish every such place for there vice is seen in its most alluring colors. Drinking saloons and gaming tables should be banished from the face of the earth, because they engender vice. They lead the young, middle-aged and old into the practice of those things that are evil. The Latter-day Saints cannot afford to patronize them. They had better keep away from them. They had better not take the name of the Lord in vain, they can not afford to offend the Lord. They had better keep his commandments and not do anything that is offensive in his sight. The Lord will not make a man an offender for a word, by any manner of means. He looks with compassion on all his children, and overlooks a great many of their weaknesses and follies if he finds that they have a desire to serve him. But still, the Latter-day Saint who has had the whisperings of the Spirit, and yet becomes so negligent as to indulge in these things, proves to the Lord that he has not learned his lesson

well,—that he has not learned to honor the Lord as he should do, and in consequence thereof he is not so much the recipient of his grace as he might be, and if he persists in evil the time will come when the issues will be barred so that the Spirit will not flow to him, and he will be darkened in the counsel of his mind, and there will be ten chances to one that he makes shipwreck of his most holy faith.

No man can afford to set an example of this kind before his children, and no young man can afford to lose the good influence that he otherwise might retain from his youth to manhood and old age, it is too expensive. Blessed is the boy or girl who has the privilege, as all have in Zion, of growing up without sin unto salvation. They can do it if they have a mind to, if they will be governed by the principles of the everlasting Gospel, and will make them their text-book and guide by day and by night, and always be afraid of sin and fear to walk in the paths of degradation. All have this privilege in the valleys of the mountains. We are here that we may be saved from the sins of the world, and the children of Zion may come up without sin unto salvation. Oh, that they would consider and feel a greater responsibility, and never lose the purity of their childhood! If they could do this what an influence they could exercise before the heavens! What power might they not bring down for the salvation of Israel in the day of trial, tribulation and difficulty! The faith of an army of young men of this kind would be enough to withstand every foe, and I expect the time will come when it will do so.

May God help us to continue faithful, and to be more diligent and heedful to the teachings that we receive. We are taught in his ways that we may walk in his paths. Then why not be diligent and faithful in walking therein? They are the paths of peace and joy, and lead to eternal life hereafter. That we may all attain to that, I pray in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, JULY 13, 1873.

(Reported by David W. Evans.)

NECESSITY OF MIRACLES—BELIEF OF THE LATTER-DAY SAINTS.

We have heard, this forenoon, some excellent instructions in regard to the plan of life and salvation — instructions which agree in every respect with that plan as it was revealed in times of old. It has truly been remarked by the speaker who has addressed you, that the same causes will produce the same effects, that is, when they operate under like circumstances. I can see no difference, in my own mind, between the circumstances which surround us and the circumstances which surrounded the people in the days of our Savior and his Apostles. We are fallen creatures, so were they; we are very imperfect beings and have need to be saved; the same was true with regard to them. We have sick among us in this day, and so had they. God then ordained the laying on of hands for the benefit of the sick. Why not ordain the same principle for the same reason in our day? Would it not benefit the sick to be healed by the laying on of hands now just as much as in those days? What is the difference? Are there not as many sick now as there were then? Would it not be as great a blessing to the inhabitants of the earth to be healed now through this simple ordinance as it was then? When the circumstances and conditions of the people now and then are compared, no reason can be assigned why this gift should be withheld from the people now. The world say that in those days it was necessary for God to manifest his power in healing the sick and in various other ways, in order to convince the inhabitants of the earth concerning the plan of salvation that was offered to them. Why not convince the inhabitants of the earth in our day? Is there not as much necessity now as there was then? Is not a soul just as precious in the sight of God now as then? If it was needful for unbelief to be done away by miracles then, why not now? Or were miracles given to do away unbelief? This is a question worthy of investigation. We find that miracles were wrought in ancient times according to the faith and belief of the children of men. We might suppose, to hear some of the learned divines of our day converse, that the greater the unbelief the greater must be the miracles in order to do it away. But let us see how the Lord did operate and perform miracles in ancient times.

We read that he went to his own native country, where he was born, among his neighbors and acquaintances on a certain occasion, and that he could not do many mighty

miracles there because of their unbelief. What a great pity it was that Jesus had not some of the learned divines of the present day to instruct him! They would no doubt have told Jesus that because of the greatness of the unbelief in his own neighborhood and among his acquaintances he must perform some greater miracles among them than he did anywhere else. That would have been consistent with the present ideas of theologians. But in those days Jesus operated among the people according to their faith, and the greater the unbelief, the less the miracles.

We find the same principle existing long before Jesus came to the earth. Jesus himself testifies that in the days of Elisha the Prophet, there were a great many lepers in Israel. You know that is a very loathsome disease, and that people would naturally be very glad to be healed. But none of them were healed in Elisha's day, says Jesus, except a man, not of Israel, but a foreigner — Naaman the Syrian. What was the reason? Their unbelief. How came this Naaman the Syrian to have faith? He believed in the testimony of a Jewish maiden, who had been taken captive by the Syrian army and carried into a far country, and while conversing with the people there she told them about a great Prophet in Israel, Elisha by name. "Would to God," said she, "that my master could see this Prophet and be healed!" She seemed to have faith, and when the report of her conversation came to her master's ears he took great riches and started out for the express purpose of going to visit this Prophet in Israel. When he reached the region of Palestine in which the Prophet lived he presented himself first before the king; but he being filled to a great extent with the spirit of unbelief, thought that Naaman had come to seek some occasion for war. "Am I God," said the king, "that I should perform this work?" The Lord revealed to his servant the Prophet, that this man had come, and the purpose of his visit, and Naaman and his servant found out Elisha and went to his dwelling-place. But Elisha, instead of being very polite, and welcoming Naaman into his house, sent a message to him, telling him to go and dip himself seven times in Jordan and he should be healed. This did not seem to be in accordance with the mind of Naaman. He perhaps thought that, as he had come a long journey in great grandeur and with great gifts, the Prophet would be exceedingly respectful to him, and he was very wrathy in his mind, and said — "Are not the waters of Syria just as good as the waters of your Jordon?" and he turned away in a great rage. Finally, one of his servants said unto him—"If the Prophet had required thee to do some great thing, wouldst thou not have done it? how much rather then, when he said to thee, 'Wash and be clean?'" "Yes," said Naaman, "I expected he would come out to me, place his hand upon my head and rebuke the leprosy, and I should be healed; but he has told me to go and dip myself seven times in Jordan, and he sent this message by a servant instead of coming to see me himself." But he was finally prevailed upon by his servant to go and do as the Prophet said, and he went and dipped himself seven times in Jordan and immediately his flesh came anew upon him like the flesh of a little child. All the rest of the lepers, throughout Israel, remained unhealed, but this foreigner was cleansed and made whole.

Now, why this partiality? Why not do some wonderful miracles in healing all the lepers in Israel? It was because of their unbelief. But says the divine of to-day—"The greater the unbelief the more necessity for the miracle, and consequently, in order to do away with this unbelief, the Prophet ought to have healed all the lepers in Israel." The Lord, however, has his own way, and when he finds a very unbelieving generation, he does not satisfy their carnal curiosity, nor manifest his power to any great extent in the midst of the wicked; but he always shows forth his power to those who are humble and meek, and lowly in heart. He has done that in all dispensations, not only in the days of Jesus and the Apostles, but in every dispensation, and the power manifested has been in accordance with the faith of the people.

In regard to the gift of prophecy, a great many suppose that it was necessary in former times, in the dark ages; but when the Gospel was fully established on the earth, and great power and signs were made manifest, there was no more need of prophecy, revelations, etc., and they quote a passage from Paul's writings, or rather a part of a passage, instead of the whole, in order to prove their position. In the 13th chapter of the first epistle to the Corinthians, Paul says—"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Prophecying and tongues, were to cease: "Now," says the learned divine, of the present day, "here is a plain and pointed testimony that these gifts were only intended for the early ages of the world, and were to be done away and cease." But why not quote the following verses? Why quote half a sentence or idea and then leave it? Why not give the whole, and find out the time when these miracles, such as prophecy, healing the sick, speaking with tongues, etc., were to cease? If the divines of this day would read a little further, they would know the time and the circumstances that were to transpire, when these things should be done away. Says Paul, in the following verses—"For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." "For now, we see through a glass, darkly; but then, face to face; now I know in part; but then shall I know even as also I am known." Here, then, it is clearly foretold that when there will be no more need of prophecy, healing, speaking in tongues, etc., the day of perfection will have arrived; in other words, when the Church of God shall have overcome and be perfected, when the Church of God shall need no more Prophets, when it shall have no more sick, (for if all its members become immortal, there will be no sick to be healed, hence healing will be done away, when the Church of God all speak one language—the pure language, the language spoken by angels, restored to the earth by the Lord), there will be no need of speaking with tongues. But until that day of perfection comes, all these gifts will be necessary.

This agrees with what Paul has said in his first chapter to the Ephesians. He there informs us that these miraculous powers and gifts, which Jesus gave when he ascended up on high and led captivity captive, were given for a special purpose. He gave some Apostles, some Prophets, evangelists, pastors, teachers, gifts, healing; all were given for a special

purpose. What was that purpose? The perfecting of the Saints.

I would ask the learned divines of the present day, have the Saints need, in this age, of anything to perfect them? Or are they already sufficiently perfected to enter into the presence of the Father? If they need perfecting, and none can deny that they do, then Apostles are needed now, Prophets are needed now, evangelists, pastors, and teachers are needed now. "Well," says one, "we will allow that evangelists, pastors and teachers are needed now; we have not done them away, we have abundance of teachers and pastors, but we do not believe in Apostles and Prophets now." Why not? Did not the same Apostle tell us in the same verse, that Apostles and Prophets, as well as evangelists, pastors and teachers, were given, when Jesus ascended on high, for the perfecting of the Saints? Why, then, do you separate them, and say, that the two first-named are not now necessary, and that the other three are so? Why do you do this? In order to be consistent with the unreasonableness of this generation, and to comply with their traditions. You have not got Apostles, you have not got Prophets, and you must have some excuse in order to do them away, and your excuse is, that they are not needed now. Prove it, you cannot, it is beyond your power. You have no evidence, no testimony whatever by which you can prove it. With all the testimony in favor of your position which you can bring forward, I can prove that pastors, evangelists, teachers, Bishops, deacons, Elders and every other officer of the Church of Christ, which you believe in are not needed now, as easily as you can prove that Apostles and Prophets are not needed now. Just as much evidence can be adduced in favor of one position as the other; and the fact is, there is no evidence for either. They were all given for the perfecting of the Saints and the work of the ministry, and they were to continue until the day of perfection arrived; and the moment you say they are not necessary, you virtually say the work of the ministry is not necessary; and why, then, do you administer? They were given not only for the perfecting of the Saints and the work of the ministry, but for the edifying of the body of Christ, which is the Church. Take away Apostles, inspired of God, take away Prophets who foretell future events, and you take away the means which God has ordained for the edification of his body—his Church, and that body or Church can not be perfected.

Another object, Paul informs us, for which these gifts were given, was that the Saints might come to the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of Christ. Take away these gifts, and what is your condition? You are in the same condition which Paul speaks of in the very next verse—"carried about by every wind of doctrine, by the sleight of man, by cunning craftiness, whereby they lie in wait to deceive." The gifts were given to prevent the people from being carried about by every wind of doctrine. Take away these gifts—the gift of revelation, prophecy and miracles, which were enjoyed by the Saints in ancient days, and the people are liable to be tossed to and fro by every wind of doctrine that may be sounded in their ears. Why? Because they are entirely governed by the opinions of men. One man has his opinion,

and he tries to substantiate it by his learning; another man has an opposite opinion and he tries to substantiate it, and as neither of them is inspired by the power of the Holy Ghost, neither having the gift of prophecy or revelation, each, so far as he can, gains influence and power over his neighbors, and gathers together a body of people and pronounces them the Church of Christ. But God has nothing to do with them. He never called them the Church of Christ, he never spoke to them, never sent an angel to them, never gave them a vision, never sent a Prophet or an Apostle to them,—he has nothing to do with them,—they are not his Church; never were nor ever can be, only by repentance and turning to the Lord, and receiving the Holy Ghost, which is the spirit of prophecy. He that has the testimony of Jesus, has the spirit of prophecy. Paul has declared to us that no man can say that Jesus is the Lord but by the Holy Ghost. A man may have the tradition that Jesus is the Lord, but he does not know the fact except by the power of the Holy Ghost, and the testimony of Jesus is the spirit of prophecy—it makes a Prophet of him who has it.

This is what the Latter-day Saints believe. We have no new gospel to offer to the world. We have come forth, sent by the Almighty, to testify against the new gospels that have been introduced, which have only the form of godliness, and deny the power that was manifested in the ancient Church. We have come to testify against false doctrines; we are sent for this express purpose, and also to testify boldly against the wickedness and abominations of the professed Christian world, as well as of those who make no profession. God has commanded us to lift up our voices and spare not, to bear testimony against all their wickedness and their false doctrines, which we have endeavored to do, without asking any favor of the children of men. God has not sent us to bow and cringe to the traditions and false ideas of the children of men, he sent us to bear down, in plain testimony, against their wickedness and the corruptions which they are all the time practicing, and have been for generations, before high heaven and the whole world.

We then say, to all the world, that if they will repent of their sins, humble themselves, become as little children in the sight of God; if they will turn away from their false doctrines, and believe in Jesus, who was crucified in ancient days, with all their hearts, and receive his Gospel, they shall not only receive the remission of their sins, but the gift of the Holy Ghost, and the signs, anciently promised to the believers, shall follow them. Every creature in all the world who will obey the Gospel, will enjoy more or less of the gifts which God has promised. If all do not enjoy them, they may know that they are unbelievers, for Jesus has said that these signs shall follow them that believe, and he did not mean the Apostles alone. Let us quote the language, that you may see that he meant every believer in all the world. He said to the eleven Apostles—"Go ye into all the world and preach the Gospel to every creature,"—every creature, recollect,—"he that believeth,"—that is, every creature, in all the world, that believeth, "and is baptized shall be saved, and he that believeth not shall be damned."

Here was the division line. Mark the next promise—"These signs shall follow them that believe." They were not to follow a few individuals

in Jerusalem, not the Apostles to whom he was then speaking alone, but them that believe in all the world. "I give unto them a promise that they shall be saved; and I not only promise them salvation, but certain signs shall follow them—in my name they"—these believers—"shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."

Here is the way by which every person may find out whether he is a believer in Christ or not. The whole Christian world can test themselves, and find out whether they are believers in Christ or not. If these signs follow, they are believers; if these signs do not follow, they are not believers, neither are the Latter-day Saints. None of us are believers unless these signs follow us; for Jesus promised them to every creature in all the world who believes; hence the promise includes people now alive, as well as those who lived in former ages. And woe be to all the inhabitants of the earth, because of their unbelief; because they have done away the power of godliness; because they have done away the power of the ancient Gospel, and have turned aside after the doctrines of men; and yet hypocritically—perhaps some of them sincerely—call themselves the Church of Christ, and believers. Shame on the world! Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 10, 1873.

(Reported by David W. Evans.)

THE AUTHORITY TO PREACH—IT IS GOD WHO HAS GUIDED THE WORK—GLORIOUS PROSPECTS BEFORE THE FAITHFUL—CELESTIAL MARRIAGE—MISSION TO ARIZONA—INCREASING NEGLIGENCE OF THE SAINTS IN ATTENDING MEETINGS—CONSEQUENCES OF UNVIRTUOUS ACTIONS.

A great many duties delvolve upon us, of which we have to be constantly reminded. There are no people within the range of my acquaintance, to whom so much instruction has been imparted concerning the various duties devolving upon them, as to the Latter-day Saints. The best talent of the community is at their service. All the wisdom which God

has given has been freely bestowed upon the people without money and without price; and, as has been remarked upon this Stand repeatedly, there is an independence about the Elders of this Church in preaching the Gospel unto the Saints and unto the world, that is not to be witnessed among the ministers of any other denomination. The reason of this is, that the ministers of the Latter-day Saints do not live upon the people, and are not dependent upon their favor for salaries to sustain them, and there is a consequent freedom in discussing measures of a monetary character, for the general good, when, under other circumstances, a delicacy might be felt.

We read in the Scriptures that Jesus Christ, in speaking with his disciples, asked them whom he, the Son of Man, was. Peter answered him that he was the Christ, the Son of the living God. Jesus then said to Peter, "Blessed art thou, Simon Bar-jona; flesh and blood hath not revealed this unto thee, but my Father, who is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Here was great power and authority given unto a man. It might be said that this was one-man power, Peter having the authority to bind on earth and it should be bound in heaven, to loose on earth and it should be loosed in heaven; but yet, these are the words of the Son of God unto one of his Apostles.

Now, what did this authority consist of? Can anybody tell outside the Church of Jesus Christ? Can anybody outside the Church of Jesus Christ of Latter-day Saints understand the saying of Malachi, where he predicts that, "The Lord whom ye seek shall suddenly come to his temple?" Do they understand why Temples are built now, or for what purpose they were built in ancient days? Can they tell how the authority, which was conferred upon Peter, was exercised by him, or in what way it could be exercised by any man who might possess it? All these things are mysteries to the so-called Christian world, but God, in his mercy and condescension, has revealed them again, and as we frequently say to the Latter-day Saints, and not to them alone, for this is no monopoly of knowledge, God has not created a monopoly in organizing this Church, he is willing to extend this knowledge unto all the inhabitants of the earth, without money and without price. It is this which causes the Latter-day Saints to be so firmly united, and which makes them willing, if necessary, to suffer persecution when it overtakes them. It was this knowledge which bound the ancient Saints together, and which caused them to endure martyrdom gladly and joyfully in view of the blessings which they knew were in store for the faithful.

While brother George A. Smith was speaking, I could not help but think of the wonderful work that is being wrought in this generation among the children of men, in consequence of the power that has been wielded through the erection and completion of Temples and the administration of ordinances therein. Men wonder how it is that the Latter-day Saints are so united. They say this is a most wonderful phenomenon. They attribute it all to President Young. They say that he has a wonderful intellect, that he

is a good organizer, that he possesses great executive ability and administrative power, and that through the gifts and endowments which he possesses, the works which we see and the union that is everywhere manifest among the Latter-day Saints are produced. But we who are connected with the Church, while we do not wish to detract in the least from the merit which is due to him as a servant of God and a faithful laborer in his cause through all the years of his life since he first became acquainted with the truth; while we do not wish to lessen the merit of these labors, or to detract in the least degree from them, we understand principle better than to give the glory to man. It is God who originated and who has preserved this work, and who has built it up, and developed in the hearts of the children of men this long dormant and long lost principle which binds them one to another as we are bound together; and there is no people on the face of the earth before whom there is so bright and glorious a prospect for this life and also for the life which is to come, as the Latter-day Saints, through the blessings of the Gospel which God has revealed.

We live in a different day to the ancients. They had before them the prospect of martyrdom and the overthrow of the work with which they were connected. But in these days God has given unto us different promises. These are the last days, and he has said that his kingdom shall triumph in the last days; it shall not be overthrown or go into the hands of another people. Our Prophets have been slain, the blood of Saints has been shed, but these scenes shall not long continue There may be other blood shed; there may be other sacrifices offered, and other requirements of this kind made, or rather the Adversary may have power to effect bloody results of this character, but they will be short-lived. The days of the triumph of the wicked are numbered. They can not prevail over this work for any length of time. It will grow and increase and spread abroad until it fills the whole earth, and we and our children after us will enjoy the earth and all the blessings thereof, according to the predictions of the holy Prophets.

The prospect, then, before us, concerning this life is a different one from that which presented itself before others who have preceded us. And the prospects for eternity are as bright and glorious as any that were ever presented to any of the children of men. We are sent here, for what purpose? To eat and drink, to clothe ourselves and to build houses, and to live and die like the beasts? Is that the object for which God has sent us here? By no means. This is a low view to take of existence. God has revealed to us, to a certain extent, the object of our existence.—We are his children—the children of Deity, with deity and godlike aspirations within us. We have these aspirations in common with all his children, and it is right and proper that we should have them. Every man has a desire to rule, govern and control; some men, to gratify their ambition in this respect, have trod bloody paths and have trampled down their fellow men in their march to power, and when attained it has been of short continuance. But God has revealed to us a principle by which we can attain to dominion and power without having to do as they have done. He has revealed to us the Gospel, which tells us that if we are faithful here over a few things he will make us ruler over many.

Many men wonder how it is that we can believe in celestial marriage. We believe in it because it lies at the foundation of all future greatness. If a man rule in heaven he will rule over his own posterity. The Apostle John, said that they sang a new song in heaven—"And hast made us unto our God kings and Priests: and we shall reign on the earth." Reign on the earth! This was the song. Over whom were they to reign? Over whom more properly than their families? The authority to seal wives to husbands for time and all eternity is the authority that is restored by the everlasting Priesthood, and this is the authority that was given to Peter, by which children can be sealed and joined to their parents for time and for all eternity until they realize the blessing that was pronounced upon Abraham, when the Lord said unto him that, as the stars of heaven were countless for multitude, or the sands on the sea shore could not be numbered, so his seed should be and he should rule over them. This was the blessing which was pronounced upon him, and it is the blessing that has been pronounced upon every faithful man who has lived in a day when the Priesthood was upon the earth. Why wonder, then, at Latter-day Saints having this view, this anticipation? Why should they hesitate one moment to contribute all their means to build Temples, and to accomplish the work of God? We should be thankful all the day long for the blessings which God has bestowed upon us, and should be willing to use all our means for the accomplishment of his work upon the earth, no matter what enterprises we may be called upon to support, whether it be to build Temples, send for the poor, or any thing else.

Arizona has been mentioned. The President, in his remarks this morning, alluded to Arizona, and to the labors of our pioneering brethren in that Territory. I was very much pleased to hear what he said in relation to that. I am thankful to see that, in his remarks, there was no disposition to let up, or to say, "I am in years now, and I will lay back and take my ease and leave the burden of this work to younger men, who ought to step forward and shoulder it." He has the spirit of the pioneer in him as much to-day, probably, as he ever had. I am thankful that God fills him with this zeal and strength. I believe it was a true remark, that if he had been in Arizona, there would have been good places found for settlement. I have no doubt there will be yet. But there is one thing that we must understand, that with our present surroundings, and at least while in the circumstances in which we are at present placed, good countries are not for us. The worst places in the land we can probably get, and we must develop them. If we were to find a good country, how long would it be before the wicked would want it, and seek to strip us of our possessions? If there be deserts in Arizona, thank God for the deserts. If there be a wilderness, there, thank God for the wilderness, as we thanked him for these mighty ramparts and those extensive plains which we had to cross when we came here. We thanked him for them, because a mob could not come, as they did from Carthage, and take away our Prophet and the Saints and hail them to prison and destroy them as they did then. When we came here I thanked God for the isolation of these mountains; I thanked him for the grandeur of the hills and bulwarks which he had reared around

us. I thanked him for the deserts and waste places of this land: and we have all, doubtless, thanked Him many times therefor, and when we go hence to extend our borders, we must not expect to find a land of orange or lemon groves, a land where walnut trees and hard timber abound; where bees are wild and turkeys can be had for the shooting. It is vain for us to expect to settle in such a land at the present time. But if we find a little oasis in the desert where a few can settle, thank God for the oasis, and thank him for the almost interminable road that lies between that oasis and so-called civilization.

We expect there will be settlements made through all that country. The time must come when the Latter-day Saints, and when I say Latter-day Saints, I include all the honest who will yet embrace the Gospel, when the Latter-day Saints will extend throughout all North and South America, and we shall establish the rule of righteousness and good order throughout all these new countries.

The President is desirous that a hundred men, supplied with provisions sufficient to last the winter, should go down to the southern country, and bestow their labors on building the Temple at St. George. If there could not be good places found in Arizona for settlements, there was a good opportunity to stay and help to build that Temple; and it is to be regretted that the brethren, although so eager to come back, did not stay until word could have been sent that they might stop and help the people of the South. If they had done this they might have done a good work, they would have been on hand for anything further that might have been required of them. Suppose we all were to allow ourselves to be deterred from accomplishing missions by apparent difficulties, how long would it be before the influence and prestige which ought to attend the efforts of the Elders would be lost? We have had a reputation, heretofore, of accomplishing everything of this kind that we undertook. But let us be faint-hearted and we lose our influence and power both with God and man. All our labors have to be works of faith. When we are told to do a thing, we should go to work believing, as Nephi says, that God never gives a commandment unto the children of men save he prepares a way whereby they shall fulfill that commandment. He never yet sent a man to do a work without giving him power to accomplish it. We can do these things if we will. We can build up the kingdom of God on the earth, and we can train our children in the love of this work, and we can surround them by a wall that no power can surmount or break down. I am thankful that we are thus situated, although to some the prospects appear gloomy. Many of our enemies say that "Mormonism" is in its last ditch, and it will soon be overthrown. I am willing that every one should have that opinion who wishes to entertain it. If they wish to delude themselves with such ideas, all right. But I say to the Latter-day Saints, we have not yet reached the last ditch; neither shall we if we will do what we ought to do, and obey the counsel that has been given unto us during these two day's meetings, and that is given to us every Sunday and at all our meetings. There is no power on the face of the earth that can withstand our efforts, or that can prevail against us. We have truth, unity, temperance and virtue; we have the power of God; we have the promises of the Almighty in

our behalf, and there is no power that can prevail against a people who will practice the principles which are taught unto us.

But I will tell you what causes me, as an individual, to fear—when I see fifty, a hundred or two hundred persons come to meeting; when I see men who ought to be at meeting attending to their duties, going off into the country on excursions; when I hear of their doing something that will detain them from meeting, and see the meetings neglected, and the idea growing up—"Well, it is a day of rest, I am tired and weary"—as though they could not obtain rest in coming to the house of the Lord and serving him on the Lord's day. These acts, this negligence, causes fear sometimes to come into my heart, and I expect it has the same effect on our brethren. I deplored, in my feelings, the suspension of our forenoon meetings. I think it is a bad sign. We had a School of the Prophets here, to which most of the Elders were invited, and which they attended. That had to be suspended. These meetings on the Sunday morning had to be suspended. What more will have to be suspended or withdrawn? I have thought, unless the people of this city arouse themselves, change their course and are more diligent, that it might not be long until the presiding Priesthood would be prompted to move from this city; not that the authority of the Priesthood will be withdrawn. These things are painful in the chief city of Zion, and they are not such indications as I like to witness. Yesterday there was a meeting appointed; but instead of attending it, the brethren were engaged in haying and every kind of labor. They can do this, of course, if they wish; but it does not look very well when a meeting is appointed, and the Apostles suspend their labors and come here to teach you, for you to stay away, thinking your employments are of such importance that you cannot spend time at meeting. Men and women who entertain this feeling and take this course ought to be ashamed of themselves! It is treating the men who preside over you with disrespect, for which, if you could realize, you would be ready to apologize.

You cannot be too careful in relation to our duties. This is a day when every one should be diligent in the performance of duties, and should attend to them strictly. You should invoke the blessing of God upon your habitation, and upon your children, that they may grow up in the fear and admonition of the Lord. Every boy in this community should feel that he would rather lay down his life than sacrifice his virtue or indulge in unvirtuous actions. We have to guard against the bad examples seen around us. Mothers, teach your girls the value of virtue and chastity. Inquire into their movements, and guard them as you would the most precious jewels which God could give unto you. Fathers, talk with your sons, and fortify them against temptation. Let them flee lust, for I tell you that, as true as we live, the words of God will be fulfilled, that he that looks upon a woman to lust after her shall deny the faith unless he repents. We know that this is so. I know it by seeing young men grow up from boyhood in this Church until the present time. I think about numbers I was acquainted with in my boyhood. Where are they? They have lost the faith. Elders have lost the faith who have taken a course of this kind. It is a damning sin, and wherever indulged in it banishes the Spirit of God. No man can retain the faith

without the Holy Ghost, and no man can retain the Holy Ghost who takes a course of this kind. Be warned of these things, if you wish to hold on in the faith and to sit down with the fathers in the kingdom of God.

Then abstain from lust, and everything which would lead thereto. No matter how wild and rowdy our boys may be, and many of them are so, I do not care for such rowdiness and wildness, if it is not associated with unvirtuous actions. A man may be as nice, to all appearance, as a human being can be, so far as externals are concerned, and yet, if he lack virtue, he is like a whited sepulchre. God is not with such a man, and God will damn this generation for the course they take in relation to women. That is their crying, damning sin.

Let us guard against it. Let us watch our children. Let us prevent the ingress of crime. Let us guard our own hearts, and endeavor to secure the portals of the hearts of our children that evil suggestions, from whatever source, may never take root therein.

That God may bless and preserve us, and deliver Zion from all her enemies, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, OGDEN, SATURDAY MORNING, AUGUST 16, 1873.

(Reported by James Taylor.)

THE MANIFESTATIONS OF GOD'S POWER, IN BEHALF OF HIS PEOPLE IN MODERN TIMES, ARE DIFFERENT FROM THOSE OF FORMER AGES—CONSECRATION—ORDER OF ENOCH—TITHING—STEWARDSHIPS—REDEMPTION OF ZION.

I have been called upon, but a few minutes ago, to address the congregation who are here assembled, which I desire to do through your united faith and prayers in my behalf. Without the assistance of the Spirit of the Lord it is impossible for any person, in a religious capacity, to edify and instruct his fellow-beings. But, if we have the Spirit of the Lord, however imperfect our abilities may be, we are sure to edify and enlighten the people, and the person also who speaks will be edified; for it is written in the Book of Doctrine and Covenants, "He that speaketh, as well as those who hear, will be mutually edified together," if the

Spirit of the Lord is poured out from on high upon us. It is said in another revelation that "the Spirit of the Lord is given by the prayer of faith." Faith is required on the part of the people to obtain all blessings of a spiritual nature. And in order to have faith it is important that we should do the will of God, otherwise our faith will be very weak indeed. He that doeth his master's will, and has within him the desire to work righteousness, can approach the Lord in faith; but if we do not keep his commandments, and have not this desire, and do not do his will, our faith becomes exceedingly small indeed.

It is, in my estimation, very similar to what we see transpire here on the earth, between parents and children. When children become rebellious, and do not perform the will of their parents, it is with a very small degree of confidence that they come before their parents and seek for any kind of favor or blessing. They come trembling, doubting. They know that their conduct has been such as to prevent them from receiving favors which they especially desire. Sometimes, perhaps, the father will grant the petition of a rebellious son, when he has sufficient confidence to offer up a petition to his parent. But if that rebellious son has so far strayed from the parent that he has no confidence to approach him, and does not offer up any petition to the parent, it is very doubtful about the parent's taking into consideration his wants, in some respects, and bestowing the favors which he really desires. So it is between us and our heavenly Father.

Sometimes people, through their transgressions, through their disobedience, through their rebellion to the principles that God has revealed, may have lost their faith to that degree that they will not go before their Father, will not pretend to ask him for a favor, thinking that their transgressions are too great, and that the Lord will not favor them. In this condition it is doubtful indeed if the Lord takes into consideration their peculiar wants, and the especial blessings which they would be glad to receive.

How many are the commandments and instructions which God has given to this people? We have been blest in this generation with an abundance of the manifestations of the spiritual blessings of the kingdom. Perhaps there never was a people since the world began that have had as much information, in so short a period of time, from their organization, as what the Church of the Latter-day Saints have had. When we take into consideration this one book, the Book of Mormon, which God has, in mercy, brought forth, and the information that is contained therein, and combine this information with the Jewish record of the Old and New Testament, and then in connection with these two books, the revelations that are contained in the Book of Doctrine and Covenants; all the information that is, and that has been given from time to time in that book. Then, in addition to these three books, all the revelations that God has delivered to us by the mouths of his servants from time to time, some of which have been published, others have not been published, but are still considered by this people as sacred as the things that are published. I say when we take into consideration this flood of light and intelligence that has burst forth upon the world, in the period of about forty years, we may say that we have been blest so far as light and information are concerned, far beyond any other people

with whom we are acquainted. It is true we have not the full history of all the various dispensations, and all the manifestations of the mercy and goodness and power of God among those different peoples and nations in ages past. We could not say of a certainty how much information God may have imparted in those dispensations. We read in some revelations what God has given about the organization of ancient Zion. In the seventh generation from the creation —from the days of Adam—we read about the preaching of Enoch. How he went forth and prophesied to the nations. How he built up the Church among the various nations. How they built up Zion. In the history of this ancient Zion, we find that Enoch continued his preaching in righteousness, three hundred and sixty-five years, before Zion was prepared for a translation. How much was revealed during that time we do not know, no doubt much was given; but I doubt whether there was one hundreth part of the information communicated, during the first forty years of the existence of ancient Zion, which has been communicated to us, as a people, in our day.

Sometimes we find it to be the case, that God manifests his goodness and mercy to a people, not in the way of revelation, but in the way of power, without much information. We find this to be the case among ancient Israel. They had been slaves in Egypt for a long period. They had been taught, from their childhood up, to work mortar and make brick, and toil and labor for the Egyptians—their taskmasters. During this period of time they had not the opportunity of learning much. There must be a little leisure granted that the mind may be taught, instructed and educated; but it seems that their whole education for two or three generations, or for a long time after they were brought into bondage, was given to them by their taskmasters — how to form bricks or adobies, or whatever it might be—hard labor. If they had a little leisure, instead of using it in treasuring up the knowledge of God, they needed it to recuperate their physical systems, that they might rest from their labors, and go again and drudge on the morrow.

This seems to have been the condition of Israel in the land of Goshen, in Egypt. Consequently, when Moses went down to Egypt, he found an ignorant people. It is true they kept up the form of the Priesthood among them. Before the Priesthood of Aaron was confined to that particular tribe, we have an account of this Priesthood being in existence. After they were led through the Red Sea, before the Lord set apart Aaron and his sons, before he confined the Priesthood to Levi, when the children of Israel came and camped before Mount Sinai, we recollect that there was a strict law given. The Lord told them that he was about to descend on Mount Sinai, and he charged the people that they should not break over certain bounds lest they should perish, for if any person or beast should touch the Mount, they should be stoned to death. The people, being ignorant and not fully acquainted with the strictness of the commandments of the Most High, a curiosity was excited, and some of the congregation, when Moses went up to Mount Sinai, wanted to draw near, and the Lord sent Moses down to charge the people again a second time. And the Priests were commanded that they should not break through lest they should perish. What Priesthood? Not a Priesthood that was confined to Levi, or to the descendants of Aaron, or to Aaron

himself; but it was a Priesthood that existed among Israel. That same Priesthood that is mentioned in one of the revelations in the Book of Doctrine and Covenants, where in speaking of the two Priesthoods, it says that they continue together in the Church of God, in all generations, when God has a people upon the face of the earth; not confined to any special lineage, so far as the Priesthood is concerned. Go down and charge the PRIESTS, that they do not break through. This organization may have existed through all the period of the slavery of the children of Israel, for several generations, although we cannot suppose that they had been fully instructed. They had no printed records as we have. They had not a large collection of books, in the form of Jewish Bibles, to which to refer for information. They had not a large collection of books similar to the Book of Mormon, for printing was not then known. If any of their scribes found a little leisure to write off some of the revelations, it would be only a stray copy or two that would be in the hands of the children of Israel. We can therefore see the difference between them and the Latter-day Saints. They were permitted to enjoy, in a special manner, the power of the Almighty in their midst. This shows that in some of the dealings of God, he manifests his power, if he does not manifest his revelations.

There is a great deal of danger when the people see a great deal of power existing in their midst. For the want of experience and information, for the want of more knowledge, there is a liability to sin against all of this power that may be made manifest in their midst; and this would bring sudden destruction. This is no doubt the reason why God did, in so short a time, send forth such swift judgments upon the heads of the children of Israel. They had seen the manifestations of his power while they were in Egypt; they passed through the Red Sea, and then beheld the glory of God upon Mount Sinai. If they would suffer themselves to reject this power thus made manifest, it brought speedy destruction upon them.

When Moses was on the Mount, they made a golden calf. We no doubt are led to wonder why it was, while the glory of God rested on the Mount, and while the Lord was thus showing forth his omnipotent power—we are led to wonder why it was—that they should build golden calves, and fall down and worship them. It was because of their ignorance. This glory appeared to them on the Mount like a natural phenomenon. Some natural cause, perhaps, was assigned. They saw the clouds as we see clouds upon our mountains. They might have thought that there was a volcanic eruption on the Mount, and concluded there was no God in it; and therefore, that they needed to make gods of their own finger rings, and fall down and worship them.

The consequence was that the Lord sent Moses down out of the Mount again. And he threatened that he would destroy the whole nation, and make of Moses a great nation. But Moses quoted the promises that the Lord had made to their fathers, and the Lord concluded to hearken to the words of Moses and spare the people. Moses went down, and as he drew near, he heard a great noise, and he saw them dancing around a golden calf, and they were stripped naked. And thus they had turned their hearts away from the Lord.

Now instead of bearing all this, the Lord inspired Moses to say to

the people, let those who are on the Lord's side come forth; put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And there fell of the people that day about three thousand men. On this occasion great destruction came on them, because of their transgression. It was among a people that had been enlightened only by miracles, signs and wonders. We find this to be the case throughout all the sojourn of the children of Israel in the wilderness. They would become rebellious; and the Lord had to send forth judgments, miraculous judgments upon them from time to time. Their carcasses fell in the wilderness. Sometimes a terrible plague would break out, and the only way that Aaron could stay the plague was to get between them and the plague, and offer up sacrifices. The flying serpents that infested that great wilderness would destroy them, and the only way there was to be healed, was to look upon a brazen serpent. And, after all, what was their information? What was their knowledge concerning the things of the kingdom of God? The very knowledge that they had when they came forth out of Egypt, the knowledge of the Gospel, of its first principles—even that knowledge seems to have been taken from them, and a law of carnal commandments given to them instead.

The Lord, in this dispensation, is beginning to operate a little differently from what he has done in former ages. In the first place he performs some small miracles, such as unstopping the ears of the deaf, and causing the lame to walk, the dumb to speak, some fevers to be rebuked, some plagues to be stayed, and devils and unclean spirits to be cast out. Instead of coming down upon a mountain, and causing the earth to shake by his power; and instead of showing forth a pillar of fire by night, and a cloud by day, he has taken a different course: "First, give the people knowledge, give them understanding, show unto them the principles of my Gospel, the principles of my law, make them strong in the knowledge of God, and show forth but very little power in their midst." This seems to be wisdom, that we may have knowledge proportionate to the power that is made manifest, that when he does show forth his power, we may turn not our hearts away from him. In the beginning of this work it seemed to be necessary that certain persons should be raised up to bear witness to the Book of Mormon —of its divinity, that the work might be commenced. But did the Lord continue to send forth his angels? Oh, no. After he had raised up three witnesses in 1829, angels' visits became more scarce, because the people were not prepared for them. Even these three witnesses were not prepared for a day of trial; for they turned from the Lord, and fell into transgression, and did not keep the commandments of God. What was the matter with them? They had greater power made manifest in their midst, than they had knowledge to keep them in the faith. If they had had more knowledge, it would not have overthrown them. We find that Oliver Cowdery, David Whitmer, and Martin Harris beheld the plates that were translated, and heard the voice of the Lord out of heaven, proclaiming in their ears that the translation had been performed by the gift and power of God. And they put their testimony in writing, and it went forth. But this was too great a power for the little

knowledge that they had. And the consequences were that they had trials, and these trials overpowered them. But we never have heard that these witnesses have denied their testimony. Because they were not all the time beholding the power of God made manifest, they fell away. Now this should be a lesson to the Latter-day Saints, that when we do see some small miracles wrought, we should strive to strengthen ourselves up in the spirit of our religion, with light and knowledge and information — to gain all that we possibly can, that we may be spiritually strengthened; a miracle is external to the senses, and has only an exciting effect upon the mind. Unless it is accompanied by the Spirit of the living God in the heart, what are we benefitted? We are able to bear testimony to what our eyes have seen, but where are we benefitted, unless the Holy Ghost is shed forth in our hearts?

Moreover, God has determined that in our day he will manifest his power again. When I say our day, I ought to say in the days of this last dispensation of the fullness of times. Before it closes up, it will turn out to be one of the most magnificent eras ever manifested to the world, so far as power is concerned. The Lord has taken this method for forty years past, to prepare us for what is coming. And if we will treasure up what the Lord has given, and suffer his will to be written in our hearts, and printed on our thoughts, and give heed to the teachings and counsel of the living oracles in our own midst, we will be prepared, that when the day of power does come, we shall not be overthrown.

Now, that there is a day of power coming, every Latter-day Saint, who is acquainted with the predictions of the Prophets, is certain. He is expecting that it will come in the time specified in those revelations. God has said to us, in the Book of Doctrine and Covenants, that when the times of the Gentiles are fulfilled, then cometh the day of my power. "Thy people will be willing," says one of the ancient Prophets, "in the day of thy power." The Elders of this Church have gone forth among many nations. They rejoice in the power that is made manifest, in some measure. God has said that they should go and preach the Gospel to all nations of the earth; and that signs should follow them that believe. In my name they shall do many wonderful works. In my name they shall cast out devils, speak in other tongues; and the eyes of the blind shall be opened. The Elders have found this to be true. As far as the people have had faith, they have seen this power, in some measure, displayed. But this can not be said, comparatively, to be the day of his power. When the day of the power of the Lord shall come, then will be a time when not only the sick, the lame and the blind, but also the very elements will be wrought upon by the power of God, as the Lord has spoken, and be subservient to the commands of his servants. Will the waters be divided? O yes. We are told, in the prophecies of Isaiah, that when the house of Israel shall return to their own country, he will strike the river Nile, in the seven great channels, by which it enters into the Mediteranean Sea. Instead of taking them above these seven different channels, he will make a road through the seven channels of the river Nile; and the people of Israel will go again dry shod, as they did anciently. In the eleventh chapter of Isaiah, and the 15th verse, we read that "the Lord shall utterly destroy the tongue of the Egyptian

Sea," not the main body of the sea. Those who are acquainted with the north portion of the Red Sea know there are two prongs, one is called the tongue of the Egyptian Sea; and the children of Israel shall go through dry shod, and through the seven channels of the river Nile, as did Israel in the day that they came up out of the land of Egypt.

Here will be a miracle wrought greater than that of speaking in tongues or the healing of the sick—more convincing in its nature. When this is done together with many other things, the children of Israel will no longer feel themselves under the necessity of referring to the day when the Lord wrought wonders as they came up out of the land of Egypt. You know it has been a saying with the Jews some thousands of years, that the God of Israel lives. "We do not worship the kind of god which you heathens worship. We worship that God that divided the waters, that came down on Mount Sinai." They always refer back to miracles four thousand years old, that their God is a God of miracles. This ancient proverb is to be done away, in modern Israel. Instead of referring back to ancient miracles, it will be said, "The Lord liveth that brought the children of Israel from the land of the north, and from the countries he has driven them to the land of their fathers." That will be the time when Israel will be willing. All Israel will be willing to acknowledge the power and glory of that God whom they serve. It seems that the Lord is going to enact over again, a thing that he did after they came through the Red Sea. After they came through the Red Sea, the Lord brought the children of Israel into the wilderness, and kept them there forty years, so that all the people perished except Joshua and Caleb. When the Lord brings the people of the House of Israel, in the latter-days, instead of taking them direct to the land of Palestine, he brings them forth into the wilderness again, which you will find recorded in the 20th chap. Ezekiel. "I will bring you into the wilderness, and plead with you face to face." Now if the Lord did plead with them face to face in the wilderness of the land of Egypt, and gave them revelations there, if his presence, at first was with them, and was not taken from them at the first, so will he do again—he will plead with them face to face.

I do not think, however, that they will, in the latter days, so far transgress, as to bring upon themselves the curse that came on their fathers, in ancient times; for then he took from them the glories of the covenant of the Gospel, and introduced another covenant, the covenant of the law. The first tables of stone, we are informed by the inspired translator, contained, not only many instructions for the government of the people, but revelations containing the Gospel of the Son of God; the principles of the higher law, that were calculated to cause all who obeyed the same, to enter into his rest, which rest was the fullness of his glory. These tables were broken to pieces, because of the worship of a golden calf. The first covenant was broken. And when Moses went into the mount a second time, the ten commandments were the only things that were contained on the second tables, that were on the first. But in addition to that, was added the law of carnal commandments. Hence the Gospel was taken away. Its higher ordinances were withheld. The higher Priesthood was withheld. The sys-

tem that was intended to make them a kingdom of Priests was withheld. And they were left with the law of carnal commandments. A law by which they could not live. Statutes which were not good, and judgments whereby they could not live. But in the latter days we have reason to believe that the children of Israel will never experience such a curse as this. That the presence of the Lord will not be withdrawn from them as it was then. But coming again to the 20th chapter of Ezekiel, we find that after the Lord has brought them into the wilderness, we are informed that "he will bring them into the bonds of the covenant, not the law of carnal commandments, but into the bonds of the new and everlasting covenant" that will be renewed for them. That will be something binding. "I will bring them into the covenant, and purge out the rebellious that shall be among you. They shall not enter into the land of promise, he will not let them get in. God did these things in ancient times, and foretold what he would do in the latter days.

We have been brought here as the beginning of the great latter-day kingdom—brought from the nations—established in these lofty regions of our continent—in these mountain valleys. We have been brought here, and instructed, and taught for many years. In what? Not in a law of carnal commandments. I think I will take a portion of that back. I will say that we have been instructed in the law, the principles of the new and everlasting covenant, which has not as yet been taken from us; but in addition to that, because of the hardness of our hearts, we are deprived of some blessings that pertain to this new and everlasting covenant. Do you wish to know what blessings have been withheld from us, that pertain to the higher law? I will tell you. In the year 1831, soon after God first established this Church, when he took his servant, Joseph, the Prophet, and many of the first Elders of this Church, and brought them together in the western boundaries of the State of Missouri, and pointed out to them where the city of the New Jerusalem should be built, and when the Temple should be located, certain laws were revealed. These laws, if adopted, were calculated to make this people of one heart and mind, not in doctrine alone, not in some spiritual things alone, not in a few outward ordinances alone, but to make them one in regard to their property. God pointed out certain laws in 1831, and which were more fully revealed in 1832, and in 1833, he told us what the order of the kingdom was, in regard to our property. Now what was the law? The Lord ordained that every man who came up from the churches abroad to that choice land, where the Zion of God is to be built in the latter days should consecrate all his properties. In what way? How consecrate it? In what form? Now in this Territory we have had a form of consecration, some have complied with that form, but where is there a man who has been called upon to comply with it in reality. The law was, consecrate all of your properties, whether it be gold, or silver, or mules, or wagons, or carriages, or store goods, or anything that had any wealth in it—all was to be consecrated, to come to the Lord's store house. Agents were appointed to receive these consecrations. Not consecrate to any man, or to these agents, but consecrate to the Lord, for his storehouse. Now, I ask, did not that make us all equal? Supposing that a man came

to Jackson County, with five hundred thousand dollars, and another came with five dollars. If both of these persons consecrated all that they had, would they not stand on a platform of equality? Both of them worth nothing at all. So far as property is concerned they were equal. Now after this consecration, what then? We were not counted really worthy to receive bonafide inheritances immediately, but I will tell you what we were counted worthy of, we were worthy of being the Lord's stewards, as you will read in many places in the Book of Doctrine and Covenants. What is a steward? Is he a bonafide owner of property? No. If I were called upon to be a steward over a certain farm or factory, the business is not my own, I am only as an agent or steward to take charge of the concern, and act upon it, as a wise steward, and to render up my account to somebody. The Book of Covenants informs us that it is required at the hand of every steward to render an account of his stewardship, both in time and in eternity. To whom? To those whom God selects and appoints. If it be the first presidency of the Church in connection with the Bishop, then these are the proper agents to whom a strict account of that stewardship must be rendered. But how do we become stewards? Let us inquire into this. How were the people, after they have consecrated as the law required,—how were they to become stewards? The Lord's agents, the Bishops, that had a knowledge of the things of God, were to purchase lands by this consecrated property, from the General Government, or from individuals, as the case might be. They were to purchase wagons, mules, and all that was requisite to carry on mechanical business, and stores, according to the amount of property consecrated and put into their hands. This was to be done by the Lord's agents, and those whom they should call upon to assist. When all this land, and tools and machinery, and horses, and sheep, and so forth, are procured out of the Lord's money; what then? Does every man receive an exact equality, or amount of this property? No. Why not? Because some men have more ability for managing a stewardship than other men. Some men perhaps all their lifetime have been accustomed to carrying on great establishments and know how to conduct great establishments. Is it to be supposed that such a man would be limited to the same amount of stewardship as the man who has fifty acres of land? It may require twenty, or a hundred times the amount of stewardship to be placed in the hands of such a man, than what is required of other stewards who manage farming only. Does not that make them unequal? No. They are all stewards. The property belongs to the Lord. But, inquires one, does not this man of great capability have more of the luxuries of life? No. Because he has to give an account of his stewardship to the Bishop, and if this man of high capability has made at the end of the year a hundred thousand dollars, he is required to hand in an account to the Bishop, at the end of the year, and if there have been made a hundred thousand dollars, clear gain, does the man own it? No. It is brought to the Lord's store house. The poor man that has gained fifty dollars extra from his farm hands in his fifty dollars and an account of his stewardship. If the man that has handled a five hundred thousand dollar stewardship has used it improperly, the account will show, "I have done thus and so. I

have purchased such and such machinery." If he has laid out his stewardship for self-aggrandizement or unwise purposes, another man is placed in his stead. And the poor man who has gained his fifty dollars, if he has purchased any thing that is unwise and unnecessary, and he has limited himself to that fifty dollars as clear gain, he will be moved out of his stewardship. At the end of the first year all these stewardships are made equal again; it is all consecrated unto the Lord's storehouse, they are all on an equal footing again. Then, again, during the year before these accounts are rendered up, if they are wise stewards there will be no advantage, each one will be on his guard all the time lest his stewardship is not approved of.

That is the order of heaven. That is the ancient order, and it was the order instituted in the year 1831. What did the Lord say about those who would not comply with his order? Some of our eastern farmers, when they left their homes in Vermont, or in the State of New York, and came up and saw the beauty of that land, and the depth of the soil, and the beautiful timber in Jackson County, they forgot that they were to be the Lord's stewards, and began to think that they could use their own property, instead of complying with the law of consecration. "What a blessing it will be, said they, if I can buy up this land at a dollar and a quarter, per acre; for I can sell it out for a hundred times as much and make myself a rich man; I will not sacrifice my property." These were some of the feelings that filled the hearts of some. But the Lord sent up a revelation, given through his servant Joseph, in Kirtland, warning the Saints against their receiving their stewardship without complying with this law of consecration. That if they would not comply with it, their names should be blotted out, and the names of their children; their names should not be had on the book of the law of the Lord. That they should perish, &c. We find that the people did not comply, and hence the Lord, in about two years and four or five months, suffered our enemies to be stirred up against us, and the Saints were driven from the land. They were driven forth, in the bleak cold month of November, to wander whithersoever they could for protection. What was the reason? The Lord tells us, he suffered this, because of our transgressions. The Lord informed us, that there was covetousness in our midst, and "for this reason I have suffered them to be removed." The Lord commanded us to purchase all of that land, but instead of doing this, many were holding fast to their dollars, and thought that the Lord intended to cheat them out of their property, and they said,—"We'll see what the Lord will do for his people. If he will show forth his power, by and by, when all gets to be pleasant, we will take our property and go and settle down among the Saints." They did not believe what the Lord required, hence they were scattered from synagogue to synagogue. In one of the revelations, says the Lord, "I will remember them in the day of my power, when the time shall come, but they shall suffer tribulation for a little season. And when they have been sufficiently chastened, they who remain shall return with their children to build up the waste places of Zion."

I have related these things that we may understand wherein we have once had the privilege of complying with the celestial law in regard to our property, and wherein a great princi-

ple has been put out in our midst. In all of our wanderings the celestial law has never been put in practice, as regards our property. But the Lord has not left us any more than he did the children of Israel, when they were rebellious. Instead of entirely casting them away, and denouncing them and rejecting them as his people, he still gave ancient Israel a law. Instead of entirely rejecting us, he gave us another law. One inferior to the celestial law, called the law of Enoch. The law of Enoch is so named in the Book of Doctrine and Covenants, but in other words, it is the law given by Joseph Smith, Jr. The word Enoch did not exist in the original copy; neither did some other names. The names that were incorporated when it was printed, did not exist there when the manuscript revelations were given, for I saw them myself. Some of them I copied. And when the Lord was about to have the Book of Covenants given to the world, it was thought wisdom, in consequence of the persecutions of our enemies in Kirtland and some of the regions around, that some of the names should be changed, and Joseph was called Baurak Ale, which was a Hebrew word, meaning God bless you. He was also called Gazelum, being a person to whom the Lord had given the Urim and Thummim. He was also called Enoch. Sidney Rigdon was called Baneemy. And the revelation where it read so many *dollars* into the treasury was changed to *talents*. And the City of New York was changed to Cainhannoph. Therefore when I speak of the Order of Enoch, I do not mean the order of ancient Enoch, I mean the Order that was given to Joseph Smith in 1832-3-4, which is a law inferior to the celestial law, because the celestial law required the consecration of all that a man had. The law of Enoch only required a part. The law of consecration in full required that all the people should consecrate everything that they had; and none were exempt. The law of Enoch called upon certain men only to consecrate.

Now did the people keep this second law—inferior to the first? The Lord picked out some of the best men in the Church, and tried them if they would keep it. "Now I will," says he, "try the best men I have in the Church, not with the celestial law, but they shall consecrate in part, and have a common stock property among them." And in order to stir them up to diligence, he fixed certain penalties to this law, such as, He shall be delivered up to the buffeting of Satan; sins that have been remitted shall return to him and be answered upon his head. How did they get along then? The Lord tells us that the covenant had been broken. And consequently it remained with him to do with them as seemed to him good. Many have apostatized since that day. Sidney Rigdon for one, Oliver Cowdery for another, and John Johnson for another. Why have they apostatized? They did not comply with the covenant that they made in regard to the law given to Joseph Smith, that was afterwards called the law of Enoch.

Did the Lord forsake us then? No, he had compassion upon us—still looked upon us as the latter-day kingdom—did not take the kingdom from our midst, but continued to plead with us and bear with the infirmities of the people. "Now I will, says he, "try them with another law." So in the year 1838, he gave us another law, called the law of Tithing. Let me name now some of the conditions of Tithing, according to that law. The Lord gave a commandment

that the people that came up—gathered with the Saints—should consecrate, not all their property, but all their surplus property, and after they had consecrated all their surplus property, there should be a certain portion, not called surplus, which they should retain; and out of this that is not called surplus property, they should try to make an income, and if they could make an income, they should consecrate one-tenth part of that income.

Now of you who have been in this Territory for twenty or twenty-six years, how many have complied with this law of Tithing? How many have had surplus property, over and above one-tenth part? How many would come here with fifteen or twenty thousand dollars' worth of property, and pay one-tenth, as though this was surplus. Is that the law of Tithing? If it is, I do not understand it. If I understand the law of Tithing, it requires a man who has fifteen, or twenty, or fifty thousand dollars, when he comes up to Zion, to go up to the Lord's agent, the Bishop, and say, "I have so much money, and so much of a family; now tell me, Bishop, how much of this is surplus property? Oh, says one, that ought to be left to our own judgment. Our own judgment! Who in the world among all the Latter-day Saints would have any surplus property if it is left to his own judgment? How many in Ogden have given surplus property to-day? Go throughout all this town and ask them if they have surplus property. "Oh, no, I have not quite enough to carry on my business according to my own mind. I have a manufacturing establishment here, I wish I had a few thousand dollars more than I have to put in it. I want twenty thousand dollars more. I have no surplus property." Some man starts another business, and he has no surplus property. And you may go through all the towns and villages and not find a man who has surplus property. He could not be found. Then I should judge, that the men to determine what is surplus property, and what is not, are those men whom God has ordained to this power, namely, the Bishops, who have a knowledge of these things by the power of the Holy Ghost, and by virtue of their calling. The President of this Church will be prepared to say whether a man has surplus property or not, and let him specify, and the man be satisfied. This is the law of Tithing, inferior to the full law of consecration, and also inferior to the law of Enoch.

Now for the other portion of the law of Tithing. Say a man comes here with fifty thousand dollars and it is judged by proper authority that forty thousand is surplus. He goes to work with the remaining ten thousand and gets him a farm and home, and enters into some other business, and makes not only a sufficiency for support, but finds at the year's end that he has made a thousand dollars: he has to pay one-tenth of that, that is a hundred dollars. This is really the meaning of the word Tithing. But the surplus property, the forty thousand dollars, are consecrated as is required in the former part of the first paragraph of the revelation on Tithing.

How many of the Latter-day Saints have complied with even the least thing that God has given in property matters? Perhaps a few, and no doubt many have done well; and others have been careless; not feeling to rebel against God, but a little too careless or indifferent about paying one-tenth of their income. Now is this right? Can we be prospered as a people? Ought we not to be

ashamed if we cannot comply with one of the lesser laws? It seems to be the last law, in regard to property, that God has given to save this people. We ought to ask ourselves, "Am I fulfilling this law? Am I preparing myself for the day when God shall require me to enter into the higher law?" I will say that the day will come, and is not far distant, when this higher law will be carried into effect, not only in theory but in practice. At present, God has eased up on the law in part, that is there is a revelation given in the year 1834, on Fishing River, in which the Lord says, "Let those commandments which I have given, concerning Zion and her law, be executed and fulfilled after her redemption." That is as much as to say, "You are not prepared to keep them. If I do not now relieve you in some measure, from the responsibility, they will bring you under great condemnation." The revelation does not say that we shall not enter into that order, but we are not bound by penalties so to do. Now I believe that before the redemption of Zion, there will be a voluntary feeling to carry out the celestial law. I found my belief on the prophecies that are given in the Book of Doctrine and Covenants. The Lord has said that before Zion is redeemed she shall be as fair as the sun, clear as the moon, and her banners shall be a terror to all nations. And that it is needful that Zion should be built up according to the law of the celestial kingdom, or I cannot receive her unto myself. He cannot receive her only as she is built up according to the full law of consecration. All the Zions that have ever been redeemed, from all the creations that God has made, have been redeemed upon that principle. And God has told us in the revelation given to ancient Enoch, "I have taken Zion to mine own bosom out of all the creations that I have made." Now if he has done this—if he has selected Zions, he has done it from the different worlds, by the celestial law; and they are sanctified by the same law, and they dwell in his bosom—that is under his council and watch care, in the presence of his glory, exalted before him, all redeemed by the same law, hence partakers of the glory, the same exaltation, the same fullness in the eternal worlds. Therefore if the latter-day Zion would be counted worthy to mingle with the ancient Zion of Enoch, caught up before the flood, if they would be counted worthy, when the Zion of Enoch comes, to be caught up to meet them, and to fall upon their necks and they to fall upon the necks of the Latter-day Saints, and if they would enjoy the same glory, the same exaltation with ancient Zion, they must comply with the same law. "I can not receive Zion to myself," saith the Lord, "unless built up by this law."

There will be a great preparation before the redemption of Zion. Supposing we should all be returned, say this fall, or next year, to Jackson County. Say a large majority should be returned to the land of our inheritances, in Missouri, and in the regions round about, and it should be said to us, "Go ye my sons and build up Zion according to the celestial law, through the consecration of the property of my Church, as I have commanded," would you be prepared to do this work? Have you an experience in it? Have you learned the lesson by experience? No, no; years after years have passed away since that law was given, the then middle-aged are now tottering to their graves; the youth have grown to be men, and the law has not been practiced in our midst. We have the mere letter of

the law. The theory has been in existence, but who has practiced upon it? Will you take us in our ignorant state? While we have been every man for himself, and accumulating all that he could grasp, and almost neglecting the lesser law of Tithing, could it be expected that the Lord would say to a people thus situated, and without experience in these things, go back to Jackson County? There must be a preparation here; and it would not surprise me, if the Spirit of the Lord should come upon the Presidency of this people, and we should be told to enter into the higher law pertaining to our property. The Lord wishes to put it out of the power of every man to be lifted up above his brother or his sister, so far as wealth or property is concerned, by making his people equal, keeping them equal; not by a division of property, but upon the principle of stewardships. That keeps them equal. There is no chance of their becoming unequal. It is out of their power to be unequal. If a man loses all that he has by fire, and all his stock should die, the fact is, he is just as rich as all the others, because he is a steward. He owns nothing, neither do they. "But," inquires one, "shall we never become bona fide possessors?" Yes. As we now see, children may be acting for their father, but still they are considered in the mind of the father as being the inheritors of his property at a certain time; so with the Latter-day Saints. They may be made stewards, but the time will come when they shall be bona fide inheritors. The revelation tells us when that time shall come. That when the seventh angel sounds his trumpet, and after the people have proved themselves in their stewardships, and when Jesus comes in his glory, they shall be made possessors, and be made equal with him. Consequently, when the Lord promised to Abraham, Isaac and Jacob, the land of Canaan, it was no testimony that they should enter in possession of that land the next day after the promise was made. They had to wander about in it, and prove their worthiness until the time should come when they should come forth from their graves, and the earth should be transfigured and cleansed from the curse, then they should be made possessors. So with the Latter-day Saints. The Lord said on the 2nd of January, 1831, "I design to give to you a land of promise upon which there shall be no curse, when the Lord shall come: behold this is my covenant with you, that you shall receive it for an inheritance, while the earth shall stand, and possess it again in eternity, no more to pass away." This did not mean that we should come in possession at that time, or in 1831; but when we had proved ourselves as wise stewards, and had rendered up the account of our stewardship, and had been accepted, then we should receive an inheritance, not only in time, but while eternity should endure. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, AT PARIS, ONEIDA COUNTY, IDAHO, SUNDAY, AUGUST 31, 1873.

(Reported by John Q. Cannon.)

THE GOSPEL INCORPORATES ALL TRUTH—MODE OF ADMINISTERING THE SACRAMENT—ABIDING COUNSEL—HEAVENLY BLESSINGS ARE CONDITIONAL—PROGRESSIVENESS OF THE WORK—PLURAL MARRIAGE—TITHING—TARDINESS OF THE SAINTS IN OBSERVING PRACTICAL DUTIES—CO-OPERATION.

The Gospel of life and salvation that we have embraced in our faith, and that we profess to carry out in our lives, incorporates all truth. We frequently testify to each other that we know that this Gospel is true; and as I have a great many times said to those that listen to my conversation, upon the principles of life and salvation, I believe this work, I believe this Gospel, I believe this doctrine, that is brought to us through the Prophet Joseph, in these the latter days, in this our time, for the simplest, plainest and most palpable reason that can be given. "What is it?" Why, because it is true. The Gospel that I have embraced comprehends all truth. "How much of it is true?" All of it. "How much does it embrace?" All the truth that there is in the heavens, on the earth, under the earth; and if there is any truth in hell, this doctrine claims it. It is all the truth of heaven, the truth of God, the life of those that live forever, the law by which worlds were, are, and will be brought into existence, and pass from one degree or one state of being to another, pertaining to the exaltation of intelligence from the lowest to the highest state. This is the doctrine that the Latter-day Saints believe, whether they realize it or not. Well, now, upon apostacy. What have the Latter-day Saints got to apostatize from? Everything that there is good, pure, holy, god-like, exalting, ennobling, extending the ideas, the capacities of the intelligent beings that our heavenly Father has brought forth upon this earth. What will they receive in exchange? I can comprehend it in a very few words. These would be the words that I should use: death, hell and the grave. That is what they will get in exchange. We may go into the particulars of that which they experience. They experience darkness, ignorance, doubt, pain, sorrow, grief, mourning, unhappiness; no person to condole with in the hour of trouble, no arm to lean upon in the day of calamity, no eye to pity when they are forlorn and cast down; and I comprehend it by saying: death, hell and the grave. This is what they will get in exchange for their apostacy from the Gospel of the Son of God. This is their reward, and it is foolishness, not merely nonsense; a person can have a little nonsense

and pass it over; but this is foolishness. There is not a particle of good sense about it; no light, no intelligence, nothing that is ennobling, elevating, cheering, comforting, consoling, that produces friends, or anything of this kind. I call it foolism; I do it this time, consequently we will not talk anything about apostacy.

When people receive this Gospel, what do they sacrifice? Why, death for life This is what they give: darkness for light, error for truth, doubt and unbelief for knowledge and the certainty of the things of God, consequently I consider it to be the biggest piece of foolism that can be hatched up, imagined or entertained, or followed out by any human being, to leave this Gospel for what they will receive in exchange. So much for apostacy.

Now a few words, my brethren and sisters, with regard to our position. There are many in this Church who have been with it a long time. This Church has been traveling for many years. The time that this Church has been traveling exceeds the time of the children of Israel in the wilderness.

[At this point the water for the Sacrament was blessed.]

I will give you a word of counsel here with regard to consecrating the bread and the water, which I want the Saints to remember. When you [addressing the Bishops and Elders] administer the Sacrament, take this book [the Book of Doctrine and Covenants] and read this prayer. Take the opportunity to read this prayer until you can remember it. You cannot get up anything that is better, and not even equal to it; and when you read it, read it so that the people can hear you. This is what I wish of you; it is what is right, and that which the Spirit will manifest to you if you inquire; and if you cannot commit this prayer to memory, the one that is given by revelation expressly for consecrating the bread and the wine, or water, if the latter be used, take the book and read until you can remember. If I were to come here next Sabbath, and see you breaking bread, would this, that I am now mentioning, be thought of? The people have various ideas with regard to this prayer. They sometimes cannot hear six feet from the one who is praying, and in whose prayer, perhaps, there are not three words of the prayer that is in this book, that the Lord tells us that we should use. This is pretty hard on the Elders, is it not? If they could remember one thousandth part of that which they have heard, it would have sanctified them years and years ago; but it goes in at one ear and out at the other—it is like the weaver's shuttle passing through the web.

Now I am going to tell you some more things, and how long will you remember them? Until you get home? Perhaps there are a few who will remember a few words of counsel that I shall give to you. I am here to give this people, called Latter-day Saints, counsel to direct them in the path of life. I am here to answer; I shall be on hand to answer when I am called upon, for all the counsel and for all the instruction that I have given to this people. If there is an Elder here, or any member of this Church, called the Church of Jesus Christ of Latter-day Saints, who can bring up the first idea, the first sentence that I have delivered to the people as counsel that is wrong, I really wish they would do it; but they cannot do it, for the simple reason that I have never given counsel that is wrong; this is the reason. This people, called Latter-day Saints, have been laboring now over forty years. Forty-three years last April,

the sixth day, this Church was organized. People have been coming into it, many have gone out of it, many have died in the faith; but there is quite a number in it that are now living who have held on to it from the beginning, and they have been striving to increase in their knowledge, to enlarge their faith and their comprehension of the principles of eternal life; but it is slow progress. I wonder if there are any particular sisters here who have lived humble and faithful, to whom the Spirit has manifested that their progress and advancement are slow: "That by the Spirit that I receive from the Lord, the Spirit that is given to me at times, I can see that we are far in the rear of what we should be, and we have not come up to that status of perfection and purity that the Latter-day Saints should reach." Are there any sisters who have experienced any such thing? Are there any Elders who can bear witness to these things? I expect there are. I expect there is any number of sisters in this Church who can bear witness to this, and testify that the people called Latter-day Saints are very tardy in the practice of the things of God.

Now with regard to the blessings. There are blessings that the Lord proffers to his people. Has he any conditions? This is the question. The blessings that the Lord wishes to bestow upon his people in the latter days, as he did upon them in former days, are they proffered to the people on any conditions whatever, or is it the voluntary act upon the involuntary people? Are they given to us whether we want them or not? whether we will enjoy them or not? or whether we will profit by them or not? How is this, Latter-day Saints? Is this the way the Lord does? You and I understand this. Every blessing the Lord proffers to his people is on conditions. These conditions are: "Obey my law, keep my commandments, walk in my ordinances, observe my statutes, love mercy, preserve the law that I have given to you inviolate, keep yourselves pure in the law, and then you are entitled to these blessings, and not until then." Now, is this not the fact? I leave it to you. You have the Old and the New Testament, from which we can learn doctrine. You have the Book of Mormon to read, from which we can learn doctrine. You have the Book of Doctrine and Covenants, which is more especially necessary to this generation. It does not contain different doctrine to the Book of Mormon and Testaments. It is explanatory of these three books, corroborates the doctrine that is taught in them, and points out the path for this people to walk in to-day, so that we may not err, but know how to order our lives from morning till evening, from evening till morning, from Sunday morning till Sunday morning again, from New Year to New Year, and every day of our lives. The doctrine that the Lord has taught us and given to us through his servant Joseph, points out the path for us to walk in, and, while walking in this path, we do not lose sight of one iota of the Gospel, but you must hold it secure, and always keep it before you by preserving those laws and ordinances, and continuing to hold them precious. If the Saints will do this, the Holy Ghost, the Comforter, the Spirit of our Father and God will enlighten their minds and bring to their remembrance things that transpired in the past, and things to come to pass in the future, and they may lay a foundation for everlasting life and eternal lives in the celestial

kingdom of our God. You may obtain these blessings by keeping in mind and observing the principles, doctrine, and the laws and statutes that are delivered to the people of God for their edification, for their perfection, for their comfort and consolation, to prepare them for entering into the celestial kingdom. If any profess to live in the observance of these principles, and do not enjoy the spirit of revelation, they deceive themselves. No person deceives the Lord. Every individual that lives according to the laws that the Lord has given to his people, and has received the blessings that he has in store for the faithful, should be able to know the things of God from the things which are not of God, the light from the darkness, that which comes from heaven and that which comes from somewhere else. This is the satisfaction and the consolation that the Latter-day Saints enjoy by living their religion; this is the knowledge which every one who thus lives possesses.

These are the books, the Old and New Testament, the Book of Mormon and the Book of Doctrine and Covenants, and we take all that has been said to us by the Spirit of Truth, bring it together, live to it, and this brings us into a condition that we have fellowship with the Father and with his Son Jesus Christ, and the people of Christ are cleansed from all sin, walk in the light and no more in darkness. We have received in the first place the first ordinances pertaining to the Gospel that Jesus introduced, that have been sent to the earth for the salvation of the children of men. Before the ordinances are performed, however, the people hear the name of Christ declared; Jesus is preached to the people; faith springs up in the hearts of the people. We the people believe. The Spirit of Truth bears witness to our spirits that this is correct. This is the Christ; he is the Savior of the world; and we begin to have faith in him; and when we begin to have faith in him, and believe on him, and the Father who sent him, we begin to look around ourselves and say: "Why is it that we saw nothing so familiar and perfect years ago? All this is so familiar and plain and simple. How is this? They that declare Christ to us, are they ready to teach us." "Yes, certainly." "Do you believe?" "Yes." "Do you wish to be a disciple of the Lord Jesus Christ?" "Yes." "Do you wish to enter into his family?" "Yes." "Do you wish to belong to this quorum of disciples?" "Yes." "Is there anything for me to do to get there?" says the candidate. "Yes, certainly," says the Elder. "Well, what is it?" "To go down into the waters of baptism, this is the first ordinance, and be baptized by one having authority."

Well, now, this people have received all this. They have been convicted of the truth, they have believed the truth, they have repented of their sins, they have received baptism for the remission of their sins, and the next ordinance or blessing—the laying on of hands, so that they may receive the Holy Ghost. What accompanies this Holy Ghost? I have been telling you: it brings to our remembrance things past, present, and future, and dwells upon the things of God. Here are the ordinances, and we have commenced to obey them. We have the promise of receiving blessings if we hold on to the faith, and not turn away from this principle; and although temptation may present itself to us, we will resist it, and we will cling to the things of God, and

believe on his promises, and will ask the Father in the name of Jesus to help us to overcome these temptations, and we will free ourselves from this darkness; we will break the chain of doubt and unbelief, and we will emerge into the full faith of the Lord Jesus. When temptations come to you, be humble and faithful, and determined that you will overcome, and you will receive a deliverance, and continue faithful, having the promise of receiving blessings. What are these blessings?

There is a variety of blessings; a different blessing being probably given to one, two, three or four of this congregation. Thus, one will have faith to lay hands upon the sick and rebuke disease, and drive it from the person afflicted. Many may receive this blessing of faith, the gift of healing. Some may receive faith to the discerning of spirits; they can discern the spirit of a person, whether it is good or evil. They have such power, that when a person enters this congregation they can tell the spirit of such person; then they have received the gift of discerning of spirits. Some may receive the gift of tongues, that they will get up and speak in tongues, and speak in many other languages beside their mother tongue, the language that they were brought up in, that they were first taught, and be able to proclaim the Gospel of life and salvation that all men could understand it. These are the blessings; but others might receive the gift of prophecy, get up and prophecy what is to befall this nation, what will befall this or that individual, and what will befall the different nations of the earth, etc. Now, after naming some of the blessings, I want to come to something else, and draw a line for the Latter-day Saints to walk up to.

Suppose that we hear the name of the Savior declared to us, that he is the Savior of the world, and by his death atoned for the sins of every man, and we believe that this is the fact; but instead of inquiring, "Is there anything for me to do? is there any labor for me to perform?" when we get home we sing and we say, "I thank God, and I am satisfied." When the Elder says, "You must be baptized for the remission of sins," and we say, "Oh no, we have received the Spirit of Truth, there is no need of baptism. We have received all that is necessary. The Spirit of Truth is given to us; we acknowledge the Savior, and we rejoice in him, and we will not be baptized for the remission of sins," are we entitled to have hands laid upon us for the reception of the Holy Ghost? No; every one comes to this conclusion. Suppose that we make ourselves satisfied with what we have received, and we can say that Jesus is the Christ—"Yes, I believe he is the Christ; but I don't see the use of any of these ordinances," are we entitled to the Holy Ghost? No. Are we entitled to faith to heal the sick? No. Are we entitled to receive the spirit of prophecy? No. Are we entitled to the gift of speaking in, or the gift of the interpretation of, tongues? No. Are we entitled to the gift of the discerning of spirits? No. Are we entitled to any power or blessing that the Lord has promised to his disciples: that if anybody administered poison to them, it should not harm them, and if their pathway were marked in the midst of serpents, they could take up serpents and they should not hurt them? Are we entitled to this protection? What is the answer of the Latter-day Saints? My brethren and sisters, answer this question in your own minds. Are we entitled to the blessings of the

holy Gospel unless we obey the ordinances thereof, and all the commandments and laws and requirements that are laid down for us to obey? Now I know that every Latter-day Saint will come to the same conclusion that I do—that if we did not obey, we would not be entitled to any of these blessings from our Father. There is not a Latter-day Saint but who comes to the same conclusion as myself—that we would not merit, we would not be entitled to, we could not claim at the hand of our God those blessings that he has promised through obedience to his Word. Could we be called the people of God? We would be in the path of disobedience. We would be in the path that leads to death. We would be in the broad road that millions are walking in to death. Now, every one of us comes to this conclusion.

This people I say are very tardy. I will ask you a question, and I will let you answer it in your own minds, for you know, and I am satisfied that the answer I shall give will satisfy the Saints. Can we stand still, receive so much pertaining to the blessings of the kingdom of God, receive so much knowledge, just so much wisdom, just so much power, and then stop and receive no more? How is this, Latter-day Saints? Your answer will be precisely like mine—I can answer with you all. This people must go forward, or they will go backward. Will all answer this question the same way? Will the same conclusion be in the mind of every Latter-day Saint, that this work is a progressive work, this doctrine that is taught the Latter-day Saints in its nature is exalting, increasing, expanding and extending broader and broader until we can know as we are known, see as we are seen? That is the answer of the Latter-day Saints.

We will say we have received a great deal; very much instruction have we received. But there are keys to open up other ordinances which I will mention. Do you recollect that in about the year 1840-41, Joseph had a revelation concerning the dead? He had been asked the question a good many times; "What is the condition of the dead, those that lived and died without the Gospel?" It was a matter of inquiry with him. He considered this question not only for himself, but for the brethren and the Church. "What is the condition of the dead? What will be their fate? Is there no way to-day by which they can receive their blessings as there was in the days of the Apostles, and when the Gospel was preached upon the earth in ancient days?" When Joseph received the revelation that we have in our possession concerning the dead, the subject was opened to him, not in full but in part, and he kept on receiving. When he had first received the knowledge by the spirit of revelation how the dead could be officiated for, there are brethren and sisters here, I can see quite a number here who were in Nauvoo, and you recollect that when this doctrine was first revealed, and in hurrying in the administration of baptism for the dead, that sisters were baptized for their male friends, were were baptized for their fathers, their grandfathers, their mothers and their grandmothers, &c. I just mention this so that you will come to understanding, that as we knew nothing about this matter at first, the old Saints recollect, there was little by little given, and the subject was made plain, but little was given at once. Consequently, in the first place people were baptized for their friends and no record was kept. Joseph afterwards kept a record, &c. Then women were baptized for men and

men for women, &c. It would be very strange, you know, to the eyes of the wise and they that understood the things pertaining to eternity, if we were called upon to commence a work that we could not finish. This, therefore, was regulated and all set in order; for it was revealed that if a woman was baptized for a man, she could not be ordained for him, neither could she be made an Apostle or a Patriarch for the man, consequently the sisters are to be baptized for their own sex only.

This doctrine of baptism for the dead is a great doctrine, one of the most glorious doctrines that was ever revealed to the human family; and there are light, power, glory, honor and immortality in it. After this doctrine was received, Joseph received a revelation on celestial marriage. You will recollect, brethren and sisters, that it was in July, 1843, that he received this revelation concerning celestial marriage. This doctrine was explained and many received it as far as they could understand it. Some apostatized on account of it; but others did not, and received it in their faith. This, also, is a great and noble doctrine. I have not time to give you many items upon the subject, but there are a few hints that I can throw in here that perhaps may be interesting. As far as this pertains to our natural lives here, there are some who say it is very hard. They say, "This is rather a hard business; I don't like my husband to take a plurality of wives in the flesh." Just a few words upon this. We would believe this doctrine entirely different from what it is presented to us, if we could do so. If we could make every man upon the earth get him a wife, live righteously and serve God, we would not be under the necessity, perhaps, of taking more than one wife. But they will not do this; the people of God, therefore, have been commanded to take more wives. The women are entitled to salvation if they live according to the word that is given to them; and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, and they will have the privilege of receiving certain blessings that they cannot receive unless they are sealed to men who will be exalted. Now, where a man in this Church says, "I don't want but one wife, I will live my religion with one," he will perhaps be saved in the celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forward and say, "Here is that which thou gavest me, I have not wasted it, and here is the one talent," and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single for ever and ever. But if the woman is determined not to enter into a plural marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity. Well, that is very good, a very nice place to be a minister to the wants of others. I recollect a sister conversing with Joseph Smith on this subject. She told him: "Now, don't talk to me; when I get into the celestial kingdom, if I ever do get there, I shall request the privilege of being a ministering angel; that is the labor that I wish to perform. I don't want any companion in that world; and if the Lord will make me a ministering angel, it is all I want." Joseph said,

"Sister, you talk very foolishly, you do not know what you will want." He then said to me: "Here, brother Brigham, you seal this lady to me." I sealed her to him. This was my own sister according to the flesh. Now, sisters, do not say, "I do not want a husband when I get up in the resurrection." You do not know what you will want. I tell this so that you can get the idea. If in the resurrection you really want to be single and alone, and live so forever and ever, and be made servants, while others receive the highest order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants and you can be servants to them.

The female portion of the human family have blessings promised to them if they are faithful. I do not know what the Lord could have put upon women worse than he did upon Mother Eve, where he told her: "Thy desire shall be to thy husband." Continually wanting the husband. "If you go to work, my eyes follow you; if you go away in the carriage, my eyes follow you, and I like you and I love you; I delight in you, and I desire you should have nobody else." I do not know that the Lord could have put upon women anything worse than this, I do not blame them for having these feelings. I would be glad if it were otherwise. Says a woman of faith and knowledge, "I will make the best of it; it is a law that man shall rule over me; his word is my law, and I must obey him; he must rule over me; this is upon me and I will submit to it," and by so doing she has promises that others do not have.

The world of mankind, the world of man, not of woman, is full of iniquity. What are they doing? They are destroying every truth that they can; they are destroying all innocence that they can. Priest and people, governors, magistrates, kings, potentates, presidents, the political world and the religious world, are on the highroad to eternal misery. There are exceptions. There are honest persons wherever there is an honest principle. If the men of the world would be honest and full of good works, you would not see them living as they do. And the women are entitled to the kingdom, they are entitled to the glory, they are entitled to exaltation if they are obedient to the Priesthood, and they will be crowned with those that are crowned.

When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live. After the earth was prepared Father Adam came and stayed here, and there was a woman brought to him. Now I am telling you something that many of you know, it has been told to you, and the brethren and sisters should understand it. There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman, and she was given to him to be his wife; I am not disposed to give any farther knowledge concerning her at present. There is no doubt but that he left many companions. The great and glorious doctrine that pertains to this I have not time to dwell upon; neither should I at present if I had time. He understood this whole machinery or system before he came to this earth; and I hope my brethren and sisters will profit by what I have told them.

Now we have been administering

the sacrament here to the people, the bread and the water. It is to refresh our minds and bring to our understanding the death and sufferings of our Savior. Is there any commandment with regard to this matter? Yes, there are laws concerning it. You take this Book [the Book of Doctrine and Covenants] and you will read here that the Saints are to meet together on the Sabbath day. It is what we call the first day of the week. No matter whether it is the Jewish Sabbath or not. I do not think there is anybody who can bring facts to prove which is the seventh day, or when Adam was put in the garden, or the day about which the Lord spoke to Moses. This matter is not very well known, so we call the day on which we rest and worship God, the first day of the week. This people called Latter-day Saints, are required by the revelations that the Lord has given, to assemble themselves together on this day. How many go riding or visiting, or go anywhere but to meeting, on the Sabbath day. It is probably not so here, but in Salt Lake City, as a general thing, Sunday is made a holiday for riding and visiting, &c. In this commandment we are required to come together and repent of our sins and confess our sins and partake of the bread and of the wine, or water, in commemmoration of the death and sufferings of our Lord and Savior. I will ask the Latter-day Saints if you are entitled to these blessings unless you keep the Sabbath day. Now, what do you say? Why, every Latter-day Saint would answer we are not entitled to the blessing of partaking of the emblems, or symbols, of the body and the blood of Christ unless we observe his law. All the Latter-day Saints will answer this question with me, just as I do, because it is right. There is a great deal delivered to this people; they have received a great deal—those blessings pertaining to being baptized for the dead, celestial marriage and many others, and they should value them, and live so as to enjoy them.

There has been considerable said here with regard to the law of Tithing that we received years and years ago. Now, I venture to say, that if we except some very poor men and very poor women in the Church, who think they have paid their mites promptly and punctually, there is not a man that has paid his Tithing. Now, this may sound strange; for some think they have paid pretty well. To draw this matter out and show you how I feel upon the subject of Tithing, I have not time. But I will say a few words about some things that have been alluded to by my brethren who have spoken to you. The Lord requires one-tenth of that which he has given me; it is for me to pay the one-tenth of the increase of my flocks and of all that I have, and all the people should do the same. The question may arise, "What is to be done with the Tithing?" It is for the building of Temples to God; for the enlarging of the borders of Zion; sending Elders on missions to preach the Gospel and taking care of their families. By and by we shall have some Temples to go into, and we will receive our blessings, the blessings of heaven, by obedience to the doctrine of Tithing. We shall have Temples built throughout these mountains in the valleys of this Territory and the valleys of the next Territory, and finally, all through these mountains. We expect to build Temples in a great many valleys. We go to the endowment house, and before going, we get a re-

commendation from our Bishop that we have paid our Tithing. We wish it was so. I do not want to accuse the brethren; but if your consciences and my conscience does not accuse us, why, I will not accuse you. When you give a certificate or letter for a man to have a woman sealed to him, and he full of sin and iniquity, is not such a certificate false? If we inquire of such, "Do you want to have another wife sealed to you?" "Yes." "Where is your wife?" "Why, she has left me." "Why? Because you are so full of the devil that she cannot live with you, and the Bishop will give a certificate for you to get another. They also want to be baptized for their dead friends when they have not paid their Tithing. I do not want to accuse anybody; but I do not think this to be right. If the Lord will receive the people, if the Lord will accept of their labors, and will honor and bless them, and say that their officiating for their dead friends shall be sealed in the heavens and it shall be recorded by his angel, and in the day of the resurrection it shall be accounted unto them for righteousness, I am willing, I have not a word to say against it.

Now, then, we have received these ordinances, the doctrine the Lord has revealed for the salvation of the dead; the doctrine that we have received for the exaltation of men and women, which I could tell you a great deal about if I had time; but there is only a little time and I want to say a few things to bring your minds directly to our present condition. You read in the Doctrine and Covenants with regard to the building up of the kingdom of God, the order of Enoch, &c. I am anxious in my feelings to get the Latter-day Saints to begin where the Lord wanted them to begin, when he commenced to build up this kingdom; that is that we are to submit ourselves to the direction of our Bishops, or men who shall be appointed, who shall dictate them in the things pertaining to life, so that they may be the means in the hands of the Lord of accomplishing the work that he requires at our hands. I had it in my mind to ask if we are not a slow, tardy people; but I would like to see the order of Enoch introduced. If I had the privilege that was legal, the legal right, I should have had some of the brethren and sisters organized together and bound with bonds that cannot be broken; but I cannot do this at present; for we desire to commence this on a foundation that cannot be broken up and destroyed.

Brethren, if you will start here and operate together in farming, in making cheese, in herding sheep and cattle and every other kind of work, and get a factory here and a co-operative store—I have been told there is no co-operative store here—get a good co-operative store, and operate together in sheep-raising, store-keeping, manufacturing and everything else, no matter what it is, by and by, when we can plant ourselves upon a foundation that we cannot be broken up, we shall then proceed to arrange a family organization for which we are not yet quite prepared. You now, right here in this place, commence to carry on your business in a co-operative capacity. In every instance I could show every one of you what a great advantage would be gained in working together; I could reason it out here just how much advantage there is in co-operation in your lumbering and in your herding. You have men here, I suppose, who have had an arm shot off; they cannot go into the canyons and get out wood. Ano

ther, perhaps, has had a leg cut off; he cannot run here and there like some of you; but he can do something; he will make a first-rate shopman, and at keeping books, perhaps, he will be one of the best. He cannot take the scythe and mow; he cannot attend to a threshing machine; he cannot go into the woods lumbering; he could not herd well,—but he could go into the factory, and he can do many things. Well, we can do this and keep up co-operation, and, by and by, when we can, we will build up a city after the order of Enoch. And I will tell you, women will not be let into that city with Babylon upon their backs, nor men either. But we will make our own clothing, we will make our own fashions, we will do our own work. I can take fifty men who have not a cent, and if they would do as I would wish them to do, they would soon be worth their thousands, every one of them. We desire to go into this order. In it we would not lack means, we would always have something to sell, but seldom want to buy. This will be the case if we make our own clothes, &c.

Another thing I want you to observe in all these settlements, and it is one of the simplest things in nature; I want you to be united. If we should build up and organize a community, we would have to do it on the principle of oneness, and it is one of the simplest things I know of. A city of one hundred thousand or a million of people could be united into a perfect family, and they would work together as beautifully as the different parts of the carding machine work together. Why, we could organize millions into a family under the order of Enoch. Will you go into the co-operative system? Will you pay your Tithes? Will you take care of your hay? Bishops, will you take care of the Tithes? I have scarcely seen a good stack of Tithing hay until within the last two years. Is this right, to let hay that is brought in as Tithing go to waste? "Well, but," says one, "I don't know what to do with it." Go to work, and put it into a shape that it will last one year, five years, ten years; it will be wanted by and by. There is about sixteen thousand dollars, I learn from the trustees, of unpaid Tithing, in this valley. Go to work and build a meeting-house, and then school-houses. Go to work and start some schools, and instead of going to parties to dance and indulge in this nonsense, go to school and study; have the girls go, and teach them chemistry, so that they can take any of these rocks and analyze them,—tell the properties and what they are. I don't suppose there is a man here who can tell these properties. The sciences can be learned without much difficulty. Instead of going "right and left, balance all, promenade," go to work and teach yourselves something. Instead of having this folly, I want to have schools and entertain the minds of the people and draw them out to learn the arts and sciences. Send the old children to school and the young ones also; there is nothing I would like better than to learn chemistry, botany, geology, and mineralogy, so that I could tell what I walk on, the properties of the air I breathe, what I drink, &c.

I will say to you, my brethren and sisters, I bless you. I bless you according to the Priesthood that I hold and the keys thereof. I bless you in the name of Jesus Christ. Now will you live your religion? We had some talk yesterday about your President; I pray you, Mr. President, under brother Rich, to live your religion; and I pray the Saints to live their

religion, and I do ask from day to day, in the name of Jesus Christ, and I direct the Latter-day Saints, to live their religion, and I pray you in Christ's stead to live your religion so as to enjoy the spirit of it.—Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 31, 1873.

(Reported by David W. Evans.)

MARRIAGE.

I will read a portion of the Word of God found in the 19th chapter of the Gospel of St. Matthew, commencing at the 3rd verse:—

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

That portion of these sayings of Jesus to which I wish more especially to call your attention, is contained in the 6th verse—"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." There are some few things which transpire in our world in which the hand of God is specially manifest. We might name some things ordained of God, and which he himself has given to the children of men for their observance. Such are the ordinance of baptism, the Lord's Supper, now being administered to the Saints in this congregation, and the ordinance of confirmation by the laying on of hands for the baptism of fire and of the Holy Ghost. These ordinances have been ordained of God; he is their Author, and he confers authority upon his servants to officiate therein, and without authority from God to do so, all such administrations are illegal. In addition to these we might name a variety of other ordinances, such as ordinations to the ministry—ordaining a person to officiate in the office and calling of an Apostle, and in the offices and callings of Elders, Priests, Teachers, &c., without which no man can perform the duties of these several offices so as to be acceptable in the sight of God.

But, to be brief, we will come to

the point more fully. God has appointed marriage, and it is as much a sacred and religious ordinance as baptism for the remission of sins, confirmation, ordination to the ministry, or the administration of the Lord's Supper. There is no distinction with regard to the divinity of these ordinances—one is just as much divine as the other, one is a religious ordinance as much as the other, and, therefore, people of all sects and parties in this great Republic, should be left free to administer them according to the dictates of their own consciences. In other words, Congress should not assume to be the dictator of my conscience nor of yours. What I mean by this is, that if I am a minister, Congress, or the President of the United States, has no right, by virtue of the Constitution, to say how I shall administer the ordinance of marriage to any couple who may come to me for that purpose; because I have a conscience in regard to this matter. It is an ordinance appointed of God; it is a religious ordinance; hence Congress should not enact a law prescribing, for the people in any part of the Republic, a certain form in which the ordinance of marriage shall be administered. Why should they not do this? Because it is a violation of religious principles, and of that great fundamental principle in the Constitution of our country which provides that Congress shall make no law in regard to religious matters that would, in the least degree, infringe upon the rights of any man or woman in this Republic in regard to the form of their religion.

Perhaps some may make the inquiry—"What shall we do with those who make no profession of religion, some of whom are infidels, or what may be termed 'nothingarians,' believing in no particular religious principle or creed? They want to enter the state of matrimony, and, in addition to religious authority, should there not be a civil authority for the solemnization of marriage among these non-religionists?" Yes; we will admit that, inasmuch as marriage is an important institution, it is the right and privilege of the Legislatures of States and Territories to frame certain laws, so that all people may have the privillege of selecting civil or religious authority, according to the dictates of their consciences. If a Methodist wishes to be married according to the Methodist creed and institutions, Congress should make no law infringing upon the rights of that body of religionists, but they should have the privilege of officiating just as their consciences dictate. The same argument will apply to the Presbyterians, Quakers, Baptists, and every religious denomination to be found in this Republic, not excepting the Latter-day Saints. Then, as regards the non-religionist, if he wishes to become a married person, and does not wish to have his marriage solemnized according to the form used by any religious denomination, it should be left open to him to comply with such forms as the Legislature may prescribe. This is leaving it to the choice of the individual, and this is as it ought to be, and as it is guaranteed to us, so far as other ordinances are concerned. For instance, Congress would never think of making a law in regard to the form of baptism, or of appointing a Federal officer to go into one of the Territories of this Union, and decree that he only should be authorized to administer the ordinance of baptism. Do we not know that the whole people of this Republic would cry out against such an infringement of the Constitution of our country? Every man and every

woman who knows the least about the great principles of religious liberty would at once say, "Let the various religious bodies of the Territory choose for themselves in regard to the mode of baptism; a Federal officer is not the person to prescribe the mode or to administer the ordinance of baptism."

Why not this reasoning apply to marriage as well as to baptism? Can you make a distinction so far as the divinity of the two ordinances is concerned? I can not. I read here in the last verse of my text "What God has joined together, let not man put asunder." It will be perceived from this sentence, that God has something to do in the joining together of male and female; that is, when it is done according to His mind and will: we will make that a condition. But we will say that, in all cases under the whole heavens, where a couple are joined together, and God has anything to do with it, he does not ask Congress to make a law, nor the President of the United States to appoint a form, and he will sanction it. No, he claims the right, and his children claim that God has the privilege, to prescribe the form or ceremony, and the words to be used; and when that ceremony is performed by divine authority, we may then say, in the fullest sense of the term, that they are joined together divinely, and not by some civil law.

The union of male and female I consider to be one of the most important ordinances which God has established; and if its solemnization had been left entirely to the whims and notions of men, we might have had as many different ways of performing the matrimonial rite, as we have of administering the ordinance of baptism. You know that in the performance of the baptismal rite, some believe in sprinkling, and some in pouring; some societies believe in immersion after they have obtained the remission of sins; others, like Alexander Campbell and his followers, believe that immersion is to be administered for the remission of sins. Another class believe in being immersed face foremost; others, again, believe in being immersed three times—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost. Taking all these classes as churches, they are no doubt sincere; they have been instructed by their teachers, until they sincerely believe in these several forms of baptism.

Now, if Congress, or the legislative assemblies in the different States and Territories, were permitted to make laws regulating this they would perhaps have many other forms besides those I have named, which they would force the people under heavy penalties to comply with. And so in regard to marriage. If Congress should undertake to make a law to govern the Methodists, for instance, in the solemnization of marriage, they would not like it, neither would the Presbyterians, nor Baptists. A man belonging to either of these denominations would say, "Here is a law which prohibits me from exercising my religious faith, and compels me to be married by a justice of the peace, or a federal officer, or some person who, perhaps, does not believe in God, and who has no respect for the ordinances of heaven. I am compelled by the laws of the land to have him officiate and pronounce me and my 'intended,' husband and wife, or to remain unmarried." The Constitution does not contemplate this forcing of the human mind in regard to that which is ordained of God. If I, believing in

God and in the ordinances which he has instituted, am forced to be married by an unbeliever, perhaps a drunkard and an immoral man, or I do not care if he is a believer in some kind of a creed, if I am satisfied that he has not authority to officiate in the union of the sexes, and I am compelled to be married by him, would it answer my conscience? Could I consider myself joined together by the Lord? It is inconsistent to suppose that I could feel so, and in the very nature of things the solemnization of the marriage ceremony, as well as all other religious ordinances, are matters which should be left for all persons to act in as they feel disposed.

But we will pass on; we must not dwell too long on this subject. My reason, however, for making these few remarks is to prove that the ordinance of marriage is divine—that God has ordained it. I want it particularly understood by this congregation that, in order to be joined together of the Lord, so that no man has the right to put you asunder, the Lord must have a hand in relation to the marriage, the same as he has in relation to baptism.

Now I inquire if any of the religious societies on the earth, with the exception of the Latter-day Saints, have received any special form in relation to the marriage ceremony? If they have, from what source have they received it? Did they invent it themselves? Did a learned body of priests get together in conference and, by their own wisdom, without any revelation from heaven, make up a certain form by which the male and the female should be joined in marriage? Or how they have come in possession of it? They have invented it themselves, as you can find by reading the disciplines, creeds and articles of faith, which almost every religious society possesses, and which some of them have possessed for a long period of time. If we go back for several hundred years, we shall find some of these forms in existence. In the Roman Catholic church the ritual of marriage has existed for many generations. The same is true with the Greek church, a numerous branch of the Catholics who broke off from the church established at Rome, a few centuries after Christ. Martin Luther also had his views in relation to the marriage ordinance. He was a polygamist in principle, as you will find in his published writings. We have an account of him, in connection with six or seven others, ministers of his faith, advising a certain prince in Europe to take unto himself a second wife, his first wife being still alive, Luther and these ministers saying that it was not contrary to the Scriptures. John Calvin had his notions on the subject, but each and all of the ceremonies of marriage in use among the various Christian churches, the Catholics as well as Protestants, from the days of the first Reformation, several hundred in number, down to our own day, are the inventions of men; for, amongst them all, where can you find one which claims that God has said anything to them about marriage, or anything else pertaining to their officiations as ministers in his cause? Not one; the whole of them claim that the Bible contains the last revelation that was ever given from heaven. Hence, if their claim be true, God never said a word to Martin Luther, John Calvin, John Wesley, or any other reformer, about their ministry, the order of marriage, baptism, or anything else. If their

claim be true—that the last revelation God ever gave was to John on the Isle of Patmos, what conclusion must we come to in regard to them? We must conclude that all their administrations are illegal. If I have been baptized by the Presbyterians, Church of England, Roman Catholics, Greek church, Wesleyans, or by any other religious denomination which denies any later revelation than the Bible, my baptism is good for nothing, God has had nothing to do with it, never having spoken to or called the minister who officiated, as Aaron was called, that is, by new revelation.

"Well," says one, "that is unchristianizing the world." I know, according to the views contained in the Bible, that it is unchristianizing it in one of the most fundamental points—it shows that all the ordinances and ceremonies of the Christian world, being administered in the name of the Trinity, without new revelation, are illegal and of none effect, and that God does not record them in the heavens, though they may be recorded by man on the earth. But when a man is called by new revelation, it alters the case. When God speaks or sends an angel, and a man is called and ordained, not by uninspired men who deny new revelation, but by divine authority, when he administers baptism, or any other ordinance of the Gospel, it is legal, and what is legal and sealed on earth is legal and sealed in heaven, and when such an administration is recorded here on the earth, it is also recorded in the archives of heaven: and in the great judgment day, when mankind are brought before the bar of Jehovah, the Great Judge of the quick and dead, to give an account of the deeds donein the body, it will then be known whether an individual has officiated in or received ordinances by divine appointment: and if not, such administration being illegal, will be rejected of God.

"Oh but," says one, "such a person, officiating or being administered to, may have been sincere." Yes, I admit that. Sincerity is a good thing, and without it there can be no real Christians; but sincerity does not make a person a true child of God; it requires something more than that. If sincerity alone where sufficient to make a person a child of God, then the heathens, when they wash in the Ganges, worship crocodiles, the sun, moon, stars, or graven images, or when they fall down and are crushed beneath the cars of Juggernaut, would be children of God; for in these various acts, they certainly give proof of their sincerity, and if, according to the ideas of some persons, that only were necessary to make them God's children, they would certainly be right. But it is not so. Sincerity undoubtedly shows the existence of a good principle in the heart of either heathen or sectarian, but it does not show that its possessor is right, or that he has received the true doctrine; it only shows that he is sincere.

Let us come back again to the subject of the administration of ordinances by divine appointment. I said their baptisms are illegal. Now let me go a little further, and say that the ordinance of marriage is illegal among all people, nations and tongues, unless administered by a man appointed by new revelation from God to join the male and female as husband and wife. Says one—"You do not mean to say that all our marriages are also illegal, as well as our baptisms?" Yes, I do, so far as God is concerned. That is taking a very broad standpoint; but I am telling you that which is my belief; and I presume, so far as I am

acquainted, it is the belief of the Latter-day Saints throughout the world, that all the marriages of our forefathers, for many long generations past, have been illegal in the sight of God. They have been legal in the sight of men; for men have framed the laws regulating marriage, not by revelation, but by their own judgment; and our progenitors were married according to these laws, and hence their marriages were legal, and their children were legitimate, so far as the civil law was concerned; and this is as true of our own day as of the past; but in the sight of heaven these marriages are illegal, and the children illegitimate.

"Well," says one, "how are you going to make these marriages legal? Here are a man and woman, who were married, according to the civil law, before they ever heard of your doctrines; but they have come to an understanding of them, and now is there any possible way to make their marriage legitimate, in the sight of heaven?" Yes. How? By having them re-married by a man who has authority from God to do it. This has been done in almost numberless instances; and it is the same with baptism. Has any person, baptized by the Methodists, Church of England, Baptists or Presbyterians, been admitted into the Church of Jesus Christ of Latter-day Saints, on his old baptism? Never. Not one among the hundreds of thousands who have joined this Church, since its rise in 1830, has been admitted on his or her old baptism. Why not? Because we do not believe in their old baptisms. The Lord has commanded his servants to go forth and preach the Gospel, and to baptize all who come unto them for baptism. If we find a sincere man, who has gone through a correct form of baptism—and many have, such as the Campbellites and the Baptists—we tell him that, if he believes in our doctrine, he must be baptized over again, because his former baptism was administered by a man who denied new revelation, and who did not believe that any had been given, later than that contained in the New Testament. It is the same in regard to marriages.

The people are very anxious that their children should be legitimate, and that their marriages should be so solemnized that God will recognize them in the eternal worlds; and hence we say to all the thousands and scores of thousands who come here from foreign lands—"Come forward and be married according to divine appointment, that you may be legally husband and wife in the sight of heaven."

Now let us go a little further. Having explained to you the authority necessary to join men and women in the Lord, we will now explain the nature of marriage itself—whether it is a limited condition, to terminate with what we call "time;" or whether it is a union which will exist throughout all the ages of eternity. This is an important question. So far as the ordinance of baptism is concerned, we know that does not relate to time alone. It must be administered in time, or during our existence in mortal life; but its results reach beyond death, and the burial in, and coming forth out of, the water are typical of the death and resurrection of our Savior. When we come forth out of the water, we rise to a newness of life, and it is declared to all people who witness the performance of the ordinance, that the candidates, thus receiving baptism, expect to come forth from the tomb, that their bodies will be resurrected, bone coming to its bone,

flesh and skin coming upon them, and the skin covering them; that if they are faithful to the end they will come forth immortal beings, and will inherit celestial glory. Thus you see that baptism points forward to eternity, its effects reaching beyond the grave. So in regard to marriage.

Marriage, when God has a hand in it, extends to all the future ages of eternity. The Latter-day Saints never marry a man and a woman for time alone, unless under certain circumstances. Certain circumstances would permit this, as in a case where a woman, for instance, is married to all eternity to a husband, a good faithful man, and he dies. After his death, she may be married to a living man, for time alone, that is until death shall separate her from her second husband. Under such circumstances, marriage for time is legal. But when it comes to marriage pertaining to a couple, neither of whom has ever been married before, the Lord has ordained that that marriage, if performed according to his law, by divine authority and appointment, shall have effect after the resurrection from the dead, and shall continue in force from that time throughout all the ages of eternity.

Says one—"What are you going to do with that Scripture which says that in the resurrection, they neither marry nor are given in marriage?" I am going to let it stand precisely as it is, without the least alteration. A man who is so foolish as to neglect the divine ordinance of marriage for eternity, here in this world, and does not secure to himself a wife for all eternity, will not have the opportunity of doing so in the resurrection; for Jesus says, that after the resurrection there is neither marrying nor giving in marriage. It is an ordinance that pertains to this world, and here it must be attended to; and parties neglecting it wilfully, here in this life, deprive themselves of the blessings of that union for ever in the world to come. It is so with regard to baptism. We are bringing up these two divine ordinances to show you how they harmonize. A man who, in this life, hears the Gospel and knows that it is his duty to be baptized in order that he may come forth in the morning of the resurrection with a celestial, glorified body, like unto that of our Lord Jesus Christ, and neglects baptism and dies without attending to the ordinance, can not be baptized himself after the resurrection of the dead, any more than he can be married after the resurrection of the dead. Why not? Because God has appointed that both marriage and baptism shall be attended to in the flesh, and if neglected here, the blessings are forfeited.

We read, in our text, something about the first marriage which took place on our earth. Much has been said in relation to this event, and inasmuch as God ordained this sacred rite, I feel disposed to bring it up as a type of all future marriages. The first pair of whose marriage we have any account, on this earth, were immortal beings. "What! you do not mean to say that immortal beings marry, do you?" Yes, that is the first example we have on record. Inquires one—"Do you mean to say that Adam was an immortal being?" What is the nature of an immortal being? It is one who has not had the curse of death pronounced upon him. Had Adam the curse of death pronounced upon him, when the Lord brought Eve — the woman — and gave her to him? No, he had not. Had the Lord pronounced the curse of death upon Eve at the

time he brought her to Adam? He had not. Why not? Because neither of them had transgressed. It is said in the New Testament that death entered into this world by transgression, and in no other way. If Adam and Eve had never transgressed the law of God, would they not be living now? They certainly would; and they would continue to live on millions of years hence. Can you, by stretching your thoughts into the ages of futurity, imagine a point of time, wherein Adam and Eve would have been mortal and subject to death if it had not been for their transgression? No, you can not. When, then, were they not immortal? They were to all intents and purposes two immortal beings, male and female, joined together in marriage in the beginning. Was that marriage for eternity, or until death should separate them? I remember attending some weddings when I was a young man, and this sentence has generally been incorporated in all the marriage ceremonies I have seen performed by civil authority—"I pronounce you husband and wife, until death shall you separate." A very short contract, is it not? Only lasts for a little time, perhaps death might come to-morrow or next day, and that would be a very short period to be married, very different from the marriage instituted in the beginning; between the two immortal beings. Death was not taken into consideration in their case; it had never been pronounced. The Lord had said nothing about death, but he had united them together, with the intention of that union continuing through all the ages of eternity.

Inquires one, "Did they not forfeit this by eating the forbidden fruit?" We have no account that they did; but supposing they did, can you show me one thing that our first parents forfeited by the Fall that was not restored by the atonement of Jesus? Not a thing. If they forfeited the life of their bodies, the atonement of Christ and his victory over the grave by the resurrection restored to Adam and Eve that immortality they possessed before they transgressed; and whatever they lost or forfeited by the Fall was restored by Jesus Christ. But we have no account that Adam and Eve forfeited the privilege of their eternal union by their transgression; hence, when they, by virtue of the atonement of Christ, come forth from the grave (if they did not come forth at the resurrection of Christ), they will have immortal bodies, and they will have all the characteristics, so far as their bodies are concerned, that they possessed before the Fall. They will rise from the grave male and female, immortal in their natures, and the union which was instituted between them before they became mortal will be restored, and, as they were married when immortal beings, they will continue to be husband and wife throughout all the future ages of eternity.

It may be inquired, "What is the object of that? Marriage, we supposed, was instituted principally, that this world might be filled with inhabitants, and if that was the object, when the earth has received its full measure of creation, what is the use of this eternal union in marriage, continuing after the resurrection?"

Have you never read the first great commandment given in the Bible? God said, "Be fruitful and multiply." Did he give this commandment to mortal beings? No, he gave it to two immortal beings. What! do you mean to say that immortal beings can multiply, as

well as be married for all eternity?" I do. God gave the command to these two immortal personages, before the Fall, showing clearly and plainly that immortal beings had that capacity, or else God would never have given it to them. I will admit that they had no power to beget children of mortality; it required a fall to enable them to do that, and without that no mortal beings could have been produced. But we see what has been entailed upon the children of Adam, by the Fall. Instead of his offspring being immortal, they come forth into this world and partake of all that fallen nature that Adam and Eve had after they fell; and they have also inherited the death of the body. If we are to be restored to immortality with them, we must be restored to that heavenly union of marriage, or else we lose something. If they had the power to multiply children of immortality, and if the command was given to them to do so before they became mortal, if their children are ever restored to what was lost by the Fall, they must be restored to that also. Here then is a sufficient object why multiplication should continue after the resurrection.

"But," inquires some one, "will not this world be sufficiently full, without resurrected beings bringing forth children through all ages of eternity?" We must recollect that this world is not the only one that God has made. He has been engaged from all eternity in the formation of worlds; that is, there have been worlds upon worlds created by those who have held the power, and authority, and the right to create; and an endless chain of worlds has thus been created, and there never was a period in past duration, but what there were worlds. The idea of a first world is out of the question, just as much as the idea of a first foot of space, or the first foot in endless line. Take an endless line and undertake to find the first foot, yard or mile of it. It can not be done, any more than you can find out the first minute, hour or year of endless duration. There is no first minute, hour or year in endless duration, and there is no first in an endless chain of worlds, and God has been at work from all eternity in their formation. What for? Is it merely to see his power exercised? No: it is that they might be peopled. Peopled by whom? By those who have the power to multiply their species. There never will be a time that there will be a final stop to the making of worlds; their increase will continue from this time henceforth and for ever; and as the number of worlds will be endless, so will be the number of the offspring of each faithful pair. They will be like the stars in the sky or the sands upon the sea shore; and worlds will be filled up by the posterity of those who are counted worthy to come forth, united with that heavenly and eternal form of marriage which was administered to Adam and Eve in the beginning.

"But you told us a little while ago, that our marriages were illegal, and now how can our species be multiplied after the resurrection? It cannot be, there is no marrying nor giving in marriage then. What then will become of the people, unless there is some provision, ordained by the Lord, whereby the living can act for the dead?" Take away that principle, and amen to all those who have not been married for eternity, as well as time, so far as the multiplication of their species is concerned; for you cannot get married there. But if there is a provi-

sion, by which those who are living here in the flesh, may officiate in sacred and holy ordinances, for and in behalf of the dead, then the question will arise, How far do these ordinances extend?

Some may say, "Perhaps they only extend to baptism. We believe that baptism for the dead is true, because the Scriptures speak very plainly about that in the 15th chapter of Paul's first epistle to the Corinthians, in which, in arguing about the resurrection of the dead, the Apostle says—'Else what shall they do who are baptized for the dead? if the dead rise not at all, why then are they baptized for the dead?'" Sure enough, it would have been useless for those Corinthians to have been baptized for the dead, if there had been no resurrection. But Paul very well knew that the Corinthians understood that they should be baptized for their dead; and that they were actually practicing that ordinance, that their ancestors, who had been dead for generations, might have the privilege of coming forth in the resurrection. Baptism was typical of their burial and resurrection, and hence Paul, in writing to the Corinthians, used it as an argument in support of the principle of the resurrection.

But is there any inconsistency, in supposing that other ordinances may be officiated in, for, and in behalf of the dead? Or shall we say, that God has merely selected the one ordinance of baptism, and told the living to officiate in that for the dead, and to neglect all others? If, however, we believe that God is a God of order and of justice, it is reasonable to suppose that if, by his permission and ordination, the living can do anything for the dead, they can do everything for them, so far as ordinances are concerned. That is, if they can be baptized for and in behalf of the dead, they can be confirmed, and can also officiate in the ordinance of marriage for them. Why be so inconsistent, as to suppose that God should ordain a law by which the living can be baptized for the dead, and do no more for them? God is more merciful and consistent than that; and when he spoke in our day and revealed the plan of salvation, he, as far as we were ready to receive it, gave us a system, by which the dead who have died without the opportunity of hearing and obeying the Gospel, may be officiated for in all respects, and redeemed to the uttermost and saved with a full salvation; and hence, Latter-day Saints, there is hope for our generations who have lived on the earth, from our day back to the falling away of the church—some sixteen or seventeen centuries ago. You can reach back to that day and pick up all your generations—the hearts of the children searching after the fathers from generation to generation; and the ancient fathers looking down to their children, to do something for them, just as the Lord promised in the last chapter of Malachi. There is a promise that before the great day of the Lord should come, it should burn as an oven, and all the proud and they that do wickedly should become as stubble. But before that terrible day should come God would send Elijah the Prophet to turn the hearts of the children to the fathers, and the hearts of the fathers to the children, lest the Lord should come and smite the earth with a curse. As much as to say, that the children would perish as well as the fathers, if this turning of their hearts towards each other did not take place. Paul, in speaking about their forefathers, to those who lived in his day, said—"They without us can not be

made perfect, neither can we be made perfect without them." There must be a union between ancient and modern generations, between us and our ancestry. To say that God would be kind and merciful to a certain generation, and reveal his Gospel through a holy angel for their special benefit, and leave all other generations without hope, is inconsistent. When God begins a work, it is worthy of himself—God-like in its nature, soaring into high heaven, and penetrating the regions of darkness, for those who are shut up in their prison house, that liberty may be proclaimed to the captives; a plan that not only pertains to the present, but reaches back into the past, and saves to the uttermost all who are entitled to, and are willing to receive his proferred mercy. But these ordinances must be attended to here, in this world and probation. This is the law of the Great Jehovah. In the resurrection these things can not be done.

Having explained marriage for eternity, let me explain another portion of my text—"Wherefore they are no more twain, but one flesh. What God hath joined together, let not man put asunder."

There seems to have been, in the beginning, so far as we have any account in the Bible, two personages, one man and one woman—Adam and Eve, united for all eternity. They had power to multiply their species, and their posterity will become so numerous that, in the coming ages of eternity, they will be innumerable. Some, perhaps, may argue that, inasmuch as in the beginning of this creation God saw proper to place only one pair to begin the work of peopling the world, there could not be such a thing, divinely ordained and appointed, as a man having two wives living at the same time. In answer to this let me ask, Was there no man of God in ancient days, to whom the Lord revealed himself, who had two or more wives living with him at the same time? Without devoting much time to the discussion of this subject, I will refer to the special instance, recorded in the Book of Genesis, of Jacob, afterwards surnamed Israel, because of his mighty faith in, and power with God. He had four living wives. Was his practice in this respect sanctioned by the Almighty? Read about Jacob, when he was a youth, before he was married at all, and see what peculiar favors the Lord bestowed upon him. He, upon one occasion, fled from the country where his forefathers, Abraham and Isaac, had sojourned, to escape from his brother Esau, and he laid himself down on the earth, having a rock for his pillow. He prayed to the Lord, and the Lord heard his prayer, and the visions of heaven were opened to his mind. He saw a ladder ascending from the place where he was sleeping, that reached into the heavens; he saw the angels of God ascending and descending upon that ladder; he heard the voice of the Lord proclaiming to him what a great and powerful man he should become, that the Lord would multiply him, &c., and his seed should be as numerous as the stars of heaven, and Jacob worshiped the Lord from that time forth. He went down into Syria, and there he entered the service of one Laban, as a herder of sheep. In process of time he married one of the daughters of Laban, whose name was Leah. Shortly afterwards he married a second daughter of this Laban, whose name was Rachel. In a very short period of time he married another woman, who lived in the household of Laban, named Bilhah, and in a little time after that he married a fourth woman,

whose name was Zilpah. Here were four women married to Jacob, and in the book of Genesis they are called his wives. Now, did the Lord sanction, or did he not sanction the marriage of Jacob with these four wives? And did he, after Jacob had married them, condescend to hear Jacob's prayers? We find Jacob continually receiving revelation after this, and that is pretty conclusive proof that he was not rejected of the Lord because of his having more than one wife.

When the children of Jacob and his four wives became numerous, he resolved to leave that foreign country, and returned to the land where Abraham, and his father, Isaac, had lived. He reached the brook Jabbok, and then sent his company on before him, and he began to wrestle in prayer with God. He felt some alarm in consequence of the enmity of his brother Esau, who lived in the country to which he was going, and he wrestled and plead with the Lord. The Lord sent an angel down in order to try the faith of Jacob, and to see whether he would give up wrestling and praying or not. The angel undertook to get away from him, but Jacob caught hold of him and said, "I will not let thee go until thou bless me." The angel, of course, did not exercise supernatural power all at once, but he continued to wrestle with Jacob as though he desired to get away from him, and they struggled there all night long, and at last, finding that the only way he could overpower him was to perform a miracle, the angel touched the hollow of Jacob's thigh, and caused the sinew to shrink, producing lameness. Here, then, was a man with mighty faith. He wrestled all night with one whom he had reason to believe was a divine personage, and he would not let him go without receiving a blessing from him. The Lord finally blessed him, and said that, as a man who would take no denial, as a prince, he had prevailed with God, and received blessings at his hands.

Some people suppose that this was Jacob's first conversion, and that he got his wives before his conversion. But we will trace the history of Jacob a little further. The day after he had wrestled with the angel, he went across the brook, and expecting Esau to meet him with a great army of men, he felt a little fearful. So he took one wife with her children, and sent them ahead; behind her he set another wife with her children; still behind her he set the third wife and her children, and, last of all, the fourth wife and her children. By and by Esau came along, having passed by the flocks and herds which Jacob had sent ahead as a present to him, and he meets the wife and children placed first in the row. Probably he looked at them, and wondered who they could all be. He passed the second and third company, and finally he came to Jacob and the fourth company, and, said he, "Jacob, who are all these?" The answer was—"These are they whom the Lord my God has graciously given to thy servant." What! a man who, according to Dr. Newman, was converted only the night previous, telling his brother that the Lord had given him four wives and a great many children? Yes, and it was all right, too.

"But," says one, "How are you going to reconcile this with that portion of your text, also a quotation from the forepart of Genesis, which says—'and they twain shall be one flesh?'" Are they one flesh, or at least are they one personage? No, the Lord did not say that they should be, but they twain should be one

flesh. In what respect? Says one, "I suppose in respect to their children, as the flesh of both man and wife is incorporated in their children, and they thus become one flesh." Let us look at it in this light. When the first child of Jacob's first wife was born, if it had reference to the children, they twain were one flesh then. By and by Rachel brings forth a son, and if the "one flesh" had reference to the children, Jacob and Rachel were one flesh in that child. By and by Jacob and Bilhah become parents, and they are also one flesh in the child born unto them; and lastly Zilpah has a child, and she and Jacob are also one flesh therein."

"Well," says one, "If it does not refer to the children, perhaps it may refer to that oneness of mind which should exist between husband and wife." Very well, let us look at it in this light. Can there be a union between two individuals so far as the mind is concerned? Let us see what Jesus said. "Father, I pray not for these alone"—meaning the Twelve Apostles—"whom thou hast given me out of the world, but I pray for all them that shall believe on me through their words, that they all may be one as thou, Father, art in me and I in thee, that they may be one in us." What! more than two be in one? Yes. It matters not if there were two thousand that believed on Jesus through the Apostles' words, they were to be one in their affections, desires, &c., and it might include and would include all the members of the Church of God that ever did live in any dispensation, and remained faithful to the end, for they all will be one as Jesus and the Father are one.

"They twain shall be one flesh." If it means in regard to mental qualities and faculties it may incorporate the four wives of Jacob, as well as one. Take it any way you please and we find that God did acknowledge it, for he blessed these four wives and all their children. Look at their posterity, for instance. God so honored the twelve sons of Jacob's four wives, that he made them the heads, the patriarchs of the whole twelve tribes of Israel. The land was named after them—the land Reuben, the land Simeon, the land Judah, etc.; and these tribes acknowledged these polygamist children as their fathers and patriarchs.

We may go beyond this life, to the next, and we shall find that the honors conferred by God upon these twelve sons are continued there. Christians believe that there will be a holy Jerusalem come down from God out of heaven, which will be prepared as a bride adorned for her husband. This holy city which will descend from God out of heaven, will have a wall round it, and in this wall there will be a certain number of the most beautiful gates—three on the north, three on the south, three on the east and three on the west. Each of these gates will be made of one pearl—a precious stone most beautiful to look upon. On each of these gates there will be a certain name—one will have inscribed upon it the name of Judah, another Levi, another Simeon, and so on until the whole twelve gates will be named after the twelve sons of Jacob and his four polygamic wives; thus we see that, instead of the Lord calling them bastards, and forbidding them to enter the congregation of the Lord until the tenth generation, he honors them above all people, making them the most conspicuous in the holy city, having their names written on its very gates.

Of course, everybody who enters therein must be very holy, or the city

could not be holy, for without the city, we are told, there will be dogs, sorcerers, whoremongers, adulterers, murderers and whosoever loveth and maketh a lie, but all within will be holy and righteous—such men as Abraham and a great many others, who have had more than one wife. If Abraham, Isaac and Jacob are to be saved in the kingdom of God in that holy city, will not monogamists, who only believe in having one wife, be honored if they have the privilege of entering there? We are told that many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, ancient polygamists; the latter with his four wives, and will be counted worthy to be saved therein; while many who profess to be the children of the kingdom, will be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. This is what Jesus says, consequently I do not think that those who have formed the idea that only the monogamic system of marriage is accepted of the Almighty, will feel in those days as they do now. I do not think that class of persons will be ashamed, if they have the privilege of coming forth in the morning of the first resurrection, of entering into that holy city, even if they see the names of Jacob's polygamic children upon its gates. There may be some so delicate in their feelings as to say—"O, no, Lord, I don't want to go in at that gate, the people are polygamists, I would like you to take me to some other place." They go to the next gate, and the next, until they have been to each one, and they all are polygamic. Then the inquiry may be—"Is there not some other city where the people are not polygamists?" "Oh yes, there are plenty of places, but outside of this city there are dogs, sorcerers, whoremongers, adulterers, and whosoever loveth and maketh a lie. Do you want to associate with them?" "Well, I think their society will be a little more pleasant than that of those old polygamists?"

Will this be the way people will reason, when they come before this holy city? No, I think they will be very glad to get into Abraham's bosom if he has more than one wife. You remember poor Lazarus the beggar, who died seeking a crumb from the rich man's table. After his death he was carried by angels to Abraham's bosom. By and by the rich man died, and he, being in torment, lifted up his eyes and saw Lazarus afar off in Abraham's bosom, that is, associating with the polygamist Abraham. How this rich man did plead! "Oh, father Abraham, send Lazarus to me!" "What do you want?" "Let him come and dip the tip of his finger in water and touch my burning tongue, for I am tormented in this flame." "Oh, no," says Abraham, "there is a great gulf between you and me, you must stay where you are. Lazarus is in my bosom, and he can't be sent on such an errand as that." "Well, then, father Abraham, if you cannot send Lazarus to perform this act of mercy on my behalf, do send him to my brethren who are living on the earth, and warn them, that they come not to this place." He did not want anybody else to go there, he was so tormented himself. "No," said Abraham, "they have Moses and the Prophets; they have the revelations of God before them; if they will not believe them, they would not though Lazarus or anybody else should be sent to them from the dead."

That is the case with this generation also. If they will not believe what is testified to and spoken of in the Bible, in regard to marriage, the

holy ordinance ordained of God, they would not believe though Lazarus or anybody else were sent from the eternal worlds to preach these things unto them. They would ridicule then as they do now, and their cry, then as now, would be, "Congress, oh Congress, can't you do something to stop that awful corruption with which we are afflicted away up in the mountains? Can't you pass some laws that shall restrict those 'Mormons' and compel them to be married by some Federal officer who shall be sent into their Territory, and do away with that part of their religion? Oh Congress, do something to destroy this corruption out of our land. There is a people up in yonder mountains, who profess to believe just as the Bible teaches in many places, and we can't endure it. They believe in the Old Testament as well as the New, and it must be blasphemy."

Who said so? Did our forefathers, when they framed the Constitution, say that all who believed in the New Testament should have religious liberty, and that all who undertook to believe in the Old Testament should be turned out of this government, and be afflicted with some terrible penalty and law that should be passed by Congress? I think we have the privilege of believing in the Old Testament as well as the New. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT FRANKLIN, CACHE COUNTY, THURSDAY EVENING, SEPTEMBER 4, 1873.

(Reported by John Q. Cannon.)

ORDINANCES THAT CAN ONLY BE ADMINISTERED IN THE TEMPLE—ENDOWMENTS, ETC.

We have taken you a little by surprise, brethren and sisters, in coming in to your town to-day. This is in consequence of its being so stormy where we have been, and we thought we would not venture to drive from Soda Springs through to Logan in two days. By taking more time, we thought we would have an opportunity of stopping in the settlements and having meetings. I will talk to you a few moments, then I will retire to my rest, and not stay here during the meeting. I feel very wearied; but I was quite unwell when I left home, and our journey has been quite fatiguing.

The remarks that I shall make to

you this evening will be upon the salvation of the people. There are a few ideas that I will relate to you, that the brethren and sisters should understand. There are many of the ordinances of the house of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. You know that there are some which you have received—baptism, the laying on of hands, the gifts of the Holy Ghost, such as the speaking in and interpretation of tongues, prophecying, healing, discerning of spirits, etc., and many blessings bestowed upon the people, we have the privilege of receiving without a Temple. There are other blessings that will not be received, and ordinances that will not be performed according to the law that the Lord has revealed, without their being done in a Temple prepared for that purpose. We can, at the present time, go into the Endowment House and be baptized for the dead, receive our washings and anointing, etc., for there we have a font that has been erected, dedicated expressly for baptizing people for the remission of sins, for their health and for their dead friends; in this the Saints have the privilege of being baptized for their friends. We also have the privilege of sealing women to men, without a Temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, but not men to men, without a Temple. When the ordinances are carried out in the Temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth. The Priesthood has left the people, but in the first place the people left the Priesthood. They transgressed the laws, changed the ordinance, and broke the everlasting covenant, and the Priesthood left them; but not until they had left the Priesthood. This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to their living parents in any other place than a Temple. For instance, a man and his wife come into the Church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a Temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant, sealed to them, and endowments were given. Then parents, after receiving their endowments, and being sealed for time and all eternity, and they have other children, they are begotten and born under the covenant, and they are the rightful heirs to the kingdom, they possess the keys of the kingdom. Children born unto parents before the latter enter into the fullness of the covenants, have to be sealed to them in a Temple to

become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.

Now, to illustrate this, I will refer to my own father's family. My father died before the endowments were given. None of his children have been sealed to him. If you recollect, you that were in Nauvoo, we were very much hurried in the little time we spent there after the Temple was built. The mob was there ready to destroy us; they were ready to burn our houses, they had been doing it for a long time; but we finished the Temple according to the commandment that was given to Joseph, and then took our departure. Our time, therefore, was short, and we had no time to attend to this. My father's children, consequently, have not been sealed to him. Perhaps all of his sons may go into eternity, into the spirit world, before this can be attended to; but this will make no difference; the heirs of the family will attend to this if it is not for a hundred years.

It will have to be done sometime. If, however, we get a Temple prepared before the sons of my father shall all have gone into the spirit world, if there are any of them remaining, they will attend to this, and as heirs be permitted to receive the ordinances for our father and mother. This is only one case, and, to illustrate this subject perfectly, I might have to refer to hundreds of examples for each case.

With regard to the heirship, I can not enter into all the matter tonight. The subject would require a good deal of explaining to the people, consequently, I will pass over it at present. I can merely say this, however, that we see that the Lord makes his selection according to his own mind and will with regard to his ministers. Brother Joseph Smith, instead of being the first born, was the third son of his father's family who came to maturity, yet he is actually the heir of the family; he is the heir of his father's house. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection. There are some inquiries now with regard to officiating in ordinances, which I wish to answer. Some brethren here are anxious to know whether they can receive endowments for their sons or for their daughters. No, they cannot until we have a Temple; but they can officiate in the ordinances so far as baptism and sealing are concerned. A man can be baptized for a son who died before hearing the Gospel. A woman can be baptized for her daughter, who died without the Gospel. Suppose that the father of a dead son wishes to have a wife sealed to his son; if the young woman desired as a wife is dead and have a mother or other female relative in the Church, such mother is the heir, and she can act in the sealing ordinances in the stead of her daughter. But if the young woman desired as a wife have no relative in the Church, to act in her behalf, then the mother of the young man can be baptized for her, and act as proxy for her in the sealing ordinances. We can attend to these ordinances now before the Temple is built here; but no one can receive endowments for another, until a Temple is prepared in which to administer them. We

administer just so far as the law permits us to do. In reality we should have performed all these ordinances long ago, if we had been obedient; we should have had Temples in which we could attend to all these ordinances. Now, the brethren have the privilege of being baptized for their dead friends—when I say the brethren, I mean the brethren and sisters—and these friends can be sealed.

For instance, a man and his wife come into the Church; he says, "My father and mother were good people; I would like to officiate for them." "Well, have you any other friends in the Church?" "Nobody but myself and my wife." Well, now, the wife is not a blood relation, consequently she is not in reality the proper person, but she can be appointed the heir if there are no other relatives—if there are no sisters, this wife of his can officiate for the mother; but if the man has a sister in the Church, it is the privilege and place of the sister of this man, the daughter of those parents that are dead, to go and officiate—be baptized, to go and be sealed with her brother for her father and mother. If this man and woman have a daughter old enough to officiate for her grandmother, she is a blood relation, and is the heir, and can act; but if there is no daughter, the man's wife can be appointed as the heir.

I want to say a few words with regard to other operations. In the law that the Lord has revealed he requires obedience. I do not know of one ordinance but what there are laws connected with it, and they cannot be disregarded by the Saints and they be blessed as though the laws were observed. We are required to believe in God the Father and the Lord Jesus Christ as our Savior; we are required to repent of our sins; then we have the privilege of entering in through the door of baptism and going into the house of God. There is another commandment that the Lord has given—it is that they must have hands laid on them that they may receive the Holy Ghost and the gifts and graces that the Lord has for his children; but if we are not baptized, we are not entitled to the other blessings. If we do not believe in the first ordinance we cannot receive the second. If we do not go forth and be baptized for the remission of sins, we are not entitled to the Holy Ghost and its blessings through the law, or the requirements of heaven to the children of our Father. Now, as to the requirements, we will ask, "Do you know the law? Should you keep the law?" Yes, certainly you do know by the Book of Doctrine and Covenants, which is for us, and the New and Old Testament; these are a foundation and contain the first laws that have been given. We have them now in our possession. Then the Book of Mormon contains the same. The Book of Mormon contains the same plan of salvation that the Lord requires the world to listen to, and the Book of Doctrine and Covenants is given for the Latter-day Saints expressly for their everyday walk and actions. Now, for instance, the Latter-day Saints are required to go to meeting on Sunday. How many are there that come to these meetings and repent of their sins, confess their sins and partake of the Sacrament of our Savior and testify by these acts that they are actual believers? Do we keep the Sabbath, brethren and sisters? Do we deal justly one with another? Those things are required of us. Do we walk humbly before our God? Do we permit

ourselves to speak evil of the anointed of the Lord. Do we permit ourselves, brethren, to take the name of the Lord in vain? It is certainly written that we should not do it; that we should not falsify, lie, cheat, etc. Now all these requirements are made of us. We are required to pay Tithing, we are required to deal justly one with another and be honest in our dealing; and all these requirements which I need not repeat over to you, you read and you understand them. Now are we entitled to the blessings of the house of God if we keep the commandments he has given to us? Yes. If we observe his precepts and do them, are we entitled to these blessings? Yes. Are we entitled to them if we do not keep the commandments? No, we are not. Brethren go and get their endowments, and they get a recommendation so as to go into the house of the Lord. Now you go to the Bishop and enquire strictly as to some of these brethren: "Does such a brother pay his Tithing? Is he faithful and industrious?" "Well, no." "Is he honest in his dealings?" "Well, I guess he means to do right." "Does he always speak the truth?" "Well, I cannot say that he does exactly." "Does he drink liquor?" "Well, yes, sometimes he does. Yes, I think he does, although I never saw him drunk." "Does he take the name of the Lord in vain?" "Well, I don't know, I have heard that he does swear sometimes." "Does he quarrel with his wife?" "I don't know; I understand, however, they do not live very happily together." This man probably wants another wife. Is he entitled to these blessings? He pays a little Tithing, perhaps, but he says he is going to pay it in full; and the Bishop says: "He has been teasing me a long time for a recommendation." "But why did you give it to him?" I will answer this. "I had to give it to him to get rid of him, so that he won't tease me any more." This is the answer. Now ask yourselves, my brethren and sisters, is he entitled to the blessings that the Lord has for his faithful children?

Be faithful and obedient to the few words that I have said to you, with regard to the ordinances, etc., and what we can do and what we cannot do. I said but a few words, but they are enough.

I will say to you, may the Lord bless you—peace be to you. I am glad that I am able to be here; there are others here who will speak to you. I will tell you honestly I do not feel well; I do not feel pleased; it is not gratifying to me when I hear of those who profess to be Latter-day Saints, living short of their privileges and duties; but when I hear of men and women living up to the privileges that the Lord has for them, it endears them to me, and I delight in them; and I can say that I continually pray for the Latter-day Saints, that the Lord will bless and preserve us, that we may be saved in the kingdom of God. This is my constant prayer, and I say God bless you. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 7, 1873.

(Reported by David W. Evans.)

VISIT OF THE PRESIDENCY TO THE NORTHERN SETTLEMENTS.

For the past two weeks it has been my privilege, in company with President Young, and Elders John Taylor, Cannon, and Woodruff and others, to travel among and visit the Saints in some of the settlements in the northern valleys of this Territory and the southern portions of Idaho. Considering the short time since the settlements north of Ogden were formed, especially those of Cache Valley and Bear Lake, it seems that great progress has been made in building towns and villages, preparing places of worship, providing the necessaries of life, and constructing mills, roads and bridges, so that in a very few years the country has been turned from a desert, uninhabited region, to one of thrift and plenty.

While at Logan, a two days' meeting was held, on Saturday and Sunday, two weeks ago to-day. The people of the valley were in the midst of a very abundant harvest, and their grain had so ripened that the harvest came upon them all at once; yet the attendance at our meetings was very large, larger, in fact, than it had ever been my pleasure to witness in that place before. The Spirit of the Almighty seemed to be striving with the people, and though they were pressed with the labors of an abundant harvest, they were on hand, alive and awake, to attend meetings and to perform their duties.

The changes which have come over this land, since we first settled in it, seem wonderful. The first visitors to Cache Valley pronounced it too cold a country for the cultivation of grain. Frost occurred almost every week during the summer, and the winters were very severe. Early explorers of that valley found the thermometer so low in the summer as to deprive us even of a hope of successful cultivation. But settlements were commenced and farming was attempted, and finally it was concluded that wheat could be grown there. It seems, however, that the brooding of the Spirit of the Lord over that land has softened the climate, and large crops of many varieties of fruit, including the apricot and peach, are raised there now.

I believe it is the case universally where the Latter-day Saints have settled in these valleys, and commenced their work with faith, trusting in the Lord, that he has softened the elements and tempered the climate, until they are now favorable, and year after year more tender vegetation has been introduced. I have noticed this in the settlements in the Sevier Valley and in Iron County. I commenced a settlement

in Iron County in January, 1851. For nine years I attempted to raise peaches in Parowan, but they were killed to the ground every year. Now Iron County has become quite a peach growing country. I attribute this to the blessings of the Almighty upon the elements, and from this cause the cultivation of grain and fruits has progressed from year to year in greater altitudes, until now it is successful in many localities in the Territory where it was formerly impossible.

Two years ago I visited the valley of Bear River. The Bear Lake country had then been devastated by grasshoppers, and it presented a scene of utter desolation. The grain and grass crops and all the produce of the vegetable kingdom had been destroyed within a few days by an arrival of grasshoppers. This season we passed into Bear Lake, going part of the way by the new road recently constructed at a cost of $7,000, by the enterprise of Bishop O. J. Liljenquist and the citizens of Hyrum, by the stream known as Blacksmith's Fork. We followed up this road until we attained an altitude of 5,400 feet above the level of the sea. Then we struck the old Huntsville road and went by that to Laketown, at the head of Bear Lake. This place is probably as delightfully and romantically situated as any in the Territory. It is very near the Territorial line, and contains about sixty families. The waters of the lake are clear and contain abundance of fish; and the meadows around the head of the lake and in its vicinity are very fine. The summits of the mountains are well covered with timber, which is not very difficult of access. We had two meetings at that place and found the people enjoying themselves well.

We then followed along the west shores of Bear Lake, some thirty miles, visiting some small places and making a stop at the fine settlement of St. Charles, where we also had two meetings. The purity of the water there; the great altitude and the cool climate will, when more known, render that locality a favorite place of resort to travelers and pleasure seekers in the short summer season. The settlers there raise excellent wheat, rye, barley, oats, and heavy crops of potatoes and garden vegetables. They have to watch pretty closely to get their crops in between the spring and fall frosts. The country is covered with a heavy growth of rich grasses. The winters are cold there. The settlement forms part of Oneida County, Idaho, the survey of the Territorial line having cut it off from Utah, in which it was formerly included.

St. Charles has sixty or seventy families, and wants more settlers. It is watered by a stream called Big Creek, the largest affluent of Bear Lake, a very fine stream, something larger than our Big Cottonwood, and furnishing abundance of water to the settlement. The grazing and farming facilities are excellent there, and the people seemed to be enjoying themselves exceedingly well, and had all they could do to take care of the crops and other temporal comforts with which they were surrounded.

Bear Lake is about twenty-six miles long and about ten miles wide. It is, in a manner, two lakes, the north end of it, about six miles, being cut off by a kind of embankment or beach, the two lakes being connected by a small stream only a few yards in width. The south part of the lake is very deep and the water pure. It has many streams entering into it, and many springs about it, and is a

nursery for an immense amount of fish; large quantities of which, very fine trout and other choice varieties, are caught in their seasons.

The stream which leads out of Bear Lake, I think, is nine or ten miles long, to where it empties into Bear River. The lake has generally been called Bear River Lake, from the supposition that Bear River ran through it; but this is not the case. In this respect Bear Lake is unlike the Sea of Galilee and the River Jordan. The Jordan runs into one end of the Sea of Galilee and out at the other, passing right through it; but Bear Lake is at the head of a short stream which empties into Bear River. Along this stream and along Bear River is a large tract of fine grazing country, excellent meadow land, which our people are turning to good account.

There is a very fine town called Bloomington, on Twin Creeks, containing probably a hundred families; and about two or two and a half miles from Bloomington is the principal town in the valley, called Paris. At Paris we held three days' meetings, in a shade or grove, which had been prepared for that purpose. A large congregation assembled there and gave strict attention, and we enjoyed ourselves exceedingly well, all seeming very glad to see us.

After spending these three days at Paris, we visited some of the neighboring settlements. We had meeting at Montpelier, and passing through Bennington, Georgetown, Ovid, and some other small settlements, we visited Soda Springs, where we remained a day and a half, having two meetings with the people. We then resumed our journey, following down Bear River, camping out on our route, until we reached the settlement of Franklin, and thence on to Richmond, Smithfield and Hyde Park, holding meetings in each. Yesterday, we started from Logan, and reached home in four hours and twelve minutes in special trains. We had been gone two weeks and one day, having traveled two hundred miles by carriages through the mountains, and two hundred miles by railroad. The Elders of our party scattered among the settlements and held twenty-six meetings. We visited the Sunday schools and different organizations, and found them all alive to their several duties.

In almost every town we visited we were saluted on our arrival by a body of Sunday school children, who turned out by hundreds. It almost seemed impossible that there could be so many children in the country as came out to meet us.

President Young was suffering on this journey from an attack of rheumatism, which rendered him uncomfortable. But still he preached a number of long and excellent sermons, sometimes speaking an hour and twenty minutes. He addressed all the large meetings, and did it in more than his usual energetic, eloquent and interesting style, and returned from the journey in a better state of health than when he went away, for then many of his friends thought it very doubtful whether he would be able to proceed on his journey; but he accomplished it, and returned improved. For a man of his years, performing continually, as he does, a vast amount of labor of both mind and body, it seems almost miraculous that he could take this journey, attend so many meetings and councils, and endure the riding over a country as rough as the one we passed over. We were sometimes seven or eight thousand feet above the level of the sea, frequently six thousand, and then down to four thousand five hundred, and so on,

up and down, through valleys and hills, the roads sidling in many places, rendering traveling difficult and unpleasant. Though after I had traveled through Palestine, where there are really no roads, I thought the country we had just passed over remarkable for its fine roads.

We bore testimony to the Saints of the everlasting Gospel, the plan of salvation which was revealed, through Joseph Smith, to this generation. We found them generally living in obedience to the principles of the Gospel, and rejoicing in the truth. There was a marked improvement, since I traveled through those northern regions before, in the condition of the roads, bridges, and private residences, and in some settlements a large number of barns have been erected. It seems, in the making of the settlements in these valleys, that it has been a difficult matter for the farmers to provide themselves with sufficient barns and store-houses, they are wanting almost everywhere, but some of these northern settlements are becoming very well supplied with these out-door conveniences.

I am pleased to have the privilege of meeting with you again. I wish to bear my testimony to the interesting discourse which has been delivered to you this afternoon by Elder John Taylor, and I pray that the blessing of the Almighty may be upon us all. I feel that his blessing is over all the valleys where the Saints dwell, and inasmuch as they will abide in their holy faith, the faith of the holy Gospel, live in accordance with the principles of truth and the law which God has revealed for their salvation, the Lord will be their protector.

From the time that Joseph Smith took the plates of Mormon from the hill Cumorah, to the present moment, the enemy of all righteousness has been howling, and exercising every means in his power to destroy those who believe in the Book of Mormon, and who are willing to follow the instructions and counsels which God has given for the upbuilding of his kingdom in the last days. But they who have been humble, and have walked in accordance with their professions, have been upheld and protected, and the blessing of the Almighty has been continually upon them.

I pray the Lord that his blessings may rest upon you, and that you may rejoice therein, that we may all be able to walk humbly before him, keep his commandments, have power to overcome, and with the faithful be prepared to dwell in his kingdom, through Jesus our Redeemer. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 7, 1873.

(Reported by David W. Evans.)

THE KNOWLEDGE OF GOD AND MODE OF WORSHIPING HIM.

I always take pleasure in speaking of things pertaining to the kingdom of God, and to the interest and happiness of my fellow-men, if I think that I can be of service or advantage to these to whom I address myself. In meeting together, as we are met to-day, from time to time, we do so to reverence and worship, according to the intelligence and understanding we possess, Almighty God, the giver of our lives and the supporter of all things. A feeling of reverence and respect for Deity prevails in some form or other amongst all the human family. It assumes, it is true, a variety of forms, and there are many different ideas and opinions among men as to the proper mode of worshiping and rendering ourselves acceptable to our heavenly Father. All mankind believe, more or less, in a Being who rules and governs the universe, and controls the destinies of the human family; and whatever form of worship may be followed, it is accompanied by feelings of reverence and respect for God. There is something very singular about this, and it is different from anything else that exists on the face of the earth. We have our theories about science; we have principles and laws which govern mechanism; there are certain known laws which govern the elements by which we are surrounded; there are certain sciences which men can master by studying the laws which govern them; but in regard to the worship of God, it seems to differ materially from anything else that we have cognizance of. He is a Being that mankind generally do not have a knowledge of, they do not have access to his presence, and unless he communicates it, there is no known law by which we can approach unto him.

The ideas of men seem to be vague and uncertain in relation to the worship of the Almighty, and they have always been more or less so. When Paul stood up in Athens, some eighteen hundred years ago, in speaking upon God, he says, "I saw an altar on which was inscribed—'To the unknown God.'" The Athenians had a variety of gods which they professed to know, or that represented certain ideas, theories and principles which obtained among them; but there was one whom they described as the "Unknown God." Paul makes a most remarkable statement concerning this matter. He says—"Him, therefore, whom ye ignorantly worship, declare I unto you;" the God who made the heavens, the earth, the seas and the fountains of waters.

The idolators who lived long prior to the time when Paul preached Christ and him crucified to the people of Athens, had some idea of the "unknown God." We read that a dream was given to Nebuchadnezzar, unfolding to him certain things that were to take place in the future; and he called together the magicians, astrologers and soothsayers — the men of science of those days, and who professed to have a knowledge of the future, and he told them he wanted them to reveal unto him his dream, and then to give him the interpretation. They told him that his request was very unreasonable; it was beyond their power to comply with, and was a thing not commonly asked or required of men of their profession; but if he would give them the dream, they had rules and principles whereby they could interpret it. He still insisted upon the dream and the interpretation. They then told the king that no being but the "unknown God," who dwelt in the heavens, was able to reveal such a secret as he demanded at their hands. We find that, among the Babylonians and Chaldeans, behind their ideas, theories and mythology, they had ideas of a Supreme Being who governed the universe, who alone could reveal the secret acts of men, and who held their destinies in his hands; and unless there is some plan or law by which men can have access to him who, in Scriptures as well as by men at the present time, is termed the unknown God, we must remain ignorant of him, his attributes, designs and purposes, and of our relationship to him.

Paul also tells us that life and immortality are brought to light by the Gospel; hence it would seem that that is a principle whereby men can be brought into communication with God. There are other Scriptures that are rather remarkable on this point. The Apostle tells us—"Now are we the sons of God, but it does not yet appear what we shall be; but when he who is our life shall appear, then shall we be like unto him, for we shall see him as he is!"

It would seem from this, and other Scriptures of a similar kind, that man did once possess a knowledge of God and the future, and a certainty in relation to the mode of worshiping him. Paul says that life and immorality are brought to light by the Gospel. The question necessarily arises in our minds, how and by what means are these things accomplished? In what way are men to be put in possession of this light and this immortality? And then, men who have not been in the habit of reflecting, or if of reflecting, not of judging correctly, not being in possession of true principles, think, and their thoughts go back, and they say —"Well, what of those who lived before there was a Gospel?" For my part, I do not know of any such time, I do not read of any such time, and I am not in possession of any information in relation to any such time. I should as soon think of asking—What of the people who lived before there was a sun, moon, stars or earth, or before there was anything to eat or drink, or any other impossible thing that we could reflect upon. Thoughts and ideas of this kind can not have foundation in fact; they never did exist. If life and immortality are brought to light by the Gospel, then, whenever and wherever men had a knowledge of life and immortality, whenever and wherever God revealed himself to the human family, he made known unto them his will, and drew aside the curtain of futurity, unfolded his purposes, and developed those principles which we find recorded in Sacred

Writ. Wherever men had a knowledge of these things, they had a knowledge of the Gospel; hence it is called in Scripture, "the everlasting Gospel;" and hence John, while on the Isle of Patmos, wrapped in prophetic vision, beholding a succession of marvelous events that should transpire in after ages, declared, among other things—"I saw another angel flying in the midst of heaven, having the everlasting Gospel to proclaim to those who dwell on the earth, to every nation, kindred, tongue and people, crying with a loud voice, 'fear God and give glory to him, for the hour of his judgment is come.'"

The Gospel, then, in its nature and in its principles, is everlasting; in other words, it is God's method of saving the human family; and hence, Christ, of whom we hear and read so much in the Scriptures of divine truth, was "the Lamb slain from before the foundation of the world." He was believed in, long before he made his appearance, both on the Asiatic and American continent, and God gave unto his ancient Prophets many visions, manifestations and revelations of his coming to take away the sins of the world by the sacrifice of himself.

In speaking of the Gospel, Paul talks of it being known as far back as the days of Abraham, for he tells us that "God, foreseeing that he would justify the heathen through faith, preached before, the Gospel unto Abraham." The same Apostle tells us concerning Moses and the children of Israel having the Gospel. Says he—"We have the Gospel preached unto us as well as they; but the word preached unto them did not profit, not being mixed with faith in those who heard it; wherefore the law was added because of transgression;" and when Jesus Christ came, he came to do away with the law and to re-instate the Gospel as it had heretofore existed; the everlasting Gospel; that Gospel which brings life and immortality to light, and wherever and whenever a a knowledge of God was had among the human family, it was through the instrumentality of the Gospel.

When Jesus was upon the earth, he made this principle very plain to the people on the Asiatic continent; and, as recorded in the Book of Mormon, he made it plain to the people on the American continent, revealing to them the same principles, truth, light and intelligence; organized the churches in the same way; implanted his Spirit among them, and imparted to all who were obedient to his law a knowledge of God and of their own future destiny, and this result always followed a knowledge of the Gospel among men.

The reason there is so much confusion and disorder among men, today, in the Christian world is,—"they have forsaken God, the fountain of living waters, they have hewn out to themselves cisterns, broken cisterns that will hold no water." There were certain principles laid down by Jesus and his disciples, and also by Moses, and by Nephi, Alma and others on this continent, in a very plain, clear and pointed manner, in fact, although a mystery to men of the world, to believers they are as the Scriptures say—so plain that a wayfaring man though a fool need not err therein; and they are strictly logical, and philosophical and easy of comprehension.

There are laws which governn ature, and the principles of matter with which we are surrounded, with which many of us are familiar. These laws are as unchangeable as the revolution of the earth upon its

axis, or as the rising and setting of the sun. These laws are perfectly reliable; they cannot be disregarded with impunity, for if disregarded, the results desired will not follow. The truths of the Gospel, and the principles of the plan of salvation are as immutable as the laws of nature. Men of God in different ages have been in possession of certain philosophical truth in relation to God, the heavens, the past, the present and the future. This has been the case not only with men of God on the Asiatic continent; but also on this continent; and however men of the present day may affect to despise revelation, as many do, as visionary, wild and fanatical, it is to that we are indebted for all the knowledge we have of God, our own destiny, and of rewards and punishments, exaltations or degradations hereafter. Lay aside this revelation, do away with this principle, and the world to-day is a blank in regard to God, heaven and eternity; they know nothing about them.

I have heard some people say—"If God revealed himself to men in other days, why not reveal himself to us?" I say, why not, indeed, to us? Why should not men in this day be put in possession of the same light, truth and intelligence, and the same means of acquiring a knowledge of God as men in other ages and eras have enjoyed? Why should they not? Who can answer the question? Who can solve the problem? Who can tell why these things should not exist to-day, as much as in any other day? If God is God and men are men, if God has a design in relation to the earth on which we live, and in relation to the eternities that are to come; if men have had a knowledge of God in days past, why not in this day? What good reason is there why it should not be so? Say some—"Oh, we are so enlightened and intelligent now. In former ages, when the people were degraded and in darkness, it was necessary that he should communicate intelligence to the human family; but we live in the blaze of Gospel day, in an age of light and intelligence." Perhaps we do; I rather doubt it. I have a great many misgivings about the intelligence that men boast so much of in this enlightened day. There were men in those dark ages who could commune with God, and who, by the power of faith, could draw aside the curtain of eternity and gaze upon the invisible world. There were men who could tell the destiny of the human family, and the events which would transpire throughout every subsequent period of time until the final winding-up scene. There were men who could gaze upon the face of God, have the ministering of angels, and unfold the future destinies of the world. If those were dark ages I pray God to give me a little darkness, and deliver me from the light and intelligence that prevail in our day; for as a rational, intelligent, immortal being who has to do with time and eternity, I consider it one of the greatest acquirements for men to become acquainted with their God and with their future destiny. These are my thoughts and reflections in relation to these matters.

Life and immortality, we are told, were brought to light by the Gospel. And how is that? Why, it is a very simple thing, a very simple thing indeed. When Jesus was upon the earth he, we are told, came to introduce the Gospel. He appeared on this continent as on the continent of Asia for that purpose; and in so doing he made known unto men certain principles

pertaining to their being and origin, and their relationship to God; pertaining to the earth on which we live, and to the heavens with which we expect to be associated; pertaining to the beings who have existed and those who will exist; pertaining to the resurrection of the dead and the life and glory of the world to come. This is what the Gospel unfolds. It is not taught in any of our schools of philosophy, they do not comprehend it. It is a law and a principle laid down by the Almighty; and although a very simple one it is more subtle in its operations than any of the principles of nature with which we are acquainted; and many of them have, for generations, being unknown in their action and properties to the human family. It is not long since we became acquainted with the power of steam. That power has always existed, but why did not men make it available for useful purposes? Because they were unacquainted with its principles. It is not long since men became acquainted with the properties of gas. I can remember, in my young days, walking along the streets when they were lighted with oil lamps; and the light was so dim that it only made darkness visible. It is not long since the laws of electricity were discovered, and now they are made available for telegraphy and other purposes. These principles always existed; but they eluded the research and intelligence of men for ages; but finally they were made known. Doubtless there are thousands of other principles in Nature, with which we are unacquainted to-day, formed by the Great I Am, the Great Ruler and Governor of the universe, and placed under certain laws, just as much as the principles with which we have already been made acquainted by the operation of the Spirit of God on the spirit of man.

We read a good deal about the soul of man, and the body of man. Will anybody tell me where the body commences and where the spirit leaves off, and how they are united, and what forms the compact? Can anybody tell about the principle of life in man? We have had philosopher after philosopher in all the various European as well as American schools, trying to solve this problem. They can not do it, it is yet a mystery. But because a thing is a mystery, are we to say that it does not exist? We see man, perfect in his form, in possession of his faculties and clothed with intelligence. One day he is walking around, and the next he lies a lifeless corpse; with the same body, the same bones, nerves and muscles and every faculty of his body, apparently, as complete as the day before, but he is dead, inanimate, inactive, without a spirit or soul, if you please. What brings about this change, or who possesses the power to resuscitate that man and implant in him again the principle of life? Where is the man, the intelligence or the science that can do it? We do not find it among mortals. If some of these things are mysteries why not others?

God says that no man knows the things of man, but by the spirit of man that is in him; so no man knows the things of God but by the Spirit of God. How is that Spirit imparted and to whom? Through what medium are we to get in possession of these principles? Will any of our savants answer? Will our philosophers tell us upon what principle these things can be communicated to man, so as to bring him into relationship to God, and to enable him to comprehend things which men in former times compre-

hended? There are unquestionably certain laws and principles governing these matters, as legitimate as those governing any other branch of science or knowledge. If man knows the things of God only by the Spirit of God, how are we to obtain that Spirit? One of the old Apostles, in talking on this subject in former times, told the people to repent and be baptized in the name of Jesus Christ for the remission of their sins, and they should receive the Holy Ghost. What should that Spirit do? It should take of the things of God, and show them to those who received it. Says the Apostle—"Ye have received an unction from the Holy One, whereby ye are enabled to know all things; and ye need not that any man should teach you save the anointing that is within you, which is true and no lie. Ye are our witnesses, as also is the Holy Ghost, which bears witness of us." Another one says—"Ye are in possession of a hope that has entered within the vail, whither Christ, our fore-runner, has gone, and where he ever lives to make intercession for us."

This light and intelligence was communicated to men in the dark ages. This treasure, says the Apostle, we have in earthen vessels. This was what Jesus referred to when he said to the woman of Samaria—"If thou hadst asked of me I would have given thee water which would have been in thee a well springing up to everlasting life." There was a principle of that kind among men in those days, and it bloomed with immortality, and put its possessors in possession of certainty, intelligence, and knowledge, in relation to God, whereby they were enabled to cry—"Abba, Father," and to approach him in the name of his Son, and receive from him the gift of the Holy Ghost, which Jesus said would impart a knowledge of God and his purposes, and whereby they eventually might be exalted in his celestial kingdom.

This is the kind of thing that they had in that day. This is the Gospel that we have to proclaim to you. Its laws are just, strict and equitable to those who embrace it. Those who do not, of course, they cannot understand it. Why? Jesus said to Nicodemus—"Except a man be born of water, he cannot see the kingdom of God; and except he be born of the water and of the spirit he cannot enter the kingdom of God," that is, he cannot know anything about it unless he obeys its initiatory ordinances. Then, to the Saints, if they do not live their religion and keep their covenants, the light that is within them will become dark, and how great will be that darkness. This light, truth and intelligence can only be obtained, in the first place, by obedience to the laws of God; and, in the second place, it can only be retained, by continued faithfulness, purity, virtue and holiness.

I pray that God may, by his Spirit, lead us in the way of peace, in the name of Jesus. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 14, 1873.

(Reported by David W. Evans.)

ANCIENT PROPHECY, RELATING TO THE TIME OF THE RESTITUTION OF ALL THINGS, TO BE FULFILLED.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

"For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.

"And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever."—MICAH iv, 1—7.

I have read this Scripture in the hearing of the congregation, believing, as I do, that it is a prophecy having direct reference to the latter times, and to the day and age now ushered in upon the earth. There are many things in the Jewish Scriptures, the fulfillment of which has become a matter of history. There are many other things which have been spoken by the mouth of God through his servants the Prophets, which remain yet to be fulfilled. It is a matter of great importance, to my mind, to be able to discern those things pertaining to the future, which God has revealed, which have yet to come to pass. He revealed, beforehand, to the antediluvian world, the approach of the deluge, and gave them a timely warning, sending his servants amongst them, calling upon them to repent of their sins and to prepare for that which was coming upon the earth. He foretold to

Abraham the bondage which his seed would have to endure in the land of Egypt, their final deliverance by the hand of Moses, and their establishment in the promised land of Canaan. Moses, and other Prophets raised up after him, foretold the blessings which, through faith and obedience, should be poured upon Israel, and the scourges and judgments which should fall upon them through unbelief and disobedience. Whoever will read the prophecies of Moses contained in Deuteronomy, from the 28th to the 33rd chapter, will perceive there clearly foreshadowed the great events in the history of the seed of Abraham, from that time until the time of their restoration to their promised inheritance, which is referred to in the chapter from which I have quoted in Micah. All these great events have been the subjects of prophecy, and have been very clearly pointed out, and perhaps by none more plainly and clearly than by Moses himself, while he was the leader of Israel.

The dealings of God with the human family have been the subjects of prophecy and revelation, and more especially with the descendants of Shem, the offspring of Abraham, Isaac and Jacob, and not only the Chosen People, but the nations with which they were identified, and with whom they were more or less connected and allied in a national capacity. All these things have been the subjects of prophecy; but the burden of prophecy, from the beginning of the world down to the present time, seems to centre upon our day—the time of the restitution of all things spoken of so frequently by the Prophets of God. By reference to the 3rd chapter of the Acts of the Apostles, we find that the Apostle Peter, talking to the wondering Jews assembled together gazing upon him and his brother John, at the time he healed the lame man at the beautiful gate of the Temple, and told them concerning Jesus, whom they had crucified, and whom the Father had raised from the dead, of which they were his witnesses, told them that this same Jesus had been taken up into heaven, and would remain at the right hand of God until the time of the restitution of all things spoken of by all the Prophets since the world began. Then he, Jesus, will descend again. From this Scripture we understand that Peter and his brother Apostles comprehended the doctrine of the restitution of all things, and that it should take place in the latter days preparatory to the second advent of the Savior.

This was also a theme for angels as well as Prophets. We read in the first chapter of the Acts of the Apostles, that Jesus led his disciples out to the Mount of Olives, and there lifted up his hands and blessed them; and while in the act of giving them their last commission—to go into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, a cloud overshadowed him, and he ascended from their sight; and as they stood gazing up into heaven after him, two angels stood by them, clothed in white apparel, and they said unto them—"Ye men of Galilee, why stand ye thus gazing up into heaven? Behold, this same Jesus, which you now see go up into heaven, shall so come again in like manner as ye have seen him go into heaven."

The time of the restitution of all things has not only been the theme of angels, Prophets and Apostles, but of all Saints whose understandings have been enlightened by the Spirit of revelation from on high. The chapter which I have read from,

in Micah, brings it down to the last days, and is perhaps a little more explicit than some other prophecies. It says that "in the last days the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and people shall flow unto it." "The mountain of the Lord's house"—this is a peculiar phrase, and was probably used by the Prophet because it was a common mode of expression in Israel in the days of David and many of the Prophets several hundred years after him, for, in speaking of Mount Moriah, on which the Temple of Solomon was built, they spoke of it as the mountain of the Lord's house. Moriah is a hill in the city of Jerusalem, on which David located the site of the Temple, and on which his son Solomon built it, and it was called the mountain of the house of the Lord. This Temple suffered spoliation at the hands of the Gentiles, who made inroads on Israel from time to time, but it was repaired and kept intact until the days of the Savior. While he was on the earth he predicted its total destruction, because of the unbelief of the people. He said, Matthew xxiv, 2, the time should come when not one stone of that Temple should be left on another. The Prophet Micah predicted the same in the chapter preceding the one which I have read from. He says—"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, you that abhor judgment and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us, none evil can come upon us? Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

This last prediction has been literally fulfilled. It has become a matter of history that Jerusalem has become heaps of ruins, and the mountain of the house of the Lord has become as the high places of the forest, and has been ploughed as a field. It is a matter of history that the very site of that wonderful Temple was ploughed as a field, and its destruction was rendered so complete that every foundation stone was raised; and that there might be no vestige of it left, around which the Jews might cling, the Roman Emperor caused that it should be ploughed up as a field, thus literally fulfilling the words of the Prophet and the words of the Savior. This woe and destruction was predicted and overtook that people, and they were eventually scattered, because of their wickedness, and because of the corruptions of their princes, judges and rulers. But it shall come to pass in the last days, saith the Lord through Micah, that the mountain of the house of the Lord shall be established in the tops of the mountains, and shall be exalted above the hills, and people shall flow unto it. Here is a promise around which the house of Israel may cling, and to which they may fasten their faith, for God will not forever hide his face from his people; but he will make choice of a place or places named, and there he will build his house, and people from all nations will flow unto it.

This mountain of the Lord's house, which is to be established in the tops of the mountains, seems to be, in the mind of the Prophet, located in a different place from the former house, which was located upon that hill in

Jerusalem. This, in the latter days, the Prophet says, "shall be in the tops of the mountains." Mark the expression, not on the top of a mountain, nor in the tops of the highest mountain, but in the "tops of the mountains"—the plural number is used; in other words, in the midst of the high places of the earth. Not on the borders of the sea shore, for the only reason that we speak of mountains on the surface of the earth is because of their elevation above the general level of the ocean.

The mountain of the Lord's house shall be established in the tops of the mountains in the last days, and people from all nations shall flow unto it. And wherefore? What will be their object and purpose in fleeing from all nations? They will say—"Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Here we learn the object of the people in fleeing from all nations to the mountain of the Lord's house: it is that they may learn of his ways and walk in his paths. "The Lord shall judge among many people," says Micah, "and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. I will assemble her that halteth, gather her that is driven out, her that I have afflicted, even the chosen seed of Abraham, the house of Israel that has been scattered and peeled and driven. I will gather her that was scattered, and her that was cast afar off I will make a strong nation, and the Lord shall reign over them in Mount Zion, from henceforth, even forever."

Isaiah has used nearly the same language in the second chapter of his prophecies. Ezekiel, in the 37th chapter has used similar language, predicting the time of the restoration of the house of Israel and the gathering together of the people of God, and that the Lord shall reign over them and that a reign of peace shall be established on the earth.

That this and other prophecies of a similar character remain yet to be fulfilled, must appear evident to every reflecting mind, for since these prophecies were delivered there has never been a time in which the nations have beaten their swords into ploughshares, their spears into pruning hooks, lived at perfect peace with each other, and walked in the ways of the Lord. But it has been predicted by the Prophets that such a period will arrive. The same thing was also foretold by the Savior, and by the angels who promised his second coming. Mark the object of the gathering—the nations shall say, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, for he will teach us of his ways and we will learn to walk in his paths." How will this be brought about? Because the law shall go forth out of Zion, and the word of the Lord from Jerusalem. How can this be unless God shall begin to reveal himself to his people and minister in their midst as in ancient days, by his own voice, the voice of Prophets, the spirit of revelation and the ministration of angels?

I am aware that many people of our time attempt to place some mystical and illusive construction upon the prophecies in the Bible, and there is a disposition to ignore the plain and obvious meaning of the declarations of the Prophets, and to give to them some private interpretation. But the Apostle Peter,

in the first chapter of his second epistle, in writing to his brethren on this subject, says that no prophecy of Scripture is of any private interpretation, but holy men of old spoke as they were moved upon by the Holy Ghost. In order that they might be able to understand these prophecies, the Apostle counseled his brethren to give heed unto them as unto a light shining in a dark place until the day dawn and the day star arose in their hearts.

It is true that the Prophets have told us of dreams and visions which they have had, and in some instances the Lord has explained or interpreted them, and as such we are to receive them. But where he has not deigned to give the interpretation we must wait until he does, for it does not belong to men to give their own private interpretation thereto. It is written, "Interpretations belong to God," and where it has pleased him to interpret it behooves us to accept it, and where it has not pleased him to do so it becomes us to wait until he does, and not attempt to obtrude upon mankind our private interpretation of what God has revealed. Where plain predictions are uttered, we are to receive them as we would the writings of any other author—according to the plain and obvious meaning of the language.

How then, I ask, can these prophecies be fulfilled in the last days, except God shall again speak from heaven? Where shall the mountain of the Lord's house be established in the tops of the mountains, except God shall make manifest where he will build his house and establish his Zion in the last days? How shall the law go forth of Zion and the word of the Lord from Jerusalem in the last days, inducing people to flow unto it from all nations, unless God shall speak again from heaven, as he did in ancient days?

As Latter-day Saints we accept the words of the ancient Prophets and believe that they will be fulfilled literally. Has Jerusalem become a heap of ruins literally? Were the seed of Abraham in bondage and oppressed by the Egyptians literally? Were they delivered and brought out of that land with a high hand and with great power literally? Did God bring them literally into the land of Canaan, which he promised to Abraham? Have they been broken up and scattered from that land literally? Did the Savior come, born of a virgin, as the Prophets predicted, literally? Did he suffer for our sins and endure all that the Prophets had spoken of him literally? Did his enemies cast lots for his vesture and divide his garments among themselves literally? Were "the shepherd smitten and the sheep scattered" when Jesus was crucified literally? Yes, in all these particulars, history records, with the greatest minutiæ, the literal fulfillment of prophecy. Was the house of the Lord thrown down and the very foundation thereof ploughed as a field, literally? Yes, then what reason have we to expect other than a literal fulfillment of the next part of the same prophecy, which foretells the establishment of the Lord's house in the tops of the mountains, the gathering of people from all nations thereunto, that the Lord will rebuke strong nations afar off, and that the nations will beat their swords into ploughshares, their spears into pruning hooks, that they will live at peace and learn war no more, and the Lord will reign over them, from henceforth, even forever?

Such a mighty revolution as is here indicated by the Prophet can

never be effected upon the earth without the voice of God, without Prophets and Apostles, and the power of the Holy Ghost working mightily among the sons of men; and when that period arrives it will be the one referred to by the Prophet Joel, who says—"It shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh, and then your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions, and upon my servants and handmaidens will I pour out my spirit in those days, saith God." Thus will Moses realize the wish that he expressed at the time God took the spirit that was upon him and placed it upon the seventy Elders of Israel and they all began to prophecy. When two of these seventy who remained in the congregation felt the same spirit resting upon them and began to prophecy, Moses' servant came running to him at the tabernacle and said—"Eldad and Medad do prophecy in the camp, my lord Moses, forbid them. And Moses said unto him, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

Joel predicts the coming of a time when the Lord's people will all become Prophets, even the servants and handmaids will receive the Spirit and they will prophecy. Jeremiah speaks of a similar time, but he uses a little different language. He says,—"I will pour out my spirit upon all flesh, and then no one shall say unto his neighbor, Know ye the Lord, for all shall know him, from the least unto the greatest, and they shall see eye to eye when the Lord shall bring again Zion." Here the Prophet Jeremiah predicts, as does Micah, a time when the Lord shall bring again Zion, and says that when he brings again Zion they shall see eye to eye and they shall no more use the proverb that the fathers have eaten sour grapes and the children's teeth are set on edge, but every man shall die for his own iniquity, and the teeth of him that eateth sour grapes shall be set on edge, and every man will have the opportunity of knowing the Lord, learning his ways, and walking in his paths.

Are we to understand by these sayings of Scripture, that God will pour out the Holy Ghost upon the ungodly, the workers of iniquity—murderers, sorcerers, whoremongers, adulterers, false swearers, deceivers and liars? I do not so understand the Prophets, the Savior and his Apostles. I understand in the language of the Apostle, that the Holy Ghost dwelleth not in unholy Temples; and that if his Spirit is poured out upon the people so generally, it will be because their hearts are prepared to receive it, because their ears have been opened to the word of God, and faith has been begotten in them. They have listened to the call of the Almighty, and have received the message of salvation sent unto them.

But shall all people be thus converted unto the Lord? Shall the king upon the throne, the judges who have judged for reward, the Prophets who have divined for money, the priests who have taught for hire, the murderer, the idolater, the abominable, those who have oppressed and ruled mankind with a rod of iron, who have said to the souls of men, "Bow down, that we may walk over you?" Shall all these be converted unto the Lord of hosts and receive of these blessings? Would to God that it were possible! But the Prophets have not so pre-

dicted. They and the Savior and the Apostles have all predicted that "he will punish the kings of the earth upon the earth, and the hosts of high ones that are on high, and they shall be gathered together into the pit." They have predicted that judgments shall fall fast upon the ungodly who will not repent, and they shall be cut off and shall perish out of the land; and sore and terrible judgments shall come upon the nations who repent not, and who will not listen to the voice of God.

Malachi, in his last chapter, says, "But the day cometh that shall burn as an oven, and the proud and they who do wickedly shall be stubble. The day that cometh shall burn them up, saith the Lord of hosts, that shall leave them neither root nor branch. But unto you who fear my name, saith the Lord, shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall, and shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

Thus we learn, my friends, that the warning voice of God will go forth among the nations, and he will warn them by his servants; and by thunder, by lightning, by earthquake, by great hailstorms and by devouring fire; by the voice of judgment and by the voice of mercy; by the voice of angels and by the voice of his servants the Prophets; he will warn them by gathering out the righteous from among the wicked, and those who will not heed these warnings will be visited with sore judgments until the earth is swept as with the besom of destruction; and those who remain, in all the nations, tongues and kingdoms of the world, will heed the voice of warning and will accept the salvation sent unto them by the Lord through his servants. The law of the Lord will go forth to all such from Zion, and judges will go forth among them from Zion; and all who are willing will be taught the ways of the Lord, and they will be baptized for the remission of their sins and they will receive the Holy Ghost by the laying on of the hands of the servants of God. Great and glorious will be that day. The old men will dream dreams, the young men will see visions, and even the servants and handmaids will prophecy, and out of the mouths of babes and sucklings will the Lord perfect his praise.

We are not the only people who believe in these things, and look forward with anxious expectation for the glorious reign of righteousness and peace upon the earth. It has been the faith and the hope of all the righteous upon the earth, the theme of their prophecies and of the songs of the inspired songsters of Israel. It is the hope of these things, and the faith which is begotten in our hearts, that the Lord has set his hand a second time to recover the remnants of the house of Israel, and to fulfill the glorious things which he has foretold through the mouths of his Prophets, that has brought us together in these mountains. It was the faith and hope that induced the pioneers, twenty-six years ago, to face the savages and to penetrate through a trackless, howling desert. To make the roads through the mountains, to bridge the streams, and to endure all the perils of establishing the people of Zion in the Rocky Mountains, when there were no human beings but the untutored savage for a thousand miles or more

from them, when it was a thousand miles on the west, a thousand on the north, a thousand to the south, and thirteen hundred to the east to the nearest settlement. It was this faith in the latter-day work, the assurance we had received that God had spoken from the heavens, which prompted us to this great work. It was because God had spoken from the heavens by his own voice to his servant Joseph Smith, by the voice of his Son, and by the voice of angels, calling his people to gather from the nations into the heart of the mountains, that we are here to-day. I can place my eyes upon many in this congregation, and I know of many more throughout this Territory, who heard these things from the mouth of the Prophet Joseph Smith.

When the pioneers left the confines of civilization, we were not seeking a country on the Pacific Coast, neither a country to the north or south; we were seeking a country which had been pointed out by the Prophet Joseph Smith in the midst of the Rocky Mountains, in the interior of the great North American continent. When the leader of that noble band of pioneers set out with his little company from the Missouri River, they went, as did Abram, when he left his father's house—knowing not whither he went—only God had said, Go out from your father's house unto a land which I will show you. That band of pioneers went out, not knowing whither they went, only they knew that God had commanded them to go into a land which he would show them. And whenever the Prophet Brigham Young, the leader of that band of pioneers, was asked the question—"Whither goest thou?" the only answer he could give was—"I will show you when we come to it." The prayers of that band of pioneers, offered up day and night, continually unto God, was to lead us, as he had promised, unto a land which, by the mouth of his servant Joseph, he had declared he would give us for an inheritance. Said the Prophet Brigham—"I have seen it, I have seen it, in vision, and when my natural eyes behold it, I shall know it." They, therefore, like Abram of old, journeying by faith, knowing not whither they went, only they knew that God had called them to go out from among their brethren, who had hated, despised and persecuted them, and driven them from their possessions, and would not that they should dwell among them. And when they reached this land the Prophet Brigham said—"This is the place where I, in vision, saw the ark of the Lord resting; this is the place whereon we will plant the soles of our feet, and where the Lord will place his name amongst his people." And he said to that band of pioneers—"Organize your exploring parties, one to go south, another north, and another to go to the west, and search out the land, in the length and the breadth thereof, learn the facilities for settlement, for grazing, water, timber, soil and climate, that we may be able to report to our brethren when we return;" and when the parties were organized, said he unto them—"You will find many excellent places for settlement. On every hand in these mountains are locations where the people of God may dwell, but when you return from the south, west and north to this place, you will say with me, "this is the place which the Lord has chosen for us to commence our settlements, and from this place we shall spread abroad and possess the land.'"

It is this faith which has brought the multitude who have followed to this land, year after year, from then until the present time. This is the work and the mission that is upon the Latter-day Saints. "Come out of Babylon, O my people, that ye be not partakers of her sins, that ye receive not of her plagues. Gather yourselves into the midst of the mountains, where the Lord will establish his house and place his name, and teach you his ways, and where you will learn to walk in his paths." We are not called to be of the world, to partake of the spirit and follow after the fashions of the world, the lusts of the eye and the pride of life. We are not called to set our hearts upon the world and the things thereof—upon the gold, upon the silver in the mountains, upon the precious things that are in the earth, the cattle upon a thousand hills, nor upon houses or lands, or aught else that pertains to the earth. We are called to set our hearts upon the living God, who has called us to be his people, and to worship him with full purpose of heart. If he gives us houses and lands, goods and chattels, gold and silver and the precious things of the earth, receive them with thanksgiving, and hallow and sanctify them and dedicate and consecrate them to the building up of Zion, the house of our God, the gathering together of his Saints, the preaching of his Gospel to the ends of the earth, and the accomplishment of the great work, whereunto God has called us in the latter days.

Blessed are all those who remember the high calling of God whereunto they are called. Blessed are those who seek to learn the ways of the Lord and walk in his paths. Blessed are those who seek to magnify the high calling of God which is upon them as Elders of Israel, to bear witness of the truth, and exemplify it in their lives and conduct; who deal justly, love mercy, walk humbly before their God, visit the fatherless and the widow in their affliction, and keep themselves unspotted from the world. Blessed are all such of the sons and daughters of Zion, for they shall prosper and their children after them. They shall become saviors upon Mount Zion, and they shall be found worthy to stand when he appears, and their names and their generations after them shall be had in honorable remembrance in the Temples of the Lord our God. But woe unto the hypocrites in Zion, and to the proud and haughty, and those who love the world, set their hearts upon it, and worship houses and lands, gold and silver, goods and chattels and the things of this world! Woe unto those who refuse to tithe themselves and thus to sanctify unto the Lord this land, which he has given them for an inheritance! Woe unto those who pollute the land of Zion by their whoredoms, murders, thefts and working of iniquity, who refuse to consecrate of their substance unto the God of the whole earth, and to render to him the tenth which he requires as the interest of their stewardship!

May the peace of God rest upon the righteous! May the ignorant come to understanding! May the foolish learn wisdom! May the power of God rest upon those who have assumed the high callings of ministers and judges in Israel! May grace abound unto all the Israel of God, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 28, 1873.

(Reported by David W. Evans.)

EVIDENCES, RELATING TO THE DIVINE AUTHENTICITY OF THE BIBLE AND BOOK OF MORMON, COMPARED.

It is written somewhere in this book — the Bible — that "in the mouth of two or three witnesses every word shall be established." These words were recorded in the law of Moses, and referred to by our Savior, but in what part of the Evangelists they are recorded I do not remember. They occurred to my mind just as I rose to my feet. It seems to have been the method in which God has dealt with the children of men, ever since they have had an existence on the earth, to reveal certain principles, and to confirm them by as many witnesses as seemed proper to him.

Our Father, the Creator of this earth, has power, if he saw proper to do so, to give a vast amount of evidence to the children of men, concerning the divinity of a message which he might at any time offer to them. It would be a very easy matter, if he saw proper to do so, to inscribe, in the very heavens, in letters of light, testimony and evidence which would be so conspicuous, and powerful, and plain, and easy to be understood, that all the nations, languages, kindreds and tongues upon our globe would know the truth at once, and have no misgivings about the matter. But the Lord has not seen proper thus to deal with the human family. He seems to require, in the first place, faith on good, sound, substantial evidence, instead of imparting knowledge at once.

There is a great difference between faith and knowledge. I am told that there is such a country as China on the eastern borders of Asia; but I never have been there; I never have seen that country; I cannot say, most positively, that such a country exists, only on the testimony of others I am informed that such is the case. I believe that testimony, but it is not a perfect knowledge to my own mind, obtained by my own experience. And so in regard to ten thousand other facts or events. We are in many, indeed in almost all, instances required to believe without a knowledge. The judge who sits in a court of justice to decide upon the liberties and lives of his fellow-beings, does not decide from a knowledge; but from the testimony and evidence presented before him he pronounces sentence of imprisonment or death, because the evidence is sufficient to bear him out in passing such a sentence.

A person can not be a witness to that which he merely believes. God requires mankind, or certain individuals among mankind, to be wit-

nesses for him—witnesses of his existence—so that they can bear testimony to others. It is important and necessary that they should have a knowledge of the things whereof this testimony is given; hence, in some few cases among the inhabitants of our globe, there have been men raised up to whom there has been a knowledge imparted almost immediately, and they knew, most perfectly, concerning the things which they were to communicate to their fellow-beings. They were true witnesses, and on their evidence and testimony the world have been condemned, and will be judged in the great judgment day. For instance, the Lord our God has revealed a system or plan of salvation to the human family, requiring all men to repent of their sins, turn away from everything that is evil, reform their lives, and to believe in Jesus Christ as the Savior of the world, who died to atone for the sins of mankind; to believe in his Father as the great Supreme Being, the Creator of all things; to believe in that which God has ordained, pertaining to the Gospel, that is intended for the salvation of mankind, such as the ordinances of baptism, and confirmation by the laying on of hands, and the administration of the Lord's Supper. All these are principles and ordinances which God has revealed to the children of men, making known to certain individuals that these are divine, and commanding them to go and bear testimony thereof unto others. Now, when a man stands up before an audience and says, with all boldness and with all humility, that God exists, the question might arise—"How do you know that he exists?" In reply, he says to his audience, "He exists because the Bible speaks of it, the works of Nature declare that there must be a Supreme Being, the wisdom that is manifested in the works of creation show forth his attributes—his goodness, his wisdom, and the adaptation of the various principles in nature to other principles, show that there must have been an all-wise Designer." "But," inquires an individual, of the speaker, "do you know anything about this being of whom you say the works of nature declare his attributes, and can you tell us whether he is a personal being, or a widely diffused spirit that exists throughout all nature?" If he can not bear any other testimony than this, merely referring to the Bible or the works of Nature, his hearers can say, "We have the same evidence ourselves, and your testimony is no better than ours." But if he stands forth as a servant of the Most High God, and declares that he knows God exists, because he has received a revelation to that effect, God has spoken to him, and his eyes have been opened to behold his person and his glory, and that he has heard his voice, then that man's testimony is greater than the testimony of those who depend merely upon what God has said in past ages, written in the Bible, and greater than that which arises from beholding the beauty, glory, simplicity and wisdom that characterize the works of Nature. Such a testimony, as I have named, where a person can bear testimony to what his eyes have seen, and to what his ears have heard, concerning the Almighty, to what God has revealed to him, will condemn the world. Persons may pretend to be God's witnesses, and preach fifty, sixty, or four score years in the ears of the people; but if they have never received this testimony, their evidence will be of no effect in the day of judgment. I have heard, in the course of my life, a great many Christian ministers of different deno-

minations, many of them no doubt sincere, say to their congregations, "I will be a swift witness against you in the day of judgment." Ask these Christian ministers, "Have you ever received a revelation from God yourself?" "Oh no." "Has God ever spoken to you?" "Oh no." "Have you ever had a heavenly vision?" "Oh no." "Has the Holy Ghost given you a new revelation?" "Not at all." "When did God last speak to the human family?" Says the Christian minister, "He has said nothing for about eighteen hundred years; the last he said or spoke to the human family is recorded in the New Testament." Such a minister might preach all the days of his life, and so far as his evidence or testimony is concerned, it would not condemn a solitary individual. Such men are not witnesses for God. He never sent them, he never spoke to or revealed anything through them; they have never seen his face or heard his voice, consequently they know no more about him than the people in the congregation to whom they are speaking. When, therefore, we speak, in the language of our text, that "in the mouth of two or three witnesses every word shall be established;" when these witnesses are divine witnesses, sent forth to bear testimony of divine things, they must have a knowledge of those things; not merely a faith, not a speculative idea or opinion, but they must know, just as well as they know concerning their own existence, of the things about which they speak, and of which they bear testimony to the people. Then in the great judgment day God will say to that people, "Did I not declare my words unto you by my messengers whom I sent unto you, to whom I revealed myself, and who had a knowledge of the things they bore testimony of?" And that will condemn the people.

In order to apply this to one particular subject, which now occurs to my mind, I will take the Book of Mormon, for instance. This book professes to be a divine revelation; it professes to be the writings of a succession of ancient Prophets, the same as the Bible contains the revelations and writings given in different ages to inspired men; and while the Bible contains the writings of inspired men who lived on the eastern hemisphere, the Book of Mormon professes to be the writings of inspired men who lived in ancient times on the western hemisphere. One is called, if we may so speak, the Bible of the East; the other may be termed, with great propriety, the Bible of the West, both of them being of the highest antiquity.

Now, if these books are divine, what evidence is necessary to convince us of that fact? If the Book of Mormon is really a divine revelation, containing the writings of ancent Prophets who dwelt on this American continent before and after Christ, it is important that every man and woman in the four quarters of the earth should understand this; for if it be the word of the Lord, we shall be judged out of the Book of Mormon as much as out of the eastern Bible. If it be not a divine record and not the word of the Lord, it is absolutely necessary that we should know it, in order that we may reject it, and reject it understandingly. Take it either way, then, whether it is or is not a revelation from God, it is equally important that we should know it.

Now what evidence have we that the Book of Mormon is a divine revelation? I will bring forth some evidence upon this subject. Before this book was permitted to be presented

to the inhabitants of the earth, the Lord raised up witnesses. Before it was printed, in the year 1829, three witnesses were raised up to bear testimony to it. Now, how could these witnesses get a knowledge that this book was divine? Were they merely told that it was so by the Prophet Joseph Smith, who translated the book from the metallic plates that were taken out of a certain hill in the State of New York? Was this all the information they had before they commenced bearing testimony to the world of the divinity of the book? If this was all, then all who knew Joseph Smith might be witnesses. But we are told in the forepart of the book the nature of their evidence and testimony. We are told that David Whitmer, Martin Harris and Oliver Cowdery, in the year 1829, before this book was published, saw an angel of God come down from heaven, and take the plates from which it was translated, and he exhibited them before the eyes of these three men, turning them over leaf after leaf. They saw the angel descend; they saw his glorious personage; they beheld the light and glory of his countenance; they saw the plates in his hands, and they saw the engravings upon the pages of these plates. While the angel was doing this before them, they heard a voice in the heavens, declaring unto them that the plates had been translated correctly, and commanding them to bear testimony of it to all nations, kindreds, tongues and people to whom this work should be sent. They accordingly have prefixed their testimony to this book, which those who obtain the book can read at their leisure; we have not time on this occasion to read it.

What greater testimony concerning the ministering of angels has any person ever given to the human family, than the one I have named? We read about angels ministering in ancient times on various occasions, and for certain purposes—sometimes appearing in great glory, and sometimes withholding their glory. Hence it is written by one of the Apostles—"Be not forgetful to entertain strangers, for some, in so doing, have entertained angels unawares," showing that angels have sometimes withheld their glory, and appeared like common men, and that they have been entertained as such. In other instances their glory was exhibited before those to whom they revealed themselves, and they bore testimony to the things they heard from the mouths of their divine visitants.

A question arises here, Is there any testimony in the Old or New Testament any more worthy of being received than that of these three modern witnesses? Do angels live at the present day as they did in ancient times? Every one will say that they still live. Are they the messengers of the Most High now as they were in ancient times? Yes. Says one, "We suppose they are subject to the command of God now as they were in ancient times. Is there anything in the Bible that indicates that a period or day would come when the ministration of angels would no longer be necessary? No, not one syllable in all the Bible that indicates any such thing. To the contrary, we find that the Apostle Paul, in speaking of angels, says—"Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" Now, if there be any heirs of salvation on the earth in the 19th century, why not those ministering spirits be sent forth to minister for them? And if sent forth, why should they withhold their glory and their personal presence from those to whom they administer?

Why not reveal themselves as they did in ancient times, personally and bodily, so that the eye of the individual to whom they administer may behold them? We can see nothing whatsoever that indicates, in the least degree, that these privileges are to be withheld from the children of men. Many, at the present period, believe the testimony recorded in the Scriptures concerning the ancient ministrations of beings called angels. They know not why they believe this, only because it is popular, and it is recorded in the Bible that they did appear. Ask these persons if they believe in the ministration of angels at the present time and they will tell you "no." They cannot give you any reason why they disbelieve in their ministration now, only it is unpopular. It is popular to believe in the ministration of angels, anciently, but unpopular to believe in such a thing in modern times, consequently people go along with the popular mind and believe in former-day administrations of those heavenly messengers, but latter-day administrations of the same nature they reject.

If persons raised up in ancient times had a knowledge, by the ministration of angels, concerning the message which they communicated to the human family, and their testimony condemned the generation to whom they were sent, I ask, will not the same knowledge, communicated in the same manner, in our day, condemn this generation, inasmuch as the message is not received? Judge this for yourselves.

When the Book of Mormon was printed, early in the year 1830, with these witnesses' names attached to it and presented to the human family, they had the testimony, not only of these three witnesses, but also the testimony of Joseph Smith, the translator, to the ministration of angels, and concerning the existence of these plates. Here then was the mouth of four witnesses, at least, that God gave to this generation. Besides these four, we have it recorded here that eight other men, men with whom I am, or was, well acquainted, some of them are now dead. Eight other persons besides these four, knew of the existence of the metallic plates, from which the Book of Mormon was translated. Their testimony is also prefixed to this work, their names given. They testify that they saw these plates, that they handled them with their own hands, that they saw the engravings upon the plates; that they took them in their hands, and that they knew of a surety of the existence of those plates. They did not bear testimony that they had seen an angel, but they bore testimony to that which they did know, namely, the existence of the plates, that Joseph Smith, the translator, was the person who exhibited the plates to them, and that the characters or letters contained upon the plates had the appearance of ancient work and of curious workmanship, and they bear their testimony in the most positive manner to this thing, declaring in the closing sentence that they bear testimony of these things, and "we lie not, God bearing witness of it." Here then is the testimony of twelve witnesses, four of whom saw an angel of God. Is not this sufficient to justify the children of men in having faith in the Book of Mormon? Faith is not a knowledge, but faith is the evidence of things not seen. Now, I may not have seen the plates, you may not have seen the plates, but we have the evidence or testimony of things not seen, by a great number of witnesses who did see them.

"But," says one, "suppose that these witnesses were interested persons, and they wished to combine together to deceive the children of men." The same supposition might be made concerning ancient witnesses, the Twelve Apostles for instance. They were chosen by the Lord to bear testimony of the Gospel unto all nations, and, with the exception of Judas, there was not a disinterested person among them, not even the one appointed to fill the place of Judas; and these men bore testimony to the most important truths that were ever revealed to the human family. They did this with a perfect knowledge. The infidel world will say they were interested witnesses, just the same as the world say concerning the witnesses of the Book of Mormon. I would not give much for a witness who was not interested; I would not give much for the testimony of an individual who would come and say, "I have seen an angel from God, but yet I am not interested in any thing that he said to me." No, let that man who receives a communication from the Almighty, and who knows of a surety of the things that he brings forth and bears testimony of to the world, let him be interested in his testimony and show to the world by his works that he is an interested witness.

Says one, "We have some disinterested witnesses with regard to the truth of the Bible." I deny it, you have not one. You have eight writers in the New Testament, but were they not all interested witnesses? Yes. "But," says one, "were there not a great many not connected with the ancient Church who saw the miracles of Jesus?" If they did, we have not their testimony, not one. We find it recorded in the Acts of the Apostles that when Peter and John healed the lame man who sat at the beautiful gate of the Temple, there was a great multitude around about who saw this miracle, but have you the testimony and evidence of any one of that multitude? No, you have not, no such evidence or testimony has been handed down to our day. But we have the testimony of the writer of the Acts of the Apostles that such was the case. He says so, and we have to believe it on his testimony. So in regard to the five hundred who saw Jesus after his resurrection. Paul declares that he was seen of five hundred of the brethren at once. But has one of those five hundred brethren handed down his testimony to the 19th century? Not one: it all depends upon the testimony of one writer. That writer says that five hundred men saw Jesus after his resurrection. So in regard to all the miracles that are recorded, said to be wrought by our Lord and Savior; so in regard to all the miracles, wrought after his ascension into heaven, by his servants and those who believed in his name. We have only the testimony of eight witnesses for the truth of the New Testament, and they were all interested.

Again. We know that there have been persons who have combined together to deceive their fellow men, and how are we to know whether these witnesses to the Book of Mormon were men of that class, or whether they were really witnesses of the things of God? We can not know it at first; it is impossible for you and me to know that fact, unless we obtain our knowledge from heaven. We can believe it, or their testimony, but we can not know it, or their testimony. Now the way I would do, if

I were an outsider and really desired to know whether the Book of Mormon was a divine revelation or not, I should examine the nature of this evidence which I have referred to, and then I should examine the contents of the book. If I found the book contradictory in its history, prophecies or doctrines, I should set down these twelve witnesses, whose names are prefixed to the book, as impostors; but if, after a careful perusal of this book, I found no contradictions or inconsistencies in the prophecies interspersed through its different parts, if I found that the doctrine was plain and simple and easy to be understood, and not contradictory, then the next thing with me would be to compare these prophecies with those in the Bible, and the doctrines of the Book of Mormon with those of Jesus and his Apostles. If I found no contradictions between the two records, but that the same Gospel is taught in both, and that both contain the same great chain of prophecy in regard to the events of the latter days, only more fully exemplified and illustrated, perhaps in different language, in the Book of Mormon from what it is in the Bible, I should have no evidence whatever to condemn the book, or the witnesses contained in it.

Furthermore, if I found certain promises in the Book of Mormon, to the effect that all persons, in all the world, who would receive it, and the message that God has sent forth by the administration of his servants, and would repent of their sins, and be baptized by immersion for the remission of their sins, and have hands laid upon them in confirmation, should receive the Holy Ghost; inasmuch as I could find no testimony against the book, but all these things in favor of it, if I should repent of my sins, there would certainly be no harm in it. If I should reform my life from every evil, according to the requirements of the book, there would be no harm in that; if I should go forth and be baptized, by those having authority, for the remission of sins, I see no harm in that. If I should have hands laid upon my head, by those messengers, for the baptism of fire and the Holy Ghost, I should see no harm in this outward performance. If I did not receive the forgiveness of my sins, and did not receive the baptism of fire and the Holy Ghost, I should think there was no divinity in the book, or else that there was some fault on my part, one or the other. And if I examined myself and found that I had sincerely repented of my sins, that I had lacked nothing on my part, and did really receive the manifestations of the Holy Ghost, as they did in ancient days, then I should have a testimony for myself, independently of these twelve witnesses, and independently of the correctness of the doctrine contained in the book, as compared with the Bible: independently of these external evidences, I should have a testimony from God myself, by the baptism of fire and the Holy Ghost, that the book was true.

"But," inquires one, "how are we to know when we receive the baptism of fire and the Holy Ghost?" I think that every person may know this, for there are certain manifestations that accompany the Holy Ghost, that are of such a nature that they can not be mistaken. I will mention some of them. I do not mean those manifestations we sometimes hear of under the name of "spirit rappers," "table turners," "writing mediums,"

&c., but I mean those genuine, real manifestations, as recorded in the Bible. To one is given, says Paul to the Corinthians, the word of Wisdom by the Spirit, to another is given the word of Knowledge by the Spirit, to another is given the discerning of spirits by the same Spirit; to another is given the working of miracles, to another is given the gift of prophecy, to another is given the healing of the sick, speaking with tongues, the interpretation of tongues, &c. All these come by the selfsame Spirit, being given to every man, not to one or two, not merely to the witnesses, but to every man in the Church, according as the Spirit will.

Now then, if I receive the gift of the Holy Ghost, or if my brethren receive it, I should expect that we would receive the manifestations of these gifts, one receiving one gift and another another, according to the Bible pattern. If we did not receive these gifts, then we might doubt that we had received the Holy Spirit. We are commanded in the Scriptures to try the spirits, for there are many spirits who are gone abroad into the world who are false spirits. Try them: by what rule? Try them by the written word, and see if we have the gifts as recorded in the New Testament. If we have them, we may be assured that the Holy Ghost has been given to us. For instance, if a person receives the baptism of fire and the Holy Ghost, and the heavens are opened to him he is not mistaken. If the Lord inspires him to lay hands upon a sick child or a sick person, and he commands the disease to be removed, he knows that God is with him, and that he hearkens to the supplications and prayers which he offers in the name of Jesus in behalf of the sick. If a person has the vision of his mind opened to behold the future and to know that which will shortly come to pass, and he sees these things fulfilled, from time to time, he has every reason to believe that he has really received the Holy Ghost. So in regard to speaking in tongues. If an illiterate, uneducated man, who never understood any language but his mother tongue, is inspired at the very moment to rise and testify in an unknown tongue and to proclaim the wonderful works of God, he knows whether his tongue has been used by a supernatural power, or whether it is merely gibberish out of his own heart. He knows it very well for himself; and so we might continue throughout all the gifts mentioned in the Bible. If he beholds angels, and they descend before him in their glory, and he hears the sound of their voices, beholds the light of their countenances and the glory that radiates from their personages, he knows for himself, consequently this constitutes him a witness as well as those who proclaimed this Gospel before him.

I will ask the Latter-day Saints—those now sitting before me throughout this large audience, how did you know that Joseph Smith was a Prophet of God when you dwelt in England and had never seen the man? How did you know in Sweden, in Denmark, in Norway, Switzerland, Italy, Australia and in the various parts of the earth from which you emigrated? How did you know that Joseph Smith was a Prophet of God before you crossed the mighty ocean and came to this land? You learned this fact by a knowledge imparted to you by the gift and power of the Holy Ghost in your own native countries. There you have been healed, and have seen the manifestation of the power of God in healing the sick from time to time. There you have

had the vision of your minds opened to behold heavenly things. There you have heard the voice of the Almighty speaking to you by revelation and testifying to you of the things of heaven. Many of you have experienced those great and blessed gifts, that are mentioned in the New Testament, before you emigrated to this land. You came here then, not to obtain a knowledge of the truth of this work, but because you already had a knowledge of it, and to be more thoroughly perfected in the ways of God, and to be taught more fully in the things pertaining to eternal life and happiness, than you could be in your own lands. Hence you are not dependent now upon the testimony of two or three witnesses, or upon the twelve witnesses in the Book of Mormon; but we have a vast cloud of witnesses raised up among all nations, and kindreds, and tongues, and people to whom this work has been sent. They are flocking from the ends of the earth to these mountains, as doves to the windows, all bearing the same testimony—that God has spoken and that the Book of Mormon is true, for the Lord has revealed it to them. Moreover, in the early rise of this Church, the Lord said to his servants—"Go forth and bear testimony to the Book of Mormon and the doctrines contained therein, and I will back up your testimony by signs, by the gifts," etc. Supposing this promise had not been fulfilled, would there be any tabernacle in this desert to-day? Not any at all. Would this desert be inhabited now by a hundred or a hundred and fifty thousand people? Not at all. Would there now be a great highway cast up across this continent from ocean to ocean? Not at all. It is because God has confirmed the promise that he made to us in the early rise of this Church, that these great events have been accomplished. No people would have had the fortitude, courage and enterprise to come fourteen hundred miles from civilization, so-called, to these mountain wastes and deserts, to cultivate the land and perform the work that has been wrought by this people, unless they had a knowledge from heaven, concerning the truth of this great work. God fulfilled his promise when he said to his servants—"In the name of Jesus you shall heal the sick, you shall open the eyes of the blind, you shall unstop the ears of the deaf." It is because of the fulfillment of this promise, that you have been gathered and accomplished the work that has been wrought out here in this country, and because of this stepping stone between the two great oceans, a half-way house as it were, others have ventured to come into these mountain wilds, and the Territory and regions round about are beginning to be settled. Through these facilities no doubt the railroad has been constructed something like a quarter of a century sooner than it would have been otherwise.

When we contrast the evidence which we have concerning the divinity of the Book of Mormon, with the evidence which this generation have of the Bible, we discern that the Book of Mormon contains a vast amount of evidence, thousands and thousands of witnesses of its divinity to where the Christian world have one of the divinity of the Bible. "How so?" you may inquire. These very Elders and missionaries who have gone to the nations have kept their journals, and have recorded the miracles which God has wrought by their hands. These are living witnesses. Those who saw these miracles are still alive. Now, how many wit-

nesses have you that miracles were wrought in the days of our Savior or in the days of his Apostles who succeeded him? You have no person outside the Church only those who, like Josephus, bore their testimony from hearsay. Within the Church you have six witnesses. There are eight writers in the New Testament, but only six of these eight have borne any testimony concerning the performing of miracles, but you believe it on their testimony. The Book of Mormon, I presume, has more than six thousand, if not sixty thousand witnesses to its divinity and to the miracles that have been wrought in these latter-days. Which is the greatest? Has any one you have ever seen at the present day had an angel sent to him, who held up before him the tables on which the law of Moses was written, commanding him to bear testimony to the divinity of that law? No: no one in the Christian world makes any pretension to anything of this kind. Then is not the testimony in favor of the Book of Mormon superior to that which you possess in favor of the law of Moses? Yes. We can show you witnesses, men still living, to whom an angel appeared and told them that the Book of Mormon was a divine record. The Christian world have no such evidence as this in favor of the Bible, and they can not, by any living witness, substantiate the divinity of the Bible. Moreover, we have another advantage; the Book of Mormon was translated directly from the original. Now, have you, either in the Old or New Testaments, a book that was translated directly from the original? Not one. Is there one that was translated from a second-hand copy even? Not one. I presume there is not a book compiled in the Bible but what went through many hundreds of transformations before it fell into the hands of King James's translators. How do you know that these copyists copied correctly? You have no access to the originals. It is true that you have Hebrew Bibles, but they are not originals; they are only copies. They were multiplied, before the art of printing was invented, for many generations, and the copies that were in possession of King James's translators had perhaps been handed down through a thousand other copies of older date, and how can you be sure that they were correct? We are told by some of our archbishops and learned men, who have spent their whole lives in collecting copies of ancient manuscripts from which to translate the Bible, that they at last despaired of obtaining a correct copy of the work. One archbishop, mentioned in the Encyclopedias, had collected a vast number of copies of the Bible in Hebrew, as ancient as he could possibly get hold of them. But when he came to compare them he found about thirty thousand different readings. Almost every text would read different in one copy from what it would in another. Finally, he gave up the idea of making a translation at all, none of his copies being original; and consequently when the translators of the English Bible performed that work they did it according to the best judgment they had, and they no doubt did it well as far as human wisdom could, under the circumstances. Now, then, the difference between the Bible of the West—the Book of Mormon—and the Bible of the East—the Old and New Testament, is that one was taken directly from the original, the other from a multitude of manuscripts which differed almost in every text. It would seem, then,

that when God saw the human family in this great state of uncertainty and darkness with regard to divine revelation, it would be nothing more than consistent to suppose that he would bring forth, by his own power, as he has done, revelation suited and adapted to the circumstances, revelation on which we could depend, being substantiated by witnesses raised up especially to bear testimony thereto, that in the mouth of two or three witnesses or as many as seemed him good, every word might be established, that the children of men might have no excuse in relation to these matters.

We might continue this subject and show you the fulfillment of many of the prophecies in the Book of Mormon. It has been printed now for upwards of forty-three years. During this time very many of the prophecies it contains have been fulfilled; prophecies, too, that no human sagacity could have perceived beforehand. Whoever would have thought that, in this very country of ours, under American institutions, where religious freedom has prevailed from one end of the country to the other; who would have thought, when the Book of Mormon was printed, that the blood of the Saints would cry from the ground of this free American soil, because of their persecutors? And yet it was all foretold in the Book of Mormon Other sects had risen and multiplied by hundreds on the face of this land, some of whom experienced a little persecution; but who ever heard of their being butchered in cold blood as scores and scores of this people have been since the Book of Mormon was printed? We were told by revelation, forty-three years ago, when this Church was organized, that its members would be persecuted, and hunted from city to city and from synagogue to synagogue, and that the blood of the Saints would cry from the ground for vengeance upon the heads of their murderers. Has it come to pass? It has. We were told in the Book of Mormon, which was printed many years before it came to pass, that, if this nation would not receive this divine message when God should bring it forth in the latter days, he would bring the fullness of his Gospel and his Priesthood from among the nation. We did not know how this would be fulfilled, during the first seventeen years after the book was printed. We could read the prophecy, but how God would ever bring it to pass, we did not know, until the time of its accomplishment had arrived, then it was revealed that this people should flee and leave the nation to whom they had delivered their testimony for many years. When we came here the prophecy was literally fulfilled. Thus we might go on and relate prophecy after prophecy that has been fulfilled in confirmation of the divinity of this latter-day work. The same testimony accompanies the Bible. We believe it to be true because of the prophecies therein that have been fulfilled.

Many other prophecies contained in the Book of Mormon, hereafter to be fulfilled, are as great and marvelous as any that have been fulfilled. One of the prophecies contained in the Book of Mormon, delivered before there was a Latter-day Saint Church in existence, which has been remarkably fulfilled, was that the servants of God should go forth with this book to all nations, kindreds, tongues and people, and gather out from among those nations a great people. That has been fulfilled, and the inhabitants of

this Territory are a witness to the truth of this prediction or prophecy. If Joseph Smith was an impostor, how did he know this work would go beyond his own neighborhood? How did he know it would ever live to be proclaimed to the different parts of the State where it originated, or where the plates were found? How did he know that it would be preached to the inhabitants of this great government, and then cross the waters, to other nations, kindreds, peoples and tongues. Such a prophecy uttered by an impostor, would be very unlikely to come to pass. Yet such a prophecy was uttered; such a prophecy has been fulfilled, and the nations of the earth, as well as the Latter-day Saints, are witnesses to its fulfillment. We have seen this people come forth year after year, crossing the ocean, first in sailing vessels, then in steamers, by hundreds and by thousands, until they are now almost a little nation here in the tops of the mountains. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 6, 1873.

(Reported by David W. Evans.)

A WORD OF EXHORTATION.

Last October Conference I asked permission to take a journey to visit the land of Palestine, and some other portions of the old world, expecting that I should be absent, probably, about eleven months. I was accompanied on that journey by President Lorenzo Snow and several others, the party including eight. We visited Palestine any many other countries, a portion of us calling at the Fair in Vienna. But in consequence of my selection, by the Conference last April, to do the duties of trustee-in-trust, I returned home a little sooner than I anticipated, though we were all well satisfied with our journey and visit, and with every interview we had on the entire journey, and were very thankful to our heavenly Father that we had the means given us, through his mercy, and I, individually, through the kindness of my friends, to make such a journey. We feel that the results will be felt and

realized hereafter, as having done much good. I feel, individually, to return my thanks and blessings to all those who contributed to aid me on that journey, and to all those who desired to, but had not the means. I feel that the blessing of the Lord, which we invoked on the Mount of Olives, will rest upon his people, and that the time is not very far distant when God will fulfill his promises concerning Israel; though, so far as we saw of the remnants of Judah, their hearts are very hard, and it will require the exercise of great power on his part to soften them. But as his word will not fail, and his promises are sure, we look forward to their fulfillment with regard to Israel. In the meantime we, with all our hearts, might, mind and strength, should take warning by the example of Israel, and not fall into the same snares. They neglected their Tithes and offerings, violated the Sabbath, forgot their prayers and worshiped other gods, and for these things God cursed them and scattered them to the four winds of heaven, and the curses rest on the land, and, as was predicted by the Prophet, the rain has been turned into dust.

We, as Latter-day Saints, having had revelation from the Lord, and the fullness of the Priesthood revealed unto us, should be exceeding careful that we do not neglect the Gospel, turn from our duties, neglect our Tithes and offerings, Sabbaths and prayers, forsake the Lord and go astray after other gods, lest peradventure the curse of the Almighty fall upon us, and the kingdom be rent from us and given to another people. I feel that the desolation, waste and barrenness of Palestine, and the degradation of its people should be a lasting and permanent lesson to us in all things, to keep the faith, and obey the commandments, to remember our Tithes and offerings, to be friends to the poor, to remember our prayers, to remember the faith which God has revealed unto us, and to contend earnestly for the faith once delivered to the Saints, that we may have and enjoy all its blessings.

We have had a glorious season, an abundant harvest and a good time to gather it. The weather has been fine and agreeable, and now, brethren and sisters, let us gather together a few days to talk with and strengthen each other upon the principles of the Gospel of peace. The Elders can bear testimony, for I know that this is the Gospel of Jesus Christ, and that God has revealed it to us for our salvation; and our covetousness, and disposition to make a display in the world should not interfere in any way whatever, with us in devoting our time, talents, energies and our all to the upbuilding of his kingdom, for that is the greatest interest and glory, and the grandest speculation there is on the face of the earth.

These are my sentiments and views. I wish all persons in the congregation, when they see a man rise to speak, to lift up their hearts to the Lord in prayer that the Lord will have mercy upon us and fill that man with the power of the Spirit, that he may speak to us directly by revelation from heaven, that every voice that is elevated may be elevated by the power of the Almighty.

REMARKS BY ELDER DAVID McKENZIE,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 7, 1873.

(Reported by David W. Evans.)

THE IMPORTANCE OF LIVING UP TO THE KNOWLEDGE POSSESSED BY, AND THE REQUIREMENTS MADE OF, THE LATTER-DAY SAINTS, THROUGH THE LIVING ORACLES OF GOD.

I feel very thankful for the privilege of standing before this congregation this morning, notwithstanding it is with some degree of diffidence; yet, in common with my brethren, I have reason to rest assured that when an Elder stands up before a congregation with a desire to bless them with a portion of the good news that emanates from the eternal throne, I say I have reason to believe that that Being whom we serve and worship will not be unmindful of us, inasmuch as we draw near unto him with confidence and with prayerful hearts. I rejoiced exceedingly at the words of our beloved President, President George A. Smith, when he requested the congregation to lift up their hearts in silent prayer to Jehovah, that the Elders might receive the words of life to give unto the people. This is our privilege, brethren and sisters, and it is one that I esteem of the greatest value; and when I come to a meeting to listen to the words of truth, I make it an invariable rule to lift up my heart in silent prayer that the Lord will administer to us, for without his aid and assistance our words are of very little value to the Saints.

I realize, this morning, that I am addressing a congregation of Latter-day Saints. If I were speaking to the people of the world, who know nothing about our holy religion, I might be directed to admonish them to be baptized for the remission of their sins. But I realize that I am talking to a people who are already acquainted with the first principles of the Gospel. I see before me those who have left all that was near and dear to them—forsaken their homes, the graves of their fathers, the associations of their friends, and have gathered here to serve the true and living God—that Being who has revealed himself in this, the dispensation of the fullness of times, for the winding up of the affairs of this earth, according to the programme that was made before the world was. Inasmuch as we have done this, and have covenanted with God, the Eternal Father, that we would serve him and keep his commandments, if I can give you a word of comfort, or of exhortation, I pray that it may be so given to me from God that it may do you good.

We have had some very excellent instructions given to us during the Conference. President Young brought the Gospel before us, as it were in a

nutshell, when he told us that if there was anything good or beautiful, anything that savored of virtue and righteousness, anything that tended to true happiness, it was a portion of the creed of the Latter-day Saints. I use the term "creed." It is of itself a word that circumscribes, a word that limits, but there is no limit to our creed. It is unbounded, it comprehends all truth that is, was or is to be. Whatsoever is good and noble, whatsoever tends to the salvation of the children of men and to happify their being here and hereafter, to bring up, to improve, to increase according to the order of the Gods, that is the religion of the Latter-day Saints, that is what constitutes their religion.

It is fashionable to designate that as education which gives the young, an acquaintance with letters, numbers, science and philosophy; while that which tends to a future state, to happify hereafter and to prepare us for the presence of God is called by the world religion. With the Latter-day Saints it is all education, or it is all religion, just as you please. That which prepares us to live and enables us to provide for ourselves the necessaries and comforts of life, as well as that which prepares us for the presence of God our heavenly father, that we may dwell with him through all eternity with us is all education or all religion. We know not where to draw the dividing line, bearing this fact in mind, that whatsoever is good comes from God, and that whatsoever is evil comes from an evil source.

I trust that we are awake to these things, that we do not let the time pass by unimproved, for to us is committed a great and important work—not only our own salvation but the keys for the redemption of the children of men from the earliest ages to the winding-up scene. That is the work the Latter-day Saints have before them. It is well to have this continually in our minds, that we may not trifle away the time, but that we may be awake to the signs that are looming up on every hand, and pointing out, as with the finger of Jehovah, that the time is drawing near when he whose right it is to reign will come and take the kingdom. Men have had it a long time their own way. When I read and reflect upon the history of the past I am led to believe that the Lord has let men take things into their own hands to a certain degree, to see what they would do for themselves. You all remember the dream of Nebuchadnezzar, which Daniel interpreted, wherein he saw a great image, the head of which was of fine gold, the breast and arms of silver, &c. Images are the work of men's hands. To Nebuchadnezzar was given dominion over all the earth, a kingdom which was comparatively pure, and which was compared to fine gold; but in process of time the kingdom degenerated, and was weakened and sub-divided, as represented by the feet of the image—which were part of iron and part of miry clay. But in the last days the God of heaven was to set up a kingdom. A kingdom that was not a part of the image, it was not the work of man, it was the work of God, and was likened to a stone cut out of the mountain without hands. Mark the phrase—"without hands," it was not the work of men, it was a stone cut out of the mountain without hands, that is, a kingdom set up by God, which was to smite this image—the work of men, and an order of things was to be instituted in accordance with

the mind and will of Jehovah.

I bear testimony to you this day, brethren and sisters, that God has set up this kingdom; that it has been revealed to me, to my understanding, to my most positive conviction, so that is is no longer a matter of doubt or uncertainty; but it is as substantial and real to me as the assurance that I am. And there are hundreds, yes, thousands in this congregation, who could bear the same testimony were they called upon.

Do we as Latter-day Saints act up to this knowledge? Do we bear in mind that we have made certain covenants with God, and that we are responsible whether we keep them or neglect them? I am afraid, brethren and sisters, that, although the majority of the Latter-day Saints are doing very well, there are many men with talents, gifts and abilities given them by God, who might be bright and shining instruments in his hands, who are negligent and who are wandering after idols, and are worshiping idols just as much as the heathen who prostrate themselves before things of wood and stone. What are they doing? Forgetful of the great aim and object which they should have in view as Latter-day Saints, they wander off after the things of this world, they seek to heap to themselves riches, and spend their time as if there were nothing beyond the vail. This course is not wise, even so far as this world is concerned, for what is the condition of such persons today? Their ideal does not give them that true lasting happiness that comes from God. It brings care and anxiety, and increases the lust for gain, and what they seek to obtain flees further from them. The acquisition of wealth entails greater responsibility as to what use they will make of it to acquire still more. Looking at it in this light it seems to me a self-evident fact, that although we are ostensibly engaged in seeking for and promoting our happiness, we are on the wrong track when we take a course of this kind. There is a proper course for us to pursue in order to increase our happiness. We have been thrown together on this planet, in pretty much the same circumstances in many respects. We are sensitive to pleasure and to pain, we have a desire to increase our enjoyments, and there are many things I might mention wherein we are all very much alike. Now don't you think that the Being who created you and me knew of a certain plan which, if we would adopt, a certain course which, if we would pursue, would give us the greatest amount of happiness? It is a very reasonable conclusion.

What course is that likely to be? The same course that our Father in heaven has taken before us. How shall we get to know what that is? Let us read the revelations, let us refer to our beloved Savior when he was upon the earth. What course did he pursue? He went about doing good. His admonition was to do good to all, to love your enemies, do good to them that hate you, and to do unto others as you would have them do to you. These were some of the principles laid down by our Savior and Redeemer. He said he came not to do his own will, but the will of his Father. Don't you think, brethren and sisters, that if we were to follow these golden rules we should see a very different state of things to what we now see? What would be the result if they were observed? Every man would be as willing to promote

the welfare and advantage of his neighbor as he would his own. When two went to trade together it would not be—"Now, let us see who will get the best of the bargain," or, "I don't care what you get, I want to get as much as I can." The desire would be that each should be satisfied. In a state of society in which these golden rules were observed by all, there would be no grinding the face of the poor that the rich might pile unto themselves wealth, which is a cankerworm; no, but we would be able to enter into the Order of Enoch, and live it, so that we might intensify our faith in God and receive and understand more of his will concerning us, and we should see a state of things, which you and I have never dreamed of, if we would overcome these feelings of selfishness which proceed from a power that is evil and that is opposed to our growth, and to the progress of the kingdom of God.

Is it within our power to inaugurate and bring to pass such a condition of things? We have the priesthood of the Son of God bequeathed to us for this very purpose. It is in the mind and will of Jehovah to pour out blessings upon His people, to increase upon them everything that is calculated to happify them here and hereafter. He has designed to make a nation of kings and priests, according to His promises made to Abraham. That promise has yet to be fulfilled, and will as assuredly be fulfilled as that the heavens are above us. He would pour out blessings on His people, but if they are not able to receive them, alas! they would prove curses. He has given us laws, and with every law given there are conditions. If we magnify them, blessings are promised, of which we are as sure to be the recipients as that we live. Why are we required to pay Tithing? What does the Lord want with a tenth of our substance? I will tell you what He wants with it. He wants you and me to manifest by this thing that we are His servants, that we respect his commandments, that we do not wholly set our hearts on filthy lucre, but that we do willingly, cheerfully and understandingly bring forth one-tenth of our substance, and say—"Here am I, O Father, ready and willing to lay down what Thou hast required of me, that I may manifest to Thee my integrity and prove that I am fit to receive more of Thy blessings." That is the law of Tithing as I understand it. That is the condition, that is the reward, if you please, which attends a person who pays it.

Many times the Saints wonder why we do not progress faster than we do, and sometimes it creates a feeling of regret; but I realize that there is an abundance of things before the people which they do not live up to. We have the oracles of God in our midst. I may sit down and read the Scriptures of the past, the commandments given to the children of Israel engraven on the tables of stone, or the carnal commandments, but they benefit me comparatively little. What you and I want to-day is the word of the Lord to ourselves. Are we not His children as much as were the children of Israel in the days of Moses? Most assuredly. We want the word of the Lord to-day, and we require to walk up to it when we get it. As I said, we have the living oracles in our midst, and if we receive from them admonition, counsel, and commandments if you please, that is as much the word of the Lord to this people as is the doctrine of baptism

by immersion for the remission of sins.

We all look forward to the time when the Order of Enoch will be established on the earth. But in our present condition, with our feelings of selfishness, lusting after the things of the world, and craving after Babylon, we cannot expect that the Lord would have so little regard for his people as to require us to live this law, when it would be likely to prove our condemnation. But the servants of God who stand at the head of this people, with hearts yearning for their prosperity, with constant prayers ascending to God, for the advancement of his kingdom upon the earth, have seen fit to propose that we enter into a system of co-operation, as a step towards establishing this order that we contemplate will exist at no distant day. What should be our feelings at hearing of the organization of such a thing? We should give thanks and praise to Almighty God that there is a chance—a door opened—by which we may take a step towards establishing the Order of Enoch. It is a step in the right direction, and if we understood our true interests we would step forth in that direction, we would make everything bend to it, we would centre our faith upon it, we would give our might and our means for the advancement of this institution called the Co-operative Institution. It should be as the apple of our eye. The support of this co-operative system is just as much a commandment of God, as I said before, as the doctrine of baptism for the remission of sins. What makes it so? Because it has been revealed to us as such by the living oracles. And what do we care for the printed word, as compared with the living oracles? Is it not of more importance to you and me to know what we should do to-day? Most assuredly. We live in the present, we live to-day, and if we live right to-day, we are ready for to-morrow. It is of the utmost importance that we should know how to regulate our conduct to-day, because we are not only living ourselves to-day, but we have our families to train, instruct and educate, that they, in turn, in their day, may be enabled to carry out the mind and will of God. If we understood our true interests as a people we would know that we had not a single individual interest outside the kingdom of God. If this fact is not apparent to our minds it is because we are more or less in the dark. What do we seem to possess here? I say seem to possess advisedly, because we have no control in and of ourselves. Who can guarantee himself one hour of existence? Who is assured of it? Even the very ability we have to gather around us the necessaries and comforts of life comes from God. Who of us has an inheritance? As President Smith remarked, not a soul of us on the earth has received an inheritance that we can call our own; and, when we as a people have an opportunity given to us to unite our faith and energies in any one given direction, we should hail it as one of the greatest blessings that can be bestowed upon us

It is in that light I look upon the Perpetual Emigrating Fund for the gathering of the poor—it is a God-send to us, because we are permitted to concentrate our faith and energies and means in one direction to accomplish a great and a good work. It is in that light I rejoice in the establishing of the Co-operative Institution, because, we are privileged to unite our energies and faith as a people in one direction,

for a beneficial result. It is the same in the paying of Tithing; and what would we be to-day without these institutions? Have you any idea to what extent Tithing has been the means of bringing to pass the many improvements that have grown up around us? Many have not, but I am fortunate enough to be thrown into that position where I am able to see and understand and be acquainted with the figures and I know the use that Tithing is applied to, and that it is first and foremost in all improvements for the advancement of the cause of truth upon the earth, and setting an example for others to follow in the same wake, and one of the great sources of the prosperity of this people is due to the fact that there is at least a certain portion of Tithing paid into the Lord's storehouse.

It has been remarked here that Salt Lake City is, as it were, a battle-field between the powers of light and the powers of darkness I never, as an individual, felt better in my life in this Church than I do to-day. I care nothing about the outside pressure so far as I am individually concerned, and I notice with the Saints who are awake, that the greater the opposition the stronger they get in the things of God. It is very true the young are growing up around us, and they have not had the experience of those of riper years, and are liable to be led astray. There is a great responsibility resting upon the parents of the young that they set their children wise and prudent examples; that they admonish them of the evils that are extant and that are encroaching upon the people to-day. When we see Babylonish fashions coming in amongst us we should be very careful that we avoid setting our children the example of patterning after them. If we find that our young folks must run after fashions, let us go to work and set them some good examples, create fashions for ourselves that they may pattern after. Just reflect, sisters, for one moment, who is it that inaugurate the fashions which some of our so-called ladies patronize on the streets of Salt Lake City to-day? Where do these fashions come from? Would you like to be looked upon in the light those poor creatures are who inaugurate those fashions? If you must pattern after something, pattern after the good, righteous and pure, and shun the very appearance of evil. I will tell you one thing that we may pattern after profitably. A savings' bank has been opened in this city. It is gotten up for a wise purpose, the people may therein throw their means together, and peradventure if they want to send for friends and relatives abroad, when the day rolls round to do so they will have something they can use for this laudable purpose. There is something to pattern after, involving a principle of saving, husbanding your resources By putting your pennies together, by and by they become a pound. It is like the units of the actions of this people—when they are all aggregated together they amount to a mighty effort. Save your pennies instead of throwing them away on these foolish trifling vanities. It is the case with some of my brethren and sisters, they can not allow a dollar to stay in their pockets a minute. They want to go to some of the stores to lay it out on some trash, for it is a fact, patent to all, that this is a day of humbuggery, and the things you get in the stores are more or less counterfeit and sham, outside show and gingerbread gilt instead of sound, substantial things that we ought to seek after. For instance,

the cloth that we wear, you go to a store and buy an article of wearing apparel, how rare it is that you can get the thing that is represented. No, you get a *sham*, a *counterfeit*, an imitation of the genuine stuff, and that is just what the world is rapidly coming to. By and by there will be nothing among them but sham and counterfeit. Let us prefer, rather, that which is good and substantial, that which we *can* use and which will be a benefit to us rather than that which is only for display. Let us seek, brethren and sisters, after those things which will benefit and improve our condition to-day, and leave Babylon alone.

I tell you that if we would keep ourselves to ourselves, you would see very few of those institutions flourishing in Salt Lake City that are springing up around us that are now getting the patronage, I am afraid, of some of the Latter-day Saints. Let me beseech you, for your own sakes, and for the sake of Israel abroad to quit patronizing Gentile institutions and abominations, and turn your attention to *building up the kingdom of God*, for therein is your true interests, therein are all the interests you have on the earth for time and for eternity.

May God bless us and help us so to do is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCTOBER 5, 1873.

(Reported by David W. Evans.)

AFFAIRS IN SANPETE COUNTY—"ONE-MAN POWER"—UNITY REQUIRED AMONG THE PEOPLE.

As this day's services may be considered introductory to our Conference, which will commence to-morrow, I have been requested to make a few remarks. I cannot say whether they will be few or many, but let this be as the good Spirit of the Lord will. I am very happy to meet with my brethren in Salt Lake City, and from the adjoining settlements, and I presume, ere our Conference shall come to a close, all the Branches of Zion throughout the Territory will be duly represented here.

I have come from a point about one hundred and forty miles south-east of here. The people of my immediate field of labor, I am pleased to say, are generally healthy. There is some little sickness among our children, and some of them have been called away; but as a general thing, among the adult population, there is good health. We have had a peculiar season, yet very passable crops, and a most beautiful time to gather them. This year, so far, we have had peace with the Indians, for the first time for quite a number of years, and I do assure you that it is a relief to us. The Indians had an idea that they could do with us as seemed them good—prey upon our substance and murder our men, women and children whenever they felt like it, and the military of the Government would wink at it, because they thought the Government wanted to get rid of us; anyhow, they seemed to entertain little fear with regard to the consequences of the crimes which they committed amongst us. But last year, when General Morrow and a few companies stationed here at Camp Douglas, came and paid us a visit, it rather led the Indians to think that it was not altogether as they had considered it, and though there was no fighting done, from the fact that the Indians retreated, and hid themselves, yet the presence of the soldiers was a protection to us while we gathered the most abundant harvest that ever crowned the labors of our people in that section, and it was a very good thing, and the Indians begin to think, perhaps, that the soldiers would chastise them if they did not behave well. But from the sudden and unexpected recall of the troops from our county, and the apparently unwillingness of the Government to grant us any compensation for years of military service rendered in the defence of our settlements, in which time, nearly one hundred of our men, women and children, were mercilessly slain by the red-skins, besides hundreds of thousands of dollars' worth of stock driven off by them,—some of our people were foolish enough to think that the Indians were more than half right in their views. Be this as it may, it is all in a lifetime, and will come out right in the end. I feel thankful that we have had peace with the red-men, and that no particular depredations have been committed by them since, with the exception of a dozen or twenty horses which they have stolen.

We are not mining in Sanpete County. I do not know whether there are any mines there or not; we do not trouble ourselves a great deal about that, and consequently we are not afflicted with people who will dabble with mining, some of whom, when disappointed, will resort to stealing and other crimes. We have not that class amongst us, and I am glad of it, yet the more men who come amongst us with good and honest hearts, the better. It matters little whether they are Jews or Gentiles, if they possess honest hearts, we are apt to convert them and bring them into the Church. That has been the case up to the present time, and the consequence is, there are very few outsiders there.

The Co operative stores established in our various settlements are a great blessing to us. They bring whatever we want, right to our doors, and although the dividends are not very great in favor of the stockholders, the benefits resulting from the establishment of these institutions afford us ample remuneration for the advance of the capi-

tal necessary to commence the business. We do not increase rapidly in wealth, but we increase a little all the time, especially when the Indians let our stock alone. Our Co-operative Institutions are doing a very safe and good business. I do not think that any of them in Sanpete County are very much in debt to the parent institution in this city. I have cautioned them against it, and advised them to pay fairly and squarely, and not to trust their goods out, but to do a close, safe and secure business, that every person may be accommodated with what he wants; and if they should not happen to have what we need in every store at the time, they will kindly bring us whatever we send for, especially when we give them the money to operate with. This is all that we can expect. Our banks are open, and have never been closed against the admission of capital. Stock is for sale in every institution in Sanpete County, from twenty-five cents and upwards, and our little boys and girls, taking advantage of the opportunity thus presented, put in two bits once in a while, and by and bye it gets up to five, seven, eight or ten dollars; and they can get a share, and there is quite an effectual door open for our youngsters to begin and show their financial ability. This is a blessing and an accommodation to the people

Well, brethren and sisters, I will say nothing further about the part of the country from which I came, but I will make a few remarks upon the idea of our being a peculiar people. You know that we are regarded as such, and if we look upon ourselves from a proper point of view, we shall readily admit that in this respect outsiders have given us an appropriate name; for we are a peculiar people whom God has chosen to serve and honor him. But the form of government of this people, a great many have taken serious exceptions to: they think that one man is armed with too much power, and sways an influence over so many that it becomes a dangerous power and should be suppressed. I was reading, a few weeks ago, a statement made by a reverend gentleman living in Provo, and the most serious thing he had to complain of —and he complained of a great many things—was the one-man power which exists, and is tolerated and sustained in Utah.

I wish to speak a few words in relation to the one-man power, and in the first place I will say that it is what every aspirant, politician and statesman labors to acquire. I do believe that Mr. Grant, as good a man and as brave a soldier as he is, if he could get the hearts of all the people so that they would rally round his standard and sustain and uphold him, it would be the pride and joy of his heart. But if any man is thwarted in the desires of his heart in this respect, that is no reason why he should oppose others who may be more successful than he in gaining influence over his fellow-men. All men love money, you know, more or less, hence they are digging here in the mines to obtain it. I have no fault to find or censure to bestow upon them for this operation; they are anxious to obtain money. Some only get a little, very little, while others, perhaps, make their millions. Now let me ask, Should the few who are fortunate and gain their millions be cast out and crushed because of their financial power, because they have struck a good lead and have been successful, by the many who have gained only a few dollars, or who, perhaps, have lost instead of gained?

If, then, this principle is to be tolerated in financial matters, why not when applied to influence and power in general?

I read that, in the beginning, God created the heavens and the earth. It seemed to be a kind of one-man power that was engaged in the very act of rolling creation into existence. I do not know how much of Democracy or of Republicanism there was in the beginning, I was not there that I know of, or if I was it is so long since that I have forgotten it. Judging by the accounts we have of matters then, the government was a kind of one-man power; and if we look at things as they really are, we shall find that sin entered the world, and death by sin, and that was by one man. Oh, that was grievous! That drew a veil of gloom over the face of creation. That was one-man power. By and bye we read of another one-man power that came along and counteracted this, and that was the Lord from glory—another kind of one-man power.

Now, while I compare these things with the present order of things which exists throughout our world, I do not wish to be understood as depreciating our own government, for it is the best *earthly* government in existence upon the face of the earth. It was ordained, organized and suffered for a wise purpose in God our heavenly Father, which, perhaps, I may be able to exhibit to you ere my remarks shall come to a close; but be this as the Lord will, I do not wish to say one word against our government; it is a good government, it answers the times, and fills a vacuum that perhaps nothing else could. But I am looking at matters as they were from the beginning.

You know Jesus, when the Jews asked him about divorce and marriage, told them that Moses permitted them, for certain causes, to put away their wives; but he also, told them that it was because of the hardness of their hearts that Moses permitted this, but that from the beginning it was not so. Now whether it was because of the hardness of men's hearts, or because of the softness of them, I am not going to say, but I want to show the order of things as they were in the beginning, and as they emanated from the bosom of the Almighty. That which was first must be last, and that which was last must be first—a similar order of things, redeemed, rescued and brought out of chaos, and returned to the Father as they came from him, for he will accept nothing unless it be what he gave; for, said the Savior, "Every plant that my heavenly Father hath not planted, shall be rooted up." Hence, he will receive nothing only what he gave. He gave us immortal spirits, he sent them down here to be tabernacled in the flesh, and he expects that they will return to him, and they all will, in some grade, return to him who gave them.

Well, the Savior of the world came to counteract the acts of the first Adam. And what was the nature of the work he had to do? Why, to bring life and immortality to light, to resurrect the dead, and to implant a hope of eternal life in those who trusted in him; and this, be it known to you, was accomplished by one-man power. Ye Roman soldiers who guard the tomb, ye Jews, who had a temporary triumph by the death of him whom ye crucified, know that the angel of God descends, the stone is rolled away from the door of the sepulchre, the Lord of glory rises, the dark curtain of death is rolled away, and gives place to life and immor-

tality, which dawn upon the world, in the person of the resurrected Savior. This was produced by one-man power. Said this one man, in view of the responsibilities that were upon him, and smarting under the pangs that he endured—"Father, if it be possible, let this cup pass from me, nevertheless, not my will, but thine be done." Why did not that one-man power resist the mind of his Father and say,—"Do you think I am going to lay down my life, to sacrifice my existence to please you? No, I have an independent mind and will, and I am resolved to gratify them." That would have been in accordance with the ideas of our day, but it did not correspond with the programme of the Eternal Father, and the object of his only begotten Son in coming to this world was to accomplish and carry out his part of that programme. "Not my will, but thine be done." This should be the feeling of the Latter-day Saints in relation to the requirements of heaven upon them. "Not my will, but thine, Oh God, be done." If the world reproach you for submission to the will of God, refer them to the Savior, whose motto was, "Not my will, but thine be done." How much honor and glory does the Savior of the world enjoy at the present time? It is beyond the conception of mortal man But how much would he have enjoyed, and who among us would have had salvation had he faltered in his hour of trial and said—"I will not submit to this sacrifice?" Despise not this one-man power, for before I come to a close I shall endeavor to show to you that every son and daughter of Adam will be compelled to bow to it, and the more they fight against it, the harder it will be for them to submit to it in the end. Take it kind of moderately, then, and look at it in its true light.

Now, my friends and brethren, I want to tell you that our country is a republic, and not a despotism, although some say it is rapidly approaching to that. I cannot tell how that is, I am not much of a politician, and do not give myself a great deal of concern about it. But I comfort myself with the idea that the Lord rules anyhow, and that he will, in time, have all things as he designs to have them, and hence I take little interest in politics. But one thing I will say, that is, that when the Government of the United States, although it is republican, has any very difficult task to perform, in which the interests of the country are largely at stake, it casts off republicanism and adopts despotism. Perhaps you may think that is slander, but I will suppose a case to illustrate the truth of my proposition. For instance, the fate of the nation is suspended upon an important battle about to be fought. Now, what kind of a government prevails in that army? The most vital consequences hang upon the issue of the battle, and that issue depends, to a very great extent, upon the orders of the commanding General being carried out. He issues his orders, and his subalterns are required to carry them out rigidly. The soldiers who constitute the army must submit in every respect, they have not the right, by virtue of their own opinion, to file off and deviate, in the least degree, from the orders of the commander. The same is true of the subaltern officers, and if any of them should adopt such a course they are subject to be tried by court-martial and possibly to be executed. Where is the republicanism or democracy in this? I tell you that when it comes to a vita

point republicanism has to be laid aside, and the one-man power has to be strictly obeyed

Go, if you please, on board the ships of war of the United States, and what kind of government will you find there? There again the one-man power is absolute. I recollect reading an anecdote of General Jackson, when defending New Orleans against the British. He put the city under martial law, and in so doing some said he exceeded the bounds of his authority. I can not say whether he did or not, I do not care whether he did or not; any way he saved the city and obtained a victory. But in preparing for defense he took cotton bales out of the warehouses and made a breastwork of them. A certain planter came to New Orleans at that time, and hearing that his cotton bales had been taken by the General, he made a terrible ado about them, and finally went to the commander-in-chief of the American forces and requested that they be returned. Said General Jackson—"Have you any cotton bales in our breastworks?" "Yes, sir, I have so many, and they have been taken from the place where they were deposited *without my permission*." The General turned to an officer standing by, and said he—"Sergeant, furnish this man a musket and an outfit." The articles were brought. "Now, sir," said General Jackson, "if you have any cotton bales here, step into the ranks and defend them." That was one-man power, and it was a noble exercise of it, it showed that the commanding general had the interest of the country at heart. You see, whenever there is a vital question at stake, and matters of life and death are involved, the one-man power has to be introduced in spite of everything, and that is all right.

Well, we expect that the work of God in the last days will be more important and will involve more vital questions than any other that has ever been undertaken or accomplished on the earth, and consequently the one-man power will be most loudly called for in connection with it, and Heaven seeing this has given power and influence to his servants. Have they got it by the sword or by oppression? No, but they secure it just as the sun secures its votaries. In the cool or cold seasons of the year, the reptiles and many animals seek protection in dens and caves and retreats of various kinds, and they are not allured therefrom by the lightning's flash or the thunders of heaven; but when the rays of the glorious sun again warm and revivify the face of nature, these animals and reptiles again come forth to bask in his enlivening rays. So it is with the servants of the living God. They do not obtain influence over the hearts of the children of men by the sword or musket, but it is the light of truth, distilling like the dews of heaven, and warming the hearts of those who love truth that gives this influence, and you and I like to be under it. When I have been in the cold shade and chilling winds, I like to come out to the friendly sunshine, it is just as natural for me as it is to live, and this is the reason why the Latter-day Saints rally under the influence of the one-man power. There is the light: there are the rays that warm the heart, cheer the affections, open up prospects for the future, and make life agreeable.

Now, I want to show you that we have all got to obey it. If you can get rid of death and scale the walls of eternity without passing through the dark valley of the shadow of death, then perhaps you may escape this one-man power; but if you cannot do that, you can not es-

cape it. I will quote you Scripture to show that such is the case. In the last day, the Lord will gather the inhabitants of the earth, just as a shepherd gathers his sheep; and in the process of gathering some will be gathered who may be likened to goats, while those who love to do the Master's will may be called the sheep. A separation will take place between the sheep and the goats, the sheep will be put on the right hand, and the goats on the left. It may be said that goats are very good, their skins are useful and their flesh is fit for food, but still they are goats, they are not sheep, they do not produce wool, and they are separated from the sheep. So the people of the whole world will be separated, and the righteous, or the sheep, will be placed on the right, and the wicked, or the goats, on the left. When that separation time comes, we will see who will obey and who will not obey the one-man power. Says the Lord, the Righteous Judge, to those on the right hand—"Come ye blessed of my Father, and inherit the kingdom prepared for you from before the foundation of the world. Do you think they will need any urging to obey? I do not think they will. I hope I shall be among them, I shall be happy to see you there too. "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." Oh, joyful invitation! A heavenly influence rests upon us, and the light of joy beams upon our countenances. He now turns to the goats, and instead of saying to them, "Come, ye blessed of my Father," they hear the dread sentence, "Depart from me, ye cursed, into everlasting punishment, prepared for the devil and his angels." Do you think they will go? I am inclined to think they will be compelled to go; I think they will have to obey this one-man power.

Now, do not be displeased, jealous, or angry, because God has selected men and placed them in the front rank to plead the cause of Zion. Let God have his own way, and it will be better for you and better for us all. The old Prophets were very singular men, they liked to have things their own way, because they had their commissions from heaven, and they liked to execute them, and God bore them out in it.

The other day I sent a note, a friendly warning to the New York *Sun*. It was published and, I believe, copied into some of the papers published in this city, and yesterday I was reading the objections to it in one of them. I will tell you what their reasoning made me think of. When I was between six and seven years old, fatherless and motherless, I was kicked and cuffed about the world, and grew up a good deal like a wild plant, with very small opportunity for cultivation, except that which I have accomplished by my own efforts. When I was a little fellow, I recollect there was a man by the name of Michael Hughes, who professed that, on a certain day, some six weeks from that time, the world would come to an end. It disturbed me, for I was only six years old, and I turned every way to get comfort and consolation; there was quite an excitement among grown people upon the subject. There was a certain lady teaching school in the neighborhood, by the name of Miss Pindison, and I remember I sat down to reckon in my own mind whether her school would be out by the time this man said the world would come to an end, and I came to the conclusion that it would not come to an end because Miss P—'s school would not be out. And when I read the

wonderful arguments in this city paper about railroad communication and the interests which the same would call into action, and the influence they would have in overturning "Mormonism," I could not help thinking about my childish conclusions in regard to the end of the world and the lady's school. The Lord does not care so much about railroads; I do not think he will delay the accomplishment of his purposes to accommodate any railroad institution, but he will do all he desires regardless of this, that, or the other.

Now, my brethren and sisters, in the midst of all the conflicting scenes that transpire around us, the mining operations, speculations and worldly pride and vanity which are multiplying on every hand, remember the words of the Savior—"Except ye are one ye are not mine." No doubt some of you have had vessels containing a little oil, and you may have dropped in, by accident or design, a few drops of water, and then, in the same vessel, you have had oil and water, but no matter how much you shook them, they would not unite. Why? Are they not both liquids? Yes, but they will not unite, because they are dissimilar in their natures, and there can be no chemical union between them. I have heard men say, and correctly too, no doubt, that they were thankful they had a name and a standing in the church of the living God. I am thankful for the same to-day. But is that all? I want to show you that here is a man, for instance, who is required to pay his Tithing, and says he—"I will pay just enough to save my skin, to save my name and character, I will not pay a full Tithing, but just enough to whip the devil round the stump." Here is another man who comes up and pays a full Tithing of everything that he has. Let those two men sit down and talk Tithing matters over together, and will their spirits run together? Are they not in the same vessel—the same Church? Yes. Well, do their hearts, spirits and interests unite? No, they are like the oil and the water in the same vessel—they are distinct and they will not amalgamate. This will serve to illustrate a great many other things which, for want of time, I am not disposed to follow out. But one thing I will name, and that is in regard to plural marriage. A great many men say—"Oh, well, I can get along, I can live, and I believe I shall only have one wife." Well, that is your privilege, nobody compels you to take more than one; but with the commandment of the Lord before us like a blaze of light, can we disregard it and serve him acceptably? If we can, then why not retain those laws and commandments in heaven, and not sent them down here to earth? These commandments are sent for our good, for our salvation and exaltation. Here is a woman who, in speaking of celestial marriage, says, "It will do very well for others, but it will not do in my house;" "it may do very well for somebody else, because her feelings are not quite so fine as mine, she has been differently raised from what I have." I do not know that the Lord will pay any particular respect as to how we are raised, and how fine and delicate our feelings may be, or how coarse and uncultivated they may be. I believe that if we submit to the law of heaven, that law has power to refine us and to fit us for immortality and eternal life. That is my opinion. Now hear this good sister, she says—"It will not do for me, I am not going to submit to it." Another sister says—"I am willing to submit to the law of Christ."

Let these two sisters come together and talk over the law of marriage, and see whether their spirits will run together. They will no more run together than water and oil will unite.

Says Jesus, "Except ye are one, ye are not mine." Here is a black man and a white man, raised in the same house, but is that any argument that they are both white or both black? No, it is no argument whatever. Under the sound of my voice to-day there may be the best men that ever lived, and there may be, for aught I know, just as bad as ever lived. I hope not. But then, because we are within the walls of this house, does that signify that we are blended together in heart and spirit? No, no more than it proves that oil and water will unite. If I understand it correctly, we have to be blended together, united together completely in heart and spirit. I recollect once a man coming to me with a water melon in his hand. It looked so green, good and fine, thought I—"We will have a feast on this water melon." But as he came near I caught a glimpse of it somehow, and discovered that it had been plugged and the inside taken out, so that instead of a water melon, he was bringing a mere shell. There was the appearance of a water melon, but, alas! there was no meat in it, it had all been dug out. Now, it is not the form of the union that the Savior wants among his people; that will not suffice; it is the marrow, the fatness we want, and then we can be melted into one, and this is what the Savior meant when he said, "Except ye are one ye are not mine." But tares will grow in the same field with the wheat, yet remember that tares are not wheat, neither is water oil. Come what will, life or death, or whatever it may be, never mind, trust in God, and he will bring you out all right.

I am thankful for this privilege of saying a few words. I hope I have done no harm, and that I have not said anything that is contrary to the will of God, or to the feelings of the pure in heart, for they are just as sacred to me as the law of God, and I do not want to unnecessarily offend the ungodly; but I am not so particular to spare or shield them. I want to tell the truth, and bear a faithful testimony. I have been in this Church about forty-three years—almost from the beginning, for I was baptized into the Church on the 31st of October, 1831, and ordained the same day and sent to preach the Gospel, and more or less, most of the time since, I have been engaged in that work. I used to be very active and spry, but now I have got to be old and clumsy, and I cannot travel about much. I have to be very careful of myself and keep rather moderate and still. I yet enjoy life, and have very good health, but an inclination of blood to the head causes a flush on my countenance, which some may regard as an indication of better health than I enjoy. But you know all men try to put the best side out, and women too; and if nature, in her operations, has caused a flush of health to bloom on my countenance, it is only following the fashions of the day—putting the best side out. God be thanked that it is as well as it is.

Heaven bless you, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 7, 1873.

(Reported by David W. Evans.)

THE WORD OF WISDOM—EDUCATION.

I feel a deep interest in the subjects which have been brought before us this morning by the Elders who have spoken, as well as in every discourse that has been uttered since the commencement of the Conference, and I hope that the impressions which have been made will be lasting. In relation to intemperance, we, all of us, as Latter-day Saints, should observe the Word of Wisdom; and if we do not observe it, we lay a foundation to weaken ourselves. You will see young persons come to the table in the morning, and they want some tea or coffee, or a cup of good, strong, warm drink. A habit of this kind has, perhaps, already been acquired by them, and it is likely to continue until they become slaves to it. In a little while it affects the complexion, it weakens the mind and the body throughout, and lays the foundation for a weaker generation to follow. Of course it is no use to talk to men about tobacco. It takes a man of energy to quit chewing tobacco, a man who has a mind and independence; boys who undertake it seldom accomplish it, though they are very foolish ever to indulge in the habit.

I feel like exhorting my brethren and sisters to abstain from everything prohibited in the Word of Wisdom, and to live in accordance with its principles as near as our climate and the productions of our country will permit. So far as intoxicating drinks are concerned, it is worse than madness and folly for men to indulge in them. There is something comparatively innocent in tea, coffee or tobacco, when compared with intoxicating drinks. Of course a man who uses tobacco freely for years gets an appetite for liquor; he lays a foundation for an appetite for liquor, and after a while he craves it and must have it. He should let tobacco alone in the start; but yet tobacco does not make a man insane in a minute. Some of our most promising business men, who have come to Salt Lake City at different periods, have carried themselves to untimely graves by indulging in intoxicating drink. Men whose voices have been heard in the Tabernacle, men who have rendered service in the offices, and who have been honored, have died like a dog in a ditch, or in a most degraded manner, in consequence of indulging in intoxicating drinks. A man says to another—"Come, take a drink." "No, I don't wish any." "Oh, don't be so pious, come and take a drink with us, don't be a coward;" and so, for fear of being a coward, he takes the

drink. Shame on such a man! Why not quietly say—"No, I do not need it;" and if the invitation is repeated, say—"No more of that, gentlemen," and be man enough to let it alone, rather than yield and let a habit creep upon him that will destroy him. I have heard men say—"I can drink, or let it alone;" then let it alone; but some of those who can "drink or let it alone" will get drunk every day. They have sold themselves to the cursed alcohol. Let the Elders of Israel cease this habit and learn wisdom. When you come to meet the presence of your Father in heaven, when you wish for the rewards of your Priesthood, you who have not obeyed the Word of Wisdom will wail at the loss you have sustained in consequence of your folly. Think of these things, continue to think of them, pray over them, and set an example before your children that is worthy of imitation. If an old lady of seventy comes to my house at Conference, and I get her a cup of tea, if there is a girl there of fifteen, she will want to drink with grandma, and she will think she must have it because grandma does. This has been my experience in times past. I do not have it now; I do not get tea for people, unless they pretend to be sick, then I tell my folks to make them a tin cup full of good, strong catnip tea. That is a rule I have prescribed. I do not know how my folks keep it. I certainly do not intend to place any restrictions on them any further than their own wisdom dictates. But if they use these things they do it in violation of my advice and run their own risks, and so do all others.

I say, brethren and sisters, let us observe the Word of Wisdom. We are doing a great business in tea, coffee and tobacco in the Co-operative Store. When we first established it we thought we would not sell tobacco at all; but pretty soon the Superintendent asked the Directors if he might not bring in some poor kind of tobacco to kill the ticks on sheep. It was very soon discovered that unless they sold tobacco, so many Latter-day Saints used it, that a successful opposition could be run against them on the tobacco trade alone, and they had to commence it, I believe, under the plea that it was brought on to kill the ticks on sheep. Shame on such Latter-day Saints, so far as tobacco is concerned.

I will say a word in relation to the colleges which brother Jesse N. Smith spoke about. As he said, we have struggled against many difficulties as far as education is concerned, and our university and our colleges, so far, have simply been schools for the education of teachers in the primary branches. We have sometimes employed professors and taught many different branches. But a great effort has been made to educate teachers for primary schools, and some of them have taken great pains to inform themselves. They have held associations and got up a normal and training class, have given lectures, and this summer they spent six weeks voluntarily to instruct each other.

It has been the uniform custom of the General Government to give the different States public lands and money to a liberal extent for educational purposes. None of this has ever been made available for Utah; we have had to carry everything by our own individual effort. Now that there are many young men and women among us who wish to study more advanced branches than we have, as yet, been able to organize, they would like to go to famous seats of learning in distant parts of the

country for that purpose. A co-operative effort is now required on the part of the people, as a matter of domestic economy, to establish schools of a higher order, and to provide the professors and apparatus necessary to impart instruction in the higher branches of learning, that our young people may be able to obtain the education they desire at home; for while they would go away and spend five or six hundred dollars a year each, the same amount expended here would establish schools for the higher branches, and cut off a large proportion of the expense in all time to come. We would like to have all the Wards and settlements consider these questions, and make it a matter of real interest to bring about an organization and to supply the means necessary for this object.

In the foundation of a country it is necessary, of course, to look well to its primary schools; we have tried to do this, we are still doing it, and, I believe, considering their circumstances, the people of Utah have done more for education than the people of any other Territory.

May the blessing of Israel's God be upon us in all our efforts to guide our children, in all our efforts to maintain the principles of temperance, to observe the Word of Wisdom and keep the commandments of God, and to establish such schools and colleges as shall enable us to advance in all branches that are useful, for our religion includes every good and true principle. There is no principle on the face of the earth or in heaven that is true, but what belongs to "Mormonism." May God enable us to do these things as we should, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCT. 6, 1873.

(Reported by David W. Evans.)

THE SAVING ORDINANCES OF THE GOSPEL.

It is with great pleasure I rise to bear testimony to the great truths that have been announced here this morning. The President has given some reasons for the testimony that he has borne, and the testimony that the servants of God bear to the truths of the everlasting Gospel. I, too, can say that I know this to be the Gospel of the Son of God, which is the power of God unto salvation. The great plan of salvation, devised

by our heavenly Father before the world was organized, when it is said the stars sang together, and the sons of God shouted for joy, has again been revealed in accordance with the prophecies of the servant of God. The Lord made his own selection, he chose from among the children of men whom he would, and Joseph Smith was the favored individual who received the visit of the angel bearing to this generation the Gospel of salvation to be preached unto those who dwelt on earth It was taken away in fulfillment of prophecy. If it had not been taken away what necessity would there have been to restore it? If it had not been taken away the Apostle could not have seen in the future the angel flying through the midst of heaven, bringing it back to earth to preach to all nations, kindreds, tongues and people. We bear testimony that it has been restored. It is not a new Gospel—it is that which existed from the beginning, and which was devised before the world was made for the salvation of those who should come to dwell upon the face of the earth.

It is true that the terms of the Gospel are inexorable. Every son and daughter of Adam will have to bend the knee to this plan of salvation, either here or somewhere else. The ordinances of the Gospel pertain to this existence, and they have to be attended to in the flesh or by those in this state of existence. Except a man is born of water he cannot enter into the kingdom of heaven. There is no getting around this, it is the declaration of the Savior, the Son of the living God, and I count that this is pretty high authority. Every man and every woman, including those who have died and passed behind the veil without hearing the Gospel, before they can enter heaven, will have to render obedience to the Gospel ordinances, and as they cannot be administered to in the spirit, those in the flesh will have to administer for those in the spirit. You cannot grapple a spirit to baptize it, neither can you perform the sealing ordinances in the spirit, hence the Savior said there was neither marrying nor giving in marriage in the resurrection. It is an ordinance pertaining to this state of existence, and by those dwelling in the flesh upon the earth have all these ordinances to be performed. If they are not by ourselves during this life they must be done by some one acting for and in our behalf still existing in the flesh, and in the authority of the holy Priesthood, which has come down from heaven.

The acts and ordinations of that Priesthood are just as legitimate here as in any other state of existence. It is the same authority as exists in the heavens. Through the authority of the everlasting Priesthood, channels have been opened up between the heavens and the earth, by which we may seal upon earth, and it is sealed in heaven. This is the same authority that has always existed in the Church and kingdom of God when it has been upon the earth. Why? Because it is the same authority that exists in the heavens; it is the authority by which the Gods are governed, and by which the worlds are organized and held in existence. It has been conferred from time to time upon the servants of God in the flesh, to enable them to perform the ordinances which pertain to this state of existence, and reach back again within the vail.

Having been called of God we stand ready to administer the ordinances of the Gospel and of the house of God to the children of men;

we stand ready to bear off this Gospel to the nations of the earth, this great plan of salvation devised by our Father. There has never been any other, and there never will be. Men have tinkered at it, and tried to change and pervert it; but their efforts do not change God's plan, it is like its author—the same yesterday, to-day and forever. God is the fountain of truth, righteousness and grace. All true science and every good thing emanate from him. It is from this heavenly source we draw our information and our inspiration, and, as a matter of course, it comprehends everything good and worth having. Within the kingdom of our God is everything enjoyable that is lasting. If we do not build upon this basis, then are we lost, because it is the only foundation that will stand. Everything else will be swept away in the due time of the Lord. The people are suffered to go their own way, to walk after the imaginations of their own hearts, to do this and do that, because they are agents unto themselves, to do as they please. We can accept these principles or reject them; it makes no difference in regard to their truth. They are true, whether we receive or reject them, and they are calculated to save all the children of men. The plan is ample and will save all who will let it; and if we are not saved by this we shall be condemned.

Now may God help us and all the nations of the earth to see the light, that we may all come to a knowledge of the truth and be saved in his kingdom, is my prayer for Jesus' sake. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 6, 1873.

(Reported by David W. Evans.)

THE CHARACTER OF THE CHURCH OF CHRIST—TESTIMONY IS GIVEN BY THE SPIRIT—TRIALS TO BE ENCOUNTERED AND SACRIFICES TO BE MADE IN ORDER TO PROVE THE FAITH OF THE SAINTS—THE LOVE OF WEALTH.

The subjects that have been dwelt upon this morning are such as must interest every one who has a desire to comprehend the principles of salvation, as believed in and practiced by the Latter-day Saints. To

my mind there has been an evidence of their truth accompanying every word that has been spoken. The Spirit of God bears testimony to the things of God, and there would be no difficulty in convincing the inhabitants of the earth of the truth of the principles believed in by the Latter-day Saints, were it not for tradition and the prejudices which exist in men's minds in relation to the truth. Let a man start out with the Bible in his hand, determined to receive the truth wherever it may be found, and commence examining the various institutions and churches that exist among men, and he would, if he believed the Bible, and were not prejudiced by tradition and education, expect to find, when he found the Church of Christ, a Church organized in every respect like that of which the New Testament gives us an account. He would expect to find Apostles and Prophets, and the ordinances of baptism, and the laying on of hands for the reception of the Holy Ghost in that Church; he would expect to find the gifts of prophecy, revelation, tongues, the interpretation of tongues, healing, wisdom, the discernment of spirits, and all the gifts that existed in the Church of Christ in ancient days. He would look for just such a church as this, and if he did not find it he would conclude that that church had been withdrawn from the earth. The evidences that abound in the Scriptures all go to prove that this was the character of the Church of Christ in ancient days, and that there should be no change, for the Scriptures tell us that God is the same to-day, yesterday and for ever, and that if men, in this day do the same things—exercising the same faith as they did in ancient days—the same blessings will follow their obedience. If we examine the Bible there is nothing to sustain the idea that there should be any change in any of these things; and when men here it proclaimed that God has restored the everlasting Gospel, and they have a desire in their hearts to comprehend the truth, there is a spirit accompanies the testimony of the servants of God which bears witness to their spirit that these things are true. But immediately another spirit steps in, and the reflection arises in the minds of many—What will my parents, relatives or friends say? what will the world say if I believe this doctrine? There is ignominy associated with belief in these doctrines. There is shame to be encountered if I go forward and join a people so despised as these. What will men say of me? In what light shall I be viewed? These reflections arise, and the testimony of the truth is extinguished in the hearts of many. It requires, therefore, on the part of people now, as in ancient days, great strength of mind, great moral courage, and great love of the truth, an overpowering desire to obtain salvation, and the Spirit of God to aid them, in order to enable people to receive the Gospel of the Lord Jesus Christ. Hence it it that so few, comparatively speaking, in every age have received the truth. It requires courage to sustain men when opposed by every kind of treachery and of violence. It required courage to enable men to go forth to the stake, to be cast into dens of wild beasts, or fiery furnaces, to be crucified, beheaded, sawn asunder, or to be exiled as was John the Revelator. It required, in ancient days, and it requires it in our days, this kind of sublime courage to enable men and women to receive the truth; and in view of all this, we can see and compre-

hend the truth of the words of the Savior when he said—"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," and "wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." It has been so easy for men to reject the truth and flow with the current; it has been so easy for men to spread their sails, catch the popular breeze and glide before it; and it has been so difficult for men to stem the tide of opposition which they have always had to contend with when they have embraced the truth, that it requires on our part, brethren and sisters, devotion to the work which God has restored. Every man and woman who has entered this church, however ignorant and illiterate, and has been humble and truly repented, has received a testimony from God that this is the truth. God bestows his holy Spirit upon those who obey his Gospel as he bestows light upon the earth. There have not been a privileged few, there has been no hierarchy, there has been no monopoly of knowledge, for some exclusive set to receive while the rest would be destitute; but it has been diffused like the blessing of air—it has been to all who have believed it, and every man and woman has received a testimony for himself and herself respecting the Gospel of Jesus Christ as it has been revealed and taught in these last days. Hence you travel from one end of this Territory to the other and you find all the people bearing testimony, when called upon, that they know this is the Gospel of the Lord Jesus Christ, restored in its ancient purity and simplicity. You go to foreign lands, and they bear the same testimony everywhere. Illiterate, humble, uneducated, weak men have gone forth, and proclaimed this truth, authorized by God, and God has condescended to confirm the truth of their testimony and administrations among the people, and we are now brought together in this land. We are surrounded by peculiar circumstances, we are in a place to be tried and tested, as we never have been before. There are many tests, temptations and trials now assailing the Latter-day Saints, with which they never had to contend before. We have had mobs, expulsion from our lands, from the temple of God that we reared, and from the pleasant homes which we had created, from the graves of our friends and kindred whom we buried after they had fallen victims to the land which we had redeemed from the condition in which we found it. We have passed through these scenes and there has been but little faltering considering the circumstances we have had to contend with. Men have bravely stood all these things, and feeble women have been filled with courage and strength to pass through these privations without their faith failing them.

I hope that we shall not have such scenes to endure again. I pray that we may be delivered from the violence of our enemies, that they may not have power over us again as they have had in the past. But we must make calculations on having trials and difficulties to contend with, and having tests for our faith to be endured and passed through. We can not expect to accomplish the work that God has laid upon us without being tested and proved. Men and women need not expect that they will attain unto the glory which God has in store for the faithful without being tested in all things. If we have a weakness, or anything about us that is not

thoroughly sound, we may expect that sooner or later, that weak spot in our nature will be found, and we will be tested to the very uttermost. If we expect to sit down with Jesus and the Apostles and those who have fought the good fight of faith, and who have laid down their lives for the truth in past ages, or in our age, we must expect, like them, to be proved and tried in all things, until everything in our nature that is drossy shall be purified, and we be cleansed and made fit to sit down with them, pure and holy—their peers.

Can I then, or can you, give way to lust? Can you love the world, and the things of the world more than you do the things of God? Here is the danger that is before us as a people—it is the lust of the flesh, the lust of the eye, the lust of wealth, the fondness for worldly ease and comfort. We are being assailed by these trials. As a people we are increasing in wealth. Wealth is multiplying upon us on every hand. I know of no people, to-day, who are prospering as the Latter-day Saints through these valleys are. God has blessed our land, rendered it fertile, and made it most productive. He has placed us, in the centre of the continent. We occupy the key position, and may be termed the keystone Territory or State of the West. Wealth is pouring into our lap, and we can not help being wealthy, that is, if we follow the course that has been indicated to us. We are as sure to be a wealthy people as that the sun shines. It is the inevitable consequence of our position, habits, union, &c.

There are more dangers in wealth than in mobocracy. There is more danger in having abundance of money, houses, lands, comforts, carriages, horses and fine raiment, than in all the mobs that ever arrayed themselves against us as a people from the beginning until we came here. We should realize this, and there is only one way that we can escape the evil consequences thereof. Wealth has ruined and corrupted every people almost that ever lived and attained unto power. It has sapped the foundation and vitality of the most powerful peoples and nations that ever existed on the face of the earth. We are human as they were; we are exposed to the same trials and temptations as they were, and we are liable to be overcome as they were; and the only safeguard for us is to hold everything that we have subject to the counsel and will of God our heavenly Father, until a different order of things shall be instituted among us as a people.

I see young men growing up, and in their growth is the love of wealth, the love of ease and worldly comfort, and the desire and greed for money. I will tell you that the man who has the greed or hunger for money within him, and does not repress it, can not be a Latter-day Saint. A woman who has the love of finery and of earthly ease and comfort within her, and that is the paramount feeling in her heart, can not be a Latter-day Saint. No man can be a Latter-day Saint in truth and in deed who does not hunger after righteousness and the things of God more than he does after everything else upon the face of the earth; and whenever you see or feel this money hunger, this dress hunger, this hunger for worldly ease and comfort in yourselves or others, you may know that the love of God is being withdrawn from you or them, and sooner or later it will be extinguished, and the love of the world will grow until it becomes predominant. I do not know anything more corrupting than this greed, hunger

and lust for the things of this life, or anything more degrading and debasing in its effects, except it be the love or lust for women. As a people we believe that lust for women is, next to murder, shedding innocent blood, the most deadly of all sins. Committing wheredom or adultery destroys the man who indulges in it, and next to that, in my estimation, is the love of wealth—the lusting after the things of this life; and there ought to be, and is in every rightly constituted nature, a constant warfare against this evil. We have this to contend with. We should watch it in our children and in ourselves, and we should endeavor to govern and bring all our feelings and desires into such a position that they can be controled by the love of the truth.

God has most wisely designed, in my humble view and opinion, that, as a people, we should be called upon from time to time to make sacrifices, in order that we may be weaned from the love of the things of this life, that our love may be concentrated upon Him and upon the salvation of our fellow-men, for the mission that is entrusted to us is to save the inhabitants of the earth. And what a glorious field spreads out before us in this direction, when we see the thousands of poor, perishing souls who are dying for the want of the blessings that we enjoy. We build Temples, we organize emigration societies, and expend our means that we may be the instruments in the hands of God of saving and bringing salvation to the inhabitants of the earth—our brethren and our sisters.

God required Abraham to sacrifice that which was most dear to him, and he will also require at our hands that which is most dear to us. If you have wealth, and are increasing in wealth, one of the best things, under such circumstances, is to be always particular in doing that which God requires of us. He requires of us one-tenth of all that we have. Let us be liberal in this. He requires that we shall pay means for the emigration of the poor from the distant nations of the earth. Let us be liberal in this also. Then, if he requires our time and talents and all that we have, let us be willing to devote ourselves to his Work, for he blesses us with everything that our hearts desire. There is nothing we have ever desired as individuals or as a people, that has been good for us, and proper that we should have, that he has withheld from us. On the contrary, he has multiplid blessings upon us, and he will make us wealthy if we will only be devoted to him. There is no danger that we shall not become wealthy, the danger is that we shall become wealthy and not be willing to use our means to his glory and for the advancement of his kingdom. That is the danger with which we are threatened.

God bless you, my brethren and sisters, in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 7, 1873.

(Reported by David W. Evans.)

THE INSTRUCTIONS GIVEN ARE INTENDED FOR ALL THE SAINTS—THE LATTER-DAY WORK AN INDIVIDUAL WORK—MEN AND WOMEN ARE RESPONSIBLE FOR THEIR OWN ACTS—OBEDIENCE IS ESSENTIAL TO SALVATION—THE PRESENT SINFUL CONDITION OF THE WORLD THE RESULT OF DISOBEDIENCE—COUNSEL TO THE SAINTS ON THE NECESSITY OF LIVING EXCLUSIVELY FOR THE BUILDING UP OF THE KINGDOM OF GOD.

To say I have been very much interested in the instructions that we have had at this Conference is but faintly to express my feelings. We have had much very excellent teaching, which we will do well to give heed to. I can not believe that the congregations that have attended this Conference will cast lightly aside these teachings. Certain it is that all the preaching that can be done by those who are most competent, and most richly endowed with the inspiration of the Holy Spirit, will not benefit the people in the least, unless they will receive it, and will realize that the counsels which are given are designed expressly for themselves. It is not for us to say, "that does not mean me," and "that applies to my neighbor;" or "that has reference to the doings of so and so." We should each feel that the instructions given have direct reference to ourselves individually; that counsel or that commandment is for me, and it is for me, as an individual, to put it into practice. This is the only course that will benefit, and fit us for the responsibilities that will devolve upon us in the future. It will not do for us to say—"If brother so and so, or sister so and so, will observe and carry out that counsel, I shall be satisfied to remain as I am." We can not obtain blessings from God by taking this course; the only way to secure them is by diligence on our own part. When we are prepared, by our own works and diligence, to receive the blessings that God has in store for the faithful; then, and not till then, shall we receive them. It will not do for us to be satisfied for our brother to prepare himself to receive the blessings God has promised to his children, and to rest content with seeing him receive the light of truth, the blessings of the Gospel, and manifest a willingness to work righteousness in the earth. That will not reach us, only so far as we adopt his course and follow his example.

This is how I look at the requirements which God has made upon his people collectively and individually, and I do believe that I have no claim upon God or upon my brethren for blessing, favor, conf-

dence or love, unless, by my works, I prove that I am worthy thereof, and I never expect to receive blessings that I do not merit. Who does? I do not know that anybody does, yet if we were to judge by the actions of some, we must come to the conclusion that they are satisfied by seeing others live their religion.

I love the society of the good, honorable and pure, of those who love virtue and work righteousness. To associate and be numbered with such and to have my portion and my lot with them in this life, and to live so that I can secure that association in the life to come, throughout the countless ages of eternity. I take no pleasure in the society of the wicked, for this reason—the pleasures of the wicked will cease and be forgotten, and the wicked will die and will not be regretted, their names will be cast out from the presence of God and from the throngs of the righteous for ever and ever. I, therefore, want no part with them, but I want to cast my lot with those who are securing to themselves eternal riches and happiness. To obtain these blessings I must be found walking in their footsteps and following their examples, otherwise I shall come short.

This is how I understand the principles of the Gospel and the work we are engaged in. It is an individual work. You and I must secure the blessings of eternal lives for ourselves, through obedience and the mercy of God. We have the volition of our own wills and we can choose evil or good, the society of the wicked or that of the good; we can enlist under the banner of Christ, or under that of Belial. We have this option, and can do whichever we choose. Therefore we must look well to our ways, and see that we choose the right course, and build upon a foundation that will not wash away. We have got to learn to stand or fall for ourselves, male and female. It is true that we are taught in the principles of the Gospel that man is the head of the woman, and Christ is the head of the man; and according to the order that is established in the kingdom of God, it is the duty of the man to follow Christ, and it is the duty of the woman to follow the man in Christ, not out of him.

But has not a woman the same volition that the man has? Can she not follow or disobey the man as he can follow or disobey Christ? Certainly she can, she is responsible for her acts, and must answer for them. She is endowed with intelligence and judgment, and will stand upon her own merits as much so as the man. That is why the brethren, during this Conference, have been teaching the sisters that they must refrain from the fashions of Babylon. They must use their own judgment and agency as to whether they will oby this counsel or not. If they will not obey it, they will be responsible as much as the men are responsible for their acts. The man is responsible for the woman only so far as she is influenced by, or is obedient to, his counsels. Christ is responsible for the man so far as the man walks in obedience to the laws and commandments he has given, but no further, and so far will his atoning blood redeem and cleanse from sin; so far as they obey them will the principles of eternal life revealed in the Gospel have effect upon the souls of men, so also with women. So sisters, do not flatt r yourselves that you have nothing to answer for so long as you may have a good husband. You must be obedient. Obe-

dience is the first law of heaven. Without it the elements could not be controled. Without it neither the earth nor those who dwell upon it could be controled. The angels in heaven would not be controled without it, and in fact without obedience there could be no union or order, and chaos and confusion would prevail. When we are obedient we may be guided to the accomplishment of all that is required of us by our heavenly Father, for it is on this principle that the designs and purposes of God are accomplished. The elements are obedient to his word. He said "Let there be light and there was light." He commanded the land and the waters to be divided, and it was so. When Christ commanded the storm to be still, and the sea to be calm the elements were obedient to him. The earth, and all the worlds which God has made are obedient to the laws of their creation, for this reason there are peace, harmony, union, increase, power, glory and dominion, which could not exist without obedience. For the lack of obedience the whole world to-day lies in sin, for except, the little existing among this people, obedience can not be found on the face of the earth. Go to the religions of the day, do you find obedience manifested by the people? No, but you find man everywhere self-willed and untractable, therefore confusion and anarchy reign. It is said in the Scriptures that all things are possible with God; but he only works in accordance with the principles by which he himself is governed; and hence he can not convince nations of the truth against their will. As the poet says—

Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright,—
Bless him with wisdom, love and light,—
In nameless ways be good and kind,
But never force the human mind.

That is the way that God deals with man, therefore I say, he cannot work with this generation. They have set him aside and made themselves supreme. They have fulfilled the words of the prophet Paul, when he said that "In the last days perilous times should come, for men shall be lovers of their own selves, covetuous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof," &c.

No one could better describe the condition of this generation, and yet light has come into the world, but it is rejected, and for this reason the world lies in sin, and under condemnation. The people of God lie under condemnation too, so far as they are disobedient to the counsels of God's servants. We talk of obedience, but do we require any man or woman to ignorantly obey the counsels that are given? Do the first Presidency require it? No, never. What do they desire? That we may have our minds opened and our understandings enlarged, that we may comprehend all true principles for ourselves; then we will be easily governed thereby, we shall yield obedience with our eyes open, and it will be a pleasure for us to do so.

The Lord does not accept obedience from men except that which they render cheerfully and gladly in their hearts, and that is all that is desired by his servants. That is the obedience we ought to render, and if we do not we are under condemnation.

What matters what the world say in regard to us? Nothing. What do I care? Have I spent thirty years of life, with the opportunities that have been afforded me, and am yet ignorant of the way of eternal life. If I have, then I am to be pitied. "Why then," says the blasphemer, "do you yield obedience to the servants of God?". Because it is meat and drink to me to do so. Because it is for my safety and for my best good. I ask no odds of the world. I have learned that it is the very best thing that I can do, and I should be a fool indeed not to do that which is for my best good. I intend to do it, and I do not care what the world say about me.

I am sorry to say that there are some of those who profess to be Latter-day Saints, who meet with the Saints on the Sabbath and partake of the Sacrament, witnessing that they are willing to take upon them the name of Christ, and to follow him through evil as well as good report, and yet in their hearts they oppose the plans and projects of those whom they pretend to uphold and sustain. I know and could call the names of some of these men. Shame on them! I say, in the name of manhood, come out and show your colors! Say you will not be obedient, and cease to be hypocrites, cease lying in the presence of God, and trying to deceive yourselves and your brethren. Tell us what you are, take your stand where you belong, and do not deceive the unwary. You can not deceive those who have the Spirit of God, for they can discern your hearts.

I love the cause of the Gospel. I love this people, because, of all others on the face of the earth they have enlisted under the banner of King Emanuel. They have covenanted with God to keep his commandments, and they are the most willing of any on the face of the earth to hearken to God's inspired servants. I love them for this reason, and I want to be identified with them, not only in time but throughout eternity. Without them I would have no home, no friends, I want none without them.

Let us keep the commandments and counsels that have been given to us, let us not be hearers of the word only, but let us be doers of it as well as hearers. Let us put away the foolish fashions of the world, live up to the truth, and seek to find out God, whom to know is life eternal. The road to this knowledge is obedience to his laws and to the whisperings of the still small voice in our own hearts. That will lead us into truth if we will hearken, and do not blunt the monitor that is within us. Let us do our duty, and be for God and his kingdom. Let our motto be—"The kingdom of God or nothing." Because in the kingdom there is everything, and outside of it nothing at all. We heard here, the other day, from the President, that the Gospel embraces every thing that is good and true or desirable to the pure in heart. I have said that outside the kingdom of God there is nothing, but there is something. What is it? Disappointment, sorrow, anguish and death, and everything that will make us miserable; while everything that is good, desirable and worth possessing eternally is to be found only in the Gospel of Christ.

Says one, "Do not people who are not Latter-day Saints have a great many blessings and enjoy a great many good things? Certainly they do, they enjoy gold, silver and worldly honors—they have a plentitude of greenbacks, houses, lands, carriages, horses, luxury and ease;

Dives had all these, in this world, while Lazarus crawled at his feet and begged for the crumbs that fell from his table; but afterward Dives lifted up his eyes in hell and saw Lazarus in Abraham's bosom enjoying the good things that he had formerly possessed in the world, and he begged Abraham to send Lazarus to dip the tip of his finger in water to alleviate his parching tongue. But even this poor boon was denied him, he being informed that there was an impassable gulf between them; and said Abraham to Dives—(in effect,) "When you were in the flesh you had Moses and the Prophets, you had the Gospel preached to you, but you rejected and refused to obey it. You had your good portion and your enjoyments in the world, now you are denied them, they are given to Lazarus." How long do the honors, wealth, and pleasures of the worldling last? Until death claims him for its own, then he ceases to enjoy them, because he has failed to secure his title to them, they have not been sealed upon him by the authority of the Priesthood of the Son of God, which has power to bind on earth and it is bound in heaven. If they have wives and children, when death calls them they are no longer theirs, because they have not been sealed unto them by the power of God. They do not obey the truth, they do not receive the ministrations of the Priesthood, and consequently they are deprived, not only of their wealth, but of their wives and children.

We are not living only for the few miserable years that we spend on this earth, but for that life which is interminable; and we desire to enjoy every blessing throughout these countless ages of eternity, but unless they are secured to us by that sealing power which was given to the Apostle Peter by the Son of God, we cannot possess them. Unless we secure them on that principle, in the life to come we shall have neither father, mother, brother, sister, wife, children, nor friends, nor wealth nor honor, for all earthly "contracts, covenants, bonds, obligations, oaths, vows, connections, and associations," are dissolved in the grave, except those sealed and ratified by the power of God. It is said in the Scriptures that the earth and its fullness are the Lord's, and that they are to be given to the Saints of the Most High God, and they are to possess them for ever and ever.

You know that those who have not faith in the Gospel call us exclusive and uncharitable; they say—"You cast out all except those of your faith." Then enroll yourselves under the banner of King Emanuel, to whom the earth and its fullness belong, and when it shall be given to the Saints of the Most High God, you will come in for your share, and only in that way can you do so. Obedience to the Gospel of Christ is the only way to secure blessings for the life that now is, or that which is to come. We are not talking in parables, neither are we ignorantly repeating the words of the ancient Apostles. Our declarations are founded upon modern revelation and inspiration, and we know whereof we speak. We know that angels have come to earth and that God has spoken in our day, that he has raised up Apostles and Prophets, restored the holy Priesthood, and shown himself to man and revealed his truth to those who dwell on earth. We know these things, it is this that makes us bold to declare it to the world. We are not ashamed of it; because we know

it is the power of God unto salvation.

May God help us, and all who love the truth, to keep an eye single to his glory and to the building up of his kingdom on the earth, that we may be among those who shall be counted worthy to possess the earth and its fullness for ever and ever, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCT. 7, 1873.

(Reported by David W. Evans.)

TEMPLES TO BE BUILT TO THE NAME OF THE LORD—THE LOCATION OF THEIR ERECTION, AND THE PURPOSES FOR WHICH THEY SHALL BE BUILT.

I will call the attention of the congregation to a portion of the word of God contained in the third chapter of Malachi—"Behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in, behold he shall come, saith the Lord of hosts, but who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like fuller's sdap. He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

I have read these words, because of the peculiar prophecy which is contained therein, of what the Lord will perform about the time of his coming. A prophecy that the Lord would come, and the nature of that coming should be such that but a few comparatively will be prepared to endure that day; that when he does come, he will have a Temple on the earth, to which he will come. A part of the programme which was read yesterday morning, if I recollect right, for the Elders to speak upon during Conference, was in relation to building Temples. The building of Temples of the Lord is promised in his word, for there we read that in the latter days he would have a house built on the earth. I know that in the ears of this generation it will sound very strangely to talk about the Lord having a house built on this globe of ours; yet

we have such a promise, strange as it may be, and that when the Lord Jesus shall be revealed from heaven in flaming fire, and shall sit as a refiner's fire and as fuller's soap on the sons of Levi, to purify them as gold and silver, he will, in that day, come to his Temple, and come very suddenly. That shows, at once, that he must have a Temple on the earth in the latter time.

There are two other Prophets, besides Malachi, who have spoken of the house of the Lord. Isaiah, in his second chapter, refers to the building of the Lord's house in the latter days. I will repeat the passage—"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and nations shall flow unto it. Many nations shall say, 'Come, let us go up unto the mountain of the Lord and to the house of the God of Jacob, and he shall teach us of his ways and we shall walk in his paths;" and "the Lord shall rebuke strong nations afar off"—meaning nations at a great distance from Jerusalem, where the Prophet delivered the prophecy. "He shall rebuke strong nations afar off, and they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." The fourth chapter of Micah contains a similar prediction, which it is not necessary for me to repeat, as it reads, almost word for word, like that in the second chapter of Isaiah, showing plainly and clearly that in the latter days God would have a house built on the earth.

Perhaps there may be objections by our Christian friends to the Latter-day Saints proclaiming in the midst of Christendom that the Lord intends to have a house built on the earth. They will probably say—"He has hundreds of them, and has had for many generations. God has houses scattered here and there throughout all the Christian nations, and there never has been a time since the days of the Apostles but what the Lord has had a house, either at Corinth, Athens, or somewhere else; and you can read the inscriptions upon them as you pass through the towns and cities of Christendom." These houses are called the houses of God, or Jesus, the church of St. John, St. Peter, St. Paul, St. Mark and others, and all of them are considered the houses of God. Would to God that this were true! Would to God that he had given some directions concerning the building of some of these houses! But alas! when we come to inquire concerning their origin, we find that they were built by uninspired men, that the architecture and everything pertaining to them has been devised by the cunning and wisdom of men. Ask them if God commanded them to select the particular location on which one of these houses stands? They will say—"No, God does not direct now-a-days. There was a time when the Lord did direct in such matters, but now we have wise men, we have bodies of learned men who have studied theology. We do not need the Lord to interfere in our day; he don't speak anything to the people in the age in which we live; these houses were constructed according to the best plans and architecture we were acquainted with by our wisdom, without any commandment or revelation from the heavens." Very well, then the Lord has nothing to do with them. What I understand by the building of a house of God, is to build one after the pattern that he shall give. I do not mean a pattern

that was given in ancient times, but one given to the very people to whom the revelation comes to build a house to his name. Has such been the case with the houses of worship throughout the Christian nations? Not in one instance. You may travel all through this great Republic, from one end thereof to the other, and among all the Christian denominations who deny new revelation, is there one house which God commanded to be built? Indeed these very prophecies would seem to indicate that, in the day when they should begin to be fulfilled, there should be no house of the Lord on the earth. Is it not a peculiar kind of a saying that in the latter days the mountain of the house of the Lord shall be established in the tops of the mountains, and be exalted above the hills? It shows that for a long period prior to the erection of the house of God in the mountains, no such thing could be found on the face of the whole earth, and it was needful for the Lord, in the latter days, to begin a work of that kind. No place for Jesus to come to. He is to come in the clouds of heaven, in flaming fire, in power and great glory, clothed upon with all the brightness of the celestial heavens; his face will outshine the sun, and cause it to withhold its light in shame. No place for this glorious personage to come to—no Temple prepared into which he can come. When he does come, however, this work will have been accomplished—he will come to his Temple suddenly. It will not be like his first coming. Then, instead of coming to his Temple suddenly, we find him born in a very low condition, not even in the common mansions or dwelling-places of the inhabitants of Palestine, but in a stable or manger. When he visited the great Temple at Jerusalem, when about twelve years old, and also after he began his ministry, when about thirty years old, instead of sitting upon the sons of Levi and purifying them as gold and silver in a furnace of fire, that they might offer unto the Lord an offering in righteousness, who was it who rejected the Son of God in that day? The sons of Levi. They cried out against and persecuted him; they were his greatest enemies; they crucified him. They were not purged and prepared to offer in the Temple of the Lord an offering in righteousness. The glory of God did not appear in their midst, and their offerings were not acceptable in that Temple before the Lord, but he found his house, in that day, a den of thieves, occupied by money-changers and brokers, speculation going on in the midst of the house of God, and he was under the necessity of making a small scourge and driving them out by whipping them. Not so in the latter times, when he comes to his Temple. In that day, when the mountain of the house of the Lord is established in the tops of the mountains, it will be an indication of a great period of peace, a period which is so often spoken of by the mouths of the ancient Prophets, in which nation shall no more lift up sword against nation, when they shall no longer have use for firearms or weapons of war, or anything that is calculated to destroy life; but these deadly implements will be converted into useful articles of husbandry. Nation will not lift up sword against nation, neither will they learn war any more. That time has not come, and such a period was never known on the earth.

There is another thing connected with the building of the Temple in the latter-days. When it is built, on

the place, and according to the pattern that the Lord shall designate, it will be so strange to the nations, that they will actually come up from all parts of our globe. Many of them will say one to another—"Come, let us go up to the mountain of the house of the Lord, to the house of the God of Jacob." "What do you want to go up there for? Why do you want to travel several thousand miles across land and sea to go to the mountain of the house of the Lord?" "That he may teach us of his ways, that we may walk in his paths." "Can you not be taught in his ways in your own chapels, which you have built in England, Scandinavia, Switzerland, Austria, or wherever you may have resided? Can you not worship in your own chapels?" "Oh, no, there is no house of the Lord, we have no teachers authorized of God, no Prophets and Apostles inspired by and called of God to officiate like the ancient Apostles; no one to say to us 'Thus saith the Lord God,' by new revelation; no visions are manifested among us; no angels have honored our houses of worship with their presence; no glory, no fire descending from heaven to light up these chapels and sanctuaries which we have built, and we have lost all confidence in our teachers, consequently let us go up to yonder mountain on which God's house has been built, and when we get there, he will teach us in his ways, and we will walk in his paths." "Is the only object you have in going to the mountain of the house of the Lord to receive teachings?" No, there are other things to be attended to in the house of God or in Temples that may be built in the tops of the mountains besides teaching. We have a great many important duties to perform pertaining to the house of God, duties that can not be performed anywhere else acceptably in his sight.

Would you like to know some of the uses of these Temples or houses of God? I will read a little from one of our modern revelations, given through Joseph Smith, in Nauvoo, on the 19th day of January, 1841. I have not time to read the whole of the revelation, but will select a few sections. Speaking of building a house to his name, the Lord says—"Verily I say unto you, let all my saints come from afar"—this we have fulfilled so far as the gathering is concerned.

"And again, verily I say unto you, let all my Saints come from afar; and send ye swift messengers, yea chosen messengers, and say unto them, Come ye, with all your gold and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all, ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto

me, and during this time your baptisms shall be acceptable unto me."

I want this Conference to understand that it is not only the Saints who are here assembled, but all in this Territory, and wherever our settlements extend, all who have entered into covenant with the Lord are under this command. I will read further.

"But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church, with your dead, saith the Lord your God. For verily I say unto you that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy Priesthood, ordained that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be places for your baptisms for your dead.

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

It seems to be a standing command to the Saints, wherever they may be located, to build a house unto the Lord, wherever there is a stronghold pointed out for the gathering of the Saints, such as Kirtland, Nauvoo, Jackson County, Mo., and other places which are mentioned in revelation. The Lord has commanded his Saints in all these places to do a work, which will be effectually accomplished in due time. They are always commanded to build a house unto the Lord.

We have been here twenty-six years and have only a foundation and a few tier of rock laid towards a house of the Lord. It is true we have a large tabernacle which will contain some fifteen thousand persons when they are closely seated, and the standing room also occupied. But this is not a Temple of the Lord. We meet here to sing praises, and to be instructed in our duties as Saints, but this is not a house of ordinances; it is not a house for the baptism of the dead, or in which the Saints receive their washings and anointings; it is not a house in which you will receive statutes, and judgments, and laws pertaining to the kingdom of God. God has ordained a building of a

different pattern wherein laws, statutes, judgments, and ordinances are to be revealed for the benefit of his people. "And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my Church things which have been kept hid from the foundation of the world, things that pertain to the dispensation of the fullness of times."

I think that portion of this revelation which I have read, will give you a general idea of the sacredness of the house of the Lord, which is to be built in the latter times, a place wherein the angels may come and visit, as they did in the ancient Temple; a place wherein you can receive all those ordinances which the Lord has revealed, and which he will, hereafter reveal, from time to time, preparatory to the great day of the coming of the Lord.

Now let me mention over some few things which should be administered in the Temple of the Most High. Marriage, for instance, is an ordinance of God. We know it to be not only an ordinance administered among the various nations according to their civil laws, but know also that it is a religious ordinance, administered by authority from God. If any one wants any proof on this point let him read the 6th verse of the 19th chapter of Matthew. "What God hath joined together let no man put asunder." It seems, then, that in marriage there is such a principle as the Lord officiating through his servants, in joining persons in this sacred and holy ordinance. There are a great many marriages that may answer the requirements of the civil law of different countries and nations, and there are some marriages performed even in our Territory, but the Lord has not directed them, neither has he directed his servants in their administration. He has not particularly forbidden these marriages, he permits and suffers them, but he has no particular hand in their performance. Do you wish me to explain this matter? I will. For instance, in the distant settlements of the Territory oftentimes a young man and woman desire to be married. They go and find a justice of the peace, or an Elder of the Church, as the case may be, and he officiates in the ceremony and marries them, somewhat similar to what people are married among the various nations. Does God really accept of this marriage, or does he merely suffer it to be so, for the time being? Has he joined them together, or has the justice of the peace, by virtue of his civil office? "How is it?" Says one—"I suppose it must be a legal marriage." It is legal so far as the laws of the Territory are concerned. If a young man and woman in any part of this Territory wish to be married, there is nothing illegal in a justice of the peace performing the ceremony, he has a right to do it, according to the laws of the Territory. But is it legal in the sight of heaven? No, it is not. Why not? Because God has appointed a place in which this sacred ordinance should be administered, and he has appointed certain authority to officiate in its solemnization, and a certain form, when it is done in the place and by the authority he has ordained. It is then legal in the sight of heaven, then they are married or joined together, not for time alone, but the union is to exist throughout all the ages of eternity. This is the real order of marriage. This is one of the purposes for which God has commanded us to build a house, that

our young people may have the privilege of entering into that sacred union not only for time, or until they are parted by death, but that they may have a legal claim, by virtue of the marriage covenant, upon each other after the resurrection.

Some may say—"I think I will wait until after the resurrection and then I will secure me a wife for eternity; or perhaps I will merely marry a women here for time, and put off the eternal part, until after the resurrection." What says Jesus on this subject? "In the resurrection they neither marry nor are given in marriage." Why not? Because that is an ordinance, like baptism, that must be administered by those in the flesh. If, while in the flesh, we fail to secure to ourselves the remission of our sins, and the baptism of fire and the Holy Ghost by going down into the water and being baptized for the remission of our sins, by one having authority to administer this ordinance, we can not attend to it in our own persons after the resurrection. That is an ordinance that cannot be administered after the resurrection; if it is not done until then, it must be done by some person still living in the flesh, for and in behalf of the one who has gone into the spirit world. Those in the spirit world have no claim upon blessings for eternity, unless they are secured while in the flesh. It is so with all the ordinances pertaining to eternity, they must be performed in the flesh, and not in the next life. Hence if an individual is so unfortunate that he fights against a principle, or becomes careless and indifferent; or if he goes to a justice of the peace, thinking that he will secure to himself a wife for eternity, he is grandly mistaken; and if he dies, having been married according to this form, he has no promise whatsoever that, after the resurrection, he will have a wife; for in that world, this sacred ordinance cannot be attended to.

Another thing which I wish to explain is, that, in the sight of heaven, their children are illegitimate. Of course they are legitmate according to the laws of the country. Such children can claim the property of their parents, they are the legal heirs to the property descending from parents to children by virtue of the laws of the country. But when I say illegitimate I mean in the sight of heaven. Now, all you young people who have been married in this Territory or abroad, by justices of the peace, or even by Elders of the Church only for time, when you have the opportunity of coming up here to the house of God, and receiving these ordinances, and do not, your children are illegitimate in the sight of heaven.

Perhaps you may enquire, "What is there to be inherited in eternity that makes it really necessary that our children should be legitimate, so far as divine authority is concerned?" The Lord our God is a God of law, his house is a house of order; and all blessings, and honor, and glory, and inheritance, that are to be received in the eternal worlds must be according to divine law and divine ordinances, and whosoever complies with the law of heaven has a legal claim in eternity. That which is performed by man, without divine law, however perfect human law may be, has no bearing upon eternity. Man's works are one thing and God's works another. A blessing bestowed upon men, such as the legitimate heirship to the property of their parents is one thing, and a blessing bestowed by the Eternal Father in the heavens is another. He performs all of his works

by law; and he bestows blessings upon his children, by ordinances and by law. It must be secured here in this life, if we secure it at all in our own persons.

It may be said, "I do not understand this principle. What will become of our good fathers and mothers who have gathered up from the nations that were married before they heard this Gospel?" "Indeed, were they married?" "Yes." "How?" "According to the laws of their respective nations. Their offspring are legitimate, so far as the civil laws of their native countries are concerned, but they are not husbands and wives for eternity in the sight of heaven." "How are you going to remedy this?" asks the enquirer. "In the house of God. Temples or houses of God must be built to remedy this thing." "How can it be remedied there?" They must be married over again, not according to the laws of men or nations, but according to the laws and institutions of heaven." "Will that make their marriage legitimate?" "Of course." "But they have many children before they gather up here; you tell us they are illegitimate: how are you going to remedy this?" „God has provided a remedy for all children born out of the covenant." "What do you mean by that?" enquires one. "I mean the new and everlasting covenant of marriage, that has a bearing upon eternity as well as time. All who are born before their parents enter that new and everlasting covenant have to be made legitimate heirs." "In what way?" "According to the ordinance and law of adoption." I may be asked—"Is this important?" "Yes, it matters a great deal. If there are family regulations, to preserve good order, in this world, you will find that God is more strict, in such regulations, in regard to the world to come. If parents hold certain authority over their children in this life, you will find that such authority, though in higher perfection, is transferred to the eternal worlds, and in that world there is a certain jurisdiction which parents hold over their children through all future ages of eternity. But in order that parents may have their children legitimately under their control, it is necessary that the ordinance of adoption in the house of God should be performed in regard to the children born before their parents entered into the eternal covenant of marriage. This shows the use or necessity of a Temple.

Then again, we heard on Sunday afternoon considerable on the subject of baptism for the dead; it is not necessary, therefore, that I should dwell upon this subject. It is one thoroughly understood by the Latter-day Saints, and has been long preached to them, and they know that this, as well as the ordinance of marriage, pertains to the house of God. To be acceptable to him there must be a font, the same as there was in the Temple of Solomon. You recollect there was a brazen sea, a large place in the basement of the Temple of Solomon, underneath which were twelve oxen, their heads pointing to the four points of the compass—three to each point. This great brazen sea, standing upon these oxen, was a place intended for baptisms for the dead. As was said last Sabbath, it was underneath those courts, where the living, from time to time, assembled to attend to their worship; thus representing those that were in their graves, underneath the living. That was the reason it was placed in that position; and as that was intended for sacred and holy purposes, the administration of

holy ordinances, so God has commanded, in these latter days, that there should be a baptismal font, and the ordinance of baptism for the dead must be performed in the place that God designates, in order to be legal and acceptable in his sight.

We are told in the revelations which God has given, through his servant Joseph Smith, something about the pattern of this sacred and holy ordinance. We are told that the living are not only to be baptized for and in behalf of the dead, by being immersed in water in their respective names, but that they are also to receive the ordinance of confirmation by the laying on of hands, not for themselves, but for the dead, as far back as they can trace them. Hundreds of millions of people died before God gave this revelation, in these latter times, and they had not the opportunity of being married for time and all eternity, no man on the earth, in their day, having the authority to unite them. Would you deprive them of the blessings of this eternal union, because they did not happen to live in a day when God revealed and restored anew, from the heavens, these ordinances? No. God is a consistent being, and to say that people who die in ignorance, without having an opportunity of attending to the ordinances of the house of God, should not be made partakers of the blessings thereof, would be imputing injustice to the great Jehovah. To say that our fathers and mothers, who were only married for time, must be deprived of a union in the eternal worlds, because of their ignorance of these things, because there was no person having authority to administer to them, would be apparently unjust, and would almost seem to impeach the attributes of Jehovah, if we could suppose such partiality was his design. But we cannot suppose that God is an inconsistent Being. And if we have the opportunity of attending to the ordinance of marriage in the house of the Lord, and of securing certain eternal blessings for ourselves, our ancestors, who are dead, must have a plan devised, adapted to their condition, by which they also may be exalted to the same blessings. But it must be done by law. No haphazard work, no work of chance or confusion, but everything must be accomplished by the laws, ordinances and commandments of the Great Jehovah; then, what is done by his servants here on the earth, being sealed here is sealed in the heavens, and hence, we not only keep a record of all the names of the dead, but of all the ordinances attended to for and in their behalf; and in the great judgment day, when the books are opened, it will be found that such and such parties have been baptized for, confirmed for, and administered for, in the marriage ordinance, and that these various ordinances were recorded in the presence of witnesses.

The records kept by authority here, will agree with the records kept in heaven, for they keep records there, as well as we; and the books on earth, when they are kept by divine authority, will agree with the records in heaven. When there is divine authority in the administration of an ordinance here on the earth, that ordinance is sacred and holy, and is recorded here and in the heavens, and the records of heaven will agree with the records of earth; and by these records and books will mankind be judged. The dead will be judged according to men in the flesh, or, in other words, as we shall be judged according to our works in the flesh. When we have been baptized, and it is recorded on the

earth, it is for ourselves, and we will be judged by that, and if we are faithful, we shall receive the blessings and glories which the Lord has in store for those who are baptized here and are faithful to the end. So will the dead be judged according to the works which are done for them; and when the books are opened, and it is found that they have been officiated for, by those works will they be judged. Why? Because they have their agency in the spirit world, to reject what has been done for them, or to receive it, the same as we have the agency while living here to reject or to receive what Jesus did through the atonement of his blood. We have that agency here; it also exists among those in the spirit world. You need not suppose that their agency is destroyed because they are baptized for, and because ordinances are administered for and in their behalf; you need not suppose that this will be a security to them that they cannot resist. They will have the same freedom there to resist, that we have here.

If the Latter-day Saints want some evidence or proof in relation to the agency of spirits that are in prison, or in the spirit world, let me refer them to the prophecy of Enoch, with which they are familiar, though strangers may not be acquainted therewith. Enoch saw the people that should perish in the flood; he saw that there was a prison-house prepared for them, and that they dwelt there for a long period of time, until the Son of God was manifested, crucified and rose from the dead; and he saw, when that event should take place, that as many of the spirits in prison of the antediluvian world who perished in the flood, as repented, came forth and stood on the right hand of God." As many as repented had this privilege. Does not this show that there were some who probably would not repent? Indeed, the very next sentence says that those who did not repent "were reserved in chains of darkness until the judgment of the great day." Hence, the agency of spirits, as well as the agency of men here in the flesh.

A Temple is needed for the Saints who come from abroad, that their marriages may be recorded on the earth and in the heavens, that they may not only be for time, but for all eternity; that when they come forth, male and female, in the morning of the first resurrection, they may embrace each other as husband and wife by virtue of the covenant they entered into in the Temple of the Lord, while they were in the flesh.

Strangers will, perhaps, think that this is rather a partial doctrine, on one account. They may say, "Your fathers, whom you speak of, are not known; their names, in general, can not be obtained for more than two or three generations back; in a very few instances, perhaps, they may be found eight or ten generations back; but what will be done with all the generations, nations, and ages, that have lived since the Priesthood of God was upon the earth, and since those holy ordinances were administered in ancient times? How are they going to receive any of the benefits from this baptism for the dead, seeing that the very names of the nations, to say nothing of the individuals, are lost?" Here comes in, again, the use of a Temple of the Lord. The Most High says—"I deign to reveal unto you hidden things, things that have been kept hid from the foundation of the world." Among these hidden things that are to be revealed.

are the books of genealogy, tracing individuals and nations among all people, back to ancient times.

It may be inquired — "How can all this be done?" We answer, by the Urim and Thummim, which the Lord God has ordained to be used in the midst of his holy house, in his Temple. You may inquire— "What is the Urim and Thummim?" We reply, it is a divine instrument, prepared in ancient times, by which he who possessed it could call upon the name of the Lord, and receive from him answers to all matters it was necessary that he should know. Aaron, the chief Priest in the midst of Israel, had this instrument in his breast plate, in the midst of rows of stones representing the twelve tribes of Israel; and when he passed certain judgments, he did not do it by his own wisdom, but he inquired of the Lord and received the same, by this sacred instrument. When that instrument is restored to the house of God, to the Temple of the Most High, our ancestry, that is, the ancestry of all the faithful in the church of Jesus Christ of Latter-day Saints, will be made manifest. Not all at once, but by degrees. Just as fast as we are able to administer for them, so will the Lord God make manifest, by the manifestation of holy angels in his house, and by the Urim and Thummim, those names that are necessary, of our ancient kindred and friends, that they may be traced back to the time when the Priesthood was on the earth in ancient days.

If they could not be traced back, there would be a great chasm, a broken chain in the genealogies, and it would not be perfect, but when the Lord God comes suddenly to his Temple, he will come to a people who have made themselves perfect by obedience to his commandments. They have sought after the redemption of their dead from generation to generation, until they can link on all those who were not officiated for in ancient times, and thus carry it back from one dispensation to another, until it reaches to our father Adam in the Garden of Eden, and then, the saying of Scripture will be accomplished—"The hearts of the children will be turned to their fathers," and the hearts of all those ancient fathers, who lived thousands of years ago, will be "turned to their children, lest the Lord should come," as the Prophet Malachi says, "and smite the earth with a curse."

Why smite it with a curse? Because the people are careless and do not look after the salvation of their dead, do not let their hearts be drawn out after their ancestry, do not seek to perform those ordinances that are necessary for their redemption, that they may be redeemed by law. If we would not be smitten by a curse, let us seek after the redemption of our fathers, as well as of ourselves, for says the Apostle Paul, "they without us can not be made perfect, neither can we without them be made perfect." We may do all that we please for ourselves, and yet if we, through our carelessness and indifference, neglect to seek after the salvation of the dead, the responsibility will be upon our own heads; and the sins of the dead will be answered upon us, because we had the power to act for them, and we were careless and indifferent about using it.

Many more things might be said in relation to the dead, and what is necessary to be done in Temples. It was asked, by one of the speakers, in relation to inheritances, "What man or woman among the Latter-day Saints has an inheritance sealed

to them?" What man among all this people can determine the very spot of ground that the Lord intends that he should inherit for an everlasting possession? Not one of us. The Lord has told us that he intends to give a certain land to his people, for an everlasting possession. He told the ancients, Abraham, Isaac and Jacob, the same thing; but they wandered as strangers and pilgrims in their day; and the martyr Stephen said they had not as much as to set their foot upon. Yet they had a promise which secured it to them after the resurrection, and also to their seed, and that personally, for an everlasting possession. Have you got any such promise? You have, as far as the great mass is concerned, the promise of a great region of country. We know where it is, God has pointed it out. But is there an individual among us who knows what portion of that great country he shall receive for his future inheritance, to possess either before or after the resurrection, and after this earth shall have passed away, and all things are made new? No. Why have we not got it? Because we have no house of the Lord built. When we have a house built, whether there be property, or inheritance, or union for eternity, or blessings for ourselves, or washings or anointing, or anything that pertains to eternity, it will be given to us by the ordinances of God's holy house, according to law. No wonder then, that the nations afar off will say—"Let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways, that we may walk in his paths" He has a great many ways to teach the people, pertaining to the salvation of the dead, many ordinances, many principles and laws, statutes and judgments, and the law will go forth from Zion, and he will rebuke strong nations afar off, and fulfill and accomplish that which he has spoken; and wisdom, and knowledge, and glory and intelligence, the laws of the Most High, and the ministrations of angels will be unfolded to the Latter-day Saints, just as fast as they are prepared to receive them.

Wake up, then, Latter-day Saints, and prepare yourselves Temples in the places that shall be designated, by the oracles of the Most High God, so that your aged fathers that are in the southern part of the Territory may not be under the necessity of traveling some six hundred miles, back and forth, to attend to the ordinance of baptism for the dead. They must have a Temple there, wherein these ordinances may be administered; another here, another in the northern part of the Territory, and multiply them according to the wants of the people; for the work is becoming continually greater and greater, and the Latter-day Saints must wake up to these principles, and not have their minds absorbed with the things of this world, forgetting the great plan of salvation revealed from heaven.

May God bless the Saints, and wake up their minds to these important duties. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 8, 1873.

(Reported by David W. Evans.)

UNCHANGEABLENESS OF THE GOSPEL—GOD HAS CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE WISE—PROPHECIES RELATING TO THE LATTER-DAY WORK—JOSEPH SMITH'S MINISTRY—ZION TO BE BUILT UP—BAPTISM FOR THE DEAD—THE ORDER OF ENOCH—BABYLONISH FASHIONS.

I am called upon to occupy a little time this morning, and I realize that I and my brethren are all dependent upon the Spirit of God to guide, dictate and direct us in all our public teachings, as well as in all other acts we are called upon to perform in the kingdom of God. The Apostle says there is no prophecy of the Scripture which is of any private interpretation, but holy men of old spoke as they were moved upon by the Holy Ghost. The Lord has told us in some of the revelations which he has given in our day, that all of his messengers or servants, his Elders who are sent forth to teach, should speak as they are moved upon by the Holy Ghost; and when they follow this counsel, what they say, the Lord says, is Scripture, it is the mind and will of the Lord, it is the word of the Lord, and it is the power of God unto salvation. "And this is an ensample unto you, even all my servants who go forth to declare the words of life unto the inhabitants of the earth."

Again, the Lord has said that it matters not whether it be by my own voice out of the heavens, whether it be by the administering of angels, or whether it be by the voice of my servants, it is all the same, and their words shall be fulfilled though the heavens and the earth pass away. This is the position which the Prophets, Apostles and Patriarchs have occupied upon the earth in every age and dispensation. They have had to be governed by the Spirit of God; and when men are sent with a message, and they speak as they are moved upon by the Holy Ghost, their words are the words of the Lord, and they will be fulfilled.

We have had a good deal of teaching during this Conference from the servants of God, teachings given by the inspiration of the Holy Ghost. We occupy a very peculiar position on the earth, a position differing in many respects from any other dispensation of men. Paul says—"Though we or an angel from heaven preach unto you any other Gospel than that which we have preached, let him be accursed." All the teachings of the Patriarchs and Prophets have shown us but one Gospel. There is but one Gospel, there never was but one and there never will be. The Gospel revealed for the salvation of

man is the same in every age of the world. Adam, our first great progenitor and father, after the fall, received this Gospel, and he received the holy Priesthood in all its power, and its keys and ordinances. He sealed these blessings upon his sons —Seth, Enos, Jared, Cainan, Mahaleel, Enoch and Methusaleh. All these men received this high and holy Priesthood. They all professed to give revelation. They all had inspiration and left their record on the earth; and not one of them but what saw and prophecied about the great Zion of God in the latter-days. And when we say this of them, we say it of every Apostle and Prophet who ever lived upon the earth. Their revelations and prophecies all point to our day and that great kingdom of God which was spoken of by Daniel, that great Zion of God spoken of by Isaiah and Jeremiah, and that great gathering of the house of Israel spoken of by Ezekiel and Malachi and many of the ancient Patriarchs and Prophets.

When the Lord has attempted to perform a work on the earth there has been one peculiarity with him, and that is, the instruments which he has made use of have occupied a peculiar position in the world. He has generally chosen the weak things of the world to confound the wise, and things that were nought to bring to pass things which were. When he wanted a man to deliver Israel, he called Moses, who was in an ark of bulrushes among the crocodiles and aligators of the river Nile, put there by his mother, a Hebrew woman, because Moses was her first born, and all the first born of the Hebrews had to be slain. The daughter of Pharaoh, through the providence of God, preserved Moses, and by her he was given to his mother to raise. When called to deliver Israel, Moses told the Lord that he was a man slow of speech. He did not feel qualified to perform so great a work, yet the Lord chose him, and he performed the work the Lord assigned him.

So when the Lord wanted a king for Israel and the lot fell upon the family of Jesse. The Prophet went and called for the sons of Jesse to pick out this king. All the boys were brought before him except David. He was the smallest of the flock, and was out taking care of the sheep. Jesse never thought of him at all. He brought his other sons, who had been trained in all the arts, sciences and learning of the day, and when they came in Samuel could not see the one he wanted. He asked Jesse if he had not any more sons. Yes, he had a boy taking care of the sheep. "Let's see him," said the Prophet; and when he came he was anointed king.

Jesus himself was born in a stable and cradled in a manger and traveled in poverty all the way through his life. When he chose his disciples he did not take the great, learned, rich and noble of that generation, but he chose fishermen, the most illiterate men and, in one sense of the word, we may say, almost the lowest calling among men in that day. They were the ones the Lord made use of to go forth to preach his Gospel and to build up his kingdom on the earth.

How is it in our day, in this great and last dispensation? The Lord required an instrument who would take hold and work with him. He required some one to lay the foundation of this great Church and kingdom who would be willing to step forth and be led in the channel that was according to the mind and will of God; a man who could not be swayed by the traditions and religions

of the day. Whom did the Lord call? The Patriarchs and Prophets not only pointed out the Zion of God and the manner in which his Church and kingdom should be established and built up, but they even called the name of the man who should be called to establish this work, and I do not know but the name of his father. His name was to be Joseph and he was to be a lineal descendant of ancient Joseph, who was sold into Egypt, separated from his brethren. The record or stick of Joseph in the hand of Ephraim, which Ezekiel speaks of, which was to be put with the record of the Jews in the last days, was to be an instrument in the hands of God of performing this great work or laying the foundation of this Church, and the gathering of the twelve tribes of the house of Israel. In that record the man's name was pointed out as well as the work he was to do. Joseph Smith knew nothing of all this until after he was administered to by the angel of God; he had no knowledge of this when he brought forth that record to the world, and until he translated it, by the Urim and Thummim, into the English language. He had no knowledge whatever of this; but here was that great band, as strong as iron, that surrounded him by the revelations of God, for the last six thousand years, by every man who spoke of the work of God in the last days. These prophecies, revelations, and decrees of the Almighty, as it were, surrounded that man, and he had to be taught, not by man nor by the will of man, but he required the angels of God to come forth and teach him; it required the revelations of God to teach him, and he was taught for years by visions and revelations, and by holy angels sent from God out of heaven to teach and instruct him and prepare him to lay the foundation of this Church.

As I before remarked, these prophecies surrounded him, forming, in one sense of the word, a band and a power he could not get out of. Why? Because no prophecy of Scripture is of any private interpretation, but holy men of old spoke as they were moved upon by the inspiration of the Holy Ghost, and when any of those Prophets and Patriarchs for the last six thousand years spoke, when wrapped in prophetic vision, of the Zion of God being established in the last dispensation, those decrees had to be fulfilled to the very letter.

When Joseph Smith received these revelations he was an illiterate boy, like David among the sheep. The Lord, in this day, did not choose one from among the great, mighty, rich or noble, but he choose one prepared from before the foundation of the world, to come forth in the last days, through the loins of ancient Joseph who, in the hands of God, was the savior of the house of Israel and of the Egyptians in his day. This man was raised up in his proper time, and came forth into the world, and the Lord began to feel after him and to prepare him; but he, himself, did not know even when he laid the foundation of this work. The Lord told him—"you will lay the foundation of a great work, but you know it not." Joseph himself could not comprehend, unless he was wrapped in the visions of eternity, the importance of the work the foundation of which he had laid. When his mind was opened he could understand, in many respects, the designs of God; and these revelations were around him and they guided his footsteps. They could not fail of fulfillment, they had to be accomplished in the earth. The servant of God came forth and he received the

Book of Mormon—the record or stick of Joseph in the hands of Ephraim. He brought forth that record according to the dictation of Moroni, Nephi and Lehi, the angels of God who administered to him, and he translated it into the English language before he laid the foundation of this Church. Joseph Smith did not call upon any man to ordain or to baptize him, but he waited until the Lord sent forth his servants to administer unto him. He was commanded of the Lord to go forth and be baptized, but not until he had received the Priesthood. Where did he get it, and in fact what is the Priesthood? It is the authority of God in heaven to the sons of men to administer in any of the ordinances of his house. There never was a man and never will be a man, in this or any other age of the world, who has power and authority to administer in one of the ordinances of the house of God, unless he is called of God as was Aaron, unless he has the holy Priesthood and is administered to by those holding that authority.

There was no man on the face of the earth, nor had not been for the last seventeen centuries, who had power and authority from God to go forth and administer in one of the ordinances of the house of God. What did he do then? Why, the Lord sent unto him John the Baptist, who, when upon the earth, held the Aaronic Priesthood, who was beheaded for the word of God and the testimony of Jesus Christ. He laid his hands upon the head of Joseph Smith and ordained him to the Aaronic Priesthood, and he never attempted to act in any authority of the Gospel until he received this Priesthood. Joseph was then qualified to baptize for the remission of sins, but he had not the authority to lay on hands for the reception of the Holy Ghost, and he never attempted to administer in this ordinance until Peter, James and John, two of whom—Peter and James—were also martyred for the testimony of Jesus and the word of God. These three men were the last who held the keys of the Apostleship in its fullness and power previous to this dispensation. They laid their hands upon the head of Joseph Smith, and sealed upon him every power, principle, ordinance and key belonging to the Apostleship, and until he received this ordination he was not qualified and had no right to administer in the ordinances of the house of God, but he did this after he received the Priesthood, and on the 6th day of April, 1830, he organized this Church with six members, which was the foundation of what we see to-day in this Tabernacle, and for six hundred miles through this American desert. This has all come from that small seed—the foundation of the great kingdom of our God upon the earth.

What did Joseph Smith do after having received this Priesthood and its ordinances? I will tell you what he did. He did that which seventeen centuries and fifty generations, that have passed and gone, of all the clergy and religions of Christendom, and the whole world combined were not able to do—he, although an illiterate youth, presented to the world the Gospel of Jesus Christ in its fullness, plainness and simplicity, as taught by its Author and his Apostles; he presented the Church of Jesus Christ and the kingdom of God perfect in their organization, as Paul represents them—with head and feet, arms and hands, every member of the body perfect before heaven and earth. How could he, an illiterate boy, do that which the whole of the

learning of the Christian world for seventeen centuries failed to do? Because he was moved upon by the power of God, he was instructed by those men who, when in the flesh, had preached the same Gospel themselves, and in doing this he fulfilled that which Father Adam, Enoch, Moses, Elias, Isaiah, Jeremiah and Jesus and his Apostles all prophecied about. Well might Paul say—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believes." So may the Latter-day Saints say—"We are not ashamed of the Gospel of Christ." I am not ashamed to say that Joseph Smith was a Prophet of God; I am not ashamed to bear record that he was called of God, and laid the foundation of this Church and kingdom on the earth, for this is true, and any man or woman who is inspired by the Holy Ghost can see and understand these things.

My brethren and sisters and friends, here is laid the foundation of the fulfillment of that mighty flood of prophecy delivered since the days of Father Adam down to the last Prophet who breathed the breath of life. There has been more prophecy fulfilled in the last forty-three years upon the face of the earth, than in two thousand years before. These mighty prophecies, as I said before, like a band of iron, governed and controled Joseph Smith in his labors while he lived on the earth. He lived until he received every key, ordinance and law ever given to any man on the earth, from Father Adam down, touching this dispensation. He received powers and keys from under the hands of Moses for gathering the house of Israel in the last days; he received under the hands of Elias the keys of sealing the hearts of the fathers to the children, and the hearts of the children to the fathers; he received under the hands of Peter, James and John, the Aposship, and everything belonging thereto; he received under the hands of Moroni all the keys and powers required of the stick of Joseph in the hands of Ephraim; he received under the hand of John the Baptist the Aaronic Priesthood, with all its keys and powers, and every other key and power belonging to this dispensation, and I am not ashamed to say that he was a Prophet of God, and he laid the foundation of the greatest work and dispensation that has ever been established on the earth.

Joseph Smith lived until he gave his testament to the world, and when he had sealed all these keys, powers and blessings upon the head of Brigham Young and his brethren; when he had planted these keys on the earth so that they should be removed no more forever; when he had done this, and brought forth that record, that book of revelation, the proclamation of which involved the destiny of this whole generation—Jew, Gentile, Zion and Babylon, all the nations of the earth, he sealed that testimony with his blood in Carthage jail, where his life and that of his brother Hyrum were taken by the hands of wicked and ungodly men. Why was his life taken? Why were not John Taylor and Willard Richards, the only two of the Twelve at that time in Nauvoo and with him, also sacrificed? Why did Willard Richards, the largest man in the prison, stand in the midst of that shower of balls and escape without a hole in his robe or garment, or clothing? Because these things were all governed and controled by the revelations of God and the word of the Lord. The Lord took whom he would take, and he preserved whom he would preserve,

and he has done this all the way through. Why has Brigham Young been preserved, when he has stood as much chance to lay down his life in defence of this cause, and run as many dangers in one position and another as anybody else? Because the Lord has had a hand and a meaning in this, and he has preserved him for a certain purpose, and other men have been preserved by the same power. The whole of it has been the work of God on the earth. The revelations of God have surrounded Brigham Young. The revelations of God in ancient days affect him and the Apostles, and the Elders of Israel, as much as they have affected any people in any generation.

I will speak of another branch of this subject. We have the kingdom organized, the prophecies have been fulfilled, the Church has been planted in the earth, and now there are other portions of these revelations which must be fulfilled. We were settled in Jackson County, Clay County, Caldwell County, in Kirtland and finally in Nauvoo. We were driven from one place to another until we settled Nauvoo, and at last we were driven from Nauvoo into the wilderness and to this land, led here by President Brigham Young, under the inspiration of Almighty God. Some felt their faith tried that we had to leave our lovely Nauvoo and go into the wilderness. Bless your souls, there would have been a flood of revelation unfulfilled if these things had not been so. Isaiah speaks of the foundation of this great Zion, and writes the whole of her history and travels up to the present day, and from this time on until the winding-up scene. If we had not been driven from Nauvoo we would never have come up the Platte river, where, Isaiah says, he saw the Saints going by the river of water wherein went no galley with oars; a great company of women with child and her that travailed with child would never have come here to the mountains of Israel if we had not been driven from that land, and a whole flood of prophecy would have remained unfulfilled, with regard to our making this desert blossom as the rose, the waters coming forth out of the barren desert, our building the house of God on the tops of the mountains, lifting up a standard for these nations to flee to; all this and much more would have remained unfulfilled had we not been guided and led by the strong arm of Jehovah, whose words must be fulfilled though the heavens and the earth pass away.

Having been brought to Zion, another subject presents itself to our consideration—namely, the position which President Young occupies in regard to us to-day. He calls upon us to build Temples, cities, towns and villages, and to do a great deal of temporal work. Strangers and the Christian world marvel at the "Mormons" talking about temporal things. Bless your souls, two-thirds of all the revelations given in this world rest upon the accomplishment of this temporal work. We have it to do, we can't build up Zion sitting on a hemlock slab singing ourselves away to everlasting bliss; we have to cultivate the earth, to take the rocks and elements out of the mountains and rear Temples to the Most High God; and this temporal work is demanded at our hands by the God of heaven, as much as he required Christ to die to redeem the world, or as much as the Savior required Peter, James and John to go and preach the Gospel to the nations of the earth. This is the great dispensation in which the Zion of God must be built up,

and we as Latter-day Saints have it to build. People think it strange because so much is said with regard to this. I will tell you Latter-day Saints, and the Christian world too, our work will fall short, we will come short of our duties, and we never shall perform the work that God Almighty has decreed we shall perform unless we enter into these temporal things. We are obliged to build cities, towns and villages, and we are obliged to gather the people from every nation under heaven to the Zion of God, that they may be taught in the ways of the Lord. We have only just begun to prepare for the celestial law when we are baptized into the Church of Jesus Christ of Latter-day Saints.

There has been a good deal said here with regard to baptism for the dead. When Joseph Smith had laid the foundation of this work he was taken away. There are good reasons why it was so. Jesus sealed his testimony with his blood. Joseph Smith did the same, and from the day he died his testimony has been in force upon the whole world. He has gone into the spirit world and organized this dispensation on that side of the vail; he is gathering together the Elders of Israel and the Saints of God in the spirit world, for they have a work to do there as well as here. Joseph and Hyrum Smith, Father Smith, David Patten and the other Elders who have been called to the other side of the vail have fifty times as many people to preach to as we have on the earth. There they have all the spirits who have lived on the earth in seventeen centuries — fifty generations, fifty thousand millions of persons who lived and died here without having seen a Prophet or Apostle, and without having the word of the Lord sent unto them. They are shut up in prison, awaiting the message of the Elders of Israel. We have only about a thousand millions of people on the earth, but in the spirit world they have fifty thousand millions; and there is not a single revelation which gives us any reason to believe that any man who enters the spirit world preached the Gospel there to those who lived after him; but they all preach to men who were in the flesh before they were. Jesus himself preached to the antediluvian world, who had been in prison for thousands of years. So with Joseph Smith and the Elders—they will have to preach to the inhabitants of the earth who have died during the last seventeen centuries; and when they hear the testimony of the Elders and accept it there should be somebody on the earth, as we have been told, to attend to the ordinances of the house of God for them, that they may be judged according to men in the flesh and come forth in the morning of the first resurrection and have a part therein with us.

These are eternal principles of the Gospel of Christ. We have been commanded and have been under the necessity of going forth and declaring it to the sons of men. I will ask by what power have these Apostles and Elders taken their knapsacks on their backs, wading swamps and rivers, and preaching without purse and scrip, as they have done for years and years past and gone. What power has sustained them? As I have said before, these revelations of God, these great commandments and prophecies that have been given for the last six thousand years. They have been inspired by the Spirit and power of God, they have been commanded to go forth and warn this generation by preaching the Gospel to them. Here is

President Brigham Young has traveled, as poor as any man could be, tens of thousand miles, without purse and scrip, to preach the Gospel to the sons of men. So have his brethren. They have been sustained by the hand of the Almighty, and if they had not done it they would have been under condemnation. Why? The angel of God, who restored the everlasting Gospel to earth, said it must be preached to every nation, kindred, tongue and people under the whole heaven, for the hour of God's judgment had come. The hour of God's judgment is at the door of this nation and the Christian world. Brother Erastus Snow here, a week last Sunday, told us about preaching to the dead, and the judgments that awaited the nations. Other Elders have referred to the same subject. But seventeen hundred years have passed without Prophets, Apostles and Patriarchs. The judgments of God did not rest upon the nations of the earth during that time as they will after the proclamation of this Gospel. This message that Joseph Smith brought to the world involves the destinies of this whole generation, not only of this nation, but the whole Christian and Jewish world, Zion and Babylon, the whole of it. They now stand, as it were, warned of the Lord. The Gospel has had to go to them. We have been obliged to go abroad to preach the Gospel to the nations; we should have been condemned, and smitten by the arm of Jehovah, if we had failed to fulfill the revelations given unto us. It is by that power that President Young, Joseph Smith, the Twelve Apostles, and the thousands of Elders of Israel have been moved upon to go forth and do the work of God.

Now then, my friends, are we going to stop here? Are the rest of the prophecies not to be fulfilled? Is the Lord going to cut his work in two, or let the rest go unfulfilled? I tell you nay, the word of the Lord is going to be fulfilled, and the Lord is not going to give this kingdom to another people. The Lord has raised up a set of men and women, and he will inspire and move upon them to carry out this great work, and we have got it to do. Zion is going to rise and shine, and to put on her beautiful garments; she will be clothed with the glory of God, and for brass she will have gold; for iron silver and for stone iron. All these revelations touching the last days have got to be fulfilled. President Young is moved upon to call upon Zion to do her duty. Why is he thus moved upon? Because the power of revelation surrounds him and crowds upon him to magnify his calling and do his duty among the sons of men. The power of God rests upon him, and he will never hold his peace until Zion is built up and perfected, the house of Israel gathered and the work of God performed under his administration as long as he dwells in the flesh. He is as much under the power of God and the revelations of Jesus Christ as any man that ever breathed the breath of life.

We have got to build this Temple. The Lord requires it at our hands. We have to pay our Tithing — the Lord requires it at our hands. The Lord has never said by any revelation that Brigham Young should build a Temple alone, that his counsellors, or that the Apostles or Bishops should do it alone. This responsibility rests upon every man and woman who has entered into covenant with the Lord in these latter days; and if we do not discharge it we shall suffer, the Lord

will chastise us. He is not going to leave us, and he is not going to take this kingdom away from the Latter-day Saints and give it to anybody else, for they are the Saints, and although mixed like corn in a sieve among the Gentile nations they have been prepared from the foundation of the world to come forth as the sons of Jacob in these latter days, to build up the Zion of God on the earth. We have got to come to it. We must give our earnest support to co-operation, for it is a step in advance towards establishing the Order of Enoch and the building up of the Zion of God. The servant of God is moved upon to call upon us to perform this work, and we have it to do.

There are some prophecies pertaining to these latter days that are unpleasant to contemplate. President Young has been calling upon the daughters of Zion day after day, now, for years, to lay aside these Babylonish fashions. I have been reading the third chapter of Isaiah, and I have been hoping, all the days of my ministry, that the sayings contained in that chapter would never apply to the daughters of Zion in our day; but I believe they will, and inasmuch as they will not listen to President Young and to the Prophets, Apostles and Elders of Israel with regard to throwing off these nonsensical things, I hope they will hasten the lengthening out of their skirts and drag them in the streets; that they will increase their round tires like the moon, increase their hoops, and their headbands, increase their Grecian bends at once and carry it out until they get through with it, so that we can turn to the Lord as a people. Some of the daughters of Zion do not seem willing to forsake the fashions of Babylon. I to such would say hasten it, and let the woe that is threatened on this account come, that we may get through with it, then we can go on and build up the Zion of God on the earth. But in spite of the follies that some among us delight in, we are going to build up Zion. We are going to fill these mountains with the cities and people of God. The weapons formed against Zion will be broken, and the nations of the Gentiles will visit her and their kings will come to the brightness of her rising. I often think when I see gentlemen and ladies sitting in our Tabernacles, who have come over this great highway that has been cast up, whether they realize that they are fulfilling the prophecies of Isaiah. I think this many times in my own mind. I am satisfied that they do not realize it, but they are fulfilling the revelations of God. The Gentiles are coming to the light of Zion and kings to the brightness of her rising. All these things have been spoken of and will be fulfilled; and by and by, when we are sanctified and made perfect, when we are chastised and humbled before the Lord, when we have got our eyes opened, and our hearts set upon building up the kingdom of God, then will we return and rebuild the waste places of Zion. We have got this to fulfill in our day and generation. Then think not, ye Elders of Israel, ye sons and daughters of Zion, that we are going to live after the order of Babylon always. We are not. We shall be chastised and afflicted, and shall feel the chastening rod of the Almighty, unless we serve the Lord our God, and build up his kingdom, for he has given us all power; yes, all power is given into our hands to perform this work.

Where is the man or the woman on the face of the earth who cannot

see the hand of God in our deliverance until to-day? Every weapon has been broken that has ever been formed against us. Point me out an individual or a people who have ever taken a stand against Joseph Smith or Brigham Young, the Zion of God or the Elders of Israel, and who have sought to overthrow this work, but what the curse of God has rested upon them. Show me one of that class who has not gone down to the dust, and as it has been in days past so it will be in days to come. Woe to that nation, kindred, tongue and people under the whole heavens who war against Zion in the latter-days; every weapon shall be broken that is formed against her, and that nation that will not serve her shall be utterly wasted away saith the Lord of hosts. These things are true, and I would warn Jew and Gentile, Saint and sinner and all the world to be careful what they do as touching them.

A few words more to the Latter-day Saints. I want to say to the brethren and to the sisters, let us cease finding fault one with another; let us not say that this man or this woman does wrong, this family does wrong, this person or the other sets a bad example; let us realize that we ourselves are held responsible for what we do. It will do me no good if I apostatize because somebody's family follows the fashions of Babylon, or because some man or woman or some set of men and women do wrong. Let us cease this kind of work, and all of us look to ourselves. It will do me no good if I apostatize because I think somebody else does not do right. We should lay aside this, there is too much of it in the Zion of God today, and has been a good while, finding fault with this, that and the other, instead of looking at home. Let us all look at home, and each one try to govern his own family and set his own house in order, and do that which is required of us, realizing that each one is held responsible before the Lord for his or her individual actions only.

I pray God, my heavenly Father, that he will pour out his Spirit upon the daughters of Zion, upon the mothers in Zion, upon the Elders, and upon all her inhabitants, that we may listen to the counsels of the servants of God, that we may be justified in the sight of God, that we may be preserved in the faith, that we may have power to build Temples, build up Zion, redeem our dead, and be redeemed ourselves, for Jesus' sake. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, TUESDAY AFTERNOON, OCT. 7, 1873.

(Reported by David W. Evans.)

OUR TEMPORAL INTERESTS TO BE DIRECTED FOR THE WORK OF THE LORD — CO-OPERATION AND HOME MANUFACTURE IN BOX ELDER COUNTY.

The position we profess to occupy as a religious body, is a subject for profound reflection. We testify to having received a knowledge, through the revelations of heaven, concerning the restoration of the ancient Gospel and holy Priesthood, whereby we have been authorized to preach by inspiration, and administer to the world the principles of life and salvation. All profess to have experienced some understanding or knowledge of this wonderful work, through divine blessing or peculiar manifestation. In consequence of these divine intimations which have followed the administration of this restored Gospel, this vast audience, of over twelve thousand people, are here assembled, having gathered from many climes and nations. The Latter-day Saints did not gather to these valleys for the purpose of knowing this Work to be of God, but in consequence of having previously obtained this inspired knowledge through the administrations of the Gospel in their native lands. And having come to a knowledge of these important facts, it certainly becomes us to be devoted to the work in which we are engaged, and do our best to promote its interest. In building up the kingdom of God, which is the work assigned us, our whole attention and highest efforts are demanded, that we may be qualified, through the Holy Spirit, to properly magnify our respective callings in the holy Priesthood.

I wish this afternoon to confine my observations to the subject of our temporal interests and obligations. Before we are prepared to return to Jackson County, to build up the centre Stake of Zion, I believe that a system or order of things will be introduced for our practice, requiring more faith and devotion than, I fear, some of us possess at the present moment. This will call forth a perfect submission in respect to our temporal affairs, equal to that in which we now yield ourselves in spiritual matters. This principle of devotion and obedience in temporal affairs, as being connected with the plan of eternal life, is fully illustrated in the conversation between the Savior and the young man who applied for information on the subject of salvation, recorded in the New Testament. On being questioned by this young man what was required of him in order to inherit eternal life, the Savior replied, "Thou shalt do

no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." The answer was, that all these duties had been performed from his earliest youth. But, still *one thing* was lacking to make him perfect in the sight of the Savior, viz., to allow his means and property to be controled in the cause of God, and by the will of God. "Sell all thou hast, and give to the poor, and thou shalt have treasure in heaven, and follow me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. In all other duties he had been faithful and blameless, but in this, his selfishness and love of riches held complete control, which called forth the remark of the Savior, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This saying created great amazement among the disciples, who asked, with astonishment, "Who then can be saved?"

This principle of submission, and being controled in property matters, is a doctrine which belongs to the Gospel and the building up of the kingdom of God. It was preached and practiced in the Apostolic dispensation, also by the Nephites upon this continent, after the introduction among them of the Gospel in its fullness, as recorded in the Book of Mormon. It was also a doctrine introduced to us, over forty years ago, which we find set forth in various revelations contained in the Book of Doctrine and Covenants.

This consecration, or yielding our temporal interests to be directed for the work of the Lord, as being a fundamental element in the work of salvation, and in the union and perfecting of the Saints, is very clearly shown in the second and fourth chapters of the Acts of the Apostles: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. Neither was there any among them that lacked, for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need." Ananias, and Sapphira his wife, also sold their possessions, but fearing, perhaps, that this scheme of things might not operate altogether successfully, they therefore concealed a portion of their means, and made a false report, but were fearfully punished for their duplicity and hypocrisy, showing that this principle of consecration was acknowledged of the Lord, and that he regarded disobedience with the utmost displeasure.

When the Church was established among the Nephites, as recorded in the Book of Mormon, this doctrine was preached by them, and practiced nearly two hundred years, resulting in peace, union, great prosperity, and miraculous blessings, greater than were ever experienced by any people of whom we have record. The most remarkable miracles were constantly wrought among them; their sick were healed, and in some instances their dead restored to life. These extraordinary manifestations of the approbation of God continued so long as they remained one in their temporal interest, or were controled in their financial matters according to the Order of Enoch. At the close of two hundred years they began to separate their interests, and each one to control his own financial affairs to suit his individual and selfish pur-

poses. Upon this change, strife and divisions arose in every quarter, wars ensued, and misery and total destruction followed. The first starting point of these people in wickedness and apostacy, appeared to be a disregard of this heavenly system of holding property in common, and refusing to be controled in temporal matters.

In the first instance referred to, in the case of the young man, he cut himself off from the blessings of eternal life by refusing submission to the Savior's counsels in reference to his possessions. In the case of Ananias and his wife Sapphira, sudden destruction visited them, in consequence of dishonesty and hypocrisy in those matters. Also in the case of the Nephites, as we have seen, the whole were destroyed by the judgment of God, after having ignored these principles. But, we have an example in our own time, of the judgments of God falling suddenly upon a people, because of refusing to comply with this order of consecration.

In the Book of Doctrine and Covenants, sec. 18, page 146, the Lord says: "And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the Church, in laying his moneys before the Bishop of the Church; and also this is a law unto every man that cometh into this land to receive an inheritance; and he shall do with his moneys according as the law directs." Again, the Lord says, sec. 13, page 125: "If thou lovest me, thou shalt serve me, and keep all my commandments. And behold thou will remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant, and a deed which cannot be broken," &c. Again, on page 235, the Lord says: "Verily I say unto you, the time is come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place, and in the land of Zion, or, in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my Church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things, for if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you, and required of you." Again, on page 288, the Lord says: "Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine, then ye are stewards, otherwise ye are no stewards."

But we learn that the Saints in that early period of our history, refused to be governed in those matters. The Lord says, page 284: "Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness, and with feigned words, I have cursed them with a very sore and grievous curse; for I the Lord have decreed in my heart that, inasmuch as man belonging to the order shall be found a transgressor, or in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and

shall be trodden down by whom I will, for I the Lord am not to be mocked in these things." Also on page 295, the Lord says—"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now, but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manners of evil, and do not impart of their substance as becometh Saints to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise, I cannot receive her unto myself, and my people must be chastened until they learn obedience, if it must needs be by the things which they suffer. Therefore, in consequence of the transgression of my people, it is expedient in me that my Elders should wait for a little season, for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands."

Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.

The Lord required that those lands in Missouri should be obtained, not by force, but by purchase, through the consecrations of the properties of the Saints; and the manner was pointed out how these consecrations should be made, but it was disregarded. I mention these points, partly in view of their being intimately connected with the principles of Co-operation, which is now strongly recommended by our President to the attention of the Latter-day Saints in the various settlements of the Territory.

I view co-operation, when properly understood and practiced, as being a stepping-stone to the Order of Enoch, and will enable the Saints who receive it in a proper spirit, to gradually prepare themselves to enter, in due time, more fully into the practice of principles necessary to accomplish the building up of the kingdom of our God. We must have experience in order to properly understand how to sustain temporal institutions, and manage financial concerns, and wisely use concentrated means. Co-operation is of little benefit unless the people understand, appreciate, and feel disposed to sustain it; and in order for this we must be taught and instructed in regard to its object and advantages. "Wait a little season, for the redemption of Zion; that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty and the things which I require at their

hands. For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles." But this he does require of us, that we attain to a devotion of heart and sanctification of feeling, that we be willing that all our substance be controled by counsel for the advancement of the kingdom of God. It is more than forty years since the Order of Enoch was introduced, and rejected. One would naturally think, that it is now about time to begin to honor it, and that we had gained sufficient knowledge and experience in the Lord's dealings with us, to prepare us with faith and devotion to cheerfully comply with all its principles and requirements. But how many of us, upon such a requisition, would follow the example of the young man referred to—turn away sorrowfully?

I notice the great interest which is now being taken by the Saints in the various settlements in establishing co-operative institutions. These embrace the great principles, in connection with the Order of Enoch, which are intended to join together our hearts, feelings and interests, and effectually build up the kingdom of God and redeem the earth.

The people of Brigham City have been operating a number of years upon these principles, and are beginning to derive therefrom various financial advantages, as well as many spiritual blessings. The hearts, and feelings of the people are being considerably united through practicing this system of co-operating in our temporal interest.

Honesty, ability and devotedness are required in order that co-operation may be successfully carried out, and the Spirit and wisdom of the Lord are necessary, as much so as in proclaiming the Gospel or administering in its holy ordinances. Some Elders are very devoted and whole-hearted in going on missions and in most everything that pertains to the advancement of the spiritual interests of the kingdom of God, and almost blameless, and seemingly without fault, but, strange to say, in temporal affairs they are highly remiss, if not dishonest. When Saints feel like this they cannot act to advantage or with profit in co-operation; they cannot inspire confidence nor exercise a proper influence. In temporal administration, the same as in spiritual, one should exhibit in his labors a self-sacrificing principle when necessary, that is, he should show that he labors for the interests of the people rather than for building up himself. With this spirit one will be very sure to maintain an influence, and instill into others the same character of feelings.

When one goes into co-operation with proper spirit and proper views, to superintend or operate in any of its departments, he has a lawful claim to the Spirit of inspiration, to aid him in his calling. We read that Jacob, through his honesty of purpose, fair-dealing, and freedom from selfishness, was assisted by an holy Angel with information how to increase and multiply his flocks. It is far better to build up the kingdom of God, in its temporal interests, by the Spirit of God and the wisdom of God, than by the spirit of man and the wisdom of man; on the latter principle we shall always fail, but on the former the results will always be successful.

Our Co-operative Institution, at present, in Brigham City, comprises eight distinct departments, and is generally very well sustained by the people. It embraces a mercantile department, a tannery, a

butcher shop, a boot and shoe shop, a woolen factory, a farm, a sheep herd, a cattle herd, and a dairy. These branches aid in sustaining one another. The profits of the mercantile department help to furnish the necessary cash to carry on other industries—to purchase hides, dye stuffs, cotton warps, &c., &c. The tannery supplies our boot and shoe shop with what leather is required, and our sheep herd, in part, with wool for our factory. A considerable share of our clothing is now furnished at our factory, and our boots and shoes at the shoe shop, and a sufficient supply of meat at the butcher shop, all of which can be obtained on dividends, labor, or exchange of products. This is a great blessing to the people, especially at the present time of scarcity of money. Many of our manufactured articles are nearly as fine as, and much more substantial than, the same class of imported articles.

I engaged a suit of clothes, last fall, of a tailor in Brigham City, the material of which was made at our woolen factory. I wore this as a traveling suit through Europe and Palestine, and felt rather proud in exhibiting it as a specimen of "Mormon" industry, amid the vales of the Great West. While in France, we had an interview with President Thiers and his cabinet; this was at Versailles, and it so happened I then was dressed in this home-made suit, my aristocratic one being locked in my trunk at Paris, twelve miles distant. It was agreed by our party that I looked sufficiently respectable in my home product boots and suit, to appear with them in the presence of the President of the French Republic. I respected their judgment and honored their decision. I was received by the President as cordially, and I believe he shook hands with me as warmly and fervently, as though I had been arrayed in superb broadcloth. In several other instances, in our interviews with consuls and American ministers, and men of rank and station, my reserved suit was not comeat-able, so I had an opportunity of showing a specimen of what we are doing here in the mountains, which was an occasion of both surprise and commendation On my return to London, this suit was nearly as good as when I left Brigham City. I made a present of it to President Wells' son, one of our missionaries now preaching in London.

Lest some of my friends in this audience, may imagine that I have apostatized from these humble practices of sustaining home institutions, permit me to say, that this suit I now wear, is not imported broadcloth, as you probably imagine, but was made and manufactured in Brigham City, and the boots I have on are those worn through my Palestine tour, and nearly as good as when first put on in Brigham City.

We manufacture, per annum, over thirty thousand dollars' worth of various kinds of cloth, which is principally used by the people of Brigham City, and in the adjacent towns and settlements. This year we shall manufacture probably over fifteen thousand dollars' worth of boots and shoes, which will be used in the same localities, and in our dairy we will make over thirty thousand pounds of cheese, equal in quality to any that can be imported.

Our Co-operative cattle herd, together with our sheep herd, and hogs kept at the dairy, supply our butcher shop, and partially our tannery with hides, and our woolen factory with the raw material. All these, together with other branches of industry, working in union, afford us important

advantges in the present financial crisis, and supply, in a great measure, our real wants in a way t at is easily come-at-able by the very poorest in the community.

The Bishops and presiding Elders, no doubt, many of them, will lead out in co-operation, in view of which, I will simply say, much prudence, carefulness, wisdom, patience and perseverance, aided by the Spirit of God, will be necessary in operating upon these principles. They need to enter upon this business with their whole heart and soul, as upon a sacred mission. The people must be taught and led in all kindness, and not forced into measures which they do not comprehend and have no heart or willingness to enter. Move gradually, take one thing at a time, make each, at least partially, successful, before introducing another, in order that the advantages and object of what we are doing may be felt and understood. The difficulty in obtaining means to establish co-operation is not so great, perhaps, as that of finding men of ability, wisdom and devotedness to manage in a proper manner such means when gathered, and get the people up to that standard of proper feeling and knowledge, to be comparatively satisfied when their means are justly and wisely managed.

May the Lord bless us with his Holy Spirit, that we may be wise and devoted in all our thoughts and administration, spiritual and temporal. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE SEMI-ANNUAL CONFERENCE, OCTOBER 8, 1873.

(Reported by David W. Evans.)

MEANS REQUIRED TO BUILD THE TEMPLES—THE WORD OF WISDOM—UNITY NEEDED IN BUILDING UP ZION—SABBATH SCHOOLS—JOURNEYINGS IN THE HOLY LAND.

Before the brethren and sisters disperse, we wish to say a few words to them in relation to building the Temples that are in progress. I think it was in 1852 that we broke the ground for this Temple. We have met with a great many obstacles in the way of its progress. After the foundation was level with the ground, we commenced to use granite, which had to be hauled some eighteen miles, and we hauled it with

oxen and mules. Whenever oppression from our enemies or other causes did not prevent, we progressed with this great work. The building is nearly 200 feet long and about 120 feet wide. The foundation of the side walls is sixteen feet wide, while that of the towers at each end has a proportionately broad footing. When completed, the pinnacles will be 112 feet high, while the main tower will be 225 feet high. The building will be a majestic one, and will creditably compare with any large building in the world. We have now gained an advantage that we never had before —that is, railway communication directly with the granite quarry. It is true that we have to change from narrow to broad guage, causing a little trouble; we bring from two to four car-loads a day of this granite on to the Temple Block. There are some eighty men cutting these stones, and there is a party of men now engaged in laying them. I invite all the brethren from a distance to go on to the ground when the men are at work, and see how beautifully they handle these large stones, and how accurately they place them in their position, for I hope that every Latter-day Saint feels enough interest in the building of the Temple to lift his heart in prayer to the Most High that he will enable us to build the Temples which we have commenced, that we may continue the work of salvation for ourselves and our dead.

We are employing a considerable force of men in the stone quarry, and have been increasing the number of late. Our hope in doing so is to get a quantity of stone quarried before the winter sets in, that we may continue the work of stone cutting through the winter. As it is now, when only two car loads a day arrive, some of the stone cutters on the block will be idle, for it requires nearly three car loads a day to supply them. We are very glad that we are able to move the Temple forward, but you must be aware that all this takes means. The mining companies in the mountains pay, or promise to pay, high wages; and we have to pay a pretty liberal price in order to satisfy the brethren who work on the Temple. A portion of this is paid in the staple products of the country, and the residue in money, or merchandize, which is the same thing as money to us, for we have to pay money for it. We accordingly appeal to the brethren, both here and throughout the world, to remember their duties and their offerings for the Temple. Remember that the ordinances by which we gain exaltation for ourselves and our relatives, who have gone before us, are only administered in a holy house, which has been built in the name of, and dedicated to, the Most High God, according to his laws and commandments.

It would seem that in Salt Lake City and vicinity, there should be abundance of Tithes and offerings to carry on the work on the Temple; yet we are suffered to go behind, get into debt and incur responsibilities. It is the duty of our brethren and sisters, Bishops, teachers and all, to wake up to this subject, and remembering what is required of them by the law of the Lord, to contribute of their mites and of their abundance, that when this great building shall be dedicated, they can come forward knowing it is their offering to the Most High; that their tenths have been expended upon it, and that they have the right to the privilege of entering its basement and receiving the ordinances of baptism for their dead, to pass through the various ordi-

nances of the Priesthood, and have the necessary sealings duly recorded, for themselves and their ancestors, and bequeath to their posterity the blessings which are there sealed upon them for ever. I exhort the brethren to consider these things.

It is said that in judging the conduct of others we should be merciful. This is a kind of proverb or select sentence. But it goes on further to say, that in criticising ourselves we should be exact and severe. Now when we come to judge our Tithing, and the interests we invest in the Temples of the Lord, let us do it conscientiously, each one for himself or herself.

I spoke here, the other day, a little in relation to the Word of Wisdom, and I again appeal to my brethren and my sisters to observe it, for I know that if they neglect to do so, before they pass behind the vail they will mourn, wail and weep in their hearts, for it will have a tendency to shorten their days, decrease their strength and lessen their glory. To those brethren who indulge in intoxicating drinks I say, Cease this folly. Brethren, I appeal to you in the name of humanity, in mercy to your wives and children, in the name of my Father in heaven and in the name of his Son, and say, Waste not your strength and your life with folly of this kind. Let intoxicatiug drinks alone, entirely alone.

We are looking forward to the day when we shall return to Jackson County. The time will come when the Latter-day Saints will build, in Independence, Mo., a holy city. That will one day be the centre stake of Zion, the centre spot of the New Jerusalem which God is to build on this land. We can only be prepared for that work by being united. Can we not unite a little in building a Temple, in contributing a tenth of all our substance to that work? Can we not unite a little in erecting a factory, in establishing a store? Can we not learn, step by step, the principles of unity, which will enable us to be the people of God, like the Zion of Enoch, and prepare us for a dwelling with the blest? Let us consider these things, and sustain with all our powers all the efforts that are made to bring about a unity among the Saints. Every step we take of this kind is in the right direction. Sustain our Co-operative stores, and cease to sustain those who do not build up Zion. The Elders of Israel have traversed the earth and gathered you from distant nations, and you have come here to serve the Lord; but if you expend your energies and means in sustaining those who would destroy the Saints, you are only laying the foundation of your own degradation, for as the Lord God lives, the man who will not sustain Zion will be cut off.

Remember these things, brethren and sisters, and sustain the servant of God and the institutions of heaven. Pray for those who are in authority, sustain the organizations that are established for the welfare of Zion, and cease to sustain her enemies. Circulate among the people our publications. Let the sermons of the Presidency and of the Apostles, that are published in the *Deseret News*, be read in every habitation. Circulate the publications of the Church wherever you can, and supply your families with Bibles and Testaments. Sustain and maintain Sabbath schools, and encourage all the children, and as many grown people as may be necessary, to attend, that these schools may prosper, and be useful.

I thought, in the start, of a great many subjects that I wished to talk about. In the Sunday School Union,

which met last evening, eighteen thousand children were represented, who were regular attendants at the Sabbath schools in this Territory. This is not what it should be. It is very extensive I will admit, but at the same time there is a school population in this Territory of about thirty-five thousand. The State of Nevada has for years received very large means in various ways from the United States for sustaining schools; but the whole population of that State is probably not equal to the number of school children in this Territory, and yet they have had all the resources usually given by the national government to States to sustain schools. The State of Nebraska was admitted into the Union when it had but a small population, but it received the same liberal school bequest, and it is reported that the Governor stole the outfit, and was impeached and dismissed from office for so doing. Whether they recovered the money or not I do not know. At any rate they disgraced him. The idea among many of these public officers is that if they can only steal skillfully enough not to be caught and brought to justice, it is all right. But the Governor of Nebraska was a little clumsy, and consequently they impeached him. There is said to be a great deal of swindling among these public officers, and in Nebraska it was the school fund that was assailed.

We have never had in this Territory national aid for schools to the amount of a dollar, or from any other source than our own pockets, and I am proud of the achievements of the Territory with regard to schools. We should not relax our efforts. Our Sunday School Union should be able to bring out more Sunday school scholars than now attend.

I want to say to my brethren that our journeyings in the Holy Land had a tendency to inform us with regard to many things we did not understand, and we now know much better than before our visit how to establish missions in those countries, which will be done at a proper time as the Lord opens the way. They are, however, fearfully tied up with ignorance, superstition and oppressive laws, &c. But we found more bigotry, narrow-mindedness and disposition to proscribe each other among those professing Christianity than among any other class of people in the Turkish Empire.

In Jerusalem there was an attempt made by certain men of science to search for the old foundations of the city. They sank down some hundred and seventy feet, and they found that the old foundation was built among the mountains, and little valleys running between them. Mount Moriah, Mount Zion, Mount Calvary, the Mount of Olives and others are all in the neighborhood, and there were anciently deep ravines between, and the city was originally built with terraces, one street rising above another. It is said that some of the Christians feared that this investigation would result in proving that the holy places, which are so much worshiped and adored, were not the true holy places, so they, I was told by some respectable Jews who were anxious to have the investigation go on, exercised an influence with the Turkish government to stop it, on the ground that the excavation were likely to undermine Jerusalem. At any rate the investigation was stopped. The Greek, Latin, Coptic and Armenian sects were said to have been principally interested in this matter.

The American minister to the Turkish empire assured me that he had greater difficulty in promoting.

peace among the different Christian sects toward each other than he had among the Mohammedans and Christians, and in most cases the Christians were far less tolerant towards each other than the Mohammedans were towards them. When we find Elders who have the spirit of such a mission and wish to labor in the work of the Lord, and to go into those countries and learn the languages, we shall send some of them there to make an attempt to introduce the Gospel. President Joseph Smith laid us under obligations to preach the Gospel or send it to all nations, kindreds, tongues and people, and wherever the way has opened we have exerted ourselves to the utmost to do this. We have a Territory here hundreds of miles in extent, occupied by a thriving population. Where did they come from? They have been gathered from the nations wherever the Elders of Israel have been permitted to preach. A great many of the Christian nations are locked up. A man could now preach in Italy, but the traditions of the people are so strong that it would be a dangerous experiment probably to undertake it. While conversing with some Greek members of parliament they said to us—"We are Christians already, why not go among the heathens and teach them Christ? We know something about Christ now, and that is enough." The constitution of Greece provides that all sects may be tolerated, but proselytism is prohibited from the Oriential Greek church, so you may think as you have a mind to, but if you get any of the people to believe in the Gospel and they are baptized you are subject to a penalty.

I wish to bear my testimony to the truths of the Gospel, to express my gratitude to the Conference for the attendance and attention, and to return my heartfelt thank to our brethren and sisters who have made us music. I am gratified at the attendance of the singers from the various settlements. I feel that the blessing of Israel's God will be upon them. I hope the brethren and sisters will treasure up what they have heard and profit by it. Every man who has spoken has seemed to be filled with the power of the Holy Spirit. At the opening of the Conference I requested that the prayer of faith should ascend on high that the Spirit of the Almighty might dictate and control those who spoke, that we might be edified by the power of the Almighty. Our prayer has been heard, and we can now go away from this Conference to the different parts of the Territory, or to our several missions abroad, wherever we are called, with a united faith and confidence that we shall be better men, and that we shall more truly and faithfully perform our duties than we have done before.

The blessings of Israel's God be upon you all, and may we all be faithful in the performance of our several duties, exercising faith before God to deliver us from our enemies, and cause that the Lamanites may be peaceable in our midst; for I will assure you, brethren, that if you want the Lamanites to be peaceable towards you, you must cultivate peaceable feelings in your hearts towards them, and never desire to shed their blood.

The peace of God be upon you all, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE THIRTEENTH WARD MEETING HOUSE, SALT LAKE CITY, SUNDAY AFTERNOON, NOV. 2, 1873.

(Reported by David W. Evans.)

DISTINGUISHING CHARACTERISTICS BETWEEN THE LATTER-DAY SAINTS AND THE VARIOUS RELIGIOUS DENOMINATIONS OF CHRISTENDOM.

According to our usual custom we have assembled on this, the first day of the week, to partake of the Sacrament, as a witness before God and angels, and as a testimony one to another, that we are determined to keep the commandments of the Most High, and to obey his laws, and the institutions and ordinances of his kingdom. The order of things we are now celebrating we have endeavored to observe from the organization of this Church. It has been our practice, when circumstances would permit, to assemble every Sabbath day for this purpose, and also to express one to another our desires and to bear our testimonies concerning the truth, and also to preach when we felt the spirit to do so.

I feel, this afternoon, to investigate before this assembly some of the distinguishing characteristics between this people and the various religious denominations of Christendom. I do not do this particularly for the edification and benefit of the Saints; but, as there are probably many now present who never have had the opportunity of learning the difference which exists between the faith of the Latter-day Saints and that of other religious denominations, I presume that it would be interesting to them to have some of these things spoken of on the present occasion. We differ in our religious faith and notions in some things which I consider to be of essential importance to the salvation of the children of men; in some points of our doctrine and faith we do not differ so much with religious people generally as might be supposed.

To begin, then, we believe in the existence of a Supreme Being, our heavenly Father; we believe also in the existence of his Son, Jesus Christ, as the Savior of the world, and that he, through the shedding of his blood, has opened a way by which the fallen sons and daughters of the children of men may be saved. I believe that almost every Christian denomination has the same views in regard to the atonement of Christ, and that they, as well as we, believe in the Father, Son and Holy Ghost. We also believe that it is important and necessary that all mankind should repent of and forsake their sins, and that they should forsake everything that is contrary to the law of God, and that is in violation of his institutions; everything immoral and unholy that we have been in the habit of practicing; that we should repent of these things, not merely in word, but absolutely repent of and put them away. I believe that all denomina-

tions who believe in Christ also believe in repentance; hence, so far as faith in God the Father, and in his Son Jesus Christ, and repentance and reformation are concerned, there are few distinguishing characteristics between us and the outside world. We also believe that it is important for every person who wishes to obtain the forgiveness of his sins to be baptized in water—immersed—in the name of the Father, and of the Son, and of the Holy Ghost, for their remission. In this we differ with most of the religious world. I believe that the sect which is generally called Campbellites believe in being baptized in water for the remission of sins. The Church of England also believe in baptism for the remission of sins, but they do not administer that ordinance by immersion. We also believe that when a person has repented, and has been baptized for the remission of his sins, by one having authority to administer this ordinance, his sins will be forgiven. Not but what the Lord has, in some instances on record, forgiven the sins of parties before baptism. We have some account, in both ancient and modern times, of the Lord having done this. The Prophet Joseph obtained a forgiveness of his sins, before baptism, and also the gift of the Holy Ghost; but the reason, probably, was that there was no Church that had been organized after the ancient pattern at the time he received the administration of the angels, and there being no minister authorized to administer baptism and the laying on of hands, the Lord in that instance dispensed with the forms and ordinances recorded for that purpose in the New Testament, and granted unto him both these blessings—the forgiveness of sins and the gift of the Holy Ghost. Before he was baptized he translated the greater part of the Book of Mormon by the gift and power of the Holy Ghost, through the aid of the Urim and Thummim. We have an account of at least one instance, in ancient times, where the Holy Ghost was given before baptism, that is the case of Cornelius. The Holy Ghost was poured out upon him, and upon his household, before they were baptized. It was contrary to the ordinance and the form that had been laid down in the Gospel; but on that occasion it was evidently given for a special purpose, namely, to convince the brethren who accompanied Peter to the place where Cornelius lived, that their traditions concerning the Gentiles were incorrect; and to prove to them that the Gentiles were heirs of salvation as well as the Jews, the Lord condescended, while Peter was speaking to Cornelius and his house, to bestow upon them the Holy Ghost, and they spake with tongues and prophecied, before they were baptized. When Peter saw that the Holy Ghost had been bestowed upon them, he turned to the Jewish brethren, and said, "Who can forbid water that these should be baptized, seeing they have received the Holy Ghost as well as we?"

On the Day of Pentecost, when we are told, three thousand were pricked in their hearts, and desired to know what they should do; the answer given was that they should repent of their sins. They already believed, before they repented, the testimony of Peter and the rest of the Apostles that Jesus was the very Christ; they believed these Old Testament Scriptures that related to him, which were quoted by the Apostle Peter on that occasion: and they were pricked in their hearts. If they had not believed that Jesus was the Christ, they would not have been pricked in their hearts and convicted of sin; but

they believed, and the answer of Peter to their inquiry about what they should do to be saved was—"Repent and be baptized, every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the Holy Ghost." Can not every person, who reflects a moment on this passage, see that the remission of sins and the Holy Ghost, were two blessings promised after repentance and faith, and baptism for the remission of sins? When the people of Samaria heard the preaching of Philip, they also believed and repented, and they were baptized, and there was great joy in that city. No doubt their sins were then remitted, an event which would cause joy and satisfaction among the Samaritans. But there was not one soul of all those converts in Samaria, neither man nor woman, who had received the Holy Ghost, they had only believed in Christ and received the forgiveness of sins, but none of them were as yet born of the Spirit. When the Apostles which were at Jerusalem heard that Samaria had received the word of God, which Philip had preached unto them, they sent Peter and John, and they came down to Samaria and knelt down and prayed for these baptized Samaritans, that they might receive the Holy Ghost; "for as yet," says the Scripture, "he had not fallen upon any of them, only they had been baptized in the name of the Lord Jesus; and when they had prayed for them, they laid their hands upon them and they received the Holy Ghost."

Now they must have received on that occasion, something that was powerful and miraculous, so much so that it made itself manifest even to bystanders. The reason which I have for believing this is in consequence of what Simon Magus said and did on that occasion. He came to the Apostle Peter and offering money to him, said—"Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost." He was evidently convinced that there was a power made manifest on that occasion, and as he had been a sorcerer, and had deluded and deceived the people in former times, and had evidently come into the Church with a corrupt heart, he no doubt wished to obtain this increased power to aid him in his future operations. But Peter answered—"Let thy money perish with thee, I perceive that thy heart is not right in the sight of God."

Here then was a sacred ordinance which I wish to call your attention to, namely, the laying on of hands. The Samaritans had, no doubt, believed as firmly as ever persons could believe; they had repented as much as any persons could repent; they had complied with the ordinance of baptism for the remission of sins, and were justified and filled with great joy in consequence of the forgiveness of their sins; but with all this, why did they not receive the Holy Ghost? Why was it not sent down from heaven as it was on Cornelius? Because there were none present on that occasion that needed to be convinced, as in the case of the household of Cornelius; no Jewish brethren there to forbid water; no ones there to have their traditions corrected, and consequently the Lord did not give a sign to them. But when they were confirmed, he sent upon them the Holy Ghost through the sacred ordinance of the laying on of hands. That is as much an ordinance as baptism.

Here then is one instance wherein we differ from the main portions of the religious world. It is true the Church of England practices confirmation—they lay hands upon those

who are sprinkled; but we have no account of the gifts following this administration among the members of that church, such as the gift of tongues, healing and the various gifts of the Spirit. They are withheld. We differ, then, from the outside religious world in this one ordinance. No person comes into this Church and is acknowledged to be in full fellowship as a member of the Church, unless one or more of the servants of God have administered the sacred ordinance of the laying on of hands expressly for the baptism of fire and the Holy Ghost. I do not know why it was that the Lord established this ordinance. He seems to have, in all ages, bestowed blessings upon the children of men through simple ordinances, and he seldom gave blessings, unless those ordinances were complied with. When the angel came to Cornelius and told him that his prayers and his alms had ascended up before God as a memorial, he did not see proper on that occasion to tell exactly what he should do in order to be saved; but he told him to send for Peter, and he would tell him words whereby he and his house should be saved. Cornelius had faith enough in that angel to actually send for Peter. There was something required on the part of Cornelius to manifest his faith before God. There was something required of the children of Israel when they were to take the City of Jericho. It would have been an easy matter for God to have thrown down the walls of Jericho in an instant without making any requirement of the children of Israel; but he determined to try their faith, so they were commanded to pass round the walls of the city once a day for seven days, and on each day when they encompassed the walls they were to blow rams' horns. On the seventh day they were to go round the walls of the city seven times, and when they had completed their last circuit on the seventh day they were to give a certain blast with the horns, and all the people were to give a shout, then the walls were to fall down. Now, could not the Lord have done it without going through all that process? O, yes, but he did not see proper to do so, he wanted to try the faith of that people, to see whether they would be obedient to that which he required of them. When they had shown their faith by their works, then the power of God was made manifest.

It is so in relation to baptism. When we have shown that we have faith in God and in the ordinances and institutions of his kingdom; when we prove our belief in the principle of baptism by rendering obedience thereto, we then obtain the remission of our sins. When we have faith enough to have hands laid upon us for the reception of the Holy Ghost, after being baptized, the Lord sees that we are complying with the institutions of his kingdom, and he is willing to bestow the blessing of the Holy Ghost. When we have faith enough to go to the house of worship on the first day of the week and offer up our sacrament before the Lord, according to his commandments, we witness before him that we are willing to keep his commandments; but when, without excuse, we neglect this week after week, we show that we are careless and indifferent, and the influence of the Holy Spirit, which we would otherwise enjoy as Latter-day Saints, is withheld from us.

Let none experiment on this, let no Latter-day Saints neglect to come to meeting, when it is their privilege to do so, and also neglect this divine ordinance which the Lord has instituted in commemoration of the death

and sufferings of his Son; for if they continue to do this without any reasonable excuse, they will soon begin to be darkened in their minds. Hence you see, that all these ordinances, however simple in their nature, are instituted of the Lord, and if we have not faith sufficient to comply with them, it proves that we have not much faith in God. The Apostle James speaks upon the subject of faith very plainly: he says—"Show me thy faith without thy works, and I will show thee my faith by my works." Faith without works is dead, being alone. Men may profess ever so much faith in Christ, but if they do not attend to the ordinances of heaven, we know that their faith is a dead faith and will not obtain the blessings which the Lord has promised. We will pass on, however, in taking up the distinguishing characteristics, between the Latter-day Saints and other religious denominations. We shall, however, have to dwell briefly on the different points, for there are many things wherein we differ.

When the baptized believer has received the gift and power of the Holy Ghost, the question is, What will be its manifestations, &c., and how are we, as Latter-day Saints, to know that we have received the Holy Ghost? This is a very important question for us to decide in our own minds. How are believers in Christ to know that they are believers, such as the Lord will acknowledge? They are to know it by the pouring out of the Holy Ghost upon them. How am I to know when the Holy Ghost is poured out upon me, or how are you to know? We would not know only by comparing with the Scriptures, or by some revelation to our own minds, which would give us this knowledge. For instance, suppose we should receive a spirit that would cause us to fall down on the ground, or cause us to be cramped up into an ill kind of a shape, or that would take away our strength and all our memory and understanding, should we not know at once that no such spirit was acceptable in the sight of God? and, after reading about the gifts of the Holy Ghost to man, should we not know, that it does not operate thus? When the Holy Ghost rests upon the servants and handmaidens of the Lord, it imparts a variety of gifts, not all to one man, and not the same to every individual; but it gives to one, one gift, and to another, another. For instance it gives to some the gift of wisdom. Now, what is it to receive the word of wisdom? When a person receives, by the power of the Holy Ghost, the word or gift of wisdom, he receives revelation. Herein, then, is another point in which we differ from the religious world generally. They do not believe in any later revelation than the New Testament, that is, they did not when this Church arose; but of late years, since the rise of this Church, many of them have begun to believe in revelation later than the New Testament.

When the Holy Ghost falls upon some it gives them the word of wisdom, that is, it imparts to them an understanding of things that are wise. The Spirit may whisper, "It is wise for you to do this thing,"—"it is wise for you to do that thing,"—"it is wise for you to take such a course, and to do thus and so." This is what might be termed the word of wisdom. A person may have great wisdom and yet not have much knowledge; he may have great wisdom given by revelation to know how to exercise that degree of knowledge which he may be in possession of. Then again there are others who may receive the gift of knowledge

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from God and yet they may have very little wisdom; and they do not know how to turn their knowledge to the best advantage. Here is the distinction then between a revelation which gives wisdom, and a revelation which gives knowledge.

To another is given, by the Spirit, the gift of healing. Some may say that the gift of healing was only intended for ancient times, to establish the Gospel; that the people in those days needed some miraculous power and evidence to convince them of the truth of the Gospel; but I find that the gift of healing was given for the benefit of all who had faith to be healed. This was the way that the Lord administered in ancient times, and there is just as much necessity in our day that the sick should be healed, as there was eighteen centuries ago; and the Lord is just as willing, inasmuch as we will exercise faith in him, to bestow the gift of healing now as he was in ancient times. This seems to be a kind of common gift, not limited altogether to a few individuals, as we find recorded in the last chapter of Mark. Jesus said on that occasion, speaking to his Apostles—"Go ye into all the world and preach the Gospel to every creature, he that believes"—that is every creature in all the world who believes—"and is baptized shall be saved, he that believeth not shall be damned. And these signs shall follow them that believe," that is, every creature in all the world that believes, showing that the believers generally might have the gift of healing, although, perhaps, to some it is given more fully than it is to others. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

It seems that the gifts here named are general gifts, intended more or less for the whole Church; not only for those in the Priesthood, but for those out of the Priesthood, for males and for females. For instance, children are often taken sick, and it is the privilege of their parents, whether they have the Priesthood or not, by virtue of this promise, to lay their hands on their sick children, and ask the Lord, in the name of Jesus, to heal them. Suppose that the father, the head of the family, is absent, has the mother the right to lay her hands upon her sick child? We say that, by virtue of this promise which the Lord has made, she may lay her hands upon her child or children, and ask God to heal it or them. How many scores and scores of cases have there been in this Church, every year since it was organized, where the parents, both brethren and sisters, have had power over disease, through the Spirit of God being poured out upon them, and their children have been healed through the laying on of their hands? Here, then, is another point wherein we differ from the religious world. Go and ask them if they will come and visit a sick person. "Oh yes," says the minister, "I will visit the sick." When he arrives, the sick person or his friends request him to pray. That is all right and in accordance with the Gospel. They kneel down, and the minister prays that the Lord will look in mercy upon the sick person, and, if it please him, heal and restore him. But do they lay on hands or anoint with oil as the Scriptures direct? The Scriptures say—"If any one among you is sick, let him send for the Elders of the Church, and let them pray for him"—it is all right to pray—"and let them anoint

the sick in the name of the Lord." Now, when they do this they are complying with the requisitions of the Gospel of the Son of God, and why not follow this ordinance of laying on of hands on the sick, and anointing them with oil, just as well as following the praying part? No wonder that they do not have power over sickness and disease, for they only attend to half their duties—they pray, but neglect the other part. Inquires one, "Can not the Lord hear prayer and heal the sick just as well without laying on of hands and anointing with oil as with?" He could have thrown down the walls of Jericho without the children of Israel walking around them and blowing rams' horns; but the Lord has a form, then why not comply with it, and leave the event with him. It requires faith on the part of the sick in order to be healed; they ought to have faith as well as their friends. When an infant child is sick, it, of course, is not required to exercise faith; but its parents and friends can exercise faith on its behalf, as was done in ancient times. Sometimes sickness will deprive an adult person of his senses, in that case his friends may exercise faith for him. But where there is no faith in God, as in the case of infants, his servants may prevail, and heal the sick, but this is not always the case. For instance, as great a man as Paul was, a person who had the gift of healing to such a degree that even by carrying a handkerchief, or some little article from him to those who were sick, devils would flee and the sick would be healed; I say that as great a man as he was obliged on a certain occasion to leave one of his fellow-laborers in the ministry sick at Miletus. Why? Because he had not faith. People may sometimes have faith, and at other times they do not exercise it; sometimes people are appointed unto death, and in such cases the administrations of the Elders are not likely to be effectual. If believers could always exercise faith to be healed of disease, all the ancient Saints might be living now, eighteen hundred years after they were born. But the Lord heals the sick when it seems good unto him, and he gives us, inasmuch as we are not appointed unto death, the privilege of calling upon his name, and of having the administrations of his servants in our behalf. This has been practiced ever since this Church was organized—forty-three years since—and if it had done no good, if there had been no healings in that time, do you suppose the Latter-day Saints would continue to be members of the Church? No, the Church would have quickly broken up, it would not have lasted more than two or three years if its members had not found the promises verified, according to the word of the Lord; but they have found that the Lord really does stretch forth his hand to heal the sick, and that he does raise them up from the very point of death, and restore them, almost instantly, to health and strength. Knowing this to be the case, the afflicted Saints have faith in the ordinances, and they continue sending for the Elders, and God blesses their administrations.

Then, if I received a spirit by which, in the name of Jesus Christ, I was enabled to rebuke sickness, and that sickness was rebuked, and the persons were raised up, should I not have reason to believe that I had received that true Spirit of the Gospel, called the Holy Ghost? I certainly should. If I received a revelation telling me what would be the best course for me to pursue under certain circumstances, should I not know that it was a revelation from God?

I think I should know, just as well as the ancient Prophets knew when they received a revelation. If I received knowledge by revelation concerning this, that or the other thing or principle, would not that be a testimony to me that I had received the Holy Ghost? Again, if I was sick and afflicted and in great pain, and I sent for the Elders of the Church to come and pray for me and to rebuke the disease which was afflicting me, and, in the name of Jesus, command it to depart, and it was done, would not this be a testimony unto me that the Lord had heard the prayers of his servants, and that he had really and truly verified his promise? Certainly.

To another is given the gift of prophecy, or foretelling future events. Among the ancient Saints this was regarded as a very important gift, much more so than the gift of speaking in tongues. Paul, in addressing the Corinthians, says—"Seek earnestly the best gifts, and forbid not to speak with tongues," &c. And again, he says, "Greater is he that prophecies than he that speaketh with tongues." Again, in the same chapter, he says—"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let the prophets speak, two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets."

Here, then, we see that the Saints in ancient times prophecied by revelation. If persons come together in a religious capacity, as this assembly has done this afternoon, and God should reveal to some present something pertaining to the future, it is not necessary for them to rise up while any other person is speaking, and make confusion, but let all the Prophets who have any revelation, wait until the person speaking gets through, and then let them rise, one by one, and declare what God has revealed to them. This was the way the ancient Christians worshiped, and these were the gifts by which they were distinguished from those who were not Christians, and those also were the distinguishing characteristics between the general world of mankind and the real, true-hearted Christians in ancient times. Why not have the same distinguishing characteristics now? Has God ever said that these gifts should be unnecessary in the Church?

We find a great many gifts besides those I have mentioned. The gift of tongues, the interpretation of tongues, the discerning of spirits, and the beholding of angels, were all given in ancient times by the Spirit, and the Church possessing them was compared to the body of Christ; and the Apostle Paul, in order to show the necessity of all these gifts, when comparing them to the body of a man, says, the whole system is necessary, the eye cannot say to the hand "I have no need of you" in the body, for it is absolutely necessary there; neither can the head say to the feet "I have no need of you;" no, the feet are necessary; and even the most imperfect, or simplest member of the human system could not be dispensed with without making a schism in the body. Says Paul, speaking to the Church—"You are the body of Christ, and members in particular. God has set in the church, first apostles, second prophets, after that teachers, workers of miracles, speakers with tongues, interpreters of tongues." All these

different ones are members of the body of Christ." Now, have we any right to say to the lowest of these members, "We have no need of you in the body?" Supposing the teacher should say to the speaker in tongues—"I have no need of you, now in the body, the Lord has a different kind of a body on the earth from what he had eighteen hundred years ago, and we do not need you now." Another says to the interpreter of tongues—"We have persons who have studied all these languages, and we do not need a person to interpret tongues, by the Spirit, now; we can dispense with this principle from the body of Christ." Another minister arises and he says to the member possessing the gift of healing—"We do not need such a member in the church now, we can do without it in the body; it is true it makes a kind of a schism in the body, and it looks different from what the New Testament has taught; but we are enlightened in this day, we are living in such a blaze of Gospel liberty that we do not need the same kind of members now to compose the body of Christ as they did in ancient days," and he passes him by. The worker of miracles comes along, and another minister says—"We have no need of you in the body;" the discerner of spirits comes along and he says—"I have beheld spirits, I have seen angels." Says the modern religionist—"We have no need of you now in the church, we are sufficiently enlightened to do without you." An Apostle comes along and declares his mission and calling, and he is greeted with the customary salutation—"We do not need Apostles now. God set those officers in his church at first, but we can dispense with them now." I say, if you can dispense with these officers, what have you left? Says one—"We have teachers left." "Well, why do you not do away with the office of teacher? Have you not the same authority to do away with the member of the body of Christ called a teacher, that you have to do away with the Apostle, the Prophet, the gift of healing, the discerning of spirits? Yes, you have the same right to do away with one officer as with another. If you have only teachers left, I ask, Does that constitute the Church of God? No, for you have done away with the most prominent officer, the Apostle, the one first set in the Church, which is like taking a man's head from his body and then saying "Live, live."

Now the very fact that all these officers have been done away, shows that the Church of God has been rooted out of the earth. No wonder, then, that the Lord had to send an angel from heaven with the everlasting Gospel, to be preached to every nation, kindred, tongue and people, because there was no nation, people, kindred or tongue upon the face of the whole earth that had that Gospel, and a Church organized in accordance with it. The various sects of religionists in Christendom have lost all authority; they have neither Apostles nor Prophets, no one who can have heavenly visions, who can discern spirits or have the ministrations of angels; no one to heal the sick or to speak with tongues. They have done away with all gifts and members and have blotted out the ancient Church, having merely a dead form left. No wonder then that the Lord sent an angel, in fulfillment of the revelations of St. John, to restore the Gospel to earth, and to prepare for the re-organization of his Church among men according to the ancient pattern. It was absolutely necessary that the Gospel should be restored, together with the authority to ad-

minister its ordinances, baptism for the remission of sins, and the laying on of hands for the baptism of fire and the Holy Ghost; authority to build up the Church and kingdom on the earth, that the Holy Ghost might again be poured out as in ancient times, that the people might receive the gifts thereof, and that they might know of a surety, when they had received the Holy Spirit. All this the Lord has done, hence you see the distinguishing characteristics, so far as the organization of the Church and the administration of its ordinances are concerned, between the Latter-day Saints and the rest of the religious world.

But suppose we speak still further on one principle, and that is the authority to baptize. I might be baptized by a person whom the Lord had neither called nor sent, and that baptism would never be acknowledged in the eternal worlds. I might be ever so sincere, and I might receive the ordinance from the hands of a man who, I really supposed, had the authority and who was a good, moral, upright man, and yet that baptism would not be acceptable in the sight of God, unless he did truly have divine authority.

How am I to know whether a man has divine authority or not? It is one of the easiest things in the world to know. I will tell you how you may know a man who has divine authority from one who has not. If you find a man who, though he may profess to be a Christian minister, says he does not believe in any later revelations than those given to St. John the Divine, and that he was the last to whom the Lord revealed himself, you may know that that man has no authority from God. Why not? Because the Bible says—"No man taketh this honor unto himself"—speaking of the Priesthood—"Save he be called of God as was Aaron." Now, turn to the Bible and see how Aaron was called, see if he was not called by name, by new revelation: that is, it was a new revelation to him. See if he was not called through Moses, the servant of God, who received a revelation commanding him to set apart his brother Aaron to the Priest's office, directing him what ordinance to use, how to set him apart, and giving all the particulars of his calling and ordination to the ministry, and what his duties were to be after ordination. All this was given by new revelation. No man can receive the Priesthood, neither officiate in its ordinances acceptably, unless he is called of God as was Aaron. If Aaron was called by new revelation, then all others who have this authority must be called in the same way, or their authority is not valid, and all ordinances under it are good for nothing.

This is the reason why the Lord commanded this people—the Latter-day Saints—to re-baptize all persons who come to them professing to have been baptized before. In the early days of this Church there were certain persons, belonging to the Baptist denomination, very moral and no doubt as good people as you could find anywhere, who came, saying they believed in the Book of Mormon, and that they had been baptized into the Baptist Church, and they wished to come into our Church. The Prophet Joseph had not, at that time, particularly inquired in relation to this matter, but he did inquire, and received a revelation from the Lord something like this,—that although a man had been baptized a hundred times under these old institutions, it would avail him nothing; that this was the New and Everlasting Covenant, even the same that was in the beginning, and that they

who administered its ordinances must have authority from God, or their administrations were illegal. These Baptists had to be re-baptized: there was no other way to get into this Church. There is not a person now in full fellowship with this people, but what has come in by baptism, whether he formerly belonged to the Baptist or any other Church. Indeed it would be impossible for a Church to be re-organized upon the earth, unless God had bestowed the authority upon men to act in his name, that is, had spoken from on high and called them by revelation.

I will come still closer. Here is is the Book of Mormon. When Joseph Smith obtained the plates from which this book was translated, when he came to the history of how baptism was administered among the Israelites of ancient America, and learned that it was by immersion, he felt very anxious to be baptized, not having been baptized in any Church in existence, and not understanding fully about this matter, he and a young man, who was acting as his scribe, went out and called upon the Lord, desiring to know what they should do in relation to their baptism. They read that those who dwelt on this Continent eighteen hundred years ago were baptized by immersion and that the ordinance had to be administered by men holding the authority to do so from God. In answer to their prayers, the Lord sent an angel to them on the 15th day of May, 1829, nearly a year before the Church was organized, and this angel laid his hands upon the heads of these two individuals, and ordained them to the holy Priesthood, that is, the Priesthood which John the Baptist held, which had the right to baptize, but not to confirm by the laying on of hands; and when he had ordained them he commanded them to baptize each other, and they did so. Here then was a commencement of the restoration of authority to the earth. Prior to that time, for hundreds and hundreds of years, no man had authority to baptize, from the very fact that they all denied new revelation, and hence none of them could have been called as Aaron was.

After Joseph and his scribe had been baptized for the remission of their sins, they sought after authority in order that they might have hands laid upon them for the Holy Ghost. The lesser Priesthood could not do this, the Priesthood that John the Baptist held was not authorized to lay on hands; he could only baptize believers in water. But John, when upon the earth, said there was one coming after him mightier than he, who held a greater Priesthood and authority than he—the Priesthood after the order of Melchizedeck—and he would bestow upon them the higher baptism—the baptism of fire and the Holy Ghost. Joseph Smith and Oliver Cowdrey sought after this higher authority, and the Lord gave it to them, before the rise of this Church, sending to them Peter, James and John. What for? To bestow upon them the Apostleship. Now, who would be likely to have better authority than Peter, James and John, the three foremost of the ancient Apostles when they died? When Peter was crucified with his head downwards, and James was martyred, their Priesthood was not taken from them; their Priesthood remained with them after their bodies were laid in the tomb, and they will hold it until their bodies are resurrected; and when they reign on the earth, they will reign as kings and Priests; and, as we read in the New Testament, these twelve Apostles will eat and drink at the table, and in the

presence of, God—and will rule over the twelve tribes of Israel.

Now, who would be better qualified to administer the sacred office of the Apostleship than the three men who held it while they were here on the earth? There are a great many in heaven who have not the right to ordain Apostles, a great many who, though they are exalted and have glory and great authority, yet do not hold the Apostleship, and therefore they have no right to come as angels from heaven and lay their hands upon any individual and ordain him to the Apostleship. It has to be a man who holds authority in heaven that can bestow it here on the earth; and such men were Peter, James and John, who restored that authority to the earth in our day, by bestowing it upon Joseph Smith. When this authority was restored, the Church was organized, on the 6th day of April, 1830, consisting of six members, and then there was power in existence, not only to baptize, but to confirm by the laying on of hands for the baptism of fire and the Holy Ghost; and from the authority then sent down afresh from heaven has this Church been enabled to pass along, and receive the great blessings which the Lord has bestowed upon it. But I will pass along.

I was saying, a little while ago, that there is nothing in the New Testament to prove that the gifts which were given to and enjoyed by the ancient Saints, should ever cease from among the true people of God; and whenever there has been a Church of Christ on the earth there have been all its members, including Apostles, Prophets, speakers in tongues, interpreters of tongues, discerners of spirits, those having the gift of healing, &c.; and whenever these things have disappeared the Church of Christ has disappeared from the earth, and then authority, revelation, prophecy, and the ministration of angels have ceased. But we have a declaration in the 13th chapter of Paul's first epistle to the Corinthians, that these gifts should be continued in the true Church, until that which is perfect is come. Now we see, know, and understand in part; we see through a glass darkly here in this world, but when that which is perfect is come that which is in part shall be done away. Now we have certain blessings bestowed upon us, but the time will come when tongues will cease and prophecy will fail; that time will be, when the Church has become perfect in the eternal world. After we pass through this state of existence and are exalted, we shall no longer see through a glass darkly. Here while the Church remains in this world, we only prophecy in part. We have some gifts, but we do not possess them in their fullness; but when we receive our resurrected bodies, and that which is perfect is come, we shall have no need of the gift of healing, because there will be none sick, for all will be immortal. There will be no need in those days of prophecy in part, because everything will be open and understood by the minds of the Saints of God, and prophecying in part will be done away, and they will see as they are seen and know as they are known. All these things prove to us, that so long as the true Church remained on the earth, so long should all these various gifts remain.

The object of these gifts is not merely to convince the world, but Paul informs us in another chapter that they were intended not only for the unbeliever but also for the believer. When Jesus ascended up on high, Paul says that he led captivity captive and gave gifts unto men.

He gave some Apostles, some Prophets, some evangelists, pastors, and teachers, besides all these other gifts I have named. What for? Paul informs us that he gave these gifts for the perfecting of the Saints. Do you not see then, that they were not given merely to convince unbelievers and to establish the Gospel, but for the perfecting of the Saints? Now, do you know, does any one know, how the Saints of God can be made perfect without these gifts? How can the members of a Church, which has not any inspired Apostles and inspired Prophets, be made perfect? "Oh, but," says one, "we have some of these gifts." "What are they?" "Why, he mentions pastors and teachers; we have them." What right have you to claim them, and do away with the other gifts mentioned in the same verse? Is there any consistency in that? Is it right, can we feel justified before the heavens in taking a verse and claiming one or two gifts mentioned there, and doing away with all the rest? The Scriptures say that he gave Apostles, Prophets, evangelists, pastors, and teachers; the modern Christians claim two or three of these and do away with all the rest. The Latter-day Saints will not do this; they have been traditionated to do so in times of old, but now they have learned better, and they now say—"Give us all these gifts. If we have a Church, let us have inspired Apostles and Prophets in that Church, for without them the Saints cannot be made perfect."

They are given, also says Paul, not only for the perfecting of the Saints, but for the work of the ministry. How can the work of the ministry proceed without Apostles and Prophets? It cannot proceed. They are given for the edifying of the body of Christ, says the Apostle. How can the body of Christ be edified without Apostles and Prophets, and the gifts mentioned? And again, he says, They are given in order that the Church may become perfect, that is, that its members may grow up into perfect men, unto the measure of the stature of the fullness of Christ. Without these gifts the Church never can grow up, it has nothing to edify or perfect it, nothing to do the Saints any good, but with these gifts they may be perfected, and grow to the stature of the fullness of Christ.

Another grand object specified in the giving of these gifts, as mentioned in the next verse, is, that we henceforth be no more children, tossed to and fro by every wind of doctrine, and by the cunning craftiness and slight of men, whereby they lie in wait to deceive. Now, you take a Church that has no Apostles, no Prophets, no gifts, such as those that are named in the New Testament, and that Church is all the time liable to be carried away with every foolish doctrine that may come along. But when you see a Church organized with Apostles, having power to receive revelations from heaven, and having Prophets who can foretell future events through the Holy Ghost resting upon them, it is not carried away with every cunning plan and device of false doctrines; but its members know for themselves, by the power of the Holy Ghost, by the gifts that are given to them, and by the revelations which they receive, and hence they are not carried about as the religious world have been, during the past seventeen centuries. What is the reason of all the confusion, jars, and discords that have troubled the religious world during that time? The grand reason is, that they have lost that which would have held them together—the gifts

of the Spirit, and hence there are hundreds and hundreds of denominations following this doctrine and that doctrine, having no voice of God, no angels, no visions to guide their footsteps. Not so with the Latter-day Saints. Go throughout the whole of this Territory, and wherever you find true-hearted Latter-day Saints you will find those who are guided by the Spirit of revelation, and who enjoy those gifts that were made manifest in ancient times.

I will mention some few more of the characteristics wherein we differ from the world. We believe in that doctrine which is enunciated in the fifteenth chapter of Paul's first epistle to the Corinthians, namely, baptism for the dead—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This shows plainly and clearly that, in ancient times, the people called Corinthians, organized into the Church of God, did practice the ordinance of baptism for the dead. They understood it, Paul was not writing to them about a new doctrine, but about one which they understood and practiced, and he tried to prove to them the nature of the resurrection and that such a principle as the resurrection was true, from the very fact that they were practicing baptism for those who were dead, in order that they might receive a more glorious resurrection. This doctrine has been revealed anew to this Church. Of course, in the first rise of the Church, we did not understand this any more than the sectarian world, but as soon as the Lord laid it open, and taught us why he had instituted it, it was very plain.

I have not time to dwell long upon this principle, but I will try, briefly, to explain to you its necessity and consistency; and the bearing it will have upon our ancestors. We all have many friends, behind the vail, who lived on this earth when the true Gospel was not known. Many of them were just as good as we are, and some perhaps a little better; but they lived when the world was in darkness and confusion. They had the history of the ancient Church and Gospel, but they had no one to administer its ordinances. The religious sects and ministers were contending one against another, having neither the power nor gifts of the Holy Ghost. Under these conditions our progenitors fell asleep. Now, must they go down to everlasting destruction, be damned to all ages of eternity because they did not happen to live in an age, when there were none authorized by heaven to administer the ordinances of the Gospel? No, that would be inconsistent. God judges men according to the circumstances in which they are placed, and he does not condemn the people for not obeying his message, when it is not sent to them. Now, if a man comes to me that has never been called of God, and pretends to bring to me the Gospel, and has no divine authority to administer its ordinances, I am not bound to obey his message, for that requires a man that is authorized to administer it. Our fathers have gone down to the grave without having had such a man to administer the Gospel to them; the Lord is no respecter of persons. It is written in the Scriptures, that except a man be born of water and of the spirit he can in no wise enter into the kingdom of God. If that is so, and our fathers have gone down to the grave and have not had an opportunity to be baptized in water for the remission of their sins by men having authority, must they be shut out forever from the kingdom of God? Jesus says that unless they are born

of water, as well as of the spirit, they can in no wise enter into his kingdom. The purpose then for which baptism for the dead was instituted, was that we might be baptized for our ancestors who died without having the privilege of hearing and obeying the Gospel in the flesh, that, though in the spirit, they may have the same chance of eternal life as we have. Jesus was very merciful to the antediluvians who perished before the flood. A host who lived in those days perished in the flood and were shut up in prison; and while the body of Jesus was sleeping in the tomb his spirit went and preached to them that were disobedient in the days of Noah. They probably did not have a good opportunity in the days of Noah. There were only four persons to warn them, and they were multiplied by millions and millions in all parts of the earth, and all except Noah and his family were swept off by the flood and cast into prison, and they were kept there some two thousand years, then Jesus went to preach the Gospel to them, as it is written in the fourth chapter of the first epistle of Peter—"For, for this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the Spirit." Now, if the Gospel was preached to those who were dead, to the old antediluvians who perished over two thousand years before Jesus was put to death, for what purpose was it preached? That they might have the same privilege of hearing and obeying the Gospel that those have who are in the flesh, and of being judged thereby. "But," says one, "they cannot obey it in the spirit world." They can in part, they can obey it so far as believing in Jesus is concerned, and repenting of their sins; for repentance and faith are both acts of the mind; but when it comes to baptism, being born of or immersed in water, they can not do it; God has ordained that men, here in the flesh, shall be baptized for those who are dead, in order that they may commemorate the death, sufferings, and burial of our Lord and Savior Jesus Christ, that as he rose to newness of life, so may they, for whom the ordinance of baptism is administered, by those in the flesh, have a claim to a more glorious resurrection.

"But," says one, "how do you know that they who are in the spirit world can repent and believe?" Because agency always accompanies intelligence, and intelligence is not blotted out by death. The spirits of men and women who leave this world are intelligent, and intelligence is founded upon free agency, and hence, inasmuch as they who are in the spirit world are agents, they can exercise that agency in believing; when they have a testimony they can exercise that agency in repenting of sins of which they have been guilty. But they cannot exercise that agency in attending to an ordinance ordained for the body; and therefore God has instituted baptism for the dead, that our fathers may have the same chance that we have. What for? In order that, when they come up in the resurrection with us, if they will receive what is done for them, they may be perfected with us, that there may be no broken chain in the matter, no links left out of the chain, but that all persons who will comply may be united in the grand chain of genealogy, back even to the commencement. Therefore the ordinance of baptism was ordained by the Lord from the beginning of the world down until the days of Christ, and from the days of Christ down to the end, that in the dispensation of

the Gospel, when the plan of salvation should be administered to the human family, they should look after the fathers—their ancestors; and this is specially spoken of by the Prophet Malachi, or rather the Lord through the Prophet says,—"Behold I will send you Elijah the Prophet; he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse;" as much as to say, that before the great and terrible day of the Lord shall come, unless the children shall seek after the salvation of their fathers, who are dead and gone, by being baptized for them, and attending to every ordinance which God has ordained for them and in their behalf, he will smite the whole earth with a curse, and no people would be prepared to behold the great and dreadful day of the Lord.

It is for this reason, that this people are building Temples. We do not build Temples to be places of preaching altogether; we have tabernacles that will accommodate many thousands, wherein we preach to the people; but Temples are built by the commandment of the Most High God, constructed after the pattern that he gives, in order that the people may be baptized for their dead, as the Corinthians and the Christians of ancient times did, leaving it with those in the eternal worlds, whether they will receive what is done for them or not, the same as Jesus, who died for all men and all women, leaves it with all men and all women to act upon their own agency, and say whether they will or will not receive that which he has purchased for them; if they will not, their condemnation is just. So in relation to our dead—if we officiate for them, we have done our duty; if they will not repent in the spirit world, and obey the principles that God has ordained for their exaltation, their condemnation will rest upon their own heads, and not upon ours. But if we do not do our duty in relation to the fathers, they will testify against us in the judgment day, saying—"Lord, you sent an angel from heaven; you communicated the everlasting Gospel after I was dead; you gave the Apostleship, by sending Peter, James and John, and your servants went forth armed with authority and power to preach the Gospel to the nations of the earth, and many received it. You did not give me the privilege, Lord, of hearing and obeying the Gospel when I was upon the earth." Then the Lord might reply—"But I gave the privilege to the people on the earth to be baptized for their dead, and I gave you the privilege of availing yourself of their administrations, the same as the antediluvians had." Then you see, if we have attended to the duties devolving upon us in their behalf, the condemnation falls upon them; if we neglect this, it may be that some other person, not a blood relation, will be appointed by the Lord, and the condemnation will fall upon the blood relations, and they will be rejected, while those whom they have neglected will be saved. "They without us cannot be made perfect," says the New Testament, "neither we without them." You need not think that God is so partial that he is going to save the children in the latter days, and reject all their ancestors. He is not going to do any such thing. If we would be saved we shall have to look after the salvation of the generations which are past and gone.

"But," says one, "I can not trace my forefathers, I can only go back to my grandfather or great grandfather, what shall I do? Were not my an-

cestors; ten or fifteen generations further back, as worthy of salvation as they were?" "Yes." "Then how are you going to manage that?" That same God who has ordained baptism for the dead, and who has commanded the believers in this generation to be baptized for them, will in due time, when we have done all we can in searching out our genealogies, reveal to us the chain so that we shall find our fathers, no matter how many generations, until we get back to the time when the Priesthood and authority were on the earth; and then, if they have not attended to their duties, we will have to go back still further, for the Lord has determined that, in the dispensation of the fullness of times, everything pertaining to former dispensations shall be perfected, whether it was in a dispensation before the flood, in the days of Enoch, Abraham, Moses, or the Prophets, it matters not, if there is anything that has been left undone pertaining to the dead in any former dispensation, it must all be fulfilled in that great and last dispensation spoken of by Paul, wherein all things in heaven and on earth, that are in Christ Jesus, shall be gathered in one. Everything must be made perfect and prepared for the great day of rest of a thousand years, during which Jesus will reign on the earth with all the resurrected Saints. If we would have our fathers and our ancient ancestry reign with us, we must do that for them which the Lord has required, and they and we shall be blessed; but if we neglect it, the whole earth will be smitten with a curse before the great day of his coming.

Has the Lord, according to his promise, sent the Prophet Elijah? He has, you have the record of it, you know where and to whom he appeared, and the keys that were given in relation to these matters. They are on record, and the Lord has fulfilled his promise, and now it is required of us to fulfill the duties devolving upon us. I feel very thankful that the Lord is moving upon our friends in the New England States and in various parts of the East to get up their genealogies. They do not know why they are doing so, or why they are so anxious to find out the ancient generations who settled this continent. We understand it; we know that God is working with them, we know that many of those early settlers who have gone down to their graves, were just as pure and upright as men could be. God is going to remember them, and hence, there are now some four hundred records of different families that have been gotten up in the East, and they are still extending their researches, and hunting out all the ancient pilgrim fathers, and their ancestry in the old countries. The genealogy of my forefathers has been sought out by them for some eleven generations. Have I been baptized for any of them? Yes. Has my brother Parley's family been baptized for any of them? Yes, we have been baptized for something like three thousand of our ancestors, and we have been confirmed for them, and have done for them that which they could not do for themselves.

Well, this is a peculiarity wherein we differ from the rest of the world. I do not know but I am getting into too many peculiarities. I think I have not time to follow out this subject any further on the present occasion. I would like to talk a little about our marriage relations, but we shall have to defer that to some other time. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, NOV. 16, 1873.

(Reported by David W. Evans.)

HONESTY OF PURPOSE SHOULD ACTUATE ALL TRUE BELIEVERS—VIEWS OF MANKIND IN RELATION TO GOD—THE EXISTING MODES OF DIVINE WORSHIP — ANCIENT CHRISTIANITY COMPARED WITH MODERN SO-CALLED CHRISTIANITY—THE PRINCIPLES OF THE GOSPEL.

In rising to make a few remarks this afternoon I shall not attempt to take any text, or to confine myself to any particular subject. My impression about this is, that both speaker and hearer ought to be under the guidance and direction of the Almighty, for unless a man speaks by the dictation of the Spirit of the Lord, his discourse will be of very little benefit to those who hear; and unless those who hear also hear by the Spirit, and are prepared to receive correct instructions, no matter how eloquent the discourse may be, or how forcible and powerful the truths which are enunciated, it amounts to very little. It is not the hearer of the word, we are told, who is benefited, but he that doeth it. And Jesus says that many will say in that day, "Lord, have we not spoken in thy name, and prophecied in thy name, and in thy name done many wonderful works?" Yet he will say unto them—"Depart from me, ye workers of iniquity, for I never knew you;" or I suppose, in other words, "I never approved of you."

There is one great principle by which, I think, we all of us ought to be actuated in our worship, above everything else that we are associated with in life, and that is honesty of purpose. The Scriptures say—"If the truth shall make you free, then shall you be free indeed, the sons of God without rebuke, in the midst of a crooked and perverse generation." We are told again that God requires truth in the inward parts. It is proper that men should be honest with themselves, that they should be honest with each other in all their words, dealings, intercourse, intercommunication, business arrangements and everything else; they ought to be governed by truthfulness, honesty and integrity, and that man is very foolish indeed who would not be true to himself, true to his convictions and feelings in regard to religious matters. We may deceive one another, and, in some circumstances, as counterfeit coin passes for that which is considered true and valuable among men. But God searches the hearts and tries the reins of the children of men. He knows our thoughts and comprehends our desires and feelings; he knows our acts and the motives which prompt us to perform them.

He is acquainted with all the doings and operations of the human family, and all the secret thoughts and acts of the children of men are open and naked before him, and for them he will bring them to judgment. These ideas are believed in by men generally, who, with very few exceptions, whatever their general conduct or ideas on religious matters may be, believe in an All-seeing eye which penetrates and is enabled to weigh the actions and motives of the children of men. This is an idea that will not be disputed by any race of men now existing upon the earth, nor perhaps by any who have existed heretofore, for whatever may have been the theories or notions of men in former times, they have generally had a reverence for, and a belief in, an Allwise, Supreme, Omnipotent Being, who, they supposed, was greater than all of them, and who governed and controled all their actions. A feeling of this kind is frequently made manifest in the Scriptures, and it is nothing new in our age to believe in a God of this character.

When Paul was preaching at Ephesus he said, among other things, that he saw an altar to an unknown God: Among the variety of gods which they worshiped there was an altar to an unknown God. "Him," said he, "whom ye ignorantly worship declare I unto you, the God who made the heavens, the earth, the seas and the fountains of water." If we examine the pages, either of sacred or profane history, we find the same ideas prevailing to a greater or less extent in former times. Even Nebuchadnezzar, the ruler of the great empire of Babylon, had a knowledge, or an idea of a certain Being who ruled and governed the universe, who was superior to, and ruled over all other influences and powers; and was more intelligent than any of them; and when the magicians and the soothsayers, the astrologers and wise men were called upon to tell him the dream and its interpretation, they were unable to do so, and they told him that it was beyond their science, and that there was nothing connected with their systems that would unfold anything pertaining to such things as those referred to; but they said that if he would tell them the dream they had rules whereby they could interpret it. He insisted upon the interpretation. Said they—"that is unreasonable, O King,—there is no being but that God whose dwelling is not with flesh, who can reveal those things that thou speakest of." They had their gods which they worshiped, their deities in whom they had confidence; but they declared that there was no God but that Being whose dwelling was not with flesh, who could unravel those mysteries that he desired them to make known to him. Hence, in those days we find the same principle existing, and you can trace it out in various examples in holy writ, men had their theories and ideas about God, generally speaking; but very few of them understood anything about the true God whose dwelling was not with flesh.

Our Bible purports to be the account given us of him by men who were inspired by him, for we are told that, "holy men of old spake as they were moved upon by the Holy Ghost." It is related within the lids of this sacred volume that a great many of the ancients had dreams, visions, the ministering of angels and revelations; and the accounts of those visions, ministrations of angels and manifestations of the power of God, together with a little history, is what this sacred

volume is composed of. Hence Jesus said to the people in his day —"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me;" they are they which unfold many things concerning my mission, the circumstances with which I am surrounded, and events which will transpire in connection with my ministry. Holy men of God in former times had prophecied of him. Isaiah, for instance, had said—"Behold a virgin shall conceive and bear a son, and they shall call his name Immanuel, which being interpreted, is 'God with us'" It is said of him that he came to take away sin by the sacrifice of himself, and a great many things were said and written of him in the holy Scriptures, before he came, while he lived upon the earth and after he left it and ascended up to his Father in heaven.

There is very little difference among mankind in relation to many of these facts; men, generally, view these things alike,—I mean in the Christian world,—especially the nation in which we live, the British and French nations, the empire of Austria, Russia, Prussia, the inhabitants of Scandinavia and most of the European nations; and some of the Asiatic nations also have faith in what we term the word of God, and hold its truths in reverence, according to the ideas they entertain and the creeds they profess. There is little or no difference among the men of these various nations in regard to the existence of a Supreme Being, who rules and controls the destinies of nations, as well as of individuals; and there was no difference, in former times, between the magicians, and Daniel and those associated with him in his faith relative to the true God. They all believed in him, no matter what deities of an inferior nature they might have. But there were very few who knew how to worship the true God; hence they made to themselves all sorts of gods, some of wood, stone, ivory, gold, silver, brass, iron, &c. They had deities of every imaginable kind, and through these various forms and mediums they wished or thought to propitiate the Deity, and to secure to themselves some kind of happiness in the life hereafter.

We, in this generation, are a good deal like them. We think we are very superior in intelligence and in religion. Men, everywhere, are egotistical, they always think they are the smartest and most intelligent that ever lived; and it must be confessed that in many respects the generation in which we live are very far in advance of many others, and in regard to the arts and sciences, and certain branches of literature and mechanism, but how vague and uncertain are the ideas entertained by men in general, about the Deity! Are we intellectual in this? I think not. We have our bodies of divinity, our schools of theology, our religious seminaries, and places where ministers are manufactured and prepared to perform certain work which they call preaching the Gospel, and these ministers, as well as the people, have different ideas about the Deity and the proper modes of worshiping him. Does the incongruity of this state of things ever strike the minds of reflecting men, men of science, who are accustomed to weigh the force of an argument and to solve knotty problems? When I was a little boy I used to wonder, if there was a God who created man, and who ruled and dictated the affairs of heaven and earth, why he had pointed out

so many different modes of worship. I think so still. I know, and so do you, according to the principles of science, that the laws which govern the operations of universal Nature are true to themselves nine hundred and ninety-nine times, and then the thousandth time; they are always true in all the various phases of Nature's works. This is so under the most severe tests which scientific criticism can apply; with every known principle in nature, whether we refer to light, heat, the gases, or any and all of the elements of which the earth is composed or by which we are surrounded. In their operations they are governed and controled by eternal, unchangeable laws, and you can not violate any one of those laws in any particular without producing the inevitable result of such violation. In the motions of the starry heavens, the sun, moon, earth, day and night, summer and winter, and the various seasons as they pass along, the wisdom, intelligence, prescience and power of a God are manifested; and the same is true of the organization and operations of all the myriads of organisms that exist upon the earth,—symmetry, beauty, order and law pervade and control all their operations, all manifesting the wisdom, intelligence and power of God. You do not find one man differing from another, only in certain respects, a little in stature or strength. One is a little stronger than another, one has a more beautiful face, perhaps; may be more exquisitely formed than another; but all bear the same impress; all are governed by the same laws, all possess the same properties, powers and faculties to a certain extent, so far as the body is concerned, according to the strength or weakness of the individual. You do not find men with four arms, six eyes, ten heads, or fifteen feet or legs; they are alike, and there is a uniformity in relation to their general organism. So when you come to examine the properties of water, caloric or fire, earth, air, the different gases, electric fluid, or any substance or matter you please, you will find that they are governed by certain specific laws, and those laws are universal in their application; and furthermore that all the elements with which we are surrounded are controled by certain eternal and unchangeable laws which can not be departed from.

Now, what can God think of a people, placed here on the earth, the most intelligent of his creations, possessed of reasoning faculties, who, in many instances, have investigated and understand the laws of Nature, I say, what can he think of men who set up every form, notion and theory, every species of absurdity that can be imagined, and call it the worship of God? Suppose we were to put ourselves in his place for a little while, we should think there was something a little strange in relation to these matters. He might reasonably say, these men exhibit wisdom and intelligence in many respects. So far as discovering the operations of Nature, and examining and testing the laws thereof, they all agree, but in religious matters they exhibit imbecility and weakness, in that there is no union. A philosopher in America, France, Germany, England, Spain, Italy, Russia, Prussia, or any other nation, will arrive at the same conclusions, precisely, that all other men or scientists of all other nations do; that is, when they examine the laws of nature and operate in the actual sciences. No matter where they are, or in what language they may convey their

ideas—for words are merely the *signs of ideas*—whenever correct ideas exist, and these ideas are properly explained, whenever submitted to scientific analysis and proper tests, they all arrive at the same conclusions, no matter what nation it is you are among or where you live.

This reasoning is correct, and in regard to nature and its laws, the world and the elements with which we are surrounded, and the laws operating in the world with which we are acquainted, all men arrive at the same conclusions, and there is no difference, unless we come to theorizing, and then there is always difficulty. Well, in regard to all these things we all think alike, because our thoughts are based on correct principles. But when we come to religious matters, we discover that, though men are naturally intelligent, they act like fools; they do not use their common judgment, reason or intelligence. "Well," say they, "you know we are governed by the Bible." Now that is exactly what we do not know, and therefore I doubt it. "But our divines tell us we are." Oh, do they? Well, suppose somebody was to tell you the result of some scientific analysis, you would be very likely to say—"I believe you in part, but I would like to test it for myself; when I have done that I shall know it. Yet strange as it is, you are willing to take anybody's *ipse dixit* in relation to religious matters, in relation to things of the most vital importance, things pertaining to the immortal part of man, we act like the veriest babies or consummate fools, while in regard to the affairs of this life we act intelligently.

Is there a way of arriving at a knowledge of the things which pertain to man's eternal welfare? Why yes, we are inclined to think there is. God, we are told, "is no respecter of persons; but in every nation he that fears God and works righteousness shall be accepted of him." Is that true? Yes. God "has made of one blood all the families of the earth," we are told. There seemed to be an idea of this kind prevailing in ancient days, according to the sayings of some of the inspired men mentioned in the Scriptures. We are in the habit of going along like flocks of sheep—following our leader, no matter where he goes. I have seen sheep sometimes, and perhaps you have, running along a road, and one thought there was an obstacle—perhaps there was not anything—and it would make a leap, and when the others reached the same place they would all make the same leap; if one leaps they all leap. It is so apparently among men.

If we would examine Christianity there is something peculiar about that. We call ourselves Christians, that is, we Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians and "Mormons," we all call ourselves Christians. Well, perhaps we are, and then, perhaps we are not; it is a matter that would bear investigation, I think; and, then, I think, too, that it is very proper, as I said at the commencement, that we should be honest with ourselves about all things, and especially in religion and the service and worship of God. "Well, but my father was a Methodist, and I am one;" "my father was a Presbyterian, and I am one;" my father was a 'Jumper," and I am one;" "my father was a Mohammedan, and I am one;" "my father was a worshiper of Bhudda, and I am one;" and among us Christians we are Episcopalians, Wesleyans, Presbyterians, and members of the various professional phases descended from

that remarkable man, Martin Luther, or Catholics or Greeks. Let us examine these things for a little while; or, at least, try to go to the foundation. Believing in the Bible, we will not go at once into these outside systems, but examine our own for a little while, and see how it stands, and how we stand in relation to it.

Jesus, we are told, "brought life and immortality to light by the Gospel." There was something peculiar about it—it gave men who lived up to and honored its principles in their lives and actions, a knowledge of life and immortality. They were not dependent upon the sayings or doings of Adam, Noah, Abraham, Lot, Moses, Isaiah, Jeremiah, Malachi or any of the Prophets; but the Gospel brought a knowledge of life and immortality to all who obeyed it and lived according to its precepts. It informed all such that they were immortal beings; that they would exist after they had got through with time; if they died they should live again; if they were buried they should burst the barriers of the tomb and come forth to immortality.

Seeing, then, that man is both a mortal and an immortal being, having to do with eternity as well as time, it is proper that he should become acquainted with those principles that are so nearly concerned with his happiness and well-being in time and in eternity. We will let John Wesley, Luther, Calvin, Melancthon, Henry the Eighth, and any other organizer of religion go, and we will come to the Scriptures of truth and see what they say about it. Christ, we are told, brought life and immortality to light, and he did it through the medium of the Gospel. And what course did he pursue in doing this? The Scriptures inform us that when Jesus commenced to preach the Gospel he called men from the various avocations of life, among others from the occupation of fishing; he called twelve men, whom he ordained as Apostles. He inspired these men with the gift of revelation and with a knowledge of God; he placed them in communication with God, so that they had revelation from him and were enabled to teach the laws of life; he breathed upon them and said—"Receive ye the Holy Ghost;" and they received it, and that Holy Ghost took of the things of God and showed them unto them, it drew aside the curtains of futurity, whereby they were enabled to penetrate into the invisible world and comprehend the things of God. This was the position they occupied and the kind of Gospel they had.

Well, how did they operate with it? Jesus told them to go out and preach it; and he called seventy men and inspired them too; and told them to go out and heal the sick, cast out devils, and preach the Gospel, they were furthermore to go without purse and scrip, he saying unto them—"Freely ye have received, freely give." They went out in this kind of a way, without purse and scrip, to preach the Gospel. By and by a number of them returned, and he asked them how they had fared. They told him they had been preaching, and healing the sick, and even devils were subject to them in his name. Said he—"Rejoice, not that devils are subject to you, but rather rejoice that your names are written in heaven," that you are the Lord's, that God is your friend; rejoice that you have been brought into communication with God, and that you have received the everlasting Gospel, which brings life and immortality to light. This was their position, and they listened to the teachings of Jesus, and we all,—that is all these various parties

of which I have spoken,—believe that Jesus was the Son of God; we all believe that he was the Anointed, elect and sent of God. And speaking of himself he said—"I and the Father are one," and "he who has seen me has seen the Father." He taught them a great many things pertaining to their present happiness and future exaltation, and he spoke of a time that should come when the Saints should inherit the earth. When he was about to be crucified, to be offered as a sacrifice to do the will of his heavenly Father, and to open up the way of life and salvation, that man might attain to exaltation in the kingdom of God, he told his disciples that it behooved Christ to suffer, and to be raised from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations.

Now let us examine the position of those disciples. I believe a good deal in first principles. I want to examine things candidly and honestly, and to see what kind of a position they occupied in those days. When Jesus was about to leave his disciples he told them that it was necessary that he should go away; for said he, "If I go not away the Comforter will not come." There was something remarkable about this expression. "If I go not away the Comforter will not come; but if I go away I will send you the Comforter." What was that Comforter? It is important that we should understand this. That Comforter was the Spirit of Truth. What should it do to them? It should "bring things past to their remembrance, lead them into all truth and show them things to come;" in other words it should bring life and immortality to light; it should open the heavens to its possessors, enable them to understand the designs of God and lead them into all truth, not into one little truth or two little truths; but into all truth. What a privilege, what a blessing, what a rich legacy to impart unto his followers! Only think of men being in possession of a principle which should enable them, under all circumstances, to discriminate between truth and error, virtue and vice; between those principles which would ennoble and elevate, and those which would overthrow and destroy, and which should make them acquainted with God and the principles of eternal life.

I pause here, and ask, will this principle or spirit lead one man to be a Methodist, another to be a Presbyterian, another to be an Episcopalian, another to be a "Mormon," another a Quaker, another something else, passing through all the various phases, notions, theories and ideas that prevail in the Christian world? Is this the spirit that Jesus promised to impart unto his people, or is it confusion and darkness? Scientifically it is not true, philosophically it is not true, religiously it is not true. The spirit that Jesus promised to impart to his disciples was to lead them into all truth, and to enable them to comprehend all correct principles; and it is said,—"As many as are led by the Spirit of God are the sons of God," and says one, "Ye have not received the spirit of bondage again unto fear; but ye have received a spirit whereby you are enabled to cry, 'Abba Father, or my Father, my Lord and my God.'" They had received a principle of that kind, and there was nothing uncertain, conflicting or evanescent about it; nothing tending to error, confusion or doubt, but everything tending to certainty, life, light and intelligence; to the

blessing and happiness of the human family, and to a knowledge of all things necessary for their welfare in time, and in all eternity. Said he—"If I go away I will send you the Comforter, which is the Spirit of truth, and it shall bring things past to your remembrance, it shall lead you into all truth and show you things to come;" in other words—"You, man, who are made in the image of God, shall be brought into your proper relationship with him. That spirit of intelligence which dwells in you shall be associated with God—the God who dwells in eternity, communication shall be opened up between you and him, you shall be placed *en rapport* with him, and you shall realize and comprehend all things pertaining to your well-being. It shall bring things past to your remembrance, it shall lead you into all truth, and show you things to come. If there is anything behind the vail that is mysterious; if there is anything that the Prophets saw when the visions of eternity were unfolded to their view; if there are principles of life and salvation; if there is anything tending to exalt man in time and eternity, anything pertaining to eternal rewards and everlasting exaltation, you are now in possession of a principle which will unfold and develop these principles to your mind."

That was the kind of Gospel they had then. And did they see, enjoy and possess these things? Yes, for says Paul—"Whether in the spirit or out of the spirit I do not know; but I was caught up into the third heavens, and I saw things that were unlawful to utter." We read that John, while on the Isle of Patmos, banished for his faith in God and the testimony of Jesus Christ, was in the spirit on the Lord's day and the visions of eternity were unfolded, he gazed upon all things as they existed then, and as they would exist in after ages, and until the final winding-up scene. He saw and comprehended the position of the various churches, and told them that unless they repented and did their first works over again and obeyed the behests of the Almighty, their candlestick would be removed out of its place. He saw that Great Mystery Babylon, who "made all the earth drunk with the wine of her fornication." He saw her fall like a millstone that was cast into the sea and rise no more for ever. He saw a great white throne and him who sat upon it, and from before whose face the heavens and the earth fled away; he saw the dead, small and great, arise and stand before him, brought to judgment; he saw a new Jerusalem, descending, as a bride adorned for her husband; he saw events that should transpire throughout every subsequent period of time until the final winding-up scene, and comprehended the whole matter. Why was this? He had the Gospel that brought life and immortality to light. He had received that Comforter that Jesus spoke of, which should bring things past to their remembrance, lead them into all truth and show them things to come.

Well, there was something interesting about that. It was not a kind of lullaby story that we hear now-a-days—"Hush-a-by-baby on the tree top, when the wind blows the cradle will rock"—It was nothing of that kind. There was something intellectual about it, something tangible, and satisfactory to the human mind, and calculated to meet the capacious desires thereof, and to make a man feel that he was an inheritor of eternal life. It implanted

within him a hope blooming with immortality and eternal life. It produced a certainty in his mind and made him feel that everything else was as dung and dross in comparison with the life and light and power and intelligence which the Gospel imparted.

What kind of ordinances did they have? They were very simple and straightforward. We read that when the disciples were met together, on a certain occasion in an upper room, the Spirit of God descended upon them as a mighty rushing wind, and rested upon them as in cloven tongues of fire; and they began to speak in other tongues as the Spirit of God gave them utterance. There were people there from the surrounding nations who heard the Apostles speak, in their own tongues, the wonderful works of God. They did not know what it meant? Said they,—"These men are drunk." Peter answered,—"Oh, no, that is a slight mistake you have made, they are not drunk, it is only nine o'clock, the third hour of the day,—people do not get drunk so early." "Well, what is it then?" Said Peter,—"This is that which was spoken of by the Prophet Joel,—'It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh. Your old men shall dream dreams and your young men shall see visions, and upon my servants and handmaidens will I pour out, in those days, of my Spirit, and they shall prophecy;'" that is it shall place them in communion with God and enable them to have dreams and visions, to prophecy and see things to come; in other words, it will make them Prophets. This is the kind of religion they had in that day.

I sometimes reflect and wonder whether the same effects would follow if we had that religion to-day, or whether truth has turned into fiction, or has falsehood turned into truth. How is it, if that was the Gospel then, and God is the same yesterday, to-day and forever, and, as they say in the Church of England—"As it was in the beginning, is now and ever shall be, worlds without end, amen?" If that is true, then we ought to expect the same things to-day as they had then, that is, if we profess the same Gospel. This is the way I reason, I cannot get at it any other way, I cannot arrive at any other conclusion. It is reasonable, rational and philosophical; it agrees with every principle of science, with every principle of intelligence that God has communicated to man.

Well having noticed a little of the results of the Gospel in ancient days, let us inquire into the principles taught in those days. We have a very remarkable account of affairs on the Day of Pentecost. The Apostles had been waiting at Jerusalem for the gift of the Holy Ghost. They had been promised it by Jesus and they expected it. Neither the Church nor the Apostles had had time, from the ascension of Jesus, to get corrupted, nor to introduce any false principles. They were the recipients of the favor of God, and his Spirit finally rested upon them as in cloven tongues of fire and when the people of the various nations assembled at Jerusalem heard them declare the wonderful works of God, many of them were pricked in their hearts, and they cried out—"Men and brethren, what shall we do? We believe the statement you have made; we believe that the Messiah, promised by our ancient Prophets, has been taken by wicked hands and crucified and slain; we believe what you say concerning his resurrection, and that although he was placed in the tomb he has burst its barriers

and has ascended to the right hand of his Father; we believe all these things, now what shall we do?" Said Peter—"Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the Holy Ghost." Who were they whom he told to repent and be baptized? The Jews and the Gentiles, the Pharisees, doctors, lawyers, rabbies, and all men of every creed, profession and nation, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins." "What, we doctors?" "Yes." "We lawyers?" "Yes." "We divines?" "Yes, all of you." "What shall we receive if we do?" "The Holy Ghost." "What is that?" "Just what you have seen here." "Shall we all have it if we do this?" "Yes." And they went forth and were baptized, and three thousand were added to the Church the same day. The Apostle did not tell them to come to any class meeting, mourning bench or anything of that kind. There was not anything of that sort in the programme. They were not so well educated in sectarianism then as we are now, and had not invented so many systems of religion or bodies of divinity then as now. In those days they had to take things as God gave them, that was, to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the Holy Ghost.

Will obedience to that Gospel do the same thing for us? Yes. Why? Peter said, "The promise is unto you and your children, and to all who are afar off, even as many as the Lord our God shall call." This thing was not confined to one, two, three, twelve or seventy individuals, but said Peter, "It extends to you"—the vast concourse then before him—"to your children, and to all that are afar off, even as many as the Lord our God shall call." If you can show me a people that the Lord our God does not call, I will show you a people to whom this promise does not apply.

Here are things that are very simple and straightforward. Why can't we investigate them. The same cause will produce the same effect now as then. It is in vain for us to deny those things; we have no right to do so until we have complied with the requisitions made and applied the tests. If we were using any chemical tests, for scientific analysis, we should go strictly by the rules laid down; why should we not do the same with regard to the Gospel of life and salvation? Here is the law laid down, plain and straightforward, in the word of God, for it is in the Christian's Bible that these things are contained. It is this very Jesus that they all believe in who talks about these things, and his twelve Apostles bear him out, and bear testimony to the same things. Here is a religious law plainly indicated, which we have no more right to ignore than we have any scientific formula in relation to earthly things.

But to proceed. We find his disciples baptizing; and after Jesus rose from the dead he appeared to them, and he told them to go forth and preach, not the theories and opinions of men, but the Gospel that brought life and immortality to light. Said he—"Go and preach the Gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned; and these signs shall follow them that believe, &c." They went forth and proclaimed his word, in his name and by his authority, and whatever they did they did in his name and by his authority. Jesus said unto them, "Whatsoever you shall bind on earth

shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." Some may say, "That is Catholicism." Well, then, so far, I am a Catholic, for I believe in everything contained in the Scriptures pertaining to these matters." "Don't you think this is a great heresy?" I think it would be greater heresy to disbelieve it. I do not believe that everybody has this authority and power; but only those whom God calls and sets apart in the way here spoken of. They had power "to bind on earth and to bind in heaven,—to loose on earth and to loose in heaven." That is Catholicism, is it? Well, let us see a little further how it goes. "Peter, how did you forgive sins? Did you have power to forgive sins?" "Yes." "How did you exercise it?" "I called upon the people to repent and to be baptized in the name of Jesus for the remission of sins, and promised them that they should receive the Holy Ghost. That is the way that I forgave sins. And then I laid on hands for the reception of the Holy Ghost; and when men received this Holy Ghost it took of the things of God and showed them unto them."

These are some of the leading principles of the Gospel of Christ. I might talk for hours on the subject. These are the kind of things God has revealed to us. People say we are fanatics. Perhaps we are, but if we are, Peter, James, John and Paul were fanatics, for they believed in the very principles that I have been laying before you to-day; and when God restored this Gospel, he simply restored what is called "the everlasting Gospel." John said, "I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth." What do you mean by the everlasting Gospel? Why the Gospel that Adam had, the Gospel that Noah, Abraham and the Prophets had; the Gospel that Jesus brought—the everlasting Gospel, the Gospel that existed from eternity to eternity, the system or medium through which God saves the human family,—the Gospel which brings life and immortality to light. Why, say some, "I thought nobody had the Gospel until Jesus came." You thought very foolishly if you thought that, for Jesus, speaking of Abraham said—"Abraham saw my day and was glad." He had communication with God and revelation from him. And how did he have it? Through the Gospel. How do you know it? Paul tells us so; your Paul, you know, that you believe in, he tells us so. What, that Abraham had the Gospel? Yes, he says, "God, foreseeing that he would justify the heathen through faith, preached before the Gospel unto Abraham." Did he have it? Yes, it was through that medium that life and immortality were brought to light. And Moses, in the wilderness, had the Gospel, and preached it to the people. "What, Moses?" Yes. "Well, I thought there was no Gospel until Jesus came." You thought, I say again, very foolishly. "We," says the apostle, "have the Gospel preached unto us as well as they; but the word preached did not profit them, not being mixed with faith in those who heard it; wherefore the law was added, because of transgression." Added to what? Why, to the Gospel which they had before. What was the law? The law of carnal commandments and ordinances which the Apostle says—"neither we nor our fathers were able to bear." How long did the law continue? Until Christ came. Who was Christ? A priest for ever after the order of

Melchisedec. Who was Melchisedec? A greater than Abraham, for he had the Gospel and blessed Abraham. All of those ancient worthies had a knowledge of the Gospel, and of life and immortality through the Gospel.

This is the same thing that is communicated unto us. It is our privilege, it is the privilege of all men who yield obedience to the Gospel. It is your privilege, you Latter-day Saints, to live in the enjoyment of this light and immortality. According to your faithfulness you have experienced more or less of this spirit of revelation, light and truth, and the power of God, and by living your religion you can go on from strength to strength, intelligence to intelligence, from revelation to revelation, until you can "see as you are seen, and know as you are known." Having commenced in the principles of truth and obtained the Spirit of light and intelligence that flows from God through obedience to the Gospel, it is for us to "purify ourselves even as God is pure," and purge from ourselves all corruption, iniquity, fraud, lying and evil of every kind, all adultery, fornication, seduction and lasciviousness; and everything that would corrupt and destroy the human family, and seek after everything that is high, noble, exalting and praiseworthy among men, and among the Gods, that when we get through with this world we may obtain an everlasting inheritance in the celestial kingdom.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE SIXTEENTH WARD MEETING ROOMS, NOV. 22, 1873.

(Reported by David W. Evans.)

THE CREATION—THE SEVENTH THOUSAND YEARS, AND EVENTS WHICH ARE TO FOLLOW THE PERIOD OF THE MILLENNIUM.

I will read the first ten verses of the 20th chapter of the Revelations given to St. John, the "beloved disciple," while on the Isle of Patmos:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and

after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison,

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever."

In the words which I have read, we have perhaps as much revealed in regard to the Millennium, as we will find in any of the revelations which God has given to man. We can understand from these words that a time is to come in which the devil will have no power to tempt the children of men, and this happy period will last for one thousand years. There never has been a period since the creation, but what the devil has had more or less power or influence over the inhabitants of our world. Such has been the case from the day that he came before our first parents in the Garden of Eden, until the present. We have an account, however, of a period of time when he had not much dominion, that was in the days of the flood. After the wicked were destroyed, there were eight persons in the ark, sailing upon the waters, over whom, I presume, Satan had very little power. With the exception of this short period, in which the earth was submerged and the ark was sailing upon the waters, the devil has exercised power over the hearts of the children of men in all ages and countries. There seems to be a very great amount of evil in existence at the present time, for people are being continually stirred up to commit all manner of abomination—robbery, murder, blaspheming the name of the Deity, and the violation of every command that he has ever given. There is a time, however, to come, when this earth will be depopulated of the wicked to the same extent as it once was by the waters of the flood. The waters then made an entire sweep of the wicked, they were laid low, and the earth was cleansed. We might, in other words, call it a baptism of the earth by water, or a cleansing of it from sin. You know that baptism is intended for the remission of sins; it is the ordinance through which our heavenly Father forgives the sins of those who believe in his Son Jesus Christ. The promise of forgiveness, however, is on condition that we believe in the atonement made by the

Savior, that we repent of our sins, and that we are baptized or immersed in water for the remission thereof. That was the way with our earth. Some eighteen hundred or two thousand years after the fall our earth was immersed in water, and every sin was swept from the face of it, the same as your sins were forgiven when you acknowledged your belief in the atonement of the Son of God, and were baptized by immersion in the name of Jesus Christ for the remission of your sins. There seems to be a similarity, then, so far as these ordinances are concerned, between the inhabitants of the earth who are saved and the earth itself; there is also a similarity, in the process of creation, between the earth and its inhabitants. The earth when created, according to the accounts we have, was covered with a flood of waters; no dry land, in fact no land at all, appeared, but a flood of waters seemed to encompass it. By and by, in the providence of God, in what way we know not, this flood of waters was gathered together into one place, and the dry land appeared, emerging from the waters. This was the birth of creation, the same as we are born here into this world, from one element into another. After having been brought forth from the element of water, the process of creation, or the further development of the earth continued. It did not come forth perfect in every respect at the time of birth, it had to undergo other processes necessary to prepare it for the abode of man. It seems, from the account contained in the first of Genesis, that the earth was not only immersed in a flood of waters, but that darkness was upon the face of the earth, that is, the earth seemed to be enclosed or enveloped in darkness. The cause of this darkness, in King James' translation, is not fully revealed. There is a translation, however, that was given by inspiration, which makes the subject more clear and plain, and more easy to be understood, than the uninspired translation that is generally called King James' translation of the Bible. This inspired translation by the Prophet Joseph Smith, says—"I the Lord God created darkness upon the face of the great deep, and I, God, said let there be light, and there was light, and the evening and the morning were the first day." This makes it very plain compared with the old uninspired translation. I will repeat the quotation, "I, the Lord God, created darkness upon the face of the great deep."

It would seem, that light had been shining previous to this time. The universe, probably was lighted up, so far as it existed, and that light shone forth over the face of this embryo creation. Where that light came from or how it was produced is not mentioned; but the Lord was obliged to create darkness in order to envelop the earth therein. There are many ways in which this might have been accomplished. The sun was not permitted to shine forth on the first, second, or third day of creation, but on the fourth day it was permitted to give its light to the earth. Whether the sun shone upon the face of this creation, before the Lord created darkness, is not for me to say. If it did, it would be an easy matter for him to withhold the rays of that bright luminary in such a manner as seemed good in his sight, the same as he did among the ancient Nephites who dwelt on this continent at the time of the crucifixion. During the three days and three nights that our Savior was in the tomb, thick darkness covered the face of this

land, so that there was no light of the sun, neither of the moon, nor stars; and so great was the darkness during that period, that the inhabitants who had not fallen could feel it. The Lord had some method by which he created or produced that darkness by shading the earth from the rays of the sun; but by and by he said, "Let there be light," and light was again restored.

Now these two states of being in which our earth existed are called first, the evening, and second, the morning—and the evening and the morning were the first day. Whether the day here mentioned was a period such as the one to which we now apply that term, we are not informed in the Bible, but from what has been revealed to the Latter-day Saints we have great reason to believe that it was a very long period of time, and that this darkness existed over the face of the great deep for a long time. It might have been for many centuries, we have no definite information on this point. We find that, after the dry land appeared by the gathering together of the waters in one place, God created a firmament, dividing the waters from the waters—the waters that were above the firmament from the waters that were beneath. We do not exactly understand the meaning of this. If we had the process of creation unfolded to us, we should probably find that many of the materials of our globe once existed in a dispersed or scattered form, in a state of chaos, and that the Lord, in collecting them together, brought them from a distance in the solar system, and that in so doing, he took his own time and way, and wrought according to his own laws, for, as far as we are acquainted, the Lord works by law, and why not create by law? I do not mean make out of nothing. I hope that none of my audience will suppose for a moment that I believe in such an absurdity as this. There is not a hint in all the Bible that God created this or any other world out of nothing. The work of creation was to take the materials that existed from all eternity, that never were created or made out of nothing, to take these self-existent materials and organize them into a world. This is called creation. There is, however, a declaration made by many religious people, that "God created all things out of nothing." They even teach it in their Sunday schools; but they have never been able to prove any such thing. It is one of those ideas which have got into the minds of people through the teachings of uninspired men. The ancients — those who lived many centuries before Christ, did not believe this doctrine; but since the days of Christ, and since the days of the great apostacy, they have got up the idea that God made all things out of nothing, and they have incorporated it into their disciplines, catechisms, Sunday school books, and various works which they have published. The Scriptures say—"In the beginning God created the heavens and the earth." The word "create" does not mean make out of nothing. For instance, when he says—"I created darkness and I created light," what does he do? Does he absolutely form light out of nothing? No, he causes the light that existed from all eternity to shine where darkness existed, and it is light creating light, the same as you, when you attend meeting, lock up your house and blow out the lights. When you return, supposing you say in your own hearts, or to your wife, daughter, or son, "Let there be light." Do you create it

out of nothing? No, you look for a match, or for some means by which you can start the light and cause it to be exhibited, where darkness was before. So when God creates light he calls forth and makes to shine that light which has existed from all eternity. We read that God is light. Was there ever a time that God did not exist? No, and if he is light there never was a time when light did not exist, one being as eternal as the other.

In order to prove that light did exist long before this world was called forth from the womb of the great waters, long before God said, "Let there be light," so far as this earth was concerned, I will refer you to some discoveries that have been made by philosophers and astronomers of the present day. They have invented telescopes that are of such penetrating power that they have discovered systems of worlds at such an immense distance in space, that they calculate their light would take six hundred thousand years to reach our system. Very well then, how long must it have been on the journey when the Lord said—"Let there be light," so far as this creation is concerned? I answer, that light was traveling five hundred and ninety-four thousand years before that time; consequently light must have existed, at least, half a million years before the Lord said—"Let there be light," so far as this globe was concerned.

In gathering together the materials that were scattered in space, the firmanent that I was speaking of seems to have been one of the parts of creation, necessary in the grand process of collecting and condensing the constituents of our globe; and in doing this I do not know but what some portions of the atmospheric materials collected together helped to form some other worlds. At any rate the firmanent was placed in such a manner as to divide the waters beneath it from those which were above it. According to the theory which is accepted by some as being true, the planets of our system are supposed to have been originally formed by a rotation on its axis of a nebulous fluid, that was expanded far beyond the bounds of our present solar system; 'that by rotation and condensation nebulous masses were thrown off or detached from the great parent body, and that the orbits assumed by the parent mass and its detached masses, are the necessary results of their respective directions and velocities at the instant of detachment, combined with the laws of gravitation, and the relative positions of their respective centres of gravity. That in like manner, a still further operation of similar laws finally formed secondary planets or moons. This nebulous fluid, extending for millions of miles, might indeed be called a firmament, containing the constituents of water, both above and beneath, as recorded in Genesis.

But what I wish to more fully explain, on this occasion, is the length of the days of creation—the days mentioned in which God performed certain portions of his work. It is said, that in six days he formed this world of ours, and that on the fourth day he formed the sun and the moon and the stars. What I understand by the formation of these celestial luminaries, is that he then caused them to shed forth their light. I can not suppose that it would take the Lord six days to form such a little speck of a world as ours, and then for him on the fourth day to form a globe fourteen hundred thousand times larger than

the earth. This does not look consistent to me. If it took six days to form a small world like ours, we might certainly suppose that it would require more than one day to form the sun, which contains a quantity of matter sufficient to make some three hundred and fifty-four thousand worlds like this, and whose actual size or magnitude is fourteen hundred thousand times larger than our globe; consequently I understand by the formation of the sun and of the moon and stars, and setting them in the firmament of the heavens, that he merely suffered their light to shine on the fourth day, to regulate the evenings and mornings that were produced prior to that time, probably by some other cause. The Lord wanted, by these luminaries, to divide the day from the night, and he set them for times and for seasons in the firmament of the heavens.

These six days in which the Lord performed this work, I do not believe, were each limited to twenty-four hours, as are the periods which we now call day; indeed, when we come to new revelation, we find some light on this subject. In the Book of Abraham, as well as in the inspired translation of the Scriptures, given through Joseph Smith, the Lord says, in speaking of the work of creating this earth, that he was governed by celestial time. According to this new revelation, there is a certain great world, called Kolob, placed near one of the celestial kingdoms, whose diurnal rotation takes place once in a thousand of our years; and that celestial time was measured by those celestial beings, by the rotations of Kolob, hence one day with the Lord was a thousand of our years. If this was the case, the six days of the creation of our earth, the six days during which it was being prepared as a habitation for man, must have been six thousand of our years. When the Lord spoke to Adam, after having placed him in the Garden of Eden, concerning the forbidden fruit, saying—"In the day that thou eatest thereof thou shalt surely die!" we can not suppose that the day there referred to meant a day of twenty-four hours. It could not have meant that, for history informs us that Adam lived almost one thousand years from the time of the Fall; but before the day of a thousand years had wholly passed away his death did take place.

The book of Abraham, translated by the Prophet Joseph Smith, also contains an account of the creation and the fall of man; but the word translated "day" in Genesis is translated in the Book of Abraham "time"—"in the time that thou eatest thereof thou shalt surely die." In the next sentence the same book says, speaking of time—"The reckoning of time was not yet given to man," that is, the Lord had reckoned previous to that period by the diurnal rotations of Kolob, and that, without doubt, was the day referred to in which our first parents should die, if they ate of the forbidden fruit.

We will now come to the seventh period of creation,—the seventh thousand years; that is called in Scripture a day of rest, that is supposing that what were called days in the beginning were a thousand years. The Lord rested from his labors the seventh day. What particular period of time within that day Adam fell I do not know; but one thing is certain, that in the morning of the seventh day the Garden of Eden was planted and he was placed therein, and during that morning a great many things transpired pertaining to this temporal

creation. In the preceding six days was completed the formation or creation of the earth, after the spiritual order that man was formed or born in the heavens. All men, male and female, that ever have lived, or that ever will live on this earth, had a pre-existence before the formation of the earth commenced; and during our pre-existence in the heavens, the earth was undergoing this formation.

After man and woman were placed in the Garden of Eden, we find that they were tempted. By whom? By a being or beings who once dwelt in the presence of God, in his celestial kingdom. They once were angels of light and truth, having authority in the presence of the Father. But they rebelled against God; and one of those angels, named Lucifer, when they were talking over the great plan of redemption and salvation for the inhabitants of the future creation, proposed a plan by which he would redeem all mankind, that not one soul should be lost. But his plan was rejected, because it destroyed the agency of man, being contrary to God's plan; for he desires that all intelligent beings shall be free in the exercise of their agency. Because his plan was rejected, Lucifer rebelled, and a third part of the hosts of heaven joined him, and they were all cast down, and it was this being who entered into a beast, called a serpent and tempted Eve in the Garden of Eden, and that was the beginning of his power on this earth.

The events of this creation, the formation of the earth, the different day's work, &c., and finally the great day of rest after the six days were ended, were all typical, the latter especially, typifying what should take place in regard to the future existence of this creation. After six thousand years should pass away, during which Satan should have more or less dominion over the inhabitants of this world, he, in the seventh period, or the seventh thousand years, should be bound, should have no dominion over the earth or its inhabitants.

In order to show you this type still further, we will pass along over the flood, which was merely a type of the baptism of redemption, and we will come down to the day when this great period shall arrive, when Satan shall be bound and wickedness be swept from the face of the earth. This is to be done by a variety of judgments, the last of which is called fire. The Prophet Malachi says—"The day shall come that shall burn as an oven, and all the proud and they who do wickedly shall become as stubble, and the day that comes shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, but unto them who fear my name shall the sun of righteousness arise with healing in his wings, and they shall go forth and grow up like calves of the stall, and they shall tread down the wicked, and they shall be ashes under the soles of their feet in the day that I do this, saith the Lord of hosts."

Here then is a declaration how this earth is to be cleansed the second time from wickedness, namely, by fire, which is a more powerful element than water. The earth is to be cleansed by fire; in other words, the elements are to be melted with fervent heat. This is the declaration of several of the prophets. David, in speaking of this period, in one of his psalms, says, the mountains shall melt like wax before the presence of the Lord when he shall come. You know how wax

melts when exposed to the influence of heat. So, when the Lord comes, will the elements melt and the mountains flow down at his presence with fervent heat. This will cleanse the earth as it was cleansed in the days of Noah, only by another element called fire. This is typical of the cleansing of those who embrace the plan of salvation. After you have been immersed, as this earth was, in the water, and been cleansed and received the remission of your sins, you also have the promise of baptism of fire and of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost. So must this earth be baptised by fire, it must be cleansed from all sin and impurity. Will it be filled with the Holy Ghost? Yes. These elements that melt like wax before the presence of the Lord will again be filled with his Spirit and will be renewed, and the earth itself will be full of the knowledge of God as the waters cover the channels of the great deep. It will enter into the elements of creation, so that the curse which came in consequence of the fall of man will be removed from the earth, and the elements will be cleansed, not only by fire but by the Spirit of the living God, which will mingle with and purify them. Satan, that arch-deceiver, will be bound, and a seal will be set upon him, and King James' translation of the Scriptures tells us that he will be cast into the bottomless pit. But in the inspired translation I have referred to, it reads, if I remember correctly, "the lowermost pit," which, to my mind is more consistent than a pit that has no bottom. Satan is to be cast into this pit, and a seal set upon him, and he is to be bound with a chain, and will have no power or dominion upon this earth. He and all the fallen angels with him, are to be kept in that pit until the thousand years are ended.

Now, then, all the inhabitants who are spared from this fire—those who are not proud, and who do not do wickedly, will be cleansed more fully and filled with the glory of God. A partial change will be wrought upon them, not a change to immortality, like that which all the Saints will undergo when they are changed in the twinkling of an eye, from mortality to immortality; but so great will be the change then wrought that the children who are born into the world will grow up without sin unto salvation. Why will this be so? Because that fallen nature, introduced by the fall, and transferred from parents to children, from generation to generation, will be, in a measure, eradicated by this change. Then the righteous will go forth, and grow up like calves of the stall; and one revelation says, their children shall grow up without sin unto salvation. Satan having no power to tempt them, these children will not sin.

The question may arise here—"Will it be possible for men to sin during the Millennium?" Yes. Why? Because they have not lost their agency. Agency always continues wherever intelligent beings are, whether in heaven, on the earth, or among any of the creations that God has made; wherever you find intelligent beings, there you will find an agency, not to the same extent perhaps, under all cir-

cumstances, but yet there is always the exercise of agency where there is intelligence. For instance, when Satan is bound and a seal set upon him in this lowermost pit, his agency is partially destroyed in some things. He will not have power to come out of that pit; now he has that power; then he will not have power to tempt the children of men, now he has that power; consequently his agency then will be measurably destroyed or taken away, but not in full. The Lord will not destroy the agency of the people during the Millennium, therefore there will be a possibility of their sinning during that time. But if they who live then do sin, it will not be because of the power of the devil to tempt them, for he will have no power over them, and they will sin merely because they choose to do so of their own free will.

To show you that such will be the case, let me quote some Scripture. After Jesus comes with all his Saints with him, and stands on the Mount of Olives, we find that the Lord will require all the nations round about Jerusalem, to go up and worship the King, the Lord of Hosts, and to keep the feast of tabernacles, and that there shall be one Lord and his name one. There will be no heathen gods in those days, but during the Millennium he will require all the people to go to Jerusalem, the headquarters on that continent, to worship him. Now, will it be possible for the people in that day to sin? Yes; for we read, in the same chapter, if the people go not up, that upon all such nations there shall no rain descend during the time of their transgression. It seems then by this that there will be a chance for the people, during that happy period, to refuse to comply with the commands of the Most High, and thus bring upon themselves speedy destruction, by famine, through the rain being withheld. And in the case of the people of Egypt, where the withholding of rain does not now affect them, they being supplied by water from the Nile, the Lord has prepared a special judgment. If they will not come up to Jerusalem, year by year, we are told that their eyes shall consume away in their holes, and their flesh fall from their bones. Then again, we read in the sixty-fifth chapter of Isaiah that—"There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old, but the sinner, being a hundred years old, shall be accursed," showing that, when that day shall come, the people will have their lives prolonged on the earth, to the age of a tree, growing up to be a hundred years old, then if they sin they shall be accursed, proving that there is a possibility of sinning.

In regard to this partial change that will be wrought upon the people in those days, let no one suppose that this is inconsistent with the dealings of the Lord, for we have on record in the Book of Mormon, that he did accomplish a work similar to this upon the bodies of at least four men who once lived upon this globe, three of whom belonged to the twelve disciples which Jesus, personally, chose to minister on this western continent. They had a desire to live while the world should stand, for the purpose of bringing souls unto Jesus, and the Lord granted unto them their desire. But first the heavens were opened, and they were caught up, and they saw and heard unspeakable

things, things that were not lawful to be uttered, and which they were forbidden to utter, and it seemed to them like unto a transfiguration. They, nevertheless, came down again out of heaven, after having had this great feast, and they went forth upon the face of this land in connection with nine others of their quorum, and ministered among the people, and so great was their faith, that when their enemies shut them in prisons, the prisons were rent in twain, and they came forth from their confinement. Again, when they dug pits in the earth, however deep, and cast them down into them, they smote the earth by the word of God, and were delivered out of the pits and came forth unharmed. Again, when they cast them three times into furnaces of fire, they came forth unharmed; and when they cast them into dens of wild beasts, they played with them as a child would play with a suckling lamb, and came forth unharmed, and they performed mighty miracles, and signs, and wonders in connection with the other members of the Twelve. They also built up the Church of God upon all the face of this land, and all the inhabitants thereof were converted and brought to a knowledge of the truth.

These three men tarried among the Nephites until between three and four hundred years after Christ, and until the wickedness of the people became so great that the Lord took them out of their midst. Mormon, in speaking of these three men, inquired of the Lord, whether they did receive a change to immortality at the time they were caught up into heaven. The Lord answered and told him, that they did not receive a full change, but only so much that Satan had no power over them, and sickness had no power over their bodies. This partial change, then, was sufficient to preserve them to live without pain and sickness, and without Satan having power to tempt them and lead them astray, and they would have no sorrow in relation to themselves, but only in regard to the sins of the world, and on this account they sorrowed considerably.

It seems then, that if God did, in ancient times, so show forth his power, as to operate upon three men on this American Continent, and one on the Eastern Continent, namely, John the Revelator, so that the power of death could not be exercised over them, that they could tarry and live here on the earth for eighteen hundred or two thousand years, as the case may be, he can perform the same in regard to the Latter-day Saints, that they also shall live; and inasmuch as they are permitted to dwell here in the presence of Jesus, it is reasonable to believe that they will ask, and desire, and seek unto him to receive this partial change. And will he grant it? Yes. But yet there is to be a falling asleep; notwithstanding this partial change, they will fall asleep, when they have come to full maturity, or the full age of man. But they will not be deposited in the grave—this is what the Lord has told us—they will be raised again immediately after having fallen asleep, raised again to immortality and eternal life, instead of being buried and seeing corruption. Those persons, therefore, who die under these circumstances, have not the experience of a long absence from their bodies, their spirits are only separated for a moment, as it were, and then they are permitted to come forth in the beauty of immortality and eternal life.

The same revelation that speaks

of the Saints being raised after falling asleep, in the twinkle of an eye, says they shall be caught up, and their rest shall be glorious. Now, if all the immortal, resurrected Saints are to be here on the earth, and Jesus himself here, where will they, who live and die, and are resurrected during the Millennium, go to when they are caught up? They go away from Jesus, if Jesus is to be here all the time, and they will also go away from the rest of the resurrected Saints, who reign on the earth, if the latter are wholly limited to this earth. But the idea is that they are caught up and have the privilege of beholding the heavens, the celestial paradise, the celestial mansions; and then, whenever it is wisdom and necessary to come down here on the earth to reign as kings and priests, the same as Jesus, and the Twelve Apostles will have their thrones, and eat and drink at the Lord's table here on the earth, and judge the twelve tribes of Israel; so will all those other Saints reign on earth who are counted worthy to receive kingdoms and thrones.

When the period called the Millennium has passed away, Satan will again be loosed. Now the query arises, Will Satan have power to deceive those who have lived on the earth, and have fallen asleep for a moment, and have received their immortal bodies? No, he will not. When they have passed through their probation, and have received their immortal bodies, Satan will have no power over them. Thus generation after generation will pass away, during the Millennium, but by and by, at the close of that period, unnumbered millions of the posterity of those who lived during the Millennium will be scattered in the four quarters of the earth, and Satan will be loosed, and will go forth and tempt them, and overcome some of them, so that they will rebel against God; not rebel in ignorance or dwindle in unbelief, as the Lamanites did; but they will sin wilfully against the law of heaven, and so great will the power of Satan be over them, that he will gather them together against the Saints and against the beloved city, and fire will come down out of heaven and consume them.

After this shall have taken place, a great white throne will appear, on which the Divine Judge will be seated, from before whose face the heaven and earth shall flee away, and no place will be found for them. This change in the earth is very different from the one I have spoken of, wrought by the baptism of fire. One is a sanctification and cleansing of the earth, the other is a complete dissolution and passing away thereof. When the earth is thus dissolved and passes away, where will it go to? Will it go out of existence? No, not one particle of material that now enters into all the creations which God has made ever had a beginning, or will ever have an end. The materials exist co-eternally with God. The materials of which the earth is composed may be dispersed, and the earth may pass away as an organized globe, before the face of him who sits upon the throne, and this may be accomplished by fire, which not only melts the elements, but causes them to be separated and scattered in space.

Before this takes place the last trump will sound. All the Saints that are on the earth, in the camp, and in the beloved city, around about the old and new Jerusalems, when Satan's army is consumed and this trump shall sound, will be caught up, and those who have not undergone their full change from mortality to immortality will be changed in

the twinkling of an eye. As Paul said to the Corinthians—"We shall not all sleep, but we shall be changed in the twinkling of an eye." At what time? When the last trump shall sound, after the thousand years are ended, they shall be changed and caught up. Where are they taken to? Up into the celestial heavens, to those invisible creations that are in space, which have passed through their ordeals, and been sanctified, glorified and made celestial. What will they be caught up for? That they may not pass away, when the earth passes away. What becomes of the wicked, those who were consumed to ashes, who lived before the Millennium? They are called forth by the sound of the last trump, and caught up also to be judged; and they who are filthy will be filthy still, and they who are unholy will remain unholy still, they who are happy will be happy still; both small and great in that day, will stand before God, and be judged out of the things written in the books, every man according to his works.

We might say considerable in relation to these books, as they are revealed in the Book of Mormon and elsewhere, but we will pass along. By and by it will be needful to have a new earth. Now how does the Lord make this new earth? He makes it out of the materials of the old one. This very earth on which we dwell, whose elements are to be melted and sanctified with fervent heat, in order that the Saints may reign upon it for a thousand years; this very earth that will pass away and no place be found for it as an organized earth, will be resurrected, the elements thereof will be brought together again, as they were in the beginning, and they will be sanctified and purified, and made holy and celestial, and become like a sea of glass, and then, after all things are made new, and old things have passed away, the two Jerusalems will come down from God out of heaven, and will rest upon the new earth, the new Jerusalem standing upon this continent, and the old Jerusalem brought again to where it formerly stood. Then God himself will be with them, and he will wipe away all tears from their eyes, and there will be no more sorrow, nor mourning, neither any more death, for the former things will have passed away, and all things will have become new. This land or hemisphere will be the abiding place of the New Jerusalem for ever and ever.

Now, do you not see that there is a similarity in regard to God's dealings with the earth and with the inhabitants who dwell upon its face? The earth has to undergo a change as well as our bodies. As our bodies may be burned at the stake and the ashes blown to the four winds of heaven, so will the earth be burned and pass away; and in the same manner as our bodies are renewed out of the elements which once entered into their composition, or at least a sufficient quantity thereof to make a new body, so will the earth have to be renewed again and resurrected, redeemed and made immortal from the elements of which it was formerly composed, so that those immortal beings who are brought forth from the grave will have an immortal earth to dwell upon. There is a type of this thing also in regard to our first parents. When this earth issued from the hands of the Almighty it was intended for an eternal duration; in other words, it was an immortal earth or creation, all things being pronounced very good. But man brought a curse upon the earth, he brought death into the world, he brought a curse upon the waters and

upon all the materials of our globe, and hence, as man has to be sanctified and to pass through the several ordeals necessary for that purpose, so does the earth; and when man has got through with these ordeals and becomes immortal, so will his abiding place become immortal, and he will inherit it for ever and ever. Our first parents were not mortal when they were placed on this earth, but they were as immortal as those who are resurrected in the presence of God, Death came into the world by their transgression, they produced mortality; hence this will be a complete restoration, of which I am speaking.

We are living, Latter-day Saints, near the close of the sixth thousand years from the fall of man; how near I do not know, and there is a great change about to take place. Inquires one—"Is there not some way by which we can fix the time, and arrive at a certainty in regard to the age of our globe since the fall of man?" I do not know of any way except by new revelation, for chronology is so imperfect that many hundreds who have spent their lives and fortunes in studying it, differ from each other in their conclusions. One has one date for the age of the world, and another has another. Let me give to you a few specimens. We will take one of the oldest eras—the Alexandrian—computed by Julius Africanus. In this Alexandrian era, the time from the creation to the birth of Christ is set down at 5,500 years; in the Antioch era, computed by Pannorus, it is set down at 5,493 years; in the Constantinople, or Greek era, it is set down at 5,509 years; you take Scaliger, another great chronoligist, and he, by a comparison of the text of various ancient manuscripts, makes the age of the world, from the creation to the coming of Christ, 3,950 years. Then you take another celebrated man, Father Pezron, and he makes it 5,873 years from the creation to Christ. Then you take the one who has given the chronology to the Bible, Archbishop Usher, and he makes it 4,004 years from the creation to Christ. Another chronologist, Josephus, makes it 4,163 years; and you take some other Jewish chronologists, and they make it as high as 6,524 years from the creation to Christ. How are you going to judge? You may take over two hundred other chronologists, whose names are given, and they all have their special dates; consequently, you see, we are utterly at a loss, and without new revelation, we are no more sure that Archbishop Usher's chronology, contained in King James's Bible, is correct, than we have to suppose that that many of those others are correct. What shall we do, then? The best thing for us to do is to depend upon what God reveals. If he gives us any knowledge regarding chronology, depend upon it; and he has given us a great deal of information with regard to the signs of the times. If he has not given us the age of the world, he has given us that whereby we may know that we live in the generation in which the times of the Gentiles will be fulfilled. He informed us, in the rise of this Church, that that generation should not pass away until the times of the Gentiles should be fulfilled. And then we have other revelations, showing that when their times are fulfilled there is a speedy and short work to be accomplished in the gathering of the house of Israel from the four quarters of the earth. They are to be brought out of all nations, kindreds, tongues, and people with a mighty hand and outstretched arm. We are told that God will then perform won-

ders, miracles and signs, greater than ever have been performed since the creation of the world; that he will bring back his covenant people. After the Jews have rebuilt Jerusalem, and after the Temple is erected, the Lord Jesus will come.

How much of this work will be performed, after the sixth thousand years have passed away, I do not know. Inquires one—"Don't you think it will all be completed before the last day of the six thousand years from creation?" No, I do not; the Lord has told us differently. Read the key to John's revelations, published in the "Pearl of Great Price," and you will find that there is a very great work to be performed, after the seventh thousand years, called the Millennium, has commenced. You will find that the seven trumpets are to sound, preparatory to the beginning and finishing of his work in the morning of the seventh thousand years, just as the Lord performed a work in the seventh day of creation, when he planted the Garden of Eden and placed the man Adam therein. He performed quite a temporal work in the process of creation on the morning of the seventh day; and so he will perform a work at the beginning of the seventh thousand years, after the seventh millennium shall open; and the nature of the work, which will then be performed, was typified by that which God performed in the beginning. In the beginning of the seventh day or "time" of creation he placed man in the Garden of Eden, free from the curse, and, says the key to John's revelations, in the morning of the seventh thousand years will he sanctify the earth, redeem man from the grave, and seal all things to the end of all things; and the sounding of these trumpets, and the work which is to be performed, as each trumpet shall sound in its turn, will accomplish that which is necessary as a preparation for the sealing up of all things to the end of all things before he comes. Some have supposed that during the Millennium a great work would be performed for and in behalf of the dead. This may be; but this revelation would seem to indicate that everything will be prepared before the Savior comes, everything sealed to its position, everything reduced to its standard and to its sphere; that there will be no links in the chain but what will be completely welded, and everything completely prepared by the sounding of these trumpets.

Then again, after the six thousand years have ended, before the Lord shall come while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations—which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born. Will not that be a great work? Imagine one hundred and forty-four thousand High Priests going forth among the nations, and gathering out as many as will come to the Church of the first-born. All that will be done, probably, in the morning of the seventh thousand years. The work is of great magnitude, Latter-day

Saints, and we are living almost upon the eve of it. Six thousand years have nearly gone by, the world is getting aged, and Satan has accomplished almost all that the Lord intends that he shall accomplish, before the day of rest. With a work of such magnitude before them, the Latter-day Saints should be wide awake, and should not have their minds engaged in those fooleries in which many indulge at the present time. We should put these things away, and our inquiry should be,—"Lord, how can we prepare the way before thy coming? How can we prepare ourselves to perform the great work which must be performed in this greatest of dispensations, the dispensation of the fullness of times? How can we be prepared to behold the Saints who lived on the earth in former dispensations, and take them by the hand and fall upon their necks and they fall upon ours, and we embrace each other? How can we be prepared for this?" How can all things that are in Christ Jesus, both which are in heaven and on the earth, be assembled in one grand assembly, without we are wide awake?

May God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FIRST WARD SCHOOL-HOUSE, SUNDAY AFTERNOON, DEC. 28, 1873.

(Reported by David W. Evans.)

REVELATION ON THE JUDGMENTS OF THE LORD—FIRST FRUITS OF THE RESURRECTION—WHAT BECOMETH OF THE SOULS OF MEN—REDEMTION UNIVERSAL.

We will commence our discourse by reading a part of the 25th, and the 26th and 27th sections of a revelation, given December 27, 1832, contained in the Book of Doctrine and Covenants.

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him.

"And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many

waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God."

This revelation was given through our Prophet, and Seer, and Revelator, Joseph Smith, who was one of the greatest men who ever lived in this probation, one of the greatest Prophets, with the exception of our Lord and Savior Jesus Christ, ever sent to our earth. I think it is forty-one years yesterday since this revelation was given. In it are revealed many things pertaining to the salvation of the children of men, and pertaining to the great and eventful works of the Lord which are about to take place on the earth. In the sections preceding those which I have read, we have an account of certain great events that have not yet transpired, namely, that after the testimonies of the servants of God among the nations comes the testimony of many judgments, which will be poured upon the nations, such as earthquakes, wars, the sea heaving beyond its bounds, and a variety of calamities which shall make the hearts of all the wicked fail them for fear. After these great judgments are poured upon the nations of the earth, then will be fulfilled the words which I have read, "and angels will fly through the midst of heaven sounding the trump of God, saying prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come, behold and lo! the Bridegroom cometh, go ye out to meet him." After these angels have flown through the midst of heaven calling upon the inhabitants of the earth to prepare for the coming of the Bridegroom, seven more angels are to sound their trumps. The first one sounds, and his proclamation is concerning great Babylon, "who has made all nations drink of the wine of the wrath of her fornication, concerning her who sits upon many waters, who has her dominion among many nations, kindreds, tongues and people, behold she is the tares of all the earth, she is bound in bundles, her bands are made strong, no man can loose them, therefore she is ready to be burned, and he shall sound his trump both long and loud, and all nations shall hear it."

There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which

will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four quarters of our globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it.

"Immediately after the sounding of this trump there will be silence in heaven for the space of half an hour." Whether the half hour here spoken of is according to our reckoning — thirty minutes, or whether it be according to the reckoning of the Lord we do not know. We know that the word hour is used in some portions of the Scriptures to represent quite a lengthy period of time. For instance, we, the Latter-day Saints, are living in the eleventh hour, that is in the eleventh period of time; and for aught we know the half hour during which silence is to prevail in heaven may be quite an extensive period of time. During the period of silence all things are perfectly still; no angels flying during that half hour; no trumpets sounding; no noise in the heavens above; but immediately after this great silence the curtain of heaven shall be unfolded as a scroll is unfolded. School children, who are in the habit of seeing maps hung up on the wall, know that they have rollers upon which they are rolled up, and that to expose the face of the maps they are let down. So will the curtain of heaven be unrolled so that the people may gaze upon those celestial beings who will make their appearance in the clouds. The face of the Lord will be unveiled, and those who are alive will be quickened, and they will be caught up; and the Saints who are in their graves, will come forth and be caught up, together with those who are quickened, and they will be taken into the heavens into the midst of those celestial beings who will make their appearance at that time. These are the ones who are the first fruits, that is, the first fruits at the time of his coming.

There was a period some eighteen centuries ago, when the Saints arose from their graves, after the resurrection of Christ, he being the first fruits. That is called in the Book of Mormon the first resurrection; it took place about the time, or a little after the resurrection of Jesus. But when he comes the second time, the first fruits of the resurrection will be the Saints who come out of their graves. They, in connection with the Saints of all ages, will be the Church of the first-born, and they will descend with the Savior when he comes.

There are some who suppose, when these Saints are thus resurrected and taken up into heaven, that this will be the precise period when Jesus will descend on the earth; but I wish to correct this idea by the aid of both old and new revelation. Instead of Jesus immediately descending to the earth, when these Saints are thus taken into heaven, he will stay until the seven angels have sounded their trumps. There will be quite a lapse of time between the sounding of each of these seven; some months will intervene; they do not all follow directly one after the other or in the course of a few hours time; but there will be a period between in which certain great and marvelous events will take place. For instance, if we read the revelations of St. John, we find that when the fifth angel shall sound his trump, the bottomless pit shall be opened, and there shall come forth a great smoke, and a cloud of locusts, so great that the sun and air shall be

darkened; and these locusts shall have power to torment men five months before the sounding of the sixth trump. This shows that there will be a period of at least five months, between the sounding of the trumps of the fifth and sixth angels. Read also concerning the sounding of the sixth trump, and you will find that there is a great work to be accomplished before the seventh angel shall sound, for in the time intervening between the sounding of the sixth and seventh trumps the four angels which are bound in the great river Euphrates are to be loosed, and they are to gather together a very great army. If I recollect aright, that army is to consist of two hundred millions of people, who are to ride on some kind of beasts or animals which the Lord, probably by some supernatural means, will prepare for the occasion. These personages who come forth riding upon these beasts are prepared for an hour, for a day, for a month, and for a year; and their work is to slay a third part of the hosts of men then existing upon the earth, and as they are prepared for an hour, a day, a month, and a year, it shows there will be quite a lapse of time between the sounding of the trump of the sixth and seventh angel.

We might bring up, also, the declaration of John in relation to the two witnesses who are to prophecy about that period. They are to prophecy three and a half years, and their field of labor will be Jerusalem, after it shall have been rebuilt by the Jews. By means of their prophecies and the power of God attending them, the nations who are gathered together against Jerusalem will be kept at bay, these Prophets will hold them in check by their faith and power. By and by these nations overcome the two witnesses and, having finished their mission, they are slain, and their bodies will lie three days and a half in the streets of the city. Then a great earthquake will take place, and these two witnesses will be caught up to heaven.

All this takes place after these trumps begin to sound; and if these two witnesses are to fulfill a mission of three and a half years, it shows that the sounding of the trumpets does not take place, as many have supposed, in rapid succession, but certain events have to be accomplished between their respective soundings. By and by the whole seven will have sounded, and then they commence to sound a second time. According to the revelation from which I have read, the second sounding of the trumpets is not to produce destruction among the nations, but the sound of the first one will reveal the secret acts of God, his purposes and doings on the earth during the first thousand years; the sounding of the second will reveal the doings and purposes of the Great Jehovah during the second thousand years, and so on, until the seventh shall sound the second time, and pronounce the work of God finished, so far as the great preparation needful for his second coming is concerned.

Notice, now, that it is the first sounding of the first of these seven, when the first resurrection takes place; and all these great works are to be performed on the earth, and years elapse before Jesus descends with all his Saints; that is, if we understand these things correctly, by what little is revealed upon the subject. There are many things which I would like to dwell upon in connection with the resurrection of the Saints and their being caught up into the heavens. The subject of the resurrection is one that we all are very much interested in;

it is something which concerns all mankind, more or less, but especially the Latter-day Saints who are now living on the earth. We all see that our brethren and sisters, as well as the wicked, are passing away, leaving us; they are called upon to lay aside these bodies, which are deposited in the grave. They are passing off by scores, by hundreds and by thousands, and we expect to follow them, that is the most of us. Perhaps some may live until the coming of the Son of Man, or the sounding of the first trump; but inasmuch as most of us expect to lay our bodies down to sleep, it must be interesting to every Latter-day Saint to know something about the resurrection.

What can we know about it? Nothing except what the Lord has revealed, and let me here say that perhaps no subject pertaining to salvation was ever so fully revealed to the inhabitants of the earth as that of the resurrection of the body. Many people have thought that very little has been revealed on this subject; but if I am not mistaken we have an abundance, although there are many things in regard to it about which we are still in the dark, because they have not been revealed. But if we will carefully search the revelations that have been given, we may learn many things in regard to this great event which will be satisfying to our minds.

When we carry our friends to the grave yard we feel sorrowful, because we have to leave them, and because they are separated from us, for a short time. All that kindness and sociability which existed are no more experienced, and we no longer have the privilege of their society as we had formerly, and consequently we mourn. But what a consolation it is to realize that, when our friends are laid down, we are not separated from them forever, if they have died in the faith, and if we, ourselves, endure faithful to the end; for if we keep the commandments of God as we should, we have an assurance and a hope within us which can not be shaken that we shall rise again, and that our bodies will come forth from the grave.

Now let us try to understand how much is revealed upon this subject; and in order to understand it, let me refer you to some things that are contained in the Book of Mormon. On page 240 of that book we find something on the subject of the resurrection. That which I am about to read was spoken by the Prophet Amulek, in the city of Ammonihah, to a very wicked people, who were shortly afterwards totally destroyed because of their wickedness.

"Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again in its perfect form: both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now or in the body, and shall be brought, and be arraigned before the bar of Christ the Son, and God the Father,

and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."

Thus we see that there will be no limbs lacking. If a person has lost his arm, his leg, or his eyes, they will be restored, and will stand before God perfect, and the wicked will have a bright recollection of all their guilt. The Prophet Amulek was trying to explain all this to a people who were full of guilt, having disobeyed the commandments of heaven, until they were almost ripened for destruction. He informed them that they should have a perfect knowledge of all their guilt. In this life there are many things that people, whether righteous or wicked, forget. Our memories are so weak that many things done in years passed are obliterated; but when they come forth in the morning of the resurrection, the wicked as well as the righteous, their memories will be restored, so that every act of their lives, whether good or evil, will be perfectly remembered, and the wicked will have a perfect knowledge of all their guilt. Will not this be sufficient to create an unquenchable fire in their breasts, and with this recollection, to behold the face of the Lord? Will not this cause them to shrink from his presence? I think it will. The Prophet Moroni, speaking on this subject, and addressing himself to the unbelieving who should live on the earth at the time the Book of Mormon should come forth, says — "You would be more miserable to dwell in the presence of that holy and pure Being than you would to dwell with the damned souls in hell." That is perfectly reasonable; for a wicked person in the presence of God would be a place not adapted to his evil, corrupt, carnal nature. There must be a place of filthiness prepared for that which is filthy, that those who are filthy, wicked and corrupt may be placed in circumstances adapted to their condition. Such persons, when in the presence of God, would be glad for the rocks and mountains to fall upon and hide them, for the recollection of their iniquities will smite them, and kindle within them a flame like an unquenchable fire, for their consciences will have a bright recollection of all their guilt.

Now this restoration will come to all, both old and young, bond and free, male and female, righteous and wicked, and there shall not so much as a hair of their heads be lost. Many persons, when they advance in years, lose their hair, and become baldheaded. Will they rise in the resurrection without hair, because they have been laid in the grave in that condition? No, that would be imperfection, and we have a statement in the Book of Mormon that not so much as one hair shall be lost. Again the Prophet Amulek says—"But all things shall be restored to its perfect frame, as it is now, and shall be arraigned before the bar of Christ, the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil. Now, behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the immortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death, unto life, that they can die no more." What this means is this—there can be no further dissolution between the spirit and the body; they can not be

separated, and they can die no more. This seems to make it plain that their spirits unite with their bodies never to be separated again, and return to dust, as in the first death, and thus becoming spiritual and immortal, "they can no more see corruption."

We will now turn to what the Prophet Alma said to his son Corianton, not only concerning the resurrection, but also concerning the condition or state of the spirit of man, between the time of death and the resurrection. This is on page 318 of the Book of Mormon.

"And now I would inquire what becometh of the souls of men from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men, therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space of time between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest, a state of peace, where they shall rest from all their troubles, and from all care and sorrow, &c.

"And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they choose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and in a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."

There is an idea prevalent, I do not know how prevalent, among the Saints, that we do not go directly home to God, when our spirits leave these bodies, but that there is a kind of intermediate state where we have to go through further preparations; but if I can understand the language contained in this declaration of Alma, it seems that the spirits of all men, whether wicked or righteous, as soon as they leave this mortal body, "go home to that God who gave them life," that is, they return to the place and position that they occupied while they were in the eternal worlds. It is called "home," because they once had their abiding place there, and they have been absent from home, while here in the body; but as soon as they are separated from the body, they all return to that ancient home,

into the presence of the Lord.

After they get back there, they are completely redeemed, so far as the original sin is concerned. The original sin shut them out from the presence of God; did it not? Every one will say yes. The redemption made by our Lord and Savior Jesus Christ redeems mankind from the penalty of the original sin, fully and completely and the wicked and the righteous, without any respect of persons, are brought back into his presence, the same as they were before they came from his presence into these fallen bodies. This makes the redemption universal. No person, however wicked, if he be as corrupt a man as ever lived on the earth even a son of perdition, can avoid being brought back into the presence of God, that his redemption may be complete, so far as the original sin is concerned. Anything short of this would be a failure in the redemption of man from the fall. The righteous, after death, are received into a state of rest, peace, and happiness, in Paradise. There they will be free from all care and sorrow, and Satan will have no power over them. If they should be sent on a mission from Paradise to any part of the dominion of the Almighty to administer, as Jesus administered while his body was in the tomb, evil powers and spirits and fallen angels are subject to their command, and they are not in the least subject to these evil beings. Herein is the freedom of the righteous, and the victory they obtain, for in the name of Jesus they can command these fallen angels, and they are compelled to yield obedience. But how is it with the wicked? They have not learned to command these evil powers, they have not placed themselves in a position here in this life to do so; they can not cast out devils. Why? Because they are wicked and corrupt, and when they meet with the devil or any of the fallen angels, they are immediately enslaved and brought into captivity to them, and that is the worst kind of slavery; and according to what I have read here, the spirit of the devil enters into their house. What house? The spiritual house, for they have not got bodies of flesh and bones yet, the resurrection has not taken place yet, and that spirit, that spiritual body, becomes subject to the devil, and he enters their house, and they are cast out into outer darkness, and are in captivity to the devil, and are his slaves, until the resurrection, when their bodies and spirits will be reunited.

Let us enquire, for a few moments, concerning the nature of these spiritual bodies which are thus restored back into the presence of God. A great many people have supposed that the spirit which exists in the tabernacle, for instance, of an infant, is of the same size as the infant tabernacle when it enters therein. No one will dispute that it is of the same size when it is enclosed therein; but how large was the spirit before it entered the tabernacle? Was it a full grown male or female spirit, or was it a little infant spirit in its pre-existent state? We have no account that I know of, in any revelation which God has given, of any infant spirit coming from the eternal worlds to take infant bodies; but we have an opposite account in the revelations which God has given; for if we turn to the Book of Ether we shall find that the Lord Jesus, who was one of these spirits, and the first-born of the whole family, was a personage like unto a man, without flesh, blood or bones, but a full-grown spirit, thousands of years before he came to take his infant tabernacle. Is it

so recorded in the Book of Ether? Yes. You will no doubt recollect the words of the brother of Jared, at the time that he prayed unto the Lord, when he carried in his hand sixteen small transparent stones, and went to the top of Mount Shelem. He said—"Lord, stretch forth thine hand and touch these stones with thy finger one by one, that they may shine forth and give light unto us in the vessels which thou hast commanded us to prepare, and suffer not that thy people shall cross this great deep in darkness? Behold, O Lord, thou canst do these things," &c. The Lord, in answer to his prayer, stretched forth his hand and touched these stones one by one, sixteen of them. Eight vessels were prepared, and the Prophet wanted one in each end of each vessel; and because of the faith of the brother of Jared the Lord could not hide his finger from him, and hence the vail was taken from before his eyes, and he saw the finger of the Lord, and it was like unto the finger of a man, and not like an infant, which when the brother of Jared saw he fell, through fear, lest the Lord should smite him, it being the first time he had ever seen any part or portion of the spiritual body of Jesus. The Lord said unto him—"Arise, why hast thou fallen? And the brother of Jared said, "I saw the finger of the Lord, and I knew not the Lord had flesh and blood." The Lord said—"Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, nay; Lord, shew thyself unto me. And the Lord said unto him, Believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, Because thou knowest these things ye are redeemed from the fall; therefore, ye are brought back into my presence; therefore I shew myself unto you."

Here was the redemption of a man restored back again into the presence of the Lord while yet in the flesh; he saw with his eyes what he had before seen by faith. Then the Lord said—"Behold I am Jesus Christ, I am the Father and the Son, and in me shall all mankind have light, and that eternally, even they who shall believe on my name. Behold, this body which you now see is the body of my spirit, and all men in the beginning have I created after the body of my spirit." Notice now, they were created after the same form and fashion, and no doubt attain by growth to similar dimensions as the body of his spirit, without flesh and bones. The expression is, "All men in the beginning"—you were there, all this creation were there; all the inhabitants of the earth who now live, all that have lived, and all that will live in times to come, were all created after the body of his spirit in the beginning before this world was made.

When all these spirits were sent forth from the eternal worlds, they were, no doubt, not infants; but when they entered the infant tabernacle, they were under the necessity, the same as our Lord and Savior, of being compressed, or diminished in size so that their spirits could be enclosed in infant tabernacles. If their bodies die in infancy, do their spirits remain infants in stature between death and the resurrection of

the body? I think not. Why not? Because the redemption must restore everything to its natural order. If they were of the size and stature of manhood or womanhood before they entered into the tabernacle would the redemption be complete, when they came out of that tabernacle, unless they were restored to their former dimensions? I think not; there would not be a full restoration, and consequently, there would seem to be an imperfection in the plan. There are some of our brethren and sisters, perhaps, who are very anxious to see their little children after they depart this life. The Lord sometimes gives them a vision of their departed little ones, not of their spirits, but as they will appear in the morning of the resurrection, in order that they may know and recognize them. But supposing that he should show them the spirits of their little children as they are after leaving their infant tabernacles, would they be satisfied? I think not. Why? Because I think they would not recognize them, for I am of the opinion that the spirits of children who die here regain their former dimensions of manhood or womanhood, and hence if you were to see them you would perhaps be disappointed. But by and by the resurrection will come, then these full grown spirits, who have died in infancy here, will again enter into the infant tabernacle, and they will come forth as infants, as they were at the time they laid down their bodies; then their parents will have no difficulty in recognizing them.

There is quite an anxiety at the present time, about one thing, connected with the resurrection, and that is, will those spirits, whose bodies died here in infancy, when reunited with their infant bodies, remain of that stature through all the ages of eternity? There is a sermon of the Prophet Joseph Smith, reported by long-hand reporters, in which it is stated that resurrected infants will for ever remain infants. But I doubt very much in my own mind if those who reported that sermon got the full idea on this subject; and if they did, I very much doubt whether the Prophet Joseph, at the time he preached that sermon, had been fully instructed by revelation on that point, for the Lord has revealed a great many things to Prophets and revelators, and among them to Joseph Smith, the fullness of which is not at first given. For instance, in baptism for the dead, in Joseph's day women were baptised for men, and men for women as well as for men. The Lord had at first revealed a few things to him, showing that baptism for the dead was a true principle, without giving him all the particulars at once. But he continued to enquire of the Lord, and he received more and more in regard to this principle. So in regard to the resurrection, there may have been many things revealed to him that were true, and others upon which, without having revelation, he would draw his own conclusions, until it should please the Lord to give further revelation. There is no revelation given that gives us a full knowledge upon that point,—but I will give you my reasons, merely as reasons, to show that they who die here in infancy will grow up to the full stature of manhood or womanhood, after the resurrection. I do not say that it is so, but my reasons for believing that they do are these: How could they be restored completely to all that perfection of manhood and have a perfect tabernacle, adapted to the dimensions of the spirit

as it existed, before it came here, unless their bodies should grow up from a state of infancy, and be sufficiently enlarged to become a perfect house for the fullgrown spirit, whether man or woman? I have heard, whether it be true or not I do not know, that before Joseph was martyred, he had obtained further light and information on this subject, to the effect that there would be a growth after the resurrection. How this may be I do not know, and it does not particularly matter; still it is something that we have the right and the privilege of reflecting upon, for there is no harm for any man or woman letting the mind expand to lay hold upon all that God has revealed, and to ponder upon it, as the ancient children of God did. Nephi says—"I ponder upon the things of God continually which he has revealed unto me," and there is no harm for us to do the same. We should not get into that old sectarian notion, that we have no right to know anything about this, that or the other, and that we must not pry into this, that or the other. That is an old sectarian notion, which we have fought against all the day long, and we do not want it to creep into the Church of Jesus Christ of Latter-day Saints. It is the privilege of its members to let their minds expand, and to ponder upon the things of God, and to enquire of him, and by and by, when we have prepared ourselves by getting all the knowledge we possibly can from that which is written, God will give us more.

There are many other things I would like to touch upon in regard to the resurrection. We often reflect in our minds upon the capacity and power we shall have after the resurrection, when we are quickened by the celestial spirit? To dwell upon this subject would take up another discourse, and I see I have not time for that, for I have to be at another meeting soon after 4 o'clock. But I will just mention a few things which we shall enjoy after the resurrection that we do not have here. For instance, we are limited in our vision here, we can see only a few things round about us, and they must be in the immediate neighborhood. We can not see away off to England, or the European countries, and we can not see anything unless it reflects the natural light of the sun or some other luminous body, and sends the light into our eye, and by that means the mind is informed concerning objects outside of us. But how very limited this sight of ours is! Do you suppose that the sight of the immortal body will be thus limited to the natural light that shines? No, there are a great many kinds of light besides the light which shines from the sun, moon or stars, or for some artificial light that may be created on the earth. There is, for instance, the light of the Spirit of God, by which the elements are controlled and governed; that is in all the elements, it matters not whether beneath or above the surface of the earth. Now, there may be a perfect organization in the resurrection, wherein this other kind of light, associated with the elements, will be permitted to affect the eye of the immortal body, so that it can see into the earth as well as on its surface. I do not wish you to take my statement only in regard to this, but the revelations of God inform us that there have been men here in mortality who have had their eyes quickened by this other species of light so that they could see things under the earth as well as things on its surface. Moses was one of

these men, and we have an account, in the Pearl of Great Price, of the great vision he had concerning this earth. Before the Lord revealed to him the history of its creation Moses beheld every particle of the earth, and the account says there was not a particle that he did not behold, discerning it by the Spirit of God. One of the revelations says, that whatsoever is light is spirit, and there are degrees of this spiritual influence that will affect the natural or mortal eye; then there are other degrees more refined, perhaps, which do not affect the mortal eye, but will affect the immortal eye, yet the Lord would be able to touch the eyes of a man like unto Moses or any other man of God, so as to show him every particle of the earth, inside and outside.

Now, if the mortal man can see this, as Moses certainly did, why should we suppose that we will be limited in that state of immortality which all Latter-day Saints expect to enjoy? It is more probable that we shall be able to discern, not only everything pertaining to this little speck of creation which we now inhabit, but also other worlds and what takes place thereon, as easily as that which takes place on our own. We have revelations also in regard to this. When Enoch was expressing his mind about the greatness of the creations of the Almighty, he said that if a man could number millions of earths like this, and all the separate particles which enter into their composition, it would not be a beginning of those creations, yet, said he to the Lord —"Thou art here, thy bosom is here;" and the Lord said unto Enoch—"I can stretch forth mine hand and hold all the creations that I have made, and mine eye can pierce them also." By what power can his eye pierce them? By the same power that quickened the eyes of Moses while yet a mortal man; that same power can quicken the eyes of immortality to behold all the creations that the Lord has made, and hence there will be an enlargement of vision in the resurrection.

We might dwell on the enlargement of hearing as well as of vision. Do you suppose that immortal beings depend, for sound, upon the mere vibrations of an atmosphere like ours? This atmosphere only extends about forty-five miles above the surface of the earth. How could beings, away above this atmosphere of ours, communicate sounds to us here? There are other principles and elements of a more refined nature that intervene between these creations that God has made, and these elements may be brought into perfection, and by their vibratory powers they may communicate sounds from one world to another, just the same as light is communicated from world to world, and the immortal ear would be adapted to this.

We have not time to dwell upon this, I merely mention it as one of the great blessings of immortality.

We might mention too, concerning sleep. We have to sleep away about one-third part of our time here; will immortal beings be obliged to do the same, and spend one-third of the eternal millions on millions of the ages to come in dormancy? I do not think any such thing. Inquires one—"Are not things here typical of things hereafter?" Some are not. We die here, but that is not typical of any death that will come on the righteous hereafter, and there are a great many things which we pass through here that are not typical of things hereafter. All physical imperfections will be done away with hereafter, and we shall enjoy a

greater fullness and power, and I can not see that it will be necessary for the immortal body to be vivified or quickened and refreshed by sleep. They will no doubt eat and drink in an immortal state, but whether it will be necessary to do this is another question entirely. The Twelve Apostle, Jesus said, "shall eat and drink at my table, and shall sit upon twelve thrones, judging the twelve tribes of Israel," showing that the Lord will have a table, and that he will have food upon it, and that they will eat and drink at that table, though they are immortal; but whether it will be necessary in order that their immortality may endure is another question, and we have not time to dwell upon it. Suffice it to say that, even children of mortality, when quickened by the Spirit of God, have often lived for quite a period of time without eating or drinking. Moses, for instance, on two occasions, passed forty days and forty nights in Mount Sinai, and neither did eat nor drink during that time.

We might go on and speak of other enlargements that we will have that we do not have here, besides eating, drinking, hearing, seeing, &c. We might mention the perfection of locomotion, passing to and fro from world to world, and the power of rising contrary to the principle of gravitation, showing that man will have superior power, even as Jesus did, when he ascended heavenward, contrary to the laws of gravitation. We might speak of the velocity of locomotion; but it will not do for me to dwell upon these subjects at the present time. But I pray that the Lord God will pour out his Spirit upon the Latter-day Saints throughout all the earth, and quicken our minds and understandings, and every power and faculty that he has given us, that we may search after knowledge, and be obedient to all that the Lord requires at our hands. If we do this the time will come, by and by, when we will have faith in God, even as the brother of Jared had; and when we possess faith like unto his, we are promised in the Book of Mormon that all the great things which he saw shall be revealed unto us. But we shall have to obtain them as he obtained them—by faithfulness. By the quickening power which was bestowed upon him, the brother of Jared beheld all the inhabitants of the earth that had been before his day, all who existed when he existed, and all who would exist even unto the end of the world. The power of God rested upon him and enlarged his vision, enabling him to see all these objects. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 25, 1874.

(Reported by David W. Evans.)

THE STICK OF JOSEPH AND OF JUDAH—TIMES OF THE GENTILES—APOSTACY FROM THE ANCIENT ORDER—RESTORATION OF THE EVERLASTING GOSPEL.

I will read a portion of a prophecy, written in the Book of Mormon, in the second chapter of the second book of Nephi. The Prophet who spoke the words I am about to read, and who also quoted the words of another Prophet, was named Lehi; he lived about six hundred years before Christ.

"For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the Spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit

of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me: and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses, for the Lord hath said unto me, I will preserve thy seed for ever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgement unto him in writing. Yet I will not loose his tongue, that he shall speak much; for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers."

Corresponding with this prophecy, I will read a few verses in the 37th chapter of Ezekiel, commencing at the 15th verse.

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thy hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:"

I have read these two prophecies; one, recorded in the Book of Mormon, delivered by Joseph in Egypt, written upon brass plates and brought by the descendants of Joseph from the city of Jerusalem, about six hundred years before Christ, with their colony that came from Palestine and were located on the western coast of South America, having crossed the mighty waters under the direction of the Almighty; the other, and corresponding prophecy, was written by Ezekiel the Prophet, a short time after this colony left the city of Jerusalem. Ezekiel informs us in this chapter, that prior to the great restitution of the House of Israel, never to be scattered or divided into two nations again, the Lord would bring forth the stick of Joseph, written upon for the tribe of Joseph, and the other, written upon for Judah, and cause them to grow together in His hand, and when this great event should take place, it should be the period when he would take Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own lands, and when he had accomplished this work, he would make them one nation upon the mountains of Israel, and they should no more become two nations, neither should they, from that time forward, be two kingdoms any more at all.

It is very evident to every person who believes in the Scriptures of truth that, so far as the gathering of Israel and their becoming one nation in their own land are concerned, this prophecy has never yet been fulfilled, it is therefore among those great events which the Lord has decreed and determined to bring to pass in a period of time yet in the future; and he has pointed out, in this chapter of Ezekiel, the manner and method in which he will commence the great work of the restitution of Israel. A great deal has been done by the religious world, so far as dollars and cents, and the formation of societies are concerned, for the amelioration of the condition of the scattered Jews. But what are the results of all the labors of the various Christian sects in this direction? Have they succeeded in gathering the Jews from the nations of the earth? Not at all. A very few Jews at the present time are residents of Palestine, and they are not converted to the truth. They believe in the religion of their ancient fathers, and all of them who dwell there are very poor, many of them are what may be termed beggars, being sustained principally by the charity of travelers and other visitors to that land, and by donations from charitable Christians and Jews abroad. But all the Jews dwelling in Palestine

are but a very small handful, compared with the immense numbers of their brethren who are scattered to the four winds of heaven. Then, besides the Jews thus scattered, there are the ten tribes, who are not called Jews, who were led away out of the land of Palestine about seven hundred and twenty years before Christ, and who have never dwelt in that land since. They were taken captive by the king of Assyria and taken to his dominions, and never since the day of their captivity, now almost twenty-six centuries, have they or their descendants had a residence in the Promised Land.

Prior to their captivity the House of Israel were divided into two kingdoms; one, called the Ten Tribes, who had their capital city in Samaria, north of Jerusalem. Numerous kings reigned over them, from the days of Rehoboam, son of Solomon, until the time of their captivity. They were a separate and distinct nation from the Jewish nation, which consisted of the tribes of Judah and Levi, a very few of the remnants of Joseph, and a portion of the tribe of Benjamin, who were not taken away with the ten tribes. About a hundred and thirty years after the ten tribes were taken from Palestine, the Jewish nation were taken into captivity by Nebuchadnezzar, King of Babylon, and they dwelt in Babylon seventy years, after which they returned to Palestine, rebuilt their capital city and its walls, and re-established their Temple, and continued to dwell in the land of their fathers until the coming of Christ, and for about seventy years after his coming; and then, in fulfillment of a certain prophecy, the Jewish nation were scattered by the Roman army under Titus. About eleven hundred thousand Jews perished by the sword, and, according to history, about ninety-seven thousand were dispersed among the nations.

This great calamity happened to the Jewish nation in fulfillment of many prophecies, among which I will quote one by our Savior, recorded in the 21st chapter of Luke. Says our Savior—"For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and they shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." That portion of this prophecy, concerning the Jews perishing by the edge of the sword, and their being scattered among all nations, and Jerusalem being trodden down under the feet of the Gentiles, has had a literal fulfillment; but there is one saying of our Savior that has not yet been fulfilled—"Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles are fulfilled." That the times of the Gentiles are not yet fulfilled is proven by the fact that Jerusalem is still in possession of the Gentiles, and under their control. When the time shall have arrived for the fulfillment of the prophecy recorded by Ezekiel the Prophet, when the Jews and the ten tribes shall return and they shall no more be divided into two kingdoms, Jerusalem will be redeemed from the hands of the Gentiles, and it will be again inhabited by the Jews as a nation; not by a poor miserable remnant, dependent upon the charity of foreign nations for subsistence, but hundreds of thousands of the twelve tribes will return to Palestine, and their capital city will be Jerusalem, not Samaria.

This fulfillment of the times of

the Gentiles is something to which I wish to call the special attention of my hearers this afternoon. In what manner will the Lord fulfill this work among the Gentiles, that the fullness of their times may come in? We have a little information on this subject, recorded in the eleventh chapter of Romans, which makes the subject very plain in regard to the two great classes of people—the Jews and the Gentiles. They are spoken of in that chapter under the figure of two olive trees, one—the house of Israel—being represented by a tame olive tree, and the other—the Gentiles—by a wild olive tree. Paul, in speaking of the branches of Israel, says—"If some of the branches be broken off and thou, (the Gentiles) being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast thou bearest not the root, but the root thee. Thou (that is the Gentiles) wilt say then, the branches were broken off that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God on them (meaning Israel) which feel severity; but towards thee (the Gentiles) goodness if thou continue in his goodness, otherwise thou also shalt be cut off. And they also (the house of Israel) if they abide not in unbelief shall be graffed in again, for God is able to graff them in again. For if thou (the Gentiles) were cut out of the olive tree which is wild by nature and wert graffed contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved. As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election they are beloved for the fathers' sake." Again he says in the 30th and 31st verses—"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these now not believed, that through your mercy they also may obtain mercy."

We can see from the instructions that Paul has given, in this chapter, that the Gentiles were grafted in instead of the House of Israel; in other words, the Jews were broken off, as our Savior predicted to them. Said he—"Therefore say I unto you that the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." That is, it should be taken from the Israelites, and delivered over into the hands of the Gentiles. The kingdom that was thus rent from the Jews and transferred to the Gentiles may be called a spiritual kingdom, inasmuch as the Saints, to whom the kingdom was given in that day, did not form any particular constituent portion of the nations of the earth, but here was a branch, and there was a branch, one in one place and another in another; having received the blessings of the fullness of the Gospel, the blessings

of that spiritual kingdom which was built up in their midst, they partook of the fatness of the olive tree, though they were wild branches. But by and by we find the Gentiles following after the same example of unbelief; they to whom the kingdom had been transferred from Israel got into darkness, unbelief and apostacy, the same as the Jews had done before them. Paul further warns them in this chapter not to boast. Says he—"Boast not against the branches, but if thou boast thou bearest not the root but the root thee. Thou wilt say then, the branches were broken off that I might be graffed in. Take heed, therefore, lest you also shall fall after the same example of unbelief."

Have they taken heed? No, they have not. Where is that kingdom that was transferred to the Gentiles, that had inspired Apostles and Prophets in it? That kingdom upon which the Lord shed forth the Holy Ghost and all its gifts—the gift of revelation, discerning of spirits, seeing angels, healing the sick, foretelling future events, visions and all the other gifts which came through the operation of his Spirit upon the wild branches of the olive tree, after they were grafted, through obedience to the Gospel, and became partakers of the root and fatness of the tame olive? Where is that kingdom? In other words, where is the church? It is said by some that the church has continued from the Apostolic period down until the present century of the Christian era. But if it has, I cannot find it, the researches I have made give me no indication of the existence of the kingdom that was transferred to the hands of the Gentiles. I know of no way to distinguish the church of God, only by comparing it with the pattern given in the New Testament. Can I find among any of the Gentile nations a church with inspired Apostles in it? If I cannot, I have no authority to pronounce any such church the church of God. Its members may believe in the Bible, and they may be honest, we do not dispute the honesty of men; but unless they have this distinguishing characteristic of the church of the living God, we have no right to suppose them to be the real, true Christian church. Let us hear what Paul says in the 12th chapter of Corinthians in relation to the organization of the church of Christ. We there find that the church have placed within it, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that working of miracles, healing the sick, speaking with divers tongues, interpretation of tongues, &c., and all these were helps, governments, gifts, blessings, authorities and powers that served to characterize the true kingdom or church of God from all those that were destitute of this power and authority. Did this authority, these gifts and blessings exist towards the close of the second century of the Christian era? No. What had become of them? The people had entirely apostatized from that ancient order of things. There were no doubt many who were very zealous and who professed Christianity, and claimed to be the church of God, but where were their Apostles? Nowhere to be found among men. Where were the Prophets in what was called the Christian church towards the latter part of the second century? Nowhere upon the face of the earth; the spirit of prophecy was entirely rooted out, and the Gentiles, through apostacy and unbelief, had fallen as the Jews had done before them.

Again, where were the healing of the sick, opening the eyes of the

blind, unstopping deaf ears, and the lame leaping like a hart? Where were all those ancient gifts, such as speaking with tongues, interpretation of tongues, beholding angels, discerning spirits and the things of God as did the church of Christ in the first century? Nowhere to be found; but instead of this we find the people called Christians, spreading and increasing in the second, third, fourth and fifth centuries, but destitute of the spirit, power and gifts which characterized the ancient church, so much so that they even denied that there could be any more revelation, and instead of there being Prophets to give revelation day by day, week by week and year after year from one generation to another, they were obliged, at the Council of Carthage, held at the close of the fourth century of the Christian era, to gather up such fragments of the ancient revelations as they could find, here and there, scattered in manuscript among the various nations, sit in judgment upon them, without any spirit of revelation to designate to them whether they were true or false; and they compiled them together, and pronounced the canon of Scripture full.

Now, if they had had the ancient Christian church, there would have been revelations during all of the second century as well as the first, and there would have been revelations in the third century, and in the fourth century, and in all the subsequent centuries down to the present period of time, and there would have been no such doctrine promulgated among the children of men as the canon of Scripture being full. It is one of the most false doctrines ever advanced among the children of men. God never yet had a people on the face of the earth in any age of the world from the creation down through all the dispensations, without having inspired men among them, who could call upon God and receive revelations, and their revelations were just as sacred as those which had preceded them, and that had been bound into volumes; hence the canon of Scripture would have been enlarged every century down to the present time had the Church of God continued on the earth. But like the ancient Jews, the Christians of the second and following centuries had apostatized, and were entirely destitute of the Spirit of God. The Jews had apostatized before Jesus came among them to that degree, that there were sects and parties among them, just as we find in the Christian world since; and these Jewish sects were destitute of the spirit of prophecy which their ancient fathers had; they were destitute of the ministration of angels, and scarcely one feature existed which was among their fathers in the days of their righteousness. It was because of this that the Jews were broken off, and the Gentiles were grafted in, and were made partakers of the riches, blessings and glories formerly enjoyed by the ancient Jews.

"Well," says one, "am I to understand from your remarks that there has been no real Christian Church on the earth, for a great many centuries that are passed?" These are my views, and these are the views of the Latter-day Saints—we believe that, so far as the eastern hemisphere is concerned, there has been no true Christian Church for some seventeen centuries past. I say the eastern hemisphere, for we believe that there was a true Christian Church on this continent, which continued for nearly four centuries after Christ; but so far as the eastern hemisphere is concerned, it ex-

isted in name only, with some few of the ordinances administered by persons without authority. We read in the works of the early Christian fathers, so called, when they found themselves destitute of all power to get new revelation from God, that they tried to persuade, and did finally persuade, the people that the canon of Scripture was full, and that God did not design to give his people any more revelation, and that wicked delusion continued for a great many generations. It was necessary to form some excuse, for those few among the people who had the privilege of reading the Bible would naturally see the distinguishing characteristics between the ancient Church and that with which they were connected, and unless there had been something to quiet their consciences they would have been continually asking the question—"Why do we not have Apostles? Why do we not have Prophets? Why do we not have the gifts which characterized the ancient Church?" and hence the religious teachers of those days, as in ours, were compelled to tell the people that the canon of Scripture was full, and that the ancient Scriptures and the traditions of the Church were their only guides.

Perhaps you may think I am misrepresenting this matter; if you do, go and read the works of the Roman Catholic Church written before there were any Protestant seceders from it, and you will find that this doctrine is universally inculcated therein. I should like to know, and I will ask the question, how it would be possible to transfer the Christian ministry from generation to generation, and from one century to another, without revelation? It could not be done; it would be an utter impossibility. A true Christian ministry must be called of God as Aaron was called, so says the Apostle Paul in writing to the Hebrews. He declares that "no man taketh this honor unto himself, save he be called of God as was Aaron." If we turn to the fore part of the Bible, we shall find that Aaron was called, not by revelation given to his ancient fathers, Abraham, Isaac and Jacob, not to Joseph in Egypt, to Noah or to Enoch, who lived before the flood; none of the revelations given to those ancient servants of God called Aaron to the ministry, but he was called by new revelation, direct from heaven to Moses, his brother, commanding Moses to set apart Aaron to the ministry; giving him directions respecting his duty; and God spake to both Moses and Aaron. That was the way Aaron was called. Now look at the ministry from the first century down to the present time. All its members have denied new revelation, and have declared that the canon of Scripture was full. Who, among the whole of them, was ever called by new revelation? Why, if a man made any such pretence he was excommunicated from the Church unless he repented of the sin, as they called it. To believe that God would again speak and call men by new revelation, as Aaron was called, was in their idea a heresy, and they were not to believe in anything except it was bound in their ancient books. We will take, for instance, the highest authority in the Church of Rome. The members of that church say that the right to sit in the papal chair has been handed down in unbroken succession from the Apostle Peter. Now, take away new revelation, and how could you choose from among the millions who professed Christianity the one that should sit in that chair? There is no means whatsoever of distinguishing him, unless

he was called of God as was Aaron, and this would introduce new revelation, and hence, when it ceased, the real authority ceased, and the Pope had no more authority than a heathen priest, neither could he confer authority upon a second man, neither could the church itself give authority without new revelation from God. The Bible could not give this authority, for there is not a word said in all the Old or New Testament that such and such a man, by such a name and at such a period in the future, should occupy the chair of St. Peter; hence, without new revelation, the selection of the successive Popes would be mere guess work.

How is it with the Protestants? Let us come down to the Waldenses, to Luther, Calvin, Henry the Eighth, and those who dissented from the Catholic Church; have they authority? Let us inquire a little into their belief and views. Did those I have named believe there was any later revelation than that which was given on the Isle of Patmos? No, in this respect the Protestants followed after the same heresy as the mother church; she had taught for many generations that the canon of Scripture was full, and those who dissented and came out from her declared the same thing, and the people believed it, and finally the Church of England incorporated it into their thirty-nine articles of faith, and no person, according to their creed, was to receive anything as a part of his religious faith, except that which was contained in the books they called the canon of Scripture, which they said was full and complete. They never have found, in any revelation which God has given, that no more revelation or Scripture was to be given so long as there was a Christian Church on the face of the earth. These Protestants, then, were excommunicated from the mother church, were they not? I have heard some say, when asked about their authority to baptize and preach, and to administer the Lord's Supper, "We do it by the authority of our priesthood and of the office we hold." "Who gave you that office and authority?" "Such a man." "Where did he get it?" "He got it from another, who preceded him." "And, pray, how far back can you trace your priesthood?" "We can run it back to Martin Luther, John Calvin, Henry the Eighth," or some of those reformers who came out from the Roman Catholic Church." "Where did the first ones whom you call reformers get their priesthood from, inasmuch as they denied new revelation, and were not called of God as Aaron was?" "Oh, they got it from the mother church, the Roman Catholic Church." "But what do you Protestants say about the Roman Catholic Church?" "Why, we say that she is that great and abominable power that is called the mother of harlots and Mystery Babylon the Great, that she is one of the most corrupt powers on the face of the earth, hence the Protestants, who could not endure all this corruption, came out from her." "And yet you get your priesthood from this source." Do you not see, at once, the dilemma into which they fall, when they attempt to run their priesthood back? In one of the homilies of the Church of England, it is stated that for eight centuries the whole Christian world, every man, woman and child therein, were in the depths of idolatry, so that there was no individual, during that long period, who had any authority whatever. But supposing that you grant that

the Roman Catholic Church, which the Protestants denounced as so corrupt, had power to hand down authority, and that, by the authority which they held they ordained Martin Luther, John Calvin and others of those early reformers, they had power to take their priesthood from them, had they not? Certainly, if they could bestow authority they could take it away again. Did they do that? Yes. Read the declarations of the Roman Catholic Church respecting these Protestant leaders, and see if they did not cut them off from everything that was ever conferred upon them in that church, every office, every authority and all power, and then denounced them to the very lowest abyss of hell; consequently, if you should even pretend that authority could be transferred to the Protestants, it was taken from them. Says one, "Do you mean to unchristianize not only the Roman Catholic and Greek Churches, but also all those Protestant denominations who have sprung from them?" Certainly I do, and it is in fulfillment of that which was spoken of by Paul in the 11th chapter of Romans, where he declares that if they do not continue in the goodness of God, they also shall be cut off, that is, cut off from all those blessed privileges and spiritual gifts which characterized the Church of Christ whilst it was on the earth.

This being the condition of things no wonder that God has left on record, in this good old book, that in the latter days he would again restore the kingdom to the earth; as there has been no Christian Church, with divine authority, in the four quarters of the globe for many centuries past, it is no wonder that the ancient Prophets saw a period of time when God would restore to the earth the true Church. Hence, we find, in the 14th chapter of the revelations of St. John, that among the things which he saw, which were to transpire in the future, was the restoration of the everlasting Gospel to earth by an angel flying through the midst of heaven. It seems then, that, at the eleventh hour, the last period of time, God would again visit the inhabitants of the earth by sending a messenger from the courts above with glad tidings of great joy, not for a few people dwelling in some particular corner of the earth, but for all people—every nation, kindred and tongue upon the four quarters of our globe. Go and ask any of these fallen churches,—go to the oldest among them, the Roman Catholic, or the Greek church, and ask them if God has sent another angel with the everlasting Gospel to be preached to all nations, and has committed it to them, and they will tell you no, they do not believe it is ever to be sent in that manner, but that it has continued on the earth from the time it was introduced by the Savior, and consequently there is no need of any such restitution, there is no need of any angel coming to restore it, for they have it already. They will tell you that they have the good word of God, which already contains the everlasting Gospel; but if they have the word of God, I think I have proved to my hearers this afternoon, that they have not the authority to administer it, and that makes all the difference. They may have the word, but the Bible itself says that the letter killeth. The word is not calculated to save unless we can obey it. Can I be baptized if there is no man on the earth authorized to baptize me? No. He that is not born of the water and of the spirit can in no wise enter into the kingdom of God.

How can I partake of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, unless there is some man on earth authorized to administer that ordinance? I can not do it. How can I receive the baptism of fire and the Holy Ghost if there be no person on the earth who has the authority to lay on hands in the name of the Lord Jesus to confer that blessing, the same as the apostles did in ancient times? How can I obey any institution that belongs to the Christian Church, wherein authority is necessary, unless such authority be on the earth? Consequently if they, in their zeal towards God, say that they have the Gospel, I will admit it so far as the letter of the word is concerned, but they have not the authority to administer its ordinances, having lost it, because they have lost the power of revelation, and the power of the Priesthood.

Well then, what are we to look for and expect? We are to look for the Lord to restore it. In what manner? Just as he has predicted through the mouths of his servants. If Joseph Smith had received the Book of Mormon without the ministration of an angel, and pretended that it was a revelation from God, every person acquainted with the Scriptures would have known that he was an imposter. How would they have known it? Because the Bible says that when the everlasting Gospel is restored it shall be by sending another angel flying through the midst of heaven, with the joyful message to be preached to all the inhabitants of the earth, to all nations, kindreds, tongues and people; therefore, if Joseph Smith had come pretending that no angel had revealed this to him, but that he was inspired from on high to bring forth the records called the Book of Mormon, we should have set him down at once as one of the basest of impostors, because it would have been contrary to the Scriptures.

Again, supposing that Joseph Smith had neglected to organize the Church of Latter-day Saints according to the ancient pattern, leaving out Apostles and inspired Prophets, as all the sects have done, all sensible men who believe in the Bible would have been compelled to come to the conclusion that in its organization this Church was defective, and did not agree with the ancient pattern, and they might have said—"You have no Prophets, you have no Apostles, and hence we reject you Joseph Smith, and your Book of Mormon; for if you were an inspired man, sent of God to raise up and establish his latter-day Church and kingdom upon the earth, you would have among you inspired Apostles and Prophets, and your Church would have agreed in all respects with the ancient pattern." But although Joseph Smith was but a farmer's boy, and had but a very limited education when the Lord called him, we find nothing lacking in the organization of the Church, we find that it agrees in every respect with the Church as organized anciently by the Savior. God even told him the very day on which it should be organized, and also named the various offices that should be contained therein, and he also gave him revelation concerning the names of the individuals who should be ordained, from time to time, until there were twelve Apostles and until the Priesthood was restored in all its branches. And when we compare the Gospel taught by this young man we find that it agrees in every particular with the ancient Gospel, as re-

corded in the New Testament. He preached faith in the Lord Jesus Christ, just as the ancients did, also repentance of all sins, as the ancients did; be baptized by immersion in water for the remission of sins in the name of Jesus Christ, just as the ancients did; God commanded him to lay hands upon those who believed, repented and were baptized for the remission of their sins, that the baptism of the Holy Ghost might be given to them, just as the ancients did. God promised, in this last dispensation, that the Saints should enjoy all the gifts enjoyed by his people in ancient days—that they should lay hands upon the sick and they should recover; that in the name of Jesus they should cast out devils, open the eyes of the blind, unstop deaf ears, cause the lame to walk, and that through them, God would show forth his power in this latter-day Church and kingdom as he did in the former-day Church and kingdom. These promises were made to the believers in our day; and moreover Joseph Smith declared that when he obtained the plates of the Book of Mormon, it was by an angel flying through the midst of heaven, who directed him by vision to the place where these plates were deposited—the hill Cumorah in the State of New York. He was also commanded of the Almighty to translate the contents of these plates by the aid of the Urim and Thummim, which were found deposited with the plates, and he translated them according to God's command.

God raised up, before this Church was organized, three other witnesses and they beheld an angel in his glory and power; they saw him descend from the heavens, and heard his voice, and they heard the voice of the Lord testify unto them that the translation by this young man, from these plates, had been given by the inspiration of the Holy Ghost, and they were commanded to bear record to all people, nations and tongues to whom this work should be sent. In all of these respects, there is a perfect correspondence between this latter-day work of God and the Bible.

Now let us come to those passages of Scripture which I read at the commencement of my discourse. The thirty-seventh chapter of Ezekiel informs us that before God should restore the House of Israel to their own lands he would bring forth the stick of Joseph, written upon for Joseph, and put it with the stick of Judah, written upon for Judah, and that he would make these two records one in his own hands; and then, for fear the children of Israel would not understand what Esekiel meant by writing upon one stick for Joseph, the stick of Ephraim, and then writing upon the second stick for Judah, he was required to hold up these two sticks, after having joined them in one before the children of Israel, and then says the Lord—"When the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these two sticks, written upon for these two tribes, say unto them, thus saith the Lord God, Behold I will take the stick of Ephraim, the stick of Joseph, and I will put it with the stick of Judah, and they shall become one in mine hands; but the sticks whereon thou writest shall be in thine hands before their eyes;" showing that that which was in Ezekiel's hands was to typify that which the Lord said should be in his own hands.

Now you see that this record of the tribe of Joseph, called the Book of

Mormon, agrees in all its particulars, so far as doctrine is concerned, with the record of the tribe of Judah; hence the testimony of two nations should be a witness to all people, nations and tongues respecting the truth of Christianity: and instead of doing away with Christianity, the Book of Mormon—the record or stick of Joseph, is an additional testimony to the great and important truths contained in the Bible; it is a testimony against the corruptions that have been introduced into the world under the name of Christianity.

Had we time we might refer you to many other prophecies that have been given and written in the Jewish record concerning the coming forth of the record of Joseph in the latter days, just prior to the gathering of the House of Israel. The Christian world may use all the exertions they are capable of, and spend all the money they please, to bring about the gathering of the Jews in the land of Palestine, never to be divided again, but they cannot accomplish it. Why? Because God has his own way to fulfill and bring about his purposes, and they must be accomplished as he has decreed in order that the prophecies may be fulfilled. Read the 29th chapter of Isaiah. Nearly the whole chapter speaks of future events, declaring how another book should come forth, and that before it was translated the words of the book, not the book itself, should be delivered to the learned, saying, "Read this, I pray thee;" and he replied, that it was a sealed book, and he could not read it. Then the book is delivered to him that is not learned, and he is requested to read it, but he replies, "I am not learned." The next passage says—"Forasmuch as this people"—the people to whom the book is revealed—"draw near to me with their mouth, do honor me with their lips, and their hearts are removed far from me, and the fear of the Lord is taught to them by the precepts of men, behold I will proceed to do a marvelous work, even a marvelous work and a wonder; the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

All this was fulfilled when the Lord brought forth the Book of Mormon. According to the prediction of Isaiah, a copy of some of the words or characters on the plates was sent, by him who found them, to the city of New York, and were presented to the learned for translation, but they could not translate them. They were the inscriptions of the ancient fathers of the Indians, and the learned knew nothing about them; they were as a sealed book to them. Then the Lord commanded this young man to translate the book, not by learning, but by inspiration, and in that respect the wisdom of the wise and learned did perish, and a marvelous work even a wonder was accomplished. In the same chapter it says that, "in that day shall the deaf hear the words of the book." What book? Answer, the book that was previously spoken of." "The eyes of the blind shall see out of obscurity and darkness, the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

Would you like to know who it is who have settled this Territory, and built up between one and two hundred towns and villages now existing within its borders? It is the poor among men. The rich and great, the highminded and noble have despised the work of the Lord; but the poor among men, from many nations, have received the message and testimony which God has re-

vealed by the ministration of an angel flying through the midst of heaven. They have left their native countries, and have gathered here, and here they are in the possession of a rich country and they have been made to "rejoice in the Holy One of Israel."

And then again, what does the Lord say about the gathering of Jacob, when this book shall come forth? Read a little further on in the same chapter and you will find these words—"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob. Jacob shall no longer be made ashamed, neither shall his face wax pale, but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify the Holy One of Jacob, and shall fear the God of Israel." No longer be made ashamed! Why? Because the book that Isaiah speaks of, that should come forth, should be the means of gathering them and restoring them to their own land, and they should never become two kingdoms and two nations any more at all. Inquires one—"Why do you not go to the House of Israel, what have you Latter-day Saints been doing for forty years past? Have you gathered Israel?" No, we have not; if we had the Scriptures would not have been fulfilled. Why? Because the times of the Gentiles must first be fulfilled, and Jerusalem must be trodden down by them, until their times are fulfilled. What do you mean by their times being fulfilled, and the fullness of the Gentiles coming in? I mean just what the Lord means, that this Gospel, which God sends by the ministration of "another angel" from heaven, must be preached to all nations, kindreds, tongues and people, to the Gentiles first; and when they get through with them, it will go to Israel, for the times of the Gentiles will then be fulfilled; in other words, when God shall speak to his servants, and say unto them—"It is enough, you have been faithful in your ministry, you have warned the nations, kindreds and tongues of the Gentiles sufficiently, now I call you to a still greater work, and will give you a new mission, not to go and preach to the Gentiles, but go to the remnants of the House of Israel wherever they can be found, and let your testimony be to them. Hunt them up from the four quarters of the earth, gather them out with a mighty hand and with an outstretched arm, and bring them back to their own land." When that time shall come Israel will be gathered and not till then.

Inquires one—"How long will the Gospel still be preached to the Gentiles?" I do not know; I can give you certain limits, but within those limits I cannot decide. God told us in the early days of this Church, by new revelation, that the times of the Gentiles would be fulfilled in the generation then living upon the earth. Forty-three years of that generation have already gone by. How many more years it will be before their times are fulfilled I cannot tell; but I know the day is not far distant when young men, now living in these mountains, will be commissioned to go, not to the Gentiles, for their times will be fulfilled, but the Lord will say to them—"Go forth and fish and hunt up Israel in the four quarters of the earth. Go to the remnants of Joseph that are in South America, and scattered over this vast continent from the frozen regions of the north to Cape Horn in South America; go and teach them the Gospel, for they are a remnant of the tribe of Joseph: and his arm will be made bare in that day

in such a manner that they will not reject the truth, and they will be grafted in again into their own olive tree, and become a righteous branch of the house of Israel.

That is the destiny of our Indian tribes. Many may yet suffer and perish, but when the time of their tribulation is past, when the Lord has rewarded unto them double for all the sins that were committed by their ancient fathers in their apostacy, and when he has visited them in judgment according to the prophecies that are contained in this Book of Mormon, and the times of the Gentiles who now occupy this land are fulfilled, then the Lord will make bare his arm, and he will redeem these remnants of Israel, that they may inherit the blessings promised to their ancient fathers.

I do not know that I have time to say anything more on this subject. To those who are unacquainted with the vast amount of testimony in the Scriptures in relation to this work, I say, read the ancient prophecies, Isaiah especially; read the Psalms of David, those which speak of the events which are to precede the second coming of Christ; read the prophecy of Daniel, about the setting up of the latter-day kingdom, whose beginning should be like a little stone cut out of the mountains without hands, rolling forth and becoming a great mountain and filling the whole earth, not like the destiny of the ancient kingdom, to be destroyed out of the earth through apostacy. The latter-day kingdom is to increase in greatness, power and glory, until the kingdom and dominion under the whole heaven shall be given into the hands of the Saints of the Most High, and the wicked shall be entirely swept from the face of the earth. Read all these prophecies, and when you have read and understood them, you will know what the Latter-day Saints believe, and what are their views in relation to the future. Amen.

A LECTURE BY ELDER ORSON PRATT,

DELIVERED BEFORE THE YOUNG MEN'S LITERARY ASSOCIATION, OGDEN CITY, TUESDAY EVENING, JANUARY 27, 1874.

(Reported by David W. Evans.)

THE INCREASED POWERS AND CAPACITIES OF MAN IN HIS FUTURE STATE.

I have been requested by brother Richards to address the Young Men's Literary Association, organized here in Ogden, together with such individuals as should be present on the occasion. I do so cheerfully, al-

though, I must say, in the commencement of my remarks, that I have had no time whatever to digest the subject I propose to speak upon this evening; other duties have been so numerous, including those in the Legislative Assembly, that I have scarcely had a moment's leisure to devote to its consideration. The subject upon which it has been proposed that I should address you is, The Increased Capacities and Powers of Man in his Future State. It is a subject which is theological in its nature, and cannot be treated altogether in a scientific point of view, for all that we know concerning the future state of man is by divine revelation, and in no other way; hence we shall be under the necessity, from the very nature of the subject, to appeal to the revelations which God has given, both ancient and modern, in relation to the future state of man, and the capacities with which he will be endowed in the world to come. However, there may be connected with this subject many scientific ideas by way of illustration.

We find ourselves here in this world in the enjoyment of intelligence, light and truth in some measure far above any creatures which God has made. Placed here upon the earth among the myriads of its creatures, man seems to be prominent, in fact the masterpiece of creation, a being endowed with intelligence and reasoning powers, and with more or less power over all other beings and creatures upon the face of the earth. But still, notwithstanding his intellectual powers and faculties, man, in his present condition, is a poor, weak, frail, fallen being, subject to afflictions, pains, accident and sickness, and after a while he passes off from this stage of action.

The inquiry naturally arises among all people, whether this being called man exists after this body crumbles back to its mother earth, and whether the intelligent part of man continues to exist, or whether it dies with the body? There are many reasons to suppose that man will exist in a future state. Those who believe in a Supreme Being, capable of producing man and the earth upon which he dwells, might almost without the aid of revelation, naturally conclude that man, being the workmanship of the hands of that Supreme Being, was not intended to pass away and be forgotten with the termination of this brief existence, but that he was intended to live hereafter. But when we search the sacred records on this subject, we find an abundance of evidence and proof to thoroughly satisfy ourselves that when we lay down these bodies to rest in the grave, if we are Saints, we lay them down with the expectation and with the full assurance and hope that they will be resuscitated and will again live, in a more perfect form than what they exist at the present time. We look for this, we hope for it, we pray for it, we seek with all our hearts to be prepared for this future state of being and the first resurrection.

When we examine divine revelation upon the subject of the resurrection, we find that every part of this mortal tabernacle that is laid down in the grave, so far as needful to constitute a perfect body, will be resurrected. We are informed to this effect in various revelations, but more especially in the Book of Mormon; and I suppose that the young men who organized this Association believe in that sacred and divine record as well as in the Bible, and also in the Book of Doctrine and Covenants, therefore I shall address my-

self to them as to persons who are believers therein.

In the Book of Mormon we find Alma discoursing upon the resurrection of the dead, and also Amulek, and they both testify that the bodies we lay down in the grave will come forth again, that every part will be restored to its perfect frame; both those Prophets declare that every limb and joint will be restored, though the body crumble back to mother earth, and the bones —the most solid portions of the human system, will be dissolved and return again to the dust. They declare that the materials will be brought together and reconstructed, that bone will come to its bone, and that the flesh that now clothes these bones, and the sinews and skin which cover the flesh will also be restored. Ezekiel the Prophet, in the 37th chapter of his prophecy, says that bones and flesh, sinews and skin will all come forth and be made out of the dust into a perfect tabernacle, and everything will be restored to its perfect frame; and so particularly do the Prophets Amulek and Alma discourse upon this subject, that they declare that not even one hair of the head shall be lost.

Some, perhaps, might suppose that, as the human tabernacle is composed of certain familiar elements, such as hydrogen, oxygen, carbon and the various elementary principles that exist around us, when the body is dissolved and those various elements are scattered and driven to the four winds, as in the case of the burning of a body, and those elements enter into the composition of vegetables, and the vegetables are eaten by animals, serving to increase their flesh, and again, these animals are eaten by human beings, that these continual transfers of matter from one state and condition to another would preclude the idea of the resurrection of the same body again. But there are several things to be considered in relation to this matter. We have a revelation in the Book of Doctrine and Covenants, called "The Olive Leaf," which says—"Ye which have been quickened by a portion of the celestial glory, shall in that day receive even a fullness, even ye shall receive your bodies, which are the same bodies that you now have." This seems to be so plain that we are obliged to admit that we shall receive the same bodies.

Now the fact that the particles which compose our bodies undergo so many transmutations after we leave this mortal existence, entering into the flesh of animals, then helping to build up the bodies of human beings would almost seem, especially to the minds of infidels in opposition to the idea of a resurrection; and I do not believe that every particle that is ever incorporated in the systems of human creatures will be resurrected with them, I have no such idea. But a sufficient amount of the particles which have once been incorporated in the system will be used by the Almighty in the resurrection to make perfect and complete tabernacles for celestial spirits to dwell in. The idea that every particle that ever entered into the composition of our mortal bodies will be resurrected is inconsistant; for who does not know that a man often changes in weight? For instance, when he is an infant he weighs but a few pounds; he continues to increase in flesh through the food that he partakes of, and not only in flesh but also in the size of his bones until he attains perhaps a hundred and ninety pounds in addition to the ten or twelve pounds.

that he weighed in infancy. Then again he wastes away by some long lingering sickness, and after having been several months brought down he weighs himself and finds that he has lost sixty or seventy pounds of flesh. Where has it gone? Somewhere; it has disappeared. Again he revives from his sickness and he begins to recruit by partaking of various kinds of nourishment, and by and bye he weighs perhaps two hundred pounds. Another fit of sickness overtakes him and he loses fifty or sixty pounds in weight again, and thus in the course of a long life, by intervals of sickness and health, perhaps some twelve or fifteen hundred pounds of matter have departed from his body, and been renewed again through the food that he has eaten.

Then again, we are in the habit of taking knives or rasors and paring our nails every little while, so much so that we can safely say that in the course of a year we cut off or pare from our fingers and toes, as the case may be, perhaps an inch of nail, at this rate, a man who lives to be seventy-two years of age would pare off seventy-two inches of nail, which would be six feet. Now can we suppose than when a man rises from the dead that he will come forth with nails six feet long? (laughter,) I cannot conceive any such thing, and yet this is a portion of the body, and men, in the resurrection, will have nails the same as they have here, but I expect they will be of a reasonable length, and a sufficient portion of the nails of his fingers and toes will be resurrected to make handsome comely nails on the fingers and toes, while all the rest will be surplus and unnecessary.

Then again, we are in the habit of having our hair shingled. This custom is generally commenced in childhood, say three or four years old, and continued through life, and in the course of a year perhaps four or five inches of hair may be cut from the head and cast away. Now, in seventy-two years, if a man did not lose his hair altogether, he would perhaps cut off something like twenty-four feet of hair and beard. Can we suppose that in the resurrection we shall come forth with our hair and beard a rod long? I do not look for any such thing. When, therefore, we read in the Book of Mormon that every hair of the head shall be restored, I do not expect that the whole of the matter that has been incorporated in the hair or in the beard will be restored, but I look for a sufficient quantity of the material once existing in the hair and beard to be restored to make one appear comely, for the hair is an ornament.

It is said by some, whether true or false I shall not pretend to say, that, independent of sickness and losing and regaining our flesh, a robust man once in seven years, throws off the greater portion of the materials of his body; that even the very bones of our bodies give out material which is thrown off, and so much so that when a part of a bone is taken away it is replaced by the ordinary process of partaking of food, &c. This may, or may not be so, I do not pretend to say, although it is generally believed by scientific men, physicians and those who have made experiments that this is the case. Now supposing it is true, a man who lives to be seventy-seven years old would change his entire body eleven times during the course of his life. Do we suppose that, when man comes forth in the resurrection, he will possess all the flesh he has gained and lost by

sicknes and regained in health, and all that he has lost and recovered in these septennial changes? If so he would possess one or two tons of matter in his physical system as a tabernacle for the spirit to dwell in. I do not for a moment suppose any such thing, but all this, except the amount really necessary to make a perfect, proportionate tabernacle for the spirit to dwell in, will be surplus matter.

What becomes of this surplus matter? The beasts, fowls and fish and all living creatures are to be resurrected, and if man has had incorporated in his system in the course of his mortal life nine-tenths more matter than it needs to make a perfect resurrected body, why not let that surplus matter go where it belongs—to the beasts of the field, to the fowls of the air and the fish of the sea, that they may receive their tabernacles, and be resurrected? It is said by some that there are certain portions of the body which do not dissolve. If there are, I do not know anything about it. The bones dissolve, and the flesh, sinews, skin, teeth and hair, and every part of the human body with which we are acquainted returns to dust. If such be the case there must be a restoration, for if the body did not dissolve, there could not be a restoration.

We will now pass along, and ask, in regard to the condition of the body after its resurrection, will it then be subject to pain, sickness and sorrow? No, we are told in Scripture, upon which we found our arguments, that when the new heavens and the new earth are made, God will make all things new, and there shall be no more sorrow nor pain, neither shall there be any more death, but pain, sorrow, weeping and death will be done away; consequently the immortal body will be free from all those evils that have come by the fall. Let us examine another thing in regard to the immortal body. Will it be absolutely necessary to receive nourishment by food? I do not ask whether immortal beings will partake of food—that is another subject—but will it be necessary to partake of food to sustain and preserve the immortal body? We read that immortal beings have eaten food, that even our first parents, Adam and Eve, before they fell, while they were yet immortal, were permitted to enter into the Garden of Eden, and that they had food to eat of a vegetable nature, that they were permitted to eat of all the fruits of the garden except one. But was that absolutely necessary that they might remain immortal beings? I doubt it very much. Immortality was stamped upon their very systems, and they would have been this day alive had they not transgressed the commandments of God whether they had eaten food or not. In the beginning the beasts of the field fed upon vegetables. In the first chapter of the Book of Genesis we read—"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life I have given every green herb for meat." In those days, while Adam and Eve were immortal, the beasts, fowls and fish did not destroy each other, which would indicate immortality. If in those days the lion would eat the lamb, the wolf, the kid, and ravenous beasts would devour their

fellow beasts, it would have been an indication that mortality existed then in the earth; but there was no such thing as mortality when man was first placed in the Garden of Eden. Neither beast of the field, fowl of the air nor fish of the sea was then subject to death, but all, like man, were immortal, and yet they partook of food, but their food was of a vegetable nature.

We read that, after Jesus rose from the dead, he appeared to his disciples while they were out fishing, and he called them to the shore and said—"Children, have ye any meat?" They soon discovered that it was the Lord who had appeared to them. and they came to the shore, and broiled some fish on a fire of coals, and Jesus partook with them, yet he was an immortal being. But whether it was necessary for him to eat in order to sustain himself is another question. But can immortal beings live without food? Yes, even the children of mortality can live without food when the Lord sees proper. For instance, Moses, on two different occasions, when he went up into the mount, was there forty days and forty nights, and the Scripture says, expressly, that he neither ate nor drank during that time. Now, if a person in mortality could be sustained forty days and forty nights, on two occasions, as Moses was, why would it be necessary for an immortal personage to eat to preserve life. I think they eat, perhaps, because it is a pleasure, and, it may have certain beneficial tendencies that we know nothing about; but as they are raised to immortality it scarcely seems probable that that immortality will be dependent upon eating and drinking for its preservation. In the testimony of our Savior to his Apostles, we learn that resurrected beings will eat and drink, for says he—"Ye that have followed me in the regeneration shall sit upon twelve thrones judging the twelve tribes of Israel, and ye shall eat and drink at my table." When will that be? During the Millennium, after the resurrection of those twelve Apostles, and when Jesus descends from heaven they will descend with him, and when he sits upon his throne in one of the apartments of the Temple, the twelve Apostles will sit upon their thrones, each one having a separate tribe of Israel over whom he will reign; and when dinner is ready, or supper, as the case may be, they will sit down at the Lord's table, and will eat and drink in his presence. We might say much more in relation to this matter, but if there is anything revealed to prove that immortality is dependant upon eating and drinking, the same as our mortal lives are dependant upon, I am not aware of it.

There is another subject that naturally arises in reflecting upon the future state of man, and his physical and mental capacities in that state, and that is, Will man, after the resurrection, require sleep? I think not. Many, perhaps, will argue that things of this life are typical of those which will take place in the world to come. I deny it in some things. There are many things as they were originally designed and organized, which were typical of things to come or as they will exist hereafter; then there are many things that are not typical of the world to come. For instance, we die here; is that any evidence that we shall die hereafter? Oh no, death is a consequence of the imperfections introduced by the Fall; it was not in the body when our first parents were placed in the Garden of Eden. Man brought death upon

himself, and it and other evils introduced by that event will be done away, and hence in a future state will not exist. Sleep refreshes us here in this life, and we spend about one-third part of our time in that condition, and it is absolutely necessary to our existence in mortality; for without it we should soon perish and die. But because that is the case here, shall we say that it will be necessary in a future state? I think not. It looks inconsistent to me, and like an imperfection in the great work of the Creator, to suppose that for about one-third part of all future eternity intelligent beings are to forget even their own existence in slumber, knowing nothing that is transpiring around them in the one-third part of the thousands and millions of ages to come. It does not look reasonable.

Having said this much in regard to the immortal body and its increased powers and faculties, let me inquire still further, Will this tabernacle, after the resurrection, be subject to the same universal laws of nature that now regulates terrestrial things, and not only terrestrial but celestial, that is the heavens and planetary system above us? Will mankind, in other words, be chained down and limited by those laws that now prevail? Will heat burn an immortal being and produce pain as it burns the tabernacle of mortality? I think not. Even here in this world children of mortality have been placed in conditions where they have been subject to the most intense heat, as in the case of Shadrach, Meshach and Abednego, the three Hebrew children, who were placed in a furnace where the fire had been made seven times hotter than it was wont to be; probably the most intense heat they knew how to produce was prepared for these men of God, so great indeed was it that those who cast them into the flames were consumed by it while so doing, but the three Hebrews were not affected by it. Now if children of mortality can so far prevail against the element of fire that it has not power even to scorch a hair of their heads, how much greater will be the power of those who are immortal! Hence, I do not believe that heat will have any tendency to dissolve, destroy, injure or to produce any unpleasant effects upon them, as it has with us here in this world. Here then will be an increase of power and capacity, so far as the body is concerned, over and above that which we have in this life.

Again, we find that here in this life we are chained down by another law, namely the law of gravitation, which has such power and influence over us that with all the exertions we can make with our bodily energies, we can only rise a few feet, by a spring, above the surface of the earth, and by bringing into activity some of the elements of nature, for instance, inflating a balloon with hydrogen gas, or some gas that is much lighter than the common atmosphere that we breathe, a person is enabled to ascend some six or seven miles into the air. But this is in obedience to certain laws with which we are well acquainted, bringing into requisition certain materials lighter than the atmosphere, which it buoys up as it does smoke. Now will the children of immortality be subject to the law of gravitation? When they please to walk upon the earth—an act performed by virtue of the law of gravitation—they can do so. We have an example of this in our Savior walking after his resurrection, with two of his disciples, and conversing with them on many subjects; also when he descended on

this American continent and walked around among the Nephites, going a little way and kneeling down upon the ground and praying to his Father, showing that, for the time being, he was subject to the law of gravitation, that is, he permitted it to have power over him. But he had a superior power given to him, by which he could control the law of universal gravitation just as he pleased, as in the case of his ascension from the Mount of Olives contrary to the laws of gravitation, and a cloud receiving him from the sight of his disciples who stood gazing on the scene.

Again, we find that, besides the immortal Savior, mortal men have had power over gravitation, so that they could mount up, as the Prophet Isaiah has said, "on wings as eagles." We have an instance in the case of Philip, who baptized the eunuch: as soon as he had performed that ordinance he was caught away by the Spirit of the Lord, and he found himself at Azotus. This was no doubt a miracle, which was performed before the celebrated man who had just been baptized to confirm his faith, for in seeing a man thus caught away, he would undoubtedly be convinced that he was a man who had some Godlike powers connected with him.

Again, we have an instance in the case of Nephi, who lived on this continent just before the coming of Christ. He was commanded to go forth and warn the people of the terrible judgments that were about to befall them if they did not repent; and the Lord gave him power that if he should say to this temple —"Be thou rent in twain," it should be done; and if he should say to this mountain—"Be thou removed," it should be done; and whatsoever he should seal upon the earth should be sealed in heaven, and whatsoever judgment be pronounced in the name of the Lord upon that people, it should be done even according to his word. He went forth in the midst of the Nephites, from city to city, and so great was their wickedness that they would not repent of their sins, but sought to destroy him; but as often as they gathered in multitudes to rush upon and destroy him, the Spirit of the Lord took him up, and carried him away to another place, that he might warn them also. Now, if a man in a state of mortality can gain such power and influence with God as to prevail against and overcome the law of gravitation, which chains us down to the surface of the earth, how much more power will immortal beings have!

Again we, by the laws which surround us, are limited in our hearing. What man ever heard a sound fifty miles off? There may have been such instances, but as a general thing there are, I presume, very few men on the surface of our globe who ever heard a sound that came thirty miles through our atmosphere; hence the faculty of hearing, through the organs of the mortal tabernacle, through the medium of the atmosphere, which transfers the sound, is extremely limited in its action. But will that faculty be thus limited in the immortal state? I think not. I think there will be facilities for hearing, not only at a greater distance, but also through a more perfect medium, transferring sound with immensely greater velocity than it now travels through our atmosphere. We all know that sound is transferred, at sea level, where the air is dense, about eleven hundred and eighty feet in a second, taking almost five seconds to travel a mile, which is very slow motion, yet very swift compared with the motion of our railway cars. Experiment has de-

monstrated that with a more perfect medium for conveying it, sound will travel very rapidly. For instance, place your ear over a tube, the other end of which is under water, and let a bell be struck, stationed under water at some miles distance, and it will be found that the sound will travel through the particles of water much more rapidly than through the atmosphere.

Again, let a succession of timbers be joined, extending one or two miles, and let a sound be made at the end of the wood farthest from you, and you will find that it will reach your ear at a much quicker rate than that at which sound travels through the atmosphere. Again, you take metal rods and connect them together, and let a sound be made at the end remote from you, and it is found that, in some metals, the sound will travel many times faster along the metal rods than it will through the atmosphere; hence you see that the velocity of sound is really dependent upon the nature of the elements or substance through which it is conveyed.

Now how do we know but what the immortal body may be so constructed that there may be certain fluids—fluids, perhaps, with which we are not acquainted—intervening between world and world, and between one star and another,—certain thin elastic fluids, so subtle in their nature that we cannot see them with the natural eye, or perceive them by any of the senses of the mortal body, yet the immortal ear may be so constructed that this refined substance would transmit sound with the velocity of light itself. There may be such things in nature; we cannot say they do not exist. We do know, so far as light is concerned, that it is transferred from world to world by the vibrations of the waves of a luminous ether intervening between world and world; consequently, if these waves can preceed forth for thousands and thousands of millions of miles, it proves to us that all space is filled with an ether, which we cannot see, and yet we know it must exist, in order to transfer light.

Now, supposing that this same kind of ether, or some other substance, which might not in all cases affect the eye, but which would yet be susceptible to the impressions of sound, then sounds, voices or noises in one world might be transferred through that medium to the immortal beings in another world. There is nothing inconsistent in this. It may be inconsistent according to our limited ideas; but it is not inconsistent with the power of that Almighty Being who controls all these materials. To prove this to you, let me refer you to that revelation in the Book of Doctrine and Covenants called the "Olive Leaf." We read there that when the first angel among the seven shall sound his trump, all nations and kindreds and tongues of the earth shall hear it. Will it be so much louder than any sound we now hear, that it will go to all the nations and tongues of the earth and all men hear it? "Every ear," the revelation says, shall hear the sound of that trump; it will be something that all the kindreds, peoples, tongues and nations upon the face of the whole earth will be able to perceive and understand. Now, there must be some medium through which this sound is transferred, different from our atmosphere; or, in other words, the Lord, by his miraculous power, will cause this sound to proceed forth through the atmosphere in a different manner from what it now proceeds, for if it took the sound of that trump five seconds to go a mile, it would require a long time for it to

travel eight, ten or fifteen thousand miles, so as to reach the ears of the different nations of the earth. Does not this prove then, that God will, at that time, either effect the ear of man or act upon some materials in connection with our globe, so that sound will be more rapidly conveyed than it is at the present time? Now, if this change is effected among the children of mortality, what may we not expect among the children of immortality? Is it not reasonable to believe that among them there will not only be enlarged capacities of hearing, but enlarged facilities by which the Lord will communicate with the people of different worlds?

Again, we will take the sense of vision. Although that sense is not limited like hearing, yet it is limited so far as opaque bodies are concerned. What man, of all the children of mortality, without the miraculous power of the Spirit of God resting upon him, is able to see into the depths of our globe? No man living, naturally, can see through anything that is opaque, and no man, naturally, can penetrate with his powers of vision into the interior of the earth. It is not transparent to the visual organs of mortal beings, no light, apparently, proceeds therefrom, and affects the optic nerve of man, so as to produce the sense of seeing. Man, in this state, can only see those objects from which light can be radiated or reflected. Shall we be thus limited in our perceptions when we receive our immortal bodies? By no means. Immortal beings will have their capacity for seeing so much enlarged, that they will be able to see down into the earth just as easily as they can see things around about them, or the bodies that revolve in space. I will refer you to modern revelation to prove that immortal beings will be able to see through opaque bodies, and into materials from which the natural light does not radiate, as is the case here among the children of mortality. You among my hearers who are acquainted with the little work called "The Pearl of Great Price"—a very precious book, because it contains many important ideas given by revelation—will recollect the revelation given to Moses. He inquired of God concerning the creation of this heaven and this earth, and obtained the information now contained in the Book of Genesis respecting the creation of the world. But before this he had a great vision in relation to the earth, the revelation informing us, in substance, as follows: "Moses was again clothed upon with the glory of God, and he beheld every particle of the earth, and there was not a particle of it which he did not behold, discerning it by the Spirit of God." Now, this was a very extended vision. He saw something which you and I have never seen, unless we have had a similar vision. Only think of a man, here in a state of mortality, being permitted to look down into the earth, which is about eight thousand miles in diameter, and seeing not only large portions of its interior, but discerning every particle of it. There was not a particle of it that he did not behold, discerning it by the Spirit of God.

Now, how do we know but what the Spirit of God which exists in connection with the elements, is able to quicken the sight of an individual so that he can see even to the very centre of the solid earth with all the apparent ease with which he can see objects near him on its surface? Now, for instance, what human being ever saw an ultimate particle of the elements of nature? We can see their compounds; we can see the particles when united in sufficient

bulk to affect our vision. We can *construct instruments* which will magnify a common house fly's eye and make it appear twelve feet in diameter; we can look into a drop of water and see creatures apparently two or three inches long floating there, while with the naked eye we *cannot see anything*. If, then, no man living, without the aid of the Spirit of God, has ever been able to detect even one of these elementary atoms or particles of matter, how great must have been the enlargement of the vision of Moses—a man *still in mortality—to enable him to* discern every particle of the earth, inside as well as on its surface! If a man in a state of mortality could have his vision so enlarged that he could see all these particles at once, what may be expected when we are *immortal, and entirely freed from* all the defects of mortality? We may expect that the immortal being will have his vision so enlarged that he can, not only look with all ease upon every particle of this earth, but on the particles of millions of worlds *like this. I can see nothing that* would hinder an immortal being from having his vision enlarged far beyond the enlargement which the mortal Moses received before he obtained a knowledge of this creation.

Another thing occurs to my mind *in connection with this*. You read in that same "Pearl of Great Price" concerning the vastness of the number of the creations of the Almighty. The language is something like this —"Enoch beheld the Lord and the heavenly hosts weeping over the *fallen inhabitants of this world*, and he marveled at it, and he said unto the Lord, 'How is it that thou canst weep, seeing that thou art holy and from all eternity to eternity, and were it possible that man could number all the particles of this earth and millions of earths like this, it would *not be a beginning to the number of* thy creations, and thy curtains are stretched out still, and yet thou art there, and thy bosom is there, and out of all the creations which thou hast made, thou hast taken Zion to thine own bosom.'" The Lord gave Enoch a *reason* why the heavens wept and shed forth their tears like rain on the mountains; he told him that it was in consequence of the wickedness of the inhabitants of the earth. And the Lord said—"Man of Holiness is my name, and Endless *is my name, and I can stretch forth* mine hand and hold all the creations that I have made, and mine eye can pierce them also."

Do you not see, then, the increased powers and faculties which the Almighty has? His creations are so numerous that the number of particles composing this earth would not be a beginning to them, yet the Lord's eye can pierce all these creations, and he can hold them, as it were, in his hand. Not physically, not hold them in the hollow of his hand as we can a ball or an orange; but by the power which he possesses he can hold them and his eye can pierce them. Would not this be a far more extensive vision than that which Moses had, when under the influence of the Spirit of the Lord? Why, yes; he was enabled to see the particles of this one creation, a mere speck among God's works, while the Lord was able to pierce all these creations which Enoch speaks of. Does it not show an increased capacity in those who are immortal in a future state? in other words, among those who dwell in the celestial worlds? It certainly does.

Now, shall we be made like the Lord, or are we some other species of beings, so far disconnected with him that we never need expect to reach

this high standard? How is it? Who are we? We are told by Divine revelation that we are the sons of God; we are told in the vision received by the Prophet Joseph, concerning these different creations, that "the inhabitants thereof are begotten sons and daughters unto God." Indeed! Begotten sons and daughter unto God? The inhabitants of these creations? Yes. This agrees with what the New and Old Testaments, and the various revelations which God has given, clearly declare—that God is the Father of our spirits. A writer in the New Testament says—"Beloved, now are we the sons of God"—that is, in this life—"but it does not yet appear what we shall be, but when he shall appear we shall be like him." Not unlike him, not so far separated from him that the one will be finite and the other infinite; but "we shall be like him."

This is consistent and reasonable. Every species of being with which we are acquainted begets its own kind, and the young thereof, whether man, quadrupeds, fowls or fish, finally grow up and become like their parents. This is a universal law of nature, so far as we know; therefore if we are begotten sons and daughters of God, if we are his offspring, he is our Father, and why separate man from all the rest of creation, and say that he can never become like his Father? If all other beings become like their parents, why not we attain to the same? and if our Father and God can pierce all those creations mentioned by Enoch, and his eye discern what is going on in the midst of them all, why may not his children become like him in this respect? This is what the beloved disciple John the Revelator, one of the Apostles of Christ, meant. He says,—"Now, we are the Sons of God, it does not yet appear what we shall be, but when he shall appear we shall be like him." He knew that much, though he did not comprehend all of the perfect capacities of man in this state. Though we are chained down here by the laws of nature, yet realizing that we are the children of that Almighty Being who controls universal nature, and all the worlds that are spoken of, we expect to come up, and that the attributes which our eternal Father possesses will be fully developed in us, and that we also shall be able to penetrate the immensity of space and gaze upon the workmanship of our Father's hands.

It is said concerning us that we shall be in the presence of God when we become immortal and perfect beings. We are now not in his presence; the Fall has let down a vail between us and our Father and God. This vail does not prevent the eye of the Almighty from seeing and discerning the conduct of his children, but it prevents us, while in this state of mortality, from beholding his presence, unless we rend the vail by our faith and obedience and, like the brother of Jared, are permitted to come back into his presence. But to be in the presence of God is it absolutely necessary that our earth should be wafted away from its present orbit in the solar system and carried off to some immense distance in space? Is this really necessary? What are we to understand by being in the presence of God? Is it necessary, to do so, that we should be in the same vicinity or within a few yards or feet of him? I think not. We are now laboring under the imperfections of the fall, and because of that fall a vail shuts us from his presence; but let the effects of the fall be removed and mankind be able to again look upon the face of their Father and Creator, and they will be in his presence.

Will the spirits of men, before they receive their resurrected body, return into the presence of God? Yes. Read what Alma said to his son Corianton on this subject, describing the state of the spirit between the time of death and the resurrection. He says—"It has been made known to me by an angel that the spirits of all men, as soon as they are dead, whether wicked or righteous, shall return home to that God who gave them life;" that is, they go back into his presence. The wicked, however, are again cast out into outer darkness, the light of the countenance of their Lord is again withdrawn from them, a vail is let down between them and their Father and God. But how is it with the righteous? When they go back and behold the face of their Father they will continue in the light of his countenance, and have the privilege of seeing him. They have returned to their ancient home, to that God who gave them life, to the mansions and familiar places where they dwelt ages and ages before they came here. They have gone back to meet with familiar acquaintances, and their memories will be so increased and perfected after they leave this body that the things of their former state and condition will be fresh to them, and they will look upon this little speck called time, in which they have dwelt seventy, eighty or ninety years, as but a dream or night vision during which the things of former ages were shut from their memories; but when they get back to their ancient home they will have a bright recollection of all these things, and of the familiar countenance of their Father, and the countenance of his only begotten Son, and the countenances of the millions on millions of their brother and sister spirits, with whom they once lived. And the memories of the wicked, after they leave this body, will be so increased that they will have a bright recollection, Alma says, of all their guilt. Here they forget a good many things wherein they have displeased God; but in that condition, even before the resurrection, they will have a bright recollection of all their guilt, which will kindle in them a flame like that of an unquenchable fire, creating in their bosoms a feeling of torment, pain and misery, because they have sinned against their own Father and their own God, and rejected his counsels.

To go back then, into the presence of God, is to be placed in a condition wherein his presence can be seen. It does not mean, in all cases, that people who return into his presence are immediately placed within a few yards or rods, or within a short distance of his person. Is there any revelation to prove this? Yes. I have already quoted what the Lord said in relation to all these creations. He said that from the whole of them which he had made he had taken Zion to his own bosom. Now if he has taken Zion to his own bosom from all these numberless creations, can they all be concentrated in a little spot of a few rods in diameter in order to get into his presence? Why no. If each Zion did not occupy any more space than one particle of our globe, yet inasmuch as the worlds are more numberless than the particles of millions of earths like this, how could they all get into so small a space as to get near to the person of the Lord? They could not do it. But suffice it to say the vail is removed, and no matter how distant a redeemed world may be, it will be in the presence of God.

In order to make it familiar let me bring up an illustration well known among the children of mortality.

For instance, we have, within the present century, invented methods of communicating by telegraph, by means of which, with the proper facilities, we in this room in Ogden can converse with the people in London, and they, by means of the wires laid on the bed of the great Atlantic Ocean, can reply in about two seconds. This wonderful invention has, in some measure, diminished the distance between the inhabitants of Ogden and those of London, has it not? The people of the last century and of centuries preceding would have had to wait for a long period of time, before they could get a communication from London; but now a few seconds are all that is necessary. We will suppose that it was within the scope of man's power —which it is not—to hear as well as to converse through the aid of the telegraph line. Supposing that by such means we could hear the people in London; or that there was a facility for so doing, such as is mentioned in the Doctrine and Covenants, when the first angel shall sound, by which the people of all the earth will hear the words that he speaks: ~~I say~~, supposing there was such a principle brought into operation so that we could actually hear the words spoken by the people in London, would not that also diminish the impressions of distance? Now, supposing still further, that there was a principle differing from our natural light, a principle of light of a more refined nature, that could penetrate from London to this point, so that it would affect our eyes, enabling us to see persons there, then we could both see and hear them at eight or nine thousand miles distant. Would we not be in their presence? Would it be really necessary for us to travel eight or nine thousand miles to get into the same room with them, in order to get into their presence? We should consider ourselves in their presence if we could see them; and if in addition to this we could communicate with and make them hear us, we should feel all that familiarity and sociability that we should if we were within a few steps of them. I look upon the condition of things in this respect in a future state as somewhat similar to that. If you or I lived upon one of the most remote stars that has ever been seen by the most powerful telescopic instruments invented by man, from which it would take light, traveling at the immense rate of one hundred and ninety-two thousand miles every beat of the pulse, six hundred thousand years to reach this planetary system; I say, suppose we were living on one of these very remote bodies, and suppose there was a principle pervading all space that would transmit to the immortal eyes much more swiftly than the natural light, and that 192,000 miles a second would be considered a very slow motion compared with that still more refined light that shines forth from the personage of our Father and God; and supposing that our eyes were so constructed and adapted that we could behold the light of his countenance without traversing this space, or in a time much less than six hundred thousand years, but still taking a certain length of time to go all that distance, would we not be in the presence of God? If every world has got to be removed into his presence one by one, and all the inhabitants thereof, how many millions on millions of ages would it take, before all these successively could enter into his presence so as to be near by him? If each world should roll into his presence successively, and then give place to others, we should be out of his presence almost continually, for

all those worlds I have named are not a beginning, not even a beginning to the number of his creations, and yet if they had to come along and be successively rolled into his presence, so as to be near him personally, if each one stayed there only five minutes, there is no man who could calculate or realize anything about the almost infinite duration that would have to elapse before they could come round a second time into his presence. Hence there is something more perfect in the construction of the works of the Almighty that lets man into his presence whatsoever part of the universe he may exist in—we may have the veil removed, and his presence become visible.

Can they converse with him when situated at these immense distances from his person? Yes. How? Through those more perfect faculties which God will give to immortal man. It is as easy for his children, when they are perfected and made like him, to converse with him at these immense distances and for their eyes to pierce all these creations as it is for their Father and God to do so.

Thus we see that man is a God in embryo, agreeing with that which the Lord has revealed to us in the vision given to Joseph—"They shall be Gods, even the Sons of God," growing up like their Father, their bodies fashioned like his glorious body. The attributes and faculties with which man is endowed in a mortal state are Godlike in their nature, but they are weakened and incapable of any very great expansion by being shut up in this frail mortal body; but when we are freed from mortality we have the promise that we shall become like him, and if he can grasp in his comprehension and vision all these numberless creations, so will those who are made like him be able to do the same.

There are many other things that would be profitable to dwell upon in discussing the increased capacities and powers of man in his future state besides the physical qualities I have spoken of. There is his increased knowledge and the proportionate increase of power that will accompany it; the great creative principle, the mechanical work which was performed by our Father and God in constructing creations, and in redeeming and glorifying them; that great principle of knowledge by which our Father and God can call forth from a shapeless mass of dust an immortal tabernacle, into which enters an immortal spirit. All these principles of wisdom, knowledge and power will be given to his children, and will enable them to organize the elements, form creations, and call forth from the dust intelligent beings, who will be under their charge and control. These things might be spoken of, had we time this evening; indeed it is a subject that is almost inexhaustible in its nature. When we commence to speak upon it, we scarcely know where to begin, and having launched out upon it, we scarcely know where to end, for there is no end to it.

Man is destined for all future duration—destined to act in the capacity of a celestial being. The faculties he now possesses in embryo are but little understood, yet we occasionally see them developed among holy men, as in the case of Enoch, Moses and Abraham, who had the Urim and Thummin, and who were able to behold many of those creations of which I have spoken. Among the many attributes and powers which man will possess in a future state, I will mention that of being able to comprehend more than

one thing at a time. Here we are chained down to one thing at a time, and while a man is attending to and trying to comprehend one thing he almost loses sight of everything else, except it be some few things that are very familiar to him. If he undertakes to work a mathematical problem, he can not, at the same time, work out a hundred problems more, and come to a conclusion in regard to them. He has to concentrate his mind on one subject and bring forth the demonstrations step by step in order to arrive at certain conclusions.

Will man in a future state have increased faculties in regard to this? Yes. Our Heavenly Father notices every hair of the heads of the children of men that falls to the ground; not one of your hairs shall fall to the ground, says Jesus, unnoticed by your Father which is in heaven. If he were noticing a hair falling from my head, could he notice at the same time the falling of a hair from your head? Yes; and if the hair were falling from the heads of every individual on the earth at the same instant he could notice the whole of it, for he has this increased faculty by which he can grasp in his vision myriads of things at once.

We might also speak of the faculty of going back into the past ages of eternity, and comprehending works that have been millions of ages in progress, also the faculty of seeing and comprehending that which will take place in the future ages of eternity, for millions of years to come. Here we prophecy in part, and here we have knowledge in part; here we gaze upon one thing at once; here we can comprehend the future in some measure. But we "see through a glass darkly," then we shall see face to face; then knowledge in part will be done away, for the past, present and future, and millions on millions of creations will come before us and be alike comprehended by the vision of immortal man.

I will not detain you any longer. God bless this Association, and we hope that it may exert a salutary influence not only over the young men of Ogden, but over the young ladies also, and over the middle-aged and old, and that they may seek every opportunity to develop the godlike qualities with which they are endowed, that in a time to come the young men here, being filled with the spirit of wisdom and understanding and the knowledge of God, may be able to bear off His kingdom victoriously, and be prepared for the time when the knowledge and glory of God shall cover the earth as the waters cover the great deep. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, FEB. 1, 1874.

(Reported by David W. Evans.)

WHAT THE GOSPEL TEACHES—REVELATION FROM GOD NECESSARY—THE FAITH AND DOCTRINES OF THE LATTER-DAY SAINTS.

I have had a note forwarded to me since I came here, by a party who is a stranger to me, requesting that I would speak on our leading doctrines. There are so many great principles developed in the eternal truths of God that we believe in, that it is a somewhat difficult task to attempt, in so short a time, any adequate exposition thereof, and if I touch upon any of these principles, it must be very lightly. The request reminds me of an anecdote which I read a short time ago. A lady met with a gentleman who had traveled very extensively over the world. He was a statesman, a philosopher, and quite a celebrity. He and the lady were going to take dinner together, and some ten or fifteen minutes before dinner was served, the lady said to him—"Mr.——, I am very happy to have the privilege of seeing and speaking with you, and now while they are preparing dinner, we shall have ten or fifteen minutes, will you please tell me all you know and 'have seen in your travels?'"

In regard to our religion, I will say that it embraces every principle of truth and intelligence pertaining to us as moral, intellectual, mortal and immortal beings, pertaining to this world and the world that is to come. We are open to truth of every kind, no matter whence it comes, where it originates, or who believes in it. Truth, when preceded by the little word "all," comprises everything that has ever existed or that ever will exist and be known by and among men in time and through the endless ages of eternity; and it is the duty of all intelligent beings who are responsible and amenable to God for their acts, to search after truth, and to permit it to influence them and their acts and general course in life, independent of all bias or pre-conceived notions, however specious and plausible they may be.

We, as Latter-day Saints, believe, first, in the Gospel, and that is a great deal to say, for the Gospel embraces principles that dive deeper, spread wider, and extend further than anything else that we can conceive. The Gospel teaches us in regard to the being and attributes of God; it also teaches us our relationship to that God and the various responsibilities we are under to him as his offspring; it teaches us the various duties and responsibilities that we are under to our families and friends, to the community, to

the living and the dead; it unfolds to us principles pertaining to futurity; in fact, according to the saying of one of the old disciples, it "brings life and immortality to light," brings us into relationship with God, and prepares us for an exaltation in the eternal world. There is something grand, profound and intellectual associated with the principles of the Gospel as it stands connected with the salvation and exaltation of man. A man in search of truth has no peculiar system to sustain, no peculiar dogma to defend or theory to uphold; he embraces all truth, and that truth, like the sun in the firmament, shines forth and spreads its effulgent rays over all creation, and if men will divest themselves of bias and prejudice, and prayerfully and conscientiously search after truth, they will find it wherever they turn their attention. But in regard to the leading principles of the Gospel, there are some distinctive features connected therewith, which, like all the laws of nature and of nature's God, require implicit obedience and compliance therewith in order to insure a realization of the results which flow therefrom. The earth on which we live, the matter of which it is composed, the elements with which we are surrounded, as well as the planetary system, have certain inscrutable, eternal, unchangeable laws connected with them that can not be departed from.

We talk sometimes about the great discoveries men have made connected with electricity, steam, light and its properties, and a variety of other principles that exist in nature; all these principles are governed by certain specific laws, which are immutable and unchangeable; and all of the great discoveries which men have made, have only developed certain properties that have always existed. They have not created anything, and their discoveries are nothing particularly worth boasting of. A child, in its infancy, possesses certain reasoning faculties, but they are only developed by a long course of training and experience. It possesses arms, legs, feet, a head and body, eyes, ears, nose, &c., but it is unconscious of this; by and by, when its reasoning faculties begin to be developed, it discovers that it has hands. It had them before, but it did not know it. It is a good deal so with us and the generations which have preceded us—we live, and have lived in a world in which from the beginning there have existed principles, organisms and systems,—all that are now known or that ever will be discovered, but we have been ignorant of them, and only become aware of their existence by what is called the progress of science and the discoveries of scientific and ingenious men. And as earthly things are governed and controlled by unchanging laws, so it is with heavenly things. In optics certain lenses are needed for the reception and refraction of light; in chemistry a certain combination of elements is necessary to produce magnetism or electricity, and you may have these elements ever so perfect, and without the wire you cannot use them to convey intelligence; and you may have the wire without the necessary combination of chemical elements, and the result is the same. I have a watch; if I wind it up it will tell the time, if I neglect to do that it will stop. You have your steam engine, if you shut up the valve you turn off the steam, and it ceases to move. You have a water wheel possessing certain power, but turn off the water from that wheel and its power ceases. It is just so in regard to all the operations of nature—they are governed

by certain laws which are understood by those who study them.

There are laws pertaining to eternal things—the things of God—that are just as immutable and unchangeable as those of which I have been speaking, and to realize the results they are calculated to produce, you must submit to and obey them. God has distinctly told us in his revelations that "no man knows the things of God but by the Spirit of God, even as no man knows the things of man but by the spirit of man that is within him," then how can men obtain a knowledge of the things of God except they first take the course which he has pointed out? They can *not do it*. If the laws which govern terrestrial things are immutable, the laws which govern celestial things are certainly not less so, and this brings me to the consideration of some of the first principles of the Gospel which we as a people believe in.

We believe that it is necessary for man to be placed in communication with God; that he should have revelation from Him, and that unless he is placed under the influence of the inspiration of the Holy Spirit, he can know nothing about the things of God. I do not care how learned a man may be, or how extensively he may have traveled; I do not care what his talent, intellect or genius may be, at what college he may have studied, how comprehensive his views or what his judgment may be on other matters, he cannot understand certain things without the Spirit of God, and that necessarily introduces the principle I before referred to—the necessity of *revelation*. Not revelation in former times, but present and immediate revelation, which shall lead and guide those who possess it in all the paths of life here, and to eternal life hereafter. A good many people, and those professing Christians, will sneer a good deal at the idea of present revelation. Whoever heard of true religion without communication with God? To me the thing is the most absurd that the human mind could conceive of. I do not wonder, when the people generally reject the principle of present revelation, that skepticism and infidelity prevail to such an alarming extent. I do not wonder that so many men treat religion with contempt, and regard it as something not worth the attention of intelligent beings, for without revelation religion is a mockery and a farce. If I can not have a religion that will lead me to God, and place me *en rapport* with him, and unfold to my mind the principles of immortality and eternal life, I want nothing to do with it.

The principle of present revelation, then, is the very foundation of our religion. The Christian world reject that, and say the Bible is all-sufficient. I can remember in my younger days searching its contents very diligently. It is a glorious book to study, and I earnestly recommend it to the attention of our young men and young women, and of our old men and old women. "Search the Scriptures," was the command of Jesus, "for in them ye think ye have eternal life, and they are they that testify of me." I would not only search the Scriptures that we now have, but I would search also every revelation that God has given, does give, or will give for the guidance and direction of his people, and then I would reverence the Giver, and those also whom he makes use of as his honored instruments to promulgate and make known those principles; and I would seek to be governed by the principles that are contained in that sacred word.

Now then let me look back a little, and examine things as they have existed. What kind of a Gospel was it that Jesus introduced? We are told that it was the Gospel; but what sort of an organization did his Church have? Apostles, Prophets, Pastors, Teachers and Evangelists—inspired men—men who had the ministering of angels, the spirit of prophecy, and the principle of revelation; men who had the heavens opened to them, so that they could contemplate the purposes of God as they should roll along throughout every subsequent period of time until the winding up scene. Whence did they obtain this knowledge? They obtained it through obedience to the Gospel of Jesus Christ, and hence it is very properly said that "life and immortality are brought to light by the Gospel."

Well. who were the ancient Apostles? They were men chosen and selected by Jesus Christ, the Son of God. Who were these Prophets? Men who were in possession of the spirit of prophecy; and you show me a man who is called and inspired of God to preach the Gospel of Jesus Christ, and I will show you a Prophet, for we are told that "the testimony of Jesus is the spirit of prophecy;" and if a man has not the spirit of prophecy and revelation he is not the man to teach the things of God, for that is the principle by which all God's chosen and authorized ministers in every age have been inspired, and by which they have taught the things of eternal life to the children of men.

How was it with Jesus? He said that "he came not to do his own will; but the will of the father who sent him;" and said he—"The words that I speak I speak not of myself; but the Father which dwelleth in me, he doeth the work." When the disciples went forth to preach the Gospel, Jesus told them to go without purse and scrip, trusting in him; and he told them that when they were brought before kings, rulers and governors, they were not to think beforehand what they should say, for it should be given to them in the self-same hour that they needed it. Paul said that the Gospel that he preached "he received not of man, neither by man;" but he received it of God, and the words that he spake were not his own, for he told the people definitely and distinctly that their words came to them "not in word only, but in power and in the demonstration of the Spirit of God, and with much assurance." They were under the inspiration of the Almighty.

And Where did we get our Bible from? "No Scripture is of any private interpretation," we are told, "but holy men of old spake as they were moved upon by the Holy Ghost," and while under that inspiration they uttered the word of God, and that word became the Scripture of truth, as we here find it. It was given by dreams, visions and revelations, and that which was thus communicated to man was written, and has become what we call the Bible.

When the inspired revelations which we call the Gospel were given to men there were Apostles and Prophets, pastors, teachers and evangelists; and how did Jesus tell his disciples to teach his Gospel? He told them to "go into all the world and preach the Gospel to every creature," the promise being that "he that believed and was baptized should be saved." And it was also said that certain signs should follow them that believed: they should cast out devils in the name of Jesus, "they should lay hands on the sick and

they should recover," &c., showing that there was a living, vital, energetic power associated with the Gospel that was enunciated by Jesus Christ and taught by his Apostles. It was not connected alone with the Apostles, as some suppose. It does not read "these signs shall follow the Apostles who believe, or the disciples who believe," but the signs would *follow them that believe* wherever the Gospel was preached in all the world. The Gospel and its blessings were not restricted either to time, person or place; but were to be enjoyed in all the world by all who believed.

Paul tells us that Apostles, Prophets, evangelists, pastors, and teachers were placed in the Church, for what? For the establishing of Christianity? No, it does not read in that way. For the benefit of the Apostles and those immediately surrounding them? No. To convince the pagan Gentiles and unbelieving Jews? No, he tells us they were placed in the Church "for the perfecting of the Saints," that they who believed in and obeyed the Gospel might go on from strength to strength and be enabled to endure faithful to the end. It was for the perfecting of such persons, that, as immortal beings, they might increase in light, intelligence and truth, and be prepared to dwell with the Gods and the sanctified hosts in the eternal worlds.

These officers were for the perfecting of the Saints then; were they for anything else? Yes, "for the work of the ministry and for the edifying of the body of Christ." Why? "That they should be no more children, tossed about by divers winds of doctrine and the craft of cunning men whereby they lie in wait to deceive;" but that they might "be built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone:" that they might have a knowledge of the truth of the Gospel for themselves, glowing in characters of living fire written in their hearts, which no man, influence or power could obliterate; but that it might dwell there like a fire upon the altar eternally burning and from *thence spread its radiant effulgence* glowing, increasing and spreading. This is the kind of Gospel the ancients preached and believed in, and which we, the Latter-day Saints, preach and believe in.

But where is the necessity of a new revelation, some may inquire, to restore this Gospel, seeing that it is the same Gospel that is recorded in the Scriptures? The Catholics would tell us there is no need of it, for they obtained it from God in ancient times, and have retained it, and it has been handed down in regular succession to the present day. I am not going to investigate *all these theories to-day, there would* not be time, suffice it to say that they are mere fallacies, neither Catholics, Greeks, or Protestants have retained the Gospel and the power to administer it. When we come to the Protestant world there is a great deal of credit due to them for the course they have taken. But has the Gospel been continued among them in its purity from the time that Jesus lived on the earth? Is there any man who has the hardihood to say so? I do not think you can find one. Whence originated these notions, opinions, theories, principles and dogmas that *exist among men in the religious* world at the present day? Did they originate with God? We are told that "he is not the author of confusion, but of order." Did he inspire men with all these various dogmas

and theories? Certainly not. Who did; where did they come from? Why, men, in various ages, many of them very good men, have tried to stop the flood of evil, false doctrine, error and crime, and in doing so, unaided by inspiration, they have made very great blunders. When the pope, through the instrumentality of Loyola, was selling indulgences in a shameful and disgraceful manner, Martin Luther and other reformers rose up and denounced it as an evil, and they were right in that, for it was an evil, and a crime and an outrage upon society, for it was bartering that for money which God never intended or authorized. Inquires one—"Did not Jesus give to his disciples 'the keys of the kingdom of heaven,' and say that 'whose soever sins they remitted should be remitted, and whose soever sins they retained should be retained?'" "Yes." "Then why did not others have that power?" They did, if they obtained it legitimately; but not in that kind of a way. Peter never possessed power to sell forgiveness of sins. In the days of the Apostles there was a certain man who saw the power of God made manifest through their administrations, and he offered them money to confer the same power upon him, but he was told that, inasmuch as he had thought the gift of God could be purchased with money, his money should perish with him. "But did not Peter and the other disciples possess the power to forgive sins?" Yes. How did they exercise it? The Scriptures are very plain on that point. Read the account of Peter, on the day of Penticost, addressing thousands of people who were assembled at Jerusalem on that occasion. They cried out to Peter and the rest of the Apostles—"Men and brethren, what shall we do to be saved? We believe your statement, we believe we are sinners, we believe we have consented to the death of the Son of God, now what shall we do?" Did he say—"I will forgive you your sins?" No, no such thing. Did he have the power? Yes. How did he exercise it? Said he—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the Holy Ghost," and they took them and led them down into the water, and baptized them, and their sins were forgiven. That is the way the Apostles forgave sins, it was not by selling indulgences.

Martin Luther introduced some good principles, but did he bring back the Gospel Jesus brought? No, verily no. Did Melancthon? No. Zwingler? No. John Knox? No. Did Calvin? No, none of them brought back the Gospel of Jesus. They went about teaching good principles of morality, and the Gospel as far as they knew it. But God did not impart to them the light of revelation which the ancient Saints enjoyed, and as each of those reformers had his peculiar views and ideas in regard to the Gospel, they were the originators of the multitudes of sects and parties now existing in the Christian world. Luther promulgated his views very extensively in Germany, Calvin, who differed from him in regard to the doctrine of free will, and was a believer in the doctrine of fate, election or reprobation, promulgated his views extensively, and so with others. If they had had the light of revelation this variation would not have existed, the Spirit of God would have led them into all truth and brought them to the unity of the faith, and they would have seen eye to eye, as the Scriptures say men

will do "When God brings again Zion, and with their voice together will they sing."

We will refer to some of these seceding churches, but first for a moment will notice the Greek church. This church seceded from the Latin church, or the Latin from the Greek, I do not care which way you take it. There was a schism between these two bodies, and each pursued its own peculiar course, and that course has been very erratic, foolish and far from the principles of truth. Then there is the Episcopal Church. How did it originate? Through Henry the Eight. How was it that he started a church? History informs us that it was simply on this ground—he was desirous of having a divorce from his wife and the Pope would not grant it. Before this Henry had written a book or pamphlet in defence of popery and in opposition to the Reformation, for which the Pope styled him "*Defender of the Faith*;" but when the Pope would not consent to grant the English king this divorce he became angry, and determined to start a church of his own; and fortunately or unfortunately he had two pliant tools, ecclesiastics in the Catholic church, and to gratify their sovereign they lent themselves to him to assist in carrying out his plan, and together they started the Church of England, or the Episcopal Church as it is now called. When Henry had got a priesthood of his own he got the divorce he wanted, and went on his way rejoicing I suppose, at least in his way.

We will now come to some others among the reformers. There was John Knox, in Scotland a very zealous and very intolerant man, nothing very pleasant about him, some traits of his character I never admired, and I have read some things in his works that are not very pleasant, gentle or amiable; but he was no doubt a very sincere and zealous Christian in his way, and sought to do good. Then there was Calvin, another tolerably sincere man in my opinion, and judging from what history tells about him, he was desirous of stemming the torrent of evil and advancing good principles as far as he knew how. But who among them brought back the Gospel which Jesus taught? Not one. Leaving Calvin, Knox, Luther and the early reformers we come down to later times, and we find that in the Church of England there were some things which the conscientious portion of its members could not sustain, and a reformation was inaugurated by John and Charles Wesley, and a Mr. Fletcher. They taught many good principles; but they did not bring back the Gospel of Jesus Christ, although they were very zealous and very desirous of doing good, and I think there was something very creditable in their efforts to stem the current of evil and to resist and unmask the corruption that was creeping in under the name of religion and to unmask the hypocricy that existed; but they did not restore the Gospel, and one of them, in singing said he looked forward to and hoped the time would come when—

> "From chosen Abraham's seed
> The new Apostles choose
> O'er isles and continents to spread
> The dead-reviving news."

They did not have it, however he knew that, and although he was desirous of having such a state of things restored, he was not able to introduce it, for God had not called upon him to perform that work.

There have been various other isms besides those I have mentioned, in some instances arising more from personal pique, prejudice and

contradictions and personal interests of men than for the glory of God and for the good of mankind, and I am afraid their originators cared more about preaching the Gospel according to certain men, rather than the Gospel according to Jesus Christ. In such a state of things what is to be done? We are living in a world in which the spirits who have dwelt in the bosom of God are coming into and leaving this state of existence at the rate of about a thousand millions in every thirty-three years; and here are thousands of so-called ministers of religion with an inefficient Gospel, that God never ordained, trying to ameliorate the condition of mankind, and sending what they call the Gospel to the heathen, and they are continually calling for the pecuniary aid of their fellow Christians to assist them in this enterprise. But if they have not the truth themselves how can they impart it to others? How can blind leaders lead people in the way of life and salvation? Was it not necessary, in view of the ignorance and blindness of the people everywhere, in regard to the principles of salvation, that something should be done to ameliorate the condition of a fallen world? The Christian world, by their unbelief, have made the heavens as brass, and wherever they go to declare what they call the Gospel they make confusion worse confounded; but who shall debar God from taking care of his own creation, and saving his creatures? Yet this is the position that many men have taken. But notwithstanding the unbelief so prevalent throughout Christendom, God restored his ancient Gospel to Joseph Smith, giving him revelation, opening the heavens to him, and making him acquainted with the plan of salvation and exaltation of the children of men. I was well acquainted with him, and have carefully examined the revelations given through him, and notwithstanding all the aspersions that have been cast upon him, I believe that, with the exception of Jesus Christ, there never was a greater Prophet upon this wide earth than he; and to the revelations he made known are we indebted for the glorious principles that God has communicated to the world in these last days. We were as much in the dark as other people were about the principles of salvation, and the relationship we hold to God and each other, until these things were made known to us by Joseph Smith. A great deal is said at the present time about the relation of husband and wife; but where is there a man outside of this Church who understands anything about this relationship, as well as that of parents to children? There is not one, and the Latter-day Saints knew nothing about it until it was revealed by Joseph Smith, through the Gospel. It is the Gospel that teaches a woman that she has a claim upon a man, and a man that he has a claim upon a woman in the resurrection; it is the Gospel that teaches them that, when they rise from the tombs in the resurrection, they will again clasp hands, be reunited, and again participate in that glory for which God designed them before the world was.

[TO BE CONTINUED ON PAGE 1, VOL. 17.]

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS COUNSELORS,

AND THE TWELVE APOSTLES.

REPORTED BY

DAVID W. EVANS,

AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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JOURNAL OF DISCOURSES.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, FEB. 1, 1874.

(Reported by David W. Evans.)

WHAT THE GOSPEL TEACHES—REVELATION FROM GOD NECESSARY—THE FAITH AND DOCTRINES OF THE LATTER-DAY SAINTS.

[CONTINUED FROM PAGE 376, VOL. 16.]

John the Revelator, when on the Isle of Patmos, wrapt in prophetic vision, said—"I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people, crying with a loud voice, 'Fear God and give glory to him, for the hour of his judgment is come.'" He also saw a time when a certain power "would make war with the Saints, and prevail against them, and they should be given into his hand until a time, times and the dividing of a time."

Well then, to come back, to accommodate my strange friend, whoever he may be, I will say that we, the Latter-day Saints, believe this Gospel just as Jesus taught it. We believe in faith in the Lord Jesus Christ, and that we should reverence him as the Son of his heavenly Father and our Father. We believe in the ordinances that he introduced, and that were practiced by his disciples; we believe in the same Spirit and revelation that they believed in. I do not wish to argue these matters, or to go into details, for time would fail on the present occasion; but the Scriptures are before us, and I shall only attempt to touch upon some of the principles that Jesus enunciated, and which were taught by him and his disciples; and it is for believing in God and Jesus Christ, in prophecy and revelation, that we are continually arraigned before the world as impostors and deceivers. We believe in being honest to ourselves and with every body, whether they are with us or not; we believe in men acting all the time as though they were in the presence of God and holy angels, and that for all their acts they will be brought to judgment, for we believe that God

will bring men into judgment "for every word and every secret thought." We believe a good deal as David says—Who is he that can dwell with devouring fire, and among everlasting burnings? That man who has feared God in his heart, and who has not lied in his heart, that man who will swear to his own hurt and change not, a pure, virtuous, holy man who regards the rights of others as he regards his own; a man who will concede to others all that he would ask for himself, and who seeks to promote the welfare of the human family.

The Elders of this Church have been called, as the disciples of Jesus were in former times, to go and preach the Gospel without purse and script. I have traveled hundreds and thousands of miles on this errand myself, and I see men all around me here who have done the same. What for? To benefit mankind, to tear away the veil of ignorance, to combat error, to reveal truth, to make known the Divine will, to tell to the human family that God has spoken, that angels have appeared, that the heavens have been opened, that light and intelligence have been communicated to man, that the everlasting Gospel has been restored, and that we, in this age, can enjoy the same blessings that the Saints enjoyed in former days, and to point out to them the way of life and salvation. We have received this commission from our God, and we have endeavored faithfully to fulfill it, so that our blood may be clear, and that when we come to stand before the Great Eloheim, when all nations shall be gathered together, we can say, "Oh God, we have finished the work which thou gavest us to do."

What else? We are standing now rather in a political capacity. How is this? We cannot help ourselves, the Gospel told us to gather together. Do the Scriptures say anything about it? Yes; but if they did not, and God gave us that command, the silence of the Scriptures would make no difference at all. But they do, for the ancient Prophets had a view of the gathering of the Saints in the latter days; they saw them flocking to the mountains like doves to the windows; and through them the Lord declared that he would gather his people "from the east and from the west, from the north and from the south." It is said—"I will take them one of a city and two of a family and bring them to Zion, and give them pastors after my own heart, who will feed them with knowledge and understanding;" and in speaking of the calamities of the last days he says that in Mount Zion and in Jerusalem there shall be deliverance." But we gathered because the revelations given through our Prophet commanded us to do so, these revelations agreeing with those given on the same subject formerly.

Standing in this capacity, we form a large body of people. We have lived in different places, and as the believers in the Gospel in other ages were persecuted, so have we been; and having been persecuted and driven we have come here, as Geo. A. Smith said on a certain occasion, "because we could not help it." We could not live in Nauvoo, yet we neither injured nor robbed anybody, neither did we interfere with anybody's rights. They drove us from Missouri and from Illinois, and here we are, and what now? We were on Mexican territory when we arrived here, having been forced to flee from the United States because we could not have protection. Why was it? Who can tell why it was

that people who strewed their garments and spread branches of palm trees in the path of Jesus, crying, "Hosanna, blessed be he that cometh in the name of the Lord," should cry, a short time after—"Crucify him, crucify him?" Said Pilate, "I wash my hands of this just man's blood;" and the people said, "let his blood be upon us and our children." Terribly have they realized that invocation, for the avenging hand of the Almighty has been heavy upon them, and in every nation in which they have sojourned, they have been robbed, stripped, their property confiscated, and they have been deprived of all the rights of men. The time will come when God's wrath will be satisfied towards them, and when they will again be his elect people and gathered to their own land, even to Jerusalem, where, as the Prophet says, "The measuring line shall go forth, and little boys and girls shall again play in the streets of that city;" and when the Son of God will descend and "set his feet on the Mount of Olives, and it will cleave in twain, and there will be a great valley, and they will flee from before him like as they fled in the days of Oziah, King of Judah;" and "the Lord our God," we are told, "will come and all his Saints with him," and there will be deliverance in Zion and in Jerusalem in the remnant whom the Lord our God shall call."

Well, we are here in a political capacity, inhabiting a Territory, and forming an integral part of the United States. Whom do we interfere with? Nobody. Do we rob or pillage anybody, or interfere with the rights of any? No. Do we make incursions on the citizens of surrounding Territories? No, we interfere with the civil or religious rights of no persons in this or any other city or Territory; we never did, we do not now; but we can not help being in the capacity that we occupy to-day. We form a body politic, and have necessarily become a Territory, and we could not help ourselves if we would. But we do not interfere with anybody, we observe all good and wholesome law. People will lie about us; but that makes no difference, they lied about Jesus. Our enemies say—"You are a bad people, and that is the reason we persecute you." That is what the enemies of Jesus said about him; it was not because he was good; you never saw a religious persecution got up on that account, all such persecutions have been "because of the wickedness of the people." The Scribes and Pharisees, after seeing Jesus heal the blind man, said—"Give God the glory, for we know this man is a sinner, it is true that he cast out devils, but he does it through Beelzebub, the prince of devils." Well, if they persecuted the Lord of the house, they will persecute the members of his household; if they do these things in the green tree, what will they do in the dry? The fact is, there is, and always has been, and always will be, an antagonism between truth and error, light and darkness, between the servants of God and the servants of the adversary. The devil is called the father of lies, and he delights therein. What difference does that make to us, what do we care about it? Very little. But suppose we are oppressed. We have stood it before and we can stand it again. Suppose they should pass proscriptive laws against us. All right, if the nation can stand it we can. I will risk upholding and standing by correct principles which emanate from God. We will cleave to truth, honor, holi-

ness, and to all the principles that God has revealed to us, and we will go on increasing in every good.

This nation and other nations will be overthrown, not because of their virtue, but because of their corruption and iniquity. The time will come, for the prophecies will be fulfilled, when kingdoms will be destroyed, thrones cast down and the powers of the earth shaken, and God's wrath will be kindled against the nations of the earth, and it is for us to maintain correct principles, political, religious and social, and to feel towards all men as God feels. He makes the sun to shine on the just as well as on the unjust; and if he has enlightened our minds and put us in possession of more correct principles than others have, let us be thankful and adore the God of Israel. Let us thank our heavenly Father for his goodness towards us in making us acquainted with the principles of the everlasting Gospel, and let us go on from strength to strength, from purity to purity, from virtue to virtue, from intelligence to intelligence; and when the nations shall fall and crumble, Zion shall arise and shine, and the power of God shall be manifest among his people. No man can overturn or permanently hurt those who do right. They may kill some of our bodies, but that is all they can do. We shall live and shout among the assembled throng, in the eternal heavens, "Hosanna, blessed be the God of Israel," and his kingdom shall grow and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will rule and reign for ever and ever.

May God help us to be faithful in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON HYDE,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY EVENING, FEB. 8, 1874.

(Reported by David W. Evans.)

LIVING FAITH IN GOD—THE PROVIDENCES OF THE ALMIGHTY IN BEHALF OF HIS PEOPLE—LAY UP TREASURES IN HEAVEN—THE MEEK TO INHERIT THE EARTH—THE WORD OF WISDOM.

I rejoice very much, brethren and sisters, at the opportunity we enjoy to-night of meeting together to worship the Lord our God, and to wait upon him, that we may renew our strength. It is the desire of my

heart to do all I can to inspire in you a living faith in God, and I am sorry to say that there are those in our midst, against whom I have no particular charge to make, but who, by reason of the favors which fortune or this world has bestowed upon them, have become weak and sick in the faith, and who, I may say, have almost no faith at all. I feel on this occasion that if wealth would destroy what little faith I have I would rather that it would take to itself wings and fly beyond my reach. I have no faith to boast of, but what little faith I may possess I think more of than I do of the wealth of this world, for the wealth of this world will not carry me successfully through the dark valley of the shadow of death; it will not open to me the portals of bliss, but real and genuine faith in God will accomplish this. I remember once, in Nauvoo, when we felt ourselves happy and fortunate if we could get half a bushel of meal to make mush of, the Prophet Joseph Smith, talking to some of us at the house of brother John Taylor, said—"Brethren, we are pretty tight run now, but the time will come when you will have so much money that you will be weary with counting it, and you will be tried with riches;" and I sometimes think that perhaps the preface to that time has now arrived, and that the Saints will soon be tried with riches; but if riches would kill our prospects of eternal life by alienating us from the Priesthood and kingdom of God, I say it would be far better for us to remain like Lazarus, and that all our fine things should perish like the dew, and we come down to the bedrock of faith, and trust in the true and living God.] The question is whether we have to come there in order to inherit eternal life. I will read a little of the words of our Savior, as recorded in the 6th chapter of Matthew. Said he—"Take no thought, saying what shall we eat or what shall we drink, or wherewithal shall we be clothed, for after all these things do the Gentiles seek, for your heavenly Father knoweth ye have need of these things, but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

There are many Saints at this time who are laboring to acquire wealth; and the kingdom, in the hearts of a good many, has become a secondary consideration; if we were to reverse this order of proceeding and seek the kingdom of God first, we could then put our heavenly Father to the proof whether all these things shall be added to us, and thus also test the truth of our religion, and I believe that this would be a legitimate way to test it to our satisfaction.

I have heard several very able discourses, by good men, showing that unless our exports equal our imports, we are not making headway financially. This is all very good so far as it goes, but reasoning of that kind is not our Savior's, it is the reasoning of this world, and so far as this world is concerned, their reasoning, if correct is just as good as any other reasoning; but if it is not correct, and we are swerved by its force and power from the line marked out for us to walk by, we shall become the losers. I wish now to refer you to certain events that have transpired in days gone by, and then any of you may tell me by what financial calculations these things happened, and whether they were

brought down to the very nicety of worldly reasoning, or whether they were left open to the providences of our God.

Once on a time there was a great famine in Samaria, and so sore was that famine that a mule's head sold for four score pieces of silver in the market, and a cab of dove's dung sold for food in the market, I can not recollect for how much. We should consider it pretty much of a task or penalty to be compelled to use an article like that for food; but the people of Samaria were sorely distressed with famine, and which way to turn to save themselves they knew not. About this time, the King of Syria, with a large army, came to besiege the city, and there was a mighty host of them, and they brought everything in the shape of food that was necessary for the comfort and happiness of man; and although the famine was so sore among the Samaritans, the old Prophet, Elisha I think it was, told them that on the next day meal should be sold in the gate of their city at very low figures, lower than it had ever been known to be sold before. A certain nobleman, who heard the prophecy of Elisha expressed his doubt of its truth, and he said that if the windows of heaven were opened and meal poured down from above it could not fall to such low figures. Now see what he got by doubting the words of the Prophet—said Elisha to him—"Your eyes shall see it, but you shall not taste it." That night the Lord sent forth the angels of his presence and they made a rustling in the trees, and sounds like horses' hoofs and chariots, as if the whole country had combined to go out to battle against the Syrians, and they did not know what to make of it, and they were frightened, and fled, leaving almost every thing they had brought with them in the borders of the town; and as they went, the rustling of the trees and the noise of the horses and chariots seemed to pursue them, and in order to make their burdens as light as possible, they threw away everything they had with them, and their track was strewed with everything good and desirable. The next morning the people of Samaria went out and brought the spoils into the market, and it was overstocked with provisions, and the word of the Lord through the Prophet was fulfilled.

Now, you see, the Lord knew they had eaten mules' heads long enough, and that they had need of something more palatable; he had had the matter under advisement, no doubt, when the crusade was inaugurated against the people of Samaria, and he, in all probability, inspired them to take abundant supplies, that they might feel all the more confident on account of their great numbers being so well provided for. They no doubt calculated that they had the sure thing, little thinking that God was making them pack animals to take to his people what they needed. Their Father in heaven knew that they had need of them, and he sent them, and the people of Samaria brought them into market, and behold and lo the multitude rushed together just as hungry people will, and this nobleman came out also, and he was trodden down under foot and stamped to death—he saw it but he never tasted it. That is the reward of those who disbelieve the Prophets of God; it was so then, and if the same thing does not occur in every instance something of a similar character is sure to take place. There was no living faith in that man, he could not believe the

testimony of the Prophets, and in this he was like some of our—what shall I say, great men, whose faith is weak and sickly, and they think they know it all, and can chalk out right and left that which would be best for building up the kingdom of God.

Well, after the flight of Sennacherib and his hosts, the starving multitudes of Samaria had an abundant supply of food. By what financial calculation was this brought about? Was it by worldly financiering, or was it by the bounteous dispensation of kind Heaven, who, disregarding worldly technicalities, sent a full supply to administer to and supply the wants of those who put their trust in Him, for at that time the people of Samaria stood fairly before him, and he plead their cause.

Said the Savior—"Take no thought what ye shall eat or what ye shall *drink*, or wherewithal ye shall be clothed, for after all these things do the Gentiles seek." Have the Gentiles come here to make money and to become wealthy? They say they have; I am told that that is their sole errand. I have not the least objection to it, but I have an objection to my brethren and sisters adopting their spirit by which their faith withers and becomes like a dried reed. The Lord said to Joseph Smith once—"As I live, saith the Lord, I give not unto you that ye shall live after the manner of the world." Are we seeking to live after the manner of the world by our trading and trafficking? I do not know, however, that there is anything objectionable about legitimate, honorable trading, and I am not going to speak against it; but in these days it is a pretty rare thing to find an honorable dealer. There may be, and undoubtedly there are, men who do nothing but honorable business transactions, but most business men are eager to lay up a fortune, and to get rich in a short time. Some of our merchants think they ought to get rich in from five to ten years, and then retire; but in honorable business transactions it takes almost a lifetime to amass a fortune. I will not, however, speak of things that occurred in old times, but will come down to our own experience.

I recollect when we were forced away from Nauvoo, at the point of the bayonet, and when we crossed the river to the Iowa side there were hundreds of our people camped along the shore, and what had they to eat, or to make themselves comfortable with, in the scorching sun and burning with fevers? Nothing. We wanted meat and other comforts, but we had not the means to procure them, and the Lord in mercy sent clouds of quails right into camp. They came into the tents, flew into the wagons, rested on the wagon wheels, ox yokes and wagon tongues, and our little children could catch them, and there was an abundant supply of meat for the time being. Who financiered that, and by what calculation of two and two make four did it happen? It was the mercy and generosity of kind Providence. After the people arrived here in Salt Lake, they had pretty hard times. I was not one of the honored ones first here, but I arrived soon after, and I can recollect very well hearing of the hard times, when the brethren and sisters were forced to dig roots, and boil up thistletops, and anything that could be converted in the seething pot into food for the stomach. In those days the rations of our people were very short indeed. The Lord was aware of the position of the Saints in those times, he knew that they craved and had need of the

necessaries and comforts of life, and he provided a way for them to obtain them. He opened the mines of California, and he caused the news to fly eastward, and this inspired the people of the East, almost en masse, to go to the Eldorado of the West to secure the precious metals. I happened to be on the borders at the time the excitement was in progress, and having crossed the Plains once or twice, people came to me to know what they should load with. I told them to take plenty of flour, for that would be good anyhow, and if they took more than they could carry they could trade it with the Indians to good advantage for something that they needed. I also told them to take plenty of bacon, the very best that they could bring; plenty of sugar, and also plenty of coffee and tea, we were not quite so conscientious in those days about using tea and coffee as we profess to be now. I also told them to take plenty of clothing, such as shirts, overcoats, blankets and everything that would keep the body warm; and I told them that tools of every kind would be very convenient and almost indispensable, such as spades, shovels, planes, saws, augurs, chisels, and everything that a carpenter needs, for said I—"When you get to the end of your journey you may not find everything to your hand that you want, and these things will be very convenient for you to build with." And I gave them this counsel in good faith, for I thought if they did not feel disposed to carry all these things through, they could very readily exchange them in our valley for something that our folks could spare and which the emigrants would find useful.

Well, they fitted up train after train with these staple articles, and to use a steamboat phrase, they loaded to the very guards, and when many of them reached here, having been retarded by their heavy loads, it was so late that they said—"If we attempt to go through to California with this outfit, we shall be swamped in the snows of the Sierra Nevada Mountains, and so we must leave it here." They had brought it just where God wanted it, for said he—"I knew you had need of these things;" and while many of those who brought them along were good, honorable men, it so happened in the providence of God that his people were abundantly supplied.

Did not brother Kimball prophecy here once, in a time of the greatest strait, that goods and merchandize of every kind would be so cheap and plentiful within a certain time, that they would have to be piled up on the way side? Yes, and his prediction came true, and the merchandize had to be placed by the wayside because there were not houses enough to put it in. Well, when the emigrants got here with their jaded teams, they were glad to trade them off. Said they—"Here gentlemen, are the dry goods, merchandize, tools, and other things we have brought along, they are at your service, give us a pack mule and a pack-saddle, a lariat and a pair of spurs that we may go on our way." This was the way matters were arranged in many instances, and there was no fault to find, we did the best we could under the circumstances, and they did the best they were obliged to for us.

Who financiered that? Was that on the principle of two and two make four? I do not object at all to that principle, but one is the result of human skill and wisdom, the other is based upon unshaken faith in God. That is what I am coming to—unshaken faith in God, which in this case, in our own experience,

brought deliverance to the Saints, for they were well supplied with tools, wagons, clothing and all they needed to make them comfortable. Our community was small then, a few trains heavily laden were sufficient to supply it, but now it would take a number of railroad trains. We are growing and increasing, and I fear that we are growing beyond our faith, we are taking thought for to-morrow too much.

To illustrate this matter I will suppose that I say to my sons—"Here, my boys, I want you to go and plough, take care of the stock, or make the garden beautiful;" and they reply—"Father, we want some boots, pants and hats." "I tell them I know they have need of these things, but I want them to attend to what I require of them without first receiving the boots, pants and hats. What would you think of these boys if, because father did not give them what they thought they needed just at the time, they should say "we will strike out on our own hook, for we must have, and are determined to have these things?" How many of us are there now who feel as though we could chalk out and financier our own course irrespective of what the Prophet says? Perhaps some would be grieved if their faith in the ordinances of the Gospel and in the servants of God were questioned; but, as I said in the start, to come down to the bedrock, leaving fiction out of the question, how many of us are there who are ready to strike hands with the Prophet of God and to hang on to him blow high, or blow low, come coarse or come fine? There are some men who have acquired fortunes and who are rich, and I have reason to believe, though perhaps good men in every other respect, there will be a divorce between them and their silver and gold, or I fear they may not enter the kingdom of God. The rich man may say—"Divorced! is it possible that I must be divorced from that to which I am so devotedly attached—my riches—in order that I may obtain life everlasting?"

In further illustration of the subject we have under consideration, I will quote the saying of the Savior, "Lay not up for yourselves treasures on earth, where moth and rust can corrupt, and where thievess break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust can corrupt, nor thieves break through and steal." If heaven be beyond the bounds of time and space, as some of our religious friends believe, it would require a long arm to deposit our treasures there; but I apprehend that the heaven here referred to is not so far away. I believe it is near, and that when I yield my treasures to the powers that govern the kingdom of God I lay up treasure in heaven. Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, "What thief can enter in and steal the knowledge you have got?" It is beyond the power of the thief to steal, it is out of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our

obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.

The Bible says, "Take no thought beforehand, what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed." Says one—"If we are to take no thought beforehand I would like to know how the farmer will ever contemplate sowing his seed if he does not look with an eye to the harvest, if he does not take some forethought?" I do not see any necessity for this. I know that the times and seasons roll around, and when Spring comes my natural senses tell me then is the time to plough, and I go and plough, because I know it is my duty to plough. I keep on ploughing day after day until I get through, and then I commence sowing seed. It is no use for me to give myself any anxiety about the harvest—I have no control over that, as the Scriptures say—"Paul may plant and Apollos water, but God giveth the increase," and I, with all my figuring, can not swell the kernels of wheat and cause them to germinate. I can do my duty in the time and the season thereof, but I must leave the issue with God. When I see that the grain wants watering I can turn on the water, but never mind to-morrow, let that take care of itself. As each day rolls around I can do the duties thereof, but to-morrow is beyond my reach or control. We, however, are looking to great results from our present labors as Latter-day Saints, and perhaps there is no particular harm in this; but it is far safer for us to do the duties of to-day than to neglect them by dreaming of the glory that is to be revealed in the future. That is in safe-keeping. The hands of the Lord are strong and true, they will keep the reward in reserve for the faithful, and none can rob them of it. Let us do the work of to-day, then, and our heavenly Father knoweth that we have need of all these things.

There is one very peculiar saying of our Savior in the New Testament which I believe I will quote. Said the Savior, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This is a saying which very few people who live now seem to believe, for, apparently, the main object for which most people labor is to get rich, and hence, according to the saying of Jesus, to keep themselves out of the kingdom of God. I know men in this Church whom I would have gladly seen here to-night, but I do not see them. I suppose they have so much riches they have no time to attend meeting. Maybe they are here, I hope so, my sight is not very keen, and I can not see all over the room; but I do hope and pray that I shall never get so much wealth that I shall have no time to attend meetings, or so much as to keep me busy taking care of it, so that I shall not have time to enrich my heart with the knowledge of the Lord our God by putting myself in the way to obtain it. "Easier for a camel to enter the eye of a needle than for a rich man to enter into the kingdom of God." Said the disciples "Who then can be saved?" The Savior answered, "That which is impossible with man is possible with God."

Now I want to look a little at the possibilities and impossibilities of the matter, not that I claim to understand everything, but sometimes a train of thought comes through my mind which cheers and does me

good, That man who claims to be under the jurisdiction of an authority that he professes to believe is paramount with God, and yet is engaged in this way, that way and the other way, in getting rich so that he has no time to honor it, the question is, Can that man enter into the kingdom of God? I am not going to say, but I will bring up another case that, perhaps, may have a bearing on, and serve to illustrate this subject.

There was a certain rich man who fared sumptuously every day. He had abundance of everything that was good. Then there was a poor man named Lazarus, who lay at his gate, and the dogs came and licked his sores. This poor man would have been glad of the crumbs that fell from the rich man's table. By and by poor Lazarus died and was carried by angels into Abraham's bosom. I was once conversing with a Presbyterian minister on the subject of polygamy. Said I to him—"My dear sir, where do you expect to go when you die?" He said—"To some good place, I hope." "To heaven, I suppose?" "Yes," said he, "I hope to go there." Said I—"Right into Abraham's bosom." Well, he said, figuratively, that was correct. Said I, "If you go right into Abraham's bosom there will be on one side Sarai and on the other Hagar, and if you make a deadshot right into Abraham's bosom how do you expect to dodge polygamy? If you get into Abraham's bosom you get into a curious place." By this time his argument was exhausted and our conversation closed. But Lazarus went to Abraham's bosom, I suppose he has a pretty large bosom and a large heart, large enough to embrace all the faithful from his day down to the end of time, for in him and his seed shall all the families of the earth be blessed.

By and by the rich man died, and it is said that he lifted up his eyes in hell, or in torment, and he saw Abraham afar off with Lazarus in his bosom: Said he—"Father Abraham, send Lazarus that he may dip the tip of his finger in water that he may cool my tongue, for I am tormented in this flame." Abraham replied, and he spoke to him very kindly and fatherly, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us who would come from thence." Here, then, we see illustrated the fate of the man who obtained wealth independent of the Lord Almighty. He obtained wealth and enjoyed it, and down he went to hell, while that poor man who, in this life, lay at the rich man's gate and desired to be fed with the crumbs that fell from his table, was carried by angels into Abraham's bosom. Probably, in life, this rich man had oppressed and dealt wrongfully by that poor man, I cannot tell how that was, but at any rate he went to hell.

Now, let me ask you who the man is who may be rich, and still enter into the kingdom of God. There was father Abraham himself, none of you will dispute that he was a rich man while here, yet there he was, on the otner side of the great gulf, prepared to welcome Lazarus to happiness and heaven. But how did Abraham get rich? Was it by cheating and defrauding, by calculating and financiering? or did he get it by doing his duty and trusting in God to bestow upon him what he

saw fit. He trusted in the Lord, and the Lord gave to him all the Land of Canaan, for an everlasting possession and promised him that his seed should be as numerous as the stars in the sky, or the sands on the sea shore. The Lord made Abraham rich, Abraham did not do it himself; he did not cheat anybody, but in the providences of God he was elevated and made rich. Why, there are some men who can not sleep nights for laying plans to get rich, but I would advise them, if they want to get riches that will last for ever, just to lay plans to build up the kingdom of God, or in other words take the advice of Jesus —"Seek first the kingdom of God and His righteousness, and all things else shall be added unto you." I used to think—I can not get married until I get rich, for I can not support a wife; and it was not half so hard to support a wife in the days when I married as it is now, because there was not half the pride or fashion to support then that there are now. Then I did not make money very fast, and I thought that if I waited until I got rich before I married I should wait too long, and finally I concluded that I would marry and take hold with my wife and we would work together. It is certainly better to have two oxen than one, for if one is yoked up at one end the other end of the yoke drags, and when one wheel is off and the other is on, the point of one axle drags in the sand, and it is a complete nothing at all, that is just what it is. Well then I would give the same advice to my young brethren and sisters that I acted upon myself, and that is—Get married and get rich afterwards, and dispense with this fashion that so many are anxious to follow. We cannot very well, unless we are born princes, heirs or millionaires, support the fashion of the present day and prosper, and we had better dispense with it. I like to see everybody cleanly and comfortable, but all this display and paraphernalia that fashion demands of its votaries seems to me like clogging the wheels and creating discomfort rather than comfort. When I was in the old country, I recollect hearing a lady say—"Some people wrap themselves up and put on so much that they are completely clogged. If you draw a net over a fish, how can it swim in the water? It is freedom they want, and it is a light covering we want, especially in warm weather." I like to see persons neat and clean, and would rather see them thus than adorned in fine feathers, dresses, caps and jewelry. I believe God's people will be so. I have no particular fault to find, I am only telling what I think would be good.

The man that goes along and does his duty, and, without straining a point, picks up honestly and fairly the blessings and means that God strews in his pathway, can appreciate and do good with his means; and as long as he keeps an open heart and is willing to do good, God will continue to put wealth in his way, and wealth obtained in this way, no matter how much, if it swells as large as the mountains on the east here, can not keep its possessor out of the kingdom, because it is the gift of God, and not the fruits of over-reaching dishonesty. God is not going to keep me out of his kingdom because I have wealth, no matter how much, if I obtain it honestly in his sight, and strive continually to do good with it. The reason why men of God were rich in old times was, that they were willing and desirous that God should rule, govern and control them and

their means, while the miserable calculators after the fashion of the world shut God out of the question altogether. Such men are a stink in the nostrils of the Almighty, and he will hurl them from his presence, and they will find that it is easier for a camel to go through the eye of a needle than for them to enter into His kingdom. This is my faith, and I hope it will last me all the way through and for ever, that if we will keep the commandments of God, build up his kingdom, and lay up treasure in heaven by doing good with whatever means and ability God may entrust us with here, wealth will roll in upon us from quarters we are not aware of, and in a way that eye has not seen nor ear heard, neither has it entered into the heart of man to conceive. All the world is for the Saints, and if they only take the right course and do as they are required, wealth will roll in upon them and can not go anywhere else. The world say the Latter-day Saints are the lowest of all people, and just for argument's sake we will grant it; but then, if we are so, that fact is only a proof of our excellence, for everything that has weight and worth rolls down and finds the centre, the froth only rises to the top. I will venture to say that if you take a dollar and place it on the edge of a nice wash-basin, it will roll down to the centre, and if we are there, we shall all be in the right place. It is the meek and lowly who are to inherit the earth and the kingdom of God, and enjoy the gifts of heaven.

I have spoken once to-day before pretty freely, and I begin to feel a little sore about the sides, and I do not think I shall talk to you much longer on this occasion. I was talking this afternoon about the ante-diluvians. How strong they were in their own estimation! They were able to carve out their own destiny, and to amass and spend their own fortunes; but when the flood came they and their wealth went together. They were not in the ark, they had no interest in it whatever. I suppose they were a good deal as some people are at the present day. I saw a little ticket out here—I did not stop to read it—but in passing I read the words—"Not one cent for Tithing." I suppose that was the motto of the ante-diluvians. "Not one cent for Tithing," not one iota to build up the kingdom of God. Well, they went to destruction.

I wish to say to my brethren I have had considerable experience in the kingdom of God, and I have had some experience that a man never ought to have, and let me here ask my brethren and sisters if everything could be arranged to suit all, where under the heavens would there be any trial of our integrity? There would be no such thing. As the Methodist say—"When I can read my title clear to mansions in the skies," and neither stumbling-block nor obstacle in the way, I shall begin to think that I am on the wrong road, for I do know that in the way of exaltation and eternal life there are stumbling-blocks and difficulties to overcome, and if I keep in that way I shall have some things to swallow that are unpleasant and uncomfortable. But they will appear smaller and less difficult to overcome, if we swallow less whisky. I would advise all my brethren to avoid it, and to have no connection with it; and if we see those who are feeble in faith, and more inclined to find fault than they are to approve, let us labor with them and do all we can to bring them back to a sense of their obligations.

"Take no thought for the morrow, what ye shall eat, or what ye shall drink, nor wherewithal shall ye be clothed," but go to, and do just as God, through your brethren, tells you, and never be the means of administering a blow or doing one act that shall cause a division among the Saints of God, for says Jesus—"Except you are one you are not mine," and how many are there in this city and throughout the country who are kind of half Jew and half Ashdod, and more Ashdod than Jew in many instances? Do not understand me to apply this to the body of the Saints, but to them that are pairing off, the disaffected and dissatisfied, and those who seem as if they had just swallowed a dose of fishhooks, and were choking over it. I would advise such to grease it well, and it will go down. Let the oil of the grace of God be applied, and there is no obstacle that we can not overcome. I say then, let us never allow ourselves to be the entering wedge to divide the people of God. If we cannot overcome a little difficulty or a little trial, how much faith have we got? Not much. I say to my brethren—God bless you; and to the weak, the Lord, through the Prophet, says, "Be strong." Be as weak as you have a mind to, but when there is need of strength put it on. If we have the right spirit, the more strength we need the more we shall have, but keep the fire burning, and may the Lord God of heaven bless you.

I could say many more things, but I have said as many as I should say. May the Lord bless you here in the 14th Ward. I used to know all the people who were here, but now I do not know a tithing of them; they have either grown up out of my knowledge, or else there is another set, or else we have lost our faith and our countenances are changed. I do not know which. Well now, let these pipes and tobacco alone, and let whisky alone; and sisters, let tea and coffee alone. I know I am touching you in a vital place, but will you do it? "Oh dear, I shall die if I can not have some." Well, we have got to die once, and it had better be in a good cause than in a bad one. Then let us keep the Word of Wisdom, and keep ourselves unspotted from the world and live to the honor and glory of God, that when we have got through, having really complied with the will of heaven, we may see opening before us fields of everlasting bliss, and crowns and dominions beyond calculation opening in the wide expanse of eternity. Oh, shall we come short, or shall we not?

Brethren and sisters, live to God, and may God bless you. I want to live until the power of God will be felt and acknowledged in this world, and that day is not far remote. May God bless us for ever, is my prayer in the name of Jesus. Amen.

REMARKS BY ELDER WILLIAM C. DUNBAR,

DELIVERED IN THE TWENTIETH WARD SCHOOL-HOUSE, SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 4, 1874.

(Reported by David W. Evans.)

REMARKS TO THE YOUNG.

Last Sunday evening I asked the privilege from the Bishop to give a little lesson to the young, and to the old and middle-aged about the young. It is something new for me to ask for the privilege of speaking, for my weakness has generally led me to decline speaking when asked to do so; but inasmuch as I have assumed the task, I trust I shall be assisted by that Spirit that illuminates the understanding, and that it will on this occasion dictate things which will be for our good.

I have heard some say that they thought we made too much fuss and talk about the rising generation; but when we take into consideration the circumstances in which we are placed as Latter-day Saints, we shall see that this is not the case. We are connected with the kingdom of God, established in these last days never to be cast down again. We are not connected with a system of religion which is to expire when we expire, but with one which is to exist when we are gone, and there is a prospect of a great many of us departing this life before very many years more pass away. There are thousands and tens of thousands of us who embraced the Gospel soon after the Church was organized by the Prophet Joseph Smith, and who are now arriving at an age when we must naturally expect that we will not live long upon the earth, hence, in the minds of all such who reflect, there is an anxiety about the young. Why? Because they have an anxiety about the kingdom of God being perpetuated; they have an anxiety about the young, realizing that the responsibility of bearing off this kingdom and its principles must shortly rest upon their shoulders, when they will have to preach the Gospel and to administer the laws and ordinances of the kingdom of God, and to bear off its principles while they shall live upon the earth, hence the anxiety of the old members of the Church to know that their children are in a position to be able to perform the duties devolving upon them as well as, if not better than, their predecessors.

We have around us a multitude of children growing up. We are in the habit of calling them children and of treating them as such, and all the time our speeches to them are as if directed to children; but all of a sudden it has come to our notice that some of these children have arrived at the years of accountability. Some of our sons, for

instance, are as old as we were ourselves when we went forth to preach the Gospel, and we see around us a multitude of young men and women who were baptized when they were eight years old, and who, almost unnoticed, have arrived at years when they begin to think and act for themselves. Among them are those who have a knowledge, by the gift of the Holy Ghost, that the Church of Jesus Christ of Latter-day Saints is the Church and work of God, and perhaps a great proportion of them have this knowledge. Then, there are a great many of them who say they have not this knowledge, but they believe "Mormonism" is true because father and mother say it is; that is, they believe it by education and not by conviction and through understanding it for themselves. Among these children to which I am referring is a small number who have come in contact with certain influences, and who are becoming skeptical and unbelieving as to the principles of the Church of Jesus Christ of Latter-day Saints.

We may shut our eyes to these things, but they are facts, and the question is, How shall we treat them? If we knew that two Gentiles were in this meeting, we would so arrange our discourse as to be suitable to them, and let all the rest of the congregation, who already know these principles, sit and listen. But it appears to me that we have to take a new departure in regard to our preaching. We must adapt ourselves to circumstances, and remember that there are those amongst us of the kind I have mentioned. It is true our children have been raised and grounded, as it were, in the principles of "Mormonism:" they have grown up and have scarcely heard anything else. It is not these little ones here that I am so much concerned about, but it is the young men and the young women, from sixteen to twenty-two or twenty-three years of age, who go out in life for themselves. Perhaps the sisters go to service in various parts of the city and among various kinds of people; and the young men, they go to learn trades —learn to be carpenters, masons, blacksmiths, or some other occupation. They have to go out in life, and they meet with a great many influences now that were not to be found in our midst years ago; for amongst us now are those who are straining every effort to undermine the education that we have been giving to our children. When I say education, I mean the religious training which we have been giving them. There are men in our midst who consider they have a mission to perform, and that mission is to undermine our religion. There are many amongst us now who do not believe in and who care nothing about our religion. Some of these have come to dig in the mountains, to extract the silver and get a fortune; they care nothing about religion of any kind. There are others here who consider they have a mission to undermine "Mormonism," and who think the only way for them to do that is by undermining the education of our young people. They say, "We can only reach the young, so far as faith in "Mormonism" is concerned; but if we succeed in making the rising generation skeptical, "Mormonism" will be a thing of the past and almost forgotten in the next generation." There is a class of so-called religious men whose aim is to make our young folks skeptical; there is the apostate, who is either an infidel or a deist, working to accomplish the same object; there is also the Gentile, who is a deist or a free-

thinker, and does not believe in God or in a life hereafter; and they all feel that it is their special mission to undermine what we have been doing during the last twenty years to establish in the minds of the rising generation the truth of the principles which we have espoused, and which we know to be true.

Now, if it has taken all the knowledge that we have, all the testimony that we have received from the Almighty, to carry us through to the present moment; if it has taken the power of the Holy Ghost and the Spirit of God to enable us to stand and resist the various opposing influences by which we have been assailed since we obeyed the Gospel, it will take the same testimony and the same understanding to enable the rising generation to carry off this kingdom triumphantly in spite of all the combined opposition that may be brought against it. Hence the necessity, my brethren and sisters, of being exercised about the young, and hence the reason that they should have a knowledge of the principles of truth that we have received, that when we are departing this life we can lay our hands upon them and bless them, and set them apart for the work that we have about closed. Then the fathers in Israel can say—"Here are our sons, who will carry out what we have begun;" and the mothers can say—"Here are our daughters, who will carry out what we have commenced." Under such circumstances the feelings of the dying will be those of joy and pleasure, for they will know that they are leaving behind them a multitude upon whose hearts is ineffaceably impressed the conviction of the divinity of this work.

I am pleased when I hear a young man or young woman testify that they know this is the kingdom of God; but I should not be pleased to hear them testify that they did know if they did not; I should not be pleased to hear them say they believed if they did not believe. It might cost me sorrow to hear my son or my daughter, or your son or your daughter, say, "I do not know that 'Mormonism' is true," or "I do not believe it is true," or to see them in a kind of betwixt and between state of mind, not knowing what to believe; but at the same time I would rather they would honestly say just what is the fact, than to have them hypocritically say one thing and mean another. I would not like to see this among children or among men and women. But if a person is really sick and we can find out what the disease is, then we can apply the remedy; if, however, the patient insists that he is not sick, and that nothing is the matter with him, we can not touch him. Hence I say, if we know the circumstances in which we are placed, we know what remedy to apply. A young man or young woman will ask this question, for instance, which is very natural—"Father, I hear you say that all the sects in the Christian world are wrong except the 'Mormons;' but yet I find, when I attend the Episcopal, Roman Catholic or Methodist church, that they quote from the very same Bible which you quote from. How is it that they are wrong? Do you recollect, brethren and sisters, how we were when first the Gospel reached our ears? One of the first questions that we asked of the Elder who preached to us was—"You say that 'Mormonism' only is right, but how is it that all these other sects and parties, who say they believe in God, the Bible and Jesus Christ, are wrong and you only are right?" This was a

kind of a mystery to us, it caused a query to arise in our minds, and we could not exactly understand it. This brings to my remembrance a figure that was very frequently used by the Elders when preaching the Gospel in the old country in early days. To explain this seeming mystery to the minds of the new converts, they would liken the Gospel and Church of Jesus Christ, and its organization, to a watch, with all its complicated machinery, including wheels, pivots and pins, face, fingers and mainspring. All these properly combined will correctly tell the time of day. "But," said the Elders, "Suppose a man comes along and takes one of these wheels away, and another man takes another wheel, and another takes another wheel; another man takes a pin, and another another pin; another man takes a pivot, and another takes another pivot; one takes the face, another takes a finger, and another takes another finger, and so on, until finally the whole watch is divided up, say among six hundred different people, every one of whom says—"I have got the watch, and I can tell the time of day." Says the watchmaker—"Do you think I am such a fool as to believe that any of you can tell the time of day? A watch can not tell the time unless it is combined and united together, every wheel and pivot in its place, with the mainspring in good order. It takes the whole machine to tell the time of day, and when a man says—'I have got the watch,' and he has only got a wheel, a pivot, or a pin, the face, mainspring, or case, he does not tell the truth, whether he knows it or not."

So it is, my young friends and brethren and sisters, in regard to the Bible; every religious sect takes that part of it which suits them, and they all say they believe in it, and they have got the plan of salvation. For instance, one sect or party will take faith in Jesus Christ, and say that is all that is necessary for the salvation of man. Another sect will perhaps take baptism, and say that faith and baptism are necessary for salvation, and throw away something else; and thus you find the whole Christian world, although professing to believe in the same Savior and in the same Bible, opposed to each other. And then the "Mormons" come along and they say—"All these sects are wrong and we are right." They say to the sects—"Why, you have not got the watch, you have only got one of the wheels, one of the pins or fingers, or you have only got the case, and there is nothing in it, and it requires the case with all its contents properly arranged to tell the time of day correctly; in other words, if you would teach the people how to be saved in the kingdom of God, you must teach them to obey every principle of the plan of salvation." That is precisely what the Elders of this Church do, and that makes the grand distinction and difference between them and the so-called religious teachers of the day.

Now to illustrate this. You attend a church or a chapel, and you perhaps hear a minister preach from the 16th chapter of St. Mark's Gospel, where the Apostles are commanded to go and preach the Gospel to every creature, with the promise that he that believeth and is baptized shall be saved, &c. Some of our young people have not read the Bible a great deal. It is true that many of them who attend Sunday school do read it, but as a general thing the class I am referring to do not attend Sunday school. They

consider that they are too old, that they know too much, or that it is rather humiliating to associate with children; and, with a few exceptions, those I mean are not of the kind who have read the Bible; but you will find, no matter how much it may chagrin us to admit it, that they would rather read the *Ledger*, *Bowbells*, or some other book of that character, than the Bible, and consequently when they hear a sectarian minister quote from it, that he that believeth in Jesus shall be saved, they take it for granted that he is reading the Bible, when, if they had read and studied its pages for themselves, they would know that he only quotes part of it. Is it not singular that sectarian ministers, as a general thing, manage to forget that little word "baptism" when exhorting sinners to repent and be saved? Is it not singular that the divines of the day, as a general thing, although they have made the Bible their study, and have gone to college on purpose to study how to explain its contents, should stop short and say, "He that believeth shall be saved," leaving out all about baptism?

What is the difference, in this respect, between the "Mormon" and the sectarian teacher? The "Mormon" teacher reads the whole of it —the text and the context, and he declares to the people that he that believeth and is baptized shall be saved; and he that believeth not shall be condemned. Is it not singular that men professing to be servants of God and ministers of salvation, when they quote Scripture, should only quote part of it? This is the course pursued by the ministers of nearly every denomination in Christendom. One will take a pivot or a wheel, and leave all the rest of the machinery; another will do the same, and so on, and if we were to examine the whole, we should perhaps find that all of the principles of the Gospel are scattered amongst them, but all of them reject some portions of it.

On the day of Pentecost, when a large multitude of people where assembled at Jerusalem, the Apostles of the Savior, who had been endowed with power from on high, plainly and unmistakably declared unto them the way of life and salvation. In answer to the earnest and anxious inquiries of many on that occasion, Peter, the chief of the Apostles, said — "Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the Holy Ghost," &c. But how is this Scripture quoted by those who take only one wheel or pivot? They say—"Repent and be saved;" or, "Believe in Jesus and be saved;" but somehow or other, either through a defective memory, or from some other cause, they fail to quote the rest of it.

Here is the difference between the sectarians and us who are called "Mormons" We take the whole chapter, we want the whole watch. We know we can not tell the time correctly if we only take a part of it, and we know we can not get full salvation in the celestial kingdom of God unless we obey the whole Gospel, which is the power of God unto salvation unto all who believe it enough to obey it.

The Apostle Paul, in writing to the Corinthians, lays down the organization of the Church, as established by its founder, Christ. He says that in the Church are placed Apostles, Prophets, Evangelists, Pastors and Teachers. What for? For the work of the ministry, for the edifying of the body of Christ, and for the perfecting of the Saints, until

we all come to the unity of the faith. The Apostle also says that there are in the Church a diversity of gifts, such as tongues, the interpretation of tongues, healing, knowledge, faith, wisdom, &c. Now, how much does a sectarian pick out of this when he quotes it? He takes Pastors and Teachers, but he throws away Apostles, Prophets, gifts, helps, tongues, healings, &c.; in fact, he claims to have the whole watch, when, at the same time, he has but one little pin or pivot, and throws away the principal part of the machinery.

Did you ever think of these things my brethren and sisters? If you would read the Bible and New Testament you would get an understanding of them just as we did. How was that? Most of us were trained to read the Bible, and when we heard the Latter-day Saints preach we said,—"This is different from anything we ever heard before. The Bible seems like a new book, we never knew there were such things in it. Our ministers never taught us these principles, and when me mention them to them they say they are done away, and no longer needed;" in other words they say that a watch does not need a mainspring now; it was necessary 1800 years ago for a watch to have a mainspring and a variety of wheels and pins all united together in one case, but now it is not necessary, for you can tell the time of day with one of the fingers, or a pin, or with the empty case. We who had read the New Testament, when we heard the Elders explain the organization of this Church, could at once see that it was in accordance with the Scripture pattern, and that it was different to the churches of Christendom; but the reason that our young men and women are sometimes in a quandary when they hear sectarians preach is because they have not read the Scriptures, and hence when they hear a man in a pulpit make an assertion, they are not able to tell whether he quotes the whole or only a part of the passage, and hence the necessity for them to make themselves more acquainted with the Bible.

When I was about seventeen years of age I first heard this Gospel preached by Elder Orson Pratt. He quoted from the Acts of the Apostles, and although I had another word of testimony within me that what he said was correct, that he was a servant of God and that Joseph Smith had had the ministration of angels, when he quoted from the Scriptures I could not say whether it was so or not, because I had never read the Bible. I had never been allowed to read it, for reasons which I stated this afternoon, but I went home directly and read the Bible, and found that what he said was true. Then I went to another place of worship and I heard a man quote the same chapter, but somehow or other he failed to quote the whole passage, and quoted only a little bit of it. This led some of us to investigate, and we did so just as we would any other branch of knowledge. No young man would think of reading Robinson Crusoe in order to make himself acquainted with geography, neither would he read the history of Scotland in order to master algebra; and no young man or young woman would think of studying any branch of science or art by reading novels. But if they really desired to acquire any branch of knowlege they would, of course, procure works that treated on that subject, and make it a matter of earnest study. I knew a man who did nothing but study grammar from the time he was fifteen years old until he was twenty-five. They used to call him "Old Syntax" for a by-

name. So it is with our young—they must not expect to study "Mormonism" by reading novels, but they must read the Bible, Book of Mormon, Doctrine and Covenants, Millennial Star, Orson Pratt's Works, the Voice of Warning and many others. These are the works our children must study if they ever find out for themselves the truth of the principles of "Mormonism." And besides doing this, they must also pray unto the Almighty for the testimony of his Holy Spirit. How did we, now growing old in the work, get a knowledge of its truth? Many of us, after hearing the testimony of the servants of God, went into our closets, and some of us labored for months with the Almighty before we obtained that knowledge. We prayed "Lord, if the testimony of this man is true, make it known unto us, by some means or another;" and we finally received impressions which induced us to repent and be baptized, and we had hands laid upon us for the gift of the Holy Ghost; and still we labored, and prayed, and contended for the faith once delivered to the Saints, until God in his mercy manifested himself unto us in such a manner that we knew this was his work and kingdom.

Now, if a young man rises and bears testimony that he knows this is the kingdom of God, perhaps some other young man may make fun and say, "How do you know it?" Perhaps he cannot explain, for the revelations of God to the mind and soul of man can not always be explained, any more than Columbus could explain when he asserted there was a vast continent that had not then been discovered, or than the philosopher could explain to unbelievers that the globe was round and not flat; they could not understand it without studying natural laws as he had done. The testimony of the Holy Ghost and the Revelations of God give knowledge to the mind of him upon whom they are conferred but he can not explain their operations to others. In the Scriptures we are told that the things of man are known by the spirit of man, and the things of God only by the Spirit of God, and the promise to those who obey the Gospel is that they shall know for themselves of its truth, and this is the only condition on which the fulfillment of this promise can be obtained. Said Jesus—"Do my will and you shall know of the doctrine, whether it is of God, or whether I speak of myself."

Our children were baptized when they were eight years old, but that was more by our agency that theirs. The gift of the Holy Ghost was conferred upon them, and that Spirit is within them, and if they understood its whisperings and dictates I believe that they would admit they know a great deal more than they now think they do; and if they would heed its teachings it would lead them in the way of eternal life. But there is a great difference between the "Mormons" and the rest of the religious world when we come to the fundamental principles of all religion, namely, belief in God. The sectarian world say that the believe in God, but that he has neither body, parts nor passions, and yet there are three persons in the godhead—Father, Son, and Holy Ghost. If you were to attend the Sabbath schools of our friends who are not of us, you would probably hear these principles taught. But this is not in accordance with the Bible, for that teaches that God made man in his own image. If you want to know what the Almighty looks like, look at man, only he is in a fallen condition and clothed with humanity. Jesus said that he was

the express image and likeness of his Father. The "Mormons" believe this, but the sectarians believe in a God without body, parts and passions; they believe in Jesus sitting at the right hand of a God without body parts and passions; they believe in a God who loves the righteous, and who is angry with the wicked every day, but yet he has neither body, parts nor passions. I am not saying this with a design to deride, or anything of the kind, but I am simply stating facts as they are. The "Mormons" believe these things just as the Bible tells them; they believe that God is a great and exalted Being, filled with knowledge and understanding, that he created this earth, but not out of nothing. One of the principles taught by the religious world of Christendom, is that the earth was made out of nothing, in six of our days. No wonder, as Brother Maeser said the other Sunday evening, that people consider that science and religion are opposed to each other. True science and true religion are not opposed to each other; false religion and true science are opposed to each other, and it is this very fact which has caused infidelity to spread with such rapidity of late years. As men become acquainted with the laws of nature, which are the laws of God, they are compelled to lay false religon aside, and consequently they say religion is all nonsense. For instance, the chemist finds that he can not bring one particle of matter from nonentity neither can he annihilate one particle, therefore he disbelieves in the world being created out of nothing. When a man descends into the bowels of the earth and, through science, becomes acquainted with the laws which govern the materials there contained, he understands that the earth could not be made out of nothing; he also understands that it could not be made in six of our days, and consequently, rather than throw aside science, the truth of which he can demonstrate, he throws religion to one side, the truth of which he can not demonstrate. But if he were in possession of true religion he would not have to throw it away, neither would he have to abandon his science because they would harmonize.

We Latter-day Saints do not believe the world was created out of nothing, but that it was created just upon the same principle that a builder creates a house, that is, there is matter in existence and he organizes it and changes its condition suitable to the circumstances that he wishes to use it for; the builder changes the bricks, lumber and other material into a house or other structure; the Almighty by his power and wisdom takes existing matter and combines it and makes a world; and he places the stars and the sun and moon in the firmament, giving to each the laws by which its movements are governed. If we understand it we should see that it was all done upon true scientific principles. Scientific truth and God's truth are just the same, hence when a man becomes acquainted with science or the laws of nature he has to throw away his belief in a God without body, parts and passions, and in the estimation of the religious world, he becomes an infidel. But suppose he were to obey the Gospel as taught by the Latter-day Saints, what would be the consequence then? His science and religion would help and sustain each other, and would enable him to bear testimony to the wonderworking hand of God, not only in revealing the true principles of salvation, but also in revealing the laws of nature or the principles of science, and he would embrace both as emanations

from the same great Deity.

Here, my young brethren and sisters, is another great distinction and difference between the Latter-day Saints and the rest of the Religious World, and if you were to study the Bible sometimes—I do not say it is necessary to throw away every other book and study the Bible only—you would come to an understanding of these principles for yourselves, then you would know why your fathers and mothers declare that they know "Mormonism" is true.

I have endeavoured to drop a few hints, to show the necessity of our young people taking a course by which they may attain the same realizing sense of the truth of the Gospel and work of God which their seniors possess. If a son or a daughter belonging to any one of us should say—"Father, I know you have always taught me to believe that Joseph Smith was a true prophet, and you say that God has revealed it to you, but he has not revealed it to me and I do not know it," shall we get mad at them, and resort to coercion *in order to make them believe as we* believe? No, we may be sorry to hear them make such an avowal, but we must neither get mad nor use harsh language towards them, for that might drive them to do that which we are so anxious to prevent. We must treat them as men and women, or as rational, intelligent beings, and reason with them, and labor with and pray for them just as much as if we were sent to preach the Gospel to the world. That is the course I believe we, the fathers and mothers of Israel, should pursue with the rising generation.

I have said all I desire to say on the present occasion. May God bless us! May the spirit of the Gospel rest upon our young, that they may be led to investigate its principles and come to an understanding thereof for themselve, that they may be prepared for the responsibilities that will rest upon those who will succeed us in carrying on the work of the Lord, and be enabled to bear it off triumphantly is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE FORTY-FOURTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTERDAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY MORNING, APRIL 6, 1874.

(Reported by David W. Evans.)

THE KINGDOM NOT ORGANIZED BY MAN—MAN UTTERLY UNABLE TO ORGANIZE THE KINGDOM OF GOD ON THE EARTH WITHOUT REVELATION—THE NEPHITES AND LAMANITES HAD ALL THINGS IN COMMON—CONSECRATION—THE DANGER OF PRIDE—THE UNITED ORDER.

Forty-four years ago to day, the kingdom of God was organized on this earth, for the last time, never to be broken up, never to becontounded or thrown down, but to continue from that time, henceforth and for ever, This kingdom was not organized by man, nor by the wisdom of man, but by the revelation of Jesus Christ, he having guided and directed, by revelation, everything in regard to its organization, and bestowed authority upon his servants to perform the work, and they being only agents or instruments in his hands.

All other Chriatian denominations for many long centuries, have been organized without revelation. The organizers of these various denominations did not even pretend that God had given them any information from Heaven; thy did not even pretend that there was one sentence which had been received in their day from the Lord, in relation to the organizeation of their institutions, In this respect the Latter-day Saints differ widely from all Christian denominations! it is an essential difference, a peculiar characteristic, and one of the utmost importance. Every person with a little reflection, can see that without divine information, man is utterly unable to organize the Kingdom of God on the earth. He may organize kingdoms, empires, republics and various kindsof civil government and a great variety of governments in a religious capacity, and when he has organized them they are without foundation and authority. The Lord communicates nothing to them, but they are compelled to ponder over that which had been revealed in former ages, and get all the information they can from what God spake formerly. But how impossible it is for people to learn their duties from what God said formerly to somebody else. We might as well, in the organization of a civil government,say, "the canon of laws is sealed up, we need no legislators or Congressmen," If the question be asked why we do not need them, the answer is, "Oh, we depend upon the laws which were made by our fathers; they are sufficient for our guide." Just fancy the people of this great republic being governed by the laws enacted in the first Congress after the revolutionary fathers framed the constitution

Only think of all the people now appealing to those ancient laws, made before any of them were born, and having nothing further to govern them!

This would just be as consistent as it would be to suppose that God some eighteen hundred years ago, gave all the information that he ever intended to give in relation to the government of His kingdom and His affairs here on the earth. You know that in civil governments laws are continually required, circumstances call them forth. Laws made last year are not always suitable to the circumstances of this year, and those made ten years ago, might be altogether unsuitable for events now happening, and hence the necessity of something new, direct from the law-making department. So in regard to the kingdom of God. God spake to the ancients, but many of the words he spake then are not binding upon the people now. Some few of the great moral principles revealed to the ancients are binding for ever, but the great majority of the revelations from Heaven were only suited to the individuals to whom they were given. Take, for instance, the case of Abram He was living in Chaldea, the land of his fathers. The Lord spake to him, and commanded him to arise and leave his native country, and journey to a strange land, which was promised to him for an inheritance. Now, I ask, was any other people upon the face of the whole earth bound to obey this divine law given to Abraham? No; it was suited to him and to him only. If we were all under this ancient law, then every one of us would have to go to Chaldea; and after we got there we should have to leave that country and go to some land which we should expect to receive for an inheritance, which would be the very height of absurdity.

Again, when God led forth Abraham into the land of Palestine, we find that he not only communicated laws to him, but that he also made precious promises relating to him and his seed, which did not pertain to all the nations and kingdoms of the earth. God commanded Abraham on that occasion to arise, and to pass through the length and breadth of the land, and to go out on to a certain high place and to cast his eyes eastward and westward and northward and southward, for said the Lord unto him, "All this land which thou seest shall be given to thee, and to thy seed after thee for a possession." Under this law have I been commanded to go to the land of Palestine and walk through the length and breadth of the land? Never. Have you been commanded to do it? Never. It is not a law that is binding upon us, neither was it binding upon future generations after the days of Abraham.

Again, when God made the promise to Abraham that he should have that land for a possession, and his literal seed after him, he did not mean you nor me, nor the generations of the earth who are not the literal descendants of Abraham.

Again, when God revealed himself to Moses, and told him to go down into Egypt and deliver Israel from bondage, that was a law binding upon Moses and Moses alone. The Latter-day Saints are not under that law, neither are any other people. So we might continue to multiply instances by thousands where God spake to individuals, and they, and they alone, were the persons who were to give heed to his laws. Again, where he spoke in some cases to the nation of Israel, Israel and Israel alone could obey those laws. But sometimes he would reveal to an individual or to a people certain great

moral principles that were binding upon them and upon all people unto the ends of the earth, when they were made manifest unto them. Such laws are everlasting in their nature. Sometimes God revealed ordinances as well as commandments and laws. These ordinances were binding just as far as God revealed them for the people to attend to. For instance, the law of circumcision was binding upon Abraham and his seed, and was to be continued for a certain season, but by and by it was to be superseded by some other. God also revealed, in the days of the introduction of the Gospel, many eternal laws, different from those that had been revealed in former times. He revealed many things afresh and anew when he came personally on the earth, which had also been revealed prior to his day. For instance, we will take the law of faith and repentance. These principles were taught in every dispensation, and were binding upon all people in the four quarters of the earth, and in all generations before Jesus came; they were eternal principles, and were to be continued forever. We will take, again, the law of baptism for the remission of sins. Wherever the Gospel was preached this ordinance was binding upon the people. Wherever men were sent forth with the fullness of the plan of salvation to declare to the children of men, the law of baptism accompanied that message, and all people, as well as Israel, were required to obey that sacred ordinance.

In the latter days, when God establishes his kingdom on the earth for the last time, there will be thousands and tens of thousands of precepts and commandments revealed to certain individuals, which will be binding upon them alone. Then there will be other commandments that will be adapted to all the Church, and they will be binding upon the Church and upon the Church alone. Then there will be certain other commandments that will be binding upon all nations, people and tongues, and blessed are they who give heed to the commandments and institutions and ordinances which pertain to them and which are adapted to their circumstances, and which are given for them to obey. But we will return again to the Church and kingdom.

Forty-four years have rolled over our heads since God gave commandment to a young man, a youth, to organize baptized believers into a Church, which was called the kingdom of God, not organized in its fullness, for there were not materials enough at that time to institute all the officers that were needed in that kingdom. The kingdom needed inspired Apostles, Seventies, High Priests after the order of Melchizedec; it needed the Priesthood of Aaron—the Levitical Priesthood, which the ancient Prophet said should be restored in the latter days. The kingdom needed all the appendages and blessings of these two Priesthoods, and there were not a sufficient number then baptized to make the organization perfect and complete; but so far as there were individuals the organization was commenced, although there were then only six members. Two of these were Apostles, called of God to be Apostles; called by new revelation to be Apostles; called by the ministration of angels to be Apostles; ordained by the laying on of hands of immortal personages from the eternal worlds. Hence, being ordained by this high authority, called by this high and holy calling, and chosen to go forth and organize the kingdom, and to preach the message of life and salvation among the children

of men, they were obedient; and the other four individuals were organized in connection with them, upon the foundation that had been laid by the Lord himself, and not upon a creed that had been concocted in some council of uninspired men; not upon some articles of faith that were framed by uninspired men to guide and govern them; but what they received was by direct revelation. Not one step was taken without obtaining a revelation in regard to the manner of proceeding in relation to the laying of this foundation.

How very different this from the Methodists, the Baptists, the Presbyterians, the Church of England, and the various societies and denominations that exist throughout all the Protestant world; not one of them was organized in that way! Supposing that some of these Christian denominations should happen to get the form pretty nearly correct, and yet not have the authority, that would make all the difference. The form with the authority is one thing, and the form without the authority and divine appointment and ordination is another thing. One has power, but the other has not; one is recognized by the Lord Almighty, but the other is only recognized by man. I think we can see the difference between man's churches and God's Churches, between man's organization and God's organization. In the first place there never were a people, since Adam was placed in the Garden of Eden to the present day, who were acknowledged of God, unless they were founded and directed and counseled by him; unless there were a Priesthood having authority from him; unless God spake to them, and sent his angels to them. There never was a people, in any age of the world, whom God recognized as his people, without these characteristics. Says one, "How very uncharitable you Latter-day Saints are! You exclude the whole of us, you do not except one of our churches or good Christian denominations, and there are very good, moral people in them." We do not dispute but what they are a very good, moral people; that is one thing, and a Christian Church is another. Morality is good in its place, and it must be in the Christian Church. Morality may exist outside of the Christian Church, but both can not exist together without God organizes the Church.

Perhaps I have spoken sufficiently long upon the subject of the organization of the Church. I might enter fully into the investigation of these matters, and give you the particulars about the angels of God who descended from heaven and conferred the authority upon chosen vessels. I might tell you about the day which God set apart, and upon which he commanded that his Church should be organized, for the very day was mentioned by revelation. I might also relate to you many instructions that were given at that time to all the members of the kingdom of God. But I have other subjects upon my mind that seem to present themselves before me.

There have been probably scores of revelations given from time to time during the last forty-four years, which are not binding now, neither were they binding upon all the people at the time they were given. For instance, God gave a revelation, through his servant Joseph, on the 14th day of November, 1830, to your humble servant who is now speaking, commanding him to go forth and preach the Gospel among the nations of the earth, preparing the way of the Lord for his second coming, and to lift up his voice, both long and loud, and cry repentance to this

crooked and perverse generation. I ask this congregation if there is an individual present here, but your humble servant who is under this direct command? No. If you have been commanded to do the same, you have been commanded by a distinct revelation. The revelation given to me was not given to any other individual, and was not binding upon any other. So in regard to the gathering up of the Saints. We were dwelling in the State of New York, and on the second day of January, 1831, God commanded that all the Saints in that State, the State in which the Church was organized, and all who were dwelling in all the regions round about, should gather up to the State of Ohio. Is that a commandment binding upon any of this congregation? Not one of them, it was only suited to the circumstances that then existed, and when fulfilled it was no longer even binding upon them. The Lord gave a commandment after we had gathered up to the land of Kirtland, that some of his servants should go forth, two by two, preaching through Indiana, Ohio, Illinois and Missouri, that they should meet together in general Conference on the western boundaries of the State of Missouri, and that the Lord God would reveal unto them the land which should be given unto them for an everlasting inheritance. These persons were commanded to do this. This commandment was binding upon them and them alone. They were the individuals who were commanded to do this work—it was not required of the rest of the Church. They fulfilled their appointment—as many as were faithful went through, two by two, on different routes, preaching and calling upon the people to repent and be baptized, confirming them by the water side, and organizing Churches. Finally those persons thus commanded assembled in August and September, on the western boundaries of the State of Missouri, in Jackson County. Then the commandment was fulfilled; and it was no longer binding upon those to whom it was given. Thus you see that what is suitable for this month is not always suitable for next month, and what is suitable for to-day is not always suitable for to-morrow. It needs new revelation.

When these missionaries assembled in Jackson County, the Prophet Joseph, being with them, inquired still further, and a commandment was given on that occasion, before the Church had gathered, except one small branch, called the Coalsville Branch, and that commandment was to be binding upon all the Latter-day Saints who should gather up to that land. What was it? That all the people who should gather to Jackson County, the land of their inheritance, should consecrate all their property, everything they had —they were to withhold nothing. Their gold and silver, their bedding, household furniture, their wearing apparel and everything they possessed was to be consecrated. That placed the people on a level, for when everything a people has is consecrated they are all equally rich. There is not one poor and another rich, for they all possess nothing. I do not know but you might call that poor; but they have something in common, namely, that which they have consecrated, and this brings me to an item which I happened to think of just about a half minute before I arose.

I will now read to you what took place on this American continent thirty-six years after the birth of Christ. Jesus appeared here on this continent and organized his Church. He chose twelve disciples and com-

manded them to go and preach the Gospel in both the land south and the land north, and they did so. This extract gives us a little information about the repentance of the people:—

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

Now, was not that a marvel? Perhaps you may ask how it was that they were all so easily converted. That would be a very natural question to arise in the minds of many, for they must have been a very different people from those living now-a-days. We have preached, year after year, and have only converted here and there one. But all those millions, inhabiting both North and South America, were converted unto the Lord. Was not that a wonderment? If I explain a little what took place beforehand, it will clear up the wonderment a little.

Just before Christ was crucified in the land of Jerusalem, the people on this land had become exceedingly wicked, and it was foretold to them by their Prophets that, when Jesus, their Savior, should be crucified in the land of their fathers, there should be great destruction come upon those who were wicked in this land, and that many of their cities should be destroyed—they should be sunk and burned with fire, and God would visit them in great and terrible judgments if they did not repent and prepare for the coming of their Savior, for they expected him to appear after his resurrection. The wicked did not repent, and all those destructions came, just as the Prophets foretold. Darkness covered the face of this land for three days and three nights, while at Jerusalem it was only three hours. Three days and three nights they suffered darkness upon all the face of this land, and very many of their cities, which were great and populous, were sunk, and lakes came up instead of them; a great many were burned with fire, a great many were destroyed by terrible tempests, and a great destruction came upon the wicked portions of the people, who had stoned and put the Prophets to death, and only the more righteous portion of the people were spared.

In the latter part of the year in which Jesus was put to death, he descended among a certain portion of the people on this continent, gathered in the northern part of what we term South America. He descended from heaven and stood in their midst; and on the next day, when a larger multitude were gathered together, he came a second time. and there were a great many thousands on that occasion. He often appeared to them after that period, within the course of one or two years, and he chose twelve disciples, and so great was the power made manifest before those thousands, that when they went forth into the north and south and preached the word, according to the commandments of God, the more righteous portion of the people, who had been spared, and who had humbled themselves and partially repented, but did not understand the fullness of the Gospel, were easily converted, and that is the reason why all the people in North and South America were converted unto the Lord; and in the thirty-sixth year, reckoning from the birth of Jesus, they were not

only all converted upon the face of this whole land, but they were all organized upon a common stock principle, and there were no poor among them, and they dealt justly one with another.

Says one, "They did the same thing in the land of Jerusalem." Yes, but they did not keep it up in the land of Palestine—they seem to have failed, for we have no account that this common stock principle, as at first organized, continued among the Saints on the Asiatic Continent. Churches were built up in various parts of Asia and Europe, one in one place, another in another, and they all seem to have had property of their own; and I believe, myself, that they were unprepared, in their scattered condition, to enter into this order of things. There was too much wickedness at Ephesus, in Galatia, at Corinth, and in the various places where small branches were organized, to enter into this common stock principle, and carry it out successfully. But on this continent there was a fine opportunity, for all the people, millions and millions of them, were in the same faith. How easily, then, could they be guided and directed, and put in their property, and organize it as a common stock fund; and they did so, and were exceedingly blessed and prospered in their operation. And I will tell you how long it existed—about one hundred and sixty-five years. But in the year two hundred and one after the birth of Christ, the people began to be lifted up, on this continent, in pride and popularity, and began to withdraw their funds from this common stock, and take them into their own hands, and call them their own, and they continued to do this, until the great majority of the people had corrupted themselves and withdrawn from this order. Then, after having broken up this common fund in a great measure, only a few individuals here and there still holding on to it, they became proud and highminded, and lifted up in their hearts, and looked down upon those who were not so prosperous as themselves, and in this way a distinction of classes was again introduced, and the rich began to persecute the poor; and thus they continued to apostatize, until, about three hundred and thirty-four years after Christ, they began to have great and terrible wars among themselves, which lasted about fifty years, during which millions of them were destroyed. Finally, they became so utterly wicked, so fully ripened for destruction, that one branch of the nation, called the Nephites, gathered their entire people around the hill Cumorah, in the State of New York, in Ontario County; and the Lamanites, the opposite army, gathered by millions in the same region. The two nations were four years in gathering their forces, during which no fighting took place; but at the end of that time, having marshalled all their hosts, the fighting commenced, the Lamanites coming upon the Nephites, and destroying all of them, except a very few, who had previously deserted over to the Lamanites.

Before this decisive battle the Nephites, who had kept records of their nation, written on gold plates, hid them up in the hill Cumorah, where they have lain from that day to this. Mormon committed a few plates to his son Moroni, who was a Prophet, and who survived the nation of the Nephites about thirty-six years, and he kept these few plates, while all the balance of them were hid up in that hill; and then, Moroni, being commanded of God, hid up the few plates from which the Book of Mormon was translated.

I make mention of these circumstances for the purpose of showing you that, when people have been once enlightened as the Nephites were, and have had all things common, and have been blessed with an abundance of the riches of the earth, working together in harmony, until riches were poured out upon them in vast abundance, and then withdraw themselves from the order of God, they soon bring swift destruction upon their heads. We see the Nephites, after taking this course, descending lower and lower in their wickedness, going into idolatry, offering up human sacrifices unto their idol gods, and committing every species of abomination that they had ever known or heard of, all because they had been once enlightened and had apostatized from the truth, and withdrawn from the order of God, in which their forefathers had had a long experience.

The Lord gave a caution to the Latter-day Saints, when he told them, in a revelation, given in 1831, to enter into the same order pertaining to our possessions in Jackson County. Prior to that, he gave us a promise, saying, that if we would be faithful we should become the richest of all people; but if we would not be faithful in keeping his commandments, but should become lifted up in the pride of our hearts, we should, perhaps, become like the Nephites of old. "Beware of pride," says the Lord, in one of these revelations, "lest you become like the Nephites of old."

I have no doubt that you Latter-day Saints are the best people on the face of the earth. God has gathered you out from among the nations; you were the only people, to whom the message of life and salvation was sent, who received the missionaries of the Most High when they came to your respective nations. You not only received the Gospel of repentance and baptism, but you hearkened to those missionaries and the counsels of God, and gathered to this land. Hence, you have done better than all other people, and you have been blessed above all other people. But there is danger, after having been made partakers of the Holy Ghost, and having had the gifts of the Spirit, made manifest more or less according to our faith, if we become lifted up in the pride of our hearts and think, because we have gathered an abundance of the wealth of this world, that we are a little better than our poor brother who labors eight or ten hours a day at the hardest kind of labor. Any person having the name of Latter-day Saint who feels that he is better than, and distinguishes himself from, the poor and supposes that he belongs to a little higher class than they, is in danger. "Beware of pride. lest you become like unto the Nephites of old."

In order that this pride may be done away, there must necessarily be another order of things in regard to property.

Why does pride exist at all? Let us make a little inquiry about this. Do you know the reason? It all arises out of the love of riches. This is what generally constitutes pride. Now supposing you were all brought on a level in regard to property by a full consecration of everything that you have into a common stock fund, would there be among that number one who should thus consecrate all that he had, who would have anything to boast of above his neighbor? Not at all. He might have the use of property, one man might have perhaps a hundred times more than another, to use as a steward or agent for this general fund; but when he has used it he has his

living out of it—his food, his raiment, the necessaries and comforts of life, whether he handles hundreds of thousands or merely a small stewardship, for the man that takes charge of a great manufacturing establishment would require more funds than he who has a small farm, but the funds would not belong to him, he only has his food, raiment and the necessaries and comforts of life. But here is another branch of business, just as important, as far as it goes, as this large manufacturing establishment. What is it? To make mortar, to lay up our buildings, for without them we should soon suffer. The man who makes mortar, then, is just as honorable as the man who takes charge of a large establishment which requires five hundred thousand dollars to carry it on. But in both cases, the surplus of their labor, after taking therefrom the necessaries of life, goes to the common stock fund; and the man who has had charge of the large establishment has nothing that he can boast of over the man who makes mortar—one is just as rich as the other.

But I know there are many Latter-day Saints who have formed an erroneous idea or opinion in regard to this common stock fund. Some for want of reflection, may suppose that every man and every woman must have the same fashioned houses to live in, or there would not be an equality; they must have the same amount of furniture, or there would not be an equality. Some may suppose that all must have the same kind of bedding and everything precisely alike or there would be no equality. But this is not the way God manifests himself in all the works of his hands. Go to the field, the pasture or meadow, and learn wisdom. Search from one end of the pasture to the other and see if you can find two blades of grass that are exactly alike. It can not be done, there is a little deviation, a little variety, and hence we see from this that God delights in variety. But because one blade of grass might be formed a little more pleasing to the eye than another, would the first have any right, if it could reason, to say, "I am above that other?" Not at all. It was made for a certain purpose, and so in regard to everything else. No two men upon the face of the earth have the same features. We have the general characteristics of the human form, and we do not look like the original of man according to Darwin's idea; we do not look like the monkey or baboon, from which Darwin says man originated. Men the world over, have many features bearing a general resemblance, and their form is moulded in the image of the Most High. But when you come to scan the features of man minutely, you will see some deviation in the countenances of all men throughout all creation. Now, are they not equal? Do those little distinguishing characteristics in the features make them unequal? Not in the least. Then, because it might fall to my lot to make mortar, and to another man's to take charge of a great store of merchandize, both of us being agents, that does not make the mercantile agent any better than the man who makes the mortar, and I should not expect to wear the same kind of apparel that the man did who was behind the counter. If I was making mortar I should not want on broadcloth, silk, or satin; I should want apparel adapted to the particular class of labor I was engaged in. Hence, there will be a distinction in these things.

Then again, do you suppose that when we come together it would be pleasing in the sight of God for every

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man and every woman to have on a Quaker bonnet or dress, or to pattern after the Shaking Quakers; that each of the ladies should have on a ribbon that should come under the bonnet, and be of just the same length? Not at all. God delights in variety; we see it throughout all the works of his hands, in every department of creation. Therefore men and women will dress according to their tastes, so far as they can get the means.

You draw your means from the common stock fund, and if you have stewardships set apart to you to manage, and you make little in the stewardships, the Bishops who take charge of these matters will not begin to inquire of you, "Well, brother, what kind of a hat have you worn? Was it straw, and was the straw just so fine or just so coarse, or was it a palm leaf hat you wore? I should like to know what kind of a hat band you have had? Was it a hat band having a bow knot, and, if so, was it any longer than your neighbors?" No such questions as these will be asked; but each man, each family in the stewardship, whatever they make, can exercise their own judgment in regard to many of these things, as they do now; and when you come together on Sunday, it is not expected that every man's and every woman's tastes would be to dress precisely like their neighbors, but have variety, and that out of the means of your stewardship.

But when you come to render up an account of that stewardship to the Bishop at the end of the year, there may be some prominent, leading questions asked, but not about these little matters. It will be asked if you have squandered your stewardship unnecessarily; have you been very extravagant in things unnecessary, and neglected other things of importance? If you have done these things, you will be counted an unwise steward, and you will be reproved; and perhaps, if you have gone too far, you may be removed out of your stewardship, and another person more worthy may step into it, and you be dropped because of doing wrong. But there never will be any Bishop, who has the Spirit of the living God upon him, who will inquire whether you have the same size stoves in your house, and the same kind of plates, knives, forks, and spoons as your neighbor; but you will have to give an account of those prominent items. That is the way I look at this common stock operation.

Then again, I do not know that the common stock operation which God commanded us to enter into in Jackson County, Mo., will be suitable in the year 1874. I commenced my discourse by showing that what was suitable one year was not always suitable the next. I do not know but here in Utah it may be necessary to vary materially from the principles that were commanded to be observed in Jackson County, Mo. I do not know but we may be required here to not only consecrate all that we have, but even ourselves as well as the property we possess, so that we may be directed by the Bishops and their counselors, or whoever may be appointed, in regard to all our daily avocations. I do not know how it will be. I have not heard. Down in Jackson County they were not thus directed. Every man got his stewardship, and he occupied it, and rendered an account of the same from time to time. But I do not know but it may be necessary here in Utah that we should be directed oftener than once a year, it may be that we shall be told weekly, and perhaps in some cases daily; and perhaps the Bishop or overseer may

say to-day, "Here, brother, I would like you to do so and so to-day," and to-morrow he comes along and says, "I would like you to stop that now; we have something else on hand; come with me, I will put in my hands as well as you," for, although you have selected me by your own voice to take charge, I am no better than you are, therefore I will take hold with you and do all I can in connection with you, and let us go at this business to-day." To-morrow there may be something else, and the next day something else, perhaps, according to the judgment of the Bishop and those who are appointed with him. In this way we could, perhaps, more effectually carry out the mind and will of God here in this desert country, than we could if we tried to imitate the pattern which was given to us in another country.

We can not work here as we could in Jackson County, Mo. In that country we did not have to irrigate. We could settle on a piece of rising ground there, and the rains of heaven watered it. We could settle in the valley, and there were no ditches to be made. We could settle in any part of the county, or of the counties round about, and the rains of heaven would descend and water our land. And furthermore, there was timber all around, groves of timber, and we could go out before breakfast and get a load of wood, and in the course of a few days split rails enough to fence considerable of a patch of ground. Here we have to labor under other circumstances. Here we have not timber so that every man can fence his little farm or stewardship; we have not strength enough. If we happen to farm on some of these high grounds, it is very difficult to dig canals and water-ditches to water our little stewardships. What shall we do, then? Join in together, be of one heart and one mind, and let there be a common stock fund, so far as property is concerned, and so far as our own individual labor is concerned. Consequently, we need not think, because we may not be organized precisely according to the law that was adapted to Jackson County, that this counseling is void of the Spirit of God. Do not let any person begin to think this. You need to co-operate together in your labors. This is necessary in fencing a great many of our farms. You need to co-operate in getting out your water from your water-ditches to water your land, and you need to do it in a great many other respects.

For instance, these mountains, which rise so majestically on the east and on the west, are full of rich minerals, this is one of the richest countries in the world. Will not some of the Latter-day Saints eventually be required to act in the department of mining as well as in the department of agriculture? Yes. Can one individual do as well as half a dozen, or as well as a hundred, at mining? It may require the experience of a vast amount of labor in order to develop the resources of these mountains, and in that case co-operation will be absolutely necessary.

"But," says one, "the Gentiles have already done that." But very little, I will assure you. Here and there they have opened a mine, but not one thousandth nor one ten-thousandth of that which exists and which will be developed hereafter. Now, in all these departments the Latter-day Saints must learn to be united, and I am glad to see, I rejoice exceedingly to hear, that the President has been moved upon, not only before he left Salt Lake City to go down South, but while he has been there,

to alter the order of things that has existed for many years here in these mountains, among the Latter-day Saints. In what respect? To bring about a united order of things in regard to their property and labor, and the development of the resources of our farming land; in regard to raising flocks and herds, building, and developing the mineral resources of our mountains. In all these respects the President has seen the necessity of beginning to bring about, gradually, as the way may open, a different order of things that will strike the axe at the root of this pride and distinction of classes. I am glad; I rejoice in it. Several of the Branches of the Church south have already entered into this order.

Inquires one, "What is it, what kind of an order is it? Tell us all about it." I would tell you as much as I thought was wisdom, if I understood it myself; but I do not; I have had but very little information about it. Suffice to say that I know that the order of things that could have been carried out successfully in Jackson County cannot be carried out here, on the same principle, without a little variation. It cannot be done—circumstances require different laws, different counsel, an order of things suited to the condition of this desert country.

"Are all the people going directly into this thing at once." "Yes, if they choose; but you may depend upon it that in all cases whenever God has moved upon his servants to introduce anything for the good of the people, it takes time for the people to receive it—they do not receive it all in a moment. The Lord is long-suffering—he bears with the weaknesses and traditions of the people for a long time. When, by the mouths of his servants, he counsels the people to do this, that, or the other, and they are a little backward about it, he does not come out in judgment as he did to ancient Israel, and cut them off by thousands and tens of thousands. He does not do that, but he bears with them, waits year after year. How long he has borne with all of us! Forty-three years ago we were commanded to become one in regard to our property. Forty-three years we have been in disobedience. Forty-three years have rolled over our heads, and we are far from oneness still. God has not cut us off, as he did ancient Israel, but he has borne with us. Oh, how patient and long-suffering he has been with us, perhaps thinking, "Peradventure they will, by and by, return, reform, repent, and obey my commandments that I gave them in the first rise of the Church. I will wait upon them, I will extend forth my hand to them all the day long, and see whether they will be obedient." That is the way the Lord feels towards us. Should we not pattern after him? If this order of things should reach Salt Lake City, if these different wards should begin to be organized in some measure, and the people begin to be divided, some entering into the order and others refusing, should we not bear with those who do not? Yes, bear with them, just as the Lord has borne with us, and not begin to think that we are better than our neighbors who have not entered into the order, and flatter ourselves that we are above them, and revile and persecute them, and exercise our influence against them, saying, "Oh, they do not belong to the united order of God, they are outside of it, and consequently we have not much respect for them." We must not do this, for perhaps, though we may think we are on a firm foundation, it may slip from under us, and we also may be brought into

straightened circumstances. If we exercise patience, long-suffering, and forbearance with the people until they learn by experience what God is doing in our midst, many of these rich people may come into the order, who now say in their hearts, "We will wait and see whether this thing will prosper." If they are honest in heart, they will finally come to the conclusion that the people in the united order are a happy people; they are not lifted up in pride one above another, and they will say, "I think I will go there, with all I have; I will become one of them;" and in a little while they will come along, while others, perhaps, will apostatize entirely. However, if they want to go, let them go, they are of no particular benefit if they feel to apostatize from anything which God has established for the benefit of the people. May God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE MEETING-HOUSE IN NEPHI CITY, JUAB COUNTY, SATURDAY MORNING, APRIL 18, 1874.

(Reported by David W. Evans.)

CEASE TO BRING IN AND BUILD UP BABYLON—SEPARATE YOURSELVES FROM SINNERS AND FROM SIN—HAVE NOT COME WITH ANY NEW DOCTRINE—WE MUST BE ONE—WITHOUT WORKS IT CANNOT BE PROVED THAT FAITH EXISTS—THE TIME COME TO ORGANIZE THE SAINTS—THE TIME AND ENERGIES OF THE SAINTS ALL THAT IS WANTED—GEOLOGICAL RESEARCHES OF PROF. MARSH—SCIENTIFIC DEMONSTRATION OF THE TRUTH OF THE BOOK OF MORMON.

I am thankful that I enjoy the privilege of meeting with the Saints here this morning. While I attempt to speak, I pray that I may have the spirit of the holy Gospel, and have strength to proclaim its teachings to my own and to your satisfaction. I also pray that you may give strict attention. This prayer is offered to you, my brethren and sisters. Pray for the Spirit to open your minds, enlighten your understandings, strengthen me, and so help me, that I may speak the words of truth to you, and that your hearts may be prepared to receive them.

My remarks this morning I design as a text for my brethren and sisters to speak and act upon. We have not come to you with any new doctrine, nor with a new Bible, not by any means. Yet the doctrine we are now preaching, in order to bring about a union among the Saints, seems to be about as new to them

as the preaching by the Elders when they first came to their several neighborhoods and called upon them to hear and obey the first principles of the Gospel of Christ. I can say, with all thankfulness and gratitude, that we have never seen the day, from the time we first became acquainted with Joseph and the Church and kingdom of God upon the earth, when the hearts of the people were so well prepared to receive the greater blessings of the kingdom as they are now. We are happy in saying this, for it is true; this is encouraging, and fills me with hope and consolation, that, after laboring and toiling with Joseph, and since his death, to unite the Latter-day Saints, this is the first time that we have seen that we can bring their hearts into a union. This should be encouraging to each and every Latter-day Saint, and should teach us that the Lord is merciful to us, that he still remembers us, that he is still feeling after us, and that he is sending forth his voice—the voice of his Spirit, into the hearts of his people, crying unto them—"Stop! Stop your course! Cease to bring in and build up Babylon in your midst." It is the duty of each and every one of us to reflect upon the office and calling we possess, and see whether we are doing the will of the Lord, and, if we are not, we should stop and begin anew to establish the kingdom of God upon the earth.

I will now read a portion of Scripture from the 14th chapter of the Revelations of John, beginning at the 6th verse: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." I will also read from the 18th chapter of Revelation, commencing at the 4th verse: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

I will ask the Latter-day Saints, Do we, as a people, believe that the angel referred to in the 6th verse of the 14th chapter of John's revelation, has flown through the midst of heaven, that he has been to earth, called upon Joseph, delivered the revelations of the Lord, restored the Priesthood, &c.? Do we, as Latter-day Saints, believe that this angel has been to earth, and that he has committed the Gospel unto the children of men? We certainly should not be here today, if we did not believe this, and that, too, with all our hearts. This is the answer given, for himself and herself, by every Latter-day Saint, "We believe, most firmly, that the Gospel has been revealed in these last days unto and through Joseph Smith the Prophet; that the Priesthood and its keys were bestowed upon him, and through him upon others; and that the proclamation has gone forth to the nations of the earth—"Come out of her, my people," &c., as mentioned in that portion of Scripture contained in Revelations, 18th chap. and 4th verse.

Has this proclamation been heard by any of the inhabitants of the earth? Yes, the Latter-day Saints most assuredly believe that this Scripture was fulfilled in the rise of the Church of Jesus Christ of Latter-day Saints. By and by the cry will be, as prophesied by John the Reve

lator, "Babylon is fallen." This is in the future; but this people believe that the voice of the angel has been heard, calling upon the honest in heart in every nation, to come out from confusion and discord, and from the transgressions of the children of men. The cry has come to them—"Separate yourselves from sinners and from sin." If we, as a people, had not believed this, we should not have been here this day. "Be not partakers of her sins, lest ye receive of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." This we believe, consequently I have to say to the people, we have not come with any new doctrine; we have believed this ever since we were baptized for the remission of sins. Have the people come out from the nations? Yes. Have we separated ourselves from the nations? Yes. And what else have we done? Ask ourselves the question. Have we not brought Babylon with us? Are we not promoting Babylon here in our midst? Are we not fostering the spirit of Babylon that is now abroad on the face of the whole earth? I ask myself this question, and I answer, Yes, yes, to some extent, and there is not a Latter-day Saint but what feels that we have too much of Babylon in our midst. The spirit of Babylon is too prevalent here. What is it? Confusion, discord, strife, animosity, vexation, pride, arrogance, selfwill and the spirit of the world. Are these things in the midst of those called Latter-day Saints? Yes, and we feel this.

I now ask my brethren and sisters who enjoy the Spirit of the Lord, if we have not traveled as far as we should travel on this road—the high road to destruction, the great highway, the broad gate through which so many pass? The gate is wide, the way is broad, and many there be that go in thereat; and many calling themselves Latter-day Saints are scrambling to see how quick they can get in. The spirit of confusion is in the midst of this people, and we have traveled this road just as far as we can travel it and be Saints. Is this the experience of the Latter-day Saints? I can answer that it is; and now, that the Lord is moving upon his servants to bring the Saints to a oneness, there is a spirit resting upon them, and if you talk with them, they will say, at once, "Yes, this is right, we must be one. This is the doctrine that Joseph taught, and the revelations that were first given through Joseph were for the Church to gather together. We were then commanded to come out from the wicked and to consecrate what we had, lay it at the feet of the Bishops, receive our inheritance, improve thereupon, and be one—be as the family of heaven upon earth." This is the spirit of the people, and they say: "Thank the Lord, I have prayed for this for years and years. I have looked for and expected it, and I am exceedingly thankful it has come."

I will now quote another portion of Scripture, which I think you are pretty well acquainted with, if you read the Bible. It is one of the last petitions that the Savior presented to his Father in heaven, while he was upon the earth—a short prayer which he made on behalf of his disciples. He had but very few, for, notwithstanding his many miracles and wonderful works, very few seemed to cling to and have confidence in him at all times and under all circumstances; but there were a few who wished to and who did remain with him until his death, that is, they stood a little way off; they said—"We are going to see what they are

going to do with him." But before Peter denied him, and before he was taken by the soldiers, he offered a brief, simple prayer to his Father. He had been talking with and exhorting his brethren, and showing them the necessity of living according to the faith that he had taught them, and he offered up this petition—"Father, make these my disciples one, as we are one, I in thou, thou in me, and I in them, that we may all be one; and I pray not for these only, but for all who believe on me through their testimony." This is a simple prayer. Did he who offered it mean anything, or did he not? If he meant anything, what did he mean? How much did he mean, and how did he calculate his disciples to construe this short prayer in their lives, in their walk, faith and practice after he was taken from them? How far, how much and wherein did he want them to be one? Can any of you show to us exactly what he meant? If you say he meant that every one who believed on him should be one in their belief, that is sectarianism. Take the mother Church—the "Holy Catholic Church"—and the prayer of its members is that all may be Catholics: "Father, I pray thee to make the people all holy Catholics." This is the faith and prayer of the Catholics, and the meaning they give to the petition of Jesus. The same with the Calvinists; and when they present themselves before the throne of grace, the burden of their petition is—"I pray thee, Father, make these people one as we are one; influence them to leave the Catholic Church, to revolt and come out from that wicked mother, that wicked harlot, that wicked Church, and declare themselves believers in that pure and holy doctrine that God has decreed all things that take place." Go to those who believe in the doctrine of freewill, which, you know, comprehends many of the so-called Christian societies of the world, and they come up with a double and twisted storm—"God Almighty, make them all Methodists! Yes, lets all be Methodists." I pray thee, Father, to take away the vail from the minds of this people, that they may see it is free grace and free will! God be praised, let's all be Methodists." This is how the sectarians explain and define the meaning of that memorable prayer of the Savior that his followers might be one; and you will excuse me for my manner of illustrating it—I did this to illustrate facts just as they are.

Did Jesus mean this, or did he not? Had he any allusion whatever to one hero on the right, and to another on the left, each crying—"Lo! here is Christ, and lo! there is Christ, He is not yonder? And another one pointing this way, and another that way, and so on to every point of the compass? What does all this portray before the mind of the rational being, the philosopher, one who has the spirit of revelation, and who understands the words of life and has the keys of life to the people; and to all who believe in the revelations of the Lord Jesus in the latter days? Confusion upon confusion, discord, strife, animosity, vexation, perplexity, warring to the knife and slaying each other. Oh, the number of Christian wars there have been upon the face of the earth! We can very readily and truthfully say that true Christians—the members of the true Church of Christ on the earth—never take the sword unless to defend themselves.

Brethren and sisters, we want to understand what the Savior meant when he prayed that his disciples might be one. One in faith? Yes. One in doctrine? Yes. One in practice?

Yes. One in interests? Yes. One in hope? Yes, and all concentrated in the kingdom of God on the earth and the establishment thereof, the fulfillment of the Scriptures, the gathering of the Saints, and the salvation of the inhabitants of the earth. This is the oneness and the union the Savior meant. Let me here ask the question, Did the Savior design that we should be one with regard to faith in him, repentance of sin, baptism for the remission thereof, the imposition of hands for the gift of the Holy Ghost, the gifts and graces of the Spirit of the Lord, that there might be in the Church first Apostles, then Prophets, pastors, teachers, helps, governments, diversities of tongues, the gift of prophecy, the gift of discernment of spirits; also the gift of faith, so that if poison be administered it should not hurt the believer; and if there should be a necessity to take up serpents, it should be done without danger? Yes, all this is included in the oneness prayed for by the Savior; and some of the gifts I have enumerated have been witnessed by most of us. I myself have seen rattlesnakes handled as you would handle a piece of rope. I remember one night, when going to Missouri, in the year 1834, I was spreading our blankets on the tall prairie grass, which was pretty thick and heavy, that a rattle-snake was under my hands and warned me of his presence by his rattles. I called to one of the brethren who was helping, and turning back the blanket, said to him—"Take this snake and carry it off and tell it not to come back again; and to say to its neighbors do not come into our camp tonight, lest some one might kill you." He took up the snake and carried it off several rods from the camp, and told it to stay away, and to tell its neighbors not to come into the camp, for they might get killed if they did. Many such circumstances have transpired in the experience of the Elders of this Church; but we need not stop to relate them, for it is well known that the gifts of the Gospel are in this Church, such as healing, faith, speaking with tongues, discerning spirits, prophecy, &c., and I need not dwell upon them now.

I will now ask the question, where is the individual who can draw the line and show us that, when Jesus prayed that his disciples might be one, he meant a oneness only in spiritual things, and that it was not to extend to temporal affairs? Will any of you draw the line and tell us? For I am certain that I have not wisdom enough to define the line between spiritual and temporal things. I know nothing about faith in the Lord, without works corresponding therewith; they must go together, for without works you can not prove that faith exists. We might cry out, until the day of our death, that we love the Savior, but if we neglected to observe his sayings he would not believe us. We have his own words to prove this. There were a great many who pretended to think considerable of him while he was here in the flesh; but he said to his disciples—"If you love me, keep my commandments." This was the proof he demanded, then works and faith went together. The same principle holds good with parents and children. If any of you have a child which says—"I love you, mamma, Oh, I love you dearly;" you, to test the sincerity of the child's professions, say: "Well, then, my child, you will desist from doing that which displeases me. Come here, and I will give you a little work to do;" or, "I wish you to sit down on that chair, and let that crockery alone;" or, "Do not tear up that cloth, my

daughter; if you love me, come and sit down by my side." "Oh, I love you dearly," says the little girl, but she keeps tearing up the cloth, or sticking pins and needles into the flesh of the other children. "Mamma, I love you most dearly." "Well, then," says mamma, "you must not afflict or give pain to your sister, or your brother; you are naughty to do so, and you must stop this mischief." But the child continues her naughtiness, still declaring that she loves her mother, though she will not do one thing her mother wishes her to do. Such a child needs chastisement; if soft words will not answer, severity must. Is not this a fact? You have older children who profess to be very fond of you; they will say: "Father, I think everything of you," and yet they will take a course that is grievous, annoying and disagreeable, and quite contrary to your feelings and wishes. Will a father believe the professions of such children? Not much, I think. To use another comparison: Suppose a young lady dearly loves a young gentleman, who states to others that he is equally as fond of her, and would be very glad to express to her his feelings, but he never calls to see her; now though he may declare to others how much he loves her, the young lady will say—"I do not believe a word of it, for I know that he would make it known to me, if he did." He might declare until doomsday, that he loved her, but, unless he told her so and proved it by his works, she would say—"That is all folly, he does not mean what he says." Neither will you or I believe that anybody loves us and wishes to promote our joy and comfort, so long as that person acts contrary thereto; neither will Jesus. And unless these Latter-day Saints stop now, and go to work and prove by their acts that they are the disciples of the Lord Jesus, He will spew them out.

We have gone just as far as we can be permitted to go in the road on which we are now traveling. One man has his eye on a gold mine, another is for a silver mine, another is for marketing his flour or his wheat, another for selling his cattle, another to raise cattle, another to get a farm, or building here and there, and trading and trafficking with each other, just like Babylon, taking advantage wherever we can, and all going just as the rest of the world. Babylon is here, and we are following in the footsteps of the inhabitants of the earth, who are in a perfect sea of confusion. Do you know this? You ought to, for there are none of you but what see it daily; it is a daily spectacle before your eyes and mine, to see the Latter-day Saints trying to take advantage of their brethren. There are Elders in this Church who would take the widow's last cow, for five dollars, and then kneel down and thank God for the fine bargain they had made.

I have come to this conclusion, which I have preached for years and years and years, and Joseph preached it up to the time of his death, that the people must leave Babylon and confusion behind them, and be the servants and handmaidens of the Lord; they must be His family. They have gathered out from Babylon, and they must prepare themselves to stand in holy places, preparatory to the coming of the Son of Man. I have been watching and waiting, just as steadily, and as earnestly and faithfully as ever a mother watched over an infant child, to see when this people would be ready to receive the doctrine, or the first lessons or revelations given when the center stake of Zion was first located to consecrate

their property, and be indeed the servants and handmaidens of the Lord, and labor with all their hearts to do His will and build up His kingdom on the earth; and I have never seen the time when we could organize one little society, or one little ward; but, thank God, the time has come, the Spirit of the Lord is upon the people.

Is it a new doctrine to us that God's people should and must be one in everything? It is an old doctrine; shall I say it is as old as the hills, as old as the mountains, as old as this world? Yes, I can say it is as old as my Father in heaven; it is an eternal doctrine; it is from eternity to eternity. Ask yourselves the question, Do you expect to go to heaven when you depart this life? "Yes, yes, I am going to the Paradise of God;" I am going to dwell with the Saints of the Most High in the presence of the Father and the Son." How many interests will there be there? How many locations, or central places of deposit for the affections, labors and wealth of all who dwell there? All in one, all for God, all for his glory and his kingdom, and the extension of his dominions through the immensity of space, kingdoms on kingdoms, every heart and every breath, every voice and every eye, and every feeling for the glory of God. Then ask ourselves,—Is the Lord going to have a Church upon the earth? Is the Lord going to have a kingdom on the earth? Certainly, Daniel saw this in the days of Nebuchadnezzar, and gave a description, or rather a hint, in regard to the establishment of that kingdom, when the kingdoms of this world would be handed over to the Saints of the Most High, and they would possess the kingdom and the greatness of the kingdom for ever and ever.

Are we going to enter into the kingdom? Are we going to be prepared for the coming of the Son of Man? Are we going to be prepared to enter into the fullness of the glory of the Father and the Son? Not so long as we live according to the principles of Babylon. Now we are, every man for himself. One says: "This is my property, and I am for increasing it." Another says: "This is mine." Another: "I will do as I please; I will go where I please and when I please; I will do this, that, or the other; and if I have a mind to raise grain here and take it to market and give it away, it is none of your business." It will be said to all such persons, who profess to be Latter-day Saints:—"I never knew you; you never were Saints."

Now I wish to give you a little of our late experience with regard to the Savior and his doctrines. We have organized in this United Order, commencing at St. George. A thousand thoughts rise in my mind, looking at the subject generally. "St. George! Are you going to send me down to St. George? Why, it is like sending me out of the world!" But I must not talk about this: suffice it to say that St. George is one of the most beautiful places on this little farm—this world that we occupy—this little farm of the Lord's, one of the choicest places on the face of the earth. I see more wealth in that small place than in any other location, of its size, in this Territory, or in these mountains; and I always have.

We have organized a small Branch there, or, rather, I may say a tolerably large one. I preached a good deal in St. George. It seemed to be the only place we could begin our work; they were the only people we could organize; but we did organize there. God designs to make the

people of one heart and one mind from Monday morning to Monday morning again, and that everything they do on the earth shall promote His cause and kingdom, and the happiness and salvation of the human family. "Well," said they, "we do not understand; we believe we ought to be one, and that we ought to go into the order of Enoch. We understand very well that Enoch was so pure and holy that his city was taken, and the saying went abroad that Zion is fled. This we believe as firmly as you can." Then some others would say, "There will not be one ward organized after the brethren go over the rim of the basin." We organized every ward or town south of the rim of the basin, and left them in tolerably good working order, so far as they had advanced. The only trouble with them was, "they did not understand." They would say, "It is right, and the Scriptures tell us about it; but we do not understand the mode of its operation." One man came to me, an old "Mormon," whom I have known over forty-two years, just as we were organizing. and said—"Brother Brigham, I have preached for you all the time. I did the same for brother Joseph. Brother Joseph preached this doctrine; is it not strange that the people do not see it?" "Then," said I, "you are ready to put down your name?" His answer was—"I will think about it." You do not fully understand your own faith, nor the doctrines you preach to the people, if you do not understand this doctrine; and are not as ready to enter it as you would be to lay down this mortal body and enter heaven if God should call you, or to do any other duty. Suffice it to say, God will establish this order on the face of the earth, and if we do not help Him, others will, and they will enjoy the benefits of it.

When we came this side the rim of the basin, we found the people more willing than south of the rim of the basin to come forward and organize, for they felt that we have traveled as far as we can on our present road, without going to destruction. One Bishop wrote to me—"Please come and organize us. I am glad you are coming this way, we want to be organized. I know that we have to consecrate to somebody, and I would rather consecrate to the Lord than to the devil. We have to consecrate to one or the other, and very soon too." He is a very good Bishop; he is full of the spirit of this work, and can not keep from talking about it.

We now want to organize the Latter-day Saints, every man, woman and child among them, who has a desire to be organized, into this holy order. You may call it the Order of Enoch, you may call it co-partnership, or just what you please. It is the United Order of the Kingdom of God on the earth; but we say the Order of Enoch on the same principle you find in the revelation concerning the Priesthood, which, to avoid the too frequent repetition of the name of the Deity, is called the Priesthood after the order of Melchisedec. This order is the order of heaven, the family of heaven on the earth; it is the children of our Father here upon the earth organized into one body or one family, to operate together.

As individuals we do not want your farms, we do not want your houses and city lots, we do not want your horses and your cattle, we do not want your gold and your silver, nor anything of the kind. "Well, then, what do you want?" We want the time of this people called Latter-day Saints, that we can organize this time systematically, and make

this people the richest people on the face of the earth. If we are the people of God, we are to be the richest people on the earth, and these riches are to be held in God, not in the devil. God tells us how we may accomplish this, as plainly and as surely as he told Joshua and the people of Israel how to cause the downfall of the walls of Jericho. They were to march around the walls once a day for seven days, then seven times in one day, and the last time they went round the walls they blew their horns with all their might, and down fell the walls of Jericho. We do not understand all about this, if we did, we should understand that it was as simple as any of the acts of the Lord: as simple as being baptized for the remission of sins. We want now to organize the people. Says one—"Don't you want my money and my goods?" We want you to put them into the kingdom of God, into the vaults that are prepared, into the archives, the safe, the institution, to help to increase means for the kingdom of God on the earth. And what are we to have when we enter this order? What we need to eat, drink and wear, and strict obedience to the requirements of those whom the Lord sets to guide and direct; that our sisters, instead of teasing their husbands for a dollar, five dollars, twenty-five dollars, for a fine dress, bonnet, or artificials for themselves or their daughters, may go to work and learn how to make all these things for themselves, being organized into societies or classes for that purpose. And the brethren will be organized to do their farming, herding and raising cattle, sheep, fruit, grain and vegetables; and when they have raised these products, every particle be gathered into a storehouse or storehouses, and every one have what is needed to sustain him. But the people will stop going here, there, and yonder, and saying — "I am after the gold," "I am after the silver," or this, that and the other. They will stop this folly and nonsense, for they have already impoverished themselves too much by taking so unwise a course. Looking at matters in a temporal point of view, and in the light of strict economy, I am ashamed to see the poverty that exists among the Latter-day Saints. They ought to be worth millions and millions, and millions on millions, where they are not worth a dollar. Should they spend their means in folly and nonsense? No, not a dollar of it, but put all into the general fund for the benefit of the kingdom. Organize the brethren and sisters, and let each and every one have their duties to perform. Where they are destitute of houses, and it is convenient, the most economical plan that can be adopted is to have buildings erected large enough to accommodate a number of families. For instance, we will say there are a hundred families in this place who have not houses fit to live in. We will erect a building large enough to accommodate them all comfortably, with every convenience for cooking, washing, ironing, &c.; and then, instead of each one of a hundred women getting up in the morning to cook breakfast for father and the large boys, that they may go to their labor, while the little children are crying and needing attention, breakfast for the whole can be prepared by five or ten women, with a man or two to help. Some may say —"This would be confusion." Not at all, it would do away with it. Another one says—"It will be a great trial to my feelings, if I am obliged to go and breakfast with all these men and women. I am faint and sick, and do not eat much, and I

want my breakfast prepared in peace." Then build side rooms by the dozen or score, where you can eat by yourselves; and if you wish to invite three or four to eat with you, have your table, and everything you call for is sent to you. "Well, but I do not like this confusion of children." Let the children have their dining room to themselves, and let a certain number of the sisters be appointed to take charge of the nursery and see that they have proper food, in proper quantities and at proper times, so as to preserve system and good order as far as possible, that a love of order may be established in their youthful minds, and they learn how to conduct themselves. Then let there be good teachers in the school rooms; and have beautiful gardens, and take the little folks out and show them the beautiful flowers, and teach them in their childhood the names and properties of every flower and plant, teaching them to understand which are astringent, which cathartic; this is useful for coloring, that is celebrated for its combination of beautiful colors, &c. Teach them lessons of beauty and usefulness while they are young, instead of letting them play in the dirt, making mud balls, and drawing the mud in their hats, and soiling their dresses, and cultivate their mental powers from childhood up. When they are old enough, place within their reach the advantages and benefits of a scientific education. Let them study the formation of the earth, the organization of the human system, and other sciences; such a system of mental culture and discipline in early years is of incalculable benefit to its possessor in mature years. Take, for instance, the young ladies now before me, as well as the young men, and form a class in geology, in chemistry or mineralogy; and do not confine their studies to theory only, but let them put in practice what they learn from books, by defining the nature of the soil, the composition or decomposition of a rock, how the earth was formed, its probable age, and so forth. All these are problems which science attempts to solve, although some of the views of our great scholars are undoubtedly very speculative. In the study of the sciences I have named, our young folks will learn how it is that, in traveling in our mountains, we frequently see sea shells—shells of the oyster, clam, &c. Ask our boys and girls now to explain these things, and they are not able to do so; but establish classes for the study of the sciences, and they will become acquainted with the various facts they furnish in regard to the condition of the earth. It is the duty of the Latter-day Saints, according to the revelations, to give their children the best education that can be procured, both from the books of the world and the revelations of the Lord. If our young men will study the sciences, they will stop riding fast horses through the streets, and other folly and nonsense which they are now guilty of, and they will become useful and honorable members of the community.

I have been very much interested of late with regard to the studies and researches of the geologists who have been investigating the geological character of the Rocky Mountain country. Professor Marsh, of Yale College, with a class of his students, has spent, I think, four summers in succession in the practical study of geology in these mountain regions. What is the result of his researches? There is one result, so far, that particularly pleases me. There are some here who know a man by the name of John Hyde, from London, formerly

a member of this Church, who apostatized and went back; and his great argument against the Book of Mormon was, that it stated that the old Jaredites and, perhaps, the Nephites, who formerly lived on this continent, had horses, while it is well known that horses were unknown to the aboriginal inhabitants of America when it was discovered by Columbus, and that there were no horses here until they were imported from Europe. Now, since Professor Marsh and his class began their investigations, they have found among the fossil remains of the extinct animals of America no less than fourteen different kinds of horses, varying in height from three to nine feet. These discoveries made Professor Marsh's students feel almost as though they could eat up these mountains, and their enthusiasm for studying the geology of the regions around Bridger's Fort was raised to the highest pitch. In their researches among these mountains they have formed the opinion that there was once a large inland sea here, and they think they have discovered the outlet where the water broke forth and formed Green River. Here in these valleys and in these ranges of mountains we can follow the ancient water line. This discovery of Professor Marsh is particularly pleasing to us "Mormons," because he has so far scientifically demonstrated the Book of Mormon to be true.

Here is the kingdom of God; do you want to enter into it, or not? Do you want the future blessings of this kingdom, or do you not? Have your choice; but whomsoever you list to obey, his servants you will be, whether it is Jesus or the devil; please yourselves, have your choice. But all know we can not serve two masters acceptably; if we love one, we shall hate the other, and if we hold on to one, we shall despise the other. We must either be for the kingdom of God, or not. But we shall organize this holy order here before we leave. We give the invitation to all of you to come and get organized. Let us be one; let us carry out the order that God has established for the family of heaven.

God bless you.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE MEETING-HOUSE, AT NEPHI, JUAB COUNTY, SUNDAY MORNING, APRIL 19, 1874.

(Reported by David W. Evans.)

THE UNITED ORDER—WE WANT THE MOST PERFECT UNION—THE WORKING OF THE ORDER TO BE SUCH THAT ALL HONEST MEN CAN SUSTAIN IT—HOME MANUFACTURE.

We have heard a good deal since we have assembled, in relation to what is called the Order of Enoch, the New Order, the United Order, or whatever name we may give to it. It is new and then it is old, for it is everlasting as I understand it. I am asked sometimes—"Do you understand it?" Yes, I do, no, I do not, yes I do, no, I don't, and both are true; we know that such an order must be introduced, but are not informed in relation to the details, and I guess it is about the same with most of you. We have been talking about an order that is to be introduced and established among the Saints of God for the last forty-two years, but we have very little information given us concerning it, either in the Scriptures or in the Book of Mormon. The fullest detail that we have of it is in the Book of Doctrine and Covenants, and that is the case with almost everything pertaining to the kingdom of God on the earth; and hence I have said, and say now, that I believe that Joseph Smith revealed more in relation to the kingdom of God, and was a greater Prophet than perhaps any other man who ever lived except Jesus. I do not know how far Enoch and perhaps some others on this continent went; if we had further records from the Book of Mormon they might throw more light on subjects with which we are not at present very well acquainted.

We occupy a very remarkable position; we are living in a peculiar day and age of the world, in the dispensation of the fullness of times. When the President communicated with us a little before starting from the south, about this new order, I really did not know what shape it would assume or how it would be introduced, but it had got to come; and then, on the other hand, I do not know that we need have very much anxiety in relation to the matter, for if it be of God, it must be right, and its introduction is only a question of time. As to the *modus operandi*, that is another question. I have sometimes thought, to tell the truth, that we might have different orders, perhaps the patriarchal order, perhaps the order of Enoch, and perhaps an all-things-in-common order, all operating under one head; but I do not know anything definitely about it, and it is not my business. I have had reflections of that kind running through my mind, inasmuch as it

is "the dispensation of the fullness of times when God will gather together all things in one." The greatest embarrassment that we have to contend with at the present time is not in knowing what to do, but knowing how to do it, and the circumstances with which we are surrounded, not so much among our own people as outsiders, and then again among our own people, for we find all kinds of persons amongst us now, as we always have done. Some will start right into anything of this kind, perhaps with a determination to do right, or at least half right; but when they get started in the operation, something or other comes up and they back up, break the traces and play the devil generally. I expect there will be a good deal of the same kind of thing associated with this, as there has been with other things that have been started. I do not expect that every one that is loud-mouthed and seemingly very anxious that this thing should be introduced is going to stick by it for ever and ever, any more than many others have done in other things. At the same time I think it is very proper that the servants of God should be brought under an influence which emanates from him, and that that influence should govern them in all things, temporal as well as spiritual. For my part, I can not see why it is that men should be so much attached to the things of this world, and why they are so extremely desirous to have their own way in relation to them; that is a thing I never could understand. We like freedom, God has put it in our bosoms; and as I said to President George A., the other day, in talking about this matter, in organizing the Order of Enoch, as it may be called, we want on the one hand the most perfect union; and on the other hand the most extended personal liberty that it is possible for men to enjoy consonant with carrying out the principles of unity. Not the liberty to trample on other people's rights; not the liberty to take from people that which belongs to them; not the liberty to infringe upon public interests or the public benefit, but personal liberty so far as we can enjoy it. These are my ideas and feelings in relation to these matters, based upon the principles of truth and, as it is said,—"If the truth shall make you free, then shall you be free indeed, sons of God without rebuke in the midst of a crooked and perverse generation."

In relation to religious matters I would not have a religion that I could not sustain, and that God would not sustain me in; I do not want it, nor to have anything to do with it. One thing I have always felt proud of, and that is, that the principles of the Gospel of Jesus Christ were so plain, clear, pointed, definite and incontrovertible that they defied the whole world, and so far as I have gone, and the servants of God around me, no man has ever been able to successfully gainsay one solitary principle connected with the Church and kingdom of God upon the earth, that is, in regard to what we term sometimes spiritual things. I want to see the same principle established in relation to our temporal matters, and I believe, from what little conversation I have had with the brethren, that that is their feeling. In relation to these matters I do not want to see one solitary principle that an honest, honorable man cannot sustain; but let everything be so that it can be dragged right forth to the daylight, and turned over and over and over and examined all sides up, and inside out, and see that it is

true, good, honorable, upright and honest in every particular. That is the kind of thing we want, as honest men, and we want to get at things in that kind of a way; and if they will not bear investigation of that kind, I should have just the same opinion of them as I have about unsound religious matters, and I should not want anything to do with them. I do not want anything that cannot be sustained in the face of open day, and in the face of God, angels, men and devils.

It is asked—"Well, what is the Order?" We do not know exactly, we know it in part; it is just as Paul said in his day—"We see in part, and we prophecy in part" &c. But to begin with, unless some change does take place in relation to our temporal matters, our situation is anything but pleasant. The fact of the matter is, we are all of us on the highway to financial or temporal ruin. The world is going to the devil just as fast as it can go. Corruption, fraud, chicanery, deception, evil and iniquity of every kind prevail, so that you cannot trust a man in any place, you can not rely upon his word, you can not rely upon any instrument of writing that he gets up, and there is nothing you can rely upon. Every day's news brings accounts of defalcations, frauds, infamies, rottenness and corruptions of every kind, enough to sink a nation from the presence of God and all honorable beings. And this is not only so in the United States, but other nations, in ours especially.

We, as a people, have come out from Babylon, but we have brought a great amount of these infernal principles with us, and we have been grabbing, grasping, pinching, squeezing, hauling, horning and hooking on every side, and it seems as though every man was for himself and the devil for us all. That is about the position we are in to-day. We want a change in these things. We have come to Zion. What to do? Why to do the will of God, to accomplish his purposes, to save ourselves, our progenitors and our posterity, and we have come because the Spirit of God led us here through the instrumentality of the holy Priesthood of God. Jesus says—"My sheep hear my voice, and they know me and they will follow me, and a stranger they will not follow, because they know not the voice of a stranger." We who have gathered here have been going in a curious, crooked kind of a way, but we have nevertheless started to build up the kingdom of God and to establish correct principles upon the earth and to help to redeem it. Can we accomplish this by continuing in the course we have hitherto pursued? No, verily, no. But I will tell you how I have always felt, both in Joseph's day and since then, whenever the Lord has wrought upon the man who stands at the head of his people to introduce anything for the welfare of his kingdom, it is time to look out, and to carry out the counsels that are given; and yesterday, after I arrived here, and had seen President Young, and conversed with him, and then heard him and others speak on these principles, I said to him, "The old fiddle is in tune, the sacred fire is glowing and burning;" and I think so still. The old fiddle is in tune, the right feeling, spirit and influence are operating, and we all feel them.

A great deal has been said about the evils that exist, and we might talk for days about the necessity of something being introduced for the welfare and happiness of the Saints of God here in Zion. I suppose, on a reasonable calculation, that there are ten thousand men out of employment

in this Territory, perhaps for five months in a year. Now, if they were at work, and only got one dollar a day, there would be ten thousand dollars a day earned, which in five months would make a very large sum, one million three hundred thousand dollars I think. We are bringing in here all kinds of things that we ought to make ourselves. What are our broom makers and coopers doing? What are you doing with your molasses mills, and where do you get your cloth, shoes, hats, shirts and things of this kind from? It takes quite an amount to supply them, they must come from somewhere, and the question is, where do they all come from? At a Bishops' meeting in Salt Lake City I said I wanted to get a well bucket, but I could not tell where to get it, and I wished some of them would tell me where; but they could not tell me, although there were a good many Bishops present. This is a pretty state of things. It is true that we have made some advances in some branches of manufacture. There is a big factory in Provo, some near Salt Lake City, one at Ogden, one at Box-Elder and one in the South. It has required great efforts on the part of President Young and others to establish these institutions, and when we get them we do not want the cloth. We do no not want our shoes made here—we would rather send off our hides, and get somebody east to make them, they can make shoes so much better there than here. Then we do not want leather shoes here, we must send off and get a lot of paper things, with heels high enough to put anybody's ankles out of joint.

Well, my opinion is, that with home labor properly directed and applied, we shall have all the bread, butter, cheese, shoes, cloth, hats, bonnets, shawls and everything that we need, and I think, as the President has said, if we behave ourselves, we shall get pretty rich. That is all right enough, though riches are only a little thing, in comparison to the great principles of eternal lives and exaltation in the kingdom of God, the riches of eternity. But my time has expired and I must close. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 3, 1874.

(Reported by David W. Evans.)

THE THINGS OF GOD KNOWN BY THE SPIRIT OF GOD—THE LIGHT AND INTELLIGENCE OF GOD WITHOUT MONEY AND PRICE — NO TRUE RELIGION WITHOUT SCIENCE—ALL WILL BE SAVED EXCEPT THE SONS OF PERDITION.

It is nearly time to close this meeting, but I desire to speak a few words. I have very much that I wish to convey to the Latter-day Saints, but I can only say, in as few words as possible, a little at a time, upon a few subjects which I wish to lay before the Saints. First, looking upon the Latter-day Saints, the inquiry within myself is—Do you know whether I am leading you right or not? Do you know whether I dictate you right or not? Do you know whether the wisdom and the mind of the Lord are dispensed to you correctly or not? These are questions which I will answer by quoting a little Scripture, and saying to the Latter-day Saints what was said to the Saints in former times, "No man knoweth the things of God, but by the Spirit of God." That was said in the days of the Savior and the Apostles, and it was no more true then than it is now, or than it was in the days of the Prophets, Moses, Abraham, Noah, Enoch, Adam, or in any and every age of the world. It requires the same manifestations in one age as in another, to enable men to understand the things of God. I have a request to make of each and every Latter-day Saint, or those who profess to be, to so live that the Spirit of the Lord will whisper to them and teach them the truth, and define to their understanding the difference between truth and error, light and darkness, the things of God and the things that are not of God. In this there is safety; without this there is danger, imminent danger; and my exhortation to the Latter-day Saints is—Live your religion.

Among all intelligent beings upon the earth there is a great mistake in regard to dispensing to others the knowledge they possess. In the political world, right here, and through our government and other governments, there is a great desire in each and every one, who is prominent and influential, to manage their political affairs by and with their friends, and to keep their enemies from knowing anything about them, which creates a party feeling, and parties promote distrust and jealousy, which lead to discord and strife. Such is also the

case in the financial world. In our trading and trafficking we wish to confine the knowledge of our business in as small a limit as possible, that others may not know what we are doing, lest we should lose our good bargains and fail in our schemes.

It is more or less the same in the religious world. We wish to know a great deal, and do not want our neighbors to know as much as we do, but wish them to believe that we know it all. This trait of character is very common, both here and through the whole world. We all wish to know something that our neighbors do not know. With scientific men you will often find the same trait of character: "My studies and my researches are beyond those of my neighbors; I know more than they know; I treasure this up to myself, and I am looked upon as a superior being, and that delights me."

I say to the Latter-day Saints, and to all the world, this is all wrong. We are here upon this earth as the children of our heavenly Father, who is filled with light and intelligence, and he dispenses that to his children as they can receive and profit by it, without money and without price. Is not this a fact? It is. Go to every department of life, to the mechanics, to the manufacturers, to those learned in all the arts and sciences, throughout the world, and not one of them possesses an item of knowledge or wisdom but what has come from God, the fountain of all wisdom and knowledge. The idea that the religion of Christ is one thing, and science is another, is a mistaken idea, for there is no true religion without true science, and consequently there is no true science without true religion. The fountain of knowledge dwells with God, and he dispenses it to his children as he pleases, and as they are prepared to receive it, consequently it swallows up and circumscribes all. This is the great plan of salvation; this is the "bugaboo" that the Christian world hoot at so much, and which they call "Mormonism"—it is the Gospel of life and salvation.

Confidence is lost in the hearts of the nations of the earth. Confidence is lost one towards another, among the religious sects of the day; confidence is lost in the scientific and mechanical world; in the financial and in the political world, and it must be restored. I make this statement, and there is not a scientist or divine on the earth who can truthfully controvert it.

There is a great deal being said and rumored about what we are teaching the people at the present time with regard to being one in our temporal affairs as we are one in the doctrine that we have embraced for our salvation. I will say to you that erroneous traditions at once begin to present themselves. Why we have received these traditions, those who reflect, read and understand can pass their own decision. You can not find a sect anywhere that strictly believes in the New Testament. Read over the sayings of the Savior to his disciples, those of the disciples one to another, and of the people, with regard to being one; and then bring up the fact that they believed in this doctrine, and that they taught and practiced it so far that the believers sold their possessions and laid the proceeds at the Apostles' feet. Now, what is the tradition on this point? To sell your houses, your farms, your stores, your cattle,

and bring the means and lay it down at the feet of the Apostles, and then live, eat, drink and wear until it is all gone, and then what? Do without? Yes, or be beggars. Our traditions lead us to this point, and that throws us into a dilemma, out of which we know not how to extricate ourselves. To the Latter-day Saints, I say, all this is a mistake; these are false ideas, false conclusions. I am here to tell you how things are, and, as far as necessary, to tell you how they were, and then to tell you how they should be, and how they will be. To begin with, we will unitedly labor to sustain the kingdom of God upon the earth. Shall we sell our possessions, have all things in common, live upon the means until it is gone, and then beg through the country? No, no. Sell nothing of our possessions. True, the earth is at present in possession of the great enemy of the Savior, but he does not own a foot of it; he never did, but he has possession of it, and they say that possession is nine points of the law, and it seems to be so. Well, if I have a foot of land that I have dedicated and devoted to my heavenly Father for his kingdom on the earth, I never dispose of that. I have owned a great deal of land, and I now own a great deal of land in the United States, and I have never yet sold a foot of it. I say to the Latter-day Saints, keep your land, dedicate it to God, preserve it in truth, in purity, in holiness; pray that the Spirit of the Lord may brood over it, that whoever walks over that land, may feel the influence of that Spirit; pray that the Spirit of the Lord may cover our possessions, then gather around us the necessaries of life. Dispose of nothing that we should keep, but continue to labor, praying the Lord to bless the soil, the atmosphere and the water. Then we have our crops, our fruit, our flocks and herds to live upon, to improve upon, and then go on and make our clothing, build houses, improve our streets, our cities and all our surroundings and make them beautiful; beautify every place with the workmanship of our own hands. Keep what is necessary, dispose of what we may have to dispose of. To whom? To those who are operating in our mines to develop the resources in our mountains, and to all who have need. By such a course the wasting of our substance, as has been too much the case, will be stopped; and when we labor, let our labor count something for our benefit. We ask concerning the rich, Do we want your gold and your silver? No, we do not. Do we want your houses and lands? We do not. What do we want? We want obedience to the requirements of wisdom, to direct the labors of every man and every woman in this kingdom to the best possible advantage, that we may feed and clothe ourselves, build our houses and gather around us the comforts of life, without wasting so much time, means, and energy. And instead of saying that I shall give up my carriage for the poor to ride in, we will direct the poor so that every man may have his carriage, if he will be obedient to the requirements of the Almighty. Every family will have all that they can reasonably desire. When we learn and practice fair dealing in all our intercourse and transactions, then confidence, now so far lost, but so much needed, will be restored; and we will be enabled to effectually carry out our operations for the friendly and profitable co-operation of money and labor, now so generally and so injuriously antagonistic.

It has been said that, a few evenings ago, in the 20th Ward, I made use of the expression that the co-operative stores would be used up or spoiled; if I did use such an expression, it must have been in connection with others to qualify it. The question was asked, "What are you going to do with the co-operative stores?" "Why, use them up," and some of the brethren got the idea that the destruction of these stores was intended, because, to many, the idea of using a thing up, is to destroy it; but this was not the meaning I wished to convey. But I say swallow them up, or circumscribe them, or incorporate them, from time to time, in more extensive co-operative plans. By way of comparison, suppose a rope with seven strands, and some one is suspicious of its strength and we add a thousand strands to it, who then can suspect its strength? Now, comparing our present mercantile and stock-raising institutions, our factories and every thing else we have in co-operation, instead of weakening this cord of seven strands, we throw around it a thousand other strands, and weave them in to strengthen it, is not the first cord swallowed up? Yes, it is, in one sense, used up, we cannot see anything of it; and so we shall make our additions of thousands of strands to every co-operative institution we have established, and, instead of having a few of the people sustain this parent co-operative store, or the ward store, we will have the support of the whole people. That is the difference; can you understand it? How careful we should be in the use of language, to prevent, so far as possible, the drawing of false conclusions, and the going abroad of erroneous impressions.

This is a comparison with regard to our co-operative stores and every co-operative institution we have; we expect that the whole people will support them and give them their influence; that the whole people will work for the whole, and that all will be for the kingdom of God on the earth. All that I have is in that kingdom. I have nothing, only what the Lord has put in my possession. It is his; I am his, and all I ask is for him to tell me what to do with my time, my talents and the means that he puts in my possession. It is to be devoted to his kingdom. Let every other man and woman do the same, and all the surplus we make is in one great amount for accomplishing the purposes of the Lord. He says, "I will make you the richest people on the earth." Now, go to work, Latter-day Saints, and make yourselves one, and all needed blessings will follow.

I will now briefly notice a trait in the Christian world in regard to their continually misrepresenting us, which they most emphatically do. Wherever we go they misrepresent us. They do not stop to reason, or for the introduction of good sound logic. They do not stop to know their own minds, and to ask themselves questions with regard to facts as they exist, but are wholly uninfluenced by their erroneous traditions. We Christians are divided and subdivided, but we all believe that there are good people among all the sects of the day. As a "Mormon" or Latter-day Saint, I believe this just as much as any sectarian believes it, but I do not believe it as the sectarians believe it. We all believe that good people do live and have lived among the Christian sects. Says one, "My father was a good man; or, My mother or my sister was a good woman, my brother was a good man, my neighbor was a good person; they lived and died

believing in their several faiths; some of them holy Catholics, who died shouting and rejoicing that the time had come for them to be released from this tenement of clay. Others were good Protestants, and they rejoiced and were exceeding glad when the time came for them to lie down and rest their weary bodies, and they were happy." Now, I, speaking as one of the Christian world, when a man says to me, "Unless you are born of the water and of the spirit you can not enter the kingdom of heaven," reply, "My dear friend, my father and my mother were just as good Christians as ever lived on the face of the earth, and they died as happy as they could be, and their souls were full of glory. Tell me that they have not gone to heaven! It is all nonsence, it is folly; I do not believe a word of it; you must be one of those deceivers that the Savior taught should come in the latter days." This erroneous tradition is planted in the bosoms of the Christian world, and from this they take the liberty of saying that the doctrine preached by the Latter-day Saints can not be true, for if it is their fathers and mothers are not saved. Would you not like to know the truth on this point, O Christian world? Yes, yes, the honest ones would; I can not say so much for the bread and butter Christians; but when you meet an honest person, he says—"I wish I knew the truth about this. Our beloved brother and father in the Gospel, the father of the Methodist Episcopal Church, John Wesley, was he not a good man? Tell me that he is not saved!" The Christian world can not endure such an idea. "John Knox not saved! and thousands of others not saved!" They can not endure the thought. I can say to them of a truth, but it will need explanation, there is not one of these men who lived according to the light that he received, and up to every blessing God bestowed upon him, but what is happier to-day than he ever expected that he could be. But the Christian world imbibe the idea that, if these good men, who have died, have not gone into the presence of the Father and the Son. and are not in the kingdom of heaven, they must be in the depths of hell. This is folly in the extreme; but the Christians do not know how to comprehend this, how to understand the words of life. I can say this for all good people, I do not care where they lived and died, they will be far happier hereafter than they ever conceived of while here. Do you think that the good Chinaman and Hindo will be saved? Yes, as much as the Methodist. But erroneous tradition prevents the Christian world from seeing and understanding this. They ought to stop and reflect, and ask the question—"Do we understand the Scriptures when we read them?" I say that they do not, if they did they would see that we have the words of eternal life, and would receive our teachings with joy. I have not time to fully explain this, but I can say that this erroneous tradition palliates, in a measure, the conduct and views of the Christian world when their prejudices arise like towering mountains against these poor Latter-day Saints.

We shall labor and go forward, as long as we live, to redeem the world of mankind. This is the labor the Savior has undertaken. The earth was committed to him by the Father, who said, "My Son, go and redeem the world and all things upon it; pay this debt, and your brethren, who believe on you and who are one, as the Father and

the Son are one, will be co-workers in this great and eternal work, until all the sons and daughters of Adam and Eve, that can be saved, will be saved in a kingdom of glory," and all will be saved, except the sons of perdition.

Can the Christian world understand this? No. There is not a priest in the pulpit, nor a deacon that sits under the pulpit, but what, if he knew the facts as they are, would give glory to God in the highest, that he lived in this day and age of the world, and thank the Father that he has revealed his will from the heavens.

I thank you for your attention, brethren and sisters. I have detained you a little longer than I intended to do. God bless you.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

At the Opening of the Adjourned General Conference, held in the New Tabernacle, Salt Lake City, May 7, 1874.

(Reported by David W. Evans.)

THE UNITED ORDER—A SYSTEM OF ONENESS—ECONOMY AND WISDOM IN BECOMING SELF-SUSTAINING.

I do not expect to be able to speak much during this Conference, but I make a request of my brethren who may speak, to give us their instructions and views for or against this general co-operative system, which we, with propriety, may call the United Order. If any choose to give it any other name that will be applicable to the nature of it, they can do so. A system of oneness among any people, whether former-day Saints, middle-day Saints, eleventh hour of the day Saints, last hour of the day Saints, or no Saints at all, is beneficial; but I wish the brethren to give us their views for and against union in a family, whether that family consists of the parents and ten children, or the parents, ten children, fifty grandchildren, or a hundred and fifty great-grandchildren, and so on until you get to a nation. I ask of my brethren who may address the congregations, to give us their views for and against union, peace, good order; laboring for the benefit of ourselves, and in connection with each other for the welfare and happiness of all, whether in the capacity of a family, neighborhood, city, state, nation, or the world.

We see the inhabitants of the earth, as individuals and nations, struggling, striving, laboring and toiling, every one for himself and nobody else; all are anxious to bless

their own dear selves. If you will permit me I will quote an anecdote in illustration of this trait of character among the human family. A man, in asking a blessing upon his food, prayed, "O Lord, bless me and my wife, my son John and his wife, we four, and no more. Amen." If we have generosity of feeling sufficient to pray for blessings upon a fifth person, or upon a whole family, neighborhood or community, all the better.

We are not entering into any new system, order or doctrine. There are numbers of organizations of a similar character, as far as they go, in our own country and in other countries. Our object is to labor for the benefit of the whole, to retrench in our expenditures; to be prudent and economical; to study well the necessities of the community, and to pass by its many useless wants; to study to secure life, health, wealth, and union, which is power and influence to any community; and I ask my brethren, while addressing the people during this Conference, to take up these items of every-day life. It seems to be objectionable to some, for the Latter-day Saints to enter into a self-sustaining system, and the probability of our doing so causes a great deal of talk. If we were infidels, any other sect of Christians, or neither Christians nor infidels, but mere worldlings, seeking only to amass the wealth of this world, nothing would be thought or said against it. But for the Latter-day Saints to make a move to the right or to the left, to the front or to the rear, a suspicion arises directly in the minds of the people. I will say to the inhabitants of the whole earth, that the Latter-day Saints are going to work to sustain themselves, to do good to themselves, to their neighbors and to the whole human family; they are going to labor to establish peace and good order on the earth, just as far and as fast as they can, and to prepare them for a happier world than this.

Talk about it, cry about it, deride it, point the finger of scorn at it, we care not, we are the servants and handmaids of the Lord, and our business is to build up his kingdom upon the earth, and let all the world say what they please, it matters not to us. It is for us to do our duty.

Now let me present one little matter. Here are brethren from all parts of the Territory, to represent the different branches of the Church of Jesus Christ of Latter-day Saints. We find our brethren in various parts of the Territory are in possession of a little land; take a man, for instance, who has got a five acre lot. He wants his team, he must have his horses, harness, wagon, plow, harrow and farming utensils to cultivate that five acres, just as though he was farming a hundred acres. And when harvest comes, he is not accommodated by his neighbors with a reaping machine, and he says—"Another year, I will buy one," and this to harvest five acres of grain. Take the article of wagons among this people, we have five where we should not have more than two; and the money that is spent needlessly by our people for wagons would make a small community rich. Again, take mowing and reaping machines, and we have probably twice or three times as many in this Territory as the people need. They stand in the sun and they dry up and spoil, and this entails a heavy waste of property. We may take also the article of harness for horses. If this community would be united, and work cattle instead of horses,

they might save themselves from two to five hundred thousand dollars yearly. Is this economy or wisdom? A few years ago we raised our own sweet; but when the railroad came it brought sugar to us very cheap, and where is our sorghum now? There is hardly any raised in the whole Territory. The people say—"The sugar is so cheap." Suppose sugar was only one penny a pound, and you had not that penny and could not get it, what good would it do you? None at all. If cotton cloth can be bought for fifteen, ten, or six cents a yard, what does it profit a people if they have not the money to buy it? It does them no good. When they have the ground to raise the cotton, and the machinery to work this cotton up and make the fabrics they need, they can do it, money or no money. And so we go on from one thing to another, and we would be glad if our brethren, in their remarks, will give us their views and instructions on these points, and the bearing they have had upon the people in the past, and how they will affect them in connection with the United Order which we are now seeking to introduce.

If any man, merchant, business man, or anybody else has anything to bring forward to show, as they think, that the United Order will militate against the interests of the community, we invite them to speak it freely, and give us both sides of the question. We are for the best, we are for the right, for that which will accomplish the greatest good to the greatest number. I shall now give place for others to speak.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED AT THE ADJOURNED GENERAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 7, 1874.

(Reported by David W. Evans.)

ZION TO BE REDEEMED THROUGH THE LAW OF CONSECRATION—PERSECUTIONS OF THE SAINTS—A ONENESS AMONG THE SAINTS NECESSARY—THE HEARTS OF THE FATHERS TO BE TURNED TO THE CHILDREN, AND THE CHILDREN TO THE FATHERS.

"Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This passage will be found in the 5th and 6th verses of the 4th chapter of the Prophet Malachi.

The Latter-day Saints were driven from their homes in Jackson County, Missouri, about forty-one years ago. A portion of the mob commenced the outbreak in June or July, and among their first deeds of violence was the destruction of the printing office, plundering the storehouse, and the tarring and feathering of Edward Partridge, the Bishop. This was followed by whipping and killing the people and burning their houses, and finally culminated, on the 13th of October, in driving some fifteen hundred persons from their homes, on the public lands which they had purchased and received titles for from the United States. The people thus driven went into different parts of the State, the great body of them, however, taking shelter in the County of Clay.

The settlements in Jackson County were commenced on the principle of the law of consecration. If you read the revelations that were given, and the manner in which they were acted upon, you will find that the brethren brought, before the Bishop and his counselors, their property and consecrated it, and with the money and means thus consecrated lands were purchased, and inheritances and stewardships distributed among the people, all of whom regarded their property as the property of the Lord. There were, however, at that period, professed Latter-day Saints, who did not see proper to abide by this law of consecration; they thought it was their privilege to look after "number one," and some of them, believing that Zion was to become a very great city, and that being the centre stake of it, they purchased tracts of land in the vicinity with the intention of keeping them until Zion became the beauty and joy of the whole earth, when they thought they could sell their lands and make themselves very rich. It was probably owing to this, in part, that the Lord suffered the enemies of Zion to rise against her.

The members of the Church at that period were very industrious, frugal, and law-abiding, and there was no possibility of framing any charges or claims against them by legal means, and the published manifesto, upon which the mob was collected, boldly asserted that the civil law did not afford a guarantee against this people, consequently they formed themselves into a combination, *a lawless mob*, pledging to each other "their lives, their property and their sacred honors" to drive the "Mormons" from their midst. From that hour the heart of every Latter-day Saint has been occasionally warmed with the feeling—may I be permitted to live until the day when the Saints shall again go to Jackson County, when they shall build the Temple, the ground for which was dedicated, and when the Order of Zion, as it was then revealed, shall be carried out! And it has been generally understood among us that the redemption of Zion would not occur upon any other principle than upon that of the law of consecration.

Forty years and more have passed away since these events took place. We have been driven five times from our homes; five times we have been robbed of our inheritances. Our leaders and presiding officers have been killed, and not in a single instance, in any State or Territory where we have lived, has the law been magnified in the protection of the Latter-day Saints, until we were driven into these mountains. In 1834, Daniel Dunklin, the Governor of Missouri, said the laws were ample, and the Constitution was ample, but the prejudices of the people were

so great that he and the other authorities of the State were powerless to execute the law for the protection of the Mormons. We have had one protector—our Father in heaven, to depend upon; but governors, judges, rulers, officers of any kind, high or low, have utterly failed to extend protection to the Latter-day Saints. God alone has been our protector, and we acknowledge his hand in every deliverance we have hitherto experienced.

Several times the Church has made advances to organize the Order of Enoch as it was revealed in the Book of Covenants in part, and in the ancient history of the Zion of Enoch; these advances, however, the Saints did not seem prepared to receive. We have been gathered from many nations, and we have brought many notions and traditions with us, and it has seemed that with these notions and traditions we could not dispense. In 1838, an attempt was made in Caldwell County, Mo., the Latter-day Saints owning all the lands in the county, or all that were considered of any value. They organized Big Field United Firms, by which they intended to consolidate their property and to regard it as the property of the Lord, and themselves only as stewards; but they had not advanced so far in this matter as to perfect their system before they were broken up and driven from the State. I understand that three hundred and eighteen thousand dollars in money was paid by the Saints to the United States for lands in the State of Missouri, not one acre of which any one of us has been permitted to enjoy or to live upon since the year 1838, or the Spring of 1839; though at the time of the expulsion, the Commanding General, John W. Clarke, informed the people that if they would renounce their religious faith they could remain on their lands. He said that they were skillful mechanics, industrious and orderly, and had made more improvements in three years than the other inhabitants had in fifteen, and if they would renounce their faith they could remain. But they must hold no more meetings, prayer meetings, prayer circles or councils, and they must have no more Bishops or Presidents; and in view of their refusal to comply with these conditions, the edict of banishment, issued by the Governor of the State, was executed by this general with an army at his heels, and the Latter-day Saints were driven from their happy homes, and thousands of them scattered to the four winds of heaven.

Since our arrival in these valleys, sermons have been preached from year to year, to illustrate to us the principles of oneness. We find that we are one, generally, in faith. We believe on the Lord Jesus Christ; we believe in the first principles of the Gospel—the doctrines of repentance, and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost and the resurrection of the dead; we readily receive, by the power of the Holy Spirit, manifested to us through the Prophets, the doctrine of baptism for the dead, the holy anointing and the law of celestial marriage. This principle came in opposition to all our prejudices, yet when God revealed it, his Spirit bore testimony of its truth, and the Latter-day Saints received it almost *en massee*. In order to make a step in the right direction, and to prepare the people to return to Jackson County, the principles of co-operation were taught and their practice entered into; and for the purpose of instructing and encouraging the minds of the people

upon the benefits of united action, from the earliest settlement of this Territory to the present time, the presiding Elders of the Church have, every Conference, endeavored to impress upon their minds the necessity of making themselves self-supporting. We have looked forward to the day when Babylon would fall, when we could not draw our supplies from her midst, and when our own ingenuity, talent, and skill must supply our wants. The effect of all this instruction is, that we have made some progress in many directions, but not so much as could have been desired.

The cultivation of cotton was introduced in the South. Sheep-breeding has been extensively adopted, numerous factories have been erected to manufacture both the wool and the cotton produced. Several extensive tanneries have also been established for the manufacture of hides into leather, and various other kinds of business have been introduced with a view to making ourselves self-supporting.

Within a few years the railroad has been constructed through our Territory, and the expense of freighting has been greatly reduced. Mines which, before the railroad was built, were perfectly worthless, have been developed and made to pay, and the minds of many of the people seem to have been impressed with the idea that we may expect some regular, general business to grow out of the production of the mines, and a great many have been led to neglect home manufactures, and to depend upon purchasing from abroad. Some settlements have, however, exerted themselves considerably to produce clothing, and many articles within themselves. These circumstances are all clear before us. You go through Utah County, to-day, and say to a farmer, "Have you got any sorgum to sell?" "No, haven't raised any for two or three years; sugar got so cheap, we could not sell it." "I suppose you have plenty of sugar?" "No, we are out of sugar, we haven't any money to buy it with." This is the position which our course of life has led us to, and which we already begin to feel.

There is another principle connected with this matter which we should consider, and that is, when we as a community, in the valleys of the mountains, provide for our own wants, we are not subject to the fluctuations and difficulties that result from a money panic, or an interruption in the currency. When we came to this Conference a great many of us came with the determination to take such measures as should place us as a people on an independent footing, and hence we propose through our brethren, to go to work and organize a united order. There is at present a deficiency in our organization so far as our business relations are concerned. Of course, in every settlement, there are many industrious men, then there's some who are schemers; and as each man looks out for himself, that good principle which the Savior taught so strongly, that a man should love the Lord his God with all his heart, and his neighbor as himself, is in a great measure forgotten, and a few gather up the property, while many of the laboring men, who do most of the work, come out at the end of the year behind, without a full supply of the necessaries of life. To avoid this, a United Order would organize a community so that all the ingenuity, talent, skill, and energy it possessed would inure to the good of the whole. This is the object and design in the establishment of these organizations. It is

perfectly certain that there is in every community a sufficient amount of skill and energy and labor to supply its wants, and put all its members in possession of every necessary and comfort of life, if all this skill and energy be rightly directed. We propose to take measures to direct aright the labor that we have in our possession, and lay a foundation for comfort, happiness, plenty and the blessings of life within ourselves.

We, further, do not believe that Latter-day Saints, in the service of the Most High, can enjoy that high degree of respect in the presence of the Almighty to which they are entitled, when they are biting, devouring, shaving, skinning, and manœuvering, and out-manœuvering and getting the advantage of each other in little petty deals. We want to see these things cease entirely, for we know that we can never be prepared for the coming of the Savior only by uniting and becoming one, in temporal as well as in spiritual things, and being prepared to enjoy the blessings of exaltation.

The principles of life, which we now present for the consideration of the Latter-day Saints were carried out in times past, as we read in the Book of Mormon, among the Nephites and Lamanites, who each enjoyed over a hundred years of unity, peace, happiness and plenty, as the result of adopting this system of unity; and if we will unite in one, acting in good faith, every man esteeming his brother as himself, regarding not what he possesses as his own, but the Lord's, all carrying out these principles, the result is certain—it is the enjoyment of the Spirit of the Lord, it is the light of eternity, it is the abundance of the things of this earth; it is an opportunity to provide education for our children, amusement and interest for ourselves, a knowledge of the things of the kingdom of God, and all sciences which are embraced therein, and an advance in the work of the last days, preparatory to the redemption of the centre stake of Zion.

Brethren and sisters, think of these things, and as the spirit of the Almighty was in your hearts when you received the laying on of hands and the baptism of the Holy Spirit, bearing testimony that the Gospel of Jesus Christ was true, seek with all your hearts, and know, by the same spirit, that the establishment of the United Order, is another step towards the triumph of that great and glorious work for which we are continually laboring, namely the dawning of the Millennium and the commencement of the reign of Christ on the earth.

This is the work of the Almighty. These principles are from God; they are for our salvation, and unless we remember and abide in them our progress will be slow. If we are slow to learn and progress, but try to carry out the purposes of God, He will not cast us off. He has been very patient with us these forty years, and he may continue to be so. But understand that the hearts of the fathers must be turned to the children and the hearts of the children to the fathers. A unity must exist, the Latter-day Saints must love one another, they must cease to worship this world's goods, they must lay a foundation to build up Zion and to be one, in order that they may be prepared for the great day that shall burn as an oven.

I bear my testimony to you of the truth of the Gospel of Jesus Christ, of the Book of Mormon, of

the ministry of Joseph Smith and of his servants the Elders that were called of the Lord by him, Brigham Young and the Apostles and Elders who have borne these testimonies to the nations of the earth, and I say, brethren, give diligent heed to these things, lest by any means we should let them slip and come short of entering into rest.

May the blessings of Israel's God be upon you for ever. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE ADJOURNED GENERAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 7, 1874.

(Reported by David W. Evans.)

THE POSITION THE SAINTS HAVE OCCUPIED HAS BEEN A PECULIAR ONE—THE UNITY OF THE SAINTS—HOME MANUFACTURE PREFERABLE TO IMPORTATION—ORGANIZATION NECESSARY TO SELF-SUSTENANCE.

Those things which we have been listening to are of very great importance to the Latter-day Saints. Situated as we are, entertaining the views that we do, in possession of the light and intelligence that have been communicated unto us, we stand, in these respects, in an entirely different position from that of the world with which we are surrounded; and, as has already been stated, it is necessary that we begin to reflect a little upon that which has been revealed to us, that we may understand our position and relationship to each other, the duties and responsibilities that devolve upon us as fathers, as mothers, as children, as Elders of Israel, and in all the various relationships of life, and that we may comprehend the requirements made of us by our heavenly Father. Some of those things which have been presented before us are obvious to every reflecting mind, there is nothing strange, anomalous or peculiar about them; they are things which have been more or less advocated by different statesmen among the various nations of the earth, and, according to circumstances, they have been adopted, more or less, by a great many people, and we, the Latter-day Saints, have approached nearer to them than many of us seem to have any idea of. There would not be time, at present, to enter into an elaborate detail of the various plans, ideas and workings involved in the principles which have been presented before us this morning; but in taking a cursory view of our position, we shall find that it is very different

from that of any other people. We have already carried out a great many of those things which have been referred to, that is, a great many of us have; not all. The position that we have occupied in this nation, in the States of Missouri and Illinois, and in the various countries of those States, and the history of this people has been a very peculiar one. It is true, as has been said, that if we would give up our religion, and act and feel as others act and feel, we should be hail fellows well met with the world, and we could have the fellowship of the devil and all his imps. We could have this all the time if we would conform our ideas to theirs. But what are their ideas? Who can describe them? They are simply a babel of contrarities, contradictions, confusion, ignorance, darkness, speculation, mystery, folly, vanity, crime, iniquity and every kind of evil that man can think of, and if we were willing to join in with this it would be all right, and we should be hail fellows well met. But we do not propose to do that. God has spoken from the heavens; the light and intelligence which exist in the eternal worlds have been communicated, the heavens have been opened and the revelations of God given to man, and we have participated in them in part, and the light thus received has enabled us to look at the world as it is; it has opened to our view the visions of eternity; it has made us acquainted with our God, with the principles of truth, and we would not barter that for all the world has to give us. We rejoice, therefore, and thank God for the light and intelligence that he has communicated to us, and so far we have measurably been one, and we could not have helped ourselves and prevented it, if we had desired to, for the world was determined to make us one, or make hypocrites of us, like themselves; one of the two. We had either got to be one, or deny the principles that God has implanted in every honest man's soul, and we would not do that. No man will barter his independence, no man will barter his convictions, no man, who is intelligent and honorable, will barter his religion or his politics at the caprice of any other man. God has implanted certain principles in man, and as long as manhood is retained they can not be obliterated, they are written there as in letters of living fire, and there they will remain so long as we retain our manhood and standing before God. What has been the result of this, so far as it has gone? Why, when the people in Missouri proposed that we should live among them in peace if we would leave our religion, did we do it? Not quite. What did we do? We clung to our religion. And what did those honest, generous, gentle, intelligent, Christian people do? Robbed us of nearly all we possessed, and with the balance we agreed to help one another to get to some place where men could worship God according to the dictates of their conscience, if such a place could be found in republican America. Well, we left. Did we unite? Yes, we did; and every man that had a team, a wagon, two, three or four horses, two, three, four, five or six yoke of cattle, or bread, money or clothing, distributed among his brethren, and we helped one another out until every man who wanted to leave had left. There might have been a few miserable "skeezeks," such as we have among us here, a few miserable hounds left, but what of them? Why, nothing at all, they did not think anything of themselves, and nobody thought anything of them.

We commenced again in Illinois, just on the same principle. There we built a Temple, and performed the ordinances of God in his house; there we attended to our sacraments, entered into our covenants, and commenced anew to worship God according to the dictates of our own consciences, and there again we found a lot of Christians, just the same as in Missouri, who did not like our religion. Said they—"Gentlemen, we do not like your religion, but if you will be like us, you can live among us; if you do not believe and worship God as we do, you can not stay here." Well, we could not quite come it then, any more than we did before; and they killed Joseph Smith and Hyrum Smith, burnt our houses, destroyed our property, and let loose mobs upon us, and deprived us of the rights of American citizens; and finally we had to leave the States and come out among the red men of the desert, that we might find that protection among the savages that Christendom denied us. How did we get here? We helped one another. In the Temple that we had erected, and dedicated to the Most High God, we lifted up our hands before God, and covenanted before him that we would help one another to leave that land, so long as there was one left in it who desired to leave. Did we keep this covenant? We did. Why? Because we felt an interest in the welfare of our brethren; we believed in our religion, in building up the kingdom of God, and in carrying out his purposes and designs. The Christians object to all this? Of course they do, but who cares about them? I do not, not one straw; we have had so much of their tender mercies, that they take no effect now upon us. Again, we pay our Tithing. Some may inquire—"Do not the Priesthood rob you?" I do not know, I do not think we are robbed very much, or that we are very much injured. We do not do enough of it to be injured very much, we are something like what the boy said of his father. A man asked a boy—"Are you a Mormon?" "Yes." "Is your father a Mormon?" Said the boy—"Yes, but he don't potter much at it." There are a great many of us who do not potter much at it, but still we make the attempt.

What have we done since we came here? Before the railroad was made we sent from here, year after year, as many as five hundred teams to help the poor who were unable to help themselves. Hence you see that a good deal of this unity of action has been carried out among us, but we have only pottered a little at it, we have not got right into the matter, only in part.

Our Ladies' Relief and other societies and organizations have done a good deal of this kind of thing, and they are looking after the interests of the poor, the widow and the fatherless. What is the business of our Bishops? Why, to attend to these things. Do they do it? They do. And then, if there is any enterprise, or anything required, the people are ready to take hold and do it, independent, say, of these covenants we have heard spoken of. A short time ago, in St. George, they commenced to build a Temple. Men were called upon from different parts, some from this city, a great many from Sanpete County, and from the different settlements, to go and assist down in that locality in building the Temple. Did they do it? Yes. Was there much grunting about it? I have not heard that there was. I happened to be in a meeting a short time ago, and it was said they wanted a little means to help to clothe the

men, and to furnish them certain things, and in a very little while there were some ten or twelve hundred dollars subscribed, without any grunting. There is a feeling of sympathy in the hearts of Latter-day Saints towards one another, and for the upbuilding and advancement of the kingdom of God. But yet some of us are a little startled when we hear about uniting our properties, &c. I am amused sometimes to see the manifestation of feeling by some on this subject. We have been praying a long while that we might go back to Jackson County, and build up the Centre Stake of Zion; that we might enter into the United Order of God, and be one in both temporal and spiritual things, in fact in everything; yet when it comes along it startles us, we are confused and hardly know what to think of it. This reminds me of an anecdote, which I will relate to you. Among the passengers on a steamer crossing the Atlantic, was a very zealous minister who was all the time preaching to those on board about the glory and happiness of heaven, and how happy they would all be when they got there. During the voyage a very heavy storm arose, and the vessel was drifted from her course and was in great danger of striking on a reef of rocks. The captain went to examine his chart, and after a while returned with a very sorrowful face, and said—"Ladies and gentlemen, in twenty minutes from this time we shall all be in heaven." "God forbid!" said the minister. Many of us are a good deal like this minister; for years we have been talking about a new order of things, about union and happiness, and about going back to Jackson County, but the moment it is presented to us we say—"God forbid." But then on sober, second thought, another feeling seems to inspire us, and wherever we go a spirit seems to rest upon the people which leads them almost unanimously to embark in these things; and when we reflect, saying nothing about our religion, an extended system of co-operation seems to agree with every principle of good common sense. Is there anything extraordinary or new in the doctrine that it is well for a community to be self-sustaining? Why, the Whigs, you know, of this country, have contended on that principle from the time of the organization of the government, and they have sanctioned it and plead in its behalf before Congress, in political caucusses, and before the people up to the present time. There is nothing new in the doctrine of a people being self-sustaining. The first Napoleon introduced into France what is known as the "Continental system," which encouraged the production of all necessary articles at home, and it is the results of this system which to-day gives stability to France, and has enabled her, after the severe trials of the late war, to pay off her indebtedness and stand independent among the nations.

Now, for instance, we require a great many things in connection with human existence. We need boots and shoes, stockings, pants, vests, coats, hats, handkerchiefs, shirts, we need cloth of various kinds, and dresses, shawls, bonnets, &c., and in every reflecting mind, the question naturally arises, Is it better for us to make these things ourselves at home, or to have somebody abroad make them for us? Is it better for each man to labor separately, as we do now, or to be organized so as to make the most of our labor? We have a large number of hides here in this Territory, what do we do with them generally? Send them to the

States. We raise a large amount of wool here, what do we do with it? We export a great deal of it to the States. We have got a large amount of excellent timber here, what do we do for our furniture? We send to the States for a great deal of it. Where do we get our pails and our washtubs, and all our cooper ware from? We send to the States for it. Where do we get our brooms from? From the States; and so on all the way through the catalogue, and millions on millions of dollars are sent out of the Territory every year, for the purchase of articles, most of which we could manufacture and raise at home. This is certainly very poor economy, for we have thousands and thousands of men who are desirous to get some kind of employment, and they cannot get it. Why? Because other people are making our shoes, hats, clothing, bonnets, silks, artificial flowers, and many other things that we need. This may do very well for a while in an artificial state of society; but the moment any reverse comes that kind of thing is upset, and all our calculations are destroyed.

I believe in organizing the tanners and having the hides tanned at home. When the hides are tanned I believe in organizing the shoemakers, and manufacturing our own shoes and boots. I believe in keeping our wool at home, and in having it manufactured in our own factories, and we have got as good factories here as anywhere. They should work up all the wool in the country, and if there is not enough raised to keep them running, import more. Then I believe in organizing men to take care of our stock—our cattle and sheep, and increasing the clip of wool, that we may have enough to meet the demands of the whole community. Then, when our cloth is made, I believe in organizing tailors' companies to manufacture that cloth into clothing—pants, coats, vests, and everything of the kind that we need. Then for our furniture, I believe in going into the mountains and cutting down the timber, framing it into proper shape, and then manufacturing the various articles of furniture that we need; if we require another kind of timber, import that, but make the furniture here. When we talk about co-operation, we have entered but very little into it, and it has been almost exclusively confined to the purchase of goods. There is not much in that. I wish we would learn how to produce them instead of purchasing them. I wish we could concentrate our energies, and organize all hands, old, middle-aged and young, male and female, and put them under proper directions, with proper materials to manufacture everything we need to wear and use. We have forgotten even how to make sorghum molasses, and our memories are getting short on other points. We can hardly make a hat or coat, or a pair of boots and shoes, but we have to send to the States and import these paper ones, which last a very short time and then drop to pieces, and you have your hands continually in your pockets to supply these wants, and by and by your pockets are empty. It is therefore necessary that we right about face, and begin to turn the other end to, and be self-sustaining.

The President said he would like the Elders to give both sides of the question; but there is only one side to this question, and that is union in all our operations, in everything we engage in. They started a little thing like this in Box Elder County some time ago, and I was very much pleased to see the way things went there. I have spoken about it once

or twice in public. They have got their co-operative store, it is true; but that is only a small part of it. Sometime ago I asked them—"You have a factory here, haven't you?" "Yes." "Well, do you sell your wool, send it to the States to mix up with shoddy and get an inferior article, or do you make it up yourselves?" "We make it up ourselves." "Then you don't sell your wool, and keep your factory standing idle?" "No, we don't, our factory has never stood idle a day for want of wool since it was organized." Said I—"That looks right. What do you do with your hides? Do you send them off?" "No, we have got a very good tannery and we tan them, and make them into leather for shoes, and for harness and for other purposes." "Oh, indeed!" "Yes, that is the way it is." "Well, then, what next?" "Why, when we get our shoes made, we have a saddlers' organization, and they make all the saddlery and harness we want?" "And what do you do with your cows? Do you let them run on the plains, and live or die, just as it happens, without making any cheese or butter?" "No, we have a co-operative dairy, and we have our cows in that, and we receive so much from them all the time regularly." "Well," said I, "that looks right. And are you all interested in this?" "Well, about two-thirds or three-fourths of us are all engaged in these matters." "How about your store, does it run away with the best part of it?" "No." "Does the factory get the cream of it?" "No." "Does some keen financial man get his fingers in and grab it?" "No, we are all mutually interested in everything, the profits as well as the losses." I have learned, since I was there, that they have made it a great success.

Now, then, if you can organize one little thing in that way, everything can be done in the same way. I was talking with President Lorenzo Snow, and he told me that they pay their men every Saturday night; they have a money of their own, and they pay their hands with it, and that is good for everything they require. And they make their arrangements unitedly, and they operate together for the general good. Said I—"How do they feel about this United Order?" "Oh," I was told, "They are ready for anything that God may send along." That is the feeling among the Saints, I believe, generally. I was, I think, at the biggest meeting I ever attended in Ogden City, along with some of the Presidency and Twelve and others, and I never saw more unanimity among the people on any question than on this one. That big Tabernacle was full, and the aisles were full, and everything was jammed to overflowing, and when a vote was called, nearly every hand went up. I thank God that his Spirit is operating upon the Latter-day Saints, and is leading them to a union in regard to these things.

May God help us, and lead us in the right path, in the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE ADJOURNED GENERAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY MORNING, MAY 8, 1874.

(Reported by David W. Evans.)

UNION IS STRENGTH—UNITED ORDER WILL BRING ABOUT TEMPORAL SALVATION—THE TIME HAS COME TO FAVOR ZION—THE JUDGMENTS OF GOD ARE AT THE DOOR OF THIS GENERATION.

We had a request given to us, at the opening of the Conference, yesterday morning, by President Young, to give evidences for and against the United Order of Zion. I do not know that I should be a very able advocate against it. I have been looking over in my own mind, the arguments which might be brought against it, and there are a few things I will name. If we were to undertake to unite according to the spirit and letter of this order it would, in one sense of the word, deprive us of having half a dozen candidates at elections, as is the custom generally in the Christian world. It would, in a measure, deprive these candidates of the opportunity of spending a month or two stump-speeching to get the votes of the people; then, when the election came, of paying for two or three barrels of bad whiskey to treat those who are going to vote for them. Then it might deprive Alderman Clinton, or some other justice of the peace, of the chance of collecting two or three hundred dollars as fines from those who had committed a breach of the peace. It might deprive the Benedicts and other surgeons of the opportunity of collecting five hundred or a thousand dollars for mending broken arms and legs got in free fights. Probably it would deprive the people of the opportunity of spending fifty or a hundred thousand dollars a year in importing mustard into this Territory, and require the farmers to collect and use that which is now a nuisance on their fields. It might also deprive us of the privilege of paying a hundred thousand dollars for imported brooms, and require us to plant two or three hundred acres of broom corn. These are about the only objections that I can think of against the order, though you might carry it out in detail, perhaps, a good deal further; but with regard to the benefits arising from it, they are so numerous that it would take a long time to enumerate them. I do not think it requires a great deal of argument to prove to us that union is strength, and that a united people have power which a divided people do not possess.

I am very glad that I have lived long enough to see a day when the hearts of the people can be united so as to carry out these things, while they also act upon their own agency in receiving and obeying them. We

have been a good many years preaching up the necessity of the Latter-day Saints being one in temporal as well as in spiritual things, and I have felt, for a long time, in my own mind, that there must be a change among us. The way we have been drifting, has not seemed to have a tendency, as a general thing, to carry out the purposes of the Lord, and to prepare us, as a people, for those events which await us.

In our spiritual labors we have been united in a measure, and in some things perhaps in a temporal point of view. Now, for instance, the case I referred to in regard to our elections. I do not think that, for the twenty-four years we have resided in these valleys, any man has ever paid a sixpence in order to obtain any office to which he has been elected by the votes of the people, whether as Delegate to the Congress of the United States, Governor of the Territory, member of the legislature, probate judge, or any other office. I do not think that any man who has been in office has ever even asked for it in any shape or manner. So far as this is concerned we have been united, and we have one consolation in regard to our officers, I do not believe there has ever been a single defaulter among them in the whole Territory, so far as dollars and cents are concerned, in any office. In this respect then we see the advantage of being united. . . .

There are very many advantages that will accrue to us if we unite our hearts, feelings, labors, interests, property, and everything that we are made stewards over, One thing is certain, we can not continue in the course that we have pursued in regard to temporal matters. It is suicidal for any people to import ten dollars' worth of products while they export only one, and it is a miracle and a wonder to me that we have lived as long as we have under this order of things. We have sent millions of dollars out of the Territory every year, for articles for our home consumption, while we have exported but very little; hence I say that the establishment and success of this new order among us will bring about our temporal salvation.

We occupy a different position from the rest of the world. We believe in the revelations of Jesus Christ contained in the Bible as well as in the record or stick of Joseph in the hands of Ephraim,—the Book of Mormon, which gives a history of the ancient inhabitants of this continent, We also believe in the Book of Revelations, which were given through the mouth of Joseph Smith, the Prophet, to the Latter-day Saints and to the inhabitants of the earth. Inasmuch, then, as we believe these things, we, if we carry out our faith, must of necessity go to and prepare ourselves for the fulfillment of the revelations of God. When we are in possession of the Spirit of God, we understand that there is a change at the door, not only for us but for all the world. There are certain events awaiting the nations of the earth as well as Zion; and when these events overtake us we will be preserved if we take the counsel that is given us and unite our time, labor and means, and produce what we need for our own use; but without this we shall not be prepared to sustain ourselves and we shall suffer loss and inconvenience thereby. I am satisfied that as a people, pursuing the course we have pursued hitherto, we are not prepared for the Zion of Enoch or the kingdom of God. There was an order carried out anciently by the people of this continent and by the people of the city of Enoch, wherever that was located, which was

very different from the practice which has prevailed among the Saints of latter days; and as far as such a system being any injury to us I can see none in the world. I can see no injury that can overtake the Latter-day Saints, by their uniting together, according to the law of God, and producing from the elements that which they need to eat, drink and wear, and I feel as though the time has come for such an order to be instituted; and the readiness with which the people receive the teachings of the servants of God in regard to this matter is a testimony that the time has come to favor Zion. The Spirit of God bears witness to the congregations of the Saints of the importance of the principles which have been given unto us, and hence their readiness to receive them.

From the commencement of this work to the present day, the labor has been harder with the servants of God to get the people prepared in their hearts to let the Lord govern and control them in their temporal labor and means than in regard to matters pertaining to their eternal salvation. It was hard work for Joseph Smith to get the minds of the people prepared even to receive the Gospel in his day. But the Lord opened the way, the Gospel was preached and the Church was organized in its purity and in the order in which it existed in the days of Jesus Christ and the Apostles, and wherever the Gospel has been sent the ears of the people have been more or less opened and a portion of them have been ready to receive it. This Gospel has been preached in every Christian nation under heaven where the laws would permit, and people from these various nations have overcome their traditions so far as to obey it; but, as I remarked before, it has been hard work for the Latter-day Saints to bring themselves to such a state of mind as to be willing for the Lord to govern them in their temporal labors. There is something strange about this, but I think, probably, it is in consequence of the position that we occupy. There is a vail between man and eternal things; if that vail was taken away and we were able to see eternal things as they are before the Lord, no man would be tried with regard to gold, silver or this world's goods, and no man, on their account, would be unwilling to let the Lord control him. But here we have an agency, and we are in a probation, and there is a vail between us and eternal things, between us and our heavenly Father and the spirit world; and this for a wise and proper purpose in the Lord our God, to prove whether the children of men will abide in his law or not in the situation in which they are placed here. Latter-day Saints, reflect upon these things. We have been willing, with every feeling of our hearts, that Joseph Smith, President Young, and the leaders of the people should guide and direct us in regard to our eternal interests; and the blessings sealed upon us by their authority reach the other side of the vail and are in force after death, and they affect our destiny to the endless ages of eternity. Men, in the days of Abraham, Isaac and Jacob, and of Jesus and the Apostles, had blessings sealed upon them, kingdoms, thrones, principalities and powers, with all the blessings of the New and Everlasting Covenant. The question may be asked, are these eternal blessings of interest to us? They are, or should be. Are these blessings worth our earthly wealth, whether we have little or much? Is salvation, is eternal life worth a yoke of cattle, a house, a hundred acres of land, or anything that we

possess here in the flesh? If it is, we certainly ought to be as ready to permit the Lord to govern and control us in all our temporal labors as we are in our spiritual labors.

Again, when a man dies he can not take his cattle, horses, houses or lands with him; he goes to the grave—the resting place of all flesh. No man escapes it, the law of death rests upon all. In Adam all die, while in Christ all are made alive. We all understand that death has passed upon all men, but we none of us know when our turn will come, though we know it will not be a great while before we shall be called to follow the generations who have preceded us. When we reflect upon these things I think we all should be willing to let the Lord guide us in temporal matters. In the Book of Mormon we learn that the ancient Nephites, who dwelt on this continent, entered into, and continued in, this order for nearly two hundred years. They were wealthy and happy and the Lord blessed them. They had no poor among them. They were united in heart and in spirit, and the blessings of the Lord rested upon them. It is true they occupied a different position in one sense to what we do. They entered into this order just after the Lord had brought judgment upon the whole nation on account of their wickedness, and many of the wicked had been destroyed: their cities had also been destroyed, and it was while humbled by these judgments that they entered the United Order. But a reign of peace and prosperity rested upon them and continued until they broke the order and began to go, every man for himself and the devil for them all, then utter destruction soon overtook them.

It is different with us. We are entering this order before the wicked are destroyed. We commence it to prepare us for the great events which are at the door, for if the judgments of God ever were at the door of any generation it is this. The whole volume of Scripture points these things out to us in plain language, and all the unbelief of the inhabitants of the earth will not alter the fact, it will not change the hand of God nor stay his judgments, which are at the door of Great Babylon. She will come in remembrance before God, and he will hold a controversy with the nations; his sword is unsheathed and it will fall on Idumea, the world; and who can stay his hand? These things have been proclaimed by almost every Prophet who has ever spoken since the world began. They point to our day, and their words must have their fulfillment.

Over forty years the Gospel of Christ has been proclaimed to this generation and to the whole Christian world as far as we have had opportunity. Light has come into the world, but men have rejected it because their deeds are evil, hence the judgments of God will rest upon the nations of the earth in fulfillment of his word through the Prophets. The Lord has called upon us to unite together and take hold of this work, and to prepare ourselves for the great events which are at hand, that when the destroying angels go forth to reap the earth, beginning at the sanctuary, they need not destroy any man upon whom is the mark set by the writer with the inkhorn, who cried and mourned because of the abominations done among men. The Prophet, in seeing the vision of these things in the last days, saw that the earth was reaped, and the reapers began at the sanctuary, and the wicked were cut off by the judgments of God.

The world now do not believe this any more than they believed in the

days of Noah and Lot, and they are no more prepared for it, and they are growing wickeder and wickeder every day of their lives. Wickedness is increasing, for the devil has great dominion over the hearts of the children of men. The Lord is trying to direct and dictate his Saints, and I feel that it is our duty, as a people, to unite our interests together, also our time, talents, labor, and all that we are stewards over, that, as men who have faith in God, we may be prepared for those things which await us, and for the coming of the Son of Man. We are observing the signs of the times, and we can readily understand the necessity of entering into this order. I think we can all see this if we enjoy any portion of the spirit of our religion and the work of the Lord, which we profess to be engaged in. I can see everything in favor but nothing against the United Order. These teachings are of the Lord; the servants of God have been moved to call upon the people, and the Lord has moved upon the people, and their hearts are being touched by the light of the Holy Spirit, and they are entering into this organization; and my feeling is that if you and I, who profess to be the friends of God, and have entered into a covenant with him, withdraw our hearts from him that we do not see the necessity of uniting ourselves according to this law of God, we shall begin to dry up, and what little life, light, or spirit we have will leave us and we shall go down and we shall not walk in the light of the Lord. I view it as a day of decision to the Latter-day Saints throughout the whole Church and kingdom of God, and we shall find it to our advantage to decide rightly, and to walk in the path marked out for us by the servants of the Lord.

I feel to say God bless the Latter-day Saints and the honest in heart and meek of the earth throughout the whole world, and I pray that the nations may be prepared for that which is to come, for as God lives there is a change at the door, and what the ancient patriarchs and Prophets said will be fulfilled; and if I were to express my feelings as the spirit reveals to me it would be a good deal as Daniel said, that all who will not prepare themselves for the coming of Christ must get out of the way, for the little stone that was cut out of the mountains without hands will shortly grind them to powder, and they will be cast away as the chaff of the summer threshing floor. The kingdom of God, which Daniel saw, the Zion of God in embryo, is on the earth, and is here in these mountains; and it will rise and rise, until it is clothed with the glory of God.

May God help us to prepare for his coming and kingdom, for Christ's sake. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE ADJOURNED GENERAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY MORNING, MAY 8, 1874.

(Reported by David W. Evans.)

THE UNITED ORDER OF ZION AFFORDS THE UTMOST FREEDOM AND LIBERTY—BROTHERLY LOVE AND GOODWILL TO MAN—TRUE RICHES RELATE TO ETERNITY—ESTABLISH CONFIDENCE IN OUR HEARTS WITH GOD.

The United Order of Zion, proposed for our consideration, as will be seen from the remarks that have been made by former speakers, and from the articles which were read yesterday afternoon, is a grand, comprehensive, co-operative system, designed to improve us who enter into it, financially, socially, morally and religiously; it will aid us, as Latter-day Saints, in living our religion, and in building up Zion, and help us, by a combined effort, to cultivate every virtue, to put from us every vice, to conduct ourselves and our children sensibly, and to dispense with childish follies; it will enable us to adopt sensible and discreet fashions and habits of life and style of dress and manners; all of which can be effected by combined efforts, but not easily in our individual capacities. For what man, however good be his desires, can control himself and his family in their habits and manners of life and fashions, without the aid of the surrounding community? What sensible man can hold me or my brethren responsible, in all respects, eiher for ourselves or our households, unaided by the community and while the community are all working against us? But when the community learn to work together, and are agreed in a common purpose, what is it that they can not accomplish? Union is strength, and a combination of labor and capital will give us power at home and abroad. Our former co-operative systems in this Territory have accomplished very great good for us, but they have been only combinations of capital; the proposed system embraces labor as well as capital, and it designs to make the interests of capital and labor identical. True, there is one feature in the articles read yesterday which may require a little modification; it is at least a good subject for mature reflection and consideration before their final adoption; and these articles are presented before the people for this purpose.

The combination of labor and capital in this order will enable us

to promote all branches of industry which shall appear, in the judgment of the common Order, to be for the general good. At present, capitalists are loth to engage in any enterprise which does not vouchsafe to them profitable returns. It has been said by some among us that the best argument in favor of co-operation, was large dividends; but this is an argument that appeals only to cupidity and avarice, and is especially acceptable to the man who sees nothing but the god of this world to worship. Large dividends corrupt the morals of a community, just as large speculations and the profit resulting therefrom; for however desirable in a financial point of view to those engaged in them, their tendency is always to intoxicate the brain, and lead those engaged therein to further follies, until they overreach and ruin themselves. Moderation is as valuable in financial affairs as in social ethics, moderation in all speculation and in all business, fair profits for labor, fair dividends for capital, and the use of that capital and labor to promote the greatest good of the greatest number, and not for my own dear self. The selfishness that is limited to our own persons savors of the lower instincts of our natures, and comes not from above.

Objections arise in the minds of some. "Shall we not by entering into this order, surrender our manhood, our personal liberty, and those rights so dear to every human being?" I answer, no, not in the least. We do no more than what all people do in the formation of government, of every kind, or associations for any purpose, whether charitable, religious or social. All organizations, corporations, and business firms agree to surrender certain personal privileges in order to secure mutual advantages. All governments, societies, corporations and firms are founded upon the principle of mutual concessions to secure mutual advantages. Without this there could be no government, no power to arrest and punish criminals and protect the rights of the citizen and the sanctity of home.

The Order proposed before us affords the utmost freedom and liberty. All things shall be done by common consent, and all the Branches of the Order, throughout all the land, are to be organized by the selection of the wisest, best and most experienced persons in their midst, to form their councils, and to direct their business affairs and the labors of the community, for the best possible good of the whole, and not to the individual advantage of a few, who may be schemers or who may have acquired an education by which they are enabled to over-reach their fellow-men financially.

The grand principle upon which the Gospel of life and salvation is founded and on which Zion is to be built, is brotherly love and good will to man. This was the theme of the angels of God in announcing the birth of the Savior. Hitherto, under our old systems, it has been "every man for himself, and the devil for us all;" but the principle which the Lord proposes is that we should square our lives by a higher and holier one, namely, every one for the whole and God for us all.

Will this Order benefit the rich? Yes, it will afford security for themselves and families and their capital. It is a mutual insurance institution. Will it afford security and protection to the poor and the honest laborer? Yes, it will lay a foundation for wealth and comfort for them, and their families after them. Is it a free school system? It is a mutual education system. Free? Not to the lazy,

vicious and wicked, but it is a mutual education system for the good and industrious, who abide in the Order and fulfill the obligations thereof. Who shall be heirs of the common property? Every child who is born in the Order. Heirs to the whole of it. No, nobody will be heir to the whole of it. To what portion of it will they be heirs? Just what they need. Who shall be the judges? Themselves, if they judge correctly; and if they do not, somebody will judge more correctly for them. "Well, shall I surrender my judgment to anybody else?" Of course, you will; we all agree to that, if it must needs be. But he who judges for himself correctly shall not be judged, but he who is unable to judge himself, but covets everything that he sees, and wishes to scatter and destroy what others are seeking to accumulate and preserve, must have a bit put in his mouth and some, who are more sensible, must handle the reins. This is no agrarian doctrine, to level those who are exalted, down to the mean level of those who are in the mire, but it is the Godlike doctrine of raising those who are of low estate and placing them in a better condition, by teaching them economy, and prudence; it is for the strong to foster and bear the infirmities of the weak, for those who possess skill and ability to accumulate and preserve this world's goods, to use them for the common good, and not merely for their own persons, children and relatives, so as to exalt themselves in pride and vanity over their fellow-men, and sink themselves to ruin by worshiping the God of this world. This is beneath the character of those who profess to be the people of God. We have done that long enough, but the word of God to us is to change our front, and to learn to love our neighbor as ourselves and so cultivate the spirit of the Gospel.

As to the minutæ of the workings of the various Branches of this Order, the details of the business and the relations of life, one meeting of this kind would not suffice to tell, nor could the people comprehend it if we were able to tell it; but it will be revealed to us as we pass along, line upon line, precept upon precept, here a little and there a little, and everything necessary will appear in its time and place, and none need be over-anxious to pass over the bridge before they reach it. God does not reveal to us everything at once, for our minds are not prepared to comprehend it. Like children we must have experience as we pass along. One thing is sufficient for us to understand, and that is that this Order has made all nations and peoples who have entered into and practiced it prosperous.

If any one doubts for a moment the success and final triumph of these principles, that doubt is founded only in his own weakness, and in the weaknesses of his fellow-men around him, and the selfishness that is in our natures. If we are determined to make it a success there is no power beneath the heavens that can make it a failure. If we engage in it with full purpose of heart, with faith towards God, and seeking to cultivate confidence towards one another, and are outspoken and frank in all our business relations and intercourse with each other, and do all things by common consent, with a just and honest purpose of soul, there is no power that can hinder our succeeding in our undertaking. But if we are determined to be selfish, and seek to build ourselves up on the weaknesses of our

fellows, instead of building up the kingdom of our God, we ought to go down, and the sooner the better. For the last dozen years many of this people have been going on in the way that our fathers and the world generally walk in; and instead of building up Zion, have been after their personal and individual interests. Forty years have passed over us as a people during which we have been trying a little to carry on the work of God; but we have been like the wary trout in the stream, we have been nibbling around the hook, but we have never swallowed the bait. Now the hook is placed before us naked, and we are simply asked the question, "Will you take it or not?" "What, are we going to be caught?" Yes, this is the fear—"We are going to be caught by the wily fisherman—we are going to be enslaved. Has not somebody got an eye on our property? Does not somebody wish to have our horses, and carriages, our fine houses, our substance, and the property we have gathered together?" Yes, the Lord has an eye on all this, for it belongs to him. Which of us has anything that does not belong to him? Where have we got that which we possess? Who has given us ability to accumulate and preserve? To whom are we accountable for our talents and gifts, as well as our substance? The Lord has his eye upon all this. Is he anxious about our property? No. This anxiety is in our own breasts, and if we have any idols the sooner we put them away the better. The Lord cares nothing about our houses and lands, our goods and chattels, our gold, silver or raiment, for all upon the earth belongs to him, and at the best it is only something that perishes with the using. He requires us to be faithful in the use of it, for he has said, "He that is not faithful with the unrighteous mammon, who shall commit to him the true riches?" True riches relate to eternity; the riches that relate to this life all perish with the using. Our houses, horses, carriages, clothing, and our gold and silver perish with the using, together with our tabernacles. We look to a glorious resurrection, to a new and enduring earth, to riches that are immortal, to the habitations that shall not pass away, to a glory that is beyond the grave, as the only true riches, which the Gospel enjoins us to look after. "Seek ye first the kingdom of God and its righteousness, and all things else shall be added unto you." They will be added in God's own way, and he wishes to show us a better way, and, in order to deal with us as a kind father does with his children, he proposes to enlighten and instruct us, and he will impart to all of his people who will obey his voice the wisdom that is necessary to make them the richest people on the earth. This is the purpose of the Lord concerning Zion and his people—they are to possess this world's goods in abundance, not to be foolish with them and to destroy themselves and their children, but that they may preserve themselves and their children from falling into the vices and follies of great Babylon. He will rise up in their midst wise counselors to provide for the welfare of the whole.

Will our trading and trafficking with the outside world cease? Of course not. As long as we are in the world, gathering Saints, preaching to the nations and building up Zion, Zion will be as a city set on a hill, which can not be hid. But the Lord proposes to preserve his people as far as possible from the influences of Babylon, and the

transactions outside of the Order will be carried on through the Council of the Order; agents will be appointed by the voice of the Order, that what we bring from abroad may be bought from first hands and in the lowest market, that we may derive the benefits of it, instead of giving the profits to middlemen who are not of us; and what we have for sale we will sell in the best markets, and so enjoy the benefits of our labor, and not by interior competition and underbidding and underselling each other "scatter our ways to strangers," as we have done in times past. By this combined effort we shall be able to obtain the full market value of our products—the products of the farm, dairy, orchard, vineyard, the products of the woolen and cotton factory, of our shoe shops, and every mechanical appliance, to enable us to procure all labor-saving machinery, by our combined efforts, which men in their individual capacity are not able to do. We shall also be enabled to start new enterprises, and if they do not pay at first, they are bound to pay in the end, if they are necessary adjuncts to the prosperity of society. Our common fund will nourish these infant establishments, instead of individuals failing and breaking down in their vain efforts to build up new enterprises in a new country, as is often the case now. And if funds are needed from abroad to aid us in any general enterprise, we shall have the combined property and credit of the community as a guarantee to capitalists abroad, instead of individuals mortgaging their inheritances to procure money to carry on individual "wild-cat" speculations by which thousands are ruined. If they were operating in a United Order and would submit their enterprises to the candid decision of that Order, many an enterprising man would be saved from foolish ventures and from ruin, and the wise and prudent would receive the necessary encouragement and financial aid, to make their undertakings a success for the benefit of the whole.

Will our merchants be worse off? No, *our* merchants, those who belong to this Order, will be just as well off as any of the rest of the Order. They will work where they are appointed, go on missions when called, or tan leather, or make hats or wooden shoes, if they are better adapted for that than for standing behind the counter; but if they are best suited to handle the products of the people and to carry on mutual exchanges among ourselves within the Order and with branch Orders and with the outside world, we will appoint them to this labor and service, and hold them to an account of their stewardships, and the results of their transactions go into the common fund. Then they will not be stimulated to avarice, overreaching, lying and deception, to put what they call an honest, but what I call a very dishonest, penny into their pockets. We will endeavor thus, by a union of effort, to take away temptations from our midst to be dishonest, and let the dishonest share the fate of Ananias and Sapphira; but let the virtuous, upright and good be frank and outspoken, and give their sentiments, the witness of the word of truth in their hearts, for the good of the whole. Those who lack business capacity and experience will labor where they can be useful, that the ability of all may be available for the general good.

These are the principles embraced in the instrument we heard read yesterday afternoon. As to these little personal objections that arise

in the mind, we shall find that they exist only in the imaginations of our own hearts, arising from our ignorance or a want of proper understanding, and partly from knowing each other too well, and comprehending each other's selfishness and weaknesses; because of this we are afraid to trust each other. The remedy for this is for every one to set himself to work to better his own condition, first establishing confidence in his own heart between himself and his God, and so deporting himself that he can command the respect and confidence of his brethren and sisters. Every man and every woman should set themselves to do this, and should enter into this Order with a firm determination to do this. Confidence will then soon be restored in our midst. Then every man and every woman will speak the honest sentiments of their hearts, and vote as they feel to do on every question, in the selection of officers and in the transaction of all business, and we will do whatever we do for the general good, according to the light that is in us. Such a people are bound to draw down from the heavens above the revelations of light and truth; they will tap the clouds from above; every man will be a lightning rod to draw electricity from the clouds, in other words, the revelations of light and truth, into their own hearts and minds; they will possess a combined intelligence that will accomplish all they undertake in righteousness, and they will prevail before the Lord and before the world, and will command the respect and honor of the virtuous and good, at home and abroad. Those who refuse to engage in these enterprises, and to enter into the holy Order, will become the unpopular ones; and after we have once succeeded in this effort, we shall marvel and wonder that we did not enter into it before.

We have been over forty years trying to learn these lessons, and all the time putting them off to a future day, waiting for our children to carry them out; but we shall marvel that we did not rise up and carry them out before. Thousands of Saints have been anxiously waiting and might, perhaps, have entered into this before now; but we have been continually throwing new clay into the machine, drawing new materials from abroad and raising new elements at home, and the elements brought from Babylon has brought Babylon with it, and our habits, customs, notions and individuality have been so prominent, that we could not see the benefits of mutual concessions to secure the mutual advantages and benefits of combined labor.

I am aware that some capitalists will object to the idea of drawing only fifty per cent. of what remains to their credit, if they should conclude to withdraw from the Order. Be this as it may, I can see no principle appertaining to the Gospel and to the building up of Zion, no principle of justice between man and man, which would permit the capitalist to-day to bring his capital into the Order and surrender it to the custody and care of stout hearts and strong arms to protect and preserve it and to increase it by the erection of factories and machinery and buildings and improvements, by the combined labor of the people, and then all the original capital, together with all the dividends, to be left at the disposal of the few capitalists originally composing the firm, and they be permitted, fifty years hence, to get up and walk off with the whole of it, leaving the great mass of the community, that have grown up from infancy, and preserved and insured

and made it valuable, without anything but their daily wages, which they have eaten up as they passed along in supporting themselves and their growing families. I say I see no justice in allowing a few capitalists to draw the whole of their original deposits, together with the whole of the dividends and profits which have been made by the labor of the whole community, and I consider the provision which limits that withdrawal to half the original amount and half the dividends both wise and necessary. It is a question in my mind whether we should, in this Order, recognize the right of capital as above that of labor. This is a point which will bear criticism. But I will pass that over now.

There are many objections which will arise in the minds of the people. The enemy will endeavor to throw every possible objection before our minds; but the more we scan it, and the more we seek to understand the principles of this Order, as set before us in this instrument, the more we shall see the wisdom of God manifest therein, and the revelations of light and truth; the more this spirit goes abroad among the people, the more will their hearts be opened and prepared to receive it. I praise God that he has moved upon the heart of his servant Brigham to call this people to "right about face," that they may enter in at the strait gate, which may God grant we may be able to do in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED AT THE ADJOURNED GENERAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 9, 1874.

(Reported by David W. Evans.)

THE BLESSINGS OF ETERNAL LIFE ATTAINED AT THE SACRIFICE OF ALL THINGS—TITHING—ECONOMY NECESSARY TO SELF-SUSTENANCE—HOME MANUFACTURE.

The principles which we have presented before us in the plan of salvation require of us an effort, for we are told that if we would have the blessings of exaltation, we must continue unto the end; and, in the Lectures on Faith, contained in the Book of Doctrine and Covenants, we are informed that if we would attain to the blessings of eternal life, we do it at a sacrifice of all things. The principles connected with this law call upon us to study our acts, designs and intentions in life.

We came into the Church in different parts of the world, under the influence of the Spirit of the Almighty, and we gathered here by the

aid of our brethren, or by our own efforts. We came to this land to learn the ways of the Lord and to walk in his paths; but we fail to understand or appreciate, altogether, the importance of a strict attention to our faith, and we become negligent and thoughtless, we are anxious to obtain wealth, and there arises among us a scramble, a kind of emulation one with the other, to obtain a greater amount of this world's goods than our neighbors. On this account many of us neglect to pay our Tithing, notwithstanding we are very anxious to receive the ordinances which are administered in a Temple. The real time to pay Tithing is when we have the means. When we receive money, merchandize or property, if we, in the first instance, go to Bishop Hunter and pay the tenth, making our record square with our faith, we can then use the remainder with a conscience void of offence, and we shall be blessed therein.

Men may commence reasoning on this subject, and say, "We will figure all the year, and if at the end of it we find that we have saved anything, we will pay some Tithing; but if we do not save anything, we think the Bishops ought to pay us something." The spirit which prompts this feeling is entirely wrong, and those who come to this conclusion will, in the end, feel that if they lose a crop any year they ought to keep back their Tithing for several years after to make up that loss; but the fact is that a Tithing of what we receive from the Lord is due to him, and the residue we are entitled to use according to our best wisdom. The Prophet Malachi says—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Jesus said, he that gives a cup of cold water, in the name of a disciple, to one of these little ones, shall in no wise lose his reward; but in order to have the blessing of faith connected with the payment of Tithing, it is necessary to realize the importance of the commandment of God concerning it, for no man can attain to the faith necessary to salvation and eternal life without a sacrifice of all things. Now, if we prefer the things of this world and the pleasures of life to the things of the kingdom of God, we can have our own choice, but, so far as the comparison is concerned, "eye hath not seen, nor ear heard, nor yet hath it entered into the heart of man to conceive," the glory that is in store for those who keep the commandments of God, and live in accordance with his requirements. If we are to adopt the order of Zion now, it should become in our hearts a cherished desire, an earnest and determined purpose that, in all our actions, we will seek to love our neighbor as ourselves, that we will labor for the good of Zion, and put away selfishness, corruption and false principles.

We have been instructed upon the necessity of economy, of living within ourselves, and of sustaining ourselves by the production of our own hands, yet we carelessly drift in another direction. How often we have been counseled to avoid getting into debt. When the Order of Enoch was organized in Kirtland the brethren were commanded, in the laws, not to get into debt to their enemies, and on a

certain occasion it was commanded that we should make it our object to pay all our debts and liabilities, and that we should take measures to avoid the necessity of incurring more. One of the earliest things I can remember in my boyhood was an answer to the question—How to get rich? The answer was—"Live on half your income, and live a great while." We know how easy it is to live beyond our income, and to go on the credit system. Credit is a shadow, and debt is bondage, and I advise the brethren to realize that the balloon system of credit so general in our country and among ourselves is dangerous in its nature, and it is our duty, at the earliest time in our power, to close up all our liabilities, pay all our debts, and commence living as we go. I would rather walk the streets in a pair of wooden soles that I own and owe no man for, than in the finest morocco that some merchant was presenting a bill to me to pay for; I should, in my estimation, be more of a gentleman and more of an independent man with the wooden soles than with the fine boots, and I would advise our brethren, if nesessity requires, to adopt the wooden sole leather in preference to being in debt.

I visited the land where my ancestors lived in America, the graves of three or four generations of them, and I saw on the old farm, still occupied by some distant kinsmen, a shoe shop. Said I—"What are you doing here?" Said they—"Here is where we make our money, we work the farm in the summer, and in the winter we sit down here and earn three or four hundred dollars making shoes." "Where do you sell them?" "We make them for some houses in Salem and Lynn, that send them to California and the western Territories and sell them there." Now, brethren, think of this, a man can learn to make a shoe very quick if he has any ingenuity, and many of us spend our time in partial idleness through the winter, and we buy our shoes from manufacturers in the East, when we could just as well make them ourselves. Another bad feature connected with imported shoes is, that when we put them on and walk into the streets, if the weather is wet, our feet are damp very quick, and I believe, as a matter of health as well as economy, that if, in wet weather, we were to adopt the wooden sole, it would save our children from much sickness, and a great many of us from rheumatism, sore throats and coughs, for much of the imported sole leather is spongy, and that holds the water and makes the feet damp and cold, producing sickness; and I am inclined to believe the statement made by the agricultural societies of Europe, that the use of wooden soles for shoes has a tendency to prevent a great many diseases which are incident to the use of leather. But if we are determined to wear leather, if we set ourselves to the work with a will, we can produce as fine leather of every variety, and as fine shoes and almost every other necessary within ourselves as we import, and a great deal better. But we must stop sending away our hides by the car load and must tan them ourselves. We have plenty of workmen who understand the business, and more can be trained, and we shall then not be compelled to ship car-loads of hair from the States for the use of our plasterers, in mixing the lime to finish our walls. This is true political economy.

When I went to St. George last fall, I had a very good pair of boots, made of nice States sole leather, under my feet. The soil of St. George has a cold mineral in it, and although

it may be dry and pleasant to walk about, a man wants a thick sole under his feet. I have bled a great many years from a rupture of the left lung which I got while preaching in the streets of London in 1840, and I have suffered a great deal from it, and the moment I would go out to walk on the streets of St. George, a shock, almost like electricity, would strike, through the spongy leather of my boot, from the hollow of my foot to this lung and cause a pain there. I went and got an extra sole put on and a thickness of wax cloth put between the soles, and in this way I wore, all winter, a boot just as stiff in the sole as a clog, and had no rheumatism and escaped cold. This set me to reflecting why I should pay two dollars for those soles, brought from the States, when a piece of cottonwood was just as good, and would answer my purpose just as well. Says one—"Why not wear overshoes?" Who wants the air kept from their feet by wearing a coat of india-rubber, which sweats them and makes them tender? They keep the feet dry, it is true, but for my own part it is not convenient to wear overshoes, and never has been, and on this account I have been compelled to go without. I also observe that some of those who do wear them, if they are not very careful, or if they should happen to forget and step out into the wet without them are almost sure to take cold, and have an attack of rheumatism, especially if they have delicate health. But with us throughout the Territory, I believe it has become almost a financial necessity that we economize our shoe bills. Think of these things and remember that it is within our power to manufacture just as good leather and as much of it, and as good and handsome shoes here as anywhere else, only let us take the time necessary to do it.

The same thing may be said in relation to hats and clothing, and in fact about nine out of every ten articles that we import. One car-load of black walnut brought here from the States, and paid for as a lower class of freight, will probably make half a dozen car loads of furniture, and we have the mechanics who know how to make it up; and if we lack the necessary machinery we can procure it. If we please we can also bring lumber for every variety of furniture that we waut, that our mountain lumber will not make. The same rule will also apply to wagons, carriages and agricultural implements. This course will be much better than wasting ourselves by being slaves to others, and paying out hundreds of thousands of dollars for furniture of a not very durable quality, and other articles that we can manufacture ourselves.

With me this is a very important item of religion, and it is time for us to cease importing shoes, clothing, wagons and so many other things, and that we manufacture them at home. This will reduce instead of increasing our expenses. When a man buys imported articles for the use of his family he helps to create difficulties for himself, for by and by the bills begin to come, and bonds and mortgages and all this sort of thing have to be met, and then he begins to worry and stew; but if he used home-made products the means is kept in the Territory, and he has a chance of working at some branch of trade which will in a short time bring it back to him again; whereas if it is sent out of the Territory it helps to impoverish all. Why not retrench? Says one—"I want to wear as good clothes and as fine shoes as anybody else, and I think I should be laughed at if I were to put clogs

on." Well, if they did laugh they could not do a more foolish thing. Why not feel proud and independent of our own high character, that what we have is our own, and we are slaves to nobody? That is my feeling about it. By continually importing we run into debt and cast our ways to strangers, when it is perfectly in our power, if we will do it, to be independent, comfortable and happy, and owe no man anything.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED AT THE ADJOURNED GENERAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 10, 1874.

(Reported by David W. Evans.)

EDUCATION OF CHILDREN—THE NECESSITY OF SUPPORTING HOME PUBLICATIONS—LADIES' RELIEF SOCIETIES—ST. GEORGE AND SALT LAKE TEMPLES—SABBATH SCHOOLS.

I rise on the present occasion, desiring the faith and prayers of the brethren and sisters that I may be able to address them by the majesty of the Spirit of the Almighty. When we come before the Lord to partake of the Sacrament, in memory of his death and suffering, we witness unto him that we do remember him, that we love one another, and that we are willing to endeavor to do all in our power to fulfill our several duties on the earth.

One of the first and most responsible duties that rest upon us is the education, training and cultivation of the minds of our children. A child learns from us by our examples, the actions or examples of the parents being ever remembered by the children. A pious old deacon who may, by the way, have been a hypocrite, and had two half bushel measures, one to buy, and the other to sell with, may be very sure that his children will be dishonest. So it may be with our children if we do not act before them as becometh Saints; our precepts may be very good, but their effect will not be very powerful unless our examples correspond.

We are more or less careless as to the observance of the Sabbath; and, in consequence of the neglect of the Latter-day Saints in this respect, I feel anxious to stir them up to diligence in attending meetings on the Sabbath and on fast days, and in having their children do the same. I have visited a number of Sunday schools, and I have found that there was a good deal of interest manifested in them, and that much benefit to the rising generation is resulting from spending a couple of hours on

the Sabbath in giving them religious or such other instruction as may be necessary to cultivate their minds; and, I wish the Bishops and presiding Elders, on their return to their several Branches, to stir up the minds of the brethren and sisters to the necessity of encouraging the Sunday schools, that they may be interesting and agreeable as well as instructive. Stir up the parents, too, that they may be alive and awake in getting the children ready for school in season, and that punctuality in attendance be encouraged. Endeavor also to induce parents and other elder members of families who can do so, to attend the Sunday schools, that there may be no lack of teachers, for one of the most useful callings for persons who can possibly or reasonably attend to it, is to teach the youth in Sunday schools.

I also advise that the "Juvenile Instructor" be circulated extensively among our children. It is a work calculated to inform their minds on the principles of the Gospel; from its pages they may also gain a knowledge of the history of the Church, as well as a variety of other useful and entertaining information. It is a very useful publication, and the benefits it is capable of conferring upon our young people are numerous and great. While speaking on this subject, I will refer to other papers published by our brethren in these valleys—the "Deseret News," the "Salt Lake Herald," "Ogden Junction," "Provo Times," and the "Beaver" and "St. George Enterprise," all of which contain a good deal of information about our home affairs specially, and of events in the world generally. I hope that, in all the Stakes of Zion, the people will manifest a spirit and determination to support papers which are published for their benefit. The "Deseret News," daily, semi-weekly, and weekly, besides the general news of the world, also contains many of the sermons of President Young and others of the Church authorities, and it should be widely circulated in all the settlements of the Saints. The mails now run to all parts of the Territory, and though we can not boast a great deal about the punctuality of some of them, yet in nearly every settlement a mail comes along once in a while bringing the "Deseret News," and a man is pretty safe on the main thoroughfares in taking the weekly, and in many locallities the semi-weekly or daily may be ventured upon.

We must do something more in relation to printing. The Women's Relief Society are publishing a paper called the "Woman's Exponent," which is a very ably edited sheet, and one containing a great deal of information. I am surprised that all the gentlemen in the Territory do not take it. I invite all the Elders, Bishops and presiding officers in the Stakes of Zion, on their return home, setting the example themselves, to solicit all their brethren, and especially the sisters, to become subsribers to this little sheet, for I am sure that they will be interested in the instruction and information it contains. I will say that we expect in a short time, through the patronage of the brethren and sisters, that the ladies will be able to enlarge this paper, and to extend its influence far and wide.

It has been my privilege to make visits to, and to become acquainted with the Ladies' Relief Societies in many of the settlements in the Territory, and I am convinced that great good results from the labors of these organizations; and I feel certain that unless the ladies take hold of any movement designed to forward the

work of the Lord in the last days, its progress will be tardy. In all parts of the world, when nations are at war, unless the women take an interest in the matter, the war goes on very heavily. I am of the opinion that in the next war between France and Germany, the French will get the best of it. Not but what I have a great opinion of German skill, energy and pluck, but I am satisfied, from traveling and personal observation, that the women of France are thoroughly aroused, and that in the next war between those two nations, the Prussians will have to fight the women of France, and then France will be likely to win.

I say to our sisters of the Relief Societies, be encouraged, meet together and discuss all questions that are calculated to interest or benefit the community, as you have the ability; and as no man can be elected to office in this Territory without the vote of the ladies, make yourselves thoroughly acquainted, not only with the politics of the country, but with every principle of local government that may be advanced, and then, whatever is calculated to benefit the people in their private or domestic circles, you will be enabled to vote intelligently, and to carry it through without difficulty.

We spend a great deal of money in following vain fashions, and in purchasing a great many articles that are useless. These societies, if they choose, can make their own fashions, and they can make them according to wisdom, and so as to promote health; a great many of the fashions of the world are calculated to destroy health. A hundred questions connected with domestic economy — housekeeping, cooking, making bread and kindred subjects, that are of importance to the stomach, health and longevity of every man and woman in the Territory may be properly discussed in these Relief Societies, and useful information disseminated. A great many of the women in these valleys have not had good opportunities to become acquainted with the art of cooking, and that is an art which has something to do with every person's happiness. The example of the ladies, and the influence which they exercise, have a tendency, above all things else, to maintain, create, and preserve good morals. Men are apt to behave themselves in the society of women, and if women act wisely and prudently in guiding and controlling the course and conduct of each other, they will be able, to a great extent, to guide, control, and regulate the morals and the conduct of men. We think, however, that the policy of the Christian world, in throwing the responsibility, so far as morality is concerned, entirely upon the heads of women, is a blunder; the men should be held responsible for their own acts, and when they are guilty of that which is corrupt, low or degrading, they should be looked upon as transgressors and cast aside until, by repentance and uprightness, they prove that they are worthy of confidence.

I have been, from the commencement of the formation of this Territory, more or less identified with its politics. I was a member of the Legislature of Deseret, before Utah Territory was organized, and while it was a provisional government. I was a member of the first Legislature of the Territory, and served twenty years. During that period I was brought in contact with five different sets of federal officers, and I had a pretty good knowledge of some forty-eight or forty-nine judges. They were men sent here, from different parts of the country, to administer the law. They had a general know-

ledge of politics, and of the law as administered in their own immediate localities. But few of them were of high minds and noble sentiments, and many of them were incapable of occupying, with honor, the high positions they were selected to fill. Our people here in these mountains did not take much pains to acquaint themselves with the politics of the country. We had been five times robbed of all wo possesed. Our leaders had been murdered and we had been expatriated and driven from the United States into these valleys, then a portion of the republic of Mexico, but afterwards acquired by the United States. We were a great way from any other settlement. It took a month, generally, to get a mail, and for about twelve years we had about seven mails a year; and in the latter part of October or about the first of November, portions of the mails for the winter before would be brought in here with ox teams. This was our condition in early days. We did not pay a great deal of attention to politics; we were not very much divided and hence we cared very little about our elections, and did not pay much attention to them; and a good many who came from abroad were so careless that they did not obtain their naturalization papers, although, from time to time, we advised them to attend to this matter; and I now call upon the Bishops and presiding Elders, when they return home, to recommend the foreign brethren who are not naturalized to see to this; and in all localities or districts which are favored with judges who have more respect for the law than for religious bigotry, let the brethren take all pains to get naturalized, that they may have the benefits of the laws of our country, and be permitted to perform any duty required thereby, and be faithful to do so in all cases; and never let an election go by, or any other occasion in which it is important for us to take part, without paying attention to it. This advice is for the ladies as well as for the gentlemen, for every lady of twenty-one years of age, who is a citizen of the United States, or whose husband or father is a citizen of the United States, has a right, under the laws of Utah to vote; and no one need hope to hold office in Utah if the ladies say no.

I wish to call your attention to the Saint George Temple. We have got the foundation of that Temple up to the water table, about eighteen feet from the ground, and a very nice foundation it is. The building is about one hundred and forty-one feet long and about ninety-three feet wide, and when the walls are up they will be about ninety feet high. We have a very fine draught and design. The building is in a nice locality and in a very fine climate, where, all winter, and in fact the whole year, there is almost perpetual spring and summer weather; and when the Temple is completed there will be an opportunity to go there and spend the winter and attend to religious ordinances or enjoy yourselves; and if you want to go there through the summer you can eat as delicious fruits as ever grew out of the earth in any country I believe. As far as I have traveled I have never seen anything in the way of fruit that I thought was superior to that which is produced in St. George. We invite a hundred and fifty of the brethren to volunteer to go down there this summer to put up this building, and to find themselves while they are doing it. We shall call upon the Bishops, presiding Elders, teachers and others from the various stakes of Zion to take this matter in hand when they

reach home; and find brethren, if they can, who are willing to go and do this work, so that by Christmas the building may be ready for the roof, that we may, in a very short time, have the font dedicated and the ordinances of the holy Priesthood performed in that place. We appeal to our brethren and sisters in behalf of this St. George Temple. Our brethren in that vicinity are doing all they can to push forward the work, but five or six months' help from a hundred or a hundred and fifty men is very desirable.

I will invite all the brethren and sisters from the settlements who may visit Salt Lake City this summer to step on to the Temple Block and see what we are doing for the Temple here. See the beautiful stones that have been quarried in the Cottonwood and brought here, every one cut and numbered for its place. And it is the duty of the brethren to call upon the Lord for his blessing upon the work and upon the workmen. I also call upon the Bishops and teachers in all the stakes of Zion, to be on haud and to see that, in the building of this Temple, in the centre stake of Zion in the mountains, we are not under the necessity of involving ourselves in disagreeable liabilities in order to move the work forward.. For the last year we have had from sixty to ninety men engaged in cutting stone on this block, and a number of other mechanics to supply them with tools and other necessaries; last summer we had a considerable force of men laying these stones on the walls. In Little Cottonwood canyon we have continually at work a force of from twenty-five to sixty men quarrying granite, and every day, Sundays excepted, two or three car loads of this granite, from ten to twelve tons each load, are brought from the quarry to the Temple Block. It is really a delightful thing, to a person who has never seen it, to go on to the block and see the skillful manner in which our architects and workmen pick up these big stones and pass them all over the building, and lay them in their place to a hair's breadth. It shows what can be done with a little management, skill and ingenuity.

We earnestly appeal to all Saints, Tithe payers, to donate liberally and punctually for the prosecution of this work. While we employ so many skilled mechanics and other laborers, their families constantly require a supply of not only home products, but of money, and merchandize which costs money, and unless the brethren furnish the means to supply these necessities, we shall be obliged to dismiss many of the workmen. We have already incurred liabilities which press upon us, and we call upon the brethren to supply the means necessary to enable us to maintain our credit and continue the work.

It is the design of the teachers and superintendents of Sunday schools, to get up a children's musical jubilee. Some songs have been composed, and they are being learned and practiced, and they calculate to assemble some eight or ten thousand children in this building and have a general time of grand musical song. The enterprise is a very laudable one. We do not know when the festival will take place. but brother Goddard, the Assistant Superintendent, and a number of others who are interested in Sunday schools are doing all thay can, and we ask the co-operation of the Bishops, presidents, teachers and brethren and sisters in the several Stakes of Zion to take a part in it, and make it one of the finest festivals of the kind ever held. The progress of our Sabbath schools will be encouraged, and the elevating ten-

dency of music may be appreciated by all who participate therein. We ask our brethren to act wisely and prudently in carrying this matter out, that it may be done in such a manner as shall be satisfactory; and if a little means is necessary on the part of parents or friends let it not be wanting. In the course of my year's travel I visited schools in various parts of the world, but I found none superior to our own. I think that ours compare favorably with them, and in many respects they are superior to most that I visited, and I hope that a spirit to encourage them will be developed.

I wish to see the common school system encouraged as far as possible. The brethren in many settlements are forming Branches of the United Order, and as soon as they get fairly to work they will be able to introduce improved systems of teaching. I notice, in visiting our settlements, more or less carelessness in relation to schools. Very little pains will make a school-room quite comfortable, and I wish to stir up parents to the importance of visiting the schools and seeing what their children are doing, and what the teachers are doing, find out whether the little fellows are sitting on comfortable seats; whether they put a tall boy on a low seat, or a boy with short legs on a high seat, making him humpbacked. The happiness and prosperity of the whole life of a child may be a good deal impaired while attending school through a blockhead of a teacher not knowing enough to get a saw and sawing the legs of the seats his pupils sit upon, so as to make them comfortable. It is the duty of the people to look after the comfort of their children while at school, and also to procure proper books for them; and to see that the schools are provided with fuel, that in the cold weather they may be warm and comfortable. In a new country I know there are a good many disadvantages to contend with, but I feel anxious that nothing, within our power to promote the welfare of our children, should be neglected. There is no need, however, to send to the States to buy school benches. There is plenty of timber in these mountains, and a few days' work properly applied will seat any school room perfectly comfortable, for we can make just as good benches in this country as anywhere else, it is only a question of time and attention. Of course if we can do no better, send and buy; but in order that we may have means to buy what we are forced to buy, it is necessary that we exercise prudence and economy and supply our own wants as far as possible. The wholesale Co-operative Store here imports probably five million dollars' worth of goods per annum. One half of these goods could be produced at home with our own labor; it is only a question of time and management to do it. If we were to produce one-half of these goods we should be in easy circumstances all the time, and should have plenty to buy everything we wanted to buy. We could also produce many things to sell; but by purchasing, in such immense quantities, articles that we can make ourselves, we impoverish ourselves all the time, hence we advise our brethren and sisters, in all their councils, meetings, orders, associations, and relief and retrenchment societies, to take into account every question where economy can be exercised and prudence observed, and where we can save a dollar instead of spending one let us do it, for by taking this course we can lay a foundation for permanent comfort at home, and this will prevent us from being dependent upon abroad. This is a part of my religion and this I shall

continue to preach.

In relation to this United Order, I will say to those who are entering it, if questions arise that trouble you and that you wish to have explained; or if anything should arise upon which you wish for advice or counsel, if you will write your queries and send them along here to the President's office, we will answer them, and show you that the whole affair can be carried out with perfect ease. Only let this people act with one heart and one mind, as the Nephites did, and success is certain; and in a short time a great many will wonder, as some in the southern settlements have already expressed it, "Why did we not unite before?" I feel satisfied that the spirit which has been manifested here and elsewhere on this subject, is the same spirit which bore testimony to you, when you went down into the waters of baptism, that this was the work of God; and when we have this spirit in our hearts we can move forward with joy and thanksgiving, and can accomplish that which is required of us.

I wish to return my thanks to our musicians—those who direct and all who have participated in the musical exercises of our Conference. I have enjoyed them. I have visited many parts of the world, and have been to see their organs and to hear their music; but I have heard none with which I am so well pleased as with our own. There is something sweet and lovely here, and I feel that the Spirit of the Lord has warmed the hearts and inspired the souls of those who have made melody for us during the Conference. I pray that God may bless them, that he may enlighten their minds, enliven their souls, and make their songs songs of glory for ever. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 24, 1874.

(Reported by David W. Evans.)

GENERAL DONIPHAN'S CONNECTION WITH THE EARLY HISTORY OF THE CHURCH—PERSECUTIONS OF THE SAINTS—MORMON BATTALION—HARDSHIPS EXPERIENCED IN THE SETTLEMENT OF UTAH—PLURALITY OF WIVES.

About two days since the daily papers announced the arrival, in this city, of General A. W. Doniphan, of Liberty, Clay County, Missouri. This circumstance brought to my mind incidents thirty-six years passed

by, to which I shall briefly refer on the present occasion. There are few men whose names have been identified with the history of our Church, with more pleasant feelings to its members, than General Doniphan. During a long career of persecution, abuse and oppression characters occasionally present themselves like stars of the first magnitude in defence of right, who are willing, notwithstanding the unpopularity that may attach to it, to stand up and protest against mob violence, murder, abuse, or the destruction of property and constitutional rights, even if the parties who are being thus abused, robbed, murdered or trampled under foot have the unpopular name of "Mormons." The incident of General Doniphan exercising his influence by which means he prevented the murder of Joseph and Hyrum Smith and some other Elders, who had had a mock trial by court-martial, in the State of Missouri, some thirty-six years ago, is familiar to the minds of all the Latter-day Saints who are acquainted with the history of that period, and there is one man in the Territory who was present on the occasion, that is Timothy B. Foote, of Nephi, who witnessed the court-martial. It was represented to Joseph Smith, by a man known among our people as Colonel Hinkle, that Major General Lucas and certain other parties wished to have an interview with him. In the vicinity of the town of Far West there was at that time a large body of armed men, under the orders of the Governor of Missouri, but temporarily under the command of General Lucas, of Jackson County, Mo., who was the ranking officer. It is understood by us that Hinkle had deceived Joseph Smith and the brethren with the idea that the interview was to be of a peaceful and consultory character; but when they came, as they supposed, to hold the interview, they were taken prisoners, tried by a court-martial and sentenced to be shot; the execution, however, was prevented by the protest of General Doniphan, who, at that time, was commander of a brigade, composed, I believe, of the militia of the County of Clay, and who declared that the execution of that sentence would be coldblooded murder.

It was not long after this that General Clark, who had been appointed by the Governor to this command, arrived and took command of this militia. General Atchison was the ranking officer, being the general of a division on the north side of the river, commanding a division containing, I think, six counties, but he was superseded by the appointment of Clark. If I remember right there were as many as thirteen thousand men ordered out, and there were probably five or six thousand collected together on the ground, their object being to expel the Latter-day Saints from the State of Missouri.

The number of Latter-day Saints at that period is not accurately known, but there were, I suppose, in the neighborhood of ten or twelve thousand. The settlements had been rapidly formed. They had occupied the County of Caldwell when there were only seven families in it. A party of Elders visited Caldwell County to look for a location. On their arrival they fell in with these seven families, who were living in log cabins and had made very little improvements. They said the country was a worthless, naked prairie, there was very little timber in it, and, their business being bee-hunting, they had hunted all the bees out of the woods, and they wanted to go somewhere else, as they learned there was better bee-hunting and more honey to be ob-

tained up Grand River; and within an hour after the arrival of the first of these Elders, every one of the seven men had sold their places and received their pay, congratulating themselves on their good fortune in leaving a country where the taking of wild honey had ceased to be a paying business, and there was not a family, other than Latter-day Saints, residing in the county. A good many of our people were settled in Ray County, a few in Clay, and some in Livingstone, Davies, Clinton and Carroll. I understand that three hundred and eighteen thousand dollars had been paid to the United States for lands in the State of Missouri, the titles of which were held by Latter-day Saints. The Order of Governor Boggs exterminated these people from the State. To be sure they owned their lands, and they were industrious and law-abiding. They were increasing rapidly and making vast improvements. The city of Far West had several hundred houses, and other towns and villages were springing up. United firms were being organized, which were putting into cultivation very extensive tracts of land in addition to the large amount already brought under improvement.

In consequence of the influence exerted by General Doniphan, General Lucas hesitated to execute the sentence of his court-martial, and he delivered Joseph Smith and his associates into the charge of General Moses Wilson, who was instructed to take them to Jackson County and there put them to death. I heard General Wilson, some years after, speaking of this circumstance. He was telling some gentlemen about having Joseph Smith a prisoner in chains in his possession, and said he—"He was a very remarkable man. I carried him into my house, a prisoner in chains and in less than two hours my wife loved him better than she did me." At any rate Mrs. Wilson became deeply interested in preserving the life of Joseph Smith and the other prisoners, and this interest on her part, which probably arose from a spirit of humanity, did not end with that circumstance, for, a number of years afterwards, after the family had moved to Texas, General Wilson became interested in raising a mob to do violence to some of the Latter-day Saint Elders who were going to preach in the neigborhood, and this coming to the ears of Mrs. Wilson, although then an aged lady, she mounted her horse and rode thirty miles to give the Elders the information. Year before last when I was in California, attending the State Fair, I met with a son of Mr. Wilson: he was president of an agricultural society, and was attending the fair, and I named this circumstance to him. He told me that his mother deeply deprecated the difficulties with the Mormons, and did all she could to prevent them.

You can readily see from what I have said that our community, at that time, was very handsomely situated. The poorest man in it, apparently, owned his forty acres of land, while some of the richer had several sections. Farms had been opened, and prosperity seemed to smile upon the people everywhere. Mills were built, machinery was being constructed, and everything seemed to be going on that could be desired to make a community prosperous, wealthy and happy, when suddenly, in consequence of the exterminating order issued by Lilburn W. Boggs, and executed by General Clark, and those under his command, the people were driven from the State. If we would renounce our faith we could have the privilege of remaining, but

we were told pointedly that we must hold no prayer meetings, no prayer circles, no conferences, and that we must have neither Bishops nor Presidents, and that if we indulged in any of these forbidden luxuries the citizens would be upon us and destroy us. A very few accepted the conditions and remained, and I believe that, to this day, one or two families occupy their inheritances who then renounced their faith.

This people landed in Illinois destitute. Most of their animals had been plundered from them during the difficulties, and, to use a comparative expression, they arrived in that State almost naked and barefoot. They were, however, a very industrious people, and they immediately went to work; anywhere and everywhere that they could find anything to do their hands laid hold upon it, and prosperity very soon began to smile upon them. Joseph Smith was kept in prison during the winter, but in the spring he and several of his fellow prisoners, among them Bishop Alexander McRae of the 11th Ward, escaped and made their way to the State of Illinois.

Our people had a very singular idea of justice and right; they supposed, having paid their money to the United States for their lands, having actually purchased and received titles for them, that it was the business of the United States to protect them thereon; having little acquaintance with law they entertained the somewhat wild idea that that was no more than justice on the part of the Government. Of course, the government could only be expected to protect them against any adverse titles that might arise; but so far as protecting them from mobs or from illegal violence from the State in which they lived, from oppression from those in authority, or from marauders who might burn their houses, or murder them and ravish their wives, this was no part of the business of the United States; but in their lack of knowledge on these subjects they fancied that the United States should protect them on their lands, hence Josepn Smith and several of his brethren went directly to Washington, carrying the applications of some ten thousand persons, and asked the Government to protect them in the possession of their lands and in their rights, and to restore them to their homes. They had an interview on the subject with Mr. Van Buren, at that time President of the United States, and the answer that he gave has become almost a household word. Said he—"Gentlemen, your cause is just, but we can do nothing for you." Joseph accordingly returned to his friends in the western border of Illinois, and they commenced purchasing lands in the vicinity of Nauvoo, and they laid out and built a city and remained there.

This occurred in the Spring of 1839, and Joseph remained there until the Summer of 1844, during which time he had several very grevious law-suits, which arose out of attempts on the part of the authorities of Missouri to carry him back to that State. He was arrested several times, and had one trial, and was discharged on *habeas corpus* in the circuit court, before Judge Stephen A. Douglas; one trial, and discharged on *habeas corpus* before Judge Pope, United States judge in the district of Illinois; and one trial before the municipal court of Nauvoo. These several trials cost a great deal of money and a great deal of time, and were a very discouraging feature in the progress of the settlements in that vicinity, though the industry and enterprise of the people were

such that they purchased a large portion of the lands in that county and in adjoining counties. They laid out and built the city of Nauvoo, containing some twelve thousand inhabitants, and they were building a Temple and making other improvements, when Joseph Smith and his brother Hyrum were murdered, which took place on the twenty-seventh of June, 1844.

I will say in relation to the progress of the work, that missionaries, among them the Twelve Apostles, had been sent abroad to preach, and a great many people had received the Gospel. The Apostles took their departure directly from the re-commencing of the foundation of the Temple in the city of Far West, on the 26th of April, 1839. They went on a mission to Europe for about two years, baptizing some seven thousand persons, and laying a foundation for the gathering from the old world, which has continued up to the present time. The circumstances connected with the death of Joseph and Hyrum Smith were such as to impress upon their enemies even, the disgrace inflicted upon the State by their murder, and upon the world the importance of their mission. The governor of the State pledged himself, when they gave themselves up, that they should be protected and have a fair trial, but he placed them in the hands of men, who, he was assured by many, were their enemies, and who would murder them if they had the power. Joseph Smith had been brought before legal tribunals forty-seven times, and had in every instance been acquitted. Everything in the shape of a vexatious law suit that could be trumped up against him had been, and in this instance he was arrested on the affidavit of a man, whose word would not have been taken at a saloon in Carthage for a glass of grog, who swore that he was guilty of treason, and he was thrown into prison, and murdered while being detained waiting for an examination. The governor, in a communication to the Elders in Nauvoo, said that the people felt that it was very wrong that he should be murdered in that way, but the great mass of them was very glad that he was dead; and I have reason to believe that this feeling was caused by religious prejudice, which arose from the fact that he came preaching what was considered a new doctrine, which attacked all the hireling priests and religious crafts, and offered free, to all people, a religion, plain and simple and in accordance with the Bible, and which, if accepted, would have a tendency to throw a large portion of the hireling clergy of the age out of employment, or compel them to do as the Apostles did in the days of Jesus—preach the Gospel without purse and scrip. Vexatious law-suits, mob violence, tar and feathers, and finally, bloodshed were successively adopted in hopes of stopping this religion, and it was believed by those who regarded "Mormonism" as a wild theory, that the death of Joseph would scatter the people and destroy their faith in the work. They did not realize that he had laid the foundation of a living, truthful organization, which would be likely to increase the faster the more it was persecuted. But so it was, for the people continued to gather, and the public buildings—Temple and Nauvoo House—were being pushed forward more rapidly than ever, and when this was ascertained, there was an organization formed which expelled the people from the State.

The authorities of the Church at Nauvoo being aware of this combination, petitions were sent to the

government of the United States, and also to the governer of every State in the Union, asking each one to give us an asylum in his State. The governor of Arkansas gave us a respectful answer, all the rest treated our petition with silent contempt.

In September, 1845, the mob commenced burning houses, and they continued burning in different parts of the settlements, mostly in Hancock County, until they burned one hundred and seventy-five houses. The governor and authorities of the State were notified, and finally the sheriff of the County took a posse, mostly Latter-day Saints, and stopped the house-burning. The instant this was done the people of the nine adjoining counties rose up and said —"You 'Mormons' must leave the county or you 'Mormons' must die." They then made an agreement that we should have time to move away and dispose of our property, and that vexatious law-suits and mob violence should cease. This we kept most faithfully, but so far as they were concerned the agreement was never observed, mob violence continued, house burnings and murders occurred occasionally, vexatious law-suits were renewed; and before the remnant of the people were permitted to get out of the county they were surrounded by armed mobs, as many as eighteen hundred in a single body, and cannonaded out of their houses.

The people thus driven commenced a journey to seek the home where we now reside. The white settlements extended sixty or seventy miles west of the Missouri River, Keosauqua was the most western one. From that place we made the roads, and bridged the streams, some thirty in number, across Iowa, to Council Bluffs, arriving there in June, 1846. The people who started on this journey started under the most forlorn circumstances. They left their houses, lands, crops, and everything they had if they could get a yoke of cattle, wagons without iron tires, carts, or anything of which they could make an outfit, and commenced a journey to hunt a home somewhere where so-called Christians would not be able to deprive them of the right to worship God according to the dictates of their consciences, a right which is actually more dear than life itself.

I think between thirteen and fourteen hundred miles of road were made, though we occasionally followed trappers' trails, and on the 24th of July, 1847. President Young led the pioneer party—numbering one hundred and forty three men—on to this ground, then a portion of Mexican Territory and one of the most desolate, barren looking spots in the world, and dedicated it to the Most High, that we might once more find an asylum where liberty could be enjoyed. We should most probably have reached this place before we did, but the United States, the year before, invited our camps to send five hundred men to aid them in the war with Mexico, which they did, and they were mustered into service on the 16th of July, 1846, and made the route through from New Mexico to the Pacific coast.

It is a remarkable fact in history, that while these five hundred Latter-day Saints, mustered into service at Council Bluffs, were bearing the American flag across the desert, from New Mexico to the Pacific Coast, a march of infantry characterized by General Cook as unparalleled in military annals, the remnant of their families in Nauvoo were surrounded by eighteen hundred armed men and cannonaded, and driven across the river into the wilderness, without shelter, food or protection, in consequence of which very many of them

lost their lives.

Our friends pass through here and they say—"What a beautiful city you have got! What beautiful shade trees! What magnificent fruit trees, what grand orchards and wheat fields! What a splendid place you have got!" When the pioneers came here there was nothing of the kind, and a more dry and barren spot of ground than this was then could hardly be found. Still the little streams were running from the mountains to the Lake. We knew nothing, then, about irrigation, but the streams were soon diverted from their course, to irrigate the soil. For the first three years we had but little to eat. We brought what provisions we could with us, and we eked them out as well as we could by hunting over the hills for wild segoes and thistle roots. There was very little game in the mountains, and but few fish in the streams, and hence we had but a short allowance of food, and for three years after our arrival there was scarcely a family which dared to eat a full meal. This was the condition in which this settlement was commenced. There was no intercourse except with Western Missouri, and it was ten hundred and thirty-four miles to the Missouri river, if we struck it at the mouth of the Platte, where Omaha is now; and our supplies, which were generally brought by way of that place, were all purchased in Western Missouri.

In 1850 a sufficient crop was raised here to supply the inhabitants with food, but previous to that time we had divided our scanty supplies with hundreds and thousands of emigrants, who drifted in here in a state of starvation while on their way to California, for the discovery of the gold mines there had set the world almost crazy. Many people started on the Plains without knowing how to outfit or what to do to preserve their supplies, and by the time they reached here their outfits would be completely exhausted. We saved the lives of thousands who arrived here in that condition, many of them our bitter enemies, and we aided them on their way in the best possible manner that we could.

There are several incidents which occurred here in early times which, to us, were miraculous. The first year after our arrival the crickets in immense numbers came down from the mountains and destroyed much of the crops. The people undertook to destroy them, and after having done everything they could to accomplish this object, they gave it up for a bad job; then the gulls came in immense numbers from the lakes and devoured the crickets, until they were all destroyed, and thus, by the direct and miraculous intervention of Providence, the colony was saved from destruction.

While crossing the Plains we had to form in companies of sufficient size to protect ourselves against the Indians, there being from fifty to a hundred men in each company. In these companies existed our religious organization, and we also had a civil organization, by which all the difficulties that arose in the companies were settled; and then a militia organization, composed of ablebodied men, whose duty it was to guard the camps from attacks by Indians, and from accidents. We had our meetings every Sabbath, at which the Sacrament was administered; we had days also set apart for washing, and occasionally we had a dance, and our travels were so regulated that the cultivation, enjoyment and associations of society were experienced almost as much as when living together in a settled and well regulated community.

When we started on our journey we knew very little about Indians, but we exercised towards them such a spirit of justice, and such vigilant watchfulness, that we lost very little, and suffered very little on account of difficulties with them during the many years that we were crossing these plains.

Before we left Nauvoo we had covenanted, within the walls of our Temple, that we would, with one heart and one mind, abide by each other, and aid one another to escape from the oppressions with which we were surrounded, to the extent of our influence and property, and just as soon as the brethren were able they formed a perpetual emigration fund in Salt Lake City, and in 1849 Bishop Hunter, with five thousand dollars in gold, was sent back with instructions to use that and what other means he could gather in helping those to come here who were not able to come before; and from year to year this work has continued, being a grand system of brotherly love and united co-operation. In a few years after reaching here we sent a hundred teams back to the frontiers, each team being a wagon and four yoke of oxen or six mules or horses; and as we increased in strength, we sent annually two hundred, three hundred, four hundred, five hundred, and finally six hundred, to bring home those who wished to settle in these valleys; and even at the present time, our system of emigration has been extended across the sea, to gather all who wish to gather with the Saints. There are many thousands of people in these valleys who, had it not been for the organization of the Latter-day Saints and the kind and fatherly care of President Brigham Young, would never have owned a foot of land, or any other property, but they would have been dependent all their lives upon the will of a master for a very precarious subsistence.

Our plan of settlement here was entirely different from that we had adopted in any other country in which we had ever lived. The first thing, in locating a town, was to build a dam and make a water ditch; the next thing to build a school house, and these schoolhouses generally answered the purpose of meeting houses. You may pass through all the settlements, from north to south, and you will find the history of them to be just about the same—the dam, the water ditch, then the school house and the meeting house. Crops were put in, trees were planted, cabins were built, mills were erected, fields were enclosed, and improvements were made step by step. This Territory is so thoroughly a desert that unless men irrigate their land by artificial means they would raise comparatively nothing. The settlements at the present time stretch some five or six hundred miles, extending into Arizona on the south and into Idaho on the north.

We have had some difficulty with the Indians, resulting principally from the interference of outsiders. Those of you who have read the history of John C. Fremont's journey through Western Arizona, may remember that he gives an account of some of his party killing several of the native Piute Indians. From that time the war seems to have commenced between the Indians and the whites. Some of you may also remember the declaration, in regard to the Indians, made by Mr. Calhoun, one of the early governors of New Mexico. He informed the government that the true policy in regard to the Digger and Piute tribes, in the western part of the Territory, which then embraced Arizona and portions of Utah, was to exterminate them;

that it was utterly useless ever to attempt to civilize them, or to do anything else but exterminate them. This was the policy adopted by a great many travelers who passed through, and when they saw an Indian, the feeling was to shoot him. This was especially the case in the district of country now comprised in the southern portions of this Territory and the western part of Arizona.

When we came into the country our motive was to promote peace with the Indians, to deal justly with them and to act towards them as though they were human beings, and so long as we were permitted to carry out our own policy with them we were enabled to maintain peace, and there were but few instances in which difficulties occurred. A band of men, rowdies, from Western Missouri, on the way to the mines, shot some Snake squaws and took their horses, up here on the Malad. This aroused the spirit of vengeance in the Indians, and they fell upon and killed the first whites they found, and they happened to be "Mormons" who were engaged in building a mill on the northern frontier, just above Ogden. This difficulty, of course, had to be arranged, and a good many circumstances of this kind, at various times, have made it difficult to get along without having a muss with the indians.

Again, we had people among us who were reckless in their feelings, and who were not willing always to be controlled and to act wisely and prudently. All these things considered, when we realize that we always had four frontiers, and that we were about a thousand miles from any white settlement in any direction, that the Indians were on every side of us, and many of them very wild and savage, it is perfectly wonderful that we have had as little difficulty with them as we have. But the United States, in sending agents here, have frequently been not altogether fortunate in their selection, and in some instances have not sent very good men. Some who have been sent have been very good men, but they were totally ignorant of the business of dealing with, controlling or promoting peace with the Indians. This, of course, has been more or less detrimental to the settlements, and it has cost them a great deal to supply the natives with food and to aid them in getting along, for it is much cheaper to feed the Indians than to fight them. But the general feeling among the Indians is, that as far as the "Mormons" are concerned, they desire to deal with them in a spirit of justice and friendship. There is now little difficulty except from distant Indians, and we sometimes think that white men, perhaps, have employed Indians to plunder ranches and drive off cattle four or five hundred miles and sell them. Some instances of this kind may have occurred, but we have got along wonderfully well.

The people here have shown a vast amount of enterprise in the construction of the roads through the Territory. Strangers who come here run down to this city, go down to Provo and up to Logan, and to various other places on the little branches of our railroad system; but if they were to travel through these mountains and extend their investigations into the valleys, which are well worthy the attention of any traveler for their beauty, they would find that in many places they are so rugged that it is almost a wonder there were ever men enough in the country to make the roads. Then the telegraph wires have been extended some twelve hundred miles through a number of the settlements, north and south;

these wires have sometimes been used to prevent the plunder of the ranches by the Indians. From year to year we are extending our railroad system. We have had no encouragement from the General Government in relation to railroads; we have never been permitted even to have the right of way, by act of Congress, over a foot of ground, until we have occupied it with a railroad for a year or two, and sometimes not then; and we are extending our railroad system without any aid from Congress or any other source, but our own ingenuity and means, and that of our friends.

We are doing all we can to unite our brethren to co-operate in the building of factories, in the construction and establishment of machinery of various kinds, in commercial operations, in the building of railroads, the enclosing of farms, and in every branch of business possible we are endeavoring to unite the people in order to save labor, economize, and produce within ourselves as many articles as we possibly can that we need to consume, and some to sell, for our history for the past few years has proved that we have traded too much—we have bought more merchandize than the products of the country would justify, and a system of manufacturing is very important, and our people have constructed some very fine mills for the manufacture of woolen and other goods.

While we are tracing, for the consideration of our friends, our progress, we here say that we have had very little encouragement from the outside. Our mines were worthless in this country until the railroad was built. In 1852, we presented to Congress, by our Delegate, Dr. Bernhisal, a petition for a railroad across the continent. Members of Congress then ridiculed the idea as being a hundred years ahead of the age. Our Delegate invited his friends to come and see him when the road was constructed, and some of them have done so. The memorial was presented six or eight times, being repeated session after session, before any steps were taken by Congress towards the construction of the road, and it was finally completed much earlier than it would have been had it not been for the co-operation of the people of this Territory, who made the road-bed for four hundred miles over the worst part of the route, and also furnished a good deal of business for the road to do when it was finished.

As soon as the railroad was completed mines here, containing lead, with a small per cent. of silver, became valuable. They were not worked before. Of course we worked them a little when we wanted a little lead, but the silver mines, as they are termed now, were not worth a dollar then. But as soon as the great railroad and our branch lines were completed the mining property of the country became valuable. It would have seemed that a wise government would have encouraged such enterprises, but this has not been the policy of the General Government towards Utah. They have seemed to think that all that was necessary was to send governors and judges, and to pick the most bigoted men they could find to fill these positions; though I must say that, during the twenty-four years that we have been a Territory, we have had many very excellent men sent here, including very good governors, and very good judges, and some who, I think, would have been better employed in other callings. It is really an unfortunate circumstance to pick up men and send them to any country, to occupy important offices, who are

totally unacquainted with the country and who have no interest in it, and whose prejudices are against the people. The better policy is the one announced in the Declaration of Independence, that, in relation to these United States, the consent of the governed should be had. This would be a better policy, more republican and more agreeable, but we seem to be a special people, and, of course, acts have to be performed for our special case.

There is one ground of complaint that is alleged against us here, and that is, we believe in a plurality of wives. A great many men and women have practiced this principle rigidly, in all good faith; and until we can find some man who can show us a single passage in either the Old or New Testament, that actually prohibits it, we feel justified in following the examples of Prophets, Patriarchs, and holy men, fathers of the faithful, believing that if it were right in their case it can not be wrong in ours. We are told that the Old Testament sets forth such an example, but that the New Testament condemns it, for that the Savior did it away. The only question I would ask in reference to this subject is—If the Savior did away with plural marriage, why didn't he say so? If the Apostles put it down why did they not tell us of it? In the last two chapters of the Bible we have an account of the Holy City, the New Jerusalem, the gates of which we are told are to be named after the twelve sons of four wives by one father; and if we enter the gates of that city we face this polygamy, and if we can not face this polygamy we cannot enter the gates into the city. So we understand the New Testament. On account of our belief in and practice of this Scriptural doctrine, extraordinary legislation has been asked against us, that our lives, liberty, property and pursuit of happiness may be at the control of four or five individuals. This is the extreme of folly.

In considering this subject, let us ask where, in all the world, has a Territory been settled under as many disadvantages as this? Where have a hundred and fifty thousand people been collected together and exhibited more order, and given proof of more industry and prosperity under the circumstances than we have? Nowhere. Brigham Young, as President of the Church and leader of the people, from the death of Joseph Smith to the present time, through the influence that he has exercised with his brethren and friends throughout the world, has been able to bring thousands of people from America and other nations, and to locate them in these valleys and put them in possession of happy homes, and to make thriving, flourishing and prosperous communities. "By their fruits ye shall know them." Then, the true policy is to leave men to the enjoyment of their religion, to the enjoyment of the holy Gospel as they may receive it, extending liberty, peace, good order and happiness to all. I believe to-day there is no Territory so lightly taxed and, with all the drawbacks, none so well governed as this. It is true that since the railroad has come here there has drifted-in a population in favor of sustaining grog-shops. I notice that in the last week a petition has been signed by four thousand ladies, asking the City Council to shut up the drinking hells. These institutions are a portion of civilization that has followed the railroad, and that would have caused astonishment here a few years ago. I wish the City Council would grant the petition of the ladies; I suppose they may be restrained by

a decision of a court which claims to question their jurisdiction; but I have no doubt the City Council will shut up these hells if it is in their power, consistent with the relations that exist between the Territorial authorities and those of the United States. But I am ashamed of our Congressmen, I am ashamed of our judges, I am ashamed of our federal authorities for fastening upon a people such a system of drunkenness, licentiousness and debauchery, while they are making such a terrible howl over a man who may have two wives, and who labors hard for their support, and for the education of their children, and acknowledges them honorably before the world. Everybody to his taste.

When Mr. Morrill, of Vermont, the author of what is termed the anti-polygamy bill of 1862, told me that he would not care anything about plurality of wives if it were not in the United States, and he was afraid that Vermont was partly responsible for it, I told him that they had a system of licensing prostitution in Vermont. I, however, should raise no objection to that, but I felt myself disgraced and ashamed because I was associated with a State that licensed such a system as that; and that if I could put up with Vermont, he could put up with Utah, that was no more than fair, it was shake for shake.

I heard it stated, or read, not long since, that a hundred thousand infanticides annually occur on Manhattan Island. That is a most horrible state of affairs if it is half true, or quarter true. Can nothing be done to change this system? I will refer my friends to the pamphlet published by a very learned minister, Rev. Doctor Tood, of Pittsfield, Mass., showing the spirit of death, corruption, licentiousness, and murder that exists, even in the churches among professing Christians in Massachusetts and other parts of New England. I felt not a little surprised to go back into the neighborhood where I was raised, where they used to have fifty scholars annually, to find that they were borrowing one or two from another neighborhood to make out fifteen, so that they could draw the public money. There were as many houses in the neighborhood as formerly, and a few more, new ones, had been built; there were also more families in the neighborhood, but they had stopped having children. I, as an American citizen, feel myself disgraced to be associated with any community who have adopted these expedients, at the same time I do not expect, under any circumstances, ever to undertake to interfere with their local regulations, and I simply ask my fellow men to give us the same opportunity.

The Lord has blessed us with many children, and there is no Latter-day Saint, who has an abiding faith in the Gospel and in the great command which God first gave to the children of men, to multiply and replenish the earth, but what rejoices in them, and regards them as a blessing from on high; and nobody in the mountains that I know of has ever complained of the number of children, except some of our friends up here in Idaho. When they ran the southern line of Idaho, it was found that several settlements and parts of three counties, before then supposed to be in Utah, were in that Territory. The people of Idaho have a school law and a school fund, and the most that had been done before with this fund was to give it to the officers; but with the addition of the "Mormon" settlements to the Territory, there was an addition of several thousand "Mormon" children, and

they were included in the school report. The officers said—"This cannot be, this must be a humbug, there cannot be anything like this number of children;" but when they came to investigate and count noses they found it verily true, and there were "Mormon" people raising hearty, hale little fellows to walk over these mountains and make them blossom like the rose.

I remember once, in traveling through the State of Indiana, encountering a gentleman who called himself Professor Jones, connected with a university there. He asked me a great many questions about our system in the mountains, and wanted to know how we did this and how we did that. I explained it to him as correctly as I could. I traveled with him a day or two, and he kept asking questions and making notes. When we parted he said he was very much surprised, he had supposed that our system was one of immorality, but he had learned to the contrary. He did not pretend to say anything about its justness and correctness; of course he did not sympathize with it, but one thing was sure, said he, "If you continue the course you are now pursuing, you will produce a set of men in those mountains who will be able to walk the rest of mankind under their feet." I suppose, like enough, he may be one of the men who would like to proscribe us now. I know this, if the reports of learned men are true, the course now being pursued by a great many of our Christian friends in the East, will, in a few generations, wipe out the race of '76 and give the country into the hands of strangers. It is time that somebody was fulfilling the great command of God, to multiply and replenish the earth, and put away licentiousness, and labor for the upbuilding and welfare of the human race.

Men take up "Mormonism," and they say it is a humbug. There is where they make a mistake. My friends, the Gospel, as preached by the Latter-day Saints, is true. "Mormonism" is no humbug. Joseph Smith was a true Prophet; he revealed a true religion, and all attempts to destroy it will prove vain. I bear this testimony, I know this to be true, and I warn my fellow-men to receive this faith, and to repent and believe on the Lord Jesus Christ. Repent of your sins and be baptized for their remission, and receive the laying on of hands, that you may enjoy the gift of the Holy Ghost, for that Spirit will rest upon you if you receive and obey this Gospel with full purpose of heart. Then add to your faith virtue, to your virtue knowledge, to your knowledge temperance, to your temperance patience, to your patience godliness, to your godliness brotherly kindness, to your brotherly kindness charity, and if these things be and abound in you, you will neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. You will know these things for yourselves, and you will testify, as I testify, that you know this work is the work of God.

May God enable us to do so, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 14, 1874.

(Reported by David W. Evans.)

INTEREST MANIFESTED RELATING TO TEMPORAL AFFAIRS—REVELATIONS PERTAINING TO BEING ONE IN TEMPORAL, AS IN SPIRITUAL THINGS —CONSECRATION—STEWARDSHIP—JACKSON COUNTY—SANCTIFICATION.

There seems to be at the present time a great deal of interest manifested among the Latter-day Saints, and even among those who are connected with our Church, in regard to some instructions that have been imparted to the Latter-day Saints in relation to their temporal affairs. The instructions which have been imparted, and which the people are, in some measure, receiving, are comparatively new in their estimation, that is, it is supposed they are new, and something which we, in times past, have not practiced. But if we appeal to the revelations of God, we shall find that no new thing has been required of us. It is generally termed, however, by Latter-day Saints, the New Order. You hear of it in all parts of the Territory. What is meant by the New Order? Is it really new in the revelations of God, or is it something new for us to practice it? We have been required, in the year 1874, to come back again to an old order, as taught in ancient Mormonism. What I mean by ancient Mormonism is Mormonism as it was taught some forty-three or forty-four years ago. There is a generation now living on the earth who seem to be comparatively ignorant of the doctrines which were taught some forty years ago to men who are now old and have grey heads and gray beards. Since that time a new generation has arisen; and they begin to think that something new, something that will turn things upside down, is being introduced into Mormonism. I will say to all who have such ideas, you are entirely mistaken, it is not so; we are trying to get the people to come back again to the old principles of Mormonism, to that which God revealed in the early rise of this Church.

Every man, whether he is or is not a Latter-day Saint, when he comes to study our written works, the written revelations which God has given, will acknowledge that the Latter-day Saints cannot be the people they profess to be, they cannot be consistent with the revelations they profess to believe in and live as they now live; they have got to come into the system which the Saints call the New Order, otherwise they cannot comply with the revelations of God.

I believe that I will quote a few revelations this morning, in order to show you what God said in relation

to property or temporal things, in the early rise of this Church. The first revelation that now occurs to my mind will be found in the Book of Doctrine and Covenants, on page 217; it was given in March, 1831, forty-three years ago last March. In the third paragraph of this revelation we read these words:

"For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another, wherefore the world lieth in sin."

Do you believe this revelation, Latter-day Saints? "Oh, yes," says one—"we believe Joseph Smith was a Prophet." Have you practiced it? Oh, that is another thing. How, then, are we to know that you believe this revelation if you do not practice it? How are the world to know you are sincere in your belief, if you have a revelation which you profess to believe in, and yet give no heed to it. I do not wonder that the world say that the Latter-day Saints do not believe their own revelations. Why? Because we do not practice them. "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." There may be some strangers here, and they do not believe this book, but I will tell you what they would say as men of reason, they would say that if you Latter-day Saints call this your book of faith, and doctrines, and covenants, to be consistent you ought to comply with it. That is what they would say, and it is really a true saying, and consistent and reasonable. If we believe this, let us practice it; if we do not believe in it, why profess to believe in it?

I will now refer you to a revelation given on the second day of January, 1831, it is on page 120 of the Book of Doctrine and Covenants. I will tell you how this revelation was given, for I was present at the time it was given. The Church, then, was about nine months old. The Prophet Joseph, who received all the revelations contained in this book, was then living in the State of New York, in the town of Fayette, Seneca County. He called together the various branches of the Church that had been organized during the nine months previous in that State, and they assembled together in the house in which this Church was organized, namely, Father Whitmer's house. You will recollect, in reading the Book of Mormon, that the sons of Father Whitmer, young men, are noted as witnesses of the Book of Mormon, David Whitmer having seen the angel, and the plates in the hands of the angel, and heard him speak, and the hand of the angel was placed on his head, and he said unto him—"Blessed be the Lord and they that keep his commandments." And he heard the voice of the Lord in connection with three other persons testifying out of the heavens, at the same time that the angel was administering, that the Book of Mormon had been translated correctly by the gift and power of God, and commanding him to bear witness of it to all people, nations and tongues, in connection with the other three that were with him. These were some of the individuals also who saw the plates and handled them, and saw the engravings upon them, and who gave their testimony to that effect in the Book of Mormon. It was in their father's house where this Church was organized, on the 6th of April, 1830; it was in their father's house where this little Conference was convened

on the 2nd of January, 1831, and this Conference requested the Prophet Joseph Smith to inquire of the Lord concerning their duties. He did so. He sat down in the midst of the Conference, of less than one hundred, I do not know exactly the number, and a scribe wrote this revelation from his mouth. One item contained therein, in the fifth paragraph, reads thus:—

"And let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. "Behold, this have I given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine."

Perhaps the Saints may think that this has reference to spiritual things alone, and means to be one in doctrine, principle, ordinances, faith, belief, and so on, and that it has no reference whatever to temporal things; but in order to show you that this has reference to temporal as well as to spiritual things, let me quote that which God said a few months after this in another revelation. I have not time to turn to all these revelations, but I will quote them. The Lord says—"Except ye are equal in the bonds (or bands) of earthly things, how can you be made equal in the bands of heavenly things?" Here was a question put to us: How can you be made equal in the bands of heavenly things, unless you are equal in the bands of earthly? Surely enough, we can not be made equal. If we are unequal in this life, and are not one, can we be entrusted with the true riches, the riches of eternity? I believe I will read to you a small portion of another revelation that was given on stewardships. The Lord commanded certain ones among his servants to take charge of these revelations when they were in manuscript, before they were published, that they might be printed and sent forth among the people, and he also gave them charge concerning the Book of Mormon, and made them stewards over these revelations and the avails arising from them. And the Lord said—"Wherefore, hearken and hear, for thus saith the Lord unto them, I, the Lord, have appointed them and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; and an account of this stewardship will I require of them in the day of judgment; wherefore I have appointed unto them, and this is their business in the Church, to manage them and the concerns thereof, and the benefits thereof, wherefore a commandment give I unto them that they shall not give these things unto the Church, neither unto the world, nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

Now, you notice here, the Lord did not intend those individuals whom he named to become rich out of the avails of the sale of the Book of Mormon and the Book of Doctrine and Covenants, and other revelations and the literary concerns of his Church, he never intended that they should become rich while others were

poor, that was not the order; but inasmuch as they received more than was needful for their support what should they do with it? Should they aggrandize themselves while their poor brethren were destitute? No, not at all; they were to give all the surplus, over and above what was really necessary to support them, into the Lord's store-house, and it was to be for the benefit of all the people of Zion, not only the living but for their generations after them, inasmuch as they became heirs according to the laws of the kingdom of God.

There was a certain way to become heirs according to the laws of the kingdom of God. Heirs of what? Heirs of the avails arising from the sale of the revelations which all the inhabitants of Zion were to be benefited by. Says one—"But perhaps that was limited to those six individuals who are here named, and did not mean the whole Chuch." Wait, let us read the next sentence—"Behold, this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed or shall hereafter appoint." From this we learn that all the stewards which the Lord had appointed; and all that he should appoint, in a future time, to stewardships, were to hand over all their surplus—all that was not necessary to feed and clothe them—into the Lord's store house. None who belonged to the Church of the living God are exempt from this law. Does that law include us? It includes all who belong to the Church, not one is exempt from it. Have we been doing this, Latter-day Saints, for the last forty-three years, since this revelation was given? Have we been complying with the order we undertook in the year 1831, to enter into? This old order is not a new order that you talk so much about.

In the year 1831, we commenced emigrating to the western part of the State of Missouri, to a county, quite new then, called Jackson County; most of the land at that time was Government land. When we commenced emigrating there the Lord gave many revelations. The Prophet Joseph went up among some of the earliest to that county, and God gave many revelations contained in the Book of Doctrine and Covenants, in relation to how the people should conduct their affairs. Among the revelations then given was the commandment that every man who should come up to that land should lay all things which he possessed before the Bishop of his Church. Another revelation, given before we went up to that land, speaking of a land which the Lord, at some future time, would give us for an inheritance, commanded that we should consecrate all our property into his store-house. If we had wagons, horses, mules, oxen, cows, sheep, farming utensils, household furniture, gold and silver, jewelry, wearing apparel, it mattered not what it was, the Lord said, in a revelation given in February, 1831, that it should all be laid before the Bishop of his Church, and that it should be consecrated to the Lord's store-house. This reduced us all on a level. If a man had a million dollars when he gathered up to Jackson County, if he complied with the law, he would be just as rich as the man who had not one farthing. Why? Because he consecrated all he had, and the poor man could not do any more than that, hence all who complied with the law were equally poor or equally rich.

What was the next step after this consecration? In those days we had but one Bishop—his name was Edward Partridge, and he was called by revelation—and the next step after this general consecration, the Lord

commanded the Bishop and his two counselors to purchase all the land in Jackson County, and in the counties round about, that could conveniently be got, the general price being one dollar and a quarter an acre. And what next? After purchasing these lands as far as they had the means to do so, every man that had consecrated his property was to receive an inheritance. Now recollect, none except those who consecrated, none who disobeyed that law, were to receive an inheritance or stewardship; but all who consecrated their properties according to this law were to receive their stewardship.

What is the meaning of a stewardship? A steward is one who is accountable to somebody for the property that he manages, and that is his stewardship, whether it be landed property, farming utensils, wagons, cows, oxen, horses, harness, or whatever may be committed to him. To whom were the brethren in Jackson County accountable for the stewardship committed to them? To the Bishop. The Bishop was called in these revelations a common judge in Zion, ecclesiastically speaking, not according to the civil laws; so far as our ecclesiastical laws were concerned he was to be a common judge, and each person was to render an account of the stewardship which he had to the Bishop. I do not know how often; perhaps once a year, perhaps longer than that, perhaps oftener. I do not know that there was any specified time given in these revelations about how often these accounts should be rendered up. But how were the people to live out of the avails of the stewardship committed to their charge? They were to have food and raiment, and the necessary comforts of life. Well, of course, a wise and faithful steward, having health and strength, and perhaps a good deal of talent, might so take charge of a stewardship that he might gain more than he and his family needed, and keeping an account of all these things, and rendering the same when required, some of them would have a considerable surplus above that which they and their families needed. What was to be done with that? Why, as stewards, they would have to consecrate it into the Lord's storehouse, the Lord being the owner of the property and we only his stewards.

There were some men who were entrusted with a larger stewardship than others. For instance, here was a man who knew nothing about farming particularly, but he might be a master spirit as far as some other branch of business was concerned. He might understand how to carry on a great cloth manufactory and everything in the clothing line necessary for the inhabitants of Zion. Such a man would require a greater stewardship than the man who cultivated a small farm, and had only himself and a wife and two or three children to support. But would the fact of one man having a greater stewardship than another make one richer than another? No. Why not? Because, if one received fifty or a hundred thousand dollars to build and stock a large manufactory for the purpose of manufacturing various kinds of fabrics for clothing, although he might have a surplus of several thousand dollars at the end of the year, he would not be any richer than the farmer with his few acres of land, and let me show you how they would be equal. The manufacturer does not own the building, the machinery, the cotton or the flax, as the case may be, he is only a steward, like the farmer, and if, at the end of the year, he has five, ten, or fifty thousand dollars surplus, does that

make him a rich man? By no means, it goes into the Lord's storehouse at the end of each year, or as often as may be required, thus leaving him on the same platform of equality with the farmer and his small stewardship. Do you not see the equality of the thing? In temporal matters it is not given that one man shall possess that which is above another, saith the Lord.

Now did the people really enter into this, or was it mere theory? I answer that, in the year 1831, we did try to enter into this order of things, but the hearts of the people had been so accustomed to holding property individually, that it was a very difficult matter to get them to comply with this law of the Lord. Many of them were quite wealthy, and they saw that on that land a great city called Zion, or the New Jerusalem, was to be built; they understood that from the revelations, and they said in their hearts—"What a fine chance this will be for us to get rich. We have means and money, and if we consecrate according to the law of God we can not get rich; but we know that people by thousands and tens of thousands will gather up here, and these lands will become very valuable. We can now get them at the government price, a dollar and a quarter an acre, and if we lay out a few thousands in land, we can sell it out to the brethren when they come along at a thousand per cent. profit, and perhaps in some cases at ten thousand per cent., and make ourselves wealthy, so we will not consecrate, but we will go ahead for ourselves individually, and we will buy up the lands to speculate upon." These were the feelings of some who went up to that country; but others were willing to comply with the word of God, and did just as the revelation required, and they laid everything they had before the Bishop, and received their stewardship.

After he had organized these things, Joseph the Prophet, in August of the year 1831, went back to Kirtland, about a thousand miles east, and while there the Lord revealed to him that the inhabitants of Jackson County were not complying with his word; hence Joseph sent letters up to them containing the word of the Lord, chastening them because of their disobedience and rebellion against the law of heaven. He did this on several occasions, and one occasion, especially, as you will find recorded in the history published in some of our periodicals. I think you will find it in the fifteenth volume of the *Millennial Star*, in language something like this—"If the people will not comply with my law, which I have given them concerning the consecration of their property, the land shall not be a land of Zion unto them, but their names shall be blotted out, and the names of their children and their children's children, so long as they will not comply with my laws, and their names shall not be found written in the book of the law of the Lord."

In another revelation, published in the Book of Doctrine and Covenants, the Lord says—"The rebellious are not of the blood of Ephraim, wherefore they shall be plucked up and shall be sent away out of the land." When this revelation was given all was peace in Jackson County. We had no enemies there any more than we had elsewhere, wherever the Church might be located; all was comparative peace. But the Lord said that the rebellious should be plucked up and sent away out of the land. The people thought there was no prospect whatever of that revelation being fulfilled. All was peace,

and to say that they were to be plucked up and driven out of the land was out of the question. They did not repent, that is all of them, but continued in their disobedience, neglecting to consecrate their properties, according to the requirements of the law of the Lord; and hence, when they had been there about two years and five months from the time of their first settlement or location, they were literally plucked up and cast away out of the land. You have the history before you. Their enemies arose upon them and began to tear down their houses, and they burned two hundred and three of the dwellings our people had built in that land. They burned down their grain stacks, hay stacks and fences, and chased the Latter-day Saints around from one part of the county to another, sometimes tying them up to trees and whipping them, in some instances until their bowels gushed out. They tore down the printing office and destroyed it, also one of our dry goods stores, and scattered the goods through the streets; they went into houses and, taking therefrom the bedding and furniture, piled them up in the streets and set fire to them, and thus they continued their persecutions until, finally, they succeeded in driving the Latter-day Saints from the county, and thus the word of the Lord was fulfilled which said—"I will pluck them up and send them away out of the land, for none but the obedient shall eat of the good of the land of latter Zion in these latter days."

Another revelation God gave, to warn the people, in which he told them to remember the Book of Mormon, and the new covenant which he had revealed, and which, if they did not observe, he said—"Behold, I the Lord have a scourge and a judgment which shall be poured out upon your heads." This was given between one and two years before we were driven out of that county, in Kirtland, Ohio, through the Prophet Joseph, and sent up to them to warn them. Another revelation said if the people did not do thus and so, they should be persecuted from city to city, and from synagogue to synagogue, and but few should stand to receive an inheritance—meaning those who had gone into that county.

Now go through this Territory, from one end thereof to the other, hunt up the greyheaded and greybearded men and the old ladies, who were once in Jackson County, and see how many you can find who lived there then, and you can judge whether the word of the Lord has been fulfilled or not. I guess that you will find but very few if you hunt all through the Territory.

Let us read a little further in the revelations, and see whether God has cast us entirely off or not. In one of the revelations, given after we were driven out across the Missouri River into Clay County, and into the surrounding counties, the Lord said, concerning the people who were scattered and driven—"Behold, I have suffered these things to come upon them because of their sins and wickedness; but notwithstanding all these afflictions which have come upon my people, I will be merciful unto them, and in the day of wrath I will remember mercy, wherefore I, the Lord, will not utterly cast them off." Though but few should stand to receive an inheritance, the Lord said he would not utterly cast them off.

What next? He gives an inferior law, called the law of Tithing, suited and adapted to us. After we had been driven for neglecting to comply with the greater law of consecration of all we had, he thought he would

not leave us without a law, but he gave us an inferior law, namely, that we should give in one-tenth part of our annual income. This law was given in May, 1838, I do not remember the exact date, and I believe that we have tried to comply with it; but it has been almost an impossibility to get the people universally to comply with it.

There is another item connected with this law of Tithing that has but seldom been complied with, namely, the consecration of all surplus property. Now go round among the Saints, among the emigrants who have gathered up from time to time, and there has been only now and then a man who had any surpus property, let him be the judge. If a man had fifty or a hundred thousand dollars, he said in his own heart—"I really need all this, I want to speculate, I want to buy a great deal of land to sell again when the price of land shall rise; I want to set up a great store in which to sell merchandise to the people, and if I consecrate any of this it will curtail my operations, because it will diminish my capital, and I cannot speculate to the extent I should if I retained it all, and I shall therefore consider that I have no surplus property. Now an honest-hearted individual would have a little surplus property, and he would put it in; but from that day until the present time I presume that the tenth of their annual income has been paid by the majority of the people. I do not really know in relation to this matter, at any rate the Lord has not utterly forsaken us, hence I think we have kept his law in some measure, or in all probability he would have cast us off altogether.

But how is it that we have been smitten, driven, cast out and persecuted, and the lives of our Prophet and Patriarch and hundreds of others destroyed by rifle, cannon, and sword in the hands of our enemies? How is it that such things have been permitted in this free republic? "Oh," says one, "It is because you practiced polygamy." I answer that we did not practice polygamy in the days of the persecutions which I have named, they came upon us before we began that practice, for the revelation on polygamy was not given until some thirteen years after the rise of this Church, and that was after we had been driven and smitten and scattered to and fro, here and there by the hands of our enemies, hence, it was not for that that we were persecuted. But if we take the printed circulars written by our enemies, we can give you their reasons for persecuting us. One of their reasons was that we believed in ancient Christianity, namely, speaking in tongues, interpretation of tongues, healing the sick, etc.; and our enemies did not believe in having a community in their midst who claimed to have Apostles and Prophets and to enjoy the gifts of the Gospel the same as the ancient Saints. Our enemies said they would not have such a people in their society, and if we did not renounce these things they would drive us from our homes. You can read this with the names of the mob attached to it, in connection with a great many priests and ministers of different denominations. The Rev. Isaac M'Coy and the Rev. Mr. Bogard, and many others who might be named, were among the leaders of the mob who persecuted the Latter-day Saints.

Now, why is it, Latter-day Saints, that we have been tossed to and fro and smitten and persecuted for these many years? It is because we have disobeyed the law of heaven, we have not kept the commandments of the

Most High God, we have not fulfilled his law; we have disobeyed the word which he gave through his servant Joseph, and hence the Lord has suffered us to be smitten and afflicted under the hands of our enemies.

Shall we ever return to the law of God? Yes. When? Why, when we will. We are agents; we can abide his law or reject it, just as long as we please, for God has not taken away your agency nor mine. But I will try to give you some information in regard to the time. God said, in the year 1832, before we were driven out of Jackson County, in a revelation which you will find here in this book, that before that generation should all pass away, a house of the Lord should be built in that county, (Jackson County), "upon the consecrated spot, as I have appointed; and the glory of God, even a cloud by day and a pillar of flaming fire by night shall rest upon the same." In another place, in the same revelation, speaking of the priesthood, he says that the sons of Moses and the sons of Aaron, those who had received the two priesthoods, should be filled with the glory of God upon Mount Zion, in the Lord's house, and should receive a renewing of their bodies, and the blessings of the Most High should be poured out upon them in great abundance.

This was given forty-two years ago. The generation then living was not only to commence a house of God in Jackson County, Missouri, but was actually to complete the same, and when it is completed the glory of God should rest upon it.

Now, do you Latter-day Saints believe that? I do, and if you believe in these revelations you just as much expect the fulfillment of that revelation as of any one that God has ever given in these latter times, or in former ages. We look, just as much for this to take place, according to the word of the Lord, as the Jews look to return to Palestine, and to re-build Jerusalem upon the place where it formerly stood. They expect to build a Temple there, and that the glory of God will enter into it; so likewise do we Latter-day Saints expect to return to Jackson County and to build a Temple there before the generation that was living forty-two years ago has all passed away. Well, then, the time must be pretty near when we shall begin that work. Now, can we be permitted to return and build up the waste places of Zion, establish the great central city of Zion in Jackson County, Mo., and build a Temple on which the glory of God will abide by day and by night, unless we return, not to the "new order," but to that law which was given in the beginning of this work? Let me answer the question by quoting one of these revelations again, a revelation given in 1834. The Lord, speaking of the return of his people, and referring to those who were driven from Jackson County, says—"They that remain shall return, they and their children with them to receive their inheritances in the land of Zion, with songs of everlasting joy upon their heads." There will be a few that the Lord will spare to go back there, because they were not all transgressors. There were only two that the Lord spared among Israel during their forty years travel—Caleb and Joshua. They were all that were spared, out of some twenty-five hundred thousand people, from twenty years old and upwards, to go into the land of promise. There may be three in our day, or a half dozen or a dozen spared that were once on that land who will be permitted to return with their children, grand-children and great-grand-children unto the waste places of Zion and build them

up with songs of everlasting joy.

But will they return after the old order of things that exists among the Gentiles—every man for himself, this individualism in regard to property? No, never, never while the world stands. If you would have these revelations fulfilled you must comply with the conditions thereof. The Lord said concerning the building up of Zion when we do return—"Except Zion be built according to the law of the celestial kingdom, I can not receive her unto myself." If we should be permitted, this present year, 1874, to go back to that county, and should undertake to build up a city of Zion upon the consecrated spot, *after the order that we have* been living in during the last forty years, we should be cast out again, the Lord would not acknowledge us as his people, neither would he acknowledge the works of our hands in the building of a city. If we would go back then, we must comply with the celestial law, the law of consecration, the law of oneness, which the Lord has spoken of from the beginning. Except you are one you are not mine. Query, if we are not the Lord's who in the world or out of the world do we belong to? Here is a question for us all to consider. There is no other way for us to become one but by keeping the law of heaven, and when we do this we shall become sanctified before God, and never before.

Talk about sanctification, we do not believe in the kind of sanctification taught by the sectarian religion—that they were sanctified at such a minute and such an hour and at such a place while they were praying in secret. We believe in the sanctification that comes by continued obedience to the law of heaven. I do not know of any other sanctification that the Scriptures tell about, of any other sanctification that is worth the consideration of rational beings. If we would be sanctified then, we must begin to-day, or whenever the Lord points out, to obey his laws just as far as we possibly can; and by obedience to these laws we continually gain more and more favor from heaven, more and more of the Spirit of God, and thus will be fulfilled a revelation given in 1834, which says that before Zion is redeemed, let the armies of Israel become very great, let them become sanctified before me, that they may be as fair as the sun, clear as the moon, and that their banners may be terrible unto all the nations of the earth. Not terrible by reason of numbers, but terrible because of the sanctification they will receive through obedience to the law of God. Why was Enoch, and why were the inhabitants of the Zion built up before the flood terrible to all the nations around about? It was because, through a long number of years, they observed the law of God, and when their enemies came up to fight against them, Enoch, being filled with the power of the Holy Ghost, and speaking the word of God in power and in faith, the very heavens trembled and shook, and the earth quaked, and mountains were thrown down, rivers of water were turned out of their course, and all nations feared greatly because of the power of God, and the terror of his might that were upon his people.

We have this account of ancient Zion in one of the revelations that God has given. What was it that made their banners terrible to the nations? It was not their numbers. If, then Zion must become great it will be because of her sanctification. When shall we begin, Latter-day Saints, to carry out the law of God, and enter upon the process necessary to our sanctification? We are told by the

highest authority that God has upon the earth that now is the accepted time and now is the day of salvation, so far as entering into this order which God has pointed out is concerned. Shall we do it? Or shall we say no? Shall there be division among the people, those who are on the Lord's side come out and those who are against the law of God come out? I hope this division will not be at present. I hope that we shall take hold with one heart and with one mind. The time of the division will come soon enough. It will be in the great day of the Lord's power, when his face shall be unveiled in yonder heavens, and when he shall come in his glory and in his might. Then the heavens will be shaken and the earth will reel to and fro like a drunken man. "Then," saith the Lord, "I will send forth mine angels to gather out of my kingdom all things that offend and that do iniquity." That will be time enough for this great division. Let us not be divided now, Latter-day Saints, but let us manifest our willingness to comply with the word and law of the Most High, and be prepared for the blessings which he has in store for us.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, AT BRIGHAM CITY, SATURDAY MORNING, JUNE 26, 1874.

(Reported by David W. Evans.)

THE CALLING OF THE PRIESTHOOD, TO PREACH THE GOSPEL AND PROCEED WITH THE ORGANIZATION OF THE KINGDOM OF GOD, PREPARATORY TO THE COMING OF THE SON OF MAN—ALL GOOD IS OF THE LORD—SALVATION AND LIFE EVERLASTING ARE BEFORE US.

A few of us have come to talk to the people in this place upon the things of the kingdom of God, as our calling is to preach the Gospel, initiate people into, and proceed with, the organization of the kingdom of God as far as we can, preparatory to the coming of the Son of Man. We have commenced to organize, I will say partially, in the Holy Order that God has established for his people in all ages of the world when he has had a kingdom upon the earth. We may call it the Order of Enoch, the Order of Joseph, the Order of Peter, or Abraham, or Moses, and then go back to Noah, and then step to our own position here, and say that we will organize as far as we have the privilege, taking into consideration and acting under the laws of the land. Many branches of industry,

have been organized here to help to sustain each other, to labor for the good of all, and to establish co-operation in the midst of the Church in this place.

In most of the business transactions of this Church and people, as far as I have directed, I have waited for business to be presented, and endeavored to so live that the Lord will dictate according to his own mind and pleasure, and, at the very time it is necessary, have that knowledge which will enable us to perform every labor acceptably to God and to the heavens, and to discharge our duties one to another, and to accomplish in every particular the work which our Father in heaven has given us to do. I am a minute-man. It is very seldom that I take thought what I shall say or what I shall do. When we meet in the capacity of a Conference, the business matters are presented, and I generally know what to do, and I do not know but what I understand the workings of the kingdom of God upon the earth, by the manifestations of the Spirit at the moment, as well as I should if I had studied them for months; and I can truly say that I have fulfilled one of the sayings of the Savior tolerably well—to take no thought what ye shall say, for in the very hour or moment when you need it, it shall be given to you.

I hope that, during our meetings here, the people will be edified and comforted, and that the system of laboring together for each other's good will be wisely and satisfactorily laid before them, and that each and every one of us, with ready minds and willing hearts, will proceed to do the things that are required of us by our heavenly Father.

Much can be said upon the doctrine of life and salvation, but I will say this to the Saints in this place concerning the workings of the kingdom of God upon the earth—all good comes from heaven, all good is of the Lord; whatever promotes the happiness of mankind and the glory of God, whatever increases peace and righteousness upon the earth, and leads the people in the way of godliness, comfort, contentment and enjoyment, and tends to increase health and wealth, and life here and hereafter, is of God; and, in laboring for each other's welfare and happiness, if we can not do all that we want to do, let us do what we can, and leave the event with the Lord, and wait for the time when we can fully enter into the organization of the kingdom of God upon the earth, and fully upon those initiatory steps which will hasten the perfection of the Saints, and prepare them to enter into the joy of their Lord. When we are permitted to do in part, we will step forward and do in part, go as far as we can, and do as much as we can to perfect ourselves and prepare for the building up of the Centre Stake of Zion.

We hope and pray that all who may speak during our meetings here will be filled with the Spirit of the Lord, and that those who pray, sing and hear may be filled with the same Spirit, that we may increase in knowledge and wisdom, and grow in the things of God. This is what we desire and what we pray for, and we hope that our meetings will be profitable to all.

This is a hard place to speak in, and we request the brethren and sisters to be as still as they conveniently can, so that they can hear what is said. Let all be quiet, and every heart be lifted to God, that we may learn his mind and will concerning us; then ask for power to do his will, for a disposition to give us victory over every passion and slothful feeling, that we may be awake to righteousness.

Salvation and life everlasting are before us; it is our business to secure them in the kingdom of our God, and to prepare for the restoration of the inhabitants of the earth who have slept without the Gospel. Let us do what we can to bless ourselves, our posterity and our progenitors, and to save the human family, and so fulfill the mission which the Lord has given us.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, BRIGHAM CITY, SUNDAY AFTERNOON, JUNE 28, 1874.

(Reported by David W. Evans.)

THE BELIEF OF THE SAINTS IN THE MISSION OF THE SAVIOR—PERTAINING TO INHERITANCES UPON THE EARTH THAT SHALL BE EVERLASTING—IT TAKES A HIGHER POWER THAN A BILL OF DIVORCE TO TAKE A WOMAN FROM A GOOD MAN.

I should like the people to keep as quiet as possible, I have a few words to say to them concerning the inheritances of the Saints. I will talk to those who are believers in the Old and New Testaments, as this book which lies before me is called—the Bible, and in the mission of the Savior. I will ask the Latter-day Saints if they believe that the man Christ Jesus, who was crucified at Jerusalem, over eighteen hundred years ago, was the Savior of the world, and that he paid the debt contracted by our first parents, and redeemed the children of men from the fall? Of coure, they will answer in the affirmative. You believe, then, in the mission of the Savior to the earth? "Of course we do," is the answer. Do we believe that the Savior is heir to this earth. I will answer for all Saints and al believers in the Savior and say we do. Do we believe that this man Christ Jesus has received his inheritance; has he finished the work which he came into the world and was manifested in the flesh to accomplish? I will answer for all Christians and say he has not, as yet, finished his work or received the kingdom. As for the proof of this you can go to the Bible and all the other revelations that we have in our possession, and you will find it there. Are we co-workers with the Savior to redeem the children of men and all things pertaining to the earth? I will answer for the Saints and say that we most assuredly believe we are. All who, while in the flesh, received and were faithful to the Priesthood, labored with the Savior while they

remained here; and when they passed into the spirit world their labors did not cease, but they passed into the prison, and, to this day, they are preaching to the spirits there, and laboring for the salvation of the human family and for the earth and all things pertaining to it.

Have these men, who have lived upon the earth and enjoyed the blessings of the holy Priesthood, received their inheritances? I take the liberty of answering for all Saints in the negative. They have not received their inheritances, but they have received promises like Abraham of old when he was shown the land of Canaan, and it was promised to him that it should be his inheritance, and that of his seed after him forever and ever. To this day they have not inherited the land according to the promises that were made to Abraham. So it is with all others. Have any of us, in the latter-days, received inheritances upon the face of this earth that shall be everlasting? No, we are not prepared to receive them, and they are not prepared for us. I am telling you these things that you may know and understand that, when we talk about property, or anything else that we seem to possess, we have *not yet received anything for an* everlasting inheritance. If we are faithful we shall receive after a long time, that is, it may seem long to us who reckon time by years, months, weeks, days, minutes and seconds. I should like to have the Latter-day Saints understand what their labor is, and to have each one understand his duty, and then understand the reward of obedience to that duty.

We get a great many good gifts here—we enjoy a great deal that the Lord gives us; gifts that we will say are inherent natural gifts. What a beautiful gift the power of the eye is for a man to enjoy! What a beautiful gift the power of hearing is to the people, and all our senses—tasting, smelling, &c., and the passions when they are governed and controlled, how beautiful they are! Shall we inherit them for ever and ever, or shall we take a course that they shall be taken from us?

We are talking now to the brethren about being one, operating together, submitting all to the kingdom of God. What for? Am I to give what I have? "Why, this is my house, this is my farm, these are my cattle!" We only seem to have them, they are only in our possession *for the present.* "This is my wife, these are my wives, here are my children!" We seem to possess them, but whether we shall possess them forever depends entirely upon our future course. How long will this state of things last? Until we have passed the ordeals allotted to finite, intelligent beings, and have passed from one degree and state to another; until the work is completed by the Savior, pertaining to this earth, and our eternal salvation is sealed to us. While we live here in the flesh we are subject to turn to the right and to the left, and we have the vanities and allurements of the world *to contend with*; and we see Latter-day Saints, after traveling five, ten, twenty, and even forty years, faithful in the kingdom of God, turn away from the holy commandments. They will be lost, and all that they have had, and all that they think they have will be taken from them and given to those who are faithful; and those who are faithful will not receive their inheritances, so that they can say they are their own, until they have passed all these ordeals, and until the Savior has completed the work of redemption. He is now trying to get the people to avail themselves of the advantages of his

atonement, and we, professedly, are enjoying these advantages, but how slow and slothful we are! What trifling, frivolous shadows, I may say vain ideas, will turn the hearts and the affections and judgment and will of man from the principles of truth! I want you to understand that you have not your eternal inheritances, although you may have an inheritance here in this city.

By and by the centre stake of Zion may be redeemed. We may go there, and Zion may be built up and spread abroad and we receive our inheritances; and if we are faithful we shall receive all that has been promised to us. But suppose that we turn away from our covenants, all will be taken from us and given to others.

When shall we receive our inheritances so that we can say they are our own? When the Savior has completed the work, when the faithful Saints have preached the Gospel to the last of the spirits who have lived here and who are designed to come to this earth; when the thousand years of rest shall come and thousands and thousands of Temples shall be built, and the servants and handmaids of the Lord shall have entered therein and officiated for themselves, and for their dead friends back to the days of Adam; when the last of the spirits in prison who will receive the Gospel has received it; when the Savior comes and receives his ready bride, and all who can be are saved in the various kingdoms of God—celestial, terrestrial and telestial, according to their several capacities and opportunities; when sin and iniquity are driven from the earth, and the spirits that now float in this atmosphere are driven into the place prepared for them; and when the earth is sanctified from the effects of the fall, and baptized, cleansed, and purified by fire, and returns to its paradisiacal state, and has become like a sea of glass, a urim and thummim; when all this is done, and the Savior has presented the earth to his Father, and it is placed in the cluster of the celestial kingdoms, and the Son and all his faithful brethren and sisters have received the welcome plaudit—"Enter ye into the joy of your Lord," and the Savior is crowned, then and not till then, will the Saints receive their everlasting inheritances. I want you to understand this. We seem to have something now, but how long shall we keep it?

The Latter-day Saints are believers in the atonement of the Savior, and I would like to have the Elders of Israel understand as far as they can all the points of doctrine in regard to the redemption of the human family, that they may know how to talk about and explain them. No one who believes in the Bible and in the mission of the Savior believes that the wicked are going to possess this earth; but they believe that when it is prepared it will be given to the Saints and they will inherit it. The Savior has requested us and all of his disciples to remember him as oft as we meet together, and to break bread in remembrance of his body which was broken for us, and to drink from the cup in remembrance of the blood that was shed for us. We meet, as we are doing to-day, and partake of the bread and the water in compliance with this request of the Redeemer. We have a great work before us; and that portion of it we are now trying to inaugurate is not new. The doctrine of uniting together in our temporal labors, and all working for the good of all is from the beginning, from everlasting, and it will be for ever and ever. No one supposes for one moment that in heaven the angels are speculating, that they are building railroads and

factories, taking advantage one of another, gathering up the substance there is in heaven to aggrandize themselves, and that they live on the same principle that we are in the habit of doing. No Christian, no sectarian Christian, in the world believes this; they believe that the inhabitants of heaven live as a family, that their faith, interests and pursuits have one end in view—the glory of God and their own salvation, that they may receive more and more,—go on from perfection to perfection, receiving, and then dispensing to others; they are ready to go, and ready to come, and willing to do whatever is required of them and to work for the interest of the whole community, for the good of all. We all believe this, and suppose we go to work and imitate them as far as we can. Would it be anything derogatory to the character of a gentleman or a lady? I think not. As far as I understand true principle the title of gentleman should not be applied to any man on the earth unless he is a good man. No gentleman takes the name of the Deity in vain. Some who do take his name in vain may be called gentleman, but it is a mistake, they are not gentlemen. A gentleman carries himself respectfully before the inhabitants of the earth at all times, in all places and under all circumstances, and his life is worthy of imitation. She who is worthy of the title of lady adorns her mind with the rich things of the kingdom of God; she is modest in her attire and manners; she is prudent, discreet and faithful, and full of all goodness, charity, love, and kindness, with the love of God in her heart. Such a woman has a right to the title of lady, and I do not consider that any others have, whether they are elect or not.

We will try to imitate in some small degree, the family that lives in heaven, and prepare ourselves for the society that will dwell upon the earth when it is purified and glorified and comes into the presence of the Father.

For us to think that we have an inheritance on the earth is folly, unless God has declared, and sealed it upon us, by revelation, that we shall never fall, never doubt, never come short of glorifying him or of doing his will in all things. No person, unless he is in the possession of this blessing, has the least right to suppose that he has an inheritance on the earth. For the time being we have our wives, children, farms and other possessions, but unless we prove ourselves worthy, what we seem to have will be taken from us and given to those who are worthy, consequently we need not worry with regard to the defects of one another. I say to the brethren, you need not have the least concern in the world about meeting a man in the celestial kingdom that you, if you are worthy and are so happy as to get into the celestial kingdom, can not fellowship; and if you should happen to be the one that is in fault and you cannot pass the sentinel, and your neighbor or brother does, he will not see you there, you need not be concerned in the least about being joined to any person by the holy sealing power, that will not do right in the next world. I say to my sisters in the kingdom, who are sealed to men, and who say, "We do not want this man in eternity if he is going to conduct himself there as he does here"—there is not the least danger in the world of your ever seeing him in eternity or of his seeing you there if he proves himself unworthy here. But if he honors his Priesthood, and you are to blame and come short of doing your duty, and prove yourself

unworthy of celestial glory, it will be left to him to do what he pleases with you. You will be very glad to get to him if you find the fault was in yourself and not in him. But if you are not at fault, be not troubled about being joined to him there, for no man will have the privilege of gathering his wives and children around him there unless he proves himself worthy of them.

I have said a number of times, and I will say again, to you ladies who want to get a bill of divorce from your husbands, because they do not treat you right, or because you do not exactly like their ways, there is a principle upon which a woman can leave a man, but if the man honors his Priesthood, it will be pretty hard work for you to get away from him. If he is just and right, serves God and is full of justice, love, mercy and truth, he will have the power that is sealed upon him, and will do what he pleases with you. When you want to get a bill of divorce, you had better wait and find out whether the Lord is willing to give you one or not, and not come to me. I tell the brethren and sisters, when they come to me and want a bill of divorce, that I am ready to seal people and administer in the ordinances, and they are welcome to my services, but when they undertake to break the commandments and tear to pieces the doings of the Lord, I make them give me something. I tell a man he has to give me ten dollars if he wants a divorce. For what? My services? No, for his foolishness. If you want a bill of divorce give me ten dollars, so that I can put it down in the book that such a man and such a woman have dissolved partnership. Do you think you have done so when you have obtained a bill of divorce? No, nor ever can if you are faithful to the covenants you have made. It takes a higher power than a bill of divorce to take a woman from a man who is a good man and honors his Priesthood—it must be a man who possesses a higher power in the Priesthood, or else the woman is bound to her husband, and will be forever and ever. You might as well ask me for a piece of blank paper for a divorce, as to have a little writing on it, saying—"We mutually agree to dissolve partnership and keep ourselves apart from each other," &c. It is all nonsense and folly; there is no such thing in the ordinances of the house of God; you cannot find any such law. It is true Jesus told the people that a man could put away his wife for fornication, but for nothing short of this. There is a law for you to be obedient, and humble and faithful.

Now, brethren, the man that honors his Priesthood, the woman that honors her Priesthood, will receive an everlasting inheritance in the kingdom of God; but it will not be until this earth is purified and sanctified, and ready to be offered up to the Father. But we can go to work now and live as near as we can like the family of heaven, that we may secure to ourselves the blessings of heaven and of earth, of time and of eternity, and life everlasting in the presence of the Father and the Son. This is what we want to do. Remember it, brethren and sisters, and try to live worthy of the vocation of your high calling. You are called to be Saints—just think of and realize it, for the greatest honor and privilege that can be conferred upon a human being is to have the privilege of being a Saint. The honor of the kings and queens of the earth fades into insignificance when compared with the title of a Saint. You may possess earthly power, and rule with an iron hand, but that power is nothing, it will

soon be broken and pass away; but the power of those who live and honor the Priesthood will increase forever and ever.

Now I am going to yield for my brethren to talk to you. I have said a few things. Remember the exhortation I gave you this morning. Live according to the faith of our religion. Let contention, *all* contention cease; cease finding fault with and casting reflections upon those who are not exactly with us. Let us show by our daily walk and doings that we have something better than they have. I will say to you who enter this Order, with regard to your temporal affairs, cease your extravagance. The Lord has said he would make the Latter-day Saints the richest people on the earth; but all he will do is to give us the ability and place means in our possession, and we must go to work and organize this means and make ourselves rich; and the first step is to stop our extravagance, cease this needless expense, learn to make that which we wear, raise that which we eat, live within ourselves, accumulate the good things of life, and so make ourselves wealthy.

I pray the Lord our God to bless you and to inspire every heart to faithfulness, that we may be prepared for a better place than this—for this world when it shall be sanctified and glorified, that we may then enjoy the society of each other without sin and without these annoyances.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 12, 1874.

(Reported by David W. Evans.)

GOD HAS CREATED US TO BE HAPPY—EXPERIENCE AS DELEGATE FROM UTAH IN CONGRESS—THERE IS NOTHING LIKE COMMUNION WITH THE HOLY SPIRIT.

I rejoice, to-day, in the opportunity which I have of meeting with my brethren and sisters, but it would give me much greater satisfaction to sit and look upon their faces, and to listen to the voice or voices of others, than to occupy the time myself. I am thankful, however, that I am in your midst, and that circumstances are so favorable with us as they are.

I expect, from all I have heard that this past season has been one of some degree of anxiety on the part of the Latter-day Saints in the Territory of Utah. But I do not believe that your happiness has been much interfered with, if I am to judge of your feelings by my own. We have had so many things to contend with all the days that we have been asso-

ciated with this work, and we made calculations when we espoused it upon the character of the opposition to be contended with, that when we meet it there is no disappointment. In this respect the Latter-day Saints differ from every other people with whom I have met. If any other people in this government were assailed as the Latter-day Saints have been, and were to have so many intolerant and sweeping measures suggested for legislation by the Congress of the United States, real estate would be of very little value, and all kinds of business would be unsettled and ruined. But I cannot perceive that values, business, or your faith in the Gospel of the Lord Jesus Christ has been in the least disturbed.

I have been questioned a good many times since I returned, as to my feelings during my absence. My reply has been that I never felt better in my life than during the past eight months. I have been absent from home a good many times, and I have traveled in a good many lands, and mingled with many people under a variety of circumstances, but I can say truly this day, that at no period in any of my travels, or under the different circumstances in which I have been placed, have I ever felt better than I have during my recent absence from home.

This may surprise some who are not acquainted with this work, and, in fact, it may excite some degree of surprise in the breasts of those who are familiar with it; but my theory is that when a man is conscious, or a people are conscious, that he or they are in the path of duty, doing that which is right in the sight of God, they should always be happy, no matter what the circumstances may be which surround them. I think that God has created us to be happy, and my belief is that he has placed happiness within the reach of all, and it is man's own fault if he is not happy and does not enjoy himself every day of his life. This is one of my reasons for liking my religion, this system called "Mormonism," because it bestows full happiness and joy upon its believers. They can be happy in the midst of the most adverse circumstances; they can rejoice when surrounded with enemies, and when their lives are imperilled. During my absence my feeling has been that God was with his people; I also felt that the faith of the Latter-day Saints was greatly exerted in my behalf, and that it was sustaining and strengthening me.

In some respects my position as delegate from this Territory was not an enviable one, and from the time that I reached Washington until the close of Congress there was one paper, at least, which poured out unlimited abuse upon myself and upon my constituents. Scarcely a day passed that some falsehood was not circulated or some vile slander or charge published about the people in these mountains, or about myself. Appeals of every imaginable character were made to the Congress of the United States, that is, to the House particularly, to take instant measures to expel me, and when, as these writers thought, a disposition was manifested not to comply with their demands, recourse was had to the charge of bribery—that we were spending money, and that members of Congress were paid to prevent their action upon my case. In this respect the condition of a delegate might be considered an unenviable one, but I felt a strength, I felt a power, I had an influence, or thought I had, at least, that no other member of the House of Representatives possessed. For instance, the members of the House generally were

constantly harassed with the thought as to what their constituents would think of them, how they would view their action, how they would like their votes, &c., whether they would be displeased with such and such a measure, &c. Their future election, they knew, depended upon their having a popular record, and to secure this required considerable thought and ingenuity upon the part of many. I was divested of this fear, I had no thought as to what my constituents would think of me, it never cost me a single moment's reflection, because I knew that I had the entire confidence of the people whom I represented; and I knew that whatever I did, so long as I did the best I could, I should be sustained in doing it by you and by all the people throughout these valleys, and in this respect I had a strength which no other one had. I often told members, when it was convenient and appropriate to speak in this strain, that I had the faith of the entire people, and that they were praying for me. This would amuse a good many, but I have never failed, during my absence, to convey, whenever I could, the idea that we were a people who believed in and prayed to God, and that we had faith in our prayers. One of the great lessons that we have to teach the world to-day is faith in God, and though a member of Congress, dealing with political questions and matters which are considered foreign to religion by the great majority of men, I have not thought that religion was like a Sunday garment, to be worn on Sunday in the meeting house, tabernacle, chapel or church, and to be laid aside again on Monday morning. I have never had that idea of religion, I do not have it now.

There is at the present time an almost entire absence of faith in God among men. I have been struck with this more than any other feature that I have witnessed during my absence. Converse with well meaning, intelligent men, men of good moral character, and you will be surprised at the extent of the unbelief there is in the world. There seems to be an idea that God our Eternal Father resides in some remote place so far removed from us that he takes no special cognizance of us or of our actions, that he governs the universe and the affairs of men by great natural and unalterable laws, that there are no special providences in favor of men, but that man prospers according to his wisdom, strengh and talent, and that weak men and a weak people stand no chance in opposition to the strong; hence the remark was made to me, I may say, hundreds of times during my absence—"You people must conform to the ideas of the rest of the world, or you will go to the wall." "You people must abandon your strange ideas and your peculiar views, or you will inevitably be overthrown." On such occasions I would not fail to give the ideas that we believed in God, that we believed this was God's work, that God had sustained and delivered us in the past, that we were still willing to trust him for the future, and that he would provide a way of escape. But while men would listen patiently and kindly to such remarks, you could see incredulity on every lineament of their countenance, a sort of pitying incredulity, as though they looked upon you as very well-meaning, but in this respect a very much mistaken person. The idea that prevails is that God or Providence is on the side of the strongest artillery, and that if we are weak and are warred against we must go down because of our weakness.

Of course, where this idea prevails

there can be but little faith in God's special providences. If this were a correct idea, there would be little use in prayer, in supplicating God, in entreating him for his blessing and his power to be bestowed upon us. But we have proved the efficacy of prayer so often ourselves, that there is no need for us as a people to be fortified upon this point, or to have arguments urged upon us. My own life is full of incidents—as is the life, doubtless, of every individual present who has faith in God—which are evidences of his interposition in answer of prayer, and my feeling is that one of the great duties devolving upon us is to teach the world that there is a God, and that he has power to save to-day, as much as in ancient days, those who are willing to trust him. It is this peculiar feature that makes everything connected wth this work so incomprehensible to men. Those of you who have kept posted in relation to affairs, know how wonderfully matters have been arranged for our good. When I look back at the seven or eight months that are past and see what has been done, I am amazed, knowing how thorough have been the measures and the efforts to strip us of every right and to bring us into bondage. No less than eight or nine bills were introduced into Congress early in the session, for the express purpose of reaching the "Mormon" case. These bills were referred to various committees, and arguments had to be made upon them before these committees; but there was a determination on the part of a great many members to vote upon any bill, no matter what its features might be, that might be introduced into the House from a committee. You cannot judge, however, in every instance, of the private feelings of men by heir votes. A great many members of Congress would rather not cast their votes against us if they could have their way; but the timidity of members upon the "Mormon" question is the strength of the enemies of the people of Utah, and they count upon that as a means of insuring the success of their schemes of villainy. They are well aware that there is a feeling of reluctance on the part of public men to place themselves on the record in favor of anything that would look like sustaining or giving countenance to what is called "Mormonism." Our enemies counted upon this last session. In the beginning of the session they depended upon that as the means by which they would prevent me from taking my seat in the House of Representatives. Disappointed in that, they then commenced operations before the committee on elections and, as you are doubtless well aware, did everything in their power to precipitate that question upon the House. I need not rehearse to you how these attempts have been overruled. To my mind the hand of God is as plainly manifest in all these circumstances as is this light, or these objects which I see before me in the light of this day.

When the bills against Utah were introduced, they were referred, as I have said, to committees. They were principally copies of the bill that passed the Senate in the last session of the forty-second Congress, called the Frelinghuysen bill. One of these was introduced by the chairman of the Committee on Territories and was called the McKee bill. This bill was argued at great length before the Committee on Territories, and it was reported to the House.

To the astonishment of its reputed author, a point of order was raised upon it for which he was not prepared, and, before he scarcely knew it, the

bill was taken out of his hands and referred to the committee of the whole and virtually defeated for that session. Of course, our enemies were not suited with that arrangement, they wanted some other bill passed, and hoping that the Poland bill would be the least objectionable and would pass the easiest, they brought that forward and urged its passage before the Judiciary Committee. A number of meetings were held, arguments were made for and against the bill, and finally, through laboring hard with prominent members of that committee a modification was obtained in one important section of the bill, namely, that referring to the selection of jurors. As the bill originally stood it possessed the same feature that all the rest did, giving to the Judge of the District Court, his clerk and the U. S. Marshal, the right to select all our jurors. This section was fought earnestly, and finally Judge Poland was induced to modify it sufficiently to have three commissioners appointed, who should have the selection of jurors. Eventually another change was made in that section, and the feature that now stands in the law as it passed was introduced giving the right to select jurors to the Probate Judge of each county and the clerk of the District Court, each to select alternately a juror from lists already prepared. I felt that this, itself, was a very great triumph, because as the bill originally stood it virtually left us, our lives, our liberties and all our property, at the mercy of three individuals who, judging by past experience in this Territory, would pack juries upon us without any scruples; and I felt that it was a great advantage to us that the infamous raid had been made upon us two years ago by the Judge of this district and those associated with him, for it gave me an opportunity of setting forth what had been done in the past when there was no law to sustain such operations, and to argue what we might expect if there were a law to sustain them.

When the Poland bill was brought before the House there seemed to be a forgetfulness on the part of its sponsor—not its author but its sponsor—Judge Poland, that there was a rule in operation requiring every bill that contemplated an appropriation from the federal treasury to be referred to the committee of the whole. He had forgotten the point that had been made on the McKee bill, and when his reputed bill was introduced that point was again made, and sustained by the Speaker. Judge Poland saw that he could not carry it over the decision of the Speaker and the decision of the best parliamentarians in the House and, to save his bill from being referred to the committee of the whole, he withdrew it. At this point a man who had been down there, very anxious to get legislation, and urging it with his might, met me on the floor of the House, and said—"Mr. Cannon, before you left Salt Lake you told me that God was on your side, and I'll be d — d if I don't begin to believe it." I told him He was, and was on the point of telling him that he would be damned if he did not believe it, when we separated. For the moment, his fears being alive, I suppose he thought there was some power with us, as this was the second bill that had been so nearly killed for that session. Judge Poland succeeded afterwards in getting the privilege of reporting the bill to the House and having it there considered as in committee of the whole, and this saved the point of order.

As I have told you, the strength of our enemies did not consist in the justice or rightfulness of their cause;

it did not consist in the strength of their arguments; it did not consist, in fact, in anything of this character that could be brought before members; but their principal reliance was upon the circulation of abominable falsehoods and slanders and the unreasoning prejudices which existed against the people of this Territory, which made members timid in dealing fairly with our question. A people who profess the characteristics of many of the residents of this Territory, and who have shown such willingness to suffer all things for what they consider the right, have difficulty in comprehending how men in power can be timid where principle is involved. But the power of members of Congress is very ephemeral. The tenure of office of many is frequently based upon slight grounds. Some have to struggle hard to get to Congress, and they struggle still harder to keep there. Viewed from their stand point such reason in this wise: I follow politics as a profession; I expect to live by that profession; I reach Congress with difficulty, for my district is closely contested. I must vote in a way not to lessen my majority in my district, or to decrease my influence. There is a prejudice against the Mormons, and if I seem to favor them, my opponents would use it against me on the stump in the next campaign, even if I should succeed in getting a nomination from the convention of my party.

As you know, the Poland bill passed the House and was sent to the Senate. It was expected that it would pass the Senate almost instantaneously; that it would be referred, as a matter of form, to the Committee on the Judiciary and be instantly reported back for passage. But the members of the Judiciary Committee in the Senate, although the Frelinghuysen bill had passed during the previous Congress, were not disposed to pass this hastily through. There had been considerable said, a good many arguments made, and conversations held with Senators, and the true state of affairs, as far as possible, had been represented to them, and they had this fear—that this whole attempt at legislation was merely a pretext by which a raid could be made on the property of the "Mormons" in Utah Territory.

There were two very powerful aids that I had in Washington. One, that idea to which I have just referred, that all this was a scheme on the part of certain interested parties for the purpose of getting up a raid under cover of polygamy and "Mormonism" to rob the people of their hard-earned possessions. Many Senators and members had been to Utah and were aware of the increased value of property through the discovery of mines. They had no faith in carpet-baggers, hence there was a reluctance on the part of considerate men to lend themselves to anything like a scheme of this character.

The other great aid I had were the looks of the men who were urging legislation. All I had to do was to point to these men and ask Senators and members how they would like to have power put in the hands of such persons if they resided in Utah Territory? The argument was a conclusive one if they had the opportunity of seeing the persons who were urging legislation at that time. I do not exaggerate when I say that those who went down there to contest my seat and urge legislation were the best aids that could have been furnished me. Some have thought I ought to have had some help, but I tell you truly that they were the best helps that could be sent. I have

been asked repeatedly what we paid one of them at least to be there. The first time the question was put to me I was a little surprised at it, and could not help expressing my surprise, not understanding exactly its drift. I said—"We pay him nothing, what do you mean?" "Well," said the gentleman who asked the question, "if you do not pay him you certainly can afford to pay him to keep him here." These were strong reasons on our side, and they contributed materially to help our cause.

When the bill, as I have said, came from the Judiciary Committee to the Senate, it came in its original form except the striking out of one section which extended the common law over this Territory. But there was a disposition to so modify the bill that it could not be used in the way that it was designed by its originators, and you know how it has been pruned. To me, as I have said respecting this other matter, so I can say concerning it, that the hand of God was very visible to me, and I felt that he was laboring on our side, and that he would help us and deliver us as he had delivered others in other times and in past ages; and the Lord did soften the hearts of men, cause them to feel favorable to us and to feel favorably disposed to our cause.

It has been said as an explanation of this, so I have understood, that we have used money at Washington to defeat legislation. I have not seen these statements myself, for I made it a point never to read books or papers which villify this people. I really have too little time to read the works and papers which are instructive and pleasant to me, and with which I ought to be familiar, to spend one moment of time in reading abusive, lying and slanderous writings concerning this people or myself. While I was absent, there was a paper published in Washington that had almost daily, as I have remaked, articles against you and myself. I made it a point never to read one of them. I did not want to be disturbed in my feelings. "Where ignorance is bliss," the poet says, "'tis folly to be wise." I thought the scheme was a blackmailing one; I knew the influences which were put in operation to keep up this abuse and I was determined it should not annoy me. Whenever the use of money has been alluded to in the hearing of President Young he has stated, emphatically, that so far as he was concerned he would not spend one cent of money to preserve our rights, or to obtain extended liberties for us as a people. This has been his emphatic declaration, his expressed determination. His views on this subject have been accepted as every way correct.

I want to say to you here, to-day, my brethren and sisters, that not one cent of money has been spent with any man for the purpose of influencing him. I believe my word can be relied upon by this people; you have known me all my life, and when I say this you can put implicit and perfect reliance in what I say. We have had no aid of this kind, we have used no means of this character, we have had no lobbyist. That which has been done has been fairly and above board, and it has been the blessing of God upon us in answer to the united faith and prayers of this people that has produced the results that we have witnessed. I am thankful that we have been enabled to take this course and that we can trust in God and rely upon him, for he will save to the very uttermost.

I recollect writing home a letter some weeks ago, some weeks in fact before the adjournment, in which I said that so far as the sight of the eye, the hearing of the ear, and na-

tural judgment were concerned men might be justified in thinking there would be legislation that would be very severe, and that I would lose my seat. And yet I can truly say that from the day of my election up to the time that I left Washington I never had a single doubt, not a shadow of a doubt as to my keeping my seat—it never cost me one moment's thought. I knew when I left here that I would be admitted to my seat; I knew when the attempt was made to expel me that it would be unsuccessful; I knew farther, that every attempt to get legislation such as was contemplated would be defeated, and if a bill did pass it would be in a comparatively mild form. Of course, having these ideas, I have felt, as I stated in the commencement of my remarks, very happy. I have had joy all the time, I have had peace all the time, and I have had good cause to be thankful to God our heavenly Father for his blessings upon me.

That I was not expelled from my seat, however, was not due to the absence of effort on the part of the person who wanted it. It was really amusing to hear the pathetic manner in which the poor creature and his confederates alluded to the technical and legal reply which I made, (and which was published in this city,) to his charges against me in his notice of contest for the place of delegate. He had piled charge upon charge against me, nothing being too false, vile or malignant to embody in these accusations, and because I acknowledged nothing, but threw the onus of the proof upon him, he murmured considerably. It would doubtless have been very gratifying to him to have had his case completed for him. As it was, recourse was had to the most despicable methods to obtain such evidence as was thought necessary. Spies pryed into my domestic affairs, and from them and apostates cooked affidavits were obtained with which it was hoped the desired end would be achieved. If vile slanders, base falsehoods, false affidavits or atrocious attacks could have had the desired effect I would not have kept my seat in Congress. If grossly libelous newspaper articles, if shameless and indecent lectures, if frantic appeals to popular prejudice, or the secret circulation of documents signed by perjured affiants could have influenced Congress to take hasty and ill-considered action, the place of delegate from Utah might have been declared vacant. My opponents attacked me for being a "Mormon" of the most ultra and pronounced type; their great efforts were to prove that in the enunciation and practice of every feature of my religion I was bold though shrewd and not a whit behind the foremost, and because of this should not have a seat in Congress. This endorsement, if it had been worth anything, would have pleased me. But it did not always suit to give me this character. For circulation here, another plan was adopted. I was accused of not standing up to my principles. This charge was false but did not displease me, any more than the others pleased me. I am thankful to say that I have learned to view all such charges with complete indifference. Conscious of the propriety of my own course and that I had the confidence of my constituents, my enemies' attacks gave me no concern. Indeed, I accepted them as compliments. I was quite willing to be investigated. I had tried to live so that I had no fear of a microscopic investigation of the acts of my life. At the same time I never conceded that Congress had the right to investigate my domestic affairs,

I have no idea that I shall ever be convinced that it has that right.

So far as my personal treatment has been concerned, I have been treated with respect and consideration. A few individuals, a few members, have sought to do us injury; a few men can make a great disturbance on a question upon which men are so tender as this question of "Mormonism." But by the great majority, by ninety-nine hundredths of the men with whom I have been brought in contact, as members of the House, as senators, as heads of departments, I could not ask any better treatment than I have received, I could not expect it. I have endeavored to deport myself as a gentleman in all the relations of life, to treat everybody with the consideration and respect that were due to them, and I have, in return, been treated in the same manner. I take pleasure in bearing this testimony, because one might imagine, from reports that have reached here, that I have been in a constant war and difficulty. It has been a constant war, but it has been a war that has been confined to fighting and counteracting the lies, the machinations, the slanders and the miserable schemes of those who have been plotting against us. And I wish to bear testimony to you this afternoon, that if you will put your trust in God he will never desert you. I never felt for a moment concerned about our affairs but once, and that was when I heard of the divisions in our elections here; that gave me concern. If these Latter-day Saints are only united, if they will keep the commandments of God and do his will, let me say to you that there is no power on earth or in hell that can injure us or retard the onward progress of this work. I know this as well as I know I stand here. But you be divided, you lose your faith, you array yourselves one against another, and then where is your strength? You are no better than any other people, and God will visit you with scourges and with disaster, and you will be punished and your enemies will have power over you. I hear of men being in doubt concerning their faith in the Gospel of the Lord Jesus Christ. I am astonished at it. It seems to me that every evidence that is necessary to convince people of the divinity of this work, people who examine it carefully and prayerfully, has been given unto us as a people.

I thought I knew something, before I left here, concerning the power of God; I thought I knew something of the providences of God our heavenly Father; but I never had such an experience in my life as I have had while I have been absent. I know that God is with this people. I know that God has chosen Brigham Young to be his servant, and to preside over his Church on the earth. I know this as well as I know that I live, and I might as well doubt my own existence, doubt the existence of the heavens above my head, or the earth on which I stand, as to doubt this, and I know that those who follow his counsel will be blessed and will be delivered, while those who reject his counsel will have to suffer therefor.

This may sound strange that a man should have this power given to him in these days, but it is consistent with the plan of salvation as revealed in ancient days. Recollect the power that Jesus gave to Peter — that he should bind on earth and it should be bound in heaven, and that he should loose on earth and it should be loosed in heaven. What great power this was to give to one man. Jesus said to him, "And I will give unto thee the key of the kingdom of

heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven.

When God chooses a man to be his servant, he expects all his children to honor that man when they become acquainted with the character of his mission, and those who honor him He will honor, and they who despise him He will despise, and I know that the Latter-day Saints have prospered, it has been the experience of my entire life, from my boyhood up to this day, in obeying the counsel of God's servant. During the days of Joseph, when the Latter-day Saints obeyed his counsel they were prospered; and since his death, for thirty years now, when they have obeyed the counsel of Brigham they have been blessed and prospered. And there is this evidence, which I consider one of the greatest evidences that we can have —whenever we do that which is required of us we have peace in our hearts, and when we oppose it we are disturbed in our spirits. I look upon this as one of the best guides to judge of the character of a spirit by which we may be assailed, or which may present itself for admission to our hearts. Whenever a spirit presents itself that produces disturbance of feeling, agitation, pain, darkness or doubt, we can know if we will judge as we should do, that it is not of God; but a spirit that produces peace, a spirit that produces joy, light and happiness, comes from God, and as a people we should be able to judge between these two classes of influences.

I said, in the commencement, that it is the privilege, in my opinion, of every man, every human being on the face of the earth to be happy, if he will seek happiness in the right direction. The heathen who lives up to the light God has given him can be a happy man. The idolator, no matter what his condition or belief, if he lives up to the light God has given him, can be happy if he will observe those laws which God has made plain unto all of us. Now, my brethren and sisters, there are lying spirits gone forth in the world who seek to deceive. The spirit of falsehood reigns to-day in the midst of the earth. Men delight in slander and in that which is false. You have proved this sufficiently, and if you are not careful you will be assailed by this spirit and partake of it before you are aware of it. How can you know a good spirit from a bad spirit? By the effect it produces upon your minds. I know that there are some who think that unless a man doubts he cannot acquire knowledge. This to me is great folly. I do not think it at all necessary to doubt or to hold controversies with the devil in order to acquire knowledge. I never saw a man who pursued that course who was not disturbed in his mind and darkened in his understanding. Seek for that which produces a good effect upon your minds; if we follow that it will bring us back to God. We need never be deceived by any spirit or influence, and we may always know the truth when we hear it. We have a guide within ourselves, which all of us carry, and that is the power to detect truth from error, right from wrong, good from evil, the spirit of light from the spirit of darkness. I want no spirit within me that produces any unhappy feeling. I want no spirit to enter into my heart that produces darkness and doubt. I want a spirit that produces peace and joy, and that will cause me to rejoice in the midst of my enemies and when threatened by danger; or if I have to walk that narrow and

dreadful path that leads to death because of my faith, or any other terrible consequence, that I can walk it and have the Spirit of God, the spirit of peace, joy and resignation therein, without doubt or darkness assailing me. That is the spirit that we as a people should seek for. And when you are disturbed in your feelings and assailed with doubt and do not feel happy, withdraw yourselves from the world, leave the cares that press you, lay them aside, withdraw to your secret chamber, and bow yourselves down before your God and entreat him, in the name of Jesus, to give you his Spirit, and do not leave your chamber until you are, as it were, baptized in the Spirit of God and full of peace and joy, all your cares and troubles dissipated and dismissed. This is the course we should take as Latter-day Saints, and this will be far more profitable to us than anything else we can do during that period. There is nothing like communion with the Holy Spirit, there is no blessing to equal it. I have proved it abundantly during my absence, and I rejoice that I can bear this testimony to you to-day.

I expect it sounds strange for a man who has been occupied as I have been to talk in this strain; but there is nothing of greater importance to me, according to my understanding, than the salvation of the human family, temporally and spiritually, in the kingdom of God our heavenly Father; nothing of greater importance than teaching men and women how to live so as to be always in the enjoyment of light and wisdom and the peaceful Spirit of God our heavenly Father.

That God may bless you, that God may preserve you, that God may unite your hearts and make you one, and make you a people who shall prove to the inhabitants of the earth that God still lives and that he is unchanged, that he is the same to-day that he was yesterday, and that he will be the same forever, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AN THE FUNERAL SERVICES OF ELDER THOMAS WILLIAMS, IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, JULY 19, 1874.

(Reported by David W. Evans.)

IT IS OF LITTLE IMPORT HOW WE LEAVE THIS WORLD, SO THAT WE ARE PREPARED TO LIVE OR DIE—GOD HAS ORDAINED THAT ALL MEN MUST DIE.

We are met this morning to attend to one of those ceremonies that are intimately connected with human existence. People generally feel reflective on sorrowful occasions like the present, and there is some-

thing about the manner in which this, our beloved brother, was taken from us, that rather tends to increase this feeling of commiseration, not for the departed, but for his family, friends and associates. Taken away in the bloom of life and health, without a moment's warning, snatched off in the face of his family and ushered, as it were, immediately from this world into another state of existence, it produces feelings that are more easily imagined than described. However, my ideas in relation to this matter are that so long as we are prepared to live or to die, so long as we are living in the fear and favor of the Almighty, so long as we are fulfilling the various obligations, duties and responsibilities that devolve upon us, it is a matter of very little importance how or in what manner we leave this world and go into another. It is appointed for man once to die, and we can not evade the fiat which fate has decreed. No persons have yet been able to avoid the operations and summons of the grim monster whenever his call has been made. And when we reflect upon the position that we occupy upon the earth it is analogous, in this respect, to that of myriads of human beings who have existed before. In various parts of the world there have been a variety of opinions about the resurrection and about the state of man after death; but there has been very little difference of opinion about death itself. The myriads of human beings who have lived upon this earth have all gone in the same way, that is more or less. Some have died peaceably and quietly in their beds; others have been submerged in the ocean, and drowned far from friends and homes, some in the violent struggles of the battle-field, and some have departed this life after enduring the agony and pain of lingering disease. There are phases associated with human existence and the departure of humanity from this world that are more pleasant than others, and we should like generally, if we could have our way, to make all preparations, have everything arranged, and to leave this world, bidding adieu to our friends and companions as quietly and easily as practicable. We should all like this if we could have our own way about it. But we do not have our choice. "God moves in a mysterious way," we are told, and the dispensations of Providence are inscrutable. Nor is it a matter of very much moment, according to my ideas, how, or in what way, we leave this world; the great object is and the great questions for us to solve are, are we prepared? Have we formed a union with God our heavenly Father? Have we obtained the forgiveness of our sins? Are we living our religion? Are we keeping the commandments of God? Have we made arrangements for our everlasting associations with beings in the eternal worlds? If we have, if this is our position, it matters but little how or when we leave this world, that must be left for the Almighty to regulate and to decide upon.

God, in his eternal decrees, has ordained that all men must die, but as to the mode and manner of our exit, as I said before, it matters very little. As part of the household and family of God, as beings associated with eternity as well as time, it behooves us to reflect, and that calmly and deliberately, upon our present position, and our relationship and standing before God our heavenly Father. These are important questions for us to solve, and if we can solve them satisfactorily, then all is right.

These events that are continually transpiring around and among us convince us of the fallacy of all earthly enjoyments as associated merely with this life. No matter what our acquirements—no matter what our talents or abilities, no matter what our wealth, position or circumstances in life, we all have to submit to the same grim monster, hence the question naturally comes to our minds, why are we thus situated? We seem attached, more or less, to this world. We are struggling, and striving, and grappling and grasping to possess the things of this world. Of what use are they now to this brother whose lifeless remains lie before us? And yet our whole lives, and thoughts, and energy, and talent are generally bent on their acquisition. In a short time, the body now lying here, with whose face we have been familiar, and whose company we have enjoyed, will be lying up there, enclosed in mother earth. Dust to dust, ashes to ashes, the worms preying upon his system, and his spirit gone into another state of existence. That which we see here to-day, will be our case in a short time. Myriads who have lived before us have gone the same way. Where are the statesmen, warriors, orators, princes, potentates, emperors, philosophers, and great men whose names are found upon the pages of history? They have gone! gone! gone! and we are all sliding down the plane of time and hurrying into eternity. This is the position of all men that ever have lived on the face of the earth. Is this our abiding place then? Is this the land of our immortal, eternal inheritance? Not until a change takes place. And what of the affairs of the earth—the baubles, tinsel, glitter and show, the empty name and appearance of earthly things? Why, just as a great and very sensible man expressed himself: Said he, "When I am gone you will build a monument over me, and you will write upon it—

"Here lies the great;—

but if I could rise from the tomb, and could again speak, I would say—

"False marble, where?
Nothing but poor and sordid dust lies there!"

So it will be with all of us, with me with you, we shall soon all be in that position. I do not care what our hopes, aspirations or position in life may be, we have all got to go through the dark valley of the shadow of death. We have all got to appear before the tribunal of a just God to give an account of the deeds done in the body, whether those deeds have been good or evil.

And in the various changes that have taken place, in the cycles of time as they have rolled forward, and as they will continue to take place, what of the earth, what of the men who have lived and died and live again, and what of us? What are our position, ideas and prospects? We believe that God has spoken; we believe that light has emanated from the eternal worlds; we believe that God has given us revelation for our guide in time, and to prepare us for an eternal inheritance. For this the Gospel has been preached; for this the Elders of the Church and kingdom of God have gone abroad; for this we have gathered from distant lands; for this we build our Temples and our Tabernacles; for this we preach and pray daily that God may inspire our hearts with the spirit of revelation that emanates from him, and that the Holy Ghost, the Spirit of truth, may rest upon and dwell within us, that when we get through with this time, we may be prepared,

with our progenitors and our posterity, to inherit an eternal exaltation in the celestial kingdom of our God.

And what is anything without this? Do I mourn over that man? No, I do not, I feel sorry for his family, I do not mourn over him, not a particle. I would not shed a tear over him. He was a good man, a man who feared God, loved his religion, kept the commandments of God and walked humbly before him; he was a man who was honored and respected by the good, respected and honored of God and of holy angels, and it is all right with him. Do I mourn that he is taken away? No, we would like to have our good men stay among us, but perhaps they have something to do in another sphere. Perhaps the services of brother Williams are required somewhere else. There are other positions for men to occupy besides this earth. We had an existence before we came here. We came here to do a certain work. He has done his and gone. Perhaps God required him and has taken him away. All right, we will say, it is the Lord, let him do what seems him good.

In regard to ourselves, that is another thing that we have individually and personally to do with. It is all right with him, how is it with us? I talk to the living, to those who are in existence, who have their volition, who have the power of action and their reasoning faculties, and I say unto them, look where you will be in a short time, and ask yourselves are you prepared, like him, to meet your God, and to have an inheritance in the celestial kingdom of God? These are the questions that I would ask, and I would say that no matter what your position, what your wealth, what your prospects or ideas pertaining to this world, they are none of them worth anything except sanctified by God and appropriated for the building up of his kingdom and the establishment of righteousness upon the earth.

But the question is, are we the friends of God? Is God our friend? Are we living and walking in the light of his countenance? Do we feel that our spirits, feelings and consciences are right before him, that we have consciences void of offence towards God and towards man? These are some of the thoughts and reflections that we have to do with, and it is for us to think seriously, calmly and deliberately upon these things, and to act as wise, prudent, intelligent beings, that we may keep the commandments of God, live our religion and obtain an inheritance in the celestial kingdom of God when we shall have got through with the affairs of time, with which we are surrounded.

May God help us to be faithful and keep his commandments, in the name of Jesus, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE FUNERAL SERVICES OF ELDER THOMAS WILLIAMS, IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, JULY 19, 1874.

(Reported by David W. Evans.)

FAITH OF THE LATTER-DAY SAINTS IN RELATION TO THE RESURRECTION.

While Elder Taylor was speaking of the future condition of the departed, the words of a writer in the Book of Mormon came to my mind, and I think that, probably, reading it will be as appropriate on the present occasion, to refresh the minds of the Saints in relation to their faith, and if there should be strangers present, it will give them an idea of the faith of the Latter-day Saints in relation to the resurrection. I think, I say, it would be as appropriate as anything I could say. They are the words of Jacob, the brother of Nephi, and are recorded in the second book of Nephi and sixth chapter. Speaking to a people who were there, Jacob says—

"Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children. For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God. Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behoveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

"O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father

of lies, in misery, like unto himself; yea, to that being who beguiled our first parents: who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of the deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

"And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still, wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end.

"O the greatness and the justness of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But, behold, the righteous, the Saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.

"O the greatness of the mercy of our God; the Holy One of Israel! For he delivereth his Saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

"O how great the holiness of our God! For he knoweth all things, and there is not anything, save he knows it. And he cometh into the world that he may save all men, if they will hearken unto his voice; for

behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel; or they cannot be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it; wherefore he has given a law; and where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him; for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel."

There is much more in this chapter of a similar character, very instructive to those who read and have faith to believe the testimony of this man.

In speaking to you, my brethren and sisters, who are familiar with the life of him whose remains are in our midst this morning, I need not say to you scarcely what our views and hopes are concerning him. We know when a man dies, inasmuch as he dies faithful to the truth, having kept the commandments of God and obeyed the ordinances of the house of God as far as they have been revealed and as he has had an opportunity, that he is secure, that his future is assured. He goes, as we are taught, to the Paradise of God, there to await the morning of the first resurrection. We know that his body will be called forth from the dust and from the tomb, and that his spirit will re-animate it, and he enter upon that glorious condition of existence concerning which so many promises have been made. In this respect the faith of the Latter-day Saints is not a chimera, it is something tangible.

While I sat here and listened to the words of our brother the reflection came across my mind — how often we are called upon to participate in sad scenes like the present, and yet throughout all this Territory, among all the Latter-day Saints, there is this peculiarity, which was not witnessed in the case of our brother because of the suddenness of his taking off; but I have never yet found, in any instance where people have been summoned hence by death, that there were death and sorrow, and feelings of pain and anguish, and dread concerning the future as I have witnessed elsewhere. In the early days of this Church God promised unto the Latter-day Saints that their deaths should be peaceful, and that the dread of death should be taken away from them, and after forty-four years' experience we, today, and in all the years that are passed, have realized the truth of this promise.

There is something tangible about the faith which God has revealed. If I go forth believing in the Lord Jesus Christ, and am baptized for the remission of my sins, and receive the Holy Ghost, I know that

I have done that which God requires at my hands, and if I should die at such a time what have I to fear? If the Holy Ghost has descended upon me it is a witness and evidence to me that I have received a remission of my sins, and that the promise of God has been fulfilled to me, and that the man who administered that holy ordinance to me was an authorized servant of Jesus Christ.

That was the case with brother Williams. His testimonies were of the most remarkable character. I have heard him speak about the evidences of its truthfulness he had when he joined this Church, and I have been almost overpowered with joy that I lived in a day and age of the world when God revealed his mind and will unto man as he did in ancient days. A more powerful testimony, probably, could not be heard than has been borne so repeatedly by our deceased brother. And then what? Why the Spirit of God rested upon him and impelled him to leave his friends and his former home and associations and gather with the Saints. Did he do this because some "Mormon" Elder told him it was right to do it? No, he did this because the Spirit and power of God rested upon him and impelled him to do it. He was filled with joy and peace in obeying this commandment of God, and it was so after he came here in all the works that devolved upon him. Only the day before he died we had a long conversation about these things together, and I trust I shall never forget the spirit that rested upon him and myself while talking. Speaking about the unfaithfulness of men, he did not say in these exact words, but he conveyed the idea to me that he would rather die, rather lay down his life than prove recreant to the principles of the Gospel which he had espoused, he valued them so highly, more than life and everything else on the face of the earth. He has done all that he could do. That power which God promised, or which Jesus rather gave unto Peter, when he said that he should have the power to bind on earth and it should be bound in heaven, and the power to loose on earth and it should be loosed in heaven, has been exercised in behalf of our deceased brother. He took a wife and she was sealed to him by the power of the holy Priesthood, and he entered into this holy ordinance and obeyed celestial marriage as it was revealed to him in the fullness of his faith, although it was a trial to him. But he was impelled to do so by the power which rested down upon him, and he knew he did that which was right. He went forward in obedience to the commandments, putting his trust in God, and I know, as he knew and still knows, though gone behind the vail, that he has secured to himself, so far as his own works could secure, through the grace and atonement of Jesus Christ, his eternal exaltation in the presence of God our heavenly Father.

It is not a strong assurance or hope that the Latter-day Saints have, that they will receive these blessings in the eternal worlds; but when the promise is sealed upon their heads that they shall come forth in the morning of the first resurrection and be crowned with glory, immortality and eternal lives, there is a testimony from God, our eternal Father in the heavens above, which rests down upon them and confirms the truth of these words upon the soul of a faithful man or woman, and they know, when words are pronounced upon them by a man who has the authority, sealing upon them blessings, keys, thrones, principalities, powers and exaltations in

the eternal kingdoms of God our Father, I say they know, by the testimony of the Spirit of God which rests down upon them at such times, that these words are not the words of men, but that they are the words of the Spirit of God inspiring that man, and that God takes a record of that ordinance in the heavens, and that it is sealed upon them and upon their children, and that they will actually come forth in the morning of the first resurrection, according to the promise, hence, there is no fear of death in the minds of the Latter-day Saints. If the stake was standing before us, prepared for our execution—if we had that faith that we should have, and which animated the Saints of God in ancient days, we would walk as calmly to that stake and be bound to it as we would walk to eat a meal of victuals, knowing that God, our heavenly Father, will bestow all the blessings that have been sealed upon us.

This was the faith which animated the ancients and sustained them in the midst of persecutions, and this is the faith that we should cherish and cultivate as a people and as individuals. Woe to the man who has lost that faith! Dreadful is his condition if he has not that faith living within him. Woe to that man, for his condition is far worse than his first condition, that is before he had these blessings sealed upon him.

My associations with our brother who has gone have been of the most tender character. I have known him as I have known a brother. Our associations have been very intimate from the day I first made his acquaintance, on the Missouri river, in 1860, until the present time. I have watched his course, and have been pleased with his faithfulness. A more amiable, more kind-spirited or more loving man I scarcely ever met. I do not know that I ever met one more so. He has been beloved by all who have known him. A modest, unobtrusive man, never setting himself forward, but faithful and diligent, performing the labors assigned to him without any parade but with the greatest devotion and zeal.

That God may bless his wives and his children, and pour out upon them the spirit of consolation, that he may preserve his little ones, that they may grow up in the truth, and tread the straight and narrow path which he has trodden to the end, and like him be crowned with glory, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE FUNERAL SERVICES OF ELDER THOMAS WILLIAMS, IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, JULY 19, 1874.

(Reported by David W. Evans.)

NOTHING STRANGE OR NEW TO LIVE AND DIE—MUST DIE IN ORDER TO BE QICKENED—THE WORLD OF MANKIND IGNORANT OF IMMORTALITY—THE RIGHTEOUS SHOULD LIVE TO ENJOY THE LIGHT OF THE SPIRIT—ALL PEOPLE ARE THE CHILDREN OF GOD—THEY LEARN BY CONTRAST—WORLDS TO BE ORGANIZED AND PEOPLED IN FUTURE EXISTENCE.

I do not wish to detain the congregation, for I realize that it is very warm and uncomfortable; but on this occasion I feel to offer a few reflections, and pray that they may be instructive to the living, and encourage us in the faith of the holy Gospel, strengthen us in the little faith that we now possess, and open up to our minds the future prospects and blessings that the Lord has in reserve for the faithful.

We call this a solemn occasion, for we have met together to pay our last respects to one who has lived with us, and with whom we have associated, and we delight to show our respect to the mortal remains of those who, in life, have been near and dear to us. But for me to address a lifeless lump of clay would be useless, while to address the living, who have ears to hear and hearts to understand, may be profitable. I requested the brethren to speak who have already addressed you, and there are more here who would like to speak on the present occasion.

The testimony that has been borne concerning the character of our beloved brother, whose body is now a lifeless mass of clay before us, is true, and more we can say than what has been said.

The scene that we are now called to witness is painful to near and dear friends—it is a scene calculated to wring the very heart—the inmost heart. Such scenes are always painful, still we witness them day by day, and when we contemplate the vast number of souls that come into existence and inhabit bodies here on this earth, and the vast number that are departing, almost every moment, it is nothing strange or new. Except this plant die it cannot be quickened; except this mortality is put off it can not put on immortality; except this body that we have received from the earth returns to mother earth, it can not be brought forth in the morning of the resurrection. This we know and understand; yet how strange it is, and yet we may say it is not strange, that

the living, with all that they witness concerning the departure of the living to another state of existence, how few there are who lay it to heart, how few there are who profit by it, how few there are who seek unto God for wisdom, knowledge and understanding to enable them to acquit themselves well here preparatory to this change. There are some who do, but very few, and though we mourn at the loss of our friends, when our natural feelings have passed away, and our hearts have ceased to mourn, cheerfulness takes the place of these mournful feelings, and we think no more of it. This is the common condition of the children of men, those who profess to be Christians, and to believe on the Lord Jesus Christ as the Savior of the world. They have made many inquiries with regard to this passing from one state of existence to another. It seems to be a great mystery to them. A great deal has been said and a great deal has been written, and there have been many reflections —more than has been spoken or written, and yet it is one eternal mystery to the world. Why? Because they have not eyes to see, nor ears to hear, and they do not understand the providences of God; and if they read the word of the Lord—the revelations that he has given concerning the living and the dead—they do not understand them, and so the world is left in darkness, to grope their way like the blind man by the wall. Thus it is with the children of men, taking the whole of the Christian world.

It is true the Latter-day Saints have received a little more—they have received something beyond the imagination of the heart. We have facts before us, we have experience that is satisfactory, and we can rejoice in the hope that God has given us. But if we will be prepared, as this our beloved brother was prepared, to go at a moment's warning; if we live in this way, we live just as we should live. No person who believes on the Lord Jesus Christ has a right to spend a day, an hour, or a minute of his life or her life in a manner unbecoming the profession of a Saint; they should be ready to depart this life any moment. I say that those who understand the things of God have no right, neither have they any wish, to live only so that they may enjoy the light of his Spirit, enjoy communion with God, with his son Jesus Christ and with the Holy Ghost, so that they may be instructed day by day how to walk in the path that lies before them, the path that leads to life everlasting. But how easy it is for those who profess to be Saints, to be of the earth, earthy, and to seek after and love the world, and fall into the spirit of the world. How easy it is for them to receive the spirit of the world, and to forget the spirit of salvation that has been in their hearts. If we could keep constantly in our minds and before us what we really know, what the Lord has taught us, what we have read and what we have received by the whisperings of the Spirit, this would be satisfactory; but many do not retain these things, they pass from them, and when they have passed away doubt seizes their minds, and they are at a loss to determine whether they ever understood anything or not.

In the great providences of God, in bringing forth worlds into existence, as he has this, which worlds are continually coming into existence and passing from one state to another, inhabitants come forth; every living creature that we have any knowledge of God sends forth upon the earth that he frames, there to

live and to enjoy, or to endure all that his providences bring forth upon the earth, that they may have an experience, that they may be prepared for another change. These changes are taking place continually, and have been from the beginning. In the vegetable and in the mineral kingdoms, as well as in the animal kingdom, these changes are continually going on. Man comes on to this stage of action, and he is continually undergoing a change until the time of his departure. He comes here—he knows not how. We know we are here; but who is it understands how we came, and the design and purpose of our Heavenly Father in sending us here? Here is the mystery to the Christian and scientific world; they do not understand it. "Would that we could" say the inhabitants of the earth, and especially those who believe on the Lord Jesus Christ. "How glad I should be to know where Jesus lives!" "How glad I should be to know whether I am going to him when I leave this world! But it is a mystery." Why should it be a mystery? Because the curtain is shut down before us, and the vision of our minds is closed up for a trial for us, for us to prove ourselves, and to show whether, while passing through darkness and affliction, in ignorance and with clouds of unbelief over us, after being made acquainted with the things of God, we will persevere and be firm to our faith, and so prove ourselves worthy to receive a glorious resurrection, a change to a more exalted state of being than we can possess and enjoy here on this earth.

We are made expressly to dwell with those who continue to learn, and who receive knowledge on knowled, wisdom on wisdom; we belong to the family of heaven. I am looking now upon a body of divinity. Every face that I see sheds forth a certain amount of the divinity I worship—my Father in heaven. Here we are, we are God's children, and we are brought forth to give us an experience, that we may know good from evil, light from darkness; that we may know how to serve God; that we may know why and wherefore we should refuse the evil and choose the good. I ask the philosophers—and I think it is probable there are some here to-day—how do you prove facts? By their contrast. How do you know this or that? By its contrast. We know and prove things by their opposite; we understand the evil because the good is present with us, and the Lord sends forth his intelligent children on the face of the earth to prove whether they are worthy to dwell with him in eternity.

How frequently the question arises in the minds of the people—"I wish I knew where I was going!" Can you find out? Well, you will go into the spirit world, where brother Thomas now is. He has now entered upon a higher state of being, that is, his spirit has, than when in this body. "Why cannot I see him? Why cannot I converse with his spirit? I wish I could see my husband or my father and converse with him!" It is not reasonable that you should, it is not right that you should; perhaps you would miss the very object of your pursuit if you had this privilege, and there would be the same trial of faith to exercise you, not so severe a path of affliction for you to walk in, not so great a battle to fight, nor so great a victory to win, and you would miss the very object you are in pursuit of. It is right just as it is, that this veil should be closed down; that we do not see God, that we do not see angels, that we do not converse with them except through strict

obedience to his requirements, and faith in Jesus Christ. When we contemplate the condition of man here upon the earth, and understand that we are brought forth for the express purpose of preparing ourselves through our faithfulness to inherit eternal life, we ask ourselves where we are going, what will be our condition, what will be the nature of our pursuits in a state of being in which we shall possess more vigor and a higher degree of intelligence than we possess here? Shall we have labor? Shall we have enjoyment in our labor? Shall we have any object of pursuit, or shall we sit and sing ourselves away to everlasting bliss? These are questions that arise in the minds of people, and they many times feel anxious to know something about hereafter. What a dark valley and a shadow it is that we call death! To pass from this state of existence as far as the mortal body is concerned, into a state of inanition, how strange it is! How dark this valley is! How mysterious is this road, and we have got to travel it alone. I would like to say to you, my friends and brethren, if we could see things as they are, and as we shall see and understand them, this dark shadow and valley is so trifling that we shall turn round and look upon it and think, when we have crossed it, why this is the greatest advantage of my whole existence, for I have passed from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence, where I can enjoy life to the fullest extent as far as that can be done without a body. My spirit is set free, I thirst no more, I want to sleep no more, I hunger no more, I tire no more, I run, I walk, I labor, I go, I come, I do this, I do that, whatever is required of me, nothing like pain or weariness, I am full of life, full of vigor, and I enjoy the presence of my heavenly Father, by the power of his Spirit. I want to say to my friends, if you will live your religion, live so as to be full of the faith of God, that the light of eternity will shine upon you, you can see and understand these things for yourselves, that when you close your eyes upon mortality you wake up right in the presence of the Father and the Son if they are disposed to withdraw the vail, they can do as they please with regard to this; but you are in the spirit world and in a state of bliss and happiness, though we may call it Hades or hell. It is the world of spirits, it is where Jesus went, and where all go, both good and bad. The spirits of the living that depart this life go into the world of spirits, and if the Lord withdraws the vail it is much easier for us then to behold the face of our Father who is in heaven than when we are clothed upon with this mortality. I have not time at present to follow these reflections further.

Then we should be encouraged, we should strengthen our faith by our hope, we should seek unto the Lord until our hope is made perfect, that we may have power to bear like Saints all the afflictions we meet with here on the earth. If we do this, when we have crossed the dark valley of the shadow of death it will be so easy to turn round and behold the path that we have walked, wherein we have had the privilege, the same as the Gods, of learning the difference between good and evil.

You recollect that it was said in ancient days, to her that we call Mother, "Your eyes will be opened if you will eat of this fruit, and you will know as the Gods know, good from evil." This probation is given us that we may learn this lesson, and if we are faithful in it we shall learn

how to succor those who are tempted and tried as we are, when we have the power to rescue them from the ravages of the enemy.

This earth is our home, it was framed expressly for the habitation of those who are faithful to God, and who prove themselves worthy to inherit the earth when the Lord shall have sanctified, purified and glorified it and brought it back into his presence, from which it fell far into space. Ask the astronomer how far we are from the nearest of those heavenly bodies that are called the fixed stars. Can he count the miles? It would be a task for him to tell us the distance. When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell—though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned—but when man fell, the earth fell into space, and took up its abode in this planetary system, and the sun became our light. When the Lord said—"Let there be light," there was light, for the earth was brought near the sun that it might reflect upon it so as to give us light by day, and the moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.

As for their labor and pursuits in eternity I have not time to talk upon that subject; but we shall have plenty to do. We shall not be idle. We shall go on from one step to another, reaching forth into the eternities until we become like the Gods, and shall be able to frame for ourselves, by the behest and command of the Almighty. All those who are counted worthy to be exalted and to become Gods, even the sons of God, will go forth and have earths and worlds like those who framed this and millions on millions of others. This is our home, built expressly for us by the Father of our spirits, who is the Father, maker, framer and producer of these mortal bodies that we now inherit, and which go back to mother earth. When the spirit leaves them they are lifeless; and when the mother feels life come to her infant it is the spirit entering the body preparatory to the immortal existence. But suppose an accident occurs and the spirit has to leave this body prematurely, what then? All that the physician says is—"it is a still birth," and that is all they know about it; but whether the spirit remains in the body a minute, an hour, a day, a year, or lives there until the body has reached a good old age, it is certain that the time will come when they will be separated, and the body will return to mother earth, there to sleep upon that mother's bosom. That is all there is about death.

Brother Thomas Williams is no more dead than he was a week ago. His clay is simply dead; and inasmuch as he honored this tabernacle that lies before us, it will take a sleep in the dust, to come forth immortal in the day of the first resurrection.

This will be the case with us all; if we honor our being here. This is our path, and our great object should be to honor our calling here. We have bodies which, in infancy, childhood and youth, are just as pure as the angels, and if we honor these bodies, and preserve them in chastity, purity and holiness, they are just as good as the bodies of those that dwell in endless life, and they will be prepared to come forth in the glorious

resurrection, and be crowned with glory, immortality and eternal lives. This is the privilege of all, and the work that the Savior has undertaken is to save all that will come unto him; none will be eternally lost except the sons of perdition; and the great work that God has brought forth in the latter-days in restoring the Priesthood is for the living and for the dead, to bring them up that they may enjoy a glorious resurrection.

Brother Thomas has honored his body here, and he now goes into his glory, that is, as far as he can in the spirit world. He goes where he can do more good. He has gone where he can preach to those who have lived and died on the earth without the Gospel, that they may have the privilege of receiving and obeying it, that they may be judged according to men in the flesh, and have the privilege of a glorious resurrection.

This is the work of the Latter-day Saints, and if we are hated for anything, it is for trying to save the people; if we are persecuted it is for trying to do good to those who are living and those who are dead. I say, then, to the Saints, pursue your course, live your religion and be ready at a moment's warning. Brother Thomas Williams, while he sat at table eating his dinner, had not the privilege of speaking a word. A blood vessel broke, and his mouth and throat were instantly filled with blood to that degree that he could not speak a word. He tried to swallow a little salt and water, and probably he got a little down, but I doubt it very much. The blood gushed most probably from both stomach and lungs. The vessels were ripe and prepared to break, and the blood within him gushed out so copiously that he never spoke another word. How could he repent of his sins if he had not been prepared? What kind of a confession could he have made if he had wished to? None at all. He could not ask a Priest to pray for him if he had wanted to do so; no, he was prepared to go; he never spoke a word, but committed his soul to God without a moment's warning. I try to so live that my work is always done; I have done everything that can be done up to the moment, just as he did it. I wish our business men would take pattern by him who lies before us. He was our paymaster in the Parent Branch of Z. C. M. I., and attended to this Branch of the financial business of the Institution, and there was not an order that was to be paid or filed, but what he had written a description of it and pinned it on to that order before he went to his dinner. In all his business there was not one scratch of the pen wanted to be done by other clerks, but every iota was done just as much as though he had known that he was going to breathe his last in twenty minutes.

Saints, I wish you would take pattern by this man, and live your lives as he lived his life. I pray you in Christ's stead live your religion. If you want to know whether I live mine judge by my works, judge from my daily walk and conversation. You have the right to judge, but you be sure and live so that you will know whether I do or not. I live so that I know whether you do or not, exactly. Latter-day Saints live your religion and honor your God.

I say to this family, the wives and children of brother Williams, God bless you and comfort your hearts; and I say, will you please live your religion so that you may be prepared to meet him? If you do not live so as to honor your Priesthood, you will come short of meeting him in the resurrection, I assure you. Now live your religion. God is not to

be mocked, the laws of God are to be honored, and all of his ordinances and requirements are to be filled and fulfilled. He requires strict obedience of his children, and if we are not obedient we shall come short of that glory that we anticipate now.

I hope and pray that the Lord will bless you all. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE OLD TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 19, 1874.

(Reported by David W. Evans.)

ALL NATIONS BELIEVE IN A FUTURE STATE OF EXISTENCE—ALL INHERIT THE CURSE IN THE DEATH OF THE BODY—THE ZION OF ENOCH TAKEN TO THE BOSOM OF GOD—CELESTIAL, TERRESTRIAL AND TELESTIAL SPHERES—BAPTISM IN WATER ESSENTIAL TO SALVATION—DIVINE AUTHORITY—ETERNAL MARRIAGE ORDAINED OF GOD.

I hope the congregation will give their attention and pray for the Holy Spirit to be shed forth upon all those who are upright in heart, that we may be edified and instructed by the inspiration and power thereof, for this is one of the objects which we have in view in assembling ourselves together, from Sabbath to Sabbath, to be instructed in the things pertaining to the kingdom, and also to partake of the emblems of the death and sufferings of our Lord and Savior Jesus Christ.

We find ourselves here, upon this creation, intelligent beings, and questions no doubt arise in the minds of almost every man and every woman in relation to the future destiny of the human family, and what is the object of our being placed here on this earth for a short season and then passing away. It is a question not only asked by intelligent beings who believe in divine revelation, but the heathen and semi-barbarous nations, in fact all people reflect, more or less, concerning the object of their existence here, and what awaits them in the future. Mankind gain very little light on this subject unless through the medium of divine revelation, hence we find among all people a great variety of views in relation to this matter. Our American Indians have some ideas of a future state of existence — they cannot persuade themselves to believe that man is destined, when he lays aside this mortal tabernacle, to be annihilated, but they look forward to a future state, and the pleasures they will hereafter enjoy in their happy hunting grounds. Some people believe

one principle and some another in relation to this matter, and the only way man can be satisfied on a subject of so great importance is by receiving revelation from that order of beings —far in advance of us—who have a knowledge of the future state and condition of man.

We find recorded in the revelations of the Most High, called the Bible, as well as in the Book of Mormon and the various modern revelations which God has given, that man is destined to live forever. God having revealed this fact to ancients and to moderns, raised up witnesses to bear testimony to the children of men that they are immortal beings, and that this change which comes upon them, denominated death, is not an annihilation of their being or an end of their existence, but it is merely a casting off or laying aside of the mortal tabernacle; that man lives in the eternal world even after he appears to be dead, and that, if a righteous man, he has joy and happiness, but if a wicked man, he has the gnawing of conscience, and misery, and wretchedness; and that he expects, according to divine revelation, to receive again, in due time, the tabernacle that he has thrown off for a moment. It is sown in weakness, says the Apostle Paul, it is raised in power; it is laid down as a mortal body, it is raised up as an immortal body.

If we, by study or research, could discover some method or principle by which we could remain in this world and live in this tabernacle forever, we should be willing to do so with all the inconveniences of the present order of things, and still be joyful in our hearts. If any man could by research or learning discover some kind of a way, or means or medicine that would give immortality to the children of men, even in their present state, he would be considerded one of the greatest men that ever lived, and the one who had bestowed the greatest blessing upon his fellow-creatures; he would be lauded to the very skies, and his name would be handed down among all people and nations as one of the greatest benefactors of mankind; so earnestly do we feel to cling to life and desire to live, that we would be very willing to put up with the inconveniences of the present state if we could only remain and the monster death have no power over us. But it is in the order of God that man should die. Man brought this upon himself by transgressing the laws of heaven. By putting forth his hand and partaking of that which God had forbidden, he brought this great evil into the world. Death not only came upon our first parents, who committed the first great transgression, but the curse has been inherited by all their generations. None can escape the curse so far as the mortal body is concerned.

I think, perhaps, this broad assertion may be contradicted in the minds of some. They may tell us of Enoch, who was translated to heaven; they may speak of Elijah, who was caught up in a chariot of fire, and say, "Here, at least, are two exceptions to the general rule." But what do we know concerning translation? What has God revealed in all the revelations contained in the Old and New Testaments in relation to a translated being? Are we assured that such beings never will have to undergo a change equivalent to that of death?

Our new revelations that we have received inform us of a great many individuals that were translated before the flood. We read that a great and mighty Prophet of the Most High God was sent forth in the days

of Adam, namely Enoch, the seventh generation from Adam, who lived contemporary with his ancestor Adam; that in his days a great number of people heard the plan of salvation preached to them by the power of the Holy Ghost that rested upon Enoch and those who were called with him; that they received this plan of salvation and gathered themselves out from among the various nations of the earth where they had obeyed the Gospel; that they were instructed, after they assembled in one, in righteousness, for three hundred and sixty-five years; that they learned the laws of the kingdom, and concerning God and every principle of righteousness that was necessary to enable them to enter into the fullness of the glory of heaven; they were instructed to build up a city, and it was called a city of holiness, for God came down and dwelt with that people; he was in their midst, they beheld his glory, they saw his face, and he condescended to dwell among them for many long years, during which time they were instructed and taught in all of his ways, and among other things they learned the great doctrine and principle of translation, for that is a doctrine the same as the doctrine of the resurrection of the dead, which is among the first principles of the plan of salvation; and we may also say that the doctrine of translation, which is intimately connected with that of the resurrection, is also one of the first principles of the doctrine of Christ. They were instructed in relation to this government, the object of it, &c.

According to the light and knowledge which the Latter-day Saints have upon this subject, revealed in the revelations given through Joseph Smith, we find that those people, when they were fully prepared, having learned the doctrine of translation, were caught up into the heavens, the whole city, the people and their habitations. How much of the earth was taken up in connection with their habitations we are not informed. It might have been a large region. You may ask—"Where was this city of Zion built in ancient days?" According to new revelation it was built upon this great western hemisphere. When I speak of this western hemisphere I speak of it as it now exists. In those days the land was united; the eastern and the western hemispheres were one; but they dwelt in that portion of our globe that is now called the western hemisphere, and they were taken up from this portion of the globe. No doubt all the region of country occupied by them was translated, or taken away from the earth.

Does this prove that they were immortal beings from the time of their translation? No; it does not prove any such thing. How are we to know anything about it? We can not learn anything in relation to it, except by revelation. God has revealed to us that they are held in reserve, in some part or portion of space; their location is not revealed, but they are held in reserve to be revealed in the latter times, to return to their ancient mother earth; all the inhabitants that were then taken away are to return to the earth.

Some five thousand years have passed away since they were caught up to the heavens. What has been their condition during that time? Have they been free from death? They have been held in reserve in answer to their prayers. What were their prayers? Enoch and his people prayed that a day of righteousness might be brought about during their day; they sought for it with all their hearts; they looked abroad over the face of the earth and saw the corrup-

tions that had been introduced by the various nations, the descendants of Adam, and their hearts melted within them, and they groaned before the Lord with pain and sorrow, because of the wickedness of the children of men, and they sought for a day of rest, they sought that righteousness might be revealed, that wickedness might be swept away and that the earth might rest for a season. God gave them visions, portrayed to them the future of the world, showed unto them that this earth must fulfill the measure of its creation; that generation after generation must be born and pass away, and that, after a certain period of time, the earth would rest from wickedness, that the wicked would be swept away, and the earth would be cleansed and sanctified and be prepared for a righteous people. "Until that day," saith the Lord, "you and your people shall rest, Zion shall be taken up into my own bosom." Ancient Zion should be held in reserve until the day of rest should come, "then," said the Lord to Enoch, "thou and all thy city shall descend upon the earth, and your prayers shall be answered."

They have been gone, as I have already stated, about five thousand years. What have they been doing? All that we know concerning this subject is what has been revealed through the great and mighty Prophet of the last days, Joseph Smith —that unlearned youth whom God raised up to bring forth the Book of Mormon and to establish this latter-day Church. He has told us that they have been ministering angels during all that time. To whom? To those of the terrestrial order, if you can understand that expression. God gave them the desires of their hearts, the same as he gave to the three Nephites, to whom he gave the privilege, according to their request, of remaining and bringing souls unto Christ while the world should stand. Even so, he granted to the people of Enoch their desire to become ministering spirits unto those of the terrestrial order until the earth should rest and they should again return to it.

Joseph inquired concerning their condition, whether they were subject to death during that period, and was informed, as you will find in the history of this Church, as printed in the *Millennial Star* and other publications thereof, that these personages have to pass through a change equivalent to that of death; notwithstanding their translation from the earth, a certain change has to be wrought upon them that is equivalent to death, and probably equivalent also to the resurrection of the dead. But before that change comes they minister in their office unto those of another order, that is the terrestrial order. Strangers will not understand perhaps what we mean by the terrestrial order. If they will take the opportunity of reading the doctrines of this Church, as laid down in the revelations given through Joseph Smith, they will learn what our views are in relation to this matter. God revealed by vision the different orders of being in the eternal worlds. One class, the highest of all, is called the celestial; another class, the next to the celestial in glory, power, might and dominion, is called the terrestrial; another class, still lower than the terrestrial in glory and exaltation, is called the telestial. This middle class, whose glory is typified by the glory of our moon in the firmament of the heavens as compared with the sun, are those who once dwelt on this or some other creation and, if they have had the Gospel laid before them they have not had a full opportunity of receiving it; or they have not

heard it all, and have died without having the privilege. In the resurrection they come forth with terrestrial bodies. They must be administered to says the vision, and God has appointed agents or messengers to minister to these terrestrial beings, for their good, blessing, exaltation, glory and honor in the eternal worlds.

Enoch and his people understanding this principle sought that they, before receiving the fullness of their celestial glory, might be the instruments in the hands of God of doing much good among beings of the terrestrial order.

We read in the New Testament concerning certain angels that are in the eternal worlds, and the question is asked by the Apostle Paul—"Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?"—not for those who were already heirs of salvation, but for those who *shall* be—those who were to be redeemed, that were to be brought forth and exalted. Enoch and his people were appointed to this ministry, holding the Priesthood thereof, with power and authority to administer in order that those beings may be exalted and brought up, and inherit all the glory that they are desirous to receive.

Much might be said concerning these different orders of glory, but we feel to pass on, and we will speak a few words now concerning the resurrection from the dead of those who have fully prepared themselves for the highest glory, the glory of the celestial kingdom, the highest of all, the holiest of all, the kingdom where God the Father sits enthroned in glory and in power, ruling and governing all things. There is a certain law, which God ordained before the foundation of the world, an irrevocable decree that those who would obey that law should have this great and most glorious of all the resurrections, be raised to celestial power, thrones and exaltations, where they could dwell in the presence of their Father and their God, throughout all the future ages of eternity.

Do you enquire what this law is which God revealed, and which was fore-ordained in the counsels of eternity, to be made manifest unto the sons and daughters of men for their exaltation to this highest heaven? Do you desire to know the road, the ordinances, the principles, by which we may attain to that highest of all exaltations? I will begin and say to all, that every individual that ever attains to the fullness of that glory, I mean those who have come to the years of understanding and maturity not referring at all to little children—must be born of the water and of the Spirit in order to be prepared to enter that highest glory of all. No one gets there upon any other principle. No ordinances, principles, laws or institutions laid down by the children of men that vary from that principle, will ever bring us into the celestial kingdom. We have the words of Jesus on this subject, when speaking to Nicodemus—"Verily, verily, I say unto you, except a man be born of the water and of the Spirit, he can in no wise enter into the kingdom of heaven." It is an impossibility, because the word of the great Jehovah has gone forth, and will not be revoked, and unless we are born of the water and of the Spirit, we cannot enter there.

What do we understand by being born of the water? What we understand, what God has revealed to us, as well as to the ancients, is, that we must be laid under the water and be brought forth out of the water, typical of birth, for this is a birth of the water. Who is a fit subject for this birth of the water? None

but those who truly believe in the Lord Jesus Christ as the Savior of the world; those who believe that he died to redeem the world and that he shed his blood to atone for the sins of the world; those who believe this and truly repent of all their sins are the only subjects who are justified before God in going down into the waters of baptism, being immersed in the water and brought forth again out of the water, which is the new birth of the water. It will do no person any good to be baptized a hundred times if his baptism is not connected with true faith in God and in Jesus Christ, and in his revelations and commandments; and unless he sincerely and truly repents of his sins, reforms his life and enters into a covenant with God to serve him in all righteousness, humility, meekness and lowliness of heart, his baptism would be good for nothing, it would not be acknowledged in heaven, it would not be recorded in the archives of eternity to his justification in the great judgment day. Let me go still further, and say, that if we have repented of and been baptized for the remission of our sins, if we do not seek after the birth of the spirit also, our baptism will avail us nothing; they must go hand in hand—the birth of the water first and then the birth of the spirit.

What do we understand by the birth of the spirit? I answer, that there is a birth of the spirit, in other words, those persons who receive the Holy Ghost are filled with it, are immersed within it, they are clothed upon therewith, and consequently are born anew of it, and they are without desires to do evil, their desires to do that which is wrong are taken away, and they become new creatures in Christ Jesus, being born of the spirit, as well as being born of the water. Here then are certain laws, ordinances or principles, as a beginning or starting point, by which we may gain an entrance into that highest glory of which I have been speaking.

Another thing to be considered in receiving these ordinances—I may be ever so sincere and humble and ever so willing to repent of my sins; I may have ever so much faith in God and in his Son Jesus Christ, and yet if I am not baptized by a man holding divine authority from God, having the right to baptize me in the name of the Father and of the Son and of the Holy Ghost, my baptism will not be legal, it will not be the new birth, and I cannot enter into the kingdom of God, according to the words of Jesus. What then does it require to constitute a man having divine authority? Can any one by a mere impression upon his mind consider that he has divine authority to baptize his fellows? No; it needs a call from heaven, it needs a new revelation cotemporary with the individuals that act, a revelation from God calling the persons by name, setting them apart, ordaining them and calling them to officiate, commanding them to administer. Any other person who attempts to administer baptism will not be acknowledged in heaven. But a man holding the right by virtue of his divine calling and ordination, and by virtue of the power that God has bestowed upon him and the commandment that God has revealed to him, can go down and administer the baptism of water, and it will be recognized in heaven; it will not only be recorded on earth among the Saints in the Church here on the earth, but it will be recorded in the books of eternity, the records that are kept on high, and in that day, when all men shall be judged out of the books that are written, it will be found that the books kept

here on earth will accord with those books that are kept in heaven, and by these books will parties be justified, and by these books will the legal ordinances that have been administered be acknowledged and recognized in heaven.

This calls forth another query by the world—"Why is it that you Latter-day Saints are so exclusive in the administration of the ordinances that you will not admit me, a Baptist, to join your society on my old baptism? I have been immersed," says the Baptist; "I was sincere, I repented of my sins, and yet you Latter-day Saints will not receive me into your communion and to become a member of your Church unless I am baptized by one of your authorities." The answer is, we do not recognize, as I have already stated, the authority of the Baptists, Presbyterians, Methodists, Roman Catholics, nor of any Christian society upon the whole face of our globe to administer in the sacred ordinances, unless God has called them by new revelation, even as Aaron was called in ancient days. Have they been thus called? Ask them, and they will tell you no. Ask them if there has been any later revelation than the Old and New Testament, and all these societies will tell you that God has not given any revelation, raised up any Prophets or inspired Apostles, sent any angels, or given any visions, since the day that John the Revelator, the last of the Apostles, closed up his writing. Oh what an awful condition they must be in if this is the case! And who, with the exception of the Latter-day Saints, I ask again, among all nations, kindreds, peoples, tongues, and religious denominations, upon the face of our globe, has any divine authority? Not one, hence their baptisms are illegal, their administrations of the Lord's Supper are illegal, and all their administrations in ordinances are not recognized in heaven. If God has not said anything since the days of the ancient Apostles, no wonder that he commanded, in these latter days, that we should not receive any into our Church unless they came in by the door of baptism.

But we have only told you some of the first principles of the Gospel of the Son of God, which are necessary to prepare the human family to enter into that highest glory that is spoken of by the Apostle Paul—the glory of the celestial. He says in the fifteenth chapter of the first epistle to the Corinthians—"There is one glory of the sun, another glory of the moon, and another glory of the stars; for as one star differs from another star in glory, so also is the resurrection of the dead." The glory of the sun is the highest, it is called by Paul the celestial, and I have told you some of the first principles of the celestial law. If you would inherit a celestial glory you must be willing to abide by the celestial law, otherwise you will come short. But do we stop with these first principles? No, there are many other great and glorious principles, connected with the celestial law, which God has revealed, and set forth as necessary for his people to receive, in order to prepare them to enter into that glory. I will name one—marriage.

We know very little about the order of heaven, so far as marriage is concerned, and all that we do know God has revealed. He has told us in the New Testament, "What God hath joined together, let no man put asunder." It seems then that there is a marriage wherein God officiates, or in other words, he officiates by his power and authority, he officiates

in the uniting of men and women in marriage, hence it is called joining them together of God—what God joins, not what man joins. It is a divine institution, it cannot be administered by the law-making department. There may be marriages under the civil law; Congress, or the Legislatures of the various States and Territories may pass laws regulating the marriage institution, and marriages performed according to the provisions thereof would be legal, so far as the laws of man are concerned. But has God anything to do with these marriages? Just as much as he has with baptism when it is administered illegally. I have already shown you that a baptism administered by a man without authority is good for nothing; and a man and woman united in marriage by any civil law ever framed since the world began, are illegally married in the sight of heaven; to be legal there, it must be performed by a man called by revelation and ordained and commanded to celebrate that ordinance.

Now I want to say a few words to our young people who dwell in different parts of the Territory. I have heard that some of them, perhaps through a want of understanding of the laws of God, have suffered themselves to be married by the civil law—for instance, by a justice of the peace, alderman or judge. That will do very well so far as the laws of the land are concerned, but has God anything to do with such marriages? Nothing at all. Has he ever authorized marriages to be solemnized after this order? Not at all. Are children born of such marriages your legal sons and daughters in the sight of heaven? Not at all; they are in one sense bastards. That is a pretty hard saying, is it not? They are actually bastards. For instance, there are many old people who never heard of the divine appointment and authority which God has sent forth from heaven in relation to marriage, who have been married according to the laws of the countries in which they resided before they heard of this work. They complied literally with their laws, and so far as the law was concerned that was all right. But were they, legally, in the sight of God, husband and wife? Just as much as I would be a son of God and born of water, if I were sprinkled by a sectarian priest, or baptized by a Baptist priest, just as much. Could we claim a celestial glory, and all the privileges and blessings and exaltation that God has ordained from the foundation of the world to be bestowed upon those who comply with the celestial law, unless we complied with this law? Could our children, in the morning of the resurrection, come up and say unto us—"We claim you as our legal parents;" "I am your son," "I am your daughter, and you are my parents, and therefore I claim the privilege of partaking of all the glory that you partake of, and of receiving thrones and dominions and kingdoms and powers and principalities in heavenly places in Christ Jesus?" They could not claim any such thing; neither could the parents have a claim upon these children; neither could they be gathered together and organized into a family capacity. Why? Because the celestial law has not been attended to. Inquires one—"Do you mean to make us all out bastards?" Not in the eyes of the law, but in the eyes of heaven. I am pointing out the difference now between the two laws—the law of man and the law of God, or the celestial law. Parents, if you would have your families connected with you in a social capacity hereafter, you must take steps

to secure them by obeying the celestial law.

Inquires one—"Is there any remedy for these illegal marriages that we entered into before we heard the Gospel?" Yes, God has ordained from before the foundation of the world, laws and institutions adapted to the condition of all the human family, which, when revealed, if they are attended to by the children of men, will bless and exalt them, and consequently the propriety of gathering. God has not revealed a law in relation to marriage which may be officiated in everywhere, at random, without any record; he has ordained that in the last days, in Zion and in Jerusalem, and in the remnant whom the Lord our God shall call, there shall be deliverance. Deliverance from what? From all our former foolish traditions, and from the powers of darkness and everything evil. For this reason the people are gathering up from the nations of the earth, that they may be taught the law of deliverance; that they may be taught, legally and properly, how to become connected as husbands and wives in the sight of heaven; and inasmuch as our children have been born unto us under the covenants of the civil law, that our marriages may be renewed under the new covenant that God has revealed, and be recorded and sealed on earth and in heaven for the benefit of our children and their posterity for ever and ever. You will find, when you learn further concerning the celestial glory, Paul's words to be true, that in that glory, those who are in God must themselves be connected in marriage; for says the Apostle Paul, "the man is not without the woman in the Lord, and the woman is not without the man in the Lord." This is an eternal principle, an eternal law pertaining to that glory. You may try to get the fullness thereof singlehanded, but you can't do it, for God has made this a point of order and law, that all beings who are exalted to that highest glory shall be united in the Lord, as husband and wife.

Inquires one—"Do you mean that such relationship is going to continue after this life in the eternal worlds?" Yes, that which God has appointed and ordained in eternity, in relation to the creations and worlds that he has made, must be fulfilled. There is no such thing as a woman dwelling separately and independently, and inheriting a fullness of the glory of heaven, or a man either; they must be united together in the Lord.

Now you begin to understand a little of the principle of marriage, as believed in by the Latter-day Saints. We might point out a great many other principles of the celestial law, necessary to observe in order to attain the highest glory, but as the heat is intense, it would not be wisdom to detain you. Let me say to my young brethren and sisters, do not transgress the law of heaven. These things could be done without any very great condemnation by people abroad, but when we are at the place where we can be taught and instructed in the ways of the Lord, if we then, with our eyes wide open, go and get our marriages celebrated by the civil authorities of the land alone, we shall find ourselves under great condemnation. God will judge the people according to the light they have, and if you have been properly instructed in regard to his laws and ordinances do not transgress them, but attend to them according to the order of heaven, as you are instructed. Let all your marriages be, not for time only, according to the Gentile system of marriage, but let them be covenants for eternity, and let them be sealed upon you by a man of God

having authority to do these things; and let them be recorded, and let these records be such that, when the books are opened, they will be found to accord with the records of heaven, then, if you are faithful, you will be entitled to your wife and your children, to all eternity, by virtue of the covenants which you have entered into, and which have been sealed on earth, by divine authority, and sealed in heaven in your behalf. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE MEETING HOUSE, AT LEHI CITY, SUNDAY AFTERNOON, AUGUST 9, 1874.

(Reported by David W. Evans.)

THE UNITED ORDER IS THE ORDER OF THE KINGDOM WHERE GOD AND CHRIST DWELL—THE LAW OF THE KINGDOM OF HEAVEN PROTECTS ALL PEOPLE IN THEIR RELIGIOUS WORSHIP—IN OBEYING COUNSEL THERE IS SALVATION.

There are a few ideas and reflections that I wish to give to the people. I shall have to make my remarks brief in order to be prepared for our journey northward. You hear a good deal from time to time, and you think a good deal, about the condition of the Latter-day Saints, and what we are trying to do with them concerning the United Order. I wish you to understand that this is no new revelation; it is the order of the kingdom where God and Christ dwell; it has been from eternity and will be to eternity, without end, consequently we have nothing particularly new to offer you, but we have the commandments that have been from the beginning. With regard to those who wish to have new revelation they will please to accommodate themselves and call this a new revelation. On this occasion I will not repeat anything particular in respect to the language of revelation, further than to say—Thus saith the Lord unto my servant Brigham, Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.

You can accommodate yourselves by calling this a new revelation, if you choose; it is no new revelation, but it is the express word and will of God to this people.

How many do you think would like and have hearts to enter into this Order? Let me ask you a question. You sisters as well as the brethren who have read the Bible and the Book of Doctrine and Covenants,

whether you have read the Book of Mormon and the sermons or not, who is there among you who does not know and understand that the people called the Saints of the Most High, or the disciples of the Lord Jesus, must be of one heart and of one mind? I do not think there are any of you who do not know, feel and understand this just as I do, and yet perhaps you do not realize it. We can see that it does not sit upon the hearts and take hold of the affections of the people; it does not break up every particle of the fallow ground of their hearts so that they can receive this into their affections and bring forth fruit to the glory of God. If those now before me, brethren and sisters, who profess to be Latter-day Saints, were of one heart and of one mind in the sense of the Scripture that is given to us, revealed in days of old and in our day, we never should have to say to them—Pay your Tithing; but the feeling of every heart, and the language of every one who has come to years of discretion would be if there is a Temple to be built—"What can I do to forward this Temple? Do you want my work? I have abundance for my family to eat, they are capable of clothing themselves with a little help from me, I can spend all my time;" and the sisters would say—"We can make the stockings and the shirts, and we can make up the cloth, if you will give it to us, for the hands, and we can make their hats and, if necessary, we can make their shoes." If this was in the hearts and affections of the people it would no longer be Tithing alone, but the inquiry would be—"What do you want? We have abundance."

We ask nothing but the labor of the people, and if the Latter-day Saints felt the importance of the mission that is upon them, and of fulfilling the requirements of heaven that are resting upon them, you would see Temples rising here like magic; it would be nothing but a breakfast spell for us to build a Temple. How do you think those feel who do understand the mind and will of the Lord, and view the condition of the Latter-day Saints as it really is? Unless you see it by the Spirit, you know nothing about it.

We can say to the Latter-day Saints, it is the mind and will of God that we organize according to the best plans and patterns and system that we can get for the present. We can do this, and thus far give to the Latter-day Saints the mind and will of the Lord; but we can not make a man or a woman yield to the will of God unless they are disposed to. I can plant, I can water, but I cannot give the increase; I cannot cause the wheat and corn to grow. It is true I can break up and prepare the ground and cast the seed therein, but I cannot cause it to grow, that can only be done by the people having willing hearts, ready minds, and a disposition to go forth with a firm determination and a willing hand to build up the kingdom. I will do my part—I have done it. Brother Erastus Snow has made certain eulogistic remarks about my career in the Church, but I will say this with regard to Brother Brigham—I do not know anything about what he has earned, I never inquired about that or about what he deserves. All I have to do is to take good care of everything that the Lord gives me, improve upon every means of grace and every talent he gives me, improve upon the visions of the Spirit and speak the word of the Lord to the people. My mind has been and it is to-day, that there is not an Elder in all Israel that can do his duty in declaring the things of God to the na-

tions of the earth unless he declares those truths by the power of revelation. He must speak by the power of God or he does not magnify his calling. The theory of our religion will not answer the purpose of saving us. I can call upon the people, but will they organize themselves? Some inquire, "Is this exactly the order that the Lord requires? It is just exactly what the Lord requires.

I will say to you with regard to the kingdom of God on the earth—Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the holy Priesthood, from the First Presidency to the teachers and deacons; here we are, an organization. God called upon Joseph, he called upon Oliver Cowdery, then others were called through Joseph, the Church was organized, he with his two counselors comprised the First Presidency. In a few years the Quorum of the Twelve was organized, the High Counsel was organized, the High Priests' quorum was organized, the Seventies' quorums were organized, and the Priests' quorum, the Teachers' quorum and the Deacons'. This is what we are in the habit of calling the kingdom of God. But there are further organizations. The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother Church, "the holy Catholic Church;" they will commend themselves to every Protestant Church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege, and if they wish to worship the "unknown God" they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights—every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this Church alone; it is not for the building up of Catholicism, it is not for promoting any or all of the dissentients from the Mother Church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the kingdom of God, when it is set up upon the earth, will be after the

pattern of heaven, and will compel no man nor woman to go contrary to his or her conscience. They would compel us to go contrary to our consciences, wouldn't they? I recollect when there were but few Methodists, when they were poor, and when there was scarcely a college-bred minister on the continent of America in the Methodist Church. I recollect them in their infancy, but what would they do now? Then they were persecuted, and thought they bore a great deal for Christ's sake. Perhaps they did.

Now I want to give you these few words—the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

A few words upon the organization of this United Order. We regret that we are not in a capacity to make our own laws pertaining to our domestic affairs as we choose; if we were in a State capacity we could do so. The legislature could then pass laws by which we would have the right to deed our property to the Church, to the Trustee-in-Trust, if we chose, or in any other way the people would like to deed their property to God and his kingdom. But we can not do this now, we are not a State. We are in the capacity of servants now, where we have to bow to the whims and caprices of the ignorant, and to the prejudice of wilful, ignorant sectarianism; consequently we are under the necessity of getting up our constitution or the articles of our association so that they will agree with existing statutes and be legal, that we can carry on business as we wish without being infringed upon or molested by anybody.

Some have complained, and say—"This does not incorporate the whole, we want articles of agreement under which we can give all that we have got." Let me say to you that our articles of confederation, agreement or association will allow us to deed every particle of property that we have got to this co-operative institution—our houses, farms, sheep, cattle, horses, our labor, our railroad stock, bank stock, factories, and everything that we have we can deed to the trustees of this association. Whatever you have here in Lehi that you wish to deed over to those you have selected to be a board of trustees you can deed to them to take the supervision of it, and then you will put it out of the hands perhaps of unruly froward children and spendthrifts, and do good by so doing. And if you can put in every particle of your property, and have this governed and controlled by the best men you have here, why not do this just as well as to deed it to George A. Smith, the Trustee-in-Trust? Does not this answer every purpose? It does. Look at the reason of it if you wish to. If it is the word and the wish and the will of the organization here to deed only part of the property, I expect they will take the liberty of doing so; but this would not suit me. If I had property here in this place I should wish to deed every particle of it to this association. I wish to deed every particle of my property in Provo, just as quick as there is an opportunity, and have it done in a way that it will be beneficial to the people. I am laboring under a certain embarrassment and so are many others, with regard to deeding

property, and that is to find men who know what to do with property when it is in their hands. I will relate a circumstance here, which I related to some of the brethren the other day. There was a very excellent good man in this Church who found it very hard to get along with his large family. He received a very fine present, for which he was very thankful to the donor; but after it was given to him, he said he did not know what to do with the elephant now that he had got it. He called his present an "elephant" on his hands; he could not plow with him, he could not ride him to meeting, he could not harness him to a carriage, and in fact he could not do anything with him, the "elephant" was too large for him to handle. When this factory at Provo can go into the hands of men who know what to do with it, it will go; when my factory in Salt Lake County can go into the hands of men who know what to do with it, it will go. There is my beloved brother James W. Cummings, who has worked my factory ten or twelve years; he counts himself A No. 1 in all financial business. I have offered the factory to him and his workmen on the co-operative system, in the order that we wish to adopt. I said to him—"Take it and manage it, you are welcome." Said he—"If I only had plenty of money to furnish it I suppose I could do it." Have not I furnished it without money? Yes, I had not the first sixpence to begin with. I furnished my factories, and I have built what I have built without asking how much they cost, or where I was to get the money to do it. When we find somebody that knows what to do with property, somebody who knows how to handle the "elephant," we will give them charge of it. If I had him I would make the "elephant" get down on his knees to me and keep him there until I allowed him to get up, and then teach him to get up with his burden on his back, and carry it where I said. As quick as we can find men who know what to do with the "elephants" we will put the "elephants" into their hands; but here, as elsewhe e, you will find, in all these business transactions, that the greatest difficulty will be to find men who know what to do with money or means when they have it. Can you understand this? I want to say to you who have a little money, a farm or other property, seek first to know where God wants you to put that property. That is the word of the Lord to you. Hearken and hear it, men and women, seek to know where God wants you to put it, and if it is into a factory where you will not get a farthing for ten years, put it there, and in the end the Lord will bring out more means to you than if you let it out at twenty four per cent. You will make by it. "How do you know, brother Brigham?" I know by my own experience; my character and my life have shown that from the first time I had fifty cents after I came into the Church my first desire was to know what to do with it. In the days of Joseph where we lived and worked, it was harder then to get fifty cents than it is for a poor man to get a hundred dollars now, but if Joseph came along, and said—"Brigham, have you got fifty cents?" "Yes, I have." "I want it." "You can have it always and forever." If it was a hundred dollars, or two hundred dollars, he had it, and had it freely, and I never asked for it again. And if ever I could work at home and get fifty cents in money to buy a little molasses for my family to sop their johnny cake in, if Joseph wanted it he always had it, and I got rich by it, and I can say so of all who

take the same course; while the covetous, those who are striving continually to build themselves up in the things of this life, will be poor indeed; they will be poor in spirit and poor in heavenly things.

You have heard me say, a great many times, that there is not that man or woman in this Church, and there never was and never will be, who turn up their noses at the counsel that is given them from the First Presidency, but who, unless they repent of and refrain from such conduct, will eventually go out of the Church and go to hell, every one of them; and I expect one thing will be true that Joseph said when living. A gentleman came to see him and asked him a great many questions, and among the rest he said—"I suppose you calculate that you are just right, and that you "Mormons" are all going to be saved and everybody else will be damned." Said Joseph, "Sir, I will tell you this one thing, all the rest of the world will be damned, and I expect that most of the "Mormons" will be unless they do better than they have done." The man did not stop for an explanation. What Joseph meant by being damned was that people will go into the spirit world without the Priesthood, and consequently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power. That is all there is about that.

Now Latter-day Saints, I want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct. Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—"Joseph, you promised me that revelation, and if you are a man of your word you will give it to me." Joseph took it from his pocket and said—"Take it." She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

You sisters may say that plural marriage is very hard for you to bear. It is no such thing. A man or woman who would not spend his or her life in building up the kingdom of God on the earth, without a companion, and travel and preach, valise in hand, is not worthy of God or his kingdom, and they never will be crowned, they cannot be crowned; the sacrifice must be complete. If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully. Says she—"May husband does not know how to conduct himself, he lacks wisdom—he does

not know how to treat two wives and be just." That all may be true, but it is not her prerogative to correct the evil, she must bear that; and the woman that bears wrong—and any number of them do in this order—patiently, will be crowned with a man far above her husband; and the man that is not worthy, and who does not prove himself worthy before God, his wife or wives will be taken from him and given to another, so the women need not worry. It is the man who has need to worry and watch himself, and see that he does right. Where is the man who has wives, and all of them think he is doing just right to them? I do not know such a man; I know it is not your humble servant. If I would only be dictated by women I should make a hell of it; but I cannot be, I can humor them and treat them kindly, but I tell them I shall do just what I know to be right, and they may help themselves the best they can. I do not say that in so many words, but that is what I mean, and I let them act it out.

It is time to close this meeting. I say to the brethren and sisters, peace be with you, and may God bless you. If you walk humbly before Him so as to enjoy his Spirit, it will lead into all truth. I have one little sermon to the Bishops, Bishop Young and all the rest of them, and to the Elders. I want to see a pattern set for this holy order, and I give to each one of them a mission to go and call together five, ten, twenty or fifty families, and organize a complete organization, and show the rest of us how to live.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCTOBER 11, 1874.

(Reported by David W. Evans.)

PRAYER MUST BE REMEMBERED IN FAMILIES—ELDERS TO BE SENT ON MISSIONS—BUILDING TEMPLES—TEMPLES NECESSARY TO SALVATION—HOME MANUFACTURES—THE UNITED ORDER.

I have been much interested in the remarks of the Elders this morning, as all through the Conference, and I hope the instructions we have received will be treasured up in the hearts of all, and carried home to our households and wards, and that the Elders who have attended Conference will stir up the people to diligence, teach them to remember the Sabbath day and to keep it holy, and instead of fooling away their time in labor or pleasure, to devote that day to the worship of God and to rest, according

to the original design of heaven. We should remember our prayers at all times in our families, we should also remember to observe the word of wisdom, and be careful to continually pursue such a course as will entitle us to the blessings of the Lord, and that his Spirit may unceasingly abide in our hearts. As members of the Church of Jesus Christ of Latter-day Saints we should let our light shine before men, by observing the principles which we profess to have obeyed. We need not be troubled because false reports are sent abroad into the world concerning us; this has been the universal lot of Saints in all ages of the world. The Savior said—"Blessed are ye when men shall persecute you and say all manner of evil against you falsely for my name's sake." If we are only conscious within ourselves that these charges are false we need not fear, and we should never hesitate to lift up our voices among the children of men in bearing testimony of the truth revealed in these latter days, through the Prophet Joseph Smith.

We are anxious to publish the standard works of the Church to a greater extent than hitherto. Some of them have been republished, and others are in progress, and we wish to have the co-operation of the Saints, generally, throughout the Territory, in helping on this work. Our publications should be in every family of the Saints, and we wish to exercise that kind of influence in the midst of our people that will lead them to make themselves acquainted with the contents of the Bible, Book of Mormon, Book of Doctrine and Covenants, and such other works as are or have been published illustrative of the principles of life and salvation made known in the Gospel of Jesus Christ, that they may be more generally understood by those professing to be Latter-day Saints.

We expect, before the Conference closes, to call a considerable number of Elders to go and preach the Gospel in the United States. There have been but few missionaries sent to the States, and the present generation there have, to a great extent, formed their notions of us and our faith from the false reports sent through the press; and as we all know that notions so formed can not be other than erroneous, we shall call a considerable number of Elders to go and travel through the States, representing the Gospel in its true light, and bearing testimony to the truth, that the generation that have grown up since we were driven into the wilderness, may learn and know for themselves the facts concerning us.

We are laboring, as has been referred to by some of the brethren who have addressed the Conference, to build a Temple in St. George, and one in this city. The work is moving on in both places. I feel quite gratified at the success of the workmen the present season on the Temple here. Taking the granite from the boulders in the mountains, bringing it here, cutting the blocks, placing the pillars in position, and getting everything in the mechanical style that it is, in the last two years, is perfectly wonderful to me. The erection of a Temple like this is a great work, it requires a vast amount of means, energy and skill. We have not had as much means to sustain the brethren who have been laboring upon it as we anticipated, in consequence of the change of the times, and the failure of some to come forward and pay their Tithing and thereby supply the demand. Yet we have moved the work forward gloriously. Brother Pinnock has the

gates open, and I invite the Bishops and all the brethren and sisters from distant places to go and see the beautiful work we have done on that Temple; and while you are inspecting what has been done try and realize the amount of labor and means that have been required to accomplish it. Think of the millions of dollars that King Solomon expended in building the foundation of his Temple, and of the heavy tax it was upon the people; and then, if you want to compare his work with ours, think of the manner in which we are carrying this forth. I wish the Saints, also, when visiting the Temple, to raise their hearts in prayer to the Most High, that he will bless the efforts that are being made to rear a house to his holy name. We invite all the brethren and sisters to contribute their monthly offerings in money, that these workmen may have a portion of their wages in money, and such necessaries as can not be obtained without it. For a considerable portion of the present season the Temple workmen have had to do almost entirely with home products. Some of them have stuck to it faithfully, others have been compelled to quit. In fact, for want of means, we were under the necessity at one time of dismissing fifty hands. But we have kept the work moving, and if the brethren will go and see what we have done they can but be surprised and delighted. It is a glorious work, and one that is to be dedicated to the Most High God. Then let our hearts be lifted to him in prayer that this work may continue, that we may be protected from the wrath of our enemies and from the vengeance of the wicked one, and be able to complete this Temple and dedicate it, that the glory of the Lord may rest upon it, the various quorums of the Priesthood be organized within it, and that we and our children may be permitted to enter its sacred precincts, and receive the ordinances of the Priesthood and the blessings of the Gospel of peace which can be received only in a Temple of the Lord.

I wish to bear my testimony to the principles of the Gospel which have been revealed. I never wish to stand before the Saints without doing that, for when I was called as one of the first Seventies to bear testimony to the people, I lifted my hand to heaven and said — "If I ever forget to bear testimony to the Gospel of Jesus Christ and the true mission of Joseph Smith, let my right hand forget its cunning and my tongue cleave to the roof of my mouth." From that day to this I always remember to bear my testimony when I address the people, for I know that this Gospel and plan of salvation, revealed by Joseph Smith and taught by the Apostles of this Church, is true. Men may say that Brigham Young and the Elders of this Church are impostors; but I know that they were called by revelation and ordained and set apart to do this work through Joseph Smith, and they are the servants of the Most High God. They were called to proclaim the Gospel and to administer its ordinances, and with all their hearts they have labored to accomplish the work assigned them.

It is written that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." This shows that a man of like passions to ourselves may obtain faith to perform great and good works, to give wise instructions, to proclaim the principles of the everlasting Gospel, to bear testimony to the truth, to ad-

minister in the work of the Lord and bear of his kingdom. And it is our duty, as we have already been warned, to exercise faith for those in authority, that, while they contend with like passions with ourselves, they may have the Spirit of the Almighty to preserve and guide them, and to sustain their hands, and in all cases be careful never to be found speaking evil of the Lord's anointed. A tattling tongue is a curse, and, as the Apostle James expresses it, "is set on fire of hell;" and when we are found speaking evil against the servants of God and accusing the brethren we are only following in the wake of the wicked one. Let us then avoid these things, and learn to speak those things that are good, upright and true, and bear a faithful testimony of the Gospel.

As I said before, I wish the Saints generally to remember the brethren who are laboring on the Temple at St. George. They have been working all the season, with very little to supply them, and some of them are destitute of clothing, and other necessaries. Some of the workmen there have labored on the Temple from the very beginning, and the walls are now thirty feet high, and the work is going ahead prosperously. We have invited the people in every settlement to contribute of their means to continue the work, and we have also invited brethren to go down to St. George, and labor upon the Temple this winter, that the building may be prepared for the roof as soon as possible. It will be a magnificent Temple, and will contain all the conveniences of the Temples of Kirtland and Nauvoo. It will be one hundred and forty-three feet long and ninety-seven wide, and the walls will be eighty-eight feet high. It is desirable that the brethren contribute their means to supply the wants of those who are laboring on that Temple, that they may be encouraged to continue. We are anxious to push this Temple forward to completion as early as possible. It is not so large nor so elaborate in its design as the one in course of erection in this city. St. George is a place in which parties living in the northern settlements, who may desire to do so, can go and spend the winter, and attend to the ordinances of the Priesthood. When that Temple is finished we can go down there and be baptized for our dead, receive our anointings and ordinances and all the blessings pertaining to the Priesthood, and get our records made to perform that great work which is placed upon us for the salvation of all the generations from the time that the Priesthood was lost, the covenant broken, the laws trampled under foot and the ordinances forsaken, unto the present time, for the salvation of all who have died since then rests upon us as a generation. But if any of us suffer ourselves to be led into darkness by the cunning and craftiness of the wicked one or evil spirits, we lose great and glorious blessings, and a great and glorious responsibility which is laid upon us pertaining to the salvation of ourselves and our ancestors. We call upon all the brethren to consider these things, and we do not wish any to go and labor on that Temple this winter unless they desire to do so, and have got the spirit to go in order that they may assist in forwarding the work.

It is very probable that some who live in the northern settlements, who are able to do so, will make a practice of spending the winter in St. George, because of the mild pleasant weather which prevails there during the winter season. Last winter the masons worked on the

walls of the Temple all the winter, except seven and a half days, when they were prevented by rain. But to all who may have any intention of going there to spend the winter, I would say, never go with light shoes and thin clothing, but take good warm clothing and thick-soled shoes. Do not be deceived with the idea that you will find summer weather there in the winter season, it is more like pleasant spring weather, and when evening comes, good thick warm clothing is needed.

In speaking of the press I wish to name especially the paper published by our sisters—The Woman's Exponent. I feel as though I hardly need suggest to the brethren that natural gallantry would require them, all through the Territory, to subscribe to this little sheet, and I believe that if the brethren would do so the paper would be much more widely circulated and would do much more good than at present. The brethren should remember that our sisters hold the ballot in this country, that they have equal influence at the polls with the men, and I certainly think that we should patronize them in their press, for I am satisfied that the prospects of any man being elected to the Legislature of Utah Territory would be very poor if the women were opposed to him, for I presume that the women compose a majority of the legal voters of the Territory, hence, under these circumstances, our natural gallantry and the national characteristic to desire office should prompt us to sustain their publication.

I hope also that the brethren, in reflecting upon the instructions which have been given during Conference, will not forget what has been said in relation to sustaining ourselves with our own material. We have mechanics here who can make good coffins, yet a great many coffins are imported from the States into this Territory, for which the money has to be paid. I say that we ought to be ashamed of this, and I here publicly request my friends, whoever may live to place me in the ground, to place me there in a coffin made of our mountain wood by our own mechanics, and I prohibit anybody who may outlive me paying a dollar for a coffin for me that is imported from the States. That is my sentiment, and I wish it was of every man and woman in the Territory. It may be said to be a small matter, but it takes thousands of dollars of our money away just to gratify pride. Says one—"I am just as good as such a one, and why not I have a coffin from Chicago or St. Louis as well as he have one?" This is a sentiment resulting purely from pride and love of display, which is unworthy of a Latter-day Saint. Carry this principle out and it leads us to reject home-made shoes and other articles which are far superior to the foreign-made imported articles.

We have been talking about the United Order, and getting up tanneries, shoe shops, &c., and initiatory steps have been taken in some of the settlements with these objects in view; but it takes time to carry out and successfully accomplish such projects. But we can produce these things within ourselves, and it is our duty to do it, and instead of manifesting a disposition to oppose anything of this kind, we should exert all the influence and energy we possess to bring it about, and to make ourselves self-sustaining. It is true that the principles of the United Order are such that a great portion of our people at the present time are not in a condition to take hold of it with all they have, for many of them have been foolish enough during the success of

business for the last four years, instead of paying their debts, to launch into business of various kinds and get deeper into debt. That class of men have to get their hands untied before they can take hold to promote the great project of uniting the whole of the Latter-day Saints in all their business affairs. But this must be done as fast as possible, and the work of making Zion self-sustaining must be regarded as part of the work of the Lord; for it is an obligation devolving upon us to provide within ourselves labor and the necessaries of life. We must take hold of this matter, brethren and sisters, with all our hearts, and never let ourselves rest until Zion is independent of her enemies and all the world.

May peace and the light of truth abide with you, that you may understand these things and act upon them with all the spirit and power of the gospel of peace, is my prayer, in the name of Jesus, Amen.

REMARKS BY ELDER ALBERT CARRINGTON,

DELIVERED AT THE ADJOURNED SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, OCTOBER 11, 1874.

(Reported by David W. Evans.)

CRIME A TRANSGRESSION OF LAW—SAINTS ARE UNDER DIVINE LAW—THE GOSPEL A PERFECT LAW—THE CONSTITUTION OF THE UNITED STATES A JUST INSTRUMENT—SAINTS MUST BE PATIENT AND LONG-SUFFERING—LATTER-DAY SAINTS PREPARE BY GOOD WORKS TO MEET THE SAVIOR.

I have been much interested during our meetings in this Conference, and, with you, I measurably realize the benefits to be derived in thus assembling together. In my reflections in reference to some remarks that have been made I have been led to ask myself—What is crime? Simply a transgression of the law, human or divine. What is law? It is, or should be, a rule of order founded in justice, for the benefit of those to whom it may apply. Now, so far as we are concerned in regard to law, we are under divine law, the Gospel, the grand plan of salvation—a law that is perfect, plain and simple as well as just, and applicable to the whole human family at all times, and in this we should rejoice. But we are also under human laws as well, we pertain to a number of what are termed human governments, subject, in a greater or less degree, to man-made institutions, and are they perfect? No, each and

every one of them, notwithstanding the intelligence possessed by mankind, and their centuries of experience, contain the seeds of their own dissolution, and, in the providence of God, they are all destined, in their times and in their seasons, to be superseded by the government and kingdom of God upon the earth—a fact at which every human being should rejoice. But do they? Does even that portion of the world termed Christian rejoice in the ushering in of the kingdom of God upon the earth? I am sorry to say, and chagrined for humanity at being compelled to say, that all Christendom, almost to a unit, perhaps as much a unit on that subject as upon any one thing, although they have the Bible in their hands, are opposed to the establishment of the government of God upon the earth. What folly, absurdity and inconsistency on the part of so-called Christendom to oppose that which was devised in the wisdom of the Gods in the eternal worlds and which, in its very nature and constitution, is calculated to benefit and to promote, to the utmost possible degree, the welfare of mankind in all their relations!

What about the government under which we live? Why, it is one of the very best, as to its form, that the human family have ever devised. It was founded by excellent, honorable, upright, liberal and high-minded men who, in framing the constitution, were measurably inspired by that Holy Spirit which our Father in the heavens bestows upon whom he will. That is the view that we, as Latter-day Saints, have in regard to the fundamental or basic instrument of the government of the United States termed the Constitution; and however much we may be misrepresented, maligned or lied about in regard to that matter, as a people we are loyal to that constitution to the minutest principle therein contained. We understand that constitution—its spirit as well as its letter—and, so far as it is observed, it is a very excellent instrument for the conducting of human affairs. We are a people that uphold that constitution, and we ever have done so, and take great pleasure in doing so, and so also with every constitutional law; and I am at the defiance of the wide world to truthfully controvert the statement that we, as Latter-day Saints, have ever transgressed one single particle of constitutional law, or have ever had any occasion to do so, or ever will have in obeying the principles of the Gospel and laboring to build up and establish the kingdom of God on the earth. What do you think of that? The world will tell you that we are a terrible set, that we are disloyal, ignorant, stupid, fanatical, bigoted, deceivers and deceived, and in all these statements and as many more about the Latter-day Saints, the world will lie like the devil.

Now, you heard me say constitutional law. Mark it well. I understand, as a general thing, somewhat of what I am saying when I speak, and I made use of the expression understandingly. The constitutional laws of this government, what are they? They are laws enacted in pursuance of the principles couched in that constitution under the authority given the Congress of our nation to enact laws for the whole United States, and to make treaties for our government. All that is beyond that one hair's breadth is just that far usurpation, tyranny and wrong. Have we obeyed that, more or less? Oh, no doubt; we have had to do so now these many years. In the days of the stripling Joseph, when he was first called of God to bring forth this

great latter-day work that the Lord our God has set his hand to accomplish, he was assailed unconstitutionally, so far as the constitution of the State of New York was concerned, by the citizens of that State; and again, the same thing occurred in Ohio, in Missouri, and, finally, in Illinois, where, contrary to the plighted faith of the governor of the State, he was slain by a mob, because, according to their own testimony, the law could not reach him, for he had lived above it. What right, then, had they to assail or interrupt him? No right whatever.

Now, we as a people, left the States, and I may say we left Christendom, from the simple fact that we were obliged to do so in order to live our religion. But would they let us alone after we had left the States? No. After having aided in the conquest of the very region to which we fled to avoid persecution and religious tyranny, they were not satisfied even then to leave us unmolested to worship the true and living God according to the dictates of our own consciences; but they have followed us as a nation, and are following us to this day—a professed Christian nation is trying to force upon us the tyranny and oppression of unconstitutional law, administered by officers for whose appointment there is not a scintilla of right under the constitution. What do you think of that? And we are enduring their interference with our domestic affairs with as much patience as we may. We have endured these things with considerable patience for many long years, and I trust that we shall still be able to do so, realizing that patience is one of the great requirements of our Father concerning us as his children. He desires that we should be longsuffering towards those who seek to afflict and oppress us, as he is longsuffering towards the human family in their wickedness and waywardness, and we must become like unto him in these respects if we are his; and if we expect to become perfect in our sphere as he is in his, we not only have to be patient and longsuffering, but we shall have to continue in patience and longsuffering. Will we do so? I trust so, knowing the blindness, ignorance, bigotry, superstition, and consequent intolerance of our fellow-beings; knowing also that they as well as we are answerable to the Lord our God, being careful, while leaving events in the hands of the Supreme Ruler, that our conduct, day by day, is such that it will bear, not only the strictest examination and scrutiny of our fellow-beings, but also of our Father and his angels; realizing, also, now as anciently, that whosoever will live godly in Christ Jesus, must needs suffer persecution. Do not forget that this is in the very nature of things, from the simple fact that, in order to constitute this a probation, wickedness has been permitted upon the earth, and hence good and evil; and wickedness is and ever has been aggressive, tyrannical, oppressive, cruel and murderous, and so it will ever continue to be. Do not forget these plain facts, and when you hear the wicked lie, and see them strive to oppress you and to deprive you of your rights do not get impatient about it and fancy that it is anything new, but remember that it has ever been so since the days of Cain, and that it will continue until wickedness is swept from this footstool of Jehovah, and not before that time can we hope to cease to be oppressed and wronged. And this is necessary to prove whether we will endure all things, as the great Captain, pattern, and exemplar of our faith and the great High Priest of our salvation

endured, in his time. He was buffeted, scourged and mobbed and led like a lamb to the slaughter—a being in whom was no guile, who finally terminated his mortal career by a cruel death on the cross. He was opposed by his own when he came to call and gather them as their king and ruler. Who were his own? The tribes of Israel, and he came more particularly to that most stubborn and stiffnecked of all the tribes—the tribe of Judah. And did the scribes and pharisees, the rabbins and lawyers, the wise, intelligent and noble hail and welcome him? No, most assuredly not; then how much less need we expect that they will hail and welcome us, his professed followers! When, instead of himself, his word, through the Prophet Joseph Smith, came to Christendom with its almost numberless free schools and its millions of bibles and legions of priests, did the people hail that word? No, they spurned it, and in every conceivable way derided him who brought it; and, as in the days of the Savior, the Priests, the pharisees and sadducees, the lawyers and scribes, the wise in their own estimation and the wealthy all banded together to keep from the children of men the word of God, which is truth, and which is the power of God unto salvation to all who will believe and obey it. Are not these facts? I know they are, though the whole world may gainsay I know that I am telling you the truth, as God lives I know it for myself.

Now, then, with regard to these matters that we are immediately passing through — the attempted enforcement of laws that are not constitutional and, through not being constitutional, that are not valid, and consequently of no force or effect whatever, in justice, what are we going to do about it? I trust that we will endure, with all patience, whatever the Lord our God may permit the evil one and those who, through the exercise of their agency, list to serve him, to accomplish; and while enduring with all patience, that we seek, in all faithfulness and uprightness for the guidance of his Holy Spirit to lead us in the path of truth and to enable us to walk therein, and to endure meekly and patiently all things that he in his providence may see fit to place upon us, in order to prove whether we as individuals and as a people will serve him in evil as well as in good report. Is there anything bigoted or contrary to the principles of eternal truth as taught by the Savior and his Apostles in all this? No. Then why not the world turn to the Lord our God, and live? Why not, Latter-day Saints, for our own sakes, live faithfully, humbly and uprightly and in all respects honor the requirements of the Gospel, until we become powerful through good works and able to meet, with joy, the coming of the Savior, and prepared to hail with gladness the society and companionship of just men made perfect, being worthy to associate with them and to share in their blessings, and finally, be saved in the celestial kingdom of our Father? That this may be our lot is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED AT THE ADJOURNED SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT SALT LAKE CITY, SUNDAY, OCTOBER 11, 1874.

(Reported by David W. Evans.)

GUARD AGAINST TEMPTATION—THOSE WHO TRUST IN GOD WILL NOT BE DISAPPOINTED—JOSEPH SMITH A PROPHET OF GOD—IF THERE WERE NO CAUSE CREATING EVIL, THERE WOULD BE NO EVIL WORKS.

I have rejoiced in listening to the instructions that we have received this morning, as well as during the whole of this Conference. It seems to me that they ought to make an everlasting impression upon the minds of the Saints, and that we, one and all, should be determined, under the influence thereof, to live more faithfully, and to keep the commandments of God as near as possible in all things; and I have no doubt that this is the feeling, at the present time, of most of those who have attended this Conference. It is for us to guard against temptation that may be presented before us, and, when we leave this place, that we suffer not ourselves to do or to say anything that is wrong, but be willing, with an eye single to the glory of God, to carry out the counsels of his servants, and to perform all the labors required at our hands in aiding to advance his cause and to build up his kingdom upon the earth, that we may prepare ourselves for that which is to come both on the earth and in the eternal worlds. I know very well that there is no being upon the earth who is thus engaged, but what feels well; all such rejoice in their labors, and the Spirit and power of God will rest upon the Saints when they take this course and adopt this policy.

We have been permitted to live in one of the most auspicious times or dispensations that has ever been ushered in upon the earth—the dispensation of the gathering together of all things in Christ, both which are in heaven and which are on earth. We may feel our weakness and inability, but it it not our strength or wisdom that is to bring about the triumph of the purposes of God upon the earth, we are simply co-workers with our heavenly Father, and his power will bear off his Saints in the future as it has done in the past and up to the present time. It is upon his arm that we have to lean, and in him we must put our trust. When has there been a time when the Saints have trusted in God and been disappointed? Never; inasmuch as we have done our part, the Almighty

has never failed to do his and fulfill his promises. We have the power to carry on this work and to perfect ourselves, and also to perform a labor for our benefit and for the benefit of our friends who lived before us, who did not have such an opportunity as we have. This should be impressed upon our minds, and we should not suffer ourselves to neglect any duty that is incumbent upon us, whether for our benefit or for the benefit of those who have lived before us. When we pass behind the vail and meet with our friends, if we can tell them that, while we were in the flesh, we attended to and performed certain ordinances and ceremonies in their behalf which they, while here, had not the privilege of attending to and performing for themselves, and which they had not power to accomplish in the spirit world, it certainly will be a matter of rejoicing to us and also to them; but if, on meeting them there, we have to admit that we neglected to do that for their benefit which it had been in our power to attend to, we shall not feel pleasant, and our friends will most assuredly be disappointed.

In speaking of the Temples now in course of erection in which to perform the ordinances for the dead, our hearts ought to be inspired with determinations to do all we can to push them forward to completion, that, in our day, while we yet live in the flesh, we may have the privilege of doing a work therein for our dead friends as well as for ourselves. All these things are before us, and our eyes should be single to the glory of God, and our hearts set upon building up his kingdom upon the earth, and not upon objects that do not tend in this direction. I have felt, for many years, that I was not safe in any place or upon any errand, and had no business to be engaged in any labor, no matter what it might be, unless that business, errand or labor was directed by the Priesthood; and I feel to-day that all the labors and operations of the Latter-day Saints, temporal and spiritual, ought to be organized and directed by the Priesthood which God has established to lead his people. If our labors are thus directed they will tell in the right direction—for the upbuilding of the kingdom of God, and not for the promotion of evil upon the earth. This is a thing against which we should be continually on our guard. Human nature is weak, and many people when brought in contact with evil influences are liable to be led away, they are in danger, and the best, the safest policy is to keep away from dangerous ground and beyond the range of evil, and we should not associate with those whose influence is evil.

Our lives are made up of small items, of labors performed a little at a time. If our acts are good, if our words are such that the righteous can approve of them, we need not fear when they are summed up and judgment rendered, for our lives having been spent in the performance of good deeds, it will be all right with us, and if we have this consciousness we can rejoice wherever we are. I can bear testimony that I have never been disappointed when I have been engaged in the work of the Lord, and in carrying out the counsels of his servants unto me. I can bear testimony that this is the work of God, and that Joseph Smith was a Prophet of God, that Brigham Young is a Prophet of God, and that the Gospel which they have preached to the Latter-day Saints is the Gospel of the Son of God; and inasmuch as we live according to its precepts we shall be delivered from evil. Salvation is revealed in the Gospel, and

that salvation commenced to be received by us when we obeyed it. We can be freed from our sins when we learn and obey the truth, for in the Gospel there is deliverance from sin if we will but apply its principles to our lives. When we find a difficulty in the midst of the people, it is simply because some one or more have done that which they ought not to have done, and had they applied the principles of the Gospel applicable to that particular case, the difficulty might have been avoided. When we practice the principles of this Gospel to perfection, we shall be delivered from evil, whether in this world or in the world to come. For instance, if no murders are committed, none of the evils will be experienced which grow out of that crime; if the people generally would cease lying, the evils now resulting because of the great prevalence of falsehood in the world would be unknown. And so we might enumerate all of the evils that are committed by the human family and say that, if the principles of the Gospel of Christ were universally observed, the evils of every kind now so abundant in all parts of the world would be known no more. Then it is for us, to whom this Gospel has been revealed, to learn what is right, and to be faithful in practicing it, and the more faithful we are in applying ourselves to this important duty, the more speedily will evil disappear from amongst us, and the salvation promised by the Gospel be by us enjoyed, and that is precisely what we want—a present as well as an eternal salvation by an application of the principles of the Gospel to our daily lives.

If this course were pursued by mankind generally, it would soon bring about a millennium, or that still more happy time spoken of by the Prophets, when the knowledge of God shall cover the earth as the waters cover the great deep, and when men all the world over are friends and brothers. This is the direction in which the practice of the principles of the Gospel leads us, and a continued and close attention thereto will enable us to overcome every imperfection. At the same time our heavenly Father is disposed to try those who profess to have taken upon them the name of Christ, and, in fact, he is trying us continually in order to prove whether we will serve him in all things. If an evil is presented before us, we must either receive or reject it. If we reject it we have overcome; if we accept it, we are overcome of evil. And we may say that we have continually a trial before us, and it is for us to be on our guard that we enter not into temptation, and that we are not overcome, no matter in what guise or how temptingly evil may present itself to us. We need to be valiant before the Lord, valiant in testimony, valiant in keeping his commandments, valiant in rejecting every evil principle and practice that may be presented before us; and if this is our course, and we continue therein, the time will come when we will be counted worthy of an inheritance and exaltation among the sanctified in the presence of our Father.

I feel to rejoice in the principles of the Gospel that the Lord has revealed to us, and that, many years ago I had the privilege of hearing and obeying them. I can say that, from that time until the present, I have never had the first moment's sorrow because of anything that I have been called to pass through in connection with the Gospel, and I hope I never shall. My experience in this cause and kingdom has been a source of continual rejoicing, and

I believe it will be so to the end. I trust brethren and sisters that this is also your experience, and that you and I may continue faithful to the end, that we may be counted worthy of the privilege of mingling with that great company of the sanctified and just whom we have heard spoken of this morning, and that with them we may receive a crown of glory and immortality. This is my prayer in the name of the Lord Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE SEMI-ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY AFTERNOON, OCTOBER 9, 1874.

(Reported by David W. Evans.)

KNOWLEDGE RECEIVED BY IMMEDIATE REVELATION—CO-OPERATION IN TEMPORAL AFFAIRS—THE SAINTS ARE HEIRS OF GOD AND JOINT-HEIRS WITH CHRIST.

In our assemblies at Conference the representatives of the people from the various parts of the Territory meet together to be informed in relation to any and all measures that may be determined upon for the furtherance of our interests as a people, and the interests of the Church and kingdom of God upon the earth; for the Church and kingdom of God is established upon the earth, and God has communicated unto us his will, and, by revelation, has instructed us how to organize the various orders of the Priesthood as they have been presented before you to-day. I feel that we are acting in the presence of God and of the holy angels, and that we are operating for our own welfare, the welfare of our ancestors and, in part, for the welfare of the millions who have lived upon the earth, and for the introduction of principles which have emanated from God, which are calculated to regenerate, evangelize and redeem the world in which we live.

There is something peculiar in the relationship that we sustain to each other, to those who have gone before us, to our God and to the building up of his kingdom. We are not acting for ourselves individually, but in the interests and for the benefit of all men that have ever lived upon the earth, as well as of those now living upon it.

We are acting in conjunction with the Almighty, with Apostles and Prophets and men of God who have lived in the various ages of the world, to accomplish the great programme that God had in his mind in relation to the human family before the world

existed, and which will as assuredly come to pass as God lives. We feel, at the same time, that we are encompassed with the infirmities, weaknesses, imperfections and frailties of human nature, and in many instances we err in judgment, and we always need the sustaining hand of the Almighty; the guidance and direction of His Holy Spirit, and the counsel of his Priesthood that we may be led and preserved in the path that leads to life eternal; for it is the desire of all Latter-day Saints to keep the commandments of God, live their religion, honor their profession and magnify their calling, and so prepare themselves for an inheritance in the celestial kingdom of God.

We have had presented before us to-day, the Church authorities. This may seem to many of us a mere matter of form; but it is at the same time a matter of fact, and one in which we are individually and collectively interested. It presents to our minds a train of reasoning, ideas, thoughts and reflections which men generally do not experience. Here is a President and his council, here are the Twelve, the Bishops, High Priests, Seventies, Elders and the various authorities and councils of the Church upon the earth—the Church of Jesus Christ of Latter-day Saints. What is that Church? Is it a phantom, a theory, an ideality, something that has been got up by the schools, by the wise men and philosophers of the day? No, it is something that emanates from God, that had its origin with him. It is to him that we are indebted for all the light, intelligence and knowledge that we possess. How did we know that we needed a President? God told us. How did we know that we needed counselors? The Lord told us. How did we know that it was necessary that there should be a Twelve in the Church and kingdom of God? The Lord told us. How did we know that there should be quorums of Seventies, High Priests, Elders, High Councils, and all these various organizations? The Lord told us, and we have come together and passed upon these principles, and have united together in the Commonwealth of Israel. And when we talk about this Priesthood, as has been very properly remarked by one of the speakers during this Conference, why, we all of us belong, more or less, thereto. It is emphatically that which was spoken of in the days of Moses—a kingdom of Priests. We are in reality a kingdom of Priests, and we are in possession of principles that will endure throughout all eternity. We are associated with men who have lived before us, and who are connected with the same ministry and calling as we possess, and they are operating with us and we with them for the accomplishment of certain objects which God has in view. And who of us can point out the path wherein we should walk? Who of us can direct our steps in relation to the great principles that lie before us? We need the guidance, instruction, intelligence and revelation that flow from heaven to lead us. We have needed them to bring us thus far. When the Lord got angry with the children of Israel because of their follies, and said, "I will not go up with you, but my spirit shall go with you," Moses might well plead and say—"O God, if thou goest not up with us carry us not up hence." He felt—what can we do, what course shall we pursue unless the Lord directs us? We, the Latter-day Saints are in the same position—unless the Lord guides us we are in a poor fix.

Now then, what were Apostles, Prophets, Pastors, Teachers, Evan-

gelists and other officers placed in the Church for in former days? Paul tells us for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ until we all come to a unity of the faith, to the knowledge of the Son of God, unto the fullness of the stature of a perfect man in Christ, that we be no more children, tossed about with every wind of doctrine, and the cunning craftiness whereby men lie in wait to deceive, and that we may grow up in him, our living head, in all things. What are Apostles, Prophets, Evangelists, Pastors, Teachers, &c., placed in the Church now for? For precisely the same reasons that they were then, only much more so, for they were connected with a system that had to succumb to the adversary, and to be rooted out—a certain power was to rise up and was to prevail against them; but it is not so with us—our course is onward. We are connected with that little stone that was hewn out of the mountain without hands, and that was to continue to roll until it filled the whole earth. That is the position that we occupy, and it is said that the kingdom shall not be given into the hands of another people.

These several officers, we are told, were placed in the Church for the perfecting of the Saints—we need their labors; they are for the work of the ministry—we need a little of it; they are for the edifying of the body of Christ—we need edifying. How long? Until we all come in the unity of the faith, and until we are perfect in the knowledge of the Son of God. We are not quite there yet. There is a little faltering, shaking, tottering and stumbling like babes amongst us once in a while, and we need the sustaining hand, and instruction of God to support us and help us to pass along in the path marked out for us. He has led us along remarkably, and he has united us to a certain extent in many things, and there is something pleasant and delightful in union. We have done a good deal in being united. Here are many of these Elders around me who have been ready, in any moment, to go anywhere, just as these Elders who have been called to-day to go to the States, England, Scotland, France, Germany, Spain, Portugal, or any other part of the earth, to preach the Gospel, build up settlements or whatever else they are required to do in order to further the purposes and to build up the kingdom of God upon the earth. I was very much pleased at a meeting we had the other evening in the Tabernacle, to learn that over three hundred men could be found who would go down to St. George this winter, find their own food and work as teamsters, carpenters, stone-cutters, and in other callings necessary to forward the work on the Temple. That shows there is something like union among the Latter-day Saints. I like to see principles of that kind operating among us, it shows that we possess a portion of the spirit of the work, and that we appreciate the Gospel. And we have done a good deal of this kind of thing heretofore. Many of you remember what took place when we left Far West. When our people there had been robbed of everything that the thieves could get hold of, they put the balance of their means together to help one another out, until there was not a man left who wanted to leave the State. We agreed to do that and we did it. Then, afterwards, when we left Nauvoo, we covenanted, in the Temple that we built there, that we would never cease our endeavors until every man who wanted to leave that coun-

try and come here had had the opportunity, and that we would assist him in doing so. Did we carry it out? We did, and we were united in our efforts, and we did a good many things besides what we promised to do. We have sent as many as five hundred teams at a time from here with provisions and other necessaries, to bring the poor from the frontiers to this land, before the railroad was in existence; and since then we have operated and co-operated with our means to bring them by the railroad. So far these things are good, honorable and praiseworthy.

Then again, we are a good deal united in our doctrinal affairs, and we begin to feel that we are part of God's creation, that we are operating in this particular day and age of the world to accomplish a certain work, and that work is not for our own individual interests alone, it is not to build up and aggrandize ourselves, but it is to build up the kingdom of God and to forward his purposes upon the earth. That is what we are here for. You might talk about principle to a great many men until your heads turned gray and your tongues cleave to the roofs of your mouths, and it would make no difference—they are not prepared to receive it. But the Latter-day Saints are to a very great extent. Why? Because the very first thing that God did with us was to get us converted, to get us baptized and in a position where we could receive the Holy Ghost, and then we were placed in what some people call *en rapport* with God—brought into communication and relationship with him so that we could recognize him as our Father and friend, and we are his friends; and he and we, and others who have lived and died here on the earth, who obeyed the same principles that we have obeyed, are all operating together for the accomplishment of the purposes of God on the earth. That is what we are doing. It is a great work, and, everyone of us needs to ponder the path of our feet, to mark well the course that is laid out to us, and seek to do the will of our heavenly Father. We are living in a critical and an important age. Men sometimes are astonished when they see the corruption, wickedness and evil, the departure from honesty and integrity, and the villainy that everywhere exist; but why should they be? Have we not been preaching for the last thirty or forty years that the world would grow "worse and worse, deceiving and being deceived?" Has it not been preached to us that the nations of the earth had the elements of destruction within themselves and that they were bound to crumble? And when we see honor trampled under foot, and integrity and truth standing afar off, while the wicked, corrupt and froward manage and direct affairs, we may expect that the axe is laid at the root of the tree and that it is decaying and will soon fall. And that is what is being accomplished among the nations today. We need not whine or think there is anything strange or remarkable about it. We have expected these things to transpire, and they will be a great deal worse than they are to-day. But we are engaged in introducing correct principles, and we are trying to get united. We are united, as I said before, in many things, for the religion that we have embraced, in its spiritual signification, brings us into communication one with another, and helps us to love one another, and I wish there was a little more of that disposition among us, and that we loved one another a little better, and studied one another's interests a little more. I wish we could sympathize with

our brethren, and be full of loving-kindness and generosity one towards another. I wish that we could feel that brotherly love continued, and that it was spreading and increasing, flowing from the fountain of life—from God—from heart to heart as oil is poured from vessel to vessel, that harmony, sympathy, kindness and love might be universal among us. This is what the Gospel will do for us if we will only let it. Said Jesus, when speaking to the woman of Samaria—"If thou hadst asked of me I would have given thee water that should have been in thee a well springing up to everlasting life." Let us drink a little more deeply of our religion, it leads us to God, it opens up a communication between us and our Father, whereby we are enabled to cry "Abba Father." The principles of the Gospel that we have embraced reach into eternity, they penetrate behind the veil where Christ our forerunner has gone, if we are living our religion and keeping the commandments of God; and wherever the influence of this Gospel is exerted it binds people together, and at the same time unites them with their God who rules in heaven, and with Jesus the Mediator of the New Covenant, and with the heavenly throng, and their minds are illuminated until, like the vision of Jacob's ladder, they can see the angels of God ascending and descending, carrying messages to and from God and his people. Said Jesus, about the last thing when he was leaving the earth—"Father, I pray for those whom thou hast given me, and not for these only, but for all who shall believe on me through their word, that they all may be one, even as I and the Father are one, that they may be one in us"—one in sentiment, feeling, desire and action for the accomplishment of the purposes of God, whether in the heavens or upon the earth.

Can we conceive of these things? We have little glimpses in relation to them sometimes, by which we are enabled to form a very faint idea of the effect of that unity which exists in heaven, and of the unity that ought to exist on earth. What can bring this latter about? Some speculative theory? No. We want, in the first place, to have our hearts united to God; we want to have the Spirit of God planted in our bosoms; we want to have the power of the Gospel in our households; we want a union with each other there, and a union with our God, and everyone of us to feel as one felt formerly—"As for me and my house, we will serve the Lord." As a starting point, we each of us must feel—"No matter what others do, I and my house will fear God, keep his commandments, and do that which is right in his sight, and in the sight of holy angels." And what then? Why, we will do everything else that God wants us. If it is to build Temples? Yes. Is it profitable? God knows best about that. If it does not make much money, it brings something in the heart that the world cannot give and that man cannot take away—it gives peace and joy and satisfaction, and you feel—"I am of the household of faith, I am a child of God, I am carrying out the will of my Father, and they who have lived and we who now live are operating together for the redemption of the living and the dead, for the regeneration of the world, for the carrying out of the purposes of the great Eloheim, for the introduction of principles that will ennoble and exalt man and enable him to stand in the dignity of his office, calling and Priesthood as a Priest of the Most High God." That is the posi-

tion that we ought to occupy, and that is what we are after. It is no little boys' play that we are engaged in, it is a life-long service, and that life will last while eternity endures. We want to operate here all the time, so that we may have our own approving conscience, that we may have the approval of all good, honorable men; that we may have the sanction and approval of God and of the holy angels, and of the Priesthood who have lived before, and that we may feel that we are operating for the general benefit of the world that was, that is, or is to come.

We are called upon once in a while to take a new step in this great work. At one time it was polygamy, at another it was baptism for the dead, then it was building Temples, then certain endowments, then the sealing of our children to us, then certain promises made to ourselves, such as God made to Abraham in former days, and now it is that we must get a little closer together, and be more united in regard to our temporal affairs, that we may be prepared to act and to operate in all things according to the mind and will of God and this step in advance, like every other, has caused us to reflect and ponder, and many of us are full of fears and doubts in relation to many things and many men. Well, have we all done right? No. Have we all been strictly honest? No. Have we all lived our religion? No. Have we all been upright in our dealings one with another, and done that which is right in the sight of God? No, we have not. What then? Shall we continue to do wrong? We are called upon, in this as in many other things, to take a new step that is contrary to our traditions, ideas and theories; but not contrary to the doctrines that have been taught to the Latter-day Saints. But we hardly know, sometimes, how to get at these things, how to fix them up, how to put them right. We have been trying, since God moved upon his servant Brigham, to get things into order, but the ship moves very slowly, there seems to be a good many snags of one kind or other in the way. Many people are very much misinformed in relation to many of these things. There have been a good many things said, and a great many ideas in circulation about the order of things that it is desired should be established among us. I will tell you some of my ideas in relation thereto.

In the first place, it has been a matter of fact with me, for years and years, that such a state of things has to be introduced amongst us. I think that is an opinion that prevails very generally among the Latter-day Saints, and I do not think there is much difference of opinion in relation to it. We have read about it in the Book of Doctrine and Covenants. I think there are as many as a dozen revelations in that book in reference to this subject, and perhaps more than that. I do not propose to quote them, however, at the present time. We read an account of the City of Enoch, which was established on this principle, and how the people acted there; there is also an account of a people who formerly lived on this continent, who carried out the same principle; and when this Church was first organized by Joseph Smith, these very principles were among the first that he introduced to the people, and we have had them before us all the time, so that we have no need to begin and argue the points at all; but I want to come right to matters of fact as they exist among us here to-day.

Many say, "I do not like the thing as it now is, I wish we had it as it is laid down in the Book of Doctrine

and Covenants." No you don't. "Well, we think we do." Well, but you don't, I am sure you don't, and I will show you why before I get through. We are living in peculiar times—we can not be governed by "Thus saith the Lord" independent of other influences. We are associated with national and judicial affairs that are opposed to every principle that God would reveal or will reveal. That is a fact that I need not argue before the Latter-day Saints, they all know it. Well, what then? The Spirit of the Lord has operated upon President Young to introduce these principles in our midst, that is, as near as they can be to conform to the laws of the land, for the people in these United States profess to be so pure, you know, that they could not think of having anything contrary to law; they would never dream of anything of that kind. Why, the people of the United States, including their Presidents, Governors and rulers, are the most law-abiding people you ever heard of, according to their professions, are they not? They can not think of doing anything contrary to law.

Well, we have to go with the general stream; or at least it is necessary that we protect ourselves from legal cormorants, and from every man who would devour, tear in pieces and destroy, who is after our property and our lives? This class of persons would be very glad to take not only the property but the lives of some of the leaders of God's people here on the earth; nothing would suit them better, they are so holy, pure and law-abiding. These are the circumstances that we are placed in. Now what shall be done? There are certain principles that emanate from God; but we have to protect ourselves in carrying them out, and make them conform, as near as we can, to the laws of the land. In the Book of Doctrine and Covenants it is said, in the first place, that a man shall place his property at the feet of the Bishop. That is what that lays down, and you say that is what you would like to do. Some would, very many would not. The Bishop, after examining into the position and circumstances of the man, and finding out what his wants are, and what his capabilities and talents, what the size of his family, &c., appoints to him a certain amount of means, which he receives as a stewardship. "Well," say some, "how does this order you are talking about introducing agree with that? Where does the stewardship come in?" I will tell you. We have organized this as near as may be on the principles of co-operation, and the voice you have in selecting your officers, and in voting for them and the stock you hold in these institutions is your stewardship. You may say—"Is not that taking away our freedom?" I do not think it is. I am not prepared to enter into details, but I should say that one-third, perhaps one-half, of the wealth of the world is manipulated just in the same way. How so? Why, there are among the nations national securities of various kinds issued, which are taken by the people; we have United States bonds, State bonds, county and city bonds in this country as well as in Europe, to which the people subscribe and in which they have an interest, all of which is voluntary, and the free act of the people; then we have railroad bonds, steamship bonds, and we have telegraph, mercantile, manufacturing and co-operative associations, which are represented by those who hold stock therein, and there are hundreds and thousands of millions of dollars throughout the world that are opera-

ted in this way by financiers, statesmen, men of intelligence—merchants, capitalists and others, in every grade and condition in life, none of whom consider that there is any coercion associated with it. These men all have their free agency.

What is the *modus operandi?* For illustration,—a company is organized, men subscribe stock into that company, or they purchase bonds perhaps from a government, for which that government pays interest; or, if it is in a company, that company manipulates and arranges matters, not the stockholders individually, they never think of it; they select the officers to do these things for them, and all they have to do with it is to vote in these officers, each person voting according to the amount of stock he holds in the institution. And then they draw their dividends at certain specified times. This is the way, I presume, that one half or perhaps three quarters of the wealth of the civilized world is manipulated to-day.

Well, is freedom taken from these men? Are the men engaged in these operations thieves and robbers? Some of them act very fraudulently it is true, and the amount of defalcation and fraud in our country, of late, is painful to reflect upon; but then, they consider they have a perfect right to buy or to sell any of this stock, and if parties enter into institutions of any kind, mercantile or manufacturing, they must be subject to the rules or laws thereof. But the stockholders do not individually operate these institutions, and what I wanted to say is, that herein we, as they, have our stewardship and freedom of action.

Well, but you want to manipulate men's time as well? Yes. Will they have a vote? They ought to have, and will have if the law will let them; the great trouble is that the law will not allow us to do everything we would like; but whenever we can get at it we shall vote on all these things as you have voted here to-day. But we have to evade these things a little now, because the law will not allow us to do otherwise.

Now then, there is another feature connected with this matter. You know that, in this order it is not all putting in, there is some taking out, and that is a point I want to get at; it would be a very nice and beautiful thing if we could carry it out. If, as described in the revelation, we could have a general treasury from which we could all draw what we needed, and then return it, together with our tens, fifties, hundreds and thousands, and all act as one family for the general interest of all, it would be a very beautiful thing; but everybody is not so honest, pure and upright as this state of things demands. If we had a general treasury some would be very willing to go to the treasurer and request so much to enable them, as they would represent, "to carry out their stewardship," and he would have to hand it out to them according to the provisions made in the Doctrine and Covenants; but that would in all probability be the last of it with many. Would you business men like to have a system like that in the United Order? You say you would like this order carried out as it is laid down in the Book of Doctrine and Covenants, but I say you would not. Would you like every man, simply because he was a member of the Order, to have power to go to the treasurer and draw out what he thought proper, and use it just according to his fancy? No, you would not, you could not and would not trust your neighbors as far as that, for all men are not capable and all men are not honest and con-

scientious; if they were we should be nearly ready to be caught up; but we have not reached that point yet, and consequently we have to do the best we can.

Now I will tell you my opinion. I am living in the 14th Ward; we, in that ward, have selected a number of men for our directors, and I would just as soon trust these men with the management of my property as to manage it myself. I do not believe that every man is a thief, scallywag and rascal. I have no such idea. I think there is a great deal of honesty, truthfulness and integrity, and if there is not it is time we turned over a new leaf, and introduced better principles, that we may be governed by purer, nobler laws.

I cannot conceive of anything more beautiful and heavenly than a united brotherhood, organized after the pattern laid down in the Doctrine and Covenants; when all act for the benefit of all—when while we love God with all our hearts we love our neighbor as ourselves; where our time, our property, our talents, our mental and bodily powers, are all exerted for the good of all; where no man grabs or takes advantage of another; where there is a common interest, a common purse, a common stock; where as they did on this continent, it is said of them that "they all dealt justly to each other," and all acted for the general weal, "when every man in every place could meet a brother and a friend," when all the generous and benevolent influences and sympathies of our nature are carried out, and covetousness, arrogance, hatred and pride and every evil are subdued, and brought into subjection to the will and Spirit of God. These principles are very beautiful and would be very happifying for a community, a Territory, a State, nation or the world.

Now, then, these things are presented before us, and I suppose we shall have to come into them as best we can, and if we ever get into the celestial kingdom of God we shall find that they are just such a set of people. If ever we build up a Zion here on this continent, and in case Zion ever comes down to us, and we expect it will, or that ours will go up to meet it, we have got to be governed by the same principles that they are governed by, or we can not be one; and if we ever get into the eternal worlds we shall have to be heirs of God and joint heirs with Jesus Christ; and it would not do for a man of us to go up into heaven and say—"Look here, Jesus," or, "Look here, some of you great men who manage matters here, I wish you would set me off a place by myself, I would like to have my own house and garden and my own farming arrangements separate to myself, so that I could manage things a little in my own way as I used to, in the place I come from." "Well," says the individual addressed—"I do not see things exactly in that way. We brought you up here, believing you were a pretty decent fellow; but you have got to conform to our rules. These things are all ours, we are heirs of God and joint heirs with Jesus Christ. This is a joint association, we are united together in the one thing, and we are all one, and if you want to go off by yourself you will have to leave here." That would be just about the position of things, this is the order that exists there—they are heirs of God and joint heirs with Jesus Christ. This is the position we have to attain to, and to do this there will have to be less individuality of feeling than there is now, and we must seek to introduce and establish the principles of the kingdom of God upon the earth. We are not for our-

selves; but for the kingdom of God. God called us not to do our own will, but his, and we are operating to prepare ourselves and our children and all who will be governed by the principles of truth for a celestial and eternal glory in the kingdom of our

"Well, then," says one, "you believe in these things?" I do most assuredly. "Do you believe in the authorities?" Yes, I *think* I do,—I have voted for them for a great many years, and by the help of God I mean to sustain them still. That is my feeling. Brethren, is it yours? Shall we sustain the Elders of Israel, the Presidency and the authorities of the Church of Jesus Christ of Latter-day Saints? Shall we do it, ye Latter-day Saints? (The congregation answered, "Yes!") All who feel like it, say "Aye," by the congregation). Now let us go and carry it out. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE ADJOURNED SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT SALT LAKE CITY, SUNDAY MORNING, OCTOBER 11, 1874.

(Reported by David W. Evans.)

ALL MEN TO BE JUDGED OUT OF THE BOOKS—ADAM THE ANCIENT OF DAYS—IN THE DAYS OF ENOCH THE RIGHTEOUS GATHERED TOGETHER FROM THE ENDS OF THE EARTH TO ONE PLACE—THE GREAT PROPHET JOSEPH SMITH RAISED UP BY GOD TO REVEAL HIDDEN MYSTERIES.

[The speaker took as a foundation for his remarks the 9th, 10th, 11th, 12th and 13th verses of the 7th chapter of the prophecies of Daniel, and the 20th chapter of the revelations of St. John.]

All Bible believers are looking forward to the time when the inhabitants of this creation shall be brought into judgment, and be judged out of the books which are written, every man according to his works. We should rather conclude from these sayings in Daniel and in the revelations of St. John, that there is a record, or perhaps many records, kept of the works of men—their deeds done in this probation. How these records are kept in heaven is not for me to say; what language they are recorded in, or what are the symbols of the ideas of the heavenly hosts who are engaged in recording, how many records there are, etc., is not known to us; but from what is written, we can form some conclusions in relation to this matter, for we are told in the sayings of Jesus,

in the New Testament, that for every idle word and every idle thought men shall give an account in the great judgment day. Hence these words and thoughts must be had in remembrance either in books, or impressed upon the minds of beings who are capable of retaining all things in their remembrance. There must be some way by which the idle words and thoughts of the children of men shall be kept in remembrance, and if the dead are to be judged out of the books that are to be opened, we should naturally draw the conclusion that they are memorandum books of the idle words and thoughts of the children of men.

We also read in the Book of Mormon—a record which all Latter-day Saints profess to believe in, and consider equally sacred with the rest of the word of God that is recorded in the Bible and elsewhere—the sayings of Jesus, that were spoken on this continent some eighteen hundred years ago. Jesus says—"All things are written by the Father." I suppose by his agents, that is through his direction, by his authority. "All things are written by the Father." Taking all these passages of Scripture together, we may look for a general reckoning with all the inhabitants of this earth, both the righteous and the wicked. How long this day, called the day of judgment, will be, is not revealed. It may be vastly longer than what many suppose. It seems to me that unless there were a great number engaged in judging the dead, it would require a very long period of time; for, for one being to personally investigate all the idle thoughts and words of the children of men from the days of Adam down until that time, it would require a great many millions of years, and therefore I come to another conclusion, namely, that God has his agents, and that through those agents the dead will be judged.

This reminds me of what was said by the Apostle Paul when reproving the ancient Christians for going to law one with another. He tries to shame them out of this evil practice by referring them to the lowest esteemed among them that were called Saints. Says he, in substance—"Let them be your judges, it is not necessary for you to go to the highest authorities, but let even those who are least among you become judges in regard to many of these things that you now take before unbelievers, and for which you require a judgment from those who have nothing to do with the Saints of God," or rather with the Gospel in which they believed. And, in connection with these sayings, he asks this question—"Know ye not that the Saints shall judge the world?"

This reminds me of some sayings that are recorded in the Book of Mormon, as also of others contained in the Bible. Jesus said to his twelve disciples or Apostles—"You that have followed me in the regeneration, when the Son of Man shall come sitting upon the throne of his glory, then you shall also sit upon twelve thrones, and shall eat and drink in my presence, and shall judge the twelve tribes of Israel." It seems, then, that there are certain personages to be engaged in judging the world. The Twelve Apostles are to judge the twelve tribes of Israel, and the Saints will be set to judge the world.

The Book of Mormon, speaking on this same subject, informs us that there were Twelve chosen among the ancient Nephites on this American land, and that, while the Twelve chosen by Jesus on the continent of Asia were to judge the twelve tribes of Israel, the Twelve chosen from

among the Nephites should judge the remnant of the house of Israel that dwelt on this land.

Here, then, is another quorum of judgment, another council that is appointed to judge, and so we might continue the subject and bring in all the councils that God has ordained in any generation of those whom he has appointed and selected, and ordained with power and authority from on high. To them was granted not only the privilege of acting here in relation to the ordinances of mercy, but hereafter in relation to the ordinances of justice; hence both justice and mercy were committed, in some measure, into the hands of those who were ordained of the Lord. But in these respects there is one thing to console the Saints of all ages, as well as to console the whole world, and that is, that when the final time shall come to judge the children of men, whoever the agents may be who shall sit in judgment upon their several cases, they will do it by the inspiration of the Almighty, and hence it will be done right.

This reminds me of what Jesus said to the Twelve who were chosen among the Israelites on this continent, eighteen hundred years ago. Said he—"Know ye not that ye shall be judges of this people? What manner of persons, therefore, ought ye to be, in all holiness, and purity and uprightness in heart, if you are to judge this great nation?" In other words—"If you are to sit in judgment upon all of their deeds done in the body, and to render a righteous decision before the Almighty, how pure, holy, upright and honest you twelve disciples ought to be in order to become judges indeed of the people, that in judging them you may not condemn yourselves."

Having quoted these passages, which give us a little understanding of the purposes of the Almighty in regard to judging the world, I will now quote another passage of Scripture that has a bearing in some measure upon this subject, showing that it was a principle understood by the ancient Saints of God, and that the eternal judgment that was to be administered by the Saints at some future time was numbered among the first principles of the doctrine of Christ. It was not one of those hidden mysteries, one of those secret things, one of those wonders that were to be searched out by the faithful, but that it was a doctrine numbered among the first principles of the oracles of God. I will now, leaving the principles of the doctrines of Christ according to King James' translation, quote from another translation which I have seen, and which I believe to be more correct. The passage to which I will direct your attention reads — "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, of faith towards God and of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment."

These principles of the doctrine of Christ were thoroughly understood by the faithful ones who lived eighteen hundred years ago. They understood that the day would come when God would set them, not only to judge the world, but to judge angels. Some angels have got yet to be judged, and the Saints will be the agents to perform this great work and render the decision of judgment. Jesus said to the Twelve among the ancient Nephites—"Know ye this, that your judgment"—speaking of their judging the Nephite nation—"shall be that judgment which the Father shall give unto you;" in other

words—"You shall not judge by your own natural wisdom; you shall not judge according to the outward appearance; but it shall be that judgment which the Father shall give unto you." Now, the Lord judges mankind according to the law and the testimony. The revealed law is delivered to the people, and those to whom it is revealed will be judged by that law, hence Jesus says—"My words shall judge you at the last day." It is not the tradition of the children of men that is going to judge the world, that is not the law. The traditions of the children of men are one thing, and the law is another thing; popular ideas are one thing and the law of God is another thing. We are not to be judged by the creeds, doctrines, disciplines and articles of faith invented by uninspired men, but by the pure law of God as it issued forth from his own mouth and by the mouths of his ancient Prophets and Apostles. The testimonies will be forthcoming, one of which will be the record, the books that are written. Every idle word that is spoken, every idle thought that has ever entered into the hearts of man will be written and brought up, and out of that record of our conduct—our thoughts, words and deeds—will we be judged.

Now, if there is to be a vast number of individuals engaged in the work of judgment, it may be a speedy work; for let all mankind be classified—a certain portion delivered over to the Apostles of ancient days, another portion to the Twelve chosen from among the ancient Nephites, another portion delivered over to the Saints who lived in the first ages of the world, another portion to the Saints who lived after the flood, and another portion to the Latter-day Saints, and let all be engaged in this work of judging the human family and the work can speedily be accomplished. It may require years, and it may be accomplished, perhaps, in less than one year, that is a matter that we cannot decide upon now. There is to be, however, a prior judgment to the final judgment day, and we will speak upon that awhile.

There is a certain degree of judgment rendered upon every man and every woman as soon as they have passed the ordeals of this present probation. When they lay their bodies down their spirits return into the presence of God, when a decree of judgment and sentence is immediately passed. Hence we read in the Book of Mormon, that the spirits of all men, as soon as they depart from this mortal body, return home again to that God who gave them life, and then shall it come to pass that the spirits of the righteous shall enter into a state of rest, peace and happiness, called Paradise, where they shall rest from all their labors. And then shall it come to pass that the spirits of the wicked—for behold they have no part or portion of the spirit of the Lord—shall depart into outer darkness, where there is weeping, and wailing and gnashing of teeth; and in these two states or conditions the children of men shall be placed until the time of the resurrection.

Then again there will be a judgment after the resurrection, that will not be the final judgment, that is the judgment of the twelve tribes of Israel, spoken of by our Savior, which will take place when he and the Twelve return again to the earth. That judgment will be exercised more directly on the whole house of Israel that have loved the Lord and kept his commandments.

Here then are the various times of judgment, the various conditions and

circumstances of the children of men in the spiritual state, judged before the resurrection, assigned to happiness or misery as the case may be, and in the judgment of the first resurrection certain rewards, glory, power, exaltation, happiness and eternal life will be conferred upon the righteous. But another sentence of judgment will be pronounced upon those who are not favored with coming forth on the morning of the first resurrection, namely, those who have disobeyed the Gospel. To all such the voice of the angel will be—"Let sinners stay and sleep until I call again," their sins having been sufficiently judged beforehand, that they are not counted worthy of a resurrection among the just and the righteous ones of the earth. This agrees with another passage recorded in the Book of Covenants, that at the sound of the third trump then come the spirits of men that are under condemnation. These are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth. Why? Because a certain measure of judgment is pronounced upon them even then. Now then, let us go to the angels which the Saints are to judge. We find that the angels who kept not their first estate are reserved in chains of darkness until the judgment of the great day. Those angels that fell from before the presence of God were judged in a measure upon their fall, and were cast out to wander to and fro upon the face of this earth, bound as it were with chains of darkness, misery and wretchedness, and this condition is to continue during the whole of the temporal existence of this earth, until the final judgment of the great day, when the Saints, in the authority and power of the Priesthood which God Almighty has conferred upon them, will arise and judge these fallen angels, and they will receive the condemnation of which they are worthy.

Having made these few preliminary remarks in regard to the judgment of the children of men, let us now refer again to the passage contained in the seventh chapter of Daniel.—Says that ancient Prophet—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened."

How many are ten thousand times ten thousand. One hundred millions. That would be a larger congregation than you or I ever saw, and larger, probably, than any congregation that has ever been collected together upon this earth at any one time. They would occupy a vast region of country, even for a foothold. A hundred million people stood before this personage—the Ancient of days. Who was this personage called the Ancient of days? We are told by the Prophet Joseph Smith—the great Prophet of the last days, whom God raised up by his own voice and by the ministration of angels to introduce the great and last dispensation of the fullness of times—the last dispensation on the earth so far as the proclamation of mercy is concerned; I say we are told by this Prophet that the Ancient of days is the most ancient personage that ever had an existence in days here on the earth. And who was he? Why, of couse, old father Adam, he was the most ancient man that ever lived in days

that we have any knowledge of. He comes, then, as a great judge, to assemble this innumerable host of which Daniel speaks. He comes in flaming fire. The glory and blessing and greatness of this personage it would be impossible even for a man as great as Daniel fully to describe. He comes as a man inspired from the eternal throne of Jehovah himself. He comes to set in order the councils of the Priesthood pertaining to all dispensations, to arrange the Priesthood and the councils of the Saints of all former dispensations in one grand family and household.

What is all this for? Why all this arangement? Why all this organization? Why all this judgment and the opening of the books? It is to prepare the way for another august personage whom Daniel saw coming with the clouds of heaven, namely the Son of Man, and these clouds of heaven brought the Son of Man near before the Ancient of days. And when the Son of Man came to the Ancient of days, behold a kingdom was given to the Son of Man, and greatness and glory, that all people, nations and languages should serve him, and his kingdom should be an everlasting kingdom, a kingdom that should never be done away.

This explains the reason why our father Adam comes as the Ancient of days with all these numerous hosts, and organizes them according to the records of the book, every man in his place, preparatory to the coming of the Son of Man to receive the kingdom. Then every family that is in the order of the Priesthood, and every man and every woman, and every son or daughter whatever their kindred, descent or Priesthood, will know their place.

Where will this great conference ake place? The Lord has revealed this also. The Lord did not raise up this boy, Joseph, for nothing, or merely to reveal a few of the first principles of the Gospel of Christ; but he raised him up to reveal the hidden mysterious things, the wonders of the eternal worlds, the wonders of the dispensation of the fullness of times, those wonders that took place before the foundation of the world; and all things, so far as it was wisdom in God, were unfolded by this personage called by his enemies "Old Joe Smith," who was about fourteen years old when the Lord raised him up. I say that he, by the power of the Holy Ghost, and the spirit of revelation, revealed the very place where this great assemblage of ten thousand times ten thousand of the righteous shall be gathered together when the books are opened. It will be on one of the last places of residence of our father Adam here on the earth, and it is called by revelation Adam-ondi-ahman, which, being interpreted, means the valley of God where Adam dwelt, the words belonging to the language which was spoken by the children of men before the confusion took place at Babel. In that valley Adam called together Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh and all the high Priests and righteous of his descendants for some seven or eight generations. Three years before his death he there stood up, being bowed with age, and preached to that vast assembly of people, and pronounced upon them his great and last patriarchal blessing, and they rose up by the authority and power and revelation of the holy Priesthood which they held, and pronounced their blessing upon their great common progenitor Adam, and he was called the Prince of Peace, and the Father of many nations, and it was said that he should stand at the head of and rule over his people

of all generations, notwithstanding he was so aged. That was the blessing pronounced, three years before his death, upon the great head, Patriarch and Prophet of this creation, the man whom God choose to begin the works of this creation, in other words to begin the peopling of this earth.

Where was that valley in which that grand patriarchal gathering was held? It was about fifty, sixty or seventy miles north of Jackson County, Missouri, where the Zion of the latter days will be built. Where the garden of Eden was is not fully revealed; where Adam eat the forbidden fruit is not revealed so far as I know, that is, the particular location on the earth, no revelation informs us where he passed the first few centuries of his life; but suffice it to say that, when Adam was about six or seven hundred years old there was a great gathering of the people. Enoch, the seventh from Adam, who lived contemporary with his old ancestor, and others who were called by him, went forth and gathered out the righteous from all the nations, and as there was no Atlantic Ocean in those days rolling between the eastern and western continents, they could gather together by land from Asia, Africa and Europe. In those days the earth was not divided as it was after the flood, in the days of Peleg. In that gathering many came from the ends of the earth. Adam might have been among the emigrating companies, if not, then, he most probably had his residence at that central place of gathering. Let this be as it may, it is not revealed. There is a place, however, where this great Conference took place in ancient times, where the Lord revealed himself to that vast assembly, and stood in their midst, and instructed them with his own mouth, and they saw his face. There is the place where it was ordained that Adam should have the power, as the Ancient of Days, after a certain period and dispensations had rolled away, to come in his glory accompanied by the ancient Saints, the generations that should live after him and should take up their abode upon that land where they received their last blessing, there in the valley of Adam-ondi-ahman.

This man, will sit upon his throne, and ten thousand times ten thousand immortal beings—his children—will stand before him, with all their different grades of Priesthood, according to the order which God has appointed and ordained. Then every quorum of the Priesthood in this Latter-day Saint Church will find its place, and never until then. If we go behind the vail we will not see this perfect organization of the Saints of all generations until that period shall arrive. That will be before Jesus comes in his glory. Then we will find that there is a place for the First Presidency of this Church; for the Twelve Apostles called in this dispensation; for the twelve disciples that were called among the remnants of Joseph on this land in ancient times; for the Twelve that were called among the ten tribes of Israel in the north country; for the Twelve that were called in Palestine, who administered in the presence of our Savior; all the various quorums and councils of the Priesthood in every dispensation that has transpired since the days of Adam until the present time will find their places, according to the callings, gifts, blessings, ordinations and keys of Priesthood which the Lord Almighty has conferred upon them in their several generations. This, then, will be one of the grandest meetings that has ever transpired upon the face of our globe. What manner of persons ought you

and I, my brethren and sisters, and all the people of God in the latter days to be, that we may be counted worthy to participate in the august assemblies that are to come from the eternal worlds, whose bodies have burst the tomb and come forth immortalized and eternal in their nature.

It will be found then who it is who have received ordinances by divine authority, and who have received ordinances by the precepts and authority of men. It will then be known who have been joined together in celestial marriage by divine authority, and who by wicked counsels, and by justices of the peace who did not believe in God at the time that they did it, or those who have been married merely until death shall part them. It will then be known that those who have received the ordinances of marriage according to divine appointment are married for all eternity; it will then be known that their children are the legal heirs to the inheritances, and glories, and powers, and keys and Priesthood of their fathers, throughout the eternal generations that are to come; and every man will have his family gathered around him which have been given unto him by the sealing of the everlasting Priesthood, and the order and law which God has ordained, and none other. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, WEDNESDAY, OCTOBER 7, 1874.

(Reported by David W. Evans.)

THE GOSPEL OF CHRIST UNPOPULAR IN EVERY AGE OF THE WORLD—WE HAVE TO LIVE BY FAITH—GOD HAS DECREED THAT HIS KINGDOM WILL BE ESTABLISHED—THE PRIESTHOOD CONFERRED UPON JOSEPH SMITH BY HOLY ANGELS—ALL BLESSINGS TO BE OBTAINED FROM THE GOD THE SAINTS WORSHIP.

I did not have the privilege of listening to all the remarks of Elder Taylor this forenoon, yet to what I did hear I can bear testimony of its truth. I always delight in seeing a man valiant in the testimony of Jesus Christ. There is something glorious in the principles of the Gospel. I always did, from my boyhood, hope and pray that I might live long enough in the earth to find some man who would have sufficient courage and independence of mind to believe in the same doctrine and Gospel that Jesus Christ taught, and I have lived long enough to see, hear and partake of it, and I glory in it, because it is true.

The religion or Gospel of Jesus Christ is a very unpopular thing, and has been in every age of the world. Show me a man who was ever inspired of the Lord God of Israel to do a work for him who was popular. You can not find such a man in the whole history of the world. You may take Noah, who was about a hundred and twenty years building an ark, and how many friends did he have? I think about seven in all. Lot was very unpopular the morning he left Sodom and Gomorrah, and so have been all the Patriarchs and Prophets in every age of the world. Jesus Christ, when he came to Jerusalem, the Son of God, the Savior of the world, the great Shiloh of the Jews, came to his own father's house, yet there was not a man more despised in all Judea and Jerusalem than was Jesus Christ, from the day of his birth until he came to the cross. Why is this? Because men love darkness rather than light—because their deeds are evil. The Lord Almighty, in the last days, has set his hand to carry out and fulfill his words for the past five or six thousand years, given through the mouths of his servants the Prophets and Apostles whenever he has had them on the earth. He has commenced this work and he will perform it, for, as brother Taylor has justly said, there is no power on the earth that can stay his hand, for the simple reason that God controls the destinies of all men—kings, princes, rulers, presidents, statesmen, governors, nations, tongues and people, upon the face of the whole earth, and men are placed in a position where they are under the necessity of exercising faith in God in order to build up his kingdom. Read the eleventh chapter of Hebrews, and you will find that, beginning with the creation of the world, everything has been accomplished by faith. The whole of the work of all the ancient Patriarchs and Prophets was accomplished by the exercise of this principle; and it is just so in the last dispensation of the fullness of times. When God sent angels to Joseph Smith, he knew and understood, by the teachings given unto him, what he had to perform in a measure. The Lord called him to do a work, and raised him up for this purpose. Was Joseph Smith popular among men? No, never, he was persecuted until the day of his death, until he sealed his testimony with his blood. But the persecution against him, and the unbelief of the world, do not make the truth of God without effect. The Lord has carried out and fulfilled all these prophecies from the commencement until now; there never has been a jot or tittle allowed to fall unfulfilled; there never was a revelation, from the days of father Adam until this, given by the inspiration of the Holy Ghost through the mouth of Patriarch or Prophet that will fall unfulfilled. Though the heavens and the earth pass away, these things will not fail of their fulfillment, and, as brother Taylor has said, the world cannot stay the work of God. They never have done, and they never will.

This is a different dispensation from all others. God has set to his hand to build up his kingdom and Zion, and that kingdom and Zion must be built up, or the revelations of God will fall unfulfilled. The Bible is full of these teachings, and they must have their fulfillment, and I bear testimony to their truth. The Bible is true, and its prophecies were spoken by holy men of old as they were moved upon by the Holy Ghost. The revelations of Isaiah concerning the building up of the Zion of God in the last days will have their ful-

fillment. The house of God will be established upon the tops of the mountains, and all nations must flow unto it. Zion must arise and put on her beautiful garments, she must be clothed with the glory of her God. The Temple of God has got to be built also upon the tops of the mountains; the Gospel must be preached to every nation under heaven before the end shall come.

The world say they do not believe these things; that is true, we do not expect them, we never have expected them to believe them, but the unbelief of the world does not change the work of God. We have to live by faith. When Moroni hid in the earth the record which the Book of Mormon was translated from, four hundred years after Christ came in the flesh, he did it by faith, as much so as Noah built the ark. He looked forward and saw that record come forth in the last days, in fulfillment of the sayings of Ezekiel and of the saying of Isaiah, when the stick of Joseph should be put with the stick of Judah, and they should become one stick in the hands of the servants of the Lord before the eyes of the world, and when the truth should spring out of the earth and righteousness look down from heaven. These things were to be a beginning of the great work of God preparatory to the gathering of the twelve tribes of Israel in the latter days. That work has come forth, just as everything has been fulfilled which has been done by faith and by the commandment of God.

When Joseph Smith began to receive revelations from God he was a boy, an illiterate youth; and had he not had faith and the inspiration of the Almighty upon him, he never could have had power and courage to go forth and introduce the Gospel of Jesus Christ in the midst of a generation of false doctrine, ignorance and darkness. But God preserved, inspired and sustained him, and caused him to live upon the earth until he had planted this kingdom, in fulfillment of the revelations. He organized the Church, he received the holy Priesthood from the hands of angels sent from God—men who had held the Aaronic and Melchizedec Priesthood in other generations upon the earth; they conferred upon Joseph all the powers and keys of the Priesthood necessary to build up the kingdom of God upon the earth, and he lived long enough to organize that kingdom, and it will never be thrown down any more forever.

The revelations of God to us have been encouraging, and we have seen them fulfilled, and we shall continue to do so until the end. I will say to the Latter-day Saints, that we are in the same position that other generations have been—we have got to walk by faith, we must have confidence in the fulfillment of the revelations of God. No man or woman on the face of the earth will ever be disappointed with regard to the fulfillment of the word of the Lord, for he has uttered decrees, made covenants, and through his servants the Prophets has declared his word and will concerning the world and its inhabitants, and not one of his sayings will fail, all must be fulfilled. If it could be otherwise, the Zion of God would never be built up; but God has decreed that his kingdom will be established, that Zion will arise and shine, and that every weapon formed against her will be broken.

The prayers of hundreds and thousands of Saints, dwelling in these valleys of the mountains, daily ascend into the ears of the Lord of Sabaoth, beseeching him to fulfill his word upon the earth and to sustain his servants. Do not the Saints pray

for anybody else? Yes, they pray for everybody—for President Grant, Judge McKean, the Governor of Utah, and every man holding official positions here, as well as for Brigham Young and the Apostles. These prayers ascend before the Lord and they will be heard and answered.

Talk about Brigham Young and Joseph Smith, how many have said to Joseph Smith—"How on the earth do you govern and control this people? How easy you do it!" Our enemies, to-day, look at Brigham Young, and they say—"If he would only die Mormonism would stop;" but in this they are mistaken. This work does not depend upon President Young; it did not depend upon Joseph Smith. All the world thought if they could only slay Joseph Smith there would be an end of Mormonism, and so there would have been had it not been the work of God Almighty; if it had been the work of man it would long since have ceased to exist on the earth. The power that has sustained this work from the beginning sustains it now. As brother Taylor has said, all the holy Prophets and Apostles who have been slain on the earth for the testimony of Jesus and the word of God, and who now sit on the right hand of God in the heavens, are just as much engaged in carrying on the work of God here as when they lived in the flesh, and more so, because they have more light and power. And Jesus Christ, himself, who died on the cross, and after his resurrection visited the other sheep of his fold on this continent, and offered the Gospel to Jew and Gentile, that same Jesus is pleading with the Father to-day, and has been from the day his body lay in the tomb, to carry out and fulfill his purposes and to accomplish his work in our day and generation. We are not alone in our efforts to carry on the work of God. If the eyes of the world were open, they would see that there are more for us than against us. We are only, in one sense of the word, worms of the dust in the hands of God. This work does not depend on any man or set of men. The Lord Almighty has set his hand to accomplish his purposes, and he is feeling after the honest and meek throughout the world, in order to find those who are willing to take hold and help to build up his kingdom in the latter days. He has found a few, and he will find many more.

How has it been with Joseph Smith, Brigham Young, the Apostles, and thousands of the Elders of Israel who have gone forth to preach the Gospel to the world without purse or scrip, offering the word of life and salvation without money and without price? They have carried their knapsacks on their backs, or with valise in hand have traveled thousands and thousands of miles for this purpose. They have been inspired to do this by the power of the Most High God, and that inspiration has sustained them all the way through; it has upheld this Church from the time it came forth until this hour, and will unto its consummation. We came in here on the 24th of July, 1847, having been driven from our homes, the graves of our fathers, and from lands we purchased from the general Government because of the word of God and the testimony of Jesus Christ, or, in other words, because of our religion. We came here and found a barren desert, containing nothing but a few roving Indians, coyote wolves, crickets and grasshoppers. There was no mark of the Anglo Saxon race or of the white man here then, but the whole region of country was a desert of the most forbidding and desolate charac-

ter. Now when strangers come up to Zion on this great highway, cast up in fulfillment of the revelations of God, what do they see? They see no longer a desert, but a belt, for six hundred miles, of cities, towns, villages, orchards, fields and crops. Who has done this? The Lord God of Isral has inspired his Saints to do it. President Young has been led, guided, counselled and moved upon by the Holy Ghost and by the revelations of Jesus Christ, and that which strangers now behold in this Tabernacle, and throughout this Territory is in fulfillment of that volume of revelation which you can read in the prophecies of Isaiah and others of the Prophets and Patriarchs. These things are true and your eyes can see them, whether you believe them or not has nothing to do with it. I will tell you that if this work had not been of God, and God had not borne testimony to the preaching of the Elders, we might have preached until we had been as old as Methuselah and we could not have gathered the people from almost every nation under heaven as we have done, according to the predictions of the ancient Prophets contained in the Bible. But the Lord has never disappointed anybody so far as his work is concerned. It did not stop after the death of Joseph, and it never will on account of the death of any man, Prophet, Apostle or any other man, for it is in the hands of God, and he has decreed that it shall stand for ever, and that it shall extend until its dominion becomes universal.

We do not see to-day what we saw twenty-four years ago, and we do not see to-day what will be seen twenty-four years hence; there will be no stoppage to the building up of the Zion of God, or to the carrying out of his work. Joseph Smith was a Prophet of God, raised up by the Lord Almighty, and the inspiration of God guided and sustained him to the day of his death. He sealed his testimony with his blood, and that testimony is in force upon all the world. This record which I hold in my hands (Book of Doctrine and Covenants) contains the revelations of God, and in one of them the Lord says—"Let earth and hell combine against you, and they shall not prevail, the kingdom is yours—I have given it into your hands—and you are called upon to build it up." The Lord is at the helm to govern, guide and control this work, and he will do so unto the end.

Now when men undertake to fight against this work, as brother Taylor has said, they fight against God; it is not against Brigham Young, the Apostles or this people alone, but it is against God. Every man will be rewarded according to his works. Our prayers go up before God day and night, that he will execute justice, judgment, righteousness and truth, that he will sustain everything that leads to good, and does good, and that he will overthrow all that lead to evil and do evil; and we are assured by revelation that the Lord will hear and answer our prayers. The Lord is with this people; but as Latter-day Saints, I do not think that we always prize our privileges. We are called upon to perform a work; the Lord has placed this work in our hands, and we are held responsible before the heavens and the earth to use the talents—the light and truth, which have been committed into our hands.

What is this life? What are the things of this life? The Latter-day Saints are living for things the other side of the vail, the same as all servants of God have done in every age of the world. Now is it not a curiosity that so few of the human

family have an interest in eternal things—things the other side of the vail? Bless your souls, our lives here are only a few days in duration, but on the other side of the vail we shall live eternally, we shall live and exist just as long as our Creator will exist, and our eternal destiny depends upon the manner in which we spend our short lives here in the flesh. Will it not pay any man, any Prophet, Apostle or Saint, in this or any other age of the world, to be true and faithful to his God, to magnify his calling, to be valiant in the testimony of Jesus Christ, to preach the Gospel, to bear record of the things of the kingdom to Jew and Gentile in his day and generation? Yes, it will pay men to do right, and men will sorrow and bitterly regret taking any course in this or any other generation against God or his work. What have been the afflictions of the Jews who rejected Jesus Christ? Why every word spoken concerning them by Moses and Jesus has had its fulfillment until the present day, for hundreds of years past and gone. They have been a hiss and a by-word, and trodden under the feet of the Gentiles; in fulfillment of the words of Jesus Christ, and they will continue in their present position until the fullness of the Gentiles has come in. Jesus offered his Gospel to the Jews in his day, but in these latter days it has been offered first to the Gentiles, thus fulfilling the saying that the first shall be last and the last shall be first; and when the Gentiles count themselves unworthy of eternal life, the Gospel will go to the House of Israel and they will receive it. The Gentiles should heed the warning given them by the Apostle Paul, lest they fall through the example of unbelief as did the Jews, who were broken off because they rejected the Messiah, and refused the message of salvation which he delivered unto them. From that day to this they have been scattered, peeled and afflicted; their city was overthrown and their Temples destroyed, and the land of their fathers has been in the hands of Gentile nations until to-day. The Lord has said—"Vengeance is mine and I will repay," and we may rest assured that the Lord will reward those who seek to destroy the lives of his people and to overthrow his kingdom. Vengeance is in the hands of the Almighty. "I will fight your battles," saith the Lord. We do not seek any man's hurt, however much of an enemy he may be to us, we leave him in the hands of God, we know that he will reward him, and the reward will be all that God, Saints, angels, devils or wicked men can ask, and it will be all that any man can want. When we undertake to fight against God we have to pay for it. Men will have to pay for every sin committed in the flesh; no matter what they do, they will have to be accountable for it. If a man does right, is valiant in the testimony of Jesus Christ, obeys the Gospel, and keeps his covenants, when he passes to the other side of the vail he has an entrance into the presence of God and the Lamb; having kept celestial law he enters into celestial glory, he is preserved by that law, and he participates in that glory through the endless ages of eternity. It pays any man under heaven to obey and be faithful to the law of God the few days he spends in the flesh. I say to the world, to every sect under heaven, if you ever obtain any blessings in the eternal worlds from anybody at all it will be from the God the Latter-day Saints worship, for God made us all; whether we are Methodists, Baptists, Mormons or anything else we are all the

children of one parent. Then why should we persecute one another because of our religion? It is folly in the highest degree. We live in a land and under a constitution which guarantees the right to worship God according to the dictates of conscience to every sect, party, name and denomination under heaven, then why should we be so narrow-minded as to hate or seek to persecute or kill our neighbor because he differs from us in religion?

We worship God and we are Latter-day Saints because we know that the Gospel which has been revealed in these latter days is true. We have received it and have realized the promises made to those who would obey it. The Holy Ghost and the testimony of Jesus Christ never deceived us, and we have received that testimony while abroad in almost every nation under heaven. By this power we have been gathered. That is the reason we are Mormons, as the world call us. We know this work is true, we know it is the Gospel of Jesus Christ. We would not persecute, abuse, or quarrel with any man because of his religious views. A man's religion, let it be what it will, is between him and his God. He is going to the eternal world, and he will receive his reward, and there is no reason or use in quarreling about religion, and we have never felt to do this in our lives. Whatever may have been said concerning us, our Tabernacles—this and others—have been open to every minister who came along, no matter to what sect or party he belonged. We are not afraid of our doctrines, and we are not afraid to have our children hear the doctrines of others. If any man has got a truth that we have not got, let us have it. Truth is what we are after, and we are not afraid of the doctrines of any man; we are willing to stand by the revelations of God. These are the feelings of the Latter-day Saints. When our Methodist friends came to this city, erected their tent and held their big camp meeting, what was the course pursued by the Latter-day Saints? The President of the Church, the Twelve Apostles and citizens with their wives and children gave them a congregation of many thousands, and we sat in their tent and listened to them while they abused us just as much as they pleased. We believe in giving every man the privilege of saying what he pleases, we have always been willing to let every man express his sentiments here among us. We are not afraid of them. If we have not the truth, that is what we are after, we want it. But we know that we have it, that the Gospel as restored, revealed through Joseph Smith, is the truth of God, and we know that the Lord has set to his hand to build up Zion, and he is going to do it. We bear record of this because we know it is true.

I pray that God will bless the Latter-day Saints. I pray that we may prize our privileges, that we may enjoy the spirit of our calling, and that the Holy Ghost may enlighten our minds continually, that we may not walk in the dark but in the light. I pray that the Spirit of God may bear record to the stranger within our gates. I am satisfied that it does, and it has done more or less for the forty years that are past and gone. But it is the same to-day as it was in the days of Jesus. He told Nicodemus that light had come into the world, but men loved darkness rather than light because their deeds were evil, and here is where condemnation comes in, but we can not help that. My brethren and I have traveled a great many thousands of miles to preach the Gospel to our

fellow-men; we have done this because we know this Gospel is true. We are willing to stand by this Gospel, this testimony and this work in life and in death, in time and in eternity. We shall meet the strangers who come here and visit us, on the other side of the vail; they will meet us there, and if they never know before, they will know then that our testimony is true.

I pray God our heavenly Father that he will bear testimony by his Holy Spirit to the meek and honest among the children of men, that they may receive the truth and be prepared to inherit eternal life, for Jesus' sake. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, TUESDAY MORNING, OCTOBER 6, 1874.

(Reported by David W. Evans.)

INDIVIDUAL SALVATION—THE SUCCESS OF THE WORK OF THE LORD NOT DEPENDENT ON MAN—ENCOURAGE HOME MANUFACTURES—BUILD TEMPLES—SAFETY ON THE OLD SHIP ZION.

The present occasion, a Semi-annual Conference, is one which, in the history that we are making, is marked with more than ordinary importance. I always feel thankful to be permitted to meet the faces and greet the countenances of the brethren and sisters from the different parts of the Territory and elsewhere, who assemble at these Conferences; and I feel it important that, in doing so, we should lay aside the ordinary business transactions of life, and try and compare notes with ourselves as to our actual progress in the things of the kingdom. We have received the first principles of the Gospel, and we have started in their observance; and in doing so we have become obligated by our personal agreements, and covenants in the waters of baptism, and in the ordinances which pertain to the Gospel, to live in accordance with those principles which are revealed. In pursuing our daily avocations we become mixed up, more or less, with the world; we are called to battle with the world, and we have exhibitions from time to time of the weaknesses of human nature. I remember very well in the days of Kirtland, hearing men testify that they knew this was the work of God, and that they had seen visions of the armies of heaven and the horsemen thereof, as did Gehazi, the servant of the Prophet, and then, in consequence of the failure of a bank, or

because some business transaction did not come out in accordance with their expectations or desires, they would apostatize and come to the conclusion that they never knew anything about it, and become infidels. This shows the weakness to which some individuals have been subject. I also remember, in the great apostacy which took place in Kirtland, that those who apostatized considered that all the talent of the Church had left it, and yet the work rolled right along, and, so far as they were concerned, they were never missed, and were soon forgotten, and nobody could tell where they went to. I have occasionally met them twenty or thirty years afterwards, and could hardly tell where they dropped out, their disappearance made no ripple. The facts are, brethren, that the work of the Lord does not depend upon us. If we go into darkness, if we let our hearts be filled with covetousness or corruption, or give way to licentiousness, drunkenness, Sabbath-breaking, unbelief, or any crime that corrodes our system or organization, so that our tabernacles become unfit for the holy Spirit to dwell in, it will withdraw from us, and the light that is in us becomes darkened, and that darkness is so great that we grope as a blind man and wander hither and thither, and those who suffer themselves to be led by these blind men fall into the ditch with them, but the work rolls right along.

Now, we assemble here, and we want to review our conduct and our characters before the Lord. It is one of the weaknesses of human nature to sit in judgment on others, but on the present occasion we should bring ourselves to account, one and all, and determine whether we are living in accordance with the principles of the holy Gospel that we have received. I recollect hearing once that Satan had invented for men a certain kind of leather spectacles which, when a man looked at his own sins, made them look very small, and when he looked at his own righteous acts, made them look very large; when he looked at his neighbor's sins they seemed very large, and when he looked at his neighbor's righteous acts they appeared very small. Spectacles of this kind should be avoided, and we should be very careful when we are examining ourselves that we do not get them on, as well as when we examine our neighbors.

The first step, then, in relation to the business of this Conference, is to preach the principles of repentance and reformation. We should question ourselves, and determine whether we have suffered ourselves, with the cares of the world, the deceitfulness of riches, the desire of gain, or from any other cause, to become darkened in our minds. There are many false spirits gone out into the world, and when Joseph Smith communicated the keys of the Priesthood to the servants of the Lord, he gave them the power to try these spirits, and this power was given to the Church, and no man need be led astray only as he suffers himself to lose the Holy Spirit, which is the result of sin, wickedness, neglect or transgression.

In addition to this general reformation which we wish to impress upon the minds of our brethren and sisters at the opening of the Conference, we want to take such steps as will be for the temporal and spiritual welfare of the Saints. The changes which have transpired in the world show us how uncertain a tenure our business arrangements are placed upon. From the time that the revelation was given to the Saints, commanding them to let the beauty of their gar-

ments be the workmanship of their own hands, to the present time, that doctrine has been preached, and yet, it now seems more necessary than ever that, in all our settlements and associations, we should organize and take such measures as will enable us to provide, within ourselves as far as possible, the articles which we need. It is our duty to ourselves and to our God to unite our interests in such a manner that we can produce what we need within ourselves, without being hewers of wood and drawers of water to strangers. We have made a good deal of progress in this direction, as we can see by the numbers of people who come here clothed in the manufacture of their own factories or looms. Still there is room for further progress in this direction, and during the Conference instructions will be given as may be considered necessary to aid us in facilitating the work of manufacturing our own wool, leather, shoes, hats and every other article of domestic necessity, just as far as our country will admit.

We are always commanded, so says the revelation contained in the Book of Doctrine and Covenants, given on the 19th of January, 1841, to build Temples to the holy name of our Father in heaven. We are now engaged in this work; we are building a Temple in this city and one in St. George; and if any of you ever cast an eye at the beautiful foundation that is now raised up here by the Tithes and offerings of the brethren, you can but rejoice in the idea that we are building, to the name of our Father, an edifice creditable to the work for which it is designed. We wish our brethren and sisters to remember this. It has been counseled and advised by our President, and by those in authority, that it would be a wise thing for every person in the Church to contribute a monthly donation of a half dollar in money for the Temple, that their names may be put in the book of the law of the Lord, that old and young among the Latter-day Saints may feel an interest in this matter, that on their fast days they may make this contribution to aid in supplying the necessary means to the workmen that can not be procured without money, and the necessary materials to facilitate the work. If anybody will go and examine that foundation, and the granite blocks that are lying around, and consider the expense of quarrying them and bringing them here, and of cutting them and fitting them in that foundation, they will realize that the brethren have been very industrious, and that a great work has been done, for such edifices are not erected without great labor, time and expense. We therefore desire the brethren to take into consideration, during the Conference, such subjects as pertain to the advancement of these Temples. We also wish, during the Conference, to call the attention of the brethren to the propriety of some two or three hundred hands from different parts of the northern settlements volunteering to go to St. George this winter to work on the Temple, making a donation of their labor. During last winter quite a number of the brethren went down from Sanpete and some of the neighboring counties, and put in about three months work, and during the entire winter there were only seven and a half days they could not lay stone on the Temple, and they were mostly rainy days. Those of us who have not got anything to employ us to advantage during the winter, can go down there and put in three or four months' work on that Temple, in getting lumber, and hauling it, in quarrying rock, and in

cutting and setting it; in making mortar, providing lime and hauling it, and in aiding in all the various departments of labor necessary. We can have the walls put up and get the timber ready for the roof during the winter, while we should be doing comparatively little at home. This is one item that I wish to have considered through the Conference.

There will be some missionaries called during Conference, whose duty it will be to preach the Gospel and defend the interests of Zion in the United States, Canada, and other parts of the world.

We would invite our brethren and sisters living in this neighborhood, as long as there are vacant seats here, to come and occupy them while the Elders shall give them instruction; and we ask every man and woman who fears the Lord to lift their hearts to him in prayer, that his blessing may rest upon the Elders, that President Young may be healed of his afflictions, and have health and strength to perform the duties of his calling, and that all the Elders who rise to speak may be filled with the power of the Holy Ghost, that we may be instructed, not from the mere natural wisdom of the individual, but by the inspiration of the Spirit of the Almighty, that our testimony, our knowledge of the Gospel, the principles of salvation as revealed unto us, may be inspired unto us by the power of the Almighty, that we may know for ourselves and not for another that we have received the Gospel of Jesus Christ. These are some of the items that will be spoken of during the Conference as the Spirit may direct, as well as other matters pertaining to Zion. You remember the revelation in the Book of Doctrine and Covenants, given June 22, 1834, on Fishing River, Clay County, Mo. It says:

7. "And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works, but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to law, and redress us of our wrongs.

8. "Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servants Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands which they have previously purchased with their monies, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen and avenging me of mine enemies unto the third and fourth generation of them that hate me.

9. "But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ: therefore let us become subject unto her laws.

10. "Verily I say unto you, it is expedient in me that the first Elders of my Church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion and her law be executed, and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing, and let those be chosen that are worthy; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

11. "And again I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace; and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good; therefore be faithful, and behold, and lo, I am with you even unto the end. Even so. Amen."

Let us consider these things and sanctify ourselves in all humility. God has preserved us from all our enemies for over forty years since this revelation was given, and we occupy many cities, towns and settlements, and should improve in all the goodly graces of the Gospel preparatory to the great work still before us, for the promises of God are true and will not fail.

Oliver Cowdery, previous to his apostacy said to President Joseph Smith: "If I should leave the Church it would break up." Joseph said to Oliver—"What, who are you? The Lord is not dependent upon you, the work will roll forth do what you will." Oliver left the Church, and was gone about ten years; then he came back again, to a branch of the Church in meeting on Mosquito Creek, in Pottawattamie County, Iowa. The body of the Church had come off here to the west, but there was still remaining there a branch of about fifteen hundred or two thousand people, and when he came there he bore his testimony to the truth of the Book of Mormon and the divine mission of the Twelve Apostles, and asked to be received into the Church again, and said that he had never seen in all his life so large a congregation of Saints as the one then assembled. We loved to hear brother Oliver testify, we were pleased with his witness, but when he passed off and went among our enemies he was forgotten, and the work rolled steadily along step by step, so that, ten years after, when he came back to an outside branch, he expressed his astonishment at seeing such a vast body of Saints. Some men in their hours of darkness may feel—I have heard of men feeling so—that the work is about done, that the enemies of the Saints have become so powerful, and bring such vast wealth and energy to bear against them that we are all going to be crushed out pretty soon. I will say to such brethren, it is very bad policy for you, because you think the old

ship Zion is going to sink, to jump overboard, for if you jump overboard you are gone anyhow, and the old ship Zion will ride triumphantly through all the storms, and everybody who proves unworthy to remain on board of her and jumps overboard will repent of it when it is too late, as many have done already.

The gospel of Jesus Christ is true, and the Lord has revealed this work. It has been said—"Oh what vast, what wonderful ability Brigham Young has possessed to do what has been done!" The fact in the case is, it is the Lord who has done it. He has guided and directed and has done the work, and his servants who have labored in it, have only been instruments in his hands, he has given them all the ability, wisdom and knowledge which have been manifested; and the same God has the power to still guide, control, instruct and uphold, and he will do so. Those who fall into darkness, error, folly and wickedness simply lose their position; but they who endure to the end the same will be saved. The great work which has been commenced in these last days will continue until, by and by, when the Lord sees fit, he will come to his Temple and will receive his Saints as his own.

Let us then devote our time and attention for a few days to receiving instruction and counsel, that we may have our hearts comforted and renew our testimony, for I can assure you, as the Lord God of hosts lives, the Gospel of Jesus Christ is true, and all of us who fall into darkness and go astray will be the losers. Zion will ride triumphant, which may God grant for Jesus' sake, Amen.

DISCOURSE BY ELDER BRIGHAM YOUNG, JUN.

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, TUESDAY MORNING, OCTOBER 6, 1874.

(Reported by David W. Evans.)

SAINTS ARE LIVING WITNESSES OF THE TRUTH—THE PEOPLE OF GOD PRESERVED BY DIVINE PROVIDENCE — PERSECUTION — INDIVIDUAL SALVATION.

I have a testimony also to offer to my brethren and sisters. It is a great thing, in my estimation, to know God and his Son, to know that God has established the kingdom of the latter-days, and to realize that there are men upon the earth, who are capable, through the revela-

tions of Almighty God, to teach the people the way of life, to point out to them the path by which they may regain the presence of their Father and God. Such is the testimony I have had, such a testimony I have at the present time. I am aware that to some it seems incredible, and that in their ears it sounds preposterous to utter such words, and especially does it seem so to those who consider that they are living in the blaze of of the Christian religion, for the large majority of that class of people will not for a moment entertain the idea that God will ever again speak to men upon the earth, or inspire them as he did anciently. They believe the day as gone by when such things can be, and that, having the Bible in their possession, it is no more necessary for God to make known his will to man. I am aware that the Christian world view it in this light, but I can not help that, I am not responsible for them, nor they for me. I stand for myself and am supported by the evidence which I have received from Almighty God. If they can testify to me that the Christian religion is true, I can, in turn, testify to them that God has revealed himself, that he has again spoken to men upon the earth, and that they hear his voice just as much as Isaiah, Ezekiel or any of the Prophets of ancient days. This is my testimony, and I know it to be true. By the same Spirit that revealed unto Peter his Lord and Savior I know that Jesus is the Christ. This has not become knowledge with me through the testimony of others alone. I sought and received that testimony for myself. Said Jesus unto Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" and I testify to you this day, that that same God has revealed unto me that these things are true, that this is the Gospel of Jesus Christ, and that this people represent the kingdom of God which Daniel and others of the ancient Prophets said should be established upon the earth in the latter-days. That is the testimony which I have to offer here this morning. If I stood alone in this matter, and there was no other person who could bear the same testimony perhaps people would be justified in disbelieving me, that is, if I gave them no evidence of the truth of my words; but when the proof is positive and the evidences incontrovertible; when there are scores of thousands of people gathered from as well as scattered through the nations of the earth who can rise as one person and bear this testimony, the nations of the earth will be condemned if they reject it.

It is true that Joseph Smith was an unsupported witness in some respects of the Gospel which he had to reveal unto the human family. He came forth a boy, alone; his testimony was given to the world, and God, in his wonderful providences, fulfilled the words of that boy, and others were induced to believe what he told them. He told the people that if they would obey the will of the Father, if they would repent of their sins, be baptized for the remission of them and have hands laid upon them for the reception of the Holy Ghost, they should receive it, and it should be a witness unto them that his words were true and faithful.

Have the words of Joseph Smith been fulfilled in this and in other respects? I answer yes. He bore this mission unto the people, and it, with its promises, came to me, and I obeyed it, doing as I was told in order that I might obtain the evidences of the Holy Spirit. Did I obtain them? Yes I did; and here is a congregation before me, the repre-

sentatives of a great people, who can bear witness with me this day that the words of Joseph the Prophet were true and faithful to this generation. Our testimony is not unsupported, for I have gone forth into the midst of the nations of the earth, and have stood before strangers and have said unto them—"If you desire the knowledge that the Prophets who were with Jesus on the earth possessed, if you will do those things which have been commanded you shall know of the doctrine whether I speak of myself, or of God who sent me." I have borne this testimony hundreds of times to the nations of the earth, because I was sent forth to do it, and I had a testimony that it was my mission to testify of these things. What has been the result of the Elders going to the nations of the earth and bearing this testimony? We see before us a mighty people gathered in these mountains. There is scarcely an adult who has been gathered here who came with any other purpose but to build up the kingdom of God, because of the inspiration of the Holy Spirit which he or she received through obedience to the words which were declared unto them. If any have gathered here with any other purpose they are not in this Church, or if they are they will not remain in it very long. This people have gathered here by scores of thousands, can not those who are not of us put their prejudices to one side for a moment and take a fair and impartial view of the circumstances which surround us? Can not the world look upon the Latter-day Saints and ask themselves—"Is it possible for men to make these promises, and yet be impostors and deceive the people to the extent they have?" Have the Elders deceived the people? It looks to me like folly in the extreme for people to entertain such an idea. Have we deceived the people? No sirs, we have not. Were those words false which were uttered by the Elders when they called upon the people to repent? No. The people verily received that testimony of the truth of this work by the inspiration of the Holy Ghost which was promised them by the Elders, and that is the reason why so many have gathered to these mountains.

But the majority of people now are like the Jews when they arraigned Jesus—they want a miracle. "Then did they spit in his face and buffetted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee." That is exactly the same spirit that prevails now—"If you Latter-day Saints have the blessings and gifts you talk of, why don't you rise up in power? Why does not God come out of his hiding place and preserve you from your enemies?" I can testify to-day that he has done so. From my earliest recollections I have been wandering with this people. I have been with them when driven before their enemies, with my father and his family in their persecutions, and I know, as I know that I live, that God has stretched out his hand and preserved this people when nothing but his providences could have saved them.

Who are they who smite this people? Are they righteous men, men who are seeking to benefit the human family? Are they men who are turning their whole attention to benefit their fellow-men, or building up principles of righteousness and truth, to sustain the poor, and to gather them from the nations of the earth to a land where they can possess those comforts and blessings which should surround the sons and daughters of our God? No, they

do not busy themselves about such things as these, they have business on hand, which they think is more important; they have the Latter-day Saints to persecute. They do not have time to turn their attention, nor their minds to such trifles as bringing the poor from the nations of the earth or developing the resources of this great country. They have no time for this, they have a far greater work on hand, opposing the progress of this people and the fulfillment of the prophecies of men of God who have lived upon this earth. That is the view I take of it from my standpoint. Of course I do not expect others, outside of the Church, to look at it as I do. But this people are engaged in what? First, at the present time, in defending themselves, trying to secure their lives and property from men who are seeking to deprive them of both; they are also continuing their efforts to bring the downtrodden of Europe and every other nation, to this land of America, where they can enjoy freedom and religious liberty, and have a home and not be servants of those who are more wealthy than themselves. This people are expending millions of dollars to gather the poor from the nations of the earth that they, with us, may enjoy the blessings of religious liberty, and the blessings of this free land.

Why don't these men who are persecuting us, and all the time telling how mean and contemptible we are as a people turn their attention, not to our sins, but to their own shortcomings, and pick the beam out of their own eyes before attending to the mote in ours, and then try and do something to ameliorate the condition of the human family? These are simply my views on this subject, and I would to God that every man in this great nation would do right himself and not seek to persecute his neighbors because he thinks they are doing wrong! A man might do a thing in which, according to his conscience, he would be perfectly justified, but from my standpoint it would be very wicked. A heathen might be justified in doing that which I should consider a great crime. Shall I go to work and persecute an individual that does not see exactly as I see? Should I be justified in doing this? No. If I see a person in the wrong I am justified in going to him and trying to teach him the principles of the Gospel which I find contained in the Bible, and which God has revealed to the human family for their salvation; in other words, I should be justified in trying to lead him in what I believe to be the path of righteousness, but I should not be justified in trying to drive him.

Is this the course that is being pursued with us? By no means. The spirit manifested towards us continually is—"If you don't do as we say we will force you." Nobody comes here to persuade us, their object is to compel us to bow to their wishes. They wish to make us forsake that which we revere and consider holy, simply because they despise it, and deride it as something that ought to be put down by force. It is not a Christian spirit that induces persecution, not at all. Why not take the example of Jesus, whom they profess to worship? If this people are wrong, convince them of their error. "Oh," say they, "we can't do it." It is like the King of Denmark, Frederick the Seventh, if I mistake not. The Priests complained to him and said that they could not put down the Latter-day Saints, and that they were proselyting in spite of all they

could do. Said the King—"Why dont you take the Bible, and confound them and let the people see their errors?" The Priests said—"We have tried that, but have not succeeded, they have more arguments in the Bible than we have." "Well," said the King, "I think yours is the poorest religion of the two, I will let the Latter-day Saints go on, and shall not interfere with them." I would like this position to be taken by those in this nation who are opposed to us. But they will not assume this position, for we can correct them with the Scriptures of divine truth. Why do they not use the word of God in their operations against us, instead of the carnal weapons which they happen to have because they belong to a certain party? Why not imitate the example of Jesus and try and persuade us if we are in the wrong, and put us in the right. We desire to be saved; it is salvation we hope for. It is the desire for salvation in the kingdom of God that prompts me to say these things; and as long as God shows to me that I am right, as long as I have an approving conscience before Him in carrying out the doctrines which I believe in, so long, with the help of God, will I advocate them, let the issue be what it may. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE SEMI ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, WEDNESDAY, OCTOBER 7, 1874.

(Reported by David W. Evans.)

DESTRUCTION OF THE WICKED BY THE FLOOD, WISDOM IN GOD—PRIESTHOOD—TEMPLES—INTELLIGENCE COMES FROM GOD—THE LORD WILL TAKE CARE OF THE SAINTS—ANGELS OPERATING WITH MEN IN THE WORK OF HUMAN REDEMPTION.

I am happy to have the opportunity of meeting with the brethren and to talk over the affairs pertaining to the kingdom of God in this Conference. We are engaged in a work in which all of us are interested, individually and collectively. It is a work that differs from anything else that exists at the present time on the face of the earth, and in many respects it differs from anything that ever has existed. I do not know that we are in any wise responsible for this, or for the position in which we find ourselves. The circumstances with which we are

surrounded are not, particularly or specially, of our own making, nor the principles in which we believe. We have an abiding faith, as we heard referred to this morning, in certain principles which have emanated from the heavens; and we find ourselves on the earth at this particular time, in this peculiar dispensation, and engaged in a work that is dependent, I was going to say, altogether upon the Almighty, and which is part and parcel of that programme which existed in his mind before the world rolled into existence.

There have been different dispensations existing in the various ages of time, as the purposes of God have rolled on in relation to this earth; all of them, more or less, partook of the same principles that have been revealed unto us, that is so far as the Gospel is concerned, but all of them more or less differing.

The first command given to man was to be fruitful, to multiply and replenish the earth; in other words, an earth had been created, and it was necessary, as it had been brought into existence and man placed upon it, that his seed should be propagated, that there might be bodies prepared for spirits to inhabit, that they together might accomplish certain purposes, in the designs of God, pertaining to the creation of the earth.

By and by we find the people departing from the principles of truth, from the laws of the Gospel, repudiating the fear of God, grieving his Holy Spirit and incurring his displeasure. Then a flood came and the inhabitants of the world, with the exception of a very few, were swept from it, after the Gospel had been preached to all who then lived and all had had an opportunity to believe in and obey it. A few of them did so and lived in the fear of God, and, according to the revelations which we have, they were translated and caught up, they had a separate existence from those who lived upon the earth, and occupied the position of translated beings and were necessarily governed by other laws than the denizens of the earth. This was one peculiarity of the dispensation before the flood. Then came the flood, which many people, unacquainted with things as they existed in the bosom of God and with his purposes and designs, consider was a great cruelty, an act of tyranny, evincing a spirit of outrage and oppression upon the inhabitants of the world. Sceptics reason in this manner sometimes, the only reason of their caviling being that they do not understand God or his laws and designs in relation to the earth and the inhabitants that live upon it, and being ignorant of these things they are not competent judges as to the fitness of things generally, and the course pursued by the Almighty in relation to the inhabitants of the earth, hence they arrive at all kinds of foolish conclusions. The fact is there were certain ideas connected with the destruction of the world that were good, proper and merciful. Mankind had committed unto them certain powers, among which was the power to perpetuate their own species, of which they could not according to the laws of nature be deprived while living. And they had a certain agency of their own, which they could act upon, and the people who were destroyed in the flood had departed from the laws of God. Man has a dual being, not only a body or mortal tabernacle, but a spirit, and that spirit existed before he came here; and if men before the flood had been allowed to go on in their iniquities and if, with every thought and imagination of their hearts, which were all unlawful and evil,

they had been allowed to perpetuate that kind of existence, of course God would have had very little to do with the operations of the earth and the inhabitants thereof, it would therefore have been unjust to the spirits created by our Father in the eternal worlds to force them to come and inhabit the degenerated bodies which they must have received from such characters as the generation drowned in the flood; and hence God took away their agency by destroying them from the face of the earth, because they were prostituting their powers to an improper use and not only injuring themselves by defying the law of God, but also inflicting an evil upon unborn generations by perverting their own existence and by their powers of procreation entailing misery upon millions of spirits that had a just right to look for protection from their Father. The Almighty therefore took this awful method to redress this aggravated wrong and he had a right to do it. Why, our stockraisers act upon that principle a good deal. I was talking to one of them a little while ago who had a large flock of sheep, and he told me that he had got some better stock, and was going to kill off the poor ones in order that he might raise only good stock and a better breed than he then had. I suppose that God had as much right to do this as sheep raisers and cattle raisers have, and thus by cutting off that wicked generation from the earth he deprived them of the privilege of propagating their own species. And what then? Oh, they were all damned. No, they were not quite, yes they were in part and partly not. God understands all these things and manages matters according to the counsel of his will, and hence he provided a way whereby the people who were then drowned, who would not listen to God's law and who had departed entirely from the precepts of Jehovah, might hereafter have a chance of obeying the laws of life and salvation. Well, were they not all teetotally doomed to go and be roasted in flames forever and ever. Not quite; for we read that Jesus, when he was put to death in the flesh, was quickened in the spirit, by which he went and preached to the spirits in prison that sometime were disobedient in the days of Noah, when once the long-suffering of God waited upon them in those days. Hence we see that instead of being eternally damned, Jesus went to preach the Gospel of life and salvation to those whom God, in the days of Noah, swept off by the flood, in order that he might introduce another state of things, and try to raise up a people who would listen to his laws and obey his precepts.

The Scriptures say that Jesus went and preached to the spirits in prison, the same as he had preached to others on the earth. What did he preach? Do the Scriptures say what he came to preach? Yes, they say "he came to preach the Gospel to the poor, to bind up the broken-hearted, to set at liberty those who were bound, and to open the prison doors to the captive." That is what he came to do, and he did it.

We are not connected with a something that will exist only for a few years, some of the peculiar ideas and dogmas of men, some nice theory of their forming; the principles that we believe in reach back into eternity, they originated with the Gods in the eternal worlds, and they reach forward to the eternities that are to come. We feel that we are operating with God in connection with those who were, with those who are, and with those who are to come.

We find that after the days of Noah an order was introduced called the patriarchal order, in which every man managed his own family affairs, and prominent men among them were kings and priests unto God, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood after the Order of Melchisedec. Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people, and they were more or less under the influence and guidance of the Almighty. We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedec, who was a great high priest. We are told that "there were a great many high priests in his day, and before him and after him;" and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which they were associated. Noah and his descendants, for a length of time, did that which was right in the sight of God to a very great extent, but by and by they departed from his law, and Abraham was raised up as a special agent in the hand of the Almighty to disseminate correct principles among the people, and as a medium through which God would communicate intelligence and blessings to the human family. He went through a very rigid course of discipline, and was tried in almost every possible way, until, finally, he was called upon to offer up his son; and then, when he attempted to do that, and the Lord had fully proved him, the Lord said—"I know that Abraham fears me, that he has not withheld his only son from me, and I know that he will command his children after him to fear my name." After God had tried Abraham, he took him on to a mountain and said unto him—"Lift up thine eyes eastward and westward, and southward and northward, for to thee and thy seed after thee will I give this land; and in thee and in thy seed shall all the families of the earth be blessed." That was a great blessing, and it placed Abraham in a most prominent and important position before God, before the people, and before the world. Now, although God made that promise unto Abraham, yet Stephen, who lived some two thousand years afterwards, said that "God gave him none inheritance in that land, no not so much as to set his foot on, yet he promised that he would give it to him and to his seed after him." There was a something peculiar about all these men—being in possession of the everlasting Priesthood, which is without beginning of days or end of years, they measured things with the eye of the Almighty, by the principle of faith, by the knowledge and intuition which the Spirit of God gave them, and the revelations which it imparted, and they felt like one of old who said—"When a man dies shall he live again? All the days of my life to my appointed time will I wait until the change come." Inspired by the Spirit of the living God, in possession of the principles of revelation, holding the keys of the everlasting Priesthood, which unlocked the mysteries of the kingdom of God, they looked forward and backward, and felt that they were a part of the great programme which God designed to accomplish in regard to the earth. It was not for the immediate possession of some temporary good; not for the grasping of something that they could hold for the time being that they were anxious; but they were after

riches, exaltations, glory and blessings that would continue "while life or thought or being lasts or immortality endures."

From the loins of Abraham a great many great Prophets, seers, revelators, men of God, kings, princes and authorities descended; and they raised up a nation that was powerful in its day and generation. But they, like others, finally departed from the laws of God and from the principles of eternal truth, and then the power of the Melchisedec Priesthood was withdrawn from them, and the law was added because of transgression, and although they became a numerous, great, wealthy, wise and intelligent people, yet they lost for a long time the power, intelligence, life and light of revelation which the Gospel imparts.

Then came the time when Jesus appeared on the earth. He was "a lamb slain from before the foundation of the world," and he came to accomplish things which had been planned by the Almighty before the world was. He was the Being to whom the antediluvians, and Abraham, and Isaac and Jacob, and the Prophets, Patriarchs and those who were filled with the Spirit of God and the light of revelation referred to, and to whom they looked; to him pointed all their sacrifices and the shedding of the blood of bulls and goats, heifers, lambs, &c. Jesus introduced the Gospel, and if the people would have received and obeyed the principles which he taught, the kingdom of God would have been established, the dispensation of the fullness of times brought in, and in the Temple at Jerusalem the baptisms for the dead would have gone on, and the redemption of the living and the dead would have proceeded. But the people could not receive the teachings of Jesus. Here was a dispensation different from any of the others.

There was an Elias to come, who was to turn the hearts of the children to the fathers, and the hearts of the fathers to the children; and when it was asked Jesus—"Art thou the Elias which was to come, or do we look for another?" it was told them, "This is he if ye can receive it." But they could not, and consequently they beheaded John the Baptist and crucified Jesus, and it was declared that not one stone of their magnificent Temple should be left upon another without being thrown down, which was literally fulfilled, and the ground upon which it stood was ploughed over. Jesus told his disciples that when they saw "Jerusalem encompassed about with armies they were to flee to the mountains." One of the Prophets, in speaking of the affairs that were then to take place, said that a certain power should arise which should make war with and prevail against the Saints, and that that power should seek to change the times and the laws, and that they should be given into his hand, for a time, and times and the dividing of times. Very well, these things have taken place.

We now turn our attention to this continent, and find that God transplanted a people who were of the seed of Abraham, from Palestine to this continent. Here they passed through all kinds of vicissitudes and changes, sometimes abounding in iniquity and vice, at other times full of virtue; sometimes they acknowledged the hand of God, and at other times disregarded it; sometimes they were chastened by the Almighty, and at other times permitted to go on in their iniquities. At one time there was a people on this continent who lived for nearly two hundred years in the fear of God, under the direction

of his spirit, governed by the laws of the Gospel, and they had all things common among them, and we are informed that there never was a more united, happy and prosperous people upon the face of the earth.

These are some of the changes that have taken place here. And now, we are living in another age and under other circumstances. The world is waxing old; myriads of people have lived upon it, generation after generation have come and gone, some good, some bad, some very wicked, some very righteous; some pure and holy, others to the contrary, embracing every kind, and all the peculiar phases that have been developed by the human family. They have come into existence and they have died, and what of them? What of the good and what of the bad? What of the righteous and what of the unrighteous? What of their standing before God, and what of the nations that have existed, that do exist and that will exist? These are things, which, as intelligent, immortal beings, demand our consideration. And what of us as part of them? We need to reflect, and it is proper that we should understand something in relation to these things. We have our part to perform. We find ourselves in the world in this day and age, which is that which was spoken of by Paul —"the dispensation of the fulness of times, when God would gather together all things in one, whether they be things in the heavens or things on the earth." There is something very remarkable, very peculiar in that expression. What the gathering is in the heavens it is not for us to say at the present time; what the gathering is on the earth we have some little idea of from the things with which we are associated. There is a peculiarity about it. As I said before, we find ourselves living in this day, and we are called upon to perform a certain work in connection with the economy and designs of God pertaining to the earth we live on, pertaining to ourselves, to our progenitors and to the whole human family that have existed upon the face of the earth. We are here to do a certain work which God has set us to do, and, as I have said, we have had very little to do in bringing about the matter. We did not originate it. We talk sometimes about Joseph Smith, he did not originate it. He told us about a great many things that we talk about, and unfolded many principles unto us. But how did he know them? God called him and set him apart as he called Noah in his day, and as he called Enoch, Abraham and Moses in their day, and as he called the Prophets and Jesus in their day, as he called Nephi, Lehi, Moroni and Alma in their day upon this continent. He has called us, and has introduced to our view certain principles, and we have been learning these princples gradually. The first thing was to get baptized, a very simple affair, a very little thing, nevertheless it was an ordinance of God, he appointed it, and we went and were baptized. Then we had hands laid upon us for the reception of the Holy Ghost, and we partook more or less of its influence, according to our faithfulness and diligence in keeping the commandments of God.

We had not anything to do with originating this work; neither had Joseph Smith, neither had Oliver Cowdery, nor Brigham Young, nor any of the Twelve, nor the first Council, nor the Bishops, nor any other man living. God has his work to perform, and at the proper time and in his own way he will fulfill his

own purposes and build up his kingdom. He commenced it at his own time, and he called Joseph Smith and gave him revelation. He told him about the ancient history of the people of this continent and enabled him to translate it, he gave him a key to all these things. He could not have done it without any more than you or I could. He was indebted to God, just as much as you and I are, and so were his brethren who were with him. Joseph Smith had many revelations, but who gave them to him, by what spirit and intelligence were they unfolded and communicated to his mind? God revealed them to him, he obeyed the behests of Jehovah. When God called him and set him apart he was obedient, just the same as you and I were. When the Elders of Israel came forth to preach the everlasting Gospel we obeyed it and, through obedience, we obtained the Spirit of God, and that brought us into the position which we occupy at the present time.

And now about the gathering, who understood anything about it? The ancient Prophets prophesied about it, but what did we know about it, or what do the world to-day know about it? Nothing, only as it has been revealed. If God had not revealed it we should have been as ignorant as the rest of mankind are. And so we should about our sealings, and the covenants that men and women make with one another, that the fools around us do not comprehend; they think we are fools, but we know they are; that is the difference between us. We know they are ignorant, brutish, foolish and know not God nor his laws, nor the principles of truth; but we know something about these things, because God has revealed them to us.

We heard this morning that this was a time in which to build Temples, and you know that we are now engaged in a work of that kind. Why are we thus engaged? Is it for our sakes only? God forbid. The Gospel that we preach is not for ourselves only. We have not preached it these many years that we might make money by it. I have traveled a great many thousands of miles to preach this Gospel without purse and without scrip, and I see many men around and before me who have done the same thing. Was it for ourselves? No. Was it because it was pleasant? No, but God had revealed certain principles to us pertaining to the salvation of the world in which we live; he had committed a dispensation of the Gospel to us, and it was woe unto us if we preached not that Gospel, whether we liked it or not. But we did like it, and we went forth in the name of Israel's God, and God went with us and sanctioned our testimony by his Spirit, and by the gift of the Holy Ghost. We could not have done these things or I will acknowledge that I could not, neither could any of my brethren, unless God had been with us, we had not sufficient faith and intelligence; but God imparted his Spirit, his intelligence and the gift of the Holy Ghost to the Elders of Israel, and they went forth bearing precious seed, the seed of eternal life, and they came again rejoicing and bringing their sheaves with them, and here they are gathered into the garner. What for? For ourselves? No, we are, or ought to be co-workers with God in the accomplishment of his purposes in relation to the world in which we live, and people that have lived before us, and those that shall come after us. The principles which we are in possession of emanated from God. The Priesthood which God has revealed emanated

and originated with the Gods in the eternal worlds; it is the principle by which they are governed and by which God governs all things which exist, and we, as the servants of God, acknowledge the hand of God in all these things. Can I preach, do I have any intelligence? God imparted it. Can my brethren preach? have they intelligence? God imparted it. Did Joseph Smith or Brigham Young have intelligence? God imparted it. Have we been delivered at various times, and has the hand of God been manifested in our behalf? Yes, or we could not have been here to-day, the powers of darkness would have prevailed against us, the enemies of Zion would have put their feet upon our necks, and would have trampled us to the dust of death long ago. We talk about the intelligence that has been manifested in connection with this work. Where did it come from? It came from God. As you heard this morning, God, in answer to the prayers of thousands, has inspired his servants and has given them intelligence to carry on his work, and it has been carried on under the influence, guidance and direction of the Spirit of God. Without that none of us could have done anything more than the rest of mankind. Who led us? God. Who has sustained us here? God, and who will continue to sustain us? The Almighty. These fools who think they can trample under foot the servants of God, and overthrow the kingdom of God are reckoning without their host, they are pushing against the buckler of the Great Jehovah, and they will find that he will put a hook into their nose and lead them in a path they know not of. Israel will rise and shine, and the power of God will rest upon his people, and the work that he has commenced will roll forth "until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall rule for ever and ever." The purposes of God are not going to be thwarted by the folly, vanity and ignorance of men; and as we had very little to do with introducing these things, we have really very little to do with carrying them on. Somebody was speaking this morning, in reference to certain men who thought that, if they left the Church, the work would not go on; that is perfectly ridiculous. There are certain things that have to be accomplished in the economy of God, and no man or combination of men can stop them, no influence that the world can exert can hinder them, for God is at the helm, and he will roll forth his own work. Hear it, you men of the world, you cannot go further than God will let you, any more than the Latter-day Saints can. It is in God's work that we are engaged. There is nothing really selfish about our operations when we come right down to the bottom of the work; for we are all engaged with God, and with the spirits of just men made perfect, and with the Priesthood that have existed before us, and with the intelligences that surround the throne of God; with all these intelligences we are united in the grand work of rolling forth the designs and purposes of God. You do not have the Latter-day Saints only to fight against, but you have to fight all the just and good who have lived and died on the earth, and who live again; and besides these you have to fight with God and his angels and the intelligencies who surround his throne.

As Latter-day Saints, we are sometimes apt to think that we must look after ourselves individually. We are a good deal like the man who,

when praying, said—"God bless me and my wife, my son John and his wife, us four and no more, amen." There was no philanthrophy, benevolence or kind feeling towards the rest of mankind there, and too many of us feel a good deal in the same way. As Latter-day Saints we ought to feel—and when we feel right we shall feel—that we are the representatives of God upon the earth, that we are engaged in building up his kingdom; that we are living in an age when God designs to accomplish certain purposes, and we are desirous of co-operating with him in that labor, and it is our mission to help to save the living, to redeem the dead and to bring to pass the things spoken of by the Prophets. This is the position that we occupy, and a great many things have yet to be introduced before these things can be accomplished.

We are commencing to build Temples, and hence, as I said before, our dispensation differs from others which have preceded it. It is kind of a time for settling up accounts. You know when a man goes to work on Monday, Tuesday, Wednesday, Thursday and Friday, he keeps account of what he does, and when Saturday comes it is a kind of settling-up day. It is so with us, it is so with the world, our day is a kind of settling-up day. The Elders have been forth and gathered together a few of the people to whom they have preached; others are gathering, and now we, at home here, are engaged in building Temples? What for, for ourselves? Yes. For somebody else? Yes. For our friends who have lived? Yes. For other people's friends who have lived? Yes, and to feel after all nations who have lived, for we are interested in the welfare of all the peoples who have ever existed on this earth, and like God, we are feeling after them with a fatherly, kind, generous and philanthropic feeling. That is why we are building our Temples, that is why men are called upon to labor upon these Temples, for we desire to enter therein and to officiate and administer for the living and the dead.

"Well, but it takes a little money." Oh, does it? Never mind, the gold and the silver are the Lord's, the cattle on a thousand hills are his, and we shall get a little of his gold and silver, and in using it in building temples to the name of the Lord we are taken into partnership with him, we unite with God, and with the angels, and with the spirits of just men made perfect, with the priesthood that existed anciently and with the Gods. We all unite together for the accomplishment of God's purposes, and we will feel after the Inhabitants of the earth. If people are foolish around us we cannot help that; let them go on and exhibit their folly, God will take care of us, he is as much interested about us as we are, and a good deal more, and he is as much concerned about the rolling forth of this work as we are, and a good deal more. The ancient Nephites who lived on the earth, those men of God who, through faith, wrought righteousness, accomplished a good work and obtained exaltation, are as much interested in the welfare of their descendants as we are, and a good deal more; and Abraham, Isaac and Jacob, and those ancient men of God who once lived on the earth, and who yet live, are as much interested in the accomplishment of God's purposes as we are, and a good deal more. Well, then, what have we to do? Why to fulfill the duties devolving upon us as they come along day by day, and to introduce every principle that is calculated to save the living and redeem the dead. We are not

alone in these things, others are operating with us, I mean all the men of God who ever lived, and they are as much interested as we are, and a good deal more, for they know more, and "they without us cannot be made perfect" neither can we be perfected without them. We are building temples for them and for their posterity, and we are going to operate in these temples, as we have done heretofore, for their welfare and for the welfare of their posterity. And then they are operating for us behind the vail with God and the intelligences which surround his throne; and there is a combination of earthly beings and of heavenly beings, all under the influence of the same priesthood, which is an everlasting priesthood, and whose administrations are effective in time and in eternity. We are all operating together, to bring about the same things and to accomplish the same purposes.

Well then, what shall we do? We will build the temples. And don't you think we shall feel a little better while we are doing it? I think we shall, for while we are so doing we shall have the approbation of God our heavenly Father, and of all good men who have ever lived, and we may need this by and by when we get through this world. These Gentiles do not need anything of this kind, they are all going to heaven anyhow; but we want to make friends of the mammon of unrighteousness that when we fail they may receive us into everlasting habitations. I want friends behind the vail. I want to be the friend of God and God to be my friend; I want to help to roll forth the Kingdom of God and to build up the Zion of the Most High, and I want to see my brethren engaged in the same work, and we will do it. In the name of Israel's God we will do it.

We talk about the Order sometimes, well, we will do that too. What, would you? Yes, to be sure I would, or anything else that God wants of me. I am on hand, that is my feeling about these things. Well but, is there not a good many weaknesses to see? I think there is, don't you think there is about you? Just examine yourselves and then answer the question whether you have not a good many weaknesses. I think there are a great many things among us that we ought to be ashamed of. We are covetous grasping and grinding; there is not enough human sympathy, brotherhood and kindly feeling among us. Every man in Zion ought to feel that in every other he has a brother and a friend, and not a ravenous character who would grasp everything that he has and grind him to the dust of the earth. I want liberality, generosity, kindness and the love of God within us, and flowing around us like wells of water springing up unto everlasting life. These are the principles by which we ought to be actuated and governed. Let the potsherds of the earth strive with the potsherds of the earth, God will take care of his own affairs and manage them his own way. Zion is onward, her progress can not and will not be retarded, I will prophesy it in the name of Israel's God. It is onward, onward, onward, until the purposes of God shall be accomplished, until the towers of Zion shall arise, until her temples shall be built, until the living shall be saved, until the dead shall be redeemed, and until "the knowledge of God shall cover the earth as the waters cover the sea."

Let us, then, cleave to righteousness and truth, lay aside our folly, vanity and nonsense, our egotism, ignorance and covetousness and everything that is wicked, sinful, narrow and contracted, and let us feel that we are servants of God, engaged in

rolling forth his kingdom and accomplishing his purposes upon the earth. | May God help us to be faithful, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, WEDNESDAY, OCTOBER 7, 1874.

(Reported by David W. Evans.)

GOD'S ANCIENT PEOPLE POLYGAMISTS—MARRIAGE RELATIONS ARE TO CONTINUE FOREVER—NO POWER BINDING IN MARRIAGE BUT THAT OF THE HOLY PRIESTHOOD POSSESSED BY THE LATTER-DAY SAINTS.

I have been requested, this afternoon, to preach upon the subject of marriage. It is a subject which has been often laid before the Latter-day Saints, and it is certainly one of great importance to the Saints as well as to the Inhabitants of the earth, for I presume that no person, who believes in divine revelation, will pretend to say that marriage is not a divine institution; and if this be the case, it is one which affects all the human family.

I will select a passage of scripture in relation to this divine institution as it existed in the days of Moses. In selecting, however, this passage, I do not wish the congregation to suppose that we are under the law of Moses particularly. There are many great principles inculcated in that law which the Lord never did intend to come to an end or be done away—eternal principles, moral principles, then there are others that were done away at the coming of our Savior, he having fulfilled the law. Because we find certain declarations, contained in the law given to Moses, that does not prove that the Latter-day Saints are under that law; that same God that gave the law of Moses—the being that we worship—is just as capable of giving laws in our day as in Moses' day; and if he sees proper to alter the code given to Moses, and to give something varying from it, we have no right to say that he shall not do so. Therefore, in selecting the passage which I am about to read, it is merely to show what God did in ancient times, and that he may do something similar in modern times.

In the 21st chapter of Exodus, speaking of a man who already had one wife, Moses, says—"If he take him another wife, her food, her raiment and her duty of marriage shall he not diminish." It will be recollected that this law was given to a polygamic nation. When I speak of a polygamic nation, I mean a nation that practised both plural and single

marriage, and believed one form to be just as sacred as the other. Their progenitors or ancestors were polygamists; and they were considered patterns for all future generations. Their piety, holiness, purity of heart, their great faith in God, their communion with him, the great blessings to which they attained, the visions that were made manifest to them, the conversation that God himself, as well as his angels, had with them, entitled them to be called the friends of God, not only in their day, but they were considered by all future generations to be his friends. They were not only examples to the Jewish nation, but in their seed, the seed of these polygamists, all the nations and kingdoms of the earth were to be blessed.

I hope that pious Christians in this congregation will not find fault this afternoon with their Bible, and with the Prophets and inspired men who wrote it. I hope that they will not find fault with God for selecting polygamists to be his friends. I hope that they will not find fault with Jesus because he said, some two thousand years or upwards after the days of these polygamists, that they were in the kingdom of God, and were not condemned because of polygamy. Jesus says, speaking of Abraham, Isaac and Jacob—"Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Do not find fault with Jesus, you Christians, because he has these polygamists in his kingdom, and because he has said that the Gentiles will be blessed through the seed of these polygamists; neither find fault with him because he has taken these polygamists into his kingdom, and that many will come from the four quarters of the earth and have the privilege of sitting down with them therein.

Jacob married four wives, and may be considered the founder of that great nation of polygamists. He set the example before them. His twelve sons, who were the progenitors of the twelve tribes of Israel, were the children of the four wives of the prophet or patriarch Jacob. So sacred did the Lord hold these polygamists that he said, many hundred years after their death—"I am the God of Abraham, the God of Isaac and the God of Jacob, and this shall be my memorial unto all generations." Now, Christians, do not find fault if God chose these polygamists and, at the same time, wished to make them a sample, a memorial to all generations, Christians as well as Jews.

Several hundred years after God raised up these, his friends, and founded or began to found the twelve trices of Israel, he saw proper to raise up a mighty man called Moses to deliver the children of Israel from the bondage in which they had been oppressed and afflicted by the Egyptian nation. So great had this affliction become that the King of Egypt issued a decree commanding the Israelitish midwives to put to death all the male children, born among the Israelites. This murderous law was carried out. This was about eighty years before Moses was sent down from the land of Midian to deliver the children of Israel from this cruel bondage. How long this great affliction of putting to death the male children existed, is not given in the Bible; but it seems to have waxed worse and worse during the following eighty years, after which Moses was sent to deliver them. We may reasonably suppose that the oppressive hand of Pharoah was not altogether eased up, but continued on for scores of years, destroying many of the male children, making a great

surplus of females in that nation. A great multitude of females over and above that of males, will account for the peculiar passage of Scripture to which I will now refer you. It will be found in the 3rd chapter of Numbers. I have not time to turn to it and read it, but I will quote you the substance thereof. Moses and Aaron were commanded to number all the males in Israel from a month old and upward that were called the firstborn among the various tribes. Now the firstborn does not mean the oldest male child of the first wife, for sometimes the first wife has no children, but it means the first born son that is born to the father whether by the first wife, or second, or third, or any number of wives that he may have; the term firstborn pertains to the first male child that is born to the father. So it was accounted to Jacob's family of twelve sons. Reuben only was called the firstborn of Israel until he lost his birthright, through transgression, which, we are told in the 5th chapter of first Chronicles, was taken from him and given to one of the sons of Joseph. But so far as age or birth was concerned, Reuben was the firstborn; and had it not been for his transgression, he would have inherited a double portion of his father's substance, for that was the law in ancient times.

Now how many of the firstborn could be found in the midst of Israel? We are told that there were twenty-two thousand two hundred and seventy-three firstborn males among the eleven tribes: the tribe of Levi was not reckoned at that time, but all the male members of the tribe of Levi, from a month old and upwards was twenty-two thousand souls. Now if the tribe of Levi numbered in proportion to the other eleven tribes, the number of firstborn males in all the twelve tribes would probably amount to between twenty-four and twenty-five thousand souls, it could not have run over that. There might have been some of the firstborn who were dead, which would make a few more families: then there might have been other families who never had any male children, which would increase the families still more. Supposing then, in order to give all the advantages possible, and to make as many families as we possibly can consistently, that we say, instead of twenty-five thousand firstborn in the midst of all Israel, that there were thirty thousand; that is allowing for all these contingencies I have named, where families have no males, and those families that have male children under a month old which were not reckoned, and those families which might have had firstborn male children who died and the number might possibly be increased to four or five thousand more, making the total number of families about thirty-thousand.

Thus we see that the number of firstborn males from a month old or upwards give us a clue to the number of families; we may not be able to determine the number exactly, but these data will enable us to approximate very closely. It is generally admitted, that Israel, at that time, numbered twenty-five hundred thousand souls. There might have been a variation from this of a few thousand souls, but according to the Scriptural and all other evidences that can be gleaned, the number above referred to is about the number of souls that existed in Israel at that time. Among that twenty-five hundred thousand souls then, there were thirty-thousand families. How many were there in a family? All that you have to do to tell how many there were in a family, is to divide twenty-five hundred thousand by

thirty thousand and you will find that the quotient is eighty-three, showing that number of souls on an average in each family. Now if these families were all monogamic, how many children must have been born to each wife? Eighty-one.

This argument is founded on Scripture, and it shows plainly, even if you should double the number of families or of the firstborn, that they could not be all monogamic families, for if we suppose there were sixty thousand families, it would make every married woman the mother of forty odd children, and if such a supposition could be entertained it would go to show that women in those days were more fruitful than they are now. These declarations are given in your Bible, which is also my Bible; that is, in King James' translation. We all believe, or profess to be Bible believers or Christians. Do not be startled my hearers at these declarations of your Bible. No wonder then that this passage which I have taken for my text was given to that people, because they were a people who needed to be guided in relation to their duty. "If a man take another wife," that is, after he has got one, if he take another one, "her food"—whose food? the food of the first wife;—"her raiment," that is the raiment of the first wife, "her duty of marriage, he shall not diminish." Now this is plain, pointed and positive language in regard to polygamy as it existed among the house of Israel in ancient times. Why did not the Lord say, if polygamy were a crime or a sin—"If a man take another wife let all the congregation take him without the camp and stone him and put him to death?" or if that was too severe let them incarcerate him in a prison or dungeon for several years? If it be a crime why did he not say so? It is just as easy to say that, as to give directions as to what course a man shall pursue with regard to his first wife, if he take another one.

This is Bible doctrine as it existed in those days. I know that it has been argued that the first woman, here spoken of, was merely a betrothed woman, and not married. But if this be so, what a curious saying this in our text—that her duty of marriage shall he not diminish if he take another wife. This and other expressions show clearly that they were both wives, and that there was a certain duty to be attended to by the husband, besides providing them with food and raiment. It was argued here in this tabernacle before some eight or ten thousand people, on a certain occasion, that the Hebrew word translated "*duty of marriage*," ought to have been translated "*dwelling*"—"Her food, her raiment and her dwelling he shall not diminish." I recollect asking the learned gentleman, Rev. Dr. Newman, why he translated it dwelling, instead of translating it as all other Hebraists have done? I asked him to produce one passage in all the Bible where that word translated "duty of marriage," meant a "dwelling," but he could not do it. The Hebrew word for "dwelling," and the Hebrew word for "duty of marriage," are two entirely distinct words. I referred him to the learned professors in Yale College, and to many others who have translated this Hebrew word "duty of marriage." These professors and other learned translators, have referred to this special passage, and have translated it in two ways—one is "duty of marriage," and the other is cohabitation. Now, if this latter be correct—her food, her raiment and her cohabitation, shall not be diminished. I asked him why he varied

in his translation of the Hebrew, from all these translators and lexicographers? His only answer was that he found a certain Jew in Washington who told him that it meant "dwelling," or rather that its original root referred to a "dwelling." I thought that was a very poor argument against all the translators of the Christian world, who are mostly monogamists. But we will pass on. I do not intend to dwell too long on these subjects.

So far as the law of Moses is concerned, to prove that the house of Israel kept up their polygamous institution from generation to generation, let me refer you to another law to show that they were compelled to do this, or else to come out in open rebellion against the law of Moses. In the 25th chapter of Deuteronomy, we read something like this—"When brethren dwell together, and one of them die, the living brother shall take the widow of the deceased brother, and it shall come to pass that the firstborn that is raised up shall succeed in the name of his brother." This was a positive command given to all Israel. Now was this command confined to young men who were unmarried, or was it an unlimited command so far as living brothers were in existence? This is a question to be decided. There is nothing in all the Scriptures that makes any distinction between a married brother who survives and an unmarried brother; the law was just as binding upon a living brother, if he had already a wife living, as it was upon a living brother if he had no wife, it being a universal law, with no limits in its application, so far as the house was concerned. This law, then, compelled the children of Israel to be polygamists; for in many instances the living brother might be a married man, and in many instances there might be two or three brothers who would take wives and die without leaving seed, and in that case it would devolve upon the surviving brother to take all the widows. This law was not given for that generation alone, but for all future generations. Some may say, that when Jesus came, he came to do away that law. I doubt it. He came to do away the law of sacrifices and of burnt offerings, and many of those ordinances and institutions, rites and ceremonies which pertained to their tabernacle and temple, because they all pointed forward to him as the great and last sacrifice. But did he come to do away all these laws that were given in the five books of Moses? No. There are many of these laws that were retained under the Christian dispensation. One of the laws thus retained was repentance. The children of Israel were commanded to repent, and no person will pretend to say that Jesus came to do away the law of repentance. Another was the law of honesty, upright dealing between man and man; no one will pretend to say that that law ceased when Jesus came. The laws concerning families and the regulation of the domestic institutions were not intended to cease when Jesus came, and they did not cease only as they were disregarded through the wickedness of the children of men. The laws concerning monogamy, and the laws concerning polygamy were just as binding after Jesus had come, as they were before he came. There were some laws which Ezekiel says were not good. Jesus denounced them, and said they were given because of the hardness of the hearts of the children of Israel. Ezekiel says that God gave them statutes and judgments by which they should not live. Why did he do it? Because of their

wickedness and hardness of heart. I will tell you how this law became done away and ceased to exist among the children of Israel—it was in consequence of their rejection of the Messiah. In consequence of this their city was overthrown, and their nation destroyed, except a miserable remnant, which were scattered abroad among the Gentile nations, where they could not keep the law in regard to their brothers' widows. When John the Baptist was raised up to that nation, he must have found thousands on thousands of polygamists, who were made so, and obliged to be so, by the law which I have just quoted.

Some of you may enquire—"Had not a surviving brother the right to reject that law of God?" He had, if he was willing to place himself under its penalty. I will quote you the penalty, and then you can see whether he could get away from polygamy or not. One penalty was that he should be brought before the Elders and that the widow whom he refused to marry, according to the law of God, should pluck his shoe from off his foot, and should then spit in his face, and from that time forth the house of that man should be denounced as the house of him that hath his shoe loosed, a reproach among all Israel. Instead of being a man of God, and a man to be favored by the people of God; instead of being a man such as the Christian world would now extol to the heavens because he rejected polygamy, he was a man to be scorned by all Israel. That was the penalty. Was that the only penalty? I think not. Read along a little further, and it says—"Cursed be he that continues not in all things written in this book of the law." Oh, what a dreadful penalty that was, compared with being reproached by the whole people! Oh, what a fearful curse upon a man that refused to become a polygamist, and would not attend to the law of God! A curse pronounced by the Almighty upon him, also the anathemas of all the people as well as from God! The word of the Lord was that all the people should say amen to this curse. Now, if I had lived in those days, I should not have considered it very desirable to bring myself under the curse of heaven, and then have the curse of all the twelve tribes of Israel upon my head. I should not have liked it at all. I would rather have gone into polygamy according to the command, even if it had subjected me to a term of five years in a penitentiary.

We find many other passages, touching upon this subject. I will quote one, which will be found in the 21st chapter of Deuteronomy. It reads as follows: "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated, then it shall be when he makes his sons to inherit that which he hath, that he may not make the son of the beloved, firstborn before the son of the hated, which is indeed the firstborn."

Now this applies to two classes of polygamists. First, to those who may have two wives living at the same time, and then to those who may have married two wives in succession. It applies to both classes, for both classes existed in those days, and the Lord gave this, not to condemn polygamy, not to do away with it, but to show that the individual who had two wives should be impartial in regard to his children. Did he approbate this man that might have two wives in his hatred of one, and in loving the other? No, he did not, but inasmuch as man is weak and may sin against God, and

suffer himself to be overcome with prejudice and hatred to one person, and feel in his heart to love and respect another, the Lord gave laws incase any such crime should exist among them as a husband's hating one wife and loving another; he gave laws to regulate it, not that he approbated the hating part.

As I have already proved to you that there were great and vast numbers of polygamic families in Israel, and that there were thousands of firstborn from these plural wives, these firstborn persons, whatever might be the conduct of their mothers, were entitled to their inheritance, namely a double portion of all that the father had to bestow. That was the law in ancient times. We might close here so far as the law of Moses is concerned, but I wish to call your attention to a peculiar saying in this law.

This law has got to be restored again. Says one—"You astonish me beyond measure, I thought it was done away for ever." Well, listen to what the Lord said to Israel in the closing of this book of Deuteronomy. When the children of Israel shall be scattered in consequence of their iniquities to the uttermost parts of the earth among all the nations, and their plagues shall be of long continuance, and they shall be cursed in their basket and in their store, and with numerous curses which he mentioned should come upon them; after these things had been of long continuance, the Lord says—"After they shall return unto me and hearken unto all the words contained in this book of the law, then I, the Lord God, will gather them out from all the nations whither they are scattered, and will bring them back into their own land." Oh, indeed! Then when they do absolutely return and hearken to all the words of the book of this law God has promised to gather them again; that is, they must enter into polygamy, they must believe when their brother dies and leaves no seed, that the surviving brother, though he has one, two, or a half a dozen wives living, shall take that widow. That is part of the law, and they must fulfill all the words of this law, and then God has promised to gather them again. Says one, "When that is fulfilled it will be in the days of Christianity." We can't help it; polygamy belongs to Christianity, as well as to the law of Moses.

Says one—"The children of Israel have been scattered now some 1800 years among all the nations and kindreds of the earth, in fulfillment of this curse, but if we believe that saying which you have just quoted, we are obliged to believe that the children of Israel are yet to return to attend to all these institutions, and that too while the Christian religion is in vogue, and that they are to regulate their households according to the law of God, whether those families are monogamic or polygamic." What will the good Christians think when that is fulfilled? They cannot help themselves, for God will not gather Israel until they do return with all their hearts unto him, and hearken to and obey all the words of this law, written in this book. This is the word of the Lord, and how can you help yourselves? Says one "We will pass laws against them." That will not hinder, when God sets his hand to carry out his purposes, laws that may be passed by England, Denmark, Norway or any other Christian community will not hinder the Israelites from attending to all the words contained in the book of his law; for they will want to get back again to their own land.

Inasmuch then as the Lord has promised to restore all things spoken of by the mouth of all the holy Prophets since the world began, supposing that he should begin this great work of restoration in our day, how are we going to help ousselves? I can't help it. Brigham Young, our President, can't help it; Joseph Smith could not help it. If God sees proper to accomplish this great work of restoration—the restitution of all things, it will include what the Prophet Moses has said, and it will bring back with it a plurality of wives. The 4th chapter of Isaiah could never be fulfilled without this restoration. The passage to which I refer is familiar to all the Latter-day Saints—"In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely; and in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach." Now will this prophecy ever be fulfilled, unless this great restoration or restitution shall take place? It cannot. If this great restitution does not take place, Jesus will never come, for it is written in the New Testament, in the 3rd chapter of the Acts of the Apostles, that "the heavens must receive Jesus Christ, until the times of the restitution of all things which God has spoken by the mouths of his holy Prophets, since the world began." Jesus will have to stay a long time in the heavens providing that monogamist principles are the only principles that will be introduced, in fact he never can come, for the Scriptures say the heavens must retain him until all things are restored.

God has said that seven women shall take hold of one man for the purpose of having their reproach taken away, that they may be called by his name, not cast off as harlots or prostitutes; not to take away the name of the father from the children, and cast them into the streets, as the Christain nations have been doing for many long centuries that are past. But these seven women will be desirous of having the name of their husband for themselves and their children. Isaiah says it shall be so, and it will have to be under the Christian dispensation. How are the Christians going to get rid of this? Can you devise any way? Is there any possible way or means that you can think of that will put a stop to the Lord's fulfilling his word? I will tell you one way—if you will all turn infidels and burn up the Bible, and then begin to persecute, the devil will tell you that you can successfully overcome, and that God will never fulfill and accomplish his word; but if you profess to believe the Bible, by the Bible you shall be judged, for, saith the Lord, "My words shall judge you at the last day." The books will be opened, God's word will be the standard by which the nations will be judged; hence if you wish a righteous judgment I would say—Forbear, do not destroy the Bible because it advocates polygamy; but remember that every word of God is pure, so it is declared; and he has nowhere in this book, condemned plural marriage, even in one instance.

I know that it has been argued that there is a law against polygamy; but in order to make the law the Scripture had to be altered. It is in that famous passage which has become a byword in the mouth of every schoolboy in our streets, Leviticus xviii. ch., 18 v. Now let us examine for a few moments that passage and see what it says. You will find that the fore part of this chapter forbids marriage between certain

blood relations. Prior to this time it had been lawful for a man to marry two sisters. Jacob, for instance, married Rachel and Leah, and there was no law against it prior to this time. It had also been lawful for a man to marry his own sister, as in the days of Adam, for you know there were no other ladies on the face of the earth for the sons of Adam except their own sisters, and they were obliged to marry them or to live bachelors. But the Lord saw proper when he brought the children of Israel out of Egypt into the wilderness, to regulate the law of marriage, so far as certain blood relations were concerned, called the law of consanguinity, which speaks of a great many relationships, and finally comes to a wife and her sister. This law was given to regulate the marriage relations of the children of Israel in the wilderness. It was not to regulate those who lived before that day who had married sisters; not to regulate those who might live in the latter days, but to regulate the children of Israel in that day. It reads thus: "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness besides the other in her lifetime."

This passage has been altered by certain monogamists in order to sustain their ideas of marriage, and we find in some large Bibles what are called marginal readings that these monogamists have put in, and instead of taking this in connection with all other blood relationships, they have altered it—Neither shalt thou take one wife to another. The men who translated King James' Bible were monogamists, yet they had sense enough to know that the original Hebrew would not bear that construction which has been given by later monogamists. The original Hebrew, when translated word for word, makes it just as King James' translators have made it. The Hebrew words are—*Ve-ishaw elahotah-lo-takkah.* These are the original Hebrew words, and if they are translated literally, word for word, the translation stands just as it is in the text. But this is not saying but what the words, *El-ahotah*, under certain circumstances, are translated in another form, namely, "one to another," "one sister to another," and I am willing that it should be translated that way. Then it would read—"Thou shalt not take one sister to another to vex her in her life time." So you may take it either way, and it bears out King James' translation, or the meaning given by him.

I do not profess to be a Hebraist to any very great extent, although I studied it sufficiently many years ago, to understand its grammatical construction, and to translate any passage in the Bible; but then, having lacked practice for many years, of course a person may become a little rusty in regard to these matters. But I have searched out all the passages that can be found in the Old Testament, either singular or plural, masculine or feminine, pertaining to the words contained in this text, and I find a far greater number rendered according to the words that are here given, literally, in this text than what are translated—"one sister to another." But I am willing that this translation should be allowed.

Now, if we thought the congregation would like to hear the translation of all this, and the reasons why, we could give it; but I presume that there are but few Hebrew scholars present, and if the translation were given, the great majority of the congregation would not understand whether it was translated correctly or not, and for that reason I shall not take up your time by referring to

these technicalities. But I will make the broad statement, that there is not a Hebrew scholar living on this earth who can translate that passage from the words contained in the original Hebrew, without adding words of his own, not contained in the original text, if he translates it, as Dr. Newman did,—"one wife to another." If the first word—*Ve ishaw* means *one*, as he would try to have us understand, it does not mean *wife* also: but if it means *wife*, it connot be translated as he has it, and therefore it cannot bear out that construction. But I see that I am dwelling too long on the subject of the law of Moses.

Now I wish to come directly to the point in regard to polygamy as it exists at the present time among the Latter-day Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. I made that statement when I was discussing that subject in this house. I still say, that we are not under the necessity of practicing polygamy because God gave laws and commandments for its observance and regulation in ancient times. Why then do the Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God who gave revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it, but commanding it, as he commanded Israel in ancient times.

Now let us reason on this point. If God did do such things in former ages of the world, why not the same Being, if he sees proper, perform the same or similar things in another age of the world? Can any one answer this? If God saw proper to give certain laws in ancient times, and then to revoke them; or if he saw proper to give laws that were not revoked, but done away by the transgressions of the children of men, has he not a right, and is it not just as consistent for that same Divine Being to give laws, for instance, in the 19th century, concerning our domestic relations, as it was for him to do it in the days of Moses? And if he has that right, as we Latter-day Saints believe that he has, are not the people's consciences just as sacred in regard to such laws in these days, as the consciences of ancient Israel? or must there be some power to regulate our religious consciences? Here is a grand question. Shall our religious consciences be regulated by civil government or civil laws, or shall we have the privilege of regulating them according to the divine law of the Bible, or any divine law that may be given in accordance with the ancient Bible? I answer that, when I was a boy, I thought I lived in a country in which I could believe in anything that agreed with, or that could be proved by the Bible, whether it was in the law of Moses or in the doctrines of the New Testament. I really thought the Jews had a right to reject Christ, or, in other words, if they had not the right to do it morally, they had the right, so far as civil law is concerned, to reject this Messiah, and to believe in and practice the law of Moses in our land; but I am told, that such liberty of conscience is not to be tolerated in our Republican government. If the Jews should collect in any great numbers, and should say one to another—"Come brethren, we are the descendants of Abraham, let us now begin to practice according to the laws that were

given to our ancient fathers, and if a brother dies and leaves a widow, but no children, let his living brother, though a married man, marry the widow, according to our law," it is doubtful whether they would be permitted to associate together and practice those laws now, if they were so disposed. Why? Because the prejudice of the people is so great that they are not willing others should believe in the whole Bible, but only in such portions as agree with their ideas. If we were instituting a practice that the Lord God never approbated, but for the punishment of which he had prescribed penalties, or if we were introducing something foreign and contrary to the Bible, then there would be some excuse for the people in saying that such a thing should not be practiced in the name of religion. But when we take the Bible as a standard in relation to crime, it is altogether another thing; and I do think that every American citizen who professes to believe in any part or portion of that sacred record, on which all the laws of Christendom pretend to be founded, has the right to do so, and to practice it, and that, too, without being molested.

Now, after having said so much in relation to the reason why we practice polygamy, I want to say a few words in regard to the revelation on polygamy. God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice,) a brother or a sister say, "I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! what an absurd idea! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a polygamist, and do not believe in polygamy." What an absurdity! If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people. I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practice it,

because God has spoken from the heavens."

Now I want to prophecy a little. It is not very often that I prophecy, though I was commanded to do so, when I was a boy. I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent. That is just as true as it is that all the nations and kingdoms of the earth, when they hear this Gospel which God has restored in these last days, will be damned if they do not receive it; for the Lord has said so. One is just as true as the other. I will quote this latter saying, as recorded in the Book of Covenants. The Lord said to the Elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said unto mine ancient Apostles, even so I say unto you, that every soul who believes in your words, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be filled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world," as fast as they hear it. That is what the Lord has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.

Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, "I do not believe in the principle of polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, and if you do not become as dark as midnight there is no truth in Mormonism. I am taking up too much time. I would like to dwell on another more pleasing part of this subject, if there were time. (President G. A. Smith—"There is plenty of time, brother Pratt.")

I will go on and tell the people why polygamy was instituted in this dispensation. So far as a future state is concerned, God has revealed to us that marriage as instituted by him, is to benefit the people, not in this world only, but to all eternity. That is what the Lord has revealed. Do not misunderstand me; do not suppose that I mean, that marriage and giving in marriage are to be performed after the resurrection; I have not stated any such thing, and there will be no such thing after the resurrection. Marriage is an ordinance pertaining to this mortal life—to this world—this probation, just the same as baptism and the laying on of hands; it reaches forth into eternity, and has a bearing upon our future state; so does baptism; so does the ordinance of the laying on of hands; so does every ordinance which the Lord our God has revealed to us. If we attend to these things here in this life, they secure something beyond this life—for eternity. They neither baptize, nor receive baptism, after the resurrection. Why? Because neither was intended to be administered after the resurrection. After the resurrection they neither marry nor are given in marriage. Why? Because this is the world where these ceremonies are to be attended to. That which is secured here, will be

secured hereafter, if it be secured upon the principles of law which God has revealed. Marriage, then for eternity, is the great principle of marriage with the Latter-day Saints; and yet, I am sorry to say, that there are some of our young people who will suffer themselves to be married by the civil law; not for eternity, but just like the old Gentile custom—the way our forefathers were married. A justice of the peace, a judge, or some one having the right by the civil laws, will pronounce them husband and wife for a short space, called time; perhaps to last only about three score years, and then it is all over with the marriage contract; it is run out; they are husband and wife until death shall separate them, and then they are fully divorced. We do not believe in any such nonsense; it is one of the ideas of the Gentile world in regard to marriage.

The first great marriage celebrated in this world of ours—that of our first parents—is a sample of marriage that should be introduced and practiced by and among all generations and nations, so far as the eternity of its duration is concerned. Our first parents were immortal beings; they knew nothing about death; it was a word that had never been spoken in their ears. The forbidden fruit had never been laid before them; no law in respect to that was yet given. But Eve was brought to our father Adam as an immortal woman, whose body could not die to all ages of eternity; she was given to an immortal husband, whose body could not die to all future periods of duration, unless they brought death upon themselves. Sin entered into the world, and death by sin; death is one of the consequences of sin; and they brought it upon themselves. But before that, they were married—the immortal Adam had the immortal Eve given to him.

Now if it had been possible for them to have resisted that temptation, they would have been living now, just as fresh, and as full of vigor, life and animation, after six thousand years, as they were on the morning in which this ceremony of marriage took place; and if you should reflect upon millions and millions of ages in the future, they would still be considered husband and wife, while eternity should last. You could not set a time—you could not point your finger at a moment or hour, when they would be separated, and the union be dissolved.

That is the kind of marriage that we Latter-day Saints believe in; and yet some of our young people, professing to be members of the Church, and who say they wish to keep the commandments of God, go and get married by a justice of the peace, or some person authorized to perform that ceremony by the civil law. Ask parties who are guilty of such folly, why they were married by these officers of the law until death should part them? and they will say, "We did it inconsiderately, and without reflection," or perhaps they will say that their parents did not teach them on that point. Do you not know that such marriages are not sealed by him that is appointed by divine authority? that they are not of God and are illegal in his sight, and your children are illegitimate in the sight of God? If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage. "What God has joined together let not man put asunder." But what has God to do with it, when a magistrate, who, perhaps, is an infidel, and does not believe in a God at all, says to a man

and woman, "Join your hands together," and then, when they have done so, he says, "I pronounce you husband and wife?" What has God to do with such a marriage as that? Has God joined them together? No, a civil magistrate has done it; and it is legal so far as the laws of the country are concerned, and the children are legal and heirs to their parents property so far as the civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and, in the sight of heaven, the children springing from such a marriage are bastards.

How are we going to legalize these matters? There are many who are very sorry for the Latter-day Saints; so sorry that they would favor the passing of a law which would legalize all the children who have been born in polygamy, and thus prevent them from being what they consider bastards. Now we are just as anxious, on the other hand, to get all our fathers and mothers, who have been married by these Gentile institutions, joined together by divine authority, in order that they may become legal in the sight of God. We do not want their children to be bastardized; and hence, we get them adopted, or we shall do so when the Temple is built; I mean all those who have been born of parents that have never been joined together of the Lord or by his authority. All such children, as well as men and women, married only by the civil law, have got to have ordinances performed for them in the Temple. The men and women will have to be legally married there; and the children born before their parents were thus legally married, will have to pass through ordinances in order that they may become the legal sons and daughters of their parents; they will have to be adopted according to the law of God. You young men and women, who are married in a manner that the Lord does not authorize or own, put yourselves to a great deal of trouble, because you will have a great deal of work to do hereafter in temples in order to get things legalized. How much better it would be for you to come to those whom God has appointed, and have your marriages solemnized as immortal beings, who have to live to all eternity.

It is true that we have all to die by and by, and we shall be separated for a little season; but this separation is a good deal like a man's leaving his family to go on a mission: he returns after a while to his wives and children, and he has not lost the one nor has he been divorced from the other, because they have been separated. And if death separates, for a little season, those who are married according to God's law, they expect to return to each other's embraces by virtue of their former union; for it is as eternal as God himself.

"Do you mean to say," says one, "that people in the immortal state, will be united in the capacity of husbands and wives, with their children around them?" Yes, we do believe that all persons who have these blessings sealed upon them here, by the authority of the Most High, will find that they reach forward into the eternal world, and they can hold fast to that which God has placed upon them. "Whatsoever you seal on earth," said the Lord to the ancient Apostles, "shall be sealed in the heavens." What could be of more importance than the relationship of families—the solemn and sacred relationship of marriage? Nothing that we can conceive of. It affects us here and it affects us hereafter in the eternal world; therefore, if we can have these blessings pronounced upon us

by divine authority and we, when we wake up in the morning of the first resurrection, find that we are not under the necessity of either marrying or giving in marriage, having attended to our duty beforehand, how happy we shall be to gather our wives and our children around us! How happy old Jacob will be, for instance, when in the resurrection, if he has not already been raised—a great many Saints were raised when Jesus arose and appeared to many—if Jacob did not rise then, and his four wives, and his children, how happy he will be, when he does come forth from the grave, to embrace his family, and to rejoice with them in a fulness of joy, knowing that, by virtue of that which was sealed upon him here in time, he will reign upon the earth! Will it not be a glorious thing, when that polygamist, by virtue of promises made to him here, comes forth to reign as king and priest over his seed upon the earth? I think that in those days polygamy will not be hated as it is now. I think that all things that have been prophesied by the ancient prophets will be fulfilled, and that Jacob will get his wives, by virtue of the covenant of marriage; and that he will have them here on the earth, and he will dwell with them here a thousand years, in spite of all the laws that may be passed to the contrary. And they will be immortal personages, full of glory and happiness. And Jesus will also be here, and the Twelve Apostles will also sit on the twelve thrones here on the earth, judging the twelve tribes of Israel; and during a whole thousand years, they will eat and drink at the table of the Lord, according to the promise that was made to them.

Old Father Abraham will come up with his several wives, namely Sarah, Hagar and Keturah and some others mentioned in Genesis; and besides these all the holy prophets will be here on the earth. I do not think there will be any legislation against polygamy.

By and by they will build a polygamous city, and it will have twelve gates, and in order to place as much honor upon these gates as possible, they will name them after the twelve polygamist children that were born to the four polygamous wives of Jacob; and these good old polygamists will be assembled together in this beautiful city, the most beautiful that ever had place on the earth.

By and by some Christian will come along, and he will look at these gates and admire their beauty, for each gate is to be constructed of one immense splendid pearl. The gates are closed fast and very high, and while admiring their beauty he observes the inscriptions upon them. Being a Christian he of course expects to enter, but looking at the gates, he finds the name of Reuben inscribed on one of them. Says he —"Reuben was a polygamous child; I will go on to the next, and see if there is the name of a monogamous child anywhere." He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a polygamous child, and this because it is the greatest honor that could be conferred on their father Jacob, who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom.

"But," says this Christian, "I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me! I do not like the company of polygamists. They were hated very badly back yonder. Congress hated them,

the President hated them, the cabinet hated them, the Priests hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?" Oh yes, there is another place for you. Without the gates of the city there are dogs, sorcerers, whoremongers, adulterers and whosoever loveth and maketh a lie. Now take your choice, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON.

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY AFTERNOON, OCTOBER 8, 1874.

(Reported by David W. Evans.)

SEEK FOR PERFECTION—REIGN OF RIGHTEOUSNESS—LIVE IN UNION—THE UNITED ORDER.

Six weeks ago yesterday I left this city to visit the settlements throughout the southern portion of our Territory. My trip has been one of the most interesting and pleasant I ever undertook, and I have rejoiced exceedingly in the opportunity which I have had of meeting with the people in that section of country. There is a great anxiety in many places and with many people to know what the condition of affairs is in that region. I can say that I never saw our people feeling better as a general thing, and more willing to do that which is required of them than at the present time. There was great anxiety among them to be instructed, and the meetings in every instance were crowded, the people turning out with great alacrity, and expressing regret that we could not stay longer. Brother Erastus Snow and brother Musser and myself attended most of the meetings. Part of the time in visiting the western settlements I was alone. The anxiety of the people seems to be to know what to do and to be instructed in the best manner of doing that which God requires at their hands; and this is the spirit which, as Latter-day Saints, we should entertain and cherish. God has called us to be a peculiar people; he has raised up Prophets, has organized his Church, has placed within it those callings and offices and gifts and qualifications and blessings which characterized the Church in ancient days, and he has condescended in his mercy and goodness to reveal himself unto the children of men, to teach them, counsel them and inspire them so that they may be instruments in his hands in building up his kingdom, and laying the foundation of that work of which the Prophets have spoken,

and which we are told shall stand for ever. We as a people, with the views which we entertain, should not make up our minds to live in accordance with the methods of life, the modes of doing business, and the habits and the traditions of our forefathers, who have lived in ignorance of these principles and of this spirit of revelation—for we are required, in obeying this Gospel, to hold ourselves in a position to receive the word of God, to be counselled, to be directed, to be guided by that word in all our transactions, in the doctrines which we believe, in the habits of life which we adopt and in all our practices and labors. This is one of the first lessons which is impressed upon us in starting out in obedience to the Gospel of the Lord Jesus Christ. The very first teachings we received impressed upon our minds the necessity of forsaking these errors and false traditions which we have received from our fathers—errors in doctrine, false traditions concerning God, concerning his kingdom, and concerning the plan of salvation which he has revealed; and if we have profited by that first lesson we have been continually progressing, learning new truths, new to us, acquiring knowledge concerning ourselves, concerning the work with which we are connected, concerning the earth and the inhabitants thereof, and we have been unlearning and forsaking the errors and the faults of our forefathers and of the world from which we have been gathered.

The prayer which Jesus taught his disciples to ask the Father that his kingdom might come, and his will be done on earth as it is in heaven, will be fulfilled by means of this work with which we are identified. The foundation of that kingdom has already been laid. And the aim of every true Latter-day Saint, from the day that he or she joined this Church until to-day, has been to approximate to that life which we are told is led by those who are exalted through keeping the commandments of God—to do the will of God on earth as it is done in heaven; for as the Apostle John says—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope within him purifieth himself even as he is pure." So with the Latter-day Saints, they have a hope of salvation within them, they desire to keep the commandments of God, and they have been seeking, from the beginning until to-day, to purify themselves, to live a heavenly life, and to reduce to practice in their daily walk and conversation, those precepts and laws, obedience to which would prepare them to dwell eternally with God in the heavens.

There is a characteristic about the faith of the Latter-day Saints, in which they perhaps differ from most of the professed followers of Jesus Christ—they do not believe that God expects or desires them to put off acquiring these perfections, powers, gifts and graces which belong to the heavenly world until they reach that world; but they believe that God has placed them here in a state of probation, and that he has hid himself only to a certain extent from them; that he has drawn a veil of darkness between himself and his children on the earth for the purpose of trying their faith, of developing their knowledge and testing their integrity, so that those who will feel after him in faith, persevering in the midst of ignorance, darkness, doubt, confusion and the temptations of Satan, and all the evils with which

we come in contact in this state of being may receive his blessings and the gifts, graces and favors which he bestows upon his most favored children. Hence, the Latter-day Saints believe in doing everything here that will help to prepare them for life eternal in his presence. They look upon this world as a place where they should attend to these things. By baptism? Yes. By having hands laid upon them? Yes. Have the gifts of the Holy Ghost? Certainly, have them here as well as hereafter; have them here to a partial extent to prepare them for the life that is to come. Have the voice of God here? Yes, why should we not know God's will here? Why should we be closed out entirely from all knowledge of God here, and yet believe that as soon as we die we are ushered into the fulness of his glory. Receive these blessings here? Yes, every blessing that is necessary. Be perfect here? Yes, it is man's privilege, the Latter-day Saints believe, to be as perfect in his sphere as God our eternal Father is in his sphere, or as Jesus in his sphere, or as the angels in their spheres. Said Jesus to his disciples—"Be ye perfect, even as your Father in heaven is perfect." Perfection, then, is to a certain extent possible on earth for those who will live, lives that are agreeable to the mind and will of God.

Now as fast as the Latter-day Saints can comprehend the life that God, his angels and those who are made perfect in his presence lead, they should be willing, and I believe that the most of them are willing, to copy after that life in this state as quickly as possible. "Well but," says one, "how useless it is for frail, fallible, mortal beings to attempt to live lives of perfection like the angels and those who are just and perfect in the presence of God!" I know that if we are to judge of men naturally, as we see them in the midst of their sins, breaking the commandments of God, trampling upon his holy ordinances, disregarding his requirements, we should say it is useless; and it is not only useless but it is impossible for men ever to reach that perfection of which we speak. But I am encouraged in my hopes that perfection, to a certain extent at least, is possible even in this mortal life, by witnessing the results in the midst of a people who are striving after it. I know that the efforts of this people in this direction, though not always crowned with the success that we have desired, yet there has been abundant cause for rejoicing and thanksgiving in the progress which we have made. We have attained unto a degree of union and love that approximates to some extent to that union and love which we believe exist in the eternal worlds. We have not yet reached, probably, that point when we can love our neighbor as we do ourselves; but still, if we strive for and keep that object in view, and endeavor to reach that perfection, undoubtedly we shall overcome our selfishness, and all those feelings which seem to be a part of fallen human nature, sufficiently to carry out that command of God.

If we could get a glimpse of heaven, that heaven to which we are hastening, or to which we hope we are hastening, have you any idea that there would be any conflict of interests among the inhabitants of that blissful abode? Do you imagine that we should see one arrayed against another, that there would be, clashing and struggling, each one scrambling to get the advantage of his neighbor, and to acquire influence and power, and the blessings that belong to that abode more and greater than his neighbor? That is not the

idea that we have formed of heaven; we have not entertained such views, but we imagine when we get there that God will be the possessor—he is the possessor—of all things that are comprehended within that sphere of existence, that the thrones, the principalities; powers and crowns, and even the very garments that the exalted wear belong to God, and that he will give them to us, that we shall possess them, subject, of course, to his law and to those regulations which he will enact, or which he has already enacted. I do not suppose there was a Christian that ever lived, I do not suppose there was a heathen that ever lived who expected that, when he got to the next world, to the place of bliss which he anticipated in his faith while here, he would live in anything like the condition he occupied here. Converse with the Christians about the next world, and they will all say that they do not expect to have anything; that they are redeemed by the precious blood of the Lamb, and that all the glory and honor of their salvation they ascribed unto God and the Lamb; that they will be content with anything he chooses to give them when they reach there, they would be content to be door-keepers or to occupy the lowest position if they could only be permitted to dwell in the presence of God. And the heathen who believe in a future state of existence, and this belief is universal among them, (I believe it was Bancroft who said that atheism is the sin or crime of civilization, and not of heathendom or of natural men,) the heathen universally believe in a future state of existence, and they picture to themselves a condition such as I have described, of course varying according to their faith and their views of this life, thinking that they will have circumstances similar in that life which is to come, with this difference only, that they will be more perfect and will be delivered from the evils to which they are subjected here as mortal beings.

If then, my brethren and sisters, we are striving to live in accordance with that life to which we are hastening, we, by a little reflection, can see how much there is for us to do in order to prepare ourselves for the coming of the Lord Jesus Christ. One of the first teachings or revelations that was given to this church after its organization, was to the effect that we should dwell together as one family: that there should be an identity of interests among us; that we should approximate to some extent at least, and as far as practicable to that identy of interest which we understood, by the revelations of Jesus Christ, to exist in the eternal worlds. This revelation is one of the earliest given to this people, and its practice was entered upon in early days. We have been told by those who are old enough to know, and who had experience at that time, that to the disobedience or failure of the people in carrying out this revelation was due the expulsion of the Latter-day Saints from Jackson county in the State of Missouri; and that, afterward, the same causes operated to produce the results which the people experienced at that time, God suffering the enemies of his kingdom and people to have power over them because of their disobedience to respond to the call which he made upon, and to the commandments which he gave unto, them.

This is one of the traditions that has come down to us of a younger generation, from the fathers of this Church. It has been taught to us and impressed upon us for years, probably upon many of since we knew anything of this work, until,

the belief is fastened upon the hearts, consciences and feelings of the great bulk of the Latter-day Saints, and that at some time or other, in the future of this Church that doctrine would be again taught, and the requirements embodied in that revelation would be again made upon us as a people; in fact the teachings I have received have been that until we did obey that the privilege of going back and building up the centre stake of Zion and redeeming that land which God first gave unto his people as an inheritance, in the State of Missouri, would not be granted unto us, and that until we did obey it we should be pilgrims and wanderers, and should not have the privilege of going back and laying the foundation of the centre stake of Zion and of that great Temple which God has said shall be reared in this generation. So that for years, speaking of my own feelings, I have awaited, I will not say with anxiety, but. with great desire, the time when this people would have sufficient faith, and when the circumstances should be so favorable that God should command us to enter upon the practice of that principle, or to enter into that order which he commanded us in the beginning to obey.

Every time I have traveled among the nations of the earth, I have thanked God that he had provided a panacea for the evils which I saw everywhere around me. When I saw the rich revelling in luxury, crowding upon the poor, crushing out their lives, the poor living in squalor and misery, their lives a burden to them, not having, in many instances, enough food to eat, or raiment to wear, or a shelter, and when winter approached dreading it with feelings indescribable. In society in the world there is a large class of people having more means than they can spend for their comfort and convenience. They have the finest houses, abundance of food, every convenience, troops of servants to wait upon them to do their bidding, and have all the wealth they can desire, every luxury they can conceive of. At the same time there are living in the same community thousands of poor creatures destitute of the necessaries of life. My heart has been pained within me in visiting the large cities of Europe, at seeing women degraded like beasts of the field, and their lives continual burdens to them, their existence almost joyless. It has been a wonder to me how people could keep from committing suicide in the midst of the want that was everywhere apparent. I have thought, how can God bear with this people, and the cries of the poor ascending to him continually; and, as I have said, I have thanked God in my heart that he had provided a means of deliverance from such evils for his people.

There is an expression used in the prophets, which I have often thought of, about the rich grinding the faces of the poor. It is a most forcible and significant metaphor. The tyrrany and oppression that are practiced upon the poor are terrible. In many places their faces are literally ground by those who rule over them. Yet there are philanthropic men and women, rich people who do not take comfort in their riches because of the existence of this misery on every hand of which I have spoken, and they form benevolent societies of every name and nature in order to relieve the wants of the suffering poor, and yet with all their efforts the suffering is not lessened to any measurable extent. The people live and toil and die in the most squaled misery by thousands in all the large cities of thickly populated countries. I have also, in conversation at vari-

ous times and under various circumstances, been told by those with whom I have conversed and who have taken some interest in the work with which we are identified, that so long as we were a primitive people and were simple in our habits, so long as we did not have a great deal of wealth in our midst we should probably continue to prosper and increase and bring forth and manifest in our lives the virtues which I described as having an existence among us. Men have told me—"O yes, Mr. Cannon, the picture you draw of the manner of life of your people is very delightful; it is delightful to find a people exhibiting such qualities as you describe as existing among, or possessed by, your people; but you are a new people, a new sect or denomination; but wait awhile, wait until you have grown in wealth, importance, numbers and power, and then we shall see whether your system possesses elements superior to the systems with which we are acquainted and which have preceded yours." Men who have reflected, who have read and made themselves acquainted with the histories of other peoples, know full well that when once wealth increases in the midst of a people, when class distinctions make their appearance, when education is promoted and aspired after by certain classes which other classes cannot reach; when refinement, the refinement of education and culture, has its effects, creating distinctions among a people who originally were primitive, and luxurious habits come in to foster these differences, then the strength of former communities has disappeared, and nations which have been noted as possessing the strength and the union of iron, have fallen into decay and have lost their power and have been broken into fragments and have eventually disappeared. Judging us by the light of this kind of experience many have made predictions which you have probably seen in the papers thousands of times, that there were causes operating in the midst of the Mormon community that would work out its disintegration and eventually bring about its utter overthrow and downfall, or at least bring about an assimilation between it and the systems by which it was surrounded.

There is one thing, however, that is not taken into account in measuring us, and that is that God has laid the foundation of this work. Men do not recognize that, but they recognize other causes and other influences that are apparent to them and with which they are familiar. We have consoled ourselves, in listening to these predictions, with the reflection that we are the people of God, that God has made promises unto this people, that he has said that this work shall stand forever, and shall not be given into the hands of another people. These predictions, therefore, have not had any discouraging effect upon us. But, with all our confidence, we must not lose sight of the fact, that God works by means. If we are to withstand the encroachments of the evil one we must, on our part, do that which will fortify us against his encroachments, we must take steps to render us impregnable to his assaults. We are not the first people to engage in such a work as this. Others have made repeated attempts to establish the kingdom of God on the earth. One by one the prophets fell, one by one they became victims to the power of the evil one and to the assaults of the wicked. The Son of God himself fell a martyr to this fell spirit; his apostles one by one, although they endeavored in their day and generation to establish this order of

Enoch to which I have referred, also fell martys to the same spirit of persecution, until the inhabitants of the earth had either slain or driven off every apostle, and not a man was left to stand up in the midst of the people to say—"Thus saith the Lord," having the authority and power of the apostleship and of the holy priesthood from God to administer in the things of God and to communicate the mind and will of God unto the people.

What followed? A reign of night, darkness and confusion covered the face of the whole earth. There was no heavenly voice to disturb the solemn stillness that ensued. Every man of God who aspired to revelation had been killed or swept from among men, and then, and not till then was the vengeance of the adversary satiated; but as long as there was a holy man, who aspired to the distinction, or to the honor or blessing of knowing God's will so long there were those arrayed against him who scrupled not to shed his blood, and were not satisfied until that blood was spilled.

You trace the various dispensations down from the days of Adam until the days of these apostles of which I have spoken, and see how short-lived were the attempts to establish a reign of righteousness. If we turn to the Book of Mormon, which gives an account of God's dealings on this land, we shall find that while the circumstances which surrounded the Jaredites and the Nephites were more favorable than those which surrounded the people of Asia, yet the same causes operated on this land, and after Jesus came and the wicked had been swept off by the judgments of God, and none were left but those who were righteous or partly so at least, that then they sought to establish this holy order among them and were successful, it continuing in their midst until the year two hundred and one after the birth of Jesus. And we are told that during that time all the generations that lived passed away in righteousness before the Lord. The circumstances were undoubtedly favorable for the establishment of an holy order among that people, because, as I have said, the judgments of God had visited the land, and the wicked had been swept off; but no sooner did they begin again to divide, each one seeking after his own affairs to the exclusion of the general affairs of the people than they began again to fall into sin and transgression, and the result was that they were punished of God, and the Nephites were eventually blotted out; but we are informed that one hundred and sixty-seven years, terminating in the year 201 of the Christian era, were passed in perfect peace and righteousness. It was almost millennial righteousness. Satan was bound almost as much during that one hundred and sixty-seven years in his operations among the Nephites, if we may judge by the short record which has come to us, as if he did not have an existence, or as he will be during the thousand years' reign of peace, that is so far as leading away the hearts of the people to commit sin is concerned.

I have alluded to these various attempts on the part of holy men to establish truth and righteousness on the earth. We have seen that they have only been partially successful; they did not succeed in overcoming sufficiently to entirely bind Satan and to banish from the earth the evils of which he is the cause; but we are told that in the last days God will establish his kingdom Brother Penrose described, this morning, in the close of his remarks, some of the

results which should follow. He said that the lamb and the wolf should lie down together, and the bear and the cow should feed together, and there should be nothing to hurt or destroy in all the mountain of the Lord, but that peace and union and love should prevail throughout the earth for one thousand years. The Prophets have spoken of this time, those to whom I have referred, who fell victims to the rage of their persecutors; they looked forward to the time when this kingdom should be established and should be successful, and they dwelt upon it with great delight and anticipation. The Apostles John, the Revelator, speaks about a thousands years of peace and righteousness, when Satan should be bould and should not have power over the hearts of the children of men to tempt them, or to lead them astray, and that this should last for one thousand years, and then at the close of that period he should be loosed again for a little season.

The revelations which we have received through the Prophet Joseph Smith speak of the same period, that is, anticipate such a time as this that the Apostle John speaks of; and we have been taught from the beginning until the present time that this work, this system, this gospel, called Mormonism, should be the beginning of this work, and that it should spread and increase until it should fill the whole earth, and bring to pass the fulfillment of these predictions. Now what I wish to impress upon your minds, in bringing them to this point is this, that if we are engaged in a work that is to be more successful than any other work that has been established by God our Heavenly Father from the beginning until now there must be greater faith and union, there must be more power, there must be a willingness to sacrifice more than has ever been manifested by any people who have preceded us in works of this character, or in any dispensation which God has given unto men. I know that many think that God will do a great deal. I believe that I am a believer in God's power to the fullest extent, but I have noticed in my experience that God works by means, and that he does not himself come down in person, neither does he send his angels down, except on visits occasionally; but he commands his people, his children on the earth to do that which he requires at their hands, and then helps them in doing this, and my conclusion is that if we lay the foundation of a work that shall stand forever, that shall never be overthrown or given into the hands of another people, we must have more faith, practice a higher righteousness, be more valiant for the truth and possess more of God's power than any people who have ever preceded us. Are we prepared for this? Did the Latter-day Saints take this into their calculation when they joined this church? If they did, it is well, if they did not, they had better begin to investigate the matter and satisfy themselves as to what their duties are. It may be said, as I have already stated, that God will assist us. Undoubtedly he will; he assisted his servants in ancient days. But we have a foe to contend with who is sleepless. The adversary of our souls has not lost his cunning. He knows that his time is short and that the last struggle is approaching, and he will not relax in the least degree his vigilance or his diligence in seeking to destroy this work and to martyr or destroy the men and the women connected with it. The supremacy of the earth depends upon the issue of the contest. He has held the sway, he has

been dominant, he has been successful in destroying the holiest and the best that ever trod the earth's surface. The Son of God himself and the pure and holy in all ages he has succeeded in destroying, and in spreading his pall of darkness over the earth, and in destroying faith from the midst of the children of men, and now that the attempt is made to revive the work of God and to establish his kingdom on the earth we may make calculations with all certainty that he will not cease his endeavors until either he, or God and his kingdom are triumphant. He wants to vanquish and he will vanquish if possible, and he will spare no means to destroy this work, for if it is established the foundation of his kingdom is sapped.

There are principles taught unto us now which will fortify us more effectually than anything that has ever been taught to us before, so far as resisting this pressure that is brought to bear upon us to destroy us. I refer to this Order to which I have alluded before—the Order of God, the order that is called after Enoch because, as we are told in the revelations, he established it among his people, and brought about that perfection which enabled him and his city to be translated. I know there are many feelings among the people in relation to this. I have heard more since I returned to Salt Lake City, in the few days I have been here concerning the feelings of men who call themselves Latter-day Saints, than I imagined existed among us. In the south the people have organized, and they have gone along very well during this last season. Bishop Callister remarked to me, when I was at Fillmore passing south, that he doubted whether Enoch himself and his people made more or better progress than they had made in the same time. I doubted it also, and subsequent observation confirmed the truth of this remark. So far as other settlements are concerned I found the people in some instances discouraged a little, but on the whole they were greatly encouraged by the results of the seasons labor, and they felt to organize themselves more perfectly according to the new articles of association, and to carry out the requirements which had been made upon them. I was delighted in visiting a little town on the banks of the Rio Virgen, called Price. There the superintendent of the farming, Brother Baker, remarked, "I wish you had come about an hour earlier, you would have seen us all here together at our meal." Said I—"What do you mean?" He said they had just got through dinneer. Said I—"Do you eat together?" "O yes," said he, "we have been living as one family all this season." I was surprised for I had not heard of it, and I was so much interested in it that I commenced to make enquiries as to their condition. I found that there were from forty to forty-four men, women and children who had joined together in accordance with the counsel given by President Young while in the South. They had proceeded to farm together, and to live together as one family. I thought that the best persons that I could refer to, to obtain information as to the real workings of the affair would be the sisters, so I proceeded to interrogate them. The leading sister told me that sometimes it was rather hard work. I did not wonder at it when I saw the kitchen. They had three small cooking stoves, and they were quite inconveniently situated. But she added—"We have felt excellently and feel greatly encouraged." Said I—"Are the people satisfied? don't

you sometimes have fault-finding with your cooking, or your meals, or something of this kind?" No, she said, there had been no fault found. "How do the sisters feel, are they tired of it?" No, she said, they were not, they felt greatly encouraged, and they divided the labor so that it was not very heavy upon any of them, not too heavy. "How do you arrange about your washing?" They told me, that in the beginning they put their washing all together, but they had no machinery, and they found that it was no advantage, as it was too heavy even for the strong women, and they concluded that it was better to divide their washing, and for each family to do its own. I spoke to the Superintendent—"How do you manage with your men? Are the brethren willing, when you require them to do anything, do they go with alacrity, or do you have difficulty in controlling them?" "Not in the least," said he, "I have never made a requirement or asked a man to do a thing that he has refused to do, and in our farming they have worked well and patiently together, and they are satisfied with the arrangement." I spoke to others who worked there and made inquiries of them, and I found, in every instance, that there was a good deal of satisfaction in the arrangement, and they hoped, if they could get up a suitable building and have suitable convenience for their cooking, that a great deal of this labor would be lightened and they would get along much better even than they had done.

Brother Samuel Miles is one of the company, a man whom many of this congregation know, and who has been a long time in the Church. I talked with him, being an old acquaintance, and he told me that, from his observation during the entire season, he deemed that what was originally an experiment was an entire success, and he felt very much gratified with the result. After rising in the morning they meet in one room together and have prayers; then they sit down to breakfast, and while at breakfast the Superintendent converses with the men as to the arrangement of labor for the day. After breakfast they go to their work, one to one department, another to another. At noon they again assemble, for dinner, eat their dinner after having asked a blessing upon it, and then spend a little leisure—until one o'clock or the hour expires—and then resume their labors. They come together again in the evening, when they have supper and attend to prayers, and spend the remainder of the evening in social conversation or in conversation on business or in arranging their affairs, as the case may be.

I afterwards visited a little settlement of the name of Hebron, where there are about thirty families. The Bishop, George H. Crosby, said they had brick and lumber on hand to build several residences, but they hesitated about building as they had some thought of carrying out the suggestions which President Young made to the people, or to some of them, to enter into a family arrangement, and they thought that, probably it would be well to use their material and build a suitable building. It was afterwards suggested that they build a dining-room and a commodious kitchen, etc., and that they live in their own residences during this coming summer and try the effect of eating together. This they may do. They had found that it would be far more convenient for them, in their labor, to be together during the summer season at least and, the weather being fine, they could walk from their houses to the dining room and

eat their meals, and then the men go to their labor and the women and children separate again. In that settlement they have labored during this past season in the United Order, and they told me they had raised double the amount of crops they ever raised before; and all their labors are proportionately advanced, and this is the testimony of a good many settlements. There are some complaints as a matter of course. I heard some about tools being misused, about wagons not being greased, about animals not being fed, harness not being cared for; but these results are due to a great extent to want of system.

Another objection that we found and that has resulted badly in some instances, is that men have put in a portion of their property only and kept out a portion; of course, the portion that is kept out absorbs nearly all their attention, while that which is put into the Order does not receive that share of attention which it should have, and when they were called upon to labor they had other interests which called them off, and they excused themselves or sent their boys to attend to it. In some wards and settlements they have been crippled in consequence of this. But recent instructions which have been given by the First Presidency, that no one should be admitted into the Order, unless he enters with all he has, (except in case of debt, then the board of directors to exercise their discretion about that,) will have a good effect throughout the entire South. It will concentrate the labors of the people in one direction, and where a man's treasure is there will his heart be also; and if all a man's property is in the United Order if he be a Latter-day Saint, he will labor with fidelity for the furtherance of the objects which the Order has in view.

There is one thing which has been demonstratrd by this season's labor, namely, that better results can be produced by a combination of labor, as proposed in the United Order, than by individual effort to the same extent. I was much gratified at finding that this was the universal testimony of all with whom I conversed on the subject.

While at St. George, after holding two days' meeting, brother Snow and myself held meetings with the Bishops, superintendents, foremen and leading men in the various settlements throughout that Stake. We requested them to give us a full and free expression of their feelings concerning the season's labors, to tell us all the causes of discouragement if there were any, and also the causes of encouragement, and those that I have already alluded to were the principal ones given. There have been in some instances indolence, carelessness and indisposition to work, and an inclination manifested to throw the labor upon those who are industrious and energetic. It might be expected that such would be the result, it could scarcely be otherwise. I was reminded very much, in hearing the statement of the brethren, of what the Prophet Joseph said when alive about the indolence, carelessness and indifference to work manifested by some men. He said there were three kinds of poor—the Lord's poor, the devil's poor, and the poor devils. I thought that this Order was bringing to the surface the poor devils, and I should not be surprised if it would have this effect; in fact, if a man who is not inspired with right feelings should get connected with the Order, there is no doubt that he would shirk work and be careless and indiff rent whenever he could be. We know that there are many eye-servants among

us—men who work only when they are watched; and so far as the use of tools is concerned, any man who has employed other men, and has not been in a position to look after them and watch what they are doing, knows how men work, even as we are situated at the present time. He knows how his tools are misused and mislaid, and his harness and his wagons and his teams are used or abused, and that it requires much care on his part, or on the part of somebody equally trusty to preserve his property. He has to frequently buy new tools—new spades, hoes, forks, ploughs, and if he has a mower and entrusts it to other hands than his own, in many instances he gets it broken. This is not always the case; but it is too much the case, and we have these things to contend with now, and in my opinion judging by my observation, as far as it has extended, they are no worse in the United Order; and there is this about this Gospel—it brings every imperfection to the light that a man has within him. When this Gospel has been preached for the first time in neighborhoods, I have heard hundreds say to me, at different times—"Oh, I am so glad that I have got this truth, there is Mr. So and so," or "there is my aunt" or "my uncle" or "such and such a friend," "my wife" or "such a relative," "there is my minister, if I go to him and tell him what I have received he will embrace it gladly and be a Latter-day Saint," and they go and tell what they have received. Probably hundreds of you who are here to-day, have gone filled with zeal—"Why, I have got the truth, I want you to hear the truth," and what has been the result? The devil has manifested himself immediately and they have found that their relatives had a spirit which they never dreamed of, and they have proved their ministers to be anything but willing to receive the truth. This Gospel has that effect, it brings men and women's imperfections to light, it shows the imperfections of their characters; it tests people and tears the covering from hypocrisy and false pretensions as nothing else can. The United Order being one of its principles will, I expect, have this effect; but would it not be better for our faults and imperfections to be brought to light in this life than to wait until the next and have them brought to the surface then?

The people feel very well so far as I have had opportunity to observe. We have explained the articles of association to them; they have been gratified at the explanations which have been made. Many have reasoned upon it like this—"if I put all I have got into the United Order, and I begin to draw days' wages only out of the Order, I have got a large family, how can I sustain them upon my day's wages? It takes the product of my property managed with care and economy, in addition to my own labor, to enable me to live, and if I put all my property into the Order, how am I to live?" This has been the inquiry more frequently made than another. It is not the intention, in establishing the United Order, to destroy the productiveness of property; it is not the intention to take property from men who have it and give it to those who have none. There are two extremes to be avoided, one is the disposition of the rich to aggrandize themselves at the expense of the poor. That is what we are trying, in this United Order, to put a stop to, so that we may prevent the growth of class distinctions, the increase of wealth in a certain class, and that class have interests diverse from and frequently adverse to the

rest of the community. That is one extreme. The other is this idea to which I have referred, the anxiety of poor people to get possession of the accumulations of the rich, and to have them divided among them, and a general levelling take place. There is no such idea connected with this order, such a thing could not stand very long; and let me say to you who find fault with this United Order, ask yourselves when you ever saw anything connected with this Church or its doctrines that was unnatural, that was not consistent with good common sense? Do you think that we can teach and practice anything that will repress people, that will destroy individual effort, that will take away from enterprise its incentive? No, there is nothing connected with this system of this character, and it is upon this point that men and women are so much deluded by the false and slanderous reports which are circulated. There never was a day since our organization as a people, according to my ideas and my reading of our early history and my subsequent experience, when there were so many falsehoods in circulation about any principle as there have been about this United Order. There is far too much ignorance among us, and men take advantage of this to deceive the people by their falsehoods. It is the intention to preserve that which we have. If a man is a man of business let him have a chance to show his business capacity, not stop him, not take his property from him and give it to somebody who never had anything. The intention is to use the skill of the business man in elevating those who are not business men, to bring up the poor from their level to the broad upper level, not to pull down the upper level to the plane of the lower. That is not the design, but it is that we shall work for each other's good; and where men have property let them take means to preserve it, not to destroy it. It is not the intention for boards of directors to use arbitrary power over men and property.

There are many cases where if a man were to put all that he has into the Order, it would be found that he already manages that property better than the board of directors could. Under such circumstances it would be better to say: "Here, you have managed this property economically, you have done well with it, we could not do so well with it if we took it. There is no object to be gained by our taking it from you; you continue to use and manage it as a stewardship, and keep up its productiveness." This will have to be done doubtless in many instances.

But as to our farming interests, we can farm together far better than separately. Instead of having so many mowers and reapers, and so many tools, teams and wagons as we have now, we can concentrate our labors and have better results from the use of a given quantity of capital and labor than under our present system; and I do hope that the Bishops in this city will take hold of this matter as they should do. Will they do it? or will they stand in the way of the people? I firmly believe that many of our leading men are standing to-day in the way of the people in relation to the organization of this United Order; but if they were to do as they should do, as God requires of them, they would take hold of this principle in the spirit of it.

"Well, but," says one, "suppose I lose my property?" Suppose you do, it is not intended that you should lose it, but suppose that you do? If my property goes, what odds is it?

God gave it to me, and if I lose it in obeying his commandments, who cares? I do not. When I got old enough to understand this Gospel I saw that it might take everything men had, and even their lives, to maintain it in the earth, and if a man is not willing to lay down his life for this Gospel, he is not worthy of it; if he should not be willing to risk his property in carrying out a great principle, of what value are his professions of faith? And when God calls upon us, we who have been saying all the day that our property was upon the altar, and proposes a plan to save and exalt us and give us strength, we begin to mourn about our property, and to tell what failures there have been in the management of property, about co-operation being a failure, and thus justify ourselves for refusing to do what God requires! And yet call ourselves Latter-day Saints! Out upon men and women calling themselves Saints of God and making the professions which they do, and striving for the exaltation which they profess to be aiming for, who would make such expressions. Suppose that in doing that which God requires, all of our property should be taken, which we may rest assured will not be the case? If God were to permit a mob to come upon us, they could sweep away the whole of our property. If a mob were to come upon us and drive us, how much would any of us be worth? And can not God let our enemies have power to scourge us? I think he can; and unless there is a different spirit manifested by leading men, by Bishops and by men who ought to have the Spirit and power of God resting upon them, and by the people themselves in many instances anger may be aroused against us. I believe that to-day President Young is prostrated under a load that, if we were obedient he would be relieved from. I believe he would have been sound and well able, to-day, to teach us from this stand if we had done as we should have done. He is wearied by his labors in teaching and laboring in our midst, calling upon us early and late, entreating us to listen to the counsel of God.

I have said, and I repeat it, that if we do not know that this United Order is true of ourselves by the revelations of God, we should be willing to obey it just because President Young teaches it, a man who has taught us and led us for so many years, so faithfully and so successfully, God having blessed him as he has done in so signal a manner all the time. If this people would take hold of the principle in that spirit they would soon know that it was of God; the testimony of Jesus would rest upon them, and they would know it for themselves; and then, when they get that spirit, they would not care about property, if it took it all, they would say, "all right."

When you made up your minds to obey this Gospel, did you hesitate because your friends told you that if you became Mormons you would spoil your prospects and lose your friends? No; you sacrificed every worldly consideration, you risked all for the truth, for the salvation which God promised you. And so in this United Order if you have a testimony that it is of God, you will feel—"No matter what it costs, all right." Failures, yes there may be failures. I expect there will be failures and mistakes as long as we are so full of frailty, but who cares for that? But this will not be the fault of the principle. If God commands us to do anything, let us do it with all our heart, and he will prepare the way and preserve us from the bad effects of failures; he always has controlled

results for our good, and he will do it again. Why there are men who would say that the mission of Jesus was a failure, (was he not killed by the Jews?) and the plan of salvation is a failure, and that creation is a failure, and they may just as well say these things as to say that co-operation is a failure, and that many other things are failures. Some say that God failed in putting Adam and Eve in the garden and allowing the serpent to tempt them and cause them to fall, and the whole scheme was a failure. Why not as well say that as to say that other things are failures? There are some people who can only judge of merit by success. If successful, no matter what it may be, it is meritorious. It may have its origin in hell, and success is, in their estimation, a test of merit. The best of schemes and plans have failed frequently in this sense, and yet have been true and perfect.

I know that God requires this union at our hands, and by the help of God I am determined, with all the influence and power that he has given me or that he may give me, to use my endeavors with the people to organize in a manner to resist every encroachment made against them. All hell is arrayed against us, and the powers thereof are bound to destroy this work if they can, and it is our duty, as Latter-day Saints, to band ourselves together in the power of God. We shall be able to do it if we do right, and the wicked will not gain a single advantage over us. That is just as true as that God lives, and I know it. I know that this United Order is of God, for God has revealed it to me; the revelations of Jesus Christ have imparted this knowledge to me, and I know it for myself. I know by the gift of the Holy Ghost that it is our duty as a people, and as individuals, to enter into this United Order and carry it out in the spirit that God has revealed it in. Listen to this testimony, and the men and women who have the love of the truth within them have, or will have the testimony of Jesus that these words are true and faithful.

And I desire to say further—there has got to be a spirit of repentance sought for by many of those who are now called Latter-day Saints, or they will lose the spirit of God and their standing among this people. Will God prosper us in this United Order? Yes, and we cannot be a rich people, we cannot be the people which God designs us to be, until we live after that pattern. There are hundreds of men who are praying constantly to God to deliver them from apostacy and there are others who pray that God will deliver them from being rich, because, they perceive that, frequently, when men get rich, they are not easily handled, they become intractable, they lose, in some instances, the Spirit of God; and therefore, they pray that God will deliver them from being rich, that they may not be lifted up in pride. Yet we know that the revelations and prophecies say that God will make us a rich people.

Speaking about the Zion of the last days, Isaiah says that the Lord will bring for brass gold, for iron silver, for wood brass, and for stones iron to build up the Zion of God. When will that be done? When we are united, so that we shall not consume the wealth that God will give us upon our lusts, upon creating class distinctions, raising one class above another, one class living in luxury and another class grovelling in poverty; but when we are so organized that there will be no rich and no poor, but all partaking alike of the bounties that God shall give unto

us, then, and in my opinion, not till then, can he bestow upon us the wealth that he has promised. It would ruin us to-day if we had it, and God, as I view his providence, withholds these blessings from us because of the effects they would have upon us as a people. He does not wish to destroy us. But when we are organized aright, then what? Why, then will be fulfilled after a while another saying of Isaiah's,—"And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers; but ye shall be named the Priests of the Lord; men shall call you the ministers of our God."

All these problems of capital and labor can be solved by this principle and in no other way, and there will be an incessant and never-ending conflict between capital and labor until they are solved in this manner.

That God may pour out his holy Spirit upon you, my brethren and sisters, and fill you therewith, to enable you to do his will perfectly, is my prayer in the name of Jesus, Amen.

REMARKS BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY MORNING, OCTOBER 9, 1874.

(Reported by David W. Evans.)

SAINTS ARE CHOSEN—ETERNAL LIFE WORTH MORE THAN ALL THINGS ELSE—WORKS MUST CORRESPOND WITH FAITH—PRAYER TO GOD A DUTY.

We, as a people, have had a great deal of teaching and counsel in our day and generation. Some of us have been taught in the things of this kingdom for over forty years, and, by this time, we ought to exercise faith in the promises of God. We have looked forward to the fulfillment of the revelations which have been given in all ages and dispensations which are past and gone; and we have not only expected their fulfillment, but we have helped to fulfill a great many of them in the course of our lives. This work is the work of God, it is not the work of man. The Lord has set his hand in these last days in fulfillment of revelation and prophecy and the promises which have been made for thousands of years past and gone, concerning the earth and the dispensations thereof.

I will here say that all inspired men, from the days of father Adam to the days of Jesus, had a view, more or less, of the great and last dispensation of the fulness of times,

when the Lord would set his hand to prepare the earth and a people for the coming of the Son of Man and a reign of righteousness. One of the brethren was speaking here about the views entertained by some in the world who regard Christianity and the work of God as a failure. I will say that the work of the Lord has never been a failure and it never will. His purposes have to be accomplished in the earth. There is one thing true with regard to the history and travels of the Saints of God in every age of the world—they have had to pass through trials, tribulations and persecutions, and have had to contend with opposition, and this will always be their fate until the power of evil is overcome. This is one of the legacies that is designed from God to the Saints while dwelling in the flesh among a world of devils, for the world is full of them, there are millions and millions—all that were cast out of heaven; they never die, and they never leave the earth, but they dwell here and will continue to do so until Satan is bound. As a people we have to meet this warfare, and the Saints of God have had to contend with it in every age of the world. Any man who undertakes to serve God has to round up his shoulders and meet it, and any man who will not trust in God and abide in his cause even unto death is not worthy of a place in the celestial kingdom. Said Jesus—"I have chosen you out of the world, therefore the world hate you; if you were of the world the world would love its own. They have hated me, they will hate you; and if they persecute me they will persecute you." This is the legacy which all Saints may depend upon receiving. True, there has been a difference in the various dispensations. This is the only dispensation that God has ever established that was foreordained, before the world was made, not to be overcome by wicked men and devils. All other dispensations have been made war upon by the inhabitants of the earth, and the servants and Saints of God have been martyred. This was the case with Jesus and the Apostles in their day. The Lord gave that good old Prophet Enoch, President of the Zion of God, who stood in the midst of his people three hundred and sixty-five years, a view of the earth in its various dispensations, showing him that the time would come when it would groan under the wickedness, blasphemy, murders, whoredoms and abominations of its inhabitants. The Prophet asked the Lord whether there would ever be a time when the earth should rest; and the Lord answered that in the dispensation of the fulness of times the earth would fill the measure of its days, and then it would rest from wickedness and abominations, for in that day he would establish his kingdom upon it, to be thrown down no more for ever. Then a reign of righteousness would commence and the honest and meek of the earth would be gathered together to serve the Lord, and upon them would rest power to build up the great Zion of God in the latter days. These things were also shown to Abraham, and many others of the ancient servants of God had glimpses of them by vision, revelation and the inspiration of the Spirit of God, and what they saw, or an account of what they saw, has been left on record.

This dispensation is one that all the Patriarchs and Prophets had their eye upon, and the Lord has commenced it, and has carried it on now for more than forty years, since this Church was organized with six members. We have not altogether traveled on beds of ease, we have had warfare and opposition from the

commencement until this day; but we and the world may set our hearts at rest concerning "Mormonism," for it will never cease until the Lord Jesus Christ comes in the clouds of heaven. This nation and other nations will war with the Saints of God until their cup is full; and when they become ripened in iniquity the Lord Almighty will cut them off, and the judgments of the Most High God will follow the testimony of the Elders of Israel.

This is the way I look upon it. We are called upon to do our duty with regard to the subject which has been spoken of by brothers Van Cott and Cannon. What is this world I would like to know? What are the things of this world? What are houses and lands, goods and chattels, and the treasures of the earth generally, to us? What are they to any Saints of God compared with eternal life? We should certainly be as well off to unite ourselves and our interests together in the things of God as to be separate. There have been too much selfishness and division and every man for himself amongst us, and the devil for us all. Eternal life is worth more to a Saint of God than all things else put together, in fact it is the greatest gift God ever gave to man, or that he can give to him, and whatever the Lord requires at our hands we should be ready to do, individually and collectively.

As I have often remarked in my testimony, from my youth up I had a desire to live to see a people rise up in the earth and contend for the faith once delivered to the Saints, who would receive and teach the Gospel of Jesus Christ as it was taught in his day and generation. When I heard this Gospel I embraced it. The first sermon I ever heard the Spirit of God bore record to me that it was true, and I went forth and was baptized for the remission of my sins. I received the laying on of hands and the Lord gave me the Holy Ghost and a testimony, just the same as he gave to you, and to hundreds of thousands of those who have obeyed the Gospel.

It was but a short time after embracing the work that I was called to go with my brethren a thousand miles for the redemption of Zion. I went willingly, for I knew it was the work of God, it was what I had sought for from the time I was eight years old, what I had been taught in the Presbyterian Sunday School and what I had read in the New Testament in my father's house. From that time up I had looked for these things, and I had a testimony that I should live to see them, and I did, and when I embraced this Gospel my heart was filled with joy and consolation; and as for this world, if I had the whole of it, I felt in those days as I feel now, it would not stand in my path in seeking for eternal life.

I was called to take my life in my hands and go up to Missouri, and a little handful of us went up to redeem our brethren. We certainly had to go by faith. My neighbors called upon and plead with me not to go; said they—"Do not go, if you do you will lose your life." I said to them—"If I knew that I should have a ball put through my heart the first step I took in the State of Missouri I would go." I went, and I did not get shot, neither did any of the rest of us, but we fulfilled the commandment of God. That is the way I felt in those days with regard to the work of God, and that is the way I feel to-day. I am after salvation and eternal life, and I do not want anything to stand between me and that which I am in pursuit of.

It does not make any difference what we as a people may be called to pass through. Men can go no further than they are permitted by the Lord. I have often remarked, and I repeat it, your destiny, the destiny of this nation, and the destiny of every king, prince, president, statesman and ruler under heaven are in the hands of the God of Israel. He made the world and all its inhabitants, and they can go no further than they are permitted. If we unite ourselves according to the law of God we shall have far more safety than if we turn away from the commandments of the Lord and set our hearts upon the things of this world. If we forget God we are liable to be scourged; that is my feeling this morning.

This is the work of God. The Lord has set his hand to build up his kingdom, and he will do it whatever the consequences may be. Whatever the persecutions or difficulties his Saints may be called to pass through, the Lord will never withdraw his hand, for he decreed, before the foundation of the world, that in the dispensation of the fulness of times his kingdom should be set up upon the earth, never more to be thrown down.

The world has had its dispensations: we are at the end of the sixth thousand years, and are bordering upon the coming of the Son of Man in the clouds of heaven, with power and great glory, to reward every man according to the deeds done in the body; and whatever the feelings of the world may be the Lord has decreed a woe upon that man, that house, that nation or that people that rejects the testimony of his servants. The Lord says that he will hold a controversy with the nations, and judge the world with fire and sword, and he will plead with all flesh, and the slain of the Lord will be many. What if some of us do have to sacrifice our lives for the word of God and the testimony of Jesus Christ? What of it? What is a man's life? The whole world will die. Armies, containing thousands of men, go forth for the honor of being killed, in order to defend a king or a government. Is it any worse to die for the word of God and the testimony of Jesus Christ than to die serving the devil? Not a particle. I glory in my feelings at the valiant spirit that is and has been manifested by the servants of the living God in the cause of truth and in defence of the great latter-day work. The Lord never raised up a better set of men and women since the world was than are they who have embraced the Gospel of Jesus Christ in these latter days. They have the testimony of Jesus Christ with them, and they have been called to pass through many trials thus far in the history and progress of the work of God. It is true that many have broken their covenants and turned away from the Lord, and the reason is that they stopped serving God and undertook to serve themselves, and that led them into darkness. They rejected the things of the kingdom of heaven, and the spirit of God was taken from them, and that class of people, in every age of the world is the darkest of any who ever breathe the breath of life. They lose all confidence in every principle of salvation and eternal life revealed to man.

With regard to our present position I want to say that it is the duty of every Saint of God in these valleys of the mountains to let his prayers ascend into the ears of the Lord of Sabaoth, day and night in the season thereof, in the family circle and in private places, for the Lord to sustain his people, build up Zion and fulfill his promises. We

are in duty bound to fulfill ours, and the Lord will not fail now any more than he has any other time. He did not fail in the days of Jesus Christ, not a bit of it. Jesus was poor, and from the manger to the cross, spent his whole life in the deepest poverty, suffering and affliction; he descended below all things that he might rise above all, and we are told that he had not money enough to pay his taxes to Cæsar, and had to send Peter to catch a fish to get money for that purpose. He was poor all the way through his life. Is it any worse for you, or me, or any other Saint of God, to suffer persecution, affliction, poverty or trials than for our great Leader, President, Redeemer, King and Savior, who is going to come in the clouds of heaven? No, not a particle. As some of our brethren have said, there is need for us to repent and humble ourselves before the Lord our God, that we may have and enjoy more of the Holy Spirit to prepare us for that which lies before us. It is our duty to unite together as a people; our temporal salvation lies in this, and we should not be backward in this matter. We should not only preach it, but be also ready to practice it; as leaders and as people, all should unite in carrying out that which is required of us. As an individual I am not afraid of starving to death, I never was afraid of that in my life, and I have traveled a great many thousand miles to preach the Gospel without money and without price, and so have many of my brethren who are around me, and we never starved to death, and we do not expect to. The amount of it is that everything we have here in these valleys of the mountains,—this Tabernacle, this Temple, these public grounds, and all the cities and towns that have been built over six hundred miles of Territory, are the gift of God to us. The Lord knows this country was barren enough when we came here, and a faithful people were tried here with cricket and grasshopper wars, until famine stared them in the face; but they trusted in God, and they did not get disappointed.

Our prayers should go up day and night in behalf of our President, and the Presidency whom God has sustained from the beginning, and also for the leaders of the people and for each other. We should labor and pray for this. We are making history. The travels and experience of the Latter-day Saints have been as interesting as the history of any people in any dispensation since the world began. Joseph Smith was a Prophet of God, and he was called to lay the foundation of this kingdom; he was raised up from before the foundation of the world for this purpose, and he came forth, through the loins of ancient Joseph who was sold into Egypt, and dwelt in the flesh, and nothing failed in its fulfillment as far as he was concerned. He lived until he planted the Gospel, until he received the apostleship, and every branch of the Priesthood of Aaron and Melchizedek, all the keys of the kingdom of God, everything that was necessary in order to lay the foundation of this Church and Kingdom, which God, through the mouths of holy Prophets, declared should be established in the latter days, to be thrown down no more for ever.

Under these circumstances, of course, faith is required on the part of the Saints to live their religion, do their duty, walk uprightly before the Lord and build up his Zion on the earth. Then it requires works to correspond with our faith. I know the testimony of Jesus Christ is not palatable; it does not, and

never did, suit the ears of the world at large. Christendom to-day does not like "Mormonism," because it comes in contact with the traditions handed down from the fathers; the world never did like the truth. We can not help that, it is our duty to bear a true and faithful testimony to the work of God, and to preach the Gospel which has been revealed to us in our day by the ministration of angels out of heaven. That Gospel is the same as was taught by Adam, and the ancient patriarchs, Abraham, Isaac and Jacob, Noah, Enoch, Methuselah and all the ancient Prophets, also by Jesus and the Apostles. There never was but one Gospel, and never will be but one delivered to the children of men, and that never changed and never will change in time or eternity. It is the same in every age of the world; its ordinances are the same. Believers in the Gospel had faith in Jesus before he came in the flesh, and repentance of sin was preached before his day as well as since; they also practiced baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost; and they had the organization of the Church with inspired men therein. Saith the Lord Jesus, "I have set in the Church, first Apostles, second Prophets, third Teachers, pastors, gifts, helps, and governments." What for? For the work of the ministry, for the perfecting of the Saints, etc. These things are necessary in every age of the world, and they have been restored in these last days, and they are true and will have their effect upon the children of men. When this Gospel is preached to the Gentiles and they count themselves unworthy of eternal life it will go to the house of Israel, and the first will then be last, as the last has been first.

It is our duty as a people to unite together and not to be slothful in well-doing. As I have already said, we should let our prayers ascend before the Lord. I have more faith in prayer before the Lord than almost any other principle on earth. If we have no faith in prayer to God, we have not much in either him or the Gospel. We should pray unto the Lord, asking him for what we want. Let the prayers of this people ascend before the Lord continually in the season thereof, and the Lord will not turn them away, but they will be heard and answered, and the kingdom and Zion of God will rise and shine, she will put on her beautiful garments and be clothed with the glory of her God, and fulfill the object of her organization here upon the earth. Therefore, I say, brethren and sisters, let us do our duty. Let us pray for the Presidency of this Church; let us uphold and sustain them by our faith and by our works. They are called of God, they have been our leaders for years. President Young has led this Church longer a great deal than any other man. His works and his life have been before you, and you know him, and the course he has pursued. God has blessed him and he has been profitable unto us. The revelations of God and the principles which he has brought forth have been a consolation to Israel. Our prayers should ascend for him that he may be restored to health and be preserved by the hand of God. We should pray to the Lord for everything else that we stand in need of. Then we should go to and do our duty in building the Temples of our God, that we may magnify our calling, and be saviors on Mount Zion, for the living and the dead. In the seventeen hundred years which are past and gone, over fifty thousand million people have

gone into the spirit world who never saw the face of a Prophet or of an Apostle, and never heard the words of an inspired man, for during the whole of that time no man was called of God to build up his kingdom on the earth. Whatever the Christian world may think, these things are true. When the Apostles were put to death the Priesthood went from the earth, and the Church went into the wilderness, or, in other words, there was a falling away among the Gentiles, as there had been before among the Jews. Those generations are in the spirit world, shut up in prison; they have got to be visited by men who held the Priesthood in the flesh, that they may preach the Gospel unto them, the same as Jesus did when he went to preach to the spirits in prison during the three days and nights when his body lay in the tomb. This is our duty. And I will here say that every Elder of Israel who lays down his life, whether he dies in his bed, or is put to death by the enemies of truth, when he goes into the spirit world his works follow him, and he rests in peace. The Priesthood is not taken from him, and he has thousands more to preach to there than he ever had here in the flesh. But it depends upon the living here to erect Temples, that the ordinances for the dead may be attended to, for by and by you will meet your progenitors in the spirit world who never heard the sound of the Gospel. You who are here in Zion have power to be baptized for and to redeem your dead. The resurrection and the coming of the Messiah are at the door. The signs of heaven and earth indicate the coming of the Lord Jesus Christ. The fig trees are putting forth their leaves in the eyes of every man who has the faith of the Gospel. Let us, therefore, try and do our duty. Let us attend to the ordinances of the house of God, and unite ourselves according to his law, for Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem will be built up in our day and generation, and it will have to be done by the United Order of Zion and according to celestial law. And not only so, but we have to keep that law ourselves if we ever inherit that kingdom, for no man will receive a celestial glory unless he abides a celestial law; no man will receive a terrestrial glory unless he abides a terrestrial law, and no man will receive a telestial glory unless he abides a telestial law. There is a great difference between the light of the sun at noonday and the glimmer of the stars at night, but that difference is no greater than the difference of the glory in the several portions of the kingdom of God.

I always have said and believed, and I believe to-day, that it will pay you and me and all the sons and all the daughters of Adam to abide the celestial law, for celestial glory is worth all we possess; if it calls for every dollar we own and our lives into the bargain, if we obtain an entrance into the celestial kingdom of God it will amply repay us. The Latter-day Saints have started out for celestial glory, and if we can only manage to be faithful enough to obtain an inheritance in the kingdom, where God and Christ dwell, we shall rejoice through the endless ages of eternity.

I thank God that my ears have heard the sound of the Gospel. I

thank God that I have been preserved upon the earth to live to see the face of an Elder of Israel, to be called of God and to administer the ordinances of his house. I traveled a good many miles with President Joseph Smith, as some of you did; I have also traveled a good many miles with President Young and with the Apostles and Elders of Israel, and I have never seen the hour yet, in the midst of our deepest afflictions and persecutions, that I was sorry that I had embraced the Gospel, and I hope I never shall.

I pray God my heavenly Father that he will inspire our hearts as Latter-day Saints, that we may become one and, not having the fear of man before our eyes, but the fear of God, that we may be ready to do whatever is required of us, and to carry out the counsels of the servants of God. When we do this we shall be happy, and we shall be saved whether in life or in death. I pray that we may pursue this course, and that we may overcome the world, the flesh and the devil, and inherit eternal life, for Jesus' sake. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE, IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCTOBER 11, 1874.

(Reported by David W. Evans.)

FAITH WITHOUT WORKS IS DEAD—PRAY TO GOD—KEEP THE SABBATH-DAY HOLY—ENCOURAGE SUNDAY-SCHOOLS.

This being the closing day of the Conference, and as we are administering the sacrament, we naturally call our minds up in a way of discipline for ourselves, on various subjects which pertain to our every-day life. The Apostle James tells us that "faith without works is dead, being alone," and good works are certainly the best illustrations of that faith which prompts us.

As our brethren will soon scatter through the different wards and settlements of the Territory, and to other parts of the world, we wish them to carry forth just and wise impressions in relation to the simple principles of faith and practice which pertain to the holy Gospel, and to disseminate the instructions they have received, that all may be benefited thereby. When we come here and take bread and drink of the cup in memory of the death and sufferings of our Savior, we witness unto him that we remember him, that we love his law, that we are determined to abide by his Gos-

pel and that we will do all in our power to walk in the principles of faith and patience, forbearance and longsuffering, and of truth and righteousness in which we are engaged. As a short illustration, and to draw the minds of the congregation directly to the points of instruction, I am disposed to read a portion of the rules of the United Order.

Rule one says, "We will not take the name of the Deity in vain, nor speak lightly of his character or of sacred things." I am sorry to say that many professed Latter-day Saints are careless in the observance of this rule, which every Latter-day Saint, and every person who has respect for his own character must certainly consider most wholesome and wise, and absolutely obligatory. Let us be very careful, and never indulge in profane language or use the name of the Deity except in such a manner as becomes his high and holy position and our dependence upon him for every breath we draw; and let us also inculcate in our children a respect for that chaste, discreet, upright and pure language which is becoming Saints of the Most High.

Rule two reads—"We will pray in our families morning and evening, and also attend to secret prayer." Now brethren and sisters, remember this. Those of you, if any, who have been careless and negligent on this subject, remember how often God has heard our prayers and how dependent we are upon him for every blessing we possess and enjoy, and for the protection which has been extended unto us. While almost all the world has been ready to destroy the Latter-day Saints from off the earth, the Lord has answered our prayers and has protected us, as it were, in the hollow of his hand. Let us not forget to call upon him morning and evening, that our families may learn, from their childhood, to observe this great and important duty. And before we lie down to rest or rise in the morning let us lift up our hearts in secret prayer to the Most High, asking his protection and blessing in all things, that by united faith we may be able to perform the great and arduous duties which are placed upon us. And in our prayers let us remember our Bishops and Teachers and those in authority,—the President of the Church, his counselors and all those who act in the holy Priesthood that the Spirit of the Almighty may rest upon them as well as upon us, that with one heart and one mind we may have a knowlege of the things of God; and that by observing these duties of prayer and preserving ourselves in purity before the Lord, when teaching, instruction, or counsel is sent forth among the Saints, or revelation is proclaimed unto us, we may have enough of the Holy Ghost in our hearts to know, each for himself or herself, whether these things are true or not; and that when false spirits go forth and lead men astray into darkness, error and folly, we may know the true from the false, detect those who are liars, and expose them as may be necessary.

The third rule is—"We will observe or keep the word of wisdom, according to the spirit and meaning thereof," Remember this, brethren and sisters. I hear occasionally of brethren indulging in intoxicating drinks, and I see many of them yet, even young men, who indulge in the use of tobacco, a habit which is very pernicious and injurious to health, and a violation of the word of wisdom. There are also other violations of this rule among us which should cease, for we are told in the

word of wisdom that if we will observe it with all our hearts, keeping the commandments of God, we shall have faith, health and strength, marrow in our bones, and have wisdom and great treasures of knowledge, and the destroyer will pass by us and not slay us. Brethren, how general it is with us when persons are sick and afflicted, or when our children are sick, to say to the Elders—"Brethren, come and lay your hands upon them," and in thousands of instances they are healed. Perhaps we are losing some of our faith. We read in the Scriptures that King Asa, whom God had healed and blessed, when he was diseased he trusted not to the Lord, but sought physicians, and King Asa died. While we recommend and approve of using every reasonable means within our power to preserve our lives and those of our children, we do depend, first of all, upon faith in the holy Gospel, the administration of its ordinances and the fulfillment of the promises of God; and inasmuch as we observe the word of wisdom and keep the commandments of God we have faith, and we have the promises of God, upon which we can rely, and by which thousands and thousands are delivered from the afflictions which prey upon them.

"We will treat our families with kindness and affection; and set before them an example worthy of imitation. In our families and in our intercourse with all persons we will refrain from being contentious and quarrelsome. We will cease to speak evil one of another, and cultivate a spirit of charity towards all. We consider it our first duty to keep from acting selfishly or from covetous motives, and we will seek the interests of each other and the salvation of all mankind." This is rule four, and in calling your attention to it I wish it to be remembered that it enters into our business transactions and every-day life. I have noticed in the course of many years that I have traveled and preached, being in hundreds of families—that some men were pleasant and agreeable, while others were crabbed, cross, ill-natured and surly in their disposition; the very tone of their voice would show it. This is all wrong. We should cultivate kindness, forbearance and patience in our families, and a spirit that will incline them unto us, and in all things set such an example before our children that we may be as shining lights unto them, that as they grow up imitating our examples they may become pillars of society, plants of renown and ornaments in the kingdom of God, and not be led by covetousness, dishonesty, idolatry or any corrupt motive whatever. Consider all these things, and remember this as one of the rules of the United Order which it is of special importance that we should observe.

Rule five teaches—"We will observe personal cleanliness, preserve ourselves in all chastity, refrain from adultery, whoredom and lust, and discountenance and refrain from all vulgar and obscene language and conduct." In regard to this rule, I am sorry to say that the influx of so-called civilization and Christianity in our midst has shown its effects upon some portions of our community, and that strict and firm adherence to the principles of chastity, for which the Latter-day Saints have been remarkable ever since the organization of the Church and the gathering of the people, seems, in some instances, to be wanting. We call upon all such persons to repent and humble themselves before the Lord; and we exhort all Lat-

ter-day Saints to maintain such a high position before God that every act of their lives may be approved of him. Never let us be guilty of any word or deed that we will be ashamed of before our father, mother, brother, or sister, or before our heavenly Father. This is a principle that we should cultivate, maintain and abide by in all things; and wherever any have been foolish enough to fall or go astray, through the toils or snares that have been set for them, let them repent and humble themselves before the Lord, and let a spirit of unity, harmony, peace, stern integrity, purity and chastity abide in every heart, for if we ever inherit blessings and glory, if we ever are made partakers of the thrones, dominions, principalities, powers and endless lives which pertain to the exaltation of the kingdom of God, we shall do so by maintaining a purity like that of Joseph who was sold into Egypt.

The sixth rule is—"We will observe the Sabbath day and keep it holy." I regret to say that I have noticed a great many instances of laxity in the observance of this rule, and I wish the Elders and teachers in all the Branches and settlements to preach and practice the observance of the Sabbath. Brethren, work six days, and on the seventh rest and observe the Sabbath according to the revelation; and impress this principle upon the Saints everywhere by practice. I remember once I was in a hurry to come to Salt Lake City. Fillmore was then the only settlement between my place in Parowan, Iron County, and the settlements in Utah County. The Sunday was very fine; we had attended meeting and, having been a long time away from the brethren in Salt Lake City, we wanted to hurry on. I certainly thought we could travel twenty miles on Sunday evening, as well as not, so we started. I was a little conscience-stricken; I said to myself—"This is not exactly right, and I am afraid we shall not get along as well as we would to have staid until Monday morning." We drove about twenty or twenty-two miles that evening. I told the brethren to tie up the horses, but some of them got loose and went clear back, and in the morning the brethren had to go the whole distance after them. That is what we gained at the start by breaking the Sabbath; but it did not end there. The next day we broke a wagon, and then we got into a storm, and we were six days in reaching Fillmore, and it took us some twelve days to reach this city. Now, I do not believe that, as a general thing, anything is gained in property or in time by working on the Sabbath; and I advise and exhort all men professing to belong to the United Order, or to be Latter-day Saints, to observe the Sabbath; keep it holy, devote it to worship, to the study of good books, to rest, to imparting instruction, to attending meeting, and do not, under any circumstances, lapse into a habit of thinking that you can do as you please on the Sabbath, and that so doing is clear gain. We have, some day, to meet our Father in heaven, and that day is not very far off with many of us. I meet here at this Conference quite a number with whom, forty years ago this summer, or last spring, I marched on the Zion's Camp journey—a thousand miles. That does not seem long, but we are marching steadily to our last account, and we should not let our love for self, our desire for gain, or our anxiety for pleasure so mar our path that when we come into the presence

of our Father in heaven we shall be smitten with the reflection that, instead of observing the Sabbath, according to the command, we went off spreeing, or hunting, or we went looking after cattle, or getting wood, or dashing around and breaking the Sabbath time and again, for if our conscience reprove us, God is greater than our consciences, and he surely will condemn us.

Rule seven—"That which is not committed to our care we will not appropriate to our own use." That is a very modest way of agreeing or promising that we will not steal or take that which does not belong to us. One of the ten commandments teaches—"Thou shalt not steal;" and in the Book of Doctrine and Covenants we are informed that he that steals shall be cast out and delivered to the law of the land. These things should never be forgotten by those professing to be Latter day Saints. I have noticed, in the course of my life, a great many men professing a great deal of piety, who have been very dishonest. In the neighborhood where I was raised there were men who would charge a good round price for a bushel of wheat, and then use a false measure. In that way they reared children to be dishonest. If there are fathers or teachers in Israel who indulge in this covetous practice, or who take that which does not belong to them, they set examples before their children which cause them to grow up a generation of thieves. I was once conversant with an incident illustrative of this principle. A young man was cut off from the Church for stealing. When he came home his mother upbraided him for it, "but," said he, "mother, you have yourself to thank for it. My father always told me not to steal; he commanded me not to touch a thing that did not belong to me, but you used to send me to the neighbors to steal eggs; you taught me to steal, and you are measurably responsible for my disgrace." This was rather a bitter pill for the mother, but it contains an important lesson, if we will consider it.

"That which we borrow we will return according to promise, and that which we find we will not appropriate to our own use, but will seek to return it to the proper owner." There is too much of a want of confidence in the midst of the Saints. When some promise they too often fail to keep their word; and those who are in business do not feel as free to trust their brethren as outsiders do. I have had brethren come to me and say—"They are not as accommodating to me as outsiders are," and I sometimes answer them by saying—"Perhaps you are not as punctual to pay your brethren as you would be to pay an outsider." Many of our brethren are not, and this is all wrong. Confidence should be established in each other by fulfilling what we undertake. What we borrow we should return; what we agree to do we should fulfill. We should be careful to make our agreements so that we can fulfill them, and then do so, and if through some unforeseen circumstances we are unable to do so, we should immediately make known the facts of the case, and be honest. I hope these cases are by no means common, but I am satisfied they are more numerous than they ought to be.

The ninth rule requires us, as soon as possible, to cancel all indebtedness, and thereafter to avoid getting into debt. For the last few years, owing to the opening of mines, the construction of railroads, and the good crops that have been

raised, the prosperity of the people has been very great, and as a wise and prudent community we should have taken a course to have had the benefits of all this means without being involved in debt, for, notwithstanding we have been put to vast expense in consequence of persecution and oppression from our enemies, we have been in a condition to have saved a great deal. But many of our brethren are in debt, notwithstanding all this prosperity. Now this rule requires that we take measures to pay, or cancel, our debts as soon as possible, and then avoid getting into debt by living within our means. Ambition to push forward and make wealth should not induce us to involve ourselves in debt, but we should, with economy and prudence, live within our means.

The residue of these rules I will not read, but commend them to the consideration of all the brethren, as being of the utmost importance. There is one, however, to which I will just call your attention. It refers to our manner of dress and living, and requires us to use proper economy and prudence in the management of all things intrusted to our care. I exceedingly regret to see the disposition to extravagance which exists among us, as also a disposition to purchase from abroad a variety of articles that are not of the first necessity. I do think that it is right and proper that we should take the utmost pains in our power, as a United Order and a united people, to provide everything that we can produce within ourselves, and not be sending away all the money we can get to buy things that we can make ourselves. Our brooms, for instance, and a great deal of our clothing, and most of our shoes can be made here. With all the ridicule that has been expended in relation to wooden-soled boots and shoes, I sincerely advise every man who is afflicted with a cough, or who is subject to colds or rheumatism, asthma, or any ailment of that kind, to put wooden soles under his feet this Fall. They will preserve health a great deal better than rubber; and if they happen to be paid for it will be much better than to owe a trader for them, or to wear leather that is like a sponge, through which the damp will penetrate, striking directly to and promoting cough or rheumatism. I am of the belief that wooden-soled shoes worn in winter will cure nine cases out of ten of rheumatism and will save the lives of many of our children, by keeping their feet dry and warm. I feel like preaching up wooden shoes as a medical prescription, if you please, as well as on the score of economy.

I wish you brethren when you return to the settlements to look after the schools, see that they are established in all the settlements for the winter, that no child be left without a chance to acquire a knowledge of the common branches of education. See that all the poor are provided with the means of sending their children to school, that no child be deprived of the privilege of attending school through the poverty of its parents. Make your school-houses comfortable and pleasant. Make the seats of the proper hight and comfortable, so that the children may not become humpbacked or round shouldered, nor contract spinal complaints, or anything of that kind through their seats being awkwardly constructed. There is plenty of lumber in the mountains, and plenty of workmen; let them make good comfortable seats for the children. See that your school-rooms are pro-

perly warmed, and be careful as to the characters of the men you employ for school teachers. Do not hire a scoundrel, a seducer, or blackleg for the position, for if you employ as teachers of your schools those who are foul, wicked, and corrupt in their habits, you assume a terrible responsibility, for the impressions made upon and the lessons taught to the children while attending school have a great influence for good or for evil, upon their future lives and welfare. I believe I have preached upon this subject almost every Conference since I can remember, or since I began to speak at Conferences, and I shall continue to do so. Let parents be stirred up in regard to the education of their children, and provide for their welfare. In the early days of the Territory the first house built in every settlement, as a general rule, was a school-house. Let this rule still be followed, and let our children receive their education directly within ourselves; and if we want them to study the advanced branches, fill up our home universities; instead of sending them abroad to be educated in foreign schools, uphold your own university and sustain your own schools.

After the close of this Conference meetings in this building will be discontinued during the winter and will be held, under the direction of the Bishops, in the ward assembly rooms every Sunday afternoon and evening. The forenoons will be devoted to Sunday Schools, and I exhort the brethren and sisters to have their children ready, so that they can be at school in time. And I invite the young men and especially the young sisters, to attend Sunday schools; I want to stir up the young men to go there and form Bible classes. And I exhort the Elders to be present as teachers, that there may be no lack of teachers. I want to express my admiration of brother Goddard and a number of other school superintendents and teachers, with whom I am acquainted, because of their efforts to spread among the young throughout the Territory a knowledge of the principles of the Gospel, as taught in the Bible, Book of Mormon, Book of Doctrine and Covenants, and in the standard works of the Church. And I say to the young men, that if they will attend the Bible classes and study the catechism in use in our schools, and make themselves familiar with it, they will become so thoroughly informed in the principles of the Gospel and the evidences of it, that when called upon to go abroad to defend the doctrines of Zion they will be well prepared to do so. I invite the Elders to see that these classes are formed in all the settlements.

I will again repeat the idea that has already been presented, to sustain our own literary institutions and publications,—the *Juvenile Instructor*, the *Woman's Exponent*, the *Deseret News*, which contains discourses by the First Presidency and Twelve, and also the publications in the several counties. They are conducted by men who take pains to disseminate the truth, as well as the general news of the world, and they ought to be sustained, that their influence may be extended and increased. Do not spend your money in buying lies, nor your time in reading yellow-covered literature, or in studying such things as are calculated in their nature to degenerate the human mind and degrade the soul. One of the best books you can read on the earth is the Bible. It is the finest history ever published in Great Britain. Study its history and

its precepts. It is the foundation of the sciences of the world, and the basis of the laws of all the Christian nations; and although men in every direction have departed from it, we can read and understand it for ourselves. See that it is on every table, in every household, in every pulpit, and that it is the school book of every family throughout the Territory.

I want to say, with regard to the Temple at St. George, that the walls are between twenty-five and thirty feet high. Some of the brethren remained at work upon it all summer, some of them without shoes and poorly supplied with clothing. About 309 persons have reported, I believe, as going there this winter to aid in pushing forward the work on this Temple, as volunteers from the different settlements of the Territory. We hope, by means of this help and the contributions that may be sent there, to have the roof on early next spring, and very soon a baptismal font in the basement, in which we can begin the administration of the principle of baptism for the dead and the ordinances of the Gospel in connection with our fathers. The climate in St. George is well suited to those in feeble health, and such of that class of persons as desire to do so can, after the Temple is completed, go there and spend the winter, and attend to the ordinances for their dead.

I have invited the brethren, during the Conference, to go and look at the Temple foundation in this city. It is a very beautiful foundation, and the design of the building is grand. The labor of taking the granite from the mountains, bringing it on to this ground and cutting it and putting it in position is immense. You saw a great many prepared stones that are not laid: I will explain how that has happened. We had a good many beginners who could shape a rough stone, but not so many stone-cutters who could do a finished job, and all the stones for the outside had to be done by skillful workmen. A great number of those that you see lying round, numbered up as high as thirteen or fourteen courses, were cut by men who were not skilled workmen. That is the reason why so many are not yet laid in the building. We found it necessary during the harvest to dismiss fifty workmen of this kind from the block, that they might go and aid in gathering in the harvest, because we could not supply them with work so far in advance of the laying. Brother Trueman O. Angell has been exceedingly zealous in attending to this work: he has been so fearful lest a stone should be laid wrong that he has been on the walls early and late to see that every stone has been set in its proper place, to a hair's breadth. His zeal has been such that I have almost feared that, in spite of the faith of the Saints and the energy of the man's soul, he would work himself into the ground. I want the brethren to pray for him that he may be sustained in his arduous labors.

One great difficulty in getting along on this Temple, has been the want of money to supply the workmen with actual necessaries. We have been accustomed, during the prosperous times of the past year or two, to pay them one-fourth in cash or merchandize; this season we were unable to do that, hence an invitation was given by the First Presidency and the Bishops, to all the Saints, far and near, to make a donation of fifty cents a month to aid in the prosecution of the work on the Temple; the names of all who respond are to be entered in the "Book of the Law of the Lord."

Quite a number have responded, and some means has come in from this source. I now invite the brethrens, sisters, strangers, and all who feel an interest in the Temple, and wish to have their names enrolled in the "Book of the Law of the Lord," to make this monthly contribution, that the hearts of the workmen may be gladdened and that the hands of those who are called to conduct this business may not be tied. We have been compelled to borrow money and to pay interest to carry on this work; the resources that have come in have been insufficient, and the kind that has come in has not been such that we could make it available in carrying on the work as vigorously as we desired to do on this Temple and upon that at St. George. I appeal to the brethren also to remember the Temple in their prayers. Let us pray that God will give us power to erect and dedicate it, and that he will preserve the life of our President to organize the Priesthood in all its beauty and order in that Temple, and fulfill to the uttermost the duties of those keys, which were delivered to him by Joseph Smith, pertaining to the twelve and to the church, and to the bearing off of this work in the last days. Let us lift our hearts to God that he will preserve his servants for the accomplishment of this work. And while we raise our hearts in prayer for this object, let our souls be filled with benevolence and liberality to pay our tithes and offerings. I fully believe that, if one half of the brethren had honestly paid tithing as we understand it, our hands would not have been tied. Think of these things and act upon them.

Most of the emigration the present season has been through their own means and the aid of relatives and friends, and a goodly number have thus been gathered. We now again invite all those who owe the Perpetual Emigration Fund, or whose relatives or friends are indebted to it, to remember their obligations, that those in the old countries who desire it may be gathered here as fast as possible. We also invite the brethren to send for their friends from abroad; but before expending your money for that purpose, find out whether those whom you wish to gather still remain Saints, or whether they have corrupted their ways before the Lord. It would be a very good idea to learn this before expending money to help them, though it is an act of charity to bring anybody from the old world and place them on the broad plains of America, where they may be enabled to obtain homes of their own.

I want to say, in relation to the missionary labors of President Brigham Young in going to Europe and founding and starting the system of emigration, and gathering thousands upon thousands of people from the old world and placing them in positions to get homes of their own, that he is the most distinguished and extensive benefactor of his race of any living man within my knowledge. We regret that he has been unable to to speak to us during this Conference. We feel confident, however, that, had the gospel which he has preached for the last forty-three years to the inhabitants of the world, been received as honestly by those who heard it as it has been declared by him and his brethren, all the human family would have had a knowledge of the gospel to-day, and the Millennium would have been brought it. This, however, has not been the case; but the former preaching of President Young, and the acts of his life in teaching and being a father to the people will be

had in everlasting remembrance; and we will exercise our faith that God will restore his health, that his voice may again be heard amongst us, though that is not possible at this time. We are gratified to know that he is able to be in our midst, to hear our testimonies, see our countenances, and know that within us there is a portion of that Holy Spirit which God has revealed for our salvation.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE ADJOURNED SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCTOBER 11, 1874.

(Reported by David W. Evans.)

SAINTS ARE THE LIGHT OF THE WORLD—LIVE DOWN FALSEHOOD—UNION IN THE CHURCH ALL-IMPORTAT.

The teachings which we have heard at this conference have been of a character most important to us as a people, and should be treasured up by all who have heard them; and those of us who reside in other places who have attended Conference should carry the instructions they have received to the places where they reside, that the spirit of this work and the spirit of this conference may be disseminated among all the Saints.

We are living in one of the most important periods of the earth's history. Events are of such a character connected with us as to excite the greatest interest, and no one connected with the people, who feels as he or she should, can help being interested in the way in which this work is progressing and attracting attention throughout the earth. There is no people, to-day, on the face of the earth who are situated in this respect as are the Latter-day Saints. God is dealing with us in a most remarkable manner, and is fulfilling, through his people, the predictions of the holy prophets, and we behold on every hand, when we open our eyes to see and our hearts to understand, the great events which God said should transpire in some day and age in the future.

There is one thing with which I am greatly impressed, and that is, within a few years how determined the enemies of the kingdom of God have been to destroy that work which he has founded. How they have envied, maligned, and maliciously persecuted this people, and how they have concocted plots for their overthrow! In this last Congress no less than eight bills were introduced, having for their object the subjugation of the people of Utah to the ring of

men who have sought their destruction, and yet the population of this entire Territory does not number as much as a second class city in the United States. I remarked to members of Congress, of the House and of the Senate, that Congress was paying us a great compliment, a people so insignificant numerically, so devoid of wealth, in the estimation of many so illiterate, so deluded, so bound and fettered and so barbarous in our habits. I think it a great compliment that the representatives of forty millions of people should bestow such attention upon one hundred and fifty thousand. Yet it is not these representatives who wish so much to do us harm, but it is a body of men here who are anxious to gain power and influence at the expense of a people whose prosperity and influence they envy. I have been impressed with the wonderful manner in which we have been advertised now for some years back. I can not fail to recognize the hand of God in this. I look around me and I see a people who, if they were not Latter-day Saints, if they did not believe the gospel of the Lord Jesus Christ, would not be noticed in any particular manner, but who, because they are Latter-day Saints, are known more widely and whose movements attract more attention and excite greater interest, whose public men are more advertised and their lives and characters published more widely throughout the earth than those of many rulers of great nations. Men say it is because this is such a great imposture, because Brigham Young is a false prophet, and because the Latter-day Saints are deluded. These are singular statements to make, as though a few deluded and ignorant people, led by a false prophet, could occupy the attention of the nations of the earth. It is something unheard of in history except, as we testity, in the case of those who have preceded us in the same work. Jesus said to his ancient disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid." The eyes of the world were upon them. And in our day we behold the same effect. The Latter-day Saints and their work have been like a city set on a hill. They have attracted the gaze of the nations, and that, too, without any especial effort on their part to make themselves conspicuous. The clamor of our enemies has greatly contributed to this. What do their attacks accomplish for us? They advertise us and give us an importance to which we could not otherwise attain. Every effort that is made to destroy this work or to embarras its onward progress, or to deprive its leaders of their lives or of their liberties only enhances its importance in the midst of the earth, gives it publicity, preaches the gospel, attracts attention, causes men and women to think, to reason and to investigate what it is about this people that creates so much excitement.

I have said, and I do not think I exaggerate in the least degree, that the efforts of the past three or four years, in this Territory, to destroy this work and to deprive the leaders of this people of their liberty have had more effect in preaching what is called Mormonism than the efforts of a thousand missionaries would have been able to accomplish. "Well, but," says one, "they say such terrible things about you, and it is no advantage to be spoken of in this manner, to be maligned and accused of wrong." It is an advantage, because, as I have said, it causes men and women to reason and reflect, and it promotes investigation. There have beea hundreds who have come here and been brought in contact with this

people, who have been astonished at what they have seen, because what they have seen has been so different in every respect from the stories that they have heard, and the effect and revulsion of feeling have been much greater than they would have been had they never heard anything about us at all. And it is our businesss to live down the lies that are put in circulation about us. I, myself, rejoice in these things, because I see the hand of God in it all, I see the fulfillment of the predictions of the holy prophets, I see a people being gathered togethed who are united, not so much as they should be, but still more united than they were before they heard this gospel, and I rejoice that this is the case.

I hope that we shall continue to cultivate within us the principle of union. Remember the story of the Scythian king. When on his deathbed he told his boys to bring him a bundle of arrows. "Now," said he, "let me see you break this." They tried one after another, but they could not break the bundle. "Cut the string that ties them," said the king, "and try to break them singly." They cut the string and tried the arrows singly and broke the entire bundle with ease. There is power in concentration of effort, and it is this which gives us our character in the earth to-day. Cause the Latter-day Saints to be disunited, divide us asunder, split us into factions and what would we amount to? Why, nothing at all, we would not count anything in the history of the race or of the earth; but the very notice that we receive, the attention that we attract is a tribute to our union and to that amount of the cementing influence which prevails among us as a people. Union among us is all-important, because we have a power opposed to us that will destroy us if it can, there is no disguising this fact, it is publicly announced everywhere. It was hoped when the railroad was completed that that would do it; it was hoped that when the mines were discovered and emigration floated in here that the accompanying influences would accomplish it, that fashion, luxury, vice with all their corroding influenences at work at this system would destroy it, or produce the disintegration of the entire people. Every effort of this kind has for its object the destruction of the union of this people. Why, if we were disunited, if we were split into factions we might have houses of ill-fame on every corner in juxtaposition with churches; we might have drinking saloons and gambling saloons; we might practice harlotry to the fullest extent, and who would indict us for it or say one word against our practices? No one; we would be following the fashion of the world. Why, it would furnish themes for preachers and they would have excellent texts, for where these things abound they flourish. But because we are united, because we have set our faces against these things, because we discourage vice we are unpopular, and we shall continue to be so until a better judgment prevail.

I have said there is no disguising the fact, nobody attempts to disguise it, that the object sought for at the present time is the destruction of this people as a people. Not that many would avow their wish to have our lives taken, but to destroy our union, to destroy the influence of our leading men. Now, I ask you, Latter-day Saints, are you so blind and so foolish as not to see that this is the object of every attack which is made upon us? You who do not feel in favor of more union and of concentrating our efforts, ask your-

selves this question and reflect upon the objects sought to be obtained by those who are arrayed against us. We do not seek the destruction of any, we have never been aggressive, we have never sought to force our opinions upon any one; we have invited all to come to this land and proclaim their principles here, without let or hindrance. They have not been gagged in their faith, or restrained or restricted in any manner. They have had the privilege of preaching to the fullest extent in our tabernacles and meeting-houses, and we have not had the least objection thereto, but on the contrary we have been pleased to see them. This is the course we have taken. But when we are threatened with destruction, as a pure matter of self-defence it is our duty to organize ourselves to resist these attacks, and the people who would not do it are unworthy of an existence upon the earth. I, therefore, have ever been, am now, and will always be, while I feel as I do at the present time, in favor of greater union among this people, in favor of the United Order, in favor of everything that will give us strength and cement us closer and closer together and make our lines more impregnable than they are. And as I said the other day so say I again, with the help of God, my life shall be devoted to that object with all the strength, influence and ability which God shall give me among this people. Is there any harm in this? Not in the least, so long as our objects are what they are. We want to save, we want to preserve, we want to disseminate good principles, and any man or woman who will practice this can live forever in the midst of the Latter-day Saints and never have any difficulty. Every fair-minded man who comes to this land and deports himself as a gentleman, and any fair-minded lady who comes and deports herself in like manner, might live here until they were as old as Methuselah was, if we continued as we have been, without ever having the least cause of feeling against us. We ask no more from others than we are willing to extend to them with the greatest liberality and freedom; but we expect to have liberty and freedom for ourselves, and we shall contend for them in every constitutional and legal manner as long as we live.

My brethren and sisters, if you have not got this spirit of union let me advise you to seek for it. Humble yourselves before God and seek for it until the desire to be more closely united will burn within you, until you regard it as one of the greatest objects that can bn attained. In a family capacity, in a ward capacity, or as a people, from north to south, we should not have these clashing and conflicting interests—Latter-day Saints against Latter-day Saints, and yet all of us professing to have the building up of God's kingdom at heart. I do not know of anything else that we have to do. God has sent us here for this object, and I do not know any better thing that we can engage in than to build up the Zion of God. It is as good and as great a labor as we can be engaged in, in fact it is *the* labor which God has assigned unto us as a people and as individuals, and if any of us are engaged in anything else we are not in the line of our duty, and we should turn aside from that and pursue the path which God has marked out.

May God bless you and fill you with his Holy Spirit, that you may carry it with you to your various homes in the remote parts of the Territory, and that it may live and burn within you, fill you with good

and holy desires to do the will of God, keep his commandments and live in close communion with him, and then you need never be afraid of being deceived, for you can not be if you have the Holy Ghost within you, and that this may be the case, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SUNDAY AFTERNOON, NOVEMBER 15, 1874.

(Reported by David W. Evans.)

THE GOSPEL RESTORED FROM HEAVEN—SIGNS FOLLOW BELIEVERS—FULFILLMENT OF PROPHECY—BOOK OF MORMON A DIVINE REVELATION.

We profess, Latter-day Saints, to be living in a dispensation called the dispensation of the fulness of times, a dispensation commenced and committed to men in our age by the administration of angels, by the revelations of the Holy Ghost, by bringing forth the word of God to the people, by restoring authority to the children of men to administer the ordinances of the Gospel, and by committing to them a message which is required to be published among the inhabitants of the earth. It is very evident from what was declared by the ancient Apostle that another dispensation after his day was to be introduced among the inhabitants of the earth. We read, in the first chapter of Paul's epistle to the Ephesians, that in the dispensation of the fulness of times all things that are in Christ shall be gathered together in one. It is in accordance, therefore, with this dispensation that we see the people gathering here in this Territory and extending their settlements east and west, north and south. But we are only a very few of the people that God intends to gather together in one in this dispensation. It is literally a dispensation of gathering, not merely a gathering together of those who are here on the earth in the flesh; but before it is completed all things in Christ which are in heaven will also be gathered and united with those who are in Christ on the earth. We have but barely commenced in this glorious dispensation. The Church has been organized, by divine revelation, angels have appeared, the apostolic authority has been restored by the ministration of angels, and the kingdom of God has been set up in fulfillment of the promise made to the ancient Prophet Daniel—a kingdom

which shall never be destroyed, never again be rooted out of the earth and never be committed to another people, but it shall continue forever, while all human governments, of whatever name they shall be, will be rooted out of the earth by the divine judgments that will take place as the kingdom of God rolls forth among the nations. This is clearly foretold by nearly all the Prophets whose words are recorded in the divine Scriptures. They have spoken of the day when the Gospel should be restored; they have spoken of the period in which the kingdom of God should be set up and what it should accomplish; they have spoken of the signs that should be made manifest in those days both in the heavens and upon the earth; they have told us concerning the gathering, not only of the literal descendants of Israel, from the four quarters of the earth, but also of the gathering of all the Saints. These are matters so clearly foretold that I have often wondered in my own mind that people professing to believe the Bible and to receive the plain and pointed instructions contained therein, have not been looking for a dispensation connected with all these events that I have named.

What can possibly be the meaning, Latter-day Saints, of that prediction in the revelations of St. John, that another angel should fly through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, to every nation and kindred and people and tongue, saying with a loud voice—"Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters!" What can possibly be the meaning of this prediction and vision of John in relation to the future and the hour of God's judgment if there never was to be another dispensation made manifest to the children of men? Certainly, before John saw this vision the Gospel had been very extensively preached among the inhabitants of the earth, to both Jews and Gentiles, so much so that Paul, prior to this time, speaking upon the subject of the preaching of the Gospel, says it had been preached to every creature under heaven, "whereof I, Paul, am made a minister." It seems, according to his declaration, that he had an understanding in some way, either by revelation or from some other source, that the Gospel that was committed in his day had already been preached before his death to every creature under heaven; yet John, after this period, while on the Island of Patmos, after having written several epistles to the churches that were built up called the seven churches, and reproved them for their wickedness, apostacy and lukewarmness, threatening to remove their candlesticks out of their places, and fighting them with the spirit of his mouth; after having seen all this in vision on Patmos and writing to these churches, had presented before him a scene that was still in the future—a scene of darkness, apostacy, sin and corruption, wherein all nations should be more or less overcome, and during which certain powers should arise and fight against the kingdom of God, and make war with and overcome the Saints, and then another power should be established on the earth under the name of "The Mother of Harlots"—an ecclesiastical power, described as a woman sitting on a scarlet-colored beast, having a golden cup in her hands full of the filthiness and abominations of the earth, causing all nations to drink out of

that cup, and making them drunk with the wine of the wrath of her fornication. John saw this portrayed among the events that were to take place after his day. He saw the Saints overpowered and, as the Apostle Paul had clearly predicted, a great falling away take place, and that men should be lovers of their own selves, proud boasters, blasphemers, disobedient to parents, unholy, without natural affection, truce breakers, &c., having a form of godliness but denying the power thereof. This was clearly seen by the revelator on Patmos, as well as by the Apostle Paul. After having seen this, beholding all nations overcome, all people, kindred and tongues worshiping according to the creeds and ceremonies of this great ecclesiastical power that had risen, and supping out of the golden cup, the angel who revealed these things to John, in order to encourage him, showed that this wickedness would not always continue among the nations, and also gave him a view of the manner in which God would again visit the inhabitants of the earth, and he uses this prediction which I have quoted about the coming of another angel.

It seems that this angel was to come at a period when there would be no nation, kindred, tongue or people on the whole earth that had the power and authority to administer the Gospel of Christ. The ancient Apostles had very different views on this subject from those entertained by the divines of the present day. Almost all Christian denominations suppose that there have been Christian churches on the earth ever since the days of the Apostles, according to the New Testament pattern; but the ancient Apostles saw that, instead of being churches of Christ, they would have a form of godliness, denying the power, in other words, they would have no power to administer the Gospel as it was administered in ancient times; and this apostacy should be so universal in its nature that all people, nations and kindreds upon the face of the whole globe should be overcome by it, so much so that there should be no Christian church left, no people left that should have authority, no people left that could administer the ordinances of the Gospel, and hence it needed to be restored from heaven, and the method of its restoration was to be by an angel from heaven.

If we go among all these different denominations calling themselves Christians, and enquire of them if God has sent an angel, the answer of every soul will be—"No angel has come in our day. God sent angels to the Christian church in the primitive ages of Christianity, but now, for something like seventeen hundred years we have not been visited by angels, and no new message has been given." This will be their declaration throughout the four quarters of the globe, wherever Christian churches, so called, are organized. Go to the great Mother Church, the oldest in existence among those professing Christianity, and make the enquiry of her members, and they will make the same declaration —"No message later than that given in the New Testament. God has said nothing by new revelation to guide our church. The holy Scriptures and the traditions handed down from the fathers are our rules of faith and practice." Go to the Greek church, which separated from the Roman Catholics, the members of which are now so numerous that they number their millions, and ask them if they have received any message from God, and they will give an answer similar to that given by the

Catholics—"Nothing new, our ecclesiastical authorities, archbishops, cardinals, etc., do not reveal anything new." This you will find recorded in their writings. They declare that it is their business to interpret the old and to bring forth what the ancient fathers have said, and the church must be guided by these interpretations, and by the decrees of its uninspired authorities. Thus we may trace the Christian world in the four quarters thereof, and we shall find that they all acknowledge and declare that this angel, spoken of by John the Revelator, has never appeared to any of them.

Suppose that we now enquire of the Latter-day Saints. What do you believe, Latter-day Saints, about this matter? Why your universal answer is—"We as a people, without one dissenting voice, believe with all our hearts that God has sent his angel from heaven and restored the everlasting gospel in all its fulness." What do you say, you missionaries, elders and high priests, and you seventies and apostles who have gone forth during the last forty-four years, and published these tidings in the four quarters of the globe? Why your universal answer is—"Wherever we have been we have published that which we were commanded—namely, that God has sent his angel from heaven, that that angel, by his administrations in our day, has brought to light a sacred record called the Book of Mormon, containing the fulness of the everlasting gospel as it was preached in ancient times upon this American Continent among the forefathers of the Indians." This has been your testimony for almost half a century has it? Yes. Why did you bear this testimony among the people? Because you were commanded to do so, it was a message committed to you, and if you had not fulfilled the requirement given in the commandment you would have been under condemnation.

Then so far as the faith of this people is concerned it is consistent with the prediction that was uttered by the Apostle John. John said that such should be the case, the Latter-day Saints say that such is the case; one predicted that it should be in the future, the other declares that is has already come to pass, and that God, in our day, has commissioned that angel and that he has appeared unto some, and through them, committed the fulness of the everlasting gospel to the human family and commanded them to bear record of it to all people. There is nothing inconsistent so far as this item of faith is concerned.

But here will arise a question in the minds of some who have not investigated this subject; they will admit that, if our testimony is true, the message which we proclaim is one of the most important that has been committed to man for seventeen hundred years past. This all will admit; for this message does not concern one nation alone, but all nations, for, as John stated, it is to be declared to every nation, kindred, tongue and people. Why? Because none of them had the gospel at the time it was revealed, that is the reason. If there had been one little corner of the earth where the gospel was preached and its ordinances administered by divine authority, there would have been no necessity for its restoration by an angel, all we would have had to do would have been to hunt up that little corner of the earth, where some tongue or people had the gospel and the church organized among them; they could have baptized and confirmed us, and administered to us the sacrament and all

the blessings of the gospel. But from the very fact that there were no such people on the earth in the four quarters thereof, it had to be restored anew from heaven. This is our testimony, and it is plain and pointed, but the query is, among those who have not investigated it—"Is this true?"

Among the evidences that have accompanied the committing of this gospel to men in our day by an angel, let me refer you to those which were given before this church arose, when Joseph Smith, that farmer's boy, was commanded to go to the hill Cumorah and take from the place of their deposit the plates from which the Book of Mormon was translated, and to translate them. When he was commanded to do this work, and while in the act of doing it, the Lord God sent his angel to three men besides the translator, and to these men the angel exhibited, leaf by leaf, the unsealed portion of these plates, and at the same time the voice of the Lord from heaven was heard, testifying that the work had been translated correctly, and commanding them to bear witness of it unto all people, nations and tongues to whom this work should be sent. They, therefore, prefix their testimony in the Book of Mormon to that effect, testifying to the ministration of the angel, to seeing the plates and the engravings thereon, and to its correct translation.

Here then, were four witnesses—the translator and three others, before the rise of this church, who testify that God sent his angel. It is not a speculation with them, but something absolutely certain. They could not be deceived in relation to this matter. Joseph Smith could not be deceived when the angel told him to go and obtain these plates, and gave him a vision of the very place where they were deposited, and he actually obtained them, and with them the Urim and Thummim, by which he translated them. There was no possibility of his being deceived in relation to the matter. And when these three men, in answer to their prayers, saw the angel in his glory, saw him descend from heaven clothed with glory, saw him take these plates, saw them in his hands, heard the voice of God from heaven bearing testimony to the correctness of the translation, commanding them to bear witness to all people, they could not be deceived in relation to this matter, it was something positive to them; and if you say they were deceived, with the same propriety an infidel may say that all the prophets from Adam down to the days of John, who professed to see angels, were deceived; with the same propriety they could contend against the holy Scriptures on the same ground that many would contend against the testimony of the Book of Mormon.

Were there any others who saw the plates besides these four men? Yes. How many? Eight, all before this church was organized. These eight witnesses have also given their testimony, and it is prefixed to the Book of Mormon. The eight did not see the angel, but they saw the plates, and they testify that they handled them, and saw the engravings thereon, all of which had the appearance of ancient workmanship, and, in the close of their testimony they say—"And this we bear testimony of, and we lie not, God bearing witness of it."

This makes twelve witnesses to the original of the Book of Mormon. Would to God that we had twelve witnesses to the original of the Bible, so that it might stand on equal testimony with the Book of Mormon! But, alas, there is not one original in existence that we know of, and

neither has there been for many generations past, of any one book of the Bible from the beginning of Genesis to the end of Revelation. Says one—"Do you mean to say that King James's translators did not translate the Bible from the original?" Yes that is what I say. They translated it from from the language of certain manuscripts, which language, of course, was not the English language; but they did not translate from the original. Why? Because, for aught we know, these manuscripts might have been the 999th copy from the original. There might have been two thousand copies handed from one scribe to another and transcribed instead of the original. Indeed, what man for the last ten centuries has ever seen one of the originals of the Bible? I do not know of any, and we have no account in history, either sacred or profane, that the original has ever been seen by any person for the last ten or twelve centuries; but we have the testimony of many learned men, men who profess Christianity and to believe the Bible, that, in gathering together the most original manuscripts they could find and comparing them one with another—manuscripts in the Hebrew, Greek and other ancient languages—they found that they contradicted one another, and that there are something like thirty thousand different readings among those different manuscripts. Some of these learned men have collected together an immense quantity of these different manuscripts and have expended large fortunes in so doing. For what purpose? That they might translate them into the English language; but when they came to compare them they found such a variety of contradictions that they gave the task up in despair. Others have taken such manuscripts as they could get hold of, and have done the best they could. One thing is certain, King James's translators, being among the wisest men and greatest scholars of their day, did justice to the subject as far as it was possible by uninspired men.

Now the Christian world believe the Bible, so do the Latter-day Saints. We believe that the original was just as true as the Book of Mormon, that is our faith; and that the Book of Mormon is just as true as the original books of the Bible. The world believe that the Bible is a divine record, but on what evidence do they believe it? Certainly not because there is the testimony of any parties who ever saw the original. Here, then, we bring forth the Book of Mormon to you, and we present to you twelve witnesses who have seen the original of that book. Do you not perceive that, so far as this one species of evidence is concerned, the Book of Mormon is supported by a greater amount of evidence than the Bible? Is there one person among all the Christian churches and denominations, for the last sixteen centuries, who knows the Bible to be true by the ministration of an holy angel? No, not a single individual, for according to the testimony of all the Christian sects, during the whole of that time no angel has been sent and nothing new has been revealed.

If it be true that God has not revealed anything since the days of John the Revelator, then no person has had a knowledge given him as to the truth of the Bible. But how is it with the Book of Mormon? Four men have seen an angel. Now compare or contrast this evidence concerning the two books. These four men were men of your own times, men whom you could cross-question, witnesses whom you had the privilege of interrogating in relation to their

testimony. But we are told that the Bible bears record of its own divinity, and that the Saints who lived in ancient days did see angels. Now suppose we admit that the Bible does bear testimony of its own divinity. Turn to and read the declarations of Nephi and Alma, and of the prophet Jacob, and many other prophets who wrote the various books in the Book of Mormon, and they bear testimony that they saw angels. The Bible bears testimony that the prophets who wrote the various books which it contains did the same. Now put one on a par with the other and, so far as that species of evidence is concerned, one is just equal to the other.

Again, the Bible says, in giving a commission to the ancient apostles to go and preach the gospel, that certain signs should follow all the believers throught the whole world. "Go ye forth and preach the gospel to every creature under heaven, he that believes and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe—in my name they shall cast out devils." Mark, now, not the apostles alone, they were not the only ones whom these signs should follow, but they were to follow every creature in all the world who should believe, making it as definite and unlimited as possible. They were not only to have salvation, but they were to be blessed with certain signs following them. What were they? "In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover." Certain definite promises were made to the believers by which they could distinguish themselves from all the rest of mankind; and it is recorded in the following verses of of the same chapter, that the apostles went everywhere preaching the word, the Lord working with them and confirming the word by signs following.

What are we to understand by confirming the word with signs following? Are we to understand that the Apostles alone confirmed the word? No. There were certain signs which were to follow the believers wherever they preached. The promise was to every creature in all the world. They went everywhere and preached this word, and the Lord wrought with them by confirming the word to every believer throughout all the world, by causing the promise to be fulfilled to those believers. Here then, the believers had no particular necessity for asking the apostles to perform miracles, for they themselves were blessed with certain miraculous signs, and the Lord confirmed these signs upon them, so that they were not obliged to seek foreign testimony, or for miracles wrought by somebody else, for every person, male or female, who believed and obeyed that gospel, obtained for himself, the signs promised. This is what the Scriptures inform us, and in this dispensation, when God revealed this Gospel anew, and sent his angel and organized his church, and sent forth his servants, the same promise was made as to the ancient Saints. I can read it here in this book, for this is the book of the revelations and commandments that was given to the Prophet Joseph Smith before the rise of this church, and a short period after its rise. In this book we find recorded something like this—"As I said unto mine ancient apostles I say unto you"—speaking to the elders of this church—"go ye forth among all the nations, preaching my gospel; he that believeth and is baptized shall be saved, and he that believeth not shall be

damned; and these signs shall follow them that believe—in my name they shall cast out devils, in my name they shall open the eyes of the blind, they shall unstop the ears of the deaf, they shall cause the tongue of the dumb to speak, and the lame man to leap as a hart." This promise was not made to the elders alone who went forth in this dispensation, but to all throughout the world who believe in their testimony.

This was pretty bold language to be used if Joseph Smith was really an impostor; if he was an impostor he, in using such language and making such a promise, laid the foundation for the overthrow of his own system. It is a very easy matter to make a promise of this kind, nothing is easier than that; but to fulfill that promise is altogether another thing. Here was a promise made in the very early rise of this church, upwards of forty years ago, that certain signs should follow them that received and obeyed this gospel. Let us inquire on this subject, for this is one species of evidence that is dwelt upon by the opposers of this work wherever we go. When the elders came to you Latter-day Saints, in the various nations where you resided, and preached the gospel to you, did the Lord confirm these promises unto you, or did he not? You can hear the united testimony of some fifty or a hundred thousand people dwelling in this Territory, that God did truly and in reality confirm this promise unto his servants, and unto his handmaidens while in the different nations from which they emigrated; that he did cause the blind to see, the lame to walk, the tongue of the dumb to speak, and that he did cause his power to be made manifest in very deed, just as the promise was given.

Here then, was a vast cloud of witnesses, some fifty thousand living witnesses. Can we find one living witness who will bear such evidence as this to the truth of the Bible? No. Go among all the Christian denominations and ask them—"Are you believers?" "O yes, we are believers." "Do the signs follow you that Jesus said should follow the believers?" What is their answer? No, almost without an exception. There may be some few exceptions; but what was the universal answer before spiritualism commenced, before the days in which Joseph brought forth this work, and for some few years after, among the Christian denominations? It was—"No, God has not shown forth any of those signs that he said should follow the believers." Why then do you call yourselves believers? If God has not confirmed the word to you by signs following how do you know that you are believers? May it not be that you are deceiving yourselves? May it not be that you have merely got a form of godliness, and that the power does not attend you? According to their own testimony they have no right nor authority to call themselves believers; and the promise contained in the Bible, made to believers, have never been confirmed to any of the so-called Christian sects since the days that King James' translators translated them. But when we take the Book of Mormon and examine it on this kind of evidence we have fifty thousand witnesses ready to testify to the fulfillment of these promises, many of them having experienced the fulfillment thereof in their own persons, while others have seen the manifestations of God's power in healing the sick and afflicted among his people from time to time; consequently the Latter-day Saints have fifty thousand times more evidence so far as the signs following are concerned, of the divinity of the Book

of Mormon than what the Christian world have of the divinity of the book called the Bible.

Morover there is another kind of evidence which the Lord promised before the rise of this church, when he conferred the apostleship again upon the heads of the children of men, and gave them authority to preach this gospel and to administer its ordinances; he told them that they should preach the gospel, and that they should baptize every penitent believer who desired baptism, and that they should lay their hands upon the heads of those penitent believers in confirmation, pronouncing, by the authority of their apostleship and office and calling, the Holy Ghost upon those baptized believers; and God promised, before the rise of this church, that every soul among all people, nations and tongues that would receive this gospel with full purpose of heart, should be baptized with fire and with the Holy Ghost by the laying on of the hands of his servants. It is a very easy matter for an impostor to make a promise of this kind, but supposing it should not be fulfilled, supposing that the Holy Ghost did not come upon the people, in the course of one or two years the believers, so called, in Mormonism would all apostatize, they would very naturally say—"the promise was made that we should receive the Holy Ghost through the ordinance of the laying on of hands, and yet we have not received it." "Here is the promise that we should heal the sick, and that the various signs should follow us, but these promises have not been fulfilled, we turn away from your system with disgust, we do not believe there is any authority in it," and Mormonism would soon have been banished out of existence. But what are the facts? The fact that there is now a hundred thousand Latter-day Saints gathered from the various nations of the earth into these mountain regions proves to me beyond dispute or controversy that they did realize the promise, namely, that the Holy Ghost did rest upon them, and that by virtue of that gift they did receive revelation and visions and prophecies and the word of the Lord to themselves, and knew of a surety that this was the work of God; and in consequence of this knowledge, not mere faith, but in consequence of this knowledge which they received in their own native lands they gathered up here to this land. It would require a great degree of faith to induce people to forsake their own lands and the homes and graves of their ancestors, to come across the ocean some three thousand miles, then take an inland journey of two or three thousand miles or more, and come to a desert country, as we did when we first settled this land; I say it would require a great deal of faith to induce people to do this. But let me tell you that it was not by faith alone that the believers in the system established by the Prophet Joseph Smith did this; it was something beyond faith—they obtained a knowledge before they started. There may have been some exceptions, but many of them obtained a knowledge before they left their native countries that this was the work of God. You obtained this knowledge through the inspiration of the Holy Ghost; the gifts of that Spirit were manifest among you as they were among the members of the ancient Church, and by its inspiration you were edified and instructed, and you reeeived a knowledge, in fulfillment of the promise of Jesus made in ancient times—"If any man will do the will of my Father, he shall know of the doctrine, whether it be of God, or whether I

speak of myself." In the first place, they have to believe before they can do the will of the Father; but belief and knowledge are two very different things. By faith, without a knowledge, many repent and obey the ordinances of the Gospel, and then they receive a testimony to themselves, some in one way, some in another; some by having visions given to them, some by the ministrations of holy messengers, some by the healing of the sick, some by the revelations and inspiration of the Holy Ghost.

These are the evidences then, which we have to present before the world, to substantiate the divine authenticity of the Book of Mormon. Have you any objection to them? Says one—"Here is my objection; it matters not how many miracles are wrought, how many signs are given, and whatever evidence may be pretended to have been received, it does not matter about this, if a thing is inconsistent in and of itself, if it contradicts itself, if it contradicts the Bible I shall reject it." I honor you for that judgment, I would do the same. If the Book of Mormon contradicted the revelations of God called the Bible, given on the other continent, you might tear up the sycamore trees and cast them into the sea, or you might say to this mountain—"Depart hence," and if it should be done it would not be sufficient evidence in my mind to make me receive it. A thing must be consistent, and when we come to open and read the Book of Mormon, do we find any evidence therein of its falsity? Read it from beginning to end in relation to its historical matter. It pretends to be a history of the coming of a small colony, two or three families, from the city of Jerusalem, led by the hand of the Lord. They built a ship by the command of the Lord, and were guided by his hand across the ocean; they landed on the western coast of South America, about six hundred years before Christ; and after that they worked their way up towards the narrow strip of land we call the Isthmus, and founded settlements and, finally, about fifty years before Christ, sent forth their colonies into the north wing of the continent, which we call North America, and in process of time the whole land became peopled and overspread with millions of people. Now read this history from the time they left Jerusalem until the time that the Nephite nation were destroyed by another portion of the nation called Lamanites, and their records were hid up by their last Prophet: read this history and see if you can find any contradictions therein; if you can not, you can not condemn the book so far as the historical matter is concerned.

Says one—"Oh, but it might have been got up by some cunning individual, who was very careful in his management, so as to get all the links of the history perfectly in accordance one with another, and still it may be false." On what ground? Says the objector—"Perhaps the doctrines taught in the different ages by the several Prophets mentioned in the various books of the compilation do not agree." Very well, read the whole of the books contained in the compilation, the period included in which comprises a thousand years, from the time they landed on the continent to the time the Nephites were destroyed, search the doctrine preached by each Prophet in the successive generations and see if you can find any contradictions; if you cannot find anything that contradicts itself, then see if you can find in that book anything that contradicts what is contained in the compilation of

the Prophets on the eastern hemisphere; see if you can find anything in the Book of Mormon that clashes with or contradicts the Bible, then perhaps you will have a little justification for saying you do not believe it. But when you have made this thorough examination and find no contradictions between the two records you will certainly have no right to say the book is false, so far as its doctrines are concerned.

Says one—"That book called the Book of Mormon professes to be a prophetic record, and has a great many prophecies, and perhaps these prophecies may disagree with the prophecies contained in the Old Testament, or perhaps they may disagree among themselves, in which case it would weaken my faith in regard to it." In this case I would say as I said concerning its doctrines—search all its prophecies diligently—and it contains prophecies that reach to the very end of the earth—search diligently those that have been fulfilled since the rise of the Church as well as before, and search those that are yet to be fulfilled from this time until the coming of the Savior, and from that time down to the end of the earth, and see if you can find one contradiction in all the record; and then compare them with the prophecies contained in the Bible, and if they do not contradict one another, have you or I any right to say that it is not a revelation from God? There must be some evidence that we can bring forward by which we can be justified in rejecting a book as being a divine revelation. Now where is that evidence, what species of evidence is it, where can it be obtained, from what quarter, in order to condemn that book as not being a divine revelation? I know of none.

I have given you, very briefly, my reasons, and the reasons of the Latter-day Saints for believing that book to be a divine revelation. Moreover, let me go still further. We find in the Bible, the Jewish record, many prophecies that point forward to the coming forth of a similar record to that called the Book of Mormon, pointing out what should be fulfilled when a certain record or book should come forth; pointing out a period, time or age of the world when it should come forth, and the object for which it should come forth.

Now the Book of Mormon has come forth to fulfill these ancient prophecies. I have not time to refer to them to-day particularly, but those who have heard these things for forty years past are well versed in relation to the predictions of the Bible, concerning the coming forth of such a work as the Book of Mormon. Now let any learned man prove that this work has not come forth in fulfillment of these prophecies, show some discrepancy, show wherein it can not possibly be the fulfilling of these prophecies. Can they do this? If they can they perhaps may have a little justification for rejecting the work; but if, on the other hand, they can not show the fulfilling of those prophecies in any other facts that have been revealed; if they can not prove that the Book of Mormon is not the fulfillment of those prophecies they certainly can not be justified in rejecting it. "Well," says one, "is there any special prophecy in the Bible that calls that book by name, or that there should be a book called the Book of Mormon, come forth?" In answering this question, let me ask you another question—Is there anything in the prophecy of Isaiah or any Prophet who lived before his days that speaks particularly of a Prophet coming forth by the name of Jeremiah, who

should reveal certain revelations? "Oh no," says one. Well, then, ought you not to reject the prophecy of Jeremiah, inasmuch as no Prophet preceding him spoke of him, no one who lived before him who said a word about his book called the Book of Jeremiah? Moreover, were there no Prophets that prophecied concerning the coming of Ezekiel and his book, and Hosea and his book, and of Joel, Amos, Malachi, and many of the ancient Prophets who might be named? What preceding Prophet prophecied concerning the coming forth of these books? None at all. The Jews would have had the same right in the days of these Prophets to say—"I will reject you Jeremiah, and I will not receive your revelations, and my reasons for rejecting you are that none of the preceding Prophets have named you by name, and they have not spoken of your book." The Jews might have rejected the whole catalogue of the Prophets on this ground; therefore, this is another species of evidence in favor of the Book of Mormon, over and above that which can be brought to establish the divinity of the Bible.

What more might be said to prove the divinity of the Book of Mormon? I will bring up some other evidence besides all that I have named. We are told in the prophecies of the holy Prophets, not only about the coming of the angel, but we are told that when God should set up his kingdom and send that angel, it should be a dispensation of gathering the people of God. Now, supposing that Joseph Smith had all these proofs that I have named to testify concerning the divinity of this book, and had said nothing about the gathering, what then? Why you and I could go to our homes and say, "good by Joseph Smith, we do not believe you to be a Prophet." "Why?" "Because the latter-day dispensation was to be characterized by the gathering together of all things in one that are in Christ, and you have said nothing about it, and therefore we reject you." But is it so? No; before the rise of this Church, while Joseph Smith was translating the Book of Mormon, it is predicted here, in this translation, that the Church should go forth from this continent to all the people, nations and tongues of the earth, and that all who believed should be gathered in one. Now how did Joseph Smith know that that would be fulfilled when there was no Church in existence? It is a very easy matter, as I said before, to prophesy, but to fulfill is another thing. But here in Utah is the fulfillment, for here are upwards of a hundred thousand people gathered out from the nations of the earth, proving definitely, at least so far as this species of evidence is concerned, that Joseph Smith certainly was a true Prophet, for he predicted it before it commenced to take place.

There is another species of evidence in this book. It is foretold within its pages that after it should come forth in the latter day and the Church should have been established, the blood of the Saints should cry from the ground against their persecutors and those who should slay them. This was a prophecy, the fulfillment of which in an enlightened age like this, seemed very unlikely. We find that, since the organization of this free government, and our great charter of liberties and constitution, since the time of the enunciation of these choice republican principles upon this continent by this great and powerful nation, that the blood of no sects or parties has, as it were, stained our ground because of the belief of the people. Sometimes they get killed in mobs about anti-

slavery, or something of that kind; but when it comes to religion it has generally been a little persecution with the tongue, and that has been about all. But here was a prediction before the rise of the Church that the blood of the Saints should cry from the ground against their persecutors. This has been literally fulfilled. We have no need to refer you to the scores of Saints that were shot down in cool blood, who, while emigrating with their wives and children in order to locate in another country, were fallen upon by mobs, chased into a blacksmith's shop, and there some eighteen or twenty of them were shot down by their persecutors, who pointed their guns between the logs of the shop, it being a log building. Then, when they had got through with these murders they began to rob them of their clothes and pulled off their boots and put them on, and while in the act of doing this they discovered two or three little children who had crept under the bellows in hope of escaping. What did they do with these children? Called them out, and placing their guns to their heads shot them down and destroyed them. All these things have transpired within the past forty years upon this great and glorious land of ours. The constitution is good, that is not to blame, that gives us the privilege of religious liberty; but those who have lived under this free government have seen proper to thus persecute and murder the Saints, and their blood has been shed, and it now cries from the ground for vengeance on the nation.

Says one—"Why on the nation?" Because it was not done by a private mob, but by the officers of a State; it was done by the highest authority and power of a State, by individuals who were organized under State authority to go against an innocent people. We had never broken a law, and the records of their courts could not show one case wherein this people had transgressed the laws of the land.

The people thus organized to drive the Latter-day Saints, of course, had their reasons for so doing, everybody has, or endeavors to find a reason for the course he pursues. One reason assigned for persecuting the Saints was that they believed in the gifts that the ancient Saints believed in. Some may be disposed to doubt the truth of this statement, but to such I say, go and read their documents and there you will find the reasons they set forth for this murderous work, and among those reasons they say—"A certain people have come amongst us who believe in speaking in tongues, in the interpretation of tongues, in the healing of the sick, and in the various gifts that were in existence in the ancient Church, and we pledge ourselves and our property and all that we have that we will remove them from our midst, peaceably if we can and forcibly if we must."

Now, would you believe that people would be driven from their homes and murdered by individuals because they were exercising religious rights guaranteed to them by the constitution of their country? Did Joseph Smith know that such persecution would arise before the Church was organized? Could he have written such prophecies and the Book of Mormon if he had been an impostor? How did he know they would ever be fulfilled? How did he know that this Gospel would be spread to the uttermost parts of the earth? How did he know that the people abroad in other nations would gather to this land, according to the prophecies that were uttered? All these things prove him to be a prophet sent of God, as his prophecies were fulfilled.

Finally, examine every point of evidence you can think of; take up, step by step, the various events that must take place—the preaching of the Gospel to the Gentiles to bring in their fulness that their times may be fulfilled; the preaching of it to the Jews; the preaching of it to the scattered tribes of Israel, and all the other events predicted in connection with this Latter-day work; take them up one by one, and see if this people have left one thing out of their faith that should characterize the dispensation of the fulness of times. Do the Scriptures foretell the gathering of the Jews from the four quarters of the earth? The Book of Mormon does the same thing. Do the Scriptures say that the Jews should remain scattered until the times of the Gentiles are fulfilled? The Book of Mormon and the Revelations given to this Church declare the same thing. Did the ancient Prophets and Apostles declare that the Gospel of the Kingdom should be preached to all nations, that the fulness of the Gentiles should come in before all Israel should be saved? This also is according to the faith of the Latter-day Saints' Church and is contained in our writings. And, finally, take up every principle, predicted by the ancient Prophets, pertaining to the great preparatory work for the coming of the Lord from the heavens and see if it differs in the least iota from the belief of the Latter-day Saints. When we come to combine all these evidences we are not ashamed of our faith, we are not ashamed of our doctrine, we are not ashamed of the dispensation which has been committed to us. We are abundantly able, through the assistance of the Holy Ghost sent down from heaven, and the grace of God shed forth in our hearts to maintain with all boldness and confidence the great, heavenly and glorious principles which God our heavenly Father has revealed to us in these latter times. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 20, 1874.

(Reported by David W. Evans.)

JOSEPH SMITH'S FIRST VISIONS—THE BOOK OF MORMON—AMERICAN INDIANS DESCENDANTS OF THE HOUSE OF ISRAEL—PROPHECIES FULFILLED.

I will read the 3rd and 4th verses of the 29th chapter of Isaiah:

"And I will camp against thee round about, and I will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

[The speaker also read the 10th, 11th, 12th, 13th, 14th and 18th verses of the same chapter.]

It will be forty-seven years the day after to-morrow since the plates, from which the Book of Mormon was translated, were obtained by the Prophet Joseph Smith, and as there may be persons in this assembly who are unacquainted with the circumstances of the finding of this book, I will relate some circumstances in relation to the beginning of this great and marvelous work.

Joseph Smith, generally known in the world as "Old Joe Smith," was a boy about fourteen years of age at the time the Lord first revealed himself in a very marvelous manner to him. The circumstances were these: This boy, in attending religious meetings that were held in his neighborhood, seemed to be wrought upon in a very wonderful manner, and he felt great concern in relation to the salvation of his soul. Many young people were wrought upon by the same spirit, and they commenced seeking the Lord, and professed to be converted. Among this number were several of the Smith family, who united themseves with the Presbyterians. During the progress of this revival a sort of rivalry sprang up among the various denominations, and each one seemed determined to obtain as many of the converts as possible, and have them unite with his particular religious order. This boy, Joseph Smith, was solicited and advised to unite himself with some of the religious denominations in that vicinity, but being of a reflecting turn of mind, he inquired in his own heart which among these several religious bodies was right. I presume that many of you, at some period of your existence, have been wrought upon in the same manner, because you have been anxious to join yourselves to the true church of God if you could only find which was God's church. It was not, therefore, at all strange that this young man should have these ideas passing through his mind; but how to satisfy himself he

did not know. If he went to one denomination they would say, "We are right, and the others are wrong," and so said all the others. Like most boys of his age, Joseph had never read the Bible to any great extent, hence he was unable to decide in his own mind, as to which was the true church. When he saw several denominations contending one with the other, he naturally enough supposed that some of them must be wrong. He began to search the Bible in his leisure time after his work was done upon the farm; and in perusing the New Testament, he came across a passage which is very familiar indeed to most of my hearers; the passage reads thus—If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." Mr. Smith really believed this passage. He did not read this as one would read a novel, thinking that it was all imaginary; but, from his heart, he believed that it meant what it said, and he said to himself—"I certainly lack wisdom in relation to my duty. I do not know which of these denominations is correct, and which is the church of Christ. I desire to know, with all my heart, and I will go before the Lord, and call upon his name, claiming his promise." He therefore retired a short distance from his father's house, into a little grove of timber, and called upon the Lord, claiming this promise, desiring to know his duty and to be informed where the true Church of Christ was. While thus praying, with all his heart, he discovered in the heavens above him, a very bright and glorious light, which gradually descended towards the earth, and when it reached the tops of the trees which overshadowed him, the brightness was so great that he expected to see the leaves of the tree consumed by it; but when he saw that they were not consumed he received courage. Finally the light rested down upon and overwhelmed him in the midst of it, and his mind at the same time seemed to be caught away from surrounding objects, and he saw nothing excepting the light and two glorious personages standing before him in the midst of this light. One of these personages, pointing to the other, said—"Behold my beloved Son, hear ye him." After this, power was given to Mr. Smith to speak, and in answer to an inquiry by the Lord as to what he desired, he said that he desired to know which was the true Church, that he might be united thereunto. He was immediately told, that there was no true Church of Christ on the earth, that all had gone astray, and had framed doctrines, and dogmas, and creeds by human wisdom, and that the authority to administer in the holy ordinances of the Gospel was not among men upon the earth, and he was strictly commanded to go not after any of them, but to keep aloof from the whole of them. He was also informed that, in due time, if he would be faithful in serving the Lord, according to the best of his knowledge and ability, God would reveal to him still further, and make known to him the true Gospel, the plan of salvation, in its fulness.

Mr. Smith had this vision before he was fifteen years old, and, immediately after receiving it, he began to relate it to some of his nearest friends, and he was told by some of the ministers who came to him to enquire about it, that there was no such thing as the visitation of heavenly messengers, that God gave no new revelation, and that no visions could be given to the children of men in this age. This was

like telling him that there was no such thing as seeing, or feeling, or hearing, or tasting, or smelling. Why? Because he knew positively to the contrary; he knew that he had seen this light, that he had beheld these two personages, and that he had heard the voice of one of them; he also knew that he had received instruction from them, and therefore, to be told that there was no such thing as revelation or vision in these days, was like telling him that the sun did not shine in these days. He knew to the contrary, and he continued to testify that God had made himself manifest to him; and in consequence of this, the prejudices of the different denominations were aroused against him.

Why should they feel such concern and anxiety in relation to his testimony as to persecute him, a boy not quite fifteen years of age? The reason was obvious—if that testimony was true, not one of their churches was the true Church of Christ. No wonder, then, that they began to persecute, point the finger of scorn, and say—"There goes the visionary boy."

In the year 1823, Mr. Smith, being not quite eighteen years old, was meditating in his heart concerning the former vision, and was feeling great anxiety that the promise might be fulfilled to him, that he should, at some future time, have revealed to him the Gospel in all its fulness. He retired to his room one Sunday evening, in September (1823,) and commenced to pray with all the earnestness and faith that he could possibly obtain, that the Lord would fulfill the promise that he had made to him. While thus praying, he discovered that a light seemed to be breaking into his room, growing brighter by degrees, until he saw a personage, apparently an angel, standing before him. This personage wore a white robe, and his countenance had the appearance of lightning, but yet appeared of an innocent expression. This personage did not stand upon the floor of the room, but his feet were a short distance above the floor. He informed this boy that the Lord had sent him as a messenger, in answer to his prayer, in order to impart unto him further information. And then he commenced telling him that this great American continent was once occupied by a numerous people, the descendants of the house of Israel, most of them the descendants of a remnant of the tribe of Joseph; that they came here from Jerusalem by the direct guidance of the Almighty, some six centuries before Christ; that in a vessel, which they built by the command of God, they came round by the Gulf of Arabia, crossed the Great Pacific Ocean, and landed on the western coast of South America; that the descendants of these people had many Prophets among them, and that after they had been on this continent about a thousand years, during the progress of which they had become divided into two distinct nations, they fell into great wickedness, and that God threatened them with overthrow; the people of one of these nations were called Lamanites, from Laman, one of the colony which came out of Jerusalem; that the people of the other nation were called Nephites, taking their name from Nephi, the brother of Laman; that between three and four centuries after Christ these two nations occupied the two great wings of this continent, the Lamanites occupying South America, and the Nephites North America; but the Nephites, at that time, having apostatized

from the religion of their fathers, and many of them having become exceedingly wicked, the Lord threatened them with an overthrow. And he commanded one of the last Prophets, named Mormon, to make an abridgment of all the records of former Prophets who had been raised up on this land, an abridgment of the history of the nation from the time that they left Jerusalem until that time. He did so, and committed the abridged record, written on plates of gold, into the hands of another Prophet, his son Moroni. The original records, from which the abridgment was made, were hid up by Mormon in a hill called Cumorah, in the interior of what is now called the State of New York, but the abridgment was still in possession of the Prophet Moroni. About this time, or a little before this time, there had been a fifty years war between the inhabitants of North and South America; and finally the Lamanites of South America drove the Nephites from the Isthmus, and continued to burn their towns, cities and villages, and they destroyed hundreds and thousands of the Nephites; and ultimately they were driven into what we now call the State of New York. Three hundred and eighty years after the birth of Christ they entered into terms of peace, or, in other words, an armistice, for the space of four years, during which time the two nations gathered together all their forces into one vicinity, near the hill Cumorah. And when the four years of peace, or armistice, had expired, they came together in battle, in which the Nephites were overpowered, and hundreds of thousands of them killed, including women and children. Moroni, who was among the few Nephites who were spared, and in whose possession was the abridgment which had been made by his father, Mormon, was commanded to hide up that abridgment in the hill Cumorah, near the town of Manchester, Ontario County, State of New York. The Lord commanded him not only to hide up the record, but also to deposit with it the Urim and Thummim, an instrument used by the ancient seers who dwelt on this Continent. The Lord promised Moroni that, in the latter days, he would bring forth that book out of the ground, that it should whisper out of the dust; that it should speak unto the living as if it were from the dead, and when he should bring it forth this Urim and Thummim, deposited with it, should enable the finder to translate it into the language of the people who should then inherit the land.

I have now given you a brief statement of these things, in substance, as they were taught by the angel of God who administered to Joseph Smith in September, 1823. After giving this instruction the angel disappeared; and as Mr. Smith continued to pray and call upon the name of the Lord, the angel appeared the second time, and made the same narration in relation to the Lamanites and Nephites as he made on his first visit. When conversing with Mr. Smith about these records, the vision of his mind was opened so that he was enabled to see where the records were deposited, and he was told by the angel that, if he would be faithful and do according to the commandments of the Lord his God, he, in due time, should have the privilege of bringing the records forth, and that he should translate them for the benefit of the people.

The angel again departed, and Mr. Smith, being unable to go to sleep, continued to pray, and the vision was renewed again; the angel,

on his third visit, not only reiterating his previous statement, but also declaring many things that were then in the future in relation to the marvelous work and wonder which the Lord was about to perform upon the earth. When he had withdrawn for the third time, daylight began to appear in the east, and Mr. Smith had not slept the whole night; but he nevertheless went to work with his father in the field, at their usual early hour. But the visions of the night wrought upon his mind to that degree, that his natural strength began to fail, and his father, noticing that he looked pale, advised him to return at once to the house. He started to do so, but had only gone part of the way, when he again saw the light in the heavens, and the angel of God came down and stood before him, and commanded him to return to his father, and relate the visions of the previous night to him. He did so; and the old man commanded his son to be obedient to the heavenly messenger, believing with all his heart that the vision was from the Almighty. On this last occasion the angel told Mr. Smith to go to the hill Cumorah, which had been shown to him in vision the previous night, which was about three miles from his father's house, and there he should have the privilege of beholding the records. He, after having spoken to his father, accordingly went, and beheld the records. He knew the place as soon as he saw it. He saw the crowning stone of the stone box that covered the records. It was oval in form, and was partially bare, the edges being under the sod. He immediately removed the turf that covered the edges of this stone, and, with a lever, succeeded in lifting off the upper stone, which was cemented to four others, in the form of a box, within which he saw the plates and the Urim and Thummim. He was about to put forth his hand to take the plates, when lo! the angel of God appeared again, and told him that the time had not fully come for these records to come forth; that he (Joseph) was yet inexperienced, and needed strength, and that if he would be obedient to the commands which he would give to him, and which the Lord would impart from time to time, he should, in due time, be permitted to receive these records, commanding him at the same time to come there one year from that date, and that he would appear again to him, and give him further instructions; and thus he should do from year to year, until he should receive the plates, provided that he should prove himself worthy before God; for the angel said unto him, that these plates could not be obtained by any person for speculative purposes; that they contained records that were sacred, prophecies and doctrines that were written by ancient Prophets, and that the Lord God had promised that these prophecies and revelations should go forth to all people, nations and tongues, and that they could not be entrusted with any one to get gain.

From that time, Mr. Smith, on the 22nd of September each year, continued to visit this place, until the year 1827, he being then not quite twenty-two years old. On the morning of the 22nd of September, in the year 1827, the angel of the Lord permitted him to take these records, with the Urim and Thummim, and he carried them to his father's house. The people in that neighborhood, having learned about these things, sought by every means in their power—by persecution, mobs, and every other means that they could bring to bear, to find these

plates and take them from him. But the Lord gave him directions, through the Urim and Thummim, what he should do with the plates, where he should hide them, and gave him all the information that was necessary to keep them out of the hands of the mobs.

Finally, the persecution became so great, that this young man was obliged to leave his father's house, and proceed to the Susquehanna river, in Pennsylvania, and there he commenced to transcribe or make a facsimile of some of the characters or words that were written on these metallic plates; and the transcript, then made, was taken by a man named Martin Harris to the city of New York, and exhibited to the learned, to see if they could translate them. Remember, it was not the plates that were taken to the learned, but it was the words of the book, transcribed from the plates, and the learned were requested to read them. But Mr. Harris could not succeed in finding any person who was able to translate them; although he found one man—Professor Anthon—well known through the United States, and in European nations, as a great linguist, who said that he would assist, according to his best ability and judgment, in translating the transcript presented to him by Mr. Harris, and he gave a written promise to that effect. "But," said he, "where did you get these records?" Mr. Harris informed him that they had been revealed by an angel of God to a young man named Joseph Smith. Mr. Anthon then said to Mr. Harris, "Give me that paper I have given you." Mr. Harris handed it back to him, and he tore it in pieces, saying—"There is no such thing as the ministering of angels in these days, but bring the record here, and we will see what we can do in relation to assisting in translating it." Mr. Harris replied that a part of the record was sealed, and that only one portion of it was permitted to be translated at the present time. This learned man said—"I can not read a sealed book," thus fulfilling the words I have read—"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this I pray thee,' and he saith, 'I can not for it is sealed, I can not read a sealed book.'" The next verse says—"And the book is delivered to him that is not learned, saying—'Read this I pray thee;' and he saith—'I am not learned.'"

When Martin Harris reported to this boy, what the learned had said, and how they had proceeded in relation to this matter, the Lord God commanded this young man to translate the record himself, through the aid of the Urim and Thummim. But he made this excuse—"I am not learned." And the Lord answered him in the very words of Isaiah, as recorded in the next verse—"Wherefore the Lord said, inasmuch as this people draw near me with their mouth and with their lips do honor me, and have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." That is the answer that the Lord made this young man, commanding him to read the book.

It was marvelous that a man who did not possess the ordinary education, obtained in the common schools of the country, and who could barely read, and could write but very little;

a man who had only read the bible a very little, and who knew but little about the various theological doctrines of the day; I say that for such a man to be called of the Lord God, and commanded to translate from an ancient record and to bring forth a book for the benefit of all nations, kindreds, tongues and peoples, was marvelous in the extreme, and it did literally cause the wisdom of the wise to perish. "And I will raise forts against them, they shall be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust," &c.

Now this record is as if one spoke from the dead; it is the voice of the ancient dead Prophets who once inhabited this great continent; it is the voice of the dead to the living, a warning voice, the everlasting Gospel in all its plainness and purity, speaking out of the ground, whispering out of the dust, just as this passage of Scripture declares. Not the book, but the words of the book were sent to the learned; and, lastly, the book itself was commanded to be translated by the unlearned. All this is marvelous.

The eighteenth verse, which I read, says—"And in that day shall the deaf hear the words of the book." What book? We answer, the one that the Prophet had been speaking of, the one that was to speak out of the ground, and that was to be translated by the unlearned. "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

This book, that has thus been marvelously translated, is for the benefit of the meek and the poor among men. When Jesus came in ancient days, and preached the Gospel to the learned and the unlearned, we are told that on one occasion, the disciples of John came and asked him if he was the true Messiah, or should they look for another? And he said unto them—"Go and tell John that the dead are raised, that the blind see, and that the poor have the Gospel preached to them." So, in these latter days, when the Lord God causes a book to come forth out of the ground, and to whisper from the dust, it is for the benefit of the poor among men, and they are to rejoice in the Holy One of Israel.

Has this ever been fulfilled literally? It has. We have lifted up our voices for forty-four years and upwards among the inhabitants of this nation, and also for many years among the inhabitants of other nations, bearing testimony to all people that the Lord God has sent his angel, according to the promise made in the fourteenth chapter of the Revelations of St. John, flying through the midst of heaven, having the everlasting Gospel to preach to every nation, kindred, tongue and people that dwell upon the face of the earth. We have borne testimony, faithfully and diligently without purse or scrip, for these many years among the inhabitants of the earth, to the rich as well as the poor. But the rich will not obey it; no, they have their riches to look after. One says—"I have a yoke of oxen that I have just bought, I must go and try them." Another says—"I have invested so many hundred thousand dollars in merchandize, I must attend to that." Another says—"I have some other business, I must look after that." But the poor among men, whose hearts are pure and meek because of the oppression that they have received from the monopolist, and from the rich, are humble, and they

receive this work, hence they have gathered out from among the various nations, where they are no longer oppressed or under taskmasters, and have accumulated homes of their own, and lands, and flocks and herds of their own, which neither they nor their fathers in the old countries inherited from generation to generation. The poor among men, when they shall hear the words of the book, shall rejoice in the Holy One of Israel.

To show more fully the time when this book should be brought to light, let me say that it is a latter-day work, and to prove it, I will read the following verses. "The poor among men shall rejoice in the Holy One of Israel, for the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; all that make a man an offender for a word, or that lay a snare for him that reproveth in the gate, or that turn aside the just for a thing of naught." All these are to be cut off. When? When they have heard the words of this book, when the proclamation has been sounded in their ears. When they are become fully ripened in iniquity, they will be cut off according to the declaration of the Prophet Isaiah. But their times must first be fulfilled; their fulness must come in, before these terrible judgments and destructions shall lay waste the nations of the Gentiles. But is there no hope for Israel, when this book comes forth? When I speak of Israel I mean the literal Israel, the descendants of the twelve tribes, whose fathers inherited ancient Palestine. Is there no hope for them when this great and marvelous work shall be accomplished? We will read the next verse. "Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob. Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

It seems then, that Jacob was to be scattered and dispersed, and made ashamed, his face was to wax pale, and he be counted a hiss and a byword among the people, until the set time should arrive, until God should rise up in his majesty and power in the latter days, and should set to his hand according to the words of the Prophets, a second time to recover his people from the four corners of the earth. And when he should commence this great work, he would bring forth the words of them that have slumbered in the dust, should whisper out of the ground, and their speech should be low out of the dust; and Israel, after that time, should no longer be made ashamed, neither should their faces wax pale. Why? Because they must be gathered from the four quarters of the earth by means of that book.

There is another object expressed in the next verse, the last verse of the chapter, for the bringing forth of this book. "And they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." How many hundreds of thousands of good, upright, moral people among all the nations of Christendom, have erred in spirit because of the false doctrines that have been promulgated, from generation to generation, in their midst; doctrines of form without any power? Doctrines that exclude all communications with the heavens, that shut up the voice of the Almighty in continued silence; that closed up the heavens as brass over their heads; that proclaimed in all

their creeds, articles of faith, and discipline, that the Bible contained all that God would ever reveal to the children of men. Millions have erred in spirit because of these doctrines; others have murmured because of them, and have found fault, and said, "How can we know the true doctrine, or the true church, when we find several hundred all teaching different, each one going his own way, each proclaiming his own dogma, creed and discipline? Contradicting and quarrelling with one another? Christian nations fighting against Christian nations," etc. They have murmured about it; and many have begun to think that there is nothing in revealed religion. It has made thousands on thousands of infidels; and it is not to be wondered at; for instead of taking the Bible as their guide, and comparing ancient Christianity with the truth, they have taken this Babel of confusion, called modern Christianity, and have asked if that could be from heaven? And they do not believe in it. They do not believe that God is the author of confusion, and they have murmured, contended and complained. But when this book should come forth, "they that murmured should learn doctrine, and they that erred in spirit should come to understanding." How? In what way? Because this book, translated from those plates, contains the doctrine of Christ in such perfect plainness, that no two persons who read that doctrine disagree in relation to it. It is plain, and easy to be understood. For instance, let me mention in relation to one ordinance about which there is much contention among the sects of Christendom, namely the ordinance of baptism. One says it must be by pouring, another by sprinkling, another by immersion; a fourth says you must be baptized three times, once in the name of the Father, once in the name of the Son, and then in the name of the Holy Ghost. And thus they quarrel, and contend, and have their different views about that one doctrine.

Now, when you take up the Book of Mormon, and read, in the latter part of the book, concerning this ordinance, you find that our Lord and Savior, after his resurrection, descended to the northern part of what we call South America, and stood in the midst of a large congregation of people who saw him descend, and who also beheld the wounds in his hands and in his feet, and they heard him teach his gospel, and he commanded them that they should no more offer sacrifices and burnt offerings on this American continent, as their fathers had been accustomed to do, but that they should do away with these things. And he taught them his gospel, and commanded them to believe and repent with all their hearts, and to come down into the depths of humility, like little children, and be baptized in his name for the remission of their sins, and promised them, if they would do so, that they should be filled with the Holy Ghost. And he called twelve disciples on this American continent, the same as he called twelve apostles in ancient Palestine. And after he had called and ordained these twelve disciples, he commanded them to baptize all penitent believers, and he gave them the pattern, saying unto them—"You shall go down and stand in the water and, in my name, you shall baptize them. And now, behold, these are the words which you shall say, calling them by name —'Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen,' and then shall ye immerse them in the water, and shall come forth again out

of the water. And after this manner shall ye baptize in my name, for behold the Father and the Son, and the Holy Ghost are one," etc.

Now, let me ask, who could draw any two conclusions from words as plain as these? No person could; and there could be no two churches differing, or built up upon the principle of baptism as here revealed. So it is in regard to every other point of doctrine relating to the plan of salvation revealed in this book; they are all just as plain as the one to which I have called your attention. Hence, when people understand, and comprehend by the power of the Holy Ghost, that this record is divine, and when they can once put their confidence in it as such, they never after that need be at a loss concerning the points of the doctrine of our Lord and Savior. "They that erred in spirit shall come to understanding; they that murmured shall learn doctrine."

Again he says—"The deaf shall hear the words of the book." Has this been literally fulfilled, or must it be spiritualized? "The eyes of the blind shall also see out of obscurity and out of darkness in that day." Does this mean those who are blind spiritually, or does it mean literally? I think it means both. Those who have been blind spiritually are seeing out of obscurity and out of darkness, and those who have been deaf spiritually are beginning to hear. But this is not the entire meaning. Do not the greater part of this congregation, now sitting before me, know of a surety that the Lord God has, since he sent forth the proclamation of this Gospel among the people, caused the eyes of the blind—those blind physically, born blind—to be opened? Do they not know that the ears of some who were so deaf that they could not hear the loudest sound have been literally opened? Yes; you know this, for it has been done in the four quarters of the earth. Not in some obscure corner, where a few individuals have seen it, but among the nations and kingdoms where this gospel has been preached; therefore, the Lord God has indeed fulfilled, to the very letter, these predictions, uttered by the ancient prophets in relation to the great work that should be performed on the earth in the latter days, when he should bring forth this book, and should cause the earth, as it were, to open and bring forth salvation.

This agrees with the testimony of David the Prophet; for not only Isaiah, but David says, in the 85th Psalm, when enquiring about the long captivity of Jacob—"Lord wilt thou not bring back the captivity of Jacob, that Israel may rejoice, and that thy people may be glad?" The Lord, in answering this prayer of David, tell him how he will do it. Says he—"I will cause truth to spring out of the earth and righteousness shall look down from heaven, and they shall go before us, to set us in the way of his steps." Yes, by bringing forth this work out of the earth, and by raising up his church, by the divine authority which he restored again, and by pouring out the Holy Ghost from heaven, by sending down righteousness from heaven, and by truth, which has sprung forth out of the earth, the Lord has set us again in the way of his steps. And Israel will truly be made glad, and the house of Jacob, when this work shall go forth to them, will no longer be made ashamed.

This agrees with another prophecy, where the Prophet Isaaiah, in looking after the consolation and redemption of Jacob in the last days, says—"Let the skies pour down righteousness, and let the earth open and bring

forth salvation." It seems then that the earth was to bring forth truth and salvation, and the skies at the same time were to pour down the blessings of eternity upon the heads of the people, and by this means the Lord God would save the nations of the earth, and redeem Israel from the four quarters thereof. But alas! for the wicked in that day. Let us see what is to become of them. I have already quoted one passage stating that they were to be cut off in a terrible manner, and be brought to naught, the scorner being consumed, and all that watch for iniquity being cut off. Let us read another passage, in this same 29th chapter—"The multitude of all nations that fight against Zion shall be as a hungry man who dreameth and behold he eateth, but he waketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he waketh, and behold he is faint, and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion."

Has that ever been fulfilled upon the nations of the earth? It does not matter how many of them there are, they are in the hands of the Almighty, and by the blast of his nostrils they can be consumed, and swept away by the breath of his lips. and they will become like a hungry or a thirsty man who dreams that he has something to eat or to drink, and behold it is all disappointment; for he wakes and his soul is thirsty and hath appetite. So it will be with all people that fight against the great latter-day work; for, saith the same Prophet, "they shall be visited of the Lord of hosts with thunder and with earthquake, with great noise, with storm and tempest, and the flame of devouring fire." It will be a day not of destruction by a flood of waters, but by various judgments, ending with the flame of devouring fire, which will sweep the earth, and destroy the wicked out of it. Behold the day will come, and is close at hand, when Malachi's prophecy will be fulfilled, that shall burn as an oven; when all the proud and they that do wickedly shall become as stubble, and they shall be burned up, saith the Lord of hosts. That day shall leave them neither root nor branch. No branches of the wicked left, no roots left among the nations, but the earth, and all the fulness thereof, will be given into the hands of the Saints of the Most High, as was predicted by Daniel the Prophet, that "the kingdow and the dominion, and the greatness of the kingdom under the whole heavens, shall be given into the hands of the Saints of the Most High. A King shall reign in righteousness in those days and his name shall be the Lord of Hosts, Jesus of Nazareth, the great Messiah. The King of kings and Lord of lords will reign over the nations in those days, as he now reigns king of Saints. And behold this is the preparatory work. This book that has now come forth will be sounded among the various nations and kingdoms of the earth. They who hear the words thereof, and repent of their sins, and turn away from all unrighteousness, and will receive the fulness of the everlasting gospel, will be gathered together, and the sons and daughters of God will come from the ends of the earth, even every one that is called by his name.

We might go on still further, but this is sufficient for the time being. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TWENTIETH WARD MEETING HOUSE, ON THE EVENING OF SUNDAY, FEBRUARY 7, 1875.

(Reported by David W. Evans.)

REDEMPTION OF ZION—PERSECUTION—BAPTISM OF INDIANS—SECOND COMING OF CHRIST—EVERY JOT AND EVERY TITTLE OF DIVINE REVELATION WILL BE FULFILLED.

I will read the third paragraph of a revelation that was given in 1834. It commences on page 292 of the Book of Doctrine and Covenants.

"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm: and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land."

It is many months since I met with the people here in this Ward. I recollect when I was here last I partly promised to say something about the redemption of Zion. What I may be able to communicate to you in relation to that great event, regarded as of so much importance by this people, I am unable to say. I may not be able to throw upon the subject any special information more than what you are already in possession of. All that any of us know, and all that we possibly can know in relation to the future is that which God in his mercy reveals. The Lord understands the future as well as the past and the present, and his Spirit understands that which is to come, and the promise is that that Spirit shall be given to us through the prayer of faith, so that we may be able to comprehend in

some measure the things of the future. The promise of the Savior to the ancient Apostles was, that when the Spirit of truth should come he should guide them into all truth, and show them things to come. That same Spirit, imparted to the servants of God in the 19th century of the Christian era, is just as capable of opening up the future, lighting up the mind of man and showing him events that are to take place, as it was the first year after the crucifixion of Christ, on the day of Pentecost, or in any other former age of the world—it is the same from eternity to eternity, and it is just as needful for us, as Latter-day Saints, to know the things of God, as it was for the former-day Saints to know them. The great and important thing with us is to exercise sufficient faith before the heavens, that God may pour out the spirit of prophecy upon us. The same faith will procure the same blessings, and the spirit of prophecy was considered by the ancient Apostles as one of the best gifts, far greater than the gift of tongues or than the gift of interpretation of tongues. It was a spirit that was given for the edification of the Saints of the living God, and the same spirit is promised to all his servants who live faithful before him.

I well recollect, when I was but about nineteen years old—forty-four years last fall—that believing Joseph Smith to be a Prophet, and being led by the Spirit, I went a journey of two hundred miles to visit him. I well recollect the feelings of my heart at the time. He inquired of the Lord, and obtained a revelation for your humble servant. He retired into the chamber of old Father Whitmer, in the house where this Church was organized in 1830. John Whitmer acted as his scribe, and I accompanied him into the chamber, for he had told me that it was my privilege to have the word of the Lord; and the Lord in that revelation, which is published here in the Book of Doctrine and Covenants, made a promise which to me, when I was in my youth, seemed to be almost too great for a person of as humble origin as myself ever to attain to. After telling in the revelation that the great day of the Lord was at hand, and calling upon me to lift up my voice among the people, to call upon them to repent and prepare the way of the Lord, and that the time was near when the heavens should be shaken, when the earth should tremble, when the stars should refuse their shining, and when great destructions awaited the wicked, the Lord said to your humble servant—"Lift up your voice and prophesy, and it shall be given by the power of the Holy Ghost." This was a particular point in the revelation that seemed to me too great for me ever to attain to, and yet there was a positive command that I should do it. I have often reflected upon this revelation, and have oftentimes inquired in my heart—"Have I fulfilled that commandment as I ought to have done? Have I sought as earnestly as I ought to obtain the gift of prophecy, so as to fulfill the requirement of heaven?" And I have felt sometimes to condemn myself because of my slothfulness, and because of the little progress that I have made in relation to this great, heavenly, and divine gift. I certainly have had no inclination to prophesy to the people unless it should be given to me by the inspiration and power of the Holy Ghost; to prophesy out of my own heart is something perfectly disagreeable to my feelings, even to think of, and hence I have oftentimes, in my pub-

lic discourses, avoided, when a thing would come before my mind pretty plain, uttering or declaring it for fear that I might get something out before the people in relation to the future that was wrong. But still, notwithstanding all this, there is one thing that I have endeavored to do, and that is, to inform my mind as far as I could by reading what God has revealed to both ancient and modern Prophets, in relation to the future, and if I have not had many important prophecies and revelations given directly to myself, I certainly have derived great advantage and great edification from reading and studying that which God has revealed to others; and hence most of my prophesying throughout my life, so far, has been founded upon the revelations given to others.

We are told that Zion—this people, the Latter-day Saints, are called Zion—shall be redeemed and restored to the lands of their inheritances, and in consequence of this promise made to us by the Lord, many of us have felt much anxiety to know when the Lord would fulfill this great revelation, and some perhaps who were little boys and girls when it was given, and now grey headed—for it is about forty-two years since—have not considered or reflected much about what God has promised to do with, or what blessings he has promised to bestow upon, this people. In their family prayers they have heard their fathers pray to the Most High to remember Zion and to redeem Zion, and to restore his people to the lands of their inheritances, and perhaps some of them have reflected upon the subject. Some may have thought it was merely a form of prayer which their fathers had learned, without any expectation of anything of the kind taking place, and they have felt careless about it, knowing nothing about whether Zion was ever to be redeemed or not. But those who have reflected upon the subject, and who have made it a matter of prayer and of deep study, in order to know the times and the seasons, and the mode in which God would bring to pass this great event, have been full of hope, expectation and desire, and their constant prayer has been, before the family altar and in the public congregations, that the redemption of Zion might be brought about soon.

We are promised that after much tribulation comes the blessing. The Lord says—"I the Lord have decreed a certain decree that my people shall realize, that after their tribulations they shall be redeemed, and restored to the lands of their inheritances." Little did we suppose when we were driven out from Jackson County, the place where God has promised to give his Saints their inheritances, and in the regions round about, that nearly half a century would pass over our heads before we would be restored back again to that land. This long period of tribulation, and the dispersion from our homes and inheritances, have been the cause perhaps of a great many going down to the grave without having the opportunity and privilege of returning to participate in the blessings that were promised. Now, it would be a source of comfort and consolation to those who are still living, to whom this promise was made, if they could be assured in their own minds that they would live here in the flesh to behold that day. But let me say a few words in relation to this. We need not expect, from what God has revealed, that a very great number of those who were then in the Church and who were driven, will have the privilege of returning to that land. We

need not expect anything of the kind. "Why not?" inquires one. Because the Lord informs us that but a few of those who were then driven out should stand to receive their inheritances. We read this, or indications thereof, in several revelations, the language being something like this —"You shall be persecuted from synagogue to synagogue, and from city to city, and but few shall stand to receive their inheritances." Now if a great portion of those who were driven out should live and they should be restored back again, they might afterwards say—"This does not seem to agree with the revelation, here are pretty much all that were driven out." But this will not be the case. When you come to count up, a few years hence, those who were driven forth from that land, you will find that there will be very few indeed; there will, however, be some out of that number, but only a very few. There will be some that will live to behold that day, and will return and receive their inheritances, they and their children, grandchildren, and great grandchildren, according to the promise.

We have a special promise in relation to that land given to us as Latter-day Saints, a promise which I believe I have formerly repeated in this house. It was first given on the 2nd day of January, 1831, at a general conference of pretty much all the Saints who lived in the State of New York, held in the house where the Church was first organized. The revelation was given in their presence, written by a scribe as the sentences fell from the mouth of the Prophet Joseph. Among the great things then made known was the following—"I hold forth and deign to give to you greater riches, even a land of promise, a land upon which there shall be no curse when the Lord shall come; and this is my covenant with you, that I will give it unto you and unto your children after you, for an everlasting inheritance; and you shall possess it in time and possess it again in eternity, never more to pass away." If there are any strangers here I will say, for their information, that this is the reason why we call that land a land of promise. And though we have been deprived of it now for upwards of forty years, some of us hold deeds for portions of it which we purchased, paying our moneys to the United States officials, who sold it to us at the government price, but we were not permitted to live upon the lands thus purchased. You may think this rather a curious thing in this great American republic, one of the most liberal governments on the face of the whole earth; but if it is a strange thing it is known as the truth to thousands and tens of thousands that we were dispossessed of our inheritances. The land is still there, but it is occupied by those who do not own it.

Inquires one—"Why were you driven from that land?" I might answer you by repeating the words of our enemies, for they have published their reasons for driving us from our homes. One reason was that we pretended to speak in tongues, which was considered a mortal offence against religionists. This was one accusation that they brought against us, as you will find in their published declarations, in which they pledged their lives, their property and their sacred honor to dispossess us of our homes.

Another accusation was that we professed to heal the sick. What a terrible crime it was for a man to lay his hands on sick persons and

ask the Lord to heal them, and then if the Lord healed the sick they should not be worthy to keep their land, but should be driven from their homes and be deprived of their property!

Another reason was that, besides believing in the gifts of speaking in tongues and healing the sick, we assumed to foretell future events. They did not like that at all. To think that people should believe in that part of the Gospel in the 19th century was too much for our enemies, and they said—"We can not have such people in our midst, to corrupt our morals, and to introduce the old-fashioned religion that is taught in the New Testament. We have a religion that does away all these things, it does not believe in the order of things that the New Testament sets forth, and you pretend that this New Testament religion is to be enjoyed in our day; our wives and children must not be corrupted by it."

These were the main reasons for driving us, as set forth in their published programme. I did not know, in those days, that it was a crime for the Latter-days to believe in this part of the New Testament; I really thought that, in our country, the Constitution guaranteed to us the privilege of believing the whole of the New Testament as well as a part; but it would seem to be otherwise, for forty years have passed away and we are still disfranchised so far as our property is concerned. We have appealed to the United States government to bestow upon us our rights as American citizens. Have they done it? Oh no; they have referred us, however to those persons who drove us out of the State, supposing that they would have the magnanimity to restore to us our rights. Who ever heard of murderers, robbers and thieves turning round and restoring that to their victims of which they had plundered them? I scarcely ever heard of such an instance; there may be some few instances in history, but they are very rare, in which a person will repent and try to restore fourfold. The United States Government told us that we must appeal to those who had murdered, robbed and driven us from our homes, for the redress we sought. But we have had the revelation of the Lord pretty well fulfilled—"You shall be persecuted from city to city and from synagogue to synagogue, and but few shall stand to receive their inheritances."

We were driven from Jackson County, in the State of Missouri, in the Fall of the year 1833, and three or four months after that event the revelation was given from which I have read this extract, promising that, after much tribulation, we and our children after us should be restored to the lands of our inheritances.

Have we had much tribulation? Yes. Look at the many times we have been driven since that revelation was given. We were driven out of Clay County, then out of Kirtland, in Geauga County, now called Lake County, Ohio; and after that we were driven from Caldwell County, from Davies' County, Ray County, and several other surrounding counties in the State of Missouri, and finally expelled from the State, leaving a great many thousand acres of land for which we hold the deeds to the present day. After that we settled in the State of Illinois, in Nauvoo. We were there but a few years when the Prophet, his brother and several others were killed, and again we were driven, and finally there was a

treaty made with this people. Now, whoever heard of one part of the United States making treaties with another part of the United States? Or who ever heard of the people in one part of the country making a treaty with the people in another part? That treaty was in words like this—"You must leave all the States of the Union, you must not stop this side the Rocky Mountains, you must go beyond the Rocky Mountains; if you will do this you may depart in peace, but we will take your houses and lands and occupy them without remuneration, we will not pay you for them; but if you can get away without selling your property and you will agree to go beyond the Rocky Mountains you may have the privilege of going, otherwise we will kill you."

What were the crimes of which we were accused in the various places from which we were expelled? If any of our people had been guilty of breaking the laws it was in the power of our enemies to bring us before their courts of justice, for in all these places they held all the civil offices in their own hands. But they very well knew that, so far as the laws of the country were concerned, they could not reach this people. Why? Because we were not guilty of the transgression of any of their laws.

When we were driven from Nauvoo there were some unable to leave—poor, feeble and sick; Nauvoo was a kind of a sickly place and a great many people were sick there, and many of the sick, infirm and poor had to be left behind, being unable to leave with the main body of the Saints. We walked over the Mississippi river on the ice and wandered and wallowed about in the snowdrifts of Iowa with our teams and wagons, but these poor people could not get away in time. The mob were very anxious to come in possession of our property, and hence after the main body got out one or two hundred miles from Nauvoo, where there were no inhabitants, cut off from all resources, and unable to obtain any information from our poor brethren, the mob was so anxious to get the property of which they had forcibly deprived us, that they attacked the city with cannon and musketry, and finally drove these poor people out and compelled them to cross the river, where a great many of them perished. Were not these tribulations? Yes, and they were all foretold years before they came to pass. "After much tribulation comes the blessing, and this is the blessing which I, the Lord God, have promised unto you, that after your tribulation you shall be redeemed and be restored again to the lands of your inheritance."

Since our arrival in these mountains we have had a hard time here. We have had a land such as no other people would ever have pretended to occupy. It was once considered the most dreary, desolate, barren place on the face of all North America, a land where it was supposed that no human being could subsist, or in which if he undertook to subsist by the labor of his hands by cultivating the earth, he would perish. But by hard labor and perseverance we have made ourselves comfortable homes in what was formerly a desert, and the Lord has been very favorable to us and really has blessed us far beyond anything we could have anticipated when coming here, and he has caused that the seasons should be very fruitful as a general thing; and this land, which appeared so desolate, barren, parched up and so full of drouth, has be-

come a fruitful land, and the Lord has fulfilled many and many a prophecy recorded in Isaiah and the Psalms of David in relation to making the desert blossom as the rose and making it like the garden of the Lord. It is thus prophesied, and that it has been fulfilled no one can dispute, who will reflect and realize for a moment what the Lord has done since we came here to this land. When the pioneers reached here, in July, 1847, we went out to what is now termed Black Rock, over beyond the first point of the western mountains; we went into the lake to bathe, and we could walk up to that rock, the water being several feet below the dry ground on which we walked to get to it. What do you now behold? Ten feet of water over that ground on which we walked. The Lake, since then, has been continually rising, until ten or twelve feet of water have been added to it. We might naturally have supposed that it would have fallen that much instead of rising. Why? Because the waters, which before then had been continually emptying into the Lake were withheld from it and used to irrigate the soil and evaporated again into the heavens. This, according to natural appearances, would have a tendency to lower the streams; but with all the use of the waters and of the streams for the irrigation of crops, &c., there has been a continual rise in the Lake. We read numerous prophecies referring to the last days, in which it is said that the wilderness should be like the Garden of Eden, and that the desert should be made to blossom as the rose, that it should blossom abundantly, and rejoice even with joy and singing, and that they should have songs of melody, thanksgiving in the desert, &c. I might quote you numerous chapters in Isaiah and in the Psalms of David, relating to this subject, but I have not time, I want to pass along to some other points.

Notwithstanding all these favors and blessings since we came here, we have had to wear ourselves out, so great has been the labor we have had to perform. We could not go out before breakfast and cut and haul a a load of wood, as we could in Jackson County; we could not go out and get in one day three or four loads of logs and poles to fence our farms as we could in places where we formerly resided. But we had to expend an immense amount of labor, and a great deal of capital and means was expended in working roads up into these difficult rugged kanyons in order to get timber for building and fencing purposes, and for fuel. Then we had to stop up of nights to take the little amount of water allotted to each man or family, for it was necessary to husband it as economically as possible in order to bring our crops to maturity. This excessive labor has worn many out, and sent them to untimely graves. It is a marvel to me that we have been able to build school houses and educate our children in any degree, especially when considering the vast labor that has been required of them, for as they began to grow up and ought to have been at school, they have had to be in the mountains herding sheep, or at work irrigating the soil; and under all these multiplied difficulties, it is certainly astonishing beyond measure, that the people throughout all the settlements of Utah Territory have been able to build school houses and to educate their children, but the feeling, on the part of both parents and children, has been to acquire as good an education as possible under the circum-

stances. Would any other people have accomplished this? No. Had any other people come to this desert wild and undertaken to cultivate the soil they could not have done it, they would have broken up; there would not have been union enough among any class of people on the face of the American continent to accomplish what the Latter-day Saints have accomplished in reclaiming the desert. Others would have fought over the water and thousands of other things, where this people have been peacable and quiet, and subject to good order.

Having now brought the people down to the present period, and having seen the fulfillment of ancient and modern prophecies, literally before our eyes, the question now is, What prophecies to be fulfilled in the future relate to this people and to the great events which must take place when Zion is redeemed? I will endeavor to point out some things that must take place before Zion is redeemed, besides the tribulations which we have endured. One thing which I will name is contained in the Book of Mormon, in the teachings of Jesus. It is a matter which directly concerns the Saints, and something which they must fulfill and accomplish before the redemption of Zion. I will read the passage. The words it contains are the words or our Lord and Savior after he had risen from the dead, and when he descended from heaven upon this American continent, and taught the Israelites who dwelt on this land. The passage I refer to commences with the second paragraph of the 7th chap. of the book of Nephi, pages 464 and 465 of the Book of Mormon. It reads as follows:

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples;"—this did not mean the twelve Apostles chosen at Jerusalem; but the twelve chosen by our Savior on this American land—"and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren of Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word: therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they knew not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them,"—that is the ten tribes. "And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said

they should hear my voice; and they understood me not that I said that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

"And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them"—these other sheep he is now speaking of were the ten tribes whom he visited after he had visited the people on this land—"and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept and shall be manifested unto the Gentiles,"—that is, they should come forth in the latter days, manifested unto the Gentiles as it has been to this great nation—"that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth, and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.

"And blessed are the Gentiles, because of their belief in me, and of the Holy Ghost, which witnesses unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under foot by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people, who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them."—Has that been fulfilled? Have the Indians been hated? Have they been cast out and trodden under foot? Have they been despised? The people who are acquainted with the history of the Indians can answer this question.—"And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my Gospel"—that is the Gospel contained in this book which he promised to bring

forth unto them—"and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth,"—you can judge whether this is true or not so far as the American nation is concerned—"and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and secret abominations; and if they shall do all those things, and shall reject the fulness of my Gospel, behold saith the Father, I will bring the fulness of my Gospel from among them."

Now here is a point which I wish to speak upon and explain before I go on to the next sentence, which has a bearing upon something which we have yet got to do. The Lord has told us in this saying that if the Gentiles should not believe in this book—the fulness of the Gospel—and should be lifted up in their pride above all nations, and be filled with all manner of lyings, mischiefs, whoredoms, abominations and every kind of evil, that he would bring the fulness of his Gospel from among them. I wish to state that when I read this in 1830 it was a great mystery to me. Recollect this was written and printed before there was any Latter-day Saint Church in existence, and yet here was a prophecy that the Lord would bring the fulness of his Gospel from among the Gentiles if they did not receive it. When the Lord commanded us to go up and settle in Jackson County I thought to myself—"Well, if we build up a great city here, according to that which is predicted in the Book of Mormon, we shall be right in the midst of the Gentiles, and how will it be possible for that prophecy ever to be fulfilled?" It was a mystery to me, I could not see it. I knew it was true, for God had given me a witness and evidence that I knew as well as I knew that I lived that that book was true; but yet I could not understand how the Lord would bring the fulness of his Gospel from among the Gentiles if we were going to be permitted to build up a city in Jackson County, Missouri, and stay there. But some seventeen years after the rise of this Church circumstances rolled round by which the Lord fulfilled this prophecy in taking the main body of the people from among the Gentiles. Not voluntarily altogether, for we did not all feel perfectly willing to leave our houses. We had been driven four times before from lands and homes, and we did not really feel willing to leave; but still, rather than be shot down and mobbed, as many of our people had been, we concluded to move the fifth time, and we did so because we were obliged to, but little did we think then that we were fulfilling a prophecy in the Book of Mormon, such a thought had not entered into our hearts. But we were brought out west here to these mountains, and I do not know of another place on the face of this vast continent where we could have been so completely isolated from the Gentiles, the wicked who had rejected the Gospel, as we were by coming out *en masse* to this land. "If the Gentiles shall sin against the fulness of my Gospel, behold, saith the Father, I will bring the fulness of my Gospel from among them." It was done, the prediction was fulfilled to the very letter. You might have passed through the land there for hundreds and hundreds of miles, from city to city, and inquired for an Elder who had authority to baptize for the remission of sins and to build up the Church and kingdom of God, and the answer would have been—"There is no such person here."

"Where are they?" "They have gone away beyond the Rocky Mountains," more than a thousand miles away from civilization as they called it. When we got here and again searched the prophecies we found that the Lord had been as good as his word, and had literally fulfilled that which he had spoken concerning taking his Gospel from the midst of those who had sinned against and rejected it.

There is one thing which I am now about to read which has not yet been fulfilled, and which we must fulfill before Zion is redeemed. I will read it—"Behold, saith the Father, I will bring the fulness of my Gospel from among them, and then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them." Now then, we are here in this land, the house of Israel are scattered all around us, some in the great basin, some in Arizona, some in Idaho, some in Colorado, some in Montana, some in one place, some in another; I refer to the American Indians, all remnants of Joseph and belonging to the house of Israel. They have become very degraded in consequence of the apostacy and wickedness of their ancient fathers. This people—the Latter-day Saints, before they can ever return to build up the waste places of Zion and receive their inheritances in Jackson County, Missouri, have got to exert themselves to bring the remnants of Joseph to a knowledge of the truth. We have not made any very great exertions in this direction unto the present time. The Lord has given us time since he brought the fulness of the Gospel from among the Gentiles to lay a foundation so that we could commence this missionary work in behalf of and among the remnants of Joseph. We have got the foundation laid, we have succeeded in building many cities, towns, villages, &c., for some four hundred miles north and south; we have got our farms fenced and our water ditches dug, and we have begun to prosper in the land, so that now, I think, is the time for us to wake up our minds in relation to the scattered remnants of the house of Israel." "Behold, then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them."

It seems that the Lord is working among that people, and that he is determined this prophecy shall be fulfilled whether we take it in hand or not. What do my ears hear? What do we all hear? Messengers are visiting these wild tribes in the basin, and in the regions round about hundreds of miles apart. These messengers come to them, and they speak in their own language in great plainness, and tell them what to do; they tell them to repent of their sins and to be baptized for the remission thereof; tell them also to cease roaming over the country and to cultivate the land; tell them to go to the Elders of this Church and receive the ordinances under their hands.

Who are these messengers? Read the Book of Mormon and you will find what God promised to do for the remnants of Joseph fourteen hundred years ago, about the time that most of them were becoming wicked and corrupt. The Lord said when their record should come forth in the latter days that he would send his messengers to them, and among these messengers he mentioned three persons who lived some eighteen hundred years ago, three of the Twelve who were chosen on this land. The Lord made a promise to these three that they should administer, as holy mes-

sengers in the latter days, for and in behalf of the remnants of the house of Israel, which should fall into a low and degraded condition in consequence of the great wickedness and apostacy of their ancient fathers; that they should be instruments in his hands in bringing these remnants to the knowledge of the truth. We hear that these messengers have come, not in one instance alone, but in many instances. Already we have heard of some fourteen hundred Indians, and I do not know but more, who have been baptized. Ask them why they have come so many hundred miles to find Elders of the Church and they will reply—"Such a person came to us, he spoke in our language, instructed us and told us what to do, and we have come in order to comply with his requirements."

Perhaps you may inquire—"May not this great work, the redemption of these Indian tribes, take place after we have returned to our inheritances?" No doubt but what there will be a great work transpire among the Indians after we do return; but let me say to you that there will also be a great work performed among them before we return to receive our inheritances and before the redemption of Zion. In order to prove this I will read what Jesus has said further on this subject. After having foretold a great many things that should transpire in the latter days our Lord and Savior also spoke of that portion of the Gentiles which would repent and receive this book called the Book of Mormon, and he makes the following promise unto them—"If they will repent and hearken unto my words, and harden not their hearts, I will establish my Church among them." This the Lord has done, and the Church now numbers over a hundred thousand right here in this great desert. "I will establish my Church among them, and they shall come in unto the covenant and be numbered among those of the remnant of Jacob unto whom I have given this land for their inheritance."

A great many have desired to know what this means. Are you Mormons going to be numbered with them and wander about with them in these mountains? Are you going to hunt as they hunt, and lead a wild, nomadic, vagabond life as they do? No. What is the meaning of it then? The meaning of it is this—the Lord God made a promise to the forefathers of the Indians, about six hundred years before Christ, that all this continent should be given to them and to their children after them for an everlasting inheritance; and he made a promise also by the mouth of Nephi, one of the first colonists who came from Jerusalem, some twenty-four hundred years ago, that, when the Gentiles in the latter days should come forth upon the face of this land and receive the records of the descendants of those ancient colonists, they should be numbered with the remnants of Jacob in the inheritance of the land. Not numbered with them to come down to their foolish, degraded, wicked, warlike customs, but numbered with them in the inheritance of the land.

Another thing mentioned in prophecy is that they, "the Gentiles, shall assist my people, the house of Israel, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people, who are scattered upon all the face of the land, that may be gathered in unto the New Jerusalem; and then shall the power of heaven come down and be in the midst of this people, and I also will be in their

midst. And then shall the work of the Father commence, at that day, even when this Gospel shall be preached among the remnant of this people. Verily I say unto you, in that day shall the work of the Father commence among all the dispersed of my people."

What I wish to call your special attention to now, so far as these sayings are concerned, is this—the Latter-day Saints in these mountains never can have the privilege of going back to Jackson County and building that city which is to be called the New Jerusalem, upon the spot that was appointed by revelation through the Prophet Joseph, until quite a large portion of the remnants of Joseph go back with us. Now then, here is a work for us, and we have no need to pray the Father to return us to Jackson County until that work is done. We can pray to the Father, in the name of Jesus, to convert these Indian tribes around us, and bring them to a knowledge of the truth, that they may fulfill the things contained in the Book of Mormon. And then when we do return, taking them with us, that they shall be instructed not only in relation to their fathers and the Gospel contained in the record of their fathers, but also in the arts and sciences. They will also be instructed to cultivate the earth, to build buildings as we do, instructed how to build Temples and in the various branches of industry practised by us; and then, after having received this information and instruction, we shall have the privilege of helping them to build the New Jerusalem. The Lord says,—"They," the Gentiles, who believe in the Book of Mormon, "shall assist my people, the remnant of Jacob, that they may build a city, which shall be called the New Jerusalem."

Now, a great many, without reading these things, have flattered themselves that we are the ones who are going to do all this work. It is not so; we have got to be helpers, we have got to be those who co-operate with the remnants of Joseph in accomplishing this great work; for the Lord will have respect unto them, because they are of the blood of Israel, and the promises of their fathers extend to them, and they will have the privilege of building that city, according to the pattern that the Lord shall give. Do not misunderstand me, do not think that all the Lamanite tribes are going to be converted and receive this great degree of education and civilization before we can return to Jackson County. Do not think this for a moment; it will only be a remnant; for when we have laid the foundation of that city and have built a portion of it, and have built a Temple therein, there is another work which we have got to do in connection with these remnants of Jacob whom we shall assist in building the city. What is it? We have got to be sent forth as missionaries to all parts of this American continent. Not to the Gentiles, for their times will be fulfilled; but we must go to all those tribes that roam through the cold regions of the north—British America, to all the tribes that dwell in the Territories of the United States, also to all those who are scattered through Mexico, and Central and South America, and the object of our going will be to declare the principles of the Gospel unto them, and bring them to a knowledge of the truth. "Then shall they assist my people who are scattered on all the face of the land, that they may be gathered in to the New Jerusalem."

Will not this be a great work? It will take a good while to gather all these tribes of South America, for

some of them will have to come from five to eight thousand miles in order to reach the New Jerusalem. This will be quite a work, and yet we shall have to perform it after the city is built.

What then? After they are all gathered, "then shall the powers of heaven come down and be in the midst of this people, and I also will be in your midst." Now I do not say that this will be a period after his second coming in the clouds of heaven, but I believe that it will be a coming prior to that time, when he comes to manifest himself to all the nations and kindreds of the earth. It will be a fulfillment of that saying in the Psalms of David—"Give ear, O shepherd of Israel, thou that leadest Joseph like a flock. Stir up thy strength and come and save us." He is called, in a peculiar manner, the shepherd of Israel. This is what is meant also in the blessing of Jacob upon the twelve tribes of Israel, or more especially upon the tribe of Joseph. You recollect he called up his twelve sons to bestow upon them his last prophetic blessing. He told them that he would inform them what should take place in the latter-days. Joseph, he said, is a fruitful bough by a well, whose branches run over the wall. As much as to say that the descendants of Joseph would be so numerous that they would not all stay on the old homestead near Jerusalem, but some of them would run over the wall, that is, go to some other place. "The archers have sorely grieved him, they have shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel"

Now who can explain and tell us what this means? Can any of the wise commentators of the day? Can any of those who have studied theology all their life-time, tell us why it is from Joseph that the Shepherd, the Stone of Israel is to be made manifest? Says one—"It cannot have reference to his birth, because Jesus descended from Judah, instead of Joseph, out of the loins of Judah, through the lineage of David. He is the Lion of the tribe of Judah." Why then this peculiar saying of the old Prophet Jacob, about the tribe of Joseph, that from thence is the Shepherd, the Stone of Israel, if he was not born of Joseph, and did not descend through that tribe? This is a very curious kind of a saying. But he will be made manifest in the character of a shepherd, and that shepherd will lead Joseph as a flock, and he will stir up his strength and will save the house of Joseph. But it will be in his own time and way. First, a remnant will be converted; second, Zion will be redeemed, and all among the Gentiles who believe will assist this remnant of Jacob in building the New Jerusalem; third, a vast number of missionaries will be sent throughout the length and breadth of this great continent, to gather all the dispersed of his people in unto the New Jerusalem; fourth, the power of heaven will be made manifest in the midst of this people, and the Lord also will be in their midst, in the character of a shepherd, and he will lead Joseph as a flock, and he will instruct and counsel them personally as he did their ancient fathers in the days of their righteousness.

This is what we must look for—these are the things that must be fulfilled, and for which we must seek and pray in an understanding manner. Not asking God to redeem Zion before he has redeemed a portion of the remnants of Joseph; not ask-

ing God to establish this people upon their inheritances in Jackson County, until the other things are fulfilled in their order, and in their times and seasons.

Perhaps some may inquire—"Have you any idea, brother Pratt, how we will be redeemed when we have accomplished this work you have spoken of?" Not much, I do not pretend to have a great deal of understanding upon the subject; but there are some few things revealed, some of which I read to you at the commencement of my remarks. Speaking of the redemption of this people, the Lord says—"Behold I will raise up a man like unto Moses." This did not mean Joseph Smith, he was already raised up and was among us. He was the one who received that revelation; he was the one who brought to light the Book of Mormon, and translated it by the inspiration of the Holy Ghost. But the Lord, who understands the end from the beginning, saw that when his work was completed, he would be taken away, and that another would be raised up. When this was first given I used to inquire, in my own mind, whether it meant Joseph, and I got it into my heart that Joseph, perhaps, would lead us until he became a very old man; I was in hopes all the time that such would be the case. I, like many others, did not seem to understand that this was a prediction of the future.

When Joseph was taken away, and our beloved brother, President Young, was appointed to take the lead, and received the keys and the power of the holy Priesthood that had been conferred upon Joseph, I was in hopes that he might be the man, and I still have a lingering hope that such may be the case. But he is now becoming aged, and how long the Lord will bless us with his presence I do not know, but this much I do know, that either he will be preserved, or that some other personage will be raised to fulfill that prophecy. "Behold I say unto you, the redemption of Zion must needs come by power, therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, with an outstretched arm, and as your fathers were led at the first, even so shall the redemption of Zion be."

It seems then that this people, at some future time in their sojourn here in this land, may possibly be in bondage greater than they are at the present time. I try to hope for the best, and to think that the bondage we are in and have been in for years, in consequence of the efforts of those who are striving to take away our rights as American citizens, and to trample us down in the dust; I say I have been in hopes that that would be all the bondage that was meant here in this prophecy, but I do not know but what there may be a greater signification to these words. I do not know what the purposes of the Lord are in relation to this particular thing. It may be that we shall have our rights completely taken from us; it may be, if we do not live sufficiently faithful before the Lord, that he will yet bring us into still greater tribulation than that which we have hitherto had. It may be that we shall yet be in bondage like the Israelites in the land of Egypt; for the Lord has said that, when this man should be raised up, he would redeem his people by power out of bondage, and they should be led as their fathers were led at the first. Says the Lord—"I say not unto you as I said unto your

fathers—'mine angel shall go before you, but not my presence'—but I say unto you that mine angels shall go before you, and also my presence." It was, in ancient days, a great calamity to Israel, when the Lord sware in his wrath that he would not go up in their midst, but that he would send an angel before them. Why did the Lord do this? Because of the wickedness and stiffneckedness of that people. He had redeemed them out of the land of Egypt, and they would not hearken to the words of Moses, they would not obey the voice of the Lord, but they stiffened their necks and hardened their hearts against the counsels that they received, and for this reason the Lord was under the necessity of leading them for forty years in the wilderness, considering them unworthy to go into their choice and promised land, and he sware an oath that all of that company—hundreds of thousands—who had come out of the land of Egypt, from twenty years old and upward, except Joshua and Caleb, should not enter into the Land of Promise, so great was their wickedness; and he fulfilled his word. So provoked was he on one occasion at their rebellion, that he threatened to consume them in a moment, but Moses plead with the Lord to spare his people, lest the people around about should say that the Lord could not bring his people into the Promised Land. Moses said—"Remember thy covenant which thou didst make with Abraham, Isaac and Jacob, our fathers, that they and their seed should have this land for an everlasting inheritance." "No," said the Lord, "I can raise up seed unto you Moses, that you may go in and possess the land." "No," said Moses, "remember that ancient covenant, that thy people may not be deprived of their inheritance;" and the Lord finally concluded to hearken to the voice of Moses, and to let them go into the land. But said he—"My presence shall not go up with you, lest I break forth upon you in my wrath, and you be consumed in a moment, but I will send an angel with you."

In these last days, in redeeming his people from bondage, he has told us in plain words, that his angel should go before us and also his presence; and as, in the deliverance of Israel in ancient times the waters were divided and plagues sent forth upon the Egyptian nation, it would not surprise me at all if there should be similar power manifested in the redemption of Zion. There may be a few individuals go to prepare the way, to purchase a little more land and get things in order; but when that is accomplished, this people as a body will return to that land, the Lord going with them.

In ancient times, so long as the Lord did continue with Israel, he manifested his glory over their camp by a cloud by day; and whenever the cloud arose they followed it, and wherever it rested, there they pitched their tents and remained until the cloud moved again, when they again journeyed on. Now, if Zion is to be redeemed after the same manner, you need not be surprised if the Lord God should let his glory, in the form of a cloud by day and the shining of a flaming fire by night, be over all the camp of Zion. This is what I look for; perhaps I am a little enthusiastic, but it is really what I look for and expect; and when the Lord says that his presence shall go with us, I expect he will be in the midst of this people as he was in the midst of ancient Israel until they rejected him from their midst.

Did he converse with them in the wilderness before he left them?

Yes, he talked with them out of a burning cloud in the burning mount, he spoke in their ears by the voice of a trump, and sounded in the ears of all the house of Israel the ten commandments, and they all, men, women and children, heard it. Do I look for similar manifestations of God's power and presence when Zion is redeemed? I do. He may not come down upon any mountains, but he will converse with this people as audibly to men, women and children, as he did in ancient times. Zion must needs be redeemed by power, with an outstretched arm, the angel of the Lord going before the camp of this people, and they will return, and a remnant of the Lamanites with them to build up the city of Zion in Jackson County.

How about our inheritance when we get back there, our farms, &c.? We need give ourselves no uneasiness about that, there will be no speculation, no grabbing in those days; no one to say—"I am going to take up all the land round about so that I can speculate with it in selling it to my brethren." No such thing as this, not a solitary soul among all the Latter-day Saints will receive an inheritance in this way. Another person is to come for the special purpose of dividing to the Saints their inheritances. "Behold," saith the Lord God, "I will send one mighty and strong, clothed with light as with a garment, whose bowels shall be a fountain of truth, who shall utter words, eternal words, and who shall divide to the Saints their inheritances by lot."

Have you read this revelation? It was published in the fourteenth volume of the "Millennial Star," and it has been published in other publications. Says one—"If the inheritances of the Saints are to be apportioned by lot, a good man, perhaps, will be put off with the poorest inheritance, and some not so good will get some of the best, it is all haphazard." Oh no, we find that lots cast by divine appointment in ancient times were cast upon a principle which designated the very thing which the Lord desired. How was it on a certain occasion about casting lots to discover the transgressor among all the hosts of Israel? A certain man had taken a gold wedge, and the people had been forbidden to take it. No one knew anything about it, but the transgressor, and he hid it in the earth. Lots were cast and the lot fell upon a certain tribe, it did not designate the man at first; they cast lots again, and it fell upon a certain portion of that tribe; they cast lots again, and it fell on a certain family, and finally it fell on a certain man in that family; and being called up, it proved that he was the very man among all the hundreds of thousands of Israel. Now here was a casting of lots by divine appointment, and the Lord, who orders all these things well, caused the very thing to be revealed according to his own mind. And when the lots are cast for this people to receive their inheritances, the Lord will so order it that every man will be rewarded according to his works, and that too by lot, however great the miracle may be.

Now I have told you about all I know, so far as it is revealed, concerning the redemption of Zion. There is one little thing, however, that I wish to name—that there will be quite a company of us before the redemption of Zion. Saith the Lord, in a certain revelation—"Let mine army become very great, and let it become sanctified before me, that they may be as fair as the sun, as clear as the moon, that their

banners may be terrible unto all the nations of the earth." We learn from this declaration of the Lord, that before Zion is redeemed we are to be quite a numerous people; and this agrees with what is in the sixtieth chapter of Isaiah—"A little one shall become a thousand, and a small one a strong nation." That is our destiny. However much our enemies may howl, whatever may be our future tribulations, the Lord God has decreed that Zion shall become a strong nation, that the armies of Israel shall become very great, and not only very great, but they will be sanctified before him, and there will be such a power made manifest in their midst, that their banners will be terrible to all the nations of the earth. They will not be terrible because we outnumber the nations, but this terror of Zion which will be among the nations, will be because of the power of the great Jehovah that will be manifested in their midst, something that the nations will discern and understand; and when telegraphic dispatches are sent forth to the most distant parts of the earth, it will be said—"Who can stand before the armies of Zion? Behold, the Lord God is with them as a cloud by day, and as a pillar of fire by night." Fear will seize upon the nations of the earth, and the banners of Zion will be terrible.

These are some few things pertaining to the redemption of Zion. I would to the Lord that we were righteous enough to know a few more! There are a great many things that I would like to know about the redemption of Zion that I do not know, and I presume that you also would like to know them. But what the Lord has revealed is very plain when connected together; and when we reflect upon it, it is astonishing to us to think that in our day the Lord has decreed to perform such a great work in the midst of the earth. It will be astonishing to us when the time comes for the Lord to gather in, from every part of this great continent, these poor, miserable, degraded Lamanites, that his servants may have power over them in order to bring them to civilization. It looks impossible to us, but remember that that is the day of the Lord's power, and that then will be fulfilled the saying in the Book of Doctrine and Covenants, that the Spirit of the Lord shall be shed forth upon the hearts of those who are ordained to that power; that every man among these remnants of Joseph will hear the Gospel in his own tongue, by the power of the Holy Ghost shed forth upon those who are ordained unto this power. There is such a saying as that in the Book of Covenants, and when that day comes the Lord God will work mightily by signs, wonders and miracles in various ways that will have an influence over these remnants of Joseph to convert them and bring them to a knowledge of the truth, that the prayers of their ancient fathers, and of the Prophets and Elders who once dwelt on this American continent, may be fulfilled upon their heads.

I do not know that I have done justice to the subject of the redemption of Zion; if I have not it is because I do not sufficiently understand it. I do not know that I know anything in relation to the matter only what God has revealed. I have had no vision, no revelation in relation to that particular subject; yet I know, from what has been revealed to me, that these thinge are true, and that, in their times and seasons, every jot and every tittle thereof will be fulfilled. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, FEBRUARY 28, 1875.

(Reported by David W. Evans.)

SECOND COMING OF CHRIST—THE KINGDOM OF GOD—IMMEDIATE REVELATION—A HIGHWAY CAST UP—GATHERING OF ISRAEL—ONE UNIVERSAL GOVERNMENT ON EARTH.

I will read a passage with which the Latter-day Saints, especially, are familiar—"All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet hear ye." This is the third verse of the 18th chapter of the prophecies of Isaiah.

All people who have any confidence in the Old and New Testaments, and who have read the pages of the *Bible*, are expecting certain great and important events to transpire upon the earth; they look for an entire change to come over the nations, and also for a universal kingdom to be established on the earth never to be overthrown. These things are so clearly predicted in the prophecies of the holy Prophets, that I believe all who profess any faith in the Bible are looking for something of this kind to take place. All who believe in the New Testament believe that the Son of God, our Lord and Savior Jesus Christ, is to come, not as he did formerly, in a meek and lowly manner, born in a manger, hated, derided, buffeted and spit upon, and finally crucified by the hands of wicked men, but that when he comes again, it will be in very great majesty and glory, accompanied by all the armies of heaven and by the Saints of all dispensations, who will be raised from the dead at that important time, and who will be caught up into the clouds and come with him. All people who believe in the New Testament believe that such an event as this has got to transpire. Those who believe in the Old Testament, and discard the New, believe that there has to be a great change come over the inhabitants of the earth and over the whole of this creation. The Old Testament speaks of the day of the Lord, when the sun will be darkened, when the moon and the stars will refuse to shine, when the Lord will punish the wicked for their wickedness, when sinners will be swept from the face of the earth, and when there will be none but the righteous left. It is believed that a day will come, when the wicked among the inhabitants of this globe will be burned as stubble, and when there will be neither root nor branch left of the proud and of them that do wickedly. So that believers in both the Old and New Testaments, or in either of them, are expecting that such a great and terrible event will come. But very few, however,

of the inhabitants of our globe have taken into consideration the great preparatory work for this grand change; they have not searched the Scriptures in regard to how this work is to be accomplished, and who the persons will be who will be ready and prepared to abide that day; how that great change will come, and what the signs of it will be they know not, and yet the Bible is very plain and full in relation to these matters.

The words of our text communicate to us the knowledge that a proclamation is to become so conspicuous at that day, that all the inhabitants of the world and dwellers on the earth will be required to see and understand, when the Lord commences this work, when he lifts up an ensign on the mountains. I suppose that a great many have been looking for the Lord to do something, but in what portion of our globe he would commence his work they did not know. There are some few, who have searched the Bible diligently, who have been looking for the kingdom of God to be set up on the earth in the latter times, never to be destroyed. Some have supposed that the kingdom that was built up by the early Christians, some eighteen hundred years ago, was that kingdom predicted by the Prophet Daniel. Others, not being able to reconcile the ideas communicated by Daniel on this subject, have looked forward to a day when there should be, literally, a kingdom established on this earth by the power of God in fulfillment of the prophecy of Daniel. Those who have believed, or tried to believe, that the ancient Christians constituted that kingdom, have been at a loss as to how it could exist broken up into a thousand fragments, a thousand different classes of people with as many different faiths clashing one with another. They have said in their hearts—"Is this the kingdom of God, where there is no union?" Some two hundred millions of the human family professing Christianity, and yet contending one with another about their doctrines and principles, one believing a doctrine and another condemning that doctrine and believing something directly different. Another discarding both these doctrines and believing in something else, and so on, until inextricable confusion is the result. They have looked upon the babel thus created as something so different from the nature of that kingdom predicted by the ancient Prophets, that they have been unable to reconcile the idea in their own minds that it could possibly be the kingdom of God.

Suppose that we quote the passage in the second chapter of Daniel, in regard to the setting up of God's kingdom. It is there said that Nebuchadnezzar, King of Babylon, had a dream, which portrayed before him all the kingdoms of the earth for many generations, under the similitude of a great image, whose head was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of potter's clay. Besides the image he, in his dream, beheld something entirely distinct therefrom, and forming no part nor portion of it, cut out of the mountains without hands. It was called a stone from the mountains, which smote this great image, representing the kingdoms of the world, upon the feet, and when the feet were smitten all the other kingdoms crumbled to pieces, and they were carried away before the force of this little stone like the chaff of the summer threshing floor, and no place could be found for them; but the stone that smote the image became a

great mountain and filled the whole earth.

Now, ancient Christianity, or, in other words, the kingdom which God set up eighteen hundred years ago, did not accomplish the prediction or fulfill that which was spoken by Daniel; neither was that kingdom which was then set up at a time when this great image had been completed. No feet nor toes of the image were yet formed when the ancient kingdom of God was set up on the earth. It is true that Nebuchadnezzer, and the Babylonish kingdom over which he ruled, representing the head of gold, had existed. The Medes and Persians, who succeeded him, had existed, and they represented the breast and arms of silver; the Macedonians or Grecians existed, representing the third kingdom that bore rule over all the earth; the great Roman empire had begun to exist, but it was not yet divided in its two legs of iron as it was several centuries after Christ. The feet and toes of the image were not yet formed, but it will be noticed, by the testimony of Daniel, that when that stone, cut out of the mountain without hands, that is, without the hand of human wisdom; when that should be cut out and should commence its rolling forth from the mountain, the very first attack that it should make would be on the feet and toes of the image.

The ancient kingdom of God could not do this, for the reason that the feet and toes on the two legs of iron were not yet in existence, and hence that kingdom did not represent the one that Daniel spoke of, though the kingdom then set up was the kingdom of God, but not the one that was to bear rule over all the earth, as predicted.

Another reason why that kingdom was not the one spoken of by Daniel is this—the kingdom spoken of by the ancient Prophet, that was to be set up by the God of heaven, was never to be destroyed, but it should break in pieces all other kingdoms and should stand for ever, and never be left to another people. Did the kingdom commenced by Christ and his Apostles fulfill these predictions? No. Why not? Because it was predicted both by Daniel and by John the Revelator that the kingdom which was to be built up in the days of Christ's first coming, instead of prevailing against the kingdoms of the world, was to be overcome. It was written concerning that kingdom that war should be made upon it by the powers of this world, and that they should prevail and overcome it. Not so with the latter-day kingdom—that never can be overcome or prevailed against.

Was the prophecy of John and Daniel, concerning the former day kingdom being overcome, fulfilled? Yes. Certain powers arose and made war upon that kingdom, and spread forth their doctrines and principles until all nations became drunk with the wine of the wrath of the fornication of that great ecclesiastical power. Instead, then, of the kingdom of God overcoming the nations, it was overcome and banished from the earth.

Perhaps some may inquire—"Do you believe, then, that the Christian Church has been so overcome that it has not existed on the earth?" That is what we believe, that is one of the principles taught by this people during the last forty-four years of the existence of this Church. Says one—"You have no charity." Yes, we have charity just as far as the Lord God permits us to have charity; but we have not charity sufficient to call darkness light, nor the doctrines and creeds of men the

doctrines of heaven. We have not charity sufficient to say that that which is organized by human wisdom is of God, or that the traditions and commandments of men can be substituted for those of God. Charity does not lead us to make these assertions. Perhaps you may inquire—"What evidence have you then, that the kingdom of God was overcome, besides the predictions that you have quoted?" We have this evidence—in the kingdom of God there were always inspired Apostles. There is no testimony in this sacred volume, the New Testament, that the kingdom of God ever existed without Apostles in it. Where are your Apostles inspired of God, modern Christendom? Where have they been for the last seventeen centuries of the Christian era? If you had had Apostles during that time they would have continued to exercise the functions and gifts of Apostles: they would have received revelation from heaven, and those revelations would have been just as sacred as the revelations that were given to the first twelve Apostles, and it would have been just as necessary to have them compiled in the sacred canon as to compile the revelations of those who lived in the first century of the Christian era. This, then, is a testimony and a very important one too, that the kingdom that was set up anciently did not continue, but was overcome, so much so that Apostles had no existence on the earth, and they have not had for many long centuries of darkness that are passed and gone.

Recollect now, that in the New Testament order of things, given for the organization of the true Christian Church, Paul says—"God hath set in the Church first, Apostles, secondarily Prophets," &c. Take away, then, this first officer of the Church, and say that no Apostles are needed to inquire of God and receive revelations, and you do away with the foremost and most essential member in the kingdom of God from what you call the Christian Church. "Secondarily Prophets." Who does not know that for seventeen centuries past the Christian world so-called has not believed in any prophecy, that is the foretelling of future events, or in inspiration from heaven? Who does not know that all new revelation has been discarded, not only by the great mother Church, called the Roman Catholic, but by the Greek Catholics, and also by all her descendants, her daughters, the various Protestant sects? They have all denounced everything in the shape of new revelation. But the kingdom or Church of God never did, and it never can, exist without inspiration and new revelation, without inspired Apostles and Prophets; therefore this, besides the predictions that I have named, proves to every person who believes in the sacred text that the kingdom of God has not been upon the earth for a long period of time.

We might go on and show other reasons why it has not been upon the earth. In order for the kingdom of God to be upon the earth there must be a continuation of authority. Says one—"Authority for what?" Authority to administer its ordinances. Where that authority ceases the sacrament can not be administered; where that authority ceases no person can administer baptism, or the laying on of hands for the baptism of fire and the Holy Ghost. In fact, where that authority ceases all the ordinances of the kingdom of God cease. Says one—"Have they not had the Christian ministry among the Roman Catholics, among the Greek Catholics, and among all the

Protestants who have dissented from those two ancient Churches?" Yes, they have had a ministry, but has that ministry had divine authority? That is the great question to be determined. If they have had divine authority, then the kingdom of God has existed on the earth just as long as that authority has existed; if they have not had divine authority, the kingdom of God upon the earth ceased when that authority ceased. How are we to determine this? Says one—"Determine it by the standard, the holy Scriptures." In appealing to them we find that Paul says—"No man taketh this honor unto himself, save he be called of God as was Aaron." Every person who has read the Old Testament Scriptures, knows that Aaron was called by immediate and direct revelation in his day. He was not called by revelation that was given several hundred years before he was born, to Enoch, Noah, Abraham, Isaac or Jacob; he was not called by some commission that was given in former generations, but by direct revelation in his day. Can no person, then, take this ministry to himself, unless he is called the same as Aaron was called? So says Paul. Have any of these ministers, among all these so-called Christian denominations, been called by new revelations? If they have they deny their own words, for they have incorporated in their disciplines, creeds and articles of faith that the sixty-six books contained in the Old and New Testament are all the revelations that God has ever given to man. Is that so? Let us search these sixty-six books and see if any man that lived in the second century of the Christian era is mentioned therein, or in the third or fourth, or in any succeeding century down to this day. Has any man in the Christian world from the days of the ancient Apostles down to this time been called by name to the ministry? If so, that will alter the case. But I find that this ancient compilation of revelations does not mention by name a solitary individual who has dwelt on the earth for the last seventeen hundred years, hence none of them have been called by ancient revelation; and, in order to be called, according to the declaration of Paul, as Aaron was, they must be called by new revelation.

Says one—"Stop, that will not do, the very moment that we admit new revelation, we say that the canon of Scripture is not full, and that will lead us right in oppsition to all the declarations and traditions of our fathers, therefore we will not take that ground, and we will not say that we have been called by new revelation as Aaron was." How will you get around it, then? Says one—"I think that we can get authority from this good old book, though our names are not mentioned therein as being called as Aaron was, by direct revelation." Well, let us examine. What authority do you think you can get from this ancient record? Says one—"You turn to the last chapter of Mark. It is there written that Jesus said unto his eleven disciples, after he rose from the dead—'Go ye into all the world and preach the Gospel to every creature.'" Indeed! Does that call you? Did it call Paul, Timothy or Titus? Did it call any other person that lived even then, except the eleven to whom Jesus spoke? No, it did not; every other person who received any call had to receive it by new revelation. Even then, in that age, a commission given to eleven men did not commission the twelfth. A commission given to those eleven men did not commission any Christian minister who lived in

the first centuryof the Christian era. Hence we find in the 13th chapter of the Acts of the Apostles that there were certain prophets in the Christian church at Antioch—do not be astonished, professed Christians, that there were prophets in the Christian church at Antioch—"And the Holy Ghost said unto them," prepare yourselves for hearing a new revelation—"separate unto me Barnabas and Saul unto the work of the ministry to which I have called them." Here then was a new revelation for Barnabas and Saul in relation to their ministry and calling. But could they undertake their ministry by virtue of some old commission given prior to their calling? No. Timothy, who lived contemporary with the ancient Apostles, was not called by virtue of a commission given to the eleven, neither was he called by virtue of a commission given to Paul and Barnabas; but he was called as the Apostle Paul has declared in his epistle to Timothy—"Neglect not the gift which is in thee, which was given thee by the spirit of prophecy, and by the laying on of the hands." What! Did Timothy live in the day of Prophets, and when Prophets could find out in relation to his calling, and lay their hands upon him and set him apart to the work of the ministry unto which God had called him? Yes, and so with all the rest, and no man can take this honor to himself, save he be called of God as was Aaron.

God is a very consistent being; he does not do things at haphazard, but he is very orderly in his work, and everything in his kingdom is consistent and according to law. That is the way the Lord works. He is far more consistent than the political governments of our day; and even they, with all their imperfections, would never be so unwise as to receive a foreign minister simply because some other foreign minister had been called. Supposing that a man from Great Britain should go to Washington, and should declare to the President of the United States, and to the various authorities of the government there—"I am a minister plenipotentiary, I have authority from the British Government to transact whatever business it may have to transact with the Government of the United States." "Very well," say the President and those associated with him at the head of the Government, "let us see your credentials." "My credentials!" says this man. "Bless you, I have not any new commission. The authorities of Great Britain have not said anything to me about being sent to represent them in the United States, but nevertheless I have authority to act as their minister." "Well, what is the nature of your authority? pray tell us." "Why," says he, "having access to some old documents I found, in searching them over, that there was a man called about fifty or sixty years ago to act in this nation as minister plenipotentiary for Great Britain." "What has that to do with you?" say those who are questioning him. Says he—"I did not suppose that I needed any new commission, so I just took this old document and put it in my pocket, I thought it would authorize me to act as minister because one that is dead and gone acted by virtue of the authority it conferred." What do you suppose our Government would think of such a minister? Don't you think they would regard him as a little insane, or beside himself? They certainly would. Do you suppose that God has less wisdom than our general Government? Do you suppose that he lets things run at random? Or does he have a

system to his kingdom? If our Government would not receive a man on an old commission given to a person dead and gone, why should it be supposed that the Lord is so inconsistent as to say that Tom, Dick and Harry, and all the world, or part of it, were called to be ministers because a commission was given to eleven men some eighteen hundred years ago? Why, that commission did not authorize any but those to whom it was given; and to my mind it looks supremely ridiculous for any person to claim that he is commissioned to preach and to administer the ordinances of the Gospel, because eleven men received authority to do so eighteen hundred years ago.

Says one—"You are very uncharitable." Can't help it; if that is uncharitable, I will confess that I am uncharitable, and I cannot help it; though I believe that true charity leads us to believe things that are reasonable, consistent, and in accordance with the word of God, and that I try to do. However numerous my own imperfections may be, it is my real desire, and has been from my youth to the present time, to be consistent. These are some reasons, among a multitude that might be named, why we, as Latter-day Saints, believe that the kingdom of God which was set up in ancient days has had no place on the earth for some seventeen centuries past, so far as the eastern continent is concerned. The kingdom of God was set up in ancient America, and it existed until between three and four centuries after Christ, consequently when we say that it has not existed upon the earth for upwards of seventeen centuries past, we have reference particularly to the nations of the east.

Says one—"That is an awful condition for our earth to be in to have no Christian Church upon it for so long a period. Can not help it. If it is a woeful condition, it is necessary for us to search the Scriptures in order that we may learn if God ever intends to alter this order of things, and if he ever intends to again establish his kingdom upon the earth. Daniel, in his prophecy, has informed us that such will be the case. He saw the time when that great event would take place. He saw the four great kingdoms which should bear rule over all the earth. The fourth great power which bore rule over the world was the great Roman Empire, which was represented by the two legs of the great image which he saw. And as the world grew older this empire was divided, and the various kingdoms which sprang therefrom became so weakened that they were represented, not by iron altogether, but by iron mixed with miry clay. They had not the strength of former kingdoms, and they are the kingdoms of modern Europe and the Republic of America, which has been built up by people who have come over to the American continent, and have established one of the wisest and best governments upon the face of the whole earth, but yet not established altogether after the order of the kingdom of God.

All these modern kingdoms as you now behold them, the Scandinavians, for instance, in the north, and the Germans, Italians, Swiss, French, the Spaniards and Austrians, and all other kingdoms representing Christendom, have grown out of the great Roman Empire, which once had dominion over all these lands, and they were represented by the feet of the image spoken of by the Prophet Daniel.

It is comparatively an easy task to locate the kingdoms represented by the various portions of the completed

image. The head of gold we may place away in Asia, representing the Babylonish Empire, with Nebuchadnezzar at its head. Next the Medes and Persians, represented by the breast and arms of silver; their location was also in Asia, running partially into Europe. Then came the Macedonians and Greeks, represented by the belly and thighs of brass; and finally the Romans, represented by the legs of iron. Thus we can locate the great image, with his head in Asia, his feet reaching over here to the western continent, all of them governments of human institution instead of having been organized by divine authority; they have all been organized without having a direct "Thus saith the Lord" in relation to the matter.

By and by the time came when, in the providence of God it became necessary to set up his kingdom on the earth. How is it set up? Is it cut out of the mountain with hands, that is, with human wisdom alone? Oh no, the Lord spake; the Lord sent his angel; the Lord gave commandment from the heavens; the Lord informed his servants how to organize his kingdom; the Lord fulfilled that which he spoke by the mouth of the ancient Apostles; the Lord sent that angel which he promised that he would send in the 14th chapter of the Revelations of St. John. What did he send that angel for? To restore the Gospel of the kingdom. "Then you mean to say that the kingdom of God can not be established without the Gospel being sent, do you?" Yes. "But," says one, "have we not got the Gospel in this good book of ours, the Bible?" We have a history of it. But can you and I embrace it? No, I have already proved that we could not be baptized, and baptism is one of the first essential ordinances to become citizens of the kingdom of God. I have also shown that we can not legally partake of the sacrament, because it requires a divinely authorized person to administer it. We can not have hands laid upon us for the baptism of fire and the Holy Ghost, because that requires God's ministers to administer it, and the Lord would not pour out the Holy Ghost through an unauthorized minister. Hence you see, however much we might read the history of the Gospel as preached in ancient times, and the history of the organization of the ancient church, it could not do us any good so far as receiving the ordinances is concerned. It is true that we might be benefited by observing the moral principles taught therein, and being moral, virtuous, upright and just before all men; but to become citizens of the kingdom of God requires divine authority, and therefore it was necessary that we should have something more than a mere history of the Gospel, and that something was, and must be, authority sent down from heaven. This is what John predicted. I will quote the passage for the benefit of strangers, for our people are familiar with it, even our Sunday school children understand it. The passage I refer to is contained in the 6th verse of the 14th chapter of Revelations. It reads as follows—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people." Accompanying this message of the everlasting Gospel brought by an angel were these remarkable words—"Fear God and give glory to him; for the hour of his judgment is come." That is the eleventh hour, the last time that he will send laborers to labor in his vineyard. When he sends these last

laborers to prune his vineyard for the last time, he communicetes the message of the everlasting Gospel by an angel sent from heaven. Not for one people or one nation only, but to be preached to every nation, tongue and people that dwell upon the earth.

This alone, if I had not brought any evidence or testimony to prove that the kingdom of God has been done away from the earth, this alone proves it. If there had been any people on the face of this wide world of ours, who had the Gospel, it would have been unnecessary to send an angel from heaven with it. If there had been in any part of the earth a people who had the everlasting Gospel, and authority to administer its ordinances, do you suppose that an angel would have been sent from heaven to restore that Gospel? Such a supposition is unreasonable. All we would have had to do, would have been to find them and to have them to administer baptism, the laying on of hands and the other ordinances of the Gospel unto us, and then to have ordained us to the work of the ministry. But no; so completely had the world of mankind apostatized that no authority existed; no kingdom or Church of God, no voice of revelation, no Prophet or inspired man among all the nations, hence God sent his angel in our day, and here I hold in my hands a book of between five and six hundred pages, containing the everlasting Gospel as it was taught on this continent by the risen Savior eighteen hundred years ago, Jesus, after he had finished his ministry and burst the tombs at Jerusalem, came to this western hemisphere of ours, and chose twelve disciples and ordained them and sent them forth to preach the Gospel among the inhabitants of this land. Those men went forth and organized the Church, and the doctrines and Gospel which Jesus administered on this continent were recorded in this book. When the angel came from heaven he brought this book to light. He did not reveal it to the great and learned of the earth, or to those who were wise in their own eyes, but he found a farmer's boy between fourteen and fifteen years of age, and set him to do this work, and it has come forth, and the Gospel is revealed.

But there is one thing I wish to state now very pointedly, that though this angel brought forth the everlasting Gospel and revealed it by the Urim and Thummim to Joseph Smith, the unlearned farmer's boy, yet that did not authorize Joseph Smith to baptize you or me; it did not authorize him to lay hands upon me nor you for the gift of the Holy Ghost; it did not authorize him to administer the Lord's supper; it merely revealed the fulness of the everlasting Gospel through him for the benefit of every people, nation, kindred and tongue of our globe. "Well," says one, "if he could not baptize you, how were you first baptized?" I answer that the Lord was consistent, and that when he sent this everlasting Gospel by his angel, he did not forget, when the work was translated by the Urim and Thummim, to again send an angel from heaven to ordain individuals by the laying on of hands to administer the ordinances of the Gospel, and to call them as Aaron was called, by new revelation. Angels were sent down from heaven, and the Apostleship was conferred, that same authority which Peter, James and John and the rest of the Apostles held in ancient days was conferred, and many others were called and the Church was organized, not by the wisdom of man and by his cunning and craft, but everything, even to

the very month and day on which it should be organized was revealed of God from heaven, and no person was called to the work of the ministry, only by revelation. The Apostleship was conferred by revelation, and the work began and spread forth, and the people began to believe in this everlasting Gospel, and the Church was organized again with inspired Apostles and Prophets, according to the ancient pattern.

It may be said—"This is a very high pretension." We do not pretend this thing of ourselves; all the glory is unto God. He sent the Gospel, he restored the everlasting Priesthood and Apostleship, and to him be all the glory. He bestowed these blessings; we received them and we feel thankful for them. And in connection with the restoration of the Priesthood, and the kingdom—for God calls it his kingdom—in the midst of this people, though they may be hated, persecuted, driven time and time again, and finally driven into these mountain wilds, yet the kingdom is here, it is not overcome: God's kingdom is here and it will endure forever, for that is the prediction of Daniel.

Is this an appropriate place for the kingdom, away up in this mountain region, so isolated from all the nations? We are not so isolated but what we can fulfill the prediction given in ancient times through John; not so isolated but what this Gospel, which was sent by an angel from heaven, can be published to all the nations of the earth. Look at what has been already accomplished, during the short period of its existence. Forty-five years have not rolled over our heads since we were organized with only six members. What has God done since then in rolling forth his work? He has sent missionaries by hundreds, not only to the inhabitants of the various States of this Union and to those of British America; but he has sent them by hundreds to foreign lands. They have lifted up their voices in the midst of the British nation, among the Welsh, the Scotch, the Irish, among the Scandinavians of the north, among the Germans, among the French, the Swiss, the Italians, among the Hindostanese and the inhabitants of South Australia and New Zealand, and various islands of the sea; and from the midst of these various peoples a hundred thousand souls have been gathered to these mountains, whence the kingdom of God—the stone cut out of the mountains—is to roll forth, until it fills the whole earth. We did not come here with the idea of fulfilling that prophecy. I doubt whether there was scarcely one among us, when we were driven here, who entertained the idea that this was the appropriate place for the kingdom of God. It is true, we had read in Daniel that the stone should be cut out of the mountain without hands, and that it should accomplish the great work that God had decreed, in filling the whole earth. We had read this, but did we realize it when our enemies cannonaded us from our lands and homes in the States? While living there we were driven time after time, and finally were driven to these mountains; and before leaving, our enemies made us enter into an agreement that we would not stop short of the Rocky Mountains, and that we would go even beyond the summit of the Rocky Mountains. Said they—"You must do this or we will kill you. We have killed your Prophet and some of your best men, and we have robbed and driven you four or five times; and now, this time, we will not suffer you to stop within our borders, you must go beyond the

Rocky Mountains." We started because we were obliged to; we got here; and now we are becoming quite a people. But what was the object of our enemias in driving us here, into what was termed the Great American desert? They no doubt thought that if we once got here, we should surely perish, for they supposed that no human being could ever gain a livelihood by cultivating the earth in this desert. The only inhabitants it then contained was a few Indians, who lived by digging roots, and catching and drying crickets, and grasshoppers and rattlesnakes, with now and then a rabbit; and these Indians would, once in a while, be able to partially clothe themselves with rabbit skins. Our enemies thought—"If we can only get the 'Mormons' into that desert, that will be the end of 'Mormonism.'"

We are here, what have we done, with the blessing of the Lord and his multiplied kindness and mercies upon us? We have found that God has blessed the land and blessed the exertions of his people. He has blessed them in building up many cities, towns and villages, for some four hundred miles in extent, in the very heart of these great interior mountains of America. He has blessed us in erecting several hundred schoolhouses; he has blessed us in reclaiming the desert, and with many blessings that might be named. All praise be to him! He it is who has sent rains upon this burnt and parched-up soil. When we came here, Salt Lake was twelve feet lower than it is now. We took all these little streams and turned them on to our land, and according to all natural supposition, the waters of Salt Lake would have become lower and lower. Why? Because all these streams were cut off from entering it. But instead of becoming lower and lower, we find that, after taking stream after stream, and rivulet after rivulet to irrigate our crops, God has actually sent rains from the heavens in such abundance that Salt Lake is now about twelve feet higher than when the pioneers came here in 1847.

Is there anything said about this desert in prophecy? Yes. You can find many prophecies in Isaiah, David's psalms, and other Prophets, predicting that, about or near the time of the coming of the Lord, "the wilderness and the solitary place shall be made glad for them." That the "desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing." Isaiah further says that "the Lord shall comfort Zion; he shall comfort all her waste places, he shall make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Also that he would "cause springs of water to break out in the desert, and that the parched ground should become pools of living water."

How is it brethren? I appeal to you who are acquainted and were here in 1847? Many of you know that, in places where there would be a little spring then, about sufficient to water half an acre, now there is water enough to water land sufficient to sustain several hundred families. This is a literal fulfillment of the prophecy which says that "the parched ground shall become pools of living water."

Now let us come more directly to the words of our text. I had almost forgotten the text. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign upon the mountains, and when he bloweth a trumpet hear ye."

It seems then that God is going to lift up an ensign upon the mountains. What do you mean by an ensign? According to the definitions given by our lexicographers an ensign is a kind of a standard to which people rally and around which they gather. The Lord is going then, to lift up an ensign on the mountains, and it is to be so wonderful in its nature, something of so much importance that not part of the people are required to understand it; but in the language of Isaiah, "all ye inhabitants of the world," all nations, languages and kindreds are required to see, when the Lord lifts up an ensign on the mountains: "When he bloweth a trumpet hear ye." What kind of a trumpet? The trumpet of the Gospel, that which takes the Gospel to all these nations, calling upon them to flee out of their own lands. Gather out from the nations, come together in one, go up into the mountains where the kingdom of God is established for the last time. What for? To escape the judgments and tribulations which must come upon the nations of great Babylon.

There is an indication in prophecy where these mountains, in which this ensign is to be raised, are located; the Lord has not left us in the dark concerning this matter. Let us read the first verse of the chapter from which our text is taken. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet hear ye." I will also read the fifth and sixth verses—"For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

It seems, then, that the Prophet saw in vision a land that seemed to represent two great wings, and a land, too, that was beyond the rivers of Ethiopia, from where the Prophet delivered this prophecy. Palestine, the land where Isaiah dwelt when he delivered this prophecy, was northeast from Ethiopia, and he speaks of a land shadowing with wings beyond the rivers of Ethiopia. We have not any map in this room, or we might point out how the two divisions of the continent of North and South America resemble two great wings, connected together at the Isthmus. I scarcely ever look at the outlines of the two divisions of this continent as depicted on a map, without being reminded of the wings of a bird; and I presume that when Isaiah, in vision, saw this western continent, it made the same impression upon his mind, and, as he did not know what name would be given to the continent of America, he had no better way to give expression to his ideas, than to call it the land shadowing with wings, in other words, having the appearance of huge wings, and that it would be beyond the rivers of Ethiopia, from where he dwelt. If you trace the maps, and pass through the land of Ethiopia, where could you find a land the outlines of which so much resemble the wings of a bird, as the land of America? I do not know of any. And it seems that this land so described, had a woe pronounced upon it. "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall cut off the sprigs with pruning hooks

and take away and cut down the branches. They shall be left together unto the fowls of the mountain, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." This is an awful judgment to come upon that land beyond the rivers of Ethiopia.

But first, before this judgment is to come upon the wicked of that land, the Prophet speaks of a message, or something that should concern all the inhabitants of the world and the dwellers on the earth, showing that the people will, in God's mercy, be warned before these awful judgments come; showing, also, that after the raising of the ensign on the mountains, the inhabitants of this western continent will be among the first to experience these terrible judgments.

The harvest is said to be the end of the wicked world; and if it is so, "afore the harvest," that is, before the final end comes he will visit the inhabitants of the land shadowing with wings, beyond the rivers of Ethiopia with judgments that are terribly severe, that will cause them to lie by hundreds and thousands unberied, from one end of the land to the other, to be meat for the fowls of the air and the beasts of the earth. Why? Because the judgments will be swift, giving no time for burial.

Inquires one—"Do you really believe that such judgments are coming upon our nation?" I do not merely believe, but I *know* it, just as well as I knew, twenty-eight years before it commenced, that there would be war between the North and the South. We knew that by a revelation which God gave through his servant Joseph Smith, twenty-eight years before the war of the rebellion commenced; and it was published in the languages of various nations years and years before the war was inaugurated, and it took place precisely according to the words of the Prophet, and it began in the very locality specified in the revelation, namely, South Carolina. We know that these judgments are coming with the same certainty that we knew concerning the war of the rebellion.

But there will be a chance to escape from these judgments for all who are willing to gather to the place of refuge which God has appointed in the mountains; all people can rally and gather to that place if they wish to do so. This is spoken of in many places. Let us turn to the fifth chapter of Isaiah, and see what is said there, concerning the ensign. In the 26th verse we read—"And he will lift up an ensign to the nations from afar, and will hiss unto them from the ends of the earth; and behold they shall come with speed swiftly." An ensign for the nations lifted up from afar! Isaiah, where were you, when you delivered that prophecy? In Palestine. What land would be far off from Palestine, where you resided? I think this American continent would be about as far off as almost any portion of the globe.

When the Lord commences this message it will be sent from the nation "afar off" to the ends of the earth; and there will be a gathering connected with it, of that people who shall come with speed swiftly. The Prophet probably did not know the nature and power of steam in the days to which he referred, and that the gathering would be effected by means of steamboats and railroads; but he did understand that there would be some very swift method of conveyance. He did not understand the meaning of railroads, and many things connected with them, for they are a modern invention, and the terms used in designating them are

also of modern origin. But he saw in vision that people should come with speed swiftly from the ends of the earth, when the Lord should hiss unto them. He, of course, described the events he saw in the best language at his command. In his sixty-second chapter, Isaiah says—"Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." It seems then that he did describe something about making these railroads. "But," inquires one, "what did he mean by saying 'go through, go through the gates?'" I do not know. Probably he did not understand what a tunnel was in those days, but when he saw in vision a long train of cars, without any animal power to draw them, dart into the mountain, and emerge on the opposite side of the mountain, I do not know that he could describe it in any better language than by saying—"Go through, go through the gates;" and then, when he wanted to represent the smoothness of the railroads, I do not know that he could do it any better than by saying—"Cast up a highway, gather out the stones," etc.

With the casting up of this highway a proclamation was to be made. How extensive? In one region of country? Oh, no. "Behold, the Lord has proclaimed unto the ends of the world, behold thy salvation cometh, his reward is with him, and his work before him." What else? "They shall call them the holy people." What people? Why, the people that should lift up the standard spoken of in the preceding verse. Lift up a standard for the people; prepare the way for the people; behold they shall call thee the redeemed of the Lord; thou shalt be called, sought out, a city not forsaken. Jerusalem was not sought out, neither has it been a city not forsaken. Every one knows that Jerusalem was in existence before Joshua led the people into the land of Canaan; it was an ancient city among the heathen before it was conquered and taken possession of by the house of Israel. And every one knows that Jerusalem was to be forsaken for a good many centuries before the generation should come that this proclamation should be made, or this highway should be cast up, or the ensign should be raised upon the mountains, when the people should be called a holy people, the redeemed of the Lord, called, sought out, a city not forsaken, etc.

I can bear testimony, so can a great many other men, that when we came here in the summer of 1847, and sought out this city, the headquarters of the Church of Jesus Christ of Latter-day Saints, we sought it out by the Spirit of the Lord, the Spirit of revelation which rested upon us, and we were guided by that Spirit. We did not lay out a little narrow tract of land, half a mile square, but understanding the purposes of God in some measure, we laid out this city with broad streets, and extended it over an area of several square miles; and as you see it at the present time. Why did we take this course? Because we knew by the Spirit of God that rested upon us, the great work that the Lord our God intended to accomplish here in the midst of the desert. We knew that he would gather his people from the various nations and establish them here in Zion, as a standard or ensign to the nations, that as many as would

might gather here before the judgments should come. Read the 11th chapter of Isaiah about this same ensign. "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnants of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Before Judah and the ten tribes of Israel could ever be gathered an ensign has to be lifted up for the nations. Not for Judah and Israel alone, but for the nations afar off, for the Gospel has been restored for the benefit of the Gentiles—every nation, kindred, tongue and people—as well as for the benefit of the dispersed tribes of Israel.

So far the work has progressed, so far the Lord our God has stretched forth his hand to establish his kingdom upon the earth. But what is the destiny of this kingdom? Read the Prophets; hear what Daniel says. He saw the kingdom of the latter days, which, in its commencement, was like a stone cut out of the mountains without hands, become a great mountain and fill not only the American continent, but the whole earth. What else does Daniel say? "And the kingdom, and the dominion and the greatness of the kingdom under the whole heavens shall be given into the hands of the Saints of the Most High, for his kingdom is an everlasting kingdom, and it shall stand forever."

It seems then that this is the destiny of this kingdom. If you want to know the destiny of the nations of our globe, it is this—one government, one kingdom, not half a dozen empires, republics, and this, that and the other governments, but one kingdom, everlasting in its nature, will have dominion over the whole of our globe. But are you not committing treason to preach in this way? If such predictions mean treason, perhaps it would be well enough for some of our good judges to get out an indictment against the Prophet Daniel and other ancient Prophets, and bring them up and try them, and see if they are treasonable characters or not. We are preaching their words; and if it is treason to preach the Bible, would it not be a good plan to burn it up, and not have such things for the people to read and preach about? But if we have the liberty in this glorious land of ours, to believe the Bible and the prophecies it contains, have we not also the liberty to tell them from that good Book what is going to take place on the face of the earth? I think so. And I have, this afternoon, as simply as I know how, in the simplest language I have at my command, endeavored to convey to your judgments and understandings that which God has spoken by the mouths of his ancient Prophets, that you may know what he is now doing, and what he intends to do until the consummation determined upon is performed upon all the face of the earth, and the elect gathered out from the four winds of heaven. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE SIXTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 14, 1875.

(Reported by David W. Evans.)

MAN IS THE OFFSPRING OF GOD—TRUTH IS ETERNAL—THE DOCTRINES OF CHRIST—THE LAW OF GRAVITATION—FREE AGENCY.

I will read a few paragraphs which you will find recorded in the Book of Doctrine and Covenants, commencing near the middle of the second paragraph of a revelation given December 27, 1832:

"In that he comprehended all things, that he might be in all and through all things, the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

We will now pass on to the ninth paragraph of this same revelation, given through Joseph Smith the Prophet:

"All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things

are by him, and of him, even God, for ever and ever.

"And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets; and they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years; and these are one year with God, but not with man.

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him and by him. Then shall ye know that ye have seen me, that I am, that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

"Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance; and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and unto the fourth, and so on unto the twelfth.

"And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord; every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in him, that they all might be glorified.

"Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

"And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you; whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

"Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because

you cannot see him—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

"And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore sanctify yourselves that your mind become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will."

I have read these sayings from a revelation given a little over forty-two years ago, to that youth, called Joseph Smith, a farmer's boy. Do they sound like the ravings of a madman? Do they sound like something that was invented or composed by the wisdom of man, or do they sound like the truth? Joseph Smith was not a learned man, he had to work for his living when he was a lad; and when God called him and gave these revelations through him he had not studied any more than the generality of the young men who now sit in this congregation, and probably not near as much. Yet these words were given to him, and they contain information and knowlege far beyond that which you will find recorded in the writings of the learned, information expressed so simply that a common mind can, in some degree, grasp it, and yet so sublime and so great that when we come to investigate its depths, it requires greater powers and greater understanding than what man naturally possesses.

We are told, in the part of the first paragraph that I read, that God is in the sun of our firmament, that he is the light of the sun, and that he is the power of the sun by which it was made. We are also told that he is in the moon, and that he is the light of that heavenly luminary, and the power by which it also was made. We are also told that God is in the stars, those worlds so distant from ours, those great centres around which, no doubt, millions on millions of opaque bodies revolve as our planets revolve around our central body, the sun; that he is in those stars, that he is their light, and the power by which they are governed; or to come home directly to our earth, he is in the earth, and is the power and light and glory that is attached to the elements of our globe.

This would seem to exhibit before us the nature of that Being whom we worship. We worship him because of his glory, greatness, goodness, justice, mercy, knowledge, and wisdom. We worship him, because he has the power to govern and control the universe, and because he has commanded us so to do. He is a personage; and we are told that in the beginning man was created in his image. We are also told that we are his sons and his daughters, that we were begotten by him, before the foundation of this world; that we are his offspring, as much so as the little children in this room are the offspring of their parents. Seeing then, that he is a personage and that we are in his image, we can form some idea of the general outlines and resemblance of that personage, but can we form an idea of the intelligence that he possesses? We have but a very limited idea of that. He comprehends all things, all things are before him, all things are round about him, and he is the great and supreme Governor of all the works

of his hands.

We are told that the same light which shines from the sun, from the moon, and from the stars, is the same light that quickens the understandings of the children of men. But who is there in this congregation, or upon the face of the earth, that can tell how that light operates in quickening the understandings of men? It is the same light by which you are enabled to see each other, and surrounding nature. The light that proceeds forth from all these heavenly luminaries, with very great velocity, is the same light that quickens the understanding. Do you know how that is done? I do not; yet this is what God has revealed. He is the light that is in all things. Do you or I comprehend how that light is connected with all things? No. These are lessons which we have got to learn in the future, when we ascend in that scale of knowledge and intelligence now possessed by celestial beings. How long it will be before we comprehend these things I know not. How our capacities may hereafter be enlarged, I know not; how they will be developed and quickened so as to comprehend all these great truths and principles, I know not; but we are told in this revelation that the light that quickens the understandings of the children of men, and lighteth all things is one and the same and that it is also the life of all things. What are we to understand by this? Have we life? Yes, we certainly have. Where did we obtain this life? When was it created or made? There is a revelation upon this subject which says that intelligence, or the light of truth, was not created, neither indeed can be. Is it then eternal? Yes. Then this light that shines is eternal in its nature is it? Yes, because it is the same light that gives life to all things. Did our spirits, that have power to think and to reason, have life before the foundation of the world? Yes And what gave them this life? The elements, composing our spirits were eternal; they were never created, neither indeed can be; they existed from all eternity, and were, at a certain period, combined or organized in the form of our spirits; and hence the pre-existence of man before the world was made.

This same light which gives us life, and without which we could not abound, proceeds forth from the presence of God to fill the immensity of space. Can we get away from it? No; for it fills all the intermediate spaces between world and world, between one system and another, and between universe and universe; "and there is no space in which there is no kingdom, and there is no kingdom in which there is no space;" hence, this being the case, all eternity, as far as your minds can possibly stretch, is filled with kingdoms, and with this power of God, this light which is the life of all things, and the law by which all things are governed.

Perhaps you may ask me why I dwell on this mysterious subject? I answer, why did the Lord dwell upon it forty-two years ago, if he did not want us, in some measure to understand it? Would he speak at random? Would he give a revelation without expecting that the people would ever try to understand it? If the Lord wished us to understand something, and condescended to reveal something, why should we, after forty-two years of experience, think that we are stepping over our bounds in trying to approximately comprehend what the Lord desired us to understand, in some measure, forty-two years ago?

It is an old sectarian whim and notion, to suppose that we must not try to understand revelation. You know that when they come to something in the divine records which they do not understand, they will say—"Oh, the Lord never intended us to understand that, that is a mystery, we must not search into these things, they are mysteries." Just as though the Lord would reveal something that he never intended or wished the human family to understand. Saying nothing about the Deity, it would be an act of foolishness on the part of a man to attempt a revelation of something that he never intended his fellow-men to understand. The Lord is more consistent than man; and if he reveals anything, he surely intends that thing to be for the profit and edification of the pure in heart.

I was going to say that we had dwelt too long on baptism for the remission of sins. But no, we should still retain that in our remembrance. Not leaving the principles of the doctrine of Christ, we ought to go on to perfection. I believe that King James's translation of that passage says,—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." But the translation given by the inspiration of the Holy Ghost, through the Prophet of the Lord puts in the little word *not*. "Therefore *not* leaving the principles of the doctrine of Christ, let us go on unto perfection." I do not want the people to leave baptism, or to cast from their minds, and forget the first principles of the doctrine of Christ; but, on the contrary, you should always retain them in your memories. When you repented you did a good work; retain that good work in your minds. When you were baptized for the remission of your sins, through the ministration of a servant of God divinely authorized, you did a good work; retain that in your minds, do not leave that principle. When you had hands laid upon you for the gift of the Holy Ghost, and that was confirmed upon you, you were obedient to one of the principles of the doctrine of Christ; do not leave that, but retain it in your minds. Do not suppose, however, that those first principles are the only ones to be learned; do not become stereotyped in your feelings, and think that you must always dwell upon them and proceed no further. If there be knowledge concerning the future; if there be knowledge concerning the present; if there be knowledge concerning ages that are past, any species of knowledge that would be beneficial to the mind of man, let us seek for it, and that which we can not obtain by using the light which God has placed within us, by using our reasoning powers, by reading books, or by human wisdom alone, let us seek to a higher source—to that Being who is filled with knowledge, and who has given laws to all things and who, in his wisdom, goodness, justice and mercy, controls all things according to their capacity, and according to the various spheres and conditions in which they are placed.

When we reflect upon this subject, the query naturally arises in our minds—if he has given a law unto all things and has set bounds and conditions to every law which he has given, will it hurt any intelligent being to learn concerning those laws as far as he possibly can? I think not. To illustrate this, let us suppose that a learned man, by years of research and study, has discovered many of the great laws of nature, and that he has a family

of children growing up, do you think that he would be displeased with his children because they had a curiosity and a desire to know something in relation to that which their father understood? No, you say, he would be pleased to see the intellectual faculties and powers of his children expanding, and to hear them inquiring about this, that, and the other thing, with which he was perfectly familiar, but of which they were ignorant. Furthermore, if it would be pleasing to a father to hear his children making such inquiries, would it not be still more pleasing to him to impart useful information unto them? You reply, "Oh yes, nothing would delight me more than to impart useful instruction to my children, and to aid them in developing their mental powers." Well, that is just the way our heavenly Father feels in relation to his children. Anything that would be for our good to know—and all knowledge is for our good if we make a right use of it—he is willing to impart, if we but seek unto him in a proper and acceptable manner. Let us then keep all the commandments, and laws, and conditions which God has appointed for us to keep. It is our right and privilege to knock, and we have the promise that it shall be opened to us; to seek, and when we do seek, to do so with the expectation of finding. In this way we may receive more and more information and knowledge, concerning the things of God, and the works of his hands. There are many things that we can learn, already within our reach, without any special and direct revelation, that is, when I say special revelation, I mean without the Lord revealing directly by a vision, the ministration of an angel, or by direct words, as he revealed many things to the ancient revelators, seers, and Prophets. There are a great many things that we can learn independently of these direct revelations; but still we need the help of the Lord, in some measure, in our researches, to learn anything; we need the influence of the Spirit of God to quicken the light that is within us, for light cleaves to light, and the Spirit of God is light, and it cleaves unto the light that enters into the composition of the spirit of man; and when we keep his commandments the Lord is ever ready and willing to quicken the judgment, inform the mind, and lead us along in our thinking and reflecting powers, that we may have power to understand a great many truths, without his coming out and saying,—"Thus saith the Lord."

There are a great many truths which might be revealed to me in words which I should not be able to understand; that is, a law of nature might be revealed to me in words, but I could not understand the principle involved therein after it was thus revealed. For instance, I could reveal a great many things to school children in words, which they could not possibly comprehend. I could give them a revelation that would take them perhaps two or three years deep study to comprehend, and yet it could be printed in a very few words. Just so with the Lord—he could reveal in a few words, a principle to us which it would take us years of study and reflection to understand. Suppose, for illustration, we take the principle of force or gravitation, by which things fall to the earth, and by which the planets are held in their orbits, and do not fly away from the great central luminary of our system—the sun. We will suppose that we know nothing about this law of force, called gravity, and that some man among us should

get a direct revelation, expressing that law; if he had never studied sufficiently to understand the nature of these words, the very words that he would receive would be incomprehensible to himself. For instance, the law of gravity is expressed, in the words of Sir Isaac Newton, as follows—"Every particle of matter in the universe attracts every other particle with a force varying indirectly as its mass, and inversely as the square of its distance from every particle." Now supposing that law had been given to Newton, or to the world, and that there had been no knowledge of mathematics among men, what would they have understood about the law? They might have said —"There is a formula which comprehends the law of the force of the universe;" but what would they know about it? If, however, they understood the terms used, they would know how the force varied at different distances from the attracting or gravitating body. That is the real revelation; it is not the words. A thousand things might be revealed to this congregation, but if merely revealed in words, they perhaps would not know anything about them. We must understand the nature of the thing, the nature of the idea comprehended in any law in order to have it a revelation to us; words are nothing but signs of ideas; if the ideas are not understood, the words will be a mystery.

When we undertake to investigate the laws which govern the various departments of nature, we are investigating the laws of God. Says one—"Do you mean to say that the law of gravitation, which was discovered by Sir Isaac Newton, by which all the bodies in the universe are held in their proper position, is a law of God?" Yes. If he has given this law of force to all bodies, then it is one of his laws, and all who study that law study one of the laws of God. To illustrate this still more familiarly to the minds of the congregation, we will say—here is brother Kesler, who, I presume has been teaching school in this house. Perhaps he has some students in algebra, and perhaps in geometry; then, perhaps he has many scholars who know nothing about these things. Now suppose that brother Kesler should call up a class, the members of which know nothing whatever of the sciences I have named, and should express certain rules in algebra to them, would that be a revelation to that class? It would in words, but what would they comprehend about it? Not a thing; it would be as dark as midnight. There are the words in which the rules are expressed, but could the students in that class put those algebraic rules into operation? No, a process is necessary in order to enable these children to understand the revelation, and that process is one of slow growth, mastered a little to-day, a little to-morrow, and a little the next day, and by and by, in one or two years, they would probably comprehend the algebraic revelation given to them so long before in words. It is so with arithmetic, with grammer, geography and almost any branch of science taught in our common schools or universities. No wonder then, to me, that Paul in speaking of a man, who was caught up to the third heavens, said he saw things that were not lawful to be uttered, that could not be uttered; for if he had undertaken to utter them, he would have uttered something that the people could not possibly comprehend, until they had learned previous principles. Such a

man might tell about certain laws which prevail in heaven, and certain glories which he saw there, but yet, unless the people to whom such things were told had placed themselves in a position to have the Holy Ghost, or the visions of heaven opened to their minds, the words uttered would not be a revelation to them, for it would be altogether beyond their powers to comprehend.

The revelation which Sir Isaac Newton obtained concerning the forces of the universe, has been developed from his day until the present time. The whole learned world of mathematicians have brought all their faculties and powers to bear upon this one little law which I have expressed to you, and have they got through with it? Oh no, it is just beginning to unfold to them some of the common phenomena of the universe, and that is about all. In about a century hence, if the Lord should spare the world, and men make as much advance in these matters as they have done in the century past, this law, there is no doubt, will be carried out into a great many channels and branches that we know nothing about now. Says one—"If it requires so much study on the part of the learned world to unfold and comprehend this one law, it is discouraging to think that there are perhaps hundreds of other laws as intricate as this to investigate before it is possible to come to an understanding of them." We need not be discouraged upon this subject; for if we do the best we can according to the position in which we are placed, and the opportunities which we have, we do all that the Lord requires; and by and by we shall be placed in a condition in which we can learn much faster than we can now. We need not be discouraged. Perhaps the man who, under a sense of discouragement, gives up and does not make the best of his present limited opportunities, will be limited hereafter in the life to come, and will not be allowed to progress very fast, because of his laziness and his want of desire, courage and fortitude to pursue certain channels of knowledge that were opened up to him here in this life. But when we see individuals not only willing to receive some few of the simple principles of the Gospel of Christ, but are willing to press onward towards perfection as far as opportunities present themselves, we may rest satisfied that they will be honored of the Lord according to their diligence, perseverance, fortitude and patience in striving to understand the laws which he has given to all things.

We might, if we had time, point out a great many other laws. The law of light, for instance, and the law of the velocity of light, or the manner in which light is permitted to go from world to world, and in touching upon these and similar subjects we should be describing to you the power, wisdom, greatness and majesty of the Creator, who has constructed all these things according to law, and all of them are governed by his laws. It would seem almost impossible to untutored minds, if we were to tell them that a motion could be tranferred from world to world at the rate of one hundred and eighty-five thousand miles every second of time. Wonderful. We almost start back at the declaration, and almost doubt the possibility of the velocity thus indicated. But incredible as it may seem to the uneducated, it is a certain thing; it does not rest upon the imaginations of the children of men; it is just as certain that light travels at nearly that rate from one creation to ano-

ther, as it is that men can time the speed of horses with a watch held in their hands, and the most ignorant will admit that it is perfectly easy to do that. Well, it is just as easy to demonstrate the velocity of light, and it has been done not only by one law, but by many laws; not only by one phenomenon, but by many phenomena, and it is a thing that cannot be disputed by those who have investigated and are capable of understanding the methods of demonstration that have been given.

What causes this immense velocity, and who constructed the great etherial medium that intervenes between all worlds, by means of which a jar can be carried from world to world with that immense velocity? It was God, that Being who is said to be in all things, not by his person, but by his Spirit and his agency. He constructed this great medium so that it should communicate vibrations or jars, from world to world at that rapid rate.

We see an illustration, on a small scale, here on the earth, in connection with our atmosphere. Who constructed this atmosphere and gave it its elasticity, and all its principles and powers, by which sound is communicated from place to place at a very rapid rate? God. He constructed all these things. Sound, we are told, flies at the rate of ten hundred and ninety feet in a second. How does it travel with that velocity? Do the particles from a sounding body—for instance a bell that is ringing—travel all that distance? Oh no, it is merely the vibration, or wave that is sent through the great mass of the atmosphere, from the sounding body to the organ of the ear; and it is sent at the rate of speed I have mentioned—over one-fifth of a mile in a second—and we call that very rapid velocity; but what is it compared with a hundred and eighty-five thousand miles a second.

When you study all these things you are learning lessons concerning God. He it is who has thus organized all these materials of nature, has given them their properties, endowed them with their elasticities, placed them in certain proportions; or, as one of the inspired writers says—"He has weighed the mountains in a balance." Everything is adjusted in the best possible manner, to carry on his operations throughout the great universe which he has constructed. But I do not wish to dwell lengthily upon these subjects; of more importance than all these laws which govern the materials of nature, are the intelligent beings who inhabit these creations. God, in constructing these materials into creations and worlds, has done it for a wise and noble purpose. The great purpose that he had in view was the intelligent beings who should occupy these creations. No law was given to our earth and its materials, or to the planets, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and the various asteroids, merely for the sake of giving laws; but the Lord had a useful design in view, namely to add to his own glory and to the happiness of millions of his sons and daughters who shoutd come to people these worlds I have named, that they might be prepared to be redeemed from their fallen condition, as the people of this creation are to be redeemed from theirs.

Inquires one—"Do you mean to say that other worlds have fallen as well as ours?" Yes, man is an agent; intelligence cannot exist on any other principle. All beings having intelligence must have their agency. Laws must be given, suited and

adapted to this agency; and when God sends inhabitants on various creations he sends them on the great and grand principle of giving them an opportunity to exercise that agency; and they have exercised it, and have fallen. Is there anything revealed to prove that other worlds have fallen as well as ours? Oh yes, read some of the other revelations. I might quote you one which now occurs to my mind, given through the Prophet Joseph Smith, revealing anew that which was formerly revealed to Enoch, before the flood, concerning the vastness of the creations of the Almighty, and many other things. After speaking of these innumerable creations, Enoch exclaims — "Thou hast taken Zion to thine own bosom out of all the creations thou hast made." Why should the Lord take Zion from all these creations? Because all of their inhabitants were not worthy. The very expression shows that there were only a few on each of these creations that he could denominate Zion. You know what Zion means: it means the pure in heart, and only a few could be selected from each of all the creations which have been made, as worthy to be taken to his own bosom as a Zion. Does not that show that they have fallen? If they had not transgressed, but had always been obedient, the Lord, as an impartial Being, would have redeemed all the inhabitants of these creations and taken them all to his own bosom. But it seems that only a few had the privilege of being gathered into the bosom of God.

Says one—"There is another thing I would like to have explained, about the parable you have read. 'Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the light of my countenance.' And he said unto the second in the same manner, and unto the third, and so on unto the twelfth. And when they had fulfilled certain conditions, their Lord comes unto them, and they are made glad with the light of his countenance, during their hour. After he has visited the first, he visits the second, then the third, and so on until the twelfth, each man in his own order, according to his time and season. Now what does all this mean?" The Lord wanted to represent these kingdoms so that we could understand what he desired to impart, and he gave it as a parable, in order to assist our weak comprehensions to understand something about Mercury, Venus, Jupiter, Saturn, Uranus and others of the various worlds that he has formed. Says the interrogator—"I do not comprehend this idea of the Lord's withdrawing from one and going to another." In order to comprehend this let us come back to our own globe. Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years. Yes, and then we shall be made glad with the joy of the countenance of our Lord. He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords. He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the

earth will rest. Then what? He withdraws. What for? To fulfill other purposes; for he has other worlds or creations and other sons and daughters, perhaps just as good as those dwelling on this planet, and they, as well as we, will be visited, and they will be made glad with the countenance of their Lord. Thus he will go, in the time and in the season thereof, from kingdom to kingdom or from world to world, causing the pure in heart, the Zion that is taken from these creations, to rejoice in his presence.

But there is another thing I want you to understand. This will not be kept up to all eternity, it is merely a preparation for something still greater. And what is that? By and by, when each of these creations has fulfilled the measure and bounds set and the times given for its continuance in a temporal state, it and its inhabitants who are worthy will be made celestial and glorified together. Then, from that time henceforth and for ever, there will be no intervening veil between God and his people who are sanctified and glorified, and he will not be under the necessity of withdrawing from one to go and visit another, because they will all be in his presence. It matters not how far in space these creations may be located from any special celestial kingdom where the Lord our God shall dwell, they will be able to see him at all times. Why? Because it is only the fall, and the vail that has been shut down over this creation, that keep us from the presence of God. Let the vail be removed, which now hinders us from beholding the glory of God and the celestial kingdom; let this creation be once perfected, after having passed through its various ordeals, after having enjoyed the light of the countenance of our Lord, in our hour and in our season, and let all things be perfected and glorified, and there will be no necessity for this vail being shut down.

Says one—"Do you mean to say, then, that there is a faculty in man, that he can behold the Lord and be in his presence, though millions on millions of miles distant, on another creation?" Yes, just as easy as we can behold one another here in this room. We shall then see as we are seen, and know as we are known, and there will be a perfect redemption. In this way all the creations that are redeemed can enjoy the continued and eternal presence of the Lord their God. I mean those who are made celestial, not those who are in the lower orders, who are governed by telestial laws, but those who are exalted to the highest degree of glory, those who will be made kings and priests, those who have kept celestial law, obeyed celestial ordinances, and received the Priesthood which God has ordained, and to which he has given power and authority to administer and to seal on earth that it may be sealed in heaven. The people who are thus glorified are said to be taken into the bosom of the Almighty; as Enoch says—"Thou hast taken Zion from all these creations which thou hast made, and thy bosom is there," &c. He does not mean that the Lord God is right within a few rods of every individual; this would be an impossibility, so far as the person is concerned; but he means that there is a channel of communication, the privilege of beholding Zion, however great the distance; and the privilege of enjoying faculties and powers like this is confined to those high and exalted beings who occupy the celestial world. All who are made like him will, in due time, be able to see, to understand and to converse with

each other though millions and millions of miles apart. With all the imperfections of the present state men have invented means by which they can converse with the inhabitants of the uttermost parts of the earth. We may sit down in our chimney corners and converse with the people in Asia, England, France, and in the four quarters of the globe; we can bid each other "good night," or "good day," as the case may be; and if man with all his imperfections can do this by using some of the gross powers and materials of nature, why may not that God who has power to control and govern all these materials, so organize and construct the machinery of the universe that we may be able to communicate intelligence a distance of millions on millions of miles in the twinkling of an eye, so that, according to the words which are revealed, we may be considered to be in his own bosom, where we can converse with him, see him, hear him, &c.

Time will not permit me to pursue this matter any further. Some of the items of this subject occurred to my mind a little while before I came into the house. I have been in the habit of preaching a great deal in the 13th and 14th Wards, where many strangers attend who wish to hear about our doctrines. But having a congregation of Saints before me to-day, I thought I would touch upon things that are revealed in the Book of Doctrine and Covenants. It contains many ideas that are great and grand in the extreme, and which are calculated in their nature to inspire every faculty of the soul of man with desires to know and comprehend more of the things of God.

May God bless you. Amen.

DISCOURSE BY HON GEORGE Q. CANNON,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 28, 1875.

(Reported by David W. Evans.)

CONGRESS AND THE SAINTS — EFFICACY OF PRAYER—STRENGTH OF CHARACTER NECESSARY—THE TRUE CHURCH—GATHERING TO THE MOUNTAINS.

If I were to consult my natural feelings this afternoon, I should sit and listen to some one else speak rather than give utterance to any of my own feelings. But I do not suppose that this would be satisfactory to anybody else, at least to most of the Saints, and especially to Bishop

Taylor, I therefore rise to say such things as shall be suggested to me by the Spirit of the Lord on this occasion.

To one who has been absent for a long time from home, the privilege of mingling with one's brethren and sisters, those of the same faith, who have the same views, and who are laboring for the same objects, the privilege of returning and associating with them is very delightful, at least it is so to me, and it takes away from me whatever disposition I might have under other circumstances to speak. My feelings, upon returning after a lengthy absence from home, have seemed to me entirely too big for utterance; I could not command language to give proper expression to them. Where one is at home all the time, this, probably, will not be appreciated.

During my absence I have enjoyed excellent health and I have had a good deal of peace; in fact I may say, as it will probably be satisfactory to many to know, that I have enjoyed myself far better than I could have expected. There has been a very different feeling in Washington during this last session of Congress from that which prevailed during the first session, that is so far as we are concerned. There has been a greater feeling of liberality, a disposition to look upon the people of Utah more as fellow-citizens than, I think, was manifested during the first session of this Congress. There were times during the first session when it seemed to me that it required all the faith and energy that I could muster to resist that oppressive feeling which probably, many who are here, have experienced when they have been brought in contact with a strong feeling of opposition. It is more of a spiritual feeling, a feeling that appeals to the spiritual senses, than anything that I could describe of a physical character. There were times during the first session when that feeling was very strong, especially during the pendency of the McKee, Poland and other bills framed for the express purpose of giving our enemies power over us. But I had comparatively little or none of that feeling during the last session; although, as you are doubtless aware, so far as I myself was concerned, my seat seemed to be in greater peril during last session than it was the first session. A portion of the Committee on Elections reached a conclusion upon my case, a technical majority of the members of the committee present having adopted a resolution to exclude me from my seat. They varied the language usually adopted on such occasions to make it, I suppose, not hurt so badly, by calling it exclusion instead of expulsion. But notwithstanding this was the case, and it might be said that I stood in greater peril personally, I enjoyed myself much better, and there was greater liberality and a greater disposition manifested to deal justly and fairly with us who live in this Territory. Whether this feeling was the result of last Fall's elections or not I will not say. You who are politicians can judge for yourselves. I suppose that every one who has democratic inclinations or proclivities will be very apt to attribute this change of feeling to the fact that the democrats obtained some victories last Fall. But whatever the cause was, the fact is as I have stated; and as it is a matter, doubtless, of some interest to all of you, and it is not contrary to our views to talk, on a Sunday, about matters that pertain to our temporal salvation, because our temporal and

spiritual salvation are so intimately blended that they may be said to be inseparable, of course I do not think it improper to allude to it.

My feelings respecting us as a people, at the present time, outside of what I see at home, are of a more cheerful and hopeful character than I have had cause to indulge in for years. There are some things at home which if I were to look at them very closely, would discourage me in some respects, because I think that we are far from being what we ought to be; and you know our views on these subjects are that we cannot expect much prosperity, for ourselves or for the cause with which we are identified, so long as we ourselves are not in a position to warrant the bestowal of that prosperity upon us. Believing, as we do, that God our Eternal Father is at the foundation of this work, and that his providence is over it and controlling all things for its good, we, of course, cannot imagine that he is going to give any very great prosperity to this cause, or to us as a community unless we are in a position to be benefitted thereby; he is not going to bestow blessings upon us that will injure us, and which, instead of proving advantageous, would prove destructive to us. On this account I have entertained some doubts concerning our future since I returned home, as the result, probably, of very partial observation, however, for I have had very limited opportunities of seeing or of judging correctly about this. But to have a great degree of prosperity, there should be more faith manifested by us, more union, more love, and more of those graces which ought to adorn the character of the Latter-day Saints.

But I think there is a bright and very encouraging future for us as a people. In Congress, as I have said, there has been a greater disposition than has been manifested for years, to accord to Utah her rights. There has been a feeling, which some have taken pains to foster, that the best means that a Federal official could take to obtain office, and then to retain it after he had obtained it, was to declare war among the people in whose midst he was sent to act. This has actually been the policy that has been adopted by some in this Territory for years, and, judging from their actions, the idea has been that no better passport to favor with the Administration could be urged than the fact that an official was inimical to the people and was laboring strenuously to destroy them and their religion; and every man holding office, who has not adopted this policy has been placed under a ban, and has been made to feel that he stood in jeopardy. The result has been antagonism and hostility between classes when there should have been union; in fact, where there was already too great a disposition for it to exist naturally, it has received encouragement from those who have had this feeling; and a great many in high places, legislators and others, have seemed to think that in passing laws it was only necessary to know that they were designed to operate in Utah, to receive their sanction, without caring any thing about the nature of the laws themselves. Hence the favor with which were received such bills as Cullom's, McKee's, Frelinghuysen's and others which have been introduced into Congress, intended to operate exclusively in Utah.

During this last session I heard the enquiry made, when a bill was introduced—"Is it intended for Utah alone?" and many members were ready to jump to their feet and oppose it because it was so intended.

This was a marked change, and I could not but notice it. The patience which the Latter-day Saints have manifested now for four or five years in the midst of the judicial difficulties which have environed them, has been productive of good effects abroad, it has, in my opinion, produced a reaction in the public mind. Many persons have become familiar with the actual condition of affairs here, and their sympathies have been awakened by what they have heard, and they have felt disposed to do what they could in a quiet way to relieve us from these difficulties; and if we continue to exercise patience and longsuffering in the future as we have in the past, there is no doubt in my mind about the results. It is our duty to do this. It is a duty made incumbent upon us by our religion to be patient, forbearing, and longsuffering, and if we encourage these feelings in ourselves and in our children, putting our trust in God, relying upon him continually, there is no doubt in my mind as to what the result will be. Men may point the finger of scorn at us and ridicule us because of our religion; but if we are true to its principles, if we abide in the faith which God has revealed unto us, we can afford to submit to all of this obloquy, and everything of that character. It will pass away and be forgotten, but the virtues which we possess will endure and have their effect,

It has afforded me the greatest pleasure to speak about the condition and management of affairs in this Territory. I could point with a great dead of pride to the fact that we were a lightly taxed people, probably as lightly taxed as any community within the confines of the Union; that we were out of debt; that Salt Lake City had, at the last report, a goodly sum in its treasury, besides, nearly an equal amount in assets; that every other municipality in the Territory was in the same condition; that our county organizations were free from debt; that the Territory itself did not owe a dollar in any form, but had a large amount to its credit. This speaks volumes to a great many people, especially to men acquainted with government, and who, themselves, live in the midst of tax-oppressed communities, groaning under public debts created by unwise and dishonest officials. They could appreciate facts of this kind, and they bore volume's of testimony respecting the good order and wisdom that have characterized the operations of those who have had charge of public affairs in this Territory.

Another thing to which my attention was called a great many times, was the grasshopper scourge with which Utah had been visited so frequently. A great many had inquiries to make on the subject. Kansas, Nebraska, and part of Iowa were afflicted with grasshoppers this last season, and the people were exceedingly desirous to obtain legislation in their behalf—they wanted Congress to relieve them by sending seeds and by giving them pecuniary assistance! Tales of distress came by every mail to members of Congress, in which the writers plead piteously with them to have Congress extend aid to the sufferers, as you have doubtless seen in the papers, particularly in the New York *Tribune*, which had a column daily containing the names of Sunday School children, servant girls, widows, and other persons who had contributed their mites to help the sufferers in the districts ravaged by the grasshoppers in the States I have named. Knowing that Utah had been afflicted by grasshoppers, a good many came to me to enquire how we

had got along, and it was a great source of satisfaction to me to be able to say that notwithstanding some of our settlements had suffered from the devastations of grasshoppers five years in succession, there had been no clamor, and that no begging appeal had gone up or out from Utah to other portions of the United States, although many of our settlements had their entire crops destroyed years in succession. I distinctly remember that Wellsville, in Cache Valley had its crops destroyed five years, while scarcely a settlement in the Territory escaped a visitation of this kind three years in succession.

All these things, when mentioned, called forth admiration. Men would say—"There must be something very peculiar about your organization to enable you to manage these things so well. Were not your people overwhelmed with debt, their farms all mortgaged?" "No." "How did you sustain yourselves?" "Well, we believed in assisting each other; and if our people lived in a State like Kansas or Nebraska they would be too proud to call for help from the rest of the nation because their crops had been destroyed one year. We believe in helping ourselves; we believe in laboring and in asking the blessing of God upon our labors, and in putting our trust in him, believing that he will sustain us, and thus far he has done so."

I allude to these things because they are of public interest. So far as our admittance into the Union is concerned, it is generally acknowledged, I believe, among the members of the Senate and House of Representatives, that Utah was fully entitled to statehood, and that it ought to have a state government. And, gentlemen would say—"If it were not for your peculiar institution, you would be admitted readily." "No," I remarked, "you mistake, sir; it is not that, there is something more than that. I know that the general opinion is that it is our system of marriage which prevents Utah from being admitted as a State, but it is a mistake, if we did not believe in that there would be something else." This they would be loth to admit, but many admitted so far as the elements of a State were concerned, in having a substantial footing in the land and being wedded to the soil, in having developed the resources of the country, agricultural and mineral, and in establishing manufactures, that Utah, with her railroads and other improvements is ahead of every other Territory. But, as I have said, the idea was that we were scarcely fit to be admitted because of our "peculiar institution." I occasionally remarked when talking on this subject to members of Congress—"You are determined to make what you call 'the peculiar institution' of Utah of national importance; you commit, according to my views, a great blunder by so doing. Suppose there is one out of every ten among the people of Utah connected with polygamy—some think that is a high estimate—and that there are one hundred and fifty thousand people in Utah, and some think that is a high estimate also, that would make fifteen thousand people in Utah Territory who are either polygamists or connected with polygamy. Now think of it, here you are the representatives of forty millions of people, and by your action in a national capacity you uplift the practices of fifteen thousand people from obscurity and give them a national importance in the eyes, not only of our own country, but in the eyes of Europe. Does it seem statesmanlike that the practices of fifteen thousand people should be

made so prominent?" You talk to men in that strain, and many would say—"Certainly, it is folly, we ought to leave it to the arbitrament of time;" but there were others who thought it was comparable to slavery. But slavery was the practice of eleven millions of people at the time of the rebellion, hence there is no comparison between them. But it seems as though, in the providence of God, men are determined to give this an importance to which it is not entitled, if the number of those who practice it be taken into account. It seems that men are determined to make it public, to advertise it, and have it known.

But notwithstanding all these things we are gaining influence. There is no people to-day on this continent of our numbers who attract so much attention, and concerning whom there is so much interest felt as the people of Utah. So also with the delegate from Utah Territory; he has always been one of the members to whom strangers have been most desirous to be introduced. This has been the case from the time of the first delegate, and I do not think the interest has lessened of late. So that, not only are the people objects of interest, but everything connected with them and their history, and notwithstanding all that is said about us we are growing in influence in the nation, and it has surprised me to see how widely our influence is spreading, and how many channels it occupies and how wide its ramifications extend throughout the nation. How difficult it is to strike us a blow without hitting somebody else! How difficult it is to do anything inimical to us without others feeling that they will be injured by that action! This has surprised me wonderfully this past winter, and in fact this past two years. I have seen the growth of the influence of this people and its increase in many directions. Many acknowledge while they deprecate it. Of course this has caused me to rejoice more than I can tell. I have felt that God's hand has been with us as a people. I felt so during the first session. The passage of the Poland bill, in its present form, was to me one of the most wonderful manifestations of Providence I ever beheld; that which has occurred this last session has been equally so, because I have believed that I could see the hand of God in it all; I believed that his providence was over us; I believed that the prayers of this people, offered continually unto the Lord, were heard and answered by him. A very prominent gentleman remarked to me one day—"Mr. Cannon, it is wonderful how you retain your seat, it surprises me, one would think you would have been ousted long ago, considering the efforts which have been made." I made some remark in reply, and, the conversation continuing I remarked, calling him by name—"There are over a hundred thousand people in Utah Territory praying for you members, and for me, and they are a sincere people, and their prayers are heard." Said he—"I do believe that is the case." It may seem a trifling thing, in these days of unbelief, to think that God hears and answers prayer; but it has been a great satisfaction to me all the time to tell my fellow-members that we were a praying people, and that God was being supplicated by you to avert every blow.

It is something refreshing at this time in the midst of the unbelief of men to meet with a man who believes that God lives, and that he hears and answers prayer. You would be surprised to find how few such men there are in this world, especially in

public life. The belief in God, that he exists, that he takes any cognizance of human affairs, and that he hears and answers prayer is almost extinct; it is a rare thing to find a man who entertains it. Yet men do not ignore God entirely, but they deny his interposition in human affairs. On this point we stand out in marked contrast with every other people. We believe that God's providences are over all, that not a hair of our head falls without his notice, that not even a sparrow can fall to the ground without his being aware of it, and that he hears and answers prayer when we supplicate him in faith in the name of Jesus for those things that we need; and we have this lesson to teach. I believe that the day is not far distant when there will be a reaction in this respect. There is at the present time a determination, apparently, to swing to the extreme of infidelity; but I look for a reaction. I believe that the example, teaching and influence of the Latter-day Saints will be attended with good effects. I think it is the duty of every one, not offensively, not in a manner to disgust, but in a proper, wise manner, to endeavor, as far as possible, to inculcate by example and by precept faith in God and in the efficacy of prayer to him.

Of course there were times when inquiries would be made respecting our belief, and many persons scarcely think that we believe in Jesus Christ and in the Bible. Some have the idea that we are a sort of heathen; or, in other words, that we have discarded everything connected with Christianity. Others have no definite ideas in regard to our belief, their minds being fully occupied with the marriage system of the "Mormons," they having heard of that and not much else, and they suppose that we do not believe in anything but marrying and living in polygamy. When you converse with men of intelligence, who have any comprehension of truth, and relate to them our views, they acknowledge that we are a different people to what they imagined. I have remarked when in conversation upon our principles that if the gratification of licentiousness were our object, we could do that in a much more popular and in a much cheaper manner than the way we have adopted. I told them that it was only necessary to follow the example of some public men and we should get along without any difficulty, and there would be no fault found with us at all. Many would acknowledge that this was true if the object we had in view was the gratification of sensuality. But wherever I have had the opportunity, I have endeavored to impress those with whom I have conversed with the idea that we regarded men and women guilty of immoral practices as being guilty of the worst possible crime next to shedding blood. I have said that we regard murder as the greatest crime in the sight of God, and that next to that we look upon unchastity and unvirtuous actions. This has created some surprise, but it is a lesson that we have yet to teach mankind on this point, and I trust that we shall be true to our principles.

I have heard, since I returned, and in fact I heard it before, that there is a disposition on the part of some to yield to the temptations that surround us, young men and young women falling away and being guilty of unchastity, young men going to billiard saloons, gambling saloons, drinking saloons, indulging in the habits of smoking and swearing; and not only young persons but men of mature years. I am surprised at it. I am surprised that Latter-day

Saints should have so little strength of character, and so easily yield to these wicked influences. Do you think that anybody respects a man who takes a course of this kind? Certainly not, yet there are some who think they gain respect by so doing. Let me say to you that a wicked man, a man who is unchaste and unvirtuous, has no respect for a man who is like himself. A man who is profane will admire a man who will not indulge in profanity. You never saw a man who was a drunkard and who indulged in the use of intoxicating drinks who did not admire the man who refrained from their use. He may banter and ridicule him, but in his secret soul he admires him; and so it is with all evil habits, and I would not give a fig for a Latter-day Saint who could not in the midst of all these temptations, be sincere and true to his convictions and live the religion that God has revealed to him; such men are not worthy of the name, and sooner or later they will lose the name and their standing and place in the Church. I know, so far as my experience has gone, that men respect sincerity. Men despise Latter-day Saints who do not act consistently with the principles they profess, while, whatever a man's religion may be, he will command respect in proportion as he clings to and honors the principles which he professes, under all circumstances under which he may be placed.

The Lord is working with us as well as with the nation, and I feel sure he will cleanse from our midst everything that is impure and ungodly. I expect that we shall have ordeals that will cleanse everything of this character from our midst, and that everything that can be shaken will be. In former days we had mobs to contend with, and other difficulties that were trying to the faith of the people, and those who were not grounded on the rock fell by the way. If they could be frightened, or if threats or difficult circumstances could affect them or their faith, why, of course, they dissolved their connection with the Church. But I rather think the day of mobs has gone by. We certainly have been led to expect that the time will come when we shall be delivered from the power of mobocracy. What then will be the means of trying the people? Probably prosperity, good circumstances, the increase of wealth, the effects of which are far more trying on a people than poverty. The influences which attend wealth and comfortable circumstances will probably have the same effect on the people in cleansing from our midst that which is unsound, as mobocracy and the difficult circumstances connected with it had in former days. But I never expect to see the day when the Latter-day Saints will be free from influences which will test their fidelity to God, and be a means of removing from their midst that which is unworthy to be associated with his Church. That is my feeling, and has been for a long time, and I believe that God is causing us to pass through these circumstances expressly to test, prove and try us, and see whether we will be true to him or not.

He has revealed to us the everlasting Gospel; the everlasting Gospel! the truth as it is contained in this book (Bible); he has taught us what to do in order to gain favor in his sight. How many of you who are here to-day have seen the time in your early life when, if you could have known that God would bestow upon you the gifts of his Holy Spirit as they were enjoyed in ancient days by his servants, you would not have felt

as though you could travel the earth over to obtain such precious blessings? I suppose there are scores in this congregation to-day who have had such feelings, they have felt as though it would be the greatest boon that could be bestowed upon them to have the gift of the Holy Ghost, and the various gifts thereof that were bestowed upon and enjoyed by the ancient Saints. God has bestowed these blessings upon us; he has revealed unto us the truth; he has shown unto us how we can obtain a remission of our sins, and in accordance with his word delivered eighteen hundred years ago by his Son Jesus and by his Apostles, that if we believe in Jesus, if we repent of our sins and are baptized for their remission, we shall receive the Holy Ghost.

These blessings have been promised to and bestowed upon us; the Church has been organized in its ancient purity and simplicity, with Prophets, Apostles, Teachers, Pastors, Evangelists and all the officers which existed in ancient days. Is not this a blessing which people should appreciate? This has been given unto us, and we have been guided by the spirit of revelation and prophecy. There has not been one moment since I have known this Church that we have not had revelation to guide us, and it has been all of a character that we could understand. It has not been some man who was operating over the people, speaking in muttered tones as an oracle to the people, so that they could scarcely comprehend what he meant; but it has been in plainness and simplicity, so that every man and every woman in this Church has been appealed to to go and ask God for themselves, and they have had an opportunity of knowing for themselves concerning the truth of the doctrines taught and of the counsel that has been given. This constitutes the great strength of this work, and how we ought to appreciate the blessings which God has bestowed upon us in this respect.

Now if we were left without any testimony of our own, and had to receive the *ipse dixit* of some man in authority, and to act blindly upon that, it would be very different, it would require a much greater degree of faith than we have to exercise at the present time. But how was it in the days of Joseph? Was there a doctrine taught which was not accompanied by the testimony of the Spirit to the minds of the people? Certainly not. How has it been in the days of the Prophet Brigham? It has been the same. When the servants of God proclaimed that God had established his Church, that he had restored the everlasting Priesthood and its ordinances, they were told to go and ask God for themselves, and they had an opportunity of testing the truth of that which was taught unto them, and there was no chance for imposture.

Many think that the people called Latter-day Saints are a deluded, ignorant set, led by cunning priestly leaders, who exercise power over them because of their shrewdness and ability, and that the people are a blind herd led at the will of these shrewd deceivers. We know that this is not the case. We know that the most frequent appeals that have been made to the Latter-day Saints have been to investigate for themselves and to know for themselves. When we started out from Illinois and traveled over these plains, were we following President Young because he said, "Come on?" Were we striking out blindly into the wilderness, hoping that he would find some place, and trusting to his sagacity and shrewdness? Certainly not, that was not the feeling; but every

Latter-day Saint who crossed the Mississippi river, who was indeed a Latter-day Saint, had a testimony that he or she was going in a direction that God was leading, and when night came each was as confident that he was in the path that God required him to walk in as ever the children of Israel were when led out of Egypt. When I look back at those days, and consider the circumstances that surrounded the people, I wonder and am astonished at the faith, calmness and confidence they manifested. When the crickets came down from the mountains in 1848, and devoured nearly the entire crops, I can not recall now any murmuring, or expressions of distrust, fear or apprehension, but there was a calmness and serenity of feeling among the people which, when I reflect upon now, surprises me. Then I was but a youth and had no responsibilities, but I have had responsibilities since then, and I have wondered how men having wives and children and the care of a great people resting upon them, as our brethren had who were here then, could maintain their equanimity in the midst of those circumstances. Yet throughout this valley there was not a murmur or expression of distrust, and if there were fears indulged in they were not publicly expressed. So it has been all the time. God has been bearing testimony to the Latter-day Saints by his Holy Spirit, giving unto them evidence which has been of a most satisfactory character; and every man and woman, boy and girl, ought to live so that they will have this testimony within them, that they may know concerning the doctrine and the counsel that is given; that when President Young speaks, we may know for ourselves whether it is from God or not, and when any other teacher among us speaks, we may know whether the doctrine he advances is from God or not; and so that, if necessary, we could go to the stake, and have no doubts on the subject. Or, like Daniel of old, be cast into the den of lions and have no fears; or, like the three Hebrew children, be cast into a fiery furnace. We pray that God will restore to us the faith once delivered to the Saints, and this is the kind of faith they had, and it sustained them in the midst of all their trials and afflictions. And men and women have had this faith who have not had the fulness of the Gospel as we have; thousands of them, in what are called the dark ages, suffered the most painful deaths for the sake of their religion; and they were sustained by the consciousness that they were doing that which God required at their hands, that they were living up to the light of truth as far as they had it. And now, living with the facilities and opportunities that we have, we ought to have still greater faith and power, and be able to endure far more for the sake of this great truth, for I tell you, my brethren and sisters, it is one of the most inestimable of blessings, it is beyond all price, the knowledge which God has given to us, that he hears and answers prayer. To think that in the midst of affliction, when you are harassed and oppressed, when your family probably is sick, and you are surrounded by circumstances which human aid cannot relieve, there is a Being, all powerful in heaven, who is near at hand, to whom you can offer your supplications and make your appeals, with a certainty that he will hear and answer them. What is there to compare with it in value on the face of the earth? Who would not give all they have to have that knowledge? Who would not be stripped of everything they hold

valuable, so far as earthly possessions are concerned, for the sake of such knowledge as this?

This is the knowledge that you have. If you have obeyed the Gospel in sincerity, every one of you should have in your heart, no matter what your circumstances may be, or what difficulties and trials you may be called upon to pass through, the knowledge that you have an abiding Friend who will hear and answer your prayers, and will never desert you. I delight to bear testimony that God does hear and answer prayer, that he will bless and deliver those who put their trust in him. And I wish that all of us would cultivate more of this spirit, and teach it to our children. We hear about infidelity increasing. Why does it increase? Because men and women do not live so as to know that God lives. That is the reason. If they were to live in close communion with him, there would be no chance for infidelity to increase; but the fact that they do not thus live causes that increase. We should teach our children to pray to and to have faith in God. If we do this we shall see good effects flow therefrom: faith will increase in the land and will spread abroad, and we shall be the means in the hands of God of raising up a people who believe in him, and who, if necessary, would go to the stake to show their faith in the truth of their doctrines.

That God may bless you, my brothers and sisters, and help you to overcome everything that is evil, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT THE FORTY FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, ON TUESDAY MORNING, APRIL 6, 1875.

(Reported by David W. Evans.)

THE SAINTS HAVE THE PRIESTHOOD—THE KINGDOM OF HEAVEN TO BE SET UP IN THE LAST DAYS—THE SAINTS MUST BE SELF-SUSTAINING.

To-day we have met together, as is our custom on the 6th day of April, according to appointment, in commemoration of the day on which the Church of Jesus Christ of Latter-day Saints was organized. We are professed Latter-day Saints, and have been called forth in this age of the world to be co-workers with our Father in heaven in bringing to pass his purposes and establishing his kingdom upon the earth, to be the

recipients of the authority of the holy priesthood, to stand in holy places and to administer in the ordinances of the house of God, that once again upon this earth his authority and kingdom may be established, and holy and righteous principles and the institutions of high heaven have a place. We are the honored instruments, or may be so, of being co-workers with God, and he will through us his servants, his children, bring to pass his purposes if we will let him. This is a great, glorious and holy calling, and it is a happy thing for us to be born in a day and generation when these things are coming forth, for we can thus have part and lot in this matter. It is no joke or phantasy, no matter of mere enthusiasm, to rise in one's mind for a few days, weeks or months and then dissipate away into thin air; but it is our high duty and privilege, as long as we live, to bear off these principles that have been revealed, and to sustain and uphold the institutions of heaven, and that authority through and by which the mind and will of God our Father are made known unto us upon the earth.

This work commenced small. Great and glorious instructions were given to a few in the commencement, and through the blessing of the Almighty they have been sent forth to the nations of the earth and, in obedience thereunto, a great people, in comparison with what the church was originally, have gathered to these mountains, and the work of the Lord has continued to grow and increase, taking root downward and bearing fruit upward. It is true that many have undertaken to run the gospel race and have faltered and fainted by the wayside, still the work has progressed and has been onward and upward until the present time; and during the forty-five years of its existence upon the earth this church and kingdom has never seen a day or an hour that it has not been growing and becoming greater in the earth, in numbers as well as in intelligence, for the stream of light from heaven has not been withdrawn or cut short, but has continued to flow to the minds of the children of men, bearing testimony to the hearts of the honest, and elevating them in the scale of human existence. I take pleasure in bearing this testimony, knowing that it is true, and also knowing that the great desire among God's people here in Zion is to sustain and bear off the principles of truth and righteousness in the earth.

We are here for this express purpose, and to avoid the evils and judgments which are abroad in the earth. Are the judgments of God abroad in the earth? They are, and the word of the Lord to his Saints is—"Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." This was spoken centuries ago, but it is specially applicable to us, and to the work of God in the last days. But if we do not divest ourselves of the sins of the world, have we any assurance that we shall escape the plagues and judgments of the almighty? By no means. We gather up to these mountains that we may not be partakers of her sins. This is the appointed place where God can work with his people on the earth; and in order that he may be able to do so effectually it is necessary that we divest ourselves of every evil, stand before God blameless, and become united as the heart of one man in sustaining the cause of Zion. The responsibility of building up this kingdom rests in a manner upon us, who have taken upon us the name of the Most High. We have gathered together that we may build Temples to

his holy name, wherein we may receive the blessings of time and eternity, both for the living and the dead. It becomes us, then, to enquire how we may best set ourselves about this great work; we must find out the design of our Father concerning us, and to do this we must have communication with him, and we must live so that we can have the Holy Spirit to direct our minds, and to qualify us the better for the performance of the duties which devolve upon us. The channel has been opened between the heavens and the earth by which we may learn the mind and will of our Father concerning us. But when we have learned that it is our business to go to and unflinchingly carry out and accomplish that which he requires of us according to our best skill and ability.

Is it necessary that we should obey the principles of the gospel, which we are told is the power of God unto salvation? I think that no one will deny that. We must repent, we must be baptized for the remission of sins, receive the administration of hands for the reception of the Holy Ghost, and then go on with the light of the Spirit, having received the testimony of the truth of the work, and maintain that work against every opposing obstacle. What is a man good for who flies the track the very moment an obstacle presents itself in his way? Such a man will not obtain salvation and exaltation in the presence of God; he who does that must be unflinching in the path of duty.

Is God ever going to establish his kingdom and bring to pass his purposes on the earth? All believers in Christianity say so, and they all pretend to believe it; but when will it be? As soon as the Lord Jesus finds a people who are willing to take upon them his name, and will follow him through evil as well as through good report, and who, if need be, will even go to death in the maintaining of the principles of truth upon the earth. Just as soon as he finds a people who will be united and will not sift their ways to strangers, but will hold that which he bestows upon them for him and for his kingdom, will he establish that kingdom upon the earth. What right has a Latter-day Saint, who has taken upon himself the name of God and has enlisted under King Emmanuel's banner, to strew the blessings he receives from God to the wicked. Are they given to him for that purpose? No, they are given him to use for the building up of the kingdom of God upon the earth. It is said, and we profess to believe it, that the kingdoms of this world are to become the kingdom of our Lord and of his Christ, and that that kingdom and its fulness shall be given to the Saints of the Most High. It is not to be given to the wicked, or to a people who will hand it over to the wicked as fast as the Lord hands it over to them. We may as well learn this lesson to-day as at any other time. The blessings of the Lord are not bestowed upon the Latter-day Saints to be placed by them in the hands of the wicked. When could the Lord establish his purposes with a people who will act in that way? Never in the world. The time will come and is now hastening when the people of God will not be a dependent people, that is, dependent upon the outside world; of course they will always be dependent upon the Lord, but the day will come when they, under the blessing of heaven, will be an entirely self-sustaining people, and the Lord is ready and willing, as he ever has been and ever will be, to sustain the efforts of his people in this direction. They must put forth their hands to

be self-sustaining, and then the blessings of the Almighty will attend them even more abundantly.

The Lord has, from time to time, through his servants, given forth a line of conduct or principle for us to be guided by, so that we may become more united than we have been hitherto; and while it may be said that we are slowly approaching that point, we are far from having advanced in the principles of unity to the fullest extent, and hence we cannot realize the blessings that will accrue when that unity which the Lord desires to see among his people is fully established. But we have commenced, and we can work in that direction, and it is our bounden duty to do so; and the farther we progress the more will his blessings be multiplied towards us; and if we continue in the path marked out for us by the Almighty through his servants, we shall ultimately attain to a fulness. This is the way I understand it.

We have come up here to be taught in his ways that we may walk in his paths. Men should not mark out paths for themselves to walk in, they are not capable of doing so. You may say that this infringes upon man's agency and independence; but it makes no difference what may be said or thought of this, it is true, and we need only look abroad in the world to see the difficulties which beset the people on every hand to find ample confirmation of this statement. Are the people satisfied with the paths they have marked out for themselves? No, nowhere on the face of the earth. There is one whose guidance we need, he is wiser than we are, for he has passed through all the ordeals and trials of a lower estate, and has gained an experience far beyond the experience of men, and he is now willing to lead and guide his children here on the earth if they will only allow him to do so. But men generally think they know best themselves, they are not willing to be guided by the God of heaven, they give the preference to the paths marked out by themselves. Are their own counsels the best? No, they are not, and the Latter-day Saints ought to know it by this time. A great many of them do know it; some do not, but I trust that they will, and that they will continue to learn and progress in these things, until they know beyond all question that God's way is the best, and that it is not only superior to man's way, but that there is no other by which men and women can build up a community which will be wise, virtuous and happy, and by which the resources of the earth may be developed and the elements used so as to best promote the general good. God's way is as much better than man's way, as the heavens are higher than the earth.

There is no true principle, no true philosophy, no good thing that comes from any source except that which I have been speaking of. No matter through whom, or by whom it comes to the children of men, it has emanated from that source—from God our Father. Then why can we not implicitly trust him, and put our faith and confidence in him? We may rest assured that he will withhold no good thing that will prove beneficial to us. He never did and he never will reveal a thing to the children of men but what, if it can be carried out according to his design, will prove an advantage and a blessing to them. Men may undertake to change that which God has revealed, and try to make it mean something else; but it is folly to do so. In taking this course they go into by and forbidden paths, and, being then without the light of truth,

they are compelled to grope their way.

Now, what is necessary in building up the kingdom of God on the earth? We are not talking about building up his kingdom in some far-off realm, away

"Beyond the bounds of time and space
Where human mind can never trace
The Saints' secure abode,"

as our sectarian brethren sing about. I do not understand this to be the work of the Saints of God upon the earth at all. I understand that the kingdoms of this world are to become the kingdoms of our Lord and his Christ, just so soon as the God of heaven finds a people who will be obedient to his law. Well, what is necessary then? Why, in the first place there must be a people to govern, and a king to rule over them. It takes that much anyhow to constitute a kingdom. The people must have a place to dwell. They must have land, streams of water, valleys, mountains, ranges, grass, timber, rock, canyons and everything we find here on the earth, the elements with which it is covered and surrounded, and which are found in its depths in order to obtain a sustenance. All these things are necessary in any kingdom. The people want houses to live in, orchards for fruit, also vegetables; they want land susceptible of irrigation and cultivation, cattle, horses, carriages, wagons, vehicles to transport things in and to do business. All these things are necessary in building up the kingdom of God. There must also be schools, Temples and cities built to the name of the Most High, according as he shall direct. It is necessary to build Temples that we may attend to the ordinances for those who have gone before, for millions of them have lived according to the best light they had, and they were moral and exemplary all the days of their lives, and did all the good they could. Without Temples they could not have the privilege and opportunity of being officiated for in the ordinances of the Gospel of salvation devised by our Father in heaven before the world was organized. This plan of salvation was devised before this earth was organized and made habitable for the children of men to dwell on, away in the eternities back, "when the morning stars sang together and all the sons of God shouted for joy," if you know when that was. We have to obey that plan of salvation here in our earthly probation in order that we may have the privilege of going back into the presence of God. We need not go to tinkering that plan of salvation, for we cannot make it any better if we do. The world have been doing so ever since men came to dwell upon the earth. But I do not see that they have done anything to improve it. God's plan of saving his sons and daughters stands just the same to-day as it was in the beginning, and it will continue so through a never-ending eternity. I am not aware that God ever asked us here to help to devise a plan for our own salvation, I never heard of any such thing. He had the right to do it himself and he did it, and it is for mankind to receive it if they choose to do so; and if they do choose so to do it is nobody's business, they have that power if they have a mind to; and other people have a right to believe in and embrace man-made systems and to hold on to them if they choose to do so, and it is none of our business any more than it is theirs if we choose to obey the plan the Lord has revealed. We are on an equal footing in regard to this matter, and all we ask is hands off and show us fair play, the same as we are willing to extend unto you,

that is all. We have a right to ask and demand that, and to maintain it, and we expect to do it.

But we who have embraced the principles of truth, should we not begin to divest ourselves of some of our notions and ideas, and go to and build up the kingdom of God more perfectly? In our hearts and feelings we desire to do it, but our traditions, to which we cling with such tenacity, sometimes prevent us from coming quite up to the mark, and we do not advance in this direction perhaps quite as fast as we should do. The line is marked out; the Lord through his servants is continually showing us the way, but I sometimes think that we are slow coming to it. We should become more self-sustaining. We have been drifting in the wrong direction for the past few years. It is necessary for us to turn a short corner and drift in a direction that will make us self-sustaining. If we do this we shall become more independent and more closely united, and in a short time we shall find that it will be the path of prosperity. It is a matter of good political economy for any community to become self-sustaining; and not only to raise and manufacture what they need for their own use, but also some for exportation. Then the balance of trade will be in their favor. But I do not care whether it is the people of Utah, Colorado, Wyoming, the United States, England, or any other community or nation, political economy says that they must export more than they import, or the balance of trade will be continually against them, and any country or community in that position will be drained of the circulating medium, and will be more or less impoverished thereby. If a community wishes to become wealthy, it must manage to produce not only all it needs for the wants of its own members, but also to partially supply some of the wants of its neighbors. This is sound philosophy and political economy in any community, and particularly so with the Latter-day Saints. We have the elements around us, from which with our own industry and economy all our wants can be supplied in abundance, if our labor is applied in the right direction, which can only be done by laboring unitedly and according to the counsel that may be given us by the Lord through his servants. By taking this course we can produce almost everything necessary for our own consumption and a great deal to export.

We have commenced in this order, and some of our settlements have progressed more than others; and I am glad to believe that we are drifting in the right direction. I hope to see this work continue, and can promise the blessing of the Almighty upon those who will persevere therein. They will succeed if they are wise and do as they are told, and they will be blessed of the Lord and will come off victorious.

These things are worthy of our attention, they constitute part of the building up of the kingdom of God on the earth. It is a material kingdom, and not something ethereal that we cannot comprehend nor have any part or lot in. It involves our everyday life, labor and duty, just as we pass along; it is not beyond our reach, but is right within the purview of our ability to accomplish to a certain extent. We cannot jump at a single leap to its fulness; but the small wedges break the big rock. Drill the holes here and there, then put in the wedges and tap them lightly, and after awhile these taps will break the big rock in two. That is the way the Lord has worked with this people. We commenced small,

went in at the small end of the horn, and we are bound to come out at the big end, we cannot come back through the same channel. Here we are, a spectacle before the heavens and before the world, a handful of Latter-day Saints. What shall we do? Pursue that suicidal policy in regard to sustaining ourselves that is calculated to impoverish us and to make us depend upon our enemies, those who would only be too glad to see us overthrown, wasted away and destroyed? No, no! Latter-day Saints, we will not take any such a course as that, not if we know it. Well, let us be careful and learn what is the proper course to take, and take it, that we may grow, increase in wealth, in numbers, and in every good and perfect thing that the God of heaven is willing to bestow upon us. Let us beautify the earth, bring forth from the elements those things which are necessary for our subsistence; work, be industrious, live prudently, economically, and walk in the path that the God of heaven marks out for us. Then we shall be successful; then the blessings of the Almighty will flow unto us abundantly, and we shall have great cause to rejoice continually in the name of the Holy One of Israel. We have done this to a certain extent as we have passed along, and according to our faithfulness we have received the blessings, and beyond our expectations, for we could not have expected as much as we have received. We may go on still more gloriously if we will be more faithful.

May the God of heaven bless us and help us to see the path marked out for us to walk in, and thus help us to be faithful and diligent, and put away our own devices and traditions that we have inherited from the fathers, inasmuch as they are wrong, and we have been led to see that wrong, and our judgments convinced concerning the work of the Almighty. Let us put away these things that are of no profit, and seek to that which is good, which comes from above, and which is for our own best interests here, and for our eternal welfare in the world to come. That we may do this unitedly, as the heart and voice of one man, is my prayer in the name of Jesus Christ. Amen.

REMARKS BY ELDER ORSON HYDE,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, TUESDAY AFTERNOON, APRIL 6, 1875.

(Reported by David W. Evans.)

EDUCATION NECESSARY—MORMONISM IS TRUTH—CONVERSION OF INDIANS.

I do not know that I ever beheld a more pleasing sight than that which I behold here to-day. So many children, of both sexes, most of them born in this Territory, assembled here to offer up a song of praise to God our heavenly Father. To hear their childish voices chime in with the voices of those who are older and more experienced, is really something that I admire, and intelligence cannot refrain from doing so.

I am pleased at the opportunity that is offered me on this occasion. I do not expect to detain you any length of time. Be this, however, as the Spirit of the Lord may direct. I listened to some very excellent remarks in the former part of the day, and I will say that if the loaf has been broken by more able and competent hands than mine, it will not be unbecoming in me to try and gather up some of the fragments, that we may enjoy the whole.

Here, perhaps, are some five thousand of the rising generation before me who, in future time, will become actors upon the stage of life. How important it is that their characters be formed so as not only to reflect honor upon their parents, but also upon the cause of Zion in which we are engaged. How beautiful it is to see the rising generation growing up in intelligence, and in good will and kindness one toward another. As our settlements spread to the east, west, north and south, a certain element appears therein which some of you may understand and recognize by the name of modern civilization. This element, which seems to be uncongenial with the spirit of purity, righteousness and integrity, has reached down as far as our place, and it seems that nothing will satisfy it short of saloons, grog-shops, whisky-holes, and other concomitants of modern civilization. I want to say to our young friends—avoid these dens as you would avoid the source of pestilence, keep far away from them, and betake yourselves to learning. No doubt you do, but there are some, perhaps, who do not to the extent that they might. Instead of being in the streets of a night, making unearthly noises, as some do, seemingly under the influence of modern civilization, keep at your homes, study your books, and spend your time in improving your minds. Sometimes, when preaching in different parts of the Territory, while the

congregation were listening to the words that were being spoken, I have seen our little boys in the streets playing at ball, or engaging in other recreations, and while such a course has been innocent on their part, it has been an evidence to me that they have not received that attention and instruction from their parents which I consider parents owe to their children; and while the parents would seek to enjoy the words of life themselves, they have seemed to be thoughtless with regard to the whereabouts of their children. This being the case, it is necessary that we pay more particular attention to our children, and to know that they are at the house of God. To be sure, children can not profit by every word that is spoken, their minds are not capacious enough to comprehend every idea that may be advanced; but every once in a while, a word will take root in their hearts, and grow, and this will enable them the more readily to appreciate and understand that which they may hear in the future.

I realize that, as a parent, I have not been so faithful and diligent in this respect as I should have been, and I feel that I am far from being a proper example to my brethren and sisters; but sometimes when I have been about to open the meetings and have seen that all my children were not there, what have I done? I have left the stand, gone into the streets and found my boys, and brought them in and seated them in the congregation, that they might not set an unworthy example before others. Not only so, but sometimes when I have gone to bed at an early hour and, after having had a nap, I have waked up about the usual bed time and found my boys not at home, I have got up and gone into the streets in search of them, and have searched until I have found them and brought them home.

I feel that, as parents, we cannot bestow too much attention upon those who are rising up to inherit our responsibilities and to bear off the kingdom in the eyes of all the nations of the earth. I know that I come short of my duty in this respect, but I am trying to fulfill it in this as well as in many other directions, and I can not rest, either day or night unless I know where my children are, and what they are doing. By following the dictates of this feeling I have been able, under the blessing of God, to rejoice in the society of my children, both morning and evening, and to know where they are; and I have proved that they will learn to respect the wishes of their parents, and now I have the pleasure to hear them say—"Father, may I go out to such a place to-night?" and they will set one hour or two hours. I reply, "Yes, if you will go nowhere else, and behave yourselves and make no disturbance in the streets, go, and God bless you, but return at the time you say. I will sit up until you come home, then we will have prayers together before we go to bed." It is very pleasing to me to call my wives and children together in the morning and to spend a few minutes in giving them a few words of kindly instruction. I have practiced it until it is as much of a pleasure to me as it is to eat my breakfast when I have a good one, and I feel lost without it. I say to this requirement and to that requirement — Stand aside until I discharge this duty. I do not make these remarks because I wish to show myself any better than anybody else; but if there is any blessing or benefit, brethren and sisters, to be derived from what I have said

you are abundantly welcome to it, and to act upon it, or something similar to it that your own better wisdom may devise, but do not neglect to cultivate the tender minds of your children.

It is good to have Sabbath schools; they are a source of amusement and recreation as well as of mental and intellectual improvement and development. But is this all that is necessary and needful? Our day schools should not be neglected. What are we here for but to raise up children and endow and qualify them for future usefulness? Says one—"It costs so much to keep up schools." It costs some persons something to do it, then there are others who let a school bill be about the last one they pay, and after having availed themselves of the labors of a teacher for the benefit of their children they allow him to go unrewarded until his ambition sinks within him, and he concludes to go to some other business, and thus we deprive ourselves of the best class of school teachers, and we have to put up with persons of second or third rate ability. We ought to employ the best talent that can be procured as school teachers. I have been through the world considerably, one time and another, but I have never yet seen a city in which a good educational system was maintained in which the people suffered in character or prestige, or where poverty was increased in consequence thereof; but it has added to their influence and prestige and improved their morals, and surely if heaven will thus prosper the efforts of parents to educate their children there is no reason why we should not go into it a little stronger than we do.

Perhaps you who dwell in this city are far in advance of those who dwell in other parts of the Territory,—my remarks are more particularly intended for us country people, who do not live in the full blaze and refulgence of intelligence; but away yonder in the corners, on the outskirts and in the by-places; for I know that many among us do not pay that attention to education that we should do. Suppose that in a coming day we come up before our heavenly Father and say—"Father, thy pound hath gained ten pounds, or five pounds," as the case may be; "I have acquired so much and have laid it up in store." Another one says—"Father, I have here those whom thou gavest me, and have lost none of them; they are all here. I have no gold or silver, but I have gems, in the persons of these children; they are bright and intelligent, and are calculated to radiate society wherever they are. I have bestowed everything upon them which I could command to improve and elevate them, and I have withheld no opportunity from them." I am inclined to the opinion that the latter would receive much more commendation than the former, though he heaped together millions, especially if his children were not educated.

"But," says one, "I am poor and can not do it." Well, so far as my experience has gone, those who are willing and determined to educate their children generally find the means to do it, while those who complain of poverty, as a general thing, make poverty the scapegoat to bear of their unwillingness to teach and instruct their children, or to put them in the way of instruction. Now brethren, what shall we do? I would suggest to all parents—I do not mean those in this city particularly, for I om not called to instruct with regard to these things here, yet if any are disposed to be benefited

by my remarks, even in this city, I have not the least objection; but I would suggest to all parents that it is our duty, when we employ a good teacher to keep his heart whole, and his spirit up by paying him what we agree to pay him, and pay it before he starves to death or is forced to go away and engage in some other occupation. If you have got a good teacher, keep him, at almost any price, to educate your children. Suppose a man had forty children—some have as many as that—and they were all well trained and educated, how much honor would that reflect upon the father, upon the mother, and upon the community in which they dwell? Would it not be a cause of pleasing remark to the intelligent so far as they were known? Most assuredly. Well, now then, brethren and sisters, pay the teacher. We think a good deal of a horse or a span of horses, and they are animals given to us by Providence for our comfort and convenience; but to turn them out, after working, without food or care would certainly be cruel on our part. And to employ teachers and then not reward them so that they can feed and clothe themselves certainly reflects no honor upon any community; and I say that if we care for our teams, we certainly ought to care for our teachers, and pay them according to agreement; then their ambition is kept up to the highest pitch and they feel inspired; but if we subject them to the inconvenience of earning their wages three or four times by collecting small sums from one and another, they become discouraged and are finally compelled to turn their attention to some other vocation.

Brethren and sisters, these are important matters. Our children are entrusted to our care and management, and unless we do our best to cultivate and improve them, have we any right to be the agents in bringing their spirits from the realms of day to earth and then neglect them? Are we justified in doing this? It seems to me not, it seems to me that we are not doing our duty towards them.

Our enemies reproach us and our children on account of our alleged ignorance and general inferiority. Be this as it may, there was not intelligence enough in the "big tent" nor in the Rev. Dr. Newman to make headway against the small amount of knowledge that exists here in the Mormon community. Act as we may and do what we will, we cannot satisfy the accusers of our brethren. The name of their accusations is Legion; and we are not disposed to make any great effort to satisfy them. It is ourselves and our God that we labor to satisfy,—by no means ignoring the friendly hints of all honorable men.

I feel thankful for this opportunity of bearing my testimony, and I bear my testimony that what is called "Mormonism" is the truth of God, and that the Lord is fulfilling his word in the last days. There are some very curious sayings in the Bible respecting John the Revelator, one of which is—"If I will that he tarry until I come, what is that to thee?" which led to the saying that that disciple was not going to die. But Jesus did not say that. Certain Nephites on this continent wanted to live to bring souls to Christ until he came. Their desires were granted to them, and they were permitted to live, or they had the promise that they should not pass behind the vail until the second coming of the Savior. Whether the saying of the old Prophet had anything to do with this matter I cannot tell, but he said —"Lord, they have digged down

thine altars, killed thy Prophets, and I am left here alone, and they seek my life." The answer of the Lord was—"I have reserved to myself seven thousand men who have never bowed the knee to the image of Baal." Whether that has reference to any characters that were not to pass away, but that were to live and be witnesses in the earth and bring their testimony to a focus in the last days—the days in which we live—to make the truth of God blaze like the light of heaven upon all the world I cannot say, I do not know; but the Lord has not left himself without a witness, and some of you will no doubt recollect that, three or four years ago, I told the Saints in this Tabernacle that the testimony in favor of the truth of "Mormonism" would increase and that the source of evidence in its favor would multiply and grow stronger. Now we hear of a remarkable movement that has recently commenced among the Indians. Before proceeding further on this subject I will say that we have labored in our weakness among the Indians, trying to convert them from the error of their ways, and to persuade them to cease shedding blood, committing depredations on the white people, and to turn their attention to agriculture. I recollect going away up here to Snake River to visit a settlement that had been made there for the purpose of instructing the Indians in agriculture, and, if possible, to reclaim them from their disposition to steal and shed blood. I have also been to other places where similar efforts have been made; but we have not been able to accomplish much. I do not say that no good was done—perhaps some little good was done. But it seems that the time had not come for the means to be brought into requisition which Heaven had ordained to be used in the reformation of the Lamanites. For some time past, the Indians have been telling us very strange stories. They say that certain strange men have visited them and spoken to them, and have taught them what to do in order to be saved in the kingdom of God. Strange men have come to and talked with them perhaps an hour at a time, and while the Indians are looking at them they vanish out of sight, and they know not where they go. I do not know that it is so, but this is what the Indians declare and testify to, and I am a little inclined to believe that there is something in it, for you know the Apostle Paul, in speaking to his brethren, said—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Perhaps one of these old men might come along in disguise, incog., not in his real character, and appear like any other man, clad as any other man, and stay over night with some of the brethren.

Some say that the "Mormons" have no Priesthood, power or authority from God; but if this be so why do these good old men who go to the Indians send them to the "Mormons" to be baptized? Why do they not send them to the Methodists? You have Methodists, Presbyterians, Episcopalians and Catholics right here in town, why do not these men who come to instruct the Indians tell them to go to some of these bodies to get baptized? It is singular that they should tell them to go to the Latter-day Saints. It is a good deal like the angel who told Cornelius to send to the house of one Simon a tanner, and call for Simon surnamed Peter, and he would tell him words whereby he and his house might be saved. Why send to Peter when Cornelius and his house lived among

the Pharisees and Sadducees? Peter had the keys of the kingdom; the angel knew that, and said he—"Go to Peter and he will tell you words whereby you and your house can be saved." These men say to the Indians—"Go to the "Mormons" and they will tell you words whereby you can be saved;" but if we had no Priesthood, no keys of the kingdom, no power to administer the ordinances of the Gospel, why should these old men, who declare that they are more than a thousand years old, and tell the Indians that their fathers were white and that they shall be if they only do as they are commanded, I say, why should these men tell the Indians to come to the Latter-day Saints? There is something singular about it. What can the world of mankind say to it? How can they meet it? I will tell you. It is a wave of evidence which, like a wave of the sea, completely submerges everything on which it flows, it overturns every objection that the world can offer. God Almighty will vindicate his own cause—he has got the means prepared for that.

Now let me say to you, brethren and sisters, look well to these little children. Teach them good morals, teach them, when you go to meeting, to go with you, and be sure that you do not stay behind just because you do not feel exactly the spirit of it. If you do not feel the spirit of it yourselves, feel it for the sake of your children, and bring them to the house of God that they may be taught and instructed. I recollect very well in early days, sometimes I heard a good and kindly word from a sectarian minister, there were no other ministers when I was a boy; but they sometimes spoke words in my hearing that I have not yet forgotten, they took root in my heart, and I still bear them in mind. I exhort you, brethren and sisters, to cultivate the morals of your children, for we are not going to stay here always; we shall be gathered with our fathers by and by, and these little ones will have to assume the responsibilities which we now bear. Hence I say qualify them for the positions which they will be called to fill in future. Teach them that which is good and right, and may the blessing of the Father rest upon you and upon all Israel, and may we live to see the truth of God triumph!

I feel thankful that God has heard our prayers. Says the Lord—"By this you may know whether God hears you, if you receive the things which you ask for." If you receive the things you ask for, know ye that God has heard your prayers. Who is there among the Latter-day Saints who has not prayed for the removal of an unjust judge? If there are any who have not done it they ought to be turned out of the citadel. I believe you all have. Well, the Lord has heard our prayers in that respect, and not only so, but I will say, that if we were to pray against every official who is a bigot, a fool and an ass, the Lord would hear our prayers and turn him out no matter by what agency it is done. Let us try it. Never pray against a liberal, good man, whether "Mormon" or Gentile; if he is a fair and honest man, and is willing to live and let live, let him live just as long as God is willing to let him, and do not pray against him. But if he tries to overthrow and destroy us, or to withhold from us our rights, let the volume of our prayers ascend up to God for him, and if he does not hear from it some time I shall wonder. But he will hear from it, you may be assured of this. Why should we despair when the means of self-defence and self-protection are embedded in our

own spirits, when we have the weapons right here? Not carnal weapons, not the sword, not the deadly rifle, but we have something more potent—the sword of the Spirit. This is our means of self-defense and self-protection, and let us use it. I have tried it. Not that I have any reason to boast, but I have great reason to be thankful to God my heavenly Father. I do know that when we want anything special, if we will make that a subject of continual pleading; if we will go into our closets and shut the door, and lay the matter before the God that made us, lay our hearts, as it were upon the altar and importune at his feet, in process of time he will hear us and avenge our wrongs, no matter what the wicked do or how much they may rage; and there is no subject on the face of the earth that is exempt from the influence of our prayers, high or low, rich or poor, noble or ignoble.

Let us exercise ourselves in this direction and teach our children to do the same. You know it is said that the religious world despair of converting us old Mormons, us old heads who are dyed in the wool; but they hope to convert our children by insidiously sending their missionaries to establish schools in our midst, by which they hope to entice and win their tender minds over to their side. That is the tack they are taking. Well, brethren and sisters, you do your duty toward your children; pray for them morning and evening; instruct them by means of little short sermons every day, then you may turn them out to go to school if you like, as far as I am concerned, even to our friends of the sectarian world, and if they can exert a stronger influence than you with your prayers and instruction, and the parental tie that binds them to you, it will be something very singular, and I do not believe they can do it.

One young minister, a very kind, gentlemanly man, has appeared among us down in Sanpete. I have not a word to say against his morality or behavior, it is all very nice, and to all appearance he is a polished gentleman. He has spoken in several of our settlements, and, in his way, has endeavored to teach the people. Said I, on one occasion, to Bishop Peterson, "What did you think of that man's sermon last night?" I did not happen to be there. Brother Peterson's reply was —"So far as morality was concerned it could not be beat; but when you come to doctrine and principle he was entirely ignorant. Our little children know better." In order that this minister might be properly posted with regard to some of our doctrines, I took the liberty of sending him the *Deseret News*, containing an excellent argumentative discourse by brother Orson Pratt. I did that for the purpose of informing his mind in reference to the arguments he would have to meet and controvert if he successfully prosecuted his labors in this country. I hope and I expect that he read it, for it certainly would not do anybody any harm to read it.

Brethren and sisters, I will not detain you longer. My remarks have perhaps been a little scattering, but scattering shot sometimes hit more birds than a rifle shot. Suffice it to say, you have my best wishes for your success and prosperity. May peace be with you, and God bless you and me, and the Twelve, and the servants of God with whom we have labored from the beginning; and may our lives be spun out as long as they tend to the honor and glory of God. And that we may obtain a mansion and crown in the realms of bliss, is my prayer in the name of Jesus. Amen.

REMARKS BY ELDER CHARLES C. RICH,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, TUESDAY MORNING, APRIL 6, 1875.

(Reported by David W. Evans.)

THE GATHERING—KNOWLEDGE OF SALVATION ENJOYED BY THE LATTER-DAY SAINTS—BUILD UP THE KINGDOM OF GOD.

I have been gratified this morning in listening to the instructions that we have received in relation to the principles of life and salvation. It is no doubt the desire of every individual to obtain eternal life in the kingdom of God. But to do this it is necessary that we hear and obey the commandments which he has given on this subject, as well as on the manner of building up this kingdom upon the earth. In every dispensation of God to man he has had purposes for his people to fulfill, and a labor for them to perform, and those purposes and that labor have not always been the same in every respect; but as far as the principles of eternal life are concerned, they have been and will be the same from all eternity to all eternity. When Noah was upon the earth he was required to build an ark; Enoch to build a city; the Prophets, in their several dispensations, had a labor to perform, varying somewhat according to the nature of the circumstances by which they and the people to whom they were sent were surrounded. The Apostles, chosen by the Savior, had to proclaim the everlasting Gospel to all the world, and the same may be said of the servants of God in our day. But in every dispensation those who have been willing to receive the everlasting Gospel have been required to sanctify themselves by living according to its precepts, that they might prepare themselves for the coming of the Lord.

As we have been told, the dispensation in which we are living is one of great importance—it is the dispensation of the fulness of times, in which all things which are in Christ will be gathered together, both those which are in heaven and those which are on the earth. The labor which is required of the Saints can not be performed short of their being gathered together, for it is absolutely necessary that they should, in all things, observe the commands of God in building up his kingdom here on the earth, which they could not do while in a scattered condition. The building up of the kingdom of God upon the earth, is a labor which will require all our time and attention, and our best efforts, and we have no time to idle away or to spend in foolishness, but our eyes should be continually single to the glory of

God, and our efforts should be as the efforts of one man for the accomplishment of his purposes.

We meet together in Conference for the express purpose of taking these matters into consideration, and of being instructed in our duties and in the requirements made upon us by our heavenly Father in spreading forth his Gospel among the nations, that the honest in heart therein may hear and embrace them and be gathered out with the Saints, and thus have a better opportunity of accomplishing their mission upon the earth. I esteem such opportunities as the present as glorious, and as a means of great blessing to us all. How is it possible for us to build up God's kingdom on the earth unless he directs our labors, and bestows upon us the influence and guidance of his Holy Spirit? It is not possible; and as the labor which he requires of us is of the greatest interest and importance to us, and indeed to all of the inhabitants of the earth, it behooves us to seek diligently unto him that we may become the honored instruments in his hands of building up his kingdom. This is no mere fancy or chimera on the part of the Latter-day Saints. We know that among the sects of the Christian world there is nothing certain about the life to come, or about their acceptance with God. The most they attain to in this respect is a mere hope—they hope they are accepted, and they trust their sins are forgiven; but with the faithful Latter-day Saints the case is very different—they know and can bear testimony by the gift and power of God that they are right in his sight; they know they have received the everlasting Gospel; they know that they are laboring in accordance with his mind and will, and they know that they are building up his kingdom here on the earth. This knowledge is a source of joy unspeakable to the Saints, and possessing it they can leave native lands, homes and possessions, parents, friends and everything they value and hold dear, if necessary, in order to perform and accomplish the labor which the Lord requires at their hands.

The principles which have been laid before us this morning in regard to our becoming a self-sustaining people, are plain and easy to be comprehended. They are self-evident to every reflecting mind, and are worthy of our earnest attention, for while we are dependent upon others for this, that and the other which is indispensable to our well-being and comfort, we can plainly see that our course is not only not the most advantageous to ourselves, but also that it is not the most pleasing to our heavenly Father, for in the revelations given by him in the early rise of this Church, his Saints were requested to pursue such a course in their home affairs as would make them self-sustaining. We have seen times in our experience here in this Territory, when it has been extremely difficult for us to obtain from abroad many things which we needed, and there is little doubt that we shall see such times again in the future; hence the very great necessity to adopt a policy in regard to temporal matters that will free us from the inconveniences that would arise in such a contingency, and that can only be done by producing as far as possible, according to our circumstances and the possibilities of our climate and Territory, everything that we need to sustain ourselves in comfort and convenience.

In the Gospel we find a remedy for every evil. A faithful observance of its principles will eventually free and deliver us from the

consequence of every evil practice; and the principles of the Gospel we believe in are easy to adopt, and they are as applicable to a community as to an individual. We are told that in union there is strength; then, if as a community we will go to and, as the heart of one man, carry out the counsels of the servants of God, it will be easy for us to avoid any difficulties which we otherwise might have to encounter. A glance at matters abroad in the world will show the difficulties which the people everywhere have to contend with, and if we could trace them to their source, we should no doubt find that they arise through the absence of the principle of union; and one of the principal reasons of the great difference between us and them is, that we observe this principle much more generally and perfectly than they do, and hence we free ourselves from many of the difficulties and troubles under which they labor. This union will become stronger among us, in temporal as well as spiritual affairs, in proportion as we observe and keep the commandments and counsels of our heavenly Father. He has said that his Saints should become the richest of all people. But how will this be brought about? If we follow our former notions, and the notions of the world in general, what more can we do than they have done? We might say, simply, that we could bring about the very same result here as they have there; but that would not spread comfort and happiness, so far as temporal things are concerned, among the whole of his people, and hence if his promise unto us on this subject is ever fulfilled, it will only be by our following his counsel in all things.

How thankful we should be that we live in an age of the world when God is again willing to speak to his people, and to tell them what he requires of them! I say, what a blessing this is to the Saints, and to the whole world if they would receive it! But it is written that as it was in the days of Noah, so should it be in the days of the coming of the Son of Man. This was verily so—the people were not willing to hearken to him, they would not believe his testimony, neither would they receive his counsel. It is measurably so in our own times. The world at large manifest the same unwillingness to receive the counsel of heaven as they have done in any preceding age. But a few have been ready and willing to receive the testimony of the servants of God, and they have been gathered out from the nations for the express purpose of preparing themselves for the coming of the Lord, and to engage in the labor of building up his kingdom upon the earth, and also to do a work for the salvation of those who have gone before. Then it is for us as Latter-day Saints to hearken to the voice of God, and to give diligent heed to all things which he has proclaimed to, and which he requires of, us in these days. If we take this course, his blessings, which have been bestowed upon us liberally in the past, will be dispensed more abundantly. In these things we have a right to rejoice, and as Saints of the Most High God we do rejoice in the knowledge of the fact that his hand has been over us from the day that the Church was organized with six members unto the present time. His hand has been visibly manifest in our behalf, and his blessings have been showered upon us, and we have been led by his power and dictated by his servants all the day long. If this had not been so, we should not have occupied the enviable position which we occupy to-day, our enemies would

have overcome us long ago. But the outstretched arm of the God we serve has been over us, and his mercies and blessings have been freely bestowed upon us, and we have been sustained, and we shall be from this time forward. We have need to exercise faith; we have need to put our trust in him, and we have need to labor as he directs us. I presume that the feeling of all who have received a knowledge of the truth of the Gospel, is to do everything that the Lord requires of them, and that they will devote all their energies of body and mind to the building up of his kingdom here upon the earth.

That we may pursue this course and adopt this policy, and perform the labors that may be continually required of us, and ultimately be saved and exalted in the celestial kingdom of God, is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, ON WEDNESDAY AFTERNOON, APRIL 7, 1875.

(Reported by David W. Evans.)

TEMPORAL AFFAIRS—CONSISTENCY NECESSARY IN BUSINESS.

There is a little matter of some importance to lay before the Conference, concerning those little insects that have done so much injury to our fruit the last two years. I mean what are called the codling moths. We had better go to work and see whether we can destroy them; and when we have done all we can, perhaps we may have faith that the Lord will rebuke the devourer. We wish to recommend the people who have orchards, in this county and throughout the valleys of the mountains, to meet together and enter into some arrangements and adopt such measures as will enable us to destroy these little pests. I recommend that brother Woodruff give out an appointment for a meeting of all who are engaged in raising fruit. Brother Woodruff is the President of the Deseret Agricultural and Manufacturing Society, and I should like for him and all interested in this subject to confer together and adopt such plans as they may think necessary and best to kill, not only the millers, but the worms before they become millers. They put me in mind of what I heard brother Kimball say, some years ago, at the time the revelation on celestial marriage

was published. Brother Kimball got to talking upon celestial marriage, and he made a comparison; said he—"The cat is out of the bag; and that is not all—this cat is going to have kittens; and that is not all, those kittens are going to have cats." Well, these worms make millers, and the millers make worms, and if we wish to get rid of them we must go to work and kill both of them off. I want to have arrangements made for destroying these insects before Conference adjourns, while the brethren are assembled here from the various parts of the Territory.

There is another item I wish to bring before this Conference, and especially before the brethren and sisters who have stock in Zion's Co-operative Mercantile Institution. There was quite a number of them together on Monday last, and the desire universally expressed on that occasion was in favor of continuing the business. If we do, I have some propositions to make; and, as I suppose there are as many of the stockholders here this afternoon as were together on Monday, and perhaps a good many more, I will make them now. I propose to the brethren and sisters that we build a house to do our trading in, and that we own it and pay no rent. I also propose that we get clerks who will wait upon the people and do right; and then I propose that we go to that place and do our trading; and if we want a cent's worth of candy, get it; if we want a dollar's worth of maple sugar, and they have it, get it; and if we want five yards of calico, have clerks who will cut it off for the person who wants it and will pay for it.

Our brethren who are engaged in the retail trade may say—"You are going to make a retail store of this." Yes, for ourselves and for all who will patronize it.

My proposition is that we build this store independent of the capital stock; we have none too much of that, and would rather add to it than not; and we will get our business settled up just as quickly as possible, and as fast as possible do our purchasing abroad upon a ready cash principle, without asking credit.

I have said, not only to my brethren here, but to our creditors in the city of New York, "If you have any dubiety or fears with regard to crediting this Institution, I am very much obliged to you for having them, and I hope and pray that you will never trust it any more." I do not wish to injure the credit of the Institution, but I wish that we could not get anybody to trust us, but that we would do our trading altogether upon the ready money principle. We are perfectly able to do it, and could have done it from the beginning, if we had taken the course that we should have taken, and never asked credit, and never traded beyond our means. It is within my knowledge and the knowledge of thousands of this people that this institution has saved our community from one to three millions annually in prices. Our merchants have hearts that are too elastic, entirely too elastic; they are so elastic that they do not ask what they can afford to sell an article for, but they ask what they can get the people to pay; and as much as the people will pay, so much will the merchants take—a hundred, or a thousand per cent., if they can get it, and then thank God for their success. They put me in mind of some men I have seen who, when they had a chance to buy a widow's cow for ten cents on the dollar of her real value in cash, would make the

purchase, and then thank the Lord that he had so blessed them. Such men belong to the class of Christians referred to on one occasion by Charles Gunn; and, if you will excuse me, I will tell you what he said about them. He said that "hell was full of such Christians."

Zion's Co-operative Mercantile Institution has saved an immense amount of means to this community, and we wish to continue the business, hence I propose that we put up a building, and then, instead of paying somebody in New York, St. Louis, Sacramento or San Francisco, three, four, five, six or eight thousand dollars to insure it, that we insure it ourselves and save that money. I will tell you why; if another man can make money by taking my means and insuring my property, I certainly can save as much as he can make, consequently I keep my money and do not insure my property. I have about as many buildings as anyone in this Territory, and I never yet paid a dollar to insure one of them, or any of my property, or myself. My faith is to build a house so that it will not take fire; but when I ride round here and see stovepipes running through the roofs of houses and through wooden partitions, as many of them do, I do not wonder that we want fire companies. If I had the dictation of the building of a city there never would be any use for a fire company, and never any need to have an insurance company, but we need save all this clerk hire and the expense of keeping large offices. What a saving that would be to the people! Build your houses and your cities so that they will not take fire unless you purposely set them on fire. When we see an insurance sign over a door, and then read a list informing us that hundreds or thousands have insured, say in this city, then we may look for fires. Some will get their buildings insured as high as possible, and then they will accidentally take fire on purpose. Some of you recollect a circumstance which transpired here some years ago. Certain merchants got broken up with their pockets full of money, and they had a large amount of pork on hand, but they could not sell it. Finally they got it insured and stowed it away in a cellar belonging to brother Branch, who lived near to the Seventies' Hall. The pork got on fire in the cellar and was burned up, and all the insurance in the world could not put out the fire, But the house would not burn, and how they could burn the pork without burning the house, was a mystery to me. Whether they got the insurance money I do not know. These are facts right before us, and ought to teach us a lesson.

If we call for the brethren and sisters who hold stock in the Institution, we shall expect them to meet together and decide with regard to building a house in which to do our trading.

I think we had better hold our Conference during the continuance of this wintry weather, and wait until it moderates before we adjourn to go home.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, WEDNESDAY AFTERNOON, APRIL 7, 1875.

(Reported by David W. Evans.)

SELF-RELIANCE—HELP THE FEEBLE—KEEP OUT OF DEBT.

If I can be heard I desire to make myself understood, for I have a few reflections to present to the people. I love this people, because I am persuaded that the very great majority of them are seeking after truth. We desire to improve and to pursue the path that will lead us onward and upward in the scale of being, to develop the powers within us that pertain to the Godhead, created as we are in his image, bearing in mind this injunction of one of the Apostles —"Let this same mind be in you which was also in Christ Jesus, who, when he found himself in the form of God, thought it no robbery to be equal with him." No other people that I have any knowledge of upon the earth have such faith, such aspirations, such hope for the future as the Latter-day Saints possess, as is taught us in the sacred books of our holy religion, and as was taught us by the Prophet Joseph Smith, and which are manifested by the Holy Ghost in us. We look for greater things than any other people; and we must labor to develop within ourselves and within our children the gifts and powers that are within us, and which are embraced in our faith. Anything, therefore, that serves to stultify us in any wise tend downward rather than upward.

The subject of self-reliance was spoken of this morning, in our individual capacity and in our family relationships; yesterday brother Wells gave us some very excellent instructions, some beautiful truths, touching national or political economy, portraying the necessity that exists for nations, or communities like ours, becoming self-sustaining, self-reliant, and taking a course to be free from bondage and oppression and of being needlessly beholden to others, and, instead of letting our eyes wander to the ends of the earth, lusting after everything we see or hear of, educating and training ourselves to so curtail our wants that we can supply them by our own industry. What is true of nations and communities is true of individuals, and the principles applicable in one case are so in the other; and unless these principles are appreciated and applied in our individual and family capacity, they will not be in our larger national capacities. As communities, that which stands chiefly in our way is the pride of life—the natural ambition that is within us, which in and of itself is a godlike

and noble principle, prompting us to go forward and to imitate those who are higher and further advanced than ourselves. It is this which stimulates nations, communities, families and individuals to improve. But there is a true line of demarcation which we should learn to tread, and, as far as in us lies, we should neither vary to the right hand nor to the left from that true line; if we do we shall receive the reward of our error.

To say that we are not mutually dependent upon each other, is to say that which is not strictly true; and I believe that our Father has organized us and society so that we should be mutually dependent, in order to cherish those principles of friendship, love, charity and brotherly kindness, and those noble social qualities that make us feel that we are one family, the children of one parent, and tending to one common end, and that we are in duty bound to work for each other as well as for ourselves. But the Lord requires no man or set of men to sacrifice themselves for others entirely, nor does he justify any man or people in leaning entirely upon others and doing nothing for themselves. In all the works of God we see this principle predominant. He has made ample provision upon this earth for all the inhabitants thereof to become self-sustaining, by using the bounties and gifts which he has bestowed upon them, and putting forth their hands and appropriating to their use the elements of life and prosperity with which they are surrounded; and though he permits the birds of the air and the fowls to prey a little upon our crops, and to pick the berries that grow in the mountains, yet even these have to arouse themselves from their nests and go in quest of their food, and all God's creatures on the earth are required to exercise the powers and faculties they possess to avail themselves of the bounties which heaven has so plentifully placed upon the earth for their sustenance. Industry is required of us, and coupled with industry, frugality and economy, without which the rewards of industry are squandered and lost. Industry, frugality and economy are parts and portions of our faith and holy religion. We are dependent upon our Father and God for our being, and all our faculties; for the earth, our dwelling place, and the elements around us; but, in order to avail ourselves of these blessings, he requires us to use the faculties we possess, to be industrious, economical and prudent, and to exemplify that charity and brotherly love which pertain to our holy religion. The Lord has said that the idler shall not eat the bread nor wear the garments of the laborer. One of the rules of the United Order says—"Thou shalt pay thy brother for that which thou hast of him;" and those rules not only make it obligatory to pay or discharge our present indebtedness, as fast as in us lies, but henceforth to contract no debt beyond our ability to pay, or without having a reasonable prospect before us of fulfilling our engagements. These principles become necessary not only to be spoken of, but to be treasured and lived up to in order to preserve and maintain confidence between us as brethren, and to entitle us to the consideration of friends and brethren to assist us when our time of adversity shall come.

Those who are entitled either to free education, free meals, free clothing, or to be freely housed, entertained, comforted and blessed, are those who are industrious, prudent, frugal, using the faculties they possess, but who, through sickness, misfortune, or old age, are

unable to minister to their own wants; or children of tender age who require the care of parents, friends or guardians. To all others it may be said—Bear your own burdens; and we may also quote the words of the Apostle Paul, when he says—"Bear one another's burdens, and so fulfill the law of Christ;" also in another place the same author says—"Let every man bear his own burden." Both are true and correct when we understand how to apply them correctly. Let all men and all women bear their own burdens according to their strength, and when that fails let somebody else take hold and help them and so fulfill the law of Christ. So let every father and mother begin the work of education with their offspring, and teach them to bear their own burdens at the earliest practicable day, and let them begin to learn and receive this practical education of which our President gave us such illustrations this forenoon, such an education, both physical and mental, as shall fit them for all the practical duties of life. Let no mother, in her misplaced sympathy and her love, and her anxiety to serve her offspring, wear herself needlessly out in waiting upon them when they are able to wait upon themselves; but make such provision as is necessary, which children are not able to make themselves, and teach them to wait upon and serve themselves, and also repay their father and mother for the labor bestowed upon them. Let them have a place for their hats, bonnets and clothing to be hung up in, and instead of going round the house after them, picking up their shoes and other things, take them and, if necessary, spank them, and make John understand that it is his duty to hang up his hat, and Sally to put her sunbonnet in its proper place. And when they want a drink, let them understand that there is the cup and there is the pump, and teach them to help themselves, and bring a drink to mother, instead of mother waiting upon them; and so commence and so continue that practical education. And when they are able to begin to hoe the potatoes and sow the onions, teach them how to do it instead of doing it all yourselves, and leaving them to lie in the shade or to run round the streets, wearing out shoe leather and learning mischief. If you are too old and feeble to take the lead in the performance of these several labors take your rocking chair into the shade under a tree somewhere, and sit and give directions and tell James or John what to do and how to do it.

This practical education has been before this people all the days of our lives; or I will say that our President and leader has kept prominently before us the great and important lessons of self-reliance. His doctrine has always been that the best way to relieve the poor is to show them how to help themselves. To continue to hand out your food and your substance to the beggar who comes to your doors without putting him in a position to help himself and to supply his own wants is to encourage him in folly and wickedness, and is throwing away the blessings of heaven which God has placed in your hands. Shall we not feed the hungry? Yes. Shall we not receive the stranger into our gates? Yes. If any come along who are weary, hungry, without money and need relief, shall we minister to their wants? Yes. Shall we feed them? Yes. Shall we give them rest? Yes. Warm them by our fires? Yes. Let them stay and rest themselves under our roof? Yes.

How long? Until they are able to begin and do something to help themselves. And supposing, when they have stayed one night and had their suppers, and their breakfast next morning, then dinner, and supper again, and then stay another night, and finally, finding that they fare very well, they want to stop altogether, then we should say, "Here is a spade, go and dig that ditch," or, "take this axe and cut that wood," "take this team and haul a load of wood," or put them to something by which they may use their powers and minister to their own wants; and if they demur at this then say—"Well, you can go without eating until you are willing to hoe the potatoes; you can go out and cut your own wood, make your own fires and camp where you please, you can not have shelter longer under my roof, the good things which God has given me are to bless and happify my fellowman, not to encourage vagrancy and idleness."

These are no new principles before the Latter-day Saints. Our motto is "The Hive of Deseret," and here is the place for the working bees, the place where they sting the drones to death. There has been a tendency with some of us for a few years past to try and live by our wits, or with as little physical labor as possible, and to watch the corners of the streets and various places for some advantage, or some way or other by which we may obtain something for nothing; and some succeed—they find some unsuspecting person ignorant of the value of things, and they obtain something for nothing, something that is valuable for that which possesses very little value. I speak not in reference to legitimate trading. There is a legitimate trade and traffic recognized by all right thinking men of the world everywhere. A legitimate interchange of commodities is profitable to all and makes all better off, and it is as necessary to the prosperity of any people as any other class of labor. In my present remarks I refer to that class the members of which, in common California parlance, are called bummers and hoodlums. Some among us have been in the habit of giving way to this spirit too much, and when the re-acting comes we are repaid for our folly. We are in the habit too, of allowing ambition to prompt us to make improvements and to build for ourselves convenient and tasteful habitations; to adorn our persons, and those of our families. This is all noble and good, but in our efforts in this direction some of us overreach ourselves, that is, we go beyond the means which are legitimately at our command. We run a little too fast and we stumble, and by and by we find that there is an accumulation of debts upon us.

The credit system has always seemed to me to be an evil to mankind in general. To the capitalists, who accumulate so much means that they can not take care of it, the credit system is a benefit, for they trust it to others to speculate upon, and so distribute it more or less through the community. In this respect the credit system may not be altogether without benefit to the world at large. But as for our community, composed mainly of laboring people, of comparatively small means, depending upon our industry, economy and frugality for all that we have and for all that we expect to have, I am persuaded that the credit system is and always has been a positive evil, though there may be even among us exceptional cases. But I am satisfied in my own mind that it is better for us to pay as we go, instead of obtaining credit from either brethren or

strangers, and so endanger our freedom. We have done this too much, and in a great many instances our possessions are mortgaged to pay for our past follies. We have ceased to be free, we are in bondage, for debt is a yoke of bondage to all those who are brought under it, though some wear it much lighter than others. Some adopt the philosophy—"Let those worry whom I owe," while others adopt the philosophy of worrying because they owe, and they are greatly troubled about procuring the means to pay their debts. It is for the benefit of this class I speak, the other class is to be shunned. Let those who are troubled about paying their debts take warning and, having once had their fingers in the fire, be careful about putting them in again; and let all who still have them in the fire, and feel the smart, be as prompt and diligent as possible in freeing themselves from this yoke of bondage, and discharging their debts. This credit system involves us all more or less. Our great mercantile institution, in attempting to supply the wants of this great community, is under the necessity of resorting to the common credit system of the commercial world; and our several co-operative associations in the settlements throughout the Territory wish to avail themselves of the same privileges, and ask for time. They want goods on credit. And then in our individual and family relationship we adopt the same principle, and we think it hard if our home merchants do not extend to us the same privilege; and the wife and child are teasing the husband and father for this, that and the other from the stores, whether he has the means to pay for it or not.

What is the remedy for all this? To my mind the proper remedy for this is for us to educate ourselves into the feeling that we can do without things until we are able to pay for them; that if we need a hat we will try and make one out of bamboo, straw, leaves, or imitate the Indians and use the covering that nature has provided for us. If we need shoes and can not pay for them, that we will patch up the old ones, or, if we can't do that, we will find some buckskin, or go barefoot, for barefoot came we into the world, and it mattereth not whether we have any shoes when we go out. If our clothes are getting scarce, hunt up the old ones and patch them up and make them last until we have earned enough to buy some new ones.

But says the wife, or perhaps the husband, and if not they, then the sons and daughters—"Neighbor so and so has got a new bonnet, and my playmate yonder has got a new hat, and somebody else has a new pair of boots. and I do not see why I am not just as good as they are;" and says the wife—"my children are just as good as the neighbors' children, and if they can have new hats, shoes or clothing, mine shall, and if father has not the means to pay for them he must run in debt for them at the store."

This is not the doctrine, or the system of education I would inculcate among this people, for it tends to bondage, and downward rather than upward, because it leads to dishonesty; for when we are in debt the tempter tempts us to resort to dishonorable, unrighteous means to free ourselves therefrom. And furthermore, if we will indulge in every lust of the eye and yield to the pride of life, and seek to gratify them beyond our legitimate means, the tempter prompts us to resort to lying, swindling, thieving and all manner of mischief to supply and gratify these wants. It is an old and truthful

adage that honesty is the best policy. I would apply it to nations, communities and individuals.

In days of commercial prosperity, when capital is being diffused, and men of means use both capital and credit for great achievements, such as building railroads, towns, cities, factories, mills, etc., then is the time we are allured on to excesses. Prosperous times, high interest, big dividends and great bargains stimulate others to seek after the same things, and not unfrequently resort to unjustifiable means to acquire them. It is not best for us to go out into the mountains to hunt nuggets of gold; it is far better for us to go out and find a few raspberries, or a place to sow some onions or to plant some potatoes. These would supply our wants in a moderate way, without crazing our brain. But nuggets of gold turn the heads of many to leave their legitimate pursuit and follow a phantom. Nuggets of gold are not to be met with very often, and where one person finds one, ten thousand spend months hunting for them but never find one. But ten thousand might sow onions and plant potatoes and perhaps not more than one, unless through folly and neglect, would fail to reap the fruit of his labors. It is not great dividends that are going to make either the United Order, or any of our co-operative associations prosperous, permanent and successful, but honesty and straightforward business habits, and contentment with reasonable profits and rewards for our labors.

The last year or two has been a time of pecuniary stress, not only throughout this community, but more or less in all parts of the land, though perhaps the effects of the re-action of this overtrading is felt in this community after it has been felt and measurably overcome in the great central marts of commerce. This community, on the outskirts of this great credit system, is now feeling the pressure of that re-action. What should we do to afford relief? It is not to be expected that either our banks or our great trading institutions can bear this strain alone; they have not been brought into this condition by their own acts which they could have well remedied, it has been by the acts of this whole community in over-trading, over-living, exceeding their legitimate bounds in every respect, and the weight and strain of this re-action centres upon these great central institutions which we lean upon. They must not go down, for if they do we go with them, and we all suffer. We must commence to remedy the evil where the evil commenced, and that is at home, by retrenchment. Every man and every woman must pay their debts as soon as possible, and instead of hunting around for opportunities to contract new ones they must hunt around for means to pay their old ones, and let every dollar be used for that purpose before new debts are contracted; and do without the sugar, tea, coffee, boots, hats, bonnets, ribbons and clothing until the old scores are wiped out.

God bless you. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY MORNING, APRIL 8, 1875.

(Reported by David W. Evans.)

MAN, THE OFFSPRING OF GOD, A DUAL BEING—IMMEDIATE REVELATION —OPERATE WITH THE PRIESTHOOD.

We have met together, as is our wont, on this Conference occasion, to speak and to hear, to deliberate, to reflect, and to teach principles and doctrines that are calculated to benefit and bless, to comfort, cheer and direct the Saints of the Most High, here and throughout the world. But in our meetings, and in our teachings and instructions we need, to-day as much as we ever did, to be under the guidance and direction of the Almighty. There is no man living, and there never was a man living, who was capable of teaching the things of God only as he was taught, instructed and directed by the spirit of revelation proceeding from the Almighty. And then there are no people competent to receive true intelligence and to form a correct judgment in relation to the sacred principles of eternal life, unless they are under the influence of the same spirit, and hence speakers and hearers are all in the hands of the Almighty.

We are met together for the purpose of trying to benefit each other, old and young, and the generation that now lives, the generations that have lived, and those who will live hereafter; for there is something in the Gospel of the Son of God that is wide and expansive, and that extends to all circumstances and situations in life. It embraces the past, the present and the future, and in its principles we, both as individuals and as a community, are immediately interested; and so in fact are all the world, if they could only comprehend the situation. We occupy a peculiar position among the nations of the earth. Our faith and its doctrines and principles are different from those of any other religious body in many particulars; our prospects, our hopes of the future, and our ideas respecting man's present and past differ very materially from the ideas on the same subjects which are entertained by other people. We are not the originators of the peculiar ideas that we believe in, or of the peculiar doctrines which we inculcate. We happen to live in an age of the world when, in the economy of God, certain principles have to be introduced for the accomplishment of his purposes, as a part of the great work he has been engaged in from the time before the world was framed, or "the morning stars sang together for joy." Certain events have to be brought about; certain circumstances have to transpire; certain doctrines have to

be made known, that we may operate in our day with the Almighty in the accomplishment of his designs. The principles of salvation are not so narrow and contracted as some men suppose. God is not contracted in his ideas, feelings, or general dealings with the human family. The Scriptures say that "we are all his offspring," no matter who we are, or when or where we lived upon the earth. God is the God and Father of all flesh, and consequently he feels interested in the welfare of all humanity, no matter of what age, clime, nation or people; and he has seen proper in the last days, in which we live, to reveal certain principles which were revealed in former ages to other peoples and under other circumstances; and as it was in former days, so in these—he has given these revelations to man for the accomplishment of his designs upon the earth; hence these revelations are of great importance, and while we are called to take an active part in bringing to pass certain events in the programme of the Almighty, we are as much dependent upon him for guidance, sustenance, intelligence and protection as any other people, and before we get through we shall find out that it is not in man to direct his own steps. We are all of us dependent, for all things, upon our heavenly Father. We are only an integral part of, and are operating in and with others, according to our intelligence, in our sphere, in the great plan which God organized before the world was, and in which all mankind, of all ages and nations, are deeply interested.

We talk about the Gospel of the Son of God, and there are many curious ideas and theories prevalent among mankind in relation to it. The Gospel is not something new, or that never existed until Jesus Christ came upon the earth; but it is an eternal principle, and it has a Priesthood associated with it which, like the Gospel itself, is without beginning of days or end of years. When God organized the world he had in his mind certain ideas and plans which he calculated to bring about in relation to the inhabitants who should live upon it; and the first great commandment that was given to them was to "be fruitful, multiply, and to replenish the earth, to have dominion over the beasts of the field, the fowls of the air, and everything that creeps upon the face of the earth." Man was created in the image of God, and he was the offspring of Deity himself, and consequently made in his likeness; and being made in that likeness, he was a son of God, and the very object of his being planted upon the earth was that he might multiply. Why? That the spirits which had existed with their heavenly Father might have tabernacles to inhabit and become mortal, and, through the possession of these tabernacles and the plan of salvation, that they might be raised to greater dignity, glory and exaltation than it would be possible for them to enjoy without these; and hence, though a man was made a little lower than the angels, the time will come when he will be a little higher than many angels, for the Apostle says, in speaking of those who had received the Gospel, "Know ye not that ye shall judge angels?" God had a purpose, therefore, in the organization of this earth, and in the placing of man upon it, and he has never deviated one hair to the right or to the left in regard to man and his destiny from that time until the present. He is eternal and unchangeable, and so are his ideas in regard to the world that we inhabit and mankind who live upon it; and he

has been seeking, from the commencement of creation to the present time, to benefit mankind, just as much as it was in his power to accomplish, consistent with certain laws governing and regulating the same, that he could not violate any more than we can.

There are certain ideas that men entertain pertaining to the world that we live in, that it is enough for them if they have only something to eat, drink and wear. These ideas, of a sensual nature, men seem to be governed by to a very great extent. Jesus, in his day, said to the people, and to his disciples especially—"Take no thought for the morrow, what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed, for after all these things do the Gentiles seek." That is the acme of their zeal, energy, struggles, perseverance and thought. "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Said Jesus—"Consider the lilies of the field, they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." God takes care of the beasts and the fowls, the creeping things, and of everything that lives and moves upon the earth; he regularly provides for them their breakfast, dinner and supper, and if he did not do it they would have to go without. He provides for us also, and has taken care of us from our birth up to the present time, and we are not so independent as many of us think we are in very many particulars. Witness, for instance, our breathing. We breathe what we call the breath of life; is it by any action of ours? God made us and planted that principle within us, and sleeping or waking our lungs continue to play. There is something remarkable about it. I have sometimes gazed upon an old man, just on the verge of eternity, perhaps seventy, eighty, or ninety years of age, and I have watched the beating of his pulse, the drawing of the breath and the sight of the eye. His breath has been inhaled all the years of his life, not through any agency or volition of his own, but simply by the organism which God made and gave to him. Our pulse beats in the same way, from hour to hour, minute to minute, and our blood flows from the heart to the extreme parts of the system simply by the energy and vitality which God imparts. When we come to examine ourselves we are not so independent after all. What have we to do with the functions of digestion, and many other things connected with the human system? In God we live, in God we move, and from God we have our being, and let him withdraw the breath of life and the pulse stops beating, and in a short time we become helpless, inanimate clay. We are not very independent, we are all of us in the hands of God, and when he withdraws the vital power we go to decay.

God is watching over us, and he is watching over his people. We realize that we possess certain faculties and powers of mind, and these and the power of conveying them to the brain, or thought and reflection, comes from God; we are indebted to him for every power we have, and so are all the inhabitants of the earth; and as I have already said, he has been seeking to benefit the human family just as much as lay in his power, from the beginning until the present time.

The first thing was—"Multiply and replenish the earth." Then, by and by, through the power of Satan, who I suppose was a necessary influ-

ence to be used, or he would not have been there, men's minds got estranged from God, and every imagination of the thoughts of their hearts was evil and it was necessary that they should be cut off and that God should commence another seed, and that those men who lived at that time should not have the power to propagate their species in unrighteousness and entail misery upon their posterity. Why so? Because man is a dual being, possessed of a body and a spirit, having to do with time and eternity. Whether we think about and reflect upon, or believe it or not, it makes no difference. We existed before we came here; we exist here in another form from what we did then, and we shall live in another and different sphere when we leave here, whether we believe it or not; and no action of ours can alter it, and no matter what our thoughts and reflections on this subject may be, they will not change the course of the Great Jehovah in regard to man.

Well, when God found that the people were transgressing his laws continually, and that they were raising up a posterity who followed in the same path, to prevent justice being done to spirits unborn by those who were in the flesh, he cut them off and raised up another seed; and change has succeeded change, and God has dealt with nations and with individuals according to his wisdom for the best good of the human family. He raised up Abraham, and Moses; and by and by Jesus came to accomplish certain objects, and to restore the Gospel, which had been lost in consequence of transgression. Jesus preached the Gospel. Was it right? Yes. Why did it not continue? I do not know, but it did not continue, and the Prophets said it would not, and one of them prophesied that a certain power would seek to make war with the Saints of God, and that it would prevail against them, and that they would be given into his hands until a time, and times, and the dividing of a time. And then other events had to transpire, and other plans and principles had to be introduced, and by and by the time came for the restoration of the Gospel again, and Joseph Smith was raised up, and through him the revelations of God and the Priesthood were restored, the same Priesthood that Jesus had, and which existed upon the earth long before his day. There was nothing new about it. Why, Adam, before he left the earth, gathered his people together in the Valley of Adam-ondi-ah-man, and the curtain of eternity was unfolded before him, and he gazed upon all events pertaining to his descendants, which should transpire in every subsequent period of time, and he prophesied to them. He saw the flood and its desolating influence; he saw the introduction again of a people in the days of Noah; he saw their departure from the right path. He saw Abraham, Moses and the Prophets make their appearance and witnessed the results of their acts; he saw nations rise and fall; he saw the time when Jesus would come and restore the Gospel and when he would preach that Gospel to those who perished in the days of Noah; and in fact he saw everything that should transpire upon the earth, until the winding up scene. He was acquainted with the day in which we live and the circumstances with which we are surrounded. Many other men have possessed a portion of the same power, influence, knowledge and intelligence, and they have obtained it from the same source.

There have been many peculiar circumstances connected with the past history of mankind. Enoch,

for instance, occupied a peculiar position in his day, before the flood, when the imaginations of the hearts of the people were evil. In that day God endowed men with the spirit of revelation and prophecy, and they went forth and proclaimed to the people the same Gospel that we are proclaiming now. And Enoch gathered together his people and they were taught of God by the everlasting Priesthood, which holds the keys of the mysteries of the revelations of God, and which has done so in every age of the world whenever it has existed. Those men were taught of God; but they could not stop the evil nor stem the march and progress of iniquity, but they could gather together those who would be obedient to the revelations of God, and they did gather them together, and Enoch and his city being perfected, and the world doomed to destruction, the Lord moved them out of the way, and the rumor went forth—"Zion is fled." They were taken up out of the way of the world into the keeping of the Almighty. Then came the Flood, then came many other events, and finally Joseph Smith came, through whom God revealed the principles by which he governs the world. Joseph knew nothing about these things until the Lord revealed them. There was nothing particular about him, he was a man like the balance of us. But the Lord, for certain reasons of his own, I suppose, selected him to be his mouthpiece to the nations in this age of the world. Perhaps Joseph, as well as many others, was set apart to a certain office before the world was. Christ was the Lamb slain from before the foundation of the world. Abraham was set apart to his office, and a great many others in the same way; and Joseph Smith came to do his work.

What was that work? Why things seemed to be changed around in a great measure here from what they were in early days. God said to Adam—"Be fruitful and multiply and replenish the earth." What does he say now? He says—"Build Temples! Build Temples!!" What for? "To accomplish certain purposes that I had in my mind before the world was; that you may operate for yourselves, that you may be instructed therein in the laws of life—the laws pertaining to your bodies and to your spirits; the laws pertaining to the living and the dead." Principles in which all mankind that have ever lived or that ever will live are interested. The Lord took Lehi and his family, and planted them upon this continent, and they increased and spread abroad, and the Lord revealed unto them his law; and after Jesus left the Continent of Asia, he came here and organized his Church and made the people acquainted with the principles of truth, as he did on the other continent, only more so, for they had more light, revelation and intelligence here than there, and they lived in union and harmony here for more than two hundred years. They had all things in common one with another, and covetousness was in a great measure destroyed. The great secret of their success in this direction was that "they *dealt justly* one with another."

Well, these various Priesthoods that have existed, and these Prophets that have lived, such for instance as Nephi, Alma, Lehi, Mahoni, Moroni, Mormon and others, were taught and instructed in the principles of life and the laws of God, and they have left their testimony on record, and we have it here, in the Book of Mormon. They administered here in time, and they are all administering in eternity, and they are operating

and co-operating with us and with the Almighty for the accomplishment of his purposes upon the earth. We talk sometimes about co-operation; but the plan of salvation, if you please, is a grand Co-operative Scheme, as expansive as the heavens and as wide as eternity; it penetrates through all time, extends through all ages, and reaches men in every position, living or dead; they who have lived, we who now live, and they who will live hereafter are all working together in this grand co-operative plan, and we can not be made perfect without our progenitors, neither can they be perfected without us, and they are as much dependent upon us as we are dependent upon them. We can build Temples, they can not; it is not their province to administer in them at present, but it is ours, and we are called upon to do so. They are interested in our welfare, they are our fathers, we are their children; they are laboring there, we here, for our mutual salvation and exaltation in the kingdom of God. The plan of salvation is no isolated affair; it is not narrow and circumscribed like the man I have heard of, who prayed—"God bless me and my wife, my son John and his wife, us four and no more, Amen;" but it is as high as heaven, as deep as hell and as wide as the universal creation; it extends to the time that is past and to the eternities that are to come. The living and the dead so-called in Christ are all working for the accomplishment of the same great objects and purposes. Don't you think that they, behind the vail, feel as much interested in the work as we do? Read the little glimpse given by John in the Revelations, where he speaks about the souls of those before the altar, who prayed day and night that he would avenge them of their adversaries; and again, when the time came when Babylon was cast down there was rejoicing among the angels in heaven. This gives us some faint idea of the feelings entertained by those on the other side of the vail in relation to events here.

Don't you think that Adam, the father of us all, feels interested in the welfare of his children? I think he does. Don't you think that Enoch feels interested in the welfare of his people? I guess he does. Don't you think that Noah does? Yes, and even some of the Prophets, in speaking about events in the future, tell of a time when Ethiopia shall stretch out her hands to God. Are they not all interested? Yes. Are not all of you interested in your posterity? Yes, you are. Does the Gospel show you how to take care of them? It does. Does it enable you to bless your posterity as Jacob did? It does, and to seal blessings upon their heads. Does it give you promises pertaining to the future? It does, pertaining to you and your posterity. And are not all of these men engaged with us in the same object? Yes, and they are just as much interested as we are, and ten thousand times more, because they know more; and they have been operating in the various ages, and when they were permitted they have come forth and communicated the will of God to man. And when Joseph Smith was raised up as a Prophet of God, Mormon, Moroni, Nephi and others of the ancient Prophets who formerly lived on this Continent, and Peter and John and others who lived on the Asiatic Continent, came to him and communicated to him certain principles pertaining to the Gospel of the Son of God. Why? Because they held the keys of the various dispensations, and conferred them upon him, and

he upon us. He was indebted to God; and we are indebted to God and to him for all the intelligence that we have on these subjects. Who in this generation knew anything about Temples and their uses until Joseph revealed it? Nobody. Who knew anything about baptism for the dead until then? Nobody. Who knew anything about the past or the future? Why, when I commenced to preach this Gospel, years ago, it was enough to damn anybody to even mention the principle of revelation. In this enlightened age we were so far ahead of God that we could have a religion without him, and could go to heaven without him; we did not want any revelation from, or communication with, God. But the Gospel brings us into communication with God, and makes us one with him and with those who have operated before; and those holy men of God who have lived in the various ages feel interested in our welfare, and they are watching over us, and we are better taken care of than many of us think for. Many of us are careless, thoughtless, heedless, reckless, unbelieving and full of doubts and anxiety; but God has given his angels charge concerning us lest we should dash our foot against a stone. God's bowels of mercy have been extended to us in spite of our waywardness, folly, weakness, corruption and imbecility.

We have an organization that was planned and ordained by the Almighty. We have the First Presidency—President Brigham Young, set apart by God to occupy the position that he does, and his Counsel. Who told men about such an organization as this? God. What did we know about it till then? Nothing. Who knew about the organization of the Twelve? Nobody. Who knew about an organization of High Priests? Nobody, yet they had them in various ages of the world, according to the record that we have. Who knew about an organization of Seventies, and of the various Quorums of the Priesthood, and the duties that should devolve upon them? Nobody. Who knew about the organization of Bishops? Nobody. Have they not got Bishops? Yes, but they are not in the right place, and they are not bishops, they call them so, but they are not bishops. I remember introducing | brother Hunter to a gentleman in Provo. "Mr. So and So," said I, "this is Bishop Hunter, our presiding Bishop here. In England you have your lords spiritual, but," said I, "this is our lord temporal, and he attends to the affairs of our bread and cheese," &c. But elsewhere their bishops are made spiritual officers, which Bishops were never intended for. Who knew anything about other organizations of the Priesthood that we have, such as Elders, Priests, Teachers, Deacons, and their various duties? Nobody. Where did this originate? With God. Where is the pattern? In the heavens. When will this Priesthood cease? Never. It originated with God, and when we get through with the affairs of time you will find just the same organization, the same Priesthood, the same power, the same principles that exist here. Why? Because the things which exist in the Church of God here are patterns of those which exist in the heavens. God said to Moses—"See that thou make all things according to the pattern that I showed thee in the mount." The pattern that we have is a pattern of that which exists in the heavens, the organization of the Priesthood that will exist throughout eternity. And these are heavenly things committed to us in the flesh for our benefit, and for the benefit of

the world that we live in. It is not to save or bless me or my family alone, or you and your family alone; but it is to bless and save all who will avail themselves thereof, who have ever lived, and all who live now or ever will live.

When the purposes of God in regard to the earth shall have been fulfilled, the earth will resume its former paradisiac glory, and go on to be celestialized. To help on this good time we are requested to introduce certain principles, and we have heard a good deal said about the United Order. Who would not want to be united with an order like this that I speak of? The order into which we are now requested to enter is a very, very, very little portion of the other, that is all; but as we show by our acts that we can not, or will not, be one in temporal things, how can we be one in spiritual things? Says Jesus—"If I have told you earthly things and you do not believe, how shall ye believe if I tell you of heavenly things?" But we do believe in these principles, and we are governed by them to a certain extent, and we are desirous to do what is right, and God desires to help us. What shall we do then? Why, keep his commandments, and obey the counsels of his servants, and esteem it a privilege to be one with them.

[CONTINUED ON PAGE 1, VOL. 18.]

JOURNAL OF DISCOURSES.

BY

PRESIDENT BRIGHAM YOUNG,

HIS COUNSELORS,

AND THE TWELVE APOSTLES.

REPORTED BY

D. W. EVANS, GEO. F. GIBBS, AND OTHERS.

AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORD.

VOL. XVIII.

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ENTERED AT STATIONERS' HALL.

PREFACE.

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We now present the Eighteenth Volume of the JOURNAL OF DISCOURSES to the Saints, and to all lovers of the Truth.

We feel confident that the important instructions on principle and doctrine therein contained, relative to the building of Temples, the salvation of the dead, the introduction of the Order of Enoch, and the general progress and development of the great Latter-day Work, will prove as interesting, gratifying and beneficial to the Saints and to posterity, as those that have been previously published through this medium.

We regret that the circulation of the JOURNAL OF DISCOURSES is so limited. Its importance would warrant a thousand-fold greater extension of this work. We anticipate a time, not distant in the future, when a copy of the present volume will be more precious than gold. It is even now almost impossible to obtain a complete series. Copies should therefore be carefully preserved by all subscribers.

We also, with feelings of regret, chronicle here, which we think a befitting place, the death — on July 5, 1876 — of Elder David W. Evans, to whom for many years we have been indebted for the reports of the discourses of the First Presidency, the Twelve Apostles and others. His death being the cause of the temporary suspension of the publication of this journal.

In his demise the Saints have sustained the temporal loss of a faithful and worthy brother, and the public a devoted and able servant.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY MORNING, APRIL 8, 1875.

(Reported by David W. Evans.)

MAN, THE OFFSPRING OF GOD, A DUAL BEING—IMMEDIATE REVELATION —OPERATE WITH THE PRIESTHOOD.

[CONTINUED FROM PAGE 376, VOL. 17.]

We talk sometimes about the Priesthood. Who are we? Who are these Latter-day Saints before me to-day? Are they not the Priesthood? Are you not, really and truly, a kingdom of Priests? Do you not belong to the First Presidency, the Twelve, the High Priests, the High Council, the Elders, Priests, Teachers and Deacons, or hold some office in the Church and kingdom of God? Is not this really and truly a fact? To a very great extent it is, not exclusively or entirely. Have you not received this Priesthood? Are you not responsible to God to carry out his purposes and designs, so far as they have been committed unto you, in relation to the building up and establishing of his kingdom and the introduction of righteousness upon the earth? Are you not engaged in these things? If you are not you ought to be, this is your calling and profession. What shall we do then? Humble ourselves before God, every one of us. We all need it. Humble yourselves, repent of your sins, and evils, and waywardness, of your iniquities, falsehood, covetousness, pride, haughtiness and corruptions of every kind, and lay them aside, and become men of truth, integrity, virtue, purity and honor, that your hearts and spirits and feelings may be pure before God. Say to the Lord—"Search me, oh God, and prove me, and if there is any way of wickedness within me bid it depart, and let me live my religion, honor my God, walk in obedience to his laws, magnify my Priesthood, and prepare myself and my posterity for an inheritance in the kingdom of God. Let me associate myself with those men of God who have gone before, and with God, and with Jesus, who is the Mediator of the New Covenant, that, all combined, we may roll on

the work of God, and accomplish his purposes here upon the earth.

Why, some of these men you heard Elder Hyde talking about here the other day are beginning to visit the Lamanites. Somebody asked me why they did not come to some of us. Said I—"I do not know, but I think that if I was the father of these folks I should go to them first, seek after them first." But no matter, let them operate and us operate, and God operate, and don't let us stand in the way of God. Let us humble ourselves; let us reverence the Priesthood and honor those who are keeping the commandments of God and managing the affairs of his Church and kingdom on the earth. Let us operate also with the living Priesthood of all ages; with Adam, Seth, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, the Prophets, Jesus, his Apostles, with Ether, Jared and his brother—Lehi, Alma, Moroni, Mormon, the Prophets and Apostles on this continent, and men that have held the same Priesthood that we do, and with them help our heavenly Father to establish and roll on this kingdom; to save the living and the dead and bring in everlasting righteousness, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY AFTERNOON, APRIL 8, 1875.

(Reported by David W. Evans.)

THERE IS CAUSE FOR REJOICING—THE HAND OF DIVINE PROVIDENCE OVER THE SAINTS—PLEASED WITH BEING A TERRITORY—MAINTAIN THE RIGHT—BE TRUE TO PRINCIPLE.

There have been a number of items of interest touched upon by the brethren who have spoken during this Conference, and as it is a time when we meet together for the purpose of receiving general instructions, it seems to me very desirable that the time should be occupied in dwelling upon principles which immediately pertain to our condition and present circumstances. In the remarks which I shall make this afternoon, I trust I shall be led to speak upon those things which immediately concern us, and which pertain to our daily lives.

I rejoice exceedingly in this opportunity, that is, the opportunity of

being present at Conference. I believe that I can appreciate it better than I could possibly have done had I been here all the time during the winter. I have, however, during my absence, enjoyed myself better than I could have expected. I have felt that the Lord has been with us as a people, that his power has been manifested in our behalf, and that, so far as the prospects of Zion in the future are concerned, we have abundant reason to be thankful and rejoice. I know that the hope is indulged in in many quarters that the Latter-day Saints are fast losing that faith for which they have been noted, and by the operation of which they have been enabled to accomplish the labors that have devolved upon them in the past in this country as pioneers, and as pioneers in the religious world. I am quite willing, myself, if it is any satisfaction to any individual to entertain this idea, that he should do so; but for myself, and I believe I speak the sentiments of the people, I never, in my life, saw greater cause for rejoicing in the cause of God than I do to-day. I am not in the least discouraged, but, on the contrary, I feel exceedingly encouraged. I know, it seems to me, better than I ever knew, that God is with this people, that he hearkens to their prayers, and that he watches over them. It is true that there are influences operating upon us at the present time that we have only recently had to contend with, they are comparatively new influences and, to a certain extent, the Latter-day Saints are unaccustomed to them, especially the rising generation. But it has been taught us from the beginning that Zion is to become a great power in the earth, and that she will triumph; but I cannot conceive how Zion can become that which we have expected, or that it will achieve the destiny predicted concerning it, unless it be by passing through ordeals such as those we already have to encounter, and others, still greater, that are yet in the future, by which Zion will show its superiority over every institution and power that exists on the face of the earth.

I have expected for years that the seclusion which we sought in coming to these mountains would be terminated. Everything in the predictions of the holy Prophets concerning the work of God in the last days conveyed this idea to my mind. I looked upon our retreat here as a temporary one, for I well knew from the character of the people and their achievements that, in a short time, we should have the world trooping to us; we should be like a city set on a hill, we could not be hid, and that the eyes of men would be attracted Zionward, therefore I have not been disappointed in witnessing that which we see around us to-day. It has come probably in some form that I had not looked for, because I could only take a general view, the details I did not understand, but that we should pass through ordeals that should test us, test our faith, test our institutions, test the character of our doctrines, test the practical value of everything connected with us, I never had a doubt; and so far as the future is concerned I look forward to an increase rather than a decrease of these things, to an increase of tests, a multiplication of ordeals that will be calculated in their very nature to test and try us and the system with which we are identified to the perfect satisfaction of every one connected with it. How else could we expect that Zion should become a power in the earth? How else could we expect that that respect should be accorded to Zion which we are led to believe

will be the case? How else will the wisdom and power that God will bestow upon his people be made clear in the eyes of this nation and of the nations of the earth only by these practical tests, by these trials, by surmounting these difficulties, and by showing a capacity to meet, grapple with and overcome every emergency and contingency that may arise? Can we achieve that distinction which is inevitably in store for us as a people if the predictions of the Prophets be fulfilled short of such an experience as this? I think not. The enemies of this work may indulge in whatever anticipations of our discomfiture or downfall they please, but as for us, let us take a practical, sensible view of the work with which we are identified, and prepare ourselves accordingly, so that when the hour of trial shall come, be it severe or not, we may be prepared therefor, having strength and faith sufficient to endure it, and to bear witness unto all men that we have not cherished this faith in vain.

There is this peculiarity about this work, that no power that has yet arrayed itself against it has succeeded in its attempts to gain advantage over it. It is true there have been seemingly temporary successes; there have been times when mobs and violent men have achieved a temporary success and when they have flattered themselves with the idea that their designs against this work have been successful. But one peculiarity has ever marked the career of this people, that is, that events in our history which have seemed to be deadly blows against us and the work in which we are engaged, have turned out to be magnificent successes for us as a community. Trace our history from the beginning, peruse it carefully, draw the lessons from it which I believe are intended to be conveyed by it, and what do you see? The Church and Zion of God emerging from the difficulties, trouble and seeming disaster sought to be brought upon it by its enemies, brighter, stronger, more firmly planted, more united than it was when the difficulty commenced, or the trouble was first visited upon us. The loss of houses and lands, expulsion from homes that were dearly bought, had no such effect upon this people, produced no such thrill and such death-like sorrow in the hearts of the Latter-day Saints as did the martyrdom of our beloved Prophet and Patriarch; had we lost our dearest friends; had we lost everything that we valued on earth, it seems to me it would not have compared with the poignant sorrow, the deep, heartfelt anguish that prostrated this people in the depths of humility when the news of the cruel murder of their beloved leaders reached them; yet deadly as that blow was, to all human appearance prostrating the entire people, who felt that they had lost those who stood nearest to God and nearest to them, God in his mercy, out of that great affliction brought forth a great triumph and raised up a man to take the place of the Prophet, who has been in some respects like Elisha following Elijah, possessing, as Elisha desired it might be the case with him, a double portion of the spirit that rested down on his master, Elijah. And God has led us, God has prospered us, and God gave us success that seemed to be commensurate with the depth of our anguish and sorrow, and lifted us up from the depths of humility into which we had sunk, and placed us upon the heights of gladness and joy, and caused us to rejoice as we could not have done probably under

other circumstances. And so, when we were driven out of civilization so-called; when we wended our weary way through the wilderness, not knowing where we were going, it seemed as though the last blow had been struck and we had been left a prey to internal dissensions or to the violence of the savages. But God in his mercy, out of that seemingly great affliction, has brought forth great blessing and glory to us, and has honored us, has enriched us, has raised us up and endowed us with blessings that we could not have had where we lived; so that that great blow aimed at us by our enemies has been over-ruled to be the means of great and wonderful blessings to us, and as an entire people we rejoice to-day in the possession of a land that God has given unto us, to which he led us and which he designated by the finger of inspiration as the land which we should occupy, and which we this day possess despite all the machinations of the wicked and their efforts to strip us of all power herein. Until this day he has given unto us the supremacy in this land, from north to south, from east to west, and he has made it productive and fertile for our sakes. When we reflect upon our history since we came here; when we think of the many plots and schemes, of the many men who have lent themselves to these plots, who have done all in their power against and to entrap this people; when we reflect upon it all, so far as I am concerned, I am filled with amazement, and with thanksgiving to God our Eternal Father for his goodness and mercy unto us as a people. I know, as well as I know that I live, that no human power could have saved us time and time again as we have been rescued; that there is no wisdom of man that was equal to the emergencies in which we have been placed; but God, in his infinite mercy and wisdom, in his kindness and watch-care over us as a people, has, at the very moment when salvation was needed, stretched forth his Almighty arm. He has rescued us from the grasp of the destroyer when it seemed as though destruction was inevitable and we could not escape. The last five years have been as fruitful, probably, as any period in our history in events of this character. Time and time again has it seemed as though destruction was sure to come upon us, as though there were no way possible for us to escape; but God has heard our supplications and has opened the way of deliverance in a most wonderful manner, and has rescued us from the grasp of those who would destroy us. Others may not see the hand of God in these things; they may say that these things come about from and are the results of natural causes, but those who have prayed to God, whose hearts have been drawn out in supplication to him and who have waited tremblingly for the salvation which he has promised, have seen and they cannot but acknowledge the hand of God in these deliverances, because, as I have said, they have watched, waited and prayed anxiously and earnestly in the name of Jesus for deliverance, and when it has come their faith has been strengthened and their joy increased in the Holy One of Israel; because he has heard and answered their prayers: and to-day the Latter-day Saints are the people of all people upon the face of the earth who know that God lives, because he hears and answers their prayers. And he, it seems, is determined to have a people upon the earth who will be compelled to put their trust in him and not in man, because man's power would utterly

fail to save them, and no power but his can do it. When I look at all these things it is a matter of surprise to me that men cannot see the hand of God in this work. Yet there are many whose hearts have been touched by the evidences of God's favor unto us, and they have been surprised and have expressed their wonder that we have been so signally delivered as we have been.

Now there is a great future in store for us as a people. God has said so, and his words cannot fail in being fulfilled. There is a destiny in store for this people that few can comprehend. We have to teach the world lesson after lesson that they have entirely forgotten, or that they never knew. We have to teach them and show them by our example that there is such a thing as living faith, that there is such a thing as trusting in God, being saved by him, that there is such a power as faith in the land, and that prayer, when offered in faith, is effectual in reaching him. We have to show the nations of the earth that God with a small people can accomplish wonderful results. When I think of our numbers, how few we are,—we are a great people in some respects, but in numbers we are few and feeble—yet with this few people what is God doing in the earth! What a name he is gaining for his people, his servants! You may travel throughout the earth, in every land, among every people, and let it be known that you are a Latter-day Saint, and you will find that the fame of the people has preceded you, and you will find yourselves distinguished from everybody else. It is exceedingly wonderful that a people so small, numerically so insignificant, a people not wealthy, but it may be said poor, are so noted in the earth. Yet this is the fact, that God intends to make us still more so, he intends to give us a name and a place among the nations of the earth that shall be distinguished above all other people. We are accused, you know, of being disloyal. This has been a story told of us, a charge repeated against us from the very beginning, because men have thought it would be most effective in destroying our influence. The idea prevails in many quarters that we are scarcely as true to the government as we should be. I have heard it stated that were it not for these troops at Camp Douglas, Utah Territory would rebel. By such nonsense as this do men who oppose us seek to deceive the world at large respecting us and our motives and feelings. I have had occasion frequently to talk upon this subject. I have told men that, from my early boyhood, I have been taught to believe that the constitution of the United States was revealed of God, and that the destiny in store for the Latter-day Saints was to uphold constitutional government upon this land; and, that being the case, how could it be reconcilable with the idea that we were disloyal to the Government? But there is a class of men who consider everybody disloyal who does not dance to their tunes, and who does not re-echo the sentiments which they express and seem to entertain. We have a class of men among us here who talk about the one-man power and the tyranny that exist in the Utah Territory, but at the same time if an official were to come here and associate with citizens of this Terrritory, "Mormon" citizens I mean, they would put him under a ban and brand him as disloyal and unfit to hold an official position under the Government. And why? For years here it has been considered by certain officials as one of the best recommendations to the favor of those in power to hate and abuse the "Mor-

mon" people of Utah Territory; and if a man were to dare to associate with "Mormons," were to speak kindly of or to associate with them, and to treat them as he would other people he would be ostracised and banished, so far as association with them is concerned a non-intercourse act would be passed immediately. And these very individuals talk about the intolerance of the Mormons.

We have these things to contend with, we have these lies to live down, and as far as we are concerned, let them always be lies; let no man have it in his power to say that the Latter-day Saints are an intolerant, proscriptive or an unjust people. Never let this be said of us with truth; but if it be said, let our enemies continue to lie about us until they are tired of it, or until the world become sickened with the falsehoods that are told concerning us. And for us, let us pursue the path that God has marked out, being liberal, truthful, upright, dealing fairly, honestly and tolerantly with every man, so that every class of men who come into our midst may learn that we have received a religion that admits of toleration in the broadest sense of the word.

It has been a matter of considerable satisfaction to me to state that in Utah Territory our pulpits, stands, tabernacles and meeting-houses have always been open to every sect and denomination to come and preach their peculiar views, creeds and doctrines, and that our people have turned out in large congregations to listen to speakers or preachers of other denominations advancing their doctrines; and that not only have congregations of adults been furnished, but the children of the Sunday schools have frequently been assembled in the New Tabernacle, Salt Lake City, that they might purposely hear and become familiar with the ideas and views entertained by other religious denominations. This stands out in marked contrast with the practice of almost every other sect, and it gives the falsehood to the stories which have been so frequently told about us.

Now respecting all these things that we are passing through, I recognize the hand of God in them all. I think that we have learned lessons of late that have been profitable to us. For instance, we now know and, while the recollection of the past few years is vivid in our minds we shall continue to know, how to value a just man who sits as a judge, and it may be that it will be so impressed upon us, that when power shall come into our midst, and come it will, as inevitably as the sun rises in the morning over the eastern hills so sure will power come unto us; but when it does come I trust that the recollection of the past will be vivid in our minds and that we will always seek to deal justly and fairly with all who may seek justice at our hands. It has been said that when we acquire power we shall be intolerant, as other sects have been. The Puritans, who fled from England because of religious persecution became, in turn, themselves the persecutors when they had the power. Roger Williams fled from them and took refuge in what is now Rhode Island. They persecuted the Quakers and others who came within their borders with an intolerance that was quite equal to, if it did not exceed, the intolerance to which they themselves had been the victims. And it has been said concerning us, that if we had the power, we would probably tread in the same path, that persecution would only harden us and make us deal with others with a severity which we would not know anything

about had we ourselves not been victims beforehand. But I think that God in his mercy will strip us if there be any vestige of this about us; I hope he will, at any rate. If we achieve the destiny that is in store for us, certainly to maintain that character and to retain that power, it will be necessary that we should be just, upright, forbearing and tolerant, and that we should be willing that every man in this broad land should worship God according to the dictates of his own conscience, whether his god be the workmanship of his own hands, whether it be the sun, the moon, some animal, or the God of heaven, with Jesus his Son, that we shall be willing that every man should worship God according to his own feelings upon the subject, so long as he does not interfere with us, or with others. I think we have learned this lesson in part. I think the lessons that have been impressed upon us have had an effect in this direction, at least they have had the effect to broaden us; and every lesson of this kind will have such a result as this with us as a people, and on this account I am thankful for them.

I am thankful to-day that we are not a State. There have been times when I have wished exceedingly that we might be released from territorial vassalage and be incorporated in the Union as a sovereign state. I have desired, and labored for it; but this last winter I have been exceedingly thankful that Utah was a territory and not a state. We are told to acknowledge the hand of God in all things, and I do not see why we should not acknowledge it in being kept in this condition of tutelage and vassalage as well as in anything else. But it may be asked —"Why do you think our condition better as a territory than as a state?" When I heard of events in Louisiana, the federal troops maintaining a government there, against which I was informed, and as I believed, the mass of the people revolted, I thought to myself—Better be an insignificant territory than a state if we cannot have the right of choosing our own rulers and have them act in the offices to which they are elected. Thanks to our insignificance federal troops have not interfered with us here; but if we had been a State, with two votes in the Senate, a vote or two in the House, and electoral votes in the Presidential Election there might have been a temptation to have done with Utah as with other states. But we had no vote; our delegate in Congress had no vote; we had no senatorial representation; we had no vote at the Presidential Election, and this denial to us of our rights, by keeping us in a Territorial condition, has thus far helped to save us. With such a feeling as there has been in this city and territory, for contesting elections, when they have been overwhelmingly on one side—twenty thousand and upward against two or three thousand; when men will contest elections under such circumstances, and endeavor by unjust means to wrest the power out of the hands of the people and defeat the will of the majority; when they will do this, as has been done in this Territory, it would not need a very strong pretext to have them to go farther, to have them appeal for Federal interference, and to try and induce the government to say—"Those whom you call the minority are the majority, they have been unjustly dealt with; affidavits have come here showing that the polls have not been managed properly, the ballots have not been deposited as they should be, and we must decide against you "Mormons" and the men whom you have elected, and put

your opponents into power." I do not say that this is the case in Louisiana, I do not pretend to decide upon that question, it admits of a good deal of argument; but I have been told by members of Congress who visited there—the Committee sent by Congress to investigate matters, that if the federal troops had been withdrawn from Louisiana this winter twenty-four hours would not have elapsed until the McEnery government would have been put in power, and the whole difficulty would have been solved. But the presence of federal troops maintained a government that could not be maintained in and of itself. What is the use, then, of being a State government if the Federal government is to interfere in this manner in State affairs? And with the causes that exist in Utah Territory to make interference popular and a thing to be approved of by thousands, a State government would not be so desirable. I have, therefore, so far as my own feelings have been concerned, been very much pleased at being a territory. I have seen the hand of God and his wisdom in this thing, when if my wish or my will could have been gratified we should have been a State long ago.

The Lord, in his mercy, will preserve us from these evils; in his overruling wisdom and providence he will deliver us until the time shall come for us to be a state if that be his will, and I doubt not that we shall be surprised at it ourselves. I have come to the conclusion, as one individual, that I shall not be anxious on this subject in the future, and shall leave it to the overruling providence of God to bring about when it shall seem good unto him.

As to some of the States in the South they are in such a condition that we, if we were in the same, should think our lot dreadful. I have heard stories of usurpation and tyranny by officials in those states that have caused me to think that, notwithstanding all that we have had to endure in Utah Territory, our lot has been a fortunate one compared with that of others. They have drunk the cup of humiliation to its very dregs. You know there was a time here when it seemed as though every effort was made to bring us under military rule in this Territory, and when the provocations endured by the people here come to be read in history surprise will arise in the mind of the reader, and admiration for the people who so patiently endured the wrongs that were imposed upon them, especially when it is remembered what power we hold here. Why, think of it, a few years ago a Governor came to this Territory immediately after a long and bloody Indian war, in which our citizens were massacred, their property stolen, their settlements robbed and their stock driven off; and immediately after that war a Governor came here who prohibited the militia, every able-bodied man in the Territory, from bearing arms—a most unheard of tyrannical exercise of power; and then a Secretary, while acting governor, afterwards repeated the same proclamation. And this people have borne it patiently and never lifted their hands against these contemptible tyrants. It was doubtless hoped that we would commit some overt act to provoke trouble, so that the federal troops could be brought in and be placed under the control of these officials, who for once in their lives happened to hold position. Not only this, but on one occasion when certain citizens met together as a company, to celebrate the fact of their band having got a new set of instruments a federal judge committed them to a military prison

for violating this proclamation, as though a proclamation of the Governor was law! With as great propriety might an Executive claim that he has the power to restore the curfew, and say—"You must have your fires extinguished by eight o'clock at night, or we will put you in a military prison; and you must rise in the morning at the tap of the bell, or we will treat you as criminals." If a Governor's proclamation is law, and is to be respected as such, where will it end? Will it end with the imprisonment of men who act as militia men? No; if such acts of usurpation continue, no citizen will be safe, and they will end in the overthrow of liberty and constitutional right wherever permitted.

We have borne these things, and we have borne others, the recollection of which, were I to recite them to you, would make our blood boil. It is not necessary that I should do so; but in talking thus do we talk disloyally? American citizens have the right to talk about officials who trample upon their rights in this manner; we all have the right to question the acts of men in power; it is a right given to us, and the man is not worthy of the name of freeman who will not thus criticize acts of oppression and, in a proper manner, resent them and show his abhorrence of them. It is because they are violative of the fundamental principles of our government that I thus talk about them: and in any other Territory than this they would have provoked a storm of indignation that would have overwhelmed their authors. One of the lessons we have to learn is to have patience, but not to stop remonstrating, not stop talking, not stop appealing, not hold our tongues and let our children grow up with the belief that these things are right. No, proclaim against them, let it be known that they are wrong, that they are contrary to the law of the land, to the Constitution and to the principles of our government; let this be known, and let our children understand what is right, and all men recognise the fact that we understand our rights, whether they are denied to us or not.

I expect to see the day when the Latter-day Saints will be the people to maintain constitutional government on this land. Men everywhere should know that we believe in constitutional principles, and that we expect that it will be our destiny to maintain them. That the prediction will be fulfilled that was made forty-four years ago the seventh of last March, wherein God said to Joseph Smith—"Ye hear of wars in foreign lands; but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands;" but the revelation goes on to say that the day will come among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. A portion of that revelation has been fulfilled, the remainder will be. The causes are in operation to bring it about. We are not alone in the thought that the republic is drifting steadily in that direction; that we are leaving the old constitutional landmarks, and that the time is not far distant when there will be trouble in consequence of it, when there will be civil broils and strife; and, to escape them, we believe, men will be compelled to flee to the "Mormons," despised as they are now. Does this seem incredible? Why, look you, to-day, throughout our Union, the Latter-day Saints are the most lightly taxed of any people upon the face of this continent. I do not know a community as free

from debt as we are. There are one or two States I believe free from debt, but they have had to tax heavily to free themselves. But as a Territory we have never been in debt, and although we have had many temptations to drift in that direction, not a bond belonging to the Territory has ever been issued; not a dollar is owing that cannot be paid. Our cities are out of debt; our counties are out of debt, and I hope they will continue so. Our legislators, county courts and city officers will doubtless take special pains to keep down expenses and let us be burdened as little as possible with taxation, so that we may be a happy and a free people. Let taxes accumulate, and there is a constant temptation for officers to steal your taxes; there must be men elected to take care of your taxes, and there will be hundreds of leaks by which your means will go without benefit to the community, therefore, let us be a lightly taxed people. We are that to-day, and that is one evidence of the good government there is in this Territory. We have peace here, and we should have little or no litigation if it were not forced upon us, and our courts, so far as litigation is concerned, would have very little to do from the Latter-day Saints; we would settle our difficulties by arbitration, and prevent litigation and money being spent therein. All the tendencies of this people are towards peace, and their aim is to preserve peaceful relations with each other and with the outside world, and we have shown this all the day long.

What is the case elsewhere? Why corruption stalks through the land, and taxation and debt are increasing. It is considered a light thing for a man to get his hand into the government treasury; that is all right, and if so he steal the funds of a city, county or State, they do not call it stealing, however: O no, that is a vulgar name; it will do for the man who robs his neighbor's hen roost, but they have more fashionable language for the acts to which I refer.

Men in public life, under the present reign of extravagance, can not meet their expenses, therefore they are exposed to temptation and are led to take advantage of their position. This is not always the case, there are many exceptions; but this is the case too frequently, and good men mourn over and regret it, and they would like to stem the tide and arrest this downward tendency.

This is a lesson that we have to profit by; our officials must be careful, and we must maintain a standard of honesty that does not exist anywhere else. It will not do for the idea to prevail that because a man has an office he has the right to enrich himself from that office. This has not been the case in this Territory thus far; and we may reasonably expect it will not be.

Now, my brethren and sisters, let us live for the destiny that is in store for us. Let us remember that God has a great future for this people, and that how soon it will be granted unto us depends upon ourselves. If we were prepared for it I know that that time would soon come, and we should have opportunities given us of doing good that we do not have to-day. But I am told that one of the effects of this ordeal through which we are passing, is that there are some young men, and possibly young women, who yield to certain temptations. Young men, who formerly would have been ashamed to be seen smoking on the streets or entering a billiard, a gambling, or a drinking saloon, are now seen in such places, and they do not scruple to use the name of God in vain, or to swear and be profane, and there are some

who seem to imagine that it is an evidence of independence and smartness to indulge in these things; and it may be that they go a little further and are guilty of other acts of greater turpitude than these.

No man loses credit by being true to his principles. If he is a Latter-day Saint, let him act out his principles wherever he goes. If he does not believe in drinking intoxicating drinks, let him refrain from doing so everywhere; if he does not smoke, refrain from smoking; if he does not swear—which no man ought to do—let him refrain from it, no matter where he is, and let him be true to the principles of his religion always and under all circumstances, and he will gain influence that he would not have otherwise. Let us as a people take a course of this kind. But there is this tendency—"O, we must be like somebody else." You can see that tendency at the present time in many things besides men's conduct. There are men here who would change our city and make it like places they know. They would cut down our streets until they would not be fifty feet wide, and cut down our city blocks until they were like other city blocks, and would narrow our sidewalks, cut down our shade trees, and completely change the character of everything there is about us. They would rob the city of every distinctive feature, and fill the city with nest holes of vice. You can see this tendency here to imitate and do as somebody else does, instead of ourselves being the standard; instead of recollecting that God has chosen us and placed his name upon us, that he has called us to be his Saints, and that it is our duty to maintain our principles, and carry them out in our lives, doing that which is right, regardless of whether it may suit other people or not. It is our duty to have some mind of our own, and if we have a good thing not to be willing to part with it because other people make sport of it. I like our city, our sidewalks and the width of our streets; others may not, but that is the pattern and plan upon which the city was laid out. I would like to see everything connected with our city—and I speak of this because it is a case in point, and I merely speak of it to illustrate everything else—I would like to see us carry out that which is right ourselves. If we have ideas of our own, cling to them, and not abandon them, because they do not happen to be popular. And so with our practices. A man who does not smoke is not any worse for it; he is no less a gentleman when he goes into company because of that. He is no less a gentleman because he does not drink or because he does not swear, because he does not go into a gambling house or a house of ill-fame; and how can a man who calls himself a Latter-day Saint, think that he is any more of a gentleman or any better a man because he can do these things when he, in and of himself, knows they are wrong. God has taught us that it is not good for us to do these things; he has given us counsel, he has given us a word of wisdom, and the man who thus disregards the word of God and his counsel does not show very great respect to him, and I do not imagine that God is going to show very great respect to him.

Let us be true to our principles; men admire sincerity, truth and uprightness, and they admire a Latter-day Saint who abides by his principles much more than they admire one who is not true to that which he professes; and you will never lose anything by telling who you are and what you are in a respectful manner, and maintaining that which is right.

Of course we need not be bigoted or offensive, or run to any extremes.

May God bless you, my brethren and sisters, fill you with the Holy Spirit, and with desires to teach your children the ways of righteousness, and enable you to bring up a generation that is healthy, pure, virtuous and full of integrity in this land which God has given unto us. That he may thus bless and preserve us is my prayer in the name of Jesus. Amen.

REMARKS BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, ON FRIDAY AFTERNOON, APRIL 9, 1875.

(Reported by David W. Evans.)

CO-OPERATION A TRUE PRINCIPLE—SAINTS MUST BE SELF-SUSTAINING—PATRONIZE HOME MANUFACTURERS—HOME INDUSTRIAL INSTITUTIONS.

We have abundantly proved in our experience that if we do not sustain ourselves, no other people will sustain us, and that we must be united, as was said this morning, in our temporal as well as in our spiritual affairs; and that if we would build up and strengthen ourselves in the earth, it must be by union of effort, and by concentrating our means in a way that shall produce the best results for the work with which we are identified. Co-operation, or a union of effort, has been proved in our experience, when properly carried out, to be most successful. With small means and limited incomes we can accomplish, by wisely uniting our efforts, great results, and to bring about greater union should be our continual effort. As has been said, there may be failures and mismanagement occasionally, but the principle itself is a true one, and it recommends itself to every reflecting mind. We, however, in our mercantile operations in this city and Territory, have been more than ordinarily successful. I have heard reproaches indulged in, or rather reflections cast, upon our general co-operative institution. I think it has been one of the most successful establishments and institutions that we ever have had among us, and I do not know that it has been equalled anywhere, when we reflect that in the short space of three years those who in-

vested their means in that institution made one hundred per cent.—doubled their original stock; and when the financial crisis came in the east—the panic as it was termed, and many strong houses went down before it, our institution was able to withstand the storm, and tide over, and has met every dollar of its indebtedness promptly, or at least to the satisfaction of its creditors. We have been subjected to a great deal of expense in various ways; but the experience of the past few years enables us to see now how this expense can be curtailed; and profiting by this wisdom and experience, as a community we should take the necessary steps to establish, or rather to arrange it so that it will give the greatest satisfaction. A good deal might be said on this subject in this connection, but as we shall have a meeting very shortly in relation to our co-operative business affairs, probably that would be the proper place for remarks of this character. But I would say, as one individual, to all the Saints—Let us by every means in our power, that is, by collecting the little means that we have, seek to build up and strengthen these institutions in our midst, and they will prove profitable to us, and be a great blessing to the entire community and to Zion.

At this afternoon's session of the Conference the authorities of the Church will be presented, and it is desirable that there should be a general attendance of the members of the Church, as far as they can possibly come.

To refer again to this subject of co-operation. We have seen its good effects in the settlements throughout the entire Territory. I consider that if it had not been for our institution regulating prices and governing and controling the mercantile interests of this Territory, we should have lost, by having to pay high prices, thousands and thousands of dollars that we have saved. In Brigham City particularly, judging by accounts that we have heard, have the principles of co-operation been exceedingly beneficial to the people, because of the perfection to which they have been carried out. The great difficulty with us heretofore has been that, as a people, we have not had capital to achieve any very great results. No one man, until quite recently, has had sufficient means to carry on any great undertaking, but by the masses of the people uniting under a co-operative plan, and putting their funds in the hands of those who are judicious and good business men, we can establish every kind of manufacture that is necessary in this country to make us self-sustaining. The manufacture of iron into hollow-ware, and every thing of this character that is made of iron; the manufacture of rails for our railroads, of woolen goods of the best character, the establishment of sheep and cattle herds, of cheese factories and tanneries, and of every branch of manufacture that is adapted to our climate and Territory can be carried on upon this principle, and efforts should be made by us as a people to establish and make them successful. I took down with me, when I went to Washington last fall, a suit of clothes manufactured here in this Territory—the wool was grown here, the cloth was made at President Young's factory, and the clothes were made by our tailors. There was a good deal of discussion in the early part of the session concerning the resumption of specie payments. I remarked to a good many of my friends that if I were a believer, as some of them were, in the power of the General Government to make laws respecting such

matters, I should be in favor of making a law that would prevent the importation into this country of anything that we could make ourselves; and I believe that specie payments will be postponed until there is a stop to the extravagance which reigns throughout the country. The stream of gold which ought to be setting in the direction of the United States, in consequence of the multiplicity of our productions and the greatness of our trade, is constantly flowing toward Europe; and while this is the case, we may struggle in vain to get back to specie payments. That which is true concerning a nation is true concerning us as a Territory. If we would be independent, if we would keep the circulating medium in abundance in our midst, we must stop the stream that is flowing from the Territory, and every dollar that we spend here in sustaining a home institution, for making clothes, paying the cloth manufacturer for his cloth, the wool-grower for his wool, the tanner for his leather, or the shoemaker for making that leather into shoes and boots, is that much saved to the entire community. One very prominent free-trade member of the House, during a discussion on this subject last session, remarked that the suit of clothes he had on cost him but a comparative small amount, and that he had them sent from Canada. Some one replied, by way of joke, that he had probably bought a second hand suit; but there is no doubt the clothes were new. But suppose they cost less in Canada than the same suit would in the States, can not you and every body see, without lengthy reflection, that that money all went into foreign hands, and did not benefit the people of this country? The producer of the wool, the manufacturer of the cloth, and the maker of the clothes in Canada received the benefit. But supposing that thirty-five or forty dollars had been paid for that suit of clothes in the United States, or in the community where the purchaser lived, you can readily perceive that by the circulation of that money in his immediate vicinity, he, himself, if he were in any business, would receive the benefit of the expenditure, and that the extra cost would not be an entire loss to him like paying it out to a foreign community. And so it is with our own manufactures. We talk about brooms and about cheese, butter and other things which can be brought from the east at lower figures than we can produce them; but it is better for us to pay twenty-five per cent. more, and I do not know but even a larger per centage, for our home productions, than to send the money away to a distant community where it is circulated and we receive no benefit from it. If we bought home made cheese, and had to pay ten or fifteen cents a pound more for it (which, however, we are not required to do) than if it were brought from abroad, it is not an entire loss to the community, for we all derive some benefit from the means so spent, because it is circulated amongst us, and if we have anything to sell we get prices in proportion for it, and thus we sustain ourselves. Men may say that such and such things can be bought cheaper abroad than they can be bought at home, and therefore it is better to buy them; but I say that it is suicidal for any community to pursue such a policy, and we, with the experience that we have had in this country on these points for upwards of a quarter of a century, should begin to learn wisdom, and begin to foster home manufactures and home institutions. Our co-oper-

ative institutions should take into consideration the people's good, and, if there is ink, matches, cloth, leather or anything else to sell that is manufactured in this country, they should give the preference every time to the home manufactured article so far as possible, and endeavor to stimulate and foster home production and not operate against it.

By this means we build ourselves up, and the people themselves, where they are ignorant, will soon perceive the propriety and the advantage of taking this course; whereas if we pursue the old and opposite course we shall be impoverished and stripped of our means, and, having no branches of home manufacture, we shall continue to be a poor, dependent, helpless people.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, APRIL 11, 1875.

Reported by David W. Evans.

GATHERING OF ISRAEL—THE WORK OF THE FATHER COMMENCED—THREE NEPHITE APOSTLES NEVER TO TASTE OF DEATH—THE TEN TRIBES COME TO ZION FROM THE NORTH COUNTRIES.

If the congregation will give their attention I will read a few passages from the last chapter of Isaiah, commencing in the middle of the 18th verse. [The speaker read from the 18th verse, commencing—"It shall come," &c., unto the end of the 20th verse.]

There are some very great and important events predicted in these few lines which I have read, concerning the gathering of all nations and tongues, but more especially the gathering of the house of Israel, a sign being promised—that when that period shall arrive, in the purposes of God, a sign shall be given to the children of men, that they may know when these great events are to take place. In this passage we are not told what the sign shall be, we merely have it promised; but we would naturally draw the conculsion that it will be something of a peculiar character, something that can be distinguished by the nations, kindred and tongues of the earth preparatory to the great gathering that is promised in the Scriptures of truth, "I will set a sign among them." And after setting this sign he will send missionaries to Tubal, to Javan,

to the isles that are afar off, to Tarshish, Pul and Lud, and to them that draw the bow." And it is said concerning the missionaries who are thus sent forth, that "they shall declare my glory among the Gentiles." Then, when the sign is set, the missionaries are sent forth and the glory of God begins to be declared among the Gentiles, the Lord will bring about the gathering of his people Israel, bringing them upon horses, in chariots, in litters, upon swift beasts and upon mules to his holy mountain in Jerusalem; and he will gather all nations and tongues when that dispensation shall come.

The Lord has set that sign; the Lord has sent forth the messengers here spoken of to the various nations, as predicted, and already the voice of these messengers is heard in the uttermost parts of the earth, declaring the word of the Lord among the Gentiles, preparing them for the great event predicted by the mouth of Isaiah the Prophet.

Do this people desire to know what the sign predicted by the mouth of Isaiah means? Do you wish to know the nature of that sign? Let me refer you to the words of the everlasting God that have been uttered from the heavens, declared in this record brought forth in the last days, the Book of Mormon. Let us refer to a prediction uttered by the mouth of our Lord and Savior Jesus Christ, when he appeared personally upon this great western continent, and taught the ancient nations of America. He has told us by his own mouth what the sign should be for the gathering of all the dispersed of his people, the house of Israel. I will read the words of our Savior to the ancient inhabitants of this western continent. "Verily, verily, I say unto you, all these things"—the things which he had been speaking about to the multitude—"shall surely come, as the voice of the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem begin to be inhabited with my people, and it shall be the land of their inheritance. And verily I say unto you, I will give you a sign that you may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold this is the thing which I will give unto you for a sign, for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter, of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles"—that is, when this book, called the Book of Mormon, should be made known unto the Gentiles—"that they may know concerning this, my people, who are a remnant of the house of Jacob, and concerning this, my people, who shall be scattered by them in the latter days. Verily I say unto you when these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you."

Now, such is the sign. First, this work will be made known to the Gentiles, and will come forth from the Gentiles unto the Indians. "For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he has covenanted with his people, O house of

Israel. Therefore when these works, and the works which shall be wrought among you hereafter"—that is, the works which were performed during the first three or four centuries of the Christian era on the American continent, recorded in their records called the Book of Mormon—"when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity."

Now this dwindling in unbelief of the American Indians is very evident even to the antiquarians of our country, all of whom will admit that once a civilized nation dwelt on this continent. No learned man living disputes this. Why do they suppose any such thing? The ruins of their ancient cities, palaces and temples, proclaim in the ears of all living that once there dwelt on this hemisphere a great and powerful people, who were civilized and understood the art of constructing beautiful and substantial buildings. But now, O! how degraded, fallen and sunk into the very depths of darkness are the descendants of that once great, powerful and exalted people! "They shall dwindle in unbelief because of iniquity;" because they rejected the Gospel. In the fourth century of the Christian era they apostatized from the religion of their fathers; they were cursed by the Almighty, a skin of darkness came upon them; they were cursed in all that they set their hands to do, and the withering curse of the Almighty has been upon them from generation to generation, until the present day. They were to dwindle in unbelief because of iniquity.

"For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power to the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent, and come unto me, and be baptized in my name, and know of the truth of my doctrine that they may be numbered among my people, O house of Israel."

Such is the object of bringing this work forth to the Gentiles first. That is why God prepared the way for a great and powerful nation, free from all other nations under heaven, to be established here on this continent. The great purpose which God had in view was to set up a kingdom in the latter days in which there should be full and complete religious liberty and freedom of conscience, that the kingdom might go forth unto the ends of the earth; "and when these things shall come to pass, that thy seed"—the American Indians—"shall begin to know these things. It shall be a sign unto them, that they may know that the work of the Father hath already commenced, unto the fulfilling of the covenant which he hath made unto the people, who are of the house of Israel."

Now then, here is a prediction in Isaiah, that before the Lord gathers Israel he would set up a sign, showing not only to us but to all people, nations and tongues in the four quarters of the earth that he is about to gather together all the people of the house of Israel. That sign is when these American Indians shall begin to know the Gospel taught and practiced by their ancient fathers. "When that day shall come it shall come to pass that kings shall shut their mouths, for that which had not been told them shall they see, that which they had not heard shall they consider; for in that day, for my sake, shall the Father work a work which

shall be a great and marvelous work among them; and there shall be among them which will not believe it, although a man shall declare it unto them. But behold, the life of my servant is in mine hand," &c.

We will now pass on to the next page. "And then shall the work of the Father commence at that day, even when this Gospel shall be preached unto the remnant of this people"—unto the Indians—"verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea even the tribes which have been lost, which the Father hath led away out of Jerusalem, yea the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me; that they may call upon the Father in my name, and then shall the work commence with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall not go out in haste, nor go by flight, for I will go before them saith the Father, and I will be their rearward."

Forty-five years have passed away since God brought forth this sign, the Book of Mormon, and sent missionaries to the nations—to Tarshish, Pul, Lud, Tubal, Javan, and to the islands afar off, that have not heard his fame neither have seen his glory and these missionaries have declared his glory among the Gentiles. Forty-five years of proclamation to the nations of the Gentiles! Forty-five years of warning to all nations and tongues! Now, after so long a period has elapsed since God brought forth this wonderful sign, he has begun to work among the remnants of the house of Israel, the American Indians, upon this continent, by his own power. What is it that has stirred them up to believe in this work? Has it been your exertion? Not altogether; yet, no doubt, you, in some small degree, as far as your faith would permit, have helped on the work among these wild tribes. You have sought to recover them, you have fed and clothed them to some extent; you have told them occasionally about the records of their fathers; you have tried to bring them to repentance; but, after years of labor, you have said—"Alas! alas for them! What can be done to reclaim a people so far fallen into the depths of ignorance and corruption?" Your hearts have been almost discouraged so far as your own labors were concerned. But how soon and how marvelously, when the time had come, has the Lord our God begun to operate upon them as nations and as tribes, bringing them in from hundreds of miles distant to inquire after the Elders of this Church. What for? What do they want with the Elders? They want to be baptized. Who told them to come and be baptized? They say that men came to them in their dreams, and spoke to them in their own language, and told them that away yonder was a people who had authority from God to baptize them; but that they must repent of their sins, cease their evil habits and lay aside the traditions of their fathers, for they were false; that they must cease to roam over the face of the land, robbing and plundering, and learn to live as the white people.

Who are these men who have been to the Indians and told them to repent of their sins, and be baptized by the "Mormons?" They are men who obtained the promise of the Lord, upwards of eighteen centuries ago, that they should be

instruments in his hands of bringing about the redemption of their descendants. The Lord God promised them the privilege of working for and in behalf of their descendants in the latter days; and they have begun the work. All this was foretold in this record, the Book of Mormon.

Now I will read a little for the benefit of the Latter-day Saints, for though they have this record lying upon their shelves, I fear there are some who are careless about reading its contents, and perhaps do not understand the signs of the times, and the fulfillment of the purposes of God, which are here so clearly set forth. Jesus appeared on this American Continent soon after his resurrection, three different times that are recorded, and how many other times that are not recorded, I do not know. But he showed himself to them and brake bread with them. But the third time he came to the Twelve whom he had chosen on this land,—as he was about to leave them he put a very important question to them. He said unto his twelve disciples, speaking unto them one by one—"What is it that you desire of me, after that I am gone unto the Father?" And they all spake save it were three—"We desire that, after we have lived unto the age of men, that our ministry wherein thou hast called us may have an end, and that we may speedily come to thee in thy kingdom." And he said unto them—"Blessed are ye because ye have desired this thing of me; therefore after that ye are seventy-two years old, ye shall come unto me in my kingdom, and with me ye shall find rest." And when he had spoken these words unto the nine, he then turns to the three and said unto them—"What will ye that I shall do unto you when I am gone to the Father?" And they sorrowed in their hearts, for they dare not speak unto him the thing which they desired. And he said unto them—"Behold I know your thoughts, and you have desired the thing which John, my beloved, who was with me in my ministry before I was lifted up by the Jews, desired of me, therefore more blessed are ye, for ye shall never taste of death." These three men had the promise that they should never taste death; "but," said the Savior unto them—"ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I come in my glory with the powers of heaven. Ye shall never endure the pains of death, but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; then shall ye be blessed in the kingdom of my Father. And again ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me; for ye have desired that ye may bring the souls of men unto me while the world shall stand; and for this cause ye shall have fulness of joy, and ye shall sit down in the kingdom of my Father; yea your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father, and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men because of me."

What a glorious promise was made to these three men! Did they receive any change? Yes, they did; not to immortality however, but a change sufficient was wrought in their

bodies that death should not have power over them. But let us read a little further, it is very interesting. "And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry;" that is, he touched the nine who were to preach until they were seventy-two years old and who were then to be taken home to God, "and then he departed, and behold the heavens were opened and they (the three) were caught up into heaven, and saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard; and whether they were in the body or out of the body they could not tell, for it did seem unto them like a transfiguration of things." That is the way that they received their partial change. "But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven."

Now these men lived in the first century of the Christian era on this continent; and when that generation all passed away they also lived in the second century of the Christian era, and ministered to the ancient inhabitants on this land. And when the second century had all passed off the stage of action they also lived in the third century; and in the fourth century the Lord took these three men from the midst of the remnant of Israel on this land. Where did he take them? I do not know, it is not revealed. Why did he take them away? Because of the apostacy of the people, because the people were unworthy of the ministration of such great and holy men; because they sought to kill them; because they cast them into dens of wild beasts twice; and these men of God played with these wild beasts as a child would play with a suckling lamb, and received no harm from them. They cast them three times into a furnace of fire, and they came forth therefrom and received no hurt. They dug deep pits in the earth and cast them therein, supposing that they would perish; but by the power of the word of God that was in them, they smote the earth in the name of the Lord, and were delivered from these pits. And thus they went forth performing signs, wonders and miracles among this remnant of Israel, until their wickedness became so great that the Lord commanded them to depart out of their midst. And the remnant of Israel, from that day to the present—between fourteen and fifteen centuries—have been dwindling in unbelief, in ignorance, and in all the darkness which now surrounds them; but notwithstanding their darkness and misery, the three Nephites, for many generations, have not administered to them, because of the commandment of the Almighty to them.

But are they always to remain silent? Are there no more manifestations to come from these three men? Are they never again to remember the remnants of the House of Israel on this land? Let us read the promise. "Behold I was about to write the names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world; but behold I have seen them." Mormon saw them nearly four centuries after they were caught up into heaven, and after they received their partial change. Mormon saw them and they administered unto him. He says—"Behold I have seen them and they

have ministered unto me; and behold they will be among the Gentiles, and the Gentiles knoweth them not." They will, no doubt, call them poor deluded Mormons, and say that they ought to be hooted out of society, and that they ought to be persecuted, afflicted, and hated by all people. "They will be among the Gentiles and the Gentiles knoweth them not. They will also be among the Jews, and the Jews shall know them not. And it shall come to pass when the Lord seeth fit, in his wisdom, that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled; and also because of the convincing power of God which is in them; and they are as the angels of God. And if they shall pray unto the Father in the name of Jesus, they can show themselves unto whatsoever man it seemeth them good; therefore great and marvelous works shall be wrought by them before the great and coming day when all people must surely stand before the judgment seat of Christ. Yea even among the Gentiles shall there be a great and a marvelous work wrought by them, before that judgment day."

Now, having read these things, let us come back again to this spiritual movement that we hear of among the remnants of Jacob, in these western deserts, in the northwest hundreds of of miles, in the west and in the southwest. It is not confined to hundreds, but thousands testify that men have appeared individually in dreams, speaking their own language and, as Brother Hyde said last Tuesday, these men tell their descendants what their duties are, what they should do, and how they should hunt up this people, repent of their sins, be baptized, etc. And the parties who have been thus instructed time and time again, have fulfilled the commandments that they received, and some of them have come hundreds of miles to be baptized, and they are now desirous of laying aside their savage disposition, their roaming habits, and they want to learn to cultivate the earth, to lay down their weapons of war, cease stealing and to become a peaceable good people.

The work thus commenced will not stop here. The Book of Mormon says—"When thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of his covenant which he hath made with his people who are of the House of Israel." This remnant, the American Indians, do not comprise all Israel, they are but a small remnant of one single tribe, namely the descendants of that Joseph who was carried into Egypt. Away in yonder north countries, where I do not know, but away in those regions are ten tribes of the house of Israel. How do you know they are in the north country? Because this Bible has told us that in the latter days they should come out of the north country, and if they were not in the north country they could not come from there. Jeremiah says in his thirty-first chapter —"Behold I will bring them from the north, the blind and the lame with them, and the woman with child; they shall come, a great company out of the north countries." Where will they go to? Will they go immediately to Palestine, where they formerly had their inheritance? No. Jeremiah tells us where they will go; he tells us there is to be a place called Zion before these tribes come out of the north countries, and when they

come with a great company, the blind and the lame with them, and the Lord God leads them with supplication and with tears and with prayers, bringing them forth from those dreary, desolate, cold arctic regions: when that day shall come there shall be a Zion prepared to receive these ten tribes, before they finally go back to Palestine. Is there anything in the Scriptures about this? Yes. In the same chapter of Jeremiah we read that "they shall come and sing in the height of Zion." Zion, then, will have to be built up before they come; Zion will have to be reared somewhere and prepared to receive them; and it will be a holy place, and it will be a holy people who will build up Zion, so much so that the Lord will bring these ten tribes in to the height of Zion, into the midst of it.

What will then take place? They shall flow together to the goodness of the Lord, for the wheat, the wine, the oil, or the young of the flock; their souls shall be as a watered garden, and they shall not sorrow any more at all. Why? Because they have got among a good people, where there is no need to sorrow; they have come up into a land that is choice above all other lands, a land that brings forth wheat, and grapes for the producing of wine, where flocks, herds, &c., are multiplied, and their souls will be like a watered garden, and all the sorrows they have experienced for twenty-five hundred years, in the cold regions of the north, will be done away; and they will not sorrow any more at all.

This same thing is predicted in the sixteenth chapter, as well as in the thirty-first of Jeremiah. The Lord says in the sixteenth chapter—"Behold the days shall come when it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt;" but instead of that saying, there will be another more glorious saying, namely, that "the Lord liveth who brought up the children of Israel from the north country, and from all other countries whither he has driven them." But will that do away the former saying—"The Lord liveth who brought up Israel out of the land of Egypt?" Yes. Some may suppose that as the Jews retain that saying to this day it never would be done away. The Jews, wherever they may be scattered, whether in Christian lands, or among the heathens where they are anxious to convert them to idolatry, say, "We worship that God who brought up our fathers out of the land of Egypt, and wrought signs, wonders and mighty deeds in bringing them forth, leading them through the waters of the mighty deep into the Promised Land, Palestine." But notwithstanding they have retained this saying, it will be one day done away, superseded by the manifestations of God's power in bringing Israel from the north country and all other countries whither they have been scattered, and gathering them to their own land. The Israel of the latter day has got to cross the sea dry shod, just as ancient Israel did. It is thus predicted in the eleventh chapter of Isaiah. After saying that the Lord would lift up an ensign for the nations, he declares, "I will gather the outcasts of Israel and the dispersed of Judah from the four corners of the earth, and I will cause them to pass through the river in its seven streams, and I will smite the tongue of the Egyptian sea, and an highway shall be cast up unto Israal that was left from Assyria, like as it was to Israel when they came out of the land of Egypt." They shall go over dry shod. They will not have to

refer back three or four thousand years to the miracles wrought anciently by the God they worship, but they will tell of things wrought in their own day, which have taken place while they themselves live. "The Lord liveth that brought up Israel out of the north country; the Lord liveth who, in our day, smote the tongue of the Egyptian sea, and also the river Nile in its seven mouths; the Lord liveth who, in our day, cast up a highway in the midst of the great deep, for his chosen to come over."

Now I will quote a parallel prophecy, delivered to Joseph Smith, one of the greatest Prophets who has lived on the earth in any generation, save it be our Lord and Savior Jesus Christ. Some forty-three years ago, in speaking of the lost ten tribes of Israel, the Lord says—"They who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence." To show that they come with power, they come on a highway cast up for them; the ice feels the power of God and flows down, making room for them; and the barren deserts of the north, wherever they may go and need water, will yield forth pools of living water to quench their thirst. As they come to sing in the height of Zion, the everlasting hills, this great Rocky Mountain range, extending from the arctic regions south to the central portions of America, will tremble beneath the power of God at the approach of that people. Then will be fulfilled the saying of David, that the mountains shall skip like rams, and the little hills like lambs, before his people. The very trees of the field will clap like hands, as the Psalmist David has said. Then will be fulfilled the passage that was quoted yesterday by brother Woodruff—"Sing O heavens, be joyful O earth, and break forth into singing O mountains, for the Lord hath redeemed his people," &c. And when they get to Zion they will begin to say—"The place is too strait for me, give place to me that I may dwell;" then the saying will go forth—"Behold I was a captive. Zion was a captive, moving to and fro, tossed to and fro, and not comforted. Behold I was left alone." But where have this great company been, where has this mighty host come from? They have come from their hiding place in the north country; they have been led thence by the Prophets of the Most High God, the Lord going before their camp, talking with them out of the cloud, as he talked in ancient days with the camp of Israel, uttering his voice before his army, for his camp will be very great. So says the Prophet Joel, and his prophecy will be fulfilled. When they return to Zion to sing in the height thereof, "They will fall down there and be crowned with glory by the hands of the servants of the Lord, even the children of Ephraim."

Now what does this mean? A people that have had such mighty power, a people before whose camp the Lord of hosts has been seen, and his glory by day and by night; a

people before whom the mountains and the hills tremble and flee; shall a people of that description fall down and be crowned by another people? Who are this other people, that is, these highly favored children of Ephraim? What particular blessing has the Lord for Ephraim? He holds the birth-right. "Ephraim is my first-born," saith the Lord in the 31st chapter of Jeremiah. The first-born in the great latter-day work, holding the keys of blessings for all the twelve tribes of Israel. God has an order in his kingdom. Certain blessings can be received in one way; other blessings are ordained to be received in another form, by certain authorities that are appointed, and who hold the keys pertaining to these blessings. God did not take away the birth-right of Reuben, the first-born of Israel, and tranfer it to the heads of the sons of Joseph for a purpose that was of no particular account; but he transferred the birth-right from Reuben to Joseph that they might hold it as the first-born among all the tribes of Israel, to bless them in the latter days.

How long will they who come from the north countries tarry in the heights of Zion? Sometime. They have got to raise wheat, cultivate the grape, wine and oil, raise flocks and herds, and their souls will have to become as a watered garden. They will dwell in Zion a good while, and during that time, there will be twelve thousand chosen out of each of these ten tribes, besides twelve thousand that will be chosen from Judah, Joseph, and the remaining tribes, one hundred and forty-four thousand in all. Chosen for what? To be sealed in their foreheads. For what purpose? So that the power of death and pestilence and plague that will go forth in those days sweeping over the nations of the earth will have no power over them. These parties who are sealed in their foreheads will go forth among all people, nations and tongues, and gather up and hunt out the house of Israel, wherever they are scattered, and bring as many as they possibly can into the Church of the first-born, preparatory to the great day of the coming of the Lord. One hundred and forty-four thousand missionaries! Quite a host. All this has got to take place. There are persons in this congregation who will be in the midst of Zion, when the ten tribes come to Zion from the north countries, and will assist in bestowing the blessings promised by the Almighty upon the heads of the tribes of Israel. There are servants of God in the midst of this congregation who will lay their hands upon many of each of these twelve thousand, chosen out of the ten tribes, and set them apart as missionaries to visit the nations of the earth and hunt up the remnants of the seed of Jacob.

Having spoken concerning the gathering of the ten tribes, I will refer again to their Prophets. "Their Prophets shall hear his voice." Do not think that we are the only people who will have Prophets. God is determined to raise up Prophets among that people, but he will not bestow upon them all the fulness of the blessings of the Priesthood. The fulness will be reserved to be given to them after they come to Zion. But Prophets will be among them while in the north, and a portion of the Priesthood will be there; and John the Revelator will be there, teaching, instructing and preparing them for this great work; for to him were given the keys for the gathering of Israel, at the time when he ate that little book while on the Isle of Patmos. At that time, John was a very old man; but the Lord told him

that he must yet prophesy before many kingdoms, and nations, and peoples, and tongues, and he has got that mission to perform, and in the last days the spirit and power of Elias will attend his administrations among these ten tribes, and he will assist in preparing them to return to this land. Whether missionaries will be sent from Zion to hunt up these dispersed tribes in the north I do not know; but one thing I do know, from that which is reported by those who have tried to find a passage to the pole, that there is a warmer country off there, and that birds of passage go north to find a warmer climate. That I know from the writings of intelligent men who have been on voyages of discovery. And I know, furthermore, that they have crossed by means of dogs and sledges a certain portion of this great band of ice and have come to an open sea, which proves that there is a warmer country further north. There is a tract of country around the pole, some seven or eight hundred miles in diameter, that no man among the nations that we are acquainted with, has ever explored. But how much of that land may be fit for habitation I am not prepared to say, for I do not know. I know it would be a very easy matter for the Lord God, by the aid of great mountain ranges encircling them around about, to produce a band of ice which would prevent other nations and people very easily reaching them. I also know that it would be a very easy matter for the Lord God to cause deep and extensive valleys, very deep in comparison with high ranges of mountains around them, where the temperature would be comparatively mild, the same as in these mountains here. We see all the rigors of an arctic winter on our eastern ranges of mountains, while at the same time here are deep valleys in which there is a comparatively warm climate, which makes me think of that which was spoken by the mouth of Isaiah the Prophet in referring to the latter-day work. He says that "when it shall hail, coming down upon the forests, the city shall be low in a low place," where the climate is warm.

Let me say a few more words in regard to certain things that have already taken place, predicted in the Book of Mormon by our Lord and Savior Jesus Christ, when he appeared on this western hemisphere and taught this remnant of Israel. He told them of certain events which should transpire before the remnants of Joseph should be converted. He says—"Verily, verily, I say unto you that I have other sheep which are not of this land"—meaning America—"neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. But they of whom I speak have not as yet heard my voice, neither have I at any time manifested myself unto them; but I have received a commandment of the Father that I shall go unto them and they shall be numbered among my sheep, and there shall be one fold and one shepherd, therefore I go to show myself unto them." After leaving this continent, he went to the lost tribes and placed one measure of leaven in the meal that was in that country, having already planted a little leaven among the Jews at Jerusalem, and another little portion of leaven here in America, after which he goes to the lost tribes, and plants leaven in the third mess of meal, and left it to work. He says—"I command you that you shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father

in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that, through the fulness of the Gentiles, the remnant of their seed who shall be scattered upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth, and I will fulfill the covenant which the Father hath made unto all the people of the house of Israel."

Now I want you to take particular notice of the following paragraph, or a portion of it, which I will read. "But woe, saith the Father, unto the unbelieving of the Gentiles"—having reference more particularly to the Gentiles of this great nation—"for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel, and my people who are of the house of Israel have been cast out from among them, and have been trodden under foot by them, and because of the mercies of the Father unto the Gentiles, and the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them"—just as our forefathers have done for two or three generations past in smiting, destroying, casting out and driving the poor American Indians — "thus commanded the Father that I should say unto you at that day, when the Gentiles shall sin against my Gospel,"—meaning sinning against this fullness of the Gospel, that is the Book of Mormon, when it shall be sent forth in the latter days)—"when the Gentiles shall sin against my Gospel, and shall be lifted up in pride above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings and deceit, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations, and if they shall do all these things, and shall reject the fulness of my Gospel, behold, saith the Father, I will bring the fulness of my Gospel from among them."

This prophecy has been fulfilled. It was delivered and in print before there was any Latter-day Saint Church in existence. Now how did Joseph Smith, a farmer's boy, know naturally anything about the Lord's taking this work—the Book of Mormon—and this people who believe in the fullness of the Gospel and the bringing of them out from this Gentile nation to these solitary regions? How did he know this so far back as the year 1830? How did he know this before the Church was organized with six members? Yet it has all come to pass. How unlikely it was for such a thing to come to pass, if there was no God in it! If the Gentiles should reject this Gospel which the Lord has brought forth by his power; "and shall be lifted up in the pride of their hearts above all nations, peoples, kindreds and tongues, and shall be filled with all manner of lyings, deceits, mischiefs, hypocrisy, murders and whoredoms, and shall reject the fulness of my Gospel, Behold, saith the Father, I will bring the fulness of my Gospel from among them."

For twenty-seven years the Lord has been fulfilling this directly before the eyes of all this nation. Little did they think when they came upon

us in Nauvoo, and drove us out from our homes and firesides and told us to flee away beyond this great chain of rocky mountains, that they were fulfilling this great prophecy uttered before this people had an existence. "I will bring the fulness of my Gospel from among them;" and mark the next sentence — "and then I will remember my covenant." When? When he gets the people out from the midst of this nation. "Then I will remember my covenant which I made unto my people, O house of Israel, and I will bring my Gospel unto them." Has it been fulfilled? Yes. It is over a quarter of a century since the Lord brought us out, and laid a foundation for us to live here; and we have been enabled by his power to erect towns, villages and cities, to open up farms, and begin to live, and we have got a broad foundation laid; and now, the next thing is—"I will bring the fulness of my Gospel unto thee, O house of Israel;" that is, unto the Indians; in other words — they shall come unto a knowledge of the fulness of my Gospel. "Yet if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, the house of Israel."

That is the only hope that we Gentiles have. No hope for us whatever, no hope for this great and powerful nation, only by being numbered with these poor, degraded, despised, outcast, dark, and benighted Indians. Are you willing to be numbered with them? In what respect? Not to come down to their customs and habits, their uncleanness, filth, wickedness, darkness and ignorance; but be numbered with them in the inheritance of this great continent, which was given to them by promise, the same as Palestine was given to Abraham and Isaac. God gave it by the mouth of Jacob, who pronounced it upon the head of his son Joseph, it was promised that he should have a separate land from that given to Abraham and Isaac. Read it in the 49th chapter of Genesis. The Lord gave North and South America to these Indians, nearly six hundred years before Christ. And he promised that the Gentiles, in the latter days, who should come upon the face of this land, if they would repent when this Gospel should come forth unto them, they should have the privilege of receiving their inheritance in common with this remnant of Israel — these Indians. But if they did not repent there is another decree. And what is that? "They shall be utterly cut off from among my people." Thus it is predicted and you have read it for forty-five years. In another place the Lord says—"If they will not repent, behold I will cut off the cities of their land, I will throw down all their strongholds, and I will cut off their horses out of the midst of them, and I will execute vengeance and fury upon them such as they have not heard of. In another place, which I have not time to turn to and read, it says — "And it shall come to pass that every soul that will not repent of their sins and come unto my beloved son, will I cut off from among my people, O, house of Israel, and it shall be done unto them even as Moses has said, they shall be cut off from among my people."

Now Moses has told us of that time, and it is repeated again in the 3rd chapter of the Acts of the Apostles, that the Lord would raise up a Prophet, and it should come to pass that every soul that would not hear that Prophet should be cut off from among the people. We are told that that Prophet was Jesus, and we believe it. Jesus Christ was that Pro-

phet, and the day is to come, as sure as the Lord lives in yonder heavens, when every soul that will not repent, and receive his work, will be literally cut off from among the people, just as Moses has predicted. And it shall come to pass that "kings shall shut their mouths, for that which had not been told them shall they see, and that which they have not heard shall they behold," a marvelous work and a wonder, a work that the Lord would perform in the latter-days. A strange work, a strange act, so-called by Isaiah the Prophet.

O that I had time to go into the numerous prophecies in the Book of Mormon, and point out the desolations that are to come upon this nation and this generation, if they do not repent! But every jot and every tittle that has not been fulfilled since the coming forth of the Book of Mormon, will be fulfilled to the very letter. Zion will arise, clothed with the glory of her God; the Lord will be her defence; he will be her shield and her buckler; and the power of his own right hand will protect his people. And it shall come to pass that every nation, and every kindred and tongue and people that will fight against the people of God, and against his Zion, will perish out of the earth, and all nations that "fight against Mount Zion shall become as the dream of a night vision. Like a hungry man who dreams and thinks that he eats, but he wakes and his soul has appetite;" so, in the latter-days, it shall be with not only one nation but all the nations that fight against Mount Zion. God has stretched forth his hand to exert the powers of the heavens, and he will fulfill and accomplish his work; and there is no power beneath the heavens that can stay his almighty hand.—Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED JUNE 27, 1875, IN THE SECOND WARD SCHOOL-HOUSE, SALT LAKE CITY, AT THE FUNERAL SERVICES OF JOHN HOUSEMAN, AGED SIX YEARS, AND WILLIE FRANKLIN, AGED FOUR YEARS, SONS OF WILLIAM AND ANN WHEELER, BURNED TO DEATH AT WANSHIP, SUMMIT COUNTY, U. T., JUNE 24, 1875.

(Reported by David W. Evans.)

LITTLE CHILDREN ARE INNOCENT, AND ALL WILL BE SAVED—GOD, A PERSONAGE OF TABERNACLE—THE LIFE OF THE SAVIOR, A LIFE OF SUFFERING—SECOND COMING OF CHRIST.

I am entirely dependent this morning upon the Spirit of the Lord to guide and direct me in what I may say upon this painful occasion. Those who have assembled here—Brother and Sister Wheeler, and their

friends who mourn with them, are dependent upon the same source for comfort in their serious bereavement; and in fact we are all dependent upon the blessing and Spirit of the Lord in all the labors of life, and I hope that, in our services this morning, a large measure of that Spirit will be imparted unto us.

I feel disposed to read the first chapter of Job as a preliminary to any remarks I may make. [The speaker read the first chapter of the Book of Job.] We also see in reading the history of Job that the devil did not finish with him there, as it seems the devil had another conversation with the Lord on this subject, in which he informed the Lord that a man would give anything for his life, and that if he, the devil, touched Job's flesh, he would certainly curse God. And it seems from reading this history that the Lord put Job into the hands of the devil, to do as he pleased with him, only to spare his life. Of course the history is familiar to you all who have read the Bible, and you are aware that the devil smote Job, and he was covered with boils from the crown of his head to the soles of his feet, so that he was in great distress, trouble and tribulation, yet in the midst of it all he did not sin, but acknowledged the hand of the Lord.

I may say with regard to the case which has brought us together this morning, it is a little similar to that of Job. We meet with some strange things in the history of our lives in the dispensations and dealings of God with men. In the case before us we are called to mourn the loss of two children taken from Brother and Sister Wheeler, we may say as suddenly and, in one sense of the word, as miraculously, as were the sons and daughters of Job. His affliction consisted not only in the loss of two children, but of all his children and also of all the possessions that he had, yet still, under all this he said—"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I know very well it is hard for any person to be called to pass through the scenes that we sometimes are called to pass through in this life, it is so in the case before us this morning. The loss of these little children, taken away as they were, is certainly painful, not only to the parents, but to every person who reflects; and it is a very hard matter for any of us to enter into and appreciate the depth of sorrow which parents feel on occasions like this, it is difficult to bring the matter home to our own hearts unless we have been called to pass through similar affliction and sorrow. At the same time there is no doubt that we all sympathize with our friends when called to pass through trials and bereavement. And I will here say to Brother and Sister Wheeler, and to all my friends, there are a great many worse things in this world than the case we are now called to mourn.

Our children are taken away from us in infancy and childhood, and they are taken away as Job's were, in one sense of the word, through the dispensations of Providence, causing us severe trials. This we will acknowledge; but, as I have already said, there are many things in this world that are far more painful and afflicting than to have our children burned to death. My friends may ask—"What is Brother Woodruff driving at in this remark?" I will tell you. I have lived in these valleys twenty-seven years, since the pioneers came here. I have seen a whole generation of men and women grow up in

these valleys of the mountains, and they have become parents. I have seen some, I will not say a great many, but I have seen some young men, I say nothing about maidens, who have met with untimely deaths and who have gone to the grave disgraced, and a dishonor to themselves and to their parents. Circumstances of this kind are far more painful to any parent in the world than it is for their children to meet with sudden death by accident or any other way. I do not make these remarks to apply to Brother and Sister Wheeler, for none of us know what course our children will take. We set good examples before them, and we strive to teach them righteous principles, but when they come to years of accountability they have their agency and they act for themselves.

Many things are transpiring in the earth to-day which we should regard as great calamities and as grievous to be borne if we had to pass through them. Think of these late earthquakes in South America, eight thousand people out of ten thousand in one city sunk in the earth in a few moments. And then, the tremendous floods that are sweeping over France and other parts of the earth, causing the death of hundreds and thousands of men, women and children. All these things are in fulfillment of the revelations of God, and of the judgments which he has promised should come upon the earth in the last days. One of the purposes which the Lord has in view in gathering his Saints to the valleys of the mountains is that they may not share in the sins or partake of the plagues of Babylon; therefore we have reason to rejoice before the Lord because of his mercies and blessings unto us. And with regard to a case like this before us this morning—the loss of these children—I want to say a few words for the consolation of those who are sorrowing. In the first place these children are innocent before the Lord; as to their death and the cause thereof, that is in the hands of God, and we should not complain of the Lord or his dispensations any more than Job did. These children have been taken away very suddenly, and in such a manner as to cause great sorrow and distress to their parents, but there is this consolation connected with the matter—they are innocent, they are not in transgression. They have paid the law of death which God passed on Adam and all his posterity; but when their spirits left their bodies and got into the spirit world their trouble and affliction were over. Their death was a very painful one, but their suffering is now over, and in a few years from now they will come forth out of their graves in the morning of the resurrection, not marred by fire or any element, but clothed with glory, immortality and eternal life, in eternal beauty and bloom, and they will be given into the hands of their parents, and they will receive them in the family organization of the celestial world, and their parents will have them for ever. They will live as long as their God lives. This, to Latter-day Saints, who believe in the resurrection, should be a source of comfort and consolation.

Why our children are taken from us it is not for me to say, for God never revealed it unto me. We are all burying them. I have buried one-third of the children that have been given unto me. I have had some thirty children born to me, and ten of them are buried, all of them young. The question may arise with me and with you—"Why has the Lord taken away my children?" But that is not for me to tell, because I do not know; it is in the hands of the

Lord, and it has been so from the creation of the world all the way down. Children are taken away in their infancy, and they go to the spirit world. They come here and fulfill the object of their coming, that is, they tabernacle in the flesh. They come to receive a probation and an inheritance on the earth; they obtain a body or tabernacle, and that tabernacle will be preserved for them, and in the morning of the resurrection the spirits and bodies will be reunited, and as here we find children of various ages in a family, from the infant at the mother's breast to manhood, so will it be in the family organization in the celestial world. Our children will be restored to us as they are laid down if we, their parents, keep the faith and prove ourselves worthy to obtain eternal life; and if we do not so prove ourselves our children will still be preserved, and will inherit celestial glory. This is my view in regard to all infants who die, whether they are born to Jew or Gentile, righteous or wicked. They come from their eternal Father and their eternal Mother unto whom they were born in the eternal world, and they will be restored to their eternal parentage; and all parents who have received children here according to the order of God and the holy priesthood, no matter in what age they may have lived, will claim those children in the morning of the resurrection, and they will be given unto them and they will grace their family organizations in the celestial world.

With regard to the future state of those who die in infancy I do not feel authorized to say much. There has been a great deal of theory, and many views have been expressed on this subject, but there are many things connected with it which the Lord has probably never revealed to any of the Prophets or patriarchs who ever appeared on the earth. There are some things which have not been revealed to man, but are held in the bosom of God our Father, and it may be that the condition after death of those who die in infancy is among the things which God has never revealed; but it is sufficient for me to know that our children are saved, and that if we ourselves keep the faith and do our duty before the Lord, if we keep the celestial law, we shall be preserved by that law, and our children will be given unto us there, as they have been given here in this world of sorrow, affliction, pain and distress. It has no doubt been a marvel many times, in the minds of men and women, why God ever placed men and women in such a world as this, why he causes his children to pass through sorrow and affliction here in the body. The Lord has revealed something to us concerning this matter, and we have learned enough about it to know that this thing is necessary. We know that we are created in the image of God, both male and female; and whoever goes back into the presence of God our eternal Father, will find that he is a noble man, a noble God, tabernacled in a form similar to ours, for we are created after his own image; they will also learn that he has placed us here that we may pass through a state of probation and experience, the same as he himself did in his day of mortality. And time and again it has been revealed in the revelations of God given in our day, as well as in the Bible and Book of Mormon, that these things are necessary in order to enable us to comprehend good and evil, and to be prepared for glory and blessings when we receive them. As the Apostle argues very strongly in the Book of Mormon—"If we never taste the bitter how will we know

how to comprehend the sweet? If we never partake of pain how can we prize ease? And if we never pass through affliction, how can we comprehend glory, exaltation and eternal blessings?"

The Lord has said concerning Jesus, that he descended below all things that he might rise above all things, and comprehend all things. No man descended lower than the Savior of the world. Born in a stable, cradled in a manger, he traveled from there to the cross through suffering, mingled with blood, to a throne of grace; and in all his life there was nothing of an earthly nature that seemed to be worth possessing. His whole life was passed in poverty, suffering, pain, affliction, labor, prayer, mourning and sorrow, until he gave up the ghost on the cross. Still he was God's firstborn son and the Redeemer of the world. The question might be asked why the Lord suffered his Son to come here and to live and die as he did. When we get into the spirit world, and the vail is withdrawn, we shall then perhaps understand the whys and wherefores of all these things. In the dispensations and providences of God to man it seems that we are born to suffer pain, affliction, sorrows and trials; this is what God has decreed that the human family shall pass through; and if we make a right use of this probation, the experience it brings will eventually prove a great blessing to us, and when we receive immortality and eternal life, exaltation, kingdoms, thrones, principalities and powers with all the blessings of the fulness of the Gospel of Christ, we shall understand and comprehend why we were called to pass through a continual warfare during the few years we spent in the flesh.

It certainly does require a good deal of the Spirit of the Lord to give comfort and consolation to a father and mother mourning for the loss of their children; and without the Gospel of Christ the separation by death is one of the most gloomy subjects it is possible to contemplate; but just as soon as we obtain the Gospel and learn the principle of the resurrection, the gloom, sorrow and suffering occasioned by death are, in a great measure, taken away. I have often thought that, to see a dead body, and to see that body laid in the grave and covered with earth, is one of the most gloomy things on earth; without the Gospel it is like taking a leap in the dark. But as quick as we obtain the Gospel, as soon as the spirit of man is enlightened by the inspiration of the Almighty, he can exclaim with one of old—"Oh grave, where is thy victory, Oh death, where is thy sting? The sting of death is sin, and the gift of God is eternal life, through our Lord Jesus Christ." The resurrection of the dead presents itself before the enlightened mind of man, and he has a foundation for his spirit to rest upon. That is the position of the Latter-day Saints today. We do know for ourselves, we are not in the dark with regard to this matter; God has revealed it to us, and we do understand the principle of the resurrection of the dead, and that the Gospel brings life and immortality to light. We have received the Gospel, and if we are true to the principles of that Gospel as long as we live, we shall be made partakers of immortality, exaltation and glory.

I know very well that the loss of their children in this terrible manner is a sad affliction to brother and sister Wheeler. It was a sad affliction for Job when his children and

possessions were taken from him in an hour, but yet he had sense or knowledge enough to understand and say that when he came into the world he possessed neither children, houses, lands, horses, oxen, camels nor asses, but that all his wealth had been given to him by the Lord, and that the Lord had taken them away and blessed be his holy name. I will say to our mourning friends, your children are taken away and you can not help it, we cannot any of us help it; there is no censure to be given to parents when they do the best they can. A mother should not be censured because she can not save her sick child, and we have to leave these things in the hands of God. It will be but a little time until they will be restored to us; in a little time brother and sister Wheeler will again have the children whose loss they now mourn.

With regard to the growth, glory, or exaltation of children in the life to come, God has not revealed anything on that subject to me, either about your children, mine or anybody else's, any further than we know they are saved. And I feel that we have to put our trust in the Lord in these afflictions, we have to lean upon his arm and to look to him for comfort and consolation. We do not mourn under these afflictions as those who have no hope; we do not mourn the loss of our children as though we were never going to see them again, because we know better. The Lord has taught us better, and so has the Gospel; the revelations of Jesus Christ have shown us that they will be restored to us in the resurrection of the just. And I will here say with regard to the Gospel of Christ, that it is one of the greatest mysteries under the heavens to me why there are so few of the human family, whether in the Christian, Pagan or Jewish world, who take any interest in eternal things, in the state of man after death. If we read the Bible we learn that Noah, filled with revelation, and with the Gospel in his hand, although he labored a hundred and twenty years, could not get a solitary soul except his own family to go with him for salvation. It was similar in the days of the Patriarchs and Prophets, and if we come down to the days of Christ, we find that his testimony was rejected by the rabbis, high priests and the great mass of the people, and he chose for his Apostles twelve poor fishermen, and they and very few of the people, comparatively speaking, were all that received the teachings of Jesus and followed him through the regeneration; while the whole Jewish nation, with these few exceptions, were ready to put their Shiloh to death, and he was the person upon whom the salvation of the whole house of Israel depended. It is just so to-day. The great majority of the people reject the words of life and salvation which are proclaimed unto them. God, in these last days revealed the Gospel of Jesus Christ to Joseph Smith by the teachings of angels out of heaven, and its principles are made known to the world, and there has never been a congregation of Gentiles, from that day to this, to whom the Elders of Israel have borne record of these things, but what the Spirit of God has also borne record of the truth of their testimony; and herein lies the condemnation of this generation, for "light has come into the world, but men love darkness rather than light, because their deeds are evil." I ask, in the name of God and humanity, why is it that intelligent beings,

made in the image of God, take no interest in their condition after death? They know they are going to die, and, if they have any sense or reflection, they know they will live after the death of their mortal bodies; still men will sell their eternal interest for money, for a few hundred or a few thousand dollars they will sell all the interest they have in the eternal world; in fact, they take no interest in their eternal welfare. Their cry is—"Give me gold, silver and honors the few years I spend here, and eternal life may go where it pleases, I have no interest in that." I ask again, why is it that the human family take no interest in these things? We have preached over forty years. I have been engaged in that work over that time, and have proclaimed the words of eternal life to millions of people, and have traveled more than a hundred thousand miles in so doing, and, as the Prophet has said, I have found one of a family and two of a city who have had eyes to see, ears to hear, and hearts to understand, and they have been gathered up from the various nations of the earth into the mountains of Israel, and here to-day we have a little handful of people, out of the twelve hundred millions who dwell upon the earth, who feel an interest in building up the Zion and kingdom of God upon the earth, and who are desirous of being saved in that kingdom.

Now I would rather be poor all the days of my life, I would rather go through poverty and affliction, it matters not how severe, even to the sacrifice of my own life, than lose salvation and eternal life, because I have faith in it and always had. I always have had faith in the Bible and in the revelations of God since I was a boy like these sitting on these seats, eight or ten years old, when I went to the Presbyterian Sunday school and read about Jesus Christ. I believed then that he was the Savior of the world; I believed that the Old and New Testament was true. I believe it to-day. What would it profit a man to gain the whole world and lose his own soul? What will a man give in exchange for his soul? When he comes into the presence of God he can't buy it. This is the position of the world. There is none of us going to live but a little while; we shall all pass away soon, and our eternal destiny depends upon the few days, weeks, months or years that we spend here in the flesh. Do you not think it will pay a man or a woman to keep the commandments of God? It will, and when we enjoy the Holy Spirit, when we are trying to live our religion here on the earth, we are the happiest people on God's footstool, no matter what our circumstances may be. I do not care whether we are rich or poor, whether in happiness or affliction, if a man is living his religion and enjoys the favor and Spirit of God, it makes no difference to him what takes place on the earth. There may be earthquakes, war, fire or sword in the land, but he feels that it is all right with him. That is the way I feel to-day.

With regard to the Gospel of Christ, it is a thing that we should all labor to maintain the few years that we spend here. When I get through with this life and go into the spirit world, I do not want to miss what I have in anticipation. I have always desired to see the Savior, Father Adam, Enoch, Abraham, Isaac, Jacob, and those old Prophets we read about in the Bible. I desired this before I heard this Gospel, I desire it to-day; and I do not wish to miss this, for nothing in this world would pay me for such a sacrifice. But I know that it requires constant

warfare, labor and faithfulness before the Lord in order for us to keep in fellowship with the Holy Spirit, and to live in such a manner that we may obtain these blessings. Jesus says—"Strait is the gate and narrow the way that leads to eternal lives, and few there are who find it, while broad is the way that leads to death, and many there be who go in thereat." The road to death is broad enough to catch the whole world, and they do not like to walk in the strait and narrow one, they do not like to keep the celestial law. I have met with professed ministers of the Gospel, in my travels, at whose tables I have eaten and drank, and I have given them the Book of Mormon and the Book of Doctrine and Covenants, and have talked to and labored with them, and I have known some of them spend days and days in this warfare, trying to decide which to do, whether to receive the Gospel of Christ and take the reproach of the world, or reject it; and I may say that in nine cases out of ten they have come to the conclusion to reject it. When I visited Fox Island the first time, I went to the house of Mr. Newton, a Baptist minister; and I stayed with him. But first I went to his church and heard him preach, and when he got through I wanted to bear record of the Gospel, for I had a message to that people, and I appointed a meeting for four o'clock in the afternoon, and I preached the Gospel to them, and Mr. Newton took me to his home and I gave him the Book of Mormon and the Book of Doctrine and Covenants, and for ten days that man walked about his room until midnight trying to decide what he should do. The Spirit of the Lord bore record to him that my testimony was true, and he felt that if he obeyed the Gospel which I had proclaimed unto him he would lose his good name and honor among men, but that if he did not receive it, he would be damned. Finally he re-rejected it, and the consequence was that he became a vagabond, and a miserable outcast. I baptized all his flock who owned any portion of the meeting-house, and if he had embraced the Gospel and been gathered with them he would have been here and saved in the kingdom of God, instead of the vagabond that he has since become. I merely mention this to show how the minds of some men are acted upon by the tidings of the Gospel. Some of them feel that it would be a great reproach to obey that Gospel and to keep the commandments of God. Bless your souls, we who obey the Gospel of Christ are all in good company. Whenever you are persecuted for righteousness sake, said Jesus, rejoice and be exceeding glad for so persecuted they the Prophets and Apostles which were before you.

I will say to all, whether in the church or in the world, it will pay you to keep the commandments of God. Here is a man who has a wife that he thinks a great deal of; they have lovely children, and the ties of affection bind them closely. Now should not such a man have respect enough for God to keep his commandments and so secure to himself his wife and his children in the celestial world after the resurrection? But you cannot get worldlings to believe in such a principle; the people, as I said before, have not interest enough in the things of the kingdom of God to be willing to keep the commandments of God.

I say to the Latter-day Saints, we should be faithful to our God. We are blessed above all the people that breathe the breath of life upon the earth, and we are blessed above all other dispensations and generations.

of men, for the Lord has put into our hands the power to build up his Zion upon the earth, never more to be thrown down, and this is what no other generation has ever been called to do. But although this is the mission of the Latter-day Saints, we have a continual warfare to wage—a warfare with the powers of darkness, and a warfare with ourselves. The ancients had a similar experience to pass through—they had their day of trials, troubles and tribulations. Enoch labored three hundred and sixty-five years in building up Zion, and he had the opposition of the whole world. But the Lord blessed him so that he maintained his ground for that length of time, and gathered together a few out of the nations of the earth, and they were sanctified before the Lord, and he had to take them away, and the saying went forth —"Zion is fled." So you may trace down all the Prophets. Read the history of Ezekiel, Jeremiah, Isaiah and others, and you will find that it was a warfare with them all the way through. And so with Jesus and the Apostles. But all those dispensations have passed and gone into the spirit world, and they have their eyes upon us, and in fact God our heavenly Father and all under him—the whole heavenly host, have their eyes turned towards the Latter-day Saints, because this is the great dispensation of which Adam, Enoch and all the ancient patriarchs and Prophets have spoken, in which shall take place the final redemption of the House of Israel, the restoration of their kingdom, the rebuilding of their city and Temple, the restoration of their oracles and Priesthood, of the Urim and Thummim, and the preparation for the final winding up scene in the last days; all these things will take place in the dispensation in which we are permitted to live.

Let us, then, try and fulfill and perform our duties as good Latter-day Saints. Let us bear with each other's faults, and bear the yoke of Christ, live our religion and keep the commandments of God. Let us try and bring up our children in the nurture and admonition of the Lord. Let us set them good examples and teach them good principles while they are young. They are given to us by our heavenly Father; they are our kingdom, they are the foundation of our exaltation and glory; they are plants of renown, and we should strive to bear them up before the Lord, and teach them to pray to, and to have faith in, the Lord as far as we can, that when we are passed and gone and they succeed us on this stage of action, they may bear off the great latter-day work and kingdom of God upon the earth. I do not believe that the day is very far distant when the revelations which God has given concerning the last days will have their fulfillment. I believe there are many children now living in the mountains of Israel who will never taste of death, that is, they will dwell on the earth at the coming of the Lord Jesus Christ. I will acknowledge that there is a great deal to be done, and the Lord has not revealed to man the day or the hour, but he has revealed the generation; and the fig trees are now putting forth their leaves in the eyes of all the nations, indicating the near approach of the second coming of the Son of Man. It is my faith that hundreds and thousands of the children that have been given to us will be alive in the flesh when Christ comes in the clouds of heaven in power and great glory. The Lord will not disappoint the inhabitants of the earth in these last days in regard to his second coming, any more than he has with regard to other great events and dispensations.

We live in a very important age and generation; we live in the day and time when God has set his hand to fulfill a measure of prophecy and revelation to man, in the great dispensation of all dispensations. As an individual I do not believe that many more years will roll over the heads of the inhabitants of the earth before the resurrection will be upon them, and then these children, which we are called to bury to-day, will come forth from their graves, clothed with glory, immortality and eternal life. You may ask why I believe this. I believe it because the revelations of God say so. I read the Scriptures, and I believe that the revelations and prophecies therein contained mean what they say, and I also believe that the saying of every Prophet or Apostle spoken under the inspiration of the Holy Ghost will have its fulfillment, and, as Paul said, no prophecy of Scripture hath any private interpretation, but holy men of old spake as they were moved upon by the Holy Ghost. They spake the mind and word of the Lord, and none of their sayings will fail to be fulfilled, for the Lord has said—"Though the heavens and the earth pass away, my word shall not fail, but shall be fulfilled." That is the way I read prophecy and revelation.

The Jews will be moved upon by and by, and they will return to the land of their fathers, and they will rebuild Jerusalem. These Lamanites here will receive the Gospel of Christ in fulfillment of the revelations of God. The Prophets which have been shut up in the north country with the nine and a half tribes led away by Shalmanezer, King of Assyria, thousands of years ago, will come in remembrance before God; they will smite the rocks and mountains of ice will flow down before them, and those long lost tribes will come forth in your day and mine, if we live a few years longer, and they will be crowned under the hands of the children of Ephraim—the Elders of Israel who dwell in the land of Zion. And by and by the testimony of the Gospel will be sealed among the Gentiles, and the Gospel will turn to the whole house of Israel, and the judgments of God will back up the testimony of the Elders of this Church, and the Lord will send messengers who will go forth and reap down the earth. The unbeliever may say that what we term judgments have always prevailed more or less among the nations, and that God has nothing to do with them, they are all natural. Well, if they have always prevailed, they will prevail to a greater extent in these last days than ever before, until everything that God has spoken shall have come to pass. Judgments await the world, and they await this nation, and the day is at hand when the Lord will sweep the earth as with a besom of destruction. In the vision which the Lord gave to Enoch, he saw the heavens weeping over the earth because of the fall of man; and when Enoch asked the Lord—"When will the earth rest from under the curse of sin?" the Lord told him that in the last days the earth should rest, for then it should be redeemed from the sin, wickedness and abominations that were upon it. The earth is now pretty near ripe, and when ripened the Lord will cut them off. These things are before the Latter-day Saints, but the world do not believe in them any more than they believed in the message of Noah or Lot.

Brethren and sisters, let us read the revelations of God for ourselves, and when we read them, let us believe them, and try to live in such a

way that we may be ready for whatever dispensation the Lord may have in store for us, and so that we can acknowledge his hand as Job did, and not find any fault with him because of his providences toward us. If we cannot comprehend them now, we shall be able to do so in a little while. The Lord may have purposes in view in his dealings with us that we do not understand; I presume he has. In fact, the whole of the dealings of God to man are a mystery. There is a vail over the world, and it is ordained of God that it should be so, for if it were not so, and if men could comprehend eternal things, as God comprehends them, there is no man on the earth, no matter how wicked he may be, but what would be willing to keep the commandments of God, and to pass through anything that God ordained, for therein he would see there was salvation and eternal life. But God has an order in these matters, as he revealed unto Joseph Smith. He said unto Joseph —"I will prove you whether you will abide in my covenant; if you are not willing to abide in my covenant even unto death, you are not worthy of me." And it is so with the Saints. If they are not willing to abide in the covenants they have made with God, even unto death if necessary, they are not worthy of him. Jesus laid down his life to redeem the world, and passed through suffering and affliction all his life in order that he might fulfill the mission which was given him. So it is with us. The Lord says—"I am going to prove the children of men." There are a few individuals in this dispensation who will inherit celestial glory, and a few in other dispensations; but before they receive their exaltation they will have to pass through and submit to whatever dispensation God may decree. But for all this they will receive their reward—they will become Gods, they will inherit thrones, kingdoms, principalities and powers through the endless ages of eternity, and to their increase there will be no end, and the heart of man has never conceived of the glory that is in store for the sons and daughters of God who keep the celestial law. And yet God has a vail over all in regard to these things. The whole world will be judged according to the deeds done in the body, and they will inherit kingdoms according to the laws which they have kept, every man being preserved by the law which he has observed, and all will be saved in some glory, except the sons of perdition.

Now, brethren and sisters, the Gospel of Christ is before us. We are all passing along, and it will only be a little time before a good many of us will be on the other side of the vail. Our friends are passing off every day, and we look in vain for many with whom we have been familiar in years that are past. If I go into a congregation of ten thousand and enquire for the Saints I knew in Kirtland, and request them to lift up their hands, it will be like a standard bearer on the mountains, there is only here and there one. You ask a congregation how many of them knew Joseph Smith, and it is only here and there one, they are passing away to the other side of the vail. It is so with us all, we are hastening to the end of life's journey, and a good many of us are on the downward grade. I ask that what little time I live, I may keep the faith and have the fellowship of the Holy Spirit and of the Saints of God, that when I get through I may be satisfied with life, satisfied with my acts, that I may receive a welcome into the Kingdom of God. That is all I ask and all I labor for. As for riches and

wealth, I do not want them if they will damn me. I would like to have enough to clothe, shoe and feed my wives and children, and to make them comfortable, if I can get it honestly before the Lord; but I would rather myself and them all be in poverty than to have wealth and be destroyed. Riches are dangerous unless we can use them so as not to destroy us; if we cannot use them to the glory of God and for the building up of his Kingdom, we are better without them. I do not expect to live a great many years longer. The young, the middle-aged and the old are dying off. For many years of my life the gospel of Jesus Christ has been a consolation to me. I have spent a good deal more than half of my life in laboring in this Church. I labored to find this Church, I may say, from my childhood up, and many a midnight hour have I plead with the Lord, in the wilderness, in the woods, and in my mill, and under various circumstances, that the Lord would let me find a people who contended for the faith once delivered to the Saints. I desired this from reading the Bible, and from the inspiration of the Holy Spirit, for in the pages of that sacred book I learned that a people once lived upon the earth who had communion with God, and they had power to command the elements, and they obeyed them; they conversed with angels, and had the gifts and graces of a religion which had power and salvation in it. I could not find this on the face of the earth. I prayed to the Lord to let me live to find such a people, and he promised that I should, and I have lived to find them. I have seen the faces of Prophets and inspired men, and it has been a great consolation to me. I have my failings and imperfections, and I expect that we are all subject to them, more or less. I want to overcome them, because I desire to partake of eternal life. I also desire this for the Saints of God and for the honest and meek of the earth everywhere.

I have labored many years, and traveled without purse and scrip, preached without money and without price, for the purpose of saving my fellow-men. I labor on Mount Zion to try and save the dead; I spend a good deal of time in this. It is a consolation to me, I pray God my heavenly Father to bless you and all the Latter-day Saints, and that he will give us enough of his Holy Spirit to keep us in the path of duty and rectitude, virtue and righteousness, that we may be justified before him. I pray my heavenly Father that he will bless Brother and Sister Wheeler in their bereavement, and give them his Holy Spirit, that, when they lie down at night and rise in the morning and miss their children they may feel to commit themselves into the hands of the Lord, and realize that their separation from their little ones is not for ever, but that in a little while they will be restored to them. This applies to us all in the loss of our children. We lay them away in the grave, but they will come forth in the morning of the resurrection, and if we are faithful to the truth, we shall receive them and rejoice with them; and when we have passed through the sorrows of mortality and have the joy and glory of the celestial kingdom conferred upon us we shall then know that the afflictions of mortality have prepared us for and enabled us to appreciate the blessings which God has in store for the faithful.

May God bless us, and give us his Spirit, for Jesus' sake, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, ON THE OCCASION OF THE ATTENDANCE OF THE NEW ENGLAND AND NEW YORK EDITORIAL EXCURSION PARTY, SUNDAY AFTERNOON, JULY 11, 1875.

(Reported by David W. Evans.)

IMMEDIATE REVELATION—SPIRITUAL GIFTS NECESSARY IN THE CHRISTIAN CHURCH—APOSTACY—THE RESTORATION OF THE GOSPEL.—ALL THINGS TO BE GATHERED IN ONE—DIVINE AUTHORITY—MARRIAGE—CELESTIAL MARRIAGE—BAPTISM FOR THE DEAD.

I will call the attention of the congregation to a portion of the word of God contained in the 19th chapter of the Gospel according to St. Matthew. [The speaker read the 3, 4, 5, 6, 7, 8, and 9 verses.]

I have read these passages of Scripture in order to dwell, this afternoon, if the Lord will, and his Spirit shall so direct my mind, upon the subject of marriage, and to show wherein the people called Latter-day Saints differ in their views from other Christian denominations in relation to this great and divine ordinance, and to make such other remarks, not particularly connected with the subject, as the Spirit of the Lord may direct.

First, however, before taking up this divine ordinance, it may be well to state, in brief terms, some of the views of the Latter-day Saints in regard to the doctrine which they have embraced. I shall endeavor to be very brief on every point, in order to enumerate, as far as possible, the variety of doctrines and principles which we have embraced, that are peculiar to us as a people. I will commence by saying, that the Church of Jesus Christ of Latter-day Saints has not grown out of the various religious societies that now exist, or that have existed, in Christendom; neither has it grown out of any of their institutions. Our Priesthood, our doctrine, our authority, the organization of our Church, and everything connected therewith, have been something revealed directly from the heavens. Perhaps you may inquire —"Have you not been guided more or less in relation to these principles by the book which is called the Bible?" I answer that, in the organization of the kingdom of God on the earth in the nineteenth century, we have been guided by direct revelation to us from heaven. We do not profess that our doctrines and principles are entirely distinct and something entirely different from those which are recorded in the Bible, we are far from making any such profession; but we believe that the same God who organized his kingdom in ancient times, and revealed his will to the inhabitants of the earth, has revealed, in these last days, principles

in accordance with those revealed in former times, and that he is a consistent Being, and that he would not communicate a Gospel for the inhabitants of the earth to observe in the 19th century that was not revealed and understood in former ages. The same Gospel, therefore, which God has revealed anew in our day, when compared with the Gospel contained in the New Testament, is found to accord in every principle, and in all its ordinances and institutions, with ancient Christianity.

This Church was organized on the 6th day of April, 1830. The very day of the month on which it should be organized was pointed out by new revelation; the officers that were placed in the Church were appointed, and the names of many of them were given by new revelation. The duties of these officers were also appointed by direct revelation from heaven. God organized the Church with Apostles in it, the same as he organized his ancient Church; he organized it with Revelators and with Prophets, inspired from on high, the same as he organized the ancient Christian Church. He commanded the people to believe in his Son Jesus Christ, as the great Redeemer who died in the meridian of time for the sins of mankind. He commanded, by new revelation, that we should believe in the same Redeemer and in the same atonement; he commanded us to repent of all our sins, forsake all unrighteousness, cease to do evil and learn to do well, and to reform our lives in every respect, the same as he commanded the people in the ancient dispensation of the Gospel. By new revelation we were commanded to be baptized by immersion in water, for the remission of our sins, the same as he commanded the people in ancient times to attend to the same divine ordinance. By new revelation, he commanded his servants the Apostles, and those to whom he gave power and authority, to lay hands on all baptized believers, and to confirm upon them the baptism of fire and the Holy Ghost, the same as was practiced among the Saints in ancient times. By new revelation the Lord promised that certain signs should follow the believers among all nations, kindreds, tongues and people to whom this Gospel should be sent. All that would believe, men and women, were promised certain signs, among which I will name that they should cast out devils, speak with new tongues, and if they should take up serpents, or drink any deadly thing, it should not hurt them, they should lay their hands upon the sick and they should recover. The same promise was made by our Savior under the ancient dispensation of the Gospel. He commanded his servants, in these days, to go forth and preach to the Gentile nations first; and when we had faithfully borne our testimony to them, and they were sufficiently warned, then we were to turn to the scattered and dispersed remnants of Israel in the four quarters of the earth, and preach the Gospel to them. He commanded, by new revelation, that his servants should say unto the inhabitants of all the earth that would believe, repent, be baptized, and receive the Gospel of the Son of God, that they should leave their respective nations, and gather together in one place, which the Lord, by new revelation, should appoint.

All this was given by new revelation. Does it agree or disagree with the Scriptures contained in the Bible? Judge ye for yourselves. Did the ancient Christian Church have inspired Apostles, who had power to call upon God and receive new reve-

lation from him? So does the modern Christian Church, which God has reorganized on the earth, claim to have the same officers, Apostles, not in name merely, but inspired from heaven, to receive new revelations, as the ancient Apostles were. Is there any disagreement, then, between the former pattern and the latter-day pattern? Did the ancient Christian Church have a multitude of inspired Prophets, men and women, who could prophesy concerning future events? So the latter-day Christian Church, organized by new revelation, has an abundance of Prophets and Prophetesses to whom the future has been opened, and they foretell future events; hence there is no disagreement between the ancient pattern and the latter-day pattern. Did the Apostles lay on hands for the reception of the Holy Ghost, and did the Spirit of God descend from the heavens, and fall upon the baptized believers through the laying on of hands? So in the latter days have the same blessings been given among all the nations and people and kindreds and tongues, wherever this Gospel has been preached. No difference, then, so far as this is concerned.

Did the ancient Christian Church have a great variety of members possessing a variety of spiritual gifts? So does the latter-day Christian Chuch believe in the same thing. Did any in the Christian Church presume, in ancient times, to take unto themselves the authority of the ministry, without being called of God by new revelation? Never, no never! All were called by new revelation to officiate in the various offices of the Church, after the same pattern that Aaron was called. "No man," says Paul, "taketh this honor unto himself, but he that is called of God as was Aaron." Everybody knows, from the history given, how Aaron was called by new revelation. Have any among all the peoples and nations of the earth authority to administer baptism? Yes. Who are they? Those who are called by new revelation, and none else. Have any authority to administer the Lord's Supper among all the Christian nations of the earth? Yes. Who are they? Those to whom the Lord has spoken, whom the Lord has called as he called Aaron. Have any Christian denominations who deny new revelation, authority to administer this sacred ordinance? Not one upon the face of the whole earth. Are ordinances, administered by those who deny new revelation, accepted by the Most High? Not one of them. Why? Because God does not sanction that which is not appointed by him.

Perhaps some may inquire, if this does not cut off the Christian Church from the face of the earth? I answer, it does, unless God has a Christian Church with revelators and Prophets in it, and whose officers are called by new revelation. Inquires one—"Do you mean to say that we have had no true Christian Church on the earth for a great many centuries?" I do mean to say this, unless there have been persons authorized, according to the requirements of the holy Scriptures. If we can find a Church anywhere on the face of the earth that has Apostles in it, and revelators, and inspired men, then we have a true Christian Church; but if we can not find this, then we have no such Church. If we can find a church that has the gifts and the signs spoken of by the New Testament, we can find a true Christian Church; but if we can't find such, we have no reason to believe that there is such a Church on the earth. "But," says one, "we call

ourselves Christians." That is a very easy matter; but calling yourselves Christians or Christian churches does not make you such. Inquires one—"Is it not contrary to the Scriptures to suppose that the world would be left for so many centuries without a Christian Church?" No; it is in accordance with the Scriptures, for they foretell the Apostacy, the falling away and the darkness that should reign over the nations, and show that instead of having true teachers, men would heap to themselves teachers without authority from God, uninspired men, whose ears would be turned away from the truth unto fables. This great apostacy commenced about the close of the first century of the Christian era, and it has been waxing worse and worse from then until now. A short time after the death of the last of the Apostles, the Christian Church, what few of them remained, were persecuted from mountain to mountain, from den to den, from one cave of the earth to another, and from nation to nation until they were entirely exterminated and rooted out of the earth. Well, what was left? An apostate Christianity, a Christianity without revelators, without any voice of God, without any Prophets to unfold the future, without visions, without any communications from the heavens. Apostacy succeeded the Christian Church and has borne rule over all the nations of the earth; and these Scriptures have been fulfilled; for they say that a certain power should arise, and make war with the Saints and overcome them, and they should be given into the hands of that power.

But is our earth always to be left without the Church and kingdom of God, and without Apostles, Prophets, or a voice from the heavens? No. John saw in his vision on Patmos how the Gospel should again be preached among the nations, after great Babylon should arise, after she should persecute the Saints and destroy them from the earth, and present her golden cup full of filthiness and abominations for all nations to drink thereof.

After he had seen this, he saw how the Christian Church should again return to the earth. In the fourteenth chapter of Revelations and sixth verse, he says—"I saw another angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, unto every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come." And another angel followed this one that had the Gospel, saying—"Babylon is fallen, is fallen." Why? Because she hath made all nations drink of the wine of the wrath of her fornication.

Immediately after this the Son of Man was seen by John, sitting upon a white cloud, coming in his glory and power to destroy the nations of the earth. Here, then, were three great events portrayed by the ancient Apostle John, which should take place just prior to and at the time of the coming of the Son of Man. The Gospel is to be brought by an angel. For whom? For all people. Now, if there had been any people, nation, kindred, or tongue, in any part of the earth that had the Gospel, and had the authority to administer its ordinances, there would be no necessity for this angel's coming, all we would have had to do, would be to hunt up that people, and there, among them, we should have found Apostles, Prophets, revelators, and men having power to call upon God, and get revelation; and then persons

would be called by new revelation to the ministry. But no such people existed, and hence, when the angel brings the Gospel, it has to be preached to all people, nations and tongues, under the whole heavens.

Now the Latter-day Saints have happened to live in the day when the Lord has sent this angel, and when he has again established his Church, and has commanded his servants to go forth, calling them by name, to preach the Gospel to the people, without purse and scrip, to organize his people among all nations and to say unto them—"Gather out from all these nations unto one place." "But," says one, "what does this mean? Did the ancient Apostles and the ancient Christian Churches gather?" I answer that the same doctrines which they taught are taught in these days; yet when it comes to some of the great temporal principles of salvation God has varied in his plans in every dispensation. To Noah a command was given to build an ark; that was the way in which was to be effected the temporal salvation of all believers in his day. Abraham was commanded to leave his country, kindred and friends; that was a command of a very different character to the one given in the dispensation of Noah. In the days of Moses, another command was given quite different from that given to either Noah or Abraham, and so on down. In the days of Jesus, so far as temporal salvation was concerned, the believers were permitted to remain at Corinth, Ephesus, Galatia and in all the countries wherever the Christian Church was organized; there was no gathering in that day. But the last dispensation is to be a dispensation of gathering together of all of the people of God. It is spoken of by Paul in the first chapter of his epistle to the Ephesians, where it is said "that, in the dispensation of the fulness of times, the Lord will gather together in one all that are in Christ, whether they be in the heavens or upon the earth, that they may all be gathered in one."

Now if this angel who brought this Gospel from the heavens, and commanded his Church to be organized, had left out this gathering together in one, we would have had reason to suppose him to be an impostor. Why? Because the great essential feature of the latter-day dispensation was a gathering together in one of all things in Christ. That is the reason why these vales are filled with inhabitants of different nations and tongues; they have heard in different parts of the earth the sound of the Gospel which God has brought to light in these latter-days by an angel; they heard the voice of the Lord calling upon them to flee from Babylon, and to gather together in one, and that is why they are here. This agrees with the testimony of John, that, after the angel came, the Gospel should be preached to all nations. He heard a great voice from heaven, saying—"Come out of her, my people, lest ye be partakers of her sins and receive of her plagues; for her sins have reached to the heavens, and God hath remembered her iniquities." That voice, recollect, was not to be a cunningly devised fable, got up by a certain number of divines or theologians, according to their own wisdom; it was to be a voice from heaven, a new revelation, commanding the people to do this. About a hundred thousand of the Latter-day Saints, dwelling in this mountain region, building up towns and cities for some four or five hundred miles in extent, have heard the voice of the Lord from the heavens and have gathered out. You

have heard the proclamation, when the latter-day kingdom was established, to take your lamps and go forth to meet the Bridegroom. Instead of staying in Europe, Asia, Africa, Australia, or among the islands of the sea, you have been commanded to take your lamps and gather out; this is like the fish net that was cast into the sea, and gathered all kinds, both good and bad." "Do you mean to say," says one, "that there are some gathered among you who are bad?" Yes; if there were not the parable of our Savior would not be fulfilled. But by and by there will be a sorting out, and the bad will be cast away unto their own place, while the good will be gathered into vessels and be saved.

This will be fulfilling the words of the Prophet Isaiah, in the 43rd chapter—"I will gather them from the east, and from the west, I will say to the north give up, and to the south keep not back. Bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name."—Says one—"Do you really think there will be no Christians left in the north, nor in the south, nor in the east, nor in the west, but that every one that is called by the name of the Lord will be gathered in one?" Yes, that is what we believe, and that is one of the peculiarities of what the world call "Mormonism," we do not believe there will be a Christian left on the whole face of the earth, but what will be gathered together. "Well," says one, "if that is true, if Isaiah told the truth about that, and the day is at hand for his prophecy to be fulfilled, the nations will truly be in an awful dilemma, when every Christian is gathered out." I think they will, I think you draw a very correct conclusion.

Why does the Lord gather them out? As the Prophet Isaiah has said in another place, he gathers them out to the mountains, and they say one to another—"Come, let us go up to the mountain of the Lord and to the house of the God of Jacob." What for? "That he may teach us of his ways, and that we may walk in his paths." It seems, then, that the Lord will have one people somewhere on the face of the earth, up in some mountainous region, who are going to teach the nations his ways, and how to walk in his paths.

Now, if we can find out where that mountain is where the Lord is going to have a house built, and to which the nations shall gather, it will be well for us to open our eyes and to see whether we are gathering together to learn the ways of the Lord.

Perhaps you may enquire, "What peculiarities are to be taught in the mountains different from what are taught abroad?" I answer, undoubtedly there will be a great many; and among the rest is that of marriage, and now we come to the words of our text. You may ask, "Do you not marry here in the mountains, as we do in the East?" In reply, I will say, in the first place, that marriage is a divine ordinance, as you see by the words of my text,—"What God hath joined together, let not man put asunder." Now how does the Lord join together persons in marriage? Does he ordain a justice of the peace, who avows himself to be an infidel, and does not believe in God, or his Son Jesus Christ, or in the Gospel of life and salvation? Has such a man the authority of God to join the sexes together in marriage? Suppose that such pronounce the marriage ceremony, what has the Lord to do with it? Does the Lord inspire the infidel,—one who has no faith nor con-

fidence in him, to join together the sexes in marriage? I think not.

But suppose we pass by the infidel who holds the authority of the civil law to administer the ordinance of marriage, are there not many persons among the Christian nations, who do believe in God and his Son Jesus Christ, who are justices of the peace, and who have authority, under the civil laws of the country, to administer the ordinance of marriage? I answer—there are many who hold this authority under their respective governments; we do not dispute this. The infidel I was speaking of, who is a justice of the peace, has authority by the laws of his State or county, to administer and officiate in the ceremony of marriage. But God has nothing to do with it; it answers the ends of the civil law, and that is as far as it goes.

Now suppose you take those persons who are not infidels, but who profess to believe in God, and they hold authority, under their various governments, to pronounce a man and woman husband and wife, has the Lord anything to do with that? He has if he has appointed that minister or justice of the peace; if he has given him a revelation authorizing him to officiate in the ordinance of marriage, then he has authority to do it, according to the mind and will of God. But on the other hand, if God has said nothing to him, he has no divine authority—and if he is a sectarian he is sure to reject all revelation, unless it happens to be in the Bible, and the Bible calls no man by name in the 19th century to officiate in marriage, neither in baptism nor any of the ordinances of the Gospel—his faith in the Lord Jesus Christ does not give him divine authority to administer the ordinance of marriage. Nevertheless the individuals whom he marries are married according to the laws of the country, and the marriage is legal so far as the laws of the country are concerned; but if God has not spoken to those men, if he has not given them revelation authorizing them to do this, their ceremony, so far as God is concerned, would be just the same as though it was administered by a heathen priest, just the same as though it was ministered by an infidel, for God has nothing to do with it.

Who is it then, that the Lord joins together? It is those who are married by one authorized of God to officiate in that sacred and holy ordinance, and the Lord could not do this, without he gave new revelation; hence you begin to understand what our views are as Latter-day Saints in regard to the nature of marriage. Inquires one—"Do you mean to say that there have been no marriages legal in the sight of God for nearly seventeen hundred years past, among all the nations?" Yes, that is what we say. Those old and middle-aged men, who were married in the nations before they heard the sound of the Gospel, were married legally according to the laws of man, and their marriages will stand all the controversies of the law, and their children are legal heirs to their property; but they are not joined together of the Lord.

Now let us come to a marriage where the Lord officiates. It is indirectly referred to here, in this 19th chapter of Matthew—"In the beginning God made them male and female." And who officiated in the first great marriage ceremony? It was the Lord. Probably, if there had been any man on the earth at that time who held the keys, authority and power, the Lord would not have come and officiated directly; but inasmuch as the marriage was between the first pair who dwelt upon

the earth, and there was nobody else to officiate, the Lord took it in hand to officiate himself; and after he had formed the woman he brought her to the man, and the man said — "This, now, is bone of my bone and flesh of my flesh, therefore she shall be called woman, because she was taken out of man."

Now let us inquire in regard to the perpetuity of this first marriage, for all Christendom, and I do not know but all heathendom, have got the curious idea into their heads that marriage pertains only to this little speck of time called our present life, and that by and by the grim monster Death will come along and part man and wife asunder, and that is the end of the marriage union. Such is the idea of all Christendom, and that is the way they marry; it is after this form that justices of the peace, the professed ministers of the Gospel, and all the judicial authorities of the various states, territories, nations, countries and empires of the world have officiated in the marriage ceremony—"I join you together," or, "I pronounce you husband and wife," as the case may be, "until death shall you part." Oh indeed! It is a very short time to be married, is it not? We might die in the course of a day or two after being married, then the contract is run out, no more claim after that, according to their ideas. But now, in relation to this first marriage between Adam and Eve, who were they? Two immortal beings. What! Does God marry immortal beings? Yes. We have no account of his coming officially to marry a couple of mortal beings; I do not know that we have any such account anywhere. But these two personages, Adam and Eve, were immortal. Says one—"I never knew before that immortal beings were to be connected as husbands and wives, I thought marriage pertained to mortality, and until death should part, and that was the end of it." I know that we have had a great many erroneous ideas about baptism, about the laying on of hands, about marriage, and about a great many things, all of which came in consequence of the darkness that is spread over the nations, since ancient Christianity was rooted out of the earth. Two immortal beings—Adam the bridegroom, Eve the bride, stood up together, and the Lord gave the bride to the bridgroom. For how long, I wonder? If he had learned the ceremony of these Protestant and Catholic denominations, he might have said—"I pronounce you husband and wife until death shall separate you." No, I think he had never learned that; death had not then come into our world; the forbidden fruit had not been eaten then; there were no fallen beings then on the earth, no mortality yet upon the face of our fair creation, but two immortal beings who were capable of enduring to all ages of eternity were united together in marriage.

This, then, was marriage for eternity, not for a little speck of time, not for a hundred or a thousand years, not for a million years, but for all eternity, to be as durable in its nature, action and effects as the immortal beings themselves. "But," inquires one, "are you sure that Adam and Eve were immortal?" I am; the Scriptures inform me that by transgression sin came into the world, and death by sin. If sin had not come into the world there would have been no death. "But, do you really think that Adam and Eve would have been alive to-day?" Yes. Can you reflect in your minds upon a period in the future, when they would not be immortal, when they would be overcome? Can you point out

the time when they would no longer be husband and wife? Never. When did the Lord give the commandment to be fruitful and multiply, etc.? He gave it to them as immortal beings. Supposing it had been possible for Adam and Eve, before they fell, to have had children, what kind of children would they have been? Would mortal children have descended from immortality without any transgression? Would people of flesh and blood and bones come into the world from immortal parents? No. We must suppose, then, that when God said to Adam and Eve, "be fruitful and multiply" that he spoke to them as beings that were not fallen.

Perhaps you may enquire, how long would they have multiplied and fulfilled this commandment? I answer, as long as eternity endures. Can you tell how long that will be? "Do you mean to say there would be no end to their increase?" None at all. If they had fulfilled that great commandment, and had multiplied their posterity, their children would have been immortal, as well as the parents, and there never would have been a period throughout all the endless ages of eternity but what they would have continued to increase their children—their own sons and daughters.

Perhaps you may say—"I really thought that mankind now, over the face of the earth, were fulfilling that great first commandment." You have been highly mistaken; we have not one of us fulfilled it. "Do you mean to say that all these people here who have been married and have multiplied sons and daughters throughout all this Territory, have not been fulfilling the command given to Adam?" Not one pair of us, we were not in a condition to do it; we shall be by and by, however, when we get our immortal bodies, as Adam had his. But while we are here, we are permitted to multiply—what? Poor, weak, pusillanimous, fallen, sickly bodies, calculated to last at the longest, seventy, eighty, or a hundred years, and then crumble back to their mother earth. Are you going to substitute such an offspring as this to fulfill the great first commandment that was given to immortal man? Oh no, the Lord will accept no such substitution as this.

But how can we fulfil the commandment then? I will tell you how—be married for all eternity, as your first parents were, and then, when you come up in the morning of the first resurrection, and God again restores to you your bodies, male and female, you can fulfil that commandment that was given in the beginning, to the first immortal pair.

Shall we continue to multiply through all eternity? Yes; there never will be a time when those who are really married for eternity will cease to multiply their species, not children subject to pain, disease and death, but children of immortality. Millions on millions will be multiplied, worlds without end, by each pair of immortal parents, and their children will be as immortal as themselves. Then the commandment will be fulfilled.

Perhaps some of you may say,—"Your remarks explain a certain passage we have often read, the 11th chapter of Paul's first epistle to the Corinthians, and 11th verse, which says—'Neither is the man without the woman in the Lord, neither is the woman without the man in the Lord.' We never knew what that meant before, but it seems that you Latter-day Saints have got a clue to it." It seems then that if we wish to fulfil the object of our creation, and if we are truly in the Lord, then

we must go into the eternal worlds as married, not for time; not by some justice of the peace that is an infidel; not by a man that has no right to join us together under the revelation and authority of the Most High; but we must be married for eternity by a man who has the right to speak, being commanded of the Lord, holding the keys of authority and power, who can say to the man and woman, I pronounce you husband and wife for time and all eternity. Then you will be married according to the pattern given; then you will have a claim upon each other after death. But have married people, in the nations, a claim upon each other after death? I mean those who have not been married after the pattern and authority of heaven. By no means. Their contracts are made only for a little space, some twenty, thirty, fifty or seventy years, as the case may be, then death comes along and the contract runs out; and when you come up in the resurrection who are you? Have you any wife there? Oh, no. Why not? Because you were not sealed or married, to each other by divine authority, that is the reason. What position will you occupy? If you have been pretty good people and have kept the commandments of God as far as you understood them, and have done well in many respects, you may have the opportunity of becoming angels; but there is quite a difference between angels and those who have the privilege of endless increase, and of being crowned as kings and priests in the eternal worlds. Whom do you suppose you will reign over? Will you get somebody else to multiply and spread forth their offspring, and then give that offspring to you? Will you go to your neighbors and say,—"Come, you were married for eternity when you were back in yonder world, and you have come forth, having a claim to your wife or wives in the morning of the resurrection. I did not attend to that matter while there, and I was not married there according to the first pattern that was given in the Bible, and inasmuch as I failed in doing this will you, neighbor, give me part of your children? I should like to be a king, and have some subjects to reign over, will you part with some of your children?" "Oh no," says the neighbor, "if you neglected, in yonder world, the divine ordinances pertaining to the probation, you must bear the loss, I cannot spare any of my children. They belong to me; they are under my patriarchal government, they will be my kingdom and I shall reign over my own offspring for ever and ever."

What will this poor man do then? Why he will have to be an old bachelor, if we may use the expression, and continue that way to all ages of eternity. He will do for a servant, and they will have a great many servants there. A man of God has a great kingdom, and his kingdom spreads forth, and his subjects multiply like the stars of heaven, or the sands upon the seashore, and he will naturally want some who have bodies of flesh and bones to go and minister for certain purposes; and those who have deprived themselves of the benefits of marriage for eternity, will do first-rate for that, if they have been righteous enough to get into a position where angels are.

There were some in the days of our Savior righteous enough for that, but through the apostacy that had prevailed some three centuries before he came, they had lost the authority of obtaining this higher glory, and when Jesus spake to them about the resurrection of the dead, he said—"In the resurrection they neither

marry nor are given in marriage." To whom was he talking? Not to the righteous, but to some of the members of the pious denominations that happened to exist in that day, that had in some measure lost the spirit of the Lord. Such never having been married for eternity in this world could rise no higher than angels in the next world; and if they became righteous enough to become celestial angels, they would be servants for ever. Servants to whom? Those that are worthy to receive a kingdom and a glory, that have attended to their ordinances and to the commandments of God, and have been led by him in all things pertaining to marriage as well as other things.

Let us now come to another item that grows out of marriage for eternity. For instance, there are a great many in this congregation who were married by the Gentile laws, by justices of the peace and various other officers, in England, Scotland, Wales, Denmark, and in the various nations of Christendom. They come up here with their wives, many of them just as good people as can be found anywhere on the earth. Were they married by divine ordinances? Did God join them together? No. Are they, therefore, to be condemned? No. Why not? Because God did not send the word to them. When the word goes forth from the Lord Almighty to a people, and light comes into a nation and among a people, then comes condemnation if that light is rejected, but not till then.

The word of the Lord told you to gather up here. What for? That you might, among other things, be married according to the law of God. I am endeavoring to tell you some of our peculiarities. We do believe that every man who gathers up with the Saints, whether married by the Gentile law or not, should be married by one holding divine authority to officiate, and thus have the ordinance, the ministration sealed on earth that it may be sealed in the heavens; then it will stand; but everything that is not done by the authority of God will not stand, but will be shaken; and when the day of the resurrection shall come, it will only be that which God has appointed that will endure the test. In that day, when they come up out of their graves, there will be no chance for people to be married, any more than there will be for them to be baptized. If people do not get baptized here in this life, they will have no chance to be baptized there. And Jesus says, that if you are not born of the water and of the spirit, you can not enter into the kingdom of heaven, that is, into the highest kingdom, the highest glory, the third heaven; you can not enter there, consequently you must not put off baptism until the resurrection day, and say you will attend to it then, for that will be too late for baptism, and also for marriage.

Here is another question. A great many of those good people abroad, who, with their ancestors, back for seventeen hundred years, while God had no authority or Church on the earth, have gone down to their graves, without knowing anything about the pattern of marriage as recorded here in the Bible, which is eternal in its nature. What are you going to do with them? I answer, it would look rather hard if there was no provision made for them, would it not? There are about seventeen centuries or generations, and if we compute a thousand million of people for every generation, coming upon and passing away from the earth, we shall have about fifty thousand million altoge-

ther, who have gone down to their graves without baptism, without the administration of the ordinances, without divine authority to administer in their marriages! Do you suppose that the Lord has made no provision for all these things? All must have a chance. There is not an individual that ever lived upon the earth, from the days of Adam down to this time, whether it was among the heathen or savages, who never heard of Jesus or of the true God, and who went down to his grave in total ignorance; there never was a man or woman on the face of the globe, but what will have an opportunity, either in this life or in the life to come, to obey and enjoy the benefits of the Gospel of Salvation.

"But did you not say that there was no opportunity for them to attend to these ordinances in the life to come?" I did. "Then why did you say, that there will be an opportunity for them?" There is quite a difference between having an opportunity, and attending to the ordinances. You can not attend to the latter in the life to come. Parties who have died in this generation or in the generations passed, without having an opportunity to be baptized by a man holding authority, will have an opportunity of hearing the Gospel in the life to come; but they can not attend personally to the ordinances thereof. Why? Because God has ordained that men, here in the flesh, shall be baptized in this life; or, if they die without a knowledge of the Gospel and its ordinances, that their friends in the flesh, in the day of his power, when he brings forth the everlasting Gospel, shall officiate for them, and in their behalf. This is another peculiarity of the doctrine of the Latter-day Saints—baptism for the dead.

You see a Temple building here, east of this tabernacle, and a great many inquiries are made respecting the nature of this building. Some suppose that we are going to hold meetings in it, and preach to the people; but no, that pertains to the tabernacle. God has pointed out the uses of a Temple by new revelation, the same as he pointed out the object of a tabernacle in the days of Moses, and the object of the Temple of the Lord in the days of Solomon; and among those objects he has told us that in the basement of the Temple there should be a baptismal font. What for? That those who are living here on the earth may be baptized for and in behalf of those who die without a knowledge of the Gospel.

Does that reach back to all generations who have died in ignorance? Yes. To all our ancestors? Yes; it reaches back to our fathers, our grandfathers and their progenitors away back to ancient days, when the Priesthood was upon the earth. Baptism for the dead! The same thing was attended to in ancient times, so that we have not got a new pattern, it is the old pattern renewed. Paul says, in the 15th chapter of the first of Corinthians—"Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" Sure enough! it was a strong argument to prove the resurrection of the dead, that the people who belonged to the ancient Christian Churches had the privilege of going and being baptized for those who had died before the Gospel came among them.

Now do you not see that we are not so uncharitable as a great many would suppose? Instead of sending all the generations who lived in former ages to hell, because they did not happen to hear the Gospel, and because there was no Christian Church

upon the earth; I say that, instead of sending them all to an endless hell, God has made provisions that the living may act for and in behalf of the dead. The ordinances thus attended to here on the earth in behalf of the dead, will be recorded and sealed here by proper authority; and what is thus recorded and sealed here will be recorded and sealed in the heavens in behalf of those individuals; and if those spirits who are in prison and in the eternal worlds will repent when the Gospel is taken to them, they can have the benefit of the ordinances administered for and in their behalf here, and they will have part in the first resurrection.

Then again, if baptism for the dead is true, every other divine ordinance is equally true and necessary for the dead, for one is just as consistent as the other. The laying on of hands in confirmation upon a person that is living here in the flesh, for and in behalf of those who are in their graves, is just as consistent as baptism for the dead.

Again, if our fathers and mothers, grandfathers and grandmothers, have died without being married by divine authority, the same authority that would cause a people to act for the dead in relation to baptism, would cause them to act for and in behalf of the dead in relation to their marriage ceremonies too. Such a plan gives them all a chance. For there are no marryings, nor baptisms, nor confirmations, in and after the resurrection. The resurrected dead can do none of these things; but if it is done here for them, and they will accept of it, it will be acknowledged in the heavens. Hence, here is another peculiarity of the Latter-day Saints pertaining to the Temple, the house of the Lord to be built in the tops of the mountains in the latter days, as Isaiah says in the second chapter—"Many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways, that we may walk in his paths." A Temple, therefore, instead of being a place for teaching and preaching, is a place for the administration of holy ordinances.

Another question. A great many have wondered why so many people in the eastern, southern and middle States have been stirred up for a number of years past in searching out their ancestors. Now the Lord does a great many things unknown to the people, and this is one of them. The people do not know why they are interested in their ancestry, but they are wrought upon by some invisible operation, and they feel very anxious to know about their progenitors. I think that some four hundred different families have already got extended family records, tracing their ancestry back from generation to generation to the first settlements of the New England States, and then back into Old England if it is possible, to make out the connection. Do they know what they are doing this for? No; they feel wrought upon, that is all they know about it. Now I will tell you why it is, for a great many of the people in this congregation, and many who are scattered through the villages, towns and settlements in this Territory, emigrated from the New England States, and they had fathers and mothers, grandfathers and grandmothers, and ancestors, now in their graves, who were just as pure, upright, virtuous and honest in their feelings as we their children are. Now we are going to act for them. We have not time to search up all these genealogies, but all we have to do is to go and get the books which the Lord has wrought upon them to get up, containing the names of hun-

dreds and thousands of the dead, and we will receive baptism, confirmation and marriage for eternity, and all the ordinances of the Gospel for them, that they, if they will receive what is done for them, may come forth in the resurrection, and inherit all that their children will inherit. Why? Because they were worthy of it. Our pilgrim fathers were a good people, just as worthy as we are, but unfortunately they did not happen to live in the time that God has set for establishing his kingdom on the earth, and sending his angels from the heavens.

Thus you see that this Gospel reaches after the dead as well as the living. Our Savior set the example in regard to this matter, for we are told that when his body lay in the tomb, his spirit was not idle; and instead of going off into the heavens and sitting down there for three days and three nights in perfect idleness, he had something to do, and while his body lay in the tomb, his spirit went and opened the prison doors in which were confined those who were drowned in the flood. What! Were they in prison? Yes. Did Jesus truly visit them? Yes. Did he preach to them? Yes. Where have we this recorded? In Peter's declaration. He says that, "Jesus was put to death in the flesh, but quickened in the spirit, by which he also went and preached to the spirits which were in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was preparing." Oh indeed; He went to those old antediluvians then, that had not received their resurrection, and preached to them. What did he preach to them? The following verses tell us what he preached. What would you think he preached? Says one—"If he followed the examples of our sectarian preachers, he would go and tell them that their doom was irrevocably fixed, that they were cast down to prison, never to be recovered; that as the tree falls so it lies, and that there was no hope in their case." Well, that was not the kind of preaching that Jesus did to the antediluvian spirits. "For, for this cause," says Peter, "was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." Though they were in the spirit world, without any bodies, yet they had the privilege of hearing the same Gospel that Jesus preached to those here in the flesh. They could repent, for that is an act of the mind; they could believe in Jesus, for that is also an act of the mind; but the spirits could not be baptized, for that is an act of the body, it is something that pertains to this life. Jesus could preach repentance to them, he could preach the same Gospel to those antediluvians that he had preached to men in the flesh, and they could then be judged according to men in the flesh, and live according to God in the spirit. Men in the flesh could be baptized for them, and they could come forth and receive all the blessings of those who received the Gospel in the flesh.

There are a few more remarks which I would like to make, if time will permit, upon a subject which grows out of this eternal marriage or union between the male and the female. For instance, here is a good young man who courts up a wife in the kingdom of God. He says to her, "Let us go and be married for time and all eternity, according to the requirements of heaven." Very well; they are agreed in it; they attend to the ordinance, and it is sealed upon their heads and recorded

for their benefit. We will say that, in the course of two or three months after this marriage, some accident befals the wife and she dies. They loved each other and were married for all eternity, and he mourns over the fact that in his youth, in the very prime of his manhood, he is left alone, a widower. Now is it right for him to marry another wife after having been married to one for time and for all eternity? Is it right for him again to receive a young lady for a wife? "Oh, yes," you answer, "it is perfectly right, because that would not be living with two on the earth at the same time." Very well, he goes and marries again; and now the question arises, suppose that they only marry for time, or until death shall part them—we will suppose this, because the man already has a wife on the other side of the vail—what is to become of the second wife in the morning of the resurrection? Can you answer that question? If he only marries her for time, she has no husband when the resurrection comes. Perhaps she is just as good a woman as the wife the man married first for all eternity. What are you going to do with her? Shall she be left in a condition where she can have no posterity, no endless increase, no kingdom in connection with a husband, and no husband? Shall she be left throughout all the future ages of eternity without any such privilege, while the first wife, no better than she is, is married for all eternity, and inherits all the blessings arising therefrom? Would not there be partiality in this? There certainly would. How are you going to remedy this? We answer, when this widower takes this second wife, let her also be married to him for time and all eternity, the same as the first; then, by and by, when the resurrection comes, there come up the two women. What will you do then? This introduces plurality into the next life, does it not? Polygamists in the next world? It certainly does; and these two women, both having received this man as their husband for all eternity, one of them will now be in just as good a condition as the other.

Let this principle be extended. There are some cases in life where two women might die, and a man be still left in his young days without a wife, and he marries a third and perhaps a fourth; in the resurrection they are contemporaneously his wives. Plurality, therefore, would be perfectly consistent in the world to come, but, "Oh," says a sectarian," "how awful it is in this world!"

Thus you see that the very moment we admit the eternity of marriage, the very moment that we admit that Adam and Eve were immortal beings, when they were married, and we undertake to follow that pattern, plurality necessarily comes along; either marriage has no bearing upon eternity, and no bearing upon immortality and immortal beings, or else plurality of wives necessarily must exist in eternity.

Says one—"Turn it about the other way, then we shall have plurality of husbands." Let me say to the congregation that the object of marriage is to fulfill the commandment which God gave to immortal beings. Could a woman multiply faster by having two husbands? Everybody knows that in this respect there is a difference between the male and the female. In this life, at any rate, if one woman had two husbands, instead of making her more fruitful, the probability is that it would prevent her raising any offspring at all; and if she did, how would the father be known? And hence, God has strictly forbidden, in

this Bible, plurality of husbands, and proclaimed against it in his law.]

I should be glad to touch upon a great many other points, in relation to plurality, but time will not permit. You have heard partially explained some of the peculiarities of the faith of the people called Latter-day Saints. Now what is necessary in regard to polygamists? Our enemies say, "There should be a law passed that all polygamists should be shut up in prison from five to ten years, as the case may be, and pay a heavy fine." Very well; this is the voice of the people. But does the voice of the people rule in a manner that is inconsistent with the Constitution of our country, by taking away the rights of the minority? Is it the order of our government that the minority must have their rights wrenched from them because the majority decide against them? Let me ask, suppose the majority of the people should decide against infant sprinkling, many look upon that with the utmost horror, and it is only a small minority in our nation that believe in that awful doctrine, suppose the majority should take it into their heads that those who practise infant sprinkling should be imprisoned, they have the same right to do that as to do the other thing which I have named.

Again, there is a certain class of people, and they are far in the minority in this great nation, who believe in dancing on the Sabbath-day. I allude to the Shaking Quakers. Would it be right to pass a law against this small minority, and say they shall be imprisoned, because the voice of the people in general happens to denounce their practice of dancing as a crime? "But then," says one, "polygamy is a crime." Who told you so? Does the Bible tell you so? Oh no, neither the Old nor the New Testament; no Prophet, no revelator, no Apostle, no man of God, nor Jesus himself, nor any angel ever denounced *it as a crime*, but on the contrary they advocated it, and the Lord himself administered in this divine ordinance. He gave to Jacob his four wives and children, so Jacob tells us in Genesis.

Then we might continue and show that every Christian denomination in the United States possesses peculiarities which the majority do not believe in, and which they are convinced should be denounced by the civil law as criminal, and that those who practice such peculiarities ought to be imprisoned for doing so. But because the majority of people condemn a principle, that is no proof that it is a crime. Supposing that the great majority of the people condemned the principle of baptism by immersion, would it be right to pass laws punishing those who practice it? No, the Constitution of our country was framed to protect the people in every item of doctrine that they might glean out of this Bible, and instead of condemning these doctrines as criminal, all the States and all the Territories ought to leave Bible principles as matters of conscience; especially the great principle of marriage should be left open and free to all, either to marry one wife, or two or three, or a dozen, as the case may be, only making laws in relation to criminal abuses of the marital state, and in regard to property, how it should descend to the children, etc. But the very moment that they pass laws that are proscriptive and restrictive in their nature, condemning principles that are not condemned in the Bible, taking away the privileges of the people to believe that which is contained in the word of God, religious liberty is in danger, and there is no telling where that infringement

will lead to. By and by they may have a blending of Church and State; and no one must believe anything, unless it be doctrines or creeds got up by the State, or by Congress, or by some legislative body; and everybody must bow to that, or be fined, or imprisoned, or be burned, butchered, or hung.

That our great and free country may never be afflicted with such a species of despotism, is my most earnest prayer. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 25, 1875.

(Reported by David W. Evans.)

RESURRECTION OF THE SAINTS—SECOND ADVENT OF THE MESSIAH—PREPARATORY WORK—RETURN OF THE JEWS TO JERUSALEM—GATHERING OF THE SAINTS TO ZION—CHRIST'S PERSONAL REIGN.

I will read a few verses in the latter part of the fourth and in the fore part of the fifth chapters of Paul's first epistle to the Thessalonians. [The speaker read from the 13th verse of the 4th chapter, to the 6th verse of the 5th, both inclusive.]

I have read these few passages of Scripture relating to the great day of the coming of our Lord, according as it is predicted by the mouth of the ancient Apostle, and also concerning a very important event which will then happen, namely, the resurrection of the righteous dead—those who are in Christ; and also another event closely connected with the resurrection—namely, the ascension of the Saints then living upon the earth, to meet the Lord at his coming. These events are looked for by most of the Christian world, indeed we may say that all the Christian world, who do not spiritualize the Scriptures, are looking for events similar to those here described. They believe, according to the New Testament, that there is a time fixed in the mind of the Almighty, when the heavens shall be parted as a scroll is parted when it is rolled up, and that the heavens, invisible to us now, will be unveiled before the eyes of all people; that the armies of heaven, the spirits of just men made perfect, through obedience to the law of God, will be revealed; that the angels who stand in authority in the presence of God and do his bidding, will also be numbered with that great company which will be revealed from the heavens. We also believe, and so do the inhabitants of the Christian world at large, that

there will be an audible sound of a trump—the trump of the archangel —*in the heavens at the time this* grand scenery is opened to mankind; that at the sound of that trumpet the dead in Christ will come forth from their silent dusty tombs; that at the sound of that trump the Saints then living will be instantaneously caught up to meet the Lord in the air. This doctrine is believed in by Christians generally who do not spiritualize altogether the sense and meaning of the Scriptures.

It may be well for us, in the examination of that great event, the second coming of Christ, to refer to some of the predictions of inspired writers in regard to the time of our Savior's revelation from the heavens. I do not mean to say the day nor the hour of his coming, for that is unknown, no man that lives on the face of the earth knows anything about the day or the hour; neither will there be any man on the earth prior to the coming of the Lord who will know the day and the hour, for it is hidden from mortal man. However, the age in which that great event will take place is very clearly revealed in both the Old and the New Testament. That age is to be characterized by certain events, predicted by the inspired writers, which are unmistakable in their nature, and which can be easily understood by all, both learned and unlearned. These events are to be so conspicuous that I presume there will not be a nation, people, kindred or tongue upon the face of the whole earth but what will know that, according to the Scriptures, some great event is about to take place, for every people in that day will be more or less enlightened in the Scriptures, for before that great day shall come, missionaries will be sent to the uttermost parts of the earth, to testify to all people concerning the Gospel of the Son of God, and they will cry in the ears of all living, saying unto them—"Prepare ye, prepare ye, for the great and coming day of the Bridegroom." They will have a preparatory message to deliver to all nations.

When the Lord, in the meridian of time, came and took upon himself a mortal body, he saw proper to send as his forerunner one of the greatest Prophets that ever was born into our world—John the Baptist, and he went, announcing, by the inspiration of the Spirit and by the power of his holy calling, that there was one to come after him who was mightier than he, whose shoe latchet he was not worthy to unloose; and that when he should come he would thoroughly purge his floor, and that he would baptize with fire and with the Holy Ghost. Said John—"I merely come to prepare the way. I am the voice of one crying in the wilderness, prepare ye the way of the Lord and make his paths straight. I come preaching unto you repentance, and baptism for the remission of sins, but he who comes after me, holding higher authority and a greater Priesthood, shall baptize you with a baptism that is greater than that of water—the baptism of fire and the Holy Ghost."

Now, if the Lord, when he came the first time, in his humility and meekness, born in a manger, of parents of low estate, saw that it was necessary to prepare the way before him by raising up one of the greatest Prophets that ever came into the world, why should it be thought unreasonable that he should also raise up a latter-day Prophet to prepare the way before one of the mightiest and grandest events that ever has taken place, or that ever will take place on our earth in its temporal condition? If the heavens are to be revealed; if the face

of the Son of God is to be unvailed; if the glory of his countenance is to outshine the sun in his strength; if he is to come in flaming fire, while the very heavens themselves shall shake by his power, and the earth reel to and fro like a drunken man, the mountain themselves, feeling his power, are sunk and the valleys are raised up; if all these grand events are to attend the second advent of the Son of God, is it unreasonable that he should raise up a great Prophet in the latter days to make preparations for so great an event? Or will he let the world pass on in blindness and darkness without any signs of the times, without any warning voice, without any inspired man sent of God to wake them up from their condition, and to prepare the way for his coming? To me it looks consistent and reasonable that such a preparatory work should be sent forth among the children of men, and it looked consistent to the ancient inspired writers, hence they have left an abundance of testimony on record in this good book (the Bible) concerning this preparatory work.

One of the means which God will use to prepare the way before his second coming, is to send angels from heaven with a proclamation, not to benefit a few individuals, not for one nation alone, but to all the inhabitants of our globe, and that too before he comes. Do you want to know where this prediction is recorded? Let me refer you to the fourteenth chapter of the revelations given to St. John on Patmos. Did St. John behold, in vision, the coming of the Son of God? He did. How does he describe it in that fourteenth chapter? He said, as you will find by reading the chapter through, that he saw one sitting on a white cloud, having a sharp sickle in his hand. He had reference to the time when Jesus should come in the clouds of heaven; however, before John saw the personage sitting on the cloud, he saw a preparatory work commence, as it is declared in the sixth verse, in which the Prophet says—"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, unto every nation and kindred and tongue and people," declaring that the hour of God's judgment was come.

Now if that angel does not come and bring the Gospel, then the Son of Man will not come; no trumpet will sound and call forth the nations of the righteous from their sleeping tombs; there will be no destroying the wicked as stubble from the face of the earth; no shaking of the heavens and causing the earth to tremble and to remove to and fro. None of these events will transpire if no angel comes, for one is just as certain as the other; and to show that one is to precede the other, there must be a time for this everlasting Gospel to be preached to every nation, kindred, tongue and people after the angel appears with it. That will take some length of time, however rapidly it may go forth, for the mere preaching of the Gospel would be of no benefit, unless there were persons authorized to administer its ordinances. The angel might preach, but who could obey it? No one. It is true that we might repent if we heard the angel proclaim it by his own voice, as he flew from nation to nation and from kingdom to kingdom; and we might also believe in Jesus Christ, but how could we be baptized for the remission of our sins? Would the angel come down from heaven and take every believing penitent person and baptize him himself? How long would it take an angel to go over all the nations and

baptize all the penitent believers? It would take ages and ages for him to do it personally. But it is very evident to every one who reflects upon these passages, that when that angel comes with the everlasting Gospel, there will be authority given to man on the earth to administer the ordinances of that Gospel, to build up the Christian Church again on the earth as it was built in ancient times, a Christian Church organized according to the pattern that God has given in the New Testament; a Christian Church having Apostles inspired from heaven; a Christian Church with Prophets called of God to prophesy future events; a Christian Church possessing the gifts and graces of the ancient Gospel in all their beauty, power and fulness, as they were possessed in ancient times. These works and these ordinances must be administered by man, and not by the angel who brings the Gospel. Will that be a preparatory work?

What other preparations are necessary to be made besides the preaching of this Gospel to all nations? Supposing that among the nations of the earth there were to be raised up a true Christian Church, is there anything particular for that Christian Church to do after having received the ordinances of the Gospel in order to more fully prepare them for the coming of the Son of God? I answer, yes. The Christian Churches built up in the four quarters of the earth after the angel comes, will be required to gather from all these nations unto one place. That is something which no Christian denomination believes in, or if they do believe in it they do not practice it, for the members of Churches called Christian remain in the respective nations where they receive the truth; it is true that individuals may emigrate, but as Churches they do not. But the Scriptures, speaking of the great day of the coming of the Lord, say there is to be a gathering from all the nations of the earth unto one place of those who have taken upon them the name of the Lord Jesus. That great gathering is referred to in the chapter I have quoted from, also in another chapter in which, referring to the downfall of spiritual Babylon, it is declared that there shall be a gathering of the people, and that too by inspiration, by the command of the Almighty; it will not be left to the wisdom of man, but it will be directed by—"Hear ye the word of the Lord," as declared to John on the Isle of Patmos. He says—"I heard a great voice from heaven saying—'Come out of her, my people!'" What people? "My people." Who are God's people? Those who obey the everlasting Gospel which the angel brings by authority. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities;" and now, you who are Saints, you who have obeyed the Gospel restored by the angel, come out of her, for the Lord is going to punish great Babylon. How is he going to punish her? By casting her down, and causing her overthrow. After speaking of the bringing of the Gospel by an angel, the very next verse says—"There followed another angel." What, two angels come. Yes, and mark the message of the second one. "There followed another angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'"

The description of this fall of Babylon is given in various places

in John's revelations. Awful and most terrible judgments will fall upon Mystery Babylon the Great. She is to be punished with plagues of various kinds; a grievous sore will fall upon her people, so much so that they will blaspheme God, but they will not repent of their sins. They are to be punished with having the fountains and rivers turned into blood, and the waters of the great ocean are to become as the blood of a dead man, and every living thing that is therein will die; and one of the last plagues and judgments that will be poured out upon her will be devouring fire, and she will sink as a millstone, and her name will be blotted from under heaven and all that are connected with her.

Before these terrible judgments are sent forth upon the nations of the earth, God will save all who receive the everlasting Gospel by gathering them to one place, where they can serve him and keep his commandments. He will not merely give them some idea, by reading the Scriptures, that he desires them to gather, but John says there will be a great voice from heaven proclaiming—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Then there is to be a gathering of the people of God in the latter days? Yes. Do you marvel to see this people coming forth from all the various nations, leaving the homes of their ancestry, the graves of their ancient fathers, leaving their acquaintances and friends, and gathering up here into these mountain vales? Do you see it? Do you marvel at it? Remember, O ye inhabitants of the earth, who are looking upon these things, that you are beholding the fulfillment of prophecy, prophecy spoken by the Apostle Paul, in the first chapter of his epistle to the Ephesians. Paul saw the gathering; he saw that it would be a new dispensation, a dispensation to come after his day. Let me repeat Paul's words—"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth." Thus you see that all things in Christ are to be gathered together in one. What does this include? Are the inhabitants of heaven to be made one with the inhabitants of the earth that are in Christ? Yes. The dispensation of the fullness of times is to bring about one of the grandest events that our earth has ever experienced—the union of all things in Christ, both in heaven and upon earth. Are the Saints in Christ? As many of you as have been baptized into Christ have put on Christ, consequently if you are in Christ, if you live in the dispensation of the fullness of times, you will be required to take part in this great and grand gathering together of those who are on the earth. But how about all things in Christ in heaven, are they to come too? That is what I have been explaining. When Christ comes the inhabitants of heaven will come with him. The spirits of the righteous of all dispensations, who have not already received a resurrection, will then come forth, and when the trump of the archangel shall sound, the dead in Christ shall rise first. Then those spirits which appear in the heavens will take possession of their renewed immortal bodies which will spring forth from the tomb, and they will be with those who are gathered here on the earth. Then the dispensation will be complete—all things in Christ, whether in heaven or on earth, will be gathered in one.

Enquires one—"Do you really think that we poor mortals, frail as

we are with all our imperfections, that have come because of the fall, are going to associate with those high and exalted beings that dwell in the presence of God in the eternal worlds? Are we to be gathered with them?" Yes. Why not be with them? If our hearts are pure as their hearts are pure, if we have received and obeyed the truth, and have been sanctified by it, shall we not have boldness in that day? Or shall we hang down our heads, and shrink with shame, before the face of Him who sits upon his throne. If we have received the truth we shall look upon the face of our Redeemer with all the joy that we look upon the face of a kind and benevolent parent here on the earth. There will be no fear, no shrinking, but we shall feel that he is indeed our Redeemer and that we are his sons and his daughters, and that, having obeyed his doctrine, we are prepared to associate with him and to dwell in his presence. Oh, how happy the ancient Apostles were when they saw their risen Redeemer! There was no shrinking. They were out fishing on a certain time, and when they had learned that their Redeemer was on the shore, and calling to them, they could not wait for the ship to reach the shore, but they must plunge into the sea, to try and get there as soon as possible. Their Redeemer was there, and instead of shrinking they were eager to behold him once more. Then, do not, for a moment, suppose that the people of God who keep his commandments and live in the latter days, in the great and grand dispensation of gathering, will shrink when the heavens shall unvail the face of the Son of God. They will be prepared to take these resurrected beings by the hand, and they will go forth and salute Abraham, Isaac and Jacob, for they are in the kingdom of God. Jesus said, although they were polygamists, that they are in the kingdom of God. We shall be very glad, in the day when the heavenly hosts are revealed to men, to take them by the hand and to sit down with them, as Jesus has said—"Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven." It will be some pleasure then to be in the company of polygamists, will it not?

Now, as I go along with item after item of the work preparatory to the coming of the Savior, I want to ask what the belief of this people is, and whether we are or are not fulfilling the word of the Lord which I have quoted? Joseph Smith brought forth the Book of Mormon,—the Lord calls it the everlasting Gospel, because it is the same Gospel which Jesus himself preached to the ancient inhabitants of this continent, and to the people who dwelt anciently on the continent of Asia. It was brought forth in these latter days by his power, by an angel sent from heaven, and revealed to this generation. And have missionaries been sent forth? Yes. What for? To carry this Book of Mormon, containing the everlasting Gospel, to every nation, kindred, tongue and people. And these missionaries, as far as time would permit, have fulfilled the missions that were given unto them.

We first began to preach this Gospel in the little town where this Church was organized with six members only, on the 6th day of April, 1830. A few missionaries then began to teach in the neighborhood, next in the county, next in the adjoining county, next in the adjoining States, next in the adjoining Territories, next in British America, and finally across the great ocean among the European nations. Have

these missionaries visited and preached to any other people besides those living on the continent of Europe, and those of the United States and the Canadas? Yes. They have preached this same Gospel contained in the Book of Mormon on the Islands of the sea, in Australia, New Zealand, the Society Islands, Sandwich Islands—where thousands have received this Gospel and been baptized. Missionaries have also carried this everlasting Gospel to the northern portions of Europe—Norway, Denmark and Sweden; also into the German States, to Austria, Italy, Switzerland, France, some of the islands of the Mediterranean, to Hindostan, and in fact wherever there has been a sufficient degree of liberty to permit the proclamation of the Gospel, thither have missionaries, called of God to declare the message of life and salvation to the people, been and proclaimed it.

Wherever we have preached this Gospel, the word has so been published by command of the Almighty, saying—"Come out, my people, from the nations you now inhabit." "Where shall we go?" "Go to the place which I have appointed by revelation, by the voice of my servants, by my own voice—to the mountains of the new world, where my kingdom shall be established as a stone cut out of the mountain without hands." Daniel predicted that, in the last days, the kingdom of God should be established upon the earth, and that, in its commencement, it would be like a little stone cut out of the mountains without hands, but that it would gradually gain power and greatness among the people; and the reason that you have gathered to these mountains from the various nations in which you obeyed the Gospel is that you may assist in establishing and building up that kingdom spoken of by Daniel. Not a week has elapsed since some seven or eight hundred, from the northern regions of Europe, arrived in our city. A few days after their arrival we look around and we scarcely notice that there is any addition. Where are they? Friends have taken them by the hand and invited them to their homes. Any more coming? Yes, numerous hosts are coming. We have sent across the Atlantic ocean between one and two hundred ships, most of them loaded, to the fullest extent that the law would allow, with Latter-day Saints gathering together to one place in fulfillment of the predictions of the ancient Prophets.

Says one—"How long will this continue?" Until the people are thoroughly warned. At the present time there are some nations who will not permit any religion to be proclaimed within their borders except that which is established by law. When God shall cast down thrones, which he will soon do; when he shall overturn kingdoms and empires, which time is very near at hand, then other governments will be formed more favorable to religious liberty, and the missionaries of this Church will visit those nations. Already we find greater religious liberty advocated in the northern portions of Europe where formerly imprisonment was the penalty of declaring any other religious doctrine than that which was permitted by their laws. Austria, that great Roman Catholic power, containing thirty-one millions of Catholics, is increasing in religious liberty. Spain, which for centuries has persecuted everything but the established religion, where countless martyrs have been tortured and put to death by the so-called "Holy Inquisition," is at present forming a constitution which proposes to grant a large share of religious liberty.

And so we might enumerate what God is doing among these despotic powers, overturning and changing long-established usages and institutions, that His servants may go by His own command, to deliver the great and last message of the Gospel to the inhabitants of the earth, preparatory to the coming of his Son.

After the times of the Gentiles are fulfilled, which period is set in the mind of God, another scene will open up before the world, in the grand panorama of the last days. What is that? The downfall of the Gentile nations. Says one—"Whom do you call Gentiles?" Every nation excepting the literal descendants of Israel. We, the Latter-day Saints, are Gentiles; in other words, we have come from among the Gentile nations, though many of us may have the blood of Israel within our veins. When God has called out the righteous, when the warning voice has been sufficiently proclaimed among these Gentile nations, and the Lord says "It is enough," he will also say to his servants—"O, ye, my servants, come home, come out from the midst of these Gentile nations, where you have labored and borne testimony for so long a period; come out from among them, for they are not worthy; they do not receive the message that I have sent forth, they do not repent of their sins; come out from their midst, their times are fulfilled. Seal up the testimony among them and bind up the law." What then? Then the word of the Lord will be—"O, ye, my servants, I have a new commission for you. Instead of going forth to convert the Gentile nations, go unto the remnants of the house of Israel that are scattered in the four quarters of the earth. Go and proclaim to them that the times of their dispersion are accomplished; that the times of the Gentiles are fulfilled; that the time has arrived for my people Israel, who have been scattered for generations in a dark and cloudy day, to gather unto their own homes again, and to build up old Jerusalem on its former heap. And then will commence the gathering of the Jews to old Jerusalem; then the ten tribes in the northern regions, wherever they may be, after having been concealed from the nations for twenty-five hundred years, will come forth and will return, as Jeremiah has said, from the north country. A great company will come, and they will sing in the height of Zion, and "flow together for the goodness of the Lord, for wine and for oil, and for the young of the flock; and their souls shall be as a watered garden, and they shall not sorrow any more at all." What a happy time for them, when they come from their cold quarters in the north! The Jews dispersed among the Gentiles will not come and sing in the height of Zion, or but very few of them, they will go to Jerusalem. Some of them will believe in the true Messiah, and thousands of the more righteous, whose fathers did not consent to the shedding of the blood of the Son of God, will receive the Gospel before they gather from among the nations. Many of them, however, will not receive the Gospel, but seeing that others are going to Jerusalem they will go also; and when they get back to Palestine, to the place where their ancient Jerusalem stood, and see a certain portion of the believing Jews endeavoring to fulfill and carry out the prophecies, they also will take hold and assist in the same work. At the same time they will have their synagogues, in which they will preach against Jesus of Nazareth, "that impostor," as they call him, who was crucified by their fathers.

After awhile, when tens of thousands of them have gathered and rebuilt their Temple, and re-established Jerusalem upon its own heap, the Lord will send forth amongst them a tremendous scourge. What will be the nature of that scourge? The nations that live in the regions round about Jerusalem will gather up like a cloud, and cover all that land round about Jerusalem. They will come into the Valley of Jehoshaphat, east of Jerusalem, and they will lay siege to the city. What then? The Lord will raise up two great Prophets, they are called witnesses, in the Revelations of St. John. Will they have much power? Yes, during the days of their prophecying they will have power to smite those who undertake to destroy them, and until their testimonies are fulfilled they will be able to keep at bay all those nations besieging Jerusalem, so that they will not have power to take that city. How long will that be? Three and a half years, so says John the Revelator. If any man hurt them, they shall have power to bring upon that man, nation or army, the various plagues that are there written. They will have power to smite the earth with plague and famine, and to turn the rivers of water into blood. And when they have fulfilled their prophecy, then the nations that have been lying before Jerusalem so long, waiting for an opportunity to destroy the city, will succeed in killing these two Prophets, and their bodies, says John's revelations, will lie in the streets of Jerusalem three days and a half after they are killed. What rejoicing there will be over the death of these men! Those who have been waiting so long and anxiously for this to take place, will no doubt send gifts one to another, and if the telegraph wires are not destroyed, they will telegraph to the uttermost parts of the earth that they have succeeded in killing the two men who had so long tormented them with plagues, turning the waters into blood, etc. But by and by, right in the midst of their rejoicing, when they think the Jews will now certainly fall a prey to them, behold there is a great earthquake, and in the midst of it these two Prophets rise from the dead, and they hear a voice up in the heavens saying—"Come up hither;" and they immediately ascend in the sight of their enemies.

What next? Notwithstanding all this, those nations will be so infatuated, and so determined to persecute the people of God—as much so as Pharaoh and his army in ancient days—that they will say—"Come, now is the time to pitch into the Jews and destroy them." And they will commence their work of destruction, and they will succeed so far as to take one half the city, and while they are in the very act of destroying Jerusalem, behold the heavens are rent, and the Son of God with all the heavenly hosts appears, and he descends and rests upon the summit of Mount Olives, which is before Jerusalem on the east. And so great will be the power of God that will then be made manifest, that the mountain will divide asunder, half going towards the south, and half towards the north, producing a great valley going east and west, from the walls of Jerusalem eastward.

What next? The Jews that are not taken captive by these nations, will flee to the valleys of the mountains, says the Prophet Zechariah; and when they get into that great valley, where these personages are who have descended, they expect to find the Deliverer which their Prophets have spoken of so long.

But they do not for a moment suppose that it is Jesus, oh no, Jesus was an impostor. The personage they have been looking for some eighteen hundred years is the true Messiah, and now, say they—"He has come to deliver us." But how great will be their astonishment when, while looking at their Deliverer, they see that his hands are marred considerably! Say they, one to another—"There are large scars in his hands; and there is another large scar in his side, and behold his feet, they are scarred also!" And, as the Prophet Zechariah has said, they will begin to enquire of him—"What are these wounds with which thou art wounded?" And he replies—"These are the wounds with which I was wounded in the house of my friends."

What then? Then they begin to believe, then the Jews are convinced, I mean that portion of them who formerly despised Jesus of Nazareth, and being convinced they begin to mourn, and they mourn every family apart, and their wives apart. The family of the house of Levi apart and their wives apart; the family of the house of David and their wives apart, and all their families that remain will mourn, they and their wives apart, and there will be such mourning in Jerusalem as that city never experienced before. What is the matter? What are they mourning about? They have looked upon him whom their fathers pierced, they behold the wounds, they are now convinced that they and their fathers have been in error some eighteen hundred years, and they repent in dust and ashes.

The next step for them will be baptism for the remission of their sins. They look upon him whom their fathers pierced, and they mourn for him as one who mourns for his only son, and, as Zechariah says, they are in bitterness for him. But repentance alone would not be sufficient, they must obey the ordinances of the Gospel; hence there will be a fountain opened at that time on purpose for baptism. Where will it be opened? On the east side of the Temple. A stream will break out from under the threshold of the Temple, says the Prophet, and it will run eastward, and will probably pass directly through the deep valley made by the parting of the Mount of Olives. It will run eastward, and as you go down from the Temple a few thousand cubits it increases so rapidly that it becomes a great river that cannot be forded.

This is the fountain that Zechariah says is open to the inhabitants of Jerusalem and to the house of David for sin and uncleanness. "How is it that" says one? "Water for sin and uncleanness?" Why yes, baptism for the remission of sins. Then the Jews will receive the Gospel and they will be cleansed from all their sins by being baptized in water for their remission. Then will be fulfilled the words of the Prophet Isaiah, when speaking of Jerusalem—"For henceforth there shall no more come into thee the uncircumcised and the unclean." But the name of the city from that day will be—"The Lord is there;" that is, the Lord will be personally there, there with his Apostles and with all his ancient Saints, for Zechariah says that when he comes and stands his feet on the Mount of Olives, all his Saints will come with him.

We have found out the place where Jesus will descend, and we have found out who comes with him. Now we enquire will he remain on the earth after he thus descends? Yes, he will remain on this earth as literally and personally as he went

around in ancient times, and taught the people from house to house and synagogue to synagogue. And in that day there shall be one Lord, and his name one. There will not be any heathen gods, for there will be no heathens; no idolatrous worship, but one Lord, and his name one.

And this water which breaks out from the threshold of the Temple, will not only run eastward but westward also, and there will be a great change in the land there, certain portions rising up, others lowered, rough places made smooth and mountains cast down; and half the waters of this spring which will burst forth, will go towards the former sea and half to the other sea; in other words half towards the Dead Sea and half toward the Mediterranean.

From that day forward there shall be written upon the bells of the horses and upon the vessels of the house of the Lord,—"Holiness to the Lord;" and thenceforth all the people who are spared from the nations round about, will have to go up to Jerusalem year by year to worship the King, the Lord of Hosts.

These are some of the grand events spoken of in this Bible; these are events that the Latter-day Saints believe in, and that so far as it lies in their power, they are trying to fulfill. If we are not Jews we are not required to go to old Jerusalem, but we are required to build up a Zion; that is spoken of as well as the building of Jerusalem. Zion is to be built up in the mountains in the last days, not at Jerusalem. Read the fortieth chapter of Isaiah, where he speaks of the glory of the Lord being revealed, and all flesh to see him when he comes the second time, and how the mountains and hills should be lowered and the valleys be exalted; and in the same chapter, the Prophet also says that, before that great and terrible day of the Lord Zion is required to get up into the high mountains. Isaiah predicts this. Says he, in his fortieth chapter—"Oh Zion, thou that bringest good tidings, get thee up into the high mountains."

Thus you see that the people who organize Zion through the everlasting Gospel which the angel brings, have good tidings to declare to all the inhabitants of the earth. But these people are required, according to this prophecy, to get up into the high mountains. You Latter-day Saints are four thousand three hundred feet above the level of the ocean, scattered over four hundred miles of Territory, north and south, and you are extending your settlements continually, and are building up some two hundred towns, cities and villages in the mountains of the great American desert, fulfilling the prophecies of the holy Prophets.

By and by you will leave this country. Says one—"What, are the Mormons going to leave Utah?" Oh yes, most of us; we are going to leave, but we shall disappoint some of you. You want to know which way we are going? We are going by and by eastward. I do not say that we shall go directly from this city eastward, but we shall, after a while, be in Jackson County, in the western borders of Missouri. Why are we going there? Because it is the great central gathering place for the Saints of latter days, for all that will be gathered from South America, Central America, Mexico, the Canadas, and from all the nations of the Gentiles—their head quarters will be in Jackson County, in the State of Missouri. We shall roll down from the mountains, and though we may be considered but a little stone cut out of the mountains without human ingenuity, without mankind under-

taking to carry on this work of their own accord, the time will come when God will cause the stone of the mountains to roll, and then it will roll down and build up the central city of Zion, and that, too, long before this *gathering* from the distant nations shall cease. I do not know how much before the ten tribes will come from the north; but after Zion is built in Jackson County, and after the Temple is built upon that spot of ground where the corner stone was laid in 1831; after the glory of God in the form of a cloud by day shall rest upon that Temple, and by night the shining of a flaming fire will fill the whole heavens round about; after every dwelling place upon Mount Zion shall be clothed upon as with a pillar of fire by night, and a cloud by day, about that period of time, the ten tribes will be heard of, away in the north, a great company, as Jeremiah says, coming down from the northern regions, coming to sing in the height of the latter-day Zion. Their souls will be as a watered garden, and they will not sorrow any more at all, as they have been doing during the twenty-five hundred long years they have dwelt in the Arctic regions. They will come, and the Lord will be before their camp, he will utter his voice before that great army, and he will lead them forth as he led Israel in ancient days. This long chain of Rocky Mountains, that extends from the cold regions of the north away into South America, will feel the power of God, and will tremble before the hosts of Israel as they come to sing on the heights of Zion. In that day the trees of the field will clap like hands, says the Prophet, and in that day the Lord will open waters in the wilderness, and streams in the desert, to give drink to his chosen, his people Israel. And when they come to the height of Zion they shall be crowned with glory under the hands of the servants of God living in those days, the children of Ephraim, crowned with certain blessings that pertain to the Priesthood, that they could not receive in their own lands. In that day will be set apart twelve thousand out of each of these ten tribes—one hundred and twenty thousand persons ordained to the High Priesthood, after the order of the Son of God, to go forth to all people, nations, kindreds and tongues, for the salvation of the remnants of Israel in the four quarters of the earth, to bring as many as will come unto the Church of the firstborn. Thus God will have twelve thousand out of all the tribes of Israel to fulfill his purposes; and when they have completed his work here on the earth, they will be called home to Zion, be crowned with glory and stand upon Mount Zion and sing the song of the redeemed, the song of the hundred and forty-four thousand, and the Father's name will be written in their foreheads.

By and by, when all things are prepared—when the Jews have received their scourging, and Jesus has descended upon the Mount of Olives, the ten tribes will leave Zion, and will go to Palestine, to inherit the land that was given to their ancient fathers, and it will be divided amongst the descendants of Abraham, Isaac and Jacob by the inspiration of the Holy Ghost. They will go there to dwell in peace in their own land from that time, until the earth shall pass away. But Zion, after their departure, will still remain upon the western hemisphere, and she will be crowned with glory as well as old Jerusalem, and, as the Psalmist David says, she will become the joy of the whole earth. "Beautiful for situation is Mount Zion on the sides of the north, the city of the great King."

Zion will be caught up when Jesus comes, to meet him. Jesus will descend not only upon the Mount of Olives, but he will descend and stand upon Mount Zion. But before he stands upon it, it will be caught up to meet him in the air. Will the buildings of Zion be caught up? Yes. And its land? Yes. And Jesus will stand upon Mount Zion, according to the prediction of John the Revelator, and he will reign over his people during a thousand years; and his associates will be the resurrected righteous of all former dispensations, those, among others, who dwelt on this continent before the flood. Says one—"Do you mean to say that America was inhabited before the flood?" Yes, Adam dwelt on this continent. I do not know that the Garden of Eden was here, but we know from what God has revealed to us, that before Adam closed his days he dwelt on a certain portion of this continent with a great number of the righteous. All the righteous that lived on this continent before the flood, those who lived upon this continent who were righteous, who came from the Tower of Babel, after the flood, and lived here some sixteen hundred years, before the nation was destroyed. All the Prophets, and wise, and good men of these several periods, will be permitted to reign as kings and priests upon this western hemispere during the period of Christ's reign on the earth. The Israelites, too, the remnants of Joseph, the forefathers of these poor degraded Indians, who are righteous, will come forth also to reign as kings and priests on this land.

We might continue this subject much further. We might portray before you the duties that will be performed by these resurrected righteous who reign as immortal beings on this continent and on the eastern continent. We might portray some of the great doings that will be accomplished by the King of kings and Lord of lords, when he shall sit upon his throne in the Temple at Jerusalem, surrounded by his Twelve Apostles, who will also sit upon twelve thrones to judge the twelve tribes of Israel. We might also relate to you concerning the judges and the thrones of those that were beheaded for the witness of Jesus and for the word of God, who will reign on the western hemisphere as well as on the eastern; but time will not permit us to continue this subject any further.

May God bless the Latter-day Saints in the kingdom of God established here in the tops of the mountains; bless you in your residences, in your towns, in your cities, in your villages, and throughout the length and breadth of the land, and increase and multiply you as the stars of heaven that cannot be numbered, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and the Saints shall reign forever and ever. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE OLD TABERNACLE, SALT LAKE CITY, AUG. 31, 1875.

(Reported by David W. Evans.)

PRESENT REVELATION NECESSARY TO LEAD THE CHURCH—THE APOSTLESHIP—PRESENT REVELATION NECESSARY FOR ALL—EVILS OF WASTE, INTEMPERANCE, AND EXTRAVAGANCE—TRUE REFORMATION IS TO CEASE FROM DOING EVIL.

Brethren and sisters, we have met here to talk over the principles of our faith, and if we say that we are going to be Saints, and that we are going to live our religion, we do not expect to give ourselves the lie, to eat our own words and to falsify our characters and our testimonies before God; but we expect to live our religion as well as we know how. We want you who wish to be Saints, to know, that we will do everything in our power to help you to live so, that you will be entitled to, and enjoy, the revelations of the Lord Jesus; that every man and every woman may know and understand their duty before God, pertaining to themselves and what is required of them, just as much as your humble servant who is talking to you.

It is a great privilege to know the mind and will of God, and this privilege we enjoy, and I wish that all good people of every nation, sect and party would so live that they might understand the will of the Lord for themselves; but in bestowing this upon us the Lord requires us to live accordingly, and he has placed us and all people under this obligation.

It is my duty to know the mind of the Lord concerning myself and also concerning this people; and I think I know it just as well as I know the road home. I do not know the path from that door to my own home any better than I know how to dictate this people, if they will only hearken to me. This is a great blessing and a great privilege, and if I were to reject it and take a course to deprive myself of the spirit of revelation, according to what the Lord has given to me, and to magnify the Priesthood that I received through his servant Joseph, I would be taken forthwith from this world, I would not remain here at all to darken the minds of, or to lead astray, any of the members of the kingdom of God. According to the revelations that I and others of my brethren and sisters have received, through the Prophet Joseph and others who have lived upon the earth, if I observe my duty, I shall have the privilege of living and enjoying the society of my brethren and sisters, and of instructing them; but let me neglect this and I shall be removed out of my place forthwith.

Now it is no more my duty to

live so as to know the mind and will of the Lord than it is the duty of my brethren, the rest of the Twelve. I say the rest of the Twelve, because I am the President of the Quorum of the Twelve Apostles on the earth, and the only one that the Lord has ever acknowledged. It is true that Thomas B. Marsh was once President, but the Lord never acknowledged any man by revelation as President of that Quorum but myself. At the death of Joseph I stepped out from that position in the advance, according to the organization of the Church, for the sake of preserving the flock of God, but not according to my wishes, nor the desire of my heart, but it was my duty. When I heard of the Prophet's death I said—"What will become of the people? What will the Saints do now that the Prophet has gone?" It was my whole desire to preserve the sheep of the flock of God, and it is so to-day. Brother Kimball also stepped into the first Presidency, and we called others and ordained them to take our place for the time being, that the Church might be fully organized, and we expect to ordain more when we feel like it; but because a man is ordained an Apostle it does not prove that he belongs to the Quorum of the Apostles. I just mention this that you may understand it.

Now, in regard to the Twelve Apostles, it is their imperative duty to live so that they will know the mind and will of the Lord concerning them in the discharge of their duties as a quorum, and also as individuals; and they are under just the same obligations to live so as to enjoy the spirit of revelation that I am. And so it is with the Seventies, the High Priests, the Elders and the Bishops. It is the imperative duty of a Bishop—called to preside over a ward—to live so that he will know the mind and will of God concerning his ward just as much as I do concerning this people. But when Bishops say they are willing to do as brother Brigham says, and that is the end of their researches to know the mind and will of the Lord, they will always be making mistakes, always doing something that they will regret; they will neglect their duty here and there, and when they make a move it will not be right unless brother Brigham is there to tell them the words they should say and the acts they should perform; and hence the necessity of them living day by day so that they will know the mind and will of the Lord for themselves.

And so you may follow on through every quorum there is in the Church, not only Seventies, High Priests, Elders and Bishops, but also the Priests, Teachers and Deacons, who administer to the people in going from house to house. It is their duty to live so that they know and understand the mind and will of the Lord concerning the people to whom they administer, as much as it is mine to know the mind and will of the Lord concerning the entire people. And it is the duty of every father and mother to live so that they may have the mind and will of the Lord concerning their duties to their families. If they are not called to exercise the priesthood which they hold, more than to administer to their children, it is their duty to live so as to know how to teach, lead and advise their children; and if they are disposed they may have the privilege, for it is God's mind and will that they should know just what to do for them when they are sick. Instead of calling for a doctor you should administer to them by the laying on of hands and anointing with oil, and give them mild food, and herbs, and

medicines that you understand; and if you want the mind and will of God at such a time, get it, it is just as much your privilege as of any other member of the Church and kingdom of God. It is your privilege and duty to live so that you know when the word of the Lord is spoken to you and when the mind of the Lord is revealed to you. I say it is your duty to live so as to know and understand all these things. Suppose I were to teach you a false doctrine, how are you to know it if you do not possess the Spirit of God? As it is written, "The things of God knoweth no man but by the Spirit of God."

Now I want to say a few words to the sisters, though I will say that I do not feel the least like chastising either my brethren or my sisters this morning. I feel kind, and I do not want to say words to them that they would think harsh or unkind. But I will say, to both brethren and sisters, that whenever any of us spend means needlessly, say to the amount of one cent, dime, or dollar, we consume it upon the lusts of our flesh. Here is a man, for instance, who has an appetite for tobacco, and, during a year, he spends ten or twenty dollars in cigars and tobacco, which do him no good, but injure him; do you think that such a may will be brought to an account hereafter for that waste? Such means does not go to build temples, or to help to sustain Elders who have gone abroad to proclaim the gospel; it is not applied to assist in feeding or clothing their wives or children, to find them a little fuel in the winter, when it is cold, or to get them a cow, so that they can have milk and a little butter to make them more comfortable; but it is spent in the purchase of tobacco and is utterly wasted; and they who get rid of their means so foolishly will most surely be brought to account therefor. The same may be said of money spent in the purchase of beer. It is a mild drink, and is very pleasant and agreeable to a great many; but when a man pays his fifty cents, his dollar or his ten dollars for beer it goes into the hands of the grocery keepers and they send it off, and it does no good to the community. The beer itself does no good, it injures the system of those who habitually indulge in the use of it, and, whether they think of and realize it, or not, they will be brought to account for the means they have thus wasted.

Here in the midst of the Latter-day Saints, where we can know and understand the mind and will of the Lord concerning us, many of us have not taken the pains to ask what the Lord wants us to do or what not to do; and if we are extravagant in the use of tea or coffee, which do us no good, but which injure our systems, we shall certainly be brought to account for it. Parties may say—"We did this thoughtlessly and ignorantly; we did not think there was any harm in drinking tea, coffee, beer or a little liquor, or in smoking or chewing tobacco; and having worked for our wages, we considered that we had a right to spend a portion of them in these luxuries, if we were disposed to do so." But Justice will say, "If you had enquired you might have learned that the use of these things was not only no good to you, but was absolutely injurious, and that the means used in purchasing them was utterly wasted, and hence you who have been guilty of this folly must be brought to an account for it."

We might follow this subject through all the varied ramifications of our practice in life, but it is not necessary on this occasion. Suffice it to say that we want to understand

and do better than we have done, and to be governed by the dictates of good, solid, sound sense in the use of the wealth, privileges and talents that are given to us in our present life. Let me ask, what is real wealth? Do you know? I say that time is all the wealth we have; and to illustrate, let us suppose that all the inhabitants of the earth were, to-day, in the same position that our first parents were in when they were placed in the Garden. Here is the naked earth, without any improvements whatever; and the people, being without experience, have not the ability to raise anything to eat, to build dwellings to reside in, or to gather up or utilize the stock that is running at large. Would a people in that condition have any wealth? No; but you put them in possession of ability to work with their hands and to raise their food and clothing from the earth, also materials to build their houses, lay out their streets, make their gardens, farms, etc., and they will soon accumulate by their labor, and hence, you can easily see that all the wealth there is on the earth consists of the bone, sinew and time of the people. That is the capital stock of every individual and of every nation, and all the capital stock they have. If they have money—seeming wealth—it may go from them, they do not know how quickly. Cities may burn up; thieves may steal their gold and silver, and their greenbacks may be burned up with their banks, and then their wealth is gone, or rather that which is the representative of wealth; but they still have the ability and the bone and sinew necessary to go to work to rebuild their cities and to make new farms, to mine out gold and silver from the mountains to make vessels for convenience, for table use, or for ornaments — ear rings, nose jewels, bands for their wrists, ankles, etc. But it must all be done by labor.

The enquiry rises— Who gives the ability to labor? Who gives us the physical power to cut down trees, to saw them into lumber, and to shape the lumber for use, so that we can make improvements in building, fencing, and everything that labor can be used for? Is this ability our own individual property, independent of God and every other being? Not at all, we are dependent upon him for strength, health, life and every power and faculty we possess. Hence we may say that Time is really all the capital stock that is possessed by any people or nation, by Saint of sinner, good or bad. Time and the ability to labor are the capital stock of the whole world of mankind, and we are all indebted to God for the ability to use time to advantage, and he will require of us a strict account of the disposition we make of this ability; and he will not only require an account of our acts, but our words and thoughts will also be brought into judgment.

Now, returning to the subject of wasting means, suppose that in the providences of God, I have been able to gather means around me, and I fancy and am able to pay for a breakfast that would cost a hundred dollars, and I say to my wife—"Prepare me such and such a breakfast," and I actually eat a breakfast that has cost a hundred dollars, the question arises—Am I justified, have I to give an account of this? I am not justified, and I certainly shall have to give an account. A fifteen or twenty cent breakfast would satisfy the demands of my nature, and would be just as good for my system as the hundred dollar breakfast, so that by indulging in such a luxury I waste ninety-nine dollars and eighty cents, it has gone to the winds, gone to

the enemy. Now what is my duty? I say that after eating my fifteen or twenty cent breakfast, if I have a hundred dollars that I can afford to spend therein, my duty is to give the residue towards sustaining the poor, building Temples, school-houses, sustaining the teachers, maintaining the orphan child, so that it may have an education, sending an Elder to preach the Gospel, and sustaining his family while he is away, or something or other that will advance the kingdom of God upon the earth.

Or again, suppose I say to a tailor —"I have some grey cloth, and I want you to make me a coat just according to my own notions." "Very well, what will you have?" "I want you to make the coat of this grey cloth, and I want you to take this piece of blue cloth and cut it into narrow strips about a third of an inch wide, and strip my coat all around, and ring it around, and put a puff here and another there, and I want home-made epaulets on, and I want you to put fifteen or twenty dollars worth of work on this coat," most of which, after all, is of not the least use in the world. Am I justified in doing this, and shall I or shall I not, have to give an account o' thus spending my means and using the time of the tailor for naught? I think I shall, and I may say, as far as I am concerned, I know I shall have to give an account. But the people do not think of this.

Now, then, leaving the useless things which the brethren use—tea, coffee, tobacco, beer, whiskey, etc., I will allude to some that the sisters use and wear, such as tea, coffee, snuff, tobacco, opium, and then the ruffles, bows, puffs, trimmings, and this, that, and the other that they wear on their dresses that are useless. What shall we do in regard to these things? My senses tell me that the children of Zion should forsake every needless fashion and custom which they now practise. My wives dress very plainly, but I sometimes ask them the utility of some of the stripes and puffs which I see on their dresses. I remember asking a lady this question once, and enquired if they kept the bed bugs and flies away. Well, if they do that they are very useful; but if they do not, what use are they? None whatever. Now, some ladies will buy a cheap dress, say a cheap calico, and they will spend from five to fifteen dollars worth of time in making it up, which is wasting so much of the substance which God has given them on the lust of the eye, and which should be devoted to a better purpose. I have had an observation made to me which I believe I will relate; I never have done it, but I believe I will now. It has been said to me—"Yes, brother Brigham, we have seen ladies go to parties in plain, home-made cloth dresses, but every man was after the girls who had on a hundred dollars worth of foll-the-roll, and they would dance with every woman and girl except the one in a plain dress, and they would let her stay by the wall the whole evening." It may be in some cases, but should not be. It adds no beauty to a lady, in my opinion, to adorn her with fine feathers. When I look at a woman, I look at her face, which is composed of her forehead, cheeks, nose, mouth and chin, and I like to see it clean, her hair combed neat and nice, and her eyes bright and sparkling; and if they are so, what do I care what she has on her head, or how or of what material her dress is made? Not the least in the world. If a woman is clean in person, and has on a nice clean dress, she looks a great deal better when washing her dishes, making her butter or cheese, or

sweeping her house, than those who, as I told them in Provo, walked the streets with their spanker jib flying. It adds no beauty to a lady or gentleman to have a great many frills on their dresses or coats; beauty must be sought in the expression of the countenance, combined with neatness and cleanliness and graceful manners. All the beauty which nature bestows is exhibited, let the dress be ever so plain, if the wearer of it be only neat and comely. Do not fine feathers look well? Yes, they are very pretty, but they look just as well on these dolls, these fixed up machines which they have in the stores, as anywhere else; they certainly add nothing to the beauty of a lady or gentleman, so far as I ever saw.

Now, then, labor is our capital, and the source and creator of all the wealth that we possess; and I feel it a duty to say to the sisters as well as the brethren, that we must stop the course that has been so generally pursued among the Latter-day Saints, of spending time and means for nothing. I will mention one article to illustrate, and that is the sewing machine. A sewing machine that costs twenty-two dollars to manufacture, we pay one hundred and twenty-five dollars for; for one that costs fourteen dollars to manufacture, we pay eighty-five dollars; and for one that costs sixteen dollars, we pay one hundred. And then, when a man gets his wife a sewing machine, she will spend from five to fifteen dollars worth of time in making a dress. This is wasting time; and we want the brethren and sisters to understand that when they waste time, they are wasting the capital stock which God has given them to improve upon here upon the earth. Says one—"I have nothing to do." You very easily can have if you wish for it.

Now for the men. I have been into houses which have not had the least convenience for the women, not so much as a bench to set their water pails on, and they have to set them on the floor, and yet their husbands will sit there year after year, and never make so much improvement as a bench to set the pail on. Yet they have the ability, but they will not exercise it. They ought to make every hour of the day useful, and if they have nothing else to do, they should spend their time in making improvements in and around their homes. They might fix the garden fence, hoe the garden, set out trees and cultivate and attend to them, fix the yard and make it look neater, fix up the house and make it more convenient for the wives and the children. A certain portion of the time should also be spent in storing their minds with useful knowledge, reading the Bible, Book of Mormon, and other Church works, and histories, scientific works and other useful books. I have seen people live year after year in a log house, with never so much as a nail to hang a broom on, and the broom is first in one corner and then in another, on the floor or out of doors. Never had a place to put the discloth in, or to hang it on, and it would be—"Susan, where is the dishcloth?" or—"Sally," or "Peggy, where is the broom?" "I don't know, there is no place for the broom;" and a man living there year after year, who never seemed to wake up the senses in him enough to drive a peg into the crack of a log to have a place to hang a broom or a dishcloth on, or to make a bench for a water or a milk pail. I have seen such men, year after year, without a chair in their houses; and if you ask them why they do not go to work and make some chairs they will say —"We don't know how." Then

why not go to work and learn? Do as I did when I went to learn the carpenter and joiners' trade. The first job my boss gave me was to make a bedstead out of an old log that had been on the beach of the Lake for years, water-logged and watersoaked. Said he—"There are tools, you cut that log into right lengths for a bedstead. Hew out the side rails, the end rails and the posts; get a board for a head board, and go to work and make a bedstead." And I went to work and cut up the log, split it up to the best of my ability, and made a bedstead that, I suppose, they used for many years. I would go to work and learn to make a wash-board, and make a bench to put the wash tub on, and to make a chair. This is spending time usefully; but when we spend our time for naught we waste that which God has given us as our capital stock with which to make ourselves useful in life, and to give to our fellow-beings that which belongs to them.

Now, we want the sisters, as well as the brethren, to use their capital stock to the very best advantage. And we wish them to make their own fashions in regard to dress; but if they will not do that, then copy the fashions of Babylon only so far as they are useful; then stop, go no further, and sustain and uphold trade with the outside world only so far as it is really necessary. If the sisters remain with us they will do as they are told; and if they do this we say — You are at perfect liberty to go and renew your covenants by baptism; but if you will not live according to the instructions that are given, we object to you renewing your covenants; we do not wish you to say one thing and do another. We shall require the sisters to take hold and do something for themselves. Where does our knitting come from? Everybody goes to the store to buy knitted goods; but this is not right, we ought to knit our own stockings. If the sisters want some little hoods or jackets for their children they go to the store for them, they are very cheap there. Yet we raise the best of wool here, and we are spinning it just as nice as in any factory in the world. We have knitting machines and all the material necessary, and we have also the ability to knit or weave all the hoods, jackets, drawers, undershirts, etc., that we need; and if the sisters will do their duty, they will do their own knitting and prepare this Fall to raise silk another year. I have been at thousands of dollars expense in encouraging the people here to raise silk, but they do not do it, and in this respect, as in many others, they have neglected their duty, for it is their duty to take hold of this industry. The sisters will say to their husbands—"I want so and so, and I want you to give me the money to buy it." Instead of this, I say, let the sisters go to work and raise some silk, and this will find them and their children profitable employment. If you have not got any mulberry trees, plant out some immediately, they are here by the hundreds and thousands in nurseries, and as soon as possible raise silk, and that when raised and thoroughly cured, will bring the money. Then you can raise the money, without having to call on your husbands. Now if a man buys a sewing machine for his wife, she wants a hired girl to run it; at least, I will say that some women take this course, and they spend their time uselessly and waste the capital stock which God has given them. This is the course that some pursue instead of doing good. We want a turning point to arrive for women of this class, and for all to be guided in their

conduct by the dictates of good, sound sense; and as the sisters like to be noticed by the brethren, I will say that they who keep themselves neat and clean, and whose countenances are bright and clear, are the ones that will be noticed by the good.

Now, sisters, if you will consider these things you will readily see that time is all the capital stock there is on the earth; and you should consider your time golden, it is actually wealth, and, if properly used, it brings that which will add to your comfort, convenience, and satisfaction. Let us consider this, and no longer sit with hands folded, wasting time, for it is the duty of every man and of every woman to do all that is possible to promote the kingdom of God on the earth.

Without going further into the details regarding the duties of this people we can say, in a very few words, that our Father in heaven, Jesus, our elder brother and the Savior of the world, and the whole heavens, are calling upon this people to prepare to save the nations of the earth, also the millions who have slept without the Gospel, and here we are neglecting our duty, wasting our time, running here and there as though there was nothing to do only to serve ourselves. We have glory, immortality and eternal lives to gain, and it is our duty to take a course to gain them, that we may enter into the highest state of intelligence and enjoy the society of the pure and those who dwell with God.

You have now heard some things that we want of the sisters. I will now say a word to the brethren. If any brother is found drinking with the drunkard we certainly shall look after him; and my counsel and advice are for every man and every woman to pause well before they go and renew their covenants, and know whether they are going to be Saints or not. A person may say—"If I have strength I am going to be a Saint." The drunkard may say—"I mean to reform;" the swearer may say—"I mean to reform;" the liar says—"I mean to reform;" and the thief may say—"I mean to reform." There is no man or woman on the earth in the habit of stealing, but what can cease the practice right square if they are disposed. And so with the liar, he can stop lying, and lie no more, and tell the truth. It only wants the will to do it, and that will brought into exercise to enable the liar to be truthful, the thief to be honest, and the swearer to stop his evil speaking. So with the ladies. If they only have the will, and will exercise it, they can cease spending their time in useless fashions, and they can turn their attention to storing their minds with all useful knowledge, then adorn themselves with all that is necessary to make themselves neat, nice, comely and commendable to the eyes of God and angels, and of the good everywhere. Then they will be right. I pray the Lord to bless you, preserve you and guide your entire lives that we may be saved in the Kingdom of our God. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVRRED IN THE OLD TABERNACLE, SALT LAKE CITY, AUG. 31, 1875.

(Reported by David W. Evans.)

THE UNITED ORDER—HOW UNITY IS TO BE ATTAINED—REFORM NECESSARY—THE ORDER OF THE KINGDOM OF GOD—STEWARDSHIPS.

In relation to the rules that we have heard read over, there is nothing in them but what, as Latter-day Saints, we have always professed to believe in. Some of us have been around teaching these principles among the people; and I have sometime spoken of them as baby rules, that is, as rules which people like the Latter-day Saints, who are in possession of correct principles, ought always to be governed by; Latter-day Saints, who have been faithful from the commencement of their career in the Church, have been governed by these very principles that we are now talking about.

We profess to be governed by the laws of God, and to be associated with the Church and kingdom of God upon the earth; we profess to be related, more or less, to other parties who have held the same Priesthood, powers, light, and intelligence that we possess; those who understand themselves profess to be associated, more or less, with the Church of the first-born, with Jesus, whom Paul calls the Mediator of the New Covenant, and with God, the Father of all; and our religion and the revelations that have been given to us are for the express purpose of leading us to a union among ourselves, with those who have gone before, and with Jesus, and God the Father, who are all of them interested, as we ought to be, in seeking to carry out the designs and purposes of the Almighty upon the earth. Those parties who have lived before, lived not for themselves, but for God. When Jesus was upon the earth he said — "I came not to do my will, but the will of the Father who sent me," and every man who is associated with the Church and kingdom of God expects and understands, if he understands things correctly, that he is part of the great household of faith, belonging to a celestial kingdom that he anticipates inheriting, and that he ought to be governed by celestial laws, by which other intelligences who have lived before have been governed. Those men of whom Paul speaks, all of whom died in faith and in hope of a better inheritance, did certain things by which they proved to the world that they desired a city whose builder and maker was God, wherefore Paul tells us that God was not ashamed to be called their God, for he had prepared a city for them. We read of the Zion that was built up by Enoch, and that this Zion and the people that were united

with Enoch, who were subject to the same laws which God is seeking to introduce among us, were caught up into the heavens. We have been expecting all along to build up a similar Zion upon these mountains, and we have talked a great deal about going back to Jackson County. We can not build up a Zion unless we are in possession of the spirit of Zion, and of the light and intelligence that flow from God, and under the direction of the Priesthood, the living oracles of God, to lead us in the paths of life. We do not know them without, and we need all these helps to lead us along, that by and by we may come to such a unity in our temporal and in our spiritual affairs, and in everything that pertains to our interest and happiness in this world and in the world to come, that we may be prepared to enter a Zion here upon the earth, help to build Temples of the Lord and to administer in them, and so operate and co-operate with the Gods in the eternal worlds, and with the Patriarchs, Prophets, Apostles, and men of God, who were inspired by the spirit of revelation in generations that are passed and gone; we want to be one with them, one with God, and one with each other, for Jesus said,—"Except you are one you are not mine." Then the question arises, if we are not Jesus', whose are we?

It is evident, in relation to the position that we have been in, that all kinds of confusion, folly, vanity, evil, pride, haughtiness, covetousness, drunkenness, and every kind of sin have existed among us, as a people. I am not surprised that the President should feel inclined to shake off many of these things. Why? Because, if they are permitted in the Church and kingdom of God, and the servant of God and his coadjutors do not lift up their voices against them, God would hold them responsible.

Does President Young want to bear the sins of the people? No. Do the Twelve and others want to bear the sins of the people? No. It is for the President to point out the way of life, and for all of us to walk in it. This is the order of God, and every man and woman should fulfill the various duties that devolve upon them.

Now then, in regard to our temporal affairs, these are the things which seem to perplex us more or less. We have been brought up in Babylon, and have inherited Babylonish ideas and systems of business; we have introduced, too, among us, all kinds of chicanery, deception and fraud. It is time that these things were stopped, and that matters assumed another shape; it is time that we commenced to place ourselves under the guidance and direction of the Almighty. You can not talk in many places about temporal matters, but everybody is on the alert at once, and the idea is—Do you want my property? No. Do you want my possessions? No, no; there is no such feeling, but we do want men and women to give God their hearts, we do want people, while they profess to fear God, not to be canting hypocrites and to depart from every principle of right. We remember the time very well, or most of us, when we first entered into this Church, if a man was found lying he would be brought before the Church and dealt with; if a man was found stealing he would be brought up before the Church and dealt with; if a man defrauded his neighbor, and it could be proved, he was brought up and dealt with; and so if a man got drunk; and for all these delinquencies if parties did not repent of them they were immediately cut

off from the Church as unworthy of fellowship. And now, after so many years travail, are we to continue and fellowship all these evils? No, no, we can not do it, and God will not do it; and if we carry them along with us, we shall not enter into the celestial kingdom of God.

Now then, with regard to this union of property, what is it? Why, it is something to draw the people nearer together, to prepare them for future devolopments. What is the Order? Well, we, here, have thought proper, at the suggestion of President Young, to act as stewards over our own property. In some places where there is not so much property as here, it might be better to pursue another course; but as to that, no matter if our hearts are together, and we do what we do in all sincerity before God. What we are after is to give our hearts to God, to renew our covenants, and then be one in our temporal affairs; and this is to be under the direction of the living Priesthood, and not under any particular dead letter. Here is a certain form that everybody ought to submit to; every man and every woman in the Church of Jesus Christ of Latter-day Saints ought to be governed by these rules, and we know it in our hearts. I mean when they refer particularly to our morals. When we come to other points, that is a matter of judgment and principle that we want to be governed by as the law of God. We have an organization here in the Church of Jesus Christ of Latter-day Saints, and it is one of the most perfect that ever existed on the earth. And how is it organized? Why, we have the Presidency, with President Young at the head, as the mouthpiece of God to this people. That is the way that we Latter-day Saints profess to believe in him, whether we do so or not; and if we do not believe it then we are acting the hypocrite. Then come the Twelve, then the High Priests, Bishops, Seventies, High Councils, Bishops' Councils, Elders, Priests, Teachers and Deacons, all organized by the Almighty.

Now, then, do I believe that the Lord Almighty directs President Young? I do, with all my heart. Do you believe it? That is the question. Do you believe that he and his first council have the right to dictate and manage all affairs pertaining to the temporal and spiritual interests of the Church and kingdom of God upon the earth? I believe it, do you? These are questions that we want to put to ourselves fairly and frankly and honestly, without any equivocation or reservation, for this is really a part of the order of God.

Now then come the Twelve and all the other authorities. We believe that they are ordained of God, that they are part of his economy and government, all these various quorums as they exist on the earth, and that, by and by, when we get through in this world, we shall all assume our proper position and proper Priesthood, with Joseph Smith at the head of this dispensation, and that we shall be associated there with that Priesthood that we have been connected with here. Now, then, we do not want to be playing fast and loose, part God, part the world, part the devil, part the Lord's way and part our way, and every man following the devices and desires of his own heart. We have come under the government of God, and God expects our strict, full, implicit and unequivocal obedience in all particulars. God says, "Give me thy heart." We have covenanted long ago to do this, and this is simply a renewal of this covenant, and of many covenants

that we have entered into in relation to these matters. Is it a sacrifice? Are we doubtful and fearful about this, that, and the other? What have we to sacrifice? What hold have we upon this earth? What hold have we upon any property on this earth? It may be said to us as it was to a man who said—"I have much goods laid up for many years, soul take thine ease, eat, drink, and be merry;" it may be said to us as it was said to him—"Thou fool, this night thy soul is required of thee," and then whose will these be? What have we that we did not get from God? I have heard President Young say that there is not one solitary thing that he has—wife, dollar, horse, carriage, or property of any kind that he did not receive from God. Have any of us got anything that we did not receive from him? Not a penny. Can we keep anything any longer than the Lord has a mind to permit us? Not one moment longer. In his hands are the issues of life and death, and the only hope we have is to be one with God, with the Priesthood upon the earth, that is connected with the Priesthood in the heavens, that we may unite in a phalanx with them, with God, with the Patriarchs and Prophets, with all good men that have ever lived, that we may form a cemented united body with them in the accomplishment of the purposes of God, for the bringing of salvation to the world in which we live, for the redemption of the living and the dead, for the spreading forth of truth, the establishing of correct principles, the building up of the kingdom of God, the building of Temples; and then when we get through here, that we may unite with them in the celestial kingdom of our Father.

These are some of the ideas that we believe in, in relation to these matters, and the thing that is now proposed is very simple and straightforward. The President has said that there are many men in this city and elsewhere who want to know whom they shall place over their affairs; they can not tell. Well, what then? Why those who cannot do that, let them unite together in a united order similar to that which is spoken of, as the Book of Doctrine and Covenants expresses it—though it varies a little from that form here—and lay it at the Apostles' feet, and let the Bishop give them their inheritances. Here another thing is contemplated, here we are stewards over our own property; and you have heard read that the avails of that system, after supplying the families, are to be under the direction of the board of directors, to say what shall be done with them. Then again, if there is extravagance in families, in dress, eating or in living of any kind, no matter what it may be, we want that checked, we do not want the Saints to be extravagant; we do not want to do anything that God does not want us to do, and no good Saint, man or woman, wants to do what God does not want. All such feel like one of old—Oh, God, search me and try me, and prove me, and if there is any way of wickedness in me, exhibit it to me; let me see it that I may bid it adieu, and let me be a good Saint; let me live in the enjoyment of thy favor and let the light of the Holy Ghost and of revelation rest upon me; let me be in favor with God and my brethren and all good men, and then when I get through, receive the reward of the just.

May God help us to appreciate these privileges, and not think that we are making sacrifices, for we are

merely seeking the guidance of the Almighty to direct us in our temporal affairs, that we may inherit thrones, principalities, powers and dominions in the eternal worlds, which we never shall inherit unless we are one.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, WEDNESDAY AFTERNOON, OCTOBER 6, 1875.

(Reported by David W. Evans.)

THE PLEASURE OF SERVING GOD — IMPORTANCE OF THE GATHERING — NECESSITY OF OBEDIENCE TO THE PRIESTHOOD.

It is exceedingly interesting to me, as I have no doubt it is to all Latter-day Saints, to hear the Elders who have been on missions bear a faithful testimony, on their return, to the truth of the work in which they have been engaged. It is a tolerably easy matter to tell, in listening to them speaking, whether they have been faithful or not in magnifying their Priesthood and calling, for a man who does not magnify his Priesthood, and who is not faithful in the discharge of the duties entrusted to him, generally manifests it by the spirit which he possesses and with which he speaks. And so, also, when men have been faithful and have striven to magnify their calling, a spirit and influence attend them that bear testimony of their faithfulness. No man can go out, ordained by those who have the authority, in faith and in humility to preach the principles of the everlasting Gospel, however peculiar and difficult the circumstances may be that surround him, however great the trials and the persecutions that he may have to contend with, without receiving an unction from the Holy One, that will bear testimony to him that the work in which he is engaged is of God, and that he has been called of God to declare the principles of life and salvation unto the people among whom his lot may be cast. There is this peculiarity and influence about this work, there is the demonstration of the Holy Ghost, which descends with convincing and overwhelming power upon all those who place themselves in a position to receive it; and there is no labor under the sun, I care not what it may be, or how pleasant the circumstances that surround him, at all comparable with the labor of an Elder in this Church, who endeavors, in humility and meekness, to magnify his calling; there is no joy which a

human soul is capable of comprehending, that approaches the delight and the satisfaction which laboring in the ministry of the Son of God confers upon him who does so in faithfulness. He may be destitute, he may be without purse and scrip, as our Elders travel, he may be in the midst of enemies, he may be haled to prison, and treated with contumely, and have all manner of evil heaped upon him; but if he is faithful to God, if he is faithful to his Priesthood, and magnifies it to the extent of his ability, there is a power, an influence, and a joy resting upon and accompanying him, and filling him from the crown of his head to the soles of his feet, that are incomprehensible to those who have not experienced them; and for such a man to doubt that God is with him, and that the work he is engaged in is the work of God, would be as difficult as to doubt that the sun's rays ever beam upon him, or that there is no warmth or light connected with them; in fact, such a man could as easily doubt his own existence, and the testimony of every sense that he possesses, as to doubt the testimony of God which rests down upon him.

And these blessings are not confined to those who go forth as missionaries, but they extend themselves to all who enter into covenant with God, take upon them the name of Jesus Christ, and resolve in their hearts to repent of their sins, and to tread humbly and meekly in the path which the Savior has marked out for all to walk in. They receive also, according to the measure of their responsibilities, and the position which they occupy, the same gifts and blessings, and the same joy fills their hearts that does the hearts of the faithful Elders.

When I listen to the Elders, as we have to-day, speaking their experience, and relating that which they have met with, and the joy they have had, it has seemed to me that, if any of the Elders, or if all the Elders, could comprehend this and enter into the spirit of it, they would say that they would devote themselves with all they possess, with every feeling of their heart, with every power of their mind, with all the strength and the ability which God has given them, to the rolling forth of his work upon the face of the earth. But the difficulty with us as individuals is, that we are like the man of whom the Apostle James speaks: we look in the glass, we see ourselves, our features are distinct to us, every thing is plain to us, we see the mirrored resemblance of ourselves in the glass that we look upon, but we turn away, and we speedily forget what manner of men we are. And so it is with many who are in this Church. They have experienced joy, they have had testimonies from God, they have had the power and the gifts of God resting upon them; but after a little while, coming in contact with the world, and the spirit of the world, they forget these things, the remembrance of them fades away from their minds and other things appear more desirable to them. This is the difficulty that the servants of God have to contend with in their ministering among men. It would appear, looking at matters naturally, that if men and women had tasted the word of God, had received revelation from God, had knowledge poured into their souls concerning this being the work of God, they would always be faithful to the truth; but it is not so, and this is evidence of the great power which the adversary exercises over the hearts of the children of men. Men may

behold the heavens opened and see Jesus, they may see visions, and have revelations given to them, and yet if they do not live as they should do, and cherish the Spirit of God in their hearts, all this knowledge, and these revelations and wonderful manifestations fail to keep them in the Church, to preserve them from the power of the adversary, and to deliver them from the snares that he spreads for the feet of all the children of God. And in our own experience we can comprehend very easily how the Church of God, in ancient days, fell away from the truth, wandered into darkness, and lost the knowledge of God and the ordinances which he had established in his Church for the salvation of his people. How long would it be, were it not for the teachings, warnings and reproofs of those who are set to preside over them, before many of the Latter-day Saints, and probably a majority of them, would stray into by and forbidden paths, and forget the knowledge that they once had and the blessings they once enjoyed? And yet I am thankful that people cannot stay in this Church and practice unrighteousness. I am thankful that God allows those who do not keep his commandments to fall away, so that his Church may be cleansed, and, in this respect, this Church is different from any other that is upon the earth. A man may practice iniquity and do wrong in other churches, and he may cover it up for years, and nobody, or probably but a few—himself, his God, and a few others—be aware of this wrong, and he may pass along and nobody ever imagine that there is anything wrong with him. But it is not so in the Church of Jesus Christ of Latter-day Saints—no man can stand in this Church, or retain the Spirit of God and continue in a course of hypocrisy for any length of time. God will tear away the covering of lies and expose the wrong; he will leave the transgressor to himself, and the strength that he formerly had, which enabled him to stand and maintain his associations with the people of God, will be taken away from him, and he will be left to go down to destruction unless he repents. It is true that the Lord has said that the tares shall grow with the wheat until harvest, but it is not said that tares will not be plucked up from time to time, for if it were not so they would overpower and choke out the wheat. The sifting or weeding process has been going on from the commencement of this Church until the present time; hence it is that the leaders of this Church are stirred up in their feelings from time to time to call upon the people to repent. They understand clearly that unless there is a godly life and conversation corresponding with our profession, this people would soon fall into darkness and error, and stray from the path of righteousness.

Our enemies are not mistaken in some of their ideas respecting us, that is, respecting the power that can be brought to bear to destroy us. They seem to be well aware of the fact that, if we only conform to their customs, fashions, ideas and practices, we would soon fall away and cease, as a people, to preserve our identity. They understand this, and hence the efforts which have been made of late. It has seemed as though the adversary has been exerting every power and bringing every influence within his reach to destroy us; and the most lamentable feature—the one that has given me most concern connected with it—has been the apparent blindness of our people respecting these designs; it has seemed as though we could not see and understand their nature, and

we have to a certain extent yielded ourselves willing captives and dupes to the plots that have been undertaken in our midst to destroy us. The fact that God predicted, through the mouth of his servant Daniel, and through others, that this kingdom should stand for ever, has seemingly lulled a great many to sleep and caused them to think that we are perfectly safe, and that no danger can overtake us; and the fact also that we have remained in these mountains, now, for twenty-eight years without mobs, and that so many of the people who have grown up and have come here and never knew anything about them, who have joined the Church since the days of mobocracy, these causes combined have had the effect to cause a great many to be very supine, and to imagine, apparently, that we could not be disturbed, or that our safety could not be endangered by anything that might be done against us. Hence, when the servant of God has called upon us, and given us counsel upon many points, we have not seemed to understand the benefit of the counsel.

We are here in these mountains, Latter-day Saints. We have made this country, notwithstanding all that may be said to the contrary, all that it is to-day. Why, the very officials of this Territory to-day may thank God that he raised up Joseph Smith and Brigham Young, because if he had not done so there would have been no governors, judges or other federal officials of Utah Territory; there would, in fact, have been no Territory of Utah if it had not been for the Church of Jesus Christ of Latter-day Saints. Men may say what they please, but every thinking man in this country must admit that our settlement of this country has forwarded settlement in the adjacent Territories and States more than a quarter of a century. We have demonstrated one great fact—that men can live here, that fruit, corn and wheat, and all the cereals which belong to this latitude can be raised here by a judicious application of water, combined with industry and perseverance. We have demonstrated this; it is no longer a problem as to what this country can produce, hence you now hear of agriculture in Montana, Idaho, Wyoming, Colorado and Nevada; but it is a very great query whether this would have been the case for another generation, at least, had it not been for the Latter-day Saints. What could have induced men to come here if they had not been prompted by the feeling that started us out? We had no place to go to excepting this. We wanted the meanest and most undesirable part of the continent, so that our enemies would not rob us of it, as soon as we had improved it; and when we came here we hoped we had reached a place where we could live, at least for a time, undisturbed, until we could increase and raise a generation who would be firm in the faith, and be so numerous that they could carry on the work whose foundations their fathers had laid. We came here in that spirit and with that view. Not to exclude other men from the land that we had settled, but to create homes, and a place to which men and women of every nation could come, and where they could worship God unmolested, as we desired to worship him. We cared not what their creed might be, or whether they were Jews, Pagans, Moslems, or Christians. We asked no man who came here to believe as we believed, and we had no disposition to deny them the rights that we enjoyed because they did not believe as we believed. It was in that spirit that the foundation stones of this superstruc-

ture of government in Utah Territory were laid. It was that here, not only Latter-day Saints, but, as I have said, men of every creed and clime might come and worship God unmolested by their neighbors.

But there were others who did not feel as we felt, and they were determined to curtail us of our privileges, and now for years there has been a studied and unrelenting effort to destroy the work that we have done, and to strip us of all the advantages we have gained by coming here; to wrest from us by any means that could be used, however despicable and illegal, the power that God has given us, and to which we are entitled under the laws and constitution of our country. There has been no concealment of these designs, no attempt made to gloss them over; they have been avowed, plainly and publicly, to all the land and to all the Latter-day Saints throughout these mountains, that if they could get the power to strip us of our rights they would do it without any hesitation or compunctions of conscience.

Now, my brethren and sisters, let me ask you, this being the case, what is our plain and bounden duty? It is to preserve ourselves, not only for our own sakes, not only for the sake of our children, but for the sake of humanity everywhere, and for the sake of civil and religious liberty, upon this land which God has given to us. Many will pass away after a little, and here are children, and here are mankind, many of whom, in witnessing the bold stand we have taken, are anxious to see us preserve ourselves and to see civil and religious liberty maintained by us on this land. And we owe it to them, as well as to posterity, that, by every means in our power, we do preserve ourselves and our liberties intact. If we do not, we are recreant to our high trust, and to the high calling which we have received from our Almighty Father. In doing this, must we intrude upon others? Is there any necessity for this? No; our policy is not aggressive; the true policy of the Latter-day Saints is a preservative and defensive policy; to preserve and defend ourselves when we are attacked; not to be aggressive, not to intrude upon others' rights, but to preserve our own rights. Every man and woman belonging to this community should therefore keep constantly in mind that this is the policy for which we should labor, and not consult individual interests; not say—"I can make one dollar or two dollars by stepping aside from the policy that has been marked out." Many so-called Latter-day Saints have done this. We have people among us who, if we may judge by their actions, would sell every liberty that God has given unto us for a few dollars, and yet they call themselves Latter-day Saints. When counsel has been given by President Brigham Young—than whom a wiser counselor does not live upon the face of the earth—instead of accepting that counsel and looking at it in its true light, in its elevated light, there have been persons who have looked at it from their picayunish standpoint. They have asked—"How is that counsel going to affect my individual interests?" And many have said by their actions: "Now is my chance to make money; while the bulk of the people are obeying counsel, it will be to my advantage to disobey it. I can make money by so doing." And they have actually taken advantage of the obedience of the people to make money by their disobedience, and yet have called themselves Latter-day Saints! Is not this the case? Do you not know it to be the case? And that

spirit has been spreading and diffusing itself among this people, the example of one encouraging another, until too many have indulged in and given way to it, to the injury of the cause of God. And hence the leaders of this Church have been so deeply impressed, of late, to go forth and call upon this people to repent and turn from their folly and listen to God's voice through his inspired servant, lest He should send calamities upon them; for it is plain to be seen, as brother Squires said, except we are one we are not Christ's, we are not God's, and that union is the only principle upon which we can be preserved. We have not strength, we have not numbers, we have not wealth, but we have union when we choose to avail ourselves of it, and with union there is strength, especially when God has promised his blessings.

Now, can you not see, you Latter-day Saints, how unwise it is for us to disobey counsel, when that counsel is given for the benefit of the whole people? This man says—"I can gain some advantage by disobeying that counsel;" this woman says—"I can gain some advantage by going contrary to that counsel," not caring anything as to what the results may be, so that their little ends can be served to some trifling extent, and being blind to the fact that we must preserve ourselves by looking after our own interests, and taking care of the great work which God has entrusted to us. Why, it took all the eloquence of President Young for years to cause this people to see that it was not to their interest to sustain their enemies, foster their enemies, feed their enemies, take all their wealth and give it to their enemies, and those enemies plotting all the time against their liberties and their lives, and avowing it publicly and undisguisedly. Do you not remember, before co-operation was started, how long and loud the President of this Church and his counsellors, and other men, had to plead with the people to get them to see this plain matter of self-preserving policy? They could not see it, that is, a great many could not see; and when co-operation was suggested they could not see that, and there are a great many who can not see it now, and who are opposed to it in their hearts, and they are opposed to everything that will bring this people closer together, and make them more one, and they fight it, and they do not know the spirit that prompts them. It is the same to-day respecting the United Order; many seem to be blind, they can not understand what it is that blinds them; but it is miserable selfishness; they become so eager after money that their judgment is beclouded. If we were united, we could control things in this country to an extent you have no conception of, and we could become rich, if riches were the desire of our hearts, there is nothing to prevent us; if we will be guided by the counsel of God's servants, we can have all the riches that heart can desire. But our miserable, short-sighted selfishness, that miserable, contracted, narrow policy that is not of God, blinds our eyes and darkens our understandings, and prevents us from seeing the true policy of building up the Zion of God on the earth, and preserving the liberty which God has given unto us.

God requires one thing of the people called Latter-day Saints, and if they will receive and obey that, everything else will follow, and that is—to obey the counsel of God's servants. If you will do that, everything else will follow in the train. And why should we not do so?

Have we not a leader whom God has blessed as he has no other man of whom we have any knowledge at present on the earth? Look at what has been done! See how God has prospered him and those who have received his counsel! Whenever he has told us to do anything, as a people, and we have done it, God has blessed us in its performance; and whenever the people, or a portion of them, have disobeyed his counsel, they have not been prospered. They have invariably lost the spirit and gone into darkness. Do you not know this? Has not the experience of the past thirty-one years confirmed this to us? How was it with us when we crossed the plains and when we came here? Did any of you know whither you were coming? I know the people did not know, but they followed his lead, believing that God led and inspired him, and that God would lead him to a place where we could locate. And look at what we see throughout these valleys today! Where is there anything like it on the face of the earth? A people gathered from every nation, speaking almost every tongue, brought up in the midst of every creed, and with every kind of habit, and yet homogeneous and dwelling together in union and love, without litigation and strife! Where can you see anything on the face of the earth that compares with it? Is it any wonder that we have faith in God and in his servant? I tell you that if there is any condemnation resting upon these Latter-day Saints, it is because of their unbelief and hardness of heart in not listening to his counsel.

Now let us be taught; let us profit by the experience of the past, and not allow ourselves to be deluded by the adversary, and by any, even if they should call themselves our friends. But no man who weakens or tries to weaken that counsel which has led us all the time, is a friend to this people.

May God bless you, my brethren and sisters, fill you with his Holy Spirit, rend the veil of darkness that beclouds our minds, darkens our eyes, and prevents our seeing the truth, and the true policy of the kingdom, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED AT THE FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, ON WEDNESDAY, OCT. 6, 1875.

(Reported by David W. Evans.)

GOD PRESERVES HIS PEOPLE—INTERNAL FOES THE MORE DANGEROUS—REDEMPTION OF THE DEAD—THE PRIESTHOOD.

It is always a source of pleasure to me to meet with my brethren and sisters in the Gospel covenant. I rejoice exceedingly in the Gospel of Jesus Christ, and that I have the privilege of being numbered with the Saints of latter days. I am thankful for the blessings that we enjoy as a people in these valleys. I feel grateful for the many evidences we have experienced of God's mercy and protection. I am thankful that I have been able to see his hand in our deliverance from the powers and machinations of our enemies, from the earliest period of our existence as a people; and I am thankful that I am able to see the hand of the Lord over us at present as conspicuously and as clearly as at any former period of our history.

We read in the revelations that have come to us through the Prophets, both ancient and modern, concerning the purposes of the Lord in the latter days, and the restoration of the Gospel to the earth by a holy angel, that it is to be preached to every nation, kindred, tongue, and people under the whole heavens, that every son and daughter of Adam shall have the privilege of hearing it, embracing it, partaking of its blessings, and of being saved by its power. We read that the Lord is going to do this work, and that he is going to cut it short in righteousness; that it is his design to gather out the honest in heart—those who are willing to hearken to his counsels and obey his laws. It is his design to gather all such out from the nations of the earth, that he may make of them a people worthy of his name and his blessings, and prepare them to meet him when he shall come to make up his jewels; when he shall come to take vengeance upon the wicked and ungodly, who know not God, and who keep not his commandments upon the earth.

The hand of the Lord has been visible in the gathering together of this people for the last twenty-eight years; yes, for the last forty-five years, and no more so in that than in everything connected with the labors of his servants, their counsels unto, and their guidance of, the people by the inspiration of the Almighty that was in them from the very beginning. At no time in the history of this Church has the hand of the Lord been withdrawn from

this people, his power shortened, or his eye slept, but his eye has been upon us, his hand has been over us, and his providences have been in our favor. Circumstances have been over-ruled for good, the hand of the enemy has been turned away paralyzed, the efforts of the wicked to destroy us have resulted in our good and in their own discomfiture. The greater the efforts on the part of our enemies to destroy us, the greater the growth of the Church and kingdom of God, and the closer has our union been, the better have we been able to see the hand of the Lord over us, and the inspiration of the Almighty in the counsels of his servants, and the more have we been inclined to respect and abide by the counsels given. The very fact that the spirit of bitterness in the hearts of the wicked toward us at the present time is as virulent as it ever was, and is every way similar to that manifested against the former-day Saints, against the Savior when he was upon the earth, and against his disciples, or the people of God in any former age of the world, is an unmistakable evidence that the Lord God Almighty is with us to-day as much as he ever was since the organization of the Church, or as much as he ever was with any people he ever acknowledged as his since the world began. I do not believe there ever was a people who were guided by revelation, or acknowledged of the Lord as his people, that were not hated and persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted than this people would be, if it were in the power of the enemy to-day to persecute us, as it was in the power of Nero and the Romans to persecute the Saints in their day. There never was a time when it was more fixed and determined in the heart of the wicked to fight against, and destroy the kingdom from the earth, than now, and their failure will be due only to the impossibility of the task they have undertaken. And this is an evidence to every one that possesses the least spark of the light of the Holy Spirit—and should be to all mankind—that the kingdom of God is established, that his Priesthood is here, that the Saints, or many of them, are magnifying their calling and honoring the Priesthood, and also the Lord, both with their lives and with their substance, which are his.

For my part I do not fear the influence of our enemies from without, as I fear that of those from within. An open and avowed enemy, whom we may see and meet in an open field, is far less to be feared than a lurking, deceitful, treacherous enemy hidden within us, such as are many of the weaknesses of our fallen human nature, which are too often allowed to go unchecked, beclouding our minds, leading away our affections from God and his truth, until they sap the very foundations of our faith, and debase us beyond the possibility or hope of redemption either in this world or that to come. These are the enemies that we all have to battle with, they are the greatest that we have to contend with in the world, and the most difficult to conquer. They are the fruits of ignorance, generally arising out of unrebuked sin and evil in our own hearts. The labor that is upon us, is to subdue our passions, conquer our inward foes, and see that our hearts are right in the sight of the Lord, that there is nothing calculated to grieve his Spirit and lead us away from the path of duty.

Those only who possess the light of the Spirit of God and the faith of the Gospel, which can only be possessed through faithfulness and obedi-

once to the requirements of heaven, can discern and know the voice of the true Shepherd when they hear it. We need not expect to be able to discern the right from the wrong, the truth from error, and light from darkness, unless our eye is single, and we have declared ourselves for God and his work. If we are divided in our thoughts, affections, and interests, like the rest of the world, we need not expect to comprehend the will of the Lord when made known to us, no matter how powerfully or directly it may come. It will be all the same to us unless we are in a position to receive the light and the truth when it is offered unto us.

What shall we do if we have neglected our prayers? Let us begin to pray. If we have neglected any other duty, let us seek unto the Lord for his Spirit, that we may know wherein we have erred and lost our opportunities, or let them pass by us unimproved. Let us seek unto the Lord in humility, determined to forsake everything that would be an obstruction to our receiving the intelligence and the light that we need, and an answer to our prayers, that we may approach him confident that his ears will be open to our petitions, that his heart will be turned unto us in mercy, that our sins may be forgiven, our minds enlightened by the influence and power of God, that we may comprehend our duty and have a disposition to perform it, not to postpone it, not to set it aside, nor to say in our hearts, "We must serve the world or the devil a little longer; we are not yet prepared to serve the Lord fully, to give up our evil habits, to lay aside this and that folly, and walk straightforward in the path of duty; we must sow a few more wild oats before we can fully make up our minds and determine upon serving the Lord and doing his will upon earth as it should be done, and as we know how to do it, if we but yield obedience to the light that has come into the world." But when we see what is necessary to be done, it becomes our duty, and we should go to with all our might and do it, no matter what our desires may be to the contrary. Whatever comes from the Priesthood by inspiration we should be willing to receive as the counsel of the Almighty, which we must of necessity obey and execute in order that we may be accepted of him.

This is a lesson that we, as God's people, should cheerfully learn. Do you think, my brethren and sisters, that we can climb up some other way, or enter in at some other door? Do you think that we can take the things of God and bring them to our standard, or square the principles of the Gospel of Jesus Christ by our rule? Do you think that we would ever succeed in an effort to dictate to the Almighty the terms of our salvation? If we think so we are mistaken, deceived; we cannot do it. The purposes of the Almighty are unchanged and unchangeable, his laws endure, and he is the same yesterday, to-day and forever. His purposes will ripen and be consummated, and his designs be completed. Therefore, if we do not conform to his will, obey his laws and yield to his requirements in this world, we will be consigned to "the prison house," where we will remain until we pay the debt to the uttermost farthing. This is a Scriptural, a reasonable, and a true doctrine; for it is a doctrine of the Gospel of Jesus Christ, and the Saints understand it, but there may be some here who do not, and for their benefit, as well as to refresh the memories of those who may not have reflected for a little season upon this principle, I will re-

fer to it as briefly expressed in the third and fourth chapters of the first Epistle of Peter. There you will see that Jesus himself preached the Gospel to the spirits in prison, "which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." This may seem strange to some, that Jesus should go to preach the Gospel unto the wicked, rebellious antediluvians, whose bodies had been destroyed in the flood because they rejected the testimony of Noah, who had been sent to rebuke their iniquities and warn them of destruction decreed against them if they did not repent, nevertheless it is true. From this Scripture we not only learn the condition of those who are cut off in their sins because of their wickedness in rebelling against the laws of God and rejecting his servants, but such of them as have not sinned against the Holy Ghost, however wicked they may have been in this world—save committing that unpardonable sin—will have the privilege of hearing the Gospel in the spirit world; "for," as the Apostle says, "for this cause was the Gospel preached also to them that are dead." "Yes," says one, "dead in sin, but not dead as to the flesh." But the Apostle does not say so, but to the contrary, for the dead here referred to had perished in the flesh and the Apostle continues—"That they might be judged according to *men in the flesh*, but live according to God in the spirit;" that is, out of the body until the resurrection from the dead. But first they must remain in hell—the "prison house," until they have paid the penalty of their sins in the flesh, even to the "uttermost farthing." "But," says one, "is this possible?" The people in Europe, where we have been preaching, were struck with wonder and astonishment when we mentioned this doctrine, and say they, "We had supposed that 'as the tree fell so it should lie,' and that 'there was no salvation in the grave.'" Neither is there any salvation *in* the grave, and "as the tree falls, so it lies," but this is pertaining to the flesh. Does the spirit lie with the body? Is the spirit confined in the grave? No. As the body falls, so it will lie until the resurrection; there is no salvation in the grave, but in Christ, who is the "light of life," and the spirit soars beyond the grave; it does not slumber in the dust, but is wafted to the place prepared for it in the spirit world, to receive its reward or punishment, having passed the first judgment of God, there to await his mercy, and the resurrection from the dead and the final judgment of the great last day.

Thus we see those wicked, unrepentant antediluvians who even had the privilege of hearing the Gospel in the flesh, as preached by Noah, and who rejected the message of that servant of God, were actually visited in the "prison house" by the Savior himself, and heard the Gospel from his own mouth after he was "put to death in the flesh." Their prison was opened, and liberty was proclaimed unto them in their captivity, in fulfillment of the prediction of the Prophet Isaiah, as you might read in his 61st chapter, that they may come forth, when they shall have fulfilled the decree of judgment upon them in the prison, or hell, to do the first works necessary unto salvation, which they refused to do in the beginning.

Here will come in the principles of baptism for the dead, and of proxy and heirship, as revealed

through the Prophet Joseph Smith, that they may receive a salvation and an exaltation, I will not say a fullness of blessing and glory, but a reward according to their merits and the righteousness and mercy of God, even as it will be with you and with me. But there is this difference between us and the antediluvians—they rejected the Gospel, consequently they received not the truth nor the testimony of Jesus Christ; therefore they did not sin against a fullness of light, while we have received the fullness of the Gospel; are admitted to the testimony of Jesus Christ, and a knowledge of the living and true God, whose will it is also our privilege to know, that we may do it. Now if we sin, we sin against light and knowledge, and peradventure we may become guilty of the blood of Jesus Christ, for which sin there is no forgiveness, neither in this world nor in the world to come. Jesus himself declares (Matt. 12, 31,) that "all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, neither in the world to come." This is not a new doctrine that has just been revealed through the Prophet Joseph Smith, or President Brigham Young, but it is the doctrine of Jesus, a part and portion of that Gospel which is the power of God unto salvation or unto damnation. For whosoever will believe, repent, and be baptized for the remission of sins shall be saved, and he that believes not and is not baptized shall be damned. And he that believes, is baptized and receives the light and testimony of Jesus Christ, and walks well for a season, receiving the fullness of the blessings of the Gospel in this world, and afterwards turns wholly unto sin, violating his covenants, he will be among those whom the Gospel can never reach in the spirit world; all such go beyond its saving power, they will taste the second death, and be banished from the presence of God eternally.

I feel well in the Gospel of Jesus Christ. I know that it is true, and I never like to have an opportunity pass me without bearing my testimony to it. I, therefore, bear my testimony to you, that God has restored the Gospel, that Joseph Smith was and is a true Prophet, and that President Young is his rightful successor.

I have been surprised before now at hearing remarks from the disaffected and apostates against the Priesthood, as if there was something terrible concealed beneath that term. What constitutes the Priesthood? A legal and direct commission from God to man. And who are clothed with its authority and power? President Young? Yes. But is he the only man who holds the Priesthood? No. Nor are his counselors and the Twelve, the only ones who hold it, but the High Priests, the Seventies, the Elders, Priests, Teachers, and Deacons, all hold a portion of the Holy Priesthood. There is scarcely a member of the Church who is not numbered in the ranks of those clothed upon by this power; certainly it is so with every man who has received blessings in the house of the Lord, inasmuch as he has continued faithful, and of such is the Church composed, for the unfaithful cut themselves off in a measure both from the Church and from the power and privileges of the Priesthood, and are not to be relied upon. Therefore, when the Priesthood—or those holding it—are ridiculed, reviled, or persecuted, the blow is aimed, and the evil is designed, against the whole Church and not individuals, although

as our enemies single out individuals as targets on whom to vent their wrath and spleen. A blow openly aimed at President Young, is secretly destined against the whole people constituting the Church over which he presides; any attempt to proscribe or destroy him or his brethren as individuals, because of their influence or position among the people, is so far indirectly an attempt to proscribe and destroy the whole community of which they are but members, and every member of the community should, and so far as guided by a proper sense of justice and right, most assuredly does, consider himself or herself personally assailed and aggrieved by any such attempts. How contemptible in the eyes of this whole people, therefore, must they be who rail against the Priesthood, and at the same time make themselves so conspicuously loud in their professions of friendship to the masses. They leave the covering of their designs too thin to conceal their hypocrisy and their determined bitterness and enmity against the people and the work of God.

A deacon in the Church should exercise the authority of that calling in the Priesthood, and honor that position as sincerely and faithfully as a high Priest or an Apostle should his calling, feeling that he bears a portion of the responsibility of the kingdom of God in the world, in common with all his brethren. Every man should feel in his heart the necessity of doing his part in the great latter-day work. All should seek to be instrumental in rolling it forth. More especially is it the duty of every one who possesses any portion of the authority of the Holy Priesthood to magnify and honor that calling, and nowhere can we begin to do so to better advantage than right here, within ourselves, and when we have cleansed the inside of the platter, cleansed our own hearts, by correcting our own lives, fixed our minds upon doing our whole duty towards God, and man, we will be prepared to wield an influence for good in the family circle, in society, and in all the walks of life.

We should seek to do, and to be, good. It is true that Jesus says there is none good but one, that is God; we must accept this in the fullest sense of the word, but there are other degrees of goodness, so that we may be good, righteous, and even perfect in our spheres, as God is good, righteous, or perfect in his exalted and glorious sphere. These excellent qualities of mind and soul should govern our lives in the midst of our families and neighbors, among our brethren of the household of faith, and in all our intercourse with mankind, that we may win souls from error, ignorance, folly and crime, to God and his Christ, and help them to stand until they become strong in the faith, and thus become saviors of men upon Mount Zion, worthy of the name of our God.

May the Lord bless you and all Israel, and especially his aged servant who stands at our head, and his associates in counsel, the loved face of one of whom, on looking round, I find gone from our midst, but his life-long example still lives with us, and will live forever. Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT THE FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY MORNING, OCT. 7, 1875.

(Reported by David W. Evans.)

THE BLESSING OF LIFE FOR EVERMORE—THE LORD COMMANDED THE UNITED STATES GOVERNMENT TO PURCHASE FREEDOM FOR THEIR SLAVES—REFORMATION NECESSARY THAT THE SAINTS MAY PROGRESS FASTER—SALVATION COMES BY FAITHFULNESS AND ENDURANCE IN CHRIST.

It affords me pleasure to meet once more with the Saints in General Conference assembled, where we may pledge ourselves again, and bear our testimony, and raise our warning voices to the world in regard to the great work that the Lord is accomplishing in the earth through the instrumentality of his children who have enlisted under King Emanuel's banner, and are willing to unite with him in accomplishing his purposes on the earth. His kingdom is being established here in the valleys of the mountains. Settlements are being formed, towns and villages are springing up, and people, who have made a covenant with God, are reclaiming the earth from the thraldom of sin and iniquity in which it has so long been held in bondage; and instead of being in a little city or town in Illinois, where we were not permitted to dwell, we are here in the valleys of the mountains, possessing from one hundred and fifty to two hundred towns, villages and settlements. The Lord has thus strengthened the stakes, enlarged the borders, and lengthened the cords of Zion, and he has reclaimed from the dominion of the wicked the amount of the earth's surface that is now occupied by his Saints, at least, so long as they hold it for him and his kingdom, and themselves for his work. The world belongs to the Lord, and he has the right to govern and control it, and he is going to do so. We are preparing the way for his kingdom and coming, for he certainly designs to come here just as soon as the people are prepared to receive him, and perhaps sooner than some will be willing to receive him. I have sometimes thought, that if he were now at the gate, we should feel we would rather he would wait awhile until we could fix up matters before he was introduced. The way is preparing, however, and I feel to rejoice this morning that I can bear my testimony to the increase of the numbers of the Saints of God, and to the increase of faith and good works among them.

The dominion of the Lord is extending upon the earth, a little here

and a little there, sometimes, perhaps, going a little too far, and dodging back a little for a time, and then springing forward again, and so going on, on every side. The Lord has made no mistake, he understands what he is doing a great deal better than some of us do, and I apprehend that a great many people are bringing about the Lord's purposes unwittingly. Perhaps they would not do as well in this respect as they are now doing if they understood, to the fullest extent, the result of the course they are taking. But really the Lord is at work with a great many people, some of whom see the kingdom, and some do not; and he has even said that he will cause the wrath of the wicked and ungodly to praise him, and the remainder of their wrath he will restrain. This is true, and has been illustrated in the history of this people. When they were driven from Nauvoo, the disposition of their enemies was to destroy every vestige of the authority of the holy Priesthood from the face of the earth; and that disposition still exists in the hearts of a great many people, and if they had the power they would carry it out. Well, the Lord, in the early days of the Church, suffered enough of this disposition to be gratified to cause the exodus of his people from Missouri and Illinois, and they were finally kicked right into the middle of the floor, into these valleys of the mountains; and when the purposes of the Lord were so far subserved by the wrath of the wicked, he restrained them, and his people have been blessed and prospered, and the earth has been made to bring forth its strength for their sustenance, and we see prosperity on every hand in the dwelling places of the Saints. A country has been put into their possession, where the Lord can strengthen their feet, and he is doing so, whether we understand it or not. Many will doubtless make shipwreck of their faith, and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another, but a people will come forth from among us who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in his ways, and who will walk in his paths. We, if we are willing, may be humble instruments in the hands of God, in bringing to pass his great and glorious kingdom.

We have a Temple pretty near ready to go into in St. George. It is progressing very favorably, and is a magnificent structure, and in a short time we shall be able to enter it, and receive blessings for time and eternity, for ourselves and our dead. Let me say to the Latter-day Saints, that the blessings of the Lord, even life for ever more, are commanded here in these valleys of the mountains. I will read a few words from the Psalmist,—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Anciently, this blessing was commanded in the mountains of Zion on the eastern hemisphere, but in our day the Lord has revealed himself, and has spoken from the heavens to his servant on the western continent. Where the authority of the holy Priesthood is, dwells the blessing of the Lord, and there has he commanded the blessing, even life for evermore.

We are united in our faith, in our works, and in our feelings and interests; and in every capacity that is possible the Latter-day Saints should stand shoulder to shoulder, presenting before the Lord and before the world an unbroken phalanx to resist the powers and insinuations of the enemy and the approaches of evil in every direction. The people here are increasing and multiplying, they are disposed, as a general thing, to do as the Lord wants them to do; but wickedness will creep in. We must purify our hearts. The Lord says—"Son, give me thy heart." We must give our hearts to the Lord our God, then he can accept of us. Many are called but few are chosen. We are all called to be co-helpers with the Lord in establishing his purposes in the earth, in sustaining holy and righteous principles, and the institutions of high heaven which the Lord has revealed, and the organizations which he has introduced in the midst of the earth. We are called upon to sustain them, and to bear them off triumphantly, to lay a foundation for the rule of truth, peace, and righteousness in the earth, and to prepare the way for the ushering in of that great and glorious kingdom of peace that will stand for ever and ever. This is the work of the Latter-day Saints, and the Lord will perform it through the instrumentality of those who are willing and obedient in the day of his power. We can have lot and part herein if we have a mind to; so may all the children of earth; all they have to do is to render obedience to the voice of the Lord, and the whole world ought to be glad of the opportunity to do that. The Lord invites us to come, he is anxious and desirous that we should come to him and learn of him. He says—"Take upon you my yoke, for it is easy, and my burden, for it is light; come, partake of the waters of life freely." "Turn from your evils, for why will ye die, O house of Israel." The Lord is talking to the people, and sending forth his warning voice to the nations of the wicked and ungodly, and as it was in the days of Noah, so it will be in the days of the coming of the Son of Man; the righteous were saved and the wicked were destroyed then, so they will be in these latter days, for the hour of God's judgment is come, and the kingdoms of this world will become the kingdoms of our God and of his Christ, and they will be given to his Saints.

Who would not be a Saint? Why a great many people reject the word of the Lord and have no respect for it whatever, and too many of those who profess to be Latter-day Saints are in the same condition. It is not a great while since the word of the Lord came through Joseph Smith, the Prophet of the Lord, to this nation, to free their slaves, and for the Government to pay for them out of the treasury of the United States. Would the people receive the word of the Lord through his servant? No, they would not. What was the result? Why a fratricidal civil war in which thousands of millions of dollars were spent, devastation was spread over the land and rivers of blood were shed, and all this might have been avoided and the slaves liberated by peaceful means at not more than one-tenth of the expense, if they would have hearkened to the word of the Lord. Everybody can see now that that would have been the best course to take, but nobody could see it and nobody would receive it when it was given. Do not let us be afraid of the word of the Lord. He never did and he never will reveal a principle to the

children of men, but what, if it be carried out, will prove to their greatest interest and advantage. I merely mention this to illustrate a subject which is quite familiar to the Saints, but which the world do not know so much about.

Now, we are here in obedience to a great command, a command given by the Almighty to his Saints to gather out from Babylon, lest they be partakers of her sins and receive of her plagues. But if we are going to partake of her sins in Zion, and to nourish and cherish the wicked and ungodly, what better shall we be for gathering? Shall we escape her plagues by so doing? No, there is no promise to that effect, but if we practise the sins and iniquities of Babylon here in Zion, we may expect to receive of her plagues and to be destroyed. We have duties to perform here, which devolve upon us as Saints of the Most High. The Book of Doctrine and Covenants informs us that things will be revealed, in this the dispensation of the fullness of times, that have been kept hidden from before the foundation of the world. Should we be surprised, then, when a new principle is manifested among us from the Lord through the channel of the holy Priesthood? Do we realize that this is the channel through which the mind and will of God our Father is made known unto us? Here is the Bible, of what is it composed? Of a compilation of things made known to the children of men in former ages through the instrumentality of the holy Priesthood. The word of the Lord to the people has always come through that channel, and it always will. It is the same authority that exists in the heavens, by which the Gods themselves are governed, and by which they control all things; and it is among the privileges of every man and every woman to approach the Lord through this channel, and learn his mind and will concerning them. And through this same channel a Bishop may learn the mind of the Lord about his ward, the president of a quorum about his quorum, and the President of the whole Church the mind and will of the Lord concerning the people; and so through all the quorums and organizations of the Church, from first to last, all may approach the Lord through the channel of the holy Priesthood, and learn his mind and will concerning them. It is the privilege of the father and mother of a family to obtain the mind and will of the Lord, to enable them to guide their children in the ways of eternal life. This is no child's play, or fable. The Lord has spoken from the heavens, and we bear testimony thereof to all the nations of the earth. Listen, then, to his voice! It comes to all, it comes to the Latter-day Saints through the channel of the Priesthood located here in the valleys of the mountains. Hear it, all ye nations of the earth! Come up here, and learn the mind and will of the Lord. Take warning, that you may escape his wrath when his judgments shall be poured out, because they will be just as sure as they were in the days of Noah. This is the work of the Lord, and we bear testimony of these things continually in your ears. You, of course, do as you please about receiving or believing our testimony; that makes no difference in regard to the truth of the matter. It is God's truth, and it is extending and will continue to do so until it prevails and triumphs over every obstacle.

The Latter-day Saints have a work to do, not only in proclaiming the Gospel and warning the people, but

to build up Zion right here upon the earth. Not afar off in some far distant sphere, but here, where the Lord has planted their feet, in the valleys of the mountains. And we must be united and must operate together, as far as in our power lies, to bring to pass the purposes of the Almighty, because righteousness, and peace and harmony must dwell in the kingdom. A house divided against itself can not stand. Is a reformation needed amongst the Saints? Yes, it is needed with us all. We must reform and continue to reform. We have inherited lies from, and are full of the traditions of, the fathers. We have all imbibed errors in our infant years, and the enemy is on the alert, ready to enter in and to lead into by and forbidden paths the footsteps of the young, that he may cause them to make shipwreck of their faith and go away from the truth, the eternal truth of heaven. The world is waging a warfare against this little handful of people in the valleys of the mountains. Why? Because we have got the truth, the true faith of the holy Gospel; we have the authority of the holy Priesthood that has come down from heaven. They are anxious to destroy this authority and the servants of the Lord who bear it, and they are anxious to uproot and destroy us as a people. Then, in order to defend ourselves, let us go to with our mights, unite as the heart of one man, and stand shoulder to shoulder in building up the kingdom of God upon the earth. If we have lost our faith in the work, why, of course, we can't be expected to do anything more towards building it up; but if we are assured in our own minds that this is the truth, that "Mormonism" so-called, is the everlasting Gospel, that it has been revealed by direct revelation from the Lord in these last days, and that we are really his people, let us go to and reform our lives. There is need of it, we have been slack, negligent and dilatory, and peradventure we have done a great many things we ought not to have done; perhaps we have been guilty of sins of omission as well as sins of commission, and we need to repent, and to go down into the waters of baptism inasmuch as we have the privilege, and have our sins washed away, and have hands laid upon us for the gift of the Holy Ghost, and rise in newness of life, with a firm determination that henceforth we will divest ourselves of those evils, that we will keep the Lord's day holy, attend to our meetings, partake of the Sacrament, and that we will be more diligent in regard to the words of the Lord that have been given to us, and that are given to us continually, for the stream flows unceasingly through the channel of the Priesthood to the people. Let us listen to the voice and the whisperings of the Spirit, and if there be an obstacle in the way let us remove it. If we have hard feelings one towards another, envyings, strifes, or anything that is calculated to mar our peace and happiness, let us go and make that right, and then come and partake of the emblems of our Lord and Savior Jesus Christ, through whose sufferings and death an atonement has been worked out for our salvation. Every Latter day Saint needs the inspiring, refreshing influence of the Spirit of God to flow to him continually. Reflect a moment, and remember that when the plants in our gardens and fields are withering under the scorching sun, how carefully we go along the water sects, clear out every obstacle and turn in the water, so that it may reach and revive every plant, that they may all live and grow. So should

the Latter-day Saints remove every obstacle that lies in their way to the reception and flow of the Spirit of the Lord to them. If you have aught against your neighbor or friend, go and make that right; if you have done any wicked thing, broken any of the commandments of the Lord, repent and be baptized for the remission of these sins, and turn away from them. No man can get a greater evidence of the Lord's having forgiven him his sins, than the knowledge that he has actually turned away from them, and that he is living in obedience to the principles of the holy Gospel. Every man and every woman knows this for himself or herself, and if they have, then may they know that the Lord has forgiven them their sins, and not without. A person may commit iniquity and think he can hide it up; but let me say to such a person that you know it, and that is one too many, and the Lord knows it, and that is two too many, and out of the mouth of two or three witnesses every word will be established, and you will give this evidence against yourself sooner or later. And all who have committed sin or transgression of any kind must repent of it and be baptized for the remission thereof; and unless they repent sincerely, with a repentance that needs not to be repented of, they had better not go near the waters of baptism, for it will be a solemn mockery before high heaven. I say that if you intend to keep straight along in your own indifferent way all the time, stay away, never offer yourselves for baptism, for that would be a mockery and would only add to your condemnation, instead of being a benefit to you.

I might enumerate what evils we are guilty of, but I do not wish to confess the sins of the people, I have enough of my own. But let us examine ourselves individually, and repent of that wherein we have done amiss in the sight of the Lord. How indifferent we have been about his word from time to time when it has been given to us! The servants of the Lord have proclaimed his will unto us year after year, and I sometimes think that we are preached to too much; but yet when a principle is revealed from the Lord, the people are very reluctant to take hold of it, which shows that we need to be instructed in regard to our duties as Saints of God, that we may be so in very deed. Latter-day Saints must progress, they can not stand still; and if they do not progress in the faith of the holy Gospel, and in the things of God, they are progressing in the other direction, and they will finally come to a point when the counsel of their minds will be darkened, and they will be unable to see the kingdom.

This cause is great and glorious, and it is worthy of our utmost endeavors and attention, and all that we have and are, or can be. It is worthy of all the means we can control, and of all the talents and ability that pertain to us in this life, for in it lie our best interests, for by embracing and living according to the faith of the holy Gospel, we shall be exalted in the scale of human existence, and it is impossible to be otherwise. If we embrace principles of vice and go in the ways of wickedness and wicked men, we are on the way to death and destruction.

There are some amongst us, perhaps, who, in their feelings, have given way to a spirit of fault-finding with those who are over them, it may be with their Bishop, or with the President. If they persist in this course, it will not be long before they give expression to their feelings to

some friend who is of like mind, and who sympathizes with them, and it will not be a great while, if such persons do not turn a short corner and repent, before they make shipwreck of their faith, and they will go to the devil at last. How many of us have seen those who have stood firm in the faith a great while, and through whom the Lord has made manifest his goodness and deliverances from time to time, in the laying on of hands and healing the sick, and yet they have let the devil cheat them out of their salvation at last, by causing them to commit some kind of iniquity, peradventure adultery, and you know that the Book of Doctrine and Covenants says that whosoever will do that will deny the faith anyhow, unless they repent. If any have been guilty of any of these evils, it is important, if they want salvation, that they repent, and do them no more for ever.

We read in this book, the Book of Doctrine and Covenants, how people may attain to the different degrees of glory, telestial, terrestrial, and celestial, and we are told that it is by observing the laws which pertain to these several kingdoms. There is no other way that I know of. If we ever expect a celestial glory, we must observe the laws of the kingdom where that glory exists; and so with any other degree of glory. Well, then, as Latter-day Saints, we see that we have enough to do. We have to be united that we may resist the encroachments of the enemy, that we may be prospered and blessed in the earth, and work to better advantage than we have been doing heretofore, and co-operate with each other and with the Lord in building up his kingdom upon the earth. If we can see that kingdom, let us go to and man the ship Zion.

I feel to bear my testimony to this great work of the last days, and also in behalf of the people, that the predominating influence among them is, in my opinion, for God. I am gratified exceedingly to be able to make this statement, and to bear this testimony. Still we have need to repent, that we may progress faster, that we may accomplish a great work during the day, for the night cometh when no man can work. It is incumbent upon each and every one of us to do all that in our power lies, and not neglect our opportunity, for when once passed it has passed forever. It is for us then to work for the Lord and his cause and kingdom with all our might, mind, and strength, and to sustain the principles and institutions of high heaven that he has organized among his people, and so be prepared to receive that which may come; for we may expect, if we have the *living oracles* among us, which we have, and I bear testimony to it, that other new principles will keep coming along as fast as the people are prepared to receive them, and a great deal faster than a great many are prepared. I bear my testimony that there is a constant stream of revelation concerning us here, and that the mind and will of God is being poured out upon us continually. It has not been slackened one particle, but it is right here with us to-day. The Bible is a compilation of the revelations of God which have been given in various ages, and it is good. But the living oracles are for us. We are not called upon to build and enter into an ark, like Noah was; the ark of safety that we have to build is different from what it was in his day. But as Noah had to be guided in laying the foundation and rearing the superstructure of his ark by revelation from the God of heaven, so have we in these latter days; and by the

revelations of heaven, through the channel of the holy Priesthood, we have to be continually taught in the ways of the Lord, that we may walk in his paths. It is not for every man to go after his own foolish notion, and the phantom of his own brain; the kingdom can never be built up if every one walks in the path he marks out for himself. It is God's kingdom, and it is ours also, inasmuch as we will make our ways correspond with his, and take a course to be reckoned among his jewels when he makes up those upon whom he will confer eternal riches.

This earthly probation is a day of trial. We have to pass through tests and ordeals, and have to prove ourselves worthy to be numbered among that great company who will stand as saviors upon Mount Zion, with the very impress of Deity upon them—the name of God written upon their foreheads. "These are they," says the Apostle, "who come up through much tribulation." The Lord will have a tried people, those who have proven their integrity before high heaven, and none others will be counted worthy to receive and inherit the eternal riches. He that endures faithful to the end, the same will be saved; but the word endure is there, we have to endure all things. He that is faithful over a few things, will be made ruler over many; but the word faithful is there. We can't go indifferently along all the days of our lives, and fly the track the very moment an obstacle is presented before us, or a difficulty looms up in the way; we must overcome that difficulty, and rise above that obstacle, and not swerve to the right hand or to the left. So shall we prove our integrity before heaven, and, by enduring to the end, we shall be saved in God's kingdom; and having been faithful over a few things, we shall receive others, and be made rulers over many things. You thus see that salvation to-day is gained upon the same principle as that upon which it was gained in the days of the Savior and his Apostles.

I feel to thank the Lord for his blessings, and that I can see his handiwork in the midst of the people. I can see the increase of his power and his dominion in the earth, for rest assured it is increasing on every side, and in the hearts of the people, and we wish it to increase more rapidly there for their own sakes, for your sake, for my sake, and it is for our advantage individually. The Lord and one good man, we are told, are a great majority, so it does not matter so much to him how many there are on his side; the principal thing is for those who profess to be his followers and servants to be faithful and true in keeping the covenants they have made with him, and not be everlastingly breaking the same, and thereby forfeiting the rights and blessings they might otherwise enjoy. We can't be blessed, we can not stand, we can not be made rulers over many things, we can not receive inheritances, kingdoms, thrones, principalities, powers, dominions, exaltations in the celestial kingdoms, unless we are faithful in all things, if need be unto death; and if we fail in this we shall most assuredly be clipped of our glory.

Let us, then, my brethren and sisters, live so that we may at least have a reasonable hope of attaining to these great blessings which are the gift of God. That we may do so and preserve ourselves in integrity before high heaven, and be united together as the heart and voice of one man, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE FORTY-SIXTH SEMI ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY MORNING, OCTOBER 8, 1875.

(Reported by David W. Evans.)

SELF PRESERVATION — UNITED ORDER — INDIVIDUAL STEWARDSHIPS — HOME MANUFACTURES.

Our Conference, thus far, has been exceedingly interesting to me, and I have no doubt it has been to every one present. We have heard a great many ideas and counsels, and have received instruction which, if treasured up by us and carried into practical effect in our lives, will have a very beneficial result in the midst of this people. There has never been any lack of instruction among the Latter-day Saints. I think it was President Wells who said the other day that he sometimes thought we had too much preaching and teaching. I have no doubt myself that the ease with which we obtain instruction, the abundance of it, and the readiness with which it is imparted have made very important counsels that would, if carried out, have a very beneficial effect upon the entire people, seem cheap and unimportant. There are some duties, however, that have been dwelt upon with considerable plainness in order that they may be kept permanently before the minds of the people. The leading points among these are those which relate to our self-preservation, because if we do not adopt and carry out in our lives principles that will preserve us, the gathering together of the people in these valleys and all the labors that have been expended in our behalf will not amount to much. God has blessed us with a good land; he has multiplied upon us many favors, that, when we came here, some of us, at least, did not expect to enjoy. He has given the land a fertility that we never dreamed of. I say that we never dreamed of, but I will speak for myself, and say that I never thought that this land could have been made so fruitful as it has been. Others, probably, who had had more experience, might have entertained different feelings. I have heard President Young say a great many times that he saw all that has been done, when we first came here he saw what the result would be. But the land was barren, and the fertility that it now possesses, could scarcely then have been expected. God has given unto us this and many other favors, and as a people we should wisely appropriate them for the extension of the principles of truth and righteousness.

I was very much pleased yesterday with the remarks which were made in relation to the principles of the

United Order. This is a subject which I have thought of considerably, and it is one which I think ought to appeal very strongly to us. The efforts which are being made to unite us and bring us together, to blend our interests and to amalgamate us and make us one are of the utmost importance to us, and I suppose that a great many of the Latter-day Saints who have come to this Conference have had the desire in their hearts that something might be said in relation to the course that they should adopt in order to become more united. I think I made a statement, about a year ago, that many of the people were far more willing than many of their leaders to enter upon a system having that end in view. I still entertain that same opinion. I believe that the bulk of the Latter-day Saints are anxious to understand what they shall do, and are willing to carry out, when directed, any plan that shall be suggested to them. Several plans have been suggested, but there have been feelings of one kind and another and difficulties interposed to prevent the general carrying out of any plan. However, the President has felt of late, and has thus spoken to those who have been immediately around him and to several others, that it would be well for us to carry out the plan that was spoken of yesterday, and that has been referred to a good many times of late, namely, individual stewardships. There is something about this which appeals strongly to most men's minds. They can see how this can be effected; they can see that under such a system what are called individual rights might be better preserved, and property not be absorbed in a way to cause loss or waste, and yet the great principle be carried out that is aimed at, namely, the uniting of the hearts of the people in one.

We have had meetings here in this city, at which these principles have been laid before a number of the Latter-day Saints, all of whom have seemed to receive the ideas with satisfaction, and have felt that they suited them exactly, and they were willing to do that which was required of them. And I believe that this feeling will be extended throughout all the Territory and throughout all these mountains; for wherever we have gone this summer, laboring among and talking to the people in relation to their economy, and the management of their temporal affairs, we have found a great willingness manifested on the part of the people to do whatever they were counselled to do, and to carry out the principles to the extent of their ability, and I believe that this will be the result.

We, as a people, must change our policy if we become the people which we aim at, and which we believe God designs that we shall be. There is nothing clearer than this to every thinking mind. We can see very plainly that we must be a self-sustaining people, that we must manufacture in our own midst, to the greatest possible extent, that which we consume, that is necessary for our comfort and convenience. Unless we take this course, it is an impossibility that we can become the people that we design to be, and that God in his revelations has predicted we shall be. No people who are dependent upon others can become a great people. A people who are constantly producing for others to manufacture, never can become a great people. If we produce wool, and hides, and grain, and other things from the earth, and send them away to be manufactured, we shall con-

stantly pay tribute to other people, and the object of the United Order is to stop this. We have skill here, for there is probably no community on this continent, of our numbers, which has as many skilled artizans as are to be found here. Men who are familiar with every branch of industry almost that can be named are in these mountains. But we have not capital; yet by combining our means we can obtain all the capital that is necessary; and then, if there can be a public sentiment developed here which will induce the people to sustain these manufactures, the whole question is solved, and we are placed upon a pinnacle of greatness that we never can attain to unless we pursue this policy.

You take a pound of wool, and it costs what? You can buy it here in our market for twenty-five or twenty-six cents. You send that pound of wool to the Eastern States, and let the looms of the East manufacture it, the workmen of the East bestow their labor upon it, and that pound of wool comes back to us manufactured into cloth, and contrast the price of that wool before it is manufactured, with its cost when it is manufactured, and you can form some idea of how much we have to pay the skilled men of other communities. A case was given to us yesterday. A hide was sold to a purchaser who sent it from this Territory. It came back to Cache County, where the brand, still legible on the leather, was recognized as one of their own brands. Now the difference between the price obtained for the hide in its raw state, and the cost of it when manufactured into leather, was the amount that we paid to some manufacturer in the East for changing that raw hide into leather suitable to be worn.

What, then, ought to be our policy? It ought to be to bestow all the skill and labor possible upon everything we produce. Not one pound of wheat ought to go out of this Territory until it has received all the labor possible to be bestowed upon it, or, in other words, until it is made into the finest of flour. This is the true policy for us. To send our wheat away for other men to grind and take a toll off, and then send it back to us manufactured into flour, why it is suicidal! To send our hides away for somebody else to manufacture them into leather, and boots and shoes, when we have tanners, bark, and all the material and skill necessary to do the same lying idly here! why, it is folly in the highest sense, or in the lowest sense, whichever you please to call it, for us to pursue a course of this kind. And so with everything that we have here. We are probably sending away a million pounds of wool this season. We have not machinery enough to manufacture all our wool, but we can manufacture a great deal, but our machinery will not manufacture all we need to supply our present wants, and a million pounds of wool go east to be manufactured, and we have to pay manufacturers for the cloth made from that wool, and we are thus paying tribute to other communities. And so it is with everything that we use that is manufactured abroad. When you buy a jar of pickles, a gallon of molasses, or canned corn, tomatoes, or fruit, or anything of this kind, you are paying your money to sustain communities afar off, while your own people are suffering for want of labor.

We ought not to have an idle man, woman or child in these valleys. Says one—"But we can not afford to pay the prices that are asked for home-manufactured goods." Let me ask, Can we afford to sit idle? Can we afford to do nothing, and to pay

money to, and employ others? I say that we can not; but we are doing it all the time. We are bringing wagons and carriages into this country, when we have abundance of skill here to manufacture them. And the same is true of many other things which we might manufacture and supply our own wants.

Now what is the object of the United Order? It is to enable us to appropriate the means which God has given us to manufacture those things that are necessary for our own sustenance. Let us take the illustration that is afforded us by Brigham City, brother Lorenzo Snow's place of residence. In that little town, numbering probably three thousand people, they have over thirty branches of manufacture. They have a circulating medium of their own—a little nation, as it were—and the workmen are paid in that medium, and with it they buy what they want of the various articles which they manufacture; and by the combination that has been effected, they are gradually growing to a degree of independence that is unknown almost everywhere else. But the great difficulty there, is, that the masses of the people do not see their own interests, but many of them are as blind there as they are elsewhere, and a few wise men have to take the lead and the responsibility, and to labor and contrive to maintain these branches of manufacture. But what will be the result if this be continued? All the surrounding country, unless the people do the same, will be paying tribute to Brigham City and its manufacturers, and every youth in Brigham City will be learning some branch of skilled handicraft, and the rawhides and everything in its raw state will be brought to Brigham City, and Brigham City will pay in manufactured articles which its artizans have made, and upon which they have a profit; and if that were to go on, Brigham City would, in a little while, own all the surrounding country.

I mention this as an illustration of what can be done, and what we ought to do. We ought not to produce more wheat than we need for our own use, that is, we should not depend upon exporting wheat, we can not get enough for it, it does not pay us. But we should turn our attention to other articles and to manufactures. There is Bear Lake country, abounding in timber, the men of which live nearly half the year housed up. If they would organize wisely, and combine their capital, skill and labor, they could manufacture everything out of wood that we need in this country, and they have the best of timber there to do it with. But instead of that their time is spent during the winter in feeding their cattle and doing such chores as are needed around their places; and during the remaining five months they are worked exceedingly hard. This is impolitic and unwise, and if persisted in would be called bad management.

These are the lessons that have been taught us all the day long. It is not a new thing, but is something as old as our residence in these mountains. I have heard such instructions as these from my boyhood, when we first came here. But we have been slow to hear and carry out these practical lessons of wisdom that have been delivered to us by the servants of God, and have been, to some extent, reluctant, fearful and suspicious that, if we did these things, somebody would be a little more benefitted than we. Now it is time for a reformation. I do not wonder at the Lord calling upon his servants to ask the people to go and be baptized, and

rebaptized into a different spirit, a spirit to obey the counsel that is given. All of you have proved by your experience the wisdom of this counsel. We know that we have a man leading us who has more wisdom in managing the affairs of a community than any man on the American Continent or anywhere else that we know anything of. He has proved this; it is no boast, it is a fact that is recognized by thousands outside of this Territory. Those who are unprejudiced in other parts of the nation see the results of the policy that has been urged upon the people of this Territory; and if that policy were carried out we would soon become an independent people, we would soon be full of wealth and means, and instead of seeing men walking around with their hands in their pockets, because of not having work, there would not be an idle man in the Territory. For any portion of our people to be idle is wrong, and there is something radically wrong about a system that admits of or has a tendency to keep a portion of the community in idleness. There is no necessity for such a state of things, and we are to blame if it exists here. If every man and woman worked, and every child worked as soon as it is capable, after having received the necessary schooling, you would soon see the difference there would be in this country in our means and appliances. It is skill, and that skill well applied, that contributes to the greatness of a nation. Look at France, to-day. France was burdened by an enormous debt, laid upon her by Germany, and which Germany hoped would cripple her for years. But France, with her wonderful industrial resources, has a stream of wealth flowing into her to-day from all the nations because of her taste and skill. By these means she has paid her debt, and Germany is alarmed at the rapidity with which it has been paid. To what is it due? It is due to French skill, to their workmen of taste and ability, and when people elsewhere want fabrics of the greatest elegance they send to France for them. A lady in fashionable society in Washington, or in leading eastern cities generally, does not consider herself dressed in the leading style, unless her dresses, as well as the materials of which they are made, are manufactured in France. The highest fashion demands that her dress shall be made in Paris. And look at Geneva, it is another of the workshops of the world. You travel through Switzerland, and you will find that in her secluded valleys the people, in their little cabins, manufacture the finest kind of watches and clocks, and other articles that are valuable and rare, which are sold to all the nations round, and the skill of her people has made Switzerland a comparatively rich country.

We have skill here, and we have materials here that we should utilize, instead of letting them go to waste. I have heard parties say, and it is true, that there is more waste in Utah Territory than in any country they had ever seen in their lives. I have heard men of experience say this, and I believe it. We have got so much that we waste that which God has given unto us, instead of using it for the purpose for which it was designed.

Now, my brethren and sisters, you who have come to this Conference, do try and put into operation the teachings that you hear. It is no use talking unless we go to work. To say after Conference—"Oh, what a good Conference we have had," "What excellent teachings we had!" and then forget all about them, and do nothing practical connected with

them, would be folly in the extreme. When you get a principle try and carry it out, try and make it practical in your lives. Endeavor, in your communities to organize branches of labor. Let the Bishops and the men who have wisdom provide means of employment for every man and every woman in their settlements and wards, and let their brains be exercised, as President Young's has been, for the good of the whole. We should use the power which God has given us in these directions in endeavoring to lift ourselves up from our abject condition, and not think—"I must have five dollars or four dollars for a day's work;" but go to work if you cannot get as much as that. We should all be employed in doing something every day. We should train our boys and girls to work; the best education that we can give them is to give them skill and teach them habits of industry, not forgetting, of course, the principles of our religion, without which they cannot be truly great. You know the old saying—"An idle man's brain is the devil's workshop;" and it is so. If you want a good people, a people who can be easily managed, a temperate people and a sensible people, have an industrious people. But have an idle people and they become intemperate, and I believe that many of our young men, because they have no opportunities to develop their energies, take to drinking, chewing tobacco, and rowdyism, whereas, if labor were provided for them, and their energies were rightly directed, they would be useful members of society and be ornaments to their father's houses and to their friends. Youth is full of energy, and wise rulers will utilize, husband and direct it for the good of the whole, and not let it be expended on foolish objects or in a wasteful manner. This is one of the difficulties with us. We have plenty of energy? our young men are full of it, and our land is full of young men. Their energies should be rightly directed, and they be trained to be useful men in society; and the girls should be trained to be useful women in society.

That God may bless us in our Conference, and help us to treasure up the counsels that we hear, and to carry them out practically, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 12, 1875.

(Reported by David W. Evans.)

PARABLE OF THE TEN VIRGINS—IMPORTANCE OF THE LAST DISPENSATION—RESPONSIBILITIES RESTING UPON THE ELDERS—JUDGMENTS AT THE DOOR—THE LAMANITES—HOME MANUFACTURES—LAYING UP WHEAT.

I will call the attention of the congregation to a few verses in the 25th chapter of St. Matthew. [The speaker read the first thirteen verses; also the fourth, fifth, sixth, seventh, and eighth paragraphs of the fourteenth section of the Book of Doctrine and Covenants.]

This revelation, a portion of which I have been reading, treats in a measure upon the subject of the parable that Jesus spoke, namely, the ten virgins; both refer to his second coming, and to his work in the latter days. In no age or dispensation can a man be called to a greater calling than to administer in the ordinances of the house of God, and nothing but the power of God and the inspiration of the Almighty can sustain and uphold any man, no matter what age he may live in, who is called of God to declare the words of life and salvation, and to preach repentance to an unbelieving generation. This may perhaps sound strangely in the ears of many people, but the inhabitants of the earth, both Jew and Gentile, should remember that the Lord God Almighty himself, his Son Jesus Christ, and his Gospel and work, have been very unpopular in every age of the world among the hosts of men. No more unpopular doctrine was ever presented to the human family, than the doctrine of life and salvation. I do not care in what age of the world a Prophet, Apostle or inspired man has been raised up to declare the commands of God, he has had to contend with the prejudices of the inhabitants of the earth. It is so in our day, and it was so in the days of Jesus Christ. When he came to the Jews, his own Father's house, the house of Israel, as the great shiloh of Judah, and the Savior of the world, a more unpopular man than he never dwelt in Judea or Jerusalem, from the day of his birth to the day of his death, when he gave up the ghost on the cross, and went home to glory as a martyr for the word of God and the testimony which he bore. And this is why I say that when any man, in any age of the world, is called of God to declare the words of life, he has to contend with the traditions of ages that rest upon the minds of the in-

habitants of the earth.

The parable of the ten virgins is intended to represent the second coming of the Son of man, the coming of the Bridegroom to meet the bride, the Church, the Lamb's wife, in the last days; and I expect that the Savior was about right when he said, in reference to the members of the Church, that five of them were wise and five were foolish; for when the Lord of heaven comes in power and great glory to reward every man according to the deeds done in the body, if he finds one-half of those professing to be members of his Church prepared for salvation, it will be as many as can be expected, judging by the course that many are pursuing.

I wish, if I can get enough of the Spirit of the Lord to answer my own mind, to say a few words on the present occasion to my brethren and sisters, the Latter-day Saints, those who have taken upon them the name of Christ. We live in one of the most important dispensations that God ever gave to man, namely, the great and last dispensation of the fullness of times, the dispensation of all dispensations, and the one in which the whole flood of prophecy in the holy Bible will be fulfilled, for most all of the prophecies contained in that sacred volume, from Adam to John the Revelator, point to the great work of God in the last days, the days in which the God of heaven would set up a kingdom that should be an everlasting kingdom, and to whose dominion there should be no end, and the kingdom and the greatness of the kingdom under the whole heavens should be given into the hands of the Saints of the Most High God, and they are to possess it for ever and ever. I wish to have the Latter-day Saints understand their appointment, position, and responsibility before the God of heaven, and their responsibilities to both Jew and Gentile, living and dead, on this and the other side of the vail.

The Lord never has built up his kingdom in any age of the world except by calling upon his servants and laboring through the tabernacles of men on the earth; but this he has done in a great many ages and dispensations. And whenever the Lord has had an Apostle, Prophet, or inspired man on the earth, he has had power to administer in the ordinances of the house of God, and he has labored for the advancement of the kingdom of God upon the earth, whether he has had few or many followers. As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of Man. We live in the day when God has set his hand to establish that great kingdom that Daniel saw. We live in the day when the angel of God has delivered the *everlasting Gospel in fulfillment* of the revelations of St. John, when he says—"I saw another angel flying through the midst of heaven having the everlasting Gospel to preach to them who dwell on the earth, to every nation, kindred, tongue and people under the whole heavens, saying with a loud voice—'Fear God and give glory to him, for the hour of his judgment is come.'"

There never was a generation of the inhabitants of the earth in any age of the world who had greater events awaiting them than the present. As I before remarked, the *fulfillment of* this whole volume of revelation points to our day. The building up of the kingdom of God, the building up of the Zion of God, in the mountains of Israel, the erection of a standard for the Gentiles to flee unto, the warning of the

nations of the earth to prepare them for the great judgments of our God, the building up of the Church, the sanctifying of the people, the building of Temples to the Most High God, that his servants may enter therein and become saviors on Mount Zion, redeeming both the living and the dead, all these things are to be performed in our day. And an age fraught with greater interest to the children of men than the one in which we live never dawned since the creation of the world.

Where is the man, priest, or people, in the whole sectarian world, to-day, who believes in the literal fulfillment of the revelations of God contained in the Bible? If there is one I should like to see and converse with him. The whole Christian world profess to believe the Bible, and perhaps they do when it is shut. But open the Bible and read the declarations contained therein, *concerning the last dispensation* of the fullness of times, and where is the man who believes them? You can not find one, and it requires faith even among the Latter-day Saints to believe the revelations of God, and to prepare themselves for those things which await the world.

The fig trees are leafing, the summer is nigh, the signs of heaven and earth all indicate the second coming of the Lord Jesus Christ, but who are really looking and preparing for the coming of the great Bridegroom? I do not know that any people on the earth, except the Latter-day Saints, are looking for this great event. There may be exceptions, there may be men who believe in the second coming of Christ. The people called Millerites, believe in the second coming of the Savior, and they have set a great many days when it should take place. But he did not come, and he never will come until the revelations of God are fulfilled and a people are prepared for his coming. He will never come until the Jews are gathered home and have re-built their Temple and city, and the Gentiles have gone up there to battle against them. He will never come until his Saints have built up Zion, and have fulfilled the revelations which have been spoken concerning it. He will never come until the Gentiles throughout the whole Christian world have been warned by the inspired elders of Israel. They are called to thrust in the sickle and reap, for the harvest is ripe and the time has come, which is referred to in this revelation, when the Lord commands the Elders to go forth and warn the world for the last time, and call upon the inhabitants of the earth to repent. And what I wish to say to the Elders and to the Latter-day Saints is—Have we faith in God and in his revelations? Have we faith in our own religion? Have we faith in Jesus Christ? Have we faith in the words of the Prophets? Have we faith in Joseph Smith, who, by the aid of the Urim and Thummim, translated the Book of Mormon, giving a record of the ancient inhabitants of this country, and through whom the Lord gave the revelations contained in the Book of Doctrine and Covenants? If we have faith in these things, then we certainly should prepare ourselves for the fulfillment of them. I consider that as a people and as Elders of Israel we occupy one of the most important positions ever occupied on the face of the earth by those who have been called to work for the Lord. We have received our appointment for this work, and we should prepare ourselves to perform the duties devolving upon us in connection with it. Truth is one

of the attributes of the Lord, and he never makes a declaration but what is certain and true. And, as one of the Apostles says, "There is no prophecy of any private interpretation, but holy men of old spake as they were moved upon by the Holy Ghost;" therefore what they said is true, and their prophecies will have their fulfillment. No man can point to any of the revelations of God in the old prophets concerning events up to our day, but what have had their fulfillment. Everything that Jesus Christ spake concerning Judea and Jerusalem has had its fulfillment to the very letter. The Temple at Jerusalem was overthrown until not one stone was left upon another, and the Jews have been scattered and trodden under the feet of the Gentiles now for eighteen hundred years, and so they will remain until the times of the Gentiles are fulfilled, and that is pretty near. And, as the Lord has told us in these revelations, we are called upon to warn the world.

We have been laboring now for forty-five years in preaching the Gospel of Christ throughout the Gentile nations. We say Gentiles, because the Gospel goes to the Gentiles first, that the first may be last and the last first. Anciently the Jews were first in having the Gospel sent unto them, but they rejected it, and they were broken off through unbelief, and hence the Gospel turned to the Gentiles; and, as Paul says—"Ye Gentiles, take heed and fear, lest ye fall through the same example of unbelief, for if God spared not the natural branches, take heed also lest he spare not ye." The Gentiles are fallen through the same example of unbelief as did the Jews. They have put to death every Prophet, Apostle, and inspired man since the days of Jesus Christ, and the Church went into the wilderness, and the face of a Prophet, Apostle, or inspired man, called of God to administer the ordinances of the Gospel, had not been seen for some eighteen hundred years, until the Lord raised up a Prophet in the day and age in which we live. Therefore the Gospel brought forth in the last days has to go to the Gentiles first.

Sometimes our neighbors and friends think hard of us because we call them Gentiles; but, bless your souls, we are all Gentiles. The Latter-day Saints are all Gentiles in a national capacity. The Gospel came to us among the Gentiles. We are not Jews, and the Gentile nations have got to hear the Gospel first. The whole Christian world have got to hear the Gospel, and when they reject it, the law will be bound and the testimony sealed, and it will turn to the house of Israel. Up to the present day we have been called to preach the Gospel to the Gentiles, and we have had to do it. For the last time we have been warning the world, and we have been engaged in that work for forty-five years.

When Joseph Smith was called of God, it required faith, inspiration, and the power of the Almighty to rest upon him to enable him to organize the Church and Kingdom of God, and to preach the Gospel against the traditions of the Christian world, for they had spiritualized the Bible until there was not a remnant left in a literal point of view. Hence the inhabitants of the earth were not looking for the Church and Kingdom of God to be established in their midst. Darkness has prevailed upon the earth, and does to-day, in all the nations, and this causes silence to reign, and all eternity is pained because of the sin, wickedness, and abominations which prevail throughout the whole Christian or Gentile

world, and throughout the whole Jewish world, for darkness prevails upon the face of all the earth, and the Lord is calling upon all the inhabitants thereof to repent and receive the Gospel, and when they have done so to gather out of Babylon to the place he has appointed for the dwelling place of his Saints. The Latter-day Saints heard this Gospel among the Gentiles wherever they dwelt, in almost every nation under heaven, and by this Gospel we have been gathered out unto Zion. We have been gathered here for a certain purpose, and that purpose is to fulfill the revelations of God.

When we left Missouri and Nauvoo, leaving behind the graves of our fathers and children, we were driven by our enemies into this desert, in the expectation that we should perish, and for nothing but because we believed revelation and prophecy, and in living prophets and servants of God. We thought it was hard to be driven from our homes and lands, which we had bought of our government, and paid the money for; but I will say to the Latter-day Saints that if we had not come here there certainly would have been a flood of prophecy fallen unfulfilled, prophecy in regard to the mountains of Israel, and the great company gathering up thereto, with regard to the lifting up of a standard therein, and the building of cities and the Temple of God in their midst. All these things would have fallen unfulfilled if we had not come to these mountains and fulfilled them. And so with many other prophecies. We have been called together to perform the work of the Lord, and now the Lord looks to us to fulfill our covenants and keep his commandments. If we do this he has made great promises unto us. The Lord has given the holy Priesthood unto the Elders of Israel, and he requires at our hands to fulfill all these revelations and commandments; and in regard to the parable which I have read, I, as an individual, feel that it is necessary for me, and I may say that it is necessary for the whole people, to have oil in our lamps if we expect to see and comprehend the things of the kingdom of God.

The Lord has chosen a royal Priesthood and a holy people from among the weak things of the world, in fulfillment of his revelations; and we have been commanded to go forth and bear record of these things, and we have done it. We should have been condemned and the curse of God would have rested upon us if we had not, because the full set time has come to build up and favor Zion, to build up the kingdom of God, to warn the world and prepare them for the judgments of the Almighty. The Millennium is dawning upon the world, we are at the end of the sixth thousand years, and the great day of rest, the Millennium of which the Lord has spoken, will soon dawn and the Savior will come in the clouds of heaven to reign over his people on the earth one thousand years. The Lord has a great work ahead and he is preparing a people to do it before his coming. Now the question arises here, brethren and sisters, are we prepared in our hearts? Do we realize these things? As a people do we realize our responsibilities before the Lord? The Lord has raised up a kingdom of priests here in the last days to establish his Church and kingdom, and to prepare the way for the second coming of the Son of Man, and the God of heaven has put into the hands of his servants the keys of the kingdom, and he has said—"Whatever I have decreed in these my servants shall be fulfilled, for to them is given power to bind and to seal both on the earth and in heaven,

against the day of the wrath of Almighty God, which is to be poured out upon the world."

I think, many times, that we, as Elders of Israel and as Latter-day Saints, come far short of realizing our position before the Lord. The work required at our hands is great and mighty; it is the work of Almighty God. We are held responsible for presenting the Gospel of Christ to all the nations of the earth, to warn the Gentiles, to prepare for the return of the lost ten tribes of Israel, and for carrying the Gospel to the whole tribes of Israel. We are held responsible for all this, and for building Temples to the Most High, wherein we can enter and attend to ordinances for the salvation of our dead. There are fifty thousand million spirits shut up in the spirit world who never saw the face of a Prophet, Apostle or inspired man in their lives. No man having the authority of God ever declared the words of life and salvation unto them, and without authority their ministrations are useless, for this is what the Priesthood is for. The God of heaven has ordained this from eternity to eternity. These persons in the spirit world died in the flesh without the law, without the Gospel, and they are shut up in prison. Joseph Smith is preaching to them, and so are thousands of the Elders of Israel who have died and gone to the other side of the vail. George A. Smith, who dwelt with us until within the last few days, will take part, with joy and rejoicing, with his brethren in the great work the other side of the vail. When I saw ten or twelve thousand people met in this Tabernacle to pay their last respects to the body of that man, I thought to myself—"How much larger a congregation surrounds his spirit, in the spirit world." Yes, they number millions there, to where we have units here, and the servants of God will preach to them the same as Jesus preached to the spirits in prison. While his body lay three days and nights in the tomb he went and preached to the spirits in prison, that they might be judged according to men in the flesh, that they might receive part in the resurrection, according to the testimony which they received. As I said before, the God of heaven requires this at your hands. They will not baptize anybody in the spirit world; there is no baptism there; there is no marrying or giving in marriage there; all these ordinances have to be performed on the earth. Paul says, in referring to this subject—"Why are ye baptized for the dead? If the dead rise not why then are ye baptized for the dead?" The Lord holds us responsible for going to and building Temples, that we may attend therein to the ordinances necessary for the salvation of the dead.

In every dispensation the Lord has had those who were fore-ordained to do a certain work. We all dwelt in the presence of God before we came here, and such men as Abraham, Isaac, Jacob, the ancient Prophets, Jesus and the Apostles received their appointments before the world was made. They were ordained before the foundation of the world to come and tabernacle here in the flesh and to work for the cause of God, and this because of their faith and faithfulness. You can see the great variety of spirits that have dwelt in the presence of God, from those who are in the presence of God, down to the devils. A good many of the hosts of heaven were cast out because of ther wickedness. Lucifer, son of the morning, and those who fol-

lowed after him were cast down to earth, and they dwell here to this day —a hundred to every man, woman and child that breathes the breath of life. They dwell here without bodies, only what tabernacles they can get into, to rule and preside over.

We are required to build Temples in which to attend to the ordinances of the house of the Lord, that the prison doors may be opened, and the prisoners go free. The world say — "We do not believe in such stuff." We know that perfectly well; it was so in the days of Noah and Lot, but the unbelief of the people did not stop the flood and the fire, neither will the unbelief of this generation stay the hand of God one moment. The angels of God have been waiting in the Temple in heaven for forty-five years to go forth to reap down the earth. The wheat and the tares must grow together until harvest; the people must be warned, the Saints gathered out, Zion built up, Temples reared, the living warned, the dead redeemed, that the skirts of the Elders of Israel may be clean before all men.

It is by the power of God that the Elders have been sustained in days past and gone. And I want to say to my brethren—and what I say to them I take to myself—we should wake up, we should open our eyes to see, our ears to hear, and we should open our hearts to understand our appointment and position before the Lord; for if, as Latter-day Saints, we are going to stop praying, lose the light of the Holy Ghost, and turn to the beggarly elements of the world, the Lord will have to say to us—"Get out of my way, my purposes can not be thwarted;" and he will raise up somebody else to perform this work. The Lord has never told any lies or made any false promises. "Who am I," saith the Lord, "that I promise and do not fulfill?" "Who am I," saith the Lord, "that I command and am not obeyed?" The amount of it is that the promises of the Lord are yea and amen, and though the heavens and the earth pass away, his word never will fail of its fulfillment.

In one paragraph of the revelation which I read to you this afternoon, it says—

"And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold the day has come when the cup of the wrath of mine indignation is full."

How often has the Lord sent Prophets, as in the days of Noah, Lot, Abraham, Enoch, Jesus Christ, Joseph Smith and Brigham Young? How often have the Elders of Israel lifted up their voices to the inhabitants of the earth and been rejected? Will not these things rise in judgment against them? Yea, verily they will. The Lord has offered the fullness of the everlasting Gospel to

the inhabitants of the earth to-day, and they refuse to receive it. Brother Pratt, here, myself and thousands of us have traveled ten thousand miles on foot, without purse or scrip, carrying our knapsack or valise, and we have waded swamps, swam rivers, and begged our bread from door to door to preach the Gospel to this generation. And how many have we got to believe it? Two of a city and one of a family, as the Prophet has said, and we have gathered them to Zion. Nevertheless the warning voice has gone forth to the world. But what do we see to-day? What do the Gods, the heavens and all eternity see? They see a generation of men and women making war against God and his Christ, making war against Prophets and Apostles, and laboring night and day to overpower and annihilate every principle of salvation and eternal life which God has restored to the world. And I will here say, in the ears of this congregation, that were this not the dispensation of the fullness of times, and were it not for the decrees which the Lord has made in relation to it, one of which is that he will set up a kingdom which shall stand for ever, there is not an Apostle or Latter-day Saint on the face of the earth but would have to seal his testimony with his blood, as has almost every other Apostle that ever breathed the breath of life. I say that were it not for these things, we should all have to follow our leaders, Joseph and Hyrum Smith, who laid down their lives for the word of God, and the testimony of Jesus Christ. But hear it ye Gentile nations and all ye nations of the earth, the Lord Almighty has set to his hand to build up his kingdom on the earth, and he will not be thwarted. The Lord is going to make a short work in the earth, and he will defend his anointed, his Prophets, his Zion and his people. This is the decree of Almighty God. The eyes of all heaven are over this people, they are over the earth, over the Gentiles, and over the Jews, and the Lord holds in his hands the destinies of all men. And we are commanded of God to rise up and warn the nations of the earth; and we call upon the Latter-day Saints, upon the Elders of Israel, upon the mothers and daughters in Zion to lay aside their fooleries and nonsense, and to no longer let their hearts be set upon the fashions of the world, but turn to and read the Bible, the Book of Mormon and the revelations of God given in these days, and get the Holy Spirit and walk in the light of the Lord, that your eyes may be opened, that you may see and comprehend the position you occupy on the earth, for you are held under great responsibility for the manner in which you do your duty and magnify your callings before the Lord, and he is not trifling with us, nor with this generation.

If the eyes of the Gentiles were opened one moment to see the things of eternity, and the judgments which await this generation, they would not wonder that the servants of God are moved upon to cry aloud to the nations of the earth. I tell you that the judgments of God are at the door of both Zion and great Babylon. Great Babylon has come in remembrance before God, and His sword is bathed in heaven and it will fall on Idumea and the world. Who can stand before the hand of Almighty God? No man, no nation, nor set of nations on the face of the earth.

I would to God that the eyes of the world were opened! I would to God that the eyes of the Gentile nations were opened, that they could see and understand what belongs to their peace! How much has the Lord

pleaded with the nations of the earth to give them celestial glory, honor, immortality, and eternal life? He has pleaded with them for the last six thousand years, and has raised up his servants from time to time and called upon the inhabitants of the world to prepare themselves for the great day of his second advent and coming, which is at hand. He is calling upon them loudly to-day; and, as I have said to some of my brethren lately, the Lord now wants to know whether the Latter-day Saints are willing to work with him or not. It is a day of decision. I do not expect that more than half of us will have oil in our lamps and be prepared to enter into the marriage supper with the Bridegroom. That will be about as much as we can expect, unless we repent of our sins and turn from our follies, fooleries, and the fashions of Babylon—things which our hearts have been set upon instead of upon building up the kingdom of God. It seems to me that there will be but a remnant even of the Latter-day Saints who will be prepared to inherit eternal life and for the coming of the Bridegroom.

I feel, in my bones and in my spirit, that there is a change at the door, both with Zion and Babylon. Great events await us and this generation. As I said before, judgments are at the door. The angels of God are waiting for the great command to go forth and reap down the earth. All earth and hell are stirred up against Zion. The spirit of lying is abroad in all the world, and the people will not receive the truth. In my meditations, whether in regard to the past or present, it has always seemed one of the greatest mysteries why so few have been willing to believe the revelations of God. In the days of Jesus, among all the Jewish rabbis, with their Urim and Thummim, ephod, sacrifices, giving the law, and all the blessings of Judah which they held in their hands, it has been a marvel to me that so few had an interest in their Shiloh, their Savior, who came to die to redeem the world. The whole spirit of Jerusalem and Judea was—"Crucify him, crucify him, let his blood be upon us and our children." It was and has been, and they have felt it. And the Gentiles have cause to take heed lest they, too, fall through unbelief.

I would tell Jew and Gentile, and all the earth if I had power, that God never had but one Gospel to deliver to the sons of men, and that Gospel is the same to-day, yesterday, and forever, it never changes. The Lord never had a Church in any age of the world that he acknowledged, but what it had a head to it, and it was organized with Prophets, Apostles, Pastors, Teachers, gifts, helps, governments, inspiration and gifts of the Holy Ghost; and God's Church to-day is the same as in every other age.

This Gospel is offered to the world, and that men generally have such a desire to root it out of the earth, is the strongest proof imaginable that they are under the dominion and control of the father of lies. If any man has a truth that we have not got, we say, "Let us have it." I am willing to exchange all the errors and false notions I have for one truth, and should consider that I had made a good bargain. We are not afraid of light and truth. Our religion embraces every truth in heaven, earth or hell; it embraces all truth, the whole Gospel and plan of salvation, and the fulfillment of the whole volume of revelation that God has ever given. We have not power, men have not language, to show forth the eternal truths of God in all their fullness and beauty; all we can do is to warn the children of men,

and the Lord has chosen the Elders of Israel for that very purpose. That has been one fault that men have found with the work of the Lord. A man asked me awhile ago—"Why did the Lord choose Joseph Smith to build up his kingdom? Why did he not choose Dr. Porter, Henry Ward Beecher, or some such men?" Said I—"Such men would sell the kingdom of God and everything in it for money and popularity, and as the Lord lives he never could rule and handle them, none of them would work with him, they are too much like the Pharisees, Sadducees, High Priests and Rabbis of Judea and Jerusalem." Did the Lord ever choose such men to perform his work? Go through the whole history of the world, and you will find that whenever God wanted a servant, an Apostle or a Prophet, he chose the very humblest man that could be found. When a king was wanted for Israel, he could not find one out of all the tall sons of Jesse; and when the Prophet asked if Jesse had not another son, he was told no, only the boy that looked after the sheep. Nobody thought anything about him, he was of no consequence. "Let me see him," said the man of God; and when he was brought, the Prophet poured oil on his head and anointed him King of Israel. So it has been all the way through. Take Moses, the leader of Israel. His mother cast him in the bulrushes on the banks of the river Nile, to the crocodiles. But how carefully the Lord watched over him! Finally the daughter of Pharaoh got him out, while bathing, and gave him to his mother to be trained and nursed. You could see the hand of the Lord in this. When the Lord called Moses to deliver Israel from Egypt, said he—"How can I do this? I am a man of a hard language and slow of speech. He thought he could not get along, for he had not a good command of language. But the Lord told him that he would find a spokesman for him. So all the way through the Lord has chosen the weak things of the world to confound the wise, and the things that are nought, to bring to nought the things that are. Jesus Christ himself was born in a stable and cradled in a manger; and who were his Apostles? Illiterate fishermen, men of the lowest calling almost in Judea, Salt Lake City, or anywhere else; but fishermen can be just as honorable men as any others, and they are generally regarded as very humble men, and that is the kind of men God has always chosen.

The Lord called Joseph Smith because he was foreordained before the world was to build up this Church and Kingdom, and he came through the loins of ancient Joseph. He was an illiterate youth, but the Lord used him, and he lived to fulfill the measure of his appointment; he lived as long as the Lord required him to live, and until he received every key held by every Prophet and Apostle that ever lived in the flesh from the days of Adam down to his day, which belonged to this dispensation.

Joseph Smith received his first ordination under the hand of John the Baptist, who was beheaded, and who, while in the flesh, held the Aaronic Priesthood. Peter, James, and John, who were Prophets, and were crucified and put to death, at least Peter and James were, they came and ordained Joseph Smith to the Apostleship; and every ordination that he obtained, he obtained from the spirit world from men who had tabernacled here in the flesh. These are the eternal truths of the God of heaven, and eternity will reveal them to the inhabitants of the

earth. It is by this power that this Church has been planted, not of man nor by the will of man, but by the revelations of Jesus Christ. We call upon the Latter-day Saints, we look to them, and the Lord looks to them, the heavens look to them, to take hold and build up this kingdom.

Some of the outside world are finding a good deal of fault with the Indians. Who are the Indians? Read the Book of Mormon, and you will learn that they are the literal descendants of Israel; they have been cursed through the transgressions of their fathers, and a skin of darkness has come upon them. This history tells us that they were once a white and delightsome people, and had great power on this land, but that they were degraded and cast down because of their sins. When we came here, we found them living upon crickets, grasshoppers, roots, and anything they could possibly eat, poor, miserable, degraded beings, though they have immortal souls, and are of the house of Israel. What is the Lord doing for them? He is stretching forth his hand over them, in remembrance of the promises made to their fathers. President Young and his people are accused of stirring up the Indians against the general government, and against the white man. This is not true. We have preached to the Indians a good many years, as we have had opportunities, but what effect did it have? Not much. We preached to Walker, Arapene, and many other chiefs who have dwelt here, but have now passed away, but our preaching had but little effect. Now the Lord is stretching out his hand over the Lamanites, and their eyes are being opened, and they are receiving the Gospel of Jesus Christ at the hands of the Elders of Israel. Whose work is this? Not the work of man, but it is the work of God, and if the nations of the earth try to stay it, the warfare is between them and God, and not between them and us. So with every other principle which God has revealed to us. This work is the work of the God of Israel, and not the work of man; not the work of Brigham Young, the Twelve Apostles, or anybody else. The hand of the Lord is feeling after that people, and if we, as Latter-day Saints, do not arise and magnify our callings and fulfill our missions, the Lord will take that people and build up his kingdom, and we will be cast out. It is time that we awoke and realized this truth, and that, as Elders of Israel, we realized our position before the Lord. Now there is a very general desire manifested by this people to get rich, and to labor for self rather than for the kingdom of God. But what will it profit you or me to give up praying and to go to and get rich? What will it profit a man to gain the whole world and lose his own soul? Not much. What will a man give in exchange for his soul, when he gets on the other side of the vail? I marvel very much at the little interest manifested by the inhabitants of the earth generally in their future state. There is not a person here to-day but what is going to live on the other side of the vail as long as his Creator—to the endless ages of eternity, and the eternal destiny of every individual depends upon the manner in which the few short years of the life in the flesh are spent. I ask, in the name of the Lord, what is popularity to you or me? What is gold or silver, or this world's goods to any of us, any further than to enable us to obtain what we need to eat, drink, and wear, and to build up the kingdom of God. And for us to stop praying, and to become crazy after the riches of the

world, is the very height of foolishness and folly. To see the way that some people act, you might suppose that they are going to live here eternally, and that their eternal destiny depends upon the number of dollars they have. I sometimes ask the Latter-day Saints, how much we had when we came here? How much did we bring, and where did it come from? I do not think any one of us brought a wife or a brick house; I do not think that any of us were born on horseback or in a carriage, or that we brought railroad scrip and cattle and houses with us, but we were born naked as Job, and I think that we shall leave here as naked as he did. Then with regard to this world's goods, what do they amount to with us, that they should induce us to lose salvation for them? I say, rather than that, let me be poor all the days of my life; if riches are going to damn me, and take from me the glory I have in prospect through keeping the commandments of God, I pray God that I may never possess them.

God holds the riches of this world in his hands; the gold and silver, the cattle and the earth are his, and he gives to whom he will give. When Christ was upon the mount, Lucifer, the devil, showed him all the glory of the world and offered to give it to him if he would fall down and worship him. But do you know that that poor devil did not own a single foot of land in the whole world, and that he had not even a body, or tabernacle? The earth is the footstool of the Lord, and if we ever have any of it for our own the Lord will give it to us; and we ought to be just as faithful to our religion if we had ten thousand million dollars, as if we had not any at all. Eternal life is what we are or ought to be after, and that, whatever our circumstances and condition in life may be, should be our first object.

I say to the brethren and sisters—you have your appointment; the Lord has raised up these Elders of Israel, and I can prove from the Book of Doctrine and Covenants that you received the Priesthood from eternity, and your lives have been hid with Christ in God, and you knew it not. You are literally and lawfully heirs of the Priesthood through the lineage of your fathers, and that Priesthood will continue throughout eternity, therefore you have received your appointment, and the Lord looks to you to build up his Zion and kingdom upon the earth.

Let us try to be faithful and to live our religion; let us try to believe in the revelations of God. I think it will be better for our daughters, for our wives, for our sons and for ourselves to lay aside the New York *Ledger* and yellow covered literature generally, and take hold and read the revelations of God, and comprehend them. When I read the revelations, whether in the Bible, Book of Mormon, or Book of Doctrine and Covenants, I look upon them as true, and I look for their fulfillment. Up to the present day, one jot or tittle of them has never gone unfulfilled, and, as the Lord has said—"What I have spoken I have spoken, and I excuse not myself, and though the heavens and the earth pass away, not one jot or tittle of my word shall go unfulfilled, whether by my own voice or by the voice of my servants it is the same. Behold and lo I am God, and truth will be and abide for ever and ever, Amen." Now let us try and live our religion and keep the commandments of God. As Latter-day Saints let us see where we are, and if we have no oil in our lamps let us stop trying to get rich, and let us pray to the Lord until we get his

Spirit and oil in our lamps, and light unto the glory of God, and take hold and labor to build up his Kingdom and Zion.

Before I close I want to speak on one temporal point. I have been talking about getting riches. I do not find fault with riches. The gold and silver are the Lord's. We want houses building and we must cultivate the earth. This is all right. I do not find fault with a man getting rich, I find fault with our selling the kingdom of God, our birthright, selling the Gospel and depriving ourselves of eternal life, for the sake of gratifying the lusts of the flesh, the pride of life and the fashions of the world; and setting our hearts upon these things. It is right to build houses, to plant vineyards and orchards, to cultivate the earth and to make the desert blossom as the rose, to adorn our dwelling places and to build Temples. This is all right. I have no objection to the ladies—our wives, daughters and mothers—in Zion adorning themselves as much as they please, if they only make what they wear. Set out your mulberry trees and make your own silk; get straw and make your own bonnets; make your artificial flowers to adorn yourselves with, and let all be the workmanship of your own hands, and do not import these things at the expense of the means we have in the Territory. I have not any fault to find with your adorning yourselves, if you only make that which you require yourselves.

I want to say one word to our farmers before I close. I want to ask you if you ever heard brother Kimball tell about laying up wheat? "Yes," say some "we have heard him, but the famine has not come yet." No, but it will come. The Lord is not going to disappoint either Babylon or Zion, with regard to famine, pestilence, earthquakes or storms, he is not going to disappoint anybody with regard to any of these things, they are at the doors, and I want to give a word of exhortation to our farmers, and I say to them, lay up your wheat, for according to the spirit that has been in my bosom the last three or four months, and in the breasts of a good many others, the day will come when, if you do not take this counsel, you will want your wheat for bread. I feel to exhort the brethren, and to say to them —lay up bread, do not sell it for a song; let your wives and daughters go for awhile without ribbons and ornaments, let your wheat stay in your bins; let us try to get along with old coats and old hats, and keep the wheat, and in a little while you will see the reason why this counsel has been given. Lay up your wheat and other provisions against a day of need, for the day will come when they will be wanted, and no mistake about it. We shall want bread, and the Gentiles will want bread, and if we are wise we shall have something to feed them and ourselves when famine comes. We have fed thousands of them in days past, who would have laid their bones on these plains if it had not been for the counsel of President Young to us to cultivate the earth and have wheat on hand to feed them. And the day will come again when corn will be wanted in Zion, and it will be sought for. I hope the Latter-day Saints will take heed to these things and be wise.

I pray that God will bless you, that he will give you his spirit, that you may see and understand your position before him. And I pray that he will open the eyes, ears and hearts of the Gentiles, that they may receive the Gospel of Christ, and be numbered with the house of Israel in the last

dispensation of the fullness of times, that they may stand in holy places when the judgments of God pass through the nations, for they will come to both Jew and Gentile, Zion and Babylon. There is no getting away from them, for the Lord has said so, and what he has said will come to pass. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY MORNING, OCTOBER 8, 1875.

(Reported by David W. Evans.)

THE RESURRECTION—LAYING THE CORNER STONE OF THE TEMPLE IN JACKSON COUNTY—MISSION OF THE TWELVE APOSTLES—BAPTISM OF NEARLY SIX HUNDRED OF THE "UNITED BRETHREN"—THE SAINTS HOLD THE KEYS OF SALVATION FOR ALL ISRAEL—JUDGMENTS AWAIT THE WICKED—FOLLY OF THE FASHIONS.

"Oh Death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the gift of God is eternal life, through our Lord and Savior Jesus Christ." This doctrine of the resurrection of the dead is most glorious. It is comforting, at least to my spirit, to think, that, in the morning of the resurrection, my spirit will have the privilege of dwelling in the very same body that it occupied here. As Elders of Israel we have traveled a great many thousand miles in weariness and fatigue, laboring to preach the gospel of Jesus Christ to the children of men. I would be very glad to have the same body in the resurrection with which I waded swamps, swam rivers and traveled and labored to build up the kingdom of God here on the earth. I like this, I rejoice in the privilege we enjoy at this Conference, of meeting with so many Latter-day Saints. I feel that we have had a good deal of the Spirit of the Lord with us, and I hope that it may continue until we get through with the Conference.

President Young referred, yesterday, in his remarks, to the experience of some of us in past days. I have reflected a good deal upon these things as well as on the future. I have long been associated with the kingdom of God, and I wish to refer for a moment to what was said yesterday on that subject. The mission then mentioned was one of much interest to the Twelve, if not to the Church. The whole of that mission to England, from the beginning to

the end, placed the apostles in such a position that they had to walk by faith from first to last. The Lord gave a revelation, with date, day, month and year, when they were to go up to lay the corner-stone in Caldwell county, Far West, Missouri. When that revelation was given all was peace and quietude, comparatively, in that land. But when the time came for the Twelve Apostles to fulfill that revelation, the Saints had all been driven out by the exterminating order of Governor Boggs, and it was as much as a man's life was worth, especially one of the Twelve, to be found in that State; and when the day came on which we were commanded by the Lord in that revelation to go up and lay the corner-stone of that Temple, and there take the parting hand with the Saints, to cross the waters to preach the gospel in England, the inhabitants of Missouri had sworn that if all the revelations of "old Joe Smith" were fulfilled, that should not be, because it had a day and date to it.

President Young asked the Twelve who were with him—"What shall we do with regard to the fulfillment of this revelation?" He wanted to know their feelings. Father Smith, the Patriarch, said the Lord would take the will for the deed; others said the Lord could not expect the Twelve Apostles to go up and sacrifice their lives to fulfill that revelation; but the Spirit of the Lord rested upon the twelve, and they said—"The Lord God has spoken, and we will fulfill that revelation and commandment;" and that was the feeling of President Young and of those who were with him. We went through that State, and we laid that corner-stone. George A. Smith and myself were ordained to the Apostleship on that corner-stone upon that day. We returned in safety, and not a dog to move his tongue, and no man shed our blood.

As soon as we got home we prepared ourselves to go on our mission to England, and, as President Young has said, the devil undertook to kill us. I have myself been in Tennessee and Kentucky for two or three years, where, in the Fall, there was not well persons enough to take care of the sick during the ague months, and yet I never had the ague in my life until called to go upon that mission to England. There was not one solitary soul in the Quorum of the Twelve but what the devil undertook to destroy; and, as was said yesterday, when Brother Taylor and myself, the two first of the Quorum ready for the trip, were on hand to start, I was shaking with the ague, and I had it every other day, and on my well day, when I did not have it, my wife had it. I got up and laid my hands upon her and blessed her, and blessed my child, having only one at the time, and I started across the river, and that man who sits behind me to-day, the President of the Church and kingdom of God upon the earth, paddled me across the Missouri river in a canoe, and that is the way I landed in Nauvoo. I lay down on a side of sole leather by the old postoffice, and I did not know where to go, and I was not able to stand on my feet, and I lay down there. By and by the Prophet came along and said he—"Brother Woodruff, you are going on your mission?" "Yes," I said, "but I feel more like a subject for the dissecting room than for a mission." He reproved me for what I said and told me to get up and go. Brother Taylor, the only member of the Quorum of the Twelve who was well, and I traveled together, and on the way he fell to the ground as though he had been knocked on the

head with an axe. Old Father Coulton was carrying us, and Brother Taylor fell twice in that way, taken with the bilious fever, and no man in that Quorum could boast that he went on that mission without feeling the hand of the destroyer, for it was laid upon us all. I had the shaking ague, and lay on my back in a wagon, and was rolled over stumps and stones, until it seemed as if my life would be shaken out of me. I left Brother Taylor behind, by his advice, for said he, "We are both sick, and if you stay you can't do anything here;" so old Father Coulton carried me along in his wagon until I got to Buffalo, N. Y. From there I traveled alone to Farmington, Connecticut, my native place, and I stayed there fifteen days at my father's house, coughing and shaking every day. My father never expected that I should leave my bed, and my step-mother did not expect that I should ever get better. A message came from an uncle of mine, who had just died, and his last words were—"I want you to send for Friend Wilford, I want him to come and preach my funeral sermon." My father said—"You can't go and preach that sermon, for you can't sit up in your bed." Said I—"Never mind, get up your horse and wagon;" and he did so and I got into it, and rode over that morning in a chilly wind, and the hour that my ague was coming on I got before a big blazing fire and preached the funeral sermon of my friend, and the ague left me from that day, and I went back and went on my way rejoicing.

In process of time Brother Taylor came along and he and I crossed the ocean together, and arrived in England, and here I want to make a little statement of my experience in those days concerning circumstances that took place with me. When Brother Brigham left home he told you that all his family had was one barrel of rotten flour. Two hundred cents would have bought every pound of provision I left with my family when I left home. But we left our wives, for we had the commandment of God upon us, and we were either going to obey it, or die trying. That was the spirit of the Elders of Israel; and I blessed my wife and child and left them in the hands of God, and to the tender mercies of our noble Bishops, and those who were acquainted with them know how it was in those days. However, I went on my way, and I want to speak of one little circumstance. I had with me an old cloak which I got in Tennessee when traveling with Brother Smoot over forty years ago. It had once been a dandy cloak, and had on keg buttons, and when new had a good deal of trimming and fancy work about it; but it was then pretty well threadbare and worn out. I wore it in Kirtland and I carried it to England with me; and when I was called by revelation to go to John Benbow's and preach the gospel I wore that cloak. I went there and found over six hundred people, called United Brethren, and among them were eighty-three preachers, and they, as a people, were prepared for the word of the Lord, and I wanted to catch them in the gospel net. Before embracing the doctrine of the United Brethren, Sister Benbow had been what is called a "lady" in England, and she had worn her silks and satins; but after obeying the doctrine of this religious body she cut up and burned and destroyed her silks and satins and wore the plainest calicoes she could get, because she thought that was religion. When I went there to preach she looked at me with this old cloak with the keg buttons on, and the Spirit of the Lord bore testimony to me that reli-

gion, so far as she was concerned, had a good deal of tradition about it, and that her faith could be tried by the coat a man wore; and as Paul said, if eating meat offended his brethren, he would never eat any more, so I felt a good deal, and one morning I went out and cut off the buttons from my old cloak, and never had a button on it afterwards. By doing this and some other things, which some perhaps would call foolish, I, through the blessing of God and with the assistance of Brother Young, George A. Smith and Willard Richards, caught the whole flock and baptized every soul except one solitary person into the church and kingdom of God. Many of them are here in this room to-day, and some of them have passed away. I mention this just to show our position. We traveled without purse and scrip, and we preached without money and without price. Why? Because the God of heaven had called upon us to go forth and warn the world.

Now I want to say again, I have looked around within the last few years and I have thought: Where, Oh where, are the sons of the Prophets, Apostles, and fathers in Zion, preparing in these last days to rise up and bear off this kingdom when we are on the other side of the vail? Sometimes, in thinking on this subject, I have felt that they were very few and far between who had the spirit of their fathers and were prepared to bear off this kingdom. But I thank God that I find it is now something like it was in the days of Elijah. When the Prophet said, referring to the followers of Baal—"They have killed thy Prophets, and pulled down thine altars, and I alone am left," the Lord said—"Oh no, I have seven thousand men in Israel who have not yet bowed the knee to Baal." Well, I begin to feel, since I have heard the testimonies of our young brethren at this Conference, that some of the sons of the servants of God are becoming filled with the fire and spirit of the Prophets. We want a good many of them to rise up and bear off this kingdom.

Now I want to say a word or two on another subject. I have heard some of our brethren remark—"If the Twelve Apostles have the word of the Lord, we would like to receive it." I want to say a few words with regard to the word of the Lord. I think that many of this people are mistaken with regard to the word of the Lord. They sometimes wonder why President Young does not give them the word of the Lord. I have been acquainted with President Young more than forty years. It is over forty years since I traveled a thousand miles with him, Joseph Smith, Orson Hyde, Orson Pratt, Charles C. Rich, and many others perhaps in this congregation, and I never saw a day from that day until the present, but what President Brigham Young, even before the Twelve Apostles were organized, always had the word of the Lord for the people; and instead of thinking there is no word of the Lord, my faith is that there is not an Elder in Israel who has any business to preach, unless he has the word of the Lord to the people. The Twelve Apostles should have the word of the Lord to the people; the High Priesthood should have the word of the Lord to the people; these four thousand Seventies, the messengers of Israel to the nations of the earth, should have the word of the Lord to the people; and every Elder of Israel, when he speaks, should have the word of the Lord, and the whole Church and kingdom of God, men and women, should have, each for himself and herself, the testimony of

Jesus Christ, which is the spirit of prophecy. This should be in the possession of every man and woman in the Church, for their own government and guidance, and this has always been the teaching to us of President Brigham Young. And this is backed up by the revelations which the Lord has given in these last days, as you will find if you read the twenty-second section of the Book of Doctrine and Covenants. That revelation was given over forty years ago, to Elders Orson Hyde, Luke Johnson, Lyman Johnson and William E. McLellin; and on that occasion the Lord said—"Go forth and preach the Gospel to the people. And when you go forth you are called to teach the people and not to be taught. And you must teach as you are moved upon by the Holy Ghost, by the power of God, by the Spirit of the Lord; and when you speak as you are moved upon by the Spirit of the Lord, your words are scripture, they are the word of the Lord, they are the mind of the Lord, they are the will of the Lord and the power of God unto salvation unto every one that hears."

Yes, we have plenty of testimony with regard to these things, and I will say to my brethren that whatever the word of the Lord may be to them I know what the word of the Lord is to me. The word of the Lord to me is, that it is time for Zion to rise and let her light shine; and the testimony of the Spirit of God to me is that this whole kingdom, this great kingdom of Priests, this forty thousand men in these mountains of Israel, who have borne the Priesthood, have thoroughly fulfilled one part of the parable of the ten virgins. What is that? Why, that while the Bridegroom has tarried we have all slumbered and slept; as a Church and kingdom we have slumbered and slept, and the word of the Lord to me is that we have slept long enough; and we have the privilege now of rising and trimming our lamps and putting oil in our vessels. This is the word of the Lord to me.

The word of the Lord to me again, is, that it is time for this whole people, these forty thousand Elders of Israel who dwell in these valleys of the mountains, and I believe that it is the word of the Lord to them, that we listen to the voice of the Lord through the lawgiver, and unite ourselves in temporal things, and that we labor to build up the kingdom of God, and cease to labor to build up ourselves alone, against the interests of the kingdom of God. This is the word of the Lord to me, and I think it is to you.

It is the word of the Lord through the mouth of his servant Brigham, and has been a long time the word of the Lord to me, that as Twelve Apostles, as Seventy Apostles, as High Priests, and as Elders of Israel, it is time that we should rise up and bear the burden that rests upon the shoulders of Brigham Young, who is far advanced in life, and has had the weight and burden of this Church and kingdom upon his shoulders. It is our duty to rise up and bear off this burden, and lift it from our President, and also to cry aloud unto the people to unite themselves together. It is our duty to cease shaking in our shoes for fear the Lord Almighty should give some of his words to govern and control us in our temporal affairs. Who, to use a comparison, expects to have a forty-acre lot alone in the kingdom of God, or in heaven, when we get there? None need expect it, for in that kingdom, in heaven or upon earth, we shall find unity, and the Lord requires at our hands that we unite together,

according to the principles of his celestial law.

This is what I consider to be the word of the Lord to us. It is our duty to unite ourselves together, and to sustain the institutions which have been established in these mountains by the revelations of God unto us.

There is another word of the Lord unto me, and which has been like fire shut up in my bones for the last three months; that is, to call upon all the inhabitants of these mountains, as far as I have an opportunity, to go to and lay up their grain, that they may have bread. For the last three months I have not felt as if I could answer my own feelings, unless, at every meeting I have attended, I called upon the farmers to lay up their grain. "Oh, yes," say some, "Heber C. Kimball cried, 'Famine, famine' for years, and it has not come yet." Well, bless your soul, there is more room for it to come. "Who am I, saith the Lord, that I promise and do not fulfill?" The day will come when if this people do not lay up their bread they will be sorry for it. The Lord has felt after us in days past and gone by the visitations of crickets and grasshoppers time after time, and had it not been for his mercy we should have had famine upon our heads long before this. It is the duty of the farmers in these mountains not to sell their bread, or to throw it away for a song, but to lay it up, or you will find that the day is not a great way off when you will need it. That is the voice of the Lord to me, and it is the way I have felt for a good while, and I believe it is the same to my brethren.]

We are living in a very important time, and the Lord has raised up this people to accomplish his purposes; and as some of these revelations convey the idea, they were chosen from before the foundation of the world. The Lord says,—"I have called you by my everlasting Priesthood, and your lives have been hid with Christ in God," and you have not known it. You have been called here and God has put into your hands his cause and kingdom, and the salvation of both Jew and Gentile. This people hold in their hands the salvation of the twelve tribes of Israel. It was not to the oldest son, but to Ephraim, the son of Joseph, that these promises were made. Joseph was the youngest but one of the Twelve Patriarchs, and through his son Ephraim God has raised you up and has put this power into your hands, and you hold the keys for the salvation of Israel. And the ten tribes of Israel in the north country will come in remembrance before God in due time, and they will smite the rocks and the mountains of ice will flow down before them, and the everlasting hills will tremble at their presence. A highway will be cast up through the midst of the great deep for them to come to Zion, and they will bow down in the midst thereof, and receive the Priesthood at the hands of the inhabitants of Zion.

Then what manner of men ought we to be, we, who have been ordained and called, and had such responsibilities placed upon us by the God of heaven? Our lives have been hid with Christ in God, and we are heirs of the eternal Priesthood, through the lineage of our fathers. Thus saith the Lord through the mouth of the Prophet Joseph Smith, who sealed his testimony with his blood, and his testimony from that hour has been in force upon all the world. Know ye, Latter-day Saints, that the Lord will not disappoint you or this generation with regard to the fulfillment of his promises. No matter whether

they have been uttered by his own voice out of the heavens, by the ministration of angels, or by the voice of his servants in the flesh, it is the same; and though the earth pass away not one jot or tittle of his word will fall unfulfilled. There is no prophecy of Scripture of any private interpretation, but holy men of old spoke as they were moved upon by the Holy Ghost, and their words will be fulfilled to the very letter, and it certainly is time that we prepare ourselves for that which is to come. Great things await this generation—both Zion and Babylon. All these revelations concerning the fall of Babylon will have their fulfillment. Forty-five years ago, in speaking to the Church, the Lord said—"You are clean, but not all, and I am not well pleased with any who are not clean, because all flesh is corrupted before my face, and darkness prevails among all the nations of the earth." This causes silence to reign, and all eternity is pained. The angels of God are waiting to fulfill the great commandment given forty-five years ago, to go forth and reap down the earth because of the wickedness of men. How do you think eternity feels to-day? Why there is more wickedness, a thousand times over, in the United States now, than when that revelation was given. The whole earth is ripe in iniquity; and these inspired men, these Elders of Israel, have been commanded of the Almighty to go forth and warn the world, that their garments may be clear of the blood of all men.

I tell you that God will not disappoint Zion or Babylon, the heavens or the earth, in regard to the judgments which he has promised in these last days, but every one of them will have its fulfillment upon the heads of the children of men; and when they are fully ripened in iniquity the nations of the earth will be swept away as with the besom of destruction.

What did the Lord say to that meek and humble man, the brother of Jared, thousands of years ago, with regard to the land of America—a chosen land promised by old Father Jacob to his sons? He said that no nation should ever occupy it, unless the people thereof kept his commandments; and if they failed to do that they should be cut off when they were ripened in iniquity. The Lord has already swept away two mighty nations from this continent, because they have not fulfilled his word, spoken through that humble man. The Lord chooses the weak things of the world, things which are naught to bring to naught things which are, and he will as surely perform his work in this age of the world as he has done in any other. We need not fear man, nor the wrath of man, but fear God, who holds in his hands the destinies of all men.

Before I close my remarks, I want to say a few words to our sisters and daughters in Zion, for I feel that there are some words of the Lord to them. This is a time that the daughters of Zion should hearken to the words of the Prophet of God, who has been set to lead us. I feel that it is time, forty years after they were organized, that the Female Relief Societies should labor with all their might to carry out the object of their organization by the Prophet Joseph Smith. You may ask, "What was the object of that organization?" I will say that in organizing these societies there were several objects in view, some of which I will refer to before I get through. President Young has been calling upon you, as one branch of the land of Zion, to take hold and help to build it up,

He desires that the sisters here in the land of Zion should govern and control the fashions of Zion. Instead of heaping to yourselves and imitating the fashions that have adorned Babylon, you should have independence enough to form your own; and those which are not comely and comfortable should be laid aside. I, myself, do not think it has been pleasing in the sight of God, to see the manner in which the mothers and daughters in Zion, for years past, have been ready to adorn themselves with every fashion that Babylon has contrived and invented. I need not mention all these things, but I will mention two or three. For instance, how is it with regard to the head dress of the ladies? The Lord has given to women generally a fine head of hair, which, we are told in the Scriptures, is the glory of the woman; and she should let the hair given unto her adorn her head without adding any foreign substance, as is now done, in order to imitate and follow after the fashions of the world. Again, just as quick as the daughters of Babylon extend their crinolines until they cannot move in a space less than six or eight feet wide, in a coach, assembly room, or anywhere else, why the daughters of Zion must follow the same uncomely fashion. But a fashion the reverse of this is now adopted, and at the present time the daughters of Babylon wear their elastics so tight that they have not room left for locomotion when walking in the streets; and, of course the daughters of Zion must practice the same. And now, see one of them, dressed in the height of fashion, crossing the street, and a runaway team comes thundering along. What a position she is in! Why the only way she can save her life is to lie down and roll across the street like a saw log.

All these fashions are uncomely and should be laid aside. The daughters of Zion should do better than to trail silks and satins in the mud when walking in the street. The Female Relief Societies should lay hold of and regulate these things, and introduce fashions that are comely and comfortable; it is their duty to do it. Again, you can do a good deal in regard to maintaining the independence of Zion, by going to and carrying out the counsel of President Young in raising your own silk for dresses, bonnets and trimmings, so that your adorning may be the workmanship of your own hands.

I felt as though I wanted to say so much with regard to our sisters in Zion. President Young says, and I know it is the truth, that this is the best people on the face of the earth. But however good we may be we should aim continually to improve and become better. We have obeyed a different law and Gospel to what other people have obeyed, and we have a different kingdom in view, and our aim should be correspondingly higher before the Lord our God, and we should govern and control ourselves accordingly, and I pray God my heavenly Father that his Spirit may rest upon us and enable us to do so.

Another word of the Lord to me is that, it is the duty of these young men here in the land of Zion to take the daughters of Zion to wife, and prepare tabernacles for the spirits of men, which are the children of our Father in heaven. They are waiting for tabernacles, they are ordained to come here, and they ought to be born in the land of Zion instead of Babylon. This is the duty of the young men in Zion; and when the daughters of Zion are asked by the young men to join with them in

marriage, instead of asking—"Has this man a fine brick house, a span of fine horses and a fine carriage?" they should ask—"Is he a man of God? Has he the Spirit of God with him? Is he a Latter-day Saint? Does he pray? Has he got the Spirit upon him to qualify him to build up the kingdom?" If he has that, never mind the carriage and brick house, take hold and unite yourselves together according to the law of God. I rejoice to see the population increasing in the land of Zion. Why is it that ninety-nine women out of every hundred over the whole land of Zion, who are of proper age and married, are bringing forth posterity until our children swarm in our streets almost like bees? Because the God of heaven is raising up a royal Priesthood, and a generation to bear off this kingdom in the day when his judgments will come upon the earth.

Let us do our duty; let us cease setting our hearts upon the fashions and things of this world, and laboring to enrich ourselves at the sacrifice of the kingdom of God. We have a co-operative mercantile institution; and it is the duty of these Latter-day Saints to sustain and uphold it; and so with everything else that is in the kingdom, for these are the stepping stones to us to a fullness of the celestial kingdom of God.

I thank God that I live in this day and age of the world, when my ears have heard the sound of the fullness of the Gospel of Christ. I thank God that I have seen the face of Prophets, Apostles, and inspired men. I rejoice in this, and I pray God my heavenly Father that I, and my brethren and sisters, may have power to unite and take hold and build up this kingdom. When we do this it will not be in the power of earth or hell to take away our rights and privileges; for I tell you that if this people were united according to the law of God, wherein we should become fully justified before the Lord, sinners in Zion would tremble and fearfulness would surprise the hypocrite; the power of God would rest upon Zion, the angels of God would visit the earth, the judgments of God would be poured upon the wicked, the Zion of God would be redeemed, the Temples of God would be reared, the prison doors would be opened and the prisoners in the spirit world would go free, because we would feel the spirit and power of our mission and calling and should fulfill it.

I pray that God will bless this people, and that he will bless President Young, who has already outlived four of his counselors. The Lord says—I will take whom I will take, and I will preserve whom I will preserve." All these counselors were younger men than President Young, yet he has outlived them. God has ordained President Young to live, and he has lived so long, and has had the prayers of hundreds and thousands of Saints, which have entered into the ears of the Lord of Sabaoth for his preservation; and the Lord has heard and answered these prayers.

Let us, as Elders of Israel, rise up and bear off this kingdom. Let us forsake our evils and wickedness, and repent of our sins, and renew our covenants and keep the commandments of God; that we may lighten the burdens of our President, that his spirit may be cheered, and that the power of God may attend him in his labors for the advancement of Zion upon the earth.

This is my prayer in the name of Jesus, Amen.

REMARKS BY ELDER ORSON PRATT,

DELIVERED AT THE FORTY-SIXTH SEMI ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY MORNING, OCT. 9, 1875.

(Reported by David W. Evans.)

ON THE DEDICATION OF THE NEW TABERNACLE.

It is with peculiar feelings that I arise on this occasion to speak a few words to this vast assembly. While listening to the sacred words of the prayer that has been offered up this forenoon in the dedication of this large building as a place of worship, and the dedication of the ministry who administer therein, my heart has been full of joy and satisfaction, and, while listening to these glorious words, my mind was led to reflect upon dedications of houses and tabernacles of the Most High in former ages of the world, and also upon the peculiar manifestations oftentimes connected with those dedications.

The Lord our God accepts the dedication, by his servants the Priesthood, of those things which he has ordained and established; and though he may not always manifest that acceptance in a visible manner, so that all the people may see, yet there is a peculiar manifestation that we can feel if we can not see, which whispers to us that God is manifest in his works, ordinances and institutions, and in his own buildings that are built with an eye single to his glory, and in his name. It is an easy matter for the Great Jehovah to manifest himself, if he pleases so to do, upon a mountain or hill, or in the secret closet; or while we slumber upon our pillows by night, the visions of eternity may be opened to our minds, and we may receive great consolation, joy and peace, through the manifestations given us by the gift and power of the Holy Ghost. But then, the Lord has oftentimes laid out a great work for his people to perform, and when that work is performed by the sons of men with all their hearts and might, and with all the strength, ability and power that God has given them, it is then that he shows forth his approbation from the heavens, and fills them with a peculiar feeling of joy and gladness that it is impossible for language to describe. How often have we felt these peculiar feelings and sensations pervading our minds, when we have assembled on occasions something similar to the present one!

I look back to the first Temple that was built in this generation by command of the Most High, some

forty years ago, in the State of Ohio, in Kirtland, according to the pattern which God showed by vision. When that was completed, and the servants of God were called in from the east and west, and north, and south, and entered that sacred edifice, God was there, his angels were there, the Holy Ghost was in the midst of the people, the visions of the Almighty were opened to the minds of the servants of the living God; the vail was taken off from the minds of many; they saw the heavens opened; they beheld the angels of God; they heard the voice of the Lord; and they were filled from the crown of their heads to the soles of their feet with the power and inspiration of the Holy Ghost, and uttered forth prophecies in the midst of that congregation, which have been fulfilling from that day to the present time.

It was in that Temple that the visions of the Almighty were opened to our great Prophet, Seer and Revelator, Joseph Smith, wherein the future was portrayed before him, wherein keys were committed to him in relation to this great Latter-day dispensation, and the power of God was made manifest through the holy Priesthood sent down from heaven. In that Temple, set apart by the servants of God, and dedicated by a prayer that was written by inspiration, the people were blessed as they never had been blessed for generations and generations that were passed and gone. Why? Because that work was of God. God had raised up a mighty Prophet; God had brought to light great and glorious revelations; God had sent down the holy Priesthood from the heavens; the Lord our God had established his kingdom on the earth; he, therefore, gave unto his servants power, wisdom and strength that they might administer among the people and do them good.

Since that time buildings have been reared to the name of the Most High, and the Priesthood have been called together, and the councils of the Priesthood have been blessed, endowments have been made manifest, and ordinances of endowments, keys of endowments, signs and tokens of endowments, and principles that were calculated to give joy and to impart happiness, for the Lord had commanded, that in the midst of Zion, life for ever more should be poured out upon the fallen sons and daughters of his people.

Now another occasion is afforded us of dedicating a large and commodious Tabernacle, which has been built to the name of the Most High. God is here; God is with his servants, with the quorums of the everlasting Priesthood, and his Spirit is here; and the prayer that has been offered up is accepted by the heavens, and we rejoice and give praise to God who has redeemed us, who sits upon his throne, whose bowels of mercy yearn towards all of his sons and daughters; whose bosom is filled with compassion towards all his people. We praise his name, and though we have not the opportunity of giving expression to the joy and thanksgiving of our hearts, still we feel to say—"Hallelujah to the Lord God Almighty, who sits upon his throne, who reigns for ever and ever, for he will bless his Zion, he will extend forth her borders, he will pour out his Spirit upon his ministry, and he will fulfill and accomplish his work unto the uttermost. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED AT THE FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, ON SUNDAY MORNING, OCT. 10, 1875.

(Reported by David W. Evans.)

WHAT THE LORD REQUIRES OF HIS SAINTS.

I have been very much interested and instructed during our Conference, and in rising at this time—a few moments only remaining before the close of our forenoon meeting—I feel that I can only bear my testimony to, and express my conviction of, the truths that we have had delivered unto us during our meetings from the first day of our Conference. We have had instructions here upon spiritual and upon temporal matters sufficient, if they were carried out, to make this people the best, purest, noblest, and greatest people that inhabit the world. The instructions that have been given unto us in regard to temporal matters, and in regard to bringing us to a union of faith and works, are calculated in their nature, if adopted and carried out in the practices of the Latter-day Saints, to make them the most independent people that live upon the face of the earth, depending indeed only upon the Lord our God, the giver of every good and perfect gift. I can see, as clearly as it is possible for me to see the light of the sun, that if the instructions that were given here yesterday, and the day before, in relation to uniting ourselves together in temporal affairs, were carried out by the people, we would soon no longer be beholden to the world, and it would be said of us, that we were dependent upon no power upon the earth but the power of God. It is very different, however, with us at present, for now we are very dependent, notwithstanding the vast amount of blessings that the Lord has poured out upon us—blessings of the soil, of the labors of our hands, of the elements that surround us. He has given us an abundance of everything our hearts can desire in righteousness, insomuch, as it was remarked yesterday, that we have become almost recreant to these blessings; we squander and waste them, run over them, trample them under our feet as it were, and regard them as of very little importance, or worthless. The Lord truly has blessed his people; he has poured out his Spirit upon us, opened our way, delivered us from our enemies, blessed and enriched the soil, tempered the elements, and made them favorable to us, turned away cursings, and given us blessings on every hand, and has

prospered us in the earth. But we have been careless, and in a measure blind to the presence and value of the blessings that have been poured out upon us so abundantly, and have failed to recognize, as we should at all times, the hand of God therein. We have also come far short of appreciating our brethren the Prophets, who have borne the burden in the heat of the day; who have stood boldly and fearlessly, filled with wisdom and intelligence from above, to give us counsel, and to guide and direct us in the channels of prosperity, peace, and happiness.

Will we come to a knowledge of the truth? Will we learn to appreciate the blessings that we enjoy, and to realize from whence they come? Will we begin to follow more faithfully the counsels that are given to us by the servants of the Lord, and come together in the unity of the faith and of the knowledge of the Son of God, that we may become perfect men in Christ Jesus, even to the fullness of the measure of his stature?

There is a circumstance recorded in the Scriptures, that has been brought forcibly to my mind while listening to the remarks of the Elders who have spoken to us during Conference. A young man came to Jesus and asked what good thing he should do that he might have eternal life. Jesus said unto him—"Keep the commandments." The young man asked which of them. Then Jesus enumerated to him some of the commandments that he was to keep—he should not murder, nor commit adultery, nor steal, nor bear false witness, but he should honor his father and mother, and love his neighbor as himself, &c. Said the young man—"All these I have kept from my youth up, what lack I yet?" Jesus said—"If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." And we are told that he turned away sorrowful, because he had great possessions. He would not hearken to, or obey the law of God in this matter. Not that Jesus required of the young man to go and sell all that he possessed and give it away; that is not the principle involved. The great principle involved is that which the Elders of Israel are endeavoring to enforce upon the minds of the Latter-day Saints to-day. When the young man turned away in sorrow, Jesus said to his disciples—"How hardly shall they that have riches enter into the kingdom of God!"

Is this because the rich man is rich? No. May not the rich man, who has the light of God in his heart, who possesses the principle and spirit of truth, and who understands the principle of God's government and law in the world, enter into the kingdom of heaven as easily, and be as acceptable there as the poor man may? Precisely. God is not a respecter of persons. The rich man may enter into the kingdom of heaven as freely as the poor, if he will bring his heart and affections into subjection to the law of God and to the principle of truth; if he will place his affections upon God, his heart upon the truth, and his soul upon the accomplishment of God's purposes, and not fix his affections and his hopes upon the things of the world. Here is the difficulty, and this was the difficulty with the young man. He had great possessions, and he preferred to rely upon his wealth rather than forsake all and follow Christ. If he had possessed the spirit of truth in his heart to have known the will of God, and to have loved the Lord with all his heart and his neighbor as himself, he

would have said to the Lord—"Yea, Lord, I will do as you require, I will go and sell all that I have and give it to the poor." If he had had it in his heart to do this, that alone might have been sufficient, and the demand would probably have stopped there, for undoubtedly the Lord did not deem it essential for him to go and give his riches away, or to sell his possessions and give the proceeds away, in order that he might be perfect, for that, in a measure, would have been improvident. Yet, if it had required all this to test him and to prove him, to see whether he loved the Lord with all his heart, mind, and strength, and his neighbor as himself, then he ought to have been willing to do it, and if he had been he would have lacked nothing, and would have received the gift of eternal life, which is the greatest gift of God, and which can be received on no other principle than the one mentioned by Jesus to the young man. If you will read the sixth lecture on faith in the Book of Doctrine and Covenants you will learn that no man can obtain the gift of eternal life unless he is willing to sacrifice all earthly things in order to obtain it. We cannot do this so long as our affections are fixed upon the world.

It is true that we are in a measure of the earth, earthly; we belong to the world. Our affections and our souls are here; our treasures are here, and where the treasure is there the heart is. But if we will lay up our treasures in heaven; if we will wean our affections from the things of this world, and say to the Lord our God—"Father, not my will but thine be done," then may the will of God be done on earth as it is done in heaven, and the kingdom of God in its power and glory will be established upon the earth. Sin and Satan will be bound and banished from the earth, and not until we attain to this condition of mind and faith will this be done.

Then let the Saints unite; let them hearken to the voices of the servants of God that are sounded in their ears; let them hearken to their counsels and give heed to the truth; let them seek their own salvation, for, so far as I am concerned, I am so selfish that I am seeking after my salvation, and I know that I can find it only in obedience to the laws of God, in keeping the commandments, in performing works of righteousness, following in the footsteps of our file leader, Jesus, the exemplar and the head of all. He is the way of life, he is the light of the world, he is the door by which we must enter in order that we may have a place with him in the celestial kingdom of God.

May God grant that we may see and comprehend the whole truth, and be submissive to the requirements of the Gospel and obedient to the Priesthood of God upon the earth in all things, that we may obtain eternal life, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCTOBER 10, 1875.

(Reported by David W. Evans.)

THE PURPOSES OF GOD—DUTIES AND RESPONSIBILITIES OF THE SAINTS.

It is extremely difficult to speak to a congregation so large as this, and I therefore request that as good order as possible may be maintained, because it is almost impossible for the human voice to encompass so large a congregation as the one assembled here to-day.

We all of us have an object in assembling together as we have done on this conference occasion. I speak now to Latter-day Saints, as it is to them I purpose to address my remarks this afternoon. We do not always understand the influences by which we are operated upon; but nevertheless there are certain principles at work in this generation which move upon the minds of the human family, and which lead them to reflect and study more or less, according to the circumstances surrounding them and the positions they occupy. We, the Latter-day Saints, stand in a different relationship to the Almighty from any other people that exist on the face of the earth. The principles that we have received emanated not from man, nor from the wisdom, intelligence or philosophy of man; we believe that they proceeded from God. That is our universal belief; it is the faith of every good Latter-day Saint. None of us, previous to the Lord manifesting his will, knew anything about the laws of God. We did not know anything about God; we were not acquainted with anybody who could give us information in relation to him, and we are indebted to revelation from him for all the intelligence that we have that is true in regard to ourselves, the world in which we live, the people who have lived before us, and those who will live after us; also in regard to God the Father, and Jesus, the Mediator of the New Covenant. We had certain vague, indistinct ideas about these things before, but we had nothing real, tangible or reliable. Nor is it out of any consideration, particularly, to ourselves personally, that these things are made manifest. God has certain purposes to accomplish, pertaining to the world in which we live, in which the interests and happiness of the human family are concerned, to those who live in the world to-day, to those who have lived in other ages and dispensations, back to the time

of Adam, and also forward, to the latest generation of time, to the last man who shall be born upon earth. The ancient Patriarchs and Prophets, men of God who basked in the light of revelation, and comprehended the mind of Jehovah, and who held the everlasting Priesthood, and enjoyed the Gospel as we enjoy it; all these together with God our heavenly Father and all the angelic hosts, are interested in the work that the Father has commenced in these last days; and hence a revelation was made unto Joseph Smith. Holy angels of God appeared to him and communicated to him the mind and will of Jehovah, as a chosen messenger to introduce the dispensation of the fullness of times, wherein all heaven and all that have ever dwelt on the earth are concerned and interested. He did not reveal himself, particularly, because of Joseph Smith, individually, nor because of any other individual man, nor for the peculiar interest, emolument or aggrandisement of any set of men; but for the purpose of introducing certain principles that it was necessary that the world of mankind should be made acquainted with; in fact, it was for the purpose of introducing what we call the Church and kingdom of God on the earth, in which all who have ever lived or who ever will live upon this globe are interested.

The Gospel that we talk of, although it may be a personal thing, yet at the same time is as high as the heavens, wide as the universe and deep as hell. It permeates through all time, and extends to all people, both living and dead. We talk sometimes about the Church of God, and why? We talk about the kingdom of God, and why? Because, before there could be a kingdom of God, there must be a Church of God, and hence the first principles of the Gospel were needed to be preached to all nations, as they were formerly when the Lord Jesus Christ and others made their appearance on the earth. And why so? Because of the impossibility of introducing the law of God among a people who would not be subject to and be guided by the spirit of revelation. Hence the world have generally made great mistakes upon these points. They have started various projects to try to unite and cement the people together without God; but they could not do it. Fourierism, Communism —another branch of the same thing —and many other principles of the same kind have been introduced to try and cement the human family together. And then we have had peace societies, based upon the same principles; but all these things have failed, and they will fail, because, however philanthropic, humanitarian, benevolent, or cosmopolitan our ideas, it is impossible to produce a true and correct union without the Spirit of the living God, and that Spirit can only be imparted through the ordinances of the Gospel; and hence Jesus told his disciples to go and preach the Gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, and said he—"Lo, I am with you always, even to the end." It was by this cementing, uniting spirit, that true sympathetic, fraternal relations could be introduced and enjoyed.

When John was on the Isle of Patmos he had a remarkable vision pertaining to many things, and said he—"I saw a mighty angel flying in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth, to every nation and kindred and people and tongue, crying with a loud voice—'Fear God, and give glory to him;

for the hour of his judgment is come; and worship him who made heaven, and earth, and the sea, and the fountains of waters.' "

Joseph Smith had this communication made to him, together with the light of the Gospel, and had conferred upon him the keys of the holy Priesthood, with power to administer therein and to ordain others to the same ministry. And he, himself, was baptized as Jesus was baptized, and he baptized others, and they others, and they then laid their hands upon them for the reception of the Holy Ghost, and they received it. And then, by the inspiration of the Almighty, they were directed to gather together, which they have done. And how many of you who are hearing me to-day hardly knew the reason why you gathered together? But you had a feeling, a burning desire in your hearts to mingle with the Saints of God. The Scriptures say—"I will take them one of a city and two of a family and bring them to Zion; and I will give them pastors after my own heart, that shall feed them with knowledge and with understanding."

In accordance with these principles the Elders of Israel went forth, as you have heard here during this Conference, not in their own name, nor in their own strength, nor by their own wisdom; but in the name and strength and power of Jehovah, and as his chosen messengers to administer life and salvation to a fallen world. And God went with them, and his holy angels accompanied them; and the Spirit and power of God were with them; and the words that they spake they spake not of themselves but as they were moved upon by the Holy Ghost. And God worked with them and the truth came to your hearts and you received it and rejoiced therein. God had a people scattered abroad among the nations of the earth, and his Priesthood were instrumental in his hands in gathering that people together; and in these days as in days of old, Jesus said—"My sheep hear my voice, and know it and follow me, and a stranger will they not follow, because they know not the voice of a stranger."

Here then, God was desirous of introducing his kingdom upon the earth, and he had in the first place, to organize his Church, to organize the people that he had scattered among the nations and to bring them together, that there might be one fold and one shepherd, and one Lord, one faith and one baptism, and one God, who should be in all and through all, and by which all should be governed. To facilitate this object he organized his holy Priesthood as it existed in the heavens, and he gave a pattern of these things, just as much as he did in the days of Moses, only more so. God said to Moses—"See that thou make all things according to the pattern that I showed thee in the mount." God said to Joseph—"See that thou organize this Church according to the pattern that I have showed thee." And he placed in his Church Presidents, Apostles, Patriarchs, Seventies, High Priests, Bishops, Priests, Teachers, Deacons, Bishops' Councils and High Councils, and other organizations which God had developed and given to his Priesthood; and hence, when the angel came which is mentioned by John on Patmos, he restored the Gospel as it existed with Adam, and with Enoch, and with Seth, and with Methusalah, and with Noah and Melchizedek, and with Abraham, with the Prophets, and with the Apostles and Jesus, whether on the Continent of Asia, on this continent, or anywhere else; and this people who possess this Priesthood and the authority from

God to administer therein, when they get behind the vail they will enter again into the office of their calling and will be united with their several Priesthoods there, for the Priesthood on this and on the other side of the vail are parts of the same eternal system; and hence with a people like this in possession of the Priesthood, and enjoying the revelations of heaven, God could communicate and, through them, could reveal his will to the human family, but not to a people who would not listen to his laws and obey his precepts.

This Priesthood was held by John the revelator, by Peter, by Moroni, one of the Prophets of God on this continent. Nephi, another of the servants of God on this continent, had the Gospel with its keys and powers revealed unto him. We know that these things were so, and we do not profess to argue them, for we all know it. We read that Moses and Elias appeared to Jesus and his disciples on the mount, and Jesus was transfigured before them. Who were Moses and Elias? They were Prophets of the living God who held the Gospel and the Priesthood in former days, and they were sent to administer to Jesus and to Peter, James and John on the mount.

We also learn that when John was upon the Isle of Patmos, the visions of heaven were unfolded to his view, and a great and mighty angel stood before him and showed to him many great and important things pertaining to the future; and John fell down to worship him. But said he—"Hold! do not worship me." "Why? Who are you?" "I am one of thy fellow-servants the Prophets, who kept the testimony of Jesus and the word of God. Do not worship me, I am one of those who held the Priesthood in time and now I am administering in eternity, and have come forth as a messenger of the Lord to thee."

It was precisely in this way that Joseph Smith was administered unto, and by the same kind of messengers, who held the same kind of authority; and they came to introduce and usher in the dispensation of the fullness of times, that all things that are in Christ might be gathered together in one, whether they be things in the earth or things in the heavens. This was done that God's people might be gathered in one, that God's word might be gathered in one, that's God's Priesthood might be gathered in one, and that all in Christ on earth might be united by indissoluble ties with the Priesthood that exists in heaven, that they all might operate together for the accomplishment of the purposes of God on the earth. Hence it is said that "we without them can not be made perfect, and that they without us can not be made perfect;" a perfect union between heaven and earth was needed. Under such circumstances what did we do? What could we do? What intelligence were we in possession of, in and of ourselves? Who among us knew the first principles of the doctrine of Christ? Not a man living understood them correctly, and we are indebted to God for our intelligence in relation to these things. Who knew anything about the organization of the Church of God? Nobody. Was there any such thing in existence on the face of the earth? You might have searched for it, but it would have been in vain, it could not have been found. There were the systems, creeds and notions of men, but nobody to say, "Thus saith the Lord." No prophecy, no inspiration, no manifestations of the power of God. Who knew anything about the necessity of Presidents or Apostles?

Nobody. Who knew what an Apostle was? Nobody. Who knew what a High Priest or a Seventy was? Nobody. Who knew what an Elder was in the true acceptation of the term? Nobody; neither was there anybody who knew anything about the office of a Bishop, Priest, Teacher or Deacon, or about the functions of a High Council or a Bishop's Council, or any of the ordinances of the Church of God. Who knew anything about the relation of man to man or of man to woman? Nobody. Who knew anything about the relationship that exists between man and God? Nobody. Who knew anything about the eternities that are to come? Nobody. It was God who revealed these things. Joseph Smith did not know them, neither did Brigham Young, the Apostles, nor anybody else until God revealed them, and we are indebted to him for all the light, knowledge and intelligence that we possess in regard to the heavens and the earth, in regard to the God who made us and the mode of worshiping him acceptably.

Now then, we are here; we have these various organizations. The Twelve, for instance, have various duties and responsibilities devolving upon them under the direction of the First Presidency. Then there are the Seventies, who are to be special messengers to the nations of the earth, to go forth in the name of Israel's God, clothed upon with his power to administer life and salvation, and to teach the people the principles of truth under the direction of the Twelve, whose duty it is also to administer these principles, and see that this Gospel is sent to all peoples; and hence the necessity that is felt by them and by the First Presidency in relation to carrying these things out.

And let me say a little farther on a subject that I before referred to, that is, that God could not build up a kingdom on the earth unless he had a Church, and a people who had submitted to his law and were willing to submit to it; and with an organization of such a people, gathered from among the nations of the earth under the direction of a man inspired of God, the mouthpiece of Jehovah to his people; I say that, with such an organization, there is a chance for the Lord God to be revealed, there is an opportunity for the laws of life to be made manifest, there is a chance for God to introduce the principles of heaven upon the earth and for the will of God to be done upon earth as it is done in heaven. God could never establish his kingdom upon the earth unless he had a people who would submit themselves to his laws and government; but with such a people he could communicate, to such a people the heavens could be opened; to such a people the angels of God could administer; and among them the will of God could be done upon earth as it is done in heaven, and among no others, and that is why we are here. Says the Prophet—"I will take them one of a city and two of a family and bring them to Zion." What will you do with them? "I will give them pastors after my own heart, that shall feed them with knowledge and understanding;" that they may be acquainted with each other and with their various duties and responsibilities; that they may be instructed in the laws of the holy priesthood, and be prepared, eventually, to join their quorums in the celestial kingdom of God, and that the people may be instructed in the laws of life. Hence our marriage ceremonies, relationships and covenants are among the principles of the Gospel, and they are eternal; they existed with God in eternity, and will exist throughout all the eter-

nities that are to come. God has shown us, in regard to our marital relations, that our wives are to be sealed to us for time and eternity. By what authority? By the authority of that holy Priesthood that administers on the earth and in heaven, and of which Jesus said that whatever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven; and these relationships that exist among us here are calculated to be consummated there, and men and women who understand their true position expect to enjoy each other's society and association there, as much as they do in their own homes here, just the same. And though they may sleep in the dust, yet, by the power of the resurrection, which you have heard of at this Conference, when the trump shall sound and the dead in Christ shall rise, they will burst the barriers of the tomb and come forth, each and all claiming their proper mates—those with whom they were associated on the earth—through eternity. This is the way we regard our marriage covenants, no matter what other people say about it, this is our business, and we shall do it and keep on doing for ever and ever while God lets us live, because it is the word of God to us, and in spite of all the powers of earth and hell we shall never give way in regard to our marriage principles, for they are eternal; and so with regard to every other principle of the Gospel. This is why we have come together to help to build up the kingdom and government of God upon the earth. An earthly government if you please, and a heavenly government if you please. But no man nor set of men are capable of introducing principles of this kind unless God is with them and stands by them; and the first Elders of this Church never could have done what they did without the power of God being with them and accompanying them, and God's mercy being extended to them. And they could not to day.

Men have strange ideas about the Mormons. Why? Because unless they are born of water they cannot see the kingdom of God; that is what Jesus said, and that is why people fail to understand us. But we, who have been baptized and enlightened by the Spirit of God, can see his kingdom. We know it, we comprehend it in part, but only in part. What is the result of all this Priesthood—the First Presidency, the Twelve, the Seventies, the High Priests, Elders, Bishops, Priests, Teachers and Deacons? All of them profess to be under the direction of the Almighty, and if they are not, they are living hypocrites before God and holy angels; for these are the covenants they have entered into, and these are the ordinations they have received.

We see something strange in connection with us as a people—the world follows us, and too many of us follow after the world. Can the world give you the light that you have received, and the Gospel and the hopes of heaven you have received, and the Priesthood you have received? And will you barter these things for a mess of pottage, and wallow in the filth, corruption, iniquity, and evils which abound in the world? What have we come here for? To worship God and to keep his commandments. And how is it with many of us? We forget, in many instances, our high calling's glorious hope, and we give way to follies, foibles, weakness, and iniquity, and we are governed more or less by covetousness, drunkenness, Sabbath-breaking, and evils of various kinds. I sometimes

see Elders of Israel bringing in loads of wood and loads of hay on the Sabbath day. Why, it is a burning shame in the eyes of God, holy angels, and all other intelligent beings. If such men had lived under the law of ancient Israel, they would have been put to death. Do you know that? Go and read it in your Bibles. What do you think about a lying Elder, a swearing High Priest, a Sabbath-breaking Seventy, and a covetous Saint? The souls of such men ought to be inspired with the light of revelation, and they ought to be living witnesses, epistles known and read of all men! Do you think you can live your religion, have the Spirit of God and obtain eternal life, and follow after these things? I tell you nay. It was said of olden time—"Love not the world, nor the things that are in the world; for if any man love the world, the love of the Father is not in him." That is as true to-day as it was eighteen hundred years ago. It is proper that we, as Elders of Israel, and as heads of families, should reflect upon these things, for in many instances we are setting examples before our children that will tend to plunge them to perdition. Is this what we are gathered here for? I tell you nay, we are gathered here to serve God and keep his commandments, and to build up his Zion upon the earth.

After praying for years that God would inspire his servant Brigham with the Spirit of revelation, that he might be able to lead forth Israel in the path in which they should go, he tells us to be one, as Jesus told his disciples; he tells us to enter into a united order, that God has revealed it, that we are to be one in spiritual things, and one in temporal things, to be united together in all principles, as the Saints of God have been wherever they have existed. But our Elders can't see it, and many of our Bishop's can't see it, and many High Priests and Seventies can't see it. Why? Because the Bridegroom has tarried, and we have all slumbered and slept, and in many instances we have sinned against God, and our lamps have gone out, that is the matter, and we have lost the light, and intelligence, and revelation, and quickening influence of the living God. If we were living our religion and keeping the commandments of God, we should feel and act differently; we should then know of the doctrine. Jesus said—"If any man does my will he shall know of the doctrine, whether it be of God or whether I speak of myself."

What is the matter, you High Priests, you Seventies, you Bishops and others? You are not doing the will of God, and you do not know of the doctrine, that is the matter; and yet we are living in the blaze of Gospel day, surrounded by Prophets, Apostles, Patriarchs, and men of God. Is it not time that we humbled ourselves? Is it not time that we repented of our sins? Is it not time that we forsook our iniquities? Is it not time that we went back to the first principles, and began to consider our ways, and to walk in the light of truth? That is the way that I understand it, and hence the necessity of the Elders of Israel, the President of the Church, of the Twelve, and of all men who are inspired by the light of truth and the light of revelation, to stir up the members of the Church generally to good works. They see Israel wandering away after strange gods, forsaking the fountain of living water, and "hewing out to themselves cisterns, broken cisterns, that can hold no water;" and hence the necessity of Apostles and Prophets for the per-

fecting of the Saints and the work of the ministry, and the edifying of the body of Christ. How is it among many of our Quoruma? Perfectly dead, dumb, and lifeless, without the light, and life, and power of the living God among them; and Elders of Israel, clothed upon with the Holy Priesthood, expect when they get through, to associate with the Gods in the eternal worlds. How is it? It is time for us to reflect and to think upon our situation, and to consider our ways and be wise. What do you want to do? Do you want to get up some excitement? No, we want to bring you back to the first principles of the Gospel of Christ. Do you want us to be baptized? Not particularly, unless, as stated by President Young, you repent of your sins and your iniquities and your lying, and your deceiving and your Sabbath-breaking, and your covetousness and your hypocrisy, and repent of your speaking against the anointed of God; not unless you are willing to be governed by the Holy Priesthood in all things pertaining to this world and the next, pertaining to time and eternity. If you can't do this, don't be baptized; it will be better for you not to be.

Well, are all in this condition? No, no, there are more than "seven thousand who have not yet bowed the knee to Baal;" there are more than seven thousand who are seeking to do right, to live their religion, and to keep the commandments of God. I say, then, repent of your iniquities, do your first works, live your religion, keep the commandments of God; let every man do right and depart from evil. If any man has sinned against his brother, let him make it right honestly, and squarely, and truly, and not hypocritically; and let us do everything with honesty of heart, and seek to God, and humble ourselves before him, and live our religion, and God will pour blessings upon us that we shall not find room to contain. His Zion will rise and shine, and the glory of God will rest upon her, the principles of truth will spread on the right hand and on the left, and the mercy of God will be extended unto his people.

May God help us to fear him and keep his commandments, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 30, 1875.

Reported by David W. Evans.

FULFILLMENT OF PROPHECY—THE DESERT WATERED AND THE WILDERNESS MADE FRUITFUL—ZION IN THE VALLEYS OF THE MOUNTAINS—INCREASE OF HER FAMILIES LIKE A FLOCK—HER PEACE, PLENTY, AND PROSPERITY.

I will read the latter part of the 32nd chapter of Isaiah, commencing at the 13th verse. [The speaker read from the 13th to the 20th verse inclusive.]

It is very evident from these predictions of the Prophet Isaiah, that he, by that spirit which opens the future, was able to see the calamities that would come upon the house of Israel, and not only upon the people, but also upon the Promised Land, the land of Canaan, now called Palestine. A curse was predicted upon that land, that instead of bringing forth those things that were necessary to sustain a people, it should bring forth briars and thorns. We are also told that this desolation should remain for a long period, until the Spirit should be poured out from on high, until, in the purposes of the Most High, he should pour out his Spirit, and that would produce a great change upon that land, but until that time it was to be desolate. All the houses of joy in the Jewish city were to be desolate, and, as it is recorded in other passages in Isaiah, they were to be the desolations of many generations. Not the desolation of seventy years, as happened to Israel in their Babylonish captivity, which only comprised about one generation, but the desolations were to be for many generations, during which that land was to lie uncultivated. The latter rains were to be withheld, and the land was to become dry and parched up, bringing forth thorns and briars, and this was to continue until the Lord poured out his Spirit from on high.

It seems, then, that the Lord had a particular set time in his own mind, when he would again pour out his Spirit from on high upon his people, and more especially upon the house of Israel; and when that time arrives, there will not only be a great moral reformation among the people, but we are told that the revolution will extend to the land also, for the Prophet says here, that when the Spirit is poured out from on high, the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest. What are we to understand by the prediction that the wilderness shall be a fruitful field

when the Spirit is poured out from on high? We are to understand the same as is recorded in the thirty-fifth chapter of this prophecy, a small portion of which I will read. Speaking of the gathering of the Israelites in the latter times, he says —"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God."

Now, to comprehend that this is to be a latter-day work, and not a work that was to take place soon after the prediction was uttered, we will read the following verses—"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong and fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you."

That has never been fulfilled; but preparatory to the time when God will come with vengeance to sweep away wickedness from the face of the earth, the house of Israel will be gathered back to their own lands, and the people of God will be permitted to dwell in the wilderness, and that wilderness will become a fruitful field. It is even said that the desert should rejoice because of those who are gathered, and should blossom as the rose.

Now that is something that has been fulfilled during the last quarter of a century, here in this wilderness, barren, desert country. The great latter-day work has commenced, the kingdom of God has been reorganized on the earth; in other words, the Christian Church in all its purity and with all its ordinances, has been reorganized upon the face of the earth, and the time has at length come when the Spirit of God has been poured out from on high. Until that period arrived, there was no hope for Israel, no hope for the land of Palestine, no hope for the redemption of the tribes scattered in the four quarters of the earth; but when the wilderness should become as a fruitful field, when the spirit should again be poured out from on high, through the everlasting Gospel of the Son of God, then the people should be gathered together by the commandment of the Lord. As is here stated, his Spirit should be the instrument in gathering them together. "My mouth, it hath commanded this great gathering." Then we may look out for a change upon the face of the land where this gathering takes place; we may look for the deserts to become like the garden of Eden, to blossom as the rose that blossoms in rich and fertile gardens, to blossom abundantly, and the desert to rejoice with joy and singing. We are to look also, soon after this period of time, for the great Redeemer to come. "Say to them that are of a fearful heart, be strong, fear not, behold your God will come with vengeance; he will come and save you," having reference to his second coming in the clouds of heaven, with power and with great glory, attended by all the angelic hosts; coming in flaming fire to consume the wicked from the face of the earth as stubble, to burn them up, both root and branch, while the Saints that are left will go forth upon the face of the earth and grow up as calves of the stall, and tread upon the ashes of the wicked.

The Prophet says that, when Jesus comes with vengeance and destroys

the wicked, redeems the desert, and causes the wilderness to become a fruitful field, then the lame man shall leap as a hart, the tongue of the dumb shall speak, the ears of the deaf shall be unstopped, for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water.

A great many people enquire of the Latter-day Saints—"Why is it that you do not heal up all of your sick and those who are afflicted among you?" This question is often asked. Says the enquirer—"If you are the true Christian Church; if God has indeed sent his angel from heaven, as you Latter-day Saints testify that he has; if he has indeed organized his kingdom on the earth for the last time, preparatory to the day of his coming; how is it, if you have those gifts that they had in the ancient Christian Church, that all your lame and blind and dumb, and those who are afflicted are not healed up?" I answer, for the same reasons that the ancient Christians were not all healed. If they had always been healed in ancient times in the Church, they would have been living now. The time came for them to die, and they did die, notwithstanding all the faith of the ancient Christians, and notwithstanding they had power to say to the lame—"Be thou healed," and the lame would leap as a hart; notwithstanding they had power, in the name of Jesus, to command blindness to depart from the children of men, and to command all manner of plagues and pestilences and they were subject to their command in the name of Jesus, yet, after all, the ancient Christians died. Why did they not heal them, keep them along, and not let them die? Because that was not according to the order which God had established. When a man or woman is appointed unto death you, nor I, nor Peter, nor James, nor Paul, nor John, nor any other man of God can heal them in the name of Jesus. Why? Because God has otherwise determined. But that did not do away the gift of healing in ancient times; that gift was abundantly made manifest, notwithstanding there were many who were sick who were not healed.

So in the latter-day kingdom, when the spirit is poured out again from on high, when God begins to manifest these ancient gifts again among his people, and the blind among them are made to see, and the deaf to hear, and the tongue of the dumb is made to speak, and the lame is made to walk—when all these things begin to take place among the people of God, still there will be many, very many, that will not be healed, otherwise the prophecy will not be fulfilled.

At the very time the Savior makes his appearance and comes with vengeance, there will be the sick, the lame, the blind, the dumb, the maimed, and those afflicted with all manner of diseases. The Prophet says that when he comes and finds them in this condition, "Then shall the eyes of the blind be opened, the ears of the deaf be unstopped, the tongue of the dumb speak, and the lame man shall leap like a hart," &c. So there will be something left for Jesus to do, when he comes in flaming fire, to heal all the sick who have not faith to be healed prior to that time. But when Jesus comes, he brings all the Saints with him; he raises the righteous dead from their graves, not as he raised Lazarus—to mortality, but he raises them up, male and female, with immortal bodies, to reign here on the earth during the period that he himself

shall reign, during the great Sabbath of creation, the millennial reign of one thousand years.

Now, we would naturally suppose that during that period of a thousand years everybody would have the power of faith to be healed. But no, though the Son of God is there, though the righteous dead with their immortal bodies are there, yet old men will die even then, for it is according to the design and purpose of the great Jehovah. Though there will be no one to fall asleep in infancy; though none of the youth will die in that day; though there will be no middle-aged persons upon whom death will lay his powerful grasp, yet the aged, or, as Isaiah says in his last chapter but one,—"The days of my people shall be as the days of a tree, and mine elect shall long enjoy the work of their hands. A child shall not die until he is a hundred years old." We would naturally suppose that, the Lord being here, all the resurrected Saints being here, he would not let them die when they become old; but he lets them pass away according to the decree that was made when man fell and was cast out from the presence of the Lord. They must die, the penalty must come upon them.

But with regard to the wilderness that is here spoken of—"Water shall break forth in the desert, springs of living water, streams also in the desert, and the parched ground shall become a pool and the thirsty land springs of water"—have you seen anything of the nature of this prediction fulfilled? Latter-day Saints, how was it with this wilderness twenty-eight years ago this summer when the pioneers entered this land, and when several thousands followed them in the autumn of that same year? What did you, who were appointed to explore the country, find? Many places parched up, looking as though there had been no water or rain from heaven for many years. You began to form your settlements on the streams that ran down from the melting snows in the mountains; and in a very short period of time you began to send forth your settlements, north and south and west. Occasionally you would find a little spring that would break out from under the threshold of the mountain, sufficient to water perhaps an acre of ground, and only one family could go there and settle. What do you find now? The same streams that would only water one acre of ground then—you know I am speaking to people who know for themselves, for they have seen it—the water in those very localities is now sufficient to water from one hundred to five hundred acres. What do you think of that? Have you realized that the hand of the Lord is with you?—that he has indeed fulfilled that which he spoke by the mouth of his ancient Prophet, when he said—"For in the wilderness waters shall break forth and streams in the desert, etc."? He meant just what he said, and you have come hither and proved his words to be true.

I recollect traveling through this country, some three or four hundred miles, in the early days, soon after we had begun to branch out from this city to the north and the south, I found sometimes on a little stream of water from two to three families, and one or two of them would be talking about breaking up and going elsewhere, because there was not sufficient water to enable them to raise what was necessary to sustain themselves. Now we visit the same settlements and what do we find?—flourishing villages containing from thirty to fifty families. What is the matter? The Lord has fulfilled that

which he spoke, causing streams in the desert.

I recollect that the pioneers, in the month of July, 1847, went over on to the north point of the west mountain to see the Great Salt Lake, to see what it looked like, what was the nature of the water, &c. We went to a place that has been called for many years "Black Rock," a rock that is out in the lake a few rods from the shore. We concluded that we would go out to this rock to see what the depth of the water was beyond it. We did so, on dry ground, the waters of the lake being then several feet below the place where we walked to the Black Rock. What do we see now, and what have we seen for several years past? The path on which the pioneers traveled on foot to Black Rock is now covered with water ten feet deep. Showing that Salt Lake has risen some twelve or fifteen feet during the last quarter of a century. What is the meaning of this? Can you tell? Says one—"I should have thought the lake would have become lower." That would be a very natural supposition; for our people have gone to work and made scores and scores of canals to carry on to their farms the water from the mountains that formerly ran into the lake, and hence the lake has had very little water running into it compared with what it would have had if the streams from the mountains had not been so diverted. But God has said that he would make the wilderness a fruitful field, and streams in the desert, and he has fulfilled his promise.

Pioneers, if any of you are here to-day, let me ask you a question—When you came down from the mouth of Emigration Canyon, where Camp Douglas is now situated, into this region of country, in July, 1847, what did the ground appear like? Did you dig down and make any experiments? "O yes, in many places." How far did you dig down? "Some of us dug many feet to see if there was any appearance of moisture." Did you find anything? What was the appearance of the soil? It looked as though there had been no rain for many generations. What do we find now? We find this same parched-up soil, for some five square miles, where Salt Lake City is located, converted into fruitful gardens, planted with apple, pear, peach, plum, and other kinds of fruit trees adapted to the climate, and in the spring season of the year, in the months of May and June, this locality is like one vast garden full of blossoms, so much so that strangers are astonished beyond measure to see such a large extent of country so much like a garden.

Now let us see what Isaiah says about it, for he looked upon it as well as you, if he did live twenty-five hundred years ago. "The Lord shall comfort Zion, he will make her wilderness like Eden, her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." Indeed! Did you see it, Isaiah, as well as the people that live in our day? Did you see a people go into the desert and offer up thanksgiving and the voice of melody? Did you see that desert and wilderness redeemed from its sterile condition and become like the garden of Eden? "O yes," says Isaiah, "I saw it all, and I left it on record for the benefit of the generation that should live some two or three thousand years after my day." But Isaiah, are we to understand that the people are to be gathered together in that desert, and that the gathered people are to be instrumental in the hands of God, in redeeming that desert? Yes, Isaiah has told us all this. We will

go back to what we read in his thirty-second chapter—"Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field." What fruitful field? Why, the wilderness that will be converted into a fruitful field. "The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever; and my people shall dwell in peaceable habitations, and in sure dwellings and in quiet resting places"

Was that the way we dwelt in Missouri or Illinois? Did we live in quietness and with assurance continually in those States? Oh, no, we were tossed about; as Isaiah says—"tossed too and fro and not comforted." That was the case with Zion while down in the States, and that was in accordance with a modern revelation, in which, speaking of Zion, the Lord says—"You shall be persecuted from city to city and from synagogue to synagogue, and but few shall stand to receive their inheritance." But when the time should come for Zion to go up into the wilderness things would be changed; then my people shall dwell in peaceable habitations, in sure dwelling places, and in quietness and assurance."

Will they have any capital city when they get up into the mountain desert? O, yes. Isaiah says here—"When it shall hail, coming down on the forest, the city shall be low in a low place." How often have I thought of this since we laid out this great city, twenty-eight years ago! How often have this people reflected in their meditations upon the fulfillment of this prophecy! They have seen, on this eastern range of mountains and on the range of mountains to the west of this valley, snow and storms pelting down with great fury, as though winter in all its rigor and ferocity had overtaken the mountain territory, and at the same time, here, "low in a low place," was a city, organized at the very base of these mountains, enjoying all the blessings of a spring temperature, the blessings of a temperature not sufficient to cut off our vegetation. What a contrast! "When it shall hail, coming down on the forest, the city shall be low in a low place." That could not be Jerusalem, no such contrast in the land of Palestine round about Jerusalem! It had reference to the latter-day Zion, the Zion of the mountains.

Says one—"Is there anything in Isaiah that speaks of Zion being located in a high or elevated region in the mountains?" Oh yes, let us read and see what he says about it in his fortieth chapter: "Comfort ye, comfort ye, my people, saith your God." Then he goes on to speak of the second coming of the Son of Man, and he says—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." The same as you have made, or assisted in making, the great highway through this desert region, and constructed highways here in the desert called the iron railroad. "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Says one—"That meant his first coming, John the Baptist, etc." Let us see. "Every valley shall be exalted and every mountain and hill shall be laid low, and the crooked shall be made straight, and the rough places be made plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Did that mean his first coming?

Was the glory of God then revealed? Did all flesh see it together? No; it has reference to the second advent, the coming of the Lord in his glory and in his power, when every eye shall see him. Then the mountains shall be laid low, then the valleys shall be raised up, then the rough places will be made smooth, then the glory of God will be made manifest to all flesh living, and every eye—the wicked and the righteous—will behold him, and they also who pierced him.

But before that day what will take place? We will read the 9th verse in the same chapter. "O Zion"—something about Zion now, before the Lord comes—"O Zion, that bringest good tidings, get thee up into the high mountains." Did you come up into these high mountains, you people of the latter-day Zion? What did you come here for? Because Isaiah predicted that this was the place you should come to, you should get up into the high mountain. He foretold it, and you have fulfilled it. "O Zion, that bringest good tidings." What good tidings? What tidings have you been declaring the last forty-five years to the nations and kingdoms of the earth? What have you testified to, you missionaries? Your missionaries have gone from nation to nation and from kingdom to kingdom, proclaiming to the people that God has sent his angel from heaven with the everlasting Gospel to be preached unto all people upon the face of the whole earth. This is what you have been proclaiming. Is not the everlasting Gospel glad tidings to the children of men? I think it is, and especially when it is brought by an angel to prepare the way for the great and glorious day of the coming of the King of kings and Lord of lords. It is good tidings that people who receive this everlasting Gospel, are commanded to get up into the high mountain. You have fulfilled it, you have been at it now for twenty-eight years, coming up from the eastern slope, from the great Atlantic seaboard, and gradually rising and ascending until you have located yourselves in a place upwards of four thousand feet above the level of the sea. And here in the Zion of the mountains you have founded a great Territory, with some two hundred towns and villages, with your capital city "low in a low place," where the temperature of spring prevails, while all the rigors of an arctic winter are beating upon the tops of the mountains in our immediate vicinity.

But lest any should suppose that this getting up into the mountains was a former-day work, let me read the next verse—"Behold the Lord God will come with a strong hand, and his arm shall rule for him. Behold his reward is with him and his work before him." Not coming to be smitten and spat upon, and despised, and to hang upon a cross, as was the case in ancient days; but the Lord God is to come with a strong hand, and his arm is to rule in that day as a king, as a lawgiver, as a mighty potentate to reign over all the kingdoms of the world, which will then become the kingdoms of our God and his Christ, I mean that portion of them that are not swept off with devouring fire.

But I said that this people, called the Zion of the mountains, that were to cause the wilderness to blossom as the rose, were to be a people gathered from the four quarters of the earth. Can it be proved? Yes. I will refer you to the 107th Psalm, where it is said—"Oh, give thanks unto the Lord, for he is God, and his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath

redeemed from the hand of the enemy, and gathered them out of the lands from the east, and from the west, and from the north, and from the south" —a gathered people. Let us see what this people were to do. "They wandered in the wilderness in a solitary way. They found no city to dwell in." I wish you had all been with the pioneers in the year 1847. When we started out, in the dead of the winter of 1846, upon the prairies of Iowa, after leaving the great Mississippi, and getting out about fifty miles from that river, we did not as much as find a foot track, and no signs of a human habitation. We wandered over that uninhabited territory some four hundred miles, until we reached the Pottowattamie and Omaha tribes of Indians, then located on the Missouri river. Then, early the next spring, we started forth, (one hundred and forty-three pioneers) with our faces still westward, and went up on the north side of the Platte river several hundred miles. Did we find a road most of that distance? No road at all. We found tens of thousands of buffalo and their paths; we found a great many hostile tribes of Indians, who sought very diligently to take away our horses and mules, and to cripple us in this manner. But we continued our journey, and at length came through these mountains, after having crossed at the South Pass, and come forth to a little fort called Fort Bridger. We then started into an unknown country, still bending our course southwesterly, for there was a rumor, and not only a rumor, but it had been testified, that there was a great inland sea, called the Salt Lake, in the midst of the great American desert. We had heard this rumor, and had read some of Fremont's travels in the midst of hostile Indian tribes. We came forth into this desert, wandering in the wilderness in a solitary way. Who were they that thus wandered? People that had been gathered out from the east and the west, from the north and the south, redeemed from the hand of those who sought to destroy them. "They wandered in the wilderness, in a solitary way, and they found no city to dwell in." How different this was from the ancient Israelites when they entered the land of Palestine! They found numerous cities, built by the former inhabitants of the land. Jerusalem was a city that had been known for a long period before the Israelites went into that land, built up by its former heathen inhabitants. They found large vineyards, with grapes and fruit in great abundance, and cities, towns, and villages spread throughout the land, which the Lord God gave them for their possession. How different was that from the latter-day work, when the redeemed of the Lord should gather from the four quarters of the earth, and wander in a wilderness in a solitary way; they were to find no city to dwell in.

Did we suffer anything? Yes. Did the old Prophet speak of these sufferings? Yes. "Hungry and thirsty, their souls fainted in them; then they cried unto the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the right way." Yes, when our food gave out; when the crickets came in here by armies; when tons and tons of them poured in on the little crops first planted, ready to devour everything before them, and we were living on quarter rations, what did we do? We cried unto the Lord in our distress, in our hunger and thirst, believing that he would have compassion on us, and open some way for our relief, and he did so—he sent forth large flocks of

gulls that lit down upon these crickets and devoured them up, and thus the crops of the people were saved.

"Well," says one, "does this have reference to the same desert and wilderness that you have been reading about?" Let us see. "Let them exalt him, also, in the congregation of the people, and praise him in the assembly of the elders. He turns rivers into the wilderness, and water springs into dry grounds, and a fruitful land into barrenness for the wickedness of them that dwell therein." Now notice the next prediction —"He turns the wilderness into a standing water, and dry ground into water springs, and there he makes the hungry to dwell." What for? "That they may prepare a city for habitation." Though we did not find any cities already built here, we had to prepare one, and we have done so, and a very fine one indeed it is, and the wonder and astonishment of strangers who come here and see what has been done in the midst of a desert. The Lord predicted it, and you are the ones who have fulfilled it. "That they may prepare a city for habitation."

What else? Were they to be lazy and indolent? No. That they may "sow fields and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease." Strangers, if you want to know how fast we are multiplying, just go through our settlements, and look at the numerous children in our Sabbath schools; you never heard of such an increase and multiplication, and the Lord foretold that it would be so.

There is another very curious thing concerning this people who should come into the desert wilderness. Isaiah says—"He setteth the poor on high from affliction." Now, a great many of this people were very poor on arriving here; they had been robbed five times of all they had, and driven out. After having been thus plundered, we came here very poor; but the Lord "setteth the poor on high from affliction, and maketh him families like a flock." What a wonderful prophecy this is! A poor man to have not only a family like a flock, but even families. If you do not believe it strangers, go through our Territory, and see the large families, and in some cases you will find in the same vicinity six or eight different families, with their houses and farms, all belonging to one man, and he perhaps a poor man when he came here. "He setteth the poor on high from affliction, and maketh him families like a flock. The righteous shall see it and rejoice." What! The righteous see this and have joy in it? So says the prophecy. "But," says one, "I should have thought every one would have been disgusted with it." To think that a man should have a family or families like a flock, while the righteous see it and rejoice! What else? "And all iniquity shall stop her mouth." That has not yet been fulfilled. "Whosoever is wise and will observe these things, even they shall understand the loving kindness of the Lord." That is, those who observe these things are called a wise people, those who have gathered from the east, and the west, and the north, and the south, that wander in the wilderness in a solitary place, finding no city to dwell in, hungry and thirsty, poor, stripped, robbed, plundered, forced into the desert, driven by their enemies, that very people should multiply exceedingly, the families of the poor man should become like a flock, and the people should rejoice in the midst of all their afflictions,

while all the wicked should eventually stop their mouths. That will be their destiny sooner or later.

We will now return to our text, the 32nd of Isaiah—"Blessed are ye that sow by the side of all waters, and send forth thither the feet of the ox and the ass." Why did Isaiah say that a blessing should be given to a certain people that should happen to sow by the side of streams of water? Why did he not bless the others who lived on the hills and mountains, as they do all over our States and many other countries of the globe? Because he saw, in looking at this people, that they, in their location, were to go into a desert, and the redeemed of the Lord would be under the necessity of getting along the sides of streams; they could not go out several miles from a stream or spring and trust to the rains of heaven; no, the rains do not come here, or did not when we first located, so as to bless those who would naturally desire to reside far from a stream of water, but we were all under the necessity of getting down close to the side of some stream of water. What for? That it would be handy to build little canals to get water out to throw over the land. "Blessed are they who sow by the side of all waters and send forth thither the feet of the ox and the ass."

We have read these words of the ancient Prophet, in order that the Latter-day Saints may call to mind how completely the Lord is fulfilling every jot and every tittle, so far as time will permit, of that which he caused to be spoken, by the power of the Holy Ghost, through his ancient Prophets. Strangers think it very curious that this people should have such large families. If such were not the case, we would not be the people predicted about that were to be so blessed; but we are that people, and it is in vain for us to undertake to turn the hand of the Lord to the right or to the left. He has his own eternal course to pursue, and all his purposes he will fulfill, and there is no power beneath the heavens that can stay his almighty hand. He will fulfill that which he has spoken, in order that there may be no room for infidelity in the four quarters of the earth. There are a great many infidels now-a-days, and I do not wonder at it. Looking at modern Christendom, without any Prophets, inspiration, gifts, or the ancient powers of the Gospel, it is enough to make three quarters or nine-tenths of the people infidel in regard to religion. But the Lord is going to leave the people without any excuse, for every jot and tittle of that which he spoke by the mouths of his ancient Prophets he will bring to pass in its time and in its season. Zion is destined to fill the mountains in the last days; Zion will become, as Isaiah says, in his 60th chapter, a great people. A little one shall become a thousand, and a small one a strong nation. The Lord shall bring it forth in its time, says Isaiah, and in the same chapter he speaks of the future glory of that people, and declares that while darkness should cover the earth, and gross darkness the minds of the people, Zion should arise and shine. These are the words of the Prophet—"Zion shall arise and shine, for the glory of the Lord has risen upon her. The Gentiles shall come to thy light, and kings to the brightness of thy rising."

Inquires one—"Is Zion going to become popular, so that Gentiles and kings and great men will come to her light?" Yes, certainly; and not only Gentiles, kings and great men, but many of all the nations of the earth have got to come to Zion, and, according to this very chapter, that

nation and kingdom that will not serve Zion shall perish, and be utterly wasted away. Has there ever been such a people as this since the day Isaiah lived? There never has; but such a people and such a time are coming, and Zion will be that people. "The Gentiles shall come to thy light and kings to the brightness of thy rising. Thy gates shall be open continually, that men may bring the forces of the Gentiles, and that their kings may be brought."

It will be a time of great plenty of the precious metals. In those days God will give the keys of the treasures of the earth and he will open them up to the people, Isaiah says, in this connection—"For brass I will bring gold, for iron I will bring silver, for wood brass, and for stones iron." Gold and silver will be so plentiful that they will be used for the pavement of streets. But the covetous may say—"That will be a fine chance for us to steal; if you get pavements made with gold and silver we shall be along after them." I think you will not. Why? Because God will be there, and I do not think you will have any chance to steal; for it is said in the fourth chapter of Isaiah's prophecy, that in that day every dwelling place in Mount Zion and all her assemblies shall have a cloud and smoke by day, and the shining of a flaming fire by night. Do you think you would like to go into a city where every dwelling place is lighted up with a pillar of fire by night, and undertake to dig up the pavements? I think you would not have the heart to do it, you would fear that light would go forth from the presence of the Lord, and consume you, as it did many rebellious and wicked ones among the Israelites. Gold will be very good for pavements, if they are only constructed properly; and Mount Zion will be a very beautiful city, one of the most beautiful that has ever been on the face of the whole earth. It is spoken of by the Psalmist David, in the 50th psalm and also in another psalm—"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King."

You Christians quote the Psalmist David, and sing about this in your chapels and meeting houses, and you sing about the desert becoming like the Garden of Eden, and joy and gladness being found therein; you have it all fixed up so that it makes melody in the ears of your respective congregations. You sing about the fulfillment of these prophecies, but let a man of God be sent forth by the inspiration and power of the Almighty to warn you concerning the great day of the Lord that is coming; and concerning the fulfillment of these prophecies, and you will gnash your teeth upon him. He reads to you the same things that you sing, and brings forth the same testimony and the same Scriptures that are, every Sabbath day, repeated in your hearing, and yet you stone him and close the doors of your synagogues and chapels against him, and cry "False Prophets," "delusions," "false teachers," and every evil epithet you can possibly invent to prejudice the minds of the people against him. Why? Because he comes to you with the truth; because he comes to you as a messenger from heaven; because he comes to you, testifying that the Lord God has spoken by his own voice, that he has sent his angel with the everlasting Gospel to be proclaimed to the nations as a preparatory work for the great day of bringing in the fullness of the Gentiles and the salvation and gathering of all the

house of Israel. You cannot bear the truth, you will not hear it, and you cast out the servants of God, and stir up prejudice against them. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 18, 1875.

Reported by David W. Evans.

BOOK OF MORMON—URIM AND THUMMIM—APPEARANCE OF A HOLY ANGEL IN 1829 TO FOUR PERSONS—THEIR TESTIMONIES TO THE TRUTH OF THE BOOK OF MORMON—ALSO EIGHT OTHER WITNESSES—ISAIAH'S PROPHECY RELATES TO THAT BOOK—EZEKIEL'S PROPHECY.

I will read a few verses in the 29th chapter of Isaiah, commencing at the 18th verse. [The speaker read from the 18th verse to the end of the chapter.]

That which I wish to call to your mind, more particularly, on the present occasion, will be found in the first verse that I read—"In that day shall the deaf hear the words of the book."

The Latter-day Saints are a peculiar people among the inhabitants of the earth of the present age, peculiar in many things, peculiar in many religious notions and views. We profess to believe in this book, the Jewish record, called the Bible. We are not peculiar so far as this item of our faith is concerned; but in addition to the Bible, we believe in another book, called the Book of Mormon, which we believe to be equally sacred with the Bible. Some may, perhaps, call the Book of Mormon a bible, and in one sense of the word it may be called that, for it is a collection of sacred books, the same as the Jewish record is. The difference between the two records is merely in the history, and in some of the prophetic writings. The Bible professes to be a history of the people who lived on the eastern continent, while the Book of Mormon professes to be a history of the people who lived in ancient America. We have denominated the Jewish record the Bible, because it is a collection of books said to have been written by inspired men. I do not see any reason why we should not also, as Latter-day Saints, call the Book of Mormon a bible, it being a collection of books written by Prophets and Revelators. Perhaps, however, the world, or those who are strangers to the evidences concerning these two

books, may object, and say that we have no right to call the Book of Mormon a bible, unless we can bring such evidence to substantiate its divinity as we can concerning the Jewish record. But supposing that we are in possession of similar evidences concerning this book in relation to ancient America, as you are in regard to the Bible, the history of the people of Palestine; supposing that we can bring forth as many evidences and substantial testimonies to prove the divinity of the Book of Mormon, as you can to prove the divinity of the Jewish record, then why should we not include it among the sacred books, and denominate it a bible, as well as call the Jewish record such? I will, this afternoon, by the assistance of the Spirit of God, endeavor to lay before you, Latter-day Saints, and strangers who may be present, some of the evidences that we have concerning the divinity of this book which we esteem so highly—the Book of Mormon.

In the first place, I will give you a very brief statement concerning the manner in which the Book of Mormon was found. In the year 1827, a young man, a farmer's boy, by the name of Joseph Smith, was visited by an holy angel, as he had been for several years prior to this time. But on this occasion, in the fall of 1827, he was permitted to take into his possession the plates from which the Book of Mormon was translated —the angel gave them into his hands, permitted him to take them from the place of their deposit, which was discovered to Mr. Smith by the angel of God. With this book, called the Book of Mormon, was a very curious instrument, such a one, probably, as no person had seen for many generations; it was called by the angel of God, the Urim and Thummim. We know that such an instrument existed in ancient times among the Jews, and among the Israelites in the wilderness, and that it was used to inquire of the Lord, and so sacred was that instrument in the days of Moses, that Aaron, the chief priest of the whole house of Israel, was commanded to place it within his breastplate, that when he should judge the tribes of the house of Israel, he should not judge by his own wisdom, but should inquire of the Lord by means of this instrument, and whatever decision the Lord, by aid of the Urim and Thummim, should give, all Israel should give heed to it. The same instrument was in use, many hundred years after the days of Aaron, by the Prophets of Israel. David inquired by means of an instrument of that kind, concerning his enemies, who pursued him from city to city, asking the Lord certain questions—whether his enemies would come to the city where he happened to be, and whether he would be delivered up to them by the people of that city; and the Lord gave him all necessary instruction, and by this means he was delivered out of the hands of his enemies from time to time.

But it seems that, before the coming of Christ, for some reason, probably through wickedness, the Urim and Thummim were taken away from the children of Israel, and a prophecy was uttered by one of the ancient Prophets, before Christ, that they should be many days without a Priest, without the Urim and Thummim, without the ephod, and without many things that God blessed them with in the days of their righteousness; but that in the latter days God would again restore all his blessings to the people of Israel, including their counselors and their judges as at the first.

With these plates that Joseph

Smith, the Prophet, obtained through the instructions of the angel, he also obtained the Urim and Thummim, and by their aid he copied a few characters from the plates, and translated them. He was not a learned man himself, but an ignorant farmer's boy, scarcely having the first rudiments of education. He could read and write a little, and that was about the amount of his educational acquirements. After having copied a few of the characters from these plates and translated them, he committed them into the hands of Martin Harris, a man with whom he was acquainted, who lived not far from his neighborhood; and Martin Harris took these few characters and their translation to the City of New York, to show them to the learned, and if possible to get some information in regard to their meaning. This was in the year 1827. Martin Harris was then a middle-aged man, being about forty-six years of age. On arriving in New York City, he visited the learned Dr. Mitchell, professor of languages, and obtained some information from him in relation to the manuscript which he held, and was recommended by Dr. Mitchell to see Mr. Anthon, professor of ancient and modern languages, probably one of the most learned men in ancient languages that ever lived in our nation. Mr. Harris went to see Mr. Anthon, and showed him the characters. The professor examined them and the translation, and, according to the testimony of Martin Harris, given from this stand, he gave him a certificate that, so far as he could understand the characters, the translation seemed to be correct; but he wished further time, and desired that the original plates should be brought to him. Mr. Harris then informed him how Mr. Smith came in possession of the plates—that he did not find them accidentally, but that an angel of God revealed to him the place of their deposit. This was after Martin Harris had obtained the certificate from Professor Anthon, and just before Mr. Harris took his leave of the learned gentleman; the latter having ascertained how Mr. Smith came in possession of the plates; that part of them were sealed, and that the Lord had given a strict command that they should not be shown to the public, but only to certain witnesses; I say that, the professor, having learned this, wished to see the certificate again; Mr. Harris returned it to him, and he tore it up, saying that there was no such thing as angels, or communications from the Lord in our day, and upon Mr. Harris telling him that a portion of the plates were sealed, he very sarcastically remarked, that he could not read a sealed book.

Mr. Harris left him, and returned, some two hundred and fifty miles or more, to the neighborhood where the plates were found, and informed Mr. Smith of his success with the learned, after which the Lord gave a special command to Joseph, unlearned as he was, that he should translate the record by the aid of the Urim and Thummim. Mr. Smith commenced the work of translation. Mr. Harris, acting as his scribe, wrote from his mouth one hundred and sixteen pages of the first translation, given by the Prophet.

The work was continued from time to time, until finally the unsealed portion of the Book of Mormon was all translated. In the meantime Martin Harris, Joseph Smith, the translator of the book, Oliver Cowdery and David Whitmer, four persons, retired to a little grove in the year 1829, not far from the house of old father Whitmer, where this Church was organized. They retired to this grove for the special

purpose of calling on the name of the Lord, and they all knelt down and commenced praying, one by one, and while thus engaged they saw an angel of God descend from the heavens, very bright and glorious in his appearance; and he came and stood in their midst, and he took the plates and turned over leaf after leaf of the unsealed portion, and showed to these four men the engravings upon them; and at the same time they heard a voice out of heaven saying unto them, that the plates had been translated correctly, and commanding them to bear testimony of the same to all nations, kindreds, tongues and people to whom the translation should be sent. In accordance with this command, Oliver Cowdery, David Whitmer and Martin Harris have attached their testimony after the title page of the Book of Mormon, testifying to the appearance of the angel, signing their names and testifying to the correctness of the translation; testifying to having seen the plates and the engravings upon them, and to the voice of the Lord, which they heard out of the heavens.

Now let me say a few words concerning the nature of this testimony. This testimony was given prior to the publication of the book, and also previous to the organization of the Latter-day Saint Church. The book was printed early in 1830, with their testimony. Thus you perceive that this work, this marvelous work, was not presented to the inhabitants of the earth for their belief, until God had favored them with four persons who could bear witness to what their eyes had seen, what their ears had heard, and what their hands had handled, consequently there was no possibility, so far as these four men were concerned, that they themselves could be deceived. It would be impossible for four men to be together, and all of them to be deceived in seeing an angel descend from heaven, and in regard to the brightness of his countenance and the glory of his person, hearing his voice, and seeing him lay his hands upon one of them, namely David Whitmer, and speaking these words—"Blessed be the Lord and they who keep his commandments." After seeing the plates, the engravings upon them, and the angel, and hearing the voice of the Lord out of heaven, every person will say that there was no possibility of either of these men being deceived in relation to this matter; in other words, if it were to be maintained that in their case it was a hallucination of the brain, and that they were deceived, then, with the same propriety might it be asserted that all other men, in every age, who profess to have seen angels, were also deceived; and this might be applied to the Prophets, Patriarchs, Apostles, and others who lived in ancient times, who declared they saw angels, as well as to Oliver Cowdery, Martin Harris, and David Whitmer. But says the objector—"No, those who testify that they saw angels anciently were not deceived, but they who come testifying about such ministrations in the latter days may be deceived." Now let me ask, is there anything logical in such reasoning as this? If these, in the latter days, who testify to having seen angels, were deceived, all who testify to the same things in former days might have been deceived on the same grounds. And then, if these men, whose testimonies are attached to the Book of Mormon, were not deceived, it must be admitted that they were impostors of the most barefaced character, or else that the Book of Mormon is a divine record sent from heaven; one or the other must be admitted, there is no halfway in the

matter. If they were not deceived—which they could not possibly have been according to the very nature of their testimony—then there are only two alternatives—they were impostors, or else the Book of Mormon is a divine revelation from heaven.

Now let us inquire what grounds there are to suppose that they were impostors? Forty-six years have passed away since this angel appeared and showed the plates to these individuals. Has anything transpired during this time that would give us any grounds to suppose that they were impostors? For instance, has either of these witnesses, or the translator of the engravings on the plates, ever, under any circumstances, denied his testimony? No. We have some accounts in the Bible of men of God, some of the greatest men that lived in ancient times, denying the things of God. We read of Peter cursing, and swearing that he never knew Jesus, and yet he was one of the foremost of the Apostles. His testimony was true so far as seeing and being acquainted with Jesus was concerned, and in regard to the divinity of Jesus. Why? Because God had revealed it to him and yet he denied it. "Blessed art thou, Simon Barjonah," said Jesus, speaking to Peter, "for flesh and blood have not revealed this unto thee, but my Father who is in heaven." Peter knew, just as well as he knew that he had a being, that Jesus was the son of God, it had been revealed to him from the heavens, and though he afterwards, through fear, in the presence of the high priest, cursed and swore and denied it, yet the former testimony that he had given was true.

Now did either of these three men, or did the translator of the Book of Mormon, ever deny the truth, as Peter did? Did they ever in any way deny the divinity of the Book of Mormon? Never, no never. Whatever the circumstances they were placed in, however much they were mobbed and ridiculed, however much they suffered by the persecution of their enemies, their testimony all the time was—"We saw the angel of God, we beheld him in his glory, we saw the plates in his hands, and the engravings thereon, and we know that the Book of Mormon is true." Joseph Smith continued to bear this testimony until the day of his death; he sealed his testimony as a martyr in this Church, being shot down by his enemies, who were blackened up and disguised, in order that they might not be known. Oliver Cowdery did not live his faith as he should have done, and he was excommunicated from this Church during Joseph's lifetime. Did he still continue to hold fast to his testimony? He did. Never was he known to swerve from it in the least degree; and after being out of the Church several years, he returned to Council Bluffs, where there was a Branch of the Church, and at a conference he acknowledged his sins, and humbly asked the Church to forgive him, bearing his testimony to the sacred things recorded in the Book of Mormon—that he saw the angel and the plates, just according to the testimony to which he had appended his name. He was rebaptized a member of the Church, and soon after departed this life.

Martin Harris did not follow up this people in the State of Missouri, neither did he follow us up to the State of Illinois; but we often heard of him, and whenever we did so we heard of him telling, in public and in private of the great vision that God had shown to him concerning the divinity of the Book of Mormon. A few years ago he came to this Territory, an old man, between eighty and ninety

years of age, and spoke from this stand, in the hearing of the people. He then located himself in Cache County, in the northern part of the Territory, where he continued to live until last Saturday, when he departed this life in his ninety-third year—a good old age. Did he continue to bear testimony all that length of time—over forty-six years of his life? Did he, at any time during that long period, waver in the least degree from his testimony? Not at all. He had a great many follies and imperfections, like all other people, like the ancient Apostles, like Elijah the Prophet, but after all, he continued to testify to the very last concerning the truth of this work. Nothing seemed to delight him so much as to tell about the angel and the plates that he had seen. It was only a short time prior to his death that one of our Bishops went in to see the old man; his pulse was apparently sluggish in its movements, and nearly gone, but the sight of the Bishop seemed to revive him, and he said to him—"I am going." The Bishop related to him some things which he thought would be interesting, among them that the Book of Mormon was translated into the Spanish language, for the benefit of a great many of the descendants of Israel in this country, who understand the Spanish language, in Mexico and Central America. This intelligence seemed to revive the old man, and he began to talk about the Book of Mormon; new strength, apparently, was imparted to him, and he continued his conversation for some two hours, and in his last testimony he bore record concerning the divinity of the work, and was rejoiced to think that it was going forth in another language, that those who understood that language might be made acquainted with the wonderful works of God.

I will here state that Martin Harris, when he came to this Territory a few years ago, was rebaptized, the same as every member of the Church from distant parts is on arriving here. That seems to be a kind of standing ordinance for all Latter-day Saints who emigrate here, from the First Presidency down; all are rebaptized and set out anew by renewing their covenants. There are thousands of Latter-day Saints who have gone forth into the baptismal font, and been baptized for their dead kindred and friends. Martin Harris requested this privilege, and he was baptized here in Salt Lake City for many of his kindred who are dead. I mention these things in order that the Saints may understand something concerning this man who has just left us, almost a hundred years old. God favored him, highly favored him. He was among the favored few who went up from the State of Ohio in the summer of 1831, and journeyed nearly a thousand miles to the western part of Missouri, to Jackson County. The Prophet went at the same time, and that was designated as the land where the Saints should eventually be gathered, and where a great city should be eventually reared, called the city of Zion, or the New Jerusalem, and that the Saints should be located throughout all that region of country. God gave many commandments in those days concerning what might be termed the United Order, in other words, concerning the consecration of the properties of the Church. These things were given by revelation through the Prophet. Martin Harris was the first man that the Lord called by name to consecrate his money, and lay the same at the feet of the Bishop in Jackson County, Mo., according to the order of consecration. He willingly did it; he

knew the work to be true; he knew that the word of the Lord through the Prophet Joseph was just as sacred as any word that ever came from the mouth of any Prophet from the foundation of the world. He consecrated his money and his substance, according to the word of the Lord. What for? As the revelation states, as an example to the rest of the Church.

As I have already mentioned, one more witness remains who saw that angel and the plates. Who is it? David Whitmer, a younger man than Martin Harris, probably some seventy years of age, I do not recollect his age exactly. Where does he live? In the western part of Missouri. Does he still hold fast to his testimony? He does. Many of the Elders of this Church, in going to and fro among the nations, have called upon him from time to time, and they all bear the same testimony—that Mr. David Whitmer still, in the most solemn manner, declares that he saw the angel and that he saw the plates in his hands. But he is not here with us; he has not gathered up with the people of God. That, however, does not prove that his testimony is not true, by no means.

Now then, let me bring forth some predictions or prophecies concerning these three witnesses. In the forepart of the Book of Mormon, we have a prediction that there should be three witnesses; it was uttered nearly six hundred years before Christ by a man, a Prophet of God, who came out of Jerusalem and came to this American continent; and in speaking of the last days, when this record should come forth to the human family, he foretells that there should be witnesses who should know of a surety concerning its truth. I will read what he says, "And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered; and behold the book shall be sealed, and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people, wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another."

Now this man spoken of was the translator, Joseph Smith; and the delivering the words to another had reference to what I have already related—the delivery of a few of the words of the book to Martin Harris. "He shall deliver the words unto another, but the words which are sealed he shall not deliver, neither shall he deliver the book; for the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book, until the own due time of the Lord, that they may come forth; for behold they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed shall be read upon the house tops, and they shall be read by the power of Christ, and all things shall be revealed unto the children of men, which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore at that day, when the book shall be delivered unto the man of whom I have spoken, the

book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered, and they shall testify to the truth of the book and the things therein, and there are none other which shall view it save it be a few, according to the will of God, to bear testimony unto the children of men, for the Lord God has said, that the words of the faithful should speak as if it were from the dead. Wherefore the Lord God will proceed to bring forth the words of the book, and in the mouth of as many witnesses as seemeth him good, will he establish his word, and woe be unto him that rejecteth the word of God."

This was translated from the plates, and written in manuscript, before Martin Harris, David Whitmer, or Oliver Cowdery ever saw this angel, but there was a promise; it was on record; it was in the manuscript that three witnesses should behold it by the power of God. That prophecy, as I said before, was delivered nearly six hundred years before Christ. There was another prophecy delivered nearly a thousand years afterwards, which I will also read,—"And now I, Moroni, have written the words which were commanded me, according to my memory, and I have told you the things which I have sealed up, therefore, touch them not"—speaking to the translator that should find his records—"therefore touch them not in order that you may translate, for that thing is forbidden you, except by and by it shall be wisdom in God; and behold ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work, and unto three shall they be shown by the power of God, wherefore they shall know of a surety that these things are true, and in the mouth of three witnesses shall these things be established, and the testimony of three, and this work in the which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world at the last day. And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God. And now if I have no authority for these things judge ye, for ye shall know that I have authority, when ye shall see me and we shall stand before God at the last day."

Here then were two prophecies delivered about a thousand years apart, translated before the three witnesses saw the angel. It was in consequence of these prophecies that these men went out to the grove to pray. You may ask me why they went there to pray? Because they had read these things, and they saw that there were to be three witnesses that should know by the power of God, being revealed to them from the heavens, concerning these matters, and they felt anxious that God might show them these things, that they might be the favored three.

Were there any others who saw these plates? Yes. How many? Eight; all of whom are now dead except one, John Whitmer, who is still living. They saw and handled the plates, and saw the engravings upon them, and they testify of the same to all people to whom the work should be sent. How many does this make? Three witnesses, eight witnesses and the translator, twelve in all, twelve who saw and bare record of the original. Now I ask every one in this house, Saints and

strangers, have you as many witnesses that have seen the original of any one book of the Bible, the Old and New Testaments? Have you one witness even that has seen the original from which any one of those books was transcribed? No, not one. You have the transcription of scribes from generation to generation; you have the translations from these manuscripts handed down from generation to generation, and transcribed one copy after another, until they have passed through, perhaps, thousands of copies, before the art of printing was known. But you believe the Bible, do you not? Replies one—"Oh yes, we believe that, but as to the Book of Mormon we doubt very much about that."

Well, now, let me ask, is there anything inconsistent in a people receiving the testimony of twelve witnesses who saw and handled the original of the Book of Mormon, when they, at the same time, believe in the Bible, the original of which was never seen or handled by any man of this generation? In other words, which of the two is most consistent to believe in? The Latter-day Saints believe in both, because we know the Bible is true, for the Book of Mormon testifies of it, and we have obtained a testimony of the divinity of the Book of Mormon; and hence, as that book speaks of the Bible, we know that the Bible is true. When the people, mentioned in the Book of Mormon left Jerusalem, and came to the land of America, they brought the books of the Old Testament with them from the history of the creation to the prophecies of Jeremiah, and in their writings made on this land, they speak of the divinity and truthfulness of the Old Testament scriptures. Hence we, as Latter-day Saints, know one book to be true just as well as we do the other. But with the world it is different, for as they never had this testimony the truth of the Bible rests to them entirely upon secondhand testimony. But we will pass on to other testimonies.

I will now refer you again to the 29th chapter of Isaiah, from which I read concerning a book, the words of which were to be heard by the deaf—"In that day shall the deaf hear the words of the book." What book do you mean, Isaiah? He means the one that he had just been speaking of in the 11th, 12th, 13th, and 14th verses—"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this I pray thee;' and he says, 'I can not, for it is sealed.' And the book is delivered to him that is not learned, saying—'Read this I pray thee,' and he says—'I am not learned.' Wherefore the Lord said, 'Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me and their fear towards me is taught by the precepts of men, therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid.'"

Here we perceive the nature of the book that he mentions in the 18th verse, and we learn something about the way that it was to be brought forth; that the words of the book, not the plates themselves, not the original, but the transcript, a copy of the words, the words of the book would be delivered to the learned, requesting them to read it.

Martin Harris, who has now gone from our midst, was the honored instrument in the hands of God in fulfilling this prophecy, as I have already related, giving you the names of the learned to whom he presented these words. I have also related to you the conversation in the interview which Mr. Harris had with Professor Anthon; when he learned that an angel had appeared, and that part of the book was sealed, in a kind of sarcastic way the Professor remarked—"I can not translate a book that is sealed."

Now notice the next sentence—"And the book is delivered to him that is not learned." Not the words of the book, not a few sentences, but the book itself is delivered to him that is not learned, saying,—"Read this I pray thee." And what did he say? "I am not learned." He felt his weakness. That was the exclamation of Joseph, when he was commanded to translate the engravings on the plates. He looked upon himself as too weak to engage in a work of this description, and the Lord answered him in the very words made use of by Isaiah. When Joseph said—"I am not learned," the Lord said—"Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, and their fear towards me is taught by the precepts of men, therefore behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." And Joseph fulfilled the commandment of the Lord, and Martin Harris wrote the first 116 pages of manuscript; and Oliver Cowdery and others also wrote from the mouth of Joseph, while he was engaged in translating. Was not this a marvelous work? What could be more marvelous? A young man, a plough-boy, a boy that had scarcely any education, only as he obtained it in a country school; a man who had never studied theology, probably had never read the Bible through in his life. A young man of this description to be called upon to translate a language that was spoken by the ancient inhabitants of this country! A marvelous work indeed, and a wonder and an astonishment to the people. Isaiah says the people would wonder about it. He says—"Stay yourselves and wonder, cry ye out and cry, they are drunken but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you a spirit of deep sleep, and hath closed your eyes; the Prophets and your rulers and the seers hath he covered." That is the condition of the people; or as is expressed by Isaiah in another place, "Darkness covers the earth, and gross darkness the minds of the people." The Prophets are covered; the seers are covered, the revelations of God that were given in ancient days are covered to them. They are taught, not by inspired men, not by communications and revelations from heaven, but by the precepts of men, is the fear of the Lord taught to them.

In that day shall the deaf hear the words of the book, the eyes of the blind shall see out of obscurity and out of darkness." A great many people, perhaps, would want this spiritualized; but, whether it is spiritualized or not, I can bear testimony to one thing which I have seen with my own eyes, and that is that those who were deaf, so deaf that they could not hear the loudest sound, have been instantaneously restored by the administrations of the Elders of this Church, and thus the deaf, the

literally deaf, have been enabled to hear the words of the book.

The eyes of the blind, not those alone who are spiritually blind, but of those who are blind physically, should see out of obscurity and out of darkness, when that book was revealed. Now I know that this, too, has been the case, and many in this congregation know it and have seen it; some have seen those who were born blind restored to their sight by the power of God since this book came forth. Thus have been fulfilled, literally, the words of our text.

"The meek also shall increase their joy in the Lord." There have been a great many meek persons among all Christian denominations, we do not dispute this; good, honest, upright persons, meek, humble, prayerful souls; but they wandered in darkness; they hardly knew which way to turn. One was crying, "Lo here," and another, "Lo there;" another, "This is the way, walk ye in it;" and another, having an opposite doctrine—"We are the true Church, come and join us." Thus they have been distracted and their minds crazed, comparatively speaking; yet they were anxious beyond measure to know the will of God. This book, when it came forth, was to set them in the right track. "The meek also shall increase their joy in the Lord." In what way? "Because," says the Prophet, in the 24th verse, "they who erred in spirit shall come to understanding, and they who murmured shall learn doctrine." However much you may have erred, because you have been taught by the precepts of men; however much you may have walked in darkness and blindness, with the Prophets, seers, and revelations of God covered, and no voice of inspiration in your midst; however much you may have groped in outer darkness, yet if you have been meek before the Lord, you will come to understanding when this book makes its appearance, and not till then.

But will this take place in the latter days? Does it not refer to some former age of the world? Read what is said in the 20th and 21st verses, and you can judge of the age of the world in which this book was to come forth. "The poor among men shall rejoice in the Holy One of Israel." Not the rich particularly, unless they have a mind to; but the poor are to be gathered out from the nations to get homes for themselves. "For the terrible one is brought to nought, the scorner is consumed; and all that watch for iniquity are cut off, and they that make a man an offender for a word and that lay a snare for him that reproveth in the gate." All these are to be swept off. Has any such period ever arrived since Isaiah uttered this prophecy? No; but when a certain book should come forth it should bless the meek and lowly in heart, for their joy should increase in the Lord. And the poor among men be gathered out from the nations. Then, behold and lo, all that watch for iniquity shall be swept of from the face of the earth; there will be a clean sweep of them. As it was in the days of Noah so will it be in the days of the work preparatory for the second coming of the Son of man—every wicked person will be destroyed from the face of the earth, showing clearly that the revelations of this book refer to a latter-day work. Also in the fourth verse, in speaking of the people who should write this book, the Prophet says they shall be brought down, shall speak out of the ground, their plates, their books, their records, their writings, should come out of the ground—"Your speech shall be

low, out of the dust," the same as the Book of Mormon was taken out of the hill, anciently called Cumorah, in the State of New York.

Again, he says that the multitude of all the nations that fight against the people of God, shall become like the dream of a night vision, shall be as a hungry man who dreams, and behold he eats, but he awakes and his soul is faint; like a thirsty man that dreams, and behold he drinks, but he awakes and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion.

Now, we do not care how many persecutors there are; if they include all the nations, kingdoms, and governments of the earth, it matters not. The multitude of all the nations that fight against Mount Zion will become like the dream of a night vision—be swept away. That agrees with what I have already quoted—that all who watch for iniquity, all the scorners, and all who fight against the work of God, will be consumed from the face of the earth.

Now how is this book to affect the house of Israel? Is it for their benefit particularly? They have been a long time scattered, a long time abroad among the nations; are they to be affected by this book that is spoken of by Isaiah? Yes. Read the 22nd verse, which I have already once read before you—"Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale." Why? Because this book comes forth to bring the house of Jacob from all the nations and kingdoms of the earth; and this will commence just as soon as the times of the Gentiles are fulfilled; not until then. We must be warned first; we Gentiles must hear the word first; and when we count ourselves unworthy of eternal life, and fight against the book, and against the Zion and people of God, behold the Lord will then remember the house of Jacob, and they will no longer be ashamed, as they have been for about seventeen centuries past; they will no longer wax pale, as they have done wherever they have been scattered, for the Lord says, in the 23rd verse, that Jacob, when he shall see his children, the work of his hands, in the midst of him, that is, gathered out from among the nations, they shall sanctify my name, and shall sanctify the Holy One of Jacob, and shall fear the God of Israel.

Where will this work commence among the house of Israel? Among the remnant that we call the American Indians, who are the literal descendants of Israel. They seem to be more sunken and degraded than all the rest of Israel, but God will stretch forth his hand and will bring them to the knowledge of the truth. The descendants of Manasseh, and the descendants of Ephraim, are also mixed in with them, and they also will be brought to the knowledge of the truth, as the Lord has said by the mouth of Jeremiah, concerning the great latter-day work and the restitution of the house of Israel,—"Ephraim is my firstborn." In the great latter-day work, then, the Lord will search after the descendants of Ephraim and Manasseh, and will bring them also to the knowledge of the truth.

Do you wonder, then, that after forty-five years have passed away since the organization of this Church, and the voice of warning went forth to the Gentile nations, that God, in his mercy and power, should commence a work among this remnant of the house of Joseph, that wander as a

multitude of nations upon the face of this continent? Recollect what Jacob said, concerning the seed of Joseph, in the 48th chapter of Genesis—they were to become a multitude of nations. They never were a multitude of nations in Palestine, neither in Asia, Europe, nor Africa, and if the prophecy is not fulfilled upon the great western continent, it will not be fulfilled at all. But it has been fulfilled on the continent of America; and we behold throughout the whole of its vast extent, from the frozen regions of the north, to Cape Horn in the south, a multitude of nations. Who are they? They are principally the remnants of one tribe, the remnants of the tribe of Joseph, and they are a multitude of nations in the midst of the earth. The Lord has commenced the gathering and restitution of the house of Israel among the very lowest specimens of humanity, and he will raise them up first, to carry on his great and marvelous work. The tens of thousands of Ephraim, and the thousands of Manasseh, will push the people together to the ends of the earth. Ephraim will not do the work alone, but he will be assisted by Manasseh. The Indians, the Lamanites, who will take hold in this great latter-day work, are the horns of Joseph, not to scatter the people, but to push them together. Where? To the ends of the earth, the 33rd of Deuteronomy says, and I have no doubt that when Moses saw this continent in vision, he called it "the ends of the earth." There was to be a gathering there; they were to be pushed together; instead of being gathered from the nations of the earth back to Palestine, they were to be gathered in the latter days away in some distant country, that Moses designates by the term "ends of the earth."

It is for this reason that God promised, by the mouth of Moses in the 33rd chapter of Deuteronomy, that he would give to Joseph a land more precious than the land of all the other tribes—a land of all climates, blessed with the precious things of the earth, and a fullness thereof; with the precious things brought forth by the sun, and the precious things brought forth by the moon, with the chief things of the ancient mountains, and the precious things of the everlasting hills. All these were to be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. "Blessed of the Lord be his land"—that was the promise that God gave to this one tribe, a land far superior to the inheritance of all the rest of the tribes. Jacob, who lived a long time before Moses, pronounced a similar blessing, as recorded in the 49th chapter of Genesis. When blessing his twelve sons, and telling them what should come to pass in the latter days, he says concerning Joseph—"He is a fruitful bough, a fruitful bough by a well, whose branches run over the wall." That is, his branches should not stay in Jerusalem, or in Palestine, or in that land alone, but they should run over the wall to some distant country. Hence he says, in the same blessing, "The blessings of thy father have prevailed above the blessings of my progenitors, unto the uttermost bounds of the everlasting hills, and they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren."

I suppose that Jacob saw this land as well as Moses, and he designates it a land afar off; the utmost bounds would signify a very distant land. He said this land was over and above, what his progenitors gave to him

and he would give it to Joseph. No wonder that Moses said—"Blessed of the Lord be his land, for the deep that coucheth beneath." For if Moses had a vision of it, he would look down through the earth and see that the great Pacific ocean rolled under his feet, that it couched beneath, and he would speak of it in that light, as it was revealed to him. No wonder that the Prophet Ezekiel, in speaking of the great latter-day work and the restitution of Israel, prophesied concerning the records of Joseph, that they should come forth, and be united with the record of Judah, to bring about that great work. The precious things of heaven were to be given to Joseph on this land. Blessed of the Lord be his land for the precious things of heaven, more precious than the fullness of earth, more precious than the productions of the various climates of the earth, more precious than the grain, and the gold and silver of the earth. The precious things of heaven revealed to the people of Joseph on the great land given to them unto the utmost bounds of the everlasting hills.

Said the Lord to Ezekiel—"Son of Man, take thou one stick and write upon it, for Judah, and for the house of Israel, his companions; then take another stick and write upon it, for Joseph, the stick of Ephraim, and for the house of Israel, his companions, and join them one to another into one stick, and they shall be one in thine hand." Then he said to Ezekiel—"When the people shall say unto thee, tell us what thou meanest, say unto them, Thus saith the Lord God, behold I will take the stick of Joseph, written upon for Joseph, and I will put it with the stick of Judah, and they shall become one in mine hand. Just the same as the two sticks were one in Ezekiel's hands, so the Lord would make these two books, of Judah and Joseph, one in his hand." What to do, Lord? What are you going to do when these two records are joined in one? "Say unto them, Thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone. I will gather them on every side, I will bring them into their own land, I will make them one nation in the land upon the mountains of Israel. They shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Has that ever been fulfilled? "Oh, no," says one, "that has never yet come to pass;" and it never will until the Lord brings forth the writings of Joseph and joins them with the Jewish record. Then we may look out for the restitution of Israel; as soon as the times of the Gentiles are fulfilled, we may look out for the day of the Lord's power, when he will cause the very powers of heaven to shake for the benefit of his people. The powers of eternity will be moved to bring about the great work of the restitution of the house of Israel. Then the mountains shall tremble, and the little hills shall skip like lambs, as is prophesied by the Psalmist David. Then all things shall feel the power of God, and his arm will be made bare in the eyes of all the nations, until the ends of the earth shall see the salvation of God, manifested in behalf of his covenant people Israel. It will be emphatically the day of the Lord's power.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FIFTEENTH WARD MEETING-HOUSE, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 26, 1876.

Reported by David W. Evans.

RESTORATION OF THE GOSPEL PROBABLE AND SCRIPTURAL—SENT FIRST TO THE GENTILES, THEN TO ISRAEL—THIS IS A GATHERING DISPENSATION OR THE FULLNESS OF TIMES—DESTINY OF ALL NATIONS.

I will read a few passages of Scripture in the fore part of the 40th chapter of Isaiah. [The speaker read the 1st, 2nd, 3rd, 4th, 9th, 10th and 11th verses.]

The particular portion of these words which I have read, to which I wish to call the attention of the congregation this afternoon, is that relating to the preparation for the coming of the Lord, I mean the second coming, when the glory of the Lord shall be revealed and all flesh shall see it together. Our Lord and Savior Jesus Christ came into the world some eighteen centuries ago in a very humble, meek and lowly manner. He came to teach the people the principles of the Gospel, and to open the way whereby salvation might be brought about in behalf of the human family, by offering an atonement before the Lord, his heavenly Father, for the sins of the world. When he came in that humble manner, he considered it important to send a messenger before his face to make preparations for that event, so that the people might not be altogether unprepared, and taken unawares concerning the work he was then to do on our earth. Hence a great Prophet was raised, generally known by the name of John the Baptist, who went forth before the Savior, calling upon the people to repent, testifying that the kingdom of heaven was at hand, baptizing them for the remission of sins, informing them that there was one standing among them that was greater than he. Although he was a great prophet, yet he did not consider himself even worthy to unloose his shoe latches, and although he was commissioned to baptize the humble, penitent believer for the remission of his sins, yet that personage that stood among them should baptize them with fire and with the Holy Ghost. That same Jesus, after the way had been prepared, went forth preaching in the land of Palestine, and the regions around, testifying of the things pertaining to the Gospel, choosing men, sending them forth before him, without purse or scrip, to declare the glad tidings of the Gospel to the people.

After awhile, after having been persecuted and driven hither and thither, and mobbed and scorned and cast out in many places, he was at length taken by the religious people of that day, those who were considered most pious—the high priests, Pharisees, Sadducees and many others, and was brought before them

in judgment, and was condemned to die upon a cross, and after having carried the judgment into execution and put him to death, Jesus rose again on the third day, and appeared, not openly to the world, but to a few chosen witnesses; and just before being taken up into heaven he said unto eleven of these men—"Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." And while he was giving them their commission and instructions and blessing them he was taken up into heaven, and a cloud received him out of their sight. And two angels stood by them on that occasion, and they said—"This same Jesus whom ye have seen taken up into heaven shall so come in like manner as ye have seen him go into heaven." That is, he was received into a cloud, taken up in a cloud, and when he comes the second time he will come in a cloud, personally, with his resurrected body, the same as he ascended in the cloud. This was the testimony of these two angels who stood by on that occasion. It is of this second advent, and the preparations therefor, that I desire to speak this afternoon.

Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah—"The glory of the Lord will be revealed and all flesh shall see it together. It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him. It seems then that the second advent of the Son of God is to be something altogether of a different nature from anything that has hitherto transpired on the face of the earth, accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. Now an event of so great a character as the one of which I am speaking must necessarily have a preparation. If the Lord would prepare the way for the first coming, when he came apparently as a man, like other men; if he considered it important on that occasion to send one of the greatest Prophets that ever lived among men, why not also send Prophets or inspired men before the face of his second coming, to warn the inhabitants of the earth and prepare them for so great an event? I know what the traditions of the religious world are in regard to this matter—they consider that the day of Prophets has gone by, and that no more Prophets, Apostles, Revelators, or inspired men are to appear among the children of men. But it is very evident from a vast amount of Scripture that might be quoted, that there will be many Prophets in the latter days; indeed the time will come when the spirit will be poured out upon all living—all that have not been destroyed from the earth, all flesh; and the effects of that spirit, when it is poured out, will be to make Prophets of the people. Your sons and your daughters shall prophesy, and your old men shall dream dreams by the power of that spirit, and your young men shall see visions, all by the operations of the spirit that will be poured out upon all flesh.

This is a prediction that must be fulfilled.

Prior to the time, however, when the spirit is poured out upon all flesh there will be an angel sent from heaven, and that angel will bring the everlasting Gospel to be preached. When I speak of the everlasting Gospel I mean the same one that was preached eighteen hundred years ago; and authority will be given to some of the children of men to preach that everlasting Gospel among the nations; and when that shall take place I have no doubt but what there will be many Prophets raised up, because the true Christian Church has always been characterized by Prophets. There never was a genuine Christian Church unless it had Prophets and Prophetesses; indeed, in ancient times Prophets were so numerous in one branch of the Christian Church, that Paul had to set them in order, and send them an epistle and tell them not to all get up and prophecy at once, but that if a thing was revealed to any one he was not to get up and declare it while another one was speaking, but he was to wait until the first got through speaking, and then he should prophesy; for, said Paul, the spirit of the Prophets is subject to the Prophets. That is, when the spirit came upon Prophets in ancient times, it did not exercise a supernatural power upon them to force them from their seats to stand up and declare their prophecies the moment they were revealed, but that the spirit that was given to them was subject to them, so that they could stay upon their seats until the first Prophets got through prophesying. That was the order of the Christian Church when God ever had one upon the earth—Prophets were very numerous in that church.

But by and by the time came when the Christian Church apostatized and turned away, and began to follow after their own wisdom, and the Prophets and Apostles ceased, so far as the affairs of the Christian Church on the earth were concerned. Revelations, and visions, and the various gifts of the spirit were also taken away, according to their unbelief and apostacy; but in the latter days God intends to again raise up a Christian Church upon the earth. Do not be startled, you who think that God will no more have a Church on the earth, for he has promised that he would again have one, and that he would set up his kingdom, and when he does you may look out for a great many Prophets and inspired men; and if you ever see a Church arise, calling itself a Christian Church, and it has not inspired Apostles like those in ancient times, you may know that it is a spurious church, and that it makes pretensions to something that it does not enjoy. If you ever find a church called a Christian Church that has no men to foretell future events, you may know, at once, that it is not a Christian Church. If you find a Christian Church that has not the ancient gifts, for instance the gift of healing, opening the eyes of the blind, unstopping the ears of the deaf, causing the tongue of the dumb to speak and the lame to walk; if you ever find a people calling themselves a Christian Church and they have not these gifts among them, you may know with a perfect knowledge that they do not agree with the pattern given in the New Testament. The Christian Church is always characterized with inspired men, whose revelations are just as sacred as any contained in the Bible; and, if written and published, just as binding upon the human family. The Christian Church will always lay hands upon the sick

in the name of Jesus, in order that the sick may be healed. The Christian Church will always have those among its members who have heavenly visions, the ministration of angels, and the various gifts that are promised according to the Gospel.

But as there has been no Christian Church on the earth for a great many centuries past, until the present century, the people have lost sight of the pattern that God has given according to which the Christian Church should be established, and they have denominated a great variety of people Christian Churches, because they profess to be. They say, "We have built chapels unto the name of the Lord; we call our Churches Christian Churches, they are called the Church of Christ, St. John's Church, St. Paul's Church, St. Peter's Church, and after others of the ancient Apostles;" and one who had never studied the pattern which God has given of the Christian Church would almost really believe that they are Christian Churches.

But there has been a long apostacy, during which the nations have been cursed with apostate churches in great abundance, and they are represented in the revelations of St. John as a woman sitting upon a scarlet colored beast, having a golden cup in her hand, full of filthiness and abominations, full of the wine of the wrath of her fornication; that in her forehead there was a name written — "Mystery, Babylon the Great, the mother of harlots." This kind of a church has existed in great abundance, for as John the Revelator says, she was to have her dominion upon many waters, and she was to make all nations drunken with the wine of the wrath of her fornication.

Now, we do not dispute but what such churches have existed and exist at the present time, and that the nations of the earth have been cursed with their filthiness and abominations, and with the pride and wickedness they have practiced before the Lord of hosts. I have no doubt but what some few honest-hearted persons have been taken in by them, because they were so numerous and so popular on the earth. But they lack all the characteristics of the ancient Christian Church, having numerous forms of godliness, but denying the power thereof. That is, they deny revelators and Prophets, deny the power to foretell future events; deny that any person, in these days, has the power to have visions or revelations from heaven, as the members of the Christian Church anciently did.

Inasmuch as there has been such a long apostacy, and the earth left without any church of God upon it, we might naturally suppose that, before the second advent of the Son of God, there would be as a preparation for his second coming a Christian Church again organized, and I will now refer you to some prophecies upon this subject in the Bible. We will first turn to the 14th chapter of the Revelations of St. John, where we find a prophecy about the second coming of the Son of God. The 14th verse says—"And I looked and beheld a white cloud, and upon the cloud sat one like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle," &c. We have not time to read all the events connected with this personage that was sitting upon the cloud, and coming in great glory; but we will go back a few verses and see if there is any preparation to be made before he comes in this cloud. In the 6th verse he says—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell

on the earth, unto every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drunken with the wine of the wrath of her fornication."

Here then, we perceive the nature of the preparatory work for the coming of the Son of Man sitting upon a cloud. The Gospel is to be preached to all nations, and that Gospel, when it is restored to the earth, must be restored by an angel from heaven. Now the Gospel that was introduced in the dispensation before John received this revelation, was not restored by an angel from heaven; Jesus himself came and preached the Gospel, as well as John the Baptist, and his Apostles preached it, and they were commanded in that day to preach it among all people, nations and tongues; and they fulfilled their mission, according to Paul's testimony, for he, in speaking of the extent to which the Gospel had gone before his martyrdom, says that the Gospel was preached to every creature under heaven, "whereof I, Paul, am made a minister." It seems then, that it was sent forth very fully in that day and age of the world. And then came the great apostacy; and after this apostacy should continue for many long centuries, then an angel should come. Just before the personage should appear in the white cloud, the angel should come and bring the Gospel, and the Gospel should be preached to them that dwell on the earth, to every people, kindred, tongue and nation. What does this indirectly prove? It proves that there was no nation, no people, no kindred, no tongue, upon the face of the whole earth that had the everlasting Gospel when the angel should come; because, if there had been any people, however obscure they might be, however distant they might be from what are termed civilized nations, if there had been any people on the earth who had the Gospel, they would have a Christian Church, with Apostles and Prophets and all the gifts of the spirit therein. But inasmuch as every nation, kindred, tongue and people on the whole earth was completely destitute of the Gospel, and of the Church as organized in ancient days, it was necessary to restore it anew from heaven, and it is predicted that that should be done by an angel.

Has any such event transpired? This is a very important question. To whom shall we go and make the inquiry in regard to the coming of the angel? Some one may perhaps say that we had better make the inquiry of some Christian people, they would be most likely to give an answer. Very well, let us go, then, to the oldest Christian Church, so called—the Roman Catholics, and ask them. Let us go to their cardinals and archbishops, or even to the head man of all that church, who sits in what is called the chair of St. Peter, and ask him, or any other of their great men—"Sir, do you believe that an angel has come from heaven with the everlasting Gospel to preach to all nations, kindreds, tongues and people since the day that John delivered that prophecy? What will be the answer? It will be—"No, we do not believe in any such thing, we claim that we are preachers of the everlasting Gospel; and we hold the regular succession of the authority that was committed in the first century of the Christian era, and that the Gospel had been preached from that day until this,

and that the Christian Church has existed among all nations, and there has been no necessity for an angel coming from heaven with it." "Very well, you do not believe that any angel has come with the everlasting Gospel?" "Oh, no, that is contrary to our faith and belief."

Go to the next oldest Christian Church, one that broke off from the Roman Catholics, called the Greek Church. Go through all the great nation of Russia, and ask them the same question, and they will answer, like the old mother, that no angel has been sent: "We did not receive the Gospel that we preach by an angel from heaven." Very well, we will leave you, then, and we will come down to the modern Christian Churches, that came out from the Catholic Church two or three centuries ago, and ask them the question; go to Luther and Calvin, and all the various reformers that seceded from the Church of Rome in the 16th century, and ask each one in his turn, and each will have the same answer. "Martin Luther, did you receive the Gospel which you preach from an angel sent from heaven?" "Oh, no," says he, "we got our ordination from the church that we dissented from; we once belonged to the Roman Catholic Church, but we found out that they were very wicked and abominable, and that they were the ones John spoke of, that should have 'Mystery, Babylon' written in the forehead, that have been drinking of the wine of the wrath of her fornication, and we have come out from that church." "Well, Mr. Luther, did you get any ordination in that church?" "Yes, we got an ordination." "And that is your authority, is it? No angel was sent to you from heaven to restore the authority and the Gospel?" "No, we got our authority from the mother church." "Well, do you think the mother church is very wicked?" "Yes, the most wicked and corrupt people on the face of the earth." "Then you got your authority from the most corrupt people on the face of the earth, did you? What is it good for? And, by the by, if they have authority to confer upon you the Priesthood, and that gives you a right to baptize and to administer the ordinances, have they not also authority to excommunicate you? Were you excommunicated from their communion?" "Oh, yes, they exercised their authority in cutting me off from their church and casting me out." "Very well, then, they took away all the authority they pretended to give you, did they not?" "Yes, they took it away, but still we claim it through them, and that is the only way we get the chain of authority back to the Apostles."

Some of the Protestants, however, do not argue in this way; they say that they get their authority from the Bible, independent of any church. Well, let me say to some who claim their authority in this way, "What part of the Bible called you by name, William? You have been ordained, have you, to preach the Gospel and baptize? Who ordained you? Who gave this authority to you? Who commissioned you?" Says William —"Well, I really did not get the authority from the Roman Catholics, or from any church later than the Roman Catholics, but I got it from the Bible." "What part of the Bible?" "Why, that saying of Jesus to his eleven Apostles. Just before he was taken up in a cloud, Jesus said to them—'Go ye into all the world and preach the Gospel to every creature'" "Well, how do you know, William, that that meant you? If it meant you, did it not mean your neighbor also, and every

male person who has lived on the earth since the days of the Apostles? How do you know that it meant you? Did God ever give you a new revelation?" "Oh, don't mention it, we do not believe in any new revelation, or in inspired men in our day." "Very well, then, you do not think that God has sent any angel to restore the Gospel, and authority to preach it to the children of men?" "Oh, no, none but a poor deluded sect called Mormons, away up in the mountains of America, believe any such thing; they profess that God has sent an angel from heaven to restore the Gospel and the authority of the Priesthood, but we do not believe that God sends angels in our day."

This is about the way you would get answered by all the various churches that have lived during many hundreds of years past, in regard to their authority; they have no more authority than a heathen priest. Why? Because they have denied all the fundamental powers and principles of the ancient Christian Church.

Says one—"Well, if they have no authority, then all our baptisms are illegal." Certainly they are; to be baptized by a man who has no authority, no matter how sincere I may be, would avail me nothing, I might as well go and baptize myself. "Well," says one, "you Mormons believe, do you, that God has actually sent an angel, and has again committed to men the everlasting Gospel, and authority to preach it and administer its ordinances?" "Yes, and we not only believe it, but many of us know with a most perfect knowledge that he has done so, having received our knowledge from God himself." "Then the Lord, you think, has fulfilled that passage in the 14th chapter of Revelations, and that he has actually sent an angel to restore the Gospel to earth?" "Yes." "How long since?" Some forty-six years have passed away since the angel came and committed a record of the Gospel, not merely given in a verbal manner, but caused to be translated a record that contained the everlasting Gospel in all its fullness. The ancient Israelites, who once inhabited this country, were acquainted with the Gospel. Jesus did not confine his labors altogether to Palestine; but after his crucifixion and resurrection, he came to America, and appeared among its people, and taught them the everlasting Gospel, the same as he had before taught the people of Palestine, and he commanded them to write this Gospel upon plates of metal; they did so, and they established a Christian Church according to the pattern that God gave to them, and their writings have been brought forth. How? By the administration of an angel from heaven, an angel sent to reveal this record containing the fulness of the everlasting Gospel.

Inquires one—"Did this angel give any authority to Joseph Smith, and to others to whom he revealed himself, to baptize?" Not at all. He revealed the record, and Joseph was commanded to translate it by the aid of the Urim and Thummim that was with it, and he was told that it would be sent to all nations, kindreds, tongues and people. But he did not give Joseph Smith authority to preach that Gospel, neither did he give him authority to baptize, or to lay on hands for the gift of the Holy Ghost, and the probability is that the person who held the keys to reveal the everlasting Gospel did not have the authority himself—it is not all angels that have this authority. Peter, James, and John had the authority, and after the book was translated they were sent. What for? Not to

reveal the Gospel, for that was revealed by another angel prior to that time; but they were sent to lay their hands upon individuals, and ordain them to the Apostleship. No one can say that Peter, James, and John did not hold the Apostleship, and that people could not be ordained under their hands. They ordained them to the Apostleship, and they commanded, in the name of the Lord, that they should preach the Gospel, and ordain others to the same power and authority which was conferred and restored from heaven. They were commanded to preach the Gospel to all of the nations and kindreds of the earth. That was the way that the Lord restored the everlasting Gospel.

What have we been doing since the authority was restored? Forty-six years have now passed away, and what has been done during that time towards fulfilling the prediction uttered by John the revelator? Much has been done. In the midst of the most severe persecution, the servants of God have gone forth and preached the Gospel to a great many nations. They were commanded to go to and labor with the Gentile nations first, without purse and scrip. "Go and preach the Gospel as mine ancient Apostles did, without purse and scrip; and go to the Gentiles first. Warn them thoroughly, and teach them concerning my Gospel." They have done so, and for forty-six years they have continued their missions in the Gentile nations.

The Lord also told them that when the fullness of the Gentiles had come, when their times were fulfilled, then his servants should be sent to all the scattered remnants of the house of Israel, who should be grafted in again; but first, the fullness of the Gentiles must come in. You know that Scripture which says—"The first shall be last, and the last shall be first." Now the Gospel, when it was preached in ancient times, was preached first to the Jews, the house of Israel, to those of Israelitish origin, and when they counted themselves unworthy of eternal life, and rejected that Gospel, "Lo" says Paul, "we turn unto the Gentiles." The Gentiles, then, heard it last; they were last to embrace the Gospel of the kingdom, and the Jews first, that is, as many of them as would believe and repent. But in the last days, when the angel brings the Gospel, it is reversed, and it is preached first to the Gentiles, to bring in their fullness, and to fulfil their times, and then it will be sent to the house of Israel.

In the 21st chapter of Luke, our Savior, in speaking of the evils that should befall the Jewish nation, says, "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This has been fulfilled literally upon the Jewish nation, and they have been scattered, according to this prediction, among all nations. Many of them were destroyed by the edge of the sword. Jerusalem was taken some seventy years after the birth of Christ, and has been in possession of the Gentiles from that day to this. Jesus told them that such should be the fact, that Jerusalem should be in the possession of the Gentiles, and should be trodden down by them until a certain period — until their times should be fulfilled.

The great object of the angel in restoring the Gospel was, in the first place, to fulfil the times of the Gentiles. Inquires one—"What do you mean by that?" I mean that God will send this Gospel, restored by an

angel, to every nation, kindred, people and tongue in the Gentile world before he will permit his servants to go to the scattered remnants of Israel; and they will labor with, preach to and declare the work of God to the Gentile nations, and seek to bring them to a knowledge of the ancient Gospel, and to organize a Church among them, so far as they will hearken to and receive their testimony. Then, when the Gentile nations shall reject this Gospel, and count themselves unworthy of eternal life, as the Jews did before them, the Lord will say—"It is enough, come away from them, my servants, I will give you a new commission, you shall go to the scattered remnants of the house of Israel. I will gather them in from the four quarters of the earth, and bring them again into their own lands. They shall build Jerusalem on its own heap; they shall rear a Temple on the appointed place in Palestine, and they shall be grafted in again." Now that, in short, is the nature of this great latter-day preparatory work for the coming of the Son of Man.

Now let me quote another passage that corresponds with one I have already quoted. Paul, in the 11th chapter of his epistle to the Romans, speaks of the proclamation of the Gospel to the Jews first, and because of their unbelief, Paul says they were broken off as branches of the tame olive tree; "and," says the Apostle, addressing his epistle to a Gentile church, "you have been grafted in the stead of them;" in other words, the kingdom has been transferred from Israel to you Gentiles, and it is committed into your hands, and you are beginning to bring forth the fruits of that kingdom, the gifts of the kingdom are made manifest among you, just as they were among Israel in the days of their righteousness. "But," said Paul—"They were broken off by unbelief, and you Gentiles stand by faith. Be not highminded, but fear, for if God spared not the natural branches, if he did not even spare the tame olive tree—the natural branches—take heed lest he also spare not thee, for you are only wild branches grafted in contrary to nature. Take heed lest he also spare not thee, for behold, therefore, the goodness and the severity of God; on the house of Israel, that fell through unbelief, severity; but towards thee, or in other words, towards you, the Gentiles, the goodness of God is extended if you continue in his goodness. It was on that condition—if you Gentiles continue in his goodness; otherwise, says Paul, you also shall be cut off, just the same as Israel were. You also shall be cut off, and they also shall be grafted in again, for God is able to graft them in again. For if God spared not the natural branches take heed lest he also spare not thee, etc. Then he tells them a mystery. He wanted those Gentiles to understand a certain mystery, and that was that blindness in part had happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is written—There shall come out of Zion a deliverer who shall turn away ungodliness from Jacob. "And this shall be my covenant unto them, saith the Lord, when I shall take away their sins."

It seems then that Paul understood, by the spirit of prophecy, that if the Gentiles apostatized, if they did not continue in the place where they were grafted, if they did not continue in the goodness of God, if they became highminded, they also were to be cut off, just as they have been for many long generations that are past; cut off from all the ancient

blessings of the everlasting Gospel through the apostacy of their ancient fathers.

But the Lord intends to make a change, and that change is to send forth this Gospel from heaven to be preached to the nations of the Gentiles, to give them one more chance, if they will have it, to bring in their fullness; and when that time has come, and the servants of the Lord find that the balance of them harden their hearts and reject the Gospel of life and salvation, then the Lord will graft in all Israel, and they will be saved, being restored again to the tame olive tree, and bringing forth the fruits thereof. Thus will be fulfilled the ancient covenant that God made with them pertaining to the latter-days. Have you read that covenant that Paul quotes from? One of the ancient prophets, Jeremiah, delivered the prophecy, as recorded in his 31st chapter—"Behold the day shall come that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers, when I took them by the hand and brought them forth out of the land of Egypt. And this is the covenant I will make with them saith the Lord—I will write my law in their hearts, print it in their thoughts, and they shall all know me from the least of them unto the greatest of them, saith the Lord."

Now did all Israel and all Judah know the Lord, from the least of them to the greatest of them? Had they no more need to say, every man to his Jewish neighbor, know ye the Lord? Was that the case anciently, when the Lord offered them the covenant of the everlasting Gospel? No; instead of all Israel and all Judah knowing the Lord, from the least to the greatest, they were the very ones that were cut off and lost the privileges of that covenant. But in the latter days when the fullness of the Gentiles is brought in by the proclamation of the Gospel committed by the angel, then is the time that the Lord will renew this covenant, and the same Gospel that he offered to them eighteen hundred years ago, and which they rejected, will be offered to them again, and all Israel will be saved. As it is written —"There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob."

It seems, then, that the Lord, when he shall fulfill this prophecy, will have a Zion on the earth. Enquires one—"What do you mean by Zion?" I mean the Church of God, that is what I call Zion. God will have a Church on the earth—a Zion, and out of that Church a deliverer will come for and in behalf of all Israel, not only the Jews—the two tribes and a half that were scattered after Christ, but the ten tribes that were taken away out of Palestine some seven hundred years before Christ. All Israel—the whole twelve tribes—will come to the knowledge of the truth when God sends this deliverer out of Zion, proclaiming the Gospel of the latter-days for their salvation.

Connected with this everlasting Gospel is another very marvelous event preparatory to the second advent. What is that? Every Christian upon the face of the whole earth will be gathered from all nations, and all will be assembled in one. Says one—"There are none of our Protestant denominations gathering; the Roman Catholics do not gather; the Greek Church do not gather, and I do not know any Church, except you Mormons, that gather out." Now, let us see what is said about this gathering. I have told you that

the Gospel should be committed by an angel; I have told you that it should be the hour of God's judgment—a peculiar time of judgment, in which the nations are to be visited with sore and terrible judgments. Now let us read further—"Another angel followed, crying, 'Babylon is fallen, because she made all nations drunk with the wine of the wrath of her fornication.'" Who is Babylon? I have already explained that Babylon is a great power that should be in the earth under the name of a church, a woman—that generally represents a church—full of blasphemy. She had the inscription of her name upon her forehead—"Mystery Babylon, the mother of harlots and abominations of the earth." What is to become of her? Where does she sit? Upon many waters, says John; and to interpret this to the understanding of the people, the waters are many people, nations, kindred and tongues where the woman hath her seat. These churches are scattered over the wide face of the earth, and this is called Babylon. Another angel is to follow the one that brings the Gospel, after it has been sufficiently preached, and proclaim the downfall of this great and corrupt power in the earth. Well, will all the Christians that are there perish, or will they be gathered out? Hear what John says—"I heard a great voice from heaven, saying, 'Come out of her, oh my people, that you partake not of her sins, that you receive not of her plagues, for her sins have reached to the heavens, and God hath remembered her iniquities.'" Then there is only one way to escape, is there? We can't stay in Babylon and be spared from these judgments, can we? Not at all. Why not? Because her sins have reached to the very heavens. Look at her abominations, her whoredoms, her murders, her priestcraft, her false doctrines, her forms of godliness without any power; look at them, all the nations are following after, and consider it popular to follow and embrace these doctrines. "Come out of her, oh, my people." What people? God had no people in Babylon until the Church was organized, he could not have; he sent his servants to organize his Church, that there might be a people called his people. But when that Church is organized among these nations, kindred, tongues and people, its members are not permitted to remain where they are. This is not an invention of a learned company of divines, saying it will be a good thing for us to gather in one; it is not something invented by human wisdom; but the Revelator John says—"I heard a voice from heaven." What, a new revelation, John? Yes, a voice from heaven. God was again to speak, before the downfall of Babylon; and this should be the voice—"Come out of her, O my people."

Who has been fulfilling this among all those calling themselves Christians? Have the Roman Catholics? Have the Greek church? Have the Protestants, in any of their denominations, been gathering out from all the nations of the earth? No, but you find one people doing it. Who are they? The Church of Jesus Christ of Latter-day Saints, organized on the earth by divine authority. They have gone forth proclaiming these things among the inhabitants of the earth. Instead of saying to the people—"Tarry where you are," we say to them—"Arise, make preparations, and gather out from this corruption." This has been the proclamation to the people of Denmark, Norway, Sweden, Germany, Italy, France, Spain, Portugal, and every

other country the people of which have received the Gospel, and they have been commanded not to tarry, but to obey the word of the Lord, and gather as soon as possible.

But where shall they gather to? Is there anything indicated in prophecy about where they should gather? Yes. Daniel saw a Church organized in the latter days, in a mountain or high place of the earth. Read the dream of Nebuchadnezzar, king of Babylon, in the second chapter of Daniel's prophecies? The king could not recollect his dream when he awoke, and he sent out to all the wise men, magicians and astrologers, and requested them to tell him what his dream was, and then give him an interpretation. But they could not do it. Finally a man of God, a humble man, by the name of Daniel, besought the Lord, and the Lord revealed to him the dream and the interpretation thereof. Nebuchadnezzar, it seems, had seen a very great image before him; the head of that image was gold, the breast and arms of silver, the belly and thighs were of brass, the legs of iron, and the feet part of iron and part of potter's clay. He saw it in all its terrible majesty composed of these different metals, together with potter's clay. Then, after Daniel had described to him what he had seen in his dream, said he—"Thou sawest until that a stone was cut out of the mountain;" not out of some low country of the earth near the sea level, "but thou sawest until that a stone was cut out of the mountain without hands, and it rolled forth, and smote the image upon the feet, that were part of potter's clay and part of iron, and the feet were broken to pieces. Then were the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away and no place was found for them." What became of the stone? The stone that smote the image became a great mountain and filled the whole earth?

Well, what was the interpretation of Nebuchadnezzar's dream? He told the king that the head of the image represented the kingdom then organized; that after him would come another kingdom, that of the Medes and Persians, represented by the breast and arms of silver; then a third kingdom should follow, the Macedonians; then a fourth kingdom, which should be great and terrible, compared to the iron kingdom, which every one admits was the great power of Rome, which flourished and had power and dominion over the whole earth. Out of that kingdom grew other kingdoms represented by the feet and toes of the image; these kingdoms had not all the greatness and strength of the former kingdoms represented by the image, but they were partly strong and partly weak.

Now what is the location of this great image from the days of Nebuchadnezzar until now? You go into Asia and you will find there the descendants of the old Babylonian empire still in existence. Come a little further westward, and you find still the descendants of the Medes and Persians who once flourished and exercised dominion over the earth. A little further west you find the descendants of the third, or Macedonian, empire still in existence. Come further still, into Europe, and you find the feet and toes of the image in the latter-day kingdoms of the earth, which have branched across the great deep and have planted themselves in America. Are they partly strong and partly broken? Yes. Some of them have some-

strength apparently, and they have among themselves all the characteristics of miry clay with the iron, for they are divided one against another, and they have to keep up their standing armies because they are afraid of one another. But where is the stone from the mountains? Where is that kingdom that is called the stone? In the interpretation the Prophet says—"Thou sawest until the kingdom of God was set up, and it smote the image upon the feet," and so on. It does not commence its attack away in Asia, where the head of gold or its descendants live, neither in any intermediate part, but it commences at the very extremity of this great image, as it spreads out to the west, and commences upon the feet and the toes; it is there where the stone is cut out of the mountain without hands, it is there where the God of heaven should set up a kingdom, as Daniel says, that should never be destroyed, neither shall it be given into the hands of another people, but it shall stand for ever. Not like the former-day kingdom that was set up, before the Roman empire had attained to its zenith of power. The former-day kingdom of Christ was set up in the days of the Apostles; that was overcome and destroyed out of the earth. The beast made war upon them and prevailed against them, and they were banished from the earth, and the woman upon the scarlet-colored beast seems to have had dominion among all nations, kindreds, tongues and people, more or less. But in the latter-days the kingdom of God was to be built up on the earth, that should never be destroyed; it was not to be like the former-day one, but it should stand for ever, while all these other kingdoms should not only be destroyed, but, like the chaff of the summer threshing floor, should be carried completely away, and no place should be found for them.

That is the destiny of all the nations. A great many wise men, and statesmen, have meditated deeply upon the past, present and future of the nations, and have no doubt inquired in their own minds with a great deal of seriousness—"What will be the end of these political powers? What will be the end, for instance, of this great republican government of ours? What will be the end of the governments organized in Europe?" These questions, no doubt, have occurred to thousands and tens of thousands of reflecting men. The Bible answers the question. No kingdom, no form of government of human invention will be permitted to stand. When God has fulfilled the saying written by the Prophet Daniel, there will be one universal kingdom, and only one, and that will be kingdom of God, and Jesus himself will be the great king.

Inquires one—"What do you mean by this breaking to pieces? Do you think Daniel meant that they should go forth with physical force and subdue all the nations?" No, I do not think any such thing; but when the Lord God sends his holy angel from heaven with the everlasting Gospel and then ordains his servants to the Apostleship, and sends them forth among the nations of the earth, and they proclaim the Gospel of the kingdom among the people, if the people will not hear, the Lord himself will break them in pieces. It will be the message that he sends that will ripen them for destruction.

And the location of his kingdom was to be in the mountains, so says Daniel. Now you can understand that saying in Isaiah, which I read at the commencement of my remarks. When describing the glory of the Lord to be revealed and all flesh

seeing it together, preparatory to that work, Isaiah says there was a certain people that should get up into the mountains. "Oh Zion, that bringest good tidings get thee up into the high mountain." That did not mean a city called Zion, for it is not to be supposed that a city would travel up into a high mountain; but it meant a people, a people who were bringing good tidings. What good tidings? What can be more glorious tidings to the inhabitants of the earth than the everlasting Gospel sent by an angel, to say unto the people that if they will repent of their sins and be baptized in water for the remission of their sins, they shall receive the baptism of fire and the Holy Ghost by the laying on of the hands of the servants of God? What can be more glorious in its nature than a proclamation of this kind to the nations of the earth? Hence when the people come out of great Babylon and gather themselves together, they will gather into the mountains to fulfill this prophecy.

Any other prophecies about their going to the mountains? Yes. Read the 18th chapter of Isaiah. Isaiah, when standing in Palestine delivering his prophecy, looked off to the south-west and saw the rivers of Ethiopia, or Africa; and after having seen these rivers in vision he also sees a land shadowing with wings away beyond the rivers of Ethiopia. What kind of a land was that, away beyond the rivers of Ethiopia, from where Isaiah stood in Palestine? Why it is a land that had the appearance of wings. You have been struck doubtless, with the great resemblance that North and South America have to the two great wings of a bird. While Isaiah was thus gazing upon a land away beyond the rivers of Ethiopia, it looked so much like the wings of a bird that he says—A land shadowing with wings, away, beyond the rivers of Ethiopia." Well, Isaiah, what have you to say about that land? Why, says he, there is a proclamation to be had there. How extensive, Isaiah? To all people. Hear the words of Isaiah. Says he "All ye inhabitants of the world and dwellers on the earth, see ye when he lifts up an ensign on the mountains." Not on the low places of that land shadowing with wings, next to the seashore, but in the mountains. What is the nature of this ensign? It is characteristic of a standard, often spoken of by the Prophets, and called by the name of standard. Isaiah speaks of it as an ensign in a number of places. What would naturally be a standard? The kingdom of God is a standard to which the people rally and gather together. Does it affect all people, Isaiah? Yes. "All ye inhabitants of the world." What could be more extensive than that? "And dwellers on the earth, see ye when he lifts up an ensign on the mountains, and when he bloweth a trumpet hear ye." What else is to take place, Isaiah? He says that a severe judgment is to take place on that land shadowing with wings. What kind of a judgment, one that is to be very severe, Isaiah? Yes, for he says—"Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountain and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." When will this be, Isaiah? After this proclamation, after all the nations of the world have heard it, after the people have heard the sound of the warning message; then the first

among all the nations where the extremities of the image have sent forth one of its governments, there will be the commencement of a most terrible judgment, so much so that the people on that land will not have time to bury their dead, and the fowls shall summer upon them. Why is all this? Because they will not hearken when that sound goes to all people; they will not repent of their sins; they will not receive the message that God has sent by his angel, he therefore visits them first, because they are the first to hear those glad tidings. No wonder, then, that Zion, that brings good tidings, was commanded by the ancient Prophet to get up into the high mountain.

Let us go a little further, and see what immediately follows this. Isaiah says—"For behold the Lord God shall come with a strong hand." What! The coming of the Lord going to take place after Zion has gone up into the mountains? Yes, that is one of the great events that will transpire, when the people of the nations are careless and indifferent, when they are eating and drinking, buying and selling, and their minds wholly swallowed up with the various occupations of life. "Behold, the Lord comes with a strong hand, his arm will rule for him and he will reward his people; then the glory of the Lord will be revealed and all flesh will see it together."

But one of the great preparatory works in that dispensation of the gathering of Zion to the mountains, will be the construction of a great highway, which is to be cast up in the desert. Let me ask you who have been across these mountains, from Omaha for many hundred miles westward, what kind of a country is it? Is it a country of orchards, vineyards, and alluvial soil, that is calculated to flatter the agriculturist? Says one—"No, I never saw such a barren plain for hundreds and hundreds of miles. In the day time, when we had an opportunity of looking at it, it had all one appearance, and was a vast sage plain and desert." Now Isaiah said that when his people should get up into the mountains a highway should be cast up in the desert. "Prepare ye the way of the Lord, make straight in the desert a highway for our God." What! Is it made for the Lord? Yes. What is the Lord going to do with it? He is going to gather his people from all the nations on this highway through the desert. Do you want to know anything more about this highway? Read another chapter in Isaiah; he gives more particulars than what I have mentioned.

What I have read in the 40th chapter of Isaiah about the highway in the desert, is only one thing connected with it. In another chapter he says—"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Here is the same thing spoken of again, only it speaks of tunnels, or, in other words, gates — "Go through, go through the gates." I have no idea but what Isaiah, in gazing down upon future generations, saw the time when a long train of carriages would be whirled across a continent, without any apparent animal force or power. He perhaps did not understand the modern terms for tunnel through a rock, and hence he calls them gates. "Go through, go through the gates; prepare the way of the people; cast up, cast up a highway; gather out

the stones; lift up a standard for the people." Then comes in this universal proclamation—"Behold, the Lord hath proclaimed from the ends of the world." Now, from the ends of the world, we should naturally suppose that Isaiah, standing in Palestine, and delivering this, would see a work that was to transpire on a very distant land. He could find no better language to describe it, than the expression "to the ends of the world." Not a work to transpire in Palestine, in his own neighborhood, but, "*Behold the Lord should procla m from the ends of the world, to all people, Behold, your salvation cometh.*" That is, the Lord was coming with a strong hand, and this proclamation coming from the Lord was to be sounded to all the inhabitants of the earth, a standard was to be raised, and a way prepared by this highway being cast up.

There are a great many in this congregation who took part in casting up this highway. We built the most difficult portions of this railroad, through these mountains, some four hundred miles in extent. Did you work with a good cheerful heart, when you were engaged in gathering out the stones, and when you were making these gates that Isaiah speaks of, through which he saw a long train of carriages dart into the mountain, losing sight of them for a time, then seeing them come out again with great speed, from the mountain? How could he describe it any better than by saying—"Go through, go through the gates?"

But what kind of a people were these to be who should be gathered from the ends of the world by this proclamation? Read the next verse—"They shall call them the holy people, the redeemed of the Lord." Says one—"Well, you are called anything else but that; instead of being called a holy people, you are represented, by the priests and everybody else, as a very unrighteous people." Very well, the Lord will, in his own due time, enable you to distinguish between the righteous and the wicked. "Behold, they shall call them the holy people, the redeemed of the Lord; and behold, they shall be called, sought out, a city not forsaken." How different from old Jerusalem! Was that sought out? No; Jerusalem was built up a long time before Israel came out of Egypt, and was there ready for them to take possession of when they entered the Holy Land. Was Jerusalem ever forsaken? Yes, forsaken for many generations. But not so with Zion, that should get up into the mountains; they should seek out a location, so much so that the city should be called "Sought out;" and instead of being forsaken, as many people suppose the "Mormons" will be, the Lord God will protect them. According to the words of Daniel, the kingdom shall not be destroyed, neither shall it be given to another people, and it shall stand for ever. All these characteristics are being fulfilled.

Would you suppose that the House of Jacob, the ten tribes of Israel, can be gathered from the four quarters of the earth, and brought back to their own land, without the lifting of this ensign? No. Read the 11th chapter of Isaiah. There he says—"I will lift up an ensign for the nations, I will assemble the outcasts of Israel, and I will gather together the dispersed of Judah from the four quarters of the earth." Until the Lord God sends forth this proclamation to all the inhabitants of the world and dwellers on the earth, in vain may we look for the redemption of the outcasts of Israel and the dispersed of Judah. Israel, the ten tribes,

called the outcasts, will never return, the scattered Jews will never be restored, until such an ensign is raised. Isaiah, in the fifth chapter, speaks of that ensign—"I will lift up for the nations an ensign from afar." Why not lift it up in Jerusalem, Isaiah? Why not lift it up in Palestine? Why not commence the work in Asia? Says Isaiah—"I will lift up an ensign to the nations from afar." How far? Away off to the ends of the earth, from where Isaiah then was.

After this ensign is raised, he speaks of how swiftly the people shall come—"They shall come with speed swiftly." Is that the way you came, Latter-day Saints? When you crossed the ocean, how did you come? In steamships; and when you crossed through the United States to Omaha, how did you come? In steam cars. And when you crossed these desert sage plains, how did you come? With speed swiftly through most of the desert, just as Isaiah said you would in his fifth chapter.

Many people thought that when the railroad came "Mormonism" would be done away. But such a supposition shows their ignorance. Why, bless you, this people in the year 1847, when the pioneers crossed these plains without any track to guide them, were looking for this great highway then. Yes, I recollect, almost every day when I could get an observation of the sun, (for we had two sextants, and artificial horizons, and mountain barometers, and one circle of reflection,) taking the latitudes and longitudes of all the prominent places, crossing this great desert; and not satisfied with getting the latitude and longitude we had our mountain barometers and attached and detached thermometers and took the altitude above sea level of all the prominent places on the route of this great highway which was to be cast up for us in the midst of the desert. Thus this people were the first to talk about this great highway, and we never lost sight of it. We petitioned Congress for its construction twenty-five years ago; our Legislature, knowing the minds of the people, sent our memorial to the National Legislature, and requested them to cast up the highway across this country. Our memorials were, for awhile, treated with silence; but by and by, when the proper time come, the Lord stirred up Congress and the great men and capitalists of the nation to go forth and construct this highway. Did we not rejoice and thank the Lord our God for fulfilling that which we had been expecting, and praying for so diligently? We certainly did.

We might continue our remarks, as there are are many things connected with this great preparatory work which, did time permit, we would be glad to lay before the people. I will quote a passage or two more in relation to the gathering. Paul saw this gathering, and he calls it a new dispensation that should come after his day. He says that in the dispensation of the fullness of times he would gather together in one all things in Christ, whether they be things in heaven or things on the earth. The dispensation of the fullness of times, then, was to be characterized by the gathering of all persons that were in Christ. All the righteous dead that are in heaven, whose bodies are asleep in the grave, together with all the Christians on the earth, will be gathered in one in that dispensation. Fulfilling another prophecy in the 43rd chapter of Isaiah, where the Lord says—"I will say to the north give up, and to the south keep not back; bring my sons from afar and my daughters from the ends of the earth, even

every one that is called by my name." Will it leave a Christian behind? Not one. Go and search New York, Philadelphia, and all the eastern States, and the middle and southern States, and then all Europe, for a Christian after this prophecy is fulfilled, and you can't find one. Why? Because they are all gathered in one. How? By new revelation. The Lord says, "I will say to the north give up." The Lord is going to speak, the Lord is going to utter something—"I will say to the south keep not back. I will say, Come ye, my sons and daughters, from the ends of the earth, even every one that is called by my name." What an awful condition the world will be in when there is not a Christian among them. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE FORTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY MORNING, APRIL. 6, 1876.

(Reported by David W. Evans.)

INFIDELITY OF THE CHRISTIAN WORLD—DUTIES AND RESPONSIBILITIES OF THE SAINTS—NECESSITY OF A TEMPLE, AND WORKS IN BEHALF OF THE DEAD.

"Who am I, saith the Lord, that I command and am not obeyed? Who am I, saith the Lord, that I promise and do not fulfill?" We have again the privilege of assembling ourselves together upon another Annual Conference of the Church of Jesus Christ of Latter-day Saints, and I hope and trust that, what time we may spend in Conference, our hearts may be lifted up unto the Lord, that his Holy Spirit may be given unto us, that we may be dictated and directed in our words, thoughts, acts, and teachings, in such a manner that we may be justified before him.

We have said, time after time, and year after year, that we live in a very peculiar age, generation and dispensation, and this is true. Time rolls on, carrying with it its events, and fulfilling the revelations of God, unto us especially. We live in a day of darkness; unbelief and infidelity are covering the whole face of the earth, until it seems as though the whole Christian world had lost all hold of faith in God and in his Son Jesus Christ, and in the Bible,

the revelations of God to man. And this being the case, if the Lord has any people on the face of the earth, they should be increasing in faith in him. You let a Christian come here, no matter who, whether he be a minister, professor, or believer, or any one who professes to believe in the Bible, and let him ask an Elder in Israel—"Do you really believe, in your soul, sincerely before the Lord, that Mormonism is true?" When the Elder answers him "yes," he is about as much astonished as we were yesterday when these magazines exploded. The fact of it is, as I said before, the world do not believe in God or in revelation, and they marvel very greatly to find any man who has really got independence of mind enough to stand up and say—"I believe that Joseph Smith was a Prophet of God, and I believe in the revelations that were given through him; I believe in the literal fulfillment of prophecy, as written in the Bible." To hear men say this astonishes the whole Christian world, and it astonishes the Latter-day Saints to see the amount of darkness and infidelity that are abroad in the earth. Hence, as Latter-day Saints, I think it requires on our part an increase of faithfulness in the practice of our religion, and in the various revelations of God contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

We see before our eyes, year after year, the signs of heaven and of earth, and the fulfillment of prophecy, but how much are we as a people increasing in faith in God? Do we increase in that respect in proportion to the increase of infidelity in the world? Perhaps I am not a judge, but it appears to me that we do not comprehend. The work in which we are engaged, and the Bible, Book of Mormon, and the Book of Doctrine and Covenants, are just as true today as they were twenty, thirty, or forty years ago, when we shouldered our knapsacks and valises, and traveled on foot from city to city, State to State, and from country to country, to preach the word of God without money and without price, trusting in the living God to sustain and uphold us in our missions. I say that this work is just as true now as then, and so is the saying which I quoted—"Who am I, saith the Lord, that I command and am not obeyed? Who am I, saith the Lord, that I promise and do not fulfill?" I believe that the Lord will fulfill what he says; I believe that he will fulfill his promises unto the Latter-day Saints and unto the world, unto Zion and Babylon; and if he does, there is something at the door, something for us, as Latter-day Saints, to do. I believe the Lord has held every man responsible, from the day of our great progenitor, father Adam, into whose hands the Holy Priesthood and the keys of the kingdom of God have been committed; and I believe that every man, every set of men, and every people, will be held responsible, in time and eternity, for the use they have made of the gifts, blessings, and promises which have been given unto them. The amount of it is, that if any people undertake to keep a celestial law, it is their privilege to enjoy the spirit and power of that law; it is also the privilege of any man or set of men, who ever received the Gospel, to enjoy the blessings of that Gospel, no matter what age of the world they may have lived in. Every person who has ever repented of his sins, and has been baptized for their remission, after the order of God, and after the similitude of Jesus Christ, who was buried in water in the likeness of his death, and came forth in the likeness of his

resurrection, has a right to the Holy Ghost; it is promised, and it belongs to him; it is the right of all persons to enjoy this, and if they receive the Holy Ghost and its gifts, they have inspiration, light, and truth; they have eyes to see, ears to hear, and hearts to understand, and they should be in a position before the Lord that they can comprehend his work far more perfectly than the world, for they have not obeyed the Gospel of Christ, and they have no right to, or claim upon, the gifts of that Gospel. But all who, in any age of the world, obey the Gospel, have a right to the Comforter, and to inspiration and revelation, they belong to them, and the Lord never had a people on the face of the earth who did not have a right to these gifts, and it was their privilege and duty to enjoy them.

This is the difference between those who keep celestial law, the law of the Gospel of Jesus Christ, and those who do not. But, as I have remarked, all in every age of the world who have received a dispensation of the Gospel, are responsible before the Lord for their acts, and for the manner in which they have used their blessings and privileges. The Prophets and Apostles in every age have been held responsible for the manner in which they made use of the Gospel of Christ when committed unto them; and that is the way it is with us today. One thing is evident to everybody who reflects at all upon the things of the kingdom of God—whenever the Lord chooses a people out of the world, they are hated by the world, and are unpopular in the world. This has been the case in every age. It was so in the days of Jesus Christ. He came to his own father's house—the Jews; he was of the lineage of Abraham, and when he came to his own brethren he was unpopular, he was rejected and opposed. They did not like him nor his course. They were looking for Shiloh to come, but not as a babe born in a stable and cradled in a manger, and traveling on from that to the cross and the grave in poverty and affliction, without military authority, and without power to govern and control, and to deliver and uphold the Jews as a nation. Christ came as the babe of Bethlehem, the lowest almost of the human family, and remained so up to the day of his death. A poorer man never lived, that I know of, in Judea and Jerusalem, than Jesus Christ. Who were his followers? They were not the great, rich, learned, noble, High Priests, or leading men of Judea; many of them were illiterate fishermen, poor men, weak things of the world; they were the class that Jesus chose for his disciples, and into their hands he gave the keys of the kingdom of God; he gave them the Apostleship, the power to bind and to seal both on earth and in heaven. Their deeds and labors reached not only through this world, but they reached into the eternal worlds, and will affect the inhabitants of Judea and Jerusalem from that day, I may say, into eternity. Those disciples of Christ received the Holy Priesthood, the Gospel of Christ, and the keys of the kingdom of God, and Jesus held them responsible to the day of their death for the course they pursued. However much they were despised by the world, they were held responsible for bearing a true and faithful testimony to Jew and Gentile, of Jesus Christ being the true Shepherd and the Savior of the world.

And so I will say about the Latter-day Saints and the work they are engaged in. Ezekiel says that in the last days the stick of Joseph in the hands of Ephraim should be placed with the stick of Judah, before the

eyes of the nations in the hands of the Lord, for a special purpose—to gather the house of Israel in the latter days. These two records were also to be made use of in order to preach the fullness of the everlasting Gospel to both Jew and Gentile; and they will stand in judgment against the generation living on the earth when they come forth; and from the day that Moroni gave that record into the hands of Joseph Smith, the Lord held him responsible for the use which he made of it; and when he gave him the Priesthood under the hands of John the Baptist, and the Apostleship under the hands of Peter, James and John, the Lord Almighty held him responsible unto the day that he sealed his testimony with his blood, for the course that he pursued with these things. And he bore his testimony, left it on record, and sealed it with his blood, and laid down his life, and that testimony is in force today upon all the world, and will remain so unto the end of time. And when I say this of Joseph Smith I say it of every other man. President Young has led this Church for many years, and the Lord has held him responsible, and will hold him so unto the day of his death, for the course pursued by him while conducting the affairs of his Church and kingdom, and also for the use he makes of the holy Priesthood and the keys of the kingdom. So also with his Counselors, the Twelve Apostles, and every one of us; we shall all be held accountable to the day of our death, and we shall have to give an account before the God of heaven when we go into the spirit world and meet him there; for the use of this Priesthood, and the keys of the kingdom, which have been established on the earth for the last time, have been committed into the hands of this people, and God will hold the whole of us responsible for the use we make of the blessings, privileges and powers which we enjoy in connection therewith. The eyes of God and his angels, and of every man who dwells in the celestial world are watching us, and the course we pursue.

We are gathered together here as a people; we have been in these mountains a good while, and for a good many years we have been organized as a Church and kingdom, in this last age, in this dispensation of the fullness of times; and now the question with me is—Are we living up to our privileges? Are we performing the work required at our hands? Can we, as a people, claim the blessings of the Gospel of Christ, the blessings of the celestial law and of the celestial kingdom of God? Can we claim these things at the hands of our heavenly Father unless we keep his commandments? This is a question that we want to take home to ourselves. If we are not keeping the commands of the Lord can we claim his blessings? We can not; and this is matter for reflection for the Latter-day Saints.

It may be asked—What are the commandments of the Lord? Many of them are contained in these records, the Bible, Book of Mormon and Book of Doctrine and Covenants; and we have the living oracles with us, and have had from the commencement. The Lord will never leave his kingdom without a lawgiver, leader, president, or some power to direct the affairs of his Church on the earth, for the reason that it is the dispensation of the fullness of times, in which God has set up a kingdom which is to be an everlasting kingdom, and to whose dominion there will be no end; that kingdom will not be given into the hands of

any other people, but it will be given to the Saints of the Most High, and they will possess it for ever and ever.

Now, brethren and sisters, here comes a question in my mind, this morning, which I think we ought to bring home to ourselves, and that is—Are we, as a people, doing our duty in keeping the law and commandments of God, and the covenants which we have made? If we are we are justified, and we have a claim upon the Holy Spirit and upon the blessing and approbation of God. Many things are required at the hands of the Latter-day Saints, and there is not one of us who has a lease of his life. The Elders of this Church are passing away, and almost every Conference we look around and find that somebody has left us; and it will be but a short time before many of us who are here to-day will have closed our labors in the flesh, and we shall have passed to the other side of the vail, and it is important to us all that we should do what is required of us. What we find to do to-day we should not put off till to-morrow.

The question may arise in some minds—What is required of the Latter-day Saints? I will tell you some things that are required of us. The Lord requires us to pay our Tithing; and another thing is that we go to and build the Temple in this city; whether we do it or not it is required of us, and if we fail, we, in my view, shall be under condemnation. I consider that the building of Temples is one of the important things required by the Lord of the Latter-day Saints in the dispensation of the fullness of times, that we may go into those Temples and not only redeem the living but redeem our dead. We have been a good many years here in the valleys of the mountains, and we have not yet got a Temple finished to the name of the Lord. We have one pretty well forward in St. George, and I am very glad of it; but we want one here. We have got the foundation laid; it has been standing a good many years, and I think that we should go to and finish it, and do what we can to redeem our dead. This is among the things for which I think we shall be held responsible. Very many of us in this Church and kingdom have been gathered, as the Prophet has said, one of a family and two of a city, and many of our progenitors, now in the spirit world, never saw the face of an Apostle, Prophet, or inspired man, and they are shut up in prison. Joseph Smith, Heber Kimball, Geoege A. Smith, and thousands of the Elders of Israel may preach to those spirits, and they may receive the testimonies which the Elders bear; but the Elders will not baptize believers there; there is no baptism in the spirit world any more than there is any marrying and giving in marriage. All these things have to be done this side of the vail, in the flesh. God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the whole human family, from father Adam down to our day, have got to have the privilege, somewhere, of hearing the Gospel of Christ; and the generations that have passed and gone without hearing that Gospel in its fullness, power and glory, will never be held responsible by God for not obeying it, neither will he bring them under condemnation for rejecting a law they never saw or understood; and if they live up to the light they had they are justified so far, and they have to be preached to in the spirit world. But nobody will baptize

them there, and somebody has got to administer for them by proxy here in the flesh, that they may be judged according to men in the flesh and have part in the first resurrection.

This, in my view, is the work that is required at the hands of the Latter-day Saints, and when we get through I think we will find this to be true. And if there is anything I desire to live for on the earth, or that I have desired, it has been to get a record of the genealogy of my fathers, that I might do something for them before I go hence into the spirit world. Until within a few years past it has seemed as if every avenue has been closed to obtaining such records; but the Lord has moved upon the inhabitants of this nation, and thousands of them are now laboring to trace the genealogical descent of the Puritan fathers, those who landed at Plymouth Rock, and whose descendants built up New England. Their lineages are coming to light, and we are gradually obtaining access to them, and by this means we shall be enabled to do something towards the salvation of our dead.

These are some of the things upon my mind that I wished to speak to you about. And now let me ask—Have we a right to our endowments and to the ordinances and blessings of the Church and kingdom of God, unless we fulfill the law of God. It seems to me many times, that there is a darkness and a lack of faith even among the Latter-day Saints, and that as we grow older we grow colder, and as we advance towards the winding-up scene it seems as though we have almost lost sight of our calling, of the object of our being gathered together, and the purposes which God requires at our hands. There is a good deal for us to do if we build up Zion; and if we do that and sanctify ourselves before the Lord, it has got to be done through obedience to the commandments of the Lord. The Lord has commanded us, and we have got to obey his commandments if we receive the blessings of obedience. Our numbers are not great, and compared with the whole of the inhabitants of the earth I do not expect that the number of the Latter-day Saints will ever be very great; yet the Lord has promised that the little one shall become a thousand, and the small one a strong nation; and out of the house of Israel and those from among the Gentiles who obey the Gospel, God will raise up a nation, and they will have power and strength in the earth. But when we compare the Saints in this or any other age with the surrounding world, their numbers are few. I do not know why it is that so few of the inhabitants of the earth take any interest in their eternal welfare. The whole human family, heathen, pagan, Christian and Jew, know that this is not their home, and that all have got to die, they can not escape the law of death; even if translated, as some were anciently, they have to undergo a change equivalent to death. Then why is it there is so little interest throughout the world with regard to a future state and to eternal matters? The few who show they have an interest in these things, and who have gathered together to these valleys of the mountains, have need of faith; we stand in need of prayer, we stand in need of the Holy Ghost, and of the inspiration of the Almighty to dictate and direct us, and unless we possess and enjoy these things we become barren and unfruitful before the Lord.

Now, whatever the Lord requires at our hands, he does not require anything of us that we can not perform. We can obey his command-

ments according to the position that we occupy and the means that we have in our possession. There is no man or woman so poor but what he or she can obey the Gospel; they can go forth and be baptized for the remission of their sins, and if they keep the commandments of the Lord he will put into their hands power and means to fulfill that which is required of them.

I hope, brethren and sisters, that while we are together at this Conference, we shall have prayerful hearts, and that the Spirit of the Lord may be poured out upon us; that President Young may have strength of body, and that the Spirit of God may rest upon him to such an extent that he may be able to give the Latter-day Saints such instruction as he may desire; and that the Apostles and Elders who may be called upon to speak may be made the instruments in the hands of the Lord in conveying his word to the people, and that we may be united together.

Somebody or other has got to build up Zion; somebody has got to build Temples, and to go into them and attend to the ordinances therein. The Lord has said that he will come and visit the earth, but before he does come the people have got to be pure. The Lord Jesus has declared that he will come and reign on the earth, and if you read the Book of Doctrine and Covenants you will find numerous predictions in regard to his coming, such as—"I come quickly," "I come at an hour ye think not," "My coming is at the door," "I come as a thief in the night," "I come in an hour when you are not looking for me," and "Blessed is he who is looking for the coming of our Lord and Savior Jesus Christ." I say that throughout the whole of the Scriptures—the Old and New Testament, the Book of Mormon, and the Book of *Doctrine and Covenants*, the second coming of the Lord is frequently referred to; and has the Lord promised these things without intending to fulfill them? No, he has not, they will be fulfilled. But before Christ comes, a people have got to be prepared by being sanctified before the Lord. Temples have got to be built; Zion has got to be built up; there must be a place of safety for the people of God while his judgments are abroad in the earth, for the judgments of God will visit the earth, there is no mistake about that, the revelations are full of promises to this effect, and as the Lord has declared it, he will not fail in keeping his word.

Brethren and sisters, let us search the revelations of God; let us look to ourselves, and understand the spirit by which we are governed and controlled in our labors and callings. We are called to a great calling. The greatest calling with which any people can be called is to have placed in their hands the Gospel of Christ, and the power to build up his kingdom upon the earth. The Lord has chosen the weak things of the world to confound the world, and things that are nought to bring to nought things that are. He has done this in every age of the world, and he has done it in our day and generation; and he will hold us responsible for the use we make of the holy Priesthood, the ordinances of his house and the power that is put into our hands to accomplish the work of God, and to build Temples to his name. If we do not do these things I think that we shall be under condemnation before the Lord, and that we shall suffer for it.

I pray God, my heavenly Father,

that he will pour out his Spirit upon this people, that we may see and comprehend things as they are, that we may comprehend our duties and may be inspired to labor while the day lasts, for by and by the night will come when no man can work. I pray God that we may be prepared for his coming, and that we may have power and a disposition to perform and accomplish all that is required of us, that when we go to the other side of the vail we may be satisfied with our labors here in the flesh.

This is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE FORTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY AFTERNOON, APRIL 6, 1876.

(Reported by David W. Evans.)

HOW GOD'S PURPOSES ARE FULFILLED—SIMILARITY OF ANCIENT AND MODERN CHURCH GOVERNMENT—INTERVIEW WITH BARON ROTHSCHILD—OBJECT OF BUILDING TEMPLES—THE PERFECT ORGANIZATION OF THE CHURCH OF CHRIST—WORKS INDISPENSABLE TO SALVATION.

When we meet together on occasions like the present, it is absolutely necessary that we place ourselves under the guidance and direction of the Almighty; that is, a thing indeed, which is proper at all times, for in the Lord we live and move—from him we derive our being—and to him we are indebted for every blessing that we enjoy of a temporal and spiritual nature, for everything that pertains either to this world or that which is to come. We are met together on this occasion to attend to the duties and responsibilities that devolve upon us associated with the Church and kingdom of God upon the earth; and it is very important that we have his spirit to direct us in our speaking as well as in our hearing, and in the various purposes, plans and calculations that may be started for the building up of the kingdom of God upon the earth, for we really are, or ought to be, co-laborers with the Almighty for the accomplishment of his purposes on the earth. And although we are very weak, and incompetent to do anything in and of ourselves, yet with the assistance and guidance of the Almighty we shall be enabled, by diligence and faithfulness in dis-

charging the various responsibilities that devolve upon us, to fill up the measure of our day upon the earth with honor before God, before the holy angels and before all good men, and to lend at least a helping hand in building up the kingdom of God upon the earth, that we so frequently talk about, and to introduce those principles which emanate from the Most High. In this regard, however, we can do nothing of ourselves, neither could any man who ever lived upon the earth do anything in and of himself. There is a great supreme, over-ruling power that shapes, manages, controls and dictates the affairs of the human family. He raises up one and puts down another; he regulates and controls the affairs of the nations at his will, and in regard to the purposes that he has designed, pertaining to the earth whereon we live, of which he has given us some slight idea, he will have to be, after all, the principal co-operator, the leading hand, the power that guides, directs and controls. He has called upon us to be his assistants in the work that he has commenced in these last days, and has called a variety of laborers into his vineyard, whom he has promised to sustain, to guide and to direct, and hence, although it may be an unspeakable privilege for us to be co-laborers with the Almighty, yet it is only through the spirit, power and intelligence that he communicates, that we shall be able to do anything acceptable in the sight of God, and, as I said before, no man living without this assistance is capable of doing anything acceptable in the sight of God. When we look at the works of God in the various ages that have passed, and in the various dispensations that have been ushered into the world, we see this manifestly pointed out. In fact, when we reflect upon the work that we are engaged in, to whom are we indebted? To any of us? I think not. To Joseph Smith? I think not. He was made use of as an instrument in the hands of the Almighty to convey certain principles that God revealed to him; that was all, and when he came, it was not his own words that he spoke, it was the revelation of God's will to him, and it is that which we are in possession of through him, as an instrument. It is so with President Young and his council, and it is so with the Twelve, it is so with all the Bishops, High Councils, High Priests, and all the various authorities of the Church and kingdom of God upon the earth. It is not that there is anything inherent in us, for we know nothing only as God revealed it, we know nothing only as it was communicated. We did not understand the first principles of the doctrine of Christ even; and I have never met with anybody on the face of the earth where I have traveled who did know anything about these things. We are indebted to the Lord, therefore, for any knowledge that we have of the true doctrine of the Church of Jesus Christ of Latter-day Saints, and for all the ramifications thereof. We are indebted to him for a knowledge of the Priesthood, whether that Priesthood be after the order of Melchizedek, which is after the order of the Son of God; or whether it be the lesser or Aaronic Priesthood. We none of us knew anything about it, and nobody ever did, until God communicated it. And the same thing holds good all the way through. Go back to the history of the world, as reported in the Bible and Book of Mormon, and you will find that

every great movement ever made among men that had God to support it, originated not with men, but that God himself was the author of it. Even Jesus himself, when he came, said—"I came not to do my will, but the will of him who sent me;" and—"The words that I speak, I speak not of myself, but the Father that dwells in me. He doeth the works." Therefore, looking at things in this point of view, we, above all people who dwell on the face of the earth, ought to acknowledge the hand of God in all things; and in fact we have a revelation directly on that point, which says—"that with none is the Lord angry but with those who do not acknowledge his hand in all things."

We are here for a certain purpose; the world was organized for a certain purpose; the world has been destroyed for a certain purpose, and judgments have overtaken it for a certain purpose; the Gospel has been introduced for a certain purpose, in the different ages of time, and among the different peoples to whom it has been revealed and communicated, and we, to-day, are in subjection to the general rule. The Lord has led us along as he once led Israel, and as he led the Nephites from the land of Jerusalem, and the ten tribes, and other peoples, who went to different places. He has led us along, and the first thing he did with us, or to the world whereon we live, or with whom we are associated, was to send his Gospel, having revealed it first to Joseph Smith, and he, being authorized by the Almighty, and having received his appointment through the holy Priesthood that exists in the heavens, and with that appointment, authority to confer it upon others, did confer it upon others, and they in turn upon others, and hence the Gospel was sent to us in the various nations where we resided. And when these men went forth to proclaim this Gospel, they went, as Jesus said, not to do their "will, but the will of the Father who sent them," and to co-operate with the holy Priesthood here upon the earth in introducing correct principles. Hence they went among the nations, and thousands, and tens of thousands, and millions listened to their testimonies; but as it was in former days, so it has been in latter days. Says Jesus—"Strait is the gate and narrow the way that leads to life, and few there be that find it; while wide is the gate and broad is the way that leads to destruction, and many there be that go in thereat." This has been the case in all ages and among all peoples, wherever and whenever the Gospel has been preached to them.

Now then, the Lord has been desirous, in this age, as he has in other ages, to gather to himself a people who would do his will, keep his commandments, listen to his counsel and carry out his behests. To whom could he send? To the wise and learned, to the philosopher and statesman, to the prince and potentate? Verily no. The Lord, in this age as on former occasions, sends by whom he will send; he selects his own messengers, and sends them among the people. And when the Elders of Israel went forth, he said to them in a certain revelation—"Go forth, and mine angels shall go before you, and my Spirit shall accompany you." And they went forth, and God was true to his word, and many of you, at that time in distant nations, listened to the words of life, and when you heard them, you knew and understood them, just as Jesus said—"My sheep hear my voice and know me, and they follow

me, but a stranger will they not follow, because they know not the voice of a stranger." You heard the voice of truth accompanied by the Spirit of God, and that caused a chord to vibrate within your own bosoms, and you yielded obedience and came out here, as we find you to-day.

Now, then, we are gathered together to help, what to do? To look after our own individual interest? No. To accumulate wealth? No. To possess and wallow in the good things of this life? No; but to do the will of God, and devote ourselves, our talents and abilities, our intelligence and influence, in every possible way to carry out the designs of Jehovah, and help to establish peace and righteousness upon the earth. This, as I understand it, is what we are here for, and not to attend to our own individual affairs, and let God and his kingdom do as they please. We are all interested in the great latter-day work of God, and we all ought to be co-workers therein. It is proper sometimes that we should reflect a little upon some of these things, and find out what is our true status and position before the Lord, and before one another, before the angels, and before the world that we are mixed up with, and have more or less to do with. We want sometimes to pause and reflect a little upon some of these things. Why was God so careful to preserve the plates upon which this record was found, and from which it was translated? Why was he so desirous that the old Prophets, who lived upon this continent generations ago, should sacredly guard and keep these sacred records? He told us what it was for, and the Prophets told us what it was for, and Jesus, when he was here, told us what it was for—that these things might come forth in the last days for the benefit of his people, and for the benefit of all who should believe in, and obey the word of God among the Gentiles? What for? That we might have a corroborating testimony from a people upon this continent, who had their Prophets, which should agree with the testimony which we had from the continent of Asia; and that, through the instrumentality of that truth which shall be developed, a nucleus might be formed through which God could communicate his will, and accomplish those purposes that he has designed to accomplish from before the foundation of the world. From the commencement of the organization of this world, God designed the accomplishment of the very thing that we are engaged in here to-day. We live in what the Scriptures call the dispensation of the fullness of times, in which the Lord has said that he would gather together all things in one, whether they be things on the earth or things in the heavens; in this dispensation he designed to call together his sheep that were on the face of the earth, just as much as he did in the days of Jesus. How was it then? Said Jesus—"Father, I pray for those whom thou hast given me; thine they were and thou gavest them me. I pray for them that they may be one, as I, Father, am in thee and thou in me, that the world may know that thou hast sent me." He has done the same thing in this day. He has gathered together his sheep, he has organized his holy Priesthood in its fullness, perhaps as perfectly as it ever was organized on the face of the earth. I do not know, fully, the position of things in Enoch's day; there may have been many things transpired on this continent that we have not had revealed unto us, for we have not all their records, only part of them were translated;

some of the things contained on the plates were unlawful to be written at that time. But there were times when men had communion with God; there were times when God revealed himself unto his servants the Prophets; there were times when men came with a—"Thus saith the Lord" to the people; there were times when the people would say—"All that the Lord has bid us to observe, that will we observe and do;" there were times when the people said—"The Lord is our king, the Lord is our judge, the Lord is our lawgiver, and he shall rule over us." God is seeking to have a people like that in the present day, and that, through the Priesthood upon the earth, we shall be associated with the Priesthood in the heavens, and they with their God.

There are no people now, and there never was a people, who could accomplish anything without this, and, as I said before, without the guidance and direction of the Almighty. There are a good many things associated with these matters, and some of them are very plain and simple; in fact, it is said by a certain individual that they are so plain that a "wayfaring man, though a fool, need not err therein;" and it was said in former days—"God hath not chosen the wise and great of the earth, but the weak and foolish things of this world to bring to nought the things that are." Then, he has restored the holy Priesthood, and that, as I understand it, is the rule and government of God, whether on the earth or in the heavens, the principle by which all things are governed in the heavens, and by which, when the kingdoms of this world become the kingdoms of our God and his Christ, all things will be governed here on the earth.

These, then, as I understand them, are things of very great importance to the Latter-day Saints, for it is to them that I am speaking this afternoon. We have an organization in our Church as they had in former times. We are told that in the days of Jesus on the Asiatic continent, "God placed in his Church, first Apostles, secondarily Prophets, afterwards Pastors, Teachers, Evangelists," etc.; and we are, moreover, told that these were placed in the Church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and the knowledge of the Son of God, to a perfect man, to the fullness of the measure of the stature of Christ, that we may no longer be children, tossed to and fro by every wind of doctrine, but that we may grow up into him who is our living head in all things," that we may indeed be like him, one with him as he is one with the Father.

This is the kind of principles that they had then, and this the kind of organization. What have we? Something very similar. We have Apostles and a First Presidency. What are the members of the First Presidency? Apostles. We have an organization of the Twelve, as they had then. We have also Seventies, in all of which we have even more than they had, though I do not know what they had on this continent, that is not made manifest; we shall know these things by and by, as the purposes of God roll forth, and their revelations are made known to us pertaining to these matters. We have our Bishops, we have our High Councils, we have our Seventies, we have our Elders, Priests, Teachers, and Deacons, all of which, or the pattern for which, have been given by the Almighty, by the revelation of his will to Joseph Smith; and if we have any knowledge that differs from the rest of mankind in relation

to these matters, it is through the revelations of God, and we say to God be the glory and not to us. They went forth in former times and preached the Gospel without purse and scrip. We have done the same. I can see around me scores and hundreds of men who have been abroad to the nations of the earth to preach the Gospel without purse and scrip, trusting in the living God, holding the same Priesthood and authority; in possession of the same truths, lit up, encouraged, and sustained by the same Spirit, the same light, and the same intelligence that they had.

These are some of the distinctive features of the Church of Jesus Christ of Latter-day Saints. Then we have gathered ourselves together. Well, the Prophets saw it years and years ago, and prophesied about it, but it was left for us to do. The Prophet says—"I will take one of a city and two of a family and I will bring them to Zion." What will you do with them? "I will give them pastors after my own heart, who shall feed them with knowledge and understanding." I will introduce the Priesthood of the Son of God among them; I will give them the light, revelation and power of God to be with them, and I will stand by them and sustain them. He has revealed to us, as he did to others, the nature of the relationship that subsists between men and their wives; he has shown us that there are eternal associations and connections, and has shown us how to accomplish these objects, and to secure to ourselves, our wives and our children, inasmuch as they observe the revelations of God and carry out his purposes. These are some of the principles that he has made known unto us, and he has given us commandments relative to these things, and in relation to building Temples to his name and administering therein, so as to be acceptable to him. He has pointed out to us certain principles pertaining to the everlasting covenants with us, with our fathers and with our children, and has shown us how to perform the various duties devolving upon us, according to the counsel of his will, which he has revealed through the holy Priesthood that he has here upon the earth. These are things with which we are most of us familiar, and therefore I do not propose to quote Scripture about them particularly, but just lay them briefly before your minds, that you may reflect upon them.

Before we came into this Church and kingdom, we had certain confused ideas about a future state; but what did we know about it? Very little, very little indeed. We hoped we should get to heaven when we died; we hoped that, if we were good, honest, upright and virtuous, God would accept us, which was all very good so far as it went. But what knowledge had we of the future? None at all. What knowledge has the world to-day about these things? None at all. What knowledge have they of us and of our communications with God? None at all. The world never saw the kingdom of God, they never can see it, it is out of their reach, Jesus said in his day—"Except a man is born again he cannot see the kingdom of God," much less inherit it. They cannot help that; we could not help it when we were in their condition; generations past could not help it? What could they do about it? Nothing. What could any of the great reformers, as they are called, do about these things? Simply nothing. Did any of them ever introduce the Gospel as Jesus taught it? Not one among them; with all their virtue, zeal and philanthropy,

with all their desires to do good, they could not accomplish these things. Were they all wicked men? By no means. There were many good men among them, and so there are to-day; but these good men cannot see the kingdom of God, unless by the Spirit of God, and we are told definitely that "no man knows the things of God but by the Spirit of God." And how do they get it? We have been taught, by believing in the Lord Jesus Christ, by repenting of our sins, by being baptized, by those possessing the authority, in the name of Jesus Christ, for the remission of our sins, and by having hands laid upon us by the same authority for the reception of the Holy Ghost. Then it is that the Spirit takes of the things of God and shows them unto us; then it is that we are brought into communion with our heavenly Father; then it is that we have a hope that enters within the vail, whither Christ our forerunner is gone; then it is that we have an unction from the Holy One, as they had in former times, that will teach us the principles of light, and life, and intelligence, pertaining to our present and future existence; then it is that the darkness with which the world is beclouded is removed, and the light of heaven is permitted to permeate our minds, and impart light and intelligence thereunto; then it is that we are the sons of God, and it does not yet appear what we shall be, says the sacred writer; "but when he who is our life shall appear, then shall we appear like unto him in glory;" it is through this principle, and this life, light and intelligence, and that through obedience to the commands of God.

In looking still forward we find that there are other things ahead of us. One thing is the building of Temples, and that is a very important item, and ought to rest with force upon the minds of all good Saints. I remember, some time ago, having a conversation with Baron Rothschild, a Jew. I was showing him the Temple here, and said he—"Elder Taylor, what do you mean by this Temple? What is the object of it? Why are you building it?" Said I, "Your fathers had among them Prophets, who revealed to them the mind and will of God; we have among us Prophets who reveal to us the mind and will of God, as they did. One of your Prophets said — "The Lord whom ye seek shall suddenly come to his Temple, but who may abide the day of his coming? For he shall sit as a refiner's fire and a purifier of silver." "Now," said I, "Sir, will you point me out a place on the face of the earth where God has a Temple?" Said he, "I do not know of any." "You remember the words of your Prophet that I have quoted?" Said he—"Yes, I know the Prophet said that, but I do not know of any Temple anywhere. Do you consider that this is that Temple?" "No, sir, it is not." "Well, what is this Temple for?" Said I, "The Lord has told us to build this Temple so that we may administer therein baptisms for our dead (which I explained to him,) and also to perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man." "Well, then, this is not our Temple?" "No, but," said I, "You will build a Temple, for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and that

you will build a Temple there; and when you build that Temple, and the time has arrived, 'the Lord whom you seek will suddenly come to his Temple.' Do you believe in the Messiah?" "Yes" "Do you remember reading in your old prophets something like this—'They shall look upon him whom they have pierced, and mourn, and be in bitterness for him, as one that is in bitterness for his firstborn. And one shall say, What are these wounds in thine hands and in thy side? And he will say—These with which I was wounded in the house of my friends?'" "Ah! Is that in our Bible?" "Yes, sir, that is in your Bible." I spoke to him then about the Nephites having left Jerusalem and told him that the Book of Mormon represents them as descendants of their people, and that Jesus came among them, and that they, because of their iniquity and departure from the word and law of God, were stricken with blackness. Said he—"What, as Cain was?" "Yes, sir, as Cain was." Said I—"These people, the Lamanites, according to this record," a French copy of which I gave him, he being a Frenchman; "this people are beginning to feel after these things, and they are coming by hundreds and by thousands and demanding baptism at our hands, just as you find recorded in that book that they would do, and that is given there as a sign that God's work had commenced among all nations. Said he—"What evidence have you of this?" This conversation took place in the Townsend House, and when the Baron asked me for evidence, said I—"Sir, if you will excuse me a few minutes I will give you some evidence;" and I went to Savage's book stand, in the Townsend House, and obtained a photographic copy of David Cannon baptizing Indians, standing in the midst of a great crowd of them. Said I—"Here is the evidence." "Well, what shall we do?" Said I—"You can do nothing unless God directs. You as a people are tied hand and foot, and have been for generations, and you can't move a peg unless God strikes off your fetters. When he says the word the things spoken of by the Prophets will be fulfilled; then the measuring line will go forth again in Jerusalem, then your Messiah will come, and all those things spoken of by the Prophets will be fulfilled."

I mentioned these matters to Baron Rothschild merely to exhibit some ideas pertaining to the work in which we are engaged; and in speaking of the Temple—"Well, this is not the Temple?" "No, not that you are going to build, this is ours, and we expect to build hundreds of them yet, and to administer in them in carrying out the work of God." I speak of this, that you may reflect a little, you Latter-day Saints. Has God organized a First Presidency? Yes. Has he endowed them with the Spirit and power of God? Yes. Has he organized the Twelve? Yes. Have they the spirit of their office? Yes, in part. He has organized Seventies; have they the spirit of their office? In part. He has organized a High Priests' quorum; have they the spirit of their office? In part, and many of these things are only in part. He has organized an Elders' quorum, and a great many Elders have been ordained; have they the spirit of their office? In part. Are they magnifying it? Only in part. Why we have got really and truly a nation of Kings and Priests, ordained, set apart and authorized to carry out the purposes of God here upon the earth, to operate with the Priesthood behind the vail in the accomplishment of these things. What are we

doing? A little, but many of us, I am afraid, not very much. A great many are doing the best they know how, and are desirous, with their whole soul and spirit, with their intellect and their substance and everything they have, to dedicate themselves and all they have for God and for his cause and kingdom, and for building up Temples, and for accomplishing everything that God requires at their hands. Then there are some that feel like the boy said about his father. A Gentile came along and spoke to a little boy down street here, and said—"Boy, are you a Mormon?" "I don't know," said the boy. "Is your father a Mormon?" "Oh, yes," said the boy, "but he does not potter much about it." There are a good many who feel a good deal like that—they don't potter much about it. When their minds are lit up by the Spirit of God they feel like dedicating themselves and all they have to God, yet, by and by they begin to weaken and falter, and quiver, and go away.

Sometime ago a great many of us renewed our covenants and were baptized in the name of Jesus for the remission of our sins, and we then covenanted before God, holy angels, and one another, that we would consecrate ourselves and all that we had to God, that we would follow his counsel and the counsel of his holy Priesthood in all things, temporal and spiritual. Now let us talk a little plain on some of these things. Is not that so? Did you not do these things? You did. Well, what does it mean, or what does baptism mean, or what do any of these things mean—the ordinances, the Priesthood, the gathering, Temples, endowments and the light, intelligence and privileges that we have received from the hands of God? What do they mean? Are they a sacred reality that have emanated from God? Are they things in which our present, future and eternal happiness is concerned, or are they a mere phantasm? It seems they are very little more to many, although, perhaps, they appreciate them according to the best of their understanding, light and intelligence; still they say they are desirous of keeping God's commandments. Let me repeat here a passage of Scripture. "It is not every one that saith Lord, Lord, that shall enter into my kingdom, but it is he who does the will of my Father who is in heaven." I think that is the Scripture, if I am not very much mistaken; I think you will find it written there, and I think that Scripture is just as true to-day as it was eighteen hundred years ago, just as binding, and we shall find the results of it just as true, and when the secrets of all hearts are revealed, when the judgment is set and the books are opened, these things will be known and understood. How will it be then with Latter-day Saints? Why those who are doing right and are full of integrity, and have kept their covenants, observed the law of God and walked in obedience to his commands will hear Jesus say—"Thou hast been faithful over a few things and I will make thee ruler over many things." And then there are some others mentioned. Who are they, and what are they? "Why, many will come to me and say, 'Lord, have we not prophesied in thy name? Have we not cast out devils in thy name, and in thy name done many wonderful works?' When he will say to them—'Depart from me, for I never knew you.'"

How will that fit on some of us do you think? That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much at prophesying in the name of God; I do not think they cast out

many devils in the name of God, or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to keep the covenants you have made.

These are things for us to reflect upon, and it is well for us all to reflect upon the position that we occupy. How is it with us? Are we all engaged in the same work? Not precisely. Paul gave a very beautiful description of the church of God in his day. Said he—"The body is not one member, but many; and the eye cannot say to the ear, I have no need of thee, nor the head to the feet, I have no need of thee." They were all engaged in the same work. It was not a work that rested simply upon the Apostles, or Prophets, or Evangelists, or some of the leading, prominent men of the Church; it was the work of God, in which they were all engaged. The body is not one member, but many, and if one of the members suffer they all suffer with it; if one member rejoice all are honored with it. The body is not all head; it would be a curious kind of a body without arms, stomach, legs, feet, &c.; it would be no body at all, it could not exist or act. You cut off any member of the body, say an arm, and the body is maimed; pluck out an eye and the body is maimed. Pluck out both eyes and you could not see. You may have ever so perfect a body and take away the legs and the feet, and what then? You can do nothing, you can't walk, you have got to be lifted by somebody else and carried about, a helpless, inanimate being, without motion, power and activity. So it is with the body, and if one member suffer all the members suffer with it. The head may be very perfect, but if the arm is withered or any part of the body injured the powers of the body are impaired, and it can not fully answer the ends of its organization. Hence it is that in the organization of the Church of Christ every member should act in its own place—the Presidency in theirs, the Twelve in theirs, the Bishops in theirs, the Seventies in theirs, the High Priests in theirs, and the Elders, Priests, Teachers and Deacons who are living their religion in theirs. A Teacher who keeps the commandments of God and fulfills his duties is more honorable than the Apostle who does not. You hurt any part of the body, for instance, cut your finger, and the entire body feels it immediately. Touch the head and every part of the body senses it. And so it is with every particle of the body—it is a perfect system; and so is the Church of God, and each of the organs, members in particular, thus the organized body walks in the path that God marks out, and seeks to accomplish all things that he designs for us to do. Hence there is a mutual sympathy, affection and regard, and a brotherhood and fellowship among the Saints of God who are living their religion, all through the organization of the Priesthood, from the head to the foot.

And then we are united with the Priesthood in the eternal worlds, and the Priesthood that we have is of the same nature as that which they have. They administer in time and for all eternity; we are administering now in time, and soon shall be in eternity, all of us. The Twelve who are around me, and the First Presidency, and others will be, by and by, beyond the vail in another state of existence. And what then? Why then we go to give an account of our

stewardship, and it will be well for all of us if we can say with Paul—"I have fought the good fight of faith, I have finished my course, and henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give to me at that day, and not to me only, but to all who love the appearing of our Lord and Savior Jesus Christ."

May God help us to be faithful, live our religion and keep his commandments, that we may, by and by, obtain an inheritance that is incorruptible, undefiled and, that fadeth not away, reserved in heaven for us, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT THE FORTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, THURSDAY MORNING, APRIL 6, 1876.

(Reported by David W. Evans.)

UNBELIEF OF THE PRESENT AGE—THE SAINTS CALLED TO BUILD UP GOD'S KINGDOM—THEIR DUTIES AND RESPONSIBILITIES.

I am gratified with another opportunity of meeting in the capacity of a General Conference. We have listened to a very stirring discourse here this morning in regard to the great work in which we are all engaged, or at least the Latter-day Saints should be all engaged in it; for they ought to feel interested in the work they have espoused, as it is designed to bring about the accomplishment of the purposes of the Lord upon the earth. In the day and age in which we live, the Lord has given to his children here below the great privilege of being co-workers with him in establishing his kingdom, and the reign of truth, peace and righteousness upon the earth.

Is there any necessity for the Lord to commence such a work? If we are to believe our surroundings, and what we see, hear and learn every day, there is great necessity, for there can be little doubt in the minds of any reflecting person that we live in a very wicked, unbelieving, and perverse generation. I do not think this proposition would be denied by any one, it is so manifest to everybody that they cannot deny it. Well, the time has come when it seems as if the cup of their iniquity is about filled, and when the Lord thinks it is enough, and he has seen fit to commence his great latter-day work with a proclamation of the everlasting Gospel among the children of men,

with a view of reclaiming them from the path of perdition, and of saving all who will yield obedience to his requirements.

The earth is now filled with violence and evil as it was in the days before the flood, and the Lord has said that as it was in the days of Noah so shall it be in the days of the coming of the Son of Man. How was it in the days before the flood? Why, the wicked had filled the cup of their iniquity, and they were destroyed, only a few—the righteous—being saved. Well, if it is to be in the days of the coming of the Son of Man as it was in the days of Noah, why the wicked will again be destroyed, and the righteous saved. This is a preparatory work, and if the people reject the Gospel that the Lord has revealed from heaven, they may expect to be overtaken, sooner or later, by his judgments. They are already being poured out upon the earth. We see and hear of them occasionally, but the world is filled with unbelief. Unbelief in God is the crying sin of this generation. They do not believe in the things of God, nor in the principles which he has enunciated, and which he is endeavoring to establish through the instrumentality of those among his children who have rendered obedience to his Gospel, and who live in accordance with the principles thereof upon the earth. We have the privilege of promulgating the work of God, and of establishing his kingdom here among the children of men; and we may have the privilege of building Temples to his high and holy name, wherein we may receive the blessings of time and eternity, and administer the ordinances of salvation for the living and the dead.

It does not seem necessary, and it should not be, to enter into any argument to prove these things to the Latter-day Saints; they are already patent to them, and in this regard they know and understand their duty. Well then, what is there for us to do? Why, to take hold with renewed energy and zeal; not to falter but to go ahead, with what interest we can command, with all the ability we have been endowed with, and with the means that the Lord has bestowed upon us, in accomplishing his purposes, and in building Temples to his holy name. It is for our own benefit; it is for the benefit of the kingdom, and for the growth and spread thereof.

How can we do more than we have done? One way by paying our Tithing. Can we go to and assist in building this Temple, the foundations of which have been laid so long? I answer that we can. The next question is—Will we do it? That I do not know; each one will answer this question for himself by his acts. If we respond to this call it will require labor, means, and some attention. For one I will say that I am willing to take hold with my might, and do what I can towards it. I can do something, can you? Yes, each and every one can do something, and if the Latter-day Saints will be united in this thing we shall see the construction of this Temple go on rapidly. We are abundantly able to do it—we have plenty of mechanics and laborers, and abundance of the means necessary to sustain them. The details will be furnished, and the requirement will be made. Will it be responded to, that is the question? I think it will; I have faith to believe that the Latter-day Saints will respond with alacrity in putting the work through. I believe that it is in the hearts of the people, and that they will rejoice in

it to a greater or less extent. There may be some lukewarm in this work, as in every other; but I am satisfied that the great majority will lay hold with a great deal of energy, and will persevere in it, and will rejoice in doing so. This is my faith, and I am willing to prove it, so far as I am concerned, by my works.

I do not consider it necessary to dwell upon the importance of these things. A great many of the Latter-day Saints have had many blessings bestowed upon them in the house of God, very great blessings indeed. Shall we slacken our hand because of this? By no means. There still remains a great work to be done; and it is incumbent upon us to do it, as brother Woodruff has said, while we have the opportunity in the flesh. Before we go behind the vail we should lay a foundation to progress upon after we have finished our course here. We, by our works, as well as by our faith, while in this life, should lay a foundation for exaltation in the celestial kingdom of our Father and our God.

I am rejoiced to hear the subject of building Temples agitated again. A great deal might be said about it as to the details, but it will recommend itself to every one. What can a Bishop do in his ward? He can do something, and if he will lay the matter before the members of his ward he will find that he can get very liberal contributions in labor, and in provisions and other means necessary to pay the hands who work steadily on the Temple. There is not a ward in the city, not a ward in the county, nor in all these counties, but what can contribute considerable to this end, and that too right away. It is not going to take so much stone to go on with in proportion, as it has taken for the foundation, for the walls will not be so wide; and although the work is expensive, yet it can be done. We have mechanics who are perfectly competent to do it, and the plan will be given as fast as laborers to do the work are ready.

This is one thing that we can do, and it is required of us, and the responsibility of accomplishing this task rests upon our shoulders. Of course we have other duties to perform. Every person who lives in this Territory, here in Zion, who professes to be a Latter-day Saint, has responsibilities of various kinds resting upon him. All ought to assist in developing the resources of the soil, to draw from the elements for the support of themselves and families; to build up and make improvements, and not to tear down and destroy. We should all be united in developing, beautifying and improving this country, in which the Lord has planted our feet, that we may become a self-sustaining people, bringing forth from the elements with which the Lord has surrounded us, those things necessary for our sustenance and comfort. We should economise our time, and use it and all we have to our own best advantage, and to the glory and honor of our Father. There is plenty of labor here for all if they will do it, and if they will put themselves to work in those channels that are necessary. There are some kinds of business that are overdone. A good many of our young people, and others to, instead of turning their attention to the cultivation of the earth, or to the manufacture of things that are actually needed for the welfare and comfort of the community, seek to become clerks and to pursue some kind of a calling that is not productive. Such a course increases the consumers, but not the produc-

ers, and we have no surplus here of those things necessary to support and sustain people. If men were to go into various branches of manufacture, they would help to create a market for home products, and that would stimulate production, the production of fruits of the soil as well as other things. That would be good economy. We, at present, have no surplus of the products of the soil in these valleys of the mountains; there is no overplus even of wheat or other grain, or of butter and cheese, and other kinds of food. Even of meat we have not any but what can command a market, and at a price sufficiently high to justify the raising of it, and the taking care of, and increasing and multiplying the flocks and herds, and then using them wisely. What for? To sustain the wicked and ungodly? No; but to build up the kingdom of God, and to hold and use for God and his kingdom continually. Not just for a short time, and then pass off in some other direction; but continually, day by day, week after week, and year after year, as long as we live, contribute of what we have for the building up of the kingdom, and the building of Temples to the name of the Lord. And when that is done, there will be something else in the same direction, for it is the work of the Lord, the great work of the last days. Let us act as if we believed it, unitedly, with all our hearts, and with all the means that we possess, and not sift our ways to strangers. I tell you, brethren and sisters, this rests upon us, and the work may advance with a great deal more rapidity than what it has done, if we will be united in obeying the counsels that we receive from time to time. We must not only listen, but act upon the counsels we receive.

The Lord, a great while ago, said through his Prophet, that he would give the kingdom in its fullness to his Saints, and that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. We believe this, and we believe that we are his Saints; poor as we are, we are the best there is. We have the opportunity to grow and increase in grace and in favor with the Lord, and in faith and in good works, and becoming better than we now are, and of becoming more useful; and as we do so, why, the kingdom will grow faster, and things will prosper more with us. We shall have greater power with the Lord and in the world, and the purposes of heaven will roll on and come to pass faster than they have done. Though in this respect we have no reason to complain, for they have come along about as quick as we have been able to stand it. But the work will continue to increase in greater ratio than it has hitherto done; it is bound to, and cannot help it, any way in the world. Whether we ourselves, individually, stand firm and steadfast, makes no difference, the work of God will go forward anyhow. But we have the blessed privilege of assisting, and of being co-workers with the Lord, if we are disposed to be so. Then let us look to it that we do not fail, for upon this depends our own salvation and exaltation in the celestial kingdom. We have now an opportunity for laying a foundation for hereafter hearing the welcome plaudit—"Well done, good and faithful servant, you have been faithful over a few things, now will I make you ruler over many things." Shall we neglect the opportunities that we enjoy to that extent, that we shall come short hereafter? I hope and trust not.

The work we are engaged in is worthy of all our attention, for it is

the work and kingdom of God, that was spoken of by the Prophets long ago; that great kingdom spoken of by the Prophet Daniel, that is to break in pieces and subdue all other kingdoms, and stand forever, is actually being built up in our day, right in the face and eyes of the whole world. Who understands it? Does the outside world? No, and it seems sometimes as if scarcely half the Saints do to the extent they should. I am satisfied that neither I nor anybody else comprehends this work to the fullest extent. A great many can see the kingdom, some do not; some of those who profess to be Saints, judging by the course they take, do not see the kingdom. But it is here all the same, whether you see it or not, and it is actually transspiring; and the course and history of the Latter-day Saints are a testimony to the world from the Lord of the building up of his kingdom, the bringing to pass of his purposes, and the fulfillment of prophecies uttered thousands of years ago. But they cannot see it.

One of the signs of the times to be given when the kingdom of God should be built up, was the heaving of the sea beyond its bounds Has anybody heard of any such thing in these days? Everybody that reads the newspapers knows that events of this kind have been common during the past few years; but this generation pay no more regard to them than they would to the shaking of a straw in the wind, so far as being a sign of the coming of the Son of Man, or of the accomplishment of the work of the Lord in the last days. Talk to people generally, in the world, about such things, and they say—"Oh, they are accounted for upon some natural principle." It is so with all of the signs that the Lord has given, or that he will give, that have been prophesied about—they can all be accounted for upon some natural principle. They are nevertheless coming to pass in the time that the Lord, through his Prophets, has said they would come. Many things prophesied of in ages past and gone are actually transpiring to-day, yet the people generally do not comprehend them. But the majority of the Latter-day Saints do, and they know that the time of the second coming of the Savior is approaching.

Can we realize that there is a great work to be accomplished, and that the responsibility rests upon our shoulders? I hope and trust we may; I believe we shall, and that we shall put forth renewed energy to perform what is required of us from time to time, and be earnest in accomplishing, as far as it devolves upon us, the purposes of the Almighty, in seeking the kingdom of God and its righteousness, and in developing the country in which God has planted our feet, and which he held in reserve for so many hundreds of years for his Saints, that they might have a place to come to and inherit. We know that he has given it into our hands, and he is pouring his blessings upon us from time to time, and that to use for him and his kingdom, and not, as fast as he hands them to us, to hand them out to build up the devil's kingdom.

That we may be united in using our abilities, our means, our substance, and all that we have, in rolling forth God's purposes, building up his kingdom, and establishing the principles of righteousness in the hearts of the people, is my prayer, in the name of Jesus Christ. Amen.

REMARKS BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 30, 1876.

(Reported by G. C. Ferguson.)

THE GATHERING OF THE SAINTS IS THE LORD'S WORK—KNOWLEDGE OF THE GOSPEL ATTAINABLE ONLY BY REVELATION—THE LORD DICTATED THE PROPHET JOSEPH SMITH IN ALL THINGS PERTAINING TO THE ESTABLISHMENT OF THE CHURCH OF CHRIST UPON EARTH.

I have been pleased and interested by the remarks of brother Staines. He has been very diligent and indefatigable in looking after the interests of the Saints who have been emigrating to this place for many years. I pray that God will continue to bless him, that he yet may be made instrumental in guarding the interests and cheering the hearts of the Saints of God for years to come. This gathering is part of the work we Saints are engaged in. There are associated with this labor some ideas that are rather peculiar. There are many things in the Scriptures very strange and remarkable to men who are not inspired with the spirit by which these principles were inculcated.

The Lord in one place says by his Prophet, "Gather my Saints together, those that have made a covenant with me by sacrifice." There is another passage of a similar kind, spoken by another Prophet, "I will take them, one of a city and two of a family, and bring them to Zion; and I will give them pastors after my own heart, that will feed them with knowledge and understanding." There are many similar prophecies in the Scriptures, pointing out the day in which we live. But men pass lightly over them, as they do over many other things of great importance to the human family.

But there certainly is a significance in these expressions. If these events have not already transpired, they certainly will yet come to pass. If God has said he would take one of a city and two of a family and gather them to Zion and give them pastors to feed them, there must be a time when these things will be accomplished. Among other things communicated to Joseph Smith was that the people were to gather together, and there is a general impulse and feeling of this kind prevalent among this people. They scarcely know by what influence they are dictated and controlled, nevertheless this feeling is among the Saints in foreign lands as well as here. The feeling there is a strong impulse and desire to come here, while in this place there is a desire to help them to come. Hence the feeling is reciprocal and a part of the Gospel, a little of that leaven which Jesus referred to in his day, which "leaveneth the whole lump." As regards the ideas men may entertain about this thing it is a matter

of very little importance to us. It is sufficient for us to know the principles which God has revealed. The world has no means of knowing this, and the Saints only know by obedience to the Gospel. Brother Staines referred to the time when it first became a matter of concern to him to know whether the principles of the Gospel were true or not. This same feeling has been experienced by many of the Latter-day Saints, and they solved the question by a doctrine of Christ, which the world never seem to reflect upon. Jesus said, "If any man will do his will he shall know of the doctrine, whether it is of God, or whether I speak of myself." There is something so broad and comprehensive, yet so individually personal, in the principle here involved, that though this mode of knowing is open to all, yet each individual must feel and realize for himself. There is another scripture bearing on this point, "He that believeth hath the witness in himself," and another says, "The Spirit of God takes of the things of the Father, and shows them unto us." Again, another says, We have a hope that enters behind the vail, where Christ, our forerunner, has gone. Another, "We *know*," not we think we know, "if the earthly house of this tabernacle be destroyed, we have a building of God, a house not made with hands, eternal in the heavens." There is something so definite to all men who are in possession of these principles of the Gospel, that it may well be said, "Life and immortality are brought to light by the Gospel."

I might go on quoting Scripture, but this is the Gospel Jesus taught his disciples, and when he was on this continent he taught the same doctrines and principles and put the believers in possession of the same certainty. There is something very satisfying in relation to these matters. It is not with the faithful Saint a matter of any importance what man may think about him; his religion is to him a personal matter in which he is individually interested. No philosophy, no worldly wisdom can impart a knowledge of the plan of salvation. This knowledge is not to be obtained except through obedience to the principles which God has revealed. But having partaken of the light and intelligence communicated by the Almighty through obedience to the Gospel of the Son of God, the result is the same now as in former times. Such a man has the witness planted in himself, as Paul said, "Now we are sons of God, but it doth not yet appear what we shall be, but, when he who is our life shall appear, then we shall be like unto him, for we shall see him as he is" We shall "be transformed to his glorious image." This, then, is the hope and certainty of the Gospel, the reward of every true believer, and hence it is a personal thing. It is no use presenting to men of this kind the nonsense comprising the religions of the day; it is lost labor to try and turn a body of men from principles like those, such as God revealed personally to them, their souls have been lit up and fired by eternal intelligence, and it is impossible to eradicate this evidence and certainty from a body of men thus led and directed. God knew this when he commenced this work.

Men have had their varied social communities, religious and other theories; but they do not know the secret springs of the human heart. They do not know the operations of the spirit of the living God. They cannot bind a conglomerate mass of men sufficiently together, they will not where they cannot amalgamate them. Nothing less

J. H. Smith

than the inspiration of the Almighty will do it. They have tried it in various nations with varied success, but they never have accomplished it and they never will. Hence we are brought back to where we started, the necessity of sending forth the Gospel. Jesus said, "My sheep hear my voice and know me and follow me. A stranger they will not follow, for they know not the voice of a stranger." In the commencement of this work the Lord, knowing the material required, raised up his servant Joseph Smith, inspired by his spirit, power and authority, to proclaim the Gospel of the Son of God, to administer in the ordinances thereof, and unite those that were willing to make covenant with the Lord by sacrifice, those that would lay aside their traditions and keep his commandments. This was what the Lord wished; not to gather up a promiscuous crowd, but those who would receive the Gospel. "I will take them one of a city and two of a family and bring them to Zion," says the Lord, and give them pastors after my own heart, that will feed them with knowledge and understanding, not with false philosophy, but with knowledge emanating from God; men who will manifest the will of God and carry out his designs, teaching the people his law.

The world think they can learn the law and will of God at the theological and other schools, and seminaries; but they never did and they never will learn God or his purposes in this way. God wishes to establish his kingdom in our day, and he will establish it by his own power, in his own way.

The Prophet speaks of a stone that should be cut out of the mountain without hands, which will roll forth and smite the great image, become a mountain and fill the whole earth. This will be done by Israel's God, and no power or government, not all the power of earth and hell combined, can stay its progress. This is the work of God, not of man. It is not by this man nor that man that this will be brought about. It is by the power of Jehovah. No other power can accomplish these things. He makes use of men to accomplish certain objects he has in view, and will bring about his purposes in his own way and when it pleases him. But we talk sometimes a good deal about Joseph Smith. Who was Joseph Smith? An unlettered youth. Could he do anything to accomplish these things? Not unless God had revealed it to him. He asked wisdom of God and received it. Till that time he knew no more about these things than you or I. It was God and God alone that did these things. "He can take the weak things of this earth, the base things and the things that are not, to bring to naught the things that are, that no flesh may glory in his presence." He took Joseph. Why? Because the time had come to begin a work, in which all the holy Priesthood of God that had lived in former ages were concerned. Joseph was the honored instrument chosen to take the initiative. Who knew that this time had come? No one. The religious world were as divided then as as they are to-day. All kinds of opposing doctrines and dogmas were promulgated. "When the Lord shall bring again Zion, the watchmen shall see eye to eye." But when men are governed by their own notions, what do they see of the things of God? Nothing. Who originated the doctrines of this Latter-day work? Who organized this Church? I have read that in former times God placed in the Church, first Apostles, secondarily

Prophets, afterwards Pastors, Teachers, Evangelists, for the perfecting of the Saints, the work of the ministry, for the edifying of the body of Christ. Who knew anything of this? God told Joseph to organize a Quorum of Twelve Apostles, and he did it. He told him how to organize a First Presidency, and he did it. God told him how to organize the Aaronic and Melchizedec Priesthood, and he did it. Who knew anything of this? No one. They had a Babel of confusion everywhere, without certainty or true intelligence. We read that there were Seventies. Who knew anything what a Seventy was? Joseph was told to organize Quoruns of Seventy, and he did it. He was told to organize a High Priests' Quorum. He was told what their duties were. Did Joseph himself know anything of all this? Not till he was told. He was told to ordain Bishops. All kinds of notions were entertained about the position and duties of a Bishop. I remember talking to an English nobleman, I think it was Earl Roseberry. Said I to him, "Allow me to introduce to your Lordship Edward Hunter, our presiding Bishop. You have your Bishops in England, and they are called lords spiritual; this is our lord temporal, and looks after our bread and cheese" What did any one know of the office and duties of Deacon, Teacher, Priest, or Elder? Nothing. Who knows anything about the building of Temples? No one, not even the Jews; they do not know fully what they were for. God has revealed it to his Priesthood. The relationship of man and wife—who knows anything about this? No one. The sectarian priest will get up with a solemn visage and pronounce a pair to be husband and wife till death. I say from such folly good Lord deliver me; but the Lord has delivered me through the Gospel. God raised up Joseph, and made use of him to reveal this knowledge, and we have to be directed by God alone. He placed in his Church in days of old Apostles, Prophets, Pastors, etc., for the work of the ministry, for the edifying of Christ's body, till we all come to the unity of the faith, to the knowledge of the Son of God. All those officers disappeared years and years ago, but God has restored the ancient organizations of his Priesthood on earth—Apostles, High Priests, Seventies, Elders, Priests, Teachers and Deacons. He has restored Bishops and their councils, and high councils, for the accomplishment of his purposes. He first institutes baptism for the remission of sins, then the laying on of hands for the gift of the Holy Ghost, the gathering of the people, then the building of Temples. Witness our Temple here, and the one at St. George, and many others. God must dictate. We must be willing to carry out his instructions, united as one body, with feelings of sympathetic kindness and brotherhood, associated in our family capacities, our quorum capacities, associated with the Church triumphant, with the men of God who have lived in former years, without whom we cannot be made perfect, nor they without us. If diligent and faithful in these things, it will be well with us. Eternal life is within our reach, and it is for Apostles, High Priests, Seventies, Bishops, and all that pertain to the Church of God to rise up and do their duty, perform their obligations to the Most High; and I pray that our path may be like that of the just, which shineth brighter and brighter till the perfect day.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT LOGAN, CACHE VALLEY, SUNDAY, AUG. 15, 1876.

(Reported by Geo. F. Gibbs.)

VERY FEW WILL INHERIT CELESTIAL GLORY—LUST AFTER THE THINGS OF THE WORLD PRODUCES APOSTACY—NO REAL HAPPINESS OUTSIDE OF GODLINESS—THE LORD REQUIRES THE HEARTS OF THE CHILDREN OF MEN.

I think it is pretty well understood, by my brethren and sisters, that my labors, as a public speaker, are somewhat limited, compared with what they used to be.

The first season the Twelve went on a mission as the Twelve Apostles I became acquainted with the father of brother William Hyde, who has just addressed you. Brother Hyde, deceased, was then a boy. He with his father's family gathered with the Saints; he went to Missouri and returned to Illinois, and got married. And this afternoon we have heard one of his sons speak to us. It is forty years this summer since I first knew the father of this young man. For three years previous to this I had been engaged preaching the Gospel, and the Spirit of God would rest down upon me to that degree that, if I did not open my mouth to preach to the people, it seemed as though my bones would consume within me, consequently I used to preach long and loud.

For forty-three years I have been more or less engaged preaching to the people. My talking organs are now pretty much exhausted, but my general health is good, even better than when I was a young man. I never felt better than I do at present. I have lungs enough to serve me to preach a hundred years, providing the talking organs of my stomach were correspondingly good.

I came here to rest, to get away from much talking. Since being here, I have been waited on by the Indians who are passing through, and I have had to do a good deal of talking to them, besides having to converse with the brethren.

I sometimes feel that I can hardly desist from telling the Latter-day Saints how they should live, but my talking organs will not permit me to say as much as I wish to. The Celestial Kingdom of God is worth seeking for, and there are times when I see the importance of the people living their religion that I almost feel to cry aloud and spare not, if I had the strength to do it. When I consider the greatness of the kingdom of God, and the privilege afforded us of becoming heirs to God our Father, and joint heirs with Jesus Christ our elder brother, and then sense the condition of the Latter-day Saints, I do not wonder

that the question was asked of the Savior by his disciples: "Who, then, can be saved?" There are very few of the children of Father Adam and Mother Eve, who will be prepared to go into the Celestial Kingdom. Those who prepare themselves here below, through obedience to the Gospel, receiving through their faithfulness the keys of the Priesthood, and sanctifying themselves through the truth, they are preparing themselves to become the sons of God. If we become the sons of God, we shall be joint heirs with Jesus Christ to all the inheritances that the Father hath prepared for the faithful. But there are few of all the human family that will ever attain to this highest state of glory.

We have a work to do just as important in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is to be the greatest work man ever performed on the earth. Millions of our fellow creatures who have lived upon the earth and died without a knowledge of the Gospel must be officiated for in order that they may inherit eternal life (that is, all that would have received the Gospel). And we are called upon to enter into this work.

The Latter-day Saints who turn their attention to money-making soon become cold in their feelings toward the ordinances of the house of God, They neglect their prayers, become unwilling to pay any donations; the law of Tithing gets too great a task for them; and they finally forsake their God, and the providences of heaven seem to be shut out from them—all in consequence of this lust after the things of this world, which will certainly perish in handling, and in their use they will fade away and go from us. We, as well as the whole world of mankind, know that our time is short, our days but a span. And yet we lust after this filthy lucre, the world's wealth. It matters not how much of this world's goods a man may possess, his few days soon expire, and he sleeps with the fathers. To him his riches are no more; it was only seeming wealth. We cannot expect to receive real wealth until we receive the riches of eternity, which are eternal Those riches will not be committed to us, until we shall have filled our measures here, having done all the Lord requires of us, towards perfecting ourselves, and assisting him in the work of the salvation of the human family. Not until Jesus shall present all things to the Father, saying, I have completed the work thou gavest me to do; here are the results of my labors. Then, and not until then, can we possess real riches, true riches, eternal riches.

How vain it is in man to allow himself to think that he can make himself happy with the pleasures of this world. There is no lasting pleasure here, unless it is in God. When men leave the kingdom of God, their lives are filled with bitterness, their thoughts are full of fearfulness, and they are sorrowful, day by day. They may tell you they are happy. But when you probe them, and find out the inmost recesses of the heart, it is a cup of gall; they are not happy. They may seek, to the uttermost parts of the earth, for happiness, but they find it not. Where is happiness, real happiness? Nowhere but in God. By possessing the spirit of our holy religion, we

are happy, in the morning, we are happy at noon, we are happy in the evening; for the spirit of love and union is with us, and we rejoice in the spirit because, it is of God, and we rejoice in God, for he is the giver of every good thing. Each and every Latter-day Saint, who has experienced the love of God in his heart, after having received the remission of his sins, through baptism, and the laying on of hands, realizes that he is filled with joy, and happiness, and consolation. He may be in pain, in error, in poverty, or in prison, if necessity demands, still, he is joyful. This is our experience, and each and every Latter-day Saint can bear witness to it.

There has been much said with regard to our becoming a united people, living together in what is called the United Order. One man rises up here, and another there, saying "The Lord does not want my property; it is brother Brigham, or it is the Bishop," and don't feel disposed to enter into this organization. This, I admit, is partly true; the Lord does not care anything about his property. Who made the earth, and the riches thereof? To whom does the earth belong? "The earth is the Lord's, and the fullness thereof." Do you suppose that the Lord cares anything about a man's farm? Nothing at all, for the whole earth is his? At his command it is gone, and the man who claimed possession of any part of it, knoweth not whither it has gone. But what does the Lord want of his people? It is written in this Bible, and is said to be the words of the Lord, "Son, give me thine heart." Without it, you are not worth anything; with it, he has your gold and silver, your houses and lands, your wives and children, your all.

I have taught from the stand in this place, and in other places, for years, the necessity of our becoming one. I can say to the Latter-day Saints, you have never heard brother Brigham make a demand for your property. All I want is to see this people devote their means and interests to the building up of the kingdom of God, erecting Temples, and in them officiate for the living and the dead, and be instruments in the hands of God of bringing up from their graves those who have slept without having had the privilege of receiving the Gospel, that they may be crowned sons and daughters of the Almighty. We do not want your property, we want you. When we all become one in faith and in spirit, we shall be one in our acts, having the kingdom of God at heart. And the inquiry will be from the brethren, "What can I do for my fellow-creatures? Can I be the means of saving a soul? Can I do anything for my friends who have slept without a knowledge of the truth, or can I do anything for those who are living in foreign lands? Yes, I can." These should be the sentiments of our hearts, and this is required of us.

Many of us have spent considerable of our time in preaching the Gospel at home and abroad, and in otherwise assisting to establish the kingdom of God upon the earth, and we are still engaged in this work. We have donated towards the deliverance of the poor from foreign lands, bringing them here, where they have the privilege of being taught further in the plan of salvation, and where they can assist more materially in the establishment of Zion in the earth.

Many of the poor, after having been brought here, relieved in many instances, from the depths of pover-

ty, no sooner do they become the possessors of a little means, than they lift their heels against the Gospel. This is painful to the Latter-day Saints, who rendered them assistance; it is grieving to God who delivered them. Still, it is our duty to send the Gospel to all nations, and to continue to donate means to gather out the poor. The Lord will save a few, all that will accept salvation according to the design which the Lord has devised. He has made the plan, not us. It is not the conception of man. It was the Gods who sat in council together—they planned it and now offer it to us. Will we accept of it?

There are only two churches on the earth—only two parties. God leads the one, the devil the other. As soon as a man hears the Gospel preached and becomes convinced of its truthfulness, he is tempted of the devil, who, whenever there is an opportunity, suggests doubt for his reflection. If he entertain these doubting influences, it is not long before what he believed true becomes a matter of conjecture. Another may receive the Gospel, travel and preach it faithfully, feeling in his heart to exclaim, "Glory to God in the highest!" having no other motive than to do good to his fellow beings. By and by he perhaps is left to himself; he now begins to question himself, saying—"I wonder if I really was right?" This single doubt is perhaps the beginning of his apostacy from the Church. In the days of Joseph, people were inclined to turn away from the faith and go into apostacy, as much as they do now in proportion to our numbers, and I have sometimes thought more so. You allow the devil to suggest to you that I am not leading you right, and allow that thought to abide in your hearts, and I will promise you that it will lead you to apostacy. You allow yourselves to doubt anything that God has revealed, and it will not be a great while before you begin to neglect your prayers, refuse to pay your Tithing, and find fault with the authorities of the Church. You will be repeating what apostates all say, "The Tithing is not used aright," etc. There is a feeling that sometimes prompts me to ask, "Did you ever pay any Tithing to me that I kept? If so, let us be informed about it." God has so blessed me with regard to things pertaining to this world, that if it can be shown that I ever received the benefit of any man's Tithing, I am able to restore it a hundred fold. This perhaps is a little levity in me, but I indulge in such things sometimes.

When brother Joseph was alive, he appointed me to appraise property in the Nauvoo Temple. On one occasion, a saddle was brought in; it was valued at two dollars, and being in need of a saddle I used it. Brother Joseph, too, once sent me the half of a pig which weighed ninety-three pounds. And while preaching in Boston, I received two and a half dollars in Tithing, which I also used and reported to brother Joseph. Otherwise not a dime of the Tithing did I ever use in the days of Joseph; and since his day the right to dictate the use of the Tithing belongs to me, and I have used what I thought was necessary, but I have no knowledge of using one dollar of Tithing money for my own purposes. Though after these statements I will say that I dictate the Tithing very little. Neither the Bishops nor my clerks ever ask me anything about it, they do what they please with it. I do not care what is done with it, if it be rightfully and properly used. They are perfectly welcome to use my Tithing in common with yours; the

Lord will hold them responsible for its use. If my brethrem whom I employ to take care of and raise my stock, do as I wish them to do, they pay my stock Tithing. No man in this Church pays his full Tithing. I do not pay mine, but I pay as much as anybody; and I never inquire what is done with it.

When we neglect any one of these duties, the enemy says, "I have made so much ground." If the devil can induce an Elder to drink a little, he is not satisfied with this triumph, but says to him, "Your wife and children know it, don't pray to-night." The Elder says to his family, "I feel tired to-night, we won't have prayers." The enemy says, "I have gained another point." You indulge still further, and you will find other excuses. Your head is not right, your heart is not right, your conscience is not right, and you retire again without praying. By and by, you begin to doubt something the Lord has revealed to us, and it is not long before such a one is led away captive of the devil.

You Elders of Israel, do you not see the necessity of an advance? Do you not see that we have traveled just as far as we can, without adopting the revelation the Lord gave at Independence, Jackson County, namely, that "the property of the Saints should be laid at the feet of the Bishops, etc., and unless this was done a curse would befall them?" They refused to do it, and the consequence was, they were driven from their homes. Unless we obey these first revelations, the people will decline in their faith, and they will leave the faith of the holy Gospel. Do the Elders sense this? Yes, a great many of them do—also a great many of the sisters. Were it not for the faith and prayers of the faithful ones, this Church would have been given into the hands of our enemies. It is the faith of the Priesthood, who cling to the commandments of the Lord, that holds the people where they are. Supposing you were in a state to say, We will do what is required of us: It would be enough for me to say, It is your duty to finish that house (the Tabernacle) without delay, and it would be done, every man doing his part cheerfully. But, instead of that being the case, we might apply to brother John for his team: says brother John, "It is very hard of you to ask for my team. I have only the one span, and I don't see that I can let you have it." Brother John keeps his team; but if he could have had faith sufficient to obey the request, the Lord would have blessed him with two teams. But because he keeps it, that is his all, and very probably, will remain his all. Again, say the Priesthood, "I want your house." "Take it." "Your garden." "Take it." Says one—"Do you feel so, brother Brigham?" Precisely so, I want to entertain no other feeling. I have nothing but what, if the Lord requires, it must go freely. He can take nothing more than is already his. I say, take it, I will trust in him for more. This is the only safe ground to walk upon. It is the only way by which we can secure eternal life. Jesus says, "Strait is the gate, and narrow is the way, which leads to life eternal," but which the New Translation made, that leads to "the lives," and few there be who find it. But wide is the gate and broad is the way that leads to destruction, and many there be who go in thereat.

The Lord would like to see us take the course that leads unto the strait gate, that we might be crowned sons and daughters of God, for such are the only ones in the heavens who multiply and increase, and who frame and

make and redeem worlds. The rest take an inferior kingdom, where this privilege is denied them. This the Lord has made known unto us through the Prophet Joseph; it is published and so plainly written, that we can read and understand for ourselves. It is for us to choose whether we will be sons and daughters, joint heirs with Jesus Christ, or whether we accept an inferior glory; or whether we sin against the Holy Ghost, which cannot be pardoned or forgiven in this world, nor in the world to come; the penalty of which is to suffer the second death. What is that we call death, compared to the agonies of the second death? If people could see it, as Joseph and Sidney saw it, they would pray that the vision be closed up; for they could not endure the sight. Neither could they endure the sight of the Father and the Son in their glory, for it would consume them.

The Lord gives us little by little, and is ever willing to give us more and more, even the fullness, when our hearts are prepared to receive all the truths of heaven. This is what the Lord desires, what he would delight in doing, for his children.

These are only a few reflections, when we take into consideration our Christian religion, for it incorporates every act of a person's life. We never should presume to do anything unless we can say, "Father, sanction this, and crown the same with success." If the Latter-day Saints live so, the victory is ours. There are a great many who want to live so, and I say God bless all such. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 13, 1876.

(Reported by Geo. F. Gibbs.)

SIMPLICITY AND UNCHANGEABLENESS OF THE GOSPEL—IT MUST BE PREACHED IN ALL THE WORLD BEFORE THE SAVIOR COMES—DUTIES AND RESPONSIBILITIES OF THE SAINTS.

In connection with the young brother, Elder Joseph H. Parry, who has just returned from a preaching mission to England, I wish to bear my testimony, and to make a few remarks on the Scripture contained in the last chapter of St. Mark, commencing at the 14th verse, wherein an account is given of the Savior's appearing unto the eleven disciples,

and of his upbraiding them for their unbelief and hardness of heart, because they believed not them that had seen him after he was risen, etc. At this time the following commission he gave unto them—

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; and they shall lay hands on the sick, and they shall recover."

It may appear singular to some, why our Elders do not treat on what is termed "the mysteries of the kingdom." I know of no greater mystery to the inhabitants of the earth, than the Gospel of Jesus Christ. And yet the Gospel is so plain, and so easy to be understood, that the unlearned and the youth can know of it. The Apostle Paul said, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." He considered it of so much importance, that, on another occasion, in writing to the Galatians, he said—"But, though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed." From the fact of the Gospel being so simple, of its being adapted to the condition and circumstances of all people, and of its having gone forth by the commandment of the Savior, to all the world, in the event of its being rejected, condemnation must necessarily follow.

Notwithstanding the simplicity of the Gospel, where during the last eighteen hundred years has been the man or the sect that has presented it to the world, as taught by the Savior and his Apostles, before it was revealed from heaven, in fulfillment of ancient prophecies, to the young man Joseph Smith, and preached by him? No voice had ever been heard to proclaim it. There had never been a church or an organization upon the earth, since the days of Christ and his Apostles, directed by the revelations of heaven and owned of God.

The Gospel now being preached to all the world, by commandment of the Lord to the Prophet Joseph, is the same as taught by Adam, Enoch and the Savior. It never changes through lapse of time; its ordinances and laws are always the same, worlds without end. The first principles of the Gospel taught from the dawn of creation, are faith, repentance and baptism, and the laying on of hands for the reception of the Holy Ghost; and they are the same to-day. To certain minds there might be a mystery connected with these principles. Why, say some, is this so? We can only answer, because it is the law of the great Jehovah, the plan framed in the heavens for the salvation and redemption of man. They are requirements made of the whole human family, which must be obeyed in order that the prevailing mystery may be banished, and the fruits and the blessings of the Gospel enjoyed. The Gospel is free to all; it is without money and without price. But none can officiate in its ordinances, acceptably to God, except those who have received divine authority to do so. For, says the Apostle, no man taketh this honor unto himself, except he be called of God, as was Aaron. But there are a great many Gospels, all claiming to be of Christ,

and all differing, more or less, from one another, and from the one taught by the Savior, when upon the earth. When he, who has the authority, preaches the Gospel, he promises, in the name of Jesus Christ, to all that believe and obey, that the Holy Ghost will be given them. By virtue of this promise, all such can know for themselves, whether it is of God, or whether it is of man. If an unauthorized man goes forth, pretending to proclaim this same Gospel, and it matters not how able and talented he may be, his doctrine can be detected, because the promises which were to follow the believers in Christ are not realized, the Holy Ghost which imparts its gifts unto men are not received, and hence the fallacy of the doctrines of men is exposed, so that none need be deceived. Our boys are often called from the plow and the workshop, to go abroad to the nations to disseminate the principles of the everlasting Gospel. By what power are our young men sustained, who go forth, inexperienced, without much education, presenting in meekness, to a learned and intelligent world, the Gospel of Christ? God, through his angels, attends them; he strengthens their feeble knees, and gives them utterance.

I was once preaching to a large assembly in Collinsville, Connecticut; when I got through, a young clergyman came forward, and asked me if I had received any diploma from college. I answered him, "No." "Do you know," said he, "that a man who has not received a college diploma, has no right to preach?" "No, sir," I said, "I do not know it." "Well, sir," he said, "that is the case." I then asked him to inform me how it was that Jesus preached, without receiving a college diploma? and if such things as college diplomas were ever known or read of in the ministry of Christ and his Apostles?

The Lord chose poor, illiterate fishermen, and sent them forth to combat, and even to confound the wisdom of the wise. His Gospel is represented to-day, by the weak things of the earth, and has been now for over forty years. And what is the result of our preaching? Let facts speak for themselves. You can behold for yourselves, a people gathered here from the different nations, all prompted by the same motives, namely, to build up and establish Zion on the earth, in fulfillment of the words of God, through the mouths of his Prophets. Why have we been so successful, thus far, in accomplishing so great a work? Simply, because God has confirmed our preaching, and the testimonies we have borne, by conferring the Holy Ghost, with signs following the believers. Had not this been the case, Utah would be to day, what it was on the 24th of July, 1847, when the pioneers first set foot on its soil—a barren, desolate land, unfit for the habitation of man. The results of our preaching bespoke the fulfillment of prophecy. Zion has arisen, and some of the prophecies concerning her, recorded in the Old and New Testament, are having their fulfillment.

Angels have visited the earth and delivered the keys of salvation to the Prophet Joseph. He lived long enough to effect a complete organization of the Church, strictly according to the revelations of God to him. God has in our day given gifts to men, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. The Apostle likened the Church unto a perfect body. One part cannot say to the other, I have no need of you; but all the parts

are necessary to complete the organization; which is just as necessary to effect the perfection of the Saints of this generation as of any other. Faith in the Lord Jesus Christ, repentance and baptism for the remission of sin, are absolute requirements, which must be complied with, before the Holy Ghost can be received. These signs, says the Apostle, shall follow them that believe: in my name shall they cast out devils, they shall lay hands on the sick and they shall recover, etc. These blessings are the right of every honest believer in Christ. They were set in the Church by the Savior, and remain with the Church, as a mighty cloud of witnesses throughout this Territory could testify to; and not only they of this Territory, but those of every land and clime wherever the Gospel has been preached and a Branch of the Church organized. Says the Apostle John, this Gospel is to be preached to all that dwell on the earth, to every nation, and kindred, and tongue, and people; as a witness before the second coming of our Savior to dwell on the earth, who will come, not as a lamb to the slaughter, not riding upon a colt, the object of the people's scorn. But he will come in power and great glory, taking vengeance upon them that love and fear him not. We, therefore, are sending glad tidings of great joy to whomsoever will receive them, that they may come up to Zion and escape the judgments that will most assuredly overtake the wicked.

I know that we are engaged in the great latter-day work, the work of the living God. And I know that Joseph Smith was a Prophet of God, chosen and set apart to usher in this last dispensation of the fullness of times. He has left a record, published, sealed by his own blood, confirming the truth of the same. This testimony is in force to all the world, and it will be in force until the end of time. This we declare is the kingdom which the Prophet Daniel saw in vision, never more to be thrown down or given to another people. In these mountains Zion is to be built up, in fulfillment of prophecy, and every jot and tittle that has been spoken of her must come to pass. The last is first, and the first will be last. The Gospel was first sent directly to the Jews; the Savior himself was of that lineage, through the loins of David. He came to his own, but they received him not. He was reproached of them, from the day of his birth until they crucified him on the crossr Consequently, the risen Redeemeo commanded his Apostles to turn te the Gentiles. They received the work, and enjoyed the gifts and blessings of the Gospel, even the Comforter, the Holy Ghost; and the Priesthood continued with them until a portion of them became unworthy of it, through their falling away, while the faithful were harassed and persecuted to their death. The Gospel is now restored to us Gentiles, for we are all Gentiles in a national capacity, and it will continue with us if we are faithful, until the law is bound, and the testimony sealed, and the times of the Gentiles are fulfilled, when it will again revert to the Jews, whom the Lord will have prepared to receive it. They will gather to their own land, taking with them their gold and silver, and will re-build their city and temple, according to the prediction of Moses and the Prophets. When this time arrives, which is nigh, even at our doors, let the Gentile nations who reject the Gospel which is now sent to them, prepare to meet the judgments of an offended God! For when their cup is full even to the

brim, the Lord will then remember the chastisements of the Jews, his favored people, and at whose hands they will have received double for their iniquities. Offences must come, said the Savior, but woe unto them by whom they come. Woe unto the Gentiles, who have administerd afflictions to the Jews for these many years! Woe unto them if they now reject this only means of salvation, for the awful calamities spoken of in these books, the Bible and Book of Mormon, will certainly befall them.

The principle of gathering has been preached for the past thirty-seven years. Before this principle was preached by the Elders, a great many of the people had received the spirit of it; and the consequence was, that no sooner had it been taught by the Presidency of the Church, than the people everywhere were ready to receive it. It had been revealed to them by the Holy Ghost, whose office it is to reveal that which is past, present, and that which is to come, and no surer, stronger testimony can be given to any one than it affords. We have gathered here for the express purpose of establishing Zion, which, according to the Scriptures, must be before the Gospel can be sent to the Jews. Passage after passage might be found in the Bible, referring to our coming here; the casting up of the highway on which the ransomed of the Lord might travel; the building of our city in a low place, which was to be called Sought out, a city not forsaken; and how the Lord would cause springs of water to spring up, and the desert to blossom like the rose, etc., all of which have had their fulfillment. But how do the inhabitants of the earth regard these things? With great indifference. In fact it would be a marvel to me were it otherwise, for according to the predictions, the people in this age were to be like unto the people of the days of Noah and Lot marrying and giving in marriage, practising all manner of wickedness and abominations, and wholly unprepared for the coming of the Son of Man. The Jews were under no condemnation for rejecting the Savior, until he appeared amongst them as the light of the world, then they had no longer a cloak for their sins; and in rejecting him, and those who were sent unto them, they stood condemned before the Lord, and, consequently, his threatened judgments overtook them. The people who heard not the Gospel preached from the days of the Apostles until its restoration in our day, are under no condemnation for rejecting the Gospel during the time it had been taken from the earth. But the light again has dawned upon the world, and the Elders of Israel are engaged proclaiming it far and wide, and as it was with the Jews, so it will be with the Gentiles who reject it, for the predictions of God's Prophets must have their fulfillment, and neither you nor I can prevent it if we would. We are charged with being uncharitable, because we proclaim these things. We are not to blame—we are merely the creatures used by the Almighty in doing his bidding. The work is his, the plan of salvation is the creation of his superior wisdom, not ours.

Let me say to my brethren and sisters, our responsibilities are great, far greater than the outside world who reject the Gospel. We have received the light, the knowledge of God; we are under sacred covenants to stand by the truth, and by one another in righteousness. If we are found traitors to the cause, crucifying the Son of Man afresh, great will be our condemnation. Our time allotted

us to tarry here below is short; but our spirits are eternal, and will live forever, and our future destiny depends on this our earthly career. The Lord has given his angels charge concerning us; they are our friends, and their eyes are over us. They stand in waiting with sharp sickles in their hands, ready to go forth and reap down the earth. Our calling is to perfect ourselves, to purify Zion, and make it a fit habitation for the Son of God when he comes; to build Temples, and in them perform the rites and ordinances for the living and the dead, and accomplish all that God designs us to do. And that we may be faithful in the performance thereof, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 26, 1876.

(Reported by Geo F. Gibbs.)

PROPHECIES OF JOSEPH SMITH AND THEIR LITERAL FULFILLMENT—THE RISE OF THE CHURCH AND THE GATHERING—MARTYRDOM OF THE SAINTS AND FLIGHT OF THE CHURCH TO THE ROCKY MOUNTAINS—THE GREAT UNITED STATES REBELLION—THE GOSPEL TO BE PREACHED TO THE GENTILES; THEN TO THE JEWS—PLAGUES OF THE LAST DAYS—MILLENNIAL REIGN.

A little upwards of forty-six years ago, the Lord our God, through the administration of holy angels, organized his Church in the State of New York, and called men to the ministry, commanding them to go forth as missionaries, and preach to the people of the United States. They, in obedience to the command, went forth in their weakness, commencing their labors in the State of New York, and succeeded in baptizing believers, and organizing branches of the Church. From that day to the present, the Lord has been with his servants, and with the people who have embraced the message they proclaim.

In connection with the establishing of this Church, the Lord inaugurated the Gathering, which is peculiar to the dispensation in which we live. This work of gathering of the people, has continued for forty-six years, and we can behold its results—a people settled throughout these mountain valleys, numbering a hundred and fifty thousand.

I have often reflected upon the early prophecies that were given

through our Prophet, Joseph Smith, whom the Lord called to organize his Church in this last dispensation, and have often marveled at their literal fulfillment. I will refer to some of them.

It is well known that the Book of Mormon was translated by Joseph Smith, from certain plates which he discovered, deposited in a certain hill, anciently called Cumorah, which is situated in Ontario County, State of New York, having previously been shown the place in open vision. This book was translated, and its first edition of five thousand copies was published, before the organization of this Church. It was stated in that book, that a Church should arise, and the people who should embrace the Gospel which it contained, should be gathered together into one body. For the fulfillment of this, I have only to refer you to the people, the body of this Church, inhabiting these mountain vales. This prophecy also speaks of the extent of this future work—it should not only be preached to the people of this American Continent, but it should be proclaimed to every nation, kindred, tongue and people, under heaven, and the gathering should be from all these nations.

An impostor may prophesy, but he cannot fulfill his own prophecies. If Joseph Smith was an impostor, as the world say he was, how could he know beforehand of the rise of this Church, and that the Gospel would be preached in all parts of this nation? Still more, how could he know, that it would go to every land, and be proclaimed throughout every nation of the earth, and even to those inhabiting the islands of the sea? Has this been fulfilled? All you have to do is to make yourselves acquainted with the fact. You will find that the Gospel message has been carried out by our missionaries to the nations of Great Britain and Ireland, to France, Germany, Italy, Switzerland, and the countries of Scandinavia, to Austria and Russia, to Asia and Africa, to Australia and the island of New Zealand, and the various islands of the South Pacific Ocean, as well as to the Sandwich and Society Islands. Among all these nations, this work has gone in fulfillment of prophecy, published before there was any Church of Jesus Christ of Latter-day Saints. Joseph Smith, therefore, so far as the fulfillment of his prophecies is concerned, has so much to establish the divinity of his mission.

Let us refer still further to the prophecies contained in the Book of Mormon. We read in that book, that not only a Church should arise, etc., but that the blood of the Saints who should embrace its faith, should cry from the ground to the God of heaven, against the inhabitants of this nation. How unlikely a thing to be fulfilled! Here, upon this land, is one of the most free governments given to man, bestowing upon all, civil and religious liberty. In other lands, persecution existed in consequence of men's religious convictions; here all religious societies enjoyed the freedom of religious liberty to the fullest extent. If an impostor were going to prophesy, would he not be most likely to predict something that would suit the popular feeling of the people, something that would naturally come to pass? But for him to prophesy that the blood of the Saints, who were yet unconverted, should cry unto God for vengeance, against a people who glorified in their freedom, who could believe it? The people said such a thing never could come to pass; Joseph Smith must be an im-

postor. But how long was it before this met with its fulfillment? History shows that three years after the rise of this Church, the Latter-day Saints, numbering some twelve hundred persons, were settled in Jackson, one of the western counties of Missouri, where they possessed flourishing homes, which they had made out of the lands they had bought of the United States Government, and which they had paid for, and where, in consequence of their having preached the ancient Gospel, which had been restored to the earth through the ministration of angels, they met with serious opposition, insomuch that they were finally driven *en masse* from their possessions, their homes were torn down and destroyed, their animals were shot down as you would shoot the wild beasts of the forest, their hay stacks were burned, and their corn fields despoiled, and many of the Saints were also shot dead by the hands of their persecutors. What for? Was it because they had committed crimes that merited this treatment? No, their court records do not show a single instance of our people having broken the laws. Was it polygamy? No, for the principle of plural marriage was not known among us then. They said, "You proclaim that God is a God of revelation. We do not believe it. You say that God has re-organized his Church on the earth, according to the ancient pattern. We do not believe it. We do not wish such doctrines, we do not wish our families corrupted by believing in them, for prophets, and new revelation, and miracles are all done away with; therefore you must leave us. We have pledged ourselves, our lives, and all we possess, to drive you from our midst." Perhaps you strangers may think I am telling you that which is false. It is written and printed by our enemies, and forms part of history; and it furnishes another testimony proving the divine calling of the boy who was inspired of the Lord to translate that book.

After we had again established ourselves in a new country, and built up a beautiful city, and when all was peaceful and prosperity attending us, this same Prophet, on assembling the Elders of this Church on a certain occasion at Nauvoo, told us that we would have to flee to the Rocky Mountains for safety. The fulfillment of this prediction is apparent to all. I might mention scores of others, and in no instance has that man uttered a single prophecy that either has not already been fulfilled, to the very letter, or will not have its fulfillment in the due time of the Lord. I will mention another prophecy, which was printed in several languages, and published among the various nations in whose languages it was printed, which was twenty-eight years reaching its fulfillment. The Lord revealed to the Prophet Joseph Smith, that there would be a great rebellion between the Northern and Southern States, commencing in the State of South Carolina, and that it should terminate in the death and misery of many souls. This, as you all know, has been literally fulfilled. When I was a boy, I traveled extensively in the United States and the Canadas, preaching this restored Gospel. I had a manuscript copy of this revelation, which I carried in my pocket, and I was in the habit of reading it to the people among whom I traveled and preached. As a general thing the people regarded it as the height of nonsense, saying the Union was too strong to be broken; and I, they said, was led away, the victim of an impostor. I knew

the prophecy was true, for the Lord had spoken to me and had given me revelation. I knew also concerning the divinity of this work. Year after year passed away, while every little while some of the acquaintances I had formerly made would say, "Well, what is going to become of that prediction? It's never going to be fulfilled." Said I, "Wait, the Lord has his set time." By and by it came along, and the first battle was fought at Charleston, South Carolina. This is another testimony that Joseph Smith was a Prophet of the Most High God; he not only foretold the coming of a great civil war at a time when statesman even never dreamed of such a thing, but he named the very place where it should commence.

I have not time now to notice any others. I wish, however, to say more particularly to the strangers present, that God informed us immediately after the organization of this Church, that this Gospel should be preached first to the nations of the Gentiles, and then the Lord would call in his servants and give them a special mission to the scattered remnants of the house of Israel, that are among the Gentile nations. You have not heard of our trying to convert the Jews. Why? Because God has decreed and determined that he will fulfill the times of the Gentiles first, in accordance with ancient prophecy. When that time arrives, the Lord will have prepared some of the Jewish nation to receive the Gospel, and then they will gather to their own land, and rebuild their city upon its former site. You doubtless will remember those words of the Saviour referring to the Jewish nation, which can be found in the 21st chapter of St. Luke—"For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How and in what way will the Lord fulfill the times of the Gentiles? There must first be a revealed message, a Gospel message, sent to them. The preaching of this message is referred to in the 14th chapter of Revelations, by the Apostle John, who in vision saw the angel in the act of bringing it to the earth. And we are told it was to be preached to all nations which may be said to be composed of the two peoples known as the Gentiles and the Jews. But the Lord has said that "the last shall be first, and the first shall be last." Jesus came to the lost sheep of the house of Israel, but they rejected him, and the Apostles were moved upon to say, "Lo, we turn to the Gentiles;" and they did so, the Jews having proved themselves unworthy of eternal life, "and the kingdom of God shall be taken from you," says the Savior, "and given to a nation bringing forth the fruits thereof." The Gentiles, to whom the Gospel was to be given, received it, and the gifts and graces of the Church, which were before enjoyed by Israel, were now manifested among the Gentiles. But behold, they corrupted themselves, after having received the kingdom, and Paul perceived the decline of their faith, which was the beginning of the great "falling away," which he, in his second epistle to the Thessalonians, said must be before the day of the Lord came. Also in the 11th chapter of Romans, Paul speaks of the Gentiles who had received the Gospel as the wild olive tree, having been grafted into the tame olive tree, and cautions them in this language—"Because of unbelief, they (Israel) were broken off, and thou standest by faith. Be not highminded, but

fear. For if God spared not the natural branches, take heed lest he also spare not thee." This, with other prophetic warnings of a similar character, was disregarded.

I will refer you to another ancient prophecy contained in the 4th chapter of the second of Timothy—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables;" and who, he says, in the previous chapter, shall "have a form of godliness, but denying the power thereof; from such turn away." It seems, then, that this people, whom Paul speaks of, were to have a form of godliness; they were, in other words, to be a pious people, professedly a very religious people, but were only to possess a form, lacking all power; to be destitute, therefore, of Apostles and Prophets, miracles, etc. How long was the people to continue in this state? John informs us that this state of things would continue a long time; that, instead of the Church, another great power should arise, to be called "Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth, presenting in her hand a golden cup full of abominations and filthiness of her fornications; which should be drunken with the blood of the Saints, and with the blood of the martyrs of Jesus. And this power was to prevail against the Saints and destroy them. How long was it to exist? Until another angel should fly through the midst of heaven, having the everlasting Gospel to commit to the earth, with power to again administer its ordinances. To whom is the angel to bring the Gospel? The Scriptures say, the first shall be last, and the last shall be first. The Gentiles were the last to receive the Gospel in ancient times, but on its restoration by the angel in the last days, they are to receive it first, and then the Jews. But before the Jews receive it, the following words of the Savior must be fulfilled—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, when the Gospel again will revert to that people. What do you think will bring about the fulfillment of the times of the Gentiles? It must be the promulgation of the Gospel, which the angel brings, which is to be sounded in the ears of the Gentile nations; all those receiving it are to gather out from this spiritual wickedness called Babylon the Great, because God has decreed her downfall. The overthrow of Babylon is spoken of in connection with the bringing of the Gospel by the angel, who declares also, "the hour of his judgment is come." Judgment upon whom? First, upon the Gentile nations, when their times are fulfilled. In what way? By visiting upon them famines, and pestilences, and earthquakes; nation rising against nation in war, etc, until the Gentile nations are overthrown. Or, to speak in the language of John, who declared that after the angel shall bring the Gospel, another angel shall follow, crying with a loud voice, saying, Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication; she is fallen like a great millstone, cast into the depths of the sea, and no more place found for her.

How long will it be before the times of the Gentiles are fulfilled? This is a question I cannot fully answer. It will be in the generation that the angel comes. Forty-six years have already transpired, since

the Lord sent his Gospel message to the Gentile nations; and for upwards of forty years the Saints have been gathering out from the midst of Babylon, in fulfillment of another prophecy of John—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Remember, strangers and all, that this gathering of the people was not to result from a cunningly devised fable, or the natural scheming of man; but it should be in consequence of new revelation—a voice from heaven, commanding the people to come out from those nations where the Mother of Harlots has her seat. For it is written in the revelation of John, that the great waters upon which the millions called Babylon sit, are nations, and multitudes, and tongues, and people. "Come out of her my people;" Why? That ye be not partakers of her sins. How great are her sins? "Her sins have reached unto heaven, and God hath remembered her iniquities." Come out from Babylon, lest you be made partakers of her plagues. Death and mourning, lamentation and distress, will be visited upon all the inhabitants of the earth. But blessed are they who come out from Babylon, for they shall stand in holy places and not be moved, having kept the commandments of the Most High.

But if you Latter-day Saints who have received the message of the everlasting Gospel, and who have, in obedience to the voice from heaven, gathered out of Babylon, if you pollute yourselves by turning again to the vanities, wickedness, and corruptions of the people from whose midst you have been delivered, then, says the Lord, "Behold, judgment shall begin at the house of mod," it shall begin with you Latter-day Saints, and then will go forth to the nations and kingdoms of the earth, weeping, wailing and lamentations among all people, which will come to pass just as literally as that foretold by the Prophet Joseph Smith, concerning what should take place between the North and the South.

These plagues named in John's revelations, will take place literally—"The Lord God will curse the waters of the great deep, and they shall be turned into blood." "The sea shall become as the blood of a dead man, and every living thing in the sea shall be destroyed." And the time will come, when the seven angels having the seven last trumps will sound their trumps literally, and the sound thereof will be heard among the nations, just preparatory to the coming of the Son of man; and all the judgments foretold by John, which are to succeed the sound of each of the seven trumpets, will be fulfilled literally upon the earth in their times and seasons. And the wicked will gnaw their tongues for peace, and will curse God, wishing to die because of their pain. These are they who repented not when the gospel was preached to them, and who became hardened in their iniquities, which were overflowing, in order that God might visit them according to all that had been spoken by the mouths of his ancient Prophets.

What will become of the Latter-day Saints? When the judgments shall have ceased, which will be visited first on the house of the Lord, they who remain will spread forth, increase and multiply; and they will build upon this continent a great and magnificent city, called Zion, or the New Jerusalem. And they will build a Temple within that city, upon which a cloud will rest by day, and the

shining of a flaming fire by night; and upon all the assemblies of the people of Zion the Lord will create this glorious appendage, and will shed forth his loving kindness. This is the destiny of Zion, as foreseen by Isaiah and David, and many of the Prophets who have predicted concerning her.

Says one, I will wait to see if God will do these things. But peradventure, while waiting, you may be cut asunder, and your portion appointed among the unbelievers, where there are weeping, and wailing, and gnashing of teeth. Woe unto them who wait to see if God will really fulfill the prophecies of his servants, and who repent not of their sins! But blessed are they who repent as soon as they hear the sound of the message, and who turn unto the Lord their God with all their hearts, for they shall be filled with the Holy Ghost, which bears record of the Father and the Son, and they shall be prepared for the dispensation of his providences, and hail his coming with great joy The people of the antediluvian world waited one day too long; they waited until the flood came, when it was too late, and they were swept away, eight persons only escaping The Savior, speaking of his second coming, said—"As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Did the Lord raise up a Prophet and warn the antediluvians by new revelation? He did: and he did the same in the case of the people in the days of Lot. Will he do the same prior to his second coming? He will. He is doing it by means of his Gospel, revealed for the purpose of saving all who receive it, who gather to a place of safety, as Noah and those who believed his message did. But the day will come when the Lord will not spare any who remain in Babylon; that will be, however, when this prophecy of Isaiah is completely fulfilled—"I will gather them from the east, and from the west; I will say to the north, give up, and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by name." All this is to take place in the very dispensation in which the angel should bring the Gospel, which is the dispensation of the fullness of times. The Apostle Paul also refers to the same great event, in the following language: "That in the dispensation of the fullness of tiness he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." It is the purpose of God then, not to confine the gathering to earthly Saints alone." What," says one, "are immortal beings coming down from heaven to live on this earth?" Certainly, and thus fulfill numerous prophecies in the Scriptures; one of which is, "They shall reign on the earth." Who are these persons? They are they whom John heard singing in heaven about it. They said, "Thou hast redeemed us out of every nation, kindred, tongue and people, and hast made us unto our God, kings and priests: and we shall reign on the earth."

What a glorious song! While we are singing about going to heaven, all heavenly beings are singing about coming back to earth to live and to reign. Why? Because this is their inheritance, they have been made worthy through the blood of the lamb, and their Redeemer will be their King of Kings and Lord of Lords, and to his dominion there shall be no end. When this takes place, then will be fulfilled the saying, that all things which are in Christ, both in heaven and on earth, shall be gathered together. The wicked, too, shall be gathered, but in bundles ready for the burning.

Marvel not, therefore, Latter-day Saints, that you have been exalted out from among the Gentile nations! Marvel not that the Lord has said to the North, give up, and to the south, keep not back, bring my sons from afar, and my daughters from the ends of the earth! Marvel not at the Savior's parable of the gathering of all kinds of fish and bringing them to the shore! By and by, angels will come among the Latter-day Saints who have been gathered from the nations, and they will pluck out one here, and another there, putting them into their place. The separation of the fish will take place; the bad will be cast away, while the good will be reserved in vessels for the Master's use.

May the Lord who has redeemed us from among the nations bestow upon us the rich blessings of his kingdom, which he has decreed to bestow upon his people in the latter days! And may this people spread forth on the right hand and on the left; may they enlarge the place of their dwelling, and stretch forth the curtains of their habitation, until they shall become a great mountain, as the Prophet Daniel has predicted, and fill the whole earth, until the kingdom and the dominion, and the greatness of the kingdom, under the whole heavens, shall be given to the Saints of the Most High God! Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 17, 1876.

(Reported by Geo. F. Gibbs.)

PERSONAL REVELATION THE BASIS OF PERSONAL KNOWLEDGE—PHILOSOPHIC VIEW OF CREATION—APOSTACY INVOLVES DISORGANIZATION AND RETURN TO PRIMITIVE ELEMENT—ONE MAN POWER.

I am about to do the very thing I did not intend to do this afternoon, that is, speak to the people. I have absented myself from your meetings now for some time, feeling that if I came here my spirit would be drawn out to such a degree that I would perhaps be under the necessity of talking to you; I will venture, however, to use my lungs for a few minutes, and present a few words of counsel to the Latter-day Saints.

There is a Scripture which reads, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." This is as true a saying as there is in the Bible. And on one occasion Jesus said, "If any man will do my will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Brother Geo. Q. Cannon, who has just spoken, has testified to the word. I have made these quotations to confirm and strengthen what he has said. There are people enough here to publish to the world that there is a man who testifies that he knows that God lives, who knows that Jesus is the Christ, the Savior of the world. I also testify to the truth of these things. I have proven to my satisfaction, according to the best knowledge I can gather, that man can be deceived by the sight of the natural eye, he can be deceived by the hearing of the ear, and by the touch of the hand; that he can be deceived in all of what are called the natural senses. But there is one thing in which he cannot be deceived. What is that? It is the operations of the Holy Ghost, the Spirit and power of God upon the creature. It teaches him of heavenly things; it directs him in the way of life; it affords him the key by which he can test the devices of man, and which recommends the things of God. The sayings which I have quoted I have proven to be true, and I bear testimony to them. The Latter-day Saints have done likewise. Not only the Saints who are present, and who gathered to Zion, but those of every nation, continent, or island who live the religion taught by our Savior and his Apostles, and also by Joseph Smith; they also bear the same testimony, their eyes have been quickened by the Spirit of God, and they see alike, their hearts have been quick-

ened, and they feel and understand alike, and there are no disputations among them with regard to the doctrines of the Savior.

Men begin to apostatize by taking to themselves strength, by hearkening to the whisperings of the enemy who leads them astray little by little, until they gather to themselves that which they call the wisdom of man; then they begin to depart from God, and their minds become confused. But all who keep the faith are of one heart and one mind, and this testimony is so confirmed to all that we cannot be mistaken. If we ask the Father, in the name of Jesus, for such and such favor, and it be granted to us, should we not acknowledge God in this? If we hearken to the whisperings of the Spirit of God, we shall feel ourselves under obligations to do so. In consequence of our obedience to the will of the Father, we know for ourselves, and our knowledge is confirmed as we continue to apply the commandments of God in our everyday life.

Brother Cannon speaks of Christians. We are Christians professedly, according to our religion. People have gathered to themselves certain ideas, and laid them down as systems, calling them religion, all professing to believe and obey the Scriptures. Their religions are peculiar to themselves—our religion is peculiar to God, to angels, and to the righteous of time and eternity. Why are we persecuted because of our religion? Why was Joseph Smith persecuted? Why was he hunted from neighborhood to neighborhood, from city to city, and from State to State, and at last suffered death? Because he received revelations from the Father, from the Son, and was ministered to by holy angels, and published to the world the direct will of the Lord concerning his children on the earth. Again, why was he persecuted? Because he revealed to all mankind a religion so plain and so easily understood, consistent with the Bible, and so true. It is now as it was in the days of the Savior; let people believe and practise these simple, Godlike truths, and it will be as it was in the old world, they will say, if this man be let alone he will come and take away our peace and nation. Why? Because—"Shall I quote Scripture? If I do not, I will make a little." Because it takes away their bread and butter, takes away their salaries; they become no longer able to impose upon the people, and to lead them blindly along, while they themselves feast and fatten upon the labors of those whose souls they profess a watch-care over. They say, "We shall be broken up, we shall have to raise our own wheat and potatoes, make our own butter and cheese, and we cannot bear it, and we will not, we'll drive this religion from the earth." This is really all the reason there is. A man rises up and says, "I understand the philosophy of a good many sciences, and I cannot believe as you Latter-day Saints do." All your philosophy, even every iota of it which is true, belongs to the religion of the Latter-day Saints; and I say to all such, if you believe the truth, you believe just as the Latter-day Saints believe. It is said in this book (the Bible) that God made the earth in six days. This is a mere term, but it matters not whether it took six days, six months, six years, or six thousand years. The creation occupied certain periods of time. We are not authorized to say what the duration of these days was, whether Moses penned these words as we have them, or whether the translators of the Bible have given the words their intended meaning. How-

ever, God created the world. If I were a sectarian I would say, according to their philosophy, as I have heard many of them say hundreds of times, "God created all things out of nothing; in six days he created the world out of nothing." You may be assured the Latter-day Saints do not believe any such thing. They believe God brought forth material out of which he formed this little *terra firma* upon which we roam. How long had this material been in existence? Forever and forever, in some shape, in some condition. We need not refer at all to those who were with God, and who assisted him in this work. The elements form and develop, and continue to do so until they mature, and then they commence to decay and become disorganized. The mountains around us were formed in this way. By and by, when they shall have reached their maturity, the work of disintegration and decay will commence. It has been so from all eternity, and will continue to be so until they are made celestial.

Some of our scholars who have acquired a little smattering of knowledge rise up and say, "I am an infidel, I do not believe in God." Well, then, as the Psalmist says, "The fool has said in his heart there is no God." I make the application of the Psalmist. You do not know your right hand from your left. How do you happen to know that this (the right hand) is the right hand, and that this (the left) is the left hand? Simply because it has been handed down from parent to child until this day. Were it otherwise one might say, This (the left hand) is my right hand, and this (the right) is my left hand. Where did Professor Morse obtain his knowledge of electricity, and its application over the telegraph wire? He got it from the God of Heaven, who is the source of all intelligence; from him proceeds the knowledge of mechanism and of philosophy in all its phases.

What do men and women who turn away from the faith, as they occasionally do, turn to? To an empty sound, from a reality to a shadow. They reject a knowledge of the eternal principles by which the heavens are, were, and will be; they turn to the follies and weakness of man and yield to the influences of the devil, who, with the third part of the hosts of heaven, rebelled against the Father and was cast out of heaven. What is the ultimate result of this downward course which some are pursuing? The beautiful organization they now possess, will decrease in beauty, and continue to decrease until the elements of which it is formed dissolve and return to their original state, just like the action of these mountains, which, in their time decay, and return to mother clay. They who turn away from the Gospel of the Son of God, which we preach, turn away from the origin of all truth, from light into darkness, from wisdom to folly, until they are known no more forever; this is the end of apostacy. What has already become of those who, during our short existence as a Church, have come out against us, politically, judicially, or otherwise, those who have raised their puny arms to destroy the kingdom of God from the earth! They have become powerless, like the dew before the rising sun; they have vanished away, their names are almost forgotten; and if this is not the case with all, it will be. For Zion must be established on the earth, and God, in his power and might, will accomplish it, and none can stay his purposes. He will gather together in one all things

in Christ, both which are in heaven and which are on earth, and we will assist him.

I testify that Jesus is the Christ, the Savior and Redeemer of the world; I have obeyed his sayings, and realized his promise, and the knowledge I have of him, the wisdom of this world cannot give, neither can it take away.

To you, my brethren and sisters, I wish to give a little counsel. And, here, let me say, that after I have revealed to you the mind and will of God concerning you, I am not held responsible for the performance of your duties. Cease your folly and wickedness, cease running after Babylon, and let your young people cease their Sunday and midnight excursions, and everything that savors of Babylon; for soon she must fall, she will pass away, the victim of her own wickedness, and it behooves you to watch and pray, lest peradventure you should be lost with her. I also say, Cease speaking evil one of another, and cease being dishonest. Masters, deal honestly and justly with those whom you hire, who are called servants. Servants, deal honestly and uprightly with those who employ you, who are called masters, that confidence and the spirit of brotherhood may be kindled, where now, in too many instances, the desire to take advantage exists.

We are making an effort, by way of petitioning the City Council, to close the drinking saloons that disgrace our city. How do the people feel about it? Are there any Latter-day Saints who would not lift up both hands against this evil and say, "God be thanked if we can stop the drunkenness in our streets?" No, not one. Are there any, whether "Mormon" or non-"Mormon," who claim to have the fear of God in their hearts, but who ought to lend us their full support in suppressing it? No, not one. A gentleman, well known to you, told me that he had occasion to wait fifty minutes on one of our streets, near a beer saloon, and during that time he counted six women come out, three or four of them had either children in arms, or walking by their sides. What do you think of that, sisters? It is a disgrace to the name of lady. Is it any more a disgrace in woman than in man? Yes, because he is by nature coarser and more prone to such wickedness than she is. Woman is altogether of a finer nature, and has stronger moral inclinations; it is not natural for her to indulge in wickedness that man takes common delight in. It is a disgrace and a burning shame in an Elder in Israel to allow himself to become intoxicated; and further, it is shameful in an Elder to frequent and help sustain these saloons, these sink-holes of vice. How would the Savior, were he to come among us, regard such men who are supposed to be engaged in the work of building up Zion? It would be fair to believe that, as he disposed of the money-changers who contaminated the Temple, by as he said, turning it into a den of thieves, so likewise the Elder, who would lend his influence to turn Zion into a den of drunkards and gamblers, should be cast out as one unworthy to be engaged in so important a work. The devil has sent his emissaries among us, some of whom come in the form of lawyers, doctors and ministers, and others as saloon keepers and gamblers, and as "gentlemen" whose politeness and affability are peculiarly striking. Their special mission seems to be directed to the young of both sexes, to decoy and lead them astray. To the young man they say, "Come,

take a drink;" or, "Don't be so unwise as to allow yourself to be governed by this one-man power; be free and use your liberty, let everybody know that you are a free man and that you have a mind of your own." And turning to our girls—"Won't you take a ride, young lady?" She thinks him so nice, he lets her drive. "O, how lovely this is, don't I look pretty?" "Won't you accept an invitation to a dance, to the Lake, or to the Gardens, etc?" Such courtesies, when accepted, are the beginning of sorrow. There are but two roads, one in the way of life, glory and excellency, and crowns, and kingdoms, immortality and eternal lives; the other is drunkenness, debauchery, beautiful manners in the light, but shameful conduct in the dark. "O!" say they, "don't you think we are wise? Why, we are very wise, we have studied and been to college." Yes, I know the extent of your wisdom. I know, too, the road you are traveling; it leads down, down, down, until you become as nothing, returning to native element, and losing your identity,—you are lost forever and forever. These are they who have sinned away the day of grace, and denied the Lord, who bought them.

As for supporting the one-man power, as the world term it, I can say that I never asked a man to vote for me, or to use his influence in any way to further my individual interests. All I have ever asked of the Latter-day Saints is, to do the will of our Father in heaven. And in this, as in all other things, you have the perfect liberty to do as you please. I can say, as was once said from this stand, God and one man are a great majority; and God and the Latter-day Saints who are valiant for the truth, and who live according to the revealed will are an overwhelming majority, and they will live and reign upon this earth when it shall be redeemed from its fallen condition, while their opponents will sink down to perdition.

Some of our young men rise up and say, "I don't believe as my father believes, I can't see it, and I shall do as I please." This is your right, to do as you please, your free agency is given to you for that purpose. But while you avail yourselves of this liberty, which is so much abused and misunderstood, be careful that you do not defeat your own desires; for these words are as true to-day as they were when the Apostle Paul uttered them: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

I believe in the one-man power. Who is that man? Our Father in heaven, God, the eternal Father, who is in all, knows all, and who made all that is in heaven, and who brought this world and all its living creatures into existence. He is the supreme "man" I serve, believe in and wish to obey in all things. It is my right and privilege to thus believe, and all who choose to differ from me have the privilege to do so. I want to continue in that course that will secure to me an exalted salvation. What, to be near to the Lord? I do not know, nor do I upon this point give myself any trouble. It is pure and righteous principles I seek, and we must associate them with our every-day life until they become part and parcel of our existence; for this brings us happiness, no matter where we are. It is a pleasure for a person to drink good cold water when extremely thirsty; but when he has satisfied himself, the extent of his enjoyment is realized, and so it is

with all our natural blessings or pleasures. But how different with regard to the principles of eternal life! Of them we drink and drink again, and still we thirst for more. These are the principles which alone can make us happy,—without them we are miserable in time and will be through all eternity. God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE THIRD WARD MEETING HOUSE, SALT LAKE CITY, SUNDAY EVENING, JUNE 23, 1874.

(Reported by David W. Evans.)

SECRET OF HAPPINESS—SELF EXAMINATION—JOSEPH SMITH A MAN OF OBEDIENCE TO GOD — BAPTISM FOR THE DEAD — TEMPORAL AND SPIRITUAL ONE—A DREAM—ORDER OF ENOCH, THE ORDER OF GOD—A GOOD WORD FOR THE WOMEN.

I am here in this Ward, especially to talk to you, my brethren and sisters. I think I have been here only once before—at the dedication of this house. I have a few things to say to you, which I hope and expect will be received and appreciated according to their merit.

Perhaps quite a portion of this little congregation have left their homes, their friends, the lands of their nativity for the Gospel's sake, for the sake of their own salvation and that of their families and friends who would go with them. I will appeal to the experience of my brethren and sisters who have received the Gospel, and ask them this question—Is not the Gospel dearer to us than anything else and all else on this earth? I think I can answer for all Latter-day Saints, and say, "Surely it is." We hope for life, salvation and exaltation; we have the privilege of the Gospel and the ordinances of the house of God, while the inhabitants of the earth, with the exception of comparatively a very few, have not as yet availed themselves of this privilege. We preach the Gospel to the people, but they are so erroneously traditionated and so ignorant with regard to the facts pertaining to the revelations and will of God to the children of men, that they turn aside from it and think it no evil in so doing. They are so educated that they can neglect the Gospel, and feel measurably justified. This is an item of experience that we could bring before ourselves and others more fully than, perhaps, it would be prudent for me to spend the time to do this evening. But

the Gospel to us is all in all. To know the will of God, and do it, is the happiest life that intelligent beings, the children of our Father in heaven, can live. There is no other condition in life that produces the same amount of good feeling, peace, happiness, joy, comfort, contentment and intelligence that the service of the Lord will bring. If a person is very poor and the love of God is within him, he feels rich and happy, and can measurably do without food, that is, longer and better than they can who do not have this experience of the love of God within them.

The person who enjoys the experience of the knowledge of the kingdom of God on the earth, and at the same time has the love of God within him, is the happiest of any individuals on the earth. We, who believe in and have obeyed this Gospel, look forward with the anticipation of obtaining a great amount of knowledge and wisdom. When we embraced the Gospel, the spirit opened up to our minds the fact that the wisdom, the knowledge and the power of God would increase in the midst of the Saints. This is our experience: I, knowing for myself, what the Spirit of the Lord brings to the understanding, testify what it reveals to others. The same spirit that is given to me, to enlighten my mind, is given to others; the same that is given to you I have received, consequently I speak from personal knowledge, from that which I have experienced and understand, and that I live in; and they who live in and enjoy the spirit of our holy religion can testify to this.

There is a portion of this congregation who are young, and know but little about the United States, or about the people there; and there is a large percentage of our community who know nothing by experience of the outside world. Ask them if they know anything of California? No. Anything about the States? No. Did you not come from England? No, but my parents did; consequently they have not experience. They have lived here, they have grown up with us. We have brought them up cheerfully and kindly, and instructed and taught them, and they have enjoyed the spirit of life and of wisdom and knowledge. These children who have been born here in the New and Everlasting Covenant, do not seem to realize this. This is for the want of experience, which they will obtain in future life. But those of experience, those who have left their homes and their all for the sake of the Gospel, are capable of judging better about these matters.

Now we, as Latter-day Saints, hope for salvation; we are living in anticipation of eternal salvation. We have left our homes and everything for the sake of our religion. Many women in our community have left their husbands; many men have left their wives and children; young boys have left their parents and brothers and sisters, and young girls have come away, and left all. They had friends, homes, plenty, parents, brothers and sisters; yet when the spirit of the Gospel came upon them they were so enamored with it, and it gave such light, knowledge and intelligence, that they were willing to forsake all, and follow with the Latter-day Saints for life eternal. This is the case with quite a portion of our community. We all, then, started for life and salvation, and we still have no other object.

Now, my brethren and sisters, I wish to ask—Do we not anticipate further knowledge, wisdom and blessings, and further communications by the spirit of the Lord, further de-

monstrations and further witnesses, revelations, knowledge, etc., in this kingdom? We do, every one of us. We ask the question again, Do we expect that we have already become perfect, and that we are prepared to be numbered with the sanctified, and that we are now prepared to be gathered with God's elect, and that, if we were to hear the voice to-night—"Behold the bridegroom cometh"—we should be numbered with the wise? Do we anticipate this? If we do we are wrong, for we are not prepared. We have passed through a great many scenes, we may say, of tribulation, though I would have all my brethren understand that I do not take this to myself, for all that I have passed through has been joy and joyful to me; but we have seemingly sacrificed a great deal, and passed through many scenes of trial and temptations, no doubt of this. We have had to suffer temptation more or less, and we have taken the spoiling of our goods joyfully. I have, myself, five times before I came to this valley, left everything that the Lord had blessed me with pertaining to this world's goods, which, for the country where I lived, was not a very little.

Well, we have passed these ordeals, and we are still going along. Now have we profited by all that we have passed through and experienced, so that we really do consider that we are sanctified and prepared for the celestial kingdom of God, or do we believe that there is something more yet to be done? Why, all hearts reply—There is still understanding in this kingdom; every heart echoes—We expect to learn more, we expect to receive more, we are not yet perfect, we are not complete in our stature as men and women in Christ Jesus. Now I will just ask, right here—Shall we ever be learning and never able to come to a knowledge of the truth? No, I say we shall not, but we shall come to the knowledge of the truth. This is my hope and anticipation, and this is my joy. The Latter-day Saints, as a people, in many respects are shortsighted, we are but babes or suckling infants in the Church and kingdom of God, comparatively, and especially since we have been in these valleys. We have enjoyed peace and plenty here; we have been blessed in our families, and in our flocks and herds, and in our fields and crops, and we have gathered around us the comforts, and even the luxuries of life, and some, to a small extent, wealth. Now, in the enjoyment of all this is the kingdom of God first and foremost with us? I can say, taking us a people, that our hearts are too much on the things of this life. We are, perhaps, too skeptical in our feelings, with regard to the things of the kingdom. We gather, as we anticipate, mental strength, and we think we are capable of judging where we are not capable of judging, and the riches, or the good things of this life, I can not in reality say the riches, but a little of this world's goods, sometimes blind the mind and becloud the spirit of a person. I can appeal to the experience of my brethren and sisters, aged and middle-aged and youth, and even to the children. Go to the child, and what does its joy consist in? Toys, we may call them, something that produces, as they think, pleasure; and so it is with our youth, our young boys and girls; they are thinking too much of this world; and the middle-aged are striving and struggling to obtain the good things of this life, and their hearts are too much upon them. So it is with the aged. Is not this the condition of the Latter-day Saints? It is. Well, now,

take us as a people, we anticipate life eternal; we think we are the best people on the earth, and we think we have sacrificed more for our religion than anybody else, though in my belief, and in this respect I probably differ with most of the Latter-day Saints, for the simple reason that God, our Heavenly Father, in his religion, does not require men and women to suffer as false religions do. Take the religions of the heathen, and false systems of religion generally, and they require sacrifices that the Lord does not require. The Lord has offered his sacrifice in the character of his Son; but he does not require us to sacrifice our children or ourselves as the heathens sacrifice to their gods; consequently our sacrifices and our sufferings are not to be compared with those of the heathens. There are professing Christians in our midst, who are so strict in their religious notions that they would rise in the morning at five o'clock, and walk miles, if necessary, rather than miss their religious services; and they are those who are so zealous that they would measure the soil from here into old Jerusalem with their bodies if they could, to pay penance, as they call it. God does not require any such sacrifice as this; neither does he require any of these sacrifices which involve the shedding of blood or the loss of life. Such things do not belong to God's religion, they come through sin and transgression. Perhaps they who show such manifestations of their faith strengthen it and do themselves some good. All that is required of us is to sacrifice our feelings and to overcome the adversary by subduing the lust within us for anything but the kingdom of God on the earth, the glory of God, and the salvation of our friends and families and of the human family from first to last; that our whole souls may be devoted to the building up of the kingdom of God on the earth, and for the salvation of those who sleep, who died without the Gospel. We want to sacrifice enough to do the will of God in preparing to bring up those who have not had the privilege of hearing the Gospel while in the flesh, for the simple reason that, in the spirit world, they cannot officiate in the ordinances of the House of God. They have passed the ordeals, and are beyond the possibility of personally officiating for the remission of their sins and for their exaltation, consequently they are under the necessity of trusting in their friends, their children and their children's children to officiate for them, that they may be brought up into the celestial kingdom of God. All that the Lord requires of us is a perfect submission in our hearts to his will. The Latter-day Saints say at once—"This is correct, certainly it is right that we should have no other object and aim in our feelings and affections but to do good and to promote the kingdom of God on the earth.' But the weakness of man is such, the humanity with which our spirits is clothed is so frail that we are liable to be overcome. These tabernacles are dull, subject to sin and temptation, and to stray from the kingdom of God and the ordinances of his house, to lust after riches, the pride of life and the vanities of the world, and these things are prone to be uppermost in the minds of all; old and young, even Latter-day Saints. The infant wants his toys, the children want nice dresses, and this is correct; and when we understand how to rightly use the things of the world, there will be the most beautiful children in Zion that ever lived on the earth. But we wish the wealth or things of the world; we think

about them morning, noon and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night; and we dream about how we shall do this, and how we shall obtain that, and our minds are continually lusting after the things of the world. Is not this too much the case with the Latter-day Saints.

I will ask this question of the few who are here—What think ye, my brethren and sisters of experience, you that have enjoyed the light of the spirit, you that can see the travail of the Saints, do you think that this people called Latter-day Saints are traveling in the path that they should go in? Do you think that they offer their oblations and sacrifices to the Lord as they should? What do you think about it? What is the general expression through our community? It is that the Latter-day Saints are drifting as fast as they can into idolatry, drifting into the spirit of the world and into pride and vanity.

You read in the revelations given to John on the Isle of Patmos, concerning the latter days, that a voice was heard crying to the Saints in Babylon—"Come out of her, O my people, be not partakers of her sins, lest ye receive of her plagues, for her sins have reached unto heaven," etc. Has this voice been heard? Yes, the Latter-day Saints have heard it. Has the angel flown through the midst of heaven and delivered the Gospel to the children of men? Yes, we believe all this. Do we believe that the Lord sent his messengers to Joseph Smith, and commanded him to refrain from joining any Christian church, and to refrain from the wickedness he saw in the churches, and finally delivered to him a message informing him that the Lord was about to establish his kingdom on the earth, and led him on step by step until he gave him the revelation concerning the plates? Yes, this is all correct. Did Joseph receive these revelations? He did. Did the heavenly messengers come to Joseph, and commit to him the keys of the Aaronic Priesthood? Yes, we believe all this. Did they commit to him the keys of the Melchizedek Priesthood? Yes. This is all correct, we believe all this. Did the Lord speak from the heavens through Joseph, commanding his people to gather out from the wicked before the scourges—sickness, pestilence, wars, bloodshed, and the various calamities spoken of by the Prophets and Apostles, should pass over the nations? Yes, we believe the Lord has called upon the people who received the Gospel to come out of Babylon, to separate themselves from the wicked and to stand in holy places preparatory to the coming of the Son of Man. All Latter-day Saints believe all this; then I say, if we do believe it, let us act up to and be true to our faith and to the knowledge that we have of God and his kingdom. This is what is required of us.

We have passed from one thing to another, and I may say from one degree of knowledge to another. When Joseph first received the knowledge of the plates that were in the hill Cumorah, he did not then receive the keys of the Aaronic Priesthood, he merely received the knowledge that the plates were there, and that the Lord would bring them forth, and that they contained the history of the aborigines of this country. He received the knowledge that they were once in possession of the Gospel, and from that time he went on, step by step, until he obtained the plates, and the Urim and Thummim, and had power to translate them.

This did not make him an Apostle, it did not give to him the keys of the kingdom, nor make him an Elder in Israel He was a Prophet, and had the spirit of prophecy, and had received all this before the Lord ordained him. And when the Lord, by revelation, told him to go to Pennsylvania, he did so, and finished the translation of the Book of Mormon; and when the Lord, in another revelation, told him to come back, into New York State, and to go to old Father Whitmer's, who lived in a place opposite Waterloo, and there stop, he did so, and had meetings, and gathered up the few who believed in his testimony. He received the Aaronic Priesthood, and then he received the keys of the Melchisedek Priesthood, and organized the Church. He first received the power to baptise, and still did not know that he was to receive any more until the Lord told him there was more for him. Then he received the keys of the Melchisedek Priesthood, and had power to confirm after he had baptized, which he had not before. He would have stood precisely as John the Baptist stood, had not the Lord sent his other messengers, Peter, James and John, to ordain Joseph to the Melchisedek Priesthood. Then, after some of the brethren had been out preaching, he had a revelation that they should go up to the Ohio. I knew of them, though I was not acquainted with them before they went up there. They were seen by some of my family, my father saw and conversed with them. Then the way opened for a large gathering in the State of Ohio. Parley P. Pratt, Oliver Cowdery, Samuel Peterson, David Whitmer, John Whitmer, and a few others, went up there and preached the Gospel, and they came among the members of the society called Campbellites, formerly members of the Close Communion Baptists, their leader's name being Alexander Campbell. This man preached the doctrine that baptism was for the remission of sins, and that split the Church; but when the brethren came to these societies and taught them, not only baptism for the remission of sins, but the laying on of hands for the reception of the Holy Ghost, they believed it, and were baptized for the remission of their sins, and received the laying on of hands for the Holy Ghost, and then received other ordinances.

Then the Lord revealed to Joseph to go out to the Ohio, and he went up; and after he went up he then understood and was taught of the Lord to send men to the west to hunt out a place for the centre stake of Zion. They went according to the revelations that Joseph received, and finally Joseph went up to meet them in Independence, Jackson County, Mo., on the borders of the Lamanites. You can read all this in the Book of Doctrine and Covenants. Then he had not received all at this time, and at the time that Zion's Camp, as it is called, went up to Missouri, in 1834, so far as I am aware, Joseph had never received any intimation as to there being a Patriarch in the Church. On our return home from Missouri, my brother Joseph Young, while conversing with me, asked if it would be right for our father to give us a blessing. Said he—"I feel just as though I want my father to give me a patriarchal blessing." When we reached Kirtland we talked with Joseph on the subject, and he said, "Certainly," and finally we appointed a day, and brother Joseph, the Prophet, came to where we met and ordained my father a Patriarch, and he was the first man ordained to the office of Patriarch in the Church, and he blessed his children; and soon

after this Joseph ordained his father a patriarch and his father called his children together and blessed them. Then Joseph had another revelation, that a record should be kept, and when this was revealed to him, he then had his father call his house together again, and blessed them over and a record was kept of it. This is to show you, and especially those who have no experience in the Church, how the Lord has led this people along, led them along, led them along.

We were driven from Missouri after Joseph went up there, and we came to Nauvoo, and the Twelve went to England. While we were in England, I think, the Lord manifested to me by visions and his Spirit, things that I did not then understand. I never opened my mouth to any person concerning them, until I returned to Nauvoo. Joseph had never mentioned this, there had never been a thought of it in the Church that I knew anything about at that time. But I had this for myself, and I kept it to myself, and when I returned home and Joseph revealed these things to me, I then understood the reflections that were upon my mind while in England. But this was not until after I had told him what I understood. I saw that he was after something by his conversation, leading my mind along, and others, to see how we could bear this. This was in 1841; the revelation was given in 1843, but the doctrine was revealed before this; and when I told Joseph what I understood, which was right in front of my house in the street; as he was shaking hands and leaving me, he turned round and looked me in the eyes, and says he—"Brother Brigham, are you speaking what you understand,—are you in earnest?" Says I—"I speak just as the Spirit manifests to me." Says he—"God bless you, the Lord has opened your mind," and he turned and went off.

About this time came a revelation concerning baptism for the dead. I know that in my traveling and preaching, many a time, I have stopped by beautiful streams of clear, pure water, and have said to myself, "How delightful it would be to me to go into this, to be baptized for the remission of my sins." When I got home Joseph told me it was my privilege. At this time came a revelation that the Saints could be baptized and re-baptized when they chose, and then that we could be baptized for our dear friends, but at first it was not revealed that a record should be kept of those who were baptized; but when he received an additional revelation to that effect, then a record was kept. Hundreds and thousands, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept of the baptisms and the names of the administrator, those who acted for the dead, and of the dead, and of the witnesses. You can read in the Book of Doctrine and Covenants, the letter that Joseph wrote when he was away from home in regard to having witnesses at these baptisms. I relate this to show you that the Lord did not reveal everything at once; but I need not dwell on this any longer.

I will now say to my brethren and sisters, the Lord, in the first place, commenced to bring the people together upon the ground of union and oneness; but they could not bear this. You can read, on page 161, of the Book of Doctrine and Covenants, a revelation given to the Colesville Branch. Lemon

Copley had a tract of land that was to be given to the Saints, and they were to build up a stake of Zion until there was another place prepared for the centre stake; but he apostatized and the people went away. Before this the Lord revealed to Joseph, that the people would gather out from Babylon, and establish the kingdom of God upon the principles of heaven. They went up to Jackson County, Mo., with this in their faith, and with the express understanding that when they got there, everything was to be laid at the feet of the Bishop, not at the feet of the Apostles, as they did anciently. Then, you know, they sold all they had, and brought their substance and laid it at the feet of the Apostles. The revelation given through Joseph was to lay all at the feet of the Bishop, who was to distribute it among the people, according to the revelation given for that purpose, for their benefit. But they could not bear this, consequently they were driven from Jackson County, and assembled again, some in Caldwell, and some in Davies County, and finally they were driven from the State. This was in the fall of 1838. I recollect, in Far West, Joseph, talking upon these matters, said—"The people cannot bear the revelations that the Lord has for them. There were a great many revelations if the people could bear them." I think it was the eighth day of July, 1831, Joseph had a revelation that the people should consecrate their surplus property for the building of the Temple there in Far West, for the support of the Priesthood, for the paying of the debts of the Presidency, etc., which I could give an account of, for I was present when it came. Joseph was doing business in Kirtland, and it seemed as though all creation was upon him, to hamper him in every way, and they drove him from his business, and it left him so that some of his debts had to be settled afterwards; and I am thankful to say that they were settled up; still further, we have sent East to New York, to Ohio, and to every place where I had any idea that Joseph had ever done business, and inquired if there was a man left to whom Joseph Smith, jun., the Prophet, owed a dollar, or a sixpence. If there was we would pay it. But I have not been able to find one. I have advertised this through every neighborhood and place where he formerly lived, consequently I have a right to conclude that all his debts were settled.

We will now pass on. You know the history with regard to our leaving Nauvoo. Now I have it in my mind to ask the question of the Latter-day Saints—Are they in earnest? Do they mean what they say, when they say they believe that brother Brigham Young is the legal successor of Joseph Smith, the Prophet? We believe in Joseph the Prophet; he sealed his testimony with his blood, consequently we can, with impunity, believe on him a little better than if he were living. When he was living, his testimony was not in force upon the people as it is now. But is brother Brigham the legal successor of brother Joseph? This people, called Latter-day Saints, by their acts, by their voting, say they believe he is. Well, we will admit the fact. I have a little to say, then, and shall come back to former days with regard to the duties of the individual who leads the kingdom of God on the earth.

In all ages of the world that we have any knowledge of, when there was a people on the earth whom God acknowledged as his people,

he has invariably dictated them in spiritual and in temporal things. This question was agitated year after year in the days of Joseph. The first two Bishops in the Church —Edward Partridge was the first— I was well acquainted with him, and Newel K. Whitney was the second— questioned the propriety of Joseph having anything to do with temporal things. Joseph would argue the case with them a little, and tell them how things were, and bring up Scripture to show them that it could not be otherwise—that it was impossible for the Lord to dictate people unless he dictated them in temporal affairs. The very first act after believing is a temporal act. After I hear the Gospel preached and believe it, I go down into the waters of baptism, which is a temporal act: it is an act that pertains to my will and my body, I will that my body shall go down into the water and be immersed for the remission of my sins, consequently I have to go to the Elder who taught me the Gospel, the spiritual portion of the kingdom, and apply to him to administer this temporal ordinance, and he has to do it; having taught the doctrine he officiates in the act, and you will find it through life, every circumstance, in every case the man that dictates the spiritual kingdom of God, must dictate the temporal affairs, it can not be otherwise. I say this to you, because the idea in the minds of a few of the people is— "Brigham ought not to meddle with temporal affairs." They said so to Joseph. and they said so much about it, that I went into the Temple at Kirtland, and challenged the men who were querying on this, to prove or bring up one instance where God did not manifest his will concerning temporal things whenever he made known his will to the children of men for establishing his kingdom on the earth. They always came to the floor; they had to do it, there was nothing else for them; it prostrated every person. There were William E. McLellin, John F. Boynton, and Lyman Johnson, who belonged to the Twelve, Frederic G. Williams, second counselor to Joseph, and two-thirds of the High Council all talking about this, and I went into the Temple and just challenged them to show wherein the Lord ever conferred upon any man in the world the power to dictate in spiritual affairs, that he did not in temporal affairs? They could not do it. I told them they could not draw the line between the spiritual and the temporal. All things were created first spiritual, and then temporal. Everything in the spirit world was presented as we see it now, and this temporal earth was presented there. We were in the spirit world, and we came here into this time, which is in eternity, nothing in the world only a change of time and seasons allotted to a change of being that makes it time to us. It is in eternity, and we are just as much in eternity now, as we shall be millions of years hence. But it is time measured to finite beings, and it is changeable, and we call it temporal, while the fact is it is all spiritual in the first place, then temporal, then spiritual, and made immortal, consequently you can not divide them. I say this for those to reflect upon who think that there is a difference between temporal and spiritual things. I do not say, for I do not know, that there any such here.

Now we come to our present condition. You know the past. These children who were born in this city or Territory, know what they can remember, and many of them are old enough to have many reflections

and can see and understand a great many things; but the older ones know that this people have drifted just as far as they can without a reformation. Every spiritual mind knows this. I will now say to my brethren and sisters, that while we were in Winter Quarters, the Lord gave to me a revelation just as much as he ever gave one to anybody. He opened my mind, and showed me the organization of the kingdom of God in a family capacity. I talked it to my brethren; I would throw out a few words here, and a few words there, to my first counselor, to my second counselor and the Twelve Apostles, but with the exception of one or two of the Twelve, it would not touch a man. They believed it would come, O yes, but it would be by and by. Says I, "Why not now?" If I had been worth millions when we came into this valley and built what we now call the "Old Fort," I would have given it if the people had been prepared to then receive the kingdom of God according to the pattern given to Enoch. But I could not touch them. One would say, "I am for California," another one, "I am for gold," and I am for this and I am for that; and some used their influence in trying to persuade others to go to California. They said—"You can't stay here, you can't raise anything here, it is too cold, too frosty, these mountains are not fit to live in, this is not the place for white people, let us go to California and get some gold," etc.

Now I am going to tell a dream that I had, which I think is as applicable, to the people to-day—the 21st day of June, 1874, as when I had it. There were so many going to California, and going this way and that way, and they did not know what they wanted, and said I—"stay here, we can raise our food here, I know it is a good stock country, a good sheep country, and as good a country for raising silk as there is in the world, and we shall raise some of the best of wheat. There stands a man—Burr Frost, and there is Truman O. Angell, who were present at the time. Said I, "We can raise all we want here, do not go away, do not be discouraged." That was when the pioneers came; the next year, it was California, California, California, California. "No," said I, "stay here." After much thought and reflection, and a good deal of praying and anxiety as to whether the people would be saved after all our trouble in being driven into the wilderness, I had a dream one night, the second year after we came in here. Captain Brown had gone up to the Weber, and bought a little place belonging to Miles Goodyear. Miles Goodyear had a few goats, and I had a few sheep that I had driven into the Valley, and I wanted to get a few goats to put along with the sheep. I had seen Captain Brown and spoken to him about the goats, and he said I could have them. Just at that time I had this dream, which I will now relate. I thought I had started and gone past the Hot Springs, which is about four miles north of this city. I was going after my goats. When I had gone round the point of the mountain by the Hot Springs, and had got about half a mile on the rise of ground beyond the Spring, whom should I meet but brother Joseph Smith. He had a wagon with no bed on, with bottom boards, and tents and camp equipage piled on. Somebody sat on the wagon driving the team. Behind the team I saw a great flock of sheep. I heard their bleating, and saw some goats among them. I looked at them and thought.

—"This is curious, brother Joseph has been up to Captain Brown's and got my goats." There were men driving the sheep, and some of the sheep I should think were three and a half feet high, with large, fine, beautiful white fleeces, and they looked so lovely and pure; others were of moderate size, and pure and white; and in fact there were sheep of all sizes, with fleeces clean, pure and white. Then I saw some that were dark and spotted, of all colors and sizes and kinds, and their fleeces were dirty, and they looked inferior; some of these were a pretty good size, but not as large as some of the large fine clean sheep, and altogether there was a multitude of them of all sizes and kinds, and goats of all colors, sizes and kinds mixed among them. Joseph stopped the wagon, and the sheep kept rushing up until there was an immense herd. I looked in Joseph's eye, and laughed, just as I had many a time when he was alive, about some trifling thing or other, and said I—"Joseph, you have got the darndest flock of sheep I ever saw in my life; what are you going to do with them, what on earth are they for?" Joseph looked cunningly out of his eyes, just as he used to at times, and said he—"They are all good in their places." When I awoke in the morning I did not find any fault with those who wanted to go to California; I said, "If they want to go let them go, and we will do all we can to save them; I have no more fault to find, the sheep and the goats will run together, but Joseph says, "they are all good in their places."

This will apply precisely to what we are doing at the present time. We are trying to unite the people together in the order that the Lord revealed to Enoch, which will be observed and sustained in the latter days in redeeming and building up Zion; this is the very order that will do it, and nothing short of it. We are trying to organize the Latter-day Saints into this order; but I want to tell you, my brethren and sisters, that I have not come here to say that you have got to join this order or we will cut you off the Church, or you must join this order or we will consider you apostates; no such thing, oh no, the Saints are not prepared to see everything at once. They have got to learn little by little, and to receive a little here and a little there. Since we commenced to organize at St. George, I have not had a feeling in my heart but to say to those who can not see this order—Try and live your religion; get the Spirit of the Lord and keep it; humble yourselves before the Lord and get his Spirit; ask the Father in the name of Jesus to open your minds and let you see things as they are, and you will delight in it. And I say to all those who wish to receive the Order, come along and we will organize you, and we will do the very best we can for you. It is true that some who are in the Order talk very foolishly to those who do not feel to come into it; they throw out some very unbecoming expressions. This is entirely wrong. It is not called for, it is not needed, and it will not do the least good in the world. We must manifest and show to our brethren a purer life than we have heretofore. I will say to you, who want to be organized in this Order, we will not take one red cent from you, but the Lord will add to you riches and honor, if you will take counsel. [As we have said from the beginning, we do not want a man's farm, we do not want his gold and his silver, and nothing in the world but just his time. We want to dictate the time of the Latter-day Saints,

to show them that we can come into the Order of God, and that we will be that people that the Lord has said with regard to temporal things. Speaking of the Latter-day Saints, the Lord has said—"I will make you the richest people on the earth," and he can do it just as well as not, if we have a mind to let him. It is the time of the people we want to dictate.

I will branch off to another thread of the subject. Here is a brother who says, "Why, yes, you may have some of my property, or even take it all; but I want to be a man for myself; I do not want to be dictated; I want to preserve my own freedom; I do not want to be a slave" What an idea! It is from the enemy, and because a person has not the Spirit of the Lord to see how things are. There is not a man of us but what is willing to acknowledge at once that God demands strict obedience to his requirements. But in rendering that strict obedience, are we made slaves? No, it is the only way on the face of the earth for you and me to become free, and we shall become the slaves of our own passions, and of the wicked one, and servants to the devil, if we take any other course, and we shall be eventually cast into hell with the devils. Now to say that I do not enjoy the volition of my own will just as much when I pray as I would to swear, is a false principle, it is false ground to take. You take the man who swears, and he has no more freedom, and acts no more on his own will than the man who prays; and the man who yields strict obedience to the requirements of Heaven, acts upon the volition of his own will and exercises his freedom just as much as when he was a slave to passion; and I think it is much better and more honorable for us, whether children or adults, youthful, middle-aged or old, it is better to live by and better to die by, to have our hearts pure, and to yield strict obedience to the principles of life which the Lord has revealed, than be a slave to sin and wickedness. All that the Lord requires of us is strict obedience to the laws of life. All the sacrifice that the Lord asks of his people is strict obedience to our own covenants that we have made with our God, and that is to serve him with an undivided heart.

I say this because I want you to understand our position. I am the director and counselor to this people for building up the kingdom of God on the earth. I am the one who will tell what shall be done, and how it shall be done, and any man who deviates or says that there is any design in connection with the United Order other than to put the people in a condition and situation to be better and freer, and in which they will enjoy more of the blessings of heaven and earth than they can out of it, does not tell the truth. You all know that it takes intelligence to enjoy. Persons in good health enjoy their food. Why? Because they have sensibility and nervous feeling. Take that away and they would be like that stovepipe. Cut a hole in that, and put therein a nice beef steak, plum pudding, or a sweet cake, and would the stovepipe enjoy it? No. Why? Because it has no sensibility. We enjoy because we have sensibility. Promote this sensibility, seek to get more and more knowledge, more wisdom, and more understanding, and to know the things of God. He is the author of life and of all joy and comfort; he is the author of all intelligence and of all good to us; then become satisfied to obey him, and seek to get more and more of his nature, and learn more and more of him. This will give us

greater sensibility, and we shall know how to enjoy, and how to endure. I say, if you want to enjoy exquisitely, become a Latter-day Saint, and then live the doctrine of Jesus Christ. The man or woman who will do this will enjoy and endure most; and if they will be humble and faithful they will enjoy the glory and the excellency of the power of God, and be prepared to live with Gods and with angels.

We want to build up the kingdom of God on the earth. I do not know but I am spending more time than I should, but I must say some things more. This Third Ward is not organized. I do not know when it will be. We asked your Bishop, and he did not feel exactly prepared to enter into the Order. We know the reason why. Will he be prepared? Yes. I want to prophesy that he and his Ward will be prepared by and by, and I hope my prophecy will be fulfilled. He does not see things as quickly as I do. I will tell you what my position has always been. Before I embraced the Gospel, I understood pretty well what the different sects preached, but I was called an infidel because I could not embrace their dogmas. I could not believe all of Methodism; I could not believe all of the Baptists' doctrines; there were some things they preached I could believe, and some I could not. I could not fully agree with the Presbyterians in their doctrines, nor with the Quakers, nor the Catholics, although they all have some truth. As far as their teachings were in accordance with the Bible, I could believe them, and no further. I was acquainted with the creeds of nearly all the various sects of dissenters in America, for I had made it my business to inquire into the principles in which they believed. I was religiously inclined in my youth, but I could not believe in their dogmas, for they did not commend themselves to my understanding, though a child I had attended their camp meetings, and had seen what they called the power of God. I had seen men and women fall, and be as speechless and breathless as that stove before me. I had seen scientists hold the lightest feather they could procure at the nostrils and mouths of females to see if a particle of air passed to or from the lungs, and not a particle was discernable. When a child I saw all this, but I could not believe in their dogmas. I could not say the people were not sincere in their faith and acts, but it was all a mystery to me. I was not old enough, and did not understand enough to decide. In the days of Joseph, when the revelation came to him and Sidney Rigdon, while translating that portion of the New Testament contained in the 29th verse of the third chapter of John, in reference to the different degrees of glory, I was not prepared to say that I believed it, and I had to wait. What did I do? I handed this over to the Lord in my feelings, and said I, "I will wait until the Spirit of God manifests to me, for or against." I did not judge the matter, I did not argue against it, not in the least. I never argued the least against anything Joseph proposed, but if I could not see or understand it, I handed it over to the Lord. This is my counsel to you, my brethren and sisters, and if I were sure my prophecy would be fulfilled, I certainly would prophesy that all here, who profess to be Latter-day Saints, will come into the holy Order and rejoice in it. And if you do not feel to come into the Order, assist those who do, and do not say anything against them. You who come into the Order, do not lisp anything against those who do not; if you feel

right you will not have the least feeling against them. Come along, for, as I have said, if I do not find more than fifty men in the kingdom of God who will go with me to organize the Church and kingdom of God more perfectly, I shall go ahead. What for? More knowledge, wisdom, and perfection in the management and control of our temporal affairs. This is what I calculate to do, and I am going to do Ask me if I am going into the Order with all that I have? Yes, as I told them in a meeting not long ago, I am going in with hat, coat, vest, pants, shirt, boots, and all I have, And if the question is asked, If your family do not go into the Order, what are you going to do with your property? I am going to seal it up to the kingdom of God, for I do not mean that the enemies of the kingdom shall have a penny if I can help it. I want it to go to the kingdom of God, I want it appropriated for the salvation of the human family, to build Temples, to sustain the families of the Elders who go abroad to preach; I want it to be used for the good of the poor and for the establishing of truth and righteousness on the earth. That is all it is for; I have no pleasure in it, I have no delight in it, it is nothing to me; I want everything that the Lord places in my possession, my time, my talents, every ability I have, every penny that he has committed to me to be used to his glory, and for the building up of his kingdom on the earth. I have nothing but what he has committed to me. What do you say to that, Jacob? Is that right? It is exactly. There is not a man here who has got his sight, hearing, taste and smell, but he is indebted to the Lord for them. The Lord gave us everything we possess, whatever ability or talents we have; our Tabernacles and all we enjoy, are the gifts of the Lord, and all should be devoted to the promotion of his kingdom on the earth, and I mean that mine shall be, the Lord being my helper.

I do not want to say to this Ward, you must come into the Order, or we shall not fellowship you, for we shall fellowship you if you do not. A short time ago, I said to those of this Ward who intended to be organized, go to the Eighth Ward and organize with them, but it was a misunderstanding, that I had dismissed Bro. Weiler from being Bishop here; and if anybody else understood so, I think they are mistaken. He is your Bishop still, and I charge him now in God's name, not to trifle with the sacred things of the kingdom of God, or to throw cold water on them; if he does he will be left dark, and finally apostatize. I say to you Bishop and to the brethren and sisters, be faithful, live so that the Spirit of the Lord will abide within you, then you can judge for yourselves. I have often said to the Latter-day Saints—"Live so that you will know whether I teach you truth or not." Suppose you are careless and unconcerned, and give way to the spirit of the world, and I am led, likewise, to preach the things of this world and to accept things that are not of God, how easy it would be for me to lead you astray! But I say to you, live so that you will know for yourselves whether I tell the truth or not. That is the way we want all Saints to live. Will you do it? Yes, I hope you will, every one of you. I say to the Bishop, here, go along and do not contend against the things of God. You and your counselors are disposed to argue in regard to the United Order. There should be no argument in this case; the Spirit of the Lord is the only thing that can enlighten our minds, and give us a knowledge

of the things of God. No earthly argument, no earthly reasoning can open the minds of intelligent beings and show them heavenly things; that can only be done by the spirit of revelation. I testify this to the Latter-day Saints, and I feel to say God bless you, peace be with you. I have not come here to scold you, or anybody else. I am sometimes very rough in my language to the people, and I give them a rough scolding, but I do not wish any evil to the individual, it is to his wrong acts. If a person does wrong I am for exposing that, and chastening the perpetrator if he persists in it. I want wrong doers to refrain. Now, I say, brother Jacob, teach the things of God. Do not have a doubt about this any more than about baptism, nor say a word against it. How many are there in this Church who are now wavering and shaking because they have spoken against the ordinances of heaven, and especially against that ordinance which God has revealed for the exaltation of the children of men in celestial marriage? Hold that as sacred as your own soul: if you cannot see the beauty and glory of it, and feel it in your own hearts, say nothing against it. This earth was placed in the hands of Adam and his sons, and he is the Lord of the earth; the male portion of the human family are the lords of the earth, and they are full of wickedness, evil and destruction, and especially in their acts towards the female sex. But God will hold them accountable. The fact is, let the pure principles of the kingdom of God be taught to men and women, and far more of the latter than of the former will receive and obey them. What shall we do with them? They want exaltation, they want to be in the great family of heaven, they do not want to be cast off, then they must be taken into the families of those who prove themselves worthy to be exalted with the Gods. Who is it that can not see the beauty and the excellency of celestial marriage, and having our children sealed to us? What should we do without this? Were it not for what is revealed concerning the sealing ordinances, children born out of the covenant could not be sealed to their parents; children born in the covenant are entitled to the Spirit of the Lord and all the blessings of the kingdom. I know that our children, universally, have the Spirit of the Lord, and when they get old enough to judge right from wrong, if they turn from the good and promote evil in their hearts, then will be the time they sin.

Now, I say to you, brother Jacob, teach the things of God, and do not trifle with this; do not argue about this at all; if you do not see and understand, stand still and see the salvation of God. Labor and help those who wish to go forward, and the Lord will bless you in it. He will open your minds and give you light and understanding, and you will be far happier than the wicked. How blessed are you when you are for God and none else! Then you are ready for whatever he reveals. How sweet you can sleep! Your dreams are pleasant and delightful, and the days, weeks, months and years pass away easily and joyfully, you are so happy.

I pray God to bless you, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 17, 1876.

(Reported by Geo F. Gibbs.)

VISIT TO SABBATH SCHOOLS—REFLECTIONS ON THE COURSE WE PURSUE—COMMON BLESSINGS SOMETIMES UNDERVALUED—THE GOSPEL GUARANTEES ITS OWN TESTIMONY—APOSTACY RATHER AN EVIDENCE OF HEALTH, THAN A SYMPTOM OF DISEASE—TESTIMONY.

It is a great privilege that the Lord has granted to the Latter-day Saints, to assemble together in peace and quietness, as we do this day, to worship him and partake of the Sacrament in commemoration of the death and sufferings of our Lord and Savior Jesus Christ; it is a privilege which I, as an individual member of the Church, appreciate, and I desire always to do so.

When I reflect upon the many efforts which have been made to deprive us as a people of our liberties and our rights of worship, I cannot help feeling that, of all the people who live upon the face of the earth, we should be the most grateful, and should witness to our Father and God, by our devotion, that we appreciate the kindness and mercy he has manifested to us. It seems strange that in this time of religious toleration and freedom, there should be a call for such sentiment as this. In a land like ours, it might be thought that every one would have a right to worship God according to the dictates of his conscience; but this has not been our experience. Yet the Lord has preserved us, and has defeated the machinations of the wicked—has preserved our rights and liberties, and granted to us very many privileges. Are we, as a people, sufficiently alive to the importance of these privileges? Do we live in a manner that agrees with the revelations that the Lord has given to us, to the requirements which he has made upon us? These are important questions for us to answer.

I met with the Sunday school children this morning in one of the Wards of this city, and while speaking to them I remarked, what I may remark here (taking the Bible in his hand), There are no people of whom I know anything in Christendom who believe the Bible, and are willing that their children should be taught all of its principle in their entirety, as do the Latter-day Saints. There is no principle set forth in the Scriptures that the Latter-day Saints do not incorporate in their faith and practice. I related to them a little of my experience. I remember when

I was a child I read the New Testament. I inquired of my father if there were any Apostles then upon the earth, or if there were any people who had the gifts which the disciples of Jesus possessed? His reply was that he knew of the existence of no such people. I could not understand it; to my mind, as a child, there seemed to be as great a necessity for the power of God then, as there was in those earlier days.. I can recall nights when I thought of the blessings which former generations enjoyed, and felt to grieve that I could not live in a generation when there were Apostles who had the power of God. I thought then I would have been willing to endure the persecution and difficulties which they had to encounter for so glorious a faith.

This is an advantage we have above every other denomination with which I am acquainted. We believe the Bible in its entirety—that God is the same to-day as he was yesterday, and as he ever was—that he is as willing now as ever to bestow his blessings upon man, if man will prepare himself to receive them. And if there be an absence of faith and power, and of heavenly gifts, God our eternal Father cannot be accused of partiality in withholding them from this generation.

Do we as a people sufficiently bear in mind that God requires us to live so as to receive and enjoy, to the fullest possible extent, the gifts and graces which he has to bestow upon his faithful children? I think, sometimes, we are like other people in this respect—we are very liable to grow careless, to become willing to allow the time to pass along without any particular effort on our part to improve ourselves, to increase in godliness and the power thereof. We have the human disposition to be at ease in the enjoyment of the earthly comforts by which we may be surrounded. In this respect human nature has been the same in all ages, and hence it has almost become proverbial that for a church to prosper it must be persecuted, and its members placed in constant jeopardy. But with the knowledge God has given to us this should not be the case. It should be a pleasure, a source of constant delight to us, as Latter-day Saints, to keep all the commandments of God, to seek and contend for that faith once delivered to the Saints, by which they accomplished such mighty works.

I have said that I greatly desired to live when Apostles were upon the earth. Are there not hundreds of this congregation who have felt, in various times in their lives, before they heard the sound of the everlasting Gospel, that they would traverse this earth, and undergo all manner of hardships, if they could only have the privilege to behold the face of a man of God, an Apostle of the Lord Jesus? What would they not have given to hear words of salvation from such a man, a man who had authority to teach and to administer the ordinances of the Gospel? Doubtless there are hundreds present who at various times in their lives have felt this, having grown up amid contending sects. I am satisfied that there are hundreds here who felt in their hearts that there was no sacrifice they were capable of making, which they would not have gladly made, to have had the privilege they now enjoy. They are now numbered with the Church of God, and have a knowledge of this through the power of the Holy Ghost, and the enjoyment of its gifts and blessings. And yet you talk to these men and women to-day, and what are their feelings? A number of them feel as zealous and warm in the work of God as

they ever did. But many, doubtless, have become careless. These blessings have become common because of the ease with which they have been obtained, and indifference is the result. Yet are they not just as valuable to-day? Is it not just as desirable to-day for human beings to know that a man has authority to administer baptism, and that God will recognize the administration? Is it not a great blessing to have the reality as it was to anticipate it? Certainly it is! The authority which God has restored to the earth empowers man to go into the waters of baptism, and then baptize his fellow-man for the remission of sins, God sanctioning the act. This is as great a blessing as it ever was. The fact that there are numbers of men upon the earth thus authorized, does not make the blessing more undesirable. Because there are thousands of persons now living on the earth who have received of the blessings which were to follow those that believed and obeyed the Gospel, does that in the least lessen their value? I certainly think not; they are just as desirable to-day, and should be valued by every human being who has any appreciation whatever of the things of God. The authority to administer in the ordinances of the house of God, to say, "Thus saith the Lord," to counsel, instruct, warn, and reprove, is peculiar to the Church of Jesus Christ of Latter-day Saints, and in this respect we are different from all other people. While this is so, we do not exclude any others from partaking of these benefits. We also—to use a phrase already adopted—we also were Gentiles, in ignorance concerning this Gospel at one time, that is, the bulk of us were. Therefore, while we claim for the Church of Jesus Christ of Latter-day Saints this power, we do not claim it as belonging to us and ours exclusively, but to be diffused from this Church to all the inhabitants of the earth so fast as they will receive the doctrines of Jesus Christ and have faith to obey them. And this is glad tidings of salvation to all people—glad tidings of salvation in this age of unbelief, which might be said to be an age of universal darkness and ignorance concerning Jesus Christ. There is scarcely a man to be found who knows anything about God, and who believes in the literal resurrection of the body. Even ministers, as well as members of the various denominations, are in this condition. It is a great blessing that at such a time as this there is a people upon the face of the earth who testify, in all solemnity and boldness, before God, before angels, and before men, that God has spoken from the heavens, that he has broken the silence that has reigned for ages over the world, and has once more communicated his mind and will to man; that in this age these "glad tidings" have been communicated from the heavens by the ministrations of holy angels and the voice of God himself.

Now this is the message of glad tidings which the Latter-day Saints have to bear, not to themselves and their children alone, but to all the inhabitants of the earth, and to every nation and kindred, tongue and people, that God lives, that Jesus lives, that the same powers exist as existed anciently, that the same Gospel is powerful to salvation to-day as it was eighteen hundred years ago, that the Holy Ghost exists, and that men can receive it by taking the course pointed out by the servants of God anciently. Who would not be gladdened by such a message, if they could believe it to be true? Would not ministers rejoice in it? Would not the people? Would not all the inhabitants of the

earth rejoice and praise God, if they could belive such tidings as these? The fact that they do not believe them does not lessen their valne, their truthfulness, nor their importance. There are those who do believe them, they are found in these mountains, they are Latter-day Saints, but called "Mormons" by those who do not choose to give them their proper name; and they differ from every religious sect and denomination in Christendom. Their belief is that God has revealed himself to man in the day and age in which we live, has restored the everlasting Gospel, the Holy Ghost, and the gifts and graces thereof. I do not believe there is a man in Christendom, nor in heathendom, nor upon the whole face of the earth, however wicked he might be, who would not in his secret heart be thankful if he understood and knew these things for himself; but there is that unbelief and hardness of heart, there is that power the adversary exercises over the children of men, which blinds their eyes and beclouds their understanding, making the things of God appear unreasonable to them; until it becomes fashionable for men of education to think it necessary that they should doubt the existence of God, and of Jesus Christ, and the atonement, because, forsooth, they cannot comprehend the plan of redemption in all its details. Because the resurrection cannot be understood by them, they must deny the truth of the resurrection and doubt and deny the truth of the atonement and mediation of Jesus Christ. This is fashionable in these days. Yet here is a people, and I rejoice in it, who do believe in God, who testify that they know God lives; that they know that Jesus is the Savior of the world; that they know that the Holy Ghost is poured out upon men who obey and do his will; who now testify that they know that God bestows his gifts and blessings upon man as he did in ancient days. To me it is exceedingly interesting to know that there is a people in these mountains who cherish this faith, notwithstanding their weaknesses and failings, and notwithstanding some of them turn away from the truth and become aliens to the covenants of Christ. Notwithstanding all these things, still there is a people who do have this faith; who cherish it, and who seek to teach it to their children after them.

But it is important for us that we should look well to our ways, whether we appreciate the blessings God has bestowed upon us, and put them to a proper use, or not. How can we know that Jesus is the Christ, and that he lives? How can any man know it? I have many times in my life been inquired of by intelligent men upon this point. "You say that Jesus lives, how do you know it? You say there is a resurrection of the body and that you know it. How do you know it?" It is only a few weeks ago that a gentleman of superior abilities and excellent culture, a man for whom I had formed considerable attachment, said, "I would give all the world, if I had it, to know what you say you know. You say you know God lives, you say you know that Jesus is the Savior of the world, you say there is a literal resurrection of the body. I do not know these things, I cannot find out anything about them. My reason cannot be satisfied with the principles offered to me in favor of these ideas." And he thought I ought to be a most happy man to have such a faith. I told him that he could have it by taking the course God had pointed out. Can any of us know these things by reading the Bible, or by hearing our fathers say so? No, the

information derived from such a source is only a matter of belief. The Mohammedan believes in the Koran, and that Mohammed was a true prophet, because his parents teach him so. And shall the believers in Jesus Christ, and in his atonement base his faith upon no better foundation than this? The heathen believes his doctrine and teaches it to his children. Belief alone is not sufficient. We must *know*, if we ever get eternal life. "To know God and Jesus Christ whom he has sent, is life eternal."

What difference is there between Christians and Mohammedans upon this point? The Christians believe that Jesus is the Christ, because the Bible says so; the Mohammedans base their belief in Mohammed, because their fathers and mothers tell them he was a prophet and the Koran is true. Jesus says—"If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He also says, "I am the way, the truth and the life." His Apostle Peter says—"Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the Holy Ghost." This was the promise, and through it every minister claiming to be authorized to represent the Gospel can be tested. He who is a minister of Jesus Christ has the right and authority to make certain promises to believers, and these promises heaven will fulfill and man cannot. If a man come forward professing to be a minister of Jesus Christ, promising the believers that they should receive the Holy Ghost by complying with certain conditions, and the promise fails in its fulfillment, what evidence has such a one that the minister is sent of God? None at all. But if a man come, saying, "The Lord has sent me forth; I have been called, commissioned and ordained, and have the authority to go forth and call upon the people to repent and be baptized, and if they do so they shall receive the Holy Ghost through the laying on of hands;" if the people, after obeying the requirements, do receive the Holy Ghost, they then have a testimony that he is a man of God. This, when received and retained, is an ever living, ever present witness. It is in this way that the Latter-day Saints know that this is the Gospel of Jesus Christ; they know that Jesus is the Savior of the world because they have received the promised blessings. But will the reception of one item of knowledge alone save us? No. We must grow from faith to faith, from knowledge to knowledge, cultivating and cherishing the knowledge which our Father has given us until we arrive at power and receive gifts we do not now enjoy. This is the privilege of the Latter-day Saints. It is not a knowledge based upon some past experience, but to know to-day, to have a living faith within, by communion with God, by having our prayers answered. This latter is one of the best and surest evidences man can have. When he is in difficulty, when in danger, he can go to God, and ask him to grant him the deliverance he needs and he receives it.

Of what value is religion, unless this blessing can be enjoyed? I care not how much piety people may affect, if they do not have their prayers answered there is not much real, live faith connected with their religion. This is a good test for us. Do we live in such close communion with God, day by day—not in the remembrances and reminiscences of the past, but living in the knowledge of to-day—that we can go to

him asking in the name of Jesus, and receive an answer to our prayers? That is a test of fellowship with God and of Gospel truth. This ought to be the experience of every one every day we live, not, as I say, dealing in the remembrance of past favors, not something we received when we joined the Church or during some subsequent time, but because of favors we receive and enjoy to-day. This is happiness which the world cannot give nor take away, that makes a man happy in the midst of his enemies. Like Daniel he may be cast among wild beasts, or like the three Hebrew children he may be thrown into a fiery furnace, still he is happy and can praise his God. Our religion cannot be laid aside, as we would our Sunday garments, and be forgotten until the following Sunday. It is a religion that enters into our every-day dealings with man, of parents with children and children with parents, we carry it in our entire lives and we exhibit it in the fruits of our lives, dealing kindly and mercifully, justly and honorably one with another, administering the words of consolation to those who are afflicted, enjoying the spirit of it when we get up in the morning and through the day, until we retire at night. This is the way to live, and for this purpose God has revealed the Gospel. Anything short of this is not true religion. The man who does not so live, does not enjoy the blessings God is willing to bestow upon him. You have tested this, you Latter-day Saints who have been members of this Church since its early rise. Were you not happy when your enemies were persecuting you, when you were driven from your homes? Were you ever more happy than when upon the plains, trusting entirely in the providence of God, traveling like Abraham did, not knowing whither you were going? And were you not happy when you came here in the midst of privations? Certainly you were. Happiness was in your hearts, and gladdened your countenances. Why? Because the peace of God was within you, it rested upon you and you rejoiced in it. For this purpose religion, as it is called, is revealed. What is religion? Does true religion make man different from what he is naturally? Yes, it can do so if his nature is defective; if he inherit bad passions, improper appetites and wrong inclinations, it enables him to subdue them. Some suppose it is sinful to be merry, to dance or to witness amusements. Young people, especially in the world, often say, "I don't want to be religious; I'll put it off until I get old; I want to enjoy myself." These ideas have their origin in false traditions. There is nothing that affords real happiness except in keeping the commandments of Jesus Christ. Our holy religion incorporates every blessing man can enjoy; there is no good thing you can desire in righteousness that is not incorporated in the religion of Jesus Christ. God, who created us, knew the wants of our being, and therefore, adapted the Gospel to our natures.

It is generally thought that "Mormonism" is going to the wall because men and women leave the Church. It has often been said, let Fashion be introduced and ministers be sent here, let mines be discovered, and other agencies be brought to bear, and the problem of "Mormonism" would soon then be solved. I have no doubt that many people who are called Latter-day Saints have succumbed to drunkenness, and perhaps to other vices. But does this affect the truth? Is that any evidence that "Mormonism," or the Gospel of

Jesus Christ, is to be overthrown? Not in the least. I cannot share in the gloomy apprehensions that some are disposed to indulge in respecting the future of this people. I think there never was a time when the prospects of the future of the Church were better than they are at present. I do not anticipate disaster. I expect men will fall away; this has been the case always, and as long as the adversary has power over the children of men it will continue to be so. I thank God that certain men have a disposition to leave this Church, and so draw the line between those who are serving the Lord and those who are not. I mourn that men should be so unfortunate; but when I see the work of cleansing going on it is an evidence to me that the body of the Church is healthy. We are being brought in contact with the vices of the world, and if Latter-day Saints cannot retain their faith in the midst of these things the sooner they become disfellowshipped the better for the Church. If, however, we can endure all things for the sake of the Gospel of Christ, if we can maintain the faith valiantly, in prosperity as well as in adversity, then is our faith grounded upon the rock. It would make no difference to such people if there were five thousand liquor and gambling saloons in our city, they would be unmoved and undisturbed by such things. God will have a tried and chosen people, even as gold is seven times purified; if, therefore, there be any dross about us it will be taken away. If persecution will not do it, it is very probable the Lord will use other agencies to bring about the same purpose, so that the end will be accomplished.

I bear testimony that this is the work of God. I know, as well as I know I live, that God raised up Joseph Smith and bestowed upon him knowledge and power and enabled him to organize the Church of Christ in its primitive purity, as it exists and flourishes to-day, in these mountains. I know also that he has bestowed the same power and authority upon his servant Brigham, and I know, too, that the people who will obey his counsels will be blessed, as they always have been, and that the anger of the Lord will be enkindled against the people unless they do obey him, because the Lord has set him to guide and to lead the people. To lead the people blindly without knowing themselves whither they are going? No, certainly not. When the President of this Church gives counsel, it is the privilege of the Latter-day Saints to know, for themselves, by the testimony of Jesus within them, that such counsel is right, and no higher testimony can be given any man than this. It is the privilege of all to know whether this is the work of God or not, according to the Savior's promise, which leaves the world without excuse. It is a matter of great importance for a man to testify before God and angels that these things are true. If he be an impostor, then the responsibility of that man is dreadful; if his testimony be true, then those who hear and reject it assume greater responsibility. That God may help us to stand pure and unspotted before him, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 8, 1876.

(Reported by Geo. F. Gibbs.)

PHILOSOPHY OF MAN UPON THE EARTH — THE GREAT AND GRAND SECRET OF SALVATION—ARE WE ONE—NATURE OF STEWARDSHIP—INCREASE OF TEMPLES—HEAR YE, MOTHERS.

I hope to be able to make myself heard by this large congregation. This moving of feet, whispering to each other, the crying of children, and the noise made by those who are walking, are like the murmuring of many waters. When there is perfect quietness, I am satisfied that my voice can be heard all over this house, and no one who is blessed with good ears for hearing need miss a word. I should feel more satisfied if I could prevail on our brethren, when speaking from this stand, to speak directly in front, so that they could be heard as far as possible. Many of our experienced Elders, in their conversation to the people, turn first to the right and then to the left, and every time they turn either way, a portion of the congregation is unable to distinctly understand that which is spoken; whereas, if they were to speak directly to the front, the voice would divide and go equally to each part of the house, and all would hear. Whether I shall be able to continue my remarks to any length I do not know; I shall try, however, to use judgment in speaking, so as not to injure myself.

I will give a short text, to both Saint and sinner, and I think if we were to include ourselves among the latter and say we are all sinners, we would come nearer the fact than to class ourselves among the former, although we hope to be Saints, are trying to be Saints, and probably a great many of those who are called Latter-day Saints will yet become Saints indeed.

First, the philosophy of man upon this earth. This cannot be learned by studying the sciences of mankind, it is only understood by the revelations of God to ourselves. I will give you a part of my own visions upon this matter. Mankind is composed of two distinct elements; the first is a spiritual organization in eternity, the second is a natural organization on this earth, formed out of the material of which this earth is composed. Man is first spiritual, then temporal. As it is written in the revelations of God to man, all things were first created spiritual, and secondly temporal.

That is, spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies. By tracing this subject a little we might understand how this is brought about. The spirits before inhabiting bodies are as pure and holy as the angels or as the gods, they know no evil. This, their first estate, is the commencement of their experience.

These spirits I shall leave for the present, and refer to our first parents, Adam and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently subject to evil and sin, which was the penalty of their transgression. They were now prepared, as we are, to form bodies or tabernacles for the reception of pure and holy spirits. When the body is prepared, at the proper time, the spirit enters the tabernacle, and all the world of mankind in their reflections and researches must come to this conclusion, for the fact is they can come to no other—that when the mother feels life there is an evidence that the spirit from heaven has entered the tabernacle. So far, this is the philosophy of our being. As has been said, in consequence of sin, the body is subject to sin, and it requires all the efforts and power that man can exert in order to resist temptation that this pure and holy spirit may bring into subjection the body, so that it may be sanctified by the Gospel or the law of Christ. The inquiring mind will ask, Why is this so? Simply that we may know good from evil; all the facts which you and I understand are by contrast, and all glory, all enjoyment, every happiness and every bliss are known by its opposite. This is the decree, this is the way the heavens are, the way they were, and the way they will continue to be, forever, and for ever. Never was there a time when evil was not in existence, but the time will come when this evil will pass away and be no more, so far as this world is concerned, and nothing will be able to endure only that which is pure and holy, and Christ will destroy death and him that hath the power of death. This applies to this earth, and the ordeals which it passes through with those that are upon it until the winding-up scene.

But to return to this organization. We find a pure spirit inhabiting the tabernacle of the creature which is always prompting the individual to good, to virtue, to truth and holiness; all of which emanate from that source of purity from which this spirit came. And here the evil that came through transgression that is in this tabernacle, is warring with this pure spirit, it seeks to overcome it, and is striving with all its power to bring this spirit into subjection, into bondage to the law of sin. This is the warfare which Paul refers to when speaking of the "thorn in the flesh," which is no more or less than the spirit contending against the flesh, and the flesh against the spirit. This pure spirit will remain in a condition to receive the operations of the spirit of God, which has gone forth into the world, and which lightens every man that comes into the world, regardless of his condition, birth or education; the spirit of Christ lightens them all, and instructs their pure spirits, which are organizations in the germ and in their growth, to become independent beings, even sons and daughters of the Almighty; and it will continue to thus operate until this body, this sinful tabernacle, has warred against the spirit and overcome it to such a degree as to entirely subject it to the man of sin.

And when the flesh attains this victory over the spirit, then is the time spoken of when man has sinned to that degree that, says the Apostle, "ye shall not pray for them, for they have sinned a sin unto death." Then the spirit of the Lord ceases to strive with them, they no longer receive light, having passed the day of grace. Until then every man and every woman is on saving ground, and they can be redeemed from sin.

How is it that the Latter-day Saints feel and understand alike, are of one heart and one mind, no matter where they may be when they receive the Gospel, whether in the north or the south, the east or the west, even to the uttermost parts of the earth? They receive that which was promised by the Savior when he was about to leave the earth, namely, the Comforter, that holy unction from on high which recognizes one God, one faith and one baptism, whose mind is the will of God the Father, in whom there dwelleth unity of faith and action, and in whom there cannot be division or confusion; when they received thus further light, it matters not whether they have seen each other or not, they at once become brothers and sisters, having been adopted into the family of Christ through the bonds of the everlasting covenant, and all can then exclaim, in the beautiful language of Ruth, "Thy people shall be my people, and thy God my God!" And the fact that we receive this Comforter, the Holy Ghost, is proof that the spirit in warring with the flesh has overcome, and by continuing in this state of victory over our sinful bodies we become the sons and daughters of God, Christ having made us free, and whoever the Son makes free is free indeed. Having fought the good fight we then shall be prepared to lay our bodies down to rest to await the morning of the resurrection when they will come forth and be reunitsd with the spirits, the faithful, as it is said, receiving crowns, glory, immortality and eternal lives, even a fullness with the Father, when Jesus shall present his work to the Father, saying, "Father, here is the work thou gavest me to do." Then will they become gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization, they go from glory to glory, from power to power; they will never cease to increase and to multiply world's without end. When they receive their crowns, their dominions, they then will be prepared to frame earth's like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.

I have often remarked that if the Latter-day Saints and all the world understood the philosophy of their own being, they would bow in humble reverence to him who is the Author of our being and the author of all wisdom and all knowledge known among the children of men. It is very little comparatively that we do know, and but very little we can really comprehend. It is believed that our scientists and philosophers are very far advanced, and that wonderful progress has been made in the nineteenth century; but notwithstanding all the knowledge and power of philosophy which so distinguishes our age, who among our most learned can create as simple a thing as a spear of grass or the leaf of a tree? No one; this can only be

done through the natural process; no one can organize the simplest particle of element independent of the laws of nature. When the philosopher of the age reaches that perfection that one can waft himself to the moon or to the north star, or to any other of the fixed planets, and be there in an instant, in the same manner that Jesus did when he ascended to the Father in heaven and returned to the earth again, then we may begin to think we know a little. When we shall possess the power and knowledge to cause heavenly planets to take their position, giving them their laws and boundaries which they must obey, and which they cannot pass, then we may begin to feel that we possess a little wisdom and power.

The great and grand secret of salvation, which we should continually seek to understand through our faithfulness, is the continuation of the lives. Those of the Latter-day Saints who will continue to follow after the revelations and commandments of God to do them, who are found to be obedient in all things, continually advancing little by little towards perfection and the knowledge of God, they, when they enter the spirit world and receive their bodies, will be able to advance faster in the things pertaining to the knowledge of the Gods, and will continue onward and upward until they become Gods, even the sons of God. This I say is the great secret of the hereafter, to continue in the lives forever and forever, which is the greatest of all gifts God has ever bestowed upon his children. We all have it within our reach, we can all attain to this perfected and exalted state if we will embrace its principles and practice them in our every-day life. How accommodating, how glorious and divine are the dealings of God with his fallen children! We have been called from darkness to light, from the power of Satan to the living God. By obeying the whispering of this Holy Spirit, which we have received by virtue of obedience to the Gospel, which prompts us to purge from within us all sinful desires, we can say we are no more in the world, but we are in Christ, our living head. The philosophy of our coming out from the world is the putting off the old man sin, and the putting on of the new man Jesus Christ. How is this to be done? After we believed the Gospel we were baptized for the remission of our sins—and by the laying on of hands we received the Holy Spirit of Promise and felt that "we shall be one." I felt that I should no longer have need to keep a day-book and ledger in which to keep my accounts, for we were about to consolidate and become one; that every man and every woman would assist by actually laboring with their hands in planting, building up and beautifying this earth to make it like the Garden of Eden. I should therefore have no farther occasion to keep accounts, I should certainly accumulate and earn more than I needed, and had not a single doubt but what my wants would be supplied. This was my experience, and this is the feeling of every one who receives the Gospel in an honest heart and contrite spirit.

But how are we now? What is our present condition?

Are we one temporally? Just about as much as Babylon is. One says, "I am for the mines, I am engaged on my farm or my factory, I am so engaged in my mercantile

business that it absorbs all my time, therefore do not trouble me, do not infringe on me." And who are they? Generally they are men who, like myself, came here not only poor, but in debt. I was driven from my homes and possessions, five times stripped of my earthly possessions. When we arrived in this valley, we were in a destitute condition. Others came here as destitute as we were, but are now comparatively wealthy—how do they feel? They wish to do just as they please. Ask them if they believe that the law of God requires us to enter into a general copartnership in all our business relations, living and working togther as one family? They will tell you, "No, I don't believe any such thing." Those of this class who are merchants will say, "I want to get rich, I will buy where I please, and will sell at a hundred per cent., five hundred per cent., or a thousand per cent., if I can." You may do so if you will, but your end will be lamentable. You count the men who have broken up their homes and gone in search of gold, and then count those who have carried out my advice, and you will readily acknowledge that the latter class is by far the better off, not only financially, but morally and spiritually. You, my brethren and sisters, who were poor when you came here, but who now, through the blessing of God, ride in your carriages and live in fine houses, enjoying all the comforts of life, as well as good health, and the society of friends, how do you feel? As for myself, I have not the slightest feeling in my heart that I own a single thing. What I am in possession of, the Lord has merely made me a steward over, to see what I will do with it. Now, my brethren and sisters, do you feel the same? If you do you will each enquire what is my duty? One duty is to go to work and build this and other Temples, and the other ones can be built long before we can finish this one. Shall we do so? I say we will. If we had reached that perfect state of unity which we should have long before this, and still hope that we yet shall, do you suppose we would ask a man to pay Tithing on ten bushels of wheat, or a hundred or a thousand? No, all that would be necessary under such circumstances would be to say, brother so-and-so, from you we want so much, and from another so much. "Yes," they would say, "Take it. I have nothing. It is all the Lord's, let it be used to do him service in the building up of his kingdom." "What would you do, brother Brigham, if you were required to give up all your substance?" Just what I have always been willing to do. I would continue to do my duty and trust in God for the results; that is what I have done all my life. This, doubtless, seems foolishness in the eyes of the world, they cannot understand it, neither have they any means of understanding it, for "the things of God knoweth no man but the Spirit of God." Before I embraced this Gospel I had studied the creeds of the Christian world. When I inquired of them with regard to heavenly things, why we came here, and the nature of the relationship we sustained to God and to heavenly beings, could I get any information? No, not the least idea. I once heard one of the leading Elders in the Episcopal Methodist Church undertake to explain to his congregation one of the simplest of things, namely, "What is the soul of man?" After he had labored for two long hours, having exhausted his language, for know-

ledge he had none, he straightened back in the pulpit and said, "My brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance." What a pretty thing to look at! Excuse me. As far as the spirit and feeling of many of these people are concerned with regard to morality, and their endeavors to send the Gospel to the heathen nations, it is excellent. And there are, doubtless, millions of just as honest people among the several religious denominations as are amongst the professedly Latter-day Saints. But they have not the Gospel, they are in darkness with regard to the plan of salvation, and their teachers are blind guides, totally unable to give the people the living word, the way of life. If they live up to the best light and knowledge they have and can get, they are safe, and in a saved condition. What is the sin of the ministry and people of the present Christian denominations? It is that light has come to them and they reject it. The condemnation of the Jewish nation was that light had come into the world, but they chose darkness rather than light, because their deeds were evil; so says the Savior. The same Gospel that Jesus taught to those who rejected him, is entrusted to us to preach to the whole world with the same consequences which must reach them at some time, in some condition.

We have been hunted and driven from place to place, and the wicked have sought our destruction, simply because we offer to them the light, the truth, the everlasting Gospel. Although we have been robbed of our homes and possessions, they have not succeeded in destroying us yet. Will they succeed? I think not. The Lord has said he would gather his people for the last time, which he is doing; he will not suffer that they shall be overcome, and the kingdom wrested from them as heretofore. Neither will he be mocked and derided when he comes this time—not because the wicked would not repeat the same treatment if they were permitted—but because he will come in judgment, taking vengeance on the wicked and on the ungodly, and with the besom of destruction the refuge of lies and all those who love and make lies will be swept from the earth, and few men will be left. If the Latter-day Saints do not desist from running after the things of this world, and begin to reform and do the work the Father has given them to do, they will be found wanting, and they, too, will be swept away and counted as unprofitable servants.

Latter-day Saints, go and take up a labor with yourselves, urge yourselves to the belief that the Lord is God, that his eyes are upon the works of his hands, that even the sparrow does not go unfed, nor a hair of our heads fall to the ground unnoticed. Labor with yourselves until you have confidence in God and in his revelations to us; become one in temporal things as well as spiritual things as fast as you can. Enter into the compact, the association we call the United Order, that we may commence to do the work we have undertaken to do.

Now, I will make a proposition, and you may have five years to do the work I am about to assign you. To the people of the Sevier Valley, Millard County, Iron County, Piute County, Beaver County, with Juab, Kane, Washington, and Sanpete Counties, I will say, Go to work and build a Temple in Sanpete. As soon as you are ready to commence, I will provide the plan. The ground

is already selected. We do not ask whether you are able to do this; but ask yourselves if you have faith sufficient to do it, for we know that you are perfectly able to do it if you are willing, and do it inside of three years from next April. Then to the people of Box Elder County, the Malad Valley, Cache Valley, Soda Springs, and Bear Lake Valley, Rich County, and the people on Bear River, I say, unite your labor and commence as soon as you can to build a Temple in Cache Valley. Again, to the people of Weber County, Davis County, Morgan and Summit Counties, Salt Lake County, Tooele and Utah Counties, with the people east and west, I will say, Go to work and finish the Temple in this city forthwith. Can you accomplish the work, you Latter-day Saints of these several counties? Yes, that is a question I can answer readily, you are perfectly able to do it, the question is, Have you the necessary faith? Have you sufficient of the Spirit of God in your hearts to enable you to say, Yes, by the help of God our Father, we will erect these buildings to his name. There will be little money comparatively needed, it is nearly all labor, such as you can perform. If the people had paid their Tithing, and paid the hands employed on the Temple in proportion as I have done, that building would have been finished before now. But I am not obliged to build Temples for the people; this is our common duty, in order that all may have the privilege to officiate for themselves and their dead. How long, Latter-day Saints, before you will believe the Gospel as it is? The Lord has declared it to be his will that his people enter into covenant, even as Enoch and his people did, which of necessity must be before we shall have the privilege of building the Centre Stake of Zion, for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it. Go to now, with your might and with your means, and finish this Temple. Why, for what reason? The reasons are very obvious, and you understand them.

A few words to the sisters—you mothers who are trifling with the ordinances of the house of God, and the blessings that are proffered to you, I will say that the time will come, if you persist in doing so, when you will mourn, and will be willing to give worlds, if you possessed them, for the privilege of living your lives over again. Some of you are treating with contempt the oracles of the kingdom of God upon the earth, and in the commission of this sin you trifle with your own salvation, as well as the salvation of your children. Repent, and turn unto God, and teach your children the importance of doing the same, and of the sacredness of the ordinances and the laws of God. It is the mother's influence that is most effective in moulding the mind of the child for good or for evil. If she treat lightly the things of God, it is more than likely her children will be inclined to do the same, and the Lord will not hold her guiltless when he comes to make up his jewels; he will disown all such when he comes to claim his own, and will say, Go hence, I never knew you.

The question may be asked, Are you going to discontinue to give endowments here? I think it is very probable that you will have to go where there is a Temple, or go without. In consequence of our having been driven from our homes, and because of our destitute circumstances, the Lord has permitted us to do what we have done, namely, to

use this Endowment House for Temple purposes. But since, through the mercies and blessings of God, we are able to build Temples, it is the will and commandment of God that we do so.

I thank you for your attention. We will adjourn this Conference until the 6th day of April next, to meet at ten o'clock a.m., in the Temple at St. George. We intend to dedicate it then. We shall dedicate some parts this fall, and commence to work in it.

I feel to bless the people, and say, May Heaven be kind to you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 20, 1876.

(Reported by Geo. F. Gibbs.)

YOUTHFUL EXPERIENCES—PREACHING WITHOUT PURSE AND SCRIP—INDIVIDUAL TESTIMONY ABUNDANT AND SATISFACTORY—JOSEPH SMITH NOT AN IMPOSTOR—HIS PROMISES FULFILLED—FORM OF CHURCH ORGANIZATION IMPERATIVE—ITS RESTORATION IN PROPHECY AND FACT.

We have heard, this afternoon, the testimony of one of our young brethren, Elder Mathoni Pratt, who has just returned, rejoicing in the truth, from his first preaching mission abroad.

When speaking of his late experience, my mind was carried back to the days of my youth, when, at the age of nineteen, I went forth to the world to preach the great principles embraced in the faith of the Latter-day Saints. I, too, felt my weakness, being then very timid and bashful, never having been accustomed to public speaking. But the Lord, in whom I placed my trust, gave me strength according to my faith and persoverance, to proclaim the truth to the people. The Holy Ghost, which had been given me, brought to mind the Scriptures of eternal truth, in the very moment needful to present them to the people. Passages which I had merely read, in my early school days, came as vividly to my mind as though I had committed them to memory. This was in fulfillment of a promise of God to all his faithful servants. The Lord, through new revelation, has commanded his servants, who go forth as missionaries in this last dispensation, to take no thought before-

hand what they shall say, for it shall be given them in the very moment what they shall say. This has been verified in very deed in my experience. Sometimes, in consequence of my weakness, I would take forethought upon some few subjects, but after rising to express these things to the people, they would be taken from me.

There are many promises which God has made to his servants in these latter times, and in connection with these promises he has given many commandments which we are required to observe and keep. One of these commandments, given to his missionary servants in the year 1832, reads as follows: "Verily I say unto you, let no man that goes forth to preach my Gospel, from this hour, take purse or scrip." We therefore went forth, as the ancient Apostles, taking no thought for the morrow what we should eat, or what we should drink, or wherewithal we should be clothed. For, said the Lord, consider the lilies of the field, they toil not, neither do they spin, and the kingdoms of this world, in all their glory, are not arrayed like one of these. There was another promise made in connection with these commandments: "They who go forth without purse or scrip, and are faithful in all things, shall not be weary in mind, neither in body, limb, nor joint, neither shall they go hungry or athirst."

This is another great promise which has been verified upon me to the very letter. I have gone to foreign nations, without one farthing to either procure food or a night's lodging, and God has opened up my way, so that I have lacked no needful thing. This is not only my experience, but the experience of thousands who have also tested, in like manner, the truth of this promise. In the early rise of this Church, I sometimes had to sleep out in the open air, the same as our Savior had to do, as he said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." And so it hath been with many of his latter-day servants. Yet we experienced no particular inconveniences by being obliged to sleep at night on the ground; neither have we suffered when calling on the people from time to time, as servants of God, to obtain food, any more than Elijah did, when he fasted forty days, or Moses when he was forty days and forty nights without eating or drinking. There was a power over and in those ancient servants of God, that satisfied the cravings of the appetite, in passing through such circumstances, and such power was not withheld from us.

After the Lord told us how to go forth to the world with this Gospel message, he said, He that receiveth you, receiveth me; and he that receiveth me, receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom. He also said, He that rejecteth you, and your words and testimony, rejecteth me; go away from him and cleanse your feet with pure water, and bear testimony of it to your Father, and return not again to that man or house; and whatsoever village or city you enter do likewise. And another great promise, made in connection with this, is that every soul that believes on your words, and is baptized in water for the remission of sins, shall receive the Holy Ghost, and these signs shall follow them that believe. In my name they shall cast out devils, heal the sick, open the eyes of the blind, unstop the ears of the deaf, and the tongue of the dumb shall speak; and if any

man administers poison to them, it shall not hurt them.

The promise, therefore, unto all who receive this Gospel, is that they shall not only receive remission of their sins, but they shall also receive the Holy Ghost through the laying on of hands; a promise which God alone can fulfil. Suppose this Church was an imposition, and this Gospel message not divine, would not the people who have rendered obedience to its requirements have proved it long ago to be false? Certainly they would, and the message itself, with its advocates, would have died away and come to nought. Would they have continued, as many have done, for over forty years in this Church; and would the people, numbering in this Territory about one hundred and fifty thousand, have gathered as they have done from nearly all the civilized nations, to the great interior of this continent, if the promises made them through this Gospel had not been fulfilled. No, you might have preached and promised, but it would have been of no effect. There is a vast cloud of witnesses, not only these of this congregation, but I speak of the entire people.

Do you know, Latter-day Saints, that this work is true? You do. How do you know it? Not merely because the men who proclaimed it told you it was true. How then do you know it? You know it by virtue of your obedience to the message; you have done the will of the Father, and you have realized the fulfillment of the promise; so that it is not a matter of guesswork, of mere opinion; you know beyond a single doubt that it is the work of the living God.

Suppose an impostor was to undertake to preach this Gospel, offering the same promises to believers, which of course would not be fulfilled. Do you not therefore see that it would be impossible to gather such people together from the different nations? But, when the promises are realized, the people receiving something they never before experienced, when those effects are strictly in accordance with the words of God, then they have a testimony that cannot be denied. But says one, "We hear people belonging to the different Christian sects and denominations say that they receive the spirit of God; you say the same. How are we to judge between you and them?" I would answer in the language of the Apostle John, who, in the first verse of the fourth chapter of his General Epistle said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The true spirit imparts signs to all believers. Do the Methodists, the Baptists, the Presbyterians, or any of the Christian sects receive a spirit of this kind? Do they lay their hands on the sick, and are the sick healed? If they do then they are true believers; but if they do not, it shows that they have been deceived. Do they even profess to have these signs? No. Why? Because they know they are not in possession of them; and in order to excuse themselves with a view of making everybody believe they are true believers, they say these signs were only to follow the servants of God in the first age of Christianity. Let us examine carefully the written word, to see whether this is so or not. Jesus, as is shown in the 16th chapter of St. Mark, commencing at the 15th verse, said to the Eleven Apostles, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be

saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Were the believers here referred to confined to certain individuals? No, this Gospel message was to be preached to every creature in all the world, and the promise was to every body that believed and obeyed. Some argue that when the Gospel was first introduced, it was necessary that these signs should follow the believers, in order that all the world might be convinced of its divinity; but that when the Gospel had been fully established, by signs and wonders, they were no longer needed. This is believed in and accepted as truth by the great majority of the Christian world. This being the case, I have often wondered why there were not more infidels in the world, than we have a knowledge of. Because a man inclined to infidelity might say, "If you do not believe in one part of the Gospel, what use is there in my believing any of it? If you can take upon yourselves the right to do away with a part of the Gospel, why may not I do away with the whole of it?" The signs which the Savior promised should follow believers are just as much a part of the Gospel as salvation itself is.

But how shall we "try the spirits?" I do not know of a better and surer way than to follow the word of God. In ancient times hands were laid on the head of the baptized believer and the Holy Ghost was given, and it produced certain effects, insomuch that when the hands were taken from the heads of the individuals thus blessed, often times they would speak with other tongues, and prophesy, foretelling future events, etc. And the effects of the Holy Ghost were so miraculous and manifest that a certain sorcerer, named Simon Magnus, doubtless thinking it would be a great acquisition to his catalogue of wonders, offered the Apostles money, if they would empower him to perform the same. But Peter said unto him, "Thy money perish with thee; repent of this thy wickedness," etc. "For I perceive that thou art in the gall of bitterness and in the bond of iniquity." There was a power attending the demonstration of those men of God, in ancient days, that left no doubt in the minds of those who experienced it; they knew that it was a power not from man.

After the Lord had commissioned the Elders of this Church, some forty-four years ago, to preach this Gospel to all nations, he promised that to those who would believe and obey their words, should be given power to do many wonderful works, they should open the eyes of the blind, and unstop the ears of the deaf, and the tongue of the dumb should be made to speak, and the lame man should be made to walk, etc. Has this promise been fulfilled, Latter-day Saints? Yes, you know it has been literally fulfilled. You yourselves when living in a scattered condition, in places where the Gospel found you, have laid your hands upon the heads of your little children and others, who were sick, and, in the name of the Lord Jesus, and by virtue of the holy Priesthood, you have rebuked the sickness, and you have seen the sick restored to health. You have also witnessed the deaf restored to their hearing, and the blind receive their sight. By these and

other manifestations of the power of God, you knew that we were the servants of God, and that our message was divine. The world say that Joseph Smith was an impostor. I would ask, Can there be any more effectual means of detecting an impostor, of determining the truth or falsity of his profession, than for him to make to public promises of this kind? If he were an impostor, the signs spoken of would not follow believers, and the power to perform these wonderful works would not be given to those who obeyed his words. Do you not know, strangers, that an impostor would carefully avoid giving such unmistakable proofs of his impositions? Yes, he would be as cautious as the Methodists, and the rest of the so-called Christian denominations, for they do not even profess a belief in them, much less to declare themselves to be in possession of them. But the fact that these signs do follow believers, that this power does exist, is testimony sufficient, and it is a testimony to all the world, that this Gospel message which we preach is divine, and that God is able to do to-day the same as he did anciently; and you, Latter-day Saints, are witnesses concerning these things.

Having examined the message that these missionaries proclaim, let me speak a little upon another subject. If you now travel over the broad face of the Christian world, and ask the several Christian sects if they have inspired Apostles in their church, who receive revelation as they of old did? The answer will be positively no. Why do you not have them, are they not part of the Gospel? Hear what the Lord has said upon this subject through the Apostle Paul—"God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And these are members of the body called the Church. Yet you say you have not the first member necessary to constitute the body. God has certainly set in his Church Apostles. Where are they, and where are their revelations? When there happens to be some difficulty on points of doctrine among you, do you go to the ministers you profess to have, requesting them to inquire of the Lord concerning the matter? Oh no, you say, the canon of Scripture is full, and there is to be no more revelation. No wonder, then, you have not the first officer of the Church; he would be to you a superfluous member, if there is to be no more revelation. But how do you know this? Has the Lord ever said that the time would come when he would have no more inspired Apostles in his Church? Says one, My minister says so. I would advise you to go to your minister and ask him where he obtains his evidence to prove that the canon of Scripture is full. You will find that he will appear dumb, because no man can put his finger upon a single passage of Scripture proving such an assertion. Perhaps some have tried to believe it, by quoting certain verses from the last chapter of the Revelation of the Lord to St. John, when on the Isle of Patmos; I have had them quote it to me. You will recollect that John, while on the Isle of Patmos, ninety-six years after the birth of Christ, received wonderful revelations, the Lord commanding him to write them. He wrote them on parchment, and upon the closing up of the scroll the Lord says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." This is often quoted, per-

haps without knowing or considering that John, after his release from Patmos, as history informs us, wrote the Gospel of St. John. Supposing that John was questioned on this point, how do you think he would have explained himself? He would have said that that caution had reference to the book written on Patmos. He would have said further, that the caution was against man's adding, but that God has the right to give to his people line upon line, precept upon precept, here a little, and there a little, book after book, yea, even ten thousand revelations, or more as he may deem proper; and he never pronounced a curse against himself, but that man has not the right to add a single word. The same language may be found in the book of Deuteronomy, which of course has a direct bearing to the five books of Moses, without any reference whatever to the succeeding books of the Bible. May not the same objection be just as consistently raised against all the books of the Old and New Testament which follow the last book written by Moses, containing the same caution, as against the new revelation of to-day? Surely the people who lived in and after the days of Moses might just as consistently have objected to receiving any further revelations from the Lord, because of the caution referred to appearing in the Book of Deuteronomy, as the people of to-day have for objecting to receive any new revelation, because the same caution appears in the last chapter of the revelation on Patmos. Both have reference to particular books only, and it is absurd and folly in the extreme for men claiming to have any knowledge of God, and the great plan of salvation to interpret it otherwise. And it can be for no other reason than to attempt to cover up the state of apostacy which the whole world is in, that causes the ministers of the various sects to quote this passage as they do.

There is another passage of Scripture which I will refer to, in connection with this; it reads as follows: "When Christ ascended up on high, he led captivity captive and gave gifts to men. And he gave some Apostles; and some, Prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," etc. It is acknowledged that you have not Apostles as part of your Gospel. Let us inquire further. Have you got Prophets? No, you assert there is to be no more Prophets. Have you workers of miracles or healers of the sick? No. Have you discerners of spirits, or speakers with tongues, or do angels minister to you? No, you assert that these are all done away. Do you not know that all these constitute the body of the Church of the living God, and that all these are necessary to form the whole, so that one part or member cannot say to another, "I have no need of you?" What then have you got? You reply, We have teachers and pastors. Then you consider that you have the body of Christ among you? You reply, "O yes; we are the Church of Christ." Who authorized you to do away with these essential parts of the body or Church of Christ? Have you not been instructed of the Lord through the mouth of his Apostles, that "If all were one member, where were the body?" If pastors and teachers are the only members you have, how is it possible that the body can exist among you? The Apostle, in thus comparing the human body complete with all its members to the body or Church of

Christ, said—"The head cannot say to the foot, I have no need of you," etc. By what principle of right, therefore, can the legs or feet, which may be said to represent pastors and teachers, say to the head, which represents the Apostles, "I have no need of you?" You say you have only a couple of the members of the body, and that you have received no further revelation from God, the canon of Scripture being full, authorizing you to do away with the other members. Were then is the Church organization as established by the Savior? No where, among the sects, upon the whole earth, neither has it been for many generations past. You say, we are uncharitable. We are only comparing your church organization with that of the Bible. We are told to "Try the spirits," and I know of no better way than to do so by the Word of God. Remember that he who dwells in the heavens will judge you by his words in the great day of judgment. You pastors and teachers, you who profess to be authorized of God, how will you feel in that great day, when you shall appear before him to be judged out of the books? When you hear him declare that he placed in his Church, first Apostles, then Prophets, etc., and when he shall ask you the reason why you did away with them, how will you feel, what will you say? Your only answer can be that "we did away with them, because they were unpopular, and because we had not faith sufficient to obtain revelations ourselves, and in order to hide our apostacy we said they were no longer needed." Remember, all ye, the testimony of the Savior—"My words shall judge you in the last day."

The Lord has restored his everlasting Gospel, with all its gifts and blessings, and in all its fullness, and has called men and commanded them to publish it among the inhabitants of all the earth. Judge ye whether it be the Gospel, or whether it be a man-made system. If it be false, prove it to be so; bring forth your strong reasons; otherwise lay your hands upon your mouths, and let your tongues be dumb. There may be imperfections in some of the people who represent this Gospel, for the wheat and tares are to grow together until the second coming of our Lord, when he will separate them; but there are no imperfections in the Gospel; it is perfect so far as God has seen proper to reveal himself to the human family. Will an imperfect system save the people in any part of the world? No. If the Gospel we preach is not true, there is certainly among you none true; and we, therefore, are only one among the others; for we know they are not true, because the written word testifies against them. But we present to you a system which is perfect, and which we know to be true, because the promised signs follow the believers.

This Gospel must be preached to all peoples everywhere, fulfilling the prophecy of John the Revelator, contained in the 14th chapter of Revelations. Judge ye whether that day has come or not. We declare that the angel referred to there has flown, and we bring forth the evidence of witness who saw and conversed with him. And we are commissioned of God to carry the Gospel to all nations under heaven, bearing testimony that it is the eleventh hour—the last time that God will ever send laborers into the vineyard. We testify that when this Gospel is preached faithfully to all the world, then will the end of the wicked world come; then shall the Son of Man come, sitting upon a white

cloud, as predicted in the same chapter. Then woe to the nations that reject this warning message, for they shall be visited with consuming fire, and all that shall be found doing wickedly shall be burned up. This is the dispensation of the fullness of times that should come in the last days, gathering out the Lord's elect from the four winds of heaven; a dispensation of the Lord's judgments spoken of in connection with the flying of the angel in the midst of heaven; and these judgments are nigh even at the door. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED AT THE FORTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY AFTERNOON, APRIL. 8, 1876.

(Repoted by Geo. F. Gibbs.)

THE GOSPEL TRUMPET—SALVATION MORE THAN BAPTISM AND THE LAYING ON OF HANDS—RESPONSIBILITIES OF BELIEVERS—LABORS AND OPPORTUNITIES OF THE SPIRIT WORLD—THE OFFICE OF THE HOLY SPIRIT—KNOWLEDGE OF THE GOSPEL, CERTAIN AND SURE—ITS FRUITS GOOD, AND MANIFEST IN THE LIVES OF THOSE WHO RECEIVE IT.

It is with humility, desiring that the Spirit of the Lord may rest upon you, my hearers, as well as upon myself, that I arise to address you. I am requested to "blow the Gospel trumpet." I do not know that I shall be able to make myself heard by this large congregation, unless all keep quiet and exercise that faith which it is our privilege to do when assembled in a worshiping capacity.

If we are in the line of our duty, we are engaged in a great and glorious cause. It is very essential to our individual welfare that every man and every woman who has entered into the covenant of the Gospel, through repentance and baptism, should feel that as individuals it is their bounden duty to use their intelligence, and the agency which the Lord has given them, for the promotion of the interests of Zion and the establishment of her cause, in the earth. Those who are not faithful in the discharge of these duties cannot be wholly acceptable to God; for they are more or less in the condition of

the Church which was complained of by the angel to the Apostle John, as being neither hot nor cold, but luke-warm, and therefore only fit to be "*spewed out*," or to be disowned of God. Manifoldly more deserving of this rebuke and chastisement are those who are not only indifferent to the interests of the cause of God, and its growth in the earth, but who murmur and find fault and who, instead of putting their shoulders to the wheel, actually try to retard its progress by using what little influence and means they possess to obstruct the onward march of the kingdom.

It was said by the Son of God, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This was said to Nicodemus, a ruler of the Jews, who evidently believed that Jesus was sent of God, but who went to him by night, being ashamed to be seen seeking so humble a person in the day time, having, no doubt, that feeling of worldly pride which animates the bosoms of many of the present generation, he dared not identify himself with the Savior of the world, because his reputation and standing in society would be sacrificed. But he marvelled at the saying of Christ, and upon further inquiry the Savior explained by declaring that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And I may say still further, that being born of the water and the Spirit *alone*, will not enable a man to enter into the kingdom of heaven. There is something still beyond, which is just as necessary as this, the first ordinance of the Gospel, which must be observed and honored by those of this new birth in order that they may obtain the full salvation which is sought after.

On this particular occasion the Savior was speaking of Baptism, and in order to impress it upon Nicodemus, that it might be understood then, as well as to be in force in all future time, so that people need not be deceived, he spoke thus emphatically on this point of doctrine. It therefore matters not how devout, honest, or sincere we might be in the profession of our faith in God, or in the system of religion we might have adopted, and which we believe to be the everlasting Gospel, without this ordinance of baptism we cannot be saved—but first having repented of our sins with that repentance which needeth not to be repented of, in other words, putting away from us every evil, and shunning even the appearance of sin, then to be baptized by one authorized of God for the remission of those sins, and for the reception of the Holy Ghost, we thus becoming heirs of God, and joint heirs with Jesus Christ; true branches, having been grafted into the true vine, bearing fruit of the good seed, bringing forth an hundred fold to the honor and glory of God. I repeat, it matters not how honest we may be or profess to be in our convictions, without this repentance and baptism and reception of the Holy Ghost, which constitute the new birth, we are not of the family of Christ, but are aliens, estranged from God and his laws, and in this fallen condition we shall remain, whether in the body or in the spirit, for time and for eternity, unless we render obedience to the plan devised in the heavens for the redemption and salvation of the human family.

The Latter-day Saints may say, We were taught this doctrine by the Elders in our native lands, and we believed it and repented of our

sins, and were baptized, and we received the gift of the Holy Ghost, which was a testimony to us that we had done the will of the Father, and since then our testimonies have often been confirmed through the manifestations of the power of God, and the renewal of his spirit in our hearts. Why, therefore, say they, is it necessary to refer to these things now? Perhaps a reason may be found for so doing in the fact, that, judging from the actions of many who profess to be Latter-day Saints, it would seem that they had come to the conclusion that they had completed their work, that the requirements of the Gospel were all complied with, and nothing now remained but for them to enter upon the inheritances promised to the faithful. We perhaps forget, in consequence of the things of time, which so tempt our fallen nature, that, having been born anew, which is the putting away of the old man sin, and putting on of the new man Christ Jesus, we have become soldiers of the cross, having enlisted under the banner of Jehovah for time and for eternity, and that we have entered into the most solemn covenants to serve God and to contend earnestly for the establishment of the principles of truth and righteousness on this earth continually while we live. And having been "bought with a price," that is, having been redeemed from the power of sin through the atoning blood of the Savior, as the Apostle says, "We are not our own;" we are his, and we are dependent on him, not only for the light and knowledge which we have received by virtue of the Gospel restored in this dispensation through the Prophet Joseph Smith, but for all temporal blessings, and even for our very earthly being. Therefore, it is not consistent with our high and holy calling to allow ourselves to become careless and indifferent to the interests of the cause we have espoused, lest we fail through our inconsistency, and return "like the sow that was washed to her wallowing in the mire," and peradventure be found traitors to the sacred cause in which we have enlisted, and forfeit the gift of eternal life to which we have been made heirs. There is a course marked out for us to walk in—it is that strait and narrow path which leads back to the presence of God; the lamp to light our onward march is the Holy Ghost, which we received on or after our new birth. If we falter and turn aside, our lamp will burn dim and finally go out, when lo, the Comforter, the source of revelation, will leave us, and darkness will take its place; then how great will be that darkness! In proportion to the light we possessed will darkness overpower us, and unless a speedy repentance is made the darkness will increase within us, until we lose sight of our calling and forget Him who redeemed us and claimed us for his own. The Apostle Paul, in his First Epistle to the Corinthians, says: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are." His language is applicable to us as Latter-day Saints, and destruction must overtake us, which is as certain as it is that God is a just being, if we render ourselves unworthy of the calling and name we bear by failing to perform the duties devolving upon us.

In referring to the subject of baptism as essential to salvation, it may be asked by some. What would

become of those who heard not the Gospel, and who therefore had not the opportunity of being baptized, claiming as we do that the Gospel was taken from the earth in consequence of its being rejected when proclaimed by Jesus and his Apostles. I would say to such that God has made ample provision for all his children, both the ignorant and the learned; those who have not had the Gospel preached to them in the flesh, will hear it in the spirit, for all must have the plan of salvation presented to them for their acceptance or rejection before they can become amenable to the law. "For," says Paul, "where there is no law there is no transgression." To those who have not heard the Gospel in the flesh, if they have not already heard it preached in the spirit, they most assuredly will, and that, too, by men who have previously preached it on the earth, who have died faithful servants, they will continue their labors in the spirit world, and those who receive the Gospel from them will "live according to God in the spirit," and all who hear it will "be judged according to men in the flesh," "for," says the Apostle Peter, "for this cause was the Gospel preached also to them that are dead." (1 Peter, 4, 6.) When, therefore, the law is revealed to them and they become instructed in it, then will they be held responsible. If they receive it, their kindred or friends who remain upon the earth perhaps, during the Millennium, will act for them, that is, they will be baptized for and in their behalf, for the remission of sins, and be confirmed members of the Church of Jesus Christ, in the same manner as that work is being done now; there being only one faith, one Lord, and one baptism, which law is eternal and unchangeable, and therefore it is applicable to the dead as well as the living in all ages and climes; and further, no living creature who has become subject to sin and the power of death in consequence of mortality, can evade this law and be redeemed, for it is the door to the fold of Christ, which fold cannot be entered, only through the door. So great and important is this labor, and so necessary for the salvation of the human family, both the living and the dead, that, as the Prophet Joseph said, it will occupy the whole period of the Millennium to consummate it.

In connection with this work is that spoken of concerning Elijah the Prophet, namely, "the turning of the hearts of the children to the fathers, and the hearts of the fathers to the children," which if not done the whole earth will be smitten with a curse.

The kingdom of God must be erected upon the principles which Christ has revealed, upon the foundation of eternal truth, Jesus himself being the chief corner-stone. These holy and sublime principles must be observed and honored in our lives, in order that we may obtain an exaltation with the sanctified in the kingdom of God.

The beauty of these principles is *they are true*, and the satisfaction derived from their adoption is the knowledge which we receive convincing us of this fact. We have not believed a fable, neither are we cherishing a cunningly devised scheme, but we have been inducted into the truth, having Christ for our head, who is our forerunner, our great High Priest and King. It is true, there are few comparatively who acknowledge allegiance to him, and there are many of these who do not apparently comprehend the im-

portance and binding character of their covenants, or allegiance. This is greatly to be regretted, not that the loyal and faithful subject will lose anything in consequence; but because they who refrain from exercising themselves in his cause will sustain the loss, a loss, too, which they cannot now estimate. It is indeed sorrowful that any should be indifferent to this all-important matter. Who is there of those that have been, or now are, associated with this Church, who have not felt the power of the Holy Ghost, and realized in some measure the benefits of that Spirit through the knowledge which it imparts? This question will meet all of us, those who turn away from the truth, and those who are and will remain indifferent to the cause of Zion, as well as the faithful, when we shall appear before the bar of God, to render an account of our deeds done in the flesh.

The Holy Ghost is a personage who acts in Christ's stead. Just before the risen Redeemer left the earth he commanded his disciples to tarry in the city of Jerusalem until they should be endued with power from on high. They did so, and agreeable to promise the Comforter came whilst they were met together, filling their hearts with unspeakable joy, insomuch that they spake in tongues and prophesied; and the inspiring influence of this holy being accompanied them in all their ministerial duties, enabling them to perform the great mission io which they had been called by the Savior. We are informed that, on a certain occasion, whilst engaged preaching the Gospel, many who heard them were convinced of the divinity of their mission, and they cried out, saying, "Men and brethren, what shall we do?" They were not told to come to the anxious seat to be prayed for, or to believe in Jesus, for they already believed and were convinced; but "Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The office of the Holy Spirit is to enlighten the minds of the people with regard to the things of God, to convince them at the time of their conversion of their having done the will of the Father, and to be in them an abiding testimony as a companion through life, acting as the sure and safe guide into all truth and filling them day by day with joy and gladness, with a disposition to do good to all men, to suffer wrong rather than to do wrong, to be kind and merciful, long suffering and charitable. All who possess this inestimable gift, this pearl of great price, have a continual thirst after righteousness. Without the aid of the Holy Spirit no mortal can walk in the straight and narrow way, being unable to discern right from wrong, the genuine from the counterfeit, so nearly alike can they be made to appear. Therefore it behooves the Latter-day Saints to live pure and upright, in order that this Spirit may abide in them; for it is only possessed on the principle of righteousness. I cannot receive it for you, nor you for me; every one must stand for him or her self, whether of high or humble birth, learned or unlearned, and it is the privilege of all alike to be made partakers of it.

I know that God lives, and that he has revealed himself. I know that the Holy Ghost has been conferred upon the children of men, and that the Gospel has been restored to the inhabitants of the earth in its fullness. I know that the Holy Priesthood, which is the power of God delegated to man, has been restored

to the earth. I do know that God has delivered his people and that he will continue to deliver us and lead us on in his own peculiar way from conquering to conquer, from victory to victory, until truth and righteousness gain the ascendency in this His earth, inasmuch as we remain true to him and to one another.

The question may arise in the minds of some, How do you know these things?

Perhaps I can, in part at least, answer the question by asking another —How does the child, or youth, immediately know when he performs the first wicked act of his life? Is there not within him a consciousness of right and wrong? This is a portion of divinity which lights every one who is born into the world, which acts as a monitor to the heart and soul, and never fails to impress the mind with an unmistakable sense of right and wrong.

This same spark of divinity, this monitor which speaks unmistakably to the understanding of the child, disapprovingly of his wrong, will speak, in just as unmistakable language, approvingly of good and righteous deeds. Therefore I know what I declare to be true, because my conscience approves of my obeying the requirements of the Gospel; this inward monitor testifies to my spirit that in rendering this obedience I do right, and gives me the self-same assurance when I am in the discharge of any other duties, whether officiating in the capacity of an Elder or in the performance of those duties which, as an individual, I owe to society.

Is this the only way? No, I know it by the sight of the eye, by the hearing of the ear, and by the feeling of the heart. I know that "Mormonism" is true, because the fruits of it are pure and good. The fruits of our religion can be seen and heard, and their influence can be felt. For instance, here is a brother who does not take the name of the Lord in vain; he does not steal, nor lie, nor commit adultery, neither would he bear false witness against his neighbor; he honors his parents and seeks to do to others as he would wish to be done by; he bears the full fruit of the Spirit which he has received by virtue of his obedience to the Gospel, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" his influence is good, and you know that he has drunk at the pure fountain, that he has gathered his figs from the fig tree, for were it otherwise his actions, the fruits of his life, would be of an opposite nature. Further, this unmistakable assurance, which is derived through yielding obedience to and practising the principles of eternal life, is continually being confirmed, as it were, by "line upon line and precept upon precept," through the revelations of the Holy Spirit, which is a continuous and unfailing source of intelligence, of joy and happiness, drawing him who possesses it nearer unto God, and will eventually cause him to appear like unto his Maker.

It is the fool who has said in his heart, "There is no God," and it would indeed be a weak and foolish mind that would rest satisfied without out knowing beyond a doubt the Author and Source of his religion when the opportunity of ascertaining the fact is extended to him.

I know the fruits of my religion are good, they are flavored with the sweets of heaven, and they impart health and life to the soul, and I know that God, the Creator of heaven and earth, is its author. No man need wonder whether this be really true or not, for all may know for

themselves, all may partake of the fruit of the vine and eat and live, all may drink of the eternal spring, and drink and thirst for more. These things I declare to you to be true and faithful. I have been acquainted with them from my youth, and I have felt their influence from my childhood. I have seen the effect of their opposite, and I know whereof I speak. I cannot deny these things, neither can any man who has ever known them, although he may apostatize from them, except he deny himself and his God.

The man who embraces what is called "Mormonism," but which is really the Gospel of the Son of God, and lives according to its precepts, will never lie nor steal; he will not dishonor his parents nor despise his poorer brethren; he will never, no never, speak against the Lord's anointed, nor be ashamed to own his God, to whom he owes homage and gratitude now and forever; he will never do a dishonorable act, nor fail to acknowledge God in all things, neither will he refuse to render implicit obedience to the revelations of God which are applicable to him. It is true, man may err in judgment, he may be wanting in many things because of his fallen nature, but the system of salvation is perfect. Jesus, the Only Begotten of the Father, in whom there was no blemish, is its author; he is the Standard to all the world, and will be forever. He had power to lay down his life and take it up again, and if we keep inviolate the covenants of the Gospel, remaining faithful and true to the end, we too, in his name and through his redeeming blood, will have power in due time to resurrect these our bodies after they shall have been committed to the earth.

Let us, then, my brethren and sisters, be valiant for the truth, maintaining our integrity to God and our brethren in all meekness, that we may at last come to the knowledge of God and Jesus Christ whom he has sent, whom to know is life eternal; this is my prayer in the name of Jesus. Amen.

DISCOURSE BY ERDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, NOV. 5, 1876.

(Repoted by Geo. F. Gibbs.)

POSITION OF THE LATTER-DAY SAINTS — PROTESTANTISM MAKES NO CLAIM TO REVELATION—PRIESTHOOD, HOW RESTORED, ITS PURPOSE—PERSECUTION THE HERITAGE OF THE CHURCH—THE PEOPLE MUST KNOW THE WILL OF GOD, AND DO IT—RESPECT THE AUTHORITIES, AND RESPECT OUR PROFESSION — AVOIDING ALL EVILS, CLEAVE TO THE GOOD.

In meeting together on Sabbath days we assemble generally for the purpose of renewing our spiritual strength by partaking of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, communing with our own hearts and reflecting upon things pertaining to the kingdom of God, and of speaking and listening to those things that have a tendency to enlighten our minds and establish us in the faith, to increase and confirm our hopes, and to enable us to press onward with avidity, confidence, and renewed determination in the path which the Lord has marked out for us to travel in.

As Latter-day Saints, we occupy a singular position in the world. Our views and ideas, theories and faith, doctrines and ordinances are in many respects different from those which exist abroad, and from those which many of us have been educated in. We have become Latter-day Saints in obedience to strong convictions, which have been forced upon us by the Spirit of the living God, and through the teaching, testimony, and evidence that have been brought to bear upon our minds by those who visited us and imparted to us the principles of the Gospel. In this respect we differ from a great many of the religious sects.

When Protestantism started, it did not come with a revelation from God, nor did it profess any direct authority from him nor any communication with or from him. It protested simply against certain errors which existed in what was then called the Catholic Church. The Reformers did not propose to introduce any direct communication from God, but simply to correct certain prominent abuses that they considered had crept into the church; and those men were considered heretics by the church they had left.

Since that time a spirit and feeling of a similar nature have existed more or less among other peoples. If we examine the ideas and acts of Luther, Melancthon, and some pro-

minent reformers, we find that a great many sects and parties have since then taken the same liberty with their creeds and formulas, which they took with their mother church; and they have generally used the same kind of argument, namely, if it was right and proper for the first reformers to protest against the doings, acts, ordinances, and proceedings of the church which had by them been considered heretofore as the only Christian Church, and to protest against the acts of its Priesthood, and the doings of the people, it was proper also for other reformers to arise and correct those first reformers on many doctrines, views and principles that they may have entertained. This kind of spirit having been inaugurated and adopted, like leaven, it has worked, increased and spread, until great numbers of sects and parties have appeared through Christendom, all claiming the same rights that the first reformers exercised, in correcting what they believed to be wrong and unscriptural.

With us, Latter-day Saints, it is very different. We have never claimed any affinity or connection with, or professed to derive any power or authority from, any of the parties, no matter what name hey may bear, nor to any of the Dissenters who have separated themselves from them. We have never professed an adherence to any of those principles that have been promulgated by others. The origin of our faith is that God has spoken, that, in the midst of conflicting opinions which prevailed with regard to him, he has thought proper to settle that question once and for all by the revelation of his will to the human family. Hence, we as Latter-day Saints have based our faith upon these revelations, given originally to Joseph Smith, and taught by those who have been ordained and set apart by him, and who have gone forth as messengers to the nations of the earth to proclaim *not* what somebody else said in former times only, not to make known what other men have done in other dispensations alone; but to reveal to the human family what the will of God is concerning them. This is the position we occupy as Latter-day Saints. If we have any ideas of a God, we have obtained them through these revelations, if we have a worship which is accepted of God, it is because the Lord has dictated as to its form and manner; if we have a Priesthood, it is because some of the ancient Priesthood who existed heretofore on the earth and now administer in the heavens, have come and conferred, upon man on the earth, this authority; if we have ordinances of any kind, it is not because other people have received these ordinances through whom we have obtained them, but because God has revealed them to us direct; and if we have various officers in the Church, it is not because we have c pied after any other church or people, but because God has told us what his order is, what his law is in relation to these matters, and the proper manner of government to conduct and direct the affairs of God upon the earth. It is in short the revelation of the will of God to man in these the last days.

Now without any kind of circumlocution, these are some leading prominent features of our faith. Predicated upon these the quorums of Priesthood associated with our Church have been established, which are the First Presidency, the Twelve Apostles, High Priests, Seventies, Elders, Bishops, Priests, Teachers, Deacons and Patriarchs, with all

the various organizations that exist in the Church and kingdom of God. All these were given not by the wisdom or intelligence of man, nor were they instituted according to any pattern that elsewhere exists upon the earth at the present time, nor based upon any faith promulgated by any body of divines, by any scientific or literary associations, by any system of theology or philosophy, on any plan of any kind introduced by man's wisdom; but they were introduced by the Almighty according to the revelations of God to us, for our guidance and direction in all of our affairs in life, to prepare us to accomplish not our own will, but the will of our Father in Heaven; not to carry out any ideas of our own, but the ideas, intentions, commands and directions of the Almighty, that we might gather together from the nations of the earth those who are willing to listen to the principles of eternal truth, and form a grand nucleus in the valleys of the mountains, which should grow, increase, and spread under the guidance and direction of the Almighty, until the kingdoms of this world become the kingdoms of our God and his Christ. This is really the thing we have engaged in, and we are indebted to him for his direction and instruction from its first inception to the present time; and we shall be thus indebted, from this time henceforth and forever, for the guidance, instruction, teaching and protection of the Almighty to enable us to consummate the work which he originated and organized.

It matters not to us what the opinions of men may be pertaining to these matters. God has given us a mission to perform, and in the name of Israel's God, and with his assistance, we will try to do it. The ways of God, the plans and designs of the Almighty, have never been very congenial to the feelings of human nature, or to the waywardness of the human family. Whenever God has made known his will to man in any age of the world's history, there has always been a spirit of antagonism which has prevailed more or less against it. This same opposition exists to-day, and has done from the first organization of this Church; and I will say it will continue to go on and increase and become more intensified in proportion to the growth and spread of the principles of truth. We sometimes think we have had a great deal to contend with. It is true, we have had a little, but we might have had more. Those who have made themselves acquainted with the sayings of the holy Prophets contained in the word of God, as made known on the continent of Asia, as well as on this continent, and the prophecies which have been given through the medium of Joseph Smith, in relation to this same subject, are very well aware that the Church is comparatively in its infancy, and so also are the persecutions of those who are opposed to it. We have been in the habit of reflecting on the position of the nations, for instance, and upon the calamities which must overtake them, overlooking perhaps the various powers which are to be brought against God's people. These have assumed at various times different shapes; at first, organizations merely operated against Joseph Smith, then persecutions arose in small towns and villages against those who believed in this modern Prophet; then it followed us into States, then we had to endure exile from different counties in Missouri, and afterwards from one place to

another, until finally we had to evacuate the State. We then found ourselves assuming a little more importance in Illinois, and we learned, too, that as we increased there in strength and importance, so proportionately increased opposition to us and to the principles we advocated, until we had to pledge ourselves to leave a large and beautiful city and an extensive district of country, and then we came here to these valleys of the Rocky Mountains. Since then antagonism has presented itself in a variety of forms, through United States officers, military and civil, until it culminated in the United States sending out an army against us. Since then they have adopted every kind of method that man's ingenuity could invent to harass and annoy us and to interfere with our civil, social and religious rights, and with our interests, peace, and prosperity.

Is this the end? No, for if the Scriptures be true we have not got through yet. We have not yet built up the kingdom, and consequently the struggle is not over; nay, it has hardly commenced.

Nor are we alone in the dealings of God with the people in this dispensation. The Jews will have to perform quite a role in these last times. They also will have to endure a large amount of trials, persecutions, and difficulties, which have yet to come upon them. They will in due time be gathered together to their own lands like we are gathered here; and nations will go up against them, and then too will certain nations come against us; but we have not yet got through with the United States. In relation to events that will yet take place, and the kind of trials, troubles, and sufferings which we shall have to cope with, it is to me a matter of very little moment; these things are in the hands of God, he dictates the affairs of the human family, and directs and controls our affairs; and the great thing that we, as a people, have to do is to seek after and cleave unto our God, to be in close affinity with him, and to seek for his guidance, and his blessing and Holy Spirit to lead and guide us in the right path. Then it matters not what it is nor who it is that we have to contend with, God will give us strength according to our day. There is no question in the hearts of all good Latter-day Saints about the future destiny of the Church and kingdom of God upon the earth; that with them is a settled fact. Neither does it concern them what this man or the other man may do, it makes no particular difference. God has a certain object to accomplish, and he will do it in his own way and in his own time. He holds the nations as dust in the balances; he will manipulate them and their affairs as he pleases, and they cannot help themselves; he will also manipulate the affairs of the Latter-day Saints, having his watchcare over them, as he ever has had over all his people. If we are found to be willing and obedient, and on the Lord's side for right, for truth, and integrity, for virtue and purity and holiness, adhering to the principles of truth and the laws of life, then God will be with us, and he will sustain all those who adhere to these principles; for be it remembered that these are the principles we profess to believe in, and those who are not governed by them he will move out of the way; they will drop down on the right hand and on the left as many have done before, and the pure and virtuous, the honorable and upright, will go forth from conquering to conquer until

they shall accomplish all that God designs them to do on this earth; and when they get through he will supply their places with others, who will also take hold and roll forth the kingdom in all its majesty, until the things spoken of by all the holy Prophets be fulfilled; and hence in relation to these matters we cannot change the fiat of Jehovah, which has gone forth, nor alter his decrees.

He has designed to gather together his people into one, and his spirit into one, and his power into one. The Scriptures say that God will gather together all things, whether they are things in the heavens or things on the earth; he will gather them all into one, and his people will be gathered into one, and his word will be gathered into one, and hence, "The Nephites shall have the words of the Jews, and the Jews shall have the words of the Nephites; and the Nephites and the Jews shall have the words of the Ten Tribes, and the Ten Tribes shall have the words of the Nephites and the Jews." And he will go on and accomplish his purposes in his own way, and no man can stay his hand. We may think we can, we may think we can do this thing and that thing according to our own caprice, and theories and judgment; but God will frustrate and entirely overthrow all that is based upon the principles of truth, and carry Israel through triumphant.

We are starting in on some things for the accomplishment of this object. The spirit of God has been operating upon President Young, to try to get us united in temporal affairs. We make sorry blunders about it sometimes. I have sometimes thought we are slow to understand, and very slow to perform; but still we are doing a little, and progressing a little here and there in these things, and our feelings begin to be drawn out a little, as the Indians say [pointing to a small piece of his finger] about so much. We begin to think there is some meaning in it, and that it is binding upon us, and those who do not do much keep up a thinking; if we only continue to keep up thinking and praying as well as doing, we will get at it by and by, and get into a better position than we now occupy.

It is a good deal with some of us in relation to some of these matters as with the man who cried out, "Good Lord and good Devil," for we don't know whose hands we are going to fall into, and would, perhaps, like to make friends with both; we manifest a little of our own way, a little of the way of the Gentiles, and a very little of the way of the Lord.

Now, if I understand my religion aright, if I understand the Scriptures and the operations of the Spirit of God, we have got, as a people, to come to this—let us know the will of God, and we will do it, no matter where it strikes, what interest it may come in contact with, or whose views it may overturn. That is my idea of "Mormonism," as I have learned it. I consider that God is at the helm. We have not dictated or found out any thing belonging to the problem we are working, not a man among us; all we have received comes from God. If I understand anything concerning these things, it is that the word of God is *law* and must be obeyed. If we want to be good, faithful Latter-day Saints, we have got to be willing to submit to the will of God in all things. We must feel as was once exclaimed on a certain occasion by the ancient Israelites, "The Lord shall be our Judge, the Lord shall be our King, the Lord shall be our Ruler, and he shall rule over us." That is the way I figure up these things; and if this was not

so I would not give anything for our religion, or our religious ideas. I do not think that any of us can regulate, manage or conduct any of these matters, unless God be with us. And I will tell you another thing, God will not be with us unless we are one. Says Jesus, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one." And the oneness will not consist in each one of us seeking his own interest, his own emolument, and to extend his own ideas and influence; but in his seeking the interest and welfare of another, the establishment of Zion, that the welfare of all may be cared for and reached, both among the living and the dead in all time and eternity. This is the way I have been taught to regard these things. God is not setting up a kingdom for you, or for me, or for any individual person.

There are a good many points connected with these things when we come to reflect upon them, which are of a good deal of importance to us. How shall we arrive at them? Firstly, by getting right ourselves; in our spirits and feelings one towards another; in upholding and sustaining correct principles and correct authority, and as a community in being governed by the Lord our God. How can I expect to be blessed of God if I do not conduct myself as a Saint of God? Can I expect his Spirit? No. Can I expect to have the sweet whisperings thereof to lead me in the path of life, if I trample under foot his precepts? No. What then? There are a great many other things. I will tell you of one which I have noticed lately that prevails to quite an extent among us. I find a great many among the Latter-day Saints who are a good deal like those spoken of by Peter, "they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." Jude the Apostle, referring to the same thing, says, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Now, as good Latter-day Saints, let us look at some of these things calmly. Have we got Bishops in our Church? Yes; but I was going to say, who the devil cares about Bishops? You do not say it exactly like that, but you think it sometimes, don't you? Then we have the Twelve Apostles. Well, who cares about the Twelve? Then, we have the First Presidency. Well, who cares about them? If we go a little farther, it will be, Who the devil cares about God? It will certainly lead to that, if we continue to pursue that course. Are our Bishops all perfect? No. Are the Twelve? No; I wish they were. Are the First Presideney? I hope they are. Are the Saints perfect? I wish you were. We are all surrounded by weaknesses and infirmities. I acknowledge I am, and I think I could so speak for some of my brethren, but I do not propose to confess their weaknesses. Notwithstanding all the blessings conferred upon us through the Gospel we have received, we, all of us, have "the treasures in earthen vessels." I suppose that God has given us these infirmities that no flesh might glory in his presence, but that we might all feel our littleness and weakness,

realizing every day that we need to pray just as the Lord taught his disciples to pray, saying, "Our Father who art in heaven, hallowed be thy name;" let me reverence thee and thy name! "Thy kingdom come." O God, let these principles, that dwell with thee in the heavens, grow in my heart, and let them spread and expand until the earth shall be filled with the knowledge of God, and until the kingdom of God shall prevail. "Let thy kingdom come, and thy will be done on the earth as it is done in heaven;" that there may be a people who will listen to thy law, and be governed by thy behests. "Let thy will be done on earth as it is done in the heavens" O Father, I am a poor, helpless, frail creature, "lead me not into temptation, but deliver me from evil," for I need thy help. "Give me this day my daily bread, etc., and deliver me from evil, for thine is the kingdom, the power, and the glory, forever and ever. Amen." Do not we all need to offer up this prayer every day? I do not think it would hurt us to do so.

Then there is another principle connected with it—"Forgive us our trespasses, as we forgive those who trespass against us." Do you constantly think of that? We get down upon our knees, and many of us think we are pretty decent fellows; but there is brother So-and-so, he does not do exactly right, and I do not like him very well, and I have been talking about him a little, for he has done me an injury, and I would like to have full retribution; but, O God, won't you forgive *my* sins? I will, says the Lord, on condition that you forgive your brother, and only on that condition. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." When this law is complied with, then we can say, forgive our trespasses as we forgive those that trespass against us. In our present condition, if the Lord were to answer our prayers, many of us would not be forgiven. If we want the entire people to be good Saints, let us be good Saints ourselves. Let him that says to another, "You must not steal," steal not himself. You that teach your brother not to speak evil of his neighbor, do you refrain from doing it yourself? One of the Apostles says that each one should prefer his neighbor to himself. We surely have not got that far yet, at least I do not think we have. Some, who think themselves pretty good people, would like to get another man's money or property, but they would not like to be operated upon in the same manner, and then they allow themselves to think they have the favor of God in such things. This is a grievous mistake, for we are required to love our neighbors as ourselves. Because one man is more talented than another, he should not use that talent to take advantage of his brother, and then expect that God will approve of his actions, for he will not do it; he never did, nor ever will. We should operate for one another's interest, having sympathetic feelings for each other. We are supposed to be brethren in the Church and kingdom of God, knit together by the indissoluble ties of the everlasting Gospel, not for time only, but for eternity. Hence all our operations should be for that end, founded on the principles of righteousness and friendship.

We send our missionaries to almost every country for the purpose of preaching the Gospel and bringing

their converts to Zion, and then we go to work and cheat one another. Is this right? No! Then let us repent of our wrong doing, and do right, and let the spirit of right find room in our hearts, and let it be diffused through our families. Let husbands love their wives, and be full of kindness towards them. Let wives study their husbands, and with kindness seek to make a heaven for them, that love and happiness may reign in our habitations. Let parents teach their children both by precept and example, the virtues of Gospel truths, that they may grow up in the love and fear of God, and that you may be the blessed of the Lord, and your offspring with you.

Let us then begin to treat our Bishops with consideration, and then they ought to treat us in the same manner. Saith Jesus to Peter, on a certain occasion, "Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." Do not every time they come near you, throw rocks at them; but feed the flock, over which you have the watch care, with the bread of life, with the bread of intelligence and eternal truth; be unto them fathers, full of mercy, kindness and benevolence, and then they will love you, they will draw near you and sustain you, that is, those who are good will, and the others will naturally drop off on the right hand and on the left.

Again, we have our ideas of the rule of the Priesthood. Supposing you may think your Bishop does not do right; you are not always his judge about those matters; there are others who can judge him. Some of us are too much inclined to look upon these men as enemies, when really they are our friends. Should we feel that we are better than our neighbors? Rather let us try to do them good than injury. Some of us think that our Teachers are of very little importance. I will tell you how I regard them. If the Teachers do not come to visit me as often as I think they should, I do not like it very well. When they do come, I acquaint my family with it, call them together, and then tell our visitors that we are all under their jurisdiction, ready and anxious to hear from them the words of eternal life. That is how I feel towards the Teachers, and in the same manner I respect all the Priesthood in the various positions they occupy. Shall I assume to dictate to those who are above me? No, never. Will you? That is for you to say, not for me. It is well that we reflect upon these things, to pray for our brethren in the Priesthood, pray that the spirit and power of their office and calling may rest upon them and that they may be led, and be able to lead others, in the paths of life.

These are some of our duties, Latter-day Saints, and these are some of my feelings on these subjects. Let us then seek to do right, and take a correct and proper course in all things; and, if all things do not work always according to our ideas and notions, never mind, leave these things in the hands of God, he will direct and overrule everything for the welfare of those who do right. "No man can harm you, if you be followers of that which is good." It is for us all to take a course that we may secure the favor and approbation of the Almighty, that we individually may be led by him, having his spirit always with us. Then if the Presidency be under the guidance of the Almighty, and God direct the Priesthood through them in all its ramifications, carrying out his will in the building up of Zion on the earth, then we shall be

one with them and one with God. This is what we are after, and may God help us to carry out his purposes and designs.

In relation to the events to come, they will be developed just as fast as we are prepared for them, and I fear faster. Will God operate upon the Lamanites, and fulfill his word to the Jews? Yes. Will he gather the ten tribes? Yes. Will he establish his name and kingdom in the earth? Yes. Will he overthrow the wicked nations that fight against him? Yes, and he will continue to extend his principles and power "until the kingdoms of this world shall become the kingdoms of our God and of his Christ." God will have his laws honored, and in his time his decrees must be consummated, until every tongue confess and every knee bow to him who is the Lord of all. These are things which will most assuredly be accomplished.

God has given us our little labor to perform, which is associated with these matters. Let us go forth as men, in the humility and strength of our Father, and do the work he has given us to do, seeking continually in all earnestness for his blessing to guide us, and he will direct us in the path of righteousness, and by and by we shall overcome and triumph, and with the celestial spirits who have gone before, we shall join in singing, "Glory, honor, might, majesty and dominion be ascribed unto him who sits upon the throne and to the Lamb, forever." Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, NOV. 12, 1876.

(Reported by Geo. F. Gibbs.)

SALVATION TANGIBLE—PERSONALITY OF GOD—CHARACTER OF GOD—PRE-EXISTENCE OF MAN—JESUS OUR ELDER BROTHER—TRANSFORMATION OF THE EARTH—CREATION AND ORGANIZATION—ITS FINAL DESTINY, THE HOME OF THE SAINTS—REVELATIONS BY JOSEPH SMITH IN HARMONY WITH SCRIPTURE.

I am pleased to see so large a company assembled together, notwithstanding the inclemency of the weather; it shows to me that there is an interest in the minds of the Latter-day Saints in regard to their future salvation. We, as a people, have passed through many scenes trying and afflicting to our natures, which we have endured because of

the anxiety of our hearts to obtain salvation. People who are sincere will manifest their sincerity in undergoing great tribulation, if necessary, for the sake of being saved. This mortal life is of small consideration, compared with eternal salvation in the kingdom of the Father. There is nothing pertaining to the things of this present life that is worthy of being named, in contrast with the riches of eternal life. Jesus, in speaking upon this subject when he was on the earth, asks this question: "For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" There is nothing so precious, nothing of so great importance, as that of securing, in this life, the salvation of our souls in the world to come. Far better is it if we can gain salvation by passing through various scenes of affliction and persecution in this world, than to give way to its pleasures and vanities, which can only be enjoyed for a season, and afterwards lose that eternal reward which God has in store for the righteous.

It is true we look upon our future reward in quite a different light from the religious world generally. We look for something tangible, something we can form some degree of rational conception of, having a resemblance in some measure to the present life. But how very imaginary are the ideas of the religious world! I do not now refer to the heathen world, but to the enlightened Christian nations, the two hundred million of Christians now existing on the earth. If you ask these people about the future state of man, some will give you one idea and some another, all more or less, perhaps, differing from each other, but in the main they all agree, nsmely, that it is a state entirely spiritual, that is, unconnected with anything tangible like this present life, an existence which cannot be conceived of by mortals.

You may think I am misrepresenting our Christian friends. I will therefore say that for many years now I have been engaged, more or less, in the study of religion, and have therefore read quite extensively the ideas of the religious world. I have not accepted the ideas of a few individuals belonging to the various sects, but I have appealed to their standard writings, their articles of faith, which are adopted by the various religious bodies and known as their creeds. For instance, in the articles of faith of a great many of the religious sects, an idea like this is set forth—that there is a Being who is entirely spiritual, called God, and that Being is described as consisting of three persons, and these three persons are without body, without parts and without passions. Such is the God that is worshiped by the Methodists—a people whom I highly respect, and whose meetings I attended in my early youth more than those of any other religious denomination. The three persons that compose this one God are the Father, the Son, and the Holy Ghost, all of whom are said to be without bodies or passions; and in connection with this, one of the cardinal doctrines of their faith, they tell us that one of this holy Trinity, namely Jesus, was crucified, dead and buried, and that on the third day he arose again from the dead and ascended into heaven.

When I was a boy, attending the Methodist meetings, I, as many now do who are of maturer years, accepted sincerity for truth. But when I grew to manhood my attention was called to this article of faith; I tried in all earnestness to

comprehend it, but could not, and cannot to this day. It is one of those incomprehensible things which cannot be grasped by the human mind. You, my hearers, try now with me for a few moments to comprehend, if you can, a being consisting of three persons, and these three persons without any body, parts or passions. I had been taught, when studying the exact sciences, that everything that existed was composed of parts, that there could not exist anything as a whole unless it existed as parts. I could not, therefore, understand how it was that one of these three persons could be crucified if he had no body; how it was possible and be consistent with reason, for him to lay down his body—something he never possessed—and arise again from the tomb, taking up that same body. This is indeed a mystery!

Now it so happens that the Scriptures do not teach anything so absurd, so irreconcilable and so contrary to our senses. This is a man-made doctrine, the creation of uninspired men. The Methodists did not originate this doctrine,—it existed and was widely believed in before the days of the good man, John Wesley.

The Latter-day Saints believe that there is a true and living God, that this true and living God consists of three separate, distinct persons, which have bodies, parts, and passions, which belief is in direct opposition to this man-made doctrine. We believe that God, the Eternal Father, who reigns in yonder heavens, is a distinct personage from Jesus Christ, as much so as an earthly father is distinct in his existence from his son. That is something I can comprehend, which I conceive to be the doctrine of revelation. We read about Jesus having been seen, after he arose from the dead. Stephen the Martyr, just before he was stoned to death, testified to the Jewish people that were standing before him at the time, saying, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Here, then, the Father and Jesus, two distinct personages, were seen, and both had bodies. We find numerous other authorities bearing out this same idea. I do not intend to dwell upon this subject, because the greater portion of this congregation understand the scriptural view of this subject; hence it is not necessary to speak lengthily on it. We may, however, say a few things with regard to the passions of these personages.

It is declared, as part of the belief of the Methodists, that God is without passions. Love is one of the great passions of God. Love is everywhere declared a passion, one of the noblest passions of the human heart. This principle of love is one of the attributes of God. "God is love," says the Apostle John," and he that dwelleth in love dwelleth in God, and God in him." If, then, this is one of the great attributes of Jehovah, if he is filled with love and compassion towards the children of men, if his son Jesus Christ so loved the world that he gave his life to redeem mankind from the effects of the fall, then, certainly, God the Eternal Father must be in possession of this passion. Again, he possesses the attribute of Justice, which is sometimes called Anger, but the real name of this attribute is Justice. "He executeth justice," says the Psalmist; also, "Justice and judgment are the habitation of thy throne" Justice is one of the noble characteristics of our heavenly Father; hence another of his passions.

We have it recorded too in this

sacred Bible, that God was seen by ancient men of God. Jacob testifies as follows: "for I have seen God face to face." I know that there are other passages of Scripture, which would seem to militate against this declaration. For instance, there is one passage which reads, "No man hath seen God at any time." This is in direct contradiction to the testimony of Jacob. The way I reconcile this is that no *natural* man can see the face of God the Father and live, it would overpower him; but one quickened by the spirit, as old father Jacob was, could look upon God, and converse with him face to face, as he says he did, he must have seen a personage, a being, in his general outlines like unto himself; man, as Moses informs us, having been created in the image of God.

We might refer to many other passages of Scripture, bearing on this subject. The Prophet Isaiah saw God; he saw not only the Lord, but a great congregation in connection with him, so that his train filled the Temple. He is always represented by those who have seen him as a personage in the form of man.

Having cited a very few evidences, let us inquire into the character and being of God, the Eternal Father. We are the offspring of the Lord, but the rest of animated nature is not; we are just as much the sons and daughters of God as the children in this congregation are the sons and daughters of their parents. We were begotten by him. When? Before we were born in the flesh; this limited state of existence is not our origin, it is merely the origin of the tabernacle in which we dwelt. The mind we are possessed of, the being that is capable of thinking and reflecting, that is capable of acting according to the motives presented to it, that being which is immortal, which dwells within us, which is capable of reasoning from cause to effect, and which can comprehend, in some measure, the laws of its Creator, as well as trace them out as exhibited in universal nature, that being, which we call the Mind, existed before the tabernacle.

But says one, "That does not look reasonable." Why not? Do you not believe that the Spirit will endure forever? O, yes. You may ask, what becomes of the spirit, separated from the body of flesh and bones, when this body lies in the grave? Has it life and intelligence and power to think and reflect?" Let us hear what was said by those who sat under the altar, who were slain for the word of God, and for the testimony which they held, as seen and heard by John while on Patmos. "And they cried with a loud voice, saying, How long; O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? The Lord tells them that they should "rest yet for a little season." These faithful servants of God are anxiously awaiting the time when the Lord will avenge their blood? Why? Because that will be the time when their bodies will be redeemed, they look forward with great anxiety to the time when they shall be again identified with the fleshly tabernacle with which they were known and distinguished while on the earth—hence this prayer.

Here we find another and further existence for the spirits of men who exist in heaven, who are capable of thinking, of using language, of understanding the future, and of anticipating that which was to come. Now, if they could exist after they leave this tabernacle, while the tabernacle lies mouldering in the dust, why

not exist before the tabernacle had any existence? Was it not just as easy for an existence to be given to spiritual personages before they took possession of bodies as it is for them to exist after the body decays? Yes, and these are our views, founded upon new revelation; not the views of uninspired men, but founded upon direct revelation from God.

Where did we exist before we came here? With God. Where does he exist? In the place John denominated heaven. What do we understand heaven to be? Not the place described by our Christian friends, beyond the bounds of time and space, for there is no such place, there never was, nor ever will be; but I mean a tangible world, a heaven that is perfect, a heaven with materials that have been organized and put together, sanctified and glorified as the residence and world where God resides. Born there? Yes, we were born there. Even our great Redeemer, whose death and sufferings we are this afternoon celebrating, was born up in yonder world before he was born of the Virgin Mary. Have you not read, in the New Testament, that Jesus Christ was the first-born of every creature? From this reading it would seem that he was the oldest of the whole human family, that is, so far as his birth in the spirit world is concerned. How long ago since that birth took place is not revealed; it might have been unnumbered millions of years for aught we know. But we do know that he was born and was the oldest of the family of spirits. Have you not also read in the New Testament that he is called our elder brother? Does this refer to the birth of the body of flesh and bones? By no means, for there were hundreds of millions who were born upon our earth before the body of flesh and bones was born whom we call Jesus. How is it, then, that he is our elder brother? We must go back to the previous birth, before the foundation of this earth; we have to go back to past ages, to the period when he was begotten of the Father among the great family of spirits. He became, by his birthright, the great Creator. God, through him, created not only this little world, this speck of creation, but by him the worlds were made and created. How many we know not, for it has not been revealed. Suffice it to say, a great many worlds were created by him. Why by him? Because he had the birthright, he being the oldest of his father's family, and this birthright entitles him, not only to create worlds, but to become the redeemer of those worlds, not only the redeemer of the inhabitants of this our earth, but of all the others whom he created by the will and power of his Father.

But says one, "By that expression one would infer that other worlds have fallen as well as our own, having doubtless been placed in a state of temptation, and if so it would be fair to presume that there was a Garden of Eden to each of these worlds, containing all kinds of fruit, among which was the Tree of Knowledge of good and evil, and that they became fallen precisely in the same manner as ours did, and consequently they would need a redeemer; and, therefore, the people of these worlds would be redeemed and saved according to their diligence and faithfulness in keeping the commandments of God?" Have you not read in the first chapter of Genesis of two persons appearing on this earth before man was made, when one who was God, said to the other, "Let us make man in our image, after our likeness?" Does not that bespeak a pre-existence of

another personage besides the Almighty? And have you not read too in the same chapter that "God created man in his own image; male and female created he them?" When? It is said to have been on the sixth period, or, according to King James' translation, "on the sixth day." Do you mean to say, we were all in existence on the sixth day? Yes. But on the seventh day, we are told in the following chapter, "there was not a man to till the ground. Is it not very singular that all should have an existence on the sixth day, and on the following day there was not a man in existence to till the ground? Why not? Because man was not yet placed in this temporal creation, but he had an existence then in heaven, where we were begotten. You and I were present when this world was created and made—you and I then understood the nature of its creation, and I have no doubt that we rejoiced and sang about it. Indeed, the Lord put a very curious question to the Patriarch Job, *apropos* of this. He said to him, "Where wast thou when I laid the foundation of the earth?" Where wast thou, when the morning stars sang together, and all the sons of God shouted for joy?"

Supposing Job to be living now, and this same question put to him, and supposing too, that, instead of answering it himself, he were to seek to the learned Christian world for enlightenment on the subject what do you think would be the nature of the answer he would receive? It would be, in effect, "Why, Job, when the Lord laid the foundation of the earth, you had no existence, for you were not born." Why did not Job so answer the Lord? It was because he understood something about man's previous estate. He was wise in making no reply to the Lord, for doubtless he felt himself unable to do so. But we find that Moses understood the subject, for at the time the children of Israel transgressed he and his brother Aaron fell upon their faces before the Lord, and Moses, pleading with great power and faith in behalf of the children of Israel, used these words, "O God, the God of the spirits of all flesh," etc. He understood that God was the Father of our spirits, and he addressed him as such. I think too that the Apostles in ancient days must have had an idea of the pre-existence of man, judging from a certain question which they put to the Savior. It is said that "as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Let us now consider this question in connection with present modern ideas, and we shall at once perceive how utterly foolish it will appear. To state the question fairly in other words we might say, Master, was this man born blind because he had sinned? The very nature of this question would indicate, to those even who do not believe in the principle, that this blind man had an existence before he was born into this world, and that he was capable, too, of committing sin. To show yet more clearly that the principle of man's pre-existence is founded on biblical authority, I will quote you part of the Savior's prayer to the Father, just prior to his crucifixion—"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here we find Jesus actually referring to the time he dwelt with his Father before he took upon himself

a body of flesh and bones. He also says, "For I came down from heaven, not to do mine own will, but the will of him that sent me." He came down from the presence and abode of his Father. On another occasion, while addressing the Jews, he says, "Verily, verily, I say unto you, before Abraham was, I am." He was, in fine, the *first*-born of every creature, and consequently the eldest of our Father's family.

If, therefore, it be now admitted that our elder brother had a previous existence with the Father, why should it be thought unreasonable that the rest of the family should have a pre-existence as well as the First Born? He was born according to man in the flesh, and why not his younger brethren have a similar birth with him in the spirit?

But now this carries us back still further, and invites us to ascertain a little in relation to his Father. A great many have supposed that God the Eternal Father, whom we worship in connection with his Son, Jesus Christ, was always a self-existing, eternal being from all eternity, that he had no beginning as a personage. But in order to illustrate this, let us inquire, What is our destiny? If we are now the sons and daughters of God, what will be our future destiny? The Apostle Paul, in speaking of man as a resurrected being, says, "Who (Jesus) shall change our vile body, that it might be fashioned like unto his glorious body," which harmonizes with what John says, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." Our bodies will be glorified in the same manner as his body is; then we shall be truly in his image and likeness, for as he is immortal, having a body of flesh and bone, so we will be immortal, possessing bodies of flesh and bones. Will we ever become Gods? Let me refer you to the answer of the Savior to the Jews when accused of blasphemy because he called himself the Son of God. Says he, "Is it not written in your law, I said, Ye are gods? If ye called them gods, unto whom the word of God came, and the Scriptures cannot be broken." This clearly proves to all Bible believers that in this world, in our imperfect state, being the children of God, we are destined, if we keep his commandments, to grow in intelligence until we finally become like God our Father. By living according to every word which proceeds from the mouth of God, we shall attain to his likeness, the same as our children grow up and become like their parents; and, as children through diligence attain to the wisdom and knowledge of their parents, so may we attain to the knowledge of our Heavenly Parents, and if they be obedient to this commandment they will not only be called the sons of God, but be gods.

In the 1st verse of the 14th chapter of Revelations, we are told that John saw one hundred and forty-four thousand persons standing with the Lamb upon Mount Zion, and they had a peculiar name written in their foreheads—even their Father's name, him whom we call, in our language, God. Then there will be written upon the foreheads of these hundred and forty-four thousand this insignia, the Father's name and they will be gods; and they will associate with him as do the Father and his Only Begotten, that is, the only son begotten in the flesh.

From this we can draw the conclusion that God, Our eternal Father, who is a spiritual being, has a body of flesh and bones, the same as his children will have after the resurrection.

Says one, to carry it out still further, "if we become gods and are glorified like unto him, our bodies fashioned like unto his most glorious body, may not he have passed through a mortal ordeal as we mortals are now doing? Why not? If it is necessary for us to obtain experience through the things that are presented before us in this life, why not those beings, who are already exalted and become gods, obtain their experience in the same way? We would find, were we to carry this subject from world to world, from our world to another, even to the endless ages of eternity, that there never was a time but what there was a Father and Son. In other words, when you entertain that which is endless, you exclude the idea of a first being, a first world; the moment you admit of a first, you limit the idea of endless. The chain itself is endless, but each link had its beginning.

Says one, "This is incomprehensible." It may be so in some respects. We can admit, though, that duration is endless, for it is impossible for man to conceive of a limit to it. If duration is endless, there can never be a first minute, a first hour, or first period; endless duration in the past is made up of a continuation of endless successive moments—it had no beginning. Precisely so with regard to this endless succession of personages; there never will be a time when fathers, and sons, and worlds will not exist; neither was there ever a period through all the past ages of duration, but what there was a world, and a Father and Son, a redemption and exaltation to the fullness and power of the Godhead. This is what Jesus prayed for, and he did not limit his prayer to his Apostles, but he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

But says one, "Does not that oneness mean one person?" No; Jesus meant that those who believed in him through his servants, might be able to come up to that fullness and glory and power and exaltation which he inherited, even to the fullness of the celestial glory, to be crowned with God the Eternal Father, and with his Only Begotten, to be made equal, as it were, with them, in power and dominion; agreeing with some modern revelations God has given through the Prophet Joseph Smith. He said all they that receive this Priesthood, that is, those who receive the testimony of the servants of God, they receive me; and whosoever receives my Father, receives my Father's kingdom; wherenpon all that my Father hath shall be given to him. This is a glorious promise, to be joint heirs with the Son of God in the inheritance of all things, even the fullness and glory of the Celestial world, their bodies eventually to become glorified, spiritual bodies of flesh and bones, the same as God the Father.

Before the earth was rolled into existence we were his sons and daughters. Those of his children who prove themselves during this probation worthy of exaltation in his presence, will beget other children, and, precisely according to the same principle, they too will become fathers of spirits, as he is the Father of our spirits; and thus the works of God are one eternal round—creation, glorification, and exaltation in the celestial kingdom.

How many transformations this earth had before it received its present form of creation, I do not know. Geologists pretend to say that this

earth must have existed many millions of years, and this assertion is generally made by men who do not believe in God or the Bible, to disprove the history of the creation of the world, as given by the Prophet Moses. We will go further than geologists dare to go, and say that the materials of which the earth is composed are eternal, they will never have an end.

What is meant by creation? Merely organization. In six days, we are told, God created this world, also every living thing that then existed. Did he create any of these things out of nothing? Did the materials then originate? No, there is no Scripture to be found within the lids of the Old and New Testament, or Book of Mormon, or Doctrine and Covenants, or in any of the revelations of God, ancient or modern, that even intimates such a thing, for such was not the case; but go to the creeds of men and you will find these things taught. I was taught them in my youth; they were instilled into my young mind, and of course I believed them. But as I matured in years and thought, especially after I began to study the Hebrew language, I learned that the material of which this earth was made, always did exist, and that it was only an organization or formation which took place, during the time spoken of by Moses.

How many transformations this earth passed through before the one spoken of by Moses, I do not know, neither do I particularly care. If it had gone through millions on millions of transformations, it is nothing to us. We are willing, for the sake of argument, to admit that the materials themselves are as old as geologists dare to say they are; but then, that does not destroy the idea of a God, that does not destroy the idea of a great Creator, who, according to certain fixed and unalterable laws, brought these materials, from time to time, into a certain organization, and then by his power completed the worlds that were thus made, by placing thereon intelligent and animated beings, capable of thinking and having an existence; and then again, for various reasons, he destroys their earthly existence, until finally he exalts them from their former condition, and makes them celestial in their nature.

This is the destiny of this globe of ours; it will eventually attain a state of organization that will no more be destroyed. When? After God has fulfilled and accomplished his purposes, after it has rested from wickedness one thousand years, during which time Satan will not have power to tempt the children of men, during which time the faithful will reign, as kings and priests on the earth in their resurrected bodies, when, too, the kingdom and the greatness of the kingdom under the whole heaven will be in possession of the Saints of the Most High; not only in the possession of those who are mortal Saints, but also in the possession of those who are immortal Saints, appearing as they will in their resurrected bodies, rising up as rulers, as kings and priests, upon the face of our globe.

A government administered by such men will be one that can be depended on; in that respect it will be very different from the political nations of mortal man. Then there will not be the contention we now have, for all things pertaining to the government of God's kingdom will be conducted in order and on the eternal principles of righteousness.

The Twelve Apostles who were called by Jesus, and who ministered in his name while they tarried on the earth, will sit upon twelve

thrones hereafter, and judge the twelve tribes of Israel. There will be nothing intangible or etherial about these thrones, they will be just as real as any kingly throne of the earth. And the Twelve Apostles will rule over the twelve tribes of Israel for the space of a thousand years, having, as they will have, their celestial bodies, and they will eat and drink at the table of the Lord. He will be here also, he will be King of kings, before whom all must bow, all must acknowledge his power—and that will be for the space of a thousand years.

By and by, when the time comes for this earth to die—for there has been a great deal of wickedness here—Satan will be loosed to go forth again to deceive, for there will still be some of the Saints mortal, who will be subject to temptation, and even Satan will not only try to deceive the mortal Saints, but he will gather together his armies around the camp of the Saints.

Then another time comes, when a great white throne will appear, and he who sits thereon will be glorious in his majesty and power, from before whose face the earth will flee away and no place be found for it. Will he annihilate it? No, not a particle of the earth will be annihilated, not a particle of the earth was ever originated, consequently not a particle of it will go out of existence; but it will flee away to its original element, in the same manner as the human body would were it burned at the stake. The elements would be diffused among original matter, so with the elements of our earth when it undergoes its change. John was not satisfied with only seeing the earth pass away, but he saw still further, even until he beheld a new heaven and a new earth, for, said he, the first heaven and the first earth were passed away, and there was no more sea. Again, he testifies further, saying, "And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away And he that sat upon the throne said, Behold, I make all things new."

This creation, when made new, will be inhabited by immortal beings, who will no more be subject to death, consequently there will be no more pain or sorrow, nothing to mar their peace or to prevent them from entering into the fullness of happiness and joy.

This, I say, is the destiny of this earth, and the Lord has told us that the time is nigh at hand. In other words, this is the last dispensation, and we are preparing for the work of the Millennium. When the thousand years are passed, the earth will be made new—it will then become a heaven, the habitation of the former and Latter-day Saints, as well as all they who prove themselves faithful who will be born during the Millennium. How long will they inhabit it? For ever.

When I was a boy, nineteen years old, I first saw Joseph Smith; I attended a Conference of the Church of Jesus Christ of Latter-day Saints, on the 2nd January, 1831. At that Conference the people desired him to inquire of the Lord for them

—they were anxious to know his mind and will. They were at that time comparatively few in number, not being more than two hundred. Joseph Smith sat down at a table, and received a great revelation, which is now contained in this Book of Doctrine and Covenants. Part of it, in relation to a land of promise, reads as follows,—"And I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

When I sat and heard that revelation, as it was uttered by the Prophet Joseph, and written by his scribe, I thought to myself, that is a very curious doctrine, for I had not then learned that this earth was to become our future home and heaven, and I did not think Joseph Smith knew it. But it seemed so curious to me to bring myself to believe that the Lord was going to give us part of this earth, to possess it, and our children after us, while time should last, and to retain it through all eternity, never more to pass away. This was so different from anything I had been taught—I was utterly confounded—to think that my Father in heaven would come and live here on this earth! But when I came to read the Bible on this subject and found how numerous the passages were promising that the Saints should inherit the earth forever, I was perfectly astonished that I had never thought of it before. "Blessed are the meek," says the Savior, "for they shall inherit the earth." The meek have been driven into the dens and mountains of the earth, having had to hide themselves up from their persecutors, while the wicked, the proud and the haughty have inherited the earth. Yet here is a promise that the meek shall inherit this earth, which all of course would readily admit has never had its fulfillment. Then again I was still more confirmed of the truth of this doctrine when finding other corroborative passages. David, for instance, in his 37th Psalm, says, "The wicked shall be cut off. The righteous shall inherit the land, and dwell thereon for ever." I go back to the Books of Moses, and there ascertain that the earth is promised to the Saints forever. I came to the Acts of the Apostles, wherein the martyr Stephen, in answering the charge of blasphemy, tells of Abraham, how he came to leave his own country, and how that the Lord had promised him a land for an inheritance which "he would give to him for a possession, and to his seed after him," and yet he never possessed any of it, "no, not so much as to set his foot on," and this same promise was confirmed to Isaac and Jacob. And when I read in the Revelations of John about the new song that he heard them sing in heaven about their coming back to the earth (Rev. v, 9, 10), I was fully confirmed that the new revelation was from God. One portion of the song which John heard the angels sing was, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth."

How very plain it is when we once learn about our future heaven. We do not have to pray, according to the Methodists, for the Lord to take us to a land beyond time and space, the Saints secure abode. How inconsistent to look for a heaven beyond

space! The heaven of the Saints is something we can look forward to in the confident hope of realizing our inheritances and enjoying them forever, when the earth becomes sanctified and made new. And there, as here, we will spread forth and multiply our children. How long? For eternity. What, resurrected Saints have children? Yes, the same as our God, who is the Father of our spirits; so you, if you are faithful to the end, will become fathers to your sons and daughters, which will be as innumerable as the sands upon the sea shore; they will be your children, and you will be their heavenly fathers, the same as our heavenly Father is Father to us, and they will belong to your kingdoms through all the vast ages of eternity, the same as we will belong to our Father's kingdom.

He that receiveth my Father, says the Savior, receiveth my Father's kingdom, wherefore all that my Father hath shall be given to him. It is a kind of joint stock inheritance, we are to become joint heirs with Jesus Christ to all the inheritances and to all the worlds that are made. We shall have the power of *locomotion*; and like Jesus, after his resurrection, we shall be able to mount up and pass from one world to another. We shall not be confined to our native earth. There are many worlds inhabited by people who are glorified, for heaven is not one place, but many; heaven is not one world but many. "In my Father's house are many mansions." In other words—In my Father's house there are many worlds, which in their turn will be made glorified heavens, the inheritances of the redeemed from all the worlds who, having been prepared through similar experience to our own, will inhabit them; and each one in its turn will be exalted through the revelations and laws of the Most High God, and they will continue to multiply their offspring through all eternity, and new worlds will be made for their progeny. Amen.

Bertie

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY AFTERNOON, OCT. 6, 1876.

(Reported by Geo. F. Gibbs.)

APOSTOLICAL SUCCESSION AND RESPONSIBILITY — SOCIAL POSITION AFFORDS NO RELEASE FROM RESPONSIBILITY—IF THE OFFICE DOES NOT HONOR A MAN, HE IS CALLED TO HONOR THE OFFICE—MAN'S FUTURE, DEPENDENT ON INTEGRITY HERE.

We, the Latter-day Saints, profess to have received from God the fullness of the everlasting Gospel; we profess to be in possession of the holy Priesthood—the delegated authority of God to man, by virtue of which we administer in its ordinances acceptably to him; and we testiy, to the whole world that we know, by divine revelation, even through the manifestations of the Holy Ghost, that Jesus is the Ghrist, the Son of the living God, and that he revealed himself to Joseph Smith as personally as he did to his Apostles, anciently, after he arose from the tomb, and that he made known unto him those heavenly truths by which alone mankind can be saved. This, as was remarked by President Wells this morning, is assuming a very important and responsible position, knowing, as we do, that God will hold us accountable for the disposition we make of this sacred trust which he has committed to us. As the Apostles appeared before the world, after they had received their commission from the risen Redeemer, to preach the Gospel of the kingdom to all nations, promising all who believed on their word, the Gift of the Holy Ghoss through the laying on of hands, to we appear. As they by virtue of their commission, declared with all assurance, amidst persecution and opposition, the Gospel to be the power of God unto salvation to all those who believed and obeyed, so declare we. As they preached faith in the Lord Jesus Christ, baptism for the remission of sins, and the laying on of hands, by those duly authorized, for the reeeption of the Holy Ghost, as being essential to salvation, so preach we. As they by the power of the Holy Ghost became witnesses of the Lord Jesus Christ, and the faithful bearers of his Gospel message to the whole Gentile world, so, by and through the same Holy Spirit, we have become witnesses of him, and, having been called by the same divine and holy calling, we therefore assume the

same position.

Then, having assumed this position, we assume all the responsibilities of ambassadors of Christ, we become answerable for our individual acts, and for the manner in which we use the talents and ability the Lord has given us. Now the question is, do we sense our position, do we comprehend fully the nature of the work we have undertaken to consummate? I am sometimes led to believe that some of our brethren, Elders in Israel, are too ready and willing to shirk the obligations they are under by reason of their covenants, the faith they once possessed seems to be almost exhausted, and they appear to settle down into the quiet satisfaction of a mere nominal membership in the Church. There are others who think because their names are not very widely known, because they are perhaps only employées, occupying narrow spheres, that it does not matter much what habits they contract, or what kind of examples they set before their brethren. But then, if they held responsible positions, such as the Presidency of the Church, or a counsellorship, or if they belonged to the Quorum of the Twelve, or were they President of the High Council, or of the High Priests or Seventies, then they would consider it important how they conducted themselves. Herein they manifest great weakness or gross ignorance, their lamp is either growing dim or they never sensed the position they assumed in taking upon themselves the responsibilities of the Gospel.

We are told in the parable of the Savior that the kingdom of heaven is as a householder who delivered his goods to his servants as he was about to travel into a far country. To one he gave five talents, to another two, and to another one. The one that received the five talents went and traded, and made other five talents, doubling the portion that had been entrusted to him, and he also that received two talents went and gained other two. But he that received the one talent, went and digged in the earth, and hid his lord's money. He doubtless considered that his responsibility was so small that he could not do much, and consequently he would not exercise a talent so inferior. Does not this apply directly to the condition of some of our Elders? Says one, "I am only a carpenter, or a tailor, or, peradventure, only a hod-carrier, therefore it cannot matter much how I deport myself, whether I do or do not honestly discharge my duties in my humble sphere. But it would be *very different* if I were acting in some more responsible and prominent position."

Stop, my brother; do not allow yourself to be deceived by such alluring sentiments. It is true you may only be a hod-carrier, but remember you are an Elder in Israel, you are an ambassador of the Lord Jesus Christ, and if you are in the line of your duty you are in possession of that which the world cannot give nor take away; and you are held accountable to God for the honest use of the talent over which he has made you steward, whether it be large or small.

Again, you exert a certain degree of influence, and be it ever so small, it affects some person or persons, and for the results of the influence you exert you are held more or less accountable. You, therefore, whether you acknowledge it or not, have assumed an importance before God and man that cannot be overlooked, and from which you cannot be released if you wish to sustain the name you bear.

And what of the prospects of that

individual? I say that if he honors his calling, and is found faithful to the trust reposed in him, his prospects for salvation and exaltation in the kingdom of God are just as good as any other man's. If he comprehends his position and lives accordingly, his prospects are equally good with any man that ever lived since the days of father Adam to the present moment; and it is just as important that he deport himself properly according to the sphere in which he walks, as it is that any other individual should, who may be called to act in a higher position; or, in other words, who may have been made steward over a larger number of talents. If the man of limited influence and small talents be not trustworthy and faithful in that which belongs to another, which may be committed to his charge, how can he expect ever to come in possession of the true riches, or even receive that which he calls his own? For mark well the language of the Savior bearing directly on this—"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Therefore, let it be understood and always remembered by those who may be called to follow the humbler occupations in life, that it is absolutely necessary, for their growth and progress in the kingdom of God, that while acting therein they master the situation, that they establish and form a character and a living name, by which they may be known and distinguished hereafter among the sons of God. I respect the man occupying the humblest position, if he is faithful in the sphere in which he acts, and is truly an honest man; I deem him just as honorable as any person who may act in a higher position. The Lord does not require so much of the man who possesses but one talent, as of him who possesses more than one; but, according to that which he hath, so shall it be required of him. Let all, therefore, be encouraged, and seek to improve the talents they severally possess; and let him who may have the one talent use it and not hide it in the earth; that is, let him who may be endowed with little ability improve himself, and not complain because nature may not have been so propitious to him as to his more fortunate brother. Let us all be satisfied with our lot in life, and should it not be so desirable as we could wish, we should seek with becoming diligence to improve it, ever feeling grateful for our earthly being, and more especially for the Spirit of God we have received through obedience to the Gospel.

President Young has said from this stand, that the poor are often harder to govern than the rich. There are, doubtless, many brethren present to-day, who preside in our various settlements, that can readily corroborate the statement. This should not be so, for one of the important objects of the Gospel is to benefit the poor temporally as well as spiritually; and, therefore, of all other classes of people, the poor should be the most willing to be directed and governed. The Lord has ever been mindful of his poor; to them, while in their adverse circumstances, he has granted privileges which are withheld from the rich. The fact that the poor had the Gospel preached to them was one of the evidences of Jesus being the Christ, which he himself gave to the disciples of John in answer to the question, "Art thou he that should come, or do we look for another?" The poor have always been an especial charge of the servants of God, in all

ages; and strikingly has this charge been sustained in this dispensation by President Young and his brethren. The Presidency of this Church have always been mindful of the poor, in donating themselves and using their influence upon others to assist in the gathering of the poor Saints from the various nations to this land; and upon their arrival here have caused homes and food to be provided for them until such times as they could provide for themselves; and they have constantly manifested a disposition to elevate the poor, and to protect them against that arbitrary power which peradventure might be used against them by their richer brethren.

The Gospel binds together the hearts of all its adherents, it makes no difference, it knows no difference between the rich and the poor; we are all bound as one individual to perform the duties which devolve upon us. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Now let me ask the question, Who do possess anything, who can really and truly call any of this world's goods his own? I do not presume to, I am merely a steward over a very little, and unto God I am held accountable for its use and disposition. The Latter-day Saints have received the law of the Gospel through the revelations of God, and it is so plainly written that all can understand it. And if we understood and comprehended the position we assumed in subscribing to it when we entered into its covenant through baptism for the remission of sins, we must still be conscious of the fact that that law requires us to seek *first* the kingdom of God, and that our time, talent and ability must be held subservient to its interest. If this were not so, how could we expect hereafter, when this earth shall have been made the dwelling-place of God and his Son, to inherit eternal lives and to live and reign with him? Who shall say that the rich, or those that possess many talents, have any better hope or prospect to inherit these blessings than the poor, or those who have but one talent? As I understand it, the man who works in the shop, whether as tailor, carpenter, shoemaker, or in any other industrial department, and who lives according to the law of the Gospel, and is honest and faithful in his calling, that man is just as eligible to the receiving of these and all the blessings of the New and Everlasting Covenant as any other man; through his faithfulness he shall possess thrones, principalities and powers, his children becoming as numerous as the stars in the firmament or the sands on the sea shore. Who, I ask, has any greater prospect than this?

I remember reading an anecdote when a boy, of a man who, through his wisdom and patriotism, had gained great renown, but who, through envy, was assigned to a position which was considered very degrading. On entering upon its duties, it was said that he made this significant remark: "If the office does not honor me, I will honor the office. Much difficulty would be avoided, and our condition and situation would be much more encouraging, if we all honored the office in which we are called to act. We are told that the Lord himself made clothes for our first parents, or, in other words, on that occasion, acted as tailor, also that Jesus Christ was a carpenter. Now, the Savior must have been an honorable and honest carpenter, or he never could have merited the position he afterwards occupied. If we could get the bre-

thren and sisters to see the importance of acting honestly and faithfully in their respective callings, much of the annoyances and troubles we now experience would be averted, and the work of God would roll on with redoubled rapidity, and all his purposes would be more rapidly and speedily accomplished; and besides, as a people, we would be better prepared than we now are for the dispensation of his will. "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." Again we are told, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." This spirit should influence us in all our dealings. If we all acted in keeping with its sacred whisperings, there would be little difficulty in the establishment and working of the United Order, for all would then be faithful in the performance of their several duties. But if, whether as tailors or carpenters, clerks or merchants, we prove unfaithful, "who," says the Savior, "shall give you that which is your own?" On the same principle, if we as Elders fail to keep the covenants we have made, namely, to use our time, talent, and ability for the upbuilding of the kingdom of God upon the earth, how can we reasonably expect to come forth in the morning of the first resurrection, identified with the great work of redemption? If we, in our manner, habits, and dealings, imitate the Gentile world, thereby identifying ourselves with the world, do you think, my brethren, that God will bestow upon us the blessings we desire to inherit? I tell you no, he will not! In all our business occupations we must prove ourselves better than any other people, or we forfeit all. We must build ourselves up in the righteousness of heaven, and plant in our hearts the righteousness of God. Said the Lord, through the Prophet Jeremiah, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." This is what the Lord is endeavoring to do, and this he will accomplish in us if we conform to his will.

Then let us practice honesty and diligence in our various callings, seeking unity, and to cultivate the spirit of brotherhood financially as well as spiritually, that we may be in readiness, upon call, to go forth and build up the Centre Stake of Zion, and prepare a house in which to meet the Lord our Savior and Redeemer.

May God bless you, my brethren and sisters, and enable you to act always as wise stewards over that with which you have been entrusted.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE TEMPLE, ST. GEORGE, JAN. 1, 1877.

(Deseret News.)

THE GREAT PRIVILEGE OF HAVING A TEMPLE COMPLETED—PAST EFFORTS FOR THIS PURPOSE—REMARKS ON CONDUCT—EARTH, HEAVEN, AND HELL, LOOKING AT THE LATTER-DAY SAINTS—RUNNING AFTER HOLES IN THE GROUND—ARRANGEMENTS FOR THE FUTURE.

"I cannot consent in my feelings to retire from this house without exercising my strength, the strength of my lungs, stomach and speaking organs, in speaking to this people. I hardly dare say what is in my heart to say to this people. Perhaps it would not be prudent, but I will say a few encouraging things to the Latter-day Saints, that is, they ought to be encouraging. We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is, to have a Temple completed, wherein all the ordinance of the house of God can be bestowed upon his people. Brethren and sisters, do you understand this? It seems that a great many of the people know nothing about it. It is true that Solomon built a Temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few if any endowments, and one of the high priests was murdered by wicked and corrupt men, who had already begun to apostatize, because he would not reveal those things appertaining to the Priesthood that were forbidden him to reveal until he came to the proper place. I will not say but what Enoch had Temples and officiated therein, but we have no account of it. We know that he raised up a people so pure and holy that they were not permitted to remain with the wicked inhabitants of the earth, but were taken to another place. We as Latter-day Saints have been laboring for over forty years, and the revelations given us in the first were to establish the kingdom by gathering the Saints, building Temples, and organizing the people as the family of heaven here on the earth. We reared up a Temple in Kirtland, but we had no basement in it, nor a font, nor preparations to give endowments for the living or the dead. It was left by the Saints before it was completed, they going to Missouri. Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the south-east corner of the Temple in the year 1831,—also laid the corner stone for a Temple in Far West, Caldwell County, Mo. These Temples were not built. We built one in Nauvoo. I could pick out

several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned, but the Saints did not enjoy it. Now we have a Temple which will all be finished in a few days, and of which there is enough completed to commence work therein which has not been done since the days of Adam, that we have any knowledge of. Now those that can see the spiritual atmosphere can see that many of the Saints are still glued to this earth and lusting and longing after the things of this world, in which there is no profit. It is true, we should look after the things of this world and devote all to the building up of the kingdom of God. According to the present feelings of many of our brethren, they would arrogate to themselves this world and all that pertains to it, and cease not day nor night to see that it was devoted to the building up of the kingdom of the devil, and if they had the power they would build a railroad to carry it to hell and establish themselves there. Where are the eyes and the hearts of this people? Where is their interest for their own salvation and that of their forefathers? We enjoy privileges that are enjoyed by no one else on the face of the earth. Suppose we were awake to this thing, namely, the salvation of the human family, this house would be crowded, as we hope it will be, from Monday morning until Saturday night. This house was built here in this place purposely, where it is warm and pleasant in the winter time, and comfortable to work, also for the Lamanites, and also those coming from the south, and other places to receive their endowments, and other blessings. What do you suppose the fathers would say if they could speak from the dead? Would they not say, 'We have lain here thousands of years, here in this prison house, waiting for this dispensation to come? Here we are, bound and fettered, in the association of those who are filthy?" What would they whisper in our ears? Why, if they had the power the very thunders of heaven would be in our ears, if we could but realize the importance of the work we are engaged in. All the angels in heaven are looking at this little handfull of people, and stimulating them to the salvation of the human family. So also are the devils in hell looking at this people, too, and trying to overthrow us, and the people are still shaking hands with the servants of the devil, instead of sanctifying themselves and calling upon the Lord and doing the work which he has commanded us and put into our hands to do. When I think upon this subject, I want the tongues of seven thunders to wake up the people. Can the fathers be saved without us? No. Can we be saved without them? No, and if we do not wake up and cease to long after the things of this earth, we will find that we as individuals will go down to hell, although the Lord will preserve a people unto himself. Now we are ready to give endowments, do you have any feelings for those who have died without having the Gospel? The spirit was awakened in the people in the north when we gave the word that we should do no more work in the Endowment House—they came to us crying and pleading to be baptized for their dead. What else could they do? They can come here and do the work for their dead, and put these poor prisoners on the ground where they will be free. Do we realize this? As long as we tarry here, we are sub-

Discourse by Geo. Q. Cannon

ject to the world. But now go to, like men and women, and say, we will embrace the truth and enter into the covenants of God and carry them out. Then the bonds are broken, and the hearts of the people are united in the Father. Perhaps, brethren and sisters, you will not get my meaning, but now go to work and let these holes in the ground alone, and let the Gentiles alone, who would destroy us if they had the power. You are running after them, and some of our brethren are putting their wives and daughters into their society, and will go to the devil with them too, if they do not look out. I would not have a dollar on the earth if I had to get it there. It has been the kingdom of God with me. What I have, I have got in this kingdom. Well, now, some of the Elders are running after these holes in the ground, and I see men before me, in this house that have no right to be here. They are as corrupt in their hearts as they can be, and we take them by the hand and call them brother. You will go to hell, lots of you, unless you repent. You may think this is plain talk, it is not as plain as you will find by and by. If you should ever go to the gates of heaven, Jesus will say he never knew you. While you have been saying your prayers and going to your meetings and are as corrupt in your hearts as men can be. You had better stop now and repent of your sins and sin no more, while there is yet time, and before the doors are closed against you. I want to wake you up, and if I had the power to lift the veil from your eyes and let you see things as they are, you would be astonished. Not but what there are a great majority of the people as good as they know how to be. Now I will say, bless the people, that they may do better, but show some of the Elders of Israel according to their present conduct a dollar on one side and eternal life on the other, and I fear they would choose the dollar.

"We are now prepared to attend to baptizing and giving endowments, and shall appoint Tuesdays and Wednesdays for baptisms, and Thursdays and Fridays for endowments and sealings, as a standing appointment for the present.

"God bless you. Amen.

A FUNERAL SERMON,
PREACHED BY ELDER JOHN TAYLOR,

AT THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY, DEC. 31, 1876, OVER THE REMAINS OF SISTER MARY ANN, THE BELOVED WIFE OF ELDER GEORGE E. BOURNE.

(Reported by Geo. F. Gibbs.)

RESPECT TO THE DEAD—PRE-EXISTENCE THE KEY TO THIS—THE FUTURE LIFE DEPENDS ON THIS—THE LATTER-DAY SAINTS DEPENDENT UPON REVELATION FOR THEIR KNOWLEDGE OF THESE THINGS—LIFE PERSECUTIONS AS NOTHING, CONTRASTED WITH THE PROMISES PERTAINING TO THE FUTURE—MEN'S FUTURE GLORIES AS ARE THE LAWS THEY ABIDE.

We are met together on this occasion, as we frequently are called upon to do, to pay our last respects to the departed dead. This is one of the incidents connected with humanity, and one that always commands our serious attention. There has an immutable decree gone forth from the Almighty, that man must die; and it matters not what our standing in society or station in life may be, all alike must submit to the divine behest.

When we look back to the generations that have passed, letting our minds wander through the various ages that have transpired since the commencement of the human family upon the earth, we see, as it were, multitudes of human beings who have had their entrance into and exit from this world, a great rolling wave of human life coming and going. They have existed simply for a short time, mingling with and operating among their fellow beings, and then they have faded away, their bodies have decayed and returned to mother earth, while they themselves have left this world and gone into another state of existence.

We might bring this reflection a little nearer home, by inquiring. How many are there yet living of my acquaintances who were in existence when I was born? But few comparatively; and so it is with a great many others. We come into the world, we think and reflect, we act and operate, we carry out certain ideas, plans and calculations, we live but a short time and then die, leaving all things with which we were connected pretty much as they were when we came here.

We frequently talk of the advancements made in society and the progression of the world generally in intelligence, in science, in literature, etc. But what is all that to the man when he is about to leave his earthly tenement, to go hence? Of what

moment is it to him how bright his genius, or how expansive and varied his learning may be? It makes no difference, he is gone, and is apparently helpless and inanimate, at least so far as the body is concerned. We struggle sometimes while we are occupants of these mortal bodies, for riches and position, for fame and honor. We jostle one against another, entertaining various conflicting sentiments, ideas and theories, but they are all leveled with the balance in the grave. Such has been and such is the position of the human family.

There is a scripture which reads, "And as it is appointed unto man once to die, but after this the judgment." If we are only to be associated with this world, if, when this vital spark expires, we end our entire existence, it would be scarcely worth while to pay that attention to its affairs that we do, merely for so short a time. But when we reflect, we are reminded that man is a dual being, possessing a body and a spirit, and that he is associated with this world and the next, that he is connected with time and eternity. It then becomes a matter of more grave and serious importance. These are things which we cannot ignore, even if we would. According to our ideas of things as they have been revealed to us, we had an existence before we came here. We came here to accomplish a certain purpose which was decreed by the Almighty before the world was. We came to receive bodies or tabernacles, and in them to pass through a certain amount of trial in what is termed a probationary state of existence, preparatory to a something to be developed hereafter. Hence this world is the state of our probation, and we look forward to the future as something with which we are as much connected as we are with anything pertaining to time. We look forward to another state of existence with that degree of certainty and confidence that we do when we go to bed in the evening expecting to see the light of the sun in the morning, or that we do with anything else that is associated with any of the affairs of this world upon which we place any degree of certainty. Were it not so, it would be, as I have already stated, of very little importance what our struggles were, or what we had to do with in this world. We would feel, as Paul philosophically describes it, namely, "If in this life only we have hope in Christ, we are of all men most miserable." And then he further says, "If the dead rise not, let us eat and drink, for to-morrow we die." Or, in other words, if in this world only we have hope, let us seize upon any and every opportunity presented to us and enjoy life, mingle with and join in the giddy strife of the world, and glide along with the stream, for our days are but a span, as a shadow they pass away and we are no more.

But it so happens that we regard these things in a very different point of view, it having been revealed to us from heaven what the position of man was, what it now is, and what it will be. In relation to this, no matter what our religious sentiments may be, or what the views of men are pertaining to these matters, there is a kind of inexorable fiat that comes down the stream of time, that sweeps away the human family one after another—the good and the bad, the righteous and the unrighteous, the rich and the poor, all classes, all grades and all conditions must submit to it. It is true, we read of some very few individuals who have avoided it. For instance, Enoch and his city were caught up without seeing death. We read that when

Moses departed this life, his body could not be found. Elijah, too, ascended up to heaven without dying. Also John, the revelator, was permitted to live upon the earth until the Savior should come, and the Book of Mormon gives an account of three Nephites, who lived on this American Continent, who asked for the same privilege and it was granted to them.

I am not now talking to the dead; she is gone, she has left us, her ear is not sensitive to our voice, her faculties are dormant; but I am speaking to the living. In reflecting upon these matters we must see that in a short time we shall be in the condition that our sister is, whose remains now lie before us. The question that necessarily arises, and it is one that engages the attention of all people of every age and country, is, What of the future? Men have had their various theories in relation to these matters, which have differed more or less according to the day and age in which they lived, according to the intelligence they possessed, and according to the circumstances with which they were surrounded, over which, perhaps, they had very little control. All men, more or less, however, have had a desire to aim at exaltation in the hereafter, or happiness of some kind. They have had feelings in their bosoms that would naturally lead them to this. I do not remember reading of any people, no matter how low and degraded they were, but what had some kind of ideas, more or less distinct, in relation to the future, though they were and now are very much confused in some particulars, worshiping, for instance, gods made of gold, silver, brass, etc, and in some ages they had thousands of gods. But why did they worship them? Because they believed they had something to do with their destiny, and they wanted to secure their favor and approbation. There are a great many of these feelings existing at the present time among the heathen nations. There are some who believe that when they die they go into the bodies of beasts and various animals and occupy them; and others, that there is some kind of happiness provided for them. They used to talk in early days about the Elysian Fields, after having passed the river "Styx," where they anticipated some kind of pleasant enjoyment, the nature of which they knew not. There is a very large body of men at the present time who are what is called Mohammedans, and they have their peculiar ideas of heaven. Then we have Christianity in all its phases, with all its ideas, theories, opinions, plans and calculations, which are as much diversified perhaps as anything in existence upon the face of the earth to-day. There is, too, a lack of certainty and intelligence generally in relation to these matters. Some of the Indians believe that when they die they go to some pleasant hunting grounds, where there is plenty of buffalo, elk and deer, and where they can revel in the enjoyment of the chase, and where they can possess everything necessary to make them comfortable.

As Latter-day Saints we differ from all of them. We are dependent upon the revelations which God has given unto us pertaining to the future, and which are in strict accordance with revelations which he gave at different times to his ancient Saints. Our faith and opinion are that being dual, immortal beings, possessing a body and a spirit, associated with time and eternity, it is proper for us to know and comprehend something pertaining to the future; and not, as is generally done

by mankind, take a leap, as it were, in the dark; or as I have frequently heard people say, and Christians at that, "We do not know anything about the future, we have got to leave ourselves entirely in the hands of God." Of course we have all got to do that, and that too is proper in one sense of the word. But there were men in former times that had very different ideas from this; they lived back, away back, in what they now call the "dark ages." For instance, I will name Job and quote you language expressing his mind on this point. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not for another." There is something expressed in that very different from the vague, indefinite idea that many Christians seem to entertain in relation to these things. There is something definite and certain about it. *I know*, said Job. How did he know? A man could know nothing pertaining to the future so far off, could know nothing about the vitalizing, quickening influence of certain powers, that could so operate upon the remnants of humanity that had been buried in the grave, as to bring them forth to life, causing them to see, to hear, and to understand. How and by what principle could he see these things develop, unless by some super-human influence which had been manifested to him? He could only know it upon this principle—that "the things of God knoweth no man, but by the spirit of God," and being, too, in possession of that spirit and possessed of life and light and intelligence that flow from God, he looked through the dark vista of future ages and comprehended the purposes of God in regard to the human family and in regard to himself. John the revelator, too, "saw the dead, small and great, stand before God;" he saw the sea give up the dead which were in it. Others saw, by the same spirit, the grave open and the power of God rest upon the people therein, and then burst the barriers of the tomb, coming forth again with health and vitality. There is no human reason, no human intelligence, with all its boasted enlightenment and scientific research, that could unravel a mystery of this kind. Yet, away back in the dark ages, a man inspired by the spirit of God is heard to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;" and he knew too that in his flesh he would see God. Such language has a tendency to bring certain ideas, thoughts and reflections to our minds. An intelligence of this kind is not a phantom, it is a reality.

If we follow out the Scriptures in relation to these things, we find the same principles developed and the same ideas entertained wherever they had the Gospel of the Son of God, wherever they had the light and intelligence that flow from him. Amongst all peoples wherever the Gospel existed this intelligence prevailed, and it was that which buoyed them up and sustained them amidst all the vicissitudes and changes which they had to battle with in passing through time. Men of such persuasion were generally considered visionary. They were scouted at by others who were considered more practical, but whom I should call fools. They had to endure all kinds of ignominy and reproach; in fact it was and is so ordered that it becomes necessary, in this probationary state, that they should pass through certain ordeals in order to prepare and qualify them

for something that was to come. They had these things to pass through and they could not avoid it. Job was upbraided by his friends and persecuted by his enemies; he was robbed and stripped of everything he owned in the world, even bereft of his children, and his wife, his bosom companion, turned upon him, saying to him at last, "Curse God and die!" But said Job, "What? shall we receive good at the hand of God, and shall we not receive evil?" "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Why was it that he had to be thus tried? That he might, as stated elsewhere, be made perfect through suffering. (1 Peter, 5, 10.)

We read again of a certain man who, while enrapped in vision, saw many of the purposes of God roll forth; and among other things he saw a number that were clothed in white raiment, and who were engaged in singing a new song. Upon inquiring who those persons were, he was told that they had come "up through much tribulation." What, men having to endure tribulation for fearing God and keeping his commandments? Yes; and it was necessary, in the wisdom of God, that they should. Those were they that came up through much tribulation, having washed their robes and made them white in the blood of the Lamb. And therefore are they next the throne and serve their Maker day and night.

There are some peculiar lessons and important instructions developed in many of these things, as we see them portrayed. I speak now to the Latter-day Saints. We, a few of us, have had our share of these things. I have seen people, in the early days, who had to pass through a good deal, —stripped, robbed, pillaged, beaten, killed, murdered for their religion's sake. They were driven from their homes, they wandered about as exiles. They could truly say as Jesus once said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." They had not where to rest themselves except on the bare earth, whereon I have seen hundreds and thousands of Latter-day Saints find their shelter, when they were fleeing from the hands of merciless, ignorant Christian people. Did they know what they were doing? No. Did the Saints know what they were doing, and the object of their suffering? Yes, and they do to this day. They had implanted in them a hope, which comes through obedience to the Gospel of the Son of God, that blooms with immortality and eternal life. It was in view of these things, like it was with some that Paul speaks of—they "were tempted, they were tried, they were persecuted, they were whipped and sawed asunder; they wandered about in sheep skins and goat skins, finding their homes in dens and caves of the earth, of whom the world was not worthy." These very people that endured these things the world was not worthy of; and they declared plainly that "they sought a better country, even a heavenly, wherefore God is not ashamed to be called their God. For he hath prepared for them a city, a city which has foundations, whose builder and maker is God." The very thing that Jesus said they should have when he spoke to his disciples and said, "In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also.

There is something about these ideas animating and cheering, that gives life and vigor to the human

mind while traveling through the world, and having to meet with the various conflicts and difficulties that frequently obstruct our path.

Looking upon ourselves as eternal beings, connected with heaven as well as earth, with eternity as well as time, what difference is it to us what our lot may be, whether we abound in wealth, or whether we have to struggle with grim poverty; whether we possess the good things of this world, or have to crawl around like Lazarus did, and be glad to eat of the crumbs that fell from the rich man's table? It will soon be with the rich as if they were not rich, and with the poor as if they had not to struggle—all will find a level in the grave.

What are our views pertaining to the future? What claim have we on the Almighty? Can we say as one did, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens?" If we can say that, it is all right; no difference what our position, no difference what our circumstances, if our hearts are pure before God, and our spirits are upright, and we conscientiously feel that we are in the line of our duty, living in the fear of God and are enabled to cleave to him and keep his commandments, and walk in accordance with his precepts, all is right. No matter whether we live long or short, it makes no difference, God takes care of his people, and all is well.

Do we have trials? Yes, and it is necessary that we should; but whatever you do, let not your trials interfere with your duties and responsibilities to God. If troubles do come along, and we find it hard to battle with the things of life, never mind, let us cleave to God, to truth, to virtue, to righteousness, and maintain our integrity, and we will always feel that God is our friend, and that all is well. We will feel like saying, let the winds blow, and the rain descend, and the storms come, no matter what position we occupy, if God gives us power to breast the conflict, if we keep the commandments of God, and have our faith and hopes centered in the Lord beyond the vail, we shall feel that God is our Father and friend, and we are his children, and that he will own us and take care of us in time as well as in the eternities to come.

Well, what about others? Are you not very proscriptive in your feelings? No, not at all. I am willing, as an individual, to endure anything that God may be pleased to place upon me, inasmuch as I have his grace to sustain me. I can do nothing of myself, neither can you, without the divine assistance. Have I my weaknesses? Yes. Have you weaknesses? Yes. Are any of us perfect? No. We are placed in this world to prove us. What shall we do? Why, fear the Lord and do the best we can, trusting in him. If we do that, all is right pertaining to the future. But what are we all aiming at? I am looking for a celestial glory. I want to be associated with the Church of the first-born, whose names are written in the heavens, and with Prophets and Apostles, and with all the holy men of God who were inspired with the same hopes, who lived generations ago, as well as with such men who now live. If I can only fight the good fight of faith, and lay hold of eternal life, then all is right. What of others? They are in the hands of God, and so are we. But are we all going to get into the celestial kingdom? I am afraid not. Not all the Latter-day Saints? I am afraid not. We read that many are

called, but few are chosen. We read also that there were five wise and five foolish virgins. The wise virgins, we are told, had oil in their lamps, and their lamps were trimmed and burning. They were prepared to meet the bridegroom whom they expected. The others had no oil in their lamps at the time the cry was raised for all to go forth and meet their Lord. They had become careless and indifferent, and while the foolish virgins were away trying to procure oil for their lamps, the bridgroom came, and only those who were prepared to meet him went in with him, when the door was shut. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." That is the way I read these things.

Now, then, we have these principles before us, and it is for us to do right, and act honorably and virtuously, uprightly and consistently, and all will be well. If we do not, it will not be well, for every man will be judged according to the deeds done in the body. And in regard to others who receive not the Gospel, they too will be judged according to their works. Did God make any of his children for the purpose of destroying them? I think not. I think he will do the very best he can with all of us. But will he take the disobedient and the careless and indifferent ones into the celestial kingdom, to dwell with him and with the just who are made perfect? I think not. There are bodies celestial, bodies terrestrial, and bodies telestial. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also *is the resurrection of the dead.*" To judge from these facts, does it look to you reasonable that all the Latter-day Saints will get into the celestial kingdom of our God? To me it does not. But the Lord has revealed to the children of men many great things, and has taught them many great principles; if they do not receive those principles, and adhere to them, and keep his commandments, are they to be damned and buried in hell forever? I think not.

Some of our sectarian friends think that we have curious ideas about them. I tell you what it arises from. We are aiming at what we term a celestial glory. They do not understand this. Will they get a glory? Yes, they will get all that they are looking for, just as much as they can abide, as much as it is possible for God to confer upon them under the circumstances. And will the heathen be saved? Yes, all the children of God, no matter by what name they are called, will be saved, receiving as high a glory and salvation as they are capable of receiving. But are all going to inherit a celestial glory? No, but the degree of their glory will altogether be ahead of their ideas with regard to it. It may doubtless be said of them, as it was said of others, that "eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." These are facts which we all Latter-day Saints entertain, and God does, and who would raise an objection?

Because we have been persecuted and maltreated, should we entertain feelings of hatred and animosity for the human family? No! All good Latter-day Saints who possess the light and life of Christ, who have thus suffered, feel as Jesus did during his moments of bitterest pain, when he said, "Father, forgive them, for they know not what they do." God

is the God and Father of all the spirits of all flesh that now live, that have lived through all the ages of time, and he is interested in the welfare and salvation of all; but he, as well as we, is governed by law, and hence he is no respecter of persons, but gives unto all according to their works. I have set my mark high, and if God will give me grace sufficient to overcome every evil and to surmount every trial, I intend to continue to fight the good fight of faith, and lay hold of eternal life.

With regard to sister Bourne, to whose remains we now pay our last respects and which lie before us, it is all right, a right! I too have had my friends leave me. Do I feel sorry? No. They have gone and they rest from earthly trouble, and I expect to follow after them. I well remember the conversation I had with my father when he was about to depart this life. I said, "Father, you are going?" He said, "Yes." I then said, "That is right, father you came into the world a little before me, and you are leaving a little before. I will not try to disgrace you, and by and by I will come too." It is true, we do not like to lose a good, kind companion, a wife, a husband, a child, a brother, a sister, or any of our near and dear friends or relatives; but we have to do it, and it is right and proper that we should. They go a little before us; when we get there they will receive and welcome us, and say, "God bless you, you have come at last." That is the way I look at it. I expect to strike hands and embrace my friends who have gone before, who have proved themselves faithful and true. Why should I mourn when they leave? Of course, I like their company and association, but it was not designed that I should always have it here. We came here to live, and to die that we may live; and we are all moving, moving, passing off this stage of time. It is for us to prepare for the eternities to come.

I pray God to comfort the hearts of the husband, children, relatives and friends of this our departed sister, and say, May the peace and blessings of God be and abide with you, and may he lead us in the paths of life, and enable us to struggle for the glory and exaltation that are within our reach, until we shall have overcome, and be prepared to enter into the celestial kingdom of the Father, which may God grant for Christ's sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TWENTIETH WARD MEETING HOUSE, SALT LAKE CITY, SUNDAY AFTERNOON, DEC 3, 1876.

(Reported by Geo. F. Gibbs.)

PROPHECIES UNFULFILLED—CHANGES IN THE CONFIGURATION OF THE GLOBE—MIRACLES THE RESULT OF LAWS NOT YET PERFECLY UNDERSTOOD—THE RE-FORMATION OF THE EARTH—ITS CHARACTER DURING THE MILLENNIUM—ITS PURIFICATION BY FIRE—THE NEW HEAVENS AND THE NEW EARTH—THE GOSPEL THE CELESTIAL LAW, AND ONLY PASSPORT TO EXISTENCE ON A CELESTIALIZED EARTH.

The following passages of scripture were read—The 24th chapter of Isaiah, from the 1st to the 6th verses, and from the 17th to the 23rd verses; the 6th chapter of Revelations, from the 12th to the 17th verses; the 34th chapter of Isaiah, from the 1st to the 4th verses; and the 13th chapter of Isaiah, from the 6th to the 13th verses.

Elder Pratt then said—I have read these passages, not with the idea of selecting from them any one passage, but more particularly to impress upon the congregation the fact that something must take place which never has been fulfilled.

Since the day that Isaiah lived and prophesied among the people, you will admit, with me, that there never has been a universal destruction of all the wicked and the transgressors from off the face of the earth. There have been scores of millions of sinners upon the earth since the utterance of this prophecy to the present time, but the wholesale destruction spoken of has never taken place. You will all admit with me also that the signs which are to appear in the heavens, about the time of this universal destruction of the wicked, have not yet taken place. We are told not only that the sun shall be darkened in his going forth, but the stars shall refuse their shining. If only the sun were to be darkened, the heathen nations, that could not account for it, might say it had reference to some great eclipse, such as has occurred in different ages; but when they find that all the stars of heaven withhold their light, and there is not even so much as a glimmer of light, and the sun too becomes as black as sackcloth, they cannot impute it to an eclipse, for an eclipse would not destroy the light of the stars that are scattered over the concave of heaven. We are also told, in connection with this, that the earth is to be affected as well as the heavenly bodies; it is to roll to and fro like a drunken man, the

mountains are to be broken down, and the whole earth is to be dissolved. *No such thing has ever taken place* since the day this prophecy was uttered; it is therefore yet to be fulfilled.

Again Isaiah in the 40th chapter has said that "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together." Such an event as that has never occurred, for we have many mountains *in all parts of the earth*, and the valleys are not yet exalted, neither are the rough places made smooth. We are told that not only are the mountains to be broken down, and the valleys exalted, and the rough places made smooth, but the earth *itself is to be dissolved*. This agrees with the prophecies of the Psalmist David. He was permitted to see the great day of the coming of the Lord, and has described it in many of his psalms; among other things which he says *shall take place*, is that the hills should melt like wax at the presence of the Lord. They of course will fall down by the force of gravity, and fill up the valleys; such an event has never taken place since the day the prophecy was uttered.

We are told also in another place by the Prophet Isaiah, how that the servants of God in those notable days should call upon the name of the Lord, saying, "Oh that thou wouldst rend the heavens, that thou wouldst come down that the mountains *might flow down at thy presence*. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations might tremble at thy presence," which prayer shall be answered.

Another thing is spoken of, besides all these changes that I have named. There will be a great removal of certain portions of the earth. "The earth is moved exceedingly," as contained in the 19th verse of the 24th chapter of Isaiah, and in the following verse, still referring to the changes that this earth is to undergo, it reads, "And shall be removed like a cottage." We are still further told in the same chapter that "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down," etc.; that is, many portions of the earth which now lie buried will be thrown to the surface, and many portions which now are the upper crust of the earth will be turned under.

The earth is now divided into continents and islands. We may ask, are these to change their location? The answer is, yes. The Apostle and revelator John, in the 6th chapter of Revelations, tells us that he saw, in vision, after the opening of the sixth seal, among other remarkable things, that "every mountain and island were moved out of their places." Such islands as Great Britain will change *their location*, as well as those of the Pacific Ocean and all others in like manner; and I have no doubt there will be a vast change between the location of continents and the location of the great oceans and seas at that time. The earth will *doubtless be rolled back* to the position it formerly occupied. We read that there is to be a restitution of all things spoken of by the mouth of all the holy Prophets. If the earth is to be restored to its former condition, as it once existed *soon after the creation, then, so far* as continents and oceans are concerned, there will be a restitution of those portions of the globe, as

well as many things not mentioned in prophecy.

These passages which I have read occurred to my mind principally after I came to this house. I had nothing particular to present to the congregation, nothing studied or prepared. I prefer to depend upon the spirit of the Lord to direct me when engaged in preaching the Gospel, and my mind seems to be directed to the great events that are to transpire in the overthrow and destruction of the wicked nations—the great events to transpire in which the sun will become black as sackcloth, and every star withhold its light and cast themselves down as the falling of figs from the fig-tree, all of which will be very remarkable in their nature.

The Prophet Joel says, "it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:" "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come," etc. Do you suppose, my brethren, that the Lord would have inspired such men as the Psalmist David, the Prophets Isaiah, Joel, John the Revelator, as well as many others, to speak of events of this description, which were to take place in the latter times, if no such thing would transpire? No, certainly not. These things too are so frequently alluded to that we cannot have any dubiety upon our minds in regard to the design of the Lord.

I have no doubt a great many changes have taken place upon our globe since that great change wrought upon it at the time of the creation. There certainly was a great change wrought upon it then, for we are told that when the Lord organized the earth it was enveloped in a great ocean of water, there being no dry land in sight. But the Lord, by his power and word, or, in other words, by his immutable laws, caused that the waters should be gathered together into one place, and hence the dry land appeared. I do not suppose that this change was effected in the twinkling of an eye; I believe the Lord has certain established laws by which he accomplishes his wonderful works pertaining to all his creations. How long this submerged earth had an existence before the Lord commanded the great deep, that enveloped the whole surface of the same, to be removed, is not for me to say; no one can tell how many years, or thousands of years, or how many millions of years, this earth may have existed in the form of partial or imperfect organizations before this great event happened, of which Moses gives an account. The periods mentioned in the history, as recorded in the 1st chapter of Genesis, are represented as beginning with the evening and ending with the morning. Seven such periods are mentioned. How long these periods, called days, were, I cannot tell; it is very evident they were not governed by the rotation of the earth on its axis, because the sun did not give light during the first three days or periods. It was on the fourth day that the Lord caused the light of the sun to shine upon this little speck of creation. But there were three days prior to that, when the sun did not shine upon the earth. What then was to distinguish between the light and darkness we of course cannot say. There was an eternity of past duration, before the period, called "the first day." The

materials we, as Latter-day Saints, believe existed from all eternity, the materials had no beginning; they were not created.

There is one particular to which I wish to call your attention. The ocean seems to have been gathered by itself, when the dry land appeared, and whether or not there were any islands at that period of our globe's history, we are not informed. You might inquire—What has occasioned two great continents and two great oceans intervening between them, and how are we to account for the appearance of islands and seas as they now exist? These are the results of other changes since the days of the organization of this earth, as proclaimed by Moses. The flood, no doubt, produced some changes on the surface of our globe, but still I do not believe, for a moment, that it could have produced the changes we now see. So far as the location of the different islands and continents is concerned, we descend to a period since the flood. In the days of Peleg, we are told, the earth was divided. This is a very short historical notice of a very marvelous event. If we had the whole account of this occurrence precisely as it transpired, it would certainly be extremely wonderful. Supposing that the one great ante-deluvian continent, which must have existed prior to that time, were to be divided by several thousand miles of water, would not that be a most wonderful event?

It may be enquired, what natural laws could have performed such an event? I do not pretend to say that any regular, uniform laws exist by which it was accomplished; but there are laws, perhaps, that finite man does not comprehend and fully understand, which might occasion the division of the earth. The Lord has under his control all the laws of nature, whether uniform or not. It is just as easy for the Lord to cause water to stand up as perpendicular walls, instanced in the case of the children of Israel crossing the Red Sea, as it is to cause these waters to settle to their common level. What causes water to find its level? It is the power of God, and nothing else. We give it the name of gravitation; but the power of gravitation is nothing more nor less than the power God exercises upon the elements, producing uniform laws.

Has the Lord no other laws in operation but the law of gravity? Yes, he can cause the law of gravity to be in subjection to other laws. For instance, a certain man was cutting down wood with the Prophet Elisha when his axe fell into deep water, to all appearance lost; and the man was somewhat exercised about it, because the axe was borrowed. The Prophet, understanding the nature of certain laws higher than that of gravitation, exercised the power of the Priesthood with which he was endowed, commanding the iron to swim, and it did so.

Again, on another occasion, the Prophet Elisha, knowing that he must succeed the Prophet Elijah in the ministry, and that Elijah was about to be translated and taken to heaven, asked of him a certain favor before he ascended, namely, that a double portion of his (Elijah's) spirit might rest upon him. Elijah said in response, "Thou hast asked a hard thing; nevertheless, if thou seest me, when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." It pleased the Lord to grant unto Elisha his desire, for he beheld the Prophet ascend to heaven in a chariot of fire, drawn by horses having the appearance of fire. He then took the mantle of Elijah,

that fell from him, and with it he smote the waters of the Jordan, saying, "Where is the Lord God of Elijah?" And they parted hither and thither, and Elisha went over on dry ground. Here, then, we perceive a power greater than gravitation.

As we have already observed, when the children of Israel had passed over the Red Sea, the waters were thrown up like walls on either side of them; the Lord caused the same waters to flow down upon their enemies, totally destroying them.

Again, while Israel was journeying in the wilderness we are informed that they came to the river Jordan, and that as the Priests who bore the ark of the Covenant touched the water with the soles of their feet, the waters rose up in a heap, and all Israel passed over on dry ground.

From these simple testimonies we have shown that God controls the laws of nature. Again, the fact of the Prophet Elijah being taken up to heaven, records another instance of the laws of gravitation being overcome by a more powerful one. Again, the ascension of Jesus, after he had commissioned his disciples to preach the Gospel to all the world, was another instance of the law of gravitation being overcome by the power of God. Then let no person suppose that all the great events that will hereafter transpire upon the surface of land and sea, have got to take place by reason of some slow progressive changes, occupying hundreds of thousands and perhaps millions of years, according to the ideas of modern geologists. Can they show the way the Lord can govern and control these things, bringing about events, in the course of a very short time, that perhaps would take millions of years to accomplish by the mere progressive changes, such as are recognized by geologists? How easy it would be for that same power to be made manifest, in commanding the great ocean to leave its present bed and to gather together in the polar regions in our globe. One may ask, What would hold them there? They now occupy the common level surface as near the centre of gravity as they can, and sustain the centrifugal force exercised by the rotation of the earth on its axis. If they should be rolled back, whence they came; if a great equatorial continent, in one continuous belt, encircled the globe, and the two polar regions were covered with oceans, what would hold them in their position? It might be done without infringing particularly on the laws of gravitation. How easy it would be for the Lord to compress the polar regions of our globe, and cause the equatorial regions to rise higher, so as to balance the polar waters, and retain them in the arctic and antarctic regions.

It may be objected, that should such a condition exist, even though we should admit the power of God in thus dividing the waters, and giving us an equatorial continent, yet this would not protect the inhabitants of the equator from the burning heat of the sun, and it would be utterly impossible for the inhabitants of the earth to inhabit the equatorial region, if this should be the case How easy it would be for the Lord to alter the position of the earth's axis, giving it a greater inclination to the plane of the ecliptic, so that the two tropics should extend thirty-five or forty degrees north and south of the equator. What effect would this have? It would have the effect of giving greater heat to the poles, and also of giving less heat to the equator.

The earth will be shaped into the form best adapted to the occupation of a higher order of beings. Now,

children of mortality occupy this globe. In some portions of the earth we suffer extremes of heat and cold. The Laplander has guarded against this in his snow house, while the people of the torrid regions have to guard against intense heat. And there is much suffering by the inhabitants of the earth, in their present state of mortality, from the extremes of heat and cold. But in relation to the great event I have named, I have no doubt but what every motion and arrangement that the Lord will cause to take place upon the surface of our globe, will have a tendency to prepare it for the habitation of beings of a higher order of intelligence than those who now occupy it. In testimony of this, we will refer you to some few passages of Scripture. The inhabitants of the heavens, who now reside in the presence of God the Father, and his Son Jesus Christ, do not always expect to reside there; they have anticipations as well as we. And they expect to receive another place or location than where they now reside. Have you not read that peculiar passage contained in the 5th chapter of the Revelations, in relation to the inhabitants of heaven? The Revelator, John, heard them sing a new and beautiful song, about the unsealing of a certain book—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth," etc.

What! the inhabitants of heaven coming to reign on this earth? Yes. Some of you may say, "I should not think that heavenly people would want to leave the presence of God and the Lamb, where all is peace and happiness, where there is no sin to mar the peace of that blessed abode. I should not suppose that they could anticipate joy in coming back to this earth." But the earth is to undergo a change in which it will be sanctified and made glorious when the sinners are destroyed. When the Lord performs what I have read to you, namely, that the inhabitants of the earth are to be burned up, and few men left; and all the armies of the wicked slaughtered. And when the prediction of Isaiah is fulfilled, that the slain will be from one end of the earth to the other, and the earth changed in its position, and a beautiful climate introduced, and all the dry ground made habitable, and the rough places made smooth, the valleys raised, and the mountains levelled down, I think they will then delight to come here. Because this is their old home, where they once lived. "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

How will they reign? Will they come here as spiritual personages without bodies of flesh and bones? No. There will be a resurrection, and when these great events take place on the earth, which are so clearly predicted by so many of the ancient worthies, who held communion with God, the graves will give up the righteous dead. The Saints who were heard singing that new and beautiful song, even the spirit of the just, will come from the celestial paradise to claim their resurrected bodies, no more to be subject to death—they will be immortal and eternal. They will have intelligence in proportion to that exalted condition of their spirits and bodies,

and the earth will be adapted to them as a dwelling-place. This is the reason why these changes are to take place.

Geologists say it would take some millions of years to effect any changes of the earth in regard to the location of its continents and islands, and a great number of intelligent readers are inclined to this belief. But there is a God who will disappoint them all, who will show forth his power, causing the earth to rock to and fro like a drunken man; a God whose power is able to cause the mountains to be cast down, and the valleys to come up. When it rains upon the exalted valleys, it will wash down the rich soil upon the rocky mountains which have sunk beneath, making them fertile; and thus the whole surface of the earth will become a fit abode for man in his improved and perfected state, whether immortal or mortal.

"Do you think," one may say, "there will be mortal beings living on the earth, when these heavenly hosts come?" Yes, and they will dwell together. What, people not subject to sickness, or to sorrow, or punishment, people whose bodies are celestial and immortal, who will endure in their bodies to all eternity! Will they mingle with mortal beings? Yes. Have we any Scripture to sustain us in this? Yes. Our Savior was immortal when he arose from the tomb, his body of flesh and bones was no longer sensitive to pain; it was a glorified, immortal, and eternal body. Could he mingle with the children of mortality? Yes, for on a certain occasion the Apostles, doubtless thinking the Savior to be dead, went to their nets, their former pursuit. But Jesus knowing their hearts, went to the sea-shore and there made a fire. By and by he called them to land, and they came. He took a fish and broiled it on the coals, and gave it to them to eat, and he ate with them. He was immortal, they were mortal. Was there any perceptible difference between the appearance of the Savior on this occasion, and his disciples? No; he did not permit his glory to shine forth, as he did on the Isle of Patmos, when John received his heavenly manifestations. His glory was withheld, and they had no difficulty in looking upon his person.

I have no doubt there will be a certain degree of the glory of the immortal beings withheld from the children of mortality, during the whole period of the millennium. Kings and priests will come here to reign, and will mingle freely among their children of whom they are ancestors. And those who are mortal can receive instruction from those who are immortal, that will prepare them for the time when the earth is to undergo a still greater change The children of mortality will need this preparation in order to live when this earth is burning up, which is to be its final destiny.

When Jesus comes, the events that I have named will take place. The earth is destined to pass away; after these immortal beings have dwelt upon it for one thousand years, after Jesus has been here reigning as King of kings and Lord of lords, and people have become familiar with him and all the ancients, by and by the earth will be burned up. You may inquire, "What is the use of burning it up?" I tell you my reason why I suppose the earth will be burnt up. It has been cursed by reason of the fall. In the early ages God said, "Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life," etc. That curse has

not been fully removed to this day, the earth has groaned under wickedness. Its inhabitants have had to suffer all the inclemencies of a rigid climate or the intensities of heat and cold. Millions have thus suffered for many thousands of years, all in consequence of the curse that came upon this creation. This curse is not all to be removed, at once, it will be removed, in part, during the Millenium. The curse will not occupy the whole face of the earth to the same extent during that time as it has during the days of wickedness. But so great has been the curse that God decreed that it should suffer death like unto man; it cannot escape it, the change must come, the final change, which is equivalent to death itself. The Prophet Isaiah speaks of the earth dying: "And they that dwell therein shall die in like manner." As it shall die, so shall all who dwell upon it. When shall it see death? Not until after the Millennium, after the reign of righteousness for the space of one thousand years; after, too, "the little season," during which period of time Satan will be loosed out of his prison. It will continue in its temporal state with a portion of the curse upon its face, until the devil shall gather together his armies at the end of the thousand years, when he will marshal them, bringing them up on the breadth of the earth, and compassing the camp of the Saints and the beloved city. Then the Lord will make the final change; then the last trump will sound, which will bring forth all the sleeping nations; they will come forth with immortal bodies no more to be subject to temporal death. They will come forth from their sleeping tombs, and the sea will give up the dead which is in it. The graves of the wicked will be opened, and they will come forth; and a great white throne will appear, as recorded in the 20th chapter of Revelations, and the personage who sits on it is described. Jesus comes then in his glory and power, in a manner far greater than has ever been manifested on this earth before; so great will be the glory of him who sits upon the throne, that from before his face the earth and the heaven will flee away, and no place shall be found for them.

Will not that be a greater change than casting down the mountains, etc., which is to take place at the beginning of the Millennium? The earth is to be burnt by fire, returning to its original elements. It does not say there shall be no place found for the elements, but there shall be no place found for the organized world. Like ourselves, the organization of the mortal body will cease, it will be finally dissolved, and the elements of which it is composed will be scattered in space; but that same God that controls the laws by which it exists now will in due time, and when he sees proper, speak to these elements, and by his Almighty power they will again come together, and be formed into a new earth, as is clearly portrayed in the 21st chapter of St. John's Revelations. The Apostle not only saw the heaven and the earth pass away, but he saw "a new heaven and a new earth: for the first heaven and the first earth were passed away."

How do you suppose this new earth will be made? Do you suppose the Lord will go away into the immensity of space, and gather together new materials and command them to be organized? No, he will take the same materials, the elements which will have been dissolved by fire, and he will command them again to be reorganized, adapting the resurrected creation to the condition of

the inhabitants that will occupy it. It will then be far more glorious than it will appear, during the thousand years of rest; it will then be reorganized by Almighty God in the most perfect form, so that it shall be capable of eternal and everlasting endurance, no more to be dissolved, no more to suffer from the action of the elements one upon the other, as has been the case with this earth, during its temporal existence. But it will continue to all eternity, and who are to inhabit it? The Saints who have before lived upon it, during the seven thousand years of its temporal existence.

Have we any account to sustain us in this? Yes, for after John saw the new heaven and new earth, the next thing he tells us of is the population of the new earth. "I John saw the holy city, new Jerusalem, coming down from God out of heaven. prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall these be any more pain, for the former things are passed away."

The earth then will be made new, immortal, eternal in its nature; and holy beings that John saw come down in this holy city will be its inhabitants. No more death, no more sorrow, etc.; in other words, this earth, this creation, will become a *heaven*. The heavens that exist now are innumerable to man. God has from all eternity been organizing, redeeming and perfecting creations in the immensity of space; all of which, when they are sanctified by celestial law, and made new and eternal, become the abode of the faithful former inhabitants, who also become immortal, through and by celestial law. They are the mansions referred to by the Savior—"In my Father's house are many mansions." In other words, we may say, In our Father's dominions are many *mansions*. They are not like mansions built by men, they are worlds of greater and lesser magnitude. The first grade are exalted, celestial bodies, from which celestial light will radiate through the immensity of space.

We are anxiously praying to dwell in the presence of God the Father, when we depart this life. Where will it be? He will dwell with man upon the earth. Will this confine him to this earth? No, not any more than the kings of the earth are confined to their palaces, or the city in which they may dwell. They have the right to visit the different portions of their dominions and even any parts of the earth. So will God our Eternal Father, when he selects this earth as a habitation, make it as one of his dwelling places, but he will have power to go from one celestial world to another, to visit the myriads of creations, as may seem to him good.

In thus referring to the changes that the earth must undergo we might ask, Are we living now so as to be prepared for all the dispensations of God's providence? Are we prepared to receive our inheritance upon this earth, when it shall be made eternal? If we keep the celestial law which God shall give to us; or in other words, if we are born first of the water by baptism, and then of the spirit by the baptism of fire and the Holy Ghost, and if we continue to walk in this spirit in newness of life, being new creatures before the Lord our God, and becoming

sanctified by the celestial law, even the law of the Gospel, we will then be prepared to inherit this creation, when it shall be made new, and sanctified, and become immortal.

If we are not thus prepared, where shall we go? God is the author of many creations besides those that are celestial. He will prepare a creation just adapted to the condition of such people—those who are not sanctified by the Gospel in all its fullness, and who do not endure faithful to the end, will find themselves located upon one of the lower creations, where the glory of God will not be made manifest to the same extent. There they will be governed by laws adapted to their inferior capacity and to the condition which they will have plunged themselves in. They will not only suffer after this life, but will fail to receive glory and power and exaltation in the presence of God the Eternal Father; they will fail to receive an overlasting inheritance upon this earth, in its glorified and immortal state. Therefore how careful the Latter-day Saints should be in order to merit the association of the happy throng whom John heard singing that new song. We desire our inheritance on this earth as well as they. If they could rejoice in anticipation of receiving an inheritance on the earth, how much more can we who, know compartively nothing of the joys of heaven, when our globe will be glorified, a fit habitation for immortal, glorified beings.

Let us keep the commandments of the Most High; let us so order our lives that we can have a claim upon the Father, looking forward to that period of time when these mortal bodies, which must slumber in the dust, will come forth from the grave, fashioned after the likeness of his most glorious body, to inherit the same glory with him. Amen.

A FUNERAL SERMON,
PREACHED BY ELDER JOHN TAYLOR,

At the 7th Ward Meeting House, Salt Lake City, on Sunday Afternoon, Dec. 31, 1876, over the remains of Ann Tenora, the wife of Isaac Waddell; and also over the remains of George W., son of Edward Callister.

(Reported by Geo. F. Gibbs.)

BURIAL SERVICES, AN ANCIENT PRACTICE—GOD, THE GOD OF THE LIVING—KEYS COMMITTED TO JOSEPH SMITH. THE LAST DISPENSATION—JESUS THE GREAT REDEEMER—AN EVERLASTING PRIESTHOOD—THE POWERS OF THE RESURRECTION—SCRIPTURAL, PHILOSOPHICAL, AND CERTAIN—SEALING POWERS ETERNAL.

After the reading of the 15th chapter of 1st Corinthians, commencing at the 20th verse, by Elder David McKenzie, Elder Taylor said:

It is a sad thing to meet together as we have done on the present occasion, and to find here two of our friends from different families who have been smitten by the hand of the destroyer, thus having to attend to a double funeral ceremony. It seems to be my lot to-day to be mixed up with these matters, for I have just come from attending to one funeral in the 14th Ward; and now I meet again with you to join in praying our last sad respects to the departed dead. There is something about these things that touches the most sympathetic feelings of human nature. God having planted these things in our bosoms, I presume it is right and proper that they should be exercised and cherished.

In reading the history of some of the ancient men of God, such, for instance, as Jacob, Joseph, Abraham and others, there was great reverence and respect evinced towards them, not only by their friends and relatives, but by strangers. On the death of Jacob there was a very large concourse of people assembled from the land of Egypt, including "The servants of Pharoah, the Elders of his house, and all the Elders of the land of Egypt, and all the house of Joseph and his brethren and his father's house. And there went up with him both chariots and horsemen, and it was a very great company, and they mourned with a great and very sore lamentation." The Egyptians joined with the relatives in mourning his death. The same feeling was manifested when Joseph and others died. Then were feelings of sympathy manifested towards the bereaved and also towards the dead. These feelings exist more or less among us. We, like them, have ideas pertaining to the future, that

are pregnant with importance and that are full of interest to every reflective mind.

When Abraham died, Isaac knew that he was a man of God; he had unquestionably heard his father talk over communications he had had with God, and he doubtless knew very well, when he was taken by his father to be offered up as a sacrifice, that it was in obedience to a commandment of God; he knew very well that his father had communications with the Lord and received revelations from him, and that he had distinct and correct ideas also in regard to the future. Jesus, you will remember, in speaking of Abraham, said, "Abraham saw my day and was glad." Abraham had promises made to him pertaining to the land of Palestine, that were not really fulfilled in his time; and Stephen, soon after the Savior of the world died, in talking about Abraham, said that God had promised it to his seed; and yet, says Stephen, the Lord "gave him none inheritance in it; no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and his seed after him, when as yet he had no child." There are men now living among the descendants of Abraham, who expect to see that promise fulfilled, when his descendants will again inherit that land of promise, and when all things spoken of by the mouth of the Prophets will be accomplished. The measuring line will yet go forth again in Jerusalem, and Jerusalem will yet be inhabited on its own place, even in Jerusalem. Abraham will yet realize the fulfillment of the promises made to him and will stand in his proper place and position as their father and the proper representative of his seed in the grand jubilee in this earth, when the purposes of God shall be accomplished pertaining thereunto.

In connection with this it was said on a certain occasion, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." We also find a statement in the Book of Doctrine and Covenants, referring to father Joseph Smith and others, who it is said "sitteth with Abraham at his right hand." Consequently Abraham lives, and not only Abraham, but father Joseph Smith, as well as many others of our brethren with whom we have been acquainted, who have died true and faithful to the cause. From another revelation, pertaining to one of the High Councils that was organized, we learn that God had taken them to himself and that they retained their Priesthood, that it belonged to them, and no man could take it from them, and that they were with the Lord.

In relation to these things there is something very interesting to all right-minded persons who are good and faithful Latter-day Saints. We believe that these men of whom we have spoken, as well as Adam, Seth, Noah, Enoch, Methuselah and all "the Church of the first-born whose names are written in heaven" have their proper position there, as well as the Apostles who lived cotemporary with the Savior. Of these worthies it is said that when Jesus shall come they will come with him, clothed with power and glory. In another place we are told that they, the Apostles, will "sit upon twelve thrones, judging the twelve tribes of Israel."

Again, there are other things associated with these matters, all bearing more or less upon the same points. When God selected Joseph Smith to open up the last dispensation, which is called the dispensa-

tion of the fullness of times, the Father and the Son appeared to him, arrayed in glory, and the Father, addressing himself to Joseph, at the same time pointing to the Son, said, "This is my beloved Son, in whom I am well pleased; hear ye him." As there were great and important events to be introduced into the world associated with the interests of humanity, not only with the people that now are, but with all people that have ever lived upon the face of the earth, and as what is termed the dispensation of the fullness of times was about to be ushered in, Moroni, who held the keys of the unfolding of the Book of Mormon, which is a record of the people who lived upon this American continent, came to Joseph Smith and revealed to him certain things pertaining to the peoples who had lived here and the dealings of God with them, and also in regard to events that are to transpire on this continent.

Then comes another personage, whose name is John the Baptist. He ordained the Prophet Joseph to that portion of the Priesthood of which he held the keys, namely, the Aaronic, or lesser Priesthood. Afterwards came Peter, James and John, who held the keys of the Melchizedek Priesthood, and of the dispensation of the fullness of times, they being the last in their day to whom it was committed, and therefore they came to him and revealed to him the principles pertaining to the Gospel, and the events to be fulfilled. Then we read again of Elias or Elijah, who was to act as a restorer, and who committed to him the powers and authority associated with his position. Then Abraham, who had the Gospel, the Priesthood and Patriarchal powers, in his day; and Moses, who stood at the head of the gathering dispensation in his day, and had these powers conferred upon him. We are informed that Noah, who was a Patriarch, and all in the line of the Priesthood, in every generation back to Adam, who was the first man, possessed the same. Why was it that all these people should be associated with all these dispensations, and all could communicate with Joseph Smith? Because he stood at the head of the dispensation of the fullness of times, which comprehends all the various dispensations that have existed upon the earth, and that as the Gods in the eternal worlds and the Priesthood that officiated in time and eternity had declared that it was time for the issuing forth of all these things, they all combined together to impart to him the keys of their several missions, that he might be fully competent, through the intelligence and aid afforded him through these several parties, to introduce the Gospel in all its fullness, namely, the dispensation of the fullness of times, when, says the Apostle Paul, "He might gather all things in Christ, both which are in heaven and which are in earth, even in him." Consequently he stood in that position, and hence his familiarity with all these various dispensations and the men who administered in them. If you were to ask Joseph what sort of a looking man Adam was, he would tell you at once; he would tell you his size and appearance and all about him. You might have asked him what sort of men Peter, James and John were, and he could have told you. Why? Because he had seen them.

We are living in this dispensation, which is pregnant with greater events than any other dispensation that has ever existed on the earth,

because in it is embraced all that ever existed any where among any people of the earth. Hence why we look upon Joseph Smith as so great and important a character in the world's history. I think he was one of the greatest Prophets that ever lived, Jesus himself excepted. Enoch was a great man, a mighty Prophet, he had a great many sacred and heavenly things committed to him. He performed a great work in his day—he walked and talked with God, he preached the Gospel and gathered the people as we do, and then he and his city were caught up to heaven, to return to earth in the latter days. He performed his work and afterwards God took him. How Joseph Smith will compare with him will be better understood when Zion is built up and redeemed, and Enoch's Zion comes down to meet it. They both held important positions and both will stand in their lot as decreed by Jehovah.

Enoch received many revelations and obtained great power from God, and unquestionably the influence of that power was felt by the surrounding peoples. For when certain peoples gathered themselves together against him and his people in a belligerent attitude, Enoch stood forth and prophesied, and the earth shook and trembled, and the people stood afar off and fled from his presence. Of the power he possessed, and the heavenly manifestations he had, we have very little account.

When speaking of these various dispensations, ideas altogether different present themselves to our minds. My mind has been always more or less engaged contemplating the wonderful works of God. Even at an early age, before I became acquainted with the principles of our revealed religion, I frequently used to ask myself, "Who am I? What am I? What am I doing here? What is the object of my earthly being? Where did I come from, and where am I going to?" I have since had the same reflections; but now I have a better method of arriving at conclusions, the Gospel having enlightened me in regard to a great many of these principles. When we entertain and speak of the things of God and his dealings with humanity, we do not deal with things small and insignificant in their character, but with things great and stupendous, things that are worthy the care and supervision of the great God. When the Gods created the earth, they did it for certain purposes. Having organized it according to the eternal purposes of God, they separated the waters from the dry land, so that the land appeared. They next caused light to shine upon it before the sun appeared in the firmament; for God is light, and in him there is no darkness. He is the light of the sun and the power thereof by which it was made; he is also the light of the moon and the power by which it was made; he is the light of the stars and the power by which they were made. He says it is the same light that enlightens the understanding of men. What, have we a mental light and a visual light, all proceeding from the same source? Yes, so says the scripture, and so says science when rightly comprehended. All these things were organized according to the eternal purposes of God in relation to the earth on which we live, and then man was placed upon it; and afterwards the beasts, birds and fishes and seeds of every kind, everything bearing seed after its kind, having power to propagate its own species and perpetuate itself on the earth. I do not wish now to

deal with details, for that would lead us from the subject.

What next? Man is placed upon the earth. For what? The very first command given to him was to be fruitful and multiply, and replenish the earth. Or in other words, "I have put you in possession of certain faculties for a certain purpose. I have prepared the earth for you. I have my spirits living with me in the eternal heavens, and in the proper time it is my will that they shall come forth to inhabit tabernacles." He organizes every thing according to these principles. Then man appears in a certain condition, and there is but a shadow between him and the heavens that nothing but the light of the Gospel can remove; a forgetfulness, as if we were puzzled over an uncertain dream; a curtain is spread over the whole human family, and they are thrown upon the world to struggle along as best they can, having to contend against great powers and unseen influences that exist and whose object is to war against humanity. For Satan had already been struggling in the heavens among the sons of God, from whom he dissented, and thus he became the devil, and they that took sides with him became his angels. We are told they numbered a third of the hosts of heaven, and whilst they fought and struggled with the Gods for the power and supremacy, they were cast out from heaven and they came here, where Satan became the prince and power of the air. What to do? To tempt and try fallen man. They wander up and down the earth for this purpose, thus man is placed in a position to be tried, combatting as he has to do with all manner of influences which seek his overthrow.

While in this condition it was necessary that man should receive additional power and intelligence to enable him to combat successfully these evil influences; hence the Gospel was revealed to him. If after receiving this light and knowledge he should fall a prey to the enemy of his soul, he would become more or less subject to the rule of this evil power, and thus suffer according to the extent of his fall. But if he should contend against these powers and spirits and against every weakness his flesh might be heir to and come off victorious, he is promised celestial glory in the eternal worlds and eventually to become as a God.

What next? We find the powers of darkness beginning to prevail in the hearts of fallen man. For instance, the first two living sons, one of them killed the other and was a murderer. What a prospect; how the devil would laugh, saying, "Since Cain has slain his brother Abel, there is no son remaining but a murderer, so what becomes of your kingdom? But God gave unto Adam another son named Seth, who represented the interests of his father and the interests of God. And in order that they should not be led down to the gates of death, Jesus was provided as a Savior, as a lamb slain from before the foundation of the earth. And hence Job said, "Deliver him from going down to the pit: I have found a ransom." God made this provision in the beginning; he knew that man would fall and would pass through these ordeals, for known to God are all things from the commencement of the world. It is written here in the Book of Doctrine and Covenants, that the planet on which he lives is a great Urim and Thummim, which reveals everything pertaining to this lower world and its inhabitants. And the holy beings who reside there can gaze upon us mortals whenever they please, looking also into the future or the past; hence they know it as it is.

But he provided a Savior, and in the early ages of time they looked forward to the coming of the Messiah, as we now look back to it. Of the multitudes on the continent of Asia who comprehended these things, we have very little knowledge, the accounts of what transpired among them are very meagre. On this continent, they spoke very plainly about the Gospel and the coming of the Redeemer, and although very plain are quite limited. Then a great many plain and precious parts have been taken away from these Scriptures.

Do you think the Jews to-day would want to publish things pertaining to Jesus, describing the manner in which he would come? I should think not. In a conversation I once had with Baron Rothschild he asked me if I believed in the Christ? I answered him, "Yes, God has revealed to us that he is the true Messiah, and we believe in him." I further remarked, "Your Prophets have said, 'They shall look upon him whom they have pierced, and *they shall mourn for him*, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born,' 'And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.'" Do you think the Jewish Rabbies would refer you to such scripture as that? Said Mr. Rothschild, "Is that in our Bible?" "That is in your Bible, sir."

The Book of Mormon and the Bible refer to many other similar passages referring to the same event, as well as passages referring to the Savior's birth. "Behold," says Isaiah, "a virgin shall conceive, and bear a son, and shall call his name Immanuel." Again the Savior says, "Abraham saw my day and was glad. Ancient people of God, in whose hearts was enkindled the flame of inspiration, looked forward to that memorable event when the Lamb slain from before the foundation of the world would offer himself as a sacrifice, whilst we look back to the same thing. We break bread and eat, and we drink water in the presence of each other every Sabbath day, and we do it in remembrance of the broken body and shed blood of our Lord and Savior Jesus Christ; and this we will continue to do until he comes again. When he does come, the Latter-day Saints expect to be among that favored number that will eat and drink with him at his own table in our Father's kingdom. I expect this just as much as I expect to eat my supper to-night.

There is something truly grand in the reflection of the Savior's return to the earth, and man and his fall and redemption. We read of certain men that lived at various times, who, by virtue of the Priesthood they held, identified themselves with the cause of God, and interested themselves in the redemption of the world. The Priesthood they had is everlasting, it administers in time and eternity; and the men who held it live forever, and they continue to operate in their several positions and Priesthoods. Just as the angel who appeared to John on the island of Patmos. The Apostle fell at the feet of this heavenly messenger to worship him. But the angel said unto him, "*See thou do* it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." And as Moses and Elias who appeared to Jesus and to Peter, James and John on the Mount; and as Moroni, John the Baptist, Peter, James and

John and others appeared to Joseph Smith.

In speaking with the Prophet Joseph once on this subject, he traced it from the first down to the last, until he got to the Ancient of Days. He wished me to write something for him on this subject, but I found it a very difficult thing to do. He had to correct me several times. We are told that the "judgment shall sit and the books be opened." He spoke of the various dispensations and of those holding the keys thereof, and said there would then be a general giving up or accounting for. I wrote that each one holding the keys of the several dispensations would deliver them up to his predecessor, from one to another, until the whole kingdom should be delivered up to the Father, and then God would be "all in all." Said he, "That is not right." I wrote it again, and again he said it was not right. It is very difficult to find language suitable to convey the meaning of spiritual things. The idea was that they should deliver up or give an account of their administrations, in their several dispensations, but that they would all retain their several positions and Priesthood. The Bible and Doctrine and Covenants speaks about certain books which should be opened; and another book would be opened, called the Book of Life, and out of the things written in these books would men be judged at the last day.

To continue. We find Satan getting great power. Enoch there appears, who is commissioned to go forth and preach the Gospel, as we are doing in this our age. He succeeded in converting people, and they gathered together and built up a city, and they were three hundred and sixty-five years in becoming fully established in the truth. By the time we shall have had a little more experience we perhaps shall have become a little more prudent, realizing the position we occupy to the authority of the Priesthood and power of God, and our dependence upon Jehovah, realizing too our own failings and weaknesses, and learning to lean upon God and go forth as his servants in his holy fear, and developing within us those nobler attributes that exalt man to the presence and image of his Creator. This the Gospel will do for us if we will only let it. It will bring us into communication with God, and through it we shall know and understand him and his laws, and the principles of eternal truth.

What next? God had to destroy the world. People then were like the corrupt of our age; they are crumbling to pieces, and they will continue to decay, for the seeds of dissolution are rooted in them, and they in their present condition can no more be united than you can make a rope out of sand—the materials are not cohesive and this nation will go down. Not only our nation but other nations will crumble. Thrones will be cast down and empires will be no more. The whole earth will be shaken and men's hearts will fail them, in consequence of the things that are coming upon the earth. Why? Because of all their sins and iniquities, and further because they reject God in rejecting the Gospel of the Son of God, which is being preached among them, loving darkness rather than light.

Did God punish the people anciently who thus rejected him and his servants? Yes, he cut them off from the face of the earth, and planted another seed. Why? Because it was just and proper and right that he should do so. What, just to destroy a whole people?

Certainly, it was the very best thing that he could do for them. If I were going at it, I do not know that I could do things any better. What, kill so many millions of people? Yes. How do you make this out? If I were one of those spirits—and I expect I was there, and perhaps we had a hand in it for aught I know—if, I say, I were one of those spirits in the eternal world and saw the corruptions of their hearts when the Gospel had been preached to them, and the spirit of God was withdrawn from them, and they left to themselves to indulge their wicked desires and acts, preparing themselves for perdition and teaching their children iniquity, I should have felt like saying, "O Lord, have we got to go to the earth and receive bodies through such corrupt men? Is it right and just that we should endure the evils that they would entail on us in consequence of their sinful acts with which we have had nothing to do?" "No," says the Lord, "I will cut them off and raise up a better seed." He did so, and by doing so he prevented these wicked people from propagating their species. They were all cast into prison, where they remained until the Savior appeared among them, after his crucifixion. He opened their prison doors and preached to them the same Gospel that they had rejected and which the Jews rejected. If these spirits in prison receive the glad tidings of great joy and live accordingly, they will, as we are informed by the Lord in the Book of Doctrine and Covenants, inherit a terrestrial glory, because they were found not worthy of propagating their species, they were not worthy to become fathers and mothers of lives.

The Lord then commenced the race again with Noah, but according to the history we have of his family, the Lord had to bear a great deal with them. There was nothing very remarkable about them, they got into trouble often enough, and the prospect even then, judging after the manner of men, was not very flattering for poor humanity.

Since then there has been a continual struggle between the powers of darkness and the power of God for the mastery. In the days of Peleg the Lord divided the earth, hence the eastern and western hemisphere, doubtless thinking by doing so he would have a better opportunity to preserve some of the human family from going down to perdition. But still the devil found ready access to the hearts of the people generally, and many became so corrupt that God had to destroy them. But before allowing his justice to overtake them, he saved unto himself certain good seed and planted it in different parts of his vineyard. He took away the ten tribes. We do not hear anything about them now, but we shall by and by. He brought the Jaredits here, and afterwards the Nephites and Lamanites, and placed others in in other places.

Next comes the dispensation of the fullness of times, when God is to gather together all things in one, for the Gods have decreed, and the ancient Prophets and Apostles have witnessed to it, that in the last days these things shall be accomplished. It is for this purpose the Gospel is restored, and man placed again in communication with God, and hence we have received the Book of Mormon as one of the events which were to transpire in our day, as it is written, "The Jews shall hear the words of the Nephites, and the Nephites shall hear the words of the Jews, and the Nephites and the Jews shall hear the words of the ten tribes." He

will gather his word in one, and will gather his people in one, even all things he will gather together in one, whether they be things that are in heaven or things on the earth; and the powers and priesthood of heaven will unite with the priesthood on the earth for the accomplishment of this purpose. This accounts for our coming to this western land. We have been influenced to gather here for a purpose which is known to God, but hidden from the world. It is said, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

What next? When the people shall have been gathered in fulfillment of this prophecy, judgments will again be visited upon the wicked, as a necessary consequence. Will such visitations really take place? Yes, I know that this part, too, of the Lord's designs will be fulfilled, for God revealed it to me long, long ago. We need not be too anxious for the destruction of the wicked, for it will be indeed terrible when it comes; it will make every feeling man weep for sorrow over the trouble and affliction that will come.

What next? Then we commence to talk about the future, something in which we are all interested, and to which our minds are more immediately drawn on such solemn occasions as this. Says Job, "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." All these people who have lived have died, and live again; they have passed away, forgotten as a dream, or as night at the approach of the opening day. That is so in one sense, according to human ken; yet there is a reality associated with this matter, pregnant with importance to the human family. We have read here some remarks in relation to these matters, and the Gospel unfolds these things to our view. We are told that there is a natural body, and there is a spiritual body. The natural body is sown in corruption, and it is raised in incorruption, etc. We shall all pass away by and by, as these our friends have; they have gone to sleep for a little while, to rise again, and to bear their part among the sons and daughters of God in the eternal worlds, and we shall have to follow and pass through the same ordeal. "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." We, as Latter-day Saints, comprehend in part these things, as relating to the designs of God pertaining to the human family. We get a glimpse at some of them, but we only see in part, and know in part; this imperfect state of things will remain until that which is perfect shall come, when that which is in part will be done away. But it is our privilege now, through obedience to the principles of the Gospel, to be full of light and life and intelligence, and the power of God, to comprehend correct principles, to walk in the light as he is in the light, and to have fellowship with God the Father, and with his Son Jesus Christ, realizing and knowing that the atoning blood of Christ cleanses from sin, and that we are his sons and daughters, and have a right to the eternal glories that God has prepared for those who love him and keep his commandments.

The Apostle Paul in answer to the question, "How are the dead raised up, and with what body do they come? said, "Thou fool, that

which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain." I remember reading a remark made by Tom Payne. He said, "Thou fool, Paul, that which thou sowest is not quickened except it die *not*." Both of these perhaps are true. The Savior said, "The maid is not dead, but sleepeth;" also, "He that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Have these our friends gone to sleep? Yes; but when he who says, "I am the resurrection and the life," shall speak, the bodies we now see lying lifeless and inanimate, will be quickened, bone shall come to its bone, and sinews and flesh will cover them, until the whole being will be resuscitated, and the dead, as has been said, will stand upon their feet, an exceeding great army. So all mankind, the righteous and the unrighteous, shall stand before God, having been quickened in the flesh. "As in Adam all died, so in Christ shall all be made alive."

What, will every body be resurrected? Yes, every living being; "but every man in his own order, Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end." That is, the Saints shall live and reign with Christ a thousand years. One of the Apostles says, "But the rest of the dead live not again until the thousand years are expired." But all must come forth from the grave, some time or other, in the self-same tabernacles that they possessed while living on the earth. It will be just as Ezekiel has described it—bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding breath will enter the body, and we shall appear, many of us, a marvel to ourselves.

I heard Joseph Smith say, at the time he was making a tomb at Nauvoo, that he expected, when the time came when the grave would be rent asunder, that he would arise and embrace his father and mother, and strike hands with his friends. It was his written request that when he died, some kind friends would see that he was buried near his bosom friends, so that when he and they arose in the morning of the first resurrection, he could embrace them, saying, "My father! my mother," etc.

How consoling it is to those who are called upon to mourn the loss of dear friends in death, to know that we will again be associated with them! How encouraging to all who live according to the revealed principles of truth, perhaps more especially to those whose lives are pretty well spent, who have borne the heat and burden of the day, to know that ere long we shall burst the barriers of the tomb, and come forth living and immortal souls, to enjoy the society of our tried and trusted friends, no more to be afflicted with the seeds of death, and to finish the work the Father has given us to do!

I know that some people of very limited comprehension will say that all the parts of body cannot be brought together, for, say they, the fish probably have eaten them up, or the whole may have been blown to the four winds of heaven, etc. It is true the body, or the organization, may be destroyed in various ways, but it is not true that the particles out of which it was created can be destroyed. They are eternal; they never were created. This is not only a principle associated with our religion, or in other words, with the great science of life, but it is in

accordance with acknowledged science. You may take, for instance, a handful of fine gold, and scatter it in the street among the dust; again, gather together the materials among which you have thrown the gold, and you can separate one from the other so thoroughly, that your handful of gold can be returned to you; yes, every grain of it. You may take particles of silver, iron, copper, lead, etc., and mix them together with any other ingredients, and there are certain principles connected with them by which these different materials can be eliminated, every particle cleaving to that of its own element.

Our text says, "All flesh is not the same flesh: but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds." As the gold and the silver and other minerals can be mixed together and again separated, so the different kinds or particles of flesh may be united, one going into the other through natural processes, but the same God by whose wisdom the laws were made which so govern the mineral bodies, separating them one from another, has also framed and made laws by which the various particles of the different kinds of flesh can be separated, each returning and cleaving to its respective element. The component parts of man can no more become the flesh of beasts or fishes than gold can become silver, lead turn to iron, or copper to gold. Each is separate and distinct from the other.

These things are strictly scriptural, they are strictly scientific and philosophical, and are in accordance with the laws God has revealed to us, and who can refute them?

What about our deceased friends? Our kingdom and Priesthood are organized according to the order God has given us, and we expect, every one of us, to stand in our proper place in the eternal worlds, according to the order of the Priesthood which we represent.

We then come to the sealing power. Here, say, is a man and woman who have been sealed together for time and eternity. Does it mean anything? If it means anything, which it certainly does, it means just what it says. If the husband of this our departed sister continues faithful to the end, maintains his integrity to God, and fights the good fight of faith, he will claim her in eternity, and they twain will be one flesh. This young man, some one will have to act for him over the marriage altar in having some one sealed to him. He and his wife, through their faithfulness, will by and by become the father and mother of lives, and in this way the eternal purposes of God will be consummated, and his work be perpetuated.

The first command of Jehovah was for man to multiply and replenish the earth. Now the command is to build Temples. For what purpose? That they over whom Satan has had power may be administered for, reaching back, back to the beginning of time, that they may be brought forth and inherit the blessings and privileges of the kingdom of God, and that we, ourselves, may be prepared to live and reign with him for ever. Let us continue to live in humility and meekness before God, seeking in faith and good works to get an increased portion of His Holy Spirit, that we may comprehend the laws of God and live according to the principles of eternal truth.

I would say to the friends of the departed dead, be comforted, all is right, all is well, and all will continue to be well with us, if we will only

fear God and keep his commandments. It is far better to die in the fear of God, than to live without God. When I see people die who are prepared, having a claim on eternal life, do I feel sorry? No, I do not. I would a thousand times rather have my children to be laid in the silent tomb, as thousands of our youth are, than I would see them depart from God and his ways. My earnest desire is that I and my children may live to serve God, and that he will take us hence before we should be permitted to violate his commands or forsake his law. Let me live the life of righteousness and may my last days be spent in doing good to my fellow man and honor to my God.

May the Lord bless and sustain these our friends who are called upon to mourn for a short season, and may the Lord bless the Saints in Zion, and his servant Brigham, and those who stand shoulder to shoulder with him, and all good men, now and forever, is my prayer in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE EIGHTEENTH WARD MEETING HOUSE, SALT LAKE CITY, SUNDAY AFTERNOON, FEB 25, 1877.

(Reported by Geo. F. Gibbs.)

DANIEL'S VISION—NEBUCHADNEZZAR'S DREAM—ITS INTERPRETATION—THE COMING OF THE ANCIENT OF DAYS—JOSEPH SMITH'S PROPHECY—THINGS YET TO BE FULFILLED—THE VALLEY OF GOD WHERE ADAM DWELT—THE ESTABLISHMENT OF THE KINGDOM OF GOD—THE COMING MILLENNIUM AND TRIUMPH OF THE SAINTS.

I will read a few passages from the book of the Prophet Daniel, which he received from the Lord through vision, and which relate to the latter days—a prophecy which has not yet been fulfilled. It will be found in the 7th chapter commencing with the 9th verse—

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

"I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This prophecy relates to a period of time in the history of our race, when thrones are to be cast down, when kingdoms and the various governments which exist upon the face of the earth are to be overthrown; to a period when only one kingdom or one government shall have dominion, and its dominion will extend to the ends of the earth; a kingdom too which we are told, in the second chapter of Daniel's prophecy, is to be everlasting in its nature, and not like those other kingdoms which Daniel says are to be overthrown. This divine kingdom is to have a universal dominion, so far as this world is concerned. It is represented, in its beginning, as being very small, compared to a stone cut out of the mountain without hands, but which rolls forth gathering strength as it rolled, until all other kingdoms, of human invention and human authority, should cease to exist, should be broken to pieces and become, as is plainly declared, like the chaff of a summer's threshing floor, which the wind carried away and no place was found for it

I presume there is no person in this congregation, but what will, with me, admit, that no such period has ever arrived, since that prophecy was uttered. But such a period will arrive in the history of our earth. The Prophet Daniel clearly saw that the stone, which was to be cut out of the mountain without hands, which should smite upon the toes of the image—the great image which represented the kingdoms of this world—should be a divine work, a work that the Lord himself would accomplish among men. In other words, the Lord condescended to give to one of the most powerful kings who has ever dwelt upon the earth, so far as human power is concerned, a dream which represented to him all the kingdoms of this world; but when he awoke he could not even remember the dream. It however made a deep impression on his mind, and he knew there was something very important attached to the dream. So exercised was he, that he issued a proclamation to the inhabitants of the city of great Babylon, requesting all the wise men to tell him the dream, and then to give him the interpretation thereof. If they could tell him the dream, he, of course, would have confidence in the truth of the interpretation; but if he himself were to tell the dream, if it were possible to remember it, he would not know whether the interpretation would be correct or not. Being a monarch of absolute power, he threatened death to the wise men, if they failed to tell him the dream, and also to give him the interpretation. Daniel, with his three friends who were Jews, besought the Lord in the matter, and the Lord revealed to Daniel the dream and the interpretation thereof. The dream as Daniel related it to king Nebuchadnezzar was as follows—

"Thou, O King, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This

image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The Prophet then interprets the dream, naming every particular of its meaning. "Thou art this head of gold." That is, his dominion, the Babylonish empire, and the kingdoms and nations round about, over which the Lord had made him ruler, represented this head of gold. "And after thee," continued the Prophet, "shall arise another kingdom inferior to thee," represented by the breast and the arms of silver. A third kingdom was to arise after that, represented by the brass. Then a fourth kingdom was to follow, representing the iron kingdom, or a kingdom of great strength. But it divided, represented by the two legs of iron. This iron kingdom represents very closely the Roman empire, in all its strength and greatness. That empire was divided and it was known as the eastern and western empire, represented by the two legs of iron, one having its seat at Rome, the other at Constantinople. But the feet and toes were governments more modern to grow out of the iron kingdom, after it should lose its strength. These are represented by the ten toes or ten kingdoms which should be partly strong and partly broken. They should not have the strength of the legs of iron, but they should be mixed with miry clay, indicating both strength and weakness. These last kingdoms and governments (such as have existed during the last few centuries, on the eastern and western hemispheres) complete the great image.

The head or gold kingdom, having lost its universal dominion, is still represented by its descendants, under various forms of governments in Asia.

The descendants of the silver kingdom are still existing in Persia, and in the western parts of Asia.

The brass kingdom has its present representatives in the east of Europe, extending into Asia.

The descendants of the once great iron kingdom are found mostly in Europe, extending in some measure into Asia, and in still greater measure into America.

The present existing nations represent two things—first, in a governmental capacity, they represent the feet and toes of the great image; second, in the capacity of lineal descent, they represent all the former kingdoms of this terrible image.

The image being now completed, another government of divine origin is to be set up, forming no part of this great image. Being entirely separate from and unconnected with this great image, it should not even represent a toe or finger of the image, nor any other part or portion thereof.

"Thou sawest till a stone was cut out without hands," etc. In other words, all these other governments have been formed by human wisdom and ingenuity; but, by and by, a separate and distinct government, represented by a little stone, should be cut out *without hands*.

What I understand by this is something that man should have nothing to do with, so far as the divinity of its formation was concerned. For it is interpreted thus—"And in the days of these kings shall the God of heaven set up a kingdom." It is God, then, who organizes it; he confers the power and authority upon those who shall minister in its government; human wisdom does not enter as a constituent, either in the founding or government of the same.

The fifth kingdom is, therefore, to be peculiar from all the others in its organization. It is further said, that "it shall never be destroyed, and the kingdom shall not be left to other people." The four kingdoms which preceded it were transferred, first to one nation, and then to another, until the image was complete, until human governments had nearly fulfilled their destiny; then a kingdom or government should be set up on the earth that should never be destroyed. It should not be taken from one people and given to another, as Babylon was taken from the Babylonians and given to the Medes and Persians; and as the Medes and Persians had their kingdom transferred and given to the Greeks and Macedonians; and as the latter had their kingdom transferred from them and given to the Romans; and as the Romans, in turn, lost their universal dominion and great power, and were broken up into little petty kingdoms, such as now exist. But this latter kingdom was not to be thus transferred; it was to be permanent, it was to increase in greatness and strength, until it, or the little stone which represented it, became as a great mountain, filling the whole earth. Or, as the Prophet Daniel says, that "the Saints of the Most High shall take the kingdom and shall possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This portion of the prophecy has not yet been fulfilled, only so far as the setting up of God's kingdom is concerned.

The four beasts, described in the first part of the 7th chapter, are those four kingdoms represented by the great metallic image of gold, silver, brass, etc. In this 7th chapter, the Lord does not say anything about the stone to be cut out of the mountain without hands, and the rolling of that stone, and the breaking in pieces of the various kingdoms and governments; but he does represent in this chapter one great and important event that will transpire at a certain time in the history of our race, namely—"I beheld till the thrones were cast down," etc. He beheld, too, how this work of destruction should be done, for that is described in the 2nd chapter.

After the earthly thrones were cast down, Daniel says, "And the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before unto him.

How much is ten thousand times ten thousand? Only a hundred millions, but that would make quite a large congregation. All the inhabitants of the United States only number about forty millions, counting

men, women and children. If they were assembled in one place, it would present a grand spectacle; but suppose we double that number, making it eighty millions, what a vast congregation that number of people would make, we can hardly grasp in our comprehension its extent; and still we will add to it another twenty millions so as to equal the size of the congregation which the Prophet Daniel saw standing before the Ancient of Days. Such a body of people must extend over a great many miles of country, however closely they may be collected together. I doubt whether the extremes of such a congregation could be seen by the natural eyes of mortals; they would be lost in the distance.

Why will this vast assemblage of people stand there? What will be the object of the Ancient of Days, in coming with this vast multitude, and what is to be accomplished? We read that the four beasts, representing the powers of the earth, will exist at the time of the coming of the Ancient of Days. And that the fourth beast, represented by the Roman Empire and the kingdoms that have grown out of it, will be "slain and his body destroyed and given to the burning flame." Here then we can read the destiny of that portion of the inhabitants of the earth constituting the fourth beast: or, in other words, the destiny of the kingdoms of Europe, who were to arise and grow out of that fourth power. We can read the final destiny of the kingdoms of Europe, namely, Germany, France, Italy, Spain, Portugal, Scandinavia, and the great northern power, Russia, Austria and Prussia, and all those various nations, that more particularly pertain to this great iron power that once so cruelly oppressed the people; its "body shall be destroyed and given to the burning flame," which signifies the nature of the judgment that will befall them. According to other prophecies, contained in Daniel, a succession of judgments, great and terrible in their nature, will overtake them, before the fire spoken of comes. Nation will rise against nation in war, kingdom against kingdom: or in the language of Isaiah, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

It seems then that the body of the fourth power is to be given to the burning flame, that signifies the utter extinction of that power from the face of the earth. The heathen nations representing the other three beasts, will not then be destroyed: but their lives are to be prolonged, and their dominion is to be taken away. Though their lives will be prolonged, yet they will not have power to rule and govern, only as they are permitted. If you will read from the beginning of the 36th to the end of the 39th chapters of Ezekiel, you find much said, in regard to the heathen nations. "And the heathen shall know that I am the Lord," etc. But the fourth power represents the nations of modern Christendom. They have not the privilege of the heathen, in having their lives prolonged. Why? Does the speaker mean to say that modern Christendom is more wicked than the heathen? Yes; the people of Christendom possess more light and knowledge than the heathen, and therefore, they are under the greater condemnation; for according to the

light and knowledge they severally have, will they be judged. The more enlightened nations, so called, are rejecting the Gospel message which is being sent to them by divine authority; and for that reason their utter destruction is inevitable, and, as had been decreed, they must pass away. Their lives will not be prolonged. Not only the kingdoms and governments of Europe, and the western portion of Asia are to be thus visited, but also those who have grown out of these kingdoms, that have emigrated to this western hemisphere, and elsewhere. For instance, this great republic must pass away in the manner indicated unless the people repent. There is only one condition by which they can be preserved as a nation, and the Lord himself has decreed it. We can read it in the various revelations which God has given, respecting this land. The Book of Mormon, for instance, speaks in many places, of the overthrow of the government that should exist on this land if they should reject the divine message contained therein. Inasmuch as they repent not, the Lord has said that he would visit them in his anger, and that he would throw down all thoir strong-holds. And he further says, that he will cut off their horses out of their midst. This will doubtless be done through some great calamity or disease. He also says that he will cut off the cities of our land, that all manner of lying, deceits, hypocrisy, murders, priestcrafts, whoredoms and secret abominations shall be done away, having reference particularly to this nation. He says, too, "I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." We are told, too, that the nature of these judgments is to be swift and terrible, coming upon them like a fierce wind, when they expect it not; when they are crying peace and safety, behold sudden destruction is at their doors.

I might dwell still longer on the judgments to come upon this American nation, according to modern revelation. In 1832 the Lord foretold to the Prophet Joseph Smith that there should be a great war between the Northern and Southern States. This revelation is published in the Book of Doctrine and Covenants, a standard work of the Church, and also in many languages, many years before the war commenced. At that early period we were told that the Southern States would rise against the Northern States, and the Northern against the Southern States in war, terminating in the deaths and misery of many souls. We were told also that this war would begin with the rebellion of South Carolina.

When I was a boy, a little over 20 years of age, I had the privilege of taking a copy of that revelation, and I carried it around with me, oftentimes reading it to the congregations that I preached to. Its subject matter formed a text from which I many times preached, as well as a topic of conversation with strangers, whose acquaintance I would happen to make in traveling from place to place.

How do you think such information was received by the people to whom it was imparted? They would not believe it; they had no idea of its being a revelation from God to them; they considered it one of the impositions that the "Mormons" had gotten up to delude the people. To tell them that this great government would be divided and go to war with each other, was something entirely foreign to their minds; it was something to which they paid heedless regard, ofttimes treating it

with ridicule and laughter. I preached in the New England States, and in various portions of the Union, and such was the way these things were received. The shedding of blood was then one of the remotest feelings of the American people; yet it came to pass precisely as predicted, and we all know the results of that dreadful war. That war, we must remember, was only one solitary judgment, compared with what will come, and that, too, in the near future. It has been revealed that the time will come in the history of our nation, that one State will rise against another, one city against another, even every man's hand shall be against his neighbor, until the whole Republic will be in general commotion and warfare. How and when this will take place, the Lord, in his wisdom, has not told us; but it is sufficient for us to say, that he has told us of the facts that such and such will be the case.

For aught we know, the fulfillment of this prophecy may grow out of politics. If the people are very nearly equally divided in politics, this feeling may run so high, in years to come, as to be the direct cause of war. And if this should be the case, it would very naturally spread to every neighborhood in the Union. One class of political opponents would rise up against the other class in the same city and country, and thus would arise a war of mobocracy.

If a war of this description should take place, who could carry on his business in safety? Who would feel safe to put his crops in the ground, or to carry on any enterprise? There would be fleeing from one State to another, and general confusion would exist throughout the whole Republic. Such eventually is to be the condition of this whole nation, if the people do not repent of their wickedness; and such a state of affairs means no more or less than the complete overthrow of the nation, and not only of this nation, but the nations of Europe, which form the feet and toes of that great image. They are the powers to be first broken; it is not the nation representing the head of gold, the remnant of the Babylonish Empire that still exists in Asia, that will be attacked first, neither is it the Persians and Medes, whose descendants still live; but the Lord will first break up those kingdoms which represent the feet and toes of the image, of which I have been speaking. After that, he will proceed to break in pieces the kingdoms that represent the brass, the silver, and the gold. Some are to be spared for a little season. The kingdom of God is to roll forth, and a certain person is to come, accompanied by a great host; the name of this person is the Ancient of Days. And who are they that compose the mighty host? Are they immortal beings? Doubtless most of them will be immortal Saints, but there may be some mortals among them. The being called the Ancient of Days will not be a mortal person, his glory is too great, he has passed through his mortality, and he will have the oversight of this numerous host, at least a hundred million of people.

Who would be the most likely person to fill this important position? He is called the Ancient of Days. Can you tell me, who the most ancient person is that lived on the earth, during the most ancient days? All, all will acknowledge that it is Adam. Inasmuch as he has proven himself a righteous man, it is right and proper that he should by divine appointment, have dominion over the righteous of his posterity, who should exist from his day, down to that period, when he comes in his glory;

and this ten thousand times ten thousand spoken of will be the faithful of his own posterity. They shall stand before him, and certain books are then to be opened. If we understand the nature of those records, we should doubtless find much written concerning kingdoms, nations and individuals. They are the records which are kept in heaven, in which all things pertaining to the peoples of the earth are recorded. Or, as the Book of Mormon expresses it, giving the language of the Savior when on this American continent, that "all things are written by the Father;" that is, by his authority, by his direction are all things written. The records of the nations—their rise and decadence, with everything pertaining to them, in a national capacity, will be written. Then there will be the records of families and of individuals, even of all people and tongues of the earth. The books will be opened, and the judgment will sit. What judgment? Not the final judgment, because that is to take place more than a thousand years after this. This judgment refers to the nations that will then exist, and it is out of these records and by this judgment will they be judged. The calamities spoken of will take place in fulfillment of the Scriptures, and of the great purposes of Jehovah.

It may be asked, Do you think this vast congregation will actually come, and, if so, to what place will they come? I will read a new revelation upon the subject given May 18, 1838, almost thirty-nine years ago. It was given when the Prophet Joseph Smith, and the Latter-day Saints, had gathered themselves together in Missouri, about forty or fifty miles north of Jackson County. They had assembled at a place that they called Spring Hill, and the Lord revealed to Joseph, on that occasion, things concerning this great event. This place, Spring Hill, is alluded to by the Lord, in this revelation, as being anciently called Adam-ondi-Ahman, because it is the place where Adam shall come to visit his children, or the place where the Ancient of Days shall sit, as spoken of by Daniel the Prophet. Here, then, we have a key to the important personage, called the Ancient of Days, that he is our father Adam, and that he is to sit in judgment, among certain numbers of his children, in that certain region of country.

You may inquire why he should come to that particular place, on this western continent? The reason is, because he once dwelt there. You may say, I really thought that Adam lived in Asia, and if he did, we have no account of his leaving there. I will read another revelation, contained in this Book of Doctrine and Covenants, given on the 8th day of July, 1838, wherein it is represented that Adam occupied that region of country. The revelation was given in Far West, Missouri. I will only read a few verses—

"For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? Therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord. Is there not room enough upon the mountains of Adam-ondi-Ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion."

We have then an understanding

that it was the place where Adam dwelt. Perhaps you may be anxious to know what "Ondi-Ahman" means. It means the place where Adam dwelt. "Ahman" signifies God. The whole term means Valley of God, where Adam dwelt. It is in the original language spoken by Adam, as revealed to the Prophet Joseph.

Next, let us turn to another passage, referring to the same subject, contained in the Book of Doctrine and Covenants, on page 355, verse 53, being part of a revelation given on the 28th of March, 1835—

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methusaleh, who were all high Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort to Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."

Here then we perceive that the way Adam obtained these promises was in this Conference held by the great Patriarch, wherein he called his children and his children's children together for eight generations, all of whom were righteous men, hence their names are particularly mentioned, while millions of his children, descendants that were wicked, have not their names mentioned. The righteous of all his posterity were assembled with him, in that place, in the valley called Adam-ondi-Ahman. What a glorious Conference that would be, a Conference wherein the Lord himself appeared? I think if the Latter-day Saints thought they could behold the face of the Lord, they would gather together at our Conferences, and let nothing hinder; there would not many righteous stop back, but they would generally come together from all parts of the Territory. I do not know that those holy men who assembled in Conference with Adam had any promise beforehand that they should behold the face of the Lord; but they went in faith, in obedience to the call of their aged father; they no doubt exercised much earnestness of spirit, in order to obtain a blessing from the hands of the Lord. The Lord answered their prayers, and he appeared to them, and gave them much consolation, and he set Adam to be at their head, to be a prince over them and over all his posterity for ever. And I have no doubt, if we had the Book of Enoch referred to in the revelation, in which book all the prophecies predicted by this aged man are written, we would find something predicted about his posterity now living. I think he would tell about his coming as the Ancient of Days, the great Prince, to his posterity. He told his children in that grand Conference all about it, and they understood it, and it was all written in the Book of Enoch, to be testified to in due time. These perhaps are some of the books that are to be opened on that grand occasion.

You may ask, Why the necessity of this vast multitude from the heavens to assemble here on the earth?

It is to fulfill many prophecies besides that of Daniel; it is to fulfill prophecies that have been predicted by all holy men that understood the great events of the latter days, that the Saints who are in heaven are to come down here on the earth, and are to be organized here on the earth, and are to be united with the Saints on the earth, as one grand company, each one understanding his place. I do not think there will be any contentions or jealousies, as for instance, whether the high Priests are greater than the Seventies, but all will understand their proper place and position, because their positions will be pointed out to them by the Ancient of Days, the father and prince of all, even down to those last ordained to the Priesthood. Perhaps these records will recall the positions we are all to occupy; for I believe, to the Lord was known the end from the beginning.

But why all this? Why should it be given to all to know their proper places? Why should the books be opened, and why should the fourth beast be destroyed and the body given to the burning flame? It is explained in the same connection—"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven."

To whom does this glorious personage come? He comes to the Ancient of Days. What, that personage coming in glory, majesty and dominion, with the clouds of heaven, to the Ancient of Days! What for? In order that he might receive from him the kingdom, in its order, every person standing in his proper position, everything organized after the most perfect order. The Ancient of Days delivers up the kingdom, thus completed, to the Son of Man, whose dominion becomes so great that all peoples, nations and languages serve him; and his dominion is everlasting and shall have no end.

I do not know how there could be anything more perfect for the coming of Christ than what is here recorded. It is certainly a great and grand work; and without such a work everything would be in confusion at his coming. How great and glorious will be that period when Jesus will come in the clouds of heaven! He makes this preparation beforehand, so that there may be a people ready to receive him. People of mortality, as well as immortal beings, all knowing their positions, will form the grand Council, and they will be organized ready to receive Jesus when he comes to reign as King of kings and Lord of lords upon this earth.

Do you think there will then be any quarrelling about political or other matters pertaining to the government? I do not think there will then exist, in that grand Council, the condition of affairs which we see presented here in our own nation. There will be no quarrelling about a president or any other position. All things then will be regulated by the law of God. That will be recognized in those days. A feeling of perfect unanimity will exist among the people, and division and dissension will be unknown. We have had so much division in our country, and among the nations, for so many generations that it has become a common thing among the people. In order to be enlightened and independent and liberal, it is thought that every man must be against his neighbor, and every man must set up his judgment in relation to matters, though it may be in contradistinction to that of his neighbor's. All this, in a government like our republic, is acknowledged as legitimate. Let a man now be brought forward as a candidate for the presidency of the United

States, against whose private character not a syllable has been uttered, and you will soon see even the most respectable of our newspapers turn with slander against him; everything they can imagine having a tendency to injure him, in the estimation of the public, will be said of him; and if the people generally believed it, he would be considered one of the wickedest of men, and his character would be blackened from the Atlantic to the Pacific. This cannot be a system of true republicanism; it must be the result of the imperfections of fallen man, and consequently it must pass away and be forgotten. But when the kingdom of heaven shall be fully established, I do not think there will be the least division; everything will be conducted perfectly; and hence peace and union will exist. Those who will dictate the affairs of that kingdom will be *one*, even the same as the Father and the Son are one. Do you suppose the Father quarrels with the Son about matters of government? Not in the least; they are perfectly united. Why are they thus united? Because each one understands that the other is in possession of knowledge, and wisdom, and purity, and holiness, and both being intelligent and pure, comprehending the end from the beginning, therefore both are in perfect accord with each other in all things. You will remember the prayer of the Savior, "Neither pray I for these alone, but for them also which shall believe on me through their word." He prayed that all they who should believe might become one, even as he and the Father are one. But was he not mistaken? Would he not do away with our liberty and independence, if all who believed should become one? Such a condition would not give us the opportunity of quarrelling with each other. Unity is the greatest and most heavenly principle of government. If we can find out what is right, would it not promote the peace and welfare of all to carry out in unity every principle of right, and discourage that which is wrong?

Another prayer, one that is generally used, and which Jesus gave to his disciples, was, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven," etc. His government must be established here, and his will must be done in perfection, as it is in heavenly worlds. It is folly in the extreme for man to argue that our liberty would be curtailed were this prayer to be answered on our heads to-day. On the contrary our independence would be enhanced; for we would then, as a matter of course, be more like unto the great Captain of our salvation. If the will of God were really done on earth as in heaven, a state of peace and happiness would exist, there would be little complaining or murmuring, and the people would have entire confidence in each other. On going to their beds at night they would have no need to go to the trouble of locking their doors and seeing that everything was secure from theft, for there would be no thieving, no one to wrong his neighbor, in any way whatever. If you had anything you wished left in the open air during the day or night, it would not matter how valuable it might be, you could do so without entertaining the least fear of anybody taking it from you.

This will be the order of things to exist here on the earth, and which will be recognized by all nations that will then exist, and it will continue for a thousand years. And at the expiration of that time this kind of government will not even then be

done away, although as many as can be influenced by Satan to apostatize will do so, at that time, and there will be a great division of the people, at the end of the thousand years. The Saints then, will have become very numerous, probably more numerous than ever before; and they will be obliged to gather together in one place, as we now do from the four quarters of the earth. They will have to pitch their camps round about, for the "beloved city" will not be large enough for them. It is called by John the Revelator, the camp of the Saints, a beloved city, where the Saints gather to, from the nations of the earth. Satan will gather his army, consisting of all those angels that fell and left the courts of heaven, when he did, besides all those that will apostatize from the truth, at the end of the thousand years: they too will mingle with the immortal ones of Satan's army, all being of the same spirit and mind. He with his army will come against the Saints, and the beloved city, and encompass them round about. His army will be so great that it will be able to come upon the Saints on all sides: he is to encompass their camp. Because of the favorable position he is to hold, in that great last battle, and because of the vast number of his army, he doubtless believes that he will get the mastery and subdue the earth and possess it. I do not think he fully understands all about the designs of God: for John tells us when this great army shall be gathered in position, around the camp of the Saints, that "fire came down from God out of heaven, and devoured them?" Devoured whom? Not those who are fallen angels, for they have no bodies to be devoured; but this fire from heaven will devour the wicked apostate race who will have listened to them and who will have joined Satan's army; they will be consumed, consequently the kingdom of Christ will not be overcome by Satan or taken away from the Saints. Remember the words of Daniel—"The kingdom shall not be destroyed, neither shall it be given to another people." Though they apostatize at the end of the thousand years, though they seek every possible plan to overthrow the kingdom, though they may gather up their strength and have Satan and his fallen angels to fight with them, yet that kingdom that was organized at the beginning of the thousand years will still exist. Fire is the great agency that will devour the wicked, after which this camp and beloved city and all the inhabitants belonging to it will be caught up to heaven.

Then comes the period and time when the earth must undergo its final change, far exceeding any former changes. For at the beginning of the Millennium, the mountains will melt, and flow down like wax at the presence of the Lord; then the earth is to be moved exceedingly and tossed to and fro. Though the ocean is to roll back to its former position; although these and many other wonderful changes will take place when Christ comes, they are nothing compared to the changes that are to take place after the thousand years, after Satan's army is destroyed. Then the great white throne appears. Then, after the holy city and the New Jerusalem are taken up to heaven, the earth will flee away from before the presence of him who sits upon the throne. The earth itself is to pass through a similar change to that which we have to pass through. As our bodies return again to mother dust, forming constituent portions thereof, and no place is found for them as organized bodies; so it will

be with this earth. Not only will the elements melt with fervent heat, but the great globe itself will pass away. It will cease to exist as an organized world. It will cease to exist as one of the worlds that are capable of being inhabited. Fire devours all things, converting the earth into its original elements; it passes away into space.

But not one particle of the elements which compose the earth will be destroyed or annihilated. They will all exist and be brought together again by a greater organizing power than is known to man. The earth must be resurrected again, as well as our bodies; its elements will be re-united, and they will be brought together by the power of God's word. He will then so organize these elements now constituted upon this earth, that there will be no curse attached to any of its compound thus made. Now death is connected with them, but then everything will be organized in the most perfect order, just the same as it was when the Lord first formed it. He then pronounced everything as "very good." It could not be otherwise; a being that is infinite in wisdom and knowledge, and a being that had power in proportion to it, could organize an earth into a most perfect form; and he did so and pronounced the same very good. But man brought a curse on the earth. Man brought a change, not only on man, but upon the animal creation, and not only upon the animal creation, but upon all the elements of which the earth was formed. This curse was, as it were, transfused throughout every particle of the creation, so that wherever you turn your eyes death, and destruction, and sorrow exist. But the same Being that organized it, and pronounced it very good, will organize it again. It will come forth again from its condition of chaos, by the power of his word, a celestial body, prepared for the abode of a higher order of beings, those who have kept the celestial law, those who, through obedience to the laws of God, become exalted. They are the ones who will have the privilege of inheriting the earth for ever and ever. When he gets it all prepared, he will bring down the inhabitants thereof, the holy city, the New Jerusalem.

I propose making a few remarks in relation to that city, for the benefit of strangers, should there be any present. We look upon the New Jerusalem, separate from the old Jerusalem. The old Jerusalem will be re-built by the Jews upon its former site, and during the Millennium it will become a very glorious city, and its inhabitants will be a blessed and honored people. We are told by the Prophet Ether, that the Lord will build a city on this American continent, which will be called the New Jerusalem. The reason it will be called *new* is because it never before existed here. Both of these cities will be caught up, when the earth undergoes its final dissolution, and when made new, they will come back again, the New Jerusalem first, followed by the old Jerusalem.

A great many have supposed that the description of the glory and beauty of the city that comes down from heaven was the New Jerusalem, but it is not so. That description given by John in relation to the second city, was a holy city—old Jerusalem. We have an account of its walls and the height of them, we have, too, an account of its twelve gates, its houses and its inhabitants, and also of the glory of God that shall be in the city. But have we any enlarged description of the New Jerusalem? No. I have no doubt, however, that the city of the New

Jerusalem will be equally glorious with the one that John saw and described.

John saw the New Jerusalem coming down from heaven and speaks of its inhabitants. Then one of the angels took him away to a high mountain, and showed him the second city, when descending to the earth.

The Book of Mormon speaks very plainly upon this subject. The Prophet Ether, as recorded in the latter part of the book, speaking of these two cities, says, that both are built by man, under the direction of the Almighty; and that the Lord has decreed that when they are built, they shall not waste away nor be destroyed. There are a great many of our houses that are wasting. You may build them of granite, and half a thousand of years will begin to waste them away. Thus it is with whatever material, used in building our cities; while man is under the curse there will a constant wasting away of his habitations. But not so, with regard to the old Jerusalem, which is to be re-built; and not so with regard to the New Jerusalem, which is to be built on this Continent. Why not? Because God is all-powerful, and when he makes a decree in relation to anything, it must be fulfilled. If he said to the ancient Nephites, Record your prophecies and writings upon plates of gold, and I will preserve them, that they shall not wax dim, that time shall not have power to waste them; but the records shall be preserved, he was abundantly able to preserve them by his power, and fulfill his promise. The same Being, who is able to preserve the sacred records, has power to preserve sacred and holy habitations.

Therefore, Latter-day Saints, when you return to build up the waste places of Zion, and when you build up the New Jerusalem upon the place that he has appointed, whatever materials shall be used, by the blessing of the Priesthood, which God has ordained, these materials will endure forever: they will continue during the thousand years, without waste, and when they shall be caught up to heaven, when the earth flees away, they will still endure in all their perfection and beauty. When these cities shall descend again upon the new earth, in its immortal and eternal state, they will still be as endurable as the earth itself, no more to be subject to the curse, and therefore, will no more waste; death is gone—everything that is corruptible in its nature has ceased, so far as this habitable globe is concerned, and all sorrow and mourning are done away.

May God bless the Latter-day Saints, and may our minds be kept steadfast upon the nature and glory of the promises to the righteous, and the great events that must be fulfilled, looking for the coming of the Church of the First Born, looking for the day of peace, the day of rest, when Jesus shall reign king of kings as he now reigns in heaven.

May the Lord stir up the minds of his people that they may seek for those things in the future, and may we put away from our minds everything calculated in its nature to shut out the spirit of the living God from our hearts, is my earnest prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TEMPLE, AT ST. GEORGE, ON WEDNESDAY MORNING, APRIL 4, 1877, AT THE FIRST OF THE TWO DAYS' MEETINGS HELD BY THE ST. GEORGE STAKE OF ZION.

(Reported by Geo. F. Gibbs.)

FEELINGS IN THE TEMPLE—VALUE OF THE SACRED RECORDS—THE GOSPEL FINDS TESTIMONY IN OPPOSITION—THE GOSPEL ALWAYS THE SAME—MARTYRS *versus* HEROES—ORDINANCES FOR THE DEAD.

It is with peculiar feelings I arise to speak to you, my brethren and sisters, for the short time remaining, in this holy Temple. If I were to describe my feelings on entering and worshiping in this house, I would occupy more time than remains to be used, and I do not know if I were to attempt to do so I could succeed. Each one present can the better estimate the feelings of his brother from those entertained by himself.

I was here last fall, and then my emotions upon entering this room were of the most peculiar character. I felt overpowered, and I have felt so each time I have entered the building. It is a holy place, and all those who come here should be holy; they should examine themselves, and finding themselves guilty of wrong, they should make up their minds in the strength and power of God to put it away. I do not think that any person who has any of the love of the truth, the love of righteousness, or the fear of God abiding in his heart, can enter this building without being impressed with the sacredness of the spirit which reigns here, and that seems to pervade even the atmosphere we breathe. My fervent prayer to God is that this building will be kept clean and pure, free from every act and spirit antagonistic to the holy influences that God has promised to bestow upon the pure in heart who enter herein; and that this building will stand as long as it shall be necessary to fulfil the purposes of God.

The remarks we have heard from President Wells are very true, and are so in keeping with the Scriptures, that every Latter-day Saint who has heard them, must be satisfied of their truth. It is always a cause of joy to me that, in the providences of God our heavenly Father, the sacred records we have, which have come down through so many ages, and which are recognized by Christendom to be the words of God (at least acknowledged by all Christians to be so, whether they believe it or not); I say that in the providence of God these records have come down to us in as pure condition as we find them. Because it is a comfort to a people like we are, whose names are cast out as evil, and who are derided and visited with every kind of contumely,

accused of every conceivable crime, to know that the doctrine and ordinances that we believe in have a similarity to, and are in strict accordance with, those of the recognized word of God. We need not go to the Book of Mormon and the Book of Doctrine and Covenants alone, for the proofs of the truth of the work we are engaged in; for in appealing to those books we only appeal to a corroborative testimony showing that God's words and dealings with the children of men are the same in all ages of the world. While he gave his revealed word to the ancients on the Eastern Continent, he also gave to the inhabitants of the Western Continent his word, and they both agree. He has also given to us, his people in the last days, his word. By these three witnesses, or these three divine records, his word is corroborated and maintained. Having received the word of God from these various sources, we can rejoice this day in the great truth that the doctrines we teach, the ordinances we have submitted to, and that have been and are being administered to us, and that our lives when we live as we should, are in strict accordance with these three records, which we know to be the word of God, but particularly in accordance with the Bible, which the Christian world acknowledge to be true. This has always been a great cause of joy to me, and I have been greatly strengthened in knowing that no reference could be made to any part, or to any doctrine or principle of the Bible, which was not believed in and practised by the Latter-day Saints to the extent of their ability, that is, so far as the doctrine or requirement was applicable to them. Of course, where distinct revelations were given to people under peculiar conditions and of a peculiar character, as for instance, Noah or Abraham, or the disciples when they were commanded to flee from Jerusalem, the common sense of all men would suggest that such requirements were not applicable to us. It is not necessary for us to build an ark, or to do any of these things, especially commanded to others; but where general revelations, doctrines, ordinances, or commandments are revealed or communicated to the people of God, we as a people have received all such, and they form part of our faith and belief, and we, to some extent at least, are engaged in carrying them out. In conjunction with these glorious facts, precisely the same consequences or results flow from the teachings of the servants of God in these days as in the days of old. God confirmed the word by signs following. The adversary in the same spirit of hatred that characterized his attacks upon the work of God in all ages, is in these last days as bitter and as determined to cause the same results to follow the preaching of the servants of God, and the administration of the ordinances of life and salvation, as at any previous time in the world's history, thus showing that the old antagonism that existed between God and Belial, the old animosity that actuated the mind of those whom he inflamed to crucify the Son of Man, and to destroy his Apostles, had not died out, but was as determined in this our day to effect the ruin of those who believe in the Gospel of the Lord Jesus Christ, who have submitted to its ordinances, as at any previous time in the history of the world.

If we had believed all that is taught in the Scriptures, and had not received the promised blessings; or if we had believed in all written in the Scriptures, and had received the promised blessings, and had not

received the hatred and animosity of the wicked, there might have been cause for doubt as to our having obeyed the Gospel. We might have been assailed with a fear that some thing was lacking in the system, and that, therefore, we could not be the people of God after all. But when, in addition to the doctrine that God has revealed, and the ordinances of life and salvation that he has restored and commanded us to obey, that is, to believe in Jesus Christ, to repent truly and sincerely of all our sins, to be baptized for remission of them, by one holding the authority, and then receive the Holy Ghost through the laying on of hands, and its gifts and blessings and its powers, for our names to be cast out as evil, to have our names heralded through the earth as the most ungodly and wicked and abominable people that live upon the earth, to have men think that in destroying us they would be doing God's service; I say that when these characteristics attend the administration and ordinances of the House of God, we can rejoice even as the ancients did in the knowledge that there is no peculiarity of feature pertaining to the ancient Gospel from the days of Adam to John the Revelator, or from the days of Jared and his brother to Moroni, or from the days of Joseph and Hyrum to this our day, that does not attend the Gospel now. Not only is there no feature, characteristic or peculiarity absent, but there is no sign or evidence lacking of its being the same work of God. Precisely the same signs follow now, and precisely the same external evidences follow the preaching of the Gospel now, as anciently. Having these signs and evidences and blessings, should we not, as a people, rejoice exceedingly? Should not our hearts be full of thanksgiving to Almighty God, that, however humble and obscure and illiterate, however contemptible in the minds of the children of men, our doctrines, lives and characters may be, our names are numbered with the holiest, the best and the greatest that have ever trod the footstool of God, that our names are numbered with Jesus the first-born, the Son of God, and with Enoch, Abraham, the friend of God (distinguished above all the sons of men by that glorious evidence of God's nearness to him, being called his friend), and with all the holy Prophets whose lives are living testimonies to the divinity of their calling? If we would enjoy the society and glory of such personages we must be willing to suffer as they did; and if not so, we can not reasonably expect to be numbered among the happy throng who are to live and reign with Jesus. When we shall have done all they have done, passed through and experienced the same blessings that they have, drunk the same cup, and been baptized with the same baptism, and, when necessary, laid down our lives as they have in testimony of the truth, then we can reign with them.

It is easy to die in the heat of battle, or when men are selected for some heroic duty, and the eyes of the world are upon them; but this is not the manner in which the servants and people of God have lost their lives. Jesus was crucified between two thieves, the most ignominious death to which any one could be subjected, and those who crucified him believed him to be worthy of such a fate. They disseminated among the people such slanders and misrepresentations of his works and actions that many felt justified in taking the responsibility of shedding his blood upon themselves and their posterity.

Thus it always has been with the servants and Saints of God. They do

not die when their lives are taken by violence in a manner which the world calls heroic or glorious; but as malefactors, the ignominious death administered to those who are slain for the testimony of Jesus, and thus it always has been with God's children, the brightest, the best and noblest, that ever lived. They have had to lay down their lives as Joseph did, slain in the prison where he was confined. The same self-sacrifice, the same godlike self-sacrifice is required at the hands of the servants and Saints of God in this our day, as was required of those in ancient days, when they were cast into dens of wild beasts, into the fiery furnace, or when sawn asunder and subjected to every kind of violent death because of their supposed wickedness.

I thank God this day for the restoration of this truth, I thank God that I was ever counted worthy to live in the day when the revelations of Jesus are restored. I thank God, with all my heart, that I am a member of this Church; I think it the most glorious honor and dignity that could be conferred upon me, and more so in the goodness of God in permitting me to officiate in the holy Priesthood. I thank him too that he has inspired his servants to lead forth his people and bring us here, and that through the kind providences of God and the wise counsels and administrations of his servants, we are blessed with those glorious privileges in being permitted to rear a habitation to the name of the Most High in which we worship this day; this chaste, this grand, this magnificent house of God.

When I reflect upon what God has done for us, in addition to that which I have alluded to, it gives me deeper gratitude still in knowing that in all the revelations given us concerning ourselves and our future glory, there has been no concealment concerning the destiny of our dead who have passed away without a knowledge of the Gospel. There would have been something lacking in our joy had this revelation not been made, for we could not have contemplated our own happiness in the eternal worlds with any degree of satisfaction, if we had been disturbed by the thought that our ancestors could not partake of the same blessings we had received. But God in his mercy has revealed his purposes to us, so that there are none that understand the Gospel who cannot enter into this house and glorify God in his heart because of the fullness of these blessings; and because we know the Lord possesses all the glorious attributes we have ascribed to him.

You enquire of the enlightened men of Christendom respecting their dead, and they readily acknowledge it to be a subject they know nothing about. A great many think that the heathen nations who have died in ignorance are consigned to the miseries of a never-ending hell. Who with such feelings and belief can glorify God in their hearts and ascribe to him the glorious attributes of mercy and justice, and recognize him as a just and merciful being?

But when we received the Gospel, there came with it a distinct message of mercy, a message of glad tidings of great joy, that not only the living should receive the testimony of Jesus, not only should the living rejoice in the glorious principles of life and salvation, but the dead themselves should hear the voice of the servants of God, and the glad tidings of salvation should be proclaimed in their hearing, and through the exercising of their agency in receiving these truths, their prison doors could be unlocked and they come forth and receive, as though in the flesh, the

same blessings, exaltation and glory, according to their good wishes and good deeds. Thus has been swept from our minds every cause of doubt respecting our dead, and our hearts warmed towards them with joy unspeakable, and consequently we combine our efforts to erect such a building, such a holy house as this is. Thus we, in our hearts, witness to God the Eternal Father, that we have received indeed of a truth the testimony that he has given to us, that we believe the same to be true, and that we will, with the aid and power which he bestows upon us, devote our entire lives to the interests of his kingdom, bequeathing the same spirit and energy to our children after us, that they too may labor, with all their might, mind and strength and the ability with which God shall endow them, to carry on and extend the great work of redemption and salvation until every son and daughter of Adam shall receive the glad tidings of salvation, and shall be administered for in the holy temples which shall be prepared for that express purpose.

That God may help us to do this with all our might and strength is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE, HELD IN THE TEMPLE, AT ST. GEORGE, FRIDAY MORNING, APRIL 6, 1877.

(Reported by Geo. F. Gibbs.)

THE UNITED ORDER—THE DUTY OF THE PRIESTHOOD—THE GOSPEL NOT COMMUNISM—TEACHING THE PEOPLE HOW TO LIVE—INDEPENDENCE OF BABYLON—THE SAINTS WILL CONTINUE TO SPREAD—UNITY OF PURPOSE AND ACTION, WILL BRING AGAIN ZION—FREE SCHOOLS CRITICISED—EDUCATIONAL STATUS OF OUR CHILDREN.

I would like to say a great deal during this Conference to the Latter-day Saints, but I shall be able to talk but little, and therefore when I do speak I wish you to listen, and this I believe all of you will do.

I think that, as a people, we are nearer alike in the sentiments and feelings of our hearts, than in our words. From the most excellent discourse which we have heard this morning from brother Cannon, I believe that the people might gather the idea that we shall be expected to divide our property equally one with another, and that this will constitute the United Order. I will give you my view, in as few words as possible with regard to this subject, which I will promise you are correct.

The Lord wishes and requires us to develop the ability within us, and to utilize the ability of these men, women and children called Latter-day Saints.

The most of the inhabitants of the earth are incapable of dictating and devising for themselves. In many instances there is reason for this, for they are opposed to that degree that for the lack of opportunity they are not able to develop the talents and ability that are within them. This is the condition of the people of most of the nations of the earth. All those who come out from the world, espousing the Gospel of Jesus, place themselves in a condition to be taught of him, but instead of teaching them personally, he has raised up his authorized teachers to do this work, and what does he expect of us to do? He requires, absolutely requires, of us to take these people who have named his name through baptism, and teach them how to live, and how to become healthy, wealthy and wise. This is our duty.

Supposing that the property of the whole community were divided to-day equally amongst all, what might we expect? Why a year from to-day we should need another division, for some would waste and squander it away, while others would add to their portion. The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify his holy name. This is the work of regenerating, of elevating mankind to the higher plane of the Gospel; in other words, of simply teaching them their duty.

With regard to our property, as I have told you many times, the property which we inherit from our Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us. To direct, to counsel and to advise in the disposition of our time, pertains to our calling as God's servants, according to the wisdom which he has given and will continue to give unto us as we seek it

Now, if we could take this people, in their present condition, and teach them how to sustain and maintain themselves and a little more, we would add to that which we already have; but to take what we have and divide amongst or give to people, without teaching them how to earn and produce, would be no more nor less than to introduce the means of reducing them to a state of poverty.

I do not wish for one moment to recognize the idea that in order to establish the United Order our property has to be divided equally among the people, to let them do what they please with it. But the idea is to get the people into the same state of unity in all things temporal, that we find ourselves in with regard to things spiritual. Then let those who possess the ability and wisdom direct the labors of those not so endowed, until they too develop the talents within them and in time acquire the same degree of ability.

What do you say to this doctrine? Is it right or wrong? [The congregation answered, "It is right."]

We want to get at a correct understanding respecting all these matters which so materially concern us. What would be the first lesson necessry to teach the people, were we to commence to direct

their labors to the great end of becoming of one heart and one mind in the Lord, of establishing Zion and being filled with the power of God? It would be to stop expending and lavishing upon our dear selves all needless adornments and to stop purchasing the importations of Babylon. We can ourselves produce every thing necessary for our consumption, our wear, our convenience and comfort, right here at home. We can produce and manufacture the material necessary to beautify our lands, gardens and orchards; to beautify and furnish our houses, and to adorn the beautiful bodies which we inhabit without sending our means to France, to England and other countries for things which can a little better be made at home among ourselves. The material of which these cushions were made, which adorn the pulpits, were produced here. After it was taken from the sheep, it was manufactured at our Provo factory into the cloth you now see; and the material of which the silk trimmings were made, was raised, spun, and made up by some of our sisters in this Territory. We might exhibit to you handkerchiefs, dress patterns, and shawls, all of silk, made by our sisters out of the raw material produced here through the enterprise and industry of a few. These are only simple specimens of what can be done. Suppose I were to say, "Ladies, how do you like them?" Do you not think they would say, "Pretty well?" We can improve on what has been done, and we want yon to do so. Plant out the mulberry tree, and raise the silk, and let your dresses, your shawls, your bonnets and your ribbons, and everything you use to clothe and adorn your bodies, be the workmanship of your own hands. Let the brethren take hold and carry out in every department the same prniciple of home manufacture until we shall be able to produce the materials, and make up every article necessary to clothe and adorn the body, from the crown of the head to the soles of the feet. Then we shall become a self-sustaining and growing people, and we shall have to do it. All this is in the elements in which we live, and we need the skill to utilize the elements to our growth and wealth, and this is true financiering.

We can now see the growth of the Latter-day Saints, and it is marvelous to us to see the multitude of little towns springing up here and there, and we are under the necessity of saying, Give us more room, for the older settlements are thickening up, and the people are spreading out and filling up new valleys continually. You can see the shoots putting forth and taking root; still the old stock is good, is alive and rapidly increasing.

It has been asked if we intend to settle more valleys. Why certainly we expect to fill the next valley and then the next, and the next, and so on. It has been the cry of late, through the columns of the newspapers, that the "Mormons" are going into Mexico! That is quite right, we calculate to go there. Are we going back to Jackson County? Yes. When? As soon as the way opens up. Are we all going? O no! of course not. The country is not large enough to hold our present numbers. When we do return there, will there be any less remaining in these mountains than we number today? No, there may be a hundred then for every single one that there is now. It is folly in men to suppose that we are going to break up

these our hard earned homes to make others in a new country. We intend to hold our own here, and also penetrate the north and the south, the east and the west, there to make others and to raise the ensign of truth. This is the work of God, that marvelous work and a wonder referred to by ancient men of God, who saw it in its incipiency, as a stone cut out of the mountains without hands, but which rolled and gathered strength and magnitude until it filled the whole earth. We will continue to grow, to increase and spread abroad, and the powers of earth and hell combined cannot hinder it. All who are found opposing God and his people will be swept away and their names be forgotten in the earth. As the Prophets Joseph and Hyrum were murdered, and as they massacred our brethren and sisters in Missouri, so they would have served us years and years ago, if they had had the power to do so. But the Lord Almighty has said, Thus far thou shalt go and no farther, and hence we are spared to carry on his work. We are in his hands, the nations of the earth are in his hands; he rules in the midst of the armies of heaven and executes his pleasure on the earth. The hearts of all living are in his hands and he turns them as the rivers of water are turned.

We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God, after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we through our faithfulness must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming.

My brethren and sisters, I do really delight in hearing our brethren speak on this holy order of heaven. Unity of purpose and action, in carrying out the will of our Father, has been my theme all the day long; but I have continually plead with the Saints not to waste their substance upon the lust of the eye and the flesh, for that is contrary to the will and commandments of God. I wish to say that whoever have faith enough to inherit the celestial kingdom will find that their inheritances will be upon this earth. This earth is our home; by and by it will be sanctified and glorified, and become a fit dwelling place for the sanctified, and they will dwell upon it for ever and ever. I will further say I labor for the earth, I never mean to be satisfied until the whole earth is yielded to Christ and his people. When brother George Q. tells us we should not labor for the earth and the things of this world, he means we should not labor with sinful motives, and to gratify the lusts of the flesh. But if we possessed the treasure of the Gentile world, could we not send our Elders to the ends of the earth, bearing the precious Gospel to all living? Could we not sustain their families during their absence? Could we not build Temple after Temple and otherwise hasten on the work of redemption? Yes. But keep the people in poverty and how are we to accomplish this great work? I say, let us gather and accumulate the things of the earth in the manner indicated by the Lord, and then devote it to God and the building up of his kingdom. What do you say to this doctrine, is it right or wrong? [The congregation said, "It is right."] What little property I have I wish it to be-

devoted to the building up of Zion, and I suppose I have as much as any other man in the Church. I am always ready to receive and take care of the blessings that God showers upon me, and am always ready and willing to devote the same to the building up of his kingdom.

Many of you may have heard what certain journalists have had to say about Brigham Young being opposed to free schools. I am opposed to free education as much as I am opposed to taking away property from one man and giving it to another who knows not how to take care of it. But when you come to the fact, I will venture to say that I school ten children to every one that those do who complain so much of me. I now pay the school fees of a number of children who are either orphans or sons and daughters of poor people. But in aiding and blessing the poor I do not believe in allowing my charities to go through the hands of a set of robbers who pocket nine-tenths themselves, and give one-tenth to the poor. Therein is the difference between us; I am for the real act of *doing* and not *saying*. Would I encourage free schools by taxation? No! That is not in keeping with the nature of our work; we should be as one family, our hearts and hands united in the bonds of the everlasting covenant; our interests alike, our children receiving equal opportunities in the school-room and the college.

We have to-day, more children between the ages of 5 and 20 years, who can read and write, than any State or Territory of the Union of a corresponding number of inhabitants. This is not exactly sustained by the statistics published of a few of the States, but from what we know of them we believe it to be the fact.

On the whole we have as good school-houses as can be found, and it is our right to have better ones, and to excel in everything that is good.

As to my health I feel many times that I could not live an hour longer, but I mean to live just as long as I can. I know not how soon the messenger will call for me, but I calculate to die in the harness. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 6, 1877, AFTER ADDRESSES BY ELDERS ORSON PRATT AND GEO. Q. CANNON.

(Reported by Geo. F. Gibbs.)

THE LORD RULES—THE HAND OF GOD IN PERSECUTION—THE GOSPEL EMBRACES ALL TRUTH—NO NEED OF WORRY, THE LORD WILL DEAL OUT JUSTICE—JOSEPH SLAIN FOR THE GOSPEL—THE DISSATISFIED WILL BE SATISFIED—FULL OF BLESSING.

I take the liberty of saying a few words on this occasion to both Saints and sinners. That expression brings to my mind at once—Where are the Saints? and who are they? And who are the sinners? We are all sinners; but there is quite a portion of the congregation who are trying to be Saints. For those who profess to be Saints I have a few texts of Scripture. With regard to those who believe the truth and desire to do it; to all who wish to live and preserve yourselves in the truth, in the love of God, I wish to say, they whom God loves he chastens. This is so, whether we believe it or not. If we have not received chastisement, we receive not that witness, that assurance, to testify to us that we love him. Another text of Scripture: The wicked are a rod in the hand of God to chasten his people. If the Lord loves us and we love him, we may expect to be chastened; and it is not joyous at the time of receiving the chastisement; it is grievous; but if we are exercised by grace and the spirit of truth, it will yield the peaceable fruits of righteousness.

I wish to whisper in the ears of the Latter-day Saints, I mean those who profess to be Saints, Know ye that the Lord reigns, and that the hearts of all living are in his hands. He turns the hearts of the children of men as the rivers of waters are turned. He rules in the armies of heaven, and does his pleasure upon the earth. When he wills, no man can hinder it; when he is disposed to open the door, it is not in the power of man to shut it; and when he closes the door it is not in the power of man to open it. Remember this, Latter-day Saints, and all the Christian world, the Pagan, Infidel and Jewish world, and everybody in the world; and hearken, O ye nations of the earth, and know ye that God lives, that he has spoken from the heavens, and has sent forth his everlasting Gospel to the children of men, that through obedience to the same they may be saved; and if they reject this message they will be damned. We cannot help it, it is

not our business, it is not our doctrine, it is the doctrine of him whom we serve, of him whom we obey, of him who holds us in existence, who gives us breath and being, and we have a right to believe in Him, to love and serve him and to build up and establish his kingdom; and we are doing it.

If I were to tell you one half of the things that I know in many particulars it would astonish the half hearted who have but little or no faith, and who do not understand the workings of the providences of God among the children of men. But as to the persecution, it is nothing at all, neither one way nor another, only to purify the Saints and prepare the nations for the good or evil, for the Lord Almighty to send forth his judgments to cleanse the earth, to sanctify it, and to justify the righteous and condemn the guilty, and to prepare the way for the coming of the Son of Man. I wish to say to you, to those who are in the truth, as well as to those who are out of the truth, if we did not have to bear the iron hand of persecution, the principles we believe in, which attract the attention of the good and the evil upon the earth and which occupy so many tongues and circumscribe their philosophy, would be embraced by thousands who are now indifferent to them. The evil-doer would crowd upon our borders; and we have plenty of them now without receiving any more. They would crowd into this Church. And this is the reason why brother George Q. Cannon says, he is pleased and rejoiced because of this persecution. We should be satisfied with it, we should acknowledge the hand of God in it, and say: The will of the Lord be done and not ours. By closely watching the Latter-day Saints, and seeing that they are kept in the line of their duty by using this kind of a rod, it prevents others from coming that would affect us more than they can who are outside of this Church. There is not one man in this city nor in the Territory who hates the truth and the Latter-day Saints, whose influence I dread, no, not even the hundreth part, as I do a smooth, slick hypocrite who professes to be a Latter-day Saint. The former cannot sow the seeds of infidelity and unbelief in the hearts of the people; but the latter can.

I wish to say to all the people, The principles of the Gospel that God has revealed from the heavens to the children of men upon the earth are worthy the acceptation of the wise, the pure and the just. There is no true philosophy in existence which is not embraced in the Gospel, it belongs to the Gospel, it is a part of the Gospel. The philosophy of the heavens and the earth, of the worlds that are, that were, and that are yet to come into existence, is all in the Gospel that we have embraced. Every true philosopher, so far as he understands the principles of truth, has so much of the Gospel, and so far he is a Latter-day Saint, whether he knows it or not. Our Father, the great God, is the author of the sciences, he is the great mechanic, he is the systematizer of all things, he plans and devises all things, and every particle of knowledge which man has in his possession is the gift of God, whether they consider it divine, or whether it is the wisdom of man; it belongs to God, and he has bestowed it upon us, his children dwelling here upon the earth.

We take up the principles or ordinances of the house of God, and when we set them before the people, who would like to believe them?

Ask the world of mankind, the heathen world, if there is one doctrine or principle in all these which is not good for man to receive. If we could find such a place as an angelic world, we might ask its inhabitants if we had embraced in our faith a single principle not good for them. Even they would not find an idea, a doctrine or a principle but what every person would say, respecting it: "It is just as good as we could ask for." For the principles of the Gospel are calculated to purify the heart, the hands, the mouth, the brain, and every act of the children of men, and to prepare them to live with perfect and holy beings. These are principles worth seeking for, they are worth living for, they are worth dying for. As to the struggle that is going on between the Latter-day Saints and the world, have we any struggle with them? No. Have we any contention? No, not in the least. Have we any battle to fight? No, none at all. Are we to marshal our armies to contend against them? No. Here are the words of truth; we go forth and declare them to the ends of the earth; it is our mission and all we have to do. They may war against us, they may marshal their forces and their armies. God rules, I fear them not. If I preserve myself in the truth, I am all right. With the principles that these Latter-day Saints believe in, if we had our own way, and were not followed up by these blessed scoundrels, would we have any grog shops? No! Would we permit men to take the name of the Lord in vain? No. If we could use that moral influence we would stop all drinking, swearing, stealing, and Sabbath breaking, and speaking evil one of another; and we would have no dishonest men; we would have all men do that which is right before the Lord. But no, we must be followed up. That is all right, perfectly right. Every step we take and every move we make must be scanned by the devil to see if it is right. You will excuse the expression. He is watching closely to see if we live our religion. And he says: "Now, Latter-day Saints, are you not ashamed whenever you do anything that is naughty?" and tries to discourage them, that they may turn away from the truth. What should this do for us? Should it not cause us to refrain from all wrong, and teach us to do better, even this the chastisement of the devil?

We need not worry about this, that or the other, not in the least; it is for us to serve the Lord, and see that we do his will. And so far as persecution and the killing of the Prophets are concerned, whether of ancient or of modern times, even Joseph and Hyrum Smith, and others of the Saints, men, women and children, as they have done, we do not expect that the perpetrators of these deeds will be brought to justice; not in the least, until the Lord sits upon the case and deals out justice to them. The cry has been against the Prophets of every age, against the Apostles and against Jesus himself, and against all those who have ever preached the truth, and why? Because the systems of the world are errors; while the Gospel is true, it stands alone, it is as firm as the everlasting mountains; the storms may beat upon it, and it is there. But how is it with those who are jealous of us and who oppose us? We hear some of them who profess Christianity crying, "Come to Jesus," "Come to Jesus," etc. What is there of it? It is so much nonsense. If Jesus were in their midst to-day, they would kick him

out; for they did so to his servants. Suppose the Apostle Paul, or Peter, in fact any of the Apostles were to get into their chapels, and were to preach from their pulpits their doctrine which they preached when upon the earth, what do you think they would do to them? They would take them and lead them out of doors, saying, "We will not have any such hypocrites and false Prophets as you are in our midst."

There is once in a while a good honest man who professes to preach the truth, and when he does preach, it amounts to this: "My brethren, we think we are Christians, we are believers in the word of God; but I tell you if the Apostles were here to-day we would not receive them." That is what these good, honest preachers would say, and a few do say it to their congregations.

A false principle, a false theory, whether in mechanism or philosophy, requires much argument and superior talent to sustain it, but when the truth is presented it commends itself to the understanding of the people so readily that it requires no great amount of learning to substantiate it, nor much skill to declare it to the honest who want truth, and it remains firm and sound.

Forty-five years ago they were determined to kill the Prophet Joseph. I have lain upon the floor scores and scores of nights ready to receive the mob who sought his life. This persecution commenced with a little neighborhood, then a town, then a county, then a State, and then the people of the United States; and by and by other nations will be just as bitter towards us, and the doctrines we preach as many of the people of our own nation now are. They will struggle and strive, and plan and devise, saying, Let us take this course, and that course; and they will struggle until they will come to a stop as though they were against a mountain of solid rock. They will do all they can to break us up, and even destroy us; this has been the case now for the last forty-five years. Joseph Smith had forty-seven law suits, and I was with him through the most of them, and never was the first thing proved against him; he was never guilty of the first violation of the law or of good order. And when Governor Ford asked him to go to prison, as the mob were so enraged that he could not insure his life, that he might be safe until he returned from Nauvoo, he said: "I will pledge you the faith of the State of Illinois for your safety." But as soon as he was gone, the mob murdered both Joseph and his brother Hyrum, in the jail. That was to be so. I heard Joseph say many a time, "I shall not live until I am forty years of age." The spring before he was killed—his death occurred the 27th of June, 1844—he hurried off the first Elders of the Church. All right, I thought then, and I think so now. It is all in the hands of God. They killed Joseph, and what for? For the Gospel's sake. It was for no evil, for I was well acquainted with him. He testified to the truth, he sealed his testimony with his blood. Whether we believe in blood atonement or not, the Lord so ordered it, that Joseph, as well as others of the Prophets, sealed their testimony with their blood.

I said here last Sabbath, that, if the people of this government are not satisfied with what they have already passed through this side of twenty years past, "Wait a little longer, and they will be perfectly satisfied with blood." They shed the blood of the innocent; if they are not satisfied with the blood they have shed of each other, wait a little while.

and they will shed each other's blood to their full satisfaction. The Lord has spoken it, and we have nothing to do with it. If we could, we would hide ourselves away from the scenes that will take place; but this we cannot do. But wait a little longer, and the people of this nation, as well as others, will have blood till they are satisfied with shedding the blood of each other. This is the prediction of the ancient Prophets, and has been confirmed unto us through his servant Joseph. The people are in the hands of God, he will rule all things and deal justly with all mankind; but he will not suffer this wickedness to dwell on the earth; it must be cleansed. All that we need to concern ourselves about is to serve the Lord, to trust in him, so that we may be ready to receive his dealings upon the just and the unjust, in all his chastisements. Let us live up to the principles of the just, and God will continue to bless us and deliver us with the just.

If I had power, I certainly would bless the people with everything their hearts could wish if they would not sin. I would do, as I heard the mothers of some of my children say, that went with me to St. George this winter, that I indulged them in every thing they wanted. Why? Because they never manifested a desire for anything wrong. And if it were in my power I would bless all the inhabitants of the earth, with everything in which they could glorify God, and purify their own hearts.

May God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 13, 1877.

(Reported by Geo. F. Gibbs.)

MELCHIZEDEK AND AARONIC PRIESTHOODS—THEIR PECULIARITIES AND JURISDICTION—BUILDING TEMPLES—GATHERING TO BE SANCTIFIED—UNION AND BLESSING ITS RESULTS.

I will read a few passages contained in a modern revelation, given through the prophet Joseph Smith, on the 22nd and the 23rd days of September, 1832—

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations—which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

And this greater priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God;

Therefore, in the ordinance thereof, the power of godliness is manifested;

And without the ordinance thereof, and the authority of the priesthood, the power of godliness is not manifest unto man in the flesh;

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory.

Therefore he took Moses out of their midst, and the holy priesthood;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory Gospel.

It is not my design this morning to speak very lengthily, but it is my great desire, during the time I may speak, that I may have the faith and prayers of all the Latter-day Saints present, and of every person who desires to be edified and instructed. It is also my desire that I may have a portion of the Holy Spirit to rest upon me, that the words which I may speak may be instructive and edifying to those who hear. That is the object of speaking, the object of hearing—to be edified.

From the passages I have read, we learn that God, in all ages of the world, has had a Priesthood on the earth, that is, a Priesthood after the order of his Son, sometimes called the Priesthood after the order of Melchisedec; and that connected with this Priesthood, in all dispensations, there is a lesser Priesthood, called sometimes the Priesthood after the order of Aaron, or the Aaronic Priesthood, which is merely an appendage to the higher Priesthood of Melchisedec; in other words, it is included in the Priesthood of Melchisedec. It is more especially called the lesser Priesthood, because those holding it, and being in possession of no higher authority, can only obtain a certain portion or measure of the blessings that the Lord has in store for his people; it can proceed so far and no farther; it is limited in its nature, its power, its ordinances and its ministry. But when combined with the higher Priesthood after the order of Melchisedec, it then can receive all the blessings that are ordained of the Almighty to be bestowed upon his people in any dispensation. Like unto the Melchisedec Priesthood, it is everlasting in its nature, not given for time alone, to be exercised here for a few years upon the earth and then cease, but it continues forever, with the Priesthood which is after the holiest order of God.

The higher Priesthood after the order of the Son of God, we are told, in a modern revelation, holds the power to commune with the Church of the First-born that are in heaven, and that too not in a spiritual sense alone; or, as some would infer, to commune with them without receiving any revelation, to commune with them without beholding their personages; but in the literal sense, even the same as one man communes with another. It holds not only the power of the ministration of holy angels to be seen personally, but also the power of beholding the face of God the Father, that through the power and manifestations of the spirit of God and of his angels we may be prepared to enter into the presence of God the Father in the world to come, and enjoy continual communion with him, and be crowned with the glory of the celestial kingdom, to stand in our place and calling to all eternity, in connection with all those who hold the Priesthood in the eternal worlds.

The Priesthood of Aaron, being an appendage to the higher Priesthood, has power to administer in

temporal ordinances, such as that of baptism for remission of sins, the administration of the Lord's Supper, and in attending to temporal things for the benefit of the people of God. Among the privileges that are granted to this lesser Priesthood is to hold communion with holy angels that may be sent down from heaven.

In the early days of this Church the Lord, through a revelation, set forth the various appendages of the higher Priesthood, the duties of its several offices and their callings; also how they should officiate, and what ordinances they were permitted to administer, and what was not permitted to be administered by those holding it.

It seems that since these revelations were given, the Church, during its history, has passed through a variety of circumstances, wherein a perfect organization according to the rules and laws, as laid down by modern revelation, has not been entered into. Circumstances always did more or less to alter the condition of the people. Some, by virtue of their Priesthood have officiated, without being set apart, in certain callings that pertain to those who should be selected and set apart for that purpose. Let me here say, for the benefit of those who have not studied the Doctrine and Covenants of the Church, that if we have literal descendants of Aaron, they have the birthright, through their obedience to the Gospel of the Son of God, to the bishoprick, which pertains to the lesser Priesthood. It is the presiding authority over the lesser Priesthood; they have the right to claim it, and to all the keys and powers pertaining to it, they have the right to be ordained and set apart to that calling and to officiate therein, and that too without the aid of two counsellors. That is what we are taught in modern revelation. But as we have none at present, to our knowledge, that belong to the seed of Aaron, that has the right to this by lineage, the Lord has pointed out that those who are ordained to the higher Priesthood have the right, by virtue of this higher authority, to administer, when set apart by the First Presidency, or under their direction and according to their instruction, as Bishops to officiate in the Presidency of the lower Priesthood. This order has been followed ever since the Lord revealed these things to this Church. A Bishop must be ordained to the high Priesthood, and by authority of that Priesthood he may be set apart as a Bishop to preside over the lesser Priesthood, to exercise the functions thereof, with the exception of one condition, that is, he must have two counsellors ordained from among the high Priests of the Church. These three persons must officiate in relation to all the ordinances that pertain to the lesser Priesthood, and to administer in temporal things, having a knowledge of them by the inspiration of the Holy Ghost, as we are taught in the Book of Doctrine and Covenants.

Now what I wish to say in relation to this matter is this—In some portions of our Territory, instead of this organization having been carried out in all its perfection, we have acted, in some few instances, for the time being, by appointing a person to take that position, when he had not been previously set apart to that special calling. We might refer to persons in some few of our settlements, both north and south, who have acted as Bishops by virtue of appointment only, and not ordination.

I understand now that the Spirit

of the Lord has manifested unto the President of the Church, who is the proper authority, for the Twelve to go forth and set in order and organize more perfectly the various Branches that are located throughout all the Territory, and in the adjoining Territories. And no doubt those few who are acting in the Bishoprick without being ordained will receive their ordination, and there may be many changes, in order to introduce, in all its perfection, as far as we have knowledge and understanding, a more perfect organization throughout the Church in these mountains.

The object of this perfect organization is that we may be entitled to greater blessings therefrom; that we may be entitled to a greater fullness of the Holy Spirit; that everything may be dictated according to the mind and will of God, not only in spiritual things, but also in regard to our temporal matters; and also that every person may know his place, that his duties may be assigned to him, and by knowing what is required, that all may the more diligently seek after the Holy Ghost to direct them in their positions and callings, and have more faith, more assurance before God, to obtain confidence before the heavens, and before the brethren, in order that their ministry may benefit the people. You are well aware that we have been taught, for these many years, the great necessity of establishing a union in the midst of this people. Although we are the most united people upon the face of the earth, of which we have any knowledge, yet we are far from that perfection of unity which should characterize the Saints of the Most High God.

I can see, in this order which the President has laid before us, a beauty, a consistency, a plan which the Lord has revealed that will entitle the Latter-day Saints to greater blessings and privileges through which that union will be brought about which we have so long desired in our hearts.

We preach and declare to all people that God has raised up a kingdom to prepare the way before the coming of Christ. We declare to all men, wherever our missionaries go, that this is the grand preparation for the coming of our Lord and Savior to reign on the earth. When he does come, that part of the prayer which he taught us to utter will be fulfilled, namely, "Thy will be done on earth as it is done in heaven." Were we permitted to have the veil removed, according to the hymn just sung, namely that "the veil should be rent in twain," and were we to behold the order that exists in yonder heavens in the midst of celestial hosts, we should there see a perfect union—no dissensions, no bitterness of feeling, no difference of ideas or opinion in regard to their duties, but all understanding as one, and all moving as one body to fulfill and accomplish the purposes of Jehovah.

Now, his will must be done on the earth as it done in heaven, in order that that prayer which has been offered up by his people ever since it was revealed, may be fulfilled to the very letter. Hence the great necessity of the Latter-day Saints preparing themselves by being united, even as the hosts of heaven are. For remember that the Apostle Paul says, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on the earth; even in him." If then the General Assembly and Church of the First-born are to come down out of heaven to dwell on the earth, how important it is that the Latter-day Saints should

be prepared to join this grand company, being united as they are, having no feeling of dissension, no division in their midst, no evil or corruption of any nature; no covetousness, no feeling of individuality in regard to wealth, but having all upon the altar ready to subserve the purposes of the Most high in building up his kingdom upon the earth.

This, therefore, is the purpose of this more perfect organization which is being introduced among the Branches throughout the Territory of Utah; it is to entitle us to these great blessings promised in the word of God. It is not only to build a Temple, but many Temples, as the case may require. This is not the only duty of the Latter-day Saints, although this duty is one of great importance. But then is it not of still greater importance that we, as a people, when these Temples are built, and finished, and dedicated, should be prepared to enter into the courts of the same, to go in there with a perfect oneness and union of feeling? Can we expect in these holy Temples, which are to be dedicated and set apart to the name of the Lord, to receive the blessings promised in Temples, unless we are a people of one heart and one mind? I think not. I read, in one of the revelations contained in this book of Doctrine and Covenants, that when God commanded a Temple to be built in Jackson County, in the State of Missouri, he made this promise—"Wherefore," said the Lord, "I commanded the people of that county, and the people around about in the settlements, to build a Temple unto my name, and inasmuch as my people build a Temple unto my name, and suffer no unclean thing to enter into it, that it be not defiled, behold I will come into it; I will be there, and my glory shall be there. And it shall come to pass, that every soul that shall come into that Temple, who is pure in heart, shall see my face." This is one of the promises and privileges pertaining to the High Priesthood, after the order of the Son of God. This is one of the blessings, ordained for all dispensations from the earliest period to the closing up of the last dispensation of the fullness of times; that is, in all those dispensations the righteous were to be blessed with the powers, and keys, and blessings of the High Priesthood. For this purpose, they were to build Temples to his name. In these Temples, if they were pure in heart, they would have this privilege of beholding the face of God; and without this Priesthood and the ordinances thereof, no man in the flesh could behold the face of God the Father and live.

We have accomplished a great work thus far. I feel, in connection with my brethren, to rejoice exceedingly in the work that the Lord our God has performed in the earth, through us his people. Truly he hath fulfilled that prophecy given in 1830—"The decree hath gone forth from the Father, that mine elect shall be gathered in from the four quarters of the earth to one place upon the face of the land." This revelation was given before there was any gathering of the Latter-day Saints. You are my witnesses, and you are also witnesses to yourselves that the Lord has fulfilled this to the very letter. His elect from the four winds have come by thousands, and by tens of thousands, and have gathered to one place upon the face of this land. What has been the object of this gathering? It is to learn more perfectly of the ways of God, which we could not have learned in a scattered condition; in our native countries, while mixed

up with the wicked and self-righteous. We are now partly isolated; and we have come from the ends of the earth, that by our united faith we may accomplish that which we could not have done by our own individual faith alone.

By and by, when this people shall have sanctified themselves before the Lord, and organized according to the laws and commandments of God, having been taught by the inspiration of the Holy Ghost, and by his servants that minister in their midst, carrying out the counsels and teachings they receive, they will become like unto one body, as it is written in the parable contained in the Book of Mormon, that the Lord will prune the vineyard, or take some of the branches away and graft them into another branch, etc.; he will make a change of the branches; he will prune the trees and dig about them. that the roots and the tops thereof may be kept equal. Understand that the roots and the tops thereof shall be made equal, so that the tops and branches may not overcome the roots by taking strength unto themselves. Why? That the tree may bring forth that fruit which is the most precious unto the Lord.

Therefore he is gathering us here, that we may become like unto one body, being sanctified, and become, as another revelation says, "as fair as the sun, as clear as the moon, that the banners of my people may be terrible unto all the nations of the earth." Why terrible? Because of the power of the Lord which will be in the midst of his people, because of the manifestations of heaven unto his people, because the nations will hear that God is indeed in the midst of Zion. They will hear all these things, and the wicked will fear and tremble. They will fear because of their iniquity; fear and tremble, because of their wickedness; fear and tremble, because they have supported all manner of wickedness and corruption, division and strife, and abominations of every kind in their midst. Therefore fearfulness will seize upon them, and they will know of a surety that the Lord God is in the midst of the people of Zion, that his power is there, that his spirit is there, and that he manifests himself there in great glory. Amen.

PRAYER BY PRESIDENT DANIEL H. WELLS,

DEDICATING THE TEMPLE OF THE LORD AT ST GEORGE, ON THE SIXTH DAY OF APRIL, 1877, AT 10 O'CLOCK A.M.

(Reported by Geo. F. Gibbs.)

Almighty and Everlasting God, our heavenly Father, thou who art the God of Abraham, Isaac and Jacob; the God of Moses, of David, of Solomon; the God and Father of our Lord and Savior Jesus Christ; the God of Joseph and of Brigham, even the God of Israel; thou who art the Father of our spirits; it is to thee we approach this morning to worship and to offer up our dedicatory prayer in thanksgiving and praise for this offering, even a Temple which thou hast enabled thy people to rear unto thy most holy name.

We realize, our Father, that we are dependent upon thee, and that although we are shut out from thy presence, inheriting many weaknesses, and made subject to many temptations and sins, we are thy children, and as such we come before thee in the depths of humility, with broken hearts and contrite spirits, praying that thine indulgence, thy tender mercy and compassion may be extended toward us, and that thou wilt forgive everything that thine all-seeing and searching eye hath beheld amiss in us.

We thank thee, O Lord, that thy people, whom thou hast led to this distant land and whom thou hast preserved by thine own right arm, have been permitted to establish themselves in the homes which thou hast given them, and that, through thy continued blessings, they have been enabled to gather together the materials of which this building is composed, to put together and erect the same, even a Temple, which we dedicate and now consecrate to thee, that it may be holy unto thee, the Lord our God, for sacred and holy purposes, and that "the blessing, even life forevermore," may be commanded here, from heaven, even from thy presence, and may flow through the ordinance which appertain unto thy holy place, unto us thy children. We pray that the blessings pertaining to our eternal salvation and to the establishing of thy kingdom upon this thine earth may be poured out upon thy holy Priesthood and thy people, who shall worship and officiate in this thy holy House.

We dedicate and consecrate the foundation of this building upon which it stands. Cause, O Lord, that it may not give way nor yield in consequence of any destructive elements that may be in the soil, or may the nature of those elements be changed so as to become strengthening instead of weakening,

that the same may always remain firm and sound.

We dedicate and consecrate the lower and upper walls of the building and the buttresses which support the same, and all the material —the stone, the lime and the sand, which compose the mortar, and all that pertains thereunto, together with the flagging, the timbers, the joists, the floors, and the foundations upon which they rest, that the same may be protected and preserved, that none of the elements, either through storms, fire or earthquakes, may have power to destroy, disturb or injure this thy holy House. We also dedicate and consecrate unto thee all the openings, entrances, doors and windows, and their fastenings, of the basement story. We also present to thee the Baptismal Font, in which is performed the ordinance of baptism for the living and the dead; with the steps, the railing around, and the oxen upon which it rests, the foundations, together with the connections and apparatus for furnishing, conveying, holding and heating the water, with all that pertains to it, dedicating and consecrating all unto thee, the Lord, our Father and God, that they may be holy unto thy name. We pray that thy blessing may attend those of thy servants who administer and who may officiate in the ordinances that may be performed therein, in behalf of thy people, and in behalf of those, our progenitors, our relatives and friends, who have gone before us to the spirit world, so far as we may be enabled and permitted to officiate for them.

We dedicate to thee also the rooms of this building in the first, second and third stories, with the pillars and supports thereof, including the side rooms, with the partition walls, for the purposes for which they may be used by the Priesthood, for prayer, for worship, for councils or meetings, or for administering the holy ordinances of thy House, that they may be holy unto thee, the Lord our God. We also dedicate the roof and the tower, with its dome, its covering and walls, and the walls and the battlements around and above the roof, with the timbers and frames and supports upon which the roof and tower rest, and are made permanent, and the fastenings and all that appertains thereunto, and the materials of which they are composed. We dedicate also the entrances, the steps and the circular stairs, with the railings and bannisters thereunto attached. Grant, O Lord, that the roof which covers all may shield and protect this building from the storms which may come upon it. We dedicate the pipes which convey the water from the roof, with their fastenings and the materials of which they are composed. We also dedicate the chimneys, flues, conduits, and sewers, and openings for ventilation; also all the doors, windows, and glass, the hinges and nails and screws, the door locks and handles, the window weights and cords and fastenings of every kind; and all the paint, putty, plaster, whitewash and all the ornamental work within and without, everything used in the construction and completion of the entire building, from the foundation unto the top thereof, that all may be holy unto the Lord our God.

Holy Father, we dedicate unto thee the furniture and utensils used in the holy washings, anointings and ceremonies of this thy holy House; also the curtains and frames for partitions; together with

the altars and their cushions, and the tables and the chairs, stools and desks, that all may be sanctified for the use and purposes intended. We dedicate also the tower on the outside, containing the fountain, also the aqueduct and pipes conveying the water thereunto. We dedicate the block of land upon which this Temple is situated, and the fence which encloses it, with its openings and gates, the hinges, hangings and fastenings, and the materials of which they are composed; also the roads and walks leading thereto and through the same.

We dedicate and consecrate the pulpits, with the cushions thereon and the ornamental fringe around, together with the steps, railing and bannisters, and the seats, with the cushions on them; and the floors and the foundations upon which they stand. May nothing unholy or impure ever enter here, but may the same be holy unto the Lord our God. Especially do we pray that thy power may rest upon thy servants who may occupy these pulpits when they shall minister by virtue of their holy calling, either in preaching, in counseling, or in transacting business pertaining to the welfare of thy Church and kingdom here upon the earth.

We implore thy blessings upon the various congregations of thy people who may assemble in this House from time to time, both in their incomings and outgoings, and may thy blessing and thy spirit dwell herein and rest upon them, for their comfort and edification, and abide richly in their hearts, that they may learn further of thy ways and walk in thy paths.

We desire also to commend these thy servants and people to thy kind care and keeping, that they may be preserved unto thee from the powers of fhe wicked and ungodly, and from the powers of all evil and opposing influences, from whose grasp thou hast heretofore delivered us in bringing us here to these valleys and the fastnesses of these monntains. We acknowledge thee and the great deliverance thou hast wrought out for us, and we pray thee, O God, in the name of Jesus, to accept of these thy servants and people, and preserve and keep us in thy most holy keeping. Let the ministering angels from thy presence attend us, and let thy grace and power be upon us, that we may walk in the paths of purity and holiness, and be enabled to bring forth thy purposes and establish thy kingdom in all its fullness, administering in all the ordinances pertaining to thy House, and also send forth salvation to all the children of men, scattered abroad upon the face of the whole earth, for their redemption from sin and bondage, even from gross darkness.

We now ask, our Father, that we thy servants and people may be acceptable unto thee, praying thee to grant that thy Holy Spirit may pervade each heart before thee, that our worship may be such as thou delightest to behold, and that the revelations of thy mind and will may continue to be made manifest through thy servant Brigham and all of thy servants upon whom thou hast conferred the authority of the holy Priesthood.

We feel not to multiply words before thee, for language is inadequate to express the fullness of the feelings and emotions of our souls in being thus privileged to meet before thee in this sacred, this holy place.

Accept, O God, of this tribute of our hearts, and let thy peace and blessing dwell and abide here in this holy Temple, which we now

with uplifted hearts and hands present and consecrate and dedicate entire as a sacred offering unto thee, for thy divine acceptance. May it stand as a monument of purity and holiness as long as the earth shall remain, commemorative of thy great goodness towards us thy people, and thy name shall have the honor, the praise and glory, for we ask all in Jesus' name. And unto thee and our blessed Lord and Savior and to the Holy Spirit be all power, might and dominion, worlds without end. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT A TWO DAYS' MEETING HELD BY THE ST. GEORGE STAKE OF ZION, IN THE TEMPLE, AT ST. GEORGE, THURSDAY MORNING, APRIL 5, 1877.

(Reported by Geo. F. Gibbs.)

NECESSITY FOR EFFORT—REGULATION OF TEMPORAL AFFAIRS—CONSECRATION AND STEWARDSHIP — PREPARATION FOR BUILDING IN JACKSON COUNTY—RESPONSIBILITY OF PRESIDENTS—HOW CONFIDENCE IS CREATED—THE UNITED ORDER—DESIRES FOR THE FUTURE.

In occupying the time this morning, I wish in the first place to call your attention to the fact that we are Latter-day Saints, or at least ought to be, and that as such we are dependent upon the Lord for our instruction; this is in accordance with our faith that we have to look to him for assistance under all circumstances, in all places, in all our affairs of life, and in all matters pertaining to furthering us on in the principles of godliness.

Assembled together as we are this morning, it is very necessary that we ask the Lord for his spirit, the spirit of inspiration, to rest upon us as speakers and as hearers, that we may be enabled to comprehend things that may be spoken, and that they may be adapted to our individual needs.

It is impossible to advance in the principles of truth, to increase in heavenly knowledge, except we exercise our reasoning faculties and exert ourselves in a proper manner. We have an instance recorded in the Doctrine and Covenants of a misunderstanding on the part of Oliver Cowdery, touching this principle. The Lord promised him the gift to translate ancient records. Like many of us to-day, he had misconceptions in regard to the exercise of the gift. He thought all that was necessary for him to do, inasmuch as this gift had been pro-

mised him of God, was to allow his mind to wait in idleness without effort, until it should operate spontaneously. But when those records were placed before him, there was no knowledge communicated, they still remained sealed, as it were, for no power to translate came upon him.

Although the gift to translate had been conferred, he could not prosecute the work, simply because he failed to exert himself before God with the view of developing the gift within him; and he became greatly disappointed, and the Lord, in his goodness and mercy, informed him of his mistake, using the following language—

"Behold, you have not understood; you have supposed that I would give it unto you when you tood no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then yeu must ask me if it be right, and if it is right I will cause that your bosom shall burn within you," etc.

So in regard to us, respecting the things which we are undertaking. If we expect to improve, to advance in the work immediately before us, and finally to obtain possession of those gifts and glories, coming up to that condition of exaltation we anticipate, we must take thought and reflect, we must exert ourselves, and that too to the utmost of our ability.

The text given us by President Young yesterday, and to which we, in our prayer this morning, asked God to direct our remarks, was the work with which we are now immediately concerned, pertaining to our present wants and necessities. The question here arises, How shall we regulate our temporal affairs so as to qualify us to perform the duties and obligations devolving upon us to-day, and secure to ourselves the blessings of eternal life?

To this subject, so far as the Lord will give me his Holy Spirit, through the exercise of your faith, I wish to speak this morning. I desire, however, to confine myself more particularly to the subject relating to our financial union, uniting ourselves together as brethren who have entered into the everlasting covenant of the Gospel of the Lord Jesus Christ, expecting to dwell together in the presence of God in the celestial world.

We have been told, through the revelations of God, and to which our attention has often been called, that unless we became one in temporal as well as spiritual things, it were useless anticipating the fullness of celestial glory, or a state of oneness in the spiritual things of God. But what course we are to take in order to arrive at this most desirable condition seems to remain a difficult, unsolved problem. Doubtless many have asked themselves, what can we do, and how shall we do it?

Well, let our minds revert for a few minutes to the time when we received the fullness of the everlasting Gospel, in the countries where it first reached us. As soon as we became convinced of the truth and that the Elders who preached the Gospel were the servants of God, we offered ourselves as candidates for baptism for the remission of sins, receiving the Holy Ghost through the laying on of their hands, and then felt determined to do whatever the Lord should require through his servants and continue to follow their counsels in all things, even to the sacrifice of all we possessed, if neeessary, whether pertaining to the world's wealth or that which we held in

higher and dearer esteem.

We learned an important and significant fact, that we were his offspring, inheriting, though only in infantile form, the same attributes he himself possessed, and that, through probationary experience, by passing the ordeals of earth, rejecting the evil and accepting the good, these attributes could be developed until eventually we might receive a fullness of the godhead, and dwell in the presence of the Father. We became acquainted with this fact, and were convinced in our hearts that the object which now appeared before us, was well worthy of all that we could bestow upon it. Hence we resolved that we would accomplish the undertaking, though at the sacrifice of our all. We well understood that in order to attain to that position that would entitle us to this exaltation, it would be necessary to submit ourselves wholly to the mind and will of God. We felt in our hearts to consecrate our wives, our children and our property, if we had any, and our time and abilities, to the service of God. Had this law of consecration been presented at that time it no doubt would have been hailed with joy, as it was in exact accordance with the spirit of our covenants.

According to the order of the celestial world, as revealed to the Latter-day Saints, respecting the property we might possess, we were required to consecrate all to the Lord, and then to be made stewards, as pointed out by revelation in the Book of Doctrine and Covenants, and were to continue to devote that which might be entrusted to us to the service of God; and so far as we increased the property of our stewardship we were to devote the same to the benefit of the kingdom of God, which would be used for the building of Temples, emigrating and sustaining the poor, and for carrying on the great work of redeeming Israel. This feeling, which we entertained at the beginning, was to continue to burn in our bosoms, and we were to be faithful and honest in our professions.

I know that many of us when we came to the valleys, conformed to this law of consecration, which is now published in the Book of Doctrine and Covenants. We deeded our property, and many were willing, perhaps not all, that, if necessary, every part and portion of it should have been used as the servants of God should have directed. This was the kind of feeling that we *then* entertained, and just as long as we maintained this condition of mind, of willing obedience, it was all that was required. But I fear that this feeling, which gave us so much joy, which tended to increase our faith and confidence in God and in one another, has not continued to grow correspondingly with our general prosperity, experience and knowledge of the Gospel. My testimony to you is that, so far as this is the case, we stand this day *not* wholly approved of God, although we have the privilege of worshipping in this Temple, reared to his holy name. But just so far as this willingness exists in our hearts to appropriate our means that we have accumulated for the upbuilding of the kingdom of God on the earth, and that too without grudging, even as the former-day Saints laid down theirs at the feet of the Apostles, so far are we approved and accepted of God. Who, among the Latter-day Saints within the hearing of my voice this day, could fail to comprehend this?

In much of our business relations one with another, there does not exist that spirit of union and brotherly interest that should be maintained. We need to take such a course as will enable us to acquire it, and this spirit should prevail throughout all our settlements.

Who cannot perceive the hand of God in bringing us away from the turmoil and strife of the business world to these mountain vales, where we have the opportunity and the privilege of building up villages and cities upon the principle of unity which has been revealed to us, thus affording that necessary discipline which we could not have obtained among the cities of the Gentiles? This training cannot be acquired in one year, nor in five years, but its acquisition is enhanced in proportion to our willingness to make sacrifices in order to obtain it. By and by the Lord will have prepared the way for some to return to Jackson County, there to build up the Centre Stake of Zion. How easy this work can be accomplished, after we have learned to build up cities and Temples here to his divine acceptance! Our present experience is a very needful one. Without it, we should be totally unfitted for the performance of such a work. We read that the Temple which Solomon built was erected without the sound of a hammer being heard. There had been a previous preparation and an experience gained in some distant locality, and a proper training. The materials were accurately prepared elsewhere, and when brought together were ready for setting, each piece to its proper place. As knowledge and efficiency are obtained gradually, we may expect that the experience that we are getting now in learning how to build up cities in our present condition, conforming as near as possible to the holy order of God, is, in order to prepare us by and by to return to Missouri, whence we were driven, and there build up cities and Temples to the name of the Most High, upon which his glory will descend. A condition of willingness to conform our will to the divine will is what we need. It might not be deemed policy to enter into covenants by deed, in our property matters, though it may be hereafter. But so long as the emotions of our souls prompt us to exclaim, in the language of Joshua, that "I and my household will serve the Lord," so long as this willingness dwells in our hearts, to give ourselves up entirely to the service of God, we are then in the condition to ask the Father to hasten the day when his will shall be done on earth as in heaven; and further, when the proper time comes to require the use of our property in the interests of the great work we are engaged in, the bare mention of it will be sufficient. But, we ask, should not the Bishop who operates in our temporal matters be a very wise and good man? Certainly he should, and a man of honor and integrity, full of the Holy Ghost, loving his neighbor as himself, and loving the Lord our God with all his might, mind and strength. On this, we are told, "hang the law and the Prophets." Blessed is he in whom these two principles are developed, for such a one is without condemnation; he stands the peer of him referred to in the Scriptures by the Savior as one "without guile." The people will soon learn to confide in such a man, as he can establish unmistakable proof before God and before his brethren that he obeys these commandments in which are involved all that the Prophets ever lived for.

We will suppose, further, that such an individual as I have described, who really had obeyed these commandments, were placed to preside over a city of a thousand people, all of whom too were living in the advanced condition referred to. He must bear in mind his important position, high responsibilities, and who appointed him to this position, he or they in whom God had vested the authority. Why is such a man called to act as president over a people? Is it in order to acquire an influence and then to use that influence directly for his own aggrandizement? No, but on the contrary, he is called to act in such a position on the same principle as the Priesthood was given to the Son of God, that he should make sacrifice. For himself? No, but in the interests of the people over whom he preside. Would he be required to offer himself up on the cross as did the Savior? No, but to become the servant of his brethren, not their master, and to work in their interest and welfare. Not to exercise the influence thus obtained to benefit himself, his family and relatives and personal friends, but esteeming all as his brethren, having rights in common with himself and, therefore, seeking to bless and benefit all equally according to the talents and worthiness they may possess, and thus by so doing develop in himself that fatherly feeling which always exists in the bosom of the Father.

At the present time it is too often the case that the men who are called to act in such positions, instead of thus acting according to their holy calling, use their influence, their Priesthood, the sacred powers coferred upon them, for their own benefit and that of their children and personal friends. This is highly improper, it is wrong and displeasing in the sight of God; and of this sin we are called upon to repent, by putting it away from us, and beginning to live the lives of Latter-day Saints, according to the sacred covenants we have entered into.

When you find a man who takes the same interest in those over whom he presides as he does in himself and family, you will naturally begin to have confidence in

that individual. But as soon as you find that his feelings, by day and by night, and the course of his conduct are such as to tend directly to benefit himself and his family, you will say, "What interest has he for us. We must look out for ourselves." But where a man works for the interest of the community, he becomes truly a father to that people, working for them with the same feeling, desire and interest as he would for himself. It might be said of him, as it should be said of all men, that he loves his brethren, or in other words, "his neighbor," as himself. Now let the man who acts as the presiding Elder of his ward, manifest by word and action these fatherly feelings towards those he presides over, and how soon we would begin to perceive perfect confidence restored!

Possibly such a man might not always possess financiering abilities, and possibly the people themselves might not have confidence in his abilities to manage or direct temporal affairs. This is quite supposable, for good sound principled men are not always endowed with great financiering abilities. Yet from the fact of his having established himself in the hearts of the people, and his being known by them for his integrity and honesty, and his disposition to work for the interests of God and the people, willing to make any sacrifice that might be required of him, he possesses their confidence, and when once in possession of so sacred a trust, what then might he do in order to satisfy the minds of the people, which are, more or less, inclined to be progressive? Let such a man call to his aid those of his brethren who are the most capable, letting them share his responsibilities. Because you will find, as a general thing, that talent is diffused through the many and rarely combined in single individuals; and it only needs opportunity in order to be developed. He might say to one, "Here Brother So and so, you are better adapted to fill this or that position than I am;" or, to another, "You are the man best fitted for this department;" and so on until he gets the talents of all brought out, and instead of diminishing the public confidence in himself, such a course would add to it. Further, he would be doing for his brethren that which the United Order designs to do for all, namely, to afford opportunity to develop the gift that Nature has endowed us with. Therefore, I say that all these matters can be got along with, provided we have the sure and safe foundation, which should be based on honesty and integrity to God and the true interests of his kingdom and people. With a people of one heart and mind, possessed of the same feelings and aspirations as we were when we first embraced the Gospel, in connection with our present knowledge and experience in the practical workings of building up the kingdom, how easy it would be to establish our home industries or mercantile institutions and carry them on successfully! Every one would be on hand, like Israel when, in the desert, and journeying to the land of Canaan, they were required to build a movable tabernacle for certain sacred purposes, and the people brought their offerings etc., even more than were sufficient, and Moses had to cry out to the people to stop. So it would be with us, as far as willingness on the part of the people was concerned to take an active part in any general movement that might be projected. Whatever means or property or time might be devoted by the community for the establishing of any certain enterprise, would be done in good faith, for every heart would be inspired with confidence, everyone considering his interest identified with that of the whole.

But it takes time to get the people into this condition. Here, in this southern country, we understand that the people have been endeavoring to work together in the United Order, meeting with more or less disappointment. Because of reverses or failures in our attempts to successfully operate our temporal affairs, we should not allow such disappointment to detract from the principle itself; but rather let us attribute our misfortunes to human weaknesses, regarding the principle as divine, revealed for our special benefit and blessing, and in every instance of apparent failure let us ever be resolved to "try again." The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? O no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it. So in regard to the principles of the United Order. Its principles too are sacred, and I assure you we will never go back to Jockson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles. Many years have transpired since we received the revelation of the United Order, and in one sense that long period of time bespeaks negligence on our part in not more fully obeying it. The very principles of that order, in my estimation, were given for our temporal and spiritual salvation. In order to derive the benefit that God designed should flow from them, they must be established and systematized on the principle of righteousness, each per-

son learning to love his neighbor as himself. For us to undertake to deal with them on any other principle would virtually open the way to bitter disappointment.

Then allow me to repeat, let me find a community that is willing to conform to this, bringing to mind the covenants made in the beginning when we received the fullness of the Gospel, willing to bring to mind when they dedicated all they possessed—their property, their talents, their mental and physical powers, to the building up of his kingdom; remembering the time when we did this, the blessings of God were upon us, and his Spirit burned within us. Then let those who preach in the midst of that community of Saints, realize what the Priesthood was placed upon them for; let them know and fully sense why they were appointed to fill such and such an office, viz., that they should act in the spirit of our Master, a servant of all, that they learn to consider and esteem in the same affectionate interest, the welfare of all, as they do that of themselves, and be in very deed fathers to the people. Then will they enter into the spirit of the two great commands upon which, said the Savior, "hang the law and the Prophets," namely, loving the Lord with all our might, mind and strength, and our neighbor as ourselves. This, in my opinion, is the foundation of our future success, temporally and spiritually, in this United Order. Until we come down to the bedrock of honesty and sincerity in this matter, dealing with temporal as with spiritual things, whole-heartedly, holding all and ourselves sacred to the service of God, we may expect more or less failure.

Let me say to the brethren who are and who contemplate connecting themselves actively and entirely with this holy Order, that the Priesthood was bestowed upon you, as upon the Son of God himself, for no other purpose than that, through sacrifice, you might be proven, that, peradventure, at the last day, you might stand approved before God, and before perfect and holy beings: and that, in order to merit this divine approval, it may be necessary to forget self and individual aggrandisement and seek the interest of your brethren. If you are ready and willing to do this, and if your everyday life and conduct, and the spirit within you testify the fact, you will establish confidence in the hearts of those who know you and with whom you are more immediately associated in temporal matters.

Confidence is oftimes referred to by our brethren, especially when speaking on the subject of the United Order. It is spoken of and written on by the religious, the political, and the financial world; and the present condition of the whole is such as to force itself upon our serious attention. We may confidently apprehend that, as history shall chronicle the developments of this our progressive world, we shall witness more and more the necessity of it. For as palpable and, what may be termed, legitimate fraud increases, and the whole world ripens in iniquity generally, confidence will lessen and become more priceless and precious. This is quite obvious to all men in whose hearts dwell a spark of that Spirit by which the Prophets foretold the destiny of the nations. Confidence can be acquired only on the principle of righteousness, whether it be applied to the monarch or the peasant, the religionist or the non-religionist; merit alone commands it.

Then let us live the lives of Latter-day Saints, that we may first beget confidence in ourselves; then we shall begin to have confidence in each other, in God, and in his promises. A people in this condition of progress would know no failures, everything would prosper that they put their hands to, they would grow in faith and in good works. I tell you, in the name of the Lord God, that the time is coming when there will be no safety only in the principles of union, for therein lies the secret of our temporal and spiritual salvation. We have been enabled to establish settlements, towns, and villages, and we have been abundantly blessed with the necessaries and conveniences of life, notwithstanding we have been slow to hearken to and obey the commands of Jehovah. I would to God that every Bishop and presiding officer would this day, in this holy Temple, covenant and swear before him, the Lord our God, that they would turn and serve him with all their might, mind and strength, and work in the interest of the people as they would for themselves. For my greatest desire is to see Zion established according to the revelations of God, to see her inhabitants industrious and self-sustaining, filled with wisdom and the power of God, that around us may be built a wall of defence, a protection against the mighty powers of Babylon; and while the disobedient of our Father's family are contending, and filling up their cup of iniquity, even to the brim, and thus preparing themselves for the burning, we, who are the acknowledged children of the kingdom, being filled with the righteousness and knowledge of God, may be like the wise virgins, clothed in our wedding garments, and properly prepared for the coming of our Lord and Savior.

JOURNAL OF DISCOURSES.

BY

PRESIDENT BRIGHAM YOUNG,

HIS COUNSELORS,

AND THE TWELVE APOSTLES.

REPORTED BY
D. W. EVANS, GEO. F. GIBBS, AND OTHERS.
AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WOR

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PREFACE.

THE Nineteenth Volume of the JOURNAL OF DISCOURSES is not a whit behind its predecessors in the simplicity of its contents, or the advanced character of the truths contained therein.

It is impossible to give monetary value to the past volumes of this publication, and the best evidence that they are appreciated, is to be found in the fact that they are sought alike by non-members as well as by members of the Church, and in contrast with many works of greater pretentions, book-stalls are searched in vain for even solitary copies.

This volume contains the last discourses of our late venerated leader, President B. Young; here, with those delivered by his associates of the Twelve, they are enshrined to show to unborn generations the grand development of progressive man when subject to the teachings of the Eternal Spirit.

Years shall enhance the interest and importance of these volumes as a library of reference and repository of truth.

THE PUBLISHER.

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JOURNAL OF DISCOURSES

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 29, 1877.

(Reported by Geo. F. Gibbs.)

ENJOYMENT IN THE SOUTH—THE BLESSINGS OF A TEMPLE—NEED OF CHASTISEMENT—THE REDEMPTION OF THE EARTH—THE CHRISTIAN WORLD CONCERNED IN REGARD TO THE PRIESTHOOD—THOSE WHO PERSECUTE WILL BE VISITED—THE TEN VIRGINS—THE WISE WILL UNDERSTAND.

I am thankful to my Heavenly Father for the privilege of meeting with you again and am happy to say that I am as well satisfied with my labors during the last six months as any of the labors of my life. Here let me ask, are you, my brethren and sisters, satisfied with the labors you have performed during the same length of time? This is a question you will have to answer for yourselves to your own consciences. If you have done well you will be blessed, and you will feel satisfied; if you have suffered yourselves to do that which is wrong towards yourselves or towards any other person on the earth, or to the providences of God, or to our Heavenly Father, your consciences will judge you.

I am aware that you wish to hear something of our labors in the South. I will say that we have had a blessed time, such a time as no other people on the earth have enjoyed for many centuries, that we have any knowledge of. We have been permitted to enjoy privileges for the possession of which we have been striving and laboring for many years. For almost half a century we have been exerting ourselves that we might have the privilege of entering into a Temple of God, there to officiate and receive the ordinances of his holy house, both for ourselves and for our friends that have slept without the Gospel. This privilege and blessing we have not enjoyed until within a very few months past. The feeling experienced by those who have participated in the blessings administered in the Temple is something which cannot be described to your understanding. Those only who have shared with us in the Temple ordinances know for themselves the satisfaction there is in realizing that we are indeed co-workers with our Lord and Savior; that we bear a humble part in the great work of sal-

vation; that we have the privilege of receiving and obeying the truth, and of securing to ourselves that happiness which the Gospel alone affords; and not only of performing these ordinances for ourselves, but of doing the necessary work for our parents and forefathers who have slept without the Gospel, that they may partake also of the waters of life, and be judged according to men in the flesh. This is a privilege, a blessing, which no one can sense unless he is in possession of it. We are happy to know by our faith and feelings through the spirit of revelation within us that our labors have been accepted of the Lord. We have enjoyed ourselves exceedingly in the society of each other; the aged, the middle-aged and the youth have rejoiced and been made glad in this glorious work.

When I look upon the youth, our young brethren and sisters, who are more or less unacquainted with the great principles of life and salvation, I wish that they could enjoy what a few of our young people did this past winter, their minds would be detached from the trifles and follies of this weak world, and they would be placed upon more sacred things, upon the principles that are calculated to exalt them and ennoble every feeling and desire of the heart.

The Latter-day Saints present a strange spectacle to those that enjoy the spirit of revelation. To see them following after the spirit of this world and gratifying the lust of the eye and of the mind, like the rest of mankind who have never enjoyed the spirit of the Gospel of life and salvation; and yet not so very strange when we realize the power of the enemy and the thousands of snares which he lays for the feet of the unwary, to draw the people astray from the things of God. Still, when we view the great object of our life, our being here upon the earth, being brought here expressly to receive that experience by which we can discover between right and wrong, between good and evil, between light and darkness, and obtain that experience that angels have, that the gods have, and that all exalted beings have, and remember that we are put in possession of those principles that make us wise unto salvation, that we should stoop to the sinful deeds and sinful reflections that many do, is marvelous and strange. When I think of these things I am impressed with the great importance of this life and of exercising ourselves in the privileges that God has granted to us to prepare our hearts through obedience to the Gospel of the Son of God, for a high station, for a high exaltation in worlds to come, such as we cannot receive whilst clothed in this mortal tabernacle. But still, in this life we can receive little by little, and more and more, growing in grace and in the knowledge of the truth, until our minds are able to comprehend many of the great things of eternity; and thus prepare our hearts, by overcoming sin and the weaknesses of humanity, for that exaltation already awaiting the righteous.

Sometimes I am so exercised that I chastise the people very severely; but I will say to the Latter-day Saints that I have no chastisement for any unless they deserve it, and if I myself am found guilty of the same wrongs, I receive to myself a portion of the rebuke which I give to others. But my feelings are very acute; what I see and hear ofttimes causes me sorrow and wonder, and I feel to exclaim, "O Lord, have mercy upon us, thy people!" How easy it is for us to forget the Lord

who atoned for us, and to depart from his ways, giving way to the false influences that are continually prompting our minds to lust after the things of this world in their corrupt condition. All this is strange to the mind opened to see and understand the things of God and the things of eternity as they are. If we possessed that power, that influence over ourselves, a proper portion of that stability that belongs to the heavens, when we once embraced the truth there would be no necessity for our being chastened, no necessity for our being called upon to refrain from this or that wrong; but the weakness of the flesh is so great that we need continually the influence of our Father through our Lord and Savior Jesus Christ, to hold us to the truth, in order that we may not fall away therefrom and finally wander into the darkness of the world, forsaking God and the faith we have embraced.

It is astonishing that men should do so when we consider things as they are, and witness the continued love and kindness of our Heavenly Father, in again speaking from the heavens, revealing himself and his everlasting Gospel to the children of men, as well as the ordinances, laws, rules and regulations of his House which effect the salvation of both the living and the dead.

How is it with my brethren and sisters here? Are they awake to the things of God? If they are we shall have no need of calling upon them from day to day, from week to week. Brethren, will you put forth your hands and rear these Temples, these buildings wherein we can enter and officiate for ourselves and our progenitors, preparatory to the coming of the Son of Man, which coming draws near? Will be build up the Zion of God before entering into the millennium of rest, when wickedness will be taken away from the earth? Then the Latter-day Saints will be able to go forth without being persecuted by their enemies, and opposed on every hand by the alluring spirits that are constantly tempting them away from the things of God to follow after the things of a fallen world. Then the Saints will enjoy the privilege of building their Temples unmolested, redeem their friends, and make ready for the time when the nations shall come up to the presence of God the Father, to be judged according to the deeds done in the flesh. There are a few of the brethren and sisters who understand things as they are, and who are ready and willing to devote their time and their means for the salvation of the human family. If there are any hearts or spirits in this city, or elsewhere, that are fearfully wondering whether or not we are going to be destroyed, or whether this Church will endure and become the mighty power in the earth, according to the predictions of the servants of God, I will say to all such trembling souls, You need entertain no such fears. You need have only one fear, and that is with regard to yourselves, lest you should leave the light that the Lord has imparted to you and wander into darkness, returning to the beggarly elements of the world, lusting again after the things of the world in their sinful state. The earth is the Lord's and the fullness thereof; even the very things which we are so tempted to covet, through lustful desires, in and of themselves are pure and holy, for they are the Lord's; but we wish to possess them unrighteously and not according to the will of God. This is the sin which is upon man. Everything which we see and which pertains

to this little earth, belongs to the Lord, and the whole of it will be given to his Saints and they will enjoy it forever and ever. But at present the earth is groaning under sin in consequence of the wickedness of the children of men, and it is longing to be delivered, as are the Saints that have slept, whom the Apostle John saw and heard, when he was an exile on the Isle of Patmos. When will the earth be redeemed, when will Jesus come to receive the Church as a bride, when will he come to reign King of nations as he now reigns King of Saints, when will he banish wickedness from the earth, and when will the Saints have power to overcome sin? When we learn to sanctify the Lord God in our hearts. As fast as we learn to conform our individual wills to his will, overcoming sin within ourselves, will we have power to subdue sin in those that surround us, and in this way the whole earth will be redeemed from wickedness. The curse which has been brought upon the earth through the Fall will be removed through the faith and virtues of the Saints. When we become sanctified in the truth, and our faith, through the Gospel of the Son of God, becomes sufficiently powerful we will be able to remove the thorns and thistles and obnoxious weeds that grow immediately around us, and to bless and sanctify our gardens and farms, so that they will bring forth spontaneously the fruits and flowers, the cereals and vegetables that sustain life; and upon this principle as righteousness extends will the whole earth eventually be redeemed and sanctified, when all things will be as they were in the beginning, when the Lord finished the earth and pronounced everything to be "very good." This is the nature of the great latter-day work in which we are engaged, and were it not for the confident assurance that we have of successfully accomplishing it, I would tremble, and fear might enter my heart.

Why is the whole Christian world concerned about your humble servant? They say Brigham Young is not fit to live, that he ought not to be allowed to remain upon the earth. Would they remove him if they had the power to? Yes, many who call themselves Christians would join in the act, and many others would consent to his death! Not the highminded and honorable of the earth, and those who serve God and his Christ; but the bigot, the hypocrite, the wicked and the ungodly would. Why? Simply because they represent their master, the devil, who is carrying on a warfare with the heavens, and their hearts are opposed to God and to all that represent him. This conflict always has been, and will be until the winding up scene. If I had to depend upon my own wisdom and power, in connection with that of my fellow-laborers, I might well tremble and fear. But I depend not upon human wisdom or human power. I occupy the position that God our Heavenly Father has placed me in, and while I exercise myself in the duties that he has committed to me, seeking to build up his kingdom and establish righteousness upon the earth, holding the dominion for him and for the family of Christ, I tremble not, I fear not, neither do I care for the insults of the world, for the Lord is my bulwark, my shield and my deliverer. But have not some of the wicked succeeded in removing others from the earth? Yes, they killed Joseph and Hyrum Smith, while under the pledged faith of the State of Illinois; and at Haun's Mill, Missouri, they massacred about eighteen of our

brethren and sisters, innocent men, women and children, without the first cause or provocation; and furthermore, the perpetrators of these and other murders were never brought to justice; in fact, the press of the nation advocated the destruction of "Mormonism," and on the death of the leaders of our Church, all the consolation that public opinion afforded their bereaved families, as well as the members of the Church, over which they presided, was that that would put an end to "Mormonism." But will the Lord overlook and forget such crimes? No, for the blood of the innocent is continually crying unto him for vengeance, which he will administer in his own due time. He has already vexed this nation and given the people time to pause and consider their conduct; and if they repent not by turning from their corruptions and wickedness, he has only to say to the innocent, and to the Latter-day Saints, "Wait a little, wait a little, and their cup will be full to overflowing." I have said to my brethren and sisters, and I say it now, Go to Jackson County, and to Caldwell County, where the lives of Latter-day Saints have been taken and from where they have been driven; go to the region of Haun's Mill, where so many were massacred because they had come up to the western part of Missouri, and it was said they were "Mormons," and you will find that we, in all our persecutions, have not suffered so much as the characters who executed judgment upon the innocent. If I were asked to-day if we as a people had suffered persecution, I would say, "No, nothing worth mentioning." This has ever been the case with the righteous, and it ever will be. For when their lives are taken for the Gospel's sake, they go to the Father, to the paradise of rest, where they are free from the influence and power of sinful and wicked men. But how different with the wicked and ungodly! When they die their sufferings which cannot be described, only commence. But we have received enough to understand that the wicked are a rod in the hands of God to chasten his children? If you do not, it is time that you had learned it, for it is even so; and if we are chastened, it is for a purpose, probably to bring us to a sense of our duty, that we may know the hand-dealing of the Lord towards us. But were we ever destroyed? No, neither will God permit us to be, so long as we are desirous of being his servants, and of doing the work given us to do. Although it was necessary that Jesus should suffer on the cross for the sins of the world, still it might be said of those who took an active part in the deed, as well as those who consented to it in their hearts, "Woe unto them by whom this offence came." Many of the Prophets have sealed their testimony with their blood, that their testament might go forth with force and not return void. As in ancient days, so in modern days. When Joseph Smith sealed his testimony with his blood, his testament from that moment was in force to all the world; and woe to those who fight against it. What will we do to them? Nothing at all, but preach the Gospel. They may lie about us as they please. If we will faithfully mind our own concerns, live our religion, do good to all men, preach the Gospel to the nations of the earth, gather up the honest in heart, build up and establish Zion in the earth, send the Gospel to the House of Israel, and live and serve God in all things, all will be well with us, we have no cause for fear in the least. When the Lord deems it necessary that his servants

should seal their testimony with their blood, in order that his word may be strengthened and of greater force in the earth, so let it be; they are received into the arms of Jehovah, they rejoice in the society of those who are waiting patiently until the trump shall sound, when the sleeping nations shall awake and their bodies come forth to be reunited with their spirits, and the faithful enter into a fullness of his glory. With them all his well, all is right.

But do we live our religion? The only fear I have is that we are not as faithful as we should be. We give way to passion, we yield to temptation; whereas, we ought to live so that the Lord can strengthen the position of his people and multiply the righteous, how fast and to what degree is not for me to say. But if the Latter-day Saints were as righteous and as holy as we are capable of being by reducing to practice the doctrine we have received, I am sure that the Lord could hasten his work, and he would cut it short in righteousness, it would be consummated much quicker than he can in our present condition. The acts and condition of the people here on the earth must be considered, the same is held in remembrance before the throne of God, for he requires of his people to act with him in all things pertaining to the building up of his kingdom upon the earth. But his grace is always ready, his Spirit is always waiting, and the light that Jesus brought into the world is always with the people, teaching them the right from the wrong. He is the light of the world that lighteth every man that cometh into the world, and if the whisperings of his Spirit and its dictates were hearkened to and obeyed, all men everywhere would grow in the truth, much faster than we Latter-day Saints are doing. It is a source of mortification to know that men and women who have been in this Church from twenty to forty years should still be so prone to the weaknesses of the flesh. What do I see? If I do not witness it with my own eyes, I hear of it through those who do—men, ofttimes of long standing in the Church, drink a little, they swear a little, smoke or chew a little, and indulge their appetites in those things which the Lord has warned us against, and which he has said are not good for man. They, too, can spend their time wandering about these mountains hunting for gold and silver, they can mingle and associate with those whose lives are records of vice and immorality, and who are ready to oppose God and traduce the character of his servants. Can Saints of God, Elders in Israel, who are exercised by the power and spirit of their holy calling, who have within them the gift of eternal life, can they be guilty of such things and stand approved before God? No, they cannot; and I say, shame upon such men, they are a disgrace to themselves, and their actions are a disgrace to the name of Saint. It is a disgrace, too, to the sisters, as well as the brethren, who thirst after the vain fashions and foolish practices of the world. Cease to pattern after those who know not God. How would such conduct compare with the conversation and deportment of the angels whom we expect to meet? Would they want to adopt the practices and fashions of the wicked world? No, they have higher aims and holier aspirations, they live above vanity; so should the Latter-day Saints. Our hearts should be pure, entertaining such things only as are comely, chaste and praiseworthy before him. This is the course of life that he expects of us.

I have a great many reflections,

especially when alone, I converse with myself upon these eternal things, things which the frivolous, the vain, and those who are engaged only with the things of this world, never think of. With regard to the society of heaven, their conversation and deportment, consider the magnitude and greatness of the character of holy beings, contemplate the expanse of eternity and the life that is before us, and then how insignificant appears this world as it now is! Still, in our humanity, in our fallen condition, that divine influence is more or less with us, and if we would preserve ourselves to dwell with the holy ones of heaven and have joy in our being, we must faithfully adhere to and practice the principles of eternal life; and in doing so, he will add for our comfort and enjoyment all things necessary pertaining to this life.

Fear not with regard to the success of this Church and kingdom. Rather fear you should not be counted worthy to be numbered among the sanctified when Jesus comes to make up his jewels; rather fear lest you should be found in the condition of the five foolish virgins whose lamps had gone out and who were unprepared to meet the bridegroom because they had no oil. Remember, Latter-day Saints, there were five wise and five foolish, an equal division, and yet they were all virgins. The application is a just one and has a direct bearing on us, as Latter-day Saints. The wise among us will take heed, will hearken to the instructions and counsels of the servants of God, will pattern after Christ, and thirst after the things of God, and our lamps will be trimmed and burning, and we will be prepared to meet the bridegroom when he comes, and they that are ready will enter in with him to the marriage; and whether or not the door be shut upon those not so well prepared is a matter that belongs soley to him, and he can do just as he pleases about it. I want to have oil in my vessel, so that in case I should, in consequence of the weakness of the flesh, slumber a little, on arising my lamp would be trimmed ready to burn. This is doubtless your desire. Then live for it; mingle not your voices with the wicked, seek not after the delusive things of this world in their present state. But is not the Lord going to give the earth and the riches thereof to his Saints? Yes; that is the promise, and he has spoken it by the mouth of many of his Prophets. But when will this inheritance pass into the hands of his people? When we shall have sanctified the Lord in our hearts, sanctified our bodies and spirits in the truth, and we become pure and holy, free from selfishness and from every sin; and until we shall have reached this state of perfection, we never need expect these things committed to our care, for he will not do it. When the judgment is given to the Saints, it will bo because of their righteousness, because they will judge even as the angels and as the Gods, and not as the wicked do at the present time, who care not for God nor for justice, who care not for truth nor mercy, love nor kindness, who judge according to the wickedness of their hearts. I am very thankful that it is not our province, in our present condition, to judge the world; if it were, we would ruin everything. We have not sufficient wisdom, our minds are not filled with the knowledge and power of God; the spirit needs to contend with the flesh a little more until it shall be successful in subduing its passions, until the whole soul is brought into perfect harmony with the mind and will of God. And we must also acquire the

discretion that God exercises in being able to look into futurity, and to ascertain and know the results of our acts away in the future, even in eternity, before we will be capable of judging.

Let us live so that we shall be ready for any dispensation of providence. It is said He will come as a thief in the night. We had better be on the watch-tower, waiting in readiness for him, than to be putting off the time, for peradventure we might put it off until it is too late.

I have something to say to the Latter-day Saints about their temporal affairs, how we should live temporally, taking proper care of that which is committed to our charge, and using it for the benefit of ourselves and others, which I will tell you on some future occasion.

On the second Saturday and Sunday in May, the 12th and 13th, we will hold a two days' meeting here, or, if you choose to call it so, a District Conference of this Stake of Zion, to which you, and as many as can make it convenient to attend, are invited. If you wiill come with clean hands and pure hearts, full of faith, so that the Lord can pour out his spirit upon us, we will have a time of rejoicing. God bless you. Amen.

DISCOURSE DELIVERED BY ELDER ORSON PRATT,

AT A SPECIAL CONFERENCE, AT LOGAN, ON SUNDAY MORNING, MAY 20TH, 1877.

(Reported by Geo. F. Gibbs.)

REVELATION GRADUAL—HYRUM SMITH'S EXPERIENCE—THE LORD HAS NOT SHUT DOWN THE GATES OF REVELATION—THE CHURCH ORGANIZATION NOT PERFECTED AT ONCE. THE ESTABLISHMENT OF ZION—BUILDING TEMPLES—THEIR STYLE AND CHARACTER PROGRESSIVE—DILIGENCE WILL SECURE THE BLESSING.

I will read a few items from scripture spoken by Mormon, which will be found on the 484th page of the Book of Mormon, European edition—

"And now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus

hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it so be that they shall believe these things, then shall the greater things be manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which were engraved upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore, I, Mormon, do write the things which have been commanded me of the Lord."

The reason why I have read these words is to show to the people more fully, or to impress upon their minds the way and manner in which the Lord deals with his people. It is within his power, if he see proper to do so, to pour out upon the people a vast amount of knowledge all at once, that their minds may be completely surfeited with the abundance of the knowledge communicated to them. But the Lord has not seen proper to thus deal with the Latter-day Saints. He has another object in view than this. He intends to instruct them little by little, here a little when it is needed, and there a little when it is needed; giving them a line upon this subject when it is necessary, and there a line upon another subject, leading them along, step by step, just as a wise, careful parent would his little children, until they become instructed in every principle that would be for their good. It is not because the Lord is not willing that his intelligent children should enjoy this greater amount of knowledge; it is not because he does not desire the human family to placed in possession of all the wisdom that their hearts are prepared to receive. He is willing, on his part, that the people should become very intelligent in regard to everything, pertaining to their future welfare. He is willing that they should know more concerning himself, his attributes and their own, to learn concerning the glories of his kingdom and the mysteries thereof and everything that would be essential for their comfort and happiness in this world. This the Lord is willing to do in behalf of his children. But he knows far better than we do, what the people are prepared to receive, and what they are not prepared to receive; and we can see this illustrated by the words which I have read. Mormon informs us that he was about to write all the things which Jesus had taught, but the Lord expressly forbade it, and the reason, as given to Mormon for not permitting this was, that he intended to try the faith of his people in the latter-days, and of whom he said that if they would believe these things and hearken, then should the greater things be made manifest to them; but if, on the other hand, they should not believe these few things, then should the greater things be withheld from them, to their condemnation.

This reminds me of a certain saying, given in 1829, before the rise of this Church. Hyrum Smith had left his home in Manchester, N. Y., and had gone down to Susquehanna, Penn., about a hundred miles, to visit his brother Joseph, the Prophet, who was then in the act of translating the Book of Mormon. When Hyrum arrived he felt very anxious to know about his calling and ministry—whether he could not go forth to preach these glorious things. It would be very natural for a person to feel very anxious about this, for the things contained in the manuscript, so far as he had become acquainted

with them, were so glorious, that he wished everybody to know about them. As will be found on page 98 Doctrine and Covenants, the Lord told Hyrum not to be in a hurry. In other words, the Lord had his own time to ordain to the ministry, his own time to send forth missionaries among the people. "Don't you be in a hurry in this matter." But said the Lord to him, "I will tell you what you may do; you should study my word which has gone forth among the children of men, and also that which shall come forth, even that which is now being translated." "Seek first to obtain my word, then shall your tongue be loosed; then, if you desire, you shall have my spirit, which shall enable you to convince men of the truth." Another lesson to be learned from this is, that Hyrum, instead of being in a great hurry in this matter, was required to store up the word of God in his mind, to be thoroughly acquainted with the Jewish record, as well as that which was then being translated, until he had obtained all that the Lord should grant to the children of men in the generation that was then living—1829. We may learn that the Lord did intend to give only about so much to the generation then living.

A great many have supposed that there must be a great lack on the part of the Latter-day Saints, because spiritual knowledge is not all the time being poured down from heaven, like a flood in their midst; some become doubtful and feel to murmur and complain one to another, carrying the idea among the people that God has forsaken Zion, that God has, in a measure, withdrawn his spirit from us: saying, "Where are the revelations such as were given in the days of Joseph? The Lord then poured out upon us of his spirit continually; we then received record after record, book after book, etc." The reason is clearly defined here; the Lord, in his own time, will fulfill and accomplish his purposes, and he was determined, not only in these days, but he had the same determinations some fifteen centuries ago, when he talked with Mormon the Prophet, that a people who should live on the earth in the last days, should have just about so much information, and no more, as far as sacred records and books are concerned. Do not misunderstand me by this expression, and carry it to the other extreme, and say, that God determines to give about so much, and then shut down the gate and give no revelation at all. But he intended, so far as the great principles of the Gospel are concerned, the fundamental principles of salvation, that we should have the Bible and the Book of Mormon. Then he determined, still further, that there should be a sufficiency given from year to year, during the life-time of the Prophet Joseph, to know how to properly organize the Church. These further revelations were published in the Doctrine and Covenants. These having been given as a pattern, for the commencement of the organization, the Lord has seen proper to withhold, for the time being, the giving of additional sacred records, that the Saints might show their faith. "I will try the faith of my people, I will see whether they will be obedient to my commandments, and the laws which I have revealed to them. If they will be faithful—if they will practice upon that which I have given, then shall the greater things be made manifest to them. But if they will not do this, they shall be withheld from them, to their condemnation."

There will be a point, in the history of this people, when they will be counted worthy to receive all that knowledge and intelligence which the Lord has held in reserve for them, from before the foundation of the world. Such is the glorious destiny of this people, to be realized in due time. But our present work is to comply with that which God has already given, and which he may hereafter give, through the living oracles that he has placed within our midst.

Now the Lord has not shut down the gate; he has not closed up the spirit of inspiration, as all these people are witnesses. What man, unless he had been under the spirit of inspiration, and the wisdom that comes down from heaven, could have led forth this people from the midst of the wicked, and established them here in this mountain desert, and created the wonders we now behold? No man, however great might be his natural wisdom and ability, could have accomplished a work of this nature, unless aided by direct revelation. The Spirit of the living God, from the time of the death of Joseph to the present, has rested upon President B. Young, urging him forward, first to organize the people and lead them forth from the midst of their enemies, and, second, to establish them here in these mountains. He had not the experience, beforehand, to do this; he had never lived in a country where the people were accustomed to irrigate their farms; he had never lived in a country where the people necessarily were compelled to live compactly together, as we have to do here. But he had been accustomed to live in a country where the people spread abroad wherever they took a notion to; consequently it was just as new to him, when entering these valleys, as to the rest of us. And nothing but the Spirit of the living God, the inspirations of the Holy Ghost, could have enabled him to do what he has done, and to direct all this people throughout this Territory, in regard to their settlements, not only here, but wherever the Latter-day Saints have been located. Consequently, you perceive that God has not forsaken us, the spirit of revelation has been with us. But then it has not been wisdom in God, that all this revelation should be written and published; because many things the servants of God are inspired to do under one set of circumstances, would not be required of them, under a new condition of circumstances; hence, such revelations would not become a standing law for all future time. For instance, in order to form new settlements, the circumstances are very different from what they are after you have enlarged your settlements and become numerous in population, and other duties become necessary. Consequently the Lord has imparted a little here, and a little there, and instructed and counselled the people, through his servants, what should be done in the incipient stages, or in the forming of settlements, in this mountain region.

In the midst of all this continuous organization that has been going on, ever since the rise of the Church, it is not to be wondered at, that many things have been left apparently at loose ends, for the time being, in order that the people might prove themselves. Men have been sent, year after year, to form new settlements, and to do this kind of work, and that kind, without being specially ordained to accomplish those particular duties. What for? To see whether they would manifest that the Spirit of the living God was with them, and

that they were worthy of ordination; and if so, then afterwards they should be ordained and set apart, as Bishops, as presidents of Stakes, etc. But one may inquire, "Why not perfect these organizations at once?" Because there is a day of calling, which is distinct from a day of choosing. And when the Lord has called his servants and appointed them to perform a certain work, if they manifest a willingness, on their part, to exercise the wisdom that comes from God, in the performance of their duties, then perhaps the day of choosing may come, and they be set apart and ordained, according to the law contained in the Book of Covenants. It means, at this present stage of the work, having toiled now about thirty years in these mountains, that the Lord is about to "right up" the people; and he has inspired him who presides over us, to organize us more fully. Let those be chosen who have fulfilled their appointments in faithfulness; let them be ordained, and have their counselors; let them act now in a higher sphere, with more power, because they have proven themselves faithful over a few things, therefore let them be made rulers over many things. This is after the order of heaven; this is after the order of that judgment that will be more fully carried out in the great day of the Lord. Things will pass along here in time, as a pattern of things in regard to his future kingdom. They will pass along for years, until, by and by, in the great judgment day, these persons will have gained an experience and knowledge that will qualify them to act efficiently in the duties and callings to which they have been called; and they will act, not as those who are ignorant, but as men who have had a practical experience, year after year, having used their stewardship to the glory of God.

Brother Erastus Snow spoke to us very plainly, last evening, in relation to all the officers, from the commencement of the Church down to the present time. When we have done all we can do, towards organizing as far as possible, according to the written law of God, as given to us, in our weakness, have we completed the organization? By no means. The organization is only perfect as far as the people are prepared to receive it, and no further. To say that there will be a stated time, in the history of this Church, during its imperfections and weakness, when the organization will be perfect, and that there will be no further extension or addition to the organization, would be a mistake. Organization is to go on, step after step, from one degree to another, just as the people increase and grow in the knowledge of the principles and laws of the kingdom of God, and as their borders shall extend. For instance, to illustrate my ideas more fully upon this point. We read, in the Scriptures of truth, concerning the latter-day Zion; we read that Zion is to become a great people, "a small one to become a strong nation." We also read that out of Zion shall go forth the law. We also read that Zion is to become so glorious, in times to come, that the nations that are afar will say to one another, "Surely Zion is the City of our God, for the Lord is there; his power is there, his glory is there," etc. Now if there be a time, in the history of the latter-day Zion, that the power of God will be made manifest in their midst, so as to stir up the nations afar off, causing them to exclaim that Zion is truly the City of God; her laws are divine; let us become subject to her laws; do you suppose that

we, with our present organization, after perfecting it as much as we can expect to, could be ready and prepared to send forth laws to foreign nations for their government? No. There would then be persons ordained and set apart for various purposes, not to bestow any new Priesthood, for it is all included in the everlasting and eternal Priesthood, after the order of the Son of God; but to set apart persons already holding the Priesthood in the great organization; to receive divine laws; or, in other words, to regulate the nations, according to the laws of Zion; that they may understand her laws, and know what the divine government is, by which they are to be governed; in other words, ministers or plenipotentiaries are to be sent forth to transact business among all nations and peoples who willingly shall become subject to the laws of Zion. As to the rebellious nations, there will be none left alive As it is written, "that nation or kingdom that will not serve thee shall perish." "Those nations shall be utterly wasted away;" consequently, the nations left, who are not totally destroyed will be anxious to be governed by the laws of Zion. Hence there will be an organization before the winding-up scene that will control the nations politically, giving them the privilege of remaining in their own land if they choose to do so, but subject to the laws of Zion.

I will not, however, confine the future organizations of the Church of God to the political matters of the nations. There is to be a more perfect organization between the living and the dead of all former dispensations, which organization is just as necessary as that which exists among the living, on this side of the grave. This organization will be fully completed, at a certain period, pointed to by the Prophet Daniel, who says, that he saw in a night vision, and beheld until the Ancient of Days came; and he describes his great and glorious appearance: his face was like a flaming fire, and the hair of his head was white as wool; his chariots were like unto chariots of fire, and thousand thousands ministered unto him and ten thousand times ten thousand stood before him; and the books were opened. And many things are to be accomplished when this great general assembly of immortal beings come from heaven, communicating with those who are mortal here upon the earth. In other words, every man in that immortal host, among those that shall come down from heaven, and every man among the mortal host, will understand his place and calling in this great, grand organization of the Ancient of Days; and you will find no unbroken links there. The Ancient of Days is the father of all; he is our first progenitor, and when he shall reveal himself, to set in order all of his righteous sons and daughters, he will not forget those who have already passed through former dispensations. Every dispensation will be connected; and the last dispensation of the fullness of times will have given to them the keys and powers, knowledge, and understanding, and revelations to know how to weld every link, in order that the entire chain may be completed and made perfect.

Moreover let us now come back to the living. We are commanded to build Temples? Why? what is the great object of building Temples in this dispensation? It is to effect the accomplishment of the very work I have hinted at; the very work of organization that must be completed, by the time the Ancient of Days shall come; the very work that must

be introduced, that the children may be more perfectly connected with the fathers of all the former dispensations; and that the Saints of all former dispensations may understand the work that is being done by their children on their behalf, so that when the heavens shall reveal them, they will find things ready to receive them. Before that time, I have no doubt, the generation will have passed away that were living in 1829; but all things will be added to those revelations that the Lord gave to that generation, namely, the records of the ancient Nephites; they existed in great numbers and are of great importance, records kept by their Kings, records of the history of the Nephites for over a thousand years, records of their proceedings and of the things that God had revealed to them, records that were secret, and not permitted to come forth in the days of weakness, records that revealed all things from the foundation of the world to the end thereof, records that were kept when Jesus administered to the Nephites, the ninety-ninth part of which was not written by Mormon, all of which are to come forth. What for? To teach the Latter-day Saints how to organize, how to be prepared for the things that are coming. Then we will know something about what is termed the United Order, when we get hold of these records of the experience of the Nephites for 165 years in the Order; the experience of the people of this great western hemisphere, from the northern to the southern extremity; they will have left some records of their acts and doings that cannot fail to be of great worth to the people of these latter times.

But first, says the Lord, "I will try my people; I will perfect them; I will see whether they will be obedient to my commandments; I will reveal to them little by little; I will give them line upon line; I will impart a little light upon this subject and upon the other subject: and if my people shall enquire of me, in relation to these things, then I will teach them still more, giving them another line and another precept, I will issue forth another commandment; but if they do not inquire of me, and their hearts be found full of covetousness, and they feel in their hearts to slight these things which I have given to them, then I will withhold the greater information; I will not let them know the law which I gave to the ancient Nephites; I will withhold many things calculated to benefit them, until they learn the things that they are already taught. But when they become obedient students, obedient men and women of God, obedient to my commandments, hearkening to the voice of my servants, giving heed to the whisperings of my spirit, doing away with covetousness, then I will reveal more; I will introduce more and more of the principles of the United Order, necessary to govern the people, and to prepare them for the great day of the Lord, which is to come.

In the beginning of the dispensation it is necessary that there should be chosen vessels, raised up on purpose to bear witness of the things of God, to lay the foundation, and to establish the Gospel in the earth. To do this, it is necessary that these witnesses, though inexperienced, should receive revelations and administration of angels, that they may testify, that there may be sufficient evidence, or sufficient number of witnesses sent forth, that the Lord may be justified, in the great day of judgment, in judging the people. But how dangerous it is for people to see heavenly visions, and receive the ministration of angels in their igno-

rance. How dangerous for people in their ignorance to obey the Gospel! Yet shall we say that they shall not obey it, because they are very ignorant? No. Let them step forth with all their hearts and obey the Gospel, that they may be put in possession of the Holy Ghost; then if they will seek to cultivate their minds, cherishing that Spirlt in their hearts and developing every principle of righteousness, and doing away every iniquitous practice, they shall receive more and more of the Holy Spirit, with its gifts. So in regard to these heavenly manifestations.

In the year 1829 Oliver Cowdery, David Whitmer and Martin Harris were chosen as witnesses to behold the angel of God; to behold the plates in the hands of the angel; to gaze upon the ancient engravings, and to hear the voice of the Lord, at the same time, proclaiming to them, that the plates had been translated correctly, and commanding them to bear record of the same to all peoples, nations and tongues, to whom the work should be sent.

Now this was truly a great manifestation. But who was Oliver Cowdery? who was David Whitmer? who was Martin Harris? Poor, weak, frail men; two of them quite young, one of middle age. They had but very little experience; they knew nothing about the arrangement of the organization of the Priesthood, as we now know; they had no Teachers to visit them from week to week. Yet in the midst of all this ignorance, what a glorious manifestation they received from heaven! They lacked experience; they had not been prepared as Joseph was. He was prepared by a series of years of experience, in beholding visions and angels.

In the year 1823 the angel first came to him, telling him about the plates, also telling him that he would return one year afterwards, when he would give him further instruction. Why this delay? why not commit to his charge the plates at once? It was because of his want of experience. It is true, he had previously received a heavenly vision some four years before, in which he had seen the face of God, the Father. But he lacked all other qualifications; he was left more or less to himself, and the angel was determined to impart to him experience, year after year, for the space of four years; during which, whenever Joseph needed chastisement he received it at the appointed time; his failings were corrected; he was shown wherever he had erred; and he was taught what to do: he was instructed little by little, until he learned, by practice, to do the will of God. Then the sacred records were committed to him; but not so with the three witnesses referred to, and hence they kept not the holy commandments as they ought to have done. They had too much knowledge for their limited experience. You recollect what the Lord has said upon this subject —Where much is given, much is required; and where but little is given, but little is required. Much was given to these three witnesses, and much was required at their hands. Hence a sin that they might commit would throw them into tenfold more darkness than any man who had never seen so great things. This accounts for their apostacy, not for their denying the truth, for they never did that; they held fast to the truth; they declared that the Book of Mormon was true and never denied their testimony. It is not a matter of mere faith with them; they knew it. But how great is the darkness in them that sin against so much light! The Lord told us,

when we were living in the State of New York, to go to the Ohio; there to build a Temple to the name of the Most High. And there the Lord condescended to bestow upon his servants and people a great endowment, a blessing such as was not known among the children of men. And from thence they should go the nations of the earth, and publish these tidings. We went to the Ohio; and after we had been sufficiently taught and instructed, the Lord commanded us through Joseph, to build a Temple, giving the pattern thereof, and the size thereof, the size of the inner and outer courts, the size of the several rooms and apartments, and the form of the pulpits and everything pertaining to it, was given by the inspiration of the Almighty that rested upon Joseph, and upon those associated with him.

When the Temple was built, the Lord did not see proper to reveal all the ordinances of the Endowments, such as we now understand. He revealed little by little. No rooms were prepared for washings; no special place prepared for the anointings, such as you understand, and such as you comprehend at the period of the history of the Church! Neither did we know the necessity of the washings, such as we now receive. It is true, our hands were washed, our faces and our feet. The Prophet Joseph was commanded to gird himself with a towel, doing this in the Temple. What for? That the first Elder might witness to our Father and God, that we were clean from the blood of that wicked generation, that then lived. We had gone forth according to our best ability, to publish glad tidings of great joy, for thousands of miles, upon this continent. After this we were called in, and this washing of hands and feet was to testify to God that we were clean from the blood of this generation. The holy anointing was placed upon the heads of his servants, but not the full development of the Endowments in the anointing. These administrations in the Kirtland Temple were revealed, little by little, corresponding with what I have already been saying, that the Lord does not give the fullness at once, but imparts to us according to his own will and pleasure. Great were the blessings received. We were commanded to seek to behold the face of the Lord; to seek after revelation; to seek after the spirit of prophecy, and the gifts of the Spirit; and many testify to what they saw. But yet they were inexperienced; they had not proven themselves in their religion long enough. They obtained blessings greater than some of them were prepared to receive. They perhaps might have been faithful if they had exercised the agency which God gave them. But how easily are mankind toppled first this way, then that way, and are led astray, even after the heavens were opened and chariots and horses of fire, as well as angels were seen: still many of these brethren apostatized.

Now perhaps some of you may say, "Withhold these things; do not send angels; do not bestow the gifts of prophecy, if by being so blessed we are in danger of apostatizing from our religion." This is the other extreme; on the other hand, we are commanded to seek the face of the Lord always, that we may possess our souls in patience. Again, about three years after the organization of the Church, the Lord gave a revelation contained in the Doctrine and Covenants, saying, "It shall come to pass that every soul that comes to me, obeys my commandments, and hearkens to my

voice, and calls upon my name, shall see my face, and know that I am." He has ordained that in his holy House, in a Temple built to his name, these great blessings shall be made manifest to his servants and people. He has told us also the privileges of these two Priesthoods. The privilege of the lesser Priesthood is to see angels. How should they seek after this blessing? By merely praying, and acting dishonestly, full of covetousness, and all manner of evils clinging about us because of our traditions? Is this the way to seek for so great blessings? It is by giving heed to the instructions and laws that pertain to the teaching of this lesser Priesthood; and when this is done, we may claim the ministrations of holy angels.

Again, what are the promises made to the high Priesthood of the order of the Son of God? We are told, in the revelation given on the 22d and 23d days of September, 1832, that without the ordinances of this high Priesthood the power of godliness could not be made manifest to men in the flesh. For, says the revelation, "Without this Priesthood, no man can behold the face of God the Father and live." Again, says the revelation, "This Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God. But they hardened their hearts, and could not endure his presence."

Here then we perceive that one blessing of this high Priesthood is to behold the face of God the Father and live. And this blessing is, not merely for the persons holding the Priesthood, not merely for those who have been ordained, after the order of the Son of God; but every one that keeps "my commandments and obeys my voice," etc. This is the privilege of the whole Church; it is the privilege of all the people of God, to sanctify themselves, to be obedient to his laws, and to behold his face, not only the face of Jesus, but of God the Father, and still live.

What means, says one, that passage in the Book of Moses, where the Lord, speaking to Moses, says, "Thou canst not see my face: for there shall no man see me and live," etc. This very passage is explained by new revelation. The Lord at that time became angry with the children of Israel, and he decreed that no man of that whole congregation should behold his face at that time. Hence the Lord said to Moses, "Thou shalt not behold my face as at other times." How plain that little sentence of new revelation is, showing that Moses had, at other times, enjoyed that privilege, and that it was the privilege of the Children of Israel to become sanctified, and to behold the face of God; but at that time, in consequence of their wickedness, he in his anger, forbade them that privilege. Soon after, he made a decree that all that congregation should be left without this privilege, and he took his presence away from them, because of their transgressions and rebellions, that, had not the Lord withdrawn his presence from them, they might have been totally destroyed. The Lord desired to remember his covenants with Abraham, Isaac and Jacob; for he promised them that he would bring up their seed to the promised land; and in order that he might do this he determined not to go up in their midst; for should he do so, he might break forth upon them, and utterly destroy them.

Now we have a promise given to us, that when we are redeemed, and

permitted to return to our promised land, his presence shall go with us.

We have a promised land, as well as Israel. The Lord said, on the 2d of January, 1831, "And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord comes:

"And I will give it unto you for the land of your inheritance, if you will seek it with all your hearts:

"And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." Here, then, was a covenant made, that the Latter-day Saints should have for their particular portion a promised land. We were commanded to purchase the land for the time being; for it was to be signally our land of promise, and our children's land of promise, while the earth should stand, and then they should have it to all eternity.

We are at present cast out of that land, the same as the Israelites were in the land of Egypt, being away from their promised land. We are here in these mountain valleys. It is a goodly land which the Lord has pointed out for us. We are making preparation for our great redemption to go back to the promised land, the same as the Israelites are to gather back to their promised land. And a further promise is made unto us, in this connection, that when the time shall come, the Lord will raise up a man like unto Moses who shall deliver this people out of bondage, the same as the children of Israel, their fathers, were delivered. And he tells us that he will do this with a mighty hand and an outstretched arm. And he also says, that his angels shall go before us, and also his presence. Here then is a promise made to the Latter-day Saints, that the presence of the Lord, as well as his angels, should go before their camp.

I mention these things to show you what the Lord intends to bestow upon you, that your hearts may not faint, while encountering the trials of reclaiming the desert country; that you in the midst of difficulties and tribulations may still have faith in regard to the promises of the future.

In another revelation given in an early period of the history of the Church, the Lord commanded his people to build unto him a House, promising that if they built a house unto his name, according to the commandment and pattern which should be given, and providing they suffered no unclean thing to enter it, so that it should not be defiled, the Lord himself would appear in it; his presence would be there; his glory would be there; and all that should go into that House, who were pure in heart, should see him. Here then you perceive that there are certain places appointed, and certain provisions to be complied with, before the face of the Lord can be seen. He has said that his people are always to build unto his name a house. What for? That his name might be there; that his angels might be there; that his presence might be there; and that there the fullness of the holy Priesthood might be more fully revealed; and that there all the ordinances might be performed, that were ordained from before the foundation of the world. This is the object of Temples. It is to connect the children to the fathers: it is to bring about an organization between the living and

the dead. It is seen that when the seventh angel shall sound his trumpet, preparatory to the coming of the Son of Man; when the Saints shall receive their inheritances and be made equal with him, they, the dead, as well as the living, receive their inheritances; that will be a perfect organization. When Adam, and Enoch, and his Zion, and all the righteous men before the flood, and all the holy patriarchs and Prophets of the eastern and western Continents, men who lived on the earth as strangers and pilgrims, but who through the eye of faith were permitted to behold, that in the dispensation of the fullness of times, all things would be gathered in one that were in Christ, even all things which are in heaven and which are on the earth; I say that when all these receive their inheritances, this will be an organization that takes hold of eternity, that takes hold of the children of God in all ages, that unites all dispensations in one, that brings all the kingdoms, and authorities, and powers, of all other dispensations, and unites them in one; and upon whom knowledge like a flood will be poured out even upon the vast congregations of the Church of the First Born, the living and the dead, for the dead will then be living.

Ought not these things, Latter-day Saints, to stimulate every individual to be diligent in the work given him to do, lest he fall out by the way; lest his crown be taken from him and placed upon the head of another; lest the talent he may have hidden in the earth be taken from him and be given to him that hath more abundantly? How diligent we should be! How faithful in the performance of our several callings, and how willing to hearken to the counsels and instructions of those placed over us? By and by we will have Temples, with a great many things contained in them which we now have not; for with them, as with all other things, the Lord begins little by little; he does not reveal everything all at once. He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple; and in other respects, there was something added to the Nauvoo Temple. Why; Because we had greater experience, and were prepared for greater things. There was no font in the basement story of the Kirtland Temple, for baptismal purposes in behalf of the dead? Why not! Because that principle was not revealed. But in the Nauvoo Temple this font was prepared, which was something in advance of the Kirtland Temple. We have, of late, constructed a Temple at St. George. Blessings have been administered in that Temple, that were totally unknown in the two former Temples, namely, endowments for the dead. Again, by and by, we build a Temple in Jackson County, Missouri. Will it be built according to the pattern of our present Temples? No. There will be, according to the progress of this people, and the knowledge they receive, and the greatness of the work that is before them, many things, pertaining to the pattern, that will then be given, which will differ materially, or will be, at least, in addition to that which is in these Temples now built. I think if you will go and search in the Church Historian's office, you will find a plan of a Temple, that is to be built in Jackson County, which will be very different from the little Temples we now build. By and by

there will be a Temple built at Jerusalem. Who do you think is going to build it? You may think that it will be the unbelieving Jews who rejected the Savior. I believe that that which is contained on the 77th page of the Book of Mormon, as well as in many other places, in that same book, will be literally fulfilled. The Temple at Jerusalem will undoubtedly be built, by those who believe in the true Messiah. Its construction will be, in some respects different from the Temples now being built. It will contain the throne of the Lord, upon which he will, at times, personally sit, and will reign over the house of Israel for ever. It may also contain twelve other thrones, on which the twelve ancient Apostles will sit, and judge the twelve tribes of Israel. It will, very likely, have an apartment, with a table, on which food and drink will be prepared, such as are suitable to the taste and happiness of immortal resurrected beings, thus fulfilling the words of Jesus—"Ye that have followed me in the regeneration shall eat and drink at my table, and sit upon twelve thrones, judging the twelve tribes of Israel." Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, AT ST. GEORGE, SUNDAY, APRIL 2, 1877.

(Reported by Geo. F. Gibbs.)

BELIEF AND KNOWLEDGE—PERSONAL KNOWLEDGE INDISPENSABLE—POSSESSION OF THE HOLY GHOST NECESSARY TO THE KNOWLEDGE OF THE TRUTH—HOW TO OBTAIN THE HOLY GHOST—HIS OFFICE—THE ENMITY OF THE WORLD TOWARDS THE PRIESHOOD AN EVIDENCE OF ITS DIVINE AUTHORITY—ALWAYS WAS AND ALWAYS WILL BE SO—CONDITIONS UPON WHICH BLESSINGS ARE TO BE OBTAINED, OR LOST.

During the time I may occupy, I desire to express my feelings with regard to my faith in the Gospel, and the great latter-day work in which we are all more or less engaged, that you as well as my brethren may know how I stand before God and man.

I was born in the Church of Jesus Christ of Latter-day Saints, but not under the sealing covenant; that principle was revealed to this Church subsequent to my birth. I have been reared in the midst of the people called Latter-day Saints, receiving most of my limited education in their society, and that during my childhood under the guidance of my mother. Since the age of 15 years, I have been engaged more or less in

the ministry, and have received instruction through having the counsels and teachings of the servants of God, as you all have; but some, perhaps, have not enjoyed this privilege to so great an extent as others who have been less abroad. In my childhood I learned to believe the Gospel, and in the divine mission and calling of the Prophet Joseph Smith, in the visitation of the angel Moroni, in the establishment of the kingdom of God on the earth, and also in the gathering together of the people of the Lord, and many important things connected with this great latter-day work.

On my first mission I began to learn something for myself; I had hitherto believed the testimonies of the servants of God whom I had heard converse and preach, as well as the instructions I received from a most kind and affectionate mother, as also what I could comprehend through reading the Book of Mormon, the Doctrine and Covenants, and the Bible. But in the ministry, where I labored earnestly, I began to comprehend more fully, through the inspiration of the Holy Spirit, what I had read and been taught, and so they became in my mind established facts, of which I was as absolutely certain as I was of my own existence; and from the beginning of my experience as an Elder in the Church until the present, if there has been a moment in my life when I have doubted the divinity and truthfulness of these things, it has escaped my notice, and it is to-day as much a matter of fact with me, as it is that I live.

I long ago learned to prize the principles of the Gospel, as of far greater importance than all earthly things; they are of more value than this present life, for without the Gospel it is valuless, the grand object and purpose of life being attainable only through being obedient unto the Gospel.

A saying of the Savior is here forced upon my mind, "For what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Again, "I am the door, by me if any man enter in, he shall be saved," but only upon this plan can he be saved.

By the principles of the Gospel, as revealed through the Prophet Joseph Smith, we are privileged to secure unto ourselves the gift of eternal life, which is the greatest gift of God. Without these principles we are as the dumb animal, so far as relates to the knowledge of God, for our fathers were unable to teach us, they knew no more of the ways of God, or the plans of salvation, than the children, notwithstanding their boasted enlightenment and their possession of the holy Scriptures. They were not acquainted with the principles of life, they knew not the law of the Lord, and neither did we until we received and obeyed the Gospel, thereby obtaining heavenly light through the channel of the Priesthood. Before this we were as they were, clinging to dead forms, puzzled to divine the meaning of many things which under the light of inspiration have become plain and easy to be understood. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

It behooves the Latter-day Saints, and all men, to make themselves acquainted with "the only true God, and Jesus whom he hath sent." But can we through our own wisdom find out God? Can we by our unaided ingenuity and learning fathom his purposes and comprehend his will? We have, I think, witnessed examples

enough of such efforts on the part of the intelligent world, to convince us that it is impossible. The ways and wisdom of God are not as the ways and wisdom of man. How then can we *know* "the only true and living God, and Jesus Christ whom he has sent?" for to obtain this knowledge would be to obtain the secret or key to eternal life. It must be through the Holy Ghost, whose office is to reveal the things of the Father to man, and to bear witness in our hearts of Christ, and him crucified and risen from the dead. There is no other way or means of attaining to this knowledge. How shall we obtain the Holy Ghost? The method or manner is clearly marked out. We are told to have faith in God, to believe that he is, and that he is a rewarder of all who diligently seek him; to repent of our sins, subdue our passions, follies, and improprieties; to be virtuous, honest, and upright in all our dealings one with another, and enter into covenant with God that we will from thenceforth abide in the principles of truth, and observe the commandments which he has given us, then to be baptized for the remission of our sins, by one having authority; and when this ordinance of the Gospel is complied with, we may receive the gift of the Holy Ghost by the laying on of the hands of those clothed with the authority of the Priesthood. Thus the Spirit and power of God—the Comforter, may be in us as a well of water springing up unto everlasting life. He will bear record of the Father, testify of Jesus, and "take of the things of the Father and reveal them unto us," confirming our faith, establishing us in the truth, that we shall be no longer tossed to and fro by every wind of doctrine; but shall "know of the doctrine" whether it be of God or of man. This is the course—it is simple, reasonable, and consistent. Who is there with common abilities that can fail to see, or comprehend it? Indeed, in the language of the Scriptures, it is so plain, that "the wayfaring man, though a fool, need not err therein."

Having entered into this covenant being cleansed from sin, and endowed with the gift of the Holy Ghost, why should we not abide in the truth, continuing steadfast before God and firm in the great work he has established on the earth? We should never cease to serve Him, nor thwart his mercy and goodness towards us; but ever live so that the Holy Spirit may be within us as a living spring, calculated to lead us to perfection in righteousness, virtue and integrity before God, until we accomplish our earthly mission, performing every duty that may be required at our hands.

In this way I have learned the Gospel which I was first taught to believe, which belief is now superseded by knowledge. For now I know that God lives, and that Jesus Christ was sent into the world to atone for the original sin, and also for the actual transgressions of mankind, inasmuch as they themselves will repent of their sins and humble themselves before Him in their pursuit of the gift and blessing of eternal life. We should not be satisfied with the testimony alone of our brethren. It is well and good, it is indeed encouraging and cheering to the heart to hear the testimonies of the servants of God,—to believe that God has raised up men in this dispensation and made them witnesses of Him and his Son Jesus. and who have been shown the mysteries of heavenly things, and commanded to bear record of what they saw and heard; yes, it is a joy to the soul to have men among us who are in-

spired by the Holy Spirit and full of the light of truth and of the power of God, bearing their testimony unto us that this is the work of God, that God lives, that Jesus is the Christ—the Savior of the world, and that he has spoken to the inhabitants of the earth in the day in which we live, but is this sufficient to satisfy me? No. It will not suffice me to believe that *you* know the true and living God, etc. I must receive this knowledge for myself as you have received it. Is not the way open to *me* to comprehend the purposes and the will of God concerning my salvation, as to you? Certainly it is. It is for all, yea, every son and daughter of Adam to learn the will of God, to receive the testimony of the Spirit for him and herself, and not to depend alone upon the testimonies of these good men that God has raised up to fill the positions they occupy. And if we should pin our faith to them, although we might realize consolation and even joy and satisfaction in hearing their testimonies, yet, unless we receive the inspiration of the Holy Spirit, the time will undoubtedly come when the winds will blow and the storms beat upon the house, we thus may build and it will fall. What a deplorable condition we would then find ourselves in!

Is it not necessary for *all* to be capable of judging as to whether the testimonies of these men are of God or man? How can we know that what they testify of, is true? how can we know that they bear witness of the Almighty, or that they possess the holy Priesthood authorizing them to minister in the ordinances of the Gospel? I answer, only by and through the inspiration of that Holy Spirit which is given to all who diligently seek and obtain it according to the promise.

Then if we would know the Lord Jesus Christ, and his servants, who are in our midst, and that their testimonies are true, we must enjoy the light of the Spirit of the living God individually. The possession of this heavenly knowledge is absolutely necessary to keep us in the paths of life and truth, for without it we cannot distinguish the voice of the true shepherd, which is spiritually discerned; and although we may be in fellowship with the Church, fully believing the counsels of our brethren to be dictated by wisdom, yet without something more than mere belief or supposition we cannot stand; and furthermore under such circumstances we cannot consistently claim that we have part or lot in the kingdom of God. For as it is written, "An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. For unless a person does know that he is walking according to the will of God, it would be an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God. Then let us search after truth—for the light of the Spirit which leadeth into all truth, that we may comprehend the Gospel, be able to sustain the hands of the servants of God in their efforts to build up Zion, and work out our own salvation. Though all the world should be saved but ourselves, we being excluded from the kingdom, what will it profit us? To see our fellow-crea

tures enter into salvation and be exalted into the presence of God, and the door closed against us, would indeed be poor consolation or comfort. But if we would enter in, we must *do* the will of the Father, keep his commandments, possess the gift of the Holy Ghost, enjoy the testimony of Jesus, and become witnesses of the truth for ourselves; we then may build upon a foundation more lasting than the solid rock. That when trials come and temptations surge against us, as they will do, we may stand and endure to the end. For not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of the Father, etc.; or, as the wise man once said, "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill." Nevertheless, "he that endureth to the end shall be saved." I cannot believe for a moment that any of us will attain to the gift of eternal life, unless we shall qualify ourselves through the truth, in the manner God has prescribed, and in that way become worthy of it. We must obtain this light by revelation, we cannot do it by our own wisdom. God will give us knowledge and understanding, he will lead us in the path of truth if we put our whole trust in him and not in man. He then can and will preserve us, and all the powers of the earth combined cannot destroy us, for we are in His hands. Here are our fathers and leaders that have passed through the school of experience; they have seen what the enemies of this kingdom have tried to do, and know full well what they would do if they had it in their power. It has ever been the desire of the wicked to destroy the people of God. They have never slackened their efforts, nor failed to use all the means in their power, nor hesitated to resort to the most cruel, foul and fiendish acts to accomplish their nefarious purpose. This same cruel enmity, although for the time being, to some extent subdued or held in check by the Almighty, still smoulders and rankles in their hearts, awaiting a favorable opportunity to burst forth as fiercely as at any time during the life of the Prophet Joseph. This is one of the strongest evidences we can have of the divine mission of President Brigham Young. Because of the inspiration of the Almighty and power of God which has rested upon him and accompanied his administrations, he has been the very centre of the target at which all the deadly weapons of the enemy has been aimed ever since the death of the Prophet Joseph. I say this is one of the strongest evidences we can have of this fact, aside from the testimony of the Holy Spirit, which bringeth knowledge. It is unmistakable. The hatred of the wicked always has and always will follow the Priesthood and the Saints. The devil will not lose sight of the power of God vested in man—the Holy Priesthood. He fears it, he hates it, and will never cease to stir up the hearts of the debased and corrupt in anger and malice towards those who hold this power, and to persecute the Saints, until he is bound. He delights in apostacy and in apostates, and uses them for his purpose, but what does he or his emissaries care for their organizations? Do they hate them? Is the world moved with anger or malice against them? No. They become a part of the world, fraternize with the people of the world, and lose their distinction or identity, as the people of God notwithstanding their

claims and pretentions to being believers in the Prophet Joseph Smith, and the Gospel which he was instrumental in restoring to the earth.

What a host of apostacies there have been since the organization of this Church! There have been Rigdonites, Strangites, Benemites, Wightites, Gladdenites, Cutlerites, Morrisites, Josephites, and the duce knows what *ites?* But what does the world care about these? Nothing. Why? Because they have forfeited the Priesthood, they have not the power, nor the principles of salvation only in part; they have deserted the cause, have struck hands alike with the infidel and the bigot, and formed an alliance with the maligners and persecutors of the Saints, and therefore they are harmless in the eyes of he world and of their *master* whom they have blindly listed to serve. While these men who hold the keys of the Priesthood of the Son of God, who have lead forth the Saints out of bondage and oppression, such as could not be endured in the States, who have gathered the people from afar, and planted them in happy homes and peaceful dwellings, who have reared cities, towns and villages well organized, well governed and prosperous, and in short wrought miracles in the deserts, and who still counsel and direct the Saints in the paths of life, are held up to the ridicule and contempt of the world. Their peace, good names, honor, possessions and lives as eagerly and persistently sought after, but with less effect, by the blood-thirsty hearts and crimson hands of relentless persecutors as during the lifetime of Joseph Smith the martyr, when the Saints were driven from Ohio, expelled from Missouri, or banished from their homes in Illinois. Such has always been and such is to-day the spirit of the world towards us. This alone is sufficient evidence to demonstrate the loyalty of this people to the kingdom of God, and their possession of the Gospel which is the power of God unto salvation. Do you want any stronger proof of this, when you contemplate the sayings of the Scriptures, "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv, 19.) "And ye shall be hated of all men for my names sake." (Matt. x, 22.) "If they have persecuted me they will also persecute you." (John xv, 20.) "In the world ye shall have tribulation." John xvi, 33.) "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." (Matt. v, 11.) "Yea and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim., 3, 12.) Therefore, "Marvel not my brethren if the world hate you." (I John iii, 13.) "Yea the time cometh that whoever killeth you will think that he doeth God service.', (John xvi, 2.) This was the nature of the legacy the Savior left his disciples and followers. Is it strange that we should inherit the same? Certainly not, if we are the disciples and followers of Christ, for the same warfare continues between him and Belial, and will until Satan is bound and righteousness triumphs upon the earth.

It is a consolation therefore to know, that, notwithstanding our many shortcomings, frailties, and imperfections, the Evil one, with the world at his back, considers us of sufficient importance to oppose and persecute us with such bitter hatred as he does. Yes, I say it is encouraging to know, that, as a people we are sufficiently faithful and worthy before the Lord,

notwithstanding our opportunities for improvement, to arouse the indignation and hatred of the wicked, and to entitle us to the chastisement of God, through his servants, for our improprieties, for "whomsoever the Lord loveth he chasteneth." But we should not provoke the displeasure or incur the chastisement of the Almighty—presuming upon his forbearance and mercy by neglecting to perform those duties and responsibilities so justly required of us—but we should be most diligent, putting forth every energy in our power to correct our ways, and thus increase our faith that we may become more worthy of the blessings and protection of God, than hitherto. He is more willing to bestow blessings upon us than we are to use them properly when we obtain them, thus by our unworthiness we may prevent ourselves often from receiving the very blessings we desire, and that he is not only abundantly able, but willing and ready to shower upon us if we were worthy, for he cannot consistently bestow "pearls upon swine." No blessing or good will be withheld from those who are prepared and worthy to receive and make a wise use of it. The kingdom of God is to be enjoyed by the Saints—those who are righteous, not those who are wicked. If we prove unworthy, Zion will have to be redeemed by our children, who may be more worthy, while we may be kept, like the ancient children of Israel, wandering in the wilderness, enduring hardships, persecution and trials, until we shall have suffered the penalty of neglected, not to say broken and unfulfilled covenants.

May the Lord bless us all that we may prove ourselves faithful and efficient servants unto him, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY AFTERNOON, MAY 12, 1877.

(Reported by Geo. F. Gibbs.)

SAINTS SHOULD BE WHOLE-HEARTED—SEEK FIRST THE KINGDOM—THE LATTER-DAY WORK A REVELATION—JOSEPH SMITH ILLITERATE—OUR AGENCY ACCEPTS OR REJECTS—LOVE OF THE TRUTH PROVED MORE BY EXAMPLE THAN PRECEPT—AN IMPORTANT GENERATION.

I am glad to enjoy the opportunity of meeting with the Latter-day Saints in this Tabernacle in Conference, under circumstances so favorable. I have been much interested in listening to the instructions we

have heard this day. They are words of encouragement to the faithful, they strengthen the weak, they enkindle within us all the fire that burns yet not consumes; and we are stimulated to continue in the good fight of faith despite every opposing power.

We embraced the principles of the everlasting Gospel in various lands, and we gathered here for the express purpose of learning further of his ways that we might walk in his paths. It therefore is plain and easy to understand the great obligation that we have placed ourselves under, an obligation that becomes the more serious and important as we count the years of our membership in this Church, and as we have had opportunity. To become efficient laborers in the kingdom, is that we learn the mind and will of God concerning us, and then go forth and do it to the very best of our ability and power. Unless we seek the Lord with our whole heart, willing to sacrifice all for him and his cause, we cannot be wholly accepted of him.

We are told by revelation that all blessings are to be enjoyed upon the principles by which his kingdom can be built up, and upon no other. It would be in vain for us to imagine that we are going to enjoy the blessing of the celestial world by adopting any principles we may choose, or that may be suitable to our own peculiar ideas and feelings. Then the first lesson for us to learn is how we can best become acquainted with the wishes of our Father, how we can best use our time and our talents to subserve the interests of his cause here upon the earth. We have entered the door of the kingdom, and that is about all. The actual work we have only commenced, and who cannot see that it is of the greatest importance that we organize ourselves that we may the better prosecute our labors! We pray that the will of God may be done on earth as in heaven. What does it avail us if we do not seek first the kingdom of God and all its righteousness? And how can we obey this divine injunction unless we seek in the right and proper way to establish its principles in our hearts and lives, giving that kingdom and its government a foundation, a chance to develop itself into the proportions it eventually will do.

The tendency of mankind generally is to gratify a craving for this world's goods, adopting such ways as will best secure to them their heart's desire; this really is their aim and object of life. When we reflect that we live in this important age, when God our heavenly Father has again spoken to the children of men, revealing to them his designs and purposes and the only way to be saved, it is time for us to awake to a sense of duty and prepare ourselves in all readiness, for he does not speak in vain; all must be fulfilled even as it is written, whether we individually take part in it or not.

The Lord will have a people trained in the school of experience until they shall be preparad to receive him when he shall come to dwell upon the earth for the space of a thousand years. This we understand; we have been taught it by divine instruction, and it is for us to be willing to be taught and to be used in accomplishing the preparatory work. He has also declared by the voice of his servants whom he has raised up, and by his own voice, that the wicked and those who delight in abominations he will overthrow as individuals and as nations; and in the place

thereof he will have a righteous people who will fear and obey him in all things. This has been preached to the world now for nearly half a century, and we are still declaring it. We know not how many will hearken to this warning voice, but we do know that history informs us that Noah preached one hundred and twenty years, warning the people of threatened judgments, preaching to them the way of life, with but very little success. The word of the Lord through Noah was verified and fulfilled even as he had declared it.

The words of the Lord were lamentably fulfilled on the heads of his chosen seed, because they rejected the same Gospel message which was sent unto them. And the Lord has said that in the last days his word should be verified as in former times. True, the message might be lightly esteemed, and they that bear it, as well as those that receive it, may be set at nought, just in the manner that his word and people always have been treated by the world of mankind generally.

This Latter-day work has been commenced by an illiterate, unlearned boy; but like the leaven that was put into the measures of meal, it has worked until already it attracts not only the attention of men of high and low birth, but of nations. And although its advocates have, as a general thing, been persons of humble birth and of limited education, where has appeared the man that has succeeded in gainsaying them, and proving false the principles they teach? That individual is yet to be found; he cannot be found nor never will be, for it is the truth, we bear the new and the everlasting Gospel which is incontrovertible. And still, with all this before the world, how few comparatively hearken to and obey the message! and how many imperfections we find existing among us! We need careful and gradual training, to be taught a little now and again; and many times we find ourselves almost ready to relinquish our hold on eternal life, having need to be converted again to the truth; and yet we call ourselves Latter-day Saints.

The question that oft times arrests my attention is, if we receive not the truth as it is presented to us here, will we be willing to hereafter? Some people imagine that when we pass from this stage of our being we shall all be in a condition to receive truth whether we reeeived or rejected it while upon this earth. It is by reason of our agency that we reject truth and accept evil; and we will find when we go hence that we shall still be possessed of the same agency; and if we were not willing to receive the truth in this world, what assurance have we that our agency will not lead us to reject truth hereafter. If Latter-day Saints cannot endure to the end, if they cannot in their hearts receive as well as practice all of the principles of the Gospel as they are made known to them by his servants, it is folly in the extreme for us to allow ourselves to believe that by rejecting certain principles here we will be able to practice them in the world to come.

We will also find that there are certain things that can be performed in this world, that peradventure cannot be attended to anywhere else. Baptism by immersion is an ordinance essential to salvation; it is the door to the kingdom and none can be saved without it; and it is an ordinance that strictly belongs to this life. There are also certain ordinances essential to our exaltation in our Father's kingdom that can be performed only in Temples, except in

certain peculiar circumstances; and in order that we should derive their benefit we are called upon to erect these sacred edifices. These are ordinances all-important in their nature that belong to this life, they must be attended to here, that we might be prepared to enter upon the duties of the life to come.

There is one matter that has received a great part of my attention particularly of late, that is the conforming of my will to the will of God, not only pertaining to things spiritual but also to things temporal associated with my every-day life. And it appears to me that we as a people have now reached that stage of the latter-day work when this same question is brought right home to the minds of all who claim membership in the Church and kingdom of God. There is one thing he will require of us, that is to prove by example as well as precept that we love him beyond any and everything else; he will require that we establish beyond a doubt that our affections and hearts are his, and that to do his bidding and further the interests of his cause is our greatest and fondest desire.

There seems to be throughout the world a great love for wealth. It is true that riches oft-times secure ease, comfort and enjoyment. But then these are indulgences that belong only to this life; as no man brought anything into the world, so none will take anything away. What then may we expect to enjoy in the hereafter? Such blessings only as are secured unto us through the sealing ordinances of the holy Priesthood which reach behind the veil. While reflecting on this, would it not be well for us, as Latter-day Saints, to also imagine, if we can, our feelings if through unworthiness on our part we should find ourselves in the next world disappointed. I think that when we consider these things, that compared with our eternal happiness everything else is small and of little moment.

There is much required at our hands, we have not only to labor for ourselves, but for our dead friends, whom we shall meet sooner or later. If when we renew our acquaintance with them we can tell them that we officiated in the Temple ordinances for them, it will afford us joy as well as them; but if when we shall meet them we are not the bearers of such welcome intelligence, feelings of remorse will overtake us in not having done our duty, when opportunity was afforded us to do so. These are some of my reflections relative to some of our present and immediate duties.

I am pleased to say that wherever I go I perceive a willingness on the part of the people to build Temples, and also to become united in establishing ourselves upon such a basis as will make us independent of the surrounding world, producing and manufacturing everything we need for use and wear, and thus become self-sustaining; so that when Babylon shall fall we may sustain no loss.

There has never been a generation of time so important as the one in which we live. Our prospects too are peculiarly and unusually encouraging, for the Gospel we preach will never be taken away from the earth, and as long as we prove faithful we will maintain our rights which God has given us. There is a prospect too of our posterity living when peace for the space of a thousand years shall be on this earth, when the Savior and holy beings will visit with men in the flesh, and then his glory will surround the habitation of the Saints. I know of no previous dispensation that had such encouraging and glorious prospects.

Then let me say to the Latter-day Saints, let us practice the principles of our holy religion, be willing to be directed and used for the good of our Father's cause, in whatever capacity we may be placed, and be servants and Saints of God in very deed. And that this may be our happy lot is my prayer in the name of Jesus. Amen.

PRAYER BY ELDER ORSON PRATT,

ON THE OCCASION OF DEDICATING THE TEMPLE SITE AT LOGAN, CACHE COUNTY, UTAH, ON FRIDAY, AT 12 M. O'CLOCK, MAY 18, 1877.

(Reported by Geo. F. Gibbs.)

O God, the Eternal Father, in the name of thy Son Jesus Christ, thy people and thy servants have met together upon this ground, for the purpose of dedicating the same unto the Lord our God, for building a house to thy name, even a Temple, wherein thy servants and thy handmaidens may receive such blessings as thou hast ordained to be bestowed upon thy people, that are pure in heart. We desire, our Father, that we may do this work with holiness of heart, that we may have the Spirit of the Lord our God to rest upon us, that we may dedicate and consecrate this place to be most holy—a sacred and holy place unto thee, whereon may be erected a Temple that shall be acceptable in thy sight. By virtue and authority of thy holy Priesthood, we do dedicate and consecrate this Temple site, and its immediate surrouudings. We pray that it may be sanctified, that the foundation thereof may be steadfast, that it may be permanent, even as a rock.

We pray that thou wilt bless those who shall labor thereon; those that shall make the necessary excavation for the basement story; those that shall quarry the rock, either from the quarries of the mountains or of the valleys; those who shall be engaged thereon and have the superintendence of this place; those that shall shape and cut the rock and prepare them to be placed in their proper places on the building; those who shall be engaged in drawing the sand, the lime and the clay, and in working the mortar; and all those that shall be engaged in any way on the erection of the building, whether in cutting and preparing the timbers, in quarrying rock, or in whatever work they may be engaged, pertaining to the building of this Temple, that they may be preserved by thy power, that thy protection may be over them, that thy holy angels may be with them, and that they may labor with their mights upon the edifice, until it shall be finished, until it shall be prepared for a still further dedication; that it may be built according to the instructions and inspiration and revelations of thy

Holy Spirit, that shall rest more especially upon the First Presidency of thy Church; that thou wilt reveal to them the pattern of this building, and all things appertaining to its entire construction, that the same may be given to them by the inspiration of thy Spirit; that thou wilt raise up those who shall be skilled workmen to adorn and beautify the various apartments, and beautify and adorn the pulpits that shall be made for the various orders and presidents of thy holy Priesthood, and for all the work that shall be placed upon this holy Temple; that for strength, and for grandeur, and for beauty, it may be a house which thou shalt delight in. For, O Lord, we know that thou hast promised to place thy name in the House that thy people build to thee, if they shall do the work with holiness of heart. But thou, O Lord, dwellest in heaven, in thy celestial abode, and thou art clothed with greatness, glory and power, but yet thou dost condescend to have holy places here upon the earth, where thou canst more fully manifest thyself to thy servants and handmaidens. We therefore pray that the house which thy people shall erect upon this spot may be a holy place, where the inhabitants of Logan, of Wellsville, of Hyrum, and of all the towns and counties round about, that shall assist in the work of building, may be abundantly blessed therein; that it may be a place, a holy place, a holy sanctuary to them; that those of thy people who shall seek thee in thy house, and shall offer their prayers and their supplications to thee, may be heard in heaven, thy dwelling place, and their petitions be answered to them, according to the righteousness of their hearts.

We pray that thy blessing may be upon all those upon whom thou hast laid this duty of erecting this Temple, that they may be stirred up with great energy and much faith, to devote their means, and their ability and talents, and all that thou hast given to them, to perform the work that thou hast, through thy servants, required at their hands; that they, when it is completed, may have a place in this House; that they may receive ordinances therein; that it may be a house wherein they can minister for themselves, in their washings, in their anointings, in their endowments, in their baptisms for their dead, in their confirmations, and in their sealing ordinances; that in all of these things thy people may accomplish the work which is required of them, in this House; and that records thereof may be kept, and that there may be a place in thy House for the holy records of thy Church—records that shall be acceptable in thy sight, records that shall be most holy, and stand to the justification of thy people who administer therein, and those who receive ordinances therein, whether for themselves or their dead; that out of all these books thy people may be judged, according to their works, according to that which they do, in thy name, with uprightness of heart.

Now, holy Father, we ask thee to bless this Temple site, this land on which this House shall be erected. Bless the elements thereof, that the same may be sanctified and purified and made holy. Bless the waters that come down from the mountains, whether they shall be conveyed in ditches, or aqueducts, or canals, that they may be blessed and made pure, for the purposes for which they shall be used, in thy holy Temple. We pray that thou wilt not only bless the place of the building, but all its

surroundings; bless this plane or bench, and the streets around, and the shade trees which are for the purpose of ornamenting, that thy blessing may be upon them, that they may grow to beautify the place of this sanctuary, that there may be a place where thy people shall delight to congregate themselves, and wherein they shall delight to enter into holy communion in supplication to the Most High, and to hold holy converse one with another.

May thy blessing be upon all those of thy people who reside in this county and the surrounding counties, that shall do this work, that they may be blessed in their basket and stores—blessed in their orchards and gardens, in their farms and fruits. Wilt thou, O Lord, restrain the coldness of the climate, the frosts and the snows, that they may not fall upon the earth out of season, that the earth may not fail to yield to thy people rich harvests, that they may reap and gather in great abundance? May thy blessings be upon all the labors of their hands, and grant that their flocks may be greatly increased and multiplied. Wilt thou bless their labors in their endeavors to beautify their habitations, and in planting out shade trees to make this a delightful place, upon this thy footstool?

O Lord, bless him whom thou hast inspired, even thy servant, President Brigham Young, to say to thy people, "Build to the Lord a house in this part of the Territory." Bless him, O Lord, with long life; bless him with exceedingly great health and strength of body. Remove from him all the infirmities of old age. Grant, O Lord, that he may live to see this House erected, finished and set in order, according to thy righteous will, that within its walls he may rejoice in the midst of his brethren, and not only live to see the finishing of this Temple, but to behold the completion of the Temple to be erected in Salt Lake City, and the one commenced at Manti, in Sanpete County; that he may rejoice and be made glad in all thy goodness, and in beholding the beauty of the works of the hands of thy people, and thy blessings that shall be in their midst. Bless, O Lord, his generations after him, that they may rise up and be mighty men in the earth; that they may be clothed with the power and the spirit, so abundantly manifested upon their respected father; and may his descendants, in all generations, enjoy, even more abundantly, superior wisdom and knowledge and understanding from the heavens, to discern in their several callings all things which shall tend to the blessing and glory and future exaltation and progress of mankind on the earth; and that there never may be a time or period, in all the generations of this world, when he shall not be represented by a numerous posterity, who shall enjoy the fullness of the holy Priesthood, and the powers, blessings, and keys thereof.

Bless, O Lord, his Counselors and the Council of the Twelve Apostles, and bless all who preside, not only in this Stake of Zion, when it shall be more fully set in order, but in all the Stakes of Zion throughout these mountain regions. Bless this whole community, that they may be prepared to enter into thy House, when it shall be completed, with clean hands and pure hearts.

May blessings, and heavenly manifestations, and excellency of wisdom, and fullness of knowledge be the portion of thy Priesthood and of thy Saints, throughout all their dwelling places, but more especially in those holy places, appointed and dedicated unto thy great name, wherein thou

wilt dwell among thy people forevermore. Hear, O Lord, these humble petitions of thy people, and mercifully accept the dedication of this ground, by thy servants. All of which we humbly do, and ask for, in the name of thy beloved Son, even Jesus Christ. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

MADE AT THE CLOSE OF THE FOREGOING DEDICATORY PRAYER.

(Reported by Geo. F. Gibbs.)

Brethren, if you will give me your attention, I will say a few words to you. We have dedicated this spot of ground upon which we expect to erect a Temple, in which to administer the ordinances of the House of God. Into this house, when it is completed, we expect to enter to enjoy the blessings of the priesthood, and receive our washings, our anointings, our endowments, and our sealings; and the brethren will be sealed to brethren to connect the links and make perfect the chain from ourselves to Father Adam. This is the object of the Temple which we are about to commence building at this place. We require the brethren and the sisters to go to with their might and erect this Temple; and from the architect to the boy that carries the drinking water to the men that work on the building, we wish them to understand that wages are entirely out of the question. We are going to build this House for ourselves, and we shall expect the brethren and sisters, neighborhood after neighborhood, ward after ward, to turn out their proportion of men to come here and labor as they shall be notified by the proper authorities.

This may be called a temporal work, but it pertains to the salvation of ourselves as well as our friends who have passed behind the vail, and also to the generations that are to come after us. We can carry this Temple forward with our labor, without any burden to ourselves if our hearts are in the work, and we will be blessed abundantly in doing so. We will be better off in our temporal affairs when it is completed than when we commenced, or than we would be if we did not build it.

The time we enjoy is the Lord's, but we have the permission to dictate its use according to our own good pleasure. When the brethren come to work on this Temple they may expect to be blessed of the Lord, in proportion to their faith. We feel to ask the brethren to go to as they may be called upon by those who shall be placed to take charge of the work, and complete the building in three years from next fall—I think it can be done within that time—

that we may come up and commence to give endowments. This work can be done with all ease in that time if we are disposed to.

We pray for you continually, that you may be blessed. I feel to bless you according to the power and keys of the holy priesthood bestowed upon me, and my brethren with me, heart and hand, and all the Saints feel to say "Amen," feel to bless each other, feel to do the work of the Lord, and dismiss the narrow, contracted, covetous feelings that are so interwoven with the feelings of our natures. It seems hard to get rid of them, but we must overcome them and unite ourselves together in the holy order of God, that we may be Saints of the Most High, with our interests, our faith and labors, that our hopes and the results of our labors may be concentrated in the salvation of the human family.

Brethren and Sisters, try to realize thess things. Awake and lay these things to heart. Seek to the Lord to know his mind and will, and when you ascertain it also to have the will to do it.

God bless you, Amen.

REMARKS BY ELDER JOHN TAYLOR,

On the Temple Ground.

(Reported by Geo. F. Gibbs.)

I feel to rejoice to see the work of God progressing as it is to-day, and to witness the spirit and feeling that are being manifested among the Saints everywhere throughout the Territory for the advancement of His Church and Kingdom on the earth. In my visit south to attend Conference, I felt to rejoice exceedingly in seeing the Temple completed at St. George. It is a most beautiful building, pure and white as the driven snow, both outside and in. It is elegant in design, and there is a manifest propriety and adaptability in all its arrangements. The labor and finish exhibit talent and artistic skill of the highest order, and it is chaste, exquisite, appropriate, and beautiful in all its appointments.

Approaching from the north, with the black basaltic lava mountain frowning on the background, and the grim red sandstone nearer its base, relieved indeed by the beautiful city of St. George, with its shrubberies, its gardens and orchards, its vines, its trees and flowers, it stands as a chaste memorial, a sweet elysium, a haven of repose, in this beautiful oasis of the desert; and is a proud and lasting monument of its originator and designer, the fidelity of the architect, the skill of the mechanics, and the faith, self-denial,

liberality and devotion of the Latter-day Saints.

When I visited that holy Temple, accompanied by my brethren who were with me, we experienced a sacred thrill of joy, and a solemn, reverential sensation. As we entered its sacred portals, we felt that we were standing on holy ground, and experienced, with one of old, "Surely this is the House of God, and the gate of heaven." That is not simply a metaphorical expression, but a reality, for it is in that House, and it will be in the House to be built on this ground, that the most sacred ordinances of God are to be performed, which are associated with the interest and happiness of the human family, living and dead. I felt to rejoice in my heart that we had been thus far successful in the building of one temple to the name of our Father and God.

On our return from St. George, when we came to Manti, in Sanpete County, we found a place dedicated and set apart like this ground has been. Again I felt to rejoice to witness the spirit and feeling that were manifested among the brethren in that district of country; everybody seemed desirous to commence the work of building the Temple. When I heard of the one to be erected here my joy was still greater, and I am indeed very happy for the privilege of meeting with you, of taking part in this dedication, of listening to the prayer of Brother Pratt and the remarks of President Young, all of which were dictated by the Spirit of the living God, all of which have their meaning, and ought to influence our hearts and minds, and lead us to take a deep and abiding interest in the great and important things that are going on in our midst and around about us. They are things in which the angels and gods are interested, and in which God our Father is interested, and all the ancient prophets and holy men of God that have ever lived; all feel interested in these things which we are now engaged in, and all stand ready to approve of our works. If we go to work with all our hearts and with all our souls, we can accomplish it within the time the President has given us. Yes, I will venture to say we can do it in two-and-a-half years, instead of three-and-a-half years. If we can lay aside our narrow, contracted ideas, and feel that we are servants of the living God, that we are operating and co-operating with Him and with the holy Priesthood behind the veil for the accomplishment of this object, then the power and blessing of Almighty God will be upon us and be within us, and we will feel like giants refreshed with new wine, and the work of God will roll on, Zion will arise and shine, and the glory of God will rest upon her.

I say "Amen" to the prayer of Brother Pratt, and to the remarks of President Young, and I say God bless our President and his Counselors, God bless the Twelve, and God bless the Presidents and Bishops and every good man that fears him and keeps his commandments. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT A SPECIAL CONFERENCE HELD AT FARMINGTON, FOR THE PURPOSE OF ORGANIZING A STAKE OF ZION FOR THE COUNTY OF DAVIS, ON SUNDAY AFTERNOON, JUNE 17, 1877.

(Reported by Geo. F. Gibbs.)

TRYING TO BE SAINTS—TREASURES OF THE EVERLASTING HILLS—THE HILL CUMORAH—OBEDIENCE TO TRUE PRINCIPLE THE KEY TO KNOWLEDGE—ALL ENJOYMENT COMES FROM GOD—ORGANIZATION—DUTIES OF OFFICERS—FINAL RESULTS.

I esteem it a privilege to meet with the Latter-day Saints. I have visited Farmington many times, and I can say that, as a general thing in attending your meetings, I have felt much of the peace and blessings that flow from heaven to this people.

I have no doubt that the majority of the people called Latter-day Saints desire really to be Saints; were it not for this I might feel partially discouraged. The people who are honest, who are seeking to know and to understand the truth, they are the ones who, so far as their faith and good works, and their influence and ability are concerned, sustain the kingdom that God has commenced to establish on the earth. When we consider the condition of the Latter-day Saints, and see how many there are who seem to have their eyes fixed upon the things of this world, things that are not lasting, but that perish in the handling, and how anxious they are to obtain them, how do you think I feel about it? We see many of the Elders of Israel desirous of becoming wealthy, and they adopt any course that they think will bring them riches, which to me is as unwise as anything can be—to see men of wisdom, men that seem to have an understanding of the world and of the things of God, searching after minerals throughout these mountains; they traverse the hills, and they dig here and there, and keep digging and picking, and rolling the rocks from morning till night. This chain of mountains has been followed from the north to the south, and its various spurs have been prospected, and what do they find? Just enough to allure them, and to finally lead them from the faith, and at last to make them miserable and poor. Ask the brethren why they do this, and the ready reply will be, "Is it not my privilege to find a gold mine, or a silver mine, as well as others?" As far as I am concerned I would say, "Yes, certainly it is your privilege, if you can find one." But do you know how to find such a mine? No, you do not. These treasures that are in the earth

are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has his messengers at his service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall. This, however, is not understood by the Christian world, nor by us as a people. There are certain circumstances that a number of my brethren and sisters have heard me relate, that will demonstrate this so positively, that none need doubt the truth of what I say.

I presume there are some present who have heard me narrate a circumstance with regard to the discovery of a gold mine in Little Cottonwood Cañon, and I will here say that the specimens taken from it, which I have in my possession today, are as fine specimens of gold as ever were found on this continent. A man whom some of you will well know, brought to me a most beautiful nugget. I told him to let the mine alone.

When General Conner came here, he did considerable prospecting; and in hunting through the Cottonwoods, he had an inkling that there was gold there. Porter, as we generally call him, came to me one day, saying, "They have struck within four inches of my lode, what shall I do?" He was carried away with the idea that he must do something. I therefore told him to go with the other brethren interested, and make his claim. When he got through talking, I said to him, "Porter, you ought to know better; you have seen and heard things which I have not, and are a man of long experience in this Church. I want to tell you one thing; they may strike within four inches of that lode as many times as they have a mind to, and they will not find it." They hunted and hunted, hundreds of them did; and I had the pleasure of laughing at him a little, for when he went there again, he could not find it himself." (Laughter.)

Sometimes I take the liberty of talking a little further with regard to such things. Orin P. Rockwell is an eye-witness to some powers of removing the treasures of the earth. He was with certain parties that lived near by where the plates were found that contain the records of the Book of Mormon. There were a great many treasures hid up by the Nephites. Porter was with them one night where there were treasures, and they could find them easy enough, but they could not obtain them.

I will tell you a story which will be marvelous to most of you. It was told me by Porter, whom I would believe just as quickly as any man that lives. When he tells a thing he understands, he will tell it just as he knows it; he is a man that does not lie. He said that on this night, when they were engaged hunting for this old treasure, they dug around the end of a chest for some twenty inches. The chest was about three feet square. One man who was determined to have the contents of that chest, took his pick and struck into the lid of it, and split through into the chest. The blow took off a piece of the lid, which a certain lady kept in her possession until she died. That chest of money went into the bank. Porter describes it so [making a rumbling sound]; he says this is just as true as the heavens are. I have heard others tell the same story. I relate this because it is

marvelous to you. But to those who understand these things, it is not marvelous.

You hear a great deal said about finding money. There is no difficulty at all in finding money, but there are a great many people who do not know what to do with it when they do find it. This is the great defect with the human family. I could relate many very singular circumstances. I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ." I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost. Carlos Smith was a young man of as much veracity as any young man we had, and he was a witness to these things. Samuel Smith saw some things, Hyrum saw a good many things, but Joseph was the leader.

Now, you may think I am unwise in publicly telling these things, thinking perhaps I should preserve them in my own breast; but such is not my mind. I would like the people called Latter-day Saints to understand some little things with regard to the workings and dealings of the Lord with his people here upon the earth. I could relate to you a great many more, all of which are familiar to many of our brethren.

and sisters.

Now, should you go prospecting for gold or silver, you will find just enough to allure you and to destroy you. But it might be said, "Are not the earth and the treasures the property of the Lord who created them, and will he not, according to the promise, give them to his faithful disciples?" O yes, this is strictly correct; but you mark this—the man who is faithful to his calling and to this holy Priesthood, never goes hunting for gold or silver, unless he is sent. Such men are found following their legitimate pursuits, working in their fields, in their workshops and gardens, making beautiful their habitations; in other words, engaged building up and assisting to establish the Zion of God on the earth, with their minds centered on the true riches and not upon the things of this world. People do not know it, but I know there is a seal set upon the treasures of earth; men are allowed to go so far and no farther. I have known places where there were treasures in abundance; but could men get them? No. You can read in the Book of Mormon of the ancient Nephites holding their treasures, and of their becoming slippery; so that after they had privately hid their money, on going to the place again, lo and behold it was not there, but was somewhere else, but they knew not where The people do not understand this; I wish they did, for they would then do as I do, pay attention to the legitimate business that God has given them to perform. Do I run after mines or digging holes in the ground? No, not at all. It is like the will-o'-the wisp, a jack o'-lantern. You ask our business men, or go to California, and enquire there whether it pays to hunt for gold. I will venture to say there never was a dollar taken from the mountains of California, neither from these mountains west, nor from out of this Territory, but what cost from ten to one hundred dollars. Do you believe that? It is said a great deal of money has been made here and there. Who has made it? Considerable lead has been taken from here, and a little silver; but when you count the time that has been spent, and after putting a fair valuation upon it, you will find what I say to be a fact, to say nothing of the lives and property that are lost. A little town directly west of here, some fifteen months ago, contained a certain number of men, who followed mining. We calculated their time at the rate of what was paid for common labor; and then we ascertained the amount realized from the treasure taken out of the earth, which was well known; and it was shown that they spent in the neighborhood of seven hundred dollars a day, and got in return about thirty. What they did get was just sufficient to allure them.

The Lord has permitted our enemies to come among us, who would destroy us if they could. They are only allowed to allure the minds of the foolish and those who lack judgment and who know not the things of God. But when we, as individuals and as a people, learn things as they are, we will find this fact—all truth is worthy and worth possessing, while all untruth is not worthy nor worth running after, nor working for, nor spending our lives for. The Gospel of life and salvation which God has revealed to us, incorporates all the systems there are. Every true principle and every true science, and every truth there is, are incorporated within the faith

of the Latter-day Saints. This is something worth possessing, this is worth spending our time for; but the religions of the day, independent of their moral worth, are nothing but a myth, a shadow; there is no reality in them. But when you come to the philosophy of the religion of heaven, you have facts in your possession that are worth having, they are worthy the admiration of the wise, the prudent, the noble, the great and those that seek after the wisdom that comes from God, and the Latter-day Saints are in possession of this treasure! What are we doing? If we were the people of God, as we profess to be, there would not be a dissenting voice in all Israel in obeying the Priesthood It was observed this morning by brother Cannon with regard to yielding obedience, that we were called upon to yield obedience because it was a command of God, and our faith demands obedience. To what? Why? Wherefore? Obedience to every principle of truth. What for? So that we may become possessors of all truth. Why should we do it? Because it gives us health, it gives us wealth, it gives us knowledge, it gives us power, it gives us beauty, it gives us excellency, it gives us treasures on the earth and treasures in heaven, it gives us a knowledge of God and of the love of God, it gives us fellowship with the Saints that are sanctified and glorified, and it gives us all things that will promote happiness and peace. These are the reasons why we do it. Should you take the other road, what do you get? Nothing. When persons turn away from the Gospel of the Son of God, what do they turn to? Nothing. And what do they turn from hereafter? All things worth possessing, everything that men and the Gods can possess in time and in eternity. Take the other road, and you get a shadow for the time being, and you may think you have the substance, but sooner or later you are left as a feather floating in the air, or worse than a ship upon the ocean, without compass or rudder, deprived of the light of the sun, the moon and the stars, tossed hither and thither until it sinks to rise no more. In order to yield obedience to the truth, you must love the truth and have the fear of God in your hearts. All who feel the true spirit of this latter-day work delight in the truth, they delight to hear the truth, and they delight to obey the truth; it is their delight to know the mind and will of God, that they may render obedience to it. This is the experience of every faithful man and woman in this Church. But take the experience of the apostates, and the experience of those who have risen up in opposition to the Prophet Joseph Smith and the Gospel brought forth and contained in the Book of Doctrine and Covenants and in the Book of Mormon, and the revelations that he was the honored instrument in the hands of God of revealing to the people; those that rise up in opposition to this, who are they and what is their end? You will hear one fact from them:—"Brother ——, have you enjoyed yourself since resigning 'Mormonism?' Now speak the truth. Come, tell us just as it is. Have you experienced joy and happiness since leaving the kingdom of God? Come, now, don't lie!" Brother —— answers, "I have not enjoyed one day's peace since I left the Church." This is the declaration of the apostates today, when they tell the truth about it. Look at their countenances—is

there happiness depicted there? No, it is sorrow; they choose error instead of truth, they love darkness rather than light, and the end thereof, to use Scripture language, is death. The sorrow thereof they feel every day, for man's spirit is operated upon continually. We are as independent in our organization as the Gods are, but still we are creatures of circumstances, influenced by the spirits and by the powers of eternity that are here and round about us. We are here and are operated upon by them in our organizations. This is the place where every man commences to acquire the germ of the independence that is enjoyed in the heavens. These influences, in comparison, are like the cooling breezes from the mountains that are so grateful to us, that revive and refresh us, that give us life. But on the other hand, here comes the miasma from the swamp, bringing disease and death, and without knowing we inhale the poisonous air, we become conscious of weakness, we feel that we are taking fever, that we are getting sick—we become a prey to the enemy, and death ensues. That is the difference between the two influences that operate continually on mankind. It is either enjoyment or suffering. All are subject to these elements in which we live. Here is the good operating, all the time telling men and women, before passing the ordeals of redemption, that they must repent, that then the light of Christ will be upon them from time to time, to operate upon their minds, teaching them—you are doing wrong, you are saying that which is not right, you have renounced the Book of Mormon, you have renounced the Doctrine and Covenants, you have renounced Joseph, your endowments, or Celestial Law. When they reveal the truth of their hearts, they will say, as Lyman E. Johnson said, at one of our Quorum meetings, after he had apostatized and tried to put Joseph out of the way. Lyman told the truth. He said, "Brethren—I will call you brethren—I will tell you the truth. If I could believe 'Mormonism'—it is no matter whether it is true or not—but if I could believe 'Mormonism' as I did when I traveled with you and preached, if I possessed the world I would give it. I would give anything, I would suffer my right hand to be cut off, if I could believe it again. Then I was full of joy and gladness. My dreams were pleasant. When I awoke in the morning my spirit was cheerful. I was happy by day and by night, full of peace and joy and thanksgiving. But now it is darkness, pain, sorrow, misery in the extreme. I have never since seen a happy moment.."

Lyman E. Johnson belonged to the Quorum of the Twelve; he was the first man called when the Twelve were called; his name was first, Brigham Young's second, and Heber C. Kimball's third. The testimony that he gave of his bitter experience is the testimony that every apostate would give if they would tell the truth. But will they acknowledge it? No, because they do not want to tell the truth.

There is no enjoyment, no happiness, no comfort, there is no light to my path, for me there is no real pleasure or delight only in the observance of truth as it comes from God, obeying it in every sense of the word, and marching forward as a good faithful soldier in the discharge of every duty. The man or the woman—perhaps you may think it presumptuous in me, but I will pro-

mise you that what I am going to say is the truth—who has embraced what is called "Mormonism," but which is nothing more or less than the Everlasting Gospel of the Son of God, who when counseled by men of God holding the eternal Priesthood to do thus and so, and who will indulge in a spirit that will prompt him to say, "O yes, I think I will use my own judgment. I think I have discretion as well as you, and I will take my own course. I can attend to my own business as well and perhaps a little better than any one else, and therefore I don't need any one to advise me." I say the man or the woman that will do so, thereby taking to himself or to herself strength and wisdom to counsel themselves, unless they repent, turn round and do better, they will go into darkness, and sooner or later each person or persons will apostatize and go to destruction. Do you believe it? It is just as true as the sun that shines. Is it hard to believe? No, it is the easiest thing in the world to believe the truth. It is a great deal easier to believe truth than error. It is easier to defend the truth than to defend error. It is necessary that the religions and creeds of the Christian world be defended by the most able and learned students, in order to make them popular and to appear as true. But after these Christian students have been through academies and colleges, and the most famed seminaries in the world, and after they have studied and studied, spending a life-time in the acquisition of a theological education, it takes but one of our boys, with the aid of the Bible and the little Catechism, to wind them up as you would an old clock. This has been the experience of many of our boys, and when they started out from their homes to preach the Gospel, they did not know that they could say anything at all about its principles; but when they have come in contact with those who have professed much and who have undertaken to disprove the Gospel as taught by the Latter-day Saints, their minds have become enlightened and passages of Scripture have come to them, and they have discomfited their opponents, so that they have had nothing to say. I have done so many times myself, and that too with a few words; and the conversation would be turned to something else. With all their study and learning, and with all the philosophy and science there is brought to the aid of false theories, how easy it is to believe the truth! It is much easier than to disbelieve it. Truth commends itself to every honest person, it matters not how simply it is told, and when it is received it seems as though we had been acquainted with it all our lives. It is the testimony of the majority of the Latter-day Saints that when they first heard the Gospel preached, as contained in the Bible and Doctrine and Covenants, although entirely new to them, it seemed as though they already understood it, and that they must have been "Mormons" from the beginning.

Well, before I sit down I will present to the congregation the names of three of our brethren whom I shall recommend to form the presidency of this Stake of Zion, which will comprise Davis County, and the name of which will probably be Farmington Stake of Zion. (Here Pres. Young proposed the names of Wm. R. Smith of Centreville as President, and Christopher Layton of Kaysville as his first and Anson Call of Bountiful as his second Counselors). I know some of you wish it otherwise, or that some one else was chosen for President; but as we cannot suit

everybody's desire in a matter of this kind, we have to centre on one, and I have felt to suggest the name of brother Smith. (Each name was put separately, and each vote was unanimous).

Before presenting the names of brethren to compose the High Council, which would be in order to do, I propose for President of the High Priests' Quorum the name of Thomas S. Smith, who was once Bishop of this place. (Brother Smith was unanimously sustained; and brothers Thomas Steele and Job Welling were elected as his Counselors, without a single dissenting vote. The names of the brethren to act as members of the High Council were also presented and sustained in a similar manner).

The Wards will be organized hereafter; Bishops will be placed over them, with their two Counselors, all of whom will be ordained High Priests, if not already so ordained, and then be set apart to act in their several offices. They then will form a court; and then all the other quorums of Priesthood wll be set in order. For what? Paul says, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." But whether this will be the result here I do not know. All I know is that it should be so, and if every one does his duty and lives his religion, it will be so. (The brethren chosen and elected to fill the several offices herein named, were then set apart to act therein. The President then continued—)

Just a few words to the Presidency of this Stake of Zion. It is now their duty to see that the officers within their jurisdiction perform their several duties, it is sufficient work for them too if they will attend to it. The High Council I hope will not have much business to do. I am told that there have only been three cases during the last twenty-three years, that have gone for trial before the High Council from Farmington. That is doing very well. To the now acting Bishops, who will be ordained Bishops, as well as to brother Hess, who I believe is the only ordained Bishop in the county, I will say that you will now be required to look after your several Wards more assiduously than heretofore; see that Teachers are diligent in the performance of their duties, and that all difficulties that may arise among the brethren of the Ward be settled, if possible, by the Teachers; and also see that all who claim membership in this Church observe the moral law of our religion. We shall not expect to hear of people breaking the Sabbath, and a hundred other things all of which are inconsistent with our holy callings, and opposed to the accomplishment of the work that the Father has given us to do. You are called upon now to make yours lves familiar with the revelations and commandments that have been given us of the Lord for our perfection, for our sanctification preparatory to our exaltation, and so live that our acts and conversations may conform to the same. We expect to see a radical change, a reformation, in the midst of this people, so that, when the proper authorities shall call upon you to do thus and so, every one may be found willing and ready to respond, placing himself, with all he commands, for the up-building of the kingdom of God. This is in accordance with a revelation given to this Church before the law of Tithing was revealed; but in consequence of unbelief and imperfection on the part of the people it was not observed, and hence a law more adapted to their condition was given, namely, that of Tithing. You are called upon

now to improve your ways, to seek with all earnestness for an increase of faith that you may live according to the higher laws, which is your privilege to do, and which is so necessary for our peace and comfort and for the good order of society and for the salvation of the Latter-day Saints. We shall look for this change, and I do not think we shall be disappointed; if at all, I believe it will prove a happy disappointment to all Israel, because of the great reformatiou that will be effected among the Latter-day Saints.

Brethren and sisters, we feel to bless you, we are blessing you all the time, and God is blessing you. See how he has tempered the elements; how he has held our enemies in check, and delivered us out of their grasp and power; how he has prospered us when we have confined our attention to our legitimate business; and I can say with all propriety that if we had strictly followed the counsels that have been given from the commencement until to-day, instead of being in such poverty, as we are in one sense, we would be a self-sustaining, independent people, commanding millions just as easy as we now command thousands. But how unwise, how foolish some of our brethren are! I am ashamed of them, and their condition is deplorable. Instead of beautifying their homes and improving their farms, and helping to reclaim the community and build up the Zion of the latter-days, they have done—what? *Dug holes in the ground?* and, I do not know how it is with you, but go to Salt Lake City, and you will find men whose experience and judgment should have taught them better reaping the results of their folly—their houses and lots mortgaged, their farm, also many are in this condition, and most of them will lose their property. They wanted a little more money, they allowed themselves to be allured and they lose all. I myself was the means of making several brethren by employing them, letting them have business to attend to until they became wealthy; and now they are in poverty. Whereas, if they had taken my counsel they could have added to their wealth and been in good comfortable circumstances to-day, success and prosperity would have attended them, peace and blessing would have been their portion, and they in turn would have been in a position to bless others of their brethren. This I say, with all confidence and assurance; but no, selfishness and covetousness blinded them, they wanted more and they coveted that which was not their own; and if they have not already sensed it, I can tell them that weeping, mourning and lamentation will overtake them, and this they bring upon themselves.

Let us take the course pointed out and we will avoid trouble; if we pay attention to our calling we will be blessed abundantly, both temporally and spiritually; and when it shall be said to the people, Let us do this or that, it will be done. We require nothing more of the people than the Lord requires of us. And what is that? It is this, "Son, give me thine heart." Let us truly and in reality be servants of God, holding ourselves with all we have subject to the will of God, to be used, if necessary, for the building up of his kingdom on the earth. This is what the Lord requires, this is what the Priesthood require, and is the course I endeavor to pursue.

I say God bless you; I bless you. I say peace be with you. Brethren, one and all, be faithful, be diligent. We have all plenty to do; it remains for us to live so that by the light of the Holy Spirit, we can see the work

before us. Do not let our minds run after gold and silver, nor upon houses and lands; what the Lord gives us take the very best care of, putting the same to a wise and proper use, or our hearts cannot be for the kingdom.

Never have I seen to so great an extent that willingness to labor for the cause of righteousness, as was witnessed in the Temple, at St. George, last winter. The Spirit of God pervaded the hearts of the brethren and sisters, and how willing they were to labor! This work will continue, and the brethren and sisters will go into the Temples of the Lord, to officiate for those who have died without the Gospel from the days of Father Adam to the winding-up scene, until every one is officiated for; who can or will receive the Gospel so that all may have the opportunity and privileges of life and salvation.

Don't you think we have a work to perform? Yes, and it will take a thousand years to accomplish it. In the Temple last winter the brethren and sisters enjoyed themselves the best that tney ever did in their lives. So they said. And our children, just old enough to work, how happy they were! They would exclaim, "I never knew anything about 'Mormonism' before!" If you were in the Temples of God working for the living and the dead, your eyes and hearts would not be after the fashions of the world, nor the wealth of the world. Yet the whole of this world's wealth belongs to the Lord, and he can give to whomsoever he pleases. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN, SUNDAY MORNING, MAY 27, 1877.

(Reported by James Taylor.)

THE WORK OF THE PRIESTHOOD THE IMPROVEMENT OF THE HUMAN FAMILY — THE GOSPEL MORE THAN MORALITY, IT INCLUDES REDEMPTION—DIFFERENCES BETWEEN THE IDEAS OF THE SAINTS AND THE WORLD — THE PROPHETS IN REGARD TO THE INCREASE OF MINERAL WEALTH—TEACH THE CHILDREN.

I can offer a few of the reflections of my own mind with regard to the discourse of brother Geo. Q. Cannon. I will take his text: "We have a great work to perform." Not that I have time to take up item by item, and explain and give you correct views, so that you can understand all things pertaining to this great work; but I will give a few words, hoping that you are prepared to receive them in good and honest

hearts, and digest them by the spirit of revelation, and understand what I have in my own heart.

The improvement that we are undertaking is not a small labor. It is not the work of a day, or a week, or a month, but the work of a lifetime; and when we end our career here, we hope to leave those behind us on the earth, of our own posterity, who are better calculated to go on with this work, and who will do so until it is completed. What is this work? The improvement of the condition of the human family. This work must continue until the people who live on this earth are prepared to receive our coming Lord, and dwell with the sanctified, and to associate with angels and with our Savior, preparatory to entering into the presence of our heavenly Father.

Now this is the work; and how are we to perform this work is the question which I hope you will be able to understand. I wish you had the spirit of revelation. I would delight in the Latter-day Saints living so that the Spirit of God would be within them, so that they could see and understand and judge all these things for themselves.

I will commence by drawing attention to the philosophy of man here upon the earth. We see ourselves here to-day. Here are old, grey-headed men, aged ladies, infants in their mother's arms, and persons in the different conditions and stages of life, with varied looks, feelings, sympathies and passions. We see this variety before us today. But we all commenced at the foot of the hill. We see the infant in its mother's arms. What is this infant here for? What is the design in the creation of this little infant child? It lies here in its mother's arms; it would not resist, in the least, if it were dropped into a caldron of boiling oil; if it were thrown into fire it would not know it until it felt the flames; it might be laid down here, and the wolf might come and lick its face, and it would not know but that its mother was soothing it. You see this foundation, the starting point, the germ of intelligence embodied in this infant, calculated to grow and expand into manhood, then to the capacity of an angel, and so onward to eternal exaltation. But here is the foundation. Sent to school, the child learns to read, and continues to improve as long as it lives. Is this the end of the knowledge of man? No. It is only the beginning. It is the first stage of all the intelligence that the philosopher in his reflections, taking the starry world before him, and looking into the immensity of the creations of God, can imagine. Here is the first place where we learn, this is the foot of the hill.

Now the object is to improve the minds of the inhabitants of the earth, until we learn what we are here for, and become one before the Lord, that we may rejoice together and be equal. Not to make all poor. No. The whole world is before us. The earth is here, and the fullness thereof is here. It was made for man; and one man was not made to trample his fellow-man under his feet, and enjoy all his heart desires, while the thousands suffer. We will take a moral view, a political view, and we see the inequality that exists in the human family. We take the inhabitants of the civilized world, and how many laboring men are there in proportion to the inhabitants? About one to every five that are producers, and the supposition is that ten hours work by the one to

three persons in the twenty-four hours will support the five. It is an unequal condition of mankind. We see servants that labor early and late, and that have not the opportunity of measuring their hours ten in twenty-four. They cannot go to school, nor hardly get clothing to go to meeting in on the Sabbath. I have seen many cases of this kind in Europe, when the young lady would have to take her clothing on a Saturday night and wash it, in order that she might go to meeting on the Sunday with a clean dress on. Who is she laboring for? For those who, many of them, are living in luxury. And, to serve the classes that are living on them, the poor, laboring men and women are toiling, working their lives out to earn that which will keep a little life within them. Is this equality? No! What is going to be done? The Latter-day Saints will never accomplish their mission until this inequality shall cease on the earth.

We say but very little about politics. If we have laws, we should have good laws, and we should get good men to adjudicate those laws. And if we are at variance with our neighbor, and are in want of better judgment than we have to settle our difficulties, let us call three or twelve men, and leave it to them to decide between us. Adopt this course, and it would save an immense amount of time, and set the lawyer to raising his own potatoes and wheat, instead of gulling the people. The non-producer must live on the products of those who labor. There is no other way. If we all labor a few hours a day, we could then spend the remainder of our time in rest and the improvement of our minds. This would give an opportunity to the children to be educated in the learning of the day, and to possess all the wisdom of man.

But we are to revolutionize the world. Do you think these Latter-day Saints can do it? I do not know. It is the work of the Almighty; and if he sends forth his Spirit to teach the people true principles, we have a right, a moral right, a religious right, to tell the truth to the people without interruption; and men have no business to raise their anger against this people, when we are merely telling the truth to the inhabitants of the earth, and instructing them how they can better their condition.

But we have something more than morality alone to teach the people. What is it? It is how to redeem the human family. In Adam—that is, if we believe this book (the Bible), and believe the history that Moses gave of our first parents, and of the inhabitants of the earth, which indeed we have to depend upon, for we are not in possession of any other history of our first parents, and are consequently obliged to refer to this history—if we believe this, I can say that as in Adam all die, even so in Christ all are made alive. If we can believe Moses and the Apostles, we die in consequence of sin in the conduct of our first parents, in eating that which they were forbidden to eat; that we are shut out and cannot see and understand heavenly beings. We cannot see their faces. We cannot hear their voices. We cannot behold their glory. We are shut out from this. The vail of mortality being dropped between us and the Creator, something has to be done so that we may return and behold those that are exalted.

There is a difference between the Latter-day Saints and the professed

Christian world. Shall I remark on this difference? We teach our children that we are serving a God who has an ear to hear, an eye to see. He has a mouth to speak, a hand to handle. He has a body. He has the component parts of man. He moves in his own sphere. He dwells at his own dwelling-place. His presence and his power fill immensity. He has filled the heavens and the earth with his works, and placed man here upon the earth, and brought forth in the latter days his greatest work. It is the greatest work for the salvation of the human family that has been revealed to man since the fall of Adam. I hope you teach this in the Sunday school, that we are serving a God who has a body, parts and passions, and who has feelings, and a fellow-feeling. Well, you startle at this. You have a fellow-feeling. If the Christian world were to hear me declare that our Father in heaven could know and sympathize with this mortality by experience, and has a fellow-feeling, and deals kindly and sympathetically and mercifully with those who are froward, they would be startled. Yet this is our Father. We believe in him. Yes. Ask the Christian world, Do you believe in such a God? No, they say. What kind of a being do you believe in? Such as was described in the inscription which Paul saw written on the altar at Athens, "To the unknown God." "We worship that unknown God." But the God that the Latter-day Saints are worshiping, and that we teach our children to worship, is the God and Father of our Lord Jesus Christ and the Father of our spirits, the author of the existence of our bodies, He who placed them here upon the earth. He gave existence to us all. He gave breath and being to all. And yet man has his agency; this truth we must never lose sight of. We must teach our children that Christ came in the meridian of time; that he suffered and died for the original sin Adam committed in the Garden of Eden, and tasted death for every man. He suffered for every man upon the earth.

This is the character of him whom we receive as our Savior.

We want you to believe in Him, my son, my daughter. Believe in His Father, and that they have compassion upon us, and we should hearken to His counsel. What is required of us as soon as we come to the years of accountability? It is required of us, for it is an institution of heaven, the origin of which you and I cannot tell, for the simple reason that it has no beginning, it is from eternity to eternity—it is required of us to go down into the waters of baptism. Here is a fountain or element typical of the purity of the eternities. Go down into the waters, and there be baptized for the remission of sins, and then have hands laid upon us to confirm us members of the Church of Jesus Christ of Latter-day Saints. Then receive the Spirit of truth, or the Holy Ghost. Then live according to every word that proceeds out of the mouth of God, through those men whom he has appointed here npon the earth, until we are perfect.

If we go and preach the Gospel, men and women of age, youths and children believe our testimony, come forward and desire to receive a remission of their sins by obeying the ordinances of the house of God, that are placed in that house for the express purpose of remitting sins. Then they commence to live moral lives, as becometh those who have embraced the truth, and continue

to live by the truth until they are prepared to enter into an exaltation. How long will they live here? No matter if they live as long as Methuselah lived, if they commence that moral reform required in their lives. Those who have been in the habit of swearing, swear no more. Never use the name of the Deity without his authority. If we are in the habit of telling that which is not true, learn to speak the truth. If we speak evil of our neighbors, cease to speak evil. Covet not that which is not our own. Keep the Ten Commandments, and then go on until we are perfect, loving our neighbor more than we love ourselves, imparting to all that kind fellow-feeling, that we can take those who are in this poor and stricken condition of life, and raise them, that they may come up and possess the fruits of the earth, and enjoy all that we can enjoy in raiment, food and possessions. Raise our own horses, our own food, and let every one be a producer, and then we can with a good grace, be consumers. Infringe upon no one. Instead of making any poorer, make all wealthy.

A few words upon the minerals found in our mountains. We have had a great many men examining among the mountains, and through the plateaus and ranges in the south. The whole scientific world, a few years ago, would have pledged their reputation that there was not any mineral in the sandstone range along the Rio Virgen River. Now they are finding it in many places. A great many have told me that there was no mineral there, but it is now found in various parts of the southern portion of this Territory. What can I say about it? The Lord, in Isaiah, says, "For brass I will bring gold, and for iron I will bring silver, and for wood brass and for stones iron." I can attribute it to no other agency than the power of God diffusing it in these mountains. I will refer it to the scientific world. You may as well take a piece of wood and say that it shall become a piece of sandstone, as to say that you will find silver in sandstone. Did you ever know sandstone to become a petrifaction. It is hard to say where it will not be found, now that it is found in the barks of petrified trees. It is no matter, the Lord is managing all this, and he does just as he pleases with regard to the treasures of the earth, and we may look for them, but if we are not to find them, they will be hid. When God says to his agents, remove this gold, this silver, this copper, it will be done. You do not understand this philosophy, but I do. And my philosophy outreaches the philosophy of men that study books. I have said enough with regard to the minerals of the earth.

I see a man grow up from the infant stage to be a scholar, and by and by he has an empire, and can give laws to the people, that can equalize them, and bring them to a state of happiness and excellency, and give them all the advantages that man can possess upon the earth, and make every man happy and comfortable. This is the work that we have upon our hands. Teach the people the faith of the Gospel. Teach them what God is, and what His work is, and that there never was a time such as many of our philosophers speak of, who drift back and back, and come to this theory and that theory, and go back, and back to the time when we were all reptiles. When was there a time when there was not a God? But, say they, there must have been a time. Then you declare to me, do you, that there was a time when there was no time. And this is the philosophy of a great

many of the scientific in this day. They see the heavens stretched out, but they comprehend them not. And why do they not say, if there was a time when there was no time, there will be a time again when there will be no time. What a condition for man to be in! Can we look onward and upward through the immensity of space, and behold the worlds on worlds that we call stars, and imagine that they will be blotted out forever? What an idea! What a philosophy! Why, it ought to be laughed at by the ignorant, and those who are children in their reflections. A time when there was no God, no eternity! It cannot be possible, and the philosopher who tries to establish such a doctrine cannot possess any correct ideas of his own being. Will there ever be such a time? No. But forever onward and upward. So it is with the religion we have embraced.

Teach the Sunday School children with regard to the heavens, with regard to their faith, with regard to their mortal lives, and reach out to that higher life, far above this, that we may, if we will, enjoy upon the earth. This is the condition of man. This is the road for men to walk in, to be obedient to the principles of eternal truth, those immortal principles that God has revealed to us.

With regard to the ordinances of God, we may remark that we yield obedience to them because He requires it; and every iota of His requirements has a rational philosophy with it. We do not get up things on a hypothesis. That philosophy reaches to all eternity, and is the philosophy that the Latter-day Saints believe in. Every particle of truth that every person has received is a gift of God. We receive these truths, and go on from glory to glory, from eternal lives to eternal lives, gaining a knowledge of all things, and becoming Gods, even Sons of God. These are the celestial ones. These are they whom the Lord has chosen through their obedience. They have not spurned the truth, when they have heard it. These are they that have not spurned the Gospel, but have acknowledged Jesus and God in their true character; that have acknowledged the angels in their true character. These are they that work for the salvation of the human family.

I say to the Latter-day Saints, all we have to do is to learn of God. Let the liars lie on, and let the swearers swear on, and they will go to perdition. All we have to do is to go onward and upward, and keep the commandments of our Father and God; and He will confound our enemies. It is for you and me to improve our children, and teach them to bring forth the elements here, until we possess all things that are on the earth, and then prepare to possess the things that are in Heaven, and go on from glory to glory, until we are crowned with God the Father.

May the Lord bless you, Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT FARMINGTON, ON SUNDAY MORNING, JUNE 17, 1877.

(Reported by Geo. F. Gibbs.)

ORDER OF THE PRIESTHOOD — DUTIES OF THE SEVERAL QUORUMS — DIFFICULTIES AND THEIR SETTLEMENT—DUTIES OF THE TEACHERS—DISCIPLINE IN THE CHURCH.

The following passage is found in the Doctrine and Covenants, page 266, new edition—

"Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years. And the Lord confirmed a Priesthood also upon Aaron and his seed throughout all their generations;—which Priesthood also continueth and abideth for ever, with the Priesthood which is after the holiest order of God. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; Therefore in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh. For without this no man can see the face of God, even the Father, and live."

There are some ideas associated with these principles which I will briefly refer to. We have assembled here to more perfectly organize the Church of God in this place; to establish a Stake; to select, appoint and set apart the necessary officers there for. Our President has been moved upon to call upon the Twelve to go through the Territory and attend to these matters, in accordance with a revelation which makes it the duty of the Twelve "to ordain and set in order all the officers of the Church;" to see that the Church is "righted up" in all its various departments, and in the organization of its various quorums; where it is necessary that Stakes should be organized organize them; and to see that all the quorums and officers be placed in their proper position so that they will work harmoniously and according to the revelations and order of God. The growth of the Church and the changes continually taking place render it necessary that this work to which we have been called be attended to. It is very desirable and necessary, too, that every man should understand his true position in the Church; that he may the better magnify his calling, and attend to every duty devolving upon him. In the organization of a Stake of Zion, as revealed, there should be a President with two Counselors, to preside over all the officers, authorities and people of that Stake. There should also be a High Council con-

sisting of Twelve Councilors prssided over by the President of the Stake and his two Counselors. There should also be a High Priests' Quorum, with a President and two Counsellors to preside over all the High Priests in the Stake.

The Elders' Quorum should be composed of ninety-six Elders, presided over by a President and two Counselors, and when more than ninety-six, other quorums should be organized.

The Priests' Quorum should be composed of forty-eight, presided over by a Bishop. The Teachers' Quorum should be composed of twenty-four, and the Deacons of twelve, each with their respective Presidents and Counselors. The Bishop necessarily presides over the whole of the lesser Priesthood in his Ward, and they are under his special guidance and direction, while he is presided over by the Presidency of the Stake, and the Presidents of the Stakes, in their turn are presided over by the First Presidency and the Twelve; thus all are amenable to proper authority in their various organizations and there is no schism in the body. All Bishops should be properly ordained with their Counselors, in order to be qualified to act efficiently in their offices, and to be qualified to sit as common judges in Israel.

We have frequently heard that "Order is heaven's first law." In no earthly government is there so much order evinced as in the Church and kingdom of God, and for that we are indebted to the revelations of God. The office of the Priesthood is really to rule and govern in that government which is recognized as the Lord's, whether it be in heaven or on the earth. And as the Lord has restored the everlasting Gospel and the keys of the everlasting Priesthood which administers in time and eternity, when we elect officers to fill positions in this Church we choose men whose authority through their faithfulness will hold good not only on this earth, but in the heavens, and not only now but hereafter. And when these things are carried out to their fullest extent, then will "the will of God be done on earth is in heaven," and the meek will rejoice in the administration of his rule.

If I had time I might refer to accounts given of various men who stood at the head of the Priesthood in the different ages of the world, showing how it has been handed down from one to another, agreeably to the will of God, for the accomplishment of his purposes and the benefit of the human family. He has given unto us a very good and perfect organization; quite as perfect I think, and I am prepared to say, as any organization that ever existed upon the face of the earth. And it is indeed reasonable that such an organization should now exist, for we are living in what is called the dispensation of the fullness of times; and it embraces all other dispensations that ever did exist on the earth. It embraces also all the powers and privileges, rights, keys and Priesthoods ever known to man.

In relation to organizations, there has been a great deal of carelessness exhibited in many instances; we have failed to sense the importance of the serious responsibilities that attaches itself to this Priesthood, this delegated power of heaven. We have found more or less confusion among the churches wherever we have gone; and hence the wisdom manifested by the President in requesting a more perfect organization seems the more to be appreciated, because of the necessity that exists for improvement. Says the Lord, "Without the ordinances thereof, and the authority of

the Priesthood, the power of godliness is not manifest unto man in the flesh; for without this no man can see the face of God, even the Father, and live." The Lord having given unto us this divine law and revealed certain principles unto us, he expects us to govern ourselves accordingly; that every ordinance in connection with the Priesthood may be administered properly and in accordance with his law. We find many departures however from this law. In the bishopric we find many irregularities. In some instances we have found that a Bishop has no Counselors, in others he has had one Counselor perhaps, and sometimes we have found the Bishop with two Counselors, but he himself not ordained to the office, but had only been appointed, and in some instances we have found that the Counselors have not been properly authorized and qualified to act in their calling. Whereas there is a law regulating these things which we hope to comply with. Every Bishop should be first ordained a High Priest, and then set apart to the Bishopric by the proper authority; and the Bishop's Counselors, if not already ordained to the High Priesthood, should be, and then set apart to act in their capacity, as first and second Counselors to the Bishop. These three then form a quorum, and a court and are qualified to sit in judgment upon all matters that may come before the Bishop, as a common judge in Israel which pertains to his Ward. They are then properly authorized to act in this capacity, and they ought to be upheld and sustained in the position they occupy, and in all of their doings, inasmuch as they are characterized by righteousness and sound judgment, and as the Scriptures say, with humility and faith, and long-suffering and wisdom, and according to the principles laid down in the book of Doctrine and Covenants, which the Spirit of God would dictate to men occupying such a position.

And then if there is an appeal from this court it goes to the High Council which is also composed of High Priests, set apart to this office, by the First Presidency or the Twelve, to be presided over by the Presidency of the Stake. For the lack of this more perfect organization all kinds of confusion has prevailed among the brethren in many instances; all kinds of little differences are taken to the High Council, which ought to be taken to the Bishop's court. People sometimes quarrel about little things, very trivial affairs that do not represent more than ten or twenty dollars in monetary matters, and they are not satisfied unless the High Council try such cases. And what is the result? Instead of having these little matters settled by the Teachers or Bishops in their own Wards, they occupy the time of the fifteen men composing the Council. besides their own and that of the witnessses, who generally number from five to fifteen. But these men work for nothing and board themselves, and therefore it costs the disputants nothing for the adjudication of their differences, whereas in such cases the High Council would prefer to put their hands in their pockets and pay the amount in dispute rather than listen to their nonsence. And it would seem that some men are so inconsiderate, that they would impose upon them, because they are willing to give their time.

Such cases should not come before the High Council; they more properly belong to the lesser Priesthood, to the Priests and Teachers and to the Bishop's court.

Such men do not realize their position before God and their brethren. If men have differences they should

try to settle them amicably among themselves. But if they cannot do this, let them take the first steps as directed in the Church Covenants, let them then come together as brethren having a claim upon the Spirit and power of God which would attend them if they lived their religion, and then, provided the Priests and Teachers did their duty and were filled with wisdom and the spirit of their office and calling, ninety-nine cas. ut of every hundred might be satisfactorily settled without either troubling the Bishop's court or the High Council. But because these duties of the lesser Priesthood are not faithfully performed or sufficiently estimated, they are not carried out according to the laws laid down for our government and thus many of these differences and difficulties exist in our midst.

When the Church is organized in all its various departments with the President at the head, the Twelve in their place, the High Priests, Seventies and Elders in theirs, together with the Bishops and lesser Priesthood, the local aids and governments each acting in their appointed sphere and calling, and all operated upon and influenced by the Holy Spirit, then the whole becomes as the body of a man, sound and complete in all its members, and everything moves harmoniously and pleasantly along. For the body, we are told, has not one member but many: "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you;" but every man in his place acting in his office and calling. And there is as much devolving upon the Priests, the Teachers and Deacons and those of the lesser Priesthood as there is upon any other members of the Church. When they do not fulfill their duties, what is the result? People go to the Twelve, or to the First Presidency, they pass the more immediate authorities, and confusion and disorder exist, and valuable time is occupied almost needlessly, and those who will work may work until they are broken down ready to cease their earthly labors, and all this for the want of men's knowing their duties and doing them.

But while we are contending over little things what becomes of us? We are losing sight of our callings, we forget that this kingdom was established upon the earth for the purpose of introducing righteousness and the laws and principles of truth, the laws of heaven upon the earth, and of blessing mankind and of saving the living and the dead. We forget what we are here for, and what the kingdom of God is established for. It is not for you or for me or anybody else alone; it is the interests of the world and the salvation of mankind. We are expected, every one of us, to perform the various duties and responsibilities devolving upon us. If we neglect them are we not guilty before God? Whence come the difficulties that we have in our midst? Because as I have said in many instances the Priesthood do not perform their duties, are not vigilant and faithful. The Teachers sometimes come to visit us and sometimes they do not. I do not know how it is with you, but they rarely visit me. When they do come, am I pleased to see them? Yes. I call my family together, and then addressing the Teachers I say to them; "Brethren, we are all very glad to see you, we are ready to listen to you and if you have any instructions for us we shall be happy to hear you." These are my feelings with regard to men who act as Teachers. And are they prepared to teach me? Yes. If I have been negligent or careless, they will enquire into it; and the

same with the members of my family. Or are there ill feelings existing among any of the members of the household; or between them and our neighbors. If so, they should find out. It is their business to know whether I and my family are living our religion or not; and the same with everybody else's family in the Church. But how is it now? They come perhaps once in three months, or nine months as the case may be. And when they do come they have a few words and questions which, to say the least, are very formal. Is that the spirit and calling of a Teacher? No! They should be full of the light and revelation of God, quick to discover everything and know everybody and their standing in their jurisdiction. And they would too if they performed their duties and were faithful to the welfare of the people. What is the result? The wards are not attended to. What follows? We have drinking in our midst. Yes, Elders and High Priests and Seventies are tempted to drink and humiliate themselves before God and the people. We have others that break the Sabbath, and others that swear and blaspheme the name of God. We have others that lie and cheat. And who pays any attention to it? Some think it would not be polite to attend to some of these matters; but I tell you God will take hold of them by and by, and they will know whether he will be polite or not. If a man does wrong, let him be held accountable for that wrong, no matter who he may be. If he cheats, bring him up; if he lies, let him be treated as a liar; if he breaks the Sabbath bring him to an account for it; let the proper officers of the Church see that they do their duty, or God will not hold them guiltless. Let all the Elders, the Priests, Teachers and Deacons and other officers thoroughly and faithfully perform their duties, and then we will see whether there is any power in the Priesthood or not; then we will know whether the blessings of the Lord attend the ordinances or not; then we will know that God rules in Israel, and that the honest in heart, the truthful and those who love righteousness are in reality his people, and that they will maintain the right and purge the Church from evil of every kind. We do not want to become partakers of other men's sins; the First Presidency will not, neither will the Twelve; the Bishops should not, for God will require it at their hands.

God intends to build up a Church here after the pattern of the one that exists in heaven; and to come down and associate himself with man upon the earth. Are we prepared? No. Shall we be by the course we are going? Never, while the world stands. Therefore we are going forth and wherever we find things disorganize, we organize them, and then call upon the various organizations to perform their duties in fidelity, honesty and faithfulness, that every man may be felt after to the utmost extremity of the Territory, that it may be known what they are doing, whether they are for God and the principles of truth or not. We do not want any more "Good Lord and good devil;" the line will be drawn and we will know who is for the kingdom and who is not. If we do not those things which are required at our hands, what is the use of our profession? Why should men who do not want to do right, who break the Sabbath, who steal, defraud and impose upon their neighbors, why should they court the fellowship of the Saints? Do you think they will get into the kingdom of God? No. We read of ten virgins, five

of whom were wise and five were foolish; and I think both the wise and the foolish ones got into rather a bad condition—they went to sleep. By and by, at midnight, the cry was heard, "Behold, the bridegroom cometh; go ye out to meet him." Then they all awakened, rubbed their eyes a little, I suppose, looked around for their lamps, some of which contained oil and some were empty. Those who had no oil in their lamps went to those who had, requesting them to give them of their oil, for their lamps had gone out. But those who had oil had none to spare, and the foolish were told to go to those who sold oil and buy. When the bridegroom came those who were ready went in with him to the marriage, and the others did not, and—that's all. We might as well look at these things squarely and see how we stand, and what our position is before the Lord. "Be not deceived. God is not mocked; that which a man sows he will reap; if we sow to the flesh, we shall of the flesh reap corruption; if we sow to the spirit, we shall reap life everlasting."

Why should men who do not want to do right stop in our midst? If I did not want to be a Latter-day Saint, I would say, Gentlemen, I will leave you, success to you." But then I do not know what I might do or might not do were I in such a condition. At any rate, why do men palm themselves upon the community as Latter-day Saints, when they are not? And we hear of them grumbling and growling about the Priesthood. If the Priesthood are such rascals, why do they not leave them, and seek more congenial society?

When these organizations are completed there will be a President with two Counselors, and they will preside over all other Councils in the Stake. And it will be expected that all the others under their presidency will listen to their counsels; and it will be expected that they will listen to the instructions of President Young and the Twelve. And it is then expected that the Priests, Teachers and Deacons will hearken to and obey the counsel of their Bishop; and it will be expected that the people will listen to the voice of their Priests and Teachers and those whose business it is to look after their interest and welfare. We are now approaching a very important stage in the history of this latter-day work; we may try to dig around our duties and responsibilities, but we have to meet them. We have got to walk according to the laws of God, or abide by the result for not doing it. God expects these things at our hands, and they are things which we have a right to expect from one another; it is expected that we all will do our duty, and God the Father of Jesus, and all the eternal Priesthood in the heavens expect the Presidency, the Twelve, the Presidents of Stakes, the High Priests, High Councils, the Seventies and Elders, the Bishops, Priests, Teachers and Deacons and all the Priesthood and all the people to be governed by the law of God, and to help faithfully to build Zion and establish the kingdom of God that we may be one in all things temporal and spiritual; that we may be welded and united together on earth and not only on the earth but in the heavens also. This is what the whole thing points to, that the Priesthood on the earth should operate and co-operate with the Priesthood of heaven in the accomplishment of the purposes of God. We are building Temples that we may labor therein for ourselves and also become saviors on Mount Zion. How can we operate with the Priesthood of heaven unless we are

governed by the Priesthood God has given us on the earth? We cannot do it; we must be governed by the laws and principles he has revealed for our guidance, and for our salvation. And that God may help us to do his will and perform the work given us to do, is my prayer, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON HYDE,

DELIVERED IN THE TEMPLE, ST. GEORGE, APRIL 5, 1877.

(Reported by Geo. F. Gibbs.)

PRAYER THE MEDIUM FOR BLESSING — PRACTICAL MORALITY ESTABLISHES CONFIDENCE—THE PROPHET JOSEPH MANIFEST IN BRIGHAM —AGE PREVENTS EFFORT, BUT WHEN BEHIND THE VAIL, FREEDOM FROM OBSTRUCTION IS OUR OPPORTUNITY.

I have not language, my brethren and sisters, to express the feelings and emotions of my heart on coming into this Temple yesterday morning; I could not describe them if I were to undertake to do so, and consequently I will sum up in short by saying, that the sentiments of my heart were, Thank God for such a place in which to worship and to reverence his high and holy name.

We have been listening this morning to some very interesting and truthful remarks, and I have felt edified, instructed, and comforted in my feelings. And I think, if we all remember our prayers in the season thereof, in sincerity and truth, that our light would shine before us according to our needs and wants. It is too often the case that this important duty is neglected. I look at the rivers of water, I trace them to their source, and I find that many times the places where they originate are small and ofttimes hidden from the popular gaze. But, notwithstanding, they flow down and the waters increase, until by tributaries the main channel becomes a mighty river. So our prayers in private and family circle are secret and retired from the public, but they keep the fire burning upon the altar of our hearts. And it is not often that persons who faithfully attend to this duty walk in darkness, it is seldom that they apostatize and turn away from the faith, especially when we couple our solemn prayers with a short sermon or lecture of comfort and of peace to our wives and children, sanctifying our prayers by words of consolation, and then we have a little heaven on earth. And I have

noticed that those who do this can generally give a reason for the hope that is in them. Where these things are neglected, however small they may appear in the estimation of some, there is a want of the vital principle that feeds the soul, that keeps the leaves and branches green, that imparts beauty and loveliness to all nature.

I have thought that if we were a little more punctual in the discharge of our obligations one with another and to all men, it would be the means of opening wider the door of light and truth to all pursuing that course. It is too often the case that we sometimes contract duties and make promises to discharge them, when our present condition and future prospects are altogether too slim to jutsify our doing so. Yet we feel we must go in debt to supply our immediate wants. And when the time comes for payment to be made, it is not at all an unfrequent chapter in our lives, that at that particular time we were not so well prepared to meet the obligation as we were the day we made the contract. This I apprehend is a barrier to our success and our prosperity. And I feel that if there was more punctuality manifested by us in paying our obligations than now exists, we would have more confidence in one another than we already have. I do not recommend any person to take his neighbor in hand and say, "Pay me that which thou owest me." So far as my memory serves me, in such cases as when persons owed me who failed to pay me according to promise, and I believed them honest and upright in their feelings, seeking not to take advantage, I do not recollect ever having crowded such persons, or putting them to the least inconvenience. I think it is good and honorable on the part of the creditor to establish his name and character by showing mercy and easing the burden of those who may be indebted to him. For there should be a disposition on one part to avoid contracting debts, and a disposition on the other to be as lenient as circumstances permit, to move away all the obstruction we can from the path of each other's prosperity. However small these matters may seem, they are important.

At the time our Prophet and Patriarch were killed, or at least soon afterwards, when the Twelve returned to Nauvoo, their immediate circumstances were not altogether agreeable and pleasant or profitable. But suffice it to say we had a meeting, a Conference, at which President Young was the centre of attraction. On his rising to speak, and as soon as he opened his mouth, I heard the voice of Joseph through him, and it was as familiar to me as the voice of my wife, the voice of my child, or the voice of my father. And not only the voice of Joseph did I distinctly and unmistakably hear, but I saw the very gestures of his person, the very features of his countenance, and if I mistake not, the very size of his person appeared on the stand. And it went through me with the thrill of conviction that Brigham was the man to lead this people. And from that day to the present there has not been a query or a doubt upon my mind with regard to the divinity of his appointment; I know that he was the man selected of God to fill the position he now holds.

I have found in my experience that there is a good deal in a man's having confidence in himself. A person having little confidence in God

and more in himself is not good; the capital stock should be in the Lord our God, and the smaller portion in the creature operating.

When the Lord created man, I believe he placed in him a portion of himself, that is a portion of every qualification that he himself possessed. And in our sphere we are to act independently; but under and by the power of those principles of natural inspiration. There is a good deal of natural inspiration in man; and when that is touched by the finger of the Almighty, it makes the cup a delicious one, it makes the mind truly enlightened.

Brethren and sisters, I have all confidence in the Lord our God—I say all confidence, perhaps that calls for a little qualification. At any rate I believe in him, and that he is just, wise and merciful. If I did not believe he was merciful, I could not believe my own eyes while looking upon this vast congregation of his people, assembled in this isolated place, here in the southern portion of our Territory.

I tell you how I feel in relation to the matters that have been spoken of here to-day. If I had more confidence in myself, and in my own ability, limited though it may be, I could venture farther and do more, and perhaps overcome my natural timidity and become a more efficient agent in the hands of our Father of doing good. This I desire with all my heart. I can say that what little I possess of this world's goods are subject to the orders of my superiors in the Priesthood; myself and all that I command are at their dictation to be used in the service of our God for the advancement of his kingdom. I labored with my hands until I reached my seventieth year, when I had to cease working; and for the last two years I have not been able to do anything, not even to cut a stick of wood or fetch a bucketful of water. But I feel thankful that my health is as good as it is, and that I have lived to see this day, and to behold this elegant structure reared to the honor of our God, and to have the privilege of meeting and joining with so many of my brethren and sisters to worship within its walls.

Brethren, I rejoice in the service of God, and I want to continue in it; and if our religion had no more consolation than it now affords, it would be ample to inspire us to honor it and to live it. I look around me and see a great many heads as white and many whiter than my own. I ofttimes wish, Oh, that I were again active and able to work manfully and energetically in the cause of truth! But no; like many others of my age, I am subject to rheumatism and pains in my limbs, which at times disable me; I have commenced to feel the infirmities of increasing age and years; and so many of us now, after these many years of toil, have to struggle with the going down sun of our earthly existence. But we have the consolation of knowing that our mortal body will not always impede our progress, we shall not forever suffer its inconveniences; we are gladdened in the hope of either laying down this mortal tabernacle or undergoing that welcome change which will free us from all afflictions and annoyances. And we hail the day when we shall be free from sorrow and death, to forever rejoice in the joys of everlasting lives. But while we remain let us struggle on, and continue the good fight of faith until we are called home. I calculate, the Lord being my helper, to do the very best I can. How long I may live I know not.

neither do I feel much anxiety, feeling as I do that I am in the hands of my Heavenly Father, who will do with me as seemeth him good. But yet if I could be spared in health, I would like to see the adversary bound, to trouble and harass no more the children of our God. I would like to live to see myself entirely redeemed from the tradition of our forefathers, which we have inherited through entailment, and completely baptized in the element of life everlasting. These are my heart's desires. I pray that God may continue to bless us and help us to walk day by day in obedience to the requirements of heaven. Amen.

ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED TO THE SUNDAY SCHOOL CHILDREN, IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 24, 1877.

(Reported by Geo. F. Gibbs.)

ITEMS OF HISTORY—THE PIONEERS—TALKING TO THE CHILDREN—PEACE IN UTAH—GOD A PERSONAGE OF TABERNACLE—THE FOOLISH FASHIONS.

If I can have quiet and the strict attention of the congregation I think all can hear me. The children, as well as those of older growth and manhood, will please cease their talking one to another, cease the rubbing of feet on the floor, cease to make noise. I have a few words for the children, The larger portion of this congregation have been born in this Territory; they know nothing of the outside world; they know but little in comparison as to the cause of their birth and education within the valleys of these mountains. A short recital of the reasons, why these children before me were born here instead of being born in the States, I can give to you, and will endeavor to do so in a few words.

In 1830, forty-seven years ago last March, the Book of Mormon was printed and bound. Joseph Smith had received revelation, and plates on which were engraved characters from which the book was translated. Before the book was printed, before Joseph had the privilege of testifying to the truth of the latter-day work, persecution was raised against him. On the 6th day of April of the same year the Church of Jesus Christ was organized. Persecution increased and continued to increase. He left the State of New York and went to the State of Ohio. The Gospel was preached there and many received it. A settlement was formed, but Joseph had not the privilege of staying there long before they hunted him so deter-

minedly that he was forced to leave Kirtland and the State of Ohio. He then went to Missouri. In the year 1838, in the month of March, in company with a number of brethren, myself included, Joseph arrived at Far West, Caldwell county, Missouri. We had not the privilege of staying there more than for a few months before the cry was raised against Joseph Smith, that he was guilty of high treason. This aroused the people and the government of the State; and in October, thirty-five hundred of the militia of the State of Missouri were marched against a few of us in Far West. They succeeded in taking Joseph and Hyrum and sixty-five others and putting them in prison. When Joseph had his trial, the great accusation against him was that he believed in the fulfilment of prophecy—the prophecies that had been made by Prophets of old and contained in Holy Writ. When Judge King asked Joseph if he believed the predictions of Daniel the Prophet, that in the latter-days the God of heaven would set up a kingdom which should succeed and finally rule and hold dominion over all other kingdoms, Joseph replied that he did believe this scripture as well as the rest. This was considered treason! Joseph's lawyer turned to Judge King and said, "Judge, I think you had better write it down that the Bible is high treason," and this was all they found against him. But the mob continued until they drove the Latter-day Saints out of the State of Missouri. We were told if we remained there the people would be upon us. What we were guilty of we did not know, only that we believed in the Bible and the fulfilment of prophecy, or, in other words, in the literal reading of the word of God. They succeeded, after killing many of the Latter-day Saints—men, women, and children, cruelly massacring them, in driving us out of the State to the State of Illinois, where the people received us with open arms, especially the inhabitants of the city of Quincy; for which kindness the hearts of our people who passed through these scenes have ever been lifted to God, petitioning for blessings upon them. And they have been blessed. We lived in the State of Illinois a few years; and here, as elsewhere, persecution overtook us. It came from Missouri, centering itself upon Joseph, and fastened itself upon others. We lived in Illinois from 1839 to 1844, by which time they again succeeded in kindling the spirit of persecution against Joseph and the Latter-day Saints. Treason! treason! treason! they cried, calling us murderers, thieves, liars, adulterers, and the worst people on the earth. And this was done by the priests, those pious dispensers of the Christian religion whose charity was supposed to be extended to all men, Christian and heathen; they were joined by drunkards, gamblers, thieves, liars, in crying against the Latter-day Saints. They took Joseph and Hyrum, and as a guarantee for their safety, Governor Thomas Ford pledged the faith of the State of Illinois. They were imprisoned, on the pretense of safe keeping, because the mob was so enraged and violent. The Governor left them in the hands of the mob, who entered the prison and shot them dead. John Taylor, who is present with us to day, was in the prison too, and was also shot, and was confined to his bed for several months afterwards. After the mob had committed these murders they came upon us and burned our houses and our grain. When the brethren would go out to put out the fire, the mob would lie concealed under fences, and in the darkness of the night, they would shoot them. At last they succeeded in driving us

from the State of Illinois.

Three congressmen came in the Fall of 1845, and had a Conference with the Twelve and others; they were desirous that we should leave the United States. We told them we would do so, we had staid long enough with them; we agreed to leave the State of Illinois in consequence of that religious prejudice against us that we could not stay in peace any longer. These men said the people were prejudiced against us. Stephen A. Douglass, one of the three had been acquainted with us. He said "I know you, I knew Joseph Smith; he was a good man," and this people was a good people; but the prejudices of the priests and the ungodly are such that, said he, "Gentlemen, you cannot stay here and live in peace." We agreed to leave. We completed our Temple far enough to give endowments to many. We left Nauvoo in February, 1846, There remained behind a few of the very poor, the sick and the aged, who suffered again from the violence of the mob: they were whipped and beaten, and had their houses burned. We travelled west, stopping in places, building settlements, where we left the poor who could not travel any further with the company. Exactly thirty years to-day, myself, with others, came out of what we named Emigration Cañon; we crossed the Big and Little mountains, and came down the valley about three quarters of a mile south of this. We located, and we looked about, and finally we came and camped between the two forks of City Creek, one of which ran south-west and the other west. Here we planted our standard on this Temple block and the one above it; here we pitched our camps and determined that here we would settle and stop. Still our brethren who tarried by the way were toiling through poverty and distress. At one time, I was told, they would have perished from starvation, had not the Lord sent quails among them. These birds flew against their wagons, and they either killed or stunned themselves, and the brethren and sisters gathered them up, which furnished them with food for days, until they made their way in the wilderness.

Children, we are the pioneers of this country, with one exception, west of the Mississippi river; we established the first printing press in every State from here to the Pacific Ocean, and we were the first to establish libraries, and the first to establish good schools; we were the first to plant out orchards and to improve the desert country, making it like the garden of Eden.

I will not prolong this recital; but will ask the children if they can now understand why they were born here in this far off land? You might just as well have been born in Missouri or Illinois, if your parents had been treated as they should have been. If let alone to enjoy the rights and liberties in common with our fellow-men, we would have beautified the land, made it an Eden and adorned it with everything desirable. But we were not allowed to stay there to possess the homes we had made; and consequently we are here and this has been your birth-place. And now that we are here, we are followed by a set of men who are ready to re-enact the scenes that we have already passed through. But we are now where we can keep and preserve ourselves in the possession of our homes and property. They drove us to the fastnesses of the Rocky Mountains, and it will be a hard matter to dispossess us again; it will prove a job, if undertaken, that they would be glad to let out before they get fairly into it. But still they are

after us; and when you hear of this and that with regard to myself, being guilty of this and that wrong; I would have you look at those who make these accusations, look at certain characters we have and have had in our midst who are called ministers of justice, ministers of the law; they are bosom companions of thieves, liars and murderers; but the honorable and upright they hate because their deeds are evil; and they believe they have a mission, but it is a hard one to accomplish.

You can now understand, my children, why you were born in Utah, and not in either Missouri or Illinois. If they had let us alone we would have made those lands an Eden, and we would have molested or hurt no one. For there are no people that preserve the laws of our government as well as the Latter-day Saints.

Now, permit me to cast one reflection before closing this part of my address. You have been reading of the great and alarming "uprising of the Mormons!" what a terrible time they are experiencing in Utah! etc.

Wonderful! Wonderful! You have seen your fathers, who are farmers, go to their farms, and those who are mechanics, to their workshops, and our merchants to their place of business, without molesting any person, and what a terrible state of affairs this is. You have read, too, in our late papers about the uprising of the railroad strikers, which has really taken place; does it not seem singular to you why these characters, who are so afraid of trouble, do not go east and lend their aid and moral influence to quell the riot? You can understand that if we had been let alone we would have done justice and preserved the laws. Who pay their taxes as well as do the Latter-day Saints? No people. Who honor so well the laws of our government? No other people. This is the speech that brother George Q. Cannon was expected to have made. He wanted me to make it and I have to make the two speeches in one.

Now, a few words of counsel to the children. Do you feel, children, that you can remain patient and endure my talk a little longer? I think you can. A few words of counsel to you, to you that understand what I am saying, I hope you will observe what I say and remember it, and carry it out in your lives. The first is to love the Lord your God with all your hearts. And the next is to honor your parents, that your days may be long in the land which the Lord your God has given us. Observe, children, and hearken. You are taught to worship the Lord, so are the children of the Christian world. They have their Sunday schools, and churches and meeting-houses, and their ministers and teachers who instruct the children. You go to them and ask them if they know anything about that Holy Being whom they worship, and whom they call God. Not that the comprehension of children is equal to that of the aged philosopher, but still you have some understanding. Children, when yon ask the ministers of Christendom whom they worship, they will tell you, "Oh, we worship God!" Who is that God? Can you tell us where he lives? The answer is, "No." Can you tell us anything about his character? He is a personage without any body at all; he has neither body nor parts, he has no head, he has no ears, he has no eyes to see, he has no nose to smell, no mouth to speak, no arms to handle anything, nor a body to which these arms can be attached; he has no legs, he therefore cannot walk; and finally they say, to sum him up to our entire satisfaction, he is a personage without

body, parts or passions.

Now, little children, can you conceive what kind of a being this is? You say, "It's nothing at all." That is just what it is; it is a myth; it is nothing to look at, nothing to adore, nothing to worship, nothing to admire, nothing to appeal to for help. He has no arms to either handle us or our enemies; he has no legs, he can neither walk to them nor to us; he has no eyes to behold their follies or ours. And this is the god that the Christian world worship, and teach their children to worship.

Now, children, remember this. We teach you that our Father in heaven is a personage of tabernacle, just as much as I am who stand before you to-day, and he has all the parts and passions of a perfect man, and his body is composed of flesh and bones, but not of blood. He, therefore, has eyes to see, and his eyes are upon all the works of his hands; he has ears, which are open to hear the prayers of little children, and he loves you, and knows you, for you are all his offspring; and his knowledge of you is so minute that, to use the language of the ancients, not a hair of your head falls to the ground unnoticed. This is the kind of God we worship. Children, call upon him in your childhood and youth, for from such as you he has said he will not turn away. Ask the Father to protect you; always ask him, in the name of Jesus, for his spirit. The youth, the child, those who are partially grown, as well as the aged, cease not to call upon God with all your hearts. Remember this. Obey your parents, honor them and seek to do them good. And parents, seek to honor your children; bring them up in the nurture and admonition of the Lord. Teach them truth and not error; teach them to love and serve God; teach them to believe in Jesus Christ the Son of God and the Savior of the world, who is a personage of tabernacle. He was to all appearance like other men, and he was the express image of the Father. If he were here, to-day, as he appeared at Jerusalem, he would pass through this Congregation, and no one would suppose but what he was an ordinary stranger visiting us. Children, believe in this character, he is the Savior of the world, and the Father has appointed him to act in his exalted position. It is not my business nor yours to question the Father why he appointed this Jesus to be the Savior of the world. If you do not now fully comprehend this, the time will come when you will. Remember, too, the great principle of improvement. Learn! learn! learn! continue to learn, to study by observation and from good books! Listen to the instruction of your parents, and of your brethren who hold the holy Priesthood, and they will teach you the ways of happiness and of life eternal. If any of you are so unfortunate as to have parents who wander into by and forbidden paths, and who do things that are wrong, follow not after them, but honor them and be kind to them, and teach them by example the better way. Study the Bible, the Book of Mormon, the Doctrine and Covenants, read the sermons that are published in the Deseret News, as well as all the standard works of the Church. Such reading will afford you instruction and improvement; but novels allure the mind and are without profit.

Little girls, permit me to ask you, Wont you be so kind and so good as to take those pins or the india-rubber cords out of the back of the skirts of your dresses, so that you will look comely. They make you look uncomely, to see your dresses

drawn around you, showing your form. Mothers ought to be ashamed of teaching their children such things. Dress your children and yourselves in that comely, angelic manner that, were an angel to visit you, you would not feel ashamed. I am very pleased to say that there are some of our girls, and numbered among them are some of my own, whom you could not get to adopt these follies. Ask your mothers, then, to make your clothes suitable and becoming; and keep your hair smooth and nice. The hair is given to the female for adornment; and therefore let the ladies, young and old, adorn their heads with their hair. Mothers should study and children should study to preserve the skin of the children from being ruined by dirt, and the heat of a scorching sun, and to keep themselves clean and pure; but children, now remember, study those books that teach you the way of life and salvation.

You see that the infant and the children die. How many of you witness the infant lying in its little coffin, and here lie the child and the youth; they pass away in death. And again, here are the middle-aged, many of them pass away into eternity; the old people must die. And the world is but a span.

Are we going to cease to exist? No, this world is only a preparatory place to gain a knowledge of God, that we may be prepared to enter into a higher state of existence and glory, and grow up unto Christ our living head. Learn the ways of the Lord in your youth, and continue therein all the days of your life, that you may be prepared for that higher state of glory that awaits the faithful children of our God.

I have said enough to answer my own feelings, for this occasion, and perhaps to satisfy you. I say to all, God bless you, my chilren, my little ones. I love you, I am a great lover of children and innocence and purity, and I am a hater of iniquity, just as much so as the Lord, and perhaps more than I should be. I do not know this. I think very frequently, in looking upon the actions of men, that I do not have compassion enough; but when I see the wolf among the lambs I am after them, to see that they do not destroy the lambs. And when you are told that you do not know anything about "Mormonism," you may know it is wrong; you know something of it every day. I would have given worlds if I could have known the truth in my childhood, as I now hear it. I had a great desire to know it, and the priests were after me from the time I was eight years of age. I was infidel to their creeds, but not to the Bible, not to God, not to holiness, but to the creeds of the children of men I was infidel, and am to this day. I say, God bless you, my children. I give all of yon an invitation to attend the meetings on the Sabbath day, to hear the preaching and to worship God, and to spend the Sabbath day prudently in the love and fear of God. Try to adopt in your whole lives that code of morals which our religion teaches, and which we urge upon the people. God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN, AT A MEETING OF THE RELIEF SOCIETIES OF WEBER COUNTY, JULY 19, 1877.

(Reported by James Taylor.)

RELIEF SOCIETIES — TALK TO MOTHERS — IMPROVEMENT SOCIETIES— DOMESTIC MATTERS—TRAINING CHILDREN—HOME PRODUCTION—SILK INTERESTS.

[The following discourse was delivered by President Brigham Young; it was not revised by our respected President, but is presented as reported by brother James Taylor, of Ogden.]

I expected to attend a meeting of the Relief Societies of this Stake of Zion to hear reports, and comments from the Presidency, the Secretaries, and from those that they would call upon to speak. I learn from the President that the calculation was to invite the brethren to come here and talk to them, instead of their talking to us, and to give them instructions, point out their duties, and direct them with regard to their future course of life. This we are willing to do, on conditions. Were I to ask you if you are willing to comply with those conditions, I have no doubt but what you would at once answer me in the affirmative, and believe that you would carry out the declaration of your own voices, for this would be your mind. The question is, will you carry out our instructions? We leave each and every one to determine that by their future lives. We hope that the people will hearken and by their acts respond to our requests.

The people called Latter-day Saints say that they wish to know and understand how to order their lives before Him whem we serve and acknowledge as our Father and our God. If I were to give you my own feelings with regard to instructions, many of you would perhaps consider it egotism; still, I take the liberty of saying to these my sisters, if the counsel and instruction that your unworthy servant has given to the inhabitants of the earth had been obeyed and carried out, I have taught them enough to have saved the nations of the earth, and to have made every one of them to be Latter-day Saints.

We are professedly Saints. What is the difference between a Saint of God and an angel of God? One is clothed upon with mortality, the other has passed through mortality and has received the celestial glory of our heavenly Father, and is free from the contaminating influences of sin that we have to contend with. This is the difference. We ask the question, can mortal beings

live so that they are worthy of the society of angels? I can answer the question for myself—I believe that they can; I am sure that they can. But in doing this, they must subdue the sin that is within themselves, correct every influence that arises within their own hearts that is opposed to the sanctifying influences of the grace of God, and purify themselves by their faith and by their conduct, so that they are worthy. Then they are prepared for the society of angels. To be Saints indeed, requires every wrong influence that is within them, as individuals, to be subdued, until every evil desire is eradicated, and every feeling of their hearts is brought into entire subjection to the will of Christ. Now you all believe this just as much as I do.

The first thing I am going to introduce to my sisters is the condition of this community. Since I have come into this place I understand that you have a great deal of sickness here. "It is very warm weather," one says. "A great deal of sickness," says another. I want to say to you that warm weather is very healthy weather. And I can say still further, with regard to our climate, a dry climate is a healthy climate, much more so than where a damp miasma arises from swamps and decayed materials, which is so frequently the case in low lands, especially in the Mississippi Valley, but not so on this western slope. Now I want you to understand what I am talking to you—this weather is beautiful weather to enjoy health.

Now I will talk to you mothers. If I were invited to your houses to take supper, or breakfast to-morrow morning, if you have it within your reach you will have a platter of meat cooked, and will put this before your children. They are hungry, and require something to satisfy the demands of nature. You place this before them, and, if they choose, in our country, they may gorge themselves to overflowing. You do not stop to ask them if they have eaten sufficient, and ask them now to desist, and eat moderately. You will let your children eat green apples and berries of any kind; sit down and eat fat meat, if they choose it and like it; and fill their systems with swine's flesh which is more susceptible of diseases than any other flesh that we eat. It is not like fish or fowl. It is susceptible of disease of every kind, and will impregnate the system with disease far quicker than any other food that we eat. Now, mothers, it is well for you to think of these things. I will tell you how you can enjoy health. You let your children have a little milk in the morning. I would prefer putting it over the fire and boiling it, and put one-third water in it, with a little flour and a particle of salt to make it palatable. Give them a little bread with it—not soft bread, teach your children to eat crust—hard baked bread, that the Americans would call stale, but the English would not. Teach them to eat this, and to eat sparingly. Instead of drinking unhealthy water, boil such water, and let it stand until it is cool. If the children are in the least troubled with summer complaint, and are weak in their bowels, make a weak composition tea, sweeten it with loaf sugar, and put a little nice cream in it; and let the children make a practice of drinking composition instead of cold water. Mothers, keep the children from eating meat; and let them eat vegetables that are fully matured, not unripe, and bread that is well baked, not soft. Do not put your loaf into the oven with a fire hot

enough to burn it before it is baked through, but with a slow heat, and let it remain until it is perfectly baked; and I would prefer, for my own eating, each and every loaf to be no thicker than my two hands—you tell how thick they are—and I would want the crust as thick as my hand.

Now for experience. You see I am creeping up into years; and I have been from my boyhood a person of observation. I have many and many a time said to children when they begged for the soft bread, that was not baked thoroughly, "Look here; you will not live very long; you will probably come to a premature grave." I have noticed invariably the child that selects the soft bread to be a short-lived person. The children that hunt around after the crust and eat it, I have noticed endure, live, and continue to live on. Have you ever noticed this? I have quite aged sisters here; and I am talking to many that have children, grandchildren and great-grand-children, like myself. Have you ever observed this? If you have not I wish you would commence to reflect upon it.

You say you are improving. These societies are for the improvement of our manners, our dress, our habits, and our methods of living. Now, sisters, will you take notice, and instruct those who are not here to-day, to adopt this rule—stop your children from eating meat, and especially fat meat; let them have composition to drink, instead of unhealthy water; let them eat a little milk porridge; let them eat sparingly and not oppress the stomach so as to create a fever. No matter whether it is a child or a middle-aged person, whenever the stomach is over-loaded and charged with more than is required it creates a fever; this fever creates sickness, until death relieves the sufferer. Now the people do not think of this. You ought to have thought of it. I have taught this for years and years to the people. When we commence to shape our lives according to the judgment that is given to us, and we exercise a proper portion of thought, and study the laws of life, to know what to give, and how to guide and direct our children and ourselves, we shall find that the longevity of this people will increase. Although it is a fact that the longevity of this people is as great perhaps as that of any other people at the present time; yet we shall find if we will hearken to the wisdom our Heavenly Father has given us, this will increase; and we shall learn at once that we are enjoying better health, we shall have a greater amount of vitality, and a stronger development of ability, and by temperance and moderation lay the foundation for the development of the mind. Now, here let me throw in a side remark. I do not mean to go without food and go to fasting. This is the other extreme. A sufficient amount of food that will agree with the stomach is healthy, and should be partaken of. Aged or middle aged, youth or children, never should go without food until their stomachs are faint, demanding something to sustain their systems, and continue to undergo this; for this lays the foundation of weakness, and this weakness will tempt disease. But keep the stomach in a perfectly healthy condition. Now I do not mean fasting, but eating moderately; and if my sisters will go home and commence to adopt this rule, you will find that you begin to get better, your children and neighbors will get better. We do not expect all to be

free from sickness. I have had a great deal of sickness in my life. I do not expect to be free from the ills, the weakness, debility and disease that prey upon the human family, but we can amend our ways, and amend our life by being prudent; and I wish the sisters to understand this, and to adopt these instructions; and if you do not learn before the month of July is gone that your sickness has departed, I shall be very much disappointed. So much for the health of the people. Will you listen?

Here are mothers. Who give the key to the nations of the earth with regard to their feelings, pride, prejudices; their religion, habits and customs, and, I may say, who, in a great degree, govern, that lay the foundation for the ability that is exhibited among the nations of men? It is the mothers. Who have laid the foundations in the hearts of children to prepare them to be great and good men? It is not the fathers—it is the mothers. It is like the saying of the Savior with regard to the poor. Speaking to his disciples, he says: "For the poor always ye have with you, but me ye have not always." Now the children are always with the mother, and the mother is always with the children, but the father they have not. He is in the field, at his work; and the mother is all the time making impressions upon the minds of the children. Permit me here to say, mothers, and my sisters, you who are young, it will do you good if you will only observe it. You see, hear and witness a good deal of contention among children—some of you do, if not all—and I will give you a few words with regard to your future lives, that you may have children that are not contentious, not quarrelsome. Always be good-natured yourselves. is the first step. Never allow yourselves to become out of temper and get fretful. Why, mother says, "this is a very mischievous little boy or little girl." What do you see? That amount of vitality in those little children that they cannot be still. If they cannot do anything else they will tip over the chairs, cut up and pull away at anything to raise a row. They are so full of life that they cannot contain themselves; and they are something like ourselves—boys. They have so much vitality in them that their bones fairly ache with strength. They have such an amount of vitality—life, strength and activity, that they must dispose of them; and the young ones will contend with each other. Do not be out of temper yourselves. Always sympathize with them and soothe them. Be mild and pleasant. If you see a child with knives and forks, playing with them, it might put out its eyes. It will not do to give it a hammer and a looking glass. What will you do? I am a person of experience, and know to deal with children. If the child has in its hand that which it should not have, let the mother or the father, or whoever has charge of the child or has the right, take such things from it, and put them away where they belong. Now, mother, listen to this—never ask a child to give up that which it should not have. Step up kindly and put the article where it belongs. The child will not say anything. A little circumstance took place in Salt Lake City. I had business in a house where I had understood there had been considerable trouble occasionally; and the mother would not let the father speak to the children, to chastise them. I went into the house and talked to the man. The lady came in and sat down. I pretty soon

saw a little girl, about two years old, with a tip thimble in her mouth, sucking it. I went up to the girl, took the thimble from her and put it on the mantle shelf. Says I to the mother—"you must not allow the child to have this thing; if it should go into the stomach it will decay." The man looked at me as if he would faint away. He was a large man, but I suppose he never attempted to say such a thing to his wife in his life. I said it; and the mother was so confounded that she did not say a word; and it would not have done her any good if she had. Now, if you will mind this—You bring up your children correctly, and teach them those principles and habits that are correct, and you will find that you will improve very materialy in your families. If you find that the children are cruel, do not contend with them, soothe them, and invite those who through accident have injured a little sister to pity her. "You have accidentally hurt your little sister, go and kiss her." By taking this course you will have good children, and they will not contend with each other. I am talking to you of that which I know. I have had an experience in these matters.

I will relate a little incident that occurred in my own family. A little boy about three and a half years old was very ill. His mother would feed him bread and milk, or whatever he wished. As soon as he could stand by her, every day he wanted his bread and milk. Just as soon as he had got what he wanted, he would throw up his hand, and away went the basin to the floor. His mother did not know what to do. Said I, "If you will do just as I tell you, I will tell you what to do. The next time you sit down to feed this little boy, when he has got through he will knock the dish out of your hand." Said I, "lean him against the chair, do not say one word to him, go to your work, pay no attention to him whatever." She did so. The little fellow stood there looked at her, watched her; then he would look at the basin and the spoon, watch his mother, and look at the basin and spoon again. By and by he got down and crept along the floor and climbed up to the chair, and then set the basin on the table, and crept until he got the spoon and put it on the table. He never tried to knock that dish out of her hand again. Now she might have whipped him and injured him, as a great many others would have done; but if they know what to do, they can correct the child without violence.

One of the nicest things in the world is to let an enemy alone entirely, and it mortifies him to death. If your neighbors talk about you, and you think that they do wrong in speaking evil of you, do not let them know that you ever heard a word, and conduct yourselves as if they always did right, and it will mortify them, and they will say, "We'll not try this game any longer." I have seen men, and women also, that are never happy until they are miserable, and never easy until they are in pain.

These are little things; but is not the world made up of little things? The whole earth is composed of these small atoms of sand. Our lives are made up of little, simple circumstances that amount to a great deal when they are brought together, and sum up the whole life of the man or woman; and yet in our passing from one to another our little acts and incidents seem to be very minute or simple, but we find that they amount to a great deal.

Now, sisters, will you learn these things. I want to see the children of this people grow as they should; and I want to go a little farther with regard to our chilren. Commence, mothers, just as quick as the child is old enough to understand, which is quite young. They observe the acts and doings of the mother, and whoever is present. From these acts they imbibe their first impressions. Now, mothers, do you want your children to be Saints, when they are grown up? Do you want your sons and daughters to be good and great, and their lives filled up with usefulness? "Certainly, with all my heart." Then lay that foundation for their future life by teaching each little child what it should do. Teach that child honesty, uprightness and truthfulness. Never permit a falsehood to be told, nor the color of a falsehood without correction. Train that child by your own acts and words, from its infancy, so it may imbibe the principle in its own heart to be perfectly honest. Teach that child to believe in God our Heavenly Father. Teach it to believe, to have confidence in Him.

"Why, he is the author of your lives. Here are your father and mother with regard to your natural body." As soon as they can understand anything at all, teach them—"Yes, my little child, but you have a spirit within you. Were it not for this spirit, you would not have life in you. Here are the father and mother of your tabernacle; but you have a spirit in you, and the father of that spirit is our Heavenly Father, whom we serve as our God. You must have implicit confidence in this Being. You must depend upon Him always. If you are in danger in the least, you must believe in God, and ask Him to rescue you, to preserve you; and your faith must be in the name of Him that He has given, whom He calls His only begotten son, to die a ransom for our sins." And as soon as they can understand, teach them with regard to the original sin. Teach them to have implicit confidence in the Father through our Lord Jesus Christ; and every time they need wisdom, to ask for wisdom, and ask for understanding; and every time they are in trouble, ask our Heavenly Father to give them comfort, and they will feel joyous instead of grievous, and will feel a buoyant feeling, instead of being cast down. Teach the children to pray, that when they are large enough to go into the field with their father, they may have faith that if they are in danger they will be protected. Teach them that those good angels that are ministering spirits, and their angels, to guard and defend the just and pure watch over them continually. And teach them—I am sorry to say there are not many mothers who do teach it—that they may grow up with this understanding, that our Heavenly Father takes cognizance of all our acts and doings, and of us, as individuals, and that His eye is over us, and there is not so much as a hair of our heads falls to the ground without the notice of our Heavenly Father. Teach them these things and they will grow up into this habit. You may call it tradition, but it is an excellent one. You can sow the seeds of infidelity and they will grow there. Teach the children so that when they go out from the presence of their father and mother, God is in all their thoughts. Can you come to this understanding, mothers? If I were talking to the brethren, I should say no man in this Church has the privilege or right to enter into business, or go at anything without

having God in his thoughts, and asking for guidance and direction in all his ways. And I will say to the mothers and sisters, now give your children this correct tradition in their youth. As I was talking to one of my wives, she said, "Who is there that teaches her children these things?" I turned to one and said, "There is one of my wives; she has children full of faith, because she made it her business to teach them the tradition to believe in God the Father, to call upon Him continually; and God was in their thoughts from morning until evening, all the time they were awake. Says I, "There is the woman; she has taught her children." Now I know that mothers can teach their children; and they ought to teach them, and this is my duty to tell you what to do in this case. Remember to traditionate your children in the nurture and admonition of the Lord. Teach them as they ought to be taught, that they will have faith from their youth up, and the Spirit of the Lord to direct them, that they may never lose sight of this faith in Christ, and our Heavenly Father; and when they are old they will not depart from the good path. I am firm in the faith, and verily believe, that if mothers will bring up their children aright, and give them that early training that they should have, their children will grow up and never depart from the path of rectitude and truth.

The mothers are the moving instruments in the hands of Providence to guide the destinies of nations. Let the mothers of any nations teach their children not to make war, the children would grow up and never enter into it. Let the mothers teach their children. "War, war upon your enemies, yes, war to the hilt!" and they will be filled with this spirit. Consequently you see at once what I wish to impress upon your mind is, that the mothers are the machinery that give zest to the whole man, and guide the destinies and lives of men upon the earth. Now, then, I want to talk upon other matters. You can do just as you please; you can rule this Stake of Zion. Why, here are brother Peery and his two Counselors, they cannot move one step unless you say so. You do not understand this, do you? Why, all the men in this Stake of Zion can go to some other country, but when the ladies say thus and so, all the men have to come to the standard. "But, we have an independence, you know; and I would not like to pin my destiny to any woman's apron string." But you see the force of this education, which is forced upon them by the teachings received in early childhood.

Now I want you to guide and direct to our benefit. I want these my sisters to take into consideration what we can do with regard to sustaining ourselves. Say you, "Let us go to work and lay the foundation of it." In a great many places there is a foundation of it laid out, which is very good. Now, I want you to go to work and say, we will make all our head-dresses, we will make all the hats that the men need to wear; we have plenty of straw and materials, we will do this. "Now you have an object, brother Brigham." Yes, I have, more than one object; and the great object is to show to our heavenly Father that we have come out from Babylon, and are capable of taking care of ourselves. When we come to finances, I want the people to be rich, instead of poor. The course we are now taking is beggaring the people—running into debt for this

folly and that folly, and everything that they can see. Why, let the merchant come and bring the follies of Babylon, we want them immediately. "Why, yes, we can make all the straw hats, if you will take them." I will tell you what else I want, I want the sisters to say to themselves, and then to their daughters, sisters and friends, "We will wear that which we will make, or we will wear nothing; we will make what we wear on our heads; we will make our own hats and bonnets." Now men, will you patronize this? "Yes." Then get your husbands to say, "we will not buy one of the hats from these stores, if they bring them by the car load." Well, there will be a great deal saved to this Stake of Zion; probably more than twenty thousand dollars. Then say to your husband, "now, go and build a tannery, that the hides that come off our beef cattle, can be made into leather." And then, say to your husband, "I want you to understand that I am perfectly, absolutely opposed to your course of life, unless you make some leather." Then, sisters, go to work and make up this leather. The labor is in the shade, and a great deal of this work can be done by machinery; but it can be done by hand. We have one sister in Salt Lake City, who started twenty-three years ago boot and shoe making; she has made herself a little fortune; she has plenty to live on; she has worked with her own hands until she has accumulated property enough to sustain her. My young sisters, instead of sitting continually at the piano and getting the consumption, take hold and build up Zion. The first thing is to do something for yourselves, and learn to labor; and when one thing is done, take up another item, and continue until we manufacture every thing that we need here.

I will say to those who are raising sheep, do not send your wool away. Why, it will be said, "a fool and his money are soon parted." Save your wool, and send it to the factory. If we want a little cotton cloth, we can raise it in the southern country; and we could raise some here as well as in some other places. We can raise about two gatherings. In the best of the States they will gather from three to four. We can raise our cotton in the south, and save our wool here. Go to and save your wheat. Tell the people of this Stake of Zion not to sell their grain. "We are in debt," says one. What brought you in debt? "Oh, I wanted a thresher and a mowing machine." Where do you live? How much grass have you to cut? "One hundred and fifty acres." How many mowing machines have you got? "Only eight." Buy another, and another machine, and clothing from the stores that is nothing in the world but shoddy, with but enough of wool to hold it together—buy these, and buy more than you can pay for. Go into debt, and pauperize the whole community, instead of building up Zion. I want you to stop. When we are in a position to build up ourselves, we are building up Zion. Let us sustain ourselves.

Well, I may say there are a hundred and one things we have to talk about; and as the sisters will give no reports, we will tell them what they should do. Now, recollect what I have said to you. Go to, from one thing to another to make for ourselves what we need. Stop this buying, so that we can have something on hand.

Another item. I will say to the

Presidency of this Stake of Zion, if you could take one-fourth the time of the men who are idle here and put it on the Temple, and take the other three-fourths and go to the Railroad Companies and say, "Gentlemen, we will turn you out a hundred hands who will work for one dollar a day," we would have the railroads in our hands, and have every dollar that they spend for five hundred miles. We might bring every dollar in here, and live within fifty cents on the dollar, and save the other fifty cents. How long would it take the men to go down to the bed rock, where we were brought up? I can see women who, when they were twenty years old, six yards of calico was all they asked for for a gown, and that was good enough to wear to meeting or to a party; good enough anywhere. If my mother and her grandmother got one silk dress, and they lived to a hundred years old, it was all that they wanted. I think my grandmother's silk dress came down to her children. She put her silk dress on when I went to see her. It was, I think, her wedding dress, and she had been married some seventy years.

Some of the ladies wear a silk dress and say, "Husband, I want another silk dress, I have had this four years." Learn to be prudent. It is no skill to get money; but, it is a skill to know how to preserve it and make it increase, and bring to you an abundance to build up Zion, and purchase what we want.

I wish to say a few words to my sisters in regard to raising silk. I would like to talk just enough to have you do something in this direction. This is a matter that I have talked upon for a great many years. Soon after I first came to the valley, I sat on a load of hay in Salt Lake City, and said, "this atmosphere is full of silk and all good things; and we will prove it to be one of the best places for raising silk." We *have* proven that we can raise it. There are sisters here who can reel it and make it into cloth. There is a sister before me with a silk dress on; she raised the silk, and made it herself; and I warrant it will wear four times as long as any you can buy in the stores. (By invitation the sister arose that the congregation might see the dress.) I want to encourage you in this industry. If you want a little change, you can very easily get it by raising silk. Silk that we raise here, when it is reeled, is worth from $8 to $14 a pound. It is always a cash article, and finds a ready market. There is no day in the week or month in the year but what you can find a market for silk, and get the money for it. I wish the sisters would think of this. A few pounds of silk gives you a little money. It is easily raised; where there is a little care taken you can preserve the eggs so that you can raise two crops of cocoons in a year. There is no trouble to preserve them in our ice-houses, until the first are disposed of, and so you can keep the crops growing along. You can raise more money than the farmers, and beat them in the production of wealth. Take a woman with her children, and they will make twice the amount of money by raising silk that the man can make with the farm. If you will try it you will say it is true.

If you have not the mulberry trees—I have proffered for years to give the trees and if you want a thousand you are welcome to them, or a million, I am ready to give them to you. Some twenty years ago I sent for mulberry seed. I have raised thousands and tens of thousands of trees, and they are in this

Territory. I have a large cocoonery that I built twelve or fourteen years ago. I have given the use of that —a building about 20 x 110 feet, and I have given the use of the mulberry trees, and the fruit is good. A great many people are fond of the fruit; it is healthy for children.

When you feel disposed to make a little money, go into the raising of silk, which is one of the easiest branehes of business that was ever followed. There is uo other work the women can do that will yield the same amount of profit. This is a matter that I wish you to hearken to. Will you bless yourselves, and do good to yourselves? We have plenty of weavers who can take the silk and know how to manufacture it; and they will give you all you could reasonably ask for it.

Now let the beauty of your adorning be the work of your hands. Will you not, Presidents, ask your Societies to enter into this agreement, and go to work and make what you want to wear. Then we will appeal to the brethren and say, "Come, let us wear the head dresses that our wives and our sisters can make; and it would be very healthy for the men if they would wear straw hats winter and summer. We would not see so many bald heads as we now see around here. Straw hats are perfectly healthy to wear. I have worn them through winter; and the only objection I have to them is that they are a little too tight and close. Let the sisters go to work and make these things.

Now, sisters, I plead with you to stop these fashions. They are nonsense. Brother Carriugtoh has given you a a fine detail of them, They are miserable looking. I dare not tell you how they look to me, and how the vanity looks that is in the minds of the people. How long is it since my family said to me of hoops, "They are so nice and comely; how would we look if we were to take those hoops off? why we should look like the town pump. Would you net be ashamed of us?" I *am* ashamed. I am ashamed to see the tight clothes—to see the shape of the ladies. How long is it since the sleeves were so loose that you go into a store, and the gentleman says, "Are you not going to buy a pair of aleeves?" "O, if I buy a pair of sleeves I shall have to have a new dress." "O, I will give you a dress." Eighteen yards in the sleeves, and three yards in the dress! These foolish fashions, what good do they do? I have asked my sisters what they would think if a lady who lives in heaven should pay them a visit. Would she come with these large sleeves on—a mutton leg sleeve, with dress pulled right out in front of her? Now, it is pinned back here. It is very unwise. It is nonsense and uncomely. It is the best looking of anything in the world when brother Carrington sees his wife in her new calico dress." You look just as you did when I courtedy ou." Now there is another fashion. You see a girl with her hair clipped off in the front of her head; she looks as though she had just come out of a lunatic asylum. The hair is for an ornament. You can love a woman with a comely dress on of her own make, just as well as though she had on a dress that cost five thousand pounds.

We do not seem to realize that we have to give an account of the days we spend in folly, and that we will be found wanting if we spend our time foolishly. When you come to the wheat and the fine flour, to the gold and the silver and the precious stones, the Lord owns them. But what have we? Our time. Spend it as you will. Time is given to you;

and when this is spent to the best possible advantage for promoting truth upon the earth, it is placed to your account, and blessed are you; but when we spend our time in idleness and folly it will be placed against us. Here is the difference.

Now, sisters, take hold; do this that we ask you to do. It is for your own benefit, and health, and life, and for the comfort of the people, and the building up of Zion. And let us go to, and establish the Zion of God upon the earth, that we may be prepared to enjoy it, which I most earnestly pray for every day, in the name of Jesus, Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 29, 1877.

(Reported by Rudger Clawson.)

GOD'S PURPOSES UNCHANGABLE—THE TWO POWERS—THE EVERLASTING PRIESTHOOD—ABRAHAM AND MELCHISEDECK—ORGANIZING STAKES OF ZION—TEMPLE BUILDING—THE LATTER-DAY SAINTS THE FRIENDS OF THE WORLD.

In relation to the great principles of eternal life, as devolped to us in the word of God, and through the various revelations that he continues to give unto us, there are many things that are of great importance to the human family. In regard to the ideas, theories and notions of men, it would seem that they, in former ages, have been of very little avail in thwarting or overturning the purposes of the Almighty, nor will they be in these days any more efficacious then they have been in the days that have past and gone. Before this world rolled into existence, or the morning stars sang for joy, He purposed, in his own mind, to accomplish certain objects that he had designed in relation to the world in which we live, and the inhabitants that dwell thereon. He has never swerved, changed or altered his views or opinions in relation to this, no matter what our feelings, ideas and theories may be concerning these matters. In the organization of the world and all creation as it now exists in the various dispensations of his providence that have been inducted in the different ages, in the manifestation of his will to the human family, he has had one design, one purpose, and one set of ideas to accomplish pertaining to the whole matter, and everything he intended concerning these things will all be accomplished, whether it relates to the early history of man, to the middle ages, or, to the ages in which we live. There are eternal principles associated with God, with his laws, with his Priest-

hood that are as unchanging as the eternal heavens; yea, more so, for the heavens may pass away, but the Scriptures say, "His word shall not fall to the ground." There is something great and comprehensive associated with the plans and purposes of Jehovah in connection with the human family, which very few men care to take the trouble to investigate or reflect upon; and, as "No man can know the things of God, but by the Spirit of God;" and as very few place themselves in a position to obtain this spirit, the result necessarily is, that there is a large amount of ignorance in relation to the things of God and consequently a large amount of evil prevailing everywhere and which has existed in every age. I suppose, associated with these matters, there is a grand overruling destiny, and that it was necessary that this set of things should exist. There have always been two grand powers in juxtaposition, or rather in opposition to each other. There was in the heavens a conflict, and one-third of the angels, we are told, were cast out of there. That conflict has existed here upon the earth, and will continue to exist for a length of time yet to come, until, as we are told, Satan shall be bound. The conflict is between right and wrong, between truth and error, between God and the spirit of darkness, and the powers of evil that are opposed to Him; and these principles have existed in the various ages. No sooner was man placed upon the earth, than Satan commenced his work and his operations. God, it is true, created the world; God, it is true, is the Father and Spirit of all flesh; God, it is true, has a right to demand obedience from his children, and the observance of the laws he has given unto them; but that right has been contested from the very first. Satan placed a demurrer in the way immediately, and from the two sons of Adam, one of which feared God and the other did not, the wicked one killed the righteous, who himself appeared to be master of the field under the guidance and direction of Satan, and he held this position and this influence for a length of time upon the earth, until Seth was introduced to represent Abel, to represent God, and also to represent all the principles of truth and righteousness; and Satan with his influence and those that yielded to him, under the influence of Cain and others associated with them that had wrought wickedness, bore sway; and iniquity of every kind prevailed, they fought against God and the principles of truth and righteousness, and it was then as it is to-day, and as it was in the days of Jesus. Says he: "Straight is the gate and narrow is the way that leads to life, and few there be that find it; while broad is the gate and wide is the way that leadeth to destruction, and many there be that go in thereat." It would have seemed, at some time, as though the purposes of God were thwarted in relation to the organization of the earth and the salvation and exaltation of the human family, and it was necessary, as has been referred to, on a certain occasion, to sweep off the inhabitants of the earth and start anew. "For the imagination of the thoughts of the hearts of the people, was only evil, and that continually," and they were raising up a people that were prepared for wrath and destruction, having power to propagate their own species. they were doing it and teaching them the laws of death instead of the laws of life. God in his mercy to those spirits yet unborn, thought proper to sweep them

from the earth and then commence another state of things under the direction of Noah. It was necessary that these opposing influences, these contending powers, should be in existence; that this antagonism should prevail; that there should be a devil, that there should be all the influences associated therewith. There was a degree or design of God in relation to the human family from the commencement, to save all that were capable of it, in the celestial glory. All that were not capable of this, in a terrestial glory, and all that were not capable of receiving that, or prepared for it, in a telestial glory. It was necessary, according to certain unchangeable and eternal laws, that existed with Christ in the eternal world, that man possessing any of these glories should be prepared to receive them, or they could not inherit them, therefore, it was necessary that man should be placed in a state of trial or probation, having to contend with evil that he might, through the power of God, and the strength that he would give to him, if he was sought unto, that he might, through that power, overcome and inherit a celestial glory, and dwell with God in his celestial kingdom. For this purpose, he gave the Priesthood, which is spoken of as being after the order of Melchisedeck, after the order of the Son of God, and after the powers of endless life; which is the power that exists in the heavens, and the wisdom and intelligence that dwell with the Gods; and is the principle by which the Gods in the heavens and men who are under its influence upon the earth are governed. It is called in the Scriptures, the "everlasting priesthood, without beginning of days or end of years," and that those who have it, administer not only in this world, but in the world which is to come; and it is the privilege of those who have it, to come, as the Scriptures say, "to the general assembly and Church of the first born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, unto Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." It is this principle spoken of in the Scriptures that brings life and immortality to light, that enables mankind, when living according to its laws, to overcome the powers of darkness, to combat successfully with the errors of the world, to triumph over evil of every kind, to subdue the world, the flesh and the devil, through the aid, guidance, power and spirit of God; to come out triumphant and obtain an inheritance which is incorruptible and undefiled, that fadeth not away, reserved in the heavens for those that are obedient thereto, and live according to its requirements. It is in view of this, and of the strength and power and communication with God that the Priesthood is imparted to man, and it is that which, according to the Scriptures, "brings life and immortality to light;" and men in the possession of these principles know and understand their relationship to God, unto the eternities that were and unto the eternities that are to come, bringing life and immortality to light; it chasteth away darkness, confusion, mystery and doubt and uncertainty; it draws aside the veil of the eternal world, enabling men, who are in possession of it to comprehend their standing and relationship to God, to each other, to the past, present and future, and to all intelligent beings that ever have existed, that now exist, or that will exist; hence

this principle is given to men to lead them in the paths of life, to instruct and prepare them for that celestial glory where God the Father dwells, and Jesus, the mediator of the new covenant, and those of the holy Priesthood who have lived before in different ages, who exist now and who will exist throughout the eternities that are to come. It places us in relationship to all these beings, and we feel that we are one with God, one with Jesus, one with the ancient Apostles, Prophets and Patriarchs, one with the men of God that have had the holy Priesthood in the different ages of time, and expect to be one with them in the eternal worlds. We should also be one in accomplishing the purposes of God pertaining to the earth whereon we live. It is not easy for men, without a knowledge of these principles, to comprehend those things of which I speak, for as I said before, and so say the Scriptures—"No man knows the things of God, but by the Spirit of God;" and the Lord has revealed unto us, through very simple methods, the way whereby we can approach unto him. Who is there among men, with all their wisdom and intelligence, that can comprehend God? Who understands his laws and his doctrines? Who knows anything about his purposes and designs? Why, it is as high as the heavens, it is deeper than hell, it is as wide as the expanse of the universe, it circumscribes all subjects, and comprehends all intelligence. Who knows it? Nobody, but those who are enlightened by the spirit of revelation that proceeds from God. How did men in former times obtain a knowledge of these things? By obedience to the laws of God, by submitting to his authority, by taking up their cross and following him, and by searching diligently to obtain a knowledge of his laws.

We read a little about Abraham, as given to us in his history. What does he say about himself? "I, Abraham, having been a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers. It was conferred upon me from the fathers from the beginning of time; even from the beginning or before the foundations of the earth, to the present time; even the right of the first-born, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood, according to the appointment of God unto the fathers concerning the seed."

We read in the revelations given unto us by Joseph Smith, that he was ordained by Melchisedeck, and the Bible tells us that he was blessed of Melchisedeck; and Paul in speaking of Abraham and Melchisedeck, says: "The less is blessed of the greater," and that, although Abraham was a great man, and had great intelligence, great knowledge and many communications from God, that Melchisedeck was yet greater than he, and had more intelligence, and knew more of God. What is the result? Why, the Lord gave to him the Urim and Thummim, whereby he was enabled to inquire of the law of God. What law?" The same principles that existed in that day were the same that existed in the days when Jesus came upon the earth.

Jesus says, that "Abraham saw my day, and was glad." The Apostle tells us that "God foresaw that he would justify the heathen through faith, and preached before the Gospel unto Abraham." Then Abraham had the Gospel, and a knowledge of the laws of God. Life and immortality are brought to light where the Gospel exists, and he had it; hence it brought him to God, and the Lord revealed himself unto him and told him, that in blessing, he would bless him, and in multiplying, he would multiply him, and in him and in his seed all the families of the earth should be blessed. There was something very remarkable about these things, something that shows a determination on his part to do the will of God, to obey his laws and keep his commandments, and to carry out his purposes and designs, so far as he was able to do it. Among other things he said: "I desire to be a follower of righteousness, and to have more righteousness. Then I desire that I may be a prince of peace and a father of nations." He sought this at the hand of God, and God promised him that in him and in his seed all the families of the earth should be blessed. But did he give it to him? He did. Did he fulfil his word to him? He did. Who were Moses and Aaron? Moses led the children of Israel, under the guidance and direction of the Almighty, with a mighty hand and stretched-out arm, and delivered them from the hands of the Egyptians. Who were they? They were the descendants of Abraham. Who were the old Prophets we read of in the Bible here? They were the descendants of Abraham? Who was Jesus? A descendant of Abraham. Who were the Twelve Apostles? They were the descendants of Abraham. Who were the Seventy that existed in those days? They were the descendants of Abraham. What were they told to do? To damn mankind? No. What? To go and preach the Gospel to all the world, to lift up a banner of life and salvation to the nations, and call upon them to repent. Who were the Nephites that came to this continent? Lehi, Lemuel, Nephi, etc. Who were they? They were descendants of Abraham. Who were the Twelve Apostles that were on this continent? They were descendants of Abraham. What was their mission? It was to preach the glad tidings of salvation to the people, which they did. Who was Joseph Smith? We are told in a revelation in relation to him, that his name should be Joseph, and that he should be the son of Joseph, who was a descendant of that Joseph who went into Egypt. God saw proper to reveal unto him the ancient records of the people that lived on this continent, as a descendant of Abraham, and what was his message to the people? "Go ye unto all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Has this message been communicated? It has to a very great extent. There are around me and before me, men who have traveled thousands and hundreds of thousands of miles, without purse or scrip, as they did formerly, trusting to the help of the Lord, in the midst of contumely and reproach, to proclaim the glad tidings of salvation to a fallen world. Have they done it? They have so far as it was in their power, and they have continued to do it up to the present day. Will they accomplish the work that was designed of the Almighty? They will. Will the Zion of our God be built up? It will, and I prophesy

it in the name of Jesus Christ. Will the kingdom of God roll on? It will. No power on this side of hell or in hell can stop it. God is at the helm, and I know it, and his work will roll forth and continue to roll until the kingdoms of this world shall become the kingdom of our God and his Christ, and he will reign forever and forever. The Priesthood in this day are assisted by the Priesthood that existed in former days, who lived and operated and withdrew, and are operating with Him. These are things that many people reflect very little upon, but they are nevertheless true.

Who was it that appeared with Jesus when he was transfigured upon the Mount with Peter, James, and John? Moses and Elias. Who were Moses and Elias? Prophets who had existed before, and still continue to exist, and to administer on the earth as well as in the heavens. How was it of John the Baptist? I speak of these things particularly for the information of those who may be present who are not acquainted with our revelations, and, perhaps, in many instances not much acquainted with the Bible. But John, we are told, when on the Isle of Patmos, had great, important, and glorious visions presented to him. There was a glorious personage who stood before him, and he was about to fall down and worship him. But says he, do not worship me. Why! who are you? I am one of thy fellow servants, the Prophets that have kept the testimony of Jesus Christ, and the word of God; worship God, says he, do not worship me. I am one of those that, perhaps, wandered about in sheep skins and goat skins, dwelling in deserts and dens and caves of the earth, of whom the world is not worthy; but I have been exalted, and glorified as you now see me, and I have come to administer to you. Who was it that administered to Joseph Smith? Moroni and Nephi, men who had lived upon this continent. Who from the other continent? John the Baptist for one; Peter, James, and John for others; Moses and Elias again for others, who revealed certain principles that God designed they should reveal, and imparted unto him the powers of the Priesthood which existed in the heavens, that it might be again conferred upon men on the earth, and that the blessings of the everlasting Gospel might be again restored

We have been organizing Stakes of Zion for a length of time, and placing things in order under the direction of President Young and Council. What order is that? The order given by the revelations of God for the guidance of his people, not of man nor by men, but by the will of God: a pattern of things in the heavenly world. That is the thing that is now being introduced here among the Saints. Why are we building Temples here? Because it is part of our mission. Elias was to come to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest, say the Scriptures, I come and smite the earth with a curse. In this is the wisdom of God made manifest, and the power of God displayed. In this he shows as he has represented in the revelations that he would show, that the wisdom of God was greater than the cunning of the Devil, for those that Satan thought he had destroyed, that were cast into prison, Jesus went and delivered, and preached unto those spirits in prison who sometime were disobedient in the days of Noah. Again, in relation to the position that we occupy here upon the earth. We are gathered to Mount Zion. We are spoken of as being saviors.

"Saviors shall stand upon Mount Zion, and the kingdom shall be the Lord's." How can men be saviors unless they save somebody? That would be a matter of impossibility; hence we go to work and build our Temples. Why? That we may carry out that mission that Elias came about, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; that our fathers, who have lived without the Gospel, and without the light of truth thereof, that we may administer for them in these Temples, and be baptised for them, as the Scriptures say: "If the dead rise not, why are ye baptised for the dead?" and "Why," says the Apostle, "stand ye in jeopardy every hour?" We go to work then and build Temples, and is this message that we have come upon a message of terror, trouble, misery, and confusion? No. It is a message of life to the people.

God told his disciples to go to the ends of the earth; and, says he, "I will go with you, and mine angels shall go before you, and my spirit shall accompany you." Has it been so? It has. It has. Whence comes our gathering? Because we are introduced into a Gospel of gathering, because we are living in a gathering dispensation, because that is one of the dispensations that existed in former days, and has been restored in the latter days wherever this Gospel is preached, that spirit accompanies it. You cannot prevent it. Go and preach to the people, baptise them, lay hands upon them for the reception of the Holy Ghost, and the first thing that exists among the people is the feeling to go to Zion. A feeling of that kind universally prevails. Where did it come from? It comes through the administering of Elijah to Joseph Smith, and through the things that he imparted to him, and is one of the dispensations which is embodied in the dispensation of the fullness of times; hence, say the Scriptures, "I will take them, one of a city and two of a family, and bring them to Zion." What do you with them there? "I will give them pastors after my own heart, and shall feed them with knowledge and understanding." Our mission is not a mission of death, it is a mission of mercy and salvation.

As has been remarked, whom have we injured? Whose life or liberties have we interfered with? Are we the enemies of mankind because we tell them the truth? If God has spoken, and has certain purposes to accomplish, can we hinder him? No. If we obey his will, we must be subject to the inconveniences resulting therefrom. We go forth in the name of Israel's God, trusting in him, "bearing precious seed, and returning again bringing our sheaves with us." Well, what then? Those who are being taught and instructed, are sent out again. To whom? Why, as saviors to their own people, and then our nation, as elders in Israel, to proclaim the unsearchable riches of Christ unto the nations, and gather out all who are honest and willing to obey the truth. What then? Then they return again. Then go to work and build Temples, and then administer in them. "I will take them," say the Scriptures, "one of a city and two of a family, and bring them to Zion, and they shall be saviors there;" hence we have representatives here from among the different nations of the earth. We are building Temples. What for? For ourselves? Yes, for our fathers, mothers, uncles, aunts, friends, associates, and ancestry. Yes, for thousands and tens of thousands of others. That is what we are doing. We have built one Temple down at St. George; we are building another here; we are building another in

Sanpete, and another in Cache Valley. Well now then how do we act as saviors? We first build Temples; we then go in and administer in them, and do for others what they cannot do for themselves. We become, then, saviors in that respect here upon Mount Zion; and hence the nations of the earth have their representatives here, who are representing those different nations in the Temples of the Lord of Lords. Well, what next? How are we assisted in this? By all the intelligences that have lived before us. Could we have stemmed the amount of opposition and overcome the evils with which we have been surrounded if there had not been an invisible power sustaining us? We could not. But all the Priesthood that have existed before, with God and Jesus at the head, are on our side and assisting us; and he is all the time crying, "Touch not mine anointed, do my prophets no harm." He still cries the same. They are operating in the heavens while we are operating on the earth; "They without us cannot be made perfect, and we without them cannot be made perfect." It needs a grand controlling power associating and uniting the heavens with the earth; uniting them together in indissoluble bonds that cannot be broken. Uniting them together in one grand phalanx for the accomplishment of the purposes of God. When Satan thought he had got the inhabitants of the whole world, did God give them up? No! No!! When Jesus "Was put to death in the flesh, he was quickened by the spirit, by which he went and preached to the spirits in prison that were sometime disobedient in the days of Noah." When men have been destroyed and nations led into iniquity and overcome, are all going to be lost and destroyed? No. God has introduced a plan whereby all that have lived upon the earth, that are worthy in any respect or honorable, and all that have desired to do right, who have lived without the Gospel, shall yet have the privilege of it, and they shall be baptised for, according to a certain order that God has indicated in relation to these matters to his Priesthood here upon this earth; and will God be thwarted? No. He will accomplish his designs, and the earth, by and by, will be purged from iniquity; and Zion will grow and increase and spread, and no power can hinder it, for God is at the helm, and he will guide and direct all things according to the counsel of his own will.

Are we the enemies of mankind? No. We are their friends. No men living ever exhibited more friendship to the world than we have. I have travelled thousands of miles, and hundreds of thousands, as President Young and many brethren around me have, thousands and thousands of miles without purse or scrip, without hope of earthly reward, to carry forth those principles that we knew God had revealed for the salvation of the human family, and we know it to-day. I know these things are true. I know that God has spoken. I know that the heavens have been opened. I know that the truth of God has been revealed, and I bear record of it before this people, before God, angels, and men. I know of what I speak, and therefore testify of it in the name of Israel's God. I call upon men everywhere to repent and be baptised in the name of Jesus Christ for the remission of sins, and they shall receive the Holy Ghost. I call upon the Latter-day Saints to be one, and to be united in temporal and spiritual things, to seek after God that they may learn of Him and His laws; then shall your light shine like the sun, and then shall Zion rise and shine, and the glory of God rest upon her, and the power of God be made manifest among his people. Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT A SPECIAL CONFERENCE HELD AT BRIGHAM CITY, ON SATURDAY AFTERNOON, AUG. 18, 1877.

(Reported by Geo. F. Gibbs.)

INCREASE OF THE STAKES OF ZION—THE SAINTS CO-WORKERS WITH GOD—THE GOVERNMENT AND KINGDOM OF GOD—OUR INHERITANCES—THE POOR RECEIVE THE WORD—THE GOSPEL INCORPORATES EVERYTHING.

I discover it is here, as it is in other places through the Territory which we have visited, that there is an increase, a strengthening of the Stakes of Zion. The prophecy which refers to the strengthening of the stakes and the lengthening of the cords of Zion is continually being fulfilled in the efforts made in this direction by the Latter-day Saints. In the world's history some of the greatest events that have taken place, in their inception attracted but little of the notice or attention of the children of men. The coming of our Lord and Savior Jesus Christ was known to but few people who then dwelt upon the face of the earth; and yet it was the greatest event in the history of the world. The coming forth of Joseph Smith and the Book of Mormon, and the organization of the Church of Jesus Christ of Latter-day Saints, attracted but little of the attention of the masses. Of course it was considered of the greatest importance by the few, but in the course of time we shall see in this land of Zion the assembling of millions. Methinks I sometimes hear the sound of their footsteps approaching; and when they come they will be for Zion, for God and His kingdom, and they will sustain and uphold the holy and righteous principles of eternal truth which have been revealed, and the institutions of Heaven which our Father has established in this day and age of the world. And God's purposes will be accomplished with triumph, for victory will crown the efforts of the Lord and his people.

In our day we are permitted to witness the occurring of some of the greatest events that have ever transpired since the days of Adam upon the earth. The ushering in of this great and glorious work of the last days, the coming forth of the Gospel to the nations of the earth, and the assembling of the people, the gathering together to sustain these principles, and carry out the work of the Lord, to bring to pass His great and glorious purposes and establish His kingdom in the earth, as he shall lead forth, guide, and direct from time to time. It is the great and glorious kingdom of our God that shall stand for ever. In these things we are co-workers with the Lord our Father in Heaven, so far as we will

let Him work with us, for He stands at the helm, He guides the ship, directing the affairs of the whole earth, as well as those of His covenant people. It has come forth in the age of the world in which He designed it; He has made no mistake in regard to this matter. I suppose the Lord knew and understood the time of bringing to pass, and commencing to bring to pass His purposes in the earth in regard to His kingdom, as well as, and no doubt a little better than, anybody else, and He also knew there were those living upon the earth who would receive it when He should reveal it unto them. All these events have their times and seasons. I expect He knew also that in the days of Jesus the word would be accepted by but few—yea, that it would be trampled out by the wicked who would gain the ascendancy; and that the Priesthood and authority thereof would be received back again to the heavens, there to remain until the times of restitution should set in, which times it is our happy privilege to live in. This is the commencement of the restitution; the Gospel has come again, but never more to be taken from the earth. It is now to be sustained and upheld, to grow, to increase and multiply and become mighty and powerful, and the way prepared for the coming of the Lord Jesus Christ, who will rule from the rivers to the ends of the earth.

We do not fully realize, my brethren and sisters, that this work in which we are engaged is the kingdom, the government of God if you please, handed down to the children of men, with all its officers. A people, a kingdom surrounded with all the elements necessary for the advancement and prosperity of the people of the kingdom; the government being established here in the earth, men, women, and children under the government of Heaven are sustaining and upholding and carrying it forward, with the power and might with which the God of Heaven endows them; seeking to establish the principles of truth and virtue upon His earth, here in the period of time in which it was to come forth—the set time to favor Israel. A stripling came forth with the message from Heaven, leading out, guiding, and directing the affairs of the kingdom as they were made manifest to him by the Lord from time to time, until it has grown to become a great people. It has gone forth and continued to grow until we find it as it is this day here in these valleys of the mountains—with a people dwelling in a hundred towns, cities, and settlements. Poor people? Yes, in the majority of cases; I might say in all cases. Poor people, laboring people, who have come here, a good many of them, without anything excepting their hands to obtain a subsistence; all poor alike, very little difference, to find an inheritance. I do not suppose that a parallel can be found since the God of Heaven gave Israel their inheritance in the land of Palestine. We see many people who have received inheritances; poor people that had nothing of this world's goods have received inheritances and been blessed in a temporal point of view. I presume and believe that President Brigham Young has done more to obtain inheritances for the people, the poor among men, in the last thirty years than all the emigrating and philanthropic societies in the world, putting them all together, existing at the present time. I do not think it has been equalled since the days of Israel, when Palestine was divided out and given to the sons of Jacob. If it has I have no knowledge of it, and I read a good deal.

It is said "in that day"—looking

forward to the day in which we live—that the "poor among men should rejoice in the holy one of Israel." Is this being literally fulfilled? Yes, it is. We have demonstrated this fact, we have fulfilled it and are fulfilling it all the time. It is one of the signs of the latter times, when the Gospel is preached to the poor. What is the Gospel to the poor? It is the power of God unto salvation. Cannot we see the power of God demonstrated to the salvation of the poor among men, that lifts them out of the poverty in which they have been brought up, and places them in a land where they can get inheritances both for themselves and their posterity? Then most assuredly this Gospel is the power of God to the salvation of all such at least. It has proven itself the power of God to this whole community, not even President Young himself excepted. We came here stripped of everything, as the poor among men; we can now lift up our hearts and rejoice in God who has wrought out His salvation, temporal as well as spiritual. We were brought here to these valleys of the mountains, a land held in reserve by Him, where He can plant the feet of His Saints and strengthen Israel. Has he done it? Witness ye this day! Here in this little nook and corner, a place passed by, by the traveller who journeys over the great highway, almost unnoticed. Yet in this little place the children were strung along the sidewalk greeting our coming, from the railroad depot to the bridge, a distance of half a mile. One would not suppose there were so many in the whole country round. Here we behold the results of the emigration from the heavens, as well as that from the various nations of the earth, a grand assembling of the Saints of the Most High. What for? Without a purpose or design? No, not by any means. The God of Heaven, our Father, never planted a single individual upon the earth without a purpose and design. Well would it be for us to find out that purpose and design concerning us, and then truly live to it and fulfil it, that our existence upon this earth might be accomplished, that our existence here might not be a failure, that we might return to our Father and receive that welcome plaudit, "Well done, good and faithful servants."

He has given us the opportunity of filling the full measure of our creation with credit to ourselves and honor to His name. And this can be done simply by living our religion, the religion of Heaven. He is inviting everybody who will to come and partake of the waters of life freely, without money and without price. And yet it will cost you all you have; but then there is one thing also to be thought of: you did not have much when you commenced. Those who have riches are the last to receive the Gospel. They do not see anything to rejoice over in the revealed will of God to man upon the earth. If they do, they are so full of the cares and love of the world that the good seed is choked by the weeds that grow up around them, so that they cannot attend to it, and place for the word is not found in their hearts.

It is the poor who receive the words of truth, who are the most ready to do the will of God. When John sent one of his disciples to the Savior to ask Him if He was the Son of God, etc., He said tell John—"The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." That is the sign he gave to John. It seems that even he was in

some little doubt concerning the divinity of Jesus' mission. The Gospel is preached to the poor; it is also preached to the rich so far as they will receive it, but they will not hear it. "O, (say they) go your way, we do not want anything to do with it or with you." This is what they say to the Elder who bears the message of life and salvation to the children of men. It is among the poor they find the readiest access. And such are the ones that the Lord can use to bring to pass his purposes; they are the ones who need redemption, and who feel that they need it, and who obtain it. Feeling their dependence upon Him, they appreciate the great good, the blessing that God is pouring out upon them from time to time; they realize that it is he who is doing this work for them. But they could not arrogate to themselves this honor, inasmuch as they know that they are, merely instruments in our Father's hands of establishing his kingdom. The rich if they attempted to perform this work would go forth in their own power; they would say I have done it; it is I who have accomplished this great work." They would not acknowledge God in all things, nor give the honor to whom it really belongs, for who does not know that they themselves only exist by God's power and beneficence? But how is it that while the great majority feel and realize these things, there are many who very soon arrogate to themselves greatness and power, and think that they have accomplished great things, and that the Lord can scarcely get along without them; I wonder sometimes how he did happen to get along before they were born. I have seen a great many of this character. You know those who get fat quickly are very apt to kick.

What is there to hinder the blessings of heaven flowing to this people to the full extent of their hearts desire? I do not know of any reason, unless we are not prepared and worthy to receive it, and make a wise and proper use of it when it does come. How many do you believe there are in Israel to-day who, if the wealth of the world were turned towards them, would not consign it to the hands of the devil about as fast as the Lord handed it to them? Do you know that I believe there are a good many; our experience teaches us there are a good many, because they part with it just as fast as it comes to them. I will say that no Latter-day Saint has any right to dispose of the blessings that God bestows upon him; he has no right to bestow his patronage upon the outside world, and especially upon those who are in the midst of Israel, whose interests are separate and apart from ours. It only fosters an agency in our midst calculated to undermine the faith of the Latter-day Saints; it nourishes a viper in our midst; a power that is calculated to lead astray the young and unthinking. I said a Latter-day Saint had no right to dispose of the blessings that God bestows upon him; they are not given to us for any such purpose. What are they given us for? To strengthen the Zion of God upon the earth, not to destroy it; to send forth the Gospel to all nations, to build Temples to God's holy name, wherein those who are faithful may receive the blessings of time and eternity for themselves and their dead; they are given to us to sustain and uphold righteous principles, and the institutions of heaven; to gather the poor from afar, who are seeking to be delivered from a state of bondage, to come up and participate in the blessings you and I enjoy in these mountains.

And so when the Lord finds out that he has a people who will be thus zealous of good works, who will make a good use of the wealth of the world, so fast and so soon will the kingdom be delivered to the Saints in greatness and power.

It cannot be given any sooner, and should not be if it could. Then if we want to see advancement and progress, let us be diligent and faithful over the few things committed to our trust, using them for God and for his kingdom, and not distribute them to the wicked, nor sift our ways to strangers, nor to those who know not God, and who give no heed to the principles of truth he has established in the earth. It is suicidal in the highest degree for the Latter-day Saints to take such a course, and it is treasonable against the Government to which we have sworn allegiance. There is a warfare, but who institutes it? The Devil; he is against the authority of the holy Priesthood, seeking to trample it from off the face of the earth. What do the Latter-day Saints do? Nothing, only stand in their own defence, contending inch by inch for the right. The Adversary is found all the day long seeking to overthrow us, his agents are continually making their insiduous approaches to undermine the faith of the Saints, and destroy the authority of the holy Priesthood, their aim and object being to drive it from the earth as they did anciently. Then for the Saints to give aid to those who would destroy them, by giving them our patronage, even the means that God has placed in our possession! Yes, we do it all the day long, we are doing it continually. The people here in Brigham City not so much perhaps as in other places. You have a better order of things I presume; yet it is done more or less everywhere. Supposing for instance, nations at war with each other should find any of their citizens giving comfort and aid to the enemy, giving munitions for war, rendering service or information, or betraying any trust whatever, such person would be strung up for treason. This is the law among the nations; and why should it be counted anything less than treason for those who have sworn allegiance to the government of Heaven to be found giving their patronage to the enemy. I tell you in the name of the Lord, you cannot do it with impunity; such acts will be counted against you, no matter who you are, and you will have to meet it! It behooves the Latter-day Saints, above all people upon the face of the earth, to stand shoulder to shoulder, presenting an unbroken phalanx for the enemy to meet, a phalanx that they cannot penetrate or destroy. It is our duty to God and to one another to fortify our walls of defence. How? By living our religion, by sustaining through our faith, integrity, and good works the government which the God of heaven has so kindly bestowed upon us. There is necessity enough for this government to be established in the earth. There was no rallying point in all the earth for the Saints, until the Lord revealed the truth. But now there is a rallying point, and the people are gathering to it. What for? To pull it down? No! but to uphold it, to keep it and to hold it, unfurling its banner to the mountain breezes, and in the strength of Israel's God to stand by and defend it! To stand by and sustain each other in all good works, not to seek to pull each other down; but to put down sin and iniquity, and trample it out of our midst, sustaining purity and upholding and main-

taining righteousness, and God and his kingdom forever. Let the wicked howl; heed them not! What matters though we are unpopular; Jesus and his disciples were unpopular in their day; but our Savior passed the ordeals. Have we any ordeals to pass? Not many. We have more or less difficulties to encounter it is true, which is all right, in fact it is the only way we can be tested. If we "fly the track" the moment a difficulty presents itself, what good are we? Where is our integrity? It is given unto us to overcome every difficulty and continue on our way rejoicing, having our hearts fixed like a flint on the prize before us; yes, no matter what devil stands in our way to prevent our onward march, or to beckon us this way or that way, let us not be moved either by fear or temptation, but exclaim like one of old, "As for me and my house, we will serve the Lord!" Let us all, young and old, make our resolves, and then live to our resolutions, notwithstanding the inducements and allurements the evil one may bring to bear to prevent us walking in the strait and narrow way.

The Gospel incorporates everything calculated to do any good whatever, and it is the power of God unto salvation both here and hereafter; and you will not find any real pleasure or salvation outside of it. Now remember that! Both the old and the young can find suitable and satisfactory enjoyments within the purview and elements of the Gospel. Real enjoyment is such as can be participated in without offending the Lord. There is no enjoyment in taking a course calculated to injure and offend Deity. There is no real enjoyment in the intoxicating cup, it brings misery instead of joy. And so are all these things that are used to their abuse. The Gospel teaches us better things, a better way; and still it furnishes us everything necessary for our pastime and for our encouragement to go forward in the path that leads to honor and renown in time and eternity.

There is a great work to be done! The Lord has designed to accomplish a mighty work through the instrumentality of his children who do and will exist upon the earth. It is through this means he does accomplish his purposes; he always has and I expect he always will. The redemption of our dead friends, of our progenitors who never knew the Gospel; the resurrection of the dead to come forth clothed in immortality and eternal lives, will all be brought about through the Gospel. What, all the human family? Yes, pretty nearly all. It is a great undertaking; the Lord is susceptible to great undertakings. He undertook to people this earth with spirits that were begotten in heaven and who dwelt in his presence. Consider that undertaking for a moment, and perhaps it will be found to be as vast as our comprehension is of the redemption of the dead and the accomplishment of the resurrection of the dead. He is capable of great enterprises of this kind. And just as sure as he brought forth man upon this earth, organizing it for them to dwell upon, so sure will he bring them forth again in the resurrection. I do not know that one is greater than the other; however he is capable of accomplishing all. I have heard people talk about the utter impossibility of bringing about the resurrection of the dead. We read there is nothing impossible with God. I am quite sure of it in this respect. We see how natural, how easy it is to bring forth the great work of peopling the earth; and I see no reason why the other should not be

just as easy for him to do as this seems to us. He has all time and eternity at his command; the heavens are full of days, and the work will continue onward when you and I rest and sleep in the dust. There is something to be done, we have the opportunity and blessed privilege of laboring in the cause; and it is well for us if we do it while the day lasts, for "behold the night cometh wherein no man can work." Therefore we should be dilligent in the performance of our duties, divesting ourselves of the errors and traditions we have imbibed, and which are in opposition to truth and righteousness according to the revelations of Jesus made known to us in this our day and generation. We should control ourselves; our passions are given to us for a good and wise purpose, not to be our masters, not to be given way to, allowing ourselves to quarrel, to speak harsh and unkind words and to mistreat our wives and children as some do. Our passions are implanted within us to give strength and energy of character, to serve a good and wise purpose; and it is expected that we hold them in proper subjection, instead of allowing them to master us. No man is able to control or is fit to govern, even a family, unless he can govern and control himself.

Let us give heed to the requirements of heaven, and perform them regardless of the consequences, trusting in God who will sustain even to the death. If we have to meet obstacles, what of it? "Though he slay me, yet will I trust in him," let this be the word in the heart and mind of every man and woman before the Lord. Because we know he is the wise giver of all good things, the wise controller of all events who does all things well. Let us put our trust in him, and go forward in the righteousness of the God of our salvation, in the performance of the work allotted to us his Saints upon the earth. If we do this and endure faithful to the end, great will be our rewurd; and great is our reward as we pass along. It brings peace of mind in the assurance that we are doing the Lord's will, and taking that course which is pleasing unto him.

That the Lord may add his blessing unto us while we sojourn in the earth, and at last save us in his kingdom is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT A SPECIAL CONFERENCE HELD IN BRIGHAM CITY, BOX ELDER COUNTY, FOR THE PURPOSE OF ORGANIZING A STAKE OF ZION IN SAID COUNTY, ON SUNDAY AFTERNOON, AUGUST 19, 1877.

(Reported by Geo. F. Gibbs.)

THE LORD'S SUPPER—A WORD TO MOTHERS—THE SACRAMEENT IN SABBATH SCHOOLS—HISTORY OF SOME THINGS—YOUNG MEN TO PRESIDE—HOME MANUFACTURES.

Previous to attending to the business to be presented to the congregation this afternoon, I feel to exhort the Latter-day Saints before me to try to realize the sacredness of the ordinance that is now being administered to them, which was introduced by our Savior, that his disciples might witness to the Father that they were truly his followers. On the last time that our Lord met with his disciples, previous to his being betrayed, he administered to them the sacrament. Instead of eating as at other times, he took the bread and blessed and brake it and gave to his disciples, saying to them that he should require of them to meet together to break bread in remembrance of his body, that would suffer for them and for the sins of the world. So when he had blessed and broken the bread, he administered the same to them, saying, "take, eat; this is my body." When his disciples had eaten, he then took the cup of wine and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." He came here to redeem fallen man, he being the heir of the family that receive bodies on this earth, that they, through obedience to his requirements and commandments and the ordinances of his house; may be sanctified and prepared to return unto the presence of the Father and there sit down with Jesus, where he will administer to them again in fulfillment of his saying to them, "I will not drink, henceforth of this fruit of the vine, until the day when I drink it anew, with you, in my Father's kingdom."

I would exhort my brethren and sisters to receive this ordinance every Sabbath, when they meet together, as is our practice; not following the customs of others, for with some denominations this is administered once a month, with others once in three months, with others never, they not believing in outward ordinances. This is the way with the Christian sects; they teach that portion of the Bible which seemeth right unto them and add such doctrines, views and opinions as suit their own creeds.

We are in the habit of partaking of the contents of the cup each Sabbath when we meet together, and I do pray you my brethren and sisters to contemplate this ordinance thoroughly, and seek unto the Lord with all your hearts that you may obtain the promised blessings by

obedience to it. Teach its observance to your children; impress upon them its necessity. Its observance is as necessary to our salvation as any other of the ordinances and commandments that have been instituted in order that the people may be sanctified, that Jesus may bless them and give unto them his spirit, and guide and direct them that they may secure unto themselves life eternal. Impress the sacredness of this important ordinance upon the minds of your children. Many of you who are aged, have witnessed the strength and power of tradition, whether it be correct or false. The power of tradition upon the minds of the inhabitants of the earth is most potent, I might say it is almost almighty. We know the way of life, we have the keys of life in our possession; and if we do not take the pains to train our children, to teach and instruct them concerning these revealed truths, the condemnation will be upon us, as parents, or at least in a great measure. We do not want this sin to rest upon us; we want the people, each and every one to understand their duty and then discharge that duty fearlessly, without favor or hope of earthly reward, having in view the doing of the Father's will alone and the receiving of the heavenly reward.

Let me here call the special attention of the mothers to what I am going to say: If you mothers will live your religion, then in the love and fear of God teach your children constantly and thoroughly in the way of life and salvation, training them up in the way they should go, when they are old they will not depart from it. I promise you this, it is as true as the shining sun, it is an eternal truth. In this duty we fail; we do not bring up our children in the way they should go, or there would be no turning away, wandering here and there from the society of the Saints. We let our children do too much as they have a mind to; if they want this or that their wishes must be gratified; if they want to go here or there, the mother, in very many instances, is too ready to urge upon the father directly or indirectly, the necessity of accommodating the young mind to the path of folly.

By some it is very well understood that in the days of ancient Israel while in the land of Palestine they were not blessed so profusely as we are with the crystal streams from the mountains. They were in the habit of drinking a great deal of wine, and among the few who have continued to inhabit that land, this habit I belinve has been kept up to the present time. It is a wine country. But the Lord has said to us it mattereth not what we partake of when we administer the cup to the people, inasmuch as we do it with an eye single to the glory of God; it is then acceptable to him. Consequently we use water as though it were wine; for we are commanded to drink not of wine for this sacred purpose except it be made by our own hands.

In some of our wards and settlements the administering of the sacrament has been introduced in the Sunday schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school and receive the proper instruction with regard to their faith. After the Sunday school is over, let the parents take the pains to bring their children to meeting. This would be very pleasing to me. An idea seems to have gone abroad among the parents, and consequently descends to the children, that when the little ones have been to Sunday school, the remainder of the day is for them to

enjoy themselves the best way they can. No more duties, no more obligations to attend meeting. They have been to the Sunday school and the mothers and probably the fathers think this is sufficient. But if we do our duty, each and every one of us, and as communiies, and perform the duties required of us, we will see that our children attended all the preaching meetings and meetings for instruction, which it is proper for them to attend, where they, as well as the parents can be taught pertaining to God and to his religion on the earth, for the salvation of the human family. If my brethren and sisters will accept of this exhortation and try to carry it out in their lives, my heart will say to them, "God bless you, peace be with you, love be multiplied upon you."

We will now attend to the business before us pertaining to the organization of this Stake of Zion in this county of Box Elder. When the people are fully organized we shall expect them strictly to attend to the duties devolving upon them. Brother Franklin D. Richards, in his remarks has drawn out the thread of the organization of the Priesthood and the duties devolving upon the Bishops and upon the Priests, Teachers and Deacons in advancing the faith of the Gospel and seeing that there is no iniquity among the people. We expect this will be carried out. There are many things wherein the people will need instructing, they will receive these instructions from time to time, adding instruction to instruction with regard to the faith, ordinances and commandments of the house of God; our faith in the religion we possess or hope to possess, and in the faith we should possess in the name of our Savior and through him in the Father. And we expect to see an exhibition thereof that will be brighter, that will be more beautiful, more permanent and lasting throughout all the organizations of the Stakes of Zion, than we have heretofore seen. We have a multitude of traditions to overcome, and when this people called Latter-day Saints will be free from these traditions, so that they can take hold of the Gospel and build up the kingdom according to the pattern, I am not able to say; but I hope the time will soon come. I can say I am encouraged, I think there is an improvement, I can perceive a growth in the knowledge of God among the Latter-day Saints. And yet I see many old members of the Church, fathers in the Church and kingdom of God, of long standing, who have been teachers and have been taught, and have exercised themselves in the different duties of the Priesthood, and also in municipal affairs among this people, to direct, to counsel; and yet they seem to have no brightness within them concerning the Priesthood; no knowledge with regard to the dealings of God with his children. We see this; but still on the whole there is an increase of faith, of knowledge, of wisdom, of understanding. When we get to understand all knowledge, all wisdom, that it is necessary for us to understand in the flesh, we will be like clay in the hands of the potter, willing to be moulded and fashioned according to the will of him who has called us to this great and glorious work, of purifying ourselves and our fellow-beings, and of preparing the nations of the earth for the glory that awaits them through obedience. Here is mystery, here are the hidden mysteries that God has reserved for the latter times, and they are coming forth; the work we have upon us is an immense one, it is great, powerful and divine; it is an almighty work. And with regard

to the conduct of this people—if an angel should come here and speak his feelings as plainly as I do, I think he would say, "O, Latter-day Saints! why don't you see, why don't you open your eyes and behold the great work resting upon you and that you have entered into? You are blind, you are stupid, you are in the dark, in the mist and fog, wandering to and fro like the boat upon the water without sail, rudder or oar; and you know not whither you are going." But we run first this way, and then that way, turning here and turning there, strewing our ways to strangers and doing that which we should not do. I will refer to a little incident.

I used to travel this road running through here several times during the season. I recollect, not many years ago, there was a little gold found in Montana. The inhabitants of Utah, called Latter-day Saints, took everything that the Lord caused the earth to bring forth that they could pack in their wagons, and carried it away to those who would not even speak a good word for them. Brother Staines referred to and related facts to us yesterday. He told us that there were a great many reople in these mountains, and a great many had been here, who had become acquainted with this people, whom they acknowledged to be an industrious and honest people; that some had said to him they would rather trust themselves with the people of Utah than any other community, feeling safer with them. But when the hue and cry was raised that the "Mormons" were rising against the law, and against the rules and regulations and all that is good pertaining to the society of this great republic and were in open rebellion, where could be found the man to open his mouth or to write a word saying, "This is false, it is not true." Did you find or hear of any such men? But very few, and they will be blessed for so doing. Are we at all astonished at the silence of the great majority under such circumstauces? No. It has always been so; it is so now, and will continue to be so; for there is no union, no affiliation, no fellowship between Christ and Baal. Baal will fight the Savior, the enemy will fight against the law of God, and he will never give up the contest until he is taken and bound and cast into "the bottomless pit." And these honorable men, these good men who with their familiee have received the blessings from the hands of this people; those to whom we have given our substance, our flour and breadstuffs, our money and whatever we had, were there any of them who opened their mouths in justification of the innocent, the pure and good, and denounced the falsehoods and the slanders of those that raised the cry against us? If there were any I do not know it. But they say to the liars, "Lie on about those "Mormons,' we like to hear it." Whilst on the other hand these Latter-day Saints are giving everything that the Lord bestows upon them just as fast as they receive it; not resting satisfied until they hand everything over to the laps and hands of our enemies. A great many will say, "But we are not your enemies.. Why then do you not speak out and tell the truth about us?

Regarding the brethren carrying their substance north to Montana, I will say I knew a man who undertook to head off all this, by trying to organize the Elders of Israel into a society to raise an influence by which they might control the northern market; but no, they rebelled against it. But what I was going to mention, go into the northern settlements, and you would see the

wagons by hundreds and thousands hauling off the provisions to those who would never speak a word in our favor. Yes, we are generous enough to feed them, and clothe them, and give them money. And then, when the enemy would raise persecution against the Latter-day Saints, they can sit and laugh at it. All the merchants among us we have made rich. Do you know of any that brought money here? If you do, you know more than I do, and I think I am as well acquainted with them as any one. Who brought capital here and spent that capital? They came here poor, and made their capital, but they never lifted their voice in behalf of any one; but they laugh and sheer around the corner and in their sleeve when they see the storm of trouble coming upon the Latter-day Saints. I will not tell their doom, they will find it out quick enough; a good many have found it already. Our persecutors too who die, and they keep dying, their end is sorrow, both priests and people.

There is a good deal of money spent; I know of one man who spent many thousands of dollars trying to organize the Elders in such a manner that they could hold the control of the market. But no. Wild as the deer upon the mountains, running by day and by night, oft-times under the shades of night, to get away from this and other towns, lugging off the blessings that God had poured into their laps. We have counseled the people to save their grain. Supposing we had a few million bnshels of grain on hand, would it do us any hurt? To say the least, we certainly might as well have kept it, for we got nothing for it; we did not even pay for the transportation of our substance.

Will famine come? Yes! Will plagues come? Yes! Will distress come upon the nations? Yes, and upon this nation, and that, too, before a great while. When they made war upon us some eighteen years ago, how it pleased and tickled the masses who thought that now destruction was to overtake the Latter-day Saints. I told many, and sent word to Congress saying, that it would prove the opening wedge for the struggle of war between the North and South. But some gentlemen took the liberty of saying, time after time, "No, no, that cannot be." Said I, "It will be so, and I tell it to you in the name of Israel's God." And when the press delight in publishing such falsehoods about the Latter-day Saints as they have done, and the people delight to read them, you will see real trouble crop out in and among themselves. Is there power enough in the Federal Government to put down mobocracy. No! And it is a truth that they whom the Lord makes weak are weak indeed; and those whom the Lord makes strong are strong indeed. Strength was given to the North in the last struggle, and the South suffered extremely. But the time will come when the North will be weaker than the South was, and they will have no power to muster their forces against the tide of folly that will come upon them, that they bring upon themselves, and they themselves must receive the results.

But say the Latter-day Saints, "How are we living?" If you were to hear an angel talk to you, and tell just what he sees and understands, you would say, that is as sharp preaching as brother Brigham's; his words are sharper than brother Brigham's. And they would be. And still we are improving a little; but oh! what improvement

we have yet to make in order to acquire such victory over ourselves as to bring ourselves into perfect subjection to the law of Christ. Let us take heed, and teach our children by precept and example to love and serve the Lord. What a glorious sight was presented to us yesterday on our arrival at your depot, to witness the hosts of children that lined the side walks. You have here in this little city the buds, the beginning of a nation. Be careful my brethren and my sisters how you conduct yourselves. See that you bring yourselves in subjection to the law of Christ, and then teach your children in the spirit of love and affection the way of life, so that they will not stray away from you, becoming heady and high-minded, wandering after the foolish fashions of the world, the pleasures of the world; but let them make their delight in that which is virtuous and true, for this is more pleasurable than all the vanities of the world. Real wisdom is real pleasure; real wisdom, prudence, and understanding, is real comfort.

(The Presidency of the Stake were then unanimously elected—namely, Oliver G. Snow as President, and Elijah A. Box and Isaac Smith as his counselors, who also received their ordinations. Elder William Box was ordained a Patriarch. The names of the members of the High Council were presented, and that of the President of the High Priests' Quorum, together with the names of the Bishops of the several Wards, all of which were unanimously sustained. The President then continued:)

I have a few words to say to the Latter-day Saints concerning these young men we have called to preside over the people of this Stake of Zion. They are young—they have not the experience that older men have; but if they do not possess more wisdom than a good many of our old experienced men, I am sorry. There are a good many that do not profit by the experience they have got, they do not know how to do so. I want to tell you the reason why we have made the selection of brother Oliver G. Snow to preside here. He is the son of brother Lorenzo Snow, who has hitherto presided here. By appointing brother Oliver to this position, I think he will be under his father's care, and where he can get the wisdom his father possesses. And I will say to the credit of the people here, they have done well. And brother Lorenzo Snow, who has had charge of you, has set the best example for the literal building up of the kingdom of God of any of our presiding Elders. There is one man in the South who I think will come up to this standard, and continue on. But brother Snow has led the people and gudided them and counseled them in the way that they should go, apparently without their knowing anything about it, until he got them into the harness; and I like this very much.

Our motive is to make every man and woman to know just as much as we do; this is the plan of the Gospel, and this is what I would like to do. I would like all the Latter-day Saints to come up to this standard, and know as much as I do, and then just as much more as they can learn, and if they can get ahead of me, all right. I can then have the privilege of following after them. If they keep up close to me, so that they will understand as I do the workings of the Spirit, they will do a good deal better than they do now. But the beauty and excellency of the wisdom that God has revealed

to us is to fill everybody with wisdom, bringing them up to the highest standard of knowledge and wisdom, purifying us and preparing us to enter into the highest state of glory, knowledge and power, that we may become fit associates of the Gods and be prepared to dwell with them. This I say is the beauty and glory of the great knowledge that God has revealed unto the Latter-day Saints. You may ask in what particular? In every particular. For the knowledge men possess of every science, every art, every study there is, and every branch of mechanism known to men, they are indebted to the Lord. True men may have been taught it by his fellow man and he may have discovered much himself; but all originated with God our Heavenly Father, through his agents to the children of men. The faith and philosophy of our religion comprehends all things, believes all things, hopes all things, and I wish I was able to say a little better than I am, endures all things. But we must endure all things that we cannot help, enduring patiently until we are counted worthy to be free.

I want to say this with regard to brother Oliver G. Snow; virtually we leave brother Lorenzo to overlook you. Can you understand this? If you cannot you cannot see as I do. Brother Snow has exhibited splendid talent in what he has done towards making this people self-sustaining. Shall I give you my ideas in brief with regard to business and business transactions. Here for instance is a business man, a merchant, comes to our neighborhood, with a stock of goods; he sells them at from two to ten hundred per cent. above what they cost. As a matter of course he soon becomes wealthy, and after a time he will be called a millionaire, when perhaps he was not worth a dollar when he commenced to trade. You will hear many say of such a person, what a nice man he is, and what a great financier he is! My feeling of such a man is he is a great cheat, a deceiver, a liar! He imposes on the people, he takes that which does not belong to him, and is a living monument of falsehood. Such a man is not a financier! The financier is he that brings the lumber from the Canyons and shapes it for the use of his fellow man, employing mechanics and laborers to produce from the elements and the crude material everything necessary for the sustenance and comfort of man; one who builds tanneries to work up the hides instead of letting them rot and waste or be sent out of the country to be made into leather and then brought back in the shape of boots and shoes; and that can take the wool, the furs and straw and convert the same into cloth, into hats and bonnets, and that will plant out mulberry trees and raise the silk, and thus give employment to men, women and children, as you have commenced to do here, bringing the elements into successful use for the benefit of man, and reclaiming a barren wilderness, converting it into a fruitful field, making it to blossom as the rose; such a man I would call a financier, a benefactor of his fellow man. But the great majority of men who have amassed great wealth have done it at the expense of their fellows, on the principle that the doctors, the lawyers and the merchants acquire theirs. Such men are impositions on the community, and they ought to be taken and put to some honorable labor such as raising potatoes, raising grain, cattle and sheep, and performing other useful and necessary labors for the good of mankind. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, SEPTEMBER 9, 1877.

(Reported by Rudger Clawson.)

DIFFERENCE BETWEEN THE SAINTS AND THE ANCIENT APOSTLES AND DISCIPLES—THE QUORUMS OF THE PRIESTHOOD WILL CONTINUE TO GO FORWARD—THE SAINTS ARE CALM AND UNDISTURBED.

While Elder Richards was addressing us, a certain Scripture presented itself somewhat forcibly to my mind, that I will call attention to, as an illustration of the difference existing between us at the present time, and the condition, feelings and spirit of the Apostles and disciples of Christ at the time of His crucifixion.

The students of the Bible are aware how the feelings and faith of the disciples anciently centered in Christ, with the expectation that he was at that time to restore Israel to the possession of their promised inheritances, and establish himself upon the Throne of David for ever, aud that the kingdom which he came to establish, was not only to be spiritual but also temporal in its character. And notwithstanding the many plain sayings of the Savior, pointing at his death and his resurrection, and the work He came to perform for the redemption of man, there seemed to be a veil over their hearts that they comprehended it only in part. When He was taken and crucified, that veil still covered their minds. Notwithstanding that on the morning of His resurrection, the holy women reported to His disciples that they had seen Him and that He was verily risen, they could not seem to sense it. When two of their number traveled out into the country the same day, Jesus overtook them, and they knew him not, and they related to Him what had happened, adding that they had expected that He was the one who should have redeemed Israel. Then He began to expound unto them the Scriptures, and show unto them that it was necessary for Christ thus to suffer, to fulfill the words of the Prophets. Yet even these two, after hearing Him and His explanation of the Scriptures, returned and reported to the rest of the disciples what they had seen and heard, and even these could not dispel the doubts from the hearts of the disciples or take off the veil from their minds. Still they hesitated; still the vision of their minds was not fully open to comprehend the true nature and character of His mission and their own true calling. Finally, after a day or two, and the depth of their grief and mourning began to subside a little, Peter says to his brethren: I propose to go a fishing. John says, I go with you; and so one after another they who had followed the

occupation of fishermen before they were called to be Apostles, concluded they would turn again to their former occupation and go fishing. They tried it, but the Lord did not bless them in their labors. They toiled all night, but the fish would not come, and they caught nothing. In the morning a voice called to them from the sea side, saying, "Children have ye any meat," and they answered Him, "none." Now, said He, "cast your net over on the other side of the ship." They cast their net on the other side of the ship, straightway, and their net was full of fish, so much so that they could not bring it into the ship, and they were under the necessity of rowing to shore and drawing the net after them. But about this time, a thought penetrated Peter's heart that this was very much like the many deeds of Jesus; this was like one of Jesus' miracles, and straightway he cast a look toward the shore and exclaimed to his brethren, "Truly it is the Lord." Then his faith and hope revived, and such joy filled his bosom that the impetuosity of his nature led him to leave the ship; he could not wait its progress to the shore but plunged into the sea, to meet his Lord. You remember what followed; Jesus knew they were hungry, and had breakfast prepared for them; he did not wait for their seine of fish to be brought ashore and cooked, but when they arrived he had it cooked, and the fish ready, and he invited them to sit down to breakfast with him. No one durst ask him who he was for by this time, God had opened their eyes and they knew him. You remember the peaceful yet keen rebuke administered to Peter on the occasion, because he had forsaken the injunctions that he had previously received, and the commandment that had been given unto him, and turned his attention again to his fishing. After they had filled themselves with the fish and cakes, Jesus asked him: "Simon Peter, son of Jonas, lovest thou me more than these?" pointing to his fish. "Yes, Lord, thou knowest I love thee." "Then feed my lambs." Again the Lord says, "Simon, son of Jonas, lovest thou me?" "Yes, Lord, thou knowest I love thee." "Then feed my sheep." Again, the third time, Jesus asked, "Simon Peter, lovest thou me more than these?" Peter was grieved because the Lord asked the same question with renewed earnestness the third time, as if he doubted his assurance, and said, "Yes, Lord, thou knowest all things, thou knowest I love Thee." Jesus saith unto him, "Feed my sheep. Now you have tried your hand at fishing, Peter, and you see that when the Lord was not with you, you caught nothing. I called you from your fishing in the beginning, and said to you henceforth to leave your nets, and I would make you fishers of men." This reproof sufficed Peter the rest of his life. We have no account of his ever wishing to go fishing again, at least not to neglect the flock of Christ.

In the epistle which Peter wrote to his brethren in the latter end of his life, he refers very delicately to that period of his career, when as he says, in his own words, "We buried our hope with Christ, but thanks be unto God that it is renewed again by the resurrection of our Lord from the dead." The hope they had cherished seemed to have been lost when they buried him, but it was renewed again unto them by the resurrection of the Lord from the dead, and by his ministrations among them during a period of forty days after his resurrection, showing himself repeatedly and giving them instruction, telling them, at the same time, "not until I have de-

parted from you will the Holy Ghost come upon you and endow you with power from on high, revealing all things unto you which the Father hath prepared; but if I go away the Comforter will come, and he will guide you into all truth and show you things to come.

It is interesting to reflect upon and contemplate the influences and surroundings of the early disciples and the manner in which the Father performed his works in their midst and after the resurrection of the Savior; how their eyes were opened to see and comprehend the true nature and character of his mission upon the earth; the true nature of his kingdom, and the work which he was sent to perform, in which they were his helpers and fellow workers; called and ordained to the holy Apostleship, to be his witnesses in all the earth, to bear witness of him and baptize those who believed in the name of the Father, Son, and Holy Ghost, teaching them to observe all things which he had commanded them. It seemed wise in the providences of God to conceal it, measurably, from their minds until after his resurrection from the dead. His last entrance into Jerusalem, when he rode upon the foal of an ass, and the believers spread their garments and palm branches in his pathway, for him to ride upon in token of the great esteem and respect they cherished for him, and their assurance that he had come in the name of the Lord, to establish the Throne of David and redeem Israel from the oppression of the Gentiles and the bondage that was upon their necks as a people; and they cried "Hosannah, blessed is he that cometh in the name of the Lord," while some of the over-righteous ones or those who thought they were making too much ado about him were rather inclined to rebuke them and asked Jesus to rebuke them and tell them to be quiet. His answer was, "If these should hold their peace the very stones will cry out," as much as to say, it is the Father in them that is crying. It was the promptings and inspiration of the Almighty that were moving the hearts of the people to call the attention of all Judea and Jerusalem, and all the people around about, that their eyes might see and their ears might hear and all the people know him who cometh in the name of the Lord, riding upon the foal of an ass, according to the predictions of the ancient Prophets. He would not rebuke them, but let the spirit flow; let their mouths utter praise; let them show their respect; let them show their respect, and do honor to him whom the Father had sent. And all this that when he should suffer, and the curtain should drop, and he should be executed, the Lord should cause the sun to be darkened, and the earth to quake, and the vail of the Temple to rend, that all Israel might have a testimony and an assurance that the Son of God was suffering.

Those who are familiar with the early history of the Latter-day Saints, with the life, career and death of the Prophet Joseph Smith, with the scenes that surrounded the people at that time, and the mighty strides that he seemed to take in the last years of his life; the force with which he seemed to push forward the work that was upon him, and the feeling that hurried him forward to confer upon the Apostles and a few others the keys of the Priesthood and the Holy Endowments, which God had revealed unto him, and his efforts to set in order all things pertaining to the Priesthood; also his communication on the powers and policy of the Government of the United

States, and the purposes of God concerning them, putting his name before the people as a candidate for the Presidency of the United States, and the recommendations which he made to save them from the civil war that has since overtaken them, the results of the slavery question, that was agitating the nation, all these great and important subjects were kept prominently before the people, and while the Elders and people of Israel labored diligently to carry out his teachings and execute his plans and designs, he stepped behind the vail almost as suddenly and unexpectedly, to the people, as did Jesus when he was crucified. I repeat, it was almost as sudden and unexpected to the vast body of this people as the crucifixion of Jesus was to his disciples, who were looking for him to be placed upon the throne of his father David, to rule and reign over the House of Israel.

The Apostles of this dispensation did not, however, leave the work of the ministry to which they had been called, and go a fishing; but there were some in Israel who seemed to have buried their hope with the Prophet Joseph. And it has been said of some that they died with him; and though they continued to live years after, yet their faith and hope seemed to have died with him. Not so with President Brigham Young, and the Apostles that were with him. They were mostly abroad ministering in their calling, but two or three of them were at home. Among the latter number was Elder John Taylor, who is with us to-day, as you who are familiar with the early history of those times are aware. He and Elder Willard Richards were with the Prophet Joseph and Hyrum, in person, when they were assassinated, and John Taylor received four balls. The rest of the Twelve were abroad attending to their ministry, holding Conferences in various parts of the country, nor did they leave those labors and turn again to their former occupations as did Peter and his brethren. A profound sensation was produced among all the Latter-day Saints throughout the world, and among their enemies, many of whom loudly condemned the shocking manner in which their death was accomplished. Time will not permit, nor does it appear to me a suitable time to dwell upon it; but great was the impression produced throughout the land. Deep was the sorrow and mourning, and the query arose in the minds of many, what shall be the result of these things? Especially among that class whose hopes seemed to have been buried with him, whose faith seemed to have been centred in him; who did not look beyond him.

But the response of the Spirit to those whose faith centred in God was this: The Prophet Joseph has organized the quorums, has set in order the Priesthood, and conferred the keys and powers thereof upon his brethren, and said to the Twelve Apostles, "Upon your shoulders shall rest the burden of this kingdom, to bear it off in all the world. The Lord is going to let me rest." His words were before the people, and in the hearts of those who were living and walking in the light of the Holy Ghost, whose faith reached beyond the Prophet Joseph, and looked to the source from whence he received his power and influence.

We have often heard our late President, Brigham Young, who was President of the Twelve Apostles by seniority, and who had been placed there by the voice of his brethren, to preside over his quorum, which had also been confirmed by the Lord, say that he was attending a

Conference in Petersboro, New Hampshire, when he heard of the Prophet's death. The query arose in his mind: Where now rests those keys of the holy Priesthood which the Prophet Joseph received and revealed unto us? Where now on this side of the vail are those keys deposited? The answer came to him by the Holy Spirit resting upon him with a power and influence and peaceful assurance which caused him to bring his hand to his thigh with the utterance, "They are here. They are here!" The voice of his brethren responded, and the echo reverberated not only among the Apostles, but among the Seventies, the High Priests, the Elders, Bishops, Teachers, Deacons, and all the people. They are here, with brother Brigham, with his brethren the Apostles, who have been called and charged by the Prophet Joseph with the duties and responsibilities of bearing off this kingdom and building it up, and setting in order and regulating the affairs thereof in all the world. This revelation of the Spirit to our beloved President, Brigham Young, on that occasion, and which also rested upon his brethren, and was diffused among all the people and responded to with such universal voice, sentiment and feelings, was not a fresh call, a new revelation, but it was bringing to their minds one previously given, refreshing their minds and understanding in the word of the Lord that had been spoken unto them through the Prophet Joseph himself, making more fully and clearly than ever, those words that had been previously spoken to them, the charge that he gave to them to bear off the work which now rested upon their shoulders. From that day until the present time has this revelation been clear and prominent before the people, and in their hearts, and in the mouth of President Brigham Young. How often has he said, "Joseph is still my leader; he is still my President; he still bears the keys before me. I am still following after him to carry out his counsel, to accomplish the work of which he laid the foundation, under God. I am still as he appointed, an Apostle to bear off this kingdom, to bear witness of the work which God by him did accomplish, and to carry it forward by the power of God and the help of my brethren and fellow laborers, and I am still an Apostle and President of the Twelve Apostles."

But the Lord signifies to me that these Quorums of the Priesthood shall go forward in their respective spheres of labor, and as one passes beyond the vail, following his file leader, the next Apostle will follow after, treading, as it were, in his footsteps, to bear off this kingdom. The work is of God and not of man, and no number of martyrdoms or death, and no amount of persecution nor slaying of the Lord's anointed, can put a stop to it. How often we have heard it proclaimed that the keys of the Apostleship, which had been committed to men on the earth, together with all the keys of the Holy Endowments, and every blessing which the Lord has provided and promised to men in the flesh, are placed within our reach through the keys of this Priesthood, and that this Apostleship will continue upon the earth until it has accomplished that which the Lord has ordained and appointed, and until Israel shall be gathered, and the people be prepared for his second coming, and that, if one passes beyond the vail, another follows in his footsteps, and if persecution rage, and many witnesses of the Lord are slain, still he will preserve witnesses upon the earth, with the keys of that ministry and Apostleship to bear off the kingdom tri-

umphantly, and fulfill and accomplish all that the Lord has predicted. These utterances have often been made in our hearing, within the last thirty-three years, since the death of the Prophet Joseph, and have become household words with those who have been alive to their calling and duties, and whose eyes and ears have been open to hear the word of the Lord and remember it. How calm and peaceful the spirit and feelings of Israel on this memorable occasion, when our beloved President, who has led the van for the last thirty-three years, quietly gathered up his feet and was gathered to his fathers. How different was the spirit and feelings of Israel on this occasion from the other occasion I have referred to, and from the Apostles and disciples of Jesus when He departed! It shows to our minds the education of the people, and their advancement in understanding and faith. It shows the stability of our institutions and their power over the feelings and hearts of the people. In every department of the Priesthood, in every branch of the Church, through all the Stakes of Zion, and in every department of our labor, there seems scarcely a ripple upon the smooth surface of the waters.

Last Sabbath, when a vast congregation of the people came from the east, west, north and south, and from this city and its suburbs, to pay their last respects to the honored dead, the quiet, the order, the silent and discreet feeling of resignation and peace that prevailed, should be a lesson to the Saints and a testimony to the world of the purity of faith that we have embraced, and the influence that had been exerted upon the hearts of the people by our departed leader, and his brethren who have been laboring with him. We find no confusion, no running to and fro, nobody dropping their tools or neglecting their labors, and nobody wishing to go a fishing. When we had finished the last sad rites, and completed what duties we owed to the honored dead, we found every one, on Monday morning, resuming his duties; business assumed its wonted course in every department of our public as well as our private labors. The Saints everywhere, as well as our Elders abroad, move forward in the discharge of their duties with calmness and serenity, with assurance that Brigham is still our leader. Joseph is still our Prophet, and Brigham is leader as much as he was in life, but not on this side of the vail—he has gone into another sphere, to engage in the labors of the Gospel with Joseph, Hyrum, and all the holy ones that have gone before in this dispensation, to assist them in rolling on the work of this dispensation among the dead, and prepare the way for the final consummation of all things spoken of by the Prophets, while his brethren on this side the vail tread softly and diligently after him, as it were in his footsteps, to move on the cause of Israel, and send the Gospel to the ends of the earth. What a commentary on the stability of the institutions of Zion! The power of that faith that we have received, the strength of that union, and the perfection of that organization which God has established among us, which gives us the re-assurance that instead of the cause of Zion weakening, it will gain additional power and strength; and the Priesthood that remain on this side, having lost a tower of strength in him who has gone, must exert themselves and their faith, and renew their strength in the Lord, and magnify their calling, that the work of the Lord be not hindered. That this may be the feelings and determina-

tion of every one of the Apostles, Seventies, High Priests, Elders, Bishops, and Presidents in Zion, and all the people, that we may strive more diligently to magnify our calling, until we meet again those who have gone behind the vail, where already there seems to be almost a majority of the early Apostles and first Elders of the Church, preaching the Gospel and preparing the hearts of those that receive it, while we who remain continue our labors in building the Temples of the Lord, and entering therein and officiating in the baptisms, endowments, and ordinances, and sealing blessings upon our dead, that the promises of God may be fulfilled which he has made, namely, that in this dispensation of the fullness of times He would gather in one all things that are in Christ Jesus, which are on the earth and which are in heaven, which may God grant and help us to accomplish, through Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SEPT. 16, 1877.

(Reported by Rudger Clawson.)

THE ROCK OF NEW (OR CONTINUED) REVELATION—INCIDENT IN REGARD TO P. P. PRATT—"ONE LORD, ONE FAITH, ONE BAPTISM"—THE WORK OF THE FATHER EXTENDS THROUGHOUT THE ETERNITIES.

Those who have listened to the discourse of Elder Woodruff and to the testimonies which he has borne concerning this work, must have been interested in his recital, in his explanations and in the doctrines which he has advanced, and which have special interest for the Latter-day Saints. If it were not for the new revelations received from the Almighty, this people called Latter-day Saints would not be in existence. If it were not that the Lord has revealed in great plainness his mind and will unto his people, they would not be an organization, neither would his Elders have gone forth bearing testimony of the truths of the everlasting Gospel. The rock upon which this Church is built, and the foundation stone thereof, is new revelation from God to men, and that revelation being of divine origin it must of necessity agree with the revelations which have already been given; hence, as he has said, the doctrines taught by the Prophet Joseph Smith, and the organization of the Church as he was directed to accomplish it, was all in perfect harmony with the truths contained in this book (the Bible). It can

not be otherwise and be what it professes to be. It made no difference to Joseph Smith whether he read and was familiar with every doctrine taught by the Apostles; he was under no necessity of framing his teachings therewith that there should be no difference between that which he taught, and that which had been taught, because the same spirit that revealed to the ancient Apostles and Prophets, and inspired them to teach the people, and leave on record their predictions and doctrines, taught him also and enabled him to teach exactly the same truths.

I remember hearing related brother Parley P. Pratt's first interview with the Saints at Fayette, Seneca County, where the Church was organized. Those of you who remember brother Parley know his familiarity with the Scriptures, especially with the prophecies. On that occasion he was called upon to speak; the Prophet Joseph was not present at the time. He brought forth from the prophecies of Isaiah, Jeremiah, Ezekiel and other prophets, abundant proofs concerning the work which the Lord had established through his servant Joseph, a great many of the Latter-day Saints were surprised that there were so many evidences existing in the Bible concerning this work. The Church had then been organized some five months, but the members had never heard from any of the Elders these proofs and evidences which existed in the Bible. And, if I remember correctly, he told me that Oliver Cowdery and the Prophet Joseph himself were surprised at the great amount of evidence there was in the Bible concerning these things. The Prophet Joseph was inspired of God to teach the doctrines of life and salvation, and he did so without reference to what the ancient prophets had said. I have heard President Young make the same remarks. He said that he never consulted the Book of Covenants, he never consulted the Bible or Book of Mormon to see whether the doctrines and counsels which he was inspired to give, corresponded with these books or not. It was a matter that gave him no particular concern, from the fact that he endeavored always to be led by the Spirit of the Lord, to speak in accordance therewith; hence these men have had very little care resting upon their minds as to whether their doctrines and counsels were in harmony with the doctrines and counsels of those who preceded them. It was for them to seek to know the mind and will of the Lord and comprehend his Spirit as it rested upon them, to speak in accordance therewith; and the doctrine that has been taught under the inspiration of that spirit will be found to be in perfect harmony with the doctrines which have been taught by men inspired of God in ancient days.

There are no two modes of baptism, there are no two methods of organizing the Church of Christ; there are no two paths leading into the kingdom of God our heavenly Father; there are no two forms of doctrine. "There is one Lord," as the Apostle Paul says, "one faith and one baptism." There is one form of doctrine, and when we all meet, (those of us who shall be so fortunate as to be redeemed and sanctified in the presence of our Father and the Lamb,) we shall find that our doctrines will precisely agree; our obedience will be of a similar character, we shall all discover that the doctrines that we have received and bowed in submission to are precisely the same doctrines, whether we were baptized into Christ

in America, in Asia, in Africa or any other part of the earth, and it will be found when we all come together, (that is the family of our heavenly Father,) that we have all received the same faith, the same doctrines, and have partaken of the same Spirit and the same gifts, the Spirit having rested down upon all alike according to his or her faith. If it were not so heaven would be full of clashing sectaries; it would be full of confusion, strife and division and every kind of contention; because the same spirit that characterizes men here, and that creates division and contention among them here, if they could reach heaven in the possession of it, as some claim they do, would turn heaven itself into a pandemonium, and make it no better than this earth so far as confusion is concerned. This is not the Gospel of the Lord Jesus; this is not the path that he marked out. He marked out a plain path and all the inhabitants of the earth must, if they ever come into the presence of the Lamb, walk in that path to the end, or they never can reach there. And the millions of the dead, to whom allusion has been made by brother Woodruff, they also shall hear of the glad tidings of salvation. And the unnumbered millions who have died without ever having heard the name of the Son of God, and without ever having known anything concerning the redemption which he wrought out for them; they who died in ignorance of the law will not, of course, be judged by or held accountable to the law, having never known it. This would be contrary to the justice, the eternal justice of our Father in Heaven, to hold any man or being accountable for the law which they violated without their first having been made acquainted with it, hence, if they die in their ignorance they will be judged according to the light they received. But will they forever, through the endless ages of eternity, remain in this ignorance? Certainly not. The work of our Father is not confined to this earthly existence, it extends throughout the eternities: it extends from eternity to eternity; it is without beginning and without end; it is as indestructable and enduring as he himself. But all of the sons of our Father who ever dwelt upon the earth, and his daughters also, will hear at the proper time and under the proper circumstances the glad tidings of salvation, the name of our Redeemer and the plan by which they can be redeemed and be exalted into his presence. There are several plain allusions to these doctrines in the Scriptures. Peter talks about them very plainly. The Savior himself allrded to the same idea when he spoke to the thief on the cross, when he said to him—"This day shalt thou be with me in Paradise;" when it is a well-known fact that he did not ascend to his Father in Heaven. But while his body lay in the earth his spirit went elsewhere, and was absent from that body. The Apostle Paul also alludes to it in the 15th chapter of his Epistle to the Corinthiana, and our minds have been set at rest by those glorious revelations and doctrines, because they explain to us the goodness, mercy and justice of our Father in Heaven, and enable us, who have received these doctrines and believe in them, to glorify Him as we could not if we believed these unnumbered millions that I have alluded to were condemned to endless perdition, without ever having a chance to be redeemed therefrom. It has always been a mystery to me, since I have been old enough to comprehend the truth,

how it is that men, with the ideas which they entertain concerning the Gospel, can reconcile their belief with the fact that our Father is a God of truth, a God of mercy, and a God of perfect justice. I do not wonder at men becoming skeptical in view of the ideas which prevail in the so-called Christian world. A man must, in some instances, throw away his feelings and reason, and surrender his judgment, and accept the theories which prevail upon this subject, without reasoning and without questioning, in order to flow along with the orthodox stream. This is the only way in which many do, to go along without difficulty. But if the Gospel was taught in its plainness and in its fullness, and if men and women understood the Gospel as it is, there would be nothing that would be in contradiction to those truths to which I have alluded; but all would be harmonious therewith, and everything would tend to increase the faith, strengthen the love, and heighten the feeling of admiration in the breast of the human being in contemplating the character of our Father in the light of the plan which He has revealed for our salvation from the power of sin. And this is what the Gospel (or as men choose to call it in these days "Mormonism") has done for us. It is this that has enlightened this people; it is this that has gathered them from the nations of the earth, and has enabled them to submit to the privations and persecutions that they have had to contend with; and it is this that will carry them forward, until they are brought back into the presence of our Father in Heaven.

I pray that the blessings of the Lord may rest upon the people, and that the revelations of the Lord Jesus may be in their hearts, and in their souls, to guide them in that path that will bring them back into the presence of our Father, which I ask in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SEPT. 23, 1877.

(Reported by Rudger Clawson.)

ACTIONS SHOULD HARMONIZE WITH PROFESSIONS — "MORMONISM" A SYSTEM OF POWER—ALL THE FAITHFUL ARE ENTITLED TO REVELATION—LEADING MEN BUT AS INSTRUMENTS IN THE HANDS OF GOD.

I have listened with a great deal of pleasure to the remarks which have been made by our brethren, and the instructions which they have given unto us upon the principles of the Gospel. The interesting

remarks of brother Brigham Young must have appealed very strongly unto all of us, and impressed us with their truth. First, he has said if our professions are greater than those of the rest of the world, and if we testify that we have received truths in advance, and authority greater than that possessed by others, our lives should correspond with our professions, or we can never justly expect that we will receive any greater reward than they; and this is a truth that should be taken home to the hearts of all the people who are called Latter-day Saints. The Lord requires of us that our acts, and that our desires, and that all our labors shall be in harmony with our professions, and that when we testify that we know that God lives, and that he has restored the everlasting Gospel to the earth, in its primitive simplicity, purity, and power, with the authority to administer in the ordinances thereof for the salvation of the children of men,—that making these professions and bearing these testimonies, we should exhibit in our lives the fruits of the glorious doctrines and truths that we profess to have received. In no other way can we truly bear testimony to the veracity of these things. "A tree is known by its fruits; a good stream does not send forth bitter waters; men do not gather grapes of thorns and figs of thistles." And so with us and the rest of mankind. When we profess to have received the truth, we should exhibit the fruits of that truth in our lives. When we profess to have received the everlasting Gospel and the Spirit of God, we should rejoice in the gifts of that Spirit. We should live so as to enjoy them, and in times of trial, of difficulty, of perplexity, and of affliction, we should exhibit a self-control and power and strength that might be expected from a people situated as we are, and having the blessings that we enjoy. Do the Latter-day Saints exhibit these fruits as they should? In some respects they are to be seen, and in others they are not so fruitful as they should be. There is an abundance of room for improvement on our part. There is room for an increase of exertion and an exhibition of greater faith, as a people, than we have ever yet exhibited. The Lord is ready, according to our own testimonies, to pour out upon us every blessing that we need. Are we sick? Are any of our households sick? What is the privilege of the Latter-day Saints according to our doctrines, according to the teachings of these books (the Bible and the Book of Mormon), and according to our own belief? It is our privilege to exercise faith in the name of Jesus Christ, to have the sick, where not appointed unto death, restored to life. This is the privilege of the Latter-day Saints, the privilege of every faithful man and woman in the Church of Christ upon all the face of the earth. If there be a misfortune impending that is fraught with difficulty, or disaster, or trouble of any kind, what is the privilege of those who are the servants and hand-maidens of the Lord Jesus Christ? It is the privilege, and has been the privilege in all ages of the world, according to the records that have come down to us, for those who live godly in Christ Jesus to have revelation concerning those events, that they may be prepared for them, and not be taken unawares. I would not give much for a religion that did not prepare me for events of that character; I would not think it the religion of Jesus Christ. I would not give much for a church, to me it would

have no attractions, in which God did not manifest his power, in which there were no evidences received of God's power and of God's ability to deliver in the hour of trial and difficulty. It is this which makes the Church of Christ, it is this which makes what men call "Mormonism," so attractive to me. It is because it is a system of power; it is because there are gifts connected with it; it is because I was told when a child that if I would be baptized for the remissions of my sins and repent of them, I should receive the gift of the Holy Ghost. It is because there are in this Church Prophets and Apostles, the gifts of revelation, of healing, and discerning of spirits, and all the other gifts, that were ever enjoyed by the ancient people of God. It is these gifts that make the Church of Jesus Christ a power in the earth, and that makes the teachings and doctrines of this Church so attractive to all the inhabitants of the earth who believe truthfully and sincerely the doctrines contained in the Old and New Testaments. It supplies the want that is felt by every honest heart, a yearning after a knowledge of God, a yearning after the things of God, and a yearning after that certainty that dispels all darkness and unbelief, and is a rock, which is like the rock of ages, upon which the foundation being built, the building is forever without fear of being shaken or overturned, when the storms and tempests shall beat upon it.

This is the secret of the union that has always characterized this Church of Jesus Christ, and yet we do not live up to our privileges. What is the privilege of the Latter-day Saints? Are the privileges of this Gospel confined to a few individuals? Revelations have been given to our departed President—President Brigham Young—but were the gifts, powers and qualifications of this Gospel confined to his person alone? Were they confined to his Counselors? Are they confined to the Twelve? Are they confined to the Bishops or to any other class in this Church? Certainly not. They are like the air we breathe; they are like the light that enlightens our understandings and gives light to our intellects. They are free to all who will live so as to receive them. There is none so old, none so learned, none so high, neither is their any so low, nor so young, nor so illiterate, unto whom these are denied. They are the free gift of God to all His children; to all who keep His commandments. They shall receive these gifts, and enjoy them if they will live so as to have them in their hearts, so that the Holy Spirit will bestow them upon them, and it is this also that causes this Church and this Gospel to be so delightfull, there is an equality about it. It is not, as I have said, confined to a few, but it is extended to all the inhabitants of the earth, who will place themselves in a position to receive it. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for this promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Even all. Whom does he call? Go preach this gospel to every creature, therefore every creature is called, at all times and in all generations througout the earth. None are excluded from its glorious benefits. It is therefore the privilege of every member of this Church to enjoy revelation for himself or herself, to know the mind and will of the Father, to know concerning the doctrine whether it be of the

Lord or whether it be of man, and I would not give much for a people or an individual who is destitute of this knowledge. Sooner or later unless they repent and feel after it, they will stand in slippery places, and when the floods come and the tempests beat upon them, they are in danger of falling away and becoming castaways from the Church of Christ; but the man who receives his knowledge from the Father, and the woman who can come to the Father in the name of Jesus and ask and receive for herself a testimony concerning this work, and concerning the government of God, in times of trial and dificulty, they are safe, because they know where their strength is and unto whom they can apply for light and guidance in the hours of temptation, trial and difficulty. They know then the voice of the true Shepherd.

My brethren and sisters let me address myself more directly to you upon this point. We have been bereft of our President. We have been bereft of the man who has stood at our head and guided us for thirty-three years, and we have learned to look upon him as the mouth-piece of our Father to us, but we ought, also, to have learned, as I have no doubt the majority of this people have learned, that he was but an instrument in the hands of God to accomplish the work entrusted to him, and that he being gone, the Lord will raise up and strengthen those who remain, and give them the power necessary to accomplish his work and carry it forward in the earth; and if they fall too, as they likely will, the column of humanity, the column of the Priesthood will still press forward, until all that the Lord has appointed to his people, he will accomplish on the earth, and Zion will be established and fully redeemed according to all the words of the Prophets. And further, it will cause us to draw nearer unto the Father and live so that we shall receive revelation from him for ourselves, that the knowledge of the Spirit shall be in our hearts, that the voice of the true Shepherd will be known to our ears, that when we hear it we will know it, that we cannot be deceived or led astray. This is the privilege of the Latter-day Saints, and the man and woman in this Church who does not live so as to enjoy this privilege comes short of being what he should be. It is these blessings that compensate for the falsehoods, for the contumely and for the persecution to which the Latter-day Saints are subjected. If it were not for these gifts and blessings our case would not be a very enviable one; but in possession of these blessings, and knowing for ourselves the truth, and understanding the will of our Father in heaven and rejoicing in the blessings of peace, quietude, union and love, such as cannot be obtained elsewhere, with those other gifts to which I have alluded—having these in our possession we can look calmly upon the efforts of the wicked. We can, without being afflicted in our souls, receive the persecution which they may seem fit to heap upon us; to have our names cast out as evil, to be accused of all manner of wickedness and crime. We can submit to these things cheerfully, knowiug that the day will come when these lies shall be swept away; when the will of the Father and the glorious light of truth will shine upon us, and we shall be vindicated in the sight of the inhabitants of the earth, in the sight of heaven and angels. This being our condition, we can rejoice under these circumstances, and look forth to the time when we shall receive the happiness and reward alluded to. Brethren and sisters, live so that each of you can go to the Father and ask and

receive from him the blessing that you need. He has said, "Cursed is he that putteth his trust in man, or maketh flesh his arm." Do not build upon man. Do not lean upon him, but lean upon our Father in heaven. Seek unto him; implore his blessing; ask for light and strength from him; humble yourselves before him, and confess your sins; be of a broken heart and contrite spirit, and he will visit you with his Spirit, and bestow upon you gifts such as you have never yet received.

That you may do this, and that we all may do it, that we may be eventually saved and exalted in the kingdom of our Father, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY, OCTOBER 5, 1877.

(Reported by Geo. F. Gibbs.)

THE SAVIOR AMONG THE NEPHITES—PRINTING OF THE BOOK OF MORMON—THE PRESIDENCY OF THE CHURCH—THE ANCIENT PRIESTHOOD— THE KIRTLAND TEMPLE.

I will read a few words of our Lord and Savior, at the time of his last personal appearance among the Nephites, or rather, the last account of His appearance in their midst, so far as the Book of Mormon has given the history.

"Write the things which ye have seen and heard, save it be those which are forbidden. Write the works of this people which shall be even as hath been written, of that which has been; for behold, out of the books which have been written, and which shall be written, shall this people be judged; for by them shall their works be knowu unto men. And behold all things are written by the Father; therefore, out of the books which shall be written shall the world be judged. And know ye that ye shall be judges of the people, according to the judgment which I shall give unto you, which shall be just; therefore, what manner of men had ye ought to be? Verily I say unto you, even as I am."

These words of our Lord and Savior, to the ancient Israelites of the American Continent, are written, not only for the benefit of the descendants of the Israelites, who inhabit the Continent, but also for the benefit of all people, that all might know something in relation to the authority that God bestowed upon His servants in ancient times. The Priesthood is not a delegated authority from heaven to be merely exercised in this life; it is a divine au-

thority intended to be exercised in the next life, as well as this: its exercise here is only the beginnig.

Before dwelling upon this subject, I wish to say to the Latter-day Saints, that I have been permitted by the counsel of the servants of God, to perform another but very short mission abroad, having left Salt Lake City on the 18th July, and returned again after about two months and nine days' absence, traveling, during this period of time, about thirteen thousand miles, by land and ocean. I feel very glad, and rejoice, that I have had this opportunity of going out once more among mankind abroad. Although my mission was not specially a preaching mission, to declare to the people the things of the kingdom of God, yet I endeavored, so far as opportunity permitted to bear my humble testimony among the people.

My mission, as is well known, was to go to England, for the purpose of printing the Book of Mormon, and the Book of Doctrine and Covenants, according to the phonotype system of Pitman. I will here state, that Pitman's system of phonetics has been changed and re-changed, in England, so many times, that it has finally and almost entirely dropped out of use in that country. Pitman still continues to publish a periodical in which he gives his present forms of type or characters, and present forms of spelling, but his paper is more particularly advocating the system of short-hand writing, or phonography, which is quite popular in England. By making inquiry, I found that one of the brothers, Benj. Pitman, in consequence of the numerous alterations that were being made, was disgusted, and came to America to see if he could establish a system upon a little different principle. A certain wealthy gentleman in our country became interested in the enterprise, and he, by will, advanced money to publish an extensive dictionary upon the phonetic principle. A little different alphabet was adopted in our country from that which was used in England. After examining these different systems, I concluded that, in some very few respects, they were all in error. These errors consisted mostly in the mode of spelling. Some have adopted one standard, and some another; and having examined the different systems closely and carefully, I finally concluded to accept the American phonetic alphabet, with the exception of two or three characters, and also to spell according to the American phonetic dictionary, with some slight alterations.

I made arrangements with a house in London to furnish the phonotype, and most of it had arrived in Liverpool, just as I was called home.

These preliminary preparations for printing were made just as fast as possible before learning the sad news of the death of our beloved President, which we received some seven hours after he breathed his last. A few hours later we received another telegram from the Council of the Twelve Apostles, instructing brother Joseph F. Smith and myself to arrange matters in Great Britain, pertaining to the European mission, and come home immediately. We have complied with the request.

We feel, with all our hearts, to mourn with the Latter-day Saints, in the loss of so great and good a man, as the President, who has led us, with marked success, for one-third of a century. He was the instrument, in the hands of God, of bringing the people forth, some 1,400 miles from the great Mississippi River, over wild, barren, and trackless plains, and locating us here, in

the great American desert. He has been the instrument, in the hands of God, of giving counsel and instruction for the numerous towns, cities and villages, through our mountain region; he has been foremost in the encouragement of home manufactures, and home industries; introducing at his own expense, much machinery into the Territory, so as to make the Latter-day Saints, as far as possible, a self-sustaining people; he has labored diligently during the last years of his life, to bring about a greater degree of union among the Latter-day Saints, in regard to temporal things. And near the close of his useful life, he was wrought upon by the spirit of God, and more especially on his last mission at St. George, to give counsel to the Twelve Apostles, to go into all parts of the Territory and more fully organize the people according to the revelations and commandments and institutions of heaven, as given by revelation, through the Prophet Joseph Smith. Having accomplished so great a work, in leading forth the people of God, in locating them here in these mountains, so far from what is termed civilization, and having redeemed the desert, established academies and school-houses, Tabernacles, and Temples, home manufactures and home industries, aud finally having organized the Saints into Stakes, appointing Bishops, and having them ordained, in all parts of our Territory, having fulfilled and completed the work, the Lord has taken him home to himself.

We heard this forenoon, respecting the Prophet Elijah; the Lord had a great work for him to perform; he lived to accomplish it, and he knew then that the time had come for him to depart and leave the children of Israel. He was taken up to heaven. The Prophet Brigham, too, had his work to perform; he lived to do it, and he has passed uway in peace, beloved by his people.

This is the second time in the history of the Church of Jesus Christ of Latter-day Saints, when the Twelve have stepped forward as the proper authorities, to bear off this kingdom, and to preside over the Church. Joseph was in our midst but a few years. The Lord called him to lay the foundation of this work; he gave him revelations before the rise of the Church. He ordained him and Oliver Cowdery to the Apostleship, giving them the authority, and power, and office, and Priesthood, to perform the things necessary in the future organisation of the Church, giving line upon line, precept upon precept, from time to time, to instruct the various Councils of the Church in regard to their several duties. He having performed the work, God required at his hands, was taken away; the Lord saw proper to remove him from our midst. The authority then devolved upon the Twelve, and upon the Priesthood of the Twelve. Another First Presidency was appointed about three years and six months after the martyrdom of Joseph. During that time the Lord was with the Twelve, in every duty, and a great work was accomplished, during that period, by them. The greater part of the Temple in Nauvoo was built by the Twelve, after the death of the Prophet. Endowments were given in that Temple, by the Twelve, while presiding over the Church. Sealings and blessings in behalf of the living and the dead, were performed in that Temple. All the ordinances necessary on that occasion were administered, under the Presidency and jurisdiction of the Twelve. And not only this, but the Lord enabled them to lead the people forth, through an unexplored country, to select a

location for them. Having done this, they returned in the latter part of the year 1847, to the camps located on the Missouri river.

I mention these things to show you, that the Twelve were not idle after the death of Joseph, but took the lead, and organized the camps of Israel, and presided over all the authorities in the midst of these camps.

In those days, some persons, ignorant of the authority of an Apostle, questioned the right of the Twelve to preside, but I would ask, what authority ever existed in the Church that the Twelve do not hold? I would further enquire, had the First Presidency any office that the Twelve had not? If they have, where did they get it? Do you know? Another First Presidency of the Church were organized, three years and a half, after the death of Joseph. If they held any higher authority, then they must have received it by direct communication from the heavens. But it is known that they received it by the voice of the Council of the Twelve, with all the authorities of the kingdom of God to back them up. We have been taught, ever since the Twelve were chosen, that they held all the power of the Melchisedec Priesthood; all the power of the Apostleship that could be conferred upon mortal man, Hence, when Hyrum Smith was taken out of the First Presidency and appointed to another calling, not to another office in the Apostleship, was it not the province of the Twelve to set him apart? It was, because they held that authority, that Priesthood, that Apostleship, that gave him the right to do this. By what revelation you may ask? I answer, by a certain revelation contained in the Book of Doctrine and Covenants, where it says. that the Twelve shall ordain in all large Branches of the Church, evangelical ministers. When this was first given, the word "evangelical" was not there. But Joseph was wrought upon by the Spirit to erase the word patriarchs and substitute the words "evangelical ministers." Hence the Twelve have so ordained patriarchs, as Hyrum Smith. But inquires one, should the Twelve ordain Prophets, Seers and Revelators? Yes. Were they not appointed in the Kirtland Temple, in the year 1836, after its dedication by the voice of Joseph, and the First Presidency, and the united voice of the Church to the Prophets, Seers and Revelators to the people? Yes. Then they could ordain such; or in other words they could set apart such to these duties. They could set apart Patriarchs, to such an office as brother Hyrum Smith held, when he was taken out of the First Presidency and placed in the Patriarchial office.

Then, again, there is another revelation given concerning the Priesthood, which you can read in the Doctrine and Covenants. After having mentioned the various offices and callings, the Lord required it as a duty enjoined upon the Twelve, though the First Presidency was then alive, to organize all the officers in Zion. What! the Twelve, a traveling High Council; the Twelve, who hold the keys of all nations, to the Gentiles first, and then to the Jews, to be at home attending to such work? Yes. The Twelve had duties to perform, both abroad and at home. Having fulfilled important duties abroad, they were not relieved from the duties specified in the commandment, to act at home, and they have been, from that time to this, in the midst of the people of God, at home, at the gathering places.

In the revelation given on the

19th day of January, 1841, Brigham Young was called by name, and appointed the President of the Twelve, and also, in another revelation, given not far from the same time, he was required to remain at home. Instead of being a traveling Councillor, to be sent abroad among the nations, his services were required at home, which was also the case with several of the Apostles, and especially since the death of Joseph.

There is another subject, while dwelling on the Priesthood, which I wish to speak of; I refer to the Counsellors that may be left, when the President, the First President of the Church is taken away from our midst. We are informed that the Counsellors that existed in the day of Joseph could not act as Counsellors to Joseph after he was taken away; to be Counsellors to him would be impossible, unless they themselves should go the other side of the veil. Hence when the President was taken away their duties as Counsellors to the Prophet, the First President, ceased. Just the same with a Bishop's Council under the same circumstances. Supposing the Bishop were to die, his two Counsellors could not legitimately step forward claiming to be Bishops themselves; and furthermore their duties as Counsellors to the deceased Bishop would at his death cease. And so it would be if the Bishop, instead of dying, were called to some other location or should be cut off the Church. So it was considered, in the days of the loss of our Prophet and Seer, Joseph Smith. The two Counsellors that then existed had the privilege, if they chose to do so, of being associated with the Council of the Twelve to assist us in the work of bearing off the kingdom; not as members of the Twelve, but acting with and assisting them. The same order has again been carried out; and it is just as I believed it would be, when I was in Liverpool, after learning of the death of President Young. The question came up there, and I took the liberty of instructing the Saints making the inquiries. I told them, that when the First Presidency left, the Twelve would lead forth the Church, until such times as the Spirit of God, and the desires of the people, universally, should be to select and set apart and sustain by their prayers and faith, a First Presidency again. Furthermore, it was published in the papers, particularly in America, and also in England, and there seemed to be a great anxiety on the part of our enemies, to know who was going to lead the Church. They seemed to have far more anxiety than you upon this subject. For the Saints generally have been instructed on this matter, and have, in a measure understood it. We knew that President Brigham Young, and his two Counsellors, received no new office, by being taken from the Quorum of the Twelve, and appointed to other duties. The same as brother Joseph F. Smith has been appointed and set apart not to a new office, but to go to Great Britain and preside over the European Mission. That did not devolve upon brother Richards, nor brother Rich, nor any other member of the Twelve; he alone can perform this duty. It is not a new office, but merely a new duty required of him. So in relation to the First Presidency. They carry no new office, but new duties are required at their hands, when they are chosen by the Priesthood and set apart, not ordained to a new office, but set apart to preside.

I wish also to speak a few words, in regard to the ancient Priesthood. I find, from the Book of Mormon, concerning the ancient Twelve—the twelve Nephites of this land; that Jesus chose them, and called them

by name, and set them apart and ordained them. Prior to this time, before his death, he chose twelve in the land of Jerusalem. These officers, the Twelve on the Eastern, and the Twelve on the Western continent, did not lose their office by death; but as was clearly stated by brother Snow this morning, and as is plainly set forth in the revelation, they retained their office. For instance, we will take the Book of Mormon; and in the vision and prophecy of Nephi, given almost 600 years before Christ, the Lord showed to that Prophet, that there would be Twelve Apostles in some five or six hundred years after his day. And instead of the Lord pointing out what should be the duties of these Apostles, while here in this temporal existence, he pointed out the more important duties that would devolve upon them in the next state. The simple duties of this life were nothing compared to those of the world to come. Hence the angel said to Nephi that these Tweve Apostles should judge the twelve tribes of Israel. What a great work! Then he showed him the twelve Nephite disciples, all descendants of Nephi and his brethren. Said he, these twelve disciples of the Lamb shall be judged by the Twelve Apostles that shall be chosen in the land of Jerusalem. Here then was another and most important duty assigned to that particular Council of Apostles, after this mortal life. First, it is said, they shall judge the whole House of Israel; secondly, they shall judge "the twelve ministers of thy seed." Also from the language of the text I have read, we learn that the Twelve Nephite Apostles had a knowlege of some other, future duties to be performed in the world to come. "Know ye, that you shall be judges of this people. What manner of men ought ye to be. Verily I say unto you, even as I am." In other words, If you are to be judges of all this people, to whom you are administering; if you are to sit in judgment in the great and coming day, and if the words which are written in the books which you keep, and which are also written by the Father, are to be the records out of which the people are to be judged, sure enough, you should be as pure and holy as Jesus himself. We are told too that it should not depend upon their weak judgment, but they should judge according to the judgment which the Lord their God should give unto them. In other words, after they leave this present life, and the time comes for them to sit in council in the midst of the Nephites, that instead of judging according to human wisdom and imperfect knowledge, that God would give them the spirit of judgment, or the spirit of inspiration more abundantly than what they were in possession of in this life; and in order that they may be entitled to judge all people, they were required to be pure and holy.

Let me say a few words in regard to another revelation that the Lord gave in the year 1830, on this same subject. He says, "The decree has gone forth from the Father that mine Apostles, they who were with me in my ministry in the land of Jerusalem, shall, at the time of my coming, sit upon twelve thrones, clothed in glory, even as I am, to judge the whole House of Israel, they that have loved me and kept my commandments, and none else." Again, we will appeal to the New Testament, "You that have followed me in the regeneration, when the Son of Man comes in his glory, you also shall sit upon twelve thrones, and shall judge the twelve tribes of Israel; and shall eat and drink at my table."

Here, then, we have a number of

evidences and witnesses from the Book of Mormon, from the Doctrine and Covenants, and from the New Testament, concerning the future duties of the servants of God, in the world to come. In relation to the Twelve Jewish Apostles, have they a First Presidency independent of the Twelve, a separate body? They have not. Why were there twelve Apostles chosen instead of nine, or thirteen, or any other number? Why that particular number? Because it so happened in the economy of the Most High, that a certain servant of God had power to prevail with him, and by four wives he had power to beget twelve sons, and the Lord ordained that through them the twelve tribes should spring up in the earth, and he would have regard for them. He intended that they should not only be organized as tribes in this life, but also in the world to come. And in order that all may have judges, twelve were chosen to perform the work, instead of any other number. Had these Twelve Apostles, in ancient days, that had no separate First Presidency, so far as we have any record, power to preside over the Church? They had. If they had no power there was none upon the earth.

Again, these twelve men among the Nephites, that were to sit in judgment, had a great many successors, probably sixty or seventy in number. Had these successors all equal power on this earth? I think they had, so far as apostleship, or discipleship was concerned, they held equal power with those who preceded them. But in the next world, can these sixty or seventy successors stand in the position of the first chosen? No. So it is in regard to the latter-day Apostles. In this Church we have had ordained to the Council of the Twelve Apostles, twenty-eight persons. Six of the original Twelve Apostles apostatized, and three of their successors apostatized, making nine apostates that once had hands laid upon them, ordaining them to the Apostleship. These apostates are mostly dead. We cannot suppose that they can hold an office in eternity which they have forfeited. We are told to the contrary in the Doctrine and Covenants; the Lord saying, through a revelation given to the Prophet Joseph in Missouri, that his servants John E. Page, Wilford Woodruff and Willard Richards should take the place of those who had apostatized. And Oliver Cowdery, although never one of the Twelve, had his place filled up; and the keys and the glories and the promises conferred upon and made to Oliver Cowdery were taken from him and bestowed upon brother Hyrum Smith. But there are nineteen Apostles that have not apostatized. Out of this number there are seven dead and twelve living. If the Lord, in the world to come, should follow the examples given in regard to the former Twelve, suppose these nineteen should remain faithful and obtain their crowns, yet there would be only twelve, I think, that would be placed in certain positions, the same as the Twelve at Jerusalem, and the ancient Twelve on this American land. This is something, however, not revealed, not made manifest to any of us in the latter days, what the future of the Twelve will be, as it is in regard to the ancient ones who have gone.

In the year 1829, the Lord told David Whitmer and Oliver Cowdery to search out the Twelve, and pointed out how they should be known, etc. In the same revelation he speaks of their duties, and also informs them how great was the trust and blessing conferred upon them, if they prove

faithful in all things; that the blessing upon them was above all. How far this extended I do not know; that is all which is rexealed, so far as I know, in all of the revelations of God, in regard to the future of the Twelve Apostles in the last days.

Now we hope these nineteen Apostles will be faithful. Thomas B. Marsh, the oldest of the original Twelve, chosen in 1838, and who stood at the head, apostatized, and left the Church. David W. Patten was the next in age, and the Lord took him to himself, as we are informed in the revelation given on the 19th of January, 1841. The Lord says: "My servant David W. Patten, who is with me at this time." The Lord accepted of him. He died in the faith—a martyr in Missouri. "I have taken him to myself." Yet, says the Lord, "another may be appointed to the same calling;" and further says that "my servant Lyman Wight is appointed to succeed him." Did that give Lyman Wight power to preside over the Twelve Apostles? No. David W. Patten died in the faith, and so far as we know holds the keys of the Presidency of the Twelve, in the world to come. But there may be changes in that world. The original Twelve, first chosen, were all made equal, by the Prophet Joseph Smith. And he said to them in the basement of the Temple as they were to be sent as a Council on their first mission, that the oldest should preside in the first Conference, in the following Conferences, the next in seniority, and so on, until all had taken their turns in presiding. And you shall be equal, showing respect to the oldest. They were arranged according to their ages, while all their successors were arranged, according to the date of their respective ordinations.

I have given you some of these items in relation to the Priesthood, in relation to the Twelve at Jerusalem, and the Twelve Nephite disciples, and the Twelve of these latter times; and now let me say in regard to the various authorities and Councils of the Priesthood, there has not been a time since the rise of this Church, when the people have been so completely and fully organized as at the present time. Go where we will, through all these mountain valleys, and wherever we see a family, or wherever we can find a small Branch of the Church, if you make inquiry, you will find it is included in a regular Stake of Zion; it belongs to some Stake, and you will find, too, that they are looked after, if the officers are doing their duties, for they are considered a part and portion of the great family of God. I feel to congratulate the Latter-day Saints, on this occasion, in regard to the perfect organization, as it were, that exists in all our mountain region, and hope that every man will strive to learn his duty, and faithfully and honorably perform the same.

I wish to state still further in regard to the Priesthood, while upon the subject, that in the Kirtland Temple when the authorities were presented before the people, they were called upon to vote by quorums. Not that it occurred always in that manner. That was the way Joseph ordained in the Temple; each Council voting separately, by standing upon their feet in order that their votes might be better known than they could be by keeping their seats. After one Quorum had voted for the highest authority of the Church, then another Quorum or Council would be called upon to give their vote, and so on, until all had voted for the different authorities, and then it was presented to all the Church, male and female. Why? It is be-

cause God ordained, on the 6th day of April, 1830, as you can read in the Doctrine and Covenants, that all things in this Church should be done by common consent. This is the reason for the voting. Although the Lord may give a revelation upon the subject, although he might say, Let my servant Hyrum Smith be Patriarch; or Let my servant Brigham Young be President of the Twelve Apostles; notwithstanding the Lord may give this by revelation, yet he himself was anxious to carry out the principle he had revealed a long time before that; namely, that all this I have named may be brought before the General Conference to be sanctioned and approved, or not to be sanctioned. What! the people have a right to reject those whom the Lord names? Yes, they have this right, he gave it to them. "Let them be approved of or not approved of;" showing that he had respect to the people themselves, that they should vote and give their general voice to eith r sustain or not to sustain. I do not know why, only in the latter days the kingdom is in a little different circumstances upon the face of the earth, than it has been in during any former dispensation. We are living in a free Republican Government, wherein the people vote, and the Lord established this great American Government and gave the Constitution, and he wished the people to have a voice in the officers named; he wished the people to exercise their agency; you may call it a democratic principle. Notwithstanding He himself may point out the persons, and call them by name, yet you may approve of them or disapprove of them at my General Conference.

Perhaps I have said enough; there is a great field open when Priesthood is spoken of. May the Lord bless you. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE SEMI ANNUAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY AFTERNOON, OCT. 6, 1877.

(Reported by Geo. F. Gibbs.)

THE VOICE OF GOD, THE VOICE OF THE PEOPLE—THE POSITION OF THE TWELVE—READINGS FROM DOCTRINE AND COVENANTS.

I am very happy to find so great an unanimity of feeling in the voting, as has been manifested at this Conference. There is a very common axiom in the world, "Vox populi, vox dei," or, "The voice of the people is the voice of God." Although the voice of the people is very important, we do not believe in that action separate and alone. It was

usual among ancient Israel for the Lord to speak, presenting his laws, ordinances, and commandments to the people, then they were presented to the people, and then all the people said "Amen." Then it was the voice of God and the voice of the people; or, in other words, the voice of the people assenting to the voice of God.

In relation to the duties devolving upon the Twelve, in consequence of the changes that have recently taken place, I can say, in behalf of myself and my brethren, that their full weight and responsibility are felt by us. Unless we had the sanction of the people we would be unwilling to assume them, and, were it not that these things are plainly laid down in the law of God, we would not have accepted the situation that we find ourselves placed in to-day. We feel now that unless God is with us we can accomplish nothing that can in anywise be for the welfare of Zion, or the building up of his kingdom on the earth. Those are my feelings, and those are the feelings of my brethren. It is not with us as viewed by the world generally, that there is something so very honorable in office, for we have learned that in order that any office in the government of the Church and kingdom might be made honorable, the office itself must be honored, and that, too, by faithfully complying with the laws of God governing it. Then it is a high honor conferred upon man from the Lord, and the Twelve so appreciate it. Whilst they thank you for the confidence which you have manifested in them, at the same time they feel to rely upon God, and to ask that you will remember them before the throne of our heavenly Father in your prayers and daily supplications, that we may be guided by that wisdom and intelligence that flows from above, for without the aid, guidance, and direction of the Almighty, we can do nothing acceptably to him.

I have said very little, very little indeed, since the death of our esteemed President, Brigham Young. I have had various reasons for that. One is, my heart has felt sorrowful and pained, for we have lost a man who stood prominent in Israel for the last thirty-three years, yes, for upwards of forty or forty-five years. He is taken away, and all Israel felt to mourn the event. This is one reason why I have been so silent. Another is, a great many questions have had to be decided, arrangements made and investigations had, in regard to the proper course to pursue pertaining to these very important matters. Still another reason is, I did not wish to put myself forward, nor have I, as the Twelve here can bear me witness. [The Twelve unanimously gave their assent.] I have not had any more hand in these affairs than any of the members of my Quorum; but I am happy to say that in all matters upon which we have deliberated, we have been of one heart and one mind. When brothers Pratt and Smith returned from England, as you will have learned from their published letter, their sentiments were precisely the same as ours, and also the Counselors of President Young, whom we esteem and honor in their place, are also united with us. We are glad to have them with us, as our friends and associates, and Counselors to the Twelve. I pray that the blessing of God may rest upon them, and lead them in the paths of life, and that they with the Twelve may unite together as a grand phalanx, not in our own individual interests, but in the interests of the

Church and kingdom of God, and the building up of his Zion on the earth; for the Priesthood is not instituted for the purpose of personal aggrandizement or personal honor, but it is for the accomplishment of certain purposes of which the Lord is the Author and Designer, and in which the dead, the living, and the unborn are interested. We ought, brethren, all of us, to feel and act as though we were the servants of the living God, feeling in our hearts an honest desire to do his will and establish his purposes on the earth. If we can be united in our faith, our acts and labors, as we have been in our voting, as manifested at this Conference, the heavens will smile upon us, the angels of God will manifest themselves to us, the power of God will be in our midst, and Zion will arise and shine, and the glory of God rest upon her.

[By request, Elder Geo. Q. Cannon read from the Doctrine and Covenants the following extract from a communication entitled, A Prayer and Prophecies, written by Joseph, the Seer, while in Liberty Jail, Clay County, Missouri, March 20, 1839, commencing at the 34th paragraph:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controled nor handled only upon the principles of righteousness.

"That that may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God," etc. See page 87, new edition.]

I wanted to have this excellent instruction read over in your hearing, for it was true and profitable at the time it was written, and it is so today. If we possess the Spirit that flows from God, and that dwells in his bosom, we shall possess the spirit of kindness and love and affection, that will eventually bind us in the bonds of eternal union. It becomes us, as servants and handmaidens of God, to seek after these things, that we may be full of light and life, and the power and intelligence of God, and feel that we are indeed children of the Most High, that he is our Father, and that, with the ancient Prophets and Apostles, and the Gods of the eternal worlds, we will unite in accomplishing the work God designed from the commencement of the world. No man or set of men need think that the work will stop, for God has decreed that it shall go onward, and no power this side of hell can stop its progress. The Lord is with us, the great Jehovah is our shield and our buckler; the Lord is our Judge, the Lord is our King, the Lord is our Ruler, and he shall rule over us.

May God help us to be faithful in the observance of his laws, that we may secure to ourselves eternal lives in his kingdom, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 7. 1877.

(Reported by Geo. F. Gibbs.)

THE TRUSTEESHIP—PRESIDENT YOUNG'S LABORS—THE PRIESTHOOD, ITS POSITION, DUTIES, ETC.—KIRTLAND AND NAUVOO TEMPLES—SAVIORS UPON MOUNT ZION—EMIGRATION OF THE POOR—BUILDING OF THE TABERNACLES—THE UNITED ORDER.

There are one or two items I wish to present before you in relation to the Trusteeship. I have been appointed to that office, and I feel that I need some assistance in regard to the duties devolving upon me in that capacity. I am desirous to have the matter laid before this Conference. One thing I refer to is the auditing of the accounts of the Trustee-in-Trust. I therefore beg to present three names, as an auditing committee, for the sanction of this Conference—namely, Wilford Woodruff, Erastus Snow, and Joseph F. Smith. [On motion, they were unanimously sustained.]

There is another subject that I wish to present, one which pertains more particularly to my brethren of the Twelve. I suppose that most of you know that they have traveled and labored for a very long period, some of them for forty years and upwards, without purse or scrip, while almost everybody else has been paid for his services. It does seem proper to me that they should be placed, at least, on an equal footing with other people, particularly as their labors necessarily increase. In consequence of our present organizations, necessitating their frequent visits to our quarterly Conferences, in addition to other duties accumulating upon them, rendering it impossible for them to pay any attention to their own private affairs. My proposition, and I know it will meet with the hearty response of the brethren generally, is that they have a reasonable recompense for their services, and that the Trustee-in-Trust be authorized to arrange this matter. I would wish these same remarks to apply also to the Counselors of the Twelve. [The motion was put and unanimously sustained.]

As has been remarked, the condition we occupy to-day is a very important one. There has been a change of Presidency, and necessarily a change of administration. In the providence of God our heavenly Father, he has seen fit to take from us our beloved President Brigham Young, who has so long labored in our midst. It is one of those occasions that cause reflection and thought, casting a degree of gloom among this whole people. We have felt sorry to

lose his counsel, to be deprived of that wisdom and intelligence that have characterized him in all of his administrations. For they have been of such a nature as not only to interest the Latter-day Saints, but his name has become famous throughout the world. Brigham Young needs no factitious aid to perpetuate his memory; his labors have been exhibited during the last forty-five years in his preaching, in his writing, in his counsels, in the wisdom and intelligence he has displayed, in our exodus from Nauvoo; in the building of cities throughout the length and breadth of this Territory, in his opposition to vice and his protection of virtue, purity and right. These things are well known and understood by the Latter-day Saints, and also by thousands and millions of others. But, as with his predecessor, Joseph Smith, who had to leave, while we are called upon to mourn a President dead, angels announce a President born in the eternal worlds; he has only gone to move in another state of existence. But then in speaking of these things we would not eulogise only the man, for Brigham Young, although so great a man could have done nothing towards developing the purposes of God unless aided and sustained by him. Joseph Smith could have done nothing, neither, as I have already said, can the Twelve Apostles accomplish anything unless they receive the same divine support. The work we are engaged in emanated from God, and what did Joseph Smith know about it until God revealed it? Nothing. What did President Young, or the Twelve, or anybody else, know about it before the heavenly messengers, even God himself, came to break the long, long silence of ages, revealing through his Son, Jesus Christ, and the holy angels, the everlasting Gospel? Nothing at all. We were all alike ignorant until heaven revealed it. Then in the administration of these things the heavens are interested. These my brethren before me, this Priesthood that assembled yesterday in their various quorums, all of them have assisted in this work; all have more or less been preaching and laboring in the interest of Zion, in the building up of this the kingdom of God upon the earth. So that it is not by any means an individual affair, as many totally ignorant of it suppose and say it is; it is not in the wisdom of this man or the intelligence of the other, but it is the wisdom and guidance of God, and by his sustaining hand, that this whole people are led forward, and that this kingdom has an existence upon the earth. For my part, I would say to-day as Moses did on a certain occasion, when God said he would not go up with the children of Israel because they were rebellious people, "If thy presence go not with us, carry us not up hence;" or, in other words, I want nothing to do with so great an undertaking as the leading forth of this people without the Lord's assistance. I would say to-day, if God be not with us, if we are not sustained by the almighty power of Jehovah, if his guiding and protecting hand be not over us, I want nothing to do with it. But he is with us, and we know it. The feeling that was manifested here yesterday, is most creditable to Israel, it is approved of by the Gods in the eternal worlds; and if we carry out in our practice and daily lives that union which we manifested in our voting, the Lord God will continue to pour upon us his blessing until we shall be united in all things, temporal and spiritual, which unity we have got to come to. When this is

achieved, Zion will arise and shine, and then the glory of our God will rest upon her, then his power will be made manifest in our midst.

You heard this morning a good deal said, and that very correctly too, in relation to Priesthood and the organization thereof, and the position we occupy in relation to these matters. You voted yesterday that the Twelve should be Prophets, Seers, and Revelators. This may seem strange to some who do not comprehend these principles, but not to those who do. The same vote was proposed by Joseph Smith and voted for in the Temple in Kirtland, so long ago as that; consequently there is nothing new in this. And, as you heard this morning, this is embraced in the Apostleship, which has been given by the Almighty, and which embraces all the keys, powers and authorities ever conferred upon man. I do not wish to enter into the details of this matter; you will find them in the Book of Doctrine and Covenants, very clearly portrayed, and I refer you there for the evidences on these points.

You heard too that although the Priesthood held certain powers and privileges, the manifestations and powers thereof were only conferred according to the exigencies of the case and the necessities and requirements thereof. God has conferred upon us these blessings, but here are certain manifestations and powers that must come directly from him, and it is the duty of the Twelve to hunt up, search after, pray for and obtain them; and it is also the duty of these Presidents of Stakes, Bishops, High Priests, Seventies, and all men holding prominent positions, to seek after and comprehend God, whom to know is life everlasting. We need, all of us, to humble ourselves before the Almighty, for we are before him, and all creation is, and hell and destruction are also without a covering before him. As mortal and immortal beings, as men holding the holy Priesthood that the Lord has conferred upon us for the establishment of his kingdom, the building up of his Zion, the redemption of the living and the dead, it is of the utmost importance that we stand forth, every one of us, and magnify our several callings; for with all our weakness, with all our infirmities, God has given unto us great treasures, which we hold in these earthen vessels.

As has been referred to, the President was operated upon to organize the Church throughout the Territory more completely; the Twelve were called upon to visit every part of the Territory and organize it, which they have done. There are now twenty different Stakes fully organized with their Presidents and Counselors, with their High Councils, with Bishops and their Counselors, who operate as common judges in Israel, and with High Priests, Seventies, Elders, and the lesser Priesthood, that they may administer in all things in their several Stakes under the direction of the Twelve. As was remarked this morning, the Church never since the day of its organization was so perfectly organized as it is to-day. What has this been done for? Is it to place some men in positions of honor or emolument? No, but it is to organize the Church and Kingdom of God according to the pattern that exists in the heavens, that we may be prepared to comply in all things with the ordinances of God, for, as we are told "In the ordinances, the power of godliness is manifest, and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

for without this no man can see the face of God, even the Father, and live."

It is expected that these Presidents of Stakes be full of the Holy Ghost and the power of God, that they feel and realize that they are the servants of Jehovah, engaged in his work, and that he will require at their hands an account of their stewardships. It is necessary also that the High Councils and the Bishops act in the same way, together with the High Priests, Seventies, Elders, and all those of the Aaronic Priesthood, and that all operate together in the fear of God, for his eye is over you, and he expects you to work righteousness and purge the Church from iniquity, and teach the people correct principles and lead them in the paths of life. This is what God requires at your hands.

Hence, while we are looking at these things and are engaged in these organizations, there are other things necessarily connected therewith. There has been a feeling working gradually upon the minds of the Saints that many could not comprehend, nor tell where it came from, and that is to build Temples. President Young, the Twelve and the people generally have felt drawn out in their feelings with an almost unaccountable desire for the accomplishment of this object; and why? Can you tell me the reason? It is very difficult sometimes to explain some of these matters to the human mind. You heard this morning about Moses appearing in the Temple at Kirtland, committing to Joseph Smith the Keys of the Gathering Dispensation, over which Moses presided anciently, and over which he presides to-day. Unless those keys had been restored and you had partaken of that influence and spirit, would you have been here to-day? No, you would not. When the Gospel went forth among the people, after the appearing of Moses in the Temple, and the committing of the Keys of the Gathering, when you Latter-day Saints received the Gospel of baptism for remission of sins and the laying on of hands for the reception of the Holy Ghost, you also received the spirit of the gathering. You Elders before me to-day might have preached nntil your tongues had cleaved to the roof of your mouth, but if the Spirit of God had not accompanied your administration in this regard, you could have accomplished nothing of any worth. At the time this messenger came, there appeared another, even Elijah, whose mission was to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest (says ths Lord) I come and smite the earth with a curse. He committed these keys. But before they were committed, what was done in the Temple? Did we baptize for the dead there? No, we did not. Why? Because the keys were not given. When they were given and afterwards when the Temple was built in Nauvoo, then that spirit accompanied it, and we began to feel after our fathers behind the vail, and they likewise began to feel after their children. Brother Woodruff, who has been ministering in the St. George Temple, could relate to you if he had the time, many things of great importance, associated with these matters. Suffice it, to say that the purposes of God pertaining to the human family, which he had in his mind before this world rolled into existence, or the morning stars sang together for joy, all have to be accomplished in the salvation of the living and in the redemption of the dead. These things you are acquainted with: it is not necessary for me to talk much upon these subjects. But I merely wish

to refer to the spirit and influence and power that have operated upon the Saints, and which are operating upon them throughout the length and breadth of this Territory. That comes from the Priesthood which existed before; it comes because the keys of that Priesthood have again been restored to man. What is the result? Why, a desire to build Temples. What for? That we may administer therein in those ordinances in which they and we are so greatly interested. You heard through brother Woodruff how many more administrations there had been for the dead than for the living. This is because Elijah has been here and has delivered the keys that turn the hearts of the children to the fathers, and we are beginning to feel after them. Hence we are building a Temple here, one in Sanpete, another in Cache Valley, and we have one already built in St. George, all of which I think will be quite creditable buildings, which the Lord and holy angels will accept. Do we devote our labor and our means? Yes, we do; and it is this spirit which rests upon us that is prompting us to do it, and it will not let us rest until these things are done. Why? Because the keys of the Priesthood have brought us in connection with the Priesthood in the heavens, of which we are a part, belonging to the Church of the First Born, whose names are written in heaven. They are interested in their children, whose children are our fathers. We have been called together for the purpose, among other things, of operating with them in this work; for they without us are not made perfect, as the Scripture tells us. Therefore it is necessary that we should be here, building Temples and ministering therein, that their seed and posterity may be hunted up and looked after. We without them cannot be made perfect, for we need the help and assistance and the power of God to sustain and guide and direct us in our labors and administrations.

This is the thing Prest. Young has been engaged in with all his might, mind and strength; this is the thing my brethren of the Twelve have been engaged in, and what we are engaged in to-day. This is the thing that all Israel ought to be engaged in, for we are living only for a short time here, and by and by we shall pass away, as our President has done; but it will only be to associate with another Priesthood, or the same, if you please, in the eternal worlds, for the one is combined and united with the other. The Priesthood that has lived before, and that which lives now, are eternal, and administer in time and in eternity; and the principles which God has revealed to us draw aside the curtains of the eternal worlds, giving us a glimpse within the vail, where Christ, our Forerunner, has gone. We are gathered together, "one of a city and two of a family," as the Prophet said they should be. And he says, 'I' will bring you to Zion." What will he do with them when he has brought them there? "I will give them pastors after my own heart, which shall feed them with knowledge and understanding." Again, "Saviors shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's." Some talk about empires and kingdoms being built up by man. This is the Lord's kingdom and not man's. The Lord is our God, he is our king and our lawgiver, and he shall rule over us; and we will seek for and obtain his help and power.

Saviors shall come up on Mount Zion, say the Scriptures. What is a Savior? One who saves another,

is it not? How could any man save people if he knew not how, and how could he know except the Lord teach him? The world often finds fault with us. There are no greater benefactors to the world in existence than the Latter-day Saints are. There are no persons who have done more for the benefit of mankind, according to their number, than this people have. President Young, who is dead, and a number of others who have passed away, as well as the Twelve and thousands of others who still tarry, have traveled the length and breadth of the earth, without purse or scrip, to preach the glad tidings of salvation which heaven revealed to them. Do you find anybody else that has done it, or that is doing it, outside of this Church? No, such a thing is unheard of. We have gone forth, as the Scriptures say, bearing precious seed, and have returned again rejoicing, bringing our sheaves with us. Is this anything to hurt anybody? Does it interfere in the least with the rights of any? No. Are there any in this city, who are not of us, that can show that their religious rights, privileges, or principles have been interfered with or infringed upon by the Latter-day Saints, or by the authorities of this Church? No, not one. If I knew of any that were in any way being interfered with, I would be the first to protect them. These are our feelings towards the world, and to those who say all manner of evil against us.

We have expended millions upon millons in gathering the poor to this land, by what is known as the Perpetual Emigration Fund. We may ask why did this people in these valleys expend such large sums? Was it because they were sending for relatives and friends? No, but because they were of the family of Christ, the sons and daughters of God, and desired to come to Zion. We have sent as much as five hundred teams at a time to help out the poor. You have done it, and many of you have either sent your sons or gone yourselves, and you have carried provisions for them as well as bringing them here. I do not think there is very much harm in that. And what then? When these same men who had received the message of truth in far off lands, and who had been gathered here, had been further instructed, we have sent them back again to the nations from whence they came, to proclaim to their kindred and friends, to their tongue and nation, what God had done for them. After fulfilling their missions they return again. What to do? To slumber and sleep away their time? No, but to continue their work in reclaiming the waste places, and to build Temples in the interest of humanity, as the friends of God and of the world.

There are, to-day, engaged working on our Temple, one hundred and fifty men. What for? That a place may be found that will be acceptable to God, and in which we may administer, in the name of the Lord, for our dead as well as for our living. We do not want to do this grudgingly, but with willing hearts, desiring to operate, with the Priesthood behind the vail, in building up and establishing the kingdom of God upon this earth. These men, after preaching and returning again, can then go into these Temples and minister in them as representatives of the nations from whence they came, and in the interest of these nations we are operating. Will God be pleased with this work? Yes, if we continue faithful in well doing. There are not less, I presume, than 500 men at work on the Temples now

being erected in this Territory, and probably more than that. This seems foolish to the outside world; but we know in whom we have believed, and we know the work in which we are engaged—and who is injured by it? None.

Some of our brethren feel sometimes that these things draw heavily upon them. Of course they do; and God expects to try us, to see what we are made of, and see whether the right ring of metal is in us or not, and whether we are prepared to stand up to the rack and walk forth in the name of Israel's God. Is it the desire to oppress anybody? No, never, nothing of that kind. In speaking on this, I would say to the Presidents of Stakes, and to the Bishops, see that there is no oppression of any kind, or anything approaching arbitrary measures, or anybody interfered with; let everything be done righteously, properly, and voluntarily. Instead of opressing the poor, feed them. Instead of taking from the naked, clothe them. Be merciful to the widow and the fatherless and the orphan, and all who may be in distress; dry up their tears, and pour balm into their wounds, and be full of compassion, and kindness, and the love of God, and let it bubble and flow from you like a river of life. These are the feelings that ought to exist among the Saints; nothing like oppression or wrong of any kind should find place in our hearts.

Let me pass from this to another thing which was touched upon this morning, which is, but which I really wish was not, true. Many of these my brethren have sent out their teams, and have subscribed their means to send for the poor, bringing them to these valleys. According to the provisions of the Perpetual Emigration Fund, the people who are thus assisted are expected to repay the means advanced to them when they have earned it, so that others may be helped with the same money, and thus that the fund in its operations, as was desired, may be perpetual. I am told that there is upwards of a million dollars of indebtedness to this fund to-day. This is a sad reflection upon the gratitude of men thus assisted. I am afraid the heavens will not smile upon such proceedings, and that God will not sanction it. It is time we waked up and attended to these obligations and duties, and felt that there was somebody else in the world besides our own selves; and if we have been assisted that we will be at least honest enough to meet that amount, and others who need its assistance may find it through the proper channel.

We are engaged in this place in building a Tabernacle, in which we can meet during the Winter season. We do not call upon you outside brethren to assist us in this undertaking, because it is local and belongs to this Stake. This is a matter that was designed by President Young before his death; and we have been desirous, as brother Cannon said this morning, to carry out the views of our venerated President, as far as we can. We have commenced to build this house, we want to put it up without delay. In this, as in every other matter, we do not wish anybody to contribute his means or labor towards it, unless he feels free to do it; for there are plenty that will do it willingly, and it will be built; and we shall have a nice, comfortable place to worship in through the Winter, and it will serve the Priesthood for all necessary purposes, as well as the public. The building will be 116 x 64 feet inside, with gallery all around. It will be

a little larger than was at first contemplated; and we have also departed a little from the original intention respecting the kind of building material. Instead of adobie, we have concluded to use rock. I now invite the people of this Stake and the masons especially to come forward and exert their energies, and let us do the work. It will be done by voluntary donations and by utilizing labor tithing. Some people may say, Why do it by voluntary donations? Why not use the tithing for all such purposes? Is not that sufficient? Yes, if all of you strictly paid it, but then you do not all do this, and consequently we have to resort to other means. But, as I have before said, in this and everything else, we do not wish to press the people, nor place any in unpleasant positions; but as we sometimes sing, it's "all free grace and all free will."

I wish to make a few remarks in relation to what we term the United Order. We are united to-day with God, and with the holy Priesthood that existed before us, with Jesus the Mediator of the New Covenant, and with the ancient Prophets and Apostles and men of God, in building up the Zion of God upon the earth. They, in their different spheres and callings, are operating with us, and we with them, and the whole thing is a grand Co-operative Society; and everything we do here should be with the view of uniting our earthly interests, that we may be one in things temporal and one in things spiritual, one on the earth and one with those in the heavens, helping with our united efforts to roll on the Kingdom of God according to his purposes, and not according to our erratic notions. In speaking of these things I would address a few words to our sisters of the Relief and of the Mutual Improvement Societies. You are performing a good work in Zion. I am pleased with the paper you publish, and have been very much interested in the reports you have made, in witnessing the energy and zeal you display in endeavoring to introduce home-manufactured goods and articles of different kinds, in looking after the poor and necessitous, and in trying to elevate the community generally. To our Young Men's Mutual Improvement Societies I say, God bless you, and all who are operating in the interest of Zion, forever.

Now let me say to parents, let us see that our youth are properly cared for and taught, and that honesty, truthfulness, virtue and good morals are inculcated, that they may grow in the faith of the Gospel and in the fear of God, to be useful in their day, to carry on the great work in which we are engaged. We already perceive a great improvement among our young men in their administrations; they are stepping forth, manifesting an excellent spirit, and many of them promise to become mighty men in Israel, who will roll forth the work when we get through. I will say to the Presidents of Stakes, encourage and foster these institutions; and to all the people I would say, love God and fear him and keep his commandments. Be honest with yourselves, honest before God. Be virtuous, be truthful and full of integrity, and fear the Lord your God in your hearts, and his blessing will be with you, and his Spirit will attend you, and your generations after you, worlds without end. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE QUARTERLY CONFERENCE OF THE UTAH STAKE OF ZION, IN THE PROVO MEETING HOUSE, SATURDAY, OCT. 13, 1877.

(From the Territorial Enquirer.)

CONFERENCES — ORGANIZATION OF THE STAKES OF ZION — QUALIFICATIONS FOR A BISHOP—THE PEOPLE IN THREE GRAND DIVISIONS.

The Lord in his revelation to the Prophet Joseph, forty-seven years ago, required the Elders to meet together in Conference once in three months, or from time to time as appointed, for the purpose of transacting necessary business connected with the work, and for giving and receiving instructions in relation to the duties of the Priesthood. This commandment has been published in the book of Doctrine and Covenants, and is a standing revelation which has not been generally observed. We have had General Conferences of all the people—Priesthood and laymen—twice a year since our settlement in these valleys, which only a small portion of the people and a few of the general authorities of the Church have been able to attend. We have had occasional Conferences in some places in the Territory, and in various places abroad. It is time now that Stakes of Zion are organized, to hold our Conferences with more regularity and in their order, for the Saints to come together to be instructed, that reports may be heard from the various Wards, and the Elders enter into counsel and learn their duties. The last summer's labors of our late President, Brigham Young, and of the Twelve Apostles, were mainly devoted to this work—organizing the Stakes and the Priesthood therein, and arranging a system of reports with a view of holding the people to closer responsibilities, to awaken them to a better understanding and appreciation of their obligations. At the same time this rendering an account of stewardship in the various districts, Wards and Stakes of Zion, is calculated to encourage those who are doing right, and reprove such, if there be any, as do evil. You may be sure that if these arrangements are carried out, and good counsel is given to the people, they cannot fail to produce good results. Those who love the truth and hate iniquity, and who keep their covenants with God unbroken, are not afraid of their works being made manifest before the people. If they live in the faithful discharge of their duties, they have nothing to fear from this system of rendering reports of their stewardship. Presidents of Stakes, Bishops, Counselors, Priests, Teachers, Deacons, and Presidents of Quorums, who are doing well and performing their duties, need not shrink from giving reports of their actions, lives, and general conduct. It is pleasing to me, and

to every right-minded man and woman, to hear these reports. They are not uninteresting nor dry to those who have the welfare of Israel at heart, and are watchful of the progress made among us. We have been instructed by the revelations of God to keep records of our organizations and councils, of everything brought before the Priesthood in their respective Quorums, of the attendance of members, who are speakers, what they say, and all things pertaining to the business and general welfare of the Quorums. Our various organizations should keep clerks, whose duty it should be to record the acts of its members, whether or not those members are living up to their requirements, and whether, instead of attending their meetings, they are engaged in fishing, hunting, freighting, gold-seeking, or anything else that is contrary to what is expected from them as laborers in the Church and kingdom of God. It is the duty of the Teachers to report to their Bishops the relative standing of those under their supervision — whether their houses are houses of order—whether the wife is good to the husband, and the husband is good to his wife—whether the children are obedient to their parents, and whether the parents are training their children in the way they should walk,—if there is strife where there should be peace, if there are jealousy and discord where love and unity should exist,—whether the mother poisons the mind of her daughetr instead of teaching her correct principles; in short—whether the house is what it should be—a house of God.

A Bishop should necessarily be a man of sound judgment, full of the Holy Ghost and capable of adjusting matters in a manner that will work the least injury possible and for the accomplishment of the greatest good. There are matters of a delicate nature which sometimes arise in families, and which should be properly understood by the Bishop and his Counsel before heralding them abroad. It might not be necessary to publish them among the people to the detriment and injury of the parties interested, but be considered in a proper spirit and not reported in a general sense, to the ward. At the same time, nothing that may have a bearing on the union and fellowship of the Saints, should escape the notice of the teachers; and no Bishop should ever betray the confidence and trust imposed in him through a knowledge of these tender and delicate matters, but manifest that fatherly love, tenderness and anxiety that parents feel for their offspring,

Sunday School Teachers also ought not to exercise any undue severity and harshness toward those under their care, but should be actuated by feelings of tenderness and love. Every presiding officer of a quorum should do likewise, and every mother in her house should govern her children in gentleness, and filial love and kindness should be a part of their nature.

The Holy Spirit will impress us with these matters, and on the other hand, the powers of evil will endeavor to influence us to act contrary to those impressions, to give way to anger, jealousy and envy. This is warfare —it is with ourselves, whether we conquer or yield to our evil passions. In our family circles, in our daily associations with our wives, and children, friends and neighbors, we should be actuated and governed by feelings of tenderness and love. We should strive to become perfect in every great and good work and be examples worthy of imitation in our home and before our neighbors. We

can never be truly great until we become truly good.

If we would have a good people to associate and labor with, or to preside over; if our Wards, towns, divisions, sub-divisions and families must be in order we must not neglect any duty or leave any place uncared for. We cannot so neglect our responsibilities without feeling the effects afterwards. If a wound afflicts the body a scar is left as the effect of that wound. If we allow evil to dwell in the midst of the community it will manifest itself in the fruits thereof in after years. In the words of the Apostle Paul, "Whatsoever man soweth, that shall he also reap." No farmer expects to raise wheat when he sows oats, nor can a man gather figs from thorn trees that he may plant; neither can we expect to enjoy the fruits of love unless we have sown the seeds of love in our hearts and in the hearts of others. Every careful and reflecting mind will appreciate the Apostle Paul's words.

Have we not seen children flee from their parents? and why? Because they have not sown in the hearts of their children the seeds of love, respect and good will, but have themselves given way to evil passions, and, by such a course have driven away their offspring. On the other hand, you may see men and women who, by their kindness, gentleness and love, have drawn towards them not only their offspring but the offspring of others. Like cleaves to like. Those, therefore, who lead the Saints must be men who have within them these same feelings. Can the wicked lead them? No! Jesus says, "My sheep know my voice and a stranger they will not follow."

The object of our Conferences, Priesthood meetings and reports, is, not only to ascertain how we stand according to statistics, but that we may be able to learn what our individual condition is as members of the Church, to see ourselves in a glass, as it were, and find out wherein we need improving; and that men who have the charge and general oversight of the people may see at a glance the condition of the people in the different Wards. They may by this means form correct ideas of the feelings, faith and works of the Saints, how far the laws of God are observed, and whether the members are keeping their covenants, attending to home duties, paying their tithes and are engaged in all the laudable works required at their hands, so that if the Lord commands any service at our hands, there will be a unity of purpose and a concert of action, on the part of the people, in carrying it out.

The people in this Territory are classed into three grand divisions for the purpose of Temple building. There are a certain number of stakes grouped together to build a Temple in Manti, another to build a Temple in Logan, and others of the more central stakes to build one in Salt Lake City. The presiding officers of these Stakes and the various quorums will vie with each other in the accomplishment of this work, that the people may officiate in the ordinances of the house of God for themselves and their dead.

These things being necessary for working out the Lord's purposes, and for the general welfare of Israel, have another good effect in the experience they give to us. They are valuable in the training of the people and give an increase of power that will prove of benefit to the Saints in years to come. That experience and increase of power we shall find necessary in our future warfare against evil. There is and always will be, until the Savior ap-

pears again, a great battle fought between the Priesthood and the powers of darkness. The wicked do not comprehend this. They witness various manifestations of unseen powers operating in the human family, but whether they are good and truthful or vile and deceptive they are unable to comprehend satisfactorily, because they have not applied to the fountain of light, truth and knowledge. The Saints, on the other hand, can comprehend these manifestations and judge this wicked world by the light of the Holy Ghost. We shall see the manifestations of the powers of darkness in an increased degree in the future, deceiving the children of men. So far as this generation is concerned it has been since the Prophet Joseph came forth and declared his belief in revelations, visions and angels that the powers of darkness have operated by external and supernatural manifestations, and as the power of God increased with the people and extended throughout the earth and was felt by other nations besides this, the Evil One manifested his power among men to a greater extent. When the Prophet Joseph appeared, announcing his belief in these things, there was a general unbelief among religious sects in regard to them. Professed Christians disclaimed any belief in manifestations from heaven, had no faith in visions or angels, and considered the claims of any man to be absurd who professed to have communication with the unseen world. Those who had faith in visions and dreams where looked upon as superstitious beings. Joseph's professions were viewed as inconsistent with the spirit and enlightenment of the age. But how great is the change! We find men and women seeking communication with the unseen world, with spirits of departed friends, and receiving spiritual manifestations in various forms. In the days of the Prophet Joseph there were only a few who entertained any faith in such manifestations, but now they are numbered by millions. What has all this effected? Has it produced any more unity in the world than existed before? Is there an increase of happiness or aught that is praiseworthy? The effect it has produced is evident to the reflecting mind. Infidelity has increased as the powers of darkness have spread their influence over the minds of men.

I do not expect many of the Latter-day Saints to be able to fully contemplate the subject, not having mingled with the world since these great changes have occurred, but there are some who possess a general knowledge of such things by seeing, hearing and reading. The testimony of the Elders is that the world is almost universally infidel — priests and people. Religion is used as a cloak with the great majority of professing Christians. There appears to prevail an almost general disbelief in Jesus and his Apostles. The Bible is counted unworthy of credence or attention, and religion is deemed a farce. This general tendency to infidelity is also the result of men's efforts to put down Mormonism. The world rejected the power of God made manifest by the visitation of holy angels, but when the devil manifested his power through the visitation of evil spirits, assuming all sorts of fantastic shapes, the people eagerly ran after them and became blind, bewildered and stupefied. Such persons would rather "believe a lie and be damned;" they willingly follow after the "strong delusions" that the Apostle Paul referred to. These powers of darkness will continue to come upon them and spread over the earth, as we advance in truth and righteousness.

We that have this warfare to meet, should keep ourselves prepared for any and every attack of the evil one. It becomes us to draw ourselves together in the bonds of unity, to cling to each other, our covenants and our God. We are called upon not only to uphold and sustain the Priesthood over us but each other. If we do this, and perform the duties we owe one another, we shall perform the duties we owe to the Priesthood and to God. God bless you. Amen.

SYNOPSIS OF A DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE PROVO MEETING HOUSE, OCT. 13, 1877.

(From the Territorial Enquirer.)

THE WORK PROGRESSING—PROPHECY FULFILLED—WE SHALL ALL OBEY THE LAW OF DEATH.

It was with pleasure I listened this morning to the remarks of brother Snow, and wish that all the people in this Stake had heard them. We have had a great deal of preaching, and need a great deal, and I don't know that a people ever lived who had more.

We are in the valleys of the mountains for a special purpose—to establish righteousness and live in accordance with the principles of truth. There never was a generation of people who had so much to perform as the Latter-day Saints have. This work is progressing, and it will continue to advance. I have seen the time when you could get the whole Church into this room—when there were a few High Priests, no Apostles or Seventies, and only a few Elders. I am as thoroughly satisfied now as I ever was in my life, that this is the kingdom of God. I am as firm a believer in God, in the revelations of God, in the Books of Mormon and Doctrine and Covenants, as I ever was. I have read the prophecies of Isaiah, Jeremiah, Ezekiel, and other inspired writers, and have seen some of them fulfilled, and expect to see others have their literal fulfillment. God worked with the children of men through revelation, and he will continue to do so in this generation. With him there is no change; his ways are one eternal round.

The Lord has directed and guided this work from the beginning. The prophecies relating to the present dispensation—to Zion being established in the tops of the mountains—to the building of cities and Temples

—are being fulfilled. We have nothing to do but build up the kingdom of God, and the more light and understanding we get, the less our hearts will cling to outside things. While we are engaged in this work, we can realize that holy angels are watching us. The Lord told us, forty-seven years ago, what would take place, and we are now fulfilling that which he spoke of. Brothers Joseph and Brigham are gone into the spirit world, but there are a few of us left to continue the work laid out by the Almighty. We have preached to the world, organized the Priesthood and the Saints, and angels have borne record of this, and it is recorded in heaven—our toil, our preaching, and our testimony. We have filled these once desert places with Saints of the living God, and many thousands are here who never saw the world. We have to build Temples—one is almost completed and is dedicated; we have laid the foundations of others, and the work, like a panorama, is before us. This labor is not to be performed by other hands. God looks to us to build these Temples, and to bring about the redemption of the earth. He holds us responsible for this work; we have to preach to the house of Israel—to the Lamanites—to gather together the honest in heart from all parts of the earth. We are chosen to perform this great and important work—we, a small handful of people compared with the millions of human beings on the earth. The Lord does not expect any other people but the Latter-day Saints to do this work; there is nobody else preparing.

One after another of our brethren have left us and gone to labor on the other side of the veil. President Brigham Young, brother George A. Smith, and others before them, have all gone, and the few that are left of the Twelve will also go by and by; but while here, it is our duty to labor on the foundation they have laid. President Young labored hard and faithful during the last few years of his life in organizing and building up Zion. We have to continue the work they were engaged in, and when our time comes to take our departure for that life behind the veil, none of us will regret having devoted our time, talents, and labor for the accomplishment of this great object. The riches of the world will appear as the dust under our feet compared with the eternal reward before us.

This kingdom will never be given into the hands of another people. We may pass away, but our sons and daughters will have the labor on their shoulders of building up the kingdom.

Many of you may have read, years before it was fulfilled, the revelation and prophecy of the Prophet Joseph in regard to the trouble, anarchy, and war that should befall this nation. Wise men said its fulfillment was a matter of impossibility—that the government was too sound and too well established for such a calamity to occur, but the fulfillment came. When the Lord undertakes to perform a work, he is certain to carry it out. It would not take the Lord twenty-four hours to cause war, anarchy, confusion, and judgments to come upon the nation. He is withholding these calamities until his purposes are accomplished.

The set time has come, and the world is preparing itself for these things. The Church and kingdom of God must adorn itself, and prepare for the coming of the Great Bridegroom. Every key relating to this dispensation was given to the Prophet Joseph, and they remain with

the Priesthood to-day. We have no right to walk in the dark. The burden is now resting upon us, and, holding the Priesthood, our aim should be the building up of the kingdom of God. We hold the Priesthood for that purpose, and we have no business to use it for anything else but to officiate in the ordinances of the house of God.

Sooner or later we shall have to obey the law of death. As it is written, "In Adam all died, so in Christ shall all be made alive." We shall have to pass through the ordeal —there is no escape from it. We have, consequently, no time to throw away. It may be asked, "How much longer will it be before the winding up scene takes place? It is not for me to say. How much longer have the Elders to suffer violence at the hands of the wicked? It appears to me that the world is about ripe for the judgments of the Lord, and that the testimony will soon be sealed. He is already working with the Lamanites, and he will accomplish a great deal in a little time.

Some people entertain the idea that because wheat is plentiful and selling at exceedingly low figures, the probability of a famine is more remote than ever; but the Lord makes no mistakes about what is going to transpire. He has decreed the visitation of judgments, and they are certain to take place. President Young has for years repeatedly impressed upon the brethren the necessity of preparing for a period of famine by storing their wheat, and, before his death, was impressed to speak to the sisters and urge them to look after that matter. Let us be united in our labors, and in all the branches of industry that males or females may be engaged in. The raising of silk may be rendered an important item in the industry of this Territory. It is a business that our wives and children can engage in, and there is nothing to hinder the people from becoming rich from this branch of industry alone. There is an improvement in the United Order, or Co-operation. The Saints are preparing themselves for that event when Jesus shall come as a thief in the night. For our own sakes let us do the best we possibly can. We must observe and keep the laws of God, in order to inherit the rewards promised. Let us not set our hearts on the riches and vanities of this earth. It is very convenient, it is true, to have the comforts of life around us, but we shall be better without them, if by hoarding up the riches of the world we forget the things of God.

I pray God to bless you and our sons and daughters, that their minds may be led and prepared for the work they will be called upon to perform.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE PROVO MEETING HOUSE, SUNDAY MORNING, OCT. 14, 1877.

(From the Territorial Enquirer.)

GOD IS AT THE HELM—ORGANIZATION ACCORDING TO THE REVELATIONS —HISTORIC STATEMENTS—SOCIETIES CONNECTED WITH THE CHURCH —TEMPLE BUILDING.

It is the first time that I have been permitted to meet with you since the death of our beloved President and Prophet. We all feel sad and sorrowful on account of our bereavement. He had been our guide, director, Prophet, Seer and Revelator for the last thirty-three years, and his departure caused feelings of gloom and sorrow throughout all the Territory. We all felt to appreciate our President and mourn his loss, and we still have some feelings of sorrow lingering about us; yet, at the same time, we cannot ignore the fact that there are certain duties and responsibilities resting upon us that call into operation our best energies, thoughts, reflections and actions. And while we mourn his loss we are impressed with the responsibilities that rest upon us as individuals, in connection with the work of God, and are led to reflect upon the changing vicissitudes of human life and the various events that have transpired among us.

There is a satisfaction in the reflection that God is at the helm and guides, controls and dictates according to his own plans and designs, and that the Priesthood is not confined to this earth alone, but that, after having performed our various duties here and passed away, we shall be called upon to operate for the same grand purpose in another sphere. The Priesthood we have received on the earth is everlasting, it administers in time and eternity, and to that Priesthood are we indebted for the revelations of God's will to man; for with the introduction of the Priesthood to men on the earth came the development of the principles of truth and, by that means, light, knowledge and intelligence were communicated to this people. We cannot do anything of ourselves, unless aided by the spirit of the Lord. We are in communion with not only the Prophets and Apostles who lived anciently, but with brother Joseph, brother Brigham, brother Heber C. Kimball, brother Geo. A. Smith and others who held the holy Priesthood and have passed away, and are operating with them in behalf of fallen humanity, in behalf of the people who live now on the earth and the myriads of dead who have left us. We are engaged in a work that nothing but the combined action of the Priesthood on the earth and in the heavens can bring about. It is not in the power alone

of any one man, whether it be brother Brigham, brother Joseph or any that exist, to accomplish the redemption of the human family, unless aided by the Almighty. We are not only working in our own interests, but in the interests of mankind, and we should seek that light, intelligence and knowledge necessary in the carrying out of the designs of Jehovah, and associate ourselves with that grand combination and union between heaven and earth for the accomplishment of His purposes.

We have lately been organizing ourselves according to the revelations of the Almighty. Our organization is not entirely perfect, but we shall continue to approach nearer to that condition until every man is placed in his right position and we are properly organized, whereby all matters connected with the work of God can be placed in their proper workiug order, all of which will be accomplished if we follow the dlrections of our late venerated President. By continuing in this good work we shall go on from intelligence to intelligence, and from knowledge to knowledge, until we shall see as we are seen and know as we are known. These organizations of Stakes and Wards are not made for the purpose of putting men in positions, neither are positions in the Priesthood given to men to enable them to strut about and lord it over their fellows, but in all their administrations, men should have the fear of God, understand His mind and realize their responsibility to Him for their acts and doings. Men holding the Priesthood should not be governed by personal ambition, but feel full of the love of God, the Holy Ghost, light, revelation, mercy, kindness and long-suffering toward all with whom they are associated. These are the kind of feelings that ought to be expressed and manifested by all those holding the Priesthood. We are not to act as lords over God's heritage, but ought to act in the fear of the Almighty, aided by the Holy Spirit, in seeking to carry out the various duties devolving upon us, for little or inignificant as these things appear to us, they are of the greatest importance. God understands hetter the wants of the people than we do, for he has had experience that we have not yet acquired. In all his operations He is governed by love, and he desires to see those who hold his authority here on the earth exercise it for the welfare of the human family, and to act as he would, with the same parental solicitude. For this purpose He has delegated his authority to man, as described in the Scriptures, "first, Apostles, secondarily Prophets," etc,, that the Saints might be perfected, "until we all come to the unity of the faith." This was said iu former times for the organization of the former-day Saints, and is applicable to the case of the Latter-day Saints. Through these ordinances come the blessings of the Gospel, and without them the power of God cannot be made manifest to man in the flesh. Now there is more in this than is apparent to the superficial observer.

We have and have had various organizations of the holy Priesthood. We have had a First Presidency, and sometimes we have not. It was sometime before a First Presidency was organized in the early days of the Church, and then it was quite a number of years before the Twelve Apostles and the several quorums now in existence were organized. The Lord has been developing us in these matters, and there is a beauty and a harmony in the organization f the Church that cannot be found any other community in the world. Before the Prophet Joseph departed,

he said, on one occasion, turning to the Twelve, "I roll the burden of this kingdom on to you," and, on another occasion, he said their place was next to that of the First Presidency, and he wished them to take their place that he might attend to other duties, such as translating, etc. At the time he was taken away he was in the bloom of life and the vigor of health, and although his departure was sudden and unexpected our organization rendered it no difficult matter to decide who should assume the leadership of the Church. There was no difficulty in the matter; it was understood that the duty rested on the Twelve. Why? The revelation stated that the Twelve were to hold the keys of the kingdom in connection with the First Presidency, which were handed down under various circumstances. You will find in the history of the Prophet Joseph Smith, that this matter is made perfectly plain. He said there was no authority or power of presidency over the Twelve except the First Presidency, and where he was not there was no presidency over the Twelve. Hence President Brigham Young said, when the Prophet Joseph was taken away, "Thank God the keys of the kingdom are not taken from us," and being head of the Twelve, he assumed his position and so acted on the authority he held and according to the rules laid down. Thus there was no scattering, confusion or difficulty that might otherwise have existed if the organization of the Church had not been perfect. When President Young was taken away the same condition of things were presented again, the circumstances being similar. There is no contention, strife or difficulty, because we all understand the principles that God has ordained for the government of his people. The Twelve have not assumed the Presidency of the Church to suit themselves, but as a duty which they could not ignore. Men of the world cried out "The Mormons are all scattered now," but they don't know anything about the character and mission of this Church. I don't think we have been much scattered. Our last General Conference in Salt Lake City proved how much scattered we were. Our voting on that occasion showed a cementing—a uniting together of the people, that could not be equalled by any other people on the earth. It may be asked why we voted at Conference in the manner we did. Because it was the way that God ordained. Under the inspiration of the Almighty, Joseph Smith organized this state of things at a General Assembly held in Kirtland, when the people were called upon to vote, and they did so in the same manner that we did at our last General Conference. You will recollect that about the 19th of January, 1841, a revelation was given defining the various positions of men called to act in the Priesthood. First, the Lord gave to the Church Hyrum Smith to be Patriarch, then Joseph Smith, Jun., to be Prophet, Seer and Revelator to the people, and Sidney Rigdon and William Law for his Counselors, Brigham Young as President of the Twelve, which Twelve he called by name—then the High Priests, Seventies and Elders—then again the Bishops and lesser Priesthood. Now, says he, at the next General Conference present this organization to the Conference for its acceptance or rejection. At the next Conference the various quorums were presented in that form and the people voted as quorums and with uplifted hands. Some of these men that the Lord had named, however, were rejected: One man named Hicks, and another

Bishop Ripley. John E. Page, one of the quorum of the Twelve, was also rejected, but after a hearing was afterwards restored. The Prophet Joseph told the people to vote in that manner, as the majority of the several quorums would form a quorum or authority that would be decisive. This manner of voting was observed at Far West also; and even after Joseph's death this same rule was observed, though not with the same unanimity as at our General Conference. There is no log-rolling—no seeking for office, but our idea is that the voice of God should dictate and then the voice of the people. He respects our rights, as he did the rights of the people thousands of years ago, when the congregations of ancient Israel stood up and said Amen to the voice of God through his Prophets. There is no compulsion—no forcing the human mind—no driving; but every one should have a full, frank, free and unfettered opportunity of expressing his wish for or against, but we always ought to consent to that which is right. I never saw more unanimity on the part of the people than was displayed at the General Conference two weeks ago; there could not possibly be more. The Twelve stand as they did after the Prophet Joseph was taken away. I and others of the Twelve, now living, were with them. Now a second time it devolves upon the Twelve to take the presidency of the Church. Will there be anything else? I cannot say; there may be, when the Lord deems it necessary. We should feel as Jesus did when he exclaimed, "Lord, not my will, but thine be done." It devolves upon the Twelve to attend to the duties the Lord has placed upon them, but they need the faith and confidence of the Saints and the sustenance of the Almighty, for they will not be able to do anything of themselves.

I would like to have been at the High Priests' meeting held here last evening, but could not attend in consequence of ill-health. There is a quorum of High Priests in this Stake, and it is proper that they should fully understand the duties of their office and calling, which the Book of Doctrine and Covenants plainly states. It is an ordinance, as therein shown, that has been instituted for the purpose of qualifying men for Presidents of the different Stakes scattered abroad. Many circumstances have occurred since the commencement of our recent organizations which show how little prepared the High Priests were to take upon themselves the duties of their office, in presiding over Stakes, Wards, etc. We have had to take hundreds from the Quorums of Seventies and Elders and ordain them High Priests and make Bishops, Bishops' Counselors, Presidents of Stakes and High Councilors of them. Now it seems to me that if the High Priests had understood and performed their duties, we should not have been in the posi- we were and compelled to go outside of these quorums to find men suitable for presiding. I draw their attention to this matter; and you Presidents of High Priests should instruct your quorums on the principles of Presidency, that when called upon they can be used in positions of that character. Let us not be negligent in time to come. I say, get your people together, instruct them in the duties of their calling, have them seek after light, knowledge and intelligence as to the requirements of their exalted positions, that when we want qualified and capable men we may know where to find them. Now, then, is it wrong to take others? If one,

who by the Priesthood he holds has a priority of claim in a case of this kind, is otherwise unqualified, we must select the wisest and the best, whether he be a Seventy or an Elder, to fill such position and to administer correctly in the things of God.

Now let us go on to the Seventies. There are large nnmbers of them, and there has been a great desire to push men into quorums, without regard sometimes to their worth and fitness. Now what is their duty? Wby, to go abroad and preach the Gospel to all nations. How many do this? Very few. Well, say some, we go when called upon. That is all true; the Seventies have, as a rule, been on hand to go forth and preach; but I am speaking more particularly, of the nature of the Priesthood they hold and the duties which devolve upon them. They should be always ready, a kind of minute men under the immediate direction of the Twelve, to go forth as the messengers of life and salvation to all nations on the earth. Are you Seventies preparing yourselves for this? Are you prepared to stand forth as men of God, clotbed upon by the power of the Holy Ghost, to go into the world to warn the people, calling them to repentance? A great deal has been accomplished for the salvation of the human family, but we are only starting in. We have sent a few here and there, and although we think we have done a great work, there is but a small handful of people to show for it. There will be great and wonderful changes on the earth; war, bloodshed and desolation will stalk through the land, and we have got to pursue our work and seek after the light of revelation to guide us. We talk about and wonder who the biggest man is —the Seventy or the High Priest? Let us seek to know who of us is living nearer to God and acting in such a manner as to call down upon us the power of God, and angels will administer to us. We cannot tell which member of the body is most useful to us, which we can best afford to spare—the leg or the arm, the eye or the nose. All are necessary to render the body perfect.

Moses appeared to the Prophet Joseph to confer upon him the keys for the gathering together of the dispensations and the house of Israel from all portions of the earth. We have got to preach to the Lamanites, to the house of Judah and by and bye the ten tribes. We must be prepared for these things and realize the importance of this duty and the responsibilities resting upon us as God's holy Priesthood. Now, Elders, you ought to be diligent in observing the laws and keeping the commandments of God. These are the leading features of the Melchizadek Priesthood, including the Patriarchs. In England we ordained a few Patriarchs, and I remember that the people on occasions used to get together and have a feast, and then the Patriarch would bless them. This is the way some of the ancient Patriarchs did. The people ought to be liberal with them, but men holding the Priesthood should be governed by higher and more exalted feelings than that of using their callings for the purpose of merchandizing. The Elders should stand in their positions as men of God. We are really to-day a kingdom of Priests, and ought to wield a powerful influence for good in the earth. We should get our spirits right and act in righteousness.

The Presidents of Stakes have important positions; they preside over all the interests ef the Church where they are placed, and they should feel like acting for God, and

they and their counsel should have continually with them the light of revelation, be full of the Holy Ghost, and quick to discern. There is no officer in the Church, who acts with a single eye to the glory of God but what will have wisdom given him according to his capacity. The President of the Stake presides over the High Council, a set of men appointed and ordained to adjudicate all matters in dispute that may come before them, and they should act in all meekness, humility and wisdom, seeking intelligence from the Foundation of Light, so that they can act in righteousness and give righteous judgment. Then the Bishop is a common judge in Israel, acting in the interests of the people; his duty is to put down evil and root out iniquity. What is the duty of the Priests? Only to hold office? No; it is to visit the members of the various Wards, and to see that there are no hard feelings, troubles or difficulty among the people, to anticipate the occurrence of anything of that sort, put things right and see that the ordinances of the Church are carried out. Then the Teachers, who are helps to the Priests, whose duty it is to go among the people and talk to them on their duties—not like so many parrots, but full of the spirit of God. And where there may be difficulties to settle, and it is not within the power of the Teachers to satisfactorily adjust them, report them to the Bishop, who sits as a common judge in Israel, and to adjudicate all such matters. If thy brother offend thee, go and say to him, "Brother, you have done so and so," and if he will not listen to you nor ask forgiveness for the offense he has given you, take another man with you—one whom you think has influence with him, and one whom you think he will listen to—and let him talk, and if the offending person will not listen to him, report him, to be dealt with according to the order of the Church, and if he continues obdurate and stubborn, then he does not belong to us. Let us always feel like operating together for the good of each other and for the kingdom we are identified with.

We have other societies,—the Young Men's and Young Ladies' Mutual Improvement Associations and the Female Relief Societies. A great deal of credit is due to our sisters. God has provided them as helpmates to their husbands, and it is the duty of the latter to cherish and protect those whom God has given unto them, and show them how to make themselves happy,—teach them—our wives and daughters—the pure principles of the Gospel, that the daughters of Zion may be lovely and shine as the light and glory of the age in which we live. Sisters, put away from you the vanities and frivolties of the world, administer to the poor and the afflicted. The sisters know how to sympathize with and administer to those who are poor, afflicted and downcast; and let the brethren help them in their kindly ministrations. The young men should be encouraged in the work they are engaged in, and their Mutual Improvement Associations ought to be nourished and their interests promoted. The Lord has encouraged these things from the commencement. The first sister's relief society instituted in the Church was presided over by sister Emma Smith; sister Whitney was her Counselor, and sister Eliza Snow was the Secretary.

The spirit of Temple-building seems to have taken possession of the people. One Temple has already been built, and it is designed to build three more. We are prompted

by holy influences to embark in this labor. The Lord said he would send his servant Elijah to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, and this matter of Temple-building is in fulfillment of his word. We are seeking not only to administer for the living, but for the dead. There are many queries come up in relation to the manner in which the various works we are now engaged in shall be accomplished. Shall we pay our Tithing? Yes. Shall we sustain the building of Temples? Yes. And anything outside of this? Yes, we should do the best we can to build up the kingdom of our God. A case came up recently in Cache Valley, where a leading man wanted to know if he could not have the Tithing for putting up the Temple in that Stake. Now, if this privilege is given to them in Cache County, they will want it in Sanpete, and if they have the privilege there, they will want it in other places where Temples are being erected, and what next? What are we going to do to meet all the expenses, and they are various, which occur in the carrying on of the work? By and bye the Tithing may be sufficient to meet all requirements. We do not wish to oppress and crush the poor and faithful of God's people,—we would rather say, "Break every yoke, and let the oppressed go free!" There is nothing contributed for the work of God but what should be accounted for. We intend to tell you all what becomes of your Tithes and offerings. Through these ordinances come the blessings of God. Brotherly love should prevail among all the people of God, and we should be more united in our temporal and spiritual matters, and thereby claim the promised blessings.

May God bless you and lead you in the paths of right. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE QUARTERLY CONFERENCE, HELD IN OGDEN, OCT. 21. 1877.

(From the Ogden Junction.)

THE EVERLASTING GOSPEL—TEMPLE BUILDING—THE HIGH PRIESTS AND SEVENTIES—TO THE BISHOPS—TO THE SISTERS.

[This report is from long-hand notes, and though not *verbatim*, is as nearly so as possible.—ED.]

I am happy to meet my brethren and sisters at this Conference. Since I was last here, we have had to mourn the loss of our venerated President, Brigham Young. It has cast a gloom over the Saints throughout the Territory, and all feel sorrowful. He led Israel for a long time—the past 33 years, and in leaving us

we have felt his loss. His demise was among the events necessarily associated with human affairs, for the Lord manages such things by his own will. I remember when Joseph was taken, but his death was not like that of Brigham Young, but by the hands of a ruthless mob. It was a matter of great importance to us relatively, but not great with the work in which we are all engaged. When the Lord revealed the Gospel unto Joseph Smith, and unfolded His purposes and designs to the earth—when He gave us a knowledge of the laws, ordinances of the Gospel and doctrines, it was not for the object of elevating him as a man, but was done in the interest of society and the world in which we live—in the interest of the living and the dead, according to the decrees of Jehovah before the world was rolled into existence, or the morning stars sang together in joy. In the last days He saw it was proper to restore the new and everlasting Gospel—new to the world because of its traditions, follies, weaknesses, etc., but everlasting because it existed with God, with Him before the world was, and will continue when change shall succeed change, and when all things are made new the things of God will endure on and on forever. So it is an everlasting Gospel, though new to the world. It was introduced in the interest of humanity: our fathers, the Prophets and men of God who once administered on the earth and are now administering in the heavens, had a hand in introducing this work. To-day they feel interested in rolling forth the work and purposes of God assigned to them before the foundation of the world. It is to them, to God, to Jesus, that we are indebted for the light, life and intelligence communicated, and we shall look to them throughout all time for instructions to sustain and direct us. We talk about the organization of the Church being better attended to lately than formerly; but from whom did we receive it? What did we know about the Apostles till God revealed it? Nothing. We talk about the Patriarchs, the First Presidency; who knew of them till God revealed it? No one? The High Priests, Seventies, Elders—who knew about them or their calling, duties and labors till God revealed it? No one. It is the case with the Bishops, Counselors, High Councilors, the Lesser Priesthood, and with all the organizations and Quorums; the light was all from God, and not from man. It came through revelations from God to Joseph Smith, the Prophet of God; hence we are indebted to the Lord for all these things, for all the knowledge we have in relation to those principles. Who taught the gathering principle and why are we here to-day? Under what influence did we come? Many Latter-day Saints themselves hardly realize it. We read in the history of the Church that at a certain time there was a revelation given in the Temple which was built at Kirtland, Ohio; when Joseph Smith and Oliver Cowdery were seated in it, several important personages appeared and gave certain keys, powers and privileges; among them was Moses, who represented what is termed the Gathering Dispensation, which was to gather Israel from the four quarters of the earth; you will find it in the edition of the Doctrine and Covenants, and I refer you to that, where it is positively stated. Why did we gather? Because the keys of this dispensation were given to Joseph Smith, and conferred by him on the Twelve, the Seventies and others, and they received this as a part of their ministry, their endowments, if you

please, and when they called upon the people to repent and be baptized, and they did so, they received the Holy Ghost, and among other things received was this principle of gathering, and I defy all Israel to have so gathered without these keys and been brought together as they are to-day. But we had no trouble in gathering because we had the keys. I have seen the time when the people were almost willing to sell themselves in order to get here, and you know this to be true; it is all from God.

Our Temple building is of the same nature; we are living in the dispensation of the fulness of times, embracing all the powers, principles, doctrines and covenants since the world was, and among the rest is Temple building. The speaker here read from the Doctrine and Covenants, concluding with, "Before the great and terrible day of the Lord shall come, I will turn the hearts of the children to the fathers, and of the fathers to the children, etc., lest I come and smite the children with a curse." Did Elijah hold these keys." He did. Did he give them to Joseph? He did. You will find it in the same revelation as that quoted; a feeling of that kind sprang up in the breasts of the Latter-day Saints, till we hardly know sometimes why we do so, but we do. We built our first Temple in Kirtland, then one at Nauvoo, and laid the foundation for one at Far West, Missouri; we have also built one here at St. George; it is a beautiful building, and we are performing the ordinances there for the living and the dead. Do any of us regret the part we have taken in it? I think not. Then we have been doing work on another in Salt Lake, another in Sanpete, and another in Cache Valley, all of which will be magnificent buildings when completed; not less than 500 men are at work on them. It looks odd to some people who don't know what it means, but we know because God revealed it to us; we are always on hand.

The year past, 1876, feelings were stirred up in the mind of the President, and he called on the Twelve, the High Priests, the Seventies and Elders to subscribe to build the Temple at Salt Lake. Did they do it? Yes. You, here, did your share and gave means freely, as thousands did throughout the Territory. Why did he feel like this? Because the spirit of God prompted him. Why did the Seventies, Priests, Teachers, etc., respond so promptly? Because the spirit of God rested on them and all hands wanted to help build the Temples to the name of God, that we might administer the ordinances necessary to be performed for the living and the dead. If we turned our Temples over to the world to-day, they would not know what to do with them; they could not administer in the ordinances, and we should not know if God had not taught us; but the Gospel brings us light and places us in communion with the heavens through time and eternity; they tell us to build Temples and then instruct us how to administer in them for the living and the dead—that men who are placed here are for a certain work, and they are helping us to do our work and are operating with the Gods in the heavens in our behalf, and we for them—they without us are not made perfect, nor are we perfect without them. It requires union—union cemented by indissoluble ties; it unites us to each other and to them, and enables us to act intelligently, and when we get through with our affairs, to assist others in the accomplishment of theirs in the interest of God and humanity. This is not our work, nothing that we have done; God has done it, He

wants us to help Him and He will help us. We can do nothing in and of ourselves, for we are weak and frail and need the guidance and revelation of God to uphold us.

We have had a Conference here to-day, and you are more perfectly organized than before. The Lord some time ago wrought on the mind of President Young to have a more complete organization in the Church, and the Twelve were called on to visit the settlements and explain the order of the Priesthood, etc.; to organize the Stakes with all the officers —President and Counsel, the High Council and Priests under the President and the Counsel over the Stake —Bishops, Elders, the Lesser Priesthood, and all those called local authorities in their several places, and have everything in order; the Twelve went through the Territory, and assisted by the Presidency, the work was accomplished, and has been for some time. The quorums before you to-day are the result of their work. What did he know of this only as God revealed it? Nothing. Did Brigham Young or Joseph Smith know it? No, only as God revealed it. But the necessary information has been given, and to-day the Church is more perfectly organized than ever before, perhaps with the exception of the general assembly at Kirtland, but in some things now we are more stable and complete than they were even then. It is proper at the present time to refer to such things for instruction, though brother Richards is well posted in respect to these matters, and has taught you much in relation to them.

In Kirtland, Ohio, we had many things revealed through the Prophet Joseph; we had the First Presidency over the High Council, and another in Missouri. Joseph Smith and his Counsel presided over that in Kirtland; hence some things at times took place that were peculiar to some people; when they were at a loss to find out anything pertaining to the principles and doctrines, the Presidency inquired of the Lord, and would get the desired information. Now, I would make a remark in regard to these things here. All the High Councils and all those holding the Priesthood, the Presidents and all the Bishops and their Counsel, and all holding positions in the Church and kingdom of God that are faithful, honest, diligent and upright, if they seek unto God they will have wisdom imparted to them under all circumstances and on all occasions, as to what course they should pursue, and it is the order of God that all should have His Spirit in proportion to their integrity and faith; and if one does not have it is because he is not diligent in seeking after such things. As brother Joseph F. said this morning he could have revelation for himself, though not to regulate the Church; it would be the privilege of the President of the Twelve to regulate all things in relation to Zion; but the other principle extends to all grades and all men in the Church and kingdom of God, each in his place, if he lives his religion and is faithful and prepared to receive the truths from God so that he can instruct the children of men. There appears at times to be a discrepancy among all of us, for we are all weak and infirm; and God made it so on purpose, that man might not glory in himself but in the God of Israel.

I will say something in relation to High Priests, and what their place is in the Church. They came conspicuously before us in the late organizations. The speaker again read from the Doctrine and Covenants, "And, again, I give unto you John

C. Smith," etc. What are they organized for? The purpose is set forth in the Doctrine and Covenants. They are a sort of normal school to prepare the people to preside; they have hardly fulfilled this; perhaps if they had been more active, and become acquainted with priuciples for which they are organized, we should not have to ordain so many High Priests from the Elders' Quorum to make Presidents of Stakes, Bishops, High Conneils, etc.; but as it was we had to pick up the material where we could, and I hope we will have better material next time.

I hear a great deal said about which is the "biggest" man. The "biggest" man makes no difference whatever. I think that the man who can be most like a little child will be the greatest in the kingdom of God. Greatness does not consist of talking of things, but in doing them. We are now just beginning to move; Zion is stretching forth and lengthening out her cords; we want no more baby's play, but let us have wisdom, light, revelation, and let the power of the Priesthood of God burn in the hearts of the people to waken them to a knowledge of truth; then when other Stakes are to be organized we can apply to this normal school and get men prepared. We have got a great number of Seventies, and the question has often arisen, Which is the biggest, they or the High Priests? I say I don't think it makes much difference as to which is the greater or smaller. I think the body of Christ was not one member, but composed of many parts. Now which member of your body would you like to be without? An arm or a leg? No, you want both. So does the Church. But which is the most useful? If you can tell me which of those members is most useful to you, I will let you know which is the most useful to the Church, the Hight Priests or Seventies. We ought to magnify the Priesthood we hold, and be satisfied with the positions we hold. We have sent a number of Elders on missions, whose duty it is to preach to the people of the earth. They go when they are called, but it is often hard work; they make a great many excuses—they have debts to settle, families to support, etc. In meeting they will talk about who is the "biggest," and when they are gone for a while they get home sick and want to return; they say "there is no place like home." They meet difficulties among the people, who don't believe much that is told them. Did they ever? Not much. We don't expect to gather all, we will take one of a city and two of a family, and bring them to Zion; and if our Elders abroad would be more particular, and realize that they are messengers of the Lord—exhibit more of the Apostolic power, and have the light of the Sprit of God, they would realize that they are sent to teach, not to be taught; they would measurably control circumstances, not be controled by them altogether. Here are the Lamanites to attend to; when we are through with them, then the Jews, then the Ten Tribes, and then the earth is to be redeemed and the power of God prevail, and we must take a part, for we are not her to look so much after our own affair as to build up Zion. The Elders ought to reflect and say, "What can I do to help on the work? God inspire my heart and mind and soul, that I may help to build up the kingdom of God." That is the way to feel. Then to the High Councils of Stakes and to the Presidents of Stakes I would say, you ought to feel that you are servants of the living God, that the eye of the great Jeho-

vah is over you, and be working in the interest of the Gospel. We are not here to build up ourselves, but to build up Zion and the kingdom of God on the earth, that we may magnify our calling and honor our God. As brother Joseph F. said, we should not allow ourselves to be bartered or sold, but work for the interests of Israel.

The Bishops of the various Wards have their place; it is their duty to attend to the interests of their Wards, to look after the temporal affairs principally, not for their own benefit, but that of the people. They should set patterns of all that is good and praiseworthy; their duty is to do justice and adjudicate in all matters pertaining to a Bishop's court, as a common court in Israel, and they ought to judge in all righteousness, fidelity, and truth. The Priests ought to be full of the Holy Ghost, and should be full of intelligence to act as watchmen over the people, trying to stop ill feelings, evil actions, etc. The Teachers ought to assist them, and visit from house to house, and see that no iniquity prevails. The Deacons should assist the Bishops in temporal affairs, and be faithful in their calling.

Let us act together as a family in the interest of the Church and kingdom of God, for thereby come the blessings promised. We are now operatiug for these things, and these organizations are for that purpose. The Deacon who honors his calling is more honorable than the Apostle who does not. Can we find High Priests, Seventies, and Elders who don't pray? Yes, I am afraid so. And further, in relation to the Teachers, I will tell you my rule. When they come to me, I call in my family and ask them to instruct us and impart such information as is their duty. That is the way I feel towards the men who come in that capacity. They have a perfect right to do it, it is their duty, and they are always at liberty to visit my household.

We all have a great Priesthood if we magnify it, and there is no little Priesthood. In relation to the young men, I would say that in their associations a good spirit is growing—they are waking up. The Young Men's Mutual Improvement Associations and other organizations of our young men are very praiseworthy. Young men, the burden of the kingdom will yet roll on your shoulders, and you must prepare for it. If you will go to God and ask for wisdom, he will give it to you. Get the best books, the Book of Mormon, Doctrine and Covenants, and read our own publications, you will find such intelligence as you never dreamed of. Ask God for faith. Get all the sciences, arts, and useful learning you can from schools; get nothing false, but the things pertaining to earth and the elements, and how to use them; when you meet let it be in the fear of God, and he will bless you.

A word to the sisters. They have their associations and societies—all of which are good and praiseworthy. They form a part of us, for the man is not without the woman, nor the woman without the man. It takes a man and a woman to make a man; without woman, man is not perfect; God so ordained it. We are aiming at celestial glory, and when we reach that exaltation, will we have our wives? Yes. The women have to manage household affairs; they must rear the children properly, and cultivate those principles which exalt and beautify, that all may move on pleasantly and harmoniously. In the Relief Soeieties they discharge their duties better than we could, because of their tender sympathies and

gentler natures. Joseph Smith organized a Relief Society in Nauvoo as far back as that; Emma was president, sisters Whitney and Cleaveland were her counselors, and Eliza R. Snow secretary, who has visited you often, and whom you well know. They allowed the society to sleep for a while, but they are now waking up. What should they teach? I can't go into details, but they should teach dress, speak and act aright, diffuse correct principles, and let us have sisters growing up fit to associate with the angels of God. I want you to make home a heaven for your husbands, that when they come there they will feel happy, cheerful, and comfortable in their households. Do away with evil speaking—let love, kindness, and friendly feelings prevail; and if the sisters want the brethren to give them a few bushels of wheat to take care of, let them have it, it is not much, and we may some day be glad we did so. I have read of an extravagant man, whose wife proposed that he give her so much—ten or twenty dollars to keep house with, and instead of spending it she saved it in the Bible. Finally a financial crash came, and he went to his wife for consolation. She told him to read the Bible for comfort, and when he opened the leaves the money dropped out. What does this mean? he said. His wife said, you were careless, and I took care of the money you gave me; and this money saved him from ruin. Therefore let the sisters take care of the wheat.

The speaker here referred to the question of using the Tithing for Temple building, saying if it were all paid in that was owing, we need ask nothing further, but such was not the case. He then referred to the Perpetual Emigration Fund, saying there was over $1,000,000 due it from those who had been emigrated, and he hoped it would be paid without further delay. At present no radical changes would be made in the matter of Temple building. May God help Israel and prepare us for an inheritance in his kingdom, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SUNDAY AFTERNOON, NOV. 14, 1877.

(Reported by Geo. F. Gibbs.)

GATHERING THE RESULT OF REVELATION—TEMPLE BUILDING SIMILAR—THE RESTORATION OF THE PRIESTHOOD—MINISTERING FOR THE DEAD—THE GOSPEL, GOD-SUSTAINED.

There is something novel as wel as interesting in the contemplation of the subject that has been referred to by brother Folsom. The ideas entertained by the Latter-day Saints are different from those believed in by any other people upon the face of the earth; and there is a feeling and spirit resting upon the Saints that is not known nor experienced among any other people. The way we have been led is very peculiar and differs entirely from anything else that exists anywhere in the world. Our gathering together, the kind of Gospel that is preached, the disposition and feeling to build Temples, a strong impression that seems to rest upon all the people, is something in itself very remarkable.

Now in relation to our gathering, who is there anywhere else in the world that feel as the Latter-day Saints do? Yon do not find it anywhere, and nothing but the Spirit of God operating upon the minds of the people could have induced them to gather together as they have done. This spirit was imparted, as the Holy Ghost is, by the laying on of hands, through the medium of the Priesthood. And this peculiarity seemed all the more striking at first, for as soon as the principle of the gathering was first preached, the people needed no convincing argument, for the Spirit of the Lord had revealed it to them, and they knew it was true. And it mattered not where people heard it, or in what language it was preached, they immediately had a strong, fervent desire to gather to Zion, to assemble with the Saints and worship with them. And however foolish many of us have acted since that time, yet these were the feelings that welled up in our bosoms; and they came because of certain principles having been developed through Joseph Smith. You that are acquainted with the history of Joseph Smith well know that in the Temple in Kirtland, among other visions, manifestations and administrations he received was one in which the Prophet Moses appeared to him, who committed to him the keys of the gathering dispensation. It was he who led the exodus of Israel in former times, and like all other men who have held the holy Priesthood and have been faithful in the discharge of their duties, he not only administered in time but continues to minister in eternity. And hold-

ing the keys of this Priesthood, he was the proper person to confer them upon the Prophet Joseph; and on doing so, he told Joseph, that he had bestowed upon him "the keys of the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the north." And this was in fulfilment of a significant scripture which says, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

Hence, after men had been baptized for remission of sins, and had hands laid upon their heads for the reception of the Holy Ghost by those holding this Priesthood and authority, of which this was one of the principles, they began immediately to have the feeling to gather to Zion. This has been spoken of by ancient men of God as one of the events of the latter days. One of the Prophets referring to it says, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." It was through this principle and this ordination, with the spirit attending it, first conferred upon Joseph Smith, and afterwards upon the believers of the Gospel by obedience thereunto, through the administration of baptism and of the laying on of hands by the Elders, that brought the people together as they are to-day. Wherever this Gospel has been preached, believed and obeyed, this desire to leave the lands of their nativity, to gather with the Saints, has been strongly manifested; and so strong has it been, that I have had men offer to bind themselves to my service for quite a length of time, or willing to do anything required of them, provided they could be assisted to the gathering place of the Saints. And it was to meet this universal want that the Perpetual Emigrating Fund was gotten up, which has been the means of bringing out to this country thousands of people, the majority of whom, perhaps, by their own exertions, never could have accumulated the necessary amount of means to have brought themselves here; and as each one was required, after being assisted, to refund the amount received for this purpose, others could realize its benefits in like manner, and thus the fund became perpetual.

Temple building is another characteristic associated with this Gospel that is in itself peculiar. We are here, as Jesus was, not to do our own will, but the will of Him who sent us; and, as he was, so we are expected to do and perform such things as may be required of us by the Almighty. This is really the position we occupy as Latter-day Saints, if we could fully comprehend the situation. There are certain powers and privileges, rights, immunities and blessings connected with this Gospel that do not exist anywhere else, and this is one of them. We are told that the Gospel brings life and immortality to light, and without it there is no correct knowledge of life and immortality. We did not understand either our own position, nor the position of the world; we could not comprehend anything of God, or the laws of God, or the laws of life, until we became acquainted with the Gospel. Every good and every perfect gift proceeds from God, in whom there is no variableness or shadow of turning. And the world generally are ignorant of God. Why? Because we are told that no man knows the

things of God but by the Spirit of God. And if they cannot obtain a knowledge of God only by the Spirit of God, unless they receive that Spirit they must remain ignorant of these principles. And it matters not what the learning, what the intelligence, what the research, the philosophy, or religion of man may be, the things of God cannot be comprehended, except through and by the Spirit and revelations of God. And this can only be obtained through obedience to the principles which God has and shall ordain, sanction and acknowledge. And hence, in these last times, he first communicated a knowledge of himself to Joseph Smith, long ago, when he was quite young. Who in that day knew anything about God? Who had had any revelations from Him, or who knew anything in relation to the principles of life and salvation? If there were any persons I never heard of them, nor read of them, nor never met them. But when the Lord manifested himself to Joseph Smith, presenting to him his Son who was there also, saying, "This is my beloved Son, hear ye him;" he then knew that God lived; and he was not dependent upon anybody else for that knowledge. He saw him and heard his voice, and he knew for himself that there was a God, and of this he testified, sealing his testimony with his blood. The evidence of the existence of God that he received, none but God could impart. Well, what was the result? He told him how others might obtain the same knowlege of him and of his laws; and he made him acquainted with a medium through which he could obtain a knowledge of these things. And how did he do it? By communicating unto him a knowledge of the everlasting Priesthood, and sending that Priesthood to reveal unto him the laws and the ordinances thereof. Hence, as early as September 21st, 1823, an angel said to Joseph Smith, "Behold, I will reveal unto you the Priesthood." He was informed there had to be a certain ordinance attended to, viz., baptism. And as John the Baptist had held the keys of that Priesthood, in generations gone and past, he was sent to confer upon him and upon Oliver Cowdery what is known as the Aaronic Priesthood, which authorized them to baptize each other for the remission of sins. And this heavenly messenger did come and did so ordain them, on May 15th, 1829, saying—"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism for the remission of sins; and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D C., page 100.) And what next? It was necessary then that other institutions should be introduced and other principles developed; and consequently the Apostles Peter, James and John appeared, bringing, and conferring on their heads the Melchisedek Priesthood, which holds the keys of the mysteries and revelations of God, and by which they could lay their hands upon men for the reception of the Holy Ghost. And when they received this gift, it "brought things past to their remembrance, led them into all truth and showed them things to come;" it opened up communication between the heavens and the earth, whereby others, as well as Joseph Smith, could know that God lived, and obtain for themselves through the administration of the

ordinances, a knowledge of their acceptance with him, and of their relationship to him, and also obtain a knowledge of heavenly as well as earthly things. So that first, Joseph Smith having received this knowledge that God lived, and others through the medium that God ordained were accorded the same privilege. Thus there was opened up a communication with the heavens; not only with Joseph Smith and Oliver Cowdery, and those immediately associated with them, but with those also who received the Gospel; and as the Scriptures say, "But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God." And they received that Spirit whereby they were able to comprehend the principles of truth;" and as the Apostle John says, "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." How did they receive this anointing? By repenting of their sins, by being baptized by one having the authority of God for the remission of sins, and by having hands laid upon their heads for the reception of the Holy Ghost. They received this spirit precisely in this manner, and hence they had this knowledge for themselves; which knowledge all Latter-day Saints have who are living their religion, walking humbly and obediently before God. Hence, this is a part of what we term the Gospel; it is part of what we call the principles of life, or the laws of life, for it leads to life, it leads to God, it leads to a knowledge of the laws of God, and a knowledge of the principles of truth, and to an acquaintance with those principles which are calculated to exalt and ennoble mankind both in time and through all eternity. There is nothing new in it, and yet there is. It is called the new and everlasting Gospel. Singular, that an everlasting thing should be new. But it is a principle that has existed with God, or with the Gods, if you please, in the eternities, and it has been communicated from time to time to the children of men. And although we have a great amount of intelligence, learning and science, and everything else considered worthy among men, yet we have nothing in all of this that gives a knowledge of the laws of life. It needs a development from God to unravel these things, and make us acquainted with our true position. Hence although it is new to us, it is nevertheless an everlasting principle. We are mortal and immortal beings, we have to do with time and also with eternity. And as the things of the future are hidden from men and can only be known through the medium of the Gospel, this means was made use of by the Almighty for the introduction of the principles of truth and the placing of mankind in the position to acquire a knowledge of him and his laws. Having been put in this position, we, every one of us, men and women who are living our religion, preserving ourselves in the purity of the Gospel and acting honorably and honestly before God and man, have a right to know and understand for ourselves the principles of truth which we have embraced. I well remember a remark that Joseph Smith made to me up-

wards of forty years ago. Said he, "Elder Taylor, yon have been baptized, you have had hands laid upon your head for the reception of the Holy Ghost, and you have been ordained to the holy Priesthood. Now, if you will continue to follow the leadings of that spirit, it will always lead you right. Sometimes it might be contrary to your judgment; never mind that, follow its dictates; and if you be true to its whisperings it will in time become in you a principle of revelation, so that you will know all things." That agrees precisely with some of the remarks of John in the passage I have quoted to you. "Yes, have an unction from the Holy One, and ye know all things, and need not that any man teach you; but the same anointing teacheth you all things." Now, that which John taught was the everlasting Gospel, and that which Joseph Smith taught was the everlasting Gospel. That which John taught has been forgotten long ago by the people, they are not in possession of it and consequently they cannot comprehend it. And hence when Joseph Smith revealed it, he preached the new and everlasting Gospel; new to the generation that lives, and everlasting because it has existed in all ages and times when God has revealed himself to the human family.

But to return to this singular thing of Temple building, which I will refer to again. Why do we want to build these Temples? Some of us hardly know; but we do want to build it. What a most singular thing! Just consider the amount of labor that has already been performed throughout this Territory. Surely the people have some motive in view. The mechanic or the laborer does not go to work unless he gets a recompense of some kind. When men devote themselves to any kind of labor, whether mental, physical, mechanical or scientific, they have some particular object in view. So it is also in relation to these matters. I have already referred to it; but many of us can hardly realize why it is that we are engaged in these things.

I will go back again and refer to another manifestation. We find, among others that appeared to Joseph Smith was Elijah the Prophet; and what did he come for? His special mission was to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." And the same scripture informs us of his coming "before that great and terrible day of the Lord." What is meant by this, say the world? It means that we are the offspring of God; it means, as the scriptures say, that God is the Father of the spirits of all flesh; it means that we have to do with eternity as well as time; it means that we have to do with things past, with things present and with things to come; it means that being the children of our Heavenly Father, we are or ought to be under his government, yielding obedience to him, and that we ought to operate with him in extending mercy and love and salvation to the living and the dead, according to certain laws unknown to men generally; but known unto God and now revealed again by him for the salvation of our race. It means that God is the Father of the human family and is interested in the whole of his progeny, these that now exist and those who have passed away. It means that there are certain laws in the heavens that all men have to do with that must be complied with, if not in time in eternity. It means that all men who have lived and died without a knowledge of the Gospel, shall be placed on the same plane as ourselves through the plan he has provided, giving all of his children,

whether living or dead, an equal chance to avail themselves of the means of salvation; and that we are to operate in their behalf, working out certain ordinances for them which they are now incapable of doing for themselves. It means that as God feels interested in the welfare of all his family, men in the flesh who are in possession of his spirit and the light of eternity, having come to a knowledge of him and his eternal laws, should co-operate with him in the accomplishment of this object. And it means too that if he has conferred the Gospel and the power thereof and the Aaronic and Melchisedek Priesthoods, sending his messengers from the heavens for this purpose, that it is not for a phantom, it is not for a plaything to be trifled with at pleasure; but it is that we should operate with God and with the Priesthood who lived before us, in the accomplishment of the things of God on the earth. That is what it means. And hence, says he, when Elias comes he will "turn the hearts of the fathers to the children," etc. It is not for mankind to come and live and exist a little while to be blotted out and nothing more of them; but it is that they should be enlightened by the Spirit of God, that they should sympathize with and have regard for all he human family living and dead, eling desirous to promote their happiness and welfare, as he himself does. How often when abroad preaching this Gospel have I heard men say, and you have heard the same sentiment expressed, "If this is true what has become of our fathers? are they to be lost forever?" And then you know they have certain peculiar ideas about hell and damnation, the lake of fire and brimstone into which a certain portion of the human family are to be cast to be forever burning and never to be consumed. And if our doctrine be true they think it would be cruel that this state of things should exist. Why, God is more merciful than man is, he possesses more sympathies with human nature than man does or ever did, one with another. The Lord has been feeling after the welfare of mankind all the day long, from the first commencement of the world to the present time. But there are certain eternal laws among the Gods in the eternal worlds which render if necessary that mankind shall go through certain ordeals and observe certain ordinances and be governed by certain laws before they can be exalted in the kingdom of God. And as Satan has been operating in opposition to the Lord's designs. and having so far succeeded in drawing men after him, it became necessary that these ordinances that God has instituted should be introduced and that man should be governed by them. Hence it was necessary that a Redeemer should be provided, which was perfectly understood by one of the Prophets who said "Deliver him from going down to the pit: I have found a ransom." Who was he? When Jesus appeared, says John, "Behold the Lamb of God which taketh away the sin of the world." He was the ransom.

What about the others, they who have died without a knowledge of the Gospel? They are amply provided for. The Lord has shown us that we must build Temples in which to officiate for them. We have commenced to do so, and our fathers have already commenced to feel after us, manifesting themselves by dreams and visions, and in various ways to those most interested in their welfare. And having inaugurated this state of things for our guidance that we have to-day, with Presidents, Apostles, Presidents of Stakes, High Councils, High Priests, Seventies, Bishops,

Elders, Priests, Teachers and Deacons and the various organizations of the Church; it is for us each one to operate in our sphere under the direction of the Almighty; and feel not only for ourselves, but for others, as Abraham did, and as Isaac and Jacob did, we should have a desire to bless our posterity after us; and God has shown us how to do it, and has bestowed his Patriarchal authority with power to bless. He has appointed this through the Priesthood and sealing ordinances. That which is joined together no man can put asunder, and what is bound on earth is bound also in heaven; and also a great many other things of a similar nature in relation to ourselves. The moment a man gets enlightened by the Spirit of God and begins to comprehend himself, he begins to feel for the welfare of others. "I have a wife, what shall I do to save her? I have children, what can I do for them?" And by and by his comprhension expands, and he commences at once to reach after his father, and his grandfather, and friends and relatives, who have passed away; and his feelings if they were expressed would be, What can I do for them to help them? Yes, he has revealed to us that we can render valuable aid to our dead friends and ancestors, and, as I have said, the Lord has shown us that in order for them to receive the benefit of our services, Temples must be built, and they must be dedicated to God and accepted of him; and through the medium of those sacred structures and the ordinances performed therein, there is to be a uniting and welding together of all principles and peoples, and without them this great work cannot be done.

Brother Folsom, who has just been speaking to you of his recent labors in the Manti Temple, says he never felt better in his life than when engaged there. What is the reason? He has been engaged in the service of God; and there is no happiness among men to be compared with the joy and satisfaction that the Gospel imparts; it lifts us up from the sublunary things of time and sense, and we feel that we are gods, even the sons of God, and that he is our Father; and we know that we have a hope that blooms with immortality and eternal lives, and we feel that we are in the hands of God, and that he will guide and direct us and sustain us and bear us off triumphant under all circumstances; and we feel joyous and happy in the contemplation of these things. And then it is necessary that the Lord should have introduced this Gospel, or shall I say he never could have saved the human family that have gone? Yes, I will say that; because there are certain laws in relation to these things which must be obeyed; the Lord himself is governed by them, and we must be governed by them. And hence when Elijah came and laid his hands upon Joseph Smith, conferring upon him that Gospel which was to turn the hearts of the fathers to the children, he received it, and the spirit of it we have received; and that is why we want to build Temples. And in this regard we are associated with those in the heavens in carrying out the plan that was contemplated and designed by the gods before the world was, in relation to the formation of the earth, and in relation to peopling it, and then with regard to its redemption and the salvation of its inhabitants and everything pertaining to it, until it shall be celestialized and celestial beings inhabit it. And we are operating, or should do so, and we will when we know ourselves, operate with the holy angels and with the holy Priest-

hood, that has existed before, doing our part on the earth while they are performing theirs in the heavens. Could we do anything unless God helped us? No, we could not. You might preach until the tongue cleaved to the roof of your mouth, urging the people to build Temples, but unless the spirit of Elijah rested upon them they never would do it. And sometimes people think now that it interferes with the dollars and dimes and their monetary calculations; but what of that? God is interested in these things, and he does not care much about the dollars, for the gold and the silver, and the cattle upon a thousand hills are his, the earth in its fullness belongs to him; the heavens are his throne and the earth his footstool, and he manages and directs according to the counsel of his own will. And as we send our ministers to the nations of the earth to perform certain missions designed by the Priesthood on the earth; so does God in the eternal heavens employ those of his servants around him in the accomplishment of the same grand object.

Do you think that this Gospel would have stood the opposition it has met with, and that this people could have lived under the calumny and reproach, the vituperation, hatred and persecution that has been raised against them by men, unless God had been with us? No; we should have been scattered like the chaff before the wind, long, long ago. But God has sustained us, and has said to all men and will continue to say, Thus far shalt thou go and no farther, and here shall thy power be stayed. Our strength is in God, and not in man. Many and many a time have I seen the wrath of man turned away, when it was thought its power would crush us, and that too by one principle. What was that? Jesus, when in the flesh, taught his disciples how to pray; and the Lord has also instructed us how to pray. And we have the consolation of knowing that our prayers have availed with him, for we have seen our enemies foiled, frustrated, discomfited and scattered, who sought our destruction, and their plans utterly fail, and that too when to all human appearances we were going to be submerged and overwhelmed by their fury. And so long as we continue to fear Him, observe his laws and keep his commandments, all their plans will fail from this time henceforth and forever [the congregation said, Amen], for God is on our side, and He will uphold us and never forsake us.

To return again to the subject of Temple building. I may talk about it from now until to-morrow, and then not get a quarter through, for there are so many things connected with it. But we feel now that we want to build Temples that we may administer in them. Brother Woodruff has been operating a long time in the Temple at St. George; and you have perhaps heard him testify of visits that he has had from the spirit world, the spirits of men who once lived on the earth, desiring him to officiate for them in the Temple ordinances. This feeling is planted in the hearts of the people; and the Priesthood in the heavens are watching over us; they are ministering spirits sent forth to minister to those who shall be heirs of salvation, says the Apostle; and if we were not the recipients of their ministrations and watchful care, we should be in a poor condition. They are operating in the heavens, and we are on the earth; they without us cannot be made perfect, neither

we without them; it requires the combined and united efforts of both parties, directed by God Himself to consummate the work we are engaged in.

I will here show you the difference between the operations of men and those of the Lord, in regard to the human family. Men make war one upon another, they kill and destroy and make waste. This work of killing and destruction is even now going on among the Russians and Turks. And it is only a short time since the Germans and French were doing the same thing; and it almost seems like the recollections of yesterday, when our own nation were imbrueing their hands in each other's blood, when the cries of widows and orphans, of bereaved fathers and mothers, brothers and sisters were heard throughout our land, and when want and misery, pain and sorrow were depicted on the faces of so many because of man's inhumanity to his fellow man. What do the Scriptures say? "Whoso sheddeth man's blood, by man shall his blood be shed." What right has any man to interfere with the life of another man?

Now I will go back to show you how the Lord operates. He destroyed a whole world at one time save a few, whom he preserved for his own special purpose. And why? He had more than one reason for doing so. This antediluvian people were not only very wicked themselves, but having the power to propagate their species, they transmitted their unrighteous natures and desires to their children, and brought them up to indulge in their own wicked practices. And the spirits that dwelt in the eternal worlds knew this, and they knew very well that to be born of such parentage would entail upon themselves an infinite amount of trouble, misery and sin. And supposing ourselves to be of the number of unborn spirits, would it not be fair to presume that we would appeal to the Lord, crying, "Father, do you not behold the condition of this people, how corrupt and wicked they are?" Yes. "Is it then just that we who are now pure should take of such bodies and thus subject ourselves to most bitter experiences before we can be redeemed, according to the plan of salvation?" "No," the Father would say, "it is not in keeping with my justice." Well, what will you do in the matter; man has his free agency and cannot be coerced, and while he lives he has the power of perpetuating his species?" I will first send them my word, offering them deliverance from sin, and warning them of my justice, which shall certainly overtake them if they reject it, and I will destroy them from off the face of the earth, thus preventing their increase, and I will raise up another seed." Well, they did reject the preaching of Noah, the servant of God, who was sent to them, and consequently the Lord caused the rains of heaven to descend incessantly for forty days and nights, which flooded the land, and there being no means of escape, save for the eight souls who were obedient to the message, all the others were drowned. But, says the caviller, is it right that a just God should sweep off so many people? Is that in accordance with mercy? Yes, it was just to those spirits that had not received their bodies, and it was just and merciful too to those people guilty of the iniquity. Why? Because by taking away their earthly existence he prevented them from entailing their sins upon their posterity and degenerating them, and

also prevented them from committing further acts of wickedness. And was it just to send them to hell, to be eternally burning up in fire, never to be consumed? We do not know anything about that part of it, that is sectarianism, and is no part of the Gospel of Jesus Christ. Suffice it to say, they were put into prison and the doors were so securely locked that they could not be unfastened until the right time had arrived. The Prophets understood this, and spoke of it.

What next? God still felt after them; and he said, in speaking of the Savior, that he was to come. And what to do? "To bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This was the nature of his mission to the earth. And what do the Scriptures tell us he did? "Being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah." Were they redeemed? Yes, if Jesus preached the Gospel to them, and which he most assuredly did. If a man kill another, does he know how to redeem him afterwards? No, he does not; therefore men have no right to assume the prerogatives of God, and hence the Scriptures say that "no murderer hath eternal life abiding in him." You may get the priest or priests to pray for him and pack him off to heaven the moment he breathes his last here; but such prayers avail not; he will never get there, but will go to the place appointed unto him. Here then is the difference between the dealings of God with man, and the dealings of man one with another.

We are moved upon to build Temples. There is one now building in Logan, Cache Valley. I was up there two weeks ago, and was much gratified to find the work being pushed forward so energetically and so spiritedly. Since the early part of June, I think upwards of $30,000 has been expended by the people of that and two other Stakes in making the necessary arrangements for the building of this Temple. We find the same spirit existing among them as we found in St. George, and in Sanpete, and here, and, in fact, as we find everywhere among the Latter-day Saints; and I am much gratified to see the people thus moved and acted upon. In the Millennium, a duration of one thousand years, we shall be actively engaged administering for the dead, and assisting God to fix up accounts with the inhabitants of the earth.

Before closing I wish to add a few words in regard to matters associated with our position here, which is a very important one before angels and the people. We stand in an important position in this respect, we are the sons and daughters of God; if we obey his laws and keep his commandments, proving ourselves valiant and true to his cause, we shall be heirs, "heirs of God and joint heirs of Jesus Christ; and if we suffer with him we shall also reign with him, that all may be glorified together in the eternal worlds." Now, then, if we can perform a work of this kind, and secure the approbation of God, and the co-operation of the holy Priesthood, then we will be doing something that will not only be acceptable to Him and to the holy angels, but to our name, and fame, our honor and happiness and glory, and to the increase of our dominion there will be no end. But if we

give way to folly and to vanity, to covetousness and pride or to evil, to wickedness or corruption of any kind, the hand of God will be over us, our candlestick will be removed out of its place, the light within us will take its departure, and darkness will take its place; and oh, how great will be that darkness! How often have I seen men whom I have known in this Church, and whom I have respected as honorable, make shipwreck of their faith, lose the Spirit of God and go into darkness. When they turn aside, after having received certain light and intelligence, can you lead them back? No, you cannot. They have no desire for it, and you cannot implant that desire within them. What does Paul say? "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fail away, to renew them again unto repentance, seeing they crucify to themselves the Son of God." We do not want to be in that fearful condition. Let us be careful, then, what we do and what we say, and how we act and live. Let us treat one another in a right and proper manner, not seek to oppress and defravd, or rob one another of property, or of honor, or of character, or anything else; but let us all copy after the Son of God, walking in all humility and meekness, feeling rather to suffer wrong than do wrong, and ever be desirous to promote each other's happiness and welfare. Do not let us be censorious, or oppressive, or tyrannical, or exacting; but cultivate the spirit of kindness and charity, and seek continually for the Spirit of God to lead and direct us. Every morning that we arise, dedicate ourselves to God, and ask his blessing upon us through the day, that we may be preserved from evil, folly and vanity. Let us be governed and influenced by the counsels we receive from our Bishops and presiding authorities; and let us pray for them, that they may be kept pure and holy; and fail not to supplicate the Father in behalf of tht Twelve, for we are poor, weak creatures, and need the faith and prayers of the Saints, and the help and favor of the Almighty, and we ask an interest in your prayers, that we may be led in the paths of life; for none of us can do anything unless God be with us.

Brethren and sisters, God bless you, and lead you in the paths of life, that you may be prepared for an inheritance in the celestial kingdom of God, in the name of Jesus. Amen.

DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED AT A CONFERENCE HELD IN PARIS, IDAHO. NOV. 11, 1877.

(Reported by James H. Hart.)

EXPECTATIONS DEFERRED — ON REVELATION — MARRIAGE, HOW PERFORMED—SHOULD BE ENCOURAGED AMONG THE YOUTH—LOVE CONTROLABLE—MEANT TO BE UNDER THE DOMINION OF RIGHTEOUSNESS —AND TO BE FOR TIME AND ETERNITY.

Brethren and sisters:—I have a few remarks to make to the Saints this afternoon, and I trust I shall have your prayers and attention. I feel my weakness and that I am unable to benefit the Saints without the Spirit of the Lord. And the same applies to all who stand before the Saints, to minister in word and doctrine. We are taught by the revelations given us through the Prophet Joseph, that we should not undertake to teach without the spirit, and I feel that I need its influence and power, that I may speak such things that will be pleasing to the Lord. If I have any pride it is in being an Elder in the Church of Jesus Christ, and having the privilege of presenting the principles of life and salvation to the people, and in preaching the fulness of the Gospel that has been restored to us in the last days. Many seek after the honors of the world, none of which are worthy to be compared with the honor of serving God, in proclaiming His Gospel to the inhabitants of the earth. I have had the honor of being in this Church for many years. It has been organised upwards of forty-seven years. When I first received the Gospel I did not expect forty-seven years to pass away before the prophecies would be fulfilled concerning the second coming of the Savior, and the end of the world. I expected the Savior would come and reign upon the earth, before this time, as the King of Kings and Lord of Lords. In the revelations given to the Prophet Joseph, Jesus said it would be but a short time before he would come and take the Kingdom. We are not accustomed to hear the Lord speak, and when he spoke of a short time, we understood it according to our use of the language. Forty-seven years may appear a long time with us, but a thousand years is not a long time with the Lord. A few moments with Him is a long time with us. It takes a long time according to our reckoning to do the work the Lord has decreed concerning the children of men in this last dispensation. It is no small matter to preach to all nations and kingdoms of the earth; this has to be done; all people must be warned of the judgments of the Lord that are coming upon the earth. The sound of the everlasting Gospel must go forth to all

nations. It is a great work for us to perform individually and collectively, to preach the Gospel of Jesus Christ to all nations, and to prepare for his coming. Some may think it a small work to prepare for his coming. I do not think so. I find myself far from being prepared. Are we worthy to be received and dwell where our Savior dwells? No one can dwell with him but those who overcome and endure to the end. It should give us more energy and more determination to overcome our sins when we find everything depends on our perseverance to the end. We should be energetic in doing the will of God. We find we have many things to learn, and we learn daily by our experience something we did not know before, and thus we feel our dependence upon the Lord for wisdom to lead and guide us into all truth. It is important we put our trust in God. We may have imagined that we were safe from danger and would stand, but difficulties crowd upon us which we had never considered, and we are tempted and tried to prove whether we are willing to stand the trials or not. It is with us like the parable of the sower; some seed fell on stony ground, some fell among thorns and so perished. So it is in the hearts of many who join the Church of Jesus Christ. Some seed has fallen on good ground, and has brought forth fruit. The Lord has said He seeks those who worship Him in spirit and in truth. He is no respecter of persons. He has no favorites—only on the principle of righteousness. We are all His children, one as well as another. His sun shines on the just and the unjust, and He causes the earth to bring forth fruit for the benefit of all. He is impartial in His character, and those who love Him and keep His commandments are accepted of Him. If you will not accept His kindness, if you will not receive His blessings, He is not to blame. They are offered free to all without money and without price. When Jesus came into the world and died for the sin of the world, he blotted out original sin. He did not die for us only, but for every creature. These are some of the characteristics of our Lord and Savior. We do not receive His counsels as we should. We are called upon to be perfect like unto Him, and to walk in His footsteps. To be perfect and godlike, we must do as He did while upon the earth, for He said, "I came not to do my will but the will of my Father who sent me."

I want to say a few words on another important subject. We are a people who profess to believe in revelations. I have thought many times that this principle was very little understood. If I can have the spirit to sustain me I will instruct the Saints this afternoon in this principle. What is the spirit of which we are speaking? It is neither more nor less than the Holy Spirit. I don't know of two kinds of Holy Spirit. It is the spirit of promise, the same that imparts revelation from heaven. I have many times heard persons deliver revelations, in which I had no faith whatever. It is difficult to be deceived, if we know the proper channel through which they are to be received. We, as the Church of Jesus Christ, cannot live without revelation. If we had no revelations in this Church, we would not be the Church of Jesus Christ. It is important when we need revelations, that we understand what channel they should come through. We read in the early history of this Church that Oliver Cowdery, who

was the second Apostle in this Church, was instructed on this subject, and it is written for our learning. The Lord told Oliver that Joseph was the man to receive revelations for the Church; he might receive revelations for himself, but those to the Church must come through Joseph Smith, or the leader. If we need revelations for our guidance, what channel should they come through? You have just voted to sustain the Twelve Apostles as Prophets, Seers, and Revelators. Brother John Taylor is the President of that Quorum, therefore when revelations are needed for the government of this Church, they will come through President John Taylor, as long as he lives, because he holds the keys of the Apostleship. He does not hold any keys or powers that he did not hold when President Brigham Young was alive, or any other keys than are held by his brethren of the Twelve; but the Lord will speak to us through the head of his Church, through him who holds the Presidency. We should all understand these principles that we may not be deceived, and if revelations are given from any other source professing to guide the Church, we may know they are not from God. All of us have the privilege of receiving revelations. For the Church? By no means; we cannot receive all that are necessary for the performance of our duties. We have here a Stake of Zion, and a presidency of this Stake. Can anybody receive revelations for the government of this Stake? Certainly not. If any person other than the Presidency should profess to receive revelations for its government, would you consider them genuine revelations? If so, you would be mistaken. We are entitled to the Holy Spirit to help us in the discharge of our duties and to teach us all that is necessary for our guidance. The Bishop is entitled to the spirit of revelation to teach him his duties, and when guided by that spirit he will never come in collision with those who preside over him.

Some years ago, when I was presiding in California, evening meetings were established. I think it was about the time of the reformation. On one occasion I had been away for a short time, and on my return I found a large crowd on the water's edge, some of whom were being baptized. I think brother Hopkins was there, and I asked him, subsequently, what induced the people to turn out so suddenly; he replied that some sister had received a revelation the night before, commanding them to be baptized. I told him that if any revelation had been given on that subject, I should have known it. We should seek to be governed by these principles, and learn to discern the spirits, and discriminate between that which is from God and that which is from beneath. If we seek unto the Lord he will give us wisdom to lead us into all truth. It is a serious thing to say the Lord has spoken through us if he has not. To say thus saith the Lord, when the Lord has not spoken, would subject us to his wrath and displeasure. It is a fearful thing to fall into the hands of the living God. If we receive revelations we should be sure they are not leading us outside of our duties, but tend to our instruction and improvement, and lead us to perform those duties devolving upon us.

There is another matter important to the Saints, of which I would like to speak this afternoon; it is the subject pertaining to marriage. It was the first great commandment given to our parents in the Garden

of Eden. The Lord said: "Be fruitful and multiply and replenish the earth." This principle, like the principle of revelation, should be properly understood and rightly and legally administered. Some persons rush into marriage hastily and inconsiderately, with no other consideration than that they call love, which frequently brings misery and unhappiness. We have to tell them what is wrong in relation to this principle. It would be unwise and unpleasant for an Elder in Israel to perform a marriage ceremony that could not be acknowledged in heaven. Since the endowment house has been closed in Salt Lake City, those wishing to be married according to the laws of heaven have had to travel down to St. George, where they can be sealed together for time and all eternity; for a Temple is the proper place in which to perform these sacred ordinances. We learn from our past history and experience that there have been deviations from this rule from time to time, according to the circumstances of the people, and the attention of the Twelve has been called to the subject, and it has been taken under advisement. We learn that although a Temple stood in Kirtland, still the Prophet Joseph gave endowments and performed marriages in Nauvoo before the Nauvoo Temple was built. The same was done in Salt Lake City for many years, and those endowments and marriages were legally administered; and the way may be opened by which these ordinances can be performed among us without having to travel to St. George for that purpose. This no doubt will be gratifying to the Saints, particularly to the young. There are ordinances that can only be administered in a Temple, hence the importance of completing the Temple so that these ordinances may be administered for the living and for the dead. In relation to this deviation from this rule pertaining to sealings and endowments, we understand that the Priesthood is greater than the Temple, and that which is sealed on earth by those holding the keys, is sealed in heaven. Many cannot go to St. George to receive their marriages and endowments, and should the way be opened by which they may be performed without going there, it will be appreciated, for all who understand the Gospel and the sacred ordinances pertaining thereto, would prefer to be married in the proper manner. I don't know how far these privileges may extend, whether they will extend to plural marriages or not; it will be as the Lord wills; should it be the case that we obtain these privileges, it will be no cause for slackening our labors on the Temple. Our dead friends are waiting for their baptisms and other ordinances, which can only be administered in a Temple. I cannot say any more on this subject until arrangements are more fully perfected.

There is no blessing that our heavenly Father is not ready to bestow upon us on condition that we observe the laws and ordinances established for the salvation of his Saints. We are brought together from time to time that we may be instructed and learn our duties. There are many things to talk about, we have to select a few and pass by the rest. The principle of marriage is one of great importance; our young men and maidens are called upon to become united and to learn to live together and accomplish all the Lord has commanded.

One of the Bishops remarked yesterday that the people liked co-operation very much when they obtained

big dividends, which principle is very good if it is right. As Latter-day Saints we have to deal with the Lord; he knows our hearts and comprehends our thoughts, and we cannot cover up the secrets of hearts from him. What we do that is right will be approved; that which we do that is wrong will be disapproved. If we are willing and obedient we shall find very little trouble in co-operation. We have embraced it in a small way, and we are expected to handle it honestly; and if we do not handle it honestly, it would be better if we never embraced it at all. We should seek to the Lord for knowledge and wisdom that we may deal with each other righteously, that we may establish confidence in each other that cannot be shaken. The Lord wishes to introduce and perfect among his Saints the principles of union. He intends to lift his people up, and to make them wealthy. When his will is done among the Saints there will be no poor among them. When this time comes all will form one kingdom and serve one God. We are all entitled to his blessings and all should be devoted to his service.

It is not his will that one should be lifted up and another put down, one be made rich and another poor. We have to keep this principle in view in our co-operative labors and be one, or we are not the Lord's. It is the purpose of the Lord to build up the poor, and these principles are revealed for its accomplishment. If twenty or thirty persons engage in business and we make them more wealthy, and others poor, what difference is there between us and the gentile world? If we do as is done in the world, wherein are we better than they? If we carry out the principle of co-operation with unselfishness of spirit and singleness of heart, it will build us up, and the poor also. We do not want to take one man's means and give to another; that is not the principle intended; but by uniting our means we can establish a store, a tannery or other business that will be profitable. If we do not so co-operate, others may come in who have no interest in our prosperity, who will trade and traffic, and when they become wealthy would leave us and spend their means elsewhere. This has been our experience in years past with those who have come among us with their merchandize. We can prevent this in the future by our co-operative institutions. It is right and proper that we should combine for self-defense against this world, and so protect our general interests.

I cannot say much in favor of stores although it is necessary that we have such institutions. The grand object before us is to make what we need, and dispense with outside importations, as much as possible. We must not be content to buy and sell what we get abroad, we want to establish a factory, and make our own clothing. We don't want our wool to go abroad to be manufactured for us; but we must make the necessary preparations to make it up ourselves. We find occasionally among us one who wants to strike out in business on the gentile principle, and a few are always ready to feed and encourage an institution of that kind; but we must learn better and do better, and show by our faith and works that we will not sustain such institutions, but that we will serve the Lord, and sustain our brethren, and discard everything that is set up in opposition to the institutions of Zion. When the Saints are governed by these principles, then you will find a people who are willing to devote their energies and means to establish and advance our home institutions.

I will say a few words on the subject of counsel. We are a people who profess to be governed by counsel. It never hurts any one to obey the counsels of the servants of God, but we should never ask counsel unless we intend to receive it; you should never ask counsel when your mind is made up concerning the thing you ask. The most important counsels are given us from the pulpit or stand, and it would be well with us if we obey them. King Saul inquired of the Lord through his Prophet concerning Israel. They had already determined to go to battle. The Prophet Samuel told them to go; they did so and got whipped. We should understand that there is safety in counsel, but we should seek for it in the proper manner, and from the proper source. We should go for counsel where we have the right to go. When you need counsel you should go to your Bishop or President, and he will give you good counsel if he has any to give. If the Bishop does not understand the matter and cannot give counsel understandingly let him tell the applicant that he don't know how to counsel in this matter; for we shall be held accountable for our acts and counsels, and for everything we do or say. If any persons want to know anything you do not know, tell them to go to some one who does know, so that they may not take a leap in the dark. If I were counseled to leave Bear Lake Valley I would leave. It is right for me to be governed by counsel, and if it is right for me it is right for you also, for this principle will apply to us all. Some have left Bear Lake Valley without asking counsel; I do not condemn them; let them do as they please; if they want counsel of me I will give it if I have any to give, if they do not, I wish them well; but I am mistaken if they do not find more or less difficulty where they go, but that is their affair; they are gone, and may they prosper.

I have a few words to the sisters. Ladies' meeting was announced for Thursday next; the general report given at this Conference concerning the Ladies' Relief Societies, is, that they are a great help to the Bishops. One of the Bishops stated that they rendered assistance in substantial means in helping to build a meeting-house. I am glad to learn of their efforts in laying up grain. It is gratifying to see this disposition manifested among the sisters. If all the sisters advocate the laying up of grain it would not be graceful for them to say to their husbands, let us have a few bushels to trade out at the store. When in Salt Lake some time ago, a lady came round and wanted to sell some notions; she said she had just sold a sister twenty-five yards of lace, only one dollar per yard. When I see such things among the Saints I think it a little extravagant; it needs a great amount of means to support a wife who indulges in many such purchases. Some people have extraordinary notions concerning marriage; they think they must have everything to start with; they don't want to marry unless they can have a carriage, horses, and servants, and many things besides; these are extravagant notions. I have heard it taught by the Presidency that young people should marry, and to commence they should have a straw bed; they should have at least a bed tick, and fill it with straw, and commence any way. I remember hearing that my great grandfather and his wife, when they started in married life had but one or two blankets to start with. They took up some land, both went to work with a will, and they were successful, and before they died they had

become wealthy. They owned two large farms, good rock houses and property worth sixty thousand dollars, all accumulated by their labor, industry and economy. Many persons marry those possessing fortunes and soon become poor; they are almost sure to run through their property; they did not earn it, and they don't know how to use it. Concerning marriage, it must be an important matter for God to teach and command obedience to it. What constitutes its importance? In the first place a man cannot have an exaltation without a wife. It was some years before I learned the fact that I could not do much good without a wife and without posterity. I therefore concluded to marry. And you ladies cannot wear a celestial crown without a husband; if you happen to get a husband who is not entitled to a crown, what are you going to do? If I were a lady I should be careful whom I married: I should want to be pretty sure that the man tried to live his religion as revealed to us. Young folks generally marry because they love, sometimes because they are pretty. It is said that beauty is "only skin deep," and I believe it is so, it will shortly fade away. We should be reasonable on this subject, as well as on others; but when a person is love struck, there is no reason in them. We should never be struck very bad. We should love so that we could throw him off at any time if he does not do right. Where is the man who understands the principles of the Gospel who does not want to lay a foundation for a kingdom? Some young people, and some older ones, appear to have but little judgment of marriage. When we marry it should be for time and eternity. I have thought many times that if a man or woman could get the Lord to tell them who to marry they would do well, if not, I would do the best I could. Father Abraham married Sarah and Hager many years ago, and great nations have sprung out of this marriage. If we do as well as he did we shall be blessed as he was blessed. I want to impress this upon the minds of the young and old, that we should labor to accomplish all the good we can in this world. We have encountered many things and have learned many things. We have learned that there is an immense amount of selfishness in this world, and that it is a very bad thing, and we should get rid of it as soon as possible. We should be as willing that others should enjoy the blessings of the Lord as ourselves. We should be as willing to bless other people as we are to be blessed ourselves. I want you, my brethren and sisters, to think of these things and treasure them up in your hearts. Whatever the Spirit will allow me to say to you I will say to the best of my ability. When Jesus came to the Nephites he found them unprepared to receive his words, and he said to them, "I will come again to-morrow; you are not prepared to receive my words." He came to them several times; and they became prepared, finally, to hear and learn, that which they were not prepared to learn before. If we are not prepared to receive the word of the Lord to-day, we may possibly be prepared to-morrow.

I am glad to meet you, my brethren, to behold the manifestation of good feeling and witness your willingness to build up Zion, and establish righteousness on the earth. And may you continue faithful, that you may be happy and prosperous and realize all the promises. It is promised that the Saints shall be the richest of all people, and to realize this promise, we must be guided by those placed to lead us. This is the

principle of safety and success. Any other course will produce sorrow. That God will bless the Saints in this Stake of Zion and all his people, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, ON SUNDAY AFTERNOON, DEC. 2, 1877.

(Reported by Geo. F. Gibbs.)

THE OUTPOURING OF THE SPIRIT—THE RECORDS OF THE PAST—THE TWO STICKS—THE PROMISES AND BLESSINGS OF JOSEPH—THE SANCTIFIED EARTH—THERE IS A SPIRIT IN MAN.

I will call the attention of the congregation to a passage in the prophecy of Joel, second chapter, commencing with the 28th verse:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions;

"And also upon the servants and upon the handmaids in those days will I pour out my spirit.

"And I will show wonders in the heavens and in the earth,—blood, and fire, and pillars of smoke.

"And the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

These words were spoken by the inspired man long before the first coming of our Savior; they refer to the future condition of the world, a state of things that has never been known to have existed upon our earth since the Prophet lived here. All flesh should be under the influence of the Spirit of God, and not only all human flesh, but also the animal creation, and all things living. The effect of the outpouring of this Holy Spirit upon mankind will be to cause the young people to prophecy, making revelators of them, and the older ones to dream dreams. This prophecy was quoted by the Apostle Peter on the day of Pentecost, when under the influence of the same Spirit. It was not referred to, however, with the intention of declaring its fulfillment at that time, but merely to inform the unbelieving Jews that it was the same Spirit which Joel spoke of. It will be remembered that on the morning of the day of Pentecost, about 120 disciples had received this Spirit.

On that occasion, while assembled in the Temple, it operated so powerfully upon them, that the illiterate and unlearned were enabled to speak in different languages, and that it manifested itself in the form of cloven tongues, like fire in appearance. The people who witnessed these operations marveled and wondered exceedingly. But some were inclined to evil, and accused these men of God of drunkenness. It was then that the Apostle Peter, in order to correct any false impression upon the minds of the congregation, arose, and after denying the accusation of these evil-disposed persons, said, "This is that which was spoken by the Prophet Joel," quoting the prophecy nearly word for word.

Some have supposed that the prophecy was then fulfilled. It is very evident to every one who will reflect for a few moments, that such was not the case, but that the Spirit which rested upon those one hundred and twenty was the same Spirit that should, in the last days, be poured out upon all flesh. It is still further evident that it was not then fulfilled, as appears from the following: "I will show wonders in the heavens and in the earth—blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood," etc, having reference to His second coming, when these great events should take place. It is generally believed, by the various Christian churches, that there are to be no more revelations, or visions, or dreams, given by the Spirit of God, and this belief has been entertained for generations by millions of people terming themselves Christians. But when this prophecy is really fulfilled, all men and women upon the earth will become revelators, receiving from the heavens information and knowledge by the power of that Spirit poured out upon them. I think our present Bible will then be greatly enlarged, should their revelations be written.

Before all flesh receive the Spirit of God, the kingdom of God is to appear upon the earth. The work is to be commenced, and his Spirit poured out upon a few, preparatory to the coming of the Son of Man, that there may be Prophets and revelators again on the earth, and the true Church of God again exist among men, as anciently. The time having fully arrived, in this the 19th century, for the prophecies to be fulfilled, in regard to the setting up of the latter-day kingdom, the Lord and his angel, as predicted in the 14th chapter of John's Revelations, revealed the original plates from which the Book of Mormon was translated by inspiration and the aid of the Urim and Thummim, is found to contain the fullness of the Gospel of the Son of God, as revealed in ancient times to the Israelites of this western hemisphere, the forefathers of our Indian race. They understood the Gospel and also the law of Moses, the latter of which they had kept for nearly 600 years before Christ. After His crucifixion and resurrection from the dead, they were favored with His personal ministry; the Gospel was taught them in great plainness, and twelve men were chosen on this continent, and commissioned to go forth and preach the fullness of the Gospel to all the inhabitants of the land. These Twelve men, like the Apostles of the eastern hemisphere, preached faith in the Lord Jesus Christ, and baptism by immersion in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost; and upon those who believed and obeyed, the Spirit of

the Lord was poured out to a very great extent. They had visions, and dreams, and revelations, and great manifestations of the power of God, and the people generally of both North and South America were converted and were taught and instructed in the things of God. Yet this did not include all flesh, and therefore did not fulfil the prophecy of Joel.

The Lord has brought to light these ancient records, containing the fullness of the Gospel, which he has commanded to be preached and published to every nation and in every tongue upon the face of the earth, that all of his numerous children may have the opportunity to hear, and, through obedience to its requirements, may receive the Holy Ghost, the Comforter, which should reveal to them the mind and will of God concerning them, and lead them in the path of truth. This command strictly specifies that this Gospel is to be preached to all the world, but first to the Gentile nations, and when they are fully warned, and their times are fulfilled, then the Lord will declare the law and the testimony sealed, so far as preaching any more to them is concerned; and he will once more commission his servants to go to the Jews, the House of Israel, whom the Lord will prepare, through his own power and wisdom, to receive the message, and not reject it as they anciently did. Scores of thousands, among the different nations, have already received the ministry of the Gospel, revealed by the angel, and they have been filled with the Holy Ghost, according to the promise made to every soul who will believe and repent of his sins; and they have measurably become revelators and prophets. This, therefore, is the beginning of the great latter-day work, which will never end, until all flesh, that will not be destroyed from the face of the earth by the judgments spoken of, will be made partakers of this same Spirit, and it will have the same effect promised.

You may ask, Why it has not been the case since the first century of the Christian era? Why it has not been fulfilled among the various Christian denominations of our globe? Why they have not received dreams, and visions, and revelations by the power of the Holy Ghost? It may be a mystery to some, why so long a period should have elapsed among the people of the different nations, during which they have had no revelations, no visions, no prophecies, no voice of God. The reason of this, as revealed by the Lord, is because the people did turn away from the ancient Gospel; they did, as had been predicted they would do, change the ordinances and break the everlasting covenants; they did apostatize from the truth so that the authority of the Apostleship ceased among them; the authority to baptize no longer existed, the authority to lay on hands that they might receive the Holy Ghost no longer existed, and they were no longer able to minister authoritatively in the name of the Lord in any of the ordinances of the Church. There were many good moral people that lived. But where was to be found the Church organized according to the New Testament pattern, with Apostles, living Apostles receiving revelation from heaven, and possessing the power that those anciently possessed? You could find churches in abundance, which were called Christian churches—thus denominated by themselves, some called by certain names and some by others; all of them believing in separate, distinct

doctrines which characterized them; one believing one principle of the Gospel, and another believing some other; one believing in one mode of baptism, another in some other; one receiving part of the Gospel, and another claiming some other part. This was the condition of the Christian nations when the Lord sent his angel to reveal the fulness of the Gospel to Joseph Smith, a mere boy, who was raised up specially by the hands of God to bring to light another record, agreeing with the one which already existed, called the New Testament; not another Gospel, but the same gospel taught to another branch of the house of Israel. Our Heavenly Father is not a respector of persons; he respects one branch of the house of Israel just as much as another; and inasmuch as he did by his own power, according to their own records, bring a remnant of the tribe of Joseph out of the land of Jerusalem to this continent, he had as much regard for them as he had for the Jews, and as he had for the ten tribes who were taken away from the land of Palestine some 720 years before Christ. They were led away to the north country, but where, we do not exactly know. He had equal respect to all these branches of the seed of Israel; and as all had a knowledge before their dispersion about the coming of the future Messiah, it would be perfectly reasonable that when he should come to suffer and be crucified for the sins of the world, the Jews, only a portion of Israel, should not be the only portion who should be favored and blessed with his personal ministry; it is perfectly reasonable that he should go to the ten tribes, and also come to this great continent, where a part of one tribe existed, and minister to them. You know Jesus himself says, "I am not sent but unto the lost sheep of the house of Israel." Not merely to the Jews, for they were only a part of them, he had others dispersed in various countries, and upon the islands of the seas? and inasmuch as they all had a knowledge of the coming of Christ, and that he would offer the great last sacrifice, thereby doing away with the rite of sacrifice which they had for so many generations held sacred, it would seem consistent that he should inform them in whatever land they might have been, that the true Messiah had come and offered himself, and therefore they should no longer offer up beasts and birds as sacrifices, but forever afterwards believe in Him. It is also just as reasonable, that a branch of Israel, existing thousands of miles from Palestine, having the personal ministry of Christ, would keep a record of his teachings, just as much as they did in the land of Jerusalem; and that his teachings would be just as sacred, when written, as the New Testament is. And it is again just as reasonable that they should receive the same gospel and the same spirit, and that the same effects should be produced among them, as among these at Jerusalem. Jesus informs us too in St. John's Gospel, that he had other sheep besides those at Jerusalem. The passage reads: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." He did not go to the Gentiles, as they were not the "other sheep" referred to; they were never denominated in any of the Scriptural writings as the sheep of Israel, they were always called by their own name. But the sheep that Jesus speaks of were those he meant to visit; "they shall

hear my voice"—that is, he would minister to them, and they would see Him and they would hear His voice. And the instruction that he gave, they were commanded to write, with a view of its coming forth in the latter-days, preparatory to the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea; not merely the knowledge of God contained in the Jewish record, but the knowledge of God contained in all the records. The Book of Mormon informs us that the ten tribes in the north country will have a record as well as the Jews, a Bible of their own, if you please. Indeed Jesus after having instructed the remnant of Joseph upon this land and revealed to them His gospel, said to them, "But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for He knoweth whither He hath taken them." And it was predicted concerning them by one of the ancient American prophets, who lived in those days, that when God should bring these ten tribes from the north country, they would bring their records with them. And it should come to pass that they should have the records of the Nephites, and the Nephites should have the records of the Jews, and the Jews and the Nephites should have the records of the lost tribes of the house of Israel, and the lost tribes of Israel should have the records of the Nephites and the Jews. "It shall come to pass that I will gather my people together, and I will also gather my word in one." Not only the people are to be gathered from the distant portions of our globe, but their records, or bibles, will also be united in one.

In the good old book believed in by the world of Christianity, we have a prophecy which may be found in the 37th chapter of Ezekiel, concerning the uniting together of two of the records. I will read the prophecy. "The word of the Lord came again unto me, saying:

"Moreover, thou Son of Man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.

"And join them one to another into one stick, and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks wherein thou writest shall be in thine hand before thine eyes."

Why was he commanded to do this simple thing, for surely it would be considered simple in our day for a man to take two sticks, writing upon one for Judah, and upon another one for Joseph, and then joining the two sticks together, and holding them up in his hands to become one? If we were to undertake to preach in this way the people would think we were insane. But it was a familiar way by which the Lord intended to instruct his people, and the interpretation is this: These two sticks were to represent what the Lord would do. Says he, "When the children of thy people shall speak unto thee saying, Wilt thou not show us what thou

meanest by these two sticks, that they become one in thine hand, Thus saith the Lord God, Behold I, (not Ezekiel) will take the stick of Joseph, etc." And what will you do with it? I will put it with the stick written upon for Judah, and will make them one in mine hand. And the sticks whereon thou writest shall be in thine hand before thine eyes;" one being a representation of the other. But when will it take place? Read the next verse.

"And say unto them, thus saith the Lord, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with any of their transgressions: but I will save them out of their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

Has this been fulfilled? Has He done this for the House of Israel, scattered among the heathen, bringing them back and making them one nation in the land and upon the mountains, with one king to reign over them all? Has there ever been a period since the twelve tribes lived, some two thousand five hnndred years ago, that the Honse of Judah has been made one? It is very well known that such things have not yet taken place. But the prophecy will be fulfilled, and that too in our day. The Lord will gather the ten tribes from the north, and the House of Judah from the four quarters of the earth whither they be gone, and will gather them on every side, and bring them into their own land, making of them one nation under one king never more to be divided, neither, says the Lord, shall they any more defile themselves with their detestable things, etc. "And they shall dwell in the land that I have given unto my servant Jacob, wherein your fathers have dwelt, etc." It is not a spiritual thing, it is natural, and will take place even as it is written. How will He accomplish this work? In the very way He has pointed out in this chapter?. He will take the stick, or records, of Joseph written upon for Joseph, and join it with that of the Jews, written upon by the Jewish nation; and when they become one in His hand, then He will bring Israel from the four quarters of the earth and fulfill all that has been said concerning them.

Here (holding the Book of Mormon in his hand) we present a record of this American continent, a history of a branch of the tribe of Joseph, for nearly 600 years before Christ, and until 420 years after Christ, a history of the Lord's dealings with them from the time they left Jerusalem until one of their principal nations fell in battle, because of their apostacy; and the descendants of the remaining remnant are this degenerated people we call Indians, who still exist. Their record has been brought to light; the Lord has done it, not Joseph Smith. He has already united the record and testimonies of Joseph with those of Judah that we may have additional evidence that Jesus is the Christ, that we may have the testimony of two great nations—the Jewish nation and the nation of Joseph that dwelt on this land, and which afterwards became a "multitude of nations," according to the blessing pronounced by the ancient patriarch Jacob, when bles-

sing his two grandsons, Ephraim and Manasseh. Here we find on this continent a multitude of nations, and when we come to examine the language they all speak, we find that it evidently sprang from the same source. Antiquarians who have searched diligently into this matter, all testify to this one fact—that their language evidently sprang from the same source. It is also stated by them they must have lived for many generations on this continent in order to have become so diversified in their several tongues. You know where people have no written language, as we have, that it will become corrupted, and as they separate from each other, as the Indian race has done, it will corrupt itself more and more. When you come to trace the languages spoken by the aborigines of our country, you will find that they have the same origin; also that this "multitude of nations" are the descendants of Joseph, in fulfillment of the promise God made him through his father Jacob. Patriarchs used to bless their children in ancient days and tell them what would come to pass in the latter days. Jacob so blessed his twelve sons; and when he came to Joseph he pronounced a peculiar blessing upon his head. It reads—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall;" signifying that a portion of his seed would not always stay with the main body of his people, but would branch off, "run over the wall," depart out of the land of Jerusalem. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him, that was separate from his brethren." Jacob's progenitors were Abraham and Isaac. What blessings were given to them? Palestine. But says the Patriarch, I have a greater blessing, it has prevailed above that of my progenitors. How much above theirs? Unto the utmost bounds of the everlasting hills. Said he, I will give this to you, Joseph; or, "they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." How marvelous are the dealings of God with man in bringing to pass the prophetic utterances of his servants! There was another blessing pronounced upon his head by Moses, before he was taken out from the midst of Israel, which was very distinct from the rest of the tribes. It reads—"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven. And for the precious things of the earth and fulness thereof." As much as to say, his land shall be very choice. Instead of being blessed with lands side by side with the rest of the tribes, he was to be a fruitful bough by a well, whose branches run over the wall, unto the utmost bound of the everlasting hills, and there he should be blessed with all kinds of climate; the temperate and the torrid zone; the blessings of the earth and fulness thereof, so far as the temperate zones are concerned; then the blessings of the earth, so far as the torrid zone is concerned.

¶ Here then we perceive with all these predictions and prophecies that the Lord in his providences has so wrought among the Israelites as to fulfill these promises to the very letter. They should not be blessed with the blessings of the earth only, but "Blessed of the Lord be his land, for the precious things of heaven." What would you consider the precious things of heaven? I should say that the revelations given from

heaven to his descendants would be as precious as anything that could be bestowed upon them. Why then should it be thought unreasonable that these prophecies in relation to the descendants of Joseph should be fulfilled, that the Lord should bring forth these preeious things in the latter days, under the name of the record of Joseph, in order that it might go forth as testimony in connection with the Jewish record, first to the Gentiles, and then to the house of Israel, that the way might be prepared, that the kingdom that was to be set up in the last days might increase upon the earth, in fulfillment of the prophecies of Daniel, even until the Kingdom and the greatness of the Kingdom under the whole heavens should be given to the Saints of the Most High. If God intends to set up a Kingdom represented in the Book of Daniel by a "stone cut out of the mountains without hands," and that Kingdom is to extend until it becomes, as he saw it in vision, as a great mountain filling the whole earth, it will no doubt be but a preparatory work for the second advent of his Son, so that when He comes in all His glory, in the clouds of heaven, accompanied by the prophets, and apostles, and revelators, and the rest of the Saints to reign on the earth, it is reasonable to suppose that the Kingdom to be set up would have prophets, and revelators, and inspired men, old men dreaming dreams, and young men seeing visions. And in this way, when Jesus descends with his resurrected Saints finding a Kingdom prepared for him composed of those who have the Spirit of God in their hearts, he will commence his reign—his universal reign upon the earth, over all the Saints living. Then will be fulfilled that part of the prophecy of Daniel, "And the Kingdom and dominion," not only the Kingdom, but the dominion, also, "And the greatness of the Kingdom under the whole heavens shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." That is, all people then living will be under this one King of Kings, he will reign in the midst of his people, the resurrected Saints, and the Saints then living. And all flesh will have the Spirit of God poured out upon them.

I said "all" flesh including the flesh of the animal as well as human. This has been clearly spoken of in the prophecies. That is, in those days when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," then the "lion shall eat straw like the ox." His nature will be so susceptible to the Spirit of God that it will be entirely changed, instead of his preying upon other animals and devouring their flesh, he will feast upon the vegetable kingdom, just as he did in the morning of creation. When the earth was first made, all things were pronounced very good; it issued forth from the hand of the Creator in a very perfect condition, but when man fell, a change came over, not only man, but also the animal creation, and the vegetable kingdom came under the curse, and the power of Satan was exercised upon the earth, enmity was introduced between man and the animals. But the time will come, when the Spirit of God will be poured out upon all flesh and "The wolf shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," etc. That will change the fall of creation or at least, the living portion of it. The curse then will be

removed. It will be like the garden of Eden, and Jesus will be here, and he will teach his people, fulfilling what is written in the sacred Scriptures about his reign of a thousand years. The Saints then willl be resurrected, and they will also be the inhabitants of this globe. They are singing about it in heaven, while their bodies are sleeping in the grave. Read the 5th chapter of John's Revelations, that will give you an idea what the Saints of heaven anticipate. The words of the new song which John heard them sing, were: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth!" How plain! "We shall reign on the earth!" They hope for it; they sing about it; they expect it, just as much as we hope to go with them, and mingle with them, and just as much as we have faith that we will, when we lay our bodies down in the grave, go to our former abode where we once were, to the mansions prepared, and that we will join with the heavenly hosts. We will not forget the earth; it is our native abode; but instead of forgetting it, we will join with them in their new song, and with them we will look forward with joyful anticipation to the day when we shall return to reign on the earth, having been made kings and priests unto our God. And Jesus and the Twelve Apostles will be in our midst. And we have an account of their thrones. "And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Then the twelve tribes will come back, and twelve men sitting on twelve thrones, in the land of Palestine, will reign over them. The Twelve disciples raised up in this land, 1800 years ago, are to have their thrones; who, after being judged themselves by the Twelve at Jerusalem, will sit upon their thrones and will judge the remnant of the tribe of Joseph. And they will have that work to do in the eternal worlds. The Priesthood is not given for a few years and then to cease; but all the servants of God who have ministered here below by authority of the Priesthood will continue their work among immortal beings, and among those living who will not have been changed to the immortal state. Some think that when Jesus comes all that are then living upon the earth will be changed. There is no Scripture to this effect. But there is a Scripture that says, the Saints living will all be "changed in a moment, in the twinkling of an eye, at the last trump." When the first trump sounds, at the coming of the Savior, they will not be changed, but they will be caught up, but when the graves of the Saints are opened and they come forth as immortal beings they will be quickened, not made immortal, renewed in a measure, and they will be taken up with those who will ascend out of their graves to meet Jesus, and descend with him. And the immortal ones will multiply and spread forth so that the many places depopulated in consequence of the great judgment that will precede his coming, will become inhabited by their numerous children during the millennium, filling up the different parts of the earth. So that when the thousand years are ended, and Satan is again loosed, he will find a large number who have not been tempted by him, and he will

use his cunning among them, and will succeed in leading more or less astray. He will gather up his numerous hosts from the four quarters of the earth, and will encompass the camp of the Saints. The Saints will then gather from abroad, as they now do, and they will have to pitch their tents while doing so; and Satan's army will also compass the beloved city to destroy the people of God; but fire will come down from God out of heaven, and will devour them. And the beloved city and the righteous will be taken to heaven; and after the thousand years are ended the earth will pass away. This earth that will be sanctified and purified and blessed with the presence of Jesus, and upon which the immortal and resurrected Saints will live and reign as kings and priests; this earth because of the fall and the curse that came upon it, will have to undergo a greater change, the same as our bodies, and will pass away. There will be no place found for it, as an organized world: it will exist in an elementary condition, all of its elements scattered through space, until the Lord sees proper to gather them together by his power, and forms an immortal earth, an earth free from the curse, free from the effects of the fall, restored as it was in the beginning. This then will be the new earth and the new heaven, whereon the righteous only will dwell. The beloved city will descend upon this eternal earth, and it will then become one of the heavenly mansions, whereon the Saints that are prepared will reign forever and ever.

This is our eternal home then; we are not to look for a heaven—

"Beyond the bounds of time and space,
Where human mind can never trace."

We are are not to go further than our thoughts can carry us, to some remote unknown place, concerning which there has been no revelation given. But we will return to our earth, and then will be fulfilled that part of the vision where John says, "And I heard a great voice out of heaven saying, Behold the Tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Why? Because all its inhabitants then will be immortal, and the earth itself will be celestial, consequently there will be no more funerals, nor any cause for mourning: "Behold I make all things new," said he that sat upon the throne.

That will be the history of this little creation of ours; it is only one out of the immensity of creations that God has made, all of which have their times of redemption, having to pass through similar changes as those which I have alluded to; and the people inhabiting them have to learn by a school of experience; they have their joys and sorrows as well as we, because they, like us, could not acquire the necessary experience in any other way to fit them for the society of the heavenly hosts.

When, according to the prophecy of Joel, God bestows visions and revelations upon his sons and daughters, and dreams, by the same Spirit, upon the old men, they will acquire more knowledge in a very short time, than could be learned by studying the best of books that are possessed by the colleges and institutions of learning all over the world. We have to study for years in order to learn one branch, mathematics for

instance, viz: geometry, conic sections, calculus, etc.

It takes years of study to acquire a knowledge of them, and about the time we have partially mastered them, we are old men, ready to pass away from this state of existence. But when the time shall come that the Spirit of the living God shall be poured out upon all flesh, in a very few moments of time the Lord could unlock the mysteries and treasures of the earth, so that we could understand not only the geographical surface of the earth, but be able, by the power of vision, to behold every particle of it inside as well as outside, and also the law that governs its elementary portions, nearly all of which is now closed from our mortal vision. We can only go about so far with our natural sight; but there is a faculty in every man and woman which is now sleeping in a dormant state; and as soon as it is touched by the spirit of the Lord, we shall be enabled to see a new world of things as it were, mysteries will be opened up and we will perceive naturally as if they were written, and in this way we shall be able to learn very rapidly indeed. If we want a knowledge of this world or of ourselves, when our spirits were born, or if we desire to know things that took place before the foundations of the world were laid or the neucleus was formed, when the sons of God shouted for joy, if we desired to know these things it would only be necessary for the Spirit of the Lord to touch the vision of our minds and light up our understanding and we could gaze upon things past for thousands of generations of worlds before the earth was made, and we could see the succession of worlds that have been and were in existence long before this earth was formed, we could see the ordeals through which they had passed, see them brought into existence and passing through their several changes and finally become glorified celestial mansions in the presence of God. By this same spirit spoken of by Joel, we could look forward into the distant future and behold new worlds formed and redeemed, and not only this, but see and understand the laws by which they were made, and the object and end of all these creations, being touched by the finger of the Almighty and lighted up by the Holy Ghost. Amen.

DISCOURSE BY ELDER ERASTUS SNOW.

DELIVERED AT PROVO, ON SUNDAY AFTERNOON, JUNE 3, 1877.

(Reported by Geo. F. Gibbs.)

THE UNITED ORDER—AMONG THE NEPHITES—NOT INCOMPATIBLE WITH INDIVIDUAL RESPONSIBILITY OR STEWARDSHIP — THE LATTER-DAY SAINTS GATHER FOR TRAINING—HOME MANUFACTURE INDISPENSABLE.

The house is so crowded that in order for all to hear it will be advisable that each one keep as quiet as possible.

In my remarks yesterday forenoon I alluded briefly to the subject of the United Order, as I understood it. In the minds and feelings of some the United Order is a sensitive topic: but this is chiefly for the want of a proper understanding of the revelations of God, and the obligations of the Gospel which we have embraced, for the want of understanding what the Lord has purposed to accomplish through this Order. In one of the revelations contained in the Book of Covenants is to be found these words: "Except ye are one in your temporal affairs, how can ye be one in obtaining heavenly things?" This oneness referred to is variously understood, ofttimes construed according to the peculiar views and notions of men and women, who do not take the broad, comprehensive view, as the Lord does, and intended we should do, and who do not comprehend the revelations and the manner in which the Lord purposes to deal with his people.

Under the operations of the United Order the ancient Nephites were said to be the best and most prosperous people on the earth; it was said of them, as of no other people we read of, that there were neither rich nor poor among them; that they dwelt in peace and righteousness, and every man dealt honestly with his neighbor. The fact that every man dealt honestly with his neighbor, necessarily implies individual responsibility and stewardship. The Book of Mormon tells us further that after a period of one hundred and sixty-five years living in this state, there began again to be disunion, and they began to cease to have everything in common; a certain class began to wear jewelry and costly raiment; class distinctions began to spring up, some exalting themselves over their fellows, and they commenced to build up societies and associations and classes which were graded by their wealth. And thus they grew from bad to worse, until the judgment of God fell upon them to their utter destruction. Those who are inspired by the Holy Spirit to comprehend the dealings of God with his people, both ancient and modern, may be able to look forward to the future and behold a prosperous and happy people that shall be one in temporal things, and

rich in the enjoyment of heavenly things, and among whom there will be no poor or rich, having all things common, so far as property is concerned, when no one will say "this is mine, and I have a right to do just as I please with it."

And yet to my mind this state of things will not necessarily be incompatible with individual responsibility and stewardship. It will merely imply that advanced condition of the people, that will enable them to seek each other's welfare, and build each other up instead of pulling each other down, in order that they may rise upon the ruins of their fellows. And that which they possess, or are stewards over, will be held in trust, from the Lord, accounted for to Him, and to His servants who shall be over them in the Lord. This state of things will be such as Brother Cannon referred to this morning; when there will be no temptation placed before the people to take advantage of their neighbor, because there will be nothing to be gained by it; there there will be no temptation to steal or plunder, for if they need anything for their personal comfort, it could be supplied them with all good feeling; and he that would take stealthily that which would be given to him freely and abundantly, would be a consummate fool, or grossly wicked. This state of things also pre-supposes a disposition on the part of all to do their duty; to be saints in very deed, to be industrious, to be frugal, using their gifts and talents for the common welfare, to be ready to serve where they are best fitted to serve; in a word, to be the servants and handmaidens of the Lord, instead of serving themselves and having a will of their own contrary to the will of heaven, and determined to follow that if they have to go to hell for doing it. We are, some of us, at times apt to think that this state of feeling is necessary to constitute us good democrats; in other words, unless we have this kind of feeling of "doing as we damn please"—you will please pardon the expression—we are not men, that this is the only way we can give expression to our manhood. To me this is worse than folly; it is ignorance of the true spirit of manhood. A Saint will say, "I have no will of my own, except to do the will of my Heavenly Father who has created me. True, he has given me an agency and this will, but he has given it to me to see what I will do with it, how I will use it; and I have been instructed from heaven sufficiently to know and understand that it is for my best interest to allow this will to be subservient to the will of my Father; it is best for me so to live and so to seek his face and favor, that I may know and learn what his will is concerning me, and that I may be ready to do it, holding my will in subjection to his. "Well, then, how can you be an independent man? Surely you cannot be an independent man unless you resist everybody's will but your own." If good and evil is placed before us, does not the person who chooses the good and refuses the evil exhibit his agency and manhood as much as the man who chooses the evil and refuses the good? or is the independence of manhood all on the side of the evil-doer? I leave you to answer this question in your own mind. To me, I think the angels and saints and all good people have exercised their agency by choosing the good and refusing the evil; and in doing so they not only exhibit their independence and manhood as much, but show a much higher and greater nobility of character and disposition; and I leave the future to determine who are wise in the choice of their freedom and independence.

Joshua said to ancient Israel: "Choose ye this day whom ye will serve; if the Lord be God, serve him; if Baal, serve him. But as for me and my house, we will serve the Lord." I think what we need to learn are the true principles that shall lead us to peace, to wealth and happiness in this world, and glory and exaltation in the world to come. And that if we can learn these principles, and receive them in good and honest hearts, and teach them as our faith, and practice them in our lives, we shall show our manhood, our independence and our agency as creditably before the angels and the Gods, as any wicked man can, in refusing the good and cleaving to the evil, exhibit his before the devil and his angels.

Now the Latter-day Saints are gathering from all nations and tongues, with divers customs and habits and traditions, and we have brought them with us, unfortunately we could not leave ourselves behind, while we gathered to Zion. Having brought ourselves along we have the labor of separating the follies of Babylon, the traditions of the fathers and every foolish way, learning something better as fast as we can; and this is the duty that is upon us. Many sermons would be necessary to teach us this lesson; we shall need the lesson often repeated before we can learn these principles and practice them thoroughly; we shall need a great deal of self-control, and a great deal of effort on the part of the brethren to help us, and by mutually assembling together, by doing business together, by learning correct principles and then living them. One thing is certain, that if God accomplishes with the Latter-day Saints what the prophets have foretold, and establishes his Zion, and he makes them a holy nation, a kingdom of priests, a peculiar people to himself, as he has promised, it will not be by our clinging to Babylon and to her foolish ways, and imitating the evil and foolish things of the world. But what we have proved and know to be good, hold fast to it; but lay aside that which tends to evil. We must become a people within and of ourselves, sooner or later, and learn to be self-reliant and self-sustaining; this we cannot do as individuals nor as an individual community, but by combining our energies as a whole, we may eventually arrive at this. To accomplish it requires a united effort, concerted action and perseverance, a long pull and a pull altogether. Disunion and pulling against each other will only retard it; we need never think we can truly enrich ourselves by plundering each other by carrying on merchandising, and importing the products of the labor of other men while our own brethren at home are idle, hungry, naked and destitute. Merchants and middlemen are necessary evils, their legitimate sphere is interchanging commodities between the producing classes. The Lord has taught us that by and by he will waste away the wicked and ungodly, or they will devour and destroy each other, when the righteous shall be gathered out through the preaching of the Gospel. And He designs his people to prepare while there is time, and while he gives them bread to sustain themselves. But if that time should come suddenly upon us in our present condition, who would be prepared for it? If the news was to reach us that Babylon was really going down, that a general war had overtaken her, causing distress of nations, and the closing up of her manufactories, and the struggle between capital and labor were again renewed, causing domestic and national trouble, and as a consequence we found our foreign supplies cut off, how many would

begin to pray that Babylon might be spared a little longer? The sisters would begin to cast their eyes around to see where they were to get their pans and kettles, their stoves and articles of domestic use; the farmers would think it very hard that mowers and reapers, plows and harrows could no more be found on the market; and the mechanic would find too that his business was affected for the want of tools; and how the ladies would feel when they found that their hats and bonnets and fine apparel were no longer to be purchased. The real value of Provo Factory would then be appreciated, and it would not be considered transcending to say, that it was worth more to the county than all the merchants in Utah. It is true, it does not nett as large dividends to the stockholders, as these merchants get who enrich themselves by encouraging the vanity and foolishness of the people. The Provo Factory takes the raw material produced at home, and converts it into the useful articles of clothing for the people, and that mainly by the labor of your own citizens. The same might be said correspondingly of every other branch of home industry. They ought to be encouraged by the masses of the people; they ought to be multiplied and increased among us by our united efforts, for they produce our wealth. What is wealth? Does it consist of gold and silver? No. Let this Territory be filled with gold, and war prevail outside and all intercourse be cut off, what would we do with it? It would be a medium of exchange, and as such would facilitate home trade; but nothing further. There is no real wealth in metallic or paper currency, in drafts, letters of credit, or any other representative of value. At best they are only the representatives of wealth, though convenient in carrying on our trade. But the real wealth may be summed up in a few words, to be the comforts of life; that is to say what is needed for us and our families and those depending upon us. How are these obtained? We might say money, when we have the money to exchange for them, and when these commodities are to be bought. But where do they come from? They are not in the market unless somebody has produced them; if in the shape of food, some farmer has raised it; if clothing, some manufactory has produced it; if boots and shoes, somebody did the work. It is the labor of men's hands with the aid of machinery that produced these articles; if not by the labor of our community, by that of some other; and if we are dependent upon other people then are we their servants and they our masters. The Southern States in the late civil war were whipped by the Northern States, why? There may be some general reasons, but you may say, speaking on natural principles they were not sufficiently self-sustaining. They relied mainly upon their cotton, and a few other products of the earth, mainly fruits of their close labor; they had few manufacturing establishments. They sent the raw material to other States and countries, and these worked it up, sending back to them the manufactured articles. No nation under heaven can long thrive, and continue this state of things. Just as soon as their trade was interfered with, their domestic institutions broken into, and the country blockaded, preventing the export of their raw material, and the import of manufactured goods, they were brought to the verge of ruin.

This subject of home-manufacture has become somewhat hackneyed. When will we cease to talk about it? When the necessity ceases to exist, when we will have learned to apply

these principles in our daily lives and conduct. The greatest lack among us is the means to employ our idle hands. We should be able to afford every man, woman and child in our community profitable employment; were we able to do this, we would by wisely and prudently directing that labor become a thriftier, wealthier and happier people, of whom it might be said, there were no poor among us. Comparatively speaking, we can say now there is no abject poverty among us, yet we are far from enjoying that which is our privilege to enjoy, and that which we have comes from abroad and we are striving for money to pay for it. Crops are mortgaged or sold to our creditors in advance for articles of foreign manufacture. I was told that Sanpete County owed for sewing machines alone from forty to fifty thousand dollars; and I was told by brother Thatcher of Cache Valley, that forty thousand dollars would not clear the indebtedness for sewing machines. The irrepressible sewing machine agents have ravaged our country, imposing themselves upon every simpleton in the land, forcing their goods upon them. Tens of thousands of dollars are lying idle in the houses of the Latter-day Saints to-day in this article alone; almost every house you enter you can find a sewing machine noiseless and idle, but very seldom you hear it running; and all of which were purchased at enormous figures, and now the patent rights having expired, they can be bought for less than half the prices paid for them. And in this way many of our agricultural machines are obtained; we should be properly classified in onr labor, so that our investments in agricultural and other machinery could be kept in constant use in the season thereof, and then well taken care of, as property ought to be, instead of allowing them to be exposed to the storms of winter, as many are, and get out of repair. Some have thought we need but few factories to-day; I may be mistaken, but I am under the impression that every factory in the Territory, except yours, before the last wool was brought into market, had to stop running for want of material. The wool that should have supplied them was shipped out of the country, gone abroad to afford other hands employment, and the goods brought back made up ready for wear, to sell to you. You not only buy back again your own product, but you buy the labor of foreign manufacturers, and pay the transportation both ways, all the expenses of the merchants or middlemen who handle the wool, and sell you the clothes, while your own wives and children are idle at home, and your own factories standing still for want of wool. Is this the way to get rich? The same may be said with regard to the manufacture of leather. Our hides and skins either rot upon the fences, or are gathered up and sold mostly to men who ship them to other countries to be tanned and worked up into harness and boots and shoes, which are brought back for you to wear; so that you are buying back your own hides and skins, in the shape of these manufactured articles, and paying the cost of the transportation and the profits of the middle-men, besides employing strangers, while our own bone and sinew too often are engaged either digging a hole in the ground or lounge around the street corners for something to turn up.

During the last sixteen years I have been engaged laboring and counseling and trying to assist my brethren in Southern Utah to become self-sustaining, and as much as they can

to develop the resources of the country. We have began a great variety of associations which are incorrectly called co-operative institutions, but in reality they are only combinations of capital. I have sought for the last six or eight years to start co-operative institutions; that is to say associations of laborers, workmen's and workwomen's associations, associations to derive benefits from a combined effort, and by the unity of labor accumulate material manufacturing them into useful articles for the common good, and then to induce those who begin to gather together a little surplus of capital, to encourage these labor associations, by letting them have a little means to help them to start. But the great difficulty I have had to fight against has been the ignorance of the laborers, their inability to make their labor pay for itself, and their unwillingness to be put to the test. They prefer some one to raise the capital to be invested in the enterprises, and employ them and pay them big wages; and if we have not the money necessary, they would have us borrow it at big interest, and establish shoe-shops, and woolen-factories and other various branches of industry, fitted up with the latest improved machinery, and they will say, "Let us work by the day or piece, and be paid our wages every Saturday night; and then let us have a store to spend our money at, that we might do as our fathers used to do in the old countries we came from." This is the spirit of the working classes of the old world, and I said before, unfortunately we brought ourselves with us when we emigrated to the new world. They do not seem to know that our capitalists are generally men who have lived closely, have walked instead of rode, and through the dint of perseverance and the study of economy, have accumulated a little means, and that such men are not willing to put their money at the mercy of laborers who have not sense enough to take care of it, or to preserve intact the capital invested, let alone increasing it. This, I say, is one of the great difficulties we have met with throughout this country, in attempting to start home industries. Everybody is willing that somebody else should furnish the means and assume the responsibility; in other words, "if you have anything to give us, we are willing to take it." If we work we must have from three to five dollars per day, whether you make anything out of the business or not; we would not want to work for any less, and when we have got it instead of buying articles of home production, we will buy those imported from foreign countries." Do all the people feel and act like this? O, no; but I think nearly all of us have indulged more or less in that folly. There are not many of us that say by our acts "we desire to do away with the antagonism between capital and labor." There are not many capitalists in our community; if we counted out a dozen, that would be about all. We are so evenly balanced, that it might even be said of us now, that we have neither rich nor poor among us. The little capital we have, compared with the many who think themselves poor, would be a mere breakfast spell if turned loose among a greedy horde; I include myself of course. When I say, greedy horde, I mean we are ignorant of the laws of life and true liberty, that which is needed among us for our own good. We should look and see how we can make ourselves useful in producing something, and not waste our time either in digging holes in the ground in the hopes of finding something,

or laying in our nest with mouth wide open like young robins, for something to be dropped in. This is not the way to become a self-sustaining, wealthy and happy people. Will we form our associations and establish home industries? Will we tan the hides that come off our cattle and our sheep, and goats and other animals, making them into leather, and then work it up into boots and shoes and harness and so forth; or will we suffer them to be shipped out of the country for others to do it for us? Will the sisters ask their husbands and fathers to plant out mulberry trees along the water ditches, where the willows are now growing, so that you may secure food for the silk-worm? A little while ago we had lots of worms, but nothing to feed them. Let the sisters raise the worms, and commence their little associations for feeding them, that you may have silk to manufacture your ribbons and dresses. This climate is adapted to the silk-worm, the growth of the mulberry, and the feeding of the worms, and the manufacture of the silk. Let us then have silk manufactures, let us all say, we will bless this enterprise with our faith; and let the men encourage the sisters by planting the trees for them and affording them every facility within their power. You may say, this is a hard way of getting silk. I assure the Latter day Saints, that it will be harder by and by when Babylon goes down. We had better improve the time and use the elements now within our reach. Let us multiply our factories, and work up our wool at home, and cease employing spinners and weavers at distant parts of the world, while our own people are hunting for something to do, and crying "hard times," or wasting their time hunting for minerals. I will venture to say that nine-tenths of the property under mortgage and to be sacrificed in Salt Lake City, and in fact throughout the Territory, is sacrificed at the shrine of this wild-cat speculation. One of the best shares in any bank is a plowshare, and the best speculation we can go into, is to raise from the elements around us the things necessary to supply our daily wants. Everything produced at home, furnishes employment for idle hands, and stimulates the production of some other articles. Let home manufacture, and the production of raw material from the elements, be our watchword, that employment may be furnished our sons and daughters, and those who shall come unto us from distant lands. Let us too establish reasonable and consistent fashions within ourselves, and cease patronizing the fashions of the wicked world.

Now, referring to what we call the United Order, what is it? I will tell you. It is to live at home and sustain ourselves. It is not to hunt after capital as we would a fat goose to eat it up, and when eaten to hunt another the next day, for fat geese are not so plentiful. Our true policy is, learn how to produce and be sure to produce a little more than we consume; and if we only produce five cents a day in something more than we consume, we will soon be rich. But if we all consume five cents a day more than we produce, how long before we shall all be poor? We are poor already when we commence that system. It is a great lesson to impress upon the minds of this great people, gathered from all nations and tongues, to induce them to live at home and support themselves, to depend upon their labor for their subsistence, instead of hunting for somebody to devour.

Many of the people may say, I do not want to be eaten up by the rich. I can tell you there is a heap of us for the rich to eat up, and there are not many rich to do it. My opinion is the scare is the other way, for, as I have said, the few rich among us are only a breakfast spell. How long do you think it would take if we were all producers, and converting the raw materials into useful articles, to become a self-sustaining people? And then if we heard of Babylon's downfall, we would not of necessity lift up our hands and cry, "O Lord spare her a little longer, we are not ready for her to go down, we should suffer from the want of boots and shoes. and for our clothing, and our machinery, and so forth." The United Order is designed to help us to be self-reliant and to teach us to understand what it costs to produce that which we consume, One of the chief obstacles in the way of our progress towards becoming a self-sustaining people is the lack of this understanding among the people. They cling to the habits and customs of Babylon that they have learned abroad—the laborer wishing to eat up the capitalist, and the capitalist constantly guarded for fear he should be drawn into close quarters, and then to succumb to the demands of operatives. This is the way of the world, and the warfare that is going on all the time; and why? Because they comprehend not how to promote their mutual interests; covetousness of capital on one hand, and covetuousness of labor on the other, each trying to enrich itself at the expense of the other. Most of the Saints, when they embraced the Gospel, partook of its true spirit, opening their hearts and hands, and those who had it to spare, used their means to gather up the poor; and when they landed among us were generally on a common level. And hence the necessity of our labor, and through our labor accumulate capital instead of needless expenditures, exhausting the results of our labors and getting us into debt. Learn to live within our means that there may be a little increase, that we may have something wherewith to purchase improved machinery, and extend our industries until we shall be able to supply our every need. And that we may learn these lessons, and profit by them for the mutual benefit of the Saints, and the advancement of the Zion of our God, I pray in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 30, 1877.

(Reported by Geo. F. Gibbs.)

ARRIVAL IN SALT LAKE CITY—THE FIRST PRINCIPLES—THE QUESTION OF AUTHORITY—THE ORDINANCES—EDUCATION OF OUR YOUTH—PLURAL MARRIAGE, ETC.—"MORMONISM" IMMORTAL.

I fear I shall not be able to make myself heard by this vast congregation. I have not been accustomed lately to address so many people; but on the contrary, a very few in a place at a time. It is difficult for me to speak so that all may hear me distinctly, in this immense house. Besides, I have not been in very good health of late, having had an attack of sickness since my return home, which has drawn heavily upon my strength.

I am thankful that I have been privileged to meet with you to-day, under so favorable circumstances as those which surround us; although in common with the Latter-day Saints, I cannot but regret the cause of my presence among you. I left my home and friends here, but a few months ago, for Europe, expecting to fill a mission there of two years and perhaps much longer. But soon after hearing of the death of our departed President, Brigham Young, Brother Orson Pratt and I received a cablegram from our Brethren, the Twelve, inviting us to return home. As soon, therefore, as circumstances permitted, we were on our way hither, making the journey from England to this city in about fifteen days. We had rather a rough passage across the Atlantic, having experienced equinoctial gales and heavy seas for the first few days, which made it very disagreeable; the remainder of the voyage, however, was comparatively pleasant, and the trip from New York here very much so indeed.

For the past few months I have been engaged preaching the Gospel in England, as opportunities presented for me to do so. I did not travel very extensively, as my limited time and other circumstances did not warrant it.

I was pleased, in July last, to meet in Liverpool Brother Orson Pratt, who came to England to publish the Book of Mormon and the Doctrine and Covenants in phonetics, or phonotype. He was diligently engaged prosecuting this work at the time the sad news of the death of the President reached us. Arrangements had been so far completed that the type was mostly obtained and delivered at our office, and preparations were nearly made for the commencement of this work. But as Brother Pratt is

here, I will leave his mission and labors for him to narrate himself.

I can say, in all consciousness that during the time I have been absent from home, I have felt as strong a desire in my heart as I ever did, for the advancement of the kingdom of God, and the spread of the Gospel among those who sit in darkness. And I feel that I have done the best I could under the circumstances to carry out my desires.

As missionaries we have labored unceasingly through England, Scotland and Wales during the past summer, availing ourselves of every opportunity of holding meetings in the streets, on the squares, and in whatever places we could procure for the purpose; the Elders going around from house to house to notify the people and invite them to attend. The brethren have labored diligently and unceasingly the past summer, endeavoring in this way to spread the Gospel. In many places very encouraging success has crowned their labors; in many instances congregations, numbering from one to three thousand persons, have assembled in the public parks, and upon the commons, to listen to the Elders preaching. It is true, that so far we have seen but little immediate fruits of this labor; but we feel that the seed is being sown, that it will fall in more or less good soil, and in due season it will bring forth fruit meet for repentance.

The European mission to-day if I am to speak my feelings plainly upon the matter, is in a very low condition —that is, speaking of Great Britain. Whereas, on the Continent and throughout Scandinavia, the work is flourishing. In some places in Germany, which have been impenetrable heretofore, the Gospel is now preached. There have been recently a number of baptisms in and adjacent to Berlin; and we feel encouraged in our labors in that country, knowing that efforts have been made so long and so persistently to open up the Gospel to that nation, without accomplishing anything.

The object of sending Elders forth to the nations of the earth is to preach the Gospel, that the world may know the truth as it is in Christ Jesus, and through obedience thereto be gathered to the people of God, and be saved in His kingdom. We are thankful that we are engaged in the great latter day work, that God our heavenly Father is at the head, and has decreed to carry it forth to a successful consummation. Therefore, so long as we put our trust in Him, doing the best we can to accomplish His purposes, we may rest content that all will be well.

I have been a member of the Church of Jesus Christ of Latter-day Saints from my childhood; and ever since I began to investigate for myself, I have been satisfied with my religion; I have been perfectly confident that I was engaged in a righteous cause, having had every assurance that it is the work of God and not of man; and that it is the business of the Almighty to sustain it, choosing and using the instruments best suited to accomplish His purposes that were at His command. I believe He has ever done so, and will continue to do so until He completes His undertaking. As Latter-day Saints we have every reason to rejoice in the Gospel, and in the testimony we have received concerning its truth. I repeat, we have reason to rejoice and to be exceeding glad, for we possess the testimony of Jesus, the spirit of prophecy, which the world know nothing about, nor can they without obedience to the Gospel.

Jesus thoroughly understood this matter, and fully explained it when

he said, "Except a man be born again, he cannot see the kingdom of God." On first reflection, it would seem that anything so clear, reasonable and tangible could be easily made plain to the understanding of all men. Hence the feeling that has prompted many of the Latter-day Saints to believe, after their minds have been enlightened by the Spirit of God—everything being made so plain and clear to them—that they had only to tell their friends and kindred what they had learned and they would gladly receive it. But how disappointed, after they had presented to them the truths of heaven in simplicity and plainness, to hear them say "We cannot see it!" or "We do not believe it!" or perhaps bitterly oppose it, which is by far the most common practice of the world. They cannot understand it. Why? Because, as Jesus has said, no man can see the kingdom except he is born again. You may preach the Gospel to the people, but unless they humble themselves as little children before the Lord, acknowledging their dependence upon him for light and wisdom, they cannot see or sense it, although you may preach to them in as great plainness as it is possible for the truth to be conveyed from one person to another. And should any believe your testimony it would only be belief. They would not see as you see—nor comprehend it as you do—until they yield obedience to the requirements of the Gospel, and through the remission of their sins receive the Holy Ghost. Then they, too, can see as you do, for they have the same spirit; then will they love the truth as you do, and may wonder why they could not comprehend it before, or why it is that there can be anybody with common intelligence that cannot understand truth so plain and forcible.

I have been preaching for a few months past to the world, and perhaps it would not be amiss to dwell for a few moments upon some of the principles of the Gospel, as though I were talking to strangers, notwithstanding I feel I am in the presence of the Latter-day Saints.

About the first question an honest enquirer would ask would be: What is your religious belief? or, What are the principles of the Gospel as you understand them? I do not propose to tell you all about the Gospel in one discourse, but I may tell you a few of my thoughts upon some of its principles, which are essential not only for the Latter-day Saints to know, but for all the children of men, in order to be saved in the kingdom of God.

First, then, it is necessary to have faith in God, "faith being the first principle in revealed religion, and the foundation of all righteousness."

Faith in God is to believe that he is, and "that he is the only supreme governor and independent being, in whom all fullness and perfection and every good gift and principle dwells independently," and in whom the faith of all other rational beings must centre for life and salvation; and further, that he is the great Creator of all things, that he is omnipotent, omniscient, and by his works and the power of his Spirit omnipresent.

Not only is it necessary to have faith in God, but also in Jesus Christ, his Son, the Savior of mankind and the Mediator of the New Covenant; and in the Holy Ghost, who bears record of the Father and the Son, "the same in all ages and forever."

Having this faith, it becomes necessary to repent. Repent of what? Of every sin of which we may have been guilty. How shall we repent of these sins? Does repentance consist of sorrow for wrong doing? Yes; but is this all? By no means. True

repentance only is acceptable to God, nothing short of it will answer the purpose. Then what is true repentance? True repentance is not only sorrow for sins, and humble penitence and contrition before God, but it involves the necessity of turning away from them, a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due to them from us. This is true repentance, and the exercise of the will and all the powers of body and mind is demanded, to complete this glorious work of repentance; then God will accept it.

Having thus repented, the next thing requisite is baptism, which is an essential principle of the Gospel—no man can enter into the gospel covenant without it. It is the door of the Church of Christ, we cannot get in there in any other way, for Christ hath said it. "Sprinkling," or "ponring," is not baptism. Baptism means immersion in water, and is to be administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism without divine authority is not valid. It is a symbol of the burial and resurrection of Jesus Christ, and must be done in the likeness thereof, by one commissioned of God, in the manner prescribed, otherwise it is illegal and will not be accepted by him, nor will it effect a remission of sins, the object for which it is designed, but whosoever hath faith, truly repents and is "buried with Christ in baptism," by one having divine authority, shall receive a remission of sins, and is entitled to the gift of the Holy Ghost by the laying on of hands. Only those who are commissioned of Jesus Christ, have authority or power to bestow this gift. The office of the Holy Ghost is to bear record of Christ, or to testify of him, and confirm the believer in the truth, by bringing to his recollection things that have passed, and showing or revealing to the mind things present and to come. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." "He will guide you into all truth." Thus, without the aid of the Holy Ghost no man can know the will of God, or that Jesus is the Christ—the Redeemer of the world—or that the course he pursues, the works he performs, or his faith, are acceptable to God, and such as will secure to him the gift of eternal life, the greatest of all gifts.

"But," says an objector, "have we not the Bible, and are not the Holy Scriptures able to make us wise unto salvation?" Yes, provided we obey them. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The "good works" are the great desideratum. The Bible itself is but the dead letter, it is the spirit that giveth life. The way to obtain the Spirit is that which is here marked out so plainly in the Scriptures. There is no other. Obedience, therefore, to these principles is absolutely necessary, in order to obtain the salvation and exaltation brought to light through the Gospel.

As to the question of authority, nearly everything depends upon it. No ordinance can be performed to

the acceptance of God without divine authority. No matter how fervently men may believe, or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all these things must be done. Some suppose this authority may be derived from the Bible, but nothing could be more absurd. The Bible is but a book containing the writings of inspired men, "profitable for doctrine, for reproof, for correction and instruction in righteousness;" as such we hold it is sacred; but the spirit, power and authority by which it is written cannot be found within its lids, nor derived from it. "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. I have read the Bible, and I have as good reason for believing it as any other man, and do believe it with all my heart; but this does not give me authority to teach men in the name of the Lord, nor to officiate in the sacred ordinances of the Gospel. Were the Scriptures the only source of knowledge, we would be without knowledge for ourselves, and would have to rest our hopes of salvation upon a simple belief in the testimonies and sayings of others. This will not do for me; I must know for myself, and if I act as a teacher of these things, I must be clothed with the same light, knowledge and authority those were who acted in a similar calling anciently. Else how could I declare the truth and bear testimony as they did? What right would I have to say "thus saith the Lord," and call upon man to repent and be baptized in the name of the Lord? or, that "This Jesus hath God raised up (from the dead) whereof we all (the Apostles) are witnesses." And, therefore, let all men "know assuredly that God hath made that same Jesus," who was crucified, "both Lord and Christ?" No man, without the Holy Ghost as enjoyed by the ancient Apostles, can know these things, therefore cannot declare them by authority, nor teach and prepare mankind for the salvation of God. God Almighty is the only source from whence this knowledge, power and authority can be obtained, and that through the operations of the Holy Ghost. The Scriptures may serve as a guide to lead us to God, and hence to the possession of all things necessary to life and salvation, but they can do no more.

Having profited by this example, and done the works commanded by both Christ and his Apostles, ancient and modern, I am happy of the privilege to declare to the inhabitants of the earth that I have received this testimony and witness for myself. I do know that these things are true. Jesus my Redeemer lives, and God hath made him both Lord and Christ. To know and to worship the true God, in the name of Jesus—in spirit and in truth—is the duty of man. To aid and qualify him for this service is the duty and office of the Holy Ghost. Man may fail through faltering and unfaithfulness, but the Spirit of God will never fail, nor abandon the faithful disciple. I can say as one who has tried the experiment—for it may be called an experiment to the beginner—that all who will take the course and accept the doctrine thus marked out will, through faithfulness, become acquainted with the truth, and shall know of the doctrine, whether it be

of God or of man, and will rejoice in it as all good, faithful Latter-day Saints do.

Here is an ordinance which we are now administering, the Sacrament of the Lord's Supper; it is a principle of the Gospel, one as necessary to be observed by all believers, as any other ordinance of the Gospel. What is the object of it? It is that we may keep in mind continually the Son of God who has redeemed us, from eternal death, and brought us to life again through the power of the Gospel. Before the coming of Christ to the earth, this was borne in mind by the inhabitants of the earth to whom the Gospel was preached, by another ordinance, which involved the sacrifice of animal life, an ordinance which was a type of the great sacrifice that should take place in the meridian of time. Hence, Adam, after he was cast out of the Garden, was commanded to offer sacrifices to God; by this act he, and all who participated in the offering of sacrifices, were reminded of the Savior who should come to redeem them from death which, were it not for the atonement wrought out by him, would forever exclude them from dwelling in the presence of God again. But in his coming and death, this commandment was fulfilled; and he instituted the Supper and commanded his followers to partake of this in all time to come, in order that they may remember him, bearing in mind that he had redeemed them, also that they had covenanted to keep his commandments and to walk with him in the regeneration. Hence it is necessary to partake of the sacrament, as a witness to him that we do remember him, are willing to keep the commandments he has given us, that we may have his spirit to be with us always—even to the end, and also that we may continue in the forgiveness of our sins.

In various dispensations there are various differences in regard to certain requirements of the Gospel. For instance, in the day of Noah, when he preached the Gospel to the antediluvian world, he was given a special commandment, to build an ark, that in case the people would reject him and the message sent unto them, that himself and all who believed on him might be saved from the destruction that awaited them. In this dispensation there is a principle or commandment peculiar to it. What is that? It is the gathering the people unto one place. The gathering of this people is as necessary to be observed by believers, as faith, repentance, baptism, or any other ordinance. It is an essential part of the Gospel of this dispensation, as much so, as the necessity of building an ark by Noah, for his deliverance, was a part of the Gospel of his dispensation. Then the world was destroyed by a flood, now it is to be destroyed by war, pestilence, famine, earthquakes, storms, and tempests, the sea rolling beyond its bounds, malarious vapors, vermin, disease, and by fire and the lightnings of God's wrath poured out for destruction upon Babylon. The cry of the angel unto the righteous of this dispensation is, "Come out of her O my people, that ye partake not of her sins, and that ye receive not of her plagues." We believe also in the principle of direct revelation from God to man. This is a part of the Gospel, but it is not peculiar to this dispensation. It is common in all ages and dispensations of the Gospel. The Gospel cannot be administered, nor the Church of God continue to exist without it. Christ is the head of his Church and not man, and the connection can only be maintained upon the principle of direct and

continuous revelation. It is not a heritory principle, it cannot be handed down from father to son, or from generation to generation, but is a living vital principle to be enjoyed on certain conditions only, namely—through absolute faith in God and obedience to his laws and commandments. The moment this principle is cut off, that moment the Church is adrift, being severed from its ever-living head. In this condition it cannot continue, but must cease to be the Church of God, and like the ship at sea, without captain, compass or rudder, is afloat at the mercy of the storms and the waves, of ever contending human passions, and worldly interests, pride and folly, finally to be wrecked upon the strand of priestcraft and superstition. The religious world is in this condition to-day, ripening for the great destruction which awaits them, but there is an ark prepared for such as are worthy of eternal life, in the gathering of the Saints to the chambers of the Almighty, where they shall be preserved until the indignation of God is passed.

Marriage, is also a principle or ordinance of the Gospel, most vital to the happiness of mankind, however unimportant it may seem, or lightly regarded by many. There is no superfluous or unnecessary principle in the plan of life, but there is no principle of greater importance or more essential to the happiness of man—not only here, but especially hereafter, than that of marriage. Yet all are necessary. What good would it be to one to be baptized and receive not the Holy Ghost? And suppose he went a little further and received the Holy Ghost, thereby obtaining the testimony of Jesus, and then stopped at that, what good would it do him? None whatever, but would add to his condemnation, for it would be as burying his talent in the earth. To secure the fulness of the blessings, we must receive the fulness of the Gospel. Yet men will be judged and rewarded according to their works. "To him that knoweth to do good and doeth it not, to him it is sin." Those who receive a part of the Gospel with light and knowledge to comprehend other principles, and yet do not obey them will come under this law, hence condemnation will be added unto such, and that which they did receive may be taken from them and added to them who are more worthy.

Obedience is a requirement of heaven, and is therefore a principle of the Gospel. Are all required to be obedient? Yes, all. What against their will? O, no, not by any means. There is no power given to man, nor means lawful to be used to compel men to obey the will of God, against ther wish, except persuasion and good advice, but there is a penalty attached to disobedience, which all must suffer who will not obey the obvious truths or laws of heaven. I believe in the sentiment of the poet:

"Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
Bless him with wisdom, love and light.
In nameless ways to be good and kind,
But never force the human mind."

Is it a difficult task to obey the Gospel? No. It is an easy matter to those who possess the spirit of it. Most of this congregation can testify that the Gospel "yoke is easy and the burden is light." Those who have embraced it will be judged according to their works therein, whether they be good or evil. To such as are untrue to their covenants,

it may be said by and by, "depart from me!" In vain will they plead their former good works, and faith. Why? Because the race is not to the swift nor the battle always to the strong, but to him that endures faithful to the end. We must save ourselves from this untoward generation. It is a continual labor, but the strength of the righteous will be sufficient for their day. Jesus said, "in my Father's house there are many mansions. There is a glory, or mansion, of which the sun is typical, another of which the moon is typical, and still another like unto the stars, and in this latter the condition of its occupants will differ as the stars differ in appearance. Every man will receive according to his works and knowledge. "These are they who are of Paul and Apollos, some of one and some of another, some of Christ, some of John, of Moses, Elias, Isaiah and Enoch, but receive not the Gospel nor the testimony of Jesus." Thus impartial justice will be meted out unto all, and none will be lost but the sons of perdition.

Let us treat with candor the religious sentiments of all men, no matter if they differ from ours, or appear to us absurd and foolish. Those who hold them may be as sincere as we are in their convictions. It is well to prove all things, so far as we can, and be sure to hold fast to that which is good, no matter where we find it. Ridicule is not likely to convince a man of his error, or if it does, it may destroy his respect and love for its author, and if he has truth, his victim will most likely spurn it.

I desire to say that my faith in this work is as firm or firmer than ever. My heart is in it, and I know truly it is the kingdom of God. These things of which I have been so imperfectly speaking, I know to be the truth,—Bible truth, Gospel truth, and are essential to the salvation of mankind. I am not deceived in this but know whereof I speak. My religion teaches me to do good, to be at peace with my neighbors, at least not to infringe upon their rights nor trespass upon their property, and even to endure wrongs from them rather than do them wrong, or even demand from the trespasser what I might deem full justice. It teaches me to trust in the justice of the Almighty, and to rest my cause in his hands. It enjoins honesty, sobriety and industry. It forbids profanity, lying, adultery, deceitfulness, and vile cunning.

It gives true enlightenment to the mind and exalts the low and debased who will hearken and obey it. The observance of the Gospel will make good men of bad ones, and better men of good ones. It will make good citizens, good fathers, husbands, wives and children, good neighbors, a good people, an enlightened, pure and high minded community, a blessed state and a prosperous nation. Obedience to the Gospel will save the world from sin, abolish war, strife and litigation, and usher in the millennial reign. It will restore the earth to its rightful owner, and prepare it for the inheritance of the just. These are all principles of that same Gospel of Christ, and the effects which will flow from their acceptance and adoption by mankind. Jesus taught them, and on one occasion the people took up stones and were about to stone him for it. When he said, "Many good works have I shewed you from my Father, for which of those works do ye stone me?" He had done many good works, taught them many good things, and for this they were about to stone him. The

Latter-day Saints could with propriety address themselves in like manner to the world, but more especially to our own nation. We have done many good things, have tried to do no harm, have suffered the spoilation of our goods without retaliation, have been driven from place to place. Our Prophets and leaders have been slain, and you still persecute us, and are not satisfied. For which of the good works we have done do ye these things? I know they will say, "for your good works we do not hate or persecute you, but for your blasphemy, and because you say you are the people of God." This was about what the Jews said to Jesus, but it did not change the fact that he had told them the truth, or that he had done the many good works among them which he did, nor that it was for these they hated and crucified him. What did the Savior or his disciples do to injure mankind? Nothing. But much to benefit them; yet they were hated, persecuted, hunted and destroyed. What have the Latter-day Saints done to injure anybody? absolutely nothing, but a great deal to benefit humanity. I am at the defiance of the world to prove to the contrary. We have gathered our people by thousands out of poverty and distress from many nations to these valleys where they are now enjoying good homes, the sweets of liberty and plenty. Aside from religion, that is an inestimable blessing to them. But we have also taught them good principles and doctrines, and they are happy, honest, industrious and prosperous.

We have labored diligently to advance in the scale of intelligence. Our schools compare favorably with any in our broad land; our children are as intelligent, and we are the pioneers of true and enlightened civilization in the Western States and Territories. Through our industry and enterprise, cities, towns and villages have sprung up in the wilderness, and the deserts and waste places have been made fruitful and to blossom as the rose. Can there be any wrong in all this? "But," says one, "it is not for this you are persecuted, it is for your religion." What, then, in the name of reason, is there in our religion that we should be persecuted for it? Is it because we believe in the Lord Jesus Christ? The Christian world also profess belief in him, and we believe in him as much as they do and a little more. Is it because we believe it is necessary to repent of sin? Certainly we have a right to do this. Is it because we baptize for the remission of sin? Christ commanded it, and laid it down as the law. Then what can it be that so distinguishes us from the people of the world, and that moves their hatred toward us? Is it revelation from God to man? Perhaps so.

Some forty years ago, the great cry against Joseph Smith was "He believes in revelation!" and this was considered a crime. But very soon after, others who were not "Mormons" commenced to have "revelations," and seemingly the stream has so enlarged that to-day the world is full of "revelation." So our belief in revelation is not now considered so much of a crime as formerly, and therefore it can be no longer the object of persecution, for we would have as good a right to persecute them, as they would to persecute us on that score. We do not believe in these "revelations" of the world, no more than they do in ours. We believe them to be bogus, but we are quite wil-

ling that others should enjoy their opinions. We believe that while they have rejected the true light, they are found willing and ready to be thus deceived, by false and delusive spirits, just as the Prophets have foretold would be the case. (See 1 Tim., 4th chap., 1st verse, and 2 Tim. iii, 1). The revelations given through Joseph Smith are full of light, knowledge and wisdom, because they emanated from God. What has Spiritualism done for the world? Can it boast of bringing life and immortality to light? I have yet to learn that a single principle has been developed from this source that will save mankind, or exalt them to the presence and glory of God. Yet they have a right to their convictions, and we grant it cordially. We have the same right.

But says one, "You have dodged the main question; it is polygamy that causes all the trouble!"

This is the mind of our enemies generally, yet nothing can be more fallacious; those who assert this only expose their ignorance. The fact is that since the announcement and practice of that principle by this people, their persecutions have been comparatively trivial and harmless to what they were, before it was even known to themselves.

But the plural marriage of the "Mormons" now seems to form one of the strongest pretexts for the bitterness of our enemies, and the thoughtless readily fall into the ranks of the maligners of this principle. Did they ever stop to reflect as to what harm this principle and practice has done? Let me ask the ladies in this vast audience, Have any of you, or do you know of any woman who has been compelled to practice polygamy among this people? Or who has been compelled even to marry at all? I think not. Has plural marriage deprived any woman of a home, of husband or children? Has it promoted immorality or vice? No, it has not. Has it sown the seeds of corruption and death among the people? On the contrary it has promoted healthy, robust and vigorous increase, and the laws of life and health. Can the Elders of this Church be accused of going to the Gentiles for their wives and daughters? No, for we think we have better ones at home, we have not the least occasion to go abroad. So far as relates to this matter we are independent of the world. We are willing to let them and theirs alone, and mind our own business, while we respectfully request them also to attend to their own affairs.

The real facts are, the Latter-day Saints have embraced the unpopular doctrine of Jesus Christ, have received the keys of the Holy Priesthood—heaven's delegated authority to man, and are not ashamed of the gospel, knowing it to be the power of God unto salvation. Hence the Devil is enraged, and although they will not believe it, this professedly pious, hypocritical world are moved with hatred towards, the work and the people of God, instigated by the spirit of him whose servants they are. "By their fruits ye shall know them."

They predict our downfall, but they will not live to see their predictions fulfilled. The wicked may rage and imagine they can successfully measure arms with the Almighty, but he will hold them in derision and laugh when their fear cometh, while the kingdom of God will continue to progress until his purposes are consummated as has been decreed.

It is vain for the world to hope that "Mormonism" will die with President Brigham Young. When

the Prophet Joseph Smith was assassinated the press and pulpit universally joined in predicting the end of "Mormonism." But instead of their being any truth in their predictions, "The blood of the martyrs was the seed of the church;" for the church grew as fast as it had ever done before, and it took deeper and firmer root. Men were no longer dependent upon the Prophet, the man of God to guide them; they began to stand upon their own foundation, to seek more earnestly after God themselves, and to know for themselves, and not to be dependent upon the voice of man. Hence they grew in faith and in power, the truth sinking deeper into the hearts of the people who remained true to the Lord, and they a comparative handful, have succeeded in building up the church as it exists to-day in these valleys. Are we now going to be scattered to the fonr winds because one or two distinguished men should pass away? No, the seed has fallen into good ground, and it will germinate and mature; the priesthood itself is still with us, the authority is here, and in obedience to the command of God, we will continue to go forth and organize and establish the kingdom, never more to be thrown down or given to another people, until all is consummated and finished. This is the work of God, and not of man. Man is incompetent to direct and manage it. He will not suffer man to arrogate to himself the honor of doing it. The honor belongs to him and he will take it to himself.

This is my faith in the Gospel. It fills my soul with joy and gratitude to God my heavenly Father, and I desire to increase in the truth, to become better, more faithful and diligent in overcoming every weakness, that I may be worthy to stand in the position I occupy in the church of the living God. This is the way we should all feel; and we should, above all other considerations, be determined to cleave to the gospel, building our faith upon the rock, not upon the arm of flesh. Let us humble ourselves before God, seek unto him continually with prayerful hearts, be diligent in the observance of our covenants, and he will bear us off triumphant over every opposing foe and every power that undertakes to measure arms with him and his cause. This is my testimony, and this is my exhortation to the Latter-day Saints. I pray God to bless his people, and to bless his servant brother Taylor, who stands at the head of the Quorum of the Twelve Apostles, who now preside over the Church of Jesus Christ of Latter-day Saints in all the earth. May the Lord bless him, prolong his life and give him power and wisdom to stand in his place and calling and to magnify the priesthood conferred upon him; may his brethren stand with him in one solid phalanx, united as one man, even as God the Father and Jesus and the heavenly hosts are one, and I tell you the whole people will be united and rejoice in the truth. That God may bless the faithful everywhere and enable them to keep sacred the covenants they have made with him, is my earnest prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE BOWERY, SALT LAKE CITY, JULY 21, 1867.

(Reported by David W. Evans.)

LEAVING NAUVOO—NO CHANGE ACCIDENTAL—DIVINITY MARKS THE HISTORY OF THE CHURCH—DILIGENCE WILL AID IN SECURING SUCCESS—THE TEMPLE IN NAUVOO.

It has been very interesting to me, and no doubt it has to all who have been present, to listen to the remarks of our brethren this morning, in relation to the principles of the Gospel as taught by us, and their experience in this work. While Brother Lawrence was speaking in relation to our position in Nauvoo, my mind reverted to the time when we left there, and to the reluctance displayed by many of our people to cross the river and take their journey westward. It required a great amount of faith on the part of the people, to venture into an unexplored and desert country to attempt again to build up homes, and to perform the labors enjoined upon us by God, our Heavenly Father. There was a cry of exultation went up throughout all that country when we were broken up, and the hope was indulged in by all who were inimical to us, that the solution of the Mormon problem had been arrived at, and that the subject of Mormonism might henceforth be dismissed from every mind. We had gone forth into the wilderness, and it was not at all likely that we would ever trouble civilization again. It was naturally supposed, by those who knew but little of us, that we must be quite as bad as we had been represented to be; and if we were, of course we had nobody to steal from in the wilderness but ourselves; nobody to aggress and prey upon but ourselves, and these being our characteristics, as they believed, they very naturally came to the conclusion that we would quarrel one with another, and the result would be our extermination through our own quarrels, or that we should fall an easy prey to the Indians. How these anticipations have been realized, the lapse of twenty-one years has proved. For a number of years after leaving Nauvoo we were not deemed particularly worthy of notice. Men's minds were attracted in other directions, and our operations here, being so far removed from all communication with them, were almost overlooked. But time has wrought great changes, not only with us and in our position, but also in the position and feelings of the world by which we are surrounded. Instead of being regarded as a people scarcely worthy of notice, we now, through the blessings of our Heavenly Father, inhabit a large Territory, and if we are alluded to at

all by the world, it is in a national capacity. Have these changes been accidental and unlooked for? Did no one anticipate such results as we now behold being wrought out? Or were they anticipated years and years ago by those most familiar with the genius and organization of the kingdom of God? Those who are not familiar with our early history have but to read the utterances of those who were engaged in the founding of this work, to become convinced that they were anticipated long ago by those who contemplated the future growth and development of the kingdom of God. There is no feature connected with our circumstances to-day that has not been familiar for years to the minds of those who have contemplated the future of this work. When the church was organized, and a small house would hold all its members, predictions were indulged in that the circumstances of to-day but partially fulfil, and years will yet have to elapse before they are completely fulfilled. Our Heavenly Father poured out his spirit upon his servants in the beginning, which enabled them to comprehend the work he had established on the earth, and through the spirit of prophecy and revelation they could plainly see the great results which would be wrought out through the faithfulness of the people of God. Can we now see the limit of this work? Is the horison of our vision bounded by those things actually transpiring around us, or do we still stretch forward to a future, for this people, too glorious for description? I do not suppose there is one here who has ever thought on this great subject and attempted to grasp the circumstances by which we are surrounded, that has not stretched forward in delightful anticipation of the glorious future that awaits the people of God, if they are only faithful to the truth that he has committed unto them. Would to God that all the inhabitants of the earth could see and comprehend these things! Would to God that they would divest themselves of their prejudices and preconceived ideas, and that they would calmly look truth in the face and reflect upon the work that God, our Heavenly Father, is performing in the midst of the nations of the earth! If they would do this, they might avoid a great many difficulties into which they will otherwise be inevitably involved. It is no more, nor no less, true to-day, than it was thirty-seven years ago, that God has stretched forth his hand to accomplish a great and a mighty work, that shall stand for ever, and shall not be given into the hands of another people; but it will go on increasing and spreading abroad, until it has accomplished that for which it was destined by our Almighty Father. I say it is as true now as it was then, and no more true to-day than then, and they who pay heed to it then have never had cause to regret doing so; and they who give heed to it to-day will never have cause to regret it in the future. To us who are familiar with this work, and understand the operations of the spirit, and can see the design of God, our Heavenly Father, it seems strange that mankind should be so indifferent to so great a work as this in which we are engaged. Yet it is so. You would imagine that men going forth with the proclamation that the elders bear would receive everywhere that attention that the importance of their proclamation demands, at least until men were satisfied in their own minds of the truth or falsity of the message they bear. But this is not the case. No man ever calmly sat down with a prayerful heart to ex-

amine the claims of this work, popularly termed Mormonism, who did not rise from the investigation convinced that there was a power, an influence and a spirit accompanying this work, that he had never met with before. Are they who investigate the ones who fight against this work, and persecute and slay the servants of God? No; they who do this are the ignorant, who have never investigated, or, having investigated and embraced it, have afterwards apostatized, and have thus become two-fold more the children of hell, through rejecting the truth. God our Heavenly Father has commenced a great and mighty work, and has given the strongest kind of evidence in favor of it, if the inhabitants of the earth would only receive it; but their condemnation will consist in their rejection of this work and the evidence of its truth which is spread before them. The whole history of this people, from the commencement until the present time, affords abundant evidence of the divinity of the work in which we are engaged. When our elders go forth into the world men cry aloud for miracles, for some supernatural manifestation of power, that will convince them that we are the people we profess to be. Jesus said, "A wicked and an adulterous generation seek a sign, but no sign shall be given them save the sign of the prophet Jonah." But God, our Heavenly Father, has nevertheless left his handwriting, as it were, to be seen by all the nations of the earth on the work that he has established. Divinity is marked in ever feature of this great work; in every step of its progress, from its commencement until the present time, we see divinity exhibited, and the power of God manifested in its preservation, growth and development. What is it that brings this people from the nations of the earth, binds them together, and makes a unit of the people of the various nationalities here assembled together? Is it the power of man? Is it delusion? or, Is it a manifestation of the restoration of that power bestowed upon men in ancient days, and which has been so long withdrawn from the earth? Why is it that we love one another? Is it as the Apostle John said, "We know that we have passed from death unto life, because we love the brethren?" We love one another because we have bowed in obedience to the truth which God has revealed, and through the reception of the Holy Spirit of promise we have the love of God in our hearts. If mankind loved the truth and would examine these things, they would see something desirable about this work, and they would be prompted to investigate. But the difficulty now is, as it has been in every age when God has attempted to establish his work upon the earth—men in general are blinded by the traditions of their fathers. This, and the love of ease, and popularity, and other worldly objects that surround them, prevent men from seeing the work of God in its true light, and blinds them to their highest interests. They cannot see how they are going to receive any benefit from this work. That which is material is right before them, and they can understand the material advantages accruing to them through not obeying this work; but the advantages and blessings that would result from obedience are hidden from their sight, being discernible only by the light of the Spirit of God. Yet there is this peculiar feature about the work of God to-day, more especially than at any other time since the days of Enoch, that they who embrace it not only receive the Spirit of God, with its gifts, but they

also receive blessings of a temporal nature, which they would never receive outside of it. Those who have joined the Church, as a mass, have been benefitted temporally, though at the time of rendering obedience, they probably could not see how advantages of this nature could result. They could see that their names would be cast out as evil, that they would be hated of all men, persecuted and probably driven from place to place, but how they would be blessed temporally they could not see. But God, our Heavenly Father, has held in reserve until these days great and glorious blessings for his people, who are faithful to the truth. He has reserved for his Saints the kingdom and the greatness of the kingdom under the whole heavens. Not something beyond the bounds of time and space, not something that we will inherit in eternity alone; but he has also temporal advantages to bestow upon his people here. A great many people imagine that we hold these out as inducements to get people to join the Church; but they who join the Church for the love of these things, and with a desire to obtain them, are invariably disappointed. If people join the Church of God with any other motive than to embrace the truth and to be associated with the people of God, and to receive the spirit of the Gospel, they are invariably disappointed; but when they come in for the love of the truth, willing to take upon them the cross of Christ, and endure all the persecutions incident to the life of a Saint, submit, to the contumely and privation that in the providence of God they may be called to endure, God thus tests their faith, and if they continue faithful he will bestow upon them every blessing promised to the most faithful.

The work in which we are engaged differs in some respects from the work in which the Apostles were engaged in the days of Jesus Christ. Many things operated against them that we have not to contend with. They had to scatter out and preach the Gospel in various places; they could not gather together with the same facility that we can. But God, our Heavenly Father, reserved this—the land of promise—for the especial purpose of building up his kingdom in the latter days. As the "Book of Mormon" informs us, it has been hid from the eyes of the generations of men for this purpose. If it had not been thus hidden the nations of the earth would have overrun the land until there would have been no foothold found for the establishment of the kingdom of God upon it. But the Lord concealed it, from the days of the flood, from the eyes of men, excepting those whom he led hither; as we are informed by the "Book of Mormon" that no nation after the flood, knew anything about this land; although I believe it is said in the Norwegian Antiquarian researches, that this land was visited by the Icelanders in the eleventh century. But there is nothing authentic in this. But be that as it may, this land was kept secret until Columbus was moved upon by the Spirit of God, to go forth and penetrate the western ocean. Then the land was settled and a government was formed under the protecting ægis of liberty, and a place was found for the establishment of the kingdom of God, to which the Saints from every nation under Heaven could gather together. Hence we are surrounded by many more favorable circumstances than they who preceded us in the work of God in the days of Jesus and the Apostles. They did not possess the

advantages that we enjoy; but we have them, and our Heavenly Father intends that we shall possess them, and that we shall build up his kingdom on the earth, establish righteousness and bring about that improvement alluded to by brother Jesse N. Smith, in his remarks. Our circumstances, then, being different, we can indulge in anticipations no other people have ever been able to indulge in, unless it be the people of Enoch and the Nephites, to whom Jesus appeared on this Continent.

Those who investigate the Gospel with a desire to keep the commandments of God, as I have remarked, rise from its investigation with convictions of its truth, for an honest man can not go to the Lord in the name of Jesus Christ, and ask Him respecting this Gospel without receiving a knowledge for himself that it is true. In my preaching to the world, I have many times dared them to this test, that if they would go in honesty before the Lord and ask Him in the name of Jesus Christ to show to them the truth of this Gospel, I would pledge myself that the Lord would show them and they would become convinced that the principles we taught were indeed the principles of life and salvation. No person ever investigated this Gospel with that spirit without being convinced of its truth, because our Heavenly Father bestows upon every one who embraces it with the right spirit a knowledge of the truth. What a glorious privilege it is to have this knowledge bestowed upon us. This testimony emboldens us to declare to the inhabitants of the earth, no matter to what nation we may be sent, that if they will embrace the truth, as it is taught by the Elders of this Church, they shall know for themselves that this is the work of God. This testimony it is the privilege of all to possess. It is this that binds us together, and gives the Priesthood influence over the Saints of God. My brethren and sisters, it is only by faithfulness that we can retain this knowledge. A man may be an Apostle and may have had the administration of holy angels, and the heavens opened to his view, and behold the things of eternity, but if he is not faithful himself, pursuing a right and proper course before God, he cannot retain his standing in this Church and keep that knowledge God has given him undimmed by error; but errors will creep into his heart and false spirits take possession of him, and sooner or later he will become alienated from the work of God. We should every one be careful on these points. This is the work of God, and there is a well-established principle upon which we can remain connected with it, and that is by being true and faithful to the principles which God our Heavenly Father has revealed. We cannot grieve the Spirit of God with impunity; we cannot indulge in frivolity nor in anything that is wrong without driving that spirit from us with its holy and sweet influence. We should seek, therefore, as individuals, whether Apostles, High Priests, Seventies, High Councillors, Elders, Priests, Teachers, Deacons or members of the Church, to have the spirit of our holy religion continually resting upon us. How can we retain this? Can we retain it by being negligent and indifferent to its claims? Do men gather earthly riches around them by being negligent? We all know that, as a rule, the man who is the most diligent in business is he who gains the greatest amount of profit for his labor; we are proving this every day in earthly business, and if necessary in earthly business, it is

equally so in the things of the kingdom of God. The men and women who most diligently keep the commandments of God, offer up prayers in sincerity, not with their lips, but with their hearts, making it a rule to live near the Lord, are they who retain the light of the Holy Spirit; and they are they who, when persecution or affliction comes, feel that God is near to them; and that when they pray He is not afar off, but He hears their prayers and pours consolation, peace, and every good gift upon them, and they can rejoice from morning to night among the changing vicissitudes to which we are exposed in this mortal life. My brethren and sisters, we are commanded not to give the whole of our attention to the accumulation of earthly things; we are commanded also to lay up treasures in heaven. We are required to build up Zion on the earth; then let us take a course that will ensure to us the blessing and favor of God our Heavenly Father, that our prayers and thanksgiving may be acceptable before Him. We should do this, especially when we reflect upon the nature of the work in which we are engaged, and the nature of the opposition with which we have to contend. We have the whole world to contend with to a certain extent, or rather, we have to defend ourselves against the whole world; they are combatting us. There are probably thousands of honest men and women in the world who manifest no disposition to prosecute or oppose us; but this is not the case with the majority. There is a spirit of opposition to this work gone abroad in the world; and, as in the beginning, we had a township to meet and contend with, afterwards a county and counties, then a State, and ultimately we had a nation, so to speak, in arms against us; so in the future we will have the whole world to contend with. Not only this nation, but every nation on the face of the earth will manifest greater or less opposition to us as a people, and we will have a thousand things to contend with. Why? Because Satan has influence over the hearts of the children of men; he has power with them, and so long as there is a foot of this earth upon which he can maintain foothold, so long may we expect warfare, and find difficulties to contend with, and it will only be by the power of God manifested in our behalf that we will overcome. This warfare will not be a contest with cannons, rifles, or earthly weapons of war, so much as a moral warfare. We are engaged in a great moral warfare; it is by the exercise of moral force that we are going to achieve the victories that God our heavenly Father has promised us. We may be threatened, as we have been, with weapons of war, and it will doubtless be necessary, so long as we have an existence on the earth, to be prepared for every contingency. This will no doubt be necessary, but the day is probably far distant when we will have to shoulder weapons and engage in actual warfare. I look for a moral contest, a moral triumph, and moral victories, gained by the force of truth, and the exercise of those Godlike qualities with which we have been endowed by our heavenly Father. And when the great victory is achieved, there will be no blood to mourn over, no sorrow to be indulged in, and nothing to prevent us from building the Temples of God, as was the case with David, because he was a man of blood. I anticipate that we will be free from this, and that we, like Solomon, can go forward and build the Temples of

God according to His commandments. While brother Henry W. Lawrence was talking about the Temple in Nauvoo, I felt to echo the sentiment I have heard expressed by President Young respecting that Temple. I am glad it is destroyed; I am glad that it was burned and purified by fire from the pollution our enemies inflicted upon it, and I am glad there is nothing of it left; and I would prefer that this Temple in course of erection here, should never be completed, and that we should never build another, than to see those holy places built by God's commands, pass into the hands of our enemies and be defiled by them.

May God bless you, my brethren and sisters, and enable us to be faithful and true in keeping His commandments, is my prayer for Christ's sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TWELFTH WARD MEETING HOUSE, ON SUNDAY AFTERNOON, DEC. 9, 1877.

(Reported by Geo. F. Gibbs.)

KING LIMHI'S ENQUIRY, FROM THE BOOK OF MORMON—AMMON REPLIES—SEERSHIP AND THE URIM AND THUMMIM—THE BROTHER OF JARED—HYRUM SMITH'S ENQUIRY—WHAT IS A GENERATION—THE IMMENSE NUMBER OF RECORDS TO BE REVEALED.

Since coming to this stand I have been reminded of a certain passage contained in the "Book of Mormon" (commencing on page 161,) which I will read.

"Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not. And the king said unto him, being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage; and they were lost in the wilderness many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traaveled in a land of many waters; having discovered a land which was covered with the bones of men, and of beasts, etc., and was also covered

with ruins of buildings of every kind; having discovered a land which had been inhabited with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates, which are filled with engravings, and they are of pure gold. And, behold, also, they have brought breast plates, which are large, and they are of brass and of copper, and are perfectly sound. And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language, or the engravings that are on the plates. Therefore I said unto thee, canst thou translate? And I say unto thee again, knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of the remnant of the people, who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

"Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith he can look and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters and no man can look in them, except he be commanded, lest he should look for that he onght not, and he should perish. And whosoever is commanded to look in them, the same is called seer. And behold, the king of the people who is in the land of Zarahemla, is the man who is commanded to do these things, and who has the high gift from God. And the king said that a Seer is greater than a Prophet. And Ammon said that a Seer is a Revelator and a Prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a Seer can know of things which have passed, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them; and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh of great benefit to his fellow-beings.

"And now, when Ammon had made an end of speaking these words, the king rejoiced exceedingly, and gave thanks to God, saying, doubless a great mystery is contained within these plates, and these interpreters are doubtless prepared for unfolding all such mysteries to the children of men. O how marvellous are the works of the Lord, and how long doth he suffer with his people; yea, and how blind and impenetrable are the understandings of the children of men, for they will not seek wisdom, neither do they desire that she should rule over them. Yea, they are as a wild flock which fleeth from the shepherds, and scattereth, and are driven, and are devoured by the beasts of the forest."

The instructions that are imparted here, which I have just read, are of importance to the children of men. We are here taught about a very great, and precious, and high gift that comes from God—the gift

of being a Seer, a Revelator, a Prophet, and inspired man. Not only to receive revelation from God, but to interpret revelations given to other Prophets who lived in times before, bringing to light knowledge, and intelligence, and wisdom, and the dealings of God with the human family, among more ancient people. This gift is more fully explained in the "Book of Mormon" than in the Jewish record. We have in the Jewish record, the Bible, some information in relation to the instrument here called interpreter, but which is called in that record by another name, namely, Urim and Thummim.

It was a gift that was exercised in the days of Moses, among the house of Israel: it was a gift specially given to Aaron, the brother of Moses, who was appointed the chief priest over all the tribes of Israel. The Lord saw proper to give him instructions in relation to the duties of his office and calling, how he should be clad—what kind of priestly garments he should wear, what he should perform in administering certain ordinances and how he should perform them; and also gave unto him some instruction in regard to the breast-plate, that was called the breast-plate of judgment. The reason of this was, that Aaron was appointed to be a judge among the children of Israel, occupying a similar place among that people that the President of the Bishopric occupies in the Church. But he was blessed above those who have been ordained to the same calling in this dispensation, for he was in possession of the Urim and Thummin, and by virtue of this instrument he could inquire of the Lord in relation to every case that should be brought before him for adjudication. The judgment of man is naturally very weak and imperfect, and inasmuch as Aaron was required to judge the people of God, it was of the utmost importance that all his decisions should be given in righteousness, that there should be no imperfections connected with them, and for that reason the Lord gave express instructions to Aaron, through his brother Moses, to have a breast-plate. In this breast-plate were twelve stones, representing the Twelve Tribes of Israel, and in the centre of these rows of stones the Urim and Thummim was placed, and when he was required to render judgment upon any matter, he inquired of the Lord through it, and was enabled to give decisions according to the word of the Lord.

We have other accounts given in the Bible concerning the exercise of this same gift. David was blessed with this gift, and when Saul was pursuing him from place to place, seeking his life, he would inquire of the Lord, by means of a similar instrument, and receive revelations. The nature of his inquiries was—Would Saul go to such a city seeking him? Would the people of such a city deliver him into his hands? and the Lord would answer him, and he of course would govern himself accordingly. This gift seems to have been of frequent occurence among the Israelites in their several generations, down to a few centuries before the coming of Christ. Then it seems that Israel so far transgressed the law of heaven, and so far strayed from the Lord that the Urim and Thummim was taken from their midst, as you will find mentioned by one of the Prophets in the Jewish Bible; it was taken from them, and they were to abide many days without this instrument, also without a king and without sacrifices, and eventually the ordinances of God were to be taken from them. In

other words, they were to be left without revelators, without prophets, without an inspired king to rule over them, all of which has been fulfilled for many centuries in the dispersion of the descendants of Jacob from their land of promise, among the nations whithersoever they are driven, without having any king; they do not offer sacrifices as anciently; they have no priest with the breast-plate of judgment, and Urim and Thummim to inquire of the Lord.

It seems that the Lord manifested himself to the people of this great western continent in a similar manner. Here he raised up Prophets, and here they were in possession of an instrument, although not called strictly by the same name, yet an instrument evidently designed by the Almighty as a medium of communication to his people. King Mosiah, who lived some time after the Israelites came to the American continent, some few centuries before the first coming of Christ, he had this great gift. Ammon, a servant of God, who explained this gift to King Limhi, tells us the nature of the gift. He informs us that Mosiah had wherewith he could look and interpret writing and engraving of ancient date. It seems that forty-three of the people of King Limhi had been sent from the kingdom where they resided, which was down at, or near Equidor, in South America, to search the land which they had left some two or three generations before; and they lost their way in the wilderness, and failed to find Zarahemla, the land they were seeking, which was in the northern part of South America. They passed by the land through a wilderness country, and it appears that they went into North America. They found all the land which they explored covered with ruins of buildings and cities, and they found the bones of men and animals, and among other things they found twenty-four plates which were of pure gold, on which were engravings, which they brought, among other things, to King Limhi. He at that time was a righteous man, as well as most of his people, and they were exceedingly anxious to know the interpretations of the engravings, believing that they would give some account of the people who had occupied the country where they were found. They wanted to know what had become of so great a people, for evidently it appeared to them they had been very numerous. And it was for this purpose that Ammon was questioned. Ammon was a man who had been sent up in the mean time from the northern portions of South America, called Zarahemla, and he informed King Limhi that the King of Zarahemla had this high gift from God, that he was a seer, and could, by using the interpreters, interpret ancient languages. Hence the rejoicing of the king, because there was a man who could give them the information they were so anxious to find out.

Afterwards we have a history in the "Book of Mormon," of the people of King Limhi having been driven out by some of the wicked portions of the people. He came to the land of Zarahemla, taking, with his colony, these twenty-four plates, and asking King Mosiah to translate them into the Nephite language. He did so; and they gave an account of a people—who came from the tower of Babel, at the time of the confusion of tongues; that they landed upon this north country, called North America, and dwelt here some sixteen or seventeen centuries, and they were part of the time a

righteous people, and a part of the time wicked. And many Prophets existed among the ancient colony, and they kept their records, some upon metallic plates and others upon other materials. There was a Prophet at the time of the destruction of this first colony whose name was Ether. He wrote an abridgment of the Jaredites, also an account of their coming to this land from the Tower of Babel; he wrote also concerning the creation of the world, and the doings of the Lord from the beginning down to the building of the great tower, this short account was given on these twenty-four plates. And there is also given in the "Book of Mormon," by Moroni, the man who hid up the plates from which the book was translated, a very short sketch of the history of this first colony that came from the tower, under the name of the "Book of Ether." And in this Book of Ether we find that they had some thirty kings from the time they left Babel, and that they were finally destroyed because of great wickedness, to fulfil a prophecy and decree which the Lord made when he was bringing them forth to this land. The decree was that if they or their descendants should fall into wickedness and become fully ripened in iniquity, that the Lord would utterly destroy them, and bring forth another people to possess the land in their stead. Accordingly these twenty-four plates mentions their overthrow, how they were destroyed; also some mention is made of their most eminent Prophets, and much instruction is given in regard to the coming to this land of this first colony, how they were brought here by the Lord from the tower, and how, in passing through the valley called Nimrod, the Lord himself went before their camp in a cloud, teaching them and instructing, and leading them, the same as he afterwards led the children of Israel. And he brought them to great waters, where they were commanded of him to build vessels, which they did, eight in number, by which, under the particular care of the Almighty, they were brought across the great Pacific, as we now term it, taking them three hundred and forty-four days, and finally they landed upon the western coast of North America, as near as we can determine from this book, in Mexico, south of the Gulf of California. And that when the brother of Jared was coming to this land the Lord gave him some very remarkable visions, and, among other things he gave him the Urim and Thummim, prepared two crystal stones in two rims of a bow, and sanctified them, and showed to the brother of Jared many marvellous things, some of which I will read, for the instruction of those who have not, perhaps, given their attention to these matters.

I will read first how the Lord lighted up the eight vessels in which the colony from the tower came.

"Howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore, what will ye that I shall prepare for you that ye may have light when ye are swallowed up in the depths of the sea?"

Their barges were so constructed that they could dive under the waves and be brought up again, and thus they were driven by the force of the winds for 344 days.

"And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight,) went forth unto the mount which they called the mount Shelim, because of its ex-

ceeding height, and did moulten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did convey them in his hands up on the top of the mount, and cried again unto the Lord saying, O Lord thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens; and that we are unworthy before thee; because of the fall, our nature has become evil continually; nevertheless, O Lord thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires. Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across the raging deep in darkness, but behold these things which I have moulten out of the rock. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small to the understanding of man."

You can see from the very language itself, what great confidence this man of God had in relation to the doings of the Lord. It was not a thing that looked impossible to him for the Lord to touch these sixteen stones, two of which were to be placed in each vessel, one at each end. He knew the Lord could touch them, and that it was possible for him to cause them to shine forth in these vessels, giving them light while they crossed the ocean.

"And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one, with his finger; and the vail was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, arise, why hast thou fallen? And he said unto the Lord I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him, because of thy faith thou hast seen that I shall take upon me flesh and blood."

It must have been the spirit of our great Redeemer whose finger he then saw, thousands of years before he came and took a body of flesh and bones.

"And never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, nay Lord, shew thyself unto me. And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, aad canst not lie. And when he had said these words, behold the Lord showed himself

unto him, and said because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you."

You know that one of the penalties of the fall was, than man should be shut out from the presence of God, by this mortal tabernacle; but this man, because of his knowledge and the great faith he had obtained, had the vail removed and was restored back again to the presence of God, as man was before the fall.

"Behold, I am he who was prepared from the foundation of the world to redeem my people."

The Lord had the plan already laid before this world was made, or brought into existence. And it was all understood in the councils of eternity about the Lord's coming in the meridian of time to take upon himself flesh and blood. It was understood that he should suffer death, and be as a Lamb slain from before the foundation of the world, in the mind of God.

"Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit," (not a body of flesh and bones, but the shape, the stature and form of the body of his spirit, a pure and immortal body,) "and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

"And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say, that Jesus showed himself unto this man in the spirit, even after the manner and in the same likeness of the same body, even as he showed himself unto the Nephites."

The Nephites were Israelites to whom Jesus appeared after his resurrection.

"And he ministered unto him, even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him; and because of the knowledge of this man, he could not be kept from beholding within the vail; and he saw the finger of Jesus, which, when he saw he fell with fear; for he knew it was the finger of the Lord; and he had faith no longer, for he knew; nothing doubting; wherefore, having this perfect knowledge of God, he could not be kept from within the vail; therefere he saw Jesus, and he did minister unto him. And it came to pass that the Lord said unto the brother of Jared, behold, thou shalt not suffer these things which ye have seen and heard, to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore ye shall treasure up the things which ye have seen and heard, and shew it to no man."

It seems that the Lord did not wish to show these things to others, when the people had not sufficient faith. These things were too great and glorious for them at that early period of the world, to be made acquainted with, But at a certain time, when his name should be glorified in the flesh, and after he

should rise from the dead, then he would permit these things to come forth, which he did among the ancient Israelites on this continent; they were then translated into the Nephite language and brought to light. But the Lord said unto the brother of Jared: "And behold, when ye shall come unto me ye shall write them and shall seal them up that no man can interpret them; for ye shall write them in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write, I have confounded, wherefore I will cause in my own due time that these stones shall magnify to the eyes of men, these things which ye shall write. And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth." What a great gift it is to know and see by the enlightenment of the Spirit, by vision, things that have taken place from the beginning of this world; to see, for instance, all the inhabitants of the earth that had been prior to the day that the Lord gave this vision; and then all the inhabitants of the earth that should be, even to the end of the world. For he had said unto him, in times before, that if he would believe in him, that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things. And the Lord said unto him, write these things and seal them up, and I will show them in my own due time unto the children of men.

And it came to pass that the Lord commanded him that he should seal up the two stones which he had received and show them not, until the Lord should show them unto the children of men. And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross; and for this cause did King Mosiah keep them."

I told you that Mosiah was a righteous man, and a revelator as well as a king, who dwelt on this American continent some few centuries before Christ, and when he interpreted the history of the people, he did not interpret these things that the brother of Jared saw in this great vision; the Lord would not permit him to do so.

"That they should not come unto the world until after Christ should show himself unto his people. And after Christ truly had shown himself unto his people, he commanded that they should be made manifest."

They were translated after Christ first appeared to the Nephites, and probably sent abroad among the Nephite nation. The Prophet Moroni says, "And now, after that they have all dwindled in unbelief, and there is none, save it be the Lamanites, and they have rejected the Gospel of Christ; therefore I am commanded that I should hide them up again in the earth. Behold, I have written upon the plates the very things which the brother of Jared saw."

A great many, in reading this record carelessly, would wonder why it was that a part of these plates should be sealed, and why Joseph Smith should not be permitted to

break the seal. It was because, in this great revelation, the sealed portion of the plates from which the Book of Mormon was taken, contained this great vision, given to the brother of Jared. Joseph was not permitted to translate it, neither to break the seal of the book; it is to be reserved to come forth in due time.

The Prophet Moroni further says, "And there never was greater things made manifest, than that which was made manifest unto the brother of Jared; wherefore the Lord hath commanded me to write them, and I have written them. And he commanded me that I should seal them up; and he also hath commanded me that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. For the Lord said unto me, they shall not go forth unto the Gentiles until the day that they shall repent of their iniquity and become clean before the Lord; and in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the thing the which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let him be accursed; for unto them will I show no greater things, saith Jesus Christ, for I am he who speaketh; and at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire; and he that believeth not my words, believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh at the last day.

"But he that believeth these words which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record."

Now, I want to appeal to the Latter-day Saints who occupy this room, whether this promise has been fulfilled to you, or not? I will read it again. "But he that believeth these words which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record." It does not say, he shall merely have an opinion and bear record, but he shall know and bear record. Do you know that this book (the Book of Mormon) is true, Latter-day Saints? Do you know that what I have been reading are the words of the Lord? If you have believed these things with all of your hearts, and complied with the commands of the Most High, manifesting your faith by your works, then you have been put in possession of this knowledge, and you know, by the Spirit which he has poured out from heaven upon you, that they are true, and in force to all the world, and this Spirit gives you a knowledge concerning all truth. You are not like those who have no revelation of whom the ancient Apostle speaks, who were "Ever learning, and never able to come to the knowledge of the truth;" but you are of those, if you keep the commandments of God, who are not only learning from the word of God, but have a knowledge of all revealed truth by the power of the Spirit, the Comforter, which is a revelator, an unction to all those who receive it; and they are able to bear record of the things which they formerly believed to be true. The Lord has thus raised up a great cloud of witnesses in connection with scores of thousands of

others to bear record of the truth, in this last dispensation of the fullness of times. "For, because of my Spirit, he shall know that these things are true; for it persuadeth men to do good; and whatsoever thihg persuadeth men to do good, is of me; for good cometh of none, save it be of me. I am the same that leadeth men to all good; he that will not believe my words, will not believe me that I am; and he that will not believe me, will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles; and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvellous things which have been hid up from the foundation of the world; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, we may know that the work of the Father has commenced upon all the face of the land. Therefore, repent, all ye ends of the earth, and come unto me, and believe in my Gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold, it is I that hath spoken it. Amen."

I have read these things because I am fully aware that there are in the Church of Latter-day Saints many persons who are very careless about reading the "Book of Mormon." It is one of the greatest treasures, so far as books are concerned, that has been given to mankind for almost 1,800 years. It contains the things of God in great plainness, so easy of comprehension that the child who reads can understand it. And yet, how many there are of the Latter-day Saints who suffer this book to remain upon their shelves, week after week, without ever reading a page of these precious things. I have also read these things for the benefit of strangers who may be present on this occasion. It is not to be expected that they will read it, for they do not believe it is a divine record; they do not believe that God has spoken, or that Joseph Smith was raised up to bring it forth to the children of men, by the power of the Urim and Thummim. It is not expected, therefore, that they will read a work that they have no faith in. They do not want to have faith in it, they do not consider it a matter of sufficient importance even to enquire of the Lord whether it is true or not. And yet, sometimes they may have, for a few moments, a feeling in their hearts that they would like to know what is contained in the "Book of

Mormon;" hence, I have read this that you may have an idea what is contained in this book, on which the Latter-day Saints found their faith, as well as on the Bible.

You will perceive, Latter-day Saints, how this Urim and Thummin was formed in the first place. It was not something that existed on the earth in a natural state, it was something made by the Lord. He is a good mechanic, he understands how to make things. He made the heavens and the earth, he made many worlds that we see roll as it were, upon their wings in the midst of space. He made the garments that first clothed Adam and Eve; and he made a very beautiful garden, and planted it with a variety of trees, and caused them to bear fruit, and that they should have seed within themselves. He understands how to do such things; he is not like many of us, who, after attempting to do certain things, fail for the lack of knowledge; but when he undertakes to do a thing, he does it in the best manner possible, and what he makes is made perfect. And if afterwards his handiwork becomes imperfect, it is because of the curse that comes upon the earth in consequence of sin. He made the Urim and Thummim, and we have an account of his making it in the words which I have been reading. Two crystal stones that he gave unto the brother of Jared were made by him. When ye shall write these things, ye shall seal them up, also the interpreters. until the Lord shall see fit, in his own due time, to reveal them to the children of men.

Perhaps some of you may ask when this great revelation, that was given to the brother of Jared, will be revealed. I wish I could answer the question; I cannot answer as to the year, for I do not know. I may, however, answer you in general terms. If you will turn to the "Doctrine and Covenants," you will there find a revelation, given in the year 1829, to Hyrum Smith, who went down from Manchester, Ontario County, N. Y., to Susquehanna County, Pennsylvania, to visit his brother, Joseph, who was then engaged in the work of translating the 'Book of Mormon." When Hyrum arrived in the presence of his brother, he felt anxious to know what the Lord had for him to do, or if it would not be well for him to commence to preach, bearing testimony to the manuscripts of the "Book of Mormon," etc. He finally desired that his brother should inquire of the Lord, through the Urim and Thummim, what he wished him to do. The Lord gave a revelation, telling him he was not to preach his word at that time, that the time had not come. He had not received the ordination authorizing him to preach, neither had the Church been organized on the earth. The Lord told him, however, of certain things he should do. He said, "Study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant to the children of men in this generation, and then shall all things be added thereunto." After the generation living in 1829, some forty-eight years ago, is all accomplished, then we may look for the revelation which the brother of Jared obtained upon the mount, then we may look for the things he saw when the Lord showed him all the children of men that had ever been upon the earth from the beginning of creation down to his day, and also that would come upon the earth down to the end of time. In showing him these things, I do not think he merely gave

him this to satisfy his curiosity, for no man, we are told, had ever before witnessed such great things, and the Lord could not withhold them from him, because of his great faith. I do not believe, either, that this great man would have sought the Lord seeking to satisfy curiosity; but I told you, and I do believe, that He revealed to him many of his great and marvellous purposes in relation to the inhabitants of the earth in relation to his future dealings with the nations of the earth, in relation to the rise of his kingdom in the latter days, as now taking place. I have no doubt he saw every particular as they have occurred, since 1830 to the present time. He saw our history and our travels and our persecutions; and he also saw the state of darkness that the world would be in before the Lord would set up this Church upon the earth again, and the persecutions that would come up on the former-day Saints, and how the Church would fall away and the Priesthood be taken away from among men; all these things were manifested to him, and he was commanded to write them. And if we had these things now which he wrote, I have not the least doubt we could read the future history of this Church, just the same as we can its past history; we could understand all the particulars until the wicked shall be destroyed from the earth, and we could see our future travels and our future tribulations and persecutions, and also our blessings that shall come upon us after the days of tribulations are ended; we could behold the glory of God that would rest upon Zion, and the resurrection of the righteous dead, and the coming of the Church of the First Born in the clouds of heaven, in connection with Jesus, and the coming of the ancient day Zion. All these things, I have no doubt, were revealed to this man of God, and were commanded to be written, and will come forth when the generation has fully past away that were living in the year 1829—forty-eight years ago.

As regards the number of years by which a generation shall be measured, we have no special definite, period given to us by revelation; the Lord speaks in terms that are general in relation to generations. Among the Nephites, immediately after Christ's appearance to them, a generation was a hundred years, and in the fourth generation they were destroyed, as a nation; except some few who went over to the Lamanites. We find generations numbering from father to son, and from son to grandson, etc., and when we come to average generations, according to the statistics of nations, we find them to be about thirty years to a generation; but when the Lord speaks in general terms, and says, This generation shall not pass away, until a House shall be built to his name, as is given in this "Book of Covenants," and a cloud should rest upon it; in that case I do not think he is limited to any definite period, but suffice it to say that the people living in 1832, when the revelation was given, will not all pass away; there will be some living when the House spoken of will be reared, on which the glory of God will rest. Already forty-five years have passed away since that revelation was given, concerning the building of that House. And when he says to Hyrum Smith, "Study my word, etc., until you have obtained all which I shall grant unto the children of men in this generation," I do not know how long that generation was intended, in the mind of God, to be, and I do not think there is any person in the Church that does know, unless the Lord has revealed

it to him. But we have every reason to believe that the time is not far distant, and that there are some living among the young now upon the earth, that will live to behold great numbers of revelations given, and will behold other books come forth and other records translated by the Urim and Thummim, that same instrument that Joseph Smith used in the translation of the "Book of Mormon," which will again come forth and be revealed to the seer and revelator that God will raise up by which these ancient records will be brought to light. Then these great things will be known, then we shall rejoice in the greater fulness of knowledge and understanding, according to the promise; and when we rend that veil of unbelief, spoken of in the "Book of Mormon," and when it is taken away from our midst, and we exercise faith in God, even as the ancient man of God, the brother of Jared, did, then will the Lord reveal to this people what was shown to this man. And if it were important for him, in the early ages, to understand the great things of the latter-days, how much more important it is for us who are living, as it were, just preceding the coming of the Son of Man; and if ancient men of God were privileged and blessed in understanding the things of the future, how much greater blessing it will be to us, inasmuch as these things are at our doors.

I believe I will make a few more remarks in relation to this same revelation that is to be given. In the second book of Nephi, the 11th chap., we have some account of what the Lord is going to do, referring to the things which the brother of Jared saw. The prophecy I am about to read was delivered nearly six centuries before Christ, by a man whose name was Nephi, whom the Lord brought out from Jerusalem, in connection with his father's family and some others, landing them on the western coast of South America where they formed a colony. Before he got here, he had a great revelation, and also after coming here. I will commence at the 17th paragraph of the vision he had.

"And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them that have slumbered."

He was prophecying of the last days, of the time when the Book of Mormon should be brought forth to the inhabitants of the earth.

"And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof." This is the part that is sealed. "Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abomination of the people." That agrees with what I was telling you about the generation that is passing away. The people who are wicked shall be swept away from the earth, and those who remain that are righteous will have this great revelation unsealed to them. "Wherefore the book shall be kept from them." The Lord did not suffer these plates to go among the wicked, for he well knew that they would have destroyed them for the sake of the gold upon which they were written. "But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book." I wish to state here for the informa-

tion of those who do not understand, that before Joseph Smith translated the part that was unsealed, he copied some of the words and sent them by Martin Harris to the city of New York to have them exhibited to the learned, to see if they could read them. "For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof." We will get some knowledge of the purposes of God, not only in relation to the six thousand years past, but for the theusand years to come, after the revelation is given showing forth the purposes and designs of the great Jehovah in relation to this creation. "And the day cometh that the words of the book which was sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed to the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day, when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men; for the Lord hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo unto him that rejecteth the word of God."

That gives us a little more light upon the same subject. When that is brought forth, I expect that the same Urim and Thummim which the Lord gave to Joseph Smith will come forth with these plates, and they will be translated, but by whom I know not. Who will be the favored Seer and Revelator that will be raised up among this people to bring this revelation to light, is not revealed to me. And not only this revelation, but those twenty-four plates of gold which contain the doings of the old Jaredite nation that inhabited this North American continent; at present we have only an abridgment, not a hundredth part of their history. These plates of gold will come forth, as well as many other records kept by the first nation —the Jaredites, that came here; and I have no doubt that the Lord will give the Urim and Thummim to translate them. And not only these, but the Lord intends, in this dispensation in which you and I live, to overwhelm the whole earth with a flood of knowledge in regard to himself, in regard to his purposes and designs, and in regard to the future glories and blessings that are ordained for the Latter-day Saints, in regard to the preparation of the earth for the thousand years of righteousness to come. Hence these plates, these great uumbers of plates, that were kept by the kings of the Nephites and by many Prophets before and after Christ, as well as those sealed records of which I have been speaking, will all come to light; we then will have revelations of heavenly and earthly things, and the designs and purposes of God. We will have,

perhaps, the most complete history of this continent that there is in existence of any other nation or kingdom on the earth. Moreover, we have abundance of promises that God has made to us, in this book called the Doctrine and Covenants, given through the Prophet Joseph, concerning other records besides those I have named, that were kept by the Jaredites and the Nephites, a record for instance back so far as the days of Enoch. You might say, they did not know how to write in those days. But the Bible indicates that they did know, and speak about the book of the generations of Adam even before the flood. Furthermore, we have an account that three years prior to the death of Adam, he called together the righteous of his posterity, he called also the High Priests of that day, into a certain valley, called Adam Ondi-Ahman, which is located about fifty miles north of Jackson County, or what is now called Davis County, Missouri. Here assembled the righteous of his posterity for eight generations, and he pronounced upon them his last blessing, as the grand patriarch of the whole. And he stood up, notwithstanding he was bowed down with age, before the vast body that were gathered on that occasion, and prophesied of all things of importance that should transpire among his seed, and the nations that should spring from him, down to the very end of time. These things, it says, were written in the book of Enoch, and are to be testified of in due time. When we get that, I think we shall know a great deal about the ante-diluvians, of whom at present we know so little.

Then there is still another record to come forth. John the Baptist is said by the highest authority to be one of the greatest Prophets ever born of a woman; but we have very little written in the Jewish record concerning him. We have a revelation in the Doctrine and Covenants concerning the record of John, that great Prophet. And we are promised that if we were faithful as a people, the fullness of the record of John shall hereafter be revealed to us. When we get this, I think we shall have still more knowledge in regard to doctrine and principle, and things that are great and marvelous, of which we know very little, if anything about. This is not all. The Lord has told us that he would bring forth those brass plates that Lehi and the families that came with him from Jerusalem, some six hundred years before Christ, brought with them, which contain the history of the creation, and the writings of inspired men down to the days of Jeremiah; they came out in Jeremiah's day. We are informed in the "Book of Mormon" that they contained many prophecies very great and extensive in their nature. And when these plates, now hidden in the hill Cumorah, are brought to light we shall have the history of the Old Testament much more fully, with the addition of a great many prophecies that are not now contained in that record. The prophecies of Joseph in Egypt were very great, and we are told in the "Book of Mormon" that there were a great many given to him. When we have all those, also the prophecies of Neum, a great Prophet who prophecied concerning Christ; also those of Zenos and Zenock, and others of which only bare reference is given; and then again when the ten tribes of Israel come from the north country, they will bring with them their records which they have kept since seven hundred and twenty years

before Christ, which will contain an account of the hand dealing of God among that lost people. which doubtless will be exceedingly interesting as well as instructive.

Shall we stop here? No, the time will come when this people will become more fully revelators, and Prophets, and Seers themselves, and the earth will be filled with the knowledge of God, and even out of the mouth of babes and sucklings will the Spirit of God reveal things that have been kept secret from the foundation of the world; they will utter forth the things of God, helping to fill the earth with the knowledge of God, as the waters cover the great deep.

We might now stop and say no more about the bibles that are yet to come. From what little I have said, the strangers present may begin to believe the truth of that Scripture which says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the book that should be written." The Lord has not, because of unbelief and wickedness of the people, permitted these things to come forth to be trampled under the feet, as swine would trample jewels under their feet. But as soon as the righteousness of the people shall warrant, he will reveal these hidden treasures of knowledge, and they will understand and comprehend the great things of God; and not only will records be brought forth, but the minds of men, and minds of women, and minds of children, and the minds of all the people who believe, will be like a fountain of light and intelligence, and they will be able to comprehend all records and books inspired from on high.

Sometimes, when I reflect upon these things in the spirit, it seems as though I can scarcely wait for the present generation to pass away, without seeing the Latter-day Saints in possession of these great things. They will surely come! Rest assured, Latter-day Saints, that these things will be fulfilled, yea, every jot and tittle; and every record that God has commanded to be kept among the ancient seers and revelators, will be brought to light in this last dispensation, and none need think that the Lord is trifling with us, for these things will be made manifest.

May God bless you is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT RICHFIELD, SEVIER COUNTY, UTAH, ON SUNDAY AFTERNOON, APRIL 22, 1877.

(Reported by Geo. F. Gibbs.)

LIVING ACCORDING TO THE LIGHT—TEMPLE WORK—GOOD COUNSEL—WHAT SAY THE HIGH PRIESTS AND SEVENTIES.

I am very much gratified in the opportunity of appearing in this house again. I am disposed to say a few words to you. I have not time to instruct you in all things, nor to say all I wish to say. Do just as well as you know how in all things, never permitting yourself to commit an act unless the Spirit of God within you justfies you in doing it. And if you live every day of your lives according to the best light and understanding you possess, glorifying God, our Heavenly Father, just as far as your knowledge extends, I will promise you eternal life in the kingdom of God. This is saying a great deal, it is a very important discourse embodied in a few words. The grand difficulty with the people is they do not do quite as well as they know how; it is that which hinders us from accomplishing the work given us to do.

Now let me say to you, my brethren and sisters, if you live according to the light within you, you will be of one heart and one mind; your interests and labors will be one, and you will take hold with all the power God has given you to consummate this great and glorious work committed to our charge. When we become one we shall have a heaven here upon the earth. Do you think that in the family of heaven dwelling in the presence of God there is any jarring, bickerings, contentions, fault-finding, or distrust in the Priesthood? No. It is true we are in a world of darkness, and we have a great many weaknesses, temptations and annoyances all tending to lead us astray. But if we do as well as we know how, we shall accomplish the work.

I have been spending the winter in St. George. Our Temple there is finished, which is the first completed Temple built to the name of the Most High, in which the ordinances for the living and the dead can be performed, since the one built by Solomon in the land of Jerusalem, that we have any knowledge of. The Nephites may have built Temples, and in all probability they did, but we have no account of them. We enjoy privileges that no other people enjoy, or have enjoyed. In the days of Solomon, in the Temple that he built in the land of Jerusalem, there was confusion and bickering and strife, even to murder, and the very man that they

looked to to give them the keys of life and salvation, they killed because he refused to administer the ordinances to them when they requested it; and whether they got any of them or not, this history does not say anything about.

We enjoy the privilege of entering into a Temple, built to the name of God, and receiving the ordinances of his House, with all the keys and blessings preparatory of entering into the "lives;" we also enjoy the privilege of administering for our fathers and mothers, our grandfathers and grandmothers, for those who have slept without the Gospel.

You can understand why it is that the press of our nation is so ready to cry out against the "Mormons;" why it is that these poor Latter-day Saints are not considered fit to live, why they ought not to enjoy the common blessings of citizenship, and why the wicked would, if they could, deprive this whole people of their rights and privileges, and destroy their leaders from off the earth? It is evidence to all Latter-day Saints, if they have hearts to understand, that God is with this people, and that the Evil One is using the same means now, as he always has done, to oppose Him. We ought to be thankful that we are worthy to receive these persecutions. And I can promise you, that if we exercise patience and faith, and attend faithfully and diligently to the work given us to do of the Father, that they will work out for us a more excellent degree of glory and exaltation. Consequently it becomes us to be patient, trusting in God and the promises he has made unto us.

I was about to say to you, that our labors during the time I have spent in St. George, are perfectly satisfactory to me; and I believe we have all the evidence we can ask for, that the Lord is satisfied. And now that we have suceeded so well in building one Temple, we feel encouraged to continue our labors in the same direction until we shall have built and finished others. We want to commence another one in your region of country, at Manti; and we intend to lay out the ground when we reach there on our way to the city. We have, traveling with us, in our company, Elder Parry, the man who had charge of the rock-work of the St. George Temple; he is on his way to Manti, to work on the Temple to be built at that place. We expect to say to the Latter-day Saints, Rear these walls forthwith, and complete this building, that you may enjoy the blessings therein promised.

Brethren and sisters, live your holy religion that the spirit of truth, of virtue and of holiness may burn within you, that your only desire may be to do the will of the Father in the literal building up of this his kingdom on the earth. Say your prayers, and increase your faith in the Lord and in his promises made to the faithful. Bring up your children in the love and fear of the Lord; study their dispositions and their temperaments, and deal with them accordingly, never allowing yourself to correct them in the heat of passion; teach them to love you rather than to fear you, and let it be your constant care that the children that God has so kindly given you are taught in their early youth the importance of the oracles of God, and the beauty of the principles of our holy religion, that when they grow to the years of man and womanhood they may always cherish a tender regard for them and never forsake the truth. I do not wish you to lay the stress and importance upon outward ceremonies that many do. There are those belonging to what is called the Mother Church who say give them the care and training of children at

from three to seven years old, and they could so ground them in their faith, that they for ever afterwards, would remain good Catholics. The secret of their great success is no doubt in their strict observance of outward ordinances and ceremonies. But while they go to one extreme in the observance of ceremony, making bigots of their children, (for one of the earliest recollections of the child, who is reared in Catholicism, is the use of the sign of the cross) many of the Latter-day Saints go to the other, failing entirely to impress the minds of their children with that degree of reverence and sacredness that belongs to the ordinances of our Church. Parents, teach your children by precept and example, the importance of addressing the throne of grace; teach them how to live, how to draw from the elements the necessaries of life, and teach them the laws of life that they may know how to preserve themselves in health and be able to minister to others. And when instructing them in the principles of the Gospel, teach them that they are true, truth sent down from heaven for our salvation, and that the Gospel incorporates every truth whether in heaven, in earth, or in hell; and teach them too that we hold the keys of eternal life, and that they must obey and observe the ordinances and laws pertaining to this holy Priesthood, which God has revealed and restored for the exaltation of the children of men.

If I were to ask the High Priests of this district, Do you pray in your families before going to work, or before sit around the breakfast table? Do you kneel down in humility and meekness, with the faith that the Father requires at your hands to ask him in the name of Jesus, to bless and preserve and give you grace according to your day; and do you do this before retiring to bed? Seventies, do you call upon the Lord morning and evening? The Lord says, I will be sought unto by my people for the blessings that they need. And instead of our classing prayer among the duties devolving upon us as Latter-day Saints, we should live so as to deem it one of the greatest privileges accorded to us; for were it not for the efficacy of prayer what would have become of us both as a people and as individuals?

I do not feel disposed to preach a lengthy sermon to you, but we feel in our hearts to say, God bless you, peace be to you. I do not expect to come to see you as often as I have done, my health will not permit of it. My voice is good, I feel as though I could make myself heard a mile off, but my system is almost worn out; yet I expect to work right in the harness until I am called for to go hence. I am so thankful we have completed our Temple, it is the greatest blessing that could be bestowed upon us, I know of nothing that could equal it. But we are not satisfied with this one, we must hurry the building of another one, and thus another one and so on, and perform the great work therein that is repuired at our hands. Let us live so that we may be worthy to be owned of the Lord, and to be received into the fulness with him. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 16, 1877.

(Reported by Geo. F. Gibbs.)

NOT ASHAMED OF THE GOSPEL — THIRTY YEARS PROGRESS IN THE MOUNTAINS—THE GOSPEL UNCHANGABLE—JOSEPH INSPIRED—PRESIDENT YOUNG'S WORK—WORK OF THE TWELVE — LABORS IN ST. GEORGE TEMPLE—GATHERING OF THE SPIRITS OF THE DEAD.

It is with much pleasure and satisfaction I again stand before the Saints of God in this Tabernacle. A year nearly has passed since I enjoyed this privilege, my labors having been directed elsewhere. Whatever I may say to you depends entirely upon the dictation of the Holy Spirit. And I may say that we all need the inspiration of the Almighty to dictate us, whether we preach or listen, and not only in our public gatherings but in all of our labors connected with the building up of the kingdom of God, yes, just as much as the Saints of God did in every past age and dispensation.

I can truly say as the Apostle Paul said, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." I am not ashamed of what the world is pleased to call "Mormonism;" I am not ashamed of any revelation that God has given unto the Latter-day Saints, through the mouth of modern Prophets; I am not ashamed to acknowledge myself a firm believer in the literal fulfilment of the Bible, as well as every communication of God to man, although I am well aware that the Scriptures have been more or less spiritualized by the whole Christian world, especially during the last hundred years. I believe that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that they meant what they said and said what they meant, and that the Apostle Paul spoke truly when he said, "that no prophecy of the Scripture is of any private interpretation." The Lord has taught us in a modern revelation contained in this book, the "Doctrine and Covenants," that it matters not whether he speaks from heaven by his own voice, or by the ministration of angels, or by the mouth of his servants when they are moved upon by the Holy Ghost, it is all the same the mind and will of God; and although the heavens and the earth pass away, my words would not fall unfulfilled.

I desire more particularly to address myself, this afternoon, to the Latter-day Saints; and at the same time if any of the strangers present can receive any benefit from my re-

marks, I shall be glad of it.

Our position, to-day, before the heavens and the earth and before each other, reminds me of days that are past and gone. On the 20th of July, 1847, I brought our late President Young in my carriage through Emigration Canyon into this valley, which was the first time he set foot upon this land. The question has been often asked by strangers who visit our city, why did Brigham Young pick upon this spot to build a city? Because it was shown him before he came here. But when we came to this country, what did we find here? A barren desert, as barren as the Desert of Sahara; and the only signs of life were a few black crickets, some cayote wolves, and a few poor wandering Indians. To-day we may travel from Paris in the north of our Territory to St. George in the south, a distance of some 500 miles, and see on every hand towns and villages, gardens, and orchards, fields and crops; we behold a people industrious and happy, building their own dwelling-houses, meeting-houses, school-houses, tabernacles and Temples, and improvements and enterprises are constantly going on. And all this within so short a time. What does this mean? What does it bespeak to the strangers who visit our Territory, and in fact to the whole world, and to heavenly as well as mortal beings? It is evidence that God has set his hand to fulfil the prediction contained in the Bible, that he has commenced the work of uniting the record or stick of Joseph with that of Judah; that the set time has come for him to favor Zion. And how have these things come to pass and what was the origin of this peculiar system that presents itself now to the inhabitants of the earth, which found a resting-place in the wilds of this desolate, uninhabited land, and which has already produced such marvellous results? It was performed in a very singular manner, to begin with. As the Lord ever has done in attempting to establish his rule and government on the earth, he chose the weak things of the earth, and them he will use to confound the wisdom of the wise. He manifested himself to a boy in his teens, and also sent an angel to him on several occasions, in fulfilment of the revelation to John the Revelator, and of the inspired words of many other Prophets and Apostles who have spoken concerning the marvellous work and wonder of the latter-days. But says the world, "We do not believe that." We understand that perfectly well; we do not expect you to receive the Gospel of the Son of God with the same readiness that you believe the falsehoods and misrepresentations that are constantly made about it. The world ever has opposed it, and we expect to meet all manner of opposition until the final triumph of right over wrong, of truth over error. We might commence with father Adam and trace it down to the present time, and we would find that the same spirit of opposition and of persecution followed the people of God in every age, as exists to-day against us, as a people. And so natural is it for the devil to oppose every move that the Lord makes towards reclaiming and redeeming the earth, that men are often found to denounce the "Mormons" and their religion when they know nothing either of us or our tenets. The Savior of the world himself was denounced as a deceiver, as an imposter; why? Because those who raised this cry against him knew him not, and those who re-echoed it took not the trouble to ascertain whether it

was true or false. And it has been precisely in the same way that the names of Joseph Smith and Brigham Young have been had for evil by the masses of this enlightened age. The Savior said of those that rejected him, that he was hated by them because he testified of their works, which were evil. And so verily it might be said of those who decry against the men who, in this respect have not been more favored than their Master. Through them light has dawned upon the world, and because men choose darkness rather than light, their deeds being evil, they find their opposite in "Mormonism," and in all those who faithfully adhere to it and advocate it.

Through this boy, inexperienced and unlearned as he was, the Lord organized this Church on the 6th day of April, 18 0, with only six members; and it can be said of him as of no other man in Christendom, that he was the instrument in the hands of God of presenting to the world a system of religion, a Church organization complete with all the keys and powers of the Holy Priesthood, and that through him has been imparted to the religious world more light and knowledge than all the professors of religion combined, with all their boasted intelligence and learning. And when he published to the world this new yet old doctrine, even the everlasting Gospel, it was found to agree precisely with that taught by the Savior, and the Church organization was after the same pattern as the one instituted by Him, although the Gospel had not been preached since it was driven away from the earth by the iron hand of persecution. One of the peculiar features in the faith of the Latter-day Saints is that we believe there is but one Gospel, that there never has been nor never will be any other, and that that Gospel never changes from one generation to another, and that it consists of the simple principles taught by the Savior and contained in the New Testament, which principles never deviate one from another. The first was faith in the Lord Jesus Christ; the second was baptism in water by immersion for the remission of sins, and then the laying on of hands for the reception of the Holy Ghost; and this was the kind of doctrine taught by Christ and his Apostles, and this was the doctrine that Joseph Smith preached. In doing so he stood alone in the world, and he had to meet the traditions of eighteen hundred years, traditions which had been handed down from generation to generation, which were entirely opposed to the doctrine which the Lord had revealed to him, and which he was commanded to preach. You and I were taught from our youth that there was no such thing as new revelation, it was all done away; and this same tradition is being imbibed by the youth of Christendom to the present time. Ask the ministers, the men to whom people look as their spiritual guides, why they do not enjoy the gifts and graces and the light of revelation from heaven, and what is the universal reply? It is in substance, "Oh, these things are all done away, they are no longer needed; it was necessary that they should exist in the dark ages of the world but not in these days of the blaze of Gospel light." Whenever God had a Church upon the earth these gifts were enjoyed by the people. The sick were healed of their sickness, the lame were made to walk, the blind to see, the dumb to speak, etc., through the administrations of those among them who held the Priesthood, which authorizes men

to act in the name of the Lord; and without it no man ever did or ever can officiate in the ordinances of the House of God. And I cannot believe that there is an honest-hearted man anywhere who possesses any portion of the spirit of the Lord, and who has any faith in the revelations of God, who can believe that men, whether of high or humble birth, learned or unlearned, would be divinely called to minister in the things of God, unless they were endowed from on high with the same power that the ancient Apostles possessed.

Well, the Prophet Joseph Smith lived fourteen years after he had organized the Church; and during that time the work spread over the United States, and to some of the foreign nations and islands of the sea. And when he had done this, he had a mission the other side of the vail, as well as this. Here again we widely differ from other religious denominations. As I before intimated, the world of mankind do not comprehend "Mormonism;" the people are as ignorant of the Gospel to-day as Nicodemus was when he inquired of the Savior what he should do to be saved. And I will here say that the answer which Jesus made him in that early day is strictly applicable to all who are now seeking the same information. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And no man from Father Adam to the present time ever understood the principles of the Gospel, unless he received the testimony of Jesus through obedience thereto.

We are living in the dispensation which Daniel saw in prophetic vision, when the kingdom of God was to be established upon the earth, whose dominion is to have no end, and when the greatness of the kingdom is to be given to the Saints of the Most High, to possess it for ever and ever. Who are the Saints of God, I may ask? Every honest soul who on hearing the Gospel preached, receives it and obeys it, and uses his energies to consummate its establishment upon the earth.

The Prophet Joseph was moved upon by divine inspiration in the establishment of this Church. And before his death he called the Twelve Apostles together, whom he had called to the ministry by revelation, intimating that he was going to leave them, that he would shortly be called home to rest. And he talked with them and instructed them for weeks and months in the ordinances and laws of the Gospel; and he sealed upon their heads all the Priesthood, keys and powers that had been conferred upon him by the angels of God. And then, in addressing them he said, "Brethren, no matter what becomes of me, or what my fate may be, you have got to round up your shoulders and bear of this kingdom; the God of heaven requires it at your hands. I have desired," said he, "to see the Temple completed, but I shall not be spared to see it, but you will." Although he spoke so plainly to us, intimating that his end drew near, we could no more get it into our hearts that he was going to be martyred, any more than the Apostles could comprehend the meaning of the Savior when he told them he was going away, and that if he did not leave them, the Comforter could not come. When the Messiah was crucified his followers felt sorrowful and disappointed, because they expected him to release them and their nation from the Romish yoke. And so helpless did they feel themselves when denied his society, that even Peter, the first among the Apostles, proposed that they return

to their nets, that instead of pursuing the high calling of "fishers of men," that they again become common fishermen. They comprehended not the words of the Savior to them. But after his death, he appeared to them, and they began to understand then what he had previously told them. We did not understand either what Joseph meant when he told us he was going to be taken away. But so it was, and when it came, we knew too well his meaning, for sorrow and gloom rested upon all Israel. The question may be asked, Why was this necessary? There may be more than one reason; one, however, is, the dispensation already ushered in is the dispensation of the fullness of times; and like preceding ones, the men who have been called upon to open them up, had to seal their testimony with their blood, Joseph had to do the same. But those who took his life, and those who assented to it, will have to pay the bill. He held the keys of the Priesthood, and had a work to perform in the spirit world, as Jesus had. When he was put to death, and while his body lay in the tomb, he went to the spirit world to introduce the Gospel to the spirits there, that they might have the opportunity of either receiving or rejecting it, and be judged according to men in the flesh. And it will be the privilege of every son and daughter of Adam, sometime of their life, either in the body or in the spirit, to hear the glad tidings of great joy proclaimed to them, for God is just and is no respector of persons. Joseph, then, standing at the head of this dispensation holds the keys of the Priesthood pertaining to this time, and it was a duty that the God of heaven required of him to open up the Gospel to those in the spirit world who had not received it. And there is no greater duty resting upon the Latter-day Saints to-day than that of building Temples, and officiating therein for the dead as well as the living. Said Paul, in support of this doctrine, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" There is no doubt or obscurity in the minds of the Latter-day Saints respecting this principle, it has been made plain unto our understanding by the light of revelation. The Adversary, well knowing the nature and importance of the mission of this Prophet of God, put it into the hearts of wicked men to kill him, and in taking his life they thought they were putting an end to "Mormonism." They reasoned from their human standpoint, for such might have been the case if this work were the creation of man. But the hand of God was over him and the work that he established, and it is his work and he directs it, and those who want to find fault with it, or any part of it, should enter complaint against God, for he is its Author; we are merely the instruments in his hands in carrying it on.

After the martyrdom of our beloved Prophet, the Twelve Apostles stepped forward, in the magnitude of their calling, and assumed the Presidency of the Church, and, as a Quorum, they led it, with President Young as President of that Quorum, for several years before there was an organization of the First Presidency; and when this organization was effected, with Brigham Young as President of the Church, he continued to preside for the space of thirty-three years, until the time of his death, notwithstanding the combined efforts of the

Adversary and wicked men to destroy him from off the earth. His works are before you; they are before the heavens and the earth, and all men. The entire Territory bears marks of his genius and enterprise; and the Lord certainly crowned his labors with success, as he has blessed the labors of his brethren who have not spared their hands or their hearts in assisting him. And instead of the work of the latter-day stopping, or its progress being retarded in consequence of the death of our beloved President, it will move forward with accelerated speed, until Zion arises in beauty, and power, and dominion, in fulfilment of the inspired words of Prophets and Seers who have spoken, and who, while wrapt in heavenly vision, saw our day.

It cannot be a very great while before many of us will follow him. I have traveled with him for some forty-four years of my life, and during those years I have never known him to waver or flinch in the performance of his duties. He has performed an honorable mission to earth, and while his body sleeps his spirit lives, and he continues his labors, strengthening the hands of Joseph, and Hyrum, and Jedediah, and Heber, and George A., and all those who have been true and faithful to God and to man while upon the earth, who are now engaged in the same great cause of redemption and salvation. Although President Young has finished his earthly career and mission to this earth, the work has only commenced. The Gospel must be thoroughly and faithfully preached to every nation under heaven, and the Lord holds us responsible, for verily the trust has been imposed upon us, and it behooves us to see to it. I have traveled more or less for the last forty years, without purse or scrip, and I have been sustained by the hand of the Lord, and so have my brethren. Our Elders who are called constantly from the plow and the workshops to go forth into the world and preach the Gospel, traveling from place to place on foot, without purse or scrip, and although they are not trained in colleges or seminaries of learning, yet they are sustained and enabled to cope with the learned and wise, and the honest in heart receive their testimony, which is accompanied by the Spirit of God, and the Holy Ghost.

Before I close, I want to say one thing to the Latter-day Saints, which is resting upon my mind. President Young having now passed away, his labors with us have ceased for the present. He, with his brethren, built and completed one Temple, also laid the foundation for one at Manti and one at Logan, and besides a great deal of work has been done on the one in this city. He left this unfinished work for us to carry on to completion; and it is our duty to rise up and build these Temples. I look upon this portion of our ministry as a mission of as much importance as preaching to the living; the dead will hear the voice of the servants of God in the spirit-world, and they cannot come forth in the morning of the resurrection, unless certain ordinances are performed, for and in their behalf, in Temples built to the name of God. It takes just as much to save a dead man as a living man. For the last eighteen hundred years, the people that have lived and passed away never heard the voice of an inspired man, never heard a Gospel sermon, until they entered the spirit-world. Somebody has got to redeem them, by performing such ordinances for them in the flesh as they cannot attend

to themselves in the spirit, and in order that this work may be done, we must have Temples in which to do it; and what I wish to say to you, my brethren and sisters, is that the God of heaven requires us to rise up and build them, that the work of redemption may be hastened. Our reward will meet us when we go behind the vail.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We have labored in the St. George Temple since January, and we have done all we could there; and the Lord has stirred up our minds, and many things have been revealed to us concerning the dead. President Young has said to us, and it is verily so, if the dead could they would speak in language loud as ten thousand thunders, calling upon the servants of God to rise up and build Temples, magnify their calling and redeem their dead. This doubtless sounds strange to those present who believe not the faith and doctrine of the Latter-day Saints; but when we get to the spirit-world we will find out that all that God has revealed is true. We will find, too, that everything there is reality, and that God has a body, parts and passions, and the erroneous ideas that exist now with regard to him will have passed away. I feel to say little else to the Latter-day Saints wherever and whenever I have the opportunity of speaking to them, than to call upon them to build these Temples now under way, to hurry them up to completion. The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.

I have felt to rejoice exceedingly in this work of redeeming the dead. I do not wonder at President Young saying he felt moved upon to call upon the Latter-day Saints to hurry up the building of these Temples. He felt the importance of the work; but now he has gone, it rests with us to continue it, and God will bless our labors and we will have joy therein. This is a preparation necessary for the second advent of the Savior; and when we shall have built the Temples now contemplated,

we will then begin to see the necessity of building others, for in proportion to the diligence of our labors in this direction, will we comprehend the extent of the work to be done, and the present is only a beginning. When the Savior comes, a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph, —North and South America—and also in Europe and elsewhere; and all the descendants of Shem, Ham, and Japheth who received not the Gospel in the flesh, must be officiated for in the Temples of God, before the Savior can present the kingdom to the Father, saying, "It is finished."

May God continue to bless us, and guide and direct our labors, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCTOBER 8, 1877.

(Reported by Geo. F. Gibbs.)

AN IMPORTANT CONFERENCE—THE DEATH OF JOSEPH AND THE DEATH OF BRIGHAM—THE KEYS OF THE APOSTLESHIP—REVELATION FOR THE GUIDANCE OF THE CHURCH COMES THROUGH THE HEAD—AS TO THE FIRST PRESIDENCY.

Our Conference is a most important one, one that doubtless will be long remembered by those who have participated in its deliberations and actions. It is not often that we, as a people, have been called upon to pass through such circumstances as those which have surrounded us for the past four or five weeks. Twice in our history, during the past forty-seven and a half years, have we been called to mourn the loss of him who has led the cause of the Holy Priesthood upon the earth. At both times the blow has fallen, it may be said, unexpectedly upon us; it was particularly so at the martyrdom of the Prophet Joseph Smith, for he had passed through so many dificulties, and had so many narrow escapes, and so many deliverances from perils of the most menacing character, that the Latter-day Saints had been led to regard him as almost invulnerable, and that his life would be spared to a good old age, if not to the winding up scene. His martyrdom, then, fell as a very unexpected blow upon the people. It

was a dreadful shock, for which a great bulk of the Latter-day Saints were unprepared. It is true that many were warned, especially those who were abroad among the nations preaching; they had dreams and manifestations of the Spirit concerning the terrible calamity. But those at home were scarcely prepared. Evidences came so quickly, one after another, that there was scarcely an idea among the people that his arrest, or his delivering himself up as he did, would terminate in such a catastrophe. The Church itself was so unprepared, by any previous experience, for the steps that were necessary to carry on the work that the Lord had established, and of which he had been the instrument.

I well remember the feelings that were experienced upon that occasion; how men's minds wondered, and the surmises that were indulged in; the guesses, the anticipations, some thinking one man would be chosen, and others that some one else would be. Many of the people were at an entire loss to know who would take charge of the Church affairs. And while they were not satisfied with Sidney Rigdon, nor his preaching, nor his propositions; a great many were undecided in their minds as to who would be the leader, or who would have the right to stand at the head. When the Twelve returned and their voices were heard in the midst of the people; when President Young stood before the congregation and spake to the people, doubt and uncertainty and every kindred feeling vanished, and every one who had a sufficient portion of the Spirit of the Lord recognized in him the man whom the Lord had chosen to lead and guide his people, instead of the martyred Prophet.

For the first time in the history of the Church, the Twelve Apostles stepped forward and took the charge of affairs, by the authority of the Apostleship, and the authority which they had received from the Prophet Joseph. And for a little rising of three years they led and guided the Church, until the Lord inspired his servant Brigham, to organize a First Presidency of the Church. This experience has been most valuable to us under our present circumstances. Men have looked back to the past; they have remembered what was done at the period to which I refer, and doubt uncertainty and hesitation have not existed to any extent; in fact, have not existed at all in the minds of those of long experience in the Church. The Twelve Apostles have the authority to lead and guide, to manage and direct the affairs of the Church, being the Quorum standing next to the First Presidency. Naturally it falls to them to step forward once more and assume the direction and control, to dictate and counsel and to regulate, so far as may be necessary, everything connected with the organization of the people, and the proclamation of the Gospel among the nations of the earth.

Although the blow has been a heavy one, and has fallen unexpectedly upon us, it seemed to me, during the past summer, in watching President Young, in listening to him, in associating with him, that he had obtained a new lease of life. He had not been able to speak for years in public assemblies with the ease to himself that he had done since the last winter. It seemed that he had overcome his weakness, a weakness of the stomach from which he suffered when he spoke to large congregations, and his bodily health appeared to be as perfect as it could be for a man of his age; this being the case, it was a very unexpected thing for him to pass off so suddenly. But in looking back at the circumstances that surrounded

him and that surrounded the Church, and the labors that were so essential for him to perform, we can now understand why it was that he was so greatly strengthened, that he had such vigor not only in speaking, but in performing the labors of traveling and visiting the various settlements, that he enjoyed. I do not believe myself that President Young could have felt as happy, as I know he does feel, had he left the Church in the condition it was in when he commenced his labors last spring. I am convinced that it has added greatly to his satisfaction; it has been a fitting consummation to the labors of his long life that he should be spared to organize the Church throughout these valleys in the manner in which it now is organized. It was remarked by brother Pratt, in his discourse, that at no time since the first organization of the Church have the Latter-day Saints been so well organized; everything set in order so completely as we now see them. This is his experience and his testimony; and you know he has been familiar with the Church from nearly the first of its organization to the present time. And I believe this would be the testimony of every man of years belonging to the Church. And I am thankful this day that President Young was spared to accomplish this work, that the Lord gave him the bodily vigor and the mental capacity sufficient to enable him to close up the labors of his earthly career in so fitting a manner.

He has marked out the path for the Twelve to pursue. And I was a number of times impressed during the summer that the spirit he possessed in relation to these matters impelled him to hurry them up, and have everything attended to quickly; almost a feeling of restlessness was manifested by him (which was so contrary to his usual calmness of manner), to have the work of organization completed. I have been reminded a number of times of the same spirit that rested upon the Prophet Joseph; he seemingly could not rest, he was constantly stirring up and urging the Twelve to step forward and assume the responsibility that lay upon them, and to impart to the people the knowledge that the Lord had given to him, and to bestow upon the servants of God the keys and the authority of the holy Priesthood in its fulness. And President Young manifested the same spirit. He lived to receive Elder Taylor and the brethren of the Twelve who accompanied him after their return from organizing the last of the Stakes of Zion, and to confer with them. In a few hours afterwards he took his exit.

At no time probably in the history of the Church have the Saints been so calm and so serene, manifesting so little concern in relation to the way matters should go, and the affairs of the Church be conducted, as they have on this occasion. It has seemed as though the Lord has prepared the people for these things. He has poured out upon us the spirit of union that has not been enjoyed, probably, to so great an extent at any time in our history. There are great labors assigned to all of us in every department of the Priesthood. If we take up the work and carry it forward in the spirit with which it has been committed to us by him, now that he has gone from our midst, the Lord will continue to be with us, and to bless us as he did him. For He was with him all his life; He was with him in counseling the people; He was with him in prophecying to the people, and in teaching them and directing them in their temporal as well as their spiritual labors. And

the Lord crowned his life with success, and his labors with blessing; and they who sustained him and obeyed his counsel have been prospered in every instance; and when they received the counsel in a proper spirit, and carried it out as it was given to them, they and the Church prospered under his presidency and administration; and it has gone forth in power and majesty, and in such a way as to bring conviction to the hearts of thousands of people that there is a power connected with this system called "Mormonism," not comprehensible to any who do not view it by the Spirit of God. I feel that we, as a people, should take hold of this work; that we, as Apostles, that we, as Seventies, and as High Priests, as Elders, as Priests, Teachers and Deacons, should take hold of this work in earnestness and in zeal, and carry it forward as our Prophet and file leader did during his lifetime; that we should take it up where he laid it down, and carry it on until the end is reached, and the full consummation of all things is accomplished; seeking to have the spirit that animated him, and to follow him as he followed Joseph, as he honored Joseph, as he revered Joseph, as he upheld Joseph, as he maintained Joseph, touching doctrine and counsel, so that it appears to me if we are animated by the Spirit of God we will honor him and follow in his footsteps, as he followed Joseph, and as Joseph followed Christ. When we do this, and take hold of this work with the earnestness and zeal which should characterize our actions, the Spirit and power of God will rest upon us, and he will bear us off as he has borne them off who preceded us; he will not desert us, nor leave us in any position where we will be destitute of help.

I listened with a great deal of pleasure to that portion of brother Pratt's discourse which I heard, in relation to the Apostleship and the authority of the Apostleship, and the right of the Priesthood to rule and to govern. There have been a great many ideas afloat in the minds of men concerning this work, and I suppose I have been interrogated I might say thousands of times—at any rate I have been interrogated upon this point more than any other namely, Who will succeed President Young in case he dies? The Latter-day Saints who have had experience in this matter have not had occasion to ask this question; but many inexperienced Saints had it in their hearts, wondering what shape affairs would take in case anything were to happen to the President of the Church.

Every man who is ordained to the fullness of Apostleship, has the power and the authority to lead and guide the people of God whenever he is called upon to it, and the responsibility rests upon him. But there is a difference, as was explained by brother Pratt, that arises in some instances from seniority in age, in other instances from seniority in ordination. And while it is the right of all the Twelve Apostles to receive revelation, and for each one to be a Prophet, to be a Seer, to be a Revelator, and to hold the keys in the fullness, it is only the right of one man at a time to exercise that power in relation to the whole people, and to give revelation and counsel, and direct the affairs of the Church —of course, always acting in conjunction with his fellow-servants. And while we say that the Twelve Apostles have the right to govern, that the Twelve have the authority, that the Twelve Apostles are the men who preside—when we say this, we do not mean that every one of

the Twelve is going to give revelation to this great people, that every one of the Twelve has the right to counsel and dictate and regulate the affairs of the Church as emergencies may arise, independent of the rest. The Church is not governed like Zion's Co-operative Institution, by a Board of Directors; this is not God's design. It is governed by men who hold the keys of the Apostleship, who have the right and authority. Any one of them, should an emergency arise, can act as President of the Church, with all the powers, with all the authority, with all the keys, and with every endowment necessary to obtain revelation from God, and to lead and guide this people in the path that leads to the celestial glory; but there is only one man at a time who can hold the keys, who can dictate, who can guide, who can give revelation to the Church. The rest must acquiesce in his action, the rest must be governed by his counsels, the rest must receive his doctrines. It was so with Joseph. Others held the Apostleship—Oliver received the Apostleship at the same time that Joseph did, but Joseph held the keys, although Oliver held precisely the same authority. There was only one who could exercise it in its fullness and power among the people. So also at Joseph's death, there was only one man who could exercise that authority and hold these keys, and that man was President Brigham Young, the President of the Quorum of the Twelve whom God had singled out, who by extraordinary providence had been brought to the front, although many were ahead of him according to ordination at one time and another.

Now that he has gone, one man only can hold this power and authority to which I refer, and that man is he whom you sustained yesterday, as President of the Quorum of the Twelve, as one of the Twelve Apostles and of the Presidency, John Taylor by name. When revelation comes to this people, it is he who has the right to give it. When counsel comes to this people, as a people, it is he who has the right to impart it; and while the Twelve are associated with him, one in power, one in authority, they must respect him as their President, they must look to him as the man through whom the voice of God will come to them, and to this entire people. By extraordinary providence he has been brought to the front. Men have wondered at it, why it was so. It is easy of explanation. There was a time when three living Apostles, three Apostles who now live, whose names were placed above his in the Quorum of the Twelve. But when this matter was reflected upon, President Young was moved upon to place him ahead of one, and afterwards ahead of two others, until by the unanimous voice of the Apostles he was acknowledged the Senior Apostle, holding the oldest ordination without interruption of any man among the Apostles. Not that he sought it; not that he endeavored to obtain it; not that he begged for his place, for it is due to him to say to this congregation today, that no man has been more modest in urging his claim or setting forth his right than he. But President Young was led by the Spirit of God, as we do verily believe, to place him in his right position; and two years ago last June, in Sanpete, he declared in a public congregation that John Taylor stood next to him; and that when he was absent it was his right to preside over the Council. We little thought then, at that time, that there would be a necessity so soon arise when he

would be required to exercise that power, that authority and right. Most of the people could very readily imagine that President Young would have outlived President Taylor, but the Lord has ordered otherwise.

In relation to ordination, a great many people have imagined that it was necessary to ordain a man to succeed another, that it would impart a particular efficacy or endow him with some additional power. Ordination is always good and acceptable; blessings and setting apart are always desirable to those who have to go forth to prepare them for God's service; but it is not necessary that an Apostle should be ordained to stand at the head of the people. When the exigency arises, he has already got the fulness of authority, and the power of it. I was told of a dream that a person had shortly after the death of the Prophet. A person dreamed that a certain man had been set apart by the President, and the keys had been given him; and that President Young came and said that he had given to this person the keys. Now, that of itself, to a person understanding the principle, would carry its own contradiction with it. The man dreamed of was already an Apostle, holding and exercising the keys of the Apostleship; and therefore it would not be necessary for President Young to confer again upon him the keys. If every man of the Twelve but one were slain, the one remaining would have the right to organize a First Presidency of the Church, to choose Twelve Apostles, and to organize the Church in its fulness and power, and to preside over it. And his acts would be accepted of the Lord, and binding upon the people. This is the authority of the Apostleship. If every Apostle anciently had been slain but John the Revelator, as they all were, and there had been faith and men enough left, he would have had the right to ordain other Apostles, and set in order the entire Church, and carry forward the work as the Lord should dictate it. So in our day. As I have stated, it is not necessary for a man who has received this power and these keys to be ordained and set apart to act; he can act in any position. President Young, when he chose brother George A. Smith to be his First Counselor, in the place of Heber C. Kimball, did not lay his hands upon his head to confer upon him any additional power or authority for the position, because brother George A. held the Apostleship in its fulness, and by virtue of that Priesthood he could act in that or in any other position in the Church. He chose other assistant Counselors; he did not set them apart, there was no necessity for it, as they already held the Apostleship. And if he had, he could only have blessed them; he could not bestow upon them any more than they already had, because they had all that he himself had, that is when he chose them from the same Quorum. He did choose several of his assistant Counselors from the Quorum of the Twelve; he did not put his hands upon them to set them apart, nor to give them the authority and power to act as his Counselors; they already held it.

It is well for the Latter-day Saints to understand the principles of the Holy Priesthood, and the power thereof, that it may be known by you where the authority rests, who has the right to teach and guide and counsel in the affairs of the kingdom of God. The Lord has revealed it in plainness, so that a way-faring man, though a fool need not err therein. Was it necessary that Elder Taylor should be set apart to preside over this people? was it

necessary that the Twelve Apostles should be set apart to preside over this people? No it was not, for they already possessed the power, authority and ordination. Was it necessary for the Prophet Joseph Smith to set apart Brigham or Heber or Willard, or any of the rest of the Twelve Apostles? No, for the same reason, they had received the fulness of the Holy Priesthood, the full endowment and the keys, and the authority, and the fulness of the Apostleship; therefore it was not necessary. It might have been done; there would have been no wrong in doing it; there would be no impropriety in blessing a man; there would be no impropriety in a man like Joseph or Brigham, favored of God with the power to move the heavens to bring down blessings upon the children of men; I say, there would be no impropriety in such men laying their hands upon any man and blessing him; the Lord would bless him, if he were thus blessed. But I am now speaking of the authority and power of the Holy Priesthood. The blessing of such men or by such men, would not bestow upon him any additional authority or any more keys, presuming that he already had received the fulness of the Apostleship. Some may feel that the Lord should raise up a man by special manifestations of power to preside over his Church—they having an expectation of that kind. Whenever the Lord does it will be because of there being a necessity for it, and whenever there is a necessity for it, it will not be made plain through one of the Twelve aside from the President, it will not be made plain through a Seventy, it will not be made plain through a High Priest, through an Elder, through a Patriarch; it will come as all revelations from the Lord come, to be binding upon this people, through the voice of him whom the Lord chooses to be his voice, sanctioned by the Twelve Apostles. Hear it, O Israel! and remember it. Have I the right to say who shall preside over this people? No. Although an Apostle, holding the keys with my brethren and being side by side with them, having equal authority with them. Why? Because I am not chosen by the Lord to be his mouthpiece to the Latter-day Saints; what I mean by this, to give them revelation. It is my right to instruct and teach, to labor and to counsel; but it is not my right to organize a First Presidency for this Church, neither is it the right of any other man, excepting him whom the Lord has chosen the President of the Twelve, with that Quorum standing as the First Presidency. A day or two ago, a man came here and notified the President of the Twelve that he was to be the successor to Brigham. The most charitable construction you can put upon such speeches is that the man is crazy. Whenever the voice of the Lord comes upon such a subject, it will come with the power and demonstration of the Holy Ghost and with much assurance, and every Latter-day Saint on the earth will receive it, because the Spirit of God will bear testimony to our spirits that it is from Him, so that we cannot be deceived. It is our privilege to so live that we know the voice of the true shepherd, and can not be deceived by those who profess to have revelation and have authority, when they have it not. And every man and woman in this Church should so live that when they hear the true voice, they will know it as they would know the voice of their nearest friend, and not be deceived or led astray. Well but, says one, Why cannot you organize a First Presidency now, if

the Twelve have this authority? Do you want to know the reason, brethren and sisters, why we do not take such a step? I suspect you would like to know why a man and his two Counselors are not singled out, called and set apart by the voice of the people at this Conference, as the First Presidency of the Church? The reason is simply this: the Lord has not revealed it to us; he has not commanded us to do this, and until he does require this at our hands, we shall not do it. For the present, it seems to be the mind and will of God, as manifested to us, that the Twelve should preside over the Church. And until he does reveal unto his servants that it is right and proper that a First Presidency should be organized again, we shall wait, we shall do nothing of that kind. When the voice of God comes, when it shall be the counsel of our Heavenly Father that a First Presidency shall be again organized, the Quorum of the Twelve will be organized in its fullness as before. Therefore you can wait, as well as we, for the voice of the Lord; and when it does come, whenever it will be, you will see the Church take action in this matter; but until then, Latter-day Saints, you will be governed by the authority that already exists. If three men have the right to govern, certainly twelve men, all possessing the same keys, have that right and that authority. Then let us wait the good pleasure of the Lord, and cease surmises, and cease indulging in vain and foolish ideas upon these subjects.

I pray God to bless you, and pour out his Spirit upon us all, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE OGDEN TABERNACLE, ON SUNDAY AFTERNOON, OCTOBER 21, 1877.

(Reported by Geo. F. Gibbs.)

THE GOSPEL REVEALED FOR THE BENEFIT OF THE WORLD—WITNESS OF THE SPIRIT — PRIESTHOOD, — HIGH PRIESTS AND SEVENTIES—ENERGETIC MISSIONARIES — DUTIES OF PRESIDENTS, BISHOPS, ELDERS, PRIESTS, TEACHERS AND DEACONS—RELIEF SOCIETIES—TITHING—P. E. FUND—COMMON SCHOOLS.

I am happy to meet with the brethren and sisters at this Conference. Since I was last here we have had to suffer the loss of our venerated and beloved President Brigham Young, which cast a gloom over the

feelings of the Saints throughout the Territory, and made us all feel sorry. His demise, with that of others, however, is among the evidences that are necessarily associated with human affairs, and is something over which we have no control, for the Lord manages such things according to the counsel of his own will.

I remember the time very well when Joseph Smith was taken from us, not however in the manner that President Young was, but by a ruthless mob, meeting his death at the hands of assassins. But these things are matters, although of great importance to us, yet relatively they have not a very great deal to do with the building up of the Church and kingdom of God upon the earth, and with His work in which we are all engaged.

When the Lord revealed the everlasting Gospel to Joseph Smith, he unfolded unto him his purposes and designs in relation to the earth whereon we live, and gave unto him a knowledge of his law and the ordinances of the Gospel and the doctrine thereof. It was not for the object simply of elevating him as a man, but it was done for the interest of society, in the interest of the world, and in the interest of the living and the dead, according to the decrees and designs of Jehovah which he formed before the world rolled into existence, or the morning stars sang together for joy. The Lord had his designs in relation to the earth and the inhabitants thereof, and in these last days he saw proper to reveal and restore, through his servant Joseph Smith, what we term the new and everlasting Gospel; new to the world at present, because of their traditions, their follies and weaknesses, and their creeds, opinions and notions, but everlasting because it existed with God, and because it existed with him before the world was, and will continue when change shall have succeeded change upon this earth, and when the earth shall have been redeemed and all things made new, and while life and thought and being last, and immortality endures. Therefore, although the Gospel is new to the world, it is everlasting. And it was introduced, as I have stated, in the interests of humanity—our fathers, the ancient Prophets and Apostles, and men of God who have lived in the various ages of the world, who have administered in the holy Priesthood while they lived upon the earth, and who are now administering in the havens, and who had a hand in the introduction of this work, together with God our heavenly Father, and Jesus the Mediator of the New Covenant; and to-day they feel interested in the rolling forth of this work, and in the accomplishment of these purposes which God designed before the foundation of the world. And it is to God and his Son, and to these men, that we are indebted for the light and the intelligence that has been communicated to us, and to them we shall be indebted through all time for the same kind of knowledge and intelligence to sustain and direct us.

We talk sometimes about the organization of our Church, and about a First Presidency, and about Apostles, and Patriarchs, and High Priests, and Seventies, and Elders, etc.; but who knew anything about any of these offices, their rights and privileges, etc., until God revealed it? Nobody. And this is not only so with regard to the several offices of the Melchizedek or higher Priesthood, but it is also the case with those of the Aaronic or lesser Priesthood. These are things that were not originated by man, they came to us through revelation from God,

and hence we are indebted to the Lord for them, and also for all the knowledge we possess in relation to them. Who taught us anything about the Gathering, and why are we here to-day? What brought us here, and under what influence did we come, and by what principle were we united as we find ourselves at the present time? You who are familiar with the history of the Church know that there was a Temple built in Kirtland, Ohio, and that while the Prophet Joseph Smith and Oliver Cowdery were seated in their proper places in that Temple, there were several important personages appeared to them, and gave unto them several keys, powers and privileges, and that among these heavenly beings was Moses, who represented what is termed the Gathering dispensation. His mission to earth was to restore the keys of the Gathering dispensation, which should gather Israel from the four quarters of the earth, and also restore the ten tribes. You who have not read this for yourselves, you will find it in the new edition of the Doctrine and Covenants; I refer you to it and recommend you to read it. Moses conferred these keys of authority upon the prophet Joseph Smith, and he afterwards conferred them upon the Twelve Apostles and others, who when they were ordained received them as part of their ministry and priesthood, to prepare them for the work that was to be done. And when these elders went forth in the performance of their duties, calling upon the people among whom they traveled to repent and be baptized in the name of Jesus Christ for the remission of their sins, promising believers that they should receive the Holy Ghost, in obedience to the gospel requirements, they laid their hands upon their heads confirming them members of the church and also conferred the Holy Ghost, and they received it; and among other things they received was the principles of the Gathering. And it was universally the case, and they hardly knew why it was, that among their first desires after their confirmation, was a wish to gather to Zion; and no one that remains faithful to the cause ever remained satisfied until he did gather with the saints. I would defy the world and all the Elders of Israel to have gathered this people together, as we now are, unless these keys of the Gathering had been restored to earth, and the people had received the spirit of it through the proper channel. But as is was, there was no trouble at all, so far as their willingness was concerned. I have seen many of them after baptism almost ready to sell themselves in order to have the chance of coming to Zion. And you elders, who are my hearers to-day, have witnessed the same, and many of you were doubtless numbered among those of whom I speak, who were so extremely anxious to gather.

We are living in what ancient men of God have been pleased to term the dispensation of the fulness of times, which embraces all previous dispensations and all the priesthood that has ever before existed on the earth. And among other means that God will make use of to accomplish his purposes is that of Temples; and the spirit of Temple-building comes in the very same way as that of gathering together, and this accounts for our desire to assist in erecting Temples. The Lord, through the prophet Malachi, in referring to this feature of the great Latter-day work says "Behold, I will send, you Elijah the prophet before the coming of the great and terrible day of the Lord. And he shall turn the heart of the

fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Did Elijah hold these particular keys of the priesthood? He did. And did he confer them upon Joseph Smith? Yes, he did. An account of this too will be found in the reference I have already yiven you. Did the Latter-day Saints generally manifest any particular desire to build Temples before the prophet Elijah came? No; but ever since this desire and feeling has existed in the minds of the Latter-day Saints. It might appear very foolish to other people, but to us it is both consistent and necessary. The first Temple we built was in Kirtland, Ohio; the next was in Nauvoo, Illinois, and a foundation of a third was laid in Far West, Missouri. Since our coming to Utah, we have built one Temple in St. George and a beautiful building it is; and in that Temple are now performed ordinances for the living and the dead. And let me ask, if any present in this large assembly to-day regret in the least having contributed to it. I do not think for a moment that there is a man or womau that does. We have already expended a large amount of means on the Temple now being constructed in Salt Lake City; and still we have commenced two other such buildings, one in Manti and the other in Logan, all of which will be magnificent buildings when completed; I suppose there are not less than five hundred men employed on these buildings, in this Territory. It looks odd and simple, the world does not know what it means; but we know, for God has revealed it to us; and he has not only revealed it, but he has put it here (pointing to the heart), and we cannot get rid of it.

In the year 1876, President Young was strongly impressed with this feeling, and he requested the Twelve to call upon the High Priests and Seventies, and the Elders to subscribe towards carrying forward the Temple in this city. Was the call responded to? Yes; the various quorums throughout the length and breadth of the Territory willingly contributed and a very material advance has been made in the construction of that building. Why did President Young feel so? Because the spirit of God rested upon him, prompting him to move in this direction. Why did the brethren of these several quorums so readily respond to the call? Because the same spirit rested upon them; and hence we find that the First Presidency, the Twelve, and the Saints generally, are all interested in this movement, evincing the same desire to accomplish this work of Temple building, as the Saints of foreign lands do to gather to Zion. What object have we in view in doing this? That we may administer the ordinances which the Lord has revealed unto us, and which, according to his command, must be done in Temples built to his name. If we were to turn over to-day these buildings to the religious world, they would know no more how to use them legitimately, than a baby would know what to do with algebra; neither would we had not the Lord taught us by revelation from heaven. The Gospel brings life and immortality to light; it places us in communion with the heavens, the Priesthood there and the Priesthood here working harmoniously together, we being taught of them are enabled to accomplish what the Lord requires of us.

We, as intelligent beings, made in the image of our Creator, are placed here upon the earth to accomplish a certain work, that we

may operate with the Gods in the eternal worlds, through the light of revelation that God has given unto us, and that he will continue to give us, until all things designed by him pertaining to this earth and its inhabitants shall be accomplished. In other words, they are helping us to do our work, by communicating to us principles we require to know, and also by operating in our behalf, while we are operating for them, and their children, who are our fathers. As the Scriptures say, "that they without us should not be made perfect," it is requiring a union of the heavens and the earth, forming a grand co-operative society, if you please, connected together by indissoluble ties, by the gift of the Holy Ghost, the light of revelation and the power of God. Thus we are united to each other and to them, and are able to act intelligently, doing works that will be approved in heaven which are connected with the interests of God and the interests of humanity.

It is not our work, it is not anything we have done, but it is God that has done the whole of it, he having called upon us to help him a little in our weak way; and inasmuch as we seek continually to do his will, he will help us, for in and of ourselves we can do nothing, no not any of us, for we are all poor, weak, erring human beings, constantly needing his sustenance, aid and guidance.

The various quorums of the Priesthood, which have been presented to you this afternoon, give a more perfect representation of your Stake than has been given before. And I am pleased to say that this extended organization of the Priesthood exists among all the Stakes—some twenty in all—throughout the Territory. It may be proper on the present occasion to refer to some things connected with the organization of our Church for our information; although I presume a good deal of similar instruction has already been given you by brother Richards, who is very conversant in such matters. Yet it is very desirable that the Saints generally, as well as the Twelve and leading Elders, should become familiar with these things and have a correct understanding of them; and it will do no harm to again talk on some of them.

In Kirtland, Ohio, a great many things were revealed through the Prophet. There was then a First Presidency that presided over the High Council, in Kirtland; and that High Council and another which was in Missouri, were the only High Councils in existence. As I have said, the High Council in Kirtland was presided over by Joseph Smith and his Counselors; and hence there were some things associated with this that were quite peculiar in themselves. It is stated that when they were at a loss to find out anything pertaining to any principles that might come before them in their councils, that the presidency were to inquire of the Lord and get revelation on those subjects that were difficult for them to comprehend. And I would make a remark here in relation to these things, that all High Councils, and all Presidents of Stakes and Bishops, and in fact all men holding the Priesthood, who are humble and faithful and diligent and honest and true to the principles of our religion, if they seek unto God with that faith that he requires of us, he will give them wisdom under all circumstances and on all occasions, and the Holy Spirit will never fail to indicate the path they should pursue. This is the order of God in relation to these matters, that every

man holding any position in the Church, through his faithfulness, shall have his Spirit commensurate to the duties devolving upon them, to enable them to magnify their calling to the acceptance of God and their brethren. And if such men do not enjoy this blessing, this divine assistance, it is because they do not "live godly in Christ," because they do not seek unto him in humility and lowliness of heart, making it their daily study to observe the laws of God and the rights of their fellow-men. It is true, we all of us have certain infirmities and foibles, and as you heard this morning, God has placed them upon us that man should not glory in himself, but that he might depend upon and glory in the God of Israel; but it is our duty to overcome them, and learn to subject our will to that of our Heavenly Father, and continue on in the way to perfection.

There is a matter that has of late become a subject of a good deal of conversation, and it occurs to my mind to refer to it, namely that of the High Priesthood, or the place and calling of a High Priest. In the revelation on this subject I find these words: "And again, I give unto you Don C. Smith, to be a President over the Quorum of High Priests, which ordination is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over the different Stakes scattered abroad." What are they organized for? It is instituted for the purpose of qualifying those who shall be appointed standing presidents over the different Stakes scattered abroad. A sort of a normal school, if you please, to prepare men to preside, to be fathers of the people. Have they fulfilled this? Hardly; perhaps many of them have not thought about it; but if they had reflected more upon these things, and humbled themselves before God, and met together often to talk over the principles of the Gospel, manifesting an eager desire to become acquainted with doctrine, and using due diligence in seeking for wisdom from the best of books and every available source, I do not think we should have taken so many men from among the Seventies and Elders to make of them Presidents and Bishops and Councilors, as we have been obliged to do. But instead of the High Priests pursuing this course, many of them have indulged in much unnecessary talk about which was the biggest, a High Priest or a Seventy. I can answer that question for you, my brethren: If you will take a little child among you, and on comparing yourselves with it, can find the one most like unto it—the one who is the most honest, truthful and child-like, such a man should be classed among the greatest in the kingdom of God. It is not talking about these things that qualifies men for positions, but doing them.

We are only just starting in on the great work before us. Zion is bound to spread and grow; her cords will be lengthened and her stakes will be strengthened; but we must be energetic and alive to the duties devolving upon us, always keeping in mind the object to be accomplished, and in order to facilitate things and to meet the mind and will of God, and that his work may be cut short in righteousness, we must operate together. And not, what? "Lullaby baby on the tree top, when the wind blows the cradle will rock." We have had enough of that; let us now begin more earnestly to seek after the wisdom and power of God and the light of revelation, so that the love of God may burn

in the hearts of the people, and awaken them up to an understanding of the principles of eternal truth. This is what we want. And if they do this, magnifying their calling, then when other Stakes are to be organized and other changes made, all we will have to do will be to go to the High Priests for such persons to fill such offices that rightly belong to the High Priesthood. And the question that has agitated the minds of the Seventies and High Priests will no longer trouble them, for all will then more clearly perceive that Church or body of Christ is as the body of man, composed not of one member, but many. For instance, there is the head, there are the eyes, there is the nose, the mouth, there are the ears, the arms and hands, the legs and feet, all of which are members of the human body; which of these would you like to be without? Supposing you had to part with one of your legs, or one of your arms, you would of course want to retain the most useful of the two; but if you will tell me which of the two is the most useful to the human body, then I will tell you which is the most useful to the body of Christ, the High Priests or the Seventies. I do not think, however, we need discuss this question; but rather let us magnify the Priesthood we hold, seeking to acquire a proper fitness for the positions we occupy.

Now, I will tell you something I have noticed lately. We call upon Seventies, and sometimes upon High Priests to perform missions abroad, but how is it with them? They generally go, but it is often a hard squeak. One man has a roof to put on a house, another is perhaps building a new house, or his business is in such a flourishing condition as to need his personal superintendence; another has perhaps "bought five yoke of oxen," and he must needs "go to prove them; and another has perhaps "married a wife, and therefore" would like to be excused. And still such men generally have quite an opinion of themselves, and they are ofttimes anxious to know which is the biggest, they or somebody else. And when such men do go upon missions, they are of very little account, they are ready to find excuses not to go, and just as ready to find excuses to return, and are soon reconciled to the fact that "there is no place like home," and that "Jordan is a hard road to travel;" they have all kinds of difficulties to encounter, meeting with lions in their way, etc. Did you ever remember the time when the Elders felt a desire to preach the Gospel, and men were ready with open arms to receive those who proclaimed it? I believe the Scripture to be true to-day which says, "I will take you one of a city and two of a family, and I will bring you to Zion." We profess to be Apostles of the Lord bearing his Gospel message to the nations of the earth; then let us exhibit a little more of the apostolic power and zeal when we go out among our fellow-men, realizing that we have got the light and life and power of God with us; and that we are sent to teach and not to be taught of men, to control circumstances, in a great measure, by the power of the Priesthood, instead of allowing ourselves to be controlled so much. We have not got through with the work, we have only just commenced it. Here are our fallen brethren, the Lamanites. What an extensive work opens up among them, which must yet be done, but which will not fairly commence until we approximate to the consummation of our mission to the Gentile world. And when we shall have introduced more fully the Gospel,

and developed the purposes of the Almighty to this Branch of Israel, the Jews will be ready to receive the servants of God and the Gospel, which will then be proclaimed to them. And when we get through with Israel, there will remain the ten tribes to be restored, the earth to be redeemed and the kingdom of God to be established thereon; all of which must be done in order that the Scriptures may be fulfilled, and the designs of God consummated. Our work is mapped out before us, it is all designed and planned by him who rules above, and it is time that every Elder in Israel fully understood this fact that the Latter-day Saints have got to take a part in all this work, and that we are not here to attend to our own personal affairs merely, but, we are called to look after the interests of God, to build up his Zion and establish his kingdom on this his earth.

There is another class of men—the Elders of Israel—that play a most important part. They are very numerous, and it is time that they commenced to feel after God, and to think and reason and reflect: "What can I do to help to build up the kingdom of God temporally and spiritually. O God, inspire my heart with light and revelation, that I may magnify my calling, honor my position, teach the principles of righteousness, and help to build up thy kingdom on the earth." This is the way they should feel.

And I might refer to Presidents of Stakes and to our High Councils; how ought they to feel? That we are the servants of the living God; that the eye of the great Jehovah is over us, and that we are operating in the interests of Zion and for her welfare in all things pertaining to time and eternity. If they do not do this, God will be after them, and they will feel his hand upon them. For as I have said, we are not here to build up ourselves, but to build up Zion and establish the principles of righteousness upon the earth. That is our calling, that is what the Priesthood is conferred upon us for, and it behooves us to magnify it and honor our God. Be governed by integrity and truthfulness, and never allow yourselves to be bartered or sold in the interests of anybody, but operate for Israel, doing justice before God and the angels and all good men.

And then we have our Bishops; they have their place in our midst, to attend to the interests of their several Wards, to look more particularly after the temporal affairs of the people, and act and counsel them as fathers for their good; and not in their own interests, but for the good and benefit of the whole. And then, in the capacity of High Priests, to take charge of meetings, and instruct and counsel those of their wards, always setting a pattern in all that is upright, good and noble, saying to the people, Follow me, as I follow Christ. And as common judges in Israel, they should be jealous of the people's rights, adjudicating all matters that may come before them in all righteousness.

Then we come to our Priests, and what are they to do? I do not think I need tell you, for I have heard brother Richards tell you. They should visit from house to house, and see that there are no hard feelings existing in those households, or between the inabitants of different households; and such men ought to be full of the Holy Ghost, standing as watchmen over the flock committed to their care, trying to put things right, and to keep them right. The Teachers should be their assistants, whose duty it is to see

that there is no iniquity of any kind, and that righteousness and truth prevail among the people. And then, the Deacons should be active in their place and calling, standing side by side with the Bishops, assisting them in all their temporal duties, operating together as one family. And then everything will move on harmoniously and pleasantly, for through these ordinances come the blessings, we are told in the revelation; and without them the power of godliness is not manifested to men in the flesh.. God placed in the Church, Apostles, Prophets, etc., for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; that we may all grow together to a perfect man, to the full measure of the stature of Christ. This Priesthood and our Church organization are introduced for this purpose, not to make big men of some, and little men of others; for I tell you, I would rather see a Deacon magnify his calling, than an Apostle who treats his indifferently. We must seek to magnify our offices, and not expect our offices to magnify us.

I will here refer to the young people. I find a very good spirit growing up through the Territory, associated with the Young Men's and Young Women's Improvement Societies. It is very gratifying, and we trust that the youth of Zion will continue to search after God and a knowledge of his ways, for I want to say to you young men, that by and by the burden of this work will fall on your shoulders, and it is pleasing to God and all good men, that you should prepare yourselves for the labor and responsibility to which you are fast approaching. And I wish to say to you further, that if you will go before the Lord in all humility, and ask him for wisdom and intelligence, your prayers will be heard. You are commanded to search after wisdom from the best of books, and also through faith; and I will promise you that diligent study of our own works will place you in possession of a fund of knowledge that you never dreamed of. And then devote your leisure time to the acquisition of such useful knowledge as can be obtained through the schools, and from works on the sciences; but do not be led by their nonsense, and scepticism, and false theories. And in doing this, seek earnestly for the Spirit of God to aid you, to enlighten your mind, that you may the better comprehend truth, and be able to discard error. And when you meet together, let your hearts be set on the worship of God, and you will grow up in his fear, and your delight will be in doing good and laboring in the interest of his cause on the earth.

Now a few words to the sisters. They have their Relief Societies and Retrenchment Societies, and their Mutual Improvement Societies, all of which are very laudable and praiseworthy. You heard quoted this morning that the man was not without the woman, nor the woman without the man, in the Lord. Or in other words, it takes a woman and a man to make a man. Did you ever think about that, that without a union of the sexes we are not perfect? God has so ordained it. And therefore do we expect to have our wives in the future state? Yes. And do wives expect to have their husbands? Yes. Are we engaged in building up the kingdom of God? Yes. What have we to do? Why, our sisters have to learn to manage their household affairs in a proper manner, and to train their

daughters in such a manner as will prepare them to become mothers in Israel, competent to attend to the various duties and responsibilities which must sooner or later devolve upon them in the household, and also cultivate their nobler qualities, calculated to elevate and exalt woman in the estimation of God and man; and not only your daughters, but sons also; begin early to teach them meekness, kindness and gentleness, and withhold not from them such training as will give them an acquaintance with the common branches of education, and, if possible, afford them a knowledge of science, and of music, and everything that will have a tendency to lead their minds to find enjoyment in the development of the mind, but be sure and have for your base, or foundation, the early cultivation of the virtues, and a due regard to their superiors, as well as reverence for God and sacred things. And what next? Teach others who lack the opportunity that your children may possess. Sisters, you are eminently constituted for this work. God has given you both the desire and ability to do it; you can enter into the sympathies of others, and you can better appreciate their feelings than we men can, and you are altogether more competent to minister in such affairs. Hence the Prophet Joseph Smith, in his day, organized a Female Relief Society; some of you sisters now before me I remember seeing present on that occasion. Sister Emma Smith was President of that Society, sister Whitney, now of Salt Lake City, was one of her Counselors, sister Cleveland was the other Counselor, and sister Eliza Snow was Secretary. This movement, under the auspices of the Relief Societies, was allowed to sleep for a while, but it has again began to awaken, and great good is being accomplished. And what do we want to teach our good sisters? I do not propose to go into details, but will merely say they should be things most elevating and useful. Teach them to cook aright, to dress aright, and to speak aright; also to govern their feelings and tongues, and unfold unto them the principles of the Gospel. Let the elderly ladies teach the younger ones, leading them on in the paths of life, that we may have sisters growing up, whose goodness and praiseworthy principles will make them fit to associate with the angels of God. And if you persevere in this good work, God will bless you and your efforts. Let male and female operate together in the one great common cause. Sisters, let it be your daily study to make your homes comfortable, more and more pleasant and agreeable, in fact, a little heaven on earth. And brethren, let us treat our wives properly, and prepare proper places for them; be kind to them, and feel to bless them all the day long. Do away with unkind or harsh words, and do not allow hard feelings to exist in your hearts, or find place in your habitations. Love one another, and by each trying to enhance the welfare of the other, that element will characterize the family circle, and your children will partake of the same feeling, and they in turn will imitate your good example, and perpetuate the things they learn at home.

There is another subject I wish to refer to, which was introduced this morning by brother Joseph F. Smith. He said, in speaking on Tithing, that if all of the brethren would pay their Tithing, there would be no need to call for donations. I am precisely of the same opinion.

But then all of you have not done this, neither do you do it. "But are you in hopes that something of that kind will be accomplished?" Yes, of course we are. Well, how is it now with our Temple affairs, there has been a change made in relation to these matters? The High Priests and Seventies were called upon to contribute in this direction, and they did it, and did well, which is praiseworthy. If I remember correctly, the whole amount subscribed during the year was some sixty-three thousand dollars, and this act not only facilitated the building of the Temple, but also rendered employment to a great many of our brethren. Now, President Young, before he left us, said that after the Stakes of Zion were organized, these subscriptions should be made through the Bishops, instead of through the Presidents of these several Quorums. Some would be ready to suggest that we do away with that, and use the Tithing instead. I am, as I have said, in hopes that we will be able to do that by and by, but I do not think you can to-day. We wish to take a steady, even course, and advance in improvements gradually, as our way shall open. I will show you what effect these sudden changes has. We talk about the Seventies, and the High Priest and Elders, and what they have done. But it is not generally known that the result of that sudden change was that Bishop Hunter had to furnish supplies for 50 or 60 men out of the Tithing Office. And our experience convinces us that any sudden changes in relation to these matters, might prove disastrous, causing perhaps the stoppage of some of our works.

I find there is considerable means owing by the Church, and I will speak a little about that, believing as I do that in making such things public, that all may have an understanding of our position. There were some propositions made to the Twelve, when they were in Cache Valley, lately, the substance of which was in the form of a request that the Tithing of that Temple District, comprising three Stakes, be used on the Temple now building. This, doubtless, seemed very desirable to them, but some of us thought, and so expressed ourselves, that if this request were granted, then the people of the other two Temple districts would, of course, want the same favor extended to them, which could not well be denied. And if this were done, how could we meet all the other expenses? Perhaps some of you wise men can tell me; the brethren of Cache Valley could not. There are thousands of dollars owing in different directions, which I am constantly called upon to meet, and if our resources were stopped, we could not carry out certain public labors required of us, and should be unable to pay our debts. But, with the hearty and continued co-operation of my brethrn, I am in hopes that we will so work things before very long, that we shall be able to ease up in some of these matters, and have things move along a little more agreeable. We do not wish anybody to feel oppressed or crowded, but, on the other hand, we want to feel as we sing sometimes—"We are the free-born sons of Zion," etc.; and that it is "All free grace and free will." I mention these things to show you that there are responsibilities that many of the people little dream of.

Bro. Joseph mentioned one thing this morning to which I think I should have demurred a little, and I think you will when I tell you. In speaking about the poor people, that

they seemed to get along very well, etc., and that it was necessary sometimes for the Lord to humble the rich, etc., which things are spoken of in the "Doctrine and Covenants." But what of some of the others—those who cannot be said to be either rich or poor? I want to refer to an item. There is owing to the Perpetual Emigrating Fund Company, upwards of a million of dollars; the nature of this indebtedness you are acquainted with. Certain brethren have been assisted here and you have joined in rendering that assistance. They have since come in possession of means and property of various kinds, but they have not settled for their emigration indebtedness. And this debt has increased to this enormous sum, and it hangs in this position to-day. Is this right? Is it just? I am inclined to think, with the president of the company, that if we only have the patience, the thing will be completely hung by and by, it is only a question of time. But then this state of things I look upon as an outrage to the community, and a greater outrage to the good and worthy poor who are ungathered, who are crying for assistance. And the Church has listened to these cries, and has advanced a large amount of means, at one time and another, to do what these once-poor people should have done, but have not done. Now I would ask, shall these things continue? I hope not; I trust that those who are indebted to this Fund will have more "bowels of compassion." How anxious you were, when in foreign lands, to get to Zion; and you felt when assistance reached you, that one of the first things you would do, would be to extend the same to others. Let us be reminded of these obligations, and see that they are paid.

There is another subject I want to speak on, that is our school operations. You have elected me Superintendent of Common Schools, and I feel a good deal of interest in the welfare of Common Schools, and also in all of our institutions of learning, where good education can be had, for I feel interested in our youth, and I take this opportunity to speak to the whole county in relation to this matter. I can perceive quite an interest in educational matters, manifesting itself in our brethren who preside here; and I am much gratified in it. I hope that this whole county will go at this matter in all good faith, and where you lack good school-houses put them up; and when you have already the school-house, but lack the furniture, get it and try to make the school-house comfortable for the children; and then good teachers who are good Latter-day Saints. Shall we have them, or shall we employ teachers that will turn the infant minds of our children away from the principles of the Gospel, and perhaps lead them to darkness and death? Some say, "You ought to be very generous, quite as liberal and generous as others." I think so. But if some of these liberal people, who talk so much about liberality, would show a little more of it, we would appreciate it a little better. I would like to know if a Methodist would send his children to a Roman Catholic School, or *vice versa*? I think not. Do either send their children to "Mormon" schools, or employ "Mormon" teachers? I think not. Do we object to it? No, we do not; we accord to all classes their rights, and we claim rights equal with them. Well, shall we, after going to the ends of the earth to gather people to Zion, in order that they may learn more perfectly of His ways and walk in His paths, shall we then allow our

children to be at the mercy of those who would lead them down to death again? God forbid! Let our teachers be men of God, men of honor and integrity, and let us afford our children such learning as will place our community in the front ranks in educational as well as religious matters. But would we interfere with other religious denominations? No. Prevent them from sending their children where and to whom they please? No. Or from shipping where they please? No. I would not put a hair in their way, nor interfere with them in any possible way; they can take their course, and we want the same privilege.

With regard to some of these other things which I have referred to, I would say: We wish to continue on as we have done, and as soon as we can see our way out, we will make things more agreeable. These are my feelings; but in the meantime, there will be no radical changes. We started in with the intention of carrying out the views of President Young, and we purpose to do it; but should we, by and by see a better way, one that suits us better, that would be more pleasant all around, we will then adopt it. In the meantime, we will stick to the rod of iron, and humble ourselves before God, seeking to do His will in all things; and by and by, when we shall have done our work on earth, will obtain an inheritance in the celestial kingdom of our Father. Amen

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DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED AT THE QUARTERLY CONFERENCE HELD IN PARIS, BEAR LAKE COUNTY, IDAHO, FEB. 10, 1878.

(Reported by James H. Hart.)

BLESSING THE RESULT OF OBEDIENCE TO LAW—OUR AGENCY IN THE FLESH—THE ADVANTAGES OF UNION—ORDER IN THE KINGDOM OF GOD—THE ETERNAL WARFARE BETWEEN GOOD AND EVIL.

Brethren and sisters, I am pleased to have the opportunity of meeting with you in Conference. I have enjoyed myself very much while listening to the reports of the Bishops, and also to those who have addressed us. We have had some excellent instructions during the Conference. I am glad to meet so many of the Saints. I will say, however, that I feel of myself very weak, and I desire the prayers of the Saints, that I may be able to instruct you. I desire to speak to

your edification, but that depends upon the Holy Spirit, without which no one can instruct and edify the Saints. I trust the Spirit of the Lord will be with us this afternoon, that I may, peradventure, be a means of blessing and building you up in the principles of the Gospel. I will read, for your instruction, from the Book of Doctrine and Covenants, and will give you some keys by which you may unlock the treasures of the Gospel. Page 424, new edition: "Mine house is a house of order, and not of confusion," etc. Page 421: "All blessings are predicated on law," etc. I have read these passages because to me they are important, and they are important to you also. We learn from the revelations we have just read, that it was ordained before the foundation of the world how the blessings of the Gospel were to be obtained, and why some people could not attain to certain blessings. We are told they could not obtain these blessings because they did not abide by the law. As Latter-day Saints, it is important that we understand the principles of salvation, that we may be enabled to comprehend and obtain all the keys, principles, and blessings pertaining thereto. It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the revelations of St. John, that the Saints are to receive a white stone, "and in the stone a new name, which no man knoweth save him that receiveth it." Joseph tells us that this new name is a key-word, which can only be obtained through the endowments. This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we should be very thankful.

In the first instructions we received from the Elders, we were told we must repent of our sins and be baptized, in order to receive the Holy Spirit, and that we had no claims upon the Lord for his Spirit, until we had complied with the requirements made of us. I remember very well my feelings upon this subject before I obeyed the Gospel. I studied carefully, anxiously, and prayerfully, that I might know if it were the Church of Jesus Christ. I did not want to run any risk in the matter, and remain in uncertainty. I was willing to do anything that would give me a knowledge of the truth. I was willing to receive it through the ministration of an angel, through direct revelation, or by any other way, but I did not want to be deceived. Every time I reflected carefully upon the subject, I came to this point—the conditions upon which the promises have been made are, repentance, baptism, and imposition of hands. The spirit would then whisper, you have not been baptized, you have not obeyed the Gospel; but when I had complied with the law, then I had a perfect claim to the blessings and the promises, and did receive them, and obtained a perfect knowledge of the truth, and could then bear a testimony of it to all the world. I mention these things to show you the principles we have to act upon in order to obtain the blessings of salvation and eternal life. And I can testify that the Lord has fulfilled his promises, and has poured out his Spirit upon the people, through baptism and the laying on of hands. So we see that

the keys given for our introduction into the Church of Jesus Christ, are as effectual in this our day as they were in the days of the former Apostles. Some might say, Why would not some other ordinance do as well? Simply because these were the principles ordained for that purpose before the world was. It is not a new feature in the Gospel, something started a few years ago. From what I have read, we find they are eternal principles; that they existed and were ordained for our salvation before the foundation of the world, and cannot be changed. We must comply with the principles of the eternal law, in order to obtain eternal blessings. I want to impress these principles upon your minds, for there is no "think so" and "guess so" about these things, for the Lord himself has decreed them, and I bear record that they are true. I hope these principles will make a lasting impression upon your minds, that you may devote yourselves more fully to the service of the Lord, and faithfully obey all the commandments which he has given us, and may give us hereafter.

There is another principle to which I will call your attention; that is, the pre-existence of spirits. Before we came into this world we had an existence with the Father in the heavens. We are eternal beings. How do you know that? one might say. We know it by the revelations of Jesus Christ, which bring life and immortality to light. It was revealed to Abraham and many of the ancient Prophets, and it has been revealed unto us in these the last days. We are told that before the inhabitants of the earth had an existence in the flesh, they had an existence in the spirit world; and that it was necessary to come into this world and be clothed with mortality. And why was it necessary? Because we could not attain to an exaltation without coming here. Many people think this is a world of sorrows, and a very horrid world to live in. So it may seem to some people, but I think that it is a glorious world, for it is here we are enabled to obtain our blessings and endowments. We come into this world weak and frail mortals. We have an agency given us, with an opportunity of doing good and evil. We are invited to obey the Gospel, which embraces principles that will endow the willing and obedient with exaltation and eternal life. But our agency is not taken from us. We have placed before us light and darkness, the bitter and the sweet, exaltation and degradation, life and death, and we have reason and intelligence given us, by which to judge and choose for ourselves. By choosing the good and obeying the principles of truth, we are entitled to the spirit of revelation, and by that spirit only can we know God the eternal Father, and his Son Jesus Christ. Is it not important that we should know God? Surely it is; for to know God, and his Son Jesus Christ, is eternal life. So notwithstanding we have our trials and sufferings here, we have joys and happiness likewise, and we learn to discern and appreciate the difference between good and evil. An opportunity is also afforded us in this world to increase in faith and wisdom, and in all that leads to exaltation and eternal life. And we are told that all the intelligence we gain in this world will rise up with us in the resurrection. Now, who is there among the Saints that does not want to learn something concerning the principles of life and salvation? We should, above all people, be diligent in seeking to know the principles of truth, that

we may obtain eternal life. We can use the keys and principles that we have received to obtain this knowledge, and what is there pertaining to the Gospel that we cannot learn if we are faithful? If we do not know all that is necessary for our advancement, it is our privilege to go to some person who does know. And when we understand how to use the keys and principles ourselves, we can then teach others, for all who have received the Gospel are expected to practice its principles in their lives, and to devote their energies and lives to the establishment of truth and righteousness upon the earth. Are we doing this? Are we doing our duty as Saints of God? Or are we passing away our time idly and indifferently? If so, we are doing ourselves an injury, and we thus deprive ourselves of the blessings promised to the faithful.

There is another great principle often brought before us, that may be considered a very common principle. It is the principle of Union. We are told by the Savior that we must be united, or we are not his. Does this concern us as Latter-day Saints? I think it does, but some do not seem in any way concerned about it, notwithstanding the word of the Lord, that otherwise we "are none of his." How can we be united so as to be acceptable to God? We have to be united, not merely in doctrinal matters, but in every other way. So far as doctrine is concerned, we are pretty well united, but not so in our temporal affairs. But we may become united in our temporal affairs, if we are willing to learn some practical lessons that have been taught us, and uniting in their execution; by entering into them with all our heart and our means, we may then be united in temporal matters also. There is but one way to be united, according to the will of God, and that is by being dictated in our affairs by the Spirit of the Lord. When we were baptized we received the spirit of the Gospel, and by that spirit we obtained a knowledge of its truth. And the same spirit we then received, if it continues with us, will lead us into all truth and reveal to us things to come. We have need of revelation at every step after we are baptized, for when we take a step it ought to be a right step, and the only right step we can take will be one that is in accordance with the principles of truth, as dictated by those authorized to teach and instruct the Saints. This is the only principle on which we can be united, and when this principle fully is carried out, then perfect union will exist among the Saints.

I remember once being sick, but I scarcely realized that I was sick, for my mind was bright and active. During the night the Spirit rested upon me, and the principles of the Millennium were opened up to me. It seemed to me that all was happiness and union. Now what will it require to bring about the Millennium? In the first place every man will have to learn his duty, and do it. Each one must study his neighbor's interest as well as his own. No one will do that which would conflict with his brother's interest, and no man would wilfully infringe upon his neighbor's rights and privileges. Now if all had learned their duty and were doing it faithfully, it would bring about a reign of peace and righteousness, and knowledge would cover the earth. If these principles were understood and carried out, we should have no reason to find fault with each other. Are we seeking after these things? I trust we are, and I feel rejoiced at

the progress we are making as a people, although we come far short of that we should attain unto. We must have our minds fixed on this subject, and be determined to receive these truths, and live for them. This should be our first and last thought every day, and we should not be contented till we realize our desires in righteousness. Some persons think that a few prayers offered to the Lord will be all-sufficient in securing their salvation. It is very good to pray, but something is required besides praying; for example, we must be baptized, for that ordinance has been instituted for the remission of sins. We need endowments and ordinations, and they can only be administered by those holding the Priesthood, for without these gifts we could not obtain a celestial crown. We bestow the Priesthood on many young men, to bring them up and qualify them for future usefulness. We want our washings and anointings, and how can we receive them without some one to administer them to us? And no one could give them without divine authority. The same words might be used, and the same ordinances administered in the same way precisely, but they would be of no avail whatever, without the priestly authority. Our baptisms, confirmations, ordinations and endowments can only be administered by those who are ordained and set apart to administer them. The law must be complied with concerning these things or the ordinances are void and of no effect. Temples have to be built in which some of these ordinances must be performed. Who is to dictate concerning their construction and management? The Lord himself controls these things, and authorizes whom he will.

Some might ask, Why not baptize for the dead, and give endowments in this meeting-house? Just simply because the Lord has not so ordered it. The way and manner in which these ordinances have to be performed have been determined in the eternal world, and unless you comply with the requirements and obey the law, you cannot obtain the keys, and without the keys you cannot pass by the angels and the Gods in the eternal worlds. For example, you cannot attain to an exaltation without a wife, or wives; and you ladies cannot be exalted without a husband. "For man is not without the woman nor the woman without the man in the Lord." So said the Apostle Paul. What, then, will be the situation of those who remain single, and do not attain to an exaltation? We learn from the revelations that they will be angels. Some people think that angels are the most exalted and glorious beings in the eternal world; but this is a mistake. If it will satisfy any of you to receive that glory it will not satisfy me. Now we understand that in order to obtain an exaltation we must have a wife, and we have to comply with the celestial law, so as to have her in the eternal world. In the first place, we must receive her from the man whom God has authorized and appointed to seal for time and eternity, otherwise we have no claim on her in the eternal world. Perhaps some do not care much about the other world. Such persons remind me of a man I knew in California, who became acquainted with and courted a lady whose husband was dead. He was told that the lady was sealed to another man for eternity; he replied he did not care, all he wanted was to marry her for this life, he did not care about the other world. Such a man will not attain to an exaltation. Some persons may be satis-

fied without a complete exaltation. I do not feel so. I feel my unworthiness and my inability to speak as I would like, and if I did not know it was my duty, I would shrink from this undertaking; but I feel it my duty to declare faithfully the counsels of God, to instruct the Saints in their duties, and tell them how they can obtain salvation. When I have done this I have done my duty. Every man and woman can obtain and enjoy the spirit of revelation, so as to guide them in the path of duty, and if we are all guided by the same spirit, and all our actions are dictated by its influences, we shall then enjoy happiness and peace.

We have co-operative institutions established among us, and if they are conducted properly they will be a blessing to us. How shall we carry on our co-operative institutions so as to be approved of heaven? They must be dictated by the spirit of revelation, for unless they are dictated and controlled by that spirit they are in danger of being overthrown. If we build up institutions on any other foundation they will be overthrown sooner or later. If we establish our institutions according to the principles of revelation, they will be approved by the Almighty, and they will be preserved when he overthrows the kingdoms of this world. Who would not like to see the co-operative institutions growing up among us, built upon a firm foundation? We should look well to the foundation on which we build, for unless we act upon correct principles we cannot expect to prosper. The building that is reared properly will stand the winds and storms and will be firm and solid. Time will tell whether we build by the spirit of revelation or otherwise. You may be assured that if we do not our building will be overthrown.

We are dependent on the Almighty for the breath of life, for the bread we eat, and for every blessing we enjoy. We need not feel in any way troubled when we see a man lifted up in his feelings, and act as though he was some great person. We are all of us, mere worms of the dust, and at best are poor dependent creatures; but some men appear to grow larger and larger in their own imagination, and when we see a man ascending higher and higher in his own conceit, it is not always wise to pull him down suddenly, but give him a lift, and when he gets so high that his head swims, we can then help him gently down. We must learn to be humble, meek and lowly, or we cannot enjoy the spirit of the Lord.

There is another thing I wish to mention, and that is the manner in which we should treat each other. The principle was advanced anciently, "Do unto others as you would have others do unto you." This principle is as binding upon us, as it was upon the people in former days, and we need as much urging to observe it as they did. How would we do with the Lord if he were here? We have his word for it, that forasmuch as ye do it unto one of the least of these my disciples ye do it unto me. If we see a brother mistreated, we do not like it, and we feel to take his part. If we do not like to see a brother mistreated, we should be the more careful not to mistreat each other, for it is displeasing to the Lord. What can we say concerning these things? We can say "straight is the gate and narrow is the way that leadeth to the lives, and few there be that find it." Do we all want to find it? I do. And you do, then let us seek diligently that we may find the right way—the way God has pointed out. He has made it plain before us, and has

told us the manner in which he is willing to bestow his blessings upon us. And if we do not obtain them it will not be his fault. What would be the condition of society if these principles were fully carried out? We would find a brother and a friend in every place where God is known. No one would have any disposition to wrong his neighbor. No one would seek to injure his brother or sister. Would it not be good to live in such society? Instead of men striving to take advantage of their fellow men, and seeking to aggrandize and build up themselves at the expense of others, they would seek to build up and enrich others as well as themselves, and instead of hungering and thirsting after the perishable things of this life, they would hunger and thirst after righteousness.

We read in the "Book of Mormon" that Jesus told the Nephites to return home, for they were not prepared to receive his words. They went home and they did prepare their hearts for the reception of the truth. Why do we not receive more truth than we do? We hear a great many teachings and counsels from the servants of God. And why do we not receive more? Peradventure we are not prepared to receive it. Why does not the Almighty bestow on us more light, truth, intelligence and other blessings he is able to bestow? It is because we are not prepared to receive them. We have more offered now than a great many can receive because their hearts are unprepared, they are filled with the spirit of the world, they have lost sight of the principles of salvation, and do not comprehend them. You may have heard these things preached many times before, but if you have not received them and made them your rule of action, it would have been better for you if you bad never heard them.

We have been taught that we have a great work to perform in working out our salvation, in promoting that of our families, and securing the salvation of our dead friends. We cannot leave any of these things undone and feel justified before God, and before our dead friends when we meet them in the other world, and if we do not feel justified we shall not feel very happy.

An opportunity is now offered by brother Cummings, by which some of us may obtain our geneologies, and we should improve it as much as possible. I feel happy in being able to send to the States where many of my ancestors have lived and died, so as to get the names of many of my dead friends, that I may do a work for them that they had no opportunity of doing for themselves. We have the privilege of being baptized for our dead, and performing other ordinances for them, and thus become saviors on Mount Zion. There is a great labor to be performed by every faithful Saint. There is no time to waste in foolishness. There is too much time wasted in frivolity and nonsense. It is important that we make good use of the time allotted us in this probation, for we understand that we shall be judged according to the deeds done in the body. We have placed before us good and evil—that which tends to exalt and dignify, and that which tends to corrupt and degrade. And we are expected to overcome evil, and not allow the evil to overcome us. For example, we find too often persons who can be overcome with whiskey, and by that means they destroy their usefulness in the Church of Jesus Christ; they have been tried in this matter, and have made a failure. I

would say to such, do not receive nor partake of that which leads to destruction. Hundreds and thousands have been overcome by this evil, and are now suffering the consequences of their folly. We should be prepared to resist every evil, if we do not we shall bring trouble upon ourselves. It will not be because we do not understand the laws of God, but because we do not observe them. I trust my brethren will remember these things, and that they will make a lasting impression on your minds. I want you to remember that you are eternal beings, that God is eternal, and that the principles he has revealed to us are eternal—that you have an opportunity of receiving them, and that you must give an account of all your actions, and will be rewarded according to the principles of righteousness.

We have learned that there is a warfare between good and evil, and we are free to choose the one or the other. We have learned what is required of us, and what our privileges are as Saints of God; and if we do not receive and obey the principles of truth, and secure the blessings of salvation for ourselves, and for our dead, we shall know it when we get into the eternal world; we shall know that we have failed to comply with the condition on which they are promised. Don't you think we shall be sorry when we discover what we have lost? I think we shall. And how long shall we be sorry? Can we think of any time in future ages when we will not be sorry if we lose this opportunity of obtaining salvation? When we have sorrowed for thousands of years, we shall still be sorry if we neglect this great salvation; we shall forever sorrow if we do not improve our opportunities and lay hold of eternal life. I want you to think of these things, for now is the time to avoid the trouble that might come upon us, and to secure our future happiness and exaltation, by carrying out the principles revealed for our salvation.

The Lord has greatly blessed us, and we have great reason to thank him for our homes in these mountains. We have been led by him in all our travels, and he has blessed us in all our labors. We have reason to thank him more abundantly for the fullness of the Gospel, and for the promise of eternal life. We are told by him that it is his business to provide for his Saints. Now the better Saints we are, the better the Lord will provide for us. He has told us through his Prophet, that his Saints shall be the richest of all people. But here comes the question, are we his Saints? It should be remembered that we must be one, or we are none of his; and to become one, we must allow the Lord to dictate all our actions and lead us in his way. If we have our own way we shall do as the world does. The Lord wants to build up a people like the people of Enoch, who had no poor among them. If it was necessary that such a condition of society should exist then, is it less so now? The nations of the earth, and the large cities of the United States, are crowded with the poor and indigent, thousands and millions among them suffer for want of bread; how thankful we ought to be for our condition in these mountains, where we enjoy peace and plenty, and if not very rich we are not very poor. It is written that against none is the Lord displeased, but against those who do not acknowledge his hand in all things. And those who feel themselves poor, should acknowledge in it the hand of the Almighty and be comforted, for poverty is a most excellent thing; 'tis the poor in this

world's goods, but the rich in faith, who are the heirs of the kingdom. Poverty has been one of the greatest blessings that could be conferred upon us. If we had been rich we might have gone to the devil long ago. But being poor we had to hold on to the kingdom of God, or nothing. Many men, when they get wealthy, apostatize, because they love their money more than the Almighty. When we love the Almighty more than we love money, or anything else, then perhaps he will entrust us with riches, but may the Lord keep us from becoming rich, if riches would tempt us to forsake the truth, and hinder us from serving him and keeping his commandments. Poverty is a great blessing, if in our poverty we learn to serve God. And riches are also a great blessing if we make a good use of them. When the time comes that the Saints can be intrusted with riches, the Lord will give them all they need, for they all belong to the Almighty. I am blessed with a Rich name, but I have been through poverty myself, and I know how it feels. I trust I have gained some good by my experience. Have I anything to complain of. Certainly not. I have no fault to find with the providences of God, who doeth all things well.

Soon after my return from a mission to England, I was called to Bear Lake Valley to superintend the settlement of the Saints in this country. I felt that it was right that I should come here, not because I could live better here than any other place, but because this was my place and field of labor. And there is one good thing we should all learn, that is, always to be contented where the Lord has placed us. But I want to be in a better country says one. Well, I think you will get into a better country bye and by, but I would recommend you not to be in too great a hurry. I don't want to dictate the people too much, but I am willing to counsel you for your good, if you are willing to take my counsel, all right, you will be blessed in your obedience. I would like to pour out blessings upon the Saints. There are many things that occur to my mind that I cannot say to you, but that which the spirit dictates that I will communicate. I have nothing in my heart but the best of feelings towards the Saints.

Some people think I am a poor financier! Perhaps I am. There are some persons who are such good financiers that they take all the wool and part of the hide with it. Now I would not like to financier in that way. And if I do'nt fleece any one, and take an advantage of those with whom I deal, I shall have nothing to regret, and shall enjoy a clear conscience; but if I do these things it will have a bad effect in this world and worse in the next. Perhaps those who financier so closely to the injury of their neighbors will not feel so well about it in the next world. If they have deceived and taken advantage of us in our necessities, they will not feel so well about it, if they should meet us in the other world. I could tell a story. I think I will do so. I could mention names. You understand that when a man dies and leaves this world, he don't take his family with him, but they are left to the care and protection of others. A certain good man died and left a large family. A near relative took charge of the family and removed them to a certain town, built a grist mill, from which the family was supplied with the necessary bread. He built the first mill in that town, and it was a blessing to the people as well as to the family

of our deceased brother. By and by a few persons concluded to build another mill, and in order to get the grinding they resolved to build another mill. The consequence was the first mill failed to supply food for the widows and fatherless children. These brethren expect to go into the eternal world. Will the head of this family be there? He certainly will. And how will these brethren feel when they meet him? I don't think they will feel very happy.

The effect produced by their financiering was that of taking the bread from the fatherless children. Will they feel as well as though they had not done it? I think not. I was always sorry when I thought of these circumstances and their effects. These things will have to be met somewhere. The God we profess to serve lives and takes notice of our actions, and if we do wrong we shall have to meet it sooner or later. Then let us do to others as we would have others do unto us. But do not suffer transgressors to deprive you of any blessing, but rather suffer wrong than do wrong. Deal righteously with each other, and so establish confidence by your good works. Do not take any right or privilege from any man or woman. Not from a Gentile? No! take no right from any man. I would not like to infringe upon any man's rights. If we do the Lord will hold us accountable in the day of judgment. He causes the sun to rise upon the evil and the good, and sendeth rain upon the just and on the unjust. And as the Lord dealeth will all the children of men, so should we deal with each other. I have detained you longer than I expected. My prayer is that the Lord will bless you, in the name of Jesus Christ. Amen.

FUNERAL SERVICES

PREACHED BY ELDER JOSEPH F. SMITH,

OVER THE REMAINS OF EMMA, DAUGHTER OF ELDER DANIEL H. AND EMELINE WELLS, ON THURSDAY MORNING, APRIL 11, 1878.

(Reported by Geo. F. Gibbs.)

AN AGE OF VISITATION AND REVELATION — REVELATION THE LAW OF GOVERNMENT — THE NATURE OF DEATH — JESUS OUR FORERUNNER AND EXEMPLAR — THE THREE WITNESSES — PERSONAL KNOWLEDGE ABOVE ALL—ORDINANCES FOR THE DEAD.

While sitting listening to the singing, it occurred to me that, in making a few remarks on this occasion, I would read part of a revelation given to the Church of Jesus Christ of Latter-day Saints on the 27th of

December, 1832, believing that we may derive some confort and encouragement, as well as enlightenment by doing so.

He then read section lxxxviii, Doctrine and Covenants, new edition, from the 3rd to the 32nd verse inclusive.

These are the words of God unto us, words that were not spoken in some remote period of the world, and handed down to us by the traditions of our fathers, but they are the words of the Almighty spoken directly to our brethren chosen by God to be his mouthpiece and revelators to the people of this time. They are, therefore, words of truth, and of eternal life, words upon which we may rely with the utmost confidence, without doubt or misgiving, or fear of yielding to the caprice of vain philosophy, for they are not the words of man, but of God.

It is well for us to realize, if we possibly can—and we can if we enjoy a sufficient portion of the Spirit of God—that we are living in an age in which the Father in heaven has deigned to visit his children, making himself known by declaring his law and his word, by his own mouth and by his own presence. If we could always realize this, it appears to me that we would place greater reliance upon the words of eternal life which have come unto us; we would thereby be induced to live so near to the Lord, and be so faithful in the discharge of our duties, as the covenant people of God, that our hearts would burn with grateful joy, we would be inclined to that which is pleasing and acceptable unto the Lord, all the day long, and we would eschew even the appearance of evil. In all the varied scenes of life, we would never forget him, disobey his will, nor neglect a duty; but we would abide in the covenant of the Gospel, in the love of God and of our fellow-creatures, doing the works of righteousness, not omitting to improve an opportunity to do good. It is necessary for us to understand these things and bear them in mind, in order to abide the law which has been given unto us, a portion of which I have read to you; and which is necessary for us to obey, in order to be found keeping the celestial law, and in order to be quickened by that glory, that our souls, which are our bodies and spirits, may be redeemed and restored to life and immortality, to possess crowns of glory and exaltation, which are to be had only in the celestial kingdom; in other words, that we may be quickened by the celestial glory and receive a fullness thereof, according to this revelation.

God has given laws to govern all his works, and especially has he given laws to govern his people, who are his sons and daughters. We have come to sojourn in the flesh, to obtain tabernacles for our immortal spirits; or in other words, we have come for the purpose of accomplishing a work like that which was accomplished by the Lord Jesus Christ. The object of our earthly existence is that we may have a fullness of joy, and that we may become the sons and daughters of God, in the fullest sense of the word, being heirs of God and joint heirs with Jesus Christ, to be kings and priests unto God, to inherit glory, dominion, exaltation, thrones, and every power and attribute developed and possessed by our heavenly Father. This is the object of our being on this earth. In order to attain unto this exalted position, it is necessary that we go through this mortal experience, or probation, by which we may prove ourselves worthy, through the aid of our elder brother, Jesus. The spirit without the body is not perfect, it is not capacitated, without

the body, to possess a fullness of the glory of God, and, therefore, it can not, without the body, fulfil its destiny. We are fore-ordained to become conformed to the likeness of the Lord Jesus Christ; and in order that we may become like unto him, we must follow in his footsteps, even until we sanctify ourselves by the law of truth and righteousness. This is the law of the celestial kingdom; and when we die, its power will bring us forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives. Unless we do keep the law that God has given unto us in the flesh, which we have the privilege of receiving and understanding, we cannot be quickened by its glory, neither can we receive the fullness thereof and the exaltation of the celestial kingdom.

"There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

We must, therefore, learn the laws of heaven, which are the laws of the Gospel. live and obey them with all our hearts, and in faith abide in them, perfecting ourselves thereby, in order to receive the fulness of the glory of that kingdom.

I make these remarks, not to the departed, but to the living—to you as well as myself, who still tarry in the flesh, to battle with the weaknesses and infirmities of human nature, who have yet to learn by experience, that we may be instructed in the things necessary to know, in order that our course here may secure unto us the greatest reward in the presence of our Father and God.

We have not met here to brood over our sorrows in this our temporary loss—in thus being deprived, perhaps only for a little while, of the society and companionship of a daughter, a sister, a friend; for tears are partially dried and sorrow is greatly ameliorated in the fact that our loss is her gain. She has been released from a world of sorrow, anguish and pain, and rests from her earthly labors. Blessed is her condition, for she has performed her mission to earth, she has made her name honorable amidst the honest and true of God's people, she has fought the good fight, and has now taken her departure, gone to her old home from whence she came. What has she lost? Simply the society of her earthly friends, but not to the extent that we miss her; for I believe the greater can always comprehend the lesser, but the lesser can only comprehend the greater as it may be revealed by glimpses from time to time by the Holy Spirit. While we are in mortality we are clogged, and we see as through a glass darkly, we see only in part, and it is difficult for us to comprehend the smallest things with which we are associated. But when we put on immortality, our condition will be very different, we ascend into an enlarged sphere; although we shall not become perfect immediately after our departure from the body, for the spirit without the body is not perfect, and the body without the spirit is dead. The disembodied spirit during the interval of the death of the body and its resurrection from the grave is not perfect, hence it is not prepared to enter into the exaltation of the celestial kingdom; but it has the privilege of soaring in the midst of immortal beings, and of enjoying, to a certain extent, the presence of God, not the fulness of His glory, not the fulness of the reward which we are seeking and which we are destined

to receive if found faithful to the law of the celestial kingdom, but only in part. The righteous spirit that departs from this earth is assigned its place in the Paradise of God; it has its privileges and honors which are in point of excellency, far above and beyond human comprehension; and in this sphere of action, enjoying this partial reward for its righteous conduct on the earth, it continues its labors, and in this respect is very different from the state of the body from which it is released. For while the body sleeps and decays, the spirit receives a new birth; to it the portals of life are opened; it is born again into the presence of God. The spirit of our beloved sister in taking its departure from this world is born again into the spirit world, returning there from the mission it had been performing in this state of probation, having been absent a few years from Father, Mother, kindred, friends, neighbors, and from all that was dear; it has returned nearer to the home-circle, to old associations and scenes, much in the same way as a man who comes home from a foreign mission, to join again his family and friends and enjoy the pleasures and comforts of home. This is the condition of her whose remains now lie before us, or of every one who has been faithful to virtue and purity, while travel;ng here below; but more especially of those who while here had the privilege of obeying the Gospel, and who lived true and faithful to its covenants. They instead of continuing here among the things of time, surrounded as we are with the weaknesses of a fallen world, and subject to earthly cares and sorrows, are freed from them to enter a state of joy, glory and exaltation; not a fulness of either, but to await the morning of the resurrection of the just, to come forth from the grave to redeem the body, and be reunited with it, and thus become a living soul, an immortal being never more to die. Having accomplished its work, having gone through its earthly probation, and having fulfilled its mission here below, it is then prepared for the knowledge and glory and exaltation of the celestial kingdom. This Jesus did; and he is our fore-runner, he is our exemplar. The path which he marked out we have got to walk in, if we ever expect to dwell, and be crowned with him in his kingdom. We must obey and put our trust in him, knowing that he is the Savior of the world.

It is not a difficult thing for me to believe this; I read the Bible in which I find narrations of many of his doings, sayings, precepts, and examples. And I do not believe that any upright, honest man or woman, possessing common intelligence, can read the Gospels of the New Testament and the testimonies therein given of the Savior, without intuitively feeling that he was what he professed to be. For every upright, honest person is possessed, more or less, of the Holy Spirit, and this holy messenger in the hearts of men bears record of the word of God; and when all such read these inspired writings, with honesty of heart and meekness of spirit, divested of prejudices and the false conceptions arising from traditions and erroneous training, the Spirit of the Lord bears witness in unmistakable language that burns with conviction, therefore, I believe that Jesus was the Christ, the Savior, the only begotten of the Father; and this too through reading the Bible. But do we depend upon the Bible for this conviction and knowledge? No, thank the Lord we do not. What else have we to impart this know-

ledge and confirm this testimony? We have the "Book of Mormon," the "stick of Ephraim," which has come to us by the gift and power of God, which also testifies of him, and which reveals an account of his mission to and dealings with the inhabitants of this continent, after his resurrection from the dead, when he came to this land to visit his "other sheep," to unite them in the one fold, that they might also be his sheep and he their great shepherd. Besides the conviction that the Book itself carries with it, we have the collateral testimony of him who translated it, who sealed his testimony with his blood; also that of other witnesses, who testify to the whole world that they saw the plates and the engravings thereon, from which the Book was translated, these plates were shown them by an angel of God, who declared that the Book had been translated correctly by the gift and power of God; and in obedience to divine command these witnesses bear record of what they saw and heard.

Here, then, are two witnesses—the "Bible" and the "Book of Mormon," both bearing record of the same truth, that Jesus was the Christ, that he died and lives again, having burst the bands of death and triumphed over the grave. This latter additional evidence the Latter-day Saints have of this fact, over and above that possessed by the Christian world who do not believe in the "Book of Mormon."

But is this all? No. We have here another book, the "Doctrine and Covenants," which contains revelations from God through the Prophet Joseph Smith, who lived cotemporary with ourselves. They are Christ's words, declaring that he was the same that came to the Jews, that was lifted up on the cross, was laid in the tomb, burst the bands of death and came forth out of the grave. That he was the same who came to the Nephites upon this continent; who, when about to take his departure from them, declared that he was going to visit the ten tribes whom the Father had led away, having the same purpose in view that he had in visiting the Nephites. Here, then is another testimony of this divine truth; hence we have three witnesses. In the mouth of two or three witnesses, we are told, all things shall be established; and by the testimony of two or three witnesses shall we stand, or be condemned.

But would this satisfy me? It might, if I could obtain no further light or knowledge. But when greater light comes, and I have the privilege to make myself possessor of it, I could not remain satisfied with the lesser. We could never be satisfied nor happy hereafter, unless we receive a fulness of the light and blessings prepared for the righteous. This, in part, will constitute the misery, sorrow and anguish of the condemned—those who reject the truth when it is offered to them, for their eyes will be opened to behold, in part, the greater light, exaltation and joy which they might have attained unto, but which is irretrievably lost, to them, because of their disobedience and wrong doings. Then I say we cannot be satisfied with anything short of a complete salvation in the kingdom of God; our joy cannot be full unless we obtain a fullness of knowledge. Hence, I am not satisfied with the Bible, the "Book of Mormon," nor the "Doctrine and Covenants." All these three are not sufficient for me, for the reason that greater privileges have been revealed to man, and they are

within the reach of all that live upon the earth. Therefore, I could not rest satisfied with myself until I had fully availed myself of my privileges.

It is given to us to know these things for ourselves. God has said he will show these things unto us; and for this purpose the Holy Ghost has been imparted to all who are entitled to it through submission, which bears record of the Father and the Son, and also takes of the things of God and shows them unto man. Convictions that we may previously have had respecting the truth the Holy Ghost confirms, giving us a positive assurance of their correctness, and through it we obtain a personal knowledge, not as one that has been told, but as one that has seen, felt, heard, and that knows for himself.

Then, in standing before you, my brethren and sisters, as a humble instrument in the hands of God, I testify, not by virtue of the knowledge I may have derived from books, but by the revelations of God to me, that Jesus is the Christ. I know that my Redeemer lives; I know that although the worms may destroy this body, that I shall in my flesh see God, and I shall behold him for myself and not for another. This light has come to me, and is in my heart and mind, and of it I testify, and through and by it I testify, and I know whereof I speak. God has called me, in connection with my brethren, to this mission, and this is our testimony to the whole world. I therefore say, there is no death here, instead of death it is life to the departed. That which we call death is merely the slumber and rest of this mortal clay, and that only for a little season, while the spirit, the life, has gone to enjoy again the presence and society of those from whence it came, and to whom it is joy again to return. And this will be the condition of the righteous until the morning of the resurrection, when the spirit will have power to call forth the lifeless frame to be united again, and they both become a living soul, an immortal being, filled with the light and power of God. I am a witness of these things. Am I alone? No; there are tens of thousands to-day that can bear this testimony. They, too, know it for themselves; God has shown it to them, they have received the Holy Ghost, which has born witness of these things in their hearts, and they likewise are not dependent upon books, nor upon the words of another, for they have received a knowledge from God themselves, and know as he knows, and see as he sees in relation to these plain and precious things.

What reason have we to mourn? None, except that we are deprived for a few days of the society of one whom we love. And if we prove faithful while in the flesh we will soon follow, and be glad that we had the privilege of passing through mortality, and that we lived in a day in which the fullness of the Everlasting Gospel was preached, through which we will be exalted, for there is no exaltation but through obedience to law. Every blessing, privilege, glory, or exaltation is obtained only through obedience to the law upon which the same is promised. If we will abide the law, we shall receive the reward; but we can receive it on no other ground. Then let us rejoice in the truth, in the restoration of the Priesthood—that power delegated to man, by virtue of which the Lord sanctions in the heavens what man does upon the earth. The Lord has taught us the ordinances of the Gos-

pel by which we may perfect our exaltation in his kingdom. We are not living as the heathen, without law; that which is necessary for our exaltation has been revealed. Our duty, therefore, is to obey the laws, then we shall receive our reward, no matter whether we are cut down in childhood, in manhood or old age; it is all the same, so long as we are living up to the light we possess, we shall not be shorn of any blessing, nor deprived of any privilege; for there is a time after this mortal life, and there is a way provided by which we may fulfil the measure of our creation and destiny, and accomplish the whole great work that we have been sent to do, although it may reach far into the future before we fully accomplish it. Jesus had not finished his work when his body was slain, neither did he finish it after his resurrection from the dead, although he had accomplished the purpose for which he then came to the earth, he had not fulfilled all his work. And when will he? Not until he has redeemed and saved every son and daughter of our father Adam that has or ever will be born upon this earth to the end of time, except the sons of perdition. That is his mission. We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviors upon Mount Zion, as well as Christ. We are called to this mission. The dead are not perfect without us, neither are we without them. We have a mission to perform for and in their behalf; we have a certain work to do in order to liberate those who, because of their ignorance and the unfavorable circumstances in which they were placed while here, are unprepared for eternal life; we have to open the door for them, by performing ordinances which they cannot perform for themselves, and which are essential to their release from the "prison-house," to come forth and live according to God in the spirit, and be judged according to man in the flesh.

The Prophet Joseph Smith has said that this is one of the most important duties that devolves upon the Latter-day Saints. And why? Because this is the dispensation of the fullness of times, which will usher in the millennial reign, and in which all things spoken by the mouth of holy Prophets, since the world began, must be fulfilled, and all things united, both which are in heaven and in the earth. We have got that work to do, or at least all we can of it, leaving the balance to our children, in whose hearts we should instil the importance of this work, rearing them in the love of the truth and in the knowledge of these principles, so that when we pass away, having done all we can do, they will then take up the labor and continue it until it is consummated.

May the Lord bless this bereaved family and comfort them in their deprivation. Those who die in the Lord shall not taste of death. When Adam partook of the forbidden fruit he was cast out from the presence of God into outer darkness; that is, he was shut out from the presence of his glory and the privilege of his society, which was spiritual death. This was the first death; this indeed was death; for he was shut out from the presence of God, and ever since Adam's posterity have been suffering the penalty of this spiritual death, which is banishment from his presence and the society of holy beings. This first death will also be the second death. Now we look upon the mortal remains of our departed sister; her immortal part has gone. Where? Into outer darkness?—banished from the pre-

sence of God? No, but born again into his presence, restored, or born from death to life, to immortality and to joy in his presence. This is not death, then; and this is true in relation to all Saints who die in the Lord and the covenant of the Gospel. They return from the midst of death to life, where death has no power. There is no death except to those who die in sin, without the sure and steadfast hope of the resurrection of the just. There is no death where we continue in the knowledge of the truth and in hope of a glorious resurrection. Life and immortality are brought to light through the Gospel, hence there is no death here; here is peaceful slumber, a quiet rest for a little season, and then she will come forth again to enjoy this tabernacle. If there is anything lacking in regard to ordinances pertaining to the House of the Lord, which may have been omitted or not reached, those requirements can be attended to for her. Here are her father and mother, her brothers and sisters; they know the course to pursue, they know the ordinances necessary to be performed in order to secure every benefit and blessing that it was possible for her to have received in the flesh. These ordinances have been revealed unto us for this very purpose, that we might be born into the light from the midst of this darkness—from death into life.

We live then, we do not die, we do not anticipate death; but we anticipate life, immortality, glory, exaltation, and to be quickened by the glory of the celestial kingdom, and receive of the same, even a fullness. This is our destiny: this is the exalted position to which we may attain, and there is no power that can deprive or rob us of it, if we prove faithful and true to the covenant of the Gospel.

That the Lord may bless, comfort and solace the family of his servant, who are called to lament this momentary loss, that in the midst of their affliction, while their sorrow finds no relief in tears, they may bow obedient to Heaven's will, and in gratitude and thanksgiving, praise Him "from whom all blessings flow." And that the Lord may help us to be faithful, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE MEETING HOUSE, BEAVER CITY, BEAVER COUNTY, UTAH, ON SUNDAY MORNING, MARCH 3, 1878.

(Reported by Josiah Rogerson.)

THERE IS A GOD—COMMUNION WITH HIM AN INHERENT CRAVING OF THE HUMAN HEART—MAN IN HIS IMAGE—MALE AND FEMALE CREATED HE THEM—SPIRIT AND FLESH—MORTAL AND IMMORTAL.

"And God said, let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be ye fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. iii, 26—28.

In Gen. v, 1, 2, we read, "This is the book of the generations of Adam: In the day that God created man, in the likeness of God made he him, male and female created he them, and blessed them and called their name Adam in the day when they were created."

All mankind feel instinctively that there is a God. I admit that many people try to reason themselves out of the idea and into a state of infidelity, or into atheism, but it is very hard for them to do it, or to satisfy themselves that they are correct when they think they have done it. And the universal feeling that may be set down to be common to all nations and people bearing the human form, is that there is a God; and there is a yearning after him, and a desire to worship him, however difficult it may be to satisfy themselves of the manner in which they may worship him acceptably.

On one occasion our Lord and Savior said to the people among whom he ministered, "Ye worship ye know not what, but we (speaking of himself and his disciples and followers) know whom we worship, and we speak the things we have heard of him, and we know what we speak, and yet you receive not our testimony."

The Jews were in possession of many laws and regulations given to their fathers, and they were taught the true and the living God, but darkness covered their minds, and many of them walked in darkness at noonday, and enjoyed not the true light, as it was in Christ, pertaining to themselves and to their heavenly Father.

Heathen nations, as they are termed by Christians, have less definite ideas of their Creator, though all of them entertain the common notion of the Deity, and seek to worship him, though it may be in a crude way, and very undefined. Sometimes they are accused of worshipping the work of their own hands —images made of wood, of stone, iron and brass, and various other materials, and other nations, tribes and tongues are accused of worshipping animals of various kinds. They have their sacred elephants, crocodiles, or other beasts of the earth, whom they learn either to love or fear and worship, either as "friend" or "foe." Yet when we become acquainted with these nations and find out their inward faith, we find that none of them look upon these as anything but representations of Deity. They do not see Deity before them, they do not walk, and talk, and converse, and eat, drink, and sleep with the being whom they have in their minds as God, but they set up before them something they can see, to represent him, and as soon as they begin and rear up before them some representation of Deity—one representative they consider to be about equal to another, and if it is the work of men's hands, it is something that corresponds to their ideas of a Deity, and whether it be in his exact likeness or not they know not —not having formed a personal acquaintance with him, nor having any likeness of him, from which they can pattern after—one image answers as well as another, or one representation as well as another. But all these are but representations of Deity. And no nation has been found upon the earth, tribe or tongue, but what have some mode of worship, or some faith in the Deity, and feel the need of honoring a superior Being.

This craving of the human heart is universal; and education does not remove it. It is not confined to barbarous tribes and less cultivated people. All nations may have their sceptics, and in many enlightened nations of modern times, there is an evident tendency to infidelity; yet those who seriously entertain doubts of the existence of a Supreme Being, are generally those who have a smattering of learning and have become mad in this particular. The thorough scientist is forced to recognize the existence of the Great Supreme. They cannot get around it, or arrive at any other conclusion, than that the great wheel of nature is moved by an over-ruling hand, and the regularity and uniformity that is found in all her laws, are traceable to that Supreme Being, and unaccountable upon any other principle. It is almost impossible for them to arrive at any other conclusion, and where, in the history of the world, is it chronicled of any great astronomer that he was an infidel? any one that has the mind, and whose researches have enabled him to stretch out and begin to comprehend and fathom the greatness of the works of creation, that has not in the most humble and reverential manner acknowledged God? Those who deny him as I said before, are those that have a partial education; and a little learning is intoxicating to the brain.

As the great English poet says:

A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring;
Those shallow drafts intoxicate the brain,
And drinking largely sobers us again.

It is those that gain a little knowledge, and begin their researches in various branches of science, but do not fathom them, who are bewildered in their imaginations, and they tend to infidelity.

There is a theory in the human mind—I will say with a certain school of modern philosophers—to satisfy themselves and justify their infidelity; the bent and tendency of their inclinations is that way. But it is probable that the crude, undefined devices and erroneous notions and ideas of modern Christianity touching the Deity leads to this infidelity, as much as anything else. The advocates of Christianity are in a great measure to blame. When we begin to scan the teachings and enquire into the views of the leading divines of modern times, and examine their articles of faith and their discipline, the teachings of different Christian denominations on the subject of the Deity, we do not wonder that the reflecting, careful thinker, should repudiate their crude notions.

The old Catholic Church, who call themselves the Holy Mother Church, the English Church and the Lutheran Church, the two most extensive branches of dissenters from the Catholic Church, and the most of the lesser Protestant denominations, all declare to their followers that God is a spirit, without body, parts and passions. Some leave off the word passions, but they all say he is without body, or parts; and when they attempt to locate him, they locate him nowhere. His centre is everywhere his circumference is nowhere. His form may be best described in the quaint language of Parley P. Pratt, "A footless stocking without a leg," sitting upon the top of a topless throne, far beyond the bounds of time and space; that heavenly unknown place that some crazy poet sung about. And we are asked to believe in, render obedience to and worship this being. The careful thinker says, "I cannot; it is impossible for me to believe in a being that has neither body, parts nor passions, and that is located nowhere; I cannot conceive of him." The elaborate thinker says, "I cannot conceive of any such being, nor can anybody else conceive of him. It is not within the sphere and range of our comprehension." It is simply nothing at all; and in the exercise of his reasoning faculties, he chooses to disbelieve in their dogmas, and is set down by them as an infidel. Yet the true philosopher is not an infidel. He is only infidel to those vague ideas and theories that are in themselves monstrosities. Yet in the absence of true religious teaching, and being taught by the Christian world that the Scriptures do not mean what they say, and must be taken in some mysterious sense, they come to the conclusion that they do not know anything about the true character of the Deity, and it is not their province to teach him, only as they learn to know him in scanning his works. But in scanning his works we learn that he is a Being of order and law, and that all things are governed by law. Whether the minutest atoms that are examined under powerful glasses in the molecular world, that are scrutinized by the aid of the microscope, or whether we study the works of God in the vast unnumbered worlds that are rolling in the midst of the power of God, we find the same order. "All things are governed by law."

If we study physiology or anatomy, we are led to exclaim with the Psalmist of old, "I am fearfully and wonderfully made,' and see a beautiful harmony in all the parts, and a most exquisite design. This is proven by an examination of the various parts of the human form. And every organ adapted to its special use, and for its special pur-

pose, and combining a whole, a grand union — a little kingdom composed of many kingdoms, united and constituting the grand whole, the being we call man, but which in the language of these Scriptures was called Adam—male and female created he them, and called their name Adam, which in the original, in which these Scriptures were written by Moses, signifies "the first man." There was no effort at distinguishing between the one half and the other, and calling one man and the other woman. This was an after distinction, but the explanation of it is—one man, one being, and he called their name Adam. But he created them male and female, for they were one, and he says not unto the woman multiply, and to the man multiply, but he says unto them, multiply and reproduce your species, and replenish the earth. He speaks unto them as belonging together, as constituting one being, and as organized in his image and after his likeness. And the Apostle Paul, treating upon this subject in the same way, says that man was created in the likeness of God, and after the express image of his person. John, the Apostle, in writing the history of Jesus, speaks in the same way; that Jesus was in the likeness of his Father, and express image of his person. And if the revelations that God has made of himself to man, agree and harmonize upon this theory, and if mankind would be more believing, and accept the simple, plain, clear definition of Deity, and description of himself which he has given us, instead of hunting for some great mystery, and seeking to find out God where he is not and as he is not, we all might understand him. There is no great mystery about it; no more mystery about it than there is about ourselves, and our own relationship to our father and mother, and the relationship of our own children to us. That which we see before our eyes, and which we are experiencing from time to time, day to day, and year to year, is an exemplification of Deity.

"What," says one, "do you mean we should understand that Deity consists of man and woman?" Most certainly I do. If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman. Now this is simplifying it down to our understanding, and the great Christian world will be ready to open their mouths and cry, "Blasphemy! Sacriledge!" Open wide their eyes and wide their mouths in the utmost astonishment. What! God a man and woman? The Shakers say he was, and Ann Lee says, "Christ came in the form of a man in the first place, and now comes in the form of a woman," and she was that form.

Then these Christians—they say he has no form, neither body, parts nor passions. One party says he is a man, and the other says he is a woman. I say he is both. How do you know? I only repeat what he says of himself; that he created man in the image of God, male and female created he them, and he called their name Adam, which signifies in Hebrew, the first man. So that the beings we call Adam and Eve were the first man placed here on this earth, and their name was Adam, and they were the express image of God. Now, if anybody is disposed to say that the woman is in the likeness of God and that the man was not, and if vice versa, I say you are both wrong, or else God has not told us the truth.

I sometimes illustrate this matter by taking up a pair of shears, if I have one, but then you all know they are composed of two halves, but they are necessarily parts, one of another, and to perform their work for each other, as designed, they belong together, and neither one of them is fitted for the accomplishment of their works alone. And for this reason says St. Paul, "the man is not without the woman, nor the woman without the man in the Lord." In other words, there can be no God except he is composed of the man and woman united, and there is not in all the eternities that exist, nor ever will be, a God in any other way. I have another description: There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female. Some of those who are disposed to cavil will say, how will you explain the idea of a plurality in the female department? Here opens a subject involving philosophy and the philosophical propagation of our species, and it involves the great principles of virtue, and the laws that govern, or should govern through all eternity the commerce of the sexes; and the more they are scanned in the light of true philosophy and revelation, the more it will be proven that the superior wisdom of Jehovah has ordained that in the higher type of the Godhead, they are not limited in their union of the sexes; I refer to the female principle. On the other hand all the laws governing the commerce of the sexes, and the results flowing from them in the procreation of our species, show that the violation of the laws that God has ordained to govern and control the commerce of the sexes, produces disease, death and deterioration of the human family; deteriorates the vital power and physical strength and longevity, and tends to weaken, lessen and destroy the human race, instead of building up, and sustaining and strengthening; while on the other hand, the strictly confining of a woman to one husband, tends to all that is lovely, to family organization and government, and the classification of human beings in groups, in families and kingdoms, tends to increase the vital powers, endurance and long life; and in every sense accomplishes the great object of creation.

There is a theory put forth by Mr. Darwin, and others, that is the school of modern philosophers, which is termed in late years, the theory of Evolution, that man in our present state upon the earth, is but the sequence and outgrowth of steady advancement from the lowest order of creation, till the present type of man, and that we have advanced step by step from the lowest order of creation till at last man has been formed upon the earth in our present sphere of action; in short, that our great-grandfathers were apes and monkeys. And how much satisfaction these philosophers have in the contemplation of their grandfather monkeys, we are left to conjecture; but such are the theories put forth by some of our modern philosophers. But we find nothing on the earth, or in the earth, nor under the earth, that indicates that any of these monkeys or apes, or any other orders of creation below man have ever accomplished any great exploits. So far as the history of this earth is known, whether written or unwritten, or whether written in volumes of books, whether engraven upon metallic plates, or whether found impressed in rocks, neither geologists, nor any other scientists have ever been able

to show us any great exploits of any of these inferior grades of being to indicate that there was any such vitality in them, as to develop in their future progress, the present order of beings we call man. But if there is any truth in the history given us by Moses this being we call man, is only God in embryo. And Moses tells us that the Creator conversed with this man whom he called Adam, consisting of male and female. He conversed with them, showed himself to them, spoke with them at different times, gave them instructions, gave them his law, visited them repeatedly in their new home, in the place we call the Garden of Eden, the garden that the Lord planted for man—eastward in Eden. And after he was driven out from the face of his Creator, from the Garden, and the vail was drawn between him and his Creator, yet from time to time God was wont to draw aside that vail and show himself, and we not only find that Adam and Eve had frequent intercourse with their Creator and talked with him personally as we talk with our children and they with us; but we find many of Adam's descendants obtained like privileges of seeing their Creator, and speaking with him, receiving instructions from him. Enoch, the seventh from Adam, it was said walked with God, and enjoyed this privilege for three hundred years. From time to time the vail was drawn aside, and whenever he desired, and it was expedient to receive instructions and counsels from his Father and Creator he enjoyed this privilege, and the Father came and showed himself to him and spoke with him. The same may be said of Noah and of Abraham, who conversed with him, and the Scriptures tell us, furthermore, that Abraham killed the fatted calf, and prepared savory meat for a meal, and set before him and he ate with him.

Our Lord and Savior Jesus Christ was born of the Virgin Mary, the Scriptures tell us; and she bare record of it, and there were many witnesses of this fact, and the record teaches us that he was begotten by the power of God, and not of man, and that she had no intercourse with mortal man in the flesh until after she gave birth to the Savior, who is called the Son of God. I will also say that Adam was called the Son of God.

Matthew, in giving the genealogy of Jesus Christ, traces it back from his mother, through the lineage of the fathers, back to David, from David to Abraham, from Abraham to Noah, and Noah to Adam; when he gets back to Adam he says "Which was the Son of God." But Jesus was begotten by the power of and not by mortal in the flesh. And the New Testament tells us that God sent his angel to visit this beautiful Virgin Mary, and to make known unto her that she was chosen of the Lord to be the Mother of Jesus who should be the Savior of this people. And the messenger or the angel sent to her was designed to prepare her mind, her heart and her faith for this great work unto which the Lord had chosen her. And he said unto her, "The Holy Ghost shall come thee, and the power of the Highest shall overshadow thee, and therefore that Holy Thing that shall be born of thee shall be called the Son of God." This Jesus, therefore, partook of this divine nature; he partook also of the human, the mortal, through the mother. And because he had partaken of the human—the mortal through the mother, he became subject unto death, the same as all other mortal beings; for death passed upon our first parents, Adam and Eve, through their partaking of

the fruits of the earth, their systems become infected by it, and the blood formed in their veins, and composed of the elements of the earth, which they partook, and these contain the seeds of dissolution and decay. And this blood, circulating in their veins, which was made up of the fruits of the earth—those things of which they partook—that formed their flesh, and made the deposits that constituted their muscle, and their bones, arteries and nerves, and every part of the body, became mortal and this circulating fluid in their systems produced friction which ultimately wore out the machinery of their organism, and brought it to decay, that it became no longer tenable for their spirits to inhabit, and death ensued; and this was the decree of the Father, "In the day you partake of this fruit, you shall die." But this death was the death of the mortal, and not the immortal. The dissolution of the mortal tabernacle, which was the outer covering of their spirit. As I said, man was created, male and female, and two principles are blended in one; and the man is not without the woman nor the woman without the man in the Lord; and there is no Lord, there is no God in which the two principles are not blended, nor can be; and we may never hope to attain unto the eternal power and the Godhead upon any other principle. Not only so, but this Godhead composing two parts, male and female, is also composed of two elements, spiritual and temporal. Or in other words, two organisms; the one capable of dwelling within the other. The spirit dwelling within the outer tabernacle, answering to the spirit what our clothing answers to this body, as a covering and shield and protection. The spirit is also an element. It is not an immaterial nothing as some imagine. We read about material and immaterial things, and such terms are used by men for the want of more suitable language to correctly represent ideas; but in truth there is no such thing as immaterial substance. Though we are told that God is an immaterial substance, and you read the philosophic descriptions of the Deity by some of these learned divines, and it is all simmered down to an immateriality or nothing at all. But there is no such thing as immaterial substance in the strict sense of the word; and immateriality when rigidly defined is another definition for nothing at all. But we use these terms only comparatively to compare one thing with another, and we say that one thing is material because we can touch it with these hands, and we can handle it with these mortal bodies, we can see it with these mortal eyes, and it is visible to the sight, touch and so on, and hence we call it material; and what is not visible to these natural eyes, and what these coarse hands cannot feel, we call that immaterial or intangible; but these are only comparative terms.

If the vail were drawn aside, and we could see the spirits of those that once have lived here in the flesh, and that have passed behind the vail, or have been separated from their tabernacles, and now exist in the spirit world, if the vail was drawn aside and we could see them, if this second sight, this spiritual sight was enjoyed by us, that we could look through the eyes of our spirits instead of through the eyes of our earthly tabernacles, and could see these spirits and converse with them, we should find we could talk with them, and we would not talk through the organs of speech either. We could talk through other organs.

This tabernacle may be upon the couch, the eyes elosed, and all the sensibilities of the tabernacle suspended for the time being, and yet the organism of life may be kept up by the circulation of the blood, and the motion of the heart, the machinery of our organism may be kept in motion, and for the time being, kept from decay and dissolution, while the spirit is conversing with spirits. This some call a trance. In the scriptures, and other places it is called a vision. It is simply the spirit within us enjoying a higher privilege of conversing with spirits, seeing spiritual things and conversing with spirits or immortal beings; but they neither converse through these organs of speech, nor see through these natural eyes, but they see through the eyes of their spirit, and converse with the organs of speech that belong to the spirit, and if the spirits of men did not possess the faculties and power of communication, and conversing and carrying on conversation with each other before they came into this tabernacle they never would speak in this tabernacle. This is only an art; this art of speech—this power of sight—of hearing. Speech is not something peculiar to the tabernacle and belonging to this tabernacle. It belongs to the spirit, and the spirit teaches the tabernacle; and the spirit makes use of the tabernacle. When once it finds itself embodied in this tabernacle, it begins to use the fingers and hands of the tabernacle, and makes these its servants. The moment it is separated this tabernacle lies senseless. It has mouth and teeth and tongue and organs of speech, but it cannot use them. It has eyes, but it cannot see. It has ears but it cannot hear, and it has no power of using these organs. It cannot set itself in motion, it cannot keep itself in motion; it is the spirit that does all this. And when the spirit is separated from the tabernacle it still retains the power of seeing, hearing, feeling, tasting, smelling and conversing; but the tabernacle loses all these powers, the moment the spirit takes its departure.

Now what is this spirit? Is it an immaterial substance? No? As I said before, that is only another definition of nothing at all. It is a being precisely as we are seen here to-day; and if you ask, "How does brother Snow's spirit look when it is disembodied?" Why, you just look at me now, and you can answer the question. How does the spirit of my wife look? Why, just look at her and see. And if we were both disembodied at the same instant, we should scarcely know that we were changed any more than we would if we both started out of the door at the same instant and found ourselves outside, looking at each other, and do not see very much difference between us than what there was when we were both inside the house. Whether inside or out of it, we are the same beings. Conversing together? Yes. looking at each other? Yes. The same features exactly. Our tabernacles are formed for our spirits, yes, expressly for our spirits. But why were they not all made alike? Why were they not all made just six feet high? and why were they not all, in every respect, all the same length; limbs, likeness, the same; the same length of an arm? You may just as well ask the tailor, "Why do you make different sized coats and pants?" And say to the milliner also, "Why do you make different sizes of dresses and other garments?" And their answer is, because I have so many different persons to fit, and I make

the garment to fit the person. And that is the answer concerning the tabernacles. They are made to fit the spirits. I say, therefore, that God not only includes within himself the male and female principle, the same as man does, but it also includes the two elements which we call spirit and tabernacle, and these are only comparative terms. to illustrate in a crude way the idea of the two principles, the spirit being of finer material, possessing greater intelligence, more fully developed, and organized for greater and more glorious works.

Now touching the doctrine of mortality and immortality. Says one, "What is mortal and what is immortal?" These are only comparative terms, again; the same as we use temporal and eternal. Time means temporal—short lived. Immortal means that which reaches forward into eternity? And what is eternity? Why it is another term which we use—a comparative term to measure time, and we say time and eternity. And then the scriptures use other terms, eternities, and from eternity to eternity; while these are only so many definitions, or divisions of duration. But the scriptures tell us that time only is measured to man, that is to say, time as a term is used in reference to the short period belonging to mortality, while eternity is used in the measure of the time of the Gods, from one period to another, and the vastness of eternity none can comprehend. It is illustrated by Abraham, by the figure of a ring. He marks a round ring to give an illustration of his views of eternity. You may start anywhere on that ring and undertake to find the end, and you cannot, for it has none. You may have a starting point any place on the ring, but you cannot have any stopping place, and so the Scriptures in another place, more expressly use the term, that the course of God is an eternal round, and therefore it is called eternity. But this course of God being "one eternal round," is marvelous in our eyes, and who can comprehend it? But we see, yes, we see right before us to-day, his image, man—male and female.

The first pair placed here was on a farm he had prepared for them; an earth he had organized for them, and where he gave them dominion as gods over it, as rulers over the earth and all things therein. Lucifer, who fell from heaven, when these evil spirits we read of rebelled against God the Father, and his angels that fell with him, set about the opposition of this earth and to wrest the dominion from Adam, and he has been trying it ever since, from the beginning till the present, to wrest the dominion of this earth from Adam and his posterity, and the only means by which he expects or hopes to accomplish it is, in short, to take possession of the tabernacles of Adam, which means a man and his wife—male and female, whom he called Adam, and rule the earth, and make the earth and the fullness thereof his servants. He has sought to do this, but he will not accomplish that evil design, for the Father has provided a way of thwarting him. The Savior will displace him. The name of Jesus has power over all these evil spirits, Lucifer and all the hosts of hell who are cast down to the earth, and have set up their abode in the tabernacles of men, and in many instances they have succeeded. They do not altogether get possession of the tabernacles of men, only in isolated cases. There are cases in which it seems that these spirits so far control the taber-

nacles of men as to find the natural spirit that owns these tabernacles and suspend the operations of their functions, and usurp the control of the functions of the body, and make these organs of speech speak the language of devils, and make these tabernacles perform the wicked works of the evil one; while the spirit that owns, and should control this tabernacle, is bound, as it were, hand and foot; and where these powers and functions are thus suspended in these isolated cases, we call them maniacs, because their natural powers are suspended, and they are under the dominion of devils. But others, and this embraces all of us, are more or less influenced by evil spirits, that prompt and lead to passions, and the lusts of the flesh; and to do many things in violation of the true laws of life and health, and of peace and glory and exaltation, and these evils to which we are prompted through the influence of these spirits are designed, little by little, to bring us into bondage, to sin and death, and to him who has the power of death, which is the devil.

Now the term devil we use also as a term representing a power that is at the head of the rebellion against God our Father. A power that stands at the head of that organized rebellion. A power that governs all evil spirits. He is called in the Scriptures that old Serpent, the devil, and Satan, and Lucifer, and a variety of names. These are applied to him, and all representing the chief power over that organized rebellion, that governs and controls these evil spirits, and that power holds the power of death over mortality, and over man in the flesh. And why and how do they obtain that power? I have said by influencing the parents in the first place, and then by influencing their posterity after them, and violating the laws of their being, and thereby subjecting themselves to dissolution and death. The form of this organism does not necessarily imply dissolution and death. It is only the materials that enter into it that implies this, and that brings it about. The seeds of dissolution and decay are planted here, as I said, through the influence of this evil one leading us to violate the laws of our being, and which brings death in its train. The Father, in his economy, has foreseen this, and has provided a way of escape, provided a deliverance. He has provided the resurrection, a period when the spirits which are unclothed in death when the natural death comes, and which is the separation of the spirit from the tabernacle, when this natural death comes which unclothes this spirit and leaves it in its native state unclothed, he has appointed a time when it shall be clothed upon the second time, and then in immortality, with tabernacles incorruptible, undefiled, that fadeth not away. And this is the second clothing; this is immortal. This incorruptible is free from the coarser elements that enter into these mortal tabernacles, and free from these seeds of dissolution and decay, and those things that wear out, and destroy this tabernacle, that perish with their using. Herein then is life. We eat and drink and live, and yet that very eating and drinking destroys us. We partake of the fruits and elements of the earth, and that build up these mortal tabernacles, and when they have been built up to a certain stage, the very process by which we build them up destroys them again, and they perish with the using. They are worn out in the objects for which they are created. Just like our clothing, boots, and shoes, and hats, do they perish with

their using. Not so with the immortal; the spirit is clothed upon with the immortal tabernacle. Is it like the mortal? Yes; and yet unlike, like so far as the form is concerned; the form and organism constituted to the spirit, and to the labor which has to be performed throughout eternity; but not composed of perishable materials. That immortal tabernacle, that incorruptible, will have no blood circulating in its veins. That is free from the gross elements of this earth, from the fruits of this earth, from the grains and vegetables of this earth.

We have a sample of this immortal in our Lord Jesus Christ. He was raised from the dead after he had lain in the tomb for three days. We are told in the Scriptures that he was quickened by the power of the Father, who raised him from the dead; and he looked as he did when he perished, his features were the same. He showed himself to his disciples after his resurrection, on numerous occasions. First, he showed himself to Mary, near the tomb where he was raised. When Mary came to the tomb at early dawn, she saw two angels by the tomb, and they said unto her, "whom seek ye?" (of course they knew whom she sought, but they spoke to draw her out,) and she, supposing them to be the guards, in the grey dawn of the morning looked in the door of the tomb, and saw he was gone. There was the winding sheet, and the napkin that had been about his head neatly folded and laid down, but no Jesus was there, and in her disappointment and grief, she turned to go away, and saw two men which were supposed to be the guards, and said, "If you have borne him hence, tell me I pray you where you have lain him." They replied, "Jesus has risen; as he said unto you when he was living; go and tell his disciples that he is risen" and as she turned to go away Jesus was by her. She met him, saw that he looked just as he did when he died, and she recognized him instantly. And as she made the motion towards him, as if she would seize him by his feet and worship him; says he, "Touch me not, I have not yet ascended to my Father, I have just risen, I must go and report myself to my Father, and then I will come and visit you, but you cannot touch me yet. But go and tell my disciples I go before them into Galilee, as I promised them, and I will go to my Father." After a little he showed himself to his disciples. He appeared to two of them the same afternoon, as they were journeying out of the village, a few miles out of the city, talking and conversing with them by the way side, and discovered himself to them in the act of breaking bread. Then he departed from them. The next time he appeared unto eleven of the disciples as they were gathered together in a room, and instructed them. But Thomas called Didymus was not present, and when these told him that they had seen the Lord he could not believe it, he says, "I must not only see him myself before I believe, but I must feel the prints of his wounds, where the nails were driven through his hands and feet, thrust my hands in his side, and feel the hole that was made by the spear when the soldiers thrust it into his side, and drew out his heart's blood. Unless I can do this I will not believe." So the next time the disciples were together, and Thomas was with them, Jesus came into their midst and showed himself to them again, and the first thing he said was, "Thomas, come here, stick your fingers in the holes in my hands, thrust your hands into my side, feel

the wound as it was made by the spear in my side, feel the print of the nails in my hands and feet, and doubt not but be believing." Not a word had been said, but Jesus heard his words, and knew the thoughts of his heart, and it took him unexpectedly. Now come, come said he, "Now apply the test you demand. Feel the print of the nails in my hands and feet, and thrust your hands into my side, and doubt not but be believing." Thomas saw that the thoughts of his heart were known and heard, and the words of his mouth were known and read, and he at once exclaimed, "Lord! It is enough. Well, says Jesus, "Thomas, you believe now that you have seen, but blessed are those who shall believe and have not seen.

I know there is a great many think that they must show their great strength of mind by doing as Thomas did, and swear that they won't believe anything till they see it; but Jesus says, "Thomas, you believe now you have seen, but blessed are those who believe and have not seen."

Now, the first time Jesus appeared to his disciples they thought it was a spirit that had appeared to them, and to show them that he had his tabernacle with him, he says, Bring me something to eat, and I will prove to you that there is something more than spirit in me, "What have you to eat?" And they answered, "we have got some fish here and some honey." "Bring me some fish and honey comb." And he took some of the fish and some honey and eat it before them. Now, says he, "be believing; the spirit has not flesh and bones as ye see me have."

Here was an immortal being raised from the dead. In what did that tabernacle differ from the mortal tabernacle? Was there a change wrought upon it? Had it the same eyes in its sockets, same tongue in its head, same hands and feet, with the same holes made by driving the nails through them, the same hole made in its side by the spear that was run into it? Says he, "spirit has not flesh and bones as you see me have," and he used the same teeth, the same organs, and eat before them, and showed them that there was his tabernacle. Then wherein did he differ from the mortal tabernacle? I answer, the blood was spilled, and that the purpose of the Father might be accomplished, he caused the soldiers to run the spear into his vitals that they might draw out the last drop of his heart's blood. And when he was raised from the dead he was quickened by the spirit, by the spirit and power of the Father, and the life that was in him was not the life infused by the circulation of the blood, it was not that that kept the machinery of this organism in motion, it was the element called spirit. And this is the essential difference between the mortal and immortal.

As I said, a union of two principles—the refined element that is organized into spirit, and the grosser element we call tabernacle, organized as an outer clothing, the two united and blended together, and the two principles, male and female, united. And for what purpose? Why, we see here, for the purpose of procreation; for the purpose of endless increase, and the building up, and enlarging, and extending the kingdoms and dominions of eternity. Else why are all these vast creations, the shining orbs, that indicate to feeble man on this lower earth the existence of these glorified worlds! Why all this if there were not the works of the Gods of eternity going on, and that continually? And the need and extent thereof, none can

tell; and to use the language of Enoch, the seventh from Adam, said he, "If the particles of this earth were numbered, and millions of earths like this, it would scarcely be a beginning to the number of thy creations, and thy hand is over them all." And this is the object we worship. And, notwithstanding the Apostle Paul says, "There are Lords many and Gods many, yet" said he, "unto us there is but one God, even the Father of our Lord Jesus Christ," and that is enough for us. And we may say to every child, though there are fathers many and mothers many, but to you there is but one, and that is enough, that is enough for you. Honor your father and your mother, and let your father and mother honor their father and mother, and this is the chain of the Priesthood, and power let down from the eternities to man on the earth. And may God enable us to grow in this chain, and climb higher and higher, onward and upward, and work ourselves up to the eternal power and godhead. I repeat to you what the Apostle Paul said to the Ephesians, in his epistle to them; says he, "Brethren, let the same mind be in you that was in Christ Jesus, who, when he found himself in the form of God, thought it not robbery to be equal with him." But, says the narrow-minded bigot sectarian, What blasphemy! for man, in the form of God, to aspire to be equal with him! That is precicely the exhortation of St. Paul to his former-day Saints. Shall we continue in the estimation of Jesus for applying the same truth to us, or using the same exhortation that Paul did to his brethren? And St. Paul understood what he declared, and he wished to instil this same faith and feeling in numbers of his brethren, and cherish the same feeling, hope and aspiration, and labor and aspire to rise up and become one with God, because, says he, "You are his image, and you are his." Why? We may aspire to be equal with him, and that is not robbery. Yes, Jesus, who found himself in the form of God, thought it not robbery to become equal with him. How can that be? I ask if any son robs his father if he grows up to become equal with him; attains to all the perfections of his father; attains to all knowledge, all wisdom, all understanding, all power, and performs as great works as his father performed? Did he rob his father of anything? Has his father lost anything because the son has attained to the same greatness, glory and perfection? No! The Scriptures tells us that God, in bestowing blessings, loses nothing. In giving it does not impoverish him, and in withholding it does not enrich him. He can impart light, truth, knowledge, power, wisdom, understanding, ability, lift up and exalt his creatures, and make them like unto himself, and instead of losing anything he is greatly enriching himself. He is enlarging and extending his dominions, he is multiplying his kingdoms, and his offsprings, over which he is extending his benign influence, and blessings, and glory, and honor, for ever and ever. Then, says the Apostle Paul, Why your narrow-mindedness, Let the same mind be in you that was in Christ, who, finding himself in the form of God, thought it not robbery to become equal with him, growing up unto Christ, our living head, and that is the object of the organization of the Priesthood on the earth, and the classification, and organization of the Church of Christ upon the earth. It is not to exclude and send down to damnation, to hell, everybody that does not subscribe to our ideas and beliefs in an instant, nor in a day, week, month, nor a year, nor in this

short life time; but it is to gather out men and women, and locate and organize them, and classify them together, and instruct them, and lead them on and inspire them with faith, and build them up, and teach them the laws of life and health, and lift them up that they may exercise faith, and lay hold upon the promises of God and climb up upon this chain that is laid down from the Gods of eternity to their children on earth. Climbing by this chain till they are built up in Christ, our living head, and become one with Christ Jesus, for, says the Apostle Paul, We are heirs of God and joint heirs with Jesus Christ.

Now, again, that same Paul says, in the same epistle to the Ephesians, that Christ set in his Church first Apostles, secondly Prophets, and thirdly Evangelists, Pastors, and Teachers, and gifts and healings. All these hath he placed in his Church for the perfecting of the Saints, and for the work of the ministry, and for the perfecting of his people, that they may grow up unto Christ, our living head, and all the parts being fitly joined together may become perfect in him. Here are the objects of this organization of this Priesthood, and the ordinances thereof, and the power of godliness, that is made manifest unto man in the flesh, and through it to urge them on, faster, further and further, until they shall attain to this fullness of eternal power and the Godhead. And that we may not lose sight of this high calling of God in Christ Jesus, which has come down unto us, and that we may not turn back to the beggarly elements of the world, but cast away the lusts of the flesh, and the pride of life, and all the vanities and follies of this mortal state, and learn to appreciate our true position, and our high and holy calling, and labor to perfect ourselves through the Gospel, and in obedience to his ordinances, till we shall become heirs of God and joint heirs with Christ, rising up to the eternal power and Godhead and the perfection that is in him, is my prayer, through Jesus Christ our Lord, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY AFTERNOON. ———, 1878.

(Reported by Geo. F. Gibbs.)

GOD IS LIGHT — GOD OUR FATHER — GOD A PERSONAGE — THE HOLY GHOST—THE EARTH AS PART OF THE UNIVERSE — THE PURPOSE OF EXPERIENCE—THE RESURRECTION—ZION TAKEN FROM EACH OF THE CREATIONS—SPIRITUAL FACULTIES.

These words are found in the 5th verse of the 1st Epistle of John: "God is light, and in him is no darkness at all."

Inasmuch as God is represented to be a being full of truth, full of knowledge and intelligence, having almighty power, we would naturally suppose that he was also a God of light, that is full of the principle of light; and that there is nothing too deep for him to understand, or too great for his understanding to comprehend or reach. He being full of light, there can be no darkness in him. Indeed, he is spoken of by James as the "Father of lights." In other words, his offspring, his children, his sons and daughters, partake of a portion of that light which dwells in the Father; the same as our children, born unto us, partake, in some respects, of the light and intelligence which dwells in their parents. All creatures that we are acquainted with, that have life, and being, and power to move upon the earth, have a degree of light, a degree of understanding, and that light or understanding is meted out to them, according to the decree of heaven, and according to the condition in which they are placed, to fill the object of their creation.

The Lord does not intrust a fullness of light to any of his creatures in this world, not even his own sons and daughters have this privilege, while in this mortal state of existence. It seems to be in accordance with the great purpose of Jehovah, to place his own children here in this creation and impart to them a very small degree of light and truth. They are required to improve upon this degree of light, adding thereunto understanding, knowledge and truth. Some, in reflecting upon this subject, might ask the questions, "If the Lord is an almighty being, possessing all power, and is full of intelligence, knowledge and truth, and if we are his children, why did he not impart unto us the fullness of this light in the beginning of our existence in this world? why should he give us little by little? why are we not born with an understanding of all things past, all things present, and all things to come?" To my mind these questions are easily answered. The Lord designed, in placing his children here upon this creation, that they should not only

attain to great knowledge, and understanding, and wisdom, but that they should show themselves approved in every sphere in which they might be placed. Where little is given, but little will be required. And having determined in his own purpose and mind that they should be agents to themselves, he designed to try them in their agency, with a small degree of light and truth at first, to see how they would act in relation to the degree of intelligence given; in other words, to see whether they would make a good use of the same, exercising their agency in doing that which is right, cleaving to that which is good, and resisting evil of every kind. And then having been found worthy he would impart a greater degree of light, and impart to them greater knowledge concerning himself, and his purposes, and his ways, and the works of his hands. If we were created with a fullness of knowledge, it would be very difficult for us to conceive how it could be possible, to use this agency properly before the Lord. It is true we would be placed in possession of a vast amount of information concerning the past present and future, but being agents to ourselves we might, peradventure, use this knowledge in a manner to do great injury. Therefore the Lord determined that we should only be intrusted with a little information, and with an agency to use it according to his mind and will.

We are the sons and daughters of God, just as much so as the children, present this afternoon, are the sons and daughters of their parents, and in the same light, that we are the children of our earthly parents, so are the children of men the offspring of the Almighty. He is our Father in the full sense of the word, and we were begotten by him, and born to him, not in this probation, but in the world prior to the existence of this one—in our former or first estate. There we were born, there we were begotten, there we received a spiritual existence in the image of God; we were then without flesh, without bones, without the organization we now are in possession of. When I speak of a spiritual existence, do not misunderstand me, I do not mean the kind of existence spoken of in the writings of many theologians in which the spirits of men are represented as occupying no space, and as having no relation to duration or time. Such an existence is inconceivable; it is absurd in its very nature, to suppose that there can be any existence, either in an immortal form, or in the present form of body and spirit, as persons occupying no space; it is one of the greatest absurdities ever invented by intelligent beings. Yet this is incorporated in the articles of faith of some of the Christian societies and especially in their theological writings. They try to make spiritual existence as mysterious as they possibly can, and often declare our Father and God to be a person, and yet, according to their articles of faith, he is said to be without body, parts or passions, as though we could comprehend the existence of something without a body or parts.

Some of you, my hearers, may be surprised, especially the rising generation growing up in these valleys, when I tell you that there are millions of Christians (so called), who believe that God occupies no space, that is, as a body, and yet is a person. You read the 39 Articles of the Church of England, if you doubt what I say, and you will there find it just so; also the Articles of the Methodists, which are more or less copied from those of the Church of England. In the Methodist discipline it reads: We believe in one

God, consisting of three persons, without body, without parts, without passions.

In reading these things when a boy, and not having reflected much, I thought, of course, it was one of the mysteries which we were not permitted to understand. I did not then perceive the absurdity of the idea, incorporated as one of the articles of faith of a great and numerous religious body. But after I grew up to manhood, and reflected upon these things, and began to try to grasp in my mind and comprehend, in some measure, a being consisting of two other beings beside himself, and yet having no body, I could not do it. It was a contradiction in my mind, something that did not look consistent; and especially when they, in order to make the thing so plain, in their estimation, that nobody might misunderstand them, declare that he has no parts. Consequently he does not occupy any portion of finite or infinite space. However minutely we may divide a cubic inch of space, though separated into millions of parts, yet every one of these minute portions are parts of the cubic inch; and when you speak about that which has no parts, then you come to the representation of nothing; then you come to the modern Christian God, as represented in their discipline, and in their articles of faith. I have ofttimes wondered how it is, that there are so many who believe in these absurd ideas; men of intelligence, men that would scorn to believe such principles connected with natural philosophy, and with the sciences of the day, yet so mistaken in their minds, and so infatuated by false religions, as to conceive of the existence of a being that has no parts.

Now let me say something about that being, the subject of our text. "God is light, and in him is no darkness at all." Does he exist as a person? Yes. Has he a Son called his Only Begotten? Yes. Did his Son have a body? Yes. We have, this afternoon been celebrating the Lord's Supper, and commemorating his broken body, that was crucified for us. Had he parts? Yes, and those parts occupied space just the same as all the children of men? Yes. Was he about the common height of men? Yes. Had he dimensions? Yes, a body and parts. And yet we are really told that God consists of three persons without body or parts. Is Jesus one of these three persons? They will tell you so, and that these three have one body. How did the Jews crucify him when he had nothing to crucify? Please do not blame me for speaking of these absurdities. But what says the Scriptures in regard to these matters. Paul, in speaking of Jesus, says, he was "the brightness of his (Father's) glory, and the express image of his person." The martyr Stephen, in his last dying testimony said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." How many persons did Stephen see? Two; and the Son was standing on the right hand of the Father. Then we have testimony to show that the Father has a right hand, and it would, therefore, be fair to infer that he has a left hand also. But let me refer you back to a very early period just before, and immediately after man first appeared on our earth; among other things that are said of him, you will find these words: "And God said, Let us make man in our image, after our likeness." And then it says, "So God created man in his own image, in the image of God created he him." Hence, whenever

we have had any account given us of heavenly beings appearing to man on the earth, they have always come in the form of man. For instance, the Lord and two other heavenly personages appeared to Abraham, who besought them to tarry until something could be prepared for them to eat; and we are told that "a calf, tender and good," was killed and dressed, and cakes also were prepared, which, together with butter and milk, constituted the meal, and that they did eat. Can you conceive of a more ridiculous idea than for a person without body or parts to sit down to a meal and eat? You may say, these were angels; but you will find by reading the whole of this chapter that I have quoted from, namely: the 8th of Genesis, that after the repast, they proceeded on their way towards Sodom, accompanied by Abraham, and that two of the persons went ahead leaving the Lord himself in conversation with Abraham, both of them in the same human form.

Again, we are informed that seventy of the Elders of Israel, at a certain time, went up into Mount Sinai, where "they saw the God of Israel;" and they describe his person, and also the appearance of the ground upon which he stood. Jacob also tells us that he saw God face to face; and we have many declarations made by many of the ancient Prophets to the effect that they saw him. Isaiah speaks of having seen him, and says that his train filled the Temple; he was accompanied by a numerous host of heavenly beings.

In all of the references, the Lord appears as a man, they saw him as a man, and those who saw him describe him as a man, as having a head, eyes, ears, mouth, etc., in common with the human family, his children. The difference, however, between man and God does, not consist so much in the personal form, as in the vast, immeasurable amount of knowledge and information in possession of the Father, while we, his offspring, have but little, a very limited amount, comparatively the same as our little children: they have power to move their limbs, and that information apparently is all that they have; their minds are much limited, indeed, and they have to learn by actual experience. They at first learn something that concerns them; they have to learn the nature of their sight, and that is not correct at first, but by experience they learn to compare things, and also find the distances of things. For instance, a little child taken to the door and seeing the moon shining in the heavens, puts forth its little hand to reach that luminary; it does not know the distance of objects, until it learns by experience. And hence it seems we have heen placed in the first conditions of knowledge, and we have to cultivate this knowledge by degrees —from one degree to another, until we arrive to manhood and womanhood; and some continue to cultivate knowledge and information until they become old and gray-headed. But some learn much faster than others, from either natural advantages, or those of method. But there is a certain school far superior to any schools established among men. It is this. The Lord has taught us that if we, his children, will only repent of our sins—when I speak of repentance, I mean a reformation, a putting away of sin; when we do this with all our hearts, and are immersed in water for remission of our sins, we have the promise that the Holy Ghost shall be given to us. This is a blessing that the natural man is not acquainted with; but when he becomes a spiritual

man, so far as learning is concerned, he comes in possession of a power he never knew before to any great extent; in other words, he is baptized with the Holy Ghost. What does this do for the education of the children of men? Far more than our academies do. Our children have, by hard study, year after year, to acquire their learning in these human institutions; hard thinking is necessary, reasoning, gaining little by little, and it frequently requires many years of close application to become what is termed a learned man—a man that understands the sciences, that has worked his way through the various departments of mathematics, and perhaps geology, and mineralogy, and all the sciences, such as are usually taught in universities. But the man filled with the Holy Ghost has got the advantage of students who graduate at our univerities. Why? Because he can learn more in ten minutes, in regard to many things, than another, not so favored, can in all his life. Indeed, he can learn some things by the operations of the Holy Ghost, which no natural man or woman could learn, however gifted they may be. You may inquire where they could learn these things? I answer, by the revelations of the Holy Ghost, which brings to light many things that are past, and shows things that are in the future. The Lord is just as able to show one of his pupils, who will take the necessary steps to be taught, what will take place a year, or ten years, or a hundred, or a thousand or more years hence, as the principals in our universities are to teach persons concerning things present. God is not confined to the present, or to things immediately concerning his pupils, or those who may enter into the university he has prepared, but he opens the past and future to the minds of men, just as Jesus promised his disciples, when he was about to leave them. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; and he will show you things to come."

Supposing then that the children of God, who are counted worthy to be in possession of the Holy Spirit, should comply with all his commandments, and become revelators, and supposing they should inquire about the condition and formation of the earth, when the Lord rolled it into existence, also about the changes that have come upon it, how easy it would be for the Lord to show them, in a moment, almost in the twinkling of an eye, all about it, giving the whole history of its condition, before and when it was first formed. Geologists may study, year after year, all the best works they can obtain, concerning the geological phenomena of our globe; they may speculate and say, the earth is several millions of years old, founding their speculations upon geological appearances; they may say, that it must have passed through successive changes for millions of years. But after all, what do they really know? They may have a very imperfect idea in relation to the surface of the earth; but they do not know anything about the depths, underneath this superficial stratum—the great interior; they have only a faint idea of certain very limited localities—a few surface scratches, and almost infinitessimal in thickness. From these uncertain data they have drawn their conclusions concerning the age of the earth.

Supposing persons, under the influence of the Spirit of the living God, should behold how many of these changes have been brought about, and how great revolutions have taken place, since the earth was last organ-

ized out of pre-existent and eternal materials; supposing they should behold the solid earth gradually emerging from its watery envelope, and becoming one land, the waters gathered together into one place—not into two places, not into different oceans, seas and lakes, but into one place, leaving the dry land in one place. Supposing they should still further see by the power of the Holy Ghost, this dry land, after a few thousand years, separate into great continents, not by long gradual phenomena, in the nature of geological periods, but by the immediate power of the great Creator; supposing again, that the ocean should change from its location, and land, in many places, should be brought to light. Supposing again, that they should behold in vision, mountains sink, forming deep valleys, and valleys rise up, forming high mountains. Supposing again, that they were to see many parts of these continents sink, and lakes appear in the sunken portions; and supposing too, they were to behold great and important changes, at different times, wrought upon the dry land, and upon the parts called ocean, changing places by degrees.

Now, a geologist would say that all these things, and all these revolutions were brought about by gradual and slow changes; whereas the man of God, being taught by the Holy Ghost, would say that these things were accomplished in a comparatively short period of time. Which of the two would be most correct, the man who speculates from the little he can find out from the surface examination of our little globe, or the man who, by the power of the living God, penetrates in vision, into the depths of the earth, and also beholds those various revolutions which have taken place upon the surface of the earth?

Then again, when it comes to astronomical phenomena, we are taught that there are very slow climatic changes taking place, which occupy very long periods, during which, the northern and southern hemispheres of our globe, are alternately affected with extremes of heat and cold. It is true, there are causes of an astronomical character, which, if permitted to act through immense periods, would necessarily produce alternate extremes of temperature in the two polar hemispheres. It is also true, that differences of temperature in the two hemispheres, would necessarily diminish the polar ice in one, and increase it in the other; thus there would necessarily result a continued change of sea level—a change in the earth's center of gravity—a rising of the ocean in the colder hemisphere, a corresponding retirement of the ocean in the warmer, giving rise to glacial and inter-glacial periods of great length.

But all these great phenomena could also be brought about, in a few thousand years, by simply and alternately changing the angle between the planes of the earth's orbit and the equator. He who formed the universe holds the regulating key in his own hand. By his almighty power it was organized; by his law it is governed; by his good will and pleasure it passes through great changes; by his decree it will pass away and be renewed. Which gives the most information, that which comes from God, direct by the power of his Spirit—revelation from heaven,—or that which comes from mere speculation, based upon some uncertain data, that may be correct, and that may not be correct? I would say, give me the privilege of being taught from on high, give me the privilege of being taught by

that being who knows and comprehends everything pertaining to this creation, and knows the changes that it has undergone, and how long the earth has continued in its present condition, or nearly in its present condition.

We infer from this good book, called King James' translation of the Bible, that a few thousand years ago the earth was formed. And many have supposed that it was then formed out of nothing. I need hardly say to this congregation, that no such nonsense can be found in the Scriptures; but in the creeds of men, may be found this idea set forth, that God created all things from nothing. Now, how do the founders of these creeds, as well as those who believe in them, know that he did such a thing? Have they any revelation, from the first chapter of Genesis to the end of the revelations of St. John, which states or intimates that the Lord made the earth out of nothing? Not one. This is the addition of man; this is a tradition formed by uninspired articles of faith and discipline to govern people in their religious ideas; whereas the word of God says nothing of the kind. The materials out of which this earth was formed, are just as eternal as the materials of the glorious personage of the Lord himself. Now, he consists of a body and parts, and not only of parts but passions. He has the passion of love, so much so that he is called a God of love: hence this nonsense about God having no parts nor passions is among the inventions of human wisdom. This being, when he formed the earth, did not form it out of something that had no existence, but he formed it out of materials that had an existence from all eternity: they never had a beginning, neither will one particle of substance now in existence ever have an end. There are just as many particles now as there were at any previous period of duration, and will be while eternity lasts. Substance had no beginning; to say that laws had no beginning would be another thing; some laws might have been eternal, while others might have had a lawgiver. But the earth was formed out of eternal materials, and it was made to be inhabited and God peopled it with creatures of his own formation.

There have been many people in this world so limited in their information and knowledge, in consequence of tradition and false creeds, and catechisms, that they really believe that our earth is the only creation that exists on which inhabitants dwell, that the stars were made to shine for the benefit of our earth, that the sun and moon were made especially for us, and that the earth is the great central standard, and that all things were made for its benefit. But I am happy to say, that these ideas are fast getting out of date, and that people are beginning to learn that God is not so limited in his power as to confine himself to a creation so little and insignificant as that of our earth. There is an infinitude of space, boundless in every direction. In other words, when I say boundless, I mean that it is impossible for us to limit any bounds to that space. Has this space materials existing in it? Yes. (So far as our telescopes are able to penetrate, and some of them go very far indeed.) You take Lord Ross' six foot reflector, and point it towards yonder heavens, and you find new systems, new universes, as it were, revealed. What are these worlds? They are mighty globes. To say they are like our globe would not be correct; for if they were only little specks like our little earth, they

could not be seen. But they are mighty suns, like our sun in yonder firmament. Our sun is over twelve hundred thousand times larger than our earth; and those distant bodies that are seen—some of them by the naked eye, and others by the aid of powerful glasses, are worlds of great magnitude. For what purposes were all these mighty worlds framed? What object had the Lord in view in their creation? Was it to satisfy a few individuals that should dwell upon this little earth that the Lord made them to twinkle in yonder heavens, to shine by night? Was that the main object that he had in view? No; he had a greater and more glorious object than that. He has created worlds without number, that is they cannot be numbered by us; millions on millions have been discovered by the aid of glasses, but those are only a beginning of the immensity of the worlds in existence; and he has made them to be inhabited by his own offspring, or own children, his own sons and daughters, intelligent beings designed to be brought up and eventually to be made like him. You know our children become like their parents in many respects; and you know, too, that it is the hope of all parents that their children, if they live, and are properly educated and trained, will grow up to be good men and women, and that they will possess the same intelligence, if not more, than their parents. And we also see other kinds of beings brought forth in the likeness of their parents; the lion begets a lion, not a lamb; and so with every species of beings that exist, each begets his own likeness. And why not we, the masterpiece of the creations of our Father, grow up unto all that fullness of eternal knowledge and truth which he himself possesses. If he is full of light, and in him there is no darkness at all, why not his children, if they be educated and taught properly, and prove themselves acceptable and worthy before him, be brought up, in due time, and be made like him, on the same principle that all other things beget their like. It is true, we are now fallen beings, we have departed from our Father, we have transgressed his holy laws, we have been thrown into unhappy circumstances, in consequence of the transgression of our first parents, in the Garden of Eden, and hence, darkness reigns over this little creation, and has taken possession of mankind; but as they were immortal when placed in the garden, and death had no power over them, so must their offspring (if they were permitted to have any) have been immortal and not subject to death. But by the fall, death came; by sin and transgression men became subject to death, and consequently this world of ours became a fallen world. Our first parents were in the immediate presence of God, their Father; they could behold him and converse with him face to face, before the transgression. But how changed everything became! they were not only cast out of the garden, but out of the presence of their Creator and God; cast out from the presence of celestial beings—cast out into a world of darkness, there to learn by sad experience many lessons, which we, perhaps, never could have learned, had we still continued to dwell in our former condition.

Now this, no doubt, has been done in wisdom. When we occupied our first estate, dwelling in the presence of the Father, before this world was created, we were without bodies of flesh and bones, but possessing parts and passions then as much as we do now; we were there as intelligent spirits, in our present form and shape,

but although we had no bodies of flesh and bones, that spiritual substance of which our spirits were formed had a form, and that form was after the likeness and image of God, the Father. But if we had continued to dwell there for innumberable millions of years, we never could have learned, in that state of existence, many things that we are being taught in this fallen world. We might have seen other worlds formed: we might have had some idea, perhaps, of their condition and of their misery and wretchedness, and we might have had some idea of the awful calamities that happened to the bodies of other fallen creations; but then there are many things that intelligent beings cannot learn without experiencing the same. For instance, we can learn a great many things by our reflective powers, without the aid of natural senses; we might, by reason alone, find out some obtruse problems of mathematics; we might, by reason, too, comprehend more or less of the revolutions and mechanism of our celestial system; we might, by a pure process of reason, find out all the principles of geometry, and the differential and integral calculus and many other principles of mathematics. But there are some things we might never find out by the process of reason. For instance: suppose we were created in the celestial world without a knowledge of that which we term pain, could we learn to sense it by seeing others suffer? No, no more than a person born in a dungeon and kept there until he reached the years of manhood, without the least gleam of light, could, while in that condition, be instructed about the principle of light. Why could he not be instructed? Because it is something he never has experienced. You tell him that light produces beautiful colors, such as red, blue, green, etc., what would he know about these colors? Nothing at all; his experience has not been called to grasp them; such a thing as a ray of light never penetrated his dungeon. But when he is permitted to experience the nature of light, when he sees the various colors, he then learns something which he never could reason out. So with regard to ourselves. We, in our first state of existence, never having seen misery among any of the immortal beings, and never experiencing it in our spiritual personages, how could we know anything about it? I do not think we could possibly comprehend the nature of it. We could not reason out the difference between happiness and misery. Why? For the want of experience. It was for this reason that God the Father caused the tree bearing forbidden fruit to be placed in the garden. This tree was not placed beyond Adam's reach, but it was found in a conspicuous place—in the midst of the garden, so that man, by his agency, might bring upon himself his own misery, and by that means he would be able to distinguish between happiness and misery. The Lord prepared everything, and he made special reference to the tree of knowledge of good and evil, forbidding Adam to eat of it, saying that in the day he eat the fruit of that tree he should surely die. But then, what did Adam know about death? Such a penalty could not be understood by him; the only way possible for him to conceive of it was through vision, and the probability is he did not know anything about it. But he was his own agent, and he exercised that agency by putting forth his hand and partaking of the fruit: both he and his wife eat the fruit, and thus transgressed the law of God. Then the earth became fallen, and all the inhabitants thereof have inherited

the effects of the fall, through these two fallen beings. Death is not something we bring upon ourselves, but we are sure to die because our first parents rendered themselves mortal; before that they were immortal. They made themselves mortal by partaking of the forbidden fruit, transgressing the law of heaven and we are the inheritors of these calamities and these penalties, the same as children are susceptible of parental diseases, and frequently inherit, for many generations, evils that their forefathers were in possession of. We learn quite an experience here: we learn what it is to be miserable, we learn what it is to be unhappy, and we can now contrast misery with happiness; and we can say in our hearts, if I could only get rid of sickness, and pain, and sorrow, the effects of this death, how I could appreciate it! We often give expression to such feelings, when we are deeply afflicted. The Lord intends to free us, if we keep his commandments, after having suffered sufficiently long through this state of sickness and feebleness, this state of suffering and sorrow, which we have endured for so many years. He intends to bring us forth triumphant over the grave, bring up our bodies from the tomb, restoring our spirits to immortal bodies, as Adam was in the Garden of Eden, and make us immortal and eternal in our nature. Then we shall know, by experience, how to appreciate as well as distinguish between happiness and misery, and be as the gods, knowing good and evil. Is this lesson necessary? Yes, suppose the Lord were to appoint to you a kingdom; suppose he were to say to you, "Son, yonder are materials which you may organize by my power into a world; and you may place upon it your own offspring, as I did my offspring upon the world upon which you dwelt." What kind of person would you be if you had no experience? What? Go and create a world, and then people that world with your own offspring, and not know the difference between good and evil, between sickness and health, between pain and happiness, having no knowledge of these by experience. I think that such a one would not be fit to be entrusted with a world that was to undergo and pass through the same ordeals that our creation is now experiencing.

As Latter-day Saints, we look forward to the future with a great deal of pleasing satisfaction, when we shall come forth from the grave, and our vile bodies be changed and fashioned after His most glorious body; and this is what the Scriptures set forth and testify of. Hence, when the materials of our body shall come together again to be reorganized, our bodies will be a little different to what they are now. Blood will not then flow in the arteries and veins of the immortal male and female; for blood leads to death—leads to change; but instead of blood will flow the pure Spirit of the living God. This is referred to in the 37th chapter of the prophecy of Ezekiel, as follows:

"The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live.

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied as I was commanded; and as I prophesied, there was a voice, and behold a shaking, and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: and there was no breath in them.

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say unto the wind, Thus saith the Lord God: come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." That was a vision of the resurrection. The interpretation is given in the following verse. The children of Israel at that time disbelieved more or less in the resurrection, which was taught by their Prophets; and they began to say in their hearts, "Our bones are dried, and our hope is lost: we are cut off for our parts."

"Therefore, (says the Lord) prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." When the Lord brings up the children of Israel out of theeir graves, he will do it just as Ezekiel saw it in vision. The materials that form the bones will come together: first, the anatomy or framework, the most part of the system; then the flesh, afterwards the skin, and then the Spirit of the living God will enter into them, and they will live as immortal beings, no more to be subject to death. And when they leave, instead of going away off to a heaven inconceivable, such as we find in the articles and creeds of men—a "heaven beyond the bounds of time and space," a place supposed to be beyond infinity, they will actually come here and be brought to the land of Israel, as immortal beings, male and female. They will have kings and priests among them, and they will reign on the earth. And if you want to know how long, you can learn it from the revelation which John had. He says, "a thousand years." But that "the rest of the dead lived not again until the thousand years were finished." After the thousand years here referred to, this earth will die; it will pass through a change similar to that of our bodies; it will pass away, as an organized world, but not a particle, however, will be destroyed or annihilated; it will all exist, and when it is resurrected again, it will be a new earth. Then those immortal beings who come up out of their graves, at the beginning of the thousand years, will again descend from heaven upon the new earth; and the earth will be eternal; and the beings that inhabit it will be eternal. And the earth will at that time have no more need of the light of a luminary like our sun, or any artificial light, for it will be a globe of light; for when God makes this earth immortal, he will make it glorious like the inhabitants that will be permitted to live upon it. They will become immortal, and be crowned with crowns of glory, and light will radiate from their personages and countenances; so will the earth radiate its light, and shine forth in celestial splendor. I will not say as the splendor of our sun, for it is not a celestial body. Although the light of the sun is very glorious, it will not begin to compare with that of this earth, when it becomes celestial and

eternal and is lightened by the presence of God the Father. It is doubtful whether the children of mortality on other worlds, will ever behold the light of this earth, after it is made eternal, unless they happen to catch a glimpse of it by vision. God dwells in a world of light too glorious for mortal eyes to behold, unless aided by the Spirit of the living God.

Let me say a few words on these different worlds of which I have spoken. They are stretched out in the immensity of space, are infinite in every direction, and they are inhabited. I doubt very much, whether any of these worlds are celestial. I do not think we could behold them, unless by vision, if they were celestial. They are worlds in various stages of progression, some more glorious than others, inhabited by beings prepared to dwell upon them, beings who are the sons and daughters of God, or the sons and daughters of his children. If God is our Father, and we become like him, we may have our attributes greatly enlarged, sufficiently to prepare us to occupy a greater sphere of existence, to become rulers and creators under the command of God, being one with him, as the Father and the Son are one, to carry out his law and eternal purposes. Not only are present worlds existing, but worlds without number have existed from all ages of eternity, in their various stages of progress from the infinite duration of the past, and are peopled by the children af God—his own offspring, or the offspring of those who have become Gods. Besides, these worlds will exist for ever, and there still remains no end, as it were, to the materials which will yet be organized into worlds, for the materials are infinite in quantity; they cannot be exhausted. And do these worlds communicate one with another? Why not; is the Lord limited in the process of communica- We find that man, poor, weak, fallen man, is now able to communicate from one end of the world, on which we live, to the other; and why not immortal beings communicate from world to world. If they were limited, then they would partake more of the nature of mortality. But they are not limited in their communications. There is a faculty in mankind which, when lighted up by the Spirit of God, can not only pierce in vision through millions of miles of space, but can also hear through millions of miles of space. Indeed, the progress of man, in this the nineteenth century, shows to us, in a very forcible manner, what may be hereafter in our more perfect state. What a wonderful thing it was to the whole world, a few years since, to communicate their thoughts, by the means of electric wires, sending them from city to city, from state to state, and then across the great ocean to foreign countries, and that too almost momentarily! If people had been told some fifty years ago that such wonderful developments would take place, in so short a time, they would have laughed at and even derided the idea; but now it is an accomplished fact. Who, some two years ago, would have supposed that the senses of the ear could have been awakened by sounds transmitted some hundreds of miles distant? And yet this is now done by the aid of the telephone; and although the discovery is yet only in its infancy, the human voice is heard distinctly, and readily recognized at that distance.

Now, supposing we were immortal beings, and we stood upon one celestial world, away in a distant part of space, and others dwelling upon another celestial world innumerable

miles distant from us, there may be a process by which we could communicate one to another, and ideas be exchanged, from world to world, without adopting the slow progress of communication by light or electricity. Well, says one, "I thought that light was transmitted more rapidly than anything that we could conceive of." Light proceeds from one luminary to another, at the rate of 185,000 miles per second. Can anything be swifter than this? Do you suppose the Lord wouid reveal all his resources to us? I think not; I believe than when the children of men become immortal and eternal, their privileges will be enlarged; and those powers of nature, and laws of which we have such a limited understanding, will become greatly multiplied and enlarged. There may be a process of communication by means of celestial, heavenly light, that will far outstrip the natural light which proceeds from yonder luminaries in our heavens. It may be that this natural light travels very slowly, compared with the light that proceeds forth from celestial worlds, wherever they may be situated. Then again, if immortal beings on celestial worlds can hear, and see, and communicate with each other, would it not be just as pleasant as though they were associated together in the same room? What difference can it make, seeing that distance is no impediment to them? This is the destiny of these worlds that twinkle in the firmament of heaven; they will finally arrive at that state of perfected existence, unless they forfeit their privileges through transgression; all that do not forfeit these privileges will be exalted to them; and they will be sanctified; they will be full of light, like unto the sea of glass, that John the Revelator saw, upon which the redeemed were permitted to dwell, whom he saw and heard, singing the songs of Moses and the Lamb. What a happy state and condition, not only to study these things pertaining to this little world we inhabit, but to extend our researches to our neighboring worlds, learning the laws, institutions, and governments of the peoples that inhabit them, also their history, and everything pertaining to them, and then extend our researches still further. Let me here quote from one of the revelations given anciently to Enoch, and revealed anew, in these latter days to Joseph Smith. Enoch, we learn, was favored with a great and glorious vision; he saw the different worlds, and saw the Lord and other glorious personages, who were weeping over the fallen sons and daughters of this world. This astonished Enoch; he was astonished beyond measure, to think that there should be so many worlds in existence, and all passing through certain changes and degrees of changes, and yet the Lord should weep over the fallen sons and daughters of this little planet. So he inquired about it, asking how it was that the heavens wept and shed forth their tears like rain upon the mountains; saying, Thou art holy from all eternity to all eternity; and were it possible for man to number the particles of this earth and a million of earths like it, it would not be a beginning to the number of thy creations, and yet thou art there and thy bosom is there, how is it that thou canst weep! It was marvelous to him, why the Lord should weep over so small a creation, when there were so many others. The Lord then told him concerning the wickedness of the people who existed before the flood; he told him of their abominations and sinful practices. And then he

further tells him, that his eyes could pierce all the creations which he had made, showing how powerful are the eyes of the great Jehovah, that he can behold all these creations; however numerous, and can behold all that transpires upon them.

There is one thing connected with this same revelation, to which I wish also to call your attention; it is in regard to the fallen condition of many of these creatures. Notwithstanding the unnumbered worlds which have been created, out of each one of these creations the Lord had taken Zion (in other words a people called Zion) to his own bosom. What does this signify? Are we not to understand that all these creations were fallen worlds. Why did he not take them all? Because they were not all worthy, because being fallen, they did not keep his commandments, because they did not exercise their agency to worship God; for that reason he did not take them all to himself. He did not qualify them and make them one in him, as Jesus is one with the Father; he did not make them like him in all respects, to go forth and make new creations and people them. I mention these things to show that we have, in the revelations that God has given, many indications, that there are worlds beside our own that are fallen; also that we may see that the Lord has one grand method, for the salvation of the righteous of all worlds — that Zion is selected and taken from all of them. And reasoning from analogy, may we not, with propriety believe, that these fallen creations, after fulfilling their temporal destiny, will be changed, and become the celestial abodes of their respective Zions? Let us, for a moment, consider the planets of our solar system, namely, Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune—the great primary planets of our system; are these made for nothing? No. What has the Lord said to us, Latter-day Saints, concerning these planets? He says, all these are kingdoms, to which he has given laws. And he likens these worlds, or kingdoms, unto a man having a field, and he sent forth his servants to dig in this field. To the first he said, "Go and labor in the field, and in the first hour, I will come unto you, and ye shall behold the joy of my countenance. And he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and unto the third and so on unto the twelfth. And the lord of the field went unto the first in the first hour; and tarried with him all that hour, and he was made glad with the light of the countenance of his Lord; and then he withdrew from the first, that he might visit the second also, and so on unto the twelfth." This withdrawing from one, to go to another is something which I will explain. Why was it necessary, that there should be a withdrawal of the presence of the Lord in visiting the different worlds? I think it was necessary, so far as mortality is concerned, and indicates that the inhabitants of these different planets are fallen, as we are. It does not say so, in so many words, but I can see that they must be fallen, and for that reason the Lord withdraws his presence from them, and visits them in their hour, and time, and season, and then withdraws from them, leaving them to ponder in their hearts the commandments given them. If they were immortal beings and celestial in their nature, the Lord would not act with them thus, for then they would always be in his presence, whether they are beings of one world

or another, or whether the worlds upon which they dwell are as numerous as the sands upon the sea-shore; when they become celestial the veil that obscures the view of mortals is removed, and it makes no difference whether a world be one million, a hundred million, or a million million of miles distant from another, if the veil is taken away, they are still in each other's presence.

There is a spiritual faculty of seeing, different from that of the natural sight, a power of discerning through space, by which celestial beings can see innumerable millions of miles in distance, just as easy as mortals can see ten feet with their natural vision. To be in the presence of God, then, is simply to have the veil withdrawn, which will be done when we prove ourselves worthy of celestial glory. If the worlds of which I have spoken, pertaining to the planetary system, were celestial worlds, occupied by celestial inhabitants, they would all the time be in the presence of their Father, and there could be no withdrawing from the first, to visit the second, etc., according to the revelation from which I have quoted. His method of conveying intelligence is far more rapid that that of light. Light, how slow! Only 185,000 miles in a second. It would take three and a half years at that rate for light to come from one of the nearest fixed stars. A long time to wait, especially if yon were in a hurry to get an answer to any message you may send; you would have to wait three and a half years for the message to go, and probably for the same time, for the returning answer. Now, the Lord has powers beyond those with which we are acquainted. He has almighty powers. He has only intrusted us his children of mortality with a knowledge of some of the more gross principles and laws of this fallen creation, and when we, through hard study, search out the relation of one law to another, we think we are learned men; but I think when we learn in that great university the sciences of which the Lord our God is the great Teacher, we shall learn more rapidly and comprehend more easily the things of his kingdom, than we now do the things of time. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE ANNUAL CONFERENCE, SATURDAY MORNING, APRIL 6, 1878.

(Reported by Geo. F. Gibbs.)

THE BLESSINGS REALIZED BY THE SAINTS—MEN DIE, BUT THEIR WORKS REMAIN—A DAY OF INFIDELITY—THE COMING GLORY OF ZION—TEMPLE BUILDING AGAIN—BESSING AT ST. GEORGE.

The very fact that we have a people, that we have a Zion, that we have a kingdom, that we have a Church and a Priesthood which is connected with the heavens, and which has power to move the heavens, and that we know that the heavens are communicating with us, directing the performance of this great latter-day work in which the Latter-day Saints are engaged, this very fact alone should fill our hearts with humility before the Lord our God, and it should continually remind us in our reflections and feelings of the responsibility we are under both to Him and to one another, and also of our dependence upon him for all the blessings we enjoy of a spiritual as well as a temporal nature.

The prayer offered up by brother Pratt filled my mind with reflections of the past. Almost half a century has expired since the Prophet of God organized this Church upon the earth; but he and most of the men who labored prominently with him, in laying the foundation of this Church, are not with us to-day, their voices are hushed in death, they have finished their earthly work, having labored a series of years, and are now the other side of the vail. There are but two of the first Quorum of the Twelve with us in the flesh, and only two of the second Quorum. And this speaks in loud and forcible language, at least it does to me, that what we have to do in the interest of the great cause of salvation, we should perform it faithfully and diligently, making the very best use of the few remaining days we have yet to labor in the flesh.

While I refer to the absence of our brethren whose works remain and whose memories are cherished, I am fully conscious this morning that we who are left are not laboring alone, nor particularly for our own benefit, in a temporal point of view; but I realize that we are called and ordained of God to labor with him and the heavenly hosts, in the accomplishment of his purposes, the bringing forth and establishing of his Zion and Kingdom in the earth, and all that has been designed to be consummated in this the dispensation of the fullness of times. I also sense that when I and my brethren who still remain shall pass away, we shall go as others have done—we shall not take this world or any part of it with us. When Joseph Smith died, Nauvoo remained, he did not take it

with him; when President Brigham Young died, Salt Lake City still remained, and when we join them we shall leave behind us the things of time, even as Jesus did himself who was the founder of the earth. This truth itself should incite the Latter-day Saints to reflection, it should indelibly impress upon our memories, the fact that we are working for something far greater, in real worth, than dollars and cents, houses and lands, and this world's goods. We have been gathered here in our present condition by the commandment and by the inspiration of the Lord, to continue the work that others commenced, and like them we must improve the time in doing what is required of us, working faithfully for God and his Kingdom while the day lasts.

I know, you know, and all Israel knows who have received the fullness of the everlasting Gospel in this last dispensation of God to man, that this is the work of God and not of man; we understand this perfectly. This Church and Kingdom has been organized by the administration of angels from God. The organization of this Church has been governed and controlled by revelation and upon no other principle, and what has already been accomplished since our existence, as a church, reveals the handiwork of God, for no man could have done what has been done unless God were with him. I rejoice to have the privilege of meeting with so many of my brethren and sisters, and that I have the privilege of bearing testimony to the divinity of this latter-day work, and of the principles of salvation revealed from God to man. The scene I behold this morning, and that which I behold in traveling through the extent of this Territory, speaks to me in very loud language that it is in fulfilment of the designs of God, and the revelations of Jesus Christ, which are recorded not only in the Bible, or on the stick of Judah, but also in the Book of Mormon, or stick of Joseph in the hands of Ephraim, as well as in the New Testament, and those revelations of modern date as those of ancient time, have been sealed with the blood of him who brought them forth, and this testimony therefore is in force to all the world. The Lord is not trifling with this generation, neither is he trifling with the Saints or with the world of mankind. During the last 48 years the Gospel has been preached to this generation, and this work will continue preaching to the Gentiles, until the Lord directs otherwise. The harvest is ripe, and he, the Lord, said, through the Prophet Joseph, he that would thrust in the sickle and reap was called of God. And some have continued to labor faithfully almost from the organization of this Church to the present time—almost half a century. I think it a great blessing and privilege to stand in the midst of the people of God in this age of the world to preach the Gospel of Jesus, and to labor to build up Zion, in obedience to his commandments, and to carry out his purposes in the day and age in which I live. We, as a whole people, should certainly exercise our faith in God and in the revelations, more especially those that immediately refer to our present condition; no matter where they are found, in any of the records of divine truth. The Lord has said unto us, through Joseph Smith, that it matters not whether he speaks unto the children of men by his own voice or by the ministrations of angels, or whether by the voice of his servants, that it is all the same, it is his word, his mind and his will to those to whomsoever it

comes; and that although the heavens and the earth pass away, not one jot or tittle of his word shall remain unfulfilled.

I am a believer in this revelation and also in the records which are left for us to pursue, the inspired words of ancient as well as modern Prophets; and I also believe that they will have their fulfilment in the due time of the Lord, and that no power on earth can prevent it. And I do not believe there has been a revelation given from God to man, from the days of father Adam to this hour, but what has had its fulfilment, or will have, as fast as time will admit; and we are every day of our lives making history, and we are also fulfiling the prophecies of Isaiah and many other ancient men of God, who were permitted in vision to see our day.

I know we live in a day of infidelity; I know that darkness covers the earth and gross darkness the minds of the people; I know that the Lord is angry with the wicked, and withholding his Spirit from the inhabitants of the earth; I know that light has come into the world, and that men love darkness rather than light, because their deeds are evil. But as a servant of the living God I will say that, notwithstanding all the unbelief of this wicked generation—the Christian, the Jewish and the pagan world, together with the combined efforts of the devil and wicked men, the fulfilment of the purposes of God in their times and seasons cannot be frustrated. These volumes of revelation are written on the pages of divine truth as in letters of fire, and they will have their fulfilment whether men believe or disbelieve, for they are the words of God.

It is a great work, an almighty work; it is a work different from that of any dispensation which God has given to man. When I look upon these Latter-day Saints I cannot help contemplating our calling and the labor required at our hands, and, when I am reminded of the account that we have all got to give before the judgment seat of God for the use we make of our own time and talents, and the gifts of God and the holy Priesthood, and the work of our God which has been committed to us, I feel to ask, What manner of men ought we to be. Our souls should be open to the building up of this Kingdom of God, and we should continue with increased diligence to rear towards heaven these Temples of our God, the foundation of which we have laid and commenced to build upon, so that all Israel who dwell here may enter into them and attend to the ordinances of the house of God. And I again say to the Latter-day Saints, this work the God of Israel requires at your hands. This requirement is not confined to the Twelve, the President of Stakes and the Bishops, but it is binding upon every man who has entered into covenant with the Lord our God, and I trust that one and all will willingly share this responsibility, and not for a moment permit this work to drag or appear laborious to perform.

I thank the Lord my God that my ears have been saluted with the sound of the Gospel, and that I have had the privilege of reading the revelations of God to us, and I know that, as an individual, I am held responsible for my duty to Him. We have a harvest to reap both sides of the vail. We have already done considerable work on this side, by way of preaching the Gospel to the nations of the earth, as commanded to do by God. Well do I remember the early experience of the first Elders of the Church, how we traveled afoot for

sands of miles, without purse or scrip, with valise in hand, and many times having to beg our bread, from door to door, in order to impart to the people a knowledge of the Gospel. Our garments are clear from the blood of this generation, and the testimony of these Elders will yet rise in judgment against this generation to condemn them. Notwithstanding the unbelief of the Christian world, and notwithstanding the warfare that may be waged against God and his Christ, Zion will be redeemed and his kingdom will be established never more to be thrown down. He holds the nations in his own hands, and he also has his Saints in his holy keeping, and he will continue to guide and direct and sustain his people, until they consummate all unto which they have been ordained.

Look at these valleys! When we came here in 1847, they were barren and desolate, without the least sign or mark of civilization. To-day our Territory is filled with villages, towns and orchards, and the land is brought under a good state of cultivation, inhabited by a civilized race. Who are they? Sons and daughters of the Lord Almighty; they are a people that have been, as corn sifted in a sieve, among the Gentile nations, and called out by the proclamation of the everlasting Gospel. The Lord chose a boy from the humble walks of life, and endowed him with intelligence and power to commence this great work, and also to send forth others throughout this and to other nations bearing the message of life, and this people opened their hearts to receive it, and were baptized in water for remission of sins, and received the laying on of hands for the reception of the Holy Ghost. They have been born of the Spirit, and they have seen the kingdom of God, and they have received ordination in order to enter into it. And when they enter into it, they have the spirit of it, and this makes the difference between the Latter-day Saints and the former-day Saints. No man can see the kingdom of God unless he is born of the Spirit; and this is wherein these Latter-day Saints have faith in God, and observe the signs of the times, and trust in him by this principle. Their prsyers have ascended in the ears of the Lord of Sabbaoth, asking for things which they stood in need of; and he has answered our prayers and he has continued to sustain us until the present time. I ask, my brethren and sisters, will the Lord withhold now his hand, will he now close the heavens, withdrawing the power by which we have been upheld? No, he will not; his hand will continue over us if we be true to him and the laws he has given unto us. He has decreed before the foundation of this world, before the fall of man, that in the dispensation of the fulness of times, he would gather unto himself all things, both things which are in heaven and things on the earth. He is doing it, although the world generally does not know it.

Now, brethren and sisters, I do not wish myself to occupy all your time this morning, but I want to say to you that our position, our calling, our religion embrace the noble work of God, both temporal and spiritual, which rests upon us. We have to go forth with our hands and build up Zion. Zion will be built up; Zion will be redeemed, and she will arise and shine and put on her beautiful garments; she will break from off her neck her yoke, and she will be clothed with the glory of our God. Zion has been sold for naught; she will be redeemed without money; she wil

arise in her beauty and glory, as the Prophets of God have seen her; she will extend her borders and strengthen her stakes, and the God of heaven will comfort her, inasmuch as we will unite together to carry out his purposes.

I see nothing to tempt me or you to turn aside from the work given us to do. The Prophets have predicted that every weapon that is formed against Zion shall be broken, and this is in accordance with the revelations of God to us. He will continue this work and direct its onward course, but he expects us to continue to reclaim the waste places, and to continue to build Temples and also to impart of our substance. And I wish all Israel to understand that when we impart of our substance to build Temples that we do not do it to benefit the Lord at all, he had his endowments a long time before we were born, and also passed through his probation. We are his children, he wishes to exalt us back to his presence, and he knows very well we are obliged to walk in the same path and receive the same ordinances in order to inherit the same glory that surrounds him. And when we erect Temples in which to perform ordinances for the living and the dead, we do it to benefit our own blessed selves. I want salvation, I wish to inherit eternal life, I wish to get back to the presence of God from whence I came, when I have finished my probation in the flesh. And I believe that I desire nothing in this respect but what you also wish. Then I know that it requires my diligence and my constant labor and study, the little time I have to spend in the flesh, to do all I can to build up Zion and to establish the Church and the kingdom of God upon the earth. If we can only obtain eternal lives we shall attain to the greatest of God's gifts to man. Our Savior, our Heavenly Father, the angel Gabriel, Peter, James and John, Joseph Smith and Brigham Young, are not coming back to build our Temples for us, they are not coming to settle new country and open up new roads, plant out our trees, build up and beautify this land, this is our part of the work, and we have got it to do, working while we live, and when we go away we shall move on exactly as others have done, leaving our houses, our gardens, our flocks and herds, and all our earthly interests behind us. And when we go to the spirit world and our eyes are opened on eternal lives, we shall all marvel at the way in which our lives have been spent. There is a veil over all the earth, it is ordained of God that it should be so, and the fact of it being so will prove all of his children whether we will abide in his covenant even unto death or not. And those who are not willing to abide in their covenant unto the end for the building up of the kingdom of God, are not worthy of a place with God and with the Savior and those who have sealed their testimony with their blood.

I pray the Lord to bless you and all those who may attend this Conference, and also the brethren who may address you; and trust that our prayers may continually ascend into the ears of the Lord on behalf of Zion and her speedy redemption.

I will say before closing, that I have just returned from St. George, where I have been laboriug in the Temple. The work of God continues there; as a general thing we have as much labor as the Temple is capable of sustaining. The spirit of the work does not lag. And I can safely add that just as quick as the people get the Temple done at this place, the way will be opened before them,

they will feel the responsibility of attending to the work so essentially necessary to be done on behalf of those who have lived and passed away without having had the privilege of receiving the blessings of the Gospel; and as their time and attention will be occupied in this direction will they perceive the importance as well as the magnitude of the work. There are many to-day who stand in need of this assistance, and as I have often said, so say I again to this body of Latter-day Saints, that this labor devolves upon us, and God requires it at our hands. The Prophet Joseph may turn the keys in the spirit world, and he and those engaged with him may preach to the spirits in prison. but they can not baptize them nor confirm them, nor administer offices of the endowment. Some person or persons dwelling in the flesh must attend to this part of the work for them; for it takes just as much to save a dead man who never received the Gospel as a living man. And all those who have passed away without the Gospel have the right to expect somebody in the flesh to perform this work for them, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 8TH, 1878.

(Reported by Geo. F. Gibbs.)

NO MAN CAN DIRECT THE KINGDOM OF GOD—THE GOSPEL DID NOT ORIGINATE WITH JOSEPH SMITH OR BRIGHAM YOUNG.—THE SAINTS OPERATING WITH GOD AND THE ANGELS—THE GRAND ORGANIZATION OF THE CHURCH—OTHER INSTITUTIONS OF ZION.

I shall feel very much obliged, while I attempt to address you; if you will keep as quiet as possible; because it is quite a labor to speak to so large a congregation, and unless quiet and order is preserved, it is impossible for all the people to hear.

I have been very much interested and edified in listening to the remarks made by the brethren since we have assembled together in this Conference. And I have been very much pleased in witnessing the union and general feeling of interest manifested among the people to attend these meetings. It is evidence to me that the people feel interested in these great and eternal principles developed through our holy religion, and that they have a desire to yield obedience to the law of God and to keep his commandments. And in that alone is our safety, our happiness, our

posterity, and our exaltation, as a people; for we derive every blessihg we enjoy, whether of a temporal or of a spiritual nature from our heavenly Father; and without him we can do or perform no good work, for in him "we live and move and have our being," and from him, and through him we receive all blessings pertaining to this life, and we shall hereafter, if we possess eternal lives, inherit them and obtain them through the goodness, mercy and long-suffering of God our Eternal Father, through the merits and redemption of Jesus Christ our Savior.

It is not in man to direct, to manage and control affairs of the Kingom of God. No man ever did possess that power, nor will he, unaided by the power of the Almighty. All nations and all peoples are more or less under his direction and control, although many of them do not know it. He raises up one nation, and puts down another, he debases the proud and exalts the humble at his pleasure, and he pursues that course among all the peoples and nations of the earth, as seemeth best unto him; and all nations and all peoples are his offspring and he is the God and Father of the spirits of all flesh, and feels an interest in the welfare of all the human family. He has been in the ages that are past, and he is in the present age doing all that he can to promote the happiness and well-being of the human family. This does not always appear to men of superficial minds, the dealings of God with man are not always comprehended. But he nevertheless does control the destinies of all peoples; and if in many instances it does not seem for their present benefit, yet as mankind are eternal beings, having to do with eternity as well as time, when the secrets of all hearts shall be developed and the actions of gods shall be made known and fully comprehended in the future destinies of the races of men, it will be found that the Judge of all the earth has done right.

The Lord has in these last days, for his own special purpose, and also in the interest of humanity, revealed himself from the heavens, made manifest his will to man, sent his holy angels to communicate and reveal unto us his children certain principles as they exist in the bosom of God, and he has pointed out the way whereby we may secure our happiness and an eternal exaltation in the celestial Kingdom of God. He has been pleased to restore again the everlasting Gospel in all its fullness, with all its riches, and blessings, and power, and glory. He has organized his Church and Kingdom upon the earth; he has chosen men as he did in former times to be the bearers of his message of life and salvation to the nations of the earth. He has, through these instruments, instructed us, and gathered us together, as we are found here today, from the different nations where the Gospel reached us. He has brought us here according to certain eternal principles which he had in his mind before the world was, and according to certain councils that existed in the heavens among the gods, who have been operating upon and with the human family from the commencement to the present, and will until the winding up scene.

The work that we are engaged in is not the work of man, it did not originate with man, it was not found out by him. It is the work that has been prophesied of by all the holy prophets that have lived on this continent, on the continent of Asia, and in the various portions of the earth. As the Apostle Paul describes it, it is "the dispensation of the fulness of times spoken of by all the holy prophets since the world was." And

anything that we may have received —any light, any intelligence, any knowledge of the things of God, have emanated and proceeded from him. He saw and comprehended the fitting time for this work to commence; he prepared the way by once more opening the heavens, by revealing himself and his Son Jesus, and by afterwards sending holy angels to communicate his will and his purposes and designs to the human family. It therefore did not originate with us, nor with any sect or party or people, for nobody, not even Joseph Smith, or Brigham Young, or any of the Twelve Apostles knew anything about the great principles that were stored up in the mind of God. It was the mind and will and revelations of God, made known to the human family, in the first place to Joseph Smith, and through him to others. And when the Elders of this Church went forth to the nations of the earth, as bearers of the gospel message, if they had gone upon their own responsibility they could have accomplished nothing. But having been chosen and set apart of the Lord, they went forth as his messengers, without purse or scrip, trusting in Him. And he opened up their way and prepared their path, as he said beforehand that he would. "Behold," said he, "I send you forth to the nations of the earth, and my Spirit shall go with you, and my angels shall prepare the way for you." I send you forth not to be taught, but to teach, not to be instructed by the world of mankind or the intelligence of the world, but by the wisdom and intelligence and power and spirit which I shall give you, and it is through and by this influence that we have been gathered together. And why are we gathered? These Elders could not have gathered you unless God had been with them; they could not have influenced you to come here unless the Spirit and power of their mission had been with them. But the Lord said in former years through his prophets, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." And through the operation and influence of the Spirit of the living God, manifested through the priesthood, God's ministers on the earth, you have been brought together as you are to-day. But why should we be thus gathered together? That there may be a body of people found to whom God can communicate his will, that there might be a people who should be prepared to listen to the word and will and voice of God: that there might be a people gathered together from the different nations who, under the influence of that spirit should become saviors upon Mount Zion; that they might, under the inspiration of the Almighty, and through the power of the Holy Priesthood which they should receive, go forth to those nations and proclaim to the people the principles of life, that they might indeed become the saviors of men. And if we could fully comprehend our position, we should see things very differently from what we now do. If we could comprehend our relationship to God, to each other, to his church upon the earth, and also the greatness and magnitude of the work in which we are engaged, and the responsibilites that devolve upon us as Elders in Israel, as Saints of the Most High God, we should see things in a very different light from what we now do. We are not here, as they say in the Church of England, to "follow the devices and desires of our own hearts;" we are not here to pursue our own individual interests and emoluments,

we are not here merely to attend to our own secular affairs, but to learn the laws of life, and then teach the people the way of salvation. There was an old saying among ancient Israel: "Hear, O Israel, the Lord our God is one Lord, and thou shalt worship the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and him only shalt thou worship." And Jesus, in after time, added a little more to this: "Thou shalt love thy neighbor as thyself." God is one, and they who dwell with him are one. Those who will inherit the celestial kingdom will be one when they get there; and we, as a people, ought to be one—one in faith, one in principle, one in practice, one in our interests, one in our associations with each other and in our families, one with God, one with the holy angels, one in time, and one in eternity.

To bring about a union of this kind, the principle of baptism has been introduced that we all might be baptized into one baptism, by the laying on of hands, and through the various orders of his Priesthood, we all partake of the same spirit; and being brought into union and communion with God, that we all might feel after God, that the tens of thousands, and hundreds of thousands might be brought into connection with the Almighty, whose prayers could ascend into the ears of the Lord of Sabbaoth. And for the accomplishment of this purpose, he selected Joseph Smith to be the first Apostle in his Church: he was called "not by the will of man," nor by the power of man, nor by the intelligence of man, but by God who revealed himself unto this young man, as also the Savior, committing unto him a mission to perform to the inhabitants of this earth. He was endowed with power and authority which was given him for that purpose, that he might be the legitimate representative of God upon the earth. He also taught him how to organize his Church, and put him in communication with many of the ancient Prophets who have long since passed away, who also communicated with him, and revealed unto him further the plan and design of the Almighty in relation to this earth, and the salvation of all who would listen to the principles of truth.

The nations of the earth have their representatives, their ministers, their plenipotentiaries, empowered and sent forth by the recognized authority of the several nations. He was the representative of God, his credentials came from God, and his mission extended not to one nation only, but to all nations; and he was authorized to establish and organize what was termed the Church and Kingdom of God upon the earth. And every step that he took, every principle that he inculcated, and every doctrine that he taught, came from God by the revelations of God to him, and through him to the people. He selected others by revelation—Apostles, High Priests, Seventies, Bishops, Elders, Priests, Teachers and Deacons, also High Councils, and Bishops' Councils, and Patriarchs, and all the various authorities and organizations of this Church. Joseph Smith neither knew how to select men, whom to select, nor what their offices should be until it was communicated by the Lord. And yet we find that these principles revealed to him, agree with those that existed in former ages whenever God had a Church or people on the earth. And hence the ushering in of the Gospel simply means the revelation of the will of God to man; it simply means the placing of mankind in

communication with the Lord that he may not be governed by his own follies or notions or theories, but by the will and word of God. And the examples that you heard referred to here, of our Stakes, with their Presidencies, together with the Bishops and their Council, etc., is a part of the system of heaven, as it exists in the eternal worlds; and the Priesthood that we hold is the everlasting Priesthood, and it administers in time, and it will administer in eternity; and a knowledge of the works that we are now engaged in, in regard to the building of Temples and administering therein, all came from God, and are a part of the eternal system. Who knew about them until God revealed it? Nobody. Who knows how to administer acceptably in these Temple without revelation? Nobody but those to whom it has been communicated, it came from God. And our preaching to the living, and our administering for the dead are all of them parts and parcels of the same concern, The fact is, we are in a state of probation; we have enlisted under the banner of the Almighty; we have dedicated ourselves to him for time and for eternity, and he expects it at our hands that we be true to the trust conferred upon us, that we be faithful to our obligations and fulfil them, that we honor our God, that we magnify our callings and Priesthood, and that we stand forth among the people and before the nations, as the representatives of God upon the earth. We have a similar view to that of the Apostle Paul, who said when addressing himself to the Corinthians: 'Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." We have enlisted in a work, have engaged in a warfare that will last while time shall be, and if we live our religion and keep his commandments, the principles that we are in possession of will bear us off triumphant over death, hell and the grave, and land us among the just, among the celestial host that dwell with our Father in heaven. We really have no time to attend to those trivial affairs, that some people seem to think ought to occupy so much of our time. I wish now, while we are together to talk upon some general principles associated with the Priesthood which has been conferred upon us.

It was said of ancient Israel, if they had kept the commandments, that he would have made out of them a kingdom of Priests. We are literally a kingdom of Priests to-day. Our business is not to follow our own will, our own desires and plans, but to seek to know and to do the will of God, to carry out these principles which he has revealed, and in this is our happiness and exaltation in time, and will be throughout the eternities that are to come.

We ought to be operating with God, and with the holy angels; we ought to be feeling after them, we ought to be operating with the ancient Priesthood that have lived before—the Patriarchs, the Prophets, the Apostles, and all those men of God who have lived and died in the faith who act with God our heavenly Father, and with Jesus the Mediator of the new covenant. We ought to be operating with them in establishing righteousness throughout the earth, not nominally, but really; we ought to be laboring in conjunction with them in saving the living, not to make it a hardship and a trouble and a toil; something that we can hardly endure to go through; but on the contrary, feeling it an honor to be associated with the interests of God and bearers of the message of life and salvation,

and also seeking for wisdom, and intelligence, and power, and revelation from God to carry out his will and designs, and to accomplish his purposes upon the earth.

Will his purposes be accomplished? They will. Will the Gospel grow, spread and increase? I tell you, in the name of Israel's God, it will. Will the time come when every fictitious thing will be removed, when light and truth shall prevail, and when the kingdoms of this world will become the kingdoms of our God and his Christ? I tell you it will, and God will hasten it in his time. And this priesthood and this people are to be the instruments, in the hands of God, in connection with the priesthood who have gone before, who are now operating in their sphere, as we are in our's. The Lord hath so ordained, says the Apostle, "that they, (referring to the dead) without us should not be made perfect;" neither can we without them be made perfect. There needs to be a welding and uniting together, that in all of our doings as God's servants and representatives, we may be influenced and directed from above, being united with the Gods in heaven we may become one in all things upon the earth, and afterwards one in the heavens. And says the Lord, "If ye are not one, ye are not mine." Everything that tends to divide the people, as you heard this morning, proceeds from beneath, and those that are engaged in it are the emisaries of the devil; for as he is the father of lies, so he is the father of division, strife and discord. But union, peace, love, harmony, fellowship, brotherhood and everything honorable, noble and exalting, proceeds from God; these are the prinoiples that we ought to seek after and to disseminate as far as we can eveywhere and among all peoples. And then when we have done that work, turn our attention to the building of temples and minister in them for the dead, that we may operate with the fathers in the intersst of their posterity, helping them to perform that for their posterity which they were not able to do.

And in regard to the world, what ought our feelings to be towards them? A feeling of generosity, a feeling of kindness, a feeling of sympathy, with our hearts full of charity, long-suffering and benevolence, as God our Father has, for he makes his sun to rise on the evil as well as the good; he sends his rain on the unjust as well as the just. And while we abjure the evils, the corruptions, the fraud and iniquity, the lasciviousness and the lyings and abominations that exist in the world, whenever we see an honorable principle, a desire to do right, whenever we see an opening to promote the happiness of any of these people, or to reclaim the wanderer, it is out duty to do it, as saviors on Mounr Zion.

Will they have trouble? Yes. Will there be tribulation? Yes. Will nation be arrayed against nation? Yes. Will thrones be cast down and empires destroyed? Yes. Will there be war, and carnage, and bloodshed? Yes. But these things are with the people and with God. It is not for us; we have a mission to perform, and that is to preach the Gospel and introduce correct principles, to unfold the laws of God as men are prepared to receive them, to build up his Zion upon the earth, and to prepare a people for the time when the bursting heavens will reveal the Son of God, "and when every creature on the earth and under the earth will be heard to say, blessing and glory, and honor, and power, and might, and majesty, and dominion be ascribed to him that sits

upon the throne, and unto the Lamb forever."

Will this people grow and increase? Yes. And the time will come—it is not now, we are not prepared for it—when calamity and trouble and bloodshed, confusion and strife will spread among all the nations of the earth. The time will come, and is not far distant, when those who will not take up the sword to fight against their neighbors, will have to flee to Zion for safety. That was true some time ago, and it is nearer its fulfilment by a great many years than at the time it was first uttered.

What are we here for? To build up or aggrandize ourselves? No, but to build up the Church and kingdom of God upon the earth, and to spread the light of truth among the nations. That is our duty, and also to pray for the revelations of God, that the Spirit and power of God may rest upon us, that we may comprehend correct principles and understand the laws of life, to guide and guard and protect the ship Zion from among the rocks and shoals and troubles that will sooner or later overcome this nation, and other nations, and prepare ourselves for the events that are to come. We ought to be men of honor, of honesty, of integrity, having our eyes single to the glory of God. That is the duty of these Apostles, and not to act with a view for their own aggrandizement, and for the obtainment of filthy lucre, or anything else pertaining to this world. We brought nothing into this world, we can take nothing out. It is for us to operate for God and in the interests of his Church and kingdom.

And what of these other brethren, the High Priests? They have a mission to perform, and that is to make themselves acquainted with the laws, doctrines, ordinances and government of the Church of God upon the earth, that they may be prepared, when called upon, to fulfil the duties and responsibilities devolving upon them. I will here read part of a revelation which indicates the nature of these duties. "And again I give unto you, Don C. Smith, to be a President over a Quorum of High Priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents over the different stakes scattered abroad." Hear it, O ye High Priests! This is the prominent duty devolving upon you. The position you occupy is a sort of a normal school, if you please, to prepare those who are in it and are taught in it, that when they shall be called to hold official places in the various stakes of Zion, they may be prepared to magnify them. How was it when we were engaged organizing these stakes, were these brethren prepared? No, many of them were not by any means. One was engaged on his farm, another was tied up in his merchandising, another had bought five yoke of oxen and had to prove them, and another had married a wife and he could not come. And we, therefore, had to go outside of the High Priests, whose legitimate business it was to occupy these positions, and call other men and ordain them High Priests, and set them apart to preside in these stakes, as Presidents and Bishops and Councilors, having to take them from among the Seventies' and Elder's Quorums, because the High Priests were not prepared to magnify their legitimate calling; whereas, if they had been doing their duty, living their religion, and meeting together in prayer, and examining the doctrine of Christ, instead of being engaged almost exclusively in many of these other matters, they would hav-

been prepared to step forward and magnify their calling. There are many other stakes to be organized. Prepare yourselves, you High Priests, for the duties and responsibilities that may devolve upon you, that the Church of God may be strengthened in all its parts, and every man in his place, all prepared to magnify their calling.

Then, again, there are seventies; I think there are some seventy-six quorums of seventies. Does their duty consist merely in making their own plans and calculations, such as to go on a farm and live there all their life time, attending to their own individual affairs, or pursue any other avocation without considering the obligations they are under by virtue of their Priesthood, and calling? I tell you nay. We have something else to do. I read in the revelation touching this matter, when the seventies were ordained, "they were to ordain more seventies until there should be seven times seventy, if the labor in the vineyard required it." They were to do this if the labor in the vineyard required it." In whose vineyard? Their orchards and farms? I do not read it so. Does this refer to their merchandizing? It does not so read. In looking after their own affairs or emoluments? That is not what I read; but for the labor of the vineyard. Whose vineyard, then? The vineyard of the Lord. But it seems that a great many of the Seventies have no more idea of going into the vineyard of the Lord, than if they held no such Priesthood or calling; they do not seem to comprehend their duties, nor their responsibilities. Hear it, O ye Seventies! you are called and set apart by the Priesthood, to act under the direction of the Twelve, to go forth as His messengers to the nations of the earth. Do you believe it? This is your calling. Prepare yourselves for it. I do not want Elders coming to me, as some have been doing, after having been called upon missions saying, I pray thee have me excused. And I call upon the first President of the Seventies to instruct the various Presidents of Seventies, and they in turn the members of their several quorums, in regard to their duties; and to live themselves so that the spirit of the living God may rest down upon them, that they may indeed be qualified to teach their brethren what their duties are, that they may prepare themselves to magnify them. Instead, therefore, of every one seeking his own individual gain from his own quarter, let every man feel that he is a servant of the living God, a messenger to the nations of the earth, and that when the Lord calls upon him, through the proper authority, to do a certain work, he must obey, and that readily and willingly! These are the duties and responsibilities that devolve upon you, my brethreu of the Seventies.

And it is the duty of the Elders also to magnify their callings; to feel after God and to seek instruction from Him, and to magnify their calling and Priesthood at home or abroad, being governed by the Holy Priesthood, in regard to their duties, that they may be acceptable to the Lord, and magnify their callings with all diligence and fidelity, and then it is the duty of the Presidents of Stakes to look after the interest and welfare of their own people under their Presidency, not in a formal manner, but as interested in their welfare, having a lively desire to benefit and build them up, both spiritually and temporally, and perfect them in righteousness, purging out when necessary the ungodly, lifting up and exalting the poor, and blessing and benefiting everybody according to the principles

of righteousness and truth, guarding their virtue and their honor, and see that men are honorable, that they regard their word of more value than their bond, that all people may rely on them; men who, in the language of the Prophet, will swerve to their own hurt and change not, and who will do that which is right and equitable before God. It is their duty, and the duty of the Bishops and also that of the High Priests and Seventies and Elders operating with them, to look after the poor and see that they are provided for. Do not let us have anybody crying for bread, or suffering for the want of employment. Let us furnish employment for all, divide up our farms and plan and devise liberally that all who need work, and want to be employed, may find labor. And I now call upon the Presidents of Stakes throughout Zion to give this matter their serious and earnest attention. We have land in abundance, water in abundance, and means in abundance; let us utilise them for the common weal. Talk about financiering! Financier for the poor, for the working man, who requires labor and is willing to do it, and act in the interest of the community, for the welfare of Zion, and in the building up of the kingdom of God upon the earth. This is your calling; it is not to build up yourselves, but to build up the Church and kingdom of God; and see that there is no cause for complaining in all your villages and cities and neighborhoods. Let us take hold together for the accomplishment of this object, and pray God to give us wisdom to carry it out, and he will pour upon us blessings that there will not be room enough to contain.

Again, we have what is called a Perpetual Emigration Fund. I wish to draw the attention, not only of the Presidents of Stakes but of the Bishops of the various wards, and of the whole people, to the responsibilities that devolve upon us in relation to this matter. We seem to be dwindling down in some of these matters, and I am sorry to say that there is a great lack of that integrity and interest that we would like to see manifested among our brethren. There are those here who have assisted with their means to the amount of upwards of a million dollars, which is unpaid by those who received the benefit of it. It was the calculation that this means should be used to bring those of our brethren to this land, who needed and were worthy of this assistance, and when you who were thus assisted were in distant lands praying and wishing to be gathered to Zion, this help came to you and you were brought here; and instead of paying this your honest debt, you go to work and build up yourselves, without meeting your obligations, what is the result? Those of your brethren who still remain, who are just as worthy as you to be gathered to Zion, are left to cry for assistance. I am daily in receipt of letters from different parts of the earth, asking to be thus assisted pleading: "we want to gather with the Saints, can't you help us?" Yes, we can if you who owe the Fund will pay your honest debts, we can then meet all these requirements. And I call upon the Presidents of Stakes and upon the Bishops to look after these things, and see that these obligations are met, that the poor from abroad may not cry in vain; but that we may help them, and then they return the amount advanced to them to assist others, and thus keep the work rolling in the same direction. And if this duty is not performed, how can we expect the blessing of God to rest upon us?

We are engaged quite extensively

in the erection of Temples. We are building one here, and also one in Cache Valley, and another in Sanpete, and if we had time, and it was considered advisable, we could read the report read setting forth the receipts and disbursements of these places; and I presume we shall, before the Conference adjourns. Suffice it to say, with all our backwardness in some other things, there are a great many of the Latter-day Saints who are doing all they can in every laudable enterprise. I presume at the present time there is not less than 500 men engaged in rearing the walls of these Temples. And men are taking hold of it with energy, doing all they can in many instances, but not in all by a great deal.

Then in regard to our Tithing operations, Bishop Hunter informs me that many of the people are very negligent in regard to this matter. Now, I would say in behalf of the people, that perhaps there may be a partial excuse for some of these things. We have had a very stringent time for a number of years past, a financial crisis has prevailed in the eastern States for some years now, and almost every paper reports the failure of mercantile and business institutions—of the failure of one firm after another; and we have been subject, more or less, to these depressions. The fact also must be considered that great exertions have been made in the building of the St. George Temple, and also the three Temples now under way, which have already exhausted considerable means furnished chiefly by the people residing in those Temple districts. I must give the people credit for their zeal and energy in this direction, which we must all acknowledge is very commendable and praiseworthy. And, perhaps, in the performance of this labor many have done the best they could, and possibly circumstances have so overruled that they find themselves hardly able to meet their Tithing, for as a rule it is those who take delight in observing the law of Tithing that subscribe to these other calls. We do not wish to crowd or press upon the people; but rather let us take things easily and deliberately, seeking always to break off the yoke of him that is bound, letting the oppressor go free. And let our sympathies be extended towards the widow and the orphan; and while we are building Temples, paying our Tithes and offerings, and doing the best we can before God and man, we will let that go for the present, and when we get into more favorable circumstances we will do better. At any rate, we will keep doing with a long pull and a strong pull, and a pull altogether, as one in the interests of all Israel. But we must not forget our duties to the Lord.

I would say in this connection that there are three of the Twelve appointed to superintend the erection of these edifices in these outside districts, and then there are those residing here attending to home affairs. And we are seeking to act in concert and do the very best we can. Some people have an idea that these Temples ought to be built from the proceeds of the Tithing; I do not object to it in the least, providing you will only pay your Tithing. But we cannot build Temples with something that exists only in name. You deal honestly with the Lord, handing over in due season that which belongs to his storehouse, and then we will show you whether we can not build Temples, as well as do everything else that may be required with it. In the mean time, we have got to do the best we can in these matters; and as we are personally interested in these things, as well as our brethren, the

departed dead who have gone before us, and who depend upon this being done, we feel a strong desire to carry out these projects; and this feeling, I am happy to say, exists throughout all Israel.

We want also to be alive in the cause of education. We are commanded of the Lord to obtain knowledge, both by study and by faith, seeking it out of the best books. And it becomes us to teach our children, and afford them instruction in every branch of education calculated to promote their welfare, leaving those false acquirements which tend to infidelity, and to lead away the mind and affection from the things of God. We want to compile the intelligence and literacy of this people in book-form, as well as in teaching and preaching; adopting all the good and useful books we can obtain; and what we need and cannot obtain, make them. And instead of doing as many of the world do, take the works of God, to try to prove that there is no God; we want to prove by God's works that he does exist, that he lives and rules and holds us, as it were, in the hollow of his hand. For it is very unfair for man to take the works of God to try to prove that there is no God. But then it is only the fool that has said in his heart, there is no God. I would like to talk upon this subject if time would permit.

I am pleased to see the exertions made by the young men's and young women's mutual improvement associations, to benefit and bless the rising generation of our people. And I am also pleased to witness the degree of intelligence and studiousness manifested by our young people; it is creditable and praiseworthy. We want to lead them on and encourage them in the study of correct principles, so that when the responsibility of bearing off the Church and Kingdom of God shall pass from us to them, they may be prepared for it, and carry on the work to a glorious and triumphant consummation. And that we may stand in regard to education and literacy, the sciences, the arts and intelligence of every kind, as high above the nations of the earth, as we do to-day in regard to religious matters.

And before closing I would refer briefly to the ladies' relief society. We are told that, "the man is not without the woman, nor the woman without the man in the Lord." She is spoken of as a helpmeet to her husband. I remember the organization of the first Relief Society in Nauvoo, by the Prophet Joseph Smith; to-day we find them spreading all over the land, and the benefits of their labors are widely realized. Our sisters are doing a noble and commendable work in writing and publishing, in visiting the sick and needy, and ministering to their wants, and showing kindness and benevolence towards the suffering and distressed, and also advocating principles that are honorable and praiseworthy before God and man, calculated to elevate and bless their sex. And I say to the sisters, God bless you in your labors of love, and in your enterprise, continue to press forward in your good work, and the Lord will bless you and your posterity after you; for you are mothers in Israel who are raising up kings and priests unto the Most High God. See that your children are taught aright, and that they grow up in virtue and purity before the Lord. Teach them good principles, never mind so much about the fashions; but let economy, industry, charity, kindness and virtue be early impressed upon their minds, and try to love your sons and daughters, and to lead them in the paths of life.

I should like to speak of our Sunday Schools and other institutions, but time will not permit. I have talked long enough. God bless you, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 7, 1867.

(Reported by David W. Evans.)

TEMPLES IN ANCIENT AMERICA—THE GOD OF MANKIND AN IMPOSSIBLE GOD—THE TRUTH IN REGARD TO HIM—MAN IN HIS IMAGE—PRE-EXISTENCE—WHY INFANTS DIE—THE REDEMPTION BY JESUS—PLURALITY OF GODS—THE WORD OF THE LORD IS TRUTH.

Never having had the opportunity of speaking to so large a congregation as the present, or at least in so large a house as the one which we are now assembled, I do not know whether I shall be able to adapt my voice so as to make the congregation hear me. I know the object of coming to meeting and preaching is to hear and to be edified and instructed more perfectly in the in the things pertaining to God and to godliness, and in our duties before the Lord. When I look upon this large tabernacle, which has been erected here in these high regions of our globe, I am forcibly reminded of the sayings of two of the ancient prophets, Isaiah and Micah, both of whom have spoken of an event that was to take place in the latter days. I will quote their sayings, for the language of both is almost identical. "It shall come to pass in the latter days that the mountain of the House of the Lord shall be established in the tops of the mountains." I have often wondered when I have read this portion of Scripture, what was meant by the meant by the mountain of the house of the Lord being erected, or established, in the tops of the mountains. The mountain of the house of the Lord is something, it seems, that God himself would establish in the mountains. When I entered this Territory in August last, on my return from my last mission, I beheld from the mouth of Parleys Cañon the top of this building very prominent. It seemed to rear itself up above the surrounding buildings, and it was easily to be seen. It looked very much like an artificial mountain erected here, or like some of those mounds that we see down on the Missouri River, that were made by the ancient inhabitants of our country, only it is much larger and higher than some of them. Whether this is really what the prophet in ancient days meant, it is not for me to say,

I only say that the shape of this buildings reminds me, or suggests to me what was prophesied anciently; but whether or not it is the fulfilment of that prophecy I do not know.

I will take this opportunity to ezpress my gratitude and feelings of thanksgiving to the Almighty, that he has enabled this people to erect unto him so large a building in which they can assemble to worship his great and holy name. The Lord, in ancient days, when he constructed temples and tabernacles, did honor them by his presence. No doubt on some occasions his presence was made more manifest than on others. Oftentimes we read that the power and the glory of God, as manifested in his tabernacles and temples were so conspicuous that the people could behold them with their natural eyes. I do not say that this was the case under all circumstances, and in all houses that were built unto the name of the Lord. Many temples and houses were built on the American continent by the remnant of the House of Israel, to whom this land was given. It is not recorded whether the Lord manifested himself in all these houses or not; but it is recorded that at the temple which was built in the land Bountiful, in the northern part of South America, the Son of God, himself, did show forth his power and his glory to a certain congregation assembled in and around about the temple. Jesus, after his resurrection from the dead, was sent by his Father from the heavens to the American continent, to a congregation of two thousand and five hundred souls, men, women and children, who where assembled together for the purpose of worshipping God the Father in the name of Jesus. Consequently God did respect this temple built on the American continent, as well as the great temple built by Solomon in the days of old. When Solomon had built the temple, he spread forth his hands to the heavens, and prayed to the Father, in the presence of the congregation of Israel that was assembled, and the spirit of the Lord was poured out in such a wonderful manner that the people, through their faith, beheld the power and the glory of God as they were manifested in that temple. By this the people knew that God respected his own house. So it was in the days of Moses. When they journeyed in the wilderness, God commanded the Children of Israel to build a tabernacle. He gave them a pattern thereof. In that tabernacle the Lord showed forth his power among Israel. It became visible not only on the inside, but on the ontside the glory of God was made manifest and rested upon it. By this the Children of Israel knew that God was near unto them. They not only believed, but the testimony manifested before their eyes gave them a knowledge that God was in the midst of their camp; although through their wickedness, unbelief, and darkness of mind God withdrew his immediate presence from the midst of the congregation, and Moses only was permitted to see the Lord and talk to him face to face, yet the display of God's power and glory was so great that the Children of Israel knew that God was near them.

The question may arise, Will there be a time again when the glory of the Lord will be manifestly visible to and his voice heard by his people? I answer, yes. God has promised this in the last days. There is no doubt, as was said yesterday by Brother Kimball, that heavenly messengers hover around the congregation of the Saints here assembled. I have no doubt of this in my own mind, thought I have not seen them

and you may not have seen them; yet that God who has seen your labors and diligence in building a house to his name, has no doubt sent heavenly messengers to hover around us, to bluff off the powers of darkness, that seek to darken the minds of the people, and to close their hearts against understanding. The time will come when the faith of this people, the pure in heart, will be sufficiently great that when they build a house to the name of the Lord, and do not suffer any unclean thing to enter therein, that the Lord will come and grace it by his presence, as well as by the presence of his angels. That will be the time when the pure in heart, who enter into the house of God, will behold his face. O! what a grand, glorious, happy privilege that will be to the sons and daughters of the Most High, to behold the face of him who created them, the Father of their spirits, who created them before the foundation of the world. How great and glorious a privilege for the sons and daughters of God who are now shut out from his presence! For this cause the people of God are commanded at all times to build a house to his name, that he may reveal those ordinances devised by him for the salvation of the children before the world were laid.

I know there are some people who do not believe God has a face like unto man, or in other words that we are in his image and likeness. There has been a great variety of views among the inhabitants of our globe in regard to the being or beings whom they have worshipped and called God. Some have believed that he was an immaterial being. Some have believed that he had no properties, perfection or qualities in common with any other substance in nature; that he was entirely separated from all material nature. This seems to be the view of the great mass of the Christian world at the present day. Some two hundred millions of the inhabitants of our globe consider that God is something altogether indefinable, incomprehensible, a person, and yet has no parts; consisting of three persons, Father, Son and Holy Ghost, and yet no part of these persons. That is a horrible idea in my mind. My mind is so constructed that, with all my reading and meditation, I never could conceive of a being of that description, and yet it is incorporated in the articles of the Church of England, also in the Methodist discipline, and is in accordance with the views of almost all the Christian world at the present day. "God consists," say they in their creeds, of three persons without body parts or passions." I do not wish to dwell upon this long; it is so inconsistent, so very absurd, so contrary to all intelligence, reason and revelation that I am willing to throw it by without contemplating it for any length of time. I merely mention it to call to your mind the inconsistencies of the religious world who profess Christianity. One of these persons, called the Son, without body and without parts, was actually crucified, died and was buried in a tomb, and the third day he rose again, and with his body ascended into heaven, when he did not possess a body. If anybody can believe such nonsense, they are perfectly welcome to it, only keep it away from me. I want nothing to do with it. I never expect to worship such a being here on earth or throughout all the future ages of eternity. I have no reverence whatever for such a being, for I do not believe that such a one ever existed only in the hallucinations of disordered minds.

Perhaps the strangers who are present, if any there be, may be led

to inquire what kind of a being do the Latter-day Saints worship? Let me reply according to my understanding. I believe that God—I mean God the Father is a material personal being; that he has a body and a spirit united together; that his spirit within his body is material; that he is a personage just as much as every man in this congregation is a personage; and let me go still further and say that he is a personage of flesh and of bones. Perhaps that may shock the ideas of some of the outsiders and they may think that to get over their immaterial god, without body or parts, we have gone to the other extreme. Well, whether it is to the other extreme or not, I wish to state to you my views, and I think they correspond with the views of the of the servants of God.

God is a being, then, who has a tabernacle of flesh and bones in which his spirit dwells; and this flesh, bones and spirit are material. Strangers may be anxious to know something more about this personal being whom we call God the Father. We are told that in the beginning man was created in the image of God, and we are also told the Jesus the Son of God, was the express image of His Father. The doctrine that man, in his form and shape is in the image of God, may be or may seem something new and strange to those who are not acquainted with the principles in this church. But why should not men resemble God is the question, seeing that we are his offspring? Would you expect that sons and daughters of this world would be like a horse or like the fowls of the air or the fish of the sea? Or would you expect them to resemble their parents, and be in their image and likeness? Do we not see in the animal creation—of which the human species is said to be a part—a likeness between the parent and the offspring certainly we do. If then this law prevails among all animated beings here on the earth, why should we imagine God to be entirely distinct and different from his own sons and daughters? Why not believe that there is a resemblance between them and him. When we look at our fellow man we behold him erect in the form of God. To be sure there may be many deformities among men and women, produced in many instances, perhaps, by wickedness, disease and by accident; but in the general outline there is resemblance among all the human species, and there should be in as much as their Father and God is indeed their Father, as any in this congregation are the literal fathers of their children. We, who compose this congregation, are all one family, and only a very small portion of the family of our Father and God. But when did he beget us? I answer before this world was made; not our flesh and bones, but that being called man that was created in the image and likeness of God and who dwells in his mortal tabernacle. That being is the offspring of God; we were all begotten by him before this world was made. We then dwelt in his presence and could behold his face as sons and fathers here on earth can behold each other. We then partook, in a measure, of his glory, and were acquainted with the glory and power of his kingdom. We were present with him in the grand and magnificent work of creation, and we saw and rejoiced in his handiwork. We sang praises in the presence of our Father and God; before we had tabernacles of flesh and bones. We then assembled ourselves together as we do here on the earth; we then accompanied our Father and God and his Son Jesus Christ, on the grand and glorious mission of the formation

of the world we now inhabit. Did we know anything about the object for which this world was created? Yes, we knew that it was created expressly for us, and we sang and rejoiced over it as much as the people of God now rejoice, when they erect a temple or tabernacle to his name. When you erect a tabernacle to the Most High, you expect to enter at times, and be feasted with the words of eternal life, and to partake of the blessings of God. So it was in regard to the creation of this world. We were there and I think all this generation among all nations, kindreds, tongues and people were present on that occasion. Shall I limit it to this generation? No; I believe all the sons and daughters of God who had proved themselves faithful were assembled on that occasion. I do not include in this number the one-third part of the family that fell, but the two-thirds who kept the law of of their first estate who were really and truly accounted the sons and daughters of God, the thousands and millions who inhabit this globe besides the generations of the past and all future generations. Think of this and try to conceive in your heart the magnitude of the great army of the sons and daughters of God assembled at the time the foundations of this world were laid.

The Lord put a very curious question to the old patriarch, Job, on a certain occasion. Job had been praising up the works of God, and so far as his narrow mind would permit him, he tried to magnify the greatness of his power; but, by putting a few questions to Job the Lord showed to him that his wisdom and knowledge were but foolishness in the sight of his creator. Said the Lord, "Where were you, Job, when I laid the foundation of the earth, and the corner stones thereof? Where were you, Job, when the morning stars sang together, and all the sons of God shouted for joy?" I do not know that Job understood the pre-existence of man, it might not have been revealed to him; at any rate he left the Lord to answer the question on the subject, knowing that he would give information on the matter that he, Job, could not give. If Job had been a sectarian, how easily he could have answered this question! "Why, Lord," Job could have said, "I did not exist then, and why do you ask me such a question?" But Job very well understood that there mus be something in the pre-existence of man, or the Lord would never have put such a question to him. The very question itself implied the pre-existence of Job at the time the foundations of the earth were laid, and it also implied a knowledge on the part of all the sons of God of the objects of the creations of this world; for if they had had no such knowledge, why should they have joined together in singing the songs of heaven on account of it? Well, then, we have come to the point, namely, that we did exist in the image and likeness of God before the foundations of the world were laid, and this is what is meant when the Lord says to his only begotten Son on the sixth day of creation, "Let us make man in our image and in our likeness, and give him dominion over the fish of the sea, over the fowls of the air, the beasts of the earth, and over all the earth to subdue it," and so forth. So God created man male and female. He did not tell us all the particulars of the creation—that we were born male and female in the spirit world, and so on, but yet there are many sayings which indicate that such was the fact. For instance, in the books of Moses and in the books of

the New Testament we read that God is the Father of all our spirits, that we were begotten sons and daughters unto God. The vision given in 1832 to our Prophet, Joseph Smith, shows this matter more clearly. Besides showing the vast number of worlds that the Lord had created, the voice of the Lord, in that vision, declares that all the inhabitants of all those worlds were begotten sons and daughters unto God. The Book of "Mormon" bears testimony to the same great doctrine. You who are familiar with that book will recollect reading in the book of Ether how that the brother of Jared fell to the earth with fear when he saw the finger of the Lord, after the veil fell from his natural eyes. And the Lord spoke to him, saying, "Why hast thou fallen?" Then the brother of Jared answered, "I saw the finger of the Lord, and I knew not that the Lord had flesh and bones." It did resemble flesh and bone, but he, doubtless, thought it was so in reality, whereas it was the body of his Spirit. Then said the Lord, "I am he who was prepared from the foundation of the world to redeem my people; I am Jesus Christ; I am the Father and the Son, and the body which thou now beholdest is the body of my spirit. Seest thou not that thou art created after the body of my spirit, and all men," says Jesus to the brother of Jared, "have I created in the beginning after the image of the body of my spirit." This, I believe, is the only passage in the Book of "Mormon" that directly teaches the pre-existence of man.

Well, that body—the body of the Lord—that the brother of Jared saw, was a personal body. It had fingers, a face, eyes, arms, hands, and all the various parts which the human body has, so much so that he thought it was really flesh and bones, until he was corrected and found that it was the spirit of Jesus, that same spirit, says Jesus, which, in the meridian of time, should come and take a body, and die for the sins of the world. These beings, who, in the beginning, were created after the image of the spirit of Jesus, had a probation; they had law; they had intelligence. It was called their first estate. They were agents there just as much as you and I are here. They could obey the law that was given to them, or they could disobey that law. I have already alluded to a third part of the great family, who did not keep their first estate. What became of them? They were thrust down, and thus came the devil and his angels. Jude says they were reserved in chains of darkness, until the judgment at the great day. That was their doom; their transgressions were so great—sinning against God the Father, whom they could behold, and against the person of his Son, whom they could also see—disobeying the most sacred of all laws—seeking to dethrone the Almighty, and to take the power from that Being who had begotten them, into their own hands. For this they were thrust down, and were called Perdition, and the heavens wept over them. I do not know how faithful the remainder of the spirits were; that is not for me to say. I do not know whether they transgressed any of the laws of God, or not in their first estate. If they did, one thing I do know, and that is, that they understand about Jesus and his atonement; for he was as a Lamb slain from before the foundation of the world, and inasmuch as he suffered in spirit as well as in body, I do not know but his sufferings in spirit would redeem them in their first estate as well as us who sin here

in the body. I do not pretend to say that such was the case. Suffice to say, that the plan of redemption was known by them, and suffice it to say again, that they were faithful enough to retain their position in their first estate, and to have the privilege of comming forth in this world, and taking upon themselves tabernacles, or bodies, and having a second estate. We also read that all who come into this world were innocent. That shows that they never had sinned, or if they had, that they had been forgiven and made innocent. Which way it was I do not know. If they had sinned and were all made innocent through the blood of the atonement, and through the sufferings of Jesus in the spirit, as well as in the flesh, that would prepare them to come into this world without having any stain upon them. But if they never transgressed the law, never went beyond its bounds, or limits, they would be sanctified, purified, perfected, saved and be innocent by keeping the law. But let us come down a little further. When we came forth into this world, and took upon ourselves bodies of flesh, they were fallen bodies—subject to pain, sickness, sorrow, mourning, trials, and finally death, or dissolution. This death that came upon the bodies of the children of men, was brought to pass by the transgression of one man and woman, that is, by our first parents; as it is written, "By the transgression of one sin entered the world, and death by sin." It matters not whether it is the little infant that dandles on the knee that has never sinned, or the youth, the middle-aged or the old, all have to feel this great penalty that has been inflicted upon all the posterity of Adam by reason of his transgression.

Now, there is a question that has often been asked of me by the Latter-day Saints, and by those outside of this Church—"Why is it that infants, who have never sinned, should die? Why should they be subject to death because their father some six thousand years ago sinned and transgressed?" I answer this by asking you a question, Why is it that children, oftentimes to the third, fourth and fifth generation, suffer from lingering diseases here in this life, because their forefathers were licentious, and broke the laws of life and happiness? Why, it is hereditary, is it not? Is it just that they should suffer, because their parents or some of their progenitors have sinned? No, it is hereditary. Why, then, may not all the inhabitants of the world, whether in their infancy or not, inherit death as well as these children who suffer through diseases entailed upon them by their forefathers? Not as a matter of justice particularly, but something that comes upon them in consequence of the fall of man. It is handed down among them. Now, that would be a very unpleasant condition if they were always to remain in that state. They are plunged into slavery, as it were, by one man; hence the Redeemer steps forth and rescues them from that slavery. When I say rescues them, I do not say that he does it at once, before they have had a chance to know the difference between good and evil, between the bitter and the sweet, to contrast between happiness and misery. It is wisdom that they should suffer, even should it be from hereditary disease, that they may gain experience. But I will tell you what he rescues them from, by his atoning blood. He breaks the bands of death and rescues them from the power of the grave, which, but for that, would have held the infant as well as the

middle-aged in their power eternally. There is such a thing as a father, through his foolishness, plunging not only himself but all his children into a slavery from which he cannot redeem himself or them, so far as their bodies are concerned; but with Adam's children this was the case with both their bodies and spirits, for the Book of "Mormon" says that all mankind, through Adam's transgression, became subject not only to a temporal death—the separation of the body and spirit, but also to a spiritual death, eternal in its nature. If there were no atonement—no sufferings and death of our Redeemer—no infinite atonement to rescue men from the grave, their spirits, in consequence of the slavery entailed upon them by their first parents, could not have been rescued from eternal death. Could they have delivered themselves? No. They were in captivity—slavery—and their master, the devil, was there to bind them in that slavery. Could they turn the key of the prison doors and run back again? No! Could they say to the grave, Yield up my body and let me go again into the presence of my Father and God? No; there were potent enemies who had endless power over them had it not been for the atonement.

We are taught in the revelations of God that Jesus suffered the pain of all men. You will find it in the teachings of Jacob, the brother of Nephi, in the Second Book of Nephi. "He suffered the pains of all men, women and children, says Jacob. What was this great suffering for? That the resurrection might come unto all men, women and children; that Jesus might have power to say to the grave "restore those captives you have taken, behold I have redeemed all whose bodies slumber in the grave. I have power to bring them forth by virtue of the atonement I have made."

Could man have redeemed himself? Could one man have shed his blood for another, and said to the grave give up your dead? No. Why not? Because all were fallen; all were under the dominion and power of Satan. All were spiritually dead—dead to things pertaining to righteousness. It was universal eternal death. A being greater than man was required to redeem him, hence Jacob says, in the passage to which I have alalready referred, in relation to the atonement, "that it must be infinite." Wherein was the Son of God infinite? In the first place, he was begotten different from you and me. We were begotten by a mortal father, but Jesus was begotten by an Immortal Being, his Father and God. If then his body was begotten by that Being, do you not see that his body in that respect differed from ours? It is true that he inherited the same as we do so far as his mother was concerned, but on the part of the Father he was superior. Hence, being begotten by an Infinite Being, he could do that which no other man could do—redeem from spiritual death and the captivity of Satan. Hence it is said that "through Jesus came life and light into the world." If it had not been for Jesus, darkness would have reigned eternally over this creation.

Talk about works of righteousness redeeming us without the atonement! Why the thing is preposterous in the highest degree. Why? Because we were spiritually dead, and can a person who is dead work righteousness? Can a person who is dead to everything good, holy, upright and Godlike, who is in captivity to

Satan, work righteousness? Could a feast of salvation be prepared for him in that dead state, unless there was some redemption or atonement made to bring life to the world to impart to the human family? Light and life have come upon all men. Jesus is that light and life; He is the light and life of all things; and by reason of that light and life which he has purchased for us by his own blood, you and I have the privilege of working righteousness, which we never would have had without the atonement. We could not have done anything acceptable in the sight of God, without his atoning blood. That is the very foundation of the redemption of the children of men; without it, this would have been a lost and fallen creation, and not one could have been saved.

But let us pass on a little further. You recollect in the former part of my remarks, I was speaking about the personality of God. Now let us come along to the plan of redemption, and see how it is that we are exalted and brought back into the presence of God, and become as it were, gods, then we can form some idea concerning our Father and God. We are instructed, and we believe, that all of us who believe in Jesus Christ, in his sufferings and death, and receive the benefit of his atonement, will, if we remain faithful, be exalted into the presence of that being who is our Father, and that we will be made like unto him, and be crowned with glory, and shall have the privilege of sitting down with the Son upon his throne, as he has overcome, and has sat down with his Father upon his throne, and that we will become one with him, as he is one with the Father. We believe we will be perfected, purified and cleansed in him, and made not only the sons of God, but grow up unto him in all things, that we may become Gods like unto our Father who begat us.

This is consistent with analogy. Analogy shows that sons here upon the earth, grow up and become like their parents. Why then should we set a barrier between the sons of God, who are redeemed through the atonement, and their restoration to the mansions where they formerly dwelt? Why should we erect obstacles, and set a barrier so that we cannot become like him? Analogy would say at once that when he appears we shall be like him, for we shall see him as he is. Analogy would say that when he shall redeem our bodies from the grave, that he will fashion them after his own glorious body, and clothe them with power and glory, even as He is clothed with glory and power, in the presence of his Father and our Father and God.

But says one, if you adopt that sentiment, then your people believe in a plurality of gods, and we have all been taught in the Christian world that there is but one personal God, or rather three persons in the Trinity—the Father, Son, and Holy Ghost. Well, these three are called one, are they not? Yes, they are called one. Jesus prays that all his disciples may be made one, as he and the Father are one. If ever that prayer is answered, then, in one sense of the word, there would only be one God, but, in another sense of the word, there would not only be three, but a great many personal beings called gods. Let us for a few moments refer to that glorious saying in the revelations of St. John. In the visions of eternity that were shown to John, he beheld things that were to take place in future generations. Among other things that were shown to him, were the one hundred and forty-four thousand, standing on Mount Zion, who had been redeemed

from among men. Who were they? Let us look at the inscription that John says was written on their foreheads. That will tell us that the name of their Father was written there. What was his name? God, translated into the English language. Ahman in the pure language. The Father's name John saw inscribed on the foreheads of the hundred and forty-four thousand who were singing the new song before the Lord. What would you think if you were to have the future opened to you as John had, and could see these men with the word God, inscribed in bright anc shining characters upon each of their foreheads? Would you think that God was making fun of them by putting such an inscription there? Would you suppose the inscription was a mere form without any meaning? No: every man permitted to see these things would at once say, "they are gods having been redeemed, and made like their Father." This is what we believe. Then, when we come to personality, we not only believe in our personal Father, in His Son Jesus Christ, and in the Holy Ghost, as personages, but we also believe that in the eternity of eternities, in the heaven of heavens there will be innumerable millions of persons who will occupy that exalted station—each one being a personal god, as much so as the God of this creation—the Father of our spirits is.

If time permitted, we might bring up the revelations of heaven, given in these days as well as anciently, in regard to the representations which God has given of Himself, not only representing himself by his person, but also by his attributes. But this is a subject upon which we do not feel to dwell at this time. Suffice it to say, that God has said that he is light and truth; that he is a spirit: that he dwells in tabernacles and temples, and so forth. I do not know, but that in my teachings in years past, when teaching upon these two distinct subjects, I may have left an impression upon the minds of the people that I never intended to convey in reference to the qualities, perfections, glories and attributes of these personages, for attributes always do pertain to substances, you can not separate one from the other. Attribute can not exist without substance; everywhere it shows its bearing and relation to substance and person, and if in any of my preaching or teachings I have ever conveyed the impression that attributes could exist separate and apart from substances I never intended to do so. I do not know that I have ever declared any such in my writings. I have said that God is love, and that he is truth because the revelations say so. I have said that he oftentimes represents himself by his attributes. The same as when he says I am in you; but he does not mean that his person, his flesh and bones are in us. When Jesus says I am in the Father, he does not mean that his person is in the Father. What does he mean? He means that the same attributes that dwell in his own person also dwell in the person of the other. I think I have heard this doctrine taught from the commencement, by the authorities of this Church, and I think it is taught, more or less, now, almost every Sabbath day. We are exhorted to develop and perfect those attributes of God that dwell within us in embryo, that we may more and more approximate to that high state of perfection that exists in the Father and the Son.

Attributes belong, in all cases, in this and all other worlds, to personages and substances, and without personages and substances, they cannot exist.

In the "Kingdom of God," published in October, 1848, I have set forth the personality of the Father and the Son, and the glorious attributes that pertain to each. And again in many of my writings, to which I might refer, and could perhaps give the page, I have taught the same thing, and my views to-day concerning this matter are just the same as they were then, and then the same as they are now; only I think, by searching more fully, I have progressed and obtained some further light and information more than I had twenty or twenty-five years ago. I do not know, that, in my remarks this morning, concerning the atonement, and the personalities and glorious attributes of God, I have varied in my views from those of the rest of the authorities of the Church. If I have I hope they will correct me and tell me wherein I am wrong, for it is my desire, and ever has been, to go in accordance with the revelations of heaven, to abide in the word of God, and to have that word abide in me.

We are taught that the words of truth have power. The word of God we are commanded to live by. In one of the revelations we are taught and commanded that we shall live by every word that proceeds from the mouth of God, for says the revelation "the word of God is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the spirit of Jesus Christ, and the spirit gives light to every man that comes into the world, and the spirit directs every man through the world who will hearken to it; and he that hearkens to the voice of the spirit comes to God, even the Father, and he teaches him of the covenant which he has renewed and confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world."

Now, I want to abide in that. If the word of the Lord is truth, and whatever is truth is light, and whatever is light is spirit, I want to embrace it, and hold fast to it. Again, he says, when giving a revelation to the servants of God: "That which you hear is the voice of one crying in the wilderness? In the wilderness because you cannot see him. My voice because my voice is spirit, and my spirit is truth, and truth abides forever and has no end." I desire to abide in it for ever and ever. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE FOURTEENTH WARD ASSEMBLY ROOMS, SUNDAY AFTERNOON, JAN 20, 1878.

(Reported by Geo. F. Gibbs.)

ORIGIN OF MAN AND ATTRIBUTES OF DEITY — PHILOSOPHERS AND ASTRONOMERS *versus* THE SCRIPTURES—MAN POSSESSES THE POWER OF IMPROVEMENT—THIS DEVELOPED BY INSPIRATION.

"And God said, let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i, 26, 27, 28.

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him."—Gen. v, 1.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." —Gen. ix, 6.

Those who believe in the Christian religion, and in the divinity of the mission of our Lord and Savior Jesus Christ, believe also the words of the Apostle Paul, speaking of him in this wise: That he was in the likeness of his Father, and the express image of his person. And the accounts we have of Jesus represent him as being physically and in all essential parts, in the likeness of man. That he ate and drank, and partook of the elements that enter into the composition of our earthly tabernacle, that he was subjected to pain and to the infirmities of our flesh, and that he suffered all things that we are subject to in the flesh; that this mortality was subject to pains and penalties of death in him, as well as in mankind generally. In this particular his divine origin did not exempt his mortal tabernacle from the laws that govern our flesh, only in that, the Spirit from on High was given him without measure, and he had strength to withstand every form of temptation, and was able to obey the law pertaining to his existence here without committing sin. Otherwise there was, so far as his person and

outward appearance was concerned, no essential difference between him and Adam's race generally.

There are a great variety of ideas and notions prevalent in the world at the present time, pertaining to the origin of man, and attributes of the Deity. There seems to be an instinct in man everywhere among all nations and peoples to worship a superior being. In this particular Christian nations are not an exception. True, in heathen countries, a variety of images, representations of Deity are set up for the people to worship, or to pay some deference unto them, as unto Deity. But the thinking portion of all these nations who encourage these various representations of Deity, do not for a moment admit that these gods, as they are sometimes called, made by man's hand, of wood and stone, or other material, are really gods, or that they are worshipped as gods; but only the embodiment of the idea of a Deity, a representation of a superior being. And the fact of this prevailing sentiment of mankind and the universal necessity of doing homage to a superior, however crude and indefinite this idea is, and however varied in the minds of men in the different nations of the earth, yet, taken as a whole, it is the impress of Deity upon all that bear his form in the earth, recognizing him as Deity; as a Superior Being. With many Christian sects of our time, and for generations past, the idea of Deity has seemed to be very undefined.—Many philosophers and divines have attempted to describe Deity. We have it set forth in many Christian catechisms and articles of faith. God was a being without body, parts or passions. This, for many generations has been taught by the Established Church of England, and by most of the Protestant sects, both in Europe and America; Deity is described by them as "a spiritual immaterial substance." This word substance is used in connection with the word "immaterial." A spirit immaterial, and yet a substance! I have never yet found a philosopher that was able to describe a substance that was not material. The idea of a Deity that cannot be located anywhere, that has no form or substance, or materiality, and described as a spirit! It is the best definition, to my mind, of nothing at all, like the quaint familiar phrase, "a footless stocking, without a leg."

If we believe there is any truth in the writings of Moses, the Patriarchs, Prophets and Apostles, and the teachings of Jesus, if we would indeed be consistent Christians and receive the writings of the fathers, and believe what was said unto them, we must believe that man is made in the image of God, and consequently that we are of the same species as the gods. However child-like and feeble we are in this condition of mortality, we are nevertheless descended from the gods, made in their image and after their likeness.

And when Luke, in giving us the genealogy of Jesus Christ, traces his lineage back through his mother to David, who was the son of Jesse, and so on, he traces his descent until he reaches Abraham, who was the son of Terah, and so on to Noah, who was the son of Noah, who was the son of Lamech; and when he reaches Adam, the first of our race, he says of him, "which was the son of God." Oh, says one, we are told that Adam was created, not born. This is something I am not disposed to dwell upon much at this time. You can think of this as you please, whether he was created or born, or whether a man, because he is born, is not created. I

do not understand the term *creation* as meaning something suddenly made out of nothing. I believe man that is born is as much created as the thing which is made in a mould and turned out to dry, which we call an adobie. It matters not whether it takes a few minutes to make it, or a longer period—it is created or made. And the term create I understand to be synonymous with the verb to make, and what is made is created, and what is organized is formed. And when it is written that God formed man in his own image and likeness, it does not describe the time or manner, but simply the fact of having made or created man in his own image.

It has been ofttimes expressed by the religious teachers of the Christian world, that God created all things in six days, and on the seventh day he rested. We read in this first chapter of Genesis, that in six days the Lord created the heavens and the earth. Now modern scientists attempt to confute this history given by Moses, by demonstrating that the earth has been formed through the operation of a long process of natural laws, and that it never could be brought into its present condition in six days. Of course, those who reason thus assume that the days here spoken of were periods of the same duration as the days counted out to us by the revolution of the earth on its axis, every time it turns upon its axis and marks the day and night. But I must be allowed to call attention to this one fact, that in the beginning of this history Moses tells us that when God first organized or created the elements of this earth, that it was without form and void; that is to say it was without its present form, and that darkness was upon the face of the abyss. Then how were the days reckoned? Until our earth assumed its position among the planets, and began to perform its revolutions, and the earth was so far completed as to assume its position among the heavenly orbs, and perform its revolutions as now, present modes of reckoning time could not be appointed to man—either our days or months or our years, all of which are determined by the revolutions of the earth upon its axis, and the moon around the earth, and the earth in its orbit around the sun. But what is the rule or measure of time by which God reckons his labor and work? Is it the time measured to the inhabitants of Mars or the little planet Mercury that describes its revolution around our sun in less than three months, and counts out four of its years while we upon the earth are counting one? Or is it after the time appointed for a more distant orb of our system, that is 160 or more of our years, in performing their revolutions around the sun, thus counting out its single year? Or were the days reckoned after the great cycle of the multitudes of systems moving in space around the common center.

Philosophers and astronomers have not lived long enough upon this earth, or kept a record of the heavenly bodies long enough to make any calculation of the length of this period. There is, however, one saying of Apostle Peter which reads—"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." But whether that has any reference to the days that Moses speaks of, in which the Lord was engaged in the formation of this earth, we are not told. But be the periods longer or shorter, which the Lord called six periods, or days, in which he did his work, is of very little importance to us. Nor is it worth our time to

question or contend with geologists or modern scientists as to the duration of these periods. It is a fact that the earth exists, and that it has its sphere in which it moves, and that it is appointed for the abode of man, and that we are here, and the fathers have told us we have descended from the Gods. And that when God said to his associates, let us make man in our image, after our likeness, he was not alone. And as Paul said, "there be gods many and lords many," but so far as we are concerned, there is given unto us one God, even the Father of our Lord Jesus Christ. And it matters not how many more, nor where they are located, nor what might be the extent of their power and dominion. We cannot comprehend it, we are mere infants, comparatively speaking, our ideas just beginning to learn how to shoot; we are striving to grasp the little within our reach, and we find we can but grasp a little; and it is in vain to attempt to look back to the beginning, if there is any, or to look forward to the end, it there is an end. But we are taught that the works of God are one eternal round, and there is neither beginning nor end.

We may jocosely ask ourselves the question, Which was first the goose or the egg? And again, Does the pumpkin produce the seed, or does the seed produce the pumpkin? You can answer the question just as you please, either in the affirmative or negative, and either or both would be, in one sense, correct. But say you, "That is not enough for us, we want to know where and how the first pumpkin was produced." That is something we cannot tell, nor any other mortal being; you might just as well ask, when the last pumpkin will be produced. It is something that is absolutely incomprehensible, because their is neither beginning nor eud, it is beyond the reach of human ken. But we accept the effect; we are here; the creation is a reality. We see a variety of solid rocks, and ask, How are they formed? Geologists undertake to tell us, and they refer us to the Book of Nature. But they are like other school-children; they make a great many mistakes in reading. What they read correctly is correct; what they read incorrectly is incorrect. "It is as it is, and it can't be any tisser." And it is folly for geologists, or any other class of scientists, to assume that they know it all, or that they have read the Book of Nature from beginning to end, and comprehend it through and through.

Mr. Darwin, and a kindred school of modern philosophers, would fain try to impress upon us their theory of evolutions, and would have us believe we are descendants from, and only a little in advance of our ancester, the monkey; and that other inferior grades of animals are aspiring to become monkeys; they fail to demonstrate their theories, simply because they are not demonstrateable.

We see an endless variety in the creations before us, variety in every species of animal life, and in every species of the vegetable kingdom, and the same may be said of the heavenly bodies. And so far as man is concerned, though evidently of a common origin, yet the variety is almost as great as the number of individuals; and though the general features of the face are substantially the same, yet that variety is so great that no two can be found exactly in every respect alike. No mother that has produced from her womb twins, however near they may approach each other, was ever at a loss to discern some difference by which one could be distinguished from the other. Nor even in the vegetable kingdom can we find this law of endless variety violated, nor

yet in the animal kingdom. Where do you find any species except man endowed with the capacity of subduing the earth, and controlling the elements upon it? Moses tells us that God said unto man, have thou dominion over the earth and subdue it, and exercise dominion over all the lesser species of animal life, and over the fruits and herbs which shall be given to you for meat." Has any other branch of the animal kingdom done this? When man is first ushered into being, he seems more helpless than the calf or the goat, but in his progress and development he exhibits the power of the Gods; he seizes the elements, and commands them into form and shape to suit his convenience, and to serve his purposes; not only does his superior intelligence cause the king of beasts, and all branches of the animal kingdom, to crouch beneath him, but every element found to exist is at his service; by reason of this divinity in him, in its exercise and development, he chains the lightning, and makes it his servant to flash his thoughts or mandates over the earth; he touches the steam and makes it a motive power to waft him over land and sea. He makes all the elements within his reach subserve his purposes, and he invents the means by which he controls and handles them. I use the word "invent" because it suits the pride and vanity of a man a little better; but the more appropriate term, I should say is, *inspiration*, for no great truth was ever revealed to man that was not an inspiration. And when Watt's, watching the trembling of the tea kettle lid, caused by the power of steam, conceived the idea of utilizing that power, was it invention or inspiration? When Newton, on seeing the apple fall from the tree, by questioning in his mind why it should fall downwards, why not fly upwards, or to the left or right, his mind was being led on from this simple observation to the comprehension of one truth after another until he was able to give to the world the laws of gravitation; and from that to searching out the laws governing the planets, so that astronomers to-day can make mathematical calculations of the future movements of the heavenly bodies, with much greater accuracy than the superintendent of the Utah Southern Railroad can calculate the speed of his train. Was this inspiration or was in invention?

When the fathers that labored to bring forth and develope truth, whether scientific or religious—for I hold all truth to be both scientific and religious; in other words, true religion embraces all truth, for it emanates from God, who is the fountain head of all truth, or in other words, who is in possession of all truth that is possible for us to reach at least. And for me to say that he has got to the end, I would no more attempt to say it, than to say that you or I have got to the end. It is not for me, in my imagination and folly, to place any bounds to or drive a pin to lariet the gods to.

But we see that this being called man, said to have been formed in the image of God, that he possesses the power of improvement, of advancement, *ad libitum*, and who shall set the bounds to the advancement and improvement of man any more than the gods of eternity? The Apostle Paul, in his letter to the Phillipians, says, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." "Oh blasphemy!" the narrow-contracted bigot will cry, "blasphemy! Paul, you naughty fellow, you had better take that back.

What, to exhort your brethren to cultivate the same mind and feeling, and desire and ambition, as were in Christ Jesus, who, when he found himself in the form of God, thought it not robbery to be equal with God! What an idea! Does not every father expect his son to grow up and become his equal? and does not every son born aspire to become like his father? And the child looks in the face of the mother, as the dearest creature it knows anything about, regarding her perhaps as perfect; her word is law, it knows no other. "Let this mind be in you, which was also in Christ Jesus." And as he thought it not robbery to be equal with God, when he found himself in the form of God, don't you think differently. Why? Shall we not rob him? Oh no, we could not do it. Giving does not impoverish him, withholding does not enrich him. He is able to impart that which he possesses, if we are capable of receiving, and as fast as we are ready to receive, he is abundantly able to impart; he is not impoverished, while we are enriched; while we have waxed greatly, he has grown no less. And this he has ordained for those whom he has formed in his image and likeness. But, says the world, "These are things we cannot comprehend." Very true, we cannot see the end of it; but we can see a little of it, if we cannot comprehend the whole. We may stand and look upon the chain, revolving and endless, and as it turns we may count the links, but we cannot find the end of it, neither can we tell the beginning. But we see the links, and it is a matter of very little importance to us whether we know or not how many links compose the chain, as long as we see that the eternal is one eternal round. We need not to try to find the end, we cannot do it, nobody ever did, and nobody ever will, simply because there is no end. And if you want to know which pumpkin produced the first seed, and which seed produced the first pumpkin, we say that neither you nor anybody else can tell, they cannot point to the time when there was either one or the other. But there was a time when we began to exist, was there not? Yes. Our spirit? Yes. Our earthly form? Yes. Will there be a time when our our bodies will cease? Oh, Yes; that is something of daily occurence, mankind coming and going. And so with all the creations of our hands. This house, in which we meet, when was this created? Oh, about 15 or 20 years ago. Still the philosopher will tell you that the trees from which the lumber was sawn, must have been hundreds of years old. Oh, to tell me that this house was made only 15 or 20 years ago, I know better; my knowledge of timber teaches me that the very trees from which the lumber war made, were several hundred years old. And the geologist will take you to the hills or along the beach and point out to you the evidences in nature of the long periods that must have elapsed since the formation of the sedimentary rocks, to say nothing about the primary rocks. And they will tell you that the period alluded to in Moses, in the history of Adam, and to the creation is scarcely a cypher compared with the period in which these elements of the earth have been coming into shape. What is all that to do with the great grand principle. We will say that the component parts of every implement formed by the ingenuity and labor of man are far older than the implement itself. A lady who makes a pound-cake, does it perhaps in a few hours; but the man that has not seen it made, and who knows not the cource from whence it

came, sees a raisin in the cake. Oh, (says he) madam, how old is this cake?" "I made it yesterday," is the reply. "Oh, bnt madam, this raisin grew on some vine surely, and my knowledge and experience teaches me that vines do not grow in a day." But the lady insists that she made the cake yesterday, saying "If you wish to know how I compounded it, step into my kitchen and you will readly learn all about it." By and by we may be permitted to step into the Lord's kitchen or laboratory, there perhaps commence to take lessons in these matters, as we now may by stepping into the iron-masters shop, there to learn how he takes the different classes of ore, and by putting them through a certain process they are formed into pig or railroad iron. He speaks, he directs, and out comes his material at his command. We go into his shop and learn how this is done; we have not got far enough yet to know how these materials were brought together, how they were conpounded. But it is enough for us to know that it has been done, and that somebody has done it; and we might as well say the railroad iron had no creator, nobody to design it, or command the elements to go together, as to say there is no God, because we have not the privilege of going right straight into his laboratory to find out how he commanded the elements together. We go down to the sea coast of old Salem or Boston; we see ships start out to sea properly officered and manned, under sail or steam, or both. In the course of a month, the same vessels return to port; and by and bye they make another voyage, in about the same time. We see other ships start out, and it is a much longer or shorter time before they return. We know not where they have been or the several orbits in which they have been moving, but we know that they return. And although we may not know whither they have been, or whence they came, the time they have made, etc., the crew that manned them, and the captain that steered them, and the power behind them, all that commands them, know all about it. And yet our own observations should teach us that there was somebody that directed them, their movements were not the work of change, but of design; that others perform their work and somebody has purposed it. And although we may not be able to measure the distance of the heavenly bodies, nor comprehend the extend of their revolutions, we see and know enough to convince us that they are all regulated by and subject to law; so that their laws are so well understood as frail mortal man, that even the number of them can be counted, and their movement understood, and their times and periods calculated.

Now, would not a man be as senseless to say, there is no God, as to say, there is no shipmaster that guides the course of the vessel, and no shipowner that controls them. Their periods are appointed by him who lists to direct them. So with man. As the Apostle Paul has said: "He giveth to all life, and breath, and all things."

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

What is the fountain from which we drink knowledge, is it from books? I say yes, if we have within us the inspiration that enables us to cull the good from the bad, the truth from the error, storing up that which is worth retaining, and casting away the dross. For we find that books are oftimes a labyrinth of folly and human weakness; for men write as they talk, and they talk as they think. And when

they think wrong, they talk wrong and write wrong. What is the standard of truth? Our Father and without him there is no sure standard for us. Though there are many of our own species before us, that are advancing, that are climbing onward and upward in the scale of intelligence and power, and we are striving to follow after and learn of them, yet the inspiration of the Almighty is the only true source of knowledge. As Job says, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is the candle of the Lord, and his spirit lights it. Proud, haughty, self-conceited men, do, often ignore this source of knowledge, and when they are recipients of his grace and inspiration, their hearts are too proud to acknowledge it. And if any have been inspired a little ahead of them, or have been favored with one idea in advance of their own, they, in their pride and bigotry, rise up and resist it. Thus it was when Galileo, whose mind had been susceptible to the inspirations of the Almighty, revealed to the world that the earth moved upon its axis. "Blasphemy!" they cried; and the power of the Romish Church was brought to crush the boy. And so it has ever been when prophet, seer, revelator, philosopher, or sage has given utterance to inspiration beyond his fellows; opposition was rife against him. "We cannot stand this innovation! Away with! Kill him, we can't endure it!" This is why the seed of Abraham killed the ancient prophets, and why they persecuted Jesus: and it is also the self-same reason why the prophet Joseph Smith was martyred; he went a little beyond his fellows in his theory of God, and eternity and immortality and godliness, and his theory of human associations and morals. He was a little in advance of the men of his time, and therefore they could not endure it. "Let him be slain, and let his people go to the wall! What is the matter? "O, they marry their wives! they father their children, they honor and care for them, instead of casting them into the mire and filth of the streets to perish! The women they marry they take truly to their bosoms, and love, honor and cherish, and sustain and bless them, instead of secretly stealing around, more like low, crouching brutes then men, to seduce the fair daughters of Eve; and when they have gratified their lust, cast them off and their offspring, to be forever looked upon with reproach. O, you Latter-day Saints, we can't endure you! you will not descend to a level with us we congressmen are after you, we will teach you morals! No matter how many mistresses you may have, we do not enter any complaint against that phase of it, the bills we have introduced are not intended to prevent your having and keeping as many courtesans as you may choose to, but it is to prohibit your marrying them!"

Brethren and sisters, I will not detain you longer. God bless you. Let us be men and women, true to ourselves, true to our God, true to the holy religion we have received, and by and by, those who now scorn, revile, abuse, belie, defame, and seek to trample us in the dust, will honor our memory and bless our children.

That heaven may protect us is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE ANNUAL CONFERENCE, SALT LAKE CITY, SUNDAY MORNING, APRIL 7, 1878.

(Reported by Geo. F. Gibbs.)

PARABLE OF THE VINEYARD—THE GRADUAL ORGANIZATION OF THE CHURCH—DUTIES OF OFFICERS—UNION IN ALL MATTERS ADVANTAGEOUS AND INEVITABLE—POLITICAL AND RELIGIOUS GROWTH.

I will call the attention of this large assembly to the latter part of a very important and extensive parable, recorded in the Book of Mormon.

The speaker read from the Book of Mormon, commencing at the 128th page.

I have read these words of the ancient prophet, to whom it seemed good unto the Lord to reveal his purposes and designs in regard to the inhabitants of this earth, by means of the trees of the vineyard, calling the house of Israel, the literal descendants of Israel, the natural trees of his vineyard; and the other nations, whom we term Gentiles, as the wild branches of the wild olive tree.

I have read only a small portion of the latter part of this extensive parable, that part which more particularly relates to the great work which we, as Latter-day Saints, are now performing in the earth.

Forty-eight years ago, yesterday, after this Book had been printed making known this great parable to the people, the Church arose, consisting of only six individuals. From that time until the present, as the Church has grown and extended its borders, the Lord through his servants, has been organizing his Priesthood. We speak of the Church being organized on the 6th day of April, 1830, and of it consisting then of only six members. No one could expect that with that very small number there could be a very perfect organization. But so far as there were individuals introduced into the Church, on the day of its organization, the Lord gave a revelation concerning their duty. And after the Church had extented forth its borders, and a few hundred individuals were gathered unto it, in the year that it was organized, a still further organization took place; and it was but a few years until the Church stood forth in a more perfect organization then it had on the day of its foundation. Twelve men were called to be Apostles according to a certain prediction given some ten months before the organization of the Church. About this same period of time the first seventy elders were chosen, which perfected the organization still more. And also in those early days the High Prieshood, after the order of Melchisedec, was made manifest more fully and men were ordained to that order of priesthood. In those early days also the Lesser Priest-

hood, or the priesthood after the order of Aaron was made manifest more perfectly in the eyes of the people, bishops were called and their duties defined, requiring them to manage, in conjunction with the higher authorities, the temporal concerns of the Church. This organization continued to increase and grow, and become more and more perfect, untill finally, temples were built to the name of the Lord, when the duties of these various councils of priesthood were, in a greater degree, made manifest before the people. The teachings were many that were imparted in those days, and a union began to exist among the Saints of God, such as had not been known among the inhabitants of the earth for many long generations.

After the completion of the Temple at Kirtland, and this more perfect organization had been established, the Saints of God began to increase and multiply to that extent that the Lord saw proper to place them in a country and land by themselves, where they could have a chance to enlarge their borders, to lengthen the cords of their habitation, to break forth on the left and on the right, and where there might be a majority in the land, and where they might have the privilege of serving the Lord their God, according to the dictates of their conscience.

Thus you see our Heavenly Father has been at work among this people, and with this people, for almost one half of a century, bringing together, gathering the branches of the wild olive tree from the distant nations of the earth and grafting them in and making them, as it were, one body, on this great western hemisphere.

You may ask, what great purpose the Lord has in thus organizing his people, year after year. The answer is, to accomplish a very important object, namely to make them like unto one body, that there may be a most perfect union from the highest officer in the Church down to the lowest member; that there may be no disunion, no division of feeling or sentiment in regard to doctrine or ordinances or in any of the principles pertaining to the Gospel of the Son of God; and that there may be no division in our political ideas and sentiments, but that a perfect oneness may exist in the heart of every male and female, from the gray headed old man down to the little child, that one feeling and one spirit may pervade the whole body, that they may be equal and bring forth the natural fruit again. That is the object; that is the reason why you behold the organization such as now exists throughout all these mountain regions. When has the Church, from its commencement exhibited what we now behold in all parts of our land—stakes of Zion having jurisdiction over every branch in the Church in these mountains, and over every family and every individual. And every one of these stakes has its presiding officer with his two councelors; and is also composed of numbers of wards over which bishops, with their counselors are appointed to preside.

What is the duty of the presiding officers of these stakes? To see that all things under their watchcare are conducted according to the order of God, to look to the spiritual concerns first, that pertain to their stake, and to see that the high priests, the seventies, the elders, the priests, the teachers, and the deacons are all doing their respective duties, according to the requirements of the Most High; and then they act as the presiding authority and power over the bishops that may be in the several wards of their stakes, seeing also that they are in the performance of their duty, in relation to temporal matters. And then

all the other authorities under these presiding officers of stakes are to see that those, under their immediate watch-care, are performing their duties, according to the laws of heaven which have been revealed for our guidance.

When all things are in proper working order, and when every bishop is living his religion, and has the spirit of his bishopric resting upon him, and he fully understands the nature of his duties, everything in regard to temporal affairs will move like clockwork, and there will be no running down, as it were, of the clock, no deranging of the machinery, but every part will fulfil that which is required of it in relation to its particular calling, and all these various quorums of prieshood will strive to stir up the people to a oneness in regard to spiritual things; thus we keep spiritual and temporal things running parallel to each other, connected more or less together. So that the whole church becomes like unto one body, they become equal. "And the root, and the top thereof is equal." Indicating, when these thing are caried out strictly, that the branches will not have power to overrun and grow beyond the strength of the root; neither would the roots have power to outgrow the branches. The husbandmen trimmed up the trees of the vineyard, and they pruned them; or in other words, the servants of the Lord teach the people, and instruct them, so that they may become one in all things. What! become one in our views in regard to politics? Why not? One may say, If you undertake to carry out such views of union in regard to political affairs, you will all vote the same ticket; there will be no division nor disunion throughout all the Church organization, and would not such a state of things be antagonistic to the genius of our American government? Wherein, I would ask, would it be contrary? Is there any principle counected with our government that would forbid us, as a people, becoming so united? Does the constitution of our country in any one particular prohibit American citizens from uniting and casting a solid vote in favor of any eligible candidate who may be regularly nominated, say for the position of President of the United States? I know of no such restriction; there is none.

Supposing, then, that all the states of this union at the next general election, should, without one dissenting voice, conclude in their own minds to vote for one and the same individual, making him our president, what part or portion of the Constitution of our country would be violated by such a united effort? None whatever; because it is the privilege of the people to unite or divide as they may choose, there being no compulsion one way or the other.

Which is calculated to produce the greatest good, union throughout all the states, concentrated not only upon the president, but upon the governors, and all of our political officers, or disunion and party strife. Everybody would certainly agree with me in saying that union in such matters would be the best calculated to promote the interest and common good of our government and people; that to be without a single dissenting voice in our election affairs from Maine to Texas, from the Atlantic to the Pacific, all concentrating themselves upon the officers they want, and then vote for them unanimously would be carrying out the form of the American government in its perfection. But our fathers, who framed that Great instrument of nationality —that instrument by which all classes of people are protected in their rights

—provided for disunion, if the people should feel disposed to introduce it. Showing that they were permitted to dissent and vote for as many candidates as they may choose to nominate.

But in the Church of the living God, according to the oneness required by the Lord of heaven, we should act unitedly in all things. Some may have an idea that if we are only united about some of the spiritual things of the kingdom that is all the union needed among us. I do not know of any one principle, or subject, connected with the building up and advancement of the kingdom of God upon the earth, upon which we have a right to be disunited. The law of God is of such a nature, when complied with strictly, as to unite us not only in the first principles of the Gospel—faith, repentance and baptism, and confirmation, and upon doctrine and spiritual things generally, but also in regard to the cultivation of the earth, the raising of flocks and herds, manufacturing, and all kinds of mechanical business, and also with regard to our political affairs and everything with which we have to do here in this temporal probation. There are some great political parties very much united, and how diligently they strive to make themselves still more united. The Republican and Democratic parties vie with each other in their efforts to elicit the sympathy of a majority of the people, in order to become the dominant party. Hence the great number of political agents, that go forth throughout the country stump speeching, as well as other means that are resorted to for this purpose. Is there anything in the Constitution of our country prohibiting them from striving to bring about disunion? No, not in the least. Neither is there anything written that would forbid the Methodists, the Baptists, the Presbyterians, or any other religious society throughout the confines of this great republic, from striving with all their might to vote with one heart and one mind, both in regard to their political and their church affairs.

That is what we are striving to do. We are laboring in faith and with much assurance, that the day will dawn upon Irsael, when this people will attain to a perfect oneness, so much so that not a dissenting voice will be heard or raised, in regard to things religious or secular, from one end of the Territory to the other.

This nnion exists in the eternal worlds. If you should dwell there for the period of ten millions of ages, you would see no dissension among those who dwell in yonder celestial worlds. If the affairs of a celestial world were divided into different departments, calling one political and another religious, and so on, you would find the whole body, both religious and polical, vote for the same ticket, if I may be allowed the expression; they would be agreed, of one heart and one mind. This oneness among the people of God must be attained in this world, in order that His purposes may be brought about, respecting man and the earth on which he lives.

How much reason have we to rejoice that our fathers, a little over a century ago, began to consider the importance of being free and untrammelled in regard to their religious ideas and opinions; and that by having their feelings so deeply impressed upon their minds, they were enabled to get out that great instrument of liberty which guarantees to this great nation to-day civil, political and religious rights.

Our enemies would try to frighten us, by representing before the Congress of the United States there is a union among those Latter-day Saints, and that all vote one way. Supposing we

admit this to be true, ought not Congress to rejoice exceedingly to think that there is one portion of the people under the flag of this great and glorious republic, that have strength of mind sufficient to be united on politics. I presume the Republican party of our government, that has some hundreds of thousands united with them, rejoice exeedingly to think that they have as much union among them as they have; and it is their constant labor and study to use and devise every means in their power to maintain and, if possible, increase this union. And so we intend to use every lawful (not unlawful) means in our power to keep the people united upon one platform, religiously and politically, and also in every other position in which we may be placed.

Remember the parable I have read in your hearing, which was printed in the Book of Mormon, before we had en existence as a Church. The servants labored in the vineyard with their mights. What for? To prune up the trees, to graft them into their proper place, that they may bring forth that fruit which was most precious to the Lord from the beginning and the fruit become like unto one body. And the roots and the top thereof were equal. And the blessings of the Most High began to be made manifest upon the fruits of the vineyard, and they began to grow and extend themselves, their branches spreading upon the face of the whole earth. What will be the final result of all this? I will answer in the words of Daniel the prophet: "I beheld until the kingdom, and the greatness of the kingdom under the whole heaven was given unto the Saints of the Most High." And what became of the other kingdoms, empires, republics and governments, generally instituted by men? I will again answer you in the words of the same prophet: "They became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them." Amen.

REMARKS

MADE AT A MEETING HELD IN NEPHI, ON WEDNESDAY EVENING, MAY 15, 1878.

(Reported by Geo. F. Gibbs.)

BISHOP L. W. HARDY.

Brethren and sisters, I am pleased to meet with you, and to see so many present. I am requested to occupy ten minutes time, which I propose to devote to the subject of Tithing.

Tithing is a law of God which we are required to obey, and it is bind-

ing upon all the Latter-day Saints, the poor as well as the rich. In some places the widow, who depends upon the Church for support, pays one-tenth of her income as Tithing. And this course I would recommand to all in similar circumstances, for it is only in compliance with the law that we can expect to obtain the blessings promised. And the poor woman herself is not the only one that is blessed by taking this course, but her children, if she has any, are taught a lesson that will not be forgotten, and they will always have pleasure in its contemplation, as long, at least, as they are worthy the name of Latter-day Saint, say nothing of the influence for good which she wields among those of more favorable circumstances. It is not the amount that we pay, but it is the honest Tithing, paid willingly and in the faith and spirit of the Gospel, that the Lord requires, no matter how small it may be; and then, on the other hand, it matters not how large. The Savior, when on a certain occasion he sat near the treasury, looking at the people how they cast in money—and we are told that many that were rich cast in mnch, but, notwithstanding, the poor widow who came along and threw in her two mites, which only make a farthing, contributed, he said, more than they all. "For all they did cast in of their abundance; but she of her want did cast in all she had, even all her living." The Lord acknowledges the honesty of the heart by providing for and blessing us with the necessaries and comforts of life; and he will continue to do so, as long as we fear and obey him with all our might, mind and strength. He will not fail in the fulfilment of his promises, inasmuch as we are found worthy before him. It is not only our duty to pay our Tithing, but our offerings too, that our poor may be fed and clothed, and their hearts made glad. It is just as binding upon us to look after our poor, as it is to be baptized for the remission of sins. How do you think, brethren, the Lord would regard us if the cries of the widow and the orphan, the aged, and the halt and the blind, were to ascend into his ears, while we heed them not? I tell you he would not own us as his people, neither could he pour out his blessings upon us. Then pay your Tithes and your offerings, and be blessed. Attend your fast meetings, and bring in your offerings in the time thereof, that the poor may rejoice and feel that they are not neglected. Why, if every man and woman fulfilled his and her duty in this respect, your offerings would be piled up so high that there would not be poor enough to eat them, and you would be sending up to Bishop Hunter asking him to send you some poor people to eat them up. We are a blessed people, we enjoy peace and plenty, while millions of our fellow beings to-day know not what it is to enjoy either. But supposing we all were prompt and faithful in paying our Tithes and offerings, how do you think it would be with us? Why, He would be mindful of his promise to fulfil it; He would "open to you the windows of heaven, and pour you out a blessing, that there would not be room enough to receive it." And further, he says to those who comply with this law, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground," etc. Then pay your Tithes and your offerings, that the blessings of God may be upon us and our land, and upon our orchards, and that the hearts of the poor may be made to rejoice, and that Temples may be reared to his

holy name, and the work of the Father may go on to its consummation. I doubt, my brethren, whether a man can save himself, much less prove a savior to his dead, who neglects to Tithe himself. Well, I see that my time has expired. God bless you. Amen.

ELDER ERASTUS SNOW.

I propose to continue the subject that has been alluded to.

In a very early period of the history of this Church, when in its infancy, the Lord said unto us, in a revelation which is contained in the Doctrine and Covenants, "He that is Tithed shall not be burned." In several of the revelations the subject of Tithing is referred to in a general way; but the special revelation on that subject was given at Far West, Missouri, in July, 1838, in answer to the question, "O Lord, shew unto thy servants how much thou requirest of the properties of thy people for Tithing." And by this revelation we learned that we were required to consecrate all of our surplus property for the purposes mentioned therein, and after doing that, to pay annually one-tenth of our increase. This means increase from every source. For instance, if a man depend only upon the labor of his own hands, than one-tenth of his earnings would be his lawful Tithing. But if in addition to this he possess teams or employ other labor, then the increase of such labor should also be Tithed. Again, if he should be engaged opening up farms, building or making other improvements, thus accumulating a surplus around him, one-tenth of the increase of such property would be due, as Tithing, as well as a tenth of his labor combined. Then again, should part of his surplus property be in such a condition as to enable him to invest it in any branch of business, one-tenth of the profits arising therefrom is due as Tithing; or should he have money loaned out on interest, on every dollar so accumulated the sum of ten cents belongs to the Lord, in accordance to his law regulating the Tithing of his people; and so on, this law strictly applying to our income derived from every source.

It is not, as some verily suppose, the Tithing of what you may have left after deducting all of your expenses; or in other words, after spending all you can. There are some calling themselves Latter-day Saints who try to appease their conscience in the belief that Tithing means the tenth of what may be left after deducting all expenses, which would amount to this: "What we cannot spend we will give a tenth of that as our Tithing." How much, my brethren and sisters, do you think the Lord would get if all of us felt and acted so? This is not the law of Tithing; all who aim to comply with it after this manner deviate from its true reading. We are required to pay the tenth of our increase, or interest, or income, which is our Tithing, and which is necessary for the general welfare in building Temples, sustaining the Priesthood, administering to the poor, etc., while we retain the nine-tenths for the sustenance of ourselves and families, etc.

Brother Hardy expressed himself doubtful whether men who ignored this law of Tithing could save themselves, much less save their dead. I will here say, that when this law of Tithing was revealed, in 1848, the Lord said, "This shall be a standing law unto them forever," and "shall be an ensample unto all the Stakes of Zion." And we are also told that all who observe not this law should

not be found worthy to abide among the people of God. And the Lord rther says, "If my people observe t this law, to keep it holy, and by his law sanctify the land of Zion of unto me, that my statutes and my judgments might be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you" This was the word of the Lord to his people at that early day, and it has never changed, but is in force to this day and will remain so forever. Unless certain conditions are complied with, this chosen land cannot be a land of Zion unto us.

After this law was given unto us we were driven from Missouri, and we built a Temple at Nauvoo. And when that Temple was so far completed that a baptismal font could be established in the basement, and the Latter-day Saints began to have access to the same, the Prophet Joseph instructed the brethren in charge, to the effect that none should be allowed to participate in the privileges of the House of God excepting those who shall produce a certificate from the General Church Recorder, certifying to the fact that they had paid up their tithing. How many of these old Saints have yet preserved among their old papers certificates of this character, issued by Brother Wm. Clayton. And should any have had access to the privileges of the House of the Lord either on behalf of themselves or their dead, without having complied with this law, thus securing unto themselves, in a legal and proper way, the right of the Temple, they would be like thieves and robbers that enter not into the sheepfold by the door, but climb up some other way. And the time will come when such persons will be treated as thieves and robbers —bound hand and foot and cast out again. This is the testimony I wish to add to the remarks of Brother Hardy.

That we may be more diligent and faithful in the observance of the laws of God than in the past; and that through faith and good works we may be able to see as God sees us, and be Latter-day Saints indeed and of a truth, is my prayer. And by thus placing ourselves in a condition to receive, we will see if he does not fulfil his promise, by opening the windows of heaven and pouring out a blessing such as we can hardly contain. Amen.

PREST. JOHN TAYLOR.

I am pleased to have the opportunity of meeting with the brethren in this place. As we are only making a passing visit, being on our way to Sanpete, we have not time to make very long speches. I have been interested in the remarks which have been made, and I presume you have been also.

In regard to our religion and our feelings about tithing, and in fact everything else, we need to act conscienticusly before God, and as honest men, without any equivocation of any kind. In regard to our doctrine and the principles we believe in; in regard to our deal and intercourse with all men everywhere; in regard to our associations with our families and with one another, we ought to really be what we profess to be—Latter-days Saints. And not only have the profession, but seek to posses the principles that all good Latter-days Saints ought to be in posession of, and which are our privilege to possess. It is quite possible that we may deceive one another; but it is not always that we succeed in doing that. We often try, but we make a poor out at it, for people generally are not so much deceived as we may think. It is true they may not say anything, but at the

same time they keep up a loud thinking about it. But if we do manage to deceive each other we cannot deceive God. And what is the use of making a profession of anything unless we carry it out. Why are we here? Because we embraced the Gospel, and because we believed this was the land of Zion. Why do we attend to Temple ordinances? Because we believe they are ordained of God, and are necessary for our welfare and the welfare of our progenitors. Why do we build temples? Is it to appear liberal towards these institutions, in the eyes of our brethren? It should not be. But it should be because we believe it to be a duty devolving upon us, and because, as Elders in Israel, the Lord expects us to do it, because it is a part of the plan of salvation ordained of God for the living and the dead; and because it is expected to carry out his purposes in regard to the world in which we live, and that we should operate and cooperate with the Priesthood behind the veil, in all sincerity and honesty before God in all that we do to this end, for as one of old said, in comtemplating these things, "Hell and destruction is without a covering before thee," and how much more so are the hearts of the children of men. And how pleasing it is to operate with our Heavenly Father in all sincerity; how pleasing it is to feel that God is our Father, and that we are his children, that we are his covenant people, and that we are engaged doing his work. We should be honest with ourselves, honest with our families, honest with each other and honest with our God, and in all the various relations of life.]

The subject of tithing has been referred to. We profess to believe in it, and therefore we should carry it out. If we do not believe in it, let us be frank enough to say so, and quit. We profess to have faith in God, and that it is our duty to call upon him morning and evening. I did not believe that the Lord would hear me, I would not trouble myself about calling upon him. But I do believe that the Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? etc." Jesus tried to impress this principle upon the people in his day; but it is difficult for us at times to realize it. And again he instances the widow and the unjust judge, showing that by continual prayer, importuning the Father, in the name of Jesus, in faith that he will hear us, our prayers will not be in vain. We should feel that God is our Father and that we are his children, and that he has promised to listen to our prayer, and that we are called upon to be obedient to his will and to carry out his designs. And then we ought, in order that our prayers may be effectual perform the various duties devolving upon us, such as have been referred to, and we should be honest and honorable in our dealing one with another. If we try to defraud our brother, how can we expect God to bless us in that, for he is a child of our Heavenly Father just as much as we are. And being his child he feel interested in his welfare, and if we try to take advantage to the injury of the Lord's child, do you think he would be pleased with us? Formally, according to the Mosaic law, if a man stole anything he would make him restore it four fold. That was a law of carnal commandments and ordinances. And we are living under a more ele-

vated law, and occupying a higher position than the Children of Israel did. We want to be just and generous to each other, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This we are told is the first commandment. And the second is like unto it, namely, "Thou shalt love thy neighbor as thyself." Do we do this? If we did, then how pleasantly we could come before the Lord. Yet, if we were living our religion, possessing the light and intelligence of God, we would do so. But, to go a little further, quoting from the injunction of Paul: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Could you go that, do you think? There would first have to be a little change among some of us. Yet those were the principles taught by some of the former-day Apostles, and it is just as true to-day as it was then. There is something very pleasing in these things; and if we could only carry them out how pleasant it would be; we would have confidence in every man. We sing sometimes something like this—and we sing it quite glibly too: "When every man, in every place shall meet a brother and a friend." Do you ever remember hearing folks sing that? If we were one and all, so united as to inspire that confidence in all our acts and doings, so far as we were concerned in our immediate vicinity, every man would meet a brother and a friend; and the same would also be said of our sisters. These are the kind of feelings the Gospel ought to inspire in our hearts: love for one another, a feeling of interest in one another's welfare and so fulfil the law of Christ—the law of the Gospel.

And then men should feel right towards their wives and treat them in kindness and with regard, not allowing our love to wear out. We might have been a little foolish in our younger days, when doing our courting, paying to much attention to the object of our affection, whereas, by and by, we pay too little attention. We should so live that our love for each other can increase all the time and not diminish, and have charity in our bosoms so that we may bear with one another's infirmities, feeling that we are the children of God, seeking to carry out his word and will and law. And then treat everybody right. What, the Gentiles? Yes, certainly; it would be a pity if we could not afford to treat everybody honorably and right. These "damned Gentiles," as you are sometimes pleased to call them, are the children of our Heavenly Father. What was the Gospel introduced into the world for? What was the promise made to Abraham? "In thy seed shall all the nations of the earth be blessed," not cursed. What was the mission that Jesus gave to his disciples? "Go ye into all the world and preach the Gospel to every creature." What, to the Gentiles? Yes; were not you among that class when the Gospel reached you? Yes, you were, and if the elders had not gone out to preach the Gospel you would not have been here? Well, shall we treat men aright here. Certainly; but that is not to say you shall be governed by any of their meanness or corruption. God sends us to teach, not to be taught or to be influenced by anything improper or impure; he sends us to elevate the standard of truth and to act the part of a friend to all men, but not to be partakers of their sins, or mix up with them in their vice and contentions; but preserve our bodies and spirits pure together, that we may be the children of God without rebuke in the midst of a corrupt and perverse gene-

ration. What would I do with the hungry? I would feed them. What if they were not good people? Yes, you and I can well afford to treat everybody right. God makes his sun to shine on the evil as well as the good, and he sends his rain on the just and the unjust. But do not descend to their evils and wickedness and corruptions, nor to the evils and wickedness of those who call themselves Latter day Saints, who are not, who do not keep the commandments of God.

I am a believer in the things the brethren have been speaking about, they are matter of fact principles. There are some Christian people in this world who, if a man were poor or hungry, would say, let us pray for him. I would suggest a little different regiment for a person in this condition: rather take him a bag of flour and a little beef or pork, and a little sugar and butter. A few such comforts will do him more good than your prayers. And I would be ashamed to ask the Lord to do something that I would not do myself. Then go to work and help the poor yourselves first, and do all you can for them, and then call upon God to do the balance. So with the building of our Temples and everything else. Never mind so much about the prayers; prayers are all very well in their place. There is an old saying which is not without meaning; it is "Yankee doodle, do it." Let us do something and feel that we are men among men, and that we are prepared to fill the various responsibilities devolving upon us, and then things will move along right enough. We get excited sometimes and want to do everything in a rush. Why the world was not built in a day, neither does winter change into summer in a day, it takes time. When it begins to get a little warm in the spring you begin to plow, and when you cast in the seed you do not expect to reap on to-morrow; but you wait, and by and by the grain begins to shoot, and everythings looks beautiful and green, and when it commences to head out, you begin to talk about the harvest. There is, however, an overwhelming power, which is the power of God, at the back of it, which gives life and vitality to all nature; and it moves gradually and slowly, but surely. We want to grow in grace and in the knowledge and love of God in the same way.

We have commenced to built up the Kingdom of God, and like the grain of mustard seed, which is the smallest of all seeds, it will grow and extend until the whole earth shall be full of the knowledge of God, and the kingdoms of this world become the kingdoms of our God and his Christ and he will reign forever.

We will try to be united, and purify ourselves and purify our families, and purge out iniquity from our households. We will try to have a conscience void of offence towards God and man. We will try to magnify that priesthood God has conferred upon us. And we will go on from truth to truth; from intelligence to intelligence, and from wisdom to wisdom until we see as we are seen and know as we are known. We will operate together, and with all Israel and with the gods in the eternal worlds, and with the patriarchs, prophets and apostles, and all the holy men of God who have lived before us, in assisting to bring to pass all the designs of God of which the prophets have spoken, and in building up the Zion of God, in redeeming the earth and establishing the kingdom of God theron.

May God bless you and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE TABERNACLE, OGDEN CITY, SUNDAY AFTERNOON, APRIL 21, 1878.

(Reported by James Taylor.)

UNITED ORDER—TITHING—CO-OPERATIVE LABORS IN BRIGHAM CITY.

I will read, this afternoon, a few verses of the revelation commencing on page 345 of the new edition of the Book of Doctrine and Covenants:

"1. Verily I say unto you who have assembled together, that you may learn my will concerning the redemption of mine afflicted people.

"2. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

"3. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them.

"4. And are not united according to the union required by the law of the celestial kingdom.

"5. And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself.

"6. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

I wish to remind my brethren and sisters, in the first place, that we are dependent for our information and intelligence upon the Spirit of God, which may be in us, if properly cultivated, a spirit of inspiration, of revelation, to make manifest clearly to our understanding the mind and will of God, teaching our duties and obligations, and what is required at our hands. And, on occasions of this kind, when we are assembled together to learn the will of God, it is of importance that we exercise faith, and have the spirit of prayer, that the Lord will cause something to be said that will instruct, and give us such information and knowledge as will be of use and service in our daily walk and under the circumstances that surround us.

We need assistance. We are liable to do that which will lead us into trouble and darkness, and those things which will not tend to our good, but with the assistance of that comforter which the Lord has promised his Saints, if we are careful to listen to its whisperings, and understand the nature of its language, we may avoid much trouble and serious difficulty.

We are told in these verses which I have read, that the Saints in former days were driven from the land of their possessions because they lacked that union which was necessary for their safety and salvation, and to preserve them upon this land which the Lord designed to give

them for an inheritance. They were not united according to the union which was required by the celestial law. And we are told here that Zion cannot be built up upon any other principle or foundation. This is the subject that concerns every Latter-day Saint, and is well worthy of deep reflection, and we should seek the spirit of inspiration, that we may understand it properly, and how it may, perhaps, effect us in our present situation.

There are principles which are revealed for the good of the people of God, and clearly manifest in the revelations which have been given; but in consequence of not being more persevering and industrious, we neglect to receive the advantages which they are designed to confer, and we think, perhaps, that it is not necessary to exert ourselves to find out what God requires at our hands, or in other words, to search out the principles which God has revealed, upon which we can receive very important blessings. There are revealed, plainly and clearly, principles which are calculated to exalt the Latter-day Saints, and preserve them from much trouble and vexation, yet, through lack of perseverance on our part to learn and conform to them, we fail to receive the blessings that are connected with obedience to them. These principles of union, which the Latter-day Saints in former times ignored, and in consequence of disobedience to them, were driven from Missouri, are called by different names—United Order, Order of Enoch, the principles of Union of the Celestial Law, etc. When we search the revelations of God in regard to them, we see that wherever the Gospel of the Son of God has been revealed in its fulness, the principles of the United Order were made manifest, and required to be observed. The system of union, or the Order of Enoch, which God has taken so much pains to reveal and make manifest, has been, and is, for the purpose of uniting the Latter-day Saints, the people of God, and preparing them for exaltation in his celestial kingdom, and also for the purpose of preparing them here on this earth to live together as brethren, that they may become one in all matters that pertain to their worldly affairs, as well as their spiritual interests, that they may become one—one in their efforts, one in their interests—so that there shall be no poor found in the midst of the Latter-day Saints, and no monied aristocracy in the midst of the people of God, but that there should be a union, an equality. Before this Church was organized, in April, 1830, there were given revelations touching the United Order; and from the day the first revelation was given in regard to these principles, there have been given a great number of revelations making the principle of the United Order very plain to the understanding of those who wish to comprehend them. The principles and system have been pointed out in various revelations very distinctly, so that the Saints might not err. The Lord has shown us that he considered this order no small matter, but a subject of vast importance; so much so, in fact, that he has pronounced severe penalties on those who disobey its principles, and promised most important blessings to those who receive it and conform to its requirements. Doc. and Cov., page 327, 276, 258, 264.

The Latter-day Saints, no doubt, have made very great improvement, and advanced considerably beyond the point the Saints reached when they were in Missouri, and were

chastened in consequence of their not having conformed to the principles of union, as required; but when we see these sacred principles disregarded, to a certain extent, so much as they are, we wonder why it is so, and how it is that they are so much neglected, so much ignored —principles of such vast importance to our exaltation and glory, and for our safety, and on account of disobedience to which the Lord could not sustain and defend his people in the State of Missouri, but suffered them to be overcome and expelled by their enemies.

The Lord, when he counseled that Jackson County should be purchased by the Saints, was very strict in regard to the manner in which they should observe the principles of union; and he called one of his servants, and told him that he would make him an example in regard to what would be required of those who should go up to the land of Missouri to receive their inheritance. That was Martin Harris. (Doc. & Cov., sec. 58, page 203, verses 35 and 36.) The Lord said: "It is wisdom in me that my servant Martin Harris should be an example unto the Church, in laying his monies before the Bishop of the Church. And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his monies according as the law directs."

Now, here is one of the first principles of the United Order, and it was made and ordained a law by every person, and every one was required to observe it, who should be privileged to go to the land of Missouri to receive an inheritance. But this, I think, will apply, not only to those who should go to the land of Missouri, but to the people of God in every land. Wherever there is a people of God, the principles of the United Order are applicable, if they would receive and obey them. Some have thought that the United Order was to be kept only by the people who should go up to the land of Missouri. Now this, I believe, is incorrect. It would seem very singular that the Latter-day Saints, when they receive the Gospel, should not have the privilege of uniting themselves, according to the principles of the celestial law, and that Jackson County should be the only place where this law might be observed. I shall not have time to pursue this subject so particularly as I would wish, I will simply refer to some revelations in regard to the matter.

In Kirtland, Ohio, there was a United Order established under the direct influence and instructions of Joseph Smith. He received revelations from the Lord in regard to this subject. And there was not only a United Order established in Kirtland, but there was also a United command of God to be established in a locality about fifteen or twenty miles from Kirtland, in a town called Thompson. And the Lord gave his servant, Edward Partridge, the first Bishop of this Church, revelations and important instructions in reference to organizing a Branch of the Church into the United Order in that township. And Edward Partridge needed these instructions, because it might well be understood that he, of himself, would not be able to understand the mind and will of God touching what was required according to the principles of the celestial law. Therefore, the Lord told him it was necessary that he should receive instructions in these principles. And he gave him instructions, and told him that it was necessary that the people should

be organized there according to his law, otherwise they should be cut off. And he told him, furthermore, that it was their privilege to be organized according to the celestial law, that they might be united upon those principles. And also, in this revelation, he told Edward Partridge that he should have the privilege of organizing, for this was an example unto him, in all other places, in all other churches. So it was not confined to any particular locality, to Kirtland, nor to Thompson, nor to Jackson County; but in that revelation it was told the Bishop that this should be an example unto him in organizing in all Churches. So that wherever Edward Partridge should find a Church, he would have the privilege of organizing them according to the United Order, the Celestial Law, or the Order of Enoch.

Now, we might ask ourselves, would it be supposable that there could be any transgression or that we would offend God in ascertaining what the United Order is, and then conforming ourselves to its requirements, as near as possible?

In the days of the Prophet Ezra, the Jewish nation, for many years, had been in captivity, and in transgression, and been permitted to be destroyed, and driven from their locations by their enemies. Well, Ezra, on a certain occasion, saw proper to bring them together and build Jerusalem that had been thrown down, The Lord aided him in this work; and after they had been successful in building the walls, they commenced reading the laws and revelations of God; and they found that the people were in great transgression, and in disobedience to a very important and sacred law, and that was in regard to their inter-marriages with aliens. They discovered that there had been a law given in the days of Moses, that they should not give their daughters to the sons of aliens, neither should they take the daughters of aliens to their sons. Well, when Ezra made this discovery, and found that the people had been inter-marrying to quite an extent, he was in consternation. He sat down, plucked the hair from his head, and his beard from his face, and rent his garments; and called upon his God to forgive the people. Well, finally, the prophets, and chief men were called together and had a consultation; and then the people were called together, and they had a very grevious time in making the thing right wherein they had transgressed this holy law; and however unpleasant the requirements were in regard to making this right, it was considered absolutely important to have the blessings of God, and be approved of him. Now, I do not say, when we come back again to our subject, the principles of the United Order, that this might be our position with reference to our obedience to it. But I would say this, however, that if these principles of the United Order were so important in former days, and the Lord by some thirteen revelations or more, has made them manifest to his Saints, and the results of disobedience were such as we see, why should we not consider them of some importance at the present time? And would the Lord find fault with the people, if the Latter-day Saints would strive with all their hearts to conform to them? And would we not feel ourselves better prepared to go back and build up Jackson County, the Centre Stake of Zion? Would we expect to go back unless we complied with the law in all things, and in consequence of disobedience to which, the people were expelled from that country?

It is argued by some that when the principle of tithing came in, it

supersed the principles of the United Order. The law of Moses was given to be a school-master, to bring the people to a knowledge of the Son of God, and induce them to obey the principles of the fulness of the Gospel. The higher law was given to the children of Israel when they were first delivered from Egyptian bondage, but in consequence of their disobedience, the Gospel in its fulness was withdrawn, and the law of carnal commandments was added. Now, do you imagine that there would have been any wrong if the people wanted to find the principles of the higher law and obey them as near as circumstances would admit? Do you suppose it would have been wrong to search out the fulness of the Gospel, while living under the Mosaic law? But, in the Book of Mormon we find this point more fully illustrated. We find that the inhabitants of this continent had a knowledge of the fulness of the everlasting Gospel and were baptized for the remission of sins, many generations before Jesus came into the world. We find that Alma was baptized in the waters of Mormon, and some four hundred and fifty other individuals. Alma, by his energy and perseverance, had discovered the fulness of the Gospel and obtained revelations from the Lord, and the privilege of observing the Gospel in all its fulness and blessings. Do you think the Lord was angry with them? They were under the Mosaic law, and yet considered it a blessing to observe the higher law.

Now I will say in regard to the matter of tithing, I think that law was given to the Latter-day Saints, one object being to prepare them for, and conduct them to, the United Order, that they might not fall into the same error as the people who were driven from the State of Missouri, but gradually be inducted into these higher principles. There is nothing more elevating to ourselves and pleasing to God than those things that pertain to the accomplishment of a brotherhood. Wise men, for centuries, have sought to bring this about, but without success. They had not the ability, the wisdom, the intelligence, nor the authority, to bring the people up to that standard, that they could become a united brotherhood. All their efforts were ineffectual. But the Lord will be successful; and he will prepare the Latter-day Saints that these principles will be in their hearts when they go back to Jackson County. Remember, while the Gospel in its fulness was observed by Alma and his brethren, and by many thousands in different ages of the world, they lived under the Mosaic Law, and cannot the Latter-day Saints under the law of tithing, observe the fulness of the gospel? If we allow that we are under the principle of the law of tithing, is there any harm in our complying with the principles of the United Order?

I am aware that it is unpleasant in the ears of some individuals, to hear about the principles of the United but take the Latter-day Saints, generally speaking, throughout the various settlements of this Territory, their hearts seem to be drawn out in reference to this principle. When President Young first came into these mountain valleys, he was impressed with the importance of this principle, and he took the first steps for the accomplishment of this union. There are hundreds and thousands of individuals that came into these valleys at that time, who comformed to the first principles of this union. There are many of us that consecrated all that we possessed, and this is the first step in regard to the United Order. It is very possible that there may have been some neglect in carrying

forward this principle, as, perhaps, we might have done. This I would not say particularly, but there may have been fault in us, in this matter in not carrying out what we commenced. In things that pertain to celestial glory there can be no forced operations. We must do according as the Spirit of the Lord operates upon our understandings and feelings. We cannot be crowded into matters, however great might be the blessing attending such procedure. We cannot be forced into living a celestial law; we must do this ourselves, of our own free will. And whatever we do in regard to the principles of the United Order, we must do it because we desire to do it. Some of us are practising in the spirit of the United Order, doing more than the law of tithing requires. We are not confined to the law of tithing. We have advanced to that point that we feel to soar above this law. Now, we have thousands and tens of thousands, and I might say millions of dollars, that have been appropriated by the Latter-day Saints in various directions. We have appropriated tens of thousands of dollars for the gathering of the poor and the building of tabernacles, and for many other things that might be mentioned. When we do this, we act up to one of the principles that pertain to this United Order.

The Lord, in Kirtland, established a United Order. He called certain individuals, and united them by revelation, and told them how to proceed; and every man who would subscribe fully to the United Order will proceed in the same manner. He told those people and the Church afar off, to listen and hearken to what he required of men in this Order, and of every man who belonged to the church of the living God—that all that they received above what was necessary for the support of their families, was to be put in the Lord's storehouse, for the benefit of the whole Church. This is what is required of every man in his stewardship. And this is a law that is required to be observed by every man who belongs to the church of the living God. [Book Doc. and Cov., p. 234.] Now, this if one of the the main features of the United Order. We are not going to stop here, in these valleys of the mountains. Many of us expect to go forth and build up the centre stake of Zion; but before we are called, we must understand these things, and conform to them more practically than many of us do at the present time.

We are told in one of these revelations that it is necessary that we should be equal. If we are not equal in temporal things, we cannot be equal in spiritual things. Men on whom God has bestowed financeering ability are the men that are wanted at this time—that God wants, and whom he would wish to call to step forth in the accomplishment of this great union. Now we call men at our conferences and send them forth to preach the gospel to the nations of the earth. They go forth in the strength and power of God, depending upon the Holy Spirit, to assist in the accomplishment of the work. In regard to the building up the kingdom of God here at home, persons who have the ability are the ones who should step forward in things that would lead the Latter-day Saints to this union. It would be of more value to them than all the things of earth. The blessings of God upon them in time and eternity would well repay them to step forth and labor for the Zion of God. We are told that the priesthood is not called to work for money, but to establish Zion. What a lovely thing it would be if there was a Zion now, as in the days of

Enoch! that there would be peace in our midst and no necessity for a man to contend and tread upon the toes of another to attain a better position, and advance himself ahead of his neighbor. And there should be no unjust competition in matters that belong to the Latter-day Saints. That which creates division among us pertaining to our temporal interests should not be. The Lord considered this union a matter of importance, and he uses strong expressions in reference to it. Speaking in regard to those who should disobey the principles of the United Order after receiving it, the Lord says, "I have decreed in my heart that any man among you that shall break the covenant by which you are bound, he shall be trodden down by whomsoever I will." [p. 337.] And he says, in regard to some parties who turned away from this principle, "I have cursed them with a sore and grievous curse." He says in another revelation, showing the sacredness of this order, "Therefore a commandment unto you, and he who breaketh it shall lose his standing in the church, and be turned over to the buffeting of Satan." [p. 258.] These are severe penalties, but it is in consequence of his desire to prepare a people for celestial glory. Now, shall we say that these matters do not pertain to us, and that we shall leave them until we go back to Jackson County? I have sometimes thought that if the Latter-day Saints did not open their eyes and attend to these things very strictly, we should hardly escape these afflictions, but be persecuted as were our brethren in Missouri. After the instructions we have received during the last forty years, shall we say that we cannot conform to these principles? Shall we say that we shall ignore there glorious principles that pertain to this exalted brotherhood?

Now, we are trying to do something in Brigham City in the direction to this order; but there seems to be the greatest difficulty with ourselves, when we come to these temporal affairs. Our old ideas of things have a wonderful influence over us, that it seems a difficult matter to break the crust, and conform wholly to the requirements of the United Order. We have arrived at certain points of union in our city; but I do not wish to speak about our affairs there in any spirit of boasting, for when I consider the sacredness of those principles, and the importance of them, I feel my insufficiency and unworthiness. To engage in this labor seems to be a great and sacred undertaking. President Young used to say, "Why, up there in Brigham City Brother Snow has led the people along, and got them into the United Order without their knowing it." But I can see many things that we are very short of accomplishing. We have not entered into the fulness of the principles of the United Order, but we talk about them, and many of us try to conform to them, and get the spirit of them in our hearts. Now we number about three thousand souls, and we have moved along so far as this—I presume it is a little further than you have in Ogden—there is but one store in our city where imported goods are bought, and this belongs to the people. Now that is consider towards a union in a people of three thousand, to be agreed to do their trading in one place—that there should be one mercantile establishment. Now, you have more than one store in Ogden. Then, we have united a little further; we have but one tannery in our city of a population of three thousand. We have but one shoemakers' establishment—an association of shoemakers, consisting of about thirty persons. There is

no competition in this business. I suppose you have more than one in Ogden; but you are a greater people than we are, several times over. They all purchase their boots and shoes at this industrial department, and thus the men engaged in this business are sustained by the people, according to their covenants; and there are no other shoemakers in that locality. Well, we have united together on another point, that is, in a woolen factory and sheepherd. We met with a loss of some fifty thousand dollars in the burning of our factory, and the destruction of our crops by the grasshoppers. There are no rich people in Brigham City, but the people, through their union, have erected another building, much better than the one destroyed. We expect to have the factory in operation about the first of July. This shows some proof of the advancement of the people. This achievement is not in consequence of the people there having money; but this work—this amazing work, as I consider it—has been accomplished in consequence of the advancement that the people have made in this union. Well we have but one blacksmith shop in that city; some twelve or fifteen work in this establishment, and the people sustain them in their operations. Those engaged in the various branches of labor feel confident that the people will patronize them, and carry out what they have agreed in this particular, and they do not trouble themselves about any other employment, or business. There is but one furniture shop in Brigham City, and the people sustain those engaged in that business. I suppose you have more than one. There is but one tin shop, and it is patronized by all the people of Brigham City. There is but one lumbering department there, and the people sustain the parties who are employed in that business. Some eighty or one hundred persons are engaged during the lumbering season. The mills are owned by the people, and there is no competition. There is but one millinery shop in that city, and it is sustained by the people. You have more than one here; perhaps you ought to have. There is but one tailor's shop in Brigham City, and the people employed in that business are patronized by the whole people. I might mention a great many other businesses, but will leave that subject now.

Now, for the people in Ogden and the people in other settlements, it would be a good thing to unite together to supply themselves with their clothing, food, furniture, building materials, and with everything that pertains to their comfort and convenience, without being under the necessity of employing, or using, those things that are imported. You have a great many wide-awake, financeering men in Ogden, very intelligent men, who are full of wisdom and stir, and have the principles of the Gospel in them. You are ahead of the people of Brigham City in this respect, but we are ahead of you in some other respects. In proportion as a man possesses a knowledge over his brethren, we should be more anxious to accomplish good for Zion; and he should be the one to set a proper example for the union of the people. I believe if the Latter-day Saints would go forward and establish the United Order in their midst more than they do, the Lord would more abundantly sustain and bless us, and provide remedies against the evils to which we are exposed—persecution and difficulties from outside, that we will not talk about to-day.

The sisters here in Ogden are accomplishing considerable in regard to the United Order. They are uniting

themselves together to do a great work. I do not know but what they, in connection with others, will be, more or less, the salvation of Zion; and it is a good thing for them to persevere, and for some of the brethren to follow their good example in this respect.

A great deal might be said in regard to the principles of the United Order, that I do not feel to talk about this afternoon, but I do feel to urge on those brethren who have the means and are in circumstances, to search out the mind and will of God in regard to these matters, and let us try to build up Zion. Zion is the pure in heart. Zion cannot be built up except on the principles of union required by the celestial law. It is high time for us to enter into these things. It is more pleasant and agreeable for the Latter-day Saints to enter into this work and build up Zion, than to build up ourselves and have this great competition which is destroying us. Now let things go on in our midst in our Gentile fashion, and you would see an aristocracy growing amongst us, whose language to the poor would be, "we do not require your company; we are going to have things very fine; we are quite busy now, please call some other time." You would have classes established here, some very poor and some very rich. Now, the Lord is not going to have anything of that kind. There has to be an equality; and we have to observe these principles that are designed to give every one the privilege of gathering around him the comforts and conveniences of life. The Lord, in his economy in spiritual things, has fixed that every man, according to his perseverance and faithfulness, will receive exaltation and glory in the eternal worlds—a fulness of the Priesthood, and a fulness of the glory of God. This is the economy of God's system by which men and women can be exalted spiritually. The same with regard to temporal affairs. We should establish the principles of the United Order, that give every man a chance to receive these temporal blessings. I do not say that it would be proper to give a man just baptized the fulness of the Priesthood at once. Neither would it be right to give a man who has just come from the old country the home and possessions of him who has been here and labored and toiled for years to accumulate them. It would not be right for the possessor to step out of his house, and let the one who has never labored and toiled go in and take his place; but this man who has got the blessings of God around him, should be willing to sacrifice a portion of his surplus means to establish some industry, that this poor man can work and obtain a good remuneration for his labor, that he can see comfort and convenience before him, by persevering as he has done who has been thus blessed. This is the spirit and aim of the United Order, and that we should endeavor to establish. We should employ our surplus means in a manner that the poor can have employment and see before them a competence and the conveniences of life, so that they may not be dependent upon their neighbors. Where is the man who wants to be dependent upon his neighbors or the Tithing Office? No! He is a man, and is the image of God, and wants to gather the means around him, by his own, individual exertions. Blessed of God, are we, who have surplus means, and we should be willing to employ those means whereby such individuals may have, as before mentioned. The United Order is not *French Communism.* It is not required of those who possess the means of living to

expend those means among those who know nothing about taking care of and preserving them. But let no man be oppressed and placed in circumstances where he cannot reach forth and help himself.

Well, I wanted to say a few things by way of suggestion to the brethren. May God bless his people in Ogden. Take the Book of Doctrine and Covenants, trace the subject of the United Order, and you will find it explained fully. And there need not be any difficulty in regard to what is required at our hands.

May we so live as to be worthy of a standing in the presence of God. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 16, 1878.

(Reported by Geo. F. Gibbs.)

A MARVELOUS WORK—ANGEL VISITATION—THE BOOK OF MORMON—EVIDENCE CALCULATED TO EXCITE FAITH—TESTIMONY NOT ALWAYS TO SALVATION.

A very strange thing has happened in our day—a work that is considered by the Latter-day Saints, and by all people, to be a marvelous work and a wonder; something almost entirely unexpected by the great mass of the human family, something which our fathers were not looking for has happened in the land. What is it? God has sent an angel from heaven. What, an angel in the latter-days come from heaven! Yes. What a strange thing! How different from the traditions of our fathers, for seventeen centuries past! Tell people of this generation that God has sent a holy angel communicating his will to man, and they will be ready to laugh you to scorn. They have formed an idea in their own hearts that angels were no more to minister to the human family. No messages from heaven to be sent by them; no voice of the Lord to be heard again speaking to man on the earth; no more revelations to be given; no more Prophets to be raised up, and no more Seers and Revelators to make known and proclaim the will of heaven to the people. Such were the traditions of our fathers; such were the traditions of some two or three hundred millions of people, calling themselves Christians. Speak to them about more of the word of God to be given to the human family, the universal idea and exclamation of the nations of Christendom would be, "the canon of Scrip-

ture is full." Who told them this? From what source did they get their information. Did the Lord ever reveal this to them, or is it a creation of their own imagination? Did you ever hear a single individual, even the most learned and wisest of them, prove this assertion by the divine writings? Did you ever hear of any lay member, minister or priest, having substantiated these ideas and traditions in accordance with Scripture and reason? Never, never. And the simple reason why is, because they have no proof or evidence to sustain their position. There is not a man living, however learned he may be, however familiar with the Scriptures of divine truth he may be, that can bring one idea, by way of proof, to support these traditions. And yet, how general and universal these things have been circulated among the nations, and imbibed by the human family as though they were real truths!

When the Latter-day Saints came forth forty-eight years ago, testifying that God had sent an angel from heaven, how unexpected, how strange to this generation! Say they, "The Lord once had a religion on the earth, and angels were included as part and portion of the blessings connected with it; but now we do not need them." Why? "Because we are so enlightened. We have studied the Scriptures and become so effectually acquainted with them, and also with science and everything else, that we do not need further instruction from the Almighty; we do not need Prophets in our day to foretell the future; we do not need Revelators to come forth and manifest to us the word of God. Why, we are so enlightened! The blaze of Gospel light is shining forth so brilliantly, we can get along with human learning without any revelation from the heavens." Have I not expressed before this congregation, the real ideas of the two or three hundred millions of Christendom, so called, that live in the various civilized nations?

Now let us go back to the real principles of the Gospel. to find out whether they countenance and embrace the visitation of angels. History informs us, that before the flood angels conversed with men, as one man would with another. And we find that Abraham and Enoch conversed with God; and through faith Enoch was translated from mortality to immortality. At the time of the deluge, we learn there was one man upon the earth that received new revelation from heaven, and that he and seven others who believed on his word, were the only ones worthy to be spared from the terrible judgment which, for the time being, put an end to wickedness upon the earth. A Revelator was spared—the only man among them who could commune with the heavens, and receive information from on high.

After the days of the flood, we learn that the Lord made to Abraham, Isaac and Jacob, great and most precious promises — promises concerning things of eternity and things of the earth. These men were called and esteemed the "friends of God;" they were perfect in their day, and they were Revelators, to whom angels came and ministered the words of eternal life. They were the only ones who received instruction from heaven by new revelation, and who were counted worthy in that day to enjoy the divine approbation, and to be called his friends.

So likewise we may come down to the days of Moses, and the children of Israel who were in Egypt. Did the Lord bless them? He did.

In what way? By speaking himself, and also by sending angels to administer in their midst; by communicating revelation by day and by night while the children of Israel sojourned in the wilderness; by revelation they were taught in all the ordinances, and by revelation they journeyed; and when the Lord commanded them to pitch their tents, they remained in such a place until another revelation was given. Angels communicated the things of God to that people, after they were brought to the Promised Land, and from generation to generation the Lord sent forth his angels to minister among his people. Prophet after Prophet was raised up in their respective generations to declare the word of the Lord in the midst of all Israel; and such men were regarded as the mouthpieces of God. And so it was continued until a few centuries before Christ. Then came a day of darkness; then came a time when, because of the wickedness of the people, no angels were sent, no Revelators or Prophets were raised up in the midst of the people. The consequences were, the people were left to themselves without the guidance of new revelation, and instead of building up and establishing the kingdom of God, they created man-made systems, dividing off into sects and parties, such as Pharisees, Sadducees, Essenees, etc., numbering a great many different denominations. And they estranged themselves so far from the ways of God, and became so wicked, and Satan had so much control over them, that when Christ came preaching to them the everlasting Gospel in all its simplicity and plainness, he found them in such a condition as to love darkness rather than light, and they were fully prepared to imbrue their hands in the blood of the Savior of the world.

We find that after Christ had established his Church, that angels continued to minister; and one of the Apostles, on a certain occasion exhorted the former-day Saints to be careful to entertain strangers; for in so doing some had entertain angels unawares. And we find that, during the first century of the Christian era, angels frequently appeared; and revelations were also given by the gift and power of the Holy Ghost which rested upon the Apostles, for the guidance of the Church. Paul also testifies of angels in this wise: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Showing to us clearly and plainly that these celestial inhabitants of heaven, —these pure sanctified beings that dwell in the presence of God were sent forth as authorized ministers of God to those who should be heirs of salvation here upon the earth. But by and by, after the first century of the Christian era, the heavens became as brass over their heads again. The voice of inspiration was heard no more, neither did the voice of angels salute the ears af mortals. No visions among the people, the vail of darkness that hung over them, in consequence of the Lord's withdrawing his ministering agency from the earth, so befogged their minds, that they could no longer gaze upon the glorious future.

This state of apostacy cotinued, until about the last half century of the Christian era, and it prevailed more or less among all people. And the priests, to whom the people looked for spiritual light and instruction, have persisted one and all in teaching the people, from generation to generation, that the Bible was full, that the canon of scripture was closed, and that it was no more necessary for

angels to communicate with man, nor that the miraculous gifts and graces, that once adorned the Church, should be continued. The people settled down to this belief without any evidence or testimony of its truthfulness and it became a widespread and popular tradition; and the children even down to our day, have inherited these notions and traditions of their fathers without once questioning them; they are born in the children, as it were, and they are educated and trained in this belief, and hence it has become deeply rooted, and most difficult for them to rid themselves of.

But again the long, long silence has been broken, again the voice of angels has saluted the ears of mortal man, and that too in fulfilment of a prophecy uttered by John the Revelator, while under banishment upon the Isle of Patmos. While there suffering for the gospel's sake, the Lord showed unto him by vision, things that should take place upon the earth. And among other things that passed before him, he saw that, after a length of time the darkness that would necessarily follow the rejection of the Gospel by both Jew and Gentile, and that must come upon the face of the whole earth, would be gradually dispelled by a heavenly communication from God to man. And from the 14th chapter of Revelations we learn the manner in which this message should come from the courts of heaven. John speaks of the event in this wise. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come," etc. Strange as it may seem, this angel spoken of, has flown from heaven to earth, parting asunder the vail of superstition, ignorance and doubt, and bring-ing with him from his celestial abode, glad tidings of great joy, duly authorizing man on the earth to preach the same to all peoples of every nation. This Gospel committed by the angel has been preached among many nations wherever they would receive the bearers of this heavenly message, there the voice of inspired men has been heard; and this missionary labor has been faithfully prosecuted during almost one half of a century. And the Gospel will be preached until every nation and tongue and people upon the face of our globe shall have the privilege of hearing this glorious angelic message.

"But," says one, "this is your testimony; you say that an angel has come, but we do not know it; you say that he has brought the everlasting Gospel, but we do not know it. What evidence have you to give us, that we may know for ourselves that an angel has really come bearing this message?" I will tell you how you may prove it, how every son and daughter of Adam now living may know whether there has been a divine message, called the everlasting Gospel, sent from heaven to the inhabitants of the earth by a holy angel. Do the will of your Father in heaven; call upon his name, and inquire of him, saying in your hearts: O Lord, hast thou indeed sent forth from the heavens thine angel, according to the prediction by thy servant John, bringing to man on the earth the everlasting Gospel? And hast thou commanded it to be preached to every people, nation and tongue under the whole heavens? If you do this in all honesty of heart and purpose, you may all know for yourselves. "What!

does the Lord give us knowledge in our day by seeking unto him in prayer?" Why not? Did he not anciently, in every dispensation from the beginning down to the closing up of the first century of the Christian era, impart a knowledge concerning the truth? He did; and that same God that gave a knowledge to his people anciently, will give a knowledge to you, provided you will comply with his will. "But," you may say, "in order that we may put such a question to the Lord, we would like to have some testimony, sufficient at least to encourage us in making this inquiry." I do not know how much you want. So far as external evidence is concerned, he gave abundance of it before this Church arose. The Lord did not suffer the Book of Mormon to be sent forth to the nations to be published to all people, until he gave a testimony to certain individual witnesses. How many? Four persons at least—the translator of the book, Joseph Smith, and three other persons, Martin Harris, Oliver Cowdery, and David Whitmer. They know of a surety, and have given their testimony in the beginning of this record. Here, then, are four witnesses. What does Jesus say? "That in the mouth of two or three witnesses every word shall be established." He saw proper, however, to give four. "But," inquires one, "may not these four witnesses have been mistaken?" Let us examine into the nature of their testimony, to see if there is any possibility of their being mistaken. Joseph Smith, one of these witnesses, testifies that the angel came down from heaven, and that his countenance was like lightning, and the glory of God shone round about him. And the angel told him to go to a certain hill, not far from his father's house, in the town of Manchester, Ontario County, in the State of New York, where he should find these ancient records—plates of gold, containing the everlasting Gospel, which was anciently preached among the inhabitants of this continent. He obeyed; he went and found the records in the very place which had been shown him in vision by the angel. Was there any possibility of Joseph's having been deceived? We say, No; the circumstances were such as to preclude the possibility of any such deception. The angel also told him that with these plates there was an instrument called the Urim and Thummim, which would enable him to translate the records into our language. Joseph accomplished the work of translation between the years 1827 and 1830, through the use of this instrument, which had been hidden up with the plates. Could he be deceived, when he got the plates before him, intently looking upon the peculiar characters engraved upon them, and also upon that most singular instrument, the Urim and Thummim? Every man of common sense, possessing the least degree of judgment, will at once say that it was not possible, under these circumstances, for him to be deceived; that the testimony given is true, and the message divine, or else he was a bold impostor, a man that came forth purposely to deceive the people.

Now in regard to the other three witnesses. They testify that in the year 1829, after the plates had been translated, that an angel of God appeared unto them, clothed in light and glory, and holding these plates in his hands, turned them over leaf after leaf, showing them the characters engraved thereon. And they also say that while they stood gazing upon this heavenly being, clothed in his glory, in the act of showing them these gold plates, they heard a voice out of the heavens proclaiming to

them that the plates had been translated correctly, by the gift and power of God. And what they saw and heard they bear testimony to, which is addressed to all peoples of every nation to whom this record—the Book of Mormon—should go. Let me ask, Was there any possibility of their being deceived? If there was, then we might say all men of ancient times who professed to have seen angels were deceived themselves. But I do not see that anything could be more positive. The promise had been given that there should be three witnesses raised up to bear testimony of the truth of these records, which purport to be a history of the aborigines, or the ancient Israelites, that inhabited this country. The Lord did send the angel; they saw him come down from heaven; they saw the light and glory that radiated from his countenance; they heard the words of his mouth; they saw the plates in the hands of this heavenly personage, and they could distinguish the characters engraven thereon; and they also heard the voice of the Lord commanding them to bear testimony to all peoples of what they had seen and heard. They could not have been deceived, it was utterly impossible.

Then here are four witnesses, all bearing testimony to the divinity of this work. And, as I have already quoted to you, the Savior has said, that every word shall be established by the mouth of two or three witnesses. The Lord, therefore, did not raise up this Church, he did not commence the organization thereof until he had given sufficient evidence to a sufficient number of witnesses to commence the establishment of this work.

Again, Joseph Smith was commanded of the Lord to show these plates to eight other persons who, besides the three referred to, also became witnesses to this work. And their published testimony is, that they saw the plates and handled them, and they saw the peculiar writing thereon, which they say had the appearance of curious and ancient workmanship. And notwithstanding some of these witnesses have fallen by the wayside, having been overcome by the power of the Adversary, rendering themselves unworthy of the fellowship of the Latter-day Saints, not a single one of them has ever been known to deny the testimony which they have borne concerning this marvelous occurrence. Here, then, are twelve witnesses. Is not this external evidence sufficient to satisfy every inquiring soul whose heart is honest before the Lord? But I will refer you to still more. When this work was first published, the Lord called upon these men to go forth among the people, proclaiming the Gospel which they themselves had received, promising that all who would yield obedience thereto should receive the Holy Ghost, which should confirm, to the entire satisfaction of the believer, the testimony of these Elders. And when this Holy Spirit descended upon such people, they knew for themselves that these men were servants of the living God, and that the power that rested upon them was indeed the Holy Ghost, of which they had read in the Scriptures. How did they know this? Because it manifested divers gifts. It enabled them to lay their hands upon the sick, rebuking in the name of Jesus the disease, and the sick were restored to health. You may say imagination had something to do with this; the sick imagined themselves better, and consequently they got better. But let me testify that little infant children, not capable of exercising the powers of ima-

gination, have been healed in the same manner, and by the same power, which was the power of Almighty God manifested through his servants. And these first Elders of the Church were thus enabled to convert to a knowledge of our faith, multitudes of people who, like themselves, could bear testimony to the divinity and truthfulness of this latter-day work, having received the convincing assurances of this Comforter, which bears record of the things of the Father. And in this manner this whole community have received the knowledge they testify of, and hence we become, to use a Biblical term, a great cloud of witnesses, whose testimony is in force to the whole world, whether they receive it or reject it.

I have now laid before you evidence sufficient to excite the principle of faith in your hearts, provided you have a genuine desire to know of the doctrine we teach, as to whether it be of God or man. You have the testimony of twelve men to begin with, besides the testimony of scores of thousands of men and women that have received the Holy Ghost through obedience to the requirements of the Gospel, whose knowledge of this latter-day work enables them also to testify to the truth of it. And the testimony of this people speaks as with the voice of thunder to all nations and tongues, to the effect that God has spoken from the eternal worlds, and that he has sent his angels again to earth to commit to man the everlasting Gospel. If so remarkable a testimony of twelve men, together with the united testimony of a community so large as we are, is not sufficient to create faith in your hearts that God has indeed commenced his great and marvelous and strange work and a wonder in our day, then what would awaken up the people to a sense of the fact? There can be no excuse for those who hear and reject the testimony and teaching of the Elders of this Church, for the cry has been raised these many years, and it cannot but have a striking effect upon all honest-hearted people, because of its singularity and fairness, for the promise is, if you have sufficient faith to call upon God and ask him, you yourselves may obtain a testimony, and you can receive that which supercedes faith or belief—you can know of a surety that he has indeed visited the earth again in these the last days by his angels, and that Joseph Smith was and is a Prophet of the living God, and that the doctrines we teach are not of man but of God; and they will prove the savor of life to those who obey, and of death to those who reject them.

Therefore as I said in the commencement of my remarks, a marvellous thing has occured in the land! a wonderful work has made its appearance! The heavens no longer keep silent! Prophets again are heard among the people! The inspiration and power of the Holy Ghost rests upon the servants of God, and his power is made manifest among the various nations again, as in olden time, in healing the sick, causing the lame to walk, the blind to see, and the deaf to hear, and in pouring out his Spirit upon the children of men, as he did in former dispensations of the world!

Is not this, then, sufficient to wake up the honest-in-heart among the people? If it is not, then I know of nothing that is likely to do it. Will it be by the fulfilment of the Prophets, that have been spoken of by the former speakers? when the hand of judgement shall be laid upon the nations, and the fierceness of his wrath he made manifest, wasting away the disobedient and the wicked,

and the earth becomes depopulated of all excepting the righteous? This will be a testimony they cannot resist. But such testimony will not always be unto salvation. It will be the testimony of judgment that will overwhelm them, in a time, too, they think not of; a time when they will be crying all is peace and safety—lo! sudden destruction is at their doors; and thus the Scriptural saying will be literally fulfilled, "As the days of Noah were, so shall also the coming of the Son of Man be," etc. When that unfortunate, but disobedient and wicked people, the Ante-diluvians, were sinking in the waters, they could then say, "I know that Noah is a Prophet, and that the message he has declared in our ears for these many years is divine." But alas! it was too late; they rejected the message, paying heedless regard to it as well as to him who preached the Gospel to them; they would not call upon God in all honesty of heart, but they considered Noah deceived; they obeyed not, and were destroyed by the mighty flood. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 30, 1878.

(Reported by Geo. F. Gibbs.)

FAITH—FULFILMENT OF PROPHECY—RESTORATION OF THE GOSPEL—PRIESTHOOD.

There is a principle that I feel disposed to say a few words on, in connection with what brother Rich has been saying, and that is the principle of faith.

[The speaker then read the 11th chapter of Hebrews.]

I have taken the liberty of reading this catalogue of blessings which ancient men of God obtained through the principle of faith; which principle is as much needed to-day by the people of this generation, as by any people at any age of the world. We might continue the chapter of results and operations of the principle of faith to the present day. For by faith Joseph Smith received the ministration of God out of heaven. By faith he received the records of Nephi, and translated them through the Urim and Thummim into our own language, and which have since been translated into many different languages. By faith he made the foundation of this Church and kingdom, just as much as Noah, by faith, built the ark, and received the fulness thereof. By faith he prophesied, leaving a record, a testament which has been given through his mouth to the inhabitants of the

earth, and which contains the revelations of God yet to be fulfilled. The testator is dead, but his testament is in force to all the world. By faith the Elders of this Church left their homes and families, and went, when called upon, to foreign nations wihout money and without learning or experience, to preach the Gospel of the kingdom without price to this generation, and warning the inhabitants of the earth of the judgments of God which await the world, and which must overtake the wicked. Faith is necessary on the part of the Latter-day Saints, say nothing about the outside world, in order to read and believe the records of divine truth which have come unto us; and it requires faith on the part of the Christian world to really believe this record, the Bible—to believe that the Lord, through his servants, really means what he says, and says what he means. It requires faith on the part of the Latter-day Saints to perform their duties acceptably before God, for we, in this dispensation, must walk by faith and not by sight, just as much as the people of God in any previous dispensation. And this principle we should exercise and live by. Some of the revelations which God has given unto us point to the future condition of the world, and foretell what must shortly befall the world of mankind. These predictions were uttered by holy men as they were moved upon by the Holy Ghost; and although the men themselves have passed away, not one jot or tittle of their words will fail in their fulfillment. Notwithstanding all the unbelief and infidelity of the modern world, there is not a man living that can place his finger upon the first revelation of God to man, from the days of father Adam to the present time, but what has had or is having its fulfilment as fast as time and opportunity admit of. God lives. These revelations which have been given through men who were inspired of the Holy Ghost, will have their fulfilment, even if the results should effect the destruction of the generation now living. When Jesus brought the Gospel to his father's house—the Jews, they rejected him and the words of life he taught them. He found them intently looking forward to the coming of their Shiloh in the person of a king, a ruler who should possess great power, even power sufficient to deliver them from the Romish yoke. They never once dreamed that he would appear in their midst as the babe of Bethlehem, who should be born in a stable, and cradled in a manger, a man who should know sorrow, and who should be acquainted with grief, and who should choose as his disciples illiterate fishermen of low degree. And although he was their Savior King who would have redeemed them, and delivered them, and given unto them the Gospel of peace and of liberty, yet they in their vanity and pride despised him, and persecuted him, and at last shed his blood. But was there a word ever uttered by him concerning their Temple or nation but what met with its fulfilment to the very letter? The history of the Jews, which chronicles the days of their glory and power, when they held the Urim and Thummim, the ephod, the Priesthood, and when they offered sacrifice, taken in connection with the prediction of Jesus foretelling their downfall and dispersion, is of itself sufficient to teach every infidel mind that there is truth in the revelations of God to man. The Jews have been trampled under the feet of the Gentiles for the last 1,800 years, fulfilling, too, what Moses said of them;

and they have been overthrown as a nation, and led captive unto other nations, and are held in scorn by the Gentiles even to the present hour. And you may begin at the beginning, taking, for instance, those great cities that figured anciently in their splendor and magnificence, and which were built to defy all time, such as Nineveh, Thebes, Tyre and Sidon, Memphis and Babylon. Where are they, and what become of them? They are gone, their history buried as if it were, in oblivion, and that too in fulfillment of prophesy. Yes, the words of some poor honest prophet or apostle raised up to declare the Gospel to the inhabitants thereof, but whom they despised and rejected, have met with their fulfilment, and the disobedient and wicked have passed away to be judged according to the deeds done in the body. And you may trace the history of the world from father Adam to the present time, and I can defy any man to point to a single prediction, uttered by inspired men raised up of God, but what has or will come to pass in its time and season. And if the Gentiles to-day would read these revelations of God, and exercise faith in them, they would no longer wonder when they come among us, to see these valleys, for 600 miles, filled with cities and towns, gardens and orchards, temples and tabernacles, and with comfortable dwellings. But the fact is, unbelief has overwhelmed the Christian world, and man has spiritualized the Scriptures until there is no faith in him, and he has no faith in God, nor in the literal fulfilment of his revelations to man. That is what ails the world to-day. The predictions of the Bible never would have been fulfilled, had not the Lord, in these last days raised up a prophet as an instrument in his hands to again establish his Gospel on the earth, and gather together the house of Israel to the valleys of these everlasting hills, according to his decree to old father Jacob; and his seed have yet to make this western desert to blossom as the rose, bringing forth "the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." The whole history of this people has been foretold by the prophet Isaiah, thousands of years ago; and it has been a steady growth from the commencement to the present And will the Lord stop here? No; whether men believe or not, this Zion so often spoken of in holy writ, has got to arise and put on her beautiful garments; these mountain vales have got to be filled with the saints of God and temples reared to his holy name, pre-paratory to the time when "the Gentiles shall come thy light, and kings to the brightness of thy rising." And this time will come when the nations are fully warned by the preaching of the servant of God, and his judgments commence to he poured out upon the world, in fulfilment of of the revelations of St. John. Faith then is what the unbelieving world needs to exercise in God and in his revelations to man; but as I have said, whether we do it or not, our unbelief will never turn the hand of God to the right or the left.

God has restored again his Gospel. He has raised up men and commanded them to go forth and preach it to the world, and they have been engaged doing so now for nearly half a century, eversince the organization of this Church. It was organized by revelation, with prophets, apostles, pastors, teachers, helps and government, and the principles of it were taught by revelation, the same as Jesus and the Apostles taught them there is no change whatever. The Lord never revealed but one Gospel the inhabitants of the earth, in any

age of the worlds, nor never will; the Gospel is the same yesterday, to-day, and forever, and the principles thereof are faith in the Lord Jesus Christ, believing that he is, and that he belived and died as a ransom for the sins of the world; and baptism for the remission of sins, being immersed and buried in water, by one having authority of God, that you may rise in newness of life, in fulfilment of the testimony of Jesus, and then receive the Holy Ghost by the laying on of hands confirming the believers members of his Church. And when you are born of the water and the Spirit, you can enter into the Kingdom of God, and being born of the Spirit, you can see the Kingdom of God. And such believers, when they receive the Holy Ghost receive the inspiration and revelation and light of it. Our eyes and ears may be deceived by the cunning and machinations of man; but the Holy Ghost never deceives anybody. It bears record of the Father and the Son, and it bears record in the Gospel to those who possess it. The Lord never had a church on the face of the earth, from its first organization until to-day, unless that church was organized by revelation, with prophets and apostles, pastors, teachers, helps and governments endowed with the Holy Priesthood—that power delegated from God to man, which authorized him to act for God; and without this Priesthood no man, from the day the world rolled into existence has any right to administer in any of the ordinances of his holy house neither has any man a right to that Priesthood save he be called of God as was Aaron who, we are informed was called by revelation. What is the priesthood for? It is to administer the ordinances of the Gospel, even the Gospel of our Father in heaven, the eternal God, the Eloheim of the Jews and the God of the Gentiles, and all he has ever done from the beginning has been performed by and through the power of that Priesthood, which is "Without father, without mother, without descent, having neither beginning of days, nor end of life," and the administration of his servants holding this priesthood is binding, being the savor of life unto life or death unto death. It was by virtue of this prieshood the twelve apostles anciently went into the world to preach the Gospel, and it was because of this priesthood which they held that men, in rejecting them, rejected Him who send them and consequently brought upon themselves condemnation. Light has again come into the world; but men love darkness rather than light because their deeds are evil. Hence condemnation rests down upon the world, for the consequences of rejecting the Gospel must overtake the world in this the last dispensation, just as much as they did in former ones, in the days of Noah and Lot and those of the Savior.

As I before stated, so say I again, the Gospel of Christ requires faith all the day long, for no man can continue faithful to the end without it. God has set his hand a second time to build up that kingdom which Daniel was permitted to see in vision, and to establish that Zion in the mountains which Isaiah saw. He has set his hand, for the last time, to gather together all things which are in heaven and on earth which are in Christ, unto himself. The day has come when the Lord has sent forth a proclamation to warn the nations to prepare for his second coming; and the signs of both heaven and earth all indicate the coming of the Son of Man, which is near at the door. No man knows the day or the hour when Christ will come, but the generation is clearly pointed out, the fig tree is leaving, and great

changes are near at hand. Great Babylon is coming in remembrance before God, and the Lord has called upon the inhabitants of the earth who are verv wicked, to repent of their sins and turn unto him. The generation in which we live is a wicked and an adulterous generation, and wickedness and abomination of every kind are increasing, and the earth has commenced to groan under the evil practices of man. The heavens are in pain over the disobedience and unrighteousness of the children of men, and the angels, we are told, are waiting in their places in the Temple for the time to come when they will be called upon to go forth and reap down the earth. Judgments await the world, but they heed not, and apparently do not care. With fire and sword the Lord will plead with all flesh, and as the prophet has said respecting this event, "the slain of the Lord will be many;" and these things will overtake the world in an hour when they expect them not, when they will be crying peace, but alas, peace will have departed from them, and they left to devour and destroy each other. All these things are foretold and many of them are written in these revelations given in our day, and they are already being fulfilled before our eyes; and they will continue to be fulfilled, until all that is spoken of shall have come to pass. Therefore, I want to say to the Latter-day Saints: exercise faith in God, and exercise faith in his revelations, and read them and ponder over them, and pray earnestly that you may have a correct understanding of all that God has revealed, that you may grow in the light and knowledge of God, and see the importance of living your religion and of living uprightly before him; for all men, both Jew and Gentile, Saint and sinner, will be judged according to the deeds done in the body, and for the opportunities which we have of informing ourselves of the will of God concerning us, which we allow to go unimproved, we cannot be held guiltless. It certainly becomes us, who have named the name of Christ, to walk uprightly before God, for we cannot escape his chastening hand if we reject the light we have received. Our condemnation will be far greater than those who never embraced the principles of the Gospel, if we apostatize, or through indifferent carelessness we allow the cares and things of this world to choke down the good seed planted, we have "tasted the good word of God, and the powers of the world to come;" we "know the Master's will," and if we do it not we will be "beaten with many stripes." The religious world talk about non-essentials, there are no such things existing in the Gospel of the Lord Jesus. He requires us to obey the same laws that he himself obeyed, and which he taught in his day. Why did he go into Jordan to be baptized of John? To fulfil all righteousness. It was a righteous law, it belonged to him, and his example is in force to all the world. No man can enter into the kingdom of God except he is born of the water and of the Spirit. Men may be judged and their bodies lie in the grave until the last resurrection, to come forth and receive of a telestial glory, but no man will receive of the celestial glory exeept it be through the ordinances of the House of God. Jesus performed that act that he might set the example; he was the way for others to follow. The Jews, as I have said, rejected him and the Gospel he brought to them, and they shed his blood. They have been paying the penalty of their misdeeds for the last 1800 years. It costs something to shed innocent blood, it costs something to shed the

blood of prophets and apostles. And I have sometimes taken the liberty, before strangers as well as Latter-day Saints, to express my views in regard to shedding the blood of Joseph Smith and other prophets. It has cost this nation four years' war, laying in the dust nearly a million and a half of men, and it has also cost millions upon millions of dollars, creating a debt which it will never live to pay. This is the faith of Wilford Woodruff, and I think I have a right to exercise my faith in this matter. I say then, it costs something to shed the blood of righteous men in this as well as in previous generations.

My testimony is that judgments await Babylon, judgments await the Christian world, and if people will read their Bible, they will see these declarations written down, and these judgments will increase until the world is cleansed ftom wickedness, And I say to all the world, Repent of your sins, and be baptized for the remission of them, that you may receive the Holy Ghost by the laying on of hands, and be saved in the kingdom of God. Without complying with these requirements, you nor I can never go where God and Christ dwell, worlds without end, for these things have been made known to us by ancient and modern prophets.

Therefore, yours, as well as my eternal destiny, our future position throughout the ages of eternity, depend upon the few hours, the few days, the few weeks we spend in the flesh. If I ever obtain a full salvation it will be by my keeping the laws of God. If I sin against God and man, I shall have to foot the bill; it will be so with you and with the whole world. This is the Gospel of Jesus Christ; this is the Zion of God, and what you see already accomplished in this desert land is really in fulfilment of the revelations of God. The hand of God has guided this Church from its incipiency to the present time. God will continue to direct its affairs, and there is no power on the earth or under the earth that can ever stop its progress, for he himself, has decreed that the Zion of the latter-days shall never be overthrown; but on the contrary, as he has said through the mouth of the Prophet Isaiah, "For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Pretty strong doctrine to be taught by a humble man of God. Nevertheless, time will bring it about and it is not in the power of man to prevent it. I am a believer in revelation. I am a believer, from the crown of my head to the soles of my feet, with every particle of spirit in me, that God will bring about, literally and to the very letter, all that he has spoken through his servants, ancient and modern.

By way of concluding my remarks I wish to bear testimony to this congregation and to the strangers present, that Joseph Smith was a prophet of the living God; he was raised up by the Lord, and laid the foundation of this Church. He lived to accomplish the work he was raised up to do. He received the keys of the Priesthood from under the hands of Peter, James and John, and these pertaining to the gathering of scattered Israel, from under the hands of Moses, the leader of ancient Israel. Elijah, or Elias, also visited him and bestowed upon him the keys to "turn the hearts of the fathers to the children, and the heart of the children to the fathers," which was in fulfilment of a prediction by the Prophet Malachi. He also received the keys of the Aaronic Priesthood under the hands of John the Baptist, which Priesthood pertains to the temporal government of the Church. After performing his

work he sealed his testimony with his blood, passed behind the vail, and he with his brethren who have also gone, is still engaged in carrying on the same great work. He still labors by virtue of this Priesthood which he received on earth, and which he will continue to hold, worlds without end. And this will be the case with every faithful man of God who magnifies his calling and Priesthood here below.

May God bless you, my brethren and sisters and friends, with his Holy Spirit, and give you faith in him, and in his revelations, that you may be led to do his will while you live upon the earth. But whether you live to be thus favored or not, my testimony is that they will have their fulfilment. Even so, amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 16, 1878.

(Reported by Geo. F. Gibbs.)

THE HEAVENS FULL OF INTELLIGENCE—GOD HAS REVEALED PORTIONS OF THAT FOR THE WELFARE OF HIS CHILDREN — REASONING FROM SCIENCE TO SACRED THINGS—ALL DIVINE LAW UNCHANGABLE.

As has been remarked by one of the speakers, a great deal might be said upon the principles of the gospel of the Son of God. The heavens and the earth are full of intelligence, and God ruler over and directs the affairs of nations as well as those of individuals and people; and whatever may be our peculiar notions or ideas of other men and their profession, the time will come, and is not far distant when the secrets of all hearts will be revealed, and when all of us, Latter-day Saints and others; Jews and Gentiles, peoples who now live, those that shall live and those who have lived, will be judged, not according to their peculiar theories, ideas, or notions, but according to the principles of eternal truth as it exists in the bosom of God, or is manifested by his eternal laws.

He has from time to time revealed his will to mankind, and he has in these last days revealed himself to the human family and the men to whom he has revealed himself in the different ages, comprehend all the principle of truth and the laws of God alike, so far as they were understood by them, having been taught by the same Lord and instructed from the same source, and had intelligence from the same fountain, they have comprehended, according to the positions which they have occupied, and so far

revealed unto them, alike, whether they were things pertaining to the living, or the dead, or to the various kingdoms that exist in the eternal worlds, telestial, terrestrial or celestial as the case might be, and as it may have been revealed unto them; but no man in any age of the world has understood anything pertaining to God and godliness only as it has been revealed unto him by the Lord. "For what man knoweth the things of a man, save by the spirit of a man which is in him: Even so the things of God knoweth no man, but by the Spirit of God." And hence it is impossible under certain circumstances, for mankind to judge correctly of these principles. For although the Lord has given unto every man a portion of his Spirit to profit withal, no matter who he may be, or what clime he may live in, yet at the same time, if he does not improve ugon this manifestation of the Spirit of God, and cultivate correct principles, it would be impossible for him to comprehend the things of God.

Jesus, when upon the earth, said, "My sheep hear my voice and know me and follow me; but a stranger will they not follow, for they know not the voice of a stranger." It may appear singular, and it does to the minds of many when they reflect upon the various dispensations of God to man, and the position that the various nations of the earth have occupied in the different ages of time. All men have knowledge, more or less, and feel a reverence for the Divine Being, which is manifested in various forms of worship. But there are few men, comparatively, who have understood correctly the relationship, that exists between God and man. Such has been the power of the adversary, and so profound has been the darkness of the human mind, and so great the disparity between God and his creatures here upon the earth, that the light, effulgence, glory and intelligence that exists with him and with those by whom he is surrounded, has been little understood by man upon the earth, grovelling in the midst of darkness, weakness and imperfections. Combatting continually with evil and with the powers of the adversary it seems almost impossible for man to foster and maintain these high aspirations and feelings which the gospel alone can inspire, placing man in his true position before God, and causing his anticipations and hopes to ascend to those high, magnificent and glorious principles that exist in the bosom of God, and in the bosom of those intelligencies with whom he is surrounded. Nothing but light and revelation, nothing save the manifestations of the Spirit of God, nothing but communication from him can bring man into relationship with him. It is impossible. And hence the theories, wild notions, erratic views and peculiar feelings that prevail among men, yes, among the wisest of men—among statesmen, and kings, and emperors, and potentates, and governors, and rulers, as well as well as among divines, priests and people; and how different the sentiment! How widely apart are the religious beliefs, forms of worship and ordinances of all of them! What peculiar darkness is manifested in relation to these things, in comparison to many other things with which we are acquainted!

When we talk about practical matters of fact, the laws of nature and of matter, the motions of this and other planets; or when we reflect upon the various organizations of matter, and of man, and of the brute creation, we see and comprehend in part concerning the laws by which they are governed. And although we may speak in different languages, yet at the same time we

arrive, in a great measure, at the same conclusions in regard to most of these prominent facts; we agree in regard to these matters. But when we come to Jesus and God, we are altogether dissimilar. What is the matter? We do not comprehend the law, we have not been taught by the same rules, the principles of instruction are not within our reach, we wander in the dark and act foolishly and ignorantly in relation to these matters. But if we were taught in these schools as we are taught in the schools of science, and art, and literature, we could comprehend things alike; and not until we have a teacher, not until we have those who are competent to teach, who understand the laws of life and the principles of salvation, can we, no matter what our intelligence otherwise may be. Until then we shall have to grope in the dark, live in the dark, and when we leave this world we must, according to the saying of an eminent philosopher, "take a leap in the dark." We comprehend nothing of our origin, of the object of our existence, or of our destiny; neither can we comprehend it unless God reveals it.

He has, as before stated, in different ages of time manifested his will to certain individuals, and he has sent them forth to make known his will to the human family. And they declare certain principles, simple in themselves, yet emanating from God, which are calculated to enlighten, to impart intelligence; to bring him into relationship with the Almighty, to give him a knowledge of God, of the Savior, of his own being and the object of God in creating the earth and man upon it, and also of the destiny of the earth, the world in which we live, and all its inhabitants.

These things, however, are almost too simple for the human mind, mystified and befogged by false theories and notions; they are almost too simple for them to bow unto. What is it? Jesus said to his disciples in former times, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He gave unto them power to lay their hands upon believers and impart to them the Holy Ghost, which placed them in communion with God, and whose faith, as we are told, "entered within the veil, whither Christ their forerunner had gone." And still the words that these men preached, as Jesus himself expresses it in referring to the same thing, were not his own, but the Father that dwelt in him; he did the works. And we are told that when those ancient men of God preached, their words went with power and with much assurance, and the Spirit of God and with the Holy Ghost, to the convincing of those who desired to know the truth and be governed thereby. What was the result? This confusion heretofore existing among them departed; they were no longer split up into sects and parties, but they had "one Lord, one faith, one baptism, and one God, the Father; of whom are all things;" precisely the same as we have in all the works of nature, in all organized matter. There are certain eternal, unalterable, unchangeable laws by which it is governed; and no chemist or philosopher can change these laws; they are eternal, inexorable, and always produce the same results.

We think these things correct upon natural principles; why not in regard to these higher principles which God has revealed to the human family? We read of men in former times who said they gazed upon the Lord; they saw him, and his train filled the Temple. But says one, "I do not believe it." Who cares whether you

do or not? that does not invalidate the fact. Your ignorance in regard to these matters does not affect in the least, the great truths of God. And unless you yourselves have had some revelation to show you that this statement is incorrect, it is foolishness in any man to dispute these principles thus communicated. We understand these things, having obeyed the law. What do you understand? What does man know? Nothing, only some few principles pertainig to the laws of nature. Who organized these laws? That very being whom we affect to despise. Who organized the universe? Who makes this planet and other planets revolve in their several orbits, and by what influence and power are they governed? By a power far greater than we know anything about. What can we do? Where is there a philosopher that can organize a blade of grass, or a grain of sand producing the material to make it from? You cannot find them. The great Creator, who governs and regulates these and other systems, has given a law to man telling him how to approach him, and showing him the means whereby he can obtain intelligence from him; and he is able to carry out that law, for he comprehends it. And what is it? Why, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." And what shall that do for you? It shall take of the things of God and show them unto you. But you would learn it in some other way, would you? You cannot do it. That is the way God has appointed, and man may exert all his influences and bring into requisition all his talents and powers, but he never can obtain it only in the way which God has appointed. I have a watch. The man who made it tells me if I would keep it going, I must wind it up every day. But suppose I should want it to go in some other way, would it go? No. Should I blame the maker then? Certainly not; in fact, you might consider me a fool for not carrying out the maker's instructions. And when God points out a path whereby we can obtain a knowledge of him and of his laws, that is the way to receive it, if we receive it at all.

The laws of matter and of mechanism are unchangeable, and so are the laws pertaining to life, and also the medium of communication between God and man. And hence Paul, after speaking some time to a congregation that he was addressing, said the words that we speak unto you, we speak by the power of God and by the Holy Ghost, and with much assurance. And then in speaking of these things, he says, Ye are my witnesses. Who? Those who received his word and obeyed it. You are my witnesses, as also is the Holy Ghost that bears witness of us. He had the living witness within him; and they among themselves had this evidence. And John, in speaking to some of his disciples said, "But ye have an unction from the holy one, and ye know all things." "Ye need not that any man teach you; but the same anointing teacheth you all things, and is truth, and is no lie." And in speaking to the people, Paul said, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered."

This, Latter-day Saints, is your privilege. You have embraced the same Gospel; you have been baptized into the same baptism, have partaken of the same hope, and are in possession of the same spirit. Do not allow your feelings to be overturned; do not give way to the follies and delusions of men, nor to the powers of

darkness, but maintain your integrity before God in all fidelity; and live your religion, keeping the commandments of God, and your faith will be as the faith of the just, that shines brighter and brighter until the perfect day.

God bless you and lead you in the path of life, in the name of Jesus. Amen.

[FROM THE "TERRITORIAL ENQUIRER."]

DISCOURSE BY COUNSELOR DANIEL H. WELLS,

DELIVERED IN THE PROVO MEETING HOUSE, SATURDAY MORNING, JUNE 1, 1878.

(Reported by John C. Graham.)

OPPOSITION TO GOD AMONG MANKIND—RELIGIOUS INTOLERANCE A CONSEQUENCE—INFIDELITY THE RESULT OF DEPARTURE FROM REVEALED ORDER—THE UNITED ORDER.

There is an opposition to the Lord having on the earth a people, called by his name and doing his will. It has been so from the beginning. The Lord never had a people who were received with open arms by the world, admired, cherished and respected; on the contrary they have been persecuted or totally destroyed from off the earth. The wicked have invariably prevailed over the good; it might almost be said that the first bad man killed the first good man. The Latter-day Saints have had the same experience to pass through, and when a time of comparative peace has come around, as it has sometimes, they are apt to ask, "What is the matter? Have we lost our faith, that the Adversary should thus let us alone?" There will come a time, however, in the history of the Saints, when they will be tried with peace, prosperity, popularity and riches.

The world look with terror toward that period when the Lord's purposes in regard to building Temples predominates, when universal peace is established, and the sceptre of righteousness is wielded. The world would not like any religious power to predominate on the earth, and rightly, too, considering the tyranny and despotism that have marked the history of religious rule. We find, in days past, that various religious influences have swayed the sceptre in a most unrighteous manner, made captive the human will, and men have been forced to yield submission

to the most oppressive measures. The religious wars have been more terrible in their effects, caused more bloodshed and sorrow, than all the others put together. A gradual but sure relief from religious rule and dictation has been brought about, until the nations of the earth are made free. No wonder, then, that the people look with ill favor upon any one religious element gaining ascendancy over the other. As the old saying goes, "A burnt child dreads the fire."

In this country there is no religious power predominating, but now that the kingdom of God is established this opposition is brought about and is felt even to a greater extent than before. The world is jealous of its growing power, and, hence, its bitter and unrelenting opposition So opposed have men been to the increase and spread of religion as a political power that in many places no person holding a religious office has been permitted to hold a position of trust or profit under the government. It was for this same reason that the name of God is not mentioned in the Constitution of the United States. The Puritan Fathers suffered from religious oppression, and rather than be made to bow the head or the knee when mentioning the name of Jesus Christ, or being compelled to place the cross on their churches, as was and is still customary with the Roman Catholic church, they sought elsewhere that toleration they could not obtain in their native land; but singular to say, after the lapse of time, when the colonies were founded, they were unwilling to accord unto others of different faiths to their own, that religious freedom for which they themselves had forsaken fatherland, and expelled from the colonies all who differed with them in a religious point of view.

Besides this intolerance there is another reason why religion has become so distasteful to many people, and why the nations have eschewed religion from their councils. Because these teachers and professors of religion are without the knowledge of God, and their ideas and doctrines have been so far different to the written word, that reasonable people say, "Humbug!" and fly to the other extreme and become infidels. After witnessing the strife and variety of forms, and being unable to gain assurance from such sources respecting the realities of the future, they say, "We don't know anything about it; we'll live good moral lives and all will be well.

The greatest difficulty the elders have to contend with in the world is this wide spreading infidelity, brought about by the assumptions of so-called religious teachers. Now, the Lord has restored his Holy Priesthood, his mind and will,—the glorious Gospel which is "the power of God unto salvation," and fearful of losing what power they hold over the minds of men, these self-elected teachers and priests have combined to oppose it. Now, in order to understand the principles of the true and everlasting Gospel, we must look at them by the spirit of God, for "the things of God knoweth no man except by the spirit of God." A man cannot understand the things of man with the spirit of a horse or an ox; then how can a man understand the things of God except by the spirit of God,—a higher grade of intelligence. By that Spirit, the Bible, with all its apparent inconsistencies, is made plain to the human mind. People have misconstrued, have turned the truth into lies and perverted the Gospel of Christ. When a Latter-day Saint has conformed to the ordinances of the Gospel and received the Holy Ghost, the Bible has

seemed a new book to him, although, in his childhood he may have perused its pages over and over again. The light and intelligence of the Spirit has beamed upon his understanding, so as to enable him to form a just and correct conception of its sacred truths.

Through the great variety of forms systems and creeds, infidelity has been brought about. The true plan, as revealed to the Latter-day Saints, is sufficiently ample to save all men, but the plans and creeds of men are not ample to any great extent, even if they were true. Take the Catholics, for instance; they consign to perdition all but themselves, contrary to the meaning of the term Catholic, which is universal; but they have become sectarian. The plan designed in our pre-existent state has been ignored, but in this dispensation it has been restored and we can see wherein it is ample to provide for the salvation of the children of men. It is to be preached to all nations, and those who will accept it may be redeemed and exalted. Then why should people be afraid of the government of God? It is bound to come and rule. When it is established in its greatness, glory and power it will be the most efficient and complete government on the face of the earth. People are afraid of the government of God, even some Mormons (I will not say Latter-day Saints,) lest some man or men get undue authority. Some persons in the Church think that an Apostle or a Bishop has no right to interfere in temporal things; that their business alone is to look after the spiritual affairs, and their temporal affairs they can attend to themselves. It is very possible some of these men understand financial matters better than the servants of the Lord; but it should not be forgotten that the spirit of God and the Holy Priesthood will qualify men for all positions of life. People can, through these agencies, acquire superior intelligence to administer in the things of this world, and it must be done before the eternal riches are conferred upon this people, because the light of heaven is superior to that of the world. The kingdoms of this earth are to become the kingdoms of our God and his Christ. I look for this government to come through the Holy Priesthood, and to exercise power in temporal, political and all other things,— a government that will extend to all men their rights and privileges.

Confusion reigns over the face of the whole earth. Look at the combinations and warfare being waged one against another; capital against labor, and labor against capital, There are thousands of broad acres lying uncultivated, and yet men are going without bread to eat. We hear of organizations parading the streets, with banners on which are inscribed the words, "Give us Bread; Labor or Blood!" There should be no strikes for higher wages—no strife between capital and labor. The labor of men should command a subsistence, and if everything is regulated, as it would be under the government of God, there would be no hard times, no complaints, no strikes, no warfare.

There is plenty of unoccupied land in this country and any man can get a piece of it. "But," says one, "I have no team, nor seed to plant, and no money with which to bny either. What can I do?" You can take up a piece of land, get your citizenship papers; and the moment you do so, you have the right to file upon it, and have two or three years in which to pay for the land. No other person can go to the Land Office and take that land away from you. In order to get a start, you

can work for your neighbor and for your labor get the privilege of using his team, plough and seed, and afterwards attend to it yourself. You have then bread enough for yourself and family for one year. A man, by this course, forms the nucleus of his prosperity, wealth and comparative independence. Subsequently he gathers around him the comforts of life; he gets a cow, a pig or two, and a few chickens. This position in life is much more self-reliant and independent than employment by the day, week or the month in cities or overcrowded business centres. There, when a day's labor stops, the supply stops; but when you have your own source of supply, and your labor temporarily fails, you still have plenty of grain, and other produce of the farm by which you can get along.

President Young gave more houses to the poor than all the societies in the world, and laid the foundation of a great nation—a kingdom—even the kingdom of God. All these stakes of Zion are strengthening with the saints of God. Is it the outsiders who come here to Utah that build up the country? No; the material prosperity of Zion is alone attributable to the labors of the Saints, guided and directed by the Almighty. It is they who are to be found in the nooks and corners—in all directions—wherever there is a spring or a bit of land—building up, making the earth bring forth its products, and strengthening and enlarging the borders of Zion. It does my heart good to see the settlements extending, even to the remote corners of the Territory. Besides, this class of the Latter-day Saints, who are branching out and developing remote sections of the country, are generally the most faithful, hardworking and industrious of the community. Some of the people think that the Lord is not showing the signs of his coming; they get disheartened; they expect to see some great apostle come from heaven with the mysteries of the Kingdom. Now the church and kingdom of God is to be built up by our practical efforts. Industry should be employed in Zion, and the labor of the people ought to be put to the best possible practical use. This has everything to do with the kingdom of God, and this is where we require revelations of God—to teach us how to build up his temporal work. We do not raise feed enough for our teams; we do not cultivate as much as we ought, and do not know how to cultivate that that we have. All these things should be known, as they tend to the building up of the kingdom of God. We require intelligence to guide the cultivating hand. I contend it is building up God's kingdom to make a yard of cloth, to build school houses, to cultivate the earth, and to practically apply every conceivable plan of life necessary for our common subsistence; and in order to accomplish these things we must have intelligence that comes from heaven,—that is, if we desire to exceed our fellows. Until we know how to properly accomplish and apply all these things, the Lord will never hand over to us the riches of the earth. As it is we have not sufficient of the Spirit of the Lord to entitle us to this great blessing. As soon as he finds out he has got a people who will hold what he gives, he will bestow it, and when he knows that they will apply it to his glory. Why could not we establish the United Order among the people? Because we did not know how to do so, and I have not seen a man who knew how, and for the reason that we were not prepared to receive it. When the Lord finds he has a people who will

not give them over to the devil and waste them, then he will bestow the eternal riches, but this will not be done, and cannot be done consistently, until he has a people who will use them for the glory of his kingdom.

I think the Saints are on the road of improvement. Their labors are being directed to the welfare of Zion; but there is yet a great deal of unemployed labor that can be made available to that end. We should open up new industries, when others fail to employ all the material at command. When one branch is overdone, open up another and thereby find the means of employment for those in need of it. It has been thought that labor-saving machinery and railroads have injured us. It is not so; men should go at something else, and so keep on, constantly turning our attention to something that will pay better and accomplish more.

The time will come when the thread will be cut, but I think we could live if the thread were cut tomorrow. We can produce everything, except perhaps what are called the luxuries; still we would suffer much inconvenience. There are a great many things we would have to do without, and if the thread were cut we would have to do a great many things that we now neglect to do. We should not be forever dependent on Babylon. Call them little things if you please, but they are as essential to the building up of the kingdom as they are to any other kingdom on the earth. Wickedness is permitted only to try men and women,—to prove their integrity. If we could have learned and accomplished all things just as well in the spirit world as here on the earth, do you think the Lord would have sent us to this world of sorrow and wickedness? Jesus had to pass through these ordeals, in order to get an exaltation. Then let us apply our labors to the circumstances and requirements which surround us, and serve God—if we believe there is a God—and use all our abilities for the accomplishment of his purposes, that we may pass on to glory, and exaltation in his kingdom, which may God grant. Amen.

DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 30, 1878.

(Reported by Geo. F. Gibbs.)

NO SALVATION IN IGNORANCE—REVELATION OF CALAMITY—THIS WORLD NOT A BAD ONE; SUITED TO ITS PURPOSE—UNBELIEF OF MANKIND—THE SAINTS WILL LIVE.

I am thankful to have the opportunity of meeting with the Latter-day Saints, this afternoon in this Tabernacle. I trust that I may be able to impart a few words of instruction to you, inasmuch as I shall be assisted

so to do by the Holy Spirit; without this aid, I am aware that I would not be qualified to speak to your edification.

We have met this Sabbath day for the purpose of offering up our Sacrament to the Most High God, to worship him; and while we are thus engaged, let me request you, my brethren acd sisters, to call in the wanderings of your minds, and implore His Holy Spirit to rest upon us, that our worship may be acceptable unto the Lord, and truly beneficial unto ourselves; for, as we have learned, all blessings flow from Him, and that we are dependent upon him for every good thing that we receive.

We are a blessed people in having received a knowledge of the plan of salvation; for we are in a position to improve our condition, day by day, by the instruction we receive, inasmuch as we are desirous to be found obedient to all the requirements of God concerning us. We have commenced to walk the straight and narrow way which, we are told, leads to the exaltation and continuation of the lives, and few there be that find it. The fact of our having found the way of life, ought to inspire in our hearts a desire to learn all that is necessary for us to know in order to enable us to continue in the way, serving our God with all our hearts. I presume these are the feelings of my brethren and sisters present today. You, doubtless, want to know what the Lord requires of us, in the hope of overcoming every imperfection and folly, and every evil that we are subject to while in the flesh.

The Lord has told us in our day, through the mouth of his servant Joseph, that a man cannot be saved in ignorance. This one item itself is very important for us to continually bear in mind, for it is calculated to stimulate us to seek after that knowledge and wisdom that come from God, which will enable us, under all circumstances, to decide between right and wrong, and eventually lead us back to His presence. And, having attained to a portion of that knowledge that we are seeking after, we are doubtless willing to live according to and practise it in our lives. For everything that is right and pleasing in the sight of God, is not likely to produce an evil; on the contrary, its natural fruit is good. By doing right, by carrying out the will of God, we injure nobody; but on the other hand, we are then in a condition to bless and benefit others. We have already demonstrated this fact. We all know that the more nearly we live to the Lord, the better we feel, and the greater the degree of happiness that exists in our midst, and we exert an influence for good wherever we go. I have known people whose religious belief has led them to imagine that salvation was not to be obtained short of what we term the spirit world. But we have learned that the principles of righteousness produce happiness in this world as well as in the world to come.

So far as the religious world is concerned it seems to be perfectly understood by all classes and all denominations, that it makes but little difference what mode of worship is chosen or adopted, so that the individuals themselves are suited; the idea as to whether the service they aim to render Him be acceptable and approved of him or not, does not seem to be worthy of their consideration, in fact it is never questioned.

There were many creeds existing when the Savior was upon the earth, having for the foundation of their faith the Old Testament. Since his day many have had, and do have an

existence, and the saying of the Savior is just as applicable to-day as when he spoke it. "Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Jesus told it precisely as it is, and he knew whereof he spoke. The Christian world, as a whole, will find when they get through with this life, that this, as well as many other sayings and teachings of the Savior, is full of significance, and they will find out, too, that it is true, a truth that cannot be changed or done away. It is not everybody that will find the gate, neither will the creeds of men nor the notions of men enable them to find it. God himself has a voice in the matter; he has provided the way, it is according to his appointment, which is no more or less than the plan devised and fore-ordained in the heavens and before the foundations of the earth. This Gospel plan cannot be changed or altered; it is the "narrow way" and the only way by which man can serve God acceptably. If, therefore, it be according to the plan that men, in order to become bearers of his message, should first themselves obey certain unchangeable requirements, and then be commissioned of him, before they could be authorized to preach his word and will to their fellow men, and thereby become virtually his servants, such requirements must be complied with, it will never do for individuals who disregard these requirements and who are wholly unauthorized of him, to go forth and act as ministers sent of God to declare the way of life to the children of men. Neither would it answer for persons to accept the doctrines of these men, however popular and acceptable to man they may be, for God, with whom all of us have to do, will not countenance them. The service we render him must be done according to his will, if done in some other way, he will not approve of it. The ordinances pertaining to his holy Temples must be performed only as he has directed, and in the place that he has commanded, unless the Lord reveals otherwise. This is consistent with reason. If we, for instance, employ people to serve us, we want to dictate their labors, and we want them to do just as we wish them, and not as they may desire to do. And how much more so with our heavenly Father. If our services be not acceptable to God, we are not serving him; then whose servants are we? Says the Savior, "he that gathereth not with me scatteteth abroad. And again, "he that is not for me, is against me." And the Apostle Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Therefore, my brethren, let us duly consider the importance of this, fearing the services we do may not be of "obedience unto righteousness," and consequently lost unto us, and prove to be in opposition to the will of our heavenly Father. We must conform our will unto his will; the Savior himself did this, and he sought to do no more, nor no less. And if we serve him acceptably it must be as he is pleased to direct, not as we might please unless we please to do as he wishes us to do.

When we understand the true position we occupy as the children of God, and not of this world, we shall find that we occupy a peculiar position.

We have to learn something, and we have to learn through the proper channel what the Lord requires of us; and when we have learned this, we must be ready and willing to comply with it, whatever it may be. And if

the world did but know it, this is the mission given unto us to this earth, that we might learn, in this earthly school, things we could not learn elsewhere. And in order that we may learn correctly we must be willing to be taught by those who are competent to teach, and we must accept and study the lessons provided for us.

Nearly half a century ago, when the Lord first commenced to reveal the principles of salvation to us his children, he began to tell us what was coming upon the earth; he predicted the overthrow of the kingdoms of this world, and he commissioned and sent forth his servants to bear teatimony of his second coming and reign on the earth. He told us of earthquakes, of famine and pestilence, and of other judgments that must eventually overtake the wicked in their unrighteousness, and that was said at a time when the world was crying peace. But people are as blind concerning the fulfilment of prophecy in these days as they were anciently, when the Savior said of them "they seeing see not; and hearing they hear not, neither do they understand." Such has been the condition of all generations, notwithstanding the revelations, given to them have been plain and positive, and many have been fulfilled and many are being fulfilled. As it was with the overthrow of the Jews, so will it be in these last days. The Lord will fulfil his word, and he will fulfil all that he has said concerning his coming, whether we are prepared or not. He will overturn the kingdoms of this world, and will establish his kingdom, and the world of mankind cannot prevent it. It is for us to prepare ourselves for the dispensation of his providences by doing right, not by thinking so, or guessing so, or may be so, but by knowing what is right. We have the opportunity to learn what right is, and what is required of us, and we have the power to do it; and if we do not do it, surely we shall be found wanting. In comparison, we will be like unto the foolish vigins whose lamps had gone out, and who, when the time came for them to appear ready to go forth to meet the Bridegroom, whom they were waiting for, found they had no oil in their lamps; and while they were seeking to renew their stock, the bridegroom came and they were too late to meet him. There are a great many things pertaining to us, Latter-day Saints, that should occupy our serious attention. It is an easy matter to make mistakes unless we are very careful; and if we do make mistakes we will find ourselves more or less injured, and astray from the right path, and devoid of that portion of the Holy Spirit that we otherwise might enjoy.

So far as this world is concerned, some people look upon it as a horrid world, a world full of pain, sorrow and suffering. I do not regard it as such. I consider it a blessed world, a glorious world, which affords us very many privileges. What other place is there besides this world where we can obtain remission of sins? That ordinance belongs to this life and this world and to no other. And a great many things pertaining to this world we can do here, but which we cannot do after we pass behind the vail. If we attend to the duties of this life in the time and season thereof, not leaving undone anything which we are able to do, all will be well with us hereafter; but if we fail in the performance of our duties here, we certainly shall regret and perhaps mourn our negligence when we shall have passed away; and besides we shall then have to depend upon others to do things in our behalf, which we might have done ourselves. Let us improve our opportunities here, and

appreciate them as fully we ought to. They are great and glorious, and if we not make a good use of them, we will certainly be sorry when we pass away, and what makes it more serious is that we do not know when, if ever, we shall cease to be sorry. This probation is short, and when we shall have done everything in our power to do, using our very best exertions to fulfil every obligation and duty, we shall then no more than be prepared. The more we learn and understand pertaining to the things of God, the more sensible we will become of the importance of being careful and determined, on our part, never to yield to the spirit of indifference or be guilty of committing an act that is wrong. We should be astonished if a messenger from the eternal world could be influenced to commit an act of folly or wroug; As saints of God we ought to be so firm, and have that determination, in connection with our knowledge, that we could not be moved by any influence or power to do a wrong, however trivial. What is at stake in regard to this matter? Everything so far as our exaltation is concerned. This is something that we should think of and bear in mind in all our associations and situations in life, being careful and cautious that we do not produce an evil that will live longer than we do. Seeing that we are all the time subject to temptation, and consequently to do wrong, we ought to be determined in our own hearts, never to allow any wrong that we may do to live longer than we do; let us see that no evil, however small, finds place in our hearts; but rather cultivate the good fruit in all of our associations in this life, feeling thankful that we have the privilege of laboring for the cause of right and truth, and of developing these principles within use.

We are called upon now to build Temples. I can say with great pleasure that, so far as my knowledge extends among the Latter-day Saints, that they, as a whole, are willing to perform this labor. We have, through the goodness and mercy of God, learned that Temples are for an important use, and that without them we cannot, in our present condition, receive certain blessings necessary to our salvation and exaltation in the Kingdom of God.. Why so? Because the Lord has ordained that those blessings shall be administered in such places, and which, if not performed as he has directed, are without effect. These are things that we understand, because the Lord has enlightened us through his Holy Spirit. It has been a common saying in the world that the Latter-day Saints were led blindly of the Prophet Joseph; after his death it was said they were the dupes of the Prophet Brigham; and now it may be said that we yield blind obedience to President Taylor. But, as Latter-day Saints, we understand it is every man's privilege and every woman's privilege to know for themselves that these men were and still are servant of the living God, and that it is, therefore, God who leads and directs them. And if any belonging to this church are not satisfied on this point, it is because they are not living up to their privileges; and to all such, if there be any, I would say it is time you were obtaining this knowledge; it is time that every man and woman, claiming membership in the church and kingdom of God, were enabled to rise up and bear testimony to the world, if necessary, that they do know that God has set his hand to build up his kingdom, and that it has been established in the earth in our day, and that we have been permitted to receive it.

When we can bear this testimony, it will not be, "I guess so," or "may be so;" but it will be "Verily, thus saith the Lord."

I can say now, as I have often said before you and before the world, that I know for myself that God has established his kingdom on the earth in these days, and that he requires obedience to the laws of his kingdom and that he not only requires it, but that it is our duty to willingly and gladly submit to his will whatever it may be, for he can require nothing of us only that which will be for our good, and that, too, which we must perform in order to purify ourselves to enter into the Celestial kingdom. "Well," one may say, "But the world do not believe it." I know the world did not believe Noah, when he preached unto them for the space of 120 years that if they did not receive his testimony, the Lord would send a flood of water upon them. The world did not believe Jesus the Son of God, when he told them the future of Jerusalem. I know, too, that, so far as history informs us, the world never has received the testimonies of the servants of God, neither do they believe now what is being preached to them by his servants. But for all that the Lord has always fulfilled his word, and by it the righteous have been saved, and the disobedient destroyed. And we know that he will bring to pass all that has been spoken by the mouth of his servants, whether the world believe or not. And, as the people of God, who have been simple-minded enough to receive the message he has sent unto us, we have the consolation of knowing that while wickedness and abomination and all who delight therein, will be swept away from the earth, according to the decree of the Almighty, his saints, with their children, will live to increase and spread abroad and ultimately fill the whole earth. Let us cultivate within us the knowledge of God, by living according to the light we have received; and let us ever appreciate the privileges that this world affords us of learning good and evil, and of being able to distinguish between that which is right and that which is wrong. We have the power, if faithful, to overcome evil and opposition and all the powers of darkness, and of sanctifying ourselves before the Lord through his truth, and of preparing ourselves while on this earth to inherit his glorious presence in the world to come.

That this may be our happy lot, is my prayer in the name of Jesus. Amen.

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ALSO,

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It contains lucid explanations of the laws and doctrines of the true Gospel of Christ, and inspirational teachings suited to the circumstances of the people to whom they were delivered.

Those who read the utterances of the servants of God, contained in this book, under the same influence by which the speakers were inspired, cannot fail to receive profit from the perusal. Therefore, "He that hath an ear, let him hear what the Spirit saith unto the churches."

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DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED AT THE ANNUAL CONFERENCE, SALT LAKE CITY, SUNDAY MORNING, APRIL 7, 1878.

(Reported by Geo. F. Gibbs.)

IDEAS HELD BY THE LATTER-DAY SAINTS WINNING THEIR WAY—TERRITORIAL PROSPERITY—"MORMONISM" NOT FAVORED OF THE GOVERNMENT — LATTER-DAY SAINTS TO SAVE THE GOVERNMENT — GOOD COUNSEL ON MANY POINTS.

It is somewhat unexpected to myself that I have the opportunity, this morning, of meeting in your midst. Important business demanded my return to this city for a short time; but in consequence of certain responsibilities devolving upon me at Washington, it seemed imprudent for me to leave and come here. A week ago last Friday morning I scarcely thought it possible that I could get away; but during the day I was favored in making such arrangements that I felt I could leave with safety, for a few days at least. And I immediately started for this city by way of Philadelphia.

I am glad to have the opportunity of meeting with so many of my brethren and sisters; of beholding your faces, of listening to the instructions which have been given, and in sharing in the spirit that has been and will be poured out upon us. It is a great relief to one who has been absent for any length of time, mingling with the world, to have the opportunity of associating with you, my brethren and sisters; at least I esteem it as such. I never turn my face homewards without experiencing joy and gladness at the thought of once more being reunited with you.

I never in my life have had a deeper interest in the welfare, in the prosperity and in the advancement of the cause with which we are identified, than at the present time. This feeling has rested with great weight upon my mind; I feel we are living in a most important era of time. I feel that the mission assigned unto us is one that we, at the present time, scarcely begin to comprehend. The most important

results that are to flow from it have scarcely begun to dawn upon our minds. At least personally this is my feeling. When I contemplate the immensity of the field of labor that lies before us, the evils and wrongs that have to be corrected, as I believe, through the agency of this people, as also the reforms that have to be effected and to be carried out successfully, it seems to me that as the days roll around, I begrudge the passing hours; I feel as though the days are entirely too short, and that I should like to live for a millennium to help those with whom I am associated to bring to pass the great, the important, the soul-saving as well as body-redeeming plans that are to be carried out in order to bring to pass the designs of Providence in relation to man and the earth.

Already the Latter-day Saints can see that the leaven that has been planted by the Gospel has been doing a gradual work in effecting important changes. It may be thought of a people confined to these mountains, numbering no more than we do, that our influence must be necessarily very limited, and that we can accomplish but very little. But the ideas that have been propagated by the Latter-day Saints, though they have not converted as many to our faith as they should have done, have had a most wonderful influence upon the religious, the philosophic and the scientific world. Ideas that men now believe in and receive readily, Joseph Smith was persecuted and denounced for proclaiming. And while there are millions who do not believe that he was a Prophet of God, or that the principles he taught were revealed from God, there is no mistaking the fact that his teachings, that the truths he advanced, and the ideas which he disseminated, have had a wonderful effect upon the human mind throughout Christendom. If those of you who have had experience in the world, who have arrived at middle age, will let your minds revert to the time when you first heard these principles, and will compare the condition of human thought at that time with the condition of human thought today, I doubt not you will agree with me in saying that, although men and women have not become Latter-day Saints, nor have the mass of mankind received the religious truths in their entirety, as they were taught by Joseph, and as they have been taught by those who succeeded him, yet there has been a very visible and a marked advancement by men and women all over the world wherever the Elders of this Church have traveled. So that it is not in the baptism of people, it is not in the gathering of the people together alone that we are accomplishing great results; but it is in teaching the world the principles that God has revealed to us, and gradually indoctrinating the mind of mankind, to some extent at least, uplifting them from the prejudices and the darkness and the ignorance in which they have been enshrouded to a higher plane, to breathe a purer and a freer spirit of inquiry in religious and scientific thought. Much, however, remains to be done, and it devolves upon us, as a people, to discharge our duty, each one of us, as though the entire responsibility devolved upon us. And herein, probably, there is as much fault to be found with us as upon any other point—a non-recognition by the Latter-day Saints of the fact that God holds us, each one of us, individually responsible; for there is assigned unto every man and every woman an individual labor which he and she must per-

form. For myself, I know that the influence of one man rightly exercised is potent for good; or, if improperly exercised, for evil, upon his fellow man. Each man's life, each man's conversation, each man's deportment and walk before his fellow man, wields an influence that he most probably does not begin to comprehend, or understand. And if we all understood this, and acted accordingly, living up to the light and knowledge we possess, just think of the influence that we, as a united body, could wield among the inhabitants of our land, and in fact among the inhabitants of the whole earth.

I look upon our position, politically, as one that is most important, far more important than that of any other community with which I am acquainted. To-day it is conceded upon all sides, and the fact is not disputed by intelligent persons, that the Latter-day Saints, or, to speak more properly, the people of Utah Territory, occupy a position superior to that of any other Territory within the confines of the Union. This is conceded. And for temperance, for frugality, for economy, for good government and for submission to the law (if I may except that relating to plural marriage, which is in violation of the constitution, and which was passed as a blow at our religion), for the honest administration of financial and governmental affairs, for the pseservation of good order and the maintenance of peace, and for the promotion of education; on all of these points, it is conceded if we are not superior, at least we are the equals, of any other people of our Republic. While the eastern states are burdened with debt and groaning under local taxation, with failures of no mean magnitude occurring continually, and men not knowing what to do to redeem themselves from their financial difficulties, Utah Territory occupies, it may truly be said, the unique position of being out of debt: no Territorial debt to speak of, no county debts. Notwithstanding the innumerable temptations that have existed, and that our officers might have succumbed to, we are, I am happy to say, free from debt, and also the most lightly taxed community now within the confines of the government. When I mentioned these facts to President Hayes, he remarked: "Your position is certainly an enviable and unique one." This is conceded upon all hands. In our own neighboring territories, take, for instance, Wyoming, the people of which are justly proud of their position, because they have comparatively little debt; yet their taxes are 2½ higher than ours; and so with all our neighboring territories. Our percentage of illiteracy is lower than that of any of the territories, and also than many of the states; not but that the illiteracy of Utah ought to be lower still, for there is room for great improvement in matters of education. We have 1200 miles of telegraph line owned in this Territory; we have upwards of 300 miles of local railroad, not counting the Union and Central Pacific railroads. This is the condition of this Territory. If we take the statement of the last Federal census respecting our population, and apply the ratio of increase during the previous decade—that is the increase from 1860 to 1870—to the last eight years, it will be seen that Utah has a population of at least 150,000. But our ratio of increase has been greater during the last eight years than the previous ten. The States are divided into Congressional districts, at the present time, with a population numbering about 135,000; that is to say, a district having a population of that number is entitled to a member of

Congress. In this Territory our population is in excess of that number. No Territory has ever applied for admission into the Union with so many advantages as ours. In 1789 the Federal Constitution was adopted, and we became a consolidated Republic. This was 89 years ago. We have lived in this country upwards of one-third of that time. It might be thought, then, that with such a lengthened experience and advantages, with such capacity for self-government, with such a developed and lightly taxed Territory, with such good order and freedom from debt, that Utah would be welcomed into the union of states. Why are we not? Because we are "Mormons." That embodies the whole reason. If we were split up into factions, if we were fighting, party against party, if drinking saloons and houses of ill-fame were through all our settlements, and if we were heavily in debt, not having even the requisite population, and were not "Mormons," we would be admitted into the union of states. What is the reason assigned for it? "We do not want to countenance polygamy. If we admit Utah, we sanction, to a certain extent, polygamy." This is the reason assigned. Suppose, for instance, that one man of every ten among these "Mormons" is a polygamist, are there any more than that? If there are I do not know it. I have never taken the census, but in the range of my personal acquaintance, as I have scanned them, I think that there are not one-tenth of the men in this Territory who have attained their majority who are polygamists. And we will say there are 150,000 people in the Territory, how many of them are men? If we apply the same rule of ascertaining this that we do to other communities —and it will not apply to ours because our children are in excess; but as it is, we will apply the same rule and divide 150,000 by five; how many does it leave? Thirty thousand. We will say there are thirty thousand men in Utah Territory who have attained their majority, and one-tenth of this number are polygamists, What do we have left? Three thousand men. And for three thousand men the Congress of the United States say that the bulk of the people shall not have their political rights. Does it not seem as though by the action of Congress in this respect, that they are uplifting a doctrine comparatively obscure, when you take into consideration the forty millions of people that live under the flag of the United States—and giving it national importance? This is one of the most extraordinary instances of fatuity that I ever recollect reading of in any history; yet such a thing is done, and this is the only reason that can be truthfully and correctly assigned for the refusal, on the part of the nation, of admitting Utah as a State. In spite of all we can say and do, there seems to be a determination to give this doctrine of plural marriage a national and a world-wide importance, like everything else connected with this people. It has been advertized and talked of as though it might be the practice of twenty millions of people, instead of that of three or four thousand men.

Now, I say that we have to teach the world a lesson in this direction. A people patiently pursuing their course, without murmuring, without rebelling, without rising in riotings, when receiving a denial of their legitimate and constitutional rights. Such a spectacle as this is worthy of admiration, especially when it is understood that not an officer within the confines of our Territory can hold an office of Federal appointment, if it

be known that he is a "Mormon," or scarcely if it be known that he is even favorable to the "Mormons." As soon as the office of Postmaster becomes worth holding, the Mormon Postmaster, who may have held it when it did not pay him for his labor, is turned out and somebody else is put in. The Marshal, the Secretary, the Governor, and Judges and all of the Federal officials were appointed during the last administration from those who were known to have no sympathy with the "Mormons." It was as much as our present Governor could recently do to retain his position, because he was accused of favoring the "Mormons," because it was believed that he favored a people he was sent to govern. This is most extraordinary when you think of it; but the most surprising thing connected with it is, that the people thus imposed upon should bear it with the forbearance and equanimity that the Latter-day Saints manifest under these circumstances.

You remember our last Governor. He started out thinking he had been sent here to govern this Territory and the people of the Territory as his fellow-citizens. He was disposed not to know the difference between a Mormon and a non-Mormon; he was disposed to travel through the Territory and mingle with the people, attend their public gatherings, and talk to them, as he would were he in any other place. This he did, and it was brought against him as a crime, as a reason why he should not continue to hold office. And an important official no less a person then the Assistant Secretary of the Interior, was sent to find out whether these things were really true. And this officer of the government, a gentlemen, who is acknowledged to be efficient, and who had served three terms in Congress with credit to himself and his constituency; and who is looked upon as a man of national reputation, and who, in his private life, is considered most exemplary, for no other reason than that he was mingling with the "Mormon" people, treating them as his fellow-citizens, was removed from office.

I allude to these things not to find fault particularly, not to embitter your feelings because of treatment you have received, this is not my motive; but to call to your attention the fact that among other things we have to teach this nation and show to the whole world is, that although largely in the majority in this Territory, we have learned the great and most important lesson that a citizen can and should learn, namely, that of obedience. I am glad that this is the case. I am glad to know that the Latter-day Saints are setting an example to their fellow-citizens all through the union in this respect. Will this continue? Shall we continue to live as we are living to-day—denied rights to which we are entitled? We shall, doubtless, for a time, until, in the Providence of the Almighty, we shall be enabled to assume the position that rightfully belongs to us, and receive those rights to which we are fully entitled. The time will come, and it is not far distant—although we may occasionally get tired waiting, and may ask ourselves, how long will it be delayed—but let me say to you that the signs of the times portend for us a much greater degree of liberty than we possess to-day, or even than we have dared to anticipate. And as I have said often—for I have never failed to declare it—that the Latter-day-Saints or "Mormons" as we are called, expect it to be their destiny to uphold constitutional liberty on this continent, and to preserve our goverment and the forms thereof from overthrow

and destruction. I have been taught from my boyhood that this was to be the destiny of the Latter-day Saints, and this people have been trained in the same belief, and we train our children to look forward to it, and to cherish the love of civil and religious liberty in their hearts, toleration for all men of every creed, of every nation, of every language and of every color, that all the sons and daughters of Adam, without exception, who dwell upon this broad land, may enjoy the inestimable blessing of liberty, and that it will be our favored and honored destiny, in the course of human events, unlikely as it may appear to-day to be the case, to preserve constitutional liberty in this land, which God has said shall be a land of liberty to all those who are righteous who dwell thereon. I have said, and I firmly believe, that the day will most assuredly come when the people of these mountains will become a great factor in the settlement of differences, in the preservation of human rights in the future, in the great contests which seem ready to burst upon us at any moment. You contemplate the condition of the East to-day! The elements of destruction are widespread in society, and instead of being smothered and allayed, they are more or less fostered and harbored, and are fast maturing; and when certain contingencies arise, they are likely to burst forth, and that, too, to the death and misery of many souls. Think of the feeling that existed thirteen months ago, when it was not known who would be the President of the United States, or whether we would have another President or not. That was a time when the memories of the late war were forced upon the attention of earnest and thoughtful men. They remembered the blood and sacrifices and dreadful horrors of that struggle, and they shrank from the bare thought of their repetition. Had it not been that the great civil war had been so recent, and the recollection of its horrors was so vivid, especially among the Southern people, undoubtedly there would have been a conflict of arms before the President could have been seated in the presidential chair. But men shrank from the dreadful arbitrament of war and they preferred to submit even to what they believed to be wrong, agreeing to a compromise as being better than war.

Our position, as a people, in many respects, is one for which we can be exceedingly thankful. We can congratulate ourselves that we are in these mountains, a land of liberty, a land of freedom. No man, that is a man, can breathe this air and be a slave. When he looks upon these towering mountains, lifting their grand and lofty peaks to heaven, and he breathes the pure air of freedom, and his lungs expand with it, he feels as though he never could bow to slavery, nor his children after him. There is a race springing up in these mountains whose influence and power, sooner or later, must be felt in shaping the future of this nation. There need be no fear about this. Let us pursue the course marked out for us, submitting, if necessary, to wrong, but never failing to protest and contend, nevertheless against it; let our continued protest go forth, that we understand our rights, and that we are disposed to maintain them, as far as we can without violence. Let us continue to pursue our course patiently and unitedly, presenting an unbroken front to the enemy, having no traitors within, no factions, no strifes or bickerings, burying our little piques and feelings, having the one great and grand object to accomplish, namely, the establishment of truth and righteousness upon the earth, that eventu-

ally a place and people may be found worthy of Him who will come, and whose right it is to reign. And in pursuing faithfully and diligently the course which God has marked out, you may depend upon it that the day-star will arise, and the dawn of that glorious day will be witnessed by all that share and engage in this labor. But how many labors devolve upon us, and how they accumulate and crowd upon us. The labor of lifting up the people and uniting them, furnishing suitable work for the unemployed and for our sons and daughters, that there may be no idleness in our land, that there may no need of any Union societies to be organized, arraying labor aganist capital. How necessary it is that we should listen to the words of wisdom and instruction which have been given, counseling us to so organize ourselves and arrange our temporal affairs, that there may not be a single individual throughout our land, who desires to work, go unemployed, but that all may have this blessed privilege, for when men labor they keep out of mischief. You remember the old proverb—"An idle man's brain is the devil's workshop." We want to banish idleness, how shall we do it? By organizing, and every President of Stake and every Bishop making it the study and object of his life to furnish employment to every man under his immediate presidency who may desire it. And thus we will preserve ourselves, and our sons will find employment at home, instead of scattering abroad, going hither and thither: and our daughters, too, will then find husbands who will be in a position to maintain them honorably and properly, and thus marriage be promoted in the land. Our boys, when they arrive at years of maturity and can take care of a wife, should get married, and there should not be a lot of young men growing up in our midst who ought to be, but are not married. While I do not make the remark to apply to individual cases, I am firmly of the opinion that a large number of unmarried men, over the age of twenty-four years, is a dangerous element in any community, and an element upon which society should look with a jealous eye. For every man knowing himself, knows how his fellow-man is constituted; and if men do not marry, they are too apt to do something worse. Then, brethren, encourage our young men to marry, and see that they are furnished employment, so that they can marry.

And then there is the education of our children. O, that we could bestow upon them, in every sense of the word, a proper education, so that they might become the peers of any people. Our children are noted for their brightness of intellect. Teachers say, who come from the east and the west, they never saw children receive knowledge with more ease than the children of these mountains do. We should take all the pains in our power to educate our children, furnishing them the best facillties, that our daughters and sons may be educated and accomplished. And at the same time teach them to labor. I tell my daughters that I want them to learn to wash, and sew, and cook, and become the best of housewives; and that I do not care then how much else they may know about music and other accomplishments, that they may be fitted to mingle with and feel at home in the best society. Girls as well as boys ought to be so trained as to confer dignity upon labor; and the idea, prevalent among some people, that because girls are accomplished they are spoiled and unfitted for labor, or to do housework, ought to be frowned down.

Let us think of these things after

we separate and go to our homes; and let us endeavor to carry in our breasts the spirit of this Conference, and diffuse the same among the people not present. And let us so live that the desire may continually well up in our hearts, not how can we aggrandize ourselves, but how can we enrich this community, how can we benefit and bless this people, how can we elevate them and make these multitudes of children growing up in our midst more useful, so that they can be ornaments to society?

I pray the Lord to bless us and preserve us in the truth, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 23, 1878.

(Reported by Geo. F. Gibbs.)

INTERPRETATION OF SCRIPTURE — APPARENT MIRACLES EASILY PERFORMED WHEN NECESSARY—DISOBEDIENCE BRINGS CALAMITY — FULFILMENT OF PROPHECY.

I will call the attention of the congregation to a portion of a prophecy by Malachi, which will be found in the last chapter of the Old Testament.

"For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

On arising, and on opening the Bible, I happened to open to the words which I have just read, which were spoken through Malachi, one of the last of the ancient Prophets. They are words very familiar to the Latter-day Saints, for their attention has been often called to them. In reading the prophecies of the holy Prophets, we expect that that portion of them which has not already been fulfilled, will take place in its time and in its season. We do not read the Scriptures as most of the inhabitants of the earth do, thinking that they must be spiritualized

There are scarcely any of the prophecies but what this generation, as well as some of the past generations, interpret as meaning something altogether different from the reading of them. They look upon inspired men as saying one thing and meaning another, and the only way to ascertain what meaning they really wish to convey is to get an uninspired man to give some other meaning entirely different from the literal construction of the words of the inspired writer. There are but few individuals, comparatively speaking, among the nations of Christendom, who differ from the prevalent belief, namely, that the Bible is a book to be understood only by the learning and wisdom of man, that the uninspired preacher, who may be highly educated after the manner of men, is a great deal better qualified to interpret the things of God, than he or they through whom they were spoken. The Latter-day Saints, who may have been similarly trained, were more or less disposed to entertain such views; but when they embraced the everlasting Gospel, and received of the Holy Ghost, even that Spirit by which the Scriptures were written, they were corrected in their judgments, and learned that the word of God would all be fulfilled, which have not already come to pass, and that they are to be understood in the same light, and in the same sense as we would understand the writings of uninspired individuals, when plainly and clearly written upon any special subject. This is something that every ordinarily intelligent man, without any book-learning whatever, is abundantly able to do, especially when simple language, easy of comprehension, is used. For instance, when we get letters and communications from our friends abroad, we never think of putting a different construction upon their sentences, and claim that they did not mean what they had written. When, therefore, the ancient Prophets predicted that "the day cometh, that shall burn as an oven," and that "the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch"—we must believe that the Prophet meant precisely what he said. When we read in the Book of Genesis about the rains which fell from the heavens, causing a flood of waters to deluge the earth, in fulfilment of a certain warning message which had previously been preached to the people then living, by which they were swept away and drowned, we must believe that the inspired writer who penned the words, described the event as it occurred, so far at least as the general facts are concerned, and that the flood spoken of was a literal body of water, and that it did prevail upon all portions of the earth. I do not say that the flood did prevail, at the same moment, upon all the face of the earth; but before the floods abated, every part of the solid portions of the earth that were habitable, were covered by the waters. How this was accomplished is not given by the inspired writer, but is left for us to conjecture. The Lord has a great many ways and means by which he could bring about an event of this nature. For instance, how easy it would be to drown all the inhabitants of the temperate and arctic regions, by just merely stopping the earth from rotating on its axis. Unless there should be another miracle performed to prevent the waters that are heaped up around the equatorial regions from flowing

to the polar regions, they would necessarily, as the earth began to cease or rotate more slowly in its axial revolutions, cause the waters of the equatorial region to flow towards the two polar regions. It is an easy matter for a mathematician to demonstrate the depth of the waters in any part or latitude of our globe, should such an event take place or happen. The waters in receding from the great equatorial region would cover up the great mountains on our east, and we, in this altitude, would be buried under water at least over a mile in depth. I do not say that this was the manner which the Lord took in "breaking up the fountains of the great deep." There may have been other causes unknown to us; but to say there never was such an event is something entirely unwarranted. Still, it may be said, this would not cover all the solid portion of the earth, but leave the equatorial land still further elevated above the ocean, and if all the lands of the earth were to be under water, how could that be accounted for? Very easily. Cause the earth to rotate on its axis more swiftly than what it now does, say for instance, in one-half the time—in 12 hours instead of 24—and you would bury up all the equatorial lands of our globe. How easy a matter it would be for the Lord to cause the earth to rotate more swiftly, and then again to rotate more tardily, and produce the effects ascribed to the flood.

When therefore, we read that the earth was once depopulated, except a few individuals, who were saved in the ark, why should it be thought a thing incredible that the Lord should again depopulate our globe, not by a flood, but by devouring fire. It may be said that we cannot see how a universal fire can prevail over all the face of the earth. There are various ways by which this could be accomplished. How did the Lord cause fire in ancient times to break out among the children of Israel, when they transgressed his holy laws, and when they murmured and complained against God? Fire was sent forth from his presence we are told, rested upon the tabernacle; he was in the tabernacle, and his cloud was over the tabernacle; and fire went forth from this centre, or the place where the Lord chose to manifest and show forth his glory, and it destroyed many of the people. You may say, "But this was a supernatural fire that proceeded from the presence of God, from the tabernacle, consuming thousands of transgressors." I would ask, cannot the same Being who was able to produce this destruction by fire upon a few thousand individuals cause it to be more extensive and more universal in its operation? Has he not the same power to produce a supernatural fire over all the earth; even to the consuming of "all the proud, yea, and all that do wickedly;" burning them up literally, their bodies becoming as "ashes," as a farmer would set fire to and burn up the stubble of his fields? Well, you say, "If we admit that the first was supernatural, that God did actually burn the transgressors among Israel by fire, we are willing to admit that the same Being that could do this upon a small scale, could perform a similar work on a universal scale." That is very reasonable to admit. But then, perhaps the Lord may not see proper to do this work of burning in the latter-days altogether upon a supernatural principle; he may, perhaps, bring it about by certain physical forces or laws, by certain changes that may be wrought upon our elements; for the Lord holds in his own hands all the elements, and not only those of this little globe of

ours, but all the elements that compose the universe; they are in his hands, he can give instructions and they are made subservient in the accomplishing of his great and wise purposes. Now, there is in the very air which we breathe, and which all animated beings, more or less, breathe, and by which they live—a principle of heat; and when this heat in its latent form is evolved, or comes forth from the constituents of the atmosphere, would there not be a sufficient amount to produce this revolution upon the earth? Is there not sufficient heat not only to burn up the wicked and the proud, but to cause the very elements of our globe to melt by its intensity? thus fulfilling another prophecy which says, "the hills melted like wax at the presence of the Lord;" and yet another prophecy, which says, the mountains shall flow down at His presence like melted substance; run like rivers, in consequence of the intensity of the heat, connected with the elements of which our atmosphere and mountains are composed.

Again, independently of the latent heat which is connected with the atmosphere of our globe, is He not able to cause the great centre of our system, the sun, to give forth more heat, sufficient to consume the wicked and melt the earth by its intensity? Yes. I recollect reading in one of the prophecies of Isaiah, in relation to this matter. I recollect reading too in the revelations of St. John that men should be scorched with great heat. Rev. chap. 16, verse 8. It was to be one of the great judgments of the latter-days, as seen by that inspired man. And Isaiah, in speaking on this subject, says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold," etc. Suppose the heat should be increased in the same proportion that the light is increased; or, in other words, supposing that our thermometers, when standing at a hundred degrees Fahrenheit, should be increased to 700 degrees Fahrenheit, what would be the effect? A general conflagration over the whole face of the globe would be produced, thereby fulfilling ancient as well as modern prophecy.

But we will pass on. It is not for us, unless we have some definite instructions by the word of God, to tell *how* He is going to accomplish His great purposes. It is sufficient for us to know that he will do it. We are told this burning is to be universal, so far as all the proud, and all that do wickedly are concerned. It seems, then, it is to be one of the last destructions of the wicked. Prior to this there will be numerous destructions, by way of earthquakes, plagues, hailstorms, wars, etc., that will prevail and that will sweep away millions from the face of our globe. But the great judgment that is to cleanse the earth from all sin, is to be by the element of fire, "But," inquires one, "do you think there will be many in that day, that will be proud and wicked? Will they not be mostly converted, and consequently escape this great conflagration, as Noah escaped being drowned?" I will answer this by repeating another prophecy, that now occurs to my mind, recorded in the 24th chapter of Isaiah. This man of God saw the period of time when the earth should reel to and fro like a drunken man; and he saw that glorious day when the Lord of Hosts shall be about to reign in Zion and Jerusalem. And among other things he saw in vision was that the earth became defiled under the inhabitants thereof; "because," says the Prophet, "they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Plainly showing that they were to be a corrupt people; a people who, for instance, would change the ordinance of baptism, from immersion to sprinkling or pouring, or doing it away altogether, and in the same manner changing the various ordinances of the Gospel from the original form in which the Lord revealed them. He says, through the mouth of His Prophet, that the people who should be guilty of this great wickedness should be visited with fire; "the inhabitants of the earth are burned and few men left." This is a little more definite. We learned through Malachi, that they should be destroyed both root and branch — no branch of wickedness, no roots of wickedness left; but it does not give us the proportion, between the righteous and the wicked. But Isaiah gives us a little further clue to this matter. To the query, how many are to be overtaken by this last great and overwhelming judgment, Isaiah would answer, "the inhabitants of the earth are burned and few men left." What, only a few persons to be converted, only a few to receive the true Gospel, and be prepared for the coming of the Bridegroom; only a few people to escape this awful desolation? So says the Prophet Isaiah; that is, few in comparison to the great and numerous population of our globe. Even some few millions would be few compared with the twelve hundred millions that inhabit the earth. Isaiah, in the same chapter, in describing the glory of his personal reign on the earth, says that "Then the moon shall be confounded and the sun ashamed," because of the superior light that will attend the presence of the being who is to reign in Zion and Jerusalem. The Lord causes the natural light of the sun and the heat thereof; he causes the natural light of the other luminaries that twinkle in yonder heavens, and also the heat which proceeds from their bodies. Now, if he can produce such intense heat by such bodies as our sun; if he can cause the surrounding worlds to be heated and to receive a certain temperature by the radiation of light and heat; if the sun can produce such a high temperature upon our earth, existing some 90 millions of miles away, why not the Lord be able to produce a greater light and heat if necessary, to sweep off the wicked, and to cause the earth in a moment, as it were, to feel the power of that heat, even to its melting like wax before his presence? But, you may ask, why not this heat destroy the righteous, as well as the wicked? Have not the righteous often times been burned at the stake? have they not been consumed to ashes, by the power of the wicked? And why should this intense heat, of which you are speaking, which is to destroy the wicked root and branch, not affect the righteous as well?" Let us explain. Before this day of burning, there will be no righteous on the earth. Not one? No, not one. "What is to become of them?" The Apostle Paul informs us that, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." It seems, then, that the righteous that sleep in their graves are to arise at this time, to be caught up with those living on the earth, who will be sufficiently righteous. Now, suppose they should not ascend to meet the Lord, but should remain on the earth, and he saw proper to preserve them from this devouring fire, could he do it? Certainly, and on the same principle

as he preserved the three Hebrew children in the midst of fire. We are told, in connection with this remarkable preservation of life, that there was not so much as the smell of fire on their garments, neither was a hair of their heads injured, while some of the wicked, when they were *in the act of casting these young men* into the furnace, which had been heated seven times hotter than was usual for them, were devoured themselves. Yet the righteous were spared, receiving no harm whatever. Now, that same God who did preserve the three Hebrew children in the midst of the most terrible ordeal which they passed through, could preserve the righteous on the earth if he saw proper to do so. But he will take them up into the cloud, and they will be with him when he comes. But, you may say, "Have you not said that when he comes the sun will hide his face in shame, etc., therefore will not that glory which surrounds the personage of the Savior consume the righteous after they are taken up?" Not at all; they will not be subject to the devouring element of fire, even though they have not as yet been changed to immortality; for the time for the righteous who remain alive, to be changed, will be as much as a thousand years after they descend upon the earth; after there shall have been generation upon generation hereupon the earth; then, at the sound of the last trump the Apostle Paul informs us, that those who are righteous shall be changed in the twinkling of an eye. They are not to undergo this change, when Jesus comes at the beginning of the thousand years' reign, but after the thousand years are ended. at the sound of the last trump, which shall awaken and call forth the sleeping nations of the wicked from their graves, then the righteous, who remain in the flesh, will be changed in a moment; and after that time there will be no more mortality upon the earth. "But," you may say again, "we can hardly believe these great miracles will take place as you say, according to prophecy." Supposing you cannot, does your unbelief make the predictions of the servants of God without effect? Supposing, for instance, we should disbelieve excepting eight souls, as was the case with the ante-deluvian world, would our unbelief subvert the word of God. No. The Lord is a God of miracles, or in other words, he is a God of power and he operates upon the materials of our globe, according to his own good will and pleasure. When he burns up the wicked, when he causes the elements to melt with fervent heat, when he causes the mountains to flow down and melt like wax before his presence, all this does not destroy one particle of matter, but only changes matter from one condition to another. There is not a particle of the materials of our globe that will be annihilated, they will all exist; and although the time should come that the intense heat should be such as to disperse the materials of our solid globe and convert the great and mighty deep into gaseous substances, and seperate the elements, and the water should cease to exist as either steam or water; although the time should come when the hydrogen and the oxygen, which possess the great bulk of the water upon our globe, should become gasses, yet the Lord could reorganize these elements, so scattered in space, by his power, bringing them together again by his law and by his word, making a new world, and creating a new heaven, and a new earth, wherein, says the Apostle Peter, shall dwell righteousness. This new earth, which is to be created, is not to be inhabited by the disobedient and wicked, as is now the case with the present world; there

will be an entire change in the condition of the earth, and also in the condition of the human family, the curses of the fall will not be found in either, and consequently there will be no more mortality upon the new creation, neither sorrow, nor weeping; neither will there be any more death; for the former things will have passed away, and all things will become new. There will be but one government, not several hundred different forms of government, but one form will prevail upon the new creation, inhabited by immortal beings. All these changes are what the Latter-day Saints are looking for. We do not read these prophecies and then undertake to change them, and tell our hearers that they must be understood to mean something else, in some spiritual sense. We do not tell them that this day of burning is a day in which wickedness is to be cleansed from the earth by the purifying influence of the Spirit of God, and that all the people are to be converted, and therefore, the earth will be inhabited by none except the righteous; and that that portion of the Scriptures referring to the wicked becoming ashes under the feet of the righteous, means *something entirely different from the* literal reading, and that their sins will all be consumed, and that they will be righteous and will all walk upon the new earth free from sin. No, but when we speak of devouring fire burning as an oven, we expect it will be fire; we expect it will be intense heat; and when he says it will consume all the proud and all that do wickedly, we do not expect there will be a wicked man or woman left upon the whole earth; and when it says there shall neither be root nor branch left of them, we do not expect there will be found a vestige of wickedness in any corner of the earth however remote; but that all will be consumed and none but the righteous left.

Our modern Prophet, Joseph Smith, when he delivered his prophecies the Lord spoke through him, and we do not need any uninspired man to get up and tell what the Lord meant, when He spoke through him. For instance, our Prophet spoke of this same day of burning; it is referred to by him in many places in the Doctrine and Covenants, which book I hold in my hand. Has the Lord undertaken to spiritualize, in giving these new revelations? No; but he has told us the facts in the case. For instance, in one place speaking of the Lord's coming, it says the wicked shall be destroyed out of the earth, and that the righteous shall be caught up, in the same manner as the New Testament describes it. And then it speaks of the righteous also coming down after the wicked are destroyed. There is a promise made to the Latter-day Saints, as well as to the former-day Saints. The Lord said, in 1831, to the Prophet Joseph, in a revelation given before a general conference, and written by a scribe in presence of the conference, that among other great things that should take place, the Saints should possess the earth for their inheritance in this our day, and that all wickedness should cease. I make a promise, saith the Lord, and this is my covenant with you, and your children after you, that you shall have a certain land that I will give unto you, for an inheritance, and you shall possess it in time, while the earth shall stand, and shall possess it again in eternity, never more to pass away. If the Latter-day Saints want to know where this promise is found, let them read the revelation given on the 2nd of January, 1831. It was a revelation given when we were but a small people, before there was any gathering of the Saints; and in fact, when there were only a

few individuals gathered in the house of Father Whitmer, the place where the Lord first organized His Church. There, we were informed, that the Lord intended to give a certain portion of this continent to the Latter-day Saints, and to their children after them, for an everlasting inheritance. This was contrary to our former faith, when we were Methodists and Baptists, and when we were Presbyterians and professors of the different denominations, before we came into the Church of Jesus Christ of Latter-day Saints; we were taught then, that our home was away in yonder heavens, away in some distant part of the universe, beyond the bounds of space, if anybody can comprehend where that is; I never could. And yet enlightened Christians sing about it. Before I became connected with the Church of Jesus Christ of Latter-day Saints, I often attended the meetings of the Methodists, the Baptists and the Presbyterians; and I well remember that this sentiment was embodied in one of the favorite hyms sung by the Methodists. They had a very good tune to the words, and being but a boy at the time, I could not but think it the very best kind of religion. I never mistrusted the truthfulness of the sentiment, because I too had entertained the belief that we were going to take an everlasting farewell to earth, and that we were going to be wafted and wafted until we got beyond the bounds of space, there to find a heavenly place, adapted to our heavenly condition. But when I commenced to reflect and search the Scriptures for myself, I found that although the tune was sweet and the singing was beautiful, yet there was no truth in it; I found that the "Saints' secure abode" was not beyond space, but that it was on this our earth. And for how long? For all eternity. But the earth has to undergo numerous changes. A partial change will take place when Jesus comes, at the beginning of the thousand years' rest; then a still further change, after the Millennium should pass, when the great last trump should sound, awaking the nations of the wicked from their sleeping graves. I then read in the Scriptures of truth that God would create a new heaven, and a new earth, and that on this new creation should dwell righteousness. I also read of a holy city, called the New Jerusalem, which should come down upon this new earth, and that God himself should be among those righteous people who should inhabit that holy city. And I also read that the former things should pass away, and that all things should become new. I read, too, that not only the New Jerusalem should descend on this earth, but another city called the Holy Jerusalem, whose dimensions and architecture are described, and that because of the glory that should exist there, the inhabitants thereof should not have need of the light of the sun, nor of that of the moon, nor of the stars; for God himself should dwell there with them, and he would be their light and their glory. And that those two great cities which are to descend upon this new earth are to be the great capitals of this new creation, inhabited by immortal beings—the Saints of God that have lived in the various dispensations of this world. This was something new to us; and it was contrary to our sectarian notions and views, and the sectarian teachings about the future condition of man, and the earth we live in. Yet, when we come to compare the new doctrine of the new revelation, with that laid down in the Old and New Testament, we find a perfect agreement. For instance, let our minds revert back to the days of the Patriarchs, and we find Abra-

ham, after leaving his native country, in obedience to a direct command of God, dwelling in a new land called Canaan, now known as Palestine; and while there, we learn of the Lord conversing with him, and promising him and his seed "the land of Canaan for an everlasting possession." What does this all mean? Did Abraham ever inherit any of that land? Not a foot of it. He did buy a place—a burying place for himself and kindred; but he did not realize this promise, the possession of the land of Canaan, but on the contrary, he counted himself a stranger and pilgrim in that very land. And not only Abraham, but his descendants have failed to realize this promise. The martyr Stephen, who lived many centuries afterward, just prior to his death, in bearing testimony to the people who stood before him, concerning Abraham, said, referring to this promise of the Lord, that he did not receive so much as to set his foot on, during his lifetime. Nevertheless, the Lord promised him the whole of the land, to be for an everlasting inheritance, for himself and his seed after him. The Apostle Paul, speaking of the same thing, says, that "they all died in faith, not having received the promises, but having seen them afar off." How far? Thousands of years after they should sleep in the tomb. They looked forward in faith to the vast futurity, being persuaded of the truth of the promise; but they saw that before they could inherit the promised land, they would have to seek a city, that was in the heavens, and there to dwell, until the due time of the Lord should bring them in possession of their inheritance. The Prophet Ezekiel saw the way in which they should come in possession of it, as is recorded in the 37th chapter of his prophecy. The Spirit of the Lord took him into the midst of a valley—a great cemetery, as it were, where he saw a vast quantity of bones which were very dry, the flesh having crumbled to dust. And the question was put to him, no doubt to try his faith, "Son of man can these bones live?" Ezekiel was not an infidel, he did not say it was impossible, nor that there could be no such miracle, but he said, "O, Lord God, thou knowest." He was willing the Lord should know all about it, and that he should display his power provided he saw proper to do so. Then the Lord commanded him to prophecy, using these words: "Prophecy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." And after he had thus spoken, the Prophet tells us that "there was a voice, and behold a shaking, and the bones came together, bone to his bone." They did not make any mistake, such as one bone belonging to a certain tabernacle uniting with that of another; but each bone joined its fellow bone, and sinews and flesh and skin covered them, and thus the tabernacles were formed. But there was as yet no life in them. Therefore he was commanded to prophecy again, and say to the wind: "Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live." He did so "and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This was a vision of the resurrection—the resurrection of the ancient patriarchs prophets of God, and all the righteous of Israel.

It seems from the record, that the Jews, in the days of Ezekiel, had formed an idea very similar to that of many of our Christian friends now living—they had got rather infidel in their views; they had begun to say in their hearts, referring to their fathers, "Our bones are dried, and our hope is lost; we are cut off for our parts;" or, in other words, our forefather, whose children we are, and whose names are held in sacred remembrance by us, are all dead. The promises have not been fulfilled and we are cut off from the part of our inheritance, and how is it possible now that they can come to pass? They were of similar mind to the Sadducees—they did not believe in the resurrection. But the Lord, in order to encourage them in the belief that it would be fulfilled, gives the interpretation of this vision. I have heard the Methodists give their version of this vision. Whenever there was a revival among them, I have seen them get down on their knees and exclaim, O Lord, make a shaking among these dry bones; believing that the sinners were the bones, and the resurrection, the conversion of sinners. The same interpretation is given by a great many of the Christian sects of the day. But hearken, O Latter-day Saints, to the Lords interpretation, and judge between them: "Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel." What can be plainer than that? And which is the better of the two, the Lord's interpretation or that of the sects of the day?

This promise will most assuredly be fulfilled, the patriarchs, and their seed who are worthy, will come into possession of the inheritance. But when? It will be about the time, or a little after, this great day of burning. The graves of the Saints will be open just before the fire sweeps over the nations to consume the proud, and all they that do wickedly; and they will be opened at the sound of the trump by the Archangel. And the Saints will come forth; for then the face of the Lord will be unveiled, then the heavens will be parted as a scroll, then will be seen the prophets of God, and all the righteous who have not yet arisen from their graves, and they will appear in the clouds of heaven with the Savior. Abraham will be there, Isaac and Jacob will be there, and all the ancients of whom the children of Israel, in Ezekiel's days, said, "Our bones are dried, and our hope is lost," will all be there, ready to enter into the possession of the earth as their inheritance. "Blessed are the meek," says our Lord in his sermon on the mount. And what is the peculiar blessing of the meek? "For they shall inherit the earth." Did they formerly inherit the earth? No; they wandered about, in the days of the Apostles, in sheep skins and goat skins, finding shelter from the inclemency of the weather, and concealment from their persecutors in the solitary dens and caves of the mountains. A great many infidels and sectarians cannot believe that this promise can ever be literally fulfilled, because they did not realize it in the day of their mortality. But Jesus says, they shall inherit the earth;" this includes too, all the Gentile Saints that have, and that will embrace the gospel, among all peoples, and nations, and kindreds and tongues, for all such become Abraham's seed and heirs according to the promise. What promise? The promise made to Abraham. To inherit the earth. Hence all people who are baptized into Christ, whether Jew or Gentile, bond or free, male or female, and who are true and faithful

to him, have Abraham for their father; and they, with him and the patriarchs, will inherit the earth, when wickedness ceases to exist.

It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea, or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness, will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the the little child might lead them and play with them, and nothing should hurt or destroy in all the holy mountain of the Lord; all things becoming, in some measure, as when they were first created. For it will be remembered that animals did not devour one another until after the fall, neither was there any death, until after the fall. What did they eat, then? The Lord said, "To every beast of the field, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." The grass, and the herbs, and every green thing were their food. And Adam and Eve ate fruits and vegetables, not animal flesh. The whole earth will be restored; and man will be restored; and not only upon man, but upon all flesh the Spirit of God will be poured out and they will eventually be restored to all that was lost by the fall of our first parents. Then the knowledge of God will cover the whole earth, as the waters cover the great deep. And then the animal creation will manifest more intelligence and more knowledge than they do now, in their fallen condition. Indeed, we have a declaration, by John the Revelator, that when this time shall come, they will even know how to praise God. He says, "And every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." What? The animal creation endowed with language? Yes, a language of praise, saying something concerning the Lamb that was slain, and about his glory and excellency. What a beautiful creation this will be when all these things are fulfilled. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JULY 7, 1878.

(Reported by Geo. F. Gibbs.)

AN IMPORTANT AGE—CLOSE QUESTIONS—A WORD WITH THE BISHOPS—ALSO THE SEVENTIES—HONOR THE SABBATH.

I have been very much interested, as no doubt all of you have who have attended this Conference, in the principles that have been taught here. It is true a very great many have not been present to hear the things that have been spoken of by the Elders of Israel, and the Apostles of the Lord, during this Conference. There has been a number of reflections, no doubt, in relation to principles advanced by the various speakers; a great many plain truths have been enumerated; but we need, as has been stated, continual awakening up to a sense of our duty, and to a realization of those great responsibilities which devolve upon us.

We are living in a very important age of the world, when great events are about to transpire, and the Lord has called upon us to perform a very great work in our day and generation. He has sent forth a revelation of his will; He has restored the ancient, the everlasting Gospel; He has restored the Holy Priesthood; He has manifested himself by the opening of the heavens and communicating his will, by the ministration of angels, by the organization of his Church and kingdom, by the continuous manifestation of his Holy Spirit, daily imparting faith to the human family who are humbly and diligently seeking to observe his laws and to keep his commandments.

The Lord has a work to perform upon the earth; and the ancient Priesthood who have lived upon the earth, and who now live in heaven, have also a work to perform. And this Gospel and this kingdom has been introduced that there might be a Priesthood upon the earth to operate with God and with the Priesthood in the heavens, for the accomplishment of his purposes, for the redemption of the living, even all who desire to love the truth and work righteousness, and for the salvation and redemption of the dead; that the purposes of God from before the foundation of the world may be carried out, and that the laws, principles, rules and government as they exist in heaven, may be taught to man upon the earth; and that through the operation and co-operation of the heavenly Priesthood and the earthly Priesthood, and God the Father, and Jesus the Mediator of

the new covenant, an organization may take place, a union be formed, truth developed, and a kingdom established that the will of God may be done upon the earth as it is done in heaven. And this is what Jesus taught his disciples to pray for. "Thy kingdom come. Thy will be done on earth, as it is in heaven." But we cannot do the will of God as it is done in heaven, until he reveals it; we cannot know the will of God in heaven, until he reveals it to man on the earth. And then, as it requires the powers and the spirit and wisdom of God to manage and direct and control the affairs in the heavenly worlds, and to regulate his kingdom there, so it requires the same power, the same wisdom, the same light and intelligence to carry on his purposes here, and to establish his kingdom on the earth. And hence, for this very purpose, he has commenced to reveal himself to the human family, and also for the purpose of organizing the everlasting Priesthood. Do we know what that means? A Priesthood that administers in time and through all eternity; a Priesthood that is under the guidance, direction and control of the Almighty; a Priesthood to whom he will communicate his will, make known his designs, through whom he will accomplish his purposes, build up his Zion and establish the kingdom of God on the earth. And it is for this purpose that the kingdom of God is established; it is for this purpose that the various organizations of the Priesthood are put in order; it is for this purpose that men are ordained and set apart to fulfill the various duties and responsibilties devolving upon them, at home or abroad as the case may be. It is not to seek after our own gain, or interest, or emolument, or to satisfy the devices and desires of our hearts; we are here as Jesus was here, not to do our own will, but the will of him who sent us—not to speak our own words, but the words of life, under the inspiration of the Most High, so that Zion may be instructed in the principles of righteousness, and that she may comprehend the laws of life, and be able to fulfill her destiny on the earth.

Ye Latter-day Saints, this is why this Church was organized; this is why the Priesthood was organized; this is why messengers have been sent, and are now being sent, and will continue to be sent more abundantly to the nations of the earth. And it is proper and right, in our Conferences, to reflect upon these things, and upon the duties and responsibilities devolving upon us, and to ask ourselves, Are we fulfilling the requirements of the great Eloheim? It has been asked here by brother Brigham, who has just spoken, whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy Prophets in relation to it will receive their fulfillment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their Priesthood, and God will have a reckoning with such people, unless they speedily repent. There is a carelessness, a deadness, an apathy, a listlessness that exists to a great extent among the Latter-day Saints, and there never was a stronger proof of this than that which was exhibited here yesterday. I asked myself, as I looked over the empty benches, Where are all the

Bishops? Have they not time to attend the Quarterly Conference? Oh, shame on such men! are they worthy to hold a place in the Bishopric, and associate with the Holy Priesthood of God? They are desecrating the holy principles by which they ought to be governed. Where are their Counselors, I asked myself, and where are the Priests and Teachers and Deacons? Is there no interest manifested in the Church and kingdom of God, or in the Zion he is about to establish? Not much with many of them. Where were these thousands of Seventies and High Priests and Elders? The great majority of them were not here; but to-day they are, and I thought I would talk to them while here, and not when absent. Are the things of God of so small importance—are the issues of life, the destinies of the world, and the salvation of the living and the dead of so small importance, that we can not afford time to spend a day once a quarter in attending to the duties of our office, in representing our different districts, and in fulfilling the duties of our priesthood and the obligations God has placed upon us? I tell you, ye Elders of Israel, who neglect these things and who shirk your duties, God will remove your candlestick out of its place, and that speedly, unless you repent. And I say so to the Bishops, and I say so to all Israel who hold the Prieshood. We are not here to do our own will, but the will of our Heavenly Father who sent us. God has placed an important mission upon us; he expects us to fulfill it. If we treat it lightly and neglect our duties, he will remove us and others will take our crown. But he is not going to allow His kingdom to be overthrown, for it will roll forth and spread and increase until the kingdoms of this world shall become the kingdoms of our God and His Christ and he will rule for ever and ever.

I was reminded, yesterday, of a parable made use of by the Savior in his day.

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom.

And five of them were wise and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept."

I thought that part of it was pretty nearly fulfilled; for very nearly all of the people belonging to this stake were caught nappiug. By and by, or to quote the words of the text:

"And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

Then all those virgins arose and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut;" and the others did not, and—that's all. And there is another Scripture to which I will refer. Jesus says: "Many are called, but few are chosen." And there are many other peculiar Scriptures in relation to this matter. I will refer to another one. "Many will say to me in that day, Lord, Lord, have we not prophesied

in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Or in other words, Depart from me, I never approved of you. Who, my brethren and sisters, do you think these Scriptures refer to? Some will say to the Gentiles; but I have quite another opinion about it. There are men before me to-day who have prophesied in the name of God, who have cast out devils in the name of God, who have healed the sick in the name of God, and done many wonderful works in the name of God; but they are not keeping his commandments, nor magnifying their priesthood; they are tampering with sacred things, and God will hold them to an account for it; and if they expect they can serve mammon, the world and the devil, at the same time, they are making a grand mistake. God will say to them, "I never knew you." Now I shall be there, and you will be there; and I warn you, in the name of Jesus, to repent of your sins, and humble yourselves, and from henceforth magnify your priesthood and honor your God.

How is it with our various quorums and authorities, and how is it with many of the Bishops? They do not care much about things whichever way they go. They have time to attend to their merchandizing and trading and business operations and pleasures, but they have not time to attend to the cause of God nor the interests of the flock, over whom he has placed them. But if they cannot find time, God will find a people that will find time to attend to his affairs. We have been engaged for years, but more especially of late years, in organizing the church more perfectly. And we have been ordaining men in the various quorums for the last 40 years; and what for? Merely to give them a place and position and the priesthood? No, I tell you nay; but that holding the holy priesthood you may magnify it and become the saviors of men. But is it not the case with a great many of our Elders and Seventies, that that they are trying how little they can do to save themselves and preserve a standing in the church; instead of how much they can do? Why, all the heavens are waiting for our operations; the Gods in the eternal worlds and the fathers of the departed spirits—the holy priesthood behind the vail, are all waiting for our operations, to see what we will do. And we are found slumbering and careless and indifferent, willing that anybody should perform the work of the Lord, if we will be left out. I tell you, in the name of God, that he will give you your wish; he will leave you out, unless you speedily repent. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." But what are the duties of these Seventies, so many of whom are before me to-day? As I read it, it is to be under the direction of the Twelve, and to be on hand to go to the nations of the earth, as messengers, and to prepare themselves for that purpose. We sometimes talk about the work we have done. A very few men, comparatively, have done this work, and the great majority have done next to nothing. How many nations are yet unwarned, and know nothing about the principles of salvation? Our fathers are anxious about them, looking to us to carry the word to them. O shame upon the Elders of

Israel, especially upon the Seventies who are called specially to this work. I received a letter from one of our Elders a short time ago, who is out laboring in the ministry, faithfully and diligently, in which he writes something like this: "If you can send me two or three Elders here, I shall be very much obliged; if the Seventies or Elders would not consider it too much trouble to come here." What? Too much trouble for the Elders of Israel to proclaim the words of life and salvation to their fellowmen, and to magnify their calling and priesthood? O shame on such Elders and such Seventies and such High Priests; shame on them. God, I tell you in the name of God, will hold you responsible for these things. And yet that man's statement was pretty nearly true. If a man goes on a mission, he thinks he is accomplishing a wonderful thing. We used, in former years, to think it our duty, regarding it as one of the things which God required at our hands. We held ourselves in readiness all the time. And some of us who have never been abroad will begin to talk of the great work *we* have performed. How we apples swim, don't we? To tell what we have done, when perhaps hundreds and thousands of brethren who have never been abroad on a mission in their lifetime would consider it a great calamity to be called to go on a foreign mission.

I am talking plainly, but it is true before God, and you know it is true, and I know it is true. And I say to you Seventies and you Elders, Awaken up! God has placed the priesthood upon you, and he expects you to magnify it, and not be all the day long, and year after year, singing,

"Lullaby baby on the tree top,
When the wind blows the cradle will rock."

we want something else; we want some manhood, and some priesthood and power of God to be manifested in Israel, and the Spirit of God to be poured out upon Israel and upon the Elders thereof. And I pray God, the Eternal Father, to waken up these Elders, that the spirit of their mission may rest upon them, and that they may comprehend their true position before God.

Now, I would not have said these things before a public congregation, if I had not said them before you frequently in your priesthood meetings. But it is time we were waking up to a sense of the position we occupy before God; for the day is not far distant when we will hear of wars and rumors of wars; not only rumors of wars, but wars themselves—nation arrayed against nation and seizing one another by the throat, and blood will flow, and general carnage will spread through the lands, and if you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty. How many of you can say, My garments are clean from the blood of this generation? I speak in behalf of the nations and the people thereof, and the honest in heart who are ignorant of God and his laws. He has called upon us to enlighten them, and to spread forth the truth, and send forth the principles of the Gospel, and point out the way of life. And it is for us to attend to these things, that we may secure the smiles and approbation of God.

But we are careless and thoughtless; and, as has been already remarked, we pay very little attention to the Sabbath day. Some would rather go on these Sunday excursions, and take their families with them, leading them in the paths that lead to death, then they would bring them to the house of God. But let me say to all such, that as sure as you do these things you will have to feel, and

that keenly too, the result of your acts, and they will follow you in time and all eternity. And I call upon you, ye Latter-day Saints, to repent of your iniquities, and keep the Sabbath day holy, set it aside as a day of rest, a day to meet together to perform your sacraments and listen to the words of life, and thus be found keeping the commandments, and setting a good example before your children. Let us do that which is right, honor our God and magnify our calling, and the Spirit and blessing of God will rest upon us. But if we do not these things, his Spirit will depart from us, and we be left to ourselves. God will not be mocked by his people, or by any other people; but we shall reap the reward of our doings.

We talk about being a good people. Well, we are when compared with the rest of the world; but we ought to be twenty times better than we are to-day. And if we, as Latter-day Saints, were to strictly observe the Sabbath day, and pay our tithes and offerings, and meet our engagements, and be less worldly minded, be united in temporal and spiritual things, Zion would arise and shine, and the glory of God would rest upon her. And it would not be long before all nations would call us blessed. But we are slothful and careless and indifferent, and we neglect our duty and the responsibilities that devolve upon us.

I pray that God may enlighten our minds, and lead us in the paths of life; and that we may honor our calling and our God; that we may be found worthy to be associated with the just on the earth, and with them obtain an inheritance in the kingdom of God, in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, JULY 7, 1878.

(Reported by Geo. F. Gibbs.)

PLURAL MARRIAGE — FOR THE RIGHTEOUS ONLY — OBEDIENCE IMPERATIVE—BLESSINGS RESULTING.

I naturally shrink from the task of addressing a congregation in this house, feeling as I do my inability to make myself heard.

I have been interested this morning in listening to the remarks of Brother Cannon. We cannot but be delighted with the testimony that has been given in our hearing, and that we are continually receiv-

ing from many sources, which go to prove that the world can do nothing against, but for us. Even their attempts to slander and misrepresent us, and their unrighteous attacks on the principles of our religion have ever tended to excite inquiry and investigation into the facts, which cannot but result beneficially to us as a people. I say, the efforts of our enemies against us have ever had a tendency to cause people who desire to arrive at the truth, to inquire into the real condition of things The more people interest themselves in this direction, the more truth they will learn, and we court such investigation, for there is certainly nothing connected with us, as a religious community, in consonance with the gospel we preach, that we should be ashamed of, or that should not be known by all men. It makes no difference with the truth how much we are wrongfully accused; nor will it permanently injure us. If we sustain injury or suffer loss by the misrepresentations and evils maliciously promulgated about us by our enemies, it can only be such injury and loss as will be temporary, for when the facts do come out, and people learn the truth, so much the more good will be accomplished in our favor, and so much greater injury to those who are the authors of the falsehoods concerning us. We want nothing hidden or covered up neither can we respect any principle or individual that will not bear the daylight and the most careful investigation. Since 1830 the Elders of this church have been faithfully endeavoring to promulgate the gospel which we have received to every nation and people, without distinction as to race or color that would receive them; in other words they have diligently sought to "expose 'Mormonism'" to the world.

We are not ashamed of our domestic relations, so far, at least, as they exist in accordance with the principles of the Gospel, nor does any right-minded man or woman feel in his or her heart to shrink in any manner from the most rigid exposition of correct views in relation thereto. It is true that in common with mankind generally, we do not like our faults made public, we shrink from that, and it is natural that we should. It is very proper that we should feel a reluctance to have our weaknesses and imperfections exposed to the world, or even to our neighbors. This feeling is a very proper incentive to us to continue in the work of self-improvement, until we shall overcome the weaknesses we have inherited, living nearer to the principles of life and salvation which we have received. But the errors of man affect not in the least the principles of the Gospel of the Son of God. You show me a man who has embraced the Gosgel in its entirety, in faith and practice, and I can then point to a man who has overcome the follies and weaknesses of the flesh; or show me a man who is trying to live according to these principles, and I will show you a man who is trying to overcome his weaknesses. Hence there can be no blame attached to the doctrines of our faith, because of the infirmities and shortcomings of mankind; but we should rather attribute such weaknesses to their proper source—the defectiveness of man, or to his failure, at least, to comply with those principles which are calculated to correct every evil, and to establish man in righteousness. It is perhaps a difficult thing for us, under the circumstances in which we are placed, the traditions of the fathers clinging to us, the practices of the world before us, and the temptations to evil so continually

surrounding us, at all times to live the religion of Jesus Christ as perfectly as we should or otherwise might. It is no doubt difficult for us to overcome our follies, to forsake the traditions of the fathers, to eschew the practice of sin, to be patient in suffering, to endure privations and trials of our feelings, while we possess so little, as we do, of the Spirit of the Lord, and the knowledge of the truth. But we need not be discouraged because of this, nor because we see faults in each other, for no man is perfect; all men have, more or less, the shortcomings incident to humanity. We need not falter or be discouraged because of this, for perhaps it would not be possible for one who was perfect in all good to remain in the midst of this corrupt and perverse generation. Still it would seem good if we had a few among us who were really perfect, whose example we could see, whose precept we could learn, and whose footsteps we might follow. We might then be the better able to perfect ourselves. Still we will do well to emulate the good that are in our midst, and to observe those great truths we have already received in part, which in their fulness are able to save us unto the uttermost. We shall not be cast off, my brethren and sisters, for those sins which we ignorantly commit, which are the results of misunderstanding in all honesty before the Lord. The difficulty does not lie here; the danger lies in our failing to live up to that which we do know to be right and proper. For this we will be held responsible before the Lord; for this we will be judged and condemned unless we repent and forsake our follies, and our unwillingness to obey the light and the knowledge which we have received. There are some plain, simple truths which we do know, but which we do not observe. Herein lies our great sin. The condemnation of the world, when the Savior commenced his mission among men, was that light had come into the world, but they loved darkness rather than light, because their deeds were evil. This principle applies with equal force to us in this dispensation. If we had remained without the Gospel, we would not be under condemnation. But now that light has come into the world; now that truth and the authority of God have been restored, we cannot longer remain without sin, unless we obey this Gospel so revealed, and practice our profession.

There is a great deal said about our plural marriage by the outside world, and sometimes it is referred to by the Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints are far from possessing a correct understanding of it.

In the first place, it is a principle that savors of life unto life, or of death unto death; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to endless lives, or eternal increase. It is a law of the Gospel pertaining to the celestial kingdom, applicable to all gospel dispensations, when commanded and not otherwise, and neither acceptable to God or binding on man unless given by commandment, not only so given in this dispensation, but particularly adapted to the conditions and necessities thereof, and to the circumstances, responsibilities, and personal, as well as vicarious duties of the people of God in this age of the world. God has revealed it as a principle particu-

larly suited to the nature of the work we are called to perform, that it might be hastened to its consummation. It is a righteous principle not an unrighteous one. It is a pure and holy principle; and, therefore, persons, either male or female, who have not the desire in their hearts to become pure and righteous, have no business to practice it, for it cannot be practiced acceptably before God on any other principle than that of purity and righteousness, therefore no wicked unjust or impure person can enter into the law of celestial or plural marriage without incurring the displeasure of the Almighty and his own condemnation before the Lord, unless he speedily repent of all his impure motives and designs. A man that is not honest in his heart, who does not desire to be just and impartial, even as God is just and impartial, has no business in plural marriage; and before he enters into the practice of that principle he needs to repent, to learn wisdom to get the Spirit of God, to get understanding in relation to the purpose God has in view in regard to this principle; that he may go into the practise of it understandingly, that his heart and mind may be set upon practising it in righteousness. It is a difficult matter, I am aware, to distinguish between the actions of a man and the principles in which he professess to believe. A corrupt ungodly hypocrite can do more injury in the midst of a people, in a given length of time, correspondingly, than a host of upright men can do good. Send an Elder to preach the Gospel among the nations, and let him degrade himself, dishonor his priesthood and calling, and he will bring more reproach upon the cause misrepresented by him, than twenty good men could remove. Because people generally look at the man. To judge him by his acts would be righteous judgment: but to condemn the Gospel or the Saints, because of his acts, would be unjust; yet the cause he misrepresents suffers wrong because of his connection with it. A man's acts may justly be considered as resulting from his principles. We judge a tree by its fruits. The fruits of the Gospel are good; he that has actually embraced the Gospel will do good, only so far as he may err, or depart therefrom. Hence, it is difficult to seperate a man's actions from his principles.

There is no difficulty, however, in this matter to those who always bear in mind, that evil and corrupt practices are not the results of obedience to the Gospel, but of disobedience, and of the preversion of the truth. If we would keep this in our minds we would not cast blame upon the principles themselves when we see or hear of men, who should represent them, do wrong; but we would rather say, the man has departed from his principles and gone into error. It is he that is defective, through not practising what he professes; the principles are good and holy, and he himself would become so too, if he would but practise them.

It is precisely so in relation to our domestic relations. We see trouble in families occasionally, not any more so in plural than in single families. There is no reason why there should be any difference between the husband and wife, or husband and wives, in the midst of this people, if all are disposed to obey the principles and doctrines of the Gospel. It is only by the practise of these principles that we can avoid the disturbances that occur in families, or among mankind. We must learn and obey correct principle, or we will ever be in turmoil and confusion, and in antagonism one towards another. Where differences exist in families.

they are traceable directly to some cause. I want to impress upon the minds of my hearers that the cause of such evils it not traceable to the practice of any principle which God has revealed touching these matters, but to the non-observance of them; and this is true in relation to every principle of the Gospel. Sometimes it is the fault of the man, sometimes of the woman, and oftener of both, but never the fault of the principle. The principle is correct, great, ennobling and calculated to bring joy, satisfaction and peace, if we would but observe and practice it as we should. But in order to do this we must get wisdom and understanding. These, by many, are acquired only through long experience. We begin as children, we have to learn precept by precept, line after line, here a little and there a little, which is good, provided we profit by that which we learn. Men must be just, so also must women, in relation to these matters. All must be just one towards another; also forbearing and patient, cultivating largely that Christian attribute called Charity, in order to get along peaceably with our neighbors, our brethren and sisters, as well as with our wives, husbands and children. We are all imperfect, we have to learn by littles as we pass along, profiting ofttimes by that which we suffer, yet often repeating the same errors. When we find ourselves overcome in a fault, that should be set down as an example for future time, if possible, never allowing ourselves to be caught in the same predicament again. Thus profiting by the experience we gain.

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blesssing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. When that principle was revealed to the Prophet Joseph Smith, he very naturally shrank, in his feelings, from the responsibilities thereby imposed upon him; foreseeing, as he did in part, the apparently insurmountable difficulties in the way of establishing it, in the face of popular opinion, the traditions and customs of many generations, the frowns, ridicule, slander, opposition and persecution of the world. Yes, this man of God, who dared to meet the opposition of the whole world with bold and fearless front, who dared to dispute the religious authority and accumulated learning and wisdom of the age—who dared everything for the truth, and shrank not even from

the sacrifice of his own life in testimony of his divine mission, shrank, in his feelings, from the weight of the responsibility of inaugurating and establishing this new innovation upon the established customs of the world. But he did not falter, although it was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine.

To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery.

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. There are personalities contained in a part of it which are not relevant to the principle itself, but rather to the circumstances which necessitated its being written at that time. Joseph Smith, on the day it was written, expressly declared that there was a great deal more connected with the doctrine which would be revealed in due time, but this was sufficient for the occasion, and was made to suffice for the time. And, indeed, I think it much more than many are prepared to live up to even now. When the time came to introduce this doctrine to those who were worthy in the church, God commanded the Prophet and he obeyed. He taught it as he was commanded to such as were prepared to receive and obey it, and they were commanded to enter into it, or they were threatened that the keys would be turned against them, and they would be cut off by the Almighty. It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself. Many could see it—nearly all to whom he revealed it believed it, and received the witness of the Holy Spirit that it was of God; but none excelled, or even matched the courage of the Prophet himself.

If, then, this principle was of such great importance that the Prophet himself was threatened with destruction, and the best men in the Church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it upon the earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than

one, being equally faithful.

Patriachal marriage involves conditions, responsibilities and obligations which do not exist in monogamy, and there are blessings attached to the faithful observance of that law, if viewed only upon natural principles, which must so far exceed those of monogamy as the conditions responsibilities and power of increase are greater. This is my view and testimony in relation to this matter. I believe it is a doctrine that should be taught and understood.

The benefits derived from the righteous observance of this order of marriage do not accrue solely to the husband, but are shared equally by the wives; not only is this true upon the grounds of obedience to a divine law, but upon physiological and scintific principles. In the latter view, the wives are even more benefitted, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant.

Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continue faithful according to his knowledge, but he cannot receive the fullness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sack-cloth and ashes.

"But," says one, "how will it be with good men who believe the doctrine, but are prevented, or cannot enter into the practice of it?" I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? All the judgments of God are not given unto man. What we do not learn relative to the salvation of our souls which are our bodies and spirits, in this probation we will have to learn in the eternity which lies before us, for we cannot be saved without knowledge. "But what if we never get knowledge?" Then we never will be saved.

Suppose we live and die without knowledge? Then, if we ever obtain salvation we will have to get it in the next world, as the Antediluvians did, who rejected the Gospel as preached unto them by Noah and were destroyed by the flood, sent to the prison-house to be punished for their disobedience and other wickedness, and in the meridian of time received knowledge by the proclamation of the Gospel, as preached unto them by the Savior while his body slept in the tomb, without which they would forever have remained ignorant of God, his government and laws, in a lost condition. All men must obtain salvation upon their own merits, for by our works shall we be judged, and by them justified or comdemned.

It is a glorious privilege to be permitted to go into a Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the Authority of the Holy Priesthood, which is the power of God, for they who are thus joined together "no man can put asunder," for God hath joined them. It is an additional privilege for that same man and wife to re-enter the Temple

of God to receive another wife in like manner if they are worthy. But if he remain faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure to himself the fullness of any blessing without he fulfills the law upon which it is predicated, but he will receive the benefit of the law he obeys. This is just and righteous. If this is not correct doctrine then I am in error, and if I am in error I want to be corrected.

I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. But what will become of him that cannot abide it? Says the Lord, "whoso, having knowledge have I not commanded to repent, and he that hath not understanding it remaineth with me to do according as it is written." In other words he that is without understanding is not under the law, and it remains for God to deal with him according to his own wisdom. If a man acknowledges that he is incapable, or disqualified by a lack of knowledge, wisdom or understanding to obey this law, when it remains with God to deal with him according to those principles of justice which are written, or are yet to be revealed it is not likely however, that he will take his seat with Abraham, Isaac and Jacob, or share in their promised blessings.

This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it with impunity. But it must be observed in righteousness. The commandment is "be ye righteous as your Father in heaven is righteous; be ye holy as he is holy.

Why did the Son of God make this requirement of his disciples, seeing that it is so universally believed by the world, that man cannot be righteous at all? Did Jesus require anything inconsistent or impossible? No, he did nothing of that kind. All that he commanded us to do, we can accomplish by the help of the Holy Spirit; but we cannot do it ourselves. Therefore if we will seek for the Holy Spirit, the gift of wisdom and understanding from God, we may practice these principles of righteousness, and they will make us righteous even as God is righteous, in the sphere in which we are called to act. We will fulfil the law, and receive the blessing, exaltation and reward which will follow; if we do not, we will fail of the reward.

This is very simple reasoning, I admit. Critics would say, these are axioms that need not to be told. If we do wickedly we will be punished; if we do righteously, we then receive blessings at the hands of God.

May God bless you, and keep us all in the path of righteousness, and enable us to live the religion we have received from Him, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, JULY 7, 1878.

(Reported by Geo. F. Gibbs.)

GRATIFYING POLITICAL AND GENERAL MATERIAL CONDITION OF THE SAINTS—EMPLOYMENT FOR THE POOR—ENEMIES FOILED—PLURAL MARRIAGE.

It is with much pleasure I meet with the Latter-day Saint this morning; it was a great pleasure to me yesterday to sit and listen to the remarks which were made by the brethren who spoke, and to the testimonies which they bore; and I trust that the same spirit which rested upon them while addressing us yesterday, will be upon us, speakers and hearers, today.

I can appreciate the privilege we enjoy in meeting in these quarterly conferences, perhaps more so because of my lengthened absence from home, than I could were I constantly in your midst. After a person has been deprived of food, many of you know how good it is to sit down to a well-spread table. I do not know that the Latter-day Saints are exactly in this condition. There are privileges we need and which we can enjoy, even when away from the body of the Church, which enable those who are thus separated to rejoice in their religion and its blessings. It has been a rule of my life, since I was old enough to comprehend the truth, to so live that the Spirit of the Lord would be my companion, and thus to have peace, to have joy and to have satisfaction of mind; and this I can testity I have had. But still absence from the society of the Latter-day Saints is a great deprivation; at least it is to me.

With regard to our condition politically, I do not think it would be inappropriate for me to allude to it casually, although it is Sunday. There probably never was a time since we have been in these mountains when we were in a better political position than we are today. Notwithstanding all the efforts which are being made against us to destroy our liberties, to embarras us in our progress and to malign us, the people who reside in these mountains have gained and are gaining a credit which in many respects is very gratifyihg to those who love the truth. It is n difficult thing to condemn an entire people, and make the world believe that those who manage a Territory such as ours, the affairs of which are so well managed, and are in so healthy and thrifty a condition, are a wicked people. And so far as my observation has extended, I think

we are being better understood. There is one thing particularly that I have noticed, that where men and women have visited this Territory, with scarcely any exception, they speak favorably of what they have seen. I have endeavored to urge men of national standing, man who hold high positions in the Government, to visit Utah. And I may say that some of the warmest friends we have, while they do not sympathize particularly with our religious views, but are tolerant and desirous that we should have our rights in common with other people, are those who have visited this Territory and have seen us in our homes, and have had opportunities of witnessing the changes that been effected in this desert land by our residence and labors.

As to the time when we shall become a state, concerning which considerable is said by outside parties, as well as by ourselves, it is difficult at the present time to say anything definite respecting it. I believe, however, the time will come, and that too before long, when certain exigencies of a political character will arise that will make the vote of Utah necessary in deciding national questions, and under those circumstances it would be important to have Utah as a state. In fact it is already acknowledged that had Utah been admitted as a state when Colorado was, that all this difficulty which has occured connected with the presidential election would have been entirely settled; indeed it would not have arisen. This is now conceded. But this experience comes too late to be of any benefit in correcting the injustice which we suffered, and to be of any avail in the presidential contest which is now past; but it may have some effect in the future. There are many, a great many men of both political parties who have said to me that they would vote for Utah's admission whenever the question should be brought up, provided they had a voice in the matter. However, as far as this is concerned I think sometimes it is a matter of comparatively small moment. It is true we have looked to our admission to statehood as likely to greatly relieve us, and to bring about a better condition of affairs throughout our Territory. But the conviction has grown upon me in watching the progress of events, that our being kept in a territorial condition to the present time has been attended with great advantage to us as a people. The experience we have gained under this condition of affairs is an experience that is necessary to us, and without which we could not so well, in my opinion, fulfill the destiny assigned to us. I believe there is an overruling Providence in all these affairs; I believe the Lord is watching over this people, and that he is controlling and shaping events and circumstances, and managing everything connected with the affairs of this nation, and our affairs as part of the nation, with a view to accomplish his great designs and purposes. And whenever it shall be wisdom in his sight that we should have our political condition changed and our Territory become a State, it will be effected. And it will come, too, as easily as other changes that have been wrought out and that at one time seemed exceedingly improbable. So that it is not necessary that we should become excited or impatient or indulge in too much anxiety concerning such things, but leave them in the hands of Him who has up to the present time controlled all things for the good of his people and for the bringing to pass of his own purposes.

I consider our condition to-day in these mountains the best condition that we can occupy. When I travel

through the States and converse with gentlemen who are familiar with the affairs of the nation through its length and breadth, I never arise from such conversation without feeling impressed more than ever with the excellence of the circumstances which surround us. It is true we have a desert land, that it is a land requiring excessive toil to make it fruitful and habitable for those who live in it. The grass does not clothe our hills spontaneously; our territory is not favored with the rains of heaven to make it green with verdure: our fields would be barren indeed, if it were not for the labor of irrigation and the constant efforts of the husbandman. In this respect our country differs very much from every other place east of us. In travelling through the broad prairies of Illinois, with the continuous fields of grain; and through Iowa and Nebraska, so far as Nebraska is settled, and contrasting the ease with which those lands are cultivated, compared with the toil required in this mountain region, I could not help thinking that if we were permitted to live in so goodly a land, under favorable circumstances, we would soon convert it into an Eden. But in the providences of the Almighty we were driven out and led to this land, and the Lord has showed unto us, and is showing to the inhabittants of the earth, that when a people will do that which He requires of them, that he is abundantly able to sustain them and make their labors successful. He has done this in leading us to this country, and in sustaining us since we came here. Our condition in many respects is far superior to those who live in those favored localities to which I have referred. We have a healthy land; we have a land that the Lord has blessed and made fruitful as the result of our labors. It is a land in which men cannot, from the very nature of things, monopolize large bodies of land to the exclusion of their poorer neighbors. This is an advantage to the people of this country. The nature of our surroundings compels us to occupy small holdings and the result is our land is better cultivated, there is a more widespread ownership of the soil than you will find in any part of these United States; that is, there are more men holding land and owning and occupying it, in this country, in proportion to the entire population, than you can find elsewhere. The result is a condition of independence you cannot find elsewhere. At the present time, in the western States especially, men are greatly concerned about the element known as Communism, which has taken possession of the minds of a numerous class of the people. The working classes are becoming very dissatisfied, and men are trembling for fear of what will come upon the nation. One of the strongest arguments that was made in favor of keeping up the United States army up to its present numbers was, that there would probably be riots in large cities and in populous centres, which would require the presence of the military acting as police to quell. And had it not been for this evil the army would have been cut down. But a good many men were anxious to have it increased, deeming it necessary for the preservation of life and property. When we reflect upon this it shows how changed have become the affairs of our nation, when it is deemed necessary to appeal to military power to maintain good order in the Republic. There can be no surer sign of the decay of a republic than when human life and property and liberty cannot be sustained by the masses of the people, and the military power, the ranks of which are filled with hired soldiers, has to

be appealed to sustain good order in the midst of the people. Let such a state of thing continue and there would soon be an end of true republicanism.

In this respect we also have our difficulties. The business of furnishing employment for our poor people, so that our streets shall not be filled with idle men and boys, has no doubt pressed, and will continue to press itself upon the minds of the leading men of this Territory. But in comparison with the magnitude of this question elsewhere, it seems to sink into insignificance here. It is a matter of small moment, comparatively speaking, in this Territory; because the great bulk of the people have employment, and can easily furnish themselves with employment. However, this is a matter that should receive attention and from those, too, who care for the people and have their welfare at heart. No doubt everything will be done that should be to preserve good government throughout this Territory, and throughout all these valleys which are inhabited by the Latter-day Saints. The fact is, the time will come, concerning which there has been so much said in the past, when it will devolve upon the people of these mountains to maintain good government, to uphold constitutional rights; and we are receiving the training necessary to fit and prepare us for that great and glorious destiny. I have no doubt that the day will come, and come speedily, when Utah will be looked to, as an example of good government, and that the condition of affairs in this Territory will be pointed to as an example for other communities and other societies to imitate with advantage to themselves and the country at large. There is every inducement therefore for us, as Latter-day Saints, to continue to persevere in the direction in which we are going.

I have no doubt many of you would be surprised if you knew the interest that is being taken, outside of our Territory, in our affairs. When the news of the death of President Young reached the east, there was, I might say, a general expectation that rival claimants to the power he wielded would arise, that dissensions would ensue and that the work of disintegration would commence and the speedy overthrow of the system soon follow. I suppose I have been spoken to hundreds of times upon this point and men seem surprised that this has not been the result. Many have said to me, "Your affairs seem to go on prosperously, notwithstanding the death of your great leader." Yes. "Well, we scarcely expected this would be the case; we have heard so much said through the newspapers concerning the probability of dissensions in your midst and quarrels over the leadership, that we were expecting you would have trouble." I have told them invariably that President Young had all his life-time acknowledged that the qualities and powers he possessed he owed to what the world call "Mormonism;" that he was not the creator of "Mormonism," but he himself was the product of it, and that this would continue to increase, no matter how many leaders might die or pass away. The results which have followed the decease of President Young have given to thinking men a higher idea of the strength and power of this system. It assumes a different position in their minds. The idea now begins to prevail that it is not entirely dependent upon the life or the ability of any single individual; and I think the death of President Young has had the effect also to cause men to pause, and to look upon the work a little differently. He was the

target at which every arrow was aimed he was the object of every plot and scheme; every combination for evil had for its object, his destruction or his embarrassment. His withdrawal from the scene spoiled these combinations, and brought these plots to naught. To this I attribute the quiet of the past season. Although I have often been at Washington for the past 20 years, and have spent a considerable portion of my time there for a number of years past, I have never seen less of the disposition on the part of public men to take adverse measures against the people of Utah Territory than there has been this season.. The feeling has been to let us alone for the present; and although there were emissaries sent down from here who labored very diligently to stir up feeling and to secure action against the people of Utah, their efforts scarcely created a ripple upon the surface of political affairs, and they attracted no attention outside of the committees, to whom they addressed themselves. Though it is unpleasant upon some accounts to have men there who are circulating all manner of falsehood about the people of Utah to gain their ends, they have their uses. They create discussion. They stir one up, and their presence and opposition furnish opportunities to talk to committees and members about Utah affairs, which otherwise the Delegate would not have. Such discussions made things lively in the committee rooms, but outside of the committees there was not a feeling that I could discover particularly hostile to Utah. This is a remarkable condition of affairs; ond I attribute it in part to the effect that the death of President Young has had upon the public mind throughout the entire country.

I do not think there is any less hostility against the truth; I do not think that Belial has lost any of his hatred to the Lord; but the Lord in his wisdom has permitted a feeling of this kind to grow up, and is overruling it for his own purpose.

I have said the eyes of the people are upon us; they are watching us and great hopes are entertained concerning us by many people who are not of us. We are looked upon as the pioneers in many reforms. The ladies, as you are aware, have lately been agitating in Congress their question—Woman's Rights. Among other ladies who argued their cause before the general committees of the Senate and the House, was a sister of the Rev. Henry Ward Beecher—Mrs. Isabella Beecher Hooker, a lady of character and great abillty. It was most gratifying to me to hear the tribute that these ladies paid to the women of Utah; not that they sympathized with plural marriage, for they disavowed their sympathy with it; but they begin to recognize, as they never have until quite recently, the true position that the men and women of this Territory occupy upon this question. Indeed, I heard more than one say, and among them was one very prominent lady, that if there had to be a choice, she would prefer plural marriage than to have the condition of affairs which exists in their communities. There seems to have been a good deal of light thrown upon this subject: and our sisters here, through their publication, the "Woman's Exponent," as well as other channels of communication, have greatly aided in this matter. Their efforts are commendable, and are already beginning to have their good effects in the States among their sisters; and I am pleased to be able to bear this

testimony. When the question of legislation for Utah was argued, the committee rooms were thronged to listen to my argument upon the subject; and on one occasion two ladies took part in the discussion against the bills urged by our enemies and in favor of the rights of the women of Utah. A knowledge of the true condition of affairs in this Territory is gradually growing, and although it may be but slowly, it is of faster growth than we generally imagine. This is especially true of that much abused principle called plural marriage. It is becoming recognized in its true light, and people are beginning, as I never heard them before in my experience, to talk about it and reflect upon it, often alluding to it in a way that shows that a better understanding of the subject is steadily spreading among the people. And there is a reason for this: this question has been so much agitated. It is a remarkable fact that every publication against this doctrine of the Latter-day Saints has the effect to spread the knowledge of it among the people and it makes men and women reflect upon it. Our efforts alone would not be attended with the results that are now witnessed. But every man that has published articles against it, or lectured or written books or made any effort against it, has helped to propagate the knowledge of it; they have been missionaries in its favor. And no true doctrine need ever fear being assailed and denounced; for it will emerge from the conflict brighter and better understood than it otherwise would appear. Every man who has gone down to Washington from here to fight us has made men in Congress think about us and talk about us, and has made editors write about us. They have, without designing it, helped to disseminate a knowledge of our cause. The more the "Mormon" question, as it is termed, is agitated, the better it is for us; the more it is fought, the more it is written against and talked about, the more that Congress is stirred up to take steps against it, the better the principles of our faith are understood; because there are some men and some women who reflect upon these things, and who will contrast that which they hear of us, with that which exists in their midst. And when they see a man stand up boldly and say, "We believe in plural marriage; we do not believe in prostitution; we do not suffer women to become the slaves of men's lusts; but believe they ought to become honored wives and mothers, and that children ought to be educated and provided for and called by the name of their father, and at their father's death his property be equally divided among them even though their mothers should be plural wives." When they hear this, they cannot help thinking about such a condition of affairs; and they say, there is a moral courage which these people evince in this matter that is admirable. I have had it said to me often times, by both sexes, that it is better that we should live as we do, than such practices as exist elsewhere should come in our midst.

So that, as has often been said, everything done against us is overruled for the good and spread of the work of God.

The subject of plural marriage is always an interesting subject, and it is made still more so by the constant attacks made upon it, and the misrepresentations made concerning it. Whenever people meet with a Latter-day Saints, it is almost sure to be the first topic broached. The opinion which some entertain who take their views from the slanderous reports published about us, is that we are a licentious people, who take wives

to gratify lust. Such persons, if reasonably honest, are soon made to reflect and to modify their views by asking them a few questions. A prominent gentleman with whom I recently conversed, entertained that opinion. I said to him, after conversing a little while: Sir, you believe the people of Utah are bad and licentious, and that they degrade women by their system of plural marriage. Let me ask you, if their purposes were only sensual, have they any occasion in this day to marry women? Could they not accomplish sensual ends much easier, cheaper, and without creating any especial remark by not marrying women and not caring for and educating and legitimatizing their children? There are practices which prevail in society, and which are not unpopular if a certain degree of secrecy be observed which a licentious people could avail themselves of, without the trouble, care, expense and responsibility of marriage. What is the crime of which the people of Utah are accused? It is that of marrying women! It is not that of seducing or debauching them. All the pains and penalties inserted in bills before Congress for the punishment of the "Mormon" people are affixed to the marriage of women. This is made a crime, and because of it, it is proposed to punish men. Not one word of condemnation, nor penalty of any character, is proposed for the seducer, or the vile betrayer of female innocence; he is to walk up to the polls and vote unchallenged; but the man who marries women, and maintains them honorably and virtuously, sustaining family and parental relations in all purity and sacredness, is to be disfranchised and visited with other pains and penalties! You will perceive, therefore that the "Mormon" people are either not a licentious people or they are the most foolish in the world. No one ever charges them with a lack of shrewdness or prudence. Such a charge would be utterly at variance with all their known characteristics. If they were not a conscientious people, with strong moral and religious convictions, they would not risk becoming martyrs, as they do, for the sake of marrying women, when, if they followed the usual practice of the age, they could get them without marrying.

He frankly acknowledged that what I had said had given him a new view of the case, and he admitted that if the gratifaction of sensual desires were our object, we could reach that without marriage and without exciting any particular odium. The fact is, illicit connexions are winked at and overlooked by very many people in the world while they are kept from public knowledge; they only excite scandal and unfavorable comment when the parties to them are so unfortunate as to become known.

A reply of Bro. Hooper and myself, which we are credited as having made to inquirers who were curious to know respecting our domestic relations, is often quoted and created some amusement in Washington City. Both of us have doubtless made remarks similar to that quoted; the reply, however, is not original with us, but with Bro. Horace S. Eldredge. Upon one occasion, while purchasing machinery in the East, he called upon a firm in providence, Rhode Island, to whom he brought a letter of introduction. One of the members of the firm, after carrying him in his carriage to see the various objects of interest in the city, brought him back to his place of business and introduced him to his partner. This gentleman had a number of inquires to make respecting Utah and its people, and soon learned that Bro. Eldredge

was a "Mormon." After stating that he understood that the "Mormons" believed in marrying more than one wife, to which bro. Eldredge replied in the affirmitive, he asked if he himself had more than one, to which he again responded affirmatively. He then asked how many he had. To this bro. Eldredge replied: "I have such a plenty of my own that I have no occasion to trouble my neighbors'; and that is more than a great many in the land of steady habits can say." This was a home shot. His partner laughed heartily. Knowing the other's character, he could appreciate its applicability to him. After getting his reply, the gentleman had no more questions to ask, and soon made an excuse to go out. Many who have heard of this reply, think the idea embodied in it a capital one, for it is not uncommon in many places for other men's wives to receive attentions which should be only tendered to them by their husbands.

I desire greatly to see this people prosper and increase in everything which will make them the favored people of God. I want to see us become a strong people, strong in our virtues; looking after our children, and bringing them up in the fear of God, and teaching them good morals and good precepts; whilst we endeavor to put down those evil practices that are creeping in, such as smoking and chewing tobacco, using the name of the Lord in vain, and also profane and improper language, and to see that our boys and girls are educated in everything that will make them great and noble. It is the great desire of my life to see this people become all that the Lord desires us to be. But when I saw how few there were in this Tabernacle yesterday, few compared to the attendanse this morning, I felt the reproofs that were made by brothers Pratt and Woodruff were well-timed, and ought to be taken to heart by all of us, and the disposition be encouraged to be more attentive to our duties.

That the Lord may bless you, and bless all who belong to His Israel, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT LOGAN, SUNDAY AFTERNOON, AUGUST 4TH, 1878.

(Reported by Geo. F. Gibbs.)

GOD'S POWER IN ALL THINGS—KINGDOM OF GOD—CO-OPERATION, A STEPPING STONE TO THE UNITED ORDER—POLITICAL ECONOMY—NATIONAL TROUBLES—MISSIONARY LABORS—SCHOOLS AND TEACHERS.

I have been a good deal interested in the remarks made by my brethren; and in connection with them, I am very much pleased to see you meet in this beautiful house, and in possession of the privileges you enjoy;

and you have a right to enjoy them, because you have made them yourselves. And then again, you did not make them yourselves, only as God assisted you. I think there is a modern Scripture which reads: "Against none is His wrath kindled, save those who do not acknowledge his hand in all things." And there are some other principles connected with these matters that are of a good deal of importance to us. One of the old prophets, in speaking of the people and there relationship to God, says: "The Lord is our God, the Lord is our king, the Lord is our judge, the Lord is our law-giver, and he shall rule over us." If we could really place ourselves in this position, and feel that we live in God, that we move in God, and that from him we derive our being, and that he holds the issues of life, and every blessing we enjoy whether of a temporal or spiritual nature, either referring to this world or the world to come, proceeds from God. If we, as a community, could comprehend our position in regard to this grand, leading, and very important feature of our faith, we should be prepared to receive greater blessings at the hand of the Almighty, and be prepared also to magnify that great and holy priesthood which he has placed upon us. We should be prepared more understandingly to build temples, and to operate in them; we should be prepared to stand as saviors upon Mount Zion, and to operate with God and the holy angels, and with apostles and prophets who have lived before, and with the holy priesthood in the eternal worlds, as well as in this world, for the accomplishment of the purposes of God for the redemption and salvation of the living and the dead; for the salvation and exaltation of ourselves, our progenitors and our posterity. But we need to realize and comprehend our position and relationship to the Almighty.

Some of the brethren who have addressed you have spoken upon our political rights, which is all very correct. It would be a poor thing indeed, if, after God has gathered us from among the nations of the earth to place His name upon us, and to establish and build up His kingdom upon the earth, we should be under the necessity of calling in the devil to help us to do the Lord's work. It is one of those incongruities which the reasonably intelligent and reflective mind will necessarily disown. We are gathered here, not in the interests of any political party or any essential organization, other than that which God dictated and ordained. Why are we here to-day? It is because the heavens have been opened, because angels have appeared, because the revelations of God's will have been made known to man, it is because God and the holy angels, with the eternal priesthood, have thought proper to manifest in these last days the fullness of the everlasting Gospel, which Gospel has been proclaimed to us in the different nations from whence we came. And having yielded obedience to its first principles we have gathered here. We did not come here as being associated particularly with any colonization scheme; we did not come here because of the richness or fertility of the soil; we did not come here because there was gold and silver in our mountains. We had no such idea. We came here because we believed that the Lord had restored the everlasting Gospel; because he had renewed the everlasting covenant; and because he had sent forth the proclamation, "Gather my people together, those who have made a covenant with me by sacrifice," and because we had been baptized into Christ, and put on Christ. This is

the reason of our being here; and, therefore, as Latter-day Saints, it becomes our first and most paramount duty to build up the church and kingdom of God upon the earth.

Now, we all believe this. And there is a number of duties that seem to devolve naturally upon us, such as to prepare buildings like this, that we may meet in to attend to the worship of God; and to build temples in which to administer the ordinances of God. Who for? The living and the dead: for ourselves, our progenitors, and our posterity. And that we might operate and co-operate with the priesthood behind the vail, in the accomplishment of his purposes toward the human family. This is the kind of labor we are engaged in. But I occasionally think we are something like the disciples who lived in the days of the apostles on the Asiatic Continent. It is said of them, that they saw in part, and prophesied in part, and of course comprehended in part. But they thought then, and we think now, that when that which is in part is done away, and that which is perfect is come—and which the Lord is trying to introduce as fast as he can—then shall we see as we are seen, and then we shall know as we are known; then we shall comprehend as God comprehends in relation to all of these subjects which we have been reflecting upon and praying about. But we only comprehend in part at the present time. We are something like our little children—when they begin to walk a little, they make awkward stumbles, oftentimes falling down and scratching themselves. Our Father watches over us, the same as our mothers did when we were babies. You all know what watchful care a fond mother bestows upon her little child; how anxious she is about its safety and welfare. But our children frequently think they are much smarter than their parents. They would think nothing at all of taking hold of a razor and cutting their fingers with it, or running over rough and dangerous ground. We are, in many respects, a good deal like them. We see in part and comprehend in part; and some of us have been so long steeped in the superstitions and traditions of the age, and are imbued with false religious and political ideas and notions, and so inoculated by the world, that we hardly know what is right and what is wrong. We want a little of God in the kingdom of God, a little of man, and, I am sorry to say, a little of the devil in the kingdom of God, so that we might all mix up together and be hail fellows well met, God and all creation together. That is not the calculation of the Almighty. He has called us together; what to do? Let me tell you what the prophet said: "I will take you one of a city, and two of a family, and I will bring you to Zion." And what will he do with those he gets there? "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Who would give them pastors? The Lord. One of the prophets, in speaking of this time, when people should be very much better than we are to-day, says: "And they shall be all taught of God." But some of us would like a little infidelity with it, a little of this world's politics, a little of the theories of men, and a little false tradition with it; and it is difficult for us, with all our traditions and erroneous training which we have inherited from our forefathers, and which we have been brought up in from our early childhood, to divest ourselves from them, and listen to the pure word of God, and be governed by

the laws of life.

We talk sometimes about the thing we call the kingdom of God. Now, if it is the kingdom of God, it is not the kingdom of man; it is not our kingdom only so far as we are subject to its laws, which are the laws of God. We have made attempts lately, under the direction of our venerable and respected President Young, who has left us and gone behind the vail, to organize the church of God, and this organization has spread, more or less, through the Territory. But it is a good deal with us as it was with the boy in Salt Lake City. A stranger, walking along, said, "Boy, are you a Mormon?" The boy answered: "No, sir, I am not, but dad is." "Oh, he is?" "Yes, sir; but he does not potter much at it." It is a good deal so with many of us. We have our individual affairs and our own operations, which occupy our attention, and we have little time to attend to the things of God. We have an organization of our priesthood; we have our stakes organized with President, with High Council, with Bishops and their Counselors, and Priests, Teachers and Deacons; and we have our Seventies' quorums, our High Priests' Quorums, and our Elders' Quorums; all of which are in accordance with the order that exists in heaven. But how little many of us think of this. Yet we are doing pretty well, as has been remarked here. I have no feeling of complaint in my mind about the doings of the people generally. I think that you have manifested a zeal, liberality and generosity in the building of this house, that is praiseworthy and commendable; and I think you have manifested the same in the progress that is exhibited in the building of your temple here. But these are only very small parts of the duties of this priesthood which we have taken upon us; very little parts indeed. How many of our Bishops are there who do not comprehend really and truly that they hold their priesthood from God? that they administer in the cities of Zion, or ought to, by virtue of that priesthood; and therefore ought to be fathers over the people over whom they preside, having self and its interest in abeyance, laboring as good shepherds in the interests of their flocks, and thus operating in it according to their ability; but a great many do not comprehend the position of things in relation to these matters. If a man is appointed a Bishop, is it that he may aggrandize himself? No. Is it that through his position he may monopolize certain interests? No. It is expected of him that he will operate in the interest of the church of God, and more especially in the interests of the community over whom he presides. That is the way I understand this matter, and these are some leading features, by which a Bishop ought to be governed. And in our Bishop's Courts, when cases are brought before them, they ought to be as free from partiality in their judgments as the Gods in the Eternal worlds are, and feel to administer justice and righteousness, and seek for the Spirit of God to actuate and govern them in all of their decisions. And the same spirit and feeling ought to actuate in the High Council. They are making a record of which there is a record kept in heaven; and so are the Bishops. And when you are administering in any of these offices, God will hold you to an account, and the priesthood on the earth will hold you to an account; and you are now writing a history in indelible characters that never can be erased. If for every word and secret act all men shall be brought to judgment, how much more will the public acts of public men be brought

into account before God and before the holy priesthood.

Here, for instance, is the President and his Counselors, who preside over this Stake. They ought to feel interested in the welfare of every man, woman and child in the Stake, so far as they come under their observation; and these men, by virtue of their high calling, ought to be full of life and the Spirit and revelations of God, to comprehend things as they are presented to them and that they may administer justice in righteousness, and rule over the people in that way and manner that will secure the favor and approbation of the Most High; always seeking first the interests of the kingdom of God and the flock that God has given them the oversight of.

Now I will mention some things here that my attention has been called to, in regard to union, and union of effort. We have had a great deal said about the United Order, and about our becoming one. And some people would wish—Oh, how they do wish, they could get around that principle, if they could! But you Latter-day Saints, you cannot get around it; you cannot dig around it; it will rise before you every step you take, for God is determined to carry out his purposes, and to build up his Zion; and those who will not walk into line he will move out of the way and no place will be found for them in Israel. Hear it, you Latter-day Saints for I say to you in the name of Israel's God that it is a revelation from the Most High, and you cannot get around it. There seems to be difficulties in the way at present; but we shall surmount these. The only way for us to do now, in consideration of the weaknesses and infirmites with which we are surrounded, is to do the very best we can, and advance those interests as near as we can, practically and in their spirit and essence, until we can bring about the thing that God designs, for men are not prepared for these things yet in full. But we are in part, as they of old prophesied in part, and understood in part; and by and by that which is perfect in relation to these matters will be introduced. Joseph Smith tried to introduce this order, but such was the corruption, covetousness, fraud and injustice of men, that he found it almost impossible to do it. This was the idea he conveyed, if not the precise words that he used in speaking upon this subject. We have made various attempts to do what the Prophet Joseph tried to do. In some places they are doing very well, and in other places very poorly; I can tell you this much about it, it is pretty hard work to make sheep out of goats. Did any of you ever try it? Let me quote you a passage of our Savior's: "My sheep hear my voice, and I know them, and they follow me."—"A stranger will they not follow, but will flee from him; for they know not the voice of strangers." And he prayed to the Father concerning them: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." "That they all may be one, as thou, Father' art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Or, in other words, God sent him and his people knew it and knew him, but the world believed it not; but when this oneness should be brought about, the world would know it. And when we become one in all things, our condition will be a spectacle for God, angels and men to gaze upon with delight: and the world then will know that God is with us, and that we are his Israel, and that he is our guide, our shield, our deliverer.

There are some things that Brother Lorenzo Snow is doing that are very creditable; but it is not the United Order. He is working with the people something after the same principle that our sisters teach the little ones how to walk; they stand them in a sort of chair which rolls along, and the babies appear delighted, they think they are walking. But we have not learned how to walk yet. And then there are other institutions scattered throughout the Territory, having the same laudable object in view, many of them have most excellent principles among them, and they manifest a most admirable spirit; but they only see in part, and know and comprehend in part. And you here are doing pretty well in some things; but some of you are like it was said by President Young of Brother Snow, that he had got the folks into the United Order without their knowing it. You have hardly got one foot in yet; but you are aiming at progress, and are making some little advancement. For instance, I hear you have a kind of commercial business here in connection with some other interests that you are trying to unite on. This is very proper, and it is proper that your president should dictate in such matters; it is his business to do it, and it is your duty to be governed by such principles and follow such instructions as may be given in regard to these things; and keep together, and let this individualism be held in abeyance, and let us feel that we are all holding the holy priesthood, and that we should, as brethren, operate in the interests of the church and kingdom of God. I suppose these things could go on and increase, and everything in regard to your commercial relations could be operated with one common consent, under the proper authority and administration of the priesthood, and you all labor unitedly, with singleness of heart before God. And what would be the result? You could not be preyed upon by outsiders; you would have no middle-men living off you, and what speculations might be entered into would be in the interest of the community. And then you could operate in regard to your farming interests, and the disposing of your grain, and cattle, sheep, etc. And operating and co-operating together, you will be able to form a phalanx in this valley that will become a power in this part of the land. And then if you could go to work and manufacture your own leather and cloth, and make your own boots and shoes and harness, and your own wearing apparel, men's and women's wear, as they are doing in Brigham City, a great deal of remunerative employment could be furnished your own people, and it would be the means af putting trades in the hands of many of your boys; and by and by you could become a self-sustaining people. The people of the world comprehend this principle that we are striving to accomplish among ourselves. There has been quite a talk lately about something that has existed in France. You will remember that in the late war with Germany, the French nation was badly beaten, and an enormous debt was the result, which the French Government has since paid. And how? The first Napoleon, in his day, introduced what was called at that time the "Continental System," which meant nothing more nor less than home manufacture. Every encouragement was extended to the people of that nation to raise and manufacture everything possible, that they might become independent of other nations for their sustenance. And this was the secret of their success in paying their indebtedness incurred by the

late war. We have had enough talk about these things; the only thing left is to contrive in all our various settlements, to introduce such things, gradually and according to circumstances, as will subserve the interests of the people and make them self-sustaining. And then let the people throughout the Territory do the same thing, and we shall be progressing in the march of improvement, and get, by and by, to what is called the United Order. But I will tell you one thing you can never do—unless you can get the United Order in the hearts of the people, you can never plant it anywhere else; articles and constitutions amount to very little; we must have this law, which is the law of God, written in our hearts. Many men associated with these institutions do not act in good faith. I have seen men unite with them, thinking that they could get a very easy living by preying upon the people who were more confiding and honorable than themselves. Will such men be blessed? No, they will not but the curse of God will rest upon them for trying to pervert his purposes; and it would have been better for them never to have entered into such connections. These have been some of my reflections in relation to these matters.

We have here Seventies and Elders. I wish to talk a little upon some things associated with their callings, for there are a great many of them present to-day. I suppose the great majority of the brethren here are either Seventies, High Priests, or Elders—three prominent quorums in the church and kingdom of God. Now then, what are we called to do? What, for an instance, is the duty of an Apostle? We used to understand it to be our duty to go to the ends of the earth and preach the Gospel; and I may say we have traveled hundreds of thousands of miles to accomplish that object. But some of us are getting white-headed. As I was saying to one of my wives a little while ago, Your head is getting a little grey, but mine is not (it is white). And it is so with many of the Twelve; they have got past that some time ago. But the Twelve went out, and were always ready to go out, and are to-day if required. And I will say of my brethren who are around me, I do not know of a better set of men in existence, nor could I tell where they can be found. I will bear this testimony concerning my brethren of the Twelve. They are ready to do what God requires of them at any time. Now, we have had a great many honorable men among our Seventies, our High Priests and Elders, who have gone forth with alacrity, as have the Twelve, filled with the spirit and power of their calling, feeling to rejoice all the day long, and sing, hallelujah, the Lord is our God; they have been the means of gathering the House of Israel, as they are to-day in these mountains. Shall they have credit among Israel? Yes, and so will they have credit before God and the holy angels. But the Presidency or the Twelve, or the Seventies, or the High Priests, or the Elders, never could have done it, unless God had been with them. They went forth in the name of God, bearing precious seed; and they returned again rejoicing, bringing many sheaves with them. And God will hold all such men in honorable remembrance in time and through all eternity. But a great many are getting like myself, they are getting old; and we cannot expect them always to be going. But then, they have a lot of boys growing up, and we expect the boys to step forward and take the place of their fathers, and try to do something in

the interests of the church and kingdom of God upon the earth.

We have been passing through quite a scene for some time past, and the world generally has, especially the European nations, since about 1873. There was, as was termed, a financial panic, and it has grown worse and worse until the present time; and trouble seems to be spreading and growing among the nations, and is permeating the nation with which we are associated. It is now workmen against employer—labor versus capital, and vice versa, instead of union, harmony, fellowship, and sympathy, which ought always to exist between man and man. And we have felt a little of the effects of the monetary crisis here. Then the grasshoppers have paid us a visit now and then; and the codling moth is among us, and some parts of our valleys have suffered considerably from winter frosts. And I have thought sometimes that if the people did not understand that God ruled, they would find out by and by; for I believe that all these things are used by the Lord to bring the people to reflection. And if I read my Bible aright, judgments are first to begin at the house of God. And if judgments are to commence at the house of God, where are the wicked and ungodly to appear? There is a terrible time approaching the nations of the earth, and also this nation, worse than has ever entered into the heart of man to conceive of—war, bloodshed and desolation, mourning and misery, pestilence, famine, and earthquakes, and all those calamities spoken of by the prophets will most assuredly be fulfilled, and they are nearer by forty years than they were forty years ago. And it is for us, Latter-day Saints, to understand the position we occupy. Among the honorable men I have referred to, there are some things that make it extremely difficult for men sometimes to perform the kind of missions that they did formerly, owing to age, infirmities, and circumstances. Yet I have frequently felt ashamed when I have seen the acts of many in these quorums to which I refer, when they have been called upon to go on missions. One has one excuse, and another, another. It was easier some twenty years ago to raise two or three hundred men than it is now among all those thousands in Israel. How do you account for this? Partly in consequence of an apathy that exists in the different organisms of the priesthood; and partly from circumstances with which we have been surrounded. We have been grappling with these difficulties in common with others; and the Lord has placed us in this position to try us to see what material we are made of. Or, to use a common saying, to see who would be found at the rack, hay or no hay. But the general feeling seems to be—and I suppose it is so with us in Salt Lake and other places—that we would rather go to the rack when there was plenty of hay. But there is such a thing as having faith in God, I will tell you how I have viewed these things. A great many have been thrown into circumstances that without distressing their families it would be extremely difficult to pick themselves up and go on missions. We did not use to think about this; but there should be in this, as in other things, a co-operation, a united order if you please. We have found, in looking over some of our affairs, that these pinching times have reached to England. And lately when our Elders have returned home after having been absent two or three years, they themselves not having the means to pay their way home, have had to

give their notes for the money; and the consequence was they would return with a load of debt upon their shoulders. The Council have considered this matter, and decided to cancel such indebtedness; it amounted to some $50,000; and then we contrived with Brother Staines and the Presidency in Liverpool, to try to make such arrangements that when our brethren returned home from missions, they shall come free. How do you feel? All who are in favor say aye. [The songregation said aye.] We do not want Elders to feel pressed down or embarrassed, but, if possible, to be relieved; and we are aiming to accomplish this. And when they are away, it is not proper that they should feel worried and concerned about their families at home; and therefore we will call upon our brethren here who preside, to see that the families of the missionaries are looked after, that they may not suffer. I hear men sometimes pray God to bless and provide for the families of those on missions, and in their prayers they are ever mindful of the poor. This is all very well so far as it goes, but it does not go very far. My feelings are, never to ask the Lord to do anything I would not do myself. If I were a woman—but then I am not, you know, and I do not know much about it; but if I were a woman, the wife of one of our missionaries abroad, I would much rather have a sack of flour; a little meat, some butter and cheese, a little fire-wood or coal, and a little cloth for myself and family, than all the prayers you could offer up for me. And if you want to see these folks taken care of, you must see to it yourselves. And you sisters of the Relief Society, do not give your husbands any rest until these families are all provided for. And do not spare the Bishop if they are not provided for but go after him and "ding" it into him; and perhaps by your continued teasing and worrying him, he may hearken to your prayers. And I will risk it, if the sisters get after him.

Now after making excuses of that kind, we cannot excuse everybody. There are lots of able-bodied men who, if they could only have a little more faith in God, and could realize the calamities that are coming upon the earth, and the responsibilities of that priesthood that God has conferred upon them, they would be ready to break all barriers and say, Here I am, send me; I wish to benefit the human family. If Jesus came to seek and save those who are lost, let me be possessed of the same spirit. And if the Twelve, the High Priests and the Seventies, who are now aged, have done these things, let me also do it; I am willing to enter into the harness and do all that God requires at my hands. I tell you, my brethren, in the name of God, that right among the nations of Europe, where many of you have come from, there will be some of the bloodiest scenes that you ever read of; and God expects you to assist in warning the nations, and in gathering out the honest in heart. Then when you come back, having accomplished a good mission, you can say, "My garments are clean from the blood of this generation." Many of you cannot say that now, therefore I wish to remind you of these things, that you may reflect upon them, and prepare yourselves for the work that is before you.

Another thing that has been referred to here—about our schools and education. God expects Zion to become the praise and glory of the whole earth; so that kings, hearing of her fame, will come and gaze upon her glory. God is not niggardly in his feelings towards us. He would as soon we all lived in palaces as not; but he wants us to observe

his laws and fear him, and standing as messengers to go forth to the nations; clothed upon with the power of the priesthood which has been conferred upon us; seeking "first the kingdom of God and his righteousness;" seeking first the welfare and happiness of our fellow-men, and God will add unto us all the gold and silver and possessions and everything that may be good for us to receive. I was going to say, perhaps more than would be good for us. But all these things shall be added, for no man that forsakes father and mother, houses and lands, wives and children for God and his kingdom, but what shall receive in this world a hundred fold, and in the world to come life everlasting. This was true anciently, it is true to-day. This being the case, we ought to foster education and intelligence of every kind; cultivate literary tastes, and men of literary and scientific talent should improve that talent and all should magnify the gifts which God has given unto them. Educate your children, and seek for those to teach them who have faith in God and in his promises, as well as intelligence. I was talking with Bro. Maeser, who is principal of the Brigham Young Academy, in Provo. I saw the students go through their various exercises in the several classes, and I was congratulating him upon the success, when he remarked—"There is one thing, Pres. Taylor, I will guarantee, that is, that no infidels will go from my school." He would teach them the Gospel, and inculcate its principles, which are so far advanced of infidelity, that it would have to hide its hoary head in shame before the light, glory, and intelligence that comes from God, and that exist in all his works, and that fools do not comprehend. I am pleased to know that Pres. Young made arrangements before his death for the endowment of a college in this neighborhood, and the brethren acting as trustees in the matter are feeling interested, and are taking steps for the accomplishment of that object. And that object is, as I understand it, to afford our own children greater facilities to become learned, and that they also have the privilege to learn trades, and agriculture, and horticulture, and become progressive, intellectual and informed in regard to all these things, and that they may comprehend the earth on which we stand, the materials of which it is composed, and the elements with which we are surrounded. And then, by having faith in God, we might stand as far above the nations in regard to the arts and sciences, politics, and every species of intelligence, as we now do in regard to religious matters. This is what we are aiming at; and if there is anything good and praiseworthy in morals, religion, science, or anything calculated to exalt and ennoble man, we are after it. But with all our getting, we want to get understanding, and that understanding which flows from God.

Bro. Smith said his time was up; mine is more than up.

Brethren and sisters, God bless you. Let us love one another; let us seek to promote one another's welfare. And let the Bishop's and the Relief Societies, and the Young Men's and Young Women's Associations, and our mechanics and manufacturers, and also our merchants, and all hands, operate in the interests of the whole for the welfare of Zion and the building up of the Kingdom of God upon the earth; and the blessings of God will begin to rest upon us, Zion will begin to arise, and the glory of God will rest upon her. Amen.

DISCOURSE BY PRESIDENT ANGUS M. CANNON.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 25, 1878.

(Reported by Geo. F. Gibbs.)

THE SAINTS PROSPERED—RESTORATION OF THE GOSPEL—SHOULD LISTEN TO INSTRUCTION—GOD'S GIFTS TO THE CHURCH—SALVATION FOR THE DEAD—EXAMPLES BEFORE CHILDREN.

I have listened with deep interest to the instructions we have received through Elder Teasdale this afternoon; and rejoice in being numbered with the people of God. I have just returned from a trip through the south-eastern portions of our Territory, having visited localities that, five years ago, were barren and unfruitful, and where frosts were known to appear every month in the year; and finding these places cultivated by our people, and their crops in a flourishing condition, and the crops themselves acknowledging the overruling hand of God in tempering the elements for their good, I have felt to magnify God in my soul; and I return to you, my brethren and sisters, with heartfelt gratitude to our heavenly Father, in thus blessing the land and the elements for the good of his Saints. And this is only an additional testimony to me that God lives and rules, and that Jesus is indeed the Christ.

We have been called out from the world, to be seperated from the world. When John the Revelator was on the Isle of Patmos, he beheld the darkness that the churches indulged in, and realized that they would drive the Priesthood from the earth because of the errors that had crept in amongst them, which were being tolerated, and which were antagonistic to the truth. And while there the Lord favored him with heavenly manifestations, among which was that of an angel flying in the midst of heaven, the bearer of the everlasting Gospel to every nation and tongue and people. And after this he says he heard another voice, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

We have received the Gospel; the Angel Moroni brought it, and with faithfulness he delivered it to the Prophet Joseph. He watched the record for centuries with increasing care that he might reveal unto us the lost knowledge of the Gospel in its purity. God has taken one of a city and two of a family, and brought us to Zion, and he has taught us the principles of his Gospel, and the testimony of his servants, who were instrumental in his hands of introducing those principles of divine truth to the world, was sealed by the blood of his anointed. When our enemies have expelled us from our homes, and deprived us of the sustenance we had provided, God has blessed the endeavors of his people in cultivating the soil, and he has

rebuked the destroyer, and where sand and aridness seemed to prevail, the earth has been made productive, and we have reaped abundance. When our enemies have sought to follow us, he has rebuked them, and the divisions which they would introduce in our midst, to enfeeble us, he has caused to be visited upon those who have sought to destroy us. The Lord has said through Isaiah, "The ox knoweth his owner, and the ass his master's crib," and they will come where they are used to be fed. We have been fed by the hand of God, we have been succored in the hour of our deepest distress; he has made us strong out of weakness, he has blessed us beyond our most sanguine expectations. He has taught us the principles of eternal life; and has taught us to turn our hearts to the fathers, as our fathers' hearts have been turned towards us, lest he should smite the earth with a curse and we not be permitted to inherit it.

Lehi, when he led his little family from Jerusalem, was shown of the Lord that he would lead him to a land of promise, a land that was choice above all other lands. The Almighty blessed his posterity, and they enjoyed peace and plenty until they became envious toward each other, and their hearts were filled with hatred towards God. Lehi was told that this land should be consecrated as a blessed land to his posterity and they should continue to enjoy it and possess it, and that the pure in heart should dwell upon it, but the corrupt in heart should not possess this land in peace and prosperity. He led us to this land when we were oppressed, when we were wounded and afflicted, when we were bleeding and hungry and naked; and here he has succored us and fed us, promising to be our Father and Friend if we would continue to rely upon him. Witness the extent of our increasing population, and the multiplicity of our settlements, as well as the prosperity that has attended us on every hand; and then ask ourselves the question: Are we possessed of the same humility, of the same love, and of the same undying devotion, as when our enemies were driving us from the rear, and apparently nothing but destitution unto starvation presented our front. Jesus once said to his Apostles, when he saw some of his disciples forsake him, "Will ye also go away?" But Peter answered him and said, "Lord, to whom shall we go? thou hast the words of eternal life." Then, if we now begin to idolize our possessions, the creations of our own hands, under the blessings of God, what profit is it to us in our having been led of the Lord to this land? Wherein, I ask, are we profited, if we turn a deaf ear to his words. Has he not said through Paul, as recorded in the 4th chapter of Ephesians, that he has placed in his church apostles, prophets etc. What for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith," etc., remaining in this condition until that which is perfect is come. And when we shall have arrived at that state of perfection, seeing as we are seen, and knowing as we are known, we shall not need Prophets to teach us, for we will then see alike, dwelling in the presence of God. Then, shall we turn a deaf ear to the voice of Prophets before we become united, before we see eye to eye? If we do we shall prove ourselves no better than the world of mankind whom we have left. We have come here and demonstrated that the Lord has blessed us—for he has demonstrated this to our heart's content; he has

given us wives and children, pledges of an eternal union that is to exist between us and them for ever. Our children are the offspring of the Almighty, they are placed under our guardian care to be instructed in the principles of eternal life; they should be taught that they are created in the image of God, that they owe allegiance to him, and that they have not come upon the earth to do their own will, but the will of their Father in heaven. It is said and understood by us that Jesus will come and take unto himself the people that are prepared to meet him. What is our condition? We are anxious to bless the earth we occupy; we are anxious to nourish and cherish our flocks and our herds. We say our prosperity depends upon these things, and that they are created for our sakes, that they were created for man, to be subject to him, and that our children will succeed us in the possession of them. How important that they be filled with intelligence; how important it is that we endeavor to keep open communication between God and our children, how important it is that we see that they receive a good sound education, and that they have proper associations, and that they are early impressed with truths calculated to make them immortal and bring them everlasting joy and happiness, and that they do not become infidel and ungrateful in their hearts. Moses was raised under peculiar circumstances, having been taught in all the learning of the Egyptians—a people who were estranged from God, and received the best education that the Court of Pharaoh could afford. But did his heart become alienated from God, his kindred and people? No, he learned to love them. And as he saw them plodding and laboring under the most unpleasant and adverse circumstances to make brick, his heart was drawn out in sympathy towards them; and he never rested until he prevailed with God to rescue them from their bondage. And when his mission to deliver his people was made known to them, and when he had obtained their confidence, did they hearken to his counsels? And when he had so far led them on their way to the wilderness, the Red Sea before them, the forces of Pharaoh in rear of them, with no chance of escape on either hand, did they relent and want to retrace their steps, or did they follow their leader, he acting as a God unto them? They followed the man whom it has pleased God to place at their head, between Him and them, and they never questioned him, they knew there was no salvation for them only through him. And he led them to liberty; he led them to prosperity; he led them to the favor of God, and with uplifted hands, while his mortal strength endured, he plead their cause with the Lord.

God has given us Apostles; he has given us homes that are beautiful to look upon, and lands that are productive and fruitful; and he has made us gracious and precious promises in that eternal union with our wives and children, restoring us to the society of our fathers in favor with God. He has placed great and glorious blessings within our reach, but has first called upon us to erect sacred edifices to his name in which to receive them. Shall we, my brethren, withhold our substance and the labor of our hands necessary to complete this work? If we do we shall be found in the condition of those that Jesus came to. What did he say to them on a certain occasion? "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves." And he further said: "I send unto you Prophets, and wise

men, and scribes; and some of them ye shall kill and crucify," Why? "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Able unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Infidels say, this is injustice, why should they be condemned and held answerable for the blood of their forefathers who were slain before they came into existence? These very men had the chance to redeem them. The Messiah himself stood before them inviting them to be taught in these principles of salvation. The burden of his soul was to draw men to him that they might be fed with the bread of life. "Come unto me, all ye that are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Would they do it? No. But on the contrary, they took John the Baptist and slew him; and they took Jesus and crucified him. Why? said they, "His blood be on us and on our children." Part of the Savior's mission was "to preach deliverance to the captives," which he did when he passed to the other side of the vail. They rejected the Gospel, and therefore would not go into the temple to administer in the ordinances on behalf of their fathers who had not the opportunity to hear the Gospel through the Savior, and could not pass through the ordinances of His house; and they took part with their enemies and with those who slew the Prophets, and consequently they were under this condemnation. The work that was required at their hands is required of us, namely to perform ordinances for our fathers and forefathers which they were not permitted to do for themselves while living in the flesh. Let us lay our hand to and never cease our labors until the Temples of our God are erected, and our fathers' hearts are warmed into their knowing that their children are laboring for their redemption.

Our fathers, for many generations, knew not the Gospel. Hireling ministers preach, and have preached for years, what they conceive to be the truth. But God has, in our day spoken from the heavens; he has proclaimed the regeneration of the human family, the redemption of Zion and the establishment of His kingdom in power. And he has told us that he would make us instrumental to this end. Then if we would have our sons be faithful, and not infidel in their hearts, let our acts conform with our doctrine, let them understand from our conduct and the spirit within us, that we love God more than we love anything on earth; that we revere His Apostles, from the fact that we listen to their counsels and carry out their instructions. And I will tell you, my brethren, that our children will respect and honor us; and when we sleep we will be numbered among the blessed dead who die in the Lord; we will rest from our labors, and our works will follow us. There is no consistency in our acts when we say, we will receive this principle or doctrine, and reject another. If we have the Spirit of the Lord within us, we well know, as has been said, that Jesus is the Christ; but if we lose claim to the Holy Spirit we can no longer testify that Jesus is the Christ and that His Apostles are his ministers. And when once bereft of this we enter into temptation, and by and by fall into darkness, and will be found walking in bye and forbidden paths, and our sons and daughters begin to view us with distrust, and

they say in their hearts, "Surely, father must have lost faith, for he does not practice what he once professed."

As I have said, we have left our homes; for what? To be taught to be instructed by the servants of the Lord, in other words, to do the will of God, and not of man. And the Lord's manner of instruction is to give line upon line, precept upon precept, here a little and there a little, until we become perfect in the knowledge of his laws. Under these circumstances we will not refuse to go and proclaim the Gospel to the world of mankind, without purse or scrip; we will not refuse to contribute of our substance to build temples to His name, neither will we reject any of the counsels of the Almighty. Are we not to have the full liberty of our agency? Yes; and we are to be reponsible for our conduct, just as much as Moses was when he undertook to rescue his brethren from bondage. There is a danger of becoming faint-hearted. You remember what Jesus said: "As the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." How is it to-day? Only a few consult the Spirit. Has he not likewise said, the kingdom of heaven shall be likened unto ten virgins, five of them wise and five foolish. Has he not said the kingdom of heaven is like unto a net which is cast into the sea, it gathers of all kinds of fishes, and that when the net is brought to shore, a separation takes place? I would ask if it is difficult for Latter-day Saints to perceive that a separation must sooner or later take place among us? This work in which we are engaged is the kingdom of God, and those who are found keeping the commandments of God will be possessed of His Holy Spirit, they will know the voice of the good shepherd, and the place where they have been fed, and them he will seperate from the ungodly, the disobedient and the wicked even as a shepherd divideth the sheep from the goats. The Holy Spirit is given to men, who have rendered obedience to the requirements of the Gospel, to enable them to comprehend the will of the Father, or that they may know the voice of the true shepherd; and it is only by constant watching, living the lives of purity and uprightness and carefully eschewing evil, that we can retain it in our hearts, as our guide and revelator, after we have received in the way prescribed. Peter was enabled to say, in answer to a question put to him by the Savior, "Thou art the Christ, the Son of the living God." It was by virtue of the Spirit of God which he possessed, that he was enabled to say this, nothing but it could reveal that knowledge to him. And it was against this Spirit he said the gates of hell should not prevail; and it is this same Spirit that enabled Peter to say that Jesus was the Christ enables us to declare that these men who preside over us are His Apostles, servants of the living God. But let a man, possessing this Holy Ghost, indulge in drinking, profane the name of Deity, or violate in any way his covenants, will he then enjoy its light and influence? No; the Spirit of the Lord dwells not in the tabernacles of such men. What is their condition? They may be found in groups and on street-corners, idling away their time, and assailing the characters of those God has called to lead

us, ever ready to cast doubt into the minds of the honest; while their children, as a general thing, become like unto them—distrustful, disobedient, and in time alienated from God. There is only one way by which we can ensure eternal life, and that is by abiding by all the counsels of God, seeking to cherish in our hearts the quiet, peaceable influences of the Holy Spirit, which will grow within us until we become fully developed, perfect men and women, in the likeness and stature of the Lord Jesus. And our children will also partake of this influence. Will they all do so? They will, unless they are inclined to be wilfully wicked, or we neglect to afford them such care and attention as is due to them.

We know it is essential we should be faithful in all things: pay our tithes and offerings, and let children be witnesses of our faithfulness to God and His kingdom, and although they may wander for a season from the true path, their hearts will warm towards us in days to come, and they will remember the examples and precepts of their fathers and mothers, and they will say, I will return to the God of my fathers, the communion of whose spirit I enjoyed in childhood before I knew sin. And they will repent of their folly, and like the Prodigal Son of the Scriptures, they will learn to appreciate the good by the things they suffer. Let us not be filled with jealousies, and vanities and strifes. Let us cherish in our hearts the peaceful influences of God; they will lead us to be good fathers, good husbands, to be good sons and good daughters, and to be good wives and mothers; and the blessings of the Almighty will rest upon us, and peace will flow unto us, and prosperity will attend us, and our children will inherit these blessings after us. And when the days of calamity and the justice of God overhangs the nations, our children will be found with oil in their lamps, prepared for the coming of the Savior.

May God help us so to live that this may be our happy lot, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT OGDEN, ON SUNDAY AFTERNOON, SEPTEMBER 22, 1878.

(Reported by Geo. F. Gibbs.)

THE CHURCH PARTIALLY IN THE UNITED ORDER—PERPETUAL EMIGRATION FUND—BEING EDUCATED TO A FULLNESS OF THE UNITED ORDER—CO-OPERATION AT BRIGHAM CITY—UNION IN ELECTIONS—EDUCATION OF THE YOUNG.

As has been remarked, by others, I have been very much interested in the remarks which have been made. They are things in which we are all concerned. They are part of our religion, part of our faith, part of the principles of the Gospel which we have embraced; and as I stated at the priesthood meeting yesterday, so I repeat now, for my part I do not know how to get around them if I would. I cannot find any loop-hole whereby I can be excused. It is true, as remarked by brother Snow, we are not now called upon to enter into these things in their fullness and perfection, but we are called upon to make steps towards it. We have been partly in the United Order, many of us, but we have not known it. For instance, I remember the time, and many of you do, so far back as Far West, in Missouri, when we were surrounded with difficulties and had to leave the State in consequence of persecutions and the intolerant feeling and persecution that existed there. We agreed among ourselves to help one another, to use all the means, all the teams and all the property we had to help each other out of the State, until there should not be a person left there, that wished to come away. We fulfilled it; and yet, properly and technically speaking, we were not in the United Order, but we were stimulated by the principles of union, liberality and communion, if you please. We did the same thing, when in Nauvoo, after the Prophet Joseph was killed, and mob-violence again prevailed, and prosecution, tyranny and persecution were rife. We had to leave that country. Was it because we had injured any one? No. Because we had violated any law? No. Because we had interfered with any body's right's? No. Because we were troublesome in the community? No; but because we were Latter-day Saints and because we chose to believe in a religion revealed to us by God, and which the people would not let us do and live in peace among them. What next? We met in the Temple of the Lord, and there, with uplifted hands before God, we entered into a covenant that we would help one another out with our means, as we had

done in the State of Missouri; and as we were coming to this country we would not rest until there should not be a Latter-day Saint there who desired to come to this land. Did we fulfill that? We did; we carried it out to the very letter; we fulfilled our covenants and sent our teams back year after year, until there was not one left in that country that desired to come to Zion. Was not this a United Order? Yes it was, in part, and we have done a great deal of the same kind of thing since we came here. So soon as we fulfilled that covenant, we organized a Perpetual Emigration Fund Company, under the direction of President Young, having for its object the gathering of the poor from distant lands; and thousands and hundreds of thousands of dollars were subscribed and used for that purpose. It was organized on a wise principle, not exactly what you would call the United Order; yet it was an order calculated to benefit our poor brethren to bring them from their distant homes to unite with us in Zion. Many of you present remember when we sent our boys with our teams, loaded with provisions to bring them from the frontiers. I am very sorry to say that a great many of them have not lived up to the principles of that order in making good their indebtedness, as it was calculated they would do in order to make the fund perpetual in its operations, using the same means to bring others here who were situated in a condition similar to that of themselves. I say again, I am very sorry to have to say that a great many have failed thus far to repay the amount used to emigrate them, although in very many cases they are abundantly able to do so. Brother Carrington, who is President of the Fund, informs me that there is now due the Perpetual Emigration Fund the sum of about one million dollars, without interest; and if the interest were added it would be about double that amount. That is one thing wherein we have failed in part to make good our agreement; but a great many have met their obligations promptly and honorably. I wish we could say the same of all those who have been assisted by this Fund. I hope that those who are still owing for their emigration will be led to reflect upon these things, and consider the situation of the brethren who are now in the same position as they themselves were some years ago.

This is a principle of union which has been abused; but it is right, and shall we cease our endeavors in this direction because it has been abused by thoughtless or dishonest men? No, we will try and do what we can, with the aid of the Lord, to deliver scattered Israel from the oppression and poverty under which many are suffering. I would remark that of this sum now due to the Fund, there is quite a large amount that has been advanced by the Church to help out the poor. And if you were to hear the letters that I receive, if you were addressed and supplicated and importuned as I am from time to time in relation to these things, describing the terrible condition and poverty under which the people are laboring, you would feel that if common honesty could not induce you to meet your obligations; that at least the sympathies of human nature would prompt you to extend to others that same kindness that has been extended to you. We should reflect upon these things, and at least try to make them right.

But to return to the United Order; when the Bishops in those days came around to you and informed you that so many men and teams,

with the necessary provisions, were needed to go east to bring in the poor Saints, they were furnished. The Presidency and Twelve made the calculations and apportionment of those teams. They were then handed to the Bishops, and they called upon you, and you furnished from one to two hundred, and as many as five hundred started out in one season. I think this looked very much like the United Order. Many of you, perhaps, have gone yourselves, or else you have sent your boys to perform this labor; and you did not let praying for them suffice, but you sent them food, and you felt as we ought always to feel for one another. We have done a great many such things. Now we are called upon to build temples. Are we doing it? Yes. I suppose there are to-day upwards of 500 men engaged in building temples throughout the Territory. So taking the temple at Manti, in Sanpete Valley, the temple in Salt Lake City and the temple in Logan, Cache Valley, all these things are going on just about as well as we could reasonably expect, and the people are contributing of their means and their substance quite as liberally as we could expect. Is this the United Order? Why, yes. What are we doing it for? For ourselves? Yes. For anybody else? Yes; for our fathers and mothers, uncles and aunts, and for those we do not know anything about. We are building them because God has commanded it, and because the ordinances of God will be performed in these houses; and so far as this is concerned, we are in the United Order. Now, then, we have tried to introduce home manufactures, a combination of effort, not, as has been remarked, strictly according to the plan laid down in the Doctrine and Covenants; we have not got to that yet, we are not prepared for it, we are not educated to that standard yet; but we are aiming at it, and in some places the people are entering into it, not exactly according to any particular law laid down in the Doctrine and Covenants, but approaching it as near as circumstances will admit of it, in the present state of society and with our present surroundings. The great majority of the people to-day who have gone into Arizona are approaching as near as they can to what we term the United Order. Brother Snow has been operating for quite a while in that way, and the result is that to-day in that little out-of-the-way settlement, Brigham City, notwithstanding the many difficulties it has had to cope with, having had its woolen factory burned down as well as quite a number of other damaging misfortunes, there is not a man, woman or child that wants labor there but what can get it. I wish we could say the same of all the settlements of this Territory, I think we should be in a better position than we are to-day. In Brigham City the people make their own cloth, their own boots and shoes, and almost everything they need to sustain themselves, having upwards of forty industrial departments all in running order. Well, but you say, "the prices they have to pay for their goods are altogether to high, and what a pity that is." Shall I tell you why they fix their prices at a high rate? It is because the people are desirous to have big wages. If they all agree among themselves to fix the prices of their goods at certain rates, who is injured by it? I can tell you how it is with them. The carpenter says to the shoemaker, See here, you have charged me very high for those shoes, and the shoemaker says, Yes, but then you charged me very high for my doors and sash; while the farmer charges very high

for his wheat and flour. It makes no material difference whether they charge fifty cents or ten dollars, so long as they agree among themselves. A man working there is asked how much he gets a day; Oh, three and a half and four dollars a day. That is pretty good wages for a common hand, especially for these times, you know. And he feels pretty well in telling you this part of it; but he does not tell you how much the other folks get. Can a man get a house built? Yes. Why? Because they have the masons and carpenters, etc., and the expense attending it is charged to his account. Then, if he wants to get butter, he does not put his hands in his pockets to feel for the money, for perhaps there would not be any there if he did; but he puts his hand in his pocket for an order, which procures him his butter. Then, if he wants a hat, he can get it; and the same may be said of furniture, and so on all through the chapter. I think this is a pretty good united order, and I think if we could have these things all over the Territory, we should be doing much better than we are. And I certainly cannot but praise the course that Brother Snow has pursued in relation to these matters. In a place called Orderville, too, they are doing very well; they have things pretty much in common, and there is a good, kind and a generous spirit prevailing among them. I remember talking to a sister, who was quite an accomplished lady, and on seeing an old man there, who was quite infirm, tottering along, I said to her, What kind of employment do you put such people to. She answered, that she did not think it necessary to put such a man to any employment; he has seen a great many years of hard toil, and if we can feed him and clothe him and take care of him in his declining years, perhaps somebody with the same spirit will take care of us when we get old and infirm. Is not that a good spirit? I think it is; I think it a right kind of feeling, a feeling we should all have one towards another, all being bound together by the bonds of the everlasting gospel, which makes us love one another as God loves us; and feel for one another's welfare, and pursue that course which will tend to bring about these results. In Cache County, in Davis County, in Tooele County, and other places, they are trying to establish the same order of things as fast as they can. Here is Brother Farr, he went to work, with others, and built a factory; he ought to be sustained by the Latter-day Saints. They should take their wool to him; and if he charges you a big price for his cloth, do with him as they do in Brigham City; you charge him a big price for your wool. But let us sustain one another, and place things on a proper basis, and not be governed by the rules of the Gentiles. Gentileism and Mormonism do not fit very well; the things of God and the things of the devil never did and never will fit well. Tanneries are being introduced in many places among us; and a very good article of leather is being manufactured, from which boots and shoes and harness are made. The first thing started in relation to these things was co-operation. President Young told us it was the will of God that we should enter into it; and we did, but we made awful bungling at it, the same as we have with a great many other things. But is it right to co-operate? Yes. But we find people beginning to pull off in their own interests. If we go on a little further in the way we are going, we shall take a retrograde path, instead of going forward. But the ship of

Zion is onward; the "little stone" is hewn out of the mountain without hands, and will roll until it fills the whole earth; and under the direction of God we have a duty devolving upon us as his Priesthood, to carry out his will upon the earth. And shall we, because of individual interests and personalities draw off from things that God has ordained? I say no, never! No, never! But let us unite closer together, and harmonize our temporal interests, until we shall manufacture everything we need to make us independent of the world.

We took a vote at the Priesthood meeting, yesterday, and so far as I could discern, the brethren all voted to sustain co-operation, and that those in the merchandise business will purchase of the co op.

But some may say, have not the co-operative organizations made many blunders? Yes, they have, and in many instances acted very foolishly. But shall we give up the principle of co-operation because of the unwise acts of a few individuals? We do not act thus in regard to other matters. We baptize men into the Church, and lay our hands upon them that they may receive the Holy Ghost, and after they have thus been blessed with the light, spirit and power of God, many of them act very foolishly, violate their covenants, and transgress the laws of God. Shall we, therefore, repudiate baptism and the laying on of hands because of their folly and wickedness? Certainly not. The Lord has provided a way to purge the Church, and those men are dealt with according to the laws of the Church, and are rooted out. This is the way that we ought to manage in our temporal affairs. If the people do wrong, deal with them according to the laws of the Church, and if the co-operatives do wrong, professing to be governed by correct principle, deal with them in the same way, and let those wrongs be righted and evil eradicated.

But we do not want to find fault nor cast reflections on our brethren in the Co-op., nor on those out of it; but merely to touch upon some important principles necessary for building up of the kingdom of God upon the earth. As I have said, we took a vote yesterday, and the brethren agreed to sustain co-operation, and I would like to know from this congregation, whether you will sustain co-operation as directed by the Priesthood or not. All that are in favor of doing so, hold up the right hand. [The congregation voted unanimously.] Let us stick to our covenants, and get as near to correct principles as we can, and God will help us. We want to be united in other things as well—in our elections, for instance, we should act as a unit. Other men are not ashamed to use their influence and operate in behalf of their party; why should we? As American citizens, have we not the same right? Yes, we have. Then let us be one and operate as one, for God and his kingdom. And let us, as we are told in the Doctrine and Covenants, select the wisest, the most prudent, intelligent men, and put them in office, and maintain them in it. That is the way for us to do; not be pulling apart, each one pursuing the devices and desires of his own heart. The members of the Church of England pray to the Lord every Sunday to forgive them for following the devices and desires of their own hearts. Are we in the Church and Kingdom of God? Are we instructed of God? If we are let us honor our calling, and show to God, to angels, and men, that we are true to our trust that he has conferred upon us; and go on in the good work and aim

at more union. And while we have done a great deal of good, let us try to do more. And in regard to schools and the education of the young, I would endorse most emphatically what brother Cannon has said in relation to this matter. We have committed to our care pearls of great price; we have become the fathers and mothers of lives, and the Gods and the Holy Priesthood in the eternal worlds have been watching us and our movements in relation to these things. We do not want a posterity to grow up that will be ignorant, depraved, corrupt, and fallen, that will depart from every principle of right; but one that will be intelligent and wise, possessing literary and scientific attainments, and a knowledge of everything that is good, praiseworthy, intellectual and beneficial in the world, and become acquainted with the earth on which we stand, and the elements of which it is composed, and by which we are surrounded, and know how to control them and manage them, and how to put to the best use everything that comes within our reach. And above all other things, teach our children the fear of God. Let our teachers be men of God, imbued with the Spirit of God, that they may lead them forth in the paths of life, and warn them against the various evils and iniquities that prevail in the world, that they may bear off this kingdom when we get through, and be valiant in the truths of God. Teach them how to approach God, that they may call upon him and he will hear them, and by their means we will build up and establish Zion, and roll forth that kingdom which God has designed shall rule and reign over the nations of the earth. We want to prepare them for these things; and to study from the best books as well as by faith, and become acquainted with the laws of nations, and of kingdoms and governments, and with everything calculated to exalt, ennoble, and dignify the human family. We should build good commodious school-houses, and furnish them well; and then secure the services of the best teachers you can, and thus "train up your children in the way they should go." Solomon said, if you do, "when they are old they will not depart from it."

I am very pleased to find out that there is a great deal of interest manifested in regard to our youth. I see three of our brethren here—brothers Goddard, Evans and Willes; they have been out visiting some of the settlements in the interests of the Sunday Schools; I wish to encourage such men in their labors, for they fully realize that a great mission has been committed to them, to teach the youth of this people. And then, there is our Young Men's Mutual Improvement Associations; they are very good institutions, and we have some very excellent young men, that are rising up and going among the youth, calling upon them to study and understand the laws of God. And all the Elders of Israel ought to sustain such men in their operations. And then the ladies associated with the Relief Societies have rendered themselves very efficient. Let them operate for the good of all, and as mothers in Israel, let them be united and lay aside every petty jealousy and little feelings that are wrong, and be one; and let the Bishops assist them, as well as the Young Ladies Mutual Improvement Associations, in their labors in the interest of the female portion of society, and all objects of mercy and charity, or anything that comes within their reach. And I say, God bless you, sisters, and lead you in the paths of life that you may prove yourselves

worthy of the highest trust committed to your care. And throughout all of our institutions, let us sustain the right and put down the wrong. and be valiant for the truth, asking no odds of this world, for God is on the side of Israel, and he will defend us if we obey his laws and keep his commandments. Are we going to be broken up? Will this plan of our enemies, spoken of by brother Cannon, be accomplished? No. Will this people fail of their mission? No, but many of them will, and many of them will be rooted out. But the work of God will go on, and Zion will progress; and if we can put ourselves in the harness to fulfill the various obligations devolving upon us, God will be with us and will lead us in the right path. We want everybody to perform their duties, in all the various branches of the Priesthood, every man to operate for God, and not in his individual interests. This is what we ought to strive for, and to be on the side of Zion and operate for the welfare of Israel and for the establishment of righteousness. We want our Seventies and High Priests to wake up, and our young Elders and middle-aged Elders to feel the responsibilities of the mission that rests upon them. The world has to be evangelized, the Gospel has to be proclaimed to all nations. God has laid it especially upon the Seventies, with the others to assist them. And we call upon the Seventies and High Priests to wake up, to assume the responsibilities that devolve upon them, and prepare themselves to do the work of God. For instead of being through and having finished our work we are only just beginning to prepare ourselves for the conflict. Wars and rumors of wars are beginning to sound in our ears; the terrible day is fast approaching, and God requires it at our hands that we prepare to go forth to the nations of the earth to proclaim to them the words of life. Never mind what people can do among us, we ask no odds of them. God is with Israel if Israel will only be with God. And if the world will only treat us fifty per cent as well as we have treated them, it is all we ask of them; and if they won't, we will still continue to do them good. And when the day comes that all men will be brought to justice, we want to feel conscientiously free from the blood of this generation. Do we want the aged and infirm to go and preach the Gospel. No. Had there been time yesterday, I would have very much liked to have heard the brethren of the priesthood express their feelings; but I would say to you, High Priests, get together and humble yourselves before God, seek unto Him for wisdom to guide you in all your operations, and prepare yourselves to magnify your offices in the various duties of your calling, which is really that of presiding, that when changes may take place in the present Stakes, or other Stakes may be organized, you may be prepared as President and council, as Bishops and council, as High Councils, or whatever office you may be called to fill. And I would say the same to the Seventies and also to the Elders, prepare to magnify your callings. Let us humble ourselves before God, and purify ourselves and walk in uprightness before him and live our religion and magnify our calling, and be quick and active and diligent and energetic in the performance of our duties, and the power of God will rest upon the Priesthood, and they will be prepared to go to the nations to proclaim the Gospel message to all peoples.

I do not know how many we will want to call at our approaching conference; I have had applications for

twenty to fill missions in the Southern States, besides a great many other places, but whether few or many be needed, we must be in readiness at all times and under all circumstances to magnify our Priesthood and to do everything required of us. We will build our Temples and be Saviors on Mount Zion, and the kingdom will be our Lord's.

God bless you and lead you in the paths of life. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE THIRTEENTH WARD ASSEMBLY ROOMS, SUNDAY EVENING, AUGUST 25, 1878.

(Reported by Geo. F. Gibbs.)

THE BOOK OF MORMON—PROMISES TO THE LAMANITES—OBJECTS OF THE RECORD—THE BOOK OF ABRAHAM—GIFTS TO THE CHURCH—BENEFIT OF IMMEDIATE REVELATION—THE GREATER THINGS SHOWN TO THOSE WHO RECEIVE THE RECORD—THE VISION OF MOSES—THE CREATION, ETC.

There is a sentence in the Book of Mormon, (p. 510) that has come to my mind, which I will read, "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." This passage from the Book of Mormon is one that I do not remember having chosen as a foundation of any special remarks. It is one that applies directly to the present generation—the people that should live on the earth at the time that the Lord our God should bring forth this record, and affording them the opportunity of reading its contents. They were written by the Prophet Moroni, who was the only man of his nation—the Nephites, who was righteous; his nation having been destroyed a few years before he penned this sentence. It is true a few of his nation had deserted and gone to the opposite nation—the Lamanites, and a few had fled at the general destruction; but they were hunted by the Lamanites, and were destroyed as a people. Moroni, being a Prophet of God, would not join that nation in their wickedness and idolatry, and the only way he could preserve his life was to keep himself secreted and hidden from the knowledge of the Lamanites. While concealing himself from his enemies, he finished the record of the Book of Mormon. The latest date which he gives in the record is 420 years

after the birth of Christ, according to the signs that were given on this American continent, concerning his birth. Thirty-six years prior to this time his nation was destroyed in in what we term the State of New York, around about a hill, called by that people the Hill of Cumorah, when many hundreds of thousands of the Nephites—men, women and children, fell, during the greatest battle that they had had with the Lamanites. For 36 years this prophet of God kept himself hid, and wrote as he was prompted by the spirit of inspiration, and finally hid up the plates of gold, containing the records in the hill of Cumorah, with the promise which the Lord gave him that these records should come to light in the last days, that He himself would bring them forth by his own wisdom and power. And he also tells us his object, namely, to benefit the Gentiles who should occupy this American continent—the Promised Land, as they term it; and also for the benefit of other nations of Gentiles to whom the book should afterwards be sent; and when they should reject it, the Lord would cause it to be published to the remnants of the Lamanites inhabiting this country, whom we call American Indians, which shall be the means of revealing to them the history of their forefathers, and also certain promises made to them as a branch of the house of Israel, setting forth that many of their descendants should believe the record when it should be made known to them, and that they should be instructed in the things of God, and the curse, which has degenerated them to their present low condition, should be removed, and that they should lay down their weapons of war, and that they should cease to war and commit murders, and thefts and robberies, and that they should become a peaceable, and also a white and delightsome people. These are the predictions given in the Book of Mormon as some of the objects of the bringing forth of that record in the last days. And among other objects that the Lord had in view was, that he might enlighten the minds of the people in regard to the Gospel in all its plainness and fulness, with all its promises, blessings, gifts and ordinances; so that the people, the Gentiles, to whom this record should be sent, might have no excuse for rejecting it, and also that the Gospel might be established in the earth in its purity, according to ancient prophecies. Another object was, that he might build up his church among the Gentiles, if they should believe in this record and in the preaching of His servants when they should be sent forth in the last days among them, testifying to its truthfulness. In speaking of this work which the Lord is doing in the earth, we sometimes call it the Church of God, and we also speak of it as the kingdom of God. It is both, God himself being the King; not a civil power, not a civil government in the earth, for we already have established here upon this choice land a government wherein all classes of religious people may worship God as they please; but the Lord intended among these various religions and ecclesiastic denominations, to have a peculiar denomination, a peculiar people, a peculiar church, which he denominates his kingdom, and himself as the great law-giver in this kingdom. Another object was that men might have more faith than what they had been in possession of in the former generations of apostacy and wickedness, and that the faith which the ancient Saints exercised might again dwell in the hearts of the children of men. For

instance, a power of faith, through our repentance and through our obedience to the ordinances of baptism, to receive that greater and miraculous baptism of the Holy Ghost. And that this gift, this baptism of fire and the Holy Ghost which should be given to all the members of the Church of God, should put them in possession of certain gifts, which no other people on the face of the whole earth should have or know anything about, providing the members of the Church were worthy to possess them. I will name, in short, the various gifts that the Lord intended to be given to this people. In the latter days, when this record should be brought forth, he intended, in the first place, to raise up a great and mighty Prophet, to translate the divine book. This was fulfilled before the rise of the Church about 50 years ago. This Prophet who was raised up to perform this work was permitted to take these records out of the hill where Moroni had deposited them some 420 years after Christ. This Prophet was spoken of in the records, and the work that he should perform was also spoken of. And notwithstanding his youth and inexperience in regard to the learning and wisdom of the world, he proved himself a great and mighty man of God; he not only was the instrument in the hands of God of bringing to light the Book of Mormon, but also received numerous other revelations which are contained in this book called the Doctrine and Covenants, a book that contains nearly as much reading matter as the Book of Mormon; and besides these you will find that many of the revelations were given by him which are found in what is called the new edition of the Pearl of Great Price, published by the *Deseret News* Office, which gives a knowledge of things that took place in the creation much more fully than what is described in the book of Genesis, giving an account of a great many occurences and events that transpired before the flood, also giving us much information of the Gospel that was taught in those early ages, and giving us some very important prophecies, reaching down to the present period of the world, and also prophecies that reach down still further, from the present day to the end of the world. These are not the only revelations, given through this great modern Prophet. The Lord brought to light sacred records from the Catacombs of Egypt. After several hundred men had wrought and toiled for many months in digging down one of these vast structures, they entered into its interior; they found a great number of mummies- -the bodies of persons that had been preserved since the catacomb was built, and some eleven of these mummies, well preserved, were taken out by these men, and they finally fell into the hands of a person named M. H. Chandler. They were sent from Egypt to Ireland, where it was supposed he resided, but learning that he resided in America, they were sent to him. After receiving the mummies he began to take off some of the ancient covering or wrapping, and to his astonishment he found upon the breast of one of these mummies a record written upon ancient papyrus in plain characters, written both in black and red inks, or stains, or colors. And the mummies and the records were exhibited by Mr. Chandler, in New York, Philadelphia, and many of the Eastern States of our Union; and thousands of people saw them, and among them many learned men; and these characters were presented to them, and not unfrequently was Mr. Chandler referred to "Joe" Smith as they used to term him, who, they said, pretended to have translated

some records that he found in the western part of New-York, and that if Mr. Chandler would go and see him perhaps he would translate those ancient characters. Many of these references were made with the intention of ridiculing Mr. Smith; but it so happened that in traveling through the country, he visited Kirtland, Ohio, where the Prophet Joseph Smith resided, bringing the mummies and the ancient papyrus writings with him. Mr. C. had also obtained from learned men the best translation he could of some few characters, which however, was not a translation, but more in the shape of their ideas with regard to it, their acquaintance with the language not being sufficient to enable them to translate it literally. After some conversation with the Prophet Joseph, Mr. Chandler presented to him the ancient characters, asking him if he could translate them The prophet took them and repaired to his room and inquired of the Lord concerning them. The Lord told him they were sacred records, containing the inspired writings of Abraham when he was in Egypt, and also those of Joseph, while he was in Egypt; and they had been deposited, with these mummies, which had been exhumed. And he also enquired of the Lord concerning some few characters which Mr. Chandler, gave him by way of a test, to see if he could translate them. The Prophet Joseph translated these characters and returned them, with the translation to Mr. Chandler; and who, in comparing it with the translation of the same few characters by learned men, that he had before obtained, found the two to agree. The Prophet Joseph having learned the value of these ancient writings was very anxious to obtain them, and expressed himself wishful to purchase them. But Mr. Chandler told him that he would not sell the writings, unless he could sell the mummies, for it would detract from the curiosity of his exhibition; Mr. Smith inquired of him the price which was a considerable sum, and finally purchased the mummies and the writing, all of which he retained in his possession for many years; and they were seen by all the Church that saw proper to visit the house of the Prophet Joseph and also by hundreds of strangers.

The Prophet translated the part of these writings which, as I have said is contained in the Pearl of Great Price, and known as the Book of Abraham. Thus you see one of the first gifts bestowed by the Lord for the benefit of His people, was that of revelation—the gift to translate, by the aid of the Urim and Thummim, the gift of bringing to light old and ancient records. Have any of the other denominations got this gift among them? Go and inquire through all of Christendom and do not miss one denomination. Go and ask the oldest Christian associations that are extant; go to Italy, headquarters, and ask the man that holds the greatest power and authority in the Romish Church, "Can you translate ancient records written in a language that is lost to the knowledge of man?" "No," he would say, "we cannot, it is out of my power to do it." Go to Russia inquire of the heads of the church of the Greek Catholics, if they can do this; and they will give you, substantially, the same answer. Then try the later, the present day denominations, inquire of every one of them, beginning with the Lutherans and the Calvinists, and the Church of England, and then put the same question to all of the branches that have sprung from them, as well as to those that have come into existence by other means; and the universal reply of the Christian denominations;

numbering some 400,000,000, would be that they have not the power to do it. Ask them if they pretend to possess supernatural power from God, to accomplish a work of this nature; and they will all tell you that God has never bestowed such power upon any of their ministers. And then, if it were possible, ask the 400,000,000 of Christians, scattered throughout Asia, Europe, America and the islands of the seas, if a man can be found among them endowed, as ancient seers were, with the gift to see, or as ancient revelators were who told future events, what should befall men and nations and their final destiny; and the universal reply will be, O, no, such things are all done away. Here then the very first gift that the Lord set in his church, is a peculiar gift so far as the religions of the world are concerned, not peculiar so far as the Church of Christ is concerned, but so far as the religious world in the four quarters of the earth is concerned, we have something which they have not got, and something that is in accordance with the Bible. What man, I would ask further, among all the religions of the earth, for the last seventeen centuries, that has possessed the Urim and Thummim, the gift that would constitute him a seer and a revelator? There may have been some seventeen thousand million of people that have passed off from our globe without such gifts being among them; and they were gifts given to the people of God before the advent of the Savior, and that were enjoyed by his servants that lived contemporary with him and with those who lived after he had performed his mission to the earth, and ascended to heaven. Then, in speaking to strangers, I would say, you must give us credit of at least professing to have these great and important gifts, gifts which all the other religions of the world do not even profess to be in possession of. Let me candidly enquire, which is the most pleasing in the sight of God, for people to obtain the great and precious things which come through the operation of the Holy Ghost? or for people to have no information, no instruction for some seventeen hundred years, only what they could glean out of the writings of some of the ancient Seers, or Prophets, or Revelators, or Apostles, who have lived and who have died centuries ago? Perhaps strangers might claim that they have the writings of those favored men of God, and that they need no more, and that all the generations of men since the days that such men of God fell asleep needed no further instruction than that which was given to former-day Saints. The strangers present will readily concede this to be the sentiment, the belief and testimony of all, or nearly all the religious people upon the face of the whole earth. You also know if you have read the history of Christendom for seventeen centuries past, that their belief and testimony in this respect have been similar to those entertained by Christianity of to-day. Now, I ask again, which is the more Godlike, which is the more in accordance with the Bible, for a people to enjoy the same gifts that were enjoyed by the people of God in earlier dispensations, or to be obliged to depend upon some one else's gift who has long ago passed away? Now, any consistent religious man will give his testimony on religious affairs independent of the traditions of his fathers, and would say in his own mind, it is more consistent for us to have Revelators, Prophets, Seers and Translators inspired from heaven in our Church, it is more in accordance with the Bible to be in possession of those gifts ourselves than to depend upon Reve-

lators and Seers of former ages. I do not suppose for a moment that there is any consistent person but that, if left to his own reasoning, would say that this is certainly the more reasonable and the more consistent; and especially when the Bible is referred to, in which there is nothing limiting the generations that have lived upon the earth for seventeen centuries in regard to these gifts. It is more consistent then when God should raise up a Church he should have Prophets, Seers and Revelators in that Church, inspired men, men that can receive the word of the living God, upon all subjects that should come before them which might concern the people. How many millions of questions and matters of more or less magnitude might be cited for which no instruction could be found in the Bible that would be at all suitable to the circumstances. Take any one individual among the many of the human family, and you could find thousands of things, pertaining to his individual welfare and temporal circumstances, that he could never learn out of the Bible. The Lord guides and directs the temporal as well as the spiritual affairs of his people; he always has done so. How many thousands of things does a single head of a family need to know, in regard to his own temporal circumstances, what course he should take most pleasing to the Almighty, whether to pursue this course or that branch of business, or whether to pursue some other branch of business, wherein he might do the most good; and wherein he could glorify God most; and which would be the greatest blessing for his household and family, and wherein he could please the Lord and live more uprightly and more godly, and more consistently and honestly, by pursuing one branch of business rather than that of another. All these things concern every head of a family; therefore, if he had the spirit of revelation, if he could go and inquire of the Lord, if he found it to be the whisperings of his spirit which course to pursue in temporal matters, what a great blessing it would be for him; and then not for that one person only, but for all his sons as they grow up, and for his wives, if he have a number of wives. The Lord used to give revelation not only to the head of a family, but also to a man's wives. Read, for instance, what the Lord revealed to the wives of Jacob, how he used to reveal a great many things to Rachel, a great many things to Leah, a great many things to Bilhah, and a great many things to Zilpah. These four wives were revelators; they were prophetesses; they were individuals that could inquire of the Lord, and obtain an answer from him; and we have their revelations recorded in the Scriptures We call their revelations the Word of God to them. What a benefit it would be for a man who had three or four or half a dozen wives, who could receive the word of the Lord in relation to their several duties; how calculated it would be to produce peace, and union, and salvation in the family and household. And what great comfort it would be for a man if he had several wives, and knew by the spirit of revelation how to deal in relation to all his domestic and temporal affairs, according to the mind and will of God. Again, how great would be the benefit to a body of people—to say nothing of households and families—located for instance, in one region of the country, a people who were united together according to the law of God, desiring to advance each others welfare and happiness, and each man was required to love his neighbor as himself; a

people who knew how to so conduct their temporal affairs that each man's neighbor might be benefitted as well as himself; and each one looking not only for his own welfare or that of his own household, but for the welfare of the whole community, with whom he was associated, producing at last that unity and oneness which the Lord requires in the numerous revelations which he has given.

It requires revelation then; it requires revelation for one single branch of the church located in one region of the country; how much more necessary, when there are numerous branches, and that those branches should know their duties in regard to one another, that they might not work against one another's interests in any way or manner, but on the contrary, labor for the mutual benefit of all the branches of the Church and Kingdom of God, and thus preserve means, even as Joseph did in Egypt. Joseph was a man that sought after riches, he advised King Pharaoh to seek after riches, by building storehouses, and procuring as much of the surplus grain as he could, during the seven years of plentiful harvests which he foretold, and to store it away for future use. Some people might have supposed, if they had lived in that day, that Joseph was a great speculator, and wanted to take advantage of the people, getting rich himself at their expense. But the Lord directed this; he gave a revelation, clearly showing what would be necessary for the salvation of the Egyptian and also the children of Israel who were sojourning in the land. Hence we perceive it was necessary to get revelation in regard to temporal matters, and that without it the famine would have come upon them unawares and destroyed hundreds of thousands of people, and they would have perished over all the land. Hence by a few words of revelation given through a Prophet of God, that lived in their midst, millions of people were saved alive.

If we trace the history of the people of God we shall find it a history of revelations of God to man given for the purpose of directing them as individuals, as families, as neighborhoods, as tribes and as peoples, directing them in regard to their temporal affairs, as well as concerning the great matters that pertain to a future state of existence.

I mention this in order to refer to the text which I have taken. He that receives this record, and shall not condemn it because of imperfections that are in it, the same shall know of greater things than these. That is, they shall know of greater things than what are contained in the Book of Mormon. The Book of Mormon contains some wonderful things about the colonization of this country soon after the flood, the history of a certain nation that lived here some sixteen or seventeen centuries; then of another nation that succeeded it, and that lived here some 600 years before Christ, and down to the time that the records were hid up. Great things, historically, are revealed in this book; great things are revealed in it concerning prophecies that are yet to take place, and that have already taken place—when this record was translated. Not only this, but it contains the Gospel of the Son of God. I mean the first principles of the Gospel—the principles of faith in God and in his Son Jesus Christ; repentance—turning away from sin, from all unrighteousness; baptism by immersion in water for the remission of sins; the gift and power of the Holy Ghost to be shed forth upon those who should receive this record—that is, receive its truths and obey them. It does not mean those

who should read this record and not perform the things that are contained therein; the promise is not extended to them. "Whoso receiveth this record." That is, receives the Gospel therein contained, will assuredly believe in Christ; will assuredly repent of his sins; will assuredly be baptized for the remission of his sins; and will assuredly be confirmed by the laying on of hands for the reception of the Holy Ghost. No man or woman that fails to comply with these things that I have named—believes and receives the record; they may pretend to believe the record, they may say it appears to be a very good record, and it speaks as if it might be true; but unless they do receive it, by obeying its ordinances, and its institutions, and complying with the principles of the Gospel, they would not be entitled to the promise recorded in the words of my text, "They shall know of greater things than these." I would ask, if the Latter-day Saints know of anything greater than that which is contained in the Book of Mormon. What a wonderful thing the Book of Mormon is, to be brought forth by an angel sent from heaven to be translated from the ancient languages of this country into our English language, to have the Urim and Thummim given to the the translator by which the words were translated. What a great and wonderful thing the Book of Mormon is so far as its prophecies are concerned, so far as its history and its doctrine are concerned; and so far as its predictions of those things which are immediately in the future are concerned, what a great benefit it has been to us Latter-day Saints to read our own history before it comes to pass.

I might take up a whole discourse in showing how the Book of Mormon has been fulfilled since it has been translated up to the present time, in the bringing forth of the Gospel from among the Gentiles. The persecutions that they should endure are predicted in the Book of Mormon. It is a great thing, it is a wonderful thing. In fact it is just what Isaiah said it would be in prophecying of the Book; he said it should be a marvellous work and a wonder. But the people who should receive this record should know of greater things. What greater things have we learned? We might have searched the Book of Mormon from beginning to end, and we never could have learned the perfect organization of the Kingdom of God upon the earth, such as we now find it in the midst of this people. We might have read in the Book of Mormon about the Melchisedek priesthood, as it existed among the Nephites; we might have read of the Aaronic priesthood such as also existed in this land; and we might, too, have read about the first principles of the Gospel and about Twelve Apostles chosen among the ancient Nephites; but do we read of the manner in which the Nephites were organized after they were baptized and received the Holy Ghost? No. Why? Because the Lord saw proper to withhold this from us, deeming it proper to reveal it through the patriarch Joseph, whom he would raise up, as something greater than the Book of Mormon should contain; showing that there were to be Twelve Apostles in our day. Did the Book of Mormon inform us that we were to have Twelve Apostles? No. The Lord therefore gave greater things to this people who believed the record that had come unto us, by revealing directly that we were to have raised up in this dispensation twelve men, called Apostles, and that they should go forth and preach his Gospel, first to the Gentile nations, and, when the times of the Gentiles should be ful-

filled, they should go forth and preach His Gospel to the scattered remnants of the house of Israel. This was taught when the revelation was given soon after the last part of the Book of Mormon was translated; that the Lord would raise up a Church; that he would call twelve men and send them forth as Apostles, that he would build up his Church among the Gentiles first; that he would, when their times were fulfilled, send them to the house of Israel, to bring that people back to a knowledge of the Gospel.

Now this was new information to the people. They at first learned the Book of Mormon, and having learned it, having been taught concerning what God taught ancient Israel on this land, then the Lord revealed unto them greater things according to the promise in our text by telling them what should be done directly in our midst.

Then again, what could we learn from either the Bible or Book of Mormon in regard to three glories—the celestial, the terrestrial and the telestial glories? What did we know concerning those that should inhabit these various worlds of glory? Nothing at all. It was merely referred to in Paul's writings, that there were three glories, "one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." But Paul left us here; he did not tell us anything about the celestial, or anything about terrestrial, or telestial glories; he told us nothing about the inhabitants of these worlds, nor anything about the laws by which these different glorified worlds were governed. but merely referred to them in a few words and then dropped it. The people, to whom he was writing may have known all about the subject he so casually referred to, if they did, the knowledge they possessed was not handed down to us. But the Lord, on the 16th day of February, 1832, poured out His Spirit from on high while Joseph was engaged in the work of translating another record, and also upon his scribe, and they saw in vision the celestial world, and they were commanded to write a portion of the things which they saw; to write about the greatness and power and majesty and the knowledge of the people who inherit the celestial world. And they were also shown, in the same manner the terrestrial world and the inhabitants thereof and their glory, and what their condition would be in the eternal worlds; and then they descended also in their vision and beheld the lesser or telestial glory, and they saw the inhabitants that dwelt there and comprehended the laws by which they were governed. Some of these things they were commanded to writ while there were things which they beheld which they were strictly commanded not to write, as the world was not worthy to receive them. Neither was the Church, at that time, prepared to receive a full knowledge concerning these things. But that portion which they were permitted to write they wrote, and it has been printed now some 40 years for the Saints and for the inhabitants of the world to learn concerning the future condition of all those that shall pass out of this state of existence behind the vail.

Here, then, were greater things made manifest than those in the Book of Mormon, or those in the Bible. Whoso receives this record

and shall not condemn it because of imperfections, the same shall know of greater things. "But," says one, "what imperfections could there be in the writings of an inspired man?" I will tell you. Imperfections may creep in through the printing press, unless there was some expert person to examine the printing of the Book. There might be imperfections creep in through the persons that recorded these things—Moroni and the various prophets that preceded him who wrote upon the plates. Imperfections might occur through the omission of some words. But one of the Prophets says, he knew of no imperfection in the record; nevertheless, the Lord knew all, therefore, he said, judge not, lest ye be judged; judge not with harsh judgment, lest ye be judged harshly—that is unrighteously. Probably the individual in reading the first edition of the Book of Mormon from the hands of the printer, knew of no error so far as the printing was concerned. But when we came to examine the first edition, and even all the editions, we found some few little imperfections that were introduced chiefly of a typographical nature. Well, those who will not condemn the work of God because of such little things, have the promise that they shall know of greater things than these. The Latter-day Saints are witnesses. You have upon your shelves the Book of Covenants and Commandments, the revelations of heaven; you also are in possession of the Pearl of Great Price, containing the vision of Moses, that great and glorious vision which he received on the mount, revealing to him the history of the creation of the world. The Lord saw proper to descend upon a certain mountain before Moses, and showed himself to him, and the glory of God rested upon Moses so that he stood in the presence of the Lord; and the Lord showed unto Moses the works of his hands in relation to the various creations that he had made. And when Moses began to inquire of the Lord, the Lord said unto him, No man can behold all my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh upon the earth. Here, then, Moses began to understand that it was not for him as a mortal personage to cast his eyes forth and behold all the infinite creations of the Almighty dispersed through boundless space; but the Lord was willing that he should know in part. And Moses, when he saw the glory of God, and the things with which he was surrounded, pertaining to the planetary system, he began to wonder and marvel, as you and I would do if we had the privilege of gazing in vision upon the works of God. And while he was marveling at what he had seen, the Lord for some reason, withdrew from him, probably to try him, to see if he would be faithful to him. And when the Spirit of the Lord was taken from him, and the glory of God had withdrawn from him and the Lord himself had departed from before him, Moses was left to himself. O how weak! He fell to the earth, and for the space of many hours he did not receive his natural strength. And when in this weak, fallen condition he exclaimed, I know now that man is nothing; and he began to call upon the Lord to restore his strength. And Satan, we learn, took advantage of Moses on this occasion, while thus left to himself, and came and stood before him, and said Moses, son of man, I am the Only Begotten, worship me. Moses looked upon Satan and perceived the difference at once, between the glorious personage that had appeared to him a short time before, and the personage of Satan.

And Moses in looking upon this strange visitor said, Where is thy glory that I should worship thee? Behold, I could not look upon God save his glory were upon me; but I can look upon thee in my natural state. Having said so much to him, he commanded him to depart; but being so weak his faith was not strong enough to prevail against Satan, hence he did not leave at his bidding. Moses then called upon God, and Satan began to tremble and the earth began to shake; and Satan went upon the earth, and commanded Moses, saying, I am the Only Begotten, worship me. But Moses still called upon God for strength, and the Lord heard and answered his prayers; and he then commanded Satan, in the name of the Only Begotten Son, to depart; and he was rebuked from his presence. And again Moses lifted up his voice to heaven and cried to the Lord, and the glory of God began to come upon him; and the Lord stood in his presence again, and Moses was again filled with his glory. And while he was filled with the glory of the Lord he beheld all the earth and the inhabitants thereof, and there was not a particle of the earth withheld from his vision; he saw every particle of it. He beheld it not by the natural vision, but by the Spirit of the living God.

Moses not only saw the whole of this beautiful creation in its entirety, but he doubtless beheld the laws by which every particle is governed by the law of gravitation or electricity or heat, Moses comprehended it. He was then desirous to know how the Lord created the earth, as well as other heavenly bodies; but would the Lord grant his desires in full? No; because it was not for mortal man to know so much. But Moses still plead with the Lord in this language: "Be merciful unto thy servant, O God and tell me concerning this earth and the inhabitants thereof, and also the heavens, and then thy servant will be content." He thought that if he could not behold other worlds, if he had not the privilege granted to him of looking upon more glorious creations, it would be a satisfaction for him to look upon this earth and also the heavens. But what was the Lord's answer to him? "The heavens! they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words." But, said the Lord, "I will reveal to you concerning this earth upon which thou standest, and also the heaven belonging to the earth, and you shall write the words which I speak to you." This is the way that Moses obtained what is now called the book of Genesis, which gives an account of the creation. How did we learn of these things? By way of fulfilment of this promise, contained in the words of our text: "Whoso shall believe in this record and shall not condemn it because of its imperfection, the same shall know of greater things than these." Here then we have come to a knowledge of the great and grand vision given to the Revelator Moses. God communicated to Moses concerning the creation of the heavens and this little earth upon which we dwell. He tells us that darkness came upon the face of the great deep, after the earth was created. What was there before this darkness came upon the face of the great deep, after the earth was created. What was there before this darkness came, can any one tell us? A great many religious people, without any reflection, have supposed there was no light, from all eternity, until about six

thousand years ago; that then the Lord created the sun, moon and stars, they really think that that was the first time from all the endless durations of past eternity that there was any light. I mean a great many ignorant people. But according to the revelation given to Moses, there was light before the foundations of this world were laid, before God caused darkness to come over this great deep; after he created the heavens and the earth, then God spake and said, let there be light and there was light. And as we are told, the evening and the morning was the first day. Why does it begin with the evening and not with the morning? Because darkness reigned, the Lord having caused darkness to reign over the whole face of the earth. How he did it, in what way he produced it is not revealed. At any rate, it is not said in the book of Genesis that the sun was permitted to shine forth, or that the moon gave its light on the first day; but that was something which was permitted to take place on the fourth day instead of on the first day. What then was it that existed before darkness came over the face of the deep? Was it sunshine? I think not. It was that probably which is connected with all creations in their first formation—self-luminous matter. Darkness was then made, but how we know not; it might have been by causing the light associated with those materials to become latent in the substance—not permitted to shine forth. How long this darkness continued is not revealed. How long it was before the Lord said again, "Let there be light, and there was light," is not revealed.

Again, we find that the solid portions of the earth were entirely covered with water, for the Lord commanded the waters to be gathered together to one place; and commanded the dry land to appear. The dry land he called earth; the gathering together of the waters called he seas. How did he do this? He may have done it by a direct miracle, or he may have done it according to certain laws which he controlled, and which were always under his control. How easy it would be for him to take this globe of ours that was entirely covered by water, and set it in motion, and cause it to rotate upon its axis. Would not this cause the waters to be gathered together from the equatorial regions to the two polar regions—the Arctic and the ant-Arctic seas, and in the intermediate regions, and thus leave the dry land in the equatorial regions?

Then again how easy it would be for him to compress the solid portions of the earth at the poles and cause the same to bulge out above the equator. Or in other words, to do this also by law, by causing the earth to turn more swiftly than it does at the present time, which would give a greater diameter through the equator than at the poles.

There are many things in the new translation besides the vision and revelation in regard to the creation, written by Joseph Smith, which are far greater than anything contained in the Bible, or in the Book of Mormon, or in the Doctrine and Covenants. I bring up these things in order to show you that God has fulfilled his promises to the present time, by giving us greater knowledge concerning the creation of our globe.

The Prophet Joseph Smith revealed to us that all the materials of our globe, and all the materials of the universe, are eternal in their nature, that their substance is eternal, not created out of nothing, according to the vagaries and foolish ideas of the religious world. The Lord

told us that he created the earth out of materials that previously existed; he told us that these materials were eternal in their nature, and of everlasting duration. In what condition have these materials been for the last, say millions of ages—for instance, as many millions of years as there are sands upon the sea shore? Have they been lying dormant without any control of law? Were there no electric principles or laws to govern them, was there no heat connected with them, or was there no latent principle called light, neither a gravitating power in connection with these materials? I have no doubt in my own mind but what there have been laws from all eternity—or if you do not wish to call them laws, call them forces, call them powers, call them by any name which may suit you—that have controlled these materials; and then again these laws or forces have also been under the control of a wise, supreme intelligence from all eternity to the present time. How many organizations the materials of our earth have undergone before they were organized according to the revelations given to Moses, are not revealed. How many worlds they had entered into prior to that time; how many conditions existed through the millions of ages of past duration are nowhere revealed. A great many learned men are beginning to see that the materials of our globe have been in existence, as they say, for millions of ages. Some of them have made calculations in regard to how many millions of years since such and such phenomena took place, in regard to certain materials of which our earth is composed; and because they have discovered some of these things, they have, in the weakness and foolishness of their minds, began to doubt the Mosaic history, concerning the creation. I presume if I had never heard of the Book of Mormon, or Doctrine and Covenants, or the revelations of which I am speaking, I suppose I should have been probably an infidel, so far as regards the religious sects; I could not have believed them, if I had suffered my mind to reflect. But when I come to learn and understand that God has nowhere spoken in all the revelations that he has given, that he ever made so much as one particle of this earth out of nothing; and when I found that God has never hinted or revealed any such thing; but, on the contrary, that he organized the world out of pre-existent materials that were eternal in their nature, then I could reflect back with our learned philosophers and suffer my mind to go back just as far as they dare go in their theories, and then go back to all eternity beyond that which they go, and say, these materials were in organization, and say worlds were being organized, and different conditions were taking place, and laws were being given for all these vast ages of the past, and still reconcile it with the revelations God has given in these latter times. Science and true religion never can possibly contradict each other. There never was any truth in science that would contradict any principle of revelation that God ever revealed to man. Why? Because true science is founded upon a true understanding of the laws and forces of nature. But who ordained from time to time these laws of nature in connection with the universe as we now behold them? It was the Lord whom we serve, the great Supreme Ruler of the universe, who organizes and disorganizes according to his own will and pleasure. He garnishes the heavens in his wisdom and builds the vast superstructure of the universe, as a very handy work. He brings into life and being new worlds

and disorganizes them, scattering the elements, and again brings them together by his power or by the laws he has ordained, and by his laws makes new creations, new worlds, and new universes, and inhabits them with myriads and myriads of intelligent beings? This is the work of the great Supreme Ruler of all things.

This we find out by reading the first two chapters of Genesis, as revealed anew, and many other things, of which we were profoundly ignorant, until God raised up this youth, this unlearned Prophet of the nineteenth century, to bring these things to light. By revelations given in ancient days, and renewed through this young Prophet of God, we learn that we, ourselves, did not begin to exist when we were born into this state of existence; we learn that we are of higher origin than that assigned by poor, unbelieving man. Contrast he ideas of the last few centuries with the ideas that God has revealed from heaven. They would make man look for his origin down to the very reptile and the worm that crawls upon the earth, and to the fish of the sea—as the first father, the first origin, the first oyster. Such is the reason of the learned of the last few centuries—the evolution theory; in other words, that which you learn from books, the creation of man's folly and foolishness. But when we learn through the revelations of God that instead of man's coming up from the poor worm of the dirt, he descended from that being who controls the universe by his power; that he descended from that being who is the fullness of all knowledge, and who sways his sceptre over more planetary systems than there are sands upon the sea shore. We are his offspring, we are his sons and his daughters, we are his children, he has begotten us, and we existed before the foundation of the world. Who among the wise, and the great, and those who have studied as far as human wisdom can at present reach; who among them can tell the origin of life? Who among them can tell the origin of this intelligence in man, this reasoning power, and this perceptive faculty, that enables man to grasp not only a great many things pertaining to the laws connected with their own little earth, but enables him to launch out into the regions of space for hundreds of millions of miles and find out and understand many things that govern worlds afar off. Is there no man that can tell the origin of this Intelligence? Let the trained collegiate mind, whose lifetime has been occupied in study, come forth and tell us how man obtains the first principle of knowledge, how came knowledge to be connected with matter, how came knowledge connected with flesh and bones, and blood, and skin, and sinew? That knowledge—that intelligence is Godlike; God is the author. he is father of our spirits, and we were begotten before this world rolled into existence. Once we dwelt in the presence of our Father; once we were enabled to lift our songs of praise in the celestial world, from which we emigrated; once we dwelt in the society of an innumerable convention of angels, upon a world that had passed through its stages, its ordeals, the same as this world is passing through its various mutations. That celestial world from whence we came, is more perfect than this earth, it is organized after a celestial order, a higher order and glorified by the presence of immortal, glorified, celestial beings. That is our home, from that world we came. Here is our dwelling place for a season; to that world we will return, to that being by whom we were begotten we will render an account; he who is our

Father will require us to give an account of our doings in this probation. We must meet him, and behold him, in all his glory, in all his power, in all his majesty, and greatness, and superior excellency and with that infinite knowledge of which he is in posession; we must appear before him to give an account of our doings while shut out from his presence on this little world.

Here then is another thing in which the Lord has fulfilled our text. He has told us of our pre-existence; he has told us of the glory and the greatness of our ancestor, even the Supreme Being; he has told us when we existed, that it was before this world was brought into existence. Are not these greater things than are contained and explained in the Book of Mormon or the Bible? It is true the Book of Mormon barely alludes to the pre-existence of man, without explaining it. Jesus, before he appeared in the flesh, showed his spiritual form to the brother of Jared; it was not a body of flesh and bones; but a spiritual form, like the image of man. He said unto the brother of Jared, Seest thou, that thou art created after mine image? And he further says, All men in the beginning have I created after the image of the body of my Spirit; that is the spiritual form occupied by him. All men and women in the beginning were created by Him, and there never was a person, there is not any one now living, and there never will be a man or woman, but what was in the beginning created in his image.

I do not know but what I am occupying too much time, I will briefly say, however, before closing, that certain records which God has promised to bring to light in his own due time, will far exceed anything that has been revealed through the Book of Mormon or the Bible, or that which has come to us through the Abrahamic record taken from Egyptian papyrus, or that which is contained in the vision of Moses, revealing to him the history of the creation of the world. All these will be as a drop in the bucket in comparison with the eternal knowledge that will yet flow down from heaven upon the heads of the Latter-day Saints before this generation shall pass away. The earth will be filled with the knowledge of God, as the waters cover the great deep, and the things of all nations will be revealed. The records of Adam that were kept by the people of Adam, who have since dwindled into savages by reason of the transgressions of their fathers; and those that have been kept by the ten tribes of the north countries, where they have lived for over 25 centuries; and those records that have been kept by the people of the City of Enoch, giving an account of the dealings of God with ancient Zion, will all come forth to help fill the earth with the knowledge of God, as the waters cover the great deep. And John, when upon the Isle of Patmos, saw things in vision, which were commanded to be sealed up, and they are yet to be unsealed; and in this way we shall receive knowledge upon knowledge, revelation upon revelation, concerning not only the six or seven thousand years of the earth's temporal existence, but concerning the materials of the earth before it was made, of the elements and materials, and the things pertaining to the future earth that is to be created when the elements of this earth shall be dissolved and pass away into space. There is nothing too great to be withheld from the Saints of God in the last dispensation of the fulness of times. Hear what the Prophet Joseph Smith said, when confined in Liberty Jail: As well may the puny arm of man

attempt to stop the waters of the Missouri River as to try to prevent the Almighty from pouring down knowledge upon the Latter-day Saints. It will come; it will come like a mighty flood, it will come like a mighty ocean, and there will be no mental darkness upon the whole face of the earth. The laws by which the earth is governed, by which the materials were governed, by which intelligence produces intelligence, by which one material cleaves to another, and by which all the various mechanisms are performed, will be revealed in their times and in their seasons. And then the Lord will not stop there; but he will unfold other systems and heavens that shall come into connection with ours. How, I know not; in what way, I know not. There will be telescopes, microscopes and other instruments discovered in these systems, that will so far outstretch the discoveries made at the present time, that all these things will dwindle into insignificance, and when the inhabitants of one system can converse with those of another, and when there shall be communication between all the creations that God has made with the present creation we inhabit, and when the Lord shall bring forth Zion out of all the creations he has made; then, I think, we shall begin to look back in astonishment at the littleness of the discoveries of the learned of the 19th century. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE, ON SUNDAY AFTERNOON APRIL 6, 1878.

(Reported by Geo. F. Gibbs.)

LABORS AND EXPERIENCE OF THE ELDERS—THE WORK SCARCELY BEGUN—THE POWER OF UNION—TEMPORAL SALVATION NECESSARY AS WELL AS SPIRITUAL—CO-OPERATION AND THE UNITED ORDER.

The speaker read from the Doctrine and Covenants (new edition), commencing at the 24th paragraph, and ending at the 33rd paragraph, of section 58.

This is a great people, and if anything would be likely to appall a man and make him feel his own nothingness, it is to stand up before such an audience as is here assembled, to attempt to speak to them and to instruct them. We have, however, something besides our own strength to rely on; if it were not so, I should not be here.

The promise of the Lord is that when we assemble together as we have this day, and as we are now assembled, he will give unto us that portion of his word and his counsel as shall be suited to our circumstances, so that every soul shall eat of the bread of life and go away satisfied, and rejoice in the privilege he may have had of coming together as we now are.

This work in which we are engaged embraces more and more. The older I grow the more I become acquainted with its magnitude, with the responsibilities that are connected with it, and especially the responsibilities which rest down upon those who are the chosen leaders of the people.

We know, as was testified to this morning, that this is the work of God, that God has laid its foundation, that God has chosen the men who are associated with it and who are in authority connected with the work, to fill the situations which they occupy. We know also that he has restored the authority that was once enjoyed by man, by which men are enabled to act in the midst of the people in Christ's stead. And knowing these things we are encouraged as a people and as individuals to press forward and to help establish that cause which he has revealed to the earth. But there are many things connected with this work, with its advancement, with the binding of the people together, with the carrying out of the great designs which God has revealed for the salvation of the children of men; which press upon our attention and cause us to exercise every faculty of our minds in thinking, in pondering upon and in giving shape to measures that shall result in the greatest good to this great people.

The principles of the Gospel we are all familiar with, as a people; we have studied the lesson from the beginning and have become familiar with it in almost all its details. We have traveled, we have preached, we have borne testimony to this work; we have helped to gather the people together, organizing them, before doing so, into branches, into conferences, into missions, and then have organized them into companies to travel by sea, to travel by land, to bring them to the gathering places which have been appointed. With these labors the Elders of this church have obtained great familiarity; they have become experts in preaching spiritual salvation, in preaching the first principles of the Gospel of the Lord Jesus Christ; in telling the people how they shall be saved from their sins, and what they shall do to obtain the promises of God connected with obedience to this Gospel. And we have, in coming to these mountains, obtained considerable knowledge concerning other matters. Probably to-day a man would not be open to the charge of egotism, of being vain concerning the people, were he to say that, to take the Latter day Saints, the men of this church, and in no other body of men of the same numbers will you find men of such experience in preaching, in traveling, as missionaries, as Elders, in organizing the people, in handling companies of large bodies of men and women and laying the foundation of settlements, in building cities, in developing countries, and in organizing systems of government in those countries. I do not know that I am open to the charge of being vain concerning the Latter-day Saints when I make this statement—that in all the earth, among all the inhabitants of the earth, you cannot find so large a body of principal men familiar with spiritual things, familiar with tem

poral things, familiar with the handling of large bodies of people and organizing them and dictating their labors and planning for their temporal salvation, and for their good government, as you will find in the midst of these mountains and numbered in the Church of Jesus Christ of Latter-day Saints.

And yet, after making this statement, we stand, as it were, at the very threshold of our work, just at the door of it; we have scarcely accomplished anything compared to what remains to be done connected with the work devolving upon us. We have made a beginning, it is true, we have solved some problems; but there is an immense amount of work to be done by us as a people, and especially by those who act in our midst in the capacity of leaders. The highest qualities of statesmanship are needed and called for; the highest qualities that men and women possess that make them capable of planning for nations devising schemes and plans that will not only save a town or a small community of people, but that will extend to nations the means of saving them from national peril and from evils that menace the existence of every power that now exists upon the face of the earth.

You look abroad to-day among the inhabitants of the earth and see their condition, see the evils with which they are afflicted and which threaten the downfall and the overthrow of nations and we need not to go beyond our own land to gain experience in this matter, and to ascertain the danger which besets this republic, the most glorious nation, and the most glorious form of government that exists upon the habitable globe. How many times it is said that this republic cannot stand, that evils are working and undermining the fabric of government, and which threatens its speedy overthrow. You can scarcely talk with a thinking man upon these subjects, a man who takes in, to the extent of his vision, all the evils which threaten our nation, without having him acknowledge that the future, in many respects, looks exceedingly dark, and that it is somewhat doubtful whether the republic can be preserved as it is at the present.

With all these facts, then, before us, it is well for us to-day, assembled as we are in this general Conference, to take into some consideration our own condition, the circumstances which surround us, and examine them in the light of intelligence and wisdom, as He has given it to us, and whether we should not take steps to preserve our existence, and not only preserve, but perpetuate it, and to increase our power, and to cause that work with which we are identified to continue to progress and to fulfil its high and glorious destiny.

There is one principle which I think in mentioning everyone will see the power of, and that is union. It is a trite saying, often repeated, that union is strength. Certainly we have proved the truth of this saying through the long or short period, as it may be, of our existence as a people. There is no people to-day with whom I am acquainted who has proved so satisfactorily as we have throughout our past experience, the value of union. It is that which makes us, numerically a weak people, a strong people; it is that which makes us one hundred and fifty or one hundred and sixty thousand, or perhaps two hundred thousand people throughout these mountains north and south, a power in the land; and a power certainly which there is more said about than any other power, probably, in existence. Divide us up, segregate us into denominations, into factions, and what would we amount to? Nothing;

our strength would be dissipated, we would be enfeebled, and nothing particularly would be said about us more than is said about thousands and millions of others from whom we are separated. It was the union of the Latter-day Saints which in the beginning created opposition against us, brought it to the surface, and made it moving when there were but fifty or less members of the church. The very fact that a new principle of union, had been brought to light, through which these fifty men and women were united as the heart of one, was sufficient to arouse opposition and create to a certain extent, fear. Sectarian influence was brought to bear against us. "Our creed is in danger, our sect is in danger, our place is in danger, if this people with this union should gain a foothold among us." Alarm was felt in the ranks of the various sects, and they felt that although a power insignificant and weak, as it were, it should be fought and its existence extirpated, if possible from off the earth. Hence the opposition it met with in the beginning A few weeks old, like a little trembling, puny, infant not able to walk, not able to speak or make itself felt. Yet the very existence of the infant aroused fear, as great fear as that which animated Herod of old when he issued an edict for all the first-born male children of Israel to be slain. It created terror in the land; and all because a certain babe of Bethlehem had been born, and he hoped, in issuing this cruel edict, to destroy this man-child and with him the power which he feared. So it was in the beginning of this work, when it was weak and feeble it created in the minds of those who watched its birth and its after-growth a feeling of fear, and they were determined to destroy it from off the earth, if they could.

When the church moved to Kirtland and the people began to gather together to go to that place to settle, you will see by reading the history, the fear that was produced. And you read the history of the settlement of the people in Jackson County and you will see the same manifestations, only more violent, until such a spirit was engendered that the mob succeeded in driving the people from the county. You can trace it through all the history of this people to the present time. It has been the union of the Latter-day Saints that, as I have before said, aroused opposition, crystallized it and made it as effective as it has been against us. Had we been a divided people, had we been quarrelling among ourselves, had there been factions among us and jealousies among our leading men, you would not have seen this opposition neither would you have seen the credit that has been given to us, nor the power that this people have wielded in the earth to the present time. You would not have seen this spectacle—this inspiriting spectacle of 12,000 people assembled under one roof to worship God according to the dictates of their own consciences and the revelations of God, and partaking of the Lord's Supper, as we are to-day. You would not have seen these valleys peopled from Idaho in the north to Mexico in the south with settlements of people of one faith, of one belief, worshipping God in the same manner and calling upon him unitedly to bestow upon them the same blessings, and laboring for the same objects. The value, therefore, of union we, as a people, have demonstrated as no other people now living have. And I leave you to your own reflections to imagine what

we would be without it. Everyone can think for himself, or herself, upon this subject, and can draw his or her own conclusions. But as we are united and have been spiritually, it is not the design of God, as is clearly manifest in his revelations, plainly spoken through his word, and deeply impressed by his Holy Spirit upon every heart belonging to this church, that this alone is not the object of our organization as a people. It was not for spiritual salvation alone that the word of the Lord came to us to gather out of Babylon; it was not for spiritual salvation alone that the Elders of this Church traversed sea and land for so long a period, gathering the people together at such an expense of time and means; it was not for spiritual salvation alone that we have suffered the attacks and the violence of mobs, that we left our homes in the east—the pleasant places that many left, and crossed these dreary wastes, and planted ourselves in these mountains. There was something more than this embodied in the idea; there was something more than this embodied in the effort. There was temporal salvation also connected with the spiritual salvation that had been extended to us. I use the term "temporal salvation," because it is better understood probably than any other term I could use. My training has led me to blend the two, it being difficult for me to draw the line of demarcation between the temporal and spiritual; but in many minds there is a destinction. I use the phrase, therefore, that those who are familiar with it will understand my meaning. Temporal salvation is as necessary, according to the faith of the Latter-day Saints, in its time and season, as spiritual salvation. Of course spiritual salvation occupies the first, and ought to be foremost within every heart; but we cannot accomplish our spiritual salvation and the destiny of our Father and Creator without also connecting with it temporal salvation, temporal acts, the performance of temporal labor. Hence, as I have said, it should occupy some portion of our thoughts, it should be considered by us; and as I have remarked, we have not come out of our present location for purely spiritual performances, but to lay the foundation of a system that should stand forever, that should be connected with man's existence here upon the earth, both his spiritual and his temporal existence; a work that should affect everything connected with man and his relationship to his fellow-man.

A great many of the Latter-day Saints have failed, as I have sometimes thought, to grasp this idea, to grasp the idea that the Lord was founding a great nationality—if I may use such a limited phrase as that; it limits the idea to call it a nationality. The Lord is gathering out from every nation, kindred, tongue and people a community, out of which he intends to form for himself a kingdom, not an earthly kingdom, but a kingdom over which he will preside in the heavens; a kingdom that should be based upon purely republican principles upon the earth; and therefore not a kingdom in the strict sense of the word, so far as its earthly location is concerned; but a republic. And for this purpose, as the Latter-day Saints have believed from the beginning, the Lord raised up the founders of our nation and inspired them—George Washington and others—to do the work that they accomplished, in laying the foundation of a form of government upon this land under which that kingdom that he should establish should grow and flourish and extend itself without interfering in the least degree with the genius of the government. And this

is the work in which we are engaged; this is the labor that should occupy our attention, and as I have said, we should take warning by that which we see around us on every hand—the decay, the desintegration of the various governments and powers, and organize ourselves so that we can preserve ourselves, and grow and increase and add to the power we already possess. I believe our people are beginning to take higher views of the organization with which they are connected, and consequently higher views of their own individual responsibility and the labor that devolves upon each one as an individual. We see more of this spirit manifested. The Elders have ever evinced a willingness to go forth at the call of the proper authorities to preach the Gospel and perform labors of this character for the public good; but it has been a difficult lesson for us to learn that it was equally binding upon us, as servants of God, that we should labor in temporal matters with the same devotion and the spirit of self-abnegation that we did in laboring to preach the Gospel. There seemed to be a higher calling in the mind of man associated with spiritual matters; it seemed to be more dignified; it has seemed to be more worthy of men's gratuitous labor, than to labor with their hands or brain for the temporal advancement of the work and for the temporal salvation of the people. I believe that you will all have noticed that there is a change taking place in many minds in regard to this, and many men are beginning to take a different view—in fact they have done for years; probably some never had any other view, but a great many who have had different views, who have imagined that it was their duty to look at these temporal matters, are beginning to take different views, to take a higher conception of their responsibility in this direction. It is right and proper that we should do so. There is no good reason why a man should imagine that he has fulfilled the acquirements more acceptably, more approvedly in preaching this Gospel, than in laboring, after the people have been gathered home, for their salvation in temporal things.

There is a subject that has occupied a great amount of thought, and has been dwelt upon very frequently in our public assemblies for the past few years; I refer to that of the United Order. There have been some attempts, in fact I may say many attempts at organization with a view to its more complete carrying out. There is another principle connected with this that has been in force also upon our attention for many years past, namely, the system of co-operation in temporal matters. We have felt to a very great extent the importance of this; I believe the spirit of it has rested upon the Latter-day Saints. When you look back a few years, by way of contrasting our condition then with our condition to-day, you will perceive, doubtless, there has been a great change effected among us in regard to this matter. There has been considerable thought among the people concerning it; a great many have reasoned upon it for themselves, and have become thoroughly convinced of the importance of the principle. In this a good work has been done, because it is an exceedingly difficult thing to leaven the whole mass of people, like this people who inhabit these valleys, to leaven them with correct ideas and have them understand them. If the First Presidency of the Church comprehend a principle, and the Twelve comprehend it, but the people fail to comprehend it, you can readily understand how

difficult it would be to make that principle practical and operative. The leading men, then, have carried the whole people upon their shoulders, so to speak; if under those circumstances anything has to be done it is to be done upon their faith and influence alone. But when you can get the thinking men and women throughout our community to understand and realize the importance of the principle, the victory is won, the work then is comparatively easy of accomplishment. And this has been a subject of congratulation to me in my feelings, that notwithstanding the many errors, notwithstanding the many failures, notwithstanding the lack of success in many directions, the principle of co-operation, the principle of uniting ourselves together in the United Order has been reflected upon, has been cogitated and discussed in all the circles of this people and at their firesides, until it may be said an understanding of it permeates the entire mass of the people, as a people; and there is scarcely an argument needed in talking about it now to convince those who are the most stubborn and reluctant in giving adherence to the principle. When you hear any opponent to the principle express himself now-a-days, it is in this way: "It is an excellent principle, if we could only carry it out properly." The principle is conceded, its correctness is assented to; it only remains now for us to carry it out properly, in order for us to gain the confidence and the support of those who are doubtful upon that point. And I think this a great work accomplished. It seems to me that the Latter-day Saints to-day are in this position: Tell us what to do and how to do it. You leading men, tell us how we can operate, how we can unite together. Devise the plan, suggest how it can be carried out successfully, and we are on hand to carry it out." I do not know from your expressions, whether I state your feelings correctly or not on this point; but I state that which I believe, that which I am impressed with in connection with my brethren and sisters, wherever I meet them, and whenever this subject or topic comes up for discussion or mention. There is one thing, brethren and sisters, that must strike us all as being right and proper; and that is to throw our efforts in one channel, to make our influence felt as an entire body and not as I have remarked, to divide ourselves and scatter our influence so that it will be unfelt.

I have endeavored to describe to you the influence we wield because of our union in spiritual matters. The same remark will apply exactly to our union in temporal matters. Let this people be united in temporal matters; let it be known that we work together for one another's good, that we labor, as a people to benefit the whole and not the individual, and that our influence is in this direction; and I tell you that the same influence, the same power, that wield now as a spiritual organization will be felt in our temporal affairs, in our financial affairs, in all the affairs in fact which attract our attention.

One great object we should aim to reach, that we should aim to accomplish, is to make ourselves independent in regard to manufactures. We have had, the last week, considerable conversation with leading men from various parts of this Territory concerning this principle of co-operation. Notwithstanding some differences of opinion upon some points, upon this one point that I have endeavored to set before you in my last few sentences, there has been an unanimity of feeling and opinion, that is of the imperative necessity of our being united

in our business matters, in our financial matters and work to sustain each other and build each other up. I am persuaded that a great amount of good will result from these interviews and from the measures that will be adopted. I have felt that it will be a most excellent thing for us to have a permanent organization of our best business men, and the most practical men, from all parts of our Territory, acting in the capacity of a board of trade, whose duty shall be to look after our manufacturing, mercantile and other interests; and should there at any time be anything wrong in our systems of doing business, tending in the least to prevent perfect union, that the necessary measures might be devised to remedy these things and bring about a concert of action upon all hands. Now you have heard it stated frequently that those who are engaged in home manufactures do not receive the patronage that they should do, that our home manufactories were not treated properly, that those engaged in them did not receive the sympathy of business men, and that the masses of the people were not disposed to patronize them. I think there is at the present time but little cause for statements of this kind; in fact I have not heard of them of late. But if we had such an organization as this—and I understand that Pres. Taylor is thinking seriously of having it a permanent organization—then if there were anything of this character that needed correction, if there was a struggling institution that needed help, by making a requisition to this Board of Trade, it perhaps could receive the support it needed, and be placed upon a firm footing in our midst, and perhaps be able to sustain itself and live.

Already the stockholders of Z. C. M. I. as it is called—Zions Co-operative Mercantile Institution, met, and a report was made by the President and Secretary of that Institution, which I think was most gratifying to all present upon that occasion. I have been familiar with the institution since its inception. I think I can truly say that at no period since its organization was it ever in so good condition, having so few liabilities to meet as it has to-day. It is in a sounder, healthier and more prosperous condition than it has ever been. I allude to this because it is called the Parent Institution. In Box Elder County where Brother Snow presides, he took the profits of their mercantile business to start the branches of manufacture that are now in successful running order. Our institution has done much in a similar direction. It has carried many a struggling enterprise; it has been the beast of burden for almost every institution and every establishment and railroad almost in the country. It has accomplished an immense amout of good, far more than the mere paying of dividends, although it has done this to a surprising extent. Those who invested their means seem to have become the most discouraged. Therefore, in alluding to it in this manner, it is in justice to it, and in justice to those especially who have all the time, over and again, kept their shoulders to the Institution, sustaining it and bearing it up to the best of their ability. You all know, who have attended conferences in past times, how much Prest. Young was interested in this matter; not so much in the sale of merchandise as in the principle of co-operation. And he and others have stepped forward repeatedly, and have sustained it in the midst of the people, when otherwise it would have gone down. I allude to this because it comes in the line of my remarks, in the thread of my argument, so to speak. To be successful we ought,

instead of dividing asunder and drawing one from another, to cling closer together; it is of the utmost importance that all our financial matters should be conducted in a way to contribute to the influence of the whole people; it is of the utmost importance that we should take steps to develop in our midst something of a home character. Steps have already been taken, as some of you know, in the establishment of a tannery, and in connection with it a shoe manufactory I was exceedingly gratified to learn from the report that nearly $100,000 of home manufactured goods, besides a large list of small articles, the value of which was not estimated, had been sold during the last half year by the Co-operative Institution. I am informed that this was the purchase price, the price at which they were sold would of course amount to still more. This speaks well for home manufactures, sold by one institution.

It is an easy thing to tear down; any man no matter what his knowledge, no matter what his experience can pull down; a fool could set fire to a building; a few fools could set fire to a city and consume the works of man that had cost hundred of years of labor. It requires no wisdom for a man to criticise the acts of another man. It is even said that a fool can ask questions that could not be answered by the wisest men. Unwise people can criticise plans and schemes the creation of wise and experienced heads; that is a comparatively easy matter for persons to do. But it requires great wisdom to organize; it requires great wisdom to create measures that will bind a people of diversified interests together; of varieties of views, dissimilar habits and to some extent of training, and to bring them together, and bind them together, and make one people of them, requires the highest qualities of wisdom, and it is this we are endeavoring to do. Can it be found fault with? Undoubtedly there are many things in our organizations that are defective; but it is our duty, if there be faults, to correct them. If there be wise men among us let them come forward; let us see their wisdom, and not retain it to benefit one, but let it be used to benefit the whole. There was not any more obligation upon Prest. Young, when he was alive, or upon the Prophet Joseph when he lived, than there is upon us individually; that is looking at it in one light. You and I all expect to share if faithful, the same glory that they will attain to. Every man and every woman in this audience comprising this body of Latter-day Saints, expect, if found faithful, to share with those who have gone before—the righteous and holy, and become heirs of God, and joint heir with Jesus Christ; that is, attain to the very highest glory. If this be our aspiration, our hope and anticipation, we should work for that, we should labor for it. In the words of the revelation I have read in your hearing, "He is a slothful servant that waits to be commanded." A man may do, and he should do many things of his own free will in the exercise of his agency. And if there be wisdom in the breast of any man that has not been brought to light, let it come forth to the light that we may have the benefit of it in causing to be effected a more perfect organization of this people. For I tell you we have a perfect organization in view, and nothing short of it will satisfy us. The Twelve have all had it at heart, and they are bound by the covenants of the Holy Priesthood and by the responsibility which rests upon them, and upon him, who is the President of the Twelve and of the Church. I say we are bound by these covenants and these signs of re-

sponsibility, and to labor to-day, and labor to-morrow, and labor continuously until eternity shall dawn upon us for the more perfect organization of this people in their temporal affairs. And as for division, we want it not; disunion, we want it not. We do not want to see the Elders of Israel fall asunder, dividing this people and leading them away from the union that should characterize us. We say that any man that does it is not of God; the man that does it is not inspired by the Spirit of God, and has not the love and prosperity of this work at heart.

We are struggling now, the elements are chaotic. In some respects we are endeavoring to gather together. Dealing in merchandise is a small matter, and yet it lies to a certain extent at the foundation of our business; therefore we talk about it; but merchandizing is a small matter compared with the work of organizing the people to get them to manufacture and to furnish labor, that there may be no idle among us, that every boy and every girl, and every man and every woman in this community shall find employment; and that measures may be devied to use their labor and talent and ingenuity for the welfare and prosperity of this people for the elevation of the whole; not for the elevation of a few individuals, but for the uplifting of the entire community, and the whole human race out of ignorance, out of vice and from vicious habits, and everything degrading, lift us up, until we shall stand as man and woman could in the divine presence, filled with that divinity which we inherit from our Heavenly Father; and govern and control the elements with which this earth is so abundantly endowed, for our happiness, for the happiness of our posterity, for the happiness of the entire human family as far as they reach—from the north to the south, from east to west, until we shall comprehend the whole family of God our Heavenly Father, gradually diffusing the blessings we enjoy in these valleys through out the entire earth, until the whole earth shall be benefitted and blessed by our organization and by our existence upon it.

These are some of the responsibilities that devolve upon us as a people. Shall I live for myself? God forbid that I should live to spend my time and exercise the talent I may possess for my personal benefit, or for the benefit of my family alone. Why? It is unworthy of any man or any woman to live for self alone; to pile up our benefits and comforts for our own luxury and aggrandisement. God forbid that we whom God has chosen, we whom he has called and inspired by his Holy Spirit, and blessed with the everlasting Gospel, and upon whom he has placed his Holy Priesthood, and called us to be saviors of men, I say God forbid that we should do this, that we should settle down and think entirely of self and build up self, and let our sphere of usefulness be limited to our own family, extend not an inch beyond our own household and our own family circle. God did not choose us for any such purpose, he did not reveal himself to us for any such object; but he has chosen us to be his missionaries in the earth, to be the pioneers in laying the foundation of that great work that shall stand forever, that shall swallow up all the works and powers of man, all the organizations of man, shall swallow all up and comprehend them all within itself. He has called us to this high and holy calling; and it should be your aim and it ought to be my aim to labor for the general good. To starve ourselves? No. Neglect ourselves? No. Let our

families go uncared for? No. This is not necessary, that is the other extreme. I have no right to have a family and neglect them; but on the other hand I am under obligation to look after them, to treat them properly and give them every advantage in my power. When I became a father I took upon myself that responsibility, and it is a serious one, that is, I should educate my children and train them up in a proper manner, and see that they do not go hungry or naked. But I have another duty, a duty that reaches out beyond the family circle, a duty I owe to my fellow creatures. It is my duty to use my surplus strength and surplus means for their good, to endeavor to make them better for my existence; because I have been born that the earth will be better for it, that men and women will be better because I have lived. And it should be that the world will be better, because this Church has been organized, that the world will be better for our existence as an organization. And it should be the aim of every man in this Church, of every Bishop and every President of Stake and every Counselor and officer of whatever name or calling; it should be his aim to labor for the salvation of the people. And the Apostles above all, it devolves upon us, it is the covenant, as I have said, of the the priesthood we have received; and it rests upon us, and it requires us to labor to combine and unite the interests of this people. And we beseech you, in Christ's stead, brethren and sisters, be ye united, put away bickerings, put away strifes, put away all those causes of division whether they are real or imaginary, and be united as a people, and I tell you in the name of Jesus, as one of his Apostles if you do this, the heavens will be open to you and the blessings of God will descend upon you, in your basket and in your store, in your fields and in your flocks, and herds, in your wives and children, in your husbands, in your fathers and mothers, in your brothers and sisters and all your organizations; the blessings of God will descend, like the dew distilled from heaven, and rest upon you, and all that bless you will imbibe and cherish the same spirit. Now, these things are pressing upon us. We have everything against us, the whole world it may be said, are ready to pass judgment upon us; but yet there are many who oppose the work of God who do so because they have not understood it, and such people, many of them will yet be gathered in and numbered among us. This work is not for this little handful of people, it is for the whole earth and all the inhabitants thereof and the day will come when the lessons taught by the Latter-day Saints will be approved by those who are not Latter-day Saints. When the good government maintained in the midst of the people of God will be copied after, and we will be looked to as exemplary.

I pray God to bless you, to pour out his Spirit upon this Conference and upon all who shall speak and all who shall hear and all who are kept away from the Conference, that the same spirit may run through every heart; for I tell you, my brethren and sisters, it is in vain we labor, unless God is with us, in vain we assemble unless his Spirit is poured upon the people to make them to comprehend and to soften their hearts. It is a need greatly to be desired that God's Spirit will descend upon the Latter-day Saints. Oh, that it might be poured out in power and break and rend asunder the darkness that beclouds our minds, that we may see the things of God as they really are, and sense fully the responsibilities we

are under as individuals before him. And I believe that it will be poured out more and more, and the blessings that we have yearned for and which we have prayed for and that we have so much desired in our hearts, and for which we have built Temples, these blessings will descend upon us, and the angels will be nearer to us, and the heavens will be more open to our cries and to our supplications to bestow upon us the blessings there of. We approach nearer to heaven correspondingly as we live the Gospel revealed to us. It is a precious Gospel, it is a Gospel in which there is contained every requisite to make men and women happy, and to produce a heaven upon earth; and if we will obey it and carry it out there will be more blessings conferred upon us. And that this may be the case, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 15, 1878.

(Reported by Geo. F. Gibbs.)

CONSISTENCY IMPERATIVE—THE GOSPEL IN CONFLICT WITH MANS FALLEN CONDITION—SHOULD LOVE OUR ENEMIES—THE "GOLDEN RULE"—NECESSITY OF THE HOLY GHOST—EVERY TREE KNOWN BY ITS FRUITS.

The speaker commenced by reading the 7th chapter of St. Matthew, commencing at the 7th verse; there are many important principles embodied in these few verses which I have read in your hearing, and they are especially applicable to us as Latter-day Saints, a people professing to be the disciples of the Lord Jesus Christ. We claim the holiest of names, and certainly with such professions as we make, there should be holiness of life corresponding to those professions. If we are called the disciples of Jesus, the followers of the Son of God, and have any claim to that name or title, we should exemplify in our lives the principles which he taught; if we do not, then our claim to his name is baseless and may be treated with contempt.

The Lord Jesus has caused to be left on record certain principles, certain doctrines, a plan which has been properly called the plan of salvation; and He required in ancient days, when upon the earth clothed in mortality, that those who professed his name and to be his followers, should believe in and practise those principles and doctrines. If they did not, they ceased to be his followers and they soon left him. His doctrines came in contact with many things that were popular in the day and age in which he lived; his teachings

came in contact with the follies, the pride, and the selfishness of men, then, and in this respect they have not changed a particle. They come in contact to-day with the selfishness of men, with men as found in what is termed their natural condition, or more properly speaking, their fallen condition. And this is one reason for the unpopularity of the doctrines of Jesus. He taught mankind a higher life, the means of attaining to a better condition; and to require the assistance of the Holy Spirit which he promised to bestow upon those who kept his commandments to enable them to carry out in a proper manner the principles he imparted to them. If he had taught man to gratify all his inclinations; to indulge in every selfish desire; that self-denial and self-abnegation were not necessary, it is probable that he would have had many more followers than he did have; and his doctrines doubtless would have been more popular than they were. But this was not the case. The Savior started out teaching men at the beginning of his ministerial career the most pure and godlike principles, principles which were not understood and practised by men generally, which were more heavenly, which seemed to be more fitted for a more exalted race of beings; than for man in his fallen condition. Hear what he says:

"Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

And in another place in the same chapter, he says:

"Let your communications be yea, yea: nay, nay: for whatsoever is more than these cometh of evil."

And again he said; "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." These were peculiar doctrines. Who is there among men naturally that could practice them? Why if a man were struck in the cheek by another man, the natural impulse would be to knock him down, if he could; to return evil for evil. If a man sued another at the law and took his coat, would he be inclined to give his cloak also? No he would contend for his coat. And again: "And whosoever shall compel thee to go a mile, go with him twain"—go with him two miles. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." This sort of teaching came directly in contact with man's fallen nature. It is the same to-day, and yet they are the teachings of the Son of God, they are the principles which he taught; their practice he required then, and he requires the same to-day. "But I say unto you, love your enemies, bless them that curse you, 'do good to them that hate you and pray for those which despite-

fully use you, and persecute you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

In order then to be the children of our Father in heaven, we must love our enemies, we must bless them that curse us, we must do good to them that hate us, and pray for them who despitefully use and persecute us. Now mark how pointedly the Savior puts this to those who are listening to him: "For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? The wicked love one another, that is they at least affect to do so. It is natural for man to love those who love him; it requires no effort, it comes easy. It requires no particular superiority in a man to love his friend. But the Savior requires more than this; the requirement is that he shall not only love his friends and brethren, but he shall love his enemies. He shall not hate his enemies he shall not hate them that despitefully use and persecute him, but shall pray for them, allowing the feeling of forgiveness to reach after them. This feature you will find exemplified in the Savior's entire life. Up to his last moments when upon the cross suffering the agonies of death, and although possessing all power, instead of using that power by way of revenge upon those who so cruelly treated him, he submitted himself meekly into their hands, and cried, "Father forgive them; for they know not what they do." He thus set all men an example which they should imitate.

It is common now, it is common among newspapers, and it is common in our city to publish almsdoing that everybody might know how benevolent we are; that it might be carried by the wings of lightning and published to the world what generous, people we are. This city of Salt Lake does this very thing. "Take heed," says the Savior, "that you do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven." You get your reward when you get the praise of men. His teaching was to do good by stealth, that it might not be known, and that men might not get honor from their fellow-men. "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do that they might have the glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms might be in secret; and thy Father which seeth in secret himself shall reward thee openly." The whole of these teachings are full of instruction, and indicate the character of the Savior and the nature of the Gospel which he preached.

Here is another saying: "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment." This kind of teaching did not suit mankind, it came in contact with their ideas, and with their traditions, and the manner in which they had been taught. It was the praise of the world that they sought; it was to be seen of men that they worshipped, and it was to be seen of men that they gave alms. And they loved those that bestowed favors upon them, that were kind to them. They invited the rich to their feasts and not the poor. Jesus commanded his disciples to invite the poor and not

the rich, as they could invite themselves. In fact, he taught doctrines that laid the axe at the root of all selfishness, and, if carried out, that would destroy it entirely, leaving no vestige of it in the human bosom.

I have already read to you the great rule that the Savior taught: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Let us Latter-day Saints ask ourselves this afternoon, partaking as we are of the Sacrament, eating the bread and drinking of the cup in remembrance of the body and the blood of our Lord and Savior; let us ask ourselves—and I include myself with all of you, for I preach to myself as much as I do to any one of this congregation upon these points—do we remember this golden rule that the Savior gave? Do we endeavor, when dealing in any way or manner whatever with our brother or our sister, put ourselves in his or her position and say in our hearts, that which I do to my brother or to my sister, or am about to do, is just what I would that he or she should do to me? Do we think of this? Do we carry it out? Or do we think about ourselves, and forget about our brother and sister, unmindful of their interest and the rights and the claims which they have upon us?

Well, now, I know, that situated as we are it is somewhat difficult to carry out these principles properly in their perfection, and that there has to be wisdom used. But nevertheless, here is the standard to which we are required, as Latter-day Saints and as disciples of Christ, to attain to. We must attain to it. Just as sure as we live, if we do not attain to it, where God and Christ are we never can come; we could not dwell in their presence unless we have the same spirit, the same feelings and inclinations, having conquered the weaknesses of our fallen natures sufficiently, so that the Gospel that He taught shall be exemplified in us as it was in him. "Not every one that sayeth unto me "Lord, Lord, shall enter into the kingdom of heaven;" it is not all those who will say unto him in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" It is not all of these whom the Savior will recognize and acknowledge, and whom he will admit into his presence and into his kingdom; but it is those that do the will of his Father in heaven; it is those that enter into the strait gate and that walk in the narrow way, and that persevere unto the end, denying themselves and overcoming every evil inclination, and bringing their dispositions into complete subjection to the mind and will of God, bringing forth the fruits of righteousness; for every tree will be known by its fruits. No corrupt tree can bring forth good fruit; no good tree can bring forth evil fruit. No Latter-day Saint, that is, a true Latter-day Saint, will bring forth the fruits of unrighteousness or wickedness. No professed Latter-day Saint who is a hyprocrite, who is not of God, can bring forth fruit that will be acceptable unto him. I know how we feel as a people. The general feeling in our hearts is that we have borne witness unto the Father and unto the Son and unto angels and unto all the earth, by the course of life we have taken in joining this Church, and in taking upon us the name that has been hitherto so ignominious, in taking up our cross; and because of our obedience to the Gospel of the Son of God there is scarcely doubt in our minds respecting our future condition, that we are almost sure to enter into the

celestial kingdom of God and sit down with the Father and the Son, and with the Prophets and Apostles who have gone before. I am sensible of the fact that this feeling is general. And I believe there is no people of the same number who are entitled to this feeling, than the Latter-day Saints are. I say this because there is no people who have endured so much for their religion; and they have witnessed to the heavens and the earth their willingness to forsake all things for its sake. They have taken no thought of their lives; they have taken no thought in times past as to what they should eat, as to what they should drink, or as to what they should wear and they have held themselves ready to sacrifice their all for the Gospel of the Son of God. But there are other duties, there are other obligations resting upon us as a people besides these to which I have referred. And it is necessary we should live a Godly life after we have done all these things. After we have prophesied, after we have done many wonderful works, after we have received the Holy Ghost and cast out devils, it is essentially necessary we should do other things, and that is to carry out in our lives the principles of our Lord and Master. And upon these points we need continued instruction and reproof; we need continued warning least we should be overcome by the spirit of the world and become self-deluded by imagining that our case is a good one, our condition is a sure one, and that we are secure of eternal life. We should always remember that which the Apostle Paul says—"Wherefore, let him that thinketh he standeth take heed lest he fall." There are none of us in so secure a position but what we may do things that may displease the Father.

It is necessary, as the world have been taught by the Elders of this Church from the beginning, that men should have faith in God; and it is as true to-day as it was anciently that faith without works is dead. It is necessary that men should repent of their sins, and it is not only necessary to repent of, but to forsake those sins and be baptized for the remission of them, and that they should receive the laying on of hands, according to the apostolic pattern, for the reception of the Holy Ghost, and without which no man can see God, nor dwell in his presence, nor prepare himself to dwell there. Man needs it all the time to be with him to assist, to guide him, acting as a monitor to him. The Elders of this Church have testified that these things are necessary and essential to salvation in the kingdom of God. It is just as necessary now as in ancient days that men should take a certain course in order to receive certain blessings, and this is the great cause of the disunion and the variety of opinions which exist in the religious world to-day. It is because men have departed from the truth as it was originally; it is because they have changed the ordinances of the Gospel and broken the everlasting covenant as foretold by Isaiah. And hence, when you travel through the world of Christendom to-day, you find every variety of religious belief. You can scarcely conceive of a doctrine that is not entertained. There is but one Christ, and Christ is believed in, or at least men profess to believe in him. But they have some three different kinds of baptism, and I have heard of more. There are as many methods of approaching the Savior and obtaining remission of sins, almost, as there are sects and denominations; and all professing to be followers of the Lord Jesus Christ, as though the Lord were the author of confusion, as though

the Lord were the author of strife. Hence it is that there is so much infidelity, so much atheism, and so many men that deny God; for they can see nothing admirable or desirable in the professions of Christianity, as it is called. And why so? Because men have strayed from the truth; it is because they have forsaken the faith and doctrine taught by the Savior; and having departed from it, of course they are left to themselves. Every reformer that has arisen has presented some new form of doctrine; he has enunciated some new ideas, or ideas which he thought were new. He promulgated some new teachings, and has not failed to draw some followers, according to his popularity.

The Latter-day Saints believe that the Lord has spoken from the heavens. And this appears to be very objectionable. I remember the time, in my boyhood, when it was thought the worst thing—that is, before the principle of plural marriage was taught. It is very often said now, "If you were not polygamists, and did not believe in polygamy, there would be no trouble. You are a pretty good people, you 'Mormons,' if you would only get rid of your peculiar institutions we could get along with you." It seems to be but a few years ago when we were not known generally as believers in plural marriage, and what was the objection to us then? "You 'Mormons' believe in new revelation, and we do not know what kind of revelation you may get: you may profess to receive a revelation and get a false one, and we do not know what may be the result; it is a dangerous doctrine." Well, it is a dangerous doctrine for the wicked world. But think of it. What is there about the doctrine of revelation — continuous revelation from God, that conflicts with the Gospel as taught in ancient days? Why, we are taught in the Bible that all flesh are equal in the sight of God; that he that works righteousness is acceptable to God in every generation among every people; that God does not confine his mercies and providences and blessing to one generation, or one people, or one nation, but that he is God over the whole earth; that his salvation is as boundless as eternity, and his hand is over all his handiwork—that is, over all his creations. That he was the God of Adam and those who lived contemporary with him; was the God of Noah and was mindful of him and those who lived contemporary with him who feared him and kept his commandments; and also of the Savior and the Apostles; and he is the same God to-day as he was yesterday, the same God in this year of our Lord one thousand, eight hundred and seventy-eight, as he was in the first year of our era; and that he has not changed or grown old, that his eyes have not grown dim, or his arm less powerful to save to-day than it ever was. And this doctrine appeals to every human being as divine truth, as the revelation of nature to man—if you may use the word nature, if you do not like the word God—that all men of every generation are equal before God; and it is a doctrine that runs through all the teachings of every inspired man through all the ages. And I would not give a fig for a religion that did not teach it, nor a system that did not recognize it. It is not worthy of a place in a man's belief.

We believe, then, that God has revealed himself to man again, for his own purpose, to accomplish his own design and to prepare a people for the coming of the Lord Jesus Christ. For we believe he will come that he will come to reign upon the earth and to establish righteousness and uproot inquity, and carry out the doctrine I have read in your hearing;

and establish an order of society that shall have for its basis eternal truth, some of the principles of which I have read to you. We believe he is coming for this purpose and to destroy all those man-made systems, and this inequality, and this fraud, and all wickedness that prevails. He will do it, better than Kearney, better than Labor Unions or Working-men's Leagues. He will do it better than any man-made institution. In fact the whole of them will be overturned by him; and he will introduce a plan by which every man will recognize the value of his brother man, a plan by which the poor can rejoice, and which will prevent the oppressor and the evil-doer and the strong hand of Wealth from controlling and governing the earth, as is the case to-day. And it is for this purpose that the Gospel has been restored; and we have commenced to practice some of the principles calculated to bring about this condition of affairs. Imperfectly we admit, very imperfectly; but nevertheless the principles themselves are true and are perfect, however imperfectly they may be believed in and carried out by those professing to be the followers of them, and, as I have said, the Lord has restored the ordinances in their ancient power and in their ancient purity; and the results we see before us to-day, to a certain extent, in this Territory. We are partially united; and I thank God for it; I praise him every day of my life that my lot is cast among this people, and that I am counted worthy to be a member of this Church. However humble my station may be, I still feel that I would have abundant cause for thanksgiving in the fact that I am a member of this Church and that through membership I have a claim to the fellowship of this people. Imperfect as we are, I nevertheless feel thankful for the degree of union that we have attained to throughout these valleys. I am thankful for these my brethren and these my sisters. When I see their union and course of life and the disposition they manifest in the midst of the temptations which surround them, I feel thankful that the Gospel has been restored and for the power it has upon the hearts of those with whom I am associated. To me the spectacle is one that fills me with thankfulness and admiration to God, when I see these elements gathered to these mountains from so many different nations and peoples, notwithstanding our peculiarities and original differences of faith and of language education and training, to see them dwell together so peacefully as they do, loving one another and ever ready and willing to do good to each other; not to the extent probably we should do or that we are required to do, for in too many instances we forget ourselves and partake too much of the spirit of the world. But I am thankful, as I have said, for that which I do witness, for the union and love and disposition to deny ourselves, and the reverence we have for God and sacred things and also the regard we have for his Priesthood.

This Gospel to which I have referred, if taught and believed in and practiced by the inhabitants of the earth, would revolutionize the face of society; it would change the affairs of the earth, as we witness them. Instead of one man lauding it over his fellowman, as though he were made of better clay, as though he were made of porcelain, while his neighbor was made of common stuff, and thinking himself entitled to better board and bed and finer clothes, and to live in greater ease, instead of feeling that way, when the principles of the Gospel are practiced by us in their en-

tirety, we will get rid entirely of these feelings, and we will seek to carry out that which he has commanded his servants, namely to love your neighbor as yourselves; and not to profess to do it; but do it. And when we trade with our neighbor, instead of taking advantage of him and of his ignorance and necessities, trade with him as we would want him to trade with us under similar circumstances, and mete out to him evenhanded justice, as we would wish him to do to us were our positions reversed. These are lessons required of us in the Gospel; to learn them and practice them, and then struggle with our weakness—for these are weaknesses of our nature—and they come in contact with this sort of doctrine, these heavenly and advanced principles which Jesus taught when upon the earth.

It is an easy thing to tell a true Latter-day Saint from one who only professes the religion; it is an easy thing to tell a false Prophet from a true Prophet; it is easy to tell where a man gets his doctrines from, whether from beneath or from above, by the fruits that they bring forth. The doctrines of the Lord Jesus Christ bring peace; they bear testimony to every man's soul who practises them that they are true. And if a man wants to know whether God lives and whether Jesus is his Son, and had a right to teach the doctrines accredited to him in the Bible, let him practice those doctrines, and he will find out for himself that they are true, because there will be a spirit that will bear testimony to him of their truthfulness. He will have the spirit of heaven, the spirit of peace, the spirit of love, of charity, of patience and forgiveness, and the spirit of joy in his heart. But when he believes them and comes in contact with them, there is another spirit takes possession of him, and his joy, his peace and happiness take their flight.

Why, brethren and sisters, it is good for us on this the Lord's day to leave our business, leave our workshop, leave our counting houses, leave our stores and our fields and farms, our gardens and cattle, and the other things that engross our attention during the six days of the week, and come here on the Lord's Day, and ponder upon his Word and on the doctrines given unto us, and treasure them up in our hearts, and seek them a practical application in our lives as fast as we can. And the more a man seeks to do this, the more he labors in his own individual interest. In one sense it makes but little difference, and will make but little difference to me what your fate may be. It is true it would add to my happiness to see and know that my friends were saved and exalted in the presence of our Father; but the great duty devolving upon you and me, is to see that we are individually saved. It is not for me to watch and scrutinize and comment upon you, having my attention directed to your weaknesses, and then say, "There is Brother So-and-So; how unworthy he is;" or "There is Sister So-and-So, look at her conduct, and what poor management she has in her household; and how she treats her household." It is not for you or me to do this one to another, but it is for each one of us to look at ourselves and examine our own hearts, look at and scrutinize our own conduct doing that which is right in the sight of God ourselves.

Are we individually complying with those requirements which Jesus gave his apostles? If we are, it is well with us. If we are not it matters not how many others are doing

wrong, it does not help my case or excuse you in the least degree. But it is for me to do right myself; it is for me to carry out and practise in my life the principles revealed, and which I know to be true; and then whether those on the right or those on the left do wrong, it makes no difference so far as my individual salvation is concerned. And this is practical religion. If I were to sit down and begin to relate to some of my neighbors the faults of another neighbor, do you think that would add to my perfection? No, it would tend to make me more contemptible in the sight of God, and in the sight of all men more just and upright than myself. Therefore it is our duty to indulge in and practice self-examination, and self-condemnation if necessary. The man that looks at himself in the light of the Spirit of God, and who is a humble man, will not find much fault with his fellow-man; for the presence of his own faults arise before him continually when he sees another man's weaknesses, and instead of filling him with self-pride and self-justification and feeling self-righteous, it produces a feeling within him of commiseration for others, and the spirit of charity takes possession of him, and undoubtedly a prayer ascends from his heart to God in behalf of him who had given way to weakness desiring the Lord to deliver him that he might not be left to be overcome by the adversary. There is too much talking among us about one another. If we perceive a weakness in a brother or a sister, instead of talking about it, we should rather pray for him or her; it would be much better for us. If we are so perfect that we need no help ourselves, let us exercise faith for those who are not in so good condition, and pray the Lord to help them, that they may be enabled to overcome.

The Lord bless you, brethren and sisters, and help us to be that which we profess to be, not only to be Latter-day Saints in name, but in word and deed, exemplifying the principles of our religion in our lives; which I ask in the name of Jesus. Amen.

SUBSTANCE OF A DISCOURSE BY ELDER ORSON HYDE,

DELIVERED AT MOUNT PLEASANT, SANPETE COUNTY, UTAH, ON SUNDAY MORNING, NOVEMBER 3, 1878, SAID TO HAVE BEEN THE LAST DELIVERED BY HIM WHILE LIVING IN THE FLESH.

GOVERNMENT OF THE UNITED STATES—THE CORRUPTION OF THE ADMINISTRATION—ITS TREATMENT OF THE LATTER-DAY SAINTS—THE JUDGMENTS OF GOD UPON THE WICKED—OPPOSITION TO POLYGAMY PREPARATION FOR COMING EVENTS.

I am much gratified this morning, my brethren, sisters and friends, to meet with you in this Tabernacle in Mount Pleasant, in the capacity of a two day's meeting. From the numbers present before me, I am led to conclude that a deep and abiding interest dwells in your hearts; and you have come here to increase your zeal, and add intelligence to your present stock of knowledge pertaining to the kingdom of God.

I hope and trust that you may not be disappointed; for it is, *bona fide*, my intention to lay open to your view, in plain, simple, and unmistakable language, the facts that are presented to my mind, for I desire all to hear and to understand, especially those who may not be fully conversant with the English language.

The government of the United States, on paper, is an institution approaching as near perfection as any government ever ordained by man; but when its administration drifts into the hands of unscrupulous and dishonest politicians, it becomes an engine of oppression and very unequal in its bearings. Any crack or deformity of the elegant mirror becomes the more conspicuous by contrast—so the cracks, splits, and crookedness in our general government become the more glaring and unwelcome in the eyes of the governed.

Great effort has been made to ferret out the guilty parties and bring them to punishment who were engaged in the horrid Mountain Meadow massacre. Had this been done in the spirit of justice and truth, free from that animus and extreme desire to criminate the whole Mormon Church, that effort would have been praiseworthy and highly commendable; but conducted as it has been thus far, it will go down to the shades, covering with odium the conductors of that campaign.

In contrast with the foregoing, I will now refer to the horrid massacre at Hawn's Mill, in Missouri, wherein seventeen peaceable, quiet, and unoffending citizens, were shot down, in cold blood, and their bodies thrown into an old well; and for what? I am at the defiance of the whole world

to show that it was for anything, except for the crime of being "Mormons." I would here ask this government how much military and judicial investigation was had to ferret out and bring to punishment the perpetrators of that bloody deed, to say nothing of the wholesale banishment of an entire community by force of arms, and the sequestration of their property and inheritances? How does this compare with the claims of the government to justice and equal rights?

Again, my hearers, I will refer you to the murderous assault made on Joseph and Hyrum Smith, John Taylor and Willard Richards, in Carthage jail. These men were untried and uncondemned, incarcerated within the walls of a strong prison, and no danger of escape; yet a band of disguised men, about one hundred and fifty in number, assaulted the prison and slew Joseph and Hyrum Smith, and seriously wounded John Taylor with musket rifle balls; and as every man is to be held innocent until proven guilty, they remain innocent, because never proven guilty, nor could they be proven guilty, by any truthful evidence.

It was said that some kind of legal proceedings were instituted in this tragic affair, yet not with a view to convict and punish, but with the intention to place a bar against all future proceedings that might be undertaken and prosecuted in good faith. Thus the Prophet of God and Patriarch of the Church were cruelly murdered, to the great grief of their numerous friends, and to the joy of a Christian nation.

Popular clamour crucified the Savior, and a popular outburst of indignation murdered the Prophet of God and his brother, and amid fire and storm, cannon balls, swords and bayonets, were the "Mormon" people compelled to flee into the wilderness. To the shame, dishonor and disgrace of the nation be it spoken; and when they ask the cause of the whirlwinds, tornadoes and cyclones, that sweep through the land, they are respectfully referred to Haun's Mill, Carthage Jail and to the treatment generally of the "Mormons" in Missouri and Illinois for the true and faithful answer.

The Prophet Isaiah, 60th chapter, 12th verse, utters this strong sentiment: "For the nation and kingdom that will not serve thee, shall perish; Yea, those nations shall be utterly wasted." They may ask, Are we to be so humillated as to serve the "Mormons" whom we have despised, persecuted and rejected? They can take the other horn of the dilemma if they choose, and be utterly wasted. Wisdom however would suggest that our enemies move slowly and cautiously.

For one, I have no objection to any and all federal officers coming here to execute the laws, impartially in the spirit of justice and truth. I say, they have my cordial good will to do so. But when they come full of wrath, with a determination to immortalize their names by squelching out "Mormonism," pandering to the prejudices of an ungodly age, I can not find language sufficiently strong to express my disapproval and contempt for their administration—wresting laws from the known intention of the Legislature, and applying them by certain technical twists, to take the advantage of a people who labor day and night to conform to the revelations of God.

Polygamy is a subject that greatly agitates the public mind at the present day. Some men in their depraved zeal to pry into every secret of polygamy with a view to expose it, know no limit to their efforts to accomplish their hellish purpose. The

Supreme Ruler above has not yet relinquished all his rights, nor indeed any of them, on our little planet to the sons of earth, though they hold a very precarious dominion by sufferance, "until he who letteth will let, 'til he be taken out of the way." Pestilence and famine, earthquake and wars, whirlwinds and cyclones, fires and floods, besides accidents innumerable are being called into requisition to remove all obstacles; "for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The day of spiritualizing and daubing with untempered mortar has gone by. It is stubborn, self-evident facts that we have to grapple with, and should be set forth in a light that all may understand. Polygamy is a principle revealed from heaven with a commandment to enter into it practically. The principle is abundantly corroborated in the ancient scriptures, approved of God and sanctioned by all righteous men; and he who labors to overthrow this principle, fights against Jehovah and makes himself a shining target, courting the arrows of the Almighty upon his head, heart and country. Would to God, that I could, conscientiously, make an exception here of our wise and learned judges, attorneys, juries and marshals; but conscience forbids it. The same consequences will follow against the fighting against any commandment that God has given, or that he may give. The consequences of the judical war waged against the late Brigham Young are not yet cancelled; but the hand of the destroyer has already begun his work, though in a comparatively mild and gentle form. Churches of various denominations, that have always been barred against our preachers, are being opened by the hand of Providence, as the cyclone that recently passed through Pennsylvania may be considered as a slight reminder; nor has Missouri altogether escaped. We are now living in the days of a "marvelous work and a wonder." Our enemies are about to be checked up in their career of burning strange fire upon the altar of God.

The Elders of this Church, my brethren and sisters, have faithfully labored during the last half century in almost every nation on the globe, to warn the inhabitants of their duty and to tell them the consequences of their not complying with it. It is true, that by the help of the Lord, we made many converts, yet few in comparison to the numbers who rejected our message. We can, therefore, with propriety say, we are unprofitable servants; yet the Lord wishes to test our fidelity, our fortitude and our patience, knowing that the world would not be converted by the preaching of the Gospel, hence his design was to "send forth judgment unto victory;" and when the judgments of God wax hot in the land, many people will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob," and so they will "come like clouds and like doves to their windows," and Zion's gates be ever open, and Zion will not always be oppressed for their kings will yet "become our nursing fathers and their queens our nursing mothers."

We shall not always, my hearers, be under the necessity of reasoning with the sceptical and technical unbeliever, to persuade him to be saved; for a power will be manifested in the land more potent than man's reasoning.

I wish to ask you, my brethren and sisters, two important questions:

1st.—Why our unprecedently liberal harvest of grain this year?

2nd.—Why does the spirit of the Lord rest down upon our Elders, directing them to explore the eastern, south-eastern and southern countries with the view of finding suitable places for new locations and settlements?

Ans. to first question—That we may be prepared to lay up a surplus against coming troubles.

Ans. to second—To open the way to receive the multitudes flocking to Zion, having heard that God is with us, and desiring to escape the scourges by enlisting under the ægis of of "Mormon" protection; and shall we escape the scourges of the Almighty if we foolishly part with the surplus gifts that heaven has granted us in trust for other purposes, and that too, before the time? If the people of Utah will listen to wise counsels, there will be no famine here arising from the refusal of the soil to yield her fruits; but there may be danger of famine by the rapid increase of population from abroad, especially if the stores provided by the hand of Providence be foolishly parted with before they may be needed to meet this exigency. A word of caution to the wise virgins is sufficient; but bray a fool in a mortar, and he is a fool still. Under the profession of great piety and deep solicitude for the redemption of our children from the influence of "Mormonism," many alleged charitable enterprises have been put on foot in the shape of opposition schools, to decoy them into their traps. They ensnare some of the children of our apostates, and some apostates who claim that they find better schools, and better teachers under the supervision of sectarian priests, than they do amongst the "Mormons." This claim is made through a disposition to depreciate "Mormon" institutions and to elevate sectarianism. We have just as good institutions of learning and as competent teachers as any of our neighbors; but even allowing the children of this world to be wiser in their generation than the children of light, it is no reason that I should adopt them as my instructors. I now write a clumsy, illegible hand. Many men can write my name with much more style and elegance than I possibly can do; yet, if they should attach my name to a bond or promissory note for any amount, it would not be my signature and could create no binding obligation upon me; but the learned and accomplished gentleman who attached my name to the instrument might be proven guilty of forgery and subject himself to punishment. Jesus says: "Every plant which my heavenly Father hath not planted shall be rooted up."

There is another important feature, my friends, connected with this subject that I cannot allow myself to omit. In the great rush of people to the Saints in the last days, all sorts, sizes, and of both sexes, will rush in upon us to escape the wrath of the elements, which will render a time of purification and cleansing, actually necessary. The chaff must be blown away, and they who laid us waste must go forth from us. The wicked and the ungodly must be far away. Now, what agencies must be employed to accomplish this important part of the programme. It is out of my power to inform you as to what means may be called into requisition to effect this object. We know, however, that wind has something to do with the scattering of chaff. The departure of the ungodly from amongst the Saints may be voluntary in many cases. I have been informed by those who claim to know, that a certain lady in this Territory built up a large fire in the room where she lived, fancied that that fire was the most desirable and lovely place in all the

world, and plastered herself with tar from head to foot, laid herself down on the fire, and literally roasted herself to a chip.

She was said to be an aged lady, and I presume that God can make even hell itself or any intermediate bad place look as inviting to a wicked person as a bit of cheese in a trap to a hungry mouse outside, but the majority of the departures will be involuntary. But suffice it to say that something will occur, in a providential way, that will cause sinners in Zion to tremble, and fearfulness to surprise the hypocrite. It will, probably, be something that will appear terrible to the unrighteous, and will be all the nerves of the righteous can endure.

In conclusion, I will here say to you my brethren and sisters and to the Saints generally: Set your houses in order and know that a right spirit has dominion over you and things and dwellings and over all things under your jurisdiction. Let the blood of the covenant be freely sprinkled on your door posts and lintels—a deep rooted union exist in your hearts and practiced in your lives—devote yourselves to earnest prayer in secret and in your families and allow not the cries of the poor to reach the ears of Jehovah against you. Omit not the duty of patronizing every institution or learning among the Saints, whether day or evening schools, or Sunday schools. Defeat not the designs of the Almighty by *fooling away the fruits of the earth*, knowing that we are placed here, not to do our own will, but the will of him by whose goodness we live; and we should be willing to be used in doing good, building temples, places of education and in learning to manufacture what we need.

Notwithstanding all the alleged improprieties of the Saints, and charges brought against us—the errors and wrong-doings of any of its members—the entire Church is a revelation from the eternal God to the world at large, and is their standard reared in the mountains and he who fights against it or against any of its acknowledged members, fights against his Maker and toucheth the apple of his own eye. Now, my brethren and sisters I bless you, in the name of the Lord Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT OGDEN, ON SUNDAY, DECEMBER 8, 1878.

(Reported by Geo. F. Gibbs.)

THE PERPETUAL EMIGRATING FUND—HOW TO SETTLE DIFFICULTIES—SHOULD BE GOVERNED BY THE LAWS OF GOD—CO-OPERATION AND BROTHERLY KINDNESS—THE PROPER TRAINING OF CHILDREN.

I am pleased to have the opportunity to meet with the Saints here; and I have been quite interested in the remarks you have heard this morning from Bro. Joseph F. Smith There are a great many principles associated with the Gospel of the Son of God; and Bro. Joseph has presented some things that are quite interesting and then there may be a few things said on the other side of the question that are equally true. Those doctrines he has taught are true; they are in accordance with the spirit of Gospel. We ought always to live with reference to eternity, feeling full of kindness, benevolence, charity and long suffering to all, respecting always the motives and circumstances of others. Then on the other hand while we do that, it is not right for others to take advantage of that benevolence because a man is a good man and an honorable man, a man that fears God and who is lenient, kind, merciful and forgiving, it is not right for others to take advantage of such goodness and praiseworthy actions; there are two sides to all these matters, the question of debtor and creditor is not all on one side. I will mention a thing here which has been alluded to before, and which will serve to make plain my meaning, I refer to the operations of the Perpetual Emigrating Fund. There has been a very large amount expended for the gathering of the poor Saints to this country. Have any been pressed by that Fund for the payment of what they owe it? No. Yet there are many of you who have gone with your teams—if you have not gone, you have sent them—to assist this people. What for? Because you felt it in your heart to do it, and because you were called upon to do it, and because you were doing it in obedience to a command of God. You not only furnished teams, but you furnished provisions for the emigrating Saints. Now they, on the other hand, covenanted and gave their notes for the payment of this indebtedness, which if paid according to promise, would have been used to emigrate other Saints similarly situated. Was it right for you to bring them here and to supply them with food, etc.? Yes. It is right for us to engage in such enterprises? Yes, because the Gospel requires it at our hands, and the love of God and the love of our brethren. This was done

in good faith. Should not this be met? There are a million of dollars due to-day on this account. Is it right that it should be so? No. Have these debtors been pressed, or has anybody seized them by the throat, saying, Pay me what thou owest? Not that I am aware of. Have they been dragged before courts of justice? No. But still the debt remains unpaid; and there is a question that arises in my mind. Will it remain there, until it removes itself or not? This is a little on the other side of the question, and this is not a small thing either, and it is something we are all familiar with. If this matter has not been pressed, it makes the obligation none the less sacred. We are told to pay our debts, to meet our obligations, to deal justly and righteously one with another. And I wish we had no debts to pay; I wish we could so live as to keep out of debt and meet our obligations day by day. But then we do not do this; if we did we should be much better and more pleasantly situated and feel more comfortable in our feelings and dispositions. And if people do not do these things, what then? There is a way appointed by the Lord, and that is to adjust them before the bishops' courts. We as Latter-day Saints ought to be governed by the laws of the church and not by the laws of the land, until the law of God is complied with. How far would you take them? Just as far as the law of God prescribes. If a man sin against another is it good and charitable and kind to forgive him? Yes. Now, I will speak of myself. I never sued a man either before our own courts or any other courts. Why? Because I never thought the thing worth enough; I never thought money and property worth enough to go to law about. I think so yet, I think it rather too small an affair to break up those fraternal relations that should exist between brother and brother. Then do you believe in owing people and not paying them? No, I do not. I believe in meeting engagements honorably and honestly before God. But will men be blessed for being forgiving? Well, I think so. And I think that, as Latter-day Saints, we will have a good chance of obtaining quite a blessing on account of our forbearance in relation to those having obligations before referred to; for there is, as I have said, a million of dollars owing among the people, and I do not think they have been pressed to pay it. But I wish people would do nearly right. I wish they would act honorably and uprightly and consistently and properly, and all meet their obligations and pursue an upright course. But there is again another question to be adjusted in this matter. It is not the value of the money alone nor how it will affect me; but how are others affected by it? A perpetual fund was established, which fund contemplated a continual help, a continual return of the money loaned and perpetual fund kept always on hand, for the assistance of those requiring aid. This fund was not designed as a gift, but as a loan; but now it happens that this fund is crippled, because men have not returned their loans. It is not therefore a matter as between ourselves, but one that affects hundreds that are very much worse off than those who owe these debts. The cry is continually coming to our ears for help. The poverty, distress, and trouble in Europe are on the increase, and we have continually to hear the wails of the poor; they look to us for help, but those debtors have got their means and are using it. There is another cry; it is not those debtors being oppressed by us; but the un-

gathered poor being defrauded by those who have borrowed money and do not return it. It may become quite a question as to how far we are justified in permitting those who have been assisted, by this public fund by withholding what they justly owe, to block the wheels of the institution and deprive others, who may be more meritorious than themselves, of obtaining that relief which is justly their due. But do you believe in being grasping? No. Do you believe in covetousness? No, I do not. I think that as Latter-day Saints we ought to have our minds fixed on something else—something more elevating, more exalting, more honorable, and more in accordance with the position we occupy and the principles we profess to believe in.

As this subject has been broached, I wish now to speak a little in regard to our manner of doing business. We are mixed up a good deal at present—you, here in Ogden, are especially, and we in Salt Lake are too—with Gentile institutions, and their practice is strictly upon the ground referred to by brother Joseph, "an eye for an eye, and a tooth for a tooth, pay me that thou owest," etc., which in one sense is all very correct; but there is a better way to settle difficulties, which is by mixing up with it a little charity and benevolence, and then it does very well. But when we talk about "popping men through" the courts who do not do thus and so, as has been referred to, I tell you what you should do, whenever a man would attempt to "pop" you through the courts of the law of the land, you should "pop" him through the courts of our Church; you should bring him up for violating the laws of the Church, for going to law before the ungodly, instead of using the means that God has appointed. We think, as Latter-day Saints, that the laws of God are a little in advance of the laws of the land; and, in fact, it is not an unfrequent thing for men not belonging to our Church to express themselves desirous to bring their cases for trial before our High Council, believing they could get better justice than they could before the courts of the world; I believe it with all my heart. Latter-day Saints, we ought to be controled by correct principles; and if anybody is sinned against, we have our remedy. If the brother that Brother Joseph F. Smith has referred to, instead of cherishing and harboring those unpleasant feelings, had gone to his brother who had given him offence, and told him that his feelings were hurt at some word he had spoken, and he thought he would come and talk the matter squarely to him, that little affair would have been settled, and good feelings would have existed between them. But then, supposing after being so waited on, your brother would not hear you, it would then be proper to wait on him again, taking with you another brother; and if he still persisted to manifest hard feelings, it would then be proper to report him to the Church, and let the matter be brought to the notice of the Teachers or the Priests, as the case might be. If he refuse to hearken to their counsel, let a charge be preferred against him to his Bishop who, with his counselors, should hear and decide the case according to the evidence, with all long-suffering and humility and justice and prayer before God, to guide him in his decision. And when they operate together in this way, such things will be disposed of aright. And if either party should be dissatisfied with the decision, an

appeal could be taken to a higher court—the High Council. And when that body of men sit upon the case and render their decision in the matter, and if the brother refuse to hear them, what then? He is cut off the Church. "But (a man may say) it is a matter of dollars and cents, and if a man owe me $5,000, I cannot afford to lose it, and what recourse have I?" Bring him up before the Church, and if he will not listen to the counsel of the Church authorities, let him be dealt with by this council. And what will be the result? He will be severed from the Church. "And am I to lose my money?" No, not necessarily so; he is outside of the Church, and now you can "pop him through" by the law, if that be the term you use. And this is why we take such pains in electing our representatives to our legislature. We try to select good men in order that we may have good laws enacted, and then we try to get good Probate Judges. Brother Richards here is a Probate Judge, and is he a good man? I think he is. Is he an Apostle? Yes. Well, would it be right to take your case to him as a Probate Judge? No; if you were to, we would deal with you for your fellowship. You say, "That's a curious doctrine." You have agreed to be governed by the laws of the Church, and I mention this to show you what would be right in regard to principles of that kind. And if after summonsing the parties referred to before the Bishop's Court, and from there the case be carried before the High Council, and then he would not do right, the consequence would be that he would be cut off from the Church, and then you would be at liberty to summon him before Brother Richards, as a Judge of Probate. But there possibly might be an appeal from the High Council, and Brother Richards, in a Church capacity, might be one to consider the case, then that would be all right.

I speak of these things to show what our duties are, and the position we occupy. Do you remember what the Apostle Paul said when talking to some of the former-day Saints on this subject? The people to whom he addressed himself were doubtless like some of our easy-going brethren, who are always in trouble a good deal, and are always wanting to "pop 'em through." Says he, in the 6th chapter of Corinthians, "Dare any of you, having a matter against a brother, go to law before the unjust? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" etc., and is it not said too, in speaking of the Twelve, that they shall sit upon twelve thrones, and shall judge the Twelve Tribes of Israel? And does not the Church to-day possess the same officers as it did anciently, and are they not set apart by the revelation of God, and ordained by the holy Priesthood to occupy this position? Are these men not competent to judge of the comparatively trivial things associated with this life? and yet you will take your brother before

ungodly men to be judged of them. I tell you the hand of God will follow you if you do it. And we do not want any such thing done by any calling themselves Latter-day Saints; and Israel cannot do such things with the approbation of God, or the councils of his Church. And I will give you fair warning, and I call upon Brother Peery here, who is President af this Stake, to carry it out, that when he finds any Latter-day Saint under his jurisdiction going to law with his brother before the ungodly, to bring him up and deal with him for his fellowship. This is a correct principle before God; and as Saints of God we should be governed by his laws, and not by the laws of the world. But these laws are made and provided for our protection, and when it is proper and right we can make use of them in common with other citizens. But we have laws among ourselves, and all honorable men among us will submit to the decisions of our Church authorities, and those who are not honorable we do not want, and we will cut them off.

I attended your monthly priesthood meeting yesterday. I find there has been a little feeling about the districting of your city, which ought not to exist. We sometimes get a little zealous in those local matters, each has his own ideas, and is desirous of carrying them out. I do not know that I have any idea of my own about these matters. I am desirous to ascertain the will of God, and if I know that, I want to do it regardless of my opinion, that does not amount to much. But if we can know the will of God and understand the principles of life, and then abide by them, all will be well. And as to what imaginary line or district you live in, I do not think it makes much difference. We want a little of this good feeling of brotherhood about which Brother Joseph has been speaking so pleasantly. Jesus says: "Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God." That is of more value a great deal than dollars and cents, if you could but understand it. It is worth ten thousand million times more, for they perish with their using. You brought nothing into the world; you can take nothing out. By and by, and a little space of ground six feet by two is all you will want, and your money and your property you will leave for others to handle. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Blessed are whom? The liar, the hypocrite, the thief, the rogue, the debauchee? No; but "Blessed are the pure in heart, for they shall see God." Let us hunt after these things, and seek to possess more of these principles which were taught and inculcated by our Lord and Savior Jesus Christ.

We have introduced among us the kingdom of God. What is meant by it? The law, the rule, the government of God. Now, the Lord has laid down a perfect law in relation to our temporal affairs and we would not see so much squabling among us if we could carry it out. I refer to what we call the United Order. But we cannot bear it, it seems too much for us, as much as we talk and boast of our intelligence we cannot come to some of these little principles of the Gospel. Some of us can manage to pay our tithing, and some of us cannot. And then some of us can believe a little in co-operation, and we think that it is a terrible stride; to me that is one of the least things

that God ever instituted among men and I sometimes think if we cannot do that we had better quit. Talk about being Gods and organizing worlds; why if we fail in such a comparatively small undertaking, I do not think we have faith enough to drag a sitting hen from her nest. If we cannot be united in some of these little things, how can we in greater things? We were talking about the principle of co-operation in our priesthood meeting; and I thought I would refer to it here. And we are getting up County or rather Stake organizations throughout Zion. And we want in all of our temporal affairs to deal justly one with another. We want to sustain co-operation, and then we want co-operation to sustain us. It is not all on one side; there are two sides. If we sustain co-operation, we will call upon co-operation to sustain us; and all the settlements throughout the Territory will be represented, just the same as the Saints to-day are represented in the Church through the Presidents of Stakes, and we will try to do right ourselves, and then we will try and see that they do right. We will sustain them with good, honest efforts, and we want square up and down operations on both sides, carrying out the principles of co-operation honestly and truthfully before God and man. This is what we expect and we expect it from your President, his Counselors and also from the Bishops and from all the people. And if you cannot do this never talk about making worlds.

The world is opposed to us. They say they are not. Well, would you injure them? No; I would not hurt a hair of their heads or deprive them of any right they enjoy, either religious or political. We want to treat all men kindly and with due respect; but we do not want to be governed by their religious views, nor put our children under their teachings. We want to look after the education of our children and see that they are placed under proper teachers and receive proper training, and not be placed in the hands of the enemies of the Church and kingdom of God.

Now brethren if we are Latter-day Saints, let us be consistent with our belief and profession. I profess to be a Latter-day Saint, and I believe in the doctrines that the Lord has revealed to us with all my heart; and I do not care who knows it. Now I am told in the revelations to bring up my children in the fear of God. I believe that this kingdom which the Lord has set up will grow and increase until the kingdoms of this world will become the kingdoms of our God and his Christ. And this you believe as well as I do. We believe in celestial glory; and we believe in terrestrial and telestial glory; or in other words, we believe there will be a separation finally of the good from the bad. Now we are engaged gathering together, or separating ourselves from the world and building our temples and administering in them for the living and the dead, and we spend millions of dollars in the accomplishment of this object, that we may become united and linked together by eternal covenants that shall exist in all time and throughout eternity. And then, when we have done all this go and deliberately turn our children over to whom? To men who do not believe the Gospel, to men who, according to your faith, are never going to the celestial kingdom of God. They will get as big a glory as they are prepared for, but they are not going there. And you will turn your children over to them. And you call yourselves Latter-day Saints, do you? I will suppose a case. You

expect to be saved in the celestial kingdom of God. Well, supposing your expectations are realized, which I sometimes doubt, and you look down, down somewhere in a terrestrial or telestial kingdom, as the case may be, and you there see your children, the offspring that God had given you to train up in his fear, to honor him and keep his commandments, and perceive that between you and them there is a great gulf, as represented by the Savior in the parable of the rich man and Lazarus. And supposing they could converse with you—which, however, they could not do—but if such were the case, what would be their feelings towards you? It would be, Father, mother, you are to blame for this. I would have been with you if you had not tampered with the principles of life and salvation in permitting me to be decoyed away by false teachers, who taught incorrect principles. And this is the result of it. But then I very much question men and women's getting into the celestial kingdom of God who have no more knowledge about the principles of life and salvation than to go and tamper with the sacred offspring, the principle of life which God intrusted to your care, to thus shuffle it off to imbibe the spirit of unbelief, which leads to destruction and death. I very much doubt in my mind the capability of such people getting there. We had better look after ourselves a little. God has given us light and he expects us to be governed by it. In speaking of Abraham he says, "I know him." What do you know of him? That he will fear me. What else? "That he will command his children after him, and they shall keep the way of the Lord. To do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Well, the time is passing, but before closing, I wish to say a word or two in regard to this co-operation in temporal things. They are very little things, but they form a kind of stepping stone towards other and more important events. A closer union which we shall expect to inaugurate by-and-bye, but which we are not prepared to yet. But for the time being it is expected that as honorable men and women, we will honestly and truly carry out our covenants in regard to these little temporal things; and let us be one, for the Lord has plainly told us, if ye are not one, ye are not mine. If ye are not mine, whose are ye? You can figure that up just as you please. These are the facts in relation to this matter, we are desirous to bring about these things. What for? For the sake of making money? No. Money is of little importance where truth is concerned. I would not care if all the money was out of existence, but I do care about the principles, and the laws of God, about men being what what they profess to be, and not hypocrites, be-lying their profession. We expect to see these things carried out in honesty and truth, because it is the order which God has introduced as a stepping-stone to something in the future. We build temples and administer in them. How? Precisely according to the revelations which God has given to us; but when it comes to our temporal affairs, we would ride over and almost totally ignore the laws which he has given to us to govern them. Jesus says, "In vain you say to me Lord, Lord, and do not the things which I say." And I say, In vain you will say, Lord, Lord, if you cannot attend to these little things; and those who will not, God will shake out from among his people. Now hear it, ye Latter-day Saints! and be not de-

ceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." We should be governed by correct principles in the fear of God; and should righteously, uprightly, and virtuously preserve our bodies and spirits pure, and keep all the laws of God and seek to comprehend his will in regard to all things, and feel that we are here to build up the kingdom of God and not ourselves, to establish the principles of righteousness and of truth and the laws of heaven, and not our ideas and theories; for through the ordinances of God and through obedience to his laws come the blessings of God to Israel in time and through all eternity.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT THE QUARTERLY CONFERENCE OF THE SALT LAKE STAKE OF ZION, IN THE SALT LAKE THEATRE, SUNDAY AFTERNOON, JAN. 6, 1879.

(Reported by Geo. F. Gibbs.)

WE SHOULD NOT BOAST OF SUPERIORITY OVER OUR FELLOW CREATURES —GOD IS INTERESTED IN THE WELFARE OF ALL MANKIND—THE RELATION AND AMENABILITY OF ALL MEN TO THE LAWS OF GOD—WE SHOULD BE COURTEOUS TO THOSE WHOSE VIEWS DIFFER FROM OURS—THE SERVANTS OF GOD ARE MESSENGERS OF SALVATION—THE RESTORATION OF THE PRIESTHOOD—THE JUDGMENTS OF THE ALMIGHTY—ABSURD THEORIES OF LEARNED MEN—ONLY THE RIGHTEOUS AMONG THE SAINTS WILL BE SAVED IN THE KINGDOM OF GOD.

I have been interested in listening to the remarks that have been made by the brethren who have addressed us during this Conference: and I propose myself to offer a few reflections that have passed through my mind while listening to the teaching and instruction that has been presented.

There is a feeling prevailing more or less among all the branches of the human family, that the nation or people to which they belong is superior in many respects to others, either

in government, in morals, in science, in manufactures, in the arts or in religion, as the case may be, and the Latter-day Saints are not without this sentiment. We feel that God has blessed us more abundantly with wisdom and knowledge regarding himself, his ways, his laws and in relation to eternal things, through our obedience to his will than he has others, and that we are moving in a higher plane than the rest of the sons and daughters of Adam. Admitting this to be correct, there is nothing whereof we as individuals or as a people ought to boast. If we have received any intelligence or knowledge pertaining either to the present or the future, it has been solely through the communications that God has been pleased to make known to us. For naturally we are very like other men—not much taller, not much shorter, not much more intelligent, not much more ignorant, than they are. There is not so great a diversity among peoples as some imagine, other things being equal; it may be well for us to reflect a little on the position we occupy in relation to others, in relation to our God, in relation to the world in which we live and the peoples by which we are surrounded; to reflect upon the past, the present, and the future; and to comprehend, if possible, our true status before the Almighty and before all men.

It is indeed true that God has conferred upon us many great and peculiar blessings for which we are indebted to him; but at the same the Lord feels interested in the welfare of all men, and all peoples of all nations, of all creeds and all religions—not in their religions as religions, but in the people who profess to believe in them; and he is acquainted with the peculiar ideas, habits, dispositions and feelings of men everywhere. One of the old apostles in speaking upon these things, says, "God hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed and the bounds of their habitations; that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us." It is further said, "that we are all his offspring," and again "that he is the God and the Father of the spirits of all flesh;" and consequently he is interested in the welfare of all the human family, everywhere—among all peoples, all nations, all kindreds and all tongues.

Now if this be the case, which we have no reason to doubt—then he is interested in all the human family, and will try to promote their welfare and happiness so far as he is capable of doing, according to certain laws by which he himself is governed, as well as all things in creation, and the learning we have heard so much about is simply a knowledge of some principles associated with those laws which are generally denominated the laws of nature. In relation to the nations or peoples the Lord will do as well by them as they will let him, and as far as the laws by which he is governed will permit, just the same as we would towards our children. We fathers and mothers, have children; they do not always do as we would like to have them do; but we wish to look over their frailties and imperfections as much as possible; but when it comes to certain points, then both father and mother have to stop. If our children violate the laws of the land, they have to be judged by those laws and we can not prevent it, neither should we try

to. Still our feelings are drawn out towards our families, and it is right and natural they should be, for these paternal feelings are planted in the human breast by the Almighty. It is therefore proper that we should have affection and to manifest kindness, forbearance and long suffering towards all our children and all those with whom we are associated. God has this kind of feeling towards his children; and it is a portion of the spirit that emanates from him that prompts this affection and regard for our offspring.

These things are connected also with other matters. We try to look after the welfare of our children; we try—that is, those who are not utterly depraved—to lead them in the right paths, and to influence their minds and their morals and to teach them correctly both in relation to religion, education and morals, as well as secular matters, in order that they may become intelligent men and women, capable of sustaining themselves, that they may improve the talents God has given them, and that they may be able to comprehend some few of the laws, at least, by which the creations, the worlds are governed and the principles by which we are surrounded in this world, as also a knowledge of the laws of life. This is all very proper; and it is also proper that men should cultivate pleasant relations and have a good kind feeling towards others. One of the greatest evils alluded to in holy writ that, it is said, would develop itself in the last days is thus delineated: "in the last days perilous times shall come. For men shall be lovers of their own selves" instead of having that kind, brotherly, affectionate feeling towards others, they shall be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." This is spoken of as being one of the greatest evils that could exist among men.

As I before stated, we have a regard for our children, and God has also a regard for us. We wish to train our children in the way we wish them to go; other people wish to do the same. Talk about the Catholics, Methodists, Presbyterians, Baptists and other denominations, no matter what their ideas or feelings may be, no matter how inconsistent and foolish we may regard their manner of worship, yet many of them are quite sincere in trying to benefit their children. And God is sincere in trying to promote their happiness and welfare as well as he is ours, both in regard to this world and the world to come. And hence he will do the best he possibly can with all peoples. But as I stated before, being governed by law, he can only treat them "according to the deeds done in the body, whether those deeds be good or evil." And when that judgment takes place all men will have to abide its award; there is no appeal from it. No court to which they can have access whereby they can change the decree of the Almighty. The Lord knows this and he has prepared certain classes, so to speak, in his school here upon the earth for his people and for all the world. And he has provided a means of instruction for the inhabitants of the earth, looking upon them as eternal, immortal beings, having to do with time and eternity. But all things, as I remarked, are under the influence, control and government

of law, just as much as the planetary system with which we are connected is governed by law. It makes no difference what a few of us may do, or how the world may act, the sun rises and sets regularly, the earth revolves upon its axis, and so it is with all the planetary systems; there is no confusion, no disorder in any of the movements of the heavenly bodies. They are governed by a science and intelligence that is beyond the reach of men in mortality; yet they move strictly according to certain laws by which all of them have been, are and will be governed. And these laws are under the surveillence and control of the great law-giver, who manages, controls and directs all these worlds. If it were not the case they would move through space in wild confusion, and system would rush against system, and worlds upon worlds would be destroyed, together with their inhabitants. But they are governed by a superhuman power, by a spirit and intelligence that dwells in the bosom of the Gods, about which mankind knows but very little. It is so with regard to all the forces of nature —the earth on which we stand, the elements of which it is composed, the air we breathe, the water we drink, and everything in nature is governed strictly according to immutable, eternal, unchangeable laws, practical, philosophical, and strictly scientific, if these terms are preferred; but they are, nevertheless, placed there by the Almighty.

Now, in regard to the world, and the position we occupy in it. There is something peculiar about the relationship we sustain to the world of mankind with which we are surrounded. It is not proper for us to be censorious, to upbraid people for things that they do not comprehend and that are beyond their ken; we should be courteous and charitable to all, and not find fault with men because they do not comprehend things as we understand them. But try to understand our true position and the relationship we sustain to our heavenly Father, to his laws, to the peoples with whom we associate, and to the world in which we live.

We read of many prominent men who have existed in the world in various ages. For instance, there was Adam, Seth, Enoch, Methusaleh, Noah, Abraham, Moses, the Prophets, Jesus and his disciples, the people who came to this continent, Ether, and the brother of Jared, Lehi and Nephi, Alma, Moroni, and many other prominent individuals who held intercourse with the Almighty, who were placed by the Lord in a position whereby they could receive communications from him, could learn his will and teach it to others. We look upon these men as great men, and justly too, as wise men, as intelligent and philantrophic men; as men who were interested not only in their welfare, but in the welfare of the peoples by whom they were surrounded and the world in which they lived. These men did not come as the censors of the world; they did not come to aggrandize themselves, to build themselves up, nor to control or coerce others. What was the great blessing conferred upon Abraham? "In thee shall all the families of the earth be blessed;" not cursed, not destroyed, not annihilated; but as a messenger of God, as the elect of heaven, as a man whom he had chosen to accomplish his work, and whom he would use through those principles that existed in eternity to pour blessings upon fallen humanity. That was the feeling which was manifested, as I understand it. It is true that Abraham, when a parcel of thieves came along in the shape of a

confederation of kings, and took away his nephew and others, and despoiled them of their goods, that he gathered together his household, pursued them and smote many of them, and delivered those they designed to oppress and brought the captives back again to their own places. And when he had done it, what then? Why, said they, Abraham you have done a good deed, you have delivered us and brought back this spoil, take what you please. But he told them that he did not want any of it: "You were injured, robbed and despoiled, and carried captive: these men came upon you and fraudulently despoiled you of your goods; and here is my nephew, Lot, who is an honorable man and one in whom I am particularly interested, and I was only doing for you what one man ought to do for another; I will take none of the spoils. Here are those young men who were with me, you may give them what you like, but you shall not have cause to say that you made Abraham rich."

Prominent men who were the descendants of Abraham acted in the same way; true benevolence makes all cosmopolitans. It has been the feeling, the design of all good men to benefit their fellow-men; and even the philosophy of the heathen has advocated this to a certain extent. What was the message of Moses when he was sent as a deliverer to the children of Israel, whom the ungodly Egyptians had oppressed and made slaves of? He, as the sent of God, delivered a message, Thus saith the Lord, let my people Israel go. A message of mercy to Israel, and not even injurious to the Egyptians, unless opposed by them. Did he deliver them by any inherent wisdom or intelligence in him? No, but by the power of the Almighty, by the revelations of God and by the intelligence that God gave to him. His labor was especially a message to deliver Israel from bondage and unjust oppression. He brought them out, and God worked with him. And when their enemies pursued them, he protected them; he opened the sea and made the waves stand up while they passed over dry shod. Some of these philosophical people —I do not call them scientists, but ignoramuses—say, that is contrary to the laws of nature. But it is not contrary to the laws of God, nor the power of God, for he can do things just as he pleases, and manage them according to his own will and purposes, and he is acquainted with other laws in nature, of which men are ignorant, Moses, we are told, was a stranger in a strange land, where he saw a bush that burned with fire and the bush was not consummed (it might be said that this was contrary to nature's laws also); and a voice spoke to him which proceeded from the bush, telling him to take the shoes from off his feet, for the ground whereon he stood was holy; also telling him that he was a chosen messenger of the Lord to accomplish a certain work. And the Lord taught and instructed him. And Moses went before the king of Egypt and the powers thereof, and delivered the message that God had given unto him. It was not a very agreeable message for them to hear, nor a very pleasant one for him to communicate. But he was a man of God and had the fear of God before him; the Lord had selected him as an instrument, and although comprehending his weaknesses he shrank not from the responsibility, but went forth in the name of Israel's God to perform the commission committed to his care, and he delivered the Israelites.

It is true they were rebellious and ignorant, and it is true they were self-willed, and many of them were very corrupt; it is true they could not endure the light of the blessings of the Gospel; and it is also true that when God would have made of them a kingdom of priests they could not receive that priesthood, nor be governed by its influence. He then took from them the Melchisedec Priesthood, leaving them the lesser or Aaronic Priesthood, because they would not and were not competent to magnify the duties of the greater, and of that they were necessarily deprived. What then? God did the best he could with them as he has done with every nation and every people; he, however, sent prophets among them from time to time.

Now we will pass on. What was the message that Jesus came to proclaim to the people, a message of destruction? A message of death? A message of condemnation? No, no; it was a message of glad tidings and great joy to all peoples. And what did he tell his disciples to go and preach? Destruction to all people? No; his commission to them was: "Go ye into all the world and preach the Gospel to every creature." Where? To all the world. And what was the nature of that Gospel? Faith in the Lord Jesus Christ, repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, which would place men in a position whereby they could have communication with God their heavenly Father, having a hope blooming with immortality and eternal life that entered within the vail, whither Christ their forerunner had gone. Hence it was a message of mercy, salvation and exaltation to all people who would receive it. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If they were condemned, if they suffered the wrath of God, it was not because they had not life and salvation held out to them; it was because they rejected that life and salvation through the preaching of his word and the atonement of his only begotten Son. Was there anything injurious in this? No, nothing of the kind. It was in the interests of humanity; it was for the welfare of the world; it was to teach man, through those heavenly principles which he had communicated, the laws of God, to put them in possession of those rich treasures of eternal life, opening the kingdom of heaven to the believer who would obey his laws and be governed by them. This is the message that God has always proclaimed to the people.

When Joseph Smith came, what did he preach? Just the same as all the others had done. Was it because of any peculiar philosophy, or any remarkable intelligence that he had in and of himself in the first place to comprehend those principles that he revealed. No. It is true that he was a chosen instrument of the Almighty for that purpose; it is true that being one of the seed of Abraham, that peculiar blessing belonging to him. It is true that Abraham in former years through his genealogy was made acquainted with the rights pertaining to the priesthood, and that Joseph Smith had those rights in common with Abraham, being one of his seed. And it is true that he was selected for this purpose; but until the Lord made himself known unto him and revealed his purposes, he knew nothing about the things of

God any more than you or I did." I know this for I have talked with him upon these subjects. Well, what was the nature of his mission? It was to restore the ancient Gospel; it was to bring forth the record of the Gospel upon this continent, which the people who lived here in former years had forfeited, because of their transgressions; it was that the stick of Joseph in the hands of Ephraim might be united with the stick of Judah, in their testimony evidence, prophecies, doctrines and ordinances, developing correct principles, that things as they exist in the heavens might be made more plain to men upon the earth, and that in the mouth of two or three witnesses every word should be established. Was it to condemn the world? Not unless the world rejected it. What was the Gospel Jesus taught? Just the same as that which Jesus and his disciples taught. He called upon the people to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the Holy Ghost. And did he and his brethren go forth and preach this doctrine? They did. And was the promise they made fulfilled to those who believed and obeyed? It was; and you are my witnesses to-day that these things are true, it having been made known to us by the Holy Spirit of promise, the Holy Ghost, which takes of the things of the Father and reveals them unto man. And is anybody harmed by this? What is injured? Whose rights are interfered with? Whose principles are trampled under foot. Nobody's! Is anybody forced to obey this Gospel? No! Has anybody been coerced into any measure pertaining to these matters? No! It has always been proclaimed and is to-day, "It is all free grace, it is all free will." Would you curtail anybody in their religious rights? Not by any means; I would leave them with their God. If they cannot comprehend, or comprehending have not the inclination to obey correct principle, I would leave them with their God, in whose hands we all are, and in whose hands are the issues of life and death. If men do not love the truth we cannot help it; if men become corrupt and unrighteous and full of infidelity we cannot help it, we did not place them in that position, it is their own act. Can you find a set of men to-day in the wide world, men who are filled with more philantrophy and benevolance, or greater benefactors to mankind than these Elders who are around me? You cannot find them on this little earth; you cannot find men anywhere that have and will make the sacrifices for principle that the Elders of this Church have done. I see those around me that have traveled hundreds and thousands of miles without purse or scrip, in the midst of persecution, contumely and reproach, to deliver the message of life to the people, because God had commanded it, and because they were desirous to promote the weal and happiness of the human family. How have they been treated? Just as Jesus was treated; just as his Apostles and just as the prophets of old were treated. Men have always killed the prophets and stoned those who were sent to them. But then what of that? That is all the worse for those who did this; they have the hardest row to hoe, for they as well as we have yet to appear before the Judge of the whole earth, and he will say, I called but you refused; I stretched out my hand but you heeded it not; hence, "I will laugh

at your calamity, and will mock when your fear cometh." That is the way he puts it. I offered you light; I offered you truth; I offered you intelligence; I desited to promote your happiness, your well being, but you would not have it, and therefore you are left without excuse. Are they his children? Yes. Does he feel sorry to see them act that way? Yes; but he cannot help it, he is governed by law, and those laws are inexorable and just and they cannot be departed from.

What next? As eternal beings we all have to stand before him to be judged; and he has provided different degrees of glory—the celestial the terrestial, and the telestial glories—which are provided according to certain unchangeable laws which cannot be controverted. What will he do with them? For those who are ready to listen to him and be brought under the influence of the Spirit of God and be led by the principles of revelation and the light of heaven, and who are willing to yield obedience to his commands at all times and carry out his purposes upon the earth, and who are willing to abide a celestial law, he has prepared for them a celestial glory, that they may be with him for ever and ever. And what about the others? They are not prepared to go there any more than lead is prepared to stand the same test as gold or silver; and there they cannot go. And there is a great gulf between them. But he will do with them just as well as he can. A great many of these people in the world, thousands and hundreds of millions of them, will be a great deal better off through the interposition of the Almighty than they have any idea of. But they cannot enter into the celestial kingdom of God; where God and Christ are they cannot come.

God has made use of various means, in various ages of the world, to teach and lead men in the right path. He sent forth his servants in different ages into the vineyard, and gathered a few here and a few there who would obey his law, that they might be saved in his kingdom. And what, let me ask, have the other people of the world to do with it? They would not listen to the words of life; can the messengers of God help it? No, they cannot. Theirs is not a very enviable position. It was not a very pleasant thing for Moses to go to the Egyptian king to tell him the message he had to bear, nor to see the plagues roll on one after another. But God set him to work at it, and he did it. It was the Lord that managed that matter; he was simply the instrument. Who was it that inspired the prophets to predict many things that were very unpleasant to the ear? It was God. Could they have helped it? No. And when Joseph Smith came, for instance, could he help being born? No. And being born, could he help being called by the Almighty? No. He had either to do the thing that God required at his hand, or not do it, and have suffered the consequences; and if he had not done it others would, for God's work is destined to be performed. But he did his part of it, and did it well and faithfully, and I know it, for I was there when he was killed by some of our highly reverend Christian brethren.

You Elders of Israel who meet together in the capacity of a Conference, you have had the priesthood conferred upon you. Where did it come from? From the Lord. The Aaronic Priesthood was delivered by John the Baptist, who held it in former times upon the

earth. He communicated that to Joseph Smith and Oliver Cowdery. And then Peter, James and John, who had operated in the Melchizedek Priesthood in their day, came and conferred it upon them, then the apostleship was organized, and then the order of the priesthood was manifested unto us as it exists in the heavens. Why? That we might be put in possession of principles that emanate from God, and that we might be able to act our part in carrying out the purposes of God; not only pertaining to ourselves, but more especially to the nations of the earth, and then to operate for the dead as well as the living. Had we anything to do with it particularly? I did not introduce it, neither did Brigham Young, nor Parley P. Pratt, nor Orson Hyde, nor Heber C. Kimball, nor Joseph Smith; no man introduced it only as God gave it. Joseph Smith was made use of as an instrument in introducing it; and then having organized the Church in all its various branches, with Presidents, Apostles, Patriarchs, High Priests, Seventies, Elders, Priests, Teachers, and Deacons, with Bishops and High Councils, and all the various organizations of the Church. These things were given us for what? To gratify our ambition? to enable us to ride over and trample under foot our fellow-creatures? to place power and authority upon us? No, not for any individual affair, not for any man's emolument or aggrandizement. Although there is nothing more honorable, nothing more dignified, nothing to which a man ought so much to aspire to, as to be a servant of the living God, and to be commissioned by him to do his work upon the earth. And what is it for? To spread correct principles among men; to combat priestcraft, statescraft, oppression, fraud and iniquity of all kinds, and to introduce among men those pure and holy principles by which the Gods are governed in the eternal worlds. It is not for you and me particularly; the Lord could get along very well without us, if we could without him. But God, and the holy priesthood behind the vail, that have lived and operated upon the earth, and who operate in eternity, felt interested in regard to the things that we are connected with, and interested in the welfare of the world. We talk about the wisdom of men. What true wisdom or intelligence has man that he receives not from the Almighty? I will tell you what the wisdom of men will come to by and by, and it is not so far in the future as many people think, "when the wisdom of the wise shall fail, and the understanding of the prudent shall be hid," their power and glory will fade, and you will see their thrones totter to their base; it is not long before you will see war, desolation, carnage and death run riot through the nations, plagues, pestilence and famine depopulating the earth. And then where will their wisdom, philosophy and intelligence be? Men get a little smattering of knowledge and philosophy, and of some of the lesser laws that God has planted in nature, and they give glory to themselves, as did the Babylonish monarch who said, "is not this great Babylon that I have built?" They do not know that they are poor, blind, foolish, ignorant, naked, destitute, and in the way of death. The nations of the earth, with their false philosophy, with their wealth, their corruptions, their power and might, will become, by and by, like the chaff of the summer's threshing-floor

before the wind, as represented by the Prophet Daniel. Why? Because eternal justice cries to the great God in relation to all the people of the earth. That is the reason, and because of their own acts and of their own corruptions. Hear what the Lord has coupled with his commission to his servants in this our day, and, when he said it, he said that which is verily true; Go forth and bear your testimony to the world; and after your testimony cometh the testimony of war and of fire, and of sword and bloodshed, and the waves of the sea heaving beyond their bounds, etc. He gives them fair warning, and they heed it not; but these things must and will most assuredly come.

What next? Does he destroy them for their good sometimes? Yes. After Noah had preached the Gospel to the antediluvian world, and after their cup of iniquity was full, and Zion and her cities had fled, then followed the judgments of God; then came desolation and destruction. And why this wholesale sweeping out of existence of humanity? To stop them from propagating a corrupt species. Was not that right? Yes it was. He said, I will cut them off; I will prepare a prison for them, in which they shall be confined for generations, where they shall not have power to propagate their species; for these pure spirits in the eternal worlds shall not be contaminated with their corruptions: I will take them off the earth, and I will raise up another people. And He did do it. What then? He was still merciful. When Jesus was put to death in the flesh, he remembered them. "He went," says Peter, "and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, etc." What did he preach? The Gospel. And what is it he has told us to do to-day? Not only to preach the Gospel and gather the people, but to build Temples. What for? To administer in them. Who for? For the dead who have died without a knowledge of the Gospel, that they might participate with us in the blessings which they had not the privilege of enjoying on the earth. We are doing this; hence we are doing more than preaching the Gospel to the living; we are making preparations for saving the dead, according to the word of God.

Reference was made this morning to the wisdom and learning of the world. I don't know where it is. I have traveled quite extensively in various parts of the earth, and I must say that I have not met with their intelligence. I tell you what I have met with very frequently; I have witnessed a great deal of ignorance, superstition and wickedness, and any amount of corruption, and notwithstanding the little advancement that some few have made in the true principles of science, what do they know of things as they exist before God? I told a few scientific gentlemen whom I happened to meet with a few days ago, a few things that Joseph Smith, that unlettered, ignorant boy told me in regard to the heavenly bodies and certain things associated with them, and when I had done so, one of them said, Mr. Taylor, those are some of the most comprehensive ideas I ever heard in my life. I said these ideas are from Joseph Smith, that unlearned man; but God gave them to him by revelation. Another remarked: I have read a good deal and studied a good deal; but I have a great deal to learn yet. Was it anything I

knew? No, I simply told them something that Joseph Smith told me. We have a great many ignorant, learned fools; but when you meet sensible, intelligent men, as these were, they will acknowledge principle when it is presented to them. But many men have not the understanding to do it. Talking about saving themselves, who among the philosophers can save themselves? who knows anything of God or heaven? They know a very little of the earth whereon we dwell, much less do they know of things pertaining to the heavens or of God or of eternity. And let me tell them furthermore, that no man knoweth the things of God, save by the spirit of God—or, to use the text as it is given: "For what man knoweth the things of man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." And they cannot get that spirit without first obeying the first principles of the Gospel of Christ. Talk about their intelligence, it is a curious sort of intelligence to me. What do they do when they have to grapple with the sting of death, and when it stares them in the face? Why, they take a leap in the dark. And this darkness is the end of all their philosophy and all their science. And the little they do know in divining the laws of God is only with regard to some very few of the fundamental principles of those laws that God has planted everywhere throughout the universe and I do not therefore have that reverence for their theories, notions and vagaries, nor do I attach that importance to their intelligence that some people do.

I remember on a certain occasion, while in Paris, France, (I have referred to this subject before, but it will not hurt to repeat it again) quite a number of professed philosophers called on me and presented so many foolish, dreamy, intangible, mysterious, incomprehensible ideas and visionary theories, that I thought of all the ignoramuses I ever met with, they beat all. They have a certain kind of bread in that city, a kind of light cake, which they make there. It is so light that you could blow it away with a breath, and you might eat all day of it and not be satisfied. A brother who was there visiting me asked if I knew the name of that bread. I said I did not know the French name for it, but could give it a name. What name would you give it, he asked? Well, I said, you may call it philosophy or fried froth, just as you please.

Professor Huxley, in visiting Niagara Falls, made some remarks which I remember were published and copied extensively in the papers, to the effect that here was another evidence afforded of the many thousands or millions of years (I forget the number now) that it had taken to wash away the rocks below these falls. And this evidence was advanced in support of geological ideas. I thought to myself; yes, professor Huxley is a very learned man. I wonder if he knew that rock was once in a friable, plastic condition, when, by the force of the watery element the soft stratum might be disintegrated, excavated and removed by the washing process in perhaps a very few days. We have seen large gaps washed away out of some of our ditches in a few hours. Such are common occurrences here. If a change were to take place in the elements comprising such washouts, which might very easily

occur here as elsewhere, and they become petrified, the same condition of things would exist as may be seen at Niagara Falls, and some other philosopher hereafter might expatiate on the years it took to remove so much rock. If we have to submit to their theories, we should really be in a sorry condition. I, for one, will not fall down and worship at any such shrine.

We talk about our organizations; are they right according to the order of God? Yes. Will they exist in the heavens? Yes. Are we all magnifying our calling? No; we are not. We have indeed a sort of skeleton fixed up; but I think sometimes it needs flesh on the bones and the breath of life, the spirit of the living God breathed into it. We need to realize the position we occupy and the duties devolving upon us. We see this in almost everything around us associated with the Church and kingdom of God. While many men are diligent and their whole hearts are engaged in the work of God, there are a great many astride of the fence, saying Good Lord and Good Devil, not knowing whose hands they will fall into. And yet they are High Priests, and Seventies and Elders. What will be the condition of such! We are told that "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" Yet to all such he will say, "I never knew you; depart from me, ye that work iniquity." You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? No; if they do anything, it is done in the name of themselves or of the Devil. Sometimes they will do things in the name of God; but it is simply an act of blasphemy. This means you, Latter-day Saints, who heal the sick, cast out devils, and do many wonderful things in the name of Jesus. And yet how many we see among this people of this class, that become careless, and treat lightly the ordinances of God's house and the priesthood of the Son of God; yet they think they are going, by and by, to slide into the kingdom of God. But I tell you unless they are righteous and keep their covenants they will never go there. Hear it, ye Latter-day Saints! Hear it, ye Seventies and High Priests! "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." You have the priesthood, and if you do not magnify that priesthood God will require it at your hands. He expects us all to be alive and energetic, honoring our calling, our priesthood and our God, for he expects it of all of us. Now hear it, for as sure as God lives it will be so. It will not be "how we apples swim!" You must swim yourselves; for every man "will be judged according to the deeds done in the body." If you aim at a celestial glory, you must have a celestial spirit and be governed by it. You must be honest, virtuous and benevolent; you must be men full of the Holy Ghost, magnifying your calling, and honoring your priesthood, if you would obtain an entrance into the kingdom of God. And so in regard to the sisters, they stand precisely on the same ground. What are we to do? To listen to and be guided by the world? No; but to regulate our temporal and spiritual affairs—things per-

taining to time and things pertaining to eternity, according to the influence, the law, and direction of the Almighty.

Let us come again to this intelligence. Who would know to-day anywhere in the world how to build a temple that would be accepted of the Lord? Nobody. Who would know how to administer in them acceptably to him when built? Nobody. Let them bring forth their wise men, if they have any, and tell us how we shall obtain an inheritance in the kingdom of God. This is something they cannot do. Why? Because they have not the Gospel; and it is the Gospel that brings life and immortality to light, and this is the kind of intelligence we are after. To redeem and save the living and the dead; to build up the Zion of our God, that a people may be prepared who shall be pure in heart, and prepared to associate with the intelligences around the throne of God.

These are some things associated with our duties and responsibilities. Have the apostles duties to perform? Yes. Does God require it at their hands! Yes. If they do not do it, will he hold them guiltless? No. Have the Seventies? Yes. What are they? To go to the nations of the earth as bearers of the Gospel. That is your duty, you Seventies; and if you do not do it God will remove your candlestick out of its place. Do you hear it, you Seventies? And you High Priests and Elders, God has not conferred the priesthood upon you to dream about, to trifle or tamper with, or treat it with contempt: he will spew you out of his mouth unless you take another course, many of you. God expects his message to go to all nations, and the priesthood ought to be seeking after God and to be clothed upon with the power of God and with the light of revelation, that they may stand forth as his messengers to the nations: and then by and by, after having cleared their garments from the blood of this generation, to go and administer for the dead in the temples of the Lord, and keep laboring and doing until God shall have accomplished his purposes.

What else are you going to do? To build up the kingdom of heaven upon the earth, where the voice of God shall rule and where the law of God shall have the dominion, and where men shall be instructed with laws of heaven and be taught of God. A great many revelations and changes have yet to take place, we have got to put ourselves in a position to be guided and directed of the Lord in temporal as well as spiritual things, or we will never obtain that glory for which many of us are looking.

Well, what shall we do? Do right, following the counsels of those who are placed over us. Follow the counsel of the Twelve, you whose business it is to do it; follow the counsel of your bishops, you who live in the wards, and you bishops follow the counsel of the presidents of Stakes, and you presidents of Stakes seek for and follow the counsel of the Twelve. And you people, be taught of your teachers; and you teachers, get the Spirit of the Lord that you may teach aright, and you Seventies and Elders prepare yourselves to go to the nations of the earth. Say, here am I, send me; I am on hand, I am ready to fulfil my duty and to magnify my calling, and with the help of the Lord I will lift up a warning voice to my fellow men. And as High Councils to sit in judgment with honesty, truth, fidelity and

integrity, without fear or favor of any man to act and administer in righteousness. And you Bishops, act as fathers over the flock of Christ, that you may magnify your calling, and that in your judgment you may seek for the inspiration of the Almighty, that you may administer justice among the people; that righteousness may prevail in Zion, and that it may spread and grow and increase, that the glory of God may rest upon us, and that we may rejoice together in the fullness of the Gospel of peace. And will it go on? It will. Will the kingdom spread? It will, "until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will reign forever and ever." And about the wicked and the ungodly, protect yourselves against them as well as you can; unite yourselves together and be one, and never mind their ideas and feelings. God has called us to be one, to be united; and that man who tampers with the Gentiles and with their vices and follies will go down to death. We are sent to teach the principles of life, not to be taught of them; and we are required to be governed by the principles, laws, intelligence and truth that come from God, that we may magnify our calling, build up His kingdom, gather together the elect, save the living and redeem the dead, and then when we get through, unite with the assembled throng in the Celestial kingdom of God; and honor and praise and glory and power and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb, forever and ever. Amen.

REMARKS ON UNION, MADE BY ELDER C. W. PENROSE,

IN THE OGDEN TABERNACLE, JANUARY 19TH, 1879.

(Reported by Geo. F. Gibbs.)

I am more than pleased this morning to have the privilege of assembling with you, to see the faces of so many of my old friends, and to enjoy the blessings of the Spirit of God and the instructions of this Conference. I believe we realize to a great extent the importance of the subject that has been presented to us this morning by Brother F. M. Lyman. I have thought upon it a great many times in reflecting upon the condition of the Latter-day Saints and the prospects that lie before them, and in viewing also the apathy and carelessness of a great many, and the

influx of the people amongst us who are not of our faith. I have sometimes almost dreaded the consequences that may ensue, unless we become more united in our feelings and efforts to build up the Kingdom of God and to maintain the liberties that God has bestowed upon us. The people of Ogden are peculiarly situated. A great many people have come here who are not of our faith, some good people and some not so good. But their sympathies and feelings both religious and political are dissimilar to ours; they are not of us, their interests are not identical with ours, and although they may seem for the time to be friendly and to have an interest with us in our local affairs, yet our experience has demonstrated to us the truth of a certain saying of our Lord Jesus Christ, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." It would seem in our history that sometimes this was not the case, some people having come among us whose feelings appeared to be in consonance with ours and who were friendly disposed towards us, but their faith not being our faith, although their views to some extent were in harmony with ours, yet we have found in our experience that these words of the Savior held good even with them. Something is sure to arise to draw the dividing line; some circumstance transpires which places them where they belong, and they then occupy their true position. They are outside the covenant of the Gospel, and their sympathies and feelings and faith cannot be identified with ours. They are of the world, we are not; we have come out of the world. This may seem strange to some; but it is true as God is true. Christ laid this rule down, and we shall find that it is perfectly correct.

The great necessity for us as Saints of God is to become really and truly united, not only in thought, but in our faith and desires and sympathies one toward another, and in our fellowship as brethren and sisters in Christ. We must cherish an active, living faith, showing our faith by our works in our efforts to arrive at a perfect union. I see the necessity of this in our political affairs. When I look back at the last election, I am reminded of the few votes, comparatively, that were cast in this city. This shows something wrong. What is it? There is a carelessness growing upon the people, and we perceive it to some extent in our religious affairs and public meetings, but we see it more clearly when it comes to voting, for many who have a right to vote stay away from the polls. We call the attention of our brethren and sisters to these matters, and say to every Latter-day Saint who has the right of franchise, it is your duty to vote. The franchise is not given to us as an ornament or plaything, but as a power to be used with our best judgment in the maintenance of truth and liberty. The spirit of the Gospel is the spirit of liberty, the Gospel itself is the perfect law of liberty; and every move that may be made, having for its object the maintenance of liberty, we ought to regard in the light of the Gospel, in the light of duty.

There is a great deal of talk, and has been for years past, of separating religion from politics. I believe that we need a little more religion in our politics than we already have, and I believe that if there were more true religion in politics throughout the world it would be better for humanity. I am certain that it is absolutely necessary for us who have come here,

having seperated ourselves from the world, for the purpose of building up the kingdom of God, in order to accomplish this to permit our religion to enter into our lives and govern us in all we do, whether it be secular or religious. We cannot act separately, singly and alone; the Spirit of the Lord, which is the spirit of the everlasting Gospel, should dictate us in all we do in a public as well as a private capacity, and when we are so influenced we will act with a due regard to the interests of our brethren and sisters. We did not come here for gold and silver, no matter how much of these precious metals there may be hid up in the mountains around us. We did not come here for flocks and herds, for houses and lands, for orchards and vineyards, or for substance or earthly wealth of any kind. All these of course we desire to obtain, and it is a blessing to have them, for with them we can the better assist in rolling forth the kingdom of God; but the acquiring of such wealth was not the object we had in coming here; it was rather to build up a better system of society and establish upon the earth that divine order that exists where our Father dwells, a few of the principles of which have been revealed to us through the Prophet Joseph Smith. We came here, in other words, to find out the will of God, and then do it. We must keep that object before us all the time, no matter in what capacity we act, whether as members of the Church or as members of society, whether we act in political or religious matters, we must keep the fact before us that the main object of our lives is to establish the kingdom of God upon the earth, that He whose right it is to reign may rule. And when we go to the polls, whether it be to vote for our municipal officers or otherwise, we must go there as Latter-day Saints, to be true to our religious covenants; we cannot say, religion, you stand aside, I am a politician to-day. We must be Latter-day Saints all the time, in every act of our lives. And this carelessness in regard to voting we must get rid of; we must understand that the exercise of the franchise is required of us, and knowing this we should have the manhood to use it; and the sisters who enjoy the privilege of voting, should understand that the same obligation rests upon them as well as upon the men. This blessing is given to them to be used for the good of their brethren and sisters, for the benefit of the community of which they form a part.

It is necessary that we be as one, one in spirit and acts, and we must aim all the day long for the accomplishment of the work entrusted to us. Every member must be alive and continue to be alive. The sign of life is motion, but a great many of the brethren and sisters appear to be either dead or asleep in regard to these matters. We must do better if we would preserve ourselves from the burdens which the people of Tooele county have had to bear and are now bearing; if we would maintain our liberty and keep the balance of power, we must exercise the powers conferred upon us, and if we do not, we shall have to reap the consequences. This union we talk so much about, and which we say is essential to our strength, how shall we increase it? For we need an increase of union, particularly in some places. We will take Ogden, for instance, how shall we establish union and preserve it here? I have thought there is one thing that needs to be impressed upon us, and that is har-

mony of feeling and of thought between the heads and the body of the people. In order to establish that and continue it, there needs to be an indentity of interests in our hearts. It will not do for our brethren, when they meet each other, to shake hands and enter into a formal conversation, and then, when they separate, have something evil to say of each other. We must try to establish real harmony; the head must be in harmony with the feet, and the spirit that is in the head should flow to the extremities of the body. We must try to establish an essential union. Not merely a grasp of hands and a tying together by rules, but the binding of heart to heart, that the spirit may have free course, run, and be diffused among the people. And in order to establish this, I have thought that we have need to be frank and free, and open one to another. I do not believe in that kind of discussion which produces contention, which comes from the devil; but I do believe in that free speech which establishes mutual understanding, tends to bind men together, and produces true affinity. We should be bound together by essential union—a union of heart and soul. How can this be brought about? By being true and honest one towards another, that there may be real confidence in our midst. Because one man may differ from another, even though with one called to preside over him, is that to say that such a man is rebellious? I think not. There should be a distinction between honest difference and stubbornness and contention. We cannot all see alike yet, neither is it expected that we should in our present imperfect condition. As there is a difference in each other's countenances, so there is in each other's minds, and the only way to harmonize the difference of opinion that may exist among us, is to so live that the light of the Spirit of God can shine in our hearts. Some men are quick to perceive a truth; others are slow. Some men will grasp at an idea and comprehend it in a moment, while it takes others a long time, simply because they are slower of intellect, or because they do not happen to see from the same standpoint as we do. We must be patient, and try to convince one another when we happen to disagree. How? By threats and denunciations? No; but by real forbearance, the same as God exercises towards us. Do we ourselves carry out His purposes as He has revealed them? I think not. I confess I do not. I can see the standard of righteousness, of nobility, and purity before me, but, alas! I know I have not reached it; yet I want to keep on striving until I get up to that standard, and I believe these desires are in your hearts. God exercises patience towards us, and this is the spirit we must exercise one towards another, until we can be brought to see eye to eye. There will be a time when the watchmen upon Mount Zion will sing together with perfect harmony. "Thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." But the Lord will never bring Zion from above until Zion from beneath is prepared to meet it.

Then I would say, let us cherish forbearance and let us be frank and encourage frankness; I do not mean contention, that is a very different thing and comes from a different source. There is an essential union and there is an apparent union. I

would not give a fig for the last, but the first is worth all we possess. If we only appear to be united and bound together and the bands should once be broken, separation would ensue, all would be confusion and the strength we possess would be wasted; but if we take such a course as will enable us to see alike and act alike, we will have veritable strength. Then let us try to establish such a union by being free and frank with and true to each other. To illustrate my idea: A lady gets a new bonnet, and she meets a lady friend and asks how she looks. "O how nice!" says the latter, it suits you admirably; it becomes you so much." She turns around when her friend is gone, and says to another lady, "What a fright she looks in that poke of a bonnet!" So men will be friendly to each other's faces and false when their backs are turned. We should be free and frank and outspoken; but that is not to say we should be unwise and abrupt in our expressions, because we are very sensitive and easily get offended. We may even drop an innocent remark, which a person may take umbrage at and feel that we are his enemies when we are in reality his friends, and the same feelings are likely to result from joking, when really no offence is intended.

But the greatest cause of disunion is promise-breaking. One of the evils that is spoken of to be prevalent in the last days is that men should become "truce-breakers;" this is, they should be guilty of making promises only to break them. I believe it can be truthfully said of some who call themselves Latter-day Saints, that they give their word to a brother, and almost before the breath is cold they falsify their promise; they make contracts in writing, and almost before the ink is dry they break them. If we make a promise to perform a piece of work, we should try to keep it, even if it appears to be to our injury. If we promise to pay a brother, we must do it or make it right with him, and not try to excuse ourselves by saying, "Oh, it is only a brother;" whereas, if it were a "gentile," we would very likely keep our promise. We must be true to our words under all circumstances and to all persons; if we borrow, we must pay our debt; if we cannot possibly do it, we must give our creditor the best satisfaction we can. When we meet with one another, and agree to carry out certain measures, let us do it, or not promise to do it. And when we meet together in our meetings, and any measures are brought forward in which the public are interested, or nominations are to be made for any of our public officers, and we feel that we cannot agree with the measures proposed, or have just cause to oppose the nominations, do not sit mum in the meeting, and as soon as it is over commence to kindle the spirit of opposition among our brethren. In all our political matters, if the elders and the people get together and come to a clear understanding with regard to the men who are to occupy certain positions, in the manner that I have alluded to, I cannot see how there can be any division, or how those who are not of us, who are in the minority, can expect to succeed in electing opposition candidates to fill our public offices. It cannot be done. We have the majority in numbers, and if we have a thorough union of power, our strength will be preserved. But our weakness is in our carelessness and apathy. We

have the right to do good, the right to vote, but do not exercise it.

When we disapprove of any man put up to occupy any position, let us be sure in our minds that what causes that disapprobation is not any private pique against him. We have no right to vote against a man from our private feelings. If a man be put up for public position, and we have a private pique against him, that should not weigh a feather. A man is put up because he is considered fit for the position, and when the majority agree upon a certain person, we should fall into line, the minority should give way to the majority. And when we disagree with our brethren, it should not be because of any private feelings. One may say, "Oh, I do not want that man." Why? "Well, he said so and so against me, or he did not do so and so for me." It is not a matter whether you like a man personally or not. The question is, is he fit for the position. Is he the right man for the place? Do the majority of my brethren want such and such a man? If so, I will wave my differences and vote for him who is considered best fit for the position. These things are of far more importance than many of us think they are. In times past we have had the balance of power in our elections, and all things have gone on smoothly whether we have voted or not. But the time will come when the thing will be more evenly divided, and we must get in the habit of exercising every power that God has conferred upon us for the building up of his kingdom and for our mutual benefit. When a bishop of a ward calls upon a man to perform any public duty he should be willing to step forward to do his part; and every woman should feel that she would like to see her husband do quite as much as any other woman's husband, and not only in religious matters but in all things for the welfare of the community of which we form a part. Let us all be active members of the church and let us all be active members of the body politic—let us be real, live Latter-day Saints, and let the spirit of the Gospel flow to every part, that all may be invigorated, particle clinging to particle, for when each particle clings to the other particles this is the sign of life in a man, but when particles seem to have a desire to separate, that is indicative of dissolution, that mysterious change which we call death; when we pull apart that is a sign of spiritual death in the midst of the Latter-day Saints.

I desire to see the church and kingdom of God alive in all its parts; I desire to see every member imbued with the spirit of God, and every man holding the holy priesthood feeling that spirit and power that belong to it, for I know there is virtue, and power and strength in it. I know that it is a reality. I know that when a man is ordained to the holy priesthood, if he seeks for the spirit of his calling, he can draw nearer to God than he could without it; I know he can do more good to humanity with it than he could possibly do without it. I know that the priesthood of God is effective; that there is life and vigor in it, and that through it a man has access to God the Eternal Father, and has power to help his fellowman. We should be a nation of kings and priests unto God, a royal priesthood, a peculiar people zealous of good works. This is what we should be, my brethren and sisters. And here, in Weber County particularly, where the out-

side element seems to be gathering, and which is naturally aggressive, always ready to try and wrest from us our vested rights, it behooves you to be earnest and sincere and united, and to be diligent in your efforts to hold for God and his kingdom those rights and liberties which he has given to us. God intended that his people whom he has gathered to this land should possess it, and that they should not be ruled over by their enemies, as long, at least, as they are in the majority. Then shall we give up our strength to the minority who desire to take away our rights, and who have tried all the day long to destroy our best men? I think we will not; I think we will be more energetic and cling to one another, and, if we have differences we will try to settle them. Brethren, if you have hard feelings against a brother, go to him like a man, and tell him that he has done so and so, and that it is your desire to have the thing straightened out; and if you cannot make it right yourselves call to your aid the services of a teacher, and rather let us sacrifice our feelings than allow that genial spirit which belongs to true brotherhood to be crushed out of our hearts. Let every man and woman in this congregation to-day feel that any difficulties they may have had with their brethren or sisters shall be buried from to-day, and shall not be harbored any longer. Say in your hearts, before I will have anything rankle or tarnish my feelings, I will go to my brother or to my sister and confess my weakness and thus get rid of it. And if we will be free and frank and honest, and say what is in our hearts, without fear or favor, there will be more union in our midst, and the Spirit of God will dwell with us, and we will see new beauties in our religion every day, and we will seek the society of our brethren rather than shun them; but, on the other hand, if we harbor hard feelings in our hearts without divulging them or seeking relief, we may depend upon it that it will, if allowed to go unchecked, result in a separation from the very men for whom we to-day profess fellowship, and in our own overthrow and death. We are children of the covenant, and should be bound together by the influence of the Holy Ghost, whose ties are stronger than those which exist between man and wife; that influence will make us one, even as the earth is one, though composed of millions of atoms. In the beginning, we are told, God spake, chaos heard, and worlds came into order. The scattered particles came together and they were solidified, consolidated, and this little earth now rolling in space shows the effects of this real essential union of parts. God has spoken to the chaotic particles of humanity; he has gathered us together to this place to make us one; and we should live together and work together, and present a strong phalanx of power, as real brethren and sisters in very deed, that the spirit of union may be in our hearts, and in every deed and act, which should be made in each other's interest, and not for individualism and self. The spirit of individualism is, every man for himself; the spirit of the Gospel is, every man for his brother; and it is this influence that prompts a man to say, "Let me love the Lord my God with all my heart, and with all my soul, and with all my strength, and let me love my neighbor as myself, and seek his interests as well as my own." This is the Spirit of God; it is the spirit of the everlasting Gospel; it is the spirit of

peace, and joy, and consolation and comfort, and there is real, true happiness in it. What a miserable feeling it is not to be able to meet a man frankly and cordially. How different when friends and brethren meet. Their countenances at once brighten, and there is a glow and warmth which bespeak their feelings for each other; it is a feeling of joy and satisfaction, and those who possess it desire to bless and do good to their fellow-men.

I feel the importance of these simple truths; they are necessary to our growth as a community, and to our progress as individuals. God has revealed them for our guidance and salvation, both temporally and spiritually. Let us ponder upon them, and let nothing come between us and the Priesthood of God. Let us be united in all things, and when the time comes for us to vote for our municipal officers, let us have a clear understanding before hand, and then unite on it; and I will promise you that if you will do your part, God will do his part, and we will come off more than conquerors. And the day will not be far distant when the Priesthood of God will have the balance of power, and the rule and dominion now in the hands of the wicked upon the face of all the earth will be taken away from the corrupt and the wicked, and given unto the hands of the Saints of the Most High God, and he will reign for ever and ever. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT BOUNTIFUL, DAVIS COUNTY, ON SUNDAY AFTERNOON, DECEMBER 1, 1878.

(Reported by Geo. F. Gibbs.)

ALL THINGS GOVERNED BY LAW—ALL INTELLIGENCE AND BLESSINGS HAVE EMANATED FROM GOD—MAN'S FREE AGENCY SHOULD NOT BE INTERFERED WITH—THE OPPONENTS OF THE KINGDOM OF GOD SHOULD NOT BE ALLOWED TO TEACH OUR CHILDREN—NECESSITY OF ALL BEING SUBJECT TO LEGITIMATE AUTHORITY.

I am pleased to meet with the Saints in this place; and I have been very much interested in the remarks that have been made by the brethren who have spoken to us this morning as well as this

afternoon. I think they have laid before us many good and precious principles which will result in our good, if we can only appreciate them and be governed by them.

We are living in a very eventful day, in a time that is pregnant with great events; and it is necessary that we prepare ourselves so that we may be able to conform ourselves to the circumstances with which we are surrounded, and to fulfil the various duties that devolve upon us individually and collectively.

The brethren who have addressed you have spoken more particularly upon temporal things—a subject which is very appropriate and important, because, although we may believe it is right, proper and profitable for us to be united in temporal matters, whatever our faith may be we do not quite carry it out. We make a stagger at it, but we do not seem to appreciate fully the position we occupy, and it is very difficult for men to comprehend these things. We have established organizations in the several Stakes, which are all very well so far as they go; they are the frame-work—the bones, and sinews and arteries and flesh (comparing them with the human body); they are very beautiful and symmetrical in all their parts. But they need the Spirit of God to breathe upon them to quicken them with its life-giving vitality, energy and power, that they may fulfil their various functions as living, breathing and intelligent powers, that we may truly comprehend the position which we occupy in these various stakes, both officers and people, and we all of us may be active and alive and energetic in the pursuit of those principles which God has developed as necessary for our present and eternal happiness.

There is order in all the creations of God. The planetary system by which we are surrounded and with which we are associated is governed by the strictest principles of law; all those magnificent bodies move in their several orbits in the midst of the power of God, sustained and directed by his Almighty hand. And everything in nature is also governed by law.

To-day we can talk of railroads and steamboats. I remember the time, and many of you old people also remember, when there were no such things in existence. Well, but did not steam possess the same properties five thousand years ago as it does to-day? Yes, it did; the properties were precisely the same but we did not understand it, that's all. The principles were the same, and there is an eternal law by which all these things are governed. The same thing applies to electricity. You remember very well when it took several months to send a message to Washington and receive an answer; now we can do it in as many minutes. But did not that principle always exist? Yes; but man did not know how to avail himself of it. I remember the time, too, very well when there was no such thing as gas, when whale oil was used, which produced a light that just about made darkness visible. We knew nothing about kerosene, or gasoline, or gas or any of these superior artificial lights; but then the principles existed then as they do now, but we did not understand them. We did not comprehend the position of things and it is only quite recently that some of these discoveries have been brought into operation. The art of photography has not been long known. When I was a boy people would have laughed at you

if you had talked of taking a man's likeness in a minute's time; yet it is done. Did not light always possess the same properties? Yes, but man did not understand it. The same thing applies to the mineral world, the vegetable kingdom, the animal creation, and all the works of God. They are all governed by certain laws. The vegetables which you grow here, how were they organized? God organized them and placed them upon the earth, and gave them power to propagate their species; so also with regard to the animal creation, as well as birds, fishes, insects, &c.

We talk sometimes about our temporal things. If we could understand things as God does, we should not be much troubled about them. If for a moment we reflect upon all creation that live upon this little globe—those that move in the air, the waters and on the land, we find there is a wisdom, an intelligence that provides for all. There is a prescient and an omnipotent power that governs, controls and shapes the affairs of this world according to the counsel of his will, and especially so in all matters pertaining to the human family. As one nation rises up and another falls, it is by his power that it is done. Nations and peoples may be in prosperity for a short time, but one touch of the finger of the Almighty and they wither, crumble and decay. Change succeeds change in human affairs, but the laws of God in everything are correct and true, in every stage and phase of nature, everything on the earth, in the waters and in the atmosphere is governed by unchangeable, eternal laws. There are some bodies that will unite; there are others that will not unite. You cannot, for instance, mix oil and water; you may shake them up together, but soon each one adheres to his own element. The sisters sometimes say they have good or bad luck, as the case may be, in the making of soap; but in reality there is no luck about it, for you would find that if you have the same properties equal in strength and quantity, using the same process, that the same results would be reached ninety-nine times out of every hundred, and you would find that you could afford to throw the other one in too—the conditions being the same. And so it is with the various minerals in all their organizations and conditions. They assume certain forms and they are known by geologists by their shapes, etc., and they are always true to them. And so it is with all the elements with which we are surrounded in the atmosphere, in the earth and in the water. We think we have learned a great deal, but if we did but know it we are only at the foot of the hill; and when we are able to comprehend things as God does we shall comprehend a great many principles that have never entered into our hearts to conceive of, although we are surrounded with those materials and are even treading them under our feet. To speak of these laws, God himself is governed by law, and the Priesthood in the eternal world are governed by law, just as much as his works are. Our earth rolls upon its axis and we have day and night, summer and winter, seed-time and harvest. When men comprehend the laws by which the planets are governed, they can tell you to a quarter of a second when an eclipse will take place, and when our earth will be in conjunction with other planets. Why? Because they are governed by eternal laws. There are a great

many things by which we are governed of which we know very little and with which we have very little to do. For instance, I will mention the flowing of the blood; What has man to do with that? Nothing; still it flows and courses through the body. I have noticed an aged person, and seen his pulse begin to falter, as though the machinery of life were about to stand still, after having been in motion for perhaps sixty or one hundred years, during which time the pulse had continued to beat without any action on his part, day and night, asleep or awake. There is another principle that God has planted within us, which we call breathing. We continue to breathe, and what effort of the will does it require? No more than it does to cause the blood to flow. We are machines; God has made us and he is our Father. He has planted within us the breath of life and we continue to inhale and breathe day after day, month after month, and year after year. And when that stops, what then? Just the same as when the blood ceases to circulate in our veins—we pass away. And yet these emanate from God, and they are planted within us and we have nothing much to do with them. We have organs, and it seems as if the Lord plays in them; in his hands is the breath of life, and in him we live and move from day to day and from year to year, because he suffers us to. He once said to his disciples: "Take no thought for your life, what you shall eat; neither for your body what you shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? He watches over all, he cares for all, he is interested in all; and in him we live, move and have our being.

What next? Are we mortal? Yes. Are we immortal? Yes. Have we to do with time? Yes. We have also to do with eternity. We are the offspring of God; and God in these last days has seen fit to place us in communication with himself. He has, through the revelations of himself and of his Son Jesus Christ, by the ministry of holy angels and by the restoration of the holy priesthood which emanates from God, and by which he himself is governed, placed us in a position whereby we can fulfil the object of our creation. The world generally are not situated as we are; they do not comprehend things as we do, and hence in many instances they feel very bitter and acrimonious towards us. What is the matter? They do not understand our position; and we did not understand these things until they were communicated to us by the Spirit of the living God, and we could not, nor can any man obtain a knowledge of these things only by the laws which God has laid down. There may be lightning in abundance, but it cannot be used for the conveying of intelligence from place to place only as it is governed by law. If you communicate to any part of the world through this means, you must have the wires laid and the instruments properly connected and adjusted, and then you must know how to operate them; if you don't know how to do this your labor is in vain—the wire, the instruments, etc., are useless. You might possess a most magnificent steam-engine, but unless charged with steam of what use could it be? But let the fire and

water be put to it, and have a good engineer to manage it, and you may then travel from your settlement here to Salt Lake City or to Ogden quite rapidly. But without these things would the engine be of any use? None whatever.

There are certain eternal laws that have existed from before the foundation of the world. There has been a priesthood also in existence always, and hence it is called the everlasting priesthood, and it administers in time and in eternity. That priesthood has been conferred upon man together with the right of the Gospel; and we are told how man can get into possession of the Holy Spirit of God, and how he can be placed in communication with God, just the same as you would place one town in communication with another by means of the electric wire. We are told how to do that, and that is by faith in the Lord Jesus Christ; by repentance and baptism for the remission of sin, and by having hands laid upon our heads for the reception of the Holy Ghost. This is a way which God has appointed—an eternal law which man can not gainsay nor depart from any more than they can from any other law of God. He has given us other views in relation to these matters. He has revealed things concerning the relationship that exsists between husband and wife between children and parents and between the various quorum organizations of his church. He has placed in our power certain principles which are the offspring of God, which have emanated from him, in regard to endowments and anointings and other intelligence which it would not be proper to speak of at the present time. Where did all these originate? In the first place in the one great principle that God had revealed himself to the human family and had restored the everlasting Gospel, and that with it came all these other things—apostles and high priests and elders and patriarchs and bishops and high councilors and all the various organizations of the Church and kingdom of God as they now exist upon the earth, all occupying their own peculiar place and position. What for? For the building up of a something that is called Zion or the pure in heart. What for? For my aggrandizement? for yours? for my individual interests or for yours? No. But in the interest of God and of Jesus the Mediator of the New Covenant, of Adam and of all the ancient patriarchs and apostles and men of God who have lived before, both on the Asiatic and American continent, with the powers that exist in the heavens that may be revealed through the medium which He has appointed to men who dwell upon the earth; that we might stand in and occupy our true position before God, not acting and operating of ourselves or by ourselves or by anything inherent in us or by virtue of any intelligence with which we individually may be endowed, but by that alone which God communicates. To whom are we indebted for the light we have to-day? Some might say to Joseph Smith. Yes, as the instrument, but primarily to God and the Priesthood behind the vail. Could Joseph Smith have revealed anything if it had not been communicated to him? No. Could Brigham Young? No. Could anybody else? No; no man can reveal anything pertaining to these matters only as it is given to him, and he is permitted by the Lord, who

is the Author of all light, intelligence and knowledge which we, his children, possess. And he has gathered us together for the purpose of instructing us that we may operate with him and by him and through the intelligence which he imparts, in building up his Zion of the last days. The world say we are exclusive. We cannot help that. Are we exclusive? To a certain extent, yes. For instance, I know there is a law which God has given. Can I ignore that law and expect blessings from God? No. Can you? No, you cannot. Can men climb any other way into the favor of God than that which he has appointed? No, they cannot. What will you do? We will try and help the Lord to do the very best he can for them; and we will do the best we can for them. One thing we can do, and we are set apart many of us for that purpose, and that is to go and preach the Gospel to every creature. This the Lord requires at our hands, especially we Seventies, Elders and Apostles. We can do all that is in our power for the people in this way.

And what next? Can we make them believe? No. Can we make them obey the Gospel? No. We would not if we could, because if there was any force made use of for the accomplishment of that object, it would only result in evil instead of good. We are told by Joseph Smith that "No power or influence can, or ought to be maintained, by virtue of the Priesthood only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge." They are not to be exercised by force. This is the way I look at these things, and I take the same view of our temporal affairs of which we have heard so much to-day. Should I wish to control any man? No, I would show him the right way. Should I feel indignant at the follies of men and wish to destroy people? No. David, we are told, prayed to the Lord that his enemies might be sent to hell quickly; Jesus said, when suffering at the hands of cruel men all that human nature could endure, "Father, forgive them, for they know not what they do." I like the latter better than the former. Who are the people of the world? They are the children of God. If they are not heirs with God and joint-heirs with Jesus Christ, they are all his offspring. And what is he going to do with them? The very best he can; and we will try and help him do it. We will set them good patterns; we will teach them by precept and example better ways, and seek to the Lord for wisdom to govern us, and then try and benefit them. But shall we allow them to destroy us? No. Shall we allow our children to be taught by them? No, never by them, for they know not the way of life, and are enemies to God and his laws. God has given unto us children, and he not only expects obedience from us, but expects us, as he did Abraham, to command our children after us to obey the Lord. Then do not let us give them over to the powers of darkness to be taught by the enemies of God and His people. But let us study their interests both for time and eternity, and set them good examples, and keep them from the contamination of the world. I heard a statement of a circumstance said to have transpired in one of those schools in Salt Lake City, which was something

like this; A teacher interrogating the children of a certain school asked—Who is the great false prophet of the 19th century? In answering, a child mentioned John Taylor. I was a little amused at it; although I suppose it was intended that they should have given the name of Joseph Smith, but the little one made a mistake. But what of the idea of our children attending the schools of people who teach and catechise them in this way? Don't you think it rather humiliating? I think we are descending very low when we can submit to their tuition. We do not want to partake of their feelings nor contract their ways, nor to be degraded with either their social or religious principles, but at the same time we wish to do them all the good we can. If they lie about us, never mind that; we can stand all they can say about us. Would we want to injure them? I hope not. We ought to deal with and treat everybody aright, acting justly and honorably with all. But then we do not want them to be our teachers. They would think they were doing God's service if they could by any influence lead us astray. What will the Lord do with them? He will put the more worthy of them in a terrestrial kingdom, and the other class will inherit a telestial kingdom, but they will never get into the celestial kingdom, unless it is through the medium of that priesthood conferred upon us by the Lord. Then do we wish our children to be taught by those who would seek to degrade and lead them to another and a lower place than that we hope to enjoy? Certainly not. What was said of Abraham, speaking of his children? the Lord says, "I know Abraham." What do you know? "That he will fear me and command his children and his household after him, etc." We want to be very careful about training our children, we should act honestly before them; for if they see father or mother act dishonestly, the children will be likely to follow their example. We should be careful too not to be found speaking harshly or using hard words in their presence. But rather do as the old lady used to do when teaching school; when the children would come to a word they could not pronounce, she would tell them to skip it and call it "hard-word." Let our lives and actions and conduct bespeak that we are men of God, that we are acting uprightly and righteously and performing the will of God upon the earth.

Well, now, a little further in relation to these things. Shall we benefit? Yes, we will do all the good we can. But if men lie and become fraudulent, and delight in abominations and are void of principle, then we will say, with him of old, "My soul enter thou not into their secret, and mine honor with him be not thou united." We are gathered here for the express purpose of carrying out the purposes of God; the world, however, do not understand it. But I tell you what they will do, by-and-by. You will see them flocking to Zion by thousands and tens of thousands; and they will say, "We don't know anything about your religion, we don't care much about religious matters, but you are honest and honorable, and upright and just, and you have a good, just and secure government, and we want to put ourselves under your protection, for we cannot feel safe anywhere else." There is a scripture

which says, the time will come "when he that will not take up his sword to fight against his neighbor, must needs flee to Zion for safety." And they will come. But we must prepare ourselves; we have got to have the invigorating influence of the Spirit of God to permeate all of our organizations, all feeling that we are under the guidance and protection of the Almighty, every man in his place, and every man according to the order of the priesthood in which God has placed him. Does a bishop expect the members of his ward to be subject to him? Yes. Should they be? Yes. And should not they themselves be subject to the President of the Stake? Yes. Then if the President of a Stake expects obedience from those under him he must be subject to those over him. The Priests, Teachers and Deacons in their place, the Bishops in theirs; the Presidents of Stakes in theirs; the High Priests, Seventies, and all others, magnifying their respective callings, filling the positions they occupy, holding themselves as minute men, clothed upon with the power of God and the holy priesthood which rests upon them. And when more of that spirit is in existence among the elders of Israel, they will feel the word of God like fire in their bones, and they will desire to go forth carrying the word of life and salvation to their fellow-men who are scattered throughout the earth. A good many are beginning to feel like that now, the fire is beginning to burn a little more, and if we continue to fulfil our duties—and do not go and ask people to believe something we can hardly believe ourselves; but go full of faith, seeking all the while unto God for more intelligence, his Holy Spirit will beam upon the altar of our hearts; the revelations of God will be unfolded and we shall feel in our hearts to exclaim, O, God, let me go forth to lift up a warning voice for thy judgments are approaching, the nations are shaking, thrones are tottering and will be cast down, and wars and commotions are spreading abroad, and I want to go and snatch those who are honest "as brands from the burning;" so that when I have accomplished my work I can feel that my garments are spotless from the blood of all men. This is the kind of feeling we should have and be governed by. As for these other matters of a temporal nature before referred to, if we cannot co-operate together and do it honestly and in good faith, as this is one of the very best things that can be required of us, it is very little that we can do. We should cultivate the Spirit of God ourselves; we ought to drink freely of that water which the Savior told the woman of Samaria that he was able, to give to her, even that water that would, "be in her as a well springing up to everlasting life." We have drank already at that well; it remains now for us to permit it to bubble and burst forth, to flow and spread its revivifying influence all around. We ought to have a heaven upon earth—to be really the Zion of our God, the pure in heart, each one seeking another's welfare. "Thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy soul, with all thy strength, and thy neighbor as thyself." We have hardly got to that yet; but supposing Paul were to come along and say a little further—each one preferring his neighbor. That part of it we will let alone awhile. But if we could feel we are the children of God, all animated by that same Holy Spirit, producing

peace and joy, and all welded together in one common brotherhood, in the bonds of the everlasting Gospel, all operating with God and the holy priesthood who have lived in other ages, to carry out his purposes upon the earth, and assisting to redeem the earth and establish his kingdom, never more to be thrown down. If we could feel like this, we should drop our individuality and self-esteem a little, we should seek to do not our own will, but the will of Him who sent us.

I find that the time is passing. In conclusion let me say, brethren, love one another, be kind to each other; if you have difficulties, settle them honorably. I do not know a man upon the earth that I have a solitary feeling against. I would not entertain such feelings, because they make one feel miserable. Forgive one another; bear with one another's infirmities. We are not all alike. Our faces are different, our habits are different, although made of the same material and possessing the same kind of an organization. So dissimilar are we that you can hardly find two people alike. I do not want everybody to think as I do. I am willing to grant every one a great amount of leeway in regard to these things; but I would like to see everybody do right and cleave to God. And as for a great many other little things I care very little about them. Let men treat their wives kindly; and then you wives can afford to treat your husbands the same, can't you? Let all cultivate charity and forbearance, and how much better it will make you feel! Children, obey your parents; and parents treat your children kindly, and let us all seek to do the will of God upon the earth. May God bless you, brethren and sisters, and lead you in the paths of life; and may God help us all to do right, and may the fear and blessing of God rest upon all Israel and upon all that love the truth everywhere, and may our enemies be confounded in all their plottings against Zion, in the name of Jesus Christ. Amen.

Salt Lake City,

REMARKS MADE BY PRESIDENT JOHN TAYLOR,

AT THE FUNERAL SERVICES OF BROTHER DIMICK B. HUNTINGTON, IN THE 16TH WARD MEETING HOUSE, ON SUNDAY MORNING, FEBRUARY 2ND, 1879.

(Reported by Geo. F. Gibbs.)

There are a great many things associated with human existence that call upon people to reflect. We came into the world, and people are coming into it in a continuous stream—children are being born as all of us were in our turn; and whilst some are coming into the world giving pleasure to their parents and friends, there are trials, anxieties, cares and perplexities attending the nurture of the babe and the care of youth until they arrive at years of maturity. Then comes the struggles of life with all its attendant cares and responsibilities.

With us particularly the greatest thing that we think of associated with the welfare of our youth is that they become acquainted with the principles of truth, with the order and organization of the kingdom of God, that they comprehend in some measure the laws of life and prepare to live for the future that is before them.

Brother Huntington has lived a great length of time associated with this church and kingdom, and has arrived to what is often termed "the sere and yellow leaf," when it is expected, according to the common course of humanity, that people must leave and go into another state of existence. For quite a long time it has been known by his more intimate friends that he was shortly to leave. I visited him not long ago myself, and had a very pleasant interview with him, and since then I never thought of his living long; in fact I expected to attend his funeral as we are now doing. But there was no compunction of feeling—no desire to continue to live; but he felt as though he had accomplished the work that was assigned him. Speaking to him, as I sometimes do to our aged brethren on some occasions, I said, "Well, Brother Dimick, you are about leaving, and when you go carry my best respects to our friends who are already there, and tell them I will continue to do the best I can in the hope of by and by meeting with them." And that is about the way that I look at these things. We have our entries into the world, our struggles in the world, and when we get through with these and the weary wheels of life stand still, then we pass into another state of existence. The Gospel has revealed to us some of the most glorious, exalting, ennobling and encouraging principles; and when we are in possession of these principles and the feelings they produce, there is no

terror in the approach of death. I have seen the time myself when I could have died just as easy as not if my time had come, and would just as soon have done so as not, and I do not feel much otherwise to-day.

There is something very interesting in all the affairs of human life, especially is there associated with us as a people. Brother Huntington has been with us for a great many years, and has passed through many trying scenes with the church in Missouri and elsewhere, and while they are not of the most pleasant nature to contemplate, at the same time they serve to show the faithfulness and integrity of those who have been associated with them. I see around me a good many of the brethren who by experience know all about these things, and I see too that their hair, like mine, is getting—I will not call it gray, but a little white. Some people felt sorry for us when enduring these things, but we did not feel sorry for ourselves, nor do we to-day. Some felt as though it was impossible to bear up under the continued struggles that we had to pass through; but the Latter-day Saints had no such feelings. They reflected upon the future and upon those great principles of eternal life which God had given unto them, and these thoughts stimulate us with hope and joy to-day; and as the effervescent affairs of time slide and pass away the Saints of God rejoice in the knowledge that an inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in the heavens for them. And they feel also that they have been called, and chosen, and elected by the Almighty to help to establish his kingdom on the earth, to introduce among men those principles that exist in the eternal worlds and to maintain them by the Spirit, the power and strength of the living God. They feel that they have a work to perform, and doing that work they realize that God is with them and that all will be right, whether it relates to this world or the world to come; that is the feeling which the Gospel of the Son of God inspires in the hearts of those who live up to its requirements, obey its demands, and fulfil the various duties devolving upon them.

It is not with them simply a personal matter. The Latter-day Saints feel as though they occupy a peculiar position in the world—that God has selected them from among the nations of the earth and gathered them together that he might place his name among them; and that in the coming struggle, in the great revolutions that shall transpire upon the face of the earth, it will be for them to manage, to direct, to control and adjust, and under the influence and guidance of the Spirit of the living God, to promulgate the principles of eternal truth to all people, that all mankind may have the opportunity of listening to the great and glorious principles that God has revealed to them, that they may be inducted into the laws of life and comprehend the principles of truth as they exist in the bosom of God; and holding the priesthood in all its various forms, organizations and powers, they feel that they are associated with the priesthood on the other side of the vail, who are interested in their welfare, in the progress of the work in which they are engaged, and in the accomplishment of the purposes which God has designed from before the commencement of the world. This is the kind of feeling that the Latter-day Saints are inspired with who comprehend their true position. And hence there are organizations of High Priests, Seventies, Elders and

others, whose duty it is to go to the nations of the earth to proclaim to all peoples the glad tidings of salvation. And whilst men ignorantly and without knowledge seek to persecute, proscribe and interfere with the rights of Israel, the God of Israel stands forth as their defender and will protect them under all circumstances, and every arm that is raised against them will fall, and every power that is marshalled against them will crumble to pieces, for he will assuredly take care of his people, and protect them in every emergency.

And when we comprehend these things, we realize that we are here not to do our will, but the will of the Father who sent us. We are here to introduce those eternal principles that exist in the bosom of the Almighty; we are here to build up the Church and kingdom of God upon the earth, and to form a nucleus through which and by which the God of heaven can work, operate, lead, dictate, and control the affairs of all men. He has introduced a little leaven which will by and by leaven the whole lump. And although wars, commotions, troubles, difficulties, bloodshed, plagues, pestilence and famine will stalk over the earth, the nations totter and fall, thrones be cast down and the powers of the earth be shaken, yet God will protect Israel, he will maintain his people, if they will cleave to him and obey his laws and keep his commandments; and we are here to introduce and establish these heavenly principles that exist with God, and to teach the principles of life to the people, that all mankind may have the opportunity of hearing and knowing of the great things that God has revealed for the salvation of the human family. We are here, then, for the accomplishment of these things. We are here not only to proclaim salvation to the living, not only to introduce the principles of law, and government, and religion, and everything calculated to exalt and ennoble man upon the earth, until the kingdoms of this earth shall grow and increase, and become the kingdoms of our God and his Christ, but we are here also to redeem the dead, to build temples and administer therein, and to accomplish all the various works that God requires us as his servants to attend to. And when one after another of our friends passes away, what of it? It is only the ordinary course of nature, and it makes very little difference whether a man be on this side of the vail or on the other. Brother Dimick has gone where paralysis cannot strike him any more, where sorrow and sighing with him are passed, and where everything is pleasant, joyous and happifying, and where he can rejoice with his brethren who have gone before him. Do we feel to sorrow because of the change? No, not in the least. We feel about this as you, my brethren and sisters, did in years gone by, when leaving your friends and, perhaps families, to gather to Zion, and as your friends did in seeing you take your departure. They would shake you heartily by the hand and say: "Well, I am sorry you are going and yet I am glad, and I will try to follow you as soon as I can" That is about the feeling. It is an ordeal that God has placed upon all men, and we have got to meet it, and having met it, like all other things, we are prepared for what follows.

But let us speak of the living, for it is with those actualities we have now to do in relation to things that are transpiring. Sometimes people

will say, "Don't you feel a little scared about things now?" referring to inimical legislation. Not much; at least I do not. I do not know that it makes my knees tremble much. I feel as pleasant, joyous, comfortable and happy to-day as at any other time; all is right. Men cannot do as they please. God rules in the heavens; and the Prophet has said, "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." It is His duty to take care of His Saints, and why need we trouble much about it? We have children, and it is our duty to take care of them; and it appears that they are not much concerned where their dinner or their clothes come from; they believe that "daddy" will take care of that.

As regards brother Dimick, it is all right with him. I would say to him, "Peace to his ashes," and I would say to his family and friends, "Be comforted, peace be multiplied to you, and have confidence in God and all will be right." And by and by you will pass along, and we will come and see you if you do not come and see us; that is, we will bury you if you do not bury us first. And by and by we will all be on the other side of Jordan, singing "Hallelujah, hallelujah, the Lord God Omnipotent reigneth."

Let us seek to do right. That is the main thing for us Saints to do. I do not fear the world, nor any of its affairs or influences, or powers, or any of its intrigues, nor anything it can devise; for God will take care of his people if they do right. The only fear that I have is, that people will forsake their God, and lose faith in him and his promises, and be found serving the evil one instead of serving the Lord. If we fear God and keep his commandments, live our religion, and pursue a proper course, all will be well with us in time and through eternity.

Brother Huntington for many years was associated with the High Council; he has gone now to associate with the councils above, and with the various organizations of priesthood that are eternal, endless and everlasting. And we, by and by, will follow to join our quorums, our friends and associates who have gone before.

I am reminded of an item in Brother Dimick's written request, desiring that only his good deeds should be spoken of at his funeral, and also of a remark by Brother Taylor, in referring to it, that we should not speak anything but good of our friends whether living or dead. I am really astonished sometimes to witness the hard feelings and rancor that exist among men. They come—I do not know where they come from; yes, I do too, they come from beneath. The fruits of the Spirit of God are love, peace, joy, gentleness, long-suffering, kindness, affection, and everything that is good and amiable. The fruits of the spirit of the devil are envy, hatred, malice, irritableness, everything that tends to destroy mankind, and to make them feel uncomfortable and unhappy. The fruits of the Spirit of God are love, and peace, and joy in the Holy Ghost; and the man that says he loves God and hateth his brother, is a liar, and the truth is not in him. I do not care who he may be, or what his name, or where he lives. This is the way I read the Scripture, and the way ~~my~~ the Gospel teaches me. "By this shall all men know that ye are my disciples, if ye have love one to another." Even an outside poet has sung:

"Then speak no ill, a kindly word
Can never leave a sting behind," etc.

Let us be governed by these principles, and cleave to everything that is ennobling, that we may be associated together in the bonds of fraternity, love and affection, live our religion, keep God's commandments, and cultivate his holy Spirit, and the spirit of kindness, affection, love and fraternity among ourselves, so that when we get through with our affairs on this earth, we may meet with joy all those with whom we have associated on the earth below.

God bless the family of Brother Huntington—his wives and children and grandchildren, and all pertaining to him. To his children I would say: follow the example of your father, and God will bless you and save you ultimately with him in his kingdom. And may God help us all to be humble and diligent in keeping his commandments, that we may be saved in his kingdom, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NORTH BRANCH MEETING ROOM, OF THE LONDON CONFERENCE, ON SUNDAY EVENING, MARCH 9TH, 1879.

(Reported by Joseph May, of Sheffield.)

It is with pleasure, brethren and sisters, that I rise before this small assembly to address them upon such subjects as may be put into my heart. However much learning and information may be in the possession of a speaker it does not matter, God is able, by his Spirit, to make use of the most unlearned, if they will but seek unto him, and have faith in him, that he can speak through them to the edification of the people who hear. We have a vast amount of information which the Lord has revealed from on high in different periods of the world's history, as well as in our own day; information that is of the greatest importance to the human family; information that has relation to our eternal happiness and welfare in the world to come, if we can but obtain enough of the spirit of truth to impart that information to our minds.

We, Latter-day Saints, are living in a peculiar age of the world; we

are called by the Almighty, by new revelation. We have not taken this name upon ourselves, it is a name the Lord gave by direct revelation through the prophet and seer, Joseph Smith. The Lord spoke to him, as he always did to those who were sent forth to build up his Church on the earth; hence, this Church has not been built upon the opinions of men, neither upon the learning of men, neither upon the doctrines and covenants of men; but in the very beginning, before there were any Latter-day Saints, or true Church, the Lord gave a revelation regarding the time when the Church should be organized. A few had believed, a few had repented, a few had been baptized for the remission of their sins, and a few had been confirmed, by the laying on of hands, for the gift of the Holy Ghost. They were organized into a Church by commandment, and on the same day that they were thus organized, the Lord pointed out the duties of the members, and also of the officers of the Church. It was also revealed that in the Church of the living God there should be inspir d apostles. We did not assume the apostleship ourselves, we did not pick up this information in and of ourselves, but the Lord gave revelation respecting it. And, indeed, there is not one doctrine believed in or practiced by the Latter-day Saints, but what the Lord our God has given revelation upon that subject or that doctrine. In the first place, before the establishment of the Church, the Lord intending to set up his kingdom again on the earth, made preparation for it by raising up a boy—a young man, unlearned in the schools of theology. This youth was inspired from on high. God sent his holy angels to minister to him, and gave him power to bring forth a sacred record of a branch of the house of Israel, a record, in other words, of a remnant of Israel, who inhabited the great western continent. Their records were brought forth by this boy, this young, unlearned, uneducated youth. He did not attempt to establish the Church while translating those records. This was the first duty required at his hands—namely, to translate from the plates of gold, which he discovered, by the aid of an instrument, called the Urim and Thummim. This sacred instrument was used in ancient times to inquire of the Lord. This young man continued the work of translation from the autumn of the year 1827, until 1829, as time and circumstances would permit. He was a man whose father was in poverty, and consequently a portion of his time had to be occupied by himself in laboring to obtain the necessary comforts of life; but he, after some two years and a half, succeeded in finishing and printing the record, a record which contains about 600 pages. After this record was translated, and the manuscript placed in the hands of a certain printer in Palmyra, State of New York, and after it had been printed, and the Lord had prepared all things, he then gave commandment to this young man to organize the Church, that is, to establish the Latter-day kingdom spoken of by Daniel, the prophet, on the earth, and gave the name by which the same should be called — namely, "The Church of Jesus Christ of Latter-day Saints."

In regard to our forms of Church government, we are also guided by written and printed revelations. We were not left to ourselves, to conjecture, or merely to base our opinion, in regard to what the various duties of the officers of the Church are, but

the Lord did distinctly point out the duty of an apostle, telling us that that was one of the officers of the Church, that it is his duty to receive revelation—to receive communications from the heavens, as the apostles did in ancient times, and to administer in all of the ordinances of the doctrine of Jesus Christ, and to regulate the Church and watch over the same, and to administer in all spiritual things. The Lord also pointed out the duties of Elders, and of the lesser priesthood. Now we should not have known anything about, what is termed, the "lesser priesthood," if it had not been for new revelation. We read about two priesthoods in the Bible; one was called, the "higher priesthood" the priesthood after the order of Melchizedek; the other was called, the "lesser priesthood," or the priesthood after the order of Aaron, the Levitical priesthood, some would term it. But we knew nothing about these things only so far as the Lord revealed them. There were none to take us by the hand, and say to us, "we have the priesthood of the Church, we can teach you what the duties of the respective officers are," but these things had to be learned anew.

The Lord did not see proper, at the first, to give us the fulness of the authority that he afterwards revealed. He gave us the lesser priesthood. And how did he do it? It was not on the earth. You might have searched all the various Christian churches, built up among all the nations, and you could not have found among any of them, what is termed, the "lesser priesthood," after the order of Aaron, and yet we are told, in the Jewish record, (the Bible,) that the priesthood of Aaron is an "*everlasting* priesthood," that it was intended to be continued while the sun and the moon should endure—that is, when men were acknowledged sufficiently worthy, to have that priesthood on the earth. It has never died out. It has been in the heavens all the time. Death takes no authority of a divine nature from any human being, when it is once conferred upon him, if he is faithful until death; consequently there were persons in the heavens who held that priesthood, but no one upon the earth, no one that ever pretended to have it, among the Christian denominations. And the Jewish people, who pretend to have the Levitical priesthood, rejected and do still reject the true Messiah, consequently, their priesthood is null and without authority, and they could not, therefore, administer baptism, for the remission of sins, as John the Baptist did, the forerunner of Christ, who held that priesthood.

There was no other way, therefore, for this priesthood to be established again on the earth, only for it to be sent down from heaven; and the Lord did this. Without it, all of our ministrations would have been in vain. We could not have officiated, without some kind of authority, or priesthood. How did the Lord restore it? In answer to humble, solemn prayer, before the Church arose, the Lord sent his angel, John the Baptist, to two of his servants, namely, the translator of the work, and also the scribe who was writing from his mouth. This angel came, and laid his hands upon their heads, and ordained them, unto the same priesthood which he himself held. They were also instructed, by that angel, concerning the nature of the duties of that priesthood. They were told that they should baptize the people, as John did in ancient times, for the

remission of sins, but they had no power, by this priesthood, to lay their hands upon baptized believers, that they might receive the Holy Ghost; that authority did not belong to the lesser priesthood, but required a greater power than the Levitical priesthood, to administer that divine ordinance, for the baptism of the Holy Ghost. Therefore these persons could, as yet, only baptize in water; but they sought diligently, knowing from the Bible, and also from the Book of Mormon, which they were translating, that the laying on of the hands for the gift of the Holy Ghost, was a sacred and holy ordinance, and that without it, the Church could not be organized on the earth. Knowing this, they pleaded before the heavens, that God would condescend to give them a higher priesthood, that would enable them also to administer in those higher Gospel ordinances. The Lord heard their prayers, and three heavenly personages were sent to them. What authority did these three angelic personages hold? They held the apostleship. They were the ancient apostles, Peter, James and John, three of the most conspicuous of the ancient apostles. They were sent as ministering angels. They also conferred upon them the apostleship. The apostleship holds this higher priesthood, after the order of Melchizedek, a priesthood greater than that of Aaron; and hence, when they received the apostleship, or this divine authority, they were commanded to call the baptized believers together, and lay their hands upon them, and confirm upon them the gift of the Holy Ghost.

In this way the Church was organized, on the 6th day of April, 1830, in Fayette, Seneca Co., New York, or rather began to be organized, for there are many things besides these first principles of the Gospel I have named, that are essential duties necessary to be practised amongst the people of God. After they were thus organized and confirmed by the laying on of the hands, and became members of the Church, then it became necessary, that there should be other officers, as leaders, and guides, and persons, holding different authority, to administer in their respective callings, among the people and hence, deacons, teachers and elders were given, and after a while bishops. Now, we had but little knowledge of the duties of bishops. We knew what the sectarian religionists expressed, in regard to bishops, that they were to administer principally in spiritual things, but the Lord gave us altogether a different view of this subject, from what we had learned from sectarian religion. He gave by revelation, the duties of bishops, that they were to hold the presidency of the Aaronic priesthood, that they were to administer in all temporal things, and not spiritual things only. And finally other officers were pointed out, from time to time, as the Church increased and among these, the Lord had told his servants, about a year before the organization of the Church, that there would be Twelve Apostles appointed, and that the Lord should designate to them, who these Twelve Apostles should be. These Twelve, in due time, were called and ordained, by the commandment of the Almighty, and they also had their duties specified by revelation. Their duties were more particularly, to see that the gospel was preached to every nation, and kindred, and tongue, and people, upon the face of our globe; first, to carry it to the Gentile nations, and after we had completed our mission

to the Gentiles, then our calling and duties would be to the house of Israel scattered in the for quarters of the earth.

We have been now almost one half a century, in fulfilling the first part of our duty, namely, in publishing the Gospel to the gentile nations.

We have sought diligently, year after year, to publish glad tidings of great joy, to all the different peoples on the face of the earth, so far as the governments, and the laws of the respective governments, of these nations would permit the Gospel of the Church of Christ, to be established amongst them. We have sought diligently, therefore, to perform our mission to the Gentiles. We have not gone to the house of Israel, because that was not the commandment. We were commanded of the Lord our God, to preach to the Gentiles first, to warn them, to testify to them that their times are nearly fulfilled; and that then the Gospel of the kingdom should be turned from among them, and transferred over to the house of Israel. We have been faithful, I believe, in England, in Wales, in Scotland, in Ireland, and upon the Continent, among the European nations, so far as their laws would permit, and also among the various States of the American union, and in the British dominions, the Canadas. And we have tried to be faithful, in carrying out our testimony also to the British Colonies in India; and also in the Southern portions of Africa; and also at Gibraltar, and in South Australia, and New Zealand and in all those various countries, trying to warn the Gentile nations, concerning that which the Lord our God is beginning to do here on the earth. Having established his kingdom, he offers it first to these Gentile nations, if they will receive it; and when they shall account themselves unworthy of the kingdom, unworthy of eternal life, unworthy of the message which God has sent to them, and shall persecute his servants and his people all the day long, and shall close up their sanctuaries, their Churches, their chapels, their meeting houses, and their places of worship against this message, and when it can no longer find place among them, so as to bring them to a knowledge and understanding of the truth, the Lord will, after a while, designate by revelation, and say unto his servants, "It is enough. You have been faithful in laboring in my vineyard, for the last time;" for it was the decree of heaven, that this shall be the last time, that he will labor in his vineyard. It is the eleventh hour, the last warning that will be given to the nations of the earth, first to the Gentiles, and then to the House of Israel.

When they shall render themselves unworthy of this great and joyful message, that has been presented to them, the servants of God will, as I have already stated, have it revealed to them, to confine no longer their mission to the Gentiles; but they will receive a commission from the Almighty to go to the scattered remnants of the House of Israel, wherever they may be located.

The American Indians are the descendants of a remnant of the tribe of Joseph with a mixture of the descendants of one of the kings of Israel of the tribe of Judah; hence, Judah and Joseph are mixed together, and God will send his servants among them, and they will receive the records of their fathers. They will believe in those records, which their forefathers kept by inspiration, and believe in the revelations that are contained therein. It

is their Bible, the same as the Old and New Testaments are the Bible of the Jews, that lived at Jerusalem.

They, the Indians, will not reject it, but obey it, and practically receive it, and become a powerful branch of the House of Israel. The servants of the Lord will also be sent to the Jews, some of whom are here in London. Some are mingled with the various nations of Europe. Many hundreds of thousands of them are in Asia and among all nations. These Jews must be warned, when we get through with the Gentiles; and they will begin to believe in Christ, according to the prophecies, that are contained in the Stick of Joseph. They will begin to believe in the true Messiah and gather unto their land, the land of Palestine; and there will be many of the people of Israel, that are scattered upon the Isles of the sea,—on the Pacific Isles,—who will receive the work; and the Lord will perform in their midst, miracles, and signs, and wonders, and make bare his arm, just as is prophesied by Isaiah in bringing about his covenants to the House of Israel. And he will make bare his arm very differently from what he has done among the Gentiles; for among the Gentiles, he has, it is true, healed the sick; he has opened the eyes of the blind; he has caused the tongue of the dumb, in some instances, to sing; and he has healed them of various diseases; and there has been a certain degree of the power and gifts of the ancient Gospel, manifested as in ancient times, among the ancient Gentile Churches. But I do not call this the making bare of the arm of the Almighty in so great fulness as it is predicted in the Jewish record, the Bible. It is making bare his arm in some small degree. And we have great reason to be thankful, when he does hear the prayers of his servants, when he does heal those who are sick, when he does show forth his power as in ancient times, in these spiritual gifts and blessings, which belong especially to the Gospel of his Son. But when I speak of the Lord making bare his arm in the eyes of all the nations, I have reference to that what which is predicted in this book, called the Bible, when the waters will again be divided, and Israel will go through dryshod, as they did in ancient times. When the great deep will have a highway cast up through the midst of it and Israel will pass through it dryshod. When I mention about the Lord making bare his arm in the eyes of all the nations, I have reference to that tremendous power, that is specified by the Ancient prophets, which will be made manifest before all people, all governments, nations and countries upon the face of the whole earth. Israel will return with power. Will God be with them when they return? He will. He will go as literally before their Camp, as they go out from among the nations, as he did in ancient times when he brought them out from that one single nation of the Egyptians. Then there was a display of great power, great signs, great wonders. The Lord condescended to talk with men from heaven. He descended upon Mount Sinai and his voice was heard, like the voice of thunder, by the numerous multitudes of Israel that were gathered at the foot of the mount.

Upon that mountain he manifested his power by causing it to tremble exceedingly, his lightnings and thunders were seen and heard and therefore this was making bare his arm in very deed: and from that day to this, Israel when scattered among the nations, and when they

wish to speak of the greatness of their God and magnify his great and holy name, still refer to the signs and wonders that were wrought in delivering their fathers from the land of Egypt, in dividing the waters of the Red Sea. They still refer to the cloud they saw over their camp by day, and to the shining of the flaming fire by night. They still refer to the numerous revelations, given to them while they so sojourned forty years in the wilderness. They still refer to the waters of Jordan which were divided, as they went into the land of Palestine.

But that was only a display of the power of the Almighty before the nations that were in that immediate vicinity. There is a day coming when this will be manifested over all the face of the earth, when the Lord God shall organize the camps of Israel among the various nations and bring them home to their own lands.

Ezekiel, the prophet, being filled with the spirit of inspiration, and looking forth by the power of that spirit to that time when they should be brought back and assembled into one body, in the wilderness, says that the Lord should plead with them face to face, like as he plead with their fathers in the wilderness and the land of Egypt. (See Ezekiel xx.) So we see there is a day of power coming, and day of wonders and a day of mighty deeds, when the power of the Lord, in great judgment, will be upon the nations of the wicked; and also when his glory shall be upon his covenant people who shall be restored to their own lands. The message with which we are now entrusted is a part of the great and last warning message to the nations of the earth, first to the Gentiles, and last to the house of Israel. And when we get through warning the Gentiles, the proclamation which the Lord has given us, shall be delivered to Israel in the islands of the sea and among the various nations; and they shall gather home to the land of their inheritance. Then Jerusalem shall be redeemed and a temple established upon its former foundation in the holy land. Then the nations of the earth will see a fulfillment of our words. We have told them for the last forty-nine years that the Lord God had commenced a work to prepare the way before the face of his coming, to prepare a people to endure his presence, to gather his people from the four quarters of the earth into one, in order that they might be prepared, against the day when the veil of eternity shall be rent, and the voice of the Lord shall be heard unto the ends of the earth. Then they shall behold a fulfillment of our words, they shall then know of a surety, if they do not before, that there is a God in this work, that he has commenced a proclamation and message for the last time, to prepare the way before the face of the coming of his Son from the heavens.

But before that great day shall come, let me foretell, before this people, that which they may look for, that which will most assuredly come to pass, and that which will eventually cause their ears to tingle, and the sound thereof will cause them to tremble exceedingly, namely, the judgments that are decreed by the Almighty, to be poured out upon the nations of the Gentiles, that do not repent.

While this message is going forth, in your midst, it is a time of comparative peace, it is a time when the Lord our God is granting unto you the proclamation of mercy, and has

given you peace in your homes, peace among yourselves; no civil wars are raging in your midst, though there are some foreign wars that occasionally disturb the peace of the people; but the Lord has been specially favorable to the people of this island, while the proclamation has been sounding, during the last forty-three years in your midst. But this will not always continue. You may be assured, that there is a change coming as you may be assured of the fulfillment of anything that has ever been spoken, by the mouth of the ancient servants of God. A change is coming over the political affairs of these nations. Great Britain will not escape. What will be this change? There will be various causes that will bring it about. One change will be this, which you, without being prophets, can by a little reflection, understand for yourselves. You know that England, for many years past, has been the great manufacturing nation for the whole world. They have looked to you for your manufactures and such merchandize has been carried unto all parts of the earth; and this has kept your workmen and poor people employed. They have had abundance to do the most of their time. You have sent forth a vast amount of your manufactures to the continent of America, to the people of the United States, but the scene is changing; for any person, with a little reflection, can see that the change is already beginning to come, and that too very readily. The nations, to whom you have exported your products, are beginning to manufacture for themselves. This cuts off the trade with Great Britain.

The American nation is beginning to manufacture for themselves, and not only themselves, but they are actually sending their manufactures to this little island; and the people here are beginning to purchase American goods and manufacture in preference to their own. This cuts off in your country a great many of the manufacturing establishments, and you have a surplus population, of many millions, thrown as it were out of employment, who can scarcely get sufficient to sustain themselves from day to day. Is this state of things going to get better? No, it will not, there may be prosperous times for a short season, but they will soon pass away; and such times are coming, such as this nation has not experienced, neither they, nor their forefathers for many generations.

I might go on and tell you many things, in relation to the consequences of people being thrown out of employment. I might portray it, but I do not wish to harrow up the people, in regard to this matter. You yourselves can see, that when people are pinched, for the want of bread, for the want of clothing, for the want of the necessary comforts of life, and are driven to desperation, you can judge for yourselves what must be the state of things that will ensue. I have no need to portray them. But I would say to the Latter-day Saints who have been taught these things for many years, gather out from this nation. And inasmuch as we have pointed out the way of escape and shown you that the Lord has provided in regard to these matters, for all that will believe in him, and repent of their sins, and obey the gospel, do not be dilatory, do not be slack, do not be extravagant in your expenditures, but strive to lay up means, and so far as you possibly can, by being faithful, and serving the Lord your God, gather out from these countries; for a day

of great tribulation is coming, a day of desolation, a day wherein the country will be revolutionized, wherein the poor and the afflicted, and the needy, will contend earnestly for the lives of themselves, and their little ones, instead of seeing them perish by hundreds and thousands in the streets. And inasmuch as such a day is coming, Latter-day Saints, it would be far better for you, to be out of the country, than in it. And would to heaven we could sound this message, not only to the Latter-day Saints, but to every good, upright, honest-hearted soul, throughout Great Britain. That they might take warning, and escape, before the terrible time shall come.

Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all the nations of the Gentiles. He has sent to them a warning. He has sent his servants to prophesy to them. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, both high and low, rich and poor, religionist and non-religionist, priest and people, for all of them to repent and receive the Gospel in its fullness, and not only to do this, but to gather out from these nations. Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us, and that responsibility we must fulfill, whether the people hear, or whether they forbear, we must warn them, so that they shall not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore has a controversy among them, the same as he had with the Egyptian nation, with this difference, that the Egyptians did not have the same length of time to consider the message which you have. They only had a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have had a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the latter-day message which God has sent or not. Now, the consequences will be, if you receive it, you will save yourselves by fleeing out from the midst of this nation. You will save yourselves and your children temporally speaking as well as spiritually. On the other hand, if you do not receive it, the Lord, who is long suffering, will, after he has borne with the people all the day long, withdraw his servants from your midst. When that day shall come there shall be wars, not such wars as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the

cities and villages, until the land is laid desolate.

That is another thing that will come before the coming of the Son of Man.

What about my own nation—the American nation? What can I say more than I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designated that the revolution should commence in South Carolina, and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although twenty-eight years intervened, before it commenced. These revelations and prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation. That war that destroyed the lives of some fifteen or sixteen hundred thousand people was nothing, compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. "How do you know this? inquires one." I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I waited over twenty-eight years and saw their fulfilment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who gave the revelations to his servant Joseph Smith in regard to these matters, will fulfil every jot and every tittle that has been spoken, concerning that nation. What then will be the condition of that people, when this great and terrible war shall come? It will be very different from the war between the North and the South, Do you wish me to describe it? I will do so. It will be a war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth destroying and being destroyed and manufacturing will, in a great measure, cease, for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy—too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of the farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.

Now these are predictions you may record. You may let them sink down into your hearts. And if the Lord your God shall permit you to live, you will see my words fulfilled to the very letter. They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth. The Book of Mormon contains many of these

predictions. This book has now been printed forty-nine years, and the prophecies contained in it are being fulfilled with great rapidity; and every prediction yet in the future, recorded in that book, will be fulfilled literally, according to the words that are spoken. The Lord our God has already destroyed two great and powerful nations that once occupied the western hemisphere, because they fell into wickedness and would not repent. We have a record of this. The first nation he brought upon that hemisphere, were a people from the Tower of Babel. They were led by the hand of the Lord. They were located upon the north wing of that continent, and they became a great and powerful nation. They inhabited the land for some sixteen or seventeen centuries after they came from the Tower of Babel. But the Lord made a decree, when he first led them forth to that land, that if they or their descendants should fall into wickedness, and would not repent, that he would visit them with utter destruction. He did so. About 600 years before Christ, that great nation were entirely swept off by the judgments of Almighty God, and their bones were left bleaching upon the plains and mountains of that land—left unburied by the numerous armies that went forth slaying and being slain, and another colony was brought from Jerusalem in their stead, being a remnant of the tribe of Joseph. The same decree was passed respecting one branch of that colony, that was made regarding the first nation. Said the Lord to them, "Inasmuch as you keep my commandments, you shall prosper in the land; but inasmuch as you keep not my commandments in the land, you shall be destroyed from the face thereof." That was literally fulfilled. After living upon that land till nearly the close of the fourth century of the Christian era, they fell into wickedness and were destroyed, with the exception of a few who went over to the opposite army.

And the Lord also made a similar decree, recorded, too, in the same book, in regard to the present great populous nation called the people of the United States. They must perish, unless they repent. They will be wasted away, and the fullness of the wrath of Almighty God will be poured out upon them, unless they repent. Their cities will be left desolate. A time is coming when the great and populous city of New York—the greatest city of the American Republic, will be left without inhabitants. The houses will stand, some of them, not all. They will stand there, but unoccupied, no people to inherit them. It will be the same in regard to numerous other cities, or, in the words of the Lord, "I will throw down all their strongholds, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." It will all be fulfilled. But there will be a remnant who will be spared. It will be those who repent of their sins; it will be those who believe in the Lord Jesus Christ, and are willing to obey his commandments, willing to hearken to his voice, willing to be baptized for the remission of their sins, willing to be born of the spirit, or receive the Holy Ghost by the laying on of hands, willing to walk uprightly and honestly with all men, and justly one with another.

These and these only will be spared, for it is the decree of Jehovah; and this is not all. We have

thus far, only told you that which will take place upon the people of Great Britain, upon the European nations, and upon the people in the United States. But great tribulations will also be among all of the nations of the earth, who will not repent. They will be wasted with various judgments; but the heathen will be spared longer than these Gentile nations who have had the scriptures in their midst, but would not obey them.

You have had the Bible multiplied by millions of copies, and circulated in almost every family. You can read it at your leisure. You can see the glorious light of truth, recorded in these prophecies, in these doctrines, in these heavenly and holy principles, and yet in the face of all this light, knowledge, truth and divine revelation, you reject the servants of God, reject the ancient Gospel, when it is preached in its fulness, refuse to repent of all the iniquities and abominations into which the nations are fallen.

It is because of this, of the light that the nations have in their midst, which they will not receive that the Lord will visit them first; and when he has visited and overthrown them, he will lay his hand heavily upon the heathen nations in Asia, and also those who are in Africa, and they will be visited with severe judgment, but they will not be utterly destroyed. A portion of the heathen nations will be redeemed. Why? They will see the power and glory of God that will be manifested among the tribes of Israel, who will be gathered out from their midst and return to their own land. They will see the glory of God manifested as in ancient times and they will say, "surely Jaggernaut is no longer my God." "Surely I will not worship crocodiles, nor serpents; neither will I worship the sun, or the moon, for there is a God manifested among that people, Israel, who is worthy of the natures and attributes of a God. I will cast my Gods to the moles and bats, and I will worship the God of Israel. Then will be fulfilled that which was spoken by the prophet Ezekiel, "then shall the heathen know that I the Lord am God." And it will come to pass, after that period, when Jesus shall have raised all the righteous from their graves, that he will descend with all the hosts of heaven accompanying him, and will stand upon the Mount of Olives, and he will go out of Jerusalem, and the Jews will go out to the mount to meet him and will acknowledge him as their Messiah and King; and then it shall come to pass, that the heathen nations will also more fully recognize him as the true and only God Then will be fulfilled that which is written in the last chapter of Zachariah, that every nation round about Jerusalem, shall come up from year to year, to worship the King, the Lord of hosts, at Jerusalem, and also to keep the Feast of Tabernacles. There will be a great many of those solemn assemblies and feasts that were commanded in ancient times, that will be re-established in the midst of Israel when they shall return. And the Lord Jesus will be there. His Twelve Apostles who wandered about with him, while he was in the flesh, will be there; and they sit upon twelve thrones, and assist our Lord and Savior in judging the twelve tribes of Israel. But Jesus will have a throne as well as these twelve disciples. Where will be his throne? A temple is to be reared in ancient Palestine where it

formerly stood. Ezekiel saw it in vision, and he describes the building of that house when it shall be complete, and he saw the glory of God coming by the way of the East, and this glorious personage entered through the East Gate of that temple, and entered into the temple; and Ezekiel, being full of the Spirit of God, was picked up and carried into that court, where Jesus had entered, and he heard a voice speaking unto him, Behold, the peace of my throne, where I will dwell in the midst of the children of Israel for ever, and they shall no more defile my name, but I will dwell will them for ever.

This will be a glorious period. It will be a time when all will know who the true God is, and who is commissioned to speak in his name, and to declare his truths among the people—if we do not find it out before. If we will not repent of our sins; if we will harden our hearts, that the Spirit of God has no place within us, to reveal to us the truth, we shall know then who it is that will be saved. We shall know then, that there is a Lord God, and that he is in the midst of Israel, and his throne is among them, and he will reign over the house of David, and all Israel, for ever and ever. Do you not suppose that the Twelve Apostles, who were with him, who suffered persecution, and finally the most of them were martyred—do you not suppose that they will have thrones? John the Revelator saw the thrones of those that were beheaded for the witness of Jesus, and for the word of God; and he says, they will sit upon these thrones as judges. So there will be twelve thrones built, when the temple of God is built in Jerusalem, besides the throne of the Messiah, for these twelve men to sit upon, when they shall come forth from their graves to reign as kings, and to eat and drink at the table of the Lor. "What?" some might exclaim, "eat and drink after the resurrection from the dead? Yes, did not Jesus eat and drink with his disciples after he came forth from the tomb? He did. He ate the broiled fish and the honeycomb, in their presence. Immortal beings can eat if they choose to do so. Hence it is written, "You that have followed me in the regeneration," meaning these twelve disciples, "inasmuch as you have followed me in the regeneration, you shall sit upon twelve thrones and shall eat and drink at my table, and you shall judge the twelve tribes of Israel." That will be better than to be judged by imperfect mortals. Men who are called here to be judges are not always perfect in their judgment. They err; the best of them, the wisest of men may err in their decisions. But not so with these great judges that come forth out of the tomb, raised to immortality, clothed with light as with a garment, purified and made white before God. Their minds are full of intelligence, and it beams forth from their countenances, and they know how to judge by the Spirit that is upon them, and their decisions will be in righteousness.

How pleasant it would be to walk into one of those beautiful rooms that will be constructed in the temple of our God at Jerusalem, and behold the beautiful table spread, on which the luxuries of our earth shall be served to those immortal beings, and then to see the Master, the great King, the Lord of Lords and King of Kings rise up and minister to his disciples; wait upon them; setting them an example. He that is immortal and as

far above mortality as the heavens are above the earth, condescending to administer to their happiness. Would not this be delightful? Who, that has any desire for holiness, and purity, and honesty, and virtue in his heart, would not be enraptured at the thought of having the privilege of being an invited guest, to go in, even if you did not sit down to the table; to see them when they were partaking, with their Savior, of this feast? And these will be the men that will be with Jesus when he descends upon the Mount of Olives, after the graves of the just have been opened. In the resurrection, they will come forth immortal, eternal, clothed upon with the fulness of that glory that pertains to the celestial kingdom. They will also reign as kings and priests here on the earth. To some of the raised Saints there will be given ten cities to rule over. To others there will be given five cities to rule over, according to their works here in this life. All will not have the same power. All will not have the same rule. The Twelve shall have twelve thrones—one throne each, to judge the twelve tribes of Israel. The tribes will need judging, during the whole thousand years they live on the earth; they will need judges in their midst, to make manifest unto them that which is important for men, and women, and children, to know.

These twelve men who are appointed to judge these twelve tribes of Israel cannot be as it were the judges over all the earth at the same time. They cannot be everywhere present at the same moment, and hence there will be other judges, other men of God, those who are accounted worthy in the sight of the Most High. Hence we read in the revelations of St. John that he heard them singing a new song, a glorious song. About what? Their future glory and their future happiness and their future home. Where? On the earth. What? People in heaven singing about coming to the earth? Yes. When it is redeemed it will be a glorious mansion, it will be a glorious world, it will be worth living on; and it will be sanctified, and the knowledge of God will cover the earth as the waters cover the deep. All beings will have knowledge. All people will have understanding. They will comprehend the things of God, and perform them. The Lord will make this earth one of the most glorious habitations, inasmuch as the people will prepare themselves for it, one of the most glorious habitations that can be given to men. It will be peopled by immortal beings throughout eternity. But before that it will have to die. The earth will have to pass away the same as our bodies do, and the dust thereof be mingled in a chaotic form. But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, it will be a glorious world, a habitation for immortal beings; for kings and for priests, and for those that have been faithful to the end. They will dwell upon it, and the generations of their children will dwell upon it, till they become sufficiently numerous to need another creation. What generation? Generations do you say, Mr. Pratt? Do you mean to say that these immortal beings are going to have posterity? I do. I mean just what I say. Those who are accounted worthy to inherit this earth, when it shall be made heavenly, celestial beings will people the earth with

their own offspring, their own sons and their own daughters; and these sons and these daughters which will be born to these immortal beings, will be the same as you and I were before we took these mortal tabernacles. Now do you understand it? How were we then? Perhaps some stranger present may ask, "What position did we occupy before we took these mortal tabernacles?' We were in the presence of God the Eternal Father. We were with our Elder Brother. Who is he? The scriptures say that he was Christ. The scriptures say that he was our Lord and Savior Jesus "the first born of every creature." Indeed! Does that mean his birth in the stable? No. Do the scriptures really say that? Yes. Who are the others that were born? It was all the human family, who were once in the celestial kingdom from whence our spirits came, when they took possession of these mortal tabernacles. As Jesus came down from the Father, being the eldest of the family, and took upon him a mortal tabernacle, even so have his brethren and sisters come from the same region of glory, and have taken upon them mortal tabernacles to follow in his footsteps, if they will. As he was with the Father, before the foundation of the world was laid, so were we, and all the rest of the human family. I don't mean this flesh; these bones, I do not mean the mortal part of man, but I mean that being that is within these flesh, and bones. I mean that being that feels, that reflects, that thinks, the being that is godlike in its nature, inasmuch as it keeps the commandments of God. That is the being that lived, before these mortal tabernacles were framed. We were there when the foundations of the earth were laid. We were numbered among those sons of God, whom the Lord speaks of to the patriarch Job. "Where wast thou, speaking to Job, when I laid the corner stone of the earth, when all the sons of God shouted for joy, and the morning stars sang together?" Job where were you at that time? He was among them; he was there, perhaps he did not remember it, any more than we do. This is a principle that was taught in ancient times. God is the Father of our spirits, God is the author of all the intelligences, that have ever come into this world. He begat them. He is called the Father of Spirits. Have we to become like him? What is the promise Latter-day Saints? What is the great promise made to all Saints, ancient-day Saints, as well as Latter-day Saints? The promise is that they shall become like him. In what respect? Like him with an immortal body. He will purify these vile bodies of ours and fashion them after his own body, cleansed from sin and prepared to dwell in his presence, having immortal bodies of flesh and bones as our Savior has; and if there is no end to the increase of our Savior's kingdom, there will be no end to the increase of the kingdom of his younger brethren. Here then, we see the propriety of what I, a little while ago, stated, that this earth will become a habitation of immortal beings and there shall be no more death nor sorrow, for the former things have passed away and all things have become new. They will spread forth and multiply as the stars in yonder heavens or as the sand on the sea shore, that cannot be numbered by mortal man. These offsprings will be spirits, not bodies with flesh and bones, till they have proved themselves as we have done, when they shall be sent upon a new earth, and

receive tabernacles the same as we have done, and if they are willing to keep the laws of God, as the Saints keep the laws of God, they will also be redeemed, and there will be a mansion prepared for them, namely, the world that is erected for their habitation. Thus creations will be multiplied upon creations, a universe of worlds will be constructed for the kingdoms of our God, all becoming or being subject to him that sits upon the throne, who sways his sceptre over all worlds and dominions, and we in connection with him will reign upon thrones and in our mansions, that are given unto us. Hence, says the Apostle Paul, the man is not without the woman in the Lord, neither the woman without the man. Ppeople may think 'ney can get a fulness of celestial glory, without having a wife. They may think so, but they will be mistaken. The Lord our God ordained that the male and female should be united for eternity. A marriage covenant for time alone, is not the order of heaven. God designed that man and woman, being immortal beings, should be each others companion, husband and wife, while eternal ages shall roll around, and to enjoy all that is intended for them in the eternal worlds. This is the object that the Lord had in view. These marriages that are celebrated by the gentile nations are well enough in their places. They do very well for those who have no knowledge of the truth. They do well enough for those who have no knowledge of the Gospel. They are human marriages, or, in other words, marriages performed by human authority, marriages that are necessary in human governments, or governments established according to human laws, but all such marriages, and institutions, and ordinances will crumble away, with human governments, and after the resurrection they have no force. But that which is of God will endure forever and ever. Marriages that are ordained of God are eternal. What he has joined together never can be plucked asunder, if the two persons shall remain faithful to their covenants, and faithful to the Lord their God. Hence eternal marriage was ordained by him for the purpose of multiplying intelligent beings after we leave this world. No marriage in the next world. This is the world for all ordinances as well as ne ordinance of marriage. If you want to be baptized, do it here. No such thing as being baptized for yourselves in that world. If you want to be confirmed, have it done here, for there is no confirming there. If you want to partake of any of the ordinances of the Lord our God, this is the place for us to attend to them. Hence it is written, that they neither marry nor give in marriage in that world. Why? Because it is supposed that people will have secured to them, in this life, all that pertains to their future exaltation and glory; and if that thing be neglected here, such place themselves in a condition not to occupy the fullness of the glory, ordained before the foundation of the world, to be given to the sons and daughters of the Most High. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT KAYSVILLE, ON SUNDAY AFTERNOON, MARCH 2ND, 1879.

(Reported by Geo. F. Gibbs.)

THE NATURAL WEAKNESS OF MEN—THE NECESSITY OF CHARITY—THE PURPOSE FOR WHICH THE GOSPEL WAS REVEALED—THE SPIRIT THAT SHOULD PREVAIL REGARDING CO-OPERATIVE INSTITUTIONS — THE FOLLY OF DISSENSION.

I am pleased to have the opportunity of meeting with the Saints in this place. I have come to talk with you, and to have a little visit; to tell you how I feel, and to learn how you feel, and how things are moving generally.

I desire to talk a while on some of the plain principles of "Mormonism," as we used to understand them in former times, and as we understand them to-day when we reflect and use our judgment dispassionately. Our feelings and ideas are not much different from what they used to be. Many of us started in this work many years ago, and we entered into it because we believed it was true, and that the principles taught and inculcated were from God; and when it came to us, we received it as a message from God to us. These were about the sentiments that we entertained some twenty and thirty, and as long as forty-five years ago; and I suppose the majority of us have still the same ideas of the work that we then entertained. Before we embraced the Gospel, we were beset with the weaknesses of the flesh, and after we embraced it, these natural infirmities still followed us. We have had difficulties and trials, and have passed through many circumstances calculated to perplex and annoy, and caused, too, many times, by the unkind acts of others. And then we ourselves have not always been the most considerate and kind one towards another. And then we have not always done exactly right, ourselves being the judges, and other people were of the same opinion. And hence we have experienced, to no inconsiderable extent, little annoyances and difficulties, for which we have no one to blame but our own folly and weakness. And this too, in many instances, because when we had done wrong, we failed to go to God and our brother whom we had offended, making acknowledgements and asking forgiveness. And in too many instances difficulties that have arisen have been allowed to run on to our injury and annoyance, and we have been sometimes ready to ask, "Is this Zion?" "Yes, this is Zion." What, with all of our infirmities, weaknesses and

follies? Yes. I think that Jesus, when upon the earth, said that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." That is the way my Bible used to read; how does your's read? Some of those were good fish, fit for any market; others rather small, poor eating, and perhaps a little bony and horny. And being gathered together as we are from different nations, with various customs, habits and traditions, with all our peculiarities and odd notions, we, as a matter of course, do not agree in many particulars, and hence difficulties sometimes arise in our midst. Sometimes some of us keep these things to ourselves, and sometimes they leak out; but if they were not there, they could not come out; could they? When there's nothing bad in, nothing bad can come out. And I believe Jesus will bear me out in his saying, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure of his heart bringeth forth evil things." Then again, there is another curious Scripture which James makes use of: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth." It "setteth on fire the course of nature; and it is set on fire of hell." That is a peculiar expression. What do you think it means? "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." And then, reasons the apostle, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh." And says the Savior, in speaking of men, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" I find many curious things, and you must excuse me if I do not preach a very connected sermon; we will talk over some matters of fact, as we would in a fireside chat.

We all of us want to be good Latter-day Saints; we all want to secure the favor and approbation of God, and when we get through with this life, we all want to be numbered among those who will secure a celestial inheritance. This is the general feeling of the people I am talking to to-day. We sometimes pray, "Thy will be done on earth as in heaven." And then we sometimes make little mistakes in our intercourse one with another, and we sometimes go to him we have offended, asking forgiveness; and then we pray the Father, saying, "Forgive our sins as we forgive them that sin against us." Is not this so, my brethren? And would you like to be measured in that half-bushel? But if when you pray after this manner, you do not forgive your neighbor his trespasses, could you feel as our red brethren say, "honest Injun?" Would it be consistent with your profession to ask this favor of God, when you yourselves are not willing to grant the same to one another? I believe you will readily agree with me in answering that in the negative; but at the same time, if any of you have any doubt concerning it, you can easily reduce it to a mathematical basis, and so decide. "But," says one, "there should not be any of these things in Zion." I agree with you. In the first place, you should not do wrong, or harbor or

sustain it when done; neither should your neighbor. And what then? Is this Zion? Yes, so we say. Have I got a treasure? Yes, but we are told that it is held in "earthen vessels," which are subject to all the weaknesses, infirmities and follies, incident to humanity. Now this is the fact, and God would exalt us and place us on high among men, and pour upon us intelligence, and give unto us knowledge of his will and his law, and he would like to prepare us as a people that would acknowledge his hand in all things, and be submissive to his will, and who would say, both by precept and example, "Thy will be done on earth, as in heaven." I would like we should do this, but then we have not done it. And we feel sometimes as though we cannot do it, and sometimes as though we won't do it. But if we could submit ourselves to the law of God, and to the order of God, and to the priesthood of God, and that Priesthood submit itself to the law of God, and all be under his guidance and direction, Zion would arise and shine, and the glory of God would rest upon her, and the power of God would be manifested in our midst, and we would see and comprehend things we never dreamed of.

I find, in examining things, that we are human in every sense of the word. I look at myself, for instance. Am I perfect? No, not by a long way; neither are my brethren of the priesthood of the various quorums. And I look at people, male and female, generally, and am forced to the same conclusion respecting them. We do not come up to the standard, we fail to fulfil the requirements which God makes of us.

We have had an idea, which is quite correct, that God has gathered us from among the nations that he might place his name among us, and that his priesthood might be organized, that men thus ordained might be prepared to establish his kingdom and reign on the earth. But we find men in the priesthood, yes, in all grades of the priesthood, who are weak. Is there anything astonishing in that? Oh, no. Go back, for instance, to the days of Jesus, and you will read of some men who were rather of an aspiring turn, and one of them got his mother to assist him. Said she, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." She might just as well have added, that she herself would like to occupy some important position. But the Savior told her, saying, "Ye know not what ye ask;" such a position "is not mine to give, but it shall be given to them for whom it is prepared of my Father." Then there was another circumstance, in which Peter made himself conspicuous. Jesus was telling them of approaching trouble, and intimating what would take place the approaching night, against which Peter boldly demurred, saying, "Though all men shall be offended because of thee, yet will I never be offended." Whereupon Jesus said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Peter could not believe it; but he did just as the Savior said he would do. Was he weak? Yes, after the manner of men. If he had said, Lord, though all men be offended because of thee, I will not, according to my present feelings, nor will I at all if thou wilt give me power to carry them out. But he felt sure that he could stand side by side with the Savior under all circumstances, but he could not. He did not look so very valiant

when the trial came; it is easy enough to talk about it in the distance, at least much easier than to meet it and overcome it. But were these two brothers, whose mother made such a request of Jesus, bad men? No; but she had a notion that she would like to see her sons occupying such a position, and probably they would not have objected to it themselves; this we are not informed of. Then was it right in Peter to say he would stand by his Lord? How often have we said it? I will not condemn anybody, but merely speak of that thing to bring forth for good, and exhibit men as they were and as they are. Was Peter a weak man? No; but he was not without the infirmities of human nature, and when the trial came he faltered a little. After all I do not think the mistake so grievous, all the circumstances considered, for he was surrounded by, and speaking to, a riotous, corrupt and bloodthirsty people, only he had said he would not do it, but he did it, that's all. Was Peter valiant for the truth? He was. Was he imprisoned for the truth? Yes. Did he proclaim against vice and advocate virtue? He did. And did he go forth and feed the lambs and flock of God? Yes; and he acted every way becoming to a man of God, and finally suffered a martyr's death. Shall we find fault with either of these men? No, we love them for their good deeds, and for their fidelity and integrity, and the great work which they accomplished in their day, in bringing forth the truths of the everlasting Gospel. Shall we condemn our brethren here with like weakness? No. What did you call them? Some of them very weak sisters; some of them very foolish and some very ignorant. We won't make use of any hard words at all; but I would rather feel like saying to them, as the old lady who was teaching school said to her children—"When you come to a hard word and you cannot spell or speak it right, pass over it and call it a hard word." I was a little amused this morning, you know I have heard of a little of your foolishness, and I find that we are all in the same box, all tarred with the same stick. And when listening to these things, one of the brethren remarked to me that this is a good people. What, and still do these foolish things? Yes, there are none of us so very bad after all, when you come to shake us up, we do not mean to be bad. But notwithstanding, many foolish things have existed among us. The Priesthood sometimes have not done exactly right; and then the people have not been without blame, and consequently we make all kinds of curious errors. Now, I would like if we could go at it, act "honest Injun" and get right to the bottom of things, and then go as near right as we can, being guided by the principles of the Gospel, and not influenced by the follies of men.

The fact of our having some amongst us who have weaknesses, does not make untrue any of the laws of God which he has revealed unto us, neither does it affect our belief in them. We still believe that the priesthood emanated from God; and that he has instituted it for the benefit, salvation and exaltation of the human family. And as a proof of this we are here to-day, and the reason of our coming here is that God raised up and inspired men to go forth and preach the Gospel to every nation, and we heard such men preach and believed their message. Says Jesus, "My sheep hear my voice, and a stranger they

will not follow, but flee from him for they know not the voice of strangers." Was it the Priesthood that did it then? Yes and no. It was they in obedience to the commandments of God that went forth, but it was the power of God in them, and the power of God operating upon our hearts that led us to the truth; and had God not operated with them they could have done nothing, and unless God had revealed from the heavens the principles of the gathering and the priesthood and power thereof and sealed that upon Joseph Smith, and he in turn conferred the same upon his brethren, they never could have got this people here, as they are to-day. You all know that this is a fact when you give the matter thought and reflection. We learn from the Doctrine and Covenants that on a certain occasion Jesus and other heavenly messengers appeared to Joseph Smith and Oliver Cowdery, and among them was Moses, who conferred upon them the keys of the gathering, which should extend to all Israel, and also bring back the ten tribes. And my brethren, let me say to you, that if the Lord had not sent us these keys in the manner he did, you would not be here to-day. But that principle was unlocked, and when you received the Gospel you received it, because it is a part of the Gospel, and the consequence was you wanted to gather and you hardly knew why. You used to sing the songs of Zion in far off lands with much earnestness, and the gathering was the theme of your conversation and also your preaching, and in your dreams you have many times seen yourself among the Saints of God, long before you managed to get here. The Lord as we well know has an object in thus gathering his people from among the nations of the earth, but it would take me too long to talk about that this morning; suffice it to say that the scripture is being fulfilled, which says, "I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to my heart, which shall feed you with knowledge and understanding." And this is why we are here. He designed that here his Priesthood should be organized, that his will and mind should be made known here and his power made manifest. And it is expected that we will not barter away or trample under our feet this knowledge when we get it, but use it in a proper manner; and in order for us to do so we must comprehend our position and understand the relationship that exists between us and God and his kingdom. It is true our organization has been greatly perfected of late, but then there needs to be a great many other developments and much more willing obedience and submission to the law and word of God. It is "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Let me quote a little further. "Many will say to me in that day: Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then I will profess unto them, I never knew you; depart from me, ye that work iniquity." Or in other words, you are not my sheep, I have never approved of your actions. Who does this scripture refer to? Is it the unbelieving Gentiles? I think not; I don't think they can cast out many devils, at least I never heard of their having done so, I have never

heard of their having prophesied or done any wonderful thing in His name. No, it does not mean them at all; it refers to those who once held the priesthood, and instead of honoring it, tampered with it, losing its power and efficiency and also the Holy Spirit by treating lightly the things of God and violating their covenants with him. Although they once enjoyed the power to work miracles by virtue of their priesthood, they no longer posess it; but as "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," so have they turned to error and wrong doing; and to such men the Savior will thus address himself.

It is not because a man holds the priesthood or whether he be or may have been an apostle, a high priest, a seventy, an elder, a president or bishop, and may have had power with God in former times, doing many mighty works in his name, but it is they who not only are thus favored and blessed but who endure faithful to the end, that shall be saved and owned by our Lord.

There are some things that strike my mind that I will refer to. I do not know of a time when there was a more perfect organization of the priesthood on the earth than there is to-day. There may have been in the days of Enoch, and there may have been upon this continent in those days when there were no rich nor poor, but when they had all things common among them, and every one dealt justly one with another; but I do not know, because there is not among us any record of the fact. And what is this organization for? Is it for my individual interests? I do not so understand it. Is it in the interest of the Twelve? I think not. Or in the interest of the presidents of Stakes or any of the bishops, or any induvidual? No, but it is in the interest of God and humanity, to assist in establishing righteousness upon the earth, and union and fellowship one with another, and to elevate us in the scale of society, and that we may stand head and shoulders in all other matters, as we now do in regard to our religious sentiments, that Zion may be the head and not the tail, and that God may be honored by us and through us and among us, and that we may in very deed be the "Zion of God," which means the pure in heart.

Now if I talk a little plainly upon some of our secular affairs, I trust you will not be offended, you surely will not as long as I confine myself strictly to the truth, will you? Well, we have talked one time and another, a good deal about the United Order, and also about co-operative institutions; let me ask the good people of Kaysville, what have we done in that direction, how much have we entered into them? As the Indian would say, describing it by the size of his thumb-nail, about so much. Do we believe in these movements? Some of us do, and some do not know whether they do or not. Some of us would believe in them much more readily if they would make us rich, and give us prominence and position among men. I will tell you, Latter-day Saints, that unless we can enter into our co-operative institutions and the United Order with singleness of heart and pure motives, as the Elders do when they go forth to preach the Gospel, because it is God's command, your efforts will be of small avail. We do not want to stop and ask, Is there money in it? Is it his will, his law and principle? When we combine our interests on this principle, and work to it, we will

succeed and prosper. But in too many instances our co-operative institutions have jumped the track. What, the big Co-op? Yes, and little Co-ops too. Have you got a Co-op here? No, you have not. Do you know of any? We find little institutions they call Co-ops in most of our settlements, but when you come to inquire into affairs connected with them we generally find, that, instead of their being run in the interest of the community, and with a view to build up the kingdom of God, a few individuals represent the Co-op, who are the ones, who are benefitted by it. That is the trouble. But is the principle right? Yes, if you can live it, dealing honestly one with another; but if you cannot, you need not try it, for instead of giving satisfaction, it will only be a disappointment. But I will promise the Latter-day Saints that if they will go into these things allowing God to dictate in the interests of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford; but if you will not, you will go downward, and keep going the downward road to disappointment and poverty in things spiritual as well as temporal. I dare prophecy that, in the name of the Lord. That is the way that I look at these things, and that is the way I figure them up, and not in the light of every man looking for gain from his own quarter. These things are stumbling-blocks in the way of the people, and have been for some time. Well, what shall we do? Why, do the best we can, and keep on trying to improve upon our present condition, always keeping in view the object to be gained, dealing honestly upon a fair basis and correct principles, then we will succeed and things will move on pleasantly, and we shall be a united people, owned and blessed of the Lord. It was on this principle that the Nephites became a prosperous, a blessed and happy people; it was not because one was a little smarter than another, or through his smartness taking advantage of his neighbor; it was not that a man was a good financier, that he should "financier" other peoples' property into his own pockets and leave them without. I will relate here an anecdote which comes to my mind. A smart young man had just returned from college, and at table he wished to show his parents what extraordinary advancements he had made. "Why, father, says he, you can hardly conceive of the advance I have made." "Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man." There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness. "Now," he says, "you see there are only two ducks, don't you?" "Yes," answered the father. "Well, I can prove to you that there are three ducks." "Can you," says the father, "that's quite extraordinary really, how can you do it?" "Well," says the son, "I will show you. That's one?" "Yes." "And that's two?" "Yes." "Well, two and one makes three, don't they?" "Quite so," says the father, "it is very extraordinary, and to show how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and and we will leave the third for you." Some of

our "financiers" have made this kind of discovery, but when it comes to the practical thing they, like the boy, have got to fall back on father's duck or mother's duck. This kind of proficiency may be all very well in its place, but then we have no place for it; we want to act honestly and begin right, and then carry it out right. Let the big Co-op. straighten itself out, and then the little Co-ops. do the same, and let us stick to one another and all act one with another, and lay aside our scheming; and let us have honest, honorable men, Elders of Israel who have at heart the building up of God's kingdom, to do our business, who will act for the welfare of all. That is my doctrine on that point. I can see plenty of faults in these things, but we will let them go, they are the weaknesses of humanity, and they carry with them their own reward. If people do right, the right stands by them and sustains them; if they do wrong it works them down, down, down. Men cannot afford to do wrong if they could but understand their true position. A few dollars, a little land, a few houses, a few of the comforts of this short life, cannot be compared to the glory laid up for those who are true and faithful. But I am afraid it will be said of some of those, as was said of the rich man, "Thou in thy lifetime received thy good things and likewise Lazarus his evil things, but now he is comforted and thou art tormented." We do not want anything to cling to us but what is right, and honest, and truthful, and whenever we can act for the benefit of all, then we are doing right, free from this narrow contracted feeling and this personal, selfish, aggrandizing spirit. Do you not think you can get up something of that sort if you try? Do not be in a big hurry; do not break your necks; go at it quietly, and start one industry and then another, and make your leather, and your harness and shoes, and prepare to raise silk. Brethren, operate together, and sisters operate together, and let all act in the welfare of each other, that all may be encouraged and benefitted. The presidency of this Stake ought, and all ought to unite with them, in producing everything as far as possible, and as fast as possible, that you require among yourselves; and also find employment for every man and woman and child within this Stake that wants to labor. That is what you should do, Brother Smith. That is the way I read these things. And then we should not try to hunt up anything against one another, and our little weaknesses, for we all have enough of them, God knows; and I would say if I were one of them, Tom, if you cry quits, I will; Mary, if you will forgive me, I will forgive you; and Dick, if you will overlook my faults, I will overlook yours; Susan, if I have done wrong please forgive me. Let us try, one and all, to straighten up, and get up a good common surprise, a brotherhood and sisterhood, that we may be one; and then if we are desirous to help one another, and pray God for his spirit to enlighten us, we will go and improve in these things; and we will go on from truth to truth, from wisdom to wisdom and from intelligence to intelligence, and God will help us, if we will help ourselves by taking a course to accomplish these objects.

There is another thing I want to talk about, and that is the priesthood. What is your idea about it? Don't you think that the priesthood should rule in spiritual things, and

the other "hood" in temporal things, or how do you fix it up? I don't know. What other "hood" do you call it? It is not brotherhood, nor sisterhood, perhaps you may call it divisionhood. Is that the right way, do you think? Let me talk upon some of the first principles upon this snbject. To whom are we indebted for the knowledge of the principles of truth which we possess to-day? To Joseph Smith, to Hyrum Smith, to Oliver Cowdery, to Sidney Rigdon, Brigham Young or the Twelve? I think not. We are indebted to God for this knowledge, from the fact that the time had come, in the councils of heaven, that it was necessary to start the latter-day work, and to prepare a people, gathering them together to build up Zion and establish the kingdom of God upon the earth, that His will might be done upon the earth as it is done in heaven. And if God and the Priesthood with him had never turned the key, and given their consent to have these things done we would have been in the dark, every one of us; or in other words, we would have been where we came from—on the other side of Jordan, or somewhere else. At any rate, we would not have been here. Do you not think it would have been well for the Lord to have come down to consult our opinion about these things first? But he did not do it, and we knew nothing about it until the elders brought us word. Then we had nothing to do about it, did we? We knew nothing about it until God sent the messengers among us, did we? I think not. Did we know any more when we came here? Who of us knew how to build temples or thought about such thing? None. Who knew how to administer in them? None, not even Joseph or any other man, until God revealed it. We talk about being baptized for our dead; what avail would that have been if God had not directed it? Do you think, you are going into a Temple to accomplish anything except God direct it? No; what you might do would amount to nothing at all.

God has established his Church, and we sometimes say his kingdom. What do we mean by "the kingdom of God?" I wish somebody would tell me what we mean by using that term. There is the Church of God and the kingdom of God. The Church, of course, refers more particularly to spiritual things, and the kingdom to temporal rule and government and management and to temporal affairs. If it does not, what does it mean, I would like some one to tell me? We sometimes preach about "the kingdoms of this world becoming the kingdoms of our God and his Christ," don't we? Will the kingdom of God be the kingdom of men? I think not What does it mean, then, where it says, if we keep the laws of God, we need not break the laws of the land? Because the laws of Gods are so much more pure and elevated, so much more adapted to the wants and situation of humanity, that we walk right over everything of that sort; and it is nothing comparatively for us to do; what is required we can easily do it, and a great deal on the back of it. But when the will of God shall be done on earth as in heaven, and the kingdoms of this world shall become the kingdoms of our God and his Christ, how will it be done? I have heard lots of you preach this: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Shall it? O, yes. Do you mean to say that is in the Bible? Yes, and what is the meaning of that scripture?

The law cannot go forth from Zion unless it is made in Zion, can it? Who is going to make that law? and who is going to give the word of the Lord from Jerusalem? How are these things to be accomplished? Are we to have a lot of opposition Tickets to do it, do you think? You that feel you can manage things without the priesthood, try it and see how far you will go. Go back to your ordination and baptism, go back to the spreading of the Gospel through the land and the pouring out of intelligence upon the priesthood, and God ruling and dictating, and "The Lord shall be our judge, the Lord shall be our king, the Lord shall be our law-giver, said Israel, and he shall reign over us." Was not that the way we used to talk? I had a visit from some of your folks during the session of the Legislature. How was it, and which was right? None of them was right, just as it was when the Prophet Joseph asked the angel which of the sects was right that he might join it. The answer was that none of them are right. What, none of them? No. We will not stop to argue that question; the angel merely told him to join none of them that none of them were right. Anything wrong here? Yes, considerable. There wants to be perfect freedom about all these matters, the feelings of our brethren should be consulted. A bishop has not the right to crowd or oppress, the priesthood is not given to him for that purpose; but everything should move on harmoniously, and the wishes of the people should be consulted and respected. I understand there was a little crowding in your election affairs, you were not more than ten minutes getting through your business. It is better to take ten days, than to have such shameful operations as you had here, and you would have spent your time much better doing something else. What next? Some thought there was a little pressure, that they were not properly represented. I do not know, how this was, but I am inclined to think it was a little hasty. I think it would have been much better and very much more in keeping with our profession, if the leaders could have been got together, and acted in unanimity and good feeling, all anxious to sustain the principles of right and to select for office those who are good, virtuous and competent men, and men who are capable of filling offices with honor, and then do it unanimously. But as soon as a feeling to crowd is manifested on one side, the feeling on the other side, when expressed is, if this is going to be the way, we will buck against that, and if we cannot get our rights with the priesthood, we will fall back upon our political rights as men, and we will frustrate you in your operations if we can. Now both are wrong. There should have been a free and full consultation on the one hand, the right of all respected, and on the other I would rather submit myself a thousand times, even to an imposition than to act as you did—to speak plainly, if a bishop wish to crowd on me, I would let him crowd. I could stand it if he could. I am instructed to be obedient to the priesthood, and if he would do wrong he might do it, but I would not. Two wrongs never make a right. I will not say how far you were wrong, but I will say you both were wrong, and that another course would have been much better and more satisfactory and praiseworthy. What is the result, you men who would fall back on your reserved

rights? The first thing that you do is to persuade the people to give up their rights and franchise. If God give us certain rights, and we trample them under our feet and throw them away to suit some little ideas of our own, we are very foolish and deserve to be chastened. If I had thought the bishop was wrong, I would have gone to him and talked to him repectfully, and see if things could not be modified. But you take the other way and brusquely say, "I will show you: Here, Tom, Bill, Ned, get up your team and see what a devil of a fuss we can kick up." And you are elders in Israel, and you are engaged in building up the kingdom of God, are you? Pretty elders you are! pretty kingdom-builders you are, using all the influence and power of your priesthood to pull down and destroy the kingdom by attacking the rights of the people and bartering them away, sending a petition to the Legislature asking that body to take away your rights, for you do not want them. And this done by Elders in Israel. I feel a little ashamed of you, and when I heard it, said, "Tell it not in Gath, publish it not in Askalom." What, high priests, seventies and elders conspiring to take away the people's rights? That's the way I figure it up. And why all this? To show others we are free men. Are we free? Yes, free to do right, but not to do wrong. Have we all rights? Yes, we have rights to do right, but we have, every one of us, covenanted to be true to God and his cause, have we not? And when we depart from that we do wrong. You have lots of sheep here, and you have doubtless seen them sometimes make a break: one will start, and the others follow and away they go. Where are they going? They do not know. Do you know? No. But the sheep perhaps thought they were in bondage and wanted to get out; the lead sheep jumps, perhaps into a mire-hole, it does not matter, they all follow the leader.

Let us operate together as men, as Saints. If you have got to have elections, meet together honestly and consider and talk plainly, with a view of accomplishing the welfare and good of the whole. We cannot elect everybody, we cannot all be officers, we cannot make magistrates, mayors, councillors and aldermen of you all. But as long as we have good and competent men for office, that is all I care about, and we have plenty of them, and we should all pull one way—a long pull, and a strong pull and a pull altogether.

They have had quite enough of division in Tooele County. When the time came for the people of that County to be represented in the Legislature, their representative was in California, and when matters of importance pertaining to that County were pending, they had no one to represent them. Then again, they elected a County Superintendent of Common Schools, and was he there? No, he was off somewhere, and they could not get any of his school money. Would you like to be in the hands of such men? You would soon want to get back again, and you would feel a little like Esau did, after he had sold his birthright; he sought to get it back with tears, but could not regain its possession. Our strength lies in our union, but our union alone would not accomplish much unaided by God; and He will help us if we are united in the accomplishment of his purposes.

I will now refer to some other things. We have Relief Societies here, and we should encourage them.

We brethren, you know, should assist our "female brethren," and we should have the loyalty and patriotism to do it all times and under all circumstances; and when they are seeking to do a good work, help them all we can. And if they are trying to get together a little wheat, let us help them, it will not do us much harm, and possibly we may find it by and by of advantage to us. The women are not always such fools as we men sometimes take them to be. I am reminded of a circumstance which I will relate. There was a certain lady who had a husband who was very free and generous, would give away anything he had; she saw that he was a little too liberal and careless, and that there evidently would come a time when he would be in a pinch. So she asked him one day if he would not allow her a certain amount to keep house. "O, yes, how much do you want?" "So much a week." He gave her quite a liberal allowance, so much that she could manage to keep house and put away a certain portion every week; she put her savings in the Bible, until by and by it amounted to quite a sum, and the Bible was full of greenbacks. Some years afterwards there came a financial crisis, and the husband was troubled. The wife readily perceived the change in her husband's countenance, and she asked him to tell her the cause of his trouble. He told her that he had a note coming due, and he was afraid he could not meet it. She tried to encourage him by telling him to have faith in God, and referred him to the good, old Book, telling him to read it, that he might get some comfort from it. She handed him the Bible, and as he opened it and turned over the leaves the bills began to drop out. Why, Susan, says he, what does this mean, I find it full of greenbacks? She quietly answered him saying, "I thought you you were very generous and a little extravagant, and I was afraid there would come a time when we would need money; so I put away so much a week in the Bible." He blessed his wife, and I think she was the better man of the two, and perhaps should have worn the breeches. Now we may find a time when we may need this wheat that our sisters are storing up; let us not be too confident about our affairs, and do what we can by way of helping them. I am pleased to witness the spirit manifested by our sisters generally. I hear that you are going into silk culture, and am glad of it. The Legislature appropriated $1,500 to help our sisters, simply because they were our sisters and because they were trying to do good. You go to work and help them here, and help about all these things, and do all you can. You are a little famous in some of these parts—in Farmington I believe, they profess to be in advance of everything in the silk line.

And then with regard to our educational pursuits, let us do all we can in that direction. Some people talk about the means it takes; why money is not to be compared with intelligence. I wish we had our own text books, published by ourselves and read by our children. I think such things are indicated in the Doctrine and Covenants. Then let us have our high schools, that our children may be taught in the common branches, that we may be as far ahead of the world in regard to literacy, mechanism, the arts and sciences, and everything else, as we are now in regard to to religious principles.

I am also glad to see our Young

Men's and Young Ladies' Mutual Improvement Societies doing so well. It will be well for you to come together as conjoint societies once in a while; it will afford an agreeable change, as well as do much good. I met with a very intelligent gentleman a few days ago, who told me that he had attended one of the Young Men's meetings, and was astonished at the intelligence and talent displayed. He said that he had not seen the like anywhere among young people.

We should not only try to excel in literary institutions, but in mechanism as well. We must unite together and make our leather, and our boots and shoes, our harness and our implements of husbandry, and everything we need for our use, until we become self-sustaining, and import nothing more than is absolutely necessary, and then we shall find full imployment for all our people.

I have perhaps said enough. Husbands, love your wives; treat them kindly; bear with their frailties and imperfections, and love them as you used to do when you went a courting them; it would do you good, many of you, to do your courting over again. Wives, treat your husbands right; do not "nag" with them and find fault, but be full of kindness and try to make your homes a heaven. Children, obey your parents, and treat them right. And parents, you that have servants, treat them right, pay them honest wages, and deal with them on honorable principles. And in your deal one with another, be honest and manly; do not seek to take advantage one of another. Do not come and tell what a splendid bargain you have made, unless the other party made as good a bargain as you did; if he did, it's all right, but if he did not, it's not all right.

And now I will turn teacher before I close. Have any of you hard feelings against your neighbor? If you have, go to him, not in a captious, quarrelsome way, but as a friend. For instance—"Thomas, you and I have had a little difficulty; I thought I would come and talk the matter over and see if we cannot settle it." But if Thomas will not be reconciled, then take a third party with you, somebody whom you think would have more influence with him than yourself, and if he still refuses to yield, let him be reported to his bishop, and if he will not listen to the Church, let him be considered as a "heathen man." Mary, Helen, Susan, how is it with you? Any little unkind feeling existing between you? Do you feel as though you can be good sisters, and treat one another right? Then seek one another's welfare, as the Scripture's says: "Be kindly affectionate one with another with brotherly love; in honor preferring one another." You say that is rather hard; well, but you had better do it. We are told to love our neighbor as ourselves. If we can do this, and then prefer our neighbors to ourselves, and if there is a little advantage put it on their side, we not only fulfill the law and the prophets, but the Gospel. Let us cultivate the spirit of love and kindness, and let every little unpleasantness be buried, let us forget the election difficulty and our neighbor's difficulty, and be one, brethren and sisters together, united in building up Zion and establishing the Kingdom of God upon the earth.

Brethren and sisters, God bless you and lead you in the paths of life, and God help you to do right. And I ask an interest in your pray-

ers, that I may be able to do right, and be guided by the Lord in the interests of Israel; and that my brethren of the Twelve and the presidency of your Stake, together with all of the brethren, may be aided and blessed of the Lord, and be enabled to sustain God and His kingdom and every principle of right, and then the people sustain them, and they the people, and everything work harmoniously together, and all of us do right, no matter where it cuts. Do right and pay our tithes and offerings and be free before God, angels and men.

Praying God to bless you and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY ELDER BRIGHAM YOUNG,

DELIVERED AT THE GENERAL CONFERENCE, ON TUESDAY MORNING, APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

THE GROWTH OF ZION—BENEFITS OF SEEKING COUNSEL FROM THE MORE EXPERIENCED.

The privilege that we enjoy of meeting together again in Conference I believe is highly appreciated by the Latter-day Saints. The dry details of our reports are somewhat tedious I am aware; but no doubt many are interested in the reports of their several Stakes, for there is a feeling in the hearts of this people that causes interest to be felt for all the stakes of Zion, and I believe that the present organization together with the reports that are made quarterly, semi-annually and annually are drawing the people together in their interests. We are better acquainted with each other than ever before within my recollection. Our general assemblies bring us together, and pleasant re-unions are made, and the good Spirit of God being disseminated among us makes us feel more like the children of one common parent than when we are widely dispersed and seldom behold each other's faces.

Many reflections have passed through my mind during this Conference. I have listened with interest to the remarks which have been made, and to the reports which have been read. Zion is growing,

financially and in numbers. It is wonderful! I was astonished, as well acquainted as I have been with this people for the number of years that they have inhabited these valleys, to know that one-third of the entire population of this Territory—as far as the Latter-day Saints are concerned—are children under eight years of age. But such is the fact. These reports do not take in the entire population of this Territory. There is quite a number of children over eight years of age who have not been baptized and consequently they are not represented in these reports. I presume that there are hundreds, if not thousands, of cases in the midst of the Latter-day Saints where we have neglected to administer the ordinance of baptism to our children, who, according to the revelations of God, ought to be numbered among the members of this Church. The instructions which we have received are plain and pointed; perhaps I may not be a competent judge for all mankind, or for my brethren, yet to me they are full of the inspiration of the Lord and are calculated to lead and guide his children in the path of everlasting life. And it does seem impossible to me for any man, or any set of men, to refute the testimonies that have been borne to this Conference.

It is proper and consistent that we look for counsel to those who are advanced in the knowledge of the Gospel. We should do the same in regard to law or politics. If I were to go to Washington among the politicians of the country and set myself up as a politician, pretending to understand all the ins and outs of political life as, say, one of the representatives of our nation, I would find myself greatly deficient, and I would gladly seek some experienced man on whom I could rely to instruct me in regard to these thing. It is true, I might read the Congressional Record, in which the speeches of our statesmen are published; I might go to hear them delivered, and exert myself otherwise to inform myself; yet though through diligence and perseverance I might acquire very considerable knowledge of this kind of business, yet I would lack a most important part, namely: the experience, and I would willingly and gladly avail myself of the teaching of an experienced man. If I were to start in the business of law, it would be reasonable to suppose, of course, that I, like the seventy men or more who follow that business in this city, would have a smattering of legal knowledge; but like them too, if a more experienced man were to come along, and especially if he were a genius in his profession, I would gladly learn of him and it would afford me pleasure to listen to him. This is the case in all things. Suppose a member of my family is sick; I am at once prompted with a desire to consult some experienced nurse who is more competent than myself in administering such things as one in that condition ought to receive. Perhaps a finger of one of my children may need amputating. I might take an ax and cut it off in my way, but I could not do it like our Dr. Anderson for instance, a man who is a skilled surgeon. I would naturally yield my way to theirs in regard to these things. And so it is through all the branches of business transacted in this life—the influence, opinion or knowledge of somebody else controls or affects that of ours.

To-day we may be acquainted with a man who is really excellent in his profession, but another man

comes along who can surpass him, and the former is glad to learn of the latter. And so we may follow it through until we come to the subject of religion. But the moment that subject is touched men rise up, no matter how ignorant they may be with regard to the principles which are calculated to exalt mankind, and say, "I must think for myself; no man must be trammeled in those matters; every man must have the privilege of worshipping God according to the dictates of his conscience." So say I, but I do know, and we have indubitable evidence of the fact that the men who stand at the head of this people are skilled in the things pertaining to the building up of the kingdom of God in the last days. This fact is proven to the satisfaction of the Latter-day Saints, to those at least, who have followed them the last 15 to 30 years. We know that they understand more about these things than we do. When questions arise, whether in politics, finance, morals or law, requiring the judgment of sound and experienced men, or when circumstances arise in our individual lives which are perplexing and of such a nature as to exhaust our ability, we naturally seek the counsel of these our brethren; and our experience has proven them to be masters of the situation; that they are skilled in their profession and abundantly able to direct us. Why should I not follow the leaders whom God has placed over me? Why should not this privilege be granted me? Is it more inconsistent in me showing my principle and desire for right in following these men than in acquiring the art of mechanics, in being taught by a more experienced mechanic? or in politics or law or surgery, by men who are farther advanced in those professions than myself? Certainly not. And besides this the Spirit of God which I have received which is an unmistakeable guide, bears witness to me that it is right for me to be taught of them and that their teachings are the teachings of heaven to the children of men, and that they are calculated, if lived up to, to lead men back into the presence of God the Father. Yet I, in connection with this whole people, am accused of yielding my own will and free agency to an overbearing priesthood, thus becoming their dupes and slaves. This is in short, the judgment generally passed on the Latter-day Saints by the American nation. And while they say this of us, their better sense would tell them that they do the same in law, in morals, in mechanism, in politics, etc, directly, and in religious matters they do the same indirectly. Well, for one,—and in saying this I speak the sentiments of this whole people—I intend to follow the men appointed and ordained of God to lead and direct his Saints, as they follow Christ. "Know ye not," says the apostle, "that to whom ye yield yourselves to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness."

May the blessings of God rest upon this people and the peace of heaven be with them in all of their locations and settlements, and give unto us strength to continue faithful in the cause of truth, that we may do our part towards the building up of his kingdom, and at last be saved with the faithful, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE GENERAL CONFERENCE, TUESDAY AFTERNOON, APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

OPENING OF THE LAST DISPENSATION—DEVELOPMENT OF THE WORK OF GOD—SENDING FORTH MISSIONARIES—USEFULNESS OF THE SISTERS—IMPROVEMENT ASSOCIATIONS—EDUCATION—CO-OPERATION.

I will state that I feel very much obliged to my brethren for the generous feeling manifested to myself. Permit me, however, to say, with regard to some of these ideas presented to the Conference by Brother George Q. and which he has said, he has frequently presented to me and others of the Twelve, that while I duly appreciate the feelings and views of my brethren, and am not ignorant of the proprieties of life, individually I would not wish to change my position. Personally I care nothing about the outside show, the glitter and appearance of men; but I do care about the great eternal principles associated with the Church and Kingdom of God upon the earth. And as has been stated, it was some time before I could make up my mind to accept a proposition of this kind. And I accept it now simply in the capacity of your servant for Christ's sake for the benefit of the Kingdom of God and that all things may be conducted in a proper manner.

Now we will let this pass, and talk about something else.

I have been very much interested in the remarks that have been made at this Conference. It is now forty-nine years since the Church of Jesus Christ of Latter-day Saints was organized. There were then, as you heard stated and as we very well know, six members organized. There were however, more than six persons in the Church, as was remarked by Brother Snow, the organization being effected for the purpose of legal recognition, still there were only a very few, and as the spirit of revelation rested down upon God's servant Joseph in these early days, who like Adam, Moses, Abraham, Jesus, Jared, Nephi, Moroni and others, had the heavens unfolded to his view, and although the Church was so few in number the principles and purposes of God were developed fully to the vision of his mind, and he gazed upon the things that are to transpire in the latter-days associated with the dispensation that he was called upon by the Almighty to introduce. He learned by communication from the heavens, from time to time, of the great events that should transpire in the latter days. He understood things that were past, and comprehended the various dispensations and the designs of those dispensations. He not only had the principles developed, but he

was conversant with the parties who officiated as the leading men of those dispensations, and from a number of them he received authority and keys and priesthood and power for the carrying out of the great purposes of the Lord in the last days, who were sent and commissioned specially by the Almighty to confer upon him those keys and this authority, and hence he introduced what was spoken of by all the prophets since the world was; the dispensation in which we live, which differs from all other dispensations in that it is the dispensation of the fulness of times, embracing all other dispensations, all other powers, all other keys and all other privileges and immunities that ever existed upon the face of the earth. At that time he was a feeble youth, inexperienced, without a knowledge of the learning of the day. But God put him in possession of that kind of intelligence, and what may be termed a scientific knowledge of all things pertaining to this earth, and the heavens, if you please, which was altogether ahead of all the intelligence that existed in the world. He commenced as opportunity presented by following the education he had received from the Almighty, by teaching the principles of life and salvation, the principles of the everlasting Gospel, by conferring upon others that priesthood which had been conferred upon him, and by organizing a state of things that was after the pattern of the heavens, that was calculated to live and grow and increase, that had the principle of life and vitality within itself, and that was calculated to draw together the honest in heart and assimilate them in their ideas and views and feelings and faith, and empower them to operate with him and with the Lord and with the holy priesthood that had existed in former ages. And thus he commenced to organize the Church with all its various offices under the direct inspiration, guidance and revelation of the Lord. The First Presidency was pointed out, the Twelve were also pointed out and designated, and these quorums were ordained. The high priesthood was organized however before these other quorums took shape. Then there were the quorums of Seventies, then the quorums of Elders, then the Bishops, then the quorums of Priests, Teachers and Deacons, together with the High Councils and all that we know about these things. He taught us all that we know about them; God taught him. Hence in the various organizations of the several quorums of priesthood whether it relates to the Melchizedek, Aaronic or Levitical priesthood, all of these, together with the duties devolving upon each, were given by the Lord. And hence the church that we are associated with is called the Church of Jesus Christ of Latter-day Saints. Hence Jesus Christ is the medium through whom we are to approach the Father, calling upon him in the name of Jesus; for there is no name given under heaven, nor known among men, whereby we can be saved but the name of Jesus Christ, And although they do not do it now, yet the time is approaching when to him "every knee will bow and every tongue confess that he is the Christ, to the glory of God the Father." And hence the religion we profess is one that has been given us from the heavens. We cannot dispense with it; we cannot dispense with any part of it. It is not of man, but from the Lord God, our Heavenly Father, through our Lord Jesus Christ, making use of his servant Joseph and those whom he should call by revelation as the instruments

to carry out the purposes of God upon the earth. The priesthood we have received we received not of man nor by man, but by revelation. And latterly President Young, a little before his death, organized all the various branches of the Church into Stakes, with the officers thereof, carrying out the design of God and his revelations to Joseph Smith; and placed them upon the foundation that was first laid by Joseph Smith under the immediate revelations of the Lord. And God expects it at our hands that we magnify our calling, and that we cleave unto him as his servants upon whom he has conferred this priesthood. He expects it at our hands that we shall magnify it, and not operate according to our peculiar notions, but according to the will and law and guidance and revelations of God in all things and under all circumstances; for we are here as Jesus was here—not to do our own will, but the will of our Heavenly Father who has sent us, and who has called us to this high calling, and has made us to sit together in heavenly places in Christ Jesus.

In accordance with the order of God, the Twelve, the Seventies, the High Priests and Elders have been abroad among the nations of the earth, delivering the testimony which God gave to them, and the Spirit and power of God has operated with us in our ministrations; and the results of these operations and these labors, and the faith and the self-abnegation and self-denial and the desire to do the will of God, and the testimonies that have been borne, are manifested in the Saints gathered to-day as we are in the valleys of the mountains. These things have been brought about by the interposition of the Almighty; we are, as such dependent upon him to-day, and as we ever were in all the days of our lives, for guidance, for support, for revelation, for the Spirit of God to guide us that we may not make any false steps; but as a people we must magnify the Lord our God in our hearts and honor him and observe his laws and keep his commandments. There has quite a change taken place since this Gospel was introduced, as the thousands of people who inhabit these valleys sufficiently attest. And if we continue to progress in faith, in union, in intelligence, in virtue, in purity, in knowledge, and especially in the knowledge of God and in the observance of his ordinances, the work of the Lord will continue to roll with tenfold rapidity. We are just commencing our labors, and are just getting ready to perform the work that God has laid upon our shoulders, and are just commencing to perform the work that God intends us to accomplish; everything that has been prophesied by all the ancient prophets, as contained in the Bible and the Book of Mormon, and those things predicted by Joseph Smith, and every other prophet of God, will as surely be fulfilled as we are here to-day, without any faltering, or flagging, or hesitation.

We go on and attend to many things. Our organizations are very good; but we need, I think sometimes, the breath of life from God breathing into them all through, that the Spirit and power of the Most High may be in our midst, and that the power and blessings of God that come through the ordinances may be in our midst, and that the power and blessings of God, that come through the ordinances may be imparted to us; and such will be the case if we are faithful in the performance of the duties devolving

upon us. It is not with us a question of what we shall eat, or what we shall drink, or what kind of houses we shall live in; it is not a matter of so much importance as it is to be doing the will of God, to have our hearts engaged in his service, to feel that we are building up the Zion of the Lord of Hosts, to feel that we are recognized of the heavens, to feel that we are associated with the priesthood behind the vail who have lived and operated in time and are now operating in eternity; for they without us cannot be made perfect, neither can we without them be made perfect. We need their assistance from the heavens, and we ought to seek it all the time.

Let me speak of this not only to the Twelve, but to the presidents of Stakes and their counselors, and to all men holding authority, to seek to God, seek for wisdom, seek for faith, and learn to approach God, that we may draw down blessings from heaven and partake of that faith which was once delivered to the Saints. We are trying to do some things and are doing them pretty well. Do I wish to find fault? No. Or to censure anybody? No. But I wish everybody would so live and act that they would not censure themselves, that their minds would not condemn them; for if your own hearts condemn you, God is greater than your hearts.

We are doing pretty well. We are building our Temples, and there is a laudable spirit manifested in relation to these things generally. Do all do it? No. Have all this spirit? No. I wish they had; but then we would be expecting too much perhaps. But there is a growing interest in these things, which I am glad to give the Saints credit for. And in speaking of our Temples, I suppose there are no less than 500 men engaged to-day in building Temples in this Territory. Some people would consider this quite a tax upon them, and, I may say, we have some who call themselves Latter-day Saints who have a little of this feeling, not much, but a little of it. But men who feel right, they feel that they and all they have belong to the Lord; they feel that they are on hand to perform the work of God, to build up his kingdom, to operate with him and with the holy priesthood, and to prepare Temples to administer for the living and for the dead; that we may indeed be not poor and helpless dolts; but feel that we are saviors upon Mount Zion, and that the kingdom is the Lord's.

There is a good feeling manifested among the brethren and also among the sisters, who are quite as zealous in most interests as the brethren are. Notwithstanding the immense labors we are performing in our building, for we are doing a good deal, we are not unmindful of other matters. There is constant labor going on in the Temple at St. George, with very little intermission, and a corps of persons steadily engaged administering in the ordinances of the Lord's House there; while in these other places, as you have heard read over, according to the financial accounts pertaining to the Temple being built in Manti and Logan—there has been expended in a short time on these two Temples nearly two hundred and fifty thousand dollars. The brethren have taken hold of it with a will, and there seems to be a feeling among many of them to see who shall do the most, instead of who can do the least. And notwithstanding this there is about fifty thousand, I think, in round numbers, more tithing paid this last year than there was before these things.

commenced. I speak this for the credit of the Latter-day Saints. Honor, as the Scriptures say, to whom honor is due. And I am pleased to see a spirit of that kind grow and increase among the brethren.

There has been a good deal of care bestowed on the sending forth of missionaries whom we have sent forth among the different nations abroad and to this nation. There is a duty devolving upon the Twelve and the Seventies especially, to see that this work is performed; and we have been alive to this matter, and have aimed to call men that would not be embarrassed or perplexed in their minds, but such as would go forth as the servants of the Living God, who would not, when they got about two hundred miles from home, commence to think when it would be time for them to return; and the fruits are fast beginning to be borne in the European, the Scandinavian and other missions, and also in the United States. And we wish it to be understood among the Elders and Seventies that we do not want men to go on missions who look upon it as a painful duty for them to fulfil; we would rather such men stay at home. But he that hath a desire to preach the Gospel to the world, whose life is upright, pure and virtuous, and who is capable of presenting the principles of the Gospel to the world; he is the kind of man we are desirous to send. We do not want anybody to go simply because it might be thought that a mission would do him good, or that it might save him from some evil he might be likely to fall into. We do not want men to go abroad representing the Captain of our salvation to reform themselves; let the work of reformation be done at home. We want men to preach the Gospel who are honorable and upright men, and full of the Holy Ghost; and when such men go they go with our faith, carrying with them our esteem and love and affection; and if they need anything, we will give it to them. If their families need anything, we will have them looked after, we will feed them and clothe them and take care of them, and consider that they are our brethren and not that they are poor, miserable paupers, or that their wives and families are a trouble to us; we want to do away with all such feelings. Let us cultivate the spirit of magnanimity and kindness, and as the Lord blesses us, let us bless others; and that is all the things of the earth are worth. Do good to all men, especially to the household of faith. And by and by, as was the case formerly, those who go forth weeping, bearing precious seed, will return rejoicing, bringing their sheaves with them.

Furthermore, we have an auxiliary among our sisters here. Brother Geo. Q. Cannon represented how they were imposed on in many lands and how they had been. Why should they be? Are they not our mothers? Are they not our wives? Are they not our sisters? Are they not our children? Should we not protect them? Do we profess to be in the image of God, holding the holy priesthood of God, and then would we treat the fair daughters of Zion with contempt, or permit them to be injured or imposed upon in any way? God forbid. They are flesh of our flesh, bone of our bone; they are our helpmeets, and our associations and our relations with them ought to be pleasant and agreeable and with all long suffering and fidelity. And then the sisters should turn round and help to bless one another, and

act as our teachers are doing in other respects—teaching their sisters, looking after the poor and assisting the bishops in the performance of their labors. And the Relief Societies which have been organized have been of very great benefit to the Saints of God. And I say, God bless the sisters, and inspire them with more of that heavenly spirit, that they may assist their husbands and their brethren and their children—their sons and their daughters—to promote correct principles, to stem the tide of iniquity, and to promulgate virtue, truth and purity among the Saints of God. And I would say, it is the duty of the bishops and presidents of Stakes to assist them all they can, which I believe they generally do, to carry out everything that is good and praiseworthy.

There is another class of people among us doing a great deal of good; that is our Mutual Improvement Associations; both Young Men's and Young Women's. How much more pleasant it is to see our youth grow up in the fear of God, trying to instruct one another in the principles of life and salvation, than to see them ignore the laws of God. How pleasing to us! How pleasing to God and the holy angels! Let us encourage these things, and instruct our sons and daughters, that they may grow up in intelligence, virtue, purity and holiness before the Lord.

And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments. We do not want men or women to teach the children of the Latter-day Saints who are not Latter-day Saints themselves. Hear it, you Elders of Israel and you school-trustees! We want none of these things. Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. Hear it, you Elders of Israel and you fathers and you mothers! Talking about education, as I said before, Joseph Smith knew more in regard to true education than all the philosophers and scientists of the earth; and he knew it by the revelations of God. We want to get together to train our children up in the fear of God, to teach them correct principles ourselves, and place them in possession of such things as will lead them in the paths of life.

I find it is time for me to quit. I feel to thank you for your attendance at this Conference, and for the kind of spirit that has been manifested here. And to thank the members of our choir who have made for us sweet music; and I would say that our choir is a credit to our Territory and to our people. And furthermore they are meeting together for the purpose of cultivating the art of music, and that we may be organized and be more perfect in relation to these things.

I would like to have said something about our Sunday Schools. I do not believe we are behind any people on the face of the earth in relation to these matters. I am informed by the general Superintendent that we have 29,000 children attending Sunday Schools; and I would not be afraid to say that that is more than attend the Sunday Schools in all the Territories put together, outside of Utah. (A voice from the stand—"And in half the States.") Some one remarks, and in half of the States. I do not know how that is. But they do say our children are Utah's surest and best

crop. Let us try to train them up in the fear of God, that we may have his blessing to be with us.

I would like to have said something, too, about our co-operative associations. I am pleased to inform you that the Co-operative Institution of this city is doing remarkably well; it is on a solid foundation and everything is moving along pleasantly and agreeably. We have organized for some time a Trade's Union, through which all the people of Utah can be represented. And while the Co-op calls upon us to sustain them, which is right and proper, we want the Co-op to sustain us. There are two sides to this question, hence we have an organization called a Board of Trade in a number of the Stakes, and expect to perfect them in all the Stakes, that the whole people may be represented at our general board. Then we expect to spread and grow in manufactures of all kinds, that we may become a self-sustaining people, a people who shall be independent, under God, of all other powers.

I will not detain you. God bless Israel, and all that bless Israel, and let our enemies be confounded. And God grant unto us power to serve him and observe his laws that we may have a claim upon his blessings, and at last obtain eternal life in his kingdom, in the name of Jesus. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE GENERAL CONFERENCE, ON SUNDAY MORNING, APRIL 6, 1879.

(Reported by Geo. F. Gibbs.)

PARABLE OF THE FIG TREE—THE RISE OF THE LATTER-DAY WORK—ORGANIZATION OF THE CHURCH—ITS SUBSEQUENT PROGRESS AND DEVELOPMENT—THE MANNER OF CALLING GOD'S SERVANTS—DUTIES OF CHURCH OFFICERS—THE SAVING POWER OF TRUTH—THE DISOBEDIENT AND IDLE CONDEMNED—LIBERALITY OF THE GOSPEL PLAN.

In the 24th chapter of Matthew our Savior uses a figure in speaking to his disciples, illustrating the signs of the times in which we live.

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors, verily I say unto you this generation shall not pass, till all

these things be fulfilled."

The rendering of this 24th chapter of Matthew is somewhat imperfect in King James' translation; the events connected with the destruction of Jerusalem and the dispersion of the Jews seem to be intermingled with the events that were to precede and accompany the second advent of the Savior. In the new translation of this chapter by the Prophet Joseph Smith, which may be found in the *Pearl of Great Price*, the difference is made very plain, and the figure of the fig tree and the second coming of the Son of Man and the generation referred to therein is made applicable, not to the period of the destruction of Jerusalem, but to the time of the second coming of the Son of Man. And the new translation reads, in speaking of the putting forth of the fig-tree and the signs that should precede the coming of the Son of Man, "Verily, I say unto you, this generation, in which these things shall be shewn forth, shall not pass away, till all I have told shall be fulfilled." From the reading of the new and correct rendering, it will be seen that, instead of the things spoken of being fulfilled in the generation in which the prophecy was made—which is the inference—the application is transferred at once from the generation in which the Savior was speaking to the generation who should witness the signs of the times therein set forth.

It is now more than 51 years since the plates from which the Book of Mormon was translated were committed by the angel Moroni, to the hands of Joseph Smith, who was raised up to be a prophet, seer and revelator to the nineteenth century, and to lay the foundation of this church and kingdom upon the earth. And since that sacred record, which contains the fulness of the everlasting Gospel, was first revealed to him in the Hill Cumorah, nearly 56 years have passed away; it is 49 years since the organization of the Church was effected in conformity with the laws of God, and in accordance with the laws of New York; that is to say, the rule established by the laws of New York governing the organization of religious bodies and to comply with the statutes and to give it tangible form. The 6th day of April was selected by revelation as the day on which this church should be organized. The question is asked by some, were there only six believers who had received the testimony of the Prophet and been baptized for the remission of their sins on that day? I answer, there were many more. Why, then, was the number six made to figure in the organization? I answer in this respect: the same as under the statutes of Utah co-operative associations must have at least six to unite in the formation of any such association before it can incorporate. But any number not less than six might unite and organize themselves into a religious association to enjoy the rights and privileges of the law as such religious bodies. This number was selected, however, from among the believers on this occasion to conform to the requisitions of the statutes. This is, therefore, the anniversary of the day on which the organization took place, or commenced rather to develop itself. And from that time, as the body of the Church increased, the Priesthood in its various branches has developed itself into the organization as we now behold it in the earth. There were no twelve Apostles at that date; the material from which to draw them had not been gathered. There were no seventy Elders; the material from

which to make them was not yet on hand. There were no High Councils, no Bishops' courts, nor quorums of High Priests, Elders, Priests, Teachers or Deacons. There was no classification of the organization of the priesthood as there is to-day. Neither is there any organization of the Stakes of Zion, for there was no material of which to make them. It was indeed but the shooting out of the earth, as it were, of the plant, like the mustard seed, which is a small plant at first, having but a single stalk; and as it rises and receives strength and sends down its roots and spreads forth its branches, from one branch another grows out and shoots forth. And so from day to day, and from month to month, and from year to year did the Lord reveal through the Prophet Joseph Smith, line upon line, precept upon precept, here a little and there a little, revealing to the people the order of the priesthood and the order of Zion and her government, her institutions and the classification of the priesthood under the two great heads—the Melchisedek and the Aaronic or Levitical priesthood, with their various sub-divisions and quorums. It was not till the year 1835, in the month of February, that the quorum of the Twelve Apostles and the quorums of the Seventies were organized in this Church. These were drawn principally from those tried men who composed Zion's camp. There was a revelation given in this same year showing how a High Council should be organized in Kirtland, and shortly after another was organized in Missouri; and it also defined the laws governing the High Council and Stake organizations. At first, when the Church was organized on the 6th day of April, the general duties of the Elders, Priests, Teachers and Deacons were defined in that revelation given in that day, known as the articles and covenants of the Church. Elder seemed to be a generic name embracing all the branches of the Melchisedek priesthood, from the Elder proper to the Apostle, namely the Elders, High Priests, (after the order of Melchisedek), including High Counselors, Seventies, Apostles and First Presidency. This also corresponds with the language of the Apostle Peter, in his exhortation contained in his first general epistle: "The Elders who are among you I exhort, who am also an Elder." Still he was an Apostle and was ranked as the chief Apostle in his day, holding the keys and presidency to bind on the earth and loose in heaven; but he ranked himself among the Elders, for this term seemed to be a general appellation for all classes of the Melchisedek priesthood. In a similar manner also the term "priest" was used among the Jews under the operation of the law of Moses, and subsequently in the Christian church for those who officiated in the lesser or Levitical priesthood; and this term included the presiding priest or Bishop who was called under the Jewish dispensation the Chief or High Priest. But there were lesser organizations or sub-divisions under the term of Priest, Levite, Nethonims, etc.

There is one feature through all the organizations of the Church of Christ and all the administrations of the people of God, and that is: "No man taketh this honor unto himself, but he that is called of God as was Aaron." This declaration of the Apostle Paul is borne out by history both ancient and modern. And the same writer says in another place, speaking of those who are called to preach the Gospel and of the faith that is be-

gotten in the hearts of the people through hearing the word of God: "Faith cometh by hearing, hearing by the word of God." But in the new translation that passage reads: "Faith comes by hearing the word of God." Another Scripture reads: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The idea I wish to convey is this: That all the various offices assigned to the servants of God in his Church and Kingdom are assigned to them and not in and of themselves and of their own choice, nor at their own instance, but at the instance of the Holy Spirit manifesting itself through those who are appointed over them in the Lord, as Aaron was called to the priesthood, receiving his appointment by the manifestation of the will of God through Moses, his brother. There is another principle in connection with this, laid down in the revelations of God, namely: that all things shall be done by common consent. And therefore, where there is a regularly organized branch of the church, ordinations to the priesthood shall not be made without a vote of approval of said church. Now this must be understood in the spirit in which it was given, to apply not particularly and specially to every individual who may be admitted into a quorum of priests, teachers or deacons, so much as those who may be called to preside over the people in the capacity of a Presiding Elder; a bishop or a bishop's counselor, and also priests, teachers and deacons, whose labors and duties may be required in that particular branch of the Church, they must be sustained by the votes and prayers and confidence of the people as well as by the appointment of those who are over them in the Lord. And for the same reason those who officiate in the more extended spheres, such as presidents of Stakes, high councilors and all Stake authorities, are put before the people in their several Stakes in conference assembled, for their approval, their confidence and support; otherwise their appointment has not the same force and effect upon the people. In like manner those who may be selected by the working of the Holy Spirit through the proper authorites, to preside over quorums, are nominated for this calling and are submitted to the members for their sanction and confidence. And then come the general authorities, who preside over and minister in the affairs of the Church in all the earth. These general quorums are not local, are not limited to any particular Stake or quorum. Their business is to see that the Gospel is preached to the whole world; to impart counsel by the spirit of revelation according to the spirit of their apostleship and calling, as special witnesses and messengers to the world of mankind. These are the First Presidency, and the Twelve Apostles and the Seventies, whose calling and duty is to labor under the direction of the Twelve and bear the gospel to all nations and to regulate the affairs of the Church in all the world. These general authorities are therefore brought before the general conference assembled, for their approval and for them to uphold and sustain by their faith and prayers; and in like manner are they presented at the several Stake conferences so as to reach the masses of the people, to insure the confidence and prayers of the whole people, for whom they minister, and whose eyes are upon them, who are criticising their teachings, their walk and conversation be-

fore God and man. For God proposes to deal with His Church as a whole, and as a whole to hold them responsible to work the works of righteousness and to defend the faith of the everlasting gospel committed to them, and to purify and sanctify the whole Church and see that evil is put away from our midst, whether it be in the family circle or private walks of life, or in its high officials and those who minister in public capacites; in like manner he requires of them to see that all our organizations and municipalities are in a wholesome condition, and are administered with integrity and uprightness before God and the people. And as mouthpieces of the Almighty and as watchmen upon the walls of Zion, God requires of us his servants, the Apostles, the Elders, the Presidents of Stakes, and the Bishops everywhere, not only to minister in their several callings in a church capacity, but also to instruct officers of every kind intrusted with the municipal affairs of life, that they may be found faithful in magnifying the law and discharging the trust reposed in them in secular affairs as well as ecclesiastical; for civil organizations and powers of civil government are also appointed and ordained of heaven for the welfare of mankind, for the protection of all flesh. And those children of men who may not accept the doctrines of Christ and the priesthood, its administrations, counsels and decisions in the secular affairs of life; yet if they are disposed to obey good, wholesome rules of society in their civil capacity, as such are entitled to protection. And it is more especially for the benefit of this class of mankind that civil governments are established among men and recognized in heaven. It was with this view that Paul, in his epistle to the ancient Saints, told them that they should respect and honor the civil law, and governors in their places, and judges and officers in their condition of life, whose duty it is to preserve order and maintain peace and protect the rights and privileges of all alike, religious or irreligious, believer or unbeliever, saint or sinner; for religion with all its accompaniments and everything pertaining to it is a matter of conscience between man and his Maker, and for the exercise of which he is held alone responsible to his God and unto his co-religionists, who place themselves under its guidance and control. But the civil power extends its protection to all alike. One of the great evils that has afflicted mankind has been the bigotry of religious priests, and the blind superstition of religious zealots, who seem to have lost sight of this principle, the government of our Heavenly Father over his children, that in his efforts to exalt his children he has never resorted to force or attempted in any wise to coerce the human mind. The light of truth, like the glorious light of the sun, shines unobstructed, free to all; and all are at liberty to draw a veil over their faces if they choose, or shut themselves up in a dungeon and lock out the rays of the sun, or they may walk out in the sun-light, open their windows and let it into their dwellings; so is the free light of heaven imparted to all the sons of men. The Lord has reserved to himself, however, the right to call into judgment all his children for the manner in which they make use of the opportunities and privileges afforded them. "This is the condemnation," says the Savior, "that light is come into the world, and men love darkness rather than light, because their deeds are evil." So many people walk in darkness at-

noonday, when the light of heaven shines in its glory and effulgence they are surrounded in darkness. When the light comes to the righteous they will hail it gladly, and though it may be at first in the distance, they will mark it as they would the dawn of the morning star, or a light shining in a dark place, and they will give diligent heed to it as it approaches, until they enter into its effulgence and glory. Such is the experience of the Latter-day Saints; such is experience of those who love the light rather than darkness and who are waiting for the salvation of Israel; they received the testimony of Jesus when it was first sounded in their ears. Hundreds and thousands in different parts of the world have witnessed the dawn of this light, have heard the sound thereof in the distance, have gone in search of it, have captured the first ray that penetrated their minds and followed it until it has led them finally to the possession of eternal life. These are they whose deeds are good. Though they may have erred in many things because of false doctrine and the traditions of men and the fog that beclouded their minds and the minds of their fathers, yet since the truth made its way to their hearts they embraced it gladly, and they have loved and followed it still. While, on the other hand, those who love darkness rather than light, because their deeds are evil, are fighting against the light and will shun it when it approaches, like the thief at the approach of the officer of the law, and conceals himself in darkness. So with those who love evil, who have abandoned themselves to wickedness, who have given themselves up to hypocrisy and to the lust of the flesh, and who sell themselves to the enemy of all righteousness to work wickedness for gain; darkness reigns in their hearts, and they become the children of disobedience, hating the light because their deeds are evil. Truth needs no constraint; it exercises its power and dominion over the children of men by virtue of its excellence, its beauties, its attractions, its loveliness, the good fruits that flow from its observance, the peace and happiness that attend it; the fruit of truth and righteousness is delicious above all other fruit. The strength and power of Jehovah are with the good and virtuous of all His children; His power and His love are made manifest through the truth; order and peace are the fruits of the laws and regulations that He prescribes, and which recommend themselves to the intelligent or thoughtful children of men, and the results thereof are only peace, union, fellowship and love. Even the penalties that are attached to the laws of heaven prescribed in the Gospel of the Son of God, are not instruments of vengeance, of wrath and indignation, with a view to the utter destruction of the children of men. But rather the instruments of restraint upon the evil deeds of the wicked and ungodly, to deter them from encroachment upon the righteous, in their evil course of self-destruction. Even the damnation of hell, threatened in the Scriptures upon those who continue in their unbelief and disobedience, is but the natural fruit of their unbelief, and neglect of the blessings that were held out and designed to be bestowed upon them. The same may be said of the indolent and the slothful of the children of men in a temporal point of view. When the Lord says to his people, Here is a beautiful earth I have formed for you, and here are the elements within your reach — the

grasses, the streams of water which flow pure as the breezes of heaven, free to all; here are the animals, I place them under your control; and here are the trees bearing fruit, and the grain and vegetables containing seed in themselves; go forth now and occupy the land, cultivate, improve, embellish, ornament and gratify your eye, your taste, and satisfy your wants, eat, drink, and be merry, plow the ground, cast in the seed, and I will send you the rains to water the earth, and make it fruitful to reward your toil; and this covenant I make with you, that so long as you see my bow in the heavens, seed time and harvest shall never fail you. "But," says the sloth, "I will not do it, I wish to go and lay me down under the shade of the trees in the hope that some kind soul will bring me a little water to quench my thirst, and then bring me some fruit, and put it into my mouth, and then wag my jaws, or I lay me down and die." Our Father says: "Then die like a fool; the penalty is your own, and the eternal mandate of heaven shall not be revoked to indulge your idleness." And the same may be said of all those who disbelieve in Christ, and who reject the words of life when they are proclaimed in their ears without money and without price, and the ordinances of heaven made free to all. Those who disbelieve, they perish, and what is the condemnation they bring upon themselves? The condemnation of the sloth. He perishes in his idleness; they in their ignorance and their utter disregard of the means of grace, losing all the precious things that others enjoy who put forth their hands and partake of the tree of life. And when they die and go hence, they will wake up in the spirit world, finding themselves as dark as they were in the natural world. He who is filthy, then will be filthy still, and he who refused to be enlightened, will be found to be in darkness still, yea, in outer darkness, because he despised the light and fought against it, because his deeds were evil; he finds association with kindred spirits who like himself refused to obey, refused to put forth their hands and partake, and rejected the proffered gifts of heaven. Their punishment is that of ceaseless remorse, fully conscious of blessings cast off and rejected, which blessings others are permitted to enjoy, but which they are not, because of their sins and transgressions, and their own neglect of the means of grace. Their torment is the torment of the damned, and it is like the smoke that ascends up forever and ever; among them is found weeping and wailing and gnashing of teeth, to use the language of the Scripture. But for what? For blessings lost, for opportunities gone, for privileges ignored, for the means of grace, for glory and exaltation once within their reach, which they, in their pride, would not receive; for being deprived of the presence of God and the Lamb, and the holy angels and the sanctified ones, and of the keys of immortality and eternal life and everlasting increase vouchsafed to the obedient, while they are doomed to perpetual darkness, which they have chosen in lieu of the blessings of the faithful, and in which condition they will live to prey upon each other and to work out the same evil passions which they delighted to indulge in while in the flesh; the devil, who deluded them, will rejoice over their downfall, and will reign over them until, peradventure, the time shall come when the long-suffering and mercy

of an indulgent Father shall cause him to send messengers from the terrestrial or celestial world, as the case may be, to see if there are any among them who, by their sad experience, have learned to appreciate the light, and are yearning for a better condition. And if they do, the offer of salvation may again be made to them, and they, through the means that our Savior has wrought out for them, and through the ordinances of the House of God, and the servants and handmaidens of God who may be called priests and priestesses, to administer for and in their behalf.

Such is the beauty and extent of the plan of salvation which God has revealed to his children on the earth. And truly it is as Paul has said of it—good news, glad tidings of great joy revealed to all people; joy to the righteous, and will be a joy to all people who appreciate it, henceforth and forever. And that we as a people may be worthy of it, walking in the light, and that our pathway may grow brighter and brighter until the perfect day, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, MONDAY MORNING, APRIL 7TH, 1879.

(Reported by Geo. F. Gibbs.)

BLESSINGS OF THE GOSPEL ONLY OBTAINED BY COMPLIANCE WITH THE LAW.

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect."

In connection with this I will quote part of the words of the Savior in his sermon on the Mount, as contained in the last verse of the 5th chapter of Matthew.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In occupying a short time this morning, I desire an interest in your faith and prayers.

We learn that the Lord appeared to Abraham and made him very great promises, and that before he was prepared to receive them a cer-

tain requirement was made of him, that he should become perfect before the Lord. And the same requirement was made by the Savior of his disciples, that they should become perfect, even as he and his Father in heaven were perfect. This I conceive to be a subject that concerns the Latter-day Saints; and I wish to offer a few remarks by way of suggestion, for the reflection of those whom it concerns.

The Lord proposes to confer the highest blessings upon the Latter-day Saints; but, like Abraham, we must prepare ourselves for them, and to do this the same law that was given to him of the Lord has been given to us for our observance. We also are required to arrive at a state of perfection before the Lord; and the Lord in this case, the same as in every other, has not made a requirement that cannot be complied with, but on the other hand, He has placed for the use of the Latter-day Saints the means by which they can conform to His holy order. When the Lord made this requirement of Abraham, He gave him the means by which he could become qualified to obey that law and come up fully to the requirement. He had the privilege of the Holy Spirit, as we are told the Gospel was preached to Abraham, and through that Gospel he could obtain that divine aid which would enable him to understand the things of God, and without it no man could arrive at a state of perfection before the Lord. So in reference to the Latter-day Saints, they could not possibly come up to such a moral and spiritual standard except through supernatural aid and assistance. Neither do we expect that the Latter-day Saints, at once will or can conform to this law under all circumstances. It requires time; it requires much patience and discipline of the mind and heart in order to obey this commandment. And although we may fail at first in our attempts, yet this should not discourage the Latter-day Saints from endeavoring to exercise a determination to comply with the great requirement. Abraham, although he might have had faith to walk before the Lord according to this divine law, yet there were times when his faith was sorely tried, but still he was not discouraged because he exercised a determination to comply with the will of God. We may think that we cannot live up to the perfect law, that the work of perfecting ourselves is too difficult. This may be true in part, but the fact still remains that it is a command of the Almighty to us and we cannot ignore it. When we experience trying moments, then is the time for us to avail ourselves of that great privilege of calling upon the Lord for strength and understanding, intelligence and grace by which we can overcome the weakness of the flesh against which we have to make a continual warfare.

Abraham was called to leave his kindred and country. Had he not complied with this requirement, he would not have been approved of the Lord. But he did comply; and while he was leaving his home, he no doubt was living in obedience to this divine law of perfection. Had he failed in this, he certainly could not have obeyed the requirements of the Almighty. And while he was leaving his father's house, while he was subjecting himself to this trial, he was doing that which his own conscience and the Spirit of God justified him in doing, and nobody could have done better, providing he was doing no wrong when he was performing this labor.

When the Latter-day Saints received the Gospel in the nations afar, and when the voice of the Almighty to them was, to leave the lands of their fathers, to leave their kindred as Abraham did, so far as they complied with this requirement, so far they were walking in obedience to this law; and they were as perfect as men could be under the circumstances, and in the sphere in which they were acting, not that they were perfect in knowledge or power, etc.; but in their feelings, in their integrity, motives and determination. And while they were crossing the great deep, providing they did not murmur nor complain, but obeyed the counsels which were given them, and in every way comported themselves in a becoming manner, they were as perfect as God required them to be.

The Lord designs to bring us up into the celestial kingdom. He has made known, through direct revelation, that we are His offspring, begotten in the eternal worlds, that we have come to this earth for the special purpose of preparing ourselves to receive a fullness of our Father's glory when we shall return into his presence. Therefore, we must seek the ability to keep this law, to sanctify our motives, desires, feelings and affections, that they may be pure and holy, and our will in all things be subservient to the will of God, and have no will of our own except to do the will of our Father. Such a man in his sphere is perfect, and commands the blessing of God in all that he does and wherever he goes. But we are subject to folly, to the weakness of the flesh, and we are more or less ignorant, thereby liable to err. Yes, but that is no reason why we should not feel desirous to comply with this command of God, especially seeing that he has placed within our reach the means of accomplishing this work. This I understand is the meaning of the word perfection, as expressed by our Savior and by the Lord to Abraham. A person may be perfect in regard to some things and not others. A person who obeys the word of wisdom faithfully, is perfect as far as that law is concerned. When we repented of our sins and were baptized for the remission of them, we were perfect as far as that matter was concerned. Now we are told by the Apostle John, that "we are the sons of God, but it does not appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." "And every man that hath this hope in him purifieth himself, even as he, Christ is pure." The Latter-day Saints expect to arrive at this state of perfection; we expect to become as our Father and God, fit and worthy children to dwell in his presence; we expect that when the Son of God shall appear, we shall receive our bodies renewed and glorified, and that "these vile bodies will be changed and become like unto his glorious body." These are our expectations. Now let all present put this question to themselves. Are our expectations well founded? In other words, are we seeking to purify ourselves? How can a Latter-day Saint feel justified in himself unless he is seeking to purify himself even as God is pure—unless he is seeking to keep his conscience void of offence before God and man every day of his life. We doubtless, many of us, walk from day to day and from week to week, and from month to month, before God, feeling under

no condemnation, comporting ourselves properly, and seeking earnestly and in all meekness for the Spirit of God to dictate our daily course; and yet there may be a certain time or times in our life, when we are greatly tried and perhaps overcome; even if this be so, that is no reason why we should not try again, and that, too, with redoubled energy and determination to accomplish our object. There was the Apostle Peter, for instance, a man valiant for the truth, and a man who walked before God in a manner that met with his divine approval; he told the Savior on a certain occasion that though all men forsook him he would not. But the Savior, foreseeing what would happen, told him that on that same night, before the cock crowed, he would deny him thrice, and he did so. He proved himself unequal for the trial; but afterwards he gained power, and his mind was disciplined to that extent that such trials could not possibly affect him. And if we could read in detail the life of Abraham, or the lives of other great and holy men, we would doubtless find that their efforts to be righteous were not always crowned with success. Hence we should not be discouraged if we should be overcome in a weak moment; but, on the contrary, straightway repent of the error or the wrong we may have committed, and as far as possible repair it, and then seek to God for renewed strength to go on and do better.

Abraham could walk perfectly before God day after day when he was leaving his father's house, and he showed evidences of a superior and well desciplined mind in the course he suggested when his herdsmen quarrelled with the herdsmen of his nephew, Lot. There came a time in Abraham's life, however, which must have been very trying; in fact anything more severe can scarcely be conceived of; that was when the Lord called upon him to offer as a sacrifice his beloved and only son, even him through whom he expected the fulfillment of the great promise made him by the Lord; but through manifesting a proper disposition he was enabled to surmount the trial, and prove his faith and integrity to God. It can hardly be supposed that Abraham inherited such a state of mind from his idolatrous parents; but it is consistent to believe that under the blessing of God he was enabled to acquire it, after going through a similar warfare with the flesh as we are, and doubtless being overcome at times and then overcoming until he was enabled to stand so severe a test. "Let this same mind be in you," says the Apostle Paul, "which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." Now every man that has this object before him will purify himself as God is pure, and try to walk perfectly before him. We have our little follies and our weaknesses; we should try to overcome them as fast as possible, and we should inculcate this feeling in the hearts of our children, that the fear of God may grow up with them from their very youth, and that they may learn to comport themselves properly before him under all circumstances. If the husband can live with his wife one day without quarreling or without treating anyone unkindly or without grieving the Spirit of God in any way, that is well so far; he is so far perfect. Then let him try to be the same the next day. But supposing he should fail in this his next day's attempt? That is no

reason why he should not succeed in doing so the third day. If the Apostle Peter had become discouraged at his manifest failure to maintain the position that he had taken to stand by the Savior under all circumstances, he would have lost all; whereas, by repenting and persevering he lost nothing but gained all, leaving us too to profit by his experience. The Latter-day Saints should cultivate this ambition constantly which was so clearly set forth by the apostles in former days. We should try to walk each day so that our conscience would be void of offence before everybody. And God has placed in the Church certain means by which we can be assisted, namely, apostles, and prophets, and evangelists, etc., "for the perfecting of the Saints," etc. And he has also conferred upon us his Holy Spirit, which is an unerring guide, standing, as an angel of God, at our side, telling us what to do, and affording us strength and succor when adverse circumstances arise in our way. We must not allow ourselves to be discouraged whenever we discover our weakness. We can scarcely find an instance in all the glorious examples set us by the prophets, ancient or modern, wherein they permitted the Evil One to discourage them; but on the other hand they constantly sought to overcome, to win the prize, and thus prepare themselves for a fulness of glory. The Prophet Elijah succeeded. He so walked before God that he was worthy to be translated. And Enoch was found worthy to walk with God some 300 years, and was at last, with his people, taken up to heaven.

We are told that in the latter-days "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old." And in another scripture we are told that the age of the infant shall be as the age of a tree, and that it shall not die until it shall be old, and then it shall not slumber in the dust but be changed in the twinkling of an eye. But in those days people must live perfectly before the Lord, for we are told in the same passage, that "the sinner," instead of being favored, "being an hundred years old, shall be accursed." When we once get it into our minds that we really have the power within ourselves through the gospel we have received, to conquer our passions, our appetites and in all things submit our will to the will of our Heavenly Father, and, instead of being the means of generating unpleasant feeling in our family circle, and those with whom we are associated, but assisting greatly to create a little heaven upon earth, then the battle may be said to be half won. One of the chief difficulties that many suffer from is, that we are too apt to forget the great object of life, the motive of our Heavenly Father in sending us here to put on mortality, as well as the holy calling with which we have been called; and hence, instead of rising above the little transitory things of time, we too often allow ourselves to come down to the level of the world without availing ourselves of the divine help which God has instituted, which alone can enable us to overcome them. We are no better than the rest of the world if we do not cultivate the feeling to be perfect, even as our Father in heaven is perfect.

This was the exhortation of the Savior to the former-day Saints, who were a people of like passions and who were subject to the same temptations as ourselves, and he knew

whether the people could conform to it or not; the Lord never has, nor will he require things of his children which it is impossible for them to perform. The Elders of Israel who expect to go forth to preach the gospel of salvation in the midst of a crooked and perverse generation, among a people who are full of evil and corruption, should cultivate this spirit especially. And not only they, but everybody, every young man and woman belonging to this Church who is worthy to be called a Saint should cultivate this desire to live up to this requirement that their consciences may be clear before God. It is a beautiful thing, either in young or old, to have this object in view; it is especially delightful to see our young people take a course that the light and intelligence of God can beam in their countenances, that they may have a correct understanding of life, and be able to live above the follies and vanities of the world and the errors and wickedness of man.

May God bless you, brethren and sisters, and pour out His Holy Spirit upon you, that you may be blessed in all your acts, in your incomings and your outgoings and in the performance of every duty, and be blessed in calling upon the Almighty, that His Spirit may be in you as a well of water springing up to everlasting life, to guide you in His fear through all the scenes of life, is my prayer, in the name of Jesus, Amen.

DISCOURSE BY ELDER MOSES THATCHER,

DELIVERED AT THE GENERAL CONFERENCE, TUESDAY AFTERNOON, APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

MANIFEST BLESSINGS OF GOD TO THE SAINTS—PROPER EDUCATION OF THE YOUNG—INFIDELITY THE RESULT OF IGNORANCE.

In trying to address so large an audience, I earnestly desire an interest in the prayers of my brethren and sisters, that the few remarks I may offer may be dictated by the Spirit of God. There are many things that we as, Elders in Israel, should always be pleased to speak of, and particularly is this the case in reference to the kindness of our Father in heaven towards us as a people. We are permitted to dwell

in peace, surrounded with the blessings of life and liberty, having pleasant homes wherein to dwell, and God to be our Father and Friend. When I look around upon the homes of the Latter-day Saints and see how the elements have been changed and made so propitious, enabling us to produce food and clothing, the necessities and many of the luxuries of life, my heart is exceedingly grateful, for I must confess there is no land with which I am familiar where the blessings of God are so abundantly bestowed as in our own. It appears to me that every bud is not only willing, but does blossom, and where seed by man is sown broadcast in the ground it comes forth, bearing twenty, thirty, or fifty fold. This, my brethren and sisters, is not the result of the work of man; but it is the blessings of our Heavenly Father. And how any human being can look upon the mountains by which we are surrounded, and gaze upon the beautiful fields and smiling nature seen on every hand, and not be able to acknowledge God in all these things is beyond my comprehension. In speaking to the young people particularly I have had sometimes pleasure in referring to the works of man, comparing them with the works of God. And while I believe it proper for us to look with pleasure upon the accomplishments of art and science, and upon the skilled workmanship of man, yet I would have our young people always realize that God is the originator; I would have them understand, as the arts and sciences are being developed and new discoveries are being brought out by what we call the genius of man, that God understood all these things before they were made known to us. And while having them admire and wonder at the grand achievement of man in chaining the lightning, thus making it to serve his purposes; and while it was the work of man that moulded and fashioned the metal into the wire over which intelligence is transmitted by the power of electricity, I would help to lead their minds beyond, so that they may comprehend that the material of which that wire is composed was the creation and work of God, and that the electricity itself is at the bidding and mandate of the great Jehovah.

I believe, my brethren and sisters, if we take proper pains in the education of the young, employing the right kind of men and women to be their preceptors, that, instead of the seeds of infidelity being sown in their minds we will have faith, and in that faith we will have the manifestations of power.

In talking with the learned of the world we find that they have but a faint conception of God and Godliness. Were you to tell them that they hate God, or that the carnal mind is at enmity against God, they would not understand you. And yet, when we come to the actual facts, we find that the learned and many professors of Christianity really do hate God. I do not mean to say they hate the God they themselves picture in their own minds; but that they hate and fight against him whose attributes and character are portrayed within the lids of the Bible. The Supreme Ruler of the universe, the Creator of the heavens and the earth, is not only the tender and loving Being that the pious Christian of the 19th century pictures him to be,—he is not only willing to love and cherish and save the human family, but he is also a Being of justice and judgment, having always power enough to inflict punishment upon the breakers of his laws. Yet modern divines think

with horror of a God who would inflict punishment, on the plea that such would be revengeful; and yet, neither they nor any of our professed Christian friends would for a moment find fault with the judge of an inferior earthly court for passing judgment on a criminal, though it might lead even to the loss of the life of a fellow creature.

Having but a very short time to occupy this afternoon my remarks must necessarily be brief. But before closing I feel to bear my testimony that here in Utah is a people who are trying to serve the Lord. And I testify too, that Joseph Smith was and is a prophet of the living God, chosen of Him to open up the last dispensation to man—the dispensation of the fulness of times; and that his successor, Brigham Young, was an apostle of the Lord Jesus, and a prophet, seer and revelator. And I feel to bear my testimony that this same power and revelation rests upon his servant, Brother John Taylor. If we would live for the light of God's Holy Spirit we might see not as with eyes through a glass darkly, but with eyes that see clearly having also ears capable of hearing, and hearts full to understand.

It is our duty, as young men, as middle aged men and as aged men to bestow great care and attention on the education of the young. It is not particularly the duty of the father, as I understand it, to place in the hands of his son the writings of Payne and other infidel authors unless they follow up the reading of such works with good sound argument, and then place the Bible and the Book of Mormon in their hands to be read and studied, and when necessary correctly explained showing wherein the Lord has wrought out the literal fulfilment of many of the predictions therein recorded. If they would do this with prayerful hearts. and with the wisdom God may give them, there will be little or nothing to fear from the readings of infidel works. I take the broad ground that in infidelity is ignorance. You meet the infidel and you will find him as a general thing, ignorant in regard to that which is laid down in the Bible, which he claims to disbelieve. It has been so from the beginning. It is a truth that has been uttered on many occasions by the servants of God, that it is easier and more natural for mankind to believe a hundred falsehoods than to accept a single truth. It must be apparent to all, that it is more in harmony with our fallen nature to do wrong than to do right. Let six boys be taken, for instance, and be carefully taught in the principles of morality, virtue and truth; and another six in the follies and wickedness of the world and see which of the two sets will make the most rapid progress, those in the right, or those in the wrong? All will readily agree with me that immorality is more easily acquired than the virtues, and hence we may conclude that we are in a fallen world, and that we have the battle against sin to fight.

May the blessings of God rest down upon the Latter-day Saints. And by way of conclusion I will say, if we want to dream dreams or see visions, it is our privilege to do so, but we must first purify our hearts and seek to love the Lord our God with all our might, mind and strength, and our neighbor as ourselves; and to do unto others as we would have other do unto us. And permit me to say that in all my experience in life I have found as yet but one thing that can afford true happiness and true enjoyment, and that is a conscious-

ness of keeping the commandments of God. And if we, Latter-day Saints, will live near unto him, he will be near unto us. And instead of having to call in physicians to minister to the members of our families when sickness makes its appearance, the power of God will be upon us in such rich abundance as to enable us to rebuke it from our dwellings, and to invoke the blessings of health to attend us and ours, which was the case years ago in the primeval days of the Church. If we have lost any of these blessings it is not through any fault in the Lord, or that there is less power and efficacy in the priesthood we bear, but rather in our own lack of faith in the promises made to the faithful. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE GENERAL CONFERENCE, ON SUNDAY AFTERNOON, APRIL 6, 1879.

(Reported by Geo. F. Gibbs.)

INFLUENCE OF THE LATTER-DAY SAINTS—THEIR MISSION—THE MARRIAGE RELATION—CAPITAL AND LABOR—RELIGIOUS LIBERTY.

In some respects I would prefer to sit and listen to my brethren speak, and to partake in quietude of the spirit of this Conference, than I would to speak myself. But there is a duty devolving upon me I presume, the same as upon my brethren and I desire to the best of my ability to discharge that duty. The sight of so many people, the singing, the speaking of our brethren this morning and the spirit that I felt when I entered this building to-day almost overpowered me. There is an influence, there is a power, there is a spirit connected with the assembling together of a large body of people, such as we witness to-day, that must affect those who are sensitive to impressions, and especially when one has been absent among strangers, to feel that he is home among his friends, among a people who are his brethren and sisters, whose faith is his faith, and who are laboring and struggling to accomplish the same objects that he himself has in his heart. I rejoice exceedingly, my brethren and sisters, this day in your midst, and I am

thankful for the delightful circumstances by which you are surrounded. I am thankful that the prospects before you are so promising, so full of hope and so delightful to contemplate. It is true we have had sickness, we have had many deaths, this has been a cause of regret. But death is unavoidable, and with it all we are in much better circumstances and more favorably situated than the generality of the children of men. The Latter-day Saints are rapidly becoming a great and important people. The influence that attends us is being more widely felt; our power for good is increasing, our strength, our union and the other qualities that we possess, and which we have manifested through our career, are being more recognized every day. It has always been a favorite idea of mine, that no single human being who chooses to exert an influence for good among his fellow men, ever spoke or ever acted in vain—without making his influence, his example, his words, have an effect upon those with whom he has been brought in contact. If this be true concerning an individual, how much more truth is there in it when applied to an assemblage of individuals, and to a community, to hundreds of communities, to a great people stretching through these mountains and filling these vallies? We have not lived in vain. We have not sought to exhibit lives of temperance, of industry, of frugality, of self-denial, lives of righteousness with the fear of God before our eyes, nor have we lived these lives during the last 49 years, without the effect being felt, not only upon those by whom we are surrounded, but by the world at large. There is something connected with the example of such a people that elevates men and women from the slime, from the mire, and from the abject ruin into which, in too many instances, they are plunged, to contemplate humanity in its better aspects, humanity in its noble appearances, with its Godlike attributes, with its powers for good, its capability of accomplishing great results. There is something in the very fact of a people believing in God in these days of atheism and utter infidelity that brings men to serious contemplation. They say very frequently that it is fanaticism, but there is something about fanaticism that is healthly, refreshing, invigorating in its example, for no man ever accomplished anything on this earth, without exposing himself by his actions, his earnestness and enthusiasm and zeal, to the charge of fanaticism. I am willing we should be called fanatics. I have a right to be a fanatic if I wish to be, as long as my fanaticism does not interfere with the rights of my fellow man. That is a barrier beyond which my fanaticism should not be allowed to go.

It is refreshing to see a people who not only believe in God, but who are willing to show their belief by suffering for his cause—to leave their friends, to leave their homes, to suffer exile, persecution, privations, hardships, and even death for the sake of God, for the sake of religion, for the sake of principle. What would life be if it were not for such people and for such characters? Why, their peculiar lives illume the sombre darkness of ages; they are bright spots in history. When we look back and recall the men who have suffered and died for principle, even if they died wrongfully, we find something about their heroic lives that is glorious to contemplate. And when a whole people can be found, such as are in

these mountains, who are capable of making the sacrifices which they have made, there is something, as I have said, in their example and in their lives that influences men, that impresses them, and that causes them, whatever their feelings may be respecting the belief of these people, to feel a profound and heart-felt respect for them; for no man or woman properly constituted ever failed to respect devotion to principle, moral courage and the qualities that are exhibited in the lives of the Saints; I therefore say, we have not lived in vain; we have not preached in vain; we have not suffered in vain; we have not protested in vain. The fruits of these labors of ours which apparently have been so long in coming, will be reaped in the great harvest yet to be reaped upon the earth.

I feel to speak these words of encouragement to my brethren and sisters, many of whom feel probably that their obscure lives and struggles, their contest with poverty, their humble and eventful histories are sometimes of so little value that they are comparatively worthless in the earth. I say to the humble struggler, to the man or woman who may be content with poverty, whose life may be uneventful in his own estimation, who may be hidden from the popular sight and may not figure on the world's stage, I say to every such person, as a Latter-day Saint, You have a great and important mission to perform, and if you perform the duties devolving upon you properly, your influence will be felt; and in the days to come, in that great day of God Almighty, your worth will be fully recognized, and you will shine as a jewel in the kingdom of our Redeemer.

There is one thing that every parent can do. He can endeavor to make his sons and daughters better qualified, better equipped for the great struggle of life and better able to perform their part in this glorious work that God has established, than himself; that is one thing the parents of the rising generation of these mountains can do. I have never felt as I do to-day, and as I have recently, of the great importance of our training and educating our children to the greatest and best advantage, that nothing shall be left undone on our part to prepare them for the great work which they have to perform. This is a labor that we can accomplish. It does not depend so much upon the knowledge of books; a great many people imagine that only books are necessary for education; but the man is best educated, in my opinion, who has thought the most, and that correctly. So far as theology is concerned, we have been able, by the blessing of God, the light of the Holy Ghost, and the power of truth, to go forth unlearned, illiterate, and unprepared, so far as worldly education is concerned, and by virtue of the knowledge that comes down from above, the elders of this Church have gone forth and met the world of Christendom. I do not speak in vanity, nor in the spirit of boasting when I say they have never been vanquished. The learned, the educated, the professed theologians when they have met the elders of this Church with the Bible in their hands, have been compelled to retreat before the power of truth proclaimed by uneducated but inspired men. Is our mission accomplished by having done this? I feel that we as a people are only on the threshold of the great work that lies before us. We have an immense field of labor stretched out before us. When you look ahead and try

to see its limits, the field of usefulness, which stretches out before this people called Latter-day Saints, is beyond the reach of human vision; it is illimitable, stretching out in the far distant fnture. Is there a wrong upon the earth to be righted? If so, it is our bounden duty to attempt its correction. Is there a false principle extant? It is our bounden duty to seek its eradication. Is there tyranny in the world, tyranny of the body, tyranny of the mind, physical or mental tyranny? It devolves upon us as Latter-day Saints to overthrow it. Are there social problems to be solved? Who shall solve them? Who can do so? Remove the Latter-day Saints from the field, and who can solve these problems which are pressing themselves upon the attention of all thinking people? The whole earth is full of violence, wrong, oppression, misgovernment, and a thousand other evils which I cannot now enumerate. It devolves upon us, as fast as we can reach these things, to correct them, to remove them. In the first place we have got to correct and remove them from our own midst. It is a slow labor to train a people, brought as we are from every nation, educated in every creed, speaking almost every language and heirs of every tradition. There is, false or true, wedded to us old customs and the evils of ages, which have been transmitted from generation to generation until they have formed a strong part of our very being. It is a slow work, I say, educating a people such as we are. We have been at it now 49 years, and we can scarcely perceive, that is, in comparison with that which lies before us, the growth and the development which have been made. But we have grown, our minds have been enlarged, we have become emancipated from many old follies, and freedom of thought has taken place in our midst; but the great labor that devolves upon us is to educate ourselves, and then we can soon educate the rest of mankind, for as I have said, our example is felt; the influence of it goes forth and bears its fruit among other people. But it is a most difficult thing to get these Latter-day Saints to understand the principles that are as plain as the noonday sun —that they should receive readily, and why? Because, as I have said, they are heirs of the traditions of centuries that have come down through the dark ages. It is a wonderful thing to do what we have have done respecting woman. Look at what monogamy has done. Look at its effects; trace its influence from the death of the Apostles, or soon afterwards, down to this the nineteenth century, and what do we behold? Why, in every generation a large percentage of our sisters has been consigned either to that namelesss condition of which it is a shame to speak, or have died without ever knowing the joys of maternity. When I think of it, when I read the history of the boasted civilization of the Greeks and the Romans, and think of the boasted civilization of our day, inherited from these nations, and witness its effects, I wonder how man, standing up in the face of heaven, dare look at woman and talk about being her protector. Read the history of the sex and of the frightful evils which have been brought upon our sisters through man's accursed traditions and evils. If it were to be told to another people differently situated to us, with different traditions to us, they could not believe that intelligent man would entertain for one moment, or that women themselves, in view of what their sex has

suffered, would cherish and cling to the wretched traditions that have prevailed in Christendom and to a certain extent yet prevail in our midst.

I know I am touching now upon what many people consider a tender spot. Say they, "The decision of the Supreme Court has arranged all this." Yes, but it will not stay arranged. Let me tell you, that wrong may prevail and right may apparently be crushed; but right must at last prevail and claim its own in spite of laws, of decisions, of mandates, and everything that man can utter. I am talking now not respecting law; I am not talking respecting tradition; I am not talking about "Mormon" plural marriage or patriarchal marriage; I am talking about men and women, brethren and sisters as such. Come let us reason together; let us talk together, not as religionists, not as "Mormons," not as monogamists, not as polygamists, not as citizens of Christendom, but as men and women, the children of God, as brethren and sisters of the one family. Let us talk together face to face, in plainness, in simplicity, without allowing tradition to have weight with us, to blind our understandings. It is in this spirit that I wish to talk upon this subject.

Here is a family, a family composed of men and women, and we will say this tabernacle contains this entire family of God upon the earth, for the sake of illustrating the point. Here are men and women in equal numbers and equal proportions, one sex not outnumbering the other—a man for a woman and a woman for a man, no surplus of women, no surplus of men If they were to marry, each would have a partner, each man would have a wife and each woman would have a husband; each would be perfect, for the man is not perfect without the woman, nor the woman without the man. We turn in and make a law, such as prevailed at one time in Rome that every man shall marry a wife. Such a law was made at Rome at one time; it was aimed at celibacy. It was aimed at a certain class as the law of 1862 was aimed at us. One was enacted to prevent marriage, the other to compel marriage, that no class of men should grow up in the community without wives, and that no woman should be allowed to forsake man and become a nun. We have such a law, say in this tabernacle. That answers very well. Every woman is provided with a husband, and every man with a wife. But after a while somebody comes along and says, "I do not like this law, it is oppressive; I know, for instance, where it works very badly; I know men who do not want to have wives." They prefer a single life, and they succeed after a while in repealing the law, as they did in Rome. The law is repealed and men are at liberty to marry or not as they please. On the top of this another law is enacted, in effect that every man shall have but one wife, and shall not be permitted to take two or more wives. The women, of course, have to do just as the men say, they cannot compel the men to marry them, but must wait until they are invited to marry. This law suits a great many individuals. Many men say, "I prefer not to have a wife and especially if you will only make a law confining the men to marry but one wife each. I like that very well, because I will not then be under the necessity of keeping a wife. If I want a partner, an associate, I can have one without being at the trouble or expense of keeping her as such. Because if

you confine marriage to one man and one woman there will necessarily be a share of the women who cannot be married; that is, if the sexes are equal in numbers. Then I can do as I please. I know the confiding nature of woman; I know how she loves, how she clings to the object of her love. This will be my opportunity." But what shall be said respecting the women. The men so far as they are concerned, have the right to marry or not as they please. But here is a large percentage of the women who by this law are to a certain extent deprived from marrying, even supposing the sexes to be equal. A civil commotion arises. Men go to war, they go to sea, they engage in commercial pursuits, they leave their homes, they engage in hazardous occupations. The result is that though in the beginning the men and women were equal in numbers, by the effects of war, and of engaging in hazardous pursuits which women do not follow, the men die and are killed, and the women survive and outnumber the males. The operation of a law then, such as I have described, increases the hardship, increases the percentage of those who are not married and who have no opportunity of marrying. Here comes along a man after witnessing the evils that have grown up among his brothers and sisters, and says, "I have a plan to suggest which I believe will cure the evils that exist among us. I see that a dreadful vice called prostitution has crept into our midst, and arising from it are dreadful diseases, diseases that I cannot describe, so appalling are they that the very thought of them makes the heart recoil with horror; they have appeared in our family circle and they are destroying our young men and women. And now then, the plan that I have to propose to our family is this, that every man shall marry until all the women are married, until every woman that wants a husband shall have one, so that the men who will not marry shall not have a class of unmarried women, to prey upon, to commit violence with, or to prostitute. "Now," says he, "if you let all these men and women marry, there will be some women who will not want to marry, but that proportion will be very small; and by this means you will arrest this dreadful evil that is growing in our midst."

Now let me put this to you; let us reason upon this, face to face, as I have said. Which will be the better plan? According to my judgment, speaking as one of this family, not as a member of Congress, not as a "Mormon," but as one of the family I have described. The latter law is far superior to the other. I would say, as a father, if I had a family of that kind, by all means let my daughters marry, let every woman have a husband that wants one. Then if every man marries a wife, they will only have a wife apiece; but if there should be any of the boys that do not want wives, the girls would not necessarily go without husbands.

I consider our false tradition upon this subject one of the greatest evils at the present time that exists upon the earth. It has come down to us from the Greeks and Romans, than whom a more abominable lot of people never lived upon the earth. To read their books is enough to make a man with the least feeling of modesty blush and be ashamed of his race. Yet they are introduced into our literature. Whoever reads Horace, Sallust, and numbers of those authors, well knows how full of corruption they are. Not only crimes,

but crimes against nature were justified by some of the best and most noted of Greek philosophers, and were practised by Sophocles, Socrates, and others; and yet this is the philosophy that has come down to us. They had a class of women in their midst who were regularly compensated and sustained as courtesans; they were maintained in order that the purity of the domestic circle might be unpolluted. And this has come down to us in Christendom, in Europe and America to the present time. The fairest of Earth's daughters fall yearly sacrifices to the abominable lusts of men. How is the domestic circle preserved in monogamous countries to-day? It is only preserved at the expense of this class to which I have referred, by these priestesses of humanity, blasted for the sins of the people, living short lives and carrying with them the effects of man's abominable lust.

Now I do not want to talk to-day about law; I do not want to talk to-day about its effects in relation to this subject—the subject of "Mormon" patriarchal marriage; I do not want to talk about the law of 1862, nor the decision of the Supreme Court of the United States affecting it; bnt I want to deal with the facts that stare us in the face. Shall we correct these evils? "O," says one, "they always existed." Out upon such doctrine; we do not believe it. I cannot believe that the Great Creator, he who formed the universe, who placed the sun in the centre of our solar system and caused those planets to revolve around it; that that being who created these things, and produced order out of chaos who said, "Let there be light and there was light;" who called forth out of chaos the elements from which our earth is formed and created it as a glorious habitation for man; that He possessing, as we know he does, infinite wisdom, has placed men and women, his sons and daughters, upon the earth in the midst of evils such as I have briefly alluded to, and provided no remedy therefore. I could no more believe it than I could believe this light to be darkness. But I do believe that in the bosom of the Father there is wisdom to create all, to carry out all, and to make this earth a heaven, where peace, love, joy and happiness shall prevail, and where there shall be no sin, no sorrow, no heartrending or pain, where man and woman will dwell together in perfect peace, love and harmony, and children grow up in purity with every heavenly surrounding.

I have said, probably, enough on this subject. I merely wish to point out and to show that certain evils exist and that they need correction. How shall they be corrected? Who shall point out the remedy? I believe God has done it, and he will continue to do it; he will bring to pass in his own way and in his own due time all the corrections necessary to change all this. This subject of itself, affecting as it does the happiness welfare and prosperity of the human family, is one of almost overshadowing importance. But there are other evils under which mankind groan. There are evils in regard to wealth and the management of property, the organization of capital and the organization of labor, the relations, that labor shall bear to capital, and capital to labor. There are questions of this kind that press themselves upon the attention of statesmen, and upon the attention of every man of thought and reflection, and he sees there is room for

the exercise of the most profound wisdom, and the greatest talent in order that these things may be corrected. It devolves upon us, Latter-day Saints, to help to accomplish this work. It devolves upon us, and will devolve upon us more particularly in the near future, to maintain upon this continent and through this broad land pure republican institutions, constitutional liberty in its broadest sense. For the day is not far distant when the power such as is growing up in the mountains will be needed. Conflict of parties, an increase of party feeling, an increased disposition to take possession of power by any means, no matter what it might be, are becoming general in the United States. This is so self-evident that no man, unless completely wedded to the idea that this nation will exist in perpetuity, can fail to see for himself that there is a crisis approaching in the affairs of our nation. Already the feeling prevails that in order to accomplish certain things fraud is justifiable. Money is used to an extent in the accomplishing of certain results in government affairs, and in politics that you, as a people who live in these mountains, have scarcely any conception of. And this is increasing. What the end will be is not difficult to foretell. Republicanism ceases to be republicanism whenever fraud enters into the decision of questions and the will of the people cannot be properly ascertained.

So far as religious liberty is concerned we have fought that battle thus far with tolerable success; but we have yet to contend still more for greater liberty, not for ourselves alone, but for every human being that dwells upon this land, from the east to the west and from the north to the south. The principle must be maintained, the principle, that actuated the founders of our government, when they laid the foundation stone thereof, that in matters of religious concernment no man has a right to step between his fellow-man and his God. I may worship idols; I may burn incense to idols; I may worship the sun and pay adoration to him, the great luminary of day; I may do other things which may seem equally improper, but have I not the right to do these things under our constitution? Was it not the intention of the framers of our form of government that every man should have this right? Certainly it was; and it can be clearly proved that this was their intention, that this was the spirit that actuated and prompted them.

In Salt Lake City, if the "Mormons" had supreme control—I say "Mormons," I ought to say Latter-day Saints—if they had supreme control from our northern boundary in Idaho, to the southern boundary, Arizona, and from our eastern boundary, Colorado, to our western boundary, Nevada; if we had supreme control and undisputed possession of this land, without the right of dominion over us being questioned, we would have no authority under the constitution under which we live to say to any human being within these confines how he should worship, what he should or should not do in order to please the Creator. If the Chinaman should come here and build a Joss house and burn incense to Joss, if he prostrate himself in adoration before the images that he thinks represents his deity, we have no right in the world to interfere with him. If an Ingersoll should come here and say that he did not believe in any God at all, and he could carry his feelings into practice, we would have no right to interfere

with him. Under the circumstances I have described, he would have a perfect right to believe in God or not. We would have no right to interfere with a man who, believing his priest has power to remit his sins, would enter the confessional chamber for the purpose of having them forgiven; or with the Episcopalian who may choose to sprinkle his infant, or the Jew because he believed in circumcising his infant child, or with the Baptist because he believed in baptism by immersion. But supposing that a man should come along that believes it his right and in accordance with his religious convictions to marry more than one wife, and he takes care of his wives and provides for them properly according to his religion, believing that in the eternity to come he will dwell with them. Some of us may think that his ideas of heaven are very materialistic; we may think him a very foolish man for having such a belief, and especially for going to the expense of keeping three or four wives; these may be the popular ideas about him, but if he carries out his belief from a religious standpoint, he has a perfect right to do it in the face of God and even under the constitution of our land. The Parsee and fire-worshipper and men of kindred belief may yet come to this land of liberty; and I tell you if the spirit of the Constitution be maintained, as the Latter-day Saints will yet maintain it, they will have a perfect right to worship their God according to the dictates of their own consciences without any to molest or make afraid. The only time that these men can be interfered with will be when their religious acts interfere with the rights and liberties of their fellowmen. Hear it, ye Latter-day Saints! When John Chinaman comes in your midst, teach your children to respect him. When any other man of any other creed, race or color takes his abode among you, teach your children to respect his form of worship. And if they go to the church of the Catholics or that of the Presbyterians or of any other sect, teach them to behave themselves and treat everybody with civility and kindness, and that it is none of their business how these sects worship, teach that they violate good order and good law when they in any way make light of religious exercises. I would whip a boy for it quicker than for anything else. That is the freedom I believe in; that is the freedom I mean to teach to my children and to all men so far as my voice and influence extend; that is the freedom I mean to contend for and, as I have said hundreds of times to leading men of this nation, I will, if necessary, take my sons and make them swear that they will stand by and maintain this liberty as long as they live and contend for it and teach their children after them to contend for it also. I believe in the fullest liberty upon these points. We have been accused of exclusiveness. Our hearts have many times warmed towards "Gentiles," as they are called. We have extended the arms of kindness thousand and thousands of times to them, as our history has proved. We have been full of that disposition. But how have our advances been met? Let those in this tabernacle and those who are familiar with such matters read the newspapers. I have had people visit me at my house where every attention and courtesy would be shown them, and they would leave and perhaps through reading newspaper articles consisting of abominable lies, would go away and betray

those who had received and treated them kindly and hospitably and so often has this been the case that I have almost sworn I will never do it again. It is not because we have unkind feelings. The time will come when we will have power; at present we are in the minority, and it pays for scribblers to write about us and hold us up to ridicule. But suppose the Latter-day Saints had control; suppose their ideas were fulfilled, that is, that we, as it is destined we shall be, were the people who uphold Constitutional government upon this continent, who restored the government to its primitive condition when all the political parties shall have fallen into chaos; would we feel at liberty to say that none but the Latter-day Saints should be elected to offices of trust and responsibility? No. Joseph Smith set the pattern; he taught the brethren who were with him better ideas; you well-informed Latter-day Saints know that there are two powers which God has restored in these the last days. One is the Church of God, the other the Kingdom of God. A man may belong to the Kingdom of God and yet not be a member of the Church of God. In the Kingdom of God, using it in a political sense, there may be heathens and Pagans and Mahommedans and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed. Will they legislate for the Church of Jesus Christ of Latter-day Saints alone? Will the laws that they enact protect us alone and not protect others? No. Why? Because God is the Father of the Latter-day Saints as well as of every human being; God is the father of all, is the father of the Chinaman, the Hindoo, the African, the European, the American; is the Father of all the races of men and of every creed and nationality. When he establishes his kingdom it will protect all in their equal rights; I as a Latter-day Saint, will not have power to trample on my fellow-man who may not be orthodox in my opinion, because I am a Latter-day Saint; nor will my fellow-man to whom I am heterodox, have the power to trample upon me. Does not that look right? That is the kind of kingdom we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the Constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised by our Almighty Father for this express purpose. There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no amendment about it; it is broad enough, if interpreted in its true spirit, to cover the individual, the continent, and the entire globe and furnish freedom for all.

Now, Latter-day Saints, if you have had narrow views I will tell you to put them aside. I do not mean by this you must take everybody into your houses. There is the difference. I have seen President Young scores of times acting upon the spirit to which I have alluded. He has invited strangers to our social parties and houses and extended courtesies to them because it was wisdom to do so. But a great many of the Latter-day Saints are so ignorant upon these points that they do not know when to stop. There are some so ignorant that they would in the spirit of kindness let a man come into their homes and become

so familiar that he would try to lead astray some member of their family. Can you not see that these are acts of folly, that we are not required, because of the liberality we should cherish and cultivate, to throw down every barrier and allow vice to stalk through our cities and enter into our family circles to pollute the purity that should prevail there. Can you not see, Latter-day Saints, however young, however uninformed you may be, can you not see that to allow this liberty would be wrong? Therefore we ought to discriminate. Nowhere in good society has a man the *entree* without proper introduction. If a stranger were to come to me bearing lines of introduction from a friend of mine, I would, if necessary, go with him to the bank and endorse a note for him, because I would be perfectly secure in doing so. But supposing a stranger were to come to me for the same favor, without an introduction, I would not be under the slightest obligation to do as he wished, though I might do so as an act of charity, but of course under such circumstances I should not be expected to do more than this. And if I were to go among strangers I would not think of attempting to push myself among the people without proper introduction. I have gone in their midst many times, but have never been a sharer of their kindness and confidence only as such confidence was established by acquaintance. So in our midst; a man can come properly recommended, he is at home. He can have time enough to establish his name and to show to the people what kind of man he is. Then he will be received as he should be, having that respect shown to him that is due.

I have talked a great deal more than I intended. I hope what I have said may be blessed to your profit. If I have said any unwise thing, forget it. If I have said any improper thing, I hope it will pass from your minds, and that which is good, cling to you. Cleave to virtue, to purity, to everything that is good, that will elevate you and make you a better people. Above all let me say to you, let us get rid of old traditions as fast as we can, and learn from the Lord, and be taught by his holy spirit. That God may grant this is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER C. W. STAYNER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 25TH, 1879.

(Reported by Geo. F. Gibbs.)

FATES OF THE ANCIENT APOSTLES—WORSHIP OF THE TRUE GOD—HIS CREATIONS AND HANDIWORK—PROPHECY.

In rising to address the congregation this afternoon, a brief passage of Scripture is suggested to my mind, as the basis for such remarks as I may make. It is the latter part of the seventh verse of the fourteenth chapter of the Book of Revelation, and reads as follows: "and worship him that made heaven and earth, and the sea, and the fountains of waters." Believing with the ancient Apostles that no prophecy of scripture is of any private interpretation; but holy men of God spoke as they were moved by the Holy Ghost," and that "all scriptures were written for our profit and learning that we through faith in them, might have hope." I am firmly convinced that the words of the text have a profound significance; for although it is acknowledged that the sacred writings contain the most sublime language, and furnish the most poetic quotations, still I do not believe that those holy men sought to round off their sentences, simply for the sake of the music they would afford to the ear of the reader; but that beneath all the poetry and sublimity of the language, there is a beautiful meaning to every sentence recorded, involving the most important truths for the benefit of mankind. In order to reach clearly the correct significance of the passage we have read, let us first consider by whom it was uttered, and inquire into the circumstances under which it was recorded. History tells us that the venerable Apostle John who wrote the Book of Revelation, was sentenced by the Emperor Domitian of the Roman Empire, to be scalded to death in a cauldron of boiling oil; that this cruel sentence was carried out as fully as it was in the power of men to execute it. The cauldron of oil was heated to boiling heat, and the great apostle was submerged in the scalding fluid, but through Divine interposition he was delivered like Daniel from the "lion's den," and Shadrach, Meshack and Abednego from the "fiery furnace," by the power of that God, whom he served and obeyed; so that he suffered no harm and simply looked like he had been anointed. The cruel Emperor was so enraged at this wonderful deliverance, that he instantly sentenced the doomed Apostle to banishment on the Isle of Patmos. While in exile in accor-

dance with this sentence, St. John was made the happy recipient of the most wonderful visions of things to come to pass in the future history of the world. Enwrapped in heavenly vision he beheld, among other important matters, an "angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come," and then the words of our text, "and worship him that made heaven, and earth, and the sea, and the fountains of waters." Thus then we find this text was the enunciation of an angel; and as the time when this angel was to come is plainly shown to be at a most important crisis of the world's history, "the hour of God's judgment," it may well be supposed he did not waste time in poetic fancy or simply the elegant rounding of periods, but that every word he uttered carried with it a depth of meaning, and was in every way calculated to impress those to whom he was sent, with the importance of his message. What then was his reason for using this particular language? Why did he not close without uttering the last words? Or why did he not call the attention of earth's inhabitants to some other peculiarity of the Divine greatness? First because it is customary with the Lord and his angelic messengers to generally give some reason for the requirements made by them; God is ever willing to show his children why we should obey his commands, we find his doctrines reasonable; his requirements reasonable, and his revelations reasonable; hence the angel added by way of reasonable argument, "and worship him that made heaven and earth, and the sea and the fountains of waters." But why did he not call attention to some of the great things in the unseen world; why not refer to the hosts of heaven or the majestic glory of God, as he sat upon his throne; or any others of the numerous existences that create joy or wonder "behind the vail?" No doubt, because the angel could see prophetically that when the time should arrive for him to deliver his heavenly message, at the hour of God's judgment, the whole world would have reached what may be called a scientific age, an epoch of "Materialism" a time when the universal scientific thought would be centered on that which was material in its character; and that people would be more devoted to searching out the matters of the visible world, than the hidden mysteries that lay beyond the vail. Hence he called attention to the things which were most engrossing their thoughts. He saw that men would reach as they have done, some conclusions concerning the planetary bodies, and establish some theories, the correctness of which has in certain instances been proved, as particularly shown in the precision with which eclipses are predicted, that frequently occur within a minute, and even a few seconds of the time designated. Although men have discovered comparatively little with regard to such matters, and even in our own solar system are at a loss in some things, still enough has been discovered to create wonderment and inquiry as to the origin of the worlds that "roll upon their wings" in the firmament, and I believe I shall be endorsed by the highest scientific authorities when I say that they acknowledge the existence of a master intelligence that organizes, sustains and controls

the universe. But who or what that power and intelligence is, they do not comprehend, neither can they without he should reveal himself unto them. But when the inquiry arises as to who is this organizer? the voice of the angels comes ringing down the cycle of time, "Worship God, who made the heavens," for, as the Psalmist gives it, "The heavens declare the glory of God, and the firmament showeth his handiwork." How charming it is to contemplate the beauty of the heavens, and then think of the discoveries that have been made; concerning light, for instance. How wonderful it is! To think that light, traveling, as scientists assert, from the sun to the earth in eleven minutes, a distance that would occupy a cannon ball twenty-five years in transit; and yet, notwithstanding its velocity, it is so composed as not to harm in the least degree the tenderest of animal or vegetable substances; the minutest plant—the most delicate flower is blessed by its influence, and not in the least injured by the rapidity of its motion. How is this accomplished? By the particles of which it is composed being so minute as not to offer any resistance to the slightest substance. And yet a single sunbeam, which no one can paint or define, looking so innocent and colorless, is found to consist of seven colors, and will penetrate the deepest darkness and reveal all existing objects in their proper and actual form and color. The beneficial effects of the sun's light cannot be too highly appreciated, and, in contemplating its blessings we are constrained to "worship God who made the heavens." Let us now consider the earth; take for instance the atmosphere which we breathe and by which we are sustained. We find it in a pure condition originally, but we ascertain that it is rendered impure by being breathed. Through passing through the lungs it becomes so highly carbonized that it is unfit for our use; the large infusion of carbonic dioxide it receives through the process of respiration, renders it poisonous to men and animals; but strange to say it is then in the most proper condition to nourish the life of the vegetable kingdom. Plants thrive on it, and vegetation generally, receives its chief nutriment from that impurity which animals could not endure. Scientific experiment has proved that a sprig of mint placed in a bottle of air rendered impure by respiration or putrefaction, will so absorb the impurity, and nourish itself on the unwholesome carbonic acid gas, as to again render the air sufficiently pure to sustain human and animal life. Thus we find that the atmosphere which would otherwise become unfit to sustain our lives, is purified, and at the same time is enriching us through the medium of the vegetable creation, from which we derive much of our support and sustenance.

Then think of the richness of our fields, of the mineral wealth in these huge mountains, of the beauties to be seen and studied in the floral creation, of the grandeur of earth's scenery, and the capacity of the soil to support its wonderful population, think of what is on the earth's surface, and consider what is discovered in its deepest recesses; and when the inquiry arises as to the originator of these blessings, and men of science and reflection ask who and what is the controlling power that bestows and regulates all these things, the loud voice of the angel comes down through the ages, "Worship God who made the earth!" Then there is the mighty

ocean that covers such a large portion of our globe. Now, some people have thought that there was too great a proportion of our earth covered by water; but scientific men, who have thought deeply on this subject, declare that if there were any less, there would not be sufficient to furnish moisture for the fertilization of the land. Here, then, is an element prepared, from which, through the action of the atmosphere, the moisture is drawn up into the clouds, and, what is very wonderful, it is not emptied out in torrents, to ravage and destroy by its furious impetuosity, our fields and gardens, but is carried in the clouds as they are gently wafted by the wind, and beautifully distributed in grateful showers, to refresh and nourish the crops of the husbandman. Then, again, see the provision for preserving those large bodies of water, called seas, so that they may not become putrid and malarious; they are strongly supplied with salt, and thus turned into brine, which preserves the water in a wholesome state. Upon the surface of the seas are the vessels of the commercial world, laden with treasure, and down in those almost unfathomable depths are found endless varieties of the finny tribes, that delight to dwell there, and are so useful to man. The sea is their home, from the smallest specimen that floats near the surface, to the huge leviathan that lashes the ocean in his fury. They are perfectly adapted to live there, and the element is specially fitted to supply their necessities. Then, too, beneath its surface we discover beauteous and precious gems for the adornment of the person; providing even for the pleasures and fashionable tastes of "them that dwell on the earth." And when we ask what intelligence and beneficent power has provided for our happiness, we still hear the voice of the angel as he cries, "worship God who made the sea!" There is still another branch of the subject to which we must briefly refer, and that is the "fountains of waters." What can be more delightful than a fountain, or spring of pure water? Up in these glorious mountains which have inspired the Saints with a love of liberty, we can see and hear the rippling brook as it escapes from a bright, cold, pure spring in the nook of a canon or the crevice of a rock! How is it formed and sustained? We find that through the process of evaporation before alluded to, moisture is drawn from the oceans and lakes up into the clouds; some of these clouds pass over the mountains, and deposit sheets of snow, and showers of rain in the canons and on the mountain sides. These sink into the crevices between the rocks, and here and there burst forth in bubbling springs of fresh water which feed the rivulets and streams, and form the creeks that descend to the land in the valleys, then pass into rivers and finally return to the bosom of the oceans and lakes from whence they came, there to be again preserved till again evaporated. But one peculiarity we should notice here, and that is, the water in these springs is fresh and sweet, although the bodies of water from whence it is evaporated are salt. Here we live on the borders of the Great Salt Lake, yet did you ever notice any saline flavor to the springs and streams sustained by the evaporations from the lake? No, and yet this is a body of water having the strongest saline character in the world! What a glorious provision to have pure fresh water in constant supply! And how beautiful to contemplate, is the present fertility of these valleys! When we look back

to the time when those grand old pioneers set their feet on this soil, and realize its past barren, arid condition, we are led to thank God, "who made the fountains of waters;" and we can see the literal fulfillment of his word through the ancient prophets, that he would "turn the dry ground into water springs," and "make pools in the desert;" we see that "fountains of water" have sprung up in unexpected places, to enable this dry and unpromising soil to yield an equitable return for the toil of the laborer; and we can now say that indeed the "Desert has been made to blossom as the rose." In short it seems that "the heavens and the earth and the sea and the fountains of waters" have formed a grand combination to introduce their united evidences of the Divine existence,—and the rich Divine dealings with mankind. Through the ages that are past every method consistent with the perfection of omnipotence, has been adopted to impress man with reverence for the Deity; angels from the heavens declare the glory of God, and the music of the spheres as they perform their wonderful course in the firmament, invite our attention to his glorious handiwork; God has written his being on the imperishable rocks, has recorded the existence of Deity in the granite mountains and among "the everlasting hills;" if we "go down into the depths of the sea, he is there;" and at his bidding, "fountains of water" burst forth in fertilizing streams, to nourish the barren soil that it may bring forth its rich fruit for the sustenance of the Saints. Thus the heavens in their glory, the earth with its rich blessings, the seas upon which we ride, and the "fountains of waters" that supply us with an element without which we could not live, furnish us with a chain of material evidences, of the existence and goodness of the Deity, that cannot be successfully denied. But I would still fail in the performance of my duty this afternoon, if I should close without touching upon the subject of spiritual evidences that are furnished in such rich abundance from the very commencement of the world's history to the time when God revealed himself to Joseph Smith, a young boy of fourteen or fifteen years of age, unskilled in the sciences, and unlettered in the learning of the world. God revealed to him not only the fact of Divine existence, but even how he became God; that it was through living up to correct principles, and by developing within himself every sublime sentiment that had its origin in truth. He taught him how the people "who dwelt on the earth" might also be thus exalted to be angels of God, and finally Gods themselves; how they could scale the ladder of intelligence step by step, till they finally overcame all evil, and sat down at the right hand of the "majesty on high." Read and consider the beautiful prophecies in the Book of Daniel! Read his florid account of the wonderful visions given to him, of the method he was commanded to adopt in order that he might be worthy to receive them. How he was required to fast, "to eat no pleasant food;" to subsist on flowers and other innocent kinds of vegetation; and then ponder over his prophecies, and the prophecies of angels recorded by him, especially concerning the four beasts, which represented the four great kindoms of the world, Babylon, the kingdom of the Medes and Persians, the Macedonian Empire, and the Roman power. Read his prophecies concerning the last days; and com-

pare them with the writings of Gibbon and other historians whom while they denounced God and religion, and declared the prophets were impostors, actually recorded the most literal fulfillment of their glorious predictions; and it will be found by those prophecies and their recorded fullfillment, that Daniel and and his colleagues were not simply writers of poetry for the amusement of themselves and their neighbors, but that they were ministers of God, chosen to warn mankind of the great things that should come to pass on the earth, long centures after those prophets should be called behind the vail. God has painted the history of the world in the rich colors of prophecy, and mankind, under Divine Providence has sculptured its fulfillment in the marble of history. The two records are before us, and I am ashamed of the intelligence of the nineteenth century when I think that scientific men, and learned people can be induced to impute to those holy servants of God other motives than the advancement of God's purposes in the earth. But I do not condemn the caviller by any means, or consign him to endless torments; no, I regard him as being of great use and of infinite importance to society; he, acting like the tempestuous elements, promotes a healthy condition of the atmosphere, and stirs up the great ocean of thought; this leads us to reflect and consider, and while investigating more closely the works of God, we are apt to come to right conclusions and be more firmly established in the principles of truth.

May God add his blessing, is my prayer in the name of Jesus Christ. Amen.

REMARKS BY ELDER C. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON MAY 25TH, 1879.

(Reported by Geo. F. Gibbs.)

DEFINITE IDEAS CONCERNING GOD—HOW TO WORSHIP HIM ACCEPTABLY —RESTORATION OF THE GOSPEL—ITS PREPARATORY MISSION.

I have listened with a great deal of pleasure, my brethren and sisters, to the remarks of Elders Stayner. There are a great many arguments which might be adduced from the material universe to establish the fact that a divine hand has formed the worlds; and I think there are few people, even in this skeptical age, who altogether repudiate the idea of a grand Creator of the universe. This is called an age of infidelity. It is a fact that there is very little real faith in God upon the earth. There is very little knowledge concerning God in the world, and there are some people who altogether repudiate the idea of the existence of a God; but I believe they are in number very few indeed. But while there are few who entirely reject the existence of Deity, there are a great number of people in the world who have no definite idea concerning God, concerning his ways, his dealings with mankind, or concerning the right manner of worshipping him and of learning from him.

In the text which Elder Stayner has read this afternoon, and from which he has made some very excellent remarks, the command is given "to worship Him that made heaven and earth, and the sea, and the fountains of water." In the explanation which has been given to us it has been made clear that the words which have been read in our hearing were to be uttered by an angel of God; they were to be spoken at a period in the worlds history, some time in the future of the day in which the Apostle John saw the vision referred to. In the 4th chapter of the same book (Revelations), and the first verse, you will find that having seen a number of events portrayed before his mind, John says: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter." All we read in that Book of Revelations, after the first verse of the 4th chapter, describes events to transpire after these things were seen. And if we take the trouble to read the whole of that book, we will find that John was shown the dealings of God with man, age after

age, down until the time that this angel should come to the earth. Says the Apostle: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people. Saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come; and worship him that made heaven and earth, and the sea and the fountains of waters." (Rev. xiv., 6, 7.) According to this prediction, just before the hour of God's judgment —that time which all the prophets of God have foreseen and prophesied of, just before the grand consummation, just before the time when the Lord should come to judge the quick and the dead—this angel was to come to the earth with the everlasting Gospel; and that Gospel was to be preached to every nation, and kindred, and tongue and people. Now, what does that pre-suppose? To every reasonable mind, that the people of every nation, and kindred, and tongue upon the face of the earth were destitute of that Gospel. For, if the Gospel was already there, already preached by any nation, kindred, or people, there would be no need for the angel to reveal it anew to mankind. And further, if there were people living upon the earth who did worship God aright—that is, the true and living God, not the God of the heathen, not the God of men's imagination, but the God that made the heaven and the earth, the sea and the fountains of waters—if people dwelling upon the earth were already worshipping that God aright, there would be no need of a heavenly messenger to leave the courts of glory to come to the earth to call upon them to do so.

Now this may be a rather startling declaration to make in the face of all Christendom, in the face of the hundreds and thousands of Christian ministers of the various Christian denominations, who spend their time, their talents and ability in preaching what they call and perhaps believe to be the everlasting Gospel; and in the face of the millions of the earth who think they do worship God and give glory to that Being who made the earth, and the seas, and the fountains of waters. But here is the text, here is the is the language of Scripture given by inspiration. We must believe the declaration to be divine, or not believe it at all. The Apostle John saw in the vision that at a certain time the angel was to come again to earth and reveal, or restore anew the everlasting Gospel, the true Gospel, by which alone man can receive a fulness of salvation in the presence of God the Father.

There are millions of people living to-day upon the face of the earth, who believe that a divine hand formed this world, and that he is also the Creator of the universe; but they know nothing certain about that Being. Notwithstanding the boasted knowledge and intelligence of the 19th century, the world to-day know nothing concerning this divine Being. While most of them admit the fact of his existence, yet at the same time he is to them as he was to the Ephesians to whom Paul preached on a certain occasion —an "unknown God." If this is not the case, who is there that can tell us anything about him? what he is like? where he dwells? what are his purposes with regard to the people of the present age? which is the right way to approach him that we may learn to know him for,

ourselves?

We read in the Scriptures that in olden times men communed with this divine Being, that he walked and talked with men in the flesh, and revealed himself to them. But he is neither seen nor heard of men to-day, and what is even worse, none seem to know how to approach him to learn of him as his servants did in earlier times. But some will say, "We have no need of such communications now, for we have the writings of these men; they approached him, and they have written books containing his words which have been handed down to us; we have no need to approach God as they did." But who can tell us how to read this Bible aright? These people who say they have no need of revelation do not agree as to what those prophets meant when they wrote these things. Take the minister of one Christian denomination, for instance, and get him into conversation with a minister from another Christian denomination, each of these men of course professing to believe that the Bible is a divine record given to us for our guidance in spiritual things; and in a very short time you will get them into a quarrel. Take half a dozen men from half a dozen Christian denominations, each professing to be called of God to explain his word, and you will find that all of them have different views and ideas concerning that which the prophets wrote. Ask any one of these Christian ministers to tell you anything about God, and after exhausting his store of language in trying to do so he will wind up thus: "God is incomprehensible." There is an attempt to describe God in the Episcopalian prayer-book. We are told in that book, which contains the articles of the faith of that body of people, that God is three and yet he is only one; that there are three distinct personages in the Godhead, yet only one personage, and that this being is without body, without parts and without passions. Here, then, we have an imaginary being composed of three parts, who yet is only one without any parts. We are told further that one of these bodiless, passionless beings without parts had a body, and that he was a man in all points as we are, possessing like passions, but that he sinned not. This is a strange attempt at description of a divine Being. I do not wish to take up the time in further reference to these absurdities, you can read them in the Athenasian creed, and in the thirty-nine articles which all Episcopal ministers must subscribe to before they can receive "holy orders."

We read in the Bible: "For a man indeed ought not to cover his head (when he prayeth), forasmuch as he is the image and the glory of God: but the woman is the glory of the man." (1 Cor., xi, 7) According to the Scriptures, when you see a perfect man, as far as man can be perfect in this imperfect condition which we now occupy, we see a being in the image of Deity. When Jesus Christ, who died that we might live, appeared on the earth, we are told that he was "the image of the invisible God," and "the express image of his (the Father's) person." So much indeed, was he like his Father, that when one of his disciples asked him to show them the Father, he answered him saying, "He that hath seen me hath seen the Father;" giving us to understand that the Son inherited the likeness of his Father. Some read it to signify that he was the same person; but the Savior says again, "My Father is greater than I." The words of Jesus to Mary in the

garden are significant on this point: "Go to my brethren and say to them, I ascend unto my Father, and your Father, and to my God and your God." And at the baptism of the Savior we find that the Holy Ghost descended upon him, and that the voice of the Father was heard out of heaven, saying, "This is my beloved Son in whom I am well pleased;" showing that there were three distinct substances—the Son coming up out of the water, the Father speaking from heaven and the Holy Ghost descending.

In regard to this divine Being. The Son is the first-born in the spirit, the only begotten in the flesh, sent into the world to die for the sins of the world. How can the people of the earth learn anything concerning him? and which is the right way to worship him? Says the Catholic minister, "Here is the way, the only way." "No," says the Episcopal minister, "here is the way." Says the Methodist, "No, you are both wrong, we have the true way." Against these assertions the Baptist minister enters his protest, saying "All these are wrong, ours is the way." And so with all the various sects and parties that exist upon the earth. Let us bear in mind now that the angel spoken of by John was to come from heaven and call upon every nation and tongue to worship this Being, the true and living God. And not only call upon them to do so, but to bring the everlasting Gospel, by which man can learn of God and walk in his ways. And it is very evident what they would do, from the predictions of other prophets. We read in the writings of Isaiah, also in the writings of Micah, that in the last days there should come a people from all the nations of the earth, who should gather together in the tops of the mountains to learn of the ways of God and to walk in his paths. It seems, then, that the angel was not to bring his message for nought; there was to be a people among all these nations who would receive the message and who would respond to it; and in consequence of that response they would leave their homes and would come from the East and from the West, and God would "say to the North, Give up, and to the South, Keep not back, bring my sons from far, and my daughters from the ends of the earth." And they would go up to the mountain of the Lord to be taught in his ways and to walk in his paths; that they might be prepared for the day when the "law of God would go forth from Zion and the word of the Lord from Jerusalem." And the work was to continue; for according to another prophet, the time shall come when "they shall teach no more every man his neighbor, saying, Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." How shall this be brought about? "And they shall be all taught of God." The Lord is to teach them; they are not to be taught by the enticing words of man's wisdom, but as God God spake to the people in olden times, so he is to speak to them in the latter times. He said he would raise up shepherds after his own heart, who should "feed them with knowledge and understanding;" not with speculative ideas, notions springing from their own minds, but with the truth from the true and living God, sent down from on high. Jesus, when upon the earth, made a remark very pertinent to this point; said he: "And no man knoweth the Son, but the Father; neither knoweth any man the Father but the Son; and he to whomsoever the Son will

reveal him." The inhabitants of the earth will never come to a knowledge of the true God, they will never know how to approach him, they will never know how to obtain knowledge and intelligence from him, unless they walk in the way his Son shall point out. He stands between us and the Father; he is the First-born, the Mediator, chosen from the creation of the world. He performed the work on the earth which he was sent to do. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He stands as a Mediator between God and man. When we approach God we must do it through the Son. Who can tell us how? We hear the cry, "Come to Jesus," in every camp meeting. We are told by the preachers of every Christian denomination to "come to Jesus." But how are we to come? The ways pointed out are different and various. I am reminded right here of a saying of the Prophet Jeremiah: "Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." "The old path," what is that? The everlasting Gospel which the angel was to bring. "Enter ye in at the straight gate," says the Savior; "for wide is the gate, and broad is the way, that leadest to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." There is but one way into the sheepfold; he that climbs up any other way will be accounted as "a thief and a robber." The angel was to bring the old way; that those who walk therein might find rest for their souls; but it appears the great bulk of the people would say, "We will not walk therein."

I bear my testimony to this congregation, that in the times in which we live, which are just preceding the coming of the Son of man in the clouds of heaven, with power and great glory, to accomplish all things spoken of, God, the Eternal Father, has spoken from the heavens by his own voice, revealing his Son, and has sent holy angels committing the everlasting Gospel to men who have been commissioned and ordained of God to go to all the world to preach it as a witness before the end comes. I bear my testimony that as soon as that Gospel reached my ears in a distant land, I received it and obeyed it. That is, believing in the truth thereof, I repented sincerely of my sins before God, and went humbly and submitted to the ordinance of baptism for the remission of sins, receiving that ordinance from men ordained of God to preach this Gospel. That having been buried in the water in the likeness of the death of Christ, and raised again in the likeness of his resurrection, I received a witness from God that my sins were remitted. I bear my testimony this afternoon before God and angels, and before this congregation, that I received a remission of my sins, through the atonement of the Lord Jesus Christ, in obedience to his ordinances. The hands of the servants of God were laid upon my head, and I received the Holy Ghost —that same Spirit which God gave to the prophets, that same Spirit which rested upon John upon the Isle of Patmos, that same Spirit by which holy men of old wrote and spoke as they were moved upon by the Holy Ghost; and that Spirit is the same yesterday, to-day and for-

ever. It takes of the things of the Father and makes them plain to the human mind; it makes things past clear to the understanding of man, and it lifts up the curtain of futurity and shows things to come. It is the Spirit of prophecy, the testimony of Jesus; it is the light of God to the human soul. And as natural light discloses to the vision of men the objects of the material universe, without which none can discern them, so the Holy Ghost is the light of God which reveals to the spirits of men the things of eternal life, and without which men cannot understand the things of God. It is because of the absence of this divine light that the world lies in darkness in regard to their Father and God; this is why men, notwithstanding their learning, their scientific discoveries in the material universe, cannot comprehend the things of God. Man by searching cannot find out God. He can reveal himself to mankind, but must do it through the Son, and obedience to the Gospel of his Son is the only way of salvation. There is no other, and no name given under heaven whereby man can be saved but the name of Jesus Christ. A mere form of worship avails nothing; we must obey the commandments. "Not every one that sayeth to me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." This Gospel is restored to the earth, and everybody may know it for themselves. We are not dependent upon the words of Joseph Smith; we need not depend upon the Twelve Apostles who received their ordination under his hand. Every man and every woman and every child who have come to years of accountability can receive direct from the Lord, direct from the fountain of their being, a testimony by which they may know that he lives, that they are walking in his ways, and learn how they can approach him acceptably.

Some people may think that it does not matter how people worship, that God will accept of their worship, anyhow. But from what we read of His dealings in the Bible, we find it a matter of the greatest importance. Abel, for instance, offered to the Lord that which God commanded; Cain offered what he pleased to give. Abel's offering was accepted, Cain's was rejected. Cain slew Abel in consequence, and the spirit manifested by him has been perpetuated to this day. God has marked out the way by which he may be worshipped. He has ordained certain ordinances through which certain blessings are to come; and the blessings of God will not come except by means of the ordinances. Those who obey these in the way that God has ordained invariably receive the blessings; for spiritual laws are as fixed and unchangeable as are the laws of the material universe. No man expects to reap oats from sowing wheat. That which a man soweth, that will he also reap. If he sow to the flesh, of the flesh he may expect to reap corruption; if to the spirit, of the spirit life everlasting. By walking in the way that God has ordained every man can know and receive for himself the testimony promised. And this people who are here inhabiting these valleys of the mountains knew for themselves before they left their homes in the old world, that they had received and obeyed the Gospel brought from the heavens by means of the angel described by the Apostle John, it was in obedience to the requirements of that Gospel that they left their homes to come here to

learn more of his ways, to walk more perfectly in his paths, and to prepare themselves for the great day of the Lord that is nigh at hand. This Gospel is sent to prepare the way before his coming, to be preached "as a witness" that all mankind may know that God has sent it. How about the people who will not hearken unto it? They feel as Cain did when he learned that his offering was not acceptable—he desired to slay Abel; and this is the feeling that has been manifested towards the Latter-day Saints from the beginning. We have come out of the world, and the world hates us, and many seek to destroy us. What harm are we doing to the people of the earth? We have come away from them; we have sought the wilds of this once desert country that we might worship God according to the dictates of conscience, and we are here trying to serve him with all our hearts. We have many imperfections, but we are trying to obey the Lord in his appointed way; and because we have accepted this way, the way ordained of God, those who will not walk therein are stirred up to anger against us; they circulate all manner of evil reports concerning us, and like the ancient Saints we are "everywhere spoken against." They endeavor to stir up strife in our midst, and failing to divide us they gnash their teeth in anger, seeking to bring all kinds of evil upon us. But God will rule and over-rule for the good of His people, and accomplish His ends and purposes.

In the midst of these trials we recognize the hand of God, as we see it in relation to the material elements which have been referred to this afternoon; just as much as we understand that there is a controling hand which guides the destinies of the earth, which formed the planets, which put them in motion and arranged them in such perfect order that one world should not rush against another, and causing the whole universe in all its beautiful variety and adaptation to move in perfect order and harmony; as we recognize the Divine hand in these material things, the physical objects of the universe, so we can recognize it in spiritual things. We acknowledge God in all things; we know that he lives, that in him we move and have our being, that he is the same yesterday, to-day and forever, that he changeth not; that he communes with his children to-day as he did five or six thousand years ago. The God of Abraham is the God of the Latter-day Saints. As he guided and directed him and delivered him from his enemies, so the Almighty's hand has been and is over us, and will continue to guide and deliver us, inasmuch as we continue to carry on his work.

Now I say that all people may receive these blessings if they will walk in the narrow way. But they must believe in Christ, and repent of their sins by putting them away; they must be baptized in a proper way; they must receive the Holy Ghost by the laying on of hands of men ordained and authorized of God, which Spirit will bring them *en rapport* with the Lord; and then if they will seek the interests of his kingdom they have a claim upon his blessings, and in proportion to their righteousness before God, so shall their communion be. But although they are baptized and confirmed members of the body of Christ, yet, unless they continue to walk before God, continue to be taught of him, continue to obey the divine word, they will not enjoy much communion with the Father. But if they strive to "live by

every word that comes from the mouth of God," their minds will become more enlightened, the Holy Ghost will increase within them and their path will grow brighter and brighter, even to the perfect day. God will speak by his Spirit direct to their hearts; and when he reveals anything through his appointed servants, every word will find an echo in the hearts of those who have received this Spirit, and the people will see eye to eye, for they will become united as one, as a band of brethren and sisters, to roll forth the purposes of God, to prepare the way for the feet of the Lord Jesus.

I bear my testimony to what has been said by Brother Stayner and the Gospel of Jesus Christ which the angel has brought, and pray God to bless this congregation, that all who are here, may be able to learn of him and walk in the good old way, that they may know how to worship and obey the true and living God, even him who made the heaven, and the earth, and the sea, and the fountains of waters, and finally come into his presence and be crowned will a fulness of his glory. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE 17TH WARD MEETING HOUSE, ON SUNDAY AFTERNOON, DECEMBER 15, 1878.

(Reported by Geo. F. Gibbs.)

ALL INTELLIGENCE COMES FROM GOD—LIFE AND IMMORTALITY BROUHT TO LIGHT THROUGH THE GOSPEL—GATHERING—TEMPLE-BUILDING—THE ELDERS MESSENGERS OF SALVATION TO THE NATIONS.

We meet together from time to time to attend to the worship of the Almighty, because we think it is proper for us to pay due respect unto the Lord God, our heavenly Father; we assemble ourselves for the purpose of praying to him, of singing his praises, of speaking of principles, doctrines, ordinances and other matters in which we are individually and collectively interested, all of which is more or less connected with the worship of our God.

There is something associated with our religious views that differs materially from those of many others. The Lord has revealed unto us his will, or law; he has given unto us a knowledge of the principles of truth and righteousness; and he is seeking by the means he has appointed—the medium of the everlasting Gospel, to prepare us for the events that will necessarily take place in a short time, and to enable us to introduce among men those pure, holy and heavenly principles which exist with the Gods in the eternal worlds, and to prepare

us, through the medium of the Gospel, to operate with him and with the holy priesthood that has existed in former ages, in the development of the purposes of God upon the earth. It is a great and important work in which we are engaged, and we need continually the direction and the guidance of the Almighty; for it stands to reason, when we reflect upon it, that no man, as is spoken of in the Scriptures, can know the things of God unless they are revealed to him by the Spirit of God. We talk of these things sometimes rather flippantly, and probably, in many instances without due reflection. But when we look upon man as he is organized, and the limit and bounds of his intelligence, and then reflect upon the position that he sustains to the Almighty, we shall find that there is nothing very mysterious in these remarks, but that there is a great amount of truth and reason associated therewith. For instance, men know very little about themselves, or about the things of man or how to control their passions and habits and the various evils with which they are surrounded and have to combat. They know very little about the true condition of man and his relation to God, to the world, to the past, present, or future, as is evidenced by the position of the world everywhere wherever we turn our attention. We are beginning to find out some few things in relation to the laws of nature and the earth on which we dwell, but our knowledge of these things is very small comparatively, and yet we boast sometimes quite freely of our intelligence. But when we reflect on our true position, we know very little in reality even about the world in which we live, or about the properties of matter or the elements with which we are surrounded; and yet a few years ago the world knew much less than we know to-day. I can remember the time very well when there was no such thing as steamboats. I remember sailing across the Atlantic more times than one when no such thing as a steamboat was used for that purpose. I remember the time, too, when there were no such things as locomotives or railroads; and many of you know very well how it was in regard to the telegraph, the photograph and a great many other things. They are simply certain principles that exist in the laws of nature that have been unvailed to us; but there are thousands of other things that we know very little about. And then what do we know about the future? What do we know about the heavens that are above us? We can get some scanty ideas and we boast very much of them, but really there is not very much to boast of when we reflect upon these things. These things are simple principles that we have become aquainted with through study and research by chemical analysis and the development of eternal laws. We are simply becoming acquainted with some of the principles that exist in nature. The question necessarily arises, who placed those principles there? Who organized this earth on which we dwell and man upon it and all creation as it exists? Some superior intelligence, or power—we call it the power of God. "By faith we understand that the worlds were made by the power of God, so that things which are now seen were not made of things that do appear." There is not a particle of the human system but what is full of intelligence and displays forethought, prescience, design, skill and creative power; and everything bespeaks the handiwork of a wise, intelligent, omnipotent Creator, or God. When a little boy

I used to ask myself, Who am I? Where did I come from? What am I doing here? And why am I here? etc. These things still puzzle us, at least many of them do, yet these are thoughts we cannot help reflecting upon. We see children born into the world, and we see spring and summer, autumn and winter follow each other in regular succession, and we ask ourselves, By what power were these things brought about? Why are we here, and what is the object of all these things which we see around us? not to say anything about the worlds with which we are environed. For speaking of ourselves, we are only a speck in creation; there is nothing to or of us scarcely, or in the world we inhabit, in comparison to the myriads of worlds with which we are surrounded.

Now we frequently want to know the object of our existence and why we are here; and the Saints will still go a little further by asking, Why have we to battle with the affairs of this world, and to struggle, to be tried and tempted? And we go still further and ask, when we see our friends pass away from this state of existence one after another, and the body that was once full of life, animation and vitality now lying helpless and void of life, and our minds reach back into the years that are past and we think of the thousands of millions, yea, of myriads who have inhabited this earth and who have gone into another state of existence, and we are led to ask ourselves, Why is it thus? And we are led to ask ourselves further, Why are we thus situated? And why should we thus come into life, have an existence and then fade and decay? And it is proper that we should have such thoughts and such reflections. Who can unravel these things? Who can tell us upon natural principles the meaning of this strange phenomena, the whys and wherefores in relation to these matters? Nobody. We have peculiar feelings and sensations in common with all men in regard to the future. But what are the views, ideas and feelings of men generally in relation to these matters? And if they have views, what is the source of their intelligence? What scientist philosopher, or divine can unravel to us many of these mysterious principles which we see every day exhibited before us? It is very difficult for man to comprehend, and nothing, as I said before, but the Spirit which organized the creations of God can reveal those principles and give us a knowledge of that fitness of things as they exist in the mind of the Creator, of our relationship to God and to each other and the world in which we exist and the worlds that are to come. Nothing but superhuman intelligence, even the inspiration of the Almighty, can reveal these things. We have ten thousand ideas, notions and feelings; the world is full of every kind of theory in relation to these matters. But what does it amount to? We may theorize as much as we please, but unless we receive some communication from the beings possessing intelligence superior to anything mortal, that are associated with these vast creations and know something of their origin and object, what can we know? We need communication with and revelation from God enlightning us thereon, or we shall still be in the dark and know nothing concerning the future and many things of the present and past. Some of our poets in rather beautiful metaphor point us to some place "beyond the bounds of time and space," where we are to look forward to a heavenly place, the Saint's secure abode. There is something very

pleasing about such reflections, but at the same time there is something very foolish. I do not know how or upon what principle we are to get beyond the bounds of time and space; it is beyond my comprehension, and I very much question whether the person who wrote it could; in fact I know he could not. We sing sometimes, too, about "singing ourselves away to everlasting bliss." What is this and were is it? How shall we enjoy it and under what circumstances? Certainly those who talk about these things display no intelligence. We can never comprehend anything about these things but by the revelations of God either made directly to us or to us through others.

Now we Latter-day Saints are indebted—I was going to say to Joseph Smith, for what knowledge we have; but this would not be strictly true, for we are not indebted to him or any other man for the knowledge we possess; we are indebted to the Lord, and the Prophet Joseph was made use of by him as the medium to reveal, in the midst of the chaotic mass that existed in the world, the principles of life, light and intelligence and the laws by which the Gods are governed in the eternal worlds, to teach us what course we should pursue, that we might act wisely, prudently and intelligently, and comprehend the position we occupy here upon the earth, and the relationship that subsists between man and his Maker, and that we might understand things pertaining to the future as well as things pertaining to the present. And the religion we have had unfolded to us is to prepare us to take part in these things both in this world and the world to come; to teach us how to approach our Maker and to get further knowledge of his laws and the principles of truth that have been revealed to us. The world generally treat these things very lightly. The reason is they do not comprehend them, and therein lies the difficulty. And we only know them in part and see them in part and comprehend them in part; but without communion with the Almighty we certainly should not have understood anything at all about these things. There is something very peculiar in the world and we as well as others are sometimes apt to be quite narrow and contracted in our ideas pertaining to the world in which we live and the people with whom we are surrounded. We are told that 'the manifestation of the Spirit is given to every man to profit withal." And I would state further that all true intelligence which men possess in regard to the laws, nature and their operations, as well as any moral, scientific or philosophical ideas we may form that are correct proceed from the same source, whether acknowledged by men or not. And furthermore, whatever correct religious ideas that the world possess in relation to the future state, proceed from that portion of the Spirit that is given to every man to profit withal—not unto us only, but to every man, and to the influence of that Spirit all men are indebted for the degree of honor and integrity that exists among men. It is true there is very little comparatively, but for the amount there is they are indebted to God just as much as we are. The Apostle Paul, on a certain occation, said that God had not left himself without witness. This is a general principale that exists everywhere and among all mankind. But there is another principle which is separate and distinct from that, and that is the principle that brings men into closer communion

with the Almighty. And what is that? It is the Spirit of the Lord in a more eminent degree, and is called in the Scriptures the Holy Ghost. How do men obtain that? Through a certain medium that God has appointed, viz., by faith, repentance, baptism administered by proper authority and laying on of hands for the gift of the Holy Ghost. Now the Lord has had his "witness" upon the earth in different ages of time. When he has had this witness the Gospel has generally been associated therewith; it is a part and parcel of the great programme. There is a very foolish idea prevailing in the world, that there was no such thing as the Gospel until Jesus came. It is the greatest folly in creation. No Gospel until Jesus introduced it! Say you, "Do not the Scriptures say that life and immortality are brought about through the Gospel?" Yes. "And did not Jesus introduce the Gospel?" Yes. "Well, then, if he came and introduced the Gospel, why do you say that they had the Gospel before?" They always had the Gospel whenever men had a knowledge of God. It is the Gospel that brings life and immortality to light; it is the Gospel that places man in a position to obtain a just knowledge of God and of the eternities to come, of their position on the earth, and of their position as it will be hereafter. It is that very principle that brings, as we are told, life and immortality to light. And if you will trace out the records of either the Book of Mormon or the Bible or those of any people that have lived upon the earth, and find anywhere a people that had a knowledge of life and immortality, then I will point you out a people that had the Gospel. It was through that principle that men before the flood had a knowledge of God and had communication with him. It was through that that Enoch understood the principles of heaven, and applied those to his position, and it was by that power and through that principle that he, with the cities in which he lived, was translated, as well as the thousands who lived then and also after that time were translated; it was through the principle and power of the Gospel that brings life and immortality to light. It was through the same principle that Noah was saved; he had communication with God, who revealed to him what was coming on the earth and the results of it. God warned him and prepared him and told him what to do and how to do it, and he pursued the course given him, and he received his reward. It was through that principle that Abraham comprehended God and had revelation and communication with him, for without it he would have known nothing about God. But he understood, through the records of his fathers, of certain privileges that are mentioned in his history—certain privileges pertaining to himself and his progenitors, which he traced clear back to the days of Adam, by which he learned that he was an heir to the holy priesthood; and when he ascertained this he sought an ordination from the Lord. And when he was persecuted for his faith he left the land in which he lived, and he did so at the instance of the Lord: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And the Lord greatly favored him and blessed him, and said unto him: "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. Was that so? Yes, it has

been fulfilled. Let us look at this for a moment and see whether it has or not. Who were Isaac and Jacob? Did they have communication with God? Yes. How did they obtain it? Through the medium of the Gospel and through the promises made to their father Abraham. And when Israel was in Egypt who delivered them? Moses. And who was Moses? A descendant of Abraham. Did he lead the people out of Egyptian bondage? Yes; God manifested his power in their behalf. Did Moses have the Gospel? Yes, and so did Abraham. The Apostle Paul says, in his epistle to the Galatians, "that God foreseeing that he would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." The Israelites had the Gospel preached to them in the wilderness; but, as the Apostle says in speaking of them, "The word preached did not profit them, not being mixed with faith in them that heard it." But Moses did lead some of them into the presence of God—those who were prepared to receive it; the others, when they heard the thunders and saw the lightning and heard the voice of God, they said unto Moses, "Speak thou unto us and we will hear; but let not God speak with us, lest we die:" we are not prepared for this glory, for this kind of manifestation which has been given unto us.

Well, they were foolish; they departed from correct principles, they violated the laws of God and therefore incurred his displeasure, and his Spirit was withdrawn from them, and the Gospel was taken from them and they were left under a law of carnal commandments, and the law was given them as a schoolmaster, we are told, until Christ came. And what did Christ do? He restored the fulness of the Gospel that they had forfeited, because of their former transgressions. What next? We go to the promise made to Abraham, which was that in him and in his seed all the families of the earth should be blessed. Moses, as I have said was of his seed, and he was the deliverer of the whole of that nation. And who were the prophets that existed among ancient Israel? They were descendants of Abraham; and to them came the word of God and the light of revelation. Who was Jesus? After the flesh of the seed of Abraham. Who were his Twelve Apostles? Of the seed of Abraham. Who were the people that came to this continent—Lehi and his family, about 600 years B. C.? Of the seed of Abraham. Who were the Apostles they had among them that spread forth among the millions that then lived upon this continent? Of the seed of Abraham. Who was Joseph Smith? Of the seed of Abraham; and he, we are told, was to be the son of Joseph, and should himself be called Joseph. And he was raised up for what purpose? To injure or destroy mankind? No; but to bring life and immortality to light through the Gospel. He, like other prominent men of God, came in the fulness of times to do the work which the Lord had appointed unto him, being called of God and taught of God; and being thus taught he possessed an intelligence second to none on the earth. He introduced principles, that no philosopher, or scientist, or all the wisdom of this world combined was capable of developing; neither was it possible for anybody to bring to light such principles, unless through the revelations of God—principles of truth, principles of intelligence, principles which affect

man in time and in eternity; principles which affect the world in which we live; principles which affect thousands and myriads that have lived before; principles of salvation that extend to all nations and all peoples living or dead, pertaining to time and pertaining to eternity.

In what manner were these principles to be made known? How were men to get acquainted with these things? By being brought into communion with the Lord. And how was this to be done? Jesus, when upon the earth, ordained and set apart others and told them to go into all the world and preach the Gospel. What Gospel? That Gospel that brings life and immortality to light; that Gospel that brings men into communication with their Maker; that Gospel that will show us who we are and what we are, and why we are here, and the object of our existence, and what lies before us. Jesus said to his disciples in his day, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. And lo, I am with you always, even unto the end of the world." Was he with them? Yes. How did they preach? They called upon the people to repent and be baptized for the remission of their sins. Who did? Men authorized of God and commissoned of him, and not by somebody else. And what then? If they did this, they should receive the Holy Ghost. And what should that do for them? It should take of the things of God and show them unto them; it should bring life and immortality to light; it should place them in communication with the Lord; it should enable them to comprehend principles that no man could comprehend nor ever ought to comprehend, without the Spirit; it should bring to their remembrance things that were past; it should lead them into all truth, and it should show them things to come. Was it so? Yes. Did they have that Spirit? Yes. The spirit of prophecy? Yes. The spirit of revelation? Yes. Did they have the ministry of angels? Yes. Was the vision of all truth open to their mind? Yes. They comprehended the manifestations of God until the winding up scene, and until the dead small and great shall stand before God, and until this earth shall not only be redeemed but become celestialized, and celestial beings inhabit it. They understood these things and prophesied and wrote about them. Is it so with our Gospel? Precisely the same. Have we had these things communicated to us? We have. Have the Elders been called upon to go forth to the nations of the earth to call upon people to repent and be baptized as in former times? They have. Have most of you heard this Gospel preached among the different nations of the earth? You have. Have you received it? Have you obeyed it? Yes. Did you receive the Holy Ghost accompanying it? You did, and you know and can bear testimony of it. It is the self-same Gospel; and why the same? Because it is the everlasting Gospel, not something started eighteen hundred years ago. Says John, "I saw another angel fly in the midst

of heaven, having the everlasting Gospel to preach unto them that dwell on the earth etc.'" What Gospel? The everlasting Gospel; the Gospel that existed with the Gods before this world rolled into existence or the morning stars sang together for joy; the Gospel that was preached to Adam and which he preached to his posterity; the Gospel that was preached by Enoch and Noah, by Abraham, Isaac and Jacob, and all the ancient prophets; the Gospel that was preached by Jesus and his Disciples when he commanded them to go and preach it to all nations; in fine, the Gospel that brings life and immortality to light. It can be said of us as of them of whom it was said, "Ye have been baptized into one baptism, and have all partaken of the same spirit." Did they? Yes. It was not many baptisms, it was not many faiths and many ideas and many notions; but it was "one faith, one Lord and one baptism and one God who is above all and through all and in you all."

There are a great many things associated with these principles in which the children of men are very deeply interested and in which more especially the Latter-day Saints are very, very deeply interested. The Lord has gathered us from among the nations of the earth, just as he told some of his ancient prophets, who wrote it, that he would do. And one of them while wrapped in prophetic vision gazed upon the purposes of Jehovah in relation to this generation, and saw the people of God gathering together, exclaimed: "Who are these that fly as a cloud, and as the doves to their windows?" and another says: "I will take you one of a city, and two of a family, and I will bring you to Zion:" what will you do with them when you get them there? "I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding." "Saviors shall come upon Mount Zion," says another, "and the kingdom shall be the Lord's." Very peculiar expressions and very significant some of these remarks are. Yet they were made by men when under the influence of the Holy Ghost, the spirit of revelation which unfolded to their view things that should transpire in the Latter-days which is emphatically, what is called in the Scriptures, "The dispensation of the fulness of times," when he would "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." He would gather his people in one to commence with, and hence our position to-day in these valleys of the mountains. Why are we here? We came here because it was according to the eternal purposes of God that we should gather together; and because God has restored this principle among other principles through the ministration of holy angels, and by the manifestation of his power by the revelation of his will through the ancient priesthood that existed upon the earth. And what made us gather together? you could hardly tell, many of you, if I were to ask you. I know very well that when you received this Gospel in foreign lands you could not rest until you gathered to Zion; and there was a correspondent feeling among the Saints here to help to bring about these things. Before the railroad across the plains was built, you used to send out your teams as many as five hundred at a time. What made you do it? It was the spirit of the gathering that associated

itself with the latter-day dispensation, if there were time I might tell you how peculiarly some people were moved upon.

The Prophet Joseph Smith and Oliver Cowdery baptized each other. why? Because John the Baptist appeared and conferred upon them this priesthood, and they went and administered in it. Why did Joseph Smith and others lay hands upon men for the reception of the Holy Ghost? because Peter, James and John, who held the keys of the priesthood and of this Gospel in former days conferred that power upon them and they operated in it. Why did the people feel inclined to gather? because Moses who was at the head of the gathering dispensation and to whom the keys of this dispensation were given, came and conferred upon them the power to gather the house of Israel and the ten tribes from their dispersion; and when you received this Gospel you received this as a part. This dispensation of the fulness of times embraces all other dispensations that have ever existed upon the earth, with all their powers. That is the reason you desired so to gather together, and for these peculiar impulses which many of you could not account for.

Why do we build temples? because Elijah appeared and conferred the powers of his priesthood which were to "turn the heart of the fathers to the children, and the heart of the children to their fathers." And why do you expend so much—even your enemies are complaining because of the millions of dollars that are used in the erection of temples. Why do you do it? Simply because God has commanded us to do it and we know it and because the spirit attending this peculiar work rests upon us until we feel its impulses in our very bones. And is it a trouble to do it? No. We feel a pleasure in it. And then when we build our temples we feel a pleasure in administering in them, not only for ourselves but for our fathers and mothers and those of our progenitors who have died without the Gospel and then to help to save all that have been worthy of salvation that have ever lived upon the earth. And we have got to continue our labors in this direction, we have only just commenced; and if this little thing troubles men all the consolation I can give them is that they will be worse troubled yet. If others know not what we are doing we do; we know in whom we have believed, and consequently we operate in these things.

Now then, what shall we do? Continue to do good; continue to live our religion; continue to carry out the purposes of God; continue to humble ourselves before the Lord and cultivate his Holy Spirit that we may comprehend his laws and know his will concerning us. You have received the Holy Ghost. Now I will tell you a piece of instruction that Joseph Smith once gave me, and it wont hurt you. Said he, "Elder Taylor, you have received the Holy Ghost: now follow the leadings of that spirit; and if you do, by-and-by it will become in you a principle of revelation that you will know all things as they come along and understand what is right and what is wrong in relation to them." That is just as applicable to you if you can receive it and live up to it and enjoy it.

Well, what are we? We ought to be the Saints of God without rebuke in the midst of a crooked and perverse generation. We ought to be full of charity, of brotherly kindness and affection and love one towards another and love towards all men. We ought to feel as our heavenly

Father does. What does he do? "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He will save all men to such a degree of salvation and exaltation as they are capable of receiving; but he cannot bestow upon people what they are not prepared to receive. There is a celestial glory and a terrestrial glory and a telestial glory; "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." But there is, we must bear in mind, a celestial glory which is one, and there is a terrestrial glory which is one, etc. And we want as Latter-day Saints to comprehend the position we occupy; and while God has conferred many great and precious privileges upon us, we want to appreciate them and honor them. Are we Seventies? We ought to be full of light and life and the power and spirit of the Living God and feel that we are messengers to the nations of the earth; we ought to feel the word of God burning like fire in our bones, feeling desirous to go and snatch men from the powers of darkness and the chains of corruption with which they are bound, and lead them in the paths of life. We ought to be prepared to go forth weeping, bearing precious seed that we might come back again rejoicing bringing our sheaves with us. If we are High Priests, we ought to magnify our calling in that portion of the priesthood and to prepare ourselves for the duties and responsibilities that are devolving upon us associated with that priesthood, that we may be prepared according to the revelations we have received in regard to these subjects, to preside over and among the different Stakes when they shall be organized and to be prepared to operate in all things according to the mind and will of God. If we are Elders we should seek to magnify our calling in every particular, and put away from us every evil and satisfy ourselves that we are accepted of God, living so that it will be a pleasure as well as a duty to carry out the will of God in all things. If we are fathers, we should treat our children properly and train them in the fear of God; we should treat our wives with mercy and tenderness and with love; we ought to bear with their infirmities and sustain them in the pathway of life, pour joy and happiness into their bosoms, and help them to bear the struggles and difficulties that they have to cope with. If we are wives, we should try to make a heaven of our homes. And as children and as parents and as Latter-day Saints and as Elders of Israel, we should seek by the prayer of faith to fulfil the various duties that devolve upon us, that we may honor our God, magnify our calling and fill the measure of our creation here upon the earth, and purge ourselves from all unrighteousness, and be full of love, kindness, generosity and philantrophy, and also full of honesty, of truthfulness and integrity, feeling in our hearts to say, O God, search me and try me and prove me, and if there is any evil in me, help me to purge it out from me, and help me to honor and magnify my priesthood and every duty devolving upon me. And as fathers and mothers we should never utter a word or do an act that we should be ashamed for God, or angels, or our children to hear or see. And if we will do right and cherish and cultivate the spirit of God to the extent that it can prevail and predominate in our midst, we will see Zion arise and shine, and the glory of God will rest upon her.

God help us to do right and preserve our purity, keep this laws and lead us in the paths of life, that while we live upon the earth we may operate with him in the salvation of the living and the dead, and be saved ultimately in his celestial kingdom, having fought the good fight, finished our course, and kept the faith. In the name of Jesus. Amen.

DISCOURSE BY ELDER AURELIUS MINER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY MAY 11TH, 1879.

(Reported by Geo. F. Gibbs.)

THE GOSPEL OF CHRIST—ITS OBJECT, PRINCIPLES AND POWER.

The young brethren who have spoken this afternoon, and who have so recently returned from missions to England, have told us something about the Gospel they were sent to preach. By way of a continuation of the remarks which have already been made, I propose to ask this question: "What is the Gospel?" The Apostle Paul declares the answer in the following language: "It is the power of God unto salvation to every one that believeth." Believeth what? Believeth that God is; that Jesus Christ died and rose again, and opened the way, provided the means and devised the plan whereby man may be delivered from the power of evil. This Gospel, then, being the power of God, it is the power by which God acts. If we secure salvation we shall have to obtain that power ourselves, in order that we may overcome every obstacle which stands between us and eternal life. Christ said, "To him that overcometh will I grant to sit down with me on my throne." Then if Christ exercised the power of this Gospel, and it was by that power that he overcame the principle of evil, which has ever existed and which ever will exist in some form upon some of the creations of God, we must in like manner and by like means accomplish for ourselves the same result. In this struggle he conquered; in obedience to certain principles he acquired power by which he overcame and attained to eternal life. This principle comes to us as the same means to gain the same end. But what are these principles which, if we

adopt them and practise them in our lives, will enable us to attain to this exalted position and power? These brethren have told you that they are made manifest in the teachings of the elders of Israel. How do we know this? Ministers of other denominations will tell us that they have the truth, the way and the life; that they preach the Gospel, the word of God to the people. But they propose different plans, teach different systems. One will teach us one system, another a different one. If you go into the old country especially you will hear it upon the streets, "Only believe in Jesus and you are saved." Other systems hold that it is all free will and all free grace on the part of God and ourselves. Another sums up the doctrine in this form: "You will and you won't, you shall and you shan't, you will be damned if you do, you will be damned if you don't. It makes no difference on the part of the individual what he thinks or believes, so far as appertains to his salvation."

Why this difference in the religious world? God is not the author of confusion, or of conflicting doctrine and principles. Go into the scientific world, if you please, and range through the field of exact sciences, and what do you find there? If I were to ask the enlightened people of all nations what is the product of 2 multiplied by 2, they would all tell me 4. Why? Because the answer is understood to be correct; they have been taught it and they have demonstrated it in the practical operations of life. There is no dispute, then, that 2 and 2 are 4 the world over. Why this universal declaration of this one truth? Is it not because all have been taught a correct principle? That they have all been taught the same doctrine, and that those who have taught them have been inspired by the same sentiment, the same truth? But suppose I should find some who were teaching that 2 and 2 are 3, or that 2 and 2 are 6; I would at once say, Some of you are wrong, all cannot be right, certainly not. What would be the conclusion in our minds? That some had been taught imperfectly; that those who had been taught that 2 and 2 were 3, or 5, had been instructed by teachers who did not understand the principles they essayed to advance. And the conclusion would be correctly drawn that there were systems of error being taught, and that all were in error except those who proclaimed the doctrine that 2 and 2 are 4. This figure of 2 and 2 are 4—3-6, may be appropriately applied to the teachings of the religious world; for we find one class who profess to be the teachers sent of God, who declare to us one set of principles, another class who declare another set of principles, or doctrine, diametrically opposed to the first; we find a third opposite to both; and continuing our research until we traverse the entire globe, we find that there are several hundred different denominations professing to worship God according to his laws, all differing more or less in their doctrines, discipline and forms of worship. There being but one Lord, one faith, and one baptism, we discover that some have been and are teaching a doctrine that 2 and 2 are some number other than 4. That some are preaching something that is not "the power of God unto salvation," but a system embracing the doctrines and precepts of men. Such a system is devoid of the power of God, and is not that system which will bring salvation to the human

soul. It is not that system which will impart to individuals the knowledge of the true God, and of his Son Jesus Christ. It is not that system which will bring man up from the condition of sin and error to the great plan of righteousness and truth. A system revealed from God alone can accomplish such results. But where can we find these principles of the Gospel, this power of God revealed to mankind, if it be revealed at all, that men may know that 2 and 2 are 4 for themselves, that they may know that the power of God is unto salvation unto all that believe and obey. It is written in this Bible, and we sometimes refer to it as authority to those who do not comprehend the higher law, or rather have not understood that law of which this book is but the exponent. Just upon the same principle that I may ask an individual what is the product of 2 multiplied by 2, and he tells me 4. But if I were to ask him to demonstrate the 42nd proposition of Euclid, he would answer me that he knew nothing at all about it. This is simply a higher law, an advanced principle of knowledge; the plan by which the power of God is obtained is a progressive system in its enunciated principles and doctrines. With this system we go on from step to step, as Paul declares the "righteousness of God is revealed from faith to faith;" or in other words, that the power of God was and is increased upon himself by his obedience to an eternal law, and thus became the King of kings and Lord of lords. Jesus Christ also, in obedience to this eternal law, obtained that power by which he triumphed over sin and all the opposing powers of evil, and attained to his exalted position at the right hand of God. Practising these same principles and law, we obtain salvation and power to become Gods, even the sons of God. And in observing these principles and laws, we but follow the advice of Paul which he gave to the Saints in his day: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." What, humanity attain to the dignity of the God? Yes; if we are the sons of God, why not attain to something of the honor and dignity by inheritance with our Father? But how shall we do this? This Gospel, which these brethren have been teaching in distant lands, points out the system which brings to us this power of God. And what is it? It is said that to those who believe it it will become the power of God unto salvation. And what do you mean by salvation? Deliverance from the power of sin, which is death, and thus attain to eternal life. How shall we triumph over the power of death? By believing in Jesus Christ; believing that he is, and that he is the rewarder of all that diligently seek him. How can we hear except there be a preacher, and how can that individual preach except he be sent of God? And if he be sent of God, will he not proclaim unto us the doctrine of God? Will he not proclaim the doctrines of Christ if he be sent of Christ, and is taught of him? But if he be not sent of him and taught of him, then he takes the honor unto himself, and is unworthy to be called an Apostle of the Lord Jesus Christ, an ambassador of heaven bearing the words of eternal truth. But how may we know these things? We know that 2 and 2 are 4, this fact is demonstrated in our daily transactions. How may we obtain this power of God, which shall be unto

us salvation? By doing the will of the Father, by following diligently the instruction of the Apostle Peter, given on the day of Pentecost: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And he further says, "Save yourselves from this untoward generation." What did he tell them to do? To repent. They already believed in Jesus, for he had preached Christ to them, and they were pricked in their hearts and they cried out, "Men and brethren, what shall we do?" Peter did not tell them to come to an anxious seat to be prayed for. No, there was a work for themselves to do. What do you mean by repentance? Forsaking all evil, turning away from all unrighteousness; "Let him that stole steal no more;" let him that was drunken drink no more, etc.; overcome all your sins by righteousness and obedience to the law of God. Repent, then, every one of you. What, all these good men who had come up to Jerusalem? Yes, a new dispensation had now been ushered in. "Repent." What else? "And be baptized every one of you." What for? "For the remission of sins." Is there no other way, Peter, by which we can get our sins remitted? He has not declared any other; if there were he ought to have told them, for they asked him a most important question, and he preached by command of the Savior and was taught of him for forty days prior to his ascension, and it is to be presumed that Christ gave to him, in connection with his fellow Apostles, every particle of instruction they needed, for he cannot be accused directly or indirectly of leaving his work half done. For, says Christ, what more could I have done that I have not done. He gave them all the instruction needed to go forth as teachers and ministers to all nations and peoples. After Peter told these people what to do, what fulfilment of promise was to follow obedience to his instructions? "And ye shall receive the gift of the Holy Ghost." That is the promise, is it? Peter, have you not made a mistake? Have you been telling us that 2 and 2 are 4, or that 2 and 2 are 6. He has told us the truth presumedly. How may you know? Oh, says one, the promise was only to the Apostles and those to whom they preached. But the promise was not confined to them; it was an extended promise, "And to your children, and to all that are afar off, even as many as the Lord our God shall call." How many has the Lord called? Read the 1st verse of the 50th Psalm: "The mighty God, even the Lord, hath spoken and called the earth from the rising of the sun unto the going down thereof." Read also the 17th verse of the last chapter of Revelations: "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Are not you, my hearers, as well as the whole of mankind, included in this general call? The promise is, then, to you. "But supposing I do come in obedience to the testimony, borne by these young men this afternoon, how shall I know for myself that I shall have done the will of God?" I answer, do the things that they say and you shall know whether the doctrine they preach be of God or whether they

speak of themselves. For know ye that if the promise be not fulfilled to you, the Lord speaks not by them or by anyone else. If a promise has been made by the Great Jehovah to the children of men upon certain conditions, and those conditions be performed upon their part and the promise be not realized, then know ye that the God of heaven never made that promise. But said Christ, they did not believe him in his day. And they asked him how they should know whether the things he taught were true or not. He told them to do the things which he commanded. And you, my friends, can know in no other way. This is a practical work. Is there no theory about the Gospel? Yes; but the theory is worth no more than the theory of anything else; it is the practical part we want, that which brings benefit and blessing; that which comes like the old Yankee to the man who fell from his horse and broke his leg. Said some of the spectators who had gathered around, I am very sorry for this man, he has a large family and their only support will now be taken away from them. The old Yankee, it will be remembered, said, I am sorry for him just ten dollars, how much are the rest of you sorry; and handed over the money. That ten dollars was worth more to the injured man than all the sympathy in the universe. And if the Gospel does not come with blessing and benefit, with intelligence, power and exaltation to the human family, it is of no practical benefit; and if of no permanent benefit it is not worth our time to meddle with. So the Latter-day Saints may feel sorry for the poor people in England, whose deplorable condition has been described to us this afternoon by the brethren who have just returned from missions to that country; but if they do not put their hands in their pockets and assist them to the extent of their means their sympathy will not amount to a hill of beans. The Savior gave and observed this form of doctrine, and if he taught not a correct system let us do away with it altogether; for if he is not the author of our salvation, who is? There is no name given under heaven whereby man must be saved but the name of Jesus Christ, and if we do not preach the form of doctrine he taught where shall we find it?

What is the promised result of obedience to this counsel of Peter? "You shall receive the gift of the Holy Ghost." What shall be the result of the reception of that spirit? Christ told his disciples that it should bring all things whatsoever he had said to them to their remembrance. And was it to bring to memory only the things which had been heard? or was it to reach back into the vista of the past and unfold to us some knowledge of our pre-existent state? Why not, since the spirit comprehends from the beginning to the end? But is that all it was to do? He also said that it should lead us into all truth. Then we have the great teacher who teaches by the spirit of revelation that 2 and 2 are 4 in every part of the known world, and to all people. You have the same teacher now that taught you in England or Russia or China or America, or wherever the human family exists, that spirit will lead you into all truth; and if we are in possession of that spirit we will be taught the same doctrine and the same principle and will all tend according to our faithfulness to the same degree of exaltation. Thus shall you know that God lives, thus shall you know that Jesus Christ is the Son of God. And this by the revelation of that spirit which shall lead and guide you into

all truth. What else can it do? It shall show you things to come; and if you were peradventure to declare any of these things you would become a prophet. This would be a terrible thing, to become a prophet! But Moses said when Joshua wanted him to rebuke certain ones and forbid them from prophesying in the camp of Israel, after asking him if he was jealous for his sake, "I would that all the Lord's people were prophets," because it would imply that they had obeyed this form of doctrine, that they were living in constant communion with the Holy Ghost, it would be to argue that they were living according to the doctrine of John when he said "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." How shall they know that Jesus is the Christ? Only by the testimony of the Holy Ghost. For, says the Apostle Paul, "No man speaking by the spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Did Paul tell the truth or not? No man can say knowingly that Jesus is the Christ but by the power and revelation of the Holy Ghost; and no man ever obtained this knowledge in any other way, or ever will. It is the plan God has designed, and if we would come unto him we must do so in his own appointed way. We must run the race that is set before us, and not attempt to prescribe the rules of the race-track ourselves. Let us therefore so run that we may gain the prize at the end of the race. In order to secure this we must conform to the ordinances of the Gospel which comprise this testimony which is given by the power of the Holy Ghost, which is the spirit of prophecy; and he who has the spirit of prophecy has the testimony of Jesus. Then mankind may ridicule the idea that prophets are no more upon the earth; it is tantamount to saying, "that we know not God and are without hope in the world." And who can know the Father but by the revelations of the Son, and he unto whom the Son may reveal him?

It seems then that this Holy Ghost is full of intelligence, full of knowledge, full of power, and is the acting minister of God throughout all the dominions of the great Jehovah. That spirit reveals to man that Jesus is the Christ, and Christ reveals the fact of the existence, power and glory of his Father. And this is the order. And how shall we know this fact? By rendering obedience to the ordinances, and then you can know it for yourselves. It is no great trouble; a little cold water will not hurt any of you. I presume there are many in this congregation who have been buried in the water of baptism when the ice has had to be cut, and they will tell you that by obeying these simple forms of doctrine they have received for themselves, by the laying on of hands of the Elders, this Holy Ghost, and that it has borne record to them of the Father and the Son? Is not the experiment worth trying? Is not the prize of sufficient value to induce you to sacrifice the follies of the world to put on Christ? Shall we not run the race that is set before us? Shall we not do and perform the acts which bring unto us the power of God?

But is this power acquired only by acts or words? let us see what the Savior says. You remember that a certain man brought his son who was possessed of a devil to the Savior that the Savior might cast the devil out as the Apostles had failed

to do so. The Savior, it will be remembered, gave them a severe rebuke upon that occasion saying in substance. How long shall I be with you as a teacher and you be so thick-headed that you will not learn these principles which I teach from day to day? how long shall I suffer you to be my disciples, and how long shall I have to be with you as your teacher before you learn these things? Bring the boy to me. The father obeyed and by that power which had been developed in Christ by obedience to law he commanded the unclean spirit to come out of the tabernacle of the boy and to depart from him and it obeyed him. The disciples felt the rebuke, and when opportunity presented itself they asked the Savior why they could not cast out the evil spirit. And Jesus answered and said unto them, "because of your unbelief: for verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place: and it shall remove and nothing shall be impossible unto you." What? I have heard ministers say, yes you can remove mountains by utilizing a lot of Chinamen. But shall we thus curtail the power of faith, for it is a principle of power and not simply a volition of the will. It was by the power of faith that God created the heavens and the earth? and if God could by the power of faith organize these vast planets which revolve in most perfect order through space, if, I say, that he could do this by the power of faith, how great a portion of that power would it take to remove the Wasatch range? Not a very large proportion. Said the Savior to his disciples in answer to their inquiry: howbeit this kind goeth not out but by prayer and fasting. Then we have a clue from the declaration of the Savior himself as to how this power is obtained. To believe only? No. Belief only would be worthless; belief followed by works under the direction of the holy spirit which is the power of God brings forth the power of faith. Have you Elders of Israel found yourselves in the same condition as these disciples, when called upon to perform a similar act, and if you have did you know the reason why? Learn the answer from the lips of the Savior. Do you fast and pray according to the ordinances of this system, through which the power of God is obtained? If you have not, then your ministrations were in vain because you failed to comply with the conditions. Are the promises to men in an individual capacity? In one sense, yes, in another, no. When the conditions prescribed are complied with, then the fulfilment of the promises must be forthcoming, for God cannot lie. Is it the individual that acts then? No. He is simply the representative; it is the ministering servant of God who acts, not in his own name but in the name of his principal, by virtue of the power behind the throne. Just the same as the Judge upon the bench or the Police upon the street. Do they act in their own name? No, but are representatives of a power from whom they hold their commissions. So they who minister in the holy ordinances of the Gospel, minister not in their own name, but by virtue of the anthority of their commission. For how can men preach the Gospel except they be sent, and sent of God to declare his Gospel, so that their words may be the words of God to the people? Then the exhortation of the Elders of Israel is, repent every one of you, and be baptized for the remission of your sins and the promise is that you shall receive the Holy Ghost, which will

lead and guide you into all truth; it will bring things past to your remembrance and it will show you things to come. It will enlighten your minds and will lead you step by step, giving line upon line, precept upon precept, here a little and there a little. But owing to the weakness of the flesh and the weaknesses of our fallen natures that are ever present with us, we learn slowly. But by perseverance in the warfare against sin we continually increase this power within us, which though gradually developing will ultimately become in us a principle of revelation and prophecy, sufficient to enable us to hold converse with God and to receive wisdom and knowledge from the great fountain of intelligence. The Gospel does away with all narrow contracted feelings; it widens the range of thought as well as ennobles the mind; it makes us feel that God is our father, that the world is our home and that mankind are our brethren, all the sons and daughters of God; and I am not benefitted by crushing you nor you by crushing me, but that we are only exalted in the scale of being by acts of intelligence and goodness; and that as we increase in knowledge so do we increase in the power of God.

The government of God upon the earth is denominated as his priesthood, as is declared by Paul in his letter to the Romans, is the power of God made known and that which may be known of God is manifest in them who hold this priesthood, for God hath shewn it unto them. The knowledge of God comes then through the priesthood which has been established upon the earth; and the salvation of the human family through the administration of the ordinances of this Gospel by the power and authority thereof. His knowledge comes to us with an assurance which is stronger and more convincing than the seeing of the eye, the hearing of the ear and the handling of the hand put together. For it is as Paul says, the sure word of prophecy, which is more satisfactory evidence to the human mind than all other evidences combined. And it comes to us with such convincing power that it cannot be gainsayed. And hence these young Elders stand up and say they know the things to be true whereof they testify by the gift and power of the Holy Ghost. And they tell us that they have obtained this knowledge by obeying this simple form of doctrine, which is so plain that a wayfaring man need not err therein if he sets his heart to do the will of God. Are they narrow, contracted in their feelings? If so why do they spend their time in going forth to labor in the vineyard of the Lord without compensation, except that which comes from God and the satisfaction of knowing that they are doing the will of Heaven? they preach not for hire nor divine for money but go forth and preach the everlasting Gospel to all, calling upon the people everywhere to repent and be baptized for the remission of their sins, promising them in the name of him who commissioned them, that when these requirements are complied with in all sincerity they shall receive the gift of the Holy Ghost, which shall give them to understand and know for themselves that 2 and 2 are 4, that God lives, that Jesus is the Lord; all being taught by this Spirit will know and understand alike. Ignorance will depart and knowledge will increase and abound and to all there will be but one Lord, one faith and one baptism. Amen.

DISCOURSE BY ELDER GEO. G. BYWATER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON JUNE 29, 1879.

(Reported by Geo. F. Gibbs.)

THE GOSPEL AS PREACHED BY THE SAINTS—OPPOSITION BY THE WORLD TO THE DIFFUSION OF TRUTH.

We are assembled here this afternoon as a congregation of worshippers; we have come together to worship God according to the dictates of his word; according to the revelations of his divine will, as it has been made known to the people of the Latter-day Saints. We represent a faith, a spiritual constitution, an organization of ideas which incorporates our sense of duty, our duty to our God and our duty to our fellowmen. This is not a new occasion; this is not a new announcement. We have existed as a people in the midst of the nations of the earth for a third of a century. Our doctrines are not new; our principles of which these doctrines are composed, are not of the 19th century; they are not the outgrowth of the intelligence of this age; they are not the products of that intellectuality which is by many regarded as the highest standard of advancement, as the most elevated platform of thought. Our principles are from eternity to eternity. The Gospel of the Lord Jesus Christ, which is the name commonly applied to the religion we profess, was preached aforetime unto Abraham; was revealed unto our fathers, the ancients. Many of its fundamental principles, several of its divine ordinances and very many of the hopes that inspired and caused to heave with heavenly emotion, and delight the bosoms of the purest men and women of this age, or of ages preceding this of ours, were principles that had been re-revealed in ages and dispensations gone by. But we claim to have received this Gospel in the dispensation in which we live as a new revelation; not new principles, but a new revelation of old principles, of ancient doctrines, of institutions that the greatest benefactors, philanthropists and humanitarians that ever graced the human race, were more or less made familiar with. We are here to-day, beloved friends, as the result of the operations of the ministry of this Gospel, as a people occupying this section of country called the the Territory of Utah. We are fruits, we are results of the ministry of reconciliation brought forth through the mission of the Gospel of Jesus Christ in its fulness and primitive purity in the day and age in which we live, and to us as a people when we thus address each other and reiterate these truths in each other's hearing, we are not an-

nouncing that which we do not understand, but we simply do so to remind each other, to stir up our thoughts, to put into activity our reflective powers and call forth those intellectual energies which are awakened by the revelation of these principles of life and immortality in the development of our faith, and to stir up our minds, that they may become more pure and to bring to our remembrance things that are past, as well as cause to pass before our minds the circumstances, the duties and the incidents of the present, and thus carry with us the history we are creating, and produce by the combined action of our past and present labors those results which the Gospel in its entirety and its power and influence exercises over the heart of man in bringing to pass that human regeneration so long spoken of by the prophets; so long ago sung of by the inspired psalmist and the songsters of Israel, which should characterize the features, that would mark the development of God's purposes in this humanity, in this great mass of intelligence, which he has created and given a conscious existence to upon the earth.

In speaking in this manner, my brethren and sisters, I desire to do so as making a few preparatory remarks to what may be said by my brethren who may follow after me, as I shall not occupy your attention but for a limited portion of time this afternoon. I wish to say, however, in addition to what I have already said with reference to the character of the Gospel, that we need not look to any other source for an evidence of the divinity of the mission in which we are engaged, the divinity of the revelations which have been intrusted to us in this dispensation of the fulness of times, for an evidence of its divine character and heaven-born nature, or for the proofs of its practical result as to ourselves. We can, my friends, examine our own experience; we can review, each individual one of us, the several chapters which each day's acts, conversations and the results of our labors as individual members of this body ecclesiastical and of this Church militant, and see what have been the fruits which these principles have borne in our lives, and moreover see how far we have conformed to those conditions upon the blessings of the second birth, the regeneration of the human heart under the inspirations of the spirit of the Lord have been vouchsafed, and see whether our professions are professions merely, whether they are simply wordy acknowledgements or whether we preach those most practical of sermons in the actions of our lives, in the practices of our everyday conduct, so as to verify the correctness of our testimony and to justify our friends and ourselves in the conclusion that we are honest and sincere in the worship of the Lord our God according to the revelations of his will.

Brethren and sisters, we have received revelations from God, the unbelief of the world respecting those revelations to the contrary, notwithstanding. We have received those glorious truths pertaining to the regeneration of man, pertaining to his further development and to his final and complete redemption; or, in other words, to use, perhaps, language more familiar to some minds, the more perfect development of man. We have received those glorious principles; we have accepted them in the simplicity of our hearts as truths from God, and we have realized in our individual

experiences that our testimony is true; that the principles we have embraced are true; that they have verified themselves in our experiences and verified the promise made by our Redeemer in the declaration to his disciples: "And ye shall know the truth, and the truth shall make you free." "If the Son, therefore, shall make you free, ye shall be free indeed." Our principles are simple; they are perspicuous; they are clear; they are self-evident: they become self-evident to every mind capable of perceiving the relation which these principles bear to our conditions of life, including the physical and mental.

The plan of human redemption, which we call the Gospel of the Son of God, is composed of principles and doctrines that are pure, that are in perfect harmony with every want of our natures, with every rightful desire, with every legitimate unfoldment of our being, physical or mental, material or spiritual, whichever terms we choose to select to express the materiality or spirituality of our being. I repeat, that the Gospel of the Son of God contains every provision and is enriched with every quality, is endowed with every element necessary to the perfect enjoyment of all the powers of man and of all the capacity with which he is endowed for the development of his power and intelligence.

In speaking upon this subject, my brethren and sisters, we are led to the further consideration of the eternity of our being; we are conducted thereby into premises which spread out on the right and on the left; we are guided in our reflections under the inspiration of principle—for every truth possesses its own principle of life, its own quality of power, its own characteristic energy, and whenever that truth is received by a sentient being, by a conscious being, by a being possessed of consciousness of the quality of the ego feeling, and when the complement of his intellectual faculties are not impaired; when they are awakened to a healthful exercise by the laws of thought, by the force of principle, by the impress of objects, and when the man is awakened as a thinking intellectual being, he is unavoidably open to receive a portion of the inspiration which they inherit; and the more advanced he is, the more elevated he becomes in the plane of intelligence, the greater will be his susceptibility and capability to receive of that inspiration; and the more he indulges in the comtemplation of the higher and loftier aims of life, the more value he attaches to every principle of morality and virtue, to every principle of revelation from God, to truth of every kind, and more especially those truths that have an immediate bearing upon his present condition, as well as those truths which affect his future state.

There is much of the knowledge that has been conferred upon the family of man, there is much of that intelligence and understanding which man has been brought into possession of that we can not use immediately in regulating our affairs socially, or in any other work in the structure of society. But the principles to which I am now directing your attention; the principles of the Gospel of Jesus Christ, are fundamental principles; they are cardinal elements, they are the foundation stones, if you please, of the great superstructure of humanity; they reach the fundamental conditions of its being; they possess the virtue of delving down into the most intricate recesses of our natures and of causing to well up

from our inmost natures those qualities and excellencies, those virtues, those deeds which are praiseworthy and of good report, and command veneration, those deeds which have adorned the lives of all men who have made themselves benefactors to their race, and who have shone as the reformers and regenerators of society. No matter by what name they have been called, if they have done good in any capacity or sphere; if society to-day owes anything to the past, to the grear motor force that has affected the interests of humanity or guarded the conditions of its welfare, or has directed its energies in any degree to produce a condition that is desirable in the history of our race, we owe it to that class of men, we owe it to men that have been firm and true to their convictions of what was right; we owe it to men who have stemmed the current of popular prejudices or who have dared to row against the stream of popular opinion; we owe it to men who have sacrificed the good will of those who were floating with the tide of popularity, and to men who have stood firm and true and inflexible to their convictions of right. Have there been such men? Yes, my brethren and sisters. I rejoice that through the sable darkness, that through the almost impenetrable clouds that intervene between us to-day and the ages of the past we can see glimses, scintillas of light that illumed time, and I revere and honor the memories of such men who did what they could to fulfil the purposes of their Great Creator, the Father of the human race, and the Creator of all things that are. I honor their memories. If they were not in the possession of so much truth as those who followed them; if their philosophy was not as sound, and if in their theology there were greater incongruities, yet it must be remembered that they were not so far advanced as to be able to perceive their errors, and if they were devoted and sincere in the course they pursued, living up to the best light they possessed, I, for one, cherish with fond remembrance the memories of such people.

But there is a very anomalous mental state existing in the midst of the human family, which is not a new one, however. It is the constant battle that is being waged by antiquated theories and principles, which are perhaps established in the hearts of the majorities, whenever a new truth is introduced to the world; whenever a principle that has not been recognized distinctly as such has not entered into the constitution of their own religion, philosophy, politics or science. Whenever a new truth is introduced, the stubborn and inflexible conservators of antiquated notions and ideas are unwilling to widen the area of their thoughts, and extend the boundary of their reflections still outward. And it is refreshing when we discover one here and there the world over entertaining the sensible views expressed in the language of Humboldt, the German naturalist: "Weak minds complacently believe that in their own age humanity have attained to the culminating point of intellectual greatness, forgetting that by the internal connection existing among all natural phenomena, in proportion as we advance, the field to be traversed acquires additional extension, and that it is bounded by a horizon, which incessantly recedes before the eyes of the inquirer." How forcibly true, how substantially correct are these words spoken by this noble man, one of the brightest minds of

the 19th century! Are we able to extricate ourselves from these thoughts, from this dwarfed condition of ideas? No, I fear not. And is it not as true to-day as it ever has been, that whenever an individual or a community of individuals introduce into the world any principle or doctrine which they conceive to be in the most perfect accord with the principles of truth already revealed, they are sure to be met with the same old cry; the same weapons of warfare that are strewn around over the battle grounds of the ages are eagerly clutched by some of the sturdy veterans who will grab at anything—infidel, sceptic, heterodox, fanatic, immoral, and it matters not what the odium attached to such words may be, as long as they think they can be used to arrest the progress of truth, of principle, of doctrine which has not been incorporated in their views.

We talk about our progressive enlightenment; we talk of our advancing intelligence; we speak eloquently of the march of intellect, and yet we are free to condemn every effort that is made by the world's most staunch advocate of human progress, in feeling after the foundation of society, in feeling after the foundation of faith, in seeking to determine the soundness or the unsoundness of principles, and if we discover that our fathers ate sour grapes, and we their children have had our teeth set on edge, we wish to administer some panacea to remove the difficulty, to change the elements that are sapping the foundation of that society which we are trying to build up, and supply its place with elements of a homogeneous texture, of a more durable fibre, and reconstruct it upon the basis developed by the principles of the everlasting gospel, which brings life and immortality to light, and we are confronted with the cry of "fools," "fanatics" and a very great number of uncomplimentary terms. But I have long ago, my friends, come to the conclusion that there is a great deal said when there is a very little meaning to be drawn from what has been said in relation to these men. They are "as sounding brass or a tinkling cymbal."

We, as Latter-day Saints, have embraced the Gospel of Jesus Christ. What is that Gospel? It is faith in God; it is an avowed confession of the existence of a Deity, that there is a supreme intelligence that not only governs, but built the universe, the great architect of the heavens. We believe in his existence; that he is a rewarder of all them that diligently seek him. We believe in the Lord Jesus Christ, his only-begotten son, who came into the world in the meridian of time to announce the message of mercy, who proclaimed principles of eternal truth, who made known the conditions whereby mankind could attain salvation, could elevate himself by the means provided in this great scheme of man's redemption from his low estate, that he might ascend the ladder that Jacob saw, having its feet placed upon the earth and its top reaching to heaven, whereby he might climb round after round, receiving line, upon line, precept upon precept, here a little and there a little, until he shall become a perfect man in Christ Jesus our Lord. We believe then in Jesus Christ as the Savior of the world. We believe in the gospel he received and the principles of that gospel which have been handed down to us by Matthew, Mark, Luke and John, the four historians who compiled the history of his ministry and recorded

the principles he taught. We believe them to be eternal truth; we believe them to be essential to the salvation of mankind. We believe in repentance of all past sins; a genuine and sincere repentance—not a professed repentance, but a repentance which need not to be repented of; a repentance which brings forth fruits mete for repentance, namely a forsaking of sin, a forsaking of every evil habit of which we have a knowledge of their being evil, turning away therefrom and seeking to the Lord our God with full purpose of heart, adorning our lives with his doctrine, with his sacred precepts and principles, believing that "the fear of the Lord is the beginning of wisdom; and before honor is humility." We believe in baptism for the remission of sins and in the laying on of hands for the reception of the Holy Ghost.

Now, we believe all this and much more. Our doctrines have been before the world for many years. Our Church works contain a very full and clear exposition of our views in relation to our faith, in relation to our principles affecting our life here and hereafter, and yet we discover, my friends, that we are unpopular, that we are not to be included among the Christian elements of society; we are considered Pagans, heathens, outlaws, barbarians, an immoral and reprobate race. And let me ask, how was it in the days of Jesus, this great prototype of human perfection, this great master-teacher of the purest of all truth? Our Christian ministers to-day speak eloquently from the pulpit to their congregations, telling them that there is no name given under heaven whereby man can be saved but the name of Jesus; and yet when men go forth as our Elders do, declaring in all soberness that they have the message of life and salvation revealed from the heavens, which is the power of God unto salvation to all that believe and obey, and ask these men permission to preach to them and their people the Gospel of the meek and lowly Jesus, this same once despised Nazarene, in their pulpits or lecture platforms, and they at once express themselves fearful least we should inoculate them with this dreadful contagion. What do we preach? The self-same principles that Jesus taught. We do not take it as expressive of a high and lofty mind to be combative, to court discussion, but we are at the defiance of the unbelieving world to prove one principle of our fundamental doctrines, revealed to us in this age by Joseph Smith, or by Jesus Christ as the Savior of the world, that is not in perfect harmony with the highest conceptions and the most pure natures the world ever had, and is not in perfect consonance with the declarations of holy writ. We have had men contradict us, we have had people tell us that we are duped and led astray, but their simple assertions are of no weight or value unsupported by legitimate argument. Our doctrines are biblically pure, they are doctrinally sound according to the embodyment of divinity contained in this most ancient of books, called the Bible; not only our first principles, but all other principles pertaining to it, including our social institutions, which is the great bone of contention with the moralists of our day. I dare not permit myself to talk upon this question at the present time. I am so thoroughly disgusted with the rottenness and the canting hypocrisy of society, and with the infidelity of its social relations, and with the entire degeneracy of the morality of our age, to talk

upon this subject, particularly with men who have jumped at conclusions and who have reached them without measuring every step they have taken, without analyzing the elements of the doctrines they call in question; but we can say in meekness of heart and in confidence, without hypocricy and without a zeal that is not in accordance with knowledge, but with a zeal that is being fanned into a glow that becomes honest men, that we know our doctrines are of God and the whole world who oppose its principles lie in the gall of bitterness and in the bonds of iniquity.

I feel grateful, my bretbren and sisters, that we have a religion that is self-sustaining; that we have a faith whose foundations are God and heaven, whose bulwarks are immutable, indestructible truths. We may fight them as did the ancients; our enemies may fight those doctrines as did the unbelieving Jews, and the surrounding unbelieving Sadducees and Pharisees, and the various discordant faiths, during the ages that are past; but truth, like the diamond, is unchangeable in its nature, it is unbedimmed in its own eternal lustre. You may heap upon it the odium of grosser materials; you may endeavor to conceal it from the gaze of the world or cover it up in reproach,' it is a diamond still, and like truth, it will one day triumph and conquer, and roll forth in its own, naked and unborrowed lustre and brightness and vindicate its own claims. So it will be with the truth of the Gospel we have embraced. We have received it from God, and we have but one thing to fear. I am not afraid of the prejudice of the world; I am not afraid of the influences that are and might be brought to bear against us by people and communities or the universal world who are opposed to the progress of humanity, who are stereotyped in their views, who make no advancement in that path of the righteous which shines brighter and brighter unto the perfect day; but I fear more for our own neglects, our own selfishness, our own yielding to the depravities of human nature, our own backslidings from God and the covenants we have made, than anything else. I have no fear of the final triumph of truth; I do not shake or tremble whilecontemplating the results of the great work which the Lord has recommenced in this dispensation, which is one of the many dispensations which have preceded it, for God will so conduct the issues of his work, the labors of His Priesthood, the operations of His ministry and the final consummation of His purposes as to cause to be torn asunder all false systems, false politics, false religions, false philosophy and false bonds and obligations of society; and in the place thereof he will fill the earth with true and correct knowledge. Then every man in every place shall meet a brother and a friend; then no man shall have need to say to his brother, Know ye the Lord, for all shall know him, from the least to the greatest. This will be the final result; this will be the finish, the consummation of the purposes of Jehovah in perfecting the earth and the sanctification of his children who dwell thereon. They shall no more see as through a glass, darkly, but face to face; becoming heirs with God and joint heirs with Jesus Christ to a kingdom and government in which dwelleth righteousness and peace. This will be the final triumph, fight it who may.

I will conclude my remarks, thanking you for your attention, and feeling pleased for the opportunity of

expressing my feelings with regard to the great latter-day work. Let us carry out the oft-repeated precept of President Young, which he reiterated in our hearing: "Brethren and sisters, live your religion;" "Fear God and keep his commandments; this is the whole duty of man." And then we shall learn one day that all things work together for the good of them that love God; that truth is mighty and will prevail. And that this may be the result of the experience of each and every one of us, is my prayer, through Jesus Christ. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY MORNING, AUGUST 3RD, 1879.

(Reported by John Irvine.)

SLAIN FOR THE TESTIMONY OF JESUS—FUNERAL RITES OF JOSEPH STANDING.

I will read a portion of the 23rd chapter of St. Matthew, commencing at the 34th verse:

"And, wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar."

There is another portion of Scripture which I will read. It will be found in the 6th chapter of the Revelations of St. John:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Very unexpectedly I have been called upon to make a few remarks to you this morning. Naturally I would prefer to sit still and to reflect upon the sad event that has called us together. It is plain from

the reading of these passages of Scripture that you have heard, that innocent blood—the blood of the servants of God, of the prophets, of the wise men, of the scribes, all those who have the testimony of Jesus, who are the bearers of the word of God—when shed wickedly, remains as a heavy debt to be atoned for at some period by the inhabitants of the earth. Also that in the days of John the Revelator, one of the apostles of the Lord, in the visions which he saw it was made manifest that there were yet more lives to be offered up for the cause of truth before the blood that had been shed could be avenged upon those that dwelt upon earth. It doubtless seemed strange to the inhabitants of Jerusalem when Jesus said unto them that all the righteous blood that had been shed in past generations from the blood of righteous Abel to Zacharias, son of Barachias, should be required of that generation. There were reasons for this which he well understood. There are reasons existing now and that will continue to exist and operate, why the blood of those who have been slain for the word of God and the testimony of Jesus in ancient days, should be avenged upon some generation in the future, from the time that John spake and wrote the revelation he had received. Jesus said when he was upon the earth: "And this is the condemnation; that light is come into the world and men love darkness rather than light." They were held to a strict accountability after light was revealed. The generation in which he lived were held to a stricter accountability than any preceding generation, because he himself, the Son of God, was in their midst, performing mighty works, preaching the Gospel of the kingdom in its purity and in its power, and communicating unto them the mind and will of heaven. Every generation who have the privilege of hearing the pure Gospel of Jesus preached in its fulness are held to a similar accountability. Their position is different to that of the generations who do not have that privilege. The generations that intervened between the time that Zacharias lived and the coming of the Son of Man in the flesh, were not held to the same strict accountability as the cotemporaries of the Savior. Why was this? Because they did not have the truth in its fulness revealed unto them; they did not have the prophets and apostles and righteous men in their midst to communicate unto them the will of heaven, as the generations in which the Savior lived had; and for the same reason the generations that have lived since the death of the Savior, and since the visions that John the Revelator had, are not held to the same accountability as this generation, unto whom the fulness of the everlasting Gospel has been revealed. When God communicates his mind and will unto his children by the medium of angels, by the medium of prophets, by the medium of holy men whom he has raised up, those who hear that testimony, those unto whom that message is communicated, are held to a strict accountability to obey the same or be held in great condemnation for their rejection of it. If you will read the history of God's ways of dealing with the children of men throughout all ages, you will find that it is invariably the case that judgments and calamities, the fiery indignation of the Almighty always follow the rejection of his truth, when that truth is proclaimed by his authorized servants, such as are apostles and prophets. If Nineveh

had not heard the voice of Jonah, the Ninevites could not have been held to the same accountability as those to whom the word of the Lord had been proclaimed; and when prophets arose in the midst of Israel, prophets whom God raised up to declare his word, when the children of Israel repented of their sins and obeyed the warning voice of the servants of God, then the blessings of God always followed their obedience. But on the other hand, when the children of Israel rejected the testimony of the servants of God, when the prophets preached in vain, when they testified and warned the people without the people obeying their testimonies or their warnings, then invariably the judgements of God followed, his anger and indignation were kindled against that people or generation, it rested down upon them and in many instances to their destruction.

This is our position to-day. In this respect the Latter-day Saints occupy a unique position in the midst of the inhabitants of the earth. Men wonder very frequently at the testimonies that we bear. They express surprise that a people so few in number as we are, should imagine that there is so much importance attending the testimonies that we bear, or the Gospel that we preach. But it is a remarkable fact, abundantly sustained in the history of God's dealings with the children of men, that he does not hold mankind guiltless because there are only a few who are the oracles of truth in their midst and who have the authority to proclaim that truth. If there was but one prophet on the face of the earth, and he had no followers, but stood alone in the midst of the nations of the earth, his warnings would be followed by terrible results if they were disregarded by those who heard them. The Lord does not look upon men according to their numbers; the importance of his work and his dealings with the children of men is not to be measured by the number of those who adhere to the principles that he proclaims. When Joseph Smith stood alone, when he had only two or three followers, and he declared unto those by whom he was surrounded that God had spoken to him from the heavens, that God had revealed the everlasting gospel in its ancient purity and power, that God had sent his holy angels to him, and that those angels had laid their hands upon his head, and upon the head of Oliver Cowdery, and ordained them to the everlasting Priesthood, his testimony was as binding upon those who heard it as if millions of men had testified to the same truths. His testimony was binding from the moment that he commenced to bear it to those by whom he was surrounded, and the accountability of the people who listened to him and heard his voice, and heard his testimony, began from the moment that he opened his mouth and bore testimony of these things. And so it has been from that day unto this, wherever the Elders of this Church have gone and have borne testimony to the inhabitants of the earth respecting the work that God has commenced —from that very moment the condemnation of the generation commenced if they did not obey these testimonies and warnings. This seems to some minds scarcely what it ought to be, that is, it seems to many that we attach too much importance to what one or two men might say say, when we assert that condemnation follows their testimony; but their is this to be considered connected with the testi-

mony of God's servants in ancient days, as in the days in which we live: God has not left the inhabitants of the earth without a witness, God has not left them without some testimony which they can obtain to assure them that the words of God's servants—that is the true servants of God—which they hear are from him. When he called Joseph Smith and Oliver Cowdery, and when he sent his angels to lay their hands upon their heads to ordain them to that priesthood which had been withdrawn from the earth, he also sent his Holy Spirit to accompany their words and to seal the testimony with power upon the hearts of all that were honest, and who prayerfully sought for a knowledge from God concerning the truth of their words. When Joseph Smith and Oliver Cowdery laid their hands upon other men's heads and ordained them to the same priesthood which they had received from heaven, God confirmed the ordination by bestowing the Holy Ghost upon them, and when they went forth and proclaimed the truth, the Holy Ghost accompanied their words, and those who were desirous of knowing from God respecting the truth of their testimony had the opportunity of receiving a knowledge direct from heaven that it was of God, and on this very account condemnation commences because light hath come into the world, and when men reject it they reject it because they love darkness rather than light. God does not hold people accountable for that which they do not know, or that which they have not had an opportunity of knowing. Where there is no law, there is no transgression. Transgression commences when the law is received and men reject it. What is the duty of the inhabitants of the earth when they hear a man stand up and proclaim in the power and authority of the priesthood, and in all solemnity, that God has spoken from the heavens, that God has revealed the everlasting gospel, that God has established his church in its ancient power and in its ancient purity, that God has endowed man to go forth and administer in the ordinances of life and salvation as in ancient days. What is the duty of the inhabitants of the earth under such circumstances?

Situated as the world is to-day, there is no voice from God. You travel throughout the whole of Christendom and there is an unbroken silence reigning between heaven and earth; no voice to disturb the solemnity of eternity. Go visit all the different churches, and all the ministers of the various denominations, and talk to them who profess to be the followers of Jesus Christ; ask them, "Do you know anything about God? Has God communicated his mind and will to you?" and the universal answer from all sects is "No, revelation has ceased, God no longer speaks to man; we depend upon his written word in the Bible for our knowledge of God. We are divided into sects, we are split up into parties, we have all our own way of worshipping God, but there is no voice from God, there has been no revelation from God to disturb the silence of ages, since the death of the Apostles, and our knowledge concerning the plans and purposes of God is derived from the Bible." This being the case, then, what is the duty of the inhabitants of the earth when a man comes as Joseph Smith did, and as the Elders of this Church are doing, proclaiming the truths which I have alluded to? Why, they being in ignorance of God, they having no revelation from

God, they not having heard the voice of angels, they being split up into parties and sects, and divided and quarrelling respecting the points of doctrine which Christ revealed—they being in this position should humble themselves and ask God, in the name of Jesus, and in mighty prayer to reveal unto them whether the testimony of these men who come with this new revelation be true or false. That is the duty of every living soul upon the face of the earth who hears the testimony of God's servants concerning this truth, and there never has been, from the time that Joseph Smith made his first proclamation until this day, the 3rd of August, 1879, a time when a man who took this course did not receive a witness from on high, the testimony of Jesus Christ, that these truths, proclaimed by the servants of God are divine and from heaven. Wherever the Elders of this Church have gone and lifted up their voices in humility, in meekness, calling upon the inhabitants of the earth to repent—and they have gone to many lands and spoken in many languages—and the people have repented and sought unto God in the name of Jesus Christ for a testimony of the truth, there has never been a single instance where they have failed to receive that testimony; not one. Who have rejected this gospel? The indifferent, those who would not take the trouble to investigate it, those who would not take the trouble to bow in submission before the Lord and ask his testimony concerning it, those who thought it beneath them, those who have been too proud, or too rich or too well situated or who, for some other reason, have failed to take any interest in this work; these are they who are not members of this Church and who have failed to obey this gospel when they heard it preached in its simplicity and its purity amongst the nations of the earth. Well, now, will this generation escape condemnation? I say unto you, nay. There will be a heavy condemnation fall upon this generation because of their inattention to these things. Judgements and calamities will be visited upon the inhabitants of the earth in consequence of neglecting the word of God written in the Scriptures, and also the word of God to his servants in these days. The The Prophet Joseph Smith, his brother Hyrum, and numbers of others have been slain. What for? Why, said the mob who killed him, because they could not reach them by law. They were brought before courts, Joseph Smith particularly, as you all know, from time to time, but they failed to find any cause of condemnation against him, and at last his blood was shed. He sealed his testimony with his blood. Like other apostles and prophets, he laid down his life as as a witness before God and before all men of the truth of the testimony that he bore. Others have done likewise.

We have met here to-day on this mournful occasion to pay the last rites, to offer the last testimony of respect to the remains of one who has in like manner laid down his life for the truth, one of the many who have been slain for the testimony of Jesus and for the word of God which he bore. Was there anything wrong in the testimony that he declared when he lived? Was it wrong to call upon men to repent of their sins, to be baptized for a remission of them, to have hands laid upon them for the reception of the Holy Ghost? Was it wrong to entreat men to forsake sin and to lead better lives, to be more pure, more holy, to

live near unto the Lord, to seek knowledge from God, to contend for the faith that was once delivered to the Saints? If these things were wrong, then our brother, whose remains are before us, was guilty of wrong. This was the extent of his offence and no more. He endeavored to persuade men to lead purer, holier lives, and proclaimed that the days of God's judgment was near at hand. He went forth to declare these principles, filled with zeal, filled with good desires, exemplary in his life, pure in his conversation, the admiration of all who knew him, the joy of his father's household, an example to all his associates of the same years, and even to those older than himself, a young man of whom we all had great hopes, whose future we thought was bright. In reading his letters, in listening to the accounts of his labors, in hearing from his co-laborers, we could not help feeling gratified. We indulged in bright anticipations for his future, not because of his birth, not because his parents were rich, not because of any extraordinary talent which he possessed, not because of any earthly advantages, but because in his youth he humbled himself before God and attained a knowledge concerning the Gospel of Jesus Christ, and burning with zeal, he had a heartfelt desire to proclaim the great truths which God had revealed to him, to a fallen world and tried to save the children of men from the pit into which they were likely to be engulfed. The same spirit that animated the breast of the Savior, animated the breast of Joseph Standing, that is, he had a portion of that same spirit. He did not count bodily fatigue anything, he did not count toil anything, he did not take into consideration his health, the feebleness of his frame; none of these things had weight with him. He did not think how, by staying at home and attending to his business, he could benefit himself and receive worldly advantages; none of these things were thought of, but the very moment he was called to go from home he dropped everything, although in somewhat feeble health and although he had already filled an honorable mission, he felt it his duty to go when he was called, to go without purse and without scrip, without hope of earthly reward, putting his trust in God, laboring with unselfish zeal for the salvation of his fellowmen, and thus he labored until he fell a victim to the ungodly hate of those who knew him not, who understood not the objects for which he labored, and the purpose which animated his noble heart.

Who shall mourn to-day? The Latter-day Saints? No. Who shall mourn to-day? The family and friends of Elder Joseph Standing? No. It would be difficult and it would not be right that we should repress the natural emotions of our hearts, that we should stifle those natural affections; it is right and proper that we should shed sympathetic tears, allow the heart's affection to flow out in this manner and receive relief by the tears that are shed. But there is no cause for grief to-day in this Tabernacle. A servant of God who has occupied a faithful position, who has been true, who has been upright, who has been blameless, has fallen a victim—a victim to that hate that the adversary of souls seeks to instil into the hearts of all the children of men who will be led and guided by him, and the men who have to mourn today are those who have been guilty of this foul deed. The land that ought to mourn is the land that has been drenched with his blood. If the Governor, the Judges, the Legis-

lature, and the other officials of the State of Georgia feel as they should they will not rest satisfied until there shall be atonement made, and the guilty wretches who took part in this great crime shall have been brought to justice. But it will be a most extraordinary thing if such shall be the result. Not but what I believe the Governor is an upright man, and, so far as I am acquainted with him, would do everything in his power to punish these murderers; but there are other influences at work that are stronger than the influence o the Governor, there are prejudices harder to conquer than anything else that can be met with and there are hundreds, and probably thousands of people who think that in killing the "Mormons" they are doing God's service. Shall we hate them for this? No; they are to be pitied. Men who indulge in such feelings carry with them in their own breasts their punishment, and they will experience a still more severe punishment before they get through.

My brethren and sisters, when we embraced this Gospel, those of you who were old enough to comprehend it, doubtless took into consideration all the consequences that might follow; those who were not old enough, or who have been born in the Church have had experience enough upon these points to see and understand what the results of the espousal of the truth are likely to be. It cost the Savior his life. It cost the greater portion of his apostles their lives. It cost every prophet almost that has lived his life for proclaiming the truth. It has cost the best blood of this Church and this generation to lay the foundation of this Church. We have been mobbed, we have been driven, we have been persecuted, we have been hated, our names have been cast out as evil, there is no crime, there is no evil of which men could be guilty that we have not been accused of, and we all know how falsely and with how little foundation we have been charged with these things. This is part of the results that we have to meet in espousing the truth. The man that holds his life dear, that values it more than the truth is unworthy of the truth. If we value house, if we value lands, if we value good name, if we value property, if we value self, if we value even life itself more than we do the truth we are unworthy of the truth. But God has given unto us the truth; it is worth more than all else beside. He has revealed himself to us. When we pray to him we know that he hears us. When we ask him for a blessing that we need we have the testimony from on high that he hears our prayers, that he is willing to answer and grant unto us the righteous desires of our hearts. These things compensate for the loss of all other advantages; we have this consolation which our persecutors do not have.

The Prophets who have preceded us have been slain generation after generation; they have passed away. The Savior and his apostles likewise passed away, the work, the foundation of which they laid, having been overcome and destroyed by the adversary from the face of the earth. They foresaw that for a long time ahead, apostacy would follow their labors and administrations, and a sorrowful thing it was for them to contemplate; but in our case it is different. We live on the threshold of a new era; the work that God has established in our day shall never be given to another people. The priesthood which God has restored, the authority by which men can ad-

minister in the ordinances of God—that priesthood shall never be taken from the earth. Joseph Smith, Hyrum Smith, David Patten and other martyrs may fall, Brother Joseph Standing among the rest, their blood may be shed, and the blood of others yet living may yet be shed to confirm the testimony that has been borne, but though this is the case, there is this to console us who live, to console us in contemplating the future for ourselves and our posterity after us, and it is that there is no power on earth, nor in hell that can destroy the church that God has established, nor obliterate the priesthood from the earth again as it was obliterated in ancient days. It was necessary when this Church was started that angels should come to restore that which was taken away, the everlasting priesthood, but there will be no future necessity for this. We are at the threshold of a thousand years of peace, we are engaged in laying the foundation of that work which shall stand forever, not only the the thousand years but as long as time shall last and as long as the earth itself shall endure. This is the consolation we have that our predecessors did not have, and we can rejoice in the contemplation of the glorious future of this work. As for Brother Standing, no hero could wish to die a more glorious death than his. He will be crowned among the glorious army of martyrs, as one who was willing to lay down his life for the truth without shrinking, without fear, without faltering when the time came. He has borne a noble and untiring testimony all the time to the truth of God, and there is in store for him a glorious crown along with those who have been alike faithful in this work.

That his companion, Elder Rudger Clawson is alive and in our midst to-day, is due to the wonderful providence of God. My belief has been that had the mob commenced their whipping they would both have been killed. The death of Brother Standing doubtless saved Brother Clawson's life.

I pray God the Father to comfort your hearts, to pour out the spirit of consolation and peace upon the family and upon all the friends of the deceased. I pray for his enemies and for those who have shed his blood. I would not do them any harm if I could. There is not in my bosom, nor should there be in the bosoms of the Latter-day Saints who have the true spirit of the Gospel resting upon them, a feeling to revenge. We ought to be and I think we are, far uplifted above such feelings, and if we do not have we should have the feeling which Jesus had when he was upon the cross and led him to say, "Father, forgive them, they know not what they do." They had treated him with the greatest ignominy, treated him as if he had committed the greatest crime, but in his dying hour he could implore the blessing of his Father upon them. And so we may upon those who seek to destroy this work. They think they are doing God service; they are actuated by a spirit of which they know nothing. They are to be pitied, they are to be mourned over, and the day will come when, as we comprehend the sufferings of those who did these deeds, our souls will swell with pity and compassion and sorrow for their wretched condition. I pray that the Spirit of the Gospel may rest down upon all of us,

and that the peace of heaven may be and abide in all our hearts, which I ask in the name of Jesus Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING AUG. 3, 1879.

(Reported by Geo. F. Gibbs.)

SLAIN FOR THE TESTIMONY OF JESUS—FUNERAL RITES OF JOSEPH STANDING.

I wish to make a very few remarks on the present occasion; and I desire that order and quietness may prevail.

We are met to-day on what may be termed a very sorrowful occasion. We see before us the body of a murdered man, cut off in the bloom and flower of his youth, with brilliant prospects before him of a useful and glorious future. It is sorrowful to reflect that men in a land of liberty, a land that boasts of its enlightment, its religious liberty and its liberal institutions, should be guilty of embruing their hands in the blood of an upright honorable man because he dared to worship God according to the dictates of his own conscience, and to teach his fellow man the ways of life. It is a sorrowful reflection to feel that liberty is only a name and that protection and even equal rights, is only a figment, an explode theory; and we may say, how h the glory of this nation become su lied! How has the fine gold b come dim! How have the hig and noble principles that inspired th founders of this nation, in who breasts burned the spirit of freedo been desecrated, and those glorio principles for which they battle been trailed in the dust. And wh a miserable showing we have befo us of the efficacy of those sacre principles for which the founders those institutions battled and die It is sorrowful to reflect upon And on the other hand it is a ma ter of pride to Latter-day Saints see one of our youth firm and u shaken in the principles of our ho religion, and ready to maintain the in the midst of fanaticism and ha even unto death. Pride, inde

mingled with sorrow. Pride to see the heroism of the dying martyr, and poignant grief for his loss, and more especially have we met here to sympathise with his parents, the family and friends, and to mingle our tears with theirs, and to reflect that although he died, he died with the harness on, he died battling for the principles of the everlasting Gospel; he died maintaining those eternal truths as they have emanated from God our heavenly father; and that having died he still lives and is numbered with those who are beneath the altar, crying, how long, O Lord, holy, just and true, wilt thou not avenge us of our adversaries? He has gone. Peace be to his ashes. I would rather by ten thousand million times be lying where he is than be in the position of those who imbrued their hands in his blood, who, wherever they may be cannot help seeing and feeling the horror of their fiendish act—their hellish deed, and they will go down to the grave execrated as murderers and men who have no friends or hope either in time or in eternity.

That young man has gone where others have gone whom I have seen leave this earth under circumstances of a very similar nature. I was with Joseph and Hyrum Smith when they were killed; and then, their murderers tried to dispatch me too, and came very near doing so. They shot at me and hit me a number of times. But I am here yet; I suppose my time had not come. That is all right, however. They have gone, and this our brother has followed, and that is all right too, so far as he is concerned. His father here, I have been acquainted with for upwards of forty years; and his son, whose remains now lie before us, was born in this City; he is one of our boys. He received, as has been stated, the truths of the everlasting Gospel; he believed them with all his heart and advocated them, going forth as a messenger of life clothed with the Spirit of the living God. But this generation does not like the truth, and indeed the generations have been very few that have not rejected the truth when it has been proclaimed to them. Stephen said in his day, "Which of the prophets have not your fathers persecuted? and they have slain them, which showed before of the coming of the just one of whom ye have been now the betrayers and murderers." They lauded the dead prophets, but killed the living ones.

Many of the people to-day are actuated by the same malignant feelings, not knowing what spirit it is that incites them to fight against and feel inimical to the principles of the everlasting Gospel. And were Jesus here to-day appearing as he did before—meek and lowly as the Savior of the world, preaching the same doctrines, there would be as loud a cry by the professed Christians throughout this land as there was in the land of Judea by the Scribes and Pharisees: "Crucify him, crucify him! let him be crucified," and there are many in our midst to-day who would imbrue their hands in our blood, as those murderers in Georgia did in the blood of this young martyr, if they dared do it.

God has committed to us the principles of truth, and has commanded us to proclaim them to the ends of the earth; and regardless of consequences and in the name of Israel's God we will do it and let all Israel say Amen. (The vast congregation, as with one voice, responded, "Amen.") We are not scared of bonds, imprisonment or death. A few days ago they were talking

about putting me in prison because I chose to decline to betray a trust committed to me by this people, and turn over to them certain properties entrusted to my care. I said, You may take me to prison, gentlemen; I am ready, but I am not ready to forsake my principles, I am not ready to betray my people, I am not going to barter away my honor nor the things that God has communicated to me and that his people have vested in my hands. I can afford to go to prison if you can afford to send me there; I can stand it if you can. These are my feelings.

The same feeling exists in our midst that laid that young man low. Men may clamor for our property; they may clamor for our blood just as much as men have at any other time: but in the name of Israel's God Zion will go on and prosper; the principles of truth will prevail; the things that God has committed to us we will bear off triumphantly, God being our helper, and there is no power in this land, nor in any other land, nor on this side of hell nor in hell itself that can prevent it. If we will cleave to God and do our duty and purge ourselves from unrighteousness and live our religion and keep His commandments, Zion will arise and shine, and the glory of God will rest upon her. And when this nation and other nations shall crumble to pieces, Zion and the glory thereof will extend from nation to nation, and it will continue to spread and grow until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in heaven and on the earth will be heard to say, Blessing and glory and honor and praise and power, and might and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb for ever. In God is our trust. He will sustain his Israel. Our course is onward; and purity, virtue, truth, integrity, the laws of God and equality to all men is our motto, and protection to every honest man under all circumstances. We are friends of God and the friends of humanity. Like Brother Cannon, I do not mourn over the departed dead. He has gone to associate among an honorable band who dared during their life-time to do their duty, and who battled valiantly for the cause of truth. Here is Brother Rudger Clawson, who was with Brother Standing when he was shot. The mob threatened his life and leveled their guns to take it. He calmly folded his arms and looking his adversaries in the face told them to shoot. But they did not do it. God preserved him, that's all. Here is Brother John Morgan, who has labored and traveled extensively in that region of country. He and Brother Standing as one of his colaborers had preached the Gospel and succeeded in baptizing a number of people. This had aroused the feeling of opposition in the hearts of some, and the reason they were opposed to these things was because people believed the Gospel, and they did not want them to. That's all. Did they hurt anybody? No. Are they honorable men? Yes. Did either of them interfere with the rights or privileges of any one? No. For what then was this young man killed? Because he dared to believe in God, and dared to proclaim that God had revealed himself in these latter days as he did in former days. Because he dared to tell the people to repent of their sins and be baptized for the remission of them, promising all that would do so that they should receive the Holy Ghost. What a great crime for him to die for! That is what I am sorry for.

I am sorry to see that vindictive and revengeful spirit existing among mankind. We have very different feelings from this, as our history from the beginning abundantly proves. David, you know, on a certain occasion, feeling angry with the people by whom he was surrounded because of their wickedness, prayed that God would send them to hell quickly. Jesus, while suffering the agonies of death, exclaimed, "Father, forgive them, they know not what they do." How much better the latter is than the former. Let us cultivate that spirit. But while we do that, do not let your enemies think you are asleep; but woe to those men who fight against Israel. In the name of Israel's God, they shall be wasted away, and you may write it down and see whether it comes to pass or not. And let all Israel say Amen. (Again the congregation responded, "Amen.") But Zion will arise and shine, and the glory of God will rest upon her.

Brother Standing (the speaker turned and addressed himself to the father of the deceased, who was seated on the stand) it is right you should mourn; it is right that you and your family and friends should be sorrowful and possess those feelings of sympathy; but your son has gone to prepare a place for you that where he is you may be also.

What do you propose to do? To do good to all men as far as they will let us; but to prevent them from robbing us and interfering with us, as God gives us power; and maintain our rights, the rights of freemen, the rights that God has committed to us, and honor our priesthood and calling and still go to the ends of the earth and proclaim the unsearchable things of the kingdom; gather together the honest in heart from among all nations, build temples and administer in them, honor the Lord our God and keep his commandments; and by and by, when the dead shall hear the voice of the Son of God, and come forth, that young man, with Joseph and Hyrum Smith, whom I saw butchered by a mob, while under the protection of the law—under the protection of the Governor of the State, who pledged his honor and the faith of the State to me and to Dr. Bernhisel, that if we would go there without any arms, that we should be protected; and soon after we had complied with his request, these men were murdered in cold blood. These are things I am personally conversant with. Well, what of them? They are gone to mingle with the Gods, so has Brother Joseph Standing. Brother Standing, (addressing the father of the deceased) do not be troubled, your son is all right. I am glad to see the care that has been manifested by Brothers Clawson and Morgan in regard to getting the body of their fellow-laborer here that we might have an opportunity of paying the last tribute of respect to this our departed brother, who was faithful to the end, and who will receive a crown of light and glory among the Gods in the eternal worlds.

Brethren, let us be faithful to God, let us live our religion, keep his commandments, treat everybody well even all men who do right; treat them well and be kind and just to them whether of your faith or not; but do not allow those miserable miscreants that exist in our midst to have dominion over you. We must maintain our rights —rights that are guaranteed unto us by the constitution of our country and which God has given to us; and if we do this he will stand by us. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE OGDEN TABERNACLE, ON SUNDAY, MARCH 2, 1879.

(Reported by Geo. F. Gibbs.)

THE INTEREST OF HUMANITY SHOUD BE OBSERVED.

I thought I would come down and talk with you a little this morning. I am pleased to hear the remarks made by Brother Joseph F.; they are very well worthy of all acceptation by all good men. We indeed, as he said, are engaged in a great work —the ushering in of the dispensation of the fulness of times, wherein it has been decreed thousands of years ago, that God would "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And for this purpose he has manifested himself; for this purpose the Son of God has manifested himself; for this purpose those holy prophets, referred to in the revelation read to you by Brother Joseph, manifested themselves; for this purpose the heavens and the intelligences around the throne of God are united; for this purpose the Holy Priesthood that have existed in the various dispensations of time are interested, and for this purpose those who held the keys of the several dispensations that have passed, have brought those keys and conferred them upon the Church of the latter-days, through the medium of Joseph Smith. The work that we are engaged in is associated with the interest of all humanity—all men that have ever lived, those that now live, and those that will live, and the salvation of the living and the dead is mixed up with these matters.

We are not here for the purpose of looking after our own individual affairs and interests, or to carry out our own peculiar notions or feelings associated with any of our interests or the interest of any particular party or clique, or anything of that kind. But the Priesthood of the Son of God has been manifested in the interests of God, in the interests of the heavens, and in the interest of all humanity; embracing all people and extending to all nations and tongues. The Lord has gathered us together for the express purpose of forming a nucleus, an organism, a people to whom he could communicate and reveal his will, and to whom he could make known his designs, and among whom he could establish the principles of eternal truth and the light, intelligence, rule and law of God, as they exist in the eternal

worlds. This is why we are gathered here to-day, if we can comprehend it.

Jesus, when here upon the earth, had a people and called them his sheep. Said he, "My sheep hear my voice and they know me and they follow me, and a stranger will they not follow, for they know not the voice of a stranger." And again he says while supplicating the Father, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," that they may have evidence of a union that exists nowhere else in the world of the love and affection of those godly principles that cement and bind men together, which nothing but the power and spirit of revelation can do; that they may have evidence of something more exalting, more ennobling, and which will unite and associate men together in indissoluble bonds of eternal truth according to the laws of God; that there may be evidence in existence in the world that thou hast sent me, and that the principles that thou hast given me have been revealed to them and that they are to be governed by them: "thine they were, and thou hast given them me."

That was the feeling that existed in former times among the Saints of God, and these were some of the teachings unto them. The sheep have been scattered abroad among the nations of the earth to whom this communication has been sent, and thousands have heard and obeyed the voice of the good Shepherd and have gathered themselves together, as we are here and as they are over this Territory, according to the impulses originating from the Spirit of God, which has operated and worked upon our minds and brought us together as we are here to-day.

Now then, what was this for? To preach first the Gospel of repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, to be followed by the gathering together, etc. And what was it for? That we all might be baptized into one baptism, that we all might partake of the same spirit, that we all might be brought into communication with the Almighty and derive wisdom and intelligence from the same fountain, having "One Lord, one faith, one baptism, one God and Father of all, through all, and in you all." When Jesus sent forth his servants formerly he sent them to preach this Gospel. When the Father and the Son and Moroni and others came to Joseph Smith, he had a priesthood conferred upon him which he conferred upon others for the purpose of manifesting the laws of life, the Gospel of the Son of God, by direct authority, that light and truth might be spread forth among all nations. There was a number of men selected by the Savior anciently, to whom he said: "Ye have not chosen me, but I have chosen you and ordained you." What to do? To do the things you have seen me do, as I have come to do what I have seen my Father do. The words which I speak, I speak not of myself; but the Father who dwells in me, he doeth the works.

Now then, we have got a priesthood organized here upon the earth, as there was one organized in the days of Jesus, only with this distinctive difference,—that that was a

dispensation of God to them; this we live in is the dispensation of the fulness of times, embracing all other dispensations and times and powers and authorities that have existed upon the face of the earth, in the various ages, from the commencement to the present time. Herein it differs from others. Hence we are requested to gather together, something which they were not commanded to do. We are told to build Temples: they were not. We are told to administer for the living and the dead, which ordinances were only performed then to a very limited extent. We are called upon to build up not only the Church, but the kingdom of God, and to introduce the rule and government of God upon the earth. We are here just as Jesus was, not to do our own will, not for the purpose of carrying out our own ideas or theories, but to do the will of God who sent us. That is the way Jesus preached: "For I came down from heaven, not to do mine own will, but the will of him that sent me." Sometimes it was trying and perplexing, sometimes it was hard to endure; but he did endure and suffer it, and he accomplished the work he was sent to do. But sometimes when struggling with the powers of darkness, and environed with the corrupt and ungodly, he gazed upon and comprehended the gravity of the situation and things before him, it so operated upon him, that in mortal agony he sweat great drops of blood. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin." He endured everything possible for mortal to endure on the earth. Finally, when the last struggle came, said he, "Father," if thou art willing, "if it be possible, remove this cup from me: nevertheless, not my will, but thine, be done." What were his feelings in the midst of all this sorrow? Did he give railing for railing, contumely for contumely? No, he did not. David, you know, prayed that God would send his enemies to hell quickly. He was quite in a hurry about it, as we are sometimes. Jesus said, "Father, forgive them, for they know not what they do;" they are ignorant, they are foolish, and blinded through superstition; they comprehend not thy laws, they know nothing of my mission. Father, forgive them. I admire the sentiments and feelings of the Savior under such circumstances, very much more than those of David.

As I understand it we are called upon to be saviors. And as saviors of men, endowed with the holy priesthood, we should, with one feeling and spirit, operate together in the interests of Zion; we ought to humble ourselves before God and seek for His Holy Spirit to lead us in the right path, that all may comprehend His law, and that we may operate together in the interests of Israel, and in the building up of the Kingdom of God upon the earth; and every other feeling and idea ought to be esteemed subservient to that, and that ought to be the first, leading, guiding, and controling sentiment of all the elders of Israel, and especially of those who take the lead in Israel.

We get tried sometimes, and we sometimes try one another; and we sometimes feel as David did on a certain occasion, when he exclaimed:

"For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I could have hid myself from him. But it was thou, a man mine equal, my guide, and my acquaintance."

Did you ever know it is necessary that we should be tried in all things? If you do not you will find it out before you get through, and we are not through yet quite. In this connection, I am reminded of what I heard the Prophet Joseph say, speaking more particularly with reference to the Twelve, "The Lord will feel after your heart-strings, and will wrench them and twist them around, and you will have to learn to rely upon God and upon God alone." Has he done it? I think he has pretty thoroughly. The Prophet himself was tried about as much as anybody I know of, and his Brother Hyrum had his full share, the Twelve also have been tried as much as any men that I know of, and a great deal more than you know anything about. He furthermore said, "If God could in any other way more keenly have tried Abraham than by calling upon him to offer up his son Isaac, he would have done it." And as I have said, Jesus himself sweat great drops of blood, and in the agony of his suffering cried out, "My God, my God, why hast thou forsaken me?" And why is it thus? We are told by one of old, "For it became him, for whom all things, and by whom all things, in bringing many things unto glory, to make the Captain of their salvation perfect through sufferings." "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Oh, what a happy thing it would be if we could follow in his footsteps in that particular! But we have our weaknesses and infirmities in common with all men. It is incident to humanity, and the devourer is at work seeking to destroy, to contaminate, to corrupt and defile, and to lead men down to perdition, to produce discord and envy, hatred and strife, and every evil that proceeds from that source. Shall I tell you its fruits? Envy is one; hatred is another; malice is another; uncharitableness is another; evil speaking is another; and so on—all these things proceed from an evil spirit; and it is said, "That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness." Men sometimes falter? Yes, sometimes they think they are strong; but no man is strong unless he be strong in the Lord. No man is sustained only as God sustains him; and if he do not sustain him, I would not give much for his ideas or position. We sometimes think we are strong and that we can do a great deal. So thought Peter on a certain occasion—at the time when Christ said to his disciples, "All ye shall be offended because of me this night." But Peter answered him, saying, "Though all men shall be offended because of thee, yet will I never be offended." The Savior doubtless appreciated his feelings, but knowing better than he the frailty of humanity, he said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Did he do it? Yes he did; but Jesus did not get angry with him, nor begin to upbraid him and speak angry words to him. He knew too well the weakness of mortal man, and he

knew it before that time. But he says, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee." If you love me, if you are my friend and my disciple, "Feed my Lambs." That was not very hard to do; he had been called for that purpose. "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my Sheep." And the third time the Savior put the same question to Peter, and which on being answered as before, he said to him, "Feed my Sheep." What is the duty of the Apostles, the Presidents of Stakes, the High Priests, and Seventies, especially of those that are generally presiding? If Jesus was here, he would tell you to lay aside your nonsense, your follies and weaknesses, and act more like men and Saints, and go to work and "Feed my Sheep." Said he, "If I be lifted up, I will draw all men to me," not that I will rule with an iron-hand, not that I will trample upon them, not that I will let you see that I possess power and authority; but "I will draw all men to me." That will not be accomplished until the time spoken of when every knee shall bow, and every tongue shall be heard to say, "Glory, honor, majesty and power, be unto him that sits upon the throne and to the Lamb for ever;" but it will be done through the influence of the Gospel, through its cementing and harmonizing influences, through the aid of the Almighty and the operations of the holy priesthood combined together, united as the heart of one man in the accomplishment of the purposes of God; with kindness and brotherly affections, with long suffering and with every principle of righteousness that is calculated to draw the feelings and affections of men, that they may see the truth and know it for themselves, and that they may know also that we are their friends, acting for the welfare of all men, living and dead, and in the interest of the Church and Kingdom of God upon the earth. And where this principle does not exist, there is something wrong, the principles of the Gospel are not lived up to. For God is love, and they that dwell in God, dwell in love; and "If a man say, I love God, and hateth his brother, he is a liar," so said the word or God formerly, and it says to-day. God is love, and they that dwell in God, dwell in love. They are surrounded by that element, it is the fountain of life within them. Jesus said to the woman of Samaria, whom he asked to give him drink, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up unto everlasting life." If we will live so as to be entitled to drink of the well streams that flow from the fountain of all light, all these little, narrow, contracted, by-gone influences, will vanish like the dew before the rising sun, and the light, the Spirit and revelations of God, will rest upon the priesthood, and Israel will be one and his priesthood one, and they will fight side by side in the defence of truth, and in the maintenance of those principles calculated to exalt men through all time and all eternity.

These things referred to by Brother Joseph F. are too small for men to have anything to do with. It might be excusable in babies, but

for men to be engaged in such things is a shame upon the priesthood, and an outrage upon the holy principles that God has been pleased to reveal to us. That is the way I look at these things. And it is a trick of the devil to decoy and destroy, to divide and disrupt, and to lead men down to perdition. What would be the result if these things are carried out a little further? The whole head would be sick and the whole heart faint. I say, shame on the Elders of Israel! shame on men holding the holy priesthood that cannot be united and operate together in the interest of the Church and the Kingdom of God, but must drag in their mean, low, contemptible ideas and notions, forgetting the high calling with which they are called.

What shall we do? Why, lay them aside and repent of your foolishness, and forgive one another of your hard speeches and words, and your rash and hard treatment made use of to produce stings, trouble and annoyance among men; and study from this time henceforth one another's feelings, and act the part of a brother and friend one towards another, live your religion and keep the commandments of God. How did Jesus teach his disciples to pray? When you pray, say, "Our Father which art in heaven." What? I must tell a little story here. There was a poor man once called upon a minister for assistance; the minister tried to cheat him, and would not give him what he had agreed to for some labor performed by him; the man was not very well suited about it. The minister, it would seem, was one of those fellows who, if he could squeeze a little out of the poor man, was quite willing to do it. "Well," said the man, "I will take what you offer me, although it is not what you agreed to give me, providing you will teach me the Lord's prayer." To this the minister agreed and said, "Repeat after me and say, 'Our Father which art in heaven—'" "What!" says the man, "is God your Father and my Father, too?" "You must repeat what I say," said the minister, "Our Father," etc. "What," said the man, "my father and your Father?" "Yes, yes." "Then," broke in the man again, "is he indeed my Father as well as your Father?" "Yes," replied the minister, but you must repeat my words." "Well, what a rascal you must be to try to cheat your poor brother in this way?" We should all feel that God is our Father, and that we are all brethren and sisters. There are none of us very big; in fact we are all very little when you come to know all about us. None of us can do anything except the Lord helps us, and if he does not help us, we, as a certain lady said, are "all poor, miserable, independent sinners." There is none of the "big I and little you" amongst us. We should have a common sympathy one for another, and feel a kindly regard for the lowest of God's creations, and especially for the Saints of God, no matter what position they occupy. If any are in error, try to reclaim them by kindness; if they have a a bad spirit, show them a better one; if any do not do right, do right yourselves and say, "Come follow me, as I follow Christ." Would not that be the right course to pursue? I think it would; that is the way I understand the Gospel. We do not, any of us, have the priesthood for self aggrandizement, or to be used to oppress, or take advantage of anybody, or to use improper language; but with all kindness and long suffering and forbearance and with love unfeigned. I will read from the Doctrine and

Covenants something bearing on this, from page 386.

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, and they do not learn this one lesson—" just the very thing I have been talking about—"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." Do you think that God will give power to any man only to carry out his own contracted or selfish purposes? I tell you he never will, never, no never. "That they may be conferred on us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, *Amen to the priesthood of that man.*"

We think sometimes, we are standing in heavenly places in Christ Jesus; and so we are. But there is no priesthood of the Son of God that authorizes one man to oppress another or to intrude upon his rights in any way. There is no such thing in the catagory; it does not exist; as it is said—"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God." We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No person or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned, by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving by times with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men," not of envy, not of hate, not of fault-finding, but "be full of charity towards all men and to the household of faith; and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven." Then shall you feel the power of the Holy Ghost resting upon you and its influence penetrating your soul, and then it will grow and spread until its influence extends everywhere; and then will men respect, esteem, and venerate you for your fidelity and for your adherence to the truth. "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

These are great truths for us to reflect upon. And in connection with this I wish to say, we not only need to have confidence in men, but we must exhibit that confidence. "Be kindly affectionate one to an-

other with brotherly love; in honor preferring one another," not preferring ourselves, but "in honor preferring one another." This may be a hard lesson for some to learn, but we have got it to learn, or we never shall be fitted to hold any important position in carrying out the designs of God, in building up His Church and Kingdom on the earth. We want to feel a free interchange of that union one with another, not for one man to stand up among his fellows as though he were unapproachable, and say to others, "Stand off, I am holier than thou." Nothing of this kind; but entertain a kindness, a sympathy and a desire to promote the happiness and welfare of all men, just as God does. He causes his sun to rise on the evil and on the good, and he sends his rain on the just and on the unjust.

There is something I thought I would refer to in order that it might be known and properly understood. There is a feeling generally entertained that President Young, in his lifetime, got possession of a certain square here in Ogden wrongfully. Certain things are continually being originated by certain minds, and rumors get circulated, and it is too often the case that people do not stop to consider as to their truthfulness and in many instances conclusions are formed, and I would venture to say that in nine cases out of every ten such conclusions are wrong. Brother Lorin Farr is present: he was Mayor at the time this land in question was transferred to President Young, and is conversant with the whole transaction. I will therefore call upon Brother Farr to come forward and relate the same fully, yet concisely, that you may be apprized of the facts.

Elder Lorin Farr then made the following statement:

President Young spoke to me, as Mayor, either once or twice—I think it was twice—wishing to know if Ogden City would let him have the "Union Square" for the purpose of making a Utah Central Railroad Passenger Depot, saying that if he could obtain it for this purpose he would also make of it an ornamental square, suitable for a summer resort; which I believe he fully contemplated doing, and would have done, or have made the necessary provisions for it to be done, had he known he was so soon to leave us. I have no doubt in my mind but what he intended to make a very nice public resort of it, and believing so, I laid the matter before the City Council, informing that body that President Young had a claim on this city which arose in this way: when he located Ogden City, between the forks of the two rivers, there was then a very desirable farm here which was owned by Father Bingham, containing 160 acres more or less. The President intimated to Father Bingham his design of locating a city hereabouts, and that he knew of no situation so good and suitable as that commanded by his farm and proposed to purchase his farm for that purpose. Father Bingham consented to the proposition, the purchase was affected, President Young paying for the land out of his own pocket, and turned it over to the city. I supposed, as one of the members of the City Council, that that piece of land belonged to the city and belonged to the Church, as President Young belonged to the Church. I thought so, and we all thought so, and there was no thought given to it. It passed along for about twenty years in that way. It is true, I sent down to President Young at one time the

sum of sixty dollars of City money to apply on the interest then due on the money he advanced for the purchase of the land,—the money we sent to him was the proceeds of City lots which we sold at five dollars each, which about paid the expense of surveying and recording, leaving a small part of pay for President Young. It was understood that he was to have his pay sometime. I think I sent down a small amount of money another time, but the amount I do not now remember. I laid this matter before the City Council, stating to that body how President Young looked at it, and I told them I thought it quite right and proper that President Young should have his pay, but that I disliked very much to give up the square; but, I said, seeing that President Young intended to make of it an ornamental square, I would consent; without the other consideration I was in favor of sending a committee to wait on President Young to ascertain how much he paid for the land previously owned by Father Bingham, and refund him the money with ten per cent. interest. I requested the Council to appoint such a committee; but some differed from me, while a few, I believe, favored my suggestion. We agreed, however, seeing that President Young had advanced the means to buy the location of our city, and actually purchased and possessed it, which probably no other man but he could have done, and that he had requested the City to deed him the square in payment of his claim, and that he had proposed to beautify it for the benefit of the public, we concluded to deed him the square; and when the time of filing the land came, which was shortly afterwards, President Young filed upon the square and got his deed for it.

I will here take occasion to remark that when I gave this explanation at our Caucus meeting lately held in Ogden, that a gentleman, an editor from the East, afterwards spoke to me about it, and in telling you what he thought about the matter will illustrate my feelings in regard to it. He said—that is before this land jumping—I think that you did nothing more than right, I think President Young has done enough for this people, and he richly deserved that square, and you would not have exceeded fairness to have given him more than that ten acres for the 160 acres which you say he purchased and turned over to the city for city purposes.

President Taylor then resumed, the stand. Some people will say "Oh, don't talk about it." I think a full, free talk is frequently of great use; we want nothing secret nor underhanded, and for one I want no association with things that cannot be talked about and will not bear investigation. I wanted to hear Brother Farr's statement about this affair, and I wanted you to hear it, because out of such things, unless properly understood, a great many misunderstandings arise. I have heard it stated that President Young had exacted too much in getting possession of this ten acre square; I wonder now if any of you speculating men had owned this 160 acres of land in this locality if you would have been satisfied to take ten acres of this swampy land for it? There is no decent man anywhere that would object to anything of that kind, neither Jew, Gentile, or Mormon, and such unpleasantness frequently arises from a miscomprehension of affairs. Had President Young, because he was President of the Church, no right to have pay for that which belonged to him? And

if he furnished 160 acres of land and got sixty dollars for it, I think nobody was injured very seriously in giving him ten acres in lieu of it. Some of you would have thought your toes were trodden on pretty heavily had you been required to trade on any such terms. I heard a man say not long ago, when something perplexing occurred, he did not know what excuse to make about it. I said to him, a right needs no excuse, and an excuse will not make a wrong right. We want facts, and when we get them let us appreciate them, and lay aside our nonsense which so frequently arises from our misconception of things.

There is another thing I wish to refer to pertaining to your local officers. I have heard it said that the City Council was in trouble about the land on which the Tabernacle stands, because it was thought the Church would get the benefit of it. Why? Because they have occupied it so long. Who for? For the Church generally? No; but for the local church in this place. The Church, as a Church, has bought a part of that square above referred to, and has paid the estate for it. Brother Joseph F. Smith and Brother F. Richards here are cognizant of the fact, as auditors. I refer to the land where our Tithing Office stands; but this other matter is something that pertains to yourselves and not to the Church. You have had this for upwards of twenty years. (Brother Joseph F., addressing himself to President Taylor, said: "This place was designated by President Young, when the city was first laid out, as a place to build a meeting house.") I am informed that this place was designated by President Young, when the city was laid out, as a place for Church purposes. (A voice from the stand—"That's correct, and Brother D. H. Wells carried the flag when it was surveyed.") Brother Herrick testifies to its correctness. (Brother Wells said, "I am also conversant with the fact; I carried the flag-pole when this square was laid out." Brother Wells also bears testimony to the same thing, he carried the flag-pole when the Square was surveyed. I want these matters understood, open and above board; we have nothing to conceal from anybody. But there was some inattention manifested by your local authorities—for the general authorities of the Church have nothing to do with it; this place through neglect, was not entered at the time the city entries were made, and because of this technicality some of the City Councilors seemed to object to the Church having two-and-half acres of the ten acres, which was all they asked for, and that, too, on behalf of the citizens of Ogden, by paying for it what it had cost the city, the same as they have done with private individuals, I believe as provided by law. But somebody seems to think that somebody is injured. Who is injured? If the Church had ten acres and only desired two-and-half acres, or if they desired the whole of it, I don't think it any great stretch of liberality of anybody, and I do not see why any one should be at all exercised about it. They will say, What will the Gentiles say? No honorable Gentile would say it is wrong, or take any exception to it, and as for those who are not so, we do not care anything at all about them. That is my idea. Somebody said the City Council had given two-and-half acres to some outside religious sect. Well, if they had it to spare, who cares? We do not want to be pinched up in a nutshell. But then, I think the Latter-day Saints have

just as much right to lands surveyed and owned by them upwards of twenty years ago, as the Gentiles to receive a free gift. I do not know why this kind of feeling should exist, and therefore I speak of it. We are all one, or ought to be; and therefore I speak of these things as they have been presented to me. Is there anything wrong in that? Again, here the Seventies, I understand, have given a large hall over to the city. Anything wrong in that? No, not if they felt able to do so. I would not think it very good policy, however, to give such a hall away and then be left without any place to meet in. But then it belonged to them and they have done it, and who cares? I don't. But if the city has got things of that kind from the Seventies, if they have done an act of that kind, why not the city turn around and be a little generous? Can't the city be as generous and kind? Who are the city? I suppose you are, along with a few outsiders. Brother Richards mentioned to me, as Trustee-in-Trust, that there were five acres of land here, joining the schoolhouse, in the lane, saying, "We would like to get it, for we wish to use it for the purposes of a high school or academy." I said, "I will mention it to the brethren of the Council." We have since turned it over. Whose business is it? The city is not injured, and the Church is not. I mention these things that we may have a proper understanding of them, and not be found talking about things we do not understand. I feel very liberal towards the liberal class of Gentiles; but do I feel liberal in my feelings to every miserable "unprincipled man?" No. But to the good, and virtuous, and upright everywhere.

What was our message to the world? Salvation. What was the promise to Abraham? "In thee and in thy seed shall all the nations of the earth be blessed," not cursed. The priesthood of God was not given to curse men or destroy them, but to bless them.

Again, we are told to go and preach the Gospel to every creature; and there is a great deal of pains being taken to do this. What is it? The Gospel of life and salvation. Is it free to all? Yes, free as the streams that pass your city, and all are invited. Some do not like it. What of that? We cannot help that; we are going to perform the work that God has set us at, and we will treat all men right. When they come here, as strangers in our midst, will we treat them right? Yes. Do they treat us right? Not quite. Will we be liberal and generous and kind? Yes; I would give to every man of whatever name, or creed, or color, all his rights without his ever asking for them; we need no plot, or intrigue, or anything of that kind. We expect to build up and establish the kingdom of God, that will contain in it, admiration, protection of the virtuous and good among all nations. The time will yet come when he that will not take up his sword to fight against his neighbor, must needs flee to Zion for safety. All those who are not fond of blood and carnage and desolation, if they want to be preserved will flee to Zion. Have we not got to have a Zion for them to flee to? Yes. And what is Zion? The pure in heart. We want to organize in such a way, and advocate and maintain such correct principles, that they will become the admiration of all honest men, who will feel that they can be protected and find safety and an asylum in Zion. What of that? Are we going to follow

them then? No, no, no, we are not. Are we going to be governed by their notions? No, we are not. Are we going to mix up with their Babylonish ideas? No, we are not; we are going in for Israel and for the Church and kingdom of God, but we will protect every man in his rights so far as God gives us power to do so, but we will not mix up with their iniquities, their frauds and corruptions, that they are seeking in many instances to crowd in upon us; we want to be free from these evils, and put our trust in the living God and cleave to the right and the truth. If a man is a good man, won't I treat him right? Yes; but at the same time, our moral and social ideas are very different, and while I accord to them all the civil liberties that any reasonable men should want, I do not wish to be governed by his standard of morality, nor do I wish him to teach my children. Why? simply because I do not wish them perverted. No Gentile or reasonable man would find fault with me for that. He does not want me to teach his children my faith. All right, he can keep them away, and I want to keep mine from his influences. Why? Because we are associated with things that are eternal in their consequences. We are aiming at the celestial glory. We believe they will get as big a glory as they are looking for, but it will not be that which we anticipate; therefore we don't want them to train our children and lead them down to death. We want to manage these things ourselves, but injure nobody. Is anybody injured by it? No. "I cannot see as you see," say some. All right, we cannot help that. Would I find fault with the City Council because they give a burying ground to some who prefer to have their dead by themselves? No, not if you have it to spare; but on the other hand, don't let us shut out our own people and our own interests, but maintain every right wisely, to the building up of the kingdom of God. We will be as generous as the world dare to be; and we expect the principles of the everlasting Gospel will go on and increase until the kingdoms of this world become the kingdoms of our God and his Christ.

I say to those men who may have any differences, settle them like men and don't act the baby any more, but conduct yourselves as servants of the Most High God. And may he enable you to do so and bless us all and lead us in the paths of life, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY MORNING, JULY 20TH, 1879.

(Reported by John Irvine.)

NECESSITY OF REVELATION—EVIDENCES OF THE CHURCH OF CHRIST—THE FUTURE OF THE SAINTS—PLURAL MARRIAGE.

I am greatly pleased this afternoon at having the opportunity of meeting with the Latter-day Saints, and of listening to the testimonies that have been borne by Brother Staines in relation to this work. I, also, have been absent for some length of time. Upwards of 34 weeks ago I left this city to go east; I have been back twice during that period for a few days, and it is a great pleasure and I may say a delight to me to have the opportunity of being here to listen to the instructions, to the singing, and to partake of the Spirit that prevails in this Tabernacle; to me it is the spirit of home, it is the spirit of peace, and I have more delight and satisfaction in mingling with the Latter-day Saints than I have under any other circumstances. They are my people. Their religion is my religion. Their God is my God. Their future is the future in which I hope to share. If they be prosperous I hope to be prosperous. If they have adverse circumstances to contend with I expect to share in them; and it is this knowledge of which Brother Staines has spoken that prompts these feelings to which I refer.

If there is any peculiarity about what the world calls Mormonism, or that which we term the Gospel of the Lord Jesus Christ as taught by his Church, that I admire, that I love, that causes me to feel thankful unto God; it is the peculiarity which reference has been made by Brother Staines, namely, that William C. Staines, or George Q. Cannon, or any other man or woman however humble, who is connected with this Church, has a right, according to the promises of our heavenly Father, to receive revelation from him when needed. I would not give much for a religion, the revelations of which were confined to two, three, four, or perchance twelve men. It would not recommend itself as the religion of that Being who is the Father of all, who has created all, and who has placed us all here upon the earth as his children. This feature to which I refer is one of the most delightful characteristics of the Gospel of the Lord Jesus Christ. Brother Staines has referred to the Prophets Joseph Smith and Brigham Young, and to others who have stood in prominent places in this Church, who have re-

ceived revelations from God; and who imparted these revelations to the people. Of what value, of what special value, would these revelations be to those to whom they were imparted through the medium of these men, unless they had some means of testing their truthfulness? What a terrible condition we should be in if God, in his providence, were to confine his knowledge in that way—if we were required, as some imagine mankind are required, to submit to the teachings of their fellow-men and to accept and practise them because those men say they are from God! Imagine the condition of the Latter-day Saints if this were the case! Imagine the condition of the whole world if one man stood prominent, or three men, or twelve men, or fifteen men, stood prominent, receiving revelations from divinity and conveying these revelations to the children of men, with the requirement that those who received them should submit to them as the voice of God, and the people themselves be destitute of any means of testing the truthfulness of these revelations, except so far as they might appeal to their reason and to the sense of right that is begotten in them! Now, a great many people who are not acquainted with the Church of Jesus Christ of Latter-day Saints, and the teachings of that Church—and I do not know but some who are members of that Church—imagine that this is the nature of the organization of the Church of Christ, and that this is the manner in which knowledge is conveyed to the people, and in which the requirements of the people are submitted to by the people. Why this Church could not stand, could not have endured the trials and afflictions and the opposition to which it has been exposed, one hour if that were the case. It would fall to pieces, there would be no power, no cohesive power, to hold it together. The strength, the power, the cause of the perpetuity of this work, the marvelous character of its operations throughout the nations of the earth, the wonderful attractiveness of this Gospel, the secret of its great success in foreign land, preached by illiterate men, consists in the fact that God the Eternal Father, reveals his mind unto every honest soul who humbly seeks for it. Not to one man, not to three men, not to apostles, not to bishops, not to high priests, not to seventies, not to elders alone, but to every humble soul who in sincerity, and with a broken heart and contrite spirit, bows himself or herself in secret before the throne of the great Eternal, and in humility asks, in the name of Jesus, for a knowledge to be imparted to him or to her whether it is the truth he or she has heard. This is the secret of the success of this work. This is the cause of its wonderful power and the attractiveness it has for the hearts of the children of men. This is the reason that illiterate men, going forth bearing testimony of these things, have been so successful throughout all the nations of the earth where they have been, and it is this that draws them, as we have been told this afternoon by Brother Staines, by thousands from foreign lands and causes them to come to this land and to assimilate with those already here; until we have in this Territory of ours, throughout these valleys running north and south, east and west, a people unexampled, and, in many respects, unlike every other people that we know anything about. Why, in this last company, which came in a few days ago, the members of it spoke some

seven languages. I remember a company of Saints leaving Liverpool while I was there, the members of which spoke nine different languages. They were Latter-day Saints gathering up from various lands, some from Switzerland, from France, from Great Britain, and from the various nations of Europe, all coming together, singing the songs of Zion in their own languages, bearing testimony that God had revealed to them in their own language the truth of this, the everlasting Gospel. With such a spirit they come to these mountains, they scatter among the people already here, they become homogeneous. We have here a oneness of feeling and purpose, a oneness of spirit, and a oneness of sentiment and of heart, that you may look for in vain elsewhere throughout the whole earth. I sometimes think we overlook those great and glorious blessings that God has given to us. We overlook too frequently the spirit of oneness that has been poured out upon this people. Men ask for a sign; they say, "Where are the evidences of the divinity of the work you believe in? You say that you preach the Gospel of Jesus; you say that you are the people of God." Why, could there be any greater evidence given of the divine character of this mission than is witnessed in the effects of this Gospel upon the people who embrace it? We are led to expect that heaven is a place of unity, a place of love; that there is no quarreling, no litigation, no strife in heaven; no man warring against his fellow-men, no man exalting his creed and his ideas as superior to the creed and the ideas of his neighbor; all dwelling in peace and in love. That is the idea of heaven that has been taught to us in the Bible? Anything else would not be heaven; any other kind of place could not be heaven. Is it not reasonable to suppose, then, that if the spirit of heaven rests down upon a people, that they will be united, that they will love one another, will die for one another, if necessary? Why, certainly. If I were to start out to-day in search of the Church of Jesus Christ, if I did not know of its existence upon the earth, I would expect to find a people united together, a people who loved one another, and who brought forth the fruits of the Gospel of Jesus as he taught it. I would expect to find a people who gave an exhibition in their lives of those heavenly truths taught by Jesus when he was upon the earth. And until I found such a people I would despair of finding the Church of Christ. Men might perform miracles before me, and say a great many wonderful things unto me, but unless I could find a people with the love of Christ in their bosoms, united together as the heart of one man, a people who loved one another, I do not think I could, with the knowledge I have, recognize them as the people of Christ, or as the people of the Church of Christ. For the evidences that they were that Church it would not be in profession alone I would seek. It would not be in their Sunday service alone. It would not be in the sermons that were preached in their tabernacles, or meeting houses, or churches alone. It would not be in any of these things alone that I would seek, but it would be in the fruits of the Gospel as I found them exhibited in their daily life, in their conversation, in their associations, one with another. If I found a quarrelsome people, if I found a people fighting one with another for their rights, if I found a people taking up weapons of war against each other, no matter by what name they

were called, no matter how high-sounding their professions, I would say, these cannot be the people of Christ; these are not the fruits which the Gospel of the Lord Jesus Christ brings forth. But if I found a people who were humble, meek, lowly, willing to endure wrong rather than do wrong; if I found a people persecuted for righteousness sake; if I found a people of whom all men spoke evil, though their lives were not evil, though their conduct was humble and pure and they were disposed to love one another and dwell together in peace, I would begin to say, here are some of the signs, some of the fruits of the Gospel of Jesus Christ. I must stop here. I must examine into this matter. I must look after these people, and see whether they are the people of whom I am in search. If I were to come into this valley of Salt Lake and find a people professing to belong to the Church of Jesus Christ of Latter-day Saints, were I trust to report I would be inclined to say they cannot be the people they profess to be. Why? Because all manner of evil is spoken against them. Is there any crime in the black catalogue of crime of which they have not been accused? Is there any evil which people can perpetrate with which they have not been charged and declared guilty? If I were to be disheartened by reports, I need only stop in Salt Lake City, or in Utah Territory, to have that feeling; but if I remembered that those in Christ Jesus are sure to suffer persecution, and that "if they have called the Master of the house Beelzebub, how much more shall they call them of his household?" —I might, if I bore that fact in mind, stop and examine further. If I looked around me and inquired concerning the Latter-day Saints, I would probably find that they did not drink liquor, did not get drunk; I I would probably find they did not take the name of the Lord in vain, did not go to law one with another, but were averse to it, and were in favor of promoting peace, and that because of this they offended lawyers, judges and others. If I were to look at the material aspects of the city, I would find a beautiful city, laid out and planned with wisdom, laid out by somebody who knew something of life and what was proper for society. If I made further inquiry I would learn that a few years ago, before the advent of so-called civilization in the midst of the Latter-day Saints, that from the Idaho line in the North to the Arizona line in the South, there were no liquor saloons, no drunkenness, and profanity was punished; but in every settlement and in every house, throughout the length and breadth of the land, prayers ascending morning and night to the God of heaven, on behalf of themselves and their children, and on behalf of the honest in heart throughout all the nations of the earth. If I happened to be there when a company came in, and in mingling with that company asked what brought them to this land, I would be told in Norwegian, in Swedish, in Danish, in German, in Italian, in Welsh, in English, in Polish, in Dutch, in French, that each of these men and women had obeyed the Gospel as it was taught to them by the Elders who had been sent to them, and that in answer to prayer they had received a testimony from the Almighty for themselves that they knew this was the Gospel of Christ, that they were commanded of God to gather out from the various nations, and that in response to that commandment they had come out and were here. These would be th

things that would be told to me. If I were to inquire among them respecting other matters, I would find that they believed in this book (the Bible) in its entirety, not a part, not in isolated parts of this book, some parts of this book, some parts separated from the rest, but in its entirety, in its doctrinal parts. I would find that they believed that God was the same to-day as he was yesterday, that he is a God of revelation, a God of truth, a God who could hear and answer prayer. I would find that they believed in the the organization of the Church as it was in ancient days, God having first set in the Church apostles, prophets, teachers, etc. I would find further that they were contending, as James commanded the Saints to do in his day, earnestly for the faith once delivered to the Saints, a faith by which the mighty works concerning which Paul speaks in the 11th chapter of his epistle to the Hebrews were accomplished. I would find that they were contending for this faith, that they believed in the signs following them that believe; that they were contending for them, contending for that faith; and teaching their children to exercise it to the greatest possible extent. Now, where else upon the face of the earth could I find a community teaching and practising these things! I have been, in my time, a somewhat extensive traveler. I have mingled with a great many people, in a good many lands, and I confess to you today, I have never seen a people who answered this description, except the Latter-day Saints. I do not say this out of vanity, or by way of boasting, because this Gospel is intended for every person, not only for those who are Latter-day Saints to-day, but for every honest man and woman throughout the face of the whole earth. This Gospel of the kingdom has to be preached to all nations, and then will the end come. It is not, therefore, with any feeling of pride because of these being the doctrines believed in and practised by the Latter-day Saints that I allude to them in this manner, but because God, in his infinite mercy, has revealed the Gospel to the inhabitants of the earth, because it is taught again by divine authority. How could you account for it in any other way? Tell me, if there be philosophers or wise men here. Men say it is delusion, men say it is imposture, men say that the building up of this system is the result of fraud. Most extraordinary results of fraud, if this be fraud! Men going out without purse or scrip, as in ancient days, and preaching the everlasting Gospel, baptizing people, and the spirit of unity and love resting down upon them, accompanied by the Spirit of God, which testifies, as we have heard this afternoon from Brother Staines, as it had testified to him, that this is the Church of Christ, that this is the Gospel of Jesus which they have embraced. People may think, people may talk about the delusion of the Latter-day Saints. Why, to believe that these results which we see are the product of fraud, or imposture, would require far more credulity than faith to believe them to be from God. Where is there a peculiarity of the ancient Church that is not possessed to-day by the Latter-day Saints? Can one be mentioned? Can a doctrine or a principle be mentioned that was contended for in the ancient Church, that is not contended for and sought after to-day by the Latter-day Saints? Where they persecuted? Then it is quite certain we can

claim a blessing, if it so be that persecution brings blessings. Were their names cast out as evil? Then we can claim with them the same results, if blessings attend any such thing. "Oh, but," says one, "they were good people, the Apostles in ancient days were good people, but you Mormons are a very wicked people." Why, do you imagine that if they had considered Jesus a very good man, a very holy being they would have crucified him between two thieves? No. The populace, when Pilate wanted to have him forgiven because of the feast of the passover, cried out: "No; release to us Barabbas, the murderer, the vile person. Let him be released, but crucify the Christ; let his blood be upon us and our children." They were willing to risk the consequences, because they believed him to be a vile impostor. Do you think that Peter and Paul, one of whom was beheaded, and the other of whom was crucified with his head downward—do you imagine that in killing them the Romans thought they were killing good, innocent, pure men? Certainly not. They were hated just as much as we are hated. Of course they thought they were doing God service, as many think they are doing God service to-day in persecuting the Latter-day Saints. They thought they were doing the world some good by ridding the earth of such impostors as Peter and Paul. Their eyes were blinded to their goodness and to their virtues. Such things were hidden from their sight. They could only say they were deluders of the people, that they led people astray, and as impostors were worthy of death. And so it is throughout this Territory. The virtues of the Latter-day Saints are not perceived. Our temperance, our frugality, our perseverance, our industry, our union, and all the qualities that have made this wilderness blossom until it is the admiration of every visitor, the joy of every traveler—all these things are obscured, and with many people lost sight of, before the idea, imagined by very many, that Brother Brigham was a vile impostor, that all those who have been associated with him are no better, and that it would be doing God service to destroy them from the face of the earth, that the people who are deluded by them might be free from the influence which they wield over them. Oh, generation of blind—I was going to say fools, but shall I use such a phrase? But is there not evidence sufficient before the eyes of this generation of what has been done in the past, in the persecution of righteous and holy men, in the killing of them, in the shedding of their blood, that men cannot learn that there is such a thing as a man being a good man, a virtuous man, a pure man, and yet be maligned by the enemies of purity and virtue, as in the days of Christ? This generation will have a great deal to answer for in consequence of this thing. As Latter-day Saints, we have been accused of every crime. It has been told of us that we were ready to commit murder at any time, in order to serve our own ends, that we were ready to shed the blood of the innocent, and that this feeling to destroy life existed among us, when at the same time, throughout these wild mountains and secluded valleys life has been more safe, property more secure, than in the streets of the best managed cities in the Union. There never has been a day since we came beyond these mountains that travelers could not pass from the North to the South, and from the East to the West, and through all

parts with perfect security. There never was a day, when the Latter-day Saints lived alone in these valleys, that a woman would be insulted either by word or by gesture, night or day, whether an old lady or a young lady, in traveling from one end of our Territory to the other. Can this be said of us to-day? Certainly not; but it was the case a few years ago throughout these valleys, and let me say to you it will yet be the case.

I sometimes think that if we were one-twentieth part as bad as we are accused of being, it would be very unhealthy throughout this country for a good many who are now unmolested. I know this, that no other community would have borne one-twentieth part the insult and injury that we have submitted to so quietly. What has caused us to do it? Is it because we are incapable of feeling, or that we do not understand our rights, or that we do not want them, that we suffer ourselves to be imposed upon? No, it has not been because of these things. Our bosoms have burned, probably, with the fire of indignation, as much as any people on the face of the earth could under such circumstances. What has retained us? Simply the knowledge that these men are ignorant, and I believe that the Latter-day Saints have partaken of that spirit which Jesus had when he hung upon the cross. It has been somewhat in that spirit that the Latter-day Saints have acted. It would have been easy for them to have acted otherwise had they chosen to do so. It may be said they were restrained by fear. It has not been through the fear of man, but the fear of God has restrained this people. It is far better for us to suffer wrong than to do wrong; it is better to endure evil, ignominy, shame and persecution than to turn and practise any of these things ourselves.

I am looking for a great change to take place in our circumstances. The nation of which we form a part looks with more interest upon us as a people than upon any other part of the United States. There is no people, no community, within the confines of our Republic concerning which there is so much interest felt as the Latter-day Saints. Men's eyes are directed towards us. I believe we are becoming better understood. The completion of this railroad, which was supposed to be the death-knell to Mormonism, the discovery of these mines, which we ourselves rather disliked, those things that many supposed would be the means of destroying this people, have now been in operation for years, and with what result? With this result, so far as my observation extends—a better knowledge concerning this people, and the circumstances which surround us; a more extended knowledge of our land, and all the difficulties we have had to contend with. I have remarked this in Congress myself, that whenever I want to accomplish anything in connection with our Territory, I always find men who have been here and who have seen for themselves and formed their opinions accordingly, ready to do anything in reason that I ask. Intercourse has had the effect to remove prejudice. There are people in this country who fear us. The very fact that they do fear us by their refusing us our rights, not only shows that they do not understand us, but it is a recognition on their part of our power; and as such we should accept the denial of these rights to which we are fully entitled. Governors, judges and other officers are sent here, in the selection of whom we have no

voice whatever. Even if they were all honest, patriotic, fair and just men, their selection without our voice is an injustice; but which no people can bear better than we. We are, however, learning lessons which will be of immense importance to us in days to come; for as sure as the sun shines, as sure as God lives, so sure will this people called Latter-day Saints become a governing people. It is an inevitable consequence in the very nature of things. We possess all the elements to make a strong, mighty, governing people. There is therefore a great future in store for us, and to prepare us for that future it is necessary that we should pass through the furnace of affliction, that we should feel the hand of oppression, and that we should feel the effects of injustice, so that when it shall become our turn, as undoubtedly it will in the very nature of things, we shall know, by the treatment we have received, how to temper justice with mercy, to extend to others that which has been denied unto us, and the value of which we have well known. You cannot keep down a people like this. I do not say this to flatter you, because you have many faults. We know them, and I do not think we are afraid to tell you your faults, and to tell our own faults. But a people possessing the qualities of the Latter-day Saints must grow and become powerful. Union is strength. Love will prevail, it is a great power on the earth, and added to this there are integrity, frugality, temperance and virtue—for there is virtue in this land—there is chastity here. In these mountains, amongst this people called Latter-day Saints, if virtue is not cherished next to human life, it is because people are not living up to the teachings they have received. If man is not as virtuous as woman, then it is because man has not profited by what he has been taught. Do you think that a daughter should be expected to be more virtuous than a son? Do you think that the girls of a family should be more chaste than the boys? Certainly not. One of the greatest crimes, the greatest, with the exception of the shedding of innocent blood—and it is a doctrine that is taught by the Latter-day Saints, and should be taught by every man in his household—that can be committed, is the seduction or defilement of the weaker sex. There can be no greater crime committed, except the shedding of innocent blood, and people thus taught, what will they be? Why, if they observe such teachings, they will be strong, vigorous and mighty. Can you repress such a people? Will the sending of a few men to prison for breaking the law of 1862 destroy this work? Will the entering of a suit against the executors of the estate of the late President Young, or the Trustee-in-trust of this Church destroy this work? Why, the men who say so have failed to read history. They do not understand anything connected with human progress and with human powers, if they flatter themselves with such opinions as these. All these things intensify the people, they add to our strength.

As to plural marriage, in dealing with that great question, as it is called, if I had been anxious to extinguish or repress it, I would never have allowed it to have received the attention it has done. There has been a complete misconception as to the best method of dealing with this question. Why, this ancient practice, practised by a few people in these mountains, has been lifted into national importance. Mormonism

has become famous, because of the practising, by a portion of the people, of this doctrine, until the whole earth resounds with the talk of "the Polygamy of the Mormons," as though the Mormons were half the people of the United States. In fact, if they numbered twenty-five millions instead of two hundred thousand, they could not have received more attention. This is a grand mistake in statesmanship on the part of those who want to put down Mormon doctrines. If men understood statesmanship they would let the question pass, but instead of that they are determined to give us world-wide notoriety, to uplift us before the world, and by their foolish acts make people suffer as martyrs for that principle. Most unwise. It reminds me of an incident mentioned in Macauley's history of England. He drew a contrast between the policy of James the Second and his successor, William. You all know that James was looked upon as an old impostor, and that ultimately he was expelled from the throne. There was a Bishop in James' day who seemed very anxious to attain some object, and he annoyed the king so much that the king got it into his head that the Bishop wanted to be a martyr, and, said James, "I am determined he shall be one." Macauley contrasts this policy with that of William under similar circumstances. William was a wise ruler, and there was a man who did something similar to him in his day, and acted offensively, as the Bishop did to James, his father-in-law. He, too, seemed anxious to be a martyr, and, said William, "I am equally determined he shall not be gratified." In this we see the difference between the statesmanship of the two kings, and a true statesman, dealing with the question of polygamy, would let it alone severely. If he wanted it exterminated he would not take George Reynolds and send him to prison and make him a hero, instead of a felon. Such a proceeding only had the tendency to make people cling to their faith and be willing to suffer for it. If plural marriage be divine, as the Latter-day Saints say it is, no power on earth can suppress it, unless you crush and destroy the entire people. But supposing it is not divine, as many people say it is not, supposing that it is not of God, do you not think the forty millions can afford to let it alone? If their position be true do you not think they are safe to do more among the 200,000 people who believe, and a portion of them practice it, by moral force than by persecution and violence? I think so. Now we will see which is the best policy. I do not believe in being defiant. Men that marry more wives than one should be able to bear the penalty of it if there be any attached thereto, or they should not take them. A man that enters this Church ought to be able to die for its principles if necessary, and certainly should be able to go to prison for them without crying about the matter. If you are sentenced to prison for marrying more wives than one, round up your shoulders and bear it like men and no murmuring about it; prepare yourselves to take the consequences. We know that for the Gospel in ancient days many laid down their lives with joy, that the great Captain of our salvation was crucified, and that nearly all the prophets perished by violence. If we expect, then, to be one with them, and inherit the same glory that they do we should be prepared to endure the consequence of adhesion to, and our advocacy of the truth; and so we

should in regard to every doctrine we have embraced. We have embraced certain doctrines. They are unpopular. Still if we are men we will be prepared to endure all the consequences, whatever they may be, and make no fuss about them. But I am trespassing on your time. May the Lord bless you, fill you with the Holy Ghost, and keep you a holy people, and enable you to overcome all evil, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER JOHN MORGAN,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY AFTERNOON, AUG. 17TH, 1879.

(Reported by John Irvine.)

RESTITUTION OF ALL THINGS—PRE-EXISTENCE OF MAN—FIRST PRINCIPLES OF THE GOSPEL.

I will read within your hearing this afternoon the 19th, 20th and 21st verses of the 3rd chapter of the Acts of the Apostles :—

"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

"And he shall send Jesus Christ, which was preached unto you.

"Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

In endeavoring to address those who are present this afternoon, I desire that I may have an interest in the faith and prayers of my hearers, that such things may be said, such principles brought forth, as will be for our mutual good and benefit, and acceptable to our Father and God. I have often thought in connection with our services here in the Tabernacle, that it should be a testimony, not only to the Latter-day Saints, but to strangers who may visit us, in regard to the work in which we are engaged, the manner in which our preaching is done. Elders come into the congregation with no anticipation whatever of being called upon to address the people. During the week they have possibly been engaged in their various avocations as farmers, as artisans, as mechanics of various grades and kinds, as merchants, and in the dif

ferent walks of life, and they possibly come to the meeting and into the congregation with their minds filled with the business of the previous week, when they are called upon to stand before a congregation of one, two, three, five, or ten thousand people, and preach to them the words of eternal life. A congregation of that size elsewhere in the Christian world, to edify, to instruct them, would require considerable preparation upon the part of the minister. But it is not so with us as a people. Elders are called to the stand without a moment's warning, or time to prepare what they may have to say, or what they may be expected to say; and it looked strange to me when I first entered a congregation of the Saints and saw this manner of procedure. It doubtless looks strange to many to-day who visit us. But we rely on the promises of our Savior, though made many hundreds of years ago. We consider these promises still good and in force, and that in the hour we are called upon to proclaim the words of eternal life he will give unto us words to speak; we shall speak by the inspiration of that spirit which leads, guides and directs us unto all truth.

In the passages that I have just read, especially in the 21st verse, reference is made to Jesus Christ of Nazareth, who had come forth in the day and age in which these words were spoken, in a lowly manner, from the city of Nazareth, proclaiming certain principles, certain ideas, and certain doctrines. As it happened, these principles, ideas and doctrines were not popular in the section of country in which he was preaching at that particular time. He taught certain doctrines to the people, which the mass of mankind by whom he was surrounded did not receive, did not accept, and did not believe. On the contrary, they used every means in their power to thwart the carrying out of the designs of the Savior, the bringing forth of the principles and the promulgation of the ideas and doctrines that Jesus and those by whom he was immediately surrounded proclaimed. As the result of this opposition, which lasted a considerable length of time, this man, Jesus of Nazareth, was taken by the populace, and by the Scribes and Pharisees and ministers and high priests of that day, and crucified; and said they, "Let his blood be upon our heads and the heads of our children;" considering it better that one man should perish than that the whole nation should be led away. They considered that if they allowed this man to go on, the whole world would follow after him; therefore, this heresy, this delusion, this gigantic wrong, that had sprung up, must be done away with, and the only way to do it was to kill Jesus, whom they looked upon as an impostor. As a result they crucified him, doubtless anticipating that that act would stop the work that he had started; that from the day of his crucifixion, his followers would dwindle and fall away, and that the delusion he had been preaching would no longer be heard on the face of the earth. Well, to a certain extent they were correct in this. Peter, doubtless, as prophet, seer, and revelator, saw this feature in the future. In telling them that they had crucified the Christ, the Savior of the world, he reminded them that the heavens must receive this man. He could no longer dwell with them in the flesh. He had come forth and was born upon the earth; was baptized; the Holy Ghost came upon him in the bodily

form of a dove; he was crucified, buried and resurrected, and had ascended into heaven. Naturally his friends and followers would ask the question, How long is he to remain there, throughout all the ages of eternity? Oh, no, for at the time of his ascension, when his disciples stood looking at him ascending on high, there stood two angels by their side, who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." They had the promise given unto them from the lips of holy angels, that in like manner as he had ascended in a body of flesh and bone, in like manner should he return to the earth. Peter then informs us how long he is going to remain from the earth, informs us what length of time he is to abide in the heavens, "Whom the heavens must receive until the times of restitution of all things."

It must be, then, that something would have to be taken from the earth to enable the bringing about of a restitution. As, for instance, it would be impossible for a man to restore back to me something I had never been in possession of. It would be impossible to return back to the earth something that the earth had never possessed. It would be impossible to restore back to the human family that which they had never possessed. Then, to make a restitution, it must be that there would be restored back to the earth certain things, certain principles, certain doctrines, certain ideas, that had once been extant on the face of the earth. Others of the apostles and prophets, seers and revelators of the Lord Jesus Christ in their day and age looked forward to this time. Isaiah tells us that the time should come when the earth should mourn and fade away and languish. Why? "Because they have transgressed the laws, changed the ordinance and broken the everlasting covenant."

Certain principles were advanced when Jesus was upon the earth. They were advanced by him and by his followers, the disciples, and those who believed in his mission. Prominent among these principles that were advanced was the principle that he advanced in regard to himself. He spoke of his having come from the Father; and Peter, in speaking of this matter in one of his epistles, says: "Who verily was foreordained before the foundation of the world." Going further back into history, as we have it here in holy writ, we find that God had spoken to some of the prophets in times of old in regard to the same principle. Said he to Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Again, we find in the writings of Job, speaking of the organization of the world, that "the sons of God shouted for joy when the foundation of the earth was laid." Again, one of the writers in holy writ, in speaking on this subject, said: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." I take it as a logical consequence, that it would be impossible to return to a place where we had never been; that it would be impossible to return to God, if we had not been in his presence.

I find in the passages that I have quoted an allusion to the pre-existence we have had, similar to that which Jesus taught of himself when

he was upon the earth. As he and his disciples passed along the road they found a man who had been blind from his birth. The disciples referred to Jesus and asked, "Who did sin, this man, or his parents, that he was born blind?" If the result of the blindness was the sin of the man, certainly that sin must have been committed before the birth in the flesh. It is scarcely possible that a man would have to be punished in this way in the *expectation* of his committing a sin. That idea is reserved for men in the nineteenth century. We as a people know that men, in hundreds and thousands of cases are judged and condemned before they are proven guilty. That idea, however, is not promulgated by divine authority. I find, then, in these passages, a proof of the pre-existence of these spirits of ours which inhabit our tabernacles, those that I see before me this afternoon, as well as my own. I find in all parts of the world that we have any knowledge of, or wherever I have had the privilege of coming in contact with the children of men, that there is what we call death comes to them; and I find that they almost universally agree—although sadduceeism does to a certain extend exist in the Christian world to day—that when we bring this body of flesh and bone, this outward covering of the spirit, there is a spirit that has inhabited that body that goes somewhere, if you please; that when it leaves this earth it exists as a spirit, or has an existence outside of this body of flesh and bone. And I also find, as a general thing, that the human family recognize that that spirit has intelligence, and I moreover find that the great mass of the Christian world believe that that spirit has not only intelligence, but that it can suffer pain, and can enjoy pleasure. As, for instance, we hear people speak in regard to those of their household who have passed away from their midst. They have buried the body of flesh and bone, and it may moulder away in the grave, yet they feel to say, "The spirit has gone behind the vail, and when we go there we expect to meet." We also find that the so-called followers of the Lord Jesus Christ today, in talking on this subject, assert that the spirit has gone to a place of punishment, where it is punished, or that it has gone to a place of enjoyment, where it can enjoy. In other words that this spirit within us is something that is tangible, something that can reason, something that can sense and feel pain or enjoy pleasure. In other words, when we come to examine this matter, when we come to ascertain the truth in relation to it, we find that the spirit that inhabits this body, the spirits that inhabit the bodies of the human family, is the intelligent part of them—it is the part that receives light and knowledge; it is the part that was created before the foundations of the earth were laid, and which has come upon the earth to tabernacle in the flesh, and when we have done with this body of flesh and bone, the spirit, as far as light and knowledge is concerned, retains its identity and its knowledge. One very erroneous idea that has crept into the minds of the human family, and one that we find traditioned in the minds of our children, is this: A kind of vague, indistinct impression that when we lay down this body of flesh and bone we lay down the frailties and imperfections of this life. Not if the words of this book the Bible, are true, for we find that those spirits, after having gone behind the vail, according to the Apostle

Peter, had to be preached to: "For for this cause," says he, "was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." They needed to be preached to, to enable them to live according to the Spirit of God, and as we find in the preceding chapter, Peter says, "By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." And I often think that, in connection with this matter, if many of our men in Israel would stop and reflect for a few moments in regard to this point it would be a benefit to them; that if they would but understand and comprehend that the habits and the weaknesses in which they indulge, the frailties to which they become accustomed, and that are not right, that they go with them into the spirit world, there to be repented of, or turned from, they would hesitate before coming addicted to many of the things they do, seeing that the habits they have contracted will remain eternally with them, unless they are repented of. But repentance here or repentance there must come before progress or exaltation will ever reach them, worlds without end. All the thoughts and the acts we indulge in here, the ideas that we obtain, the principles that we become partakers of, are eternal in their nature, and they will stay and abide with us throughout the eternities to come, for good or for evil. There are certain laws, certain rules, a certain system of order, which controls, leads and guides all this great plan. These principles were taught by the Savior when he was upon the earth. They were not popular, however, because they did not chime in with the ideas of that day and age of the world. Said these wise men of the Pharisees and Sadducees, "Why, these doctrines clash with our particular, or peculiar ideas, and if we admit them for one moment, the fabric we have built up here will tumble to the ground; we cannot stand it." It is true they could not contend with Jesus and his apostles in argument; and I have always said that any man, any set of men, any government, I care not who they are, or what they are, who resort to brutal force to convince their opponents that they are wrong—I say that those who do so are almost certain to be in error. They have run out of argument, and any government that will force men in regard to belief, political or religious, I consider that that government, or the people who engage in such a thing, are out of argument on their side, they have no longer any argument to sustain themselves, and resort to force to carry their point. In that day and age of the world, those men who opposed Jesus and his apostles ran out of argument, and as a result they say, "We will take the life of this man."

We find other principles that were taught by our Savior when he was upon the earth. One of these was faith, a very important principle in the plan of salvation. Another was the principle of repentance, and I have often thought, in coming in contact with the human family, that one of the reasons to-day of the discord and confusion that reign in the midst of the children of men is because they have not truly repented. It is true, there is a form of repentance indulged in by many millions of the human family—a kind of repentance that moans and groans and cries and laments over the sins that they have committed, but they go

and do the same thing to-morrow. That is the kind of repentance that Paul meant when he said: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." There is a kind of sorrow that needs not to be repented of, and which consists in turning away from all that is evil, from all that is wrong or incorrect in the sight of God and of holy angels and of all good men.

Jesus taught also the principle of baptism, and I have no doubt in my own mind that he foresaw the fact that the time would come when the principle of baptism as he taught it would be perverted and changed. Paul undoubtedly foresaw that time, for says he, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." We find many fables in the world to-day in regard to the principle of baptism. The baptism that Peter taught was widely different to the baptism taught by the Christian world to-day. Said he, "Repent and be baptized, every one of you." What for? "For the remission of sins." To-day baptism is not practised with that object in view, by any means, by those who profess to have the Gospel of Christ. They baptize for a form, for the answering of a good conscience. I find that the baptism that Peter taught, that John taught, had for its object the remission of sin, and another very important principle was to follow this baptism, for said Peter emphatically, "Ye shall receive the gift of the Holy Ghost." And for fear that there would be those who would pervert and change and turn away from this principle, he told the thousands of Judea that were listening to him, that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise was unto those that were afar off, It makes no difference in regard to nationality, kindred, or race, and to-day, if God calls any man to obey him and keep his commandments by going into the waters of baptism, this promise is just as good as it was on the day of Pentecost when the Holy Ghost was poured out so mightily upon the apostles. We find an instance in connection with this ordinance in the Acts of the Apostles. The Apostles, when at Jerusalem, heard that Samaria had received the word of God, and that Philip had been attending to the ordinance of baptism, after the people had repented—but by repentance they did not receive the Holy Ghost. You know repentance in the Christian world to-day brings the gift of the Holy Ghost. Peter and John went down to Samaria and prayed that they might receive the Holy Ghost. But did praying bring it? No. "Then laid they their hands on them, and they received the Holy Ghost." This was an ordinance instituted by our Lord and Master, taught and preached by him and his apostles, for the reception of the Holy Ghost. But that ordinance to-day, in the midst of the Christian world, is obsolete; it is no longer considered necessary. I suppose that in this day of enlightenment of the nineteenth century, with their wisdom in regard to mechanism, in regard to discovery, in regard to invention, they have found out some short-cut method whereby they can work out their salvation without the help of the Lord, and consequently have taken upon themselves to do away with this

principle of the Gospel.

We find that one of the blessings that should be given to those who received this great and glorious gift should be the gift of wisdom. If, however, we are to judge the so-called wise men of the present day, we can only conclude that they are certainly not in possession of it; they certainly cannot be in possession of it, or they would not take the course that many of them do. It should give unto them wisdom, but you do not find wisdom in their midst, and no faith in this ordinance of the Gospel. What is the reason to-day that this nation, for instance, does not go into the waters of baptism? Because they have no faith that God will keep his promise and remit their sins by that ordinance. What is the reason that the sects of the day omit the ordinance of the laying on of hands for the reception of the Holy Ghost? Because they do not believe that the God of Israel will keep his promise; they have got no faith in him. What is the reason that, in the midst of want and misery that is brought about by sickness, they do not administer to the sick by the laying on of hands as commanded? Because they have no faith to believe that God will keep his promise. Consequently, I am led to believe that in all this there is a lack of wisdom on the part of the people; they have not received the gift of the Holy Ghost, which leads, guides and directs them into all truth. That it does not do this to the wise men of this nation and to all the nations of the earth, is an evident fact from the many blunders they make in their political work, in their financial schemes, for to-day one scheme is raised up whereby the national debt is to be paid; to-morrow another man comes forth with his ideas; next day something else turns up, and so they are tossed to and fro by every wind of financial doctrine; consequently I am led to believe that they have not received this gift.

I also find that this gift will show unto us things that are to come. Well, it is true we do find people talking about things that are to come We had a man recently who published a little book in regard to great calamities that are coming. By what authority did he speak? By what privilege did he enunciate these ideas, and where did he obtain them? Did he get credit for them? Yes; the world gives him credit. But did God speak through that man? I should judge not, if we are to take as evidence all the belief and the doctrines of the man. Again, when we go abroad in the midst of this nation and the nations of the earth we ask, "Have you wise men in your midst who can foresee and foretell events that are to come? "No," say they, "we have nothing of that kind; we do not believe to-day in any man having that gift," and I well remember the startled look a gentleman gave me when, in conversation on this principle, I told him that the gift of the Holy Ghost revealed unto man things that were to come. He at first seemed very pleasantly struck with the idea. He was a member of a church and lived in a Christian community in which there were thousands of good Christian people. While talking I asked him, what would be the result if he professed such a thing. "Why," said he, "I certainly think they would kill me. They would not let me live here a week if I were to profess anything of the kind." "What?" said I, "in the midst of this Christian community, with Bibles all around, with Bible associations, with ministers of the Gospel calling upon

people to be saved, and with the fact that the Savior preached this doctrine, and yet when you follow his instructions they would take your life?" "Yes," said he, "I verily believe they would." Well, I can also believe they would, too, from what little experience I have had in the Christian world, consequently I am led to believe that they lack the possession of this principle, that they have not received this gift. And I sometimes liken it in this way in my meditations in regard to it; said John, "That was true light which lighteth every man that cometh into the world." I understand every person on the face of the earth has this lamp in his possession, but I ask you as reasonable beings what benefit is this lamp to them unless it is lit up? Would a lamp, in a dark room be of any benefit to a man if he had no means of lighting it, or any means whereby to touch the light to cause it to shine? None whatever, he would be just as well without the lamp. It must be lit up, and the difficulty with the world to-day is they may be in possession of that lamp but it has not been lit up, whereas it was lit up within the prophets of the living God in days gone by, and as Peter could tell these people, comforting them in regard to these matters, "Whom the heavens must receive until the time of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It was by the lighting up of that lamp within Peter that taught him in regard to this great event that was to come at the restitution of all things. Well, when the day of restitution came, what was the result? When the morning sun of the day of restitution arose and began to make its influence felt on the earth what was the result? History but repeats itself. As it was in the days of Noah so shall it be in the coming of the Son of Man, in the days of the restitution of all things. And when it came to pass that God raised up his prophet on the face of the earth and sent his angel from the courts of heaven to restore these things to the children of men, these great and glorious principles that had been lost, the same opposition, the same character of opposition came forth. The principle of faith, to a great extent, had been lost from the face of the earth, and when it was restored back it had to be a restoration of the same faith precisely that was had in times of old, the faith that would cause men to obey the principles of the everlasting Gospel despite all the opposition of the powers of darkness, of earth and hell combined, that might be arrayed against them. There was restored back to the earth the correct principle of repentance, of turning away from wrong-doing. There was restored back to the earth the correct principle of baptism for the remission of sins. There was restored back to the earth the ordinance of the laying on of hands for the reception of the Holy Ghost. There was restored back to the earth the authority to act in these different offices, and as John the Baptist held the keys of the office of baptism for the remission of sins he was sent back to the earth in this day and age of the world as a messenger of God to restore this principle to the earth. But says the Christian world, "We don't believe it." I wonder what difference that makes? I wonder if it makes any difference? I wonder if that will have any influence upon the fact? If John did really come

though every man and every woman, every soul that exists upon face of the whole earth, should refuse to believe save the one to whom it was sent, yet it is binding upon them so far as the proclamation reaches them. Believe it or not, it still remains a fact, a principle of truth; and when man, vain man, stands up and tells what he believes; what difference does that make? None whatever, with all due respect to their belief whatever that may be; we as a people to-day know for ourselves that the authority to baptize for the remission of sins has been restored to the earth by the return of the proper personage, and the Latter-day Saints are well versed in regard to these matters. "How do you know these things; how do you obtain this knowledge." I have had men ask me in coming in contact with strangers to our belief. In replying to that question let us turn back to the sayings of the Savior. Said he "If any man," (he did not bind it to a dozen, a hundred, a thousand or ten million) "will do his (the father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Latter-day Saints have gone into the waters of baptism, have received the laying on of hands, and they know for themselves that these principles that I have been speaking to you about this afternoon are true, and I have often looked on the matter in this way: would it not be a very unheard of and peculiar proceeding for say fifty, or 100, or 500 wise men from the east to come here and try and convince us there was no Lake out there, never had been, that it was all a mistake and a myth, that we were deceived in regard to it, and when they had pushed their argument, to such a length as almost to be offensive, unpleasant and disagreeable, without convincing us; it would be an unheard of proceeding if they were to say, "Well, we will put you in prison and fine you if you do not acknowledge that there is no lake." But just as unheard of is the proceeding made against us to-day, and for years gone by, in regard to the e principles we advocate; we know as a people, as well as we know that Salt Lake exists, that God has spoken from the heavens in these the last days. Talk about convincing men to the contrary in regard to these matters! I am sometimes led to marvel at the folly of men in regard to these things, and it looks like presumption on their part to talk and act as they do. I am willing to talk kindly, courteously, and agreeably with any man in regard to these principles, and when he tells me there is such a place as Omaha, and says "I have passed through it, I know there is such a place, or that there are certain stations on the railroad here," I am willing to believe him; I do not contradict him and when I tell him that I know for myself of the truth of my religion I expect he will treat me courteously in regard to that matter. But our expectations in that respect are not always realized. We are often answered very peculiarly; we are often met with very peculiar arguments. I take it for granted, however, that it is no argument to disprove a principle to libel the character of believers in that principle. The after character of Judas did not prove that his evidence of Christ was incorrect. The denial of Peter did not prove that Jesus was not the Christ. The character of a man has nothing to do with the principle that may be advanced. I do not care where truth comes from; I do not care

who preaches it; I do not care if the devil himself enunciated a principle of truth, it is truth all the same, and you cannot change or alter it. I do not care how wise the man is, how long the prayer he may make, or how reverend he may look, if he tells a lie, it is a lie, and you cannot change or alter it. Thus it is we as a people look upon the principles of truth, those principles that led to light and knowledge, and it is time that people laid down the foolish idea of striving against such things. Let us sit down for a moment and examine in detail principle after principle, and I will say to you that if any man on the face of the earth will show me that I am in error on any principle, I will leave it that very hour, and no longer claim it as a principle. Will every man do as much to me? Many will, and many will not. I remember the case of a minister who came to visit me. I wished to be fair with him, and I desired that he should be equally so with me. I said, "Now we are alone in the room, there are no witnesses here; but I will make a contract with you. Here is the Bible; we will hunt for truth, and wherever I find truth you are to acknowledge it, and wherever you find truth I shall do the same." "No," said he, "I won't." "Why not?" said I. "Oh," said he, "you might spring some trap. We have a certain discipline to go by; we have got a creed of faith, and you may try to catch me in some trap." "But," said I, "if you are wrong in your creed or faith, don't you want to be put right?" "Oh," said he, "it is the faith of my fathers, it is the faith they died by, it is the faith of my grandfather, my great grandfather; for generations back they have lived and died by it, and I cannot afford to make a change." "Well," said I, "there is no use you and I talking if that is the case, that ends the conversation." Now, I consider such reasoning as the height of foolishness. Let us, as honest men and honest women, lay down all prejudice and malice, and examine the principles of truth and righteousness as they are placed before us, and as the light and intelligence of the Holy Spirit will show them unto us, for they will lead and guide us back to the presence of our Father and God. The truth will hurt no man. The principles of truth the Latter-day Saints preach to the nations of the earth; the principles that the Elders have carried to the nations, are the principles whereby the human family can be saved if they will but hearken to them. These principles are not for a few, the plan God has revealed is for all. These principles are revealed that God's kingdom may be established on the earth in righteousness, and they shall lead, guide, and control untold millions of the human family that have dwelt and shall yet dwell upon the earth. We as Latter-day Saints should have broad and philanthropic views in regard to these things. What if our names are cast out as evil? what if they do strike us, or contend in regard to these matters? Read the history of the past, and what has been the result? Take individuals, take the men who have contended against the kingdom of God in the last half century, and what has been the result? Take the plans, and the untold thousands of plots and projects that have been brought forth for the overthrow of the Church of Christ, and where are they to-day?

"Gone glimmering among the things that were
A school boy's tale of other days
The wonder of but an hour."

Gone, no longer to be remembered; forgotten from the face of the earth and their projectors with them. How long will men continue in their foolishness, striving against the bucklers of Jehovah? Why, just so long as the Lord lets them, no longer. We as the people of God, recognize the hand of God in relat on to these things, and we want to prepare and fit our minds for an exalted view in relation to the workings of the kingdom of God. We want to put away the "penny wise and pound foolish" ideas that many of us have in regard to these things as not becoming us as Latter-day Saints. I am not finding fault; but we want to look upon these principles with great and noble minds; "we want to shape our lives in connection with these things, and as was said in times of old, let us "seek first the kingdom of God and his righteousness and all these things shall be added unto you." We want to set our faces to the building up of the kingdom of God. To the spreading and promulgation of the principles thereof not only through the vallies of the mountains, but throughout the nations of the earth. And will the opposition we have to meet stop it? Not by any means. It will but add fuel to the fire, until the blaze will grow higher and higher until all the nations of the earth shall see it, and Zion shall be set upon a hill, which may God grant in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 27th, 1879.

(Reported by Geo. F. Gibbs.)

PRACTICAL NATURE OF THE GOSPEL.

There is a little time remaining, which I am requested to occupy.

The theme of the Gospel is one that can be dwelt on for a great length of time and yet not be exhausted; for according to the views of the Latter-day Saints the Gospel embraces all truth, and there is no truth of any nature or name, whether it be scientific, or moral, or religious, that is not comprehended within the scope of the Gospel of Jesus Christ. Therefore, those who embrace the Gospel, as has been said, start upon the path of progress, the end of which no one can see; it

is not given to human beings to comprehend; it extends into eternity, and comprehends the wisdom and power and the knowledge of eternity. It has often been remarked respecting our meetings in this Tabernacle, by persons who have not been accustomed to our form of worship and our method of instruction, that we very frequently dwell upon a great many subjects that other people do not deem appropriate to the Sabbath. There is a reason for this; it is found in the fact which I have stated—that the Gospel of Jesus Christ comprehends all truth; and therefore everything necessary for the promotion of a man's happiness, for the enlargement of his views and his mind, and for the development of all his being, physical and mental, everything of this kind should be treated upon at the time and the season when it is needed. I do not, myself, value a religion that confines its teachings to the Sabbath, that does not enter into the every-day life of those who profess it. Such a religion people may put on as they do their Sunday apparel, and wear to the meeting-house; and when the day passes, doff it as they do their apparel, and assume their every-day practices. But the religion of Jesus Christ should be taught and practised by those who believe it, every day of the week and in all the pursuits of life. And in this respect I sometimes think that we, as Latter-day Saints, come short of doing that which is incumbent upon us. We allow our religion to be too theoretical, and do not practise it to the extent that is required by the teachings of the Gospel. It is very well for us to come to-day and listen to the discourse we have heard, and rejoice in the spirit of it; but if we do not take with us the principles which are taught, and apply them in our lives, our visit to-day to this Tabernacle would be of very little profit. It is for this purpose that the Gospel has been revealed, it is for this purpose that it is taught, it is for this purpose that the Holy Ghost has been promised and poured out, that those who receive it may become better men, may become better women, may become more pure, that the evil that seems to be natural to us in consequence of our fallen condition, may be overcome and uprooted, and put away from us. Will those who believe and practise the Gospel be dishonest? Certainly not. Will they take advantage of their neighbors? Will they tell falsehoods concerning their neighbors? Will they indulge in slandering and tattling and backbiting? Will they be envious, or filled with malice or jealousies? Not if they practise the Gospel; not if the spirit of the Gospel rests down upon them will they do any of these things. If they do, they will be checked in their feelings, the Spirit of God will reprove them, and if they live as they should, when they bow down at night to ask pardon for the acts of the day that have been improper in the sight of God, it will bring to their remembrance, and show to them in plainness where they have come short on these points, and they will have the spirit of repentance, and will seek to put such things away far from them. In this way they will progress. Now, this is not required of us on this day alone—the first day of the week, the day of worship set apart for us to come together; but it is required on Monday, and on Tuesday, and so on until Saturday. This work of self-improvement, under the influence and power of the Gospel and Spirit of God, should go on

every day we live, and it should be a constant subject of thought with us when we rise in the morning and lie down at night: Wherein have we come short of obeying the principles of the Gospel? Have I done any injury to my fellow-man? Have I grieved the Spirit of the Lord? Have I neglected some duty? Have I said that which I ought not to have said? Have I done that which I ought not to have done? Have I been just, have I been merciful, have I been upright? Have I allowed any thought, any feeling to enter my heart concerning my neighbor, concerning some of my associates that I should not entertain? If I have, then it is my duty, if I believe the Gospel and desire to practise its principles, to repent of that, to confess it.

There was a time when God required of his people the sacrifice of animals. They brought their animals and they were offered up as sacrifices, and they obtained the remission of sins by that method. This was required under the law of Moses; it was required until the coming of the Son of God, until he made his great sacrifice for man. But what does God require of us? Is it that we shall bring animals and offer burnt offerings unto him? No, he does not make that requirement of us to-day, but this is the sacrifice required of us: he asks us that we shall come to him with broken hearts and with contrite spirits. If we do he will accept of us, our offerings will be like the offerings of Abel, acceptable in his sight; but if we go to him as Cain did, our offerings will not be acceptable to him, and he will reject them. But if you and I and all who profess to be the followers of the Lord Jesus will bow down before him with humble hearts, each of us with a broken heart and contrite spirit, what will be the effect? Why, we will confess our faults to him, because they will be plain in our sight, we will see ourselves in the light of the Spirit of God, and the spirit of repentance will rest down upon us. Suppose we bow down before him because it is the custom to do so, in a formal manner, worshipping him with our lips while our hearts are far from him, repeating by rote certain sentences we have learned, and to the use of which we have become accustomed, will such an offering be acceptable in the sight of God? Certainly not. He desires that those who worship him shall worship him in spirit and in truth, and that they shall confess their sins not only to him, but, where they have wronged each other, to one another. It is my duty, if I have wronged my brother, to go to my brother and confess and ask his forgiveness. If I wrong my sister, it is my duty to do the same. If I do wrong to my God, it is my duty to bow down before him in humility and confess in contrition of spirit the wrong I have done and beseech him in the name of Jesus to forgive my sins. And this is a duty that rests upon us as Latter-day Saints.

These are some of the practical parts of our religion, and, as I have said, not to be practised to-day alone, to-day, the first day of the week, the Sabbath, but to be practised to-morrow, and to be carried out in our lives, in our daily intercourse one with another; to be meek and lowly in heart, seeking the Spirit of Jesus, willing to suffer wrong rather than do wrong; not to be rude, not to be harsh, not to be unfeeling, or unkind in our intercourse with our families, but to carry with us the spirit of meekness and of love, that when we enter our

homes we shall be welcomed with gladness, our children shall delight in our visitations as they would in the visitation of an angel if they knew one was coming. How many are there of the men in this assembly and of this Church who, when they enter their houses, enter with scowls on their faces, bringing all their cares with them, intruding upon the serenity of their families, making their presence disagreeable to all, instead of going in with gladness and peace and carrying with them the consolation that should attend their presence always? Their wives are perhaps fretful from overwork, their nerves affected by the toils of the day, or the heat, causing them to be in an irritable mood, and when the two come together under such circumstances they produce friction, bad feeling and offences follow. Is it a man's duty, or right, or privilege, to carry his cares into his family and disturb the peace and serenity existing there by relating his troubles? Certainly not. When his foot rests upon the threshhold of his door, no matter what his difficulties, or perplexities may be, he should enter with the spirit of peace in his heart and with the love of God burning within him. If there is irritability existing, his presence should be soothing to every member of his household, and particularly in talking with his children, they should feel the influence of his presence; and if there should be any improper feelings existing, they should be calmed as disturbed and ruffled water is by pouring oil upon it. A Latter-day Saint! Think of the nature of the name. A Saint of God! Why, he should be next to an angel; the most perfect of the human family. He should be perfect in his sphere, as God is perfect in his sphere. He should be free from fault. If he have a fault he should seek daily and hourly to correct it, and not rest satisfied as long as he is aware of the existence of a fault until he conquers it, pleading with the Father in the name of Jesus for strength to overcome his weakness, for power to put it away, carrying with him the spirit of love, the spirit of serenity, the spirit of peace, that when he appears in society, no matter where he may be, all who come in contact with him may feel his influence and feel purified and strengthened by his example and by his words and by his very presence. And this is what God designs we should be as Latter-day Saints. Tattle about one another; backbite, slander and speak evil of one another; are such things proper for Latter-day Saints? No. They should be banished from our society and from our households. Our children should be taught better. When they speak evil of any one they should be checked and told if they cannot say something good concerning their fellows, to say nothing. Instead of finding fault there should be charity, which covers a multitude of sins. Instead of looking at the faults of others, they should be taught to look at their own faults. And they are numerous enough; we have plenty of them to keep us occupied closely all our time, with all the prayer and all the faith we can exercise before God. Our own faults, our own sins, our own shortcomings are sufficient to occupy our entire attention, without thinking about those of our neighbors, or ever speaking about them. Those who bear the priesthood have the right, and it is their duty to administer reproof and to point out faults; but

it is for the members of the Church to look to themselves. Let any member of the Church who thinks he has plenty of time after attending to his own faults to attend to his neighbor's, examine himself; let him bow down before the Lord and ask for the Holy Spirit to be poured out upon him, so that he can see himself in his true light; and if he does not arise satisfied that it will take all his time to correct his own weaknesses and follies it will be very strange.

Then, are we honest one with another? Do I do to my neighbor in my dealing with him as I wish him to do to me? If I do not, then I do not carry out the principles of my religion. If I take advantage of his ignorance, of his inexperience or of his circumstances—it may be he is in a strait place, and he is compelled to do something that he would not do if his necessities did not press him, do I perform my duty to him as a Latter-day Saint! If I take advantage of him, then I do not treat him as I would like to be treated if our positions were reversed. Does the spirit of greed enter into my heart, and I think "Now, here is an opportunity for me to make something, or getting the advantage;" if it does, then I am not a Latter-day Saint in that respect; I do not carry out the principles of the Gospel of Jesus Christ, I fail in being that which I profess to be, and I have cause to repent truly and sincerely, and ask forgiveness of the Lord and my brother.

This work of self-improvement, under the power and influence of the Gospel of Jesus Christ, is a work given to each of us. It should be the great work of our lives; it should be the chief thought of our hearts. There is nothing greater. Brother Stayner remarked that if he could be the means of saving only one soul, how great his joy would be. Yes, that is true. And if that soul should be himself alone, his joy will be great. But if he should be the means of saving another soul, his joy would be still greater. But the greatest work we can do is to so live that we ourselves shall be saved, that our own acts shall be correct, and our will and desires and passions be brought into subjection to the will of God. There is no work that I know of so great and important to me as this. A man may perform a mission; he may do innumerable good works; his name may be heralded throughout the Church and to the nations of the earth, and the people may accept it as that of a great and mighty man; but if that man does not conquer himself and live in strict accordance with the principles of the Gospel, his position will only increase his condemnation. Far better is the condition of the humble, the obscure man, the man unknown out of the limited circle of his immediate associates, who is without fame, but who does live his religion, who practises the principles of the Gospel as they are taught by the Lord. Far better is the condition of that man than the other, if he does that and the other man neglects to do it. This Gospel of our's is a practical Gospel. It is not like our Sunday apparel, to be put on to-day and put off to-morrow; it ought to be carried with us in all the transactions of life, applied to everything we think, we say and do, and always be remembered by us. And then what sort of people will we be? We will be a people whom the Lord will delight to bless; and who will have his Spirit and power resting down upon us. And no

matter how much we may be maligned and spoken evil about, we shall have the consolation of knowing from the Lord that we are right, that we have done that which he requires, and that we have his blessing and his approval. This is worth more than everything else that can be brought about. With the experience I have had in my life I would rather have the grace of God, the sweetness and happiness, the blessing and comfort of his Spirit and be in poverty as great as that of the wild Indian of our mountains than to dwell in palaces and revel in luxury and ease without that grace and Spirit. I have tested this to my entire satisfaction, tested it under circumstances when I have proved that a man can be as happy as an angel—that is, as happy in his sphere, in doing the will of God in the midst of poverty and difficulties. It is not these external circumstances that are the sources of happiness. Of course it is right and proper we should take care of the bodies God has given unto us, just as much as our spirits, that they should be kept clean, that our clothing should be comfortable and our habitation suitable. God has given unto us wisdom and power to do this, and he has placed the elements around us, and he would condemn us if we did not use them for our comfort and blessing. But they are not the only things needful. You may pile up money until you fill this Tabernacle and its possession would not make a man happy. You may give men carriages and horses, houses and lands and everything of this character, but unless there is the spirit of happiness within them they would not be happy. The man who lives near to God who has the Spirit of God, be he ever so humble, is a happy man; and without it there is no true happiness.

It should be our constant study to live so that the Holy Spirit will always dwell with us, that when we arise in the morning our minds and our hearts may be as clear as the sky when there is no cloud in it, that we feel at peace with God and man. It should be the aim of every one professing to be a Latter-day Saint not to leave his chamber in the morning until he comes out feeling that spirit of peace, with his brow unruffled with care, with a consciousness of having communed with God and that he knows his standing with him. When he leaves his chamber having that spirit, he will diffuse joy and gladness throughout his entire household. Should anything occur to disturb the serenity of a Latter-day Saint he ought to step aside and ask God in the name of Jesus to remove it and to pour out the spirit of peace and consolation upon him to fill his heart. At night too, the same Spirit of peace should be sought for. The thoughts, the words and the actions of the day should be reviewed, and forgiveness of wrong should be sought for, then a man can retire in peace; and then if God in his providence should call him home during the night he would feel at peace with Him and with all men. In this manner we should live, and if we do not live in this way we fail to be what we profess to be.

That God may help us so to live, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER C. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY AFTERNOON, AUG. 17TH, 1879.

(Reported by Geo. F. Gibbs.)

THE WORK OF RESTITUTION OF ALL THINGS—FUTILITY OF THE EFFORTS OF ITS OPPONENTS—SHOULD NOT CHERISH ANIMOSITY TO ENEMIES.

There are a few minutes remaining, which I am requested to occupy; and while doing so I earnestly desire that I may be inspired by the spirit that gives light and intelligence to the human mind and makes plain the things of God, so that what I may say to you may be profitable and edifying.

I rejoice very much that I have the privilege of living upon the earth, at the time when God has commenced the great work spoken of by all the holy prophets since the world began; when the times of restitution have commenced; when God has begun to restore to the inhabitants of the earth, the doctrine and principles which were revealed to the people anciently, by which they were brought into communion with the Father; when the holy priesthood, or the authority given from God to man to act in his stead, has been restored to the earth; when the gifts and blessings which were enjoyed by the ancient Saints have also been restored; when the knowledge possessed by the ancients of the manner in which God could be approached so that they might learn of him, has also been made manifest to the Latter-day Saints; in the day when the great work which will prepare the earth and the inhabitants thereof for its Prince, its rightful lawgiver and King, has commenced upon the earth. I rejoice and thank God with all my heart that I am identified with this people that I have received the spirit of this work; that I have been able to understand these principles and doctrines and that I have cast in my lot with the people who are engaged in the work of preparing themselves for the coming of the Lord.

The times of restitution which have been alluded to this afternoon by Brother Morgan, and which the Apostle Paul speaks of in the words which have been read in your hearing, are of the very greatest importance to all people, who live upon the earth to understand. Every prophet by whom God has spoken since the world began has had some foresight in regard to this work. When we take up the Bible we find all the prophets whose words are recorded therein speaking of the great work of God in the latter days; of

the great day of the Lord; of the time when righteousness should prevail, and iniquity should cease; of the time when misrule should be cast down, when the kingdoms of this world that have ruled in unrighteousness should lose their grasp upon the children of men, and in the place thereof the kingdom of God should be established; of the time when the curse which was placed upon the earth in the beginning should be removed, and when instead of the thorn and the brier should spring up the fig tree and the myrtle tree; of the day when the animosity between man and man and between mankind and the brute creation, should be taken away; when the lion and the lamb should dwell together; when the spirit of destruction should cease and the Spirit of the living God prevail over the face of the whole earth, and the way be prepared for the coming of its rightful ruler, "He whose right it is to reign" and who will rule "from the rivers to the ends of the earth;" of the time when that wicked one "who tempted our first parents in the beginning, who introduced evil and death into the world, and who has ever since made it his aim and object to usurp the control of the earth, shall be bound, and with all his hosts be banished from the earth and this whole creation be rid of his influence, and when the Spirit of God will be poured out upon all flesh. This period has been foreseen and has been alluded to in much plainness by many of the prophets upon the eastern hemisphere and also upon the western continent; their words were recorded and have come down to us through the Bible and the Book of Mormon.

The spirit which God has been pleased to pour out upon us in some degree opens our minds to a comprehension of these same things. When we take up the Bible or the Book of Mormon and read of the restitution to come, we can see it as the prophets saw it; for the same spirit that rested upon Isaiah and Jeremiah and upon Nephi and Moroni and others of the prophets that lived upon this continent, rests upon the people of God in these latter-days. The same evidences are open to our vision, and we know as sure as we know that God lives that the day is close at hand when those events spoken of will transpire upon the earth.

We are living in a time of great wickednesss, of great corruption and evil of numerous kinds; they are widespread upon the face of the earth, and the inhabitants thereof have turned from the Lord in a great degree, according to the Scripture which has been quoted: "They have transgressed the laws, changed the ordinance and broken the everlasting covenant." God has withdrawn himself from the children of men. Darkness has covered the earth and gross darkness the people. While they boast of living in an age of Gospel light, they are really and truly shut out from communion with the Lord. No prophet's voice is heard in their midst; no seer discerns the things of God; no angel from the courts of glory bears a message of glad tidings to man. The heavens are as brass over their heads. They have no answer when they pray, or rather when they say their prayers, for it may be truly said of them in the words of the Lord through Isaiah, they "draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men." "Therefore," says the

Lord, "behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," while to the weak and despised and poor of the earth whom God has gathered from the nations he has revealed his will and the precious things of his kingdom; and they are preparing themselves for the great events that are to transpire in the near future.

God has commenced the great work of restitution of all things by restoring the Gospel in its primitive simplicity, and every principle and ordinance belonging thereto, with the authority and power to administer therein. Every man that has lived upon the earth in past ages, who has held the keys in any dispensation of God's mercy to man, has come down from the place whence he has gone, and restored those keys; they have all brought their priesthood, their authority, and the spirit and power belonging thereunto, and ordained living men to the authority which they themselves held. And the reason why we know this is true, is because God Almighty has made this manifest to every humble soul who has bowed in obedience to this Gospel. Our testimony does not depend upon Joseph Smith; it does not depend upon Brigham Young; it does not depend upon John Taylor, or upon the council of the Twelve Apostles, which is now the presiding quorum in the Church. I pin my faith to no man's sleeve; I am a believer in the Scripture which says, "Cursed be the man that trusteth in man, and maketh flesh his arm." I obeyed this Gospel because I believed it was true, through reading the Scriptures, which I was taught from my early childhood to believe in. When the sound of the Gospel reached my ears I believed; and having bowed in obedience to its ordinances, I received a testimony for myself of its truthfulness, and that testimony has never departed from me. I know by the power and gift of the Holy Ghost that God lives. . I know that Jesus is the Christ, the Son of the living God. I know by the same Spirit that God Almighty has sent his angels in these the last days to Joseph Smith and others, for the purpose of commencing this work of the restitution of all things. I know that work has begun to be ushered in. I know that the power of God is being manifested on the earth, that the same power which rested upon the former-day Saints, rests down upon the Latter-day Saints. I know that the former-day ordinances have been restored, and the spirit and the power thereof. I know it for myself, because I have experienced it and realized it. I know there is a way to approach the Eternal Father and learn of him. I know that those who seek aright in the way appointed, find an answer to their prayers, and that the promise made by the Savior is true: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And in bearing my testimony to the truth of these things, I say what most of this congregation know, and what the great majority of the people throughout this Territory could testify to, as well as thousands more who are scattered upon the face of the earth, who are longing to gather to these mountain vales.. We have not come here for the mere purpose of enriching ourselves in gold and silver, in flocks and herds, or houses and lands, things which perish in

their handling, but to become rich in the imperishable things of eternity, which we can obtain here in the way appointed of God, and about which the world know nothing.

People wonder why it is that the leaders of this people are still upheld by the unanimous voice and vote of the Latter-day Saints, and why it is that we have faith in them and cling to them, in spite of all that is said against them. They do not understand the secret spring that moves this work. The power that unites and guides us does not rest in any man or any set of men, neither in this wonderful organization, but in this eternal, unerring Spirit which God has shed forth in our hearts through obedience to the Gospel, by which we can approach Him and learn of Him for ourselves.

We have gathered to these mountains that we may aid in this great work of restitution. We are building these Temples that the Lord may come and restore further powers and keys and knowledge pertaining to the holy priesthood, which has been held in reserve, for we have as yet only received the droppings of the shower to come; we have but received a few things compared with what remains to be revealed. There is not a principle nor a blessing referred to in these Scriptures, which has been enjoyed by the Saints of any former time, but what the Lord our God will restore and bestow upon his people of the latter times, the times of the restitution of all things. This doctrine of celestial marriage that creates such a stir in the world, is only one of the doctrines believed in and practiced by the ancients, and that, too, under the immediate sanction and direction of the Almighty, that God has commenced to restore in the latter days. The Lord has restored that in connection with other principles, and it is a truth which this people can testify to, whether others believe it or not. God is the author of it, and if men choose to fight against the Lord, let them fight; it is God and them for it. I bear my testimony that God Almighty has revealed this doctrine of celestial marriage, or marriage for eternity, including the doctrine of plurality of wives. He made this manifest to the Prophet Joseph Smith, and has revealed it to thousands by the gift and power of the Holy Ghost. But these are only the beginnings of things. We have come here to learn of God's ways and to walk in his paths. "Our fathers have inherited lies and vanity, and things wherein there is no profit." They have been fed upon husks, while the kernel was not with them. They have been taught by the traditions of men; they have been led by theologians who knew not God, who could not describe him or explain his laws to the people, for they knew not of Him themselves, and how could they, when according to their own admissions the voice of prophecy had ceased, and God would no more speak to the children of men.

We have come out from the traditions and false theories of our fathers, and gathered here that we may learn of God. And God has organized his Church, and we are receiving line upon line and precept upon precept, here a little and there a little, for our profit, to prepare us for the things to be manifested in the future. And if we would only live up to the things that He has revealed to us; if we would be as pure and virtuous, and honest and upright, and conscientious and

patient, and long-suffering and charitable as we are commanded to be in the revelations the Lord has given unto us in these latter times, we would be better prepared for the great things yet to be unfolded. If the people called Latter-day Saints desire to receive further of these great things which have been kept hid from the world for generations, let them live up to the principles already revealed—let them be Saints in very deed. As they have come out from the world bodily, let them be separated from the world in spirit. Let them be temperate, chaste and true; let them be honest and honorable with all men; let them live up to their agreements and fail not to keep their promises one with another, always remembering, with due regard, their sacred covenants and solemn obligations to the Lord. And thus they will come up near to Him, and as a natural consequence the Lord will draw near to them, his Spirit will be upon them, and God will fight their battles and overcome their enemies, and break off every yoke. For the Lord is nigh at hand and not afar off. He has commenced the great work of restitution, and will roll it on to its consummation. He will restore every power and every gift and grace, every key, revelation and inspiration that has ever been enjoyed by the ancient Saints. Is that all? No, my brethren and sisters, it is not all; for after God has restored everything that has been lost, He will, in this dispensation, reveal things kept hidden from the foundations of the world. He will reveal them "to babes and sucklings," to the children born in Zion who are heirs to the holy priesthood, trained up in the way they should go, not trained up as some of our children are, but in the way God has appointed. As we are living in these momentous times, it behooves us to be what we profess to be—Saints. We are called to be Saints; whether we are Saints or not is another thing. Many are called, but few are chosen. And why are they not chosen? Read the Book of Doctrine and Covenants; find out your own weaknesses, your own failures, your own omissions as well as commissions. Find out wherein you have ceased to do that which you ought to do, and have done that which you ought not to have done, and repent. Repentance is needed to be taught to the Latter-day Saints as well as to the world; for we are called with a holy calling, and if we do not live up to our professions, it were better we had never made them. Let us return to the Lord, and the Lord will return to us; his Spirit will be manifested in our midst to a still greater degree, and His gifts and blessings will abound. Our sick will be healed as in times past. We have seen the sick healed instantaneously. The lame have been made to walk, the dumb to speak, the blind to see and the deaf to hear, by the power of God through the administrations of the servants of God. The gifts of tongues, prophecy, dreams, faith, discernment, and every gift and blessing spoken of in the Bible as having graced the primitive Church, have been enjoyed by the Latter-day Saints in this latter-day Church, and we are witnesses thereof. God has been near to us, and we have felt his presence in our public assemblies and in our private abodes. Peace has reigned in our hearts, and we have felt like praising Him with all our souls for His goodness.

Now the Lord will be still nearer to us if we practise our religion and

be Saints in very deed; and our own eyes will be open to discern the work of God among the nations. We have already begun to comprehend the purposes of the Almighty. God's hand is over all, and he will smite down the oppressor and break every yoke. He will destroy the the tyranny that still exists in the world, and the way will be open for the servants of the living God to go to every nation, kindred, tongue and people, as messengers of the truth and to gather out the seed of Israel, and the work of God will roll forth, and every effort of our enemies will only tend to accelerate its progress. There are societies formed here to oppose this work and to bring trouble upon us. What have their efforts so far amounted to? Those that have concocted their schemes to misrepresent us and to bear false witness against us and to malign us, how much have they accomplished? They have been the means of helping to kill one faithful youth, who, in common with many of his brethren, was engaged publishing to the world the principles of our religion. And besides this, they have been the means of inciting mobocrats to drag a few inoffensive aged people from their homes and beat them nearly to death, because of their belief. Let those plotters look upon their work and see what they have accomplished! How much satisfaction these ladies, these "Christian" ladies and gentlemen must have in their labors! How much will this do to stop the progress of the work of the Almighty? Not anything at all; it will only tend to roll it on to its consummation and final triumph. The Lord will so overrule in behalf of his people as to turn the intended evil into good. Their efforts to overthrow "Mormonism," as they term it will simply advertise our cause all over the world; attention will be drawn to our Elders who are traveling throughout the world preaching the Gospel, and they will be the better able to bear their testimony and gather out the honest. They may fight this work as they please; they may malign and stigmatize this people, and heap all manner of reproach upon them; they may imprison and even kill the bodies of some of its most faithful advocates, but the facts still remain that we are engaged in the work of restitution; that God has commenced it; that God is with us, and will remain with us as long as we are true to him as his servants; and no power on earth or in hell will stop his purposes. The nations of the earth are in his hands; the governments of this earth he considers as a very little thing, and by and by he will laugh at their calamity and mock when their fear cometh. The kingdoms of this world, with all their pomp and glory, will, in the own due time of the Lord, be humbled in the dust and be broken to pieces; and then will come the kingdom of our God, and he whose right it is to reign will rule from pole to pole and from shore to shore.

But let us not cherish animosity in our hearts against those who are plotting against us. While we stand up for our civil rights and the liberty to which we are entitled by virtue of the Constitution of the United States, and stand firm, shoulder to shoulder, in vindication of our religious rights, and help to maintain for others the rights which we claim for ourselves, let us not cherish anger, or animosity, or revenge, in our hearts. But let us take the words of the Lord Jesus Christ for our guide, and try to be patient and longsuffering, even as God is. And the Lord will fight

our battles, and those who fight against us by and by will be brought to shame and confusion as they always have been. And let those who love to lie about the Latter-day Saints, lie on; there is a place prepared for them, and we will leave them in his hands. Ye who wish to lie, lie on! Do your work, fill the mission you are engaged in as did Judas of old; but as for us, we will serve the Lord; we will keep his commandments; we will battle with the evils in our natures, entailed upon us through the errors of our forefathers; we will learn to govern ourselves and our households in the fear of God, and while we are engaged in battling with evil and corruption God will be on our side, and who shall prevail against him? "A little one shall become a thousand, and a small one a strong nation; the Lord will hasten it in his time."

Now, we are here in the valleys of these mountains to aid in this great work of bringing to pass the restitution of all things; let us take hold of the truths revealed to us and practise them in our lives, that we may become a holy people unto the Lord, faithful, true, honorable, upright, chaste and pure, fit for the companionship of the angels. And the Spirit of the living God shall have free course among us and the gifts of the Gospel will abound; truth will prevail and our enemies will be confused. The time is not far distant when God will sweep the earth, as with a besom of destruction, of all that rebel wilfully and intentionally against him and his work; he will cleanse the earth from pollution and establish righteousness thereon. Men shall then be found beating their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more, but every man in every place shall meet a brother and a friend. And this same spirit of peace will also produce a change upon the brute creation, according to the words of prophets who lived centuries ago, and the earth itself will be blessed, the curse be removed therefrom, and he whose right it is to reign will come and rule in the midst of his people.

I have occupied sufficient time. I thank God, as I said in the beginning, for the privilege of being a Latter-day Saint; I thank God for the privilege of being here in the valleys of these mountains, helping to bring forth this great work of restitution. And by the help of God we will cleave together as a band of brethren and sisters, to serve the Lord our God no matter what may come. Amen

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DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 6th, 1879.

(Reported by Geo. F. Gibbs.)

POWER AND EFFECTS OF THE GOSPEL—ANTAGONISM BETWEEN LIGHT AND DARKNESS—NECESSITY OF GOD'S JUDGMENTS UPON THE WICKED.

I have been very much interested in listening to the remarks made by my brethren both this morning and afternoon. And I feel with the aid of the Almighty, like making a few remarks myself.

We are living in a peculiar day and age of the world, in a time that has been spoken of by prophets, seers, revelators and apostles, by men who have been inspired by the Spirit of the living God and who comprehended the purposes and designs of God in relation to the world on which we live; in relation to the people who now live upon it, to those who have lived upon it in the various ages of time and to those who will live upon it, and who have had a general conception and manifestation of the various events that should transpire associated with what is termed in scripture, "the dispensation of the fulness of times," in which God would gather together all things in one, whether they be things in the heavens or things on the earth. As a commencement of this operation he has communicated his will again to man, and by revelation of that will, by the opening of the heavens, by the ministering of holy angels and by the voice of God have we had revealed unto us those great and eternal principles in which the interests of a world are concerned, past, present and future.

We have had a good deal spoken unto us pertaining to the Gospel of the Son of God and the power and blessing associated therewith, as well as arguments advanced and scriptures quoted to show the various manifestations of the Spirit of God in other ages. But the Gospel itself is a principle of revelation, and without revelation we can have no Gospel; for we are emphatically told that life and immortality are brought to light by the Gospel; that through its influence men are able to comprehend the position and relationship they sustain to each other, and to God, to the past, to the present and to the future and can alone comprehend the final destinies of man. The Gospel is a living, abiding, eternal principle. And hence when John on the Isle of Patmos wrapped in prophetic vision gazing upon the events that should transpire in the latter-days, saw, among other things, "another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth," not a new Gospel,

not some new theory or principles or dogma; but the everlasting Gospel, as it had existed with the Gods in eternity—the medium through which God conveys intelligence to the human mind; the principle by which Gods are governed and all nations controlled, the everlasting Gospel.

This principle has been referred to as being a personal thing in which every body that is brought in contact therewith and obeys its requirements is made a participator and becomes one of the vast multitude that has existed, does exist and will exist in seeking to carry out the purposes and designs of God in relation to the welfare, happiness and exaltation of the human family. Therefore, the relevancy of the remarks we read, such as we have heard today, calling upon the people to repent and be baptized in the name of Jesus Christ for the remission of sins and they should receive the Holy Ghost. Who? those who repent, those who believe, those who obey, those who are governed by the principles contained in the Gospel of the Son of God. And what should that do for them? Take of the things of God and show them to them, and bring them into communion with the Lord Jesus Christ and with the Father and into communion with the holy angels and prophets who lived before, enjoying the same Gospel, the same light, the same intelligence, the same spirit and the same power; that they might be one with each other, one with the ancient apostles, prophets, patriarchs and men of God who have lived in the different ages; one with the Lord Jesus Christ, operating together for the one great purpose of Jehovah pertaining to the welfare, happiness and exaltation of the world and the people thereof. And hence, say the scriptures, you have all been baptized into one baptism. And what else? You have all partaken of the same spirit, as Jesus says, "that they may be one, even as we are one: I in them, and they in me, that they may be made perfect in one." And hence those who have obeyed the Gospel —although in many instances they do not comprehend it in all its bearing, and very few do, in fact we only see as through a glass darkly, see in part, know in part, prophecy in part, and comprehend in part untill that which is perfect shall come and that which is in part shall be done away, that we may all then see as we are seen, and know as we are known, But although we have not arrived at that condition, yet all who have received the Holy Ghost through obedience to the laws of God and the ordinances thereof, administered by men holding authority, know for themselves not only that this is the work of God, that this is the church and kingdom of God and that we are engaged in establishing and bringing to pass the things that have been spoken of by the holy prophets since the world was. They know at least that they have passed from death into life, the Holy Ghost bearing witness thereof. That is the case of every individual who has lived his religion, keeping the commandments of God. They realize this and know it for themselves, and consequently it is, as has been refered to, with every one a personal thing. That principle is not for somebody else; it is for ourselves, and if we follow the leading of that spirit and grieve not the Spirit of God, whereby we are sealed to the day of redemption, that spirit will grow and increase in us, and we shall add to our faith virtue, and to virtue knowledge, and to knowledge

brotherly kindness, to brotherly kindness charity, and so forth; increasing in every good word and work until we shall see as we are seen and know as we are known. This is to be brought by the Gospel of Jesus Christ—the everlasting Gospel.

Now this is a personal thing, it belongs to each one individually to every man, to every woman, to every boy, to every girl who has arrived at the years of accountability. If they are living their religion and keeping the commandments of God they have the Spirit of God within them that bears witness unto them that they are the children of God, even heirs of God and joint heirs with Jesus Christ our Lord.

Now then, we come to other things. This eternal principle of which we speak is not to be confined to ourselves alone. It reaches out and seeks to bless, and while being blessed it seeks to communicate the same to others; it seeks to advance and promote the welfare of humanity in all conditions in every sphere and among all people, just as God does, for it emanates from him, and he is the God and Father of us all, not only of the Latter-day Saints but all other people; but having committed to us the true riches of eternal life, he expects us to communicate the same to others. And hence in former times he said unto his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Also "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." But he has prepared men for the accomplishment of this work. In former times, both on this continent and the continent of Asia and other places, he communicated with men himself, organized his church, established his priesthood, endowed men with authority, placed them in positions and gave them power to act; and they became priests of the Most High God, the dispensers of salvation to a fallen world, and the medium through which he communicated intelligence and knowledge of himself, his laws, and of his eternal purposes pertaining to the human family. And hence, in former times, he said to his disciples, "Ye have not chosen me, but I have chosen you;" go ye forth then and proclaim these tidings to all people. And what else? And take care also of the flock of Christ, watch over my sheep. And hence, when he said to Peter on a certain occasion, after he had manifested his weakness and infirmity, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep." A second and a third time he asked the same question. A second and a third time he was answered in the same way. One thing was to spread forth the light of truth, to preach the Gospel, to unfold the principles of eternal truth; and then when people had received the first principles of the Gospel, to teach them and more fully instruct them in the principles of eternal life. And hence the necessity of the priesthood. And what is that? The rule and government of God through the medium of which men whom he selects and chooses, which he has done in the different ages of time, are duly authorized and qualified to proclaim his will and administer his ordinances. There is more than one priesthood spoken of in the scriptures. There is one especially associated with the Gospel which Paul

speaks of as being without beginning of days or end of years; or, rather, he speaks of a man, Melchizedec by name, who was without beginning of days or end of years, and he abides a priest forever. Some people have thought that he was a very singular kind of character, without father and without mother. However, that is very easily comprehended when you are made acquainted with the principle. In the Levitical priesthood, they had to prove by the records that they were literal descendants of Aaron and of the tribe of Levi, before they could be admitted to the priesthood. But speaking of this, the Melchizedec priesthood, he said it was without father and mother. It is an organization independent of these considerations, and those who have it abide priests continually, and administer both in time and eternity. What, does it continue so long? Yes. How do you know? By the revelations of Jesus Christ. For your information I will take the scriptures for it, and examine for a moment some principles there developed.

I find that when Jesus was upon the earth, he, on a certain occasion, took Peter, James and John with him to the top of a mountain; and he was transfigured before them, and Moses and Elias appeared before them. And Peter said: Master, it is good for us to be here: and let us make three tabernacles; one for thee, one for Moses, and one for Elias." For whom? "One for thee." Who else? "One for Moses." What was Moses doing there? "And one for Elias." What was Elias doing there? Where did these strangers come from, both having existed generations before. They held the priesthood in time. Moses preached the Gospel in time, and Elias did the same thing; both of them held the priesthood, and now they come to administer to Jesus; having existed in the eternal world, they come again to earth and administer to him and to Peter, James and John on the mountain. Why? Because they held the everlasting priesthood, that administers in time and eternity.

I again turn to the Bible, and find in the Revelations of St. John there was a great and mighty personage presented himself to him, arrayed in glory, magnificence and power. And John fell down to worship him. Said he, "See thou do it not." Why? Who art thou? "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." I am one of thy fellow-servants, the prophets that lived upon the earth, that ministered in time and operated as thou art now doing, seeking to carry out the will of my Father; having held the priesthood and ministering therein in time, I am now continuing to administer this everlasting priesthood, which is associated with the everlasting Gospel. Well, so much for this. We will let it pass.

Now then, what is the position we occupy? We have had the same things restored to us through Joseph Smith, by the revelations of God the Father and his Son Jesus Christ, and Moroni and Mormon, and Peter, James and John, and John the Baptist and others who communicated the same and revealed things pertaining to the priesthood they held, and conferred authority upon him, and he upon others, to administer in regard to these great and eternal principles. And hence we have our church organized upon this basis, our residency, our apostles, our seventies, our high priests, our elders, our high councils, our bishops and their

counselors, our priests, teachers and deacons, and all the various organizations of the church and kingdom of God. What else? The edifying of the body of Christ. Edifying the body of Christ? Yes. Go and preach the Gospel to all nations. What then? Gather them together. What then? Says the prophet Jeremiah, "I will take you one of a city, and two of a family and bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," and "edify the body of Christ," that they may be prepared to fulfill their destiny and magnify their calling on the earth. But what then? We go to work to build temples. What for? That we may administer therein. For whom? For the living and for the dead, that as the scriptures say, "Saviors may come up on Mount Zion, and the kingdom be the Lord's." And that by gathering together a nucleus of people from among the various nations of the earth, we may be under the influence of the Spirit of the Lord, united together in one and through the medium of the holy priesthood and our union and communion with God, we may go to work and operate with the apostles, prophets, patriarchs and men of God who have lived in the different ages of the world, and with God and with Jesus, the Mediator of the New Covenant that we may operate with them in the accomplishment of the purposes of God pertaining to the salvation of the living and the redemption of the dead.

These are some of the works that we are engaged in and expect to be engaged in, and expect to carry out, and to do the things that God requires at our hands, and we expect God and the holy angels and the priesthood behind the vail and all heaven to be on the side of Israel, and all hell to be opposed to us; and we will risk the consequences under any circumstances.

We talk about the Saints; are they good people? Yes, many of them are very good people. And the balance of them? Well, some of them are sinners; some of them the meanest of men you can find anywhere. How is this? It is exactly in the way the Scripture says. I think it says: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." And so it is among us, and so it has been and so it will be. If we take the history of the ages past, it has been precisely so. The very first start we read that Adam had two sons, one Cain, and one Abel. Abel was a man that feared God, but Cain did not. That is like some of us here. Some of us fear God, and some of us do not; and those who do not always consider they are injured or oppressed, or there is always something wrong; they labor under an immense amount of difficulty; but the good folks sing, Hallelujah, hallelujah, the Lord God Omnipotent reigneth, and will reign until he puts all enemies under His feet; and they feel peaceful and rejoice in the Lord of hosts. Cain thought he was injured because the Lord did not accept of his sacrifice, and he thought his brother had something to do with it, and his jealousy prompted him to slay him, and he did so. That was rather a bad start when you come to look at it. According to the Bible, there were only two of them; and the wicked man was left to represent what? Outside of Adam, God's creation on the earth, for at least one hundred and thirty years, except that Adam had other sons. That, however, we will not talk

about to-day. Well, the Lord came along after a while, and, says he, "What have you been doing? Where is thy brother Abel?" He replied, "I do not know anything about him, I am not my brother's keeper." Says the Lord, "The voice of thy brother's blood crieth unto me from the ground; and because thou hast done this thing, I will set a mark upon thee, and thou shalt be a vagabond upon the earth;" and so will every man be who fights against Zion; and if anybody does not believe it, let him try it, and he will find out before he gets through that there is a God that rules in the heavens, and that he is all the day long crying, "Touch not mine anointed, and do my prophets no harm." And said he on another occasion, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." This is how I read the Bible.

I find in tracing out the scriptures, that from the beginning there have existed two powers—the powers of light and the powers of darkness; that both these things existed in the heavens before they came here, that the powers of darkness were cast out, and thus became the devil and his angels. This antagonism, then, existed before, and it is necessary it should exist. It is necessary men should be tried and purged and purified and made perfect through suffering. And hence we find men in the different ages that have passed through trials and afflictions of every kind, and they had to learn to put their faith in God, and in God alone. Such was the wickedness and corruptions of men in the early ages that it was necessary that God should sweep the face of the earth by a flood, in order that men might be deprived of their power to do evil.

I have heard some people say that they thought it was very hard for God to do such a thing. I think it would have been very cruel on his part if he had not done it. Why? Because man is a dual being, associated with time and eternity, being in possession of a spirit as well as a body; and as God is the God and Father of the spirits of all flesh that ever did exist or will have a being on the earth, it was necessary under certain circumstances, that he should operate in his judgment upon the wicked whenever they should become as corrupt as they did at that time. Why so? For God is the God and Father of the spirits of all flesh, and all flesh at that time had corrupted itself. And would it be just for those unborn spirits to have to come and inhabit bodies of those unclean and corrupt people and have to suffer the judgments of God? No, it was not just; and it would be very reasonable for them to say, "Father, look at that world of people; see their crimes, their degradation, their iniquity, their theft and robbery, their murders and whoredoms and every kind of evil; they have left the good and have gone to the bad, and the imaginations and thoughts of their hearts are evil; Father, is it proper that we should have to go there and inhabit such low, fallen, degraded bodies as they possess, and thus not have a fair chance upon the earth?" "No," says he, "it is not; and I will destroy them and raise up another people." And hence, he destroyed them. But was the spirit of antagonism to God extinct by this act? No, it still continued to operate. We find, for instance, that in the days of Job the sons of God met together before the Lord, and that Satan was among them. This may

seem strange, that the devil should be permitted to move among the sons of God, but nevertheless it was so. And the Lord conversed with him, asking him if he had considered his servant Job, who was a perfect man, etc. "O yes," Satan remarked, "I know all about him; but allow me to have a rap at him. Job does not fear God for nought. You have made a hedge around him and fenced him in; under those circumstances who would not serve God? I would if you would serve me so." "You may try him," says the Lord. The devil took his leave; and the next thing we hear of is a series of troubles that befell this good man. We are told that the Sabians and Chaldeans, as they do here sometimes, fell upon his oxen and camels and took them away, and that they spared not the herdsmen, but slew them with the edge of the sword. This report had no sooner been made to him when another followed, representing that fire had fallen from heaven and destroyed his sheep and their herdsmen, save only the one who brought the intelligence. And while he was speaking, we are told that another messenger arrived, informing his master, Job, that while his sons and daughters were feasting in their elder brother's house, a great wind from the wilderness blew up and smote the house until it fell, killing the young men. But withal, Job's integrity was not shaken. "Naked," said he, "came I unto the earth, and naked shall I return thither: the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Again, there came a day when the sons of God assembled together before the Lord; and the devil also presented himself. And the Lord said unto Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedest me against him to destroy him without cause." And Satan answered the Lord, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his backbone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, Behold, he is in thine hand; but save his life." Then Satan smote Job with boils, from the crown of his head to the souls of his feet; and he set his friends upon him, and they accused him, and his enemies taunted him, and finally his wife came along when he was in this miserable condition, and said, "Dost thou still retain thine integrity? Curse God and die." But Job answered and said unto her, "Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil? The Lord gave and the Lord hath taken away, blessed be the name of the Lord." This was his feeling; and it is pleasant to feel that way after all—much better than the other way. He said further: "Though he slay me, yet will I trust in him." And why? Because he had the everlasting gospel. What! Job had the Gospel? Yes, to be sure he had. How do I know? Because the Gospel brings life and immortality to light; and he had a knowledge of that. And hence he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though

my veins be consumed within me."

That is the kind of feeling he had; that is the kind of feeling we want to possess, and feel that God is ours and we are his, and that we are associated with his Church and his kingdom, and are doing his will and carrying out his purposes upon the earth. And it is all the same with us then, whether in peace or war; nobody need have any trembling in the knees, for no power can harm the Saints of God if they continue to be followers of that which is good. The Psalmist says, "Surely the wrath of men shall praise thee; the remainder of wrath shalt thou restrain." He will turn and overturn, until ultimately the kingdoms of this world shall become the kingdoms of our God and his Christ; and he will rule for ever and ever. Whilst those that set themselves and run against the bosses of Jehovah's buckler, shall find that they have God to cope with, and that they are but potsherds of the earth, and that they will wilt and wither and die and be damned There is no power on earth that can hurt Israel as long as they shall be found doing what is right, obeying the commandments of God, keeping their covenants and preserving themselves in purity and honor before him.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 24TH, 1879.

(Reported by John Irvine.)

FUTILITY OF THE MACHINATIONS OF THE WICKED—THE WORK OF GOD CANNOT BE STAYED.

I have listened with great pleasure to the remarks that have been made by the brethren who have addressed us, and I thought that I would arise and add a few remarks myself to those already given. It gives me pleasure always to meet with the Latter-day Saints, to talk with them and hear them talk of those great and eternal principles, which our Father in heaven has revealed for the salvation, the blessing and exaltation of the human family. Men comprehend very little of these things. And further they know very little about us and our faith, our practice and our doings.

I was pleased to hear Brother

John H. Smith make the remarks he did concerning himself, as regards his purity, his virtue, singleness of heart, and his desire to do good. I wish all the Latter-day Saints could say and do the same. I wish they were all actuated by the same principle of honor, of truth, of integrity, and of virtue; and I would say that if there are those who are not they are hypocrites, they are not the representatives of the principles of truth, of these great and glorious principles which God has revealed to us, but they are a disgrace to their profession.

God expects us, at least, to be moral. He expected the Jews under the Mosaic dispensation to be moral. They were also to have faith in God, as we propose to have faith in him when living under the law. They were told to commit no murder, they were told not to covet a man's house, or his wife, or his land, or his ox, or his ass, or any thing that belonged to him. I wish the Latter-day Saints would incorporate this always in their creed. It is hopeless to suppose the Christians will. But I do hope to see the Latter-day Saints governed by those high and noble principles which they propose to have faith in. But as regards the world they know very little about these things. They talk sometimes about the impurity of the "Mormons." What! Men wallowing in filth, corruption, rottenness and infamy! Men and women who are the murderers of their own infants by the thousands before or after birth. Who violate incessantly their marital covenants, who do not know the difference between right and wrong! Men who would seek to despoil other men of their goods, their property and possessions and women of their virtue, and then come and preach morality to us! Now, we can talk to one another, I can talk plainly to the Saints, because we profess more, but it does not do for such characters to come and preach morality to us; they had better go home and attend to their own affairs.

But we are expected to do right and to take a proper, consistent, upright, virtuous and honorable course, and then we need not fear any evil. Talk about persecution, why, yes. Will they persecute you? Yes. Will they hate you? Yes. Will they rob you? Yes, and thank God for having the privilege. And what will we do? Try and prevent them, God being our helper. Will they traduce you? Yes, that is, if their words are of any account, but they are not much; these low degraded infamous characters do not believe one another, and we do not believe them. Consequently, we have very little odds to ask of this class of people, nor in fact of the world, or anything that is in the world. We fear God and know no other fear, for God is our friend, and our protector, and he is the only friend that we know anything about in this world. He will take care of us. We will commit our cause to him, and ask no odds of this world, in any shape they can fix it. They may fulminate their decrees, and Mr. Evarts if he please may call upon a number of European nations to assist the United States to regulate the morals of a small people numbering about two hundred thousand here, among upwards of forty millions;—he may call upon these European nations to assist the United States to regulate the morals of this people up in these mountains, if it pleases him. But what a magnificent spectacle coming from such a source as it does! Why, there is more corruption in Washington in one day than there is in Salt Lake

City in twelve months, Gentiles thrown in! But we certainly all of us need our morals more or less correcting.

In relation to these matters, however, we care very little about them. We have a work to perform that God has commanded us to attend to; and we shall do it, hear it all ye ends of the earth! We will do it in the name of God, nor can this nation, nor any other nation stop it! Hear it! publish it to the ends of the earth! Write it down and see if it does not come to pass. I prophecy it in the name of Israel's God, let all Israel say Amen. (The whole congregation as with one voice responded "Amen"). We know what we are doing, whether other people do or not. This kingdom that has been spoken of will roll on. The word of the Lord has spoken it thousands of years ago. It will continue to roll on, and woe unto that man or that people who set their hands to fight against Zion for God will be after them. That people or nation will be wasted away. He will maintain the rights of this people, if they will fear him and keep his commandments. Amen.

DISCOURSE BY ELDER F. D. RICHARDS,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 6, 1879.

(Reported by John Irvine.)

PREACHING OF JOHN THE BAPTIST AND RESTORATION OF THE GOSPEL COMPARED—OPPOSITION TO REVELATION—GIFTS OF THE HOLY SPIRIT—POLYGAMY—HUMAN LAWS FOUNDED UPON THE REVEALED LAW OF GOD—CELESTIAL MARRIAGE PROMINENT IN THE LAW AND THE PROPHETS.

In contemplating the condition of the work of the Lord as it is on the earth to-day, and as we have had to contemplate it from the light of history in its existence in former periods of time, we find a very striking analogy exists.

I scarcely need tell my congregation this afternoon that we as a people bear a significant relation to the people of the United States in a political point of view, and without undertaking to review the various periods of the earth's history, and the relationship which the work of God at different times has sustained to its inhabitants, it may perhaps be enough to refer to one circumstance in the days of our Savior. When John the Baptist had gone forth

among the people of Palestine, telling them that the kingdom of heaven was at hand and calling upon all who entertained faith in his mission to come and be baptized—it appears that he created quite a sensation among the people, insomuch that all they of Jerusalem and Judea and the regions round about went forth and were baptized by him in great multitudes, as recorded in Mark, i, 8. This had a political effect upon the rulers of that day, and when John was followed by Jesus and his wonderful works, they began to say—"If we let him thus alone all men will believe on him, and the Romans will come and take away our place and nation." It was very directly a matter of political significance and importance.

I recollect that some fifty years ago, in the days of my youth, and in the land of the Puritans, I used to hear and to see aged matrons as well as reverend ministers wringing their hands and lifting up their eyes with holy horror, because there was a great evil in the land called slavery. They could scarcely eat or drink in peace, or worship God with the spirit and understanding, by reason of a terrible sense of condemnation resting on their consciences—because their brethren in the Southern States believed in slavery. This came to be worked up by the preachers in the pulpits, by the politicians in their stump speeches, by the parents of households, and fulminated by the press, until in nearly every class of society there was a continual stir and sensation about slavery in the Southern States. This terrible evil had become one of such vast importance that it must some day bring a national scourge, and in their great anxiety and horror over this, and their determination to put it away, they stirred up the fire until the North were at enmity and hostility against the South, and the South were at enmity and hostility against the North. We well recollect what were the consequences of the recent terrible conflict that devastated and demoralized so much of our beloved country. While this fanaticism was raging in the North, and silent preparations for defence were going on in the South, none seemed to consider the cost of hundreds of thousands of lives, or the taxation necessary to pay a few hundred millions of war debt, and still less the demoralizing influences thereby fastened upon the country.

About the same time, or very soon after, when the Elders began to preach the Gospel in that region, I recollect that there arose quite a sensation about this people that professed to have new revelation. It seemed to strike these same conscientious, religious people with consternation that anybody should dare to say that God would now reveal himself to the human family; that it was the most impious blasphemy to preach that the priesthood had been restored, or to assert that the Holy Ghost was given in the latter days, or that the gifts of the Spirit were made to abound among the children of men. No indeed; it was not to be tolerated any more than the doctrine of slavery. There were here and there a few, though but very few in proportion to the general population, that did receive this very alarming doctrine among those professing religious belief in the mission of our blessed Redeemer. It will be borne in mind that at the time I now speak of, the doctrine of plurality of wives had not been heard of as a doctrine of the Church in the last dispensation; but it was the gifts of the

Spirit, it was the doctrine of present revelation, it was the terrible repulsive idea that there could be a man raised up in our day who should be a prophet that should bring again the word of the Lord and speak his mind and will to the people, that created a fresh outburst of pious indignation in the minds of those who were so devout, and who claimed to occupy the "cradle of liberty."

It was but a short time after this—stepping along rather rapidly in the history of events—till the doctrine of plurality of wives was revealed to the Saints, away in the West, on the banks of the Mississippi, though not publicly proclaimed until 1852, in Utah. But the sound of this sacred scriptural doctrine, when it came to be made known, seemed the very acme of all that was corrupt, abominable and ungodly, and they who professed to believe in the doctrine of polygamy were not deemed fit to live on the earth. Consequently, if I were to take a text to preach from, I would take "Where are we now?"

About the year 1854, or 1856, the terrible odium of these two principal doctrines, and polygamy especially, had attained such a political hold on the minds of the religious community, that they were prepared to place these as two planks in the party platform, which was to be adopted as a ground upon which a President was to be elected. The celebrated Senator Douglas, after we had come out from the midst of the people and come into the wilderness, a thousand miles from any settlement of civilization, announced to the country that if he were made a candidate for the presidency of the United States, his opinion was that "the loathesome ulcer must be cut out from the side of the body politic." That was his political faith in regard to this one of the twins. President Buchanan was elected with a clear understanding that the abolition of polygamy was one of the jobs he was undertaking. He tried his hand at this first, but on finding that it took two years for his army to reach the field of their operations, and then in their decimated condition were dependent upon polygamists for subsistence, the prestige of the campaign dwindled down to what was commonly known as the "contractor's war on the Treasury."

When, in 1860, the Republican party came into power, it assumed the obligation which President Buchanan had failed to discharge in regard to the "twin relics;" and, to avoid repeating the mistake which he had made, turned its attention to the other twin. This soon furnished occasion for a recall of the remaining troops in Utah to the other field of conflict.

I feel more interest in narrating these facts, because our rising generation, as well as many Saints who have immigrated to our midst from abroad, are not familiar with the circumstances, which have brought us to our present position. A little patience and I will notice some of the circumstances attendant upon what has been done, and perhaps we may judge therefrom what has to be done, *if it ever gets done at all.*

Formerly, the Representatives and Senators from New England went to Washington laden with petitions to Congress to abolish slavery in the District of Columbia, even more strongly than priest and people have recently been asking Congress to abolish polygamy. Ex-President John Q. Adams presented lengthy petitions containing thousands of names on many yards of paper, and

became known as the Member who manufactured public opinion by the yard. These applications were repeated year after year. Be it remembered that the District of Columbia is not a State, but is governed by direct legislation of Congress. And what was the result of the strenuous and powerful efforts of the most brilliant and profound statesmen of the North, contested, of course, by the best statesmen from the South? The result was that slavery was not abolished in answer to the petitions of the Northern people, but it continued a political question, and became a powerful factor in the politics of the country. If an anti-slavery State was admitted into the Union from the North, a pro-slavery State was admitted from the South. Compromises were made between parties for the admission of certain States, until some of the Southern States declared for secession, and on the question of their right to do so the war commenced, and not on the direct question of the abolition of slavery.

From the firing of the first gun the demon of war seemed to inspire the contending parties with the most bitter enmity and rancorous hate towards each other, while multitudes met their near kinsmen in mortal combat. Year after year the war raged, till the Southern armies were recruited by their slaves; the Treasury of the nation was rapidly depleting; fierce engagements and wasting disease had done their work; and recruits were enlisted for three years, or till the end of the war, and President Lincoln, by proclamation, abolished the slavery of several millions of negroes, not as a political measure, but as a measure justified by the exigencies of war. I state these facts without any argument as to whether slavery should be justified, or condemned. Their great ancestor said they should be servants of servants among their brethren, making their servitude the fulfilment of prophecy, whether according to the will of God or not.

But where are we to-day? We find slavery disposed of, but what of polygamy? This question is assuming proportions which seem to overshadow us so completely that even John Chinaman gets no special consideration in Utah.

About the time of the "Bull Runstampede," in 1862, when officers, raw recruits, and congressmen fled from the battle field and took shelter in the Capital, Congress passed a law making plurality of wives, bigamy, or polygamy if you please, a penal office. Now it should be distinctly understood that this offence is not sinful because Congress has made it penal. There is no ungodliness in it, because God has revealed it, he has commanded it. Congress of the United States says that it must not be permitted. Well, then, "Where are we to-day?" What have we to expect? This law has been passed—although we had hoped that Congress and the nation had sufficient virtue enlightenment, liberty, and the spirit of the constitution of the fathers left among them, that they could see that this was not a sin or an evil—yet we find they have closed their eyes against this, and have determined that it is sin, while corruptions of every kind are permitted to be carried on in the country, such as prostitution, foeticide, infanticide, etc., that because we have embraced the faith of Abraham, Isaac, and Jacob, we must be demolished or give up our religious faith. The highest court of the nation has declared polygamy unconstitutional, yet in its nature it is the only potent

remedy by which to eradicate the so-called social evil, with all its con-comitants, from the land. Yet they cannot see it, and they declare that all who engage in polygamy shall suffer from two to five years imprisonment and not exceeding $500, fine.

Now I want to place it clearly before you, my hearers, that this is no longer the business of a party, it is to-day the voice of a nation. Mr. Secretary Evarts in his circular letter sent to ministers in foreign countries, says in the last clause that "this government has determined to prosecute polygamy to the extent of the law and to eradicate the institution from the country." These are his words. That is authority so far as authority from the United States government goes. We find the same thing reiterated in the charge to the grand jury in this city, a short time ago, that the voice of forty to fifty millions of people must have its rule and that one hundred thousand must be sacrificed or as many of them as insist on the doctrine of polygamy. That is about where we are to-day. Now I ask my brethren and sisters—are you prepared for whatever comes on this question? Did you when you entered into the waters of baptism make up a reckoning what the Gospel of Jesus Christ was worth? Have we considered that it was worth fathers and mothers, brothers and sisters, houses and lands, wives and children, and our own lives also? If we did not we figured up wrong, for he that is not willing to forsake all things and make them secondary to a whole-souled belief in and faithful obedience to the Gospel, is not worthy of it. I ask my brethren and sisters who have come from the antipodes of the earth to this place for the Gospel's sake, if you came prepared and having made such a reckoning? Jesus says in one of his parables, "Which of you, intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it, lest, haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him saying, this man began to build, and was not able to finish." Now that is about the way with us. There is no use our laying the flattering unction to our souls that government is not going to do this. We have got an example of what they have done to the Southern States, and have no doubt they are just as ready and willing to do that much to abolish polygamy among us *if God will let them.* They have come to that point. They have pronounced against polygamy and are ready to invite, hire and bribe men's wives to aid in the conviction of their husbands, I have no doubt of it; you need not have. They are here telling us plainly that this is their business, and we need only to look around us and see where we are to-day.

Now, as regards this matter, nobody need tremble at all. I do not think that any who have received the Holy Spirit, and learned of the revelations of Jesus Christ, and know of their influence, need fear, or that anybody's heart who is faithful before God, need be any heavier than it is in the habit of being, or that their faces need be any longer than they are used to be. Not at all; we must look upon this as only a part of the "all things" we agree to endure for the Gospel's sake and our salvation. Now, they may go to law, and fix up, as we see already, packed juries, just such as they want, so that no Latter-day Saint who is a believer in the Gospel of

Jesus Christ, whether he believe in polygamy or not, can have any place among them, or any say as to who are innocent or who are guilty. We have evidence that they will do all this, and having done this much, it would be very easy for them next winter to fix up such laws concerning juries and testimony as will enable them to carry out what they have undertaken. We give them credit for all this, and we have evidence they will do it, from the fact that the Constitution has been no limit to their former enactment. Indeed, it has virtually been cast overboard, and liberty taken to enact any such laws as might be desirable to carry favorite measures, and it will be just as consistent for them to do anything they please in regard to polygamy; and thus one thing after another, until they shall have attained the object which they have determined to accomplish.

The true issue of this question is not exactly between us individually and the courts, or the government. The issue is between the two governments. If they who make us offenders are at a loss to know which is the higher law, they will have plenty of time to find out. It is a violation of both the letter and the spirit of the Constitution, and of good and true government of this nation, that there should be any law made that should restrict our belief or practice of any religious doctrine, which does not infringe upon the rights of others. The Constitution expressly says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Neither is there anything in the Constitution that tells Presidents, Congressmen, Judges or juries, what shall be religion, or what shall not be religion.

In the days of Jesus, their Senate and House of Representatives, their supreme and lesser courts were comprehended in the Sanhedrim, or Chief Council, which was an institution of the Jewish government to determine all matters, secular or religious. In our day, although there is no law except the law of God that determines what we may accept as religion, and what we shall not, there is a principle which I call your attention to, that will enable us to understand our position in relation to each other and to our fellowmen. I may perhaps illustrate this best by stating a circumstance which took place a few years ago, while I was in Europe. A gentleman from one of the European States had emigrated to this country and had become an American citizen. He returned to his native country to attend to some business. While there that government undertook to enforce from him some act of subordination, as though he were still a subject of that government. What was the result? The government of the United States, when appealed to, informed the authorities of that land that his rights as an American citizen must be respected. We see, then, that when a difficulty arose that abridged this man's liberties, the responsibility was upon the parent government of asserting and maintaining the rights of this man's citizenship. The authorities of Europe as well as America lauded the wisdom of Daniel Webster in this case, and the man was delivered.

Now, in our case, the government has determined that polygamy shall be abolished, but the government of heaven had previously determined that polygamy should be established, and that sin and wickedness shall

be rooted up; that men and women shall have the right to obey that higher law in their marital relations.

This is our position, this is where we are to-day. We have accepted this doctrine, this principle of faith from the Lord Jesus Christ, and we, or some of us, have lived it more than thirty years in this Territory. And in the matter of our appeal, inasmuch as the government is determined to eradicate this item of our faith, and us with it, of course, and inasmuch as we can get no redress therefrom, our appeal must be to the government of heaven, to which we have vowed allegiance. Jehovah will hold a contention with this nation, and will show them which is the higher and eternal law, and which is the lesser and more recent law. While they are carrying on this high-handed proceeding, regardless of life, liberty, or the pursuit of happiness, the God of heaven and earth will notify the earthly government that the rights and liberties of His citizens must be respected and maintained.

The whole procedure is inconsistent, and utterly at variance with the fundamental principles of law. The great legal apostle, Blackstone, has plainly stated, and every lawyer knows, that human laws and governments are professedly derived from, and founded upon the revealed law of God, which he gave to Moses on Mount Sinai, and every man of them who rejects the revelations of Jesus Christ, must know that he is condemning himself in the thing he professes to allow. The eternal law of celestial marriage and plurality of wives stands out with singular prominence in all the law and prophets, and is evidenced in the personal humanity of our Lord Jesus Christ. Plurality, as believed and practised by the Latter-day Saints, is no crime in and of itself; it presumes no deception or fraud; it infringes upon no other rights, but vests additional rights in him who accepts the heavenly doctrine, whose Author has said, "It shall be visited with blessings and not cursings, and with my power, saith the Lord." It cannot therefore be *malum in se*, but is only *malum prohibitum*, by the Act of Congress.

With this view of the subject before us, what have we to do? What is our privilege and our duty in the premises? It is that we draw near to God, the Author of our faith, in humility and in obedience to all his requirements, remembering our covenants sacredly before Him, that our cause may reach His ears, and when He sees our trouble He will in His own good time step forth and deliver us. We have erred and sinned more or less, some of our children may have departed from the way of the Lord. If we have violated the Sabbath, taken the name of the Lord in vain, or violated any of our covenants, it is time for us to turn to the Lord and do so no more. If we do this, He in his own due time will say, "Hitherto shall thou come but no further, and here let thy proud waves be stayed." While, then, we see all the blandishments of civilization among us, while we see all the troubles that human governments can make, in our view we have only to trust in God as Daniel did. Notwithstanding the edict of the King, he worshipped the True and Living God. So must we. And peradventure all these things must happen to us. There are a great many among us who say, "Lord, Lord," and do not pretend to do the things which God requires of us. We have to keep the commandments of God, we have to sense it, and to

learn the lesson in all sobriety. Have we any time to waste with these outside characters? Have we any time to dally around grog-shops and play in billiard saloons? No, my brethren and sisters, we have not. It is our duty to be alive to our work, day by day, knowing that the eyes of God are upon us. It is He that will do all things marvelously well for us; it is He that will fight our battles for us. Then the only way for us to gain deliverance is to remain devoted to his service, that we may help to build up His kingdom, and be found worthy of that assistance which He has promised to render us in the time of need.

There are two sides to this question. Peradventure it may be necessary that our enemies should carry out the works of their father, the devil, that they may show sooner or more fully to the heavens when the purpose and measure of their wickedness is full. As to the ultimate establishment of truth on the earth, there is no question. The prophets have all prophesied of it, the angels have looked forward to it with glorious anticipation, and we have the testimony of the Holy Ghost that this work shall be accomplished. The thing for us to do is to live true and faithful to our religion, irrespective of what may be going on around us.

That the Lord may inspire us by his Spirit to be faithful to our duty, to draw near to him, leave the wickedness of the world alone, and sanctify ourselves before him, is my earnest prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE SALT LAKE CITY, OCT. 6TH, 1879.

(Reported by Geo. F. Gibbs.)

THE WORK OF GOD CANNOT BE HINDERED—THE UNITED STATES TO BE AFFLICTED BY JUDGMENT.

I have been interested in listening to the remarks of the brethren this afternoon, and I am thankful to find that good old-fashioned Mormonism, or Latter-day-Saintism is not altogether dead yet—that

there is a little of it living in the bosoms of the Saints, in our speakers, and in those who hear. The Methodists, you know, used to have a prayer to the effect that "His Spirit might pass from heart to heart as oil passes from vessel to vessel," and I have thought that that kind of a spirit has been exhibited more or less here to-day, whether we have any Methodists among us or not.

We have come here, as has been stated, to worship Almighty God in accordance with his commands. Most of this congregation were good citizens before they came here. Some are from the various parts of Europe. and from other parts of the earth, and a great many from different parts of the United States. They were good citizens and observed the laws of the land to which they belonged. They have observed every law of the United States, except one that was made on purpose to make them disobey God, and therefore, so far as political affairs are concerned, and the duties pertaining to citizens of the United States, they have been maintained in their integrity up to the present time. I remember being asked in a court here some three or four years ago—I do not remember the time precisely, but the court seemed to be very fond of interfering with religious matters, it was not always so; but I suppose civilization has extended—I was asked, "Do you believe in obeying the laws of the United States?" "Yes I do, in all except one"—in fact I had not broken that. "What law is that?" "The law in relation to polygamy." "Well, why do you except that one?" "Because," I replied "it is at variance with the genius and spirit of our institution; because it is at variance with the Constitution of the United States; and because it is in violation of the law of God to me." The United States Supreme Court, however, since that time has made it a law of the land, that is, it has sanctioned it; it was not sanctioned at that time, that question was not then decided. We are here to-day, gathered together according to the word and law of God and the commandments of God to us. "Gather my Saints together unto me," says one of the old prophets, "those that have made a covenant with me by sacrifice." "I will take you," says another, "one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Now, the servants of God in these last days have been sent out as they were in former days to gather the people, and the Lord has given us this law—the law of polygamy—among other things, and I know it before God and can bear testimony of it, if nobody else knows it. I know that it came from God, and that God is its author. But there are hundreds and thousands of others who have a knowledge of the same thing; but I speak of it in this wise to testify before God, angels and men, before this nation and all other nations that it came from God. That is the reason that I speak of it, that I may bear my testimony to you and to the nations of the earth. Now, then, about the result of it; that is with God and with the people. It is for us to do the will of God; it is for the Lord to bring about the results in his own way. But one thing I can assure all men, in the name of Israel's God, that neither this nation, nor any other nation, can do anything against the truth, but for the truth. Do their very best, help themselves as they may, they cannot help themselves in re

gard to these matters, for the Lord will say unto them, as he did unto the waves of the mighty ocean, "Hitherto shalt thou come but no further: and here shall thy proud waves be stayed." Now, that is how the thing is. The prophet in another place says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." He will manage the other. He will put a hook in the jaws of men and of nations, and lead them just as he pleases. They are all in his hands, as we are in his hands.

Need we be surprised that people should feel inimical to the Gospel of Jesus Christ? No. Need we be surprised that men, as the scriptures say, "should wax worse and worse, deceiving and being deceived?" No. We have preached it—I have preached it upwards of forty years in this nation and in other nations. Need we be surprised that they should trample under foot the Constitution of the United States? No; Joseph Smith told us that they would do it. Many around me here knew long ago that they would do this thing and further knew that the last people that should be found to rally around that sacred instrument and save it from the grasp of unrighteous men would be the Elders of Israel! When, therefore, we see these things progressing need we be astonished? I do not think we need be. Some of our people you know, who are a little shaky and get how? Why a little astride of the fence, and say "good Lord and good devil," not knowing into whose hands they will fall; when they see some of these things transpiring they are filled with amazement; but men who understand themselves, and who are in possession of the gift of the Holy Ghost and the Spirit of the living God, are looking for such things and they are not at all surprised: Were we surprised when the last terrible war took place here in the United States? No; good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you today the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than ever they have done before; there will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in. And would you feel to rejoice? No; I would feel sorry. I knew very well myself when this last war was commencing, and could have wept and did weep, over this nation; but there is yet to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof. Would you help to bring it about? No, I would not; I would stop it if I could. I would pour in the oil and the wine and balm and try to lead people in the right path that will be governed by it, but they won't. Our Elders would do the same, and we are sending them forth doing all that we can, selecting the very best men we can put our hands upon—men of faith, men of honor, men of integrity—to go forth to preach the Gospel to this nation and to other nations. And how do they receive them? Not long ago they killed one and mobbed others. Well, we cannot help that. They are in the dark; they do not realize the

position they occupy; they know not what spirit they are of. But it is our duty to have our bowells full of compassion extended to them, to send forth the massage of life. But when our Elders go among these people they have to take their lives in their hands and trust in the living God. Nevertheless, we need not be afraid, we need not be troubled about any of these matters. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Yea, I say unto you fear Him; and we feel to-day, while we would submit to every ordinance of man that is just, equitable and right, observe every law and interfere with no man's rights, we are not ignorant of the fact that it is unjust for legislatures and courts to make and enforce laws to entrap and destroy us; that a magnanimous and just government would protect all its citizens; but we feel, at the same time, that the Lord is our God, the Lord is our judge, the Lord is our Law-giver, the Lord is our King, and he shall rule over us; and all that feel like saying that say Amen. (The vast congregation responded "Amen.")

It is an historic fact, written in letters as of living fire, that neither nations, peoples, emperors, kings, or presidents, nor the combined powers of the earth, are able to regulate the conscience or change the faith of man. Noah maintained his faith alone, as against that of a world. Abraham could not be swerved by the most unnatural and forbidding circumstances. Moses, at the behest of God, alone withstood the power of Egypt's king and nation. Daniel unflinchingly bowed his knee to Israel's God, in the face of a prohibitory regal decree, passed by the intrigues of the combined powers of the kingdom of Babylon, who were his enemies. Job, when tried, maintained his integrity, even as against God, and said, "Though he slay me, yet will I trust in him;" and he further said, "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." The three Hebrew children could not be made to bow to the image set up by the King of Babylon; but rather than deny their faith chose the penalty of the fiery furnace, in which they walked accompanied by the Son of God. Jesus came to do the will of his Father, and though in doing it he sweat great drops of blood, and begged of his Father to let the cup pass if possible, yet "not my will," he said, "but thine be done;" and when groaning in mortal agony he cried, "My God, my God, why hast thou forsaken me." And though he could have commanded twelve legions of angels, who would have obeyed him, yet in obedience to the mandate of his Father, he quietly said "It is finished," and gave up the ghost.

And this nation may yet learn that under no fictitious pleas, as used by the Babylonish nation against Daniel and others, can they pervert or overthrow the faith and religion of the Latter-day Saints; and that no legislative enactment, nor judicial rulings, can pluck from the mind of man his undying faith, or legislate away the scrupulous exactions of an inexorable conscience. The rack, the gibbet, the faggot, and death in all its horrid forms has never accomplished this, nor never will. And in free America, the land of boasted toleration, it will be as impotent under the guise of liberty as it has been in other ages under the name of despotism. And Con-

gress to cover their shameless infraction of the Constitution of the United States, which guarantees religious liberty to all—in order to avoid the odium of religious persecution, which naturally attaches itself to them, may pervert an institution of God by misnaming polygamy and calling it bigamy and not religion, and though the Supreme Court of the United States may confirm their acts, yet there are more than one hundred thousand persons who know better than they do, who will declare that polygamy is a part of their religion and a command and revelation from God.

These are our feelings and we will try to acknowledge the Lord in all things. And then, on the other hand, we do not wish to treat anybody disrespectfully. Have we any quarrel with this nation? No; they are seeking to quarrel with us; don't let us give them the opportunity. They are like the boy strutting along the street with a chip on his shoulder, asking us to knock it off. But we won't knock it off, but let them strut. It is true they try all they can to annoy and provoke us—that is, a few mean men do, although that is not generally the feeling of the nation, but is confined in great measure to religious fanatics and corrupt politicians, some of them holding positions under government, are trying to stir up strife. What for; Well, they want to get a certain "ticket" elected. A great amount of this "fuss and feathers" that we have to-day is simply a political ruse in the interest of party politics. What for? Why, the brethren have told you. Mormonism is very unpopular, and if they can only do something that will be in opposition to Mormonism it will satisfy the howling priests throughout the land, and a great many of their flocks. As was remarked by one of the brethren, when Jesus was crucified, Pilate and Herod could be made friends. When Mormonism is to be opposed, all men, or at least a great many men, can unite in opposing it. And they want to go before the people and tell them that they have rooted out slavery, and now they are after Mormonism, and wont you religious fanatics join in? No. excuse me, I mean, you pure and holy religious people, who are so humble and possess so much of the spirit that dwelt in the lowly Jesus, wont you help us to do this thing—wont you vote for us because we are doing this thing? Why, bless your souls, they would not hesitate to sweep us off the face of the earth to get elected. That is their feeling. They care nothing about human rights, liberty, or life, if they can bring about the results desired. They would despoil, destroy and overthrow this people to accomplish their own end. Well, the other party, it is true, would not be very well suited about it, but they would not care to see it politically. However, it is for us to do the best we can. We have got to put our trust in the living God. We might ask—Will they derive any benefit from any course taken against the Latter-day Saints? No! a thousand times no!! I tell you that the hand of God will be upon them for it, and every people, be it this nation, or any other nation, that shall lift up their hands against Zion shall be wasted away; and those that want to try it let them try it, and it is them and their God for it. But it is for us to fear God, to keep his commandments; we can afford to do right whether other people can or not. Respect all men in their rights, in their position, and in their privileges, politically and socially, and protect them

in the same; but be not partakers of their evil deeds, of their crimes, nor their iniquities, that you have heard spoken about here to-day. We do not want them to force upon us their drinking saloons, their drunkenness, their gambling, their debauchery and lasciviousness. We do not want these adjuncts of civilization. We do not want them to force upon us that institution of monogamy called the social evil. We will be after them; we will form ourselves into police and hunt them them out and drag them from their dens of infamy and expose them to the world. We wont have their meanness, with their fœticides and infanticides, forced upon us. And you, sisters, don't allow yourselves to become contaminated by rustling against their polluted skirts. Keep from them! Let them wallow in their infamy, and let us protect the right, and be for God and his Christ, for honor, for truth, for virtue, purity and chastity, and for the building up of the kingdom of God. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 6, 1879.

(Reported by Geo. F. Gibbs.)

PROGRESS OF THE WORK OF GOD—INTRODUCTION OF EVILS BY THE WORLD—UNCONSTITUTIONAL INIMICAL MEASURES—PLURAL MARRIAGE NOT CRIMINAL—INTOLERANCE DENOUNCED.

By the blessing of our Heavenly Father, we are permitted once more, under circumstances of peace, to assemble ourselves here in this large tabernacle, in the capacity of a semi-annual Conference, in the 50th year of the history of this Church. A few months more, and this Church will have seen the history of fifty years. Great and wonderful has been the progress of the Church during this period of time; far beyond anything that we could have calculated upon, looking at the subject naturally, as natural men. But contemplating the subject spiritually, we might have expected to see what we now behold—a great people assembled from many nations, occupying the central portion of this great north wing of the western hemisphere. We, as a people have made during the first half century, or nearly so, of our existence, great and rapid progress, far beyond that of some of the former dispensations

which have been introduced into our world. It is a matter of astonishment with me, that so many people have received the divine message which God has communicated to the human family in our day, when we consider that the generation, or people, who should live just prior to the coming of the Son of Man in his glory were described as a people such as did exist in the days of Noah. It will be remembered that the message of that good man did not receive much attention, in this day; but a very few, *in fact*, believed in his message. I have oftentimes thought how discouraging it must have been to that good old prophet, to prophesy to that generation—to foretell concerning the great judgment that was to happen to them, to point out the only means of safety for those who desired to escape, laboring diligently for so many years, and then to find only seven individuals besides himself righteous enough to receive the message. How discouraging! If this message had been treated with the same indifference, we can readily imagine how discouraging it would have been to Joseph Smith, as a prophet and revelator, to labor for perhaps a hundred years and only make seven converts. As regards numbers, then, those who have obeyed the Gospel message in our day, have become very numerous, compared with those that received the message in the days of the flood. Not merely one family of persons, but hundreds of thousands have been gathered into this latter-day Church. The divinity of a message does not, however, depend upon the numbers who receive it. Numbers has nothing to do with the subject. The Lord our God has sent forth his servants in this great dispensation; he sent them first directly to our own nation; they, as a people, have rejected it. Individuals, however, in all the States, have seen proper to receive the divine warning, and have mostly gathered to these mountains, and are located among these everlasting hills. Who were they that first redeemed this desert? Were they a mixed people, those belonging to the Latter-day Saints and those unconnected with them? No; it was the united efforts of a poor and afflicted people, who had already been driven from their houses five times while they dwelt in the States. They came here almost bare-handed, so far as property was concerned. They came to an undesirable country; they came to a location that was marked upon our maps as "the Great American Desert;" a country that had scarcely been penetrated by white men. We began anew in this country, and it was by the labor of our hands, being strengthened by the Almighty, that we opened up these rugged canons, and penetrated into these mountains, and obtained timber to build our houses and to fence our fields; it was by the united labors of the Latter-day Saints, that we constructed water-ditches and canals for the purpose of irrigating the land, instead of depending upon the rains of heaven, and thus commenced a new system of farming, at least as far as our experience was concerned. It was by the labor of the Latter-day Saints alone, and not by the labor and capital of Gentiles. These beautiful ornamental shade-trees were placed out in front of our houses, to beautify and adorn the the streets, by the labor of the hands of the Latter-day Saints, and not by the aid of Gentiles. It was the Saints who established these beautiful orchards that are seen, not only in this great city, which well might be termed a city of orchards, but in almost all other large towns and

cities throughout this great desert. It was by the labor of our own hands that schoolhouses were erected in all the countries and settlements of our Territory; all this too, at an early stage of our settlements here, the education of our youth, being among the most prominent and important steps calculated to benefit the people. It was by the labors of our own hands that academies and buildings for high schools were established in various portions of the Territory, as well as our common schoolhouses. It was by the labor of our own hands that chapels and meeting-houses were located in all our settlements throughout this mountain region. It was by the labor of our own hands that the desert was made to blossom as the rose.

By and by, after we had fulfilled and about accomplished this work, having formed numerous settlements and built numerous dwelling-houses, and planted out numerous ornamental trees and established extensive gardens, and began to raise grain, fruits and vegetables in great abundance; after we had done all these things, fairly opening up the Territory, that outside population began to pour in. Who was it, then, that opened up the country so that our Gentile friends might come into it, and of causing prosperity to prevail in our midst? It was the Latter-day Saints. Who was it that made feasible the grading of the Union Pacific Railroad through these rugged mountains—the most difficult work on the whole of its construction? It was the strong arms of the Latter-day Saints, our mountain boys; they continued the road some hundreds of miles; tunnels had to be cut through huge mountains, and rough and precipitous places were made smooth, and the way prepared that our Gentile neighbors might come among us, and all this that they might have the privilege of entering on record that they were the great ones that established these facilities, and that made the desert to blossom as the rose.

What, let me ask, have our Gentile neighbors that have come among us done? They have done some good things; they have introduced some very bad things. I speak now according to my own individual feelings upon this subject. Before they came we had no grog-shops in the various towns, and villages, and cities in our Territory, to convert a temperate people into confirmed drunkards. We had no such institutions; but as soon as they came this product of what they call civilization was introduced into our midst, wherever they could obtain a foothold. So much for this kind of civilization that has been introduced into the midst of this people. What else? Years and years passed by, before the Gentile population began in any degree to come into our Territory, during which safety attended our habitations. We could leave our doors open at night, in summer time, to be benefitted by the mountain breezes; now we have to lock our doors, and bolt down the windows. Why? Because that thing called civilization has come into our midst, which renders it unsafe for our habitations to be thus left open. What else? Formerly we could wash our clothes, as we do weekly, and hang them out upon the lines, letting them remain there if necessary for one or two days and nights, without the least danger of their being taken away. Dare we do these things now? Can we expect safety now? No. Why? Because Gentile civilization has come into our midst, that which we forsook, when we left the lands from which we emigrated. It has come to us; and

these are the disagreeable things which the Latter-day Saints have to encounter.

But it has been said, and even published that it was not the Latter-day Saints that introduced the blessings that are enjoyed to-day by the inhabitants of this Territory; that it was some other people. I am trying to portray these things precisely as they are.

What else? Our streets are filled, not only with drunkards, by introducing these liquor saloons in nearly all parts of our Territory, but we see fightings, blasphemy, threatening life, etc. in all the places in the Territory, wherever this outside "civilization" has appeared. There may be some few exceptions among the Gentile elements. We do not wish to pronounce all the outsiders who have taken up their abode among us being of this character, but we speak of these things in general terms. There are good men and women who were not among the early settlers of this country, that have come here since the way was opened, and since prosperity prevailed over this desert; we do not speak against them, but against that class that have introduced these evils into our midst. We might speak of other things, such as houses of ill-fame—something that was not known in our country, and something that the youth and the rising generation grew up to manhood, without knowing anything about, only as they happened to read of them occasionally in some of the Eastern papers. Do they now exist? Yes. Who brought them here, and who sustains them after they have come? Undertake to put these things down by law, and every exertion is made to retain these sink-holes of corruption in the land. Writs of habeas corpus are issued in order to free those bad characters, and turn them loose upon the community. This is another feature of what they term "civilization." We might go on and name Sabbath-breaking, lying, misrepresenting, quarreling, stealing, and so forth, but we have not time to dwell on all these subjects.

We came here as a religious people. We had a civil government, and a religious government; we had civil authority and ecclesiastical authority, before the Gentiles came here in any great numbers. Both of these principles of government were in existence in this Territory in the early rise thereof. The religious, in this Territory, seemed to be very much united, with a very few exceptions. We all believed in the same doctrines. But says one, "Is not this in opposition to the principles of our government, for all the people to be united?" I do not know of anything in any of the principles ordained by the revolutionary fathers that requires division in a representative form of government. They make provisions, in case there should be division; but never founded the government with an express determination that there should be division, either in their religion or in their politics; it is not a necessary con-comitant to the form of our government. Our government and the principles thereof could be sustained without any violation whatever, if the forty millions of people were all of one faith. If they were all democrats, or any other political faith, still the government would not be violated. But they made provisions, in case there should be divisions. Thank God, that in this Territory we have supported a Republican form of government, without being under the necessity of impressing upon the people that they should be divided. We do not impress any

such thing upon their minds. It is no part of the Republican government to be divided. You can all vote the same way at the polls; you you can all believe the same religion and yet be good citizens of the United States. What? can they all be Presbyterians and at the same time be good American citizens? Yes. Can they all be Methodists, and yet be good American citizens? Yes. Can they all belong to one political party, without any to oppose them, and yet be good American citizens? Yes. Why? Because there is nothing in the Constitution of our government that requires the population to believe different doctrines, according to their religious notions and ideas—nothing that requires them to be politically divided, in their feelings. But they are divided. The people of all nations are divided; and good wholesome laws, for the most part, have been established by Congress, and by the various States of our Union, making provisions for this divided state of society, giving, to every person the privilege of believing as he or she may see proper to do in regard to their religious ideas, and to carry out their sentiments by practising their religion also, as well as believing; and that the majority should not, because they happen to be the majority, oppress the minority. Arguments have been made by statesmen, judges, and others professing great intelligence something like this: that the Latter-day Saints are a people of only about 150,000; while the United States are a people, numbering forty or forty-five millions. Therefore, say they, the great majority—the forty or forty-five millions of people—should, or they have a perfect right to oppress you, Latter-day Saints, because you are the minority in your religious views. Now, I do not believe this anti-republican idea, though it was published in this city last week, from a person in high authority—a Federal officer of our Territory. Supposing, for instance, there were only ten religious men, living in the United States that believed a certain doctrine, according to Bible precepts, and all the rest believed something else, differing from that; have this great majority a right to oppress these ten men? They have no such right. The Constitution of our country has provided for that minority, to believe as they choose to, so long as they injure no one by their belief, and so long as they injure no person by practising that belief. Supposing that the Presbyterians should insist, in their Church capacity, that sprinkling with water was to be the only mode of baptism, that should be observed by the members of their denomination; have they a right to do this? Yes. But supposing that forty millions of people, who were not Presbyterians, should denounce that system as criminal, on the ground that it was not in accordance with the doctrines of the Bible, and consequently it would be a criminal practice to blaspheme the name of Trinity by sprinkling a few drops of water and call that baptism; and supposing they should succeed in getting Congress to pass a law against sprinkling, because it was criminal according to their ideas; and supposing that the persons who introduced that mode of baptism should be brought up by that law to be judged by it, and should be found criminals, according to that law of Congress; and supposing that the Supreme Court of the United States were to confirm the action of the lower court, on this matter; ought such persons to be condemned as criminals? No. You would say

that they have a right to sprinkle; I would say the same, however much I might differ from the Presbyterian practice, in my own mind; however much I might look upon that act as abominable in the sight of heaven; however much I might consider it to be criminal before God, yet I would say they had a constitutional right to sprinkle; so in regard to all other divisions so far as religious sentiments are concerned. Wherein those divisions of political or religious sentiments do not harm the neighbor, do not harm society, do not harm families, or the nation at large; a law, passed by men, has nothing to do with it, what courts might decide to the contrary notwithstanding.

These are my views as an individual. I do not pretend to set these things forth as your views or the views of the people generally, but my own individual views on this subject.

Now in regard to plurality of wives, why is that a crime? Only because Congress passed a law making it criminal. Does the Bible make it criminal? No. Does the Book of Mormon make it criminal? No. Does the Doctrine and Covenants make it criminal? No. Why is it criminal? Is there a law of our nature that makes it criminal? No. There are some things that are criminal in and of themselves, and we cannot think of them only as such, and as we by our own consciences know them to be criminal. And for instance, stealing property that belongs to our neighbors. That we look upon as being criminal. We would not wish our neighbor to steal our property. Again violence done to another person to rob him of his property, that is something which is criminal in itself. Taking life like the heathen, who offer up their human sacrifices, the heathen widow that is burned upon the pile, is criminal. Why? Because it is something that our nature at once denounces to be criminal, and it is also denounced as such by the laws of heaven, by the laws of God; but not so in regard to many other things. For instance, one day out of seven is set apart as a day of rest; and under the law of God, in ancient times, it was considered criminal to gather a bundle of sticks on that day, for the purpose of making a fire; and the person who was found doing so was condemned to death. Now if there had been no law concerning that matter, all Israel would have made no distinction between the sacredness of days. All would have been alike to them. Why? Because there was nothing in their own minds or consciences that would perceive such an act to be criminal. But when the revealed law of God came, making it criminal, it then became so. So in regard to many of these religious principles, observed among the heathen. They are criminal, and any person acquainted with the law of God is compelled to pronounce them as such. But then, shall we condemn anything that the conscience does not denounce to be criminal, that the law of God does not denounce as criminal; shall we get our Congress to make a law declaring it criminal, so that those that break that law shall become criminals? I cannot see it. I am so obtuse in my understanding and my mind is so blunted, that I really cannot see any sense in a law of that kind, whether passed by Congress or a congressional power of all nations combined; it makes no difference, so far as my mind is concerned.

I have read the speeches of members of Congress, in which they have

made the contrast of Bible polygamy with some of the heathen worship which is denounced by the Bible. Why not contrast everything else pertaining to religion in the same way? Why not pass a law, prohibiting that religious people called Jews, from practising the Mosaic law of circumcision, inflicting fine and imprisonment if they persist in following the Bible custom? Simply, because they they are not hated as the "Mormons" are. We must have a law expressly framed for these Mormons; we must pass a law that will catch them. But in order to make the people think we are not unjust we will make it general throughout all the Territories."

I believe in the great principles laid down in the American Constitution; I believe in religious freedom, religious belief, religious practice. I believe in every principle guaranteed in that document. Well, supposing then that they should send me, as an individual, to prison because of my belief or religious practice; would that alter my belief? No. Would, say, five years in the penitentiary change my belief? No. If they were to inflict the full penalty of the law upon me in every respect, how much would they succeed in converting me that my belief and practice were a crime in the sight of God? Not one iota, forty-five millions of people to the contrary notwithstanding. Why? Because although I am in the minority, I am protected by the Constitution just as much as though I were in the majority; I am an American citizen and I have the rights of an American just as much as though I belonged to the majority. Well, then, what do you say, shall I renounce my religion, because of this law? No. Shall I advise the Latter-day Saints, (an independent people to do as they please so far as their religious views are concerned) to renounce any part of their doctrines because Congress has denounced it? No. I can do no such thing If they wish to renounce them or forsake them, they are at liberty so to do, and be accountable to God, and be disfellowshipped from the Church, because of their disbelief. "O," says one, "you would disfellowship your members and thus bear upon them?" Certainly we would. Have we not the right to do so? What denomination is there, in these United States, but has the right to disfellowship their members for any thing they please, if they go according to their own creed and documents? I do not know of any denomination that does not enjoy this right. I claim no more for myself, nor for my brethren, in regard to these matters, than they claim for themselves, nor any more than the Constitution guarantees to all.

We have the right, therefore, to say, that if a man denounces any part or portion of his religion that we will disfellowship him; or that if a woman shall do the same, that we deal with her in like manner. And we have the right to disfellowship members of our Church, for any transgression of the laws God. And this has nothing to do with the great principles of right and wrong established by our American government. But I will leave this subject.

We have assembled here in our semi-annual conference, what for? To take into consideration any subject that may be for the advantage and wellbeing of the whole. That is one object. To give advice and counsel to the people of God, that may be under the sound of our voices. To get the united sanction and voice, with uplifted hands to the Most High God, in sending forth missionaries to the various nations of the earth,

What for? To convert them to the everlasting gospel.

We have been told by a circular letter, which has been issued officially, and sent to various nations, that because the people believe in the doctrines of the Latter-Saints in Germany, in Scandinavia, in Great Britain, etc., that the United States are very anxious to get all these governments to band together against what? To prevent the religious people who believe in those doctrines from emigrating from their own lands, to the land of America. Will these governments respond? Will they aid the great government of the United States, to persecute religious people by trying to prevent them from emigrating from one country to another? I do not know but what they may; it is very doubtful, in my mind, whether they will go back to the old dark ages of persecution, and be united as Herod and Pilate were, in preventing religious people from emigrating to other nations. It would be difficult, under the color of consistency, to hinder it. How are they going to know whether emigrants are Presbyterians, Baptists, Methodists or Latter-day Saints, when they embark at European ports to come to this great continent of America? or how are they going to know what religion they belong to? Are they going to have their ambassadors, their consuls, and great men, appointed on purpose, paying them large salaries, and instructing them to be at every port, and also to make every man swear, when he embarks on board of a vessel, that he is not a Latter-day Saint?

Now, I do not believe they are going that far; and if they do not, how easy a matter it would be for emigrants, to say nothing about their religious sentiments, while sailing across the great ocean. Or could we not keep our peace so long? Would it be difficult for the Latter-day Saints to shut up the fire of truth in their hearts, so that no one would know them to be Latter-day Saints for ten long days? I expect that would be the difficult part of the undertaking. We feel to rejoice so in the Gospel, in the great plan of salvation, that we can hardly hold our peace for ten days; though if it were really necessary, I think some of us could manage to do so.

Well, supposing we landed safely, and held our peace, and should take the railroad cars for Chicago, say, whose business is it? And supposing we concluded then to take the cars for Omaha, whose business is it? And at Omaha, supposing we should get it into our heads to come further West, and should then purchase a ticket for Ogden, have we not the right to do so? Is our government going to employ runners and spies to find out every man's religious views, who passes over the various railroads? I am inclined to think not; I do not believe they have reached that stage yet.

But now concerning the justice of these matters. Supposing that we do preach what the world calls "Mormonism" from the time we embark, until the time of our landing, because we believe in the Lord Jesus Christ, because we believe in repenting of our sins, and because we believe in baptism by immersion for the remission of sins, and because we believe in the plural order of marriage, as taught in the Bible, have they the right to shut down the gate against us? When I say a right, I mean a Constitutional right. Is not this country open to all nations? Is it not called by every people, "the asylum of the oppressed of all nations?" They have not yet passed a

law forbidding the Chinaman from emigrating to this country. Have the Latter-day Saints sunk down so far beneath heathenism, that we must have the gate shut down upon us, and heathens by tens of thousands come swarming to our land? I do not, I cannot believe that the good sense of the American people can tolerate such persecution, Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE SALT LAKE CITY, OCT. 6TH, 1879.

(Reported by John Irvine.)

THE CHURCH FOUNDED UPON THE ROCK OF REVELATION—FAITHFUL SAINTS CANNOT BE MOVED BY PERSECUTION.

I have been very much interested in the remarks of Brother Orson Pratt.

I wish during the short time that I occupy the stand to make a few observations in reference to the foundation upon which we have established our faith and belief in the principles of the everlasting Gospel which we have espoused, and to see what means the elders of the Church of Jesus Christ of Latter-day Saints employ in establishing these principles in the hearts of the people in the various nations where they are proclaiming the fulness of the Gospel. It is well perhaps in view of the surrounding circumstances, and in consideration of the difficulties that arise in our midst—and which may possibly try our faith—to examine occasionally more closely into the foundation upon which we ground our hopes—our hopes in regard to our property and in regard to our ability to accomplish the commandments of God and withstand the temptations that will be presented to try our faith, and overcome the difficulties that may come in our way in the path of our progress. In preaching the Gospel in the days of the apostles there were certain things that followed their labors, that inspired individuals that received the doctrine from their hands that filled them with great confidence in regard to those principles as is shown on a certain occasion where one of the Apostles uses language like this: "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The people

who had received the Gospel were reminded of the peculiar blessings and powers that attended it in its administration. When the disciples were ordained by the Savior and sent forth to proclaim the Gospel to the world, they were told that certain blessings and assurances should follow its administration. On another occasion it was said by the Savior, when people were anxious to know in regard to the divinity of his mission, he told them that if they would do the will of God they should know of the doctrine. And again, on a certain time when his disciples came together, he asked them what the people said in relation to him, the character that they gave him, and the feeling he had produced among them in regard to the divinity of his character. He was informed that the people had various ideas and views in relation to it. Some thought that he was one of the prophets that had risen, that he was Elias or Jeremiah, or John the Baptist that had been beheaded. In the midst of this confusion of ideas, however, there was one individual that had obtained correct information on the subject, and from a quarter that every person that receives the fulness of the Gospel is privileged to obtain a perfect knowledge of its divinity. Turning to the disciples he said, "But whom say ye that I am," and Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Now, he had obtained a revelation in regard to the character of the Son of God. He had not obtained it through the observance of the miracles that Jesus had performed. He had not obtained it from any other quarter or source save from God the Eternal Father. Jesus told him that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." That is, upon the rock of revelation; for the nature of the Gospel is such, that when it is proclaimed and honestly obeyed, individuals receive a testimony in regard to the divinity of the doctrine. This was confirmed on the day of Pentecost. Peter in preaching to the people said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This gift of the Holy Ghost is a different principle from anything that we see manifested in the sectarian world. It is a principle of intelligence, and revelation. It is a principle that reveals things past, present and to come, and these gifts of the Holy Ghost were to be received through obedience to the requirements of the Gospel as proclaimed by the Elders of the Church of Jesus Christ of Latter-day Saints in these days. It was upon this rock that their faith should be grounded; from this quarter they should receive a knowledge of the doctrine they had espoused, and we are told by the Savior "that the gates of hell should not prevail against them." Thus the Church was organized upon the principle of revelation. In it were placed "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus God placed in his kingdom and in his Church those things that were according to the mind and will of heaven, according to the laws of the celestial world. In another place we are told that God gave gifts unto men. "And he gave some apostles

and some prophets, and some evangelists, and some pastors and teachers." Now for what purpose were they given? We are told that they were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." How long were these gifts to continue? We are told they were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." These were the principles taught by the apostles, and when they went forth among strangers they could say, "We have authority to administer in the ordinances of the Gospel; but you cannot know these things except you receive this knowledge from the eternal world. We profess to have this authority, but you are not acquainted with us, you do not know our character. We require you to repent of your sins and to be baptized for a remission of the same, and then you shall have a knowledge of the truth." These are the declarations of our Elders in these days; it is by this means that the people are gathered here from the various nations of the earth. Here we have a people from England, Denmark, Sweden, France and from almost all the nations of the earth. Why are we gathered into these mountain valleys? Why have we left our homes in distant lands? Because we realize the truth of the gospel as proclaimed by the Elders. We have received the gift of the Holy Ghost, which has revealed to us this knowledge; and it is because of this knowledge that we are here to-day. Where in all the world can you find a class of ministers that dare take the position our elders do? Where is the man or the set of men that can be found that dare to present themselves before the world and say that they have been authorized of God to administer certain ordinances to the people through which they may receive revelation from God? Any one announcing a doctrine of this kind would soon be found out if he were an impostor—he would place himself in a very dangerous position, and would soon be discovered if he held no such authority. Our elders, however, dare take this position. We have taken this position for nearly fifty years. God has sent his holy angels from heaven and restored the authority to man to administer the ordinances of the Gospel, and through these the gift of the Holy Ghost now confers upon man a knowledge in regard to the divinity of this work. Now, we talk about people succumbing because of their inferiority in numbers or because they are partly in the minority. That may be all very well providing it is simply man's work. We can very well see that in such case 150,000 could not expect to prosper or succeed in opposition, or in holding principles that are in conflict to those of 45,000,000 of people. Noah could not expect to succeed against a whole generation while his doctrine was accepted only by seven individuals, providing it had been only man's work. Neither could Moses when he proclaimed his message expect to have succeeded against the Egyptian government and its influence had he not been inspired and had authority from God. It is not that one man or set of men should proclaim principles as divine and demand their acceptance unless he have authority beyond that of man. If, therefore, the elders of Israel have been authorized, if they have received authority from the Almighty to proclaim these principles, then it will be very easy to understand who

will succumb in the end. If it is the work of God we may expect very well what will be result. There was a law in the days of king Nebuchadnezzar that all nations should bow to the golden image which he set up; it was made obligatory upon every individual that he should not offer prayer to the God of heaven. Well, what were the results? It is very easy to see; it is very easy to see what will be the results at all times when God has a work to accomplish in the midst of a people. When men of integrity, men of honesty, receive a knowledge of any principle, divine principle, when they receive a manifestation of the Almighty concerning the truth of any work or any doctrine, it is a very difficult matter to destroy or force that knowledge from them. You cannot do it by imprisonment, you cannot by any method of torture. So in regard to the people called Latter-day Saints. Inasmuch as they have received these doctrines in various nations where the Gospel has been proclaimed, and inasmuch as they have received a divine manifestation of the truth of these principles, we do not expect when they come here to these mountain valleys that they are to be frightened out of these things, because a man's religion is more dear to him than life. Has anybody received a revelation to the contrary? Has anybody received a revelation that Joseph Smith was not endowed with power from on high, or that the Elders of Israel have not been authorized to preach this Gospel? No; but we can bring thousands of individuals that have received revelation that these things are true; thousands upon thousands. Well, then, the foundation upon which the Church of Jesus Christ of Latter-day Saints is built is the rock of revelation—upon the rock that Jesus said He would build His church, and the gates of hell should not prevail against it. We have not received this knowledge through flesh and blood, we have not received this testimony from man, we have not received it through the reading of the Bible, New Testament or Book of Mormon, but we have received it through the operations of the Holy Ghost, that teaches of the things of God, things past, present and to come, and that takes of the things of God, making them clearly manifest unto us. You cannot take this knowledge from us by imprisonment or any kind of persecution. We will stand by it unto death.

And now all the Latter-day Saints have to do, all that is required of us to make us perfectly safe under all circumstances of trouble or persecution, is to do the will of God, to be honest, faithful and to keep ourselves devoted to the principles that we have received; do right one by another; trespass upon no man's rights; live by every word that proceedeth from the mouth of God and his Holy Spirit will aid and assist us under all circumstances, and we will come out of the midst of it all abundantly blessed in our houses, in our families, in our flocks, in our fields—and in every way God will bless us. He will give us knowledge upon knowledge, intelligence upon intelligence, wisdom upon wisdom.

May God add his blessing upon this people. May we be faithful to ourselves, faithful to all the principles we have received, seeking one another's interests with all our heart, and God will pour out his Spirit upon us, and we will come off victorious in the end, which I ask in the name of the Lord Jesus Christ, Amen.

DISCOURSE BY ELDER GEO. Q. CANNON.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 6TH, 1879.

(Reported by John Irvine.)

THE RIGHTEOUS SUFFER PERSECUTION—FALSE TEACHERS POPULAR—SAINTS SHOULD NOT RETALIATE UPON THEIR ENEMIES—THE SAINTS WILL HAVE POWER TO ROOT OUT EVIL—APPROACHING REVOLUTION IN THE EARTH.

I have been reminded, while listening to Brother Rudger Clawson's remarks, of the sayings of the Savior, recorded in the 6th chapter of the Gospel according to St. Luke, 22d and 23d verses:—

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake;

"Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets."

It is frequently remarked concerning the Latter-day Saints that there being so many stories told about them, there must be some truth in some of them; in other words, to use the familiar saying, "Where there is so much smoke there must be some fire." But it is worthy of remark that from the beginning, according to the history that has come down to us of the dealing of God with the children of men, every man and people who professed to have a knowledge of God, and who really did have that knowledge, or a portion of it, and who were raised up by him, or called by him, had to suffer persecution. Stephen, the martyr, when he was being stoned at Jerusalem, said to the Jews: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One"—scarcely a prophet that had ever lived among them who had not suffered persecution. Even Moses himself, the great law-giver, the great deliverer of the Hebrew nation, who had led them out by the exhibition of mighty power, several times during his career came very near being stoned to death, or killed by the people. It is an evidence, an infallible evidence, of truth to have persecution accompany it. It is not that every one who is reviled and who is persecuted possesses the truth. This does not always follow. But there never was a prophet of whom we have any account, raised up in the midst of the children of men to proclaim unto them divine truths,

who did not receive in his life and experience these very things of which Jesus has spoken. They were hated, they were separated from the company of their fellows, they were reproached, their names were cast out as evil, they were reviled, their lives were sought; and this was especially the case with the Son of God himself—a Being who spoke as never man spoke, whose life was an exemplification of purity, who was without sin, whose doctrines were holy and pure, who performed mighty miracles among the children of men, whose work and labors were accompanied with great power; and notwithstanding these evidences of divinity which accompanied him, the generation in which he lived, and by which he was surrounded, were not satisfied until they had slain him. It is also recorded that every one of the Twelve Apostles, excepting John, died a violent death. There are reasons for this which are made plain in the Scriptures. There are two powers; there is God and there is Belial; or in other words, there is the Spirit of God and there is the spirit of Satan. These two powers, or forces, have been in existence since man was expelled from the garden of Eden. Satan has opposed God. He has contended against goodness and purity. Each of these influences has been operating upon the hearts of the children of men. When the adversary has succeeded in overpowering the truth, in slaying the servants of God, in shedding the blood of innocence, and the extirpation of the power and authority which God had bestowed upon man has been accomplished, then there has been a lull, there has been a cessation of that violence which has attended the proclamation of the truth. The extirpation of those who had authority to proclaim it has left the field to the adversary. Then he had his own way. One of the greatest evidences of the bad condition of affairs now existing in Christendom is the popularity that attends what is called the preaching of the Gospel of the Lord Jesus Christ. Whenever a preacher is popular in the midst of a wicked generation, or a man is popular who professes to be a minister of truth, you may set it down as a certain fact that that man does not preach the truth as it exists in Christ. There is no disputing this, if this book (the Bible) be true; if there is any reliance to be placed in the word of God. As true as there is a God, and as true as there is a devil, the man that preaches the truth to a wicked generation will bring about the hatred of which I have read in your hearing. This is just as true as that God lives and that there is evil to combat, or that Satan has power over the hearts of the children of men. Satan knows very well that his time is short. He knows very well that if the truth is proclaimed and believed in and practised by mankind his kingdom is overthrown, that his power will soon cease. Hence it is that he has aroused in every age and at all times the children of men to rage against the truth.

Whether the Latter-day Saints preach the truth or not it is for those who hear them and examine their doctrines to decide; but there is this noted fact connected with the preaching of this truth, as imparted in this system which we call the Gospel of the Lord Jesus Christ, that wherever it has been preached it has raised hatred, it has stirred up animosity, it has enkindled the fires of persecution, it has caused blood to flow, mobs have been raised, houses have been burned, fields have been destroyed, grain has been burned,

cattle have been shot down, men and women have been expelled from their homes in the depths of winter, the blood of innocence has flowed, and all because men and women chose to believe a system of religion that differed from that which is popularly entertained. And there is this remarkable fact connected with the persecution of the people called Latter-day Saints—and it is the same characteristic that attended the preaching of the Gospel of the Son of God by himself and his Apostles the chief persecutors, and those who have stirred up strife in the hearts of the people have been popular preachers—have been themselves, in too many instances, the professed ministers of Jesus Christ. It was the High Priests, it was the Pharisees, it was the religious people in the days of the Savior who were his chief persecutors, and I am sorry to say the chief persecutions which we as a people have had to endure have had their origin with the same class. Why, I am informed that one or two, if not more, of those men who formed the mob that shot Elder Joseph Standing, were circuit riders; preachers who professed to have great zeal for holy religion and pure morality. They were so filled with zeal that they could not let two young men travel in their country and preach from the Bible, without mobbing them!

As Latter-day Saints this ought to cause us to rejoice. We should not be angry, we should not indulge in the spirit of revenge. Such a spirit is foreign to the Gospel. It is our duty to endure all things patiently, uncomplainingly, and with long suffering, putting our trust in God, relying upon his arm, awaiting the deliverance which he will bring to pass in his own time and in his own season. If I am persecuted and I turn upon my persecutors in the spirit which they manifest, do I exhibit a spirit that will bring down the blessing of God upon me? Certainly not; I would be no better than my persecutors. If a man strike me on the one cheek and I turn and strike him again, retaliate, give him blow for blow, do I by so doing manifest that I have received any better spirit than the man who struck me? I think not, It is very natural, I know, when we are reviled to turn round and revile again; when we are struck to turn round and strike again? when we are abused to turn round and abuse again. This is the natural prompting of the human heart; this is the natural feeling of every man of spirit—not to submit to indignity, but to resent it instantly. Our codes are all formed upon this. The training that we have had from our childhood upward, in the society of the world, has been that a man who submits to an outrage quietly is unworthy of the name of man; that the man who submits to be called a liar, or to rebukes, or to abuse quietly, is unworthy of the name of man. Now, that is certainly not the teaching of the Savior; all his teachings are to the contrary. His people are to be a meek people. His people are to be peacemakers. His people are to leave the results with him; to submit to these things quietly, uncomplainingly, that is, so far as outward manifestations are concerned; to pray unto him, to leave it with him. He has given unto his people a law upon this subject. If our enemies come upon us, or our families, once, we are to bear it patiently and revile not, neither seek revenge, and we shall be rewarded. If our enemies come upon us the second and third times, we are to bear it patiently, as on the former occasion, and great rewards are promised.

If they come the fourth time, then the law in ancient days, and as the Lord has revealed it to us, is that they are in our hands to do to them as we may please; but if we then will spare them, we shall be rewarded for our righteousness. I speak of these things because I know how painful it is to submit to outrages such as have been heaped upon us. There are many such committed that are almost unbearable, men feel as if they could not submit to them; but as I understand it, it is far better for us to submit to these things patiently, and without retaliating, and leave the Lord to deal with them, than to indulge in the other spirit and the other feeling.

There is a great anxiety in the minds of many of the Latter-day Saints respecting the future. How long must we submit to such wrongs as we many times have to endure? is a question that arises very frequently in the minds of the people. We have been in these mountains nearly thirty-three years—thirty-two years last July. We had more freedom in some respects the first few years we were here than we have to-day, notwithstanding our growth, notwithstanding the numbers of the people have increased to so great an extent, notwithstanding the labors that have been performed; and there is a natural anxiety in the minds of a great many people as to how long these things will go on as they are, and some are almost discouraged. There was a time when throughout these valleys, from one end to the other, drunkenness was comparatively unknown. Drinking saloons were not permitted, gambling saloons were not licensed, nor did they exist; other places which I need not name had no foothold, nor existence, in our midst, and from one end of the Territory to the other there was a condition of affairs which everybody who loved good order and peace admired. I frequently meet with gentlemen who knew us a few years ago, who speak of the unfavorable change which has taken place in our affairs. The Latter-day Saints realize very fully how great this change has been. Our sons and daughters are now exposed to temptations of which they knew nothing in former years. We had the power, which we exercised, to control these affairs, but as I explained here not a great while ago, we have now found out that the charter of this city, which we supposed gave unto the municipal authorities all the power necessary to control, regulate, and, if necessary, prohibit the institutions and practices to which I have alluded, is limited in its power to stop the sale of liquor. So the judiciary have ruled. Monster petitions have been gotten up by the women of this city and presented to the City Council, asking for the prohibition of liquor saloons; but in vain. The City Council are powerless in the matter, because of judicial ruling. Naturally the inquiry arises, how long shall these things continue? Shall all the hopes respecting the future of this country, respecting the future of Israel, be blotted out? Are we to be disappointed, and a condition of affairs be established here which will perpetuate all the evils existing elsewhere, from which we have fled? If I thought this would be the case I should be discouraged. If I thought for one moment that we should not have power in the future as we have had in the past to maintain righteousness and a righteous rule and good order in this country, I should feel exceedingly discouraged. But I do not look for a perpetuation of these evils. I expect the day will come when this people, if they will be

true to themselves and the principles which we have espoused, will have power to control affairs throughout these mountains. Shall we do this by violence? Not at all. By overstepping the bounds of the Constitution, or of the legal rights of individuals? Not at all. I do not look for any such thing; but I look for the time to come when this people throughout these mountains shall have the power they ought to have—the power to elect their own officers, enact their own laws and to enforce them; when the majority of the people shall have the right to say what shall be the rule in this land, a right that has been denied us up to the present time. Why is this right denied us? Partly because of the fears of people who live in our midst—their imaginary fears, or their pretended fears. There is a class of people in these valleys, particularly in this city and the country round about, who are using every influence in their power to prevent the Latter-day Saints having the power that citizens of the United States have elsewhere. They say that if we get this power and this authority it will be impossible for them to live here, that they will have to leave the land; that there will be such a reign of terror, or such a condition of affairs that no one will be able to endure it, except the Mormons, or Latter-day Saints, themselves; and by the publication of such stories as these, by magnifying all the trifling things they see done, by calling attention to plural marriage, and by giving a false representation of the power that is wielded by the leaders of the people, and by the circulation of the most infamous falsehoods, they create an impression abroad that is unfavorable to us and to our rights.

In the providence of God I recognize all these things as likely to accomplish much good for us. I myself feel it is important that we as a people should be trained; that we should learn those lessons that are necessary to enable us to temperately and properly exercise power when we gain it; and I have hoped that, by submitting to these things, by enduring them—as we have had to do for many years—a lesson would be taught us that neither we nor our posterity should ever forget; and that when the time should come for us to exercise our full rights as American citizens, we might be able to administer the laws and govern in such a way that all should be protected, that every man of every creed, of every nation, and of every people, should enjoy his rights in our midst as perfectly as if he were in full faith with the majority of the people. Not the right to do wrong, not the right to practise iniquity, not the right to trample upon his neighbour, to intrude upon his rights, but the right to do that which may seem good in his own eyes, so long as he should not thereby interfere with the rights of others; the right to worship God as he pleases, to call upon him in any form that may be acceptable to him or his conscience, to believe in God, or not to believe him if he choose, so long as the belief, practice and rights of his neighbour shall not be interrupted. Until we can reach this condition and entertain these views and carry them out, it would not surprise me if we should be kept in subjection.

I wish to say for the encouragement of the Latter-day Saints, because I have sometimes thought there was a feeling of discouragement creeping over some of the people, that some were letting down bars and yielding to the influences

around them and almost giving up in despair, feeling that all that had been spoken concerning our future is very doubtful or not likely to be fulfilled—I therefore wish to say for the encouragement of the people today that the time will come, as sure as God lives, that all that has been said concerning us will be fulfilled. There is a great destiny in store for this people called Latter-day Saints. They cannot be repressed. Mr. Evarts may issue his circular, he may send to the nations of the earth, and the ports of the United States may be closed against our emigration. The law of 1862, against plural marriage may be enforced with rigor, and everything be done that can be by those who are determined to check the growth and development of this people, and yet there is a power connected with them that cannot be unless the people themselves be extirpated. Anything short of this will fail, will fail entirely, in accomplishing the stoppage of this work. A people such as this, with all their faults—and our faults are numerous—but possessing such qualities as are being developed among us, must rise to the surface and become a governing people. Where in the race of life, as you witness it among private individuals, do the qualities that characterize the Latter-day Saints fail to win success? We have temperance, frugality, union, true love, honesty, industry and chastity. "No," says one, "not chastity." Yes chastity! for among no other people upon this continent is chastity respected as it is among the Latter-day Saints. Where will you find these qualities fail in being successful? They are always successful in private life. If you want a man to succeed, if you want your son to succeed, you say to him, "my son, be truthful, be honest, be industrious, be frugal, be chaste, avoid drunkenness, avoid wicked society, avoid taking the name of God in vain, govern your speech, be temperate in all things, and you will succeed." What father who loves his children does not impress upon them the importance of these qualities? And these are the qualities that dominate among the Latter-day Saints.

I had occasion to go to a gentleman here, within a week, to transact some business. He has been doing business here for some years. Without my leading him on at all he said to me, "I never dealt with so honest a people as the Mormons. They pay their bills, they meet their engagements; you can rely upon them. Any money that I have lost I have not lost it through the Mormons." I felt thankful that this man could say this about us, and yet we are not near so honest as we should be, but there is this to be said in our favor, we are struggling in this direction, struggling to be honest, struggling to be truthful. We have raised a standard which is much higher than we have attained unto. It is an elevated standard, but there is this to be said for the people, if their standard is high they are struggling to attain to it. If not done to so great an extent as we ought to do, still it can be said we are struggling to be truthful, honest and temperate, and we deplore intemperance, profanity, litigation and strife, enmity and hard feelings. I say there is a hope for a people who have a standard of this kind, and especially so when they have men in their midst—as I thank God we have—who are not afraid to tell the people when they do wrong, to tell them their faults to their faces and say unpleasant things to them. There is one thing about the leading

men of this Church they do not depend upon the people for their support. It is not necessary for them to tickle their ears by fine speeches and pleasant things. They can say rough things, unpleasant truths, because they are independent; they can live without the aid of the people by the industry of their own hands, and they are not afraid of some of their deacons or some of the congregation taking exceptions to their manner of speech and cutting off their salary. Why if such unpleasant truths were told, as have been told to the Latter-day Saints, by ministers of different denominations, who do you think would give them a call? Would they receive a call to some other places and be paid a higher salary? No, their style would be too unpleasant to be popular. Well I have hope for this people while this is the case, and I pray that we shall always have men here who are not afraid to tell you and me our faults and warn us of them and reprove us, for "better the reproof of a friend than the kiss of an enemy."

It is not going to be a great while —and many of you will see it too— before there will be a great revolution in the earth. Just as sure as the Lord lives the day will come when there will be consternation not only in foreign nations but in our own nation. The people of this Republic are actually treading upon a volcano and they do not know how soon the fires may burst forth, how soon the governmental fabric of this nation, the most glorious the sun has ever shone upon, the best that man without the priesthood has had upon the earth, shall tumble. And why? Through the corruption of the people. The best government becomes the worst government when the people become corrupt, when bribery in high places rules, when political parties condescend to purchase votes. The power of a government is weakened when Senators, Representatives, and Presidents get their places by the use of money. Woe to a nation when this becomes the case. It is doomed and sooner or later it must fall. What is the remark respecting the election of United States Senators in many of the States? It is that a man cannot get that position except he be wealthy What does that mean? Every one can draw his own conclusion. But that is not the worst feature either. There is disunion and animosity and the fires of sectional hatred burn fiercely. They may smoulder at times. They may not always appear on the surface. But let the breeze blow and quicken them into life and how fierce the flame burns.

It may be asked what has all this to do with the Gospel? The Lord has restored the everlasting Gospel for the express purpose of raising up a pure people upon this land. This American continent is the choicest land upon the face of the whole earth. God kept it hidden until the 15th century that it might not to be overrun by the people of Europe or of the rest of the world. He kept it hidden in darkness and covered with clouds until the set time had come when he could accomplish his purpose and prepare the way for the American Republic, under which his kingdom could be established. Could it have been established in Asia, in Europe, or in Africa? No, it required the Declaration of Independence framed by men inspired of God; the Constitution of the United States framed and adopted by men whom he had raised up; it required a people who had fought for their liberty, religious and civil, and who by his divine blessing had succeeded

in gaining it and in establishing a free form of government. It required such a republican government as we have, to permit this people called Latter-day Saints to be organized, to grow and increase and become a mighty power. Is there any thing incompatible with true republicanism in the growth of such a people organized as the Latter-day Saints are? Let me say that the men and women who live in accordance with the Gospel are the best people in the world. They make the best members of society and live above all earthly law, that is constitutional law. Now I take issue, you know, with some laws. Some laws are constitutional, and some laws are unconstitutional, but a man who believes in and practices the Gospel of Jesus Christ will live so far above every constitutional law that he will never violate it. He may be guilty of mistakes, he may fall into error, but there will be nothing culpable in his conduct.

As the people of God, we must be meek and lowly of heart. We must confess our sins one to another, help the poor, clothe the naked and administer sustenance to those who require it. We must cease our backbiting, our strife, our fault finding, our evil speaking, bearing false witness and all other practices of this kind, and live as Latter-day Saints should who are worthy of the name, then we will be the best citizens of the country, the best citizens that can be found, citizens of whom people will be proud—that is all good and honest people—and whom God will bless. These are duties that devolve upon every one of us. We should not be Saints in name alone, but in deed and in truth, striving to make our lives an exemplification of the principles we profess, and then if men revile us and cast out our names as evil we can leave our case in the hands of God. We can call upon him and ask his blessing, and then what difference does it make what the wicked think or say about us? None in the least. We do not live for the opinion of the wicked; but if we live as we should do, if we live for God and pursue a straightforward course, and then if our enemies malign us, God will be our friend; he will deliver us and it will be all right with us in the end. "But," says one, "how do you know God is your friend?" Pray to him in faith and you will find out. Man may deride and say there is no God, and say that it is all humbug. But I know for myself that God lives. I know that when I pray to him he hears and answers my prayers. If I pray to him in secret and he rewards and gives me the desires of my heart, supposing all the rest of the world should say that God does not live, does that alter my position, or detract from any of the blessings I enjoy? Not in the least. It does not interfere with them. It is my right to believe there is a God, and if another man chooses to believe there is not then that is his business. shall I quarrel with a man because I think my religion is better than his? Not at all. If my religion is better than his, why I will show it in my life and not descend to ridicule and violence. When people take up pistols and use violence they give to the world the best proof that their religion is not of God. But that is the way we have been treated. For believing in the true Gospel we must be mobbed, we must have our houses burned, we must be driven from our homes, our children and aged people must die by the way side, our track being marked with the graves of them that fall, all because we have

a religion that happens to differ from the religion of others. It is curious that men will do such things in the name of religion! Now if you have true religion—as I know we ought to have—show the world that your religion is what it is proclaimed to be—the Gospel of Jesus Christ; show the world that it is a pure, a better and a loftier religion than any other, and not with our lips alone, but proclaim it to all, by our words, and by our deeds, and then the time will come when it will receive its proper recognition. Belial, or Satan, is not going to rule always. His end draweth near, and the time is nigh when misrule and wickedness shall be banished from the face of the earth.

I pray that the blessing of God may rest upon us. I pray God to fill us with the Holy Spirit, to inspire our hearts with pure desires, that we may serve him to the best of our ability and knowledge, which may God grant in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE, SALT LAKE CITY, APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

DUTIES OF THE SAINTS IN TEMPORALITIES—IMPLICIT OBEDIENCE REQUISITE—CHURCH INTERESTS CAREFULLY GUARDED—GATHERING THE POOR—HOME INDUSTRIES.

There is a little time remaining, and as I have been requested I desire to make such remarks as may occur to my mind. I have been pleased and edified during the Conference which is now drawing to a close. It has been very gratifying to see the large number of people that has gathered together during the two days that have passed. It is evident that the Latter-day Saints are interested in the welfare of Zion, and are prompted to attend to the duties which devolve upon them, to take that part which belongs to them; in adopting and sustaining the measures proposed for effectually carrying out the purposes of the Almighty in relation to the great Latter-day work in which we are engaged, and in seconding and sustaining those who are appointed to take the oversight of all the affairs of the Church, by the voice of the people and by the voice of the Lord. In doing this we are but doing our duty, still it is ever pleasant to see the people willing to do their duty, and especially so, to see so many cheerfully respond to their duty as

have done so during this Conference. It is certainly encouraging to those who stand at our head to see the people rally around them, manifesting such faith, good feeling and love for the work of God and for those whom the Lord has inspired with his good Spirit to lead us. It is an evidence, at least, that in a great measure, our desires and our hearts are united.

There are a great many things which are necessary for us to consider and so far as possible thoroughly understand. Not much has been said during this Conference in relation to our temporal affairs, except so far as the reports which have been read have shown the financial and statistical condition of the Latter-day Saints. We belong to a temporal as well as a spiritual kingdom, and it is very necessary that we should take a lively interest in whatever tends to build up the kingdom of God, temporal as well as spiritual, and spiritual as well as temporal.

I have never yet found any one who can draw the dividing line between our spiritual and temporal interests, neither do I expect to. I believe that it is quite as necessary that we should attend to the temporal, as it is to attend to the spiritual duties which devolve upon us, and vice versa. It will not do to devote all our time to the spiritual part, nor all to the temporal alone. We must not run to extremes, but we should carry on the work of the Lord committed to us, in all its parts, or bearings. We should have sufficient of the good Spirit to make the temporal labors light and easy to bear. I find that when we have to carry on the temporal labors without the Spirit, or the life, light, vigor and power of faith, we are apt to feel that it is burdensome and hard, or difficult to bear; but when we enjoy the companionship of the Holy Spirit, we can and do joyfully perform all the temporal duties and labors which may be righteously required of us. The Lord will not require of his people anything which they are unable to perform. He will not impose burdens upon his people that they cannot bear; but if we have not the love of the truth and the light of the good Spirit to guide us, the most simple duties and the easiest tasks may seem burdens, too grievous to be borne. I have known Elders, who, all their lives, have been "minute men;" they have never stopped a moment to question the calls that have been made upon them, neither have they stopped to consider their own temporal interests, they have gone and come at the request of their brethren in the service of the people and the Lord. They have had their cares and personal responsibilities, which have not always been of the lightest character, and which have taxed their energies to the utmost, or at least equal to many of those brethren who have enjoyed their leisure at home, spending largely their time and ability in the interests of themselves and families. They have had perhaps as many in family to look after, to feed, clothe, and otherwise care for; yet these things have not been considered, or allowed to stand in the way, when duty called them to go forth in the interest of the Church. They were on hand, like the ready watchman, scarcely stopping to think of themselves or theirs. This they have done with all their hearts, and their labors have never been regarded as burdensome; but on the contrary, they afforded them joy, pleasure and constant satisfaction. They have not grown weary, they do not think that they have done enough, as some

have thought who have performed a short mission—that it is now time they were beginning to do something for themselves; they are still ready and willing to go or come, or do whatever may be required of them, regarding, at all times, their duties in the priesthood of greater moment than any personal considerations. The Lord has blessed them in their labors; he has made their burdens comparatively easy to bear; they have not felt the load, but they have gone on rejoicing, never failing to accomplish the work assigned them, to the best of their ability, trusting in the Lord, at the same time doing all in their power, for the maintenance of themselves and families.

This is but a sample of what all the people ought to be. We should all be willing to labor for the welfare and salvation of the people—to sacrifice our own desires and feelings for the good of the whole, being perfectly willing to do the bidding of the Almighty, with no will of our own but to serve the purposes of the Lord. Is this not consistent with the pattern set us by the Savior? Jesus said, "Father, not my will, but thy will be done." This was the doctrine he inculcated among his followers, and commanded them to obey; that their will should be swallowed up in the will and pleasure of the Almighty, that they should feel in their hearts that they are willing to serve God even to the sacrifice of everything, though it should be life itself, "counting all things but dross in comparison to the excellency of the knowledge of Jesus Christ." When we possess the spirit of the Gospel and faith in God, as we should, we will have no burdens that will be difficult to bear; on the contrary, we will find our "yokes easy and our burdens light," and it will be a pleasure to do our duty, whatever that may be. If we should be called to preach the Gospel, we will find it a pleasure to preach the Gospel, we will find it a pleasure to respond, for we will feel that we are enlisted in the service of God, for the salvation of souls, including our own. What is there to compare with this labor? Can we compare houses and lands, gold or silver, or the wealth of the earth, to the salvation of the souls of men? What will a man not give for his own life? And what will it profit a man though he gain the whole world, if he at last lose his own soul? These are questions propounded by the Savior who, is "the author and finisher of our faith." That which is of the earth is earthy; it belongs here, we cannot carry it away when we leave this state of existence, we cannot possess it beyond the vail, unless we live so while here that eventually we shall be numbered with the Saints of the Most High God—for it is said that unto them shall the earth be given, but not until they are prepared to "possess it for ever and ever." And then they must receive it from Him who has the right to give. If we do right, therefore, in this probation, when "the earth and the fulness thereof shall be given to the Saints of the Most High," we will be numbered among those who will inherit it. But that time has not yet come. The earth and its fulness are not ours—if they were we might remain here in peaceful possession; but they are God's, and we are his, what we have being committed to us, as stewards, for a little season; therefore, our worldly riches and possessions are but dross compared with our eternal salvation. We are laboring for the salvation of souls, and we should feel that this is the greatest duty devolving upon us. Therefore, we should feel willing to sacrifice

everything, if need be, for the love of God, the salvation of men, and the triumph of the kingdom of God upon the earth, in which we expect to receive our reward, our exaltation and our crown of life. These are not mere suppositions, the chimera of men's brains, or the cunning of man's devices; but things which have been revealed to us from God, he having spoken and declared these truths unto man in our day."

I can testify to you, my brethren and sisters, that so far as the Spirit of God manifests to me, all is well in Zion to-day. The work of God is progressing. The interests of the kingdom are carefully and jealously guarded by those upon whom rests this responsibility. Zion's welfare is the constant theme, meditation and prayer. They desire that no interest of Zion shall be allowed to fail, or flag, for the want of proper care and timely attention. The finances of the Church are guarded carefully by the Trustee in Trust for the Church. This I can testify to, having been more or less intimately associated with him for the last six months. I know he has carefully looked after the financial interest of the Church, as well as the temporal and spiritual welfare of the people, that the Church might be protected in its rights as well as individuals, and that individuals might also be protected in their rights as well as the Church, that justice might be dealt out to all.

There have been some circumstances developed and brought to the notice of the Trustee in Trust and the Auditing Committee, which have been of a very trying character, both to their feelings and to the feelings of the other members of the council of Apostles, and no doubt also very trying to the feelings of some of the brethren who have supposed they had claims upon the Trustee in Trust, which investigation has proved they did not have. And in other instances, where it has been shown that the Trustee in Trust has claims upon individuals who supposed they were not indebted to the Church. But in all of these matters even-handed justice has been sought to be dealt out to the individual and to the Church; but while the Church can afford to be liberal in its alms to the worthy and needy poor, and to pay all just demands, or claims upon it, it cannot afford to sanction or allow claims that are not just. And further, it is but just and fair that individuals should be as prompt, so far as it is in their power, to meet their obligations to the Church as it is expected that the Church will be in meeting its obligations to individuals.

We do not expect that the rights of the Church will be disregarded in any particular. We do not expect that any person will indulge, or even admit the feeling that the Church is an institution only to be preyed upon; but we expect that the people do and will understand that we cannot afford to deal in any other manner than upon the principles of the strictest justice, righteousness and equity between man and man, and between the Church and individual members of the Church, or the individual members and the Church.

We have had a very excellent discourse from the President of the P. E. Fund Company, in regard to the duties of those who are indebted to the company. He has shown the vast amount that is now owing to that company by individuals who have been assisted to immigrate to this goodly land by its means; and the ingratitude, want of charity and dishonor which attaches to individuals

who have been so generously assisted out of poverty and oppression, and placed in circumstances to become free and independent, and then neglect or fail to do their duty in these matters.

In some instances individuals who have been assisted to Zion by the P. E. Fund, have gathered around them of this world's goods until they have become rich, and still their indebtedness to the "Fund" remains unsettled.

It is more than probable that these same individuals would always have remained in poverty had they not been gathered to Zion by the P. E. Fund: thus, we see, they are doubly indebted to the "fund," first for their deliverance from Babylon, from poverty and bondage; and secondly for the wealth and liberty which they now possess.

And again they are manifoldly more guilty of ingratitude to God and man, because they have withheld from the fund its just dues—which they were able to pay; and deprived others more worthy than themselves from receiving assistance in the manner they had been assisted.

Every man that owes the fund a dollar should realise that it is a just debt, that there are others in the same condition that they were in when picked up by the P. E. Fund company and brought to this blessed land, that they are praying and pleading for deliverance also, and that perhaps they are quite as worthy—if not more so—than many who have been helped and now owe the "fund" to an amount which, if all was paid up, would be more than sufficient to immigrate to this country all the Saints now in Europe.

Men but do their duty when they pay their just debts and to do so in this case they discharge a triple duty—to the Fund, themselves and to the ungathered, worthy poor. What honorable person can refuse or neglect to do such a duty?

We are sending large numbers of Elders from time to time, to preach the Gospel abroad. It is the duty of the Latter-day Saints to assist those Elders on their missions when they need assistance, or when they are unable to fit themselves out. Their families too should be cared for by the Church, during the absence of the husband and father, so far as they are needy or unable to provide for themselves. Every man is in duty bound to do all he reasonably can to roll on the work of God, to maintain himself and family and assist to build up Zion.

Some times a good man is needed to fill a certain mission, he is well adapted to the position he is called to fill, or the duty he is required to perform; but he is poor, he may perhaps have a large family to maintain, which would require his whole time if devoted wholly to that end, yet his ability, faith, integrity and other qualifications peculiarly fit him for the duty required, and he is the most available man to be found. Now what is to be done? Are we to excuse him because his family is large and require his services, or because of his poverty. Certainly not.

If the interest of Zion requires his services, in that direction lies his legitimate path of duty. Then it becomes the duty of the Saints to provide for his family and see that they do not lack the necessaries of life; and it would not hurt us to see that they enjoyed some of the comforts.

If there is no excuse for the poor, certainly there can be none for the wealthy, nevertheless the rich are often so engrossed in their business so bound up in worldly affairs, that

they are but poorly qualified for missionary service; the greater the reason why they should freely impart of their abundance in aid of those who are better fitted for the ministry when such are called into the missionary field. It is true the tithings of the people are for these and other purposes, and no doubt when all the rich and poor with one accord honestly obey the law of tithing there will be plenty in the store house of the Lord, to build temples and houses of worship, to feed and clothe the hungry and naked to provide for the aged, infirm and poor, to gather the Saints, to send the Elders to the nations of the earth and maintain their families while they are gone, and also to purchase the land of Zion and redeem the center Stake and obtain possession of our inheritances, or do any other thing which may be needed, although in the beginning God gave a more perfect law than that of tithing by which to accomplish all these things, but the Saints were not able to abide the higher law—and it was temporarily suspended, therefore until we know how, and will do better than we now do, our tithings and our offerings are necessary to carry on the work of God.

These duties should not be considered a hardship by the Saints. The law of tithing is a commandment with promise of reward for obedience. No man ever observed this law but he was blessed in so doing, for God is both able and willing to fulfill all his promises when the conditions are complied with on our part. Those duties which God requires may seem a burden to the disobedient and unfaithful, but to the willing and obedient they are sources of blessing, pleasure and delight and are no burden at all. Our burdens become lighter in proportion to our increasing faithfulness. Our enjoyment of the gifts and blessings of the Holy Spirit will increase as we become more diligent and so will our knowledge extend and our title to exaltation and eternal life become more and more sure.

The sending of Elders from year to year, and thousands of dollars annually to gather the poor is not all we have to do. We have home industries to look after. We must provide employment for our people, that when they are gathered home they may not be idle for want of remunerative labor. We should establish branches of industry from which we could at least provide for our own necessities and as soon as possible be able to export our home productions, and thus give employment to every faithful Latter-day Saint who is gathered to Zion, that individuals may not only become self sustaining but contribute their proportion to the general good.

Our manufactories should be fostered, patronised and protected, and their staple wares sought after and preferred by the people, even though they were more costly at first. It needs no argument to prove to the sagacious and far seeing that this policy will pay the best in the end.

While we continue to be purchasers and importers only, we will remain dependent to, and at the mercy of manufacturers and exporters from abroad; but when we can produce what we need by our own industry and skill, from the elements which so abundantly surround us, we cease to import, to be dependent upon babylon, or the world, we approach independence, and begin to assume the position in the earth which God has designed we should, to lead and not be led, to teach and not be taught, to be the "head and not the tail."

Every Latter-day Saint should be proud to wear *home made* clothes, from head to foot, and when we begin to study our *best* interests, and the interest of Zion we will do so though it costs us more now than to wear the stuffed, starched, glossed and glittering shoddy of the world, or even the best the world affords. Money spent in home manufactures, is money saved to the community, it is money laid up for future use and benefit at home, while money sent abroad builds up New York, Boston, Philadelphia, Lowell, and the world generally all of whom are opposed to the people and the work of God and will only return evil to us for the patronage we bestow upon them.

We should be prepared, not only to manufacture our own wearing apparel, but also to make all our mechanical and agricultural implements, our house-hold furniture, our building materials, our wagons, carriages and equipment, with all that is necessary for the righteous and legitimate use of man, that when Babylon shall fall we may be prepared for it, and not be found among those who shall wail and lament because "no man buyeth her merchandise any more."

I see some of the sisters wearing fine hats trimmed with silk ribbon, also silk shawls, dresses, neckties, etc., which are of their own production and make. This is as it should be—"the beauty of the work of their own hands."

Perhaps no country in the world abounds more profusely than ours, with the real elements of wealth, and none better adapted to the raising of silk, which enters so largely into, and is so eagerly sought for female apparel, and there are thousands of men, women and children in Utah, who could as well as not devote a portion of their time to its culture, say a month or six weeks in the proper season of the year, both to their pleasure and profit, if they would, and the result would be the production in vast quantities of the much coveted article of silk, and an increase of profitable labor.

Sister Zina Young, Father Graves and a few others are interesting themselves in this industry and are trying to awaken an interest therein in the minds of the industrial classes, that silk may eventually become a staple product of Utah. So far, I fear. they have found it rather uphill work. The people seem to be eager for immediate profit, for present gain, which in too many cases is exceedingly detrimental to the individual as well as to the public good. It is difficult to get people to look forward, or labor for the future; we are all so terribly wrapped up and engrossed in the present and in self. But the culture of silk is gradually being extended, I am told, and by and by it will, unquestionably, become one of our flourishing industries. A little child is capable of attending to a large part of the labor involved in the production of raw silk, and children a little farther advanced can prepare it for the loom.

May the Lord bless the people. May the Spirit of the Lord abide in the hearts of the Latter-day Saints, and lead them continually, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE AT PROVO, NOVEMBER, 30TH, 1879.

(Reported by Geo. F. Gibbs.)

THE TEMPLES IN COURSE OF ERECTION—POLITICAL POSITION OF THE SAINTS—OUR POSITION REGARDING PATRIARCHAL MARRIAGE—THE CORRUPTIONS OF SO-CALLED CHRISTENDOM—HOW THE SAINTS SHOULD LIVE—SUNDAY SCHOOLS, RELIEF AND MUTUAL IMPROVEMENT ASSOCIATIONS.

We have heard a good many great and important truths uttered by those who have addressed us since the commencement of this conference. We have these conferences appointed for the purpose of adjusting and regulating any matters that may arise in the several Stakes, and for teaching and instructing the people on all matters pertaining to their welfare relative to this world as well as the world to come.

My brethren of the Twelve and myself have been traveling around considerably lately among the people. We have visited some of the most prominent Stakes and attended their conferences; among which are the Stakes of Sanpete and Cache Valley —two of the most prominent of the Territory—in which temples are being built. We thought we would like to visit them and see the condition of affairs; how they were progressing, what advancement they were making in these important labors, and then if they needed assistance of any kind we could render it intelligently after enquiring into their position. We found in both of these places that the people had been very faithful, diligent and liberal in the prosecution of this work, that is, in building temples to the name of the Lord, that they may go and administer therein and attend to the ordinances of God's house for themselves, and receive those blessings which God has to confer upon His people, and administer not only for themselves, the living, but also for the dead. We found that a very large amount of means had been used in both of these valleys, including the districts around, appointed to assist them in the erection of these temples, and they are building up splendid edifices in both places. The one in Cache Valley is built of hard rock, a species of marble, that will make a very strong wall. There is, however, mixed up with it in different places, some very fine sandstone, which they have to bring from quite a distance. They have raised the walls of that Temple about fifty-five feet and are still persevering. We found also that they were pro-

secuting their work very assiduously in Sanpete. They have beautiful sandstone there of a light color, easy to hew, which will make a beautiful structure when completed, almost equal to ours in Salt Lake City, with this difference, it is simply dressed outside. Hence things are progressing rapidly, which evinces a good desire among the Saints to carry out the purposes which God has designed and which they have engaged along with us to perform.

In visiting these places we felt a desire to see the people that lived in the settlements around. We made an attempt to this end before, but could not accomplish it because of the pressure of circumstances that required our attention in the city; but this time, being at liberty, we visited all the principal settlements in Sanpete and Cache Valley, which are quite numerous. We thought it was proper, seeing they have as good meeting houses as you have here. They have a much larger meeting house in Cache valley than you have here, and I think the one in Ephraim, Sanpete, is larger than this—yet they could neither accomodate all the people, nor get them together, and you could not here. We could take some of the houses in which we have attended meetings, and put most of the people who are seated in the body of this tabernacle into them. If the Saints wanted to attend conference they could not find room, and consequently we thought it better to visit them at their homes, see how they were situated, feel after their spirits and let them feel ours; converse with them, preach to them and see what they were doing.

We found that in these temple districts, whilst they had been very energetic and very generous in their feelings in contributing to the work, they needed some considerable assistance, and we felt it to be our duty to assist them out of the general fund of the Church, the same as we do in Salt Lake City; but of course not to the same extent.

They were working in union in a kind of united order; but not of course fixed up in that order. But as we are operating together in the interests of the Church and Kingdom of God, we deemed it quite proper that those places should receive the necessary assistance; and we thought also that that kind of feeling and spirit would also be satisfactory to our brethren of the priesthood and to the Saints generally throughout the Territory, for we are one, or ought to be one in our endeavors to build up the Church and Kingdom of God. Having enjoyed ourselves very much in preaching and in mingling among the Saints in the places where we have visited, we thought we would come to you and do likewise—not particularly to talk to you, because you doubtless have enough of preaching, and perhaps a little more than you can attend to; but in some places the people do not have the same opportunity that you do here in Provo, for we sometimes slide by many settlements on the road, and it appears in some instances as though they were neglected. We thought in coming among you we would bring our own carriages as we used to in former years, and go by the highway and visit the folks at their own homes, go into the highways and byways and try to meet with all the Saints, for we are all one, all having been baptized into the one baptism and ought to partake of the same spirit and be governed by those glorious principles which God has revealed for the teaching and exaltation of the human family. Be-

sides there are a great many circumstances, transpiring from time to time, which render it necessary that we should be conversant with one another's feelings; that we should understand the mind and will of the Lord, and that we should be prepared to operate with Him in the interests of the human family, in the establishment of Zion and in the building up of the Kingdom of God on the earth. I always take pleasure in preaching the Gospel—I have done a great deal of it—and my brethren of the Twelve feel the same. There is nothing I take greater pleasure in than in proclaiming the Gospel to the nations of the earth, and in mingling among and preaching to the Saints of God. Although I cannot now go abroad, yet I can, and so can my brethren of the Twelve, associate with you—for they feel as I do in relation to this matter; we can visit the Saints at home and talk to them on the things pertaining to the kingdom of God.

There are a great many things associated also with this Kingdom that it is proper should be presented to us from time to time, that we may be enabled to act and to operate together and be one in our feelings religious, one in our feelings social, and one in our feelings political; for all these things are mixed up and intimately connected with the position we occupy as the Saints of the Most High God in the building up of His Zion here upon the earth. There are things spiritual, there are things denominated temporal, there are things also spoken of as being eternal in their nature, and all these subjects, in all their various ramifications, demand more or less of our attention. For instance, we are gathered together here as a peculiar people in these valleys of the mountains. We are gathered here because we embraced the Gospel of Jesus Christ, and because of the revealing of that Gospel to Joseph Smith, and because after having embraced it, we partook of its spirit, and because there was associated therewith the principle of gathering. We are gathered here under peculiar circumstances. But our first object was simple obedience to the Gospel. There are circumstances growing out of this, over which we seem to have very little control, by being gathered together in the position we now occupy, and composing part of this nation, there are certain political duties that seem to force themselves upon us. We came here simply on religious principles to start with, because we had faith in God, because we had faith in the restoration of the everlasting Gospel; because we had faith in the gathering together of the people; because we had faith in the ordinances of the Gospel of the Son of God; because we had faith in the organization of the Church and Kingdom of God, and the various offices pertaining thereunto throughout all the ramifications of the Church. We came together therefore in a Church capacity: but being gathered together as a people, we brought our bodies with us, that is we brought our souls, if you please, for the spirit and the body, we are told, is the soul of man. We brought ourselves here and being here we naturally form an intregal part of the United States, and have become part of what is termed the body politic of the government. But we could not help that, and I do not know that we want to help it.

We became then organized in a territorial capacity and part and par-

cel of the government of the United States; this follows as a natural consequence.

There are a great many Saints here gathered together. I do not know the number; it is estimated by some to be from 150,000 to 200,000. How many there are I am not prepared to say. No matter, however, about that: but we have gathered ourselves here. Now, then, it is necessary we should be under some government. Being here in the United States, we, of course, became part of that government, and, as a necessary consequence, according to the customs and usages of this government, we were admitted as a Territory. Under these circumstances, the government send out certain officers; for instance, a governor is appointed and selected by the President of the United States, and then sanctioned by the Senate, and he receives his commission from the administration of the government of the United States, and he comes here as their representative. Then we have U.S. judges, a secretary, a marshal and civil officers, according to the usages that exist among people situated as we are in the Territories of the United States. There are so many representatives of the government who are properly appointed and authorized according to the form and usage that obtain generally in the country and in the administration of the affairs of this nation. We therefore come under this government and are subject to its laws and receive its officers. They come among us, which is very right they should do, according to the forms and usages that exist in the United States; and it is our duty to treat them properly, as it is their duty to treat us properly; the duty in this regard is reciprocal. We need the protection of law wherever we are, or under whatsoever circumstances we may be placed; and in placing ourselves in this position we are only doing just the same as others of our fellow citizens similarly situated are doing. This is a matter which has grown out of our religious ideas. Our religion prompted us to come together; and being together we have become a body of men, and being on territory belonging to the United States, it becomes necessary that we should be subject to its laws and usages, according to the provisions made and stipulations entered into under its jurisdiction and government. These things are all plain matters of fact, there is nothing extraneous or uncommon about them. Further, as American citizens we have certain rights, and others have certain rights. All men in the United States possess certain rights which are guaranteed to them by its Constitution. Again we have our legislative officers, provided for by act of Congress and passed by the general government of the United States. We have our probate courts, also our justices of the peace, our selectmen and the various organizations and laws pertaining to education, to public schools, and all things as they exist in other Territories. But notwithstanding all this there is one thing wherein we are very unpleasantly situated, which difficulty arises from the peculiar position we occupy in regard to our religion. There is nothing else that I know of. I have been in this Church a great many years, and lived in this nation a great many years, and have been a citizen for a great many years; but there is nothing that I know of excepting that one thing, that could in any wise be considered objectionable, and that is in relation to our

views pertaining to plural marriage; there is nothing else in all our acts that any man in any part of world can or would attempt to find fault with. No man can justly say this people have been disloyal to the Government of the United States, if they say so they say something that is not true, and a great many of them when they do say it know they are telling falsehoods. We are not turbulent, we do not create any difficulty, we do not get up mobs, we do not interfere with anybody's rights, socially, religiously, politically or any other way. We do not interfere with a man because his religious views are not as ours; but on the other hand, so far as we have the authority we protect all men. But there are some things we have occasion to find fault with because of men wishing to trespass upon our rights. We think this wrong, contrary to comity, good faith and correct principles, and consequently we speak about it, and that is right, we have the right to do that. If any man, either in a religious, political or social capacity, trespass upon the rights of common humanity, we have as much right to express our feelings and to defend our rights as any other set of men have under the same circumstances, and no just man would seek to deprive us of this liberty.

Now then, so far so good. While we would respect all honorable men, and would treat them justly and equitably, we do not, we cannot respect these miserable men who respect no man's rights, who would turn and give you evil for good, traduce your character and circulate falsehoods about you and seek to injure you—we cannot look upon them as honorable men. They are not so treated among any people; especially those miserable sneaks who would go round our houses and and take advantage of certain circumstances and become informers and implicate you in crime under guise of friendship. All such men in any country are despised, and would be looked upon as scoundrels not fit to associate with honorable people. There is no one more contemptible than a spy. He is looked upon as the scum of society and the filthiest dregs of a community anywhere. We do not want to associate with such, we cannot, our natural feelings revolt at it, and while we respect honorable men everywhere, we say to such characters, "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united!" These are our feelings about such individuals.

In regard to our religious matters wherein our social relations are concerned—for these are as much religious matters with us as anything instituted among men. Our marriage system is one of the greatest principles that God ever developed to the human family, whether men believe it or not. But there are many who are not acquainted with these things as we are; they do not understand God nor his revelations; and they really, if it came to the point, should have nothing to say against us in relation to these matters. But they do not understand it, neither do they wish to understand it; because there are a great many very corrupt men devoid of principle, and they care not what becomes of their future if they can only accomplish their present objects.

Now then, did we seek this principle? No, we did not. Did we ask God that we might have a plurality of wives? No, we did not. Was it a matter of our choice? No. The same God that revealed to Joseph Smith the first principles of the

Gospel also revealed unto him the doctrine of plural marriage; it was presented to us as a doctrine to be believed in and be governed by. Could we help it? What had we to do with it? It is a command of God; and the question is, Shall I, after having embraced the Gospel of the Son of God, and entered into covenant with Him to observe His laws and be governed by the revelations of His will; shall I, because of something that is distasteful to me set up my will and judgment against His, and say, "Why, I shall be despised, I shall be hated;" shall I, because of a feeling of that kind violate the laws of God? No, I cannot do it; neither can you who believe in the revelation. God gave it to His servant Joseph Smith and he declared it unto us. Now, how was it? The first thing that was done, when the word of God came to us to do it—for there was a time after this revelation was given when we were not permitted to to teach this doctrine publicly; but as soon as we were instructed to do so, Prof. Orson Pratt was sent to Washington to publish a paper, at the seat of government, and there proclaim our sentiments on plural marriage to this nation and to the world. This mission he fulfilled—publishing a paper called the *Seer*, and lecturing in a hall hired for that purpose, several times a week. Was there anything under-handed about this, or low, or anything antagonistic to the interest of this nation or any other nation? It was merely proclaiming certain principles pertaining to eternal lives and covenants that should exist through eternity, in our sexual relations pertaining to our association in this world and the world to come. Did we interfere with the rights of others? No; and if we had any revelations, it was not for us to oppose them. But others do not know anything about these things, consequently they cannot comprehend our position. Have we done anything covertly? Not until we were forced to. Some few years ago, I remember being brought before a court to give evidence in a case. I was asked if I believed in keeping the laws of the United States. I answered Yes, I believe in keeping them all but one. What one is that? It is that one in relation to plurality of wives. Why don't you believe in keeping that? Because I believe it is at variance with the genius and spirit of our institutions—it is a violation of the Constitution of the United States, and it is contrary to the law of God. Now this is plain. You could not tell your feelings much plainer. This was before the Supreme Court affirmed the constitutionality of that law. "Well," said a man to me, "Are you prepared to abide the consequences." "Always," said I, "everywhere." That is straightforward, and in saying this, I only expressed the feelings of thousands of my brethren and sisters. Well, then, whose business is it? If I do a thing and am prepared to abide the penalty, whose business is it? Do I interfere with the friends or government of the United States? No. They have passed a law for political effect which is really intended as a trap for us. One would think that a great and magnanimous nation of fifty millions, could afford to allow a few thousand people to work out a social problem, without fear of contamination. They do not understand us, we wish them no harm. Many of them know this; but they cannot always control circumstances, and many of the members of Congress, who were not willing to do anything of this sort, were crowded on by

religious bigotry that prevailed among their people, just the same as others were in the days of Jesus. In his day he and his followers were maligned as we are; If he ever did any good, how was it represented? "Give God the praise; we know that this man is a sinner." And if we do any good somebody else must have the praise instead of us; but if there is any harm done, as, for instance, the trouble among the Indians, "it is the Mormons that do it!" I suppose if there are any storms, shipwrecks, wars or bloodshed, in Timbuctoo, among the Zulus, Chinese, Japanese, or Europeans, the Mormons will be represented as having had a hand in them. What position does this place us in? Do we wish to be governed by the laws of the United States and sustain its institutions? Yes, we do. But while we are doing this, many infamous men are misrepresenting us. But there are many honorable men who have other feelings. I have seen many of them not only in this nation but other nations, who possess more liberal and generous feelings, men of position and of all conditions in life. And among the honorable men of earth I find there are a great many who look upon us as having been cruelly treated by those who ought to be our friends. Well, now what shall we do under those circumstances? Having passed a law on purpose to entrap us they would now complain because we do not run right into the trap and say "take us and put us in prison." We are not such big fools yet, we have very different ideas to those. If they are ignoring principles that God has revealed to us we cannot help it. If they do not believe our statements we cannot have confidence in theirs; but one thing we do know we are a thousand times more virtuous, a thousand times more pure, in our actions than they are in theirs. There is not a country in the world to-day where virtue and the rights, privileges, honor and chastity of the female portion of the community are more strongly protected than in this Territory. Now, that is a fact.

The question then arises what shall we do? We are under the painful necessity of protecting ourselves as best we may. How did they do in other times—how did they do in Rome? We are not so badly of as some people were in former ages. It is said that Christians had to dwell in caves, and that they were hunted and dragged from these places of concealment by government spies and put into the arena, where thousands and tens of thousands of people would go to see them devoured by wild beasts, and I have no doubt that many of our pious Christians would like to see a scene of that kind. What shall we do? God has given unto us a law. Shall we obey it? We are placed—not by acts of our own—in a position where we cannot help ourselves. We are between the hands of God and the hands of the Government of the United States. God has laid upon us a command for us to keep, He has commanded us to enter into these covenants with each other pertaining to time and eternity, and has revealed this law through the holy priesthood and the regularly constituted channels which He has appointed for conveying this information, and we, having been baptized into one baptism and partaken of the same spirit, know for ourselves that these things are true. I know they are true, if nobody else does. I know it myself. I cannot help knowing it, and all the edicts and laws of Congress and legislators and decisions of courts could not

change my opinion. I know that it is from God, and therefore bear testimony of it. Now, can I help it? No. The question resolves itself into this: having received a command from God to do a certain thing and a command from the State not to do it, the question is what shall we do? Daniel had a political trap set for him, as we have had for us. An edict was passed forbidding him to pray to his God under penalty of death; he went and opened his window and prayed in the sight of the community, hence he violated that decree with death staring him in the face. He knew this law was irrevocable, but he was determined to obey the commandment of God and he did. They cast him into a den of lions, and he played with them as a child would play with kittens. There was something to try Daniel's faith in this but God took care of him.

But there is another feature manifested in this. We notice that King Darius, the victim of a political plot, was very solicitous for the welfare of Daniel, for early in the morning he went to the lion's cave and cried, "O Daniel, is the God in whom thou trusteth able to deliver thee?" When Daniel replied, "O King, live forever, the God in whom I trust has sent his angel and has delivered me from the jaws of the lions," etc. I do not think from the reading of the President's message, that if any of us were cast into the lion's den or into prison, that Mr. Hayes would manifest the interest about us that Darius did about Daniel; but then we must remember this difference, that the *first of these is a Christian; the latter was a heathen.* But outside of these things, I feel to proclaim against the vices of the age, whether in this nation or others; for we as a nation are fast descending as low as the most degenerate and corrupt nations of Europe, and are practising infamies which have been the overthrow and ruin of many mighty cities, nations and empires, and which are now the loathsome, unnatural, disgusting, damning sins of Christendom. The standing law of God is, be fruitful and multiply; but these reformers are "swift to shed blood," even the blood of innocence; and with their pre-natal murders and other crimes, are slaying their thousands and tens of thousands with impunity, to say nothing of that other loathsome, disgusting, filthy institution of modern Christendom "the social evil," as well as other infamous practices. We must protest against fœticide, infanticide, and other abominable practices of Christendom being forced upon us, either in the shape of legislative enactment, judicial decision or any other adjunct of so-called civilization. We are American citizens and are not yet deprived of the inalienable rights of life, liberty and the pursuit of happiness. Men express surprise sometimes at the action of the grand jury who sat upon, as I am informed, about 200 cases of polygamy and only found bills against three. Why, human nature with all its infirmities is not sunk so low as at the bidding of an official satrap to find indictments to order, without evidence and testimony, and there are very few, in view of the above facts, who are sunk so low as to condemn men for marrying wives and supporting their children, while at the same time they know that their accusers and persecutors are violating every principle of chastity, and murdering their own offspring. Many men may be very corrupt, and indulge in the vices and crimes of the age; but all are not hypocrites. Despotic laws require a despot, and not even packed juries will always carry them out.

Now, it becomes a question for us to decide whether we shall observe the laws of God or the commands of men. If I had to answer I would answer as I did before the court. When I made that answer this question had not then been decided by the Supreme Court of the United States. Since then they have sanctioned that law, hence we are placed in a position a good deal like the Christians were in the days of Rome, and the Christians now assume the position of the then heathen.

What shall we do? Shall we trust in God or in the arm of flesh? Shall we give up our religion and our God and be governed by the practices that exist in the nation which are contrary to the laws of God? All who are in favor of abiding by the laws of God hold up their right hand (The congregation voted unamiously). We find the same feeling throughout the Territory.

We wish no disrespect to the government, for after all I do not suppose we could get any better treatment from any other Christian nation than we do from our own, but this is notsaying much for them. It is a poor thing when so great and magnanimous a nation cannot afford to allow 200,000 people to worship God according to the dictates of their own consciences.

But have we resisted anything else? No. Have I? No. Have you? I presume not. I expect these kind of things—the opposition and corruption of men and the world, under the instigation of the devil, who is the enemy of the Saints. What then? Do I expect to give up my religion to the devil? I think not. What shall we do then? Shall we abuse the people of the United States? No. Shall we abuse the President of the United States? No. Yet I am sorry that he is not a little more magnanimous, I am sorry he does not possess a little more of those feelings that actuated the founders of this government; I am not sorry for the Saints, for it is quite necessary that we should have to pass through a variety of things in order that, like ancient Saints, we may be made perfect through suffering. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "He was in all points tempted like as we are, yet without sin." Shall we forsake the institutions of this country because of the acts of those men? No, we will cleave to them and sustain them. Shall we deprive other men of their political rights? No, we will not. Shall we deprive any man of his social rights? No, we will not. Shall we deprive any men of their religious rights? No, we will not. They may do as they please in Washington and other places; but we will do right towards all men. Our motto is, Freedom, Liberty and Rights of Conscience to all people; as Brother Parley P. Pratt has it in one of his poems:

> "Indian, Moslem, Greek or Jew,
> Freedom's banner waves for you."

This is the kind of feeling we entertain in regard to this subject. We all have faults, and perhaps this government is one of the best governments we could have in the world; and we will sustain it. And then, we will contend for our rights legally, properly, orderly and constitutionally. And then, we will watch those miserable hounds that come sneaking into our midst, and tell them to leave; we do not want a lot of dogs among us. Honorable and decent men, men that will do

righ we will maintain all the time. But this nation is laying the axe at the root of the tree and they then will crumble to pieces by and by. If they can stand it we can. If they can afford to treat us in this way, they will soon treat others in the same way. And they will tear away one plank of liberty after another, until the whole fabric will totter and fall; and many other nations will be cast down and empires destroyed; and this nation will have to suffer as others will. And it will be as Joseph Smith once said, "When all others forsake the Constitution, the Elders of this Church will rally around the standard and save its tattered shreds." We will come to its rescue and proclaim liberty to all men.

What shall we do about many other things? Let them alone; "let the potsherds of the earth contend with the potsherds of the earth." The God who rules in the heavens is watching over their movements as well as ours, they are in his hands as we are—he will put a hook in their jaws and lead them in the way they dreamed not of. He will say to them as he did to the proud waves of the surging ocean—"hither shalt thou come, and no farther; and here shall thy proud waves be stayed." But it is for us to cleave to God and observe his laws and keep his commandments; and then we need fear no evil that may come upon us, "for God will make the wrath of man to praise him, and the remainder he will restrain." And God will bless and protect Israel; he will lead us forth in the paths of life—not all of us, for as we have heard, we are not all of us doing just right. But he will accomplish his purposes and roll forth his work and build up his kingdom and establish Zion, and bring to pass all the things spoken of by the holy prophets since the world began.

Now then, having talked a little upon this principle, I will speak about some other things associated with our affairs here, in a Stake capacity, or as Saints, say, for I generally talk more to the whole people than I do to the people of a Stake. There are a few things that I wish to draw your attention to. You have got a Stake organization, you have a president and his counsellors, who stand in the same position to you as the First Presidency to the Church. I think you heard something about that this morning. Pray for them. Have they weaknesses? Yes. Have you? Yes. Have I? Yes. We are in possession of a rich and glorious treasure; but it is contained in earthen vessels. We all have our weaknesses and infirmities; but we will pray for those that are appointed to preside over us, that God may bless them. And when we bow with our family, with our wives and children around us, we will ask God to bless them and inspire them with wisdom, that they may manage well all things committed to their care. We will not find fault with them, but ask God, if we think a false step has been made, to lead them in the right path. And we will make things right if we do this, whether they want them or not, for God will control them by His Spirit for our good.

And then, we have bishops among us. We will treat them courteously. Have they weaknesses? Yes, they are men just like we are. "What," say you, "have you weaknesses?" Yes, lots of them. I wish I had not sometimes, and then again I don't wish so. "Do you ask the people to pray for you? Yes, and pray also for my brethren of the Twelve that they may be guided by the inspirations of the Most High, and be led

and that they may lead others in the paths of life; that we may magnify the calling God has given unto us and honor it and do good among men, and help to build up His Zion. This work devolves upon you in your sphere as much as upon President Smoot and his counsellors and the several bishops. Every one has his duties to perform; and if we all do them we will do pretty well. Listen, then, to their counsels. You have a High Council, sustain them in like manner, that in all their judgments and counsels they may do right. And I would say both to the Bishops in their capacity, as common judges in Israel, and to the High Council as a High Council, deal justly in the sight of God; do not bring into deliberations any of your own private notions or feelings. Do not, in the name of God, seek to pervert judgment or justice. I would not give five straws for a man—he is not fit to be a high councilor—if he would not apply the same judgment to his own brother or son as he would to anybody else. We need to ask God to give us wisdom in the management and direction of these affairs, and then we ought to have another principle more thoroughly enforced than it is among us. We have people going to law one with another sometimes, and that before the ungodly, and the Elders of Israel sanction it. God will hold you to an account, I tell you, and He will bring you up standing when you don't dream of it, and all they that like to go to law, in the name of God they shall have enough of it until they are sick and weary—for it will bring them down to poverty, ruin, misery and death, unless they turn around speedily and repent. Let us honor the institutions that God has given unto us, honor the Priesthood, honor our own courts of justice, and treat all men everywhere with proper respect, but we do not want to go to law with the ungodly.

There are other things I wish to speak about pertaining to the interests of this community. We should educate our children properly. I am very glad to find you have one very good institution in this place. You have got those at the head of it that know God, and who instil into the minds of their pupils correct principles and the fear of the Lord, and teach them the principles of life; that they, when they go forth to teach others, may teach them the same principles that these our brethren teach them—that correct principles may spread, grow and increase, and that while they are obtaining an education in regard to science and the various branches of secular education, they may always have before their minds the fear of God. Well, would you seek for knowledge? Yes, as I would for a hidden treasure. Would you like the people to be acquainted with the arts and sciences, etc.? Yes. We want to so educate our children, and if necessary make sacrifices ourselves for that purpose, in order that they may be men and women capable of coping intellectually with any persons that live upon the earth. We are seeking after these things, we are anxious to promote the welfare of all people in regard to these matters, especially those associated with us, that our children may grow up not only in the fear of God, but possess intelligence of every kind. Now, these are our feelings in relation to these matters, and bye-and-bye, if we do this and keep doing it how will it be? It will not be long before we will be as far ahead of the world in regard to the arts, sciences, mechanism and every principle of intelligence that exists upon the face of the earth, as we are in religious

matters to-day. Some of our little boys five and six, seven and eight years old know very well how to cope with men that profess generally to be wise men on religious subjects. Some few days ago I attended a Sabbath School exhibition in the 17th Ward of Salt Lake City, and witnessed there more intelligence displayed by the children, male and female, in regard to religious matters, than I have ever seen exhibited anywhere in the whole Gentile world wherever I have traveled. I was reminded of a saying of the Savior's that "out of the mouths of babes and sucklings thou hast perfected praise." Let us train up our children in the right way. That reminds me of another thing, that is our Sabbath Schools. You have them here, how extensively you are engaged in them I am not prepared to say, but it is a good institution worthy of our best efforts, and I would say let us encourage them, let our young and middle aged men that are talented engage in them, that our children may be brought up in the fear of God. The school that Brother Maeser and Brother Hardy are engaged in, in this place, I consider a model institution, and I say God bless them and let the blessing and Spirit of God be with them. Continue in your labors as you are doing, and your names will be known in Israel and be handed down to posterity as some of the great men of Zion. Let our brethren, too, be interested in these Sunday Schools, and let us get men that fear God—you young men and Elders of Israel who have the Spirit of the Lord—teach the children and instil the principles of life and salvation into their minds. And then there are other things that are very praise-worthy institutions, one of which is the Female Relief Societies. Our Sisters are engaged with us in trying to do a good work. Shall we despise them in their labors? No. Who are they? Part of ourselves. Do they hold the priesthood? Yes, in connection with their husbands and they are one with their husbands, but the husband is the head. And women are so constituted that they are much better prepared to feel after the welfare of families than men are. They can sympathize with the sisters, for they are one with them. I remember a certain lady said to me in talking about some things, "You never was a grandmother." "No." said I, "I never was? I never had that experience." "Well, then, you cannot enter into the feelings of a grandmother." No, and I never was a wife, and therefore I could not enter into the feelings of a wife. But a wife can enter into a wife's feelings and into a mother's feelings and they can sympathize with the sisters, and pour in the oil and wine and they can teach the sisters correct principles, teach them cleanliness, kindness and sisterly sympathetic feelings. They are doing this to a great extent, therefore I say God bless the sisters. They are one with us in seeking to promote the welfare of Israel. They tell me I was chairman when the first Ladies' Relief Society was organized in Nauvoo; perhaps I was, I do not remember, however, but I am pleased to cooperate with the sisters. I desire to see them prosecute their labors and try to train up young women to be good mothers, good housekeepers good wives, and to cultivate the fear of God and to teach their own children to walk in the paths of life.

Then we have our Young Men and Young Womens' Mutual Improvement Associations. These are very good institutions. How much better it is to see our youth engaged

in the fear of God, meeting together and talking over the things of God, mediating upon them, teaching one another good, virtuous, holy principles, than to see them associated with corruptions and treading in the paths that leads down to death. How much better to teach purity, holiness, virtue, and intelligence, making them honorable men and women, than to see them take a different course. I have been asked sometimes if there was the priesthood associated with this. No; not particularly; but it is one of these helps spoken of in the Scriptures. A bishop will not object to being helped by the Relief Societies. Will he object to them visiting the poor? will he object to any man or any woman seeking to promote peace, order, virtue, and righteousness? No. Who are they? Some are Elders, some are Seventies, some High Priests, and all belong to the several quorums of the priesthood. These associations are a very creditible thing, in advance, say of our Sunday school operations. It is leading on to knowledge, or what we term theology and science, and every principle of intelligence. We have a great many good, highminded, honorable young men and women, and I say God bless you in your labors.

You, bishops, I say to you, encourage all these things among you, sanction and protect them, and do all you can to foster them.

With regard to our political organization, I would say, we must be united. Who, I ask, should dictate us? If I was here in Provo, and had to do with such matters, the first thing I would do would be to confer with President Smoot to ascertain whom he would recommend for such and such offices.

"But," say some, that would interfere with my freedom." I think Watts says:

> "I would be walking with the wise,
> That I may wiser grow."

Well then,

> I would not be walking with the fools,
> Lest I a fool should grow.

But I would seek from men of experience and judgment advice as to the best course to pursue. And as to your freedom have as much as you please, that is, freedom to do right, not wrong. It is very necessary that we be united; and anybody that seeks to divide the people is not the friend of God or man, neither is God his friend; and if he continue to interfere with the happiness and union of the people of God, He will not hold him guiltless; but he will remove him out of his place. There is a providence in many of these things. People wonder sometimes why we have sickness amongst us. The Apostle Paul in writing to the Corinthians, in referring to divisions that existed among them, together with their unworthiness, when partaking of the Lord's supper, says, "For this cause many are weak and sickly among you, and many sleep." Do you believe a principle of that kind? I do. Let us fear God then, honor Him, and keep His commandments.

Another thing, we want the brethren to do, and that is to cultivate a right feeling towards the sisters, and towards their wives especially. God has given them to us; treat them well and kindly. If they have weaknesses—which doubtless they have—we should bear with them, they are the weaker vessel, and we ought to be strong, and a strong man ought not to be much afraid of a weak woman. We ought to have them in our affections, and instead

of returning evil for evil, be kind to them; and if your wives chide you, render to them kindness in return and love them, and say, this is not exactly right; let us be friends. And they will turn round and reciprocate that kind of feeling. And then make their homes as comfortable as you can, and lighten their household duties as far as it may be in your power to do so; and do all you can to unite your efforts together as families. And wives, comfort your husbands; speak kind words, and make their homes a heaven. And neighbours, don't bite and devour one another, don't tear in pieces one another's character, but be united in all things.

"Nay, speak no ill, a kindly world
Can never leave a sting behind."

Let us learn to speak kindly of each other, and if we cannot say something good of our brother or our sister, let us hold our tongue. And if our brother sin against us, tell him of his fault when you and he are alone; and then when you are made acquainted with your wrong, confess it and repent, and try to do better. And let us live together as brethren and sisters and as Saints of God. And do not forget to call upon the Lord in your family circles, dedicating yourselves and all you have to God every day of your lives; and seek to do right, and cultivate the spirit of union and love, and the peace and blessing of the Living God will be with us, and He will lead us in the paths of life; and we shall be sustained and upheld by all the holy angels and the ancient patriarchs and men of God, and the veil will become thinner between us and our God, and we will approach nearer to him, and our souls will magnify the Lord of hosts.

Brethren and sisters, God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE WEBER STAKE CONFERENCE, HELD IN THE TABERNACLE, OGDEN CITY, OCTOBER 19, 1879.

(Reported by James Taylor.)

THE SPIRIT AND PRINCIPLES OF THE UNITED ORDER.

As a foundation for a few remarks this morning, I will read the 18th verse of the revelation commencing on page 337, Book of Doctrine and Covenants:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall

with the wicked lift up his eyes in hell, being in torment."

Also a few verses, contained in the same book, on page 234, commencing at the 3rd verse, which show what is required of every man in his stewardship.

"3. I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

"4. And an account of this stewardship will I require of them in the day of judgment:

"5. Wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof; yea, the benefits thereof.

"6. Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world;

"7. Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse.

"8. And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

"9. Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man.

"10. And, behold, none are exempt from this law who belong to the Church of the living God;

"11. Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things."

The short time that I occupy this morning, I wish to speak in a manner that will be for our edification and mutual improvement in those things that pertain to our salvation. For this purpose I desire the faith and prayers of all those who believe in looking to the Lord for instruction and intelligence.

We should realize the relationship that we sustain to the Lord our God, and the peculiar position we occupy. To properly discharge the obligations devolving upon us, we require supernatural aid. The character of the religion that we have espoused demands a certain course of conduct that no other religion that we know of requires of its adherents; and the nature of those demands upon us are such that no person can comply with them, unless by assistance from the Almighty. It is necessary that we comprehend, at least in part, the great and important blessings that we are to derive, eventually, by complying with the requirements of the religion or Gospel that we have received. The sacrifices that are required of us are of that nature that no man nor woman could make them, unless aided by a supernatural power; and the Lord, in proposing these conditions, never intended that his people should ever be required to comply with them unless by supernatural aid, and of that kind that is not professed by any other class of religious people. He has promised this aid. The demands upon us are of a peculiar nature, and, as I before said, no man or woman could comply with them, unless enlightened and sustained by the power of the Almighty.

The religion we have received is not a chimera. It is not something that has been devised by the cunning of man, but it is something that has been revealed by the Almighty. It is a fact. It is something that truly exists. It is something that is tangible. It is some-

thing that can be laid hold of by the minds of the Latter-day Saints. It is something that can be directly understood, and be fully comprehended, so that there can be no doubt in the mind of any Latter-day Saint in regard to the nature and character of the ultimate outcome of the course that he proposes to pursue in complying with the demands of the Gospel he has received. But those demands are of a nature that perhaps would be almost appalling to the minds of individuals that were darkened, that had no light or understanding in regard to the outcome that is expected to be experienced by the Latter-day Saints, inasmuch as they continue faithful in adhering to the principles which they have espoused.

These demands are not of a nature that have no parrallel in the history of the people of God. They were required in every age and period when God called a people to serve him, and to receive his laws. They were required in the days of Israel, in the beginning of that people. They were required of Abraham, Isaac and Jacob. They were required of Moses, and of the people that he led from Egyptian bondage. They were required by all the prophets that existed from the days of Adam to the present period of time. They were required by the apostles that received their commission by the laying on of the hands of Jesus Christ, the Son of the living God, and by the adherents of the religion that the apostles proclaimed and taught to the people, in their day and no man or set of men or class of people from the day of Adam to the present time, could comply with these requirements, except the people of God, as they were endowed with power from on high, which could proceed only from the Lord our God. And it would be simply foolish indeed to expect the Latter-day Saints in these days to comply with the celestial law, with the law that proceeds from God, and with his designs to elevate the people into his presence, except they were sustained by a supernatural power. The Gospel promises this It promises the gift of the Holy Ghost, which is divine in its character, and which is not enjoyed by any other people, and which we are told by the Savior, should lead into all truth, and inspire those who possessed it, and give them a knowledge of Jesus, a knowledge of the Father, and of things pertaining to the celestial world; that it should inspire those who possessed it with a knowledge of things to come, and things that were past; and inspire them to an extent that they should enjoy supernatural gifts—the gift of tongues and prophecy, to lay hands upon the sick, by which they should be healed. Those who received this Gospel were promised these supernatural powers and gifts, and a knowledge for themselves, that they might not depend upon any man or set of men, in regard to the truth of the religion that they had received; but that they should receive a knowledge from the Father that the religion came from him, that the Gospel came from him, and that his servants had the right and authority to administer those ordinances, so that no wind of doctrine should shake them or remove them from the path in which they were walking; so that they might be prepared for the glory that should be revealed, and be made participators therein, so that they might endure any trial or affliction that it should be the will of God to be brought upon them, to prepare them more fully for celestial glory;

so that they should walk not in darkness, but in the light and power of God, and be raised above the things of the world, and be superior to the things around them; so that they might walk independently beneath the celestial world, and in the sight of God and heaven, as free men, pursuing that course that should be marked out to them by the Holy Ghost; that course by which they could elevate themselves to knowledge and power, and thus prepare themselves to receive the glory that God proposed to confer upon them, and to occupy the exalted position to which God designed to raise them.

In view of this, Jesus told the young man who came to him and wished to know what he should do to inherit eternal life, to "keep the commandments." The young man replied that he had kept these commandments referred to from his youth upward. The Savior, looking upon him, saw there was still something lacking. The young man had kept the moral law, the law given to Moses, and for this Jesus loved him, but saw that there was one thing lacking. He was a rich man, and held influence in the world in consequence of his superior wealth. Jesus knew that before he could elevate him, or any other man, to the celestial world, it was necessary that he should be submissive in all things, and view obedience to the celestial law of the utmost importance. Jesus knew what was required of every man to gain a celestial crown—that nothing should be held dearer than obedience to the requirements of heaven. The Savior saw in this young man a cleaving to something that was not in accordance with the law of the celestial kingdom. He saw peradventure, a disposition in him to adhere in his feelings to that which was injurious to him, and would render a compliance to all the demands of the Gospel disagreeable or impossible, therefore he told him that he should go and sell all that he had, "and give to the poor, and follow him" This commandment made the young man feel sad and sorrowful. He looked upon riches as the great object in life, as bringing him the influence of the world, and all things that were desirable; as procuring him the blessings and enjoyments of life, and as the means of lifting him to high positions in society. He could not conceive the idea of a person's securing the blessings, enjoyments and privileges of life, and such things as his nature craved, independent of his wealth. But the Gospel was of a nature that provided for everything that was necessary to fulfil the wants and requirements of man and to make him happy. Riches were not so calculated; and the Lord desired him to give up these ideas, and to dislodge them from his mind and feelings, so he might secure him as his servant in all things. He desired this man to be wholly devoted to his service, and to go into his work with full purpose of heart, and follow the dictates of the Holy Spirit, and prepare himself for celestial glory. But this young man was not willing; it was too great a sacrifice. And the Savior said upon this occasion, "How hardly shall they that have riches enter into the kingdom' of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." The disciples "were astonished out of measure" at this, "saying among themselves, who then can be saved?" They thought that no man could possess riches and be saved in the kingdom of God. This was the idea they received from the

remarks of the Savior. But Jesus answered, "With men it is impossible, but not with God: for with God all things are possible."

Now, we want to look and see how this is possible. I have read in the Book of Doctrine and Covenants the revelations that have been given in these days to the Latter-day Saints, setting forth the requirements of God in relation to temporal affairs. Here are remarks that are pretty straight, which I have read, on page 337—"If any man shall take of the abundance which I have made, and impart not his portion according to the law of my Gospel, he shall lift up his eyes in hell, being in torment." Now this is straight language, and looks, perhaps, rather severe. When the Lord revealed his Gospel in these latter times to the world, he commenced teaching the people what was required of them in their temporal affairs, as he taught the young man and as he taught many others, and as the apostles were taught and others who received the Gospel under their administration. The greatest trouble that has ever been, probably that the Lord has had, with the people in any age, has been in reference to their temporal affairs, their financial matters. The Latter-day Saints at the present day, are very united in reference to their spiritual principles and doctrines. We see eye to eye in regard to principles that pertain to the doctrinal portion of the religion we have espoused; but when it comes to our temporal, our earthly possessions, and our conduct in relation to them, we seem to be a little confused in reference to what is right and wrong, and more or less, we feel disposed to pursue our own course in regard to these matters and, as in the days of judges, "every man is doing what seems right in his own eyes." We seem to forget that the Lord has distinctly pointed out our duties, and that there is a little book, Doctrine and Covenants, that God has given by direct revelation in regard to these matters, by which we should be governed; we forget these things as it is natural for us to forget the things of God. We sometimes think of the many good things that we do, and imagine, perhaps, that because of these good acts, we are excusable in not bothering ourselves in reference to some other things that we do not perform. In giving his revelations to us in regard to these matters the Lord took certain individuals and made them examples to the Saints, and he wished the Saints to look upon these individuals and follow their examples. The Lord did not propose at first to call upon all the people at once and tell them what to do in relation to these temporal matters, because they were very ignorant and more or less covetous. In March 1830, one month before the organization of this Church, the Lord commenced to instruct, or lay down principles which should govern the people of God in all their temporal affairs. The foundation was raised as a standard, or beacon shining in a dark place, that every Latter-day Saint might look at and judge for himself what would be required. The first revelation that I recollect of that was given in regard to the temporal obligations of the Saints, or what should be required of them, was given to Martin Harris. You will find it on page 111, Book of Doctrine and Covenants. Martin Harris was a man who possessed considerable wealth, or at least was tolerably well of. The Lord gave

him a revelation touching temporal affairs, the same as Jesus gave the rich young man. The Lord said to Martin Harris, "Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family." This revelation applied simply to Martin Harris, and not to everybody, only as you consider it an example to Latter-day Saints. But on page 161, Book of Doctrine and Covenants, there is a general commandment in connection with the divine law which was given in this revelation. It applies to everybody, as, for instance, "Thou shalt not lie," is a general commandment, and applicable to every Latter-day Saint. Here is the commandment, verse 55—"And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to to that which I have said." In connection with this subject, we find on page 233 that the Lord called together six of his Elders, and gave them commandments and revelation, and appointed unto them a stewardship: "Behold, and hearken, O ye inhabitants of Zion, and all ye people of my Church." Now this was quite extensive. "All ye people of my Church." The Lord was going to speak, here, something that concerned all the Saints, wherever they might be, whether in New York, Ohio, Missouri, Indiana or any other part of the world. "Hearken, O ye inhabitants of Zion, and ALL ye people of my Church, who are afar off." Now here is something which concerned all the Latter-day Saints, and which the Lord considered of vast importance to everybody worthy to be called by that name. He wanted all the inhabitants of Zion to pay particular attention to what he was going to say to these six of his Elders. It concerned everybody. The fact in the case was that he took these six Elders and made them an example to all the Saints. The revelation continues:

"Hear the word of the Lord which I give unto my servant Joseph Smith, jun., and unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by way of commandment unto them;

"I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them."

Now this was a matter of some importance, especially to these six elders, to be appointed stewards over those things from which should accrue great temporal advantages. Perhaps some people might be jealous, or were jealous at that time, and supposed that they had reasonable grounds to be jealous, that the Lord should bestow such great advantages upon these elders, which they might use to the great disadvantage of the people of God. But we will discover that these matters were strictly guarded of the Lord, as also would every man who was appointed a steward in the kingdom of God be held in check.

"And an account of this stewardship will I require of them in the day of judgment."

Now, perhaps I do not believe as some do in regard to the United Order—that everybody is to come together and throw all their substance into a heap, and then come and take of it as they please, or that one man who does not understand temporal affairs at all should be placed as a

steward over extensive concerns. I believe that there is an order in these things—a pleasing and an agreeable order—and that these things are arranged by the Lord in such a way that when people properly understand them they will be satisfied and admire them. It is because we do not get to understand the requirements of God that we are dissatisfied. God fixes these matters up and arranges them in such a way as will tend to the exaltation of every Latter-day Saint who is disposed to honor them. It is because of our ignorance that we are displeased with the requirements of the Lord.

Now, I believe in the independence of men and women. I believe that men and women have the image of God given them—are formed after the image of God, and possess Deity in their nature and character, and that their spiritual organization possesses the qualities and properties of God, and that there is the principle of God in every individual. It is designed that man should act as God, and not be constrained and controlled in everything, but have an independency, an agency, and the power to spread abroad and act according to the principle of godliness that is in him, act according to the power and intelligence and enlightenment of God, that he possesses, and not that he should be watched continually, and be controlled, and act as a slave in these matters. But that the law of God should proceed forth from him, and the constitution of the Most High God should be in him; and he should act in accordance with that. And, as the Lord has said—"I will write my name in the hearts of the people"—the law should proceed forth from their hearts.

And so far as the law of tithing is concerned, there is about it something that is not of the same nature and character as the law of the United Order. It was added because the people were not willing to comply with this noble and high celestial law, whereby they could act according to the light that is in them, and the power of the Almighty, by which they should be inspired. I read on:

"Wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof.

"Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world."

Now, was it designed that these six men should go and build fine houses, and spread abroad and obtain immense treasures of the earth, independent of the obligations devolving upon them to other people? There was great latitude given them, but they were held accountable unto the Lord. "I give you this latitude to exercise, but, remember, you are accountable; and an account of your stewardship will I require of you in the day of judgment." Some of these Elders had seen God and talked with him face to face, and angels had laid their hands upon their heads. They knew that there was a God in heaven. This was made clear to them by the power of the Almighty, and by angels making their appearance unto them, and talking with them as one man talks with another. Now, when we consider what the Lord said to these men that were thus enlightened, and had this wonderful experience, we see that it required a man to be a little careful how he acted in regard to these temporal affairs that were given to him in charge.

"Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse."

Now here was wherein they were limited. But yet in this matter they were left to their own judgment and philanthropy, which should be enlightened. But their philantrophy would be the philantrophy of God, and their intelligence, the intelligence of heaven.

"And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man.

"And, behold, none are exempt from this law who belong to the church of the living God."

Now this law should continue as long as salvation continued. (See page 337 1st verse) It never has been repealed. The law of tithing could not repeal this law. The law of tithing is a lower law, and was given of God. But the law of tithing does not forbid us obeying a higher law, the law of celestial union in earthly things. And the fact that we do not feel satisfied in simply obeying the law of tithing shows that it is a lesser law. Do you feel justified simply in obeying the law of tithing? Why, then, do you contribute to our temples and to bringing the people from the old countries, and to this object, and that, in thousands of ways, after you have properly and justly complied with the law of tithing? The fact that you do these things shows that you are not satisfied in merely obeying the law of tithing. In these contributions you are acting just as God designed you should act—by the light of the Holy Ghost that is in you. Now, this law is very distinctly portrayed, and the Lord has made it so plain that he is determined that no man shall misunderstand him. When he speaks he speaks in such a manner that there can be no dispute. He is not satisfied with telling it over once, he tells it the second and the third time; so that there can be no misunderstanding in regard to the mind of the Lord with reference to this law of a man's giving all, except that which is needed for his support, unto the Lord's storehouse. An observance of this law is what he says is required of every man in his stewardship. So that if the Latter-day Saints are appointed unto stewardships, or are satisfied to act as stewards before the Lord, this law is in force, and this law they should observe. I believe many do walk in the spirit of this law to a certain extent; and have complied with it, no doubt in a manner in which they are justified before God, while some, perhaps, have paid no regard to it whatever. Some so far ignore these principles that they become very miserly and covetous, and gather around them and their families what they consider they need now, and then lay up for future generations, when there is distress around them, and thousands of Saints in Europe and other parts who are groaning in poverty, under the iron hand of tyranny, not knowing from day to day where they are going to obtain a meal of victuals. Yet here are men among us who call themselves Latter-day Saints, who do not impart of their substance according to the law of the Gospel. I say God is displeased with such covetousness, and he will never prosper the Latter-day Saints who are guilty of such miserly conduct.

But as regards the law of tithing, it is in force upon the poor as well as the rich, and it seems that it acts almost unequally in some respects,

There is a widow, whose income is ten dollars; she pays one for tithing, and then has to appeal to the Bishop for support. Here is a rich man who has an income of one hundred thousand dollars, and pays ten thousand for his tithing. There remains ninety thousand, and he does not need it, but the poor widow requires much more than she had before complying with the law of tithing.

Now what would be the operation of the celestial law? The widow has not enough for her support, therefore nothing is required of her by the celestial law, or the law of the United Order. This rich man, with his ninety thousand dollars, continues to increase his riches, pays his tithing fully, and yet wholly disregards the law of stewardship, or the law of temporal union. I cannot believe that a Latter-day Saint is justified in ignoring the higher law. For, as we have read, "Behold none are exempt from this law who belong to the Church of the living God." There is not a man within the sound of my voice who is exempt from this law, nor will he ever be until Jesus, the Son of God, comes in the clouds of heaven to set all things right: "Yea, neither the Bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things." This will apply to the Bishops who reported here yesterday, and to every Latter-day Saint. We are under this law. We should act in the spirit of this law according to the light of God that is within us.

Furthermore, on page 275, we read:

"It is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop; "And also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

"It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to this law which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names, enrolled with the people of God."

Now, this might be considered rather strong language, but this is a revelation of God that we profess to believe.

"Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts."

That is, those that were not willing to abide the law of stewardship and consecration should be debarred of these blessings. It is the same today, and it has been so since the days of Adam in relation to these matters.

Now, when the Lord established this Church, he was very anxious to bring the people to this order of things; and we find some thirteen revelations in the Book of Doctrine and Covenants, that are given to explain these principles of the United Order—the law of consecration and stewardship. Men were to have their stewardship—to have possession of property—but they were to hold it as servants of God, not as their own individual property, particularly, but they were to be made stewards over that property, after they had consecrated to the Lord, and to receive according to their abilities, and manage according to the gifts of God that were within

them in regard to temporal affairs. If a man was capable of managing merchandise to the amount of one hundred thousand dollars, it would be proper that he should be made a steward over that amount. If a man was not capable of managing extensive concerns, it would be improper to make him steward over a large business. But every man would receive a stewardship in proportion to his capacity to oversee it for the general good.

In order that there might be no misunderstanding, the Lord informs us further in regard to these matters on page 237, Book of Doctrine and Covenants. The Lord took great pains to manifest his pleasure in regard to these principles. He called some seven, eight or nine elders, and made them stewards over property and various departments of business, and then told them how to act. They were to work in accordance with this law, which will be found on page 343, Book of Doctrine and Covenants:

"68. And all monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, in cattle, or in all things save it be the holy and sacred purposes shall be cast into the treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives;

"69. Or in other words, if any man among you obtain five talents, (dollars,) let him cast them into the treasury; or if any man obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

"70. And let not any man among you say that it is his own, for it shall not be called his, not any part of it;

"71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order."

Now this was making things secure—pretty safe. It might not, perhaps, be as agreeable, unless persons could conceive the whole plan of this scheme or Order in temporal affairs for men to devote their surplus in this way, but with the other portion, which we read further on, they would be perfectly satisfied.

Now, we can easily conceive, that with a vast population of Saints acting under this celestial law, there would be an immense treasury filled after a time; and that there might not be any misunderstanding in regard to this property and its use, among those who had thus subscribed or bestowed their means, the Lord has made the matter plain by giving the following instructions:

"71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order.

"72. And this shall be the voice and common consent of the Order; that any man among you, say unto the treasurer, I have need of this to help me in my stewardship;

"73. If it be five talents, (dollars), or if it be ten talents, (dollars,) or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship."

Now a whole people, enlightened by the principles of High Heaven in regard to these matters—filled with the Spirit of God, with the spirit of understanding, the spirit of philantrophy, every man seeking the interest of his neighbour, having an eye single to the glory of God, putting his means into the Lord's treasury, and no man saying that anything is his, except as a steward before God—would be a pillar of financial strength, a sublime picture of holy union and fraternity, and equal to the most extreme emergencies. Then when any misfortune befalls a

man, such as the burning of his property, or failure or trouble in his department of business, he could go to the treasurer and say, "I have need of a certain amount to assist me in my stewardship. Have I not managed the affairs of my stewardship in a wise manner? Can you not have confidence in me? Have I ever misused the means put into my hands? Has it not been wisely controlled? If so, give me means to help me in my stewardship, or to build up this industry that is needed for the general interests of the whole." Well, it is to be given to him. There is confidence reposed in him because of his past conduct, and the course which he has pursued, He has due right in exercising his talents according to the light of the spirit that is within him. He understands fully the circumstances in which he is placed, and governs himself according to the obligations that rest upon him. He is found to be a wise, economical manager; and he is assisted in his stewardship to the extent of the means that he should have.

Now, were the Saints all acting in the spirit of these revelations, what a happy community we would be! We would all be safe, and no man would need remain awake at night thinking what he should do for his family to keep them from begging their bread, or going to the Bishop, which perhaps is only one degree better. And there would be a union that would be in accordance with the union of Enoch and his people, when they were taken to the world above —a union pleasing to the Almighty, and according to the principles of the celestial world.

But now how is it with us, with the people of Ogden and in other places? We distrust one another. Every man feels that he has no security in his neighbour in time of misfortune. We distrust our neighbors, because neighbors are not seeking the interest of one another. Every man is seeking how he can best help himself. This is too much so with the Latter-day Saints.

Now, this law, the United Order, was given in 1831-2. Men were commanded consecration of property. Bishop Partridge, seeing there was some misunderstanding, wrote to Joseph for an explanation in regard to the matter. Joseph in answer, says that in matters of consecration it should be left to the judgment of the consecrator how much he should give and how much retain for the support of his family, and not exclusively to the Bishop, for, if so, it would give the Bishop more power than a king possessed. There should be a mutual understanding between them, otherwise it should be left to a council of twelve High Priests. Now where is the Latter-day Saint, that cannot see a liberality, a generosity, in this matter, and be willing to submit to this tribunal. I would be willing to submit to the high council of this Stake of Zion, or the high council of any other Stake of Zion, and say, "Here is my property, say how much I ought to retain for my wives and children, and how much shall go into the common property of the Church?" But I think my bishop and myself could settle the business at once. Joseph says in that explanation, "it is not necessary that you should descend to particulars in regard to these matters.

I see I am occupying more time than I intended. There are many things that should be said in relation to these matters. The time is now that the Latter-day Saints should awake. These laws were given to govern the Saints. The Saints in misfortune would not obey them, and they were driven out.

We have been harassed from the

beginning unto this day, and I fear will be, until we conform to this law, and are willing that God shall rule in regard to these temporal matters.

I will now say, let every man who stands in an official station, on whom God has bestowed his holy and divine priesthood, think of what the Savior said to the Twelve Apostles just before he went into the presence of his Father—"Feed my sheep." And he continued to say this until his apostles felt sorrowful that he should continue to call upon them in this manner. But, said he —"Feed my sheep." That is "Go forth with your whole heart, be devoted wholly to my cause. These people in the world are my brethren and sisters. My feelings are exercised towards them. Take care of my people. Feed my flock. Go forth and preach the Gospel. I will reward you for all your sacrifices. Do not think that you can make too great a sacrifice in accomplishing this work." He called upon them in the fervor of his heart to do this work. And now I call upon all who hold this priesthood, the presiding officers of this stake, and the bishops, and the high council, to go forth and feed the flock. Take an interest in them. Did you ever lose a child, and the parting struck keenly into your souls? Transfer a little of this deep feeling to the interests of the Saints over whom you are called to preside, and in whose interests you have received the holy priesthood. Work for them, and do not confine your thoughts and feelings to your personal aggrandizement. Then God will give you revelation, inspiration upon inspiration, and teach you how to secure the interests of the Saints in matters pertaining to their temporal and spiritual welfare.

May God bless you, in the name of Jesus. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE SALT LAKE CITY, OCT. 8TH, 1879.

(Reported by Geo. F. Gibbs.)

CLEAVE TO LIGHT—COMING OF CHRIST—ABOMINATIONS OF THE WICKED—WELFARE OF THE YOUNG.

The prophet Isaiah, in speaking of the latter-day Zion, made this singular remark:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

"But they know not the thoughts of the Lord, neither understand they his counsel," etc,

Again, it has been said concerning the disobedient who reject and set at nought the counsels of the Almighty, through his servants who are sent unto them:

"I also will laugh at your calamity; I will mock when your fear cometh."

The wicked comprehend not the things of God; they cannot know them, for they are spiritually discerned. "The things of God," says the Apostle Paul, "knoweth no man only by the Spirit of God;" or, in other words, carnal man knows not the things of God, neither can he understand them. The unbelieving world cannot see as the Saints see; they walk in darkness, but the Saints are the children of light, even as many as keep sacred their covenants

with God. The wicked love darknes rather than light, because their deeds are evil. This was true of the first century of the Christian era, when the Savior uttered it; it is true today. As the light shone in darkness and the darkness comprehended it not, so might the same be said today. We are called to be the children of light. Blessed are they who continue in the light, for the day of the Lord will not overtake them as a thief in the night; but woe unto them that depart from, or reject that light that shines in the midst of the darkness, for the day cometh, and that speedily, when they will be overtaken as by a whirlwind. The command of the Lord to the Saints is to watch, for we know not the day nor the hour when the Son of man shall come. The precise time of his coming has not been revealed; the prophets were ignorant of it; it could not be declared to the apostles of the Lamb, and, indeed, the Savior said that not the angels, nor even he himself, knew the day or the hour of this important event. And on taking his final leave of the Twelve, on the Mount of Olives, the question was put to him—"Lord, wilt thou at this time restore the kingdom to Israel?" They, it seems, were wont to regard the Savior as that Being that was to establish himself upon the throne of David, and bring to pass all that they had been so anxiously expecting; but he told them it was not for them to know the times and the seasons which the Father had put in his power. These things have been spoken that the Saints should watch and not fall asleep. The same idea is also set forth in the parable of the ten virgins, who were represented as having gone forth so meet the bridegroom, five of whom were wise and five foolish. The wise virgins took oil in their vessels, and were prepared to meet the bridegroom and to go with him into the marriage feast; the foolish virgins took no oil, they were unprepared, and were consequently shut out. This parable is expressly applicable to the time of the second coming of the Savior, showing us that however reluctant we may feel to admit it, we are plainly given to understand that a great portion of those who are counted virgins, of the Lord's people, who believe in his coming and who go forth to meet him, will slumber and sleep, and be locked out when he shall come. And it behooves all Saints to ask themselves the question which the disciples asked the Savior when he told them the startling truth that one of them should betray him—"Lord, is it I?" And all those who are very anxious upon this point will be likely to be on the watch-tower, and not slumbering in that fatal hour.

And again, in the 24th of Matthew, he speaks of that wicked servant who shall begin to say, "My Lord delayeth his coming. And shall begin to smite his fellow-servants and eat and drink with the drunken. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." He expects this of his servants whom he has appointed over his house, to give his children meat in due season. It becomes the apostles, and presidents, and bishops, and all who are called as watchmen upon the walls of Zion to read the 24th and 25th of Matthew, giving due attention thereto, and to beware, least they be found among those unfaithful servants who have been appointed to minister in his house and give meat in due season, but who smite their fellow-servants, and who eat and drink with the drunkard, and otherwise neglect their high and holy calling, for responsibility, position and station will not be any protection or safeguard in that

day. But, on the contrary the greater the responsibility neglected, the greater their fall, chagrin and disappointment, and woe when they find their allotted portion among the hypocrites and unbelievers.

And the enemies of Zion who want to penetrate our sacred and holy places, and who say in their hearts, Let her temples be defiled; let adventurers, profligates and libertines mingle in their family circles, and break them asunder, and defile the daughters of Zion and break up the holy institution of sacred and holy matrimony, by which they are bound together in the new and everlasting covenant for time and eternity; yes, they say, let this covenant be broken, let all who believe and will not deny the laws and commands of God, be excluded from the jury-box, from the ballot box and from official station. And here comes another wail from a member of the Cabinet, in the form of a decision to the effect that all plural wives, who will not break their covenants with their God and their husband, shall be excluded from the right of homestead and pre-emption; and I doubt not but what everything will be done that Satan can put into their hearts to do to block the wheel, to hedge up the way, in order to test the faith of the righteous and their integrity to each other and the principles of truth. But it must be remembered that God permits it, that they may fill up the cup of their iniquity, that the righteous may be proven and tested, even to the chore. For God will have a tried people, and those only who will abide in his covenant, even to the death if necessary, will be found worthy of that glory and exaltation in his kingdom which we seek after. It it a day of warning, not of many words; it is also a day of sacrifice. God has a controversy with the nations, but first with those unto whom the fullness of the Gospel has been sent. He will work in his own wondrous way his purposes to perform. It becomes us to be very humble, that we may be worthy to be his instruments in accomplishing his designs.

I rejoice in the testimony of the Spirit manifested by the previous speakers during this Conference. My earnest desire is that the Spirit may spread abroad among all people and take deep root in their hearts, not only throughout the Stakes of Zion, but throughout the earth. Dark clouds may gather around us from time to time; then is the time not to fear, but to watch and pray and patiently await the Lord of Hosts to dispel them and cause the sun to shine again upon us; remembering the vision of Nephi, in which he saw the rod of iron which led to the tree of life, along the turbulent stream of muddy water, and through mists and clouds which at intervals beset his pathway; and that those who clung to it were led safely through and reached the tree and partook of the fruit thereof, while those who ceased their hold to the rod of iron wandered off and were lost.

I have felt the greatest concern for the rising generation among us; they are far more numerous than our foreign immigrants. Secretary Evarts and the Cabinet need have far less fear concerning our foreign immigrants than of those that are constantly coming from the spirit world. The enemies of Zion fear this doctrine of the Saints, that "Children are an heritage of the Lord, * * * and happy is the man that hath his quiver full of them." This doctrine permits the Latter-day Saints to fulfil the first great command given to Father Adam and Mother Eve, instead of adopting that abominable and soul-destroying doctrine of devils, infanticide and fœticide, which is practised to no little extent in the Christian world, which is in open violation to the laws of nature and the law of God to our first parents, to "multiply and replenish the earth." And the practice of this same doctrine is fast depopulating some of our older States; besides, it tends to encourage prostitution; and, strange as it may appear, a future day will yet reveal that among the foremost and prominent votaries of this doctrine of devils are those who fight against Zion and her institution of marriage, under the hypocritical cant as such men as Schuyler Colfax, in his utterance from the balcony of the Townsend House in this city, and Attorney-General

Devens, in his argument in the Reynolds case, in effect, that the plural marriage of the Mormons cannot be tolerated, because the burning of widows upon the funeral pile of their husbands was wrong. There is about as much relevancy and consistency in the argument as there would be to say that the practices of the multitudes of families of this Christian land, who are destroying their own offspring and taking villainous compounds to induce barrenness and unfruitfulness, must be tolerated and encouraged, because the practices of the Latter-day Saints are filling these mountains with a thrifty population. It is shown by the statistics that our children under the age of eight years are already nearly as numerous as the lay members of the Church. I feel that too much attention cannot be bestowed upon the rising generation. Our young people's Improvement Associations, our Sabbath Schools and quorum meetings are all so many aids in the training and education of the young in all that is elevating and praiseworthy. And may God bless them in their earnest efforts to improve the spirits of their fellowmen.

There is one thing I wish to call the attention of our presiding officers to, more especially, that of the Presidents of Stakes and their counsellors and the Bishops as their aids and assistants, and that is to give more diligent heed to the temporal condition of the families of the Saints over whom they preside, seeing to it that they are suitably and profitably employed. It is an old adage that an idle brain is the devil's workshop; and we all know that the lack of useful and proper employment is the source of numerous evils. It should be our study to introduce new branches of business, devise means of employment, that none may be idle. This is an important duty required of the leading men in Israel; and so earnest should they be in its performance that they make it a matter of faith and prayer, using their utmost endeavors to seek it it out by thoughtful study, and by consulting each other, and by inviting the aid of inventive minds. It is important that our school-teachers should not merely be automatons or parrots in the schoolroom by way of impressing a lesson upon the minds of the children, but strive, in an eminent degree, to direct their minds in a moral and religious sense, inculcating, by precept and example, due respect for virtue, and everything that is pure and noble; having also, as much as practicable a watchcare over them out of school as in school, laboring to enforce punctuality and an honest report, thereby helping their parents to look after them, so that they may not squander away their time foolishly, as many do in our towns and cities, lounging around stores and other places, acquiring habits that are calculated to lead away and defile the minds of the youth. The school-teacher who is alive to the true spirit of his calling becomes a valuable auxiliary in improving the minds and conduct of our children, and his or her influence, when properly excited, might be of incalculable good.

There has been in times past, and still is, a great tendency among our youth to seek easy berths; and sometimes the acme of their ambition seems to be realized upon a high stool in a counting room, or behind a counter; they desire to shun the hardships through which their parents passed. That is a vain delusion, and it is simply foolishness on the part of parent or child who indulges in it. It is unwise for parents to entertain this spirit, to be anxious to shield their children from the trials of life through which they themselves have passed; no really sensible man or woman would do it. There is no sensible man or woman in the land that would exchange their experience for all the wealth of the world. If any would do it, they have failed to learn their lesson and profit from their experience. Adversity is good for all; prosperity few can fear.

The Presidents of Stakes, with their Counselors, and the Bishops as their assistants, should, when they know of any unoccupied land within their borders that ought to be improved and possessed by the Latter-day Saints

get together and select young and middle-aged men who are not already provided with good, suitable homes or means of sustenance, organize them with good and efficient leaders, and send them out to occupy those new valleys, teaching them to do as their fathers have done—teach them to take out the mountain streams, build grist-mills, saw-mills and factories, raise breadstuff, sheep and cattle, and prepare to live, instead of craving easy berths, and be all the days of their lives dependent upon the will of an employer for a livelihood.

There are many places in our Territory east of us, on both sides of Green river, also in Sanpete, Piute and Kane counties, and in the adjoining States and Territories, that ought to be occupied; for the Latter-day Saints cannot be confined to Utah. Everything indicates the fulfilment of the declaration of the ancient prophet, who said:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes;

"For thou shalt break forth on the right hand and on the left," etc.

In the very nature of things this must be the case; for we are an aggressive people, not to trample on the rights of our fellow-man, but to fulfil the purposes of the Almighty, and possess and make fruitful the waste places. And as the wicked are wasted away through disease, war and bloodshed, murder, infanticide, fœticide and the judgments of an offended God, he requires his people to go forth as he shall prepare the way, and possess the land and hold it for God and his kingdom, whose it is, and who will come in due time to reign over it.

Fear not to take to yourselves wives and to multiply and replenish the earth, and occupy the unoccupied regions, and leave it not to your enemies while you are clustering around these mercantile houses and saloons and places of ease and idleness; but break out and face the realities of life. And let no father or mother in their old age indulge childish fancies, and encourage these whinings of their children; but be as courageous as the old hen, who, after scratching for her brood until they are able to scratch for themselves, sends them forth to get their own living.

We do not wish to be compelled to call men to this work of settling up the country; the Twelve and the General Conference have other things to occupy their time and attention, while this work more directly belongs to the Presidents of Stakes. The Twelve, however, are ready to counsel with these brethren and render them all the aid we can. But we don't want the Presidents of Stakes to think that they can do nothing, leaving the Twelve to attend to all such things; that is part of their calling, as fathers in Israel. We wish the country bordering on that occupied by the Lamanites settled by men who know how to behave themselves, and who will befriend that people, and not shoot them down as we would the wild beasts, without cause or provocation, nor give them occasion to be our enemies, to lay in wait to rob and kill; but to cultivate their love and good will which is a common duty of all Saints to all people, but especially to the House of Israel; and set good examples and manifest in all their dealings honesty and integrity, thereby sowing good seed in their hearts, that shall in the due time of the Lord bring forth precious fruit.

We want many earnest, upright young men also to learn the languages of the natives of the American Continent, and also the Spanish language, which is extensively used in Central and South America as well as Mexico, and which is the national language of those countries and of the educated natives who exercise dominion over the ignorant Indians and the mixed races of the Continent. We expect to call many to labor among these people, as the Lord may dictate, and we want them to be prepared to respond when there is a whisper in their ears to that effect.

May God bless you, and help us all to be truly what we are called to be, Saints of the last days, to stand before the Son of Man when he shall appear, is my prayer, in the name of Jesus. Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY
GEO. F. GIBBS, JOHN IRVINE AND OTHERS.
RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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ENTERED AT STATIONERS' HALL.

PREFACE.

In presenting the Twenty-first Volume of the Journal of Discourses to our readers, we pray that those who read the counsels therein given, may do so by the light of the Holy Spirit of Truth, that great benefit may be obtained therefrom, and that by a wise application of the teachings of God's servants, from time to time, the Saints may finally be exalted in His Heavenly Kingdom.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT LOGAN, ON SUNDAY AFTERNOON, AUGUST, 31ST, 1879.

(Reported by Geo. F. Gibbs.)

THE OBJECT OF THE GATHERING OF THE SAINTS—CONFLICT BETWEEN THE POWERS OF GOD AND EVIL—THE WORLD GROWING WORSE—WORK OF GOD PROGRESSING—EXHORTATION TO RIGHTEOUSNESS AND THE SPIRIT OF UNION.

If the congregation will try to be quiet I will endeavor to talk to them a little in my way.

It is some time since I met with the Saints in this place, not because I was not desirous to come but because circumstances have controlled and prevented me. We come here, now, more particularly to attend to a little affair associated with your Temple. There seems to have been a little misunderstanding about its construction, and as we have a Temple Committee and architects for the Church, we thought it best to have the brethren composing this committee and the architects, present, that we might confer with them, so that everything pertaining to this building might be done properly according to order and correct principles.

Elder Truman O. Angell was sustained at the General Conference as Architect of the Church, and William H. Folsom and Truman O. Angell Jr., as his assistants, and were therefore the proper persons to consult, in the adjustment of any matters that might be in question.

I speak of this as one of those things in connection with the holy priesthood, and with the building of this sacred edifice that we are erecting to the name of the Lord. We found that a slight change had been made from the original plan, which however is not material, and there will no difficulty arise therefrom. I thought I would mention this because people generally like to understand things as they exist. It is much better to tell things right out as they are than to hear of whisperings about this and the other thing, which in many instances are incorrect.

We are pleased to find the pro-

gress you are making in the erection of this temple, the energy and zeal that are being displayed and the liberality that has been manifested by the people of this temple district.

We are engaged, as has been mentioned by Brother Snow, in a great work; in the work that prophets and seers have gazed upon and prophesied of, namely the gathering together of the Lord's elect, the building of temples for the redemption of the living and the dead; in the establishment of the kingdom of our God. These things have been more or less understood according to the power of the spirit and the light of revelation that has rested upon his prophets ever since the world began. It is difficult, as has been remarked, for us sometimes to realize the position we occupy—the relation we sustain to our heavenly Father—the responsibility that rests upon us and the various duties we have to perform in the fulfillment of the purposes of God; in the interest of a world lying in wickedness; in the building up of the Zion of our God, in the establishment of righteousness and in bringing to pass those great and glorious principles which have been contemplated by the Almighty "before the world rolled into existence or the morning stars sang together for joy." It is our lot to be placed upon the earth in this time. It is our lot to have our minds enlightened by the Spirit, intelligence and revelation that flows from God. It is our lot to operate and co-operate with God our heavenly Father,—and with his Son Jesus Christ,—and with the ancient patriarchs, apostles and men of God who have lived before; and while they are operating behind the vail in the interests of humanity in the fulfilment of the purposes of God and in the establishment of righteousness upon the earth, we are here to operate with them, that we and they may act conjointly under the influence and guidance of the Almighty and the power and Spirit of the living God, in carrying out the designs of the great Jehovah. This is what we are here for. And it is necessary that we should comprehend our position; for in the performance of our duties associated with this work it is not as some people seem to suppose. We have got something else to do besides folding our arms and crying "Lullaby baby on the tree top, when the wind blows the cradle will rock." We have something to do besides "sitting and singing ourselves away to everlasting bliss." It is our duty—and God expects it of us, that we should seek unto him for wisdom, for guidance, for revelation and for a knowledge of his law, that we may be filled with the Holy Ghost and the power of God and that we may be enabled to magnify our calling and priesthood and accomplish that work which God has designed from before the foundation of the world. It is in reality a labor. We have gone forth, as many have gone forth to preach the Gospel of life and salvation to a fallen world. We have gathered in "one of a city and two of a family;" we have combated the errors of ages and inveighed against the wickedness, corruptions and strategems of wicked and ungodly men, who have opposed us on every hand; and we have, with the help of the Lord, succeeded in gathering out many of the honest in heart from among the different nations of the earth. And we have come here to carry out the will, purposes and designs of God. I never supposed that we were to come here to get rich, to increase in worldly possessions; but we came as I understand

it in accordance with an express command of the Most High, that we may be taught in the knowledge of God, that we might come to an understanding of his laws. We are not here to follow the devices and desires of our own hearts; we are not here to carry out any particular theory of our own; we are not here to build up any system of man's creation; but we are here simply to do the will of God in the establishment of his kingdom on the earth. In many things however we have not lived up to that high and glorious privilege which has been presented to us; we have been careless and indifferent, and it seems as though Satan has been permitted to try and tempt us in every possible way. For a few years past a spirit of greed and covetousness has run through the land and cursed as with a withering blight every thing it has touched. It is as bad in its effects upon the mind of man as any pestilence or plague upon the human body. We have begun to run after the things of the world; our hearts, feelings and affections, in many instances, have been estranged from God. It is time that something should transpire to wake us up to a sense of the position we occupy; it is time we realized how God and angels look upon men who are absorbed in the things of this world instead of living up to their professions and the covenants they have made with him.

We have many of us however been doing a good work notwithstanding these grievous evils. It is true it is not always smooth sailing. Sometimes we seem when a little difficulty comes along to be struck with amazement, as though something very extraordinary had happened. There is nothing very strange about these things. "What are you doing? What is the position of affairs? What are you going to do? etc." Those words express the kind of feelings that actuate the minds of the Latter-day Saints. There has been a war ever since the commencement of the world to the present time between the powers of light and the powers of darkness. Adam, we are told, had two sons. One was a covetous man, a wicked man who did not fear God; the other was a righteous man who feared God. The wicked son, who was instigated of the devil, said, I will kill my brother and then I will have his possessions. He did so and it seems that this kind of feeling existed until in a short time that influence had so prevailed that wickedness and corruption made such rapid strides that the world had to be swept as with a besom of destruction, and only a very few men were left. And then it seemed necessary that the same spirit and the same power should continue; and hence a part of this Canaanish seed came through the flood. Why? That there might still be the two powers—the power of light and the power of darkness; the power of God and the power of the devil—that the struggle and warfare among men might still go on, so that man might be made perfect through suffering. Hence the servants of God in the different ages of the world have had to combat with the powers of darkness. John the Revelator speaks of a great company of people whom he saw arrayed in white, singing a new song. And on his inquiring as to who they were, he was told that they were they that had washed their robes and made them white in the blood of the Lamb. "They were they that had come up through much tribulation," therefore they were next the

throne. It is in consonance with the fore-ordained plan of the Almighty that a man should pass through certain trials and difficulties, and be tested in every possible way, in order to be prepared for an exaltation in the kingdom of God. It was so with Job. He was peculiarly situated. It seems that the devil appeared among the sons of God in heaven, as he does on earth very frequently. When the sons of God were assembled together, the devil was among them, and he went, as it appears, to instigate a feeling against Job. The Lord said to him, "Hast thou considered my servant Job?" "Yes," said he, "I have considered him." The Lord said that Job was a perfect and an upright man, etc. "Oh, yes," said he, "I know all about him. You think that Job is a very good man; but just let me have a rap at him, and I will show what Job will do." "Well," says the Lord, "you may try him." He went to work and concentrated the lightning in one focus and hurled a thunderbolt against his oldest son's house, where all his children were feasting, and destroyed them. No sooner had the messenger reported the result of this catastrophe to Job than the news came that a certain people—I was going to say "Christians"—had fallen upon his oxen and asses and killed his servants. They called them in those days Sabeans and Chaldeans and Hittites, I think; we call them now-a-days Baptists, Presbyterians, Methodists, etc. They called things by different names in different ages, but they are the same class of people. They went after his camels, his asses, his goats and all his property that they could lay their hands on, leaving him helpless and destitute—and he was, it is said, the richest man of the East. Job, in looking at his changed situation, summed the whole thing up in these few words: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Well, the devil did not succeed that time; but like the lawyers who are after the executors, however, I suppose he thought he would take another shoot—serve some fresh papers. He presented himself before the Lord the second time. And addressing him the Lord said, "Well, what do you think about Job now?" He said his efforts had not succeeded very well as yet; but "skin for skin, all that a man hath will he give for his life; let me lay my hand upon his body and he will curse thee to thy face." "Well, I put him into your hands, but do not interfere with his life." The devil then let loose something like small-pox upon him—only it was called by a different name in those days—covering him with boils from the crown of his head to the soles of his feet, and he scraped himself with a potsherd wallowing in ashes. And while he was in this condition some of his friends came along for the purpose of sympathizing with him; and after offering a great deal of advice, they came to the conclusion that Job must have been a very wicked man, or such a calamity never could have come upon him. And then, to cap the climax, his wife came along, and in her way says, Job, you are a fool for putting up with all this; you have suffered enough, and were I you I would not stand it any longer, I would curse God and die like a man. Job replied, "You talk like one of the foolish women of old. Have we not received good at the hands of the Lord, and shall we not also receive evil? The Lord gave and the Lord taketh away, and

blessed be the name of the Lord." And then he looked around and saw his desolation, stripped of his children and possessions, sick and weary, deserted by friends, laughed at by enemies and upbraided by his wife, afflicted with a loathsome disease, lonely, deserted and desolate, he cried out, "Though he slay me yet will I trust in him. The lightning may destroy my offspring, the Sabeans and Chaldeans may rob me of my possessions, and Satan may be permitted to lay his hand upon me and smite with this loathsome disease, and although I may be clothed in sackcloth and have to to wallow in ashes, and go down into the grave, and worms prey upon this body and crawl and revel in my brain, yet in my flesh shall I see God; I shall see him for myself, and not for another." Inspired by the spirit of revelation and the power and light of the Holy Ghost, he could say, I know in whom I have believed; and although I do not know—and it matters not—where I may go, or where my resting place may be, yet I shall stand in the latter day upon the earth, and shall behold my Redeemer, whom I shall see for myself and not for another. This is the kind of religion he had. But we think it very strange sometimes that we should have a little bother; we think we ought to go along peaceably, having nothing to disturb our equanimity, that everything should move smoothly and pleasantly along until we reach the celestial abode of the Father, to associate with the gods. Some of us would make curious gods, if such were to be our lot; but we may rest satisfied that such will not be our lot. The Lord does not do things in that kind of a way.

When we were traveling abroad preaching to the world, among other things we predicted was that the world would grow worse and worse, deceiving and being deceived. Thousands of our Elders have preached among the nations to the effect that God was having a controversy with them; that he would arise and shake terribly the earth and vex the nations sorely. Many of you Elders before me to-day have proclaimed these things; and you have told the people that empires would be cast down and the kingdoms overthrown and the nations wasted away, but that the work and purposes of God would grow and increase until the kingdoms of this world should become the kingdoms of our God and his Christ. Are you astonished, then, that these things should begin to be fulfilled? Quite a favorite theme has been with many of our elders, that the "little stone" spoken of in the Scriptures has been cut out of the mountain without hands, and it is destined to strike the image whose head was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay, upon its feet, breaking it to pieces; and that the materials, which represent the various nations of the earth, composing the image should become like the chaff of a summer's threshing-floor, carried away by the wind until there was no place found for it. This is exactly as it has been foretold many thousands of years ago, and you brethren are perfectly familiar with it from having preached it both to the world and to the Latter-day Saints. When this little stone, then, as it rolls forth, strikes the toes of the great image, are you surprised that there should be a little kicking? You don't like to have your toes trodden upon any more than anybody else. The fact is, the same great conflict is going on between the two great powers; the only dif-

ference is that we are in much better circumstances than many who lived in earlier days who had to wander about in sheep and goat skins, seeking the dens and caves of rocks as places of retreat and safety. You, my brethren and sisters, do not look to-day as though you were pushed to such extremes, do you? I think it another kind of spectacle. We are an integral part of this great government of the United States, not a very large part, but a very small part; and we have assumed a species of political importance; and every now and then they get after us without knowing hardly the why or the wherefore. They talk sometimes quite loudly about our corruptions. Why, as I told them some time ago in Salt Lake City, in talking about this matter, there is more wickedness carried on in Washington, where they talk so much about purity, in one day, than there is in these valleys of the mountains in six months, the Gentiles and all thrown in. And yet it is quite important that they should call upon a number of European nations to help them to correct the morals of two hundred thousand people in these far distant mountains. What magnanimity! Well, what about it? Not much. But there is this much about it—that this nation, nor the powers of Europe, nor any other power, can overturn the Church and Kingdom of God that he has established on the earth. It will go on in spite of all the powers of earth and hell. You have heard that prophesied over and over again, and I will prophesy it again to-day. And every power that lift its hand against the kingdom of God will be wasted away: for God will have a controversy with the nations who oppose his work, and he will manage them in his own way; he will put a hook in their jaws and will lead them whithersoever he will. The wrath of man shall praise him, and the remainder he has said he will restrain. Hence I feel a good deal like taking the advice of Jesus: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

The only fear I have for the Latter-day Saints is that they will not live their religion. And I call upon you here to-day to lay aside your covetousness, your greed and your avarice, and act honorably and just one with another as your brethren, humble yourselves before God and seek unto him for his guidance, and he will help you, he will bless and sustain you, and he will deliver you. And I say unto the priesthood, be one; for if you are not one you are not of God. No contention, no strife, no backbiting, no hard words; but let us have the love of God dwelling and welling up in our hearts, and extending to all men. But war against evil, corruption and iniquity of every kind, wherever found; stand firm in upholding and maintaining the principles of truth as they have been revealed to us, before high heaven, before all men. We want to be united, and, as Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Paul had to maintain the truth as he had received it in the midst of a crooked and perverse generation; and we have to do the same, and God will sustain us in our endeavors. But if we are trembly and shaky, our religion is not worth much to us.

We have a few among us who say, "Oh, don't! you'd better take it easy! Keep quiet! You may offend the devil, for what I know. We have a few dollars somewhere, and we are afraid something will disturb them, and the property we have made will go!" Well, let it go; who cares about it? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We ought to be governed by correct principles and act wisely and consistently, and treat all men alike. There are a great many who have the idea that there are certain classes that have rights which do not belong to others. I do not know of any such people. We are all the free-born sons of Zion; we all partake of the holy priesthood, and we all have our rights and privileges with God. We want to act according to correct principle, and be governed by the law of God, not one law for one man and another for another man. But operating together and maintaining one another's rights upon the pure principles of truth and equity, as they exist in the bosom of God. When the things spoken of referring to the last days shall transpire, righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, and it will be as was remarked by Brother Richards, and as the Prophet Jeremiah foretold: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." As we adhere to the principles of law, equality, justice and right, and are governed by those principles. The man who is governed by the Spirit of God and lives in the light of revelation, has the law of God written on his heart and it is engraven in his inward parts. He feels as Jesus did about these things. It was said to him on a certain occasion, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." When he said, referring to his disciples, "Behold my mother and my brethren; For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." That is the kind of feeling. We want to be united in our hearts and feelings: united to each other; united to the holy priesthood, bound together by those indissoluble ties that will unite us in time and through eternity, according to the principles of the everlasting covenant which we have entered into which reaches beyond the vail.

We have a struggle. Some of the "Amalekites" and Hittites are abroad. But who cares? Satan works for a little while, and he will work and no doubt do his utmost as long as he is permitted; and when the time comes for him to be removed, God will remove him. We may struggle as we please and do as we please in regard to these things, but we are all in the hands of God. As has been remarked, it is quite easy for the Lord to handle us in these mountains. He can send grasshoppers if he wants to; he can withhold the snows from coming on our mountains if he wants to, and thus cause drouth in the summer season and he can send the moths to destroy our fruit; all of which we have more or less already experienced. In fact he can do with us just as he pleases and we cannot help ourselves. Our only resource is in him. We want to be right ourselves in our families, every man with himself. Forsake your sins, and cleave unto God. Pay your tithings and your offerings and comply with the laws of God in every particular so that

you may feel that you are acceptable before the Almighty, and then teach your families the same thing. Humble yourselves as families before God. You seventies, high priests and elders. Do the same thing as quorums and seek for the guidance and blessing of the Lord. Have you cheated or defrauded anybody? If you have, then make things right, and try forever afterwards to be governed by correct principles. And then let there be perfect union in all the various quorums and among all the people; and let us all say in our hearts and lives, whatever the Lord commands us to do that we will observe and do; and let all Israel do the same, and the devils then may howl and all hell may boil over, but God will preserve his people, he will stand as our shield and buckler and our strong defence.

We have got this kingdom to build up; and it is not a phantom, but a reality. We have to do it, God expects it at our hands. We have got to have—now do not tell any body for it is a great secret; we have got to have political power. What, will not that be treason? Perhaps so, but no matter; we have got to go on and progress in these things. We have got to establish a government upon the principle of righteousness, justice, truth and equality and not according to the many false notions that exist among men. And then the day is not far distant when this nation will be shaken from centre to circumference. And now, you may write it down, any of you, and I will prophesy it in the name of God. And then will be fulfilled that prediction to be found in one of the revelations given through the Prophet Joseph Smith. Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying, we do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances.

Therefore, Latter-day Saints, fear God; work the works of righteousness; live your religion; keep the commandments and humble yourselves before him; be one, and be united with the holy priesthood and with each other, and I will tell you in the name of God that Zion will rise and shine and the power of God will rest upon her; and her glory will be made manifest, and we will rejoice in the fulness of the blessings of the Gospel of peace; and the work of God will go on and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in the heaven and on the earth and under the earth will be heard to say, Blessing, and glory, and honor and praise and power, might and majesty and dominion be ascribed to him that sits upon the throne and to the Lamb for ever and ever. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED AT THE FUNERAL SERVICES OVER THE REMAINS OF ELDER WILLIAM CLAYTON, HELD IN THE 17TH WARD MEETING HOUSE, SALT LAKE CITY, DEC. 7TH, 1879.

LAW OF CELESTIAL MARRIAGE—THE RESURRECTION AND JUDGMENT—EXTENT OF THE MISSION OF THE SAVIOR.

By request of President John Taylor, I arise to make a few remarks. I deeply and sincerely sympathize with the family, the wives and children of the deceased, Bro. William Clayton, who remain to mourn the loss of the society of their husband and father for a little season. And yet, when we consider all the circumstances, we may conclude that we have not very great cause to mourn. For when a man has lived to a good old age, worn out as it were through toil, passes away, we can realize at least that he has accomplished his mission, that he has performed his work on this earth, and is ready to return to the father from whence he came; behind the vail.

Brother Clayton had reached a ripe age, after laboring unceasingly among his brethren from his first connection with the Church.

He has had a long and varied experience among this people. He was a friend and companion of the Prophet Joseph Smith, and it was to his pen to a very great extent that we are indebted for the history of the Church—that is, the history of the Prophet Joseph more particularly, during his acquaintance with him and the time he acted for him as his private secretary, in the days of Nauvoo. We have the journals which he kept during that time, in the Historian's Office, from which—in connection with those of Elders Willard Richards and Wilford Woodruff and the *Times and Seasons*, a publication of the Church at that time—we have obtained the history the Church during that period. It was his pen that wrote for the first time the revelation in relation to the eternity of the marriage covenant and of a plurality of wives. Although that revelation had been given to the Prophet Joseph many years before, it was not written until the 12th of July, 1843, at which time Elder William Clayton, acting as a scribe for the Prophet, wrote it from his dictation.

I am happy to say that he has left on record a statement in the shape of an affidavit, prepared by himself, in relation to this important subject, for it is a subject that is of the most vital importance, not only to the Latter-day Saints, but to the whole world; for without the knowledge contained in that revelation, we never could consummate the object of our mission to this

earth, we never could fulfill the purposes of God in this estate.

I have this paper in my possession, and have had for a number of months past. In fact, it was written at my request, and then given into my care, and I have preserved it with a view, when thought proper, to have it published. And as it is a sermon of itself, it would perhaps be more interesting than anything I could say on the present occasion, and therefore, with President Taylor's permission, I will read it to the congregation.

[The affidavit was then read by Elder Smith.]

He then continued:

As I before said, I felt to read this document because of the instruction it would afford, and for the further object of showing that although "he is dead, he yet speaketh." For this testimony of Brother Clayton will stand forever, though his body moulders into dust. And I am, and so was the deceased when living, at the defiance of the world to dispute those statements. They are made from personal knowledge derived from personal associations with the Prophet Joseph Smith himself, not with a view to gain notoriety, but rather to leave behind him his testimony with regard to this important principle. He has done so. And as he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon Abraham, Isaac and Jacob, the fathers of the faithful.

There are but a few witnesses now living in relation to the coming forth of this revelation; there never were many that were intimately acquainted with the prophet and his teaching upon this subject. I look around me and see a number of persons in this assembly whose hair has grown grey in the service of God, and who had an intimate acquaintance with our martyred prophet; but few, if any of them, were so closely identified with him in this matter as Brother Clayton.

There are, however, enough witnesses to these principles to establish them upon the earth in such a manner that they never can be forgotten or stamped out. For they will live; they are destined to live, and also to grow and spread abroad upon the face of the earth, to be received and accepted and adopted by all the virtuous, by all the pure in heart, by all who love the truth, and seek to serve Him and keep His commandments; they are bound to prevail, because they are true principles.

Now we are called upon to pay our last respects to Brother Clayton. His spirit has taken its flight; it has gone to the Father from whence it came, as is taught in the Book of Mormon. When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the Paradise of God, or to be confined in the "prison" house to await the resurrection of the body from the grave. Therefore we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty, which pertains to the

period intervening between the death of the body and the resurrection of the body, or the separation of the spirit from the body, and their uniting together again. This judgment is passed upon the spirit alone. But there will come a time which will be after the resurrection, when the body and spirit shall be reunited, when the final judgment will be passed on every man. This is in accordance with the vision of the Apostle John the Revelator.

"And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell were cast into the lake of fire. That is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."

That is the final judgment, which we will all receive after we have performed this our earthly mission.

The Savior did not finish his work when he expired on the cross, when he cried out "It is finished." He, in using those words, had no reference to his great mission to the earth, but merely to the agonies which he suffered. The Christian world I know say he alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say he referred merely to the agonies of death, and the sufferings He felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling, and this alone, that prompted him to cry out in the agony of His soul, "It is finished," and then He expired.

But his work was not completed; it was in fact only begun. If he had stopped here instead of his being the Savior of the world, he, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the beginning that he should be the first fruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave. If therefore his mission had ceased when he gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was indeed the lesser part; the greater had yet to be done. It was in his resurrection from the tomb, in his coming forth from death unto life, in uniting again the spirit and the body that we might become a living soul; and when this was done, then he was prepared to return to the Father. And all this was in strict accordance with the great plan of salvation. For even Christ himself, though without sin, was required to observe the outward ordinance of baptism, in order to fulfill all righteousness. So after his resurrection from the dead he could return to the Father, there to receive the welcome plaudit, "Well done, you have done your work, you have accomplished your mission; you have wrought out salvation for all the children of Adam; you have redeemed all men from the grave; and through their obedience to the ordinances of the Gospel which you have established,

they can also be redeemed from the spiritual death, again to be brought back into our presence, to partake of glory, exaltation and eternal life with us." And so it will be when we come forth out of the grave, when the trump shall sound, and these our bodies shall rise and our spirits shall enter into them again, and they shall become a living soul no more to be dissolved or separated, but to become inseparable, immortal, eternal.

Then we shall stand before the bar of God to be judged. So says the Bible, so says the Book of Mormon, and so say the revelations which have come direct to us through the Prophet Joseph Smith. And then those that have not been subject and obedient to the celestial law will not be quickened by the celestial glory And those that have not been subject and obedient to the terrestrial law will not be quickened by the terrestrial glory. And those that have not been subject and obedient to the telestial law, will not be quickened by a telestial glory; but they will have a kingdom without glory. While the sons of perdition, men who had once been in possession of the light and truth, but who turned away from it and deny the Lord, putting him to an open shame, as did the Jews when they crucified him and said, "Let his blood be upon us and upon our children; men who consent, against light and knowledge, to the shedding of innocent blood, it will be said unto them, "Depart ye cursed, I never knew you; depart into the second death, even banishment from the presence of God for ever and ever, where the worm dieth not and the fire is not quenched, from whence there is no redemption, neither in time nor in eternity." Herein is the difference between the second and the first death, herein man became spiritually dead; for from the first death he may be redeemed by the blood of Christ through obedience to the laws and ordinances of the Gospel, but from the second there is no redemption at all.

We read in the Book of Doctrine and Covenants, that the devil tempted Adam and he partook of the forbidden fruit, and trangressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation, and because of this transgression he became spiritually dead, which is the first death "even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, depart ye cursed!"—*Book of Doc. and Cov*, p. 147.

But who will receive such punishment? Only those that deserve it, those that commit the unpardonable sin.

Then there is the banishment of the transgressor, (not the sons of perdition) into the prison house, a place of punishment, with no exaltation, no increase, no dominion, no power whose inhabitants after their redemption may become servants of them that have obeyed the laws of God and kept the faith. That will be the punishment of such as reject the truth, but sin not unto death.

But as touching the terrestrial kingdom, as the stars differ from each other in lustre, so those who enter into the telestial kingdom differ in glory.

"Well, now, how is it with Brother Clayton? He was not without faults in the flesh?" But what were they? Were they such as partook of a deadly character? Did he ever deny the Lord? Did he ever deny the Prophet Joseph, or did he deny the truth or prove unfaithful

to his covenants or to his brethren? No, never. I can in all truthfulness before God and man bear that testimony of our departed brother, for I have known him from my youth. Yet, he was not without his failings? but then, they were of that nature that injured nobody perhaps except himself and his own family. But notwithstanding his unflinching integrity, and his long life of fidelity and usefulness, let me say to you, that for his faults, however trivial, or important, he must answer. But he will be able to pay his debt and to answer for his failings, and he will come forth and all that has been pronounced upon his head by Joseph Smith and by the Apostles, will be confirmed upon him through all eternity; and there is no power on the earth or in hell that can depriye him of them. For as it is said—and, indeed, I need not refer you to the revelation on celestial marriage; but will quote from the words of Christ, as given in the New Testament. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, * * * neither in this world, neither in the world to come." Our departed friend and brother whose remains are now before us, has not sinned unto death. I would not have it understood for a moment, that I or any of the Elders attend funerals to smother over the weaknesses of the departed dead, trying to make it appear that they were without faults, and therefore will not have to answer for any. We know that every man will be judged according to the deeds done in the body; and whether our sin be against our own peace and happiness alone or whether it affects that of others, as the Lord lives we will have to make satisfaction or atonement; God requires it, and it is according to his providences, and we cannot escape it. We must comply with the provisions of the law, which Brother Clayton in my belief, is abundantly able to do. And when this shall have been done, he will come forth to receive his crown, his glory, dominion and kingdom, and the blessings of Abraham, Isaac and Jacob which have been pronounced upon his head.

Then let me say to the family of our deceased brother, Follow in the footsteps of your husband and father; excepting wherein he may have manifested the weaknesses of the flesh; imitate his staunch integrity to the cause of Zion, and his fidelity to his brethren; be true as he was true, be firm as he was firm, never flinching, never swerving from the truth as God has revealed it to us; and I will promise you, in the name of the Lord, that you will rise, to meet your husband and father, in the morning of the first resurrection, clothed with glory, immortality and eternal lives. Which may God grant in the name of Jesus. Amen.

A FUNERAL SERMON BY PRESIDENT JOHN TAYLOR,

PREACHED OVER THE REMAINS OF JOSEPH M. CAIN, SON OF JOSEPH AND ELIZABETH CAIN, IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, FEB. 8, 1880.

(Reported by Geo. F. Gibbs.)

We are met here to-day, as we frequently have to do, to pay the last tribute of respect to the departed dead. Time with all its changes and mutations brings us face to face very frequently with the kind of thing that is now presented before us. We come into the world, we struggle a little while with the affairs incident to human nature, and by and by the struggles of the present are over. The weary wheels of life stand still and we go into another state of existance. As wise, prudent and intelligent men it behooves us really to comprehend the true position we occupy in relation to the past, in relation to the present, as well as to the future.

Speaking of the past, we all of us have had our ideas about a pre-existence. We consider that God is Father of the spirits of all flesh, not only of those that fear him, but of those who do not fear him, and who disobey His laws. He is the father of the spirits of all, and as is spoken of in the Scriptures, "We are His offspring" and emanated from him. We came into this world to attend to certain things which are designed by the Almighty and which in the programme of the Lord it was necessary that we should take our part in. We had very little to do with our coming here; all things move along naturally But we have something to do, however, with our affairs while we are here, in a state of probation. But about our leaving, in ninety-nine cases out of a hundred, or more than that even, we have little to do with it.

There are certain inscrutable purposes associated with the divine programme which men generally do not comprehend. We know a very little of the world in which we live, and of its inhabitants. But what and how little do we know in relation to the past, or in regard to anything pertaining to the future? Who can comprehend the purposes of God pertaining to the organization of the earth, say to commence with, and the peopling of it, and the maintaining of it, or in regard to the position of the nations and their destiny; or in regard to the world itself and the various changes yet to transpire upon it. And then, who of us knows anything definite pertaining to ourselves,

or about the impulses by which we are governed and actuated, or of the powers of darkness, or the powers of light, as the case may be, with which we are surrounded? How many of us comprehend these things? Very few indeed. It is the design of God, as I understand it, in our coming here, to give unto us bodies, that the spirits that were created before, might have tabernacles wherein they might live and exist, and move and act, as corporeal substances, if you please; and that according to certain inscrutable laws of God pertaining to the human family and the future destiny of man, and the world in which we live; that through the union of the body and spirit, and their obedience to certain laws which the great Eloheim has given for the guidance of His people, that they might be more exalted, more dignified, more glorious than it would be possible for them to be, had they not come here to sojourn in these tabernacles, and combat with the various evils to which the flesh is heir.

Under these circumstances, from time to time, he has made known his will to men. He has in different ages raised up men with whom he communicated, and to whom he revealed his will, and under certain circumstances to whom he committed his law, and he has made them his mouthpiece to the human family, and through them has revealed life and its principles, and has unveiled the heavens and given man a knowledge of the future, and has shown his condemnation, or evinced his hatred to evil and iniquity of every kind, and has shown through them the evil effects of pursuing this course. These men, in the different ages in which they lived, warned the people and the nations in regard to evil, and have tried to incite them to good, and held out to them the principle of lives, eternal lives hereafter to be obtained in the celestial, terrestrial or telestial kingdoms. These men and these principles, which have been introduced by the Almighty, have had their effect more or less among the human family. But there has been associated with this a spirit of antagonism to God, to virtue, to truth, to purity, to holiness, and to those principles that were calculated to elevate and exalt humanity through time and through the eternities that are to come. Thus two influences have been at work among the nations and among the various peoples of the earth in the different ages. Sometimes it seems mysterious to the human family that things should be as they have been. They do not comprehend the meaning or the purposes or designs, or even the law of God in fact, some of these laws have not been made known generally to mankind. Permit me to say there are eternal laws that exist with the Gods in the eternal worlds, and from which they cannot depart, and to which they are bound in all their acts, I was going to say as we are, but I will say not as we are, but as we ought to be, subject to the law of God in all our acts, and that it is absolutely necessary that men should be placed in a state of trial, in a state of probation. It was just as necessary that Satan, if you please, should exercise his power as that God should exercise his. This is a thing that is not always understood by men, and, in fact, they understand very little about it. We are told, however, that "It must needs be that there is an opposition in all things," good and evil, light and darkness, happiness and misery, corruption and incorruption, life and death, heaven and hell.

We talk about a futurity and about heaven, of which men have certain vague ideas. Some think heaven is beyond the bounds of time and space. It is a kind of poetic thought, which sounds very well; but where is such a place? When we reflect upon it in our sober moments, we naturally conclude that it is nowhere. But men have entertained singular notions and ideas pertaining to the future, many of which have been erratic, foolish and ignorant; and the fact is, it is impossible for man, unaided by the revelations of God, to comprehend anything about him. Job says: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell, what canst thou know?"

We are told emphatically that no man knows the things of God but by the Spirit of God. And how are they to become acquainted with these things, unless they are in possession of that light and that spirit which is capable of imparting to them that intelligence? A knowledge of God is out of the ken of uninspired humanity. Who can draw aside the vail of the invisible world? Who can penetrate into the future and look, as some men have, through the dark vista of future ages and see the purposes of God roll on with all their majesty and glory to consummation; of which, they nor we, nor anybody can know anything about, except by and under the influence of that spirit? They cannot know it; it is out of their reach.

Well, what then in regard to the things of men? We see men bickering and quarreling over religious matters, over things really that they are just as ignorant of as babes are. They contend about certain principles, dogmas and theories, and get up debates about them, oft times causing troubles in families, and neighbourhoods; often persecuting one another and even putting one another to death concerning things that they knew nothing about themselves. This is all very foolish.

How does God feel towards the human family? He feels that they are his children. What, all? Yes; the white, the black, the red, the Jew, the Gentile, the heathen, the Christian and all classes and grades of men; he feels interested in all, he has done so from the beginning, and will continue to do so to the end. He will do all that lies in his power for the benefit, blessing, ank exaltation of the human family, both in time and eternity, consonant with those laws and those eternal principles that I have referred to: from which he himself cannot deviate. We sometimes get up feelings about parties that do not think as we do, and do not believe as we do, and we are apt to cast aspersions upon them. Why, these are their affairs. What! would you allow everybody to worship as they please? Certainly. What? If you knew they were in error? Certainly? I would not wish to control the human mind; I would not control the actions of men, God does not do it, he leaves them to their own agency to combat with the trials, temptations, adversities and evils of every kind that are in the world, to which humanity is, or can be incident. He put within their reach, however, certain principles and would like to lead them to himself if they would be led. If not, he then does the very best with them that he can. In some instances he has had to come out, as it is said, "in his fierce wrath," upon

the peoples and upon the nations of the earth; and many other things have been in his programme; because this life, with its few years is only comparatively, as it were, a few moments in the estimation of Jehovah. It is but a span, a dream, or a tale, that is told and passed away. But in regard to the eternities that are to come, and the realities we have to do with hereafter, that is another affair. I have heard men talk about the cruelty of God, just like some foolish people talk about their fathers. Who knows anything about God? Did you ever see him? Some think it was very cruel in him to destroy the world at the flood. How do they know but that it was the greatest boon he could confer upon that wicked people? How do they know but that it was one of the richest blessings he could pour out upon their heads in sweeping them off the earth and sending them into another existence and then shutting them up in prison after that. How do you know? Certainly you do not know that it is not the case.

Let us reason for a few moments and look at things about as they are; I will tell them as they are and as they were. Satan before the days of the flood obtained the ascendancy over many men and brought them under his rule and dominion. He started in with Cain and made a murderer of him the very first thing he did and taught him many principles of evil, and he was called the great Master Mahon. Under the influence and power of Satan he operated to thwart the designs of God and to stop the purposes of Jehovah. Satan first started in the heavens, but was cast out and succeeded in obtaining a great ascendancy over the minds of the people, whom he caused to corrupt themselves, leading them into evil, folly, vanity and corruptions of every kind, so much so we are told that the "imaginations and thoughts of their hearts were only evil and that continually." What had to be done then? There were other parties interested besides those upon the earth. There were innumerable hosts of spirits in the heavens that had to come and take tabernacles. Was it proper and righteous, was it equitable, was it according to the principles of justice that those that were pure with their Father in the heavens should come and take bodies and be forced to enter into tabernacles, that were the offspring of those corrupt beings who were then peopling the earth? If I or you had been there should we not have spoken to our Father and said,-"Father, do you see the corruptions that exist upon the face of the earth?" Yes, I know it." "Is it just that we should have to go into these corrupt, contaminated, evil, wicked bodies to receive our earthly parentage from them; and be subject to that power and iniquity in all its phases for thousands or millions of years to come?" "No," says He, "it is not, and I will sweep them away, I will destroy them; they possess the power, while living to propagate their species, but I will deprive them of that power. I will send in the floods upon them, and then I will shut them up in prison." Did he do it? He did. But before He did it, he had the Gospel preached to them as it is now being preached, and men clothed upon with the priesthood were sent forth among the peoples to proclaim to them the great principles of life, and they had the Gospel and the revelations of God and communion with their heavenly Father. Enoch was a preacher of righteousness, and numerous Elders at that time were sent forth among the peo-

ple and proclaimed the principles of eternal truth and gathered the people together. so that every man who would fear God and obey his law and be governed by the principles of righteousness, might have the full blessings of the everlasting Gospel; and He gathered them together before destruction came. They were gathered unto Zion, and that Zion was caught up, by the power of God, away from the earth, and then the avenging hand of God came upon the corrupt inhabitants that were left because of their iniquities. Would it be proper to allow corruptions and wickedness to predominate, and the powers of Satan to have the presiding influence, and God to be left out of the question? No. Therefore He accomplished what He did. Did He injure them? No; they would only have lived a few years longer anyhow; but He did not want them to perpetuate that kind of folly, wickedness, and corruption that then prevailed, and said "I will stop it," and he stopped it. Now, what about the future of such people. We may have curious ideas about them. Some think that they are going to remain in hell for ever and ever. But they were in the hands of God, and He did right by them. By and by when Jesus came, what did he do? As soon as He got through with His short mission upon the earth, "He was put to death in the flesh, and was quickened by the Spirit, and went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah;" that they might be placed on the same plane and in the same position that others were; that they might obtain their proper status in the eternal worlds, and be rewarded with all that was possible for them to enjoy, according to the eternal laws and inscrutable justice of Jehovah. Thus justice was satisfied, the law vindicated, the wicked punished, the unborn and pure protected and provided for, and finally, the imprisoned released from their bondage and salvation extended to the prisoners. Was there anything wrong in that. "Yes," says the ignoramus who does not know anything about it, "it was very cruel." Well, the greatest cruelty there is about such men is that they are cruelly ignorant and do not know what they are talking about.

Now in regard to other things. The Gospel has been sent from time to time among the people. And what does it do? It brings life and immortality to light. Has God ever given up his idea in relation to the inhabitants of the earth? No; but He has in the different ages given certain laws and principles to certain classes of individuals. It is said that God has made of one blood all nations of the earth, yet there are certain classes of men among the nations just as much as there are certain classes of metals. Everything is not gold, everything is not silver, everything is not brass; everything is not iron; all hold their proper position and have their relative value. So in regard to the heavens. There are bodies celestial, there are bodies terrestrial, there are bodies telestial. We are told there is one glory of the sun, another glory of the moon, another glory of the stars, and that as one star differs from another star in glory so also shall it be in the resurrection. This distinction arises from the acts of men, as it is said "Ye are servants to whom you yield yourselves servants to obey."

Now what are we here for? What are the things we profess to do? I will ask what did Jesus seek to do when he was here? Did he come to

curse mankind? No, but to bless them; he came to seek and to save those that were lost; He came to to unfold the principles of eternal truth, to bring life and immortality to light by the Gospel. He came, according to the eternal decree of the Almighty, to offer his life as a sacrifice, as an atonement for the sins of the human family. He came to introduce principles that emanated from God to organize his church upon the earth, and to endow his disciples with authority that they might go forth as His messengers to proclaim the principles of eternal truth to the human family. Hence says he, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is one of those eternal decrees that you cannot get away from. And then we talk about the damnation of hell; and people have as strange notions about that as they have about other things. I have read statements from men which were really terrible when depicting the state of the damned. It is bad enough, but it is not the kind of thing they represent. I remember, too, reading a piece of poetry, which ran something like this:

Infinite years in torment must I spend,
And never, never, never have an end.
Ah! must I lie, in ruinous despair,
As many years as atoms in the air;
When these are past as many thousand more,
As grains of sand upon the ocean shore.
When all these doleful years are spent in pain,
And multiplied by millions yet again,
Till numbers drown the thought, could I suppose
That then my dismal years would have a close,
This would afford a hope; but ah! I shiver
To ponder on this dreadful word, forever;
I in this burning gulf blaspheming lie,
Time is no more, but vast eternity."

This may be poetic. It is certainly grim and terrible; but it is not true. Is there justice? Yes. Eternal justice? Yes. These men that I have referred to suffered eternal justice; they were destroyed by the Almighty, and at last were saved again by the Almighty. Have we eternal punishment? Yes. What is it? It is God's punishment. Are there everlasting prisons? Yes. What are they? God's prisons. Do people stay in them forever? No. Not in all of them. We have prisons upon the earth, penitentiaries, in which to confine people for one, five, ten or twenty years, as the case may be; and when their time expires they come out; but the prison is there still. Is it an everlasting prison? You may call it so if you please; but people do not stay in it always. Has God a way to manage his affairs? Certainly; the Judge of all the earth ought to be at least as capable in the management of his affairs, as mortal men are in theirs.

We have come upon this stage of action, and are called to preach. And God has revealed his will, and some people seem to be very angry about it. Joseph Smith had revelations from God. Do I know it? Yes, I do. Could he help it? Suppose the Lord were to speak to any of you, could you help it? or if an angel were to come to you, could you help it? No, you could not. Now, you might do what they tell you, or not; that is optional. If you did what they told you, however, the world and the devil would say you were a fool; and they have always said so in every age of the world; and the devil and the world have always been opposed to God and his law, and they would persecute you as they persecuted him. Very well, do we have need to fight? I do not. I thank God for the light

and intelligence he has revealed unto us, through the medium of the everlasting Gospel. Could we have it if God had not revealed it? No. Who knew that God lived? Nobody until Joseph Smith came, and the Lord spoke to him pointing out to him his son, saying, "This is my beloved Son, hear him." Who knew anything about it? Nobody on the wide earth. Could he have helped it if he wanted to? I do not think he wanted to much; I do not think anybody need want to much, if God would condescend to reveal his will; I do not think they would be very desirous for him to hold his peace. It is true a number of the children of Israel did when they heard the thunderings on Mount Sinai. They said to Moses, speak to us; but do not let the Lord speak to us, lest we die. The fact is, they were not prepared for it.

Now then, this Gospel is introduced for what? To spread life and salvation to the world. God blessed Abraham in the same way. What for? In thee and thy seed shall all the families of the earth be blessed. I will give unto you my law, I will reveal unto you the principles of eternal truth; I will open the mysteries of heaven to your view, and you shall gaze upon me and upon my purposes. I will instruct you in the principles of life and salvation, and I will tell you what to do with those principles when I shall have committed them to you. As he spake unto Moses, he told him to select a man to be his mouth-piece; and said, Moses shall be a God unto you, and I will speak through him. That is it. Now, he has done the same in this day, and restored the same principles, and has sent forth a message to the nations of the earth, and gathered together men who had the manhood, integrity and desire to carry out the purposes of God, and who would be valiant for those principles which he had revealed; and he prepared them for his purpose; and if he had not sustained them they would not be here to-day. Are these men enemies to the world? If teaching men the truth is enmity, they have done that; if going without purse or scrip, traveling among the nations to proclaim to them the glad tidings of salvation is enmity, they may possess it. But impelled by the spirit of eternal truth and enlightened by the spirit of the Almighty and comprehending the position they occupied, they have gone forth among the people of the earth and proclaimed to them the glad tidings of salvation, and God has taken care of them. Very well. Anything great about this? No; it is simply performing a duty. I have traveled hundreds and thousands of miles in this way myself, trusting in God. Was I ever forsaken? No. Did I ever need anything? No, not that I did not get. Did I ever have to go hungry, naked or destitute? No, the Lord always provided and raised up means in every kind of way, and I did not beg either. I would like anybody to tell me when I ever begged anything from them either here or anywhere else. But I have begged of the Lord, for my religion teaches me to go to him.

Now then, we have a work to do. Do we wish to villify anybody in our midst? No. Do we see wicked, corrupt and abominable men among us? Yes. What will we do with them? Leave them in the hands of God, he will manage them; it is for us to do right, to work righteousness and pursue a course right before the Lord.

I see that time is passing. My mind has been led rather discursively on some of these matters, arising partly from circumstances with which we are surrounded. How is it with this young man here? Well, I wish it were otherwise; I wish he had lived a very good Saint, which, however, he did not do. We have not come here to indulge in any kind of false sentimentality. He was a drunkard; that is a truth and many of you know it. When you have said that, can you say anything worse? That is bad enough, but I do not know anything evil about the young man further than that. I knew his father. I baptized him thousands of miles away from here, in the neighbourhood of 40 years of ago, when he was a much younger man than he (his son) is now. His father lived up to the Gospel, and died strong in the faith; and his mother has been a very good woman, so far as I know; I have never known anything against her. This boy has caused her a great deal of trouble; and I have been sorry for him. Well, should we tell things? Yes, always; that day is not far distant when the coverings will be taken from the face of all people, and we shall all stand naked, as it were, before God —both you and I and this young man. Well this boy,—I call him a boy, he is a young man, and is a nephew of mine by marriage; and I would not want to say anything about him on that account, neither would I falsify the young man on that account; but let us tell things and understand them as they are. Let me call the attention of the youth present. Would you like to be lying in this position, under these circumstances? You would not? Then let us look at things as they are. What next? We will do the best we can; and what is it? There is a curious saying that Paul made on a certain occasion, in speaking about the Jews and the Gentiles:

"What advantage hath the Jews? or what profit is there of circumcision?

"Much every way; chiefly, that unto them were committed the oracles of God.

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever," etc.

Is it a sorrowful thing to see our youth pass away as he has done? Yes. He did not die drunk? No, but that was the cause of it. We may as well talk honestly about him. What next? He has gone. Has he hurt anybody? No, only by his example. Has he hurt his mother? Yes. I do not think he did sin while his father was living; but since then he has caused his mother many a sorrowful hour? Did I feel sorry when he died? No. Why? Because I knew it was much better for him to leave the earth than to be in the position he has been.

Now, what about the future in in relation to these things! What advantage has the Jew over the Gentile? Much every way. Their's were the fathers; and unto that people were committed the oracles of God. Their's were the fathers—we have fathers that are living in the eternal worlds; fathers that are interested in our welfare; fathers that are associated with the beings that exist behind the vail; fathers who are operating with us in trying to bring about the great purposes of God and the salvation of the human family. Can anything be done? Yes, and all that can be done will be done, but the future has got to be left with the Almighty in regard

to these matters. But we can do a great deal according to principles that God has revealed to us, and these things will be done, as far as they can be.

I would say, I do not utter these things to cause any unpleasant feeling in the bosom of the family; they cannot help it. If I could have helped it, I would; if the mother could have helped it, she would; if the sister could have helped it, she would; if the friends could have helped it, they would. But we cannot control circumstances.

We are now talking not to the dead, but to the living. I would say, Let us avoid these evils, they lead down to death; let us seek to live our religion, to obey the laws of God and keep his commandments. And in regard to the future, we leave that in the hands of the Almighty who doeth all things well; and we will do all we can to promote the comfort of the living and the dead. We are doing a great deal for the accomplishment of this object; we are building temples and administering in them, and we are doing it in obedience to the law of God, and in consonance with the feeling of the patriarchs and apostles and men of God who have lived before. And we will try to go on and live our religion and keep the commandments of God that we may rejoice together hereafter. And I would say to the mother, Let your heart be comforted for you shall be blessed both in time and in eternity. And I say unto all of you, Live your religion, keep the commandments of God, for in that only there is safety. God bless you in time and in eternity. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT BRIGHAM CITY, ON SUNDAY MORNING, OCTOBER 1879.

(Reported by Geo. F. Gibbs.)

REST SIGNIFIES CHANGE—TIME AS RELATED TO ETERNITY—WONDERFUL MECHANISM OF THE HUMAN BODY—INTEGRITY IN THE FACE OF OPPOSITION.

I feel somewhat weary in body from the effects of labor and infirmities; and were I to consult my own feelings I would be inclined to waive this privilege, and sit and listen to my brethren. Indeed, I may say I rather counted upon a rest in coming to Brigham City; yet I never allow myself to shrink from bearing that portion that properly attaches

me in life to the calling and duties devolving upon me. I feel that we are all here in a shool, that we have a work to perform; and if when we shall have done that work we shall be satisfied with it, we will not regret having worn ourselves out in accomplishing it. But on the contrary we shall rejoice at our success in having got safely through and entered into the "rest" which is prepared for the people of God in the future state. This is a scriptural phrase, implying that there is a rest beyond for the people of God. But I have sometimes thought that strictly speaking rest was only a change, and that a change was rest; because to be absolutely at rest, to be entirely free from labor and care would be inconsistent with our existence; in such a condition our being would be a blank, a nonentity. The course of God, we are told by the prophet Nephi, is one eternal round; that, like eternity, it has neither beginning nor end, and is illustrated in the Book of Abraham by the hieroglyphic of the circle. You may start upon this ring at any given point, and in traversing it you will come to the same point—it is without beginning, without end.

We sometimes speak of eternity in contradistinction to time; and often say, "through time and into eternity;" and again "from eternity to eternity," which is simply another form of expressing the same idea, and "pass through time into eternity." In other words, time is a short period allotted to man in his probationary state—and we use the word time in contradistinction to the word eternity, merely for the accommodation of man in his finite sphere, that we may comprehend and learn to measure periods. And for this purpose the Lord gave unto Adam his reckoning after the movements of the planets, which would appear to him stationary, or at least comparatively so, making a suitable standard by which man in his mortal state may measure periods and count out the days and the months and the years and the cycles.

The Scriptures speak of a time "when time shall be no more." And the Apostle John in his visions, while banished to the Isle of Patmos, heard the angel say, "time shall be no more." We may not fully comprehend the meaning and the purport of this expression. All phrases or expressions whether used by men, angels or God have a relative meaning, as one thing is compared with another; and to understand the full force of them, we must understand that to which it has reference by comparison. I simply understand by this, that so far as we are concerned, time will be no more when we shall be merged into eternity, and we cease to reckon our periods by the diurnal revolutions of the earth, and the changes of the moon, etc.; when we shall enter into a sphere where we can mingle with the gods and become acquainted with their reckoning, and the eternal periods or cycles of revolutions of numberless creations in space, which to-day the most profound astronomers of the earth are unable to fathom or mark their place of beginning. And this is called eternity by man, and, as far as man is concerned, is in contradistinction to other periods and modes of reckoning known and in use among the Gods. For they have their periods and reckoning as well as we, only on a vast and, to us, incomprehensible scale. We are in a state of progression, very small beginnings, but onward and upward for a more exalted sphere, in which they move. But I conceive of no stopping place; I

conceive of no absolute resting place, but only, as before remarked, a change, a change in our circumstances and conditions, and consequently a change in our labors.

I speak now of man as an immortal being, having no reference to this earthly house of our tabernacles; for this mortal house which we occupy for the period of a few short years upon the earth, will not be associated with the immortal man—the god in embryo. The clothing we wear covers the nakedness of the body; it answers a good purpose for a little season—until it becomes worn out, when it is cast aside as of no further use for that purpose. So with the outer house of our tabernacles. This mortality serves the purposes intended for a few short years until it is worn out with use, like the farmer's agricultural implements, like the machinist's or mechanic's tools, or any other piece of machinery—for the human body is one of the finest and most perfect pieces of machinery known upon the earth; there is none superior. Indeed, most of the mechanism employed by men in various branches of industry is founded on the anatomical structure of the human body; the angles, the joints, the tendrils, the cords by which they are bound together; the wonderful construction not only of the outer portions of the body, but the very fine mechanism of the nervous system, and also that of the eye, the ear, and of the means of sensation, and that by which knowledge is communicated from one part of the body to the other. If the finger be abused or injured, a telegraphic communication is made to the seat of knowledge—the government of the body; conveying the information that a finger is in danger; and wherever pain is felt, in whatever part of the body, it is but the ringing of the bell of alarm, giving notice of a hostile attack, and to make preparations for defense, lest the enemy making the assault take possession of the citadel and destroy it. The wonderful mechanism of the nervous system, through which the spirit makes its impressions upon the body, is, as it were, an intermediate organism between the fine spiritual body and the coarser elements of our tabernacles. And those who have given the most time and study to this wonderful machine are lead to fully appreciate and endorse the saying of the Psalmist, "I am fearfully and wonderfully made." Its adaptability to the uses and purposes intended, with its remarkable endurance when suitably guarded and protected against disease and what we term accident, is in itself sufficient to call forth the admiration of all intelligent beings. We look upon an aged person, say, 70, 80, 90 or 100 years old, and realize that there is a machine, a mechanical structure—shall we call it a model representing perpetual motion? Not exactly, but a machine that has been in motion say, 100 years; a double action pump that has been constantly going, distributing the fluids of the system by way of keeping up a constant circulation of the blood; sometimes working very hard to remove obstructions arising from colds and and other causes to keep the channels from becoming stopped up, and at other times working slowly. And the functions of the body are oft-times kept in such constant use for such a period of time without the touch of the mechanic to repair a break unless it may, perchance, be the surgeon's saw to remove a disabled limb that threatens to encumber the whole body, or the tying up of a broken artery to prevent the escape of the vital fluid. But

otherwise the most skilful physician is unable to make a single repair or improve any part or portion of it; and the most he can do is to give something to be taken into the stomach to effect a chemical change on the fluids of the system, to neutralize perhaps an excess of the acids, thus working a change in the quality of the blood, and consequently a change in the deposits that are being made in all parts of the system by the circulation of this fluid. But this wonderful machine is kept in motion by what power? We say it is the power of God; we say it is in Him we live and move and have our being. And, yet, He always works through means, all His wonderful works being performed by agents; but He is not confined to one agent nor any special method in performing His works. But there is a spirit in this earthly tabernacle of ours that is relative to our Father and God, and who is the owner of this tabernacle, and for whom the tabernacle is organized as his dwelling house. It is this spirit that keeps the functions of this tabernacle in motion; when this spirit leaves the body, it is either because the Father calls it away, wishing to use it in another sphere, considering the time it has spent in this tabernacle sufficient for the purposes required, and therefore takes it to a higher school, through special design to do a special work; or it may be, it has used its taber nacle until it is so worn out that it has become like a bow which has been long and constantly bent,—it has lost its elasticity; its bones impaired in strength, its muscles stiffened, and the whole frame ready, like our old clothes, to be thrown aside; and the spirit comes to the conclusion that it has had its run with this old tabernacle and that it is time this old garment were laid aside for a new one. Our Father comes to this conclusion and gives the spirit a ticket of leave, and removes it into another sphere. But this is all necessary as a school for us. The various pains and sorrows to be endured in life are all necessary in their time and place; the trials as we term them, are all necessary in their place, they are all a part of the scheme of education or training to prepare us for the future. One of the sacred writers, in speaking of Jesus, said: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." And again: "For God giveth not the spirit by measure unto him." It is measured out to you and me in the providence of the Lord; but for him there was a storehouse to draw upon, as it were, without measure. He could continue to heal the sick and raise the dead and perform great and marvelous things, and yet the supply of vitality was not in the least abated. Mortals less gifted and less favored who should be the means of healing many sick by the power of God, would feel that in taking their infirmities upon them, they were sinking under the weight, and would want to hie themselves away to rest and recuperate their exhausted frames. Jesus was an exception in this respect; he took upon himself our infirmities and bore our sickness, as had been predicted by Isaiah the prophet. He truly did heal the sick wherever he went; and some found that if they could even touch the hem of his garment the disease from which they suffered could be rebuked; and one instance is given where this was done, in which case we are told, virtue went out of him. But notwithstanding

the great burden that he bore, together with the vast amount of vitality that was at various times communicated from him to others, he did not faint under the load; his mortality did not give way. But no man, unsupported as he was, could have done it without sinking under this weight; none other could have grappled with devils and cast them out of individuals and held them at bay, as he did, without suffering from bodily exhaustion, and therefore had to seek retirement and rest. He, however, waged war constantly, and was well prepared for this work, having an inexhaustible source of strength to draw from, the Spirit having been given to him without measure. But at length the time came when the Father said, You must succumb, you must be made the offering. And at this dark hour the power of the Father withdrew itself measurably from him, and he was left to be taken by his enemies, and, like a lamb, was led to the slaughter, but he opened not his mouth, because his hour had come. And when he was led to exclaim in his last agony upon the cross, My God, my God, why hast thou forsaken me? the Father did not deign to answer; the time had not yet come to explain it and tell him. But after a little, when he passed the ordeal, made the sacrifice, and by the power of God was raised from the dead, then all was clear, all was explained and comprehended fully. It was necessary that the Father should thus measurably forsake his Son, leaving him to his enemies, otherwise they never could have fulfilled what had been prophesied concerning him. So we may say with others, it is only a sample for us to reflect upon, that may be equally applicable to us all in our times and seasons.

It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony in word, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellowman, than to patiently endure suffering, for their sake, and, if need be, to continue that suffering and endurance even unto death.

In the economy of heaven, it has been deemed necessary, at various periods of the world's history, that such witnesses of Christ should suffer death for their testimony's sake, and that others may yet have to suffer in our own time is probable. Nay, the Scriptures give us clearly to understand that such will be the case, that more or less will suffer, but to what extent the servants of the Lord may be called upon to thus suffer is not given us to know, nor is it necessary we should. For what difference does it make when we

have performed a good work or so far completed it that the Lord accepts of it and is willing for us to pass behind the veil, and perhaps gives his consent whether we go by a bullet or through violence at the hands of our enemies, or whether it be by a lingering sickness? In most cases the former would be preferable, so far as we are personally concerned, for in such the pain and suffering would be slight, although it would be calculated to shock the sensibilities of living friends who would mourn over us.

In philosophising upon these things, I scarcely have a tremor or thought or care in relation to the death I may suffer, or when it shall come, or how it shall come. It matters not when or where or under what circumstances it may be, my feeling is as it always has been—it will be all right. I take no more thought or care of this matter than the infant child does about the preparation of its food. The Lord cares for us and such matters, and will order them in their time and season.

But there is a principle involved. When a man is faced by his enemies, when the wicked conspire against the righteous, threatening death and destruction if he do not turn truant and deny our God and obey their behests; all this is calculated to try the faith of the people and put them to the test, as to whether they have more confidence in God and his promises, than in his Satanic majesty and the host of his servants upon the earth, who in many instances offer them what they have not power to give. They remind me of the devil when he took the Savior into a high mountain and showed him all the riches of the earth, promising to give him all he could see if he would only fall down and worship him. The Savior replied: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He did not revile him by telling the poor devil that he did not own anything, that he had not the power to give what he proposed to; but merely quoted the Scripture referred to, which was applicable and suitable for the occasion. And I for one propose to obey the command; and this is all we need say to our enemies when they place us in similiar circumstances. They may say, "you are a very great people in your way; you are a very economical and frugal people in your way, and are predisposed to be peaceful. You have redeemed the desert from sterility, and built up fine homes, and made roads, railroads, and telegraph lines, and you possess all the elements and natural advantages calculated to make a people prosperous and happy, and a nation great; and there are many good things to commend in you. But then, you have one evil existing and encouraged among you which we deplore and which we are desirous and determined to eradicate. Now, if you will renounce that and cast it from you, we will give you the right hand of fellowship and be friends, and all the fullness of the earth is yours; and we will welcome your delegate, your representatives and your senators to Congress, and we will give them a seat by our side, and we will even call off our dogs of war, and withdraw our governor, and judges and marshals and attorneys whom we send to harrass you, and also the little cur dogs that follow along barking at your heels; we will call them off, and let you possess the earth in peace if you will only deny your principles and lay aside those which we pronounce to be evil, and fall down and worship God as we do." Whether we will

be true in all these things; whether we have the same confidence in God, the God we serve, who has led us all our lives and been true to us in all conditions and circumstances, and to the promises made to us up to the present time; whether we will still trust in him, and face the cannon's mouth, if need be, or face death in any form it may come, or imprisonment, if that form of treatment is preferred, or anything that they have power to inflict upon us, rather than deny our God. "How far will they go," says one? I answer, just as far as our Father permits them, and no farther. He has set bounds to the waves of the ocean, and he has also set bounds to the wrath of the wicked. He controls the elements that war in the heavens, —the fearful thunderstorm—that darkens the firmament and that shakes the earth with its roar, the vivid lightnings that add terror to the scene, the tumultuous waves that leap and dash in the fury of the gale, and the earthquake that bellows forth its lurid flames, which make men tremble at the gaze. But He speaks, and all is still; the thunders are hushed, the clouds dispersed, the lightnings cease and the belching of the earthquake is heard no more; all is peace and quiet. So with the wrath of man and of nations that may be heard raging in the midst of the wicked, under the control of the prince and power of the air, who works and controls in the midst of discordant kings and rulers who array themselves against each other. Nations are at loggerheads, and war is proclaimed; the energies of war are set in array, and misery and death stalk in their wake. And again by some slight means, the Lord changes the fate of nations and turns the fortunes of war, and changes the tide of events, and all human calculations fail. He causes some angel of his to put some obstruction in the way of the march of some general and his army so that he arrives, perhaps, at the scene of battle five minutes too late; he causes a chariot wheel to fall off or some slight accident to happen to an engine of destruction, and the best calculations of the shrewdest officer and the proudest king fail, and their works come to nought. He sets up and pulls down men and nations at his pleasure. He did this in the case of the first great and proud monarch of the world—the King of Babylon who swayed universal sceptre upon the earth. He was a strong-minded, and strong-willed and haughty monarch; but God taught him by an extraordinary and humiliating experience to know that the Lord, the Most High God rules in the heavens and also controls the affairs of men as it pleases him. And his bitter experience God caused to be written as a warning to kings and rulers and the great ones of the earth; and they are lessons of warning equally appropriate to every human soul.

I have occupied more time than I intended or thought I could. I pray God to bless us in all our labors, that union, peace and love may abide in your midst and in your habitations, and that prosperity may attend you in your business, that the difficulties which annoy you and impede your progress may be removed and the dark clouds that to-day seem to hang over your heads, be dispersed and the genial warmth of the sun's rays again be felt among you, that the hearts of the Saints may be cheered, and those who feel the weight and responsibility of carrying on the work you have so nobly

undertaken, be encouraged and relieved from any apprehensions they might have felt in consequence of the misfortunes and losses you have recently sustained, which may God grant, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE, HELD IN THE TABERNACLE SALT LAKE CITY, APRIL 9, 1879.

(Reported by Geo. F. Gibbs.)

ALL TEMPORAL CONCERNS NEED THE ATTENTION OF THE SAINTS—WE SHOULD PREPARE FOR THE EVILS COMING UPON THE EARTH—CO-OPERATION AND THE UNITED ORDER—FUNCTIONS OF THE TWO PRIESTHOODS—HOME MANUFACTURES.

It has been very properly remarked that we are becoming a great people, and there are a great many interests of a temporal, as well as spiritual nature, that must necessarily be attended to—in fact it has been so contemplated from the beginning. We talk sometimes of earthly things: at other times we speak of heavenly things. Sometimes we speak of things pertaining to time, and at other times of things pertaining to eternity. We have to do with both or we could not have been here. And being here it is proper we should come to a right understanding in regard to the position we occupy; and especially that we should comprehend our duties relating to our temporal affairs and by acting truthfully, honorably and conscientiously avoid so much annoyance, trouble, litigation and difficulty that so frequently exists. In relation to the Gospel of the Son of God, it gives us information pertaining to our existence and to our general relationship to God and to each other, pointing out our various duties and responsibilities. Associated with it is a priesthood which among other things is to promulgate the will of God to the ends of the earth; it has taught us principles pertaining to our future, both in relation to the living and the dead, relative to the present, past and future. We talk a great deal about our Gospel, about our spiritual affairs; we have our church organized according to certain principles associated therewith. We

have a priesthood organization, embracing our Stake organization; we have organizations pertaining to spiritual things, if you may so call them, and also for temporal things, for we have to do both with time and with eternity, both with earthly and with heavenly things, and consequently it is necessary we should be interested in all. When we reflect upon our position, there is something peculiar associated with it. At first the Elders of this Church were told to go forth and preach the Gospel to every creature; then they were instructed to gather together those who believed. According to the Scriptures, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." We are gathered together; but being gathered together there is something more than spirituality associated with our existence. We brought our bodies with us when we came, and we necessarily have to eat and drink and to have houses to live in, etc.; in fact, we require the common necessaries of life just as much as any other people. And then, if we have children, as Bishop Hunter says, "there are none of them born with shoes and stockings;" but these things have to be provided. Furthermore, being gathered together, we necessarily form a body politic, if you please, and we cannot help ourselves if we would; but we do not want to. We frame laws according to the usage of the nation we are associated with; for being here and finding ourselves in the territory of the United States, we necessarily have had to organize a government which has assumed a territorial form; and that means a legislature with its enactments and all the various adjuncts of a government. Laws have to be made, officers must be created to execute those laws; and we necessarily become an integral part of these United States, and have to perform all the political functions associated therewith.

These things naturally flow unto us, and they will continue to grow and increase, if it be true what the Scriptures say, and if it be true what many of our brethren have preached to you since the assembling of this Conference. Then it becomes a matter for us to reflect upon that we understand our true position, how we can best sustain ourselves religiously, socially, politically and financially, and among other lessons learn to produce at home those articles we stand in need of.

We have been brought up in the world, and have imbibed many ideas in common with mankind generally pertaining to commerce, trade and manufactures. But we need the inspiration of the Almighty in all of the affairs of life; for we profess emphatically to be the people of God, and as it is with us in our religion so it ought to be with our politics, our trade and manufactures. They ought, in all things, to be subservient to one grand principle, and that is the acknowledgment of God and his laws. Permit me here to state that before the revelations of God to man in these last days, there were no people that had a correct knowledge of God, that we have any knowledge of, anywhere upon the earth. All were without prophecy, without revelation, without a knowledge of the doctrine or ordinances of the Gospel. And to whom are we indebted for a knowledge of these things? Certainly not to ourselves, and as assuredly not to any earthly body or system in existence. We are indebted alone to God for a

knowledge of these things; through His revelations made first by himself and by his well beloved Son, and then by the ministering of holy angels, by communication from the heavens to the earth. We are indebted to him for all the light and intelligence we possess in relation to these things. What did we know about the first principles of the Gospel? Nothing. What did we know about the gathering, or about Zion, or about the ordinances of the Gospel or about the holy priesthood? Nothing at all. Nor did we know anything about the building of Temples, or about the mode of administering in them until directed by the Almighty; it was He who revealed the necessity of the construction of those sacred edifices and the mode of administering therein. What does the outside world know about these things? Nothing. And if they had our Temples they could not administer therein. We are indebted to God alone for the light and intelligence we have received.

Again in regard to political matters, where is there a nation to-day, under the face of the whole heavens that is under the guidance and direction of the Lord in the management of their public affairs? You cannot find one. It is true that the founders of this nation, as a preliminary step for the introduction of more correct principles and that liberty and the rights of man might be recognized, and that all men might become equal before the law of the land, had that great palladium of liberty, the Constitution of the United States, framed. This was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world. The Prophet Joseph Smith said that "The Constitution of the United States was given by the inspiration of God." But good, virtuous and holy principles may be perverted by corrupt and wicked men. The Lord was opposed by Satan, Jesus had his Judas, and this nation abounds with traitors who ignore that sacred palladium of liberty and seek to trample it under foot. Joseph Smith said they would do so, and that when deserted by all, the elders of Israel would rally around its shattered fragments and save and preserve it inviolate. But even this, good as it was, was not a perfect instrument; it was one of those stepping stones to a future development in the progress of a man to the intelligence and light, the power and union that God alone can impart to the human family. And while we acknowledge, as citizens of the United States, the laws and institutions thereof (which by the way are very easily complied with), we have a higher law, more noble principles, ideas that are more elevated and expansive; principles that reach to the whole human family, and which he will continue to reveal to us. Does that prevent us from obeying the laws of the land? Certainly not. But then, is that a perfect system? I do not think that many of you will say it is, nor do I think that the people of the United States of any political party will tell you it is. I do not wish to cast any reflections or refer to any events that have taken place; I am merely speaking on religious principles, and principles too in which we as Latter-day Saints are interested. We are united, then, as a body politic, as an integral part of this Government, and it becomes our duty to submit to the laws and institutions of that Government—to all that are constitutional, framed,

and based upon correct principles, and not in violation of what the fathers of the country instituted.

But have we any higher aim than this? We have. Do any object? If so why should they? Do we in anywise interfere with any man's rights, Government, or make war upon any parties? No, but we are interested in the preservation of justice, equality and the rights of man in the developement of peace, the further establishment of correct, more elevated, refined and exalted principles, in placing ourselves in a position more in accordance with things as they exist in the heavens, for the welfare and happiness of the human family. God has given unto us certain principles which we feel bound to observe. Is there anything wrong in this? I think not. We have all kinds of institutions here in the United States and in other nations, such as Odd Fellows, Free Masons, and others; and they have a right to their ideas and manner of doing things as long as they observe the laws, and so have we, and have a right to be protected also in those rights. But to say we must stand still is a thing not connected with our creed. If others do not desire to accompany or keep pace with us, we must still go on under the guidance of the Lord. As was said of ancient Israel, "The Lord is our God, the Lord is our king, the Lord is our judge, and he shall rule over us," so we say. We need information and revelation in regard to our religious matters, we also need information, intelligence and revelation in regard to our political, social and all temporal matters. If we humble ourselves and purify ourselves, and magnify our callings as the Elders of Israel, according to the Scriptures, we will yet teach the princes of this world wisdom and their kings knowledge and understanding; for these things that are spoken of will assuredly come to pass when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The purposes of God shall yet be fulfilled in relation to these matters; God's work will most assuredly progress, until "the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will rule for ever and ever," not in war, not in confusion and strife and discussions, not in evil and corruption; but in the interests of humanity, according to the laws of life and in accordance with the intelligence that dwells in the bosoms of the Gods, and in the interests of a fallen world.

Now we come to other matters pertaining to our mercantile associations, I might talk further about our social relations, etc., however, these are subjects we hear a good deal about; we are pretty well informed in relation to them. The information we have pertaining to our associations with our wives, and wives with their husbands has been revealed to us by God, and we are striving to carry out those eternal principles,—principles that will exalt us, our progenitors and our posterity in the celestial kingdom, where we can enjoy the presence of God and that of the celestial hosts who have gone before

We come again to our temporal interests. Has the world been our exemplar with regard to any of these things that I have mentioned? No, the Lord has been our teacher, He has been our guide and director; without him we could have accomplished nothing, for we knew no more naturally than anybody else did.

In relation to temporal things. Are we capable, as Latter-day Saints, of

fulfilling our destiny on the earth, and procuring a full temporal salvation and sustaining ourselves, on temporal principles without the interposition of the Almighty? I tell you no, we are not, no more than we are in regard to any other things. We read in the Scriptures of a time that is coming when there will be a howling among the merchants in Babylon, for men will not be found to buy their merchandise." This is in accordance with the prediction of John the Revelator: And the gold and the silver and the fine linen, etc., in Babylon will be of no avail. But before that time comes, we as a people must prepare for those events, that we may be able to live and sustain ourselves when in the midst of convulsions that by and by will overtake the nations of the earth, and among others, this nation. The time that is spoken of is not very far distant. "He that will not take up his sword against his neighbor, must needs flee to Zion for safety." And Zion herself must flee to the God of Israel and hide herself in the shadow of his wing, seeking for his guidance and direction to lead her in the right path, both as regards spiritual and temporal affairs; things social and things political, and everything pertaining to human existence. We are not prepared as a people today for the accomplishment of this object; we need the interposition and guidance of the Almighty. It is just as necessary that we be under his guidance in relation to these matters, as it is in regard to any other matters. Who made the earth? The same being that made the heavens. Who made our bodies? The same being that made our souls; and it takes the "body and the spirit to make the soul of man." We need not arrogate to ourselves any particular intelligence, whether of mercantile, manufacturing, chemical or scientific nature, for if there is anything good or intelligent, it is the Lord who has imparted it, whether man acknowledge it or not. We want to acknowledge the Lord in all things, temporal as well as spiritual.

I wish now more directly to touch upon some other principles associated therewith. Some of us seem to be very much confused in our minds as to how we shall operate in regard to temporal affairs. We have brought with us the feelings, views and ideas of the people from whence we came, which are conflicting, and which tend to disintegration and division, and lead to covetousness and fraud, which ought not to have an existence among the Saints of God. We have advertisements published in our newspapers by the Latter-day Saints too, things that are infamous, that are untrue, that are a shame and a disgrace among honorable people, and stand as a living lie. The community at large should not countenance such things as we see daily in our papers to attract the attention of the unwary and bring what they call grists to their mill, in the interest of the individual. We as a people are not called together to act in individual interests; we are called together as Saints of God to operate in the interests of the Zion of God, for the welfare of Israel, and not let ourselves float along with the balance, and all swim together, or all sink together. We ought to be governed by principles of union, fellowship and right feeling, carrying out honorable and upright principles that should be acknowledged before God, the holy angels and all honorable men.

Now after speaking so much upon general principles, let me touch upon some things referred to here about

these reports, etc. We have long talked about the united order and about co-operation; and we have started in a good deal like some of our little boys when they begin to run—we have made a great many stumbles in this matter. Little Willie and Annie often think they can manage things better than Daddy and Mammy; and we, like them, have assumed to ourselves strength, and the first thing we know are pulling this way, that way and the other. Then, have the institutions been exactly right? No, all kinds of foolishness and all kinds of blunderings have occurred in their administration. But shall we quit? I think not; that is just what the devil would like, just what many of our merchants want, and it would be the very thing that would suit the world, and the devil would laugh at us. What we want to do is to purge out the things that are wrong, and correct them and place them upon a correct basis, and then adhere to them as we would any other part of our religion. In the Church, if a man lies or swears, or commits adultery, or does anything wrong, we deal with him according to the laws of the Church. But because men do wrong, we do not abandon our principles, nor leave the Church, but we turn such individuals out that will not be righted, and we aim to adjust all things and place them on a proper basis. Why not do the same in temporal things? We have, for instance, Zion's Co-operative Mercantile Institution; it is called the Parent Institution, and it ought to be the parent of all these institutions and act as a father and protector and benefactor, doing all it can to promote the welfare and prosperity of the people. And then the people, on the other hand, ought to protect it and sustain it by doing their business through that institution and act prudently, wisely, orderly and unitedly in regard to these matters, that we may be one; for our revelations tell us, If we are not one, we are not the Lord's. And if we are not the Lord's, whose are we?

We talk sometimes about the United Order. I do not propose to read to you on this occasion from any of the revelations bearing on this subject, but will quote to you in substance from one of them. The Lord has told us that those who would not comply with the requirements connected with this order should have their names erased from the book of the law of God, and their genealogies must not be found on any church records or history, their names shall not be found nor the names of the fathers, nor the names of the children written in the book of the Law of God. These words are to us, Latter-day Saints; they are true and are binding upon us.

Another thing; what did we do when President Young was among us, urging these things upon us? Did we not enter into covenant by re-baptism to be subject to the Priesthood in temporal as well as spiritual things, when we took upon ourselves the obligations of the United Order? Let me ask you, what do we mean by doing this? Is it a mere form, a farce, or do we intend to carry out the covenants we made? I tell you in the name of Israel's God they will be carried out, and no man can plow around these things, for God has decreed that they shall be accomplished; and any man who sets himself in opposition to these principles which God has established, he will root him out; but the principle itself will not be rooted out, for God will see that it is accomplished. And in

the name of Israel's God we will help him to do it; and all who feel to do it, say amen. (The large congregation responded with a loud, "Amen.")

We have started co-operative institutions, and I will touch on a principle now, showing how they ought to be governed. God has ordained two priesthoods upon the earth—the Melchisedec and the Aaronic. The Melchisedec presides more especially over the spiritual affairs of the Church, and has done in all ages when it has existed upon the earth. You will find this provided for in the Doctrine and Covenants; you can hunt it up at your leisure, I do not wish to stop to make the quotation now. The Aaronic priesthood is presided over by the presiding bishop. If we had a literal descendant of Aaron he would have a right to preside over the bishopric, and to operate and manage and direct these things without the aid of counselors. In the absence of such men the Lord has directed us to take men from the high priesthood and set them apart to be bishops to administer in temporal things. This Aaronic priesthood is an appendage to the Melchisedec priesthood, and its province is to administer in temporal affairs. One reason why we want men of this class to administer in temporal things is because there is a special provision made for it. Nevertheless a High Priest that is after the order of Melchisedec may be set apart to administer in temporal things, *having a knowledge of them by the Spirit of truth.* And before a man attempts to administer in Zion in temporal things, he ought to obtain a knowledge of that spirit of truth to administer according to the intelligence which that spirit of truth imparts. Thus we have the Aaronic priesthood in its place; the Melchisedec priesthood in its place. And in all the various functions it is necessary to enter into all the various organizations. It is on one or two particular points that I wish to speak now.

In the first place the Lord requires certain things to be done to meet his approbation; and everything has to be done under the direction of the presidency of the Twelve, both temporal things and spiritual things. The bishops and the presidents of Stakes and all the officers in the Church of God are subject to this authority and they cannot get around it. And when any officer of this Church who by virtue of his calling does things without counselling with the proper authorities of the Church, he takes upon himself things that he has no right to do, and such a course cannot be acceptable before God and the Priesthood.

Now then, we come to the bishopric. Ought the bishops to be consulted in regard to temporal things? Yes, they ought. And as an example, let me tell you that for the last year Bishop Hunter has associated with the Council of the Twelve whenever they have met to consider temporal matters. And I may say we have been pleased to have his company, because it was his place to understand the position of temporal things, that we may know his feelings, and counsel with him and he with us, that everything may be done according to the order and laws of God, that there may be perfect unanimity. With this view he was placed as one of the counselors to the Trustee-in-Trust—because the Trustee-in-Trust thought it belonged to him to hold that position, and thinks so to-day. But then, does he preside over the Melchisedec Priesthood? No, he does not. Who

and what is he? A high priest ordained and set apart to the bishopric. By whom? The Presidency. Does he control the Presidency? No, he is set apart by them; as bishop he is an appendage to the higher priesthood, and does not control it. No man controls it. I remember a remark made on one occasion by Joseph Smith, in speaking with Bishop Partridge, who was then Bishop. He was a splendid good man, as Bishop Hunter is. But he got some crooked ideas into his head; he thought he ought to manage some things irrespective of Joseph, which caused Joseph to speak rather sharply to him. Joseph said, I wish you to understand that I am President of this Church, and I am your president, and I preside over you and all your affairs. Is that correct doctrine? Yes. It was true then and it is true to-day.

Well, it is necessary that we should have an understanding of these things, that we may make no mistakes in our administration. I want, then, in all our operations to confer with our bishops. And if this institution of ours is "Zion's Co-operative," then it should be under the direction of Zion, under the direction of the Priesthood; and if it is not "Zion's" Co-operative, then it is a living lie. But do we wish to interfere with them? No, we do not. Do we wish to interrupt them in any of their operations? No, we want to help them; we want to unite them and all the people into one, with God at our head, governed by the holy priesthood. Have they rights? Yes. Do we respect them? Yes. Have the people rights? Yes. Shall the people be respected in their rights? Yes, they shall, all the people in all the Stakes; and while we sustain them they must sustain us; and if they expect to have our support, they must give us theirs.

Having said so much, I will tell you that I believe sincerely that the men managing our Co-operative Institution are doing just as well as they know how. And I will state further, that I don't know of any persons in this community who know how better than they do. And I have been now for some time associated with them, and am acquainted with their proceedings.

There are other principles besides this; we want to learn to manufacture our own goods. And while on the one hand we use the best talent and financial ability we can get to attend to our mercantile institutions; on the other hand, we need to cherish a spirit to encourage home manufactures of every kind, and we want to get this institution to help us do it. If we manufacture cloths and boots and shoes or anything else, we want the institution to dispose of our goods. If we need encouragement in regard to the introduction of any manufactures of any kind, we want them to help us, and we have a right to expect this of them so far as is wise, prudent and legitimate. I will state that the directors of Z. C. M. I. feel interested in the very things that I am talking about, and I say it to their credit and for your satisfaction. I do not think there is an institution in the United States in a better condition than that is to-day; and it is improving all the time, not after any fictitious manner, but on a solid, firm, reliable basis. Now then, I have proposed to these brethren, which they quite coincide with, that when they shall be able to pay a certain amount as dividends on the means invested, after reserving a sufficient amount to preserve the institution *intact* against any sudden emergency that

may arise, which is proper among all wise and intelligent men, that then the profits of the institution outside of this, should be appropriated for the development of the home manufactures, the making of machinery, the introduction of self-sustaining principles and the building up of the Territory generally, and they acquiesced in this feeling; and I say it to their honor and credit. And I will tell you again that the Church has got a large interest in that institution, consequently we wish to see everything go aright, not on any wild erratic principle, but on a solid, firm, reliable basis, that can be carried out and that will elicit the admiration and confidence of all good and honorable men.

Sometimes little difficulties have arisen outside through interested individuals who have resorted to a good deal of trickery; other times perhaps from just causes. And I will say too that complaints have been made that we have not sufficiently sustained our home manufactures. I will say however that the Institution has stood in a very delicate position. We have been struggling with the financial crisis that has cast a gloom over all this nation for the last number of years—since 1873. But we are now getting into a solid firm position, and when we declared 3 per cent. for the six months dividend, it was because the Institution was able to do so. And when we are able to extend this a little farther we will be quite willing to do so.

Some of the complaints that have been made against the institution we have heard; and we have thought best to have a board and refer to that board any complaints that might be made from any part of the Territory. This board that has been temporarily organized has given us these various reports which have been read in your hearing, which indicate their views and feelings in regard to these things. We wish a board of that kind to be organized upon a correct basis according to the order of this Church and Kingdom of God; and then as the people throughout the Territory send to purchase their goods from them, let the people that make these purchases be represented; and if there is anything not straight in their operations let them be made straight. And this is what this committee is for, that the people may be protected as well as the Institution.

Then Stake organizations are recommended, with a representative from each Stake at the general or central board, and it will make it much more pleasant for the management of that Institution to have a criticism of that kind. And it will also tend to allay many of these foolish things which are frequently put in circulation in different parts of the Territory. The object then, of this Board is that the people may be represented, and that Zion's Co-operative may also be properly represented, that it may serve as a balance wheel to adjust and correct any matters of difficulty that may arise.

I am happy to say that in many parts of the Territory they are introducing the manufacture of leather and boots and shoes and a variety of other articles. And suffice it to say that, according to these reports, the Parent Institution has sustained the manufacturers of these home-made articles quite liberally; and we want it to be in that position that everything we use can be bought there. This is, too, the feeling in relation to this matter. And when we get things into a proper fix we will pull with a long pull and a strong pull

and a pull altogether. We will strive to be one; and if we cannot go so far as to sustain co-operation in regard to these things, how in the name of common sense are we ever going into the United Order? But we will begin with this, and then co-operate in all the different Stakes, not only in your merchandising, but in your manufacturing affairs and in your producing affairs; and in every thing it will be the duty of this general Board of Trade to regulate the interests of the whole community, honestly and faithfully, at least we will do it according to the best ability we have; and if there should any mistakes arise, we will try to correct them; if they are on the part of the people, we will talk to them about it, if on the part of the institution, we will talk to its management about it. And we will keep working and operating until we succeed in introducing and establishing these things that God has desired, and until Zion shall be a united people and the glory of all the earth.

God bless you and lead you in the path of life, in the name of Jesus. Amen.

DISCOURSE BY ELDER H. W. NAISBITT,

DELIVERED IN THE 13TH WARD MEETING HOUSE, SALT LAKE CITY NOVEMBER 23RD, 1879.

(Reported by John Irving.)

SALVATION DEPENDENT UPON EFFORT AND PROGRESS—WE SHOULD NOT BE DISCOURAGED BY DIFFICULTY.

My brethren and sisters: I can say that I have had some very pleasant and interesting reflections while listening to Brother Fowler's remarks, and think the purpose for which we have met this evening has been a success. I have felt that I have been fed, that I have been blessed, and that I shall carry with me more or less of the influence and spirit of those remarks, and upon reflection we all understand that this is really the purpose for which we come together.

Mormonism, in a sense, is opposed to formality. All that there is associated with it is meant for use, and there are results expected to accrue from all the practices of the Church that have been established by revelation, and everything is intended to aid in the great work

which we call salvation. To be sure, that is a very common word, it is a word that we are all familiar with, it is something that we have heard from the time that we were children, from the time that we went to Sabbath school, and before we went there, and after we attained to youth and manhood. But in the light of the Gospel how narrow and contracted and how offensive the word in its sectarian sense becomes to us, so much so that many of us scarcely like to use it; we would prefer to use another expression which more thoroughly carries with it all the ideas associated with the reception and practice of the Gospel.

Our memory has been cited to the fact that during the history of this Church, and during the history of the primitive church, there were those who possessed the spirit of unbelief, there were those who became more or less indifferent and negligent in regard to that which they received, and we have been referred to the history of those who have fallen from this Church—men who have seen great things, men who have had wonderful experiences, men whom we might have considered as stable as the eternal hills by virtue of that experience. Now what is the difficulty in such cases? What is the difficulty in any cases, in your case, and in my case, when we lose an interest in the things pertaining to the kingdom of God? Is it a healthy sign? or is it not rather, if continued, a sign of approximating death? Is the man or the woman who are alive to their duties—are they those who apostatize? Is it the faithful man or the active, stirring woman, who are laboring earnestly, following the practice and principles of the Gospel, that leave the Church? No, it is not, but it is those who, from some cause or other, become cold, heartless, indifferent, and neglectful of their duties.

Salvation, in its largest aspect, consists in the proportion of truth received; men and women only are saved in proportion to the truth which they appropriate. An ignorant man will only obtain the salvation which belongs to the ignorant. The idler will only obtain that salvation which belongs to an idle man. Is it not "the hand of the diligent that maketh rich?" and there are parallels running through all the actions of the Saints in a religious sense similar to those which run through the actions of men in a social sense, even down to the lowest details of human life, into every avenue of life, in every direction in which human happiness is involved, constituting as they do in their entirety that which is spoken by the Apostle Paul, "how shall we escape if we neglect so great salvation?" I presume, if I am to judge by my experience, that every man and every woman realizes that it is just in proportion to our experience, our use of the opportunities of life, our understanding of the principles involved, that we are successful. If you find a man who essays to be a merchant, who desires the accumulation of wealth, you will find a man who points his energies in that direction. He is a man who not only looks at things in general but at things in detail; he not only looks at his business as a whole but he looks at it in its parts; and if he were to abstain or refrain from a consideration of the details which insure success the probability is that he would find himself in the courts of liquidation. Many a man, fortunate in a a mercantile sense, has gone to the wall through carelessness in regard to little things as boxes, paper, time, etc., through trival waste that every

prudent man would be disposed to notice; but the successful merchant in almost any instance—and these instances are the exception and not the rule, is the man who is economical, prudent and careful of the details of his business. If you go into our houses, and you take our girls that are grown up, and they are unable to bake bread, unable to cook a potato, unable to wash and attend to all the duties which belong to domestic life, how much of a domestic salvation will they receive? What attraction will there be for the husband, working away in the battle of life, when he comes home to find that rest which is so desirable? Our domestic salvation depends upon attention to the details which lie at the foundation of domestic happiness, and there can be no peace in the domestic circle where there is a lack of intelligence, there can be no success only where the good housewife masters the details of her daily life.

As it is in these two every-day yet diverse instances of life, so also it is in all other directions, and the same principle is just as prominent and just as applicable to the details of our most holy faith. You go out into the missionary field and preach the Gospel of our Lord and Savior Jesus Christ. After you have finished your discourse some one may come up to you and say, "my friend, I believe the doctrine which you teach, I acknowledge the existence of the Deity, I believe in the message of his son, I understand the necessity of obedience to the first principles—including baptism." But mark when a man has been baptized if he becomes careless and indifferent and says "Well, I am a member of the Church of Jesus Christ of Latter-day Saints to this extent." In your estimation now, what would be the amount of salvation that man would receive? Why, he might receive the remission of his sins and that is all he is entitled to, but the salvation which belongs to the ordinance of the "laying on of hands" would form no part of his blessings. But supposing he advances a step further and says: "Having done so well I would like to enjoy a little more of the blessings," and he goes and receives the laying on of hands. He feels the promptings of the spirit of intelligence from above, he rejoices in its influence; it suggests, persuades counsels, and advises. Supposing that under the operations of this spirit he should turn a deaf ear to its promptings—suppose that it prompts him to go in one direction and he feels to run the other, suppose that he should resist this influence, how much of a salvation in that respect would he receive? For instance, you are all aware of the power of the spirit, or rather the impulse it gives to gathering. We have all felt this. It has been a part of our experience when we have been under the influence of that spirit; we desired to associate with the Saints in a local capacity, in their general assemblies, and in a larger sense we have been desirous of gathering with them to the great gathering place wherever that may be. Suppose that spirit of gathering is resisted, and a man says "Well, I have got a good situation here, a nice little home, I enjoy the society in which I mingle"—and he continues in that course, how on earth or heaven or any where else, can that man get the special and *particular* salvation which belongs to gathering? It cannot be done; it is not in the nature of things. If he would *enjoy* that salvation he must absorb the principle of gathering until it grows and blossoms into life. And there are those even in

this Territory who, when they get among the Saints believe that all the purposes of their holy religion have been served in their experience, and they set themselves down and say, "Well now, I will endeavor to get for myself a good home; I will try to make myself comfortable; I will spread out on the right hand and on the left; and as for some duties which pertain to my religion—well, I have not time to attend to them, they absorb too much of my attention, and I will give my life to making myself and family comfortable." They think that because they have been baptized, because they enjoy the spirit of the Lord through the laying on of hands, because they have forsaken fatherland and come to the mountains, that, therefore, they are sure of "the great salvation" which the Gospel brings. Why, it is all a mistake. They will get the salvation which is necessary consequent upon the truth which they have absorbed and put into practice; no more and no less.

Again, we find that some of our people when Christmas comes round will begin to make excuses in regard to their tithing. Now, tithing is one of the eternal principles which pertains to the order of God. But a man goes up to his Bishop and says, "Well now, it's all I can do to make both ends meet; the necessities of my family, the responsibilities and cares that belong to the position in which I move, compel me to use all the income I receive, and it scarcely suffices to serve my wants." Do you believe that that man will ever enjoy that particular portion of salvation which belongs to those who promptly pay their tithes to the Lord? No, it cannot be done; that man never can enjoy the special and peculiar blessing that belongs to all those who pay their tithing.

You go into a man's house and you find there disorder, children disputing, the wives—two or three as the case may be—at loggerheads (to use a rather vulgar expression) in fact the spirit of peace has fled from the hearthstone, what salvation in a domestic sense does that man enjoy? Is that the outcome of the order of family government, or rather was it not instituted to promote peace and harmony, so that we might have a type of the great heaven which we desire to enjoy in the not far distant future? The man who would have domestic salvation has got to work for it. He must understand the nature of the element with which he deals, he must so manipulate that it will bring forth the domestic salvation which he earnestly seeks. But supposing a man has got the peace he desires in this respect, yet in the morning as in the evening the song of prayer or praise is never heard in his house. Now there is a certain position of domestic salvation which pertains to the carrying out of these ideas and principles which we have received that cannot be secured by any other process, and the man who neglects to have family prayers, and to induce and persuade his family to join in, has lost one of the great elements which operate and secure for him and his, domestic salvation.

Well, now, there are some who attend to all these duties; but still there are a great many other principles that require to be observed. A man, for instance, has got the wife of his youth and a little family growing up, yet there is a principle in the Church of Christ called patriarchal marriage, and many a woman in regard to this will say to her husband, "Now let *us* be satisfied to leave well enough alone." If your family circle is enlarged, you will increase your responsibility, and

there is great risk connected with the introduction of a foreign element in your family. It is true there may be peace, but it is far more likely that there will be contention or division." Now, is there any advantage in the practice of the patriarchal order? That is the question. If there is—and I know there is, in spite of any difficulty connected therewith—how can you expect to enjoy any benefit which accrues from the practice of this eternal principle and yet remain in neglect or disobedience of that principle. It cannot be done. A great many think that it can, and they will employ all manner of subterfuge to back up their position. They will read the revelation on the subject, and they will construe and misconstrue all that it says, in order to justify themselves in the position which they have assumed; but every man and every woman may rest satisfied that the blessings which flow from this order of the Church of Christ cannot be secured by any other process than the one pointed out by Divine authority. "But," says one, "I have known in my experience where difficulties have originated through the practice of this principle." Very true. Have you never known of difficulties originating in any other direction or arising from the practice of any other principle? Were there no difficulties set before you when you were baptized? Were there no difficulties presented before you when you thought of gathering? Were there no difficulties in your way when you endeavored to make your feet fast in the valleys of the mountains? Is it not difficulties that make the man? Is it not difficulties that make the woman? Is it not those circumstances and changes of life that call forth every energy and arouse us to continued action so that we may ensure success? In the common walks of life we are accustomed to notice men and women who pride themselves in the assurance that where others have failed they have brought forth success. The same idea is applicable to many in the direction of the patriarchal order. Where a man has failed in one or some other given direction, that failure should be an impetus to his neighbor, requiring and stirring him to use all his ability so as to secure success.

Now when I was in the old world I met a great many of the brethren there who were engaged like myself in the work of the ministry, and whenever I met a man of the character I have described I invariably found that he was shorn of power, that he did not carry with him that full influence which a missionary of the Gospel should carry; at all events he had not that influence which practice and experience gives in this direction and I have imagined a case to myself sometimes. In going into any small town or country village, into the midst of those peculiar influences which exist in England, you will find an audience congregated on the village green or elsewhere listening to the missionary. After he is through with his discourse a man steps up and says, I have heard the remarks you have made; I believe in the principles that you advocate; but I am at the mercy of the squire, or of the 'Lord of the Manor' here, or the owner of this coal pit, or the one who runs this factory, and if I should embrace the doctrine that you preach I should be turned out of my cottage; I should lose the opportunity of earning my bread, my boys and girls would be thrown out of employment, and I should soon be all astray in a financial and industrial sense."

What does the elder say in a case of that kind? He says, "My friend I hear all your argument. It is very good, that is so far as it goes, but the Lord has promised to take care of his Saints; he has promised that when one door shuts another shall open; and he has declared by revelation that it is his business to provide for his Saints; and now if you will go down in humility and be baptized and associate yourselves with the church and kingdom of God upon the earth your way will be opened before you." The elder believes what he is advocating. The man goes down and is baptized, and sure enough directly it comes to his employer's ears, he receives a week's notice to quit his work, or quit his cottage, as the case may be. He pulls a long face when the elder comes round again, but the elder says, "never mind, all will come out right; exercise your faith; trust in Providence; do what is right and let the consequence follow." Soon after this the man gets a good situation and an advance of a few shillings per week probably; the Lord has blessed him, he has opened up his way before him, and the words of the servant of God have been fulfilled. By and by through this increase he gets to Zion, and arriving there he goes to visit the house of this missionary and be introduced to his family. After awhile he takes the elder to one side and says, "How long have you been in Utah?" And the answer is ten, fifteen, or twenty years, as the case may be. "You are pretty comfortable, nice little house well furnished." "Oh yes, first rate." Is this all the family you have got?" "Yes, this is all I have got; never had but one wife; I could not maintain any more families." "But says the man, "did you not tell me when I got baptized to keep all the commandments of God; did you not tell me it was the Lord's business to provide for the Saints; did you not make the assertion that the path of duty was the path of safety?" Yes" says the elder, "that may do very well for Babylon, but it won't do here in Zion." Now there is something not right here; there is surely a weak point somewhere. If the principle is good in the midst of the nations, it is good at home, and if men are honest and honorable in the practice of that which they know to be right in the valleys of the mountains, the path of success will as surely open before them as it did to the man who received the Gospel in a foreign land. A great many of the brethren think they cannot afford to keep any more families. I rememember when I was a lad I used to think and say I should not be able to keep myself, and on remarking this to my landlady she replied: "I have often found that a man who thinks he cannot keep himself can keep a wife and five or six children." Why? Because the responsibility called forth his energies; he became speculative and energetic in order to secure success. There is a blessing, there is an element of salvation, there is something which tends to progress in the obedience to every principle that has been received, so far, in connection with the church and kingdom of God, and every man and every woman will receive only that amount of salvation for which they work. Our measure of salvation, then, consists in the absorption of the truth we hear. Truth neglected, truth unemployed, truth unappropriated, is as valueless as the snows of ten winters ago are for the irrigation of our fields in the coming summer. But where the spirit of life is, where the spirit of vitality exists, where

throughout the whole organization of a man there burns the spirit of intelligence, the spirit of advancement, he will lead out continually in the right direction, and his wives and children will follow after him, they will catch his spirit, his neighbors will feel his influence, the ward to which he belongs will feel after and emulate his example, and society generally will be the better for his presence; but when this coldness, this indifference, this negligence comes in, why, the blessings that belong to obedience will not be received any more than the blessings that belong to our attending meeting on a Sunday can be received if we stay at home. I recollect a person saying to me once, "Well, who preached to-day?" "Oh brother so and so." "Well, I know all he can say; and besides when such and such persons preach I can stay at home and read the Bible"—and not much of that I think—"I can read the Book of Mormon, Doctrine and Covenants, DESERET NEWS, and any of the books published by the Church and I enjoy myself better than I do in going to meeting." Now is that a fact? A man may think so; but is it a fact that a man can increase in the knowledge of the things of God if he absents himself from the services of the sanctuary as established by divine appointment? I say, no. The meeting house is the place where the table is spread, where the food is prepared by the eternal spirit, and when we go there and hear men speak to us under the influence of that spirit, and we are in possession of the same spirit—we are fed, we grow and increase, and the roots and fibres of our being run deeper, and so enable us to "bring forth more fruit".

I presume the time is exhausted. I desire to continue faithful to the appropriation of truth, wheresoever it may originate; no matter where, for all truth is divine. It is my privilege to enjoy the spirit of inspiration, to feel the flow of revelation from above; and that God may grant us peace and wisdom and save us in his kingdom is my prayer, through Jesus Christ. Amen.

DISCOURSE BY ELDER C. W. PENROSE,

IN THE TABERNACLE, PROVO, SATURDAY MORNING, NOVEMBER 29TH, 1879.

(Reported by Geo. F. Gibbs.)

THE WORD OF THE LORD TO THE CHURCH GIVEN THROUGH THE AUTHORITIES—AUTHORITIES SHOULD BE SUSTAINED—POWERS OF THE PRIESTHOOD—SPHERE OF WOMAN.

I feel thankful to meet with the Latter-day Saints in this house to participate in the enjoyment of this Conference; for it is really enjoyment to me to listen to the instructions imparted to the Saints by the power of the Holy Ghost through the covenants of God. It is not supposed that when we come together as we do this morning, that we wish to be treated to the views and opinions of men. The Lord has instructed his servants to speak as they are moved upon by the Holy Ghost, and it has been shown to us that it is our privilege when we assemble on such occasions to receive instructions, not in the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost; and this will be the case when we assemble in the right way and unite our faith and our attention and our spiritual energy so as to call down upon us the blessings of the Almighty, and to have the presence of those influences, those ministering spirits who are sent forth to minister to the heirs of salvation. It is our privilege in these public gatherings appointed for the worship of God, to have the presence of these holy ones in our midst, and to have the power of the Almighty to rest upon both speaker and hearer, that we may be fed and nourished by the bread of life that comes down from heaven, and that when we part and go to our respective callings and places of abode we may each carry with us "a live coal from the altar."

We meet here to-day to manifest that we are willing to sustain the brethren appointed of God in their several callings and offices of the holy priesthood. It may seem rather a dry and formal matter to some of the people to come together and lift up their hands to sustain the authorities of the Church, but it is a necessary duty and, if we look at it properly, we shall take pleasure therein. It may seem a little monotonous, but, as I have said, it is necessary, for it was designed by the Almighty in the organization of this Church, that the voice of the people should respond to the voice of the Lord. It is the voice of the Lord and the voice of the people together in this Church that sanctions all things therein. In the rise of the Church the Lord

gave a revelation which said that "all things shall be done by common consent." And the Lord designs that every individual member shall take an interest therein, shall bear a part of the responsibility, and shall take upon him or her the spirit of the Church, and be an active living member of the body. It is designed that this Church shall be alive in its parts; that every individual particle shall be influenced by the spirit thereof When the human body is in a healthy condition, the spirit that dwells therein animates every portion; but when the body gets into an unhealthy condition, there are parts of it through which the spirit does not circulate. So with the Church that the Lord has established upon the earth. There are plenty of dead forms in the world; religious institutions that are not alive, but are forms without the power. The Lord is building up a society, a kingdom, if you will, which he designs to animate by his power in every part of it. And this is necessary for the good of the whole that every individual member of the Church may be inspired by the spirit that dwells in the body, and that the inspiration thereof may not only rest upon the twelve apostles, upon the various presidents of Stakes and the bishops who take charge of the various wards, and upon the teachers who minister among the people, but that it may go to every individual member of the Church, that the whole body may be filled with life, and all be in unison with the highest powers. Therefore, we are called together from time to time to manifest our willingness to sustain the men presiding over us, through whom comes the word of the Lord to us in an organized capacity. It is our privilege individually to receive the word of the Lord direct. The twelve apostles stand to communicate the word of the Lord to the Church as a whole. The word of the Lord to the Church comes through its presidency In the various stakes it comes through the authorities appointed there, and is given to the wards through the bishops. But it is our privilege also to receive the word of the Lord direct to ourselves each in our individual sphere and capacity, for we hold a relationship to God as individuals, as well as a community. It is our privilege if we live aright, each one for himself to receive direct from the fountain of life, intelligence, wisdom and knowledge for our individual guidance, inspiration to direct us in all things that we are called upon to perform. The father of a family has a right to receive the inspiration of the Holy Ghost to direct him in all things pertaining to his house-hold, to give words of wisdom and counsel to his wives and his children and all within the sphere of his authority and influence. It is the privilege of every mother to have the spirit of the Lord to direct her in the course she shall take with her children. And it is the privilege of every boy and girl, who has been baptized into the Church, to receive the Holy Ghost for their guidance, so that the whole Church may be quickened, bodily and spiritually, with that life that comes from above; so that God may be able to impress us as individuals with desires and intelligence for the accomplishment of his purposes. And we should so live as to be in harmony with the authorities of the Church; in harmony with those who preside over us, that we may be able to see as they see, and act as they desire us to act when they give us the word of the Lord. But we cannot do that unless we possess this spirit. And not only should we be in harmony

with those men, but with the powers behind the vail; and we should be so tuned that our whole natures will be in perfect accord with the influences that come from on high, and be sensitive to the impressions God intends to make upon us.

We sustain our brethren of the twelve, as prophets, seers, and revelators; and I have heard it remarked by some brethren, that they could not see any need of doing so, and that holding up their hands does not make those men prophets, seers and revelators. That is true enough as far as it goes. But by sustaining these brethren in our customary way, we manifest to God and the powers behind the vail, who work with the brethren in the flesh, that we are willing to receive any revelation that the higher powers may see fit to communicate through them in that capacity. We have a great deal of principle and doctrine given to us through the means of the Bible, the Book of Mormon, the Doctrine and Covenants, etc., with which we ought to make ourselves thoroughly familiar. At the same time we have men presiding over us in this Church through whom the word of the Lord will come in our present circumstances for our guidance and for the guidance of the whole Church in its onward march, as the exigencies of the case may require. And when we lift up our hands to heaven to sustain them, we manifest that we hold ourselves in readiness to receive the word of the Lord whenever he sees fit to impart it to us. They are the legal channels; they are the appointed receptacles to receive the words of the Lord for us as an organized body; and by lifting up our hands to heaven in this way, we show to God and to angels, that we are ready at any time, if the Lord has a word of revelation to communicate to us, to receive it, no matter how it may come; whether by the inspiration of the Holy Ghost, or otherwise; by means of the Urim and Thummim, if he sees fit to restore it to the Church, which he will do as sure as we are gathered here to-day, and a man will stand up like unto Moses, who will communicate the word of the Lord unto us, line upon line and precept upon precept, until God brings forth everything needed for the building up of his work; and the things kept hidden from the foundation of the world will be brought forth, and all the ancient records that have been lost will be brought to light, by men through whom God shall operate by means of the Urim and Thummim as well as by the inspiration of the Holy Ghost. We manifest to him by our uplifted hands that we will receive his word by inspiration, by the Urim and Thummim, or by revelation, or the ministration of angels, or in any way he may be pleased to communicate. It is fitting then that we should do this. We do not know when the Lord may have some new word for us. I am sorry to say we do not all know what is placed on record, for we do not often read it. Nevertheless the Lord may see fit to impart to us something not placed on record, and we should be ready and willing to receive every word of counsel, or instruction, or command, or rebuke that he may see fit to impart. It is necessary also that we should show to our brethren who are called to these various offices that we are willing to sustain them. For they have not called themselves, neither do they run for office; we are not office-seekers in this Church. It is very generally the case that a man who seeks an office is not a fit and proper person to occupy it. But

we are willing to receive any appointment or calling the Lord may see fit to place us in; we are on hand, we are ready; but we are not office-seekers. As I have said the men whom we voted to sustain this morning, the presidency of the stake, bishops, home missionaries, etc., did not call themselves, but have been called to act in those positions; and they are not paid for it either, that is in worldly wealth. Of course they are blessed and paid, as every man is paid when doing good, in the blessings pertaining to his calling. For every man called to occupy any position can, if he seeks aright, obtain the spirit of that calling, and in that there is peace and joy and satisfaction, so that he is paid in his labors in any office which he may be called to fill. But our brethren do not thrust themselves forward to seek for position. Somebody else calls them, and we, to-day, manifest our willingness to sustain them in those callings, and to give them the benefit of our faith and prayers, and to assure them that so far as we are placed under their counsel we will accept it and act upon it. So this is a good work we do. It does not take a great deal of time or labor; and it is a fitting duty for Latter-day Saints to perform, and I feel that we are privileged in so doing.

As the children of God, we need to rally around our brethren who are acting in the various offices in this Church, and be one with them; and not only manifest this by lifting up our hands, but by really sustaining them in the positions they are called to fill, so far as lies within our power, each one taking an interest in these things, each one feeling that he has a part in this matter. For this work does not rest altogether upon those required to act in official positions, but upon every individual called by the name of Latter-day Saint. Some people think that the sphere of labor they are called to occupy, is not a great one, that if they were called to occupy some office in the Church, they could accomplish more good and have something more to live for. But I think we shall discover that if we are all anxious to fill our sphere of action, we can find ample opportunity for the exercise of those powers with which God has endowed us; every man and woman can find a sphere of usefulness if they are desirous; each one can find his or her own place, and we will all come to it by and by. I believe it to be one of the powers and authorities of this priesthood that God has revealed from heaven, to find out the place for which every individual in the church is adapted, and to get them into place.

"A place for everything, and
Everything in its place."

And the time will come when the Lord shall have established his Church perfectly upon the earth, and all things move in their proper course, that God will find a place adapted to every person, in which each will have more joy than in any other place and be able to do more good to the community than in any other. And we can find this measurably to-day if we are desirous to do so. For there is an ample sphere of labor for every man, and also for every woman, in this Church. Every man in this house, this morning, whether bishop, teacher, or missionary to preach the Gospel, can find something to do for the exercise of the powers with which he is endowed, magnifying his office or calling in the priesthood; —for we nearly all have some portion of the priesthood. If we seek for the spirit of that calling, we shall

find plenty of opportunity for the exercise of its duties. But the great difficulty is, many of us are content simply to be ordained to the priesthood. "I am a high priest, or seventy, or an elder, as the case may be, and am satisfied with my calling; and do not seek for anything further." Now, my brethren, there are privileges and powers pertaining to these callings—and we can read about them here in this book (Doctrine and Covenants), and what the various duties are of these different callings in the priesthood. The powers of the Aaronic priesthood reach out a great way, for we are told that that priesthood holds the keys of the ministration of angels. I wonder how many there are who obtain such a blessing as this? I do not know whether we are fit for communion with the higher powers, the beings sent forth to "minister unto the heirs of salvation." But we read that the Melchisedec priesthood contains greater powers than that. It not only holds the keys of the ministration of angels, but of communion with the heavenly Jerusalem, the general assembly and church of the first-born with Jesus Christ the Mediator of the new covenant and God the highest and holiest of all. And the time will come when under this priesthood to those who hold this authority and calling, and have the spirit of it and minister in that spirit and obtain the power thereof, the Lord will unveil his face and they shall gaze upon his glory. That time will come, for there is no word of the Lord revealed but what will come to pass. It may not come in the time and season we expect it, or when we are looking for it; but we may be assured that everything that God has promised by the power of the Holy Ghost through his servants will come to pass in his due time. The time will come when the servants of the living God will purify themselves before him until they will be fit to receive these blessings. When that holy temple is built in Zion God will take away the veil from the eyes of his servants; and the day is yet to dawn when the sons of Moses and Aaron, having become sanctified to the renewing of their bodies, will administer in that holy house, and the veil will be taken away, and they will gaze upon the glories of that world now unseen, and upon the faces of beings now to them invisible; but it will be when they have purified themselves from the evils of this world, and are really the servants of the living God, and temples of the Holy Ghost.

We can get a measure of the spirit of this calling to-day, and by the power thereof we can have communion with our Father. Not only through the living oracles in a Church capacity, but as individual members of the Church we can come near unto the Lord, so that there will be no barrier between us and him, and so that his Spirit can come upon us freely, and the light of God can illuminate our souls and so direct us that we may have the life and strength of this eternal priesthood. For this priesthood is a reality and not a mere name; it is not a mere calling in word, but an office which confers upon us power and influence that comes from the Almighty. I know that men holding the priesthood, and who magnify it and receive the spirit and power of it, are different from other men, their influence and motives are different, their feelings are different and the spirit and influence they carry with them are different. Such men can go forth in the midst of the wicked, enwrapped in the power and

influence of their priesthood, like the garments they wear, and be separate from the world, and they can carry an influence in the world which other men cannot carry. There is force in it, there is power and salvation in it; and every man called to hold this priesthood should be a minister of salvation in the midst of the earth. If he is not called to minister abroad in the world, he can be a minister of peace and righteousness at home; he can strengthen the weak hands and confirm the feeble knees, and drive away doubt from the sceptical mind; bear testimony to the truth which he has received and understands, and wherever he goes he can carry the Spirit and blessing of God that will build the people together, and thus help to build up the kingdom of God. And he will not spread contention or encourage any spirit which would prompt men to speak evil of each other; he will not encourage anything that savors of contention and strife and disunion, but, on the contrary, will encourage all that tends to unite the people together. And any man holding the priesthood has power to do that much in the sphere which he is called to occupy. And also of speaking a word in due season, and of standing in his calling and of being a representative of the Most High God.

And the sisters, too, have also a good, wide sphere. I was pleased to see that the presidency of the Relief Society was presented and sustained at this Conference. The sisters are one with the brethren in their labors, and have duties peculiar to themselves, in carrying on the work which God has given them to do. It has been well said, that "Man is not without the woman, nor the woman without the man, in the Lord." And we shall find that through all eternity the sexes go together, and that the female portion of God's children have a part and a lot in this matter as well as the male. These Relief Societies give opportunity for our sisters to do much good, and even those who do not belong to the society have frequent opportunities for doing good. Every mother has a field of usefulness at home among her own children; this is her peculiar sphere. Do not let me be understood to mean that woman should be a fixture in the house, to be tied up to a table leg, or to a wash-tub. I think many of our sisters stay at home too much. If they would make it their business to take more out-door exercise they would find it a relief to the monotony of household work. I do not believe that women should be tied up at home; but I say that home is woman's peculiar sphere. She reigns there as queen; she can make that home comfortable, peaceful and pleasant for the husband, so that he would rather come there than any other place on earth; and that woman is foolish, I think, who does not do this. Women should make their homes as comfortable as they can, with the means at their command, that the husband, the children and all that belong to the family may be glad to come home to enjoy the society of the family circle. Right there is where a woman can exercise the great power God has given unto her. What a blessing it is when the Lord gives to a woman children, boys and girls born heirs to the covenant, heirs to the holy priesthood, that they may grow up with natural rights to the blessings of the priesthood; to become servants of the Most High; to become vessels for the Holy Spirit to dwell in; to become representatives of the

Lord upon the earth; to become ministers of salvation for the living and the dead! What a sphere for the labors of these sisters, to train up the minds of their children in the fear of the Lord; to teach the boys good principles; to teach them as well as the girls to be virtuous, pure, chaste, and holy, for those that are unholy cannot receive the fullness of the blessing and power of God, that is, like those who keep themselves pure before him. And the brethren can plant these ideas in the minds of their boys, and if not fully at first, by and by they will be enabled to comprehend their full meaning. Fathers should take all the time they can in instructing their children but the mothers are with them so much more and have so much greater influence over them in a certain direction, and therefore they should seek to exercise their powers by training up their children in the way they should go. And we are not required to train them up by word and precept alone, but by example. If we do not want our children to use strong drink, it will not do for us to use it. Try therefore to set our children examples which we would feel perfectly willing that they should imitate. Our sisters can work in this way both by precept and example, and above all things by the spirit they carry; they can impress the minds of the young and rising generation so that they may grow up with a natural tendency to that which is holy. Let girls be brought up by a mother who is full of kindness and love and charity --which are much more beautiful adornments than the glittering show of jewelry; earthly jewels are nothing in comparison to those precious jewels of eternity, and all the finery that woman could put on is nothing to the adornment of the mind which peculiarly shines out in the mothers and daughters of Israel —let a mother be embued with this good, kind, teachable spirit and she can surround her children with it, she can have that spirit in the home where she resides. And although she may have a great many cares and tribulations and trials which may tempt her to anger, yet, she can conquer all the passions that will rise up in her nature and subdue them, and can train up her children in the midst of these adverse circumstances, in the fear of God, and her tribulations will be turned to her good, and it will be easy for her children to walk in the way of God, and they will grow up with a natural repugnance for the things which are evil, and a natural desire to receive in their hearts everything that is good. The Lord is saying to the north, "Give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth." He has brought us to this place from the nations of the earth that we may become a chosen generation, a royal priesthood, a holy nation, a peculiar people zealous of good works. This is why he has given unto us laws with regard to the marriage relations, that Israel shall not marry Gentiles; that Israel shall wed Israel; that the daughters of God shall marry the sons of God, etc., in order that our children may be heirs to the blessings pertaining to the everlasting covenant, that by and by there may be a race of men and women upon the earth who will be holy unto the Lord, born with natural desires in them to do right, which they have inherited from their parents, who shall train them up in the way they should go, with that holy atmosphere surrounding them, that they may be thoroughly under the influence of the spirit that

comes from on high, that their whole natures may be sensitive to the whisperings of Almighty God, that they may grow up, his sons and daughters, and that it may be a mark of honor that such and such men were "born in Zion." The Lord will give honor unto such people. And their sons will go to nations afar off and the earth will tremble under their voice, and evil spirits that are deceiving the sons of men will flee before them, for the power of the priesthood will be with them. And they will search out the seed of Israel wherever they preach to them the Gospel in their own tongue by the power of the Almighty—for this the gift of tongues was designed—and they will gather in the seed of Israel to the Zion of our God. And he will be their strength; he will go before them and be round about them. And our daughters will grow up pure and virtuous, and the angels of God will be round about them. And the Lord will multiply his people upon the earth until all things are fulfilled, his kingdom will be built up, the Lord Jesus Christ will come, and all that has been spoken by the prophets will be brought to pass.

Now, these things are right before us. God expects us to be a different kind of people from those in the world. He does not expect us to be of the world, worldly. We have come here to be separate from the world, that we may purge ourselves from the spirit of Babylon. We must have different motives from the world, we must not have the same desires as the Gentiles, for their hearts are set upon the things of this life. They worship the wealth of the world. I hope to see the time when every Latter-day Saint will have plenty, and the time will come when God will give unto his people all the wealth they desire, but that will be when they know how to use it aright, and when their hearts are right and set upon the law of the Lord and upon the counsel of his will, and when they will be willing to use it for his glory and the blessing of their race. We must remember we are Latter-day Saints, having come here to serve the Lord, to learn his ways and walk in his paths, and to unite ourselves together, that we may be a solid, compact body, a living body filled with the spirit of life and light that comes from God, ready at any moment, as individuals or as an organized church community to move forward in any direction required, that the word of God may be proclaimed, that Israel may be gathered and the Kingdom of God built up, and the power taken out of the hands of the wicked and vested in the hands of the servants of God, who will rule in righteousness in the midst of the earth.

I bear my testimony to this congregation, many of whom are strangers to me, and some of whom I have met, conversed with and labored with in foreign lands; I can say to you all that I know this work is true. I know by the revelation of the Holy Spirit that the Lord has commenced the great work of the latter days spoken of by the prophets. I know it will remain, and will prevail; though all the world rise up against it—as they will do some day, not only this nation, but others—and will say, "Let her be defiled." But they know not the Lord, neither do they understand the counsels of his will. For he will say unto Zion, "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat in pieces many people: and I

will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Though all nations oppose, this work will roll onward to completion; for the power of God will be in our midst and we shall be able to accomplish with greater ease and facility everything we are directed to do. This kingdom will prevail, and this work will roll on and accomplish everything predicted. And the time will come when the pure and good of every clime will gather up to Zion; and the Temple will be built in the centre city of Zion, the New Jerusalem, and the glory of God will rest upon it, and the purposes of God will be developed and his kingdom roll on, while the kingdoms of this world, with all their pomp and splendor, will be brought low; and God through his priesthood, will rule from the rivers to the ends of the earth. And Christ our Redeemer will come and bring his reward with him.

May God help us to be faithful in this work, so that when he shall come, we may as individuals and a church be purified and prepared to enter into the joy of our Lord to receive the fullness of the blessings of the Gospel of peace. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE REGULAR PRIESTHOOD MEETING OF THE WEBER STAKE OF ZION, HELD AT OGDEN, ON THE 21ST SEPTEMBER, 1878.

(Reported by Geo. F. Gibbs.)

CO-OPERATION AND THE UNITED ORDER — THE SAINTS SHOULD BE GOVERNED BY THE LAW AND WILL OF GOD—THE APPROACHING CALAMITIES UPON THE WORLD—SHOULD BE WILLING TO FORSAKE EARTHLY INTERESTS FOR THE GOSPEL'S SAKE.

I have been desirous to meet with the priesthood of this Stake, and I have invited a number of the presidents of Stakes within this district of country to be present at this meeting, for the consideration of certain questions that have been pressing themselves upon my mind for some time, that I want to lay before the people here.

We have met here in a capacity of the holy priesthood, and all of us profess to be elders in Israel, and to be disposed at least to walk according to the order of God, and to seek to establish the principles of righteousness as far as lies in our power, and to try to build up his kingdom on the earth. That, at least, is our profession, and I believe

is the sentiment of the hearts of most of the brethren now assembled. At the same time we have different ideas about many things, particularly things of a temporal nature, so called, We go in a good deal for what is called "free trade and sailor's rights" —we want to enjoy a large amount of liberty. All these things are very popular and very correct. But in our acts and doings it is necessary that we be governed by certain laws and principles which have been given unto us by the Lord. We all concede to this. But there are some things we seem to be very much confused about, in regard to our temporal matters. During the lifetime of President Young—several years ago, it seemed as though he was wrought upon to introduce co-operation and the United Order, to quite an extent. He told us at the time that it was the word and the will of God to us. I believed it then; and I believe it now. And yet, at the same time, every kind of idea, feeling and spirit has been manifested. In many places co-operation and the United Order have been started under various forms; in some they have succeeded very well, and in other places people have acted foolishly and covetously, seeking their own personal, individual interests under the pretense of serving God and carrying out his designs. Others have been visionary and have undertaken things which were impracticable, while others have not acted in good faith at all. There has been every kind of feeling among us as a people, that is possible to exist anywhere. And I have thought sometimes in regard to our co-operative institutions, that some of those who are engaged in them and sustained by them are as much opposed to co-operation and United Order as any other class of people we have. At least, I have noticed feelings of that kind. I do not say they are general. But there are certain reflections in relation to these matters that have been pressing upon my mind for some time. And let me here ask myself a question—a question not of a personal nature; I have not come here to talk about any personal matters at all, but upon principle and upon some of those principles that we as Latter-day Saints, and as elders in Israel, profess to believe in. The question would be and my text would be to-day, if I wanted to take a text: Shall we sustain co-operation and the United Order, and work with that end in view in all of our operations, or shall we give it up as a bad thing unworthy of our attention? That is where the thing comes to, in my mind. At any rate, we wish to act honestly and honorably in this matter. If we believe that these principles are true, let us be governed by them; if we do not, let us abandon them at once, conclude that we have made a mistake and have no more to do with them. For we, all of us, profess to be at least honest men, and to act conscientiously. If there is anything wrong in these things, let us know the wrong; and if it is not a command of God, and not binding upon us, let us quit it. And then the question naturally arises, Are we prepared to do this? And, on the other hand, if we believe that these are principles that are inculcated by the Lord, then let us be governed by them. In fact, whichever way we decide let us carry out our decisions in good faith, and not have our sign painted on one side in white and on the other black or some other color. But let us feel as the prophet Elijah did on a certain occasion, "If the Lord be God, follow him; but if Baal, then follow him." There was

a disposition in ancient Israel to have a part of God and a part of the devil or Baal—an idolatrous god which was worshipped by them. I sometimes think that in some respects we are a good deal like them. Do we believe our religion? Yes. Do we believe in the holy priesthood and that God has restored it to the earth? Yes. Do we believe that God has established his kingdom? Yes. And do we believe that the holy priesthood is under the guidance of the Lord? O, yes; but still we would like a good deal of our own way. If we must introduce something that the Lord has commanded, we would like to put it off just as far as we can, and if we cannot do it any other way we will fight against it, according to circumstances, and how things move and operate. We often wish the Lord would not exact certain things of us; we would rather have our own way. But let us look at things calmly and dispassionately. As I understand it, the Lord has gathered us together to do his will, to observe his laws and keep his commandments. And we have certain obligations devolving upon us in the holy priesthood which God requires at our hands. He requires, for instance, of the Twelve to go, when called upon, to the nations of the earth and preach the Gospel to those nations. If they were not to do it, would they be justified? No, they would not; God would require the blood of the people at their hands. That is the way I figure up these things. I do not know of any half-way house. As one of the Twelve, I do not want to dodge any of these questions, but meet them fairly and squarely. And I think I have done it; and I think the Twelve generally have. They have always been on hand to go anywhere when the Lord has required them to go, whether in sickness or health, in poverty or abounding in means; no matter what their circumstances, or what individualism would have to be sacrificed, their object has ever been to do the will of God. And so it has been with a great many of the seventies, high priests and also with a great many of the elders. Their feelings have been: Let the Lord speak, and here am I, ready to do his will and carry out his designs. And this feeling exists to day in the hearts of a great many; but there are also a great many who do not feel so, who want to dodge these questions. Here is Brother Eldredge, who is one of the presidents of the seventies; he knows how extremely difficult it is to get men, as we used in former years—"at the drop of the hat," as it was termed, to go on missions. However, I do not wish to dwell upon that; I merely refer to it in passing along.

We are here, as I understand it, as Jesus was, "Not to do our own will, but the will of our Father who sent us." If God had not felt after you, and his spirit operated upon you, you would not be here in these mountains to-day. What does Jesus say about these things in speaking of them? "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." You have been in the same situation; you have seen the elect of God gathered together through the medium of the holy priesthood, by the opening of the heavens and the revelation of the will of God to man and the restoration of the holy Gospel. You have been gathered together in this way, and we all have. What to do? Is it, as they used to say in the Church of England, to follow the devices and desires of our own hearts? Is

it to follow out some petty scheme of our own? I do not so understand it; I understand that it is to build up the Church and kingdom of God upon the earth, and to prepare the earth and the people of the earth for the things that are coming on the earth, and to prepare ourselves, as a people, to receive further intelligence, wisdom and knowledge from God, that he may have a people in whom he can place confidence, and whom he can bless, and through them confer blessings on mankind. He expects us to build up his kingdom, and that is the first consideration with us. And this is what he told his disciples in former days "Seek ye first the Kingdom of God and his righteousness, and all these things" —referring to our temporal concerns, which comparatively are like so many chips and whetstones— "shall be added unto you." But these things, too, enter into our daily life and our intercourse one with another, and into the purposes of God associated with the gathering of his people together, that they may be one, that through them he can communicate his will to the human family, that there may be a nucleus formed around which the honest in heart from all the world may rally; and be in possession of the word and will of the Lord, and the light, intelligence and revelations of God, our Father; that the secret of the Lord might be with those who fear him, and that they might fear him and understand the things which are approaching, and prepare the earth for those things that are coming. We appear here, as it were, in a normal school, to prepare ourselves to carry out the purposes of God upon the earth. Can you find a people anywhere on the earth that will listen to the word of God? No, you cannot; neither can you find anybody to whom God could communicate his will. We talk a good deal, and often preach a good deal, about the judgments which are to come upon the earth: wars, pestilence, famine, and distress of nations, and testify that calamity will follow so continuously that by and by it will be a vexation to hear the report thereof. We have talked about these things for years. I have myself for upwards of forty years; and as I have said before, so I repeat, that these things which await the world, are forty years nearer than they were forty years ago. God did not mock us when he told us of these things; but all that he has said concerning them through ancient prophets and through Joseph Smith are true, and as sure as God lives they will take place. I will prophecy that they will take place as sure as God lives, and they are approaching very rapidly upon us. We are told that the day will come when he that will not take up his sword against his neighbor must needs flee to Zion for safety. And is that true? Yes, it is. If that should take place to-day, are we prepared for it? I think not. If we should go on for years as we are now going on shall we be prepared for it? We are not, to-day, all of us, preparing for these things. We can hardly manage a few miserable apostates and a few Gentiles, and we feel very creepy sometimes about anything that transpires, not knowing how or what may be the result; instead of being clothed upon with the spirit of God and being filled with the Holy Ghost, the light of revelation and the power of God. But we do not have this kind of feeling, and we are divided up in our interest, one man pulling against another, so much so, that we have to-day all kinds of Gentilism among us. Even our newspapers give

circulation to certain classes of advertisements which are a living lie, and it is a shame and disgrace that such things should be seen in Zion. Some call it Gentile trickery, the tricks of trade etc., but I call it chicanery and falsehood, and it is so in regard to many other things. Does this comport with the position we occupy as men holding the holy priesthood? I do not think it does. I think we ought to occupy a more elevated and honorable position; I think we ought to be governed by other influences, and be actuated by other motives. I think that our lives, our desires, our feelings and our acts ought to be to try to build up Zion and establish the kingdom of God upon the earth; that we should be united in our temporal as well as in our spiritual affairs, for God says: "If you are not one you are not mine." Do you believe it? You elders of Israel, do you believe that saying? And if we are not the Lord's then whose are we? We have our own plans, our own notions and our own theories; and as one of old expressed it, we are seeking for gain, every one from his own quarter. And we are governed to a very great extent by selfishness, and too much by our own personal feelings, and allow these things to influence us instead of being governed by those high, noble, dignified and glorious principles that dwell in the bosom of God, which emanated from him, and which dwell also in the bosoms of those who in sincerity fear God and keep his commandments.

Now, I know what many of you will say, in speaking of co-operation: "there has been a great many abuses." Yes, I admit it—numbers of them. "What and under the name of the United Order also?" Yes, any quantity of them. Joseph Smith in his day said it was extremely difficult to introduce these things because of the greed, covetousness, selfishness and wickedness of the people. I wish here to refer to one or two things connected with this subject. I spoke about the Twelve, the seventies, the elders and the high priests; and stated that a great many of them had been out preaching the Gospel, and that some of them felt as though it is hard work. It is, no doubt, very up-hill business for a man to be a Saint if he is not one; and if he has not the principles of the Gospel in his heart, it must be very hard work, I may say an eternal struggle, for him to preach. But if a man has got the pure principles of the Gospel in his heart, it is quite easy for him to expound the truth. Well, now, I will take the words of Jesus: "Except a man can forsake father or mother, wife and children, houses and lands, for my sake, he cannot be my disciple." And let me say to you, my brethren, that that Gospel is just as true to-day as it was then, that except a man is prepared to forsake his earthly interests for the sake of the Gospel of the Son of God, he is unworthy of it, and cannot be a true Saint. Now, this is where the hardship comes in and it also accounts for this eternal rubbing and bumping. "How much can't I do, and how little can I do to retain fellowship with the Church; and how much can I act selfishly and yet be counted a disciple of Christ?" Did you never feel as Paul describes it—the spirit striving against the flesh? I guess you have, and you doubtless know all about it; for these are plain matters of fact. This is the position the Gospel has placed us in; and it is a very difficult thing to serve two masters, in fact it is useless for any man to attempt to do it, "for (as the Savior says)

either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." And therefore Jesus said: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

But to return to the principles of co-operation and United Order. Supposing a man had come to you elders, when you were out on missions, requesting baptism at your hands, without having repented of his sins, would you have baptized him? No, you would not. But supposing he claimed to believe in the Lord Jesus Christ, but not in baptism; would you receive him into the Church? No, you dare not do such things. But supposing again that he believed in baptism and in the Lord Jesus Christ, and had repented of his sins, but did not believe in the laying on of hands for the reception of the Holy Ghost; would you baptize him? No. And further supposing he had complied with all these requirements, and he had the opportunity to gather to Zion but did not improve the opportunity, would you consider him a very good Saint? No. Now, beside all these, the Lord has given us a law pertaining to tithing; and if he did not comply with that would you consider him a good Saint? No. And we are told to build temples, and the man who would refuse to do this work, you would consider a very poor specimen of a Latter-day Saint. Referring to the United Order, the Lord has given us to understand that whosoever refuses to comply with the requirements of that law, his name shall not be known in the records of the Church, but shall be blotted out; neither shall his children have an inheritance in Zion. Are these the words of the Lord to us? I suppose there are none here to day but would say, Yes. How, then can I or you treat lightly that which God has given us? It is the word of God to me; it is the word of God to you. And if we do not fulfil this requirement what is the result? We are told what the result will be. These things have not taken place now; but we have been wandering about from place to place, and the Lord has blessed us in a remarkable degree. And we are gathered together, as I have said, for the purpose of building up Zion, and we are supposed to be the servants of God having engaged to perform this work; and individually, I would say, I do not want to profess to be a Saint, if I am not one, nor if the work we are engaged in is not of the Lord; if the principles we believe in are false, I do not want anything to do with them; on the other hand, if they are true then I want to be governed by them, and so do you. We must carry out the word and will of God, for we cannot afford to ignore it nor any part of it. If faith, repentance and baptism and laying on of hands is right and true and demands our obedience, so does co-operation and the United Order. Some may say, here is such and such a man has been connected with the United Order, and how foolishly he has acted, and others have gone into co-operation and made a failure of it. Yes, that may be all very true, but who is to blame? Shall we stop baptizing people and make no further efforts to establish the kingdom of God upon the earth, because certain ones have acted foolishly and perhaps wickedly? Do the actions of such people render the principles of the Gospel without effect or the doctrines we teach untrue? I think

you would not say so. What do we do with such cases? We purge them out, we cut them off according to the laws God has laid down; but we do not stop the operations of the Gospel, such a thought never enters our minds, for we know the work already commenced is onward and upward. Shall we then think of putting an end to these other principles because men have acted foolishly and selfishly and done wrong? No, I think not; I do not think we can choose one principle and reject another to suit ourselves. I think that all of these things, as we have received them, one after another are equally binding upon us, Jesus said, "Man shall not live by bread alone but by every word that proceedeth out from the mouth of God." This is as true to-day as it was when spoken.

I have seen a disposition among many of the brethren to pull off in every kind of way, and this spirit and tendency is spreading and growing in every part of our Territory. We have co-operative stores started, and we have the eye of God painted over the doors, with the words "Holiness to the Lord" written overhead. Do we act according to that? In a great many instances I am afraid not. But what of that? Shall we depart from these principles? I think not. What was the principle of co-operation intended for? Simply as a stepping stone for the United Order, that is all, that we might be united and operate together in the interest of building up Zion. Well, having started, what do we see? One pulling one way another pulling another way; every one taking his own course. One man says: Such a one takes his own course, and I will take mine. Using the same line of argument, because one man commits a wrong unworthy the calling of a Latter-day Saint, his doing so is to be an excuse for my doing the same thing. As I understand it, I am called to fear God, whether anybody else does it or not; and this is your calling just as much as it is mine. We may indeed shirk it and violate the covenants we have made. The Lord has blessed us with endowments and covenants of which the world know nothing, neither can they know anything about it. And he has given unto us these things that we might be brought into closer union with God, that we might know how to save ourselves, our wives and children, as well as our fathers and progenitors who have gone before us. Having done this, what next? God has revealed certain things to the children of men now as he formerly revealed the Gospel to the children of Israel. But could they stand it? No, they could not. Moses succeeded in leading seventy of the elders of Israel to the presence of God; he would have lead all Israel into his presence, but they would not be led; they turned to idolatry, to evil and corruption, and hence they became disobedient and unmanageable. And when the Lord spake to them they became terrified and said, "Let not God speak unto us lest we die." God wants to bring us near to him, for this purpose he has introduced the Gospel with all its ordinances. Has he been true to us? Yes. And when you elders have been out preaching and baptizing people for the remission of their sins, and when confirming them members of this Church, you have said, Receive ye the Holy Ghost, have they received it? They have, God bearing witness of the truth of your words and of his ministry conferred upon you.

Now then, he calls upon us to be one. What for? Because we are

associated with his kingdom. With what? With his kingdom. What is his kingdom? It is his government, rule, authority, dominion, power. etc. God has introduced *his* kingdom after *his* order, and it is for him to guide that kingdom and direct it, and manage it, and manipulate it in the interest of the honest in heart, and of all nations. He has commenced it among us that he might have a little nucleus where he could communicate and reveal his will, composed of such as would carry that will out, and do his bidding and obey his behests. That is what we are here for, and not to do our own will, any more than Jesus came to do his will, but the will of his Father. What do we know about building up the kingdom of God? What do we know about the calamities that are to come? I can tell you that while we have peace to-day and everything runs smoothly and quietly on, the day is not far distant before the Lord will arise to shake terribly the earth, and it will be felt in this nation more keenly and more severely than any of you have seen it by a great deal, and I know it, and I bear testimony to it. We have no time to experiment in following our own notions and ideas; we have something else to do, we have got to build up the kingdom of God; and in order to do this we must of necessity unite ourselves together, and seek to know the mind of God to carry it out. And all that we do should be done with this object in view. We have all kinds of individual interests and enterprises among us; some men are operating quite considerably one way and another, and some are not. Brother Jennings, for instance, who is present with us to-day, besides owning stock to the extent of $90,000 in Z. C. M. I., is, with others, engaged with other pursuits of a manufacturing nature, which are very laudable. Such enterprises tend to give employment to the people, and this is what we want, and what we must have sooner or later. There is one thing, however, I would here say about forming unions and partnerships in any line of manufacture: Let them be formed with the understanding that when the proper time shall arrive they can merge into co-operation, or the United Order. It is very important that in all of our undertakings we should have at heart this feeling and work to this end, and then we may reasonably expect that it can be but a question of time to bring out a grand consolidation of all individual interests. I have been impressed in my feelings upon these subjects for some time, therefore I speak about them as I do. How many years is it since this was started, and how little we have done! I tell you if we go a little further in our drawing off, and each taking his own course, God will leave us to ourselves. But he will not leave us as long as we manifest a desire to do right; and I am pleased to say there is a feeling generally among the brethren to listen to counsel, yet at the same time we are apt to get confused, forgetting the object we have in view, amidst the variety of things that present themselves. Shall we, my brethren, give up co-operation? or shall we consider men in good fellowship who are pulling off in either direction, or shall we not? What shall we do? Shall we be true to our religion, true to our faith, true to the principles that God has commanded; or shall we forsake them? We will not forsake them, and the brethren generally do not feel like doing it; but there are a few now and then who get off the track. We

want to get together and unite our hearts and sympathies into one, placing ourselves under proper direction, holding ourselves in readiness to perform any work required by God at our hands. I will tell you in the name of Israel's God that if you keep his commandments you will be the richest of all people, for God will pour wealth upon you; but if you do not, you will have to struggle a good deal more than you have done for the Spirit and blessings of God will be withdrawn from us; just in proportion as we withdraw ourselves from God. We are living in an eventful age, an age in which many wonderful changes are to be wrought. We are told many other things of a similar nature, that he who will not take up his sword against his neighbor, must needs flee to Zion for safety. The Latter-day Saints will see the day when people will flock to Zion, and many of them will say, we do not know anything about your religion, but you are an honorable, just, industrious and virtuous people, you administer justice and equity, and the rights of man are protected and maintained. You maintain good government, extending protection to everybody, and we want to live with you and be one with you. We want to prepare ourselves for these things, for they are coming as sure as God lives. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, AT THE QUARTERLY CONFERENCE, SUNDAY AFTERNOON, JANUARY 4TH, 1880.

(Reported by John Irvine.)

COMPREHENSIVENESS OF THE LORD'S PRAYER—THE RULE AND GOVERNMENT OF GOD—THE REVELATION OF THE FATHER AND SON TO JOSEPH SMITH, AND THE BESTOWAL UPON HIM OF THE PRIESTHOOD—DEVELOPMENT OF THEOCRATIC LAWS AND PRINCIPLES—OBJECT OF GATHERING—RELIGIOUS FREEDOM—OUR RELATIONS WITH THE GENERAL GOVERNMENT.

I have been very much pleased and interested in the proceedings of this conference and in the teachings that we have had from those who have addressed us, and I take very great pleasure in performing my part in these exercises in which we are now engaged. It would seem

that this building is rather too small for us at present; I do not know that we can stretch it any; consequently we will put up with things as they are. However it will only be on extraordinary occasions that we shall have the amount of people in it that there is to-day. By and by the storms will be over and the winter past, and we have got a larger building close by, that we can go to. I am very much pleased however, with the exertions that have been made in preparing this building so far, it is true that it is in an unfinished condition for the assembling of the Saints at this conference; but I suppose that it will be quite gratifying to the priesthood and to all who have assembled together on this occasion, to possess the privilege we now enjoy.

There are a few thoughts that have passed through my mind in hearing the remarks of some of my brethren. I was much pleased this morning in listening to the remarks made by Brother Pratt and the brethren who succeeded him, particularly in regard to the subject that they seemed to have their minds upon, that is in relation to the observance of the word of wisdom; and although, like Brother Pratt, I should have to make an acknowledgement that I have not fulfilled that always, yet, I heartily sustain and coincide with every principle that God has revealed for the temporal or spiritual salvation of his people. There were some remarks associated with those made by some of the brethren that also bore a little on my mind, namely, that our religion did not consist simply in one principle but in many, agreeable to what has been spoken in ancient days that "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." But we are none of us justified in repudiating or ignoring any one of those principles which God has given unto us, and if we have been negligent in these or other matters the proper way for us to do is to reform, to begin anew, or, at least if we have let down any stitches, as the sisters sometimes say when they are knitting, gather them up again and put things in proper position that we may be able, not only in that but in everything else, to honor our God in all sincerity, fidelity and integrity; that we may be able to present ourselves before the Lord in a manner which shall always have his acceptance.

We need teaching continually, line upon line, precept upon precept, here a little and there a little. Hence we have our various organizations of the priesthood, calculated to oversee to manipulate, to regulate, to teach, to instruct, and to enter into all the ramifications of life whether they pertain to this world or the world to come. We need continually not only the guidance and the teachings of the apostles, the presidents, the bishops, priests, teachers, deacons and the various organizations of the priesthood; but we need individually to look unto the Lord for wisdom to direct us in all the affairs of life, that we may speak aright, that we may think aright, that we may act aright, and we may perform the various duties devolving upon us to attend to in all of the avocations of life, and in our prayers, in our various devotions in a family capacity, in a church capacity and in every position that we occupy, we need the guidance and direction of the Almighty. And it is with individuals as it is with families and branches and portions of families, we need to seek unto the Lord and obtain wisdom from him. There is one fact, and that is

a great many people—scarcely any of us—know what is good for us. We may have our ideas about that; but we need continually the guidance and direction of the Almighty. The disciples, that is the apostles of old, understood this principle and they asked the Lord to teach them how to pray and in a very few words he uttered one of the most comprehensive forms that has ever been penned or spoken. He said when you pray say "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven; give us this day our daily bread; forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever and ever. amen." That is a most comprehensive prayer. In the first place the God of the universe is recognized, our Father who is in the heavens, the God and the Father of Jesus Christ. And what else? The God and Father of the spirits of all flesh. We recognize and reverence him as "Our Father, which art in heaven," we bow before him and seek unto him for his guidance and direction. We hallow and reverence his name. And then what next? "Thy kingdom come." What kingdom? All those things branch out into great and important principles, that can only be understood by revelations from the Most High. "Thy kingdom come." Why? That "thy will may be done on earth as it is done in heaven."

I wish to refer a little to some of these things, those ideas and principles that are developed in this saying, in part, because these things can only be done in part. We talk a good deal about the church and kingdom of God. I sometimes think we understand very little about either. The kingdom of God means the government of God. That means, power, authority, rule, dominion, and a people to rule over; but that principle will not be fulfilled, cannot be entirely fulfilled, until, as we are told in the Scriptures, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will rule over them. And when unto him every knee shall bow and every tongue confess that he is Christ, to the glory of God, the Father. That time has not yet come, but there are certain principles associated therewith that have come, namely, the introduction of that kingdom, and the introduction of that kingdom could only be made by that being who is the king and ruler, and the head of that government, first communicating his ideas, his principles, his laws, his government to the people; otherwise we should not know what his laws were. The world has been governed in every kind of form; we have had every species of government. Sometimes we have had patriarchal government, at other times we have had unlimited monarchies or what may be called despotic governments, where the power to rule is in the hands of one individual. At other times we have had limited monarchies such as exist in many places now upon the face of the earth. In other places and at different ages we have had what is termed republican governments where the voice of the people has ruled and governed and managed the people's affairs. There have been various forms independent of these, which I do not wish to enter into at present, but nowhere have we had the government of God. It is true that for a limited period among a very small people in early days, among the Jews, they profess-

ed to be under the guidance of God for a certain length of time. But they were continually departing therefrom. They had their priesthood, they had their prophets, they had their Urim and Thummim, and through these mediums they sought the wisdom and guidance of God in regard to many of the prominent enterprises in which they engaged. The law given by Moses was one of those things that emanated from God. Moses received from the Lord the ten commandments written upon tables of stone—written by the finger of God—and this people, who were then quite a small people comparatively speaking, received the commands of God and professed, at least, to be governed thereby. The Lord gave them commands and they were proclaimed to the people, and when proclaimed it was usual for all the people to say "Amen. These laws we will observe and do." But this was among a very limited people. Very soon they desired to have a king to rule over them, but the idea that was then considered proper among them was: "The Lord is our king, the Lord is our judge, the Lord is our lawgiver, and he shall rule over us." We see the feeling which they had and entertained as a people, but they departed from it and they sought a king and were led astray from correct principles—led into folly, darkness, ignorance—until they were scattered abroad to the four winds of heaven.

There has been a time spoken of by all the holy prophets since the world was, when God should govern his people, and the Jews, when the Messiah came, expected that he was come to reign over Israel as a temporal king, that he was going to take possession of his kingdom to overthrow all other kingdoms, empires, dynasties and powers, and declare himself the king of Israel and of the world. But they did not understand many things associated therewith, and they do not now; and the world does not, and we ourselves understand very little about them. But the Scriptures say that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Now then, if the kingdoms of this world have never yet become the kingdoms of our God and his Christ they will be, and it is necessary that there should be a commencement to this as well as to every other thing. This is a matter that has been looked forward to by prophets and apostles, patriarchs, and men of God in the various dispensations of time. It is called "the dispensation of the fullness of times" when God will gather together all things in one whether they be things on the earth or things in the heavens. Now there must of necessity be a starting point for this, and the question is how is it to originate? Who among the nations of the earth knew or comprehended anything about the government of God? None did; nowhere; no king, no emperor, no potentate, no president, no power upon the face of the earth; no divine or theologian, no scientist, no philosopher, understood anything about this matter. It is indeed the kingdom of God, and being his kingdom, it must originate with him, it must receive from him its teachings, its forms, its principles, its laws, its ordinances, its institutions, and everything connected therewith must emanate from God, and as it was necessary that it should originate with him, it is also necessary that it should be upheld and sustained by him and that those who should operate in this kingdom should be governed by the same

spirit that you heard Brother Pratt talk about this morning. It became necessary also that a medium should be introduced whereby man might be placed in communion with God; that they might comprehend him, that they might understand his laws when he gave them, that they might be acquainted with the principles which he had to develop; for there is one great principle that men very little understand, viz: "The things of God knoweth no man, but the Spirit of God," and if they don't know only through his wisdom it would be in vain for God to communicate with a people who could not comprehend him, who had not the capacity to receive these principles which he had to communicate. The same principle holds good everywhere among all the principles with which we are acquainted or know anything about. You cannot teach a child algebra, nor arithmetic, until it has gone through a certain system of training. You cannot teach the arts and sciences without necessary preparation for their introduction, nor can you teach people in the government of God without they are placed in communication with him, and hence comes the Church of God, and what is meant by that? A school, if you please, wherein men are taught certain principles, wherein we can receive a certain spirit through obedience to certain ordinances. And we, having received this spirit through those ordinances, were then prepared to take the initiatory steps in relation to other matters, and hence as a commencement the Lord appeared unto Joseph Smith, both the Father and the Son, the Father pointing to the Son said "this is my beloved Son in whom I am well pleased, hear ye him." Here, then, was a communication from the heavens made known unto man on the earth, and he at that time came into possesion of a fact that no man knew in the world but he, and that is that God lived, for he had seen him, and that his Son Jesus Christ lived, for he also had seen him. What next? Now says the Father, "This is my beloved Son, hear him." The manner, the mode, the why, and the wherefore, he designed to introduce through him were not explained; but he, the Son of God, the Savior of the world, the Redeemer of man, he was the one pointed out to be the guide, the director, the instructor, and the leader in the development of the great principles of that kingdom and that government which he then commenced to institute. What next? The next step was that men having held the priesthood, that had ministered in time and eternity and that held the keys of the priesthood came and conferred them upon Joseph Smith. John the Baptist conferred upon him the Aaronic priesthood, and Peter, James and John the Melchisedec priesthood; and then others who had operated in the various ages of the world, such as Moses and Enoch, appeared and conferred upon him the authority that they held pertaining to these matters. Why? Because it was "the dispensation of the fullness of times," not of one time only but of all the times; it was the initiatory step for the development of all the principles that ever existed, or would exist pertaining to this world, or the world to come. What next? He was commanded to set apart other men, and to baptize them that believed, that had faith in God and in his kingdom, and in his revelations and in his government. After they were put in possession of these principles, they were commanded to baptize those who believed on the Lord Jesus

Christ, who repented of their sins, that they were to be baptized for a remission of their sins and to have hands laid upon them for the reception of the Holy Ghost. What then? There was a priesthood organized, a First Presidency, the Twelve, a High Council, Patriarchs, quorums of High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons, to carry on the purposes of God, and to instruct men in the laws pertaining to his kingdom, even the laws of life. Men were sent forth in the name of God to preach the principles of truth which had been revealed, and a great many believed and were baptized and were initiated into the Church of God, and we may say into the initiatory or preparatory steps necessary for the establishment of the kingdom of God. They then received the Spirit of God, which is "no cunningly devised fable;" it did not originate with man, it was the gift of God to man. The Elders, for instance, were told to go forth and call upon men to repent, to be baptized, and they were to lay their hands upon them that they should receive the Holy Ghost. And what should that do? Take of the things of God and shew them unto the people. This is one of the greatest developments of power that ever existed among men. You Elders, hundreds of you that are now listening to me, have gone forth to preach this Gospel. You have called upon men to believe in the Lord Jesus Christ and they have done it. You have called upon men to repent, and they have done it. You have told them to be baptized and you have baptized them. You have then laid your hands upon their heads and said "receive ye the Holy Ghost," and they have received it. And you know, and this congregation knows, that what I say is true, and by that principle, through obedience to the law of God that he had introduced in his Gospel. What for? To prepare men to be placed in communion with God. To prepare them to be members not only of his Church but of his Kingdom, and to prepare them to take part in this great event that had to transpire in the last days. Now these are facts that you cannot controvert, nor anybody else. You know that these things are true. What does it prove? That it is God's kingdom, he has introduced it, and as it was said in former times, "Ye are my witnesses," as well as the Holy Ghost that beareth witness of us. Now, then, could you have received this without the interposition of the Almighty and his Son Jesus Christ? No you could not. Could you have received it without the keys of the priesthood being restored and which some men affect to despise so much? No you could not. Hence we trace out the order of these institutions as they dwelt in the mind of God, and as they were made manifest among men. Have those elders that perform these ceremonies their weaknesses? Yes, just as much as Elder Pratt and I have our weaknesses. Have they their infirmities? Yes. Was it a rich treasure that was conferred upon us? Yes, but we received it in earthen vessels, surrounded with the infirmities of man. But God knew these infirmities; he was acquainted with all our weaknesses. Nevertheless, he conferred upon us this priesthood, this power, and this authority, and when we went forth in his name and by his authority, God sanctioned our acts. Is God with us while these things take place? I think so. What do you think about it? It is a principle that is clear, and plain and demonstrable.

Well, what next? Then we began to gather together. And why do we gather together? Some of us can hardly tell why, and I am often surprised when I read letters importuning us in regard to this matter. I get letters time and again praying that some means may be devised that the Saints may be delivered and gathered to Zion, and be enabled to live with the Saints of God. What is the reason of it? Why do they want to gather? Because there was a spirit and influence associated with this Church and this kingdom which led and propelled them to this action, and you who hear me have felt this influence; you felt a desire to gather, and you came, and those that are not here now feel as strong a desire to gather as you did. And when you have gathered, many of you think it is a curious kind of Zion, don't you? It is; for while the net gathers in the good, it brings in all kinds as well, good and bad. We have some very good fish, and some very bad ones, and some a kind of half and half, and some feel like saying "Good Lord and good devil," as they do not know into whose hands they may fall. Nevertheless, this is the order, and the wheat and tares, I suppose, have got to grow together until the harvest comes, and that is not quite here yet, and hence we are jostling one against another, and some of us hardly know whether it is us or somebody else. Difficulties and trials beset us, and we are amazed. But we are here, and we are here according to the command of God and according to the operation of the Spirit of God that rests upon us, and did rest upon us, and led us here, and I was going to say, we are here because we could not help it.

Well, what next? Who are we, and what are we when we are here? Some good Latter-day Saints, and some, as I have said, half and half, some one thing and some another. But how do we stand in the position we occupy as a Church and as other people stand? We believe in God. We believe in the Lord Jesus Christ. We believe in virtue, purity, holiness, integrity, honesty. We believe in good citizens and good Saints. We believe in keeping the commandments of God, and carrying out his purposes. We believe in spreading the Gospel to the ends of the earth. We believe in gathering together the honest in heart. We believe in building temples and administering therein for the living and for the dead, and we believe in acting as saviors upon Mount Zion according to the word of the Lord. All these things and a great many more are leading principles which we as Saints profess to believe in. Well, we have a right to do that, although there are others who do not believe in those things. They have just as much right not to believe in our principles as we have to believe in them. And we sometimes feel angry and out of sorts with others because they do not believe as we do. Well, we do not believe as they do. Some of them think we are very foolish, very enthusiastic, very superstitious, and very wicked. Those that know us do not think we are so bad after all. We have our weaknesses and imperfections, yet we are quite as good as the balance of them, and a little better, and we ought to be, for we make great pretensions. But they think these things about us. They think we are deluded. Now the only difference between us and them is that we *know* they are superstitious and corrupt, and that they violate those laws they profess to believe in and those principles which they profess to be governed and

guided by. But we have no right to expect everybody to submit to our doctrines, our views, our principles, it is a matter of free-will with them, and as I said they have just as much right to believe as they think proper and to worship as they choose as we have. These are some principles that are really correct. Well, they try to prevent us from worshipping as we believe? Now that is—what shall I call it? a doctrine of devils, it does not come from God, he is more free and generous in his feelings than that. He does not control the consciences of men nor force them to obey his behests; it is a matter of free grace, it is a matter of free will. Well, though they think they have a right to interfere with us, we do not think we have a right to interfere with them. And I do not think we do. There is a number of institutions here in this city, Catholics, Episcopalians, Presbyterians, Methodists, Baptists, etc., and I do not know how many more, quite a pile of them. If they think they are right I am quite willing they should think so. I do not wish to interfere with them. Who interferes with their building meeting houses? Who interferes with their worship? If there is anything of this sort I do not know of it; I hope I shall not know of it; I hope never to hear of such things. I believe that all men have the privilege of worshipping God according to the dictates of their own consciences and then I think we possess just the same right; and when they depart from this principle and wish to curtail us of our rights they are violating the spirit and genius of the institutions of our common country, and also those of the kingdom of heaven with which we are associated. They are also violating those good feelings that ought to exist between man and man, brother and brother, and they are interfering with things that in no wise belong to them.

Now then, here is the ground that we stand on in a religious capacity. If I can find a way and you can find a way, whereby we can approach our God and have him for our guide, our teacher and instructor, if they cannot do it, it is none of their business what we do. They have nothing to do with it, it is none of their business in any way whatever, and any interference is an interference with the legitimate rights and inherent principles that belong to humanity.

Well, so far as they stand on their platform and we on ours, they may be Methodists, they may be Presbyterians; all right. They may get up their revival meetings and think they are doing a great deal of good; all right, and so far as they teach good moral principles, and do not depart from truth, all right. So far as they obey the laws of the land, all right; we have nothing to do with them? Have you? Has the city? Has the Territory? No.

Well then, we will go a little further. By being here we become an integral part of the government of the United States, as a Territory. Very well. Here is another thing we are talkng about. Is that the government of God? Not quite, but it is the government we are living under, and if they treat us right and extend to us any kindness we appreciate that. If they treat us wrong, we think it is not according to correct principles. We think as American citizens we ought to receive all the privileges equally with other people; we think we ought to be allowed to worship God according to the dictates of our consciences and be protected in our worship. So far, then, as I have said before, we are on a

level. Now then, we are on the same ground in regard to political circumstances. We are under the United States, but the United States is not the kingdom of God. It does not profess to be under his rule, nor his government, nor his authority. Yet we are expected as citizens of the United States to keep the laws of the United States, and hence we are, as I said before, an integral part of the government. Very well, what is expected of us? That we observe its laws, that we conform to its usages, that we are governed by good and wholesome principles, that we maintain the laws in their integrity and that we sustain the government, and we ought to do it. But there is a principle here that I wish to speak about. God dictates in a great measure the affairs of the nations of the earth, their kingdoms and governments and rulers and those that hold dominion. He sets up one and pulls down another, according to his will. That is an old doctrine, but it is true to-day. Have we governors? have we a president of the United States? have we men in authority? Yes. Is it right to traduce their characters? No, it is not. Is it right for us to oppose them? No, it is not. Is it right for them to traduce us? No, it is not. Is it right for them to oppress us in any way? No, it is not. We ought to pray for these people, for those that are in authority, that they may be lead in the right way, that they may be preserved from evil, that they may administer the government in righteousness, and that they may pursue a course that will receive the approbation of heaven. Well, what else? Then we ought to pray for ourselves that when any plans or contrivances or opposition to the law of God, to the Church and kingdom of God, or to his people, are introduced, and whenever we are sought to be made the victims of tyranny and oppression, that the hand of God may be over us and over them to paralyze their acts and protect us, for as it is written, the wrath of man shall praise him, the remainder of wrath shall he restrain.

Now, we in Utah here are under the government of the United States; we are a very little portion of it. It is true we have our legislators, we have our probate judges, we have our marshals, constables, etc., we have our city charters etc., etc., and certain immunities and privileges of this kind. Well, shall we be governed by them? Yes. Shall we obey the law? Yes. Shall I as a citizen of this city obey the laws of this city? Yes. Shall I cause trouble or speak evil of the mayor or city council or any of the administrators of the law? No, I ought to pray for them that they may lead aright and administer justice equitably and act for the welfare and interest of the community wherein they live and for whom they operate. Am I a citizen of the United States? Yes, and I ought to feel the same toward them.

Well, now, there are some important points come in here. As I have said, we are a very small portion of this government. Now, do we wish to overthrow the government? I think not. I think we do not. Do we wish to cause them trouble? Not that I know of. I know we are accused of that; but it is not true. These statements are not correct. Our religion, however, differs from the religion of many others, and as I have said before, while they look for liberty to worship God as they please, they do not want us to possess the same privileges. There is nothing new in this; but because of this

have they a right to interfere with the institutions of which we have become a part? Do not our legislators, our governors, and all men here swear fealty not only to the Territory, but to the United States, and say they will support the Constitution, laws, and institutions thereof? They do. This is the position we occupy. But we are placed in a peculiar position in some things. They—I was going to say in their wisdom, but I will say in their folly, and I hope they will excuse me, for I look upon it in that way—have passed certain laws trying to interfere with us in our operations in religious affairs. Well, we cannot help that. I told you a while ago—you believe me, this congregation believes me with very few exceptions—that God had introduced and instituted this Church, that he was the founder of it, that it emanated from him, the doctrines, ordinances, principles, government, priesthood, authority, and all that pertain to it emanated from him; we had nothing to do with it. Joseph Smith had nothing to do with it, only as a passive worker in the hands of the Lord. Brigham Young had nothing to do with it only acting in that capacity. I have nothing to do with it, nor my brethren of the Twelve. God revealed it. I cannot help it. Can you? Can any one? Now, then this people have been received into this Church in the way that I have spoken of, and have actually received communication from God by the laying on of hands, received the Holy Ghost, and have a hope within them blooming with immortality and eternal lives, and are in possession of a hope that enters within the veil whither Christ has gone. Can you uproot that from the minds of this people? No, no power on earth, no power in heaven, nor all the combined nations of the earth can do it; God planted it there, man cannot take it away, and men are foolish in trying to attempt it. Very well. But they do try to interfere with us under a pretence that we are very wicked here. Well, it is enough to make a person laugh sometimes, when we think about these things, and enough to make us sorry when we know of the hypocrisy, lasciviousness, crime, murder, bloodshed that prevail in this nation and other nations, to hear them talk to us about our morality. We know when they talk in that way that they are hypocrites. We know that they know better when they tell these things to the world.

Now, then, the United States pass a law that a man shall not marry wives according to the order that God has revealed. Now it is a fact that we should like to obey the laws of the United States, if we could do it. If they could only tell us how to get out of the dilemma they have placed us in we should be very much obliged to them, we really should like to get out of it. But we have had no hand in either of these things. We had no hand in making the commandment that God has given to his people, and we have had no hand in making the law of the United States pertaining to these things. We feel very desirous of keeping the laws of the land if they would only let us; but we should pray our Father in heaven that he might preserve them from making laws that we cannot conscientiously keep without violating our consciences and transgressing the law of God. And if they do we shall be under the necessity of leaving them in the hands of God for him to deal with them as he may deem proper, and we will put our trust in the living God and risk the consequences let

them be what they may.

Now, these are our feelings on this point. Is it well to tell these feelings? Yes. We want to be frank and open and candid and free from hypocrisy of every kind, and feel as though we were the children of our Father in heaven without guilt, without treachery, without fraud of any kind. Let us be sincere worshippers of God and believers in him and in his law. But do we propose to govern, interfere with, or rebel against the Government of the United States? No, we do not. That is not in the programme. Has God given us a law? Yes. All right we will get along and do the best we can, but we won't forsake our God. All who are willing to abide by the laws of God signify it by raising the right hand (unanimous vote). Now try and keep them. But will we fight against the United States? No, we will not. Well, how will these things be brought about? Don't you expect that the kingdoms of this world will become the kingdoms of our God and his Christ? Yes, I do, as much as I believe I am speaking to you and you are hearing me, and I not only believe it but know it. Well, now, how will that be brought about if you do not pitch in? We need not do this. There is plenty that will pitch in; there will be plenty of trouble by and by without our interference, when men begin to tear away one plank after another out of the platform of constitutional liberty; there will not be much to tie to. And how will you get along with them? We will leave them to get along with themselves. And how will that be? We are told the wicked shall slay the wicked, but says the Lord: "It is my business to take care of the Saints." God will stand by Israel, and Zion shall triumph and this work will go on until the kingdom is established and and all nations bow to its standard.

May God bless you, may he lead you in the path of light, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 5TH, 1879.

(Reported by Geo. F. Gibbs.)

SPIRITUAL GIFTS ATTAINABLE—UNCHANGEABLENESS OF GOD—UNIVERSALITY OF THE RIGHT TO REVELATION—THE SAINTS GLORIFY THE GOD OF REVELATION—NECESSITY OF SELF-GOVERNMENT.

In standing up to address this congregation there is one feeling that rests upon me, and that is, my inability to instruct so numerous a people unless God shall pour out his Holy Spirit upon me and upon you.

We have come together to-day according to our custom to be instructed in those duties that devolve upon us and also in the principles of our holy religion. These meetings are to me exceedingly precious; they are seasons of great rejoicing. And having the opporunity as we have to-day of assembling in peace and quietness without any to molest or make afraid, we should feel thankful, to that God who has brought us here; who has preserved and protected us since we came.

The instructions which we have had to-day since we have assembled together, if fully obeyed by us and carried out in our lives, will make us a people who shall be worthy the name we bear, the name of Latter-day Saints. And as was remarked this morning the great object in teaching the people and impressing upon them the counsels that are given from time to time, is to have us carry out practically in our lives the principles of that religion which we have espoused. This is the great labor devolving upon us. It is not to be theoretical alone; it is not to dwell with great interest and with great eloquence upon those heavenly doctrines that God has revealed and to become enraptured over them while listening to them, but it is to make a practical application of them to our thoughts, to our words and to all the actions of our lives. And in this way alone can we acceptably serve the Lord our God, whose name we bear and whose people we profess to be. There is no reason why this people called Latter-day Saints should not have all the powers and all the gifts and all the graces that ever characterized the Church of God upon the earth at any time; there is no reason, I say, why they should not have all these if they themselves are true to the principles which have been revealed, and seek to carry them out. Who is there of this congregation, who is there that belongs to this Church in any part of this Territory, who does not have a desire in his or her heart for those blessings and those gifts and qualifications that were promised to the ancient Saints and which have been renewed in our day to those who embrace the Gospel with all their hearts? The Lord is the same yesterday, to-day and forever. This

is the corner-stone, it may be said, of our faith. It is upon this foundation we have built; that he is an unchangeable God; that he does not manifest his mind and his will in plainness and simplicity to one people, and hide the same from a succeeding people who are equally faithful. But the great truth has been impressed upon us; the great truth that runs through all the writings of every man of God concerning whom we have any account from the beginning down to the last revelation that has been given, that God is no respecter of persons, that he is to-day as he was yesterday and as he ever was, and that he will continue to be the same being as long as time endures or eternity continues. And we have been impressed with this as I have said, by every man who has spoken concerning God and spoken by authority from him. I say, therefore, there is no reason why the Latter-day Saints to-day should not obtain and enjoy the gifts and graces and blessings of the Gospel the same as they were enjoyed in ancient days by the ancient servants and people of God.

Has God grown old? Have God's ears become heavy? Has his sight become dim? Has his arm become shortened? Has age affected him or the lapse of time detracted from his powers? Has it had the same effect upon him as upon mortal beings who are subject to decay and death? Is this the kind of being we worship? Is this the kind of being concerning whom the prophets and apostles have spoken and written? Certainly not. We worship him, we adore him, we lift up our eyes to him, we rely upon him as the Supreme Being, the Creator of the heavens and the earth, the founder of the universe, the builder of the planet which we inhabit and which we tread, the being over whom centuries have passed without making any change to his injury; eternity has rolled and continues to roll and will continue to roll without in the least affecting his power or his capacity for good, his eye does not grow dim by the lapse of ages; his ear does not become heavy by the passage of time, neither does his arm become short or feeble. He is the God whom we worship. When we call upon him, though he may be remote from us, dwelling in his holy habitation in the midst of the eternities, the very thoughts of our hearts, the very conceptions of our minds, the feeble whisperings of our voices, they ascend to him, are carried to him, his ear comprehends them; his bowels of compassion are moved towards us his children, his all-piercing eye penetrates eternity, and the glance of his vision reaches us.

There is not a single thought of our hearts which he does not comprehend; there is nothing connected with us he does not know. We may hide ourselves in the bowels of the earth, but we cannot conceal ourselves from his all-piercing sight. We may climb the highest mountains or descend into the deepest valleys or we may go to the uttermost parts o' the earth, but wherever we may go he is there, his power is there, his vision is there to hear and to comprehend the desires and the wishes of our hearts.

This being the case, why should we not approach him in faith? What reason is there that men and women living in this the 19th century should not approach him with the confidence of those who lived in the 15th century of the world, or the 20th or the 4,000th year of the world? If he could hear their cries, if he could answer their prayers and

if he could grant to them the desires of their hearts; if he could open the heavens to them and reveal his mind and will unto them when they called upon him in faith, believing that he would do so, is there any reason why we should not have that same faith and exercise it and obtain those same blessings and receive them at his hands? Who is there that can stand up and say there are reasons why this should be the case? If we admit, as we must do, that he is this being which I have attempted so feebly to describe; if we admit that he is the God of gods, the Lord of lords, the creator of all, the father of all, the sustainer of all; if we believe this, why cannot we believe that if he bestowed his blessings upon other generations and other people, he will do so to us, also that he will hear our prayers, that he will grant unto us the desires of our hearts?

Now, my brethren and sisters, I look upon these conferences and these assemblages as having for their object the enforcement of these great truths upon us and upon our attention; the object of them as I understand them, is to make us Latter-day Saints not in name alone but in word and in deed; to be men and women of God; to place us in communion with God; to receive communication from him; to have our false tradition, our improper ideas, our unbelief, our hardness of heart, and those feelings that surround us, that grow up with us, to have them removed from us. Is there any reason why this should not be the case? No reason except that which may be found in ourselves. There is no reason outside of this. God is willing, he has made promises, and he has fulfilled his promises so far as we have placed ourselves in circumstances to receive them. When we have complied with the conditions he has never from the beginning up to the present time failed in his part, he is incapable of failing. If there be failure it is due to us, the fault is our own, we are the guilty ones. Let me ask of you, when did you ever, any one of you, humble yourselves before God, when did you in secret call upon him in the name of Jesus and ask him for his Holy Spirit and the blessings thereof, and fail to receive an answer to your prayers? If there are any Latter-day Saints in this condition then there is something wrong with them. God has made promises unto us that if we will do certain things, if we will obey certain commandments and ordinances, he will bestow his blessing and he will answer the prayers of those who take this course. But how many are there of us who go on from day to day and from week to week and from month to month careless upon these points, failing to live so as to receive the blessings that he has promised, until it would seem when they bow down to call upon him that their prayers scarcely ascend higher than the tops of their heads.

As I have said, God in ancient days was a God of revelation; God in our day is a God of revelation, and he communicates his mind and his will unto those who seek after it, not to the President of the Church alone; not to the apostles of the Church alone; not to the high priests or seventies or any of the officers or all of them alone, but he communicates his mind and his will to all who seek after him in humility and meekness and lowliness of heart, obeying his commandments. To the Latter-day Saints alone? No, not even to them alone for there is no human being that is born of woman,

there is no son or daughter of Adam that has ever lived upon the face of the earth who has not the right and who has not obtained at some time or other in his or her life, revelations from God, but who may not have understood what those revelations were. The Latter-day Saints are not so cramped in their feelings as to imagine that they are the only and peculiar people above all others who have, in this sense received revelation. They believe themselves to be the people of God and the only people who have obeyed the commandments of God; but they do not think that, of all the children of God, they are the only recipients of his blessings.

God has revealed himself at various times and in various ways to many people. The heathen have had communication from him. All the light that exists; all the truths that are taught and all the correct principles and knowledge that have been communicated and existed among the children of men, have come from God; he is the author of all. Socrates, Plato, Confucius, the heathen philosophers who knew nothing about Jesus Christ and the plan of salvation, received important truths from him, and so did many other people to a greater or less extent, according to their abilites in improving upon the knowledge communicated to them. But the difficulty has been concerning these matters that mankind have not recognized God in all this. A man has a dream. It is most wonderfully fulfilled. He has a presentiment; his presentiment is fulfilled, and he relates it to his friends as a most remarkable thing. A man has a truth communicated to him after study and research. He communicates it to his friends as a wonderful discovery. Does he acknowledge God in it? Sometimes; but in many instances he does not acknowledge God; but, on the contrary, he thinks it is the product of his own thought, of his own mind. If it be a dream or some remarkable manifestation that partakes of the supernatural, instead of giving God the glory and praising God for having made the communication, some other principle is glorified or some other thing is talked about, the remarkable character of it is dwelt upon without the person thinking that God has anything to do with it.

Well, there is, as I have said, no human being but that has, at some time or other, had communication from the Almighty Father. Some have recognized God and have given the glory to him for it; others have not done so. The remarkable discoveries that are being made in the world of science; in fact, all the remarkable discoveries that have been made from time to time are produced by the operations of an unseen influence upon the mind of the children of men. For instance, it has frequently happened in astronomy and other branches of science that when an important discovery has been made two or three men about the same time widely separated from each other have received the communication; and disputes have arisen as to which of them was entitled to the credit. This was the case as to the application of steam and the principles of telegraphy and also many discoveries in astronomy and other sciences. Disputes have arisen in various nations upon these points; whereas the truth is that God is the Author; it is God that moved upon the minds of those individuals. It was God that inspired them to do as they did; it was he who led on from step to step until they achieved the

results which have made them famous, and sometimes quite unexpectedly to themselves.

What is this which has led these famous men in the path of discovery? The Latter-day Saints call it the spirit of revelation; the spirit of revelation resting down upon the children of men. Some men possess it to a greater extent than others. Some have the gift in one direction and they are capable of receiving communication from God in a direction that others are not, their minds are better prepared to receive revelation upon a given subject, than are the minds of others. Some will receive great moral truths, and these men differ in their organisms; but the light they receive all comes from our heavenly Father; it is he who gives the inspiration. And so man has progressed from one degree of knowledge to another, from the rude canoe of the Indian, with which he navigates the stream, to those mighty steam ships whose keels plough every sea and circumnavigate the globe.

Now, in what respect do the Latter-day Saints differ from the rest of mankind in relation to these matters? In this: We acknowledge God as supreme, the fountain of all knowledge, the fountain of all power, the fountain of all intelligence, the fountain of everything that is good. Who are men? The creatures of his workmanship, if you please, his descendants, his own children begotten by him, descended by lineal descent from the God we worship. The same being whom we worship is our God, is our Creator, is our Father. When I worship him I worship him as my Father. That which I possess, if there be anything godlike in it, I attribute it to him, as having come from him by lineal descent. Every aspiration, every noble thought, every pure desire, everything that is good and holy and pure, elevating, ennobling and godlike comes from our Father, the God of the universe, the Father of all the children of men. In him we move, in him we have our being. He can extinguish life; he can create life; he can perpetuate life. There is no power that human beings can conceive of which he does not possess. The light that now shines comes from him. The revelation we may get, imperfect at times because of our fallen condition and because of our failure to comprehend the nature of it, comes from God. The Latter-day Saints glorify him for it. If there is anything good or great or noble, if there is anything to be admired it comes from God, not man. Man is but the medium, but the instrument, is but the conduit through which it flows. God is to be worshipped; God is to be adored; God is to be glorified, and he will be. And when we are saved, when we are delivered from death, hell and the grave, we will glorify God, not man. Man will receive no glory; it will be the eternal Father, through Jesus Christ, who will receive it all.

This is the position occupied by the Latter-day Saints. We believe in revelation. It may come dim; it may come indistinct, it may come sometimes with a degree of vagueness which we do not like. Why? Because of our imperfection; because we are not prepared to receive it as it comes in its purity; in its fullness from God. He is not to blame for this. It is our duty though to contend for more faith, for greater power, for clearer revelations, for better understanding concerning his great truths as he communicates them to us. That is our duty; that is the object of our lives as Latter-

day Saints—to live so near unto him that nothing can happen to us but that we will be prepared for it beforehand. And I know many, many Latter-day Saints who are in this condition, who do live so that there is nothing of any importance that can occur for which they are not prepared, and the mind and will of God is made known to them, and they walk according to it, and seek earnestly and humbly to have it revealed to them; and in taking any important step they seek to know the will of God concerning it. Are they perfect? Far from it. They are mortal, full of weaknesses, and nobody is better aware of the character of earthly weaknesses than the man or woman who thus lives.

It is the duty of all to live in this manner, and if the inhabitants of the earth could comprehend it as they should do they would seek to know the mind and will of God concerning themselves. But what is the spirit of the world to-day? Let a preacher in the world deliver a fine discourse and who thinks about giving God the glory for it? Who thinks of the Holy Ghost under such circumstances? God is removed far from them, he does not exist in their thoughts, the preachers who attempt to preach Christ and him crucified, *they* are glorified. Who gives glory to God for Henry Ward Beecher's discourses? Who gives glory for Dr. Fotheringham's or Mr. Talmage's or any of the popular preachers of to-day? Do men glorify God for Spurgeon's? No, he himself is glorified. Beecher himself is glorified, and Fotheringham is glorified. Is God glorified? No, he is not thought about. Morse discovered the principle of telegraphy. Who gave the glory to God? I was in the hall of the House of Representatives when a grand meeting was held. What for? To glorify Morse, the discoverer of that great principle and who practically applied it and made it useful. Now, I do not mean to say that there are none who have God in their thoughts. I am speaking now of the general feeling that prevails, of the general course that is taken. Inventions, no matter how grand they may be, are not attributed to the Father of them all, the Creator and Fountain of all knowledge. But man, whom he has chosen to be his instrument, he has blessed with knowledge concerning all these things, as the result of his earnest study and his untiring efforts to obtain knowledge. The Being who does this is very seldom thought about by man.

Latter-day Saints, is this the course for us to take? Shall we glorify the creature at the expense of the Creator? As a people, I believe we are tolerably free from this. But we have to make a degree of progress much greater than we have in these things. We have got to seek after God with an earnestness, a fervor and devotion that we at the present time cannot comprehend. It is our duty as Latter day Saints to seek for knowledge. Will God bestow it upon us if we do not seek for it? He may in his condescension at times do this. Brother Rich said this morning that he believed some people were too lazy to think. It is a truth plainly expressed. There are too many too lazy or too indifferent—it may be indifference and not laziness in every instance, to think, to feel after, to seek for and receive the blessing of God, although they make the profession of being Latter-day Saints.

Now, I do not think a man's religion amounts to anything if he only makes a profession of it and

does not practise it. I would rather have an intelligent heathen, if he is honest and determined to do the best he can, living up to the light he has, than a Latter day Saint who is careless and indifferent, who does not seek to enjoy the spirit of his religion.

I am in hopes that after awhile we will begin to realize as we never have yet, that there are practical duties resting on us Latter-day Saints; that there is something more than being members of the Church required of us. How is it with a great many? Why, every evil thought, every wrong speech that comes in their hearts, either to think or to utter, they entertain and express, and then take credit to themselves for not being hypocrites. Is not this great folly? Men and women think evil thoughts, they give place to angry feelings; and they think it a meritorious act, and pride themselves upon their conduct because they give them utterance instead of quenching them! Is not this extraordinary? Lacerate the feelings of their brethren and sisters and friends, because they think they would be hypocrites if they did not utter their evil thoughts, however unfounded or repulsive they might be! What right have I to do this? If my heart is wicked does that justify me in giving utterances to its foul conceptions? Certainly not. If my heart were such that I could not think good thoughts nor entertain good feelings; if I were possessed of anger and could not contain myself, than it were better for me to sew up my mouth and stop my utterance. It is no merit in a man or woman because he or she thinks an evil thought or indulges in an angry spirit to give utterance to it; and they are not hypocrites because they do not do it either. It is not hypocrisy to quench the evil thoughts that arise in our minds. Our hearts are evil in consequence of the fall. As the prophet Jeremiah says: "The heart is deceitful above all things, and desperately wicked: who can know it?" There are a great many things that are conceived in our hearts that it would be well for us to stifle before they received shape. What is frequently the result of these evil conceptions? Innocent people suffer wrongfully; injury is done; slanders are circulated; while those who start them justify themselves, because forsooth they concerned them. Just as well might the counterfeiter, the bogus-maker, say that because he makes a bogus bill he has the right to circulate it. There is not any of the Spirit of God connected with such conduct.

It is my duty and your duty to think pure thoughts, to have holy desires, to be charitable, to be kind, to be long suffering, to be full of love, and not any of those evil influences. Why, the devil would have no power on the earth if it were not for some people who allow him to use their tabernacles. I have often thought of this valley when we first came here. There were a few Indians; but who witnessed the devil or his power here? If there were no wicked men nor women here how could the devil manifest his power here? Who heard tattling? Who heard backbiting? Who heard of litigation? Who heard of fighting? Such things were never heard of. But no sooner did men come and the adversary obtain power over them, than all the evils we now witness throughout this land and in this city, which grieves us so, began to manifest themselves. And the more there are who will yield to the influences of the evil one, the more there are who will be guided by

him, and the worse the conditions become. There are those who would have here gambling houses and liquor saloons and houses of ill-fame and other deplorable evils which abound in the earth. Why? Because they are willing to yield themselves to the devil, I speak it plainly, it is the truth. If such people who practice these and kindred evils would not lend themselves to the devil he would have no power here. What is our duty? It is not to lend ourselves in any particular to the devil, but it is to obey God; to let the fruits of righteousness be manifested in our lives. If we are Latter-day Saints, let us live up to the profession and be that in truth and in deed, and not think that we have no labor to perform in the controling of our thoughts and our evil desires; neither to allow ourselves to imagine that because we have become members of the Church God will do it all without any efforts on our part.

There is a work devolving upon every son and daughter of Adam; there is a fight that we have to fight against—the evils of our own natures, for the heart of man is deceitful and desperately wicked. The natural man is at emnity with Christ and with God; and unless he seeks to conquer his nature by bringing it into subjection to the mind of God, he is not a son, or she is not a daughter of God. This is the labor that devolves upon us. This is why we meet together at conference; it is to impress upon the people the character and the magnitude of this work that rests upon each individual man and woman. As I have said once before in this Tabernacle, we may be heralded through the earth as famous; but unless we conquer ourselves it is in vain that our names are known and that our deeds resound through the earth. I care not how famous a man in this Church may be—he may be an apostle, he may be a high priest, a bishop, or hold any other important office or position; but unless that man conquers himself and carries on the work within himself of self-improvement, and brings himself and all there is within him in subjection to the mind and will of God, I tell you his fame is as empty as the sound of a trumpet when it passes away. We hear it; it strikes the ear, but it presently dies away, and that is the end of it. So it is with fame of this character. Therefore I say to you that that which is applicable to the individual is applicable to us as a people. Our fame may go forth for great works and mighty things that we have done; but unless we ourselves bring forth the fruits of righteousness in our lives; unless we conquer our evil passions, our evil habits, our evil inclinations, our evil desires, and bring them under complete subjection to the Spirit of God our labor is comparatively profitless, for that is the object of preaching the Gospel to us.

I would like to have the power to impress upon your minds the importance of this great truth. There is nothing so important to me as an individual, as my own salvation. This is the most important thing to me that can be—that I myself shall be saved; that I myself shall so live as to be counted worthy by the Almighty to receive an exaltation in his kingdom. This is of the utmost importance to me individually. As Brother Rich said, if all the rest did certain things, and he did not, he could not receive the blessing, the reward of such works; or if he did, and all the others did not, they could not have the blessing. That

is a great truth; and it should be impressed upon us.

You may think it a grand thing for men to go on missions. I remember the time, and probably the feeling still exists—I hope it does—when it was deemed a great honor for a man to go upon a mission, especially a foreign mission. It is right that we should value these labors. It is a great thing to preside as a bishop or president of a stake, or to act in the calling of an apostle. All these things are great in and of themselves, and they reflect honor upon those who bear these offices, and especially when they seek to magnify them. But after all, the great labor, the most honorable labor that any person can perform, is to do that which I have attempted to describe to you—to improve ourselves; to be Latter-day Saints in deed and in truth, to live our holy religion. When we arise in the morning, to examine ourselves, to see if there is anything that is in opposition to the mind and will of God within ourselves; and through the day to pursue the same course of self-examination. And at night before we retire to rest, to bow ourselves before our Father and God in secret, and pour out our souls in prayer before him, supplicating him to show unto us wherein we have done wrong during the day, wherein we have come short in thought, word and deed; and then repent of the same before we lie down to rest, and to obtain from him a forgiveness of our sins. And then, going on day after day, week after week, and year after year until the end shall come. If we do this, the promises of God are sure, and they cannot fail.

That it may be our happy lot to attain to an exaltation with our Father, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER O. W. PENROSE,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, APRIL 25TH, 1880.

(Reported by John Irvine.)

INSUFFICIENCY OF MERE BELIEF IN CHRIST—EXTENT AND APPLICATION OF THE ATONEMENT—NECESSITY OF DIVINE AUTHORITY TO ENABLE MAN TO ADMINISTER THE GOSPEL—JOSEPH SMITH CALLED OF GOD.

The Latter-day Saints are often accused by the people in the Christian world of being very much deluded. Our religion is counted a delusion and a snare. I was thinking, however, during the meeting

this afternoon about the great number of Christian preachers who today are standing up in various parts of the world informing the people who listen to them that simple belief on the Lord Jesus, who died on Calvary, is all that is necessary to save them and exalt them in the presence of God the Father. And it seems to me that if there is one delusion more pernicious than another it is that very doctrine, which seems to be a fundamental principle of all the various Christian sects. You will find, go where you will in the Christian world and listen to any of the great preachers of the day, that this is the common topic of discourse. Jesus Christ is preached—which is quite right, I am very glad that he is—as the Savior of the world. So we testify as Latterday Saints. In connection, however, with this great truth which is proclaimed to the inhabitants of the earth by men professing to be sent of God, is preached the great error that mere belief in the work which Jesus Christ wrought out is sufficient for the salvation of the people. The inhabitants of the earth are informed that it is not by any works of righteousness which they may perform that they can gain any favor whatever in the sight of God, but it is the righteouness of Christ alone which is acceptable to the Father and which they can gain the benefit of if they simply believe in him.

When we search the Scriptures and read the sayings of Jesus Christ, and of his servants whom he sent forth to preach the Gospel, we do not find any such statement as this. We find, it is true, that the apostles of the Lord Jesus preached Christ and him crucified to the world wherever they had an opportunity; they directed the attention of the people, Jew and Gentile, wherever they went, to Jesus of Nazareth who was slain on Calvary as the Redeemer of the world, and faith in him was declared to be absolutely necessary. But we do not find that in proclaiming faith in the Lord Jesus Christ to that generation they informed the people that a mere belief in Christ was all that was needful; we find that, in addition to teaching the principle of faith in God and in his Son Jesus Christ, they taught the people it was necessary to observe certain rules, and commandments, to obey certain forms and ordinances, to comply with certain conditions that they might obtain the benefit of the shedding of Christ's blood. We find by searching the New Testament, which contains some of the teachings of the apostles and some of their letters to the churches, that the doctrine was held forth by them that "the blood of Christ cleanseth us from all sin." We find that this applied, as they taught it, not only to what is called original sin, but also to actual sin. The sin which our first parents committed in the Garden of Eden is called original sin; and the sins committed individually by the inhabitants of the earth, are called actual sin, for "all have sinned and come short of the glory of God." The apostles sent forth to preach the Gospel by our Savior himself, taught the people that through the shedding of Christ's blood remission of sin might come to all and that mankind might be redeemed from sin, original and actual. But we find this distinction in their teaching in regard to original sin, and their teaching in regard to individual sin; that the blood of Christ redeems mankind from the effects of the fall and will eventually bring up all who

died in Adam—for "as in Adam all die, even so in Christ shall all be made alive,"—but that while people had nothing whatever to do with the sin which Adam committed and therefore have nothing whatever to do with the work of atonement for that sin, yet for their own sins there is some action required on their part that they may obtain redemption therefrom, inasmuch as the blood of Christ was shed for original sin unconditionally; but for the remission of actual sin conditionally.

God, when he placed our first parents in the Garden of Eden put before them a certain tree, the fruit of which he said "they should not partake of, if they did they should surely die." They partook of that tree in disobedience to the divine commandment, and planted the seeds of death in their bodies, and that death has passed upon all their posterity. "It is appointed unto men once to die." This act of our first parents introduced death into the world. Death came by sin, and death has passed upon all the posterity of Adam and Eve. Jesus came in the meridian of time as "the Lamb of God which taketh away the sin of the world," to bring mankind up from the effects of the transgression of our first parents. Hence he is called "the Second Adam," and we are told that as in the first Adam all die, even so in Christ, the second Adam, shall all be made alive again. And he himself proclaimed that the time should come, "in the which all that are in the graves shall hear the voice of the Son of God and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation," or in the words of the inspired translation, "they that have done good in the resurrection of the just, and they that have done evil in the resurrection of the unjust." It is through the transgression of Adam that we have to suffer what is called the temporal death. Through that transgression our spirits have become separated from our bodies; our immortal spirits held by these mortal tabernacles must be taken out, and our bodies must return to the ground and crumble into dust; but by the atonement wrought out by the Lord Jesus Christ the time is to come when all who lived in the body shall live in the body again. Christ was raised from the dead and became "the first fruits of them that slept;" afterwards they that are Christ's at his coming will be brought forth. This is the first resurrection. "Blessed and holy," says the Apostle John in his vision, "are they that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years." After that John saw, that "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."

The atonement wrought out by the Lord Jesus Christ for original sin will apply just as far as the effects of the sin are felt. As all the posterity of Adam died through that sin, even so all the posterity of Adam will be raised up again through the atonement. "But every man in his own order," says the apostle, "Christ the first fruits; afterward they that are Christ's at his coming;" and then after the thousand years have passed away, the rest of the dead, as John said, will be brought forth and judged each one according to the deeds

done in the flesh. All must give an account unto the great eternal Father. We are responsible for the acts done in the flesh, for like as it was in the case of our first parents, good and evil, truth and error, are placed before us, and every individual is left free to choose the good and refuse the evil, or to choose the evil, and refuse the good, as he pleases. Both are set before us and, if we yield to either, it will lead us in either direction. There is, however, a spirit in man, born in him, which comes from God, the fountain of light and truth. This light is planted in the breast of every man and every woman who breathes the breath of life. It is the true light that lighteth every man that cometh into the world, and if people would listen to the whispering of that still small voice, be led by that natural light and natural inspiration, they would be led up to God. By this natural light, by this general inspiration, if people would listen to its whisperings, and be guided thereby, they would be led up to the fountain of light. "Every good gift," says the Apostle James, "and every perfect gift is from above, and cometh down from the Father of lights in whom there is no variableness neither shadow of turning." But on the other hand there must be, as the Book of Mormon says, "an opposition in all things," and there is a spirit of evil, a spirit of darkness, which draws downward to death, and a spirit of light which leads upward to life; the one leads to Satan and his works, the other to God and to righteousness. But the inhabitants of the earth generally have been more prone to listen to the inspiration of the spirit of darkness as did our first parents, than to listen to the still small voice of light and life in their souls.

All people must give an account of the deeds done in the body according to the measure of light they have received, and the opportunities they have had of obtaining that light, while they dwelt in the flesh. Some people have lived on the earth when God has sent his servants inspired of him to make plain his ways, while others have tabernacled in the flesh when no inspired voice was heard, when no communication was open between the heavens and the earth. And he who is just, who is the embodiment of the eternal principles of justice, will deal out to all according to their light and according to the opportunities they have had of obtaining that light, but all must be judged, all must appear before the judgment seat of Christ and give an account for their individual works.

Now, we will take the case of an individual who has broken all the laws of God and perhaps all the laws of man, and finally has shed the blood of a fellow-creature, and is condemned by the laws of man to die; he is, in fact, unfit to live, unfit to associate with mortal beings, therefore, they must needs thrust him out of the world that he may mingle with immortal beings. Where do they send him to? A minister will come and preach to him, and tell him that all he has to do is to cast his soul on Jesus; that he has just to believe that Christ died for him, and the righteousness of the pure, immaculate, sinless, Christ will be grafted into that rotten branch, so that he will have the fruits of righteousness and peace. That is according to the modern Gospel. The man believes this, he confesses Christ with his lips and acknowledges him with his tongue, and straightway is strung up between the heavens and the earth,

and choked to death; his spirit is forced out of his body, and ushered into the presence of the eternal Father to stand before his spotless throne, and is deemed fit to dwell in the society of the pure and holy ones on high. That is according to the modern Gospel, but not according to the ancient Gospel of Jesus Christ, the everlasting Gospel which says "no murderer hath eternal life abiding in him."

But some one may ask, "Is there no efficacy, for actual sin, in the atonement wrought out by Jesus Christ? Is there no method by which people can obtain a forgiveness of their individual sins?" Yes, there is a way, and that is the plan of the true Gospel, but it does not consist in mere belief in the righteousness of another; mere belief in the righteousness somebody else will not make us any better ourselves. What is to be done then? Here the Gospel is very plain and simple, when pointed out by one who understands it. But "how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" It is men who are *not* sent who preach the nonsense we hear in the world. It is men who are *not* sent who deceive mankind with their strong delusions, and then turn round and call the Latter-day Saints deluded. If they were sent of God they would not preach such nonsense, they would not deceive mankind and thus become the cause of so much sin and evil in the world. For while people believe that at the last moment, at the last gasp of their existence, they may cast their souls on Jesus, and by believing in his virtue escape the penalty of their sins, they will continue to sin on, like many of these false teachers who revel in sin up to their very eyes, and will die in their sins and go down into the pit where they must wait until they are released, in the time and way of the Lord. The doctrine of belief without works is a strong delusion. There is more to do, according to the Gospel, than merely to believe in the Lord Jesus Christ. Belief in the Lord Jesus Christ is necessary. That is the foundation, it is the root of the matter, but it is not all the matter. "Believe on the Lord Jesus Christ and thou shalt be saved." Why? Because if you have true faith in Christ, if you really believe on him, you will believe in his sayings and keep his commandments. Hear him: "If ye love me, keep my commandments." "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

When Jesus Christ sent his apostles unto all the world after he had risen from the dead, he commanded them to "teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to

observe all things whatsoever I have commanded you." They were to go out and preach to all the world, baptizing those that believed, and then proceed to teach all things whatsoever he had commanded them. Christ taught his disciples many principles while he tarried with them in the flesh, and after he had risen from the dead he continued his instructions from time to time. He also told them that when he went away the Comforter should come to reveal unto them the things of the Father and the Son, and to guide them unto all truth; for it is only by receiving truth and living it that people can be saved and exalted. "Sanctify them through thy truth," prayed the Savior, "thy word is truth." The Holy Ghost the Comforter, was to come, therefore, to make plain the truth, and to reveal things past, present, and to come. It is necessary, however, to have faith in Christ. Why? Because every blessing that flows to the inhabitants of the earth from God the eternal Father comes through Jesus Christ. We must first of all believe in God, then believe in Jesus Christ; and if we really do believe in God and in Jesus Christ we will find out in ourselves that we have broken the commandments of God and of his Son Jesus Christ, and the desire will enter our hearts to turn away from sin. Thus it is said "whosoever heareth these sayings, and doeth them, I will liken unto a wise man, which built his house upon a rock." It is taught by some that repentance is the first principle of religion, but if a man does not believe in God, will he pray unto him? What has a man to repent of except the breaking of the commandments of God? And how shall he feel anything to repent of if he does not believe in God? It is necessary therefore to have faith first, and then comes repentance, a determination to forsake evil, and this is what the ancient apostles taught.

What next? We find that wherever the apostles went, whenever they found a people who believed in Jesus and repented of their sins they baptized them. By sprinkling a little water in their face? Or by making the sign of the cross upon their foreheads? No. They were taken down into the water and buried there in the likeness of Christ's death and burial and raised up in the likeness of his resurrection, that henceforth, having "put off the old man with his deeds" they might walk in newness of life, observe his laws and keep his commandments, and follow his footsteps, for he "left us an example, that we should follow in his steps." Then the apostles laid their hands upon those that were baptized, and we read that they received the Holy Ghost, the Comforter, the spirit of truth, which opened up a communication between each individual soul and the fountain of light and eternal truth, which testified that they had been washed clean from their sins. How washed? By water? Yes, and no. Water does not wash away sin, but if people desire remission of their actual sins they must be baptized. Thus it must be, "to fulfil all righteousness." Even Christ himself had to be baptized to fulfil that commandment, and if he had not obeyed it there would have been no manifestation of the Holy Ghost resting upon him in the sign of a dove, and a voice from heaven declaring, "This is my beloved Son in whom I am well pleased." Christ left us this example, and his apostles followed in his footsteps, baptizing according to the commandment for the remis-

sion of sins. John the Baptist also taught this same doctrine when he went out to preach in Judea, and when the people came to him confessing their sins he baptized them in Jordan for the remission of sins. "I indeed baptize you," says John, "with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire."

Baptism for the remission of sins! "Why," says one "I thought the blood of Christ redeemed us from our sins." And so it does. Water itself will not wash away guilt. If a person has no faith in Christ, and has not repented of his sins, baptism will be of no avail. But baptism properly administered by one who has a right to administer in the name of the Father, and of the Son, and of the Holy Ghost, will avail. The person to be baptized must go down into the water and therein be buried for a remission of sins, having repented, and having faith in the Lord Jesus Christ and in his atoning blood, for the blood of Christ was shed "for the sins of the whole world." But the "whole world" will not receive the benefit of the atonement unless they comply with the conditions laid down, namely: faith, repentance, and baptism. They who do not receive this ordinance cannot enter into the presence of the Father, for "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." So said Jesus. This is a little different from the teachings of modern divines, is it not? Yes, but it is according to the teachings of Christ and his apostles.

Now, then, in regard to the administration of this ordinance. Men must have a right to administer before they do anything in the name of the Father, and of the Son, and of the Holy Ghost. I ask who has that right? There are a great many ministers standing up in the various chapels and churches to-day administering in the name of this holy trinity, You can see men in the Christian world stand up before a congregation and sprinkle a little water upon an unconscious babe, and call it baptism, and actually do it in the name of the Father, Son, and Holy Ghost! Who sent them? Who told them to do this sprinkling? Did God the Father, or the Son, or the Holy Ghost? No. Did any person to whom God has spoken, having authority from God to ordain, appoint them to that office? No. Why! Because for hundreds of years communication with the eternal world has been shut off, inasmuch as the people who profess the Christian religion have not even believed in the doctrine of present communication with God. They have been contented with the old revelations contained in the book we call the Bible, which contains a few of the things that God revealed hundreds of years ago. They do not believe in having communication with the heavens. How did they get this authority, then? When did a man ever get authority from God to sprinkle and call it baptism, or to baptize an infant in any form? It is not to be found in the Bible. "He that believeth and is baptized shall be saved," so Christ said. And you will find that wherever the apostles went, faith was the first principle they taught. "If thou believest with all thine heart thou mayest," said Philip to the eunuch who sought to be baptized. Baptism without faith and repentance is valueless, it is void; and baptism administered by one who has not the right to attend to that ordinance in

the name of the holy trinity is also void. Supposing men were to come to us with as groundless claims in temporal things as they do in spiritual. Supposing a man came from Germany to this country and professed to be a minister from the German court. We would ask to see his credentials, and if he had been sent as an ambassador for that people, he would be able to show his authority. Supposing all that he had to prove his right to represent the German Empire was, he felt called in his heart to do so. We should consider him a fit subject for a lunatic asylum. But there are men administering in these sacred things (administering in the name of the Father, and of the Son, and of the Holy Ghost), ordinances to which God never appointed them, for they say there is no communication between them and God, nor has there been among the inhabitants of the earth for hundreds and hundreds of years. They say the canon of scripture is full; God talks no more with the inhabitants of the earth. Where, then, do they get the right to administer in the name of the Lord? I tell you as sure as they do this they will be called to account and held guilty of taking the name of the Lord in vain. How did the apostles of the Lord Jesus Christ get the authority to baptize? Christ gave it to them. How did Christ get the authority? Did he assume it himself? No. Jesus said, "I come not to do my own will, but the will of the Father which hath sent me." It was his Father in heaven who called him to be a high priest after the order of Melchisedek, and Moses and Elias who had previously held that priesthood, administered to him in the mount. Thus Christ received that holy priesthood, after the order of Melchisedek, which embraced all the higher powers and comprehended the lesser or Aaronic priesthood (for the greater includes the less), and he ordained his apostles to that priesthood. "As my Father hath sent me," said he, "even so send I you." They obtained their ordination from Christ, and therefore had a right to baptize and also to call others as the Holy Ghost directed.

"But," says one, "there are many people who have felt called in their hearts, they have had the spirit of the Gospel. Have they not a right, seeing they believe in Christ, to administer in these ordinances?" Certainly not, not a particle of right. Let us look at Paul and his history, related by himself, Saul, of Tarsus, who went to persecute the Saints and was smitten to the earth by the light from the glorious presence of the lately risen Jesus. He was led blind into the city to which he carried letters intended to be used in the persecution and annoyance of the Saints. Says Paul: "And one Ananias came unto me and said, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said the God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Saul attended to the ordinance and was baptized. "Well, now," says one, "surely Saul had a right to preach the Gospel. He had seen Jesus and heard his voice. A miracle had been wrought upon him and he was told that he should be a witness unto all men." No, he had not yet the right. The hands of the

servants of the Lord had not yet been laid upon him. But we read in the thirteenth chapter of Acts, that while certain prophets and teachers were waiting before the Lord, "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." It is written, "No man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called by Moses, who received divine authority by direct communication from God. Aaron, it appears, could talk better than Moses, but Moses was the man called to hold the keys of the ministry. If any man desires to act in the holy ministry he must first be baptized for a remission of his sins and receive the gift of the Holy Ghost, otherwise he cannot be a teacher unto others. And even then, although he may have had visions, although he may have seen the Lord and had the glories of heaven opened unto his view, though the curtain that hides the future may have rolled up before him like a scroll, so that he could gaze into the glories of the eternities, all this would give him no authority whatever to administer in the name of the Father, and of the Son, and of the Holy Ghost. He must be called, he must be ordained, he must receive the authority of the holy priesthood.

Well, what condition has the Christian world been in for centuries? Just the same in a great many respects as the heathen world. The people have been in the depths of error. Darkness has covered the earth and gross darkness the people. "Stay yourselves and wonder," says the Prophet Isaiah, speaking of the latter times, "cry ye out and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers the seers hath he covered." And the Lord said that in that very time, when the people should be in this condition, when they should draw near unto him with their mouth, and honor him with their lips, while their hearts were far from him, "I will proceed to do a marvelous work among the people, even a marvelous work and a wonder: for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid. * * * * And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Just as the prophet predicted so it has been in the age in which we live. Out of darkness has come forth light. God, from his holy dwelling place, looked down upon the world and beheld that all had gone astray, that none were doing good, no not one. They were divided and contentious, jangling and quarrelling about creeds. Men were crying lo! here, and lo! there; in fact the blind were leading the blind and both were falling into the ditch together. The Lord beheld this from his holy habitation and again restored the truth from the eternal world. He sent his holy angels and revealed anew the everlasting Gospel. Truth came out of the earth, and righteousness looked down from heaven and both joined in one, gave joy to the meek, and became a power among men in the earth.

God called Joseph Smith to the great work of ushering in the last dispensation. He made manifest to him the truth, sent angels to him, enlightened his mind and gave him the gift and power of the Holy Ghost, and as Moses and Elias came to Christ in the Mount, so also did Peter, James and John ordain Joseph Smith to the Melchisedek priesthood. The authority of that priesthood is here now, and the servants of God who are called by that authority go forth and preach the Gospel to every creature, for a witness unto all nations, declaring that the end is near, and that the second advent of the Lord is close at hand. People are called upon everywhere to repent of their sins; to be baptized for the remission of sins, and to receive the gift of the Holy Ghost by the laying on of hands, and whenever people have received the Gospel and obeyed its ordinances his blessings have come to them. The Holy Ghost, the Comforter, which speaks direct to their souls, has borne witness that their sins are remitted, that they are raised to a newness of life, and that if faithful unto the end they will be received back into the presence of the Father, to dwell in his society and glory. This is a privilege offered to all the inhabitants of the earth who will believe in this Gospel of the latter-days. Yet it is no new thing. It is the old Gospel restored. Not a doctrine, not a principle, not a precept therein, but what may be found in the old Scriptures. And this is what people call delusion! The Gospel came to us in the various nations of the earth, some belonging to the various religious sects, and some belonging to no sect whatever, and when we received and obeyed it a power took hold of us superior to anything we have ever experienced before, and witnessed to us in an unmistakeable manner the truth of this work. It is not a phantom. It is not something imaginary, but it is a solemn fact, as certain as the fact of our existence. No one can reason us out of it, or force us out of it. Why? Because it is stamped upon our spiritual nature, it is a part of our very being. God Almighty has revealed this truth to our souls, and we know it as we know we live. That is why we are here.

Now, our business is to live this religion, to learn further of the ways of God, and to do his will in all things. The matters I have been speaking of are only the A B C of the Gospel. We must learn "line upon line and precept upon precept," and continue to grow and increase in a knowledge of the truth, living by "*every* word that proceedeth out of the mouth of God." Now I would ask whether this is the case? Having been redeemed, or having had our individual transgressions remitted, are we walking in the straight and narrow way? Are we learning of God? Are we seeking to understand more distinctly and clearly the things that pertain to our salvation? Are we performing the task allotted to us? For we are living in an important day. The day of the second coming of the Savior is nigh at hand, and when he comes shall we be found, as in the parable, among the wise or among the foolish virgins? How is it with us this afternoon? Have we oil in our lamps to guide us on our path? There is no need for us to do anything in the dark. We should be the children of the light. We are accused of following our leaders in "blind obedience." There is no

such thing in the Gospel. We have in our midst those who give us the word of the Lord in a church capacity, "for the perfecting of the Saints, for the work of the ministry and for the edifying of the body of Christ," but it is our privilege to have the same light. "The manifestations of the spirit are given to every one to profit withal." The Holy Ghost is conferred upon each individual and it is our privilege to see our way. When the true Saints hear the word of life, there is an echo within their hearts and a spirit which testifies to its truthfulness. When the word comes through our inspired leaders it proceeds from the spirit of light which guides us unto all truth. It is the privilege of every Saint to have this light for themselves, the light of God, the light of truth, "the light that is in all things and through all things and round about all things, and is the law by which all things are governed." It is our privilege to be in possession of that faith that we may ask and receive, that we may seek and find, that we may knock and have the door opened unto us. Well, are we doing this? If so, then we rejoice in our religion. The world compared therewith is as nothing; all things are as dross compared with the excellency of the knowledge of Christ. If we are living our religion it is everything with us "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Earthly things perish with the using and when we pass away we must leave them behind, but we will carry with us the Gospel, and every one of its truths we have made our own. We will carry with us the holy priesthood and its gifts and powers, if we have been faithful, and will be permitted to mingle with the spirits of just men made perfect, and rejoice in the hope of a glorious resurrection.

Now let us strive to walk in this path that we may gain this great glory. Let us attend to the duties we are required to perform. There is nothing in the Gospel that is non-essential. Every principle that has been revealed unto us is necessary for the salvation of man, for I tell you before we are fit to dwell in the presence of God and enjoy the fulness of his glory we must become like him. Latter-day Saints, the ordinances of the Gospel will not save you, they are only aids to salvation. What, then, will save us? A knowledge of truth and the practice thereof, nothing else. We must learn the ways of God. We must walk in his paths. We must be Saints in very deed, and walk in the footsteps of our Lord and Savior Jesus Christ, and then, by-and-by, where he is we will be also. If we turn our backs upon the truth we will go down to death; we will be beaten with many stripes, we must suffer the consequence of our guilt, and after we have gone through the depths of suffering and sorrow in the due time of the Lord we may get some kind of a salvation and glory, but where God and Christ are we cannot come, worlds without end.

I would say to my friends who are here this afternoon, that I know this work is true. God Almighty has made it known to me. I bear this testimony to you, and I am willing to meet it before the great judgment seat. God has spoken from the heavens in this our day. He has restored the Gospel of Christ and the authority to preach it. It will go forth to every nation, kindred, tongue and people. The wise and the prudent will not receive it,

but "the poor among men shall rejoice in the Holy One of Israel." This work will go on to this end and purpose. Zion will be built up, Jerusalem will be redeemed, and the time will come when Jesus, our Redeemer shall descend in power and great glory to reign upon the earth. I bear my testimony that this is the work of God, that he requires our whole heart, and that we should love our neighbors as ourselves. Let us put away our follies and our errors. Let us not drink into the spirit of the world. Let us not pattern after the wickedness that is creeping into our midst. Come out from among them and be ye separate, and touch not the unclean thing! Be ye clean that bear the vessels of the Lord. It is only by the practice of righteousness and personal purity, that we will be made fit to dwell in the presence of the Lord. A doctrine contrary to this is the worst kind of delusion.

May God help us to live the life of a Saint and finally save us in his kingdom, is my prayer, in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT EPHRAIM, SANPETE COUNTY, ON SUNDAY MORNING, APRIL 13TH, 1879.

(Reported by Geo. F. Gibbs.)

EFFECTS OF THE PREACHING OF THE GOSPEL—OBJECT OF THE GATHERING—MANIFESTATIONS OF THE ANCIENTS TO JOSEPH SMITH—THE GOSPEL TO DEPARTED SPIRITS—DUTIES OF THE SAINTS TO EACH OTHER—THE KIND OF MEN WANTED TO GO ON MISSIONS.

I am pleased to have the opportunity of meeting with the brethren and sisters of this place, and of looking at your faces; and I would like to hear more of the brethren speak to you, but I know you want me to talk awhile; and as I have to leave this afternoon I will occupy the time now, and we will leave some of the brethren to preach to you then. I desire your faith and prayers, for we are all dependent upon the Lord;

none of us can do or say anything that is good or useful or beneficial to society unless we are under the aid, guidance and control of the Lord. A man cannot speak aright unless he speaks under the inspiration of the Almighty; and then the people cannot hear aright, nor understand aright unless they have a portion of the same Spirit. And hence there was something peculiar in the expression made by Jesus upon this subject. He understood this principle very well, and in speaking on it, says, "My sheep hear my voice, and know me, and follow me; but a stranger they will not follow for they know not the voice of a stranger." And hence when the elders were sent out to preach the Gospel at first, they were told to go forth and God would go with them, and his Spirit would accompany them and his angels should go before them. The Lord had his sheep scattered all over the face of the earth; and those sheep, when they heard the sound of the Gospel, understood it; there was something that bore testimony to their hearts, which they could not well describe, and that something directed you, my brethren and sisters, to those who brought the everlasting Gospel; and when you heard it you said, "That is true." And people might say what they pleased, still you believed and felt that it was true. You experienced this feeling, but you could hardly account for it. This was the Spirit that Jesus alluded to when he said, "If I be lifted up from the earth, I will draw all men unto me." He has his own way of accomplishing that object, and it takes time, a great deal of time to do that. But he was not going to drive them nor force them, nor in any way to coerce them; but he would present to their minds such beautiful principles, such lovely sentiments and develop such glorious things among them, that they could not but see and appreciate them, nor could they find them anywhere else. And then when those principles were confirmed by the influence of the holy priesthood through the revelations of God to the people, it produced the effect upon them that we have seen. And hence you have gathered here, left your homes in the old world—the major part of you from Scandinavia. I was one of those brethren that started out in an early day with this message of glad tidings; and Brother Erastus Snow found his way to you folks, while I went to others in a different part of the world, and still others of the brethren hunted up other sheep in other places. What was the result of our preaching? We see it here to-day; the result is that you have been brought to a knowledge of the truth, and through obedience to the ordinances of the Lord, you have received the Holy Spirit of God, which has led you into the truth, so that you, as did the ancient Saints before you, sit in heavenly places in Christ Jesus. You no longer experience the kind of uncertainty you used to be afflicted with, but you have a certainty, an abiding reality. You do not care to die; that is a matter of very little importance. Jesus said to a woman on a certain occasion, whom he had asked to give him water to drink, "If thou knewest the gift of God, and who it is that sayeth to thee: Give me to drink; thou wouldst have asked of him, and he would have given thee living water." We have drunk of that stream which makes glad the city of our God. And we want to realize and appreciate the position we occupy before God, and the great blessings and

privileges that are within our reach. We have just commenced, as it were, in the great work. We have received a great many precious principles, and have seen and experienced a great many things. But how was it? Simply through a glass, darkly; and we yet, in many instances, see them through a glass, darkly—at least very many of them; and sometimes we can scarcely perceive the difference between ourselves and the rest of mankind, or between the religion we have embraced and that which other people have. If we could only reflect upon it, there is as much difference as there is between light and darkness. But we do not always comprehend these things, and hence we labor under difficulties pertaining to this matter; because we do not see, we do not comprehend the position and relationship that subsists between us and our God. God is our Father; we are his children. He has brought us into his covenant, and it is our privilege to go on from wisdom to wisdom, from intelligence to intelligence, from understanding of one principle to that of another, to go forward and progress in the development of truth until we can comprehend God. For we are his children, we are his sons and daughters, and he is our Father. He has organized this Church in order that we may be educated in the principles of life, that we may comprehend those principles that exist in the bosom of God, that we may be able to teach our children correct principles, in order that we may be placed in a position whereby we can be assimilated into the likeness of our heavenly Father, and have a communication opened between angels and us, that we may feel that we are of the family of God and of the household of faith, and that we can operate with them; and that while part of his family who have lived upon the earth and who live again in another state of existence behind the vail, are operating with him and with the angels of God and with the whole of the Holy Priesthood in developing his purposes in the heavens, that we may be prepared to operate with him on the earth in carrying out his purposes here; that his people may be preserved from the powers of darkness, that the light, intelligence and revelations of God may be upon us, that we may comprehend our true position to him, to each other, to his Church and kingdom, and to the living and the dead; that we may realize the position we occupy in relation to all the various duties and the responsibilities of life. And then after realizing them, magnify our callings, unite ourselves together as the heart of one man under the influences of the Spirit of eternal truth as the family of God upon the earth, and purge out everything from us that is evil, corrupt, low and degrading, and elevate our minds and feelings to a higher standard of intelligence, morality and obedience to his laws, and thus prepare ourselves to carry out the things of God in relation to the earth whereon we dwell, and each of us take a part in bringing to pass his purposes here upon the earth, not by any intelligence we may have; but by the wisdom and intelligence that God shall impart from time to time, until we shall progress in every principle that is calculated to elevate and ennoble mankind, until finally we shall see as we are seen and know as we are known.

We are now gathered together to Zion. For what? To build up Zion, and to accomplish the purposes of the Lord pertaining to the human family upon the earth. And being

gathered together we are organized with apostles and prophets, with presidents and their counselors, with bishops and their counselors, with elders, priests, teachers and deacons. We are organized according to the order of God, and these very principles that look small to us emanate from God. We have seventies and high priests, and all these men hold certain positions which it is expected of them that they will fulfill and magnify, here in the flesh, in the interests of truth and righteousness; in the interests of the kingdom of God and in the establishment of correct principles among the Saints of the Most High. We are here to co-operate with God in the salvation of the living, in the redemption of the dead, in the blessings of our ancestors, in the pouring out blessings upon our children; we are here for the purpose of redeeming and regenerating the earth on which we live, and God has placed his authority and his counsels here upon the earth for that purpose, that men may learn to do the will of God on the earth as it is done in heaven. This is the object of our existence; and it is for us to comprehend the position.

For instance, Joseph Smith in the first place was set apart by the Almighty according to the counsels of the gods in the eternal worlds, to introduce the principles of life among the people, of which the Gospel is the grand power and influence, and through which salvation can extend to all peoples, all nations, all kindreds, all tongues and all worlds. It is the principle that brings life and immortality to light, and places us in communication with God. God selected him for that purpose, and he fulfilled his mission and lived honorably and died honorably. I know of what I speak for I was very well acquainted with him and was with him a great deal during his life, and was with him when he died. The principles which he had, placed him in communication with the Lord, and not only with the Lord, but with the ancient apostles and prophets; such men, for instance, as Abraham, Isaac, Jacob, Noah, Adam, Seth, Enoch, and Jesus and the Father, and the apostles that lived on this continent as well as those who lived on the Asiastic continent. He seemed to be as familiar with these people as we are with one another. Why? Because he had to introduce a dispensation which was called the dispensation of the fulness of times, and it was known as such by the ancient servants of God. What is meant by the dispensation of the fulness of times? It is a dispensation in which all other dispensations are merged or concentrated. It embraces and embodies all the other dispensations that have existed upon the earth wherein God communicated himself to the human family. Did they have the Aaronic priesthood in former times? Yes. So have we. Did they have the Melchisedek priesthood in former times? Yes. So have we. Did they have a gathering dispensation in former times, when Moses led the children of Israel out of Egpyt? Yes. So have we, just as it was predicted by the prophet Jeremiah: "I will take you one of a city and two of a family, and I will bring you to Zion." And what will you do with them when you get them there? "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." We have that dispensation. Moses, when he appeared to Joseph Smith, committed to him "the keys of the dispensation of the gathering of Israel from the four quarters of the

earth and the restitution of the ten tribes." Read it in the Doctrine and Covenants: it is there plainly written. Why are you here to day, from Scandinavia and other parts of the world? Because God has, among other dispensations, restored the dispensation of the gathering.

In relation to other matters. Was there a time to transpire that Elijah should come to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers?" That Elias has come, and has introduced that dispensation; and in that are associated the very things you are engaged in and which we have come to attend to, namely the laying of the foundation stone of the Temple. Now, I will ask, whoever thought of building Temples until God revealed it? Did you? If you did, I wish you would tell us of it. And did you know how to build them? No. And did you know how to administer in them after they were built? No, you did not. We are indebted to the Lord for these things. And when Elijah the prophet appeared to Joseph Smith he committed to him the keys of this dispensation; and hence we are at work building Temples; but some of us hardly know why. We go at it the same as we follow plowing, sowing, planting, reaping and such kinds of pursuits. There are other things behind that. There are ordinances associated behind these things that go back into eternity; and forward unto eternity; that are the offspring of God, that are intended for the welfare, the happiness and exaltation of mankind; for those who are living and those that are dead and for those that will live hereafter, pertaining both to our progenitors and our posterity. And that is one of those keys that have been turned. Do you think that the elders who brought the Gospel to you in far off lands could have gathered you here if they were not the bearers of the Gospel of the Lord Jesus Christ, and if this had not been a gathering dispensation? I think not. As I have said, the elders went to different parts of the earth, for we have preached a great deal. I, myself, have traveled hundreds of thousands of miles preaching the Gospel; and without purse or scrip, trusting in the Lord. Did he ever forsake me? Never, no never. I always was provided for, for which I feel to praise God my heavenly Father. I was engaged in his work and he told me that he would sustain me in it; he has been true to his trust, and if I have not been true to mine I hope he will forgive me and help me to do better. But the Lord has been true and faithful, and I have never needed anything to eat or drink or wear, and was never prevented for want of means of traveling where I pleased.

Well, to return. After you received the Gospel and the spirit of the same, the great desire of your hearts was to go to Zion. And in order to accomplish this you put away your little savings and you began to contrive how to dispose of your little properties, and many of you were almost ready to sell yourselves to get to Zion. You could not tell why you had such feelings, but you did have them, and you could not get rid of them until you were brought here. You would not have come here had it not been for that, would you? I have no idea that you would. When you were told to build Temples, what made you build them? Because you had received the Gospel in your hearts, associated with which was the mission of Elijah which was to turn the

hearts of the children to the fathers, and the hearts of the fathers to the children. I wish I could tell it to you as I understand some of these things, and I wish you could understand those principles. Suffice it to say that Satan has tried from the beginning of the world to overturn the works of God, and in some instances he has apparently succeeded admirably. He was the cause at one time of all the people of the earth being destroyed except a little seed which was saved to propagate the human species. Probably the devil would laugh pretty heartily over that, thinking that he had accomplished his purposes. However that was not the end. It is true that the judgments of God overtook them; it is true they were destroyed by a flood in the flesh, and were shut up in prison in the spirit; but it is also true that the same Savior who is our Savior, when he was put to death in the flesh, was quickened by the spirit, and that he visited those spirits in prison, opening up the door of salvation to them that they might be redeemed and come forth and accomplish certain purposes which God had designed; and hence we find the Savior operating among all that body of people that the devil thought were destroyed, but through this visitation were placed within the reach of deliverance. But has Satan prevailed to a great extent? He has. Has darkness spread itself over the earth? Yes. Have people wandered away from God and forsaken him and his laws? They have. But then the Lord will be merciful towards them, they not having received the light that we have, hence he feels towards them as a father feels towards his children, being desirous to promote their happiness as far as it lays in his power; and if he could not save them while in the flesh, he understands certain eternal laws and principles whereby they may hereafter be redeemed. The Judge of all the earth will do right. And while the priesthood behind the vail are operating and preaching to the spirits that are in prison that have been there from the different ages, he calls upon us to build temples that we may administer for the bodies of these people that have died without the Gospel, that they may be judged according to men in the flesh and live after God in the spirit. At the commencement of the dispensations he sends out his elders generally to all the world to preach the Gospel to every creature. In this dispensation he not only does this; but as we live in a gathering dispensation, he also gathers in the people, and when they learn a little of his law, there are many ordained to the priesthood and sent out as messengers, and we keep sending them out to preach the Gospel and to gather in the elect; and we send them to their own people to tell them what God has done and is doing. And they keep coming and going. And whom do we send? If we send to England we send Englishmen, or men who can speak the English language; if to Scandinavia, we send Scandinavians: we send generally their own people, accompanied with men of experience, after the Gospel has been introduced to them. Why? That they may go and teach their own people the way of life and salvation. What then? They come back again and build Temples. And what then? They and their people from the various nations of the earth go into these Temples and administer for their fathers, and grandfathers, their uncles and aunts, their friends and relatives, and thus reach back, back into distant times to redeem and

save others. And who are these men? Just such as the ancient prophets talked about. They are saviors upon Mount Zion, are they not, saving and redeeming their people—and those men who are quarrying and hauling the rock, and those who are engaged in laying up these terrace and temple walls, and those who are otherwise engaged in making the necessary preparation for the building of the temple are all laboring in the same direction. The Lord requires this work at our hands in order to test us, to see whether we will carry out his laws or not. And when we build our temples and he accepts of them. we will then enter into them and administer in in the name of God; and administering in them we become saviors upon Mount Zion, as it is written, "And saviors shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's." Don't your Bible read so? The one I have does. Who shall they save? These men become saviors of their own nations; they administer and operate in their interests and in the interests of their fathers and their friends and associates. Hence this is one thing we are engaged in, and is part of the dispensation of the fulness of times.

Then what does one of the prophets say? "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." And what shall he do? "And he shall turn the heart of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." And what shall be done? Saviors shall come up on Mount Zion; and the kingdom shall be the Lord's. It is written, they shall all be taught of God, but the kingdom shall be the Lord's not man's. We do not want to lean upon man nor put our trust in man. While we are obedient to every ordinance of man that is proper and right, and which does not conflict with the law of God, while we are obedient to these things we do not want to sell our selves to the wicked and ungodly. We do not care much about their ways or their theories or ideas. "The Lord," says one, "shall be our judge, the Lord shall be our king, the Lord shall be our law-giver and he shall rule over us." And we, under the inspiration of the Almighty, will introduce the laws of God that exist in the heavens and upon the earth, and form a nucleus of truth, of virtue and intelligence, of law and order, of principles pertaining to morals, to philosophy, to politics, to religion and to everything that is pure, exalting and ennobling, and the kingdom will be the Lord's. And we will operate together, we will try to frustrate the works of darkness and the powers of the adversary, to save the living and redeem the dead, have our hearts turned towards our fathers who have lived before us who have been ignorant of the principles of life and salvation which God has been pleased to confer upon us, while the brethren behind the vail are feeling after us who are their children. The Lord will turn the hearts of the fathers to the children, and the hearts of the children to the fathers through Elias who was to come, which if not accomplished, it is written, "the earth would be smitten with a curse."

Hence we are operating with the ancient patriarchs, apostles, prophets and men of God who lived on the continent of Asia and America, and we will gather together all things in one according to the word of God,

gather his Israel in one from the four quarters of the earth and also the ten tribes before we get through; and Judah will listen to the words of life, and the principles of eternal truth will go forth and spread and grow, "until the kingdoms of this world become the kingdoms of our God and his Christ; and to him every knee will bow and every tongue confess that Christ is God to the glory of God the Father." And we are here for that purpose. Do you think we are going to fail? Do you think the Lord is going to back down? I think not. Men may combine against us ignorantly, for many of them are very ignorant. I do not cherish the least feeling of wrath in my heart when I see the courts, legislators or Congress take steps inimical to us. They do not know what they do, hence we should feel charitably disposed to those who seek our injury. David prayed that God would send his enemies to hell quickly. Jesus, when he was being crucified, suffering the pain of a cruel death, said, "Father forgive them, for they know not what they do." I like that prayer much better than the other one. Father, forgive them, for they know not what they do. They are thy children, though in the dark. Thou hast enlightened our minds, for which we feel thankful; but, O Lord, forgive them and lead them, if thou canst, in the way of life. This is the feeling we ought to have. We ought to have it one towards another. and treat one another with kindness and not get up hard feelings. Talking about people giving away to passion and giving expression to hard words; such things do not belong to the Gospel, to no part of it; they come from beneath. This has been pointed out and made very plain to us. Every spirit, says one, that tends to good is of God; and every spirit that tends to evil is of the wicked one and comes from beneath. I hear a man say sometimes "I hate such a man." Why I do not know of a person that I hate in the world. The command is to love one another. When Jesus was about to leave his disciples, the burden of his prayer was, "Father, I pray for these whom thou hast given me; thine they were, and thou gavest them me. I pray for them, Father, that they may be one, even as I and thou art one, that they may be one in us." What, a sister or a brother, a citizen of the kingdom of God, a member of the Church of Jesus Christ of Latter-day Saints, one who has received peradventure of the ordinances of the house of God, and who expects to associate with the Saints of God, quarrels with his brother about peanuts and baby toys and then talk about your honor being infringed upon! I tell you if you take care of yourselves, your honor will take care of itself and you need not be concerned about it. Treat one another aright. Have you sinned one against another? then go and make restitution. Have you defrauded one another? go and make it right. Have you spoken unkindly to your brother or sister? then go and acknowledge your wrong and ask to be forgiven, promising to do better in the future. And then he or she might say, on the other hand "Yes, and I said so and so the other day, won't you please forgive me?" How much better and how much more in keeping with the calling of a Saint of God such a course would be than to harbor hard feelings in the heart. And you parents, get your families in the morning and evening and call upon the Lord, and ask his blessing upon your families, your flocks and

herds, and upon everything that you have, and do not be quarreling one with another because you are scarce of water. I tell you in the name of the Lord God that if you will do your duties, God will do his, and furnish you with what water is necessary. Try me "and prove me herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Husbands, treat your wives right; treat them with kindness and with sympathy; try to make them comfortable, and make their houses and surroundings comfortable and do all you can to make them happy. And you wives, treat your husbands right; try to make their homes a little heaven, and seek earnestly that the blessings of the Lord may abide in your dwellings. And parents, treat your children aright; train them up in the fear of the Lord, they are of more importance to you than many things that you give your attention to. And you, children, obey your parents; respect your fathers and mothers. Your mothers have watched over you, and your fathers are desirous for your welfare, and their hearts and feelings and affections are drawn out towards you. Do not give them pain by departing from correct principles; but walk in the paths of life. And parents, and children, husbands and wives and all people, fear God and put your trust in him and carry out the principles of your holy religion which God has revealed to us.

I would speak a few words of praise of many of our brethren; I think it would apply to many of you here. I have no disposition to find fault, but I have a disposition to speak kindly of many of my brethren and sisters in many of their operations. In the tithing operations, for instance, I think that during the last year there has been paid some 50,000 dollars more than the year before. This speaks well for the Latter-day Saints; not but what the Lord could get along very well without these things, but he wants to test his people. This, however, proves that there is an increase in the right direction, and a proper feeling that ought to exist among the Saints. Hence, says the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." The Lord wants to prove his people and he will have a tried and proven people, and this is one of the ways he has chosen to do it. In addition to this tithing there has been expended on this Temple and the Temple in Logan in the neighbourhood of 250,000 dollars; this is very creditable, besides a very fair tithing on the back of that. I think I can speak good in the name of the Lord to a people that will do that, that is, if we will lay aside all evil things. Let us keep doing good. You have done about as much here as they have done in Logan, and they expect to get their Temple up to the square this summer. But then they did not have to make the foundation you have had to make here. They made some mistake in fixing up the mountains here; they do not seem to be in a right shape; but then we can put them in a right shape, you know. The scriptures talk about the mountains being thrown down. Well, you have done considerable towards levelling this down. God is pleased with you, and everything is going on right, and I speak this for your encouragement.

I am pleased to see the sisters take the part they do in their Relief Societies. They are doing a good work and their labors are a credit to them. And then there are our Young Men's and our Young Ladies' Mutual Improvement Associations; they are going on very well. And then your educational interests are doing pretty well. Do I not so understand you, Brother Petersen? [President Canute Petersen—Yes, Sir; pretty well.] We do not want outside folks to teach our children, do we? I think not. We do not want them to teach us how to get to heaven, do we? If we did, it would be of no use, for they do not know the way. Well, then, we do not want them to tamper with the minds of our little ones. You will see the day that Zion will be as far ahead of the outside world in everything pertaining to learning of every kind as we are to-day in regard to religious matters. You mark my words, and write them down, and see if they do not come to pass. We are not dependent upon them, but we are upon the Lord. We did not get our priesthood nor our information in regard to his law from them; it came from God. The world profess to know a little about what they call science, literature and the arts. Where did they get their knowledge of these things from? And what is it they really do know? They know something about the laws of Nature. Who made those laws? God made them; and he knows how to govern them; and it is by his almighty power that they are governed.

I remember talking with some celebrated scientists from Europe some time ago, and I explained to them some of the principles relative to the heavenly bodies that were revealed through the Prophet Joseph Smith. They were astonished to know that ideas so grand could be developed through one that was comparatively unlearned. One of them remarked that they were the most magnificent principles he had ever heard of; another one said that he had read and studied a great deal, but he had a good deal more yet to learn. We are, as the French would say, *enrapport*, with God; that is in communication with God. Let us live so that we can keep that up, so that angels can minister to us and the Holy Spirit dwell with us. We have received his guidance and instruction. It is for us now to go on from truth to truth, from intelligence to intelligence and from wisdom to wisdom. And while nations shall crumble and thrones be cast down, and the God of heaven arise and shake terribly the earth, while the elements melt with fervent heat in fulfilment of ancient as well as modern prophecy; while these things are going on he will whisper, peace to Zion. But the judgments will begin at the house of God. We have to pass through some of these things, but it will only be a very little compared with the terrible destruction, the misery and suffering that will overtake the world who are doomed to suffer the wrath of God. It behooves us, as the Saints of God, to stand firm and faithful in the observance of his laws, that we may be worthy of his preserving care and blessing.

Now a word about other things. We want elders to go and preach the Gospel. But some people will say, "Here is such a young man who is a little wild; if he were to go abroad perhaps he would reform." Brother Peterson, we do not want such folks to go as representatives of the Gospel of Jesus Christ. And I say to you, Presidents of Stakes, we

do not want such an order of things; we want men that have got within them the gift of the Holy Ghost, men who have the gift and power of God in them. We do not want men to go abroad to be reformed. They are not fit to live in Zion if they cannot reform themselves at home. We must have men filled with faith and the Holy Ghost. And you seventies and high priests, wake up to a sense of the responsibility of your callings, and purge away your follies and nonsense and feel that you are indeed the servants of the living God; for God will hold you responsible for the priesthood you bear. Then honor the Lord and magnify the priesthood, and when you go forth to the nations bearing precious seed, angels will go with you and the gift of the Holy Ghost will accompany you in your administrations and though you may go weeping, bearing the precious seed of the Gospel, you will return rejoicing bringing your sheaves with you.

I do not know but what I have talked enough. Brethren and sisters God bless you. And God bless the relief societies and the young men's and the young ladies' societies; and God bless your president and his counselors, and your bishops and their counselors, and all that fear God, and work righteousness. And the Lord God put a hook in the jaws of our enemies that seek our injury and overthrow, that they may not have power against the Israel of God. And God bless all Israel, that Zion may arise and shine and the glory of God rest upon her. I ask it in the name of Jesus. Amen.

DISCOURSE BY ELDER H. W. NAISBITT,

DELIVERED IN THE 16TH WARD MEETING HOUSE, SUNDAY AFTERNOON, MARCH 7TH, 1880.

(Reported by John Irvine.)

THE PRINCIPLE OF REVELATION AND ITS APPLICATION TO THE SEVERAL PHASES OF LIFE—HOW THE BROTHERHOOD OF MAN SHALL BE EVOLVED.

I presume we all understand that the Spirit of the Lord is in the congregation of the Saints. If we do not understand it and if there is any one that does not realize the necessity of enjoying it, it would be a good thing perhaps for him to get up here a while.

When a person is called upon to address a congregation and notices the upturned faces before him, waiting, wishing, very likely praying, for the blessings which they particularly desire, I think that no man can look upon such a sight unmoved, he must feel his own ignorance and weakness, and dependence, and when he does this I believe that all public administrations will be an advantage and blessing both to the speaker and hearers, and I am sure that is my object this afternoon. I have no personal ambition to serve, but I do want to bless and I do know that I need to be blessed. And this is the place appointed (so far as this ward is concerned) for the reception of those blessings which pertain to the public services of the Church of Jesus Christ of Latter-day Saints. Here is the place where there should be intelligence. Here is the place where there should be wisdom. Here is the place to expect revelation, and that not in any vague, misty, half understood sense, —not lost or covered up by a multitude of words, but divested of everything that will deprive us of knowledge as to the essential principles which belong really to revelation. The world, however, holds very peculiar ideas in regard to this. Every elder in Israel who will look back upon his experience, if it reaches even to the early history of this Church, will comprehend how odd and mythical the ideas in regard to revelation were as then held by mankind. It is true that the masses of the people as well as the teachers believed that in the ancient times there had been some communication with the intelligences who dwell behind the vail. They all agreed—all Christians did at all events—that the Spirit was made manifest and its utterances recorded in a book. They believed that without that book the world was in a lost condition, that men were left to grope in darkness and to wander in ignorance, but with that book it was believed that every man and every woman could understand themselves; they could understand something of their origin and the purpose for which they were dwelling upon the earth, the destiny which belonged to the human family, and also the process by which that destiny could be best secured. But it is astonishing what a little light will do for a man. It is astonishing how our minds expand when we receive the key to the situation. And when we look at the vast difference there is between the community who inhabit these mountains and the communities of the nations from which we have been gathered—probably most can see and are aware that between the two there exists a great and ever widening gulf. Men who reject the principle of revelation in any direction must inevitably become stunted, they must inevitably cease to live, because revelation is the element of life, it is the secret of growth, it is the power of increase, and it is only in proportion to the receptive ability of a man, or woman, or child, that they can increase in intelligence. Now, divested of all extraneous or outside ideas, divested of all the mystery that has been thrown around the idea of revelation by man-made teachers, divested of all traditions and thoughts that have been written in regard to it, what is the essential idea involved in revelation in its significant simplicity. What is there that is difficult of comprehension? What is there that it should need men of classical education to explain it; what is there that there should be these large colleges and this immense army of ministers in order that the world

may be enlightened in regard to the principle of revelation? Why, when you come to probe and to reach the foundation of the idea it is nothing more nor less than the communication of intelligence possessed by one to another who in regard to that subject remains in ignorance. That is all there is involved in revelation, and whenever you find a human being who is ignorant of any subject pertaining to any direction of human thought, or in regard to any useful field of human experience, there revelation is an absolute necessity.

Now, then, revelation may vary in degree; it may vary in character, according to the necessities of the case, according to the intelligence of individuals. The mother who guides the destiny of a family and endows it with all the comforts of domestic and social life finds herself surrounded by a few crude men and women, or, as we call them, boys or girls. You consider the character of this offspring. When they were born they were helpless, and in infancy they possessed no intelligence save those animal instincts which lead only to the preservation of life. But in a few weeks or months the spirit of intelligence begins to dawn. The mother watches the growing spark and seeks to fan it to a flame; to point out the remedy where difficulty occurs in early experience; to explain the educational process through which the child must pass from man or womanhood; and to show that when the first efforts are made, and even when they are comparative failures, that these only stand as sentinels or pointsmen in the great highway of success—prompters to ultimate and final success. The probability is that every young woman who has learned to make bread has had an experience of this character. And it is true that many of the first trials, unless the mother watched very closely, would not be successful, the bread might be heavy, or it become sour. Now it is the mother's duty to reveal, to give from her intelligence to one comparatively ignorant, a solution or remedy for the difficulty. The young girl is expected to listen to the mother. She has the faculty to receive the intelligence that is communicated, and to put that intelligence into practice. And when the bread was heavy the mother showed the cause which brought about that condition. If the bread was sour, a little neutralizing element had to be put into the dough, in order that the acidity might be removed, a little soda or something of that kind; and this is a revelatory process from the mother to the child. If you take one of our good mothers in Israel who has grown grey under the weight of experience, you will find that she possesses a vast fund of information, and in every direction in domestic or social life she is the great standard of appeal, and even when the daughter has become a married woman, when she passes into the responsibility of motherhood, when sickness takes hold of the darling that God has given her, she instantly appeals to the higher or wider intelligence and experience of the mother, and that which the mother, by the advantage of years, by the experience through which she has passed, has gained, she communicates unto the daughter, and thus the daughter becomes the recipient of revelation. And as it is with the mother and the daughter, so also it is with the father and the son; so also it is with those who are learning a trade, so also it is with those who attend our daily or our Sabbath schools, and the very fact that we

are so constituted that we can receive revelation in these channels is a revelation in and of itself, written in the fundamental organization of the human character, that revelation is not only possible and desirable, but that it is also a necessary and inevitable element pertaining to the highest welfare and the grand destiny and future of those who submit to its varied processes from day to day! Now, this character of intelligence may be said to mark the very lowest phases of human life; but while man is an animal, while he has his physical necessities, while he is surrounded with domestic life, while he is subject to and is a member of the social arena of life, there are also attributes of character which are beyond this physical, this animal, and this social cast. There is something in every man and in every woman which savors of the divine, in all the circumstances of life there is a reaching out after something which is beyond the grasp; there is a soaring of the spirit, a seeking after something to which the present surroundings gave no clue. Man feels that he is He not only feels that he is, but thousands and millions of the human family have an inkling of the great fact that they have been, and millions and millions more have an inkling of the other great fact that when they leave this stage of existence they will continue to be. And it is the realization of such things which establishes the idea outside of any other special revelation that our origin is divine as well as human. When we sense these ideas, when they become interwoven into the fabric of our lives, when we instinctively feel that we do possess this characteristic, there must be certain elements and certain principles which will minister to the growth of such ideas; just as there are elements of and in nature which minister to the welfare of the lower, so there are elements which minister to the higher, and fitted for the cultivation of every attribute of the human character, no matter how low we may esteem it to be, or how lofty we may conceive it to be, there are resources in the economy of God for the development and growth and glory of that characteristic. Hence when a man realizes that he had a pre-existence, when he realizes that the present existence is but a transitory condition, when he realizes that there is a vast and illimitable future before him, he desires to comprehend how he shall best minister to his individual welfare in that future. And here steps in the necessity of revelation based upon philosophy, based upon human necessities and human needs. The only way that we can be educated in this direction is by revelation coming to us from outside sources, from higher intelligences, from those who have passed through the selfsame experience as we ourselves have and will for ever pass.

Now, then, as a fundamental process for our education in this respect we have given unto us the Gospel. That Gospel is just as systematic and just as orderly as are the details of education in a school. It is just as orderly and systematic as are the methods by which our boys are taught and trained in the various branches of education or trade. It is just as orderly and systematic as the education our wives give to their daughters, or that mothers give to their married girls. You never find a mother, in training her children for domestic life, begin to tell them in the first place how to make one of those very rich cakes that we sometimes make ourselves sick with at Christmas. You would scarcely

find a man who took an apprentice, begin to teach him in the first place some higher branches of his trade. You would scarcely find a teacher begin to teach his pupils the advanced principles pertaining to a classical education. There is an order; there are steps and processes in every educational direction, which we take in their order and in their time and place. Now one of the most startling revelations that has been given to the human family in the day and age in which we live, by the elders of Israel, to a dark and benighted world, is the great fundamental idea of "the fatherhood of God." Now, this may not appear so startling to the American citizen whose mind is impregnated with the idea that the human family are equal,—that one man is as good as another, but in the Old World there exists conditions of class and of caste. You who have come from England or from any European nation, will realize what I mean by class and caste. There is the charmed circle of the royal blood, into which the plebeian never enters. There is the larger circle of the aristocracy, or, as we call them, the "upper ten," and into the precincts of that circle, jealously guarded as they are, a stranger scarcely ever enters. Then you were surrounded in England by what is called the middle classes, and even they look upon the lower classes as being made of some material distinct and different from themselves; but when the elders of Israel landed in Old England and proclaimed "the fatherhood of God," and laid the axe at the root of caste and class, they were preparing for the foundation of a kingdom that should recognize the essential unity of the human family and of necessity the brotherhood of man. It is quite true that under some social, religious or political circumstances, *we hear* of a certain unity and equality among the human family; but if you attempt to put that unity and equality into practice, what are the results that inevitably flow from such a course? You are surrounded with obstacles on every hand, and it is only perhaps after the lapse of two or three generations that a man in his posterity is able to make his way from the ranks and associate with the higher class. It is true there are those here and there who do this, and they do it by virtue of inherent genius or some chance legacy, and when they are accepted into this higher class, it is by virtue of this chance, etc., but as a rule they are looked upon as intruders. Take the Prime Minister of England, Lord Beaconsfield. There is a man who has made himself a necessity to the government of the country, to Her Majesty, to the higher classes; he has done this by virtue of the inspiration of the Almighty, and yet with all his grand attainments, that man man is looked upon more or less as an intruder because he was not nobly born! And so I might multiply illustrations which would be familiar to you all. But the Gospel sets out in the first place with these two ideas, twin ideas, that never can be put asunder, the fatherhood of God and the brotherhood of the human family.

Now, then, if we are one in our origin, if we are really one in destiny, we must all reach that destiny by the self-same process, and that process is to be found in the ordinances of the Gospel, in the power of inspiration and revelation resting upon those who initiate men and women into that order. And in connection with this, wherever and whenever you comprehend this

higher intelligence that bears rule in the eternities, controlling the destines of these great orbs that we see from time to time in the midnight heavens—wherever you find those that have graded from a fallen world you will find those who graded up and through the instrumentality of the self-same Gospel that is given to you and me. There is no other Gospel. There is no other way to that exaltation which pertains to the Gods only through the revelation of the Gospel of Jesus Christ. So that there is "no royal road" to heaven; no matter what a man's condition, no matter what the class to which he may have been known in social life on earth by virtue of birth or by virtue of wealth; no matter what position he may occupy because of his ignorance or lack of information; no matter whether he may live in a hovel or dwell in a palace, or though he may have but a crust to eat or his table be laden with all the good things of the earth, he must submit to the self-same ordinances, be controlled by the self-same spirit of revelation, and reach the final issue through the self-same channel.

Now, then, what is it that we expect through the Gospel? Why, that it may develop in you and me, from our crude, ignorant, unlovable condition—the results of many a fearful fall—the appearance and the characteristics of the eternal Father. This self-same idea animated the Saints in ancient times. They had faith that by obedience to righteous laws there would be evolved in and from them, through the attributes which they already possessed, measurably dormant or measurably active as the case may be—that they would be able to produce the likeness of God the eternal Father. Now, at first view this may appear surprising, but suppose we reason upon it for a moment or two.

Here are some of you good brethren; you go to work this spring and you set out an orchard of apple trees, and by and by the time for fruit arrives and you go and look for pears, or plums, or cherries upon the apple trees! Now, what would be thought of your intelligence? Why everybody would say you have certainly made a mistake; they were apple trees that you planted, and apples are the fruit; if you want pears you must plant pear trees. Men don't gather grapes off thorns nor figs off thistles. Then, if we are the children of our Father you can see at a glance by that illustration that if we submit to the process of education which he had pointed out and laid down, we must become like him. Well, now, this may seem incredible to some that a human being, defiled and deformed as he is by sin and transgression, the result of ages—I say it may seem almost incredible that a human being should be able to rise to the characteristics and attributes and appearance of the Father; but it is not only possible but it is inevitable, and all the ancient Saints had this idea. One of the old prophets, for instance, when under the inspiration of the Almighty, has said, "I shall be satisfied, when I awake, with thy likeness;" and in the New Testament, one of the apostles said, looking forward to the time of the resurrection, that "When he shall appear, we shall be like him; for we shall see him as he is." We shall have an opportunity of demonstrating our likeness. We shall be able to make the contrast, "We shall be like him; for we shall see him as he is." And of Jesus it was said that "He was the brightness of his Father's glory and the express image of his person." He was like his

Father, and this likeness was in him by virtue of the fact that he lived in possession of the inspiration of revelation; his course was marked out by that spirit. It animated every faculty, controlled every action, prompted every motive, and because that spirit was poured upon him "without measure," he became the glory of his Father and exhibited in himself the "express image of his person," and he, in speaking to his disciples, declared that they should become "like unto him, even as he was like his Father," by the reception o. "line upon line and precept upon precept, here a little and there a little." Now, probably I might illustrate this from the facts of everyday life, the possibility, I mean, of a change in the features of those with whom we are familiar. Did you ever notice a man and wife who had lived happily together, whose thoughts were one, who had become assimilated to each other in their tastes and feelings so far and to such an extent that when you see them white with the snow of years you would say of them, "I never saw a couple so much alike; they are positively like brother and sister." Did that ever come under your observation? It has come under mine many and many a time. Now, what was the secret of that? Why the wife had become assimilated to the husband and the husband to the wife; they were actuated upon in a great measure by the selfsame impulses, until they had become similar in their habits of life, so thoroughly one that they were like each other even in their facial expression, and when death claimed one or the other, but a few hours or days would pass before they were again and for evermore united. And this is a characteristic in which we glory. But to illustrate this in another direction. Here is a mother, now, or a young wife. Her heart overflows with affection for the husband of her youth. God has blessed the union that was made by the authority of the priesthood. She passes along until she attains to the condition of motherhood, and in the fulness of her heart she brings the babe to the assembly of the Saints that by the authority of the priesthood it may be dedicated to the service of God and to the building up of this kingdom. The mother's heart is full. It bursts almost with gratitude for the great boon she has received. She breathes many a prayer for the child that God has given, and by and by, even when the cup seems full to the very brim, some of her sisters come along and say, "what a beautiful baby you have got; how very like its father;" and that is the last drop needful to make the mother's soul and ambition full to overflowing. To say that the babe was like herself would perhaps have been quite as correct; but when it was pronounced to be like his father, more especially if its father was a good husband, if he was everything that he should be in regard to character—there was no limit to the love and affection she could bear for her husband and their child.

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There is an illustration we can apply in another direction. We have all come down from the eternities of the past to this period of probation. I think the probabilities are that while we dwelt there we were in possession of a good deal of intelligence. There were many facilities, I expect, for the acquisition of such intelligence as was adapted to our condition. I believe that we were there taught the necessity and advantage of taking a probation upon the earth. I believe that there

we exhibited a great many of the attributes of our Father, the Father of our spirits; but we came down here and we took upon us tabernacles; these tabernacles are given to us by our earthly father and by our mother. And they came to us corrupted, they came to us contaminated by the vast variety of evils with which our fathers have afflicted themselves during many generations. When we consider the exalted character of our first father, when we consider the position that he occupies, and when we consider his offspring on the earth subject to the infirmities of the flesh, it is not unlikely that many are lead to say, "how can we be the children of our father who art in heaven? And if we are his children how can we renew or be restored to his image and likeness, how can we develop the attributes which he possesses, how can we become like him in our spirits and more or less in our tabernacles." Why we shall have to do this by the reception of his spirit, and by cultivating the principles of life that come through revelation. When we come to look at each other as we are, we see stamped in our countenances selfishness, we see exhibitions of sensuality, we see the evidences of a thousand and one conditions to which we have been subjected and our fathers before us. Now, the Gospel has been given us to do away with sin and death; it has been given to develop in us the attributes and characteristics of our Father in heaven from faculties we already possess. Well, now, we will suppose that one of those angels of intelligence surrounding the throne of God comes down to the streets of Salt Lake City. He goes up one of the principal thoroughfares and peers into the face of everyone that passes. He marks our plainness, or, in some instances, ugliness. He can detect at a glance where the faculties are perverted, and where they are in their normal condition. He can see in a moment how we have been beclouded by sin, how we have been subjected to evil influences, how we have given way to temptation, and how we are the subjects of the conditions which surround us. But as he passes along he meets one of a little different stamp. A man may be dwelling in a hovel on the bench or in the low wards of the city, and he steps up to such a one and says, "how do you do." "Why," says the person addressed, "you have the advantage of me, I do not know that I ever saw you before." "Well, now, probably you never did, but," says he, "I know you although I never saw you." "Well, how do you know me." "Why, I am from the eternities that are beyond the vail, I am come from where your Father dwells and I can see in the lustre of your eye, I can feel by the *aura* or influence which surrounds you as you move from place to place, that you are animated by the spirit of your Father's house, I can discern in your physiognomy the lineage of your progenitors." Well, what is the secret? Simply that there is a man living his religion. He is filled with the Spirit and power of God. It is a lamp to his feet and a light to his path. It actuates him in all the circumstances of life; as a father, as a member of the Church to which he belongs and as a citizen. It is this which gives lustre to the eye and elasticity to the step, even when the body is bent with weight of years, and the stranger who has come direct from the eternal worlds can see that there is a man who has been with Jesus and has learned of him. Will it glorify a man and woman in this respect

while they are in the flesh? Yes, it will, and when men and women in general come in contact with them, they will be prepared to bear testimony that they are in the enjoyment of a good, or as we may say, right spirit. While they are tabernacling in the flesh they are preparing for the more exalted condition and state which belongs to them in the future, and many and many a man and woman have exhibited some of the characteristics which were exhibited by the individual who came to the Apostle John on the Isle of Patmos. John fell at his feet to worship him, "See thou do it not (said he), I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God." John thought from the glory surrounding him that he must be God himself, and he began to bow the knee to him. "See thou do it not." And when we see a man whom we recognize as faithful in all the conditions of life, as "a man whom we can tie to"—to use a common expression, a man who is on hand all the time, who is living his religion, we feel involuntarily to lift our hats to such a one, and this intuitive reverence which we pay to human character, is testimony of God within the vail of flesh, and also an evidence of the spirit of revelation and inspiration.

Now, this is the purpose of our religion, and although our receptive faculties may be comparatively dormant, yet they can become enlarged. You and I have a right to enjoy revelation and inspiration. It is not confined to officials or to the ordained elders of Israel, it is not confined to the first presidency, to the twelve apostles, to the seventies or the high priests, but it is within the reach of every man and woman in Israel, and we can bring that spirit of revelation to bear upon our duty, in our social as well as our religious life. Now, I know there are a great many who think that the spirit of revelation and inspiration is of no use in the details of every day life. This, however, is a mistake, for the selfsame inspiration and revelation can qualify a man in business, it can help his faculties, enlarge his reason, and make him more noble and godlike and intelligent in all the directions he may be called upon to act in. To be sure there are those who say that our religion has nothing to do with our business. I recollect one of our leading men asserting that President Young might direct in spiritual things, he might direct in matters pertaining to the Gospel, "but, when it came to business, he knew what business was!" Now, that is a mistake because the object of this Gospel is to minister to our spiritual and also to our temporal wants and interests. Take our bishops as an illustration. Are they not called to administer in the temporal affairs of the kingdom? What is their office? They are fathers to the people. They are to see that every man becomes self-sustaining. They are called upon to open up industries for the growing youth of our Territory. We sustain them in that office. Thus our religion enters into temporal things and they are ordained and set apart for this. When Brother George Q. Cannon goes to represent us in Congress he is set apart for that office, and the priesthood lay their hands upon him in order that he may be blessed in that capacity. When Brother Staines goes down to New York, he goes there to attend to those duties which are temporal, but he is set apart by the Authorities of this Church to officiate in that character. The Gospel therefore interferes in our temporal arrangements. And this is no new theory. It is as

old as the everlasting hills; it pertains to eternity, it will exist throughout all the eternities of the future. If you turn back in the old book to the history of the tabernacle in the wilderness, you find that, under the jurisdiction of Moses, there were certain men who labored on that building that were inspired of God. He caused his Spirit to rest upon them, and you will notice it in a greater degree when you come to the building of the temple of Solomon. You will find there were men inspired to work in that direction. And that which was good in the years of the past is good in the day and age in which we live, and the day will yet come in Israel when men will be set apart to act in more temporal capacities than many in Israel dare to think of now. When a man shows that he has received a gift from God, no matter about its character, whether it is a gift of wisdom, or whether it is a gift leading into mechanics, science or literature—whenever that man exhibits these attainments, and he is taken and set apart by the servants of God, you will see that spirit enlarge his faculties, increase his judgment, and when that day comes, you will see a good spirit in the midst of Israel. It will glow and grow and increase in every direction that will minister to the welfare of the kingdom as a whole. Why, even now, in the building of our Temples, Brother T. O. Angell and others are sustained as architects. Now, what has religion to do with building a house? Much. Has it to do with teaching a school? Yes. Has it to do with domestic economy? Yes; I know it has; and wherever you find men and women who will cultivate that spirit and follow its counsel, you will find that they will become famous in the direction in which they act. They are inspired of God, led by his spirit, and have access to the intelligence that lies behind the vail, and those who have had experience there will minister to our wants, so that when Zion begins to grow she will fairly shine. She will support everything that will contribute to the welfare and glory of the greatest kingdom that was ever set up upon the earth, until men shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Now, this is the purpose for which you and I have come from the Old World, from the different States in the New World, and from the different parts of Europe and the islands of the sea, to be taught of God, to enjoy his Spirit, to be educated in his Church, to be subject to his authority, and to grow and increase in the knowledge of the Lord Jesus Christ. Now that is something worth having, something that is worth living for, something that outshines and outdistances all the organizations and systems which men may have introduced. It is the Gospel of the living God. It is the Spirit of the living God burning in the hearts of the Saints. But far too many of us neglect this Spirit, we grieve it, we do not listen to its admonitions. How many in Israel have bartered their homes and sunk their means in a "hole in the ground," because they would not listen to the counsels of God through his servants? How many failures in life, because of our ignorance, notwithstanding the fountains of intelligence are open at which we can drink? How many of us lose our children because we fail to apply to these great fountains, so that all could operate and under-

stand how to resist adverse influences, while we are in the flesh. Now, if we would cultivate this spirit, if we would listen to its teachings, it would come to us in many ways, in visions, in dreams and manifestations of the power of God. We could have the ministration of angels, and many of us probably the ministration of the Son—as some have done in the history and experience of this Church—and this is the position to which we will all arrive if we are faithful to the great trust that is laid upon us; we shall not only enjoy the society of "an innumerable company of angels," not only come "to the general assembly and church of the firstborn," but we shall also be privileged to go to Jesus, and to God the Father of us all and there bask in his presence and be educated in his ways and sit down to the glory which awaits the just.

Now, may God bless us with his Spirit, may he lift us from the grovelling condition in which we find ourseves placed; may he infuse into and surround us with the influence of his Spirit, that we may live indeed a new life, and so glorify God "in our bodies and spirits which are his," is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT AMERICAN FORK, FRIDAY, NOVEMBER 28TH, 1879

(Reported by Geo. F. Gibbs.)

ETERNAL NATURE OF THE GOSPEL—THE PRINCIPLE OF LIFE AND INCREASE—THE SOURCE OF ALL INTELLIGENCE—RIGHT OF THE CREATOR TO GOVERN THE CREATURE—DUTIES OF THE SAINTS.

I have been much interested in the remarks made by Brother Joseph F. Smith this morning. They are true and are a part of the Gospel of life and salvation which embraces all truth. While he was speaking this passage of Scripture occurred to my mind. Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: And the rain descended and the floods came, and the winds blew and beat upon that house; and it fell

not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

There is not a principle associated with the Gospel of the Son of God but what is eternal in its nature and consequences, and we cannot with impunity trample upon any principle that is correct without having to suffer the penalty thereof before God and the holy angels, and in many instances before men. The principles of the Gospel being eternal, they were framed and originated with the Almighty in eternity before the world was, according to certain eternal laws, and hence the Gospel is called the everlasting Gospel. It is like God, without beginning of days or end of years, and, as the Lord says, "I am the Lord and I change not." The Gospel is eternal and does not change; it is eternal in its principles and consequences.

And the angel who was to come in the last days flying in the midst of heaven was to proclaim the everlasting Gospel—the same Gospel that Adam had, the same Gospel that Noah had, the same Gospel that Abraham had, the same Gospel that the prophets had, the same Gospel that Jesus had, also the same Gospel that the Nephites had here upon this continent, and which Jesus revealed to them, and that they had indeed before he was in the flesh. It is the everlasting Gospel which brings life and immortality to light, and which enters into all the ramifications of human existence and to the existence of the Gods, and to the existence of this world and of all other worlds.

As Brother Joseph F. Smith has justly said, the first command given was, "Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

There is a principle of life associated with the Gospel—life temporal, life spiritual and life eternal. Hence men are called to be fathers of lives and women are called to be mothers of lives. We are fathers and mothers of lives. And there is something different associated with the order of God from any order of men that exists upon the earth.

When God created the earth and placed man upon it, and the fishes of the sea and the fowls of the air, and the grasses and plants and trees, etc., he placed in them the principle of life, or, in other words, the power of propagating their own species. And if it were not for that, what would you farmers do? Men can accomplish a great many things. They can build houses, railroads and steamboats, and can do a great many clever things whereby they can command, to a certain extent, the forces of nature; but they cannot give vitality to any of them. They cannot even furnish material to make a grain of sand, the wisest of them. But God has ordained that this principle of vitality exists within themselves. You take a single grain of wheat, for instance, and put it into the earth and you will see the principle of life begin to manifest itself, it is very small apparently, but contains within itself the power of increase. The same is also true with regard to the grasses, shrubs, plants and flowers, and the various things that exist in creation. They spread, they extend, and they have spread

over the face of the earth as man has spread, and the rain descends and the sun shines and nature, as we term it, operates; but I would call it the power of God which operates according to eternal laws and principles that he has ordained. He gives vitality to all creation and sets life into motion and controls it, in the heavens as well as in the earth; not only among men, but among the beasts of the field, the fowls of the air, the fishes of the sea, and all the grasses, plants and flowers and herbs etc., everything possessing the principle of life within itself. You farmers know that, and hence you store up your different seeds and in the proper season take them and plant them and they grow and increase and spread; these things look very small. It is very little to look at a grain of wheat, but then if you don't have it you never could raise wheat. Can you farmers make one solitary grain of wheat without the seed? It is apparently a small thing but you can't do it. You can try it if you please, but you will not succeed. You cannot make a peppergrass seed; but if you take one of those seeds or a grain of wheat and sow it and water it you may by its increase spread it over all the face of the earth; but if you did not have the seed you could not accomplish anything. I do not care how smart you are or what rules of philosophy or science you may have come across, all I ask of you is to make a grain of oats or wheat. But then, we will stop at the wheat. If we cannot do that we are not so very important, are we? There needs a superior power to give this vitality. You look at it. You see to-day the trees are leafless, there are no flowers in bloom, everything is seared and withered and apparently gone to decay. By and by according to the principles of nature, or the laws of God, spring comes along, and the birds begin to sing and feel happy, the grass begins to shoot forth, the flowers begin to bud, the trees begin to blossom. And who gives this vitality and maintains it? God. Could you do much without him? No. Why, you cannot even make your grain to grow after it is provided for you without water. You try it sometimes but you make a poor out of it, and withal we need the revivifying heat of the sun. The grass begins to shoot up and by and by we have the wheat and corn, first the blade and ear and then full corn in the ear. We have apple trees, plum trees, and the various fruit trees budding, blossoming and bearing fruit, all these things are provided by whom? By the omnipotent, omniscient hand of the Almighty according to certain eternal laws that he has provided for man and for every creature that exists upon the face of the earth.

But we will come back to the things spoken of by Joseph F. Smith. This principle of life is the origin of our world, not only of this world, but of others; and this propagating and multiplying is ordained of the Almighty for the peopling of these worlds. And this production of life that I have briefly alluded to is another principle that exists to supply the want of another kind of life that exists here upon the earth. And without this there could be no world; all would be chaos, all would be darkness, all would be death, and the works of God would amount to nothing if it were not for this life and vitality.

Now, I want to speak further on a principle associated with this subject, that is, that in the providence of God, or according to the eternal laws of God and the eternal fitness

of things as they exist with him in the eternal worlds and as they exist here upon the earth, all of us are or should be as much under the guidance and direction of God, and are as much obligated to listen to his law and be governed by his counsels and advice—and I should think a little more so—than we would be in making that grain of wheat to grow or ten thousand million of them to grow, for we could not do it without being governed by those laws requisite to produce the increase. Furthermore, we all are the offspring of God, are we not? I think the Scriptures read that "We are all his offspring; that he is the God and Father of the spirits of all flesh;" and being the God and Father of the spirits of all flesh, and having made a world for all flesh to inhabit, and having made provision for the sustenance of that flesh, for their food, clothing, comfort, convenience and happiness, and given them intelligence and told them to go forth and manipulate the abundance of nature to their use, has he not a right to lead and direct us, to ask obedience to his law? Would not that be a legitimate right, when we reflect upon it? The world says, No, he has no right; I am my own master, etc. Some of the Latter-day Saints almost say the same thing; not quite, but they would like to get near it. "I am a free man; I will be damned if I don't do as I please," etc., Well, I will tell you another part of that story. You will be damned if you do act as you please unless you please to do and to keep the laws of God. We cannot violate his laws with impunity nor trample under foot these eternal principles which exist in all nature. If all nature is compelled to be governed by law or suffer loss, why not man?

Now, then, he has revealed unto us the Gospel. He has gathered us together from among the nations of the earth for the accomplishment of his purposes. For this he has used higher measures and more exalted principles than are associated with some of the lower orders of nature, some of these things that exist in nature. But who can comprehend them? The world with all its wisdom knows very little about them. The world with all its wisdom knows nothing about God. What is the acme of the perfection of knowledge that exists anywhere to-day? What is the highest step of the ladder they can reach? To discover some principles or laws of nature and become acquainted with them and then they make terrible blunders at that. But this is the acme of perfection that any philosopher or scientist or intelligent man professes to reach—to understand some of the laws of nature. But how much of these do they know. Why, in my time, in order to show how much they know and how little, I will mention some things that have not existed in my day. They did not know of the oil we burn in this room. I can remember that in some of the large cities of the earth all they had to light then was tallow or wax candles or whale oil, which was just about enough to make darkness visible. And after all the thousands of years that men have existed upon the earth they cannot even make the oil you burn to-day, and they did not have it when I was young. But did that principle that exists in the oil always exist? Yes. Why did't they find it out? Because they only understood a few of the principles of nature notwithstanding all their philosophy and intelligence. Again, who knew anything about gas in those days? I can remember

the time when the streets and shops were first lighted up with gas. What did they have before? Tallow candles; those in common use we used to call dips. You old people know about this and whale oil, but you did not know anything about gas; but did not gas always exist? Yes. Why did they not know it? Because they were like us, didn't know much. Again, what did they know about the power of steam? I can remember the time when there was no such thing as steamboats, when we who lived in England had to come to America in sailing vessels. They had, it is true, some small vessels that were used on the rivers propelled by steam, which they could not trust in the ocean, and a little time before that they had no steamers of any kind. And then what about our railroads? Did they know how to apply steam to locomotives? No. I remember riding on the first railroad that was built, and here is Brother Robinson, who was one of the conductors of that same railroad that ran between Liverpool and Manchester. I think he is now nearly the first railroad conductor, and the oldest living. Why didn't men find out these things? We have had intelligent men and philosophers in all ages to the present time, but none could understand these things. Yet the principles are eternal in their nature and always existed, and all it needed was to bring them out. And when men discovered them they thought they were some great beings. And what did they discover? Simply something that God had already made long ago, only they did't know it. In talking about these things I am reminded of a little baby. You sisters have your babies, and you are aware how little they know at first, and we ourselves do not know very much; we are only babies of a bigger growth. One of the first things they find out is that they have a foot, and they try to put it in their mouth. They look at it in astonishment. Why, they always had that foot since their birth. Why did'nt they know it before? Another thing they find out they have a hand and they think what a curious thing it is, and they look at it and the motion of their fingers with astonishment, and they think they have made a great discovery. But there is not much difference between the world of mankind and the babies when we come to look at it. The child had nothing to do with the making of its hands, neither have we had anything to do with originating any of these principles. God made them, and we have simply discovered some of the powers of what is termed nature, and when we have found out a little of these things we take the glory to ourselves; we feel very much like the king of Babylon when he said, "Is not this Great Babylon that I have built?" The Lord, however, started him off to eat grass like an ox. He had to live on it until seven years had passed over him, when the Lord restored him to his natural state, and he then knew that there was a God who lived and ruled in the heavens and on the earth. It is for us to learn this lesson and to find out that there is a God who rules in heaven, and that he manages, directs and controls the affairs of the human family. We are not our own rulers; we are all the children of God; he is our Father and has a right to direct us, not only us, but has a perfect right to direct and control the affairs of all the human family that exists upon the face of the earth, for they are all his offspring. Now, he feels kindly towards them and knows what kind

of people they are, and also what we are, and he would do everything he could for them even if in his almighty wisdom he has to kill them off in order to save them. He destroyed the antediluvian world on that account, because they were not filling the measure of their creation. They had corrupted themselves to such an extent that it would have been an injustice to the spirits in the eternal worlds if they had to come through such a corrupt lineage to be subject to all the trouble, incident thereunto, and therefore God destroyed them. He cut off the cities of Sodom and Gomorrah in consequence of their corruptions, and by and by he will shake all the inhabitants of the earth, he will shake thrones and will overturn empires and desolate the land and lay millions of the human family in the dust. Plagues and pestilence will stalk through the earth because of the iniquities of men, because of some of these corruptions that Brother Joseph F. Smith has briefly hinted at, namely, the perversion of the laws of nature between the sexes, and the damnable murders that exist among men.

Not long ago, I was called upon by some intelligent, or those who profess to be intelligent men, who asked me something about polygamy. "How is it with you," said I; "do you know that in this land of yours you are murdering hundreds of thousands of infants every year? Do you know that you have among you people who are considered the most fashionable and honorable that are murderers, who destroy the life that God has given before and after birth, and interfere with the laws of the Almighty. Do you know that they are doing that? "Yes, we believe they are doing it." "Do you know that you are wallowing in corruption and degradation, and that your social evils and other damnable corruptions that exist are spreading and permeating through all your society?" "Yes." "Well, you please go and attend to your own affairs. It certainly does not look well for you who hail from these sinks of infamy and degradation to preach morality to us. Please attend to your own affairs first and get them straightened out before you come to correct us." Yet these very people, these lascivious men sitting upon the bench and pleading in the courts will arraign honorable men for obeying a law of God. Will we obey it? In the name of Israel's God we will. (The congregation said "Amen.") We will carry out his purposes, we will obey his behests, we will, with his help, abide his law, and our persecutors cannot help themselves, for God will put a hook into their jaws and he will lead them whithersoever he will and put a stop to their career by and bye. But he will look in kindness upon Zion and honor those who honor and obey his law.

Now these are my feelings in relation to these things. We ought to observe the laws of God. The Lord has taken a great deal of pains to bring us where we are and to give us the information we have. He came himself, accompanied by his Son Jesus, to the Prophet Joseph Smith. He didn't send anybody but came himself, and introducing his Son, said: This is my beloved Son, hear him." And he permitted the ancient prophets, apostles and men of God that existed in different ages to come and confer the keys of their several dispensations upon the prophet of the Lord, in order that he should be endowed and imbued with the power and Spirit of God, with the light of revelation and the eter-

nal principles of the everlasting Gospel, and that the keys committed to him, might, through him, be conferred upon others, and that the principles of eternal truth as they exist in the heavens, might extend to the nations of the earth, that these degrading, loathsome, damning principles might cease, that his people might be gathered to Zion from the four corners of the earth, and learn his laws. Says Jesus in his parable of the good shepherd, "and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them and the sheep follow him; for they know his voice." Now, he has brought us together here. Whose sheep are we? Says Jesus, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. * * * Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." He has gathered us together here for what? To teach us his law through the medium of the Holy Priesthood. Jesus, in sending forth his disciples in former times said unto them, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Now, God has ordained his Holy Priesthood upon the earth with presidents, apostles, bishops, high councils, seventies, high priests, and the order and organization of the Church and kingdom of God in its fulness and completeness, more complete perhaps, than it ever was since the world was framed. Why? Because it is the dispensation of the fulness of times, embracing all other times that have ever existed since the world was, and he has gathered us together for that purpose. Is it to sow and plant and try to make ourselves comfortable and to follow the customs of the world in their corruptions and to wallow in infamy and rob and plunder one another, acting deceitfully and impurely without any regard to virtue or any of the laws that govern the Church and kingdom of God? No. But that we might be a peculiar people full of the light of truth and intelligence and revelations of God; that we might be a people having no longer need of the oral law or the written law, but a people upon whose hearts the law of God shall be written and engraven as in characters of living fire, being under the inspiration and guidance of the Almighty, walking according to the principles of eternal truth, and being led in the paths of life; being united with God and his Son Jesus Christ and with the ancient patriarchs and apostles and men of God, operating with them in the building up of Zion, in establishing the kingdom of God upon the earth, and in spreading salvation to the ends of the earth. This is what he has brought us here for. And also that we might build temples to officiate in them for the living and the dead, and that we might go forth to the nations of the earth, carrying the glad tidings of peace; and that we might be as a city set upon a hill that cannot be hid; and that being in unison with God and the patriarchs and apostles, we might draw down the light and intelligence of heaven upon the earth to enable us to operate with them according to the principles of justice and equity and the laws of life and every principle connected with the salvation of

the human family, and that we might go on from strength to strength from intelligence to intelligence, until we shall be capable of enjoying a celestial glory and shall be prepared to enter therein; and until all that shall be prepared to have a celestial glory shall enjoy that, and those who are prepared for the terrestrial glory to have that, and also the telestial to enjoy what belongs to them, and that we may co-operate with God in the eternal worlds and the intelligences of heaven for the accomplishment of this object. And that while they operate in the heavens, we may operate for them upon the earth. This is what we are here for as I understand it.

What else? Make settlements; break loose. Some of you are crying "give us room." There is plenty of room, and in making these settlements we want to carry with us the principles of the Gospel and plant them in different places. We are sending out persons into the north-east of this Territory, and we want them to go filled with the Holy Ghost and the spirit of the living God. And we are sending some to Arizona, Colorado, Idaho and other places, and we will stretch out further and further. Zion's cords shall be lengthened and her stakes shall be strengthened until her armies shall become mighty and numerous and until God shall say to the Gentiles, it is enough, and then God will give the government into our hands.

We have come to see you and to talk with you. We want to see you at your own homes. These railroads whisk us by at such a rapid rate that many times we have not time to stop and visit with you. But we thought this time we would come with our own carriages and visit the people in their own homes and talk with them and see how they feel and that they may judge of our feelings with regard to the building up of the kingdom of God upon the earth. You elders of Israel—and there are many in this congregation—let me ask you—Do you have prayers in your family? (Turning round and addressing Bishop Harrington, the speaker said): May I act as teacher for a little while?

The Bishop—Yes, we will be glad to have you.

The speaker—Well, then, I will repeat the question—Do you have prayers in your family? (A voice in the congregation. Yes.) And when you do, do you go through the operation like the guiding of a piece of machinery, or do you bow in meekness and with a sincere desire to seek the blessing of God upon you and your household? That is the way that we ought to do, and cultivate a spirit of devotion and trust in God, dedicating ourselves to him, and seeking his blessings.

Here is one brother says he does. But how is it with the balance of us? I am talking to all of you. Husbands, do you love your wives and treat them right, or do you think that you yourselves are some great Moguls who have a right to crowd upon them? They are given to you as a part of yourself, and you ought to treat them with all kindness, with mercy and long suffering, and not be harsh and bitter, or in any way desirous to display your authority. Then, you wives, treat your husbands right, and try to make them happy and comfortable. Endeavor to make your homes a little heaven, and try to cherish the good Spirit of God. Then let us as parents train up our children in the fear of God and teach them the laws of life. If you do, we will have peace in our

bosoms, peace in our families and peace in our surroundings. Have we any difficulty with our neighbors? Why, Gentiles strive to avoid that. Cannot we pass by some of these hard words, as the old man used to say when a child would come to a big word, "Pass it by, my dear, and call it a hard word." When you come across a hard word, pass it by; don't utter it.

> Nay, speak no ill;
> A kindly word can never leave a sting behind.

Let us treat one another with kindness and one another's reputation with respect, and feel after one another's welfare, treating everybody as we would like God to treat us. And then, when we come to the Lord, we can say, "Father, forgive us our trespasses, as we forgive them that trespass against us;" for if we do uot forgive our brother, how can we expect our heavenly Father to forgive us? If we have had any difficulty with our neighbor, let us endeavor to make it right. Say, "Brother or sister so and so, my conscience rather troubles me about something I said about you or did to you, or some deal I had in which I got the advantage of you, and I have come to make it right, for I am determined to do right, no matter what other people do." And let us all seek after one another's welfare. If we can help one another, let us do it—financially or socially—and don't betray one another. Some people, some poor, miserable—I don't care to say a hard word—I will call them sneaks, they will try, because a man has married a wife according to the laws of God, to bring an accusation against him. Such men will be damned and such women will be damned. Do you know that, when these miserable sneaks come into your house on every kind of pretence, perhaps to sell wagons or machinery of some kind, in the midst of their conversation they are known to ask such questions as "how mapy wives has your husband got?" Poor, low miserable sneaks. Kick them out of your house, have nothing to do with such low, infernal trash. While we treat good men aright, kick such villains out of your house, they have no business among decent people. We do not want them. Tell them to attend to their own affairs and let our business alone. Tell them to go back where they came from, we do not want them among decent people. These are my feelings. That's saying a pretty hard word. It is such a word, though, as suits such people, for there is no decent word that's appropriate for such contemptible beings.

Be true to one another, respect another's reputation. And then, you elders, treat one another as gentlemen with courtesy and kindness. And you ladies treat one another as ladies, and, old gentlemen, treat ladies as ladies, and you, old ladies, treat the gentlemen as gentlemen.

I feel to tell a little story about Bishop Hunter. Most of you know Dr. Sprague. He was sent by President Young to see brother Hunter, when on the frontier many years ago. The doctor had a squeaky kind of a voice. He says (imitating the doctor), "Does Brother Hunter live here? Bishop Hunter replied (the speaker imitating the Bishop's voice), "My name is Hunter." Doctor Sprague: "President Young has sent me to see if you were sick, and if so he wanted me to administer to you." Bishop Hunter: "Physician heal thyself." Doctor Sprague: Well, sir, I feel just like two clap boards stuck together." Then he says, "Is this your old woman, Brother

Hunter." Bishop Hunter: "This is Mrs. Hunter. Mrs. Hunter is a lady, she is not an old woman, sir." When you meet with women, treat them as ladies, and have everybody else do the same. We can afford to treat everybody right, that is, every decent body, but these sneaks we do not want anything to do with—poor miserable beings who go around pretending to do business, but whose real purpose is to obtain information that they may inform upon you, to whom? To men who are as wicked, treacherous, lascivious and degraded as the devil in hell. What for? To destroy you. Will you receive such miserable sneaks in your midst? Tell them to go about their business.

Let us live our religion, keep the commandments of God, pursue a right course, and God will bless us. I ask God the eternal Father to bless you and lead you in the paths of life. I say to you, respect the counsels of those over you; Brother Smoot as your president; listen to him, listen to the counsels of the bishop and pray for him. And then your president and bishops should pray for the people. Treat one another with kindness and courtesy, and let us all feel we are the sons and daughters of God, living our religion and obeying his commandments, following the counsels of the holy priesthood, and seek for the blessings of God upon us and upon our posterity. Never mind what other people do. We will go on and take a course in everything calculated to promote the happiness of the human family, and Zion will grow and spread until the kingdoms of this world become the kingdoms of our Lord and his Christ, and the laws that God has introduced will prevail and his will be done upon the earth as it is done in heaven, and every creature be heard to say, "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever," and we will join in the universal chorus. God help us to be faithful in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 6TH, 1880.

(Reported by John Irvine.)

NO MAN CAN BUILD UP THE CHURCH OF CHRIST WITHOUT THE PRIESTHOOD—RESPONSIBILITY OF THE PRIESTHOOD—CHRIST COMING IN THIS GENERATION—GREAT CHANGES AND JUDGMENTS APPROACHING—EXHORTATION TO RIGHTEOUSNESS.

I have a desire to be heard in what I say to this assembly. I know the difficulties there are in speaking here. It requires not only attention, but quietude among the people.

I feel disposed to read a few verses from the good old book the Bible—some of the sayings of Isaiah and Ezekiel. [The speaker then read from the 12th chapter of Ezekiel, from the 21st to the end of the chapter.] I have (the speaker continued) a few reflections upon my mind that I would like to lay before the Latter-day Saints, especially those who bear the holy priesthood. Among the lessons which we are learning in our day and time is this one truth: that we all of us need the spirit of revelation in order that we may teach mankind of the things of God. I do not believe myself there ever was a man lived in the flesh on the earth, in any day or age of the world, no matter what his position, calling, name, or age might be—I do not believe any man ever had the power to do the work of God, to build up his kingdom or to edify the souls of men, without inspiration and revelation; for the Lord has never called any man in any age of the world to do any of this kind of work, whether to preach the Gospel, to prophesy, or to declare the word of the Lord to the inhabitants of the earth, or to administer in any ordinance in any temple or in any tabernacle, without the holy priesthood. There are no ordinances acceptable in the sight of God of any force after death or in the eternal worlds except those ordinances that are performed by men bearing the holy priesthood. Our heavenly Father himself has officiated by this principle in the creation of all worlds, in the redemption of all worlds, and in all the the work which he has performed; it has all been done by the power of the Godhead and the holy priesthood, which is without beginning of days or end of years. This priesthood has power with the heavens. It has association with the heavens. The heavens are connected with this priesthood, let it rest upon the shoulders or head of any man, whether it be Jesus Christ, or those fishermen, or the ancient patriarchs or prophets or Joseph Smith, or any other man who is called of God as was Aaron, by revelation, and prophecy to bear record of the name of

God in any age of the world. Therefore, I occupy the same position myself. I know I need the Spirit of God. I know you do. I know any man does who rises on this stand, and attempts to teach the people. You give a man the inspiration of Almighty God and the eternal truths of heaven and he can instruct and edify the children of men upon the principles of life and salvation; without this he cannot do it. And in order to present to my brethren and sisters and friends the subject that I have on my mind, I will just refer a little further to some words of the Lord to the Prophet Ezekiel, [The speaker again referred to the Book of Ezekiel, and quoted from the 9th, 14th and 33rd chapters, all of parts quoted having reference to the dealings of God with the wicked.] Continuing, Elder Woodruff said: Now, having quoted all these passages of Scripture, I want to say to my brethren the apostles, the high priests, the seventies, the elders of Israel, who bear the holy priesthood, upon whose shoulders the God of heaven, in this day and generation has placed the responsibility of the Melchesidec and Aaronic priesthood; has placed the responsibility of this great and last dispensation, the fulness of times, and the building up of the great kingdom of God which Daniel saw by revelation, vision and inspiration in his day and generation as proclaimed by all the prophets and apostles who have written in this book, in the stick of Judah as well as in the stick of Joseph and other revelations given to us through the mouth of the prophets and apostles in our day and generation—I want to ask in the face of all this—and I take it home to myself—what position are we in before high heaven, before God the Father, before his Son Jesus Christ, before the heavenly hosts, before all justified spirits made perfect from the creation of the world to this day? What condition are we in as the servants of the living God, men holding the holy priesthood into whose hands the God of Israel has given this kingdom. Are we disseminating the mighty flood of revelation and prophecy in these records and these books which are now to rest upon the generation as in the days of Noah and Lot. In this respect are we justified in the sight of God, in the sight of heaven, in the sight of angels, and in the sight of men? Can we fold our arms in peace and cry "all is peace in Zion," when, so far as we have the power of the priesthood resting upon us, we can see the condition of the world? Can we imagine that our garments will be clean without lifting our voice before our fellow-men and warning them of the things that are at their doors? No, we cannot. There never was a set of men since God made the world under a stronger responsibility to warn this generation, to lift up our voices long and loud, day and night so far as we have the opportunity and declare the words of God unto this generation. We are required to do this. This is our calling. It is our duty. It is our business. We have had to perform this work for the last 50 years of our lives. When the Lord called Joseph Smith to lay the foundation of the Church he called him in fulfilment of many revelations given in other dispensations to men. He was preserved by the hand of God to come forth in the last days, even in the dispensation of the fulness of times. He was a prophet of the living God. He was a prophet, seer and revelator. The Lord called upon him to do the work for which he was

ordained before the foundation of this world. He did all that was required of him, and he was surrounded with thousands of men who were acquainted with his life, and with the Spirit and power of God which rested upon him, and who sustained him in life and in death. We know he was a prophet of God, and we know he brought forth the stick of Joseph, the Book of Mormon, which was given unto him by the angel of God. This Church and kingdom has been organized by the command of God and by the revelations of heaven. It has continued to grow and increase, and has been upheld by the Lord Almighty, from its organization until the present hour. And when I look at this Tabernacle and think of the words of the prophet Isaiah, "that the mountain of the Lord's house shall be established in the tops of the mountains;" when I look at these everlasting hills and the land given by promise to Father Jacob and his posterity; when I see this barren desert peopled by 150,000 Saints of the living God who have been gathered from nearly every nation under heaven through the proclamation of the Gospel of Jesus Christ —what can I say about it? Can I say it is a dream? Can I say that it is all a vision? Can I say that this work is of man and not of God? Can I say these are revelations and prophecies which belong to some other generation? I tell you no. This is the kingdom of God. Here are the Saints of God. These mountains are being filled with the Latter-day Saints from every nation under heaven, and with these things before me I know that it is my duty to preach the Gospel, to warn Saints and sinners wherever I have the opportunity. The Lord told Joseph Smith that he would prove us in all things, whether we would abide in his covenant even unto death, that we might be found worthy. The prophet sealed his testimony with his blood. That testimony is in force upon all the world and has been from the day of his death. Not one word of the Lord shall pass away unfulfilled. The unbelief in this generation will make no difference with regard to the building up of the kingdom of God. As it was in the days of Noah so shall also the coming of the Son of Man be. Therefore, I desire to ask my brethren, the elders of Israel—and I ask myself at the same time—do we understand our position before the Lord? Ezekiel has passed away. He is in the spirit world. He has received his resurrected body and stands at the right hand of God with other prophets and apostles who lived in days gone by. They had their day and generation. All these patriarchs and prophets and apostles had a time to prophesy, to preach, to labor, and to administer in the ordinances of life and salvation. Now, in this last dispensation, ye elders of Israel, this work has been put into your hands. Therefore what shall we say, and what shall we do? Are we acting as watchmen upon the walls of Zion? If we are, are we justified in closing our mouths, in closing our ears, or in setting our hearts upon anything else excepting the building up of the kingdom of God? I do not think we are. In my view our responsibility is very great. We should live our religion. We should practise ourselves what we preach. We should treasure up the words of life. We should search the records of divine truth. We should seek to comprehend the day and age in which we live. This is the way I look upon our situation to-day. I

do not look upon the revelations recorded in these books, touching the dispensation of the fulness of times, as something that will pass away unfulfilled. We live in a generation when great changes are about to take place. We live in a time when darkness covers the whole earth and gross darkness the people. The world are a great way from the truth. Infidelity overwhelms the earth, in fact it is a hard matter to-day to get either priest or people, sect or party, of any name or denomination under heaven to believe in the literal fulfillment of the Bible, as translated in the days of King James, which contains the revelations given from the days of Father Adam down to our own time, and which point out to us the signs of heaven and earth indicating the coming of the Son of Man. We live in the generation itself when Jesus Christ will come in the clouds of heaven with power and great glory. We live in the generation when the Gospel of Jesus Christ has been revealed in its fulness to the Gentiles, and when the Gospel of Christ will go to the House of Israel, to the descendants of Lehi, in fulfilment of that which is recorded in their records in the 9th, 10th and 11th chapters of the last book of Nephi. These prophets spake by the power of God and the inspiration of the Holy Ghost, and as the apostle says, "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." I feel therefore to say to my brethren who bear the holy priesthood, and I say it to myself and to all—I do not think we have much time to lie down and slumber. We have no time to speculate in trying to get rich in trying to accumulate gold and silver. What we have got to do is to build up the kingdom of God. As apostles, high priests, elders, seventies and the lesser priesthood, we are bound together by this new and everlasting Gospel and covenant; we are called to perform the great and mighty work of building up Zion, of building temples wherein we may labor for the living and the dead, and we should live in that way and manner that we may be governed and controlled at all times by the Holy Spirit.

I know very well how the world look at these things. As I said before, the world is far from the Lord. We ourselves are too far from the Lord as a people. We ought to draw near to the Lord, and labor to obtain the Holy Spirit, so that when we read the revelations of God we may read them by the same Spirit by which they were given. Then we can understand their purport when given to the children of men.

The Lord has said by the mouth of the Prophet Isaiah, that he would proceed to do a marvelous work and a wonder; and when I look at the rise and progress of this Church, when I behold the great work the Lord has performed, it was a marvelous work and a wonder indeed. There never has been, in my view, any generation in which the same amount of prophecies and important events have to be fulfilled as in the generation in which we live. Joseph Smith, an illiterate boy, was raised up by the power of God. His teachers were the angels of heaven. He was administered unto by the Son of God. He received the Aaronic priesthood of John the Baptist, who was beheaded for the testimony of Jesus Christ. He received the apostleship and Melchizedek Priesthood under the hands of

Peter, James and John, who were also put to death for the word and testimony of Jesus Christ. He made use of these ordinances by the commandment of God. He organized the Church and kingdom of God; he did that which all the wisdom of the sectarian world could never have comprehended. He established the only church on the face of the earth according to the ancient order of the Church of Jesus Christ, with apostles, prophets, teachers, gifts, helps, governments, baptism for the remission of sins, the laying of hands for the reception of the Holy Ghost —an organization which has not existed on the earth from the day the ancient apostles were put to death, and the holy priesthood taken from the earth, until the present. This Church has continued to rise. It is the only true church upon the face of the whole earth. Its history is before the world. It has continued to grow and increase from the day it was organized until the present time. This is the Zion of God. We see an embryo of it in these valleys of the mountains, and it is designed by the Most High God to stand on the earth in power and glory and dominion, as the prophets of God saw it in their day and generation. This is the kingdom that Daniel saw, and it will continue to roll forth until it fills the whole earth. These are eternal truths, whether the world believe or disbelieve them, it matters not, the truths cannot be made of non-effect. This is certainly a strange work and a wonder. There has been every exertion made to stay it. Armies have been sent forth to destroy this people; but we have been upheld and sustained by the hand of the Lord until to-day.

And now I desire to bear my testimony. I have no fears, my brethren and sisters—and I say the same to our nation, to all kings, queens, emperors, presidents and governments of this world—I have no fears with regard to "Mormonism," and and the ultimate triumph of the kingdom of God; because the Lord Almighty has said that the nation and kingdom that will not serve him shall perish and be utterly wasted away. If this had not been the Zion of God it would not have stood so long as it has done. This kingdom, however, has not been organized by the power of man but by the power of God, and whatever God undertakes to do he will carry out. I have therefore no fear of this kingdom. It was ordained to come forth before the world was made; and the Lord never undertook a dispensation of this kind without due preparation before he commenced. He had material in the spirit world who would in time be raised up to carry on this kingdom. I have no fears about this work being accomplished, but I have fears about many of the Latter-day Saints; because if we have the holy priesthood upon our heads and do not live our religion, of all men we are under the greatest condemnation. We have baptized a great many into this Church and kingdom—not many, certainly, when compared to the twelve hundred million inhabitants of the earth —but a great many have apostatized. What! Latter-day Saints apostatize? Yes. I tell you people will apostatize who have received the holy priesthood and Gospel of Jesus Christ, if they do not honor God, if they do not keep his commandments, obey his laws and humble themselves before the Lord; they are in danger every day of their lives. Look at the number of devils we have, round about us! We have I should say, one hundred to every

man, woman and child. One third part of the heavenly host was cast down to the earth with Lucifer, son of the morning, to war against us—which I suppose will number one hundred million devils—and they labor to overthrow all the Saints and the kingdom of God. They even tried to overthrow Jesus Christ; they overthrew Judas, and they have succeeded in overthrowing a good many Latter-day Saints, who had a name and standing among us, who undertook to build themselves up instead of the Kingdom of God. and when men having this priesthood —I do not care whether it was in the days of Adam, in the days of Moses, in the days of Joseph Smith, or in the days of Brigham Young, I care not in what day they lived—if they bore this priesthood and undertook to use it for any other purpose than the building up of the kingdom of God, then amen to the power and priesthood of such men.

The Lord will have a people to carry on his purposes who will obey and serve him. He has a good many people in this day and age of the world, who will be faithful unto death, whether called to seal their testimony with their blood or not. He has a people who will maintain his work while they are here. But here is the danger, ye Latter-day Saints, and the Savior saw it very plainly, and has left it on record in the earth: He compared the kingdom of God unto ten virgins, which took their lamps and went forth to meet the bridegroom. "And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them; But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Now, those who have got oil in their lamps, are men who live their religion, pay their tithing, pay their debts, keep the commandments of God, and do not blaspheme his name; men and women who will not sell their birthright for a mess a pottage or for a little gold or silver; these are those that will be valiant in the testimony of Jesus Christ.

This is the way I feel to-day. I feel to warn my brethren and sisters, the Latter-day Saints, to live their religion, to trim their lamps, because as the Lord lives, his word will be fulfilled. The coming of Jesus is nigh at the door. These judgments that I have read will come to pass, and though Brigham, Joseph, Noah, Daniel and Job, or anybody else were in the land, they could not do more than deliver their own souls by their righteousness. The man that is righteous cannot save the wicked. We have got to live our own righteousness, that is keep the commandments of God.

We are approaching changes. There are judgments at our door. There are judgments at the door of this nation, and at the door of Great Babylon. How do the world feel to-day? How does our nation feel?

Something similar to Belshazzar, the king. On the night that he drank out of the golden and silver vessels, with his princes and his wives, he thought, "Well, I made this country. I made this city. I am the god of this country;" but when the Lord Almighty manifested his displeasure by the writing on the wall, the scene was changed. His kingdom was broken up and given to the Medes and Persians. His greatness, his gold and silver did not save him. In the same way the Lord in ancient days swept away great cities when they were ripened in iniquity. Jerusalem was overthrown in fulfilment of the words of the Lord. Jeremiah and Isaiah prophesied what would come to pass, and it was fulfilled to the very letter. So I say to the Gentiles, so I say to the Latter-day Saints. What the Lord has spoken concerning our nation, and concerning the nations of the earth, notwithstanding that the unbelief of the world may be great, notwithstanding that they may reject the word of God and seek to put the servants of God to death—will all be fulfilled. War, pestilence, famine, earthquakes and storms await this generation. These calamities will overtake the world as God lives, and no power can prevent them. Therefore I say to the elders of Israel, be faithful. We have had the priesthood given to us, and if we fail to use it right, we shall be brought under condemnation. Therefore, let us round up our shoulders and bear off the kingdom. Let us labor to obtain the Holy Spirit—and power of the Gospel of Jesus Christ—which has been put into our hands, and inasmuch as we do this, the blessing of God will attend our efforts.

We have been here a number of years. We have preached the Gospel and labored to build up this kingdom. Many have been associated with this Church almost from the beginning. Many have been taken away. Joseph and Hyrum sealed their testimony with their blood. Many have passed to the other side of the vail, and many others of us will soon follow them; but I do not want when I get there to have it said, "When you were in the flesh you had the priesthood, you had the power to rebuke sin, but you were not man enough to chastise the ungodly." Neither do I want my relatives to rise up and say "You had the power to do a work for the redemption of the dead, but you have neglected these things." I do not want these things to rise up against me. As for gold and silver, they are of very little account compared with eternal life. When we die we must leave the riches of this world behind. We were born naked and we will go out of the world in the same condition. We cannot take with us houses, gold, silver, or any of this world's goods. We will even leave our tabernacles for somebody to bury. Our spirits must appear in the presence of God, and there receive our reward for the deeds done in the body.

Therefore, I pray God my heavenly Father to enable us to live our religion, to labor for light and truth that we may not work in the dark; to live nearer and nearer the Lord and be prepared for that which is to come, and eventually gain eternal life, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 7TH, 1879.

(Reported by John Irvine.)

ON THE BOOK OF MORMON—DESTINY OF THE KINGDOM OF GOD AND THE SAINTS.

It is with feelings of thanksgiving to my Father who is in heaven, that I stand before you this afternoon, after having been absent from this place for some nine months that are past.

I suppose that the Latter-day Saints who are congregated here, understand the object of the mission which was given to me, to go to Great Britain, and there get the pages of the Book of Mormon, and the Book of Doctrine and Covenants, electrotyped, with double sets of plates, for the purpose of spreading forth copies of these works, among the inhabitants of the earth by hundreds of thousands. I therefore, feel very much pleased to have the privilege of bearing testimony to you, that I have, through the blessing of the Lord, been enabled to finish or complete the work that was given me to do, in relation to these two standard works of our Church.

Had it not been for the Book of Mormon this territory would not be occupied by a people called the Latter-day Saints. That lies at the foundation of the work of the last days, in which we are engaged. All of you are acquainted, if you have endeavored to exercise your judgment and your capacities as intelligent beings, with the nature of that book. If you are not acquainted with it you certainly ought to be. We all ought to inform ourselves concerning every principle that is contained in that record. We ought to make ourselves very familiar also, with the Book that is called the Book of Doctrine and Covenants, given by divine revelation in the generation in which we are permitted to live. These two books, we as a people, esteem to be as sacred as any other revelations which were ever given to the human family. We look upon the Book of Mormon as a very precious record,—a precious blessing to the people who live in this dispensation, a divine work,—a divine revelation. It has now been before the world almost 50 years, being published over 49 years; and the whole world, if they had seen proper to inform themselves, concerning the nature of the work, could have been blessed with the privilege. It is a work which the Lord our God has commenced by his own power. The book was not written by the wisdom of man, by the inspiration of man, but it was written by the commandment of the Most High God. It was written as revealed to a young man, the founder of this Church, under the divine influence of the Holy Spirit.

This young man being inspired of God, and having revelations granted to him from heaven, had the privilege of bringing forth this sacred record to this generation. The record was translated, as the Latter-day Saints understand, and as the world generally have been informed, by revelation, by the inspiration of the Holy Ghost, through the aid of an instrument that was used anciently and called the Urim and Thummim. The Lord did not, in revealing this work to us, require us to receive it blindly and enthusiastically, but to receive it on good, substantial, sound evidence, such as we cannot controvert, such as we cannot contradict—evidence that no reasonable person, having the common reasoning faculties of man, can consistently reject. The Lord did not raise up this Church — did not commence its foundation, until he revealed this Book; and in the revelation of this Book, he fulfilled many predictions, made in ancient days, by the mouth of the Jewish prophets, and also the apostles that succeeded the Jewish prophets. They spake as they were moved upon by the Holy Ghost; and they predicted that such a work would come forth in the latter times; and if this is not the work, as the world say it is not, then we are to look forward to the day when a similar work will be brought forth by the power of Almighty God; for the events predicted by the mouth of the prophets, recorded in the Jewish Bible, never can be fulfilled, never can be brought to pass, unless a work of a similar description, to the one that has been presented to the people of the nineteenth century shall come forth.

The Book of Mormon, we say, is just as sacred as the Bible—the Old and New Testaments. We cannot see any reason why we should exclude all other books from the compiled books of the Jewish Bible. We have nothing in the compiled works of the Bible (King James' translation), we have no declarations in this Book, that the canon of Scripture should be full at the close of the fourth century of the Christian era. We have no declarations in this Book, that about 400 years after Christ there should be a church or people on the earth that should collect together manuscript books and call them the Bible, and that that should be a complete revelation of God's will; or that there were no other sacred books in existence, only what the Catholic church, at the close of the fourth century, happened to collect together.

We believe that God is the God of all nations, as well as the God of the Jews. We believe that he did not confine his divine power and the inspiration of his Spirit to one little spot of our globe; although he did work wonderfully, and in a marvelous manner, in the land of Palestine among the Jews, and did shew forth his power by raising up prophets, and revelators, and apostles. Yet we cannot, in our views, limit the Almighty, as the Christian nations do, and say that he has never spoken to any other people. We cannot, with the intelligence and light that God has given to us, say that the Bible is the only revelation of God to man. We believe that he made all nations, and all the inhabitants of the earth. We believe that he had as much regard for the ten tribes, after they revolted from the house of Judah and separated themselves into a distinct nation—when they wrought righteousness, as he had for the Jews who dwelt in Jerusalem, and in the vicinity of that great capital city. Indeed the Lord

has shown to us that he was no respecter of persons. So far as the ten tribes were concerned, he had revealed himself to them. Some of the greatest prophets that were raised up in days of old, before the coming of the Messiah, were prophets that lived among the ten tribes, who were not Jews: not included in the house of Judah, or the two years and a half. For instance, Elijah, who had such great power given him from God, that he could call upon His name and the heavens would be shut up so that there would be no rain fall upon the earth, according to his prayer, for three and a half years. A man with such faith, that after three and a half years of great famine, he prayed for the Lord to send rain, and rain was given immediately. A man with such power that when a captain of fifty with his fifty came to take him—who mockingly called him a man of God—he said to the captain, "If I be a man of God, let fire come down from heaven and consume thee and thy fifty," and it was done, according to his word. He was not a Jewish prophet; he was a prophet of the ten tribes. A man also that had such great faith in God, that he was taken away from the earth, in a chariot of fire, and wafted to the abodes of immortality, among the immortal beings. Here then was a prophet raised up among another branch of the house of Israel. Here was also Elisha, another prophet, not of the Jews but of the ten tribes. Were not their revelations just as sacred as the revelations of the prophets of Judah? They certainly were; and were incorporated in the Jewish Bible. Were there any other branches of Israel besides those ten tribes, who dwelt in the northern parts of the Land of Palestine, and the Jews? Yes, we read in various parts of this Bible, that many of the house of Israel were taken away from the main body who dwelt in Palestine, and scattered to the four quarters of the earth. Did God forget them and their generations after them, after they were thus scattered? I think not. He did not forget them; and in the days of their righteousness, he revealed himself to them and to his prophets. And this great and choice American continent was once peopled by the seed of Israel, not the ten tribes or Jewish nation especially, but a small remnant of one tribe, namely the descendants of Joseph who was carried into Egypt. These American Indians scattered over this great continent of ours, are the literal descendants of the chosen seed. Now, do you suppose that the Almighty, who desires the salvation of the children of men, would take a company, however great or small it might be, and locate them upon such a great and vast continent as ours, and leave them without any guidance by revelation from him?—leave them from generation to generation without prophets and without revelators? Such an event is inconsistent to my mind. God, who is no respecter of persons, who loves all people of all nations, of all kindreds and tongues, surely would not thus lead away the chosen seed, and plant them upon such a vast continent as ours and obscure or withdraw himself, leaving them in total ignorance, without any revelation from heaven. What is the Book of Mormon? It is their record, their Bible, their revelations, their predictions, their doctrines, their manifestations and visions, and their history, the same as the Bible is the record and history of the Jews. Why then should it be thought inconsistent with the character of God that he should bring forth

records, so sacred, so great, so important to join with the testimony of the Jewish record that the nations of the last days might have the testimony of two hemispheres that God is the same God, that his doctrines are everlasting, the same unchangeable Gospel and plan of salvation, and that his people Israel were as precious to him on the western hemisphere as they were on the eastern, and that the great atonement which we are now celebrating in this house, should not be shut out from the minds of the people in the western hemisphere? Is it consistent that this should be the case? There is not a man living, who will free himself from the traditions of false doctrines that have prevailed for many generations, but what will say it is godlike, it is consistent with the character of the Almighty to reveal himself to the western hemisphere as well as to the great eastern hemisphere, and if he did this would there be anything inconsistent that these records should be brought to light in the last days? Is God limited in his power? I appeal to the whole of Christendom, do we as Christians believe in the Lord Jesus Christ and in his Father, as being limited in their power, and that people should be left without divine knowledge, without information from heaven, when it is so easy for them to reveal? Is not the knowledge of God to cover the earth, according to the prediction of Isaiah the prophet, as the waters cover the great deep, before the end shall come? Are not many, in the last days, to run to and fro, and knowledge be increased, and when I speak of knowledge I mean that knowledge which is of God, the knowledge revealed from heaven, concerning the great plan of salvation. It is reasonable, it is consistent, it is in accordance with the Jewish Bible, that God should reveal himself and the plan of salvation to the people of the latter days, that the knowledge of God may truly cover the earth as the waters cover the great deep. In revealing this additional knowledge, will it do any harm? Is there any church on the face of the whole earth that is in the least degree harmed by the additional revelations sent from heaven? I think not. What harm is there in the Lord's making manifest to the people in this western hemisphere, that the same Gospel was preached to the inhabitants of this land as was preached to the Jews and the people of the eastern continent in ancient days? Who is harmed among all the religious denominations of Christendom, the four hundred millions of Christians, so called, by the addition of further revelation? Did it harm any of the branches of the church that were anciently Christian, after they had the Book of Matthew revealed to them, to be permitted to have a testimony from another inspired man, called the Book of Mark? I think there was no harm in Mark's writing his Gospel, after Matthew had written his. It did no harm to the ancient Christians that Luke should write his testimony of the Gospel; that John should write his, that John should be permitted to receive a great prophecy and revelation on the isle of Patmos. Did that close revelation from God? No, because we find that the Lord inspired John to write his testimony of the Gospel, showing that the canon of Scripture was not closed up when John left Patmos. What harm is there for another nation to know about the Prophet Moses, the Lord Jesus Christ, and the atonement that he made by his own suffering and death? Would it not

be a privilege and blessing for the ancient inhabitants of America to be informed concerning the only way by which they could be saved in the kingdom of God? The Book of Mormon records the fact that Jesus did appear on this American continent, after his resurrection from the dead; that he did administer in person, in his immortal body, after his resurrection, for several days, in the midst of this remnant of Israel, the forefathers of these American Indians. What Gospel did he teach? Did he teach one Gospel in Asia and another in ancient America? No. If the same Gospel then is taught, who is harmed among the four hundred millions of Christians, by having the information concerning it? It seems to me as if I could imagine the feeling of the strangers that may be present this afternoon. I can imagine some one saying, "Oh, it would be a very beautiful theory, if we could only believe it; if we only had testimony sufficient to believe what you Latter-day Saints declare, that the Book of Mormon is actually a divine revelation of the Gospel as it was preached in ancient America; if we knew this fact we could not denounce it as something that was calculated in its nature to destroy the peace and happiness of Christendom, but we should consider it a great blessing to the human family if we only had the evidence and testimony that the facts are as you state them." Now I expect these thoughts are running through the minds of some individuals here. Well, now, what must be the evidence? What would you naturally suppose would be the kind of evidence that the Lord Almighty would give to substantiate the divinity of a book that is almost two-thirds as voluminous as the Jewish Bible? Can you imagine any testimony that ought to be given to convince the children of men? "Well," says one, "if we could only have it confirmed by the ministration of angels, that would be an evidence, a great evidence or testimony." The inhabitants of this generation, for nearly fifty years, have had the testimony of three men, besides the boy that translated the Book of Mormon—the testimony of three witnesses. The Lord would not suffer his Church to be organized, would not suffer his servants to build up this kingdom on the earth—this ecclesiastical kingdom, until he gave sufficient evidence unto three chosen witnesses, as well as the boy that translated the work. Their testimony is given, in connection with the book, and there is no man living that can contradict their testimony or can prove it to be untrue. The witnesses themselves have never denied their testimony; and not only three other witnesses who saw the angel, heard the words of his mouth, saw the glory of his countenance, and saw the plates—the original plates from which the Book of Mormon was translated, but also eight other witnesses who saw the plates, but did not see the angel; they saw the plates at another time; saw the engravings upon the plates, handled them with their hands, and have recorded their testimony. Hence we have the testimony of the young man that was called by the angel to translate and bring forth the book, and then the testimony of eleven other witnesses besides. In the mouth of two or three witnesses, we are told in the Jewish record, every word shall be established. But God saw fit to give twelve witnesses before the Church of the Latter-day Saints ever had an existence on this earth. That certainly

ought to be sufficient to begin the work with, to begin to enlighten the minds of the children of men, concerning what God was about to do upon the face of the earth. But are we confined to these twelve men and their testimony? Are there no other means by which we may for ourselves come to a knowledge that this work is divine? I will tell you how the Lord has provided in a godlike manner, -just as we would naturally expect he would do—that the children of men, however weak, frail, and imperfect in their judgment, if they have the common sense and common attainments that the children of men generally have, may not only have a faith concerning the truth of this work, founded on the evidence of others, but also a knowledge for themselves. And how is this? How can people get a real knowledge that this Book is divine? Says one: "I should like to embrace it, but then you are so unpopular. Still if I knew it to be true," perhaps some stranger may say in his heart, "if I knew that God was the author of it, I would not mind anything about the contumely, or anything about the unpopularity of the people called Latter-day Saints." There is a way to know whether this work be true, if you will follow the conditions. And what are the conditions that God has pointed out, by which we may receive a knowledge now as well as they received a knowledge in ancient times, concerning similar doctrines and principles? It is by obedience to the Gospel of the Son of God. The Lord, before he suffered this Church to be organized gave authority to his servants to preach the Gospel and to organize his kingdom on the earth in fulfilment of the ancient prophecies. In connection with this authority, he gave them authority to administer the ordinances of the Gospel to those that would repent of their sins and believe on the Lord Jesus Christ. He gave them not only power and authority to baptize—that is divine authority to baptize—for the remission of sins, but also to lay their hands upon the heads of baptized believers and pronounce upon them the blessings of the Holy Ghost as they did in ancient days. This was placing the people of this generation in a condition to prove whether this work was divine or not. The elders were sent forth in the early rise of this Church, saying unto the people, "If you will repent of your sins—if you will turn from everything that is evil, if you will with all your hearts enter into a covenant with the Almighty to obey the Lord of righteousness, to keep his commandments, to do right all your future days, and will be baptized by the authority that God has given from heaven, and also be confirmed by the laying on of hands, God will give you the Holy Ghost, and by this gift of the Holy Ghost you shall *know* that the Book of Mormon is a divine revelation, and that this is the Church and the kingdom of the living God." Very many honest hearted people in the American Union, in the nation of Great Britain, in the various nations of Europe, and upon the islands of the Sea, have tested the truth of this commandment of God given unto his servant in the first rise and beginning of this Church. Did they receive the Holy Ghost? They testify that they did. They say, that 'by obeying that message which you brought to us, which you testified that God had sent you to preach, the promises you made to us are fulfilled. You stated that we should receive the Holy Ghost,

We have received it because we have humbled ourselves before God. We have been baptized by you. You stated you held authority. We believed it from testimony that you gave us, that such was the case, but we did not *know* it. We went forth and acted upon our faith, and now we can testify we *know* you are the servants of God; for God has fulfilled the promise which he has given to us through your word." Thus scores of thousands have proved the divinity of this work. You marvel that this people are so well united. You marvel that we come out from the nations of the earth and assemble ourselves in one. You marvel what it is that prompts this people called Latter-day Saints to come from the lands of their forefathers, from the islands of the Sea, from distant nations, and assemble themselves here in this great basin of North America. It is not man that has accomplished this work. It is because you have received the Holy Ghost that you are here in these valleys. It is because God witnessed unto you in your own lands, before you started upon your journey that he had again spoken to the inhabitants of the earth as in ancient days. You there learned that this was his true Church, his true kingdom established upon the earth as he predicted by the mouth of his servants, and you felt anxious to be gathered with the rest of the Saints that had the same testimony with you. Hence you gather not only from choice, but by actual commandment. We do not gather here merely for the sake of being together, but it is because the same God who revealed the Book of Mormon by his servant Joseph, the youth of whom I have spoken—that same boy received another revelations which is published in the Book of Doctrine and Covenants, which I now hold in my hand, commanding the Latter-day Saints to gather out of all nations of the earth, to this American continent. Hence you came here because you had received the Holy Ghost. You have come here because you knew this work was true. You have come here that you might fulfil the commandment which God gave near the time of the rise of this Church in relation to the gathering of his Saints from among all the nations and kingdoms of the earth. Has God fulfilled that which he spoke when we were but a little handful of people, not numbering one hundred souls? He told us that his people should be gathered from all quarters of the earth into one place upon the face of this great continent. Has he fulfilled it? The testimony is before the eyes not only of the Latter-day Saints, but the eyes of all people, nations and tongues, and among the most distant nations of the earth concerning the gathering of the people called Latter-day Saints. God has fulfilled his word—this word, which was given nearly fifty years ago, as to the gathering of his people from the four quarters of the earth. Now this great work of the last days never could be accomplished without this gathering together of the Saints. There are no other people fulfilling it. For instance, take the Roman Catholics; they were not gathering from all parts of the earth. Take the Greek Church; they do not come out from the nations from which they receive their doctrine. Take all the Protestant denominations, and who among them all are assembling themselves together in one? If they should issue a proclamation by human wisdom and by human commandment, requiring their members to gather together,

they could not accomplish it. Why? Because there is not enough unity amongst them; the Holy Ghost has not been given to them in its fulness, as given to the ancient Saints; hence they could not gather the people together. But the Lord has done it through this people. And what will he yet do? Permit me to prophecy, not in my own name nor by my own wisdom, but on the strength of that which God has revealed to this Church since the year 1830, and that also which is given in the Book of Mormon—I prophesy that this is only just the beginning, as it were of the great work of the gathering of the Latter-day Saints.

[I would say that some of our friends that have called in this afternoon are obliged, in consequence of the cars leaving, to retire. May the Lord bless them, pour out his Spirit upon them, may he manifest the truth unto them that they may be be blessed in common with all those who keep the commandments of God.]

The Lord our God has therefore fulfilled that which he spoke; and as I said this work, instead of being nearly accomplished, nearly fulfilled, and all things brought about according to the purposes of the Almighty, only the foundation, as it were, is now laid, and instead of being gathered in a little company of 150,000, by and bye we shall be gathered in hundred of thousands and even millions. Now, do you believe it? I not only believe it but know it will come to pass just as much as a great many other things which have already been fulfilled since the promises were uttered and published in this book. I knew they would come to pass, for God has revealed these things to me, and given me a knowledge of them, and I also know concerning the future of this people, as also do a great many of our brethren that have received testimonies concerning these matters. Is God limited to this little narrow spot, called the great basin of North America? Why, no. It is only for the present, for the time being that we dwell here. Where will we dwell in the future? What is our future destiny? It is not on the Sandwich Islands, it is not in New Zealand, it is not in Australia, it is not in any of the islands of the sea, but I will tell you the future destiny of this people in a very few words. Not many years hence—I do not say the number of years—you will look forth to the western counties of the State of Missouri, and to the eastern counties of the State of Kansas, and in all that region round about you will see a thickly populated country, inhabited by a peaceful people, having their orchards, their fruit trees, their fields of grain, their beautiful houses and shade trees, their cities and towns and villages. And you may ask—Who are all these people? And the answer will be—Latter-day Saints! Where have they came from? They have come from the nations of the earth! They have come from the mountains of Utah, from Arizona, from Idaho, and from the mountainous territories of the North American Continent, they have come down here, and are quietly cultivating the lands of these States! Now, this will all come to pass, just as sure to come to pass as there is a God that reigns in yonder heavens, and not many years hence either. Thus you see that for some time to come, our future destiny is not to build up this kingdom upon any of the islands of the sea, but to be located where God has decreed, by his own power that his people

shall dwell. "Oh, but," says one, "you have to get the land first." But I would ask is there any breaking of the Constitution,—is there anything calculated to take away the rights of American citizenship by emigrants going from one part of this nation to another, peacefully and quietly, purchasing the land and locating upon it? I think not. "But," says one, "perhaps they will not allow you to purchase the land." The Lord will take care of that; that is in the hands of the Lord. That same being who will assist in the building of a great city on the western boundaries of the State of Missouri, has all power; and when we purchase the land, and go and take possession of it, I do not think we will be driven from our own lands, if we mind our own business and do not meddle with our neighbors' business, and do not undertake to injure them in their rights and privileges, guaranteed to them by the Constitution of our country. If we conduct ourselves in a peaceable manner, I do not see why we may not dwell there as well as other citizens. We have the strongest assurance that such will be the case. These were promises made to us, before there were a hundred persons in this Church. It was promised that we should have a land as an inheritage; but we were commanded of God, to purchase the land. Now, when the time comes for purchasing this land, we will have means. How this means will be brought about it is not for me to say. Perhaps the Lord will open up mines containing gold and silver, or in some other way as seemeth to him best, wealth will be poured into the laps of the Latter-day Saints till they will scarcely know what to do with it. I will here again prophesy on the strength of former revelation that there are no people on the face of the whole globe, not even excepting London, Paris, New York, or any of the great mercantile cities of the globe—there are no people now upon the face of the earth, so rich as the Latter-day Saints will be in a few years to come. Having their millions; therefore they will purchase the land, build up cities, towns and villages, build a great capital city, at headquarters, in Jackson County, Missouri. Will we have a temple there? Yes; will we have a beautiful city? Yes, one of the most beautiful cities that will ever be erected on the continent of America will be built up by the Latter-day Saints in Jackson County, Missouri. Consequently, when congressmen and statesmen, and the great men of our nation, want to know what the future destiny of the Latter-day Saints will be, let them remember the words of your humble servant, who has addressed you this afternoon; for they will come to pass—they will be fulfilled. We have seen too many revelations fulfilled, already, to be mistaken in regard to these matters. Amen.

DISCOURSE BY ELDER C. W. PENROSE,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, APRIL 11TH, 1880.

(Reported by John Irvine.)

DIFFERENCE BETWEEN THE LATTER-DAY SAINTS AND ALL OTHER PROFESSING CHRISTIANS.

I am thankful to-day for this opportunity of meeting with my brethren and sisters in this fine hall to worship God and spend a little time in reflecting upon the principles of the Gospel of Jesus Christ, and I am thankful also for this opportunity of bearing my testimony to the truth of the work in which we are engaged. I trust that during the short time I shall stand before you I may be lead by the Holy Spirit to say something which will edify and instruct the people.

It was remarked by Brother N. H. Felt, who has just addressed us, that it would be a difficult matter to answer the question—wherein do the Latter-day Saints, or "Mormons," differ in their views from the rest of the people who profess the Christian religion. True this would be a difficult question to answer in a few minutes satisfactorily. There are a great many points of difference between our doctrines and the doctrines of the so-called Christian world, but if I were to attempt to answer the question in brief I would say the chief difference consists in this:—That the religion which we have received has come down from God out of heaven direct, by revelation, in the day and age in which we live, while the religions which are believed in by the various Christian denominations who meet to-day in different parts of the world to worship God, most of which have been in existence for a long time have been in every case arranged by men. The people who belong to the various Christian sects all profess to believe in one Book—the Bible, and in one God; but their ideas in regard to religion and in regard to the manner in which God shall be worshipped and served are very different, and when we trace up the origin of their religion we find that in every case, with perhaps one exception, they have been started by men; by individuals who, no doubt, in the first place, believed they were enlightened of God and had come to the conclusion that such and such doctrines were the doctrines of Christ, and that it was their duty to preach these doctrines. They convinced others of the truth of the ideas which they had adopted, and together they formed a religious society. Now, we shall find that this is the case with all those different sects and parties, that compose modern Christendom with the exception perhaps of the Church which is called the Church of Rome, the

Roman Catholic church. That church professes to be a continuation of the Church which Jesus Christ established. It professes to have the same authority, handed down from generation to generation, which was exercised by the ancient apostles. It professes to have the keys that Peter held. The Pope of Rome professes to be the successor of St. Peter, and the priesthood of the church of Rome profess to have the same authority, or similar authority, or a succession of the authority, which was held in the primitive Christian Church. They say there has been no interruption of this line of priesthood in the church which Jesus Christ established, to build up which the ancient apostles lost their lives—that this priesthood has been continued down through the stream of time to our own period. All the rest of the denominations called Christian have sprung from that body directly or indirectly, and their organization was started in the way that I have briefly described.

You see then there is a great difference between our professions and the professions of all the rest of the Christian world in this particular. We testify that in the day and age in which we live, God, who spoke in ancient times to the prophets, and in the meridian of time by his Only Begotten Son, has uttered his voice again out of heaven; that Jesus who died on Calvary, that we might live, has manifested himself in this day and age of the world; that the angels of God, who were men that ministered in the name of the Lord, in the flesh, in times of old, who died in the truth and live in God, have come to the earth in this age of the world and revealed the things of God; and that this Church of Jesus Christ of Latter-day Saints has been organized, not by the wisdom of man, not by persons who have reflected and studied and come to certain conclusions in their own minds and then founded a church, but that it has been organized and established and carried on and directed under the immediate revelations of the Most High God. You see this is quite a difference. There is quite a distinction between us and all the rest of the people called Christians. I do not know, however, whether the great body of people called Christians will allow us to adopt that name. They dispute our right to the title of Christians. They call us "Mormons"—rather a foolish title to give us. Mormon is the name of a man, a servant of God, a prophet of the Most High, who lived anciently on this continent and wrote some of the things revealed to him in a book called the Book of Mormon; and because we believe in that book, our "Christian" friends call us "Mormons." We might just as well call them Peters, because they believe in Peter; we might just as well call them Pauls, Jeremiahs, Isaiahs, or Lukes, because they believe in the sayings of these men written in the book called the Bible.

But the stranger might say, "It is very well for you to make such a statement as you have made, that your Church has been organized by the commandment of God and by divine revelation from him in the present day, but how can you prove that to the world?" There is a very simple way by which this can be found out, by which the truth or falsity of what I have said can be established. The people who live here in Utah, who have been gathered here from a great many different parts of the earth, are here because they know that what I have spoken of this afternoon is true. This is

what brought them here. They have not come up to the heights of these mountains to dig for gold or silver, to make themselves rich with the fruits and products of the earth, or to unite together to establish some socialistic system for the mere bettering of their temporal circumstances. They have come here from the east, from the west, from the north and from the south, from the different continents and from the islands of the sea, because in their own souls they have received a testimony similar to that which I have borne this afternoon. They have investigated the subject; they took the course pointed out to them by which they could find out the truth or falsity of this work for themselves, and having received a testimony that it is true they have come up here to these mountains; they have left their homes in various lands, they have turned their backs on their former homes and relationships, broken up their business affairs, many of them having left friends and family and have come up here to these mountains that they may learn more of this important work, having first of all received a testimony from God that it is true. Well, some one may say, "How did they find it out? Did they find it out because somebody told them? Did they receive their testimony from some other man or woman? No; they received it direct from the Lord, direct from the heavens, for "God is no respector of persons, but in every nation he that feareth him and worketh righteousness is accepted of him;" he is just as willing to manifest himself to an Englishman, an American, a Scotchman, an Irishman, a Dutchman, a Scandinavian, a South Sea Islander or anybody else, as to a Jew. How did they obtain this testimony? The Apostle James, some of whose writings we have in this book called the New Testament, told the people in his day, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Now when the elders of this Church went out with this testimony that God had again spoken from the heavens, that communication between the heavens and the earth, which was once enjoyed by men of old had again been opened up, they told the people who heard their words that if they would believe in the true and living God, if they would believe in the Lord Jesus Christ, if they would repent of their sins and be baptized in water for the remission of sins, they should receive the Holy Ghost, and by this Spirit they should obtain a testimony direct from the Almighty to their own souls, that God had in very deed commenced the great work of the latter days, spoken of by all the holy prophets since the world began. What was the result of this teaching? Why, in every place, in every part of the world, among any people, no matter what their former customs or religion might have been, no matter what condition they might be in, no matter how they had been educated, no matter of what race they might be, wherever they heard the sound of this Gospel and obeyed it, they received a testimony of the truth of this work and therefore have gathered up to these mountains.

This is my testimony to this congregation this afternoon: that, having received this Gospel and obeyed it in the way that I have pointed out.

I received a testimony to my own soul, from the Almighty, by which I have no longer any doubt as to its truth; no longer to depend upon the testimony of man. I can say for myself, before God, before the heavenly hosts, before all nations wherever I may be sent, that I know this work is true. I know that God lives. I know that God hears and answers prayer. I know that Jesus is the Christ. I know that angels have come down from the heavens in these the last times and restored the ancient Gospel. I know that the holy priesthood, the power of God, the authority to administer in the name of the Lord, held by men, in ancient times, has been restored to men in these the latter days, and that it is here upon the earth, never to be taken away again until the work has been accomplished for which it was sent; until every nation shall hear the sound of the Gospel; until every nation, kindred, tongue and people, shall hear of the purposes of the Great Jehovah; until all people shall be warned, and the honest and upright, and the truth-loving in every clime shall be gathered unto the fold of Christ; until the way shall be prepared for the coming of the Lord Jesus Christ —to reign in Mount Zion and Jerusalem, and before his ancients gloriously; until the earth is redeemed from the curse; until Satan and his hosts are bound; until the great work of God is accomplished and all his children brought up from death and hell and the grave, and placed in a position where they can glorify God throughout the countless ages of eternity.

It is popularly supposed that when our elders go out as missionaries to the different countries of the earth, they go for the purpose of inducing people to gather here to these peaceful valleys, that they might be made subservient to our leaders. That is the popular idea. There cannot, however, be anything more false and ridiculous than this. What object could men have in taking the trouble to go, as our elders do, to face the frowns of the world, to be scoffed at and despised, to travel "without purse or scrip," as did the ancient servants of God, suffering contumely, persecution, privation, and even hunger and thirst, traveling foot-sore and weary, among a people who, generally speaking, do not desire to hear their testimony? Their object is to preach the Gospel of Christ, and to bear witness of this great work. It is not merely to gather people to these mountains. When people do come here they come just as I have said,—because they have received the Gospel, and know it to be true. They come up here that they may learn more of the ways of the Lord. And this is the testimony that our elders bear wherever they may be sent: That God has restored the ancient Gospel and that he is building up his Church on the earth again for the last time; that the hour of God's judgment is nigh; that the angel, to whom Brother Felt referred, and about whom he quoted from the revelations of St. John, has come to the earth with "the everlasting Gospel to preach to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God and give glory to him for the hour of his judgment is come." This is our testimony, this is why we go forth, and when the people hear our testimony and believe it, and call upon the Lord for a witness, they receive it, and then they are willling to forego everything for the sake of the Gospel.

There is another great difference between our religion and the reli-

gions of the world, and that consists in the power and authority of the priesthood to which I have briefly referred. Now, it is true that the church called the Church of Rome, professes to have the priesthood. That church professes to have the same authority which was in the ancient church, and that it has been handed down from generation to generation to our own times. The Church of England—or the Episcopal Church as it is called here—professes to have a portion of that same authority. The Greek Church also professes to have a portion of that authority. They are branches or offshoots from this Roman Catholic Church; but the rest of the Christian denominations repudiate any idea of a priesthood. They think there is no need for any priesthood. They say that Jesus was the Great High Priest, and that there is no need for any more priests; that is the prevalent idea among the rest of the Christian sects. But we do believe in the necessity of this priesthood, and say that it has been restored from heaven in this our own times. In what way? In the first place John the Baptist, who went before Jesus to prepare the way for him as the prophets predicted, who held the priesthood of Aaron, or the Levitical priesthood—that same person who baptized Jesus in the river Jordan, and who was beheaded for preaching the word of the Lord, has come to the earth in this day and age of the world, and ordained man to the same authority and priesthood that he held while he was in the flesh. Now, I do not know that there is another people on the face of the earth that possess any such thing as that, so that in that respect there is a great difference between our religion and the religions of the world. Further, we testify that not only this lesser priesthood which was held by John the Baptist has been restored, but that Peter, James and John, who held the Apostleship, the same priesthood which Christ held, have come in this our own time and restored the authority which they held. "As my Father hath sent me, even so send I you," said Jesus to his disciples. They were ordained to the same authority that He held. What authority was that? We are told that Christ was called to be a priest forever after the order of Melchisedek, an unchangeable priesthood, everlasting, without beginning of days or end of years. He conferred the same priesthood upon His apostles, and Peter, James and John were left to take charge of the Church when He departed; they had the keys of the kingdom; whatsoever they should bind on earth was to be bound in heaven, and whatever they should loose on earth was to be loosed in heaven. Now, we testify that these three individuals holding the keys of that apostleship, the higher priesthood, have come down to the earth as ministering beings in our own times, and ordained the Prophet Joseph Smith to the same apostleship and priesthood and authority which they held, and through him it has been conferred upon others, so that the ancient authority and priesthood held by men of God in times of old, is here on the earth in this Church of Jesus Christ of Latter-day Saints.

Then there is another difference between us and the rest of the people called Christian, who profess to believe in the Christian religion. This lesser priesthood holds the power to baptize for the remission of sins among other things, but it does not hold the power to confer

the Holy Ghost upon the people. When John the Baptist baptized for the remission of sins he said, "There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." And we read in the New Testament, in the Acts of the Apostles, that on a certain occasion when the apostles were passing through the upper coasts of Ephesus, they found certain disciples who had simply been baptized with the baptism of John, who did nothing but baptize for the remission of sins, he having no authority to lay his hands upon the people; they had not received the Holy Ghost. But the apostles had received that power and authority from Jesus Christ which He himself held, and they laid their hands upon these people, and they received the Holy Ghost. Here is the difference, or one point of difference, between those two priesthoods. Now this priesthood has not remained upon the earth, hence the necessity of restoring it. The only person in Christendom who professes to have the keys of the apostolic priesthood is the Pope of Rome. What is the Pope of Rome? Is he an apostle? No; he does not profess to be an apostle. Then how came he to be the successor of Peter? Peter was an apostle. He held the keys that Christ gave to him. Christ ordained him. Does the Pope of Rome profess to have the keys of revelation? No, he does not profess to receive any new revelation. He, with others, sometimes meet in holy Convocation, as it is called; they meet in council, they enunciate certain dogmas, but he does not profess to receive any revelation from God. What was the great power of the ancient apostleship? The power to commune with the Highest. The form of the apostleship was nothing; the power was everything. That power departed from the earth. The people in ancient times were unworthy of it. They put out the lights of God which He had placed in the world, and left themselves in darkness. They cut short the apostles' lives, and the world was left in the gloom. They would not have the power and authority of that apostleship in their midst, and instead of the ancient Church of Christ with the power of God, with the ministration of angels, with the gifts and blessings we read about in the New Testament, we find arising a church of a different form, a church that has persecuted the Saints, a church that is stained with the blood of the innocent, a church that put people to death for their religious belief (which the Church of Christ never did), and yet that church, including all the various contending denominations and sects extant upon the earth, is called "Christian!"

Now, our testimony to the world is that God has restored these two ancient priesthoods—that is, the power to administer in the name of the Lord by authority, and that the power of God accompanies that authority. Here are men who profess to have the right to administer the ordinance of baptism for the remission of sins, who profess to have the authority to lay hands upon the people for the gift of the Holy Ghost. Now, an impostor might profess to have this power. Having read about it in the New Testament, and seeing that the ancient servants of God possessed such power, a man might profess to have authority to lay hands upon people for the bestowal of the Holy Ghost. But an

impostor cannot really confer the Holy Ghost. That comes from God. No man can bestow the gift of the Holy Ghost upon any one; that is the gift of God. We read about a man who thought he could purchase this power. He offered the apostles money for it. But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Now, here we have in Utah about 150,000 people. A great many of them came to these mountains under very adverse circumstances. They left their various homes in different parts of the world to gather out here with the Saints. Why? Because they knew that this was the work of God by the gift and power of the Holy Ghost. How did they receive it? They received it by the laying on of hands of men who professed to have the authority to do so. Now, the fact that they received the gift of the Holy Ghost is a proof that the power of God accompanies the administration. The same fruits that were made manifest in days of old are made manifest to-day. We read in the New Testament that certain gifts existed in the ancient Church. The sick were healed and the lame made to walk. Some had the gift of tongues, others the interpretation of tongues, others the gift of prophecy, etc. What was the effect of the existence of these gifts? Union, concord, brotherly love, all seeing eye to eye. Now, inasmuch as we find the same gifts among the Latter-day Saints—although of different nationalities, formerly of different religions, brought up in different ways—it is evidence clear and plain that the power of God is in the midst of this people; that the Holy Ghost has been conferred upon them, and this is their united testimony. This is clear to me, but it may not be clear to everybody else. I do not believe it possible for others to see things as I do, unless they take the same course as I have done, and test the matter for themselves.

If a man believes in God, and in his Son Jesus Christ, and in the Scriptures, he will manifest his faith by receiving the doctrines laid down and the commandments given; and if he will ask of God he will receive a testimony. I can make bold to promise this blessing to every man and woman in this house—and I do it in the name of the Lord Jesus Christ—if they will obey this Gospel which God has sent from heaven for the salvation of mankind. My friends, if you will turn away from your evil deeds, if you will turn unto the Lord God, obey the ordinances and ask for a testimony of the truth of this work; if you will do this in sincerity, I promise you in the name of the Lord you shall receive the testimony you seek. Is there any minister upon the face of the whole earth, amongst the so-called Christian sects, who can make you a similar promise? No. Why? Because they have not been called to this work. This is another point of difference between our religion and that of the world. Our elders go forth with boldness, because they are not sent by men. They are not called to preach for hire. They are called of God to bear the holy priesthood and carry forth this message of glad tidings wherever they may be sent. It is their duty to proclaim this Gospel to the uttermost bounds of the earth, and their testimony is similar to that I have borne here to-day, and our witnesses are the Latter-day Saints—gathered from the nations—who dwell in the valleys of the mountains.

There are a great many other

points of difference between us and the so-called Christian world, that I have not time to refer to. For instance, we believe in the doctrine of gathering to this land from all parts of the world. When we go out to preach this Gospel, we do not advise the people to stay and erect great churches in the countries where they receive the Gospel. We bear testimony to them that this is the time of God's judgments. We say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We testify that the time is near at hand when great Babylon shall fall; when God shall smite terribly all the nations of the earth; when he will turn and overturn; when nation shall rise against nation and kingdom against kingdom; people against people and family against family; when there shall be wars and rumors of wars; plagues, famines and pestilence; such a time as has never been known upon the earth from the beginning even unto the present day. Therefore we call upon the elect of God to come out from the nations of the earth, and they come from the east and from the west, from the north and from the south, to this chosen land, to serve the Lord; to learn of his ways and to walk in his paths, and prepare themselves for the great events that are about to transpire on the earth.

Another great point of difference is the building of Temples. The different Christian denominations build houses and call them St. Paul's church, St. Peter's church, St. Mark's church, etc. They build churches to these various saints, but they know nothing about building a house to the name of the Most High God,—a temple in which the Lord may come and place his feet; for this is the day spoken of by the prophets, when "the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiners's fire," etc. We call upon the people to come out and help build temples in which ordinances can be administered for the benefit of the living and the redemption of the dead. The redemption of the dead! Can the living do anything for the dead? When people pass away from the earth, is not their condition settled? When the tree falls, does it not lie there? Yes, it does, till it is moved. In connection with the Gospel we have received glad tiding of salvation which is preached to the living and to the dead. The Lord has revealed to us the glorious doctrine of redemption for the dead—a plan by which the living may aid the dead Not by saying mass over the soul of the departed, but by attending to certain ordinances for them which belong to the Gospel. Are all the thousands and millions of people who have passed away without a knowledge of the Gospel to perish? No. There is no name under heaven but the name of Jesus whereby man shall be saved. Ask our Christian friends if the millions of heathens who have passed away from this world have ever heard the name of Jesus. If not, what is to become of them? Millions of people who dwell upon the earth even in so-called Christian countries know nothing about the true Gospel. The so-called Christian churches lack this knowledge and light. By the confession of the Episcopal Church, in its homily of the perils of idolatry, the whole of Christendom, "clergy

and laity, men, women and children of all ages, sexes and degrees, have been at the time the homily was written, buried in the most abominable idolatry for the space of 800 years or more. According to the testimony of the Apostle in the Apocalypse, the whole world, Christian as well as heathen, has gone astray, all nations have become drunk with the wine of the wrath of the fornication of Babylon the great, the mother of harlots; and there has been no voice from heaven, no revelation from God, no communication with the eternal world for many centuries. Although a great many people have tried to do the best they could—and so far being accepted of God—yet they have not received the Gospel by which they can enter into the presence of the eternal Father; they have not entered in at the straight and narrow gate which leadeth to lives eternal.

By this Gospel which has been revealed to us, the servants of God who depart from this mortal sphere, take with them the authority and priesthood they hold, as Christ did, when he went to preach to the spirits in prison. So the servants of God, bearing the same priesthood, go and minister to the spirits behind the vail whether Christian, heathen or pagan. No matter what clime or race they belong to, all must hear the same Gospel and be judged by it on the great day of judgment. They have therefore an opportunity of repenting in the spirit, if they did not hear the Gospel in the flesh. The Spirit can believe, can be informed and instructed in the ways of God, but the Spirit beyond the vail cannot attend to ordinances pertaining to the flesh. To this end, therefore, we are building temples so that, when they are sanctified and accepted of God, the holy priesthood may administer both for the living and the dead. For this is the great dispensation of the fulness of times in which Christ will gather together in one, all things that are in him, both which are in heaven and which are on earth. This is the last dispensation of God's mercy to man. The work has been commenced and it will roll on until the Gospel has been preached to every nation, kindred, tongue and people, and the honest in heart have been gathered out from among the Gentiles. Then the Lord will send his servants unto the Jews and the House of Israel, and thus fully accomplish all he has spoken by the holy prophets. We will therefore work while we dwell in the flesh, and when we have finished the work we will pass behind the vail to sweet rest. Rest from our trials and sufferings, from our sorrows and tribulations, from our persecutions and misrepresentations, but not to cease from our labors of love, but to minister in the power, in the strength, in the might and majesty of the eternal priesthood among the hosts behind the vail, and those that dwell upon the earth will continue to build temples and minister therein, that the dead may be redeemed.

I have not time to continue further on this subject. I have briefly pointed out some of the differences between us and the "Christian" world. And now I will bear my testimony to this congregation in the name of the Lord Jesus Christ that this is not the work of man; that "Mormonism" is the work of the Great God, and no power can overturn it. And I testify further, that every nation and kingdom that shall rise against this work shall perish and be utterly wasted away. The Lord will have a reckoning with that nation, no matter where it is,

for all the nations of the earth are in the hands of God, and every human government that will not serve him shall be brought low, until his kingdom spreads forth and is established upon the whole earth with Christ the Redeemer, as King, whose right it is to rule.

May the peace of God, which passeth all understanding, rest in the hearts of the Saints, and also guide all people who desire the truth, in the way of life eternal, through Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, LOGAN CITY, SATURDAY AFTERNOON, NOVEMBER 1ST, 1879.

(Reported by Geo. F. Gibbs.)

PROGRESS OF THE SAINTS TO UNION IN FAITH AND PRACTICE—THE UNITED ORDER.

I will read a few passages from the Book of Jacob, one of the sacred compilations of the Book of Mormon.

"And it came to pass that the servants did go and labor with their mights; and the Lord of the vineyard labored also with them and they did obey the commandments of the Lord of the vineyard, in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the load had been cast away out of the vineyard, and the Lord preserved unto himself, that the trees had become again the natural fruit; and they became like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit; which was most precious unto him from the beginning."

These words occurred to me this forenoon, while Brother Snow was speaking upon the subject of the Order laid down in the Doctrine and

Covenants. We have here a clear and plain prediction, in the form of a parable, that was recorded upon plates of gold, almost 600 years before Christ, in relation to the great work in which we, as the servants of the Lord, and the Latter-day Saints, are engaged. Perhaps there may be some persons, numbered among this community, who may have a feeling something like this; "that we are not living according to the law that is given in the Doctrine and Covenants, in all respects." And they have drawn the conclusion, that perhaps the Lord would forsake us in consequence of our not carrying out the laws so clearly defined and explained in that record. These things were clearly set forth before the people, this forenoon, in regard to wherein we have not entered into all the fulness and perfection of that order of things. But the question is, can we do much better, under the present circumstances? This is a great question to be considered. And in the consideration of it, we have to enquire into a number of other things, such as can we lay aside the present order of things that is not consistent with the Doctrine and Covenants; and can we begin anew here in these valleys, and carry out the law of the Lord in all its perfection? I do not know but what there may be a bare possibility of our doing it; but whether the Lord requires this at our hands under the present circumstances is another thing. We are very imperfect, and yet we try to do right. We want to keep the commandments of the Lord; we desire to be members of his Church; we desire to have his Holy Spirit resting upon us, and we desire to be guided by it. We wish to know what the counsel of the servants of God is concerning us; and yet, hardly know which way to turn. We see a united order established in one place, according to one principle; we go to another part of the land, and we find an order established on a little different principle; and we hear of another, all differing somewhat. And so on until we visit nearly all the settlements of these mountains. And as was stated this forenoon, they differ as do the elders themselves in their views.

Now what has the Lord said in this parable of the vineyard? "And they did keep the root and the top thereof equal." In what respect were they made equal? The next part of that same sentence declares that they were made equal "according to the strength thereof." Now there is a great deal expressed in those few words. They were not made equal all at once, as the inhabitants of a celestial world are, without any improvements being introduced; but they were to keep the root and the top of the great tree equal, *according to the strength thereof;* that is according to the condition and circumstances in which the people are placed. Now I consider, that notwithstanding all our deviations from the perfect law that God has given, notwithstanding the condition of things pointed out so clearly in the Doctrine and Covenants in regard to holding stewardships and inheritances, and giving an account of those stewardships and inheritances, according to the perfect order, —I consider we are doing pretty well, in a great many respects. We have progressed; we have made improvements; we are in a more united condition than we were 45 years ago. Hence there has been an improvement among the Latter-day Saints; and this improvement has been for the better; it has been pointing all the time towards equa-

lity, though we have not succeeded, according to the perfect law. But we have succeeded according to the strength of the people,—according to the circumstances with which they are surrounded. We have succeeded in a great measure to instil into their minds the great principle of unity and oneness, not only in spiritual things, but in temporal things also. The day will come when this will be fulfilled to the very letter, in accordance with words which say, "they became like unto one body; and the fruit were equal." That is the destination of the Latter-day Saints in the future. The fruit is to be equal; the roots and the branches are all to be kept in their perfect order, and the whole tree kept in a thriving condition. Then we shall have learned the great principle of the celestial order, that must be carried out among the children of men. During that long period called the Millennium, this people will see the importance of attending to that perfect order when our strength shall warrant. At present we have no perfect example before us. Where has there been either in this Territory or in Arizona an instance where the perfect law of God has been carried out, as laid down in the Doctrine and Covenants? I know of no such instance. I know of a great many improvements upon the old condition of things which has existed among our fathers—the Gentile notion and idea of each one holding separate and individual interests, without being accountable to anyone. That is the old system. We have made many improvements, but we have not carried out in any one solitary instance in any settlement I am acquainted with, the order of things laid down in the revelations, contained in the Book of Covenants.

There has been a great deal said, at different times upon the subject of families being united as one,—eating at the same table, for instance; and having one large field, where their farming operations might be carried on, all who are farmers going forth into the same field to labor; and the same principle carried out in regard to other branches, all taking hold unitedly, having the common interest at heart. Is there anything in the revelations given in these Latter-days requiring this order of things, or is it something we ourselves have considered as being a little ahead of what our fathers have been practising? I do not know anything laid down in the revelations, requiring us to take this particular method. Yet, is it right? Yes. Why it is right according to the circumstances with which they are surrounded; it points forward to unity and tends to instruct us in the preliminary ideas of being united together. And hence, those that can enter into this order, who are willing to unite in this way, are doing well and will be blessed for it. But let no person set any stakes, in regard to this matter, that because he may have entered into a special order, introduced in one settlement, that all others are wrong, because they do not do likewise; they should not find fault with their brethren, neither be discouraged in well-doing.

There are a great many different ideas among the Latter-day Saints, in relation to these matters. But then, we have a standard given in the Book of Covenants, by which we should be governed. By and bye, I expect we will be in different circumstances, in which stewardships or inheritances can be issued, for all families of the Saints, some in one kind or branch of business, and some in another; and the full law of

consecration will take place.

I am, and I presume a great many others who are acquainted with the revelations of God, as contained in the Doctrine and Covenants, are looking for the period of time to come, in the history of the Latter-day Saints, when we as a people shall possess a very different country from the one we are now inhabiting. We do not expect to go to the Sandwich Islands, neither to the Society Islands, neither to any of the islands of the oceans, nor into South America, nor Central America, to carry out the order of things which we expect to enter into in all its fulness. But we evpect, just as much as we expect the sun will shine, when it arises on a clear morning, that the Lord will by and bye, take us back to the land referred to by Brother Snow, this forenoon. We do not expect that when that time shall come, that all Latter-day Saints, who now occupy the mountain Valleys, will go in one consolidated body, leaving this land totally without inhabitants. We do not expect any such thing. But we do expect, that there will be a period in the future history of the Church when many hundreds of this people—our youth, for instance, who will grow up in those days, when they will be consolidated as a body, and will go to the eastern portions of the state of Kansas, and also to the western portions of the state of Missouri to settle. And when that time shall come, if it be needful to carry out the commandments which Brother Snow read this morning, referring to the purchase of lands, we will have property and means sufficient to accomplish this work. It was necessary some 47 years ago to purchase lands, and also for several years afterwards. But we did not do it then. It may be necessary for us in times to come, and probably will be necessary for us to purchase that whole region of country. Why so? Because if there be prior occupants to it, should we not be willing to give them an equivalent, such as will satisfy them, for its possession, including the improvements attached thereto? Certainly. Consequently it may be necessary for us to carry out the fulness of all these revelations, notwithstanding all the abuses and persecutions that have been heaped upon the Latter-day Saints. But whether this be the case or not there is one thing certain—something that you and I may depend upon, with as much certainty as we expect to get our daily food, and that is, that the Lord our God will take this people back, and will select from among this people, a sufficient number, to make the army of Israel very great. And when that day comes, he will guide the forces of those who emigrate to their possessions in those two states, that I have mentioned. And the land thus purchased will be no doubt, as far as possible, located in one district of country, which will be settled very differently from the way we now settle up these mountain regions. You may ask, in what respect we shall differ in settling up those countries when we go there to fulfil the commandments of the Lord? I will tell you. No man in those localities will be permitted to receive a stewardship on those lands, unless he is willing to consecrate all his properties to the Lord. That will be among the first teachings given. When this shall be done, the people will be, as the parable says, like unto one body—all equally poor, or all equally rich; in other words, they will be persons that can claim no property as their own, everything being consecrated. And the land

being purchased, will be held on a different principle, from what it is now. To-day fifty thousand dollars worth of real estate property is the most that can be held by a religious organization; but in that day the whole of our properties, amounting a very much larger sum, will be held in trust. For whom? For the Church of Jesus Christ of Latter-Saints, and for all this great company that will be gathered together. And there will be such a change in governmental affairs, that the trustee, whoever he may be, will only act as such as long as he is faithful; and if he becomes unfaithful it will be transferred to another. Neither in case of death will the heirs of such trustee have any claim whatever on the property; the power regulating such matters will then be vested in the proper authority who will mete out even justice to all parties.

These persons, therefore, will be in the same condition that all the rest of the people are in. The properties they hold will not be their own, although it may be called so, as far as that is concerned. And when it shall be ascertained that an individual has consecrated everything he has, inquiries will be made as to the size of his family, and land will be apportioned to him accordingly—not to deed him the property, according to the Gentile practice; but rather that the extent of his stewardship may be determined. When this is done, he takes his stewardship, each man having his own table, without being necessitated at all to eat at his neighbor's. People will build their own houses, etc., when needful, provided they are able to do so, if not, what assistance they require will be rendered them. And then they and all the others will be required to keep an account of their proceedings and present the same to the bishops at the end of the year, or as often as may be required. These bishops, if they do their duty, will scan these things: "Brother, you have been unwise in such and such things, but in other particulars you have done well." In this way each man will give an account of his stewardship, as the revelation says, both in time and eternity. And he that proves himself a faithful and wise steward in time, will be counted worthy to receive not only a stewardship but an inheritance in eternity. What is the object of the stewardship? Is it not to prepare us for that still higher order of things that shall exist when we shall receive an inheritance? And when that time comes, and we shall still be found faithful to our trust, the Lord will be pleased to say, "I can trust that man, he has proved himself in the days of his probation: he is a wise man; he has done right in all things with which he has been entrusted. Now let him have not merely a stewardship, but let it be given to him as an everlasting possession, for him and his seed after him for ever and ever, both for time and eternity."

You may perhaps ask when this time will come? for the Saints to receive bona fide inheritances. The time will come for the Saints to receive their stewardships, when they shall return to the lands from whence they have been driven; but the inheritances will not be given, until the Lord shall first appoint to the righteous dead their inheritances, and afterwards the righteous living will receive theirs. This you will find recorded in the Doctrine and Covenants; and in the same Book it is predicted that there is to be one "mighty and strong," as well as to be an immortal personage,—one that is clothed upon with light

as with a garment:—one whose bowels are a fountain of truth. His mission will be to divide by lot, to the Saints their inheritances, according to their faithfulness in their stewardships. This too agrees with another revelation, given on the 27th Dec. 1832, which says, in great plainness, that when the Saints are resurrected and caught up into heaven, and the living Saints are also caught up, and that when the seventh angel shall have sounded his trump, then the Saints shall receive their inheritances. The time then is there specified, concerning the period that the Lord has in his own mind, when inheritances shall be given. Finally after the Saints have been resurrected and caught up, in connection with all the then living Saints, into heaven; and after the seventh angel sounds his trump, the earth will be given to the Saints of the Most High for an inheritance to be divided out to them. This land, about which I have been speaking, is called in some places in the revelations of God to the Prophet Joseph, the land of our inheritance; and in other places it is referred to in the form of stewardships. In one sense it may be considered our inheritance, because the Lord designs, in his own wisdom, that the Latter-day Saints shall possess that land as such, and their dead with them. And having decreed this, even before we ever saw it, he will fulfil it. I will refer you to a part of the revelation given on the 2nd Jan., 1831, at the house of Father Whitmer: "And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: And I will give it unto you for the land of your inheritance,"—not only stewardship, but inheritance; "And this shall be my covenant with you," says the Lord further, "ye shall have it for the land of your inheritance, and for the inheritance of your children, forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." In this sense it is called the land of our inheritance. But when we come to speak definitely, we will have to be proven as stewards first. If we shall be unwise in the disposition of this trust, then it will be very doubtful, whether we get an inheritance in this world or in the world to come.

What is it then we look for? We expect—I was about to quote from the prediction of Isaiah regardless of consequences; I trust, however, there is no one present who will look upon that great and good man of God as a traitor against the government of the United States—that, "A little one shall become a thousand, and a small one a strong nation." I expect that this people, if they do not become a "strong nation" in one sense of the word, they will be a great and strong and powerful people upon the face of this land. This is one of the things your humble servant is looking for. And I expect that when we go from these mountains, by hundreds of thousands, down to that land to purchase it and to occupy it, that we will take with us a great deal of gold and silver—for the Lord will in those days make his people very rich, in fulfilment of another promise made in the same revelation, in which he says, that we shall become the richest of all people. If this is to be the case, the Lord will probably fulfil that prediction by Isaiah, contained in the 60th chapter of his book—"for brass I will bring gold, and for iron I will bring silver, and

for wood brass, and for stone iron;" and he will bestow upon his people riches that they will not know what to do with them, unless directed by the counsels of the servants of the living God. With this we will purchase the land, and go down and inherit it, as a strong and powerful people, receiving our stewardships. And we will not spread forth in that land three or four miles apart, and think we are crowded when people come and settle within a mile of us; but we will settle in such a manner as to make a very dense population. It is a country that is susceptible, almost every foot of it, to agricultural purposes; and we can settle with a very large population upon every square mile of country. And we will extend our borders around about the great central city, not stake, of Zion. You have heard of the centre-stake of Zion, but did you ever read in the revelations of God that the place where the New Jerusalem is to be built is called a stake? There are other places, called Stakes of Zion, but they will be round about the city. And we will be multiplied by hundreds and thousands; and we will build, throughout the region of country, our meeting houses, our school houses, our academies and universities; and we will see to it, that all of our children have equal advantages, as far as possible, of becoming acquainted with all necessary and useful learning. Not as it is now: some obtain great learning; while others are obliged from their childhood, from the time they are six or eight years of age, to work to that extent that they cannot devote any time to acquire an education. This order of things will be remedied; and the youth of God's people will have equal opportunities, to develop themselves; not that they will all gain the same ideas exactly; not that they will all advance in the same direction in education, and to the same extent. One perhaps may follow a certain branch, calculated to prepare him to act in a certain position in his future life; while another may adopt an entirely different course of study, by which he could be of benefit to Zion. But there will be equal privileges and blessings bestowed upon the Latter-day Saints.

Now about these stewards. They have to be accountable; and if they gain anything in their stewardships over and above that which may be necessary to conduct the business of stewardships, and also to support themselves, if there be a surplus of means, what will be said? Will it be said by bishops, "Here, brother you must give up all this surplus to the storehouse of the Lord?" It might be said to one to unite him to the stewardship, without having any greater means to extend his operations, for the time being; and again, it might be deemed wisdom to assist another to the amount of five, ten, twenty thousand dollars or so, by way of extending his branch of business, because in doing so it would be the means of not only benefitting himself and family but the people of Zion generally.

The revelation says: "They shall give into the store-house all that is not needed for the support of the needy families." In this way the Lord's storehouse will be full and in great abundance; and these means will be used for public purposes, and also by way of providing farming implements, books, etc., for the remnants of Joseph who will come into the covenant in those days, that they may also have their stewardships in the midst of the people of God. There will be a

portion of the avails of these stewardships, that will be consecrated to the Lord's storehouse, and which will be used for the building of Temples, and for beautifying public places in the city of the New Jerusalem, and making that a city of perfection as near as we possibly can.

Now, there will be this difference between that city and the cities and Temples which are being built. The cities and temples which we are now engaged in building, we expect to decay; we expect the rock and the various building materials will in time waste away, according to natural laws. But when we build that great central city, the New Jerusalem, there will be no such thing as the word decay associated with it; it will not decay any more than the pot of manna which was gathered by the children of Israel and put into a sacred place in the ark of the covenant. It was preserved from year to year by the power of God; so will he preserve the city of the New Jerusalem, the dwelling houses, the tabernacles, the Temples, etc., from the effects of storms and time. It is intended that it will be taken up to heaven, when the earth passes away. It is intended to be one of those choice and holy places, where the Lord will dwell, when he shall visit from time to time, in the midst of the great latter-day Zion, after it shall be connected with the city of Enoch. That then is the difference.

The Lord our God will command his servants to build that Temple, in the most perfect order, differing very much from the Temples that are now being built. You are engaged in building Temples after a certain order, approximating only to a celestial order; you are doing this in Salt Lake City. One already has been erected in St. George, after a pattern in part, of a celestial order. But by and bye, when we build a Temple that is never to be destroyed, it will be constructed, after the most perfect order of the celestial worlds. And when God shall take it up into heaven it will be found to be just as perfect as the cities of more ancient, celestial worlds which have been made pure and holy and immortal. So it will be with other Temples. And we, in order to build a Temple, after a celestial order in the fulness of perfection, will need revelators and prophets in our midst, who will receive the word of the Lord; who will have the whole pattern thereof given by revelation, just as much as everything was given by revelation pertaining to the tabernacle erected in the wilderness by Moses. Indeed, before we can go back to inherit this land in all its fulness of perfection, God has promised that he would raise up a man like unto Moses. Who this man will be I do not know; it may be a person with whom we are entirely unacquainted; it may be one of our infant children; it may be some person not yet born; it may be some one of middle age. But suffice it to say, that God will raise up such a man, and he will show forth his power through him, and through the people that he will lead forth to inherit that country, as he did through our fathers in the wilderness. Did he then display his power by dividing the waters? Yes. Did the mountains and land shake under his power? Yes. Did he speak to the people by his own voice? Yes. Did he converse with Moses face to face? Yes. Did he show him his glory? Yes. Did he unfold to him in one moment more than all our schools and academies, and universities could give us in ten

thousand years? Yes. God will assuredly raise up a man like unto Moses, and redeem his people, with an outstretched arm, as their fathers were redeemed, at the first, going before them with his own presence, and will also surround them by his angels. I expect, when that time comes, that man will understand all the particulars in regard to the Temple to be built in Jackson County. Indeed, we have already a part of the plan revealed, and also the plat explaining how the city of Zion is to be laid off, which may be found commencing on page 438, Volume 14 of the MILLENNIAL STAR. From what has been revealed of this Temple to be erected we can readily perceive that it will differ from anything that we have had. It will differ in regard to the number of rooms; it will differ very much in its outward and also its inward form; and it will differ in regard to the duties to be performed in each of its rooms to be occupied by the respective departments of priesthood. This house will be reared, then according to a certain plan, which God is to make known to his servant whom he will, in his own due time, raise up. And he will have to give more revelation on other things equally as important, for we shall need instructions how to build up Zion; how to establish the centre city; how to lay off the streets; the kind of ornamental trees to adorn the sidewalks, as well as everything else by way of beautifying it, and making it a city of perfection, as David prophetically calls it.

And then God will come and visit it; it will be a place where he will have his throne, where he will sit occasionally as King of Kings and Lord of Lords, and reign over his people who will occupy this great western continent; the same as he will have his throne at Jerusalem. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King."

And again he says:

"Out of Zion, the perfection of beauty, God hath shined."

Does the Psalmist mean that God will shine literally out of Zion? Yes, shine with light that will be seen by the righteous and the wicked also.

For fear of taking up too much of the time, I will bring my remarks to a close. I will say, however, I desire greatly that the Lord will bless the Latter-day Saints, and bless his servants that some, at least, may have the pleasure of entering into all the perfection of this glory, here in this temporal life; while the more aged, the grayhairded and gray bearded like myself, will perhaps pass away, if the Lord requires it. And that our sons may rise up after us, being filled with the power and Spirit of God, to carry out his great and righteous purposes, even to completion.

I pray God to bless the inhabitants of Logan and those of the towns round about in this valley, and throughout all our mountain regions; and that his peculiar blessings and favor may continue to attend us while we so-journ in these mountains, and go with us when Zion shall be redeemed in all its fulness. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE 14TH WARD MEETING HOUSE, SUNDAY EVENING, DECEMBER 7TH, 1870.

(Reported by John Irvine.)

HOW A KNOWLEDGE OF GOD IS OBTAINED—THE GOSPEL TO THE DEAD —VARIOUS DISPENSATIONS OF THE MOST HIGH TO MANKIND—POWER OF THE PRIESTHOOD—RESTORATION OF THE GOSPEL THROUGH JOSEPH SMITH—FAILINGS OF THE SAINTS—CORRUPTIONS OF THE WICKED.

We meet together from time to time to speak, to hear, to reflect, to converse, and to exchange views in regard to the worship of Almighty God. There is something associated with these matters that has generally attracted the attention of the human family in all ages, among all peoples, and under almost all circumstances. There is and always has been a feeling of reverence existing among the human family for a Divine Being of some kind and of some form, even amongst the most low and debased people of the earth. The position that we occupy in the world, our ideas of the mutability of affairs of time and sense, the continuous departure of one after another from this stage of existence to another, leads us, as well as other portions of the human family generally, more or less to reflect upon those things pertaining to the future. Various ideas and theories have existed amongst different peoples. Some have worshipped a great variety of Gods of their own making, while others have followed the notions and theories of men in regard to certain doctrines formulas theories and ideas that have been promulgated among what would be termed the wise, the prudent, and the intelligent of the earth. But in relation to religious matters there is no one can have any true or correct conception of a hereafter unless it has been revealed by the Almighty, who alone is able to comprehend the end from the beginning and is acquainted with the position and destinies of men and of the world.

We have had revealed to us from time to time, as manifested in the Scriptures, developed therein, many ideas pertaining to God and to futurity; but any intelligence in regard to these matters was generally obtained directly from the Lord, or through the ministering of angels, or by the Spirit of prophecy and revelation given to them by the Almighty. And it is emphatically stated in the Scriptures that "the things of God knoweth no man but by the Spirit of God," and hence when men assume to comprehend principles pertaining to futurity, predicated upon the learning, the wisdom, the intelligence or the science of the world, they are always very much at fault. Who can comprehend the Almighty or under-

stand his designs? As one of old said, "It is high as heaven." What can'st thou know? "Deeper than hell." Who can penetrate its mysteries? What really do we know? To commence with, who can understand the designs of God in relation to the organization of this world, or in relation to the position of man and his destiny? His past operations, his present dealings with the nations and his designs in the future, to the uninspired, are all a profound enigma. Who knows anything about it? We find all kinds of theories, notions and opinions in existence at the present day, but what do they amount to? What would my unsupported opinion be worth, or what would anybody's opinion be in relation to these matters? It would amount to nothing. In regard to other principles, of a more material nature that we are intimately associated with, there are certain facts that scientists and men of intelligence always wish to be demonstrated, and unless they are, they pay very little attention to any unsupported hypothesis. If this be true in regard to the known sciences, how much more particular should we be in regard to more important matters. Theories, hypotheses, notions, dogmas and opinions amount to very little when associated with the great and eternal principles connected with the welfare of mankind, and the salvation of a world. And hence we need something higher, something of more intelligence than anything that man possesses to give unto us information pertaining to these matters.

When God created the world and placed man upon it he had certain ideas and designs that were fixed, immutable, and eternal, they were based or predicated, in the most consummate wisdom; the most profound intelligence; the wisdom and intelligence, if you please, that dwells with the Gods. The organization of the heavens and the earth, the creation of the world as we understand it, and also the creation of man and beast, fowl, fish and insect, and everything that exists upon the face of this earth. There was an object and design in relation to all these matters. We could know nothing about that, however, unless it had been revealed unto us, unless it had been communicated by the being who knows the end from the beginning, and who comprehends all things pertaining to the present condition as well as the past and the future destiny of the human family and of the world.

Certain men in different ages have told us, so it is recorded here in the Bible, about certain communications which they had from the Almighty. They seemed to have a mode and manner of approaching him, and he in the various dispensations made choice of and selected individuals through whom and to whom he communicated his will to the human family. There is something very remarkable in regard to these things. There are many remarkable things in the old antediluvian history of the world, that we have only very imperfectly related to us in the Bible. We read, for instance, of a man by the name of Enoch—we are told in the Bible that "Enoch walked with God; and he was not, for God took him." That is about all that is said about him except that he was a man that feared God. But Enoch, when we come to know more of his history from the revelations that have been given, we find, was a man that had communication with God from time to time. The Bible says he walked with God and was not, for God took

him, but in other revelations which we have received, we have an account of the kind of ministry that he had, the labors that he performed the preaching that he did, the manifestation of the power of God on his behalf, and finally of his gathering together a large number of people. That he built a city; that in that city they were under the guidance, direction and control of the Almighty; and that he and his city and people, or many of them, were translated, and hence as the Bible says, "he was not for God took him," and he also took the people that were with him, those that feared him and worked righteousness.

There are other events associated with these matters which are very interesting when we come to examine them. The people had corrupted themselves very much, departed from the law of God, violated his ordinances, and committed all kinds of iniquity, so that, as the Bible tells us, all the thoughts of their hearts were only evil and that continually, and it repented the Lord that he had made man because of the wickedness and corruption that then existed. We have a very short account of this in the Scriptures, but through other means that have been communicated to us we have received a further knowledge of these matters; for other men that embraced the Gospel in former ages became preachers of righteousness as well as Enoch. They had the Spirit of the Gospel as Moses had it, as Jesus had it, and as we have it. They held communion with God and were under the inspiration of the Almighty, in their administration, and when they came together—those that feared God and worked righteousness—they had visions and revelations and prophesied of events that should transpire. There were many prophets in those days and they prophesied of a prison house that God had prepared, told the people of the destruction that was coming upon the earth: that they should be swept off the face of the earth by the waters of the flood and that none should be spared except a few to perpetuate the name and fame of the Almighty and again propagate their species. This is a thing that has seemed very singular to some men who do not comprehend the designs of God, and they suppose that there was a degree of cruelty attached to the Almighty in sweeping off the whole people of the land, with the exception of a very few. They assume to say there was a degree of injustice, cruelty and tyranny associated with it. However, that is for want of an understanding of correct principle, and the designs of the Almighty, and many conclusions that people arrive at, predicated upon the same ground—arise from a lack of understanding the principle that they talk about.

There are some principles connected with these things which put matters in a very different light. When we understand the nature of man, when we consider that he is a dual being, that he is possessed of a body and spirit, that he is associated with time and with eternity, that according to the Scriptures the spirits of all men were created before this world was made, and that God is the God and Father of the spirits of all flesh; and being God and Father of the spirits of all flesh, it was his right and his prerogative to dictate what should be done for the benefit of those spirits and his children that he had created here upon the earth. It was not a matter of theory, according to the opinions of men, but an immutable

plan, according to the eternal wisdom of God as it existed in his bosom before the world was, or "before the morning stars sang together and all the sons of God shouted for joy." These spirits, that he was the father of, had their rights and privileges and immunities; and as he had created man upon the earth or prepared a tabernacle, or a body, if you please, for these spirits to inhabit, it became his interest, as the Father of the human family, to look after their welfare. They had been led aside by the influence of Satan and had corrupted themselves and departed from correct principles, and violated the law of God, and became degraded and sunken in iniquity and infamy. Now, suppose we take ourselves back into the presence of our Father, and looking down upon these degraded wretches that inhabited the earth at that time, would we not turn to our Father as a just God and say, "Father, do you see the corruption, the degradation, the infamy and the evil that exists and permeates the world of mankind?" "Yes, yes, of course I see it." "Is it just that our spirits should be condemned to go and inhabit the bodies of these men, or of their seed, that are so fallen, so degraded and so corrupt, and whose actions and operations are so at variance with thee and thy laws? Is it just and equitable that we should go and be mixed up with these infamies and be led astray like them into the paths of vice and suffer for things that we have not done and could not help ourselves in: is it just?" "Why, no it is not, and I will cut them off; and as they possess the power of propagating their species upon the earth, I will stop that power by a flood and raise up another people, that justice may be done you, my sons and daughters, and that the judge of all the earth may do right." When we look at things in that point of view, it places them in another position from what they would appear otherwise, and justifies the ways of God with man.

Now, when this event took place, people were cast into the pit, into the prisons, as it had before been said that they should be. Well, what about that? Trace things forward to the time that Jesus appears upon the earth, and we see something then pertaining to these very individuals, in the acts of the Almighty, as they transpired at that time. When Jesus accomplished his work, when he had fulfilled the mission that he had to do here upon the earth, and when he was put to death in the flesh and quickened by the Spirit, he went and preached to the spirits in prison "that some time were disobedient when once the long suffering of God waited in the days of Noah;" and although they had suffered the wrath of Almighty God, he who had come to proclaim deliverance to the captive, to open the prison doors to those that were bound, to release them and to proclaim the acceptable time of the Lord, he went to them as their Savior, in common with others, and preached the Gospel unto them. Hence we find the acts of God justified in relation to these matters, and while he had power to destroy, while he had power to send them to prison, he also had power to conceive a plan for their deliverance therefrom, when the time should come that they should be delivered after they had suffered sufficiently for the crimes, evils and iniquities that they had committed upon the earth. There are many singular things associated with these matters that men do not really comprehend.

We come again to another prominent character, that is Abraham, a very remarkable man in his day and age; although at the present time men look upon him as a kind of an old shepherd, a man that attended flocks and herds and sheep, a sort of herdsman and a shepherd; and there was very little of him anyhow except that he lived in his day almost as a barbarian. That is the opinion that many men have formed of him—that he was something like our backwoodsmen, some of our farmers who have not mixed up with the élite of society, or made themselves familiar with the intelligence that pervades the world. I look upon him as another character entirely, and from information that we can gather from revelations that have been referred to, we find that there was something very peculiar about him. We read his history and we find that he was a man that sought after rightousness, that he desired to obtain more righteousness, that he examined the records of his fathers, that he found in examining the records, tracing them back through the flood, clear away back unto Adam's day, he found many circumstances that were connected with mankind, not only to Adam's day, but before the world was. In doing this, among other things, he found he had a right to the priesthood. I need not stop to tell you what that is, you Latter-day Saints. You understand it is the rule and government of God, whether in the heavens or on the earth, and when we talk of the kingdom of God we talk of something that pertains to rule, government, authority and dominion; and that priesthood is the ruling principle that exists in the heavens or on the earth, associated with the affairs of God. Hence, we are told in the Scriptures that Christ was a priest forever after the order of Melchisedec. Then of what order was Melchisedec? A priest for ever after the order of the Son of God, for if Christ was after the order of Melchisedec, Melchisedec must have been after the order of Christ, as a necessary consequence. Very well. Now, then, in relation to that priesthood it was something that ministered in time and through eternity; it was a principle that held the keys of the mysteries of the revelations of God, and was intimately associated with the Gospel, and the Gospel, wherever it existed, was in possession of this priesthood; and it could not exist without it. It always "brought life and immortality to light." The notions and opinions and religions of man generally are altogether devoid of a principle of that kind, they know nothing about it. Whenever men are placed in communication with God and are in possession of the Gospel of the Son of God, it brings life and immortality to light, and places them in relationship with God that other men know nothing about.

They were spoken of in former times as the "sons of God." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." It was this priesthood that would be the means of introducing him into the presence of God that Abraham found that he was a rightful inheritor of, according to his lineage and descent, and he applied for an ordination, which he received, according to the revelation given unto us, and with that ordination the powers, the blessings, the light, intelligence and revelation associated with the Gospel of the Son of God. And what then? The next that we read of is that he had the

Urim and Thummim, and thus he sought unto God for himself, and while searching unto him, God revealed himself unto Abraham and said: "I will bless them that bless thee, and curse them that curseth thee, and in thee shall all families of the earth be blessed." There is something very remarkable about this when we reflect upon it, and when we examine the position that he occupied, and that his seed occupied, we can see the fulfillment of these things. Afterwards, the Lord revealed himself to him from time to time, communicated his will to him, and he was made acquainted with the designs of the Almighty. The Lord showed unto him the order of the creation of this earth on which we stand, and revealed unto him some of the greatest and most sublime truths that ever were made known to man. He got these through revelation from God and through the medium of the Gospel of the Son of God.

Well, let us look a little at the fulfillment of some of these things. "I will bless them that bless thee; and in thee shall all families of the earth be blessed." We read sometime afterwards of Isaac and Jacob. Jacob had communication with God. The Lord appeared unto him from time to time, and revealed his purposes and designs unto him. Abraham prophesied that the children of Israel should be in bondage in Egypt for 400 years, that after that time they should be delivered; and Moses was raised up as a deliverer and he conversed with God. He saw a bush that burned with fire, and the bush was not consumed. He afterwards conversed with the Lord upon mount Sinai, and received tables of stone written upon by the finger of God, which were the commandments of the Lord to the children of Israel. And who was Moses? A descendant of Abraham.

We also read of prophets who, by the spirit of inspiration, could draw aside the dark vail of futurity and penetrate into the invisible world, and contemplate the purposes of God as they should roll forth in after ages in all their majesty and power and glory. And who were they? They were the seed of Abraham. We read that Jesus, also, who was the Son of God, was born of the seed of Abraham according to the flesh. Who were His apostles? The seed of Abraham. Then there were Nephi, Lehi, Ishmael and others who came from the land of Jerusalem to this continent according to the Book of Mormon. Who were they? The seed of Abraham. There were also the Twelve Apostles called and set apart upon this continent, who went forth by the power and Spirit of God, aided by intelligence and revelation such as they never had on the other continent. Who were they? The seed of Abraham. "In thee shall all the families of the earth be blessed;"—not cursed; that was not what the priesthood of God was introduced for, but to spread light, truth, and intelligence, to unfold unto mankind the ways, purposes and designs of God, to make man acquainted with his origin, his position in life and his future destiny; and to make him acquainted, as an eternal, intelligent being, with things past, with things present, and with things to come. This is what Jesus taught them on the continent of America. "It is expedient for you that I go away, for if I go not away the comforter will not come unto you;" which is the Spirit of God. And what shall it do? It shall bring things past to your remembrance. You shall be made acquainted with the actions

of the ancient principles and of God in ages that have preceded you. It shall lead unto all truth. You shall comprehend all matters that are necessary for you to know by the light, intelligence, and revelation which flows from God. And what else shall it do? It shall show you of things to come. It shall draw aside the vail of the invisible world. It shall make you acquainted with the things pertaining to eternity, and you will be enabled to square your lives according to the eternal principles of intelligence as it dwells in the bosom of God, and as the Holy Ghost will make known and reveal unto you. It is this priceless treasure that is spoken of that we possess in earthen vessels "that ye are came," says Paul in his epistle to the Hebrews, "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the enumerable company of angels. To the general assembly of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant and to the blood of sprinkling, that speaketh better things than that of Abel." This is what the Gospel does for you. it brings life and immortality to light.

These are some of the leading, prominent principles as they have existed heretofore, along with thousands of others that we have not time to mention or touch upon this evening.

Now, we will come to other events, of later date; events with which we are associated—I refer now to the time that Joseph Smith came among men. What was his position? and how was he situated? I can tell you what he told me about it. He said that he was very ignorant of the ways, designs and purposes of God, and knew nothing about them; he was a youth unacquainted with religious matters or the systems and theories of the day. He went to the Lord, having read James' statement, that "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." He believed that statement and went to the Lord and asked him, and the Lord revealed himself to him together with his Son Jesus, and, pointing to the latter, said: "This is my beloved Son, hear him." He then asked in regard to the various religions with which he was surrounded. He enquired which of them was right. for he wanted to know the right way and to walk in it. He was told that none of them was right, that they had all departed from the right way. that they had forsaken God the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water. Afterwards the Angel Moroni came to him and revealed to him the Book of Mormon, with the history of which you are generally familiar, and also with the statements that I am now making pertaining to these things. And then came Nephi, one of the ancient prophets, that had lived upon this continent, who had an interest in the welfare of the people that he had lived amongst in those days.

But how is it in relation to these people and in regard to some of these matters? Why and how should these men that have lived here upon the earth have anything to do with the people that now live upon it? You Latter-day Saints ought to be acquainted with these matters, and I suppose you are; but I will show one or two princi-

ples here in case, peradventure, there may be those present who have not thought or reflected properly upon the subject. The Melchisedec Priesthood, we are told by Paul, is without beginning of days or end of years. He speaks of Melchisedec as a man "without father, without mother, without descent." Now, he would be a very singular man, according to our idea of things, without father or mother, without beginning of days or end of years, but it was the priesthood of which he spake in contradistinction to the priesthood of Aaron. He was then among the Jews. The Jews believed in the Aaronic priesthood; but they knew very little or nothing about the Melchisedec priesthood, and a man to be a priest of Aaron must be a literal descendant of Aaron, and of the tribe of Levi, and he must be able to prove his lineage from the records. But in contra-distinction to this priesthood there was the priesthood of Melchisedec, hence we come to account for some of these things of which I have been speaking. And now I will go a little further in regard to this matter. I find, for instance, a man by the name of Moses who lived at a certain time to whom I have referred. I find another man by the name of Elijah, who was a great prophet and who had great power with God, among other things in controling the elements, in shutting up the heavens and in again opening them by his prayer of faith under certain circumstances, which it is not necessary for us now to enter into. We find that when Jesus was here upon the earth he ascended a mount with his disciples, Peter, James and John, and there appeared unto them Moses and Elias, in great glory. Peter, turning to Jesus, said, "Lord, it is good for us to be here, if thou wilt let us make here three tabernacles, one for thee and one for Moses, and one for Elias." Now then, the question arises, What was Moses doing here? What was Elias doing here? Where had they come from? Why, they had the Gospel. The Gospel is an everlasting Gospel as spoken of in the Scriptures, and associated with that Gospel is the priesthood that administers in time and in eternity. And Moses, who had led the children of Israel out of the land of Egypt, and had conversed with God and given the law of the Lord unto the people, with Elias the prophet, who was also a man of God—the Melchisedec priesthood, which held the keys of the mysteries of God, and it ministers in time and in eternity. Both of these men had ministered on the earth, and, holding that priesthood in the heavens they came to minister to Jesus, and to Peter, James and John, upon the earth. There is nothing very remarkable about that.

We come again to John on the Isle of Patmos, where he had been banished because of his religion. I do not know whether he was a practical polygamist or not; but his religion was very much opposed to the ideas and theories of the people in that day. He was a Christian and he dared to fear God and keep his commandments, and they banished him to the Isle of Patmos, that he might labor amongst the slaves there in the lead mines. But while there, being in possession of the light, the truth, the intelligence and revelation that proceeded from God, he gazed upon the purposes of God as they should roll forth in a subsequent period of time, and he contemplated the position of man in the various ages of the world unto the time that the heavens and the earth should pass away; when there

should "be a new heaven and a new earth whereon dwelt righteousness." He gazed upon all these things and fell down at the feet of the angel to worship him, whereupon the angel said, "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy." In other words: "I was like you once, on the earth, persecuted, cast out, condemned, despised had every kind of opprobrium and approach cast upon me; wandered about in sheepskins and goatskins, destitute, afflicted, tormented; wandered in deserts and mountains, and dwelt in dens and caves of the earth. I am one of thy fellow servants the prophets, I have fought the good fight, finished my course, I have kept the faith, I was true to my covenants, my God, and my priesthood, and I come now to minister to you." Again who more likely than Mormon and Nephi, and some of those prophets who had ministered to the people upon this continent, under the influence of the same Gospel, to operate again as its representatives? Who more likely than those who had officiated in the holy Melchisedec priesthood to administer to Joseph Smith and reveal unto him the great principles which were developed?

Now, then what has he revealed? Anything new? Why, yes; a new Gospel; but an everlasting Gospel. What is it that John said he saw? "I saw another angel fly in the midst of heaven having the everlasting Gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come." Did John see that among other things? Has it come to pass? Yes, it has, "And in thee shall all the families of the earth be blessed." Who was Joseph Smith? The Book of Mormon tells us he was of the seed of Joseph that was sold into Egypt, and hence he was selected as Abraham was to fulfil a work upon the earth. God chose this young man. He was ignorant of letters as the world has it, but the most profoundly learned and intelligent man that I ever met in my life, and I have traveled hundreds of thousands of miles, been on different continents and mingled among all classes and creeds of people, yet I have never met a man so intelligent as he was. And where did he get his intelligence from? Not from books; not from the logic or science or philosophy of the day, but he obtained it through the revelation of God made known to him through the medium of the everlasting Gospel. Now. people who are ignorant of these things are ready to point the finger of scorn, and heap contumely and reproach upon him and upon others who dare have the hardihood, as they say, to express the same kind of sentiments that he did. I dare do it! I have done it among the nations of the earth, and dare do it to-day before any man or any set of men that the world can produce, and I defy them to successfully contravert or overturn any principle that God has revealed through the Gospel of the Son of God in these last days!

But could Joseph Smith help being selected of God? There is, to say the least of it, an intelligence displayed that the world knows nothing of. Is that to be despised? Is that to be regretted? Was he the enemy of man? No; no more than Abraham was; no more than the prophets were; no more than Jesus was; but could Abraham, or the pro-

phets know what God was going to demand of them? No, they could not. And if they could not, if they were to tell a truth that God has revealed to them, would their telling it make it a falsehood? I think not. It was an unpleasant thing for a man to rise up and tell the people they were wrong. To go to our divines—our right reverend divines—and their followers and tell them they were all out of the way! I expect they would be no more satisfied with such a message than the same class were with the teachings of Jesus when he spoke of the Scribes and Pharisees and called them hypocrites, like unto whited sepulchres which appeared fair on the outside to men, but inwardly they were nothing but rottenness and dead men's bones. This was not very palatable for some of the wise of the Jews and some of the leading men of that day who professed such a great amount of piety. But he came to tell them the truth, not to speak his own words but the words of his Father who sent him and to communicate those great principles which God had revealed to him.

Well, now, do I believe that Joseph Smith saw the several angels alleged to have been seen by him as described, one after another? Yes, I do. Why do I believe it? Because I obeyed this Gospel. And what was there connected with the obeying of it? What was the Gospel that he taught? Precisely the same as that that Jesus and his disciples taught both on the continent of Asia and on this continent. What did he do? Why, says he to his disciples: "Go ye into all the world and preach the Gospel to every creature." Was he an enemy of mankind? I think not. Go unto all the world and tell them of the love of God to man, preach the Gospel to every creature, and, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." What else? "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Here was something practicable, something real, something intelligent, something that was worthy of a God, communicated by the Son of God for the welfare of the human family.

What have we now? Ideas, notions, theories, opinions, hypotheses, and all the various confusion of ideas and notions, but no man to say "thus saith the Lord." They used to say "thus saith the Lord;" they had the word of God for the people, and not the opinions and creeds and notions and fancies of men.

The Lord has restored the same Spirit by which we know of the truth of the principles declared by Joseph Smith and by others. I know it and so do you, many of you, who hear me. Was it an injury to the world in the days of Jesus for his disciples to go and proclaim salvation? I think not Is it an injury to the people to-day for us to proclaim the same Gospel to the world? I think not. You can find very few people who will do what thousands of our elders have done—go out without purse or scrip to proclaim the glad tidings of salvation, things that they not only believe in but know for themselves before God that they are true—go out as the friends of mankind to publish the same Gospel under the same authority that others had in former

ages. Did they prosecute and persecute men in former ages? They did. Why? Was it because they were wicked and corrupt? No; it was because they dared to tell a corrupt world that God had spoken, that light and truth had been revealed from heaven, that the Son of God had appeared and that if they would repent of their sins and be baptized for the remission of them, they should receive the Holy Ghost, that should take of the things of God and show them unto them. That was the doctrine they taught; that is the doctrine that we teach. Is there anything very remarkable about it? Yes, very remarkable. Is there a people that dare say what the Elders of the Latter-day Saints dare say to the world? I think not. What have these elders done, many of whom are here? Gone to the ends of the earth without purse or scrip proclaiming the Gospel of the Son of God. And what did they tell the people to do? To repent and be baptized for the remission of their sins and to have hands laid upon them for the reception of the Holy Ghost; and you do the same; you baptize them when they believe in the name of the Father, and of the Son and of the Holy Ghost. And what does a name mean? Power and authority. Supposing a man was to come here as Governor or Secretary, or holding any other office under the government of the United States; he comes in the name of the United States, or by the power or authority of the United States, does he not? Yes. But supposing some of you was to set up here as Governor, they would want to see your credentials and know by what authority you came here and whether you were appointed by the legitimate authorities of the United States or not. If not, they would pay no attention to you; they would look upon you as a very common-place, foolish individual, and morever, they would also look upon you as a fraud. Well, then, if God does not send men, of course they cannot act under the authority of God; if they do, they act fraudulently. Now, how can men go in the name of God when they tell you that God has never spoken for the last eighteen hundred years, and that he does not now reveal himself? That being the case, how then can they go forth in the name of God? I do not know; it is a mystery to me; these people possess some mysteries which I cannot fathom, and that is one of them. I know of only three ways of obtaining authority of that kind—one is by lineal descent, another by writing, and a third by speaking. Now, then, if we can find no record among the people who profess to teach in the name of God, and they do not profess to have a lineal descent, and they even hold that God has not spoken for eighteen hundred years—they place themselves in a very awkward position. But when you come to understand, to fully comprehend the priesthood held by our forefathers, you can see by what authority the Holy priesthood is conferred upon you. Well, then, where did you get this authority from—from the world? No, the world did not have it to give, and consequently you could not get it from them; and if God has not spoken, if the angel of God has not appeared to Joseph Smith, and if these things are not true of which we speak, then the whole thing is an imposture from beginning to end. There is no half-way house, no middle path about the matter; it is either one thing or the other. Now you go forth to the nations of the

earth in the name of the Lord, I appeal to you elders, you contradict me if you can—and when people believe and have been baptized, you lay your hands upon them in the name of the Lord, and you say unto them "Receive ye the Holy Ghost," and they receive it, do they not? They do, and you are my witnesses of that. And what does the Holy Ghost do? It takes of the things of God and shews them unto us. Can we conceive of a greater principle, of one more majestic, and grand, and noble, and exalted. What is man? A poor feeble worm of the earth, going forth in the name of God to call upon the human family to repent and be baptized for a remission of their sins, and after the name of God, he lays his hands upon their head, for the reception of the Holy Ghost. Who gives it? God, and it is the greatest evidence that exists upon the face of the whole earth; no men anywhere have an evidence like that which is given from the Almighty. It did not come from us, it did not come from Joseph Smith, though he was the medium through which those things were communicated; it did not come from Brigham Young, it did not come from me or any other individual; it comes as the free gift of God according to the eternal laws of the everlasting Gospel.

Now, then, here we are. We find ourselves in this position, having entered into these principles, we believe in them and are willing to be governed by them.

The Lord, however, has revealed many other great and important principles to us, and among these the eternal covenant between man and woman. Did Joseph reveal that principle? Yes, he did. Do you know it? Yes, I do know it; if nobody else knows it, I do. Did he tell you of it? Yes, he did; but I have had other manifestations besides that, and therefore I know of what I speak, and I know the principle is of God. Now there are some people who tell us we are very wicked. Are we? Why, yes, in many respects we are. But not in that! not in that! not in that! Are we careless? Are we indifferent? Are we covetous? Do we love the world more than we ought to do, and allow our minds, our feelings and affections to be carried away by the transitory things of time and sense? Yes, yes, to our shame, in many instances, be it spoken; this is true. Do we violate in many instances the great principles that God has revealed? We do, to our shame be it spoken, many of us; but we do not violate the law of God nor the laws of chastity in that thing. Well, what are we to do? God has revealed a principle to us; do we know it? Yes. Do I know it? Yes. Do you? Yes, yes, a very great many of you that are here and hear me speak know it. But does the Congress of the United States know it? No. Does the Supreme court know it? No; they cannot know of the things of God but by the Spirit of God. Do they know anything about eternal relationship and perpetuity in the eternal world? No, they do not, they are ignorant of the principle, they know nothing about it, and we did not until it was revealed to us. Now, then, what is to be done? They place us in a position like this; God says this is an eternal law associated with the eternal perpetuity of lives in time and throughout the eternities that are to come; that a man having a wife must have her sealed to him for time and for all eternity. Why, long ago we have heard of a religion to live by but none to die

by; none that could reach to the other side of the vail and prepare us for eternal associations and eternal lives in the eternal world, or eternities that are to come. But this principle involves that thing and places us in this position: God says "Go and obey my law." Congress say "No, you shall not do it." Now the question is—who shall we obey? We would like to be in accord with Congress. We would like to submit ourselves to every ordinance of man. We would like to be good and peaceable citizens, which we are. We don't wish, however, to follow their corruptions—don't we know enough of them? Yes, we do. We know a good deal more about them than they know about us. We know their crimes, we know their licentiousness, we know of the millions of murders that are perpetrated by mothers and fathers of children and they know it. Many of these murders are committed while the children are pre-natal; they kill them either before or after they are born, just as it happens. We also know of this horrible social evil that exists among them, and of the corruption, degradation and rottenness that exist in their midst. And as I have said to some of them sometimes, "You come from these dens of infamy, reeking with corruption and rottenness, steeped in crime and bloodshed and you will come here, will you, and teach morality to us? Go home, attend to your own business, cleanse yourselves from your corruptions, for they are a stink in the nostrils of Jehovah, and of all honest men, and don't come to set us right in regard to things that God has given us to do, and which with the help of the Lord we will carry out."

Now, these are our feelings in relation to these matters. This Gospel reveals to us, as it did in former days, the light and intelligence of God. It opens up the visions of eternity; it places us in communication with the Lord. It prepares us for life and for death and for exaltation, and we are going to go on with our temples and administer in them in the name of the Lord. We shall enter therein and be baptized for the living and the dead and stand as saviors upon Mount Zion, and let the world wallow in corruption and follow the evil desires of their hearts, let them pursue their own course, fighting, if they please, against the Zion of our God, but the Lord will be after them and they will know before they get through that there is a God that rules in the heavens and he will say to them as he did to the waves of the mighty deep, "hitherto thou shall come but no further, and here shall thy proud waves be stayed."

What, then, shall we do? Fear God, be faithful, be honest and upright and full of integrity and truthfulness; shun evil of every kind, preserve our bodies and spirits pure, maintain our covenants before God, and he will smile upon us, he will be on the side of right, and his kingdom will grow and increase and spread until the kingdoms of this world shall become the kingdoms of our God and his Christ, whose right it is to rule for ever and ever.

May God help us to be faithful in keeping his commandments that we may be saved in his kingdom, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 21ST, 1879.

(Reported by John Irvine.)

THE BOOK OF MORMON AN AUTHENTIC RECORD.

If the congregation will give their attention, I will read a portion of the word of God, given in these last days, dated March, 1829—a portion of revelation—through the Prophet, and Seer, and Revelator, Joseph Smith, in Harmony, Susquehanna County, Pennsylvania, a little over one year before the rise of this Church, commencing with the 10th verse:

"But this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain,—unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety, that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power, to receive this same testimony, among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness: clear as the moon, and fair as the sun, and terrible as any army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my word, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified."

Fifty-two years shall have passed to-morrow since the Lord permitted his holy angel to descend from heaven and commit into the care and charge of Joseph Smith, a young man, plates which had the appearance of gold, filled with engravings. He obtained these plates on the 22nd day of September in the year 1827, being then not quite twenty-two years of age. This young man was not learned, like those educated in

colleges and theological institutions; indeed, he was a farmer's boy, unacquainted with the arguments, and the tenets, and the creeds, and the institutions of religion that existed around him, except what he had heard from time to time, in the neighborhood where his father resided; a young man not versed in the Scriptures any more than most of the common lads of that age. And we all know that there are but a very few among farmers that have the opportunity of informing their minds at so early a period—at the age of twenty-one—in regard to the doctrines and prophecies contained in the Scripture.

You may, some of you, wonder, perhaps, why the Lord should select an instrument of this kind; why he did not take a person, more qualified by education, more experienced in the doctrines taught among the human family, more conversant with the Bible. You perhaps, may think in your own mind that if you had had the selection of the individual to begin the work of the establishment of the kingdom of God on the earth in the last days, and you had followed the best wisdom you had on the subject, that you certainly would have selected a person well trained and skilled in the different doctrines of the day. But the Lord does not see as man sees, his thoughts are not like our thoughts, neither are his ways like our ways. Hence he chose a man unconnected with any of the religious societies of the day—untaught in the Scriptures and doctrines of the different religious denominations—he selected a man of his own choice, as he had frequently done in former ages of the world.

We all recollect the selection that the Lord made in relation to David, when he was called to be king of the House of Israel, and anointed for that purpose. There were, I think, seven brethren older than David,—men of fair appearance, men of experience,—men that probably their neighbors, their acquaintances, would have selected either one of them in preference to the youth that was tending the sheep. But Samuel, being a prophet of the Lord, when these certain brethren came up before him, said: "The Lord hath not chosen him," and continued to say so until all the seven had passed by, and then the inquiry was made, "Is there not another?" "Why, yes, there is a boy; but he is keeping his father's sheep." "Send and fetch him," said the Prophet Samuel. He was brought in,—he was goodly to look upon, but he was simply a youth, untrammelled with the traditions around him, but yet an honest-hearted boy. The Lord chose him, the anointing oil was poured upon his head, and he was appointed to be the future king of Israel.

Now, the Lord did not have any prophets in the year 1827 on all the face of the earth. There was no Samuel existing, no person who had the spirit of prophecy; consequently the Lord, instead of sending a Samuel, sent an angel to make the selection. This angel committed, as I have always said, the plates of the Book of Mormon, together with the Urim and Thummim, into the hands of this youth, and also gave him many instructions informing him that he must be very strict in keeping the commandments of God, and that he must do with these plates as he was counseled from time to time, not to shew them to everybody that might wish to see them, but was strictly forbidden, by the angel, to shew them unto any person until the Lord should give him commandment so to do. He translated these plates unlearned as he was. And now let me

ask, would you naturally expect that if he—this unlearned youth—did this by his own wisdom, that it would agree with the Jewish record in all the doctrines taught, or said to be taught in the translation of this record? Would it be reasonable to expect that this unlearned, inexperienced youth could be able to sit down and in a very short period of time translate a book two-thirds as long as the Old Testament, without contradicting himself in some way? Would it be reasonable to suppose or to conclude that he would get all the doctrines, contained in that Book of nearly 600 pages to agree in every respect with the ancient Gospel as it was taught in the New Testament, especially when there were several thousand different notions in regard to that doctrine? We could not expect any such thing. The more inexperienced a man is the less qualified he is to write, by his own human wisdom, and get into proper shape, a history said to extend over a thousand years or a little more—a history commencing with the colony that came from Jerusalem to this continent, down until the records were sealed and hid in the earth—a thousand years' history of a nation, of two nations that were opposed to each other, of their wars and their travels to and fro upon a large continent, like ours—we would naturally expect that a young man, so inexperienced, would, by his own human wisdom, get that country awfully muddled up as regards places, as regards the location of cities, and location of countries. We would naturally expect, I say, such contradiction to occur in the writings of an unlearned youth.

But what is still more marvellous, is the prophetic portions of this record, called the Book of Mormon. It is full of prophecies from the opening of the record unto the closing thereof. Predictions, not only concerning events that took place after this colony left Jerusalem, during 600 years before Christ, predictions that were to take place down to the coming of Christ in the flesh, but predictions that were to be fulfilled after the first coming of Christ down until the end of time. The book is full of these predictions. Would you not naturally expect therefore, could you look for any other thing than that an inexperienced, unlettered young man, unread in prophetic history, should contradict himself in different parts of the record; speak of an event on one occasion and forget and speak of something quite different on another? Then again, where did you find a young man, unacquainted with the Jewish record, that could make all these predictions and prophecies coincide with the ancient prophecies of the Jews? Would it be likely that he could do so by his own wisdom? I think not. All these things, therefore, so far as the history is concerned in the Book of Mormon, so far as the prophetic writings are concerned in this late record, so far as the doctrinal parts of that Book are concerned, it is a marvel in the age in which we live; it is a marvel in my eyes; but perhaps my eyes are not constituted as the eyes of others. To me, however, it is one of the greatest marvels of the age. I am familiar with this; and I have read it, perhaps, more carefully than any other man that has ever lived in this generation, and probably ten or fifteen times more than any other man has done. Why, when I was a boy, 21 years of age, I had, for the two years during my first acquaintance with the book, read it so much that I could repeat over chapter after chapter, page

after page, of many portions of the Book of Mormon, and could do it just as well, with the Book closed or laid to one side, as I could with the Book open; and I have continued to read it from that day down to the present, without finding one contradiction in the book. I have read the comments, I have read the writings of our greatest opposers who have undertaken to examine the book from the beginning to the end. I have tried to follow their arguments, in relation to the contents of this book, but I have never unto the present day—and it is forty-nine years since I became acquainted therewith—been able to find one contradiction in the whole work.

Can we say as much concerning the Jewish Bible in the present state of its existence? What is the great fault found by the opposers to the Jewish Bible. The infidel says, "We do not believe it, because it apparently contradicts itself in doctrine, in history, and in many other portions." And the Christian undertakes to read it, he undertakes to show that these are not contradictions; but with the arguments of the Christian on the one side, and the infidels on the other, in relation to the Bible, it is confessed by the generality of mankind that there are many contradictions, not original contradictions, but contradictions that have been introduced into the record since it was originally given, —introduced by the wisdom of man, or rather by the wickedness of man. But does the Book of Mormon contradict the teachings of the present day? Yes. There is a great difference between the Book of Mormon and modern Christian religion; but there is no difference between that book and ancient Christianity. We may hunt the wide world over, amongst some 400 millions of Christians, so called, and search deeply for a complete, and good, and thorough understanding of their doctrines, and when we have made ourselves thoroughly acquainted with them, take up the Book of Mormon, compare their doctrines with this Bible of ancient America, and there is a great difference, a fundamental difference, not a trifling difference, but a difference that lies at the foundation. It is the same when we come to compare these modern doctrines of Christendom with the doctrine taught in the New Testament. Where can we find a man who can reconcile the two? Or the thousand if you please? Who is able to show that the New Testament proves and sets forth clearly the ancient doctrine of the Gospel? There may be now and then an item which each denomination has in accordance with the New Testament; but where is the authority which lies at the foundation of Christianity? Where is the man among all these 400 millions of Christians that is a revelator, that is a prophet, or is inspired of God? He cannot be found and yet the ancient Christianity, recorded in the Bible advocates that great gift as one that lies at the foundation of Christianity. Christianity is built upon it, built upon Jesus, who was the great revelator of the Church, and built upon apostles who were also revelators, as well as Jesus, and who received their revelations by the gift and power of the Holy Ghost, by inspiration as men of God. Can you find such an order of things in Christendom? Do any profess to have these gifts? They say that they are unnecessary; they say that these gifts were intended for the first age of Christianity, but when Christianity was once established these high gifts were no longer

necessary. This is their argument almost as one. They seemed to be agreed, however much they may be opposed in other points of doctrine—they all, almost without an exception, seem to be agreed that there is no need of these high gifts of inspiration, and prophecy, and new revelation that accompanied the preaching of the Gospel in ancient times. "The Gospel is established," say they; "we have no need of it." As much as to say that these gifts are no part of the Gospel; that the Gospel is one thing and the gifts are another; that the Gospel was established by the evidence of the gifts, but the gifts are no part of the Gospel. They are as much a part of it as faith; just as much a part of the Gospel as repentance, as baptism for the remission of sins, or as the laying on of hands for the gift of the Holy Ghost; and to undertake to separate the blessings of the Gospel, and then call something else the Gospel, does seem very absurd, very inconsistent, and is something that cannot be proved from the divine record. Now, here is something that is of minor importance, something that is not particularly necessary, that might be called non-essential, but something that lies at the very foundation of Christianity. These gifts are a portion of Christianity. Revelation, inspiration and the gift of prophecy, are part and portion of the Gospel as taught by the ancient apostles and men of God, and by our Savior; and to do away with these gifts destroys the fundamental principles of Christianity.

What does the Book of Mormon advocate? It comes directly in contact with all modern Christendom, and goes back to the old Gospel as it was taught nearly 1800 years ago, and maintains that there must be in the kingdom and Church of God, in every age of the world, these gifts as well as outward forms and ceremonies,—maintains that these gifts are a part of the ancient Gospel and must exist wherever the Gospel exists, — and when they cease the Gospel ceases to be preached, and true believers, in a Scriptural sense, cease to exist with them.

Now, it does not seem likely to me, that a young man whose beard had scarcely grown—a youth untutored, untaught in the sectarian notions of the day, brought up to labor hard on his farmer's farm, should be able to make these great distinctions, to come out in opposition to all modern systems of religion, and establish the very fundamental principles that are necessary to the very existence of Christianity in the last days. But God was with that young man. He was not his own teacher, he was not left to his own judgment in regard to what Christianity should be and what it should not be. The angel that came from heaven and revealed himself to the youth understood his mission. He understood what the Gospel was and should be; he understood the revelations of St. John; he understood that these revelations never could be fulfilled unless an angel were sent from heaven in the last days, with the message of the Gospel to be proclaimed unto the inhabitants of the earth, not to a sectional portion of it, not to some corner of it, or to some obscure people, but to commit the everlasting Gospel unto the inhabitants of the earth, to be proclaimed to every nation, kindred, tongue and people. He understood the difference between modern Christianity and ancient Christianity. And when the Urim and Thummim was lighted up by the power of God, and magnified before the eyes of this youth, those ancient characters upon

the plates of the Book of Mormon, the distinction was clearly made, between the purity of the Gospel as it was taught in ancient days, and the doctrines and innovations of man as have been taught during many long centuries of apostasy.

How I have rejoiced, since I was a youth of nineteen, in this record! Why I esteem it,—I was going to bring up some earthly comparison, but I will not compare great and glorious and heavenly things,—so great, so pure and so important, as that of the plan of salvation, with anything of an earthly nature, as there cannot really be any comparison. When I look at all the earthly riches and grandeur of this world, and then look at the Book of Mormon and the Bible, with power to select, which should I choose? Why, the grandeur of this world, the riches of this world, the glories of this world, would be nothing; they would be like the dream of a night-vision when a person is disturbed, not by the Spirit of God, but by his own cogitations in the night. I would look upon them as nothing, as vanity and foolishness, as unworthy of the love or approbation of any man of God, were they to be set before me and contrasted with the glory of this book. It is a record given to this generation as one of the choicest gifts of heaven! No other books exist upon the face of our globe so choice as the books which God has given in different ages of the world: the Bible for one, the Book of Mormon for another, and the book called the Book of Doctrine and Covenants, containing the revelations which God gave through his servant the prophet, during some seventeen of the last years of his existence here upon the earth. These revelations, these books are more precious than the riches, and kingdoms, and glories, and honors of this present life, so far as I am concerned. Do I esteem them more than I do my own life? I would be unworthy of my Father and my God in the eternal worlds if I would refuse to lay down my life, if it were required of me of the Lord. If I should save it for a moment, and deny the Book of Mormon; if I were to deny the gifts of the Gospel, or any of the revelations that God has given—that are published in the Book of Doctrine and Covenants—if I were to do such a thing, could I look upon my Father's face without blushing? could I think upon God without blushing? could I think upon anything that was pure and holy, without being, in my own mind, in perfect torment? If I were to be so ungrateful as to deny anything that God has given me, I should be unworthy of the kingdom of God. I do most sincerely and humbly hope and trust that the Lord will not call me and try me in this respect, for I know the weakness of man; I know that man has been weak in all ages, and I do not wish to be thus tried, I do not covet this trial, I do not pray for it; but if ever I should be brought to this condition, with my present feelings, with the feelings I have had for a great many years, I would say: "Come martyrdom, come burnings at the stake, come any calamity and affliction of the body, that may be devised by wicked and ungodly men—let me choose that, and have eternal life beyond the grave; but let me not deny the work of God." Why do I thus feel? If I had not a knowledge that the Book of Mormon was true, I should not have these feelings. Then I should probably say, if I only had faith that the Book of Mormon is true, "My life is precious, let me save my life, let me deny something which I do

not know is true." But when a person has a knowledge, as I have, of the divinity of this work,—having this revealed to me when I was but a beardless boy—I hope never to be brought in that condition, where the trial will be upon me, but should it come I hope to be able to lift up my hands to high heaven, and say, "Oh Lord enable me to endure the trials and afflictions that may come, that I may be faithful unto death."

Am I the only one that feels in this way, among the Latter-day Saints? Are there no other persons that have this knowledge, excepting your humble servant? Yes, there are scores of thousand, if they testify the truth, and I have no reason to think that they would falsify their word; scores of thousands who know as well as they know they have an existence, that the Book of Mormon is a divine record; that the Bible is a divine record; that the revelations given through the Prophet Joseph Smith, published in the Book of Doctrine and Covenants, are divine; they know it. Would they be willing to suffer martyrdom? I think they would. There might be individual cases, as in ancient times, where they might reject the truth, lose their hopes of salvation, to save their temporal lives; but take the great mass of this people, they would be willing to lay down their lives, or be burned at the stake before they would reject their religion.

How kind, how good was our Heavenly Father, before the rise of this Church, after he had inspired this boy to translate these records; how good it was to send an angel from heaven to three other persons, namely: David Whitmer, Martin Harris and Oliver Cowdery, Joseph Smith being with them on the occasion. The angel descended from heaven, clothed with light and glory, and, taking these records in his hands, turned them over leaf after leaf, showing to these three other men, besides the translator, the engravings on the plates. How kind this was. A Church was to be raised up. The Lord was willing that they should have all the evidence that they could reasonably ask for, before even the first branch of the Church was organized. Did he condescend, in many of the past ages of the world, to do so much for the different generations that have lived, as he has done for the present generation? Look at the days of Noah. He had a message to deliver—a message that affected the human family. He had to tell the people that were living around him that God had spoken. "And what has God said?" He has told me that because of your wickedness he will send the floods upon you. He will break up the foundations of the great deep, he will open the windows from on high and he will pour out the floods upon these nations and they will be swept away root and branch, except a few that will believe in my message, and come into the ark that I am building. How many witnesses did God raise up then? I expect he must have revealed himself to the sons of Noah, as well as to Noah. That would be but four witnesses; but we have no account that the Lord revealed himself to these three sons. They, however, believed the testimony of their father; whether they knew it or not we do not know. At any rate their faith was sufficiently strong to cause them to labor with the old man, and they labored along year after year, weary no doubt, in forming the timbers of this huge ark or vessel. Finally they got it fixed together, and the beasts of the field—that

appeared to have more inspiration than the men and the women of that age, began to come from the forests towards the ark, and finally the door was closed. They must have been prophetic beasts, beasts that had revelations, beasts that were able to judge far better than the world of mankind in that age. The rains descended, and the earth was covered with the flood, and we read that Noah by his testimony condemned the whole world. What! One witness? One witness alone condemned the whole world, and they perished from off the face of the earth, because one witness was sent unto them! The Lord has done a little better with this generation. He sent four witnesses before he organized the Church, and that was not all. There were other men that had great testimony and evidence given to them; but they did not see the angel; they did not see the plates in the hands of the angel; but what did they see? They saw this boy have these plates. They took the plates and handled them themselves. They saw the engravings upon these plates—eight other men, besides the four I have mentioned—and they testify to what they saw. They bear witness in words of soberness, that they did handle the plates with their own hands, that they did feel the weight of the plates, that they did observe the engravings thereon, that they had the appearance of ancient work and of curious workmanship, and they bear testimony to what their eyes saw and to what they handled with their hands. Their names, as also the names of the four that saw the angel, were attached to this record, when the first edition of that book was issued from the press. Twelve witnesses then did God condescend to raise up immediately before he organized this Church. Are not twelve witnesses sufficient to condemn the world in this age, if one witness condemned the world in the days of Noah? I think that God has been very lenient, very kind and very merciful in beginning the work with so many witnesses.

But there seem to be other witnesses and evidences concerning the correctness and divinity of this book that are far greater than those I have named. There is a promise to all the human family, that is far better than the ministrations of angels to others. What knowledge does it give to me, to you, to any other person, among all the nations and kindreds of the earth, concerning the divinity of the Book of Mormon, because four witnesses, that lived in some portion of our globe, state that an angel had come from heaven? Does that give me a knowledge? No. Did that impart a knowledge to any other creature on the face of the globe? No. Did we not need a knowledge as well as they? Yes. I have a soul as well as these four men that must be saved or must be lost. If that be the case, ought I not also to have a knowledge concerning my safety as well as they? I think so. Has the Lord made it impossible for me to obtain this knowledge? No. The very message itself in the book, and in the New Testament, and in the modern revelations that are given through the prophet, told me, told you, told all the people upon the face of this earth, how they also might obtain a knowledge of the truth of the Book of Mormon and of this work. How? By getting a vision or manifestation from that same God? No. That we should all have the ministration of angels? No. To some is given one gift, and to some are given other gifts. To some it is given to know in one way,

and to some it is given to know in some other way. The Lord has promised that if I will repent, if you will repent, if the people of the United States will repent, if the people of all the nations of the earth will repent, turn unto him and obey his commandments that they should receive the Holy Ghost. Will that give us a knowledge as clear, as definite, as pointed as could be revealed by the ministration of angels? Yes.

Supposing now that I were a natural man, never had received the Holy Ghost. Supposing that a person should come and testify to me that he had received the Holy Ghost, that he had received Heavenly visions. that the Lord had sent angels to him, what would I know about it? What would I know about the Holy Spirit, if I never had received it? No man can discern the things of God, but by the Spirit of God; so says the Apostle Paul to the Corinthians. It is impossible for the natural man to know the things of God, and if I were a natural man, and had never partaken of the Holy Ghost I might hear a cloud of witnesses testifying to what they had received. I might say, "Well you seem a sincere people, you seem to be honest in your declarations, you say you have had the visitation of angels, you say you had heavenly visions, you say the Holy Ghost has been poured out upon you, but I have never received these things as a natural man." Now what reason would there be to condemn me on the great judgment day, if I rejected their testimony? They would tell me that I might be put in communication with the heavens the same as they. They might tell me that on certain conditions, I might obtain the Holy Ghost, as well as they, if I would only exercise sufficient faith, to repent of my sins and to be baptized for a remission of them, and to have the servants of God lay their hands upon my head for the reception of the Holy Ghost; that if I would enter into a covenant with the Most High God, to obey his commandments and to call upon his name in faith, and to exercise faith before him—I expect if I did not do all these things, that all this cloud of witnesses that I have named, would stand up on the day of judgment and would condemn me. But if I would exercise faith though I had no knowledge, and would obey the commandments, would be obedient to the principles, and then I received for myself the testimony, I should then be dependent neither upon David Whitmer, Martin Harris nor Oliver Cowdery, Joseph Smith, nor any of the twelve witnesses that saw the plates, nor any other man living on the whole earth. I could then say, "Oh Lord, my God, thou hast fulfilled thy promise which thou hast made. Thou hast said if I would repent and be baptized I would receive such and such blessings. They have been given unto me, and now I know that thy word is true." And from that forth I could be a witness myself, but before that I could not be a witness.

Are the ministers of the different denominations of this day, who have never had the spirit of revelation upon them—are they competent witnesses of God to stand before this generation and declare the things of God? No. Can they stand up in the great judgment day and condemn any of this generation to whom they have preached? No. Why not? From the very fact that they are not witnesses. They can tell what the ancients say, how the ancients became witnesses, but they themselves have not an experience in

these things, and therefore, God has not made them witnesses. They cannot condemn any man living on the face of the earth, by their preaching and their testimony.

We are living, then, in the great and last dispensation, in which God has provided a way that he might raise up scores of thousands of witnesses, a way that all might know as Peter did. Peter did not get his knowledge from seeing miracles wrought. He did not obtain his knowledge because some other man had received a knowledge. The Savior blessed him and said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord had revealed this knowledge unto Peter, consequently Peter was constituted a witness. And so the Lord, by having given revelation from the heavens to scores of thousands of the Latter-day Saints, has made them witnesses of the divinity of this work.

O, how the Latter-day Saints ought to rejoice! How faithful we all ought to be! How frivalous are the things of this present life, compared with the knowledge of God, which you have received! Do you appreciate this, Latter-day Saints? Do you realize it as you ought to, or are your minds swayed to and fro by the frivolities and vanities of this present life? Do they absorb the greater portion of your attention? Do you forget your God, the greatness of your calling, and the knowledge which you have received? I have not.

I believe that the Latter-day Saints are the very best people on the face of our globe. Why? Because they have been willing to endure hardships, persecutions all the day long. They have been willing to leave their houses, their lands, their possessions, have been willing to see all fall into the hands of their enemies and flee to a desert country for the sake of their religion. Has God forgotten all these things? O, ye children of Zion! do you suppose that the Lord has forgotten, because many years have passed away, your tribulation, your sacrifices—if they can be called such—your mobbings and persecutions in times that are past? No. They are written as it were on the palms of his hands, they are printed indelibly upon the thoughts of his heart. He has all these things in remembrance, and a day of controversy is coming, and it is not far in the future—a controversy for Zion; a controversy with all the nations of the earth that fight against Mount Zion—the Lord has all these things in his mind, and he will fulfil them in his own due time and season. But now is the day of our tribulation and has been for some forty years and upwards that are past. Are there better days to come? Yes. How far in the future I am not prophet enough to know. All that I do know is that they are nigh, near at the very door, when the Lord will rise up and come forth out of his hiding place and fulfil that which he has spoken concerning Zion and the inhabitants of this land. Zion is not destined to be crushed down forever into the dust. Zion is not destined to be overcome by the kingdoms of this world forever. The turning point will come, and that is nigh at hand. The days are coming —I know they are close at hand— when the young and rising generation that are now sitting in this congregation, and who are spread forth upon the face of the land, throughout these mountains and valleys, will see the turning point for Zion.

What will they see? They will see a man raised up like unto Moses in days of old—a man to whom the Lord will reveal himself, as he did to his servant Moses, by angels, by visions, by revelation from the heavens, and will give unto him commandments, and make him an instrument in his hands, to redeem the people and to establish them in their everlasting inheritance upon the face of this American continent. Will he show forth his power in that day as he did unto his servant Moses and to Israel? Yes, only more abundantly, more extensively than in the days of Moses, for there is a larger continent than the land of Egypt, in which the Lord will make manifest his power—a greater people than the Egyptians, among whom he will work. Consequently he will show forth his power unto all the inhabitants of this land. He will fulfil the plain predictions of the Prophet Isaiah that the Lord shall make bare his arm in the eyes of all the nations, until all the ends of the earth shall see the salvation of God. What will be said then concerning this people and Zion? It will then be said by those that are spared in the midst of the terrible judgments that will fall upon these nations, "Surely the people called Latter-day Saints, the people of Zion, are the people of our God. God is there, his power is there, it is his power that delivers that people; it is his power that is over them as a cloud by day and the shining of a flaming fire by night. It is his power that protects their congregations, protects their settlements, protects their holy temple. Let us no longer fight against Zion or the people of God, let us enter into the everlasting covenant which has been revealed anew. We will join ourselves with the people of God." In that day will be fulfilled that which has been spoken by Isaiah in the second chapter, by the prophet Micah, in the four chapter, that in the last days many nations shall say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

May God bless—not the wicked, not the ungodly, not those that blasphème the name of the Lord, not those that fight against Zion—but all the true, pure hearted Latter-day Saints, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN MORGAN,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 23RD, 1880.

(Reported by John Irvine.)

SOUTHERN STATES MISSION.

I am pleased to have once more the privilege of meeting with the Latter-day Saints, and I trust that while I shall endeavor to address you I shall have an interest in your faith and prayers, that what I may say may be in accordance with the mind and will of our Father in heaven and for our mutual good and benefit.

To an elder returning home from missionary labors the privilege of meeting with the assemblies of the Saints in their Sabbath day meetings is one that is very highly prized. We feel to rejoice in the privilege of returning to these peaceful valleys of the mountains, and of listening to the voice of the servants of God teaching the principles of the kingdom of God, and explaining the mind and will of our common Father and God in the heavens. I have often thought and meditated in regard to this privilege when away from home traveling in the midst of strangers, that when here we scarcely prize and realize the value of it. And doubtless this is true in regard to very many of the great and glorious principles of the Gospel. We must see the opposite, come in contact with the opposite; we have to taste the bitter before we can appreciate the sweet; we have to see and experience the condition in which the world is to-day to appreciate the situation the Latter-day Saints are in.

During the past year, since last I had the privilege of meeting with you here, I have been engaged in preaching the principles of the Gospel in the United States, more particularly in the Southern States. Our labors there have, to a greater or less extent, been crowned with success. The Lord has opened up our way. We have been enabled to reach many of the honest in heart, and the principles of the Gospel have been spread by the preaching of the elders, and by the distribution of books and pamphlets, until many thousands of people in that section of the country to-day are becoming acquainted with the principles of the Gospel, who, twelve months ago, although possibly aware that there were such a people as the Latter-day Saints in the valleys of the mountains, were ignorant in regard to the doctrines that they professed to believe in. I find that within the past twelve-months quite a change has taken place in the senti-

ments and minds of the people in the Southern States relative to the principles that we promulgate. I form my judgment in regard to this from their actions, and it is said they speak louder than words. Something like twelve months ago a spirit of persecution and mobocracy was prevalent throughout a great portion of the South, brought about, to a great extent, by inflammatory articles in the newspapers, misrepresenting us and our objects, and the denunciations hurled at us from the pulpit and from almost all directions, which resulted in the mobbing of a number of the elders and the driving from their homes of quite a number of families who had embraced the Gospel in their native land. In one particular instance an entire branch of the Church was driven from their homes, lost their property and their means and were forced to rely upon the generosity of the Latter-day Saints already gathered to the valleys of the mountains here to enable them to emigrate to where they could live in peace and safety. This character of opposition was very violent, very unpleasant to meet with, very unpleasant to have to deal with, but by the blessing of God and the perseverance of the elders, the obstacles were overcome, our work was pushed forward, and very many right-thinking, honorable men and women, while not conceding with us in a religious sense, came out and refuse to endorse the action of men who were using violence, came out in the press, in private conversation, in public speech, and stated that while the Latter-day Saints might be wrong, the course that was being taken was undoubtedly wrong, that whatever the nature and character of their doctrines might be, mob-violence, persecution, and unauthorized, illegal prosecution was not a proper means of over coming the difficulty. Even the editors of many of the Southern papers conceded that the course that was being pursued was most unwise, and would have a tendency to bring dozens of converts to the "Mormon" doctrines where there had been one before, which proved true, as our labors have continually increased and grown, our numbers have been added to, and the spirit of emigration to gather out to where they could be protected in their religious belief has grown stronger day by day, until we scarcely need to preach in the Southern States the principle of emigration, so anxious are the people to escape from their surroundings.

The elders who have been engaged in the Southern States Mission have, almost without exception, proven themselves worthy of the trust that was reposed in them. They have endeavored to perform the duties devolving upon them as men and as the servants of God, not counting privation, slander, exposure, contumely as anything in comparison to the great work in which they were engaged.

The Southern people are naturally a kind-hearted, hospitable, noble class of people, with the finer instincts of nature more fully developed than possibly among some other classes of people. They recognize the labors of our elders, and while they may not coincide with our views, yet they give us credit for the determination with which we press forward, and the earnestness and zeal displayed by our young elders in preaching the principles of the Gospel. Especially was this note-worthy in connection with the very many young elders who had never been upon missions before,—

young men who had been called from the various mutual improvement associations, unlearned in regard to the condition of the world, unacquainted with its customs, manners and habits—especially with this class was a deep impression made upon the minds of the people. That feeling of kindness, which is characteristic of the people there, seemed to feel after those boys, beardless boys as they were, as they stood up in their places, where they could obtain a church or a school house, to preach, and where they could not obtain a place, in the open air, by the road side, or wherever they found a man ready to stop and listen to them in proclaiming the things they had been sent to declare. It made a deep impression on the minds of the people, and, in a number of instances, while the violent feelings of men were raised against them, there were those who said, "We have boys of our own, and if our boys were in the place of these, separated from their homes and their kindred by thousands of miles, and there were those seeking to do them violence, we would feel to bless the hand that protected them." And, as a general thing, there came a division, and the two contending parties were left to get through the struggle as best they could.

The Southern States Mission at the present time is divided into conferences, with a president over each conference, and traveling elders at appointed places laboring in the districts. Yet, with all that we can do, there are localities in the Southern States to-day, that have been asking for elders for some considerable length of time, which we have not yet been able to supply, owing to a deficiency in our numbers. I discover, in coming in contact with the people of the United States, that, notwithstanding the nation numbers forty millions of people,—a vast innumerable multitude almost, compared to the Latter-day Saints who dwell in these distant valleys of the mountains,—yet, if a company of eight, ten, twelve or fifteen elders should happen to pass through any of the large cities, *en route* to their fields of labor, they are visited by reporters, they are interviewed, and the interview is published far and near, causing considerable excitement in regard to this small company of elders going to their fields of labor; in fact two elders, going into a locality where the people are unacquainted with the teachings of the Latter-day Saints, and announcing themselves as Mormon elders, will create a really more genuine sensation than almost any other incident that could happen, and it is, doubtless, well that some of us, who are possibly a little more zealous than wise, should be restrained in regard to our anxiety to push the work forward. There is, however, an abundance of room for elders to labor throughout the entire Southern States. We scarcely ever preached in a place where we could not obtain a hearing. We scarcely ever visited a neighborhood—I do not recollect of any now—in the Southern States where I desired a hearing, but what I could both obtain a place to preach in and a good sized audience to hear what I had to say.

Many of the leading men of the Southern States, having visited Salt Lake City and been treated kindly by our people—having observed the thrift, enterprise and peacefulness of our homes, extended to us many kindnesses and many courtesies, notwithstanding that, with the mass of the people, it was quite unpopular to do so. The Governor of one of

the leading States of the South, offered the use of the Senate Chamber—the representative hall of his State—to preach in, if I was prepared to use it, extending any courtesy I desired. Their leading papers freely noticed our meetings and published thousands of handbills to be distributed among the people, refusing any compensation whatever. Many of these incidents that come to my mind in regard to the courtesy and kindness of the people that we have been preaching the Gospel to, warms our hearts as elders of Israel, and we feel to do them good, to bless them, and benefit them all that we can.

During the past year, a little over 400 Saints have been gathered from the Southern States Mission. The principal part of these have emigrated to the neighboring State of Colorado, in San Luis Valley, 250 miles south and a little to the west of Denver, where the Saints have found a good valley, most excellent land and timber, water, grass, and all that is necessary to enable them to build up a settlement and locate themselves. I had the privilege of visiting them in their homes a number of times, and while they have had the privations that are incidental to the formation of a new settlement everywhere, yet they have been blessed and prospered. The people of the State of Colorado have, as a rule, treated them kindly, have welcomed them to their borders, have endeavored to benefit them, and assisted them in forming their settlements all they could. The railroad, that has been in process of construction for the past two years, runs down the centre of the valley, within three to five miles of our line of settlement, so that we have easy railroad communication. Our rates for emigration are exceedingly low. The railroad companies have extended to us many courtesies and kindnesses, and have sought to do what they could—apparently being moved upon by the right Spirit—to enable us to gather those who were unable to gather themselves, and to assist those who were but little able to gather. In the location of the settlement in the State of Colorado, there are now, I believe, 500 Latter-day Saints from the Southern States, which will possibly be augmented by 300 more this season, if deemed prudent to do so. In the first town that was located, all the lots have been taken up. Another location of similar dimensions is being occupied, while still another will be occupied some few miles distant from the first two in the course of the next two or three months.

The health of the Saints has not been as good as could have been desired, principally owing to the fact that in emigrating from the Southern States—a malarious district to those great, dry altitudes—the changes thus brought to bear upon them were calculated to produce sickness to a greater or less extent. The scourge of measles passed through the settlement in the month of April; some 160 cases. Our neighbors, at a railroad town near by, where there were about an equal number of inhabitants that we had, with all the appliances of physicians and drug stores, lost quite a large percentage of their cases of sickness. In the town of Alamosa, some twenty miles distant from our settlement, where there were almost an equal number of cases, there was quite a large percentage of deaths. In about 165 to 170 cases that occurred in our settlement, I think there were but three or four deaths from measles. When I was talking to the Mayor of Alamosa, he called my attention to

the disparity of deaths in that town in comparison with those that had occurred in our settlement, and asked me if I thought the location of the town of Alamosa unhealthy. I replied I thought not that it was equally healthy with our settlement. He asked me to what I attributed the number of deaths. I replied that I believed they were attributable to the number of drug stores and physicians they had in it, that that was the cause, as I earnestly believed, to a greater or less extent, of the disparity of the number of deaths. With some 500 inhabitants in our settlement with quite a number of cases, some of them very serious, there has never been a physician called to prescribe one single prescription to any of these people, and I have an idea that if we were to look at them to-day we would find them equally healthy with those of the adjacent town where there are several physicians with two drug stores to draw their supplies from.

The people in the settlements are satisfied with their location. I heard but very little complaint, and what complaints I did here were, I thought, almost entirely due to the inconvenience incident to emigration, to breaking up their homes, to disposing of their property, to riding distances upon railroads, landing at their destination wearied, to not being so carefully housed and protected for a limited length of time after their arrival, and to their being unacquainted with the country. I believe, however, that out of the 500 souls emigrated there have been but four turned back from the work and returned to their former homes. I heard no expression of a desire to return on the part of any one when I was there. Wishing to test this as I was returning back to the States, I publicly made the offer that if there were any persons who desired to return back to their old homes, to lay down the principles of the Gospel and forego the gathering, I would see and accompany them back, and if there were any unable to go back with their own means, a fund would be raised for the purpose if desired. I received no applications, hence I was led to believe that the people as a rule were satisfied with their situation and surroundings.

Adjacent to our settlement there is a large number of Mexicans who live in plazzas, as they term them, which are capable of accomodating from ten to fifty families in a plazza. These people have had rather an unpleasant and chequered history in the Territory of New Mexico and the State of Colorado. They have been looked upon to a certain extent as legal and lawful prey by the Christians surrounding, who have, to a greater or less degree, taken advantage of their innocence and of their ignorance in regard to the rules of business. To illustrate this, one man, a merchant with whom we deal, a man that I have always looked upon as in every sense trustworthy, made this statement to me. In speaking of the Mexican people, said he: "We cannot trade with them as we do with other people. They have been deceived and cheated until they come here and ask how many pounds of sugar we give for a dollar. We would not dare to tell them the exact number of pounds. If it is six, we have to tell them ten." "Well," I said "do you weigh out the ten pounds?" "Not much; we weigh them six or five and a half pounds as the case might be." Such is the character of the dealings the Mexican people have had to contend with until to-day they have no confidence whatever in

the white people by whom they are surrounded, and it is something almost unknown in their history, it is something strange for them to be placed in a position whereby they would be dealt with honorably and uprightly by white people. Said one of their leading citizens to me, Mr. Valdez, who was formerly a Judge in Old Mexico, a leading citizen in the State of Colorado, a Representative in the Legislature, and a man of considerable ability — said he to me, "The white people we have come in contact with heretofore, have endeavored to take every advantage of us, and when your people came here we expected they would treat us the same way. Last season we could have furnished you land to plow, teams and seed; but we were afraid that you would repeat the history of some other portions of our possessions, where we have furnished seed, land, teams and plows, and rented these things upon shares to people who came into our midst, and when the fall season came they not only claimed the land and crops, but our teams and plows, and we have failed to obtain any redress whatever; consequently we were afraid of your people." But after some short acquaintance with us, after coming in contact with us a limited length of time, they learned to think better of us, and by their votes elected one of our brethren magistrate over a considerable portion of the county of Conejas, in which they lived. This brother told me he had been magistrate for eight months, had gained the confidence of the people, until to-day people outside of the precinct where he lives will bring their cases to him to arbitrate and adjudicate upon, and the people almost universally are willing to submit to his decisions. There is a kindly feeling between them and the Latter-day Saints. They are naturally a kind hearted people. I noticed when our people were living in their plazzas, as some of them did for a season, that when any of them took sick, the Mexicans were on hand to nurse them and to do what they could for their comfort. The Saints rejoice at the privilege of gathering where they can live in peace and quietness, and receive the instructions of the elders, and have their children taught. I believe about the first thing they did in the first town they started was to build a comfortable schoolhouse, and during the past winter they have had a school in session the entire winter, expecting that as soon as circumstances would permit a summer school would be commenced. A Sabbath School is in session regularly each Sabbath, and some six home missionaries visit the surrounding country where the Latter-day Saints are located, and instruct the Mexicans who desire to hear the principles of the Gospel.

In laboring in the States, we can see that there is a rapid change taking place. It may not be observable by the masses of the people. However, this change can be seen on the right hand and on the left. We hear men remark in regard to the change that is occurring politically, religiously and socially. We cannot blind our eyes to the fact that affairs in the United States are traveling at a rapid rate. We sometimes hear an elder, on returning home from his mission, ask one of the brethren, "How is everything moving?" His reply is, "very slowly." He does not see with the eyes of the elder who is abroad preaching the Gospel. To my mind, the seeds of dissolution have been sown in the midst of the people, and they are springing up to an abundant growth.

Men are fulfilling the Scriptures—"their hearts are failing them for fear of the things that are coming upon them." The people of the United States are in doubt in regard to what is in store for our government. We hear quite loud expressions every hour of the day by men of all classes—governors, senators, congressmen and clergymen. I think one of the most eloquent sermons—eloquent for the sound of its words, not particularly for the principle it contained, but more particularly for its sound of words—I ever heard, was one in which the minister portrayed the condition of the United States, the fearful condition in which the government was to-day, the condition in which political affairs were, and strange as it may seem, after telling the people that there was not a political party in the United States that would receive Jesus of Nazareth. After telling the people of St. Louis (the city in which this sermon was preached) that if Jesus were to come to one of their wards and run for Alderman, they would outvote him by a large majority—after telling them all these things, he then commenced upon the other hand to portray the glorious spread of Christianity! It sounded strange to my ears, for one was a direct contradiction of the other; if one was true the other was false. Certainly Christianity could not grow and increase and spread and be engrafted into the minds of the people, and at the same time he who stood at the head of Christianity be rejected from the head to the foot of the whole body.

The situation to my mind as I have observed it—and I have tried to do so calmly and deliberately and without prejudice—is anything but agreeable. Men have ceased to try to hide this; and the present political contest that is waged so hotly even for the nomination of the man who shall fill the presidential chair is stirring up the people as I have never seen an election stir them up before. It seems as though they are not content with dividing into parties but these parties are divided into fragments, the one contending against the other. A few years ago it was the Democratic party on the one side and the Republican party on the other. To-day it has changed and materially altered in the Republican party. It is the anti-third term men, the Blaine men, Sherman men etc., struggling one against the other in their own party until it seems as if the shadow is cast, of the time when every man's hand shall be raised against his neighbor. Certainly these are indications of it,—and we see the fulfilment of prophecy in these things. It is a most unpleasant report for a person to make of the situation of their country. We are not aliens to our land. We love and revere and respect the constitution of our common country. We have a love for the old flag that floats over it, and it is with feelings of mortification, chagrin, and pain that we have to report back to the Saints here in the valleys of the mountains the fearful condition in which matters are to-day. One instance comes to my mind in connection with a matter in which the Latter-day Saints are interested. During the trial of the men—or one of them at least—who assassinated Elder Joseph Standing, I was astonished and surprised to listen to the testimony of the witnesses. The court would commence its session at eight o'clock and run till twelve and then adjourn for an hour and run till candle light, and when night came we would hear the bells ringing across the street calling the peo-

ple to a revival meeting. I noticed that those men who had been upon the witness stand would pass over to the meeting, and for two weeks the revival was kept up calling men and women to Jesus after dark, and in the day time came into that court and testified to things they knew were utterly false, and that they knew the people in the court room were satisfied were false. The thing was a talk and a laughing stock on the streets of Dalton. It seemed strange to me, and after I had had several days experience I asked the attorney General, a man that I looked upon as an honorable man, a man who sought to do his duty in that trial to the best of his ability—I asked "how many men are there that came upon this stand that you can rely upon to testify to the truth?" His reply was, "If I get one in ten I am doing very well." I thought that a strange comment indeed upon this boasted land of freedom, of free schools, churches, libraries, lecture associations and yet hold ourselves up before the world as a representative government for all other governments to copy after, for all civilization to follow, and for all Christians to model themselves from. It looks strange to me, and I scarcely could have believed it had not mine own ears heard and mine own eyes beheld it.

The sentiment and feeling of the better class of people in the South, and I may say the people of the United States are in favor of letting the Latter-day Saints alone, of letting them work out their own problem, and but for the religious influence that is brought to bear there would be but little said in relation to the work the Latter-day Saints are doing. But this religious influence has not changed in the least. The same influence that fought and contended against the Latter day Saints in the State of Missouri, and that drove them to the valleys of the mountains; the same influence that cried out nearly 2000 years ago "crucify him, crucify him," is still abroad in the land, and I think the worst treatment I have ever received at the hands of any class of men has been from men who can pray the longest prayers, preach the loudest sermons, and wear the longest face, and who profess to be going back to Abraham's bosom. This class of men have always contended against the elders. They have sought to bring persecution upon them, and to villify them upon every hand, and if we have difficulties they are to a greater or less extent caused by those who profess to believe in this Bible, and who preach "glory to God in the highest, and on earth peace and goodwill towards men." But this perchance, is but history repeating itself. Notwithstanding the difficulties and obstacles the elders have had to contend with in this and other directions they have been blessed and prospered. They rejoice in the privilege of going forth to proclaim the principles of the Gospel, to bring Israel to a knowledge of the truth, and to gather the honest in heart home, that Zion may be built up and the kingdom of God established on the earth. The elders rejoice in this privilege, Our young elders who go abroad with fear and trembling in regard to their own ability are willing to pass through all kinds of difficulties, are willing to endure anything and everything that they may be instruments in the hands of God in proclaiming the principles of the Gospel. I heard but very few complaints from the elders. It is true that sometimes they are not situated as

pleasantly as they would desire to be, but I heard very few complaints. They express very great surprise at the situation of affairs abroad. They say, "why, we did not dream that matters were as bad as they are. We did not dream that the world was so corrupt as it is both politically, religiously, and socially." They seemed surprised, when walking through the streets of the religious St. Louis.—whose editors, you know, write long homilies in the shape of editorials in regard to the terrible situation of affairs in Utah,—to see, on a Sunday, just close by where these articles are published, saloons open, men and women drinking, and business going on just as though it were any other day in the week, "Why," say these young elders, "in reading these articles back in Utah we were led to believe that these places here were really religious. But we find that such is not the case. We find they are allowing their charity to play leap-frog over their own wrong-doings, and in place of looking to the affairs of Utah they had better attend to their own." These things look strange to the young elders when they first come in contact with the world. In speaking with one of of the officers of the State of Colorado, said he to me, "we trust that you people will assimilate with our people, that they will adopt our habits and customs and become one with us." I told him we did not wish to make any rash promises about that, for, said I, "we would not wish to have drinking saloons on the corner of each block." We would not like to have all kind of wrong-doings in our midst, and certainly here in this city of Denver, we would not wish to copy after the morals of this or your adjoining city of Leadville.

Some people seem to have an idea that the Latter-day Saints gathered here in the valleys of the mountains are samples of all that is wrong, all that is iniquitous, and I have sometimes been amazed at the situation we have been placed in. In one neighbourhood where we stopped over night, and had some talk with the folks in regard to the social conditions with which they were surrounded, one sanctimonious person, the next day, refused us the privilege of meeting in a log cabin schoolhouse, for fear we should corrupt the morals of the people! In another instance, a large number of people had gathered together in a meeting house to hear one of the elders preach. When he got through preaching he asked a gentleman who had been induced to come to the stand to tell the people what he thought of the doctrine that had been advanced. He very reluctantly did so in about these words: "I have listened with great attention to my young friend. I believe he is honest. I believe he has tried to tell the truth, and in fact he has told you the truth. He has read from the Scriptures;" but at this stage he drew up (evidently realizing that he had gone too far to please his friends) and concluded by saying: "but my dear, dying friends, I do not believe one word of it." Notwithstanding that he had just told the people that the young man had told them the truth, and that he had preached according to the Bible. It sounded strange, even to his own people. Yet there is a class of people who, when we come down to the real facts of the case, will not, do not believe in the Bible, however much they pretend to do so. They believe certain parts of it, and disbelieve other parts. This spirit of unbelief is growing in the

minds of the people, until in the United States to-day there are thousands of people who openly repudiate their belief in the Bible. Ingersoll, and various men of that stamp who are lecturing throughout the United States, take for texts the mistakes found in the books of Moses, and otherwise ridicule the word of Scripture. By this means they are undermining the faith and belief of the people in the Bible, and are creating infidels by thousands. We meet them on the railroads, we hear them from the lecture stand, we find them among all classes of people, lawyers, doctors, etc., and as I told one of them, a leading citizen of St. Louis, with whom I traveled a couple of days, I can understood opposition to preaching and praying from those who do not believe in this book, but it savors of hypocrisy coming from those who profess to believe in the teachings of Jesus and his apostles.

Well, these are some of the reflections that pass through our minds as elders in preaching the Gospel. We pray that the blessing of Israel's God may rest upon his work, and upon the elders who are abroad preaching the Gospel, that they also may be permitted to return in peace, in the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, AT THE SEMI-ANNUAL CONFERENCE, OF THE SALT LALE STAKE OF ZION, SATURDAY AFTERNOON, JULY 3RD, 1880.

(Reported by John Irvine.)

DUTIES AND RESPONSIBILITIES OF THE PRIESTHOOD AND SAINTS GENERALLY—ZION SHALL NOT BE OVERCOME—THE WICKED SHALL SLAY THE WICKED—THE END NEAR.

I have listened to the instructions given here this afternoon by my brethren, as well as the remarks of Brother Cannon, this forenoon, with feelings of a great deal of interest. When we talk of our duties as Latter-day Saints, I think many times some of us, perhaps all of us, more or less, fall short of comprehending and understanding the responsibilities which we are under to God. I believe there never was a dispensation or a generation of men in any age of the world that ever had a greater work to perform, or ever were under greater responsibility to God, than the Latter-day Saints. The kingdom of God has been put into our hands. We have been raised up as sons and daughters of the Lord to take this kingdom, to lay the foundation of it, to build upon it, to carry it out in its various branches until it becomes perfected before the heavens and before the earth as God has foreordained it should be. And those principles which have been referred to by the brethren in regard to our duties we cannot safely ignore them nor turn aside from them. I will say as one of the quorum of the Twelve Apostles, from the time I was first acquainted with this organization until to-day we have never felt ourselves at liberty to stay away from our meetings unless we were sick or circumstances hindered us in some way or other. I can say that for myself, and I believe I can say the same for my brethren. We have always felt duty bound to attend our meetings, and if we do not attend the question might arise, what has become of the Twelve Apostles? Where are they that they do not attend their meetings? It would be a very proper question to ask. And if this responsibility rests upon us in the capacity which we occupy does it not rest upon other men? I think it does. I do not believe the Lord ever required Joseph Smith or Brigham Young or any of their counselors to undertake to build up this kingdom alone. He never required them to build these Temples alone. They were required to perform their duties, that is, true

Joseph Smith was called of God inspired of God, raised up of the Lord, ordained of God long before he was born, to stand in the flesh, as much as Jeremiah or any of the ancient prophets, to lay the foundation of this Church and kingdom. He performed his work faithfully. He labored faithfully while he tabernacled in the flesh, and sealed his testimony with his blood. Other men were called also to build upon the foundation which he laid.

We have in days that are past and gone been under the necessity of going forth to preach the Gospel in the world. We have had this to do. We have been called to do it. We have been ordained to do it. We have been commanded of God to do it, and so have hundreds of thousands of the elders of this Church and kingdom. We have all some responsibility, more or less, resting upon us, whether as regards going on missions or anything else. I remember Brother Joseph Smith visited myself, Brother Taylor, Brother Brigham Young and several other missionaries, when we were about to take our mission to England. We were sick and afflicted many of us. At the same time we felt to go. The Prophet blessed us as also our wives and families; and I was reading a day or two ago his instructions from my journal. He taught us some very important principles, some of which I here name. Brother Taylor, myself, George A. Smith, John E. Page and others had been called to fill the place of those who had fallen away. Brother Joseph laid before us the cause of those men's turning away from the commandments of God. He hoped we would learn wisdom by what we saw with the eye and heard with the ear, and that we would be able to discern the spirits of other men without being compelled to learn by sad experience. He then remarked that any man, any elder in this Church and kingdom—who pursued a course whereby he would ignore or in other words refuse to obey any known law or commandment or duty—whenever a man did this, neglected any duty God required at his hand in attending meetings, filling missions, or obeying counsel, he laid a foundation to lead him to apostasy and this was the reason those men had fallen. They had misused the priesthood sealed upon their heads. They had neglected to magnify their callings as apostles as elders. They had used that priesthood to attempt to build themselves up and to perform some other work besides the building up of the kingdom of God. And not only did he give us the counsel, but the same is given in the revelation of God to us. I have ever read with a great deal of interest that revelation given to Joseph Smith in answer to his prayer in Liberty jail. I have ever looked upon that revelation of God to that man, considering the few sentences it includes, as containing as much principle as any revelation God ever gave to man. He gave Joseph to understand that he held the priesthood, which priesthood was after the order of God, after the order of Melchisedec, the same priesthood by which God himself performed all his works in the heavens and in the earth, and any man who bore that priesthood had the same power. That priesthood had communication with the heavens, power to move the heavens, power to perform the work of the heavens, and wherever any man magnified that calling, God gave his angels charge concerning him and his ministrations were of power and force both in this world and the world to come; but let that man use

that priesthood for any other purpose than the building up of the kingdom of God, for which purpose it was given, and the heavens withdraw themselves, the power of the priesthood departs, and he is left to walk in darkness and not in light, and this is the key to apostasy of all men whether in this generation or any other.

Our responsibilities before the Lord are great. We have no right to break any law that God has given unto us. The more we do so the less power we have before God, before heaven and before the earth, and the nearer we live to God, the closer we obey his laws and keep his commandments, the more power we will have, and the greater will be our desire for the building up of the kingdom of God while we dwell here in the flesh.

We have no right to break the Sabbath. We have no right to neglect our meetings to attend to our labors. I do not believe that any man, who has ever belonged to this Church and kingdom, since its organization, has made anything by attending to his farm on the Sabbath: but if your ox falls into a pit get him out; to work in that way is all just and right, but for us to go farming to the neglect of our meetings and other duties devolving upon us, is something we have no right to do. The Spirit of God does no like it, it withdraws itself from us, and we make no money by it. We should keep the Sabbath holy. We should attend our meetings.

This kingdom is advancing. It has got to advance, and somebody has got to build it up. Somebody has got to labor in it. The God of heaven has had a people prepared before the world was made for this dispensation. He had a people prepared to stand in the flesh to take this kingdom and bear it off; and the very spirit of the prophets and apostles, who have gone before us, has been manifested in the lives of faithful men and women from the organization of this Church until to-day, and will continue until the coming of the Lord, as there are a great many men and women who will live their religion and carry out the purposes of God on the earth.

It is our duty as apostles, as elders and as Latter-day Saints, to contemplate, to reflect, to read the word of God, and to try to comprehend our condition, our position, and our responsibility before the Lord. If our eyes were opened, if the vail were lifted, and we could see our condition, our responsibility, and could comprehend the feelings of God our heavenly Father, and the heavenly hosts, and the justified spirits made perfect, in their watch-care over us, in their anxiety about us in our labors here in the flesh; we would all feel that we have no time to waste in folly or anything else which brings to pass no good. All of us, as elders of Israel and as Latter-day Saints, bear some portion of the holy priesthood, either the Melchisedek or Aaronic. It is a kingdom of priests, and there is work enough for this people to magnify their calling. The Lord has agreed to sustain us, and to break every weapon that is formed against us. He has promised to sustain Zion, and when the Prophet saw this Zion of God in the mountains, his soul was filled with joy and he cried, "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." Again the prophet says, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb?—yea, they

may forget, yet will I not forget thee." Zion has been before the face of the Lord since the creation of the world! Our heavenly Father has protected this people. We have been favored from the day we set our feet in the valleys of the mountains, notwithstanding the tribulation and opposition we have had to contend with. All the designs of the wicked and ungodly to stop this work have been thwarted. The hand of God is over Zion. He is our Comforter. He sustains us, and we have every encouragement on the face of the earth, as Latter-day Saints, to be true and faithful unto him the little time we spend in the flesh.

Our responsibilities are great; our work is great. We not only have the Gospel to preach to the nations of the earth, but we have to fill these valleys, towns, cities, etc., and we have, among other important things, to rear temples unto the name of the Lord before the coming of Christ. We have got to enter into those temples and redeem our dead—not only the dead of our own family, but the dead of the whole spirit world. This is part of the great work of the Latter-day Saints. We shall build these temples and, if we do our duty, there is no power that can hinder this work, because the Lord is with us; and certainly our aim is high! As a people we aim at celestial glory; we aim at the establishment of the kingdom of God. We have been raised up for the purpose of warning the world; to preach the Gospel; to go to the meek of the earth and bring them to these valleys of the mountains, that they may be delivered from the power of sin and Satan. Our numbers are many compared with former dispensations. Nevertheless, our numbers are few when compared with the twelve or fourteen hundred millions of inhabitants who dwell in the flesh. Still, with the help of God, we have power to redeem the world. This is our work. We are obliged to labor and to continue to while we are here, and when we have finished our work, our sons, the rising generation, have got to take this kingdom and bear it off.

Eight of the Quorum of the Twelve Apostles are in the spirit world to-day who were in the flesh when we came here, and so they pass away, one after another, when they finish their work. Do you suppose that in their minds and feelings they realized they had done too much? I think not. Just so with those who remain in the flesh. There is no time to throw away, and I would to God that the elders of Israel could fully realize and comprehend the great work that God has put upon their shoulders—the building up of his kingdom.

This kingdom has continued to increase and spread. When we came here thirty-three years ago we found this place a barren desert. There was no mark of the white man here. It was a desert indeed, hardly a green thing to meet the eye. You can see to-day for yourselves. The inhabitants of Zion are a marvel and a wonder to the world. They occupy these valleys of the mountains from Idaho to Arizona. The valleys, as it were, are filled with Latter-day Saints. And who are these Latter-day Saints? They are the people whom the God of heaven has raised up in fulfilment of promise and revelation. He has carefully gathered them together by the power of the Gospel, by the power of revelation, and placed them here in the valleys of the mountains. Has there ever been any power formed against this people that has been successful? Nay;

and this people will never see the day when our enemies shall prevail, for the very reason that God had decreed that Zion shall be built up; the kingdom that Daniel saw shall roll forth, until the little stone cut out of the mountain without hands shall fill the whole earth. The people of God shall be prepared in the Latter-days to carry out the great programme of the Almighty, and all the powers of the earth and hell combined cannot prevent them. When I see the view that the world take in regard to this great latter-day work; when I hear it questioned as to whether God has anything to do with it; when I see the feeling of hatred that is manifested towards us, to me it is the strongest evidence that this is the work of God. Why? Because we have been chosen out of the world and therefore the world hate us. This is a testimony that Jew and Gentile and the whole world look at. Then if this is the work of God what is the world going to do about it? What can this nation or the combined nations of the earth do about it? Can any power beneath the heavens stay the progress of the work of God? I tell you nay, it cannot be done. I do not boast of these things as the work of man; it is the work of the Almighty; it is not the work of man. The Lord has called men to labor in his kingdom, and I wish the elders would look upon this subject as it is and realize our position before the Lord. Here we are a handful of people chosen out of some twelve or fourteen hundred millions of people; and my faith in regard to this matter is that before we were born, before Joseph Smith was born, before Brigham was born—my faith is that we were chosen to come forth in this day and generation and do the work which God has designed should be done. That is my view in regard to the Latter-day Saints, and that is the reason why the apostles and elders in the early days of this Church had power to go forth without purse or scrip and preach the Gospel of Christ and bear record of his kingdom. Had it not been for that power we could not have performed the work. We have had to be sustained by the hand of God until to-day, and we shall be sustained until we get through, if we keep the commandments of God, and, if we do not, we shall fall, and the Lord will raise up other men to take our place. Therefore, I look upon it that we had a work assigned to us before we were born. With regard to the faithful leaders of this Church and kingdom, beginning with Joseph Smith, how many times have I heard men say in my travels—Why did God choose Joseph Smith, why did he choose that boy to open up this dispensation and lay the foundation of this Church? Why did'nt he choose some great man, such as Henry Ward Beecher? I have had but one answer in my life to give to such a question, namely, that the Lord Almighty could not do anything with them, he could not humble them. They were not the class of men that were chosen for a work of this kind in any age of the world. The Lord Almighty chose the weak things of this world. He could handle them. He therefore chose Joseph Smith because he was weak, and he had sense enough to know it. He had the ministration of angels out of heaven. He had also the ministration of the Father and the Son and of the holy men who once dwelt in the flesh.

We have been obliged to acknowledge the hand of God. From out of the pit have we been dug. We have been taken from the plough,

the bench, the various occupations of life, having limited knowledge of what the world calls learning. The Lord has called this class of men as elders, and inspired by the power of God they have gone forth and warned the world, and those of this generation who reject the testimony of these elders will be under condemnation, for the elders will rise up in judgment and condemn them. The building up of this kingdom rests upon our shoulders—not upon the shoulders of Brother Taylor and the Twelve Apostles alone, but every man and every woman who has heard this Gospel and gone into the waters of baptism will be held responsible for the light and knowledge they received.

This is my testimony to you today. You have got the kingdom of God here. It has grown and increased, and will continue to grow and increase. I look at this building; I look at the tabernacle here; I look at the temples that are being built; I see what is going on in the mountains of Israel, and I ask what is it? It is the work of God. I acknowledge his hand in it. This is the reason why we are inspired to build these temples. Why we labor to build them is because the day has come when they are needed. Joseph Smith went into the spirit world to unlock the prison doors in this dispensation or generation. He stayed here long enough to lay the foundation of this kingdom and obtain the keys belonging to it. The last time he ever met with the quorum of the Twelve was when he gave them their endowments, and when they left him he had a presentiment that it was the last time they would ever meet. He had something to do the other side of the vail. He had a thousand to preach to there, where you and I have one in the flesh. And this is the great work of the last dispensation—the redemption of the living and the dead.

We ought not, as elders of Israel, to treat lightly the blessings we enjoy. We ought not to treat lightly the holy priesthood, or attempt to use it for any other purpose under the whole heavens other than to build up the Zion of God. The counsel that has been given this forenoon upon this matter we should lay to heart. The eyes of all the heavenly hosts are over this people. They are watching us with the deepest anxiety. They understand things better than we do, for our vail is our bodies, and when our spirits leave them we will not have a great way to get into the spirit world. They know the warfare we have with wicked spirits and with a wicked world, but what encouragement we have when we read the revelations! We live in a generation when the Lord has decreed that his kingdom shall be preserved. The prophets of every other dispensation have been called to seal their testimony with their blood. My faith is that those of this dispensation will not be called to do this. Joseph and Hyrum, it is true, were called to lay down their lives. Why? I believe myself it was necessary to seal a dispensation of this almighty magnitude with the blood of the testator for one thing, and for another thing the people were worthy that put him to death, and will have the bill to pay as the Jews had to pay for the blood of the Messiah; but as far as the leaders of this people and the people generally are concerned, I think the Lord intends we should live at peace. With regard to Brigham Young, we all know the disposition there was on the part of his enemies to take his life. I never believed, however,

that he would die a violent death. Neither do I believe that we shall be required to go forth and stain our swords in the blood of our fellow men in our defence. It has been decreed that the wicked shall slay the wicked. Now, I give you my views regarding these things. I speak the sentiments of my own heart and what I believe. The judgments of our God will be poured forth, but the elders of Israel will not be called upon to slay the wicked. The wicked will slay the wicked. When I read the Bible, the Book of Mormon and the Book of Doctrine and Covenants, I feel that it is with us as with the generation that lived in the days of Ezekiel. In those days the Lord told the prophet to tell the people that what he said he meant to fulfil. And so it is in the day and age in which we live. All things will be fulfilled. The judgments of Almighty God will be poured out upon the wicked. The harvest is ripe, and I know the farmer has got to cut his crops when they are ripe, otherwise they will go back into the ground and rot.

When I see the wickedness and abomination that prevail in Babylon, covering the earth, as it were, like a mighty sea—when I see these things I feel to ask myself the question, how long can these things rise up in the sight of heaven and not have their reward? In my own mind I can see a change at our door. In the face of the revelations I cannot see how it can be otherwise. The signs of heaven and earth all indicate the near coming of the Son of Man. You read the 9th, 10th and 11th chapters of the last Book of Nephi, and see what the Lord has said will take place in this generation, when the Gospel of Christ has again been offered to the inhabitants of the earth. The Lord did not reveal the day of the coming of the Son of Man, but he revealed the generation. That generation is upon us. The signs of heaven and earth predict the fulfillment of these things, and they will come to pass.

Therefore, let us try to live our religion. We have the kingdom of God. There is no question about this. There was none with Joseph Smith when the angels of God ministered unto him, and we had a living testimony of this work from that day to this. What is the greatest testimony any man or woman can have as to this being the work of God? I will tell you what is the greatest testimony I have ever had, the most sure testimony, that is the testimony of the Holy Ghost, the testimony of the Father and the Son. We may have the ministration of angels; we may be wrapt in the visions of heaven—these things as testimonies are very good, but when you receive the Holy Ghost, when you receive the testimony of the Father and the Son, it is a true principle to every man on earth, it deceives no man, and by that principle you can learn and understand the mind of God. Revelation has been looked upon by this Church, as well as by the world, as something very marvelous. What is revelation? The testimony of the Father and Son. How many of you have had revelation? How many of you have had the Spirit of God whisper unto you—the still small voice. I would have been in the spirit world a great many years ago, if I had not followed the promptings of the still small voice. These were the revelations of Jesus Christ, the strongest testimony a man or a woman can have. I have had many testimonies since I have been connected with this Church and kingdom. I have been blessed at times with certain

gifts and graces, certain revelations and ministrations; but with them all I have never found anything that I could place more dependence upon than the still small voice of the Holy Ghost.

I know this is the work of God. I know God is with this people. I am anxious for them. I am anxious for the rising generation, for the young men and young women, for I know this kingdom has got to rest upon their shoulders. When I see the evils that exist in Salt Lake City, I realize they are in danger. Our responsibilities as parents are great. We have not only to set an example ourselves, but we must pray for them, and counsel them, and I am satisfied that the Lord will prepare our young men and young maidens, the sons and daughters of this people, so that they will take this kingdom and bear it off. The kingdom will never be thrown down or given to another people.

I thank God I live in this day and age of the world. I thank God that I heard the Gospel. I thank the Lord I have been made partaker of the holy priesthood in connection with the Gospel, and all the fears I have had have been about myself and friends. I never had any fears about the kingdom of God. I do not have any to-day. I realize and understand, as well as I know anything, that this kingdom is ordained to stand. It will grow and increase. Zion will arise and put on her beautiful garments. The only fears that I have are with regard to myself, my family, my wives and my children. We are surrounded with temptations which have a tendency to lead us away. We have got to guard against them; we have got to increase our faith and live nearer and nearer to the Lord.

I pray God to bless you and bless this people, and bless those who are called to watch over us. We have to watch as well as pray. We have to guard the Church and kingdom of God. By and by our mission will close. We will soon pass away and shall reap our reward. We are living in the last dispensation. Joseph Smith, I expect, will sound the sixth trumpet. He will be at the head of this dispensation; or, if he does not blow the trumpet of this dispensation, I do not know who will. Somebody has got to do it, and it must be somebody holding the keys of the various dispensations of the world. No other angels are coming from any other world to administer in this dispensation; those men will minister who dwelt here in the flesh.

May God bless us and help us to keep his commandments, for Jesus' sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT MOUNT PLEASANT, NOVEMBER 12TH, 1879.

(Reported by Geo. F. Gibbs.)

PRE-EXISTENCE, IN SPIRITUAL FORM, OF MAN, THE LOWER ANIMALS AND THE EARTH—THE TEMPORAL PROBATIONARY STATE—THE MILLENNIUM—THE FINAL CHANGE.

Through the kind providence of our heavenly Father we are permitted, on this pleasant day, to assemble here in this comfortable house, for the purpose of worshiping God, and hearing instruction as the Lord may see proper, in his kindness and wisdom, to pour out his spirit, and make manifest the truth to us. It is a pleasing thing for the human mind, to contemplate that it has some object to worship; that there is a being, far exalted above us, who dwells in the heavens, who is worthy of all adoration and praise; and that we are his children, in possession of a portion of his attributes.

The world which we inhabit is a fallen creation, a fallen world, shut out from the presence of our Father, the being whom we worship, so that we cannot behold his face, nor the glory of his presence. It is for a wise purpose, that we are placed here, in this fallen condition. It seems to be so, as far as we have been made acquainted with the purposes of the great Jehovah. It seems to be the ordeal, through which all intelligent beings must pass, in order to gain that fullness of exaltation, in the presence of God, which is promised in his word.

We were not always in the condition we are now in. We are only placed here for a few years, and are adapted to our present condition. A long time before you and I came here upon this stage of action, we had an intelligent existence; we dwelt in a better world than this, and a world that had been redeemed, a world that had been sanctified and glorified; in other words, a world that had been made celestial, just as we are in hopes that our present world will, at some future period, be exalted to the celestial glory, and become the habitation of celestial beings. That world we occupied, before we came here, was celestial; our Father had his dwelling place there, or, at least, one of his dwelling places; and we were surrounded by our Father's glory, we were familiar with his countenance, familiar with the beautiful mansions that were there,—familiar with all the glory that existed there, so far as we were capable of comprehending. There was no vail drawn between us and our Father, no vail drawn between us and the associates of our Father, who were also celestial beings, many of them having been redeemed from a world more ancient

than ours. We had a long experience, I suppose, in that world; at least, we know from that which our Father has revealed to us, that we were born there; that this intelligent being that has power to discern, power to reflect, power to reason,—that this intelligent being was born in that previous estate.

These were some of the first revelations given in this last dispensation. The Lord did not wait several years, before he revealed unto us, in some measure, concerning our condition before we came here. Hence, it was away back in the year 1830, that this doctrine of the pre-existence of man was revealed, in greater fullness, than it was given in the Book of Mormon. There are two or three places in the Book of Mormon that reveal the pre-existence of man; but not in such great plainness, as was given soon after the publication of that Book, through the Prophet Joseph Smith, before the Saints began to gather, informing us that we were in reality the children of our Father and God; that we had a pre-existence in which we had learned many very important principles, connected with spiritual existence, before taking bodies of flesh and bones, which was also necessary to afford us a still greater experience. Now, in this plan that God has devised for the advancement of these intelligent beings—by passing them through various stages of existence, under different circumstances, and in different conditions,—he gives them experience that they never could have gained, had they remained in the presence of the Father, in that world which was celestial; in other words, we were his offspring in that world, our spiritual bodies not having flesh and bones, but being in the image of the Father and Son,—his own sons and daughters. He had a great desire that we should be educated and taught. He could teach us a great many things in that world as we teach our children; he could impart to us a great many things—for there were as many truths in existence in that day as are in existence now; but truths were taught to us, as we were capable of understanding them. The Lord felt anxious that we might come up and eventually be made like him, as it is written in the New Testament, "who shall change our vile body that it may be fashioned like unto his glorious body." I have no doubt before we came into this world, we had a great anxiety, that we might be brought up in the same way he was instructed and taught, and led along, passing through different conditions of existence, that we finally might be counted worthy to be exalted at his right hand, and receive the fullness of his celestial glory the same that he is in possession of and that we might have all his attributes, dwelling within us, as separate individuals and personages, that he might exalt us like unto himself. Now, there is a great deal to be comprehended, when we are told that we are children who will become like our Father; that we were like him in our first stage and condition of existence. We were there, as it were, children without a fullness of knowledge; many experiences had not yet been given to us; but we were like him in our general outline—the outline of our persons; our general form was like him, "after his image" etc., It is thus written in the Book of Mormon, in that great vision to the brother of Jared, in which the Lord condescended to take the vail off his eyes. The brother of Jared had gone up into the mountain, and had moulten out of a rock sixteen small stones,

which he carried up into the top of the mount. He went there with an object in view; the object was to get the Lord to touch the stones that they might shine forth in darkness in the eight vessels, (which had been built to convey him and his brother across the great waters) one to be placed at each end of each of the vessels. It would naturally increase the faith of the brother of Jared, to believe it possible that he might see the finger of the Lord. He was going to pray that God would touch the stones, the same as we pray for the Lord to put forth his finger and touch the particles of oil, when we dedicate it, for sacred purposes. If we pray in faith, we must suppose that the finger touches the oil. And Jared prayed in faith, He did not know but what it might be his privilege to see his finger. He did see it; it appeared to him like the finger of a man, like unto flesh and blood. But his faith was too great for his nervous system; for when he saw the finger of the Lord, he fell to the earth through fear. And the Lord looked unto him and asked him why he had fallen. He answered and said, "I saw the finger of the Lord and I feared lest he should smite me; for I knew not that the Lord had flesh and blood." He did not know but what his imperfections were so great, that the Lord would smite him; but he was commanded to arise. The Lord then asked him, "Sawest thou more than this?" And he answered, "nay, Lord, shew thyself unto me." Here was a prayer that extended a little further. The Lord wanted to see what amount of faith he had. and he put another question to him, "Believest thou the words which I shall speak?" And he answered, "Yea, Lord, I know that thou speakest the truth for thou art a God of truth and canst not lie." And when the brother of Jared had manifested his faith, the Lord condescended to show his whole personage to him, and said, "Seest thou that ye are created after mine own image. Behold, this body, which ye now behold is the body of my spirit, and man have I created after the body of my spirit."

Here the pre-existence of man was taught in the Book of Mormon. "All men in the beginning were created after the image of this body which he was then shewing. All the human family that then existed, and that would exist in future time upon the earth, were created in the beginning, after the image of that body; that is, that body which he showed was not a body of flesh and bones, but a pure spiritual body, organized out of pure spiritual substance, filled with light and truth. He informed this great man of God, that he was prepared, from before the foundation of the world, to redeem his people. "Behold," says he, "I am Jesus Christ, I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name."

Here, then, was a great deal of information given to us, concerning the formation of the human spirit, the formation of men,—the formation of their persons, and their individualities, before the foundation of this world.

It was after this was given, and the Book of Mormon was published, that the Church of Jesus Christ of Latter-day Saints arose. But the Lord, thinking that we had not sufficient understanding of this pre-existence, began to tell us (in the month of June 1830, only a few months after the organization of the Church) more about these things.

He told us about the spiritual creation, something we did not comprehend before. We used to read the first and second chapters of Genesis which give an account of the works of the Almighty, but did not distinguish between the spiritual work and the temporal work of Christ. Although there are some things in King James' translation that give us a little distinction between the two creations, yet we did not comprehend it. The light shone, in some measure, in darkness, but so dark were our minds, through tradition, that we did not comprehend the light—or the few feeble glimmerings of light, contained in these first and second chapters of the uninspired translation. But our heavenly Father inspired his servant Joseph Smith, to translate several chapters more in the Book of Genesis, in December 1830, which gave a more full account, down to the days of the flood. He told us a great many important principles, principles that he did not give, so far as the historical matter was concerned, in the Book of Mormon. They were an addition in some respects, and therefore, they were new to us, who lived in the early rise of the Church, and calculated to give us great joy.

In these two creations that took place in the beginning, represented as the beginning of this creation—not absolutely the beginning of all the creations of God; for his works are without beginning and without end, they never cease, nor does his word cease; he speaks to us, so far as this creation is concerned, according to our natural ideas and understanding. He says, "all things I have created by the word of my power, which is the power of my spirit—I created them firstly spiritual and secondly temporal, which is the beginning of my work; and again firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning."

We learn, therefore, when speaking of this spiritual creation, that not only all the children of men, of all generations, and of all ages, were created spiritually in heaven, but that fish and fowls, and beast, and all animated things, having life, were first made spiritual in heaven, on the fifth and fixth days, before bodies of flesh were prepared for them on the earth; and that there was no flesh upon the earth until the morning of the seventh day. On that morning God made the first fleshly tabernacle and took man's spirit and put within it, and man became a living soul—the first flesh upon the earth—the first man also. Though it was the seventh day, no flesh but this one tabernacle was yet formed. No fish, fowl and beast was as yet permitted to have a body of flesh. The second chapter of Genesis, (new translation) informs us that the spirits of fowls were created in heaven, the spirits of fish and cattle, and all things that dwell upon the earth, had their pre-existence. They were created in heaven, the spiritual part of them; not their flesh and bones. We are also told in this inspired translation, that these living trees which we behold—for God has given life unto all things—had their spiritual existence in heaven before their temporal existence; every herb and every tree, before it was planted out on the earth, that is, the spiritual part of it, the life of it, that which, in other words, animates, that which gives power to the vegetable to bring forth fruit after its likeness—the spiritual part existed in heaven. It

was a spiritual creation first. We are also told that the earth was organized in a spiritual form, that is, that portion that gives life to the earth. We read about the earth's dying, and that it shall be quickened again. What is it that will make the earth die? It will be the withdrawing of the spiritual portion from it, that which gives it life—that which animates it, and causes it to bring forth fruit; that which quickens the earth is the Spirit of God. That spiritual creation existed before the temporal was formed. This was the beginning of the first part of his work, pertaining to this creation. On the seventh day he began the temporal portion. There was not yet a man to till the ground, "and the gods formed man from the dust of the ground, and took his spirit—that is the man's spirit—and put it into him and breathed into his nostrils the breath of life, and man became a living soul." This we read in the 2nd chapter of Genesis, and you will find it recorded on the 6th and 35th pages of the new edition of the Pearl of Great Price.

Abraham also obtained a knowledge of the spiritual creation, as well as the temporal. In giving a history of the creation, he speaks of the formation of man out of the ground, how he took man's spirit that was created in heaven and put it within the body of man, and man became a living soul—the first flesh upon the earth, as recorded in the second of Genesis. Now, we have been in the habit of thinking that the various kinds of animals that have lived, according to geologists, were the first flesh on the earth, and we go away back millions of ages to see that these lower formations of life existed before man. But the Lord gives us different information from this. He shows us that among all the animated creatures of flesh, man was the first that was ever placed upon the earth in this temporal condition, contradicting the theories of geologists—that is, so far as placing man on the earth in this present probation is concerned. What may have taken place millions of ages before the world was organized temporally for man to inhabit is not revealed; but, so far as this present change is concerned, that took place about six thousand years ago, man was the first being that came upon the earth and inhabited a body of flesh and bones. Afterwards, on the seventh day, out of the ground the Lord God created the beasts of the field. Go back to the first chapter of Genesis, and you will find that the beasts, etc., were formed on the sixth day or period, and that on the seventh there was no flesh on the earth, and having created man as the first flesh upon the earth, God then created, out of the ground, the beasts of the field.

Here is the second part of the beginning of his work: firstly, spiritual,—the beasts created in heaven; then, secondly, temporal, — their bodies formed out of the ground, their spirits being put within these bodies, and the beasts became living souls. As it was with the birds of the air, so with the fish of the sea, and so with all animated creatures pertaining to this world. This is the history of the generations of the heavens and the earth, on the day that the Lord God created them; and the Lord has seen proper to reveal this great information in the first of Genesis, and in the Book of Abraham.

Now, let us consider the condition of the temporal work, for it is needful for us to understand these things, that we may advance in the know-

ledge of God, in the knowledge of truth, in this great school of experience. Let us try to understand, then, the nature of the temporal work; for it was formed in the manner specified in this revelation. Was there any death in this creation after the temporal was formed, before the fall? No. Were any birds of the air subject to death? No. Were any of the fishes of the sea? No. Were there any animals placed on the earth in their temporal condition their bodies being formed and adapted to the spirit that came from heaven—were any subject to death? No. Were they ferocious? No. To every animal that God had granted life he had given every green herb of the field for meat, whether it was the lion, the leopard, the wolf, or whatever animal may have existed upon the face of the earth. There was no such thing as one animal destroying another—fighting and quarrelling were unknown among the beasts of the field. A little child, if there had been any, could have played, so far as any danger was concerned, with these animals, and they feasted upon the green herbs which were given to the beasts for their sustenance. By and by, a garden was made eastward in Eden, in which the Lord planted a great many beautiful trees, This was purely a temporal work, and that Garden would have existed until to-day if death had not come into the world through the fall of our first parents.

How different was the second or temporal work, that existed in the beginning of the great work of creation, from the present order of things! Now we see, and according to history we learn, that all creation are at enmity one with another in their natural state. Hence we find the lions with teeth, probably constructed since the fall, and adapted to devour their prey. I do not believe they had such teeth in the beginning. They had teeth with which they ate "straw like the ox." But everything was changed in a great measure, in this beautiful temporal creation; and the beasts began to fight, and quarrel. and devour each other; and man began to be ferocious, like the beasts, desirous to kill his fellow man. We see him at this early stage in our race, seeking the blood of his fellows, and entering into secret combinations to kill, and destroy, and rob one another of their position and property, and to be at enmity one against another. The Lord in the midst of this fallen condition of his temporal work, has permitted it to continue for about 6,000 years. But mankind have been devising a multitude of measures, by which they reform one another; but after they get pretty well reformed they rise up again and devour one another by wholesale. While they are engaged in reforming each other, they are making weapons of destruction to destroy one another. Enmity prevails, and has prevailed. for the last 6,000 years, with the exception of now and then a dispensation, being introduced, wherein this fallen nature of ours becomes, in a great measure, changed through obedience to the plan of salvation which God has revealed; and then we begin to love our fellow-men, are filled with love and kindness like, in some measure, our heavenly Father, going forth and proclaiming to them the Gospel of peace, and trying to do them good, and redeem them, and reclaim them; and we succeed, now and then, in bringing some to a higher state; they are born of God, and become new creatures in Christ, being filled with that superior power, that exists

in that celestial world, where we formerly resided. It comes down from the Father, and from the Son, and enters into the hearts of the sons and daughters of God, and they are made new creatures; they begin to love that which is good, and hate that which is evil, and begin to perfect themselves in their various dispensations, according to the light and knowledge sent down from heaven for their perfection.

Notwithstanding so many dispensations, and the world has continued so long under the power of Satan, now is the time when the Lord our God has begun to send forth a proclamation of redemption, to lift us up out of this low fallen condition in which we have been placed, and our fathers before us, for so long a time; and it so happens that we are living very near the period when the earth will be restored from its fallen condition to that same temporal condition in which it existed before the fall, when there was no enmity existing between mankind. I say, the day is now almost at hand when the Lord is going to begin the last of his work, which will be to make this earth again temporal—or in other words, to remove, in some measure, the curse—to restore it back to the temporal condition in which it was when he first organized it and before sin contaminated it.

In order to accomplish this work, he is working, according to his own will and pleasure, among the nations, raising up a kingdom, a nucleus, by taken them "one of a city and two of a family," gathering them out from every nation to the land of Zion and planting the truth in their hearts; they become more and more instructed and learn more and more of the ways of the Lord, preparatory to the organization of this world again in its temporal beauty and perfection as it was when it first issued forth in its temporal form from the hands of the Almighty.

There is one thing connected with the temporal form of the earth which I did not mention; I will refer to it now. While this earth existed in its more perfect temporal form, Adam and Eve were placed upon it, and they were immortal, just like all the beasts and just like the fishes of the sea; death had not yet come upon any of them; all things were immortal so far as this creation was concerned. The first pairs, the beginning of his temporal work, were not subject to death. And another thing, they were not to be shut out from the presence of the Almighty. They could behold his countenance, they could hear his voice. Those who then existed—could converse with him freely. There was no veil between them and the Lord. Now, when the more perfect temporal condition shall be restored again, in the last of his work, and the Lord shall begin to remodel this earth, to transfigure it, and get it prepared for the righteous, the veil will be taken away, in a measure; we shall behold the face of the Lord again; we shall be able to associate with immortal beings again; and we shall be able to enjoy a great many blessings that were introduced in the beginning, which were lost through the fall. The Lord Jesus Christ will be here, a part of the time, to instruct us, and those ancient patriarchs, Adam included, will come down out of their ancient celestial world, where they were first made spiritual. They are coming upon this creation; and they will have their homesteads here; and they will frequently, no doubt, take great joy in gathering together their faithful children, from the day of their own probation

to the one hundredth generation. It will be some pleasure for one of our ancestors that was born a hundred generations ago to say, "Come, my children, you that are here in the flesh that have not as yet become immortal, you that dwell upon the face of this earth, partially redeemed—come, I have some glorious tidings to communicate to you. I have something that you are not in possession of, knowledge you have not gained, because we have been up in yonder celestial world; we have been dwelling in the presence of our Father and God. We were restored there in the dispensation in which we died and in which we were translated, and we have learned a great many things that the children of mortality do not know anything about. Come, gather yourselves together, that you may behold your former fathers, your fathers' fathers and so on, until you extend back for a hundred generations. Hear the instructions that they shall impart to you. They will tell you about the celestial kingdom, and the higher glory thereof, and the blessings that are to be enjoyed by those that attain to the fulness of that kingdom." Will not this be encouraging to those that are yet mortal, during the millennium? I think it will. Then will the knowledge of the fathers, the knowledge of the earth, and of the things of God, and the knowledge of that which is celestial, and great, and glorious, and far beyond the comprehension of imperfect beings as we now are in our fallen state—then that knowledge will be opened up to the minds of the children of men, during their respective generations here upon the earth, during the great sabbath of creation. What is all this for? It is to prepare their children, during the millennium that they may have this earth made celestial, like unto the more ancient one, that they, with this creation, may be crowned with the presence of God the Father, and his Son Jesus Christ. We gain this knowledge and information by degrees. Our children are educated and taught, until the heavens become familiar with them; the Lord becomes familiar with them; his countenance becomes familiar to all the righteous of the earth. Before we can fully understand the nature of a still greater change than that which has been wrought upon the temporal creation, during the millennium, we begin to expect it, and look for it, and bye and bye, when evil fruit again appears in the Lord's vineyard, and the earth is corrupted by the sons of perdition, and some of his people begin to reject the heavenly light, and deny their God,—when this period of time shall come the earth will be spared only for a little season, and the end will come, and the great white throne will appear, and God will sit upon the throne, and utter forth his voice and our temporal heaven will flee away; and this earth although it will be so greatly blessed, although it is so far redeemed, although it is inhabited by the righteous for a thousand years, yet, because it will become contaminated, and because it has been so corrupted in the past, in consequence of the fall of man, it will have to die and undergo a greater change, than all those changes of which I have spoken.

But what says the revelation, called the "Olive Leaf," given Dec. 27th, 1832, on this subject? We are told in this that the earth shall die, and pass away, but it shall be quickened again, for God shall quicken the earth upon which we live. It will become a new earth;

but will be prepared more perfectly than it was under the three other conditions in which it was placed; first its spiritual creation, secondly its temporal, in which its spiritual and temporal were combined. The next condition is that of restoring it from the fall back to a temporal condition, and then a still greater change, like unto the death of our bodies, when our bodies crumble back to mother earth and pass themselves among the elements. So it will be with this earth. It will crumble, or in other words, the elements will be separated asunder, and the world will pass away from his presence. What next? Another great change to be wrought. The same elements, constituting the earth, and the atmosphere will be brought together again, in such a manner and way, that the new earth will look like unto a sea of glass, and those who are worthy of the celestial glory will inhabit it forever. What will be the condition of the people who dwell upon that glorious celestial world? They will have the presence of God the Father with them. They will be permitted to dwell where he is. He will light up that world; they will have no need of the rays of the sun, as we now have, neither of the moon, nor stars, so far as light is concerned, for the Lord God will be their light and their glory from that time henceforth and forever. In this new creation the tree of life will flourish and grow. All beings that partake of the fruit of the tree of life will be constituted, so that they will live for ever and ever.

These are the different conditions of this creation given in a general outline. We are now living near the close of 6000 years during which time evil and wickedness have prevailed. The devil has had great power and dominion over the generations of the earth; and the earth itself has groaned under the load of sin and corruption which has been upon its face. Enoch when enveloped in the vision of the Almighty, beheld and heard the earth groan under this load of wickedness, crying out to the Lord, saying—"When will my creator sanctify me, that righteousness may abide upon my face. When shall I rest from all the wickedness that has gone out of me." He was informed that there was a day of rest coming for old mother earth,—for he was grieved in his heart for the earth itself, as well as the inhabitants thereof; for he saw how the earth was afflicted, until she groaned to be relieved. But the time will come, when it will be sanctified. We are living near that period of time. It is for this purpose you have come to these mountains. It is for this purpose you have received the spirit of truth, the Holy Ghost, the comforter, to sanctify you, and prepare you to take part in this great work of the latter-days, which God has decreed from the beginning should come to pass in its time and season.

You have come from the nations abroad, to be instructed in the ways of the Lord, to be taught in the ordinances that pertain to the great and last dispensation of the fullness of times,—ordinances that did not pertain to any former dispensation, —ordinances that were not made known to any former people, but ordinances and principles that pertain to the exaltation and glory of the world which we inhabit.

This being then the present condition of our earth, the present condition of the Latter-day Saints, and the work that is before them, to prepare them for the coming of the Lord, and for the redemption of the

earth, what manner of persons ought you and I to be, to prepare for so great a change which is to come over the face of this creation? How ought we to act and conduct ourselves? How careful we ought to be in our doings, in all our conversations, in all our ways, to sanctify the Lord God in our hearts, to have an eye single to his glory, to keep his commandments in all things, to obey him with full purpose of heart, that we may be visited with more and more of that heavenly divine spirit, the Comforter, the Holy Ghost which we had confirmed upon us, by authority, through the laying on of hands. That Comforter should be nourished and cherished in our hearts. We should not grieve it. We should listen to its whisperings, and we should seek after more light, and knowledge, and truth. We must not expect the Holy Spirit to impart the future knowledge that will be necessary for the advancement of Latter-day Saints without any exertion of the mind on our part. In all things the Lord requires man as an agent to exert his faculties in order to obtain any blessing, of whatever nature it may be, whether it be the spirit of vision or the spirit of translating, or any other gift. We cannot let our minds remain dormant, taking no thought, expecting to be filled with the spirit of translation, or the spirit of inspiration, or revelation, or vision; but there must be an exertion of the mind, there must be an exercise of the agency of man and woman, in order that we may reach out after these great and glorious gifts, promised to us. And by and by, we will, after a school of experience has been given to us, find ourselves advanced to that degree, that the Lord will condescend to visit us by his angels—visit us by heavenly communications—visit us by visions—visit us more fully by the spirit of revelation that the words of Isaiah may be fulfilled to the very letter. When speaking of the latter-day Zion, he says, "thy children shall all be taught of the Lord"—not being under the necessity of being taught by man, but all shall know the Lord from the least of them unto the greatest of them. This is the promise. All the children will be taught from on high, like the Nephite children in ancient days. We know how it was with them. The power of the Holy Ghost descended upon them, filling them, and encircling them round about, by a pillar of fire, and their tongues were loosed, even the tongues of babes and sucklings uttered forth great and marvelous things—far greater than that which Jesus had taught to them. The Lord operated upon them, to utter forth his knowledge, so that their fathers marvelled exceedingly. So great was the power and intelligence of Almighty God, manifested through these little babes, that no man was permitted to write the words they spoke, no man was permitted to utter them, no man was permitted to hand down these things to future generations; they were things too great, too glorious, too holy, too far advanced for the children of this world. Hence they were hidden up from the world.

May God assist us, and pour out his Holy Spirit upon us is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT KAYSVILLE, ON SUNDAY AFTERNOON, MARCH 1ST, 1880.

(Reported by Geo. F. Gibbs.)

SUSTAINING THE AUTHORITIES—POWER OF THE PRIESTHOOD—FAITHFULNESS REQUIRED, ETC.

We have been voting for our officers and for those holding places in the Church and kingdom of God in this stake of Zion. And it is well for us sometimes to understand what we do in relation to these matters. We hold up our right hand when voting in token before God that we will sustain those for whom we vote; and if we cannot feel to sustain them we ought not to hold up our hands, because to do this, would be to act the part of hypocrites. And the question naturally arises, how far shall we sustain them? Or in other words, how far are we at at liberty to depart from this covenant which we make before each other and before our God? For when we lift up our hands in this way, it is in token to God that we are sincere in what we do, and that we will sustain the parties we vote for. This is the way I look at these things. How far then should we sustain them, and how far should we not? This is a matter of serious importance to us; if we agree to do a thing and do not do it, we become covenant breakers and violators of our obligations, which are, perhaps, as solemn and binding as anything we can enter into.

We frequently pass by many of those important things which we have engaged to abide by, and sometimes begin to whisper by way of complaining or finding fault one with another after we have entered into solemn obligations that we will not do it. What is meant by sustaining a person? Do we understand it? It is a very simple thing to me; I do not know how it is with you. For instance, if a man be a teacher, and I vote that I will sustain him in his position, when he visits me in an official capacity I will welcome him and treat him with consideration, kindness and respect and if I need counsel I will ask it at his hand, and I will do everything I can to sustain him. That would be proper and a principle of righteousness, and I would not say anything derogatory to his character. If that is not correct I have it yet to learn. And then if anybody in my presence were to whisper something about him disparaging to his reputation, I would say, Look here! are you a Saint? Yes. Did you not hold up your hand to sustain him? Yes. Then why do you not do it? Now, I would call an action of that kind sustaining him.

If any man make an attack upon his reputation—for all men's reputations are of importance to them—I would defend him in some such way. When we vote for men in the solemn way in which we do, shall we abide by our covenants? or shall we violate them? If we violate them we become covenant-breakers. We break our faith before God and our brethren, in regard to the acts of men whom we have covenanted to sustain. But supposing he should do something wrong, supposing he should be found lying or cheating, or defrauding somebody; or stealing or anything else, or even become impure in his habits, would you still sustain him? It would be my duty then to talk with him as I would with anybody else, and tell him that I had understood that things were thus and so, and that under these circumstances I could not sustain him; and if I found that I had been misinformed I would withdraw the charge; but if not it would then be my duty to see that justice was administered to him, that he was brought before the proper tribunal to answer for the things he had done; and in the absence of that I would have no business to talk about him.

It is well for us to get at some of these little things; they are matters, however, of a good deal of importance. What I have said with regard to a teacher, would apply to the priest and the deacon.

Then, again, we have bishops, We vote for them; and they hold a portion of the priesthood which renders their duties many times very unpleasant; that is naturally they would be unpleasant; but no duty ought to be unpleasant to the servants of God. Now, supposing the bishop should do something that is wrong, what would be our duty? It would be to go to him and say, "Bishop, I have reason to believe that things are thus and so, evidence having been presented to me, and it is of such a character that I am inclined to think that you have been taking a wrong course, and therefore I have come to talk to you, yourself, about the matter." Who ought to do this? Anybody. What, would not his position deprive us of that right of approaching him? No. Supposing you had been injured by him, or somebody else had been injured by him, or something had occurred that caused you to entertain feelings against him it would be much better to probe the thing to the bottom and have it straightened out than to foster it and allow it to corrode and interfere with your peace and happiness, because you have covenanted to sustain him; on the other hand, we cannot sustain anything that is unrighteous, impure or unholy. We go to him and say, Bishop so and so, I have come to see you on unpleasant business—you may be polite about it or you may not—but people can always afford to be polite; I have learned thus and so; I hope I am misinformed, can you explain that to me? If the matter could be explained to your satisfaction you would be glad of it; but whether it could be or not you would have the satisfaction of knowing that you had performed your duty. If not, however, and the matter be of such a character as to call for an investigation, it would be proper that it be inquired into by the proper authorities. Then you are free, and you have not violated any covenant, If any covenants have been violated, it is he that is guilty, and it is for him to account for his acts to the Lord and his brethren; and if no wrong shall

be found in him, there is no good man but what would be pleased to see such a man acquitted. But while we seek equity and justice on the one hand, on the other we must not interfere with the rights of anybody; no matter who it is that indulges in iniquity, their iniquity will find them out sooner or later. And it is better for us instead of talking to this one and the other, if wrong exists, to go direct to the persons themselves and have it adjusted, then bring it up according to the rules laid down governing such matters. Then the doer of the wrong is accountable for the wrong, not somebody else. Then when he is dealt with by the Church, whether he be a teacher, priest, deacon, bishop or anybody else, you are free from all responsibility afterwards of sustaining that man. And until the proper course has been taken with such a person, we should be very careful what course we pursue in relation to this kind of thing, so that we do not violate our covenants.

There is an uneasy feeling existing among some people: they can see plenty of wrong all around if they have a mind to; and some will apostatize because somebody else has done wrong. What a foolish course that is to pursue! If we follow God's plan we can bring the sin right home to the man who has done the wrong; and if he did not repent of it, he would have to be cut off. But the devil would say, "I would not stop in a church where there were such folks." He would first influence a number of the people to do wrong, and then he would try to get the others to leave the Church because some of the members were doing wrong. That however would be foolish, and contrary to the order of God.

The Lord has placed in his Church Apostles and Prophets, High Priests, Seventies, Elders, etc., what for? For the perfecting of the Saints. Are we all perfect to begin with? No. These various officers are for perfecting of the Saints. What else? For the work of the ministry; that men might be qualified and informed and be full of intelligence, wisdom and light, and learn to proclaim the principles of eternal truth and to bring out from the treasury of God things new and old, things calculated to promote the welfare of the people. Now, then, these offices having been placed in the Church, every man ought to be respected in his office. I know some of you think we can respect some, and some we cannot resrect; we can respect some of the prominent authorities—I do not know who they are, do you? You remember when Jesus was upon the earth, some of his followers were contending, as to who was the greatest: and he took a little child and placed it in their midst, he said, "he that can be most like this little child, is the greatest in the kingdom of heaven." And I will tell you more than that, that the teacher, or deacon that fulfills his duties is a great deal more honorable than a president or any of the twelve that does not. And there are duties and responsibilities devolving on all of us pertaining to these matters; and we ought to be very careful in all our acts that we do not transgress the laws of God.

In a few remarks yesterday I referred to the various officers of the Church, and to some of the leading duties that devolve upon them to attend to. There are duties devolving upon all of us which we cannot ignore. Duties as Apostles, duties as presidents of stakes, duties as bishops, duties as high councilors,

duties pertaining to all the various officers in the Church. Well, can any man that has received the holy priesthood, and who comprehends the position he occupies before God —which very few of us can do—can he afford to neglect any of those duties? I think not. We call this organization that we are associated with, the church and kingdom of God. Is it the Church of God? Yes. Then it is God's church is it not? Yes. Who is at the head of it? The Lord ought to be. and we ought to be subject to him. Who? Why every one of us; myself, say, and all the Twelve, the presidents of stakes, the bishops, the high priests, the elders, the seventies, the high councilors, and all men in the Church ought to feel that we are the church of God, in the Church of God and subject to the law of God. We talk about a priesthood; who are the Priesthood, and what is it? As I understand it, it is the rule and the government of God, whether it exists in the heavens or on the earth; whether we refer to the things of time or to the things of eternity; whether we refer to spiritual things or to temporal things, they are, or ought to be, under the guidance and dominion of God. How and from whom did we receive our authority? Let us go back for a while, and who could we find anywhere upon the earth that had authority even to proclaim the Gospel, or to administer in the ordinances of the Gospel? Could we find anybody? No, we could not. I could not in my younger days—and I sought diligently for it, but I could not find anybody who possessed it. What, not among the religious professors of the world. Nowhere among the learned, the intelligent, the scientific? No, nowhere. Very well, how did we come at a knowledge of this? God revealed it to his servant Joseph Smith. And when he did so, he did not say much about it himself. The first thing he did when he appeared to Joseph was to introduce his Son; pointing unto him, he said: "This is my beloved Son, hear him." And what did the Son say? We have his teachings in the Gospel, in his communications with the Nephites and others. Then there were others who held the priesthood with him; who held it on the earth and who now hold it in eternity, and who held the keys of this priesthood; and those several parties came and conferred the keys which they held upon him, but not until the Lord had come and given them permission to do so. Hence we got our Aaronic priesthood through that means, and we got our Melchisedec priesthood through that means, and any office or ordinance that any of you have received, you received it through that medium, or you have received none at all. Very well, what does it lead us to? To those whom we call sons of God. Just as it was said on former occasions, "Now are we sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Very well, we are the sons of God then, the chosen of God, the elect of God, called by him, set apart by him, through the medium of this holy priesthood of which I have spoken. And if we have received any office, or calling, or authority, or any power to administer in any of the ordinances, we have received that from the hand of God, and we can only perform these ordinances according to the priesthood we are permitted to possess. For instance, an elder cannot perform the labor of an apostle; a bishop

cannot perform the labor of an apostle; and a bishop, as a bishop, outside of other things, has not authority to lay on hands to impart the gift of the Holy Ghost; whatever he may do in that capacity it is through the Melchisedec priesthood which he holds, and he could not do it without. Can a priest lay hands upon people and say. "Receive ye the Holy Ghost?" No, it does not belong to him to do it. Well, then, men are necessarily confined to operate within the limits and authority of the various offices of the priesthood to which they are called and ordained—an elder to perform the office of an elder, a priest to perform the office of a priest. In early days it was quite common for a priest to go out and preach the Gospel and baptize people for the remission of sins, and then call upon an elder to lay hands upon them to confirm them members of the Church, for the priest did not have the power to do it. And while the priest could baptize, a teacher or a deacon could not, not having the authority to do it; if they were to do it, it would not amount to anything. There is strict order about these things associated with the Church and kingdom of God. Well, then, on the other hand, if we perform our duties, each one of us in our proper position, God gives us power to accomplish the object we have in view, no matter what it is, or what priesthood we hold; no matter whether it is the president of the Church, or the president of the stake, a bishop, a high councilor, a high priest, a seventy, or an elder, priest, teacher or deacon; no matter what, if they perform duties with an eye single to the glory of God, he will sustain them in their operations and administrations.

Now, I will refer to a principle which is perhaps one of the greatest manifestations of the power and goodness of God that exists in this Church, and at the same time one that is as little noticed; but one wherein God does manifest himself in a most remarkable manner in the view of all reflecting, intelligent men. For instance, the elders go forth to preach the Gospel; they call upon people to repent and to be baptized in the name of Jesus for the remission of their sins. Did you ever think what the name meant? If a man go in the name of another person, he goes by the authority of that person. If an agent, say of Z. C. M. I., or any other firm, go in the name of this firm, it is expected that he has credentials from the firm he represents. Or, if a governor comes here, he is first appointed by the proper authorities—nominated by the President and confirmed by the Senate of the United States, and he comes with proper credentials to act as governor of this Territory; he comes in the name or by the authority of the United States; and the government of the United States feels itself bound to back up his acts, the same as a mercantile firm would feel obligated to acknowledge the acts of its agents.

Now, then, the Lord has commenced his Church here upon the earth. He has conferred upon men his holy Melchisedec priesthood; he has told them to go forth and preach and call upon the people to repent and be baptized in the name of Jesus, for the remission of sins, and they should receive the Holy Ghost. You all know about these things, it is not necessary to talk much about them.

Very well; now, then, this elder goes forth in the name of God, does he not? That is the way I understand it—by the authority of the Lord, and in the name of the Lord

Jesus Christ, he preaches this doctrine to the people. "Now," says he, "repent and be baptized, every one of you, in the name of Jesus, for the remission of your sins, and you shall receive the Holy Ghost." A priest could not say, You shall receive the Holy Ghost; a teacher or a deacon could not say it, neither could a bishop say it by virtue of his bishopric, but he could by virtue of the high priesthood he holds. Now, then, let any of these men go to work and lay hands on anybody for the gift of the Holy Ghost, and they might as well do anything else, it would not amount to anything. But an elder, or anyone holding the proper authority, comes along, and takes the candidate for baptism and, after baptizing him, he lays his hands upon his head and says: "In the name of the Lord Jesus Christ, and by virtue of the holy priesthood conferred upon me, I lay my hands upon your head and confirm you a member of the Church of Jesus Christ of Latter-day Saints; and I say unto you, receive ye the Holy Ghost." Did you ever think of that? It is quite a significant thing, is it not? And you do it in the name of Jesus Christ and by authority which God has given you. You lay your hands upon the individual who has been baptized for the remission of sins, and say, "Receive ye the Holy Ghost," and he receives it. If that is not so, tell me, will you, you that have had hands laid upon your heads by the elders of this Church. You know what I say is true. Now, I propose to show a certain principle, namely, that God is true to the covenants which he makes with us, and that there is no violation of the law or promises on his part. God will bless a teacher of this Church when he goes forth in the performance of his duties among the people; he will bless a bishop in his administration, and others in the discharge of their several duties, no matter what their priesthood may be. But here is an important item: there are some of these things which I have referred to that some cannot do—they cannot not lay hands upon them to impart unto them the Holy Ghost. If an elder can, he does it by and through the authority of Jesus Christ, through the medium of the holy priesthood conferred upon him by those holding authority. And when he performs this act, the recipients having complied with the requirements—faith, repentance and baptism — when he lays his hands upon their heads, God sanctions his action by imparting the Holy Ghost. Thus proving that God is true to his agreement; and through that means we become the sons of God and belong to the household of faith, and to us properly belong the covenants and blessings associated therewith. These are the initiatory steps. And we have a witness within ourselves, each one of us, in regard to those great principles that God has revealed to the human family. Now, then, are we the sons of God? Is he our Father? Yes. Have we received his Spirit, whereby we are enabled to cry, "Abba Father," or "my Father?" Yes. What have we done since we received it? We do not like to look at some of our acts when we think of these things; we would rather we could blot them out from our memories, but we cannot; they are there. And when we reflect upon our follies, our imperfections and our iniquities of various kinds, how do we feel? We do not feel pleasant about it. God has conferred upon us the greatest treasure and the greatest boon he could bestow upon the human family, but we have

received the treasure in earthen vessels. We often do things we ought not to do, and leave undone things we ought to do; and how often have we grieved the Spirit of God within us! He has done more for us than this. He has placed us here in his Church and kingdom; he has gathered us together; he has organized us according to the laws and order of the holy priesthood. He has united us to our wives, and our wives to their husbands, with an everlasting covenant that cannot be be broken. But we break it sometimes, don't we? He has shown us how and in what way our wives may be united with us in the eternities to come, and how we may have our children sealed to us and be one with us in time and in eternity, and has poured blessings upon many of our heads that will exist while time shall last and eternity endure. It was said of Jesus, that to his government and dominion there should be no end. And the same has been said of a great many more; and yet we will allow little things to separate us from our God, and from our brethren, and from our wives and then our wives from their husbands, and break up, and rant and rear and destroy, until we hardly know whether it is us or somebody else. Sometimes we hardly know whether we are in the Church and kingdom of God or not, until in many instances the light within us becomes darkness, and then, oh, how great is that darkness! It is necessary that we should study well and watch well the path of our feet. We are here laying the foundation for eternity, and for no other purpose. We are here that we may receive bodies, that in our bodies and spirits, and through them and through the powers of the priesthood and the everlasting Gospel, we may gain a position by and bye, among the Gods in the eternal worlds, and with them possess a glory and dominion and authority, power and exaltation that has hardly entered into our hearts to conceive of. And yet, we will fritter away our privileges, treat lightly the things of God, disregard the counsels of God and the priesthood of God, and wander in by and forbidden paths, and lose sight of these great and glorious principles that God has revealed for the salvation of the human family.

Referring to the principle of union, we ought to be one. We have things come up quite frequently, say, in a legislative capacity and otherwise, and our legislators and others enter into certain measures, but the people will not be sufficiently united to carry them out. And there seems to be a spirit, more or less among the people like this: some will brusquely and thoughtlessly say, "I will be damned if I don't have my own way." All right. I will tell you another thing: you will be damned if you do, unless your way is the way that God will sanction.

Let me speak of some other things associated with this. If we had perfect union, what is there we could not accomplish? And yet God has done a great deal for us. We have for instance, one man in Congress to represent our interests; only one man, and he has not a vote at that. And in a great many instances the combined powers of the United States have been plotting against us, and it is to-day seeking our overthrow. And why? Because we dare believe in God, and because we dare keep his commandments, miserably as we do it, and the little we do of it. We do not do much, but the little we do, produces this kind of feeling; because this world is opposed to God and to his laws and

to his church and kingdom. And what have they done hitherto? You could not get a man anywhere in the United States that knows anything of the workings of government or affairs brought in operation against us, but what believed that we would have been destroyed and swept off the earth long ago. But we are still here. Why? Not because you and I had fulfilled all our covenants and observed the laws of God; but it is because God knows and remembers that we are but flesh, but weak, fallen humanity; he remembers we are but dust; it is because he feels kindly and graciously toward us, and has said that it is his business to take care of his Saints, and to fight our battles for us. It is not because of what we have done, for we have not done much. And if God had not sustained us and turned away and restrained the wrath of man, we would not have been here to-day. Now, this is a fact. Well, God is kind to us; do not let us treat him so thoughtlessly; do not let us treat his ordinances lightly; but rather let us reverence and esteem those men upon whom God has placed his holy priesthood, and let us try by our faith and prayers and by our acts, to sustain them in all particulars as we agreed to do when we held up our hands. And then I ask no odds of the combined powers of the whole world, for God is on our side, and as long as we maintain our position before him, I will risk the balance. He holds the nations in his hands, and he will say to them, as he did to the waves of the mighty ocean—"Hitherto shalt thou go and no farther, and here shall thy proud waves be stayed." And they cannot help themselves. We are in the hands of God, and they are. And I am afraid sometimes, when I see the follies of my brethren; I tremble for the result; but God is gracious and kind. Do not let us be ungrateful, but let us try to remember the blessing with which we are surrounded, the benefits he confers upon us—the light of the holy Gospel, our present and eternal associations; and remember that we are placed here as representatives of God upon the earth, to operate with prophets and apostles and men of God who lived and died and are now behind the vail, to operate with them in the accomplishment of the purposes of God, pertaining to the earth whereon we stand. We are living in an eventful time, in the dispensation of the fullness of times, the period in which God has said he would gather together all things in one, whether they be things in heaven or things on the earth; and therefore, he has organized us as we are.

When Jesus was here he felt the importance of the things I am now speaking of; and when he was about to leave his disciples he knew what the powers of darkness were, for he battled with them; and, indeed he was able to do so, having been anointed with the oil of gladness above his fellows. But notwithstanding this and the fact of his being the Only Begotten of the Father, yet, when he came to wrestle with the difficulties he had to cope with, he sweat great drops of blood, and said "Father, if it be possible, let this cup pass from me; I shrink to encounter the things I have to cope with, but nevertheless, not my will but thine be done." Now, we have to pass through a variety of things; many of us are tried and tempted, and we get harsh and hard feelings against one another. And it reminds me of your teams when going down hill with a heavy load.

When the load begins to crowd on to the horses, you will frequently see one snap at his mate, and the other will prick up his ears and snap back again. And why? A little while before, perhaps, and they were playing with each other. Because the load crowds on them. Well, when the load begins to crowd, do not snap at your brethren, but let them feel that you are their friends, and pull together. Says Jesus, with reference to his disciples, "Father, I pray that these may be one, I in them and thou in me; that that spirit, O God that dwells in thee and that thou hast imparted unto me, might also dwell in them, and that their hearts may be united together by the bonds of eternal life and fellowship and priesthood; that they may feel after one another's welfare and seek to promote one another's happiness, we having drunk of that river, the streams whereof shall make glad the city of our God;" that it may arise and flow and bubble in our hearts, and that its vivifying streams may be felt wherever we go, and that the influence and light and power and spirit and intelligence of God may be with us, that we may be one, according to the prayer of our Lord, "as I Father, am in thee, and thou in me, that the world may know that thou hast sent me," These principles are as eternal as the heavens. Do they exist in heaven? Yes. You read the first chapter of Genesis pertaining to these matters; and how is it?

"In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light."

He had nobody around him to rise up and say, had you not better put it off for a little while, or otherwise change things, or to intimate that they were not prepared for what was done. No, they knew better. I suppose it would be more correct to render it, "And the Gods said, Let there be light, etc" But to us you know there is only one God; and he said, let there be light, and there was light. And God saw the light that it was good. It was made according to eternal principles, according to the strictest principles of intelligence and philosophy; and when it was made, it was declared good.

In the councils of the Gods in the eternal worlds there was no confusion—I rather think there were no politicians there, no one to get up any feelings of animosity. Things were agreed upon, and when this was done they were carried out. When agreed upon God would say, let so and so be done, and it was done. Now, we see that there was perfect unanimity; but there was not always unanimity in heaven even. What, not in heaven? No, not until one third part was cast out; and I do not think that it was for doing any good. Sometimes I think we will have to cast out quite a number too, in order to get things in the right shape. Satan was cast out, and those that adhered to him who rebelled against God in the eternal worlds. Well, everything has not been altogether pure in heaven; but they straightened them out as well as they could, as we do here sometimes, and as we do not do here very often.

And when we talk about the heavens, there will be a new heaven as well as a new earth. You know, we read that there will be a new heaven and a new earth, wherein righteous-

ness will dwell.

Well, we are here struggling and trying to introduce correct principles, and to advance not only the interests of the Church of God, but the kingdom of God, for God will have a kingdom. I hope you will not tell it to anybody if I tell you something—God will have a kingdom, and he will have rule and dominion, for this earth belongs to him and he will possess it, and his Saints will inherit it at last. We did not use to be afraid of talking about these things. In former times they told us that the Saints of the Most High should finally take the kingdom and the greatness of the kingdom, which should be given to the Saints of the Most High God. Do you believe it? I happen to be one who believes it. And I prophesy that it will be fulfilled. But we are a sorry lot of people to do a thing of that kind, are we not? We have not made much progress yet in the race; we are only preparing for it, many of us cannot do what Brother Joseph F. Smith was talking about yesterday, that is making a sacrifice and feel that we are for God and his kingdom. But we can hardly get out of it. I tell you how some of us feel—"God bless me and my wife, my son John and his wife us four and no more. Amen." That feeling is a long way from the other. God feels interested in the welfare of the whole human family. What, of the Saints? Yes, and the others too. But the others do not have the priesthood. The others, if they ever obtain a celestial glory, will have to obtain it through the Latter-day Saints. What manner of people ought we to be? A little different from what we are. We think it troublesome sometimes to pay our tithing; we think it troublesome sometimes to pray in our families; we think it troublesome sometimes to feed the poor and take care of the destitute. Well, suppose we were to change places a little while with them, how would you feel then? You would feel that it was much better to give than to receive. We want our feelings and sympathies drawn out. And God has placed us where we are, in order that we may be preserved to receive instructions from his hands. We have in our school operations what we call our normal schools, to prepare teachers to teach others. Now, the Lord has a normal school in Utah. He is preparing us in a variety of ways—sometimes we have not enough snow in the winter season, and consequently a scarcity of water in the summer; sometimes too much rain, and at other times not enough; we have some wise and some unwise, and we have some rich and some poor. Yes, we have some who are poor among us, and why? We would not know what it was to see persons in those circumstances if we did not have some among us, and then, the opportunity is afforded us to show our kindness, and to develop within us that fellow-feeling we sometimes talk about. But we do not want to call them poor, for some of them are just as good as we are, and some perhaps a little better than many of us. If good people are suffering for the common necessaries of life, the scriptures say, "If a man having this world's goods see his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" And in regard to those matters, we ought to look to the wants of everybody; that, however, more particularly devolves upon the bishops and the brethren of the Aaronic priesthood. Do not let us make paupers of them; but let us treat them as brethren

and sisters, as good, honorable men and women; let us see that they are provided for. I have seen some people who would get down upon their knees and pray most heartily for God to feed the poor and clothe the naked. Now, I would never ask the Lord to do a thing that I would not do. If we have them among us, suppose we go at it and relieve them. I do not think we have much of that to do here; but, enough, perhaps, to draw forth your good feelings and sympathies. And if people sustain misfortune of any kind, look after them and bestow upon them those things necessary for their welfare and happiness. And God will bless us in so doing. I would a great deal rather that you would take, say a sack of flour, some beef, a hundred of sugar, some butter and cheese, and clothing and fuel, and such comforts and conveniences of life, and thus try to make people feel happy than all the prayers you could offer up to the Lord about it; and he would rather see it too; that is the proper way to do things. In receiving blessings ourselves, try to distribute them, and God will bless and guide us in the ways of peace.

Perhaps I am occupying too much time. I do not care much about making a big discourse; I am talking in a plain, easy way, and I think you understand it. And if there is a widow, or an orphan, or any destitute persons, or any one who has to struggle hard, look after them, and do not try to make paupers of them; but what you do for them, do it in a kind, good feeling, making them to feel and realize that you are their friends. And then, let us try to do away with all our little difficulties—husbands with their wives. Why will you complain about your wives? Because they will get cross. Are you not cross? "Yes; but my wife is not as kind as she used to be." Well, try to get along with her, and treat her kindly; and be kind to one another. If you live in this way while here in the flesh, you will be glad to meet one another in the eternal worlds. Cultivate every good principle, and live in his fear day by day, and he will take care of us, and he will bless and multiply our flocks and herds, our lands and everything we have.

I will tell you a secret. If we could only prepare ourselves to do the will of God and keep his commandments and live our religion so that God could trust us with more means than we have, he would so order things, and that too by natural ways, that our desires in that direction would be fully gratified. But we are not prepared for it; it would only destroy us, and lead us to the devil; and the Lord knows it. At the same time we cannot complain in this regard; the Lord has treated us very well. I do not know of a people anywhere that are better off as a whole than we are. It is true we do not have the amount of wealth among us that may be found in older countries; but then we do not have the poverty, the suffering and distress that may be found elsewhere. It is for us to introduce principles that will obviate all these difficulties, and that will prepare us to receive blessings from God, and to administer the same wisely.

Another thing. We are building temples. Are we doing pretty well? Yes. Do you find fault? No. I have nothing to say about it; I think the people are doing very well especially in some districts in the north and south, indeed, I think more than they are able to do. But they could not do what they have already done and what they are

doing without the assistance and blessing of the Almighty. They are building two beautiful edifices. What for? Is it a matter of speculation? Yes, one of the greatest speculations ever conceived of. It is for the salvation of the human family; it is for the redemption of the living and salvation of the dead. It is for the accomplishment of the purposes of God pertaining to the inhabitants of the earth, our forefathers, and then, all we can attain to after that. In those things we are doing very, very well; and I feel to bless the people because of their liberality in relation to those matters, especially those of the districts I have referred to.

Well, now, I do not know that I should detain you much longer. What shall we do? Keep our covenants, sustain Brother Smith; and let Brother Smith act in a way that will be worthy of being sustained. And then sustain your bishops, and let them also so act as to be worthy of your esteem. And sustain their counselors, and hearken to their counsels and advice. They are seeking to do you good; and to build up your interests. And then sustain your teachers, and your deacons and your priests, and do all you can to lift them up that they may be enabled to do a good work in their day and generation, and benefit you and your generations after you. And then there are others. You have your Relief Societies, and I am glad always to speak a word in behalf of them. Our sisters are one with us; and we are operating together in trying to build up the kingdom of God. I would say to the sisters I would watch after the youth and after the interests of the sisters, and try to introduce everything good and praiseworthy, and try to do all you can to promote the welfare of your sons and daughters; and God will bless you as he has done, and more abundantly. I was pleased to hear a compliment that was made to our Young people's Mutual Improvement Associations. It is gratifying to parents and to all who have the interests of Zion at heart, to hear of, and to see our young men and women grow up in the fear of God. Some, as is the case everywhere, are inclined to be a little rude and thoughtless. It is our privilege, and the privilege of the youth, to improve, and to cultivate our morals and manners so that if it should ever be our pleasure to mingle with the angels, we should find the most happy and enjoyable society. Let us learn to treat one another with kindness and courtesy, and let the young cultivate the fear of God. I tell you what I used to do when quite a young boy. I made it a practice to go and call upon the Lord; it was before there was any "Mormonism." And many scores times have I gone into fields behind the bushes, and also into hay lofts to call upon God to guide me and keep me from evil and to lead me in the paths of righteousness. Did I feel happy? Yes, for I had a portion of the Spirit of God with me. How much better in this respect it is for our youth. I had parents who feared God, but they, any more than any one else, did not know anything at all about the true plan of salvation, for it had not been revealed. I used to go to the Church of England; and many of you present used to go too; and we used to say that we were all "miserable sinners." We also confessed every sunday that we had "done the things we ought not to have done, and left undone the things which we ought to have done." This was all very true. The teach-

ers themselves did not know any better, neither did we. But I used to take pleasure in calling upon the Lord to lead me in the right way. I did not have the helps that you have. You have the benefit of your Mutual Improvement Societies. Attend them, and seek to cultivate intelligence of every kind; and above all, reverence and respect your parents, they who have watched over you and taken care of you, they who have educated you and fed and clothed you and felt an interest in your welfare.

And in regard to all of our operations, brethren and sisters, let us ever try to do right, and let us try to invent something whereby we can be self-sustaining; let us purchase from our own people, and above all let us try to make our own goods and supply our own wants and necessities. Let us try and carry these principles out, for they are true and correct. And if there is anything good and praise-worthy, let us seek after it; and shun everything that tends to misery, degradation and death.

God bless you, and lead you in the paths of life. Amen.

DISCOURSE BY ELDER C. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 8TH, 1880.

(Reported by John Irvine.)

THE INSPIRATION OF THE LORD'S SERVANTS—REVELATION—THE RESURRECTION, ETC.

Having been called upon this afternoon to address this congregation, I rise before you trusting that the Holy Spirit, which makes plain to the human mind the things of God, may rest upon me and upon you; that I may be inspired by that Spirit to say something which will be of profit to those who hear, and that those who listen to what I may say may be able to understand in the same light and under the same influence as that by which the words are spoken.

The elders of this Church, in ministering as public speakers, stand before the people in the name of the Lord. They do not address congregations for the purpose of ventilating the opinions and ideas which they may entertain, but they occupy the position of ministers of the Lord Jesus Christ, to speak that which is given to them by the influence of the Holy Spirit. Nevertheless, the servants of God are instructed to "treasure up in their hearts continually the words of life," with the promise that if they do this and are diligent in seeking for the mind and will of God, in the very hour that they are needed words shall be placed in their mouths, or ideas be brought up in their minds, which shall be for the benefit of all who hear. It is in this Spirit that I endeavor to address the congregation this afternoon, and I hope I shall have not only your attention, but the benefit of your faith and prayers, that the Spirit of God may rest upon me and the congregation also.

We are living upon the earth at a time when there are a great many creeds—a great many different doctrines, each professing to be the true faith—the Christian religion. There is a spirit of doubt and division in the world. Men are ever learning but not able to come to a knowledge of the truth. They indulge in a great many speculations. Some good people study the Scriptures and endeavor to find out what is divine truth, but their ideas are various; they do not come to the unity of the faith; and the great reason why this is so is because they do not seek to the fountain of light and truth with the expectation of receiving any reply. In olden times God used to speak to the people. He had ser-

vants upon the earth who spoke as they were moved upon by the Holy Ghost; angels ministered to the sons of men, and truth was revealed in great plainness from the Father. But in these times people have to put up with the ideas and notions that men hold in relation to these truths which were anciently revealed. There is now no voice from heaven, no prophet among the people; there are no inspired apostles; angels have ceased to minister, and to use the words of one of the great divines of the day, "The awful voice of prophecy is silenced forever."

Of course in making use of these remarks I am speaking in relation to what is called the Christian world. The Latter-day Saints believe that God is the same yesterday, to-day and forever, and that if he is sought after to-day in the same way that he was sought after yesterday, he will answer in the same manner. We believe that it is just as possible for angels to come to earth in these times as in any former age of the world; we believe that the power of the Holy Ghost is the same to-day as it was thousands of years ago; that divine truth can be made manifest direct from God to the people now as it was in the days of Jesus, or in the days of the prophets who preceded him on the earth.

The religion we Latter-day Saints have received—which we hold to, which we live for, and which a great many of us are willing to die for, if necessary—has come to us by revelation from God in the day and age in which we live. In taking up the writings of the old prophets, in reading the letters written by the ancient apostles, we find that the religion which God has revealed to us, is the same religion which God revealed to them. What is contained in the Bible corroborates that which we have received, and the spirit which accompanies the preaching of the word to us, is similar in its effects to that spirit which accompanied the preaching of the ancient prophets and apostles of the Lord. We find this out by reading that portion of their records which has been left. So that the religion of the Church of Jesus Christ of Latter-day Saints is not a mere theory of men. The doctrines which we have received have come to us direct from the Lord in our own time. We are not left to speculation, we are not left to our own theories, but we have defined principles given to us of God for our guidance, for our comfort and for our edification.

Now, there is a disposition existing in the world to-day to go away from the Lord. Men seem to have a desire to follow out their own imaginations, their own ideas and notions, and in consequence of this a great many wrong principles have been received for truth in the Christian world, and this disposition seems to increase. The Apostle Paul, in writing to the Saints in his day, advised them to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of man, after the rudiments of the world and not after Christ." Now, that same advice is good for the people in our times; good for the Latter-day Saints; good for the people who compose the various sects of modern Christendom. If we have received the doctrines of Christ, if our feet are planted firmly upon the rock which he has laid, there is no fear of our going astray; but if we depart from that and walk in the ways of men, and are led by their theories and their speculations and their vain philosophy, we are very likely to go astray.

I notice in reading some of the

works of modern divines, and noting the progress of religious thought among the people, that there is a doctrine which is becoming very widespread among the people called "Christians," that is, a heresy in regard to the doctrine of our condition in the future. It is believed by a great many people at the present time, that there is no such thing as a literal resurrection of the body; that when this body is laid away in the ground and goes back to the elements out of which it was organized, that is the end of the body, and that it will never come up again. They do not see any need of a literal resurrection of the body; they cannot perceive by what process it can be resuscitated; and not being able to comprehend how this great change can come, how the scattered elements of the body can be brought together again, they reject the doctrine altogether. This is the belief of the people who are called spiritualists or spiritists. This is one of the doctrines of that great delusion of the latter times, that "strong delusion" that the Lord has permitted to come into the world because men would not receive the truth, but turned away from it and loved a lie. It is taught by that rapping and muttering influence, that when the spirit leaves the body and passes into another state, that is the resurrection; that the body will be raised up no more; that the spirit, liberated from the body, will progress from sphere to sphere—how many spheres they do not know—but that there is no further need of the body. This idea is increasing in its hold upon the minds of the people, among the various "Christian" sects, and some of the greatest preachers and divines of the day entertain this idea, philosophize upon it and teach it to their congregations. Now we have the satisfaction of definite knowledge in regard to this matter, as well as all the articles of our creed—if we have such a thing as a formulated creed. The ideas we have in relation to this doctrine have come from God. There is no need of any doubt about it, no need for any speculation. The Lord has revealed something concerning this. It is true he has not revealed the philosophy of it in full, he has only given us some ideas concerning it. But he has made the fact very plain that there may be no misunderstanding about it. In the Book of Doctrine and Covenants—which contains many of the revelations that God has given to the Church through the Prophet Joseph Smith, we find this doctrine laid down in great plainness. It is stated that the spirit and the body make up the soul of man, and that the resurrection from the dead is the redemption of the soul. We are taught also that there are material elements and spiritual elements; that the spiritual part of our being was in the beginning with God, and that the spiritual and material when inseparably connected receive a fulness of joy, otherwise men cannot receive a fulness of joy. It takes the spiritual part of man and the material or physical part joined together inseparably to obtain a fulness of joy. When the spirit is separated from the body, a fulness of joy cannot be obtained. When the spirit is joined to the body temporarily under a temporal law, under the law of death, it cannot receive a fulness of joy. The spirit and the body must be so joined together that both will be immortal, and in that condition man can receive a fulness of joy.

The Book of Mormon is also very plain upon this subject. I will read one or two texts from that book, and

if I have time I may refer to the Bible, to show that the things contained in the Book of Mormon and the Book of Doctrine and Covenants are the same as contained in the old scriptures. I will read a passage from the seventy-ninth page (new edition) of the Book of Mormon, namely:

"And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore death and hell must deliver up its captive spirits and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"Oh how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect.

"Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanliness, and our nakedness, and the righteous shall have a perfect knowledge of their enjoyment and their righteousness, being clothed with purity, yea, even with the robe of righteousness."

Now, according to the Book of Mormon, the spirits of men, the righteous and the wicked, are to be brought up from the place to which they shall go when they depart from this life. There is no need for any dubiety about this, there is no need for any mistake; it is clear that the separation of the spirit from the body is not the resurrection spoken of in this book.

The Prophet Alma, touching on this subject, explained to the people in his day what an angel of God made known to him. These words, which I am about to read to you from the Book of Alma, in the Book of Mormon, are not Alma's ideas and speculations. He says they were revealed to him by an angel. I would advise you to read the 40th chapter, 352 page, new edition. Alma states here that he was very much troubled concerning the doctrine of the condition of people after they passed away from this life. He wanted to know something of the condition of man between death and the resurrection, and he says an angel of God made known to him that there is a space between death and the resurrection, that the spirits of the wicked are in a state of unrest, having a knowledge of all their wickedness, and a remembrance of all their transgressions; that they are in a state of fear, looking for the wrath and indignaaion of God, not knowing what their punishment will be; while on the other hand, the spirits of the righteous enter into a state of rest. They have a perfect knowledge of all that God has done for them, and all their acts of righteousness, and they await in peace for the time when their bodies shall be brought forth from the dust to stand in the presence of their God to receive their crown. Alma then goes on to say:

"But this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged

according to their works. * *

"The soul shall be restored to the body and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame."

Now, that is clear and distinct on this point. In regard to the times and seasons of this resurrection, about which Alma speaks, he said he did not know, but those things he did know were made known to him by an angel, namely, that there is a space between death and the resurrection; that at the resurrection the body and the spirit shall be brought up and restored to each other, and not only the body and spirit, but every part and particle belonging to the body; not a hair of the head shall be lost; every joint and muscle and fibre and sinew, and every part and particle necessary to make up a perfect physical body for the spirit to dwell in, shall be restored to that spirit in the resurrection. That is the doctrine laid down by the Prophet Alma, as taught to him by an angel.

The very meaning of the word "resurrection" ought to dispel the idea that the separation of the spirit from the body at death is resurrection. The word itself means, "I stand up again." The idea which all the prophets and apostles of old had was that at some future time the voice of God should be uttered, and the dead should stand up again, their bodies should come from the grave; just exactly the doctrine laid down in the Book of Mormon and Book of Doctrine and Covenants. Some have an idea that the people who lived upon the earth before Jesus, had no correct ideas in regard to the future. I have seen such statements published by popular divines of the day; but when we come to take up the Old Testament Scriptures, we find that the writers, holy men of God, who wrote as they were moved upon by the Holy Ghost, had a distinct and unwavering faith in regard to this same doctrine, that of the resurrection of the body.

The book of Job is said to be the most ancient book of the Bible. I will read a verse or two from the 7th chapter. In the 9th verse we read: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more." Now, that is a very plain statement of Job's, that when a man goes down to the grave he shall not return. Those who believe in the vain philosophy that I have referred to, take a great deal of comfort in quoting that passage, and also some sayings of Solomon, the wise man; that is, he was a wise man once, but he became a foolish man before he died, not because he married more wives than one, but because he transgressed by marrying strange wives. Solomon, in some of his writings, speaks in the same way as Job. But I will read a verse from the 14th chapter of Job:

"As the waters fall from the sea, and the flood decayeth and dryeth up; so man lieth down and riseth not."

This also is a very plain statement, is it not? But Job did not stop here as he did in the 7th chapter, for he continues,

"Till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldest keep me secret until the wrath be passed, that thou wouldest appoint a set time, and remember! If a man die shall he live again? all the days of my appointed

time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Chapter xiv, 12-15.

Read again in the 19th chapter, where he is a little more explicit, commencing at the 23rd verse:

"Oh that my words were now written! Oh that they were printed in a book. That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God."

Now, in the first place, Job is speaking in regard to what we all seek in this world, in regard to the common lot of mortals. "Man lieth down and riseth not." In saying that Job had no reference to what would take place in the future. He was speaking of the common experience of mankind. But afterward, inspired by the spirit of prophecy, he looked right down to the latter days, in the midst of his afflictions, his trouble and sorrow, his pain of body and anguish of mind, when his friends were turned against him—he looked down to the latter days and wished that his words were written and printed in a book, that the words were graven in the rock with an iron pen and lead put into them, that they might stand as a witness to all future generations, as a testimony to the resurrection of the body and a rebuke to to the vain philosophy of the latter times.

I will now read a verse or two from the book of the Prophet Isaiah, to show that others of the ancients, besides Job, had some idea of the doctrine of the resurrection of the dead. In the 19th, 20th and 21st verses of the 26th chapter of Isaiah we read;

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain."

Isaiah, you see, had the same spirit as Job. He spoke about the time when the indignation or wrath of God should pass over the earth, and he wished to be hidden in the grave until that time was over, and then he expected the earth to cast out her dead.

I have not time to read the 37th chapter of Ezekiel—you can read it at home—but in that chapter we find that the Lord showed Ezekiel a valley full of dry bones. The Lord asked him whether these bones could live, and he answered, "Thou knowest." Then the Lord told him to prophesy upon these bones, and as he prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them. Then the Lord again told them to prophesy, and he prophesied as commanded, and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Now, we have no need to read the writings of the divines of the present time to find out what this means.

Right in the same chapter is given the interpretation.

"These bones are the whole house of Israel: behold, they say, Our bones are dried and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them: Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the Land of Israel. * * And shall put my spirit in you, and ye shall live; and I will place you in your own land. Then ye shall know that I the Lord have spoken it, and performed it, saith the Lord."

Now, by these testimonies that I have quoted from the Old Testament scriptures, we find that the people who lived on the earth before the days of Jesus had some knowledge in regard to the future, in regard to the condition of the spirit when it left the body, and also in regard to the resurrection of the body. The wise man Solomon in the Book of Ecclesiastes 12th chapter and 7th verse, speaking in regard to death, after giving a very poetical description of the house we live in, says: Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." He had some idea in regard to life after death, although if we read some of his writings we might gain the idea that man ended when his body was laid down in the grave.

Now, these doctrines, which were understood by the people before the days of Christ are the same as believed in by the disciples of Jesus, the same as Jesus taught. We will take, for instance, Jesus' own declaration in regard to the resurrection, in which he says: "Marvel not at this; for the hour is coming, in the which all that are in their graves, shall hear his voice. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Or as it reads in the Prophet Joseph Smith's version, "they that have done good in the resurrection of the just, and they that have done evil in the resurrection of the unjust." Now, according to Christ's own statement to his disciples, all that are in their graves are to come forth, both the righteous and the wicked, just as it is taught in the Book of Mormon. This is also in accordance with what the Prophet Daniel—another of those ancients who understood this doctrine—says in the 12th chapter of his book. He speaks of Michael and the great trouble that shall come upon the earth in the latter days and says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel understood that there was to be a resurrection both of the just and the unjust. Now take the 20th chapter of the Book of Revelations, read it, and you will find the resurrection portrayed to John by vision when he was on the Isle of Patmos. He says:

"And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but

they shall be priests of God and of Christ, and shall reign with him a thousand years."

And after the thousand years passed away, John saw in the vision the rest of the dead brought forth. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged; every man according to their works."

The Apostle Paul in writing to the Philippians, 3d chap., 20-21 v. says: "Our conversation in his heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall chahge our vile body, that it may be fashioned like unto this glorious body." Now, according to this testimony, the righteous, who look for a part in the first resurrection, expect to have bodies like the glorious body of the Son of God. What kind of a body was that? We read that Jesus Christ was put to death upon the cross; that when he had cried with a loud voice, he said "Father, into thy hands I commend my spirit," and then gave up the ghost. The body was placed in a new tomb in which no man had lain, and to guard the body, lest somebody should come and take it away, Roman soldiers were placed before the door of the tomb or sepulchre. But we read that two angels came, before whom these Roman soldiers fell as dead, and they (the angels) rolled away the stone from the tomb and the sleeping body of Jesus awakened and came forth. When the disciples arrived the body was gone. Mary went into the garden to try and find out something concerning the body, and while she was weeping Jesus appeared unto her. She sprang forward and was about to embrace him when he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them I ascend unto my Father and your Father, and to my God and to your God." When the disciples were informed of this they could not believe it, and they met together on a certain occasion, and when the doors were shut, for fear of the Jews, and they found they were securely alone, they began to talk about the wonderful things that had transpired; about the death of Jesus, the crucifixion of one whom they thought was to take the throne and sit upon it in power forever. And we read that while they were talking Jesus appeared in their midst and said, "peace be unto you."

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts. Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hat not flesh and bones as ye see me have. * * *

And while they yet believed not for joy and wondered, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took it and did eat before them. Luke xxiv 36-43.

Now, here was a resurrection of the body. Not the raising of Christ's spirit, but his body out of the tomb. In that body he appeared before the disciples, and when they thought it was merely a spirit, he told them that a spirit had not flesh and bones as they saw him have. The disciples who had this manifestation told some of the rest. Thomas, however, would not believe it. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After making use of

these foolish remarks, Jesus appeared to Thomas when he was assembled with the other disciples, and he said unto Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing." Thomas could not help believing then, but Jesus said unto him, "Thomas, because thou hast seen me, thou has believed: blessed are they that have not seen and yet have believed." Faith is a great blessing. Some people will not believe anything they cannot grasp with their human reason or cannot see with their natural eyes. But blessed is the man of faith, blessed is the woman of faith! For by faith they can see into things that cannot be discerned by the natural eyes. They can reach out to the regions of immortality, grasp eternal realities and lay hold upon the things of God! Now, Jesus appeared in the same body that was placed in the tomb, and yet it was not the same, there was a change in it. What change was it? We read that Jesus Christ shed his blood "for the remission of sins; not for ours only, but for the sins of the whole world." Jesus was raised up from the dead by the power of God, and says Paul, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Paul also says "Flesh and blood cannot inherit the kingdom of God." Blood is corruptible, the blood-quickened body is subject to the law of death. But Christ's body when it was raised from the dead was "quickened by the spirit." There was a great deal of difference not only in this respect but in others. When the disciples were shut up in that room Christ was able to enter it without opening the door, which could not be done by mortals. He had power to manifest himself to his disciples. and he had power to cover himself from their gaze. He had power to overcome the laws of gravity, and on a certain occasion, after he had visited his disciples, had appeared to 500 brethren at once, had given instructions to his apostles to build up his church, as he spoke to them "a cloud received him out of their sight." He was able to lift himself up from the earth and depart from this sphere to another; his body was no longer a mortal body, no longer governed by the same laws as those by which we are governed. We are also told that "While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go to heaven—Act. i, 9-11." When he shall come again he shall come in the same body, and we are told in the 14th chapter of Zachariah that his feet shall stand in that day upon the Mount of Olives and in the 13th chapter that when the Jews behold him, the Messiah, whom they have expected so long, they will say "What are these wounds in thine hands." Then he shall answer, "Those with which I was wounded in the house of my friends." And then every family will mourn apart; the whole house of Israel will mourn because of the wickedness of their forefathers in putting him to death. In receiving him at his second coming they will comprehend the truth of his first coming, and not before, and they will welcome him as the resurrected Christ.

Now, the Apostle Paul says that "He shall change our vile body, that it may be fashioned like unto his glorious body." What kind of bodies will the righteous possess in the resurrection? They are to be bodies of flesh and bones quickened by spirit; not quickened by blood, no longer subject to death, pain, or any of the ills of mortality. This does not look much as if the separation of the spirit from the body is resurrection. Such a doctrine as that is not according to the scriptures, it is only "vain philosophy."

Latter-day Saints, beware of this vain philosophy which would rob you of your faith in the resurrection that is to come. O, what a glorious hope it brings! Husbands who mourn the loss of their wives, whom they loved and whom they have placed away in the tomb, shall receive them again in the resurrection. What a glorious meeting, that is, if they have been sealed by the holy order of God. Whatever is thus sealed to them on earth is sealed in heaven. Husbands and wives, those sealed and united according to the holy order of celestial marriage, will be joined again in the resurrection. They will come forth out of the tomb and their bodies will be quickened by the power of the Holy Spirit, and made glorious like unto the body of the Son of God. They will be re-united as man and wife forever, and of their increase and of the extent of their dominion and glory, power and might and majesty, there shall be no end! Mothers who put away the bodies of their little ones in the ground in deep sorrow and lamentation shall receive their babes again to their bosoms. As they were laid down in the grave, so shall they come forth again in the same stature, the same likeness, nothing shall be lost, not even a hair of their heads, but they shall be quickened after the power of an endless life. The Apostle Paul illustrates this in the 15th chapter of 1st Corinthians. He says: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body; and there is a spiritual body." When wheat is planted in the ground, the seed seems to die. It is said that in the midst of life we are in death. But in the midst of death there is life. There is a nucleus of life that is imperishable. There is a germ within that little kernel of wheat that seems to perish and die, that is also indestructible, and so with the body planted in the ground. What is raised, Paul? Is it the spirit raised out of the body? No; it is the resurrection of the body. That was the testimony the apostles bore. Their chief testimony was that Jesus was crucified upon the cross, and that he was raised up from the dead.

But, says one, I cannot see any good of it. What is the use of this old body after it goes to the ground and mingles with the dust? What is the use of taking the trouble to bring it up again? How is it possible? In regard to the possibility, there are a great many things possible with God that are impossible with man. A few years ago it was not thought possible for a man to stand in New York and talk to another in London, but it is done, it is possible, and many things are done now that were not thought of years ago. Supposing a person who knows nothing about the properties of the magnet were to visit some of the big factories in England, he would see in many of them large quantities of brass and steel filings

all mixed together. I have been in such works and seen that the proprietors are very careful to allow nothing to go to waste. They sweep up all these filings and put them in barrels or other receptacles, and by and by some one comes along with a large magnet and digs it into the mass of mixed filings, and when it is withdrawn it is seen to be covered with particles of steel or iron. This is repeated over and over again until all the steel is separated from the brass. But a person who had no knowledge of the magnet would naturally think, on seeing these particles all mixed together, that it would be impossible to separate them. Now, do you not think that God has more power than man. That he has "magnets" with properties beyond our present ken? I think he has. I think if God desires to bring the particles of the human body together, he understanding their composition, can easily do so. In the beginning he spake to chaos, and by the power of his faith the worlds were formed. Faith is a force. It is as much a force as magnetism or electricity. It is the power by which the universe was framed. God can speak to the elements of our bodies and bring them forth again according to certain fixed laws known to him if not to us. Jesus spoke to the winds and they obeyed him. He walked upon the water. Out of five loaves and two fishes he made a great feast, "And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men." All this was done upon natural principles, and we would be able to comprehend this if we understood natural principles thoroughly. And I have no doubt in my own mind, that when the resurrection shall come, when God shall speak, and we shall answer, it will be just as natural to bring up our bodies in the morning of the resurrection as it was for us to lay them down. Why, we do not understand how it is that they crumble away. Can you explain the death process, when an individual is taken hold of by some mysterious power, and the life goes out of him? There is no brightness to the eye, no beauty on the cheek, no motion to the lip, all is quiet, cold and lifeless. The body is placed away in the ground and the particles begin to separate, when, but a little while before there was something that caused all the particles of that body to cling together. A change has come, and they all want to get away from each other. What is the process and who understands it? There are a great many things we do not understand. This afternoon we are whirling in space at an immense velocity. The earth is revolving upon its own axis and traveling around the sun. How is it done? "By the operation of certain forces" But how did these forces come into operation, what did they spring from, how are they regulated? Who knows? Who understands the process of sleeping and waking up again? Here is a thing that takes place every night. We go to sleep. *How* do we go to sleep? I do not know. Sometimes I try to go to sleep and cannot, and again I try to keep awake and cannot. Sleep is in the likeness of death, and waking up is in the likeness of the resurrection. I do not know how it is done, only that it is done by the power of God. It will be as Job says, God will call and we will answer. The glorious frame of man, the most beautiful piece of God's workmanship, so "fearfully and wonderfully made," will come forth

in its full perfection and endure throughout all the ages of eternity.

"Well, what is the good of it?" I think that passage in the Book of Doctrine and covenants explains it clearly. The Lord through the Prophet Joseph Smith said that the spirit and the body of man must be inseparably connected before a fullness of joy can be obtained. Man must be raised up in an immortal body which cannot be grasped by the hand of death. The unembodied or disembodied spirit cannot receive the joys that come through the grosser elements. Spirit ministereth to spirit. Spiritual things have affinity for that which is spiritual. There are pleasures which can only flow through the medium of a material body, and hence the necessity of the resurrection. A perfect being is an immortal spirit dwelling in an immortal body, and by affinity with all things, and heaven the key to the heights and depths and breadths of the universe, is able to draw from every source the joy and bliss and pleasures and glories, that are the heritage of the celestial ones who are filled with the fullness of the eternal God. I am afraid that those vain philosophers who do not want any more to do with the body after death, will find themselves in the same condition as those who are spoken of in the vision of Ezekiel to which I have referred. The Lord declared of them "Behold they say, Our bones are dried our hope is lost, *we are cut off for our parts.*"

There is a great deal in the revelations that God has given to the prophet Joseph that may not be plain to our minds at the first glance. Therefore, I would advise my brethren and sisters to read, mark, learn, and inwardly digest the things that God has placed on record for our guidance, and let us place our trust in them rather than upon the vain philosophy and foolishness of men who think they are great scientists, and imagine that they can reason out the things of God. Man, by searching, cannot find out God, but He reveals them to the faithful by his spirit which "searcheth all things, yea the deep things of God." And if we will take for our guide the laws and precepts God has given; take the Bible, the Book of Mormon and the Book of Doctrine and Covenants, which all run together like three globules of water, and are like the three measures of meal in the parable, and seek to God Almighty for the gift and power of the Holy Ghost, that it may be a lamp to our feet and a light to our path, then we will have manifested unto us those things that are necessary for us to understand. God has set in the Church in these days, as he did in olden times, apostles, prophets, evangelists, pastors, teachers, etc., for the work of the ministry and for the perfecting of the Saints, and if we are guided by the living oracles of the Church, and the power of the Holy Ghost and the sacred books, we will not go astray, but if we are guided by the vain philosophy of uninspired men we are almost sure to get upon the wrong path.

This is the point which I desired to make plain this afternoon—the glorious doctrine of the resurrection of the body, one of the main doctrines of the Christian religion. It all hinges on that; for if Christ is not risen, then is our hope vain. Christ died and was raised again. So shall we die—perhaps not all of us will sleep in the earth, for some are to remain and be alive at his coming—but we shall all be raised, and those who dwell upon the earth when the Lord appears shall be changed in the twinkling of

an eye. The trumpet shall sound and the dead shall awake, and with those who are living shall be caught up to meet the Lord. Perhaps this may be the lot of some in this congregation this afternoon. The day of the Lord is nigh at hand. Behold he cometh, as the prophets have declared! Not as the babe of Bethlehem, but as the Lord of power and glory, as the resurrection and the life! Every word which has been spoken concerning him will be fulfilled. Christ will appear and he will call the righteous to himself. They will come forth in the morning of that great "day of the Lord, that bright and beautiful morning when the Sun of righteousness shall arise with healing in his wings, and the lambent rays of his regal glory shall warm the righteous dead to life. But wo unto them that know not God and obey not the Gospel, for they shall be banished from the presence of the Lord, and until the millennial day is over they cannot come forth in their bodies to receive their portion.

May God help us to walk in his ways and keep his commandments, that we may have a right to a part in the first resurrection, is my prayer in the name of Jesus Christ, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 8TH, 1880.

(Reported by John Irvine.)

MAN TO BE JUDGED BY LAW—A LAW GIVEN TO ALL THINGS—THE LAW OF GRAVITATION—HOW IT VARIES BY DISTANCE—LAW OF PROJECTION—LAW OF ELLIPTIC FORMS, HAVING THE SAME LENGTH OF YEAR—LAW OF ORBITAL VELOCITY—ITS VARIATIONS DEPENDING ON DISTANCE—WISE ADAPTATION—INTELLIGENT SELECTIONS OF LAW—LAWS OF NATURE COUNTERACTED.

What we have heard from this stand, this afternoon, as well as on former occasions, we must meet again in the great judgment day. We have quite a number of scribes at the table, who are writing down anything that is said. These are not, however, the only scribes. There are others behind the vail, who take down the discourses of the servants of God; they are recorded there; and the books will be opened

at some future time. All the warnings that have been given to the Latter-day Saints, and to the world, will again come up, in the own due time of the Lord, in judgment; and it will be required of us to render an account, whether we have been obedient to those warnings, or whether we have been disobedient. The Lord is a consistent Being in all his doings. He will not condemn the children of men, for not receiving something that they were ignorant of; but, if they are condemned at all, it will be for rejecting something that they have understood, or something that they might have uderstood, had they improved the opportunity. They will be judged according to law, according to testimony, and according to that which is written in the sacred books. The records of heaven will be opened. The records, kept by divine authority on the earth, will also be opened. The evidences and testimonies vill be set forth; and every man and every woman, who is condemned, in the great judgment day, will be condemned according to law, according to testimony, according to evidence, according to the light that has been given, according to the deeds done in the body.

The Lord is a Being who has given laws unto all things; and he adapted these laws, according to the condition and circumstances of all things. All agents, free agents, who have light and knowledge to know how to act, how to discern good from evil, will be judged according to one law. They are not compelled to obey the law which they hear, but they can act according to their agency, either in obeying or disobeying, receiving the blessings of obedience or the fruits of disobedience. The Lord has given a great many laws, besides those which he has given to free agents, or to intelligent beings; but they differ in their nature, according to the condition and circumstances of the materials to which these laws are given. See a revelation upon the subject of these laws, which was given on the 27th day of December, 1832 (Doc. &. Cov. pp. 305 to 310). This revelation was called, in those days, the "olive leaf." In this revelation, the Lord informs us that "he hath given a law unto all things by which they move in their times and their seasons." These laws which are given to the materials of nature, are generally obeyed. There does not seem to be any agency on the part of these materials, so far as we naturally comprehend it; at least, if there is an agency, it seems to be very obedient: instead of disobedient. Hence, when he issues forth a law to govern the materials of creation the law seems to be obeyed; at least do not know of any disobedience. It would almost seem as though these materials act under compulsion. and are really obliged to act as they do. Yet there are some sayings in this same revelation, which seem to indicate that there is a degree of intelligence even in these materials. We read that "the earth abideth a law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." This would seem to indicate that there is something connected with the earth itself, wherein it has an agency; and that because of the exercise of its agency, and keeping the law, it should be crowned with celestial glory. The materials out of which our earth is formed, are also governed by law. Not only the earth as an organized world, but the very materials themselves,

are governed by laws. These laws were given of God; and when we search into the laws, not of nature merely, but the laws of God, and the more we comprehend the laws by which materials are governed, the more we understand the laws of God and his operations in the universe.

The earth seems to take one continued course. It has an orbit. It does not deviate from this orbit, unless acted upon by some other force, which may cause come fluctuations or deviations from its apparently destined path. Some, in reflecting upon this might say, that the earth is obliged to follow this course. I do not know about this, I am not so sure. I think if we could see a little further, we would understand that, connected with the materials of the earth is a living principle, a principle too, that acts according to certain laws, intelligently, not blindly; and that our earth, in performing its course, following the track marked out, does so according to law, as much as we do when we go forth and are buried in the waters of baptism. We go according to law, and obtain a blessing, so does the earth, when following the course marked out for it. "God hath given a law unto all things, by which they move in their times and their seasons." We know that all of these great movements, which we observe taking place in the universe around us, are conducted according to certain laws, which mankind have, in a few instances, been able to search out themselves, through the intelligence that God has given them. For instance, we see a force in exercise, when we lift up a stone from the ground, and hold it in our hands; the moment we let go this stone, it falls to the earth. What causes it to fall? Philosophers tell you that "it falls according to a law of nature." But who is this nature that gave this law? Why do material bodies fall? Why do they not remain stationary, suspended in the air, or in a vacuum? Why do they have a tendency to approach the centre of the earth? It is because there is a force which draws them towards such centre. What is this force? Scientists have called it gravitation; but, the name does not explain the force. We are certain that a central force exists; and that such force is something that acts according to a certain law. Now, if you were to take a material body, as for instance, a stone, 4,000 miles above the surface of the earth and let go of it; it would only fall one-fourth part of the distance, in a second, that it will fall here, near the surface of the earth. Why will it not fall with the same velocity up yonder as here? Because the law which God has given in relation to these materials, varies in its intensity of force, according to some law of the distance from the central force. A body will fall, near the earth's surface, about 16 feet and one inch, in one second of time. You take it up 4,000 miles, and it will fall only about four feet in one second of time. This has been demonstrated by the action of the earth upon the moon which is nearly 60 times further from the earth's centre than we are. The moon only falls toward the earth about the eighteenth part of one inch in a second, which is about 3,600 times slower than a stone or other bodies would fall at the earth's surface. Thus, it will be perceived, that this gravitating force diminishes in its intensity according to a fixed law, depending on the distance from the centre of the earth. This law was discovered by Newton. It is known

beyond all controversy that if we go *twice* the distance which we are from our earth's centre, bodies will weigh two times two less than they weigh here. If we recede *thrice* our present dictance, bodies will weigh three times three, or nine times less than if weighed here. At *ten* times the distance, the weight would be ten times ten less than here. At *sixty* times our distance from the earth's centre (which is the distance of our satellite) bodies would weigh toward the earth, sixty times sixty less than they weigh here; but sixty times sixty are thirty-six hundred; that is, a pound would weigh thirty-six hundred times less if carried to the moon's orbit, than here.

In the language of mathematicians, "the intensity of the gravitating force varies inversely as the square of the distance between gravitating centres." This law is undoubtedly universal in its operations, extending to all the visible universe.

This law, combined with orbital movements, is necessary to the stability of worlds revolving in space. Without it, systems on systems would soon rush to ruin. If any other law of intensity than the one which now exists were assumed, irretrievable ruin would soon follow. Out of the infinity of laws of variable intensities depending on distances, the only one has been selected which alone can impart stability to all systems in space. Who made this all-wise selection? Did blind matter select its own laws? Or did an all-wise and an all-powerful Being im part these laws,—selecting out of an infinity of force intensities, the only law of variable intensity, which would render stable the grand machinery of the universe?

This curious law some will tell us is merely a law of materials, that God had nothing to do with it. But I dispute it. I say that God is the Author of this law; and were it not for this infinitely wise provision, there would not be such a thing as one particle of matter being drawn to another; and a stone, when loosened from the hand, would still remain where it is set free.

Again we see our world here—the earth on which we are permitted to live and have our being,—sweeping round the great centre of the solar system, once in 365 days and a fraction of a day: it has continued in this path, not only through a few centuries, but for thousands of years; or, in other words, it has followed this course according to some un-leviating law. Whatever this law may be God has ordained it, for he has ordained the "law which is given to all things, by which they move in their times and their seasons."

This earth does not revolve around the sun, once a year, in a circular orbit, but in an oblong, elliptical orbit. Now, it is just as easy to cause a body to revolve around the sun, in an ellipse, as in a circle. For instance, if our Earth, when at its mean distance from the Sun, should be projected, with its present mean velocity, in a line at right angles to the lines joining the Earth and Sun—it would describe a perfect circle around that luminary. But let the projections deviate from a right angle, a little less than one degree, and it will take the very form of orbit it now has, provided it is projected with the same mean velocity that it now has. Again let this same earth be projected, at its mean distance from the Sun, in a line making an angle of 70 degrees, 31 minutes and 44 seconds of an arc, instead of 90 degrees, as in the instance just named, and the form of the orbit would be greatly changed:

the distance from the Sun, when nearest, would be only sixty-one millions of miles; and in six months after, the distance would be doubled, that is, one hundred and twenty-two millions of miles. Under these circumstances, the Sun, when nearest, would appear four times larger than at its aphelion distance.

You see, then, how easy the Lord, by deviating the angle of projection, could cause a great difference, in the eccentricity of an elliptic orbit, without altering the mean distance or without shortening or lengthening the year. The year would remain the same, without any deviation in its length, if the earth revolved in an ellipse of the kind that I have just named. Again, if you wanted the earth to go so near the Sun that it would almost graze its edge, and still retain the length of our year unchanged, it would not take our advanced university students long to determine the angle of projection the earth should have, so as to just graze the edge of the Sun, at the perihelion distance, and come back again in an ellipse, which would be almost equivalent to a straight line, provided it was projected at the mean distance that we now have, with its present mean velocity; and the year would be exactly the same as now. I mention these things to show you how the Lord, by a little deviation, can design a great variety of orbits, in which worlds may revolve, according to law; for all these things are done according to law; and if actually projected, as we would propel a cannon ball, then all the Lord has to do is to decree the form of the elliptical orbit, having one year for its description, and the projecting angle will be, at once, known.

This is a law, and the Lord is the Author of it. It is not a law of nature. It is not a law of blind materials which have no knowledge or life connected with them, or in them or round about them.

I have been speaking of bodies projected at different angles, and at the mean distance of our earth from the sun. But let us next go still further off into space. We can go away to the orbit of Jupiter, about four times our distance from the sun. Is there any law for projection or a law of velocity that would cause bodies to revolve in orbits, at four times our distance from the sun? Yes. What is the law! It must not have the same velocity that we have. It must, at four times that distance, have only one one-half of the mean orbital velocity of our earth; and, if you gave it more than one half of such velocity, it would decrease the mean distance of the orbit below four; if you gave it less, it would increase that mean distance above four; but if you gave it exactly one half of the velocity our earth has, then it would preserve its orbit in a circle, or in any kind of an ellipse at that mean distance. Is there any law to govern this velocity depending upon the distance from the sun? Yes. What is the law? According to mathematical expressions, "the velocity varies inversely as the square root of the distance." Well, says one, that is no information to us. We don't know what you mean by *inversely* and don't know what you mean by *the square root*; for all of us have not sufficiently studied arithmetic so as to understand the roots and powers of numbers. In reply, I will say, it is something very simple to all advanced students of arithmetic. Let me say a few more words, in regard to this law; for this is also a law of God. For instance, we will say, that the earth travels a certain distance in one

second; which we will call a unit distance or 18 miles in a second, in its orbit—we will call this distance one. We go *four* times further off than our earth is from the sun, and takes the square root of four. But inquires one, how do you get the square root of four? A number that will multiply into itself, say two into two, makes four; two then is the square root of four, that is, it is the *direct* square root, not the *inverse*. But now you put this figure 2 underneath a line, and place the figure 1 above it (thus $\frac{1}{2}$) and such a fraction is the inverse square root of four. Hence, one-half the velocity that our earth has, must be given to bodies which are four times further from the sun than we are. When nine times further off from the sun than we are the orbital velocity will be only one third of ours; because one third is the inverse square root of nine. In like manner, when sixteen times further off, the orbitral velocity is ours. When twenty-five times more distant, the orbital velocity will be one-fifth, and so on to any distance.

Here, then, is a regular law of velocity; and you may extend this to any distance, in the solar system, that you please.

Now, who ordained this velocity? Did the unconscious materials of nature come together, and undertake to consider this matter? Here are laws that are conducted with great intelligence,—intelligence too, that was not understood for several thousand years preceding the period of Newton. We have no account that the most civilized nations of the earth had any idea of the law of velocity depending on the inverse square root of the distance. Yet this law existed. whether understood by man or not; it made no difference whether the nations were ignorant in regard to this matter or not, the law existed, and operated for ages unperceived by mortals.

The Latter-day Saints say, that the Lord of Hosts who has given us laws, adapted to our condition as free agents, has also given laws to these material worlds, by which they act and by which they are preserved for a great, and wise and good purpose, to sustain unnumbered myriads of animated beings, who are by numerous other laws adapted to these worlds, and enjoy life therein. We now have been speaking of the infinitely wise law of the velocity of planets. But this law would not preserve our universe in its present beautiful order, if the law of gravitation was not exactly what it is. We say that the law of gravitation acts inversely as the square of the distance. Now, why doesn't it vary as the cube of the distance? Why doesn't it vary inversely as the fourth power of the distance, or some other law of distance? Because all these other laws would throw the system into destruction at once; it could not be sustained. There is only one law among an infinite number that might be chosen, that would preserve the system in its present beautiful order, and that is the law of the inverse square of the distance. Who gave this law to materials that they should have this attractive force? The Book of Covenants tells us that "God hath given a law unto all things by which they move in their times and their seasons;" but if he had given a different law than this I have named, in regard to gravitation, the whole system, in a very short period, would be reduced to a chaotic mass, lifeless and inanimate, existing for no purpose, accomplishing no design or end. All this infinite wreck of worlds would be the necessary result of

selecting an unwise law, varying from the one which now obtains among gravitating materials.

The law of velocity must be exactly adapted to the law of the inverse square of the attractive power. Who was it that made this adaptation? Did the materials endow themselves with both of these laws? Did they perceive that no other laws would render the universe stable or lasting? Or, otherwise, is there an all-wise and all-powerful Governor who brings all things under the dominion of laws, wise in their action, powerful in their nature, and preserving the grand machinery of the universe, in the most perfect harmony in the working of all its parts?

There must, then, have been some great supreme intelligence who organized these worlds and gave them laws of attractive force and adjusted velocities and thus produced the harmonious orbits which we have, and which will preserve themselves, unless interfered with by some extraneous force, for thousands of years to come.

We might go on and speak of a great many other principles connected with these laws, but let us now come to the laws given to intelligent beings. God has given laws to what might be termed intelligent nature; but let me say, that what is termed intelligent nature is sometimes called in this same revelation from which I have been reading, a spirit, or rather, a power that "is in all things, through all things, round about all things, and the law by which all things are governed." It is, then, an intelligent power that encircles itself through, or over, or round about every particle or every atom, and these atoms act in accordance with the law that is ordained, and do not deviate from it unless commanded by the same authority that gave the law. The same Being who gave the law to materials by which they act, can counteract the law. He did so in the instance when Elisha caused iron to swim. We read, that as one was felling a beam, the axe head fell into the water. The man, was much concerned, because it was a borrowed axe. "And the man of God said, Where fell it? And he showed him the place. And he cut down a stick and cast it in thither; and the iron did swim." Now what was it that caused the axe to rise in the water? The same Being who gave the law of gravitation, which caused the axe to sink, counteracted that law, and caused the axe to swim. The same Being who gave the law of universal gravitation, can counteract this law. He did it, in many instances, in ancient times. He divided the Red Sea to allow the Israelites to pass. The water stood up like walls, in a great heap, not for a few seconds, or minutes, but stood there sufficiently long to allow the Israelites to get to the other side of the sea. Now, what was it that counteracted this law of nature? What was it that caused this watery element, which has a tendency to spread out and sink to its own level, to stand up in a heap, almost like a solid body? The same Being who gave the law, which governs the yielding liquid properties of water, can counteract the law, so as to make the water stand in heaps. God is the great Author of all law, and is just as able to counteract a law, as he is to continue a law. Let him withdraw the command that materials shall attract all other materials; let him say to matter, "I no longer require you to act according to that law," and you would not find the earth going in an orbit around the sun.

There would be no bond of union to keep things in their proper place; everything would be left to itself. Let God withdraw his law, or let him command adversely, and he will be obeyed; because he has the power thus to direct; and the intelligence which surrounds these materials, the spirit that is in and through all these things, would understand the command and act accordingly. In the same way the Lord heals the sick. He has made the tabernacles of the children of men, and he has organized them according to a law, so that every part of the human system is adapted to every other part. The blood flows through the arteries, and through the veins, and every part performs its proper functions. When any part or portion of this wonderfully constructed being, or, in other words, this almost perfect machine, becomes deranged or out of order, the same Being who first constructed man, with all the different organs, muscles, sinews and skin, can easily mend or regulate the same, and cause every part to work in perfect harmony with every other part, so as to impart health, and life, and vigor to the whole machinery. You would certainly think that a person was not much of a mechanic if, after he had constructed a beautiful clock, and it had run for several years, and got out of order—if when you applied to him for repairs he replied that he could not, you would be apt to say, "You made it in the first place: you certainly ought to know what is the matter, and you can repair and restore it to working order." Just so with the Lord. When our human machinery is out of order, he understands all about it; and he is the best physician that can be employed; and he also can be employed without money and without price. He imparts to this machinery his Holy Spirit which circulates through the whole body, and promotes health and strength in the individual. But how apt we are to apply to inferior physicians. As soon as something ails this mortal tabernacle, the cry is, "Oh, mother, or husband, will you send for the doctor. My son is very sick, and we need the doctor." Now this is sometimes the way with those who call themselves Latter-day Saints, but they ought to be ashamed that they do not honor the name which they have taken upon themselves. The Lord has ordained that when you are sick, you should apply the simple ordinance of the laying on of hands, or the anointing with oil by his servants in the name of Jesus Christ. In this ordinance there is more power than in all the medical ability in the world; for there are many diseases which baffle the skill of the wisest physicians, while by the laying on of the hands of the servants of God—not in their own name, but in the name of Jesus Christ—according to the directions given in the Scriptures, we have the promise that they shall be healed; that is, if they are not appointed unto death.

Here, then, is another law of God; and we might go on and touch upon instances of the healing power,—the healing of the lame man, the blind man, the deaf man, or of fevers removed from the body, and the restoration of broken bones. Now, we have many testemonies, especially among our brethren in Wales, where they have, in the coal mines in which they worked, been crushed, as it were, until many bones in their body were broken, so much so, that it was supposed they could only live a very few hours, at the longest; yet by the laying on of the

hands of the servants of God, we have the testimony of many witnesses that those bones were brought together, making a noise like the crushing of a basket and were placed in their proper form; and the individuals were restored to health and soundness. Could any herbs, or minerals, or physicians have accomplished this? No. Who did accomplish this? The Lord Jesus Christ, through his servants, by the laying on of hands, according to his commandment. Did he do it according to law? Yes; for all his works are carried on, according to certain laws which he has ordained; and if we had the same wisdom that he has, we could see the workings of the Holy Spirit upon the bones that are broken; we could see the circulation of that spirit in bringing those bones together; we could see the action of that spirit in relieving the optic nerve, so as to impart sight to the eye. If we could see the workings of that spirit, and then understand by what power it works, these things would not be a miracle to us. God has no limit tho these laws that are called the laws of nature. He has an infinite number of laws; and he can work according to any of them, which are suitably adapted to the circumstances, so as to bring about his righteous purposes and wise designs according to his own good will and pleasure. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT OGDEN TABERNACLE, ON SUNDAY, MARCH 21ST, 1880.

(Reported by Geo. F. Gibbs.)

THE GREAT PRINCIPLES OF TRUTH AS TAUGHT BY REVELATION TO THE ANCIENTS, AND ALSO TO THE SAINTS IN OUR DAY.

It affords me pleasure to have the opportunity of being with the Saints of this place to-day. I came here to attend to your Primary meeting of the juveniles; and as I was here, I thought I would stay over Sunday and talk to the fathers and mothers a little. And I would state, as is generally understood by you all, that we do not have our discourses arranged for us, or marked out particularly. Our ideas are to present ourselves before the people, and to seek for the influence of the Spirit of the Lord, that such things may be communicated as may be advantageous and interesting to those who hear. And, therefore, when we meet together in an assembly like this we ought all of us, both speaker and hearer, to feel that we are in the hands of our Heavenly Father, and to seek for the aid of his Holy Spirit, that the speaker may speak correctly and understandingly, and in a manner that shall be calculated to promote the welfare of the people, and that the people themselves may also be prepared to receive such things as may be communicated.

We occupy a peculiar position on the earth at the present time, perhaps a little different from that of any other people that have existed on the earth—our thoughts, our ideas our principles, our organization, our doctrines, our ordinances, and everything connected with our religious matters are different from those of other people; and it is our opinion, and not only our opinion, but a certainty—in fact, it amounts to knowledge among a great many of the Latter-day Saints, that the influences and principles that we have received have been communicated to us by the Almighty. We were not the originators of the principles we believe in; neither was Joseph nor Hyrum Smith, nor Prest. Brigham Young, nor the Twelve; neither was any individual nor any people associated with the priesthood or the organization of the Church at the present time. We believe that these things have been communicated to us by the Lord; that they are in strict harmony with principles that have existed heretofore, to a certain extent, with this difference however, that in the various dispensations that have existed upon the earth since its formation, each one has had its peculiar role to fulfil, with

certain duties devolving upon those operating to attend to. We are living in the dispensation which is emphatically called the dispensation of the fulness of times, which we are informed from the scriptures has been "spoken of by all the holy prophets since the world was;" and this being the case, the dispensation in which we live embraces necessarily all that was contained in any and all of the other dispensations that have existed in all the ages preceding ours; and that consequently whatever organizations, manifestations, revelations or communications that have ever come from God to the human family in their times and dispensations, we may consistently expect to be embodied in this one. And, therefore, in some respects, as I stated before, the dispensation or time in which we live differs in many particulars from those in which God has communicated to man.

We have, for instance, what is called the patriarchal dispensation, which existed before and after the flood. And those patriarchs and men of God that lived in those remote ages had communications with the Almighty, and they also had the Gospel. And they not only received revelations pertaining to their own day and age, but also in regard to the future. And hence we are told that Adam, three years before his death, gathered together a great many of his people and the prominent authorities of the holy priesthood, and he blessed them, and being filled with the Holy Ghost, predicted whatsoever should befall his posterity unto the latest dispensation, including all the leading events that should transpire in the different ages of time, even until the winding up scene, associated with this our earth; embracing those things that have been and are to be brought forth in this the present dispensation. And, in fact, this dispensation, we are told, has been "spoken of by all the holy prophets since the world was." And, therefore, it must of necessity have been associated with the teachings of Adam, of Seth, of Enoch, of Methuselah, and of Noah, Abraham, Moses and many other prominent characters that held communication with the Lord, and who had revealed unto them his purposes and designs in the days in which they lived. Many people listened to the principles of truth in their day. Enoch was a remarkable man and had a special mission to the people in his day, and he was full of the spirit of prophecy and revelation; he also had a Church organization as we have to a certain extent, and he preached to the people and forewarned them of certain events that should transpire upon the earth. And the wicked were angry with them, as they are sometimes with us; they did not like their teachings and operations, and they conspired against them, and great numbers of their enemies assembled for the purpose of destroying them. And Enoch was clothed upon by the power and spirit and revelation of God. And whilst under the inspiration of the Almighty he uttered his prophecies, and his enemies and the people generally trembled at the power of his words; and the earth shook, and the people fled from his presence afar off, and were not able to injure him, for God was with him. And Enoch, with the united labors of the elders of his day, gathered the people together who hearkened to his words and believed the message sent to them, in the same manner as you have been gathered together. They built up a city which was called Zion; and the people who inhabited it were under the inspira-

tion of the Lord for a great number of years; receiving instruction, guidance and direction from him. And finally, as wickedness grew and increased, and as the testimony went forth among them, the good, the virtuous, the honorable, the pure and those who desired to fear God and work righteousness assembled themselves together, constituting the city of Zion; and the others became more corrupt. And Enoch and his brethren prophesied unto the people about the calamities that should overtake them, that the world was to be destroyed by a flood; and there were provisions made for the continuance of the human family, and it was made known to Methuselah that his seed should be the medium through which should be perpetuated the human family upon the earth. And Methuselah was so very desirous to have this thing fulfilled that Noah, his grandson, who was the son of Lamech, was ordained by Methuselah when he was ten years old.

The people, we learn, grew to be so corrupt that "the imaginations of the thoughts of their hearts were only evil, and that continually;" and we are told that it even repented the Lord that he had made man. But the servants of God went forth preaching the Gospel of life and salvation to this wicked people, and warned them of the destruction that was coming upon the earth. Before this great calamity took place Enoch and his city were translated.

The power of translation was a principle that existed in the Church in that dispensation. There is something very peculiar in these things. Some people, who are not in the Church, might ask me where I got my evidence from. To the Latter-day Saints I would say, we get it by revelation. We do not believe that, say some. That we cannot help. I am speaking now to those who do believe so, to those who are believers in God, and who are believers in the Bible, the Book of Mormon, the Doctrine and Covenants, and who believe in the revelations which the Lord has given and in those he continues to communicate. It is to those people I am speaking to-day on these points.

The Bible does not give us a very extensive history of these matters; in fact, it is very, very brief. Referring to that great man, Enoch, it tells us that he was not for God took him; and that is all. This is a very short history for so important a subject.

After that the flood came, which was a terrible calamity, to overtake the inhabitants of the earth; and they were swept away according to the prophecy—cut off from the earth, deprived of life and existence, and shut up in prison.

After some thousands of years Jesus came, associated with another dispensation. And when he appeared on the earth and had got through with his ministry, and had suffered in the flesh and was quickened by the spirit, "he went and preached to the spirits in prison" who were, as stated, "sometime disobedient in the days of Noah." And hence thousands of people that had suffered the wrath of God for so long a time had the opportunity of listening to the principles of the Gospel in another dispensation that Jesus came to proclaim. And when he had got through with his mission on the earth to those who lived, he went then to preach to those who had been dead, and I might properly say were damned for so many years. And what was the special mission he had to proclaim? He came "to preach the Gospel to the poor, to

open the eyes of the blind, to set at liberty those that were bound, and to preach the acceptable year of the Lord, and the day of vengeance of our God." That was part of his mission; the whole of his mission, however, has not yet been fulfilled. But he came to liberate the prisoners, which he did in the spirit, when he got through with his mission on the earth.

On the back of that Noah steps forward in a prominent position, and he had his work to perform, which he did perform, and began to raise up another seed; and they lived also in what may be termed a patriarchal dispensation. And among them were many of his leading posterity. There was Melchisedec, for instance, who was called the King of Salem and the Prince of Peace, of whom Paul makes some curious remarks, among which was that Christ was a priest forever, after the order of Melchisedec. If he was, then of course Melchisedec was a priest after the order of Christ. And as Christ introduced the Gospel, so Melchisedec had the Gospel, and had and held and administered in the same priesthood that Jesus did. And we read too, according to some men's ideas, a very singular thing concerning him, that "he was without father and mother, and without beginning of days or end of years, and abideth a priest continually." He must be, indeed, a very singular man, to be without father and without mother and without descent, and yet that he should be a priest forever. Well, how is it? You generally understand it; but I will inform those who do not that the Apostle Paul referred to the priesthood that Melchisedec held, and that they had what was termed the Aaronic or Levitical priesthood in their day, that is, the day in which Saul lived; and that a man to be a priest had to be a literal descendant of Aaron and of the tribe of Levi; and he had to be able to prove his lineage, tracing his descent back to the time when this priesthood was given by Moses in the wilderness. But the Melchisedec priesthood was different from that, it had nothing to do particularly with either father or mother, it being without descent, and, therefore, people holding it were not altogether dependent upon their father or mother or descent for this authority; but that priesthood is an everlasting priesthood, administering in time and in eternity. And this is what Paul referred to by way of contradistinction to the Aaronic priesthood which then existed.

Associated with this priesthood there were certain powers and privileges. These Abraham possessed and enjoyed. Some people think that he was a kind of a shepherd with very few more ideas than a mushroom; that he lived in the dark ages and did not comprehend much; that he was not intelligent and had a species of what we term now-a-days "old fogyism." But if we examine into his character and the position he occupied, and if we understand something about the principles he promulgated, we shall find that he was another character entirely. In giving his history he tells us that "He sought for the blessings of the Father and the right whereunto he should be ordained to administer the same." He further says:—"Having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a great follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God I became a

rightful heir, a high priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time. Yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first-born, on the first man, who was Adam, or first father, through the fathers unto me." Times and Seasons, vol. iii, p. 704. His father however was an idolator; but had probably possessed a record of his genealogy, for Abraham in his record continues:—"I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold until the present time." And having found out that he had a right to the priesthood, he, therefore, sought an ordination, and he was ordained by Melchisedec to the Melchisedec priesthood. And the Lord gave unto him certain privileges and powers that were very great; not only did he have an ordination in the way I refer to, but he sought more information from the Lord. And the Lord communicated with him and gave him a Urim and Thummim by which he was enabled to interpret, to read and comprehend the mind and will and the laws and purposes of God. And, furthermore, I would state that he went still further. He asked God for certain blessings and privileges and powers which belonged to him and which he considered were within his reach, and which were his privilege to obtain. And the Lord revealed himself to him and communicated unto him certain eternal principles—that no man can comprehend unless God does reveal them—and many other things—the motion of the planets, and the planetary system of the earth on which we live, and the sun and the moon and the stars and the various bodies that compose our solar system; and then of other suns, and other heavenly bodies and the laws governing them. Abraham wrote those things, and was well versed in those great principles; and some men affirm to-day that he was the founder of certain abstruse principles which they allege are discovered in what is called the Great Pyramid of Egypt,—principles that not only pertain to the planetary systems but to events yet to transpire on the earth. I am not going to say anything about the truth or the untruth of these latter statements, as I have not investigated them sufficiently to comprehend them; but I merely give the opinion of a great many men respecting him and the intelligence he possessed. But suffice it to say, that the Lord himself instructed Abraham in things pertaining to this and other worlds, and that he in his day possessed more light and intelligence on the principles alluded to than all the combined wisdom of the world of to-day.

Now, this was the kind of a man that Abraham was. And his heart and feelings and affections were drawn out after God. And God blessed him and said unto him, "That in blessing I will bless thee, and in multiplying I will multiply thee and thy seed shall be as the stars of heaven," &c. And further the Lord told him, "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my word." And hence he occupied a very important position. And, as I before said, being a patriarch he had the gospel and the priesthood belonging to it, namely, the Melchisedec priesthood.

I do not propose to-day to show

how these things have all been literally fulfilled that are here spoken of; that I will leave for you to hunt up for yourselves. But the promises made to that man of God have been literally fulfilled, even to the present day to the coming forth of this work with which we are associated.

Now, that was a peculiar dispensation; it was under the dispensation that was introduced, say by Noah, or the one that he was, I was going to say, founder of; he was not the founder of it, but he was the one preserved by the Almighty from the wreck of the world, in which he had lived for upwards of 600 years to introduce it. And Abraham was one of the prominent actors in operating and carrying out the purposes of God in that dispensation, and there were a great many others too that were in possession of the same kind of intelligence; but he was one of the most prominent, therefore I have referred more particularly to him.

Then, there was another dispensation followed, called the Mosaic dispensation. Moses was made use of as an instrument to deliver the children of Israel from Egyptian bondage. It had been predicted that the descendants of Israel should go into bondage and be confined there for 400 years, and that they should be delivered by the power of God. And Moses was the man chosen of the Lord to perform that work; and he was indebted to the Lord for the instruction and the intelligence he received. We read in the Bible that on a certain occasion he saw a burning bush, and the bush, we learn, was not consumed; and on going towards it he heard the voice of the Lord speaking unto him, telling him to take his shoes from off his feet, for the place whereon he stood was holy ground. He did as he was commanded. The Lord then told him that he had a work for him to perform, which was that he should go down to Egypt where he had been reared from his youth, and where he had been taught according to the learning of the Egyptians to deliver this people Israel out of their bondage. You that are acquainted with your Bible know the history of it. The account is lengthy and I shall not attempt to enter into it. Suffice it to say, he succeeded in delivering the children of Israel from Egyptian bondage. He had the power, when his people reached the Red Sea, to smite the sea and cause the waters to divide, thereby making a way of escape from their pursuers, the Egyptians. He lead them into the wilderness where they had to depend entirely upon the mercies of God for their sustenance. But having been in bondage for so long a time it was difficult for them to comprehend many things that were communicated to them; and, we are told, they began to long for the leeks and the onions. We, in our day, would think that their taste was not so very delicate; but that was their desire, many of them feeling that they would rather go back to Egypt than to suffer the trials that seemed to await them. And the Lord manifested himself to them in many marvelous ways, and Moses who was their leader and who had been especially appointed by the Lord, went up to the mount, and the Lord gave unto him certain commandments which he wrote with his own finger, upon tables of stone which were prepared for that purpose. Moses was away from the people for some time conversing with and receiving communications from the Almighty, and when he came down he found that the people whom he had led out of Egypt and to whom

the manifestations of the Lord had been shown, had made a golden calf and were worshipping it—about the same as we do sometimes, and we profess to be a much more enlightened people than they were—and they said, "These be thy gods, O Israel, which brought thee out of the land of Egypt." On seeing this wickedness on the part of his people he became angry, and he threw the tables of stone to the ground and broke them. Afterwards other stones were prepared and the same laws written on them. And the Lord was desirous that they as a people should be faithful in the observance of his laws, that they should be governed by the principles of the Gospel which Moses taught them. This is a singular idea to some people; they think there was no Gospel until Jesus came. Well, we cannot help that, but Paul understood it better. He tells us that Moses preached the Gospel to them in the wilderness, but the word preached did not profit them, etc., wherefore the law was added because of transgression. Added to what? To the Gospel. Paul understood this if men in this age do not. And Moses did himself get into the presence of God, and he also led seventy elders who were so instructed and prepared that they could go into the presence of God to communicate with him; but the people were afraid of God, and when the Lord appeared to them on Mount Sinai, when they heard the thunders and saw the lightning and felt the mountain quake, they said to Moses, do not let the Lord speak to us any more lest we his people die; but do thou speak to us and be mouthpiece. They were not prepared to come into the presence of the Lord; they were not sufficiently pure, neither did they understand the laws and principles which God had communicated. But they murmured and murmured and that continually—the same as we do, we see something of the same spirit, we are found sometimes murmuring against God, or at least against some of the revelations he has given unto us, or against the priesthood, and in many instances without cause. And what had God done for them? He brought them out from the midst of Egypt, from a state of servitude and vassalage, and delivered them from the hands of their oppressors, and when the Egyptians pursued them, he opened the waters of the Red Sea and let them pass through in safety; but swallowed up their enemies who pursued them. Then when they were short of food he supplied them with angel's food, manna. That was all the harm he had done to them—just about as much as many others who murmur. They murmured against God for bringing them away, and against Moses for being the instrument in doing it. Whereas God was trying to fulfill the promises he had made with Abraham, their father; and he was making use of Moses as his instrument to deliver the people from that bondage with which they had been oppressed for so long a time; but because of their transgressions, their wickedness and their rebelliousness, the law was added or given unto them, which was a law of carnal commandments and ordinances, of which a later writer in speaking of it says, "neither we nor our fathers were able to bear."

Well, he placed them in another position, and gave unto them the Gospel, but as they could not endure the greater light he gave them a lesser light in the form of a law of carnal commandments and ordinances. Hence that dispensation is

therefore called the Mosaic dispensation; and Moses was the instrument made use of by the Almighty to introduce it, and it was revealed to him upon the mountain. And that law of carnal commandments and ordinances seemed to suit them a little better than the Gospel; they loved these carnal commandments better than the light, the truth, the revelation and spirit that was associated with the Gospel. And they could not come into the presence of God. If you remember, certain men at one time went running to Moses to complain of certain other men whom they said were prophesying; and Moses said to them, would to God that all the Lord's people were prophets; would to God that all could be inspired with that spirit of revelation that flows from him. Says the Prophet Joel, in speaking of the glory of the latter-day, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions; and upon the servants and the handmaids in those days will I pour out my spirit," etc. Now, they had a dispensation then called the Mosaic dispensation; and associated with that was a sprinkling of the Gospel. Once in a while the light of the day star would dawn upon the people, foretelling some things in which they and their children were interested; and that was manifest through certain men among them who were peculiarly inspired by God. But they did not have then a regularly ordained organization of the Melchisedec Priesthood as we have it. If a man received these things in those days he received it from God. A young man came to me to ask me some questions on this subject, and I will here mention one thing I told him. These prophets had the Melchizedec Priesthood, but they did not have it in the regular organized form as we have it. Hence when Elijah was about to be translated—for that spirit and power was yet with him; it had not left the earth after Enoch's day, for many were translated besides him and his city—there were certain prophets scattered up and down among Israel, and as Elijah and Elisha were travelling together, Elijah said to Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. But Elisha said as the Lord liveth, and as thy soul liveth, I will not leave thee. And they went on together. And at Bethel the sons of the prophets at that place came forth unto Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. At this place Elijah wanted Elisha to tarry, saying that the Lord had sent him to a place called Jericho; but Elisha made the same answer. Elijah at this place made the same request of his companion, saying the Lord had sent him on to Jordan; but Elisha would not be separated from his master. And they went on to Jordan together; and when they came to that stream, Elijah took off his mantle, wrapped it together and smote the water which divided, so that they went over on dry ground. And when they had passed over, Elijah asked Elisha what he could do for him before he should be taken away. Elisha, knowing that he had something to do and that he was about to be left alone, and that he might be the better prepared to perform the work before him, requested Elijah to let a double portion of his spirit rest

upon him. But could Elijah grant his request? No, he could not. What answer did Elijah make him? He said, thou hast asked a hard thing; nevertheless, if thou seest me when I am taken from thee, it shall be so unto thee; but if not it shall not be so. How did Elijah know that? Because he knew that the Melchizedec Priesthood holds the keys of the mysteries and the revelations of God; and that if he could see him as he ascended, it would be an evidence to him that the Lord had granted his request, although he himself had not power to grant it, Elisha would then know that his prayer was heard. . Those other prophets, who knew that Elijah was to be translated, went and stood to view the event afar off; I do not suppose that they saw anything of Elijah as he was being taken up into heaven. But he was taken up, and Elisha saw the manner in which he went, and cried out, "My father! my father! the chariot of Israel and the horsemen thereof." And how did he see them? God had conferred upon him that priesthood by which he was enabled to see them. Elijah threw down his mantle as he ascended, which Elisha took up and started off alone, his "head" having been translated. But he had received the answer to his prayer; and approaching the banks of the Jordan, with the mantle that had been left him he smote the waters saying, "Where is the Lord God of Elijah?" And when he did so they parted as they had done at the command of Elijah, and Elisha passed over. And God was with him, manifesting his power through him, as he had done through his predecessor. I speak of this as a certain principle and I speak of it now for the information of you elders, that they did not have then an organized Melchisedec Priesthood, but that if it was conferred upon individuals, they did not have the power to confer it upon others, unless through special command of the Lord. And Elijah knew that if Elisha could see him when he was ascending, that his prayer would be answered. Why? Because the Melchizedec Priesthood holds the keys of the mysteries and the revelations of God.

This is a principle on that point; and it may be of use to you elders, that you may comprehend the position, that they occupied. That was associated in part with the Mosaic dispensation, but only in part. But when Jesus came he introduced the Melchisedec priesthood in an organized form, and restored the Gospel. But those men did not restore the Gospel. But let me show you that are acquainted with the history of the Book of Mormon, they had a great many more revelations in regard to these things upon this continent than they had upon the continent of Asia. And they had the Gospel and administered in the ordinances and talked about the coming of Christ, still they administered in the laws of Moses until the coming of Christ; and yet at the same time they did have the Gospel and an organization of that Gospel in part and ordinances among them different from what they had on the other continent before Christ came. You that are acquainted with the Book of Mormon will find these things in it; and if you have not found them, hunt them up, and you will find what I say in relation to this matter is true.

Very well. When Jesus came he had been looked forward to by all the prophets since the world was, and it had been prophesied about him that he would come to redeem the world and offer himself as a sacrifice, as an atonement for the sins of the world, of which there were

many shadows and types. I will refer back again to Moses, and then I will refer to the sacrament. Moses, as I stated, had the Gospel when he went among the children of Israel. There were many signs and wonders poured out among them and many calamities overtook the Egyptians. And Moses went from time to time into the presence of Pharaoh telling him what should take place, and among the rest he said that if they did not let Israel go the first born of the Egyptians should be slain. And he told the people that dwelt in the land Goshen—the children of Israel—that they were to kill a lamb and sprinkle the blood of the lamb upon their door posts, and that when the destroying angels passed through, their children should escape death. And it happened precisely as had been told them—while the first-born of the Egyptians was destroyed, the children of the Hebrews were preserved. Now, that was called the passover among the children of Israel, and it was continued among them year after year, and the day on which it was kept was called the day of the Passover.

When Jesus was upon the earth he sent his disciples to go and prepare a place that they might hold the *passover* together. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." What was it they were doing? It was partaking of the passover of the sprinkling of that blood which was typical of the shedding of the blood of the Lamb of God upon Calvary. And the breaking of that bread was typical of his broken body. And they offered in former times the blood of bullocks and of rams, goats, etc., as sacrifices. And all this, as Paul says, had reference unto the shedding of the blood of Christ; and was typical of that of which he was the great ante-type when he came to fulfil all these things. Very well, what was that? Did they have the passover then? Yes. They looked forward from that passover to the time when Christ should come and shed his blood to atone for the sins of the world. And we look back to the time when he did it, and we partake of this sacrament—this bread and water, which we use instead of wine—in commemoration, in token of what he has done for us. And we are told by the apostles, that as often as we eat and drink of this, we show forth the Lord's death until he come again. And let me say to you Latter-day Saints, while we are doing this, there is something very important connected with it, and we ought to be careful that we do not partake of these emblems to our condemnation. Do you ever quarrel with your brethren, or act in such a way as to get up feelings, and perhaps speak harsh words one about another, and in other ways do that which is wrong, and then meet together in solemn mockery before God and eat and drink condemnation to your souls? We want to be careful about these things; and hence we should understand that when we bring our gift to the altar, and there remember that we have ought against our brother, we should first go and be reconciled to him and then come and offer our gift. Not come in any kind of hypocrisy, but come with clean hands and pure hearts and feel to say "O God search me and try me and prove me, and if

there is any way of wickedness in me, let it depart, and let me be thy true representative upon the earth, and let me partake of the spirit that dwelleth in Christ, and live in the enjoyment of that upon the earth; that when he comes again I, with my brethren, may meet him with clean hands and pure hearts." And I would say to the teachers who go around to visit their brethren, when you find ill feeling of any kind, it is your duty to root it out, and to see that there is no hardness and no contention or strife among the people who come to participate in this sacred ordinance.

Well, so far as the gospel is concerned, that dispensation was introduced to the world first by John the Baptist, who was the forerunner of Jesus. And when the Savior came John knew it, and on seeing him he exclaimed, "Behold the Lamb of God that taketh away the sin of the world." And when people were flocking to John to be baptized of him, Jesus came also as a candidate for baptism. But John told him that he (John) had need to be baptized of him. But the Savior told him to suffer it to be so, then "to fulfil all righteousness." And he was baptized of him. Well, that dispensation continued for a long while after, and it began to decline and disappear; but there were a great many men in different parts who listened to the principles of the Gospel of the Son of God. But by and by it began to fade away, both upon the Asiatic continent and upon this continent. It was prophesied that it would, and that there should a certain power arise who should seek to make war with the Saints of God and that it should overcome them; and this power should seek to change times and seasons and things, and they should be given into his hands until a time and times and the dividing of a time. These things were fulfilled—the Church of God fell into darkness and the priesthood was taken from them, and they had instead something in the form of a bogus priesthood and a bogus creed instead of the true principles which Jesus introduced among men. That was on the continent of Asia. On this continent they seemed the same pretty much; but they had an unparelleled scene of prosperity and joy in the Gospel of the Son of God after he came; and it grew and spread and prevailed throughout the land. And as it was in their love for one another that no one said that ought he possessed was his own; but they had all things common among them. We are told of these things more elaborately in some other places which might be introduced, but which I do not wish to enter into now. On this continent they remained in this condition for two hundred years; and they dealt justly one with another, and dwellt together in peace. I wish we could do that always. By and by they fell into darkness, and the result was, as recorded in the Book of Mormon, to which I again refer you to read and investigate.

Then what next? Were things to go on in that way for ever? No; the dispensation of the fullness of times has got to be restored to introduce all that has been spoken of by all the holy prophets since the world was. The Apostle John, when banished to the Isle of Patmos says that he saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. What do you mean? The same Gospel that Adam had, the same Gospel that Seth had, the same Gospel that

Enoch had, the same Gospel that Noah had, the same Gospel that Abraham had, the same Gospel that Jesus had; the Gospel that brings life and immortality to light, and that places men in communion with their Heavenly Father—the everlasting Gospel. And who introduced it? God himself came to earth with his son Jesus and manifested himself to the prophet Joseph, and, pointing to his Son, said, "This is my beloved son in whom I am well pleased, hear him." Jesus from that hour was to be his instructor. What then? Then came Moroni, who had charge of the records of the people on this continent, who came and delivered them to Joseph Smith. What next? Then came John the Baptist and laid his hands upon his head and upon the head of Oliver Cowdery, and said, Upon you my fellow servants, I lay my hands and confer upon you the Aaronic priesthood, which shall never be removed again from the earth until the sons of Levi shall offer acceptable sacrifices to the Lord. Why did John come? Because he held the keys of that priesthood and was the last that held them in that dispensation. And then Peter, James and John came and laid their hands upon his head and ordained him to the office of the Melchisedec priesthood. Why? Because they had held that priesthood themselves and they were the ones that held the keys of that priesthood; and when they left, the keys of that priesthood were taken with them, and they came having it in their charge to confer it upon Joseph Smith. What else? Then Elijah appeared in the Temple at Kirtland and conferred upon them the blessings that were spoken of pertaining to him. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The prophet conferred upon him those keys; and hence we try to do these things. And people wonder why we are building our temples. It is that the hearts of the fathers may be turned to the children, and the hearts of the children to the Fathers. And if Jesus saw it necessary after being put to death in the flesh to go and preach to the spirits in prison that they might be judged according to men in the flesh, it was also necessary that provisions should be made for men who had died without the Gospel, without a knowledge of the principles of eternal truth, that we might be baptized for them, as the Scriptures say, according to the flesh, that they may live according to God in the spirit. Why is it you are so willing to build temples? You would squeeze your dollar in many other things, but when it comes to that you say, "I want to do it." And it is so throughout Israel. I suppose we have as many as five hundred men engaged in this work. And the brethren feel willing to do it. Why? Because you want to secure certain blessings for yourselves; and, then, you want to look after your friends, that the hearts of the fathers may be turned to the children, etc. We are operating upon the earth because we have the power; and they are operating in the heavens because they have the power; and as the Scripture says, they without us cannot be made perfect, neither we without them. And neither they nor we could operate in these things unless those keys had been restored and things put in the position they are to-day. Then

we will build our temples, won't we? I think we will, and then administer in them. Were we to talk to the world about a great many of the things I have referred to to-day, we would have to bring up evidence to prove the truth of them. I am talking to Latter-day Saints, however, to-day; and you ought to know of them, if you do not; and if you are not acquainted with them "search the Scriptures for in them you think you have eternal life," and you will find all these things I have mentioned.

Now, then, all of these dispensations had to be restored. Then comes Moses. Why? because he held the keys of the gathering dispensation: And he conferred upon Joseph Smith the power to gather Israel from the four quarters of the earth, and also the ten tribes. But the latter have not come yet; but people are hunting them up, and they will be found by and by; when the time comes, and the mountains will flow down at their presence, and a highway will be cast up, and they will come to a knowledge of the people. But they could not come without the restoration of the keys I have referred to.

Now, here are all these different dispensations, and there is one I have not mentioned. We are told to build up Zion, shall we do it? I tell you in the name of Israel's God we will do it with the help of the Almighty; we cannot do it without, but with his help we will do it. We will build up the Zion of our God, and help to roll on the work which God has commenced. And those children you saw here the other day, [referring to a general conference meeting of the children of Weber Stake] many of them will live to participate in these things. And we will endeavor to train them in the fear of God that their tender hearts may be rooted in the principles of truth; and they be led to acknowledge the God of their fathers. Having said so much I will pass on to something else.

Here we are. We are organized under the direction of the Almighty, and as I before said, not according to our ideas and notions, but according to the word and will and revelations and law of God. And none of us can do anything only as God permits us. What are we going to do? We are going to build up Zion. What then? When Zion is built up—and it is not built up yet; but it will be built up; and when that is done Jerusalem that is spoken of shall be built—and we are a long way from that—but when that is built up and the glory of God shall rest upon it, upon every dwelling of Mount Zion as it did in former times—then we will build up our Zion after the pattern that God will show us, and we will be governed by his law and submit to his authority and be governed by the holy priesthood and by the word and will of God. And then when the time comes that these calamities we read of, shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other. And thus the purposes of God to a certain extent will then be fulfilled. But there are a great many things to be brought about before that time. And we are here in an organized capacity trying to prepare ourselves for all the providences of the Almighty. We are trying to instil into the hearts of the people the principles of honesty,

truth and integrity, and remove covetousness and iniquity of every kind. Never mind the world nor what they can say or do, for they can only do what the Lord permits them. We will then continue to do as we have done only a great deal more abundantly. We will send out the Gospel to them, and continue to advocate the principles of truth, and to organize ourselves according to the order of God, and seek to be one—for if we are not one we are not the Lord's and never can be, worlds without end. Hear it, you Latter-day Saints! And do not be figuring for yourselves and for your own aggrandizement; but feel to say in your hearts, "What can I do to help to build up Zion. I am here, and everything that I have got is upon the altar, and I am prepared to do the will of God no matter what it may be, or where it sends me, to the ends of the earth or not." But we are not doing that yet; we are too much after our own affairs and drinking into the spirit of the world, and yielding and catering to that feeling and influence. Now, while we wish the world well and would desire to promote their happiness, we cannot be governed by their practices nor be under their influences. God is the Lord our God; he is to be our king and lawgiver, and he must rule over us. We must not permit ourselves to conform to the ideas, notions, dogmas, theories nor the wickedness that exists in the world, and of which there is too much already among us. But to the contrary, battle against these evils, continuing the warfare until we purge them from us, and call upon the Lord to assist us, and to lead us in the paths of life, and to enable us to comprehend to some degree the position we occupy to him, and the magnitude of that priesthood that has been conferred upon us.

What will you do with the world? I was talking with a gentleman lately who thought because of certain inimical legislation that had been manifested towards us, that we should feel at enmity against our government. I told him that he was laboring under a very great mistake; that there was not a more loyal, patriotic feeling people in the United States than the Latter-day Saints are. But have they not done so and so to you? Yes, but the Lord has guided us, and we can put our trust in him and wait his time. We are not in a hurry; he will bring things about in his own way, and will abundantly fulfil the words of the Psalmist—"Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain." Some men seem to think that we are going to be swallowed up; but we are not very much alarmed about it. We have been "swallowed up" a great many times, but they have generally managed to vomit us up again. [Laughter.] Among the legislators of our nation and throughout the land, there are many high-minded, honorable men, who desire to see all men protected in their rights, but because there are a great many who are not and who feel otherwise, and who do not understand us, should we entertain feelings of enmity? What was the message that Jesus came to perform? "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved," etc. What have we been told to do? To go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved he that believeth not shall be damned. We go and offer the message of life and salvation. How

many of these grey-headed men whom I see around me to-day that have travelled thousands of miles in order to promote the welfare of the human family. I have travelled hundreds of thousands of miles myself. And did he ever forsake me? Never; he was always true to his word. And when you elders have gone forth he has been true to you. And when people have believed, repented and obeyed the message you bore to them, and you laid your hands upon them to confirm them members in this Church, and said, "Receive ye the Holy Ghost; they received it. Is not that proof that God has been with you? Yes, it is. Will he not be with us to the end? Yes. What is our message to the people? Peace on earth and good will to man, and seek to promote the welfare and happiness of the human family, in every possible way that we can. And we ought to feel to endure as Jesus did the contumely of sinners until the Lord shall say: "Stop it is enough." They will have hard enough times of it. Do we need to seek or injure anybody? No. Is that our mission? No; but to seek to promote the welfare of all men.

Well, we are here in a political capacity as well. We are an integral part of the United States—a very small part. What shall we do? Why live so that no man can bring any reproach against us; treat all men right, deal honestly with one another, and with all men, and be true to God and your religion. If we do this then we have a claim upon God; then we shall be blessed of the Lord and our offspring with us; then the Almighty will smile upon us, and then we shall advance from wisdom to wisdom, from intelligence to intelligence and knowledge to knowledge, until we shall see as we are seen and know as we are known. And we will go on performing the work God has placed upon us; and we will continue to teach and instruct and educate and elevate our children; and also teach all men who will be taught by us, the principles of life; and by and by God will work with us in a more powerful manner than he has done yet; and thousands upon thousands will flock to the standard of Zion, and many will come and say, "we do not know much about your religion, but you are an honorable people and exceute justice and we want to be governed by those principles and be under their influence; and if we cannot endorse your religious views, we seek your protection and want to be one with you." You will find hundreds and thousands of people will yet come in this way, and many are pretty near it now. But we are not prepared; we sometimes pull and haul, and talk and get hard feelings and seek to tear in pieces and destroy, and carry out our own ideas and will. I have no will of my own; I do not want a will of my own; I want to know the will of God, and then do it. Don't you? We ought to do it; and let our own feelings and judgment be emerged in the will of God, and seek to carry out his purposes. As seventies go forth and be ready to go to the ends of the earth at the drop of the hat, when required to fulfil any mission that may develve upon you, or that you may be called to, and consider this your mission of life, you seventies, do you hear it? I tell you that this is the will of God concerning you, and not to consider how you can fix yourselves and make yourselves comfortable; but attend to the other first, and be on hand to do that, and then it will be all right.

May God help us to do right and

keep his commandments, that we may have his spirit to be with us and live in the enjoyment of the same, and be saved in his kingdom, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 13TH, 1880.

(Reported by John Irvine.)

THE POWER OF GOD TO COMMUNICATE INTELLIGENCE—DIFFERENCE IN CAPACITY BETWEEN THE MORTAL AND THE IMMORTAL—THE FUTURE OF MAN, ETC.

I shall endeavor to occupy a few moments of time, and perhaps I may continue my remarks until it is time to close the meeting. I wish I enjoyed better health; I should then feel more like speaking. But as it is, I feel willing to exert myself as far as possible, and also to bring my mind to bear upon the great subject of salvation, and the principles that pertain to eternal life and happiness in the world to come. It is difficult, sometimes, for a person who does not feel well in body, to concentrate his mind upon those subjects which will be edifying and instructive to the people.

It gives me great joy and pleasure, at all times, when I have the opportunity to express myself in regard to the great and important work, which our Father in heaven has seen proper to commence in our day. We have been made partakers, in a measure, of the spirit of the living God, pertaining to this last dispensation. This spirit, when received, and when we give it our attention, and bring our minds to bear upon the object of its operations, is calculated to instruct and impart much information and knowledge to both male and female who are in the possession of it. The Spirit of God is a spirit of revelation. It always was a spirit that revealed something to the human family, when mankind were in possession of it. There have been, however, many ages since the commencement of the world, when the children of men have so far wandered from the Almighty, so far departed from his ordinances and precepts, that the spirit of revelation has not had place within them. The world may be considered in a woeful state of darkness and unbelief, whenever this great and glorious gift is withdrawn from the children of men; for without this gift, without

this spirit, without revelation from the Most High, it is utterly impossible for the human family to be saved in the celestial kingdom of our Father and God. Perhaps some may think that this is a very broad statement. They will refer back to the last sixteen or seventeen centuries, and will say, that our fathers have not enjoyed the spirit of revelation, during that time, and if your statement, Mr. Pratt, be true, our fathers are not saved in the celestial kingdom of God. I do not say that our fathers will all be sent to an endless hell. I have made no such assertion. I do not say that they will receive no happiness, no glory, no reward in the world to come; I have made no such assertion; but understand my assertion, that if the world have not been in the possession of divine revelation directly to themselves, during this long period of time, then there have none of them been saved in the celestial kingdom of our Father and God. Now I hope that you have understood me. There is quite a difference between being saved in some kingdom, where there is some glory, some happiness, and being saved in the kingdom where our Father resides. There is only one way to obtain this kingdom—the kingdom that is represented, in its glory, by one of the most brilliant luminaries that shines in yonder heavens, namely, the sun. We are told by our Saviour that those who obey his commandments shall shine forth as the sun in the kingdom of our Father. The Apostle Paul informs us that there are in the eternal worlds many different kinds of glory. In the 15th chapter of his first epistle to the Corinthians, he says, that "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." They do not all rise to the same glory, nor to the same happiness, nor to the same fulness, nor to the same kingdom; but they arise from their graves, and come forth—those who are counted worthy of any kind of glory—to receive that which they are worthy of, all that they have lived for, and nothing more.

Our Father who dwells in yonder heavens, and his Son Jesus Christ, inhabit the highest degree of glory in eternity. They are possessed of all the fullness of glory. They have a fullness of happiness, a fullness of power, a fullness of intelligence, light and truth, and they bear rule over all other kingdoms of inferior glory, of inferior happiness, and of inferior power. Their glory is like that of the sun; or at least, the sun being the most conspicuous body with which we are immediately acquainted, in regard to its glory, it is referred to as being typical of the highest degree of glory in the heavens. The Gospel is intended to exalt the children of men to that same degree of glory, where our Father and where his Son reside. Hence it is said by our Savior, just as he was taking leave of his apostles in ancient times, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." There is a mansion where he dwells. Where this mansion is located in the midst of the vast surrounding space, has not been revealed to us. It may have been revealed in former ages of the world, but to us, as Latter-day

Saints, we have no revelation concerning its location. But there is a location, where these two glorious personages dwell. It has a location, just as much as our earth has a location in the solar system. But when I speak of our Father and our God being located in a glorious mansion, or celestial world, I do not wish to be understood that he is confined to that location. Do not misapprehend the subject. He is not confined to that particular locality, in the midst of universal space. He has power which we are not in possession of. He has power to waft himself from that particular locality to other dominions, other worlds, other creations; and to do this with an immence velocity. Of course, to accomplish this must occupy time. There are some, however, so foolish in their ideas that they suppose that it does not require time for the Almighty to go from world to world, or for any celestial messenger to do so. But this is a grand mistake. Time is included in all motion. Time is included between the event of a heavenly being leaving the celestial abode, where he dwells, and going to some other abode at a distance. How great this time may be is not revealed; but I have an idea that it is much swifter than any velocity with which we are familiar; I mean the velocity with which our Father and God can convey himself from the celestial abode where he dwells to some other kingdom. I believe it to be much swifter than that of the common light which shines from the heavenly bodies of our system, or from the distant bodies of the stellar system. Now, light travels with immence velocity—185,000 miles in one beat of the pulse, or in about one second of time. We might suppose that that is about as swift as any being would want to be wafted. But suppose that our Father, in the heavenly world where he dwells, should feel disposed to visit one of the vast dominions of his great creation as far distant as the nearest fixed star. If he could go no faster than light is transmitted through space, it would take him three and a half years to perform the journey. And to go to one that was situated some ten or fifteen times further off, it would take, of course, ten or fifteen times longer. And to go to some which are as far off from him as the distant creations that are just visible through our most powerful telescopes, it would take him six hundred thousand years to perform the journey, provided his velocity was only equal to that of light. I draw the conclusion, therefore, that God is not confined to the velocity of light, or to any other velocity with which we are accuainted—that he can go with immence velocity, perhaps thousands and hundreds of thousands of times swifter than that of light, if he feels disposed so to do. It is out of the question for us to suppose that God does not travel in going from creation to creation. That he could be momentarily and instantaneously in two creations at the same time is something that I never could comprehend, although it is believed in by some of the religious professors of the present day. They believe that God, in his person, can be in infinite space all at the same moment. That is not our doctrine. It is not my doctrine, at least. He may be, by his power, by his intelligence, by his spirit, in infinite space, working throughout all the vast dominions of space, according to laws he has ordained and instituted.

Having said so much, in regard to the locality of our Heavenly Father, and of the celestial beings who dwell

in the same abode, or in the same mansions where he resides, let me now say a few words more in regard to his presence being everywhere. I cannot, for a moment suppose, and I do not believe that any intelligent being who exercises his intelligence, independently of the traditions of the children of men, can suppose, that a person can be everywhere present at the same instant. "But," inquires one, "when a good man dies, passes out of this body of flesh and bones, it is said that he is in the prerence of God. Does this mean that he has actually gone from his tabernacle, perhaps millions and millions and unnumbered millions of miles, to the abode or mansion where Jesus is, because he is in the precence of God?" No; I do not look at it in this way, I look at it in this light: if this world in which we dwell had the vail withdrawn from off its face, and the vail taken away from our faces, I consider that we would see the Lord, however far distant he might be; hence we would be in his presence; and on the other hand, those who dwell in his abode, however distant, can see us; for there is no vail over his face, no vail over the celestial abode of our Father and God, and there being no vail over him, nor over the beings that dwell in his abode, they can behold the most distant creations, which they have made. Now, this is my view. I do not say this is the view of the Latter-day Saints, but my own individual views, in regard to these matters. If then we pass out of these bodies of ours, and the vail is taken away, we are in his presence, just as much as we would be if we were wafted to the mansion where he dwells: I have no doubt, but what we will be wafted (if we are worthy) to that mansion, in due time; but I say, that we are in the presence of God, while our spirits are yet here upon the earth; because the vail is removed and our eyes can pierce eternity, and eternal things.

Now, we have some examples of this, Latter-day Saints: and I sometimes wonder, when we have such plain examples as are to be had in this book which I hold in my hand, (The Pearl of Great Price) I sometimes wonder that people should be so limited in their ideas and in their views, concerning the future state of man (I mean the glorified man), as to suppose that he will be confined in his vision to some particular locality, and that he will be something similar to what we are here in this mortal life. Now, even mortal men, before they obtained immortality, have enjoyed this spirit of seeing things that were naturally supposed to be utterly impossible. Who that is acquainted with this book (the Pearl of Great Price) has not read with great and deep interest, the words of that great man, Moses, before he was sent down to Egypt to redeem the Israelites? Who is there among the readers of the Latter-day Saints who cannot comprehend, in some measure, how the vision of that man was enlarged, while he was yet here in a state of mortality? He went up into the Mount to pray to the Lord. The veil was removed. The glory of God rested upon Moses, and great and important things were made manifest to him. All things were not revealed; for he was incapable of receiving all things while yet a mortal being. But the Lord saw proper to reveal some things; and Moses sought to know some other things, but the Lord would not grant it and told him that no man could behold all his works, except he beheld all his glory; and no man could behold all his glory and afterwards remain in the flesh upon the earth; that is,

in the state of mortality. But, said he, "Moses, my son, I will show unto thee some of the works of mine hands. I will reveal unto you concerning the heaven that is over your head, and this earth upon which you dwell." And as the Lord talked with Moses, the Spirit of God being upon him, his eyes were opened, the vail was taken away, and he saw the whole earth, not merely the surface of it, but the interior of it; every particle of it was before the eyes of Moses. This, then, shows that there is within each of these mortal tabernacles a spirit, and this spirit, when lit up by the Holy Spirit from on high, has certain faculties and powers, far beyond that which we are able to develop naturally here upon the earth. We cannot, by our own natural powers, discern one foot underneath the surface of the earth. We cannot discern through anything that is opaque in its nature—anything that will not admit the natural light to be transmitted through is substance. But still, we have the faculties within us; we have the power; there is merely an obstacle, or obstruction, in the way; and when this obstruction is removed it shows the godlike powers that are planted within the tabernacles of men, by which they can behold and pierce those portions of creation that are not discernable by the natural man. This Moses obtained during the few moments that he was thus enwrapt in vision. He obtained more information in those few moments than could be imparted in all the universities and colleges that ever existed, since the creation of the world to the present day. We may study the ponderous volumes that are published by the learned, and it takes a long time to grasp the information that some very learned men have received. But oh, how different is the method of receiving revelation, when it comes from the Most High! In a moment, as it were, those faculties of ours that have been lying dormant ever since we were born into this world—those faculties which are enshrouded with the darkness of a fallen creation—those faculties, when once illuminated, when once touched by the finger of the Almighty, can pierce the creations of the Almighty, so far as he permits us to behold.

These things encourage me. I am in hopes, when I get to the other side of the vail, that it will not be so difficult for me to understand the different laws of science, and the different laws and branches of education, that are taught in this little creation of ours. I am in hopes that when my spirit shall launch forth out of this mortal tabernacle, and go into the eternal world, that I shall not, at that time, require Lord Ross's great six feet telescope; I am in hopes that I shall not need any of the telescopes, or other instruments invented in the nineteenth century; but I am in hopes there will be a telescope prepared for me, by which I can see the vast creations of the Almighty, and comprehend, in a short period of time, more than could be unfolded to the children of mortality in a thousand years.

I mention this in order to bring before the Latter-day Saints a principle which, I think, we should all, more or less, reflect upon. How encouraging it is to think we are not always going to be bound down to this slow process of gaining knowledge, and information, and wisdom, pertaining to the works of the Almighty! How glorious it is also, to reflect upon the celestial host, who dwell in the fulness of celestial glory, where there is no vail, and where they have their bodies; for some of

them have been raised from the grave to immortality, and are clothed upon with all the fulness of the attributes of the Father. I say, how glorious it is to reflect upon the heights and depths and lengths and breadths of knowledge that will then be unfolded to the children of men! These things, as I said before, inspire my heart with joy. I do not confine my hopes to the volumes of works on science, with which I may come in contact here in this world; I do not confine my hopes to the slow process of advancing in knowledge and intelligence that the children of this world have; but I look forward to that higher school—that great university which will scope in boundless and eternal space, that will scope in the most distant creations that we can imagine in the vast field of eternity, in which we will be able to comprehend those laws by which the various creations are governed; not understand them as we now comprehend some few laws, but understand them in all their perfection and fulness, being like unto our Father and God, made like unto him, fashioned like unto his glorious body, and become indeed "sons of God." Shall I go still further and say Gods? Are we not the children of our Father? Will not the children ascend to the same height, to the same glory, to the same celestial world, and to the same fullness of the attributes of their Father? Are not our children, take them as a body, qualified to come up to all the perfections and attributes of their fathers, who came on the earth before them? It seems to be a general law that children will grow up and possess all of the perfections of their parents, provided that they take the necessary steps, and are favored with long life, and have the natural intelligence that is common to man. If, then, this seems to be a natural law in regard, not only to man, but also to all animated creation—that the children come up and possess the perfections of their fathers before them—may we not reason, by analogy, that our Father who begat us—our Father who dwells in yonder celestial world, intends to make us one with him, that we shall receive the same fulness with him, that we shall partake of light, and truth, and knowledge, and advance from grace to grace, as the revelations in the Book of Covenants state, until we shall receive a fulness of all truth? Then will not this make us, in one sense of the word, sons of God? Will it not make us Gods also, according to the word of God? "But," inquires one, "how can two persons possess the same attributes without quarreling with each other?" That is not the order of heaven. That is not the pure law that God has ordained, that there should be quarrels with those that have the same degree of intelligence; but the law is that they shall become one, as "I and my Father are one, so that these my brethren may also become one in us as we are one." That is the law; and if they are one there will be as much unity between his children who are exalted to that high condition in the celestial glory, as there is a unity and oneness between the Father and his only begotten Son. Have they any quarrel? Have they any difficulties? Have they any difference of views? Does one intend to carry on one government, and another a different kind of government? No; whatever is the will of the Father, is the will of the Son; whatever the Father is prepared to do, throughout all his vast dominions, the Son is in accord with him; and whatever the Father desires to perform and accomplish, his

children who are made like him and one with them, will take hold and perform the same work, with all that unity and oneness which exist between the Father and the Son. In the celestial glory they are made equal in oneness, in power, in knowledge, and in all perfections; and the Lord their God is with them, and they are one with him, to carry on all his purposes, and will be one with him throughout all the future ages of eternity.

I thought perhaps the time was expired; but I will say a few more words in regard to this great glory, this high destiny prepared for the sons of God. I told you that our process of gaining information would be very rapid—would be immense in its growth, and that we should have the faculties within us developed to the highest degree. But now let us for a few moments, look into this high state of perfection. When our faculties are thus developed, and when we have all the wisdom that I have been speaking of, that dwells in the bosom of celestial beings, in the eternal worlds, what will we do with this wisdom? Will we fold up our arms, and remain throughout all the future ages of eternity, in perfect indifference and laziness, without anything to accomplish or perform? No; we will have works assigned to us to perform in the eternal worlds, that will be proportionate to all the fulness of that glory and knowledge which we are endowed with. Did the sons of God in ancient times, come forth and assist in the formation of this little creation of ours? Did they all shout for joy when the materials were brought together, and when the foundations of the earth were laid? Did they all feel happy and sing a song of rejoicing, and with great joy; did they look upon the works which they were performing? Yes. Jesus was there—the First Born of this great family of our Father in heaven. He had the superintendence of this creation. He had the power, because the power dwelt within him, to build this earth of ours, the same as you give to your superintendent power to build your temples, about which Brother Rich has been speaking. It is said that the worlds were made through our Lord Jesus Christ. But do you suppose that he alone made them? No; he had the sons and daughters of God with him. And there were prophets in those days, before our earth was made. They shouted for joy when they saw the neucleus of this creation formed. Why? Because they could look into the future, and by the spirit of prophecy, behold the designs and purposes of the great Jehovah in regard to the creation which they were then in the act of forming. Did they not understand that they would have the privilege of coming forth and peopleing this earth? Yes. Did they not understand that they were to pass through a probation on this earth, the same as we are now passing through, in order to prepare them for a still higher exaltation and glory, with immortal bodies of flesh and bones? Yes; they understood these things, hence their joy, when they saw the creation being formed for them. I mention this, in order to show to the Latter-day Saints that the great work that will be entrusted to those who are prepared, will be proportionate to the wisdom, intelligence and understanding that will be imparted to those who enter into the fulness of the glory of the celestial kingdom. They will not remain in idleness to all eternity. They will have a work to perform. They will form worlds under the direction, no doubt, of those that may be ap-

pointed to superintend works of such vast magnitude. Furthermore, when they have formed these worlds, they will set them in motion in the midst of universal space, in some location, where they can continue their mission, and where all necessary things shall be fulfilled and accomplished during the days of the probation of these various creations. There will be laws given to govern these new creations, the same as there are laws given to govern the creations with which we are surrounded. The inhabitants upon these creations will be visited from time to time by those that have taken part in the great work of their formation. The inhabitants thereof will be dealt with according to law. They will be intelligent beings. They will have their agency, and they will pass through their probation the same as the people are now passing through their probations here in this world. Everything will be accomplished according to laws that shall be ordained when these creations are made. Will they visit these creations? Yes; for they will have the same power of locomotion, the same power to pass through space (almost in the twinkling of an eye) that our Father has—that his Son Jesus Christ has—that all celestial beings who are exalted in his presence have, and possessing the power, they will visit from creation to creation; they will impart knowledge and understanding to their children in these creations. They will visit them with the light of their countenances, and the children of these creations will be made glad in their hour, in their times, and in their seasons, by the light and countenances of the celestial beings who, from time to time, organized them. These are the high destinies that await the Latter-day Saints, if they are faithful. These are the high destinies into which many of the Former-day Saints have already entered. These are the great, and choice, and exalted blessings in store for all who will keep the commandments of our Father and God. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON.

DELIVERED AT HYDE PARK, SUNDAY EVENING, NOVEMBER 2ND, 1879

(Reported by Geo. F. Gibbs.)

NATURAL FULFILLMENT OF PROPHECY—THE ISRAELITES AND THE GENTILES.

I will read a portion of a revelation given through the Prophet Joseph Smith, previous to the organization of the Church, dated April, 1829: "Oliver Cowder, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of any Scripture of which have been spoken by the manifestation of my Spirit. Yea, behold I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you, and which shall dwell in your heart. Now, behold this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground."

The point I wish to call your attention to is contained in the second and third verses of this revelation. The Latter-day Saints are in many respects like other people who are not Latter-day Saints. We are apt to entertain views which are not very correct, and which may be the result of our traditions and preconceived ideas. This is a peculiarity that pertains to mankind generally, that whenever they deal with the things of God, or speak about them, or contemplate them, and especially when they read the predictions made by the servants of God concerning future events, or events that may transpire right before their eyes, they are apt to get, sometimes, erroneous ideas, or, at least, exaggerated ideas, in relation to them. The prophets have foretold the events that should take place in connection with this work. There is one prophecy that comes to my mind, recorded by Isaiah and Micah, respecting the building of the house of God in the top of the mountains and the gathering of the people there, and the object for which they should gather, that they should come up and be taught of the Lord, etc. Now it might be supposed that when that prediction would be fulfilled it would be so prominent and remarkable in the midst of the nations of the earth,

that all the inhabitants thereof who should witness it would say, "This is the fulfillment of the predictions of Isaiah and Micah." And it might be thought that all the inhabitants of the earth who witnessed it would be convinced of the truth of it, and would say, "We have no further opposition to this work, because we behold the fulfillment of the predictions of those holy prophets whom we have been taught to regard, and whose writings we have read as authority from God.

And, doubtless, there are many of the Latter-day Saints who have thought, in the early days of their experience in this Church, when they have heard the elders predict concerning the great events that should take place in connection with this work—they have thought and felt in their hearts that when the wicked and those who oppose this work should see the fulfillment of these predictions they would be constrained to acknowledge that this is the work of God, and would cease from hostility and opposition, and would say they had been mistaken. For instance, the elders in the early days of this Church, predicted concerning calamities and wars and troubles of various kinds that would come upon the inhabitants of the earth. There was a revelation given to the Prophet Joseph Smith, in December, 1832, concerning the war that should take place between the Southern States and the Northern States. This was a definite prediction, stating the exact point where a certain trouble or rebellion or division in the nation should take place. Most of us who have been brought up in the Church knew about this revelation from early days. It has been published so that all the members of the Church, and the world also, could have it, and it was but reasonable to expect that so definite a prophecy as this, which stated the exact character of the difficulty that should take place between the south and the north, and that also stated with such definiteness the exact point where the division should occur—I say it was but reasonable to expect that when it should be fulfilled, it would have the effect of convincing unbelievers of the truth of the mission of Joseph Smith, and that he really was a man inspired of the Lord to speak the word of God to the people.

In 1860, Brothers Orson Pratt, Erastus Snow, myself, and others, were going on missions, and we arrived at Omaha in the month of November of that year. A deputation of the leading citizens of that city came to our camp and tendered to us the use of the Court House, as they wished to hear our principles. The invitation was accepted, and Elder Pratt preached to them. During the service, there was read the revelation to which I have referred —the revelation concerning the division between the South and the North. The reason probably, for reading it was that when we reached Omaha, the news came that trouble was alreading brewing, and several States were threatening to secede from the Union. Its reading made considerable impression upon the people. A good many had never heard of it before, and quite a number were struck with the remarkable character of the prophecy. It might have been expected, naturally speaking and looking at it as men naturally do, that the reading of such a revelation, at such a time, when the crisis was approaching, would have had the effect to direct men's attention to it, and they would be led to investigate its truth and the doctrines of the Church and the found-

ation we had for our belief. But if there were any converted in that audience I am not aware of it. Good seed was sown, but we did not remain to see what effect it produced. The revelation being so remarkable, and the events then transpiring being so corroborative of its truth, one might naturally think, as there were present on that occasion the leading and thinking portion of that community, that a great number would have been impressed with the probability of its truth, and would have investigated and joined the Church. You doubtless remember it was for a good while doubtful whether the rebellion should commence at South Carolina or not. I was in England at the time, and was engaged in publishing the *Millennial Star*, and took a great deal of notice of the American papers, and I well remember that to all human appearances it seemed for a while as though the trouble would break out at Fort Pickens, Florida. But the word of God had been spoken concerning that event, and consequently it had to be fulfilled as predicted, and the war did commence at South Carolina. It was fulfilled, as you all know, to the very letter, Fort Sumter being the place where the rebellion broke out.

Now, I allude to that, in connection with this subject, to show you that not only is the world mistaken in its views respecting the fulfillment of the predictions of the prophets, but even Latter-day Saints have doubtless, in many instances, entertained erroneous views respecting the fulfillment of revelation and prophecies of the Bible. I have no doubt there are many here to-night, who have had some experience in this, and can look back at times in their own lives, when they have thought: "Surely when these things which the prophets have foretold are brought to pass, the people will be convinced. My friends who now ridicule me will then be convinced, and they will be forced to confess that I did right in embracing the Gospel."

No doubt there are some in this audience to-night who have had these ideas, and certainly there are good reasons for entertaining them. But experience has taught us that, while there may be a few who, when they have seen the predictions fulfilled, have acknowledged that our course is right, in the majority of cases throughout the earth where the Gospel has been preached, the fulfillment of the predictions of the prophets has not had the effect to convince the people of the truth of the ministry God has given unto us.

Even with this experience in the past, the Latter-day Saints themselves are not entirely divested of extravagant views respecting the effects which are likely to follow the fulfillment of predictions yet in the future. Are we not all inclined to look forward to many events which have been predicted by the servants of God as being of so great and wonderful, and I may say so supernatural a character, that when they shall be fulfilled they will even startle us, who believe they are coming, and will compel the unbelieving inhabitants of the earth to accept them as evidences of the truth? In our thoughts this seems to be the natural tendency. I notice it in myself; I notice it in others: When we read respecting the great events which are to take place in connection with this work, as predicted in the Book of Doctrine and Covenants, are we not inclined to think that, surely, when these things shall come to pass all the earth, as well as ourselves, will be constrained to acknowledge this to be the work of God, and these events to be indeed those

which have been predicted by the prophets?

Now I would not, for the world, say one word to lessen in the minds of my brethren and sisters the importance of these events; I would not say one word to weaken your proper expectations; but my experience has taught me that the Lord works in the midst of this people by natural means, and that the greatest events that have been spoken of by the holy prophets will come along so naturally as the consequence of certain causes, that unless our eyes are enlightened by the Spirit of God, and the spirit of revelation rests us, we will fail to see that these are the events predicted by the holy prophets.

I refer you again to that prophecy of Isaiah and Micah, respecting the gathering together of the Israel of God from the various nations to Zion. As we read of that in the Bible, we might think when that was fulfilled it would be done with such supernatural manifestations that the people would be constrained to acknowledge it was the work of God. Yet we see it every day. Our people are gathering, and men and women who emigrate bear testimony to the friends they leave behind, in almost the exact language that the prophets said they would, and yet it is not thought very extraordinary. Why is this? Because it has come along so naturally. And so with the great events that will take place in the future; they will come along in so natural a manner, the Lord will bring them to pass in such a way that they will not be accepted by the people, except by those who can comprehend the truth, as the fulfillment of the predictions of the prophets. It requires the Spirit of God to enable men and women to understand the things of God; it requires the Spirit of God to enable the people to comprehend the work of God and to perceive his movements and providences among the children of men. The man who is destitute of the Spirit of God cannot comprehend the work of God. A woman whose mind has not been enlightend by that Spirit, cannot see or comprehend any of these events that take place in fulfillment of the prophecies of the holy prophets.

You take two persons, one who has the Spirit of God, whose mind is enlightened by that Spirit,—the spirit of revelation, the same spirit that rested upon the prophets who wrote the revelations and prophecies we have—you take a man of that kind, and then take another who has none of that spirit, and put the two together, and the one man's eyes will be open to see the hand of God in all these events; he will notice his movements and his providence in everything connected with his work and they will be testimonies to him to strengthen his faith and to furnish his mind with continual reasons for giving thanks to and worshipping God; while the man, who has not the Spirit of God, will see nothing Godlike in the occurrences: nothing which he will view as supernatural (as many suppose everything which exhibits God's power to be), or nothing which he will accept as a fulfillment of prophecies; his eyes will be closed, his heart will be hardened, and to all the evidences of the divinity of these things he will be impenetrable.

To those who have mingled with the world the reasons for this are very plain. Men do not believe in these days in the direct interposition of God in the affairs of men. If they even believe in God, they believe that he governs the universe by great natural laws. When, there-

fore, a great and wonderful event occurs, they seek for its origin and explanation in some natural law. They ignore the fact that God works through natural laws; but seem to think that if he were to interpose at all, it would be by manifesting his power through the suspension of natural laws, by overriding and violating them, and in such a supernatural manner that mankind would be compelled to acknowledge it was his act, as they would be utterly unable to account for it by any laws known to them, or in any other way than as being through his power. Wars, famines, pestilences, cyclones, earthquakes, and the great variety of calamities which God has said shall be poured out upon the wicked nations, are therefore looked upon by men generally in these days as the results of certain well-defined and easily explained causes. When any of these calamities visit a city or a nation they immediately commence to investigate the laws which govern them, and by the violation of which they assert they are produced; and when they discover what they allege is the cause, they triumphantly point to it, and that is sufficient proof that the Lord has nothing special to do with it; for if it were a visitation from him, it is supposed it would be so supernatural as to be inexplicable. And thus men go on, hardening their hearts and denying God's power, until they will be so completely given over to the evil one, that he will lead them captive according to his will.

My reason for calling your attention to the word of the Lord I have read to you is, that I have sometimes thought that our people do not appreciate as they should do the spirit of revelation, the spirit of prophecy, the power of God, that has been poured out upon us as a people. The fact seems to be overlooked that it was in the manner in which the Lord tells Oliver Cowdery that Moses brought the children of Israel through the Red Sea on dry ground. The Lord said to Oliver: "I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you, and which shall dwell in your heart. Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." How many of the Latter-day Saints are there who understand that this is the way in which Moses led the children of Israel so miraculously? How many are there who think that if we had a man like Moses among us, the people would be led differently and with greater manifestations of power than they are? How many are there who are dissatisfied with what God is doing at present, and are looking for some one to appear in the future who shall exhibit convincing and overwhelming manifestations of power? How many are there at the present time who are neglecting the precious and inestimable gift of revelation which God has bestowed upon his people, because it does not come to them in the way to suit their preconceived notions and ideas—or who are not suited with the way the Church has been and is led, because there is not that wonderful degree of power exhibited which they imagine should be?

Apostates have asserted that there was not the power in the leaders of the Church which there should be. They said so during the life of the Prophet Joseph, asserting that he was a fallen prophet. After his death they made the same statements respecting President Young, his counselors, and the Twelve Apostles. And, if I am not mistaken, there are

some members of the Church who have appeared to think that there has been some power lacking, and have manifested a feeling of restlessness, anticipating the rising of some one who should have greater authority than at present exists. While I would not wish to detract from the reasonable expectations of my brethren and sisters upon this or any other point, my view is that the apostleship, now held in this Church, embodies all the authority bestowed by the Lord upon man in the flesh. Yet I believe that the power of God will be increased among us, that we will have manifestations of his power such as we never have before witnessed. For the day of God's power in the redemption of Zion will come. But I do not expect that to come upon us all of a sudden. I expect that it will be the natural result of the natural growth of the people in the things of God. I expect that we will go on step by step from one degree of knowledge, and of power, and of faith to another, until we shall be prepared to receive all the Lord has in store for us and be prepared to enter into that glory promised to the faithful Saints. The Lord has given unto his people and to his church every gift and every qualification and every key which is necessary to lead this people into the celestial kingdom of our father and our God. There is nothing wanting. When the Lord restored the Apostleship to the earth he restored all the power that was possible for a human being to hold in the flesh. When he restored the keys of the holy priesthood unto his servant Joseph, when he gave unto him the sealing powers, when he gave unto him the endowments and the keys of the holy priesthood associated therewith, when the Prophet Joseph received the keys from Elijah, and from all the prophets that had existed upon the earth from the beginning down,—each one, as he says himself in one of his epistles—each one in his dispensation coming forward and bestowing upon him the authority pertaining thereto, there was embodied in him all the priesthood they held, and he bestowed upon his fellow Apostles all the priesthood he exercised and all the power and authority bestowed upon mortal man to exercise here upon the earth, so far as the present is concerned; that is, all the keys of the priesthood and everything that is necessary in this preparatory state, and to make man a fit subject for the celestial kingdom of God. By the command of the Lord he conferred that authority upon his fellow servants to bind upon earth and it should be bound in heaven, to seal the children to the father and the mother, and to seal the wife to the husband, and to weld all the links necessary in order to complete the salvation of all the children of men from the days of Adam down to our day, and also to prepare men and women for the future that lies before us, the millennium to which we are all hastening. Who can conceive of any power that was lacking? Who had power to promise unto man that they should be kings and priests unto God? And in addition to that, who had the power to seal upon them the actual kingly and priestly dignity and confirm upon them the fulness of it, and also to give them promises respecting the Godhead that should be fulfilled upon them, and if faithful, to come forth in the morning of the first resurrection? Now, there was nothing lacking, and there was no power, there was no gift, there was no authority, there were no keys lacking, and these keys have been handed down through

him. Others may have claimed to have had them. We have had Strang, John E. Page, William Smith, Gladden Bishop, and a host of others; each has claimed to have received that authority, either through Joseph Smith or from some other source. Some have claimed that Joseph was a fallen prophet; and some have set up one claim and some another. But the fact remains that the Church of Jesus Christ of Latter-day Saints, as it is organized in these mountains, has had the apostleship; that the men who have stood at our head, President Young and the Twelve Apostles, whose President at the death of the Prophet Joseph he was, actually received under the hands of the Prophet Joseph, every key, and power, and authority that he himself possessed, and that they actually did take hold and complete the temple he started, and endowed their fellow servants therein with the same authority and the same priestly and kingly dignity that they had received from under his hands. And from that time to the present this work has gone forth with might and power, and the power of God has attended the labors of his servants who have been sent forth by these apostles, chosen by revelation to take charge of this work; everything they have done God has blessed. They have gathered the people together, they have led the people, they have been delivered by the mighty power of God when it seemed that they would be overwhelmed by opposing influences. They have gathered the people together from the nations of the earth in fulfillment of the predictions of the holy prophets. Not only that, but they have laid the foundations of temples here; one temple, at least, has been completed, while three others are in process of erection, which we hope will soon be completed, into which buildings the Saints of God can enter and receive their endowments, receive their washings and anointings and sealings and ordinances, and have the keys of the holy priesthood bestowed upon them, which they can exercise in the right way for the building up of the work of God. And this is the work of God, although men may say there has been no supernatural manifestation of power, such as some suppose ought to attend his work. This work has gone forth with a rapidity and impetus that has been irresistable, and there is no power able to stand against it. It has gone forward to the fulfilment of all that has been spoken thus far concerning it, that is as far as we have gone. And the people have received the Holy Ghost, they have been filled with it, they have been filled with the spirit of revelation. The same spirit of revelation that Moses had, concerning which God speaks through the Prophet Joseph Smith, has rested upon men that have held the keys of this kingdom, whether it was during President Young's life or at the present time—that same spirit of revelation rests upon him who holds the presidency as senior apostle in the midst of the people of God. The apostles of this Church have all the authority, they have all the keys, and it is within the purview of their office and calling to have all the spirit of revelation necessary to lead this people into the presence of the Lamb in the celestial kingdom of our God.

I have desired to say this much, because I have felt at times there was a feeling among some people that there was not that manifestation of power, neither was there that authority wielded by the men who preside over this Church and king-

dom that should be.

But it is the truth, that the same spirit of revelation that rested upon Moses, and which enabled him to lead the children of Israel through the Red Sea, rests upon the servants of God in the midst of this people, and you will find it so to your entire satisfaction if you will listen to their counsels and be guided by them. Does God reveal himself to his servants now? I know he does. The same spirit that rested upon Joseph —the same spirit that rested upon Moses, I know it is in the midst of the Latter-day Saints—precisely the same spirit. But then we are a nation of Gentiles. We who have come here, what are we? We are called from the Gentile nations. The promises are not made to us that are made to people who are the unmixed descendants of Israel. In many respects, when they come into the covenant and are baptized, and the power of God rests upon them, you will see a different work than you see at the present time. It is just as much as we, with our Gentile traditions—an inheritance we have received from our fathers, which have come down through generations—it is as much as many of us can do, with all the power we can exercise, to remain in the Church.

I was speaking with Brother Simpson Molen this evening, who, as you know has lately returned from a mission to the Sandwich Islands. It is now 29 years since the Gospel was introduced to the people of that country. I labored there for four or five years, and was the first to preach the Gospel to them in their lauguage in this generation. During my experience among that people, a red skinned race, I never knew a man, because of transgression or anything else, after he received the truth—I never knew one of them to turn around and fight this cause in the manner that we witness men doing among our race. How is it with the Gentiles, the race of which we are a part? When a man gets a testimony from God and falls into transgression he is almost immediately seized with the spirit of murder. He wants to shed the blood of innocence. He wants to kill the servants of God, is full of bitterness and hatred, and seeks to find vent for his wicked passions. We have seen this spirit manifested in our history among our own race. But here is a people who receive strong testemonies concerning the Gospel, and from all that I can learn there has not been an instance of a man's turning around and bitterly fighting this work. There seems to be a natural receptiveness about them to receive the truth. The Indians will be the same in my opinion. You will find the same peculiarity, you will find them ready to receive the truth, and they will cleave to the truth. It is difficult for the Gentiles to recieve the truth. It will be easier for them, because unto them are the promises. I look for a very different condition of things when these races come into the church and are brought into the covenant. I expect then to see the work accomplished by a power that we do not witness just now. But it is not because something is lacking in the organization or in the authority of the priesthood. We have, as I have said, all that is necessary, and we have this spirit of which I have spoken and which is alluded to in this revelation—the same spirit of revelation which reveals to us that which we should do and the course we should take in order to please the Lord and in order to build up his kingdom, and this Church will al-

ways be led by that authority from this time henceforth until Christ himself shall come to preside over us and be our king.

My brethren and sisters, if you want more revelation, here is the principle upon which to obtain it. Are you entitled to it? Yes, every one of you—the same spirit of revelation that Moses had, the same spirit that all the prophets and apostles had, it is your privilege, it is my privilege, it is the privilege of every man and woman who possesses the Gospel to receive the spirit of God, the Holy Ghost, to have that same spirit resting upon him and upon her, and the more we seek after it and cherish it the more we will have.

My time is exhausted. I pray God to bless us and fill us continually with the light of that spirit, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 20TH, 1880.

(Reported by John Irvine.)

THE GATHERING OF THE SAINTS—THEIR SUFFERINGS—ANCIENT PREDICTIONS FULFILLED—CRICKETS AND THEIR MIRACULOUS DESTRUCTION—CROPS SAVED—DESERT MADE FRUITFUL—GOD'S KINGDOM IN THE MOUNTAINS—ITS FUTURE DESTINY—THE COMING OF THE LORD.

I will call the attention of the congregation to a few verses, contained in the 50th Psalm, and the first six verses: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall some, and shall not keep silence: a fire shall devour before him, and it shall be very tempestouous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints to-

gether unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." It is very evident that the Psalmist, when writing these words, must have been inspired of the living God; for the events, here foretold, are clearly set forth in many other parts of the sacred scriptures. Two very important events are announced here; one is, the gathering of the Saints,—those who have made a covenant with the Lord by sacrifice;—and another is the coming of the Lord, not his first coming, but his second advent, when a fire shall devour before him, and it shall be very tempestuous round about him; when he shall, in other words, come in his majesty, in his power, in great glory, or, as the apostle Paul expresses it in one of his epistles to the Thessalonians, "he shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." There seems to be connected with this advent of the Lord from the heavens, great power; his arm is to be made manifest before all people. Preparatory to this great event, there will be a universal gathering of the Saints from the four quarters of the earth. It is one of the signs preceding the second advent. It is clearly foretold by many of the prophets. David alludes to it, not only in this Psalm, but in many parts of his Psalms. The Spirit of God seems to have moved upon him to portray more or less the great work of the gathering of the Saints in the last days. Many suppose that he will come and find the Saints scattered all over the world, not gathered into any special country; but it is evident that those who have taken this view of the subject don't understand the Scripture writings. Nothing is plainer in all the sacred Scriptures than the gathering of the people of God. The apostle Paul, in the first chapter of his epistle to the Ephesians, prophecies "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." It seems to be a new dispensation, a dispensation that is characterized by the words "fulness of times." When these times shall be fulfilled: when the day shall come for this great preparatory work to take place, the Lord will signify it, by speaking from the heavens; or, as it is here stated, in the fourth verse of this Psalm which I have just read, "he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my Saints together unto me; those that have made a covenant with me by sacrifice." From this we draw the conclusion, that when the dispensation shall be fully ushered in: when the time for the great preparatory work shall take place, the heavens will no longer be sealed up, but the Lord will again speak, will call to the heavens, call upon his angels, call upon the ancient prophets who have died and gone the way of the whole earth, and are dwelling in the heavens, to do the work assigned to them, in the great and last dispensation of the fulness of times, in bringing about the gathering and restitution of his people upon the face of the earth. David, in the 107th Psalm, has very clearly portrayed this wonderful and great event. Perhaps it may be well for us to read the exact words. He commences the Psalm thus: "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord

say so, whom he hath redeemed from the hand of the enemy." Now notice the gathering—"and gathered them out of the lands, from the east and from the west, from the north and from the south. It seems to be a gathering from the four points of the compass, out of all lands. You might inquire if the prophets have said anything special in relation to the country where these Saints, or people of God are to be gathered. Let us read the next verse. After gathering them out of the different countries and lands, from the east, west, north and south, the Psalmist says, "They wandered in a wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way," etc. Now this cannot refer to any former dispensation of gathering. When the children of Israel in ancient days were collected together as a body, they were not taken from the east, west, north and south, but they were taken from one little country—the land of Goshen in Egypt. From there this handful of people, about twenty-five hundred thousand were taken, and in the course of time were permitted to inhabit the land of Canaan. But this gathering that is here spoken of informs us that they are to be gathered out of all lands. Who? The redeemed of the Lord,—people who have heard the message of redemption, obeyed the ordinances of redemption, received the Gospel of redemption, and were the people of God, the people of Christ; they were the ones that were to wander in the wilderness, after they were thus gathered, and that wilderness would be a solitary way. Now, in gathering from Egypt to the land of Canaan, they wandered, it is true, in a small wilderness, on the east side of the Red Sea, but instead of bringing them forth where there was no city or habitation, he brought them forth to large and populous cities. The first city that they came to, after crossing from the east side of Jordan to the land on the west side, was the great city of Jericho, which the Lord delivered into their hands; and then there were numerous other cities that are mentioned in the Book of Joshua, which were delivered into the hands of the people. The children of Israel gathered out of one land; but this latter-day gathering was to be a people called "the redeemed of the Lord;" they were to go into a wilderness country. They were called, in many parts of the Scripture writings, "the people of Zion," and "the Zion of the latter-days." The Lord calls them by this special name in the 51st chapter of Isaiah, and these are the words that are used: "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

When I was a boy I was inclined to attend very frequently the meetings that were held by the different denominations in the State of New York, my native State. I often heard this prophecy of Isaiah sung, by those who were singing anthems of praise to the Lord, "The Lord shall comfort Zion," etc., but little did I know, in my boyhood or youth, what was meant by these predictions of Isaiah. It seems that the people of Zion are to be gathered out from all lands, from every nation under heaven, from the four points of the compass, and are to be brought into

a solitary place, a wilderness, and when they arrive in that solitary place or wilderness, they will, at first, be greatly afflicted, sorely distressed, so much so that they will be under the necessity of crying unto the Lord, and he will deliver them from their distress. "They found no city to dwell in," says David. Now, this was the case with the Latter-day Saints, whom the Lord commanded to gather together. When we started forth over the great desert plain, where there were no settlements, no cities, no towns, traveling hundreds of miles without any track to guide us, it was a "solitary way," and rendered more terrible by the wild beasts that roamed over the plains. We could hear the sound of the wolf in his howlings; we could hear the sounds of the buffalos in their bellowings, but the sound of the human voice, from any village, or town, or settlement was unknown for hundreds of miles.

We commenced this journey in the year 1846, leaving the great Mississippi river in the cold month of February. After a portion of us had crossed the river in boats, the river was frozen over, and the rest of the company crossed in wagons on the ice. We had no grass to sustain our teams. Our teams depended upon the cottonwoods, and barks of trees, and a little corn that we could occasionally get by sending down to the settlements, and purchasing it for that purpose. We wandered in the wilderness "in a solitary way," and when we had traveled some fourteen hundred miles, we found no city to dwell in, just precisely as the Psalmist said would be the case. We entered this valley in the month of July, 1847, having been detained during the winter, by sending over 500 of our people—young and middle-aged men—to help the United States in their war against Mexico. That detained us during the winter, so that we could not journey any further than Council Bluffs, or the regions a little above Omaha, where we built up a temporary residence. The next spring we started off, traveling over the plains "in a solitary way," and entered this valley just about where Fort Douglass is now established on the bench; we called it Emigration Cañon. We came down here upon this plot of ground in the month of July, and commenced planting a few potatoes. It was very late to put in any corn, but we wished to try the soil to see whether there was any virtue in it. We found it, however, like an ash heap. It seemed as though there had been no rain upon the land for years. We could dig down a great depth in many places, where this city now stands, without finding scarcely any moisture, but we succeeded by taking the water from the creek—City Creek we call it—in flooding a small portion of ground, and put in our potatoes, and planted corn, a few beans, garden seeds, etc., to see if there was any virtue in the soil. What were the results of our first crop? We found that there was fruitfulness in the soil; but of course it was too late for anything to be matured. The same fall, or autumn of 1847, several thousand of the Latter-day Saints followed up our track. They came upon the land in the fall of the year, bringing with them a little breadstuffs to sustain them during the winter, and also our farm utensils, and everything in the shape of wearing apparel that could be brought. We had not much to bring, for we had already been driven four or five times in the United States, from our houses and from our lands;

much of our bedding was burnt; our stores torn down, and the goods carried into the streets and destroyed. Hence, we had not much to bring with us: but we came trusting in our God, and we found that the Lord really fulfilled the prophecy of Isaiah, and made the wilderness to blossom as the rose, made the desert to bloom like the Garden of Eden—literally fulfilling that which our Gentile religious denominations had been singing in my ears, when I was a youth. Very pleasant song to those who did not understand it, but much more pleasant to those who do understand and are fulfilling it. We made great calculations in laying off this city. We did not lay it off merely one square mile, as if we were doubtful as to whether there would be any inhabitants to occupy it, nor two miles square, but we laid it off, covering an area of about five square miles. We expected that there would be a great emigration. Upon what did we found our expectation? Was it upon our own natural judgment? No; we founded our expectation upon that which God had spoken in the modern revelations which he had given to us as a people. He told us, by revelation, before our prophet was martyred, that we would have to leave the United States: go beyond the Rocky Mountains, and seek our home in the wilderness, and that we would have a great people gather with us. We believed his words; we laid out this city accordingly; and now all that remains for us or strangers to do, in regard to the fulfillment of these expectations, is to ride from one end of this city to the other, and see if there is much spare ground: see if the lots are not pretty generally occupied, and the city pretty well filled with inhabitants. "And he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein." At first, before the joy and gladness came, this other prophecy was fulfilled: "Hungry and thirsty, their soul fainted in them," then they cried unto the Lord in their afflictions, and the Lord heard them, and delivered them out of their distress. It is not necessary for me to enumerate all our privations, such as the shortness of provisions, and how many had to live on the roots that sprang out of the ground; how many had to boil up the hides of their cattle that had transported them across the plains; it is not necessary to enter into all these particulars. I do not know that it is necessary for us even to speak of a great trial of our faith, that we had after we had been here many months. We planted our crops in the spring, and they came up, and were looking nicely, and we were cheered with the hopes of having a very abundant harvest. But alas! it very soon appeared as if our crops were going to be swallowed up by a vast horde of crickets, that came down from these mountains—crickets very different to what I used to be acquainted with in the State of New York. They were crickets nearly as large as a man's thumb. They came in immense droves, so that men and women with brush could make no headway against them; but we cried unto the Lord in our afflictions, and the Lord heard us, and sent thousands and tens of thousands of a small white bird. I have not seen any of them lately. Many called them gulls, although they were different from the seagulls that live on the Atlantic coast. And what did they do for us? They went to work, and by thousands and tens of thousands, began to devour them up, and still we thought that

even they could not prevail against so large and mighty an army. But we noticed, that when they had apparently filled themselves with these crickets, they would go and vomit them up, and again go to work and fill themselves, and so they continued to do, until the land was cleared of crickets, and our crops were saved. There are those who will say that this was one of the natural courses of events, that there was no miracle in it. Let that be as it may, we esteemed it as a blessing from the hand of God; miracle or no miracle, we believe that God had a hand in it, and it does not matter particularly whether strangers believe or not.

We found no city here to dwell in. What did we do? Went to work and began to build a great city. This also was foretold in this same Psalm, "He turneth rivers into a wilderness, and the water springs into dry ground. A fruitful land into barrenness for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs." We found that when we came and began to irrigate the land, and the rains began to descend from the heavens, the earth began to take on a fresh appearance, and the dry ground became like water springs. "And there he maketh the hungry to dwell, that they may prepare a city for habitation." Now when the Israelites went into Canaan, they found cities already prepared, but we had to prepare our own city, "and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." Now, the Latter-day Saints who have been here, since the arrival of the first companies in the year 1847, can realize how much the Lord has multiplied this people. We are as it were overrun with children. If strangers will take the opportunity of going to some of our oldest towns, and through our various settlements, they will find vast numbers of children, perhaps more children in our country than in any other country in the United States of the same population. This is very clearly spoken of here, "He blessed them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." Again he says, in the 41st verse, "Yet setteth he the poor on high from affliction, and maketh him families like a flock." Those that are acquainted with some of our poor men, and when they go and look at one man's family; for this is in the singular number—"he maketh *him* families like a flock"—when we see one man's family like a flock, we may know the Lord has fulfilled this prophecy in regard to the gathering of the Saints in the latter-days. "The righteous shall see it and rejoice; and all iniquity shall stop her mouth." The latter part of the sentence is not yet fulfilled, but the fore part is fulfilled; the righteous hath seen these "families like a flock," and the people greatly multiplied upon the face of the land. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." That is, they are the children of the light. They can see that the Lord our God is fulfilling that which he had purposed to fulfil, when the day for the gathering of his Saints should commence. They can see that that which has occurred corresponds with that which was predicted. Again, they can see how the righteous prosper and flourish; how their cattle increase, and how the Lord has made this wilderness,

this desert, this waste country, like the garden of Eden.

Paul, I have no doubt, saw his dispensation of the "fullness of times," or he never would have predicted the great gathering that should then take place, namely "all things in Christ"—notice that expression; not those who are *out* of Christ, not those who have not been *baptized into* Christ; but "all things *in* Christ; both which are in heaven and which are on the earth; even in him."

This forcibly puts me in mind of the parable of our Savior concerning this great latter-day gathering. In the 24th chapter of Matthew he speaks of his second coming "in the clouds of heaven, with power and great glory," and how the Gospel should be preached in all the world for a witness unto all nations, before he should come in his glory. In the next chapter, in order that his disciples might fully understand his sayings, he goes on to explain that at that particular period the kingdom of heaven should be likened unto ten virgins; not the former kingdom that was to be built up, when he came on the earth in the flesh; that was not likened unto ten virgins; but at the time he should commence the great work of gathering, that wheresoever the main body of the kingdom is gathered together, from the four quarters of the earth, preparatory to his second coming, then, at that time, should the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth—(signifying that they did not remain in their native lands) to meet the Bridegroom. It was a literal gathering out; and after they had gathered out, taking their lamps with them, they began to be sleepy, and it is written, "they all slumbered and slept." It was a time to sleep, a time of drowsiness; it is called midnight; but when all was silent, and when probably the world outside was not looking for anything very great, was careless and indifferent, a voice was heard in the depth of this silence, saying, "Behold, the Bridegroom cometh; go ye out to meet him." Then all those virgins awoke, both the wise and the foolish. The wise ones trimmed their lamps, and had some oil left; but the lamps of the foolish had gone out, because there was no oil in them. It seems that they had been so careless, that all the Spirit of God—which may be compared to the oil that gives brightness to the lamps—had gone out of them, and their lamps would not burn. "Well," said they, "what shall we do?" We have been expecting the Bridegroom as well as you that are wise; we believed the Gospel, but really we have been too careless; the spirit has been withdrawn from us; there is no oil in our lamps; cannot you give us some? won't you sell us a little?" "Oh, no," say the wise ones, "we almost fear we have not got enough for ourselves; if you want any, you had better go and buy of those who want to sell." Hence, five that had gathered were foolish, and five were wise. The wise entered in with the Bridegroom, and the door was shut before the foolish ones could get in. But they afterwards arrived and begged to be admitted; and the question was asked, "Who are ye?" "We have been here among your people for a long time. Have we not cast out devils at a certain time? Have we not been on missions? Have we not healed the sick and done many wonderful works in your name?" What is the reply? "I know you not." Why? Because they have apostatized; they have lost the oil out of their lamps;

they failed to be prepared for the coming of the Savior. Therefore they were bound, as it were, hand and foot, and delivered over to the wicked world, to suffer the same punishment as those that would not receive the truth, and perhaps even greater.

There is another parable concerning this gathering dispensation. You recollect the Savior, in speaking of the end of the wicked world, in a parable, calls it a time of harvest. Before the time of harvest, there seemed to be a gathering together, and by and by, after this gathering, the tares were plucked out from among the wheat, and cast out in bundles, ready to be burned; but those that were not tares, those that were really wheat, were the ones that were prepared to enter in and partake of the blessing of the Lord. This was spoken, not concerning the former dispensation, but that dispensation immediately preceding the end of the world.

In another very plain parable, concerning the gathering in the last days, the kingdom of heaven is compared —that is the kingdom which should exist in the last days—to a net that should be cast into the sea, and gather of all kinds, both good and bad. They are brought up to the shore, not left in their native ocean or native waters, but brought up to the shore. The bad are cast away, and the good were cast into the vessels. Now, this had reference also to the end of the world. This had reference to the great and last dispensation, when the servants of God will go forth, being commissioned of the Lord of Hosts to gather out his Saints, those that have made a covenant with him by sacrifice, and in the gathering out of these Saints from all the lands of the earth, and from the four quarters thereof, they will gather up a great many that are not good, that will not stand the test; but the bad will be cast out, those who have not on the wedding garment they will be cast away, and bound hand and foot, as it were, until the end shall come, that is, the final judgment, which will be more than a thousand years after the time of the coming of the Savior.

This same great gathering is characterized also by Daniel, as a stone cut out of the mountain without hands. This stone is represented as a kingdom, and its location is represented as a mountain, showing that there is to be a kingdom of God set up in the last days by the gathering together of his people in an elevated region of country, called a mountain. By and by that stone will roll forth, until the kingdoms of this world are broken in pieces, and as the Prophet Daniel said, the kingdom shall not be left to other people, but shall stand forever; all those other earthly kingdoms, that Nebuchadnezzar saw in his dream, will vanish away, like a night vision, or, in other words, become "like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them." There are many politicians that are trying to foretell the future. They speak of what this government, and that government, and the other government will be, several hundred years hence, or perhaps in ages hence, as though they could see and understand, naturally, the condition of the various governments and kingdoms of the earth, for a long time to come; but Daniel, who was filled with the Spirit of the living God, saw that all these earthly governments—with the setting up of which God had nothing to do particularly, that is, their founders were neither prophets nor revelators

so as to found them upon the principles of the everlasting Gospel—were to vanish away, like the chaff of the summer threshing floor. And you know how that vanishes, especially when the wind blows strongly. So shall it be with all the governments, kingdoms, powers, republics, and empires upon the face of this globe, except one government, namely, that government which the God of heaven shall establish in the latter-days upon the mountains. This is the work of God. It is God that causes these kingdoms to vanish away. It is our God that will cleanse the earth from wickedness. "A fire shall devour before him, and it shall be very tempestuous round about him." He it is that will speak and the wicked shall melt away. He it is that will cause violent whirlwinds to go forth and destroy this, that, or the other city, according to his own will. He it is that will send forth pestilence and plague, and will perform all that has been spoken by the mouth of his prophets, concerning the destruction that is to take place in the latter days.

To prove still more clearly the nature of this great latter-day work of gathering, read the writings of John the Revelator. He saw the introduction of the Gospel in the latter-days. He saw "another angel" should bring it. He saw that it should be published to every nation, kindred, tongue and people. He saw that following that angel there would come great and terrible judgments. He saw that after that angel should come with the Gospel, there would come a voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This voice from heaven, this new revelation, that was promised by the mouth of John the Revelator, and the sound to all is: "Come out from among these nations. Come out from the four quarters of the earth. Come out from Great Babylon, 'Mystery, Babylon the Great,' that you may escape the desolation and plagues that will soon overtake her." Read concerning the coming of that angel with the Gospel. Read the declaration that that should be the hour of God's judgment. When the Gospel is preached, it is the last message to the human family, the last warning voice that they will hear before the coming of the Lord. If they receive it, they will flee out from the nations; if they receive it not, then know assuredly that the hour of God's judgment is come, and God himself will judge the people, as written in this 50th Psalm.

But we will not detain you longer. May the Lord bless you. May he pour out his Spirit upon all the faithful of the Latter-day Saints, and if there are any unfaithful ones, numbered with the people of God, may the Spirit of the Lord strive with you, until you shall repent of your unfaithfulness, and become pure, upright, virtuous, and holy before the Lord, that you may be entitled to his Holy Spirit. And if there be any strangers present, this afternoon, who desire to know the truth, we would ask them to search the sacred Scriptures, call upon the name of the Most High God, and he will show you whether these Scriptures are true or not; he will reveal to you whether he has sent his angel from heaven or not; he will give you a testimony that is greater than the testimony of men, provided you will go humbly before him, and call upon him, with all your hearts. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, AT THE PRIESTHOOD MEETING, SUNDAY EVENING, JULY 4TH, 1880.

(Reported by John Irvine.)

RESPONSIBILITIES OF THE PRIESTHOOD — EXHORTATION TO FAITHFULNESS, ETC.

As this is the priesthood meeting of the elders of Israel and those bearing the priesthood, I feel I would like to say a few words in connection with what Brother Taylor has said. I look upon our condition or our position, as a people, that we are called to a certain work. When we send men upon missions, or to perform any branch of business or labor, of course we expect them to perform it, and the Lord expects them to do the same. Now I look upon the elders of Israel here to-night, and in this Church and kingdom, as upon a mission. We have been ordained to a mission, and we have our time set to do it and to perform it. Not that I know exactly how many days or years we are going to spend in it. But this mission is required at our hands, not at the hands of Brother Taylor, Brother Joseph, or Brother Brigham alone, but it is required at our hands by the God of heaven, and we are performing a work and laying a foundation which we have got to meet on the other side of the vail. It does not make any difference to what position we are called or ordained. If we are called to the office of a bishop we should fulfill the duties pertaining to that office. I know it has been considered a very hard office, and one to which a good deal of time has to be devoted. Yet there are a great many bishops who don't spend much time in it, while others are true to their calling. A bishop's calling is an important one. He is called to be a father to the people of his ward. And when labor is laid upon us to perform we should not ignore that labor or lay it aside. There is an account kept, whether we keep one or not. There are a good many revelations which show us that this is the case. Your history goes before you. All of you will find it when you get the other side of the vail. Every man's history—his acts—are written, whether he has kept a record here or not. This is plainly manifested in the revelation known as the "Olive Leaf."

As I view it, we are not placed here as elders of Israel, apostles, or bishops, merely to get rich in gold and silver, and the things of this world. We have a labor laid upon

our shoulders. Joseph Smith had, Brigham Young had, the Twelve Apostles have, we all have, and we will be condemned if we do not fulfill it. We shall find it out when we get to the other side of the vail. It is through this neglect of duty that so many have left this Church and kingdom of God. There is hardly a tithe of the people who have been baptized in water for the remission of sins that have died in the faith. In the United States there are tens of thousands of apostate Mormons. Many a time in my reflections I have wished I could fully comprehend the responsibility I am under to God, and the responsibility every man is under who bears the priesthood in this generation. But I tell you, brethren, I think our hearts are set too much upon the things of this world. We do not appreciate, as men bearing the holy priesthood in this generation should, the mighty responsibility we are under to God and high heaven, as well as to the earth. I think we are too far from the Lord. I do not think we live our religion as we ought to. I do not think our hearts are set upon building up this kingdom as they should be as Latter-day Saints. Now, do not think I am your enemy because I tell you these things. I feel we have an important work to perform, and others will continue the work when we have passed away. I look around and view the work of time. I look around and find that eight of the Twelve Apostles have passed into the world of spirits since we came into this valley; I expect to go there myself, I expect my brethren will; we shall all go there before many years are over. I do not look for anything else; and I will say that for the last year or two in my reflections I have felt that I have no other business on this earth but to try to build up this kingdom. I do not feel that I am justified in setting my heart upon the things of this world to the neglect of any duty that God requires at my hands. And another thing, when I look at this generation, when I think of over twelve hundred millions of people who dwell in the flesh, many of them ripening for the judgments of God, a generation that is ready to receive the wrath of God upon their heads —when I consider these things, I know that if I neglect to bear my testimony before them, if I neglect to bear my testimony to this generation when I have an opportunity, I shall feel sorry for it when I go into the spirit world.

That is the way I feel with regard to this work. God requires that we bear record of it to this generation; and when I think of the extent of this generation, the greatness of it, when I consider that this is a generation and dispensation when God has set his hand to establish a kingdom, the great and last kingdom, and the only kingdom that the Lord ever did establish in any age of the world, to remain on the earth through the millenium, when I think of these things I can realize the greatness of this work. The Lord never had prophets in any age of the world who could stand in the flesh and live, and build up the kingdom of God. The world has always made war upon them and destroyed them, with the exception of Enoch who was taken up to heaven with his city. Now, if we could realize that we have the kingdom of God upon the earth to-day, with the promise of God our Father, that it will stay upon the earth until the coming of the Son of Man—if we could realize this and realize our responsibility, it seems to me that we would all have a desire to magnify our calling,

As I was going to say, with a generation like this, with the nations of the earth as they are to-day, having the power to build up the kingdom of God to stay here, having the power to rear temples to the Most High God, against the wrath and indignation of a thousand million people—I say, having this power, and being sustained by the Lord, we certainly ought to be willing to do our part of the work. We have borne testimony—I have, my brethren have, the elders of Israel have —to this generation for many years. We have borne testimony of the Gospel of Jesus Christ, of the Book of Mormon and of the prophets of God who has been raised in this our own time, and those testimonies will rise up in judgment against this generation and will condemn those who reject them.

This kingdom is in our hands to bear it off. The God of heaven is with us. He has sustained us. He turns away the wrath of man. He binds the hands of our enemies and breaks every weapon that is formed against Zion. He has established his people in these valleys of the mountains.

I would say to bishops, and to all men in authority, we should have an interest in carrying on this work. We should labor to get the Spirit of God. It is our right, our privilege, and our duty to call upon the Lord, that the vision of our mind may be opened, so that we may see and understand the day and age in which we are living. It is your privilege, and mine too, to know the mind and will of the Lord concerning our duties, and if we fail to seek after this, we neglect to magnify our calling.

As Brother Taylor has said, here we are at headquarters. We are an ensample for all the other Stakes to look at. We should not consider anything we are called to perform a labor. Anything we are called upon to do we should do with a will. I look back to the days of our early missions. Brother Taylor, Brother Brigham, myself and others, had to go our ways sick with fever, ague, and the power of death surrounding us; had to leave our wives and children without food, without raiment, and go without purse and scrip to preach the Gospel. We were commanded of God to do it, and if we had not done it we should not have been here to-day. But having done these things, God has blessed us. He has sustained the faithful elders of this Church and kingdom, and he will continue to do so until we get through.

I wanted to express my feelings in relation to these matters. I reflect upon our position. I realize that we have a testimony to bear, and that we shall be held responsible for the manner in which we perform our duties. As apostles, seventies, elders, priests, etc., we are accountable to the Most High God. If we do our duty, then our skirts will be clean. We are watchmen upon the walls of Zion. It is our duty to warn the inhabitants of the earth of the things that are to come, and if they reject our testimony, then their blood will be upon their own heads. When the judgments of God overtake the wicked they cannot say they have not been warned. My garments, and the garments of thousands of others, are clean of the people of this generation, as also the garments of Joseph Smith, Brigham Young, and those of the elders of Israel who have died in the faith. We have borne our testimony, and when the judgments of God come, men cannot say they have not been warned. I consider our position before this generation is of vast im-

portance to us and them. I do not want, when I go into the spirit world, to have this generation rise up and condemn me, and say I have not done my duty.

There never was a generation like this. There has never been a people like this. There has never been a work like this since God made the world. True, there have been men who have preached the Gospel; but in the fulness of times the Lord has set his hand to establish his kingdom. This is the last dispensation. He has raised up men and women to carry on his work, and as I have often said, many of us have been held in the spirit world from the organization of this world, until the generation in which we live. Our lives have been hid with Christ in God, and the devil has sought to kill us from the day we were born until the present hour. But the Lord has preserved us. He has given us the priesthood, he has given us the kingdom and the keys thereof. Shall we disappoint our heavenly Father? Shall we disappoint the ancient prophets and apostles who looked forward to this day? Shall we disappoint Joseph Smith, and those brethren who have gone before, who laid the foundatian of this work and left us to labor after them? Brethren, for God's sake do not let us set our hearts on the things of this world to the neglect of the things of eternal life. Do not let the bishops feel it is a hard matter to carry out any of the counsels given by those who are called to direct all these things. Bless your souls, if you lived here in the flesh a thousand years, as long as Father Adam, and lived and labored all your life in poverty, and when you got through, if, by your acts, you could secure your wives and children in the morning of the first resurrection, to dwell with you in the presence of God, that one thing would amply pay you for the labors of a thousand years. What is anything we can do or suffer, to be compared with the multiplicity of kingdoms, thrones and principalities that God has revealed to us?

Well, we have got the kingdom, and we must bear it off. It won't pay you nor me to apostatize. But then there is this danger, you know. Brother Joseph used to counsel us in this wise: "The moment you permit yourselves to lay aside any duty that God calls you to perform, to gratify your own desires; the moment you permit yourselves to become careless, you lay a foundation for apostasy. Be careful; understand you are called to a work, and when God requires you to do that work do it." Another thing he said: "In all your trials, tribulations and sickness, in all your sufferings, even unto death, be careful you don't betray God, be careful you don't betray the priesthood, be careful you don't apostatize; because if you do, you will be sorry for it." We received a great deal of that kind of counsel, and I have remembered it from that day until the present.

But I do not wish to detain you. I felt to back up the testimony Brother Taylor has given. I take it to myself. I can make nothing by neglecting any duty. I have never committed a sin in this Church and kingdom, but what it has cost me a thousand times more than it was worth. We cannot sin with impunity; we cannot neglect any counsel with impunity, but what it will bring sorrow; and the only safe way is to round up our shoulders and do our duty, and thus bear off the kingdom. None of us have a long time to stay here. When I look around and reflect upon my brethren that

are gone, I ask, Where are they? Where are they gone? Here is Brother Taylor, myself and others, who form part of the early organization of this quorum, who have traveled with the Church for a great many years; but Brother Joseph Smith and others have been gone for a long time—gone into the spirit world. While I reflect upon these things I often ask, What are their views toward us? How does the Lord look upon us as a people? I consider the Lord and the heavenly hosts are watching us. I know they manifest great interest in our welfare and in the course we pursue. I do not want to miss salvation. I want to go where Brother Joseph is. I want to go to my heavenly Father, and to his Son Jesus Christ, and to the old prophets who lived in their generations.

Let us try to live our religion. Let us seek for the Holy Spirit, that it may dwell in our bosoms day by day. Bless your souls, we have all we want of this world's goods. Who ever saw a people so well off as the people of Utah in these valleys of the mountains? Who has given us these things? Our heavenly Father. He has blessed the land for our use. This donation that has been made, some may call it a sacrifice; but Brother Taylor had a desire to stretch out the hand of kindness to the oppressed of the Latter-day Saints. We want them to have the benefit of this. We should therefore labor with a will. No matter how long you are a bishop, your work will be closed in the flesh by and by. Where are many of the bishops of this Church and kingdom who held office thirty years ago? Gone; and the bishops who are here to-night, others will supply their places by and by. We will all pass away in our turn, and the faithful will come forth at the coming of the Son of Man, which is but a little while.

I feel anxious that we may not forget God; I feel anxious that we may not forget the position we occupy before him; for I will say this concerning myself: if ever I had any satisfaction or happiness, I have had it in "Mormonism." If there is anything to me or about me, it has been given to me in "Mormonism." If I have ever received any blessings; if I have ever had power to testify of the things of God, and been the means of bringing any into the Church and kingdom of God, it has been by the power of God, or by that which is termed "Mormonism," the Gospel of Christ. I know it is the power of God that has accomplished these things. It has been by the power of God that we have received all we are in possession of—our riches, our gifts, our wives and our children. How many of you have had sealed upon your heads kingdoms, powers and principalities in the world to come? Who can compare these blessings with gold and silver and the things of this world? Or what is to be compared with the gift of eternal life?

I pray God, our heavenly Father, to bless you, to bless all those who bear the holy priesthood; that the blessings of God may be over you. I feel that we as a people have got to rise up and clothe ourselves with the power of God. There must be a reformation, or a change, in our midst. There is too much evil among us. The devil has got too much power over us. A good many that bear the name of Christ and the holy priesthood, are getting cold in the things of God. We must wake up; we must trim our lamps, and be prepared for the coming of the Son of Man. May God bless you. May he guide and direct us

all. May he keep us in the hollow of his hand. May he sanctify us and prepare us to inherit eternal life, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 18TH, 1880.

(Reported by John Irvine.)

VISIONS OF MOSES—REBELLION IN HEAVEN—SATAN CAST DOWN—OUR FIRST PARENTS FELL—BEFORE THE FALL THEY WERE IMMORTAL—AFTER THE FALL, MORTAL—THE COMMAND TO MULTIPLY WAS GIVEN TO TWO IMMORTAL BEINGS—THIS COMMAND MORE FULLY TO BE CARRIED INTO EFFECT, AFTER THE RESURRECTION, ETC.

I will call the attention of the congregation to a portion of the word of God, that was given unto Moses before he delivered the children of Israel out of the land of Egypt. It may be well for me to mention, before reading, that Moses received many communications, by visions and by revelation, before he was sent from the land of Midian to visit his brethren who were in bondage in Egypt. He beheld, in these visions, many great and inportant events, some of which took place in the spirit world. Among other things which he saw was the pre-existence of the children of men, and also the rebellion that took place among the great family of spirits before the world was made; and in this vision the Lord thus speaks to him:

"And I, the Lord God, spake unto Moses, saying, that Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying: Behold I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost; and surely I will do it. Wherefore, give me thine honor. But, behold, my beloved Son, which was my beloved and chosen from the beginning, said

unto me, Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now, the serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent (for he had drawn away many after him), and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought the destroy the world, and he said unto the woman, Yea, hath God said, ye shall not eat of every tree in the garden? (And he spake by the mouth of the serpent.) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."

These few words which I have read from the "Pearl of Great Price," were suggested to my mind immediately before rising to my feet. The short history that is here given, by new revelation to Joseph the Prophet, contains a vast amount of information for so few words. It shows the origin of evil, pertaining to the inhabitants of this creation. I do not suppose that this was the first origin of evil. We do not consider that this creation on which we dwell was the first one that was made. We do not consider that the rebellion which took place in heaven prior to this creation was the first rebellion that had ever existed. We do not consider that those beings who rebelled was the first ones that ever had their agency; but we believe that God has always been at work, from all eternity; and that the creations which he has made are innumerable unto men. No man is capable of conceiving of the number. And those creations were made to be inhabited by rational, intelligent beings, having their agency. But this seems to be the origin of evil so far as the inhabitants intended for this earth, and who were then living in heaven, were concerned. They had their agency; and when I speak of the inhabitants that dwell in heaven, pertaining to this creation, I mean the spirits of men and women. I have no reference to the mortal tabernacles which we have received here, but I have reference to those beings who dwell within these tabernacles, who are intelligent, who have their agency, who had a pre-existence, who lived before the world was made. The inhabitants of heaven, who were selected to come on this creation, were agents, just as much as we are. They had a law given to them, just as much as we have. They had penalties affixed to that law, just the same as we have. They could keep that law given to them in heaven, just as well as we could keep a law given to us. They could rebel against that law, because of their agency, the same as we rebel against the laws of heaven.

We have an account given here of a personage called Satan, who stood

up in heaven, being an angel of light, an holy angel, prior to that time—who stood up before the Father and the Son, and made a proposition concerning the new creation that was to be made. "Behold," said he to the Father, "send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." This was the language, according to this revelation which I have just read, made use of by this angel who stood in the presence of God. But the Only Begotten of the Father, the First-born of this great and numerous family in heaven, said unto his Father: "Father, thy will be done, and the glory be thine forever." Then we have an account that the Lord, because Satan thus transgressed, and because he sought to destroy the agency of man, and to redeem all mankind, that not a soul should be lost, was displeased with the proposition. And why should he not be? An agency was given to all intelligent beings; and without a proper agency, intelligent beings could not receive glory and honor, and a reward and a fullness of happiness in the celestial kingdom. There must be an agency wherever intelligence exists, and without agency no intelligent beings could exist; and because Satan sought to destroy this, and to frustrate the great and eternal plan of Jehovah, the Lord was displeased with him. He did not repent of his rebellion, nor of the wicked proposition; but he sought to turn away the family of heaven—the family of spirits that were in the presence of God—he sought to turn them away and convert them to his plan. But he did not succeed. He did succeed in leading away about one-third part of that great family of spirits, because of their agency. They hearkened to his proposition; they thought it would be a very great and important thing to destroy the agency of man in the future creation that was about to be made, and to redeem them all in their sins, and consequently they joined with this rebellious character; hence came the fallen angels. What became of them? They were thrust down from the presence of God and the Lamb after this creation was made, and they were permitted to dwell in this creation. Finally, one of those spirits who kept their first estate was placed in a body upon this creation, and likewise a woman; and Satan came before the woman in the Garden of Eden, and tempted her. What was his object in tempting this woman? He did not succeed in overcoming her in the first estate—I mean he did not succeed in turning her away from God's commands; but inasmuch as they were now placed under different circumstances—placed in bodies of flesh and bones—placed in the Garden of Eden, he thought that he would assault them with a new temptation, to see if he could possibly overcome them. He succeeded in overcoming Eve, the woman that was given to this first man, and prevailed upon her to trangress the law of heaven, to partake of the forbidden fruit, and she succeeded in leading her husband to transgress the same law. Now, here arises a question. Did Adam partake of this forbidden fruit, being deceived as Eve was deceived? or did he partake of it knowingly and understandingly? I will give you my views upon this subject. Adam very well knew that his wife Eve, after she had partaken of the forbidden fruit, having transgressed the law of God, must die. He knew this; he knew

that she would have to be cast out of the garden of Eden, from the presence of her husband; she could no longer be permitted to dwell with him. Hence, inasmuch as there was a great separation threatened between husband and wife—the wife having transgressed—he concluded that he would not be separated from the woman, and hence he was not deceived, but the woman was deceived; he partook of the forbidden fruit to prevent a separation between the two, and fell, even as the woman fell, and both were cast out together. If one only had transgressed and been cast out, the great command that had been given prior to that time—to multiply and replenish the earth—could not have been fulfilled, because of the separation. In order, therefore, that the command first given might be fulfilled, Adam, though not deceived, partook of the forbidden fruit, was cast out with Eve, and hence began, as far as possible, to fulfil the command, and to multiply his species upon this earth. There is one very important item, right here, to be understood, and should be thoroughly understood by every person desirous of knowing the truth, and that is, that when Adam and Eve were in the garden of Eden, before this transgression took place, they were not subject to death; they were not subject to any kind of pain, or disease, or sickness, or any of the afflictions of mortality. Now, perhaps those who are not in the habit of reflecting upon this matter, may suppose that when Adam was placed on the earth, and Eve, his wife, they were mortal, like unto us; but that was not so. God did not make a mortal being. It would be contrary to this great goodness to make a man mortal, subject to pain, subject to sickness, subject to death. When he made this creation, and when he made these two intelligent beings and placed them upon this creation, he made them after his own likeness and his own image. He did not make them mortal, but he made them immortal, like unto himself. If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain. At the time of the creation, all things that proceeded forth from his hands were considered very good. How came, then, Adam to be mortal? How came Adam to be filled with pain and affiiction and with great sorrow? It was in consequence of transgression. Hence, the Apostle Paul, in speaking upon this subject, said, that by transgression sin entered into the world, and death by sin. Death, then, instead of being something that the Lord created, instead of being something that he sent into the world, and by sin; the Lord suffered it to come upon Adam in consequence of transgression. Two immortal beings, then, were placed in the garden of Eden, male and female. Was there any commandment given to those two immortal beings before the fall? There was one commandment, namely: "Be fruitful and multiply, and replenish the earth." What? Did the Lord command two immortal beings to multiply their species? He did. In meditating upon this great command given to these two immortal beings, it opens to us a field of reflection, of knowledge,

concerning the great designs of the Almighty. It imparts to us a knowledge that the Lord our God intended that immortal beings should multiply their species. Can you find any place in the book of Genesis where our first parents were commanded to multiply after the fall? I do not remember any such scripture. I have read the scriptures very diligently; I do not remember any such command. Yet they did so, and the consequences were that children of mortality were born—mortal beings came upon the earth. Why? Because after the fall, Adam and Eve became mortal, and their species, of course, were after the order of the world, mortal in their nature. As the parents were subject to death, subject to pain, and sorrow, and distress, and all kinds of evil, so were all their posterity. It was contrary to the law of God for mortal beings to bring forth children of immortality; it was contrary to the order of heaven for mortal beings to multiply their species in the form of immortal beings. But may we not suppose that it was really necessary, notwithstanding there was no command given, that the children of mortality should multiply their species? Notwithstanding the Lord said nothing to Adam and Eve upon this subject after the fall, so far as it written, yet we may suppose it was according to his purpose and design that they should multiply children of mortality, even though he gave them no command after their fall to this effect. They have continued to do so, and their children after them, in all of their generations, until the present time, and will continue to do so in future generations, until the earth has filled the measure of its creation, according to the number of souls that existed before the world was organized, in the family of the two-thirds who kept their first estate.

But will the time come in the endless duration of the future, when our first parents will fulfill that command which was given to them while they were yet children of immortality? In other words will the time ever come when Adam and Eve will become immortal and carry out the command that was given to them in the days of their first immortality? I answer, yes; without this, the command of God never could be, in all respects, fulfilled. Though there should be hundreds of thousands of millions, or more, of the descendants of those mortal beings come here upon the earth, the command is not fully complied with; though he may have begotten sons and daughters, Cain, Abel, Seth and many others for some nine hundred years and upwards, yet all the sons and daughters he begat while he was mortal here upon the earth did not, in all respects, fulfill the command given to him while an immortal being. That has to be fulfilled after Adam and Eve are resurrected from the grave. Have they yet been resurrected? I think so. There were a great many that were resurrected at the time of the resurrection of Christ. Christ was the first fruits of the resurrection, and then there were a great many Saints who came forth out of their graves and were resurrected, and permitted to enter into the celestial glory and dwell at his right hand. Among the number, I have no doubt but what our first parents Adam and Eve, were permitted to come forth and enter into celestial glory; and I have no doubt but what they have been fulfilling the commandment given to them before they fell. Nearly two thousand

years have passed since the first resurrection of the Saints. I cannot believe that Adam and Eve, during these nineteen centuries, have been in idleness. I cannot believe that they alone constitute their whole family; but I believe that during this time they have been fulfilling literally the commandment that was given to them in the morn of creation. and as immortal beings have brought forth immortal sons and daughters since their resurrection. Thus the commandment of the Most High was not made void, but is in process of fulfillment.

But let us enquire still further concerning this matter; for this seems to open up another field before our minds. The children of immortality are obliged to multiply, in order to fulfill this commandment. Hence, there is more contained in the Gospel in all its fulness and glory than what this world ever dreamt of. The Christian world, so called, have not looked forth unto the great future; they have not recognized the great law which God ordained for immortal beings to bring forth their species; for if our first parents must do this, in order to obey the commandment that was given before the fall, so must their children, or else ever be transgressors, one or the other. Their children, I say, never can fulfill the object of the commandment, that was given to immortal beings, unless they, as immortal beings, so multiply their species; and for this reason, we find incorporated in the Gospel that Paul preached this great saying, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." What! Can I, can you, can the inhabitants of the earth really not be in the Lord, and yet not be united together in the holy covenant of marriage the male with the female? so Paul says. It is a very curious kind of saying, however, in the case of this generation, who have lost the knowledge of God through the apostasy of their fathers. They have all the time supposed that they could enter into a fulness of the glory of the celestial world without being united in the bonds of eternal union. But it is not so; it was not so in the beginning. The very first marriage that was ever known in this creation, was not a marriage between the children of mortality, but was a marriage consummated by divine authority, by divine power. It was a marriage between two immortal beings. No other marriage could be so important, so essentially necessary, to the inhabitants of this creation, as the first one celebrated in the beginning. What do you think, Christians of the nineteenth century, who belong to the various denominations?—what are your views in regard to marriage? Your looks inform us. Your articles of faith inform us. The disciplines that you have, for the government of your churches, inform us that when marriage is performed among you, it is between two mortal beings, and they are only married till death shall separate and part them. Oh! how different from the first marriage on record between two immortal personages, whose days, inasmuch as they keep the commandments of God, were never to end, but their lives were to be endless or eternal. The Latter-day Saints have a different form of marriage from these sectarians. We have a marriage in our church, between the male and female, which reaches forward to the endless ages of eternity; we do not consider a marriage of very great importance, unless is takes hold of eternity. We do not believe in

these marriages which are to remain in force barely while this mortal thread of existence continues; we do not believe in a marriage that must be broken up, dissolved and divorced by that tyrant called death. Death has nothing to do with dissolving marriages—I mean those marriages that are performed according to the mind and will of God. Death may come in and separate the two for a short season, but it does not dissolve the marriage ties. If Eve dies before her husband, Adam, she is not divorced from him, neither is he divorced from her, but she considers, while dwelling in a celestial paradise, that she has legally and lawfully a husband in the flesh on the earth. Adam, if he still continues to live on the earth, while Eve has taken her flight to the eternal world, considers that he has a wife in heaven, though separated for a short time from her. She still is his wife, and will be his, until he himself shall fall into the grave, and even that does not dissolve the marriage tie. The great redemption wrought out through the only begotten Son —the great redemption that reclaims Adam and Eve from their graves, restores them also from this short period of separation that has taken place by reason of death; it restores them again to each other's society, as husband and wife; and they will remain in that relationship while eternity shall endure.

But here arises another question, —one of the greatest importance to the children of men of all generations, and that is, are there any marriages that God will recognize which he is not the author of? In other words, supposing that two persons in the Roman Catholic church, in the Greek church, in any Protestant church, or two persons that do not belong to any religious denomination, are married by a minister, by a justice of the peace, by any person professing to have authority among men, to celebrate the marrige ceremony —have they any claim upon each other when death separates them? According to their own covenants they do not. The minister only married them till death should them part. When death comes along and separates these two persons their marriage covenant has expired; it has run out, it is at an end, But inquires one, will not the Lord permit them to live together as husband and wife, after the resurrection? Why should he? If he had joined them together, according to the marriage ceremony that was administered to the first pair of immortality, then they could claim each other, after the resurrection; but inasmuch as the ceremony was performed by an uninspired man, not sent of God, and having no power to seal on earth that it should be sealed in heaven, of course their marriage covenant expires, that is the eternal end of their association. Now, the Latter-day Saints are not willing to go according to the tradition of the sectarian denominations of the earth; but we desire this great, this important ceremony to be performed so that it may be enduring, so that it never shall have an end, but last while eternal ages shall last.

How came we to obtain any knowledge upon this subject? Not of our own wisdom, not by searching the scriptures of truth. If God had not revealed himself, had not given instructions upon this important point, we should be in ignorance, the same as all the rest of the world; and our marriages, like them, would only be for time.

Another important question arises right here, in relation to those mar-

riages administered without authority; it is this. Many of you Latter-day Saints when you embraced this Gospel in Great Britain, in Scandinavia, in various parts of the United States, and among the various nations—were men having families, wives and children; you were married by the laws of the respective nations among whom you dwelt; you were married till death should separate you; you were not married for eternity. When you came up here to this land you began to inquire more fully into the nature of the marriage covenant. You found that there should be an eternal covenant, an eternal union. The question then arises, will your former marriage be sufficient? Not at all. You would have no wife in the morning of the resurrection, no children that would be yours legally and lawfully. Why? Because your marriage was not legal, only legal so far as the laws of the land were concerned, only legal according to the traditions of men. What should you do, then, in order that you may be legally married, in order that your marriage may stand the test in the judgment day, in order that you may have claim upon your families after the resurrection? You should have the ceremony performed again. Every couple that was married abroad, among the nations, must be re-married, not by man's authority, but by divine authority. Your covenants should be eternal, and sealed by divine authority, and then you will have a claim upon each other. But what about your children, that were begotten while you were yet among the nations? Can you claim them in the morning of the resurrection? No: you cannot, unless they are sealed to you by proper authority—your sons and your daughters must be sealed to you, by one having authority from God; otherwise you have no claim upon them. Why? Because they were begotten under a marriage with which the Lord had nothing to do, only to suffer it; he suffered it for a wise purpose, that the human species might not be destroyed, or come to an end upon the earth; but as for commanding them he had nothing to do with that; consequently, not only your husbands and wives have to be re-married, by divine authority, but all of your children, that were born to you, under the old marriage, must be sealed to you in order that you may claim them in the morning of the resurrection.

But this opens up another field, I am talking to some who have a second wife. You lost your first wife, did you not, and you re-married according to the laws of the nations? What about these two wives? one living and the other dead; perhaps the dead one was just as good as the living; perhaps the person that died, before you gathered here to these mountains, was morally as good as any Latter-day Saint, lived up to all the light and knowledge which she was in possession of, yet she was not married to you by divine authority—what of her? Must she stand aside in the resurrection? and the second wife, because she happens to live and to receive the Gospel, and to gather up from among the nations, into the mountains, where the authority to adminster these ordinances is revealed—must she supplant the first one that happened to fall into her grave before she heard these things? Must the first one remain without her family, without her children, according to the order that exists in the eternal world, while the second one enjoys all these things because she happened to live

a little longer? What do you think about it? Are there no provisions made for the first wife that has fallen asleep just as much as there is for the second? for God is without respect of persons, so far as people are honest and obedient; and though people may fail to receive the fulness of the blessings, pertaining to the Gospel, because it might not be sent to them and they fall asleep, yet God was not so short-sighted, in laying of the plan of salvation, that he made no provisions for them. He did make provisions for them; and in what way? That the living shall act for the dead; this is the provision. Hence, we read concerning one of the sacred and holy ordinances, called baptism, that the saints in the Corinthian church, in ancient times, were baptised for those that were dead. What was the object of this? The object was that eternal blessings might be bestowed upon those who were dead, because of the actions of the living in their behalf, providing that the dead would receive what was done for them by the living. The same great Being that ordained the principle of baptism for and in behalf of the dead, also ordained eternal union through other sacred ordinances referring to the man and the woman, not only for the living but also for the dead, that they might be benefited not only by the actions of the living in baptism, but also by the acts of the living in relation to the marriage covenant; one is just as consistent as the other. If there is any great principle that has a bearing upon the eternal welfare of the human family, any great ordinance necessary to be attended to that will give them a right and title to eternal blessings, it matters not whether it be baptism, or the laying on of hands, or any other ordinance which God has instituted, it will be recognized in the eternal heavens. Well did the Apostle say, "Neither is the man without the woman, neither the without the man in the Lord." He understood the principle.

But shall we carry this one step further? I have spoken of these two women, one dying without hearing the Gospel, the other having all the privileges of the Gospel, pertaining to every blessing relating to eternity. Now if the living can act for the dead, by proxy, in other words, if the Lord our God gives a commandment, to his living Saints, to administer in all of these ordinances for and in behalf of the dead, then the dead will have claim upon these sealing powers and ordinances, the same as though they were living. But, says one, I see one difficulty here. What is it? Why, if these two women come forth in the resurrection, and these ordinances are recognized in heaven, the man would have two wives at once in the eternal world, and that would shock our consciences very much! Well, the Lord is not particularly anxious that your consciences should not be shocked. He is not going to swerve from the principles of eternal truth in order that your consciences or traditions may not be in the least degree disturbed. He is not going to vary from this law, he ordained from before the foundation of the world, in order to suit your's or anybody else's conscience. But, says one, that would be preaching up plurality, for those that are brought forth in the eternal world. Two women would go into the same family, and be wives for all eternity; and as you have said that the Lord commanded this multiplication to take place, when they were immortal beings, then, of course, both of these wives would raise up posterit-

in all ages of eternity, being immortal personages, and thus fulfil the great and first commandment. Now, says one, these are the consequences that grow out of the doctrines you are teaching. I admit they are; perhaps you may be willing to admit the truth of this, so far as eternity is concerned, and those that have left here without hearing the Gospel. But let me ask a question here—Is it any more right for two women to claim the same husband, after they come forth from the grave, than it is for two women, here in time living on this earth, to claim a man as their husband? If one is right, the other is right also; and if the latter is not right, then the first doctrine that I have named is not right.

But I have not got through with this subject. There are other points to be considered. I have only spoken of two women. Now, says one, here is a woman who survives her husband and marries a second husband. The second husband receives the Gospel and comes into the Church; the first husband died without ever hearing it. What are you going to do with him? Do you suppose that God, in laying down the great plan of salvation would forget to make any laws, provisions, or conditions, in regard to these matters? Not at all. He has ordained that every man who is worthy shall have a family of his own; but he never did ordain, neither before the foundation of the world nor during any of the dispensations that have existed on the earth, that a woman should have two husbands living at the same time. He did ordain that a man should have two or more wives, and did acknowledge it, sanction it, did bless those that entered into his order of marriage in ancient times; but we have no account of his ever approbating the contrary. Well, inquires one, what will become of this good man that happened to be in this condition? There are provisions ordained from, before the foundation of the world, which take into consideration all these cases; namely, that all the human family who have deid without the law or between the dispensations, when there was no divine authority on the earth, shall have a proper chance, by the living acting for the dead; and as there are innumerable females who have died and who never had wives, provisions are made for them all. providing that they embrace, in the spirit world the great plan of salvation in all its fulness,

We might say much more upon this subject. We might set forth before this congregation a case something like this: Here is a young man. He goes forth into the community, and seeks out a wife. He goes before those holding divine authority—power to bind on earth, and it shall be bound in heaven—and he is married to her for time and all eternity. By and bye she dies. Perhaps she may have had one or two children, perhaps she may not have had any children, as the case may be. She dies, leaves her husband still in his youth. Must this youth, this good man, the man that has kept the commandments of God and been obedient to the Gospel of the Son of God—must he remain all the days of his life, perhaps 50 or 60 years longer, without having the privilege of taking another wife, his first wife having died? Oh, says one, the law does not forbid, when a man's wife dies, his taking another. Suppose he takes another, what then? If he could have only one wife after the resurrection from the dead, what would his second wife do? Would she not be apt to say,

"No, sir, you have a wife, she is in her grave, she was married to you for time and all eternity, now I desire a husband for all eternity myself. Is there any provision made for me if I go in as the second wife?" Why, yes. The provision is that both may be sealed to him for time and all eternity and not violate the law of God.

All these principles that I have treated upon, pertaining to eternal marriage, the very moment that they are admitted to be true, it brings in plurality of marriage, and if plurality of marriage is not true or in other words, if a man has no divine right to marry two wives or more in this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinanecs and powers, pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, AT LOGAN, SUNDAY MORNING, AUGUST 1ST, 1880.

(Reported by Geo. F. Gibbs.)

REVELATION, PROPHESYING, PREDICTIONS OF THE SERVANTS OF GOD, ETC.

It is a common saying with us, that the Lord has set his hand to build up his kingdom; but, notwithstanding, it is a true and a very interesting one. Let us turn our minds which way we will, as men of God, as Elders in Israel, if we enjoy any portion of the Spirit of the Lord, we cannot help seeing the hand of the Lord in his works in these mountains and in the earth. It is a difficult matter, many times, for men of the world to understand the literal fulfilment of revelation; in fact, some of our leading men, men of wisdom, men who have enjoyed a good portion of the Spirit of the Lord—it has been difficult for them to understand the fulfilment of prophecy. In conversation with

persons with regard to the affairs of our nation, I remember President Young telling them that there would be a division in our nation between the North and South. "But," said they, "that cannot be; the stability of our governmont is of too durable a nature to even permit of any such thing." This is the way that our leading men felt before the rebellion; this is the way, as a general thing, that leading men feel to-day. They cannot comprehend, it is not in their hearts to believe in the fulfilment of prophecy; they cannot understand how it is that any power or wisdom that God can exercise, can bring to pass the prophecies that remain to be fulfilled. We had examples of this, as I have said. But the crisis came; a four years' war was waged, which laid in the grave a million and a half of the strength of our nation, and, as I have often said, and which I believe is true, cost them a debt which they will never live to pay. They could not comprehend this until it was over. It is so with our nation to-day; they cannot comprehend, notwitstanding the mighty evidence that is rolling before them like the waves of the sea, one event after another in their fulfilment; but they cannot realize how the Lord can make use of the elements known to mankind to bring about the destruction of a nation like ours. When Brother John Morgan was speaking, I was reminded of a certain spirit that arose in the hearts of men a few years ago, incited through the oppression of capital against labor. A few men rose up in Pittsburg and other places in Pennsylvania, and in three days destroyed some twenty million dollars worth of railroad property. When this element once rises, what power has law, what power have the officers of the law or the government to control it? It cannot be controlled by human power. As Latter-day Saints, we can in a measure understand, when we come to reflect that God rules and overrules and can do anything he has a mind to with regard to the fulfilment of these events. I believe the Bible; I believe the Book of Mormon; I believe the Doctrine and Covenants, and I believe that the predictions they contain will in their fulfilment roll upon our heads, and upon the heads of this nation, and upon the heads of the people of Zion, and the judgment of God, that have been proclaimed in the hearing of the people for the last fifty years, through the mouth of Joseph Smith and of Brigham Young and the apostles and the elders of Israel, by the gift and power of the Holy Ghost—not one jot or tittle of what has been declared will fall to be ground unfulfilled, and the Latter-day Saints ought to be prepared for them. I know many of these things look dark when men look upon them with the natural vision, and as a consequence doubt and unbelief follow; but when you look upon them with your mind enlightened by the Spirit of God, the spirit of inspiration and revelation, we then are able to understand them, and how easily it is for God to bring to pass the predictions of his servants.

The Lord, in a revelation given to Orson Hyde and William McClellan in the early days of the Church, in sending them out to preach the Gospel, told them that when they preached they should speak as they were moved upon by the Holy Ghost; and that if they did not have the Holy Spirit to direct them, they were told not to teach. "And," said the Lord, "when you do speak as you are moved upon by the Holy Ghost, your words are the words of

God, they are scripture, and they are the mind of the Lord to the people." (Sec. 68.) Many have an idea that it is something very strange for men now-a-days to have revelation, and that nobody should have revelation excepting Brother Taylor. Here, my brethren and sisters, you are upholding the quorum of the Twelve twice a year in General Conference, besides doing so at your quarterly conference, as prophets, seers and revelators, and you pray for them twice a day, and perhaps oftener, and should it be anything very strange if they should receive a revelation? How strange, indeed! There are in this Church some six thousand seventies, and four thousand high priests, and for thousand elders, who hold the Melchisedec priesthood, which is after the order of the Son of God, besides many thousands of priests holding the Aaronic priesthood, and I would like to ask, if it was wrong to desire revelation? What business have we with this priesthood, if we have not power to receive revelation? What is the priesthood given for? If we do not have revelation, it is because we do not live as we should live, because we do not magnify our priesthood as we ought to; if we did we would not be without revelation, none would be barren or unfruitful. We have one man who holds the keys of the kingdom of God upon the earth, and it is his business to give the word of the Lord for the guidance of the Church. But here we have apostles and men of God, holding the holy priesthood, acting in behalf of the Church in different parts of this Territory, and also in different parts of the earth; and we have men, say, acting as Church agents in Europe, part of whose business it is to charter ships for the transit across the ocean of tens of thousands of the people of God; is it the right of such men to have revelation from the Lord to guide them in their operations? Yes, it is; and no man should undertake to act in positions affecting the interests of Zion, unless he lives so as to be guided and directed by revelations of God. And every man who presides over a temple should live day by day in the revelations of Jesus Christ. And every seventy, and every high priest, and every man bearing the holy priesthood should live in that way to get revelation to guide and direct him in his labors. This idea that no man has any right to call upon God and receive revelation is wrong, and it has been wrong whenever it has existed in any age of the world. As was said of old, when a complaint was made concerning certain of the elders prophesying in the Camp of Israel, so say I: "I would to God that all were prophets;" because the spirit of prophecy is the testimony of Jesus.

With regard to prophesying, I wish to say, that we have a great many times the revelations of God given unto us through his spirit, when we do not comprehend what revelation is. How many of you have had the still small voice of the spirit whisper things to you, and when you have followed the dictations of that spirit it has become in you a principle of revelation. I would not be here to-day if I had not listened to the whisperings of that still small voice which has guided me in my journeyings; I never could have passed through the dangerous scenes and incidents of my life had I not followed the whisperings of the spirit of the Lord to me. And with regard to our preaching I will say, that as apostles of God and as men appointed to lead and guide Israel, we have a great

many things presented to our minds that at the time appear to be beyond our comprehension. Brother Heber C. Kimball, for instance, was a natural prophet; he would at times give utterance to things when preaching under the influence of the holy Spirit that would frighten himself, and has many times been known to say after he had finished preaching, "What have I said?" I am reminded of a circumstance which occurred in the early settlement of Utah, at a time when we were all in very destitute circumstances, without the shadow of any reasonable hope for seeing better times. At such a time Brother Kimball in preaching one day told the congregation that many months would not pass before we would be able to buy goods in Salt Lake City as cheaply as they could be bought in New York City. When Brother Kimball had said this he actually felt frightened for he could not see how it could come to pass, but it was spoken under the influence of the Holy Ghost, and therefore it was revelation. I was thinking to-day of a time many years ago, when President Young and several brethren of the Twelve, were in Logan; it was a time when a railroad up to this region was not even dreamed of, the time when Brothers Ezra T. Benson and Peter Maughan presided here; when at a meeting President Young called upon me to talk to the people assembled. The night before, however, we had been met by a long line of children and young people, from three up to twenty years of age; they had come out to meet the prophet, and presented a fine sight. While talking to the people I felt led to speak to the children and young people; and I told them that I wanted them to remember the visit which the president was making them because the day would come when they were grown up, when they would talk to one another and say, that on such a day President Young and party visited us, and we were told then that we should see the day when a temple should be built in this place, from the top of which we would be able to survey the country around which would be occupied by ten thousand of our people; and you will say that this was told to us when brother Benson and brother Maughan presided here. We never thought of building a temple here at that time, it had never entered into the heart of man to do so. Brother Benson and Maughan have been for some years now in the spirit world. To-day you are engaged building a temple which will be completed and dedicated; and when this shall be done these young people will have the opportunity of going to the top of the building and will then see what I promised to you in those early days.

I mention this to show you how things are presented to our minds and given utterance to in our public teachings about which, at the time, we have little or no idea.

When in the western country, many years ago, before we came to the Rocky Mountains, I had a dream. I dreamed of being in these mountains, and of seeing a large fine looking temple erected in one of these valleys which was built of cut granite stone, I saw that temple dedicated, and I attended the dedicatory services, and I saw a good many men that are living to-day in the midst of this people. And I saw them called of God and sent forth unto the United States and to Babylon, or what is called the Christian world, to bind up the law and seal up the testimony against the nations of the earth, because they had re-

jected the testimony of Jesus, and of the establishment of the kingdom of God upon the earth. When the foundation of that temple was laid I thought of my dream and a great many times since. And whenever President Young held a council of the brethren of the Twelve and talked of building the temple of adobe or brick, which was done I would say to myself, "No, you will never do it;" because I had seen it in my dream built of some other material. I mention these things to show you that things are manifested to the Latter-day Saints sometimes which we do not know anything about, only as they are given by the Spirit of God.

I will say to Israel who are here to-day, we should take hold of this work in earnest and build this temple and redeem the dead as well as the living; and have faith in God believing that this is the work of God which will roll on to its fulfilment in the earth. God will not disappoint you in these the last days; he will not disappoint the wicked, he will not disappoint the devils in hell, nor the angels of God in the heaven will not be disappointed with regard to the fulfilment of the revelations; whatever may be the unbelief of this generation it will make no difference with regard to the fulfilment of the revelations of God and the predictions of his servants.

When in the Tabernacle at Salt Lake City on the 24th of July, in looking upon the assembled multitude and in contemplating the magnitude and grandeur of the procession, I said to myself "What can be the feelings of the world?" What can be the feelings of our enemies who are laboring to "break up Mormonism," and who have for these many years past indulged in the fond expectation, and have even gone so far as to predict year after year that in a few years more "Mormonism" will be done away. The world do not know what to do with "Mormonism;" the heads of our own nation and the kings of the earth are alike undecided, with regard to this handful of people that are growing up in these mountains. They see our union and the work already accomplished by us; they see the elements of prosperity and power manifested in this people, and although they do not say it themselves it is a fact, the spirit of fear to a degree is taking hold of them, they are afraid that the "Mormons" tell the truth when the say the God of heaven has set his hand again for the last time to establish his rule and government in the earth, which is destined to become a great kingdom and fill the whole earth. The great men of the earth are not ignorant of the existence of this people; they are studying our history, and they are watching the result of our labors. Although we are located in the interior of this mountain country, and so recently considered without the pale of civilization, the Latter-day Saints are not hid from view, their light is not under a bushel, but they are already known and talked of throughout all Christendom; and this Zion will continue to grow and no power will hinder it. Let us prepare ourselves and keep the faith, obey the commandments of God and exercise faith in these things; and let our prayers ascend into the ears of the God of Sabaoth day and night, for the fulfilment of these revelations and prophecies.

The Lamanites will fulfill all that God has said about them, and the Jews will fulfill and realize all that has been said respecting them and all that has been promised and pre-

dicted upon their heads by their father Jacob and by the prophets. It was foretold by the prophet Moses that they should be driven and despised by their enemies, and that they should be cursed of God, and that his curse should follow them until Christ came; and that they would reject him, and then they would be scattered as corn is sifted in a seive, etc. But hear it all Israel, after your sorrow and pain and distress and after the days of your tribulation, your great Eloheim will stretch out his hand and gather you from every nation wherever you are driven, and he will bring you home to your own land, and you shall rebuild, your temple and city, and you shall be delivered by Shiloh when he comes. That will be fulfilled; and all that God has said with regard to the ten tribes of Israel, strange as it may appear, will come to pass. They will, as has been said concerning them, smite the rock, and the mountains of ice will flow before them, and a great highway will be cast up, and their enemies will become a prey to them; and their records, and their choice treasures they will bring with them to Zion. These things are as true as God lives.

When I contemplate the condition of our nation, and see that wickedness and abominations are increasing, so much so that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so will he them destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past.

I cannot help it; I would to God they would repent, that their eyes might be opened to see their condition; but the devil has power over them; he rules the children of men, he holds Babylon in his own hand, and leads the people whithersover he will. There are changes awaiting us, they are even nigh at our very doors, and I know it by the revelations of Jesus Christ; I know it by the visions of heaven; I know it by the administrations of angels, and I know it by the inspiration of heaven, that is given to all men who seek the Lord; and the hand of God will not stay these things. We have no time to lose.

I pray God's blessing upon the men working on the temple, and his blessing upon the Saints, that their hearts may be inclined to build them. If you knew and understood the feelings of the Prophet Joseph Smith, and those of his brethren associated with him, and the feelings of the millions of the human family who are shut up in their prison houses we would not tire, we would labor with all our might until the building was finished and dedicated, and then we would labor for the redemption of our dead. Ask Bishop Hunter if he ever expects to meet with his friends and associate with those who have passed away, unless he redeems them in the flesh, and he will tell you, no. He could not mingle with them if he did not redeem them in the flesh. I know the same, too.

I pray God to bless you, and to pour out his spirit upon my brethren of the quorum of the Twelve, that we may walk in the light and be guided aright in all our ministra-

tions. And I tell you again; God will not disappoint you; this kingdom will never go backward, neither will it ever be given into the hands of another people; but it will rest upon the shoulders of our sons and daughters when Christ comes in the clouds of heaven. We have no time to throw away, or spend in the foolish things of the flesh; what time is at our disposal should be used in building up the Zion of God, and in preparing ourselves and our families for the things that await us. Oh, I wish many times that the vail was lifted off the face of the Latter-day Saints; I wish we could see and know the things of God as they do who are laboring for the salvation of the human family who are in the spirit world; for if this were so, this whole people, with very few, if any, exceptions, would lose all interest in the riches of the world, and instead thereof their whole desires and labors would be directed to redeem their dead, to perform faithfully the work and mission given us on earth; so that when we ourselves should pass behind the vail and meet with Joseph and the ancient apostles, and others who are watching over us and who are deeply interested in our labors, we might feel satisfied in having done our duty.

This is how I feel, this is my faith. I read the Bible, the Book of Mormon and the Book of Covenants, and I look for everything contained in them to be fulfilled. We are making history day by day, and we are fulfilling the events which they predicted would transpire in the latter days. Isaiah, when he saw in vision this people in the mountains, exclaims:

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy on his afflicted.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

"Can a woman forget her sucking child, that she could not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

In the own due time of the Lord all things spoken by the prophets will be literally fulfilled.

I pray God to help us to do our duty and to help us to feel interested in our labors in the flesh. And as a closing remark, seeing that this is election time, I will say, do not, my brethren, allow the spirit of contention and dissension to creep in among you. I am ashamed of some of our people who, instead of using their powers and influence in endeavoring to unite the people, go to work and raise strife, and the result is that in some of our cities an opposition ticket is gotten up, and our own people in these places divide one against the other. I say, shame on the elder or man holding the priesthood, the authority delegated to him by high heaven, who will do this thing; the heavens are displeased with such a man, and unless he repents he will certainly be found numbered with those who are arrayed against God and his kingdom on the earth. We have the whole world against us, besides many evil spirits to contend with, and we certainly should not divide one against another.

May God bless Israel, is my prayer, through Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 19TH, 1880.

(Reported by John Irvine.)

A DOUBLE BIRTHDAY—THE AUTHORITY OF THE PRIESTHOOD, ETC.

It is with peculiar feelings that I arise to address this congregation who are assembled this afternoon. An event in regard to myself has this day happened that generally only happens once in the course of a man's life. Fifty years ago to-day I was baptized into the Church of Jesus Christ of Latter-day Saints. Hence, it might be said that it is in reality a year of jubilee, so far as I am concerned—I mean that the past year, which is the fiftieth year of my membership in the Church, closing with to-day, has been, indeed and in truth, a year of Jubilee.

There is another thing, connected with these fifty years in the Church, that is also pleasing to your humble servant. Sixty-nine years ago to-day I was born into this world, making this day a double birthday to myself. How very thankful I ought to be for this great privilege which has been bestowed upon me. The hearing of the fulness of the everlasting Gospel, yielding obedience to the same, and entering into the Church and kingdom of God, in my early youth, certainly is a blessing that is worthy of all thanks and praise to my Father who is in heaven, who granted this privilege to me in my youth. There were many scores of millions—yes, hundreds of millions of the inhabitants of our globe that did not enjoy this privilege.

It seems that the Lord our God, some fifty years ago and a little upwards, saw proper to organize his kingdom, to establish it on the earth by the ministration of holy angels, and by the revelations of his Spirit, and by sending down authority from the heavens to minister here on the earth, and by bringing forth that great and precious record, the Book of Mormon, and causing the same to be printed for the benefit of all mankind. How great a privilege conferred on me, to come to the understanding of the contents of that book when I was but nineteen years of age! How great a privilege to live in a day and age of the world when God has again revealed himself to the children of men! There

have been many periods of time since the creation in which the heavens, in an especial manner, have been favorable to the children of men, by sending communications and revelations from on high. But a long time had intervened, during which no such privilege had been granted to mortal man. So far as the nations of the Eastern Hemisphere were concerned, upwards of seventeen centuries had passed away, during which they were left in darkness, having no legally authorized minister, no one that could legally baptize, or administer the Lord's Supper, or build the Church of God, or administer in any of the ordinances of his Gospel; that was a long time for the nations to be left in darkness. So far as our Western Hemisphere is concerned, they were not left quite so long a period without information from the heavens. Some fourteen hundred years and upwards had passed away, on this Western continent, during which the people were left in darkness; hence, the whole earth for fourteen centuries, at least, had no Gospel preached by divine authority, no Church of the living God in any quarter thereof—so far as we are acquainted. It is true, that during these fourteen centuries the nations had a book that contained the history of the Gospel as it was preached in ancient times—a book called the Bible. But a book containing the history of the Gospel is one thing, and the power and authority to administer the ordinances of the Gospel is another thing; they are entirely distinct. A book, itself, authorizes no man, under the whole heavens, to build up the Church of Christ; it authorizes no man to preach the Gospel. No man ever receives divine authority by means of an ancient book that was given to prophets and inspired men centuries before he was born. We never knew of the Lord's calling men by ancient books. If the Lord calls any one in this day, it is by a new revelation, not a revelation given 1800 years ago, How inconsistent it would be to suppose that a man is now called to sit in the presidential chair of the United States, because we have the history that Washington once sat in that chair. Would that authorize any person, among the scores of millions of the population of these States, to go and take possession of that chair, and undertake to administer in the office of a president over this great people? The thing would be so ridiculously absurd, that the people would rise up universally and condemn any such imposition. So in regard to the things of God. God is a God of order. And if mankind have an order in relation to authority to administer in governmental affairs, how much more the Lord? Has he not as much wisdom as his creatures? Is the Lord so much beneath his own creation that he would prefer illegality to legality? that he would let any one assume the authority and power without calling him to an account in the great judgment day? "But," inquires one, "how do you know, Mr. Pratt, but what the Lord has called some one during the many centuries that you say the people have lived in darkness? How do you know but what he has authorized servants and ministers, to proclaim his Gospel among the children of men?" Now this is a very important point. I do not blame those who have not considered this subject, in putting such a question. It is perfectly reasonable that they should inquire how a person may know what grounds we have for supposing that there has been no one commissioned with divine autho-

rity, during the fourteen centuries that have rolled over the heads of the people, until the Lord sent his angel, upwards of fifty years ago, and restored the authority. There are various reasons that can be advanced to prove that the earth has been destitute of any such authority. One reason is, that among the three or four hundred millions of Christendom, or those who profess to be the followers of Christ, we find one universal belief among them, and they have acted upon that belief, namely: that God gives no new revelation to the inhabitants of the earth during their day. That is enough for me; it is all the evidence that I would want, although there is an abundance of other evidence; but that is sufficient for me to know that God never sent them. "But," enquires one, "may not a person be sent of the Lord, be divinely commissioned, and yet no revelation be given in his day?" I answer, impossible, impossible! "But," you may still further inquire, "may not others who received divine revelation in ancient times, have communicated that authority to their cotemporaries who outlived them? And may not those cotemporaries, thus receiving divine authority, have conferred it upon others still younger, and they upon others? And thus, may not the authority have been handed down by a regular succession of ordination, from the days of the apostles to our own period of time?" I will say that would be possible, just the same as the Church of God, in the first century of the Christian era, delivered the authority to preach and administer ordinances from one to another, among the various nations of the earth; it was continued along during the whole of that century—just as easily it could have continued, the second century, and the third, and each succeeding century down to our own time.

Here, then, arises another question—may not the authority have thus been transferred? I answer—where has there been an unbroken succession of that same authority that was administered in the first century? I will tell you where the succession was broken. In the very period that new revelation ceased to be given to the human family, no further succession could be continued. It would be impossible for any person to be ordained with divine authority, for instance, to the apostleship, unless there was some person that had authority, and had really obtained divine intelligence, by new revelation, from the heavens, that such authority should be conferred upon some other person. When did divine revelation cease? Where shall we go for testimony upon this subject? So far as the inhabitants of the eastern portions of our globe were concerned, divine authority ceased about the close of the first century of the Christian era. Why did it cease? Because we have no account of any new revelation having been given after the close of that century; and when new revelation ceased, divine callings ceased; divine authority ceased; persons ceased to confer that authority in succession; because, for this obvious reson, they, without new revelation, did not know whom to call; they did not know who should be authorized to receive the apostleship, or any other calling. Every person, during the first century of the Christian era, who was ordained with authority and power to administer in the ordinances of the Gospel, was ordained by the spirit of prophecy and revelation. Timothy was a young man, compared with many of the apostles. He only received the calling be-

stowed upon him through the laying on of the hands of the servants of God, or of those who were authorized, by new revelation, to administer and to confer authority upon him. Thus it is written in this good book (the Bible) that Paul, who was authorized as an apostle, called Timothy by virtue of the spirit of revelation and prophecy. "Neglect not," said Paul, "the gift that is in thee, which was given thee by prophecy with the laying of the hands of the presbytery." And when we speak of missions, in those early periods of Christianity no person assumed to go on a mission among the inhabitants of the earth, unless he was sent, unless he was set apart. Even as great a man as the Apostle Paul had no authority to go forth as a missionary, only by the laying on of the hands of the persons who administered to him. Hence, it is written in the Acts of the Apostles, that the Holy Ghost said unto certain prophets that were in the Church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them," Here is a new revelation. Saul could not be separated and set apart to any work of the ministry, only as the Lord called him; and that calling was made known to the prophets that were in the Church at Antioch. If peradventure, a man had been called by the spirit of revelation and prophecy, and set apart by the laying of the hands of a prophet or apostle, to be an especial minister to the nations of the earth, there would arise still another great question to be solved, in regard to whether that man, thus set apart, could fulfil the object of his mission without new revelation? I say that it would be utterly impossible. No man can fill a mission acceptably before the heavens, unless God should give to him revelation, from time to time, to direct him in all his missonary labors. We have abundant testimony in the New Testament concerning this matter. Even when some of the very greatest revelators that we have any record of, undertook to do things of their own accord, they were led directly different from their own judgments, in regard to their missionary labors. Paul had, at a certain time, a great desire to visit a certain place; such desire arose from his own natural judgment; but the Holy Ghost forbade him. Here it required a new revelation to know whether his own inclinations should be followed or not. Again, we find that the revelations of the Most High were very necessary, in the case of the travels of these missionaries, among the inhibitants of the earth, Philip had done a great work in the city of Samaria. He had succeeded in convincing large numbers, concerning Jesus, and had baptized them, and organized a great church in the city of Samaria. One would have thought, that after having performed labors of such magnitude, he would be required to stay among that people, and administer to them; but no; the Lord gave a new revelation to the man Philip. He said, "Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." In other words, "leave your present field of labor; you can do more good somewhere else." Now, a man left to his own judgment, without new revelation, would not want to go somewhere else; his own inclinations would be to stay where so many had received his testimony. But no; the Spirit of God thought differently. "Arise Philip, go unto the south country." He was not told what he should do in the South country, but he started off according to the new

revelation. And after journeying a short distance, he saw a chariot before him, probably driving along at a slow pace, and it required another revelation. The old one that he got awhile before, requiring him to go to the south, he had already begun to fulfil. But while he yet journeyed, he did not know his further duty; and if God had not given him new revelations, he would have gone forth blindly in his missionary labor. But another revelation came, "Go near and join thyself to his chariot." He therefore obeyed, and when he arrived at the chariot, he found a man reading not the new Testament, but the law and the prophets. Philip, being wrought upon by the Holy Ghost, said unto this man, "Understandest thou what thou readest?" "How can I," said the man in the chariot, except some man should guide me?" And Philip began to explain unto him, the things that he happened to be reading from the prophecies of Isaiah, concerning Jesus, and Philip was invited into the chariot. They rode along until they came to where there was water of sufficient depth to attend to baptism, for it seems that Philip had converted, or, in other words, had proved by his arguments that Jesus was the very Christ, and the man desired baptism and the chariot stood still, and Philip went down into the water and baptized him. Now Philip had no authority to confirm by the laying on of hands, as is evident, in the case of those who were baptized in the great city of Samaria. There was great rejoicing there because Philip had baptized them, but none had received the Holy Ghost, till another authority, higher than that of Philip, came and laid hands upon them for the reception of the Holy Ghost; having baptized these people, he could go no further; he could not administer the blessing of the Holy Ghost; and hence, having fulfilled the object of the two revelations on this subject, the Lord had another place for him. He did not go there of his own accord, but it required a very powerful manifestation to get him away from that water; the scriptures testify that "the spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Have you ever heard anything of the kind in these days, where men, in fulfilling their missions, have been caught away to some other place? "But they that wait upon the Lord shall renew their strength; they shall mount up with the wings of eagles," says the Prophet Isaiah. Philip must have been borne, as it were upon eagle's wings. Now if a person—a man light enough, I mean—could get on an eagle's wings and be carried through the air, it would be a very good representation of some of those that wait upon the Lord.

I mention these various circumstances—and might mention scores of others—to show, that without the Spirit of the living God, to impart revelations, no man could administer to his fellow man, no man would have the authority to administer. This brings me back to the statement I have already made. You recollect the question is, can it be proved, or is there any evidence that there has been any man called to the ministry among all the nations during the long period to which I have referred? We take their own testimony. They say that there has been no revelation since the first century of the Christian era. Who says so? The whole Catholic church to begin with, and the Greek Church, another branch of the

Christian church so called, and then the Protestants, that protested against those two branches, and came out from among them, have continued the same false traditions, that no new revelation is needed—that the last revelation which was intended for the human family, was given towards the close of the first century of the Chrristian era. They do not seem to know how such an expression, if admitted, cuts them off from all authority and power which are divine; they do not seem to know that they cannot possibly be ordained by proper authority, unless God speaks again; they do not seem to know that the writings of men who are dead and gone, centuries ago, do not authorize them to preach the Gospel, nor give them any divine authority to administer its ordinauces. Hence you see the impossibility of there being a regular succession from generation to generation, because of the want of new revelation. A great many other testimonies might be brought to prove this fact, but this one is sufficient. "Well then," says one, if your arguments be true, if your belief be correct, there has been no Christian church on the earth for many generations. We can come to no other conclusion; there is no half-way business about it. We come to testify that there has been no church on the earth that God has recognized as his church for the last fourteen centuries, at least; and among the European nations and the nations of Asia and Africa there has been none since the close of the second century of the Christian era. What a woeful condition it is for the inhabitants of the earth to be in. We would be in the same condition that they are, if God had not condescended again to give new revelation; and this brings me to the subject of the Book of Mormon.

Fifty-three years will have passed away, next Wednesday morning, the 22nd day of September, since the gold plates of the Book of Mormon were delivered into the hands of a boy, by the name of Joseph Smith, a farmer's boy, an illiterate boy, uneducated in the higher branches of learning, uneducated in regard to what is contained in the Old and New Testament, uneducated in the dogmas and creeds of men, uneducated in all branches of science, except it be some of the first principles, the rudiments of education, as taught in the common schools of the State of New York. I say, fifty three years have almost expired since this great, this marvelous, this wonderful event happened; since an angel of God delivered sacred records into the hands of an illiterate, common youth, not yet twenty-two years of age. Such was the beginning, as it were, of a great revelation. I will not say the precise time of the beginning; for God prior to this time, had given revelation to this youth, on many occasions. The first one that he gave to him was in the spring of 1820, before Joseph Smith was of the age of fifteen. Then a wonderful revelation was given to him, the first one he ever received. In a great and glorious open vision, in answer to his prayers, there was the manifestation of two of the great personages in the heavens—not angels, not messengers, but two persons that hold the keys of authority over all the creations of the universe. Who were they? God the Eternal Father and his Son Jesus Christ, through whom God the Father made the worlds! These glorious personages descended from heaven; two personages whose countenances outshone

the sun at noonday; two personages clothed with a pillar of light round about them, descended, stood before this lad, and revealed themselves to him. He saw their countenances; he saw the glory of their personages; he heard the glorious words that proceeded from the Father, as he pointed to his Son and said, to Joseph, "This is my beloved Son in whom I am well pleased." This was a new revelation; something different from what had been made manifest for a great many centuries, according to the declarations of the articles and creeds of men. How often I have read the declaration of King James' translator of the Bible, wherein King James is represented as the head of the church, and wherein the Bible, as translated by those that were chosen and appointed for that purpose, was intended for the light and benefit of the children of men; and for fear that mankind would cavil on the subject these uninspired men, the translators, in connection with those who were in their council, concluded to tell the people that this was the whole canon of scripture; in other words, we have translated sixty-six books, and they are compiled, or about to be compiled and printed for the benefit of mankind; and these sixty-six books of the Old and New Testament are the only books that Christians should receive, the only revelation that they should have to guide them in all their future lives. The people were just simple enough to believe what they said,—just simple enough to take it for granted, because learned men, that were not inspired of God, had made this unqualified, unproved declaration. Now, "we, the Church of England, must get up, besides these 66 books, some 'Articles of Faith'—some thirty-nine Articles we will invent. We have got no prophets among us to write these Articles,—no inspired revelator sent from God; and therefore, we will originate out of our own hearts something that will prevent the people from receiving any new revelation. We will cunningly tell them that these 66 books, called the Bible, contain all the revelation that God ever gave to man." What further have you to say in your thirty-nine articles? "We say that every person that does not limit and confine his faith to the sixty-six books of the Old and New Testament, or if he undertakes to receive any other revelation, he is to be expelled from our church. That is what is said—not directly, but indirectly. In other words, every person who pretends to be a prophet, he is not to be a person considered worthy of belonging to our church." Has any other church but the Church of England adopted these false, soul-destroying delusions? Yes, a great many others. They have invented arttcles—not exactly thirty-nine, but articles of faith, creeds the are called in some instances, and disciplines in others, and so on. What are the objects of these? They are not revelation; God had nothing to do with giving them, men wrote them out of their own uninspired hearts, but they were all very careful to take up the ideas inculcated in the days of King James, namely, that the sixty-six books of the Old and New Testament were to be their rule of faith, and be their guide and nothing else was to be received as inspired. Oh, how blind! If they did but know it these very declarations in these articles and creeds would cut them off from all authority. But they were just simple enough to receive such a false doctrine; just simple enough to accept their want of authority before God; and thus by their own

acknowledgement, by their own printed works they prove to the whole world that God did not establish their churches, that God did not establish among them the ancient order of things; for the ancient church of the living God was never destitude of the spirit of revelation.

If the Lord had left us in this condition, we would have been wandering in darkness to this day. The people who are here assembled this afternoon, would be no better off than the Protestant denominations, no better off than the Greek and Roman Chatolic Churches that have existed from generation to generation, during many long centuries of apostacy. But God having looked upon the darkness that covered the earth, and the minds of the people, having looked upon the people that were honest in heart, and seeing the dilemma in which they were placed —without inspiration, without any knowledge that comes from heaven in their day, without any one who has the right and the authority from heaven to baptize—concluded to fullfil that which was predicted by the ancient apostles, namely, to send an angel again to the inhabitants of the earth. It was a long time for the earth to be left without angels. Perhaps some of you may inquire, "Why did the Lord leave the people so long? Why did so many generations pass away, and no Church of Christ on the earth, no prophets, no revelators, etc.?" It was because of the apostasy of the people; and then after the apostasy commenced, near the close of the first century, they killed off the apostles, prophets and revelators—killed off the Saints who embraced the true Gospel, and the world became so exceedingly wicked, and corrupt that the Lord did not see proper to send them any other message. But perhaps you may inquire, must all those people who have lived so many generations ago, go down to an endless perdition in the etenal worlds, because no one had authority on the earth to administer Gospel ordinances to them? No; the Lord is more just than this. Every man and every woman that has not had the privilege of hearing the Gospel in this life, preached by one holding divine authority, will have the opportunity of hearing it in the world to come; so that there is no partiality, so far as the preaching of the Gospel is concerned. But, says one, there is a little partiality, it seems to me; for some have the privilege of hearing the Gospel in this life, instead of waiting till the next. But the Lord in looking upon the various generations upon the earth, judges after this wise: that when a people become so darkened, through their own apostacy, through their own wickedness, through their shedding the blood of righteous men, the Lord sees proper, because of this, to make them wait. If the true authority had been revealed, during the time of the administration of these corrupt men, the Gospel would have been banished again from the earth. For instance, if God had sent the angel in the second century of the Christian era, to renew his church on the earth, what would have been the consequence? There would have been no place upon all the face of the globe, where the people would have suffered such a church to exist. If he had sent the angel in the third century, or in the fourth, or in any of the centuries interventing, before religious liberty was established, the consequence would have been the shedding of the blood of apostles, prophets and saints again, and in order that they might not bring upon themselves this great condemnation the Lord saw that it

was far better to postpone the sending of the angel, until he should prepare, among the political governments of the earth, a nation where the church could exist, and have a little degree of safety. And even our nation, the best nation on the earth, having the wisest laws, laws that are calculated, if put into execution, to protect all religious denominations, laws founded upon justice and principles of equity—even in our nation, it has been just as much as the Lord could do, without destroying the agency of man to get his Church once more established on the earth. See what persecution has attended it! See what hatred! See the Saints fleeing before infuriated mobs; men, women and children, murdered; prophets, patriarchs, apostles and revelators martyred. The Saints could scarcely find a resting place for the soles of their feet, after all the preparation that was made by the establishment of a great and free government. No wonder, then, that the Lord did not begin it two or three centuries ago; no wonder that he did not begin it in the days when Catholicism and the Greek church had universal sway over the eastern continent. The Church of the living God, if it had been established then, would have been immediately rooted out from the earth; and great would have been the condemnation resting upon the nations if such had been the case. But now it lives. Circumstances have changed, and though the saints have been driven from their homes, and from their farms, though they have been persecuted, and the lives of many of the Saints destroyed, and their prophets put to death, yet, notwithstanding all this the Lord has preserved his Church, until the present time. Fifty years have rolled away, and upwards since the Lord commenced this great work.

Now, then, a few words on the future. Years are to come, as Brother Angus Cannon said to me while sitting upon the seat this morning. He came to me, and I mentioned to him that this last year was my fiftieth in the Church—in other words—that I had been in the Church fifty years. A peculiar kind of answer was made by Brother Cannon. Said he, "Brother Pratt, I hope you may have millions of days or anniversaries of your birthday." I thanked him very much. Well, now, let me begin to speak upon this subject. God has promised eternal life to his children. "That whosoever believeth in him should not perish but have eternal life." Now, I can see a consistency in the good wishes of Brother Cannon, upon this subject. I hope for eternal life, I have had this hope for the last fifty years. If I obey the commandments of heaven, if I receive his sayings, and abide in his word, I hope never to die, as it is promised in the New Testament. But, says one, did not Jesus die? and he kept all of his Father's sayings. Did not the apostles die? and they kept the Father's words. And were not all the ancient Saints subject to death? And they kept the sayings of the Lord. Yes, they suffered what is termed the death of the body. There is, however, quite a difference between the death of the outward tabernacle, and the death of the spirit. In other words, the spirit that God has placed within the tabernacle will live forever, and those who have the opportunity of dwelling in the next world, in light, in glory and in a fullness of happiness, get what is termed eternal life; there is no end to it. Consequently it cannot be expressed fully in the language of

brother Cannon that millions of such anniversaries might be enjoyed. But there is something still greater in the expression of eternal life, than that of a few millions of years. It is something that has no end. It may have a beginning. A person may begin to exist in this fleshly tabernacle as I commenced my existence here on this earth sixty-nine years ago to day. That was the beginning of my existence here in this world; but there is such a thing as a person having a beginning to his existence in the flesh, and yet have no end. Those persons that were translated in the twinkling of an eye in ancient days did not have a separation of body and spirit. They were changed; they were, by the power of Almighty God, wrought upon instantaneously; they were changed from mortality to immortality; but still retain their flesh and bones. Now, I would ask, is there any end to their immortal tabernacles when thus changed? There is a beginning but no end. Their spirits are combined with their bodies forever. I have this hope. You Latter-day Saints have the same hope, so far as eternal life is concerned. You expect it, you pray for it, you desire to have a life that is endless; figures are unable to express the endless duration of ages that are to come. Eternal life is said to be the greatest gift of God unto the human family. There are many gifts of God, but this is the greatest of all. In the first place, God has given his Son to die for the human family. What a great gift! If it had not been for this gift of our Heavenly Father to the inhabitants of our fallen world, the consequence would have been that we should have had eternal death. What are we to understand by the term eternal death, supposing that there had been no atonement made? What is the meaning of the term? Could you multiply figures enough if you were to take the figures that are now in use and extend them in a line—extend them in a series so that the figures themselves would be as numerous as the particles of the globe—would that express eternal life? or would it express the duration of eternal death, provided there had been no atonement? No; it cannot be expressed. Hence the atonement of our Savior, which is the gift of God to the fallen inhabitants of this creation, lies at the foundation of all the other gifts given unto the children of men. It is because of this gift that we are permitted to repent of our sins. How could there have been an individual upon all the face of the globe who could have repented, provided there had been no atonement? Hence you see that repentance is the gift of God, purchased by the atonement. Again, could baptism have been a holy ordinance if it had no saying power in it? Could it have been for the remission of sins, had it not been for the blood of the atonement? No. Baptism, then, is a gift to the children of men as well as repentance. Would the laying on of hands have had any effect upon any person of the human family, in bestowing the gift of the Holy Ghost had there been no atonement? No. Then that is also a gift—the gift of God to man, that his servants should lay their hands upon baptized believers, and that they should be baptized with the Holy Ghost and with fire. Could we have been permitted to partake of the Lord's Supper with any effect whatever? No. Then *it* is also a gift of God unto man. And thus we may go through all the ordinances, that God ordained from before the foundation of the world unto the present time, and all of them can be called

the gifts of God unto man on conditions, and some of them without conditions. The atonement came without any condition on the part of man. It was without repentance, without faith on the part of man. The atonement was something given through the pure love of God to fallen man, without any acts of good works on the part of man. There are some of the blessings, then, that God has ordained for the fallen inhabitants of our globe which come independent of our works, and this is one of which I have been speaking. Would there have been any light or intelligence, or goodness or happiness, to be partaken of by fallen man, if it had not been for the atonement? None at all; there could have been no righteousness. But then, all the other gifts that we receive are through works, and by faith and works combined, and it is because of the distinction between these two separate gifts that many of the inhabitants of the earth have erred. Some of them profess to believe that they can obtain all the gifts of God without works, because of some of the sayings of the ancient apostles; while others consider that work must be combined with faith. Now both of these ideas are true when taken in their true light. Eternal life is among all those gifts that are promised of God; such as the gift of repentance, baptism, laying on of hands, etc. All these are not to be compared with the greatness of the gift called eternal life. I hope that all the Latter-day Saints under the sound of my voice may attain to this, the greatest of all the gifts of God.

Now, I wish, before taking my seat to bear my testimony before the people here assembled. I do know by the power of God, by the shedding forth of the Holy Ghost upon my heart, by the revelations of the spirit, by the many manifestations of the goodness of God to me, I do know that God has sent his angel from heaven. I do know that he has raised up the great latter-day kingdom predicted by Daniel. I do know that he has called apostles and prophets; that he has sent forth his servants divinely commissioned, with power from on high, to declare to the nations of the earth the great and last message of mercy unto the inhabitants thereof, to prepare all those that are willing to be prepared, for the great day when the heavens shall be opened, and all the heavenly hosts shall descend with power and with great glory, to reign here on the earth. I do know that God by his power has gathered together his people from the various nations of the earth, and established them here in these mountains for a little season, for an especial purpose. And what is that purpose? To prepare you while dwelling here in these mountains, territories and regions, that you may receive the blessings ordained for you in a future time, which time is not far distant. I do know that this people will return and will possess the land that God has promised to them, even in Missouri, and in Kansas, and in the regions round about. I do know that God will build up in Jackson County, Missouri, a great, and wonderful, and beautiful city, that shall be called "the Perfection of Beauty," the New Jerusalem. I do know that God will light up the habitations of that city by his power, by his glory, by a cloud in the day time, and by a pillar of fire in the night. I do know that when the people shall gather together in their religious assemblies, as you are here gathered this afternoon, that God will light up your assemblies, by his divine power even in

the night time, making your habitations, where you meet, glorious in the extreme. I do know that God will fulfil all that which he has spoken, by the mouths of his holy prophets, since the world began, pertaining to this last dispensation of the fulness of times, which will come to pass in their times, and in their seasons, and that this dispensation will be far more glorious, than all the other dispensations combined together, before everything shall be completed, for the bursting heavens to reveal the Son of God, and all those that are with him. These things, and scores of other things that I might name, I know will be fulfilled in their times and in their seasons, and that all who are faithful will be made partakers of these blessings. Amen.

REMARKS BY
ELDER WILFORD WOODRUFF.

It is not my purpose at all to detain this congregation, but before dismissing I feel that I would like to say a few words. We are not in the habit of flattering any man, but I want to say a few words concerning Brother Pratt. If there is any man dead or alive who has dwelt longer in this church and kingdom than he has I do not know him. If there is any man that has travelled more miles in preaching the Gospel of Christ, in bearing testimony of the kingdom of God on the earth, I do not know who he is. When Brother Pratt embraced this Gospel he was a boy—in one sense of the word illiterate and unlearned, the same as Joseph Smith and the most of us. Whatever knowledge Brother Pratt has obtained, either of the learning of the world or of the kingdom of God, he has obtained it by diligence and labor since he embraced this Gospel. I have been associated with Brother Pratt myself for 47 years. I have travelled with him by sea and by land, in foreign countries and at home, and I never saw a man in my life that I know of that has spent as few moments idly as he has. I have never seen a storm at sea so heavy—even when shipping seas over the bow, side and stern—but what he would read his book. Whenever the breakers became too heavy he would simply shut up the book until they were over. If there is a man on this continent who is more at home in the starry heavens, in the astronomical world than Brother Pratt I do not know who he is. If there is a man more deeply versed in mathematics than Brother Pratt, I do not know who he is. There may be many men equal to him in these things, but if there are, I do not know them. How has he obtained his knowledge? He has obtained it since he embraced this work. He has improved his time. Brother Pratt is the only living man to-day that was in the first quorum of the Twelve in its first organization, and I am pleased to listen to his testimony of the Gospel of Christ; for I want to say to Brother Pratt and to all other men we all have to acknowledge this; Joseph Smith, Brigham Young, the Apostles, and all men in this Church and kingdom, if there is anything to us, if there is anything about us, if we have any knowledge, or any power, or any influence, we have to give God the honor of it. It is not of ourselves. Joseph Smith always acknowledged this, as have all men in this Church and Kingdom. We have been called from the plow, from the plane, from the hammer—ignorant, illiterate boys, and thrust into the vineyard; and all the power we have, or ever had, in

building up the Kingdom, we have to acknowledge it as coming from the hand of God. Brother Pratt was one of the earliest men who shouldered his knapsack and traveled through the American continent to preach the Gospel of Jesus Christ to this nation. Frequently he would suffer from ague all day and go along and preach his sermon at night. These are experiences that he and others have passed through in the early rise of this Church, and I feel to thank God that we can still hear his voice and the voice of others who have been long in this Church and Kingdom. I hope the Lord will preserve his life until he is satisfied with it. He has lifted up his voice long and loud, according to the commandment of God to him, in bearing record of this Gospel and kingdom to the nations of the earth. I was struck, in contemplating our own experience, with some of the remarks he has made to-day with regard to the Apostle Philip—how our own experience has agreed with that of the ancient apostle. How many times have we been called by revelation to go to the right and left, here, there and the other place, contrary to our expectation?

I will here relate what took place in my own experience. I was in Staffordshire in the year 1840. I was in the town of Stanley and held a meeting in the City Hall. I had a week's appointments out in that town. Before I rose to speak to the people, the Spirit of the Lord said to me, "this is the last meeting you will hold with this people for many days." I told the congregation when I arose what the Spirit of the Lord had manifested to me. They were as much surprised as I was. I did not know what the Lord wanted, but I saw the purpose of God afterwards. The Spirit of the Lord said to me, "Go south." I traveled eighty miles; went into the south of England. As soon as I arrived, I met John Benbow. It was clearly made manifest to me why I had been called thither. I had left a good field, where I was baptizing every night in the week. When I got to this place, I found a people—some 600 of them—who had broken off from the Wesleyan Methodists and formed themselves into a sect called the United Brethren. I found that they were praying for light and truth and that they had gone about as far as they could go. I saw that the Lord had sent me to them. I went to work amongst them and ultimately baptized their superintendent, forty preachers and some 600 members; I baptized every member of that denomination, but one. Altogether some 1800 were baptized in that field of labor. I suppose some of those then baptized may be in this congregation to-day. I name these things to show how we have to be governed and controlled by the revelations of God day by day. Without this we can do nothing. Many of our brethren who were with us at that time and who came to this valley, have passed behind the vail. Eight of the quorum of the Twelve who were in the flesh and most of them with the pioneers, to-day are in the spirit world. We are passing away.

I know as Brother Pratt has said, that this is the kingdom of God. Israel is being gathered together. The revelations of God are being fulfilled, and nothing will be left unfulfilled. Therefore, as Saints of the living God, let us be faithful to our testimony. We have the kingdom of God. We are called of God by inspiration and commandment to warn this generation, to preach the

Gospel, to gather the people, to build up Zion, to build temples, to redeem the living and the dead, and to carry on the great work which is laid upon our shoulders; and may God enable us to accomplish these things for Jesus' sake. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 10TH, 1880.

(Reported by Geo. F. Gibbs.)

ORGANIZATION OF THE FIRST PRESIDENCY.—RESPONSIBILITY OF THE SAINTS, ETC.

There are many times when I feel a great desire to speak to the people because I have things in my heart that I would like to say. I cannot say at the present time however, that I have any great desire to speak, still I will bear my testimony and express a few thoughts in my reflections that are upon me to-day.

I am happy and greatly pleased in what I have witnessed, and I feel that the heavens are pleased with our proceedings this day. I feel that they are right. The kingdom of God is onward; it is not backward. It is wisdom that we perform what we have done to-day.

The act of organizing the council of the first presidency of the church and kingdom of God, I have regarded as a most solemn scene, to see this mighty host of priesthood who are assembled in this house vote in such unanimity, and to see this vast congregation rise in a body with uplifted hands to heaven, it is like the rushing of many waters—there is power in it; there is power with this people; there is power with the priesthood and in the ordinances of the house of God. And what we have done to day will have its effect, it will have its effect in the heavens and on the earth. The responsibility that we bear as elders of Israel, before the heavens and before the

earth and before each other, is very great. We are called of God; we have been chosen, we have been ordained as men who have been called to bear the priesthood and to attend to the ordinances of the house of God, to preach the Gospel, to warn this generation, to build up Zion, to redeem the earth, to erect temples unto the name of the Most High God, to redeem the living and the dead, and to carry out those great purposes which have been fore-ordained before the world was. It is a great calling, it is a great responsibility: and I feel that we, as servants of God and as elders of Israel, that we should try in our minds to comprehend these things.

I reflect a good deal with regard to our position, as was described to us to-day by Brother Pratt. It has been my faith and belief from the time that I was made acquainted with the Gospel that no greater prophet than Joseph Smith ever lived on the face of the earth save Jesus Christ. He was raised up to stand at the head of this great dispensation—the greatest of all dispensations God has ever given to man. He remarked on several occasions when conversing with his brethren: "brethren you do not know me, you do not know who I am." As I remarked at our priesthood meeting on Friday evening, I have heard him in my early days while conversing with the brethren, say, (at the same time smiting himself upon the breast) "I would to God that I could unbosom my feelings in the house of my friends." Joseph Smith was ordained before he came here, the same as Jeremiah was. Said the Lord unto him, "Before you were begotten I knew you" etc.

So do I believe with regard to this people, so do I believe with regard to the apostles, the high priests, seventies and the elders of Israel bearing the holy priesthood, I believe they were ordained before they came here; and I believe the God of Israel has raised them up, and has watched over them from their youth, and has carried them through all the scenes of life both seen and unseen, and has prepared them as instruments in his hands to take this kingdom and bear it off. If this be so, what manner of men ought we to be? If anything under the heavens should humble men before the Lord and before one another, it should be the fact that we have been called of God.

I believe the eyes of the heavenly hosts are over this people; I believe they are watching the elders of Israel, the prophets and apostles and men who are called to bear off this kingdom. I believe they watch over us all with great interest.

I will here make a remark concerning my own feelings. After the death of Joseph Smith I saw and conversed with him many times in my dreams in the night season. On one occasion he and his brother Hyrum met me when on the sea going on a mission to England. I had Dan Jones with me. He received his mission from Joseph Smith before his death; and the prophet talked freely to me about the mission I was then going to perform. And he also talked to me with regard to the mission of the Twelve Apostles in the flesh, and he laid before me the work they had to perform; and he also spoke of the reward they would receive after death. And there were many other things he laid before me in his interview on that occasion. And when I awoke many of the things he had told me were taken from me, I could not comprehend them. I have had

many interviews with Brother Joseph until the last 15 or 20 years of my life; I have not seen him for that length of time. But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and Geo. A. Smith, and Jedediah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked Prest. Young if he would preach to us. He said, "No, I have finished my testimony in the flesh I shall not talk to this people any more. But (said he) I have come to see you; I have come to watch over you, and to see what the people are doing. Then (said he) I want you to teach the people —and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God. And, said he, Brother Joseph taught me this principle." And I will here say, I have heard him refer to that while he was living. But what I was going to say in this: the thought came to me that Brother Joseph had left the work of watching over this church and kingdom to others, and that he had gone ahead, and that he had left this work to men who have lived and labored with us since he left us. This idea manifested itself to me, that such men advance in the spirit world. And I believe myself that these men who have died and gone into the spirit world had this mission left with them, that is, a certain portion of them, to watch over the Latter-day Saints.

I feel myself as though we are blessed of the Lord, and that we ought to be satisfied. I feel that we should humble ourselves before God, that we should labor to magnify our callings, and honor this priesthood which we received before we came here while we live out the few days appointed to man in the flesh. And I do hope and pray God that we may magnify our priesthood and calling while we tarry here, so that when we get through our earthly mission and go into the spirit world, we may meet with Brothers Joseph and Brigham and Heber and the rest of the faithful men whom we knew and labored with while in the flesh, as well as Father Adam, Enoch, Abraham, Isaac and Jacob, and all the prophets and apostles who have had their day and their time and their generation, and who have finished their work here below and gone home to glory. Do you not think they are interested about us? I tell you they are. And I desire when I die, and my spirit goes into the spirit world, to meet these men and to go where they are; and I wish to live in that way and manner so as to be worthy of this blessing. And when I say this of myself I wish it to apply to all Israel. It will not pay us apostatize; neither will it pay us to sin, it costs ten thousand times more than it is worth from beginning to end. Therefore, let us be true and faithful to God. And inasmuch as we have voted today to sustain the presidency of this church and kingdom, let our prayers ascend night and morning into the

ears of the Lord of Sabaoth, in behalf of the men who now stand at our head, and also in behalf of the apostles and in behalf of all the priesthood of God in their place and station. And inasmuch as we do this we will grow, we will advance, the Spirit of God will be poured out upon us which will reveal unto us the mind and the will of God concerning us. And Zion will continue to increase in power on the earth, and eventually accomplish all for which it is designed, which is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, AUGUST 1ST, 1880.

(Reported by John Irvine.)

INTRODUCTORY REMARKS—HEAVEN AND EARTH TO PASS AWAY—NOT ANNIHILATED—HEAVEN AND EARTH NOT CREATED FROM NOTHING—MATERIALS ETERNAL—MATERIALS UNDER THE DOMINION OF LAWS—CENTRAL AND ORBITAL FORCES—COMPOUND AND ELEMENTARY SUBSTANCES—EARTH IN THE BEGINNING—NO MORTALITY THEN KNOWN, ON THIS CREATION—THE FALL—THE EARTH'S BAPTISM IN WATER—ITS BAPTISM IN FIRE—ITS BAPTISM BY THE SPIRIT—ITS JUSTIFICATION—ITS SANCTIFICATION—ITS PURIFICATION—ITS THOUSAND YEARS' REST, ETC.

I will call the attention of the congregation to a few passages of Scripture, which will be found in the 20th and 21st chapters of the Revelations, given to St. John. In the 20th chapter we find these words:—

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away: and there was found no place for them.

"And I saw the dead, small and great stand before God; and the

books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death, and whomsoever was not found written in the book of life were cast into the lake of fire."

In the 21st chapter, commencing with the 1st verse, we read these words:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

It is a great and important undertaking to rise up before a congregation of the children of men, and endeavor to declare the words of eternal life to them. No man living can do this acceptably in the sight of God, unless God is with him, by the power of his spirit and by the inspiration thereof. I often feel my own weakness and imperfection as a man, when endeavoring to do a work of this nature. I oftentimes feel to ask myself the question—what am I, and how can I perform the work which the Lord requires at my hand, unless he assists me? Sometimes I almost feel to shrink; but then I know, from past experience, that God has assisted me, and I have every reason to believe that he will continue so to do, inasmuch as I am humble and exercise faith in him, and strive to do his will.

These words written in the 20th and 21st, chapters of the Revelations, given to St. John on the Isle of Patmos, occurred to my mind, a few moments before I rose to my feet; for it is the practice of most of the elders of this church, to take no thought before hand, what they shall say, and it is very seldom that the officers of the church endeavor to plan out in their own minds any particular form of discourse, but sometimes the spirit of the Lord may suggest certain passages of scripture, and then that same spirit may dictate and direct, in regard to the form of words that shall be used in delineating the ideas contained in those texts.

We are told in the words which I have read, that there is a period of time yet in the future, wherein this earth upon which we stand, where

we have our being, and from which we derive our sustenance, will pass away; and the heavens that are over our heads will also pass away; at the time this great event shall happen, we are informed that a great white throne shall appear; that a certain personage will sit thereon, and that so great will be his glory, and so great the power attending him, that the earth itself will flee away from before his presence, and the heavens, the literal heavens that are over our heads—probably meaning the heavens that pertain to this creation—will pass away; the atmosphereand those thingsincluded in the atmosphere; and the earth itself, the solid portions thereof, and the liquid portions, will all passaway, before the face of him that sits upon this throne. This is believed not only by the Latter-day Saints, but by all Christian denominations, with very few exceptions. They believe that the heaven and the earth will, at some future period have a great change wrought upon them. They expect that they will pass away but I believe that most of them consider that the earth will become annihilated; that the very materials of which it is composed will be reduced to nothing. I think that used to be, when I was a boy, a tenet of the sectarian world; it used to be their idea, that the earth was, in the beginning, made out of nothing by the word of God, and that it would be reduced to nothing when it passed away.

But I have not time to dwell upon the idea of the Christian world, and their views, concerning this matter; I shall touch upon those things according to the ideas and the faith of the people called Latter-day Saints. We do not believe that the earth was made out of nothing, like the modern Christian idea; we have no such belief; for we do not find any such declaration contained anywhere in the scripture. We do not take it for granted, because they have incorporated these things in their modern theology, in their doctrines, in their disciplines, in their church articles, in their creeds—we do not receive it on this testimony; but we search to see what the scriptures of truth have said upon this subject; and when we have searched them, we find there is no indications whatever, that the earth was made out of nothing, or that it sprang into existence, where there was nothing on which to work.

We read in the first chapter of Genesis that God created the heaven and the earth, and the earth was without form and void, but there is nothing in this passage that informs us that he made the earth out of nothing. Our view is that the elements out of which this and all other worlds were made existed from all eternity; they never had any beginning. There are a few individuals on the earth that make no profession of religion—some call them materialists—who believe this same principle; and in doing so, they have got one truth incorporated among their ideas, though they do not believe in God. The materials of this creation, according to our view, and that which God has revealed to us, in this last dispensation, have existed from all eternity. These materials have been, from all eternity, subject to the command of the great Jehovah; they are under his jurisdiction; he has power to control them; he gave them laws; they act according to these laws; and they have been governed by laws, so far as we have any knowledge, and so far as our creation is concerned, for indefinate ages past; and we have every reason to believe that they have been under the

dominion of law, so long as there has been a Supreme Being. And you might ask how long is that? We answer, that he is co-eternal in his existence, with the materials of creation;—one existed as long as the other; and neither of them had any beginning. There may have been an endless cycle of organizations and disorganizations among the materials of nature, governed for a certain period of time, for a wise purpose, according to wise and just and holy laws, adapted to their condition, and to bring about the great purposes of the great Jehovah. We find that everything, at present, so far as we have any knowledge and understanding to discern the workings of nature, seems to be under the dominion of law. The earth rolls in its destined orbit according to laws. The force by which it is supposed to have been projected, is according to a certain law. The great central force by which it is governed, or to use a modern word "attracted," is according to a certain law. The projectile force, so called, is adapted to the central force; and it has rolled in its destined path, over since its present organization, or for some 6000 years, and how much longer it has rolled in that path or orbit, we do not know. It had a beginning in its present organization, as Moses clearly gives us an idea. But in organizing this world the Lord did not call it into existence from nothing, but called the eternal elements that were spread abroad in space and commanded them to come together, according to certain laws; and the earth was formed and placed in its proper position, in the midst of many other creations which roll around the great central orb,—the sun. It was no small work; it required the power of an Almighty Creator to organize a world like this, to adapt it, in its organization, to the principle of life, which, more or less, pervades all of its materials, causing them to fulfil various laws, ordained in relation to their action, obeying what are called chemical laws, in forming the numerous compounds of which our earth is composed. The solid portions, the liquid portions, and the ærial positions, were all formed chemically by the power of the Almighty,—I mean the compounds which constitute those portions,—and when we come to reduce these compounds to their elements, we find upwards of sixty elementary principles, from which, being joined together according to chemical laws, all the numerous compounds are formed. Now, these laws in all their operations, are laws given by the Divine Being. He it is that causes them to operate. Light, heat, electricity, and every substance combined with the materials of our globe, are all under the dominion of numerous laws; and the results that are brought about, or the good that is bestowed upon the inhabitants of the earth, upon the animal creation, giving them life, happiness, and peace—have all been brought about by the wise ordination of these laws, exhibited through all the elements of this creation. I say it required an Almighty power to so wisely organize these elements; and when they were organized it required great wisdom and judgment to produce the orbital motion of the earth. The ascertained velocity that the earth has in its orbit, as it flies in its destined course around the sun, is between eighteen and nineteen miles per second. It not only requires great power to organize the elements into a world, but it requires infinite wisdom to organize the elements into flesh as at present

in the animal creation, including man, to give life to the beings which dwell in these tabernacles.

This world, however, is not now as it was in the beginning, that is when I speak of the beginning, I have reference to the beginning of the earth, in its present organization; I do not have reference to the beginning of duration, for it had no beginning; I do not have reference to the beginning of an endless past, but I have reference to the beginning relative to our little globe. In the beginning of our creation, the earth was very fair, quite different from what it is now. There were no children of mortality upon it, no animals that were mortal upon it, no birds, nothing wherein we observe life in this creation existed in its mortal state; but everything that had life was immortal; every bird, fish, fowl, insect, creeping thing, cattle, and man—all were immortal. The earth had no curse resting upon it; the earth itself was immortal, and would have continued in all its glory, as it issued from the hand of the Creator to the present time, without any curse, had it not been for the transgression of our first parents. That was the introduction of mortality, of pain and sorrow, misery and wretchedness, not only upon man, but upon all creation that then existed; everything was brought under the dominion of the curse. The curse came upon man—that being who could stand in the presence of God and converse with him face to face—the seeds of mortality were sown in his immortal body;—a change came and his whole system was affected thereby. The seeds of death were placed within the tabernacle of man, within the tabernacle of the lion, of the ox, and every beast of the field, and every fish of the sea, and every fowl of the air. A very great change then came over this creation. First, it was spiritual in all its blessings and fullness of life and glory. Then it was reduced to a temporal condition, wherein misery and wretchedness existed.

Another great change happened nearly two thousand years after the earth was made. It was baptized by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins. God requires the children of men to be baptized. What for? For the remission of sins. So he required our globe to be baptized by a flow of waters, and all of its sins were washed away, not one sin remaining. You were baptized, Latter-day Saints, for the remission of your sins, believing in the Lord Jesus Christ, repenting of your sin with all your heart, going down and being buried beneath the liquid grave, you came forth as new creatures. So says the New Testament; you buried the old man with all of his wicked deeds, and came forth out of the liquid element born anew. So the earth in a measure was renewed, not fully, no more then we are renewed fully by baptism; we are not made immortal, when we come out of the waters of baptism; we still retain the effects of the fall, so far as mortality is concerned. So does the earth; the earth retains the effects of sin and transgression that came upon its face. But notwithstanding it retains these effects so far as mortality is concerned, yet it was cleansed in a measure from this transgression. But alas! this earth has again become corrupted. We are required, after being baptized for the remission of our sins, to sin no more, to live holy and perfect lives, so far as we possi-

bly can, and to keep the commandments of God in all things, and to walk in newness of life, and this to the end of our days. The earth has not been permitted to rest during the period of four thousand years and upwards since its baptism. Wickedness again has accumulated upon its face. The inhabitants of the earth have corrupted and defiled the earth by their transgression. By and by another great change will come. As the earth was cleansed from its transgression by baptism in water, so it must again be cleansed, before it is made immortal. It must be cleansed by an element that is stronger and more purifying than that of water, namely, the element of fire. Fire must prevail over all the face of this earth. What for? For the purpose of cleansing the earth from its transgressions, the same as the Latter-day Saints expect to be cleansed and purified more fully than by baptism in water—by the baptism of fire and the Holy Ghost. This is the promise to all that will repent of their sins and be baptized for the remission of the same, that they shall receive the gift of the Holy Ghost, which is another baptism, more effectual, more cleansing, more purifying in its nature, sanctifying the inner man and the outward man, and making him a new creature. So this earth in due time must be baptized with fire first, and then the Holy Ghost. Fire will cleanse all the proud and they that do wickedly from its face—all persons that are corrupt, all sinful persons, all disobedient persons, all who do not keep the commandments of God; it will cleanse the earth by burning them as stubble, fulfilling the words of the prophet Malachi, in the last chapter, which reads thus: "For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

It seems, then, that this earth has to undergo a process very similar to that of the redeemed man. It has to obey all the great sacred ordinances of the Gospel, so far as its first pirnciples are concerned; the earth has to undergo a cleansing process, first by water, a similitude of water-baptism, and then by the Holy Ghost, a similitude of baptism by fire and the Holy Ghost which you receive by the laying on of the hands of those who have authority. Does this make man immortal? No; man still retains his mortality, even after he is baptized with fire and with the Holy Ghost—his body is subject still to death. It may be burned at the stake; it may pass away as the earth will pass away; not annihilated, not one particle of our earthly tabernacles shall be struck out of existence; but the elements may be separated asunder, they may mingle perhaps with other elements—all this may take place, even after we have been sanctified and purified by the baptism of fire and the Holy Ghost. So with our earth, when it is renewed by the coming of our Lord and Savior Jesus Christ, when he shall descend, as Paul says, in flaming fire. What effect will that have? It will have the effect that is spoken of by Malachi, all the proud, including every wicked man, every wicked woman, will be swept away like stubble before the devouring flame. It will be thus when Jesus descends in the clouds of glory. The elements will be cleansed, the same as you receive a cleansing by the Holy Ghost. You are made new creatures. So the earth will be made

new, and great knowledge will be imparted to the inhabitants thereof, as predicted in the 11th chapter of the prophecy of Isaiah. The knowledge of God will then cover the earth as the waters cover the mighty deep. There will be no place of ignorance, no place of darkness, no place for those that will not serve God. Why? Because Jesus, the Great Creator, and also the Great Redeemer, will be himself on the earth, and his holy angels will be on the earth, and all the resurrected Saints that have died in former dispensations will all come forth, and they will be on the earth. What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor's goods, and steal them, no one to commit whoredoms—for all who commit whoredoms will be thrust down to hell, saith the Lord God Almighty, and all persons who commit sin will be speedily visited by the judgments of the Almighty! But, inquires one, can they sin? Yes; their agency will still be left. We read in the 65th chapter of Isaiah that then "There will be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred old shall be accursed." Children will grow up without sin unto salvation, as a general thing, and in order to show how swift the judgments will come upon the people, after Jesus comes and stands upon the Mount of Olives, and all the Saints with him, we have only to refer to the last chapter of Zachariah, where it is stated, "that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even unto them shall be no rain." From this it appears that people who refuse to come up to the land of Jerusalem, to worship God and to keep the feast of tabernacles, are to be immediately visited with famime. They shall have no rain, and that will stir them up, during the Millennium, to repent of their sins; but if the Egyptians do not come up from year to year to Jerusalem, they shall be visited with a great plague. What kind of a plague? The plague will be so severe in its operations, says the prophet Zachariah, that "their flesh shall consume away, while they stand upon their fact, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Thus you see that swift judgment will come upon those that are rebellious, after Jesus descends. This shows that mortality still continues, that people are subject to plauges, subject to pain, and subject to be afflicted with famine, for the want of rain. But by and by, when Jesus has been here in person a thousand years, and all the ancient Saints that have been resurrected, and the modern Saints also, after they have lived upon the earth for the space of a thousand years, it seems that Satan is to be loosed out of his prison, and permitted to go forth and tempt. Whom shall he tempt? Those whom Jesus has brought from heaven? No, they are beyond temptation. Whom will he tempt? Those that are yet mor-

tal—the innumerable inhabitants of the earth who have multiplied and spread forth, and become almost as numerous as the sands upon the sea shore. He will tempt them. He will go out into the four quarters of the earth, and gather together all that he can overcome, and bring them up against the camp of the Saints and the beloved city. He thinks that he will fight and overcome the camp of the Saints. They will be camped beside the beloved city; for all the Saints will then be gathered, just the same as you are now gathered from the four quarters of the earth, to escape the various judgments that are coming, and finally the judgment of fire. So will the Saints be gathered together to the new Jerusalem, and round about old Jerusalem, and Satan will gather up his hosts, that have apostatized from the truth, and he will marshal them round about the city, and fire will descend from God out of heaven, and devour that portion of the army of Satan that is still mortal. The elements of their bodies will be separated; they will be consumed, the same as the wicked will have been consumed over a thousand years before that, and this will be another great change. But the earth is not yet immortal, not yet in its glorified state, as it was before man fell. Then, after Satan's army is devoured, and after Satan is cast into hell, and all over whom he has power—then all the inhabitants of the earth will be judged; this great white throne that I have been reading about, will appear; the great and final judgment will come; and when this white throne appears, the earth itself and the literal, temporal heavens that are overhead will flee away, and there will be found no place for them. What does this mean? Does it mean that the elements themselves will be annihilated? or is there no place for the earth in its organized form; for the elements will pass away, be scattered in space over millions and millions of miles, just the same as our bodies after we have been sanctified and purified, may be burned as martyrs at the stake and the elements of our bodies passed into the atmosphere and into the surrounding country. So will the earth pass away in like manner. But by and by the same voice, the same power that calls forth our bodies from the sleeping tomb, that unites bone to its bone, sinews and skin and muscles, and the various compartments of the system, that breathes the breath of life into them, that makes them immortal, even so will the Lord God, in due time, speak by his power and call the scattered elements of this creation from their dispersion, bring them together again, and organize them into a new heaven and a new earth. Will there be one particle of the earth lost? No every particle that now is combined with the heaven and the earth will still exist. Will it be modelled after the present model? No. It may have the same shape and form that it now has, the same as our bodies when they are brought forth out of the grave will have a form something after the present form. Every hair of the head will be restored, every part will be restored to its proper form, not after the form of mortality, to sicken again, to have pain and to die; but though the body is restored to the same image, so far as the outlines are concerned, yet it is immortal, no more subject to pain, or sorrow, but is restored to perfect happiness and to bodies that will endure while eternity endures. So it will be with the earth. A great many of our scientific men consider that the earth has never had a beginning as an organ-

ized body, but they look back many millions and millions of years, when they suppose that such and such an event brought about such and such a cause; and they say, (the infidel portion of them) that the earth will never have an end. Well, now, they are right so far as the materials are concerned, but they are entirely out of the way so far as the great revolutions I have named are concerned, and so far as the annihilation of the earth is concerned. The earth never will have an end, so far as the materials are concerned. The earth after it is made anew, resurrected from its old materials, will continue forever, and will be the abiding place of all the righteous, throughout all the future ages of eternity. Hence, we read that John, after the earth fled away, saw a new heaven and a new earth; but the new one was much altered. There was no more sea. There must be a great alteration when the sea, the elements that compose the water, the oxygen and hydrogen, and the various elements that enter into the constitution of sea water, shall be otherwise combined. Will there be a new set of geologist in those days, who will figure as they do in our days, and say such and such events exist, and they must have existed from all eternity, or they must have been brought about by such and such changes; that is, will the geologists be as limited in their views as the present ones are? But the geologists that shall live ten thousand years hence, or even two thousand years hence, when this great change shall have come over the earth, will be able to philosophize clearly; for they will be full of knowledge, understanding and comprehension, and they will be able to understand something about the process of world-making, creating worlds, the changes that come upon worlds, and the final change when worlds are made anew and immortal, and their philosophy, their ideas, and their system of geology will be correct and can be depended upon. Why? Because they were there; they saw the changes, they were present when the changes were made, and they have not forgotten all these things, and they will know them, and understand them, after the final change comes. There will, however, be a change which some of the mortal inhabitants of this earth will forget. Isaiah says, in the 65th chapter: "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Now, that has reference to the creation that will be renewed, at the beginning of the millennium. People will not remember. Our children that will be born during the millennium will not remember all the wickedness and corruption that existed in the days of their fathers. It will not come into their minds, unless God puts it there; but when they become immortal, after the thousand years have ended, then I think they will comprehend the process by which this world was made. But, inquires one, how will they know it? They will know it because they were all present when it was made. You understand it, Latter-day Saints; you and I were there when this world was made. We have forgotten it, but we will remember it when we wake up in eternity, with all the fulness of knowledge that will be given after everything is made anew. Well, inquires one, what will be the occupation of this people, after descending upon the new earth? After Jesus has been on the earth a thousand years, God himself is to be on the new earth. What is he to do? He is to "wipe away all tears;

and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." We will be there if we are righteous enough, if we keep the commandments of God. If we will endure to the end, we will have an inheritance in this world when it is resurrected and made anew. Moreover, it says there will be no more death. What! a world without death? A world thickly populated as this creation will be? What a joyful creation! The tree of life will be on the earth n the midst of that city that will descend on the earth, and whoever eats of the fruit of that tree will live forever, just the same as the tree of life was placed upon the earth before Adam transgressed. Any one eating of the fruit of that tree could not die, for the decree of the Lord had gone forth, and his word must be fulfilled.

There are some few things to which I wish now especially to call your attention, in relation to this new earth of which I am speaking. I said that the saints would receive an inheritance upon it. I would ask you, my brethren, upon what principle they receive an inheritance upon the new earth? It is by securing it through a promise here in this life. If you can secure 40, or 80, or 160, or 640 acres of land by promise here in this life—I do not mean the promise of mortal men, I would not give much for their promise concerning any blessing after death comes; but if you can get a promise from him who has a right to promise, (for the earth is the Lord's and the fulness thereof,) that you shall inherit the earth for an everlasting possession, then it will be given to you. But, says one, supposing I do not get any promise? I do not know, then, that you will have a claim on a solitary foot of it. Abraham got the promise, not after he was dead, but here in this life. The Lord, because of his faith, made him a promise, and told him to go out from his own country to a land he had never seen; and after getting there, the Lord said unto him, "Now, Abraham, walk through this land in the length and breadth of it; to thee will I give it, and to thy seed." For how long? For an everlasting possession. Abraham did not care about having a deed for time only, did not care about getting a few acres just merely for a little while, and then have it taken from him, and he have no claim upon it afterwards. Did Abraham inherit it on this earth? Did his seed, Isaac, or his grandson, Jacob, to whom the promises were confirmed and renewed—did they get any of it while they lived? No. The prophet Stephen, who was murdered for the Christian religion, has recorded in the New Testament, speaking of this promise made to Abraham, that the Lord "gave him none inheritance in it, no, not so much as to set his foot on." What! Stephen, are you not mistaken? You lived several thousand years after Abraham, Isaac and Jacob were in their graves—do you mean to say that the Lord did not even give them as much as a foot? What did he do for them, Stephen? He made them a promise that they should have it, and their seed after them; for an everlasting inheritance. Oh, then, they are still to have it, are they, for an everlasting inheritance, by virtue of the promise made in this mortal state? Who are Abraham's seed? All that do the works of Abraham—all that are baptized into Christ. They are Abraham's seed according to the promise. What promise? The promise that he and his seed should have the land

of Palestine, east and north-east of the Mediterranean Sea, for an everlasting possession. Now all who have received the same covenants, obeyed the same Gospel, obeyed the new and everlasting covenant, have the promise in connection with Abraham's seed.

Has the earth been parcelled out to anybody else except Abraham and his seed? Yes. The Lord brought a nation to this great western hemisphere, called Jaredites, from the Tower of Babel. When He brought them here they were a righteous people, and he made promises to them; and among the promises given was the promise that this great western hemisphere should be given to them, and to those that were worthy besides them, for an everlasting possession. We Gentiles have come here; we have got upon the land of these Jaredites, and we think we are very rich if we have got 640 acres, or perhaps ten times that amount of land. Says one man, "I have got my deed from the Land office; I am the owner." But, hold on; there is the original owner; that you know nothing of, that came here from the tower of Babel, that had all this western hemisphere promised to him and the righteous of his seed for an everlasting possession. What will become of your 640 acres then? What will become of your farms when these resurrected men shall come forth and show their deeds. Perhaps you may think they did not keep any records in those day. But let me tell you they had records of deeds; and all these things are spoken of and testified of in the great books that are kept in the eternal world, and it will be found that they are the inheritors before us, that is before the Gentiles that came over here four hundred years ago and upwards. But what about the Nephites that came here about six hundred years before Christ. When they got here, the first thing the Lord did was to confirm his promise unto them. He told them it was their inheritance for an everlasting possession. Hold on, says one, that would take away the right of the Jaredites. Oh, no. The Lord, in making this promise, did not do it according to the deed-makers of this day; he did not follow after the pattern of men. The records that he makes on the books in eternity are records made upon principles in accordance with celestial law, not in accordance with Gentile laws, nor our notions of things. The notion, or idea, that the Lord had was that this continent, North and South America, should be inhabited by the righteous who will be resurrected from the dead, and who lived here on this continent.

Latter-day Saints, do you not feel a little concerned? Has any promise been made to you, or are you left out while the Nephites and Jaredites gobble up all the land, and leave you to go around the streets begging? Hear what the Lord, our God, had to say, through the Prophet Joseph, concerning you, on the 2nd day of January, 1831. I was present when the Lord gave this revelation, in the midst of a conference, to his servant Joseph. I will repeat the words: "And I will hold forth and deign to give unto you." (speaking to the Latter-day Saints assembled in conference, and to all that should become Saints) "greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh. And I will give it unto you for the land of your inheritance. And this shall be my covenant with you, ye shall have it for the land of your inheritance, and

for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." The same promise you see; very different from the promise of men; you will possess it again in eternity, no more to pass away. He did not reveal to us the central portion of our land of promise on that conference day, but told us it should be revealed at a future time. Hence, in that same year he appointed his servant Joseph and some twenty or thirty of the elders to go from Kirtland, Ohio, westward through the State of Ohio, State of Indiana, State of Illinois, State of Missouri, to the western boundaries thereof. There he pointed out by revelation—which you will find recorded in the Book of Doctrine and Covenants—the central portion of our inheritance, where the great temple should be built upon which a cloud of glory should rest, and told us that that was the land of promise, in time and in eternity, the same as the promise made to the ancient Saints of God. We are not in possession of it at the present time. It cannot, however, be said concerning us, as it was said by Stephen concerning Abraham, Isaac and Jacob. He said he gave those old ancient men not so much as to set their foot on. But it happens we paid for some of that land, and we got our deeds at the Land Office, and we claim this at the hands of our God, and ask him, if we do not get it right now, this year, or ten years' hence, we will ask our Father to give us that land after the resurrection, at any rate. But will we inhabit any of it in time? Oh, yes. We will build a great city in Missouri. We will also build a great temple unto the Lord our God, in that city, and the temple block and place where it is to stand is already known. It was laid out in the year 1831, and the corner stone laid, and we will build a temple there, and build it after the pattern that the Lord gave to his servant Joseph, the Prophet, and also according to the pattern that he shall hereafter show, if the pattern is not already given in full. I will tell you another thing that will happen in our promised land, after that temple is built: there will a cloud of glory rest upon that temple by day, the same as the cloud rested upon the tabernacle of Moses, that was carried in the wilderness. Not only that, but also a flaming fire will rest upon the temple by night, covering the whole temple; and if you go inside of the temple, the glory of God will be seen there as it was anciently; for the Lord will not only be a glory and a defense on the outside of that wonderful building, but he will also be a glory and a power in the inside thereof, and it shall come to pass that every man and every woman who is pure in heart, who shall go inside of that temple, will see the Lord. Now, how great a blessing it will be to see the Lord of Hosts as we see one another in the flesh. That will take place, but not till after the temple is built. Moreover, you will not only be favored with this great privilege, but Isaiah tells us that "the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." When you hold your meeting in the day time, you shall be sheltered by a cloud, and when you hold your meetings in the night time, instead of lighting up your lamps with common oil, or with gas, or anything of this kind, you will have no need of any artificial light, for the Lord God will be the light thereof, and his

glory will be there, and you will see it and you will hear his voice. Have you not read in this book called the Bible, about the Lord suddenly coming to his temple? Read the 3rd chapter of Malachi: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple. * * * And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." That same fire will rest upon the abodes of those that come into that temple, and they will be filled with fire and the Holy Ghost. They will be purged of all iniquity, and every ordinance that will be administered in that temple will be administered by holy hands, and you will understand and know the meaning thereof. The Lord will reveal these things in their day; he will reveal everything that is needful, so that the knowledge of God may rest upon you, and that there may be no darkness with you. Amen.

DISCOURSE BY ELDER H. W. NAISBITT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 29, 1880.

(Reported by John Irvine.)

THE INCREASE AND FUTURE OF THE SAINTS—TRUE EDUCATION, ETC.

I stand here to-day, as you are all aware, to speak of those things which pertain to the faith that we have received, of that order which we call the Gospel of the Son of God, that order which the world entitles "Mormonism," a system which contains within itself many elements which are strange to mankind, but which are very powerful in their character and calculated in their progress and growth to arrest the attention of the human family. With all the faults, weaknesses and traditions which encumber the people who dwell in these mountains, I believe the universal testimony is, that they are entitled to credit for earnestness, for industry, for honesty, and for many results which have grown out of these characteristics. One source of territorial, or state, or national greatness consists in a proper understanding of the purposes for which men dwell upon the earth, upon their ideas in regard to family organization, social ethics, or those principles which bind man to man and family to family, and make of a nation a grand united whole.

The Latter-day Saints it is well

known are strong advocates of marriage. They believe that every man and every woman should enter into that relationship. They believe in the divinity of that first command, that the human race were destined to multiply and replenish the earth. Consequently, wherever any large assembly of the Latter-day Saints are brought together, there you will find a very large proportion of those who are young in years. The theories which are held by some philosophers, by some men and women who enter the marriage state, find no place among the Latter-day Saints. The universal faith among them is that children are "an heritage from the Lord;" that "happy is the man who hath his quiver full of them," in contradistinction to an increasing tendency elsewhere, to believe that there should be a limit to the number of children which a man should possess, and that wheresoever they may be considered undesirable, from the claims of society, from the disposition to follow the fashions of the age, from a feeling that self-gratification is the highest destiny of the human family, that there the family increase should be curtailed. Among the Latter-day Saints those ideas have not obtained a foothold. Although they have come from the outside world, gathered from the nations of the earth and measurably partaken of the influences which prevail there, yet they have not so far done violence to the instincts which God has planted within them as to practice the theories of the parties to whom I have alluded. And in all our assemblies, as I have said before, in this tabernacle as an illustration, in our ward meetings and in all our settlements and colonies, there is substantial testimony to be found of the fact that in this obedience to the law of primitive times, to the law of the constitution of human nature, and to the law as revealed to us in this "dispensation of the fullness of times," the Latter-day Saints have paid marked and decided attention.

This increase of population brings with it many thoughts; it is the father or parent of much reflection to those who grasp the situation. I recollect many a time in my travels east, when gentlemen in the great cities of this country made reflections in regard to our emigration from the different portions of the earth, I have said: "Yes, we have quite an emigration; the gathering is a fixed fact, fundamental in the economy of this Gospel." But outside of this gathering there is another one, which fails to arrest the attention of the world because it comes in a less ostentatious manner, and that is the wonderful home increase of that people dwelling in the mountains. And whenever tourists visit here, if they travel outside the limits of this city, if they visit our settlements in the length and breadth thereof, they cannot fail to be struck with the rapid multiplication of those who have thus gathered from the nations of the earth. When we inform the world that in a population of 150,000 souls there can be found in the neighborhood of 50,000 in attendance upon our schools; when we realize the immense number under the age of maturity, it would require a mathematician to tell what will speedily be the increase if the present policy is pursued. In a few generations to come, if this characteristic continues to manifest itself proportionately, there will be a continual necessity for spreading forth, Utah will become too small for her spreading population, and in all the adjacent Territories and States, those who

have been drawn together under her institutions, who have accepted her faith and believe in her destiny,—those will be found measurably carrying out the ideas which to-day permeate our society in a local capacity.

In considering this element growing up in our midst, we may form some idea in regard to the future of the people who dwell here. I believe there is an ancient proverb which says that "the stream cannot rise higher than its fountain," that "as men sow so shall they also reap;" and whatever we may have anticipated when illuminated with the spirit of prophecy, whatever our private ideas may be in regard to the glory and the greatness that shall rest upon the people, one thing is sure, that it depends upon the growth, development and characteristics which are imprinted and made manifest in the posterity of the Latter-day Saints.

Education is one of the "catch words" of this generation. It is considered to be one of the mightiest levers for the future prosperity of the United States; but opinions in regard to what constitutes education are as various almost as the individuals who are questioned. With a very large number, education is supposed to consist in the ability to read and write, and in the understanding of the geographical character of the country in which the student lives. It is considered to be comprehended in the rules of arithmetic and in the various branches of an advanced or classical education, as it is called, where the youth of the country graduate, and are then called scholars. But I apprehend this style of education may be given with a generous and extended hand to every son and daughter of this republic, and yet when you come to analyze the whole you will find that the mass of the people thus trained are, as a rule, absolutely deficient in the great and grand element which constitutes the higher form of education and of human culture.

There is in the scholastic institutions of the United States something of a disposition to eradicate from them everything which savors of religious training. It has been sought in many places to exclude the Bible as a text book, or a book to be used in any form whatever, much more the idea of including any form of religious faith or practice. Rather has there been an idea in the mind of most Americans that it was fundamental in the constitution and genius of the country that there should be an eternal separation between what is considered and called religious and secular things. Yet, when we reflect upon the wonderful organization we have and that we see around us, when we reflect upon the faculties and endowments which men possess, can we not see that this very idea of "church and state," or religious and secular faculty, is interwoven and is the very fabric of humanity, placed there by God himself, and that there is a disposition under the religious sentiment to draw sustenance and support, comfort and solace from the conceptions which pertain to divinity; and growing out from this fundamental religious idea or sentiment and established thereupon can come alone all the highest attributes that we look for in the future, a time when man shall find all his powers and functions harmoniously developed. And it is just as impossible to separate this great constitutional principle which exists in the human organization as it is to divide or break asunder anything which is formed, created, or intended to be

formed, created, or intended to be adopted by the great ruler of the universe. Man possesses his religious faculties, no matter how dormant they may be, no matter how wrapt up by superstition, or blinded by the ignorance and misconceptions of the teachers who have moulded him. God has planted in the human organization those attributes which seek communion with the divine. And it is upon righteous conceptions of man's origin that his future will depend. If the young men of any community have no correct ideas in regard to this; if they believe that they are but the product of chance: if they are impregnated with the thought that they are simply in a transitory condition and that they may "eat and drink, for to-morrow we die," if these are the thoughts which entertain, all their actions will correspond with these thoughts, they will not reach out, nor after the higher attributes which belong to humanity, they will be filled with selfishness, with a disposition to gratify their own passions, even if they have to accomplish this at the sacrifice of the feelings and interests of those with whom they come in contact. But if the youth of our country realize that they are the sons and daughters of the living God; if they realize and comprehend the fact that before they dwelt upon the earth they enjoyed a preexistence, that their spirits dwelt in the eternities, and had a home there, had associations there, and that they comprehended something of the purposes for which they should come and tabernacle in the flesh, then we may be sure that such thoughts and feelings will have their influence upon the entire course of their after life. If the youth of a community are thus trained, if they comprehend the relationship which they sustain, to the great ruler of the universe if they have faith in God and have received of the fact that God lives, that he holds in his hand the destinies of the human family, that he hath provided rewards for virtue and penalties for vice—if they comprehend these things, their actions in life will be shaped by these ennobling thoughts. But if the education which the youth of a country receives is devoid of training for the religious sentiment, if the grand revelations of the ancient times which God has given through "his servants the prophets," are set on one side, and if instead thereof education is supposed to consist of arithmetic and the kindred branches of that science, of political knowledge and all that goes to make up what is called a scholar, leaving out the cultivation of other attributes which God has implanted in man,—if that is the kind of education imparted, then of necessity it will, at some period of time in the history of that country, bring about religious death, and as a consequence the bonds of society would become loosened, men would live for themselves instead of living for each other, and they would become simply as "the beasts that perish," ignoring the past and caring nothing at all for the future. Hence I believe that this education and training is an important matter as pertaining to the youth of a country, that it should not be a Sabbath exercise only, but that at home, at the family circle, and in the common day school there should be as much attention given to the religious faculties as there should be given to intellectual and mental culture about which we talk so much, and for which we erect so many schools. And it is also to be remarked that according to the conceptions of the people on religious

matters, so also will be their conceptions in regard to morality. Morality is the outgrowth of religion. It is the fruitage of the tree of life in regard to men's ideas of God, of the past, and of the future. Without the cultivation and spirit of true religion, the moral faculties are very likely to be perverted, warped and misdirected. If the idea of brotherhood finds no place in the education of our youth, they will be disposed to take advantage of their brethren, take advantage in trade, speculation, etc., and society would thus become so individualized, that men would become a race of Ishmaelites, "every man's hand against his brother."

I believe that among the people who inhabit these mountains that this idea of brotherhood—the brotherhood of the human family—forms a very prominent feature in their education. I think our youth are taught that they should not live for themselves alone, but rather that in living for others they can and do best subserve their own interests. And we have examples of this in many directions, most notable among which is the missionary system which obtains among the Latter-day Saints. Have we not seen in our experience in this Territory, some 300 to 400 men called at once to go forth and preach the Gospel, to leave their homes and families, their friends and business, and travel to the nations of the earth to propagate the religious ideas which they had received. We have known those men sent throughout the United States, to every section of Europe, to Australia, to the Islands of the sea, to China and to India, and such has been the devotion of those who were thus called, that in the course of three or four weeks, every man had left the scenes and associations that were dear to him, and through the midst of difficulties and trials have finally found themselves in these widely divergent points of the compass, to which they had been called by the voice of the people and by the authority presiding over them. And when they have gone to these different nations they have gone in the spirit of brotherhood, they have looked upon the human family as their brethren and their sisters. They have gone in the capacity of saviors, and they have carried with them those principles which are the foundation of that civilization which the Almighty intends to establish on the face of the earth. They have not gone to preach that which would narrow the views of mankind; they have not gone to teach that which would introduce a spirit of selfishness or of anything degrading, but have gone carrying with them the principle of universal brotherhood which, when put into practice, will cement and bind society together in such a manner, that should any power touch the interests of one they would inevitably touch the interests of the whole. And it has been by the faith which they have exhibited, by the earnestness with which they have labored, by the blessings of God and the power of his spirit which accompanied them, that they have been able to gather from among the nations the best elements of their society, and transplant them into these valleys of the mountains, then weld them into a comparatively united people—a people measurably animated by one thought, one impulse, one faith, believing in one God, and putting into practice one order—a people who are looking for one result, and that is the regeneration and redemption of all those who place themselves beneath the influence of those ideas and ordi-

nances which have been advanced. This is the tree which has been planted, and the seed which has been sown, and the result can be best calculated by those who have given most attention to that which has been taught.

This idea creeps out in almost every direction. I have given this illustration, of the missionary effort which has sent its thousands and tens of thousands from this community — even when it was much smaller in numbers than it is at present—around the habitable globe. There is also another phase of this same spirit which the Latter-day Saints have exhibited, they have not only sent and are sending these men on missions, and sustaining them by their means, by their faith and prayers, but in obedience to the spirit of gathering they have given great assistance to those who were unable to gather of themselves. Indeed, in the history of the past have we not seen the time when the authorities of the Church have called for from 200 to 600 teams to journey to the Missouri River to transport the poor and the meek of the earth across those dreary plains—where the railroad now makes its welcome music—and they have landed thousands in this way in the midst of these mountains and introduced them to the new order of civilization which has been inspired by the spirit of the living God. In addition to all this they have taken from these valleys, and laid up at convenient points on the route, provisions enough to sustain those thousands while thus traveling for three or four months across the plains, they have also provided at such times a strong mounted body guard of the youth of the territory to protect the emigrants from the assaults of the Indians, so that they might perform their journey in safety. And they have gone still further: they have not only brought those thousands from the boundaries of civilization, and from the training and education of the systems and governments of the old world, but they have colonized all these valleys, and it is those thousands who constitute to-day the cities, towns, and villages of Utah. Not only have they been placed in these settlements but they have been taught the rudiments and the advanced principles of self-sustenance and of positive independence. The thousands and tens of thousands of Utah are beyond the depths of poverty that you find exhibited in the old world. The poverty which is known to exist there, the strikes which occur in the ranks of labor in the old world, the difficulties which belong to even in so blessed country as the United States, find no place among the people who dwell in these valleys. The majority of those who have thus come in strangers, who have been thus surrounded by new conditions, and subjected to new influences, have produced good results. Travel wherever you will throughout this territory and you will find the majority of people live in their own homes; they pay no rent to anybody; they are not, when poor and unemployed, subject to be turned out into the public streets; they are not, when old age creeps upon them, likely to be thrust into the union, or poor house as it is called, where the husband is separated from the wife and the wife from the husband, thereby giving practical force to the new reading of the marriage ceremony as suggested by some of the radicals of the old world, that that service should read, not as it does at present, but "till death or *poverty* do us part"—they are not subject to

these conditions, but a man and woman have the privilege of living together, the man with the wife of his youth; they see their posterity grow up in thrift and peace, and when "the weary wheels of life stand still" they lay themselves down in hope of a glorious resurrection unto eternal life!

There is also another feature which is worthy of remark in this territory. Can it not be safely said that the mortality of the people thus gathered together bears a marked contrast to that which exists elsewhere? Can it not be said that the influence of industry, of peace, and of good order, has had a good effect upon the masses in many directions. The mental pressure which excites elsewhere sends tens of thousands to suicide or drives them into houses built for those suffering from insanity, does not exist in the midst of the Latter-day Saints. Mentally, the people of this territory are pretty evenly balanced; one of the results of their faith in God, is that it enables them to contend manfully and patiently with difficulties instead of yielding to the circumstances thrust upon them, and thus they become valiant in the battle of life; they are not afraid of obstacles, or danger, or duties which may surround them; they believe that it is best to work, to fight and overcome, instead of cowardly taking into their hands the opportunity of depriving themselves of living upon the earth and filling a suicide's grave. The faith of the Gospel teaches them that life is a school, that it is an honor and works out future glory to submit to its discipline, to overcome its difficulties, to solve its problems and to fill its purposes, so that all the attributes of their manhood may be cultured and developed. This springs from the fundamental idea which the people of this territory have received and which they have accepted in their faith, and whatever social, commercial, political, or other class of difficulties may arise, and even though surrounded by the fire of persecution, they will still exercise this faith in God, and believe that from all apparent evil he will bring forth good. Does not the mental balance which this people exhibit, this absence of that tendency toward suicide and lunacy—which exists in all the nations of the earth by virtue of the pressure which society brings to bear upon the characteristics of men—does not the fact that this pressure is unknown among the people of Utah, (or at least if not unknown, nearly so) stand as an evidence of the better character of the institutions under which they live? On the other hand they are giving to their posterity all that the world calls education. Not that they consider it the primary object and end of life, but they do consider it useful to their children in enabling them to fulfil some of the responsibilities of manhood, to attend to the business duties and affairs of life, and for this they are building school-houses, for this they employ teachers and erect academies, and in this way they have spent in poverty as much, comparatively speaking, as will bear a pleasant contrast with any part of this country, of which they are a part. And while they have endeavored to carry out this joint style of education—that is, the cultivation of the highest attributes, which consist of faith in God, faith that we can commune with him, faith in the Scriptures handed down to us by the ancient servants of God, faith that by the introduction of the Gospel and the practice of its principles will be laid the foundation of a higher

civilization, calculated in its nature to supercede all other forms with which man may have been acquainted in the ages that are past—yet for all this, politically they do not feel obliged to be either democrats or republicans, whigs or nationalists, but rather feel to cultivate all the qualities of patriotism and citizenship, developing these to the highest possible perfection. But even in connection with a system which aims at these results, a system which has set before its believers so elevated a platform, there will occasionally in individuals be comparative failure. But wherever men are possessed of this faith, it is simply a question of time as to its ultimate success, and the day is not far distant when those who hold this faith will not be confined to Utah and the adjacent territory, they will not be held in bondage and vassalage, and have appointed over them men in whose election they have no voice, but they will stand qualified with all that of excellence they desire, and have the privilege of being free and full American citizens.

I said awhile ago that there had been a good deal of talking and a good deal of writing in regard to a bugbear called the union of Church and State. But it is folly to talk or write against a thing which God has incorporated into the very fabric of man's being; and it would be a good deal better now for the nation in which we live if the ranks of political parties were less divided, were more imbued with a sense of honor, virtue, purity, and the spirit of brotherhood. This would remove from them a great many of the evils with which they are afflicted: it would help to strengthen their efforts for the good of the nation—in every way—if they, in the spirit of the Christian faith, went forth to receive the suffrages of their fellow men, and then take with them into the halls of Congress the same spirit, there to labor with just conceptions of justice and brotherhood, realizing that "God hath made of one blood all the nations of the earth." If our political parties were animated by this spirit, would not the name of America stand higher than has ever yet been dreamed of by those who entered her counsels or sat to administer her affairs. I an an advocate for the system which has been established in Utah Territory, because I have studied it, I have seen its influences, I have marked its power over the lives of those who have been obedient and subservient to it, and I know myself that it is calculated to develop the best features of our humanity, to unite the human family together, to bring heaven to earth, to bring men into communion with the angels, and to hasten the day when not only the angels, but Jesus shall come to the earth and reign, and when the thousands of those who have been prepared under the influence and institutions of Zion shall have the privilege of associating with "the Church of the first-born; and the spirits of just men made perfect." This I know to be the power and spirit, the end and aim, the final triumph of the Gospel of our Lord and Savior Jesus Christ, and I feel proud that thousands in Utah have consecrated all that they possess to the establishment of this divine system which you can read of in the history of the past, and which has again been revealed in our day through the ministration of angels to the Prophet Joseph, on the eastern shores of the continent of North America. I know also that in the progress of this work it will not only take hold of the poor and meek

of the earth, but the day is not far distant when it will take hold of many of the more thoughtful and cultivated among men; and while we may look back through the history of the past and think there never were statesmen like Washington and others who have left their names on the records of fame, yet, my brethren and sisters, the Gospel tells us that these were only the precursors of many in the future who in intellect and culture shall stand unfolded in all that harmony and glory which belongs to the eternities.

I know the Latter-day Saints understand these things, and in the spirit thereof they are seeking to cultivate their faith in God, seeking to consecrate their time, talent and ability to the building up of Zion upon the earth; and to those who are strangers in their midst who are not acquainted with their programme, not acquainted with the ambition which prompts and inspires the Latter-day Saints—to such we say these are the ideas by which we are actuated. They know they are workers for God, they are laborers in the great field of human progress, and they are using that which they have received from the heavens, believing that divine purposes are best served by divine education and divine culture, and when these are operating, all the facilities about which men boast, sink into comparative insignificance in contrast with that higher education which belongs to and grows out of the Gospel of our Lord and Savior Jesus Christ.

I ask our friends who turn in with us occasionally, to give us credit for this earnestness of purpose, and although they may not see as we see, although they may consider the Latter-day Saints mad, yet they must admit that "there is method in their madness." The results which are now seen are but the drops before the shower, the little progress now made is but the shadow of that which shall be seen when they shall return to the land of the rising sun, for then in every State of the Union will be found wonderful colonies of the Latter-day Saints, wielding power and influence under the administration and institutions of Zion, working as they work now for the elevation and progress and redemption of the human family.

May God give us wisdom "to work while it is day," to labor diligently in the duties to which we have been called, and when we have done this, may we be saved in the celestial kingdom of our God, through Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE ASSEMBLY HALL, SUNDAY AFTERNOON, JAN. 2D, 1881.

(Reported by Geo. F. Gibbs.)

THE ETERNITIES BEFORE THE SAINTS—THE SUBLIMITY OF THE GOSPEL, ETC.

I am pleased to have another opportunity of meeting with you on this the first Sabbath of the New Year; and I will add to all the faithful, ten thousand more of them. For we, as Latter-day Saints, do not consider that our existence ends with time, as we generally term it, but that it reaches into eternity. And that while we are here in a state of probation to fulfil the various duties devolving upon us, as Saints of the living God; while we come into the world and exist in it for a time and then leave it, we have hopes and aspirations beyond the grave, and anticipate that, as ages and cycles shall pass along and generation succeeds generation, if we are true to our trust and live our religion, keeping the commandments of God and fulfilling the various covenants devolving upon us to attend to, that we shall associate with the just in the eternities to come! therefore we are living, and hoping, and expecting, and planning, and contriving and operating, for the accomplishment of this object. We do not look upon the affairs of this life as those alone in which humanity is interested. We have been taught differently by those who have had communication with the Lord, and to whom he has revealed his will. We have been taught differently by the holy priesthood that we have in our midst; we have been taught differently by the Holy Spirit which we have received in God's appointed way, according to his law; which spirit has enlightened our minds and given unto us an evidence and a testimony similar to that which we heard Brother Smith speak of that he knew this work to be of God. How did he know it? Through obedience to the law of God, by the reception of the Holy Ghost and through the union and communion that exists between God and his children upon the earth. This is a principle of certainty and testimony, and an evidence that we all have the privilege of enjoying for ourselves, and of knowing that God lives; of knowing that this is the Church of Jesus Christ and the kingdom of God; and of knowing also that God lives and that he is our Father, and that we are his children; and of further knowing that, "when this earthly house of our tabernacle is dissolved," we can feel like one of old, that "we have a building of God, a house not made with hands, eternal in the heavens," waiting for us, and not for us only but for all

who love the appearing of our Lord and Savior Jesus Christ. Were it not for this hope, were it not for this spirit, were it not for this intelligence that has been communicated unto us by the light of revelation and by the manifestation of the Spirit of God, through the revelations of God to man in these the last days, by the opening of the heavens, by the administration of holy angels, and by the revelations of the will of God to man; were it not for this we should not have been here to day, this congregation would not have been assembled here as they are; the Latter-day Saints would not have been in this territory; nor would they have been anywhere else; for it is because God has seen fit in the fullness of times, according to the testimony given by the holy prophets, who have prophesied since the world was, according to the designs and eternal purposes of God pertaining to the inhabitants of the earth—those who now live, those who have lived and those who will live; were it not for the purposes of God pertaining to these things, and the communications of his will to us, we could not be, as I before stated, in the position we now occupy, But God having designed to accomplish his work in the interests of the people of the world, in this day and age, in the interest of the myriads who have passed out of the world, in the interest of the living and the dead, he has commenced his work for the salvation, for the redemption and for the exaltation of the human family, and hence things are as we see them among us to-day.

When we talk about the theories of men, they are matters of very little importance; when we reflect upon their ideas or views, they are really unimportant, but when we talk about the law of God, the plans of Jehovah and his designs pertaining to the world in which we live and its inhabitants, and to the inhabitants that have lived, and to all humanity, then we touch upon a subject that is grand, noble and sublime; one that enters into the recesses of the heart and that touches every fibre, and that causes our hopes and aspirations to reach within the vail, where Christ our forerunner has gone, and we feel convinced that there is an eternal fitness in all the laws, in all the truths, in all the ordinances, and in everything that God has revealed for the salvation and exaltation of the human family. We are here, and how did we come here? What was it that brought us here? Some hardly know; and then there are a great many who do understand this thing very well. We are here because we listened to the eternal truths of the gospel, and that gospel could not have been known unless it had been revealed. For no man nor any set of men, to-day, understand those principles which are calculated to exalt men in the celestial kingdom of God, nor could they comprehend them unless God had revealed them. And when we hear of the folly, the raving and ranting of ignorant men who know not God nor his laws, who would presume to dictate to Jehovah, who would teach something that they know nothing about; but being without revelation, are fitly represented in the Scriptures as "Knowing nothing but what they know naturally as brute beasts, made to be taken and destroyed." For instance, we have our cattle, our sheep and other animals which we raise and provide food for and feed and fatten them. What for? For the knife. How could we do it if they knew what we were doing it for? I do

not think they would get very fat. Still, one of the old prophets, in speaking of these men who are without revelation. says, "They know nothing but what they know naturally as brute beasts." We certainly do not wish such men for our instructors.

Many men at the present day will tell us that they will believe nothing but what they can see with their eyes, handle with their hands and comprehend with their judgments. And what are they prepared for? I might here ask, What does man in reality know of God and of his laws, or of the proper fitness of things? What does he know about that vitality that he himself is in possession of, or that which any other animal is in possession of? He knows nothing pertaining to it, nor can he impart it. When we talk about the wisdom of man, how far does it go? We learn a few of the laws of nature. Who gave these laws? Who originated or organized them? Who placed these eternal laws in nature? Who made the solar system, for instance, to move with that accuracy and punctuality according to exact rules and laws? Who made any portion of that system, gave it its original force or sustains it in its motion? Who planted in matter its exact and various laws? Can any of the learned and the wise of this day and age make anything of that kind or anything approaching to it? Who gives life and vitality to man? Does man give it? We are told that "there is a spirit in man, and the inspiration of the Almighty giveth it understanding," but without that what are we, although our organization may be complete in all its parts, yet without the spirit the body is lifeless, motionless and inanimate. What are we? At best but little specs in motion moving about in the world puffed up, in many instances, with things we profess to know, when really we know nothing only as God communicates it, and can understand nothing only as he makes it manifest. Can all the philosophers of to-day make a grain of wheat and give vitality to it, much less a world? Or can they make a simple blade of grass? It is not a big thing to ask a wise man to do, especially those who desire to ignore God in his works, but can the wisest of our philosophers do it? No, nor can they discover the secrets of life, nor the impulses which act upon all nature in all the varied operations. Who governs the planetary system? The great God, the same who causes our earth as well as other systems to revolve upon their axes, and provides for them, and has measured and given them their times and seasons, and their laws. Who is it that causes the blood to flow through our veins? He that has given and does give intelligence to man. Can anybody point out any of those vital principles and show that they originated independently of God? No, they cannot. And so it is through all creation, no matter what you touch pertaining to nature. When man discovers a law of nature either in the mineral, the animal, the vegetable or any other kingdom, he will find that it is governed by strict eternal and unchangeable and undeviating laws? And when men discover that, what do they find out? Something which God has placed there, something that has always existed. We talk sometimes about the great discoveries we have made. We will refer to gas, for instance; some of us can remember very well when there was no such thing known among us as gas for lighting purposes. Who originated the ele-

ments of which it is composed? The great God; and that principle always existed. We speak about electricity and the uses to which it can be applied. Who originated that principle? "O, it was found out a few years ago and we found it very useful in communicating one with another; through its use we can send a message today from one part of the world to another, and can be in communication really with the world." Well, we think we have done something very remarkable, in discovering something of that kind, and it really is a great discovery; but then that principle always existed, ever since the world was framed; the only thing that we can boast of is that we have discovered a certain principle which we did not know of before; and there are ten thousand other principles beyond, which we have not yet discovered; but when we do discover them we shall find them to be the same eternal laws of God. I am reminded sometimes of a little infant. You look at the body; it comes into the world; it has its common faculties. By and by it makes a discovery, it finds out that it has a hand, and it looks at it as much as to say, It is a very curious thing, and it is a remarkable discovery that I have made. Why, it always had a hand, but the baby did not always know it.

It has been remarked here by Bro. Penrose that all things are governed by law. This is so whether in the material world, or whether—I was going to say—in the immaterial world, but we do not know of such a thing; I will say therefore, the spiritual world, if you please. We are very singularly constituted, forming a combination of body and spirit. We learn a little about the bodies of men, but do we know about the spirits? We know from history of some things which have taken place in the past, but what do we know about things pertaining to the future? Who can comprehend God or his ways? One of old in speaking upon this subject says, "It is high as heaven; what canst thou do? Deeper than hell; what canst thou understand?" There are some prominent features which God has revealed to us; and there are ten thousands of principles which he has not revealed. Those principles that he has revealed to us, like everything else pertaining to the works and the designs of God, bring a degree of certainty, assurance, intelligence and satisfaction that nothing earthly can impart. The Saints themselves, do not, in many instances, understand the "whys" and the "wherefores" pertaining to these matters. We are taught to obey certain laws; we are taught to repent of our sins, and to have hands laid upon our heads for the reception of the Holy Ghost. Here is a law that God has appointed, just the same as he has regulated these other systems of which I speak, and with which we are more or less familiar. We have electricity floating around us in every direction. In order to make it subserve our desires we have to use it according to certain laws. At present we have to string up wire properly connecting it and use a battery and a machine made for the purpose, in order to convey our thoughts to others at a distance; and without first paying due regard to these or other appliances that perhaps might be substituted, we could not communicate. When you comply with the law governing this matter, that is, when you erect the poles, string the wire, make your battery and have the machine and the circuit

complete, you may then convey your thoughts correctly over the wire by the means of electricity to others at a distance. You know they have been correctly sent because you can receive your answer back; and if necessary, have the message you sent repeated. Now the same principle is true in regard to the other things. And do the persons who operate the telegraph machine always understand all about the philosophy of it? No, but very few of them comparatively. Yet they learn to operate while somebody else does the thinking and prepares the machine and appliances for them for the purpose of introducing this mode of communicating. Now then, look at the principle that looks to many very simple associated with that way which God has ordained and appointed for man to become acquainted with him, and to be introduced to him and to his laws. How is it? why the elder goes forth to preach, and what is he told to preach? Faith in the Lord Jesus Christ. Repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. Now these look to many as being very simple things, very simple; yet they are things which God has ordained, they are his laws, they were in former times, they are in this time. We cannot violate these and receive the blessings, and no other people can; I do not care who they are, they cannot do it. Let us go back to our experience. There are hundreds of you present who have received the spirit of the living God; how did you receive it? You say, an elder came along, and we heard him preach; he told me to believe in the Lord Jesus Christ and to repent of my sins, and that he was authorized to baptize me for the remission of my sins, and he told me that if I did this that hands should then be laid upon my head and I should receive the Holy Ghost. This is the doctrine you heard. Then you had faith in God; you repented of your sins, your follies and wickedness, and you covenanted to fear God and keep his commandments, and to observe his laws. The elder then went forth and led you into the water, and he said, "Being commissioned of Jesus Christ I baptize you for the remission of your sins in the name of the Father and of the Son and of the Holy Ghost, Amen." He then buried you in the water and raised and brought you out of it. After he did this, he laid his hands upon your head, and by the same authority he confirmed you a member of the Church of Jesus Christ of Latter-day Saints, and said, "Receive ye the Holy Ghost."

Now that is a very peculiar operation when you come to think upon it. Why is it thus? A man goes forth who has authority given him of Jesus Christ, he baptized you for the remission of your sins in the name of the Father and of the Son and of the Holy Ghost. There is something very peculiar about it. It looks very simple; but if that man had no such authority, then he was an impostor; and if the man or men who ordained that elder conferring on him this priesthood, had not the authority to do so, then he or they were impostors; and if God had not given revelation instructing Joseph Smith in relation to these things, how they were to be done, then Joseph Smith himself was an impostor, as well as the apostles and all men professing authority. These are self-evident facts. We as a people do not profess to have received any authority from any other source,

from any man or set of men, or any church or any organization existing; and if God has not revealed it, then the whole thing is a falsehood and fiction, and there is nothing to it. Here is a picture [pointing to the ceiling] of the angel Moroni appearing unto Joseph Smith, revealing to him among other things the plates from which the Book of Mormon was translated. We have another here [pointing to John the Baptist conferring upon Joseph Smith and Oliver Cowdery the Aaronic priesthood], and still another, representing Peter, James and John conferring upon Joseph Smith the Melchisedec priesthood. Very well. Are these things true? There are thousands of Latter-day Saints who will tell you they know it. We will come to these things by and by. But if these things were not so, then our faith is in vain, then we are dark and benighted as others are, then the things we believe in are a phantom and can avail us nothing, either pertaining to this world or the world to come; then the building of these temples amounts to nothing, if these things are a fiction, and everything we have done and are engaged in amounts to nothing. But if they are true, then there is nothing of so great importance to the world of mankind and to us, as the revelation of these truths to man in these last days, and pertaining also to our association therewith.

Now, when an elder lays his hands upon a man and confirms upon him the Holy Ghost, he tells him to receive it by virtue of the authority conferred upon him. What authority? Why God restored the authority of the holy priesthood by those who held the keys of that priesthood and who administer in time and in eternity, who hold that priesthood upon the earth, and who now hold it in the heavens. They came here to impart it to men, and did restore it to men. Very well, that being the case, man was again placed in communion with his God; not left any longer to guess and suppose and surmise and to think, but to *know*. For instance, I have myself been thousands of miles and hundreds of thousands to preach this Gospel; would I have gone if I had not known it to be true? No, I would not. There is nothing very pleasing in going forth to an unbelieving world to meet the errors and the prejudices of ages, and to oppose the false theories of men, to introduce the principles that are opposed and repudiated by the carnal mind, and by the corrupt everywhere; there is nothing very pleasant or inviting to be traduced and to have your name cast out as evil, no matter how honorable you may be, this has been the lot of the elders of this Church and is their lot to-day, by men who know not of what they speak, by men who are bigoted, superstitious and ignorant; men who comprehend not God nor his laws; but we know it, and I know the truths of which I speak, and bear testimony to it before you. If others do not know it, I cannot help it; I have obeyed the method appointed to receive these things, as you have had to do, to be initiated into the Church and kingdom, according to the laws which God has ordained. What I have done, then, all others in this Church have done; and the elders of Israel have been actuated by the same impulses, have obeyed the same doctrines and ordinances, and have administered the same ordinances to others. They are influenced by the same spirit, and they realized and knew for themselves of the things which they promulgated and taught. Is this con-

fined to elders alone? No. To the apostles and presidents? No. To the seventies or high priests or elders, bishops, priests, teachers or deacons? No. This is a thing which pertains to all; all who are Latter-day Saints, all who have complied with the requirements and who have thus placed themselves in the condition to receive this knowledge; and you men who are before and around me to-day are witnesses of the truth of that which I say, because you yourselves did receive the Holy Ghost, the Spirit of God which imparted to you a knowledge of the principles of the Gospel and placed you in communion with God your heavenly Father. And this Spirit has borne witness to our spirits as it has been said by one of old, "that we are the children of God, and if children, then heirs; heirs of God and joint-heirs with Christ." We sometimes treat these things rather lightly, scarcely comprehending what we are doing; and I often think that our elders themselves hardly realize the significance of the situation they occupy when they say to him that believes, repents and is baptised, "Receive thou the Holy Ghost." Is there a thing of more importance that we can think of anywhere than this which so many of us treat so lightly. The idea of a man, human and fallible, pronouncing the reception of the Holy Ghost upon his fellow man. and his fellow receiving that heavenly treasure, is one of the greatest manifestations of the faithfulness of God, in sanctioning the acts of his elders that it is possible for us to conceive of. He has said that through these ordinances he would confer the Holy Ghost; he has also fulfilled it, as the thousands who hear me to-day can bear record. Here is the thing that operated upon you and which was the means of bringing you here to this place, from many of the nations of the earth.

Some people find fault with us about these things. I have said frequently to men that I cannot help my faith and I am sure you cannot help it; no man living can control my faith, for I have received a portion of the Spirit of the Lord and I know it; and if you have received a portion of that same Spirit you know it, and you cannot un-know it—it is impossible, you cannot un-know it, unless you sin against God and, as the apostle said, grieve the Spirit by which you were sealed; then it withdraws from you, then you will not know much about it, no more than some do who take this course against us. The apostle said, "Grieve not the Spirit of God by which you are sealed to the day of redemption;" do not grieve it, do not sin against God, do not violate his laws, do not corrupt yourselves; do not corrupt your bodies, for are they not, as one has said, "the temples of the living God?" Do not allow your spirits to be contaminated and led astray from correct principles, but cleave unto God in all humility, fidelity, faithfulness; observing his laws and keeping his commandments. Why, then, let me ask, are you here? You are here because the elders of Israel visited the place where you lived in this nation, or in nations afar off, preaching the principles of the everlasting Gospel which had been restored; and you believed their tesmony, and obeyed the Gospel, and received a knowledge of its divinity, and because of this you came here; and hence the elders, the apostles, the presidents, and all the various peoples and members being touched by the spark of that fire that dwells in the bosom of God, being enlight-

oned by that Holy Spirit which is promised to those who obey his law, you left your homes, your friends, your associations, and came here to mingle with the Saints of the Most High, to unite with them and to assist in carrying out those purposes that God designs pertaining to the human family. Now in all this Joseph Smith and those associated with him—Oliver Cowdery, Martin Harris, Hyrum Smith, Sidney Rigdon and others,—understood these principles; they commenced this work not of their own free will, and, yes, of their own free will, too; but they did not originate them. God originated them and they were instrumental in his hands in introducing them. These men having been ordained themselves, ordained others who went forth to proclaim that word of truth which they had received. And why did you come here? Because you received that testimony and believed it and obeyed it and received the Holy Ghost, and associated with those who believed the same principles. There was something that propelled you forward, you hardly knew why or how, but you were desirous to come to Zion. Why? Because you are living in the dispensation of the fulness of times, when God will gather together all things in one, and the keys of the gathering dispensation had been introduced; and because you had received of that spirit, and you never felt easy until you got here. Well, how was that? What operated upon you? The Spirit of God. Was it a something that was craving after wealth and position and power and aggrandizement, to have a great and honorable name? No, it was as you first were taught and as you afterwards comprehended, it was how to learn to save yourselves, to save your progenitors, to save your posterity; it was that you might obtain a knowledge of the laws of life, fulfil the measure of your creation, and that while you felt as a man among men upon the earth, you might, by and by, through obedience to pure principles, stand among the Gods as a God, in the eternal worlds, and be exalted through the power of the Gospel. This is why you came here, and are coming here, and being here, we brought our bodies with us. We have to eat and drink, we need clothing. The curse has not been removed from the earth yet, therefore we have "to eat our bread by the sweat of our brow." We have to do in regard to these matters as others do; and being here, what then? Why a number of people make what may be termed a community. We are living on land, and that land, in a territorial capacity is part and parcel of the United States, and as a territory of the United States, we necessarily form an integral part of the United States; being men, and having bodies as other men, independent of our general feelings, thoughts, actions and sentiments, we have to live and move, to eat, to drink, to occupy farms, houses, cities, and lands; and to perform all the varied duties of citizens, associated with the body politic. What next? We have our religious duties to perform, and that is to fear God and to observe his laws.

What else? We build temples. What for? To administer the ordinances of God. What ordinances? Those that God has revealed, and those that the world know nothing about; and if they had the temples already built for them to-day they would not know any more what to do with them than that pitcher does;

nor would we unless God had revealed it. Now we are going on quietly to attend to our duties, building our temples and administering in them. Here is Brother John L. Smith—how long Brother Smith have you been administering in the Temple at St. George? [Brother Smith: Four years, sir.] And for whom? For himself? Yes, a little, not much however, principally for others. For the welfare of whom? The living. Who else? Of the dead; that we may fulfil certain duties that God has called us to perform, to help in the accomplishment of his designs and purposes. And that as God has been pleased to restore to the earth the keys which Elijah held, who conferred his power upon others to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the fathers who existed upon the earth in generations gone past, and we who are now in existence and our children that are following after us, might be cemented and united together by eternal bonds which God has pointed out. That there might be an alliance and co-operation between those in the heavens and those on the earth; that there might be a welding, uniting, cementing principle; in which the priesthood in the heavens and on the earth are united, to carry out the great designs of our heavenly Father in the salvation and redemption of the living and the dead, and that we might operate for them on the earth while they are operating for us in the heavens. For it is written, that "They without us cannot be made perfect," neither can we become perfect without them. We, then, are operating in our part, and they in theirs; we on the earth, they in the heavens; and with God they are operating, and with Jesus Christ, who is the mediator of the new covenant, and with the ancient prophets and apostles of God, who lived before, who administered in time and in eternity, holding the everlasting priesthood, and who are all interested in the welfare of the world and the exaltation of man.

Well, now, what shall we do? Shall we go on with it? We will try to, the Lord being our helper. Some people say we are very wicked. Well, I do not think we are as good as we ought to be by a long way, but I do think we are very much better than they are. This is my opinion, with all our follies and all our weaknesses, and all our infirmities. And — well, I would not like to say what I know about them. God knows it. We will let that go. The Lord will judge men by their acts, and he will judge us and all others by our acts.

Now, we have a territorial form of government. I will come to that again. What shall we do? Observe the laws of men? I think that is a very easy thing to do. There is nothing very hard about that; if they will not interfere with us in religious matters, there is nothing very hard about keeping the laws of the land. Will we pay taxes? Yes. Will be loyal to the government? Yes. Will we sustain all good, honorable men that are rulers? Yes, and pray God to inspire them with wisdom, that they may be led in the right path. Will we fight with them and quarrel with them, and say hard words about them and misrepresent them as they do us? No, we will not. It would try me very much sometimes to have to tell the plain and unpalatable truth about them, of things which, without falsehood, I can say, I know for myself. Still, will they try to interfere with us? Yes. Who? All

kinds of foolish people, ignorant, narrow-minded, degraded, wallowing in iniquity and besmeared with corruption of every kind; and yet they talk to us about our impurities. They have reason to talk a little, but not much. We are not what we should be by a long way; we ought to be a great deal better than we are. I pray that God may enable us to be so.

Well, we do not interfere with them. Whose religion do we interfere with? Nobody's. I hope you do not, I know I do not; if they are satisfied with it, I am satisfied that they should have it. I believe in every man using the free exercise of his judgment and conscience, leaving the balance with God. I will tell people the truth; if they obey it, all right, if not, certainly I will not prosecute them or persecute them because of their views. But on the contrary, if anybody were to interfere in any way with the religious faith of any one, I care not how foolish it might be, I would be among the first to stand forth in the defense of him whose rights were assailed; not because I believed in his religion at all; but because my sense of justice and equal rights would impel me to this action; for if I claim those rights myself I ought to respect them in others, holding as I do that it is the right of all men to believe in and worship as they please. And while there are thousands of highminded honorable men in this great nation who believe in and sustain the principles of freedom and equal rights, there are very many foolish, inconsiderate men, who would recklessly tear down the temple of freedom erected by the fathers of this nation, and ruthlessly proscribe, prosecute and persecute all who cannot subscribe to their narrow erratic, unsupported ideas. But will you not conform to their ideas? No, I will not, the Lord being my helper, and then the people will not God being their helper. The Lord has revealed unto us the truth, and we know it, and we will stand by it and maintain it from this time forth, God being our helper; and all who believe in that say aye [the congregation said aye]. That is the feeling of the Latter-day Saints I know. But will we interfere with anybody? No! no! we will not. With their politics? Not much. For while we are interested in the welfare of the nation, we care very little about the present political issues. We think that a great and magnanimous nation, however, could well afford to let us alone, and would feel like endorsing General Grant's axiom, "Let us have peace." But then if people will interfere with us while we are pursuing the even tenor of our way, we will defend and protect ourselves from their assaults as best we may, and then we will commit them to God. We have not started this work, God commenced it, not us, and we are simply endeavoring to carry out his will and law. Wiill we do it? With the Lord's help we will. Will we fight against authority? No. Will we oppose the principles of this government? No. We will sustain them. But if people will act foolishly we cannot help it. If this nation can stand the results of the violation of constitutional principles, we can. If they tear down the bulwarks of freedom and with impunity trample under foot the rights of men we cannot help it. If it is our turn, to-day, to suffer wrong, it will be somebody else's to-morrow, national retrogressions are not often arrested. It behooves statesmen to pause in their career. The floodgates once opened who

shall stay the torrent? We of all men would save the ship of state and would say to these national patricides avaunt! But if they will act foolishly and continue to do so until they subvert the principles of liberty, and thus destroy one of the best governments ever instituted on earth, then if forsaken by all else, the elders of this Church will rally round the Constitution, lift up the standard of freedom, which is being trodden under foot and bedrabbled by demagogues, and proclaim liberty to the world; equal rights, liberty and equality; freedom of conscience and of worship to all men everywhere. That is not a prophecy of mine; it is a prophecy of Joseph Smith's, and I believe it very strongly. Will we oppose them? No. Let them go on in their own way and we will pray to God to turn the designs of wicked men, and if they will not repent and turn from their evil deeds, pray to him that they may be taken in their own trap, be caught in their own snare, and fall into the pit which they dig for us. Can you pray with a good conscience that this may befall them? Certainly. If men dig a pit for others they should not find fault if they fall into it themselves. And as sure as God lives they will do it, if they persevere in their iniquity, and as sure as we stand faithful to the principles of truth, God will stand by us, and the wrath of man will be made to praise him, and the remainder he will restrain; and they cannot help themselves. For both they and we are in the hands of God, and they can go no further than he permits them, neither can we. And we will try, as the friends of this nation and of humanity, to do right, and to sustain all correct principles, in the maintenance of justice and equal rights to all; cultivating peace, respecting law, sustaining our institutions, and praying that right, justice and equity may prevail throughout the land; and that the hands of all honorable men may be strengthened to preserve inviolable the God-given institutions of this great nation. Let us also try to fulfil all of our duties as fathers, and our duties as mothers, our duties as children and our duties as citizens of the United States, our duties as Presidents, our duties as Apostles, our duties as High Priests, our duties as Seventies, our duties as Elders and our duties as Priests, Teachers and Deacons, and our duties as members of the Church of Jesus Christ of Latter-day Saints. Let us humble ourselves before the Lord, live in the light of the Spirit of God, that the Holy Spirit which we have received may be in us "as a light that shines brighter and brighter until the perfect day." And if we are faithful, God will stand by Israel; he will preserve his elect; he will listen to our prayers: and we will go to work by his help to build up Zion and establish the Kingdom of God upon the earth; and we and our posterity will never cease doing it until the "kingdom of this world shall become the kingdoms of our God and his Christ, and he shall rule forever and forever;" and then throughout the endless ages of eternity among the Gods in the eternal worlds we will join in singing, "blessing and glory and honor and power and might and majesty and dominion be ascribed to him that sitteth upon the throne and unto the Lamb forever." Even so. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, JANUARY 2ND, 1881.

(Reported by John Irvine.)

THE GOSPEL,—A PRACTICAL AND COMPREHENSIVE RELIGION, AND THE MEANS OF ETERNAL EXALTATION.

I can endorse heartily the remarks that have been made to us by Brother John L. Smith, an old acquaintance whom I am pleased to see. I feel gratified to know that he is still laboring for Israel, that his heart is in the right place, and that his desires are, as they always have been so far as I have been acquainted with him, to serve God, to keep his commandments, and teach men so.

When Jesus was on the earth he said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." I believe it is the object and desire of all our brethren who are called to occupy responsible positions in the midst of the people to carry out this saying of Jesus—that is, to keep his commandments themselves and to teach others to do the same. This desire, at any rate, should animate every one who is called to be a servant of God. It is not enough to *believe* in the Gospel; it is not enough to have faith in the work that God Almighty has commenced on the earth; it is not enough to have a testimony that Joseph Smith was a prophet of God, that angels have come from heaven, restored the Gospel and brought back the ancient priesthood, that God has commenced the great latter-day work spoken of by all the ancient prophets and that we are called to assist in that work—a mere testimony that this is the case is not enough. We are called to be *workers* of righteousness. And we are not only called to do what is right, but also to aid in establishing righteousness on the earth by teaching others to follow our example.

The religion which we have received is a practical religion. It offers something for us to do all the time. There is no need for us at any time to stand still, we are called to be active workers in the cause of God. Every man and every woman who has received the Gospel and been baptized into the Church is expected to take an active part in this work; not to leave it to those who are called upon to preside in the various wards and stakes and over the Church of God, but each one of us has an individual interest in this Church (or ought to have),

and should manifest it by a desire to do something that the work of our God may roll forward in the earth.

We have had made plain to our understanding some few of the first principles of salvation, and these have been made clear to our minds not merely as objects of faith, but as something for us to lay hold of, as a guide to our feet, as a light to our path, and as an incentive to action. We are called to be Saints not only in the Assembly Hall, or in the Tabernacle, or in the place of prayer, but in every condition of life, and to bring into practice those things that God has made known to us to influence us in all that we do, that we might be a different people from the great mass of mankind, striving after the condition of sainthood—that is, to become holy in the Lord, to be sanctified in all our being to the service of the Almighty and the establishment of his kingdom and government on the earth. That is what we are here for, in these valleys of the mountains.

There is an idea in the world concerning religious affairs that they are mere matters of sentiment, something to think about, something to pray about, something to sing about, something to exalt the feelings. This is all very good so far as it goes, but it is only a small part of religion. Religion is not a mere matter of emotion or of sentiment, or of feeling. True religion is something to guide us, to make us better, to teach us in every respect. True religion will teach us how to use properly every power with which our great Creator has endowed us. True religion not only affects the spiritual part of our being, the internal part of man or woman, but affects the whole nature, spiritual, mental and physical. It comes here on the earth and is fitted to our condition where we live and while we live. It is adapted to us to-day. It not only unfolds to us something of the future and elevates that standard of beauty and perfection before us, that we expect some time to arrive at, but it unfolds to us our duty to-day and tells us how to act in every movement of our lives and in every condition in which we may be situated; in fact, there is no place that we may be called upon to occupy, or in which we may find ourselves, where our religion ought not to influence us in what we should do. Not only does our religion come to us to influence us in our acts, in our bodies as well as our spirits, but it also comes to us to direct us in our thoughts, that we may be able to turn our minds in the proper channel, so that we may think good thoughts and not evil, that we may have good desires and not evil, and that we may become so sanctified in our natures that the spirit and influence which comes direct from God our Heavenly Father, who dwells in the bosom of eternity, may descend into our souls and have free and uninterrupted access thereto, and that we may become Saints, individually and collectively, a royal generation, a peculiar people, zealous of good works. This is the kind of religion we have received.

When we heard the Gospel and believed in Christ and in God the Father, and went forth repenting of our sins and were baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, this was the beginning of our religion, these were the preliminary steps in the path that leads to the presence of God. When we came into the Church, having put off the old man with his deeds, we were supposed to have put on Christ, to

pattern after him in all our acts, to seek for his spirit, to be guided by his example, so that by and by we might become as he is and fit to stand where he stands—in the presence of God, and abide there. Some people who are in the Church of Jesus Christ of Latter-day Saints, as well as some people outside the church, have an idea that salvation consists in belonging to a certain sect or party or in having a certain condition of mind. They do not grasp the idea that exaltation is only brought about through a natural process—the putting away of that which is evil and laying hold of that which is good; the putting away of that which is wrong and taking hold of that which is right: departing from the ways of the world and walking in the ways of God. We need to understand this fully and clearly, my brethren and sisters. You and I will not be saved in the presence of God with an exaltation like that which is held out to us simply because we are called Latter-day Saints, or because we have complied with a certain form of religion, or even because we have gone into sacred places and received holy ordinances whereby we might be washed and cleansed and made anew and anointed unto righteousness. We shall not be brought up into the presence of our Father to abide there and participate in his glory simply because of these things. If we ever get there to stay, it will be because we are fitted to be there, because we are prepared to abide his glory, to stand in his presence and rejoice with him and aid him in his glorious works in the midst of the universe. We will stay there because we are like him and fit to be where he is. If it is found that we are not like him, that we are not of his spirit, not actuated by the same motives that animate his bosom, not governed by the same laws, we shall not be able to abide his presence and cannot stay there. If we do stay there, it will be because we are fit to be there in the nature of things because natures correspond with his, our spirits harmonizing with his, our acts being controlled by the same motives and governed by the same laws as those by which he governs himself, and not merely because we have adopted a certain creed, not merely because we have bowed to a certain form, not merely because we have submitted to certain ordinances and ceremonies.

All these ordinances and ceremonies instituted by the Almighty and comprehended in that which is called the Gospel are necessary. There is no such thing as non-essential ordinances; every one of them is essential. Exaltation cannot be arrived at without them. But exaltation does not consist of the mere compliance to certain forms and ceremonies that the Almighty has instituted and placed in his Church. There is something more required, something superior to all this. What is it? It is the spirit that comes from our Father to dictate us in every act, to make us righteous and holy unto the Lord, and to sanctify us and bring us into complete subjection to and harmony with the laws that govern the celestial kingdom. There is no real happiness either in this world or the world to come except through obedience to proper law. That is the only way that happiness can be obtained. We ought to understand this and teach it to our children. There is a spirit growing in the world which leads mankind to throw off restraint, to cast aside laws and regulations; which leads people to become "a law

unto themselves." This is the teaching of "spiritualism," that peeping and muttering system. The expounders of that faith—if it may be callled a faith—teach the doctrine of mankind becoming a law unto themselves—no forms, no ceremonies, no regulations—each one independent for himsetf and herself. Now, while we sing sometimes

"Know this that every soul is free,
To choose his life and what he'll be;"

and while we acknowledge,

"For this eternal truth is given,
That God will force no man to heaven."

Yet on the other hand, we recognize the fact that there is a law given to all things in the economy of God in the heavens above and in the earth beneath. "All kingdoms have a law given." So we are told here in the Book of Doctrine and Covenants. We learn from that Book that, "there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." Every kingdom that is governed by law is preserved by law and sanctified by the same, no matter in what part of the universe it may be, and those who abide the laws of that kingdom and that condition in which they find themselves, gain happiness and are preserved and sanctified and become exalted thereby. Now, although these laws are given of God, they do not interfere with the volition of man. Every man has his free agency. Light and truth are placed before us, truth and error are here, and we can choose the one and refuse the other, or refuse the one and choose the other, just as it was with our first parents in the garden of Eden. The history of the fall is placed before us that we might understand this great principle of agency; the tree of life and the tree of death, the tree of light and the tree of darkness. The Lord has said to us in substance, "I have placed before you truth and error, choose which you will receive. You can receive the light or the darkness, you can receive the truth or the error as you please; but by and by you must give an account of your acts." We find ourselves here on this planet that God has created for us, a branch of his great family, and he has given us certain principles to govern ourselves by. He does not force them upon us. God will force no man to heaven or to hell; but if we choose we can lay hold of these principles and be governed thereby, and by doing that we will be improved in our nature in proportion to our reception of light and truth, and exaltation will come to us on this principle and no other.

This spirit of so-called independence, or "liberty," as some persons misuse the term, is spreading throughout the world. It has its influence among us. There is to a certain extent in our midst a desire and disposition to throw off the restraint that comes from the heads of families, the influence that parents exercise over children, to rebel against the laws of the community in which we live, to resist the restriction that comes from the laws of the land, and from the laws of the Church—the laws of God. This spirit exists to a great extent in the world, and is bound to have more or less effect upon us here in the mountains, because, although we are in some degree separated from the world, yet we are also connected with the world, and must expect,

as a part of the human family, that some among us will be more or less affected by this spirit. Now, we ought to get this idea clearly upon our minds and upon the minds of our children. We ought to understand the necessity of yielding obedience to proper laws. We ought to learn to understand the laws that pertain to our bodies so that they may be kept healthy. And we should become fully acquainted with the laws that govern our Church. Every principle that God has revealed should be clear to our minds, and in order to understand them we should read the books given to us, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. These ought to direct us in our every day lives. Then when we come to meeting and hear our brethren speak the word of the Lord, we should try to treasure up in our hearts the words of life, put them into practice, and also teach the same to our children; for it is on this principle that we will become prepared to go into the presence of God by and by, and not merely because we are called Saints, not merely because we have been ordained to some office in the priesthood, not merely because we may have been put into some position to preside or direct our fellows. This will not exalt us, but the practice of what is right and true will exalt us. In fact every person in doing what is good and right is naturally bettered thereby, and every individual in doing what is evil is degraded thereby. All our acts are known by the powers on high whom we cannot see. They understand us, although we may think no one sees what we do. Yet though no one should see us, if no one but ourselves knows our acts, if we do what is evil and debasing we are that much the worse for it; if we do that which is right and good we are that much the better for it. And if we practice righteousness and teach men, so we will become great in the kingdom of heaven on natural principles.

We should all live according to the laws of God, to the best of our ability—although we are beset with many weaknesses and infirmities and faults, many of which have been transmitted to us from our forefathers away back for ages and are concentrated in us who live in the latter-days. But so far as we have power and ability, we are required to battle with and overcome our inherent failings, and if we take hold of the principles of righteousness, in the very act of doing that we are bettered, and if we continue in this path we will go on from grace to grace, from light to light, from purity to purity, from holiness to holiness, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We must be clothed with his light, and be filled with his fullness, and be fit to stand in his presence and dwell with the Father. And this is the promise: "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." There is no need for us at any time to be in the dark concerning our duties. We need not be in the dark concerning any act we desire to perform, if we will go to the Father and say, "Father, make thy will known to me. Enable me to walk in thy light to do that which is pleasing to thee; enable me to overcome all that is contrary to thy law." If we live in this kind of spirit, there will always

be a voice whispering in our souls telling us that which is right and wrong, and our progress will be onward and upward in the straight and narrow path that leadeth unto the eternal continuation of the lives.

Now, by and by, when we come into the presence of God to be judged we will be valued for what we are, not for what men have called us, not for what we have appeared to be to one another, but we will stand just as we are, with all of our spots and blemishes. If we are clean and white and pure when we appear in the presence of our Heavenly Father, and in the presence of the hosts around him, we shall be seen as such; if we are foul and evil, no matter how fair we have appeared to men, we will be comprehended as we are, we will "see as we are seen and known as we are known." We shall not be able to hide our imperfections from one another. We shall be weighed in the balance, and if we are found wanting we cannot receive a fullness of glory. But, says some one, I have had certain blessings pronounced upon my head, I have been promised an exaltation in the presence of God; I have been promised thrones, principalities, powers and dominions, and are not the promises of God to be fulfilled? Yes; but every promise is made on certain conditions, and unless we comply with these conditions God cannot, in consonance with eternal justice, bestow those blessings upon us, no matter what may have been promised upon our heads. We are told that those who will not sanctify themselves by the law of the celestial kingdom cannot receive a celestial glory. Now, what glory will you and I have? Just exactly that glory we are fitted to have and no other. This is only just, and God must be just or he would cease to be God. Yet God will force no man or woman to keep the law of light and truth; but unless we live the laws of righteousness and obey the law of the celestial kingdom we cannot in the nature of things receive and abide a celestial glory. Then our chief business is to find out the law of God, and do that which is right and true and good. We should watch well the path of our feet and avoid everything that is evil; for that which is evil naturally contaminates and debases, and that which is good naturally purifies and exalts. We should all the time strive for the guidance of the Holy Spirit that we may be in harmony with those who are placed over us, and that we may train our desires and our acts so as to be in consonance with the mind and will of God.

Now, the Lord has made known to us a few things. We should make it our business to carry these things out, and we shall find the value of them by and by if we do not sense them to-day; for as I said just now when we are in the act of performing that which is right we become purified in our character, and more fit to abide the glory of our Father, while the less we do what is right the further we will be away from that purity which is necessary for dwelling in his presence. We expect to gain a celestial glory. That is what you and I started out to win. We are not satisfied, as our sectarian friends are, to sing:

> "I want to be an angel,
> And with the angels stand."

That is not what you and I are aiming at. We are after a glory superior to that. We read that the Saints shall judge the angels, Who are the angels? They are ministering spirits to those that are worthy of "a far

more and exceeding and eternal weight of glory." That is what you and I have started out to gain, to obtain a celestial glory, to obtain a celestial crown, and we shall be satisfied with nothing else than that. How shall we obtain it? We shall obtain it in no other way than by abiding the laws that pertain to the celestial kingdom. Let us, then, find out the laws of the celestial kingdom as fast as we can and practice them, and if we make this the business of our lives we will find the Lord very near to us, we will find it easy to approach him and learn of his ways. We can have the still small voice to make glad our souls and open out our understandings. We should live in this spirit, my brethren and sisters, so that we may enjoy happiness and peace to-day as well as the prospect of having eternal happiness and peace in the world to come.

I pray God, in the name of Jesus Christ, to stamp these truths upon our hearts, so that we may be able to order our lives by the laws of truth and righteousness, individually and as a people; that we may live for the Lord and for the truth, and for one another—not for selfish objects, but for the glory of God and the salvation of our race.

I feel thankful this afternoon to be in the congregation of the Saints, to be numbered among the people of the Most High God, and to take part in the religion that God Almighty has revealed in this day and age of the world. I know this is the work of God. I know this by the witness of the eternal spirit in my soul. I know the peace it brings when I act in consonance with its laws. My desire is to live as becomes a Saint of God; to live as a servant of the Most High; to incorporate in my being the principles that will make men and women holy and pure, for I know that they make men and women great. I desire to live these principles, and as far as I have ability to teach them to others, for I know that in them is joy and happiness, power and might—power to the spirit and might to the body. The power of God belongs to and is with this Church. It enters into our whole being, spiritual and physical. This work is good for the body and for the soul, and if we live according to the dictations of the Holy Spirit, we will be happier, stronger and mightier in all our being, and when we come up in the presence of the Father, having been purified and our robes made white through the blood of the Lamb and our faithfulness to the cause of truth, we will be able to abide the presence of the Great Eternal without shame.

May the blessing of God rest upon us, and may we be saved in the celestial kingdom of our Father, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT PARIS, BEAR LAKE, SUNDAY MORNING, AUGUST 8TH, 1880.

(Reported by Geo. F. Gibbs.)

THE ORDER AND DUTIES OF THE PRIESTHOOD, ETC.

[It will be perceived that it is a long time since this discourse was delivered, and at a time when the Twelve Apostles were acting as First Presidency of the Church.]

I arise this morning to make a few remarks to you as I may be led and dictated by the Spirit of God. I am sorry that we have not more time to spend with you, but having a conference to attend at Manti, Sanpete, on next Saturday and Sunday, which is quite a long way from here, and in the meantime having business to attend to at home, we shall be obliged, in order to make connections with the train at Logan, to leave this place at the close of this meeting. I should, and so would my brethren with me, have been very much pleased to have visited you at your several settlements, but owing to these circumstances it will be impracticable to do so.

There are a few items to which I wish to call your attention. Yesterday we heard a very interesting discourse from Brother Snow in which he compared the climate, etc., of your valley with that of Southern Utah; and the remarks made will doubtless have the effect to dispel a good deal of the restlessness which I understand many have manifested because of the severity of your winters. And I would further remark in relation to these matters, that this is the Zion of our God; that we are gathered here not for the purpose of seeking to do our own wills or to carry out our own designs, our own ideas or theories; but to be subject to the law of God, to the order of God and to the priesthood of God; and that our greatest safety and happiness, under all circumstances, is in rendering strict obedience to His law, and to the counsels that may be given from time to time through the Holy priesthood. We are to-day a kingdom of priests holding to a very great extent the holy priesthood; and it is essential that we submit ourselves to the laws of that priesthood and be governed by them in all of our actions. The Seventies, for instance—that is, those who understand themselves—expect to be on hand at any time to go to all the world and preach the Gospel to every creature, That would be no more than their duty, which is in keeping with the command of God to them. And as to whether they live in hot or cold countries is really a matter of very little importance

to them, their calling being to preach the Gospel to every creature the world over. Then the High Priests have certain duties to perform, and if they are in an organized condition, as the people of this Stake are, for instance, their duties are to prepare themselves for certain events that may transpire and to be learning to preside. For the duties of the Melchisedek or High Priesthood have been in all ages of the world to preside. So says the Doctrine and Covenants, extracts from which I may read to you. But it is not because a man is a High Priest that he should necessarily preside until he is called to fulfil some of the duties and responsibilities devolving upon that Priesthood. And it is the duty of a President of the High Priests to get the members of his quorum under him together and to instruct them as to the duties of the presidency, so that in the event of any being called, say, to occupy the office of one of the Twelve Apostles who are High Priests, they would be prepared to enter upon such duty; or that in case they should be called to preside over a Stake, they would be prepared to enter upon the duties of that office; or if they should be called to be Counselors to the President of the Stake, they could act wisely and efficiently in that position; or if they should be called upon to be High Counselors, they would know how to act righteously and equitably in all cases, that they might be called upon to adjudicate. And then if they should be called to be Bishops or Bishop's Counselors, as the case may be, they should be prepared to occupy these or any other offices that they might be called to officiate in. High Priests have those duties devolving upon them just as much as it devolves upon the Seventies to go to the nations to preach, and there is no such thing in the programme as sitting and "singing ourselves away to everlasting bliss." or, if we are called to fill an office we should not feel at liberty to neglect its responsibilities and sit down and do nothing. The idea is that we are to magnify our office and calling, no matter what its duties may be.

Then, there are certain duties devolving upon the Bishops, and also upon the Presidents of Stakes. And, then, the Twelve, wherever they may be located, have also their particular duties, and especially is this the case in the present organization of the Church; the Twelve occupying the position of the First Presidency. I wish, for your information, to offer some few ideas on some of these leading points that you may understand something of the nature of the duties and responsibilities that devolve upon us to attend to.

It is not correct to suppose that the whole duty of carrying this kingdom devolves upon the Twelve or the First Presidency, as the case may be, or upon the Presidents of the Stakes, or upon the High Priests, or upon the Seventies, or upon the Bishops, or upon any other officer in the Church and Kingdom of God; that to the contrary, all of us have our several duties to perform. And I may go farther in regard to the duties of men, and also in regard to those of women, all have their duties to perform before God. The organization of this Church and Kingdom is for the express purpose of putting every man in his place, and it is then expected that every man in that place will magnify his office and calling. For through the ordinances of the Gospel and the operations of the priesthood the blessings of

God are manifested, and without the ordinances we cannot enjoy the fulness of these blessings among us, Latter-day Saints, nor could the Saints in any age of the world among any people that ever existed.

We are of the household of faith, the children of God. We are gathered together for the express purpose of being taught in the laws of life, so that we may comprehend the position that we occupy, and the duties and responsibilities which devolve upon us. And as I have before stated, we are not here simply to carry out our own designs or to suit our own feelings or wishes, or to aggrandize ourselves. Beyond this earth as it now is, beyond time, in the eternities that are to come we have a work to perform and we have to prepare in part for it while we are upon this earth; and God has called us together for this purpose. The whole world is wallowing in iniquity, corruption, wickedness and evil; and it is for us, in the first place, to rid ourselves of everything of that kind, and to feel that we are the children of God, that He is our Father, and that we are under His law, and that we have to be subject to His commands; and that He has ordained and organized and set apart a Priesthood for this purpose. And what is that Priesthood? It is the rule and government of God; whether on the earth or in the heavens; and is the means by which God has operated in all the ages of the world. There is an order in this, every man in his place, the First Presidency, or Twelve, as the case may be, in their place. the Presidents of Stakes in their places, the High Council in their places, the High Priesthood in their place. the Seventies in their place, the Elders in their place, the Presiding Bishop, with his Counselors, in his place, and the other Bishops in their place, and the Priests, Teachers and Deacons in their place, and every one feeling that they are the servants of the living God, and that they are clothed upon with the Holy Priesthood, and that they have a duty to perform in His kingdom—that they stand ready, at all times, to carry out anything that God may dictate through His regularly constituted authority in regard to themselves, their families, their neighborhoods wherein they live, or in the Church or the world, that their duty is to spread the Gospel to the ends of the earth, to gather the people, to build temples, and to accomplish anything and everything that God requires, and that when we have built temples it is our duty to administer in them, that we may be the children of God, saviors upon Mount Zion, and be the blessed of the Lord of Hosts and our offspring with us. This is the position we occupy here upon the earth.

Now, I will read to you from the Doctrine and Covenants. In speaking of Priesthood we are told that, "There remains hereafter, in the due time of the Lord, other Bishops to be set apart, in the Church, to minister even according to the first. Wherefore they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedek Priesthood, except they be literal descendants of Aaron. If they be the literal descendants of Aaron they have a legal right to the Bishopric, if they are the first-born among the sons of Aaron; for the first-born holds the right of the Presidency over this Priesthood and the keys and the authority of the same.

"No man has a legal right to this

office, to hold the keys of this Priesthood, except he is a literal descendant of Aaron.

"But as a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of a Bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood.

"And a literal descendant of Aaron also must be designated by this Presidency and found worthy, and appointed and ordained under the hands of this Presidency; otherwise they are not legally authorized to officiate in their Priesthood."

"But by virtue of the decree concerning their right to the Priesthood descending from father to son, they may claim their appointment if at any time they can prove their lineage or ascertain it by revelation from the Lord, under the hands of the above named Presidency."

This is speaking more particularly in regard to the Bishops. I have not time, to-day, to enter into many details pertaining to this; but will simply draw your attention to one point, which is this: If we had among us a literal descendant of Aaron, who was the firstborn, he would have a right to the keys, or presiding authority of the Bishopric. But then he would have to be set apart and directed by the First Presidency, no matter what his or their claims might be, or how clear their proofs. The same would have to be acknowledged by the First Presidency. These claims of descent from Aaron would have to be acknowleded by the First Presidency, and, further, the claimant would have to be set apart to his Bishopric by them, the same as in the case of a High Priest of the Melchisedek Priesthood called to fill the same office. Thus, in either case, as a literal descendant of Aaron, or as a High Priest, the right to officiate is held first by authority of the Priesthood, and by appointment and ordination as above stated.

And, then, here is another thing I desire briefly to mention. A Bishop of this kind, holding the keys of this Priesthood, must be set apart by the First Presidency, and, should occasion arise, must also be tried by the First Presidency. This, however, does not apply to all Bishops, for there are a variety of Bishops, as for instance Bishop Partridge, who presided over the Land of Zion, and whose duty was to purchase land and divide it among the people, as their inheritances, and to take charge of the temporal affairs of the Church, not only in Zion but throughout all the western country, and also to sit as a common judge in Israel, and to preside in the capacity of Bishop, not to act as President over a district of country that was then called Zion, but as a general Bishop. George Miller was afterward appointed to the same Bishopric. Newel K. Whitney was appointed also as a general Bishop, and presided over Kirtland and all the churches in the eastern country. The calling of these men, you will perceive, was very different from that of a Bishop over one of the Wards of a Stake, for he can only preside over his own Ward; outside of that he has no jurisdiction. While the calling of the former was general, that of the latter is local. And there were Bishops' agents appointed formerly. There was Sidney Gilbert; he was a Bishop's agent appointed to assist Bishop Partridge in his duties; and Bishop Whitney also had his assistants or

agents to assist him in his administrations, the one presiding as Bishop over the affairs of the Church in the west, the other presiding over the affairs of the Church in the east. But neither of them was presiding Bishop of the Church at that time. But you will find that afterwards George Miller was appointed to the same Bishopric that Edward Partridge held; and that Vinson Knight was appointed to the Presidency over the Bishopric, with Samuel H. Smith and Shadrach Roundy as his counselors.

I speak of these things to throw out some general ideas; and you will have to examine the Doctrine and Covenants for yourselves, and this will give to you the key how to arrive at the truth in relation to these principles.

Now, these general Bishops had to be appointed by the First Presidency; they had to be tried by the First Presidency as well as the Presiding Bishop, because they were general Bishops, and were appointed by the First Presidency. But Stake Bishops stand in another capacity. They have a presidency over them, and although it is proper for them (the Stake Presidency) to consult with the First Presidency of the Church, yet they preside over them, as well as over the affairs of their Stake. There is one thing associated with this matter that I will mention here, which is this. While you have a High Council in your Stake, and a presidency of your Stake, you also have Brother Charles C. Rich residing here, who is one of the First Council of the Church. And if I were a President of this Stake I should always confer with him about any matters of importance pertaining to the interests of the Church in the Stake over which I presided. Because the Twelve *now* hold the right of Presidency; and as he is one of the Twelve, it would be proper, and, indeed, I should consider it quite a privilege, if I was a president here, to apply to him for council in all matters pertaining to the interests of the Stake.

Now, I speak of this for your information, and by so doing you will avoid a great deal of trouble that you might otherwise fall into. Because Brother Rich is not only an Apostle, but you, in connection with the other Stakes, have voted for him as one of the First Presidency, and therefore he would be the proper person to counsel in any matters of that kind. And, then, if there should be anything not exactly clear to him, it would be his privilege to apply to his quorum to obtain their mind in regard to it; and when this course is adopted everything moves on harmoniously. Now, for instance, here is Brother Erastus Snow, he and Brother Brigham Young, under the counsel and direction of the First Presidency, will shortly take a mission into the southern portions of the Church, in Colorado and Arizona, and, perhaps, in New Mexico, to look after the interests of the community there. Over the settlements throughout those regions of country there are Presidents, and these Presidents preside over Stakes where Stakes are organized. Brother Snow informs me there are two Stakes. He and Brother Brigham go clothed upon with the authority of the First Presidency to regulate, to set in order, and counsel in all matters pertaining to the interests of that people. Wherever they may go, no matter who presides, we should expect them to regard their counsel, and to be governed by them in all of their acts. Because the Twelve cannot go everywhere as a body, and the interests of the

Church are being extended, and we are growing larger all the time; and Zion will continue to grow until the kingdoms of this world will become the kingdoms of our God and his Christ, and that as a matter of course means that if this is the kingdom of God and the Priesthood is the representation of that kingdom, the proper authorities of the holy Priesthood, wherever they go to represent the Priesthood, must be respected in their position; and as these brethren represent the First Presidency where they are going, they must be respected and their counsels adhered to as such.

Now if that would be proper for Brother Snow and Brother Brigham, it would also be proper for Brother Rich, for they all hold the same authority; and we expect them to represent to us things as they are, that we may be enabled to counsel and direct—and they always do counsel with us, and are glad to get our counsel. On the other hand, for instance, I am President of the Twelve Apostles, and by that means President of the Church at present. Well, say that Brother Rich or any member of the Quorum of the Twelve comes along, having something to offer or lay before the Council, I would say, such a man is an Apostle of the Lord Jesus Christ, and I have a right to listen to his counsel or to whatever he has got to say, and at the same time pay due deference to it. For I am glad to have the counsel of my brethren, and they are always pleased to receive mine. That is the kind of feeling existing among us, and this same feeling should exist everywhere throughout the whole Church. It is not for a member of the High Council to say, "I am one of the prominent men, and I am going to show you how things are done here; and furthermore, I have my own ideas about things, and am going to try to carry them out." It will not do for a president to say that; but it would be more in accordance with our calling for us to say, "O God, thou art our Father, and we are thy children. We are engaged in thy service; wilt thou, O Lord, show unto us thy will, that we may do it?" Not our own will; we do not want to do our will nor carry out our purposes, nor do anything for our personal aggrandizement, nor for that of our friends or anybody else; but to do that which is right and just and equitable before God and the holy angels and all honorable men. And then when we have done that, we do not ask any odds of the turbulent or dissatisfied, who are crying, good Lord and good devil, not knowing whose hands they may fall into. We do not care about their ideas; but we do care about having the smiles and approbation of our Heavenly Father and of all good men. so that when we get through and are called upon for an account of our stewardship, we may say, O God, we have done, so far as thou hast given us ability, the work thou hast placed in our hands. And then every member of the priesthood ought to feel just the same; not like some of our unruly horses when they get the bits in their mouths and run off, because they make a good deal of trouble for themselves and other people too. We should ever seek to operate together and be one according to the laws of the Holy Priesthood.

I now want to show something about this Priesthood, and will again read: "As a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop where no literal descendant of Aaron

can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood." There is where it comes in, and this applies primarily to the presiding Bishop; but I would say that it applies in a more extended view to High Priests who are ordained and set apart as Bishops, in the several Stakes of Zion, and who thus come under the supervision of those presidents of Stakes, and stand in the same relationship to them that the First Bishops did to the First Presidency of the Church. The First Presidency at that time presided over the Stake in Kirtland, over the High Council, over the Bishops and over all the organizations of the Stake, and were really the presidents of that Stake. But it will be seen that while they were presidents of the Stake and occupied the same position that presidents now do over the Stakes, they were at the same time presidents of the Church in all the world, whilst the authority of our present presidents of Stakes is confined to the limits of their several Stakes. And thus there is perfect order in all these things in relation to these matters.

I again quote: "There are in the Church two Priesthoods, namely, the Melchisedek and Aaronic, including the Levitical Priesthood." Now I will make a statement or two about this. What is the Levitical Priesthood? There were in the days of Moses a tribe of the children of Israel set apart to officiate in some of the lesser duties of the Aaronic Priesthood, and their office was called the Levitical Priesthood. You High Priests, you Seventies and Bishops can examine these things from your Bible, and what the Bible does not tell you the Book of Covenants will, and you ought to be acquainted with this matter, it is your duty to investigate these things, to search in the records, to examine the revelations of God and make yourselves acquainted with principle, and laws, and governments, and all things calculated to promote the welfare of humanity.

"The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things."

"Well," say you, "I thought that; that has been my idea, the Bishops should have all the temporal things to attend to." We will read a little further. It is by taking up little odd texts that mistakes are often made and incorrect ideas conveyed. We must take the whole thing to ascertain what is intended, and rightly divine the word of truth.

"The Presidency of the High Priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the Church."

Now, will you show me an office, or calling, or duty, or responsibility, temporal or spiritual, that does not come under this statement? From this I think this Presidency have something to do with the Bishops and temporal things as well as with the Melchisedek Priesthood and spiritual things, and with all things pertaining to the interests and welfare of Zion. That is the way I understand these matters. I could enter very elaborately into these questions, but I do not purpose to do so, there not being time. But this is the position they occupy.

"High Priests, after the order of the Melchisedek Priesthood, have a right to officiate in their own stand-

ing, under the direction of the Presidency, in administering spiritual things; and also in the office of an Elder, Priest (of the Levitical order) Teacher, Deacon and member," etc.

This shows really, in as few words as the matter could be conveyed to your understanding, the way that God has appointed for the governing of those affairs in His Church and Kingdom, without entering elaborately into detail.

When we have a Stake organization, as you have here, the Presidency of the Stake presides over all Bishops, High Councils, and all authorities of the Stake. The several Bishops preside over their respective wards and manage their affairs, under the direction of the Stake Presidency, who in their office and calling are responsible to the First Presidency of the Church. The Bishops are also under the direction of presiding Bishop Hunter in all affairs connected with the temporal interests of the Church. And Bishop Hunter is under the direction of the First Presidency, the Aaronic Priesthood being an appendage to the Melchisedek Priesthood. It is however, the special duty of the Aaronic Priesthood to attend to temporal matters; but then the First Presidency presides over all Bishops, all Presidents, all authorities, and lastly God presides over all.

Now we are sometimes fond, that is, some of us are, of talking about our authority. It is a thing I care very little about. I tell you what I want to do if I can: I want to know the will of God so that I may do it; and I do not want to dictate or domineer or exercise arbitrary control. Then again, all men ought to be under proper control to the Presidency and Priesthood presiding over them. If I were a Bishop I should want to know what the President of my Stake desired, and I should confer with him; and if there was anything in which Bishop Hunter was interested, I should want to know his mind.

I will read a little further with regard to this subject of priesthood:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. Behold there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men."

Now, I wish you to take particular notice of this, you Elders, you High Priests, you Seventies, and you Priests, Teachers and Deacons, and all men holding the Priesthood; "That they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness;" and not upon any other principle. And when anybody steps aside from that and acts upon a principle of unrighteousness, the result will be as is stated in the context, namely: "That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the

Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or authority of that man." That is the result of wrong-doing; that is the result of perverting the authority that God has conferred upon us to our personal ends and to gratify our own ambition. "Behold! ere he is aware, he is left unto himself to kick against the pricks, to persecute the Saints, and to fight against God." Can they thwart the purposes of God? No. They are as harmless as babies. He that sits in the heavens laughs at them, and all men holding the Priesthood of the Son of God, care nothing about their fulminations and the efforts they make to hinder the progress of truth in the earth, for all they can do, we know, will be overruled for our good. They are going the downward road that leads to death, and by and by they will have their reward. We would like to see it otherwise, but we cannot, that is one of the things they have to see to themselves; it belongs to us to be true to God and to our Priesthood, and all will be well with us.

Again, we quote, "We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the Priesthood only by persuasion, by long suffering, by gentleness and meekness and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul, without hypocrisy, and without guile, reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy, that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith. and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

What a beautiful state of things God presents to us! Shall we try to live it? or shall we take our own way and pursue our own course? These things are beautiful when we reflect upon them. We all know they are true, and they are principles which recommend themselves to our hearts. Let us try then and live them.

There are other orders of the Priesthood; we have Elders, and they have their duties to perform, which I do not propose to talk about now. And we have our Priests, Teachers and Deacons, all of whom hold important positions, and all should seek to magnify their calling. And what should they do? I will tell you a circumstance that took place with me upwards of forty years ago. I was living in Canada at the time, and was a traveling Elder. I presided over a number of the churches in that district of country. A difficulty existed in a branch of the church, and steps were taken to have the matter brought before me for settlement. I thought very

seriously about it, and thought it a very insignificant affair. Because we ought to soar above such things, and walk on a higher plane, for we are the children of God and should be willing to suffer wrong rather than do wrong; to yield a good deal to our brethren for the sake of peace and quietness, and to secure and promote good feelings among the Saints. At that time I did not have the experience I now have, and yet I do not know that I could do anything better than I did then. Before going to the trial I bowed before the Lord, and sought wisdom from him to conduct the affair aright, for I had the welfare of the people at heart. When we had assembled I opened the meeting with prayer, and then called upon a number of those present to pray; they did so, and the Spirit of God rested upon us. I could perceive that a good feeling existed in the hearts of those who had come to present their grievances, and I told them to bring forward their case. But they said they had not anything to bring forward. The feelings and spirit they had been in possession of had left them, the Spirit of God had obliterated these feelings out of their hearts, and they knew it was right for them to forgive one another.

You Priests, Teachers and Deacons, seek unto the Lord, and he will bless you. And you, my brethren, when the Teachers visit you, do not think that you are High Priests and that they are only Teachers hardly worthy of your attention. They are your Teachers, and you should reverence them. And if you expect to be honored in your calling, you must honor them in theirs. When the Teachers come to visit me I am pleased to see them; and I call together the members of my family that may be in the house at the time, to hear what they have to say to us. And I tell them to talk freely and plainly to us, to myself, my wives and children; in other words, to do their duty as Teachers, and then I will help them to carry out their instructions. This is how I feel towards our Teachers. The eye cannot say to the ear, we have no need of thee; neither the head to the feet, I have no need of thee, for if one of the members suffer all the other members suffer with it; and if one member rejoice, all the other members partake of the same feeling. Consequently I feel in duty bound to attend to these things.

We have here our Relief Societies, and they have done a good work. And people are desirous to know something of these organizations. I was in Nauvoo at the time the Relief Society was organized by the Prophet Joseph Smith, and I was present on the occasion. At a late meeting of the Society held in Salt Lake City I was present, and I read from a record called the Book of the Law of the Lord, the minutes of that meeting. At that meeting the Prophet called Sister Emma to be an elect lady. That means that she was called to a certain work; and that was in fulfilment of a certain revelation concerning her. She was elected to preside over the Relief Society, and she was ordained to expound the Scriptures. In compliance with Brother Joseph's request I set her apart, and also ordained Sister Whitney, wife of Bishop Newel K. Whitney, and Sister Cleveland, wife of Judge Cleveland, to be her counselors. Some of the sisters have thought that these sisters mentioned were, in this ordination, ordained to the priesthood. And for the information of all interested in this subject I will say, it is not the calling of these sisters to

hold the Priesthood, only in connection with their husbands, they being one with their husbands. Sister Emma was elected to expound the Scriptures, and to preside over the Relief Society; then Sisters Whitney and Cleveland were ordained to the same office, and I think Sister Eliza R. Snow to be secretary. A short time ago I attended a meeting in Salt Lake City, where Sister Snow and Sister Whitney were set apart. I happened to be the only member of the Twelve in town at the time, the other members of the Quorum being unavoidably absent. I went to this meeting and set apart Sister Whitney and Sister Snow who were two of those I set apart some forty years ago, in Nauvoo. And after I had done so, they reminded me of the coincidence. At this meeting, however, Sister Snow was set apart to preside over the Relief Societies in the land of Zion, and Sister Whitney her counselor, with Sister Zina D. Young, her other counselor. I speak of this for the information of the Sisters, although I presume they may have read of it in their paper, the *Exponent*.

With regard to those Societies, I will say, they have done a good work and are a great assistance to our Bishops, as well as being peculiarly adapted to console, bless, and encourage those of their sisters who need their care, and also to visit the sick, as well as to counsel and instruct the younger women in the things pertaining to their calling as children and Saints of the Most High. I am happy to say that we have a great many honorable and noble women engaged in these labors of love, and the Lord blesses them in their labors, and I bless them in the name of the Lord. And I say to our sisters, continue to be diligent and faithful in seeking the wellbeing and happiness of your sex, instruct and train your own daughters in the fear of God, and teach your sisters to do likewise, that we may be the blessed of the Lord and our offspring with us.

Our young people's Improvement Associations are very creditable institutions, and the fruits of the labors of those engaged in this work are already manifesting themselves. I feel in my heart to say, God bless the young men and young women of Israel; let it be the desire of your hearts to imitate the virtues of your parents and of all good men and women, keeping your bodies and spirits pure before God and man.

Then, we have our Sunday Schools; and many of our brethren and sisters in this direction are doing a good work. I would advise the superintendents of Sunday Schools to endeavor to collect the best talent they can to teach and instruct our children. What greater or more honorable work can we be engaged in than in teaching the children the principles of salvation? You that are diligent and that give your hearts to these things God will bless, and the day will come when the youth of Israel will rise up and call you blessed.

Then with regard to our common schools, let us try to instruct our youth as best we can, and get the best of teachers, men and women of intelligence and education who are not only moral, but good Latter-day Saints; men and women who are not only capable of imparting to our children the rudiments of education, but who are also capable of teaching them the laws of God as he has revealed them for our guidance. And when you get good teachers you should appreciate them, and you should co-operate with them

in their endeavors to teach our youth; and then see that they are properly remunerated for their services.

Some people talk about the great ignorance of the "Mormons." In regard to education we are the peers of the United States. We, it is true, do not possess such notable academies and universities as may be found in the great centres of our nation, but official figures show our educational status to be above that of the average of the United States. And I may add, that our grade of literacy is higher than that of the nation. When we take into consideration the fact that we have not received one penny from any outside source, while the leading institutions of learning have realized millions, yes scores of millions of dollars to enable them to educate their youth. This is something that we have a right to be proud of. Then let us continue to encourage education; and let our trustees be alive to supply the school houses with all the necessary charts and books; let them not feel niggardly in regard to these things. And above all, let everything we do conspire to advance the interests of the Church and Kingdom of God upon the earth.

I feel like saying, God bless you, my brethren and sisters. And God bless Brother Budge, who is doing a good work in England, and who, by the way, will be back among you very shortly. And God bless Brother Hart and Brother Osmond, and the High Council, and the Bishops and their counselors, and may God bless the Elders and the Seventies, and the High Priests, togeiher with the Relief Societies and Mutual Improvement Associations; and may God bless all men who love Israel, and who are desirous to keep the commandments of God; and the Lord help us to be true to our religion, and true to our God, and true to our integrity, that we may be saved ultimately in the Celestial Kingdom fo God. I ask it in the name of Jesus. Amen.

ELDER ERASTUS SNOW

Then made the following Remarks:

I feel that we have had a feast of fat things this morning; that the remarks made by President Taylor have been replete with genuine truths, and full of instruction and counsel, and that blessing will abide with all those who permit these instructions to find place in their hearts and understandings.

While President Taylor was treating upon the order of the Priesthood, the history of which has been given in the Bible through Moses, and also in certain revelations given unto this Church through the Prophet Joseph Smith, he awakened a train of reflection that carried the mind back from the time of Moses to that of Abraham, Noah, Enoch and Adam. Adam was the first man appointed of God as the ruler of the earth; to him it was said, thou shalt have dominion over the earth and over the things therein. And as he began to multiply and replenish the earth, and as his children and their families increased in the land, there was a right of dominion given; it was called the birth-right, and it belongs to the first-born of the sons. And this seems to have been an order existing in the heavens even before Adam. For it is written of Jesus, the Lamb of God, that he was the first-born of many brethren. Moreover, his rights of dominion as the first-born continued with him because he loved righteousness and hated iniquity; therefore was he anointed with the oil of gladness above his fellows. But

notwithstanding his birthright, had he not loved righteousness and hated iniquity, and exercised his rights and his dominion in connection with the powers of heaven and the principles of righteousness, he would not have been chosen nor have received this anointing with the oil of gladness above his fellows. But because he did exercise it rightly and pleased his Father, he was chosen, as was his right to have been, or, I will say, his privilege rather, because he honored his birthright, and, therefore, he was anointed above his fellows, and became the Chief Apostle, the High Priest of our profession, the Son, the mediator between us and the Father.

The same principle fell upon Adam's children; and hence Cain, being the first-born of his father's family, according to the Bible account, might have been the head of this Priesthood, under his father, holding the right by birth; but instead of exercising his birthright on the principles of righteousness, and in accord with the powers of heaven, he was befogged and understood not his true position; and his offering was not accepted. But Abel, his younger brother, who was meek and lowly of heart, and who sought the inspiration of the Spirit, was led to bring as his offering the firstlings of his flock, which were a true representation of the Lamb of God; and besides, the offering was made in the true spirit of his ministry and priesthood, therefore it pleased the Father, and he accepted it. Then when Cain found that his offering was not accepted, and his brother, Abel's was accepted, Satan tempted him, and entered into him and led him into the way of all apostates,—he became possessed with the spirit of murder. I mention it as the first apostacy of which we have record after the fall of man, through it Cain lost his privilege as first-born, and the blessing fell on one more worthy, and the rights of the priesthood passed to the next son of Adam, which according to Bible record was Seth, who magnified the Priesthood, honored his birth-right, and held the blessing of the Priesthood, which was sealed upon him by his father; and from him it descended upon the righteous of his posterity.

There are many instances, from that time forward, of which the scriptures speak of this birthright continuing among the descendants of Seth, until it came to Noah and his sons, of which sons Shem received the blessings pertaining to the priesthood. Abraham came through Shem, and the Savior came through this lineage; and through this blessing of Noah upon Shem, the Priesthood continued through his seed; while the offspring of Ham inherited a curse, and it was because, as a revelation teaches, some of the blood of Cain became mingled with that of Ham's family, and hence they inherited that curse.

Now we will pass by the places in the Bible which speak of this birthright until we come to Isaac, the son of Abraham, and to Jacob, the son of Isaac, who bought the birthright of his brother Esau. From the story that is told of Rebekah helping her son Jacob to get the first blessing from his father Isaac, on purpose to secure the birthright from his brother Esau, many would be inclined to think that deceit, dishonesty and unrighteous means were employed to secure it, and they perhaps wonder why it should be so. This was really not the case; it is only made to appear so in the eyes of those who do not understand the dealings of God with man, and the

workings of the Holy Spirit to bring about His purposes. There was neither unrighteousness in Rebekah nor in Jacob in this matter; but on the contrary, there was the wisdom of the Almighty, showing forth his providences in guiding them in such a manner as to bring about his purposes, in influencing Esau to transfer his birthright to Jacob, that He might ratify and confirm it upon the head of Jacob; knowing as He did that Jacob and his seed were, and would be, more deserving of the birthright, and would magnify it in its true spirit. While Esau did not sense nor appreciate his condition and birthright; he did not respect it as he should have done, neither did he hearken to the counsels of his father and mother, On the contrary, he went his own way with a stubborn will, and followed his own passions and inclinations and took to wife one of the daughters of the Cannaanites whom the Lord had not blessed; and he therefore rendered himself unacceptable to God and to his father and mother. He gave himself to wild pursuits—to hunting, and to following the ways of the Canaanites, and displeased the Lord and his parents, and was not worthy of this right of seniority. The Lord therefore saw fit to take it from him, and the mother was moved upon to help the younger son to bring about the purpose of the Lord, in securing to himself the blessing through the legitimate channel of the Priesthood. And as you know, his father was induced to bless him and confirm this blessing upon him.

Now, whilst all these instances in Scripture recognize the right called the birthright, that has descended from the beginning, the same principle is exhibited in all those instances set forth in the revelation read by President Taylor—that none can hold these rights of the Priesthood except in connection with the powers of heaven, and cannot be exercised only on the principles of righteousness; and all who fail to exercise these rights on the principles of righteousness and in connection with the powers of heaven subject to its counsels and directions and laws, forfeit their birthright, and the right passes to another.

We have another instance of this kind in Reuben, the eldest of the twelve sons of Jacob. We find that the birthright passed from him. He committed a transgression which offended the Lord and offended his father, and it was of such a character that it could not be passed over with impunity; and the birthright was taken from him and given to the sons of Joseph. We find it explained in Chronicles, that because Reuben defiled his father's bed, the birthright was taken from him and given to the sons of Josseph; and the Priesthood was reckoned after that lineage, though Judah prevailed above his brethren to this extent, that through him came the Chief Ruler of Israel, while unto Ephraim, the son of Joseph, was given the keys of the Priesthood—or those rights that apply to the birthright. Of the two sons of Joseph—Ephraim and Manassah, the Lord said, Manassah shall be great, but Ephraim shall be greater than he; and he shall become a multitude in the earth. And when the patriarch was blessing Joseph's two sons, though he was blind, he was careful to cross his hands in blessing the boys. Joseph observing what his father was doing, informed him that he was putting his right hand on the head of the younger boy, but the old man replied, I know it, my son. The Spirit of the Lord prompted him to do as he did—to confer the greater blessing upon Ephraim, the younger brother. It

was for this reason that God spake through the mouth of Jeremiah concerning the gathering of Israel: "I am a father to Israel, and Ephraim is my first-born." That is according to his purposes. He acknowledged and re-confirmed this birthright upon Ephraim the younger of the two sons of Joseph, when he referred to the dispensation of the fullness of times and the ushering in of its great work—when the Lord should set his hand to gather His people, and be a father to Israel, even to Ephraim His firstborn.

Now, the Levitical Priesthood referred to was not a new Priesthood. We do not understand it to be an order of the Priesthood instituted at the time Israel was in the wilderness of Sinai, but that it had been from the beginning a part of the Holy Priesthood, an appendage, or a subdivision, or branch of the same Priesthood. The rights of this descended from father to son, among the first-born, unless the first-born failed to appreciate it and exercise it in righteousness. In that event it passed to one of the others.

We see the same principle set forth when the Lord commanded Moses to take the tribe of Levi and set them apart to be Priests. He told them the reason. Now, said He, I have claimed the first-born of all the families of Israel as my own. When I sent forth my angel to smite the first-born of the sons of Egypt, I caused mine angel to pass by the families of Israel, that he smite not their first-born. In remembrance of this He instituted the ordinance called the Passover, to preserve in the minds of the Israelites, the occasion when the Lord passed over their first-born, while the first-born of the sons of Egypt He caused to be slain. For this reason, He said, I have consecrated the first-born as mine own; and now, said He to Moses, I will take from the tribes of Israel the house of Levi, and you shall consecrate them to officiate, etc. This principle has continued from the beginning. We see it exemplified in the calling of the Lamb of God, who was the first born among many brethren, and was in all things obedient to his Father; who loved righteousness and hated iniquity, and was therefore chosen and anointed with the oil of gladness above his fellows. So in after years, those who in like manner exercised their birthright in connection with the powers of heaven, and on the principles of virtue, integrity and righteousness had these rights confirmed upon him. But in no case, when acting unrighteously, were they chosen to receive the confirmation of the ordinances of the Priesthood. In the days of Eli, who permitted his sons, who were heirs of the Priesthood, to set bad examples and work iniquities in Israel, God held the father responsible for their course, and He destroyed both Eli and his sons, and raised up another in his place.

The article read in your hearing from the Doctrine and Covenants, shows most clearly that the rights and blessings and keys of this Priesthood can only be held and exercised in connection with the powers of heaven and on the principles of righteousness. It is most beautiful to contemplate. It is like apples of gold in pictures of silver.

And that God may enab[illegible] preserve these thing[illegible] in our lo[illegible] us to [illegible] and that we may attain to [illegible] hearts; He has prepared for us, is all that [illegible] est prayer, in the name [illegible] my earn[illegible] Amen. [illegible] of Jesus,

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, TUESDAY AFTERNOON, OCT. 7TH, 1879.

(Reported by Geo. F. Gibbs.)

OPPOSITION TO THE WORK OF GOD, ETC.

[Owing to press of important business the publication of this discourse has been delayed. Its contents will be found as valuable today as when it was delivered.—EDD.E.N.]

I will state to the Conference that we have no financial account to present, because we do not get our returns from the various Stakes until the close of each year; in consequence of this we find it impracticable to present a satisfactory account to the General Conference oftener than once a year.

The Lord has given us a certain work to accomplish; and the feelings or ideas of men in the world in relation to this work have but little to do with us. We are gathered here for the express purpose of building up the Church and Kingdom of God upon the earth. We are endeavoring to do this—that is, a great many of the people are, to the very best of their ability; and we consider ourselves responsible to God for the action we take and for the course we pursue in relation to the fulfilment of His purposes. We think that in building Temples, sending the Gospel to the nations of the earth and prosecuting our other labors that we are carrying out the word and will, and the commands of God. Yet it not unfrequently happens, that when we are doing our very best to promote correct principles among ourselves, as well as to spread them abroad, even to all nations, that we meet with determined and unrelenting opposition. This we cannot help. We do not seek it, but we do not fear it.

There has existed a principle of antagonism ever since the dawn of creation, namely, the powers of God have been opposed by the powers of the Evil One. Satan and wicked men have operated to subvert the plans and designs of Jehovah. And if we have a little of such opposition to contend with in our day, there is nothing new in it. The martyr Stephen when arraigned before "the Council" to answer to a charge of blasphemy, said, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." We have always expected that there would be a spirit of antagonism to the Church and Kingdom of God, and our Elders have been telling us, more or less, during the last fifty years, that this feeling still existed

and, indeed, every now and then, we have occasion to believe them; or, to use an old saying, "The devil is not dead yet;" and he uses his influence now, as in former days, to oppose the principles that God has revealed.

We are gathered here from many nations in order that God may plant among us the principles and laws of eternal lives; that we may operate in the Priesthood with the holy men who held it in former ages, and with God the Father, and with Jesus the Mediator, and with the holy angels in the interests of mankind, not only in things pertaining to ourselves individually, but in those that concern the whole world; not only to the people that now live, but also to those who have lived; for the plans of God reach back into eternity and forward into eternity, and we are being taught and instructed through the holy Melchisedek Priesthood, which holds now, as in past ages, the keys of the mysteries of the revelations of God. It is our privilege to operate through this order, with men who have held the same keys and possessed the same powers and have had the same communication with God, and who have looked forward to the time, with joyful anticipation, that we now live in, namely, to the dispensation of the fulness of times. For this purpose we are gathered together, for this purpose we are building Temples according to the order and revelations of God—for until He revealed these things to us we knew nothing about them. And the world of mankind to-day know nothing about Temples and their uses. If we were to build Temples for them according to the order of God, they would not know how to administer in them; neither could we know had the Lord not revealed to us how to do it, which he did through the Prophet Joseph. We are acting upon this revealed knowledge to-day, seeking to carry out the will, the designs and the purposes of God, in the interest of common humanity, not for a few people only, not for the people of the United States only, nor for those of two or three nations, but for the people of the whole world. And the hearts of the people are being drawn after these principles; or, in other words, the hearts of the children are being turned towards the fathers, as well as the hearts of the fathers towards the children.

The spirit that is being manifested in the various Stakes of Zion is very creditable in this respect to the Latter-day Saints. And we purpose, God being our helper, and the devil not hindering us, to go on with our work, to build our Temples and to administer in them and to act as the friends of God upon the earth. And if we are not His friends, He has none, for there is no people anywhere, except the Latter-day Saints, who will listen to His laws—and as they say sometimes, "it's a tight squeeze" for us to do it. The question is, Shall we falter in our calculations; I think not; but I think we will say, as the ancient servant of God said to a man who was seeking to hinder the progress of the building of a Temple to the Lord of Hosts: "I am doing a great work; hinder me not." We are doing a great work, and we would say to our outside friends and to people generally who are not conversant with our affairs, will you be so kind as to let us alone and hinder us not; so that we may go on with our labor of love in the common interests of humanity and in our efforts to promote the welfare of the world at large.

This is one thing we have to do, and we will try to do it, the Lord being our helper.

Then another thing we are called upon to do is to preach the Gospel to every creature throughout the world. "Why, the people will oppose you?" That they always did. But Jesus said, and I will say by way of repeating His words—for they are as true to-day as they were in His day—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Therefore we need not be troubled about it. When we first started out in this work we never looked for anything else, and we have not looked in vain either; we have found an abundance of it, and we have commenced to regard it as a natural thing. But we must not forget that we owe a duty to the world. The Lord has given to us the light of eternity; and we are commanded not to conceal our light under a bushel, but on the contrary we should let it shine forth as a city set upon a hill that cannot be hid. We need not try to get into an out-of-the-way corner from the gaze of the public eye, for we cannot. We thought we had wandered a long way from civilization when we came here; but, according to the remarks of the speakers this morning, a certain degree of it has followed us, and we are not quite out of it yet. But there are some things we can do. We will let them pursue their course, and we will ask them, if they will be so good and so kind as to let us worship God according to the dictates of our consciences. This is not a very great boon to ask of anybody. Still we do ask that we may be permitted, in this land of liberty, in this land which we call the home of the brave and the land of the free; the asylum of the oppressed of all nations, we ask that we may have the simple privilege of worshiping God according to the dictates of our own consciences. Then, while they are trying to injure us, we will try to do them good. We will teach them good principles at home, and we will send the Gospel abroad. And the kind of men we want as bearers of this Gospel message are men who have faith in God; men who have faith in their religion; men who honor their Priesthood; men in whom the people who know them have faith and in whom God has confidence, and not some poor unfortunate beings who are wanted to leave a place because they cannot live in it; but we want men full of the Holy Ghost and the power of God that they may go forth weeping bearing precious seed and sowing the seeds of eternal life, and then returning with gladness, bringing their sheaves with them. These are the kind of men we want. We do not want the names of men of the former class presented to us to go on missions; if they are and we find it out, we shall not send them; for such men cannot go with our fellowship and good feeling. Men who bear the words of life among the nations, ought to be men of honor, integrity, virtue and purity; and this being the command of God to us, we shall try and carry it out.

Some imagine that we have almost got through with our work; when the truth of the matter is, we have hardly commenced yet. Here is Brother Joseph Young, who represents the Seventies,—Brother

Joseph, how many Seventies are there enrolled? [Brother Young replied that there were 5,320]. I am told that there are 5,320 Seventies; we expect to call upon a great many of these men to go abroad and proclaim the fulness of the Gospel. We received a small order lately—you know, we talk business sometimes—for forty missionaries to go and labor in one place; they did not send the money to pay their fares; but then, we have the missionaries, and we will trust in God for our pay and we shall get it if we are found doing His will and carrying out His purposes.

Again, another duty we have to do is to preserve the order of God among ourselves. And here is a great responsibility resting upon the Presidents of Stakes and their Counselors, and upon the Bishops and their Counselors, and upon all men holding authority in the Church and Kingdom of God, and upon the Twelve specially, to see that the order of God is carried out, and that iniquity does not exist among the Saints of the Most High God.

We talk sometimes about the outside world, and we sometimes indulge in casting reflections upon them—and there is plenty of room for it, no doubt; but then, what of ourselves? What do we do? Do not our own members keep some of the very saloons we talk about? and do not we engage in this business because we are afraid somebody else will? Why, that is the argument of the thief. He says, "If I do not steal, somebody else will," But, besides, say these brethren, "We want to get a living." But before I would live in that way, I would die and make an end of it; I would not be mixed up with such concerns nor have any hand in them, but pursue another and more honorable course to get a living than in seeking to put the cup to the mouth of the drunkard and in leading our youth and others who may be inclined that way, in the path that leads to death. What else do we do? Why some of us Elders, and some of us High Priests and Seventies, frequent these places and get drunk and disgrace ourselves and our families, and the people with whom we are associated. And what else do we do? We are commanded to remember the Sabbath day to keep it holy; and yet we find that our trains leave this city every Sabbath, until the weather gets too cold to bathe, carrying many of our people, who indulge in all kinds of amusements and thus violate the Sabbath, which we are commanded to keep holy, which many respectable Gentiles would never think of doing. And yet you are Latter-day Saints, are you? You are a good people, and you will talk about the gift of the Holy Ghost and the Spirit of God being in you, while you are violating some of the plainest everyday principles of the Gospel of Christ.

(CONTINUED ON 1ST PAGE JOURNAL OF DISCOURSES, VOL. XXII.)

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY
GEO. F. GIBBS, JOHN IRVINE AND OTHERS.
RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

With much pleasure we present to our readers the Twenty-second Volume of the Journal of Discourses, trusting that the inspired remarks of God's servants, therein compiled, will prove an additional source of happiness and peace to the Saints, and of general instruction to all who peruse its pages.

THE PUBLISHER.

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(Reported by Geo. F. Gibbs.)

(CONTINUED FROM PAGE 376, VOL. XXI.)

OPPOSITION TO THE WORK OF GOD, ETC.

And what then? Why, we have been told about the Gentiles introducing into our midst what is termed the social evil; and we find some of our youth, and older ones too, contaminating themselves with it, thereby breaking their covenants and forsaking their God, and disgracing themselves before God, angels and all good men. Such men are a disgrace to any community, much less to a community professing, as we do, to be Saints. Are such persons Saints? No, they are not. Can we fellowship them? No, we cannot. God requires it of us before we talk of cleansing the outside of the platter, to see that the inside is clean, to place ourselves right upon the record. Do we do it? Well, sometimes—I was going to say, "hardly ever." Sometimes we do it, but in a great many instances we do not do it. What is the matter? Good men have mean sons, and the sons must not be handled. Why so? God, you will remember, had a host of sons in heaven who did not do right, and they were cast out, even a third part of His entire family. That is the way I read it. Again, there are some sons who are good men, who have disreputable fathers, who have departed from correct principles, but out of respect to the fathers in the one instance and the sons in the other, we allow evil way to go unchecked. Well, you Presidents and you Bishops and you Priests and Teachers may do that if you please, but their blood will be upon your heads, not upon mine. And we call upon you to honor your calling and Priesthood and purge from your midst corruption of every kind. And we call upon the Pre-

sidents of Stakes and their Counselors, upon the Bishops and their Counselors, and upon the Priests. Teachers and Deacons, to magnify their offices, and not to be partakers of other men's sins. For as sure as I live and as God lives, if you do God will require it at your hands. And therefore, I call upon Presidents and men in authority, where men do not magnify their calling to remove them from their positions of responsibily and replace them by men who will; and let us have correct principles and the order of God carried out in Zion.

Apostles, Prophets, Pastors, Teachers and Evangelists were placed in the Church of old for what? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is so to-day. My brethren who have spoken have told you plainly of many evils that exist in our midst; but we can scarcely perceive them, many of us. Sometimes it is very difficult to discern between a Saint and a sinner, between one who professes to fear God and one who does not. It is for us to straighten out these matters; and you men in authority will be held responsible, and the Twelve will be held responsible, and I hold you responsible, and God will hold you responsible for your acts. The great difficulty with us is that we are too fond of catering to the world, and too much of the world has crept into our hearts? the spirit of covetousness and greed, and —what shall I say?—dishonesty has spread itself like a plague throughout the length and breadth of the whole world in every direction, and we have drunk more or less into that spirit. Like a plague it has pervaded all grades of society; and instead of being governed by those high, noble, and honorable principles that dwell in the bosom of God, we are after the filthy lucre which is spoken of as being the root of all evil; and instead of setting our affections upon God, we set our affections upon the world, its follies and vanities. Come ye out from the midst of her; be ye clean, that bear the vessels of the Lord; and honor your Priesthood and calling, and show and prove to the world, to angels and to God that you are on the side of truth and right, of honesty, purity and integrity, and that you are for God and His Kingdom, let other people do as they will.

We sometimes talk of the affairs that are taking place around us. There is now a little commotion that interested parties are getting up about the "Mormons" for the purpose of forwarding their political operations. Bless your soul, we knew about that long, long ago, and also knew what it would be for. It is about the same with these parties as it was with the editor I have read of; the printer asked for "copy," it was handed him, but it was not enough, he wanted more. The editor told him that he had not time to prepare any more then, but to pitch into the "Mormons." That was a kind of standing matter they kept on hand. The move that is being made now is simply a political scheme, out of which to make political capital. It was started by interested demagogues for that purpose, in order that they might have the honor of putting down "Mormonism," and sailing into power on the current of incensed public opinion. Now they can have all the honor they can get on that score;

and I guess it will be the same as Stephen A. Douglas and others have attained to by pursuing that course, and I think no more.

We are here to serve God and keep His commandments; and if we will purge ourselves from our iniquities, live our religion and keep the commandments of God, there is no power on this side of hell nor on the other, that can harm us, for God will be on our side to protect us in the position we occupy.

There is one thing I wish to speak to you about that you are well acquainted with. We had a little commotion gotten up about some of our money matters associated with the heirs of the late President Young, and it has been talked about generally. We thought we had made a settlement with them at one time, which we did, and the executors of the estate took their releases which exonerated them from all blame, and they avowed themselves satisfied with the settlements made. But then, some men's word and some men's signatures do not amount to much. What next? Why, some of our very pure and high-minded lawyers are not above entering into such things because of a little monetary inducements. It would not be proper to say they were anything but pure, high-minded and honorable men, for it is understood that all lawyers are, is it not? Well, we knew we had treated them very liberally before; and so did you. We knew we had given them all we ought to give them, and more too. But we felt to be generous to the heirs of President Young; and we did what we could to promote their welfare. Still these things came out. No matter. Bonds and writings and signatures and releases amount to nothing with some people. So they started in, and we have had a legal fight about it. Some of the Apostles have had to be confined in the penitentiary; and it was a pretty narrow squeeze with me. [Laughter.] But then I have been in such places before, and was shot at while there and hit, and therefore it would have been nothing new, and I was not much concerned about it. When they wanted to get hold of some of your means and property which I held in trust, and which they had no right to, I told them No, they could not have it. "Well," said they, "you will have to go to jail." "Well," said I, "jail it is then. Some folks go off to rusticate at Soda Springs and other places; I think I will go and rusticate in the penitentiary." But they would not have me. [Laughter.] They took Brother Cannon, Brother Brigham and Brother Carrington; I suppose they considered them worthier men, and that I had better stay out. There are all kinds of curious things started up; and among other things that have grown out of this contest is what is termed a cross suit; and because of this movement some people think we are going to law. I will tell you how much. We were merely attempting to put the complaining heirs in the same position as they had put us; thinking that by doing so they might be led to reflect that there were other people in the world besides themselves, and that other people might be placed in jeopardy besides some of our brethren. "But," say you, "was it not contrary to a law of the Church to go to law with your brethren?" We did not exactly do it; we merely started in. I will tell you what we would have done if this settlement had not been made. We would have called upon all those who were good and honorable of President Young's family—and

I am happy to say that with very few exceptions they are of that class and are desirous to carry out and fulfil their obligations, and stand by the covenants they have entered into—we were going to call upon them to turn over to our side, and then we were going to cut the others off the Church, and then go to law with them and sue for their property as they had for ours. That is all. I thought I would explain this because it is not generally understood by the people. It is really one of those things called a legal fiction, which had to arise to meet certain technicalities of the law, in order that the proper releases might be given, releases that would stand, and also a decree from the court to settle these difficulties.

This compromise was talked of, but it could not be reached very readily, for some of them wanted a little more money. and the lawyers wanted a little, and of course such honorable gentlemen should have it. Well, the compromise was at last effected. We thought it better to furnish them a little means than to have these unpleasant things going on month after month, and perhaps year after year; and we could see that we would have to be very smart indeed to prevent some of these men of honor from running away with the balance of it. That being done, we have done all we could to try to promote peace in our midst. We have taken the best of counsel, and have acted in this matter according to the very best of our judgment.

And now about the money involved. It is a large amount? Yes, some seventy-five thousand dollars paid by the Trustee-in-Trust in behalf of the Church, beside a further amount paid by the administrators. That would be just a dollar apiece from 75,000 people. It is quite a little sum; but then, did you ever know of people giving a bone to a dog? And after you had done so, you did not think you had lost much, did you? We thought it better to take that course than to be mixed up any longer with such miserable doings; and we agreed to do it. And I would like to know whether you approve of this act or not. You who do, please signify it by holding up your right hands. [A forest of hands was raised; and a unanimous vote declared.]

Well, some have asked what we were going to do with these complaining heirs. I think we will have to deal with them according to the laws of the Church. Are you going to bring their case before the Conference? No, I think not; there are the proper officers in the Church to attend to such things, and we say to them, go, and do your duty. We are very sorry that they should have placed themselves in that position; and we are very sorry that a great many other people should, and we are very sorry that a great many of these evils referred to should exist in Israel. But they do; and what shall we do about it? Go to work and cleanse the inside of the platter, and then we can go before our God in good faith, and stand approved of him, and rejoice in the fulness of the blessings of the gospel of peace.

There are some other things I would like to touch upon, but as the time has already expired, and as there will be a Priesthood meeting to-night in this tabernacle, to which the young and the old of both sexes are invited, I will defer speaking further until then.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, JANUARY 9TH, 1881.

(Reported by Geo. F. Gibbs.)

TITHING AND OTHER MATTERS—CORRECT VIEWS NECESSARY.

I made some remarks yesterday afternoon, in answer to certain questions which have been put to me in relation to the principle of Tithing, and I thought this morning that I would make a few additional remarks on the same subject, and perhaps touch upon some other matters.

I read over yesterday certain questions which have been asked me pertaining to this matter; and I thought I would take the liberty of answering these questions to this Conference. Perhaps there may be some here to-day who were not here yesterday, and there may be some here to-day who do not read the Doctrine and Covenants, and who are not acquainted with some of the principles relating to this subject. Therefore I will read again that which was read yesterday afternoon, which will be found on the 418th page of the Doctrine and Covenants, new edition. There may be some who have not this edition, and I will say therefore that the same revelation will be found in section 107 of the old edition.

"Revelation given at Far West Missouri, July 8th, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for Tithing?

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me. that my statutes and my judgments may be kept thereon, that it may be most holy,

behold, verily I say unto you it shall not be a land of Zion unto you; and this shall be an example unto all the Stakes of Zion. Even so. Amen."

The scriptures say that we shall receive line upon line and precept upon precept; and therefore it is necessary sometimes, to carry out these ideas in order that, where a people have been misinformed or have not judged or heard correctly, they may be put right in relation to all general leading principles. A feeling has more or less prevailed among the people that Tithing is a matter to be decided on exclusively by the individual paying it, and that if he pays it, all right; if he does not pay his Tithing, it is not quite so right, but it makes not so much difference. A good Saint perhaps, may be honorable and upright and honest in dealing; may be a tolerably good neighbor; he may be zealous to a certain extent, according to his ideas and notions in regard to the propagation of the Word of truth; he may be active and energetic in many things, but if he does right in the main, Tithing is a matter of very little importance; it is only a temporary idea, it does not concern us much, it is only meant to meet the financial affairs associated with the Church—and that is a matter of very little importance.

Now it is proper that we should be correctly informed in relation to these matters, and as I stated yesterday, there is a great diversity of opinion existing among men, and even men in authority in the Church, say, Bishops and probably Presidents of Stakes and others, in relation to the principle of Tithing. Now, it is proper that we should have a correct view and a proper understanding of this principle. We are here to carry out the purposes and designs of God, and as I understand it we have been gathered together according to certain revetions which have been given for the establishment of His Church upon the earth, and that we, as a people, profess to be the Lord's people, and under His guidance and direction. Each one, if he is living his religion, is supposed to have the spirit of light, of truth and intelligence within himself, the spirit of revelation, the Holy Ghost given unto him by the laying on of hands which, if he follows in all its guidings and dictates will lead him into all truth. Each man and each woman is placed in the position that they can draw nigh unto God through Jesus Christ: to have the light and intelligence of the Spirit of God imparted unto them; but because of the weakness of man, because of our many infirmities, and because of the powers of darkness and of the many influences that have been at work from the commencement of the world until the present time seeking to destroy, to uproot and to overturn the principles of eternal truth, and to lead men into error, darkness, confusion, and death, and because it is the way and order of God, He has ordained a holy Priesthood for the guidance, for the direction, and for the instruction of His people.

We are told that in ancient days God placed "in the Church first Apostles, secondly Prophets. thirdly Teachers;" and again, "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." For what? "For the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth

be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ." That was the teaching of one of the old Apostles. Furthermore, the Lord has instituted in the Church in these last days the same Priesthood that formerly existed, and for the same purpose. We have, say, a First Presidency; then we have the Twelve; then we have High Priests; then we have Seventies; then we have High Councils, and Bishops and their Counselors; then we have Presidents of Stakes, each Stake in its form a compact body, with a President and his two Counselors, and Bishops operating in their place and presiding over their various Wards, and the High Councils operating in their place, with the Priests, Teachers and Deacons operating in theirs, all working and operating together. Then we have Relief Societies, and Mutual Improvement Societies, and our Sunday Schools, and Primary Associations, and all the various organizations and institutions which are organized for the instruction of the rising generation, male and female. Thus we have the various officers in the Church performing their several duties with honor, integrity and truthfulness before God, looking after the interest, the welfare and the happiness of those that are associated with and that are under their jurisdiction. Then these various Stakes, in their organizations, with their Presidents, are subject to the presiding authorities, and the Presidents thereof have to render an account to the Presidency of the Church; and the Presidency of the Church ought to be able at all times to render an account to their Heavenly Father.

This is an order, as I understand it, that is introduced by the Almighty, and by Him alone. It is not of man, nor did it proceed from man, neither can it progress nor be perfected by man without the direction of the Almighty. In fact, with all these helps, with all these organizations, with all these principles, owing to the weakness and infirmities of man, we find it difficult to preserve in purity those sacred institutions that God has given unto us, and we continually need the greatest care, humility, self-denial, perseverance, watchfulness and reliance upon God. We talk sometimes about free will; is that a correct principle? Yes; and it is a principle that has always existed, and proceeded from God, our Heavenly Father. When God revealed Himself to Joseph Smith it was optional whether he obeyed His counsel or not; I suppose, however, looking at things as they exist, and as they are in truth, God understood that he would do it, he having been selected for that purpose a long, long time ago; and that the Lord knew that he would adhere to those principles and would carry out the designs of Heaven as they should be communicated unto and required of him. We received the Gospel; was any one forced to obey it? Was there any coercion in any possible way manifested toward us? Not that I know of. Was Oliver Cowdery, who was the second Elder in the Church, obliged to receive this Gospel? No, he was not. Was Hyrum Smith obliged to receive it? No, he was not. Were any of the witnesses to the Book of Mormon—the Whitmers and others? No. And after they did identify themselves with this Church, were they com-

pelled to stay in it? No. Have any of the members of the Quorum of the Twelve, the Seventies, the High Priests, or the members of the High Councils, or the Presidents of the Seventies, or any class of men in this Church, been compelled to occupy the position to which they have been called? I do not know of any, do you? I know there was no coercion used with me further than the force of truth recommending itself to my mind, neither was there with you further than the power of truth operating upon your minds. And after you received the Gospel were you compelled to leave your homes to come here? No, you were not. In fact, it was your desire to come here, and you could not be kept back from coming, because you were impelled by the spirit which the Latter-day Gospel inspires to come to the land of Zion. If this is called compulsion, it is not the compulsion of man, but the operation of the Spirit of God, which you received through obedience to the Gospel.

We may here ask, in acting under the dominion or control of the Priesthood are any of you forced to do anything you do not want to? If you think you are in any possible way, I absolve you from it to-day, every one of you. These are my ideas about the rights of men. It is "all free grace and all free will,' as the poet has it. We have not been coerced to come into the Church, we are not coerced to remain in it. But we have taken upon ourselves a profession of faith in God, and as Latter-day Saints we believe that God has spoken, that the heavens have been opened, that the everlasting Gospel has been restored to man, and we believe that God has organized His Church by revelation, through his servant, Joseph Smith, in the form that we now have it. This is our faith. We cannot help that faith. I cannot help my faith, neither can you help yours. There was from the first, scriptural evidence adduced and a certain kind of reasoning used to enlighten our minds. We believed, after hearing the preaching of the Gospel, that it was our duty to be baptized in the name of Jesus for the remission of our sins, and to have hands laid upon our heads for the reception of the Holy Ghost. And when we received that Holy Ghost, which takes of the things of God, it showed them unto us; and then we were placed upon another footing from what we were before; and that Spirit has enlightened our minds in regard to those things of which I have spoken, as well as in regard to many others. If God has revealed unto us certain things can we help our faith in them, and can we help knowing this to be the Church and Kingdom of God? No. Can I? No. Can you? No. What would men have to do to deprive me of this faith? They would have to cut off my head, or in some other way to kill me; and then they could not change my faith, that would be impossible. If a man knows a thing, he knows it, and he cannot un-know it. There is one way whereby we can un-know these things, and that is by giving way to evil influences, to the powers of darkness, and by departing from the light of God; and then the light within us becomes darkness, and then "how great is that darkness." But when you talk about controlling a man's faith, it cannot be done; and I would say to people who are bent upon having me change my faith, all you have to do is to cut off my head, and even that would not do it, because I would still be myself entertaining the same faith in the next world. And there-

fore, all that men could do toward accomplishing this object would be to destroy the body, but that principle which God has implanted in our hearts it would be impossible to destroy; hence says Jesus, "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

Now, speaking again of the organization which I have referred to, connected with it are laws which are calculated to lead us on from strength to strength, from knowledge to knowledge, and from intelligence to intelligence, until we shall all see as we are seen and know as we are known. And hence God has given for this purpose the various offices that exist in the Church and Kingdom of God. I would further ask, What is this Priesthood given us for? That we may be enabled to build up the Zion of our God. What for? To put down wrong and corruption, lasciviousness, lying, thieving, dishonesty and covetousness, with every kind of evil, and also to encourage faith, meekness, charity, purity, brotherly kindness, truthfulness, integrity, honesty, and everything that is calculated to exalt and ennoble mankind, that we may be the true and proper representatives of God our Father here upon the earth, that we may learn to know His will and do it; that His will may be done on earth as in heaven. And hence, Zion is spoken of as being the pure in heart.

When the disciples of our Lord asked Him to teach them how to pray, what did He say? "When you pray say, "Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come: Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Besides other things they were taught to pray that God's kingdom might come. Why? That the earth might be delivered from oppression, cruelty, tyranny, from corruptions, infamy, licentiousness, debauchery, and all the evils that afflict humanity, and which have been introduced by the powers of darkness for the overthrow and destruction of the human family. Jesus stands forth as the great propitiator between God and man. He came here as the representative of His heavenly Father, He is our great High Priest, and he lives to intercede for us before the throne of God, who is also our Father, Jesus being our elder brother.

Now, then, God has gathered us together for a purpose, and that purpose is to build up Zion and to establish His kingdom on the earth and He could not do it in any other way that I know of than the way in which He is doing it; He may however have some other way, but if He has I am not acquainted with it. It is sufficient for us to know that He has chosen this way. Very well. We are taking hold and are doing a great many good things. I feel very much interested in the labors which are being performed. My heart is drawn out in many instances to many peoples and organizations that are engaged in trying to teach the people the ways of life. When I see the Twelve thus engaged, traveling about from place to place teaching the pure principles of the Gospel of peace, I feel like saying in my heart, God bless you, and God sustain you; and all Israel ought to have the same feeling. Then when I see our missionaries doing the

same thing, not only in our midst but elsewhere, seeking to promote the benefit of men, to introduce correct principles and to expose error, and to lead men to the truth and to gather them to Zion, I feel to say, God bless you in all your operations, and may the Spirit and blessing and power of God be with you; and all Israel ought to sustain such men who are engaged in such beneficial labors. Then when I see our Sunday Schools in operation, with our young men and women, and in many instances the aged men and aged women taking an interest in our youth and trying to train up the rising generation in the paths of life, I say to all such, God bless you and may His peace and blessing be upon all who are interested in the welfare of Israel. And again when I see our young men and young women associating themselves together for mutual instruction and edification, learning to comprehend correct principles and educating themselves to become efficient laborers in the work, the great, the important, the eternal word of God which He has committed to us—when I see our young men and women engaged in that way, I say to such, God bless you, and may the peace and the blessing of God be with you. And when I see our juveniles who are organized as Primary Associations, brought together and taught to sing the praises of God, and to comprehend the principles of the Gospel—and in many instances their parents scarcely sense the responsibility God placed upon them when He placed these precious jewels in their care, making them the fathers and mothers of lives—when I see our brethren and sisters engaged teaching these children to lisp the praises of God, and to honor and obey their parents and to do that which is right; I say God bless them. And when I see our Bishops engaged in doing the will of God, and exerting themselves to promote the welfare of His people over whom they preside, and seeking counsel from God and other sources, and doing all they can to build up Zion unselfishly, with pure hearts and clean hands, I say, God bless you and may the spirit and power of your office rest upon you, that you may magnify it and honor your God. And when I see the Seventies and Elders go among the nations of the earth, as many have done before, trying to benefit mankind, trying to snatch them from the fearful calamity that is near at hand, but people do not know it, when I see men going forth to accomplish the purposes of God and gather out His elect, I say to such, God bless you; and I feel desirous and hopeful that these men may be able to present the eternal truths of heaven in such a way that the honest in heart may see and admire them, and participate in the blessings resulting from obedience thereto.

We are here, then, to build up Zion. We have a temple going up here, and we have others in course of erection in other places. Now, while we have no disrespect for the world, no disrespect for the nations in which we live, or for the authorities thereof, if they act wisely, well; if they do not act wisely it is not so well. No matter about that; we can trust them in the hands of God. We are the friends of all men, and are the friends of this nation; we are the friends and supporters of the Constitution of this nation, we are the friends of right, of freedom and of good administration and good men everywhere, and that on the principle of which I spoke a while

ago—on the principle of freedom, liberty, believe, and let believe, worship, and let others worship, worship as you please according to the dictates of conscience, and let others do the same. It is for us to be governed by correct principles, and as far as it lies in our power to extend to all men this right, and then maintain, on correct principles, our own rights, the rights of others and the rights of God. These are my feelings in relation to this matter. But the world do not comprehend our principles; they cannot. But we can afford to teach them the Gospel even if we are abused for doing it; we can deal justly with them, and then suffer their abuse. No matter. We can do all this and a good deal more, and also advocate the rights of men, look after our own interests and welfare, and the interest of the community we are associated with, and sustain all just laws and correct principles. And then we can leave those men who violate correct principles in the hands of God. But they cannot comprehend these things, they do not possess that spirit which alone enables men to fulfil those principles, which are given by the Almighty for the benefit of the human family. We do understand them, I mean, those who are faithful to their profession, as Latter-day Saints; but some of us possess the spirit by which they are actuated, and I am sorry when I see it. But as a people we are not of the spirit of the world; we are here not to pattern after the follies of the world, but to build up Zion, the Church and Kingdom of God upon the earth; and God has given unto us a portion of His Spirit, that we may seek after Him, and seek to carry out His will, and He will continue to enlighten our mind, and we shall grow and increase, and our path will be as that of the just, growing brighter and brighter unto the perfect day. Do the world understand anything of the religion we have received? No. It is nothing new to say this; this was understood long, long ago.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither indeed can he know them, because they are spiritually discerned;" and when they do not possess the spirit of truth, the Comforter, the Holy Ghost, by which alone they are understood, how can they comprehend them? Well, having said so much, let me come back to the question of Tithing.

The people were anxious at the time the revelation was given in Far West, to know what the Lord required as a Tithing from His Saints. I was there at the time; it was in 1838—quite a little time to look back to. Some time, however, before this revelation was given, God had revealed the principle of the United Order, which, as you know, the people could not abide; and when we come to think about it, it could hardly be expected that they could do so, they having been in the Church but a short time, taken out of the world, with all the prejudices and weaknesses that you and I have. But the time will come when we will obey these things as they are given by the revelations of God, and it will not be a hardship either; it will be a pleasure to those who are under the influence of the Lord. But like all other things, it will be "free will and free grace."

Now, then, we come to this. Here is a command given; who to? Not to outsiders, not to men of the world, not to people who do not believe in God nor in His laws; but it is given directly to us who profess to have

faith in Him, in His laws, and in His Priesthood. The question then is, what is our duty, as we have not obeyed the other law? I will remark here, incidentally, that when this law of Tithing was given, a great many people were gathering up to Far West and to that district of country, as we are to this country; but it would apply more to our early settlements than at the present time. This people thus gathering to Far West, were told that it was required of them to give their surplus property—I will read it.

"I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people." What then? "And those who have thus been tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord."

Now, here is a people, of whom we form a part, who met together to ask the Prophet of the Lord to inquire for them the will of the Lord concerning this matter of Tithing; and He gives it in these words:

"And this shall be a standing law unto them forever."

I will ask, has the Lord ever annulled this? No. Then it stands in full force to-day to this people. Then again:

"Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

That is very plain talk. Is there any compulsion about it? No; but if they do not do it they shall not be considered worthy to abide among you. What are we to make of it? As I said yesterday, I did not make it; President Young did not make it, neither did Joseph Smith make it; but by the request of the people he asked the Lord what His will was, and this was the answer; and this was given in 1838. And does it not seem strange that we do not comprehend it? I think it does sometimes. Here we have had the Doctrine and Covenants in our hands, which contain this revelation, since the year 1838; that is nearly forty-two years ago. We have had forty-two years to study this doctrine, and it is as plain as you can make it, and yet it would seem that we cannot understand it. Do we want to understand the laws of God? If we do, and will read these things under the influence of that spirit which I have referred to, I think that we will understand our duties without much trouble.

Now then, if Zion—we were talking about building up Zion—I am not going to enter into the whys and wherefores of these things, but will say it is a test to the people of God, or for us who profess to be, that we may know whether people will observe a certain specific law given by the Almighty or not, and thus have a proof of their fidelity and obedience. Now, if we abide this, all well and good; if not, it is written, "They shall not be found worthy to abide among you." What will you do with them? I often think that there are a great many people who are not worthy to abide among us; don't you?" And then if God were to put judgment to the line, and righteousness to the plummet, most of us would be in a

very poor fix. I will tell you what I think should be done, and that is why I am treating upon this subject to-day. I think the people ought to be instructed in these things, and then if they do not live up to them you will not then be held responsible to the authorities that preside over you. The Lord tells us that they shall not be worthy of a place among us. Do we want to alter that? Not one iota. Would I wish to be harsh to men that are ignorant? No, I would not; I would bear with them, and teach them and instruct them. And if I were a Bishop I should instruct my Teachers to do it; and then by and by, after they were fully informed, and had every opportunity to become acquainted with things, we might take final action in relation to their standing. I would not wish to enforce that law at present, until men were thoroughly informed. For instance, the case I referred to yesterday. There were two men; one paid $100 in tithing, the other paid $25 in tithing. Both of them owned about the same amount of property; but the first paid his tithing, the other did not. The second, however, paid some $75 in donations; but he did not pay his tithing, he only paid a quarter of it. That now may have arisen from ignorance with regard to the law. The last paid out as much money as the first; and he may have been wrongly taught. Some of the Bishops do not understand these things, and yet we have had this doctrine given unto us for forty-two years. Has a man a right to turn and change things as he pleases? I have not, and I do not believe any other man has. And if any Bishop or a President of a Stake or anybody else tells you that you can do as you please about the disposition you make of the means you pay, as long as you pay a certain amount, or you may pay it on Tithing or not, as you please, I tell you that he teaches false doctrine. But should we be hard with such people? No. If they have been under influences of this nature and been wrongly taught, I will say, as a certain party said to me who had been doing these things, "I will switch off and pay my Tithing according to the law." You, Bishops and Presidents of Stakes, switch off and get the people to do things right. There is no commandment about donations, but there is about Tithing; and I am not at liberty to change this, neither any other man.

I will follow this subject a little further. We are talking about building up Zion. Here is where the thing applies itself with great force to me as well as to you, when you comprehend it as it exists and see it by the light of the Spirit of Truth. For it is written: "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." Well, we are talking about building up the land of Zion, which is one of the things we are here for. And God has said that if we do not obey this law, it shall not be a land of Zion unto us. Does this apply to us? I will read a little further: "And this shall be an ensample unto all the Stakes of Zion. Now, I speak these things for your information. I will go a little farther upon the subject. A person wrote me a letter, stating that a young man had applied to a certain Bishop for a recommend to get married. He asked him if he

had paid his Tithing. He answered, No. "Well," said the Bishop, "We are instructed not to give recommends to those who do not pay their Tithing." "But," said the young man, my father I suppose paid my Tithing ior me." If this was so, that would be very proper, especially in farming districts, where the grown sons assist in cultivating the farm, and the daughters, perhaps, assist in making the butter and cheese, etc. When the Tithing on the whole is paid, that is all straight enough, because what is made is the proceeds of the united labor of the family, and the family are all, of course, represented until they come to age. And then what? Why then comes another state of things. "Have you paid your Tithing since you left your father?" the young man was asked. No. Why? I have been careless and indifferent and I have not done what was right. Well, if you haven't paid your Tithing, and you seem to have forgotten God, why is it that you want to get married according to the laws of God? Why not get married in some other way, seeing that you observe not the laws of God? Well, in the first place, my father and mother wish me to be married according to the laws of God; and then my intended wife's father and mother want us to be married in that way; and again, the girl has told me that she will not have me unless we get married in that way. I will here remark, I think this very sensible and creditable on the part of the young lady; I think she acted very wisely, and I wish all our young sisters felt the same, and they ought to on a matter of such importance to them. Says the young man further: "I have a desire to keep the laws of God, for I was born in the Church, and I have grown up with such feelings, but I was not man enough to practice them. But if you give me the recommend I will try and do it in the future." But the question is, under these circumstances, should the recommend be given? I could not do it, unless there was some visible manifestation on his part to mend his ways and to make up the thing he had been deficient in. "Why," it may be asked, "Is it not better to have our sons married in the right way and be kind to them, than to see them go elsewhere to be married." As I said yesterday, as I say to-day, if it were a son of mine I could not give him the recommend; and other men's sons under the same circumstances are no better than mine. It is principle we are to be governed by. I am not here, you are not here to carry out our own designs, and feelings, and purposes. Why, Jesus himself did not come to do that. According to His own words, He came not to do his own will, but the will of his Father who sent Him. And we are here not to do our own will, but the will of the Father who also sent us, and who has called us to our holy and exalted calling. And what shall be done? Unless this young man could convince me, if I were a Bishop, that he was sincere in his heart and made some satisfactory attempt at fulfilling this law, I would not give him a recommend. What? Would Elders of Israel take men into the House of God, would you, because God has revealed some of the greatest blessings that can be conferred upon humanity, blessings which thousands and tens of thousands of good men sang about and prayed about and longed to receive, but who died without enjoying them, should we take a man, a man whom this Book says, shall not be worthy to abide

amongst you, should we, I say, take him through the House of the Lord and confer and seal upon him blessings and lives eternal, and thrones and principalities and powers and dominions, and introduce him into the society of the highest intelligences that exist in the eternal worlds? I forbid you to do it in the name of the Lord. We cannot do it, we are not at liberty to do it, neither are we at liberty to use our judgment in regard to it either. If we bear with men in their weakness and infirmity and are obliged to carry a lot of men like so many automatons, the time will come and it must come when they will be shut out, they will not be found worthy to abide among you; they are not worthy now. But we have to bear with them until they are better informed; but until then they must do the best they can, for they cannot go into the House of the Lord, they cannot be sealed up to eternal lives, they cannot have part in the blessings which God has conferred upon us until they bring forth fruits meet for repentance.

I will take it in another point of view. We pay our Tithing and we pay Temple donations, we attend to the duties of the House of the Lord; we go forth and proclaim the Gospel of peace to the nations of the earth; we convert people, under the blessing of God, and they come to a knowledge of the principles of the Gospel, and we continue our labors to build up Zion; looking at it in this light, would it be just, after we have laid out our means, would it be in accordance with the principles of equity to grant this privilege to such men, a privilege which we have earned and, in a certain sense, paid for? It is generally the case that they are the first to rush forward and want certain blessings without earning them. Jesus said in His day that the "kingdom of heaven suffereth violence, and the violent take it by force." These are some of that class who crowd in where they are not worthy to tread. These temporal matters they assume are of very little importance, they are of very little importance judging from the way that many of us labor; but they are of very great importance when weighed in the balances of truth, the principles of eternal life which God has revealed are of the utmost importance to the Saints, both to the living and the dead, to the myriads of men that have lived and that may live, these things are of vast importance.

I thought I would talk a little upon this subject this morning. I will now offer a few remarks upon another subject. We talk sometimes about justice; and I have noticed the spirit manifested among us sometimes, "An eye for an eye, and a tooth for a tooth." This is something that really does not belong to us. We are full of infirmities. We pray to the Father to forgive our trespasses as we forgive them that trespass against us. How often do we sin against God? Many times, and ask His forgiveness. How often should I forgive my brother? I hear people say, "here is such and such a man, he has wronged me, and I cannot forgive him." Then you have not the true spirit of the Gospel. "But he has acted so meanly towards me, he has injured my reputation, and he sought to do it." Bless your soul, he cannot injure your reputation if it is good; on the contrary, by taking a correct course, according to the spirit of the Gospel, he that has traduced you will respect you and will be the sufferer, not you. It is our duty to forgive our brother seven times, yes,

seventy times seven, when he turns to you and seeks your forgiveness; and we should forgive men in our hearts whether they ask our forgiveness or not. And what about our enemies? What shall we do with them? Offer them peace and forgive them the first time. And what then? Go again the second time and forgive them? Yes, if they ask forgiveness. And the third time? Yes; but the fourth time the Lord says thine enemy is in thine hand, do with him as seemeth thee good. You have then fulfilled the law; and even then, if you are merciful, it is said it shall be accounted to you for righteousness. This is the law of the Gospel.

I am desirous to see the people observe this law of Tithing, because it is a plain and direct command to us. Not that I care anything personally whether people pay their Tithing or not, and I do not think the Lord cares much himself. The gold and the silver are His, and so are the cattle upon a thousand hills; and to Him belongs power to command all things. And what we do possess of this world's goods is given unto us to make a wise use of, because we cannot take them with us when we shall be called hence. It is for us, as Saints of the Most High, to be honest and upright and take a correct course, to be full of integrity and maintain correct principles everywhere and at all times. If our enemies cannot afford to treat us aright, we can afford to treat them aright. But we will not barter away our rights, but leave ourselves in the hands of God, and seek to Him for His guidance; and if we keep His commandments, God's blessing will rest upon us. Therefore, in regard to this, it is not a matter of pecuniary interest that prompts me to speak to you; it is a test of faith which God has given unto us, and which affects us all and that for some reason known to God. But speaking of ourselves, it is positively stated, as before referred to, that those who do not observe this law shall not be considered worthy to abide among us; and further, that this shall be a standing law unto all the Stakes of Zion. Again, the Lord says: "If my people observe not this law, etc., it shall not be a land of Zion unto them."

We have to build up Zion, and make it the praise of the whole earth; but to do this acceptably to God, we must be governed by the principles of purity and honesty, truthfulness and integrity and all the sterling virtues which God has pointed out for man to be governed by. And when the Saints arrive at this state of perfection, thus fulfilling this scripture with regard to the greatness and splendor of Zion, God will make His people not only the richest of all people in spiritual things, but also in temporal things.

God bless you, in the name of Jesus, Amen.

DISCOURSE ON THE BOOK OF MORMON,

BY ELDER JOHN NICHOLSON,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, FEBRUARY 6TH, 1881.

(Reported by John Irvine.)

THE CHURCH OF CHRIST ORGANIZED ANCIENTLY ON THIS CONTINENT—PROPHECY FULFILLED AND FULFILLING—PREPARATORY WORK FOR THE GATHERING OF ALL ISRAEL COMMENCED—PRESENT CONDITION OF THE NATIONS FORETOLD—EXHORTATION TO RIGHTEOUSNESS AND THE AVOIDANCE OF HYPOCRISY AND IDOLATRY.

Having been called from the midst of the congregation to address this assemblage this afternoon, I feel my inability personally to do justice in the performance of this duty, unless I am aided by the spirit of the living God. I earnestly solicit that you will exercise faith for me while I shall occupy this position, that I may be able to speak through the influence of that power, and truthfully present the principles of the Gospel of Jesus Christ, which the Latter-day Saints have embraced in their faith and practice, so far as they understand them.

There are a great many subjects connected with the plan of redemption that are of interest to all who are seeking for salvation in the kingdom of God. The field is so wide, in fact, that there is sometimes great difficulty in selecting the class of matter best suited to the circumstances that immediately surround us. There is, however, one phase of this work that I think is specially interesting in connection with it. I hold in my hand a volume which is known for good or evil throughout the entire civilized world—the Book of Mormon. The Latter-day Saints claim that this book is a record of peoples that dwelt anciently on the face of this continent, and that it was brought forth in this generation, through the instrumentality of a great Prophet, namely, Joseph Smith. This book has not been generally received in this light; in other words, it has been, so far as the great bulk of the world is concerned, repudiated as not properly authenticated, not what it claims to be. In my travels in the world, however, I have found very few people who could give an intelligent reason for the repudiative stand they have taken in reference to this record. I have asked a great many of them—and I presume that numbers of the Elders besides myself have done the same thing—whether they had perused this book and endeavored to make themselves acquainted with its contents, and also to make

themselves familiar with the evidences in favor of its authenticity. In the majority of instances these have never as much as seen a Book of Mormon. Now, it appears to me that this is not a proper position to be taken in regard to any subject by an intelligent person. If a matter is worthy of consideration at all it should be intelligently investigated. This is the only method by which we can arrive at correct conclusions in reference to religion or any other subject.

We claim this book is a record or history of the ancient inhabitants of America, the remnants of whom are now scattered on various portions of this continent. Numbers of them surround us in these valleys, and are known as the aborigines of America. It is unnecessary for me to more than allude to the fact that there did exist, in the ages of the past, peoples on this land who had arrived at an advanced stage of civilization, and who cultivated the arts and sciences. The ruins of vast cities, among which are the remains of great structures, giving ample evidence of this fact. This testimony is presented before the world and is being constantly produced for the consideration of the reading public. Then there was a people anciently upon this continent who were in a condition of advancement; this is universally acknowledged, I believe, by those who have considered this question. When Jesus came to offer himself up as an atonement to satisfy the law that had been broken by mankind, and to organize his Church in the land of Palestine, he did so organize what he called his Church. It was composed, so far as its officers are concerned, of men who were inspired of God, and who were directly authorized and commissioned by Him to act in His name and to administer the principles of life and salvation wherever they went. What was the nature of their commission? He said to His ancient Apostles whom He commissioned: "Go ye into the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Apostles, according to the power that was given to them, and according to the nature of the commission with which they were thus entrusted, went into various parts of the world and made this proclamation, calling upon all men everywhere to repent of their sins, to obey the everlasting Gospel that they might be saved in the Kingdom of God, to come into the true fold of Christ. Nobly did they perform the great work that was entrusted to them. But, so far as we are aware, they did not extend their labors to this part of the world; for the peoples who dwelt on the eastern hemisphere were ignorant of the existence of this continent. Yet the Lord Jesus Christ said to His Apostles: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Now, seeing there was a people here on this continent, surely they were entitled to the benefits of the Gospel of the Redeemer as well as those who lived on other parts of the earth. We find that so far as the Book of Mormon is concerned, an explanation is given in regard to how the people who lived on this portion of our globe were visited and administered to in the things of the Gospel of Jesus Christ, even as those ministrations were manifested in other parts of the world.

Sometimes we allude to the Scrip-

tures and select passages to substantiate those things that are written in the Book of Mormon. I will now draw the attention of the congregation to a passage that we consider has reference to this subject, which is found in the 10th chapter of the Gospel according to St. John, the 15th and 16th verses: "As the Father knoweth me"—these are the words of the Savior—"even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." What is the necessary conclusion to be arrived at from this remark of the Savior? It is very plain and simple. There were other sheep who were not of the fold at Jerusalem, and it was necessary that they also should hear the voice of the Savior and be brought into the fold of Christ, that there might be one fold and one shepherd.

The Book of Mormon, from page 501 to 540, gives an account of the fulfilment of this inspired utterance of the Redeemer. It tells how, after he was crucified in the flesh, at Jerusalem, and showed himself to many of his disciples, He, in fulfilment of this assertion, that he had "other sheep," that he must visit them, and that they also must hear his voice and be brought into the fold, visited the ancients on this land and established His fold amongst them. He performed that work on this continent, among the people of whom the Book of Mormon is a history or record. What is the fold of Christ? It is the Church of Christ. What is the Church of Christ? It is an organized body, at the head of which stand Apostles, and Prophets. That was the Church of the Redeemer in ancient times, it was the Church established by himself in Palestine, and it always will be the Church as long as there is a true Church of Christ—not a revelationless, uninspired, dead formula, "having a form of godliness but denying the power thereof," but an organization wherein there is authority to act in the name of him whose Church it is. Men are reasonable upon most subjects, it appears to me, excepting when it comes to matters of religion. A great many people seem to be willing that anything should do for them in the shape of religion, so long as it does not give them much trouble. But there is nothing by which humanity can be sanctified unless it be the truth; and no church can offer salvation except it be the true Church of Christ, for in it alone is the power of God unto salvation. It is a strange thing that people can read the record of the New Testament, of the sayings of the Apostles, the description of the organization of the Church as it existed in its primitive completeness and power, and then be prepared to accept of a church of a different description entirely. This is a day when revelation is denied, when Prophets and Apostles are stated to be no longer needed. This is the position of the whole of so-called Christendom. But what do the Scriptures say these inspired teachers were given for? Paul says they were given "for the work of the ministry, for the edifying of the body of Christ,"—and if we say that such officers are no longer needed, then we must also assume the position that the ministerial work can be safely abolished and that the body of Christ which is the Church, requires no more edification; for this was the means established by Jesus Christ for its edification and instruction. Another

purpose for which these inspired teachers were given was that we might be all brought to a unity of the faith, and yet it is stated that those officers who were placed in the Church for that purpose are no longer needed. If that assertion were correct, unity would be unnecessary in the Church, or else the Church has arrived at that condition of unity, when the means for bringing about that result is entirely unnecessary and can be dispensed with. But no person can claim this latter position. Those who call themselves the Church of Christ cannot consistently assume this position; for if there is a subject upon which men and women are divided in their views and practices, and engender towards each other feelings of bitter animosity, it is religion, and that also which is claimed to be the religion of the meek and lowly Jesus Christ, who came to fill the hearts of His disciples with peace. This was His motto, this was the proclamation that ushered in his birth, "Glory to God in the highest, and on earth peace, good will towards men." We claim that it requires the same today to save men and women as it did in ancient times.

But, to return to the Book of Mormon. Portions of Striptures can be cited, to substantiate, or tend to substantiate at least, the validity or authenticity of this book. But there are other evidences that are more potent in their character, in my estimation and these evidences are contained within the book itself; it speaks for itself. Its teachings are in the strictest harmony with those of the Scriptures of eternal truth; its morality is faultless; its religion will bear the closest scrutiny in comparison with the instructions of Jesus himself and the Apostles, as contained within the lids of the Bible, the record that is accepted by Christendom as the history of the early Church. But there is internal evidence of the Book of Mormon being what we claim it to be, and to have been brought forth by the power of the living God. What is the character of this evidence? It is prophetic in its nature. I will draw the attention of the congregation to one passage that occurs to my mind, which will be found on page 122 of the latest edition. It gives the words of the Prophet Nephi: "And now I would prophecy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth"—that is the coming forth of this book—"and be written unto the Gentiles and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth to the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them save they shall be a white and delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall be-

lieve in Christ, shall also become a delightsome people. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth." A portion of this prediction has received a literal fulfilment, while the remainder is in process of verification. The tens of thousands of Latter-day Saints render the prophecy that many shall "believe the words of the book" an accomplished fact. The inspired utterance purports to have been spoken over two thousand years ago. The unbeliever may repudiate the claim regarding the ancient character of the record, and assume that it originated with Joseph Smith. But this would not much improve the position of the skeptic, for as the Book of Mormon was published before the Church was organized, Joseph Smith had no ordinary means of knowing that many would believe in the divine authenticity of the book.

There have been many, I believe, even among the Latter-day Saints, who, under the circumstances of the past, have found it all that their faith could grasp to believe some of the words which I have just read in your hearing—those relating to the Lamanites. Nearly from the organization of this Church, and for many years subsequently, missionaries, Elders of this Church, were sent among the remnants of the ancient people of this continent, the aborigines, to endeavor to bring them to a knowledge of their fathers. It appeared, however, as if the efforts in that direction were fruitless—that these people had fallen so low in the scale of being, so depraved that it seemed next to impossible for the rays of truth to penetrate their minds. It appeared as if we might as well despair of accomplishing anything so far as they were concerned. But this is an inspired record, and these words which I have read to you this afternoon were the inspired utterances of a great Prophet, which must come to pass in the last days, in connection with the great latter-day dispensation. They have commenced to be fulfilled, not by the power of man, but by the power of the living God.

About seven years ago there was a movement among some of the tribes of the people to whom I allude. They came forth and made statements to the effect that the Great Spirit had directed them to come to the Elders of this Church and be baptized for the remission of their sins. There is an Elder in this congregation, Brother George H. Hill, who sits in the gallery, who has, as well as others, been instrumental in doing much in this direction. As many as 300 of these people at one time solicited of him the administration of this ordinance. Was it the influence and power of man that accomplished this? No, it was not; it was the influence and power of the living God, who, according to the Book of Mormon, made a promise to the fathers of these people that he would visit the remnants of their posterity and restore them to a knowledge of their progenitors. This covenant was made with the fathers at the solicitation of the latter, who knew by the spirit of prophecy that their descendants would become dark and benighted, through the influence of apostasy and wickedness. It is true that comparatively few of that people have received the truth and forsaken their idle habits and evil practices, and are endeavoring to live as

peaceable and respectable citizens; but the work of reclamation has commenced. It has a small beginning, but this is the case with nearly all great results. But there is an element of growth in this work, and it will increase and expand until it shall take many of this portion of the House of Israel within the Gospel fold, and they shall accomplish the great work that is predicted of them in connection with this last dispensation of the fullness of times.

There is another thing in connection with this great work beginning amongst the aborigines—a work that was to be contemporaneous with its inauguration. It is predicted in the Book of Mormon that when the Lord should remember the portion of Israel on this continent, and they should begin to believe the words of this book, at that time, cotemporaneous with that event, the Father would commence to prepare the way among all nations for the gathering of the house of Israel from the four quarters of the earth to the lands which he had promised to their fathers for an everlasting inheritance, to them and their children for ever. This was the sign given by the Savior when he preached to the ancient inhabitants of this continent, and I will show that this was the case, so far as the Book of Mormon records the prediction. On page 527 are these words: "And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel." And again, on page 529: "And then shall the work of the Father commence at that day, even when this Gospel shall be preached among the remnant of this people. Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes that have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations."

Here is a statement that is made in connection with this work; here is a prediction that when the Lamanites should commence to believe in the words of this book, the Father was to commence to gather the whole house of Israel and to prepare a way *amongst* all nations. Is this the case? If this be an inspired utterance, then the Lord is preparing the way, and has been ever since this sign became a fact—for the gathering of the Jews and the other branches of the whole house of Israel. Has this been so?

I draw the attention of the congregation to recent events in the political world, which point in that direction. Shortly after this work commenced among the remnants of Israel on this continent, there was warfare between Russia and Turkey, which culminated in what is known as the famous Berlin Treaty, in the production of which Lord Beaconsfield, himself a Jew, was the leading spirit. There are clauses in that treaty that are favorable to the accomplishment of the work to which I allude—the gathering of the house

of Israel from the nations of the earth to the lands that were promised to their fathers, to them and to their children for ever. Political freedom, comparatively speaking, was, by that instrument, granted to the Jews contiguous to Palestine—in Roumania and other principalities of the East. A short time subsequent to the formation and ratification of the treaty, Great Britain assumed a protectorate over that part of the world in which is Palestine, and the Jews have rights now accorded to them that they have not enjoyed for many generations. But one of the greatest evidences of all is the fact that the Jews themselves are beginning to awaken upon this subject and are operating with a view to the colonization of ancient Palestine by the house of Israel. A Mr. Oliphant, not long since, applied to the Sultan of Turkey for the privilege of purchasing portions of Palestine for this very purpose, and organizations are being affected in various parts of the world with no other object in view than the one to which I am now alluding. There is another thing that I believe will aid this work of influencing the ancient people of God to go to their own land, and that is the circumstances by which they are being surrounded in some of the countries of Europe. They are being persecuted in Germany and Russia, and the condition of Europe is becoming so disturbed and so broken up, and business matters are becoming so uncertain, that I expect these circumstances will lead the Jews to consider the question of establishing a Hebrew nationality before long; for we are living in the very day when God will fulfil the promises he made to Israel. Let the people hear it, for it has been uttered by the voice of inspiration, ancient and modern, and the words of the Lord, through his servants, will not fall to the ground, but will be fulfilled to the very letter.

Why, my brethren and sisters, are we not more familiar with the contents of this book? No Latter-day Saint can intelligently comprehend the signs of the times unless he is informed in regard to the teachings of this record. In the early rise of this Church the Lord manifested his displeasure with the Saints because they did not pay sufficient attention to the revelations contained in the Book of Mormon, and that book itself promises, and the revelations through the Prophet Joseph promise, that, in the due time of the Lord, when the people are sufficiently advanced to receive them, other records of momentous importance shall be brought forth for the consideration of the Saints; but I do not think we will receive *anything additional* to what we have already obtained in this form until we have manifested a suitable appreciation of that which has already been given to us. This record and the revelations of Jesus Christ generally have been given for the perusal of the people, that they may reflect upon them, upon the principles that they make manifest, upon the law of God, that the law may be written in their hearts, and that they may be men and women of understanding. It must be pleasing, however, to every person who is interested in this great work, to see that there is a fresh impetus in this direction. The Saints are giving more attention to what God has revealed for our acceptance and which is contained in the records which have been given to this Church. I believe this spirit will increase, because when the minds of the people

are bent in that direction, their appetites for the things of God are increased and they desire more, which shall accordingly be given them.

How clearly is the condition of the nations of the earth to-day depicted in this book! It is stated, near to the quotation which I first made, that in these latter days God would create a great division among the people, that the wicked would destroy the wicked. There is a question on a subject that is clearly described in this record, that is drawing the attention of the ablest minds of the age. It is an influence that is shaking the governments and nations of the earth from centre to circumference—I refer now to the "secret societies" that are filling the heads of governments with fear, that commit all kinds of diabolical depredations among the nations, and that are even threatening their very existence. These societies, which are inspired by a desire to throw off every kind of legal restraint, exist, in some form or another, in almost every nation under heaven, and especially in those nations claiming to be civilized. Perhaps this is what is meant by the great division among the people. This subject was brought up before the mind of Moroni, the last man in whose custody the plates from which this record was translated were, and who was so highly privileged as to hide them up in the hill Cumorah, where they were found by the Prophet Joseph Smith, in this age, being directed to obtain them by the angel of the Lord. It was a habit with Moroni, while making the closing portion of this record, to discourse upon the subject matter, to speak with the peoples of the earth who would live in this day in which you and I are living as if he spoke to them face to face, as one man speaks with another, and warn them of the evils that would exist among them and the destruction that would fall upon their heads. He also called upon them, by the voice of prophecy, to repent of their sins and accept of the plan of redemption, that they might be saved in the kingdom of the Father. Perhaps it would be interesting to you, considering the nature of the times in which we live, to draw your attention to what he (Moroni) says about this very condition to which he pointed by the spirit of prophecy, a condition that was to exist in the day in which we live. You will find it on page 588. He is now addressing the Gentiles who would be living when this book would be brought forth, and the work of the Father commenced. Hear his words: "And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread out over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not. Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be. Wherefore the Lord commandeth you, *when ye shall see these things come among you*, that ye shall awake to a sense of your awful situation,

because of this *secret combination which shall be among you*, or woe be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the Prophets, and stoned them, and cast them out from the beginning." Now here is a prophecy. There is no ambiguity in reference to these words. This Prophet is speaking as if he were speaking face to face with those who would be living in this day, and he tells them to beware of these things, and we witness the fulfilment of his words, for such things are among the nations of the earth to-day, and are spreading everywhere and causing anxiety and fear to take hold of the hearts of the people.

These predictions and many others that are receiving a literal verification, establish the inspiration and genuineness of this record, which was brought forth by the instrumentality of Joseph Smith to this generation. It is an inspired record, and contains within itself the evidences of its authenticity. Men have but to give this subject an unprejudiced investigation, considering it upon its merits to come to that conclusion. Although people may not be willing to admit that it is of divine origin, that it is an inspired record, they surely cannot, at least, set aside the facts which it enunciates.

Let us, then, who belong to this great Church—the Church of Jesus Christ of Latter-day Saints—prize that which God has given to us for our instruction and edification, and let us not treat them as things that are of no moment. We live in a great day, the greatest of all ages, the greatest of all dispensations. It is a great privilege to be associated with so noble a work as that with which we are connected, and I believe that the time will soon come when this Church will go forth clear, purified by the agencies which God will bring to bear upon it for that purpose. I expect to see the time come when the hypocrite in Zion shall tremble, being afraid because of the power of God that shall be in the midst of the people who will be living as they should live. I expect to see the day when there shall be less worshiping of the god of this world, which wins the hearts of many people from the worship of the true and living God. There is a sin which God has denounced in every age; it is the sin of idolatry. In ancient times, when people were less cultured than they are now, they bowed themselves down before blocks of wood and stone, and golden calves, and worshiped at such shrines, prostrating the powers that God had given them before that which was dumb and unintelligent. But there are different forms of idolatry. Whatever a person uses his powers most to accomplish is that which he worships. If a man exercise the gifts that God has given him exclusively in pursuing the object of self-aggrandizement — the building up of self, to all intents and purposes that individual is an idolater before the shrine of mammon. God is a jealous

God, and He wills not that any of His people should have any other God than Him. Let the poor and the meek be lifted up in their hearts and rejoice before God for He hath them in remembrance, and let those who truckle to position and to wealth beware, for the Lord will not suffer it long. Let the hand of fellowship be extended to him who is cast down, that he may be comforted. Surround him with a halo of love and friendship, and let him know that he is not forgotten, and the Lord will remember those who act this brotherly part. I am reminded sometimes of the weakness of humanity, when called to the scenes of death which sometimes visit us. We are called to the funeral of some man, some Elder in Israel, or some sister or friend who has departed this life; and, O, how we love to dwell upon their good qualities, to speak of their goodness and to cast the vail of undiscerning charity over their faults. We should not wait until our brethren and sisters are seized with the chill hand of death, and their bodies are about to be laid in the cold tomb, to recognize the good points in their characters. We should manifest a little of that appreciation while we are surrounded by them. This course would be much more consistent. Let us cultivate the spirit of the living God, which leads to righteousness. Every sentiment of our hearts that leads to good is planted there by the living God, and that which leads to evil is placed there by the adversary of our souls. There are but two sources, one of light and one of darkness. The Holy Ghost, the Spirit of God, is given to us to cultivate in our hearts as a well of water springing up to everlasting life. It can be so cultivated in a human being that it can be listened to as a voice of a familiar friend, in every time of difficulty and trial. Its voice is known and distinguished as a voice of friendship, for that spirit is the friend of every Saint who cultivates its acquaintance. It is a searcher, a deep searcher, of the motives by which men and women are inspired. If we merely have an outward semblance of righteousness and our motives within are not of the godlike character they should be, that spirit will depart from us, leaving us in greater darkness than before we possessed the Holy Spirit. This Church is a brotherhood or it is nothing. It is a unity; it is the highest phase of communism and individualism combined. It cultivates man to perfection as a social and individual being. It meets the legitimate wants and aspirations of every class of humanity.

I pray that the power of God may increase in the midst of the people from the head to the feet, throughout the whole of the body religious, and that we may be successful in uprooting evils that are manifested in our midst as a community or as individuals. God has revealed the laws and principles for the purification of His Church. They are contained in His statute books—in the Book of Mormon, in the Doctrine and Covenants, containing the revelations of Jesus Christ, and in this Bible. The Lord tells us we are to deal with all things according to the laws of His Church. We know what these things are; they are contained in these books to which I refer. Then I say that the law of God and the power of God will ultimately correct every evil existing in the Church of Christ, for it must ultimately become pure, and those who will not purify themselves will, sooner or later, be cast off from the

body-religious, as not of that kind of material to be used in the building up of the glorious kingdom of our Heavenly Father.

I pray that we may be continually awake to the signs of the times in which we live; that we may see the importance of every one attending to his and her duties, according to the sphere in which each moves; and that we may be on the alert, avoiding everything that is evil, is my desire, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY MORNING, OCT. 10TH, 1880.

(Reported by Geo. F. Gibbs.)

THE DIVINE AUTHORITY OF THE HOLY PRIESTHOOD, ETC.

I have been asked by President Taylor to address the congregation this morning on a particular subject, in which we are all interested, namely, the divine authority of the Priesthood, divine callings, ordinances, etc.

We have in this Church several thousand male members who hold authority and power which they say is from heaven. If it be from heaven, as we testify, and have testified ever since the rise of the Church, then the Lord our God has manifested His power, and in His mercy has once more bestowed authority upon the children of men to administer His holy ordinances, and to occupy the positions to which we have severally been called. On the other hand, if the views of the world are correct—they do not consider us to have any authority—we are then on the same ground and platform with the rest of the religious world, there is no authority upon the earth. One or the other is true.

There never was a principle more clearly proven than that the inhabitants of the earth are destitute of all divine authority, among all religious denominations, whether Pagan, Mahometan or so-called Christian; the authority cannot be found throughout all the various denominations that have existed through the long period of time called the dark ages, until the Lord, in His mercy, has organized His Church again on the earth and bestowed that authority, and if He has not done it, as the world say He has not, there are no persons upon this whole earth that have any authority from the heavens; and therefore we are just as well off as the balance of them.

We are not indebted to man for the various authorities in this Church; this is our testimony. Man did not commence this work, man is not the originator of this work, neither is he the origin of the authority by which we administer. The Lord did not see proper to organize the authority of this Church all at once in all the various councils and authorities that, from time to time, have been ordained among this people; it was a gradual work. Authority was bestowed before there was any Church. First (not the authority of the Priesthood) but the authority to bring forth the plates of the Book of Mormon, and to translate them by the Urim and Thummim, by the inspiration of the Holy Ghost. This was the first authority conferred upon the one whom the Lord chose to commence this great work. The authority of the Priesthood was not conferred upon him at that time, but He revealed unto him concerning the everlasting Gospel contained in the ancient records kept by the Nephites, or Israelites, upon this great Western Continent.

Joseph Smith, when he translated these records by the aid of the Urim and Thummim, had not yet received any Priesthood, so far as his temporal existence was concerned. But now, do not misunderstand me in regard to this position. He did hold the Priesthood before he came here upon the earth. I remarked that Joseph, so far as any ordination here in the flesh was concerned, held no Priesthood at the time that he brought forth the plates of the Book of Mormon and translated them; but he did hold the Priesthood, which was conferred upon him in the councils of eternity, before this world was formed. You will find this recorded in a sermon delivered by the Prophet Joseph, showing that not only he, but also all of the faithful that have received the Priesthood here in this life, were ordained before the foundation of the world. Consequently, they had the ordination; that ordination was after the order of Him who is from all eternity to all eternity, an everlasting Priesthood, without father, without mother, without beginning, without end; having been handed down from all eternity. That Priesthood was conferred upon Joseph Smith before he came here; he was among those that are spoken of in "The Pearl of Great Price," whom the ancient Prophets saw in heaven. Moses saw them, and Abraham saw them, namely, the spirits that existed before the world was made; and they saw that among that vast number of spirits there were some choice ones, some that were noble in the sight of God, probably because of their integrity and steadfastness in upholding truth; among those noble ones were those whom the Lord chose before the foundation of the world to come forth upon the earth in their second estate, and to hold authority and power in the various dispensations, and to administer the plan of salvation to the human family. Abraham was among that number. The High Priests that lived from the days of Adam down to the flood were among that number, who were then chosen and then ordained, according to the fore-knowledge of God. It is recorded in the Book of Alma regarding the Priesthood, that the ordinances of the Priesthood and the calling to the Priesthood were without beginning or end. There may be a beginning to the person who is called, but that Priesthood existed before that person was called, and there was no beginning to the calling, no beginning to the ordinances of the Priesthood,

no beginning to the Priesthood itself, being handed down from all eternity, being in existence in all of the worlds that were worthy of having the Priesthood and authority from God. The reason for my making this observation is to clear up one point which may perhaps trouble the minds of some of the Latter-day Saints.

You have read in the revelation given on the 22d day of September, 1832, that without the Priesthood and the ordinances thereof, the power of godliness is not manifested unto men in the flesh. You have also read in that same revelation, that without the ordinances of that Priesthood and the power thereof to administer to the children of men no man could see the face of God the Father and live. When you read this plain saying your minds may have reverted back to the days when there was no Priesthood so far as ordination was concerned, on this earth, I mean the ordination that took place here. You find a little boy, Joseph Smith, calling upon the name of the Lord, in the spring of the year 1820, before he was not yet fifteen years of age; and the result of his calling upon the name of the Lord was that a pillar of fire appeared in the heavens above him, and it continued to descend and grow brighter and brighter, until it reached the top of the trees that were growing around about where he was praying; and so great was the glory of this light that this lad, this youth, this boy, seemed to feel almost fearful lest the trees themselves would be consumed by it. But it continued to descend until it rested upon this lad and immediately his mind was caught away from the surrounding objects, was swallowed up in a heavenly vision, in which he saw two glorious personages, one was the Father, the other was the Son.

"No man without the Priesthood, can behold the face of the Father and live."

Now, this has troubled the minds of some of the Latter-day Saints. "How is it, (say they) that Joseph lived, after having seen the face of the Father, after having heard the words of His mouth, after the Father had said unto him, 'He is my beloved Son, hear ye him.'"

If you had thought upon this other subject, namely, that Joseph had been already ordained before this world was made,—to what Priesthood? To the Priesthood after the Order of an Endless Life, a Priesthood that is everlasting, a Priesthood handed down, that had no beginning, a Priesthood after the holiest Order of God, a Priesthood that was after the Order of His Only Begotten Son. If you had only reflected that that same Priesthood had been conferred upon him in the councils of the holy ones before the world was made, and that he was ordained to come forth in this dispensation of the fulness of times to hold the keys of authority and power of that high and holy Priesthood,—that he was ordained to come forth and perform the work that God intended to accomplish in the latter times, then the mystery would have been cleared up to your minds. He was not without the Priesthood in reality; but was a man chosen, a man ordained, a man appointed from before the foundation of this world, to come forth in the fulness of times to introduce the last dispensation among the children of men; to come in order to organize that kingdom, that was predicted by the ancient Prophets, that should stand for ever; to come to fulfil the great and glorious work of preparation for the

coming of the Son of God to reign in righteousness upon the earth; he could see the face of God the Father and live. But after having received this heavenly vision, after having brought forth the Book of Mormon, and translated it, (the Lord having prepared a way by which the book could be printed,) and having received the command of the Almighty to organize the Church, and having received the Priesthood re-confirmed upon him by Peter, James and John, and prior to that having received the keys of the Aaronic Priesthood, on the 15th day of May, 1829,—having all these preparations here in the flesh as well as having been preordained to this mission, he was prepared to begin the work that should be everlasting, or in other words, the establishment of the kingdom of God that should never again be taken away from the earth.

The Apostleship being conferred —the Aaronic Priesthood having been previously conferred—all the powers of the Priesthood rested upon this man, and he had the right to the authority to administer, not only in the introductory principles of the Gospel of the Son of God, by which people might be born into the kingdom, but also had the authority and the power from the heavens to administer in all the sacred ordinances of this kingdom, at least so far as the building up of the Church was concerned, and of officiating in the various offices of the Priesthood. After having conferred this authority and power, the Lord was prepared to give little by little, one portion or degree of Priesthood after another, until by and by, in accordance with the revelation given in June, 1829, He called twelve men to be Apostles, some three or four years after the revelation was given, when it was predicted that such should be the case. What did we know about the callings and duties of this council of the Twelve? Nothing, only as God revealed it through His servant Joseph.

After this Apostleship was given, some were faithful therein, others were not; some lost the authority of the Priesthood, others retained it, and the blessings of God were upon those that were faithful in their calling, while the curse of an offended God followed those who abused this sacred trust, and their Priesthood was taken from them and conferred upon others that were worthy of it. The Lord also, about the same time that He called the Twelve Apostles, was prepared to call Seventies to minister under the direction of the Twelve; and many were ordained to this Apostleship, and they were men who had proven themselves faithful before the Lord: and others were perhaps ordained who had not been fully proven, and therefore the opportunity was afforded them, acting upon the agency they had in common with all men, of proving themselves before God. Some of them were faithful, others were unfaithful; those that were unfaithful apostatized eventually and left the Church, while those that were faithful continued in their office and calling until many of them passed down to the tomb; and having magnified the good office and calling that had been conferred upon them, they will claim, in the eternal worlds the blessings appertaining to their several offices.

And what did we know about these Seventies and their particular calling? Were there specified duties assigned to that body of men anciently, whose call by the Savior is recorded in the New Testament?

No, we were ignorant. The Prophet himself, the Twelve and all that had been called, knew nothing in relation to the duties of these Seventies until the Lord revealed what they were, and at the same time He pointed out the duties of the Presidency of the Seventies, both the duties of the seven men constituting the Presidency of all the Seventies, and also those of the seven men that were to preside over each Council of the Seventies. The Lord made manifest these things not all at once, but from time to time, as the people progressed and were counted worthy in His sight to receive further knowledge upon these things. You may ask, why it was that the Lord did not give the whole pattern at once, why He did not unfold everything all in a moment? It was because we were as little children then, and indeed I am of the opinion that many of us are little children still—and we could not bear all things at once; therefore He revealed unto us enough from time to time to set our minds reflecting; He revealed sufficient to cause us to be stirred up in our minds to pray unto Him; and when we prayed unto Him about any of the duties of the Priesthood, then He would reveal it. But He would be sought unto by His people before He would reveal a fulness of knowledge upon these important subjects. This seeking unto the Lord to obtain little by little, and precept by precept in the knowledge of the things of God, is just the way a wise parent would instruct his own sons. Our parents would not tell us all about the various branches of education when we were two or three, or four years old; but they taught us as children, giving us line upon line until we could understand more fully those things that pertained to a good education. So the Lord dealt with His people, as a wise, judicious, kind-hearted parent, imparting just according to the faith of the Latter-day Saints, and according to His own mind and will, and good pleasure.

By and by, after the Church was organized and there being no Bishops the Lord saw that it was necessary to introduce some kind of a plan in relation to the property of His people in the State of New York. What did the Lord say to us under those circumstances, when we were not fully organized? Said He to the Church in the State of New York, in the General Conference, through the mouth of His servant Joseph, in a revelation given on the 2d day January, 1831, He said, Let my Church in this land flee out from the State of New York; let them go westward to the land of Kirtland, and join my people in the State of Ohio; let them do this immediately, lest their enemies come upon them, etc. The Lord understood what was in the hearts of the enemies of His people; He understood what they were doing in their secret councils, in their secret chambers to bring to pass the destruction of the Latter-day Saints that were in the States of New York and Pennsylvania. How shall this work be done? No Bishop to take charge of the properties. The Lord said, Let certain men among you in the State of New York be appointed to take charge of the properties of my people, that which you cannot dispose of or sell in time to flee out; let them have charge of it to sell it in after times for the benefit of the Church. Here, then, was a revelation appointing certain men without ordination, without the Bishopric, to handle properties, to do that which Bishops

were afterwards required to perform. Now, here is a lesson for us. Because the Lord does one thing in the year 1831, and points out certain men according to the circumstances in which people are placed, that is no evidence that He will always continue the same order. The Lord deals with the children of men according to circumstances, and afterwards varies from that plan according to His own good will and pleasure. When these men had fulfilled their duties in relation to the properties of the Saints, and the Saints had gathered out from New York and Pennsylvania to the land of Kirtland, then it became necessary for a regular Bishop to be called and ordained, also his Counselors. Did the Lord point out that these Bishops should be taken from the High Priesthood? No.

"And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the Church, and ordained a Bishop unto the Church." And with regard to choosing his Counselors, the Lord said they should be selected from the Elders of his Church. Why did He say the Elders? Because the High Priests at that time had not been ordained; that is, they had not been ordained under that name. Although the Apostleship had been conferred upon Joseph and Oliver, even they were called Elders; the word High Priest was not known among them to be understood and comprehended until a long time after Bishops were called; and that is the reason why the Lord said to Bishop Partridge, "select from the Elders of my Church." "But," says one who has read the Doctrine and Covenants, "you will find in the revelation given on the 6th of April, 1830, something about Bishops, High Priests, etc.

[The speaker was here stopped that an important notice might be given out.]

I was saying that at the time that Bishop Partridge was called and ordained a Bishop, on the 4th of February, 1831, that at that time there were no High Priests, they were not known under that name, but were known under the name of the Apostleship, etc., and hence Elders were specified to be called as Counselors. I was also saying that in the revelation given on the 6th day of April, 1830, there was nothing said about High Priests at the time the revelation was given; neither about Bishops. But you will find two paragraphs in that revelation which mention them, which paragraphs were placed there several years after the revelation was given, which the Lord had a perfect right to do; and if it were necessary we might quote examples from Scripture to show that the Lord adds to any revelation when He sees proper, in order to make it more fully understood. For instance, you recollect that Baruch wrote from the mouth of Jeremiah a lengthy revelation regarding the king of Israel and the house of Israel. And that when the revelation was given to the king of Israel and after he "had read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed." Did the Lord give it over again? Yes, "and," says the Scripture, "there were added besides unto them many like words," not in the former revelation. If the Lord took that method in the days of Jeremiah, was there anything inconsistent in the Prophet Joseph, in years afterwards, adding the words, "Bishops and High Priests," in order that the people might more fully understand? My motive in mentioning these

things is that the people may understand the ways of the Lord. His ways are not as the ways of man, neither are His thoughts limited by our limited thoughts or conceptions. But He does as He pleases.

By and by the time came when the Lord saw proper to make manifest something in relation to the name and the authority and the power of this High Priesthood; showing us that it was after the order of His Only Begotten Son, that it holds the keys to power, etc., on the earth.

Well, after the first Bishop had been chosen, and two Elders selected by him to operate with him, his duties began to be more fully made manifest. I shall not have time on this occasion to point out the various duties that were assigned to Bishop Edward Partridge, in the land of Zion, in Jackson County, Missouri, and other duties devolving upon him while he yet remained at Kirtland. Perhaps it might be well enough, however, to just briefly touch upon his duties, that were more fuly made manifest when he was required to go out from Kirtland about a day's journey to the southeast, and organize the Colesville branch in the town of Thompson. The Lord told him how to organize the people, and that there was a man in the Church whose name was Leman Copley, who had a large tract of land, and he covenanted before God that if the Colesville Branch would go upon his land, they might have their inheritances, etc., and that they might enter into the Order of God, as should be pointed out by the voice of the Prophet. And when the Prophet Joseph went out to Thompson and undertook to organize the Branch according to this promise and covenant that was made, Bishop Partridge was there, and he had it pointed out to him how he should deal with that particular organization, that they should all be made equal, and should receive their stewardships, and should consecrate all of their property into the hands of the Bishop; and that was made a sample for all other churches throughout the Lord's vineyard. You may judge whether we have kept it or not. And his duties were also made manifest in the latter part of the summer of 1831. And many of the first Elders were commanded to go west of Kirtland about one thousand miles; and the promise was that the land which the Lord intended to give to His people should be made known, and it should be told them where the city should be built. In the months of July and August of that year, the Lord pointed out more fully the duties of Bishop Partridge in regard to dividing the land, that is, the land that had been purchased by the Church, dividing it out among the various families of the Saints. The first families, with the exception of some that had been baptized in that land, were faithful ones among the Colesville branch, one of the earliest organizations of the Church. They were commanded to flee from the town of Thompson, because this rich man had broken his covenant. They went up to Jackson County; and Bishop Partridge was commanded to divide off to them inheritances by the law of consecration.

Here then was a Bishop whose duties were made known and specified, and which were very different in their nature in many respects from our Ward Bishops. Can you not see the difference between these duties assigned to Edward Partridge, and the duties assigned to the several Ward Bishops of our Church? So

far as the Ward Bishops' duties go, they coincide perfectly with the duties that were assigned to this general Bishop. But there were a great many things required of him that are not required of Ward Bishops; quite different in their duties and in their callings.

In December, 1831, the Lord saw proper again to give another Bishop, his name was Newel K. Whitney. Was he merely a Bishop of a Ward, whose jurisdiction was limited to a little spot of ground that might be termed a place for the residence of a Ward Bishop? No; he was another general Bishop. Bishop Partridge having general jurisdiction in Jackson County, and in the regions round about; while the duties of Newel K. Whitney extended to the State of Ohio and the States of Pennsylvania and New York, and throughout all the Eastern countries, wherever the Church of God was organized.

Here were two Bishops, then, one having jurisdiction in the West, a thousand miles from the other; the other having jurisdiction in the East. Their duties were pointed out, but neither of them was a Presiding Bishop. But what were they? As was clearly shown by President Taylor at the Priesthood meeting on last evening, they were general Bishops. By and by, after the Church of God was driven from the State of Missouri, it became necessary to have a Presiding Bishop; and the Lord gave a revelation, saying:

"Let my servant Vinson Knight, and my servant Shadrick Roundy, and my servant Samuel H. Smith, be appointed as Presidents over the Bishopric of my Church."

Here, then, is the first intimation that we have of a Presiding Bishop. Neither Bishop Partridge nor Newel K. Whitney at that time was a presiding Bishop, but each one held distinct jurisdiction, presiding in a distinct locality, neither presiding over the other. But when Vinson Knight, in years afterwards, was called, it was his duty to preside over all of the Bishops that were then appointed. Was there any general Bishop after the death of Bishop Partridge? Yes:

"Let my servant, George Miller, receive the Bishopric which was conferred upon Edward Partridge, to receive the consecrations of my people," etc.

He was ordained to the same calling, and called to the same Bishopric; not to the Presiding Bishopric, but to the same Bishopric conferred upon Edward Partridge, to receive the consecrations of the Lord's Church, to administer to the poor and needy, etc. Here, then, were two distinct orders of Bishops, so far as their duties, jurisdiction and responsibilities were concerned, but as Bishops they held the same calling as others. By and by, in the process of time, as the Church increased and multiplied upon the earth, it became necessary that there should be local Bishops; hence arose Bishops over this town and over that town, not general Bishops, but Ward Bishops, the same as you have throughout your respective Stakes.

Now the duties of these three distinct callings of those that are termed Bishops are very different, so far as their duties are concerned. The jurisdiction of a Ward Bishop does not go beyond his Ward, unless he be particularly called to do so. He must be selected, must be appointed, and must be sent to some other place in order to have jurisdiction outside of his Ward in the capacity of a Bishop. The office of the Presiding Bishop still continues, but for some reason we have not at the present time, so far as I am

aware, any traveling or general Bishop like Bishop Ed. Partridge, and like Bishop Newel K. Whitney, who afterwards did become a Presiding Bishop. A traveling Bishop in his jurisdiction would not be limited to a Ward; it would be his duty if so called and appointed to travel through the various Stakes of Zion to exhort the people to do their duty, to look after the temporal interests of the Church, to humble the rich and the proud and lift up the low and the meek of the earth.

There is another class of Bishops. We find in every Stake of Zion what is termed a Bishop's Agent. Does he hold the Bishopric? He should have that office conferred upon him. Why? Because it is duty to administer in temporal things. Does his jurisdiction extend beyond that of a Ward Bishop? It does. Why? By appointment, by selection, by being sent by the Presidency of the High Priesthood after the order of Melchisedek to administer in the special duties of his office in any or in all the Stakes of Zion, as the case may be according to the nature of his appointment, and by the authority of the Presiding Bishop. There are a great many things to be taken into consideration when we strive to understand the Book of Covenants according to the revelations that are therein given. Because God confined His servants to certain duties in the early rise of this Church, that is no proof or evidence that He will always work in the same channel. He will enlarge the borders of this kingdom; He will stretch forth the curtains of Zion; He will lengthen her cords and strengthen her Stakes and will multiply them not only throughout this mountain Territory, but throughout the United States, this land of Joseph: and they will be called the Stakes of the great City of Zion.

Let me here take the liberty to say to this congregation that the City of Zion when it is built in Jackson County, will not be called a Stake. We can find no mention in all the revelations that God has given, that the City of Zion is to be the Centre Stake of Zion; the Lord never called it a Stake in any revelation that has been given. It is to be the head quarters, it is to be the place where the Son of Man will come and dwell, where He will have a Temple, in which Temple there will be a throne prepared where Jesus will dwell in the midst of His people; it will be the great central city, and the outward branches will be called Stakes wherever they shall be organized as such.

We cannot suppose, as I was saying, that when the Lord shall thus enlarge the borders of Zion and multiply her Stakes, that He will be obliged to confine Himself to those circumstances and that condition of things that existed when we were a little handful of people. We are swelling out, we are becoming numerous upon the face of the land; and the day will come when Isaiah's prophecy, as contained in the 60th chapter, will be literally fulfilled, that is, a little one shall not only become a thousand, but the small one a strong nation. Are we then to be governed in all respects by those limited things that we were governed by in our childhood? Will there be no change of circumstances? Yes, as there is in the growth of grain, we have first the blade, then the ear, then the full corn in the ear, but these will all be in accordance with the development made by the progress of the kingdom as is explained in the blade, the ear and the full

corn in the ear, and let me here prophecy on the strength of the revelations that were given through the Prophet Joseph, and through all the ancient Prophets, that the time will come when the Lord our God will so manifest His power that every soul upon the face of this great Western Continent that will not believe the Book of Mormon, that will not repent of his sins, that will not turn away from his iniquities, and that will not hearken to the voice of His Son, that it will be with such a one as Moses said, he shall be cut off from among the people. Do you believe it? It will be the case. And when that day comes that the Lord shall cut off such people, when the day comes that he will fulfil the revelations of Isaiah, as well as many other revelations that have been given, Zion will have to go forth in her strength and power, and the inhabitants of the nations that are afar off will say, "Surely, Zion is the city of our God, for the Lord is there, and His glory is there, and the power and the might of His terror is there,"—terror to the wicked, terror to those who commit sin: and many people will say "Come, let us be subject to her laws." That will be after the Lord has broken up the nations, after He has destroyed and wasted them away, so far as the wicked portions are concerned. Those who are left will gladly acknowledge Zion, will acknowledge God and His people, and will acknowledge the laws that will be literally sent forth from Zion to the nations of the earth. Must we then be limited in all respects as we were limited in the early rise of the Church? No. New circumstances require new power, new knowledge, new additions, new strength and new Quorums; not to do away with the old, but additional in their nature. Men will hold authority and power to carry forth the laws of Zion to the remnants of this nation, and to foreign nations—ministers, or plenipotentiaries, if you please, to use a political term, will go forth to the nations of the earth with the laws of God. Now, this is a prophecy of my own, but it is a prophecy according to that which is written, according to that which God gave to His ancient and His modern Prophets.

I find that I shall not be able to continue my remarks as they present themselves to my mind, for there are numerous branches pertaining to this subject of the Priesthood, besides that of the Bishopric, and blessings pertaining to the two Priesthoods, upon which it would be very pleasing to my mind to dwell, that is, if I had the time and the strength of body to do so.

I would say, however, that in regard to the organization of the First Presidency, it was done soon after the rise of the Church. The Lord exhibited to us, by revelation, the order of things as it existed in former days, away back in the dispensation before the flood—the dispensation of the antediluvian Patriarchs and their order of government; and also the dispensation of the Patriarchs after the flood and their order of government, and which I dwelt upon some two or three days since. I say that in relation to these matters much might be said, and much might be said in regard to our privileges, the privileges of those holding these two Priesthoods. And much might be said of the First Presidency, which quorum presides over all the Church of God; and much might be said in relation to the duties of the Twelve, not only as a traveling High Council, but in regard to the setting in order of the various offices

in Zion. We might talk a great deal about that. We, as the Twelve, have been fulfilling both of these duties, traveling abroad and sending abroad, and also setting in order the councils of the Priesthood in the midst of Zion, as the revelation required of us. In so doing, we have acted for a short time as a Presiding Council in the midst of the Church of God. We did so upon the death of the Prophet Joseph. The Spirit of God wrought upon his servants, that during our administration for some three or four years after the death of Brother Joseph, the First Presidency was not organized. Did the Council of the Twelve forget it? No. Did they ignore it? No; they all the time had their minds fixed upon the revelation which God had given showing that the Council of the First Presidency was the supreme Council and authority in the Church, and that the Twelve could not act in that supreme authority and power only as the First Presidency was made vacant. This Quorum was re organized some three or four years after the death of the Prophet, and it continued organized until the year 1877, and upon the death of President Young, who was the President in the First Presidency, it then fell again upon the Twelve as formerly, and they have continued some three years and upwards ocoupying that position. Have they done right? Yes; they have done as they were required to do during the time being. And now, after having performed their duties, they still keep in mind the necessity of this First Quorum of all Quorums of the Church again being filled up, so that the revelations of God may be honored and we fulfil their requirements. Hence, the Council of the Apostles has taken into consideration this subject, and the question in our minds was, Have we sufficiently, as the Quorum of the Twelve Apostles, magnified our office and calling, in setting in order the Church of the living God, in organizing the various Councils, or is there something lacking? Every time we thought upon the subject we saw that one Council, the most important of all, was still vacant. Could we ignore it? No. We therefore considered the propriety of organizing it at the present Conference; and Brother John Taylor, by the voice of his brethren, the Twelve, being the person holding the legal right to that office, as the President of the Twelve Apostles, was selected to occupy the position of the President of the whole Church. And he, according to the right and authority given to him, suggested his own Counselors. They were sanctioned by the Twelve Apostles; hence, the First Presidency again, so far as the Council of the Twelve is concerned, has been re-organized. We have fulfilled our duties, then, in relation to that revelation which says, it is given unto the Twelve Apostles to set in order all those offices that are named in that revelation, we, I say, have done it. And we have laid the subject before the Priesthood of all the various Quorums, as they were assembled in general council on last evening, and they with us have had the privilege of sanctioning this action, that that quorum be filled up and be complete. It now remains with the body of the people to give their sanction, males and females, as well as the Priesthood. And in order that this may be done according to the pattern which God has given through His servant Joseph, the Priesthood will be organized this afternoon in their respective Quorums, and this

subject will be brought before them to be voted upon by each Quorum separately; and then the whole congregation will be called upon to sanction the same.

I would state that this change made a vacancy of three in the Quorum of the Apostles, and persons have been selected to fill this vacancy thus made; or, rather, two persons have been selected from among the High Priesthood to partially fill that vacancy in the Council of the Apostles. The third one has not yet been chosen to completely fill the vacancy in the Apostles' Quorum; we, however, may be prepared to act on that to-day, and we may not.

Having said so much, in a very scattered manner, in regard to the Priesthood, and the dealings of God with us from time to time, I would state to my brethren and sisters, to the Latter-day Saints, I rejoice that the time has again come when our Quorums in the Church of God will be completed as given in the Doctrine and Covenants. I feel to rejoice in seeing this order carried out. There never has been a time, from the commencement of the history of the Church of Jesus Christ of Latter-day Saints when the organization has been so complete as during the last two or three years. I trust that His great purposes will be carried out and fulfilled, until Zion shall become, as it is written in the Book of Mormon, in the parable of the vineyard, shall become one body and its branches shall be equal. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 10TH, 1880.

(Reported by Geo. F. Gibbs.)

THE ORGANIZATION OF THE FIRST PRESIDENCY, ETC.

I will make a few remarks while the Sacrament is being administered. It is gratifying to me to be able to state that now all the various organizations of the Church are provided for. For some time the Twelve have been operating in the capacity of a First Presidency, and it was very proper that they should have acted in that capacity. As you heard Brother Pratt state this morning, in referring to this subject, this was the course adopted at the time when the Prophet Joseph Smith left us. The Twelve then stepped forward into the position of the First

Presidency, and operated for about three years in that capacity. And when President Young left us it was thought proper that the same course should be pursued. The Twelve, I believe, have in this respect magnified their calling and taken a course that is approved by the Lord, and I think also by the brethren, judging from the vote given here to-day.

Had it not been our duty to have the Church organized fully and completely in all its departments, I should have much preferred to have continued with the brethren of the Twelve, speaking of it merely as a matter of personal feeling. But there are questions arising in regard to these matters that are not for us to say how they shall be, or what course shall be pursued. When God has given us an order and has appointed an organization in his Church, with the various quorums of Priesthood as presented to us by revelation through the Prophet Joseph Smith, I do not think that either the First Presidency, the Twelve, the High Priests, the Seventies, the Bishops, or anybody else, have a right to change or alter that plan which the Lord has introduced and established. And as you heard Brother Pratt state this morning, one duty devolving upon the Twelve is to see that the churches are organized correctly. And I think they are now thus organized throughout the land of Zion. The Churches generally are organized with Presidents of Stakes and their Counselors, with High Councils, with Bishops and their Counselors, and with the Lesser Priesthood, according to the order that is given us.

Then we have the High Priests, Seventies and Elders occupying their places according to their Priesthood, position and standing in the Church. And the First Presidency seemed to be the only quorum that was deficient. And it is impossible for men acquainted with the order of the Holy Priesthood to ignore this quorum, as it is one of the principal councils of the Church. While the Twelve stand as a bulwark ready to protect, defend and maintain, to step forward and carry out the order of God's Kingdom in times of necessity, such as above referred to, yet when everything is adjusted and matters assume their normal condition, then it is proper that the Quorum of the First Presidency, as well as all other quorums, should occupy the place assigned it by the Almighty.

These were the suggestions of the Spirit of the Lord to me. I expressed my feelings to the Twelve, who coincided with me, and, indeed, several of them had had the same feelings as those with which I was actuated. It is not with us, or ought not to be, a matter of place, position, or honor, although it is a great honor to be a servant of God; it is a great honor to hold the Priesthood of God; but while it is an honor to be God's servants, holding His Priesthood, it is not honorable for any man or any set of men to seek for position in the Holy Priesthood. Jesus said, Ye have not called me, but I have called you. And as I said before, had I consulted my own personal feelings, I would have said, things are going on very pleasantly, smoothly and agreeably; and I have a number of good associates whom I respect and esteem, as my brethren, and I rejoice in their counsels. Let things remain as they are. But it is not for me to say, it is not for you to say, what we would individually prefer, but it is for us holding the Holy Priesthood, to see that all the organizations of that Priesthood are pre-

served intact, and that everything in the Church and kingdom of God is organized according to the plan which He has revealed; therefore we have taken the course which you have been called upon to sanction by your votes to-day.

I would further remark that I have examined very carefully for some time past some of those principles you heard read over in the Priesthood meeting, and which were referred to in part, by Brother Pratt, this morning. And there are other principles associated with the Priesthood that we wish and hope to have thoroughly defined; so that every man will know his true position and the nature of the calling and responsibility and Priesthood with which he is endowed. It is very proper and very important that we should comprehend these things; every man in his place, and every woman in her place; but I more particularly refer to the Holy Priesthood, that every man may feel and realize the duties and responsibilities which rest upon him.

It is gratifying to me, and it is no doubt satisfactory to you, to see the unanimity and oneness of feeling and the united sentiment which have been manifested in our votes. Those votes being taken first in their quorum capacity, each quorum having voted affirmatively, then by the vote of the Presidents of the several quorums united, and afterwards by the vote of the quorums and people combined, men and women, among the many thousands assembled who have participated in this vote, having a full and free opportunity, uncontrolled by any influence other than the Spirit of God, to express their wishes and desires, there has not been, from all that we could discover, one dissenting vote.

You could not find the same unanimity anywhere upon the earth. Union is a principle that exists in the heavens, and so far as we manifest this feeling in all sincerity, so far do we exhibit our faith in God, in His Priesthood, and in His law as revealed to us. For our religion, our Priesthood and all the blessings and ordinances that we possess were not given us by any man or any combination of men; it was the Lord who revealed all of these things or we could not have been in possession of them. We have had an example here to-day of the unanimity which characterizes those possessed of the Spirit of the Gospel, and it ought to be a pattern for us in all of our affairs.

And now let me refer with pride to my brethren of the Twelve here, which I do by saying that while they as a quorum held the right by the vote of the people to act in the capacity of the First Presidency, yet when they found, as Brother Pratt expressed it this morning, that they had performed their work, they were willing to withdraw from that Presidency, and put it in the position that God had directed, and fall back into the place that they have always held, as the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. I say it is with pride that I refer to this action and the feeling that prompted it. I very much question whether you could find the same personal exhibition of disinterested motives and self-abnegation, and the like readiness to renounce place and position in deference to principle, among the same number of men in any other place. They saw the necessity of this action; a motion was made in that Council; and the vote was unanimously adopted that the First Presidency be re-organized, and after-

wards the brethren to fill this quorum, were selected. The next step was to present the matter to the Church, and it was laid before the Priesthood at a meeting, when there were present a representation of all the important authorities of the Church in the different Stakes in Zion. After having done that, lest some difficulty might exist some where, it was thought proper to pursue the course taken to-day—that each organization of the Priesthood, embracing all the quorums, should be seated in a quorum capacity by themselves, and separately have the opportunity of voting freely and fully without control of any kind, and of expressing their feelings, and finally, that the whole congregation should have the same opportunity. This is emphatically the voice of God, and the voice of the people; and this is the order that the Lord has instituted in Zion, as it was in former times among Israel. God gave his commandments; they were delivered by His Prophet to the people and submitted to them, and all Israel said, Amen. You have all done this by your votes; which vote, so far as we can learn, has been without a dissenting voice either among the separate quorums, or in the vote of the combined quorums and people. Now, continue to be united in everything as you are in this thing, and God will stand by you from this time henceforth and for ever. And any man who opposes principles of this kind is an enemy of God, an enemy of the Church and kingdom of God upon the earth, an enemy to the people of God, and an enemy to the freedom and rights of man. The Lord has selected a Priesthood that He might among all Israel make known His mind and will through them, and that they might be His representatives upon the earth. And while He does this He does not wish men to be coerced or forced to do things contrary to their will. But where the Spirit of God is, there is union, harmony and liberty, and where it is not there is strife, confusion and bondage. Let us then seek to be one, honor our God, honor our religion, and keep the commandments of God, and seek to know His will, and then to do it.

I do not know but that I have spoken as long as I ought to. God bless you; God bless the Twelve; and God bless the Presidents of Stakes and their associates, and the Seventies and the High Priests, and the Elders, and the Bishops, and the Lesser Priesthood. And God bless the Relief Societies, and the Young People's Mutual Improvement Associations, and all who love and fear God and keep his commandments. And may God bless the Sunday Schools and the Primary Associations and the educational interests, and all interested in the welfare of Zion, as well as all the good and virtuous, the honorable and high-minded everywhere, who are seeking to promote purity, holiness, and virtue on the earth. And God bless our singers and all who make music for us; and may the peace and blessing of God rest upon all Israel. And when you go to your homes, carry out the principles you have voted for, and God will bless you and your generations after you; and you shall be blessed in time, and through all eternity. And I bless you by virtue of the holy Priesthood, in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

DELIVERED AT LOGAN, FEB. 6, 1881.

(Reported by Geo. F. Gibbs.)

THE PERSECUTIONS OF THE ANCIENT SAINTS—THE ORGANIZATION OF THE CHURCH IN OUR DAY—NECESSITY OF OBEDIENCE TO THE LAWS OF THE GOSPEL, ETC.

I desire an interest in the faith and prayers of my brethren and sisters who are present, that I may be able to speak under the influence of the good spirit, such things as will be encouraging to the faith of the Saints.

I rejoice always in the truth of the Gospel with which I have become acquainted; and although there may be many things with which I am unacquainted, yet that portion of the plan of salvation which I do understand is sufficient to convince me beyond the possibility of a doubt, that we are engaged in the great latter-day work of God Almighty, which is for the salvation of the human family, the establishment of the kingdom upon the earth preparatory to the coming of the Son of God in power and great glory, to take possession of the kingdom and of the world; to take the reins of government in His own hands, to judge and rule with righteousness, and with equity reprove for the meek of the earth, to the honor and glory of God, to the salvation and deliverance of His people, the downfall of Babylon, the destruction of the wicked and the overthrow of all man-made systems and organizations that are in conflict with the requirements of heaven and the laws of God. There is, to my mind, nothing lacking in proof or evidence of these facts, which have plainly been set forth in the Bible, in the Book of Mormon, and also in the revelations through the Prophet Joseph Smith; which last named are recorded in the Book of Doctrine and Covenants. I am perfectly satisfied, as much so as I am that I breathe the breath of life, that these truths pertaining to the last dispensation and the great latter-day work have been revealed to us from God, and that we are in possession of truth, eternal truth that can never be uprooted or destroyed. It is true that we are but a handful of people in comparison to the vast multitude that are in the world, indeed we are few in comparison to the population of our own nation; for while we, as a community, number a few thousands, the nation numbers nearly half as many millions; and our nation is only a small portion of the human family. But yet it is not presumptuous, nor is it unreasonable or inconsistent, notwithstanding the paucity of our numbers, our supposed lack of intelligence pertain-

ing to scientific matters, and our poverty as compared with the wealth of the world, for us to claim that we have received revelation from God, that the Almighty has spoken to the children of men with His own voice and by the voice of angels and ministering spirits, or personages whom He has sent to reveal His will to man. For it is in this way that God has ever revealed Himself to the nations of the earth. He calls a Prophet now and a Prophet hereafter, and He reveals himself to His servants the Prophets, and He makes known His will unto them, and it becomes their duty to proclaim the law and the will of the Almighty to the inhabitants of the earth, and to call others to the ministry, sending them forth that they may proclaim the Gospel to their neighbors and associates; and so the work of God has to work its way, spread and increase among the children of men, like the leaven, referred to by the Savior, that is placed in the measure of meal that works until the whole lump is leavened. So God has done in all ages of the world when He has undertaken to renew His covenant with the people; He has called certain men (who doubtless had been foreordained to come forth in certain ages to do a certain work) through whom He has made known to the nations and peoples of the earth His mind and will. When Jesus came to the earth He scarcely found faith among mankind; only John the Baptist holding a commission from God to minister in the first ordinances of the Gospel; John having been called and appointed of God and ordained by a holy angel to that ministry and Priesthood. A few that had listened to his testimony and teachings, and had been baptized by his baptism, with him, constituted all who were acknowledged of God upon the earth at the time of the coming of the Savior, And Jesus called unto Him twelve disciples, ordained them, commissioned them and sent them forth to preach the Gospel; but they sojourned with him for three years during his own ministry to receive instruction, to be taught of Him, to learn the ways of the Lord from the Great Head, that they might be qualified to go forth at the expiration of that time being witnesses of God, witnesses of the divine mission of their Lord and Master, and prepared to proclaim the Gospel to the inhabitants of the earth. After Jesus was crucified of man, he went in the spirit to the spirits that were in prison, who had been disobedient "when the long suffering of God waited in the days of Noah," that by his coming the Gospel might be taught unto them, their prison doors be opened, and liberty be proclaimed unto them, even the liberty of the Gospel, that they might live, through obedience to its requirements, according to God in the Spirit; and when the ordinances of the Gospel necessary for the redemption of the dead had been performed for and in their behalf upon the earth, that they might be judged according to man in the flesh. When Jesus had done this He again took up the body of flesh and bones which had been hung upon the cross, and pierced unto death and laid away in the tomb; that body which had passed through the portal of death and the ordeal of the grave, he again brought forth from death unto life. Thus he conquered death and gained the victory over the grave and brought about the resurrection from the dead through the power of the Gospel and the holy Priesthood. Shortly after He visited

His disciples, when He breathed upon them, saying unto them, "Receive ye the Holy Ghost." He also commissioned them to go forth and preach the Gospel to every creature. Then He departed from them, and they went forth and testified of Jesus Christ, and proclaimed the Gospel to the world, with power and with the demonstration of the Spirit of God. These chosen disciples of Christ suffered ignominious deaths from the first to the last, with the single exception of the Apostle John, who we are informed, was preserved from the power of his enemies, from their attempts to destroy his life, for a wise purpose of God, to fulfil the promise of the Savior unto him; and yet, notwithstanding this promise, it is believed by the Christian world that he died a natural death after wicked man had attempted several times in vain to destroy his life. Notwithstanding, the disciples of Jesus, excepting John the Revelator, suffered ignominious deaths, they sowed the seed of the Gospel among, and conferred the Priesthood upon men, which remained for several generations upon the earth, but the time came when Paganism was engrafted into Christianity, and at last Christianity was converted into Paganism rather than converting the Pagans. And subsequently the Priesthood was taken from among men, this authority was re-called into the heavens, and the world was left without the Priesthood—without the power of God—without the Church and Kingdom of God. There were tens of thousands that hearkened to the teachings of the disciples and yielded obedience to the Gospel; and they suffered persecution such as the people of God in this generation have never begun to suffer. Some of the Latter-day Saints who were associated with this Church in its early history, and suffered the persecutions in Ohio, in Missouri and Illinois, thought that their persecution was very great, even greater than that of any other people. But this is not so, for this people have never begun to endure the persecution that was inflicted upon the former day Saints, those who received the testimony of the Apostles. People in former days believed that they were doing God service to burn those Saints to death, to whip and to spear them to death, to drag them until they were torn to pieces and otherwise to torture and destroy them, and, indeed, in some instances they sewed up the believers in cloths and in sacks, which they covered with pitch or tar and then set on fire to light the streets of imperial Rome! In ancient days it was considered lawful to perpetrate these barbarities upon those who professed to believe in the Lord Jesus Christ. They were driven from place to place; they were hunted down as wild beasts, and otherwise suffered persecution such as this people have never begun to suffer, and as I earnestly hope and pray they never will be subjected to.

But it was under such circumstances the Gospel was proclaimed among the people. In this way were the believers in Christ treated, being esteemed as worthless, refuse, unfit to live, and worthy only of the most cruel and ignominious deaths. The same feelings existed, and do to-day exist, in the hearts of some people toward the Latter-day Saints. But the Lord Almighty has prepared the way for the coming forth of the kingdom of God in this dispensation by establishing the republican government of the United States; a government affording the widest liberty and the greatest free-

dom to man that has ever been known to exist among men, outside of those governed by the direct communication of heaven. It was part of the design of the Almighty when He influenced our fathers to leave the old world and come to this continent; He had a hand in the establishment of this government; He inspired the framers of the Constitution and the fathers of this nation to contend for their liberties; and He did this upon natural principles, that the way might be prepared, and that it might be possible for Him to establish His kingdom upon the earth, no more to be thrown down. And when the way was prepared and the time fully come for the restoration of the Gospel, God revealed Himself to Joseph Smith, giving to him certain promises concerning the coming forth of the Gospel and the establishment of His kingdom in the last days. And subsequently God sent messengers to him and ordained him to the Priesthood, or conferred on him the rights, powers, keys and authority of the holy Priesthood, to act as His representative in establishing the Gospel of the kingdom once more among men, and for the last time, also to restore the Priesthood to earth, that man might again officiate in the name and authority of God, for the salvation of the living and the dead. He had to call one man to this office, who afterwards, as Jesus did, called and set apart twelve others, together with Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, for the work of the ministry, and for the edifying of the body of Christ, that all may come to the unity of the faith and the knowledge of the Son of God, to the fulness of the measure of the stature of Christ Jesus; that we might come to a oneness in the knowledge of the truth, that the world might be leavened with the leaven of truth, that all mankind might have the privilege of hearing the Gospel and of being gathered into the fold and family of Christ.

In the space of about fifty years, I suppose, we have gathered from first to last into the fold of this Church, some three or four hundred thousand people. It may seem to some that this would indicate that we had made very slow progress in half a century; having succeeded in gathering into this Church only between three and four hundred thousand people; and that to-day we do not number more than 150,000 to 200,000 members all told, in good standing; that is, taking all that can be called Saints in America, in Europe, in Australia, and upon the islands of the sea; wherever this Gospel is preached, or people acknowledge membership in this Church, all told, perhaps, we do not number more than 200,000 members in good standing. It may seem that we are making haste slowly; that we are not progressing very rapidly. It might seem to some of us that we ought to have accomplished a great deal more in the fifty years past since the organization of this Church. I confess that I believe with all my heart, that as a people we might have made far greater progress in the accomplishment of the purposes and will of God than we have, if we had only done as we should. In my humbe opinion, and I express it as my firm conviction and belief, the Church of Jesus Christ of Latter-day Saints might have numbered to-day many times more than it does, if those who have embraced the Gospel had remained true and all had been as faithful as they should have been. The progress of the

work of God does and will depend greatly upon the righteousness of the people, the faithfulness of the Priesthood in keeping His commandments, honoring His laws, and laboring for the accomplishment of the purposes of God upon the earth, instead of self-aggrandizement. I will venture, as my opinion, that the Latter-day Saints through their follies, their neglect of proper example, their carelessness respecting their duties, not to mention greater sins, and the evil resulting therefrom, have prevented the conversion of as many people as have been converted unto God. There are to-day perhaps nearly as many that have apostatized as are now in good standing in the Church; many of whom were honest but have been deceived and led away from the truth, many others, I admit, have turned away because of their own sins. Others again have left the Church because they were unable to distinguish between the actions of their foolish brethren and the principles of eternal truth, and in that way have allowed themselves to go into darkness and turn away from the Kingdom. In almost every place you go, where the Gospel is being preached, you may find scores and scores of people that once belonged to the Church, how are they to-day? Are they members of this Church? No; they are apostates, in darkness, knowing not the truth, for the light they had is gone out and darkness has taken the place thereof, and they are now under the power of darkness, or Satan and cannot help themselves.

And again, there are many people who have come among us, who, if they had found that perfection in the conduct and character of Latter-day Saints which they expected to find among those professing to be Saints, if they had found more of the fruits of righteousness in the midst of this people, and less of their follies and weaknesses, they would no doubt have been constrained to yield obedience to the Gospel; whereas they only became hardened in seeing the weakness and imperfection of many so-called Latter-day Saints, concluding that they, judging them by their acts, are not much better than other professing Christians. And in this way many that might have been brought to a knowledge of the truth, have been discouraged, disappointed and deceived, because they failed to discover or feel as they might and should have done, if all the fruits of the Gospel had abounded as they should, that power of the Priesthood and efficacy of the Gospel which should be exhibited in the midst of the people of God.

Now, am I finding fault with the Latter day Saints? If I should find fault with you of course I would be finding fault with myself. I acknowledge that I have not lived up to the standard as I should have done. I have not possessed that power, that inspiration, that knowledge of truth, that close communion with God and with the Holy Ghost, that I might or ought to have done. Therefore if there is blame attached to the Church I am willing to acknowledge and share my proportion of that blame. Nevertheless, what I say in regard to this matter I believe to be the truth. I will give you, if you wish, and I think I had better do so, one or two simple and undeniable proofs of my assertion. Excuse me if I refer to things which may be considered quite common; I am not here to teach you new doctrine, I am endeavoring to teach you truths, which we have been taught for the last fifty years.

I will refer you to the Book of Doctrine and Covenants, to that simple principle called the Word of Wisdom. How many of this congregation have kept this law? and how many do keep it to-day? It would perhaps not astonish you very much were I to say that there were members of the Church of forty years standing and upwards, who take their tea, coffee, tobacco, etc., just as though God had not some forty-eight years ago, revealed the Word of Wisdom. I can point out men and women that have been in this Church some twenty-five or thirty years, that are no nearer keeping the commandments of God, in this respect, than they were twenty-five or thirty years ago, and some of them not so near. If I were pressed on this point I could call the names of some individuals in proof of what I say. We have not lived up to the privileges nor kept the laws of God as given unto us. What is the result? Is it not that when we preach these principles we preach them in word only and not in the demonstration of the power of God? Certainly not in the demonstration and power of example, but with the words of our lips which proceed not from the heart. And that is not all. In the Book of Mormon it is recorded that Christ commanded the people to call upon God in His name, morning and evening with their families. Similar instruction is given in the Doctrine and Covenants, and the same principle is inculcated in the Bible. God has said that He will be sought after by His people; and Jesus said that we must knock in order that the door might be opened unto us; and that we should seek in order to find, and ask in order to receive. And, yet, how many heads of families in the Church fail to meet with their families to call upon God in family prayer? How many Saints neglect this duty? It is a duty, it is the word of the Lord to the Saints, that they should meet with their families morning and evening, and call upon God in His name. This principle is part of the Gospel, it was taught by the Savior on the eastern, and also on the western, continent: and, simple as it may appear, it is absolutely necessary that the Latter-day Saints should come together in the family capacity, and kneeling around the family altar, call upon God for His blessings morning and evening. And they need not confine themselves to morning and evening prayer, for it is their privilege to enter into their closets and call upon Him in secret, that He might reward them openly.

Again, it is written that God is angry with those who will not acknowledge His hand in all things. How many of the Latter-day Saints whom God has blessed with the riches of this world, with houses, lands, flocks, herds, gold and silver, have forgotten to acknowledge His hand in the bestowal of the wealth they possess, and have been blinded by the gifts conferred upon them, and in that blindness have forgotten the Giver? Having an abundance, the rich are too apt to feel that they do not have to kneel down and ask God to give them houses and daily bread, for they have palaces and wealth. They say, we have these things; we have no need to ask for them, nor to thank God for them, for they are ours; we have gained them by our own industry and ability. Thus God is left out of the question. But God has said, "I love them that love me, and those that seek me early shall find me;" therefore He will be inquired of by His people, and He requires that they

shall acknowledge Him in all things; yet we often forget to acknowledge Him in His greatest mercies. When the blow of an enemy that has been aimed at our destruction is warded off by the wise counsel perhaps of the holy Priesthood, we say, "*We* outwitted them; *we* did it, *we* circumscribed the cunning and craft of our enemy: *we* did this, and *we* did that, and *we* did the other thing;" it is great *I* with some of us, and God is not acknowledged by such at all. There is too much of this spirit amongst us, I am sorry to say.

God requires one-tenth of our increase to be put into his storehouse; and this is given as a standing law to all of the Stakes of Zion. And has said that unless all observe this law to keep it holy and by this law sanctify the land of Zion unto Him, etc., that this land shall not be a land of Zion unto us. And yet, how many of us have neglected to observe this law? We profess to believe it, but how many have neglected to obey it in full? If the Savior were to come to-day, who will judge us not after the sight of the eyes, neither reprove after the hearing of the ears, but with righteousness, and with equity and by the knowledge of eternal truth, and the balance of eternal justice, how many would he find who really have paid one-tenth of their increase in compliance with this law? There are some people that do it, but when you take out these that do keep this law according to the strict letter and spirit of it, you will find that in comparison to the whole they are few. The people pay a portion of their tithing. President Young frequently charged the people with not paying one *tenth* of their *tithings*. I presume that was an extreme view. I believe the people are doing better than that, now at least; but at the same time I believe that a very large proportion of us pay only a *portion* of the *tenth* of that which God puts into our hands.

Now, why do I refer to these things? I leave it to you—to conscientious men and women—it would not become me to say that Brother Jones or Brother Smith, or any other individual is the person that is delinquent in his duty; but it behooves me to speak on the principle in general terms, and I think I am very near the truth in relation to this matter. I will leave that for you, however, to say in your hearts, whether you pay an honest tithing before God, or whether you pay a portion of your tithing. God knows; we cannot deceive Him. Why do we not comply fully with this law? Simply because we lack wisdom, faith, understanding, and confidence in the promises of God. If we felt the fire of the Holy Spirit in our hearts; if we were conscientious *in all* our acts before God, this people would be raised to a higher plane; faith would be increased, good works would abound, and others, seeing our good works, would be led to glorify our Father in heaven. I will read a few instructions that were given to the ancient Saints. They are not new, therefore, they are very old instructions. They are applicable, however, to us, although spoken to the former-day Saints, for the key by which the blessings are obtained is given to us: "Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth." The meek shall inherit the earth. Shall the proud and the haughty and those that are lifted up in the vanity of their hearts? No; God has said that they shall be

burned as stubble; that the day that is coming shall burn them up; that neither root nor branch of them shall be left, but they shall become as ashes beneath the feet of the righteous. But "blessed are the meek for they shall inherit the earth." Then as meekness is one of the requisite qualities of a Latter-day Saint, a Christian, a member of the Church of God upon the earth, except we are meek and lowly, we shall not receive the promised blessing. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Blessed are the merciful for they shall obtain mercy." Shall they that are not merciful obtain mercy? No. Why? Because it is said elsewhere that the measure which we meet out shall be measured back to us again. And when it is measured back unto us it will be shaken down and pressed together, heaped up and running over. If we act, for instance, in regard to the law of tithing as I have mentioned, we shall be judged accordingly, and receive according to our works. If we forgive them that trespass against us, it shall be measured back unto us in mercy, etc. "Blessed are the pure in heart for they shall see God." Shall the corrupt see Him? No. Shall they be counted worthy to stand in His presence, and be called "blessed?" Certainly not. "Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world." Who? The peace-makers, the pure in heart, the meek, those that hunger and thirst after righteousness, the good, the honorable, the Godlike. "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men!" "A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

That I understand to be the duty of a Latter-day Saint. "Let your light shine" that men shall see your good works. And if God has given a commandment, prove to the world that you believe it, by keeping it so that men, seeing your good works, may glorify your Father in heaven. If God has said that tobacco and strong drinks are not good for us, let us hearken to this warning and not defile our tabernacles by indulging in things that are injurious to our systems; and thus respect the word of God ourselves, and show a good example to others. When we can show to the world that we are saved from the sins of the world, they will see our good works and be constrained to glorify our Father in heaven. But when strangers come among us and witness drunkenness, hear profanity, see that some of us are dishonest and cheat each other,

that so far some of us are no better than the people of Babylon; "the Pharisees and Sadducees" of the present age, at the same time professing to be the children of God; they justly say, "These people are hypocrites, they profess one thing and do another; they profess to be the children of God, but they are the children of the devil." In other words, if we bring not forth the fruits of the Gospel, it will be set down as a natural and philosophic conclusion that we either do not have the Gospel, or if we do, we do not live it. For "a bitter fountain cannot send forth sweet water," nor *vice versa*. And if, therefore, we are redeemed from sin through the atoning blood of the Savior—redeemed from the world—we will have power to establish the Kingdom of God upon the earth. There will be no swearing, no whoredom, there will be no crimes of infanticide or fœticide. No such sins will be known among us, our children will be born in honorable wedlock under the ordinances of the holy Priesthood, and not illegitimate, to be denied the privileges of the congregations of Israel, until perhaps the tenth generation according to ancient law. But to-day, I am sorry to say it, some of these evils exist; we see them cropping out here and there once in a while. Yet, while this is the case, I say—and I say it without fear of successful contradiction—that the Latter-day Saints are the best people that I know of upon the face of the earth; a greater proportion of them are honest, honorable and virtuous, according to the light they possess and the ability they have, than the same proportion of the rest of mankind. But let us be more faithful and spread the kingdom and gather the people of God, and possess the land which He has given unto us, even the Zion of God—this land of Joseph.

May God help us to do so, is my prayer in the name of Jesus, Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 27, 1880.

(Reported by John Irvine.)

OPINIONS OF THE WORLD, ETC.

I am pleased to have the opportunity of listening to our brethren who have just returned. It is always interesting to hear from those who have been absent, with whom we have been acquainted for years. It is pleasing to listen to their views and ideas pertaining to us as a peo-

ple, as contrasted with those of others. In regard to the opinions of men, I would say, however, although we are desirous of pursuing a proper and correct course—it is to us a matter of very little moment what their opinions may be concerning us. The truths of God in every age of the world have been opposed by a certain class of men. That they should be so at the present time is nothing remarkable or strange. And furthermore our trust is not in man but in the Lord. It is to Him that we are indebted for any light, any truth, any intelligence that has been communicated unto us. We have not received our religion, the doctrines that we profess, the ordinances that we administer in, nor any knowledge that we have of God, or the things of God, from the world, neither from its divines, its scientists, its philosophers, nor from any class of men in existence. We have received them not of man, nor by man, but through the revelations of the Lord Jesus Christ, and consequently we are dependent upon Him for our guidance and direction; and while we wish to treat all men with respect, all authorities and all men holding positions under government, at the same time we feel that our strength, our power, our might, and our sustenance does not exist with them, but the Lord, and that we are dependent upon Him alone.

In speaking of our Priesthood, we knew nothing about it till God revealed it. In speaking of our doctrines we knew nothing about them till God revealed them. And furthermore, in speaking of the ordinances we administer in, whether for the living or the dead, we knew nothing about them till God revealed them; nor did the world, nor do they to-day. Concerning our temples, what do the world know about them? Nothing. If they had them built to-day for them they do not know how to administer in them, nor what they are for. The world generally is in darkness. God has revealed the Gospel to enlighten the world, and He has sent us forth not to be taught of the world, but to be their teachers and to show them the paths of light and life, and for this purpose He has organized His Church, His kingdom and His Priesthood; for this purpose He has stretched out His hand to protect us in the valleys of the mountains.

In regard to the position in which we are situated here, what have the world had to do with it? What have those people had to do with it that are so very much interested in our welfare as Brother Cannon has remarked? If they think they can benefit the world, it is very wise that they should go and try as we have done, show the same zeal, interest and welfare for mankind that we have done, travel the thousands and hundreds of thousands of miles without purse or scrip for the benefit of mankind that we have done, and then we will believe them a little quicker. But there are a great many men who think it much easier to tear down than to build up; much easier to oppose good principles than it is to establish and maintain them. All this, however, makes very little difference to us. We care very little about such things. We are engaged in a work in which God has set his hand, and we shall continue to do it, and another thing, there are no persons on this side of heaven or hell that can prevent it. They have tried and they will try, but will be frustrated, for God has set his hand to accomplish a certain work, and that work will be done, and by the help of the

Lord, we will try and help Him to do it. The main thing we have to attend to is ourselves, to our morals, to our religion, to the training of our children, to the cultivation of our lots, to making our homes pleasant and agreeable, to promoting the welfare of the human family, that is, all that will permit us to do so. Whom do we interfere with? Whom do we calumniate? Whose religious rights are interfered with by us? They have their churches here. They are not molested; I hope not; I do not hear of it; I hope they are not, for our opinion is that we ought to treat all men aright, believing that matters of religion are matters of conscience. Our opinion is that we ought to treat our government aright, and be loyal, patriotic, just, honorable and law-abiding, honoring all good principles, sustaining all honorable men, and thus endeavor to promote peace, union, and happiness among mankind. Our motto is, "Glory to God in the highest, and on earth peace and good will toward men." If people do not offer us that, we cannot help it. It is because they do not know any better. In the meantime, however, we will pursue the even tenor of our way. Let us be virtuous, honest, true and faithful. Let us treat one another aright, and God will bless us. We will serve the Lord and obey his laws, and Zion will roll forth, the kingdom of God will progress and no power can stop it. The things that have been spoken of by the Prophets will all be fulfilled. The knowledge of God will grow and increase, while the wicked will be rooted out, until "the kingdoms of this world have become the kingdoms of our Lord and of His Christ; and he shall reign forever and ever," when liars, hypocrites, deceivers and corrupt men will be destroyed and swept away as with a besom of destruction.

May God help us to be faithful and true to our trust, that we may be saved in His kingdom, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 27, 1880.

(Reported by John Irvine.)

THE ORIGINATORS OF REPORTS AGAINST THE SAINTS—FEELINGS OF THE PEOPLE IN THE EAST, ETC.

If I were to consult my natural feelings to-day, it would afford me much greater pleasure to sit still and listen and look at the faces of this congregation than attempt to speak. But this, doubtless, would be a disappointment to very many, and might not be understood. Therefore, I arise this afternoon to make a few remarks—such as may suggest themselves to me—to my brethren and sisters who are present. I shall not attempt to describe to you the emotions, the feelings which I have in being once more re-united with you, for you have heard them expressed by others so frequently, and also by myself, and many of you have experienced them yourselves, that I am relieved from the necessity of re-stating them in your hearing. I may say, however, that I am exceedingly thankful for the opportunity of returning once more to our home and finding circumstances and surroundings so favorable to the people of these valleys as they are at the present time, and also that I can, to a certain extent, return as the bearer of good tidings; that I can speak favorably concerning our present and our future prospects; that is, so far as my information extends.

When I left here last November, it seemed to me that the elements were charged with threatenings to us as a people and to our liberties. I have had some experience, of several years' duration, in public affairs; that is, political affairs, and have had occasion to notice the signs of the times; but I can say now that at no time did affairs appear more threatening to us than they did when I went to Washington the latter end of last November, or beginning of December. You probably can recollect the circumstances which existed at that time.

The greatest enemies we have had to contend with for many years have been those who should, from their intimacy with us, from their knowledge of our labors, from their familiarity with our proceedings, have been our friends—those who reside in our midst. It has been the case for several years that all the excitement, all the ill-feeling, all the manifestations of hatred which have come to the surface or been exhibited outside of the Territory of Utah concerning the people called Latter-day Saints, or "Mormons," have had their origin in this Territory, and have been stirred up by those who reside here. There has not been in

Congress, there has not been throughout the country on the part of the public press, or on the part of public men generally, much of a disposition to take or to adopt harsh measures against the people of these mountains. But there have been those residing in this Territory who have seemed to be uneasy lest we should be treated too kindly, or be viewed too favorably by those who are outside of the Territory, and there has been apparently a great dread on the part of a few individuals, lest there should be a disposition manifested by Congress and by those in authority to recognize us as fellow-citizens, and to extend to us those rights and privileges to which we are entitled—I mean our rights to become a State, to be admitted into the Union, to receive recognition, the recognition of our numbers, of the good government of this Territory that has been maintained for thirty-three years; of the peace which has prevailed and the developments which have been made, all of which have entitled us to recognition and to admission into the Union as one of the States, and because this fear has seemed to exist in the minds of some individuals, they have done all in their power to misrepresent the people of this Territory, that is, the majority of the people, circulating all manner of falsehoods, representing the people as disloyal, as not being fit to be entrusted with the full powers of citizenship; they have endeavored to create the impression throughout the Union that if the Territory of Utah should be admitted as a State, it would be impossible for any person but a "Mormon" to live within its confines; that property would be unsafe, that life would be in jeopardy; that there would be an unbearable condition of affairs here; the "Mormon" Priesthood, as they say, would have such extraordinary power, and wield it so despotically and so much in the interest of their own people and to build up their hierarchy, that it would be impossible for any person of independent views, who did not act with them, to reside in this Territory in peace. These views have been so industriously circulated that a great many people have almost thought that this would be the case. However, I may say in relation to this that these statements do not receive the credence they once did. It is not a new thing for these misrepresentations to be circulated; they have been harped upon for many years. There is one thing, however, that has helped to show their falsity, and that is this great railroad that has been constructed across the continent, which has facilitated intercourse with the world, which has enabled hundreds and thousands of the people of the East and West to visit our Territory and see for themselves. This has been one of the best means of educating the public mind correctly in relation to Utah and its people that I know of; it has done more to dissipate this cloud of misrepresentation that has overshadowed us for so long a period than anything else I know of. It is more difficult at the present time, in consequence of this, that is, this speedy means of intercourse, to circulate those falsehoods and have them receive credence than in past years. I am thankful that this is the case. I have done all in my power to urge public men to visit Utah. I have said to them, Come; Come to Utah, come to Salt Lake. If you are going to California, don't miss visiting Salt Lake City. I have known that the effects of such visits have been benefical to the parties who make them, as they tend to enlighten

their views concerning us, beneficial to us, as they are the means of informing intelligent men and removing a vast amount of prejudice which exists regarding this people. And I have this to say, that I do not know to-day a public man in either branch of Congress, who has visited Utah Territory, who is not—that is, so far as the rights of the people are concerned—the friend of Utah. This is saying a great deal, it is a broad statement, but I make it without scarcely hinting at a qualification, for it is true. During this past session—and it has been the case for several sessions—measures have been introduced by men who apparently have a monomania concerning "Mormons" and "Mormonism." Measures have been introduced by persons of this kind, who have been anxious, apparently, to make that a hobby, hoping, I have thought, that they would gain favor with their constituents by doing this. When such measures have been introduced, and I have needed assistance respecting them, the men to whom I have gone in the Senate and in the House, have been men who have been in Utah Territory, have come down by the railroad to Salt Lake City, and have seen the city and the people. They have not been converted to "Mormonism." They have not gone away believing that it is right for a man to have more wives than one. That does not follow as a consequence of their visit. But they have seen a people who—notwithstanding that they may consider them mistaken in some of their religious views and practices—are honest, industrious, persevering and orderly, and who behave themselves as good citizens should, and their sympathies have been aroused in behalf of the people, the more so because of the previous misrepresentations which have been made respecting them. They have been so thoroughly undeceived by their visit, that it has had a reactionary effect in many instances upon them, because of the statements that had been made to them previous to coming here. Therefore, you can see that I am warranted in saying as I do so frequently to my friends in Washington, Come; come West; and if you do come West, be sure and stop at Salt Lake City. It is not such a country as California. We have not so many attractions in Utah as you will find in California, but your trip will be incomplete without you visit Utah, and see Salt Lake City and its surroundings.

Of course, there are those who are ready to attribute all sorts of bad motives to those who come here and who are disposed to be favorable after their visit. I have stated this to officers. There have been a number of gentlemen appointed to offices here, with whom I was on very familiar terms in Washington. We could visit, we could meet together, we could associate together, and nobody would wonder at it or attribute any bad motives to either party. But I have said to these gentlemen when they have been appointed to office in Utah Territory—Now, I shall continue to be familiar with you as I am here if you wish it, but let me say to you that as soon as you get inside of the limits of our Territory, if you and I are very familiar, somebody will raise the story that the "Mormons" have bought you, that they have got you in their hands, and it would hurt your influence. Is not this a strange condition of affairs, that in a Territory of the United States citizens cannot associate together without a lot of mis-

erable creatures here raising the story that there must be some corrupt motive in this association? And they have endeavored in this way to deter public men from doing their duty when they have come here. I remember one friend who came here, and in riding around he was seen in the presence of President Young. He came here as one of a committee going further West, and he was opposed in the public press here, till he became so indignant that he got copies of all the papers and mailed them to President Grant, to show him the assaults made upon public men, when they come to Utah, by a certain class who are here.

We have these things to contend with; we shall probably have them to contend with. We have lived through them so far, and we shall continue to prosper and live through them in the future. I have no doubt about that. I merely refer to these things to show the character of the opposition that is manifested towards us, and towards those who are friendly to us. But, as I have said, there is a better understanding gaining ground everywhere respecting this people called Latter-day Saints, and I expect it will continue to be the case, until we are known and understood in our true light; and it is a remarkable fact that those who have fought against us, and sought in the manner to which I have made allusion to heap all kinds of obloquy upon us, have not succeeded at that business, they have not succeeded, it has not paid them. They may have thought while doing this that it would injure us; but it has not injured us, it has advertised us, it has made us more widely known. There are public men whom I have met in my life who would rather have evil spoken about them than not be noticed at all. They would rather have newspapers attack them and tell that which is not true concerning them than to maintain silence about them and their movements. In this way we have certainly had the benefit of advertising now for a great many years, and people have known us either for good or for evil in a great many quarters of the earth where, if it had not been for this publicity, we might not have been known. It has been of great advantage to our missionaries in foreign lands. For instance, I have been very much pleased to hear by letter and otherwise through our missionaries in Europe, concerning the effect of Secretary Evarts' circular which he sent abroad respecting emigration to Utah Territory. I do not suppose that he would have given that circular the publicity he did, or even written it at all, if he had been conscious at the time that it would have been so good an advertising power for the "Mormon" missionaries as it has proved. I am told that a great many journalists and public men of various kinds have had their attention drawn to us and to our doctrines, and to this organization in these mountains, in consequence of that circular, who probably would not otherwise have known anything about us. So that, as we have been taught, all things work together for good to all the people who serve the Lord. Everything is overruled for good. We have been told this afternoon, by Elder Cummings, respecting the wonderful organization that sprang up immediately upon the death of the Prophet, in New England. It had only been a very short time before this that the doctrine we believe in—the vicarious submission of the people to the ordinances of life and salvation had been taught.

Well, in all these things we behold

the hand of God, and in witnessing His hand acknowledge it. It is the great strength—as I have, I think, told you very frequently—of the Latter-day Saints. We believe in God. We believe in Him as He is. We believe that He is a Being who hears and answers prayer, and who protects and blesses those who put their trust in Him. If I did not have that faith, you would not find me go to Washington as your representative. I would not go there for all that could be piled up as an inducement. But I go there, not strong in my own strength, but strong in the strength of that God whom we worship, and whom we know controls all the affairs and all the destinies of the children of men to suit His own purpose and to bring to pass His own designs. I know further, that the prayers of this people here, and of the thousands of others who live throughout all these mountains, which ascend every night and morning unto the God of Sabbaoth, from the humble habitations and from the humble hearts of the people, are heard of God, and are answered, according to the faith and good desires of the people who offer them. What else is there that could have sustained or preserved us, or could have delivered us as we have been so wonderfully delivered up to the present period? Is there any other power that could have done it? I am satisfied that there is no power beneath the heavens—no power of man, no combination of men, no wisdom or shrewdness or cunning of men, could have effected such great deliverances as have been wrought out for this people called Latter-day Saints; nothing of this kind could have been brought to pass but by the power of God. He who created the heavens and the earth, and who placed man upon the earth, and who sent His son Jesus in the meridian of time to die for man, the Redeemer and the Savior of man—no power but His could have brought about that which we witness and preserved to us that liberty which we now enjoy and for which as a people we should feel so thankful. Take the entire history of this people from the inception of the Church, its first organization, until to-day; you trace it from its beginning at Fayette, Seneca County, in the State of New York, and through its travels, through the journeyings, the mobbings, drivings, and persecutions to which the people have been subjected: you trace it through until this day of grace, June 27th, 1880, the anniversary of the death of the Prophet Joseph, and his brother Hyrum, and if a man can do so and not acknowledge that there is a God in heaven that overrules the affairs of the children of men, then he is in a worse condition than I can conceive it possible for a thinking man, who has ever had any of the light of truth in his heart to be in.

Let others then do as they please concerning these matters. Let others say that there is no God, that the universe is governed by unalterable laws, that there are no special interpositions of Providence among the children of men, that God governs the universe, governs the earth and the inhabitants of the earth by great unalterable laws, that there is no variation in these laws, that God does not operate to deliver men except they do it by their own wisdom and by their own management, that every man reaps the fruit of that which he does, and that his fate is unalterably fixed, and a great many have that idea—let others, I say, think as they please concerning these matters; but let us, as a peo-

ple, cling to the old faith, to the old doctrine that has come down to us through the Bible, that God is, that He is to-day as much as He ever was, and put our trust in Him. Let us train up our children to the faith that He is a God who hears and answers prayer, so that they will have faith in Him, that in times of trial, in times of difficulty, when they are encircled by danger and it would seem as though there were no posble way of escape from the danger with which they are threatened, they can humble themselves and call upon God with a faith that cannot be overcome, to deliver them and to give unto them those blessings which they need. It is the greatest comfort that a human being can have to be in close communion with his Father in heaven or her Father in heaven. If children grow up with that sort of faith, you will find many of the things Elder Cummings has alluded to, such as the healing of the sick, and the works that were done in ancient days by that same sort of faith, will be done, as they are done, in our households and in our communities.

I have given expression to a few of my feelings. I am thankful to find you in such favorable circumstances. I say to you, live the doctrines that you profess. Be Latter-day Saints, not in name, but in word and in deed. Be an example in your lives. Live the religion you profess. Be meek, be gentle, be kind. If others revile you, revile not again. How easy it is to revile back when a man calls you something that is vile and low; how natural it is to say something equally sarcastic, equally severe, in return. Let us study to control our tongues in our households. Let no father give utterance to any word that he would blush to have any person of the world hear. Let no mother do such a thing. Let every child be taught to respect and reverence not only their parents, but old age. Let us endeavor to raise up a generation who will respect age. One of the great and growing evils that exists to-day in our land is the disrespect that is manifested by the young to age. Let us train our children to be respectful and to honor the gray hairs of the aged, to honor their parents that the great promise that was made in olden times may be bestowed upon them, namely: that their days may be long in the land.

I pray God, my brethren and sisters, to bless you and let the peace of heaven descend upon and abide with you in your homes and in your habitations, which I ask in the name of Jesus, Amen.

DISCOURSE BY ELDER GEORGE G. BYWATER,

DELIVERED IN THE ASSEMBLY HALL SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 30TH, 1881.

(Reported by Geo. F. Gibbs.)

THE PECULIARITIES OF THE PEOPLE OF UTAH, ETC.

The appearance of the congregation before me awakens within my mind a number of pleasurable reflections. There is one unerring method of determining the value of all subjects, of all objects, of all matters pertaining to the interests of our common humanity; and that method is the rule by which the results are attained, and the determination of the character of those results, whether they be good or whether they be evil. And this method moreover is not only applicable in determining the various secular conditions and circumstances of mankind, but it is equally unerring in determining the higher phases and conditions of the life of man. It reaches upward into the realms of mind and invades, if you please, or spreads itself over the entire field of human thought, embracing not only our secular but our spiritual interests.

When Jesus of Nazareth, the Savior of mankind, was on the earth sojourning for a few brief years with the children of men, he gave expression to this most beautiful and highly philosophic rule: "For every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. By their fruits ye shall know them." It is the contemplation of the elementary principles embodied in this rule that has awakened within my mind the reflections I have referred to, while gazing upon this congregation seated in this beautiful place of worship. It is true that the spectacle presented before our minds when contemplating the surroundings of the people of the Latter-day Saints—the comforts of life they are enjoying, and the material blessings that they have become possessed of—does not alone determine the divine character of the spiritual philosophy, the system of principles and doctrine which constitute their faith. For when we travel in the world, and extend our observances over the great centres of what is called the civilized world of mankind, we can behold on every hand stupendous edifices gorgeously denominated cathedrals draped in the most costly tapestry and finished in the most elaborate manner, bespeaking a high cultivation of art and a development of science in its most advanced stages, with every means improvised to render the object and purpose of those structures efficient to the ends designed. And a reference to these representations of man's industry and skill, and to the exhibition of that wisdom, which is at once the

standard of the intellectual growth and advancement of the race and age in which they were brought forth, enables us to judge comparatively of the growth of wisdom, and the growth of intelligence which has become the heritage of our race, and which we inherit through the very mysterious and complex nature of our spiritual and physical constitutions. But that which imparts greater value to the physical labors of the Latter-day Saints, producing the unmistakable phenomena presented here to-day and in other places throughout the Territory of Utah, and wherever the Latter-day Saints are assembled together in their more scattered conditions of life, following the varied pursuits thereof, in developing the various branches of labor which have been developed in society, and which society demands the performance of, is the uninviting character and crude quality of their surroundings on one hand, and the indomitable energy awakened by the inspiration of their faith on the other hand, elucidating to a demonstration their faith to be the gift of God, and that their works, so far as they are the products of that faith, to be the works of righteousness. Therefore we lay claim to considerations of an equal character, to considerations of equal merit, to the respect and gracious judgments that are awarded to the builders of the various centres of civilization, and that are conferred upon those active agents and instrumentalities by which they have been established among men.

But that which actuates my mind my brethren and sisters, and more especially on the present occasion, is the peculiar character and constitution of the faith we have espoused; and upon this subject, as I have been invited by my brethren to address you for a short time, I respectfully ask your attention.

What is it, I would ask, that constitutes the peculiarities that distinguish the people of Utah from the rest of the world of mankind, from the divisions of human society variously denominated Christian—Christian Presbyterians, Christian Episcopalians, and the Christians of the various denominational titles by which they respectively desire to be recognized as distinct and separate societies? I ask, what is it that marks so peculiarly the distinction between the Latter-day Saints and the rest of their fellow-creatures? We claim them to be our fellow-creatures, whether they are willing to claim us as their fellow-creatures or not. We know we have proceeded from the same boundless, the same limitless, the same immutable source of life from which they sprang as also our forefathers, and indeed all the generations of the children of men, back to the border lines of ethnological territory and earliest dawn of human history. This distinction of which we speak may be stated in a very few words, however unacceptable that statement may be to those of our friends, or those who ought to be our friends, who differ from us. It is in this—that in the profession of Christianity we have accepted it as a whole; we have not regarded fractional Christianity, sectional Christianity, modern Christianity, as the embodiment of those principles and teachings which the great Founder of our faith came into this world incarnate to reveal, and which He left as a heavenly legacy to the children of men—children of the great common Father, with whom we, with Him, once existed, He being the first begotten of the Father, full

of grace and truth, the first born of many brethren. And we chose to accept Christianity in its complete and entire constitution; uninoculated by the precepts and doctrines of men, pure from heaven, unfolding to our understandings the incomparable plan of human redemption. We have accepted the Christian revelation as proclaimed by angels and inspired Prophets and Apostles and Evangelists of every degree. To us it is a modern revelation, and we accept it with all the obligations which it has imposed upon us as conditions of salvation; with all its constituted and organized officers; with all its divinely instituted ordinances, and with all its pure and heaven-born principles that it embodies. The truth and elements which go to make up that system of worship, that system of faith, that system of belief, or, in other words, that system of divine knowledge, possess in their nature every virtue requisite, and every element of worth, and every force and principle of energy that can reach man—man in his entirety, man as a whole, not some particular phase of his nature, as they are not designed to develop one particular characteristic of his being. The teachers of the Gospel of Jesus Christ are not evolutionists who choose to develop one particular characteristic to the extreme, and to suppress others to an abnormal condition, thereby producing results the most derogatory and pernicious in their government over the constitution of the being. We have embraced the Gospel which has been revealed for the express purpose of meeting man's every want, and of furnishing an intellectual regime and mental discipline adequate to the unfoldment of every attribute and quality of man. In this constitutes the essential difference, the distinctive discriminative features between the Latter-day Saints and the rest of the so-called Christian world. It is upon this ground that our friends differ from us; that our fellow-men wage war against us. They, however, would tell you, no. They would say it is because we have institutions and practices that are antagonistic to the moral ethics of the age; that we support practices and lend our defense to doctrines that are repugnant to the moral sense of Christianity, to the enlightened races of mankind; that they do not at all oppose us on the ground that we believe the Bible, that we accept the doctrines of the Lord Jesus Christ—because we believe in prophecy and revelation—but that we have come in contact with would-be customs and usages, with the popular interpretation of moral principles and moral conduct; and that, therefore, we have rendered ourselves obnoxious to the Christian world. And that, therefore, because we are in the minority, forsooth, it would be in good grace for us to abandon that which the majority so strenuously oppose and so persistently reject. And they claim that we must do it.

Now, my friends, I have stated in a very brief manner the feelings of the Christian world. I do not speak of any other phase of society, because the rest of the world of mankind are not in pursuit of divine knowledge; they are not searching for those principles which bring life and immortality to light; they are generally committed to the science of money-making; they have exerted and brought into play all the energies of their being to develop trade and commerce, and to engage in developing all of the secular interests of the world, not only of one nation, but

so broad and expansive have become their ideas, that they have become purely international in their scope of utility; they have crossed the expanse of oceans and penetrated the continents, and taken into consideration the welfare of other races as well as of that of their own, financially, secularly. But the Christian world oppose us upon the ground of our being offensive to them because of our institutions. Now, my friends, brethren and sisters, it is a consolation to us when we read the pages of prophecy; when we open the sacred volume and pore over its historical pages and take a retrospective glance into the history of the past, and learn that similar charges were brought against the Founder of our faith, against Jesus of Nazareth, and also against His Apostles and Prophets and the Patriarchs; and that it is with the unbeliever in revelation, and with those who are influenced by proscribed principles and spirit of any age in which they lived to oppose progress, to oppose development in any direction.

There is one great difficulty in the way of progress and that is *invested interests*, not less so in religion than in the avenues of commerce and trade. Whenever there have been any great principles brought forth in the mechanical world, in any department of mechanism from the agricultural through all the ramifications of society, they have rarely escaped opposition. And, indeed, this obstruction in the way of progress, is not confined to mechanical pursuits. There is a spirit with large capitalists and men who have invested deeply and extensively their capital in the manufacture of any commodity, produced for the world's market, which arrays itself against growth and progress made in any direction excepting only where it will especially benefit them. There is opposition; their invested interests stand in the way of progress; and it is not only in temporal affairs, but it is also in religion, in theology. One great reason why the doctrines of the Latter-day Saints are opposed by the so-called Christians, is, because they place at a discount their fractional faith, their fractional currency of belief, so to speak, and they do not wish to have their faith discounted; they do not wish to be placed in the unenviable light as to be regarded as only professing a fragmentary Christianity. And in this they only manifest the same envious traits that have marked the history of our race in all the great phases and stages of progress which the world has made.

I must here, my friends, make one remark in relation to the spirit of persecution that is in the world, and which, by the way, is a very anomalous phenomenon, very much so indeed. Christianity, in its fundamental principles, has running through it a broad vein of charity; and that spirit of mercy and love permeates every avenue of it, and thrills with sensitive pulsations through every brain, heart and vein of its unfeigned believers. There is no duty to be performed, no services rendered which the doctrine of the Christian revelations requires of its devotees, of its acceptors, but that enjoins the administration of mercy and forbearance, and long suffering, and gentleness, and tenderness, and meekness, and brotherly kindness, and all those excellencies and virtues which grace the character of an exemplary Christian. And I may here say, and I do so with feelings of shame and regret, that the bitterest persecutions that have ever been waged upon the world's battle fields

have been waged by men who have professed the doctrines of the meek and lowly Jesus. Yes, the most overwhelming torrents of human blood that have ever stained the world with its gory hue, have been let out by the violent hands of those who professed to administer in the sacred things of God, who professed to be inspired by the spirit of the Divine Master. And of all classes of men and women that I have ever met or that I have any knowledge of, theological and religious fanatics have been the most unreasonable, the most unapproachable, the worst of infidels to the Christian cause. This is a broad statement to make; it is, notwithstanding, made with due consideration. It has not been hurriedly pronounced, for I have given this matter some thought, some study and some little observation. And I am convinced my friends, that the ignorance and superstition that have produced the direst evils, the knowledge of which has been recorded upon the pages of history, have not been the legitimate outgrowth of the principles of Christianity, but of Christianity falsely so-called; they have been the product of unenlightened ideas, they have been the result of misguided zeal, that was not according to knowledge; and they have been too frequently manifested in directions and among communities where better results and more genteel and gracious things were expected to predominate.

Now, the history of the Latter-day Saints is one that has been before the world for a number of years in many of its phases, not probably in all its bearings, not in all its features; but there are many salient points in our history that indicate, and that most unmistakably, to the impartial student of history, that the hostile attitude assumed by theological demagogues and their partizan adherents towards the Latter-day Saints is very similar to the conduct of the world towards the former-day Saints, and stands in offensive comparison with their parade of Christian benevolence and religious toleration. In this particular, history repeats itself. The revelations of truth have ever awakened the spirit of persecution in misbelievers. And our Lord Jesus Christ assigned a very acceptable reason why this is so. He says that "men love darkness rather than light, because their deeds are evil." Now, upon this point I do not wish to be understood by my brief quotation of this text that I consider mankind incorrigible, that the race is hopelessly sunken in depravity and sin. No, my brethren, I have more faith in the potency of the plan of redemption, and more faith in the remaining stamina and integrity of human nature itself, than to give up the hope that God will fail to fulfil His purposes in the creation of man. On the contrary, I believe that He will develop His heavenly designs in the God-like combination of the attributes and qualities that constitute man a moral and spiritual being. I have faith that man will yet stand forth erect in the likeness of his Maker, in whose image he was first created. Man will then be filled with the glory of God, which is intelligence and truth; his divine origin will then be self-evident; and the truth of what the historian Moses has said of the genesis of man, will receive the concurrent sanction of science and religion.

We have received this Gospel from its first principles, through the varied stages of progress which it has made, and which has been

made since its restoration in the dispensation in which we live, until to-day. And here we must confess that the verity of the Savior's words have been most fully established, that the truth comes not to us in its fulness; comes not to us in its complete and entire character; but it comes to us as a beautiful little bud upon a choice and tender plant that blooms; it comes to us as a growing protuberance on the top of a stem; it comes to us presenting the appearance of something more to follow; it swells: it enlarges; the leaves that modestly and beautifully cover up the internal structure of that bud begin to open and expand through the vitalizing energies of the sun, whose radiating rays impart warmth and life and vigor to the growing plant. And it grows stronger and higher; it branches, and spreads, and opens more and more until the blossom is spread open to full view, and kisses the sunbeams as they descend through the vestibule of Nature's laboratory into the *sanctum sanctorum*, if you please, where the formative principles and co-ordinating laws reside. The plant has passed through many stages of unfoldment from its germinal origin to its maturity—its maximum attainment. It has spent its energies in self-development and in elaborating provisions for a new existence. The environments change. The winter of its life has come. It passes into a season of rest, to be again called into new life and enlarged activity when spring time comes again. This exemplifies the great law of growth and progress in universal nature, not only in the "lily of the valley," but in the realm of universal nature where God presides.

Now the Gospel has come to us something after the fashion presented in this little figure. It was not given to us in its entirety; it came to us line upon line, precept upon precept, here a little and there a little. We are, moreover, informed in holy writ, that Jesus, who was the likeness of the Father and the express image of His person, in whom dwelt the fulness of the Godhead bodily, that He did not receive of that fulness at first, but received grace for grace; He increased, He grew in knowledge and in favor with God and man; and He is the great prototype, the great exemplifier of our faith. And so has been the growth and faith of the Latter-day Saints.

When we received this faith, we received it in the simplicity of our hearts. We received it as a message from God, not comprehending it in its entirety any more than the child when he is conducted to school and placed in a primary class to receive his first lesson, is capable of understanding all at once the several courses of study and the various branches of knowledge which he has the capacity to acquire. No, my friends, he learns little by little; he learns first to distinguish between the various forms of the characters to which are attached specific and distinct sounds, and by which they are to be known. He learns to attach the proper value to each and all as they stand in relation to one another in the alphabet; and after mastering that, learns to arrange and re-arrange and change and modify the relationship of those characters, producing various results according to the principles of orthography and ortheopy. Thus he acquires a knowledge of the language he speaks. So with every other branch of knowledge in like manner, the study of theology being no exception to the rule.

So far as our history is concerned; so far as the opposition which we have met in propagating this message of mercy, and of heralding forth to the world the glorious news and "glad tidings of great joy," which shall be unto all people, namely, the plan of redemption, we anticipate opposition; it is nothing new; it is nothing marvelous when we understand human nature. Not at all. We sometimes speak unadvisedly; we sometimes marvel at things which happen, but of which, upon more deliberate reflection, we would not, because there is nothing strange in this. We see rivalry in all things, in all the various phases of society; we see competition and rivalry in the present crude and undeveloped state of human intellectuality, in the present—if I may be allowed the expression—immoral state of society; and I maintain that society is in an immoral state when the good of all is not contemplated, when the greatest good to the greatest number is not the dominant principle, is not the inspiring motive, is not the moving and propelling incentive urging men forward in the various concerns of life. I say again, that unless there is a motive which pervades all our actions, taking into contemplation the good of the whole and not of a part, society so conditioned is not, in a proper sense, in a moral condition. The condition of society contemplated in the Gospel embraces this expressed injunction, that we should help to bear each other's burdens; that we should do unto others as we would have others do unto us. And requires, moreover, that whatever other gifts, whatever other qualities, whatever other characteristics may be distinguished in our conduct toward our fellow-men, or whatever other features may disappear and subside in the rolling tides of the ages in the developing of our nature, assimilating it more and more in the image of God, that there are certain attributes that will never fail, namely, faith, hope, and charity. These will forever abide.

And when I consider these facts as inseparably connected with the system of salvation left by Jesus our elder brother, our Lord and Savior, what are we to think of the attitude of the Christian world toward us." How very uncharitable they are! How very unlike the Savior in His conduct, in the judicial murder of the crucifixion upon a Roman cross —"Father, forgive them for they know not what they do." Do our Christian friends feel so towards us? Do they who think we are deluded; that we are beguiled by false conceptions of righteousness, that we have been decoyed by some impure motives to the maintenance of institutions that are damning in their character upon man, do they exercise this forgiveness towards us? No, my friends. But as there is a kind of Christianity referred to in the Scriptures, whose propagandists appear in sheep's clothing, garbed with all the sanctity of innocent lambs, but within are ravening wolves, we are confined to the Savior's rule of judging men and things—"By their fruits ye shall know them." But it is our duty to emulate the examples given us by Him in whom was no guile. When Jesus came into the world, did He seek to exterminate everybody? Or His followers, poor fishermen, Did they seek to destroy and institute persecution against those who differed from them in opinion? No. Have the Latter-day Saints exhibited this spirit towards the world? No; they have not; and we modestly and friendly challenge the universal world to cite us to any feature or-

trait that may be found in any chapter of our history wherein we have sought to wage war against man or woman because they did not believe as we did; to coerce them to the acceptance of our faith; to drag them into prison or drive them with the sword because we could not make disciples of them. No, my friends, such a disposition even is contrary to the genius of our faith. We have invited respectfully, the most competent expounders of the doctrines of the various sects when they have chanced to come among us, to enunciate their views from our pulpits and in our lecture rooms, to our own congregations. We have never closed our door against them, although we have been so very exclusive; although we are so peculiar a people, and so arbitrary in our priestly rule as charged by our liberal accusers. But when our missionary Elders have gone forth to the world, it has been a very rare thing, indeed, to meet with such a favor; and when such an opportunity has been proffered, we have known how to prize it. When ministers have opened the doors of their meeting houses or churches, offering us the use of the same to preach to their assemblies, we have acknowledged most respectfully the receipt of such favors. Who do you think is the more charitable? Where are we to draw the line of demarkation between the charity of the "Mormons" and that of other dissenting Christian churches, and their feelings and sentiments towards us? It would not be a difficult thing to draw this line; but I forbear this afternoon.

I will simply say, it affords me pleasure to realize that God has thus far presided over our destinies; that we have been held, as it were, in the hollow of His hand. We have been a handful of people with the prejudices of an unbelieving generation running high tide against us. We have been looked upon as unworthy a passing notice. But a change has come over the vision of their minds. Now everybody is giving us notice. God has permitted us to gather strength, and that, too, in the face of the bitterest persecution and the fiercest opposition which we have had to contend with, and that which God has designed to develop and establish in the earth will triumph all the more by being thus opposed. The more the effects of resistance are brought to bear against it, like the shaking of the forest tree, very frequently promotes its growth: it disturbs its roots; it loosens the soil around it and it commences to put forth fresh energy, increasing in strength and size; and like the mustard tree, the more it is kicked the farther the seed is scattered.

Now this is the view I take of the results of opposition which we have had; and we have excellent precedents for believing this, not only in the day and age in which we live, but all past history contributes to the support of this belief and its supply of material is ample for the argument. Now, this is not only the case with reference to the truth itself, but it is a principle *inherent* in nature, that sometimes a bad cause is also fostered by the opposition it meets with. So that those of our friends whether here or elsewhere who suppose that opposing the truth will produce an arrest of its growth, and extinguish the life it contains, the vitality embodied in it, are simply poor readers of human history, are simply ignorant of the facts of history, and are ignorant of the various phases of human nature, as that human nature has been de-

veloped in the varied schemes that have sprung into life during the centuries past and gone. But when we take these indestructible principles that outlive the ages; when we take a truth that is universally so, one that is a truism in its nature, and when we take our association of those truths together and constitute a system, and then undertake to wage war against that system, my friends, it is a very costly experiment; it is a losing game. For "truth though trampled to the earth will rise again." You cannot destroy that which cannot die. You cannot put life out of that which is life itself. You cannot extinguish the power that is limitless in its resources. You cannot do it.

Now, I do not purpose occupying your time but a few moments longer. I have directed your thoughts over quite a breadth of ground in quite a rambling manner. I have not felt disposed to take a subject and direct your thoughts specially to it; for I am aware when subjects are spoken of, and questions are sprung, the mind involuntarily follows out and conducts itself through a series of reasons and deductions until it arrives at legitimate conclusions, satisfying itself or otherwise as the case may be; but I have brought up a number of questions showing the general character of the work in which we are engaged. I am convinced that God has directed our destiny, and that His hand is still over us for good; and that we are the happy recipients of many proofs of His divine favor. He has withheld from us the chastening rod of our enemies; He has dispelled the clouds which have gathered around us in sable thickness, and has shed forth the light of heaven upon us, which has caused our hearts to rejoice in the God of our salvation. We have received the doctrines of Jesus Christ: faith in Him; repentance of sins, and baptism for the remission of sins; and we have essayed and covenanted to live a new life in Christ Jesus; to seek to do good to all men, and evil to none; and like Daniel of old, to be faithful to the statutes and to the decrees and behests of Jehovah, the decrees of man against us notwithstanding; we having come to the conclusion in our own minds that God and a few good men form an overwhelming majority. And we shall see and yet learn that truth will triumph and prevail. But it may be—and we have promises moreover to that effect—that clouds of darkness will gather; that threatening storms will rise; that the impending dangers will be so imminent as to cause the countenance of some to pale and their knees to tremble and their faith to falter. But, then, the darkest hour is before the dawn of day. So shall we find that God, when He shall have been fully convinced of our integrity, having proven us as gold is purified through fire, will abide by the results of obedience to His covenants; that we shall come off more than conquerors through Him who loves us, even Jesus Christ our Savior.

May His Spirit and His grace sustain us in the discharge of every duty, in the developing of every divine institution and in maintaining every correct principle, and in promoting peace and righteousness upon the earth, is my prayer, in the name of Jesus Christ, our Redeemer. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 30, 1881.

(Reported by John Irvine.)

THE SPIRIT OF REVELATION AND ITS OPERATIONS.

I have listened attentively to the remarks made to us by Brother Bywater, this afternoon. He has presented to us a great many things that are true and profitable for us to reflect upon. I always take pleasure in listening to my brethren when they say something. I take pleasure in reflecting upon the ideas which they present and in carrying them to their legitimate conclusion. When we hear a truth presented to us by the Spirit of the Lord, it is of this nature; that we are not only instructed in that particular truth for the time being, but it leads us to reflect upon truths that grow out of or are connected with it. One truth seems to lead to the contemplation of other principles, and they to others, until the great field of truth is open to our view, and we see that we know but very little, but that there will be an opportunity afforded us to advance and learn that of which we are now ignorant.

Brother Bywater has to some extent this afternoon drawn the line of distinction between the faith of the Latter-day Saints and the creeds of the various denominations, expressing himself to the effect that whereas each of them take in but a part of the Gospel of Jesus Christ as declared in the Scriptures, in their creeds, the Latter-day Saints embody in their faith the whole of it; that whereas the different Christian denominations are founded upon some few peculiar ideas and tenets, the faith of the Latter-day Saints is based upon a broader foundation—that we take in the whole of the Gospel, the whole of the revealed will of God to man. This is correct so far as it goes. But the faith of the Latter-day Saints is not comprehended alone in that which God has revealed and is placed on record. The creed of the Latter-day Saints is not comprised by a certain number of tenets; we are not limited to a certain number of articles of faith; we are not confined to the things which are laid down in the book called the Bible, which all the professing Christians of the times declare they believe. We are not bound up by the Old Testament, nor the New Testament, nor by both combined. We have received certain principles that can be found within the lids of the Bible. A great many of our principles can be found existing among the various Christian denominations. One sect believes in some things which we believe in; other sects believe in other things in

which we believe. But there are principles connected with our faith which go over and beyond and above all that which is comprehended in the Christian world, and all that which is contained within the lids of the Bible. And yet at the same time there is nothing in our faith, there is nothing in our creed, which contradicts that which is in the Bible. There is no principle in our faith which contradicts anything that can be demonstrated by known truth. Truth always harmonizes with itself. And when a person grows in the knowledge of the truth and advances to higher principles, he does not receive anything that contradicts any truth he had previously learned, for truth is never discordant with itself. Truth is eternal; truth, as we have been told this afternoon is indestructible and never contradicts itself.

The great distinction, as I view it, bringing it down to a small point, existing between the people called Latter-day Saints and all other bodies of professing Christians is this: That our creed is founded upon doctrines and principles and a spirit which have come from heaven in our own times. The doctrines of our faith, most of them, can be found laid down in great plainness in the books of the Bible and were revealed aforetime. Yet we have not received our training, our ideas concerning them, from the Bible. They have come to us from heaven direct. Every doctrine and principle of our faith has been sent down to us in our own times. These doctrines have come by present revelation. Now in that there is a marked difference between us and the rest of the people who profess to believe in the Christian religion. The various sects of modern times draw their creed—or profess to do so, from the Bible; they take it from the written books; they do not profess to have received any direct communication from the heavens. Take all these various sects of modern times and examine into their different creeds and the foundation of their belief in them, and you will find that it rests upon the hypothesis of the divinity of the Old and New Testaments. They trace their doctrines—or profess to do so—to these books, and they believe in the various doctrines which exist among them, because they consider that they can find them in these books. The book is the foundation. The Bible the written word, the dead letter, is the foundation of all their creeds. Perhaps the Roman Catholic Church, as it is commonly called, is the only exception in that respect. But even the Roman Catholic Church, who look to the Pope as the great earthly head of the Church, do not believe in present revelation, they did not obtain their creeds through direct communication with the heavens. Although the Pope professes to be the direct descendant of St. Peter, he does not even profess to have that great gift which made Peter a veritable Apostle—that is, the gift of revelation. Peter received communication from on high; so did his brethren of the Apostleship. This was the real source of their light, this was the real power by which they instructed the people. They were filled with the Holy Ghost, the spirit of revelation; they were in communication with the great unseen Head of the Church, Jesus, who was crucified, and had departed from their midst.

But all the various sects that compose modern Christendom more or less repudiate the idea of present revelation. They do not believe that in these times man can com-

mune with his Maker. They believe, to use one of their favorite expressions, that 'the awful voice of prophecy is closed forever; that the canon of scripture is full; and they believe that when John the Apostle wrote the book of Revelation, that was the last sacred record committed to man.

Now you see there is a great difference between the whole Christian world and the Latter-day Saints. Whereas we also believe in the Bible; whereas we also believe that God inspired holy men of old and that they wrote as well as spoke by the Holy Ghost: while we believe in the merits of Jesus, the mediator of the New Covenant, believe in his atonement, believe in the work he wrought out for the salvation of mankind; and believe in the teachings of his inspired Apostles, yet we do not found our faith upon that which is recorded in the sacred book called the Bible. But our faith is founded upon communications received in our own times, in the nineteenth century by living Prophets and living Apostles—by men who to-day hold that authority which the men held who wrote the things contained in that book. In that, then, is a great distinction between us and all the rest of the Christian world.

And there is another distinction, as I remarked just now; that whereas these various Christian sects are confined within certain narrow limits of faith, tied up within a certain number of articles or principles, our faith is not tied up by any number of tenets. The revelations which have been given to us at the present time do not constitute the whole of our creed. True, they constitute our creed so far as we have advanced today, but we stand ready to receive still further communication from the same source; the way is still open for us to receive still further light, further principles, further admonitions, further counsels, and further plans for the rolling forth of the great work of God on the face of the earth. So that our creed—although it is true it can be likened to the blossoming of that flower which Brother Bywater has so beautifully pictured before us, but which will fade and fall away—is to me more like the tree of life, which shall never perish, whose leaves are for the healing of the nations, whose fruit bears the flavors and the juices of immortality, whose leaves never crumble or decay, whose roots are grounded in eternal soil, and that shall never wither and never die. This everlasting Gospel which we have received is the tree of life that shall flourish forever. And the same power which has revealed faith, repentance, baptism, and the laying on of hands, and the holy Priesthood, and has made known unto us the plan for the redemption of the living and the dead, and has inspired us to our works up to the present time, is still ready to communicate line upon line, precept upon precept, here a little and there a little, that we may be ready for every emergency, prepared for every event in the work of our God as it rolls forward on the earth. And when we, as individuals, depart behind the vail, we shall find the same opportunities there. We shall not lose the power to receive revelation. Our Priesthood will go with us. We will continue to grow in the knowledge of correct principles. That same Holy Spirit which has revealed a few things to us on the earth, and stamped the truth of them upon our hearts, will continue to open unto us the great things of the boundless universe; for it is the spirit of truth, and it will guide into all truth.

This is the condition that the Church of Jesus Christ of Latter-day Saints is in, and in that respect it stands distinct from all other bodies of so-called Christians now extant upon the face of the earth. But in this respect it is exactly the same as the old Church we read about in the Bible.

The beginning of this great latter-day work was when the Father and the Son revealed themselves to the Prophet Joseph Smith. God spake from heaven. God opened up the communication that had been lost for centuries. Ages had rolled along and there was no voice from above. But the Lord spake to Joseph saying, "This is my beloved son, hear him." The Lord, the Great God, the Eternal Father, who spake in ancient times by the Prophets; and in the meridian of time by His Only Begotten Son, has spoken in this age of the world and has pointed to His Son as His mouthpiece as standing between him and the inhabitants of the earth, and this work in which you and I are engaged, is under the immediate direction of that holy being, our Elder Brother Jesus Christ, whom we are commanded to hear. We are not to go after the vain traditions of sects, nor the vagaries of men; we are to "hear him." God has said so. Every doctrine and every principle that has been revealed to the Church of Jesus Christ of Latter-day Saints has come from the Father through the Son, and by messengers, who have been sent to this world by the Son, and by the power of the Holy Spirit, which bears witness of the Father and the Son. It is as it was in that revelation given to St. John on Patmos. Read the first two verses of the first chapter of the book of Revelations: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." That is the order. God, our Father, is the author of all things here upon this earth. He is the developer or revelator of truth to us. He is the author of our existence and of our faith; it all comes from Him; but it comes through Jesus Christ; He stands between us and the Father, and although all things are *of* the Father, they come *by* and *through* Jesus Christ, the mediator. He sends others as the Father sent Him. These come and minister to those on the earth. And the Holy Ghost that proceeds from the Father, that fills all the immensity of space, that is in all things and through all things and round about all things, and is "the law by which all things are governed;" that beareth witness of the truth to all people who abide by the truth, will quicken them and bring them into communion with the Father and the Son. And therein lies the beauty of our faith.

Now, this communication that I am speaking of is not confined alone to those that are called to the Priesthood in this Church; it is not confined to three or twelve or seventy, or any given number of men, or to all the men; it belongs to the whole Church, male and female. It is the spirit of revelation, the spirit of Jesus, which is the spirit of prophecy. This spirit quickens the whole body. And here again is a distinction between us and the rest of the world. We can not only receive the Holy Spirit to gladden our hearts, to cheer our souls, to comfort us, to make plain what is written in the books, but also as a present revelator. Just as the light that comes from the sun streams

down to gladden our eyes and make plain the physical objects of creation, so the light that comes down from the sun of righteousness is universally diffused in the Church, that every man and every woman and every child of proper years who has obeyed the ordinances of the Gospel, may receive of that spiritual light and revelation, each and all in their own place and for their own purposes as they need.

When I speak of this spirit of revelation, I wish to be clearly understood. As I have said, each one in his own place is entitled to the manifestations of the spirit. But the President of the Church, who is sustained by the voice of the Church and by Divine appointment, stands as the revelator to the Church. If there is anything to reveal for the guidance of the Church as an organized body, or for the comfort and edification of the Church, it will come through the head. That is clearly laid down in the revelations God has given us, that we might never be deceived by the revelations of this person or that person who might claim to have received a Divine message. In the rise of the Church the Lord said if He had anything to communicate to the Church as a body, He would reveal it through his servant Joseph. "None else," said the Lord, "shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the revelation of any that shall come among you, and this I give unto you that you may not be deceived, that you may know they are not of me." But, says one, supposing the head does not obey the ordinances; supposing he transgresses; suppose he turns aside and is unfit to receive the revelations of God for the Church—why, then, the Lord says another shall be appointed in his stead. Thus we have an order by which we may not be deceived. When we get any revelation from God to this Church, it will come through the head of the Church. Yet when a man is called to preside over a portion of God's Church he may obtain, by the power of the Holy Ghost, a knowledge of his duties, a knowledge of the wants of the people under his care, and thus be able to counsel them under circumstances in that particular sphere. So in a family. A man who has a family; and who has been ordained to the Priesthood, can have the light of God to guide him in the interests of his family, that he may know how to rule and conduct all things properly in that household; but it is not his duty to dictate to the Ward or to the Stake in which he resides; that belongs to the constituted authorities; but in his own affairs he may obtain the revelation that he needs, and so in regard to principle and doctrine for his own benefit. A man or a woman in this Church is not tied down to written tenets of faith, but has no right to teach or attempt to expound that which God Almighty has not given through the head, although all have the right to receive light and knowledge for themselves. And I know the way is open. I know the Lord is ready to hear the prayer of every member of the Church. I know He will hearken and hear and speak to their souls that which they need in due season.

There is this difficulty sometimes in this Church, however, and the same difficulty existed in former times. If a person should happen to grow a little in the knowledge of

the truth, and get something which others may not have received, he may become puffed up in the vanity of his heart, and think he should be exalted into a high position. For instance the Lord gives gifts to the Church—the gift of tongues, the gift of prophecy, the gift of healing, the gift of being healed, the gift of discernment of spirits, and a great many other gifts according to the faith, desires, and capacities of the Saints. A person may get a gift and rejoice very much in that gift, but just as soon as he becomes desirous of displaying it, and wishes to be considered great among men because of it, just at that moment he is in danger of being led by a false and delusive spirit, led out of the strait and narrow path that leads to lives eternal. All these gifts properly used are for the benefit of the Church. Above all, every member should enjoy the spirit of revelation. Were it not for this spirit of revelation we would not be any different from other churches, this Church would be dead without this divine light, which indeed is the life thereof.

Now, my brethren and sisters, seeing this is a day of revelation, seeing we stand in this position before the Lord, seeing the Lord is nigh to us, that he can hear our prayers, and that he will answer them, what kind of people ought we to be? Why, we should be a people ready and anxious to receive every word he may reveal through the authorities of His Church whom he has appointed to lead, guide and instruct us. People make a great deal of fuss about the "Mormons." They say we are led by men. They think we are bound up in chains of bondage, compelled to do this, that or the other. Why we are of all people in the world the most free! Sometimes I think we have almost too much freedom. We have embraced the gospel of liberty, and seeing that God has placed at its head men to make known how we are to act, we should be ready and anxious to receive the word of life; and when we pray for God to sustain the authorities of the Church in their respective positions, we should be ready and willing to sustain them ourselves, and receive the word of God revealed through them for our guidance. And if we were willing to put into actual practice the things that God has revealed in the Book of Doctrine and Covenants—a book which contains some of the revelations given in our time—I know the Lord would reveal more. Just as soon as we are ready to carry out what has already been revealed, the heavens are ready to reveal more. We have only received a little of that which is designed to be made known in the latter days. God is ready to reveal in this great dispensation all things that were revealed in former times, and many things that have been hid from the foundation of the world. Well, let us live up to that which we have received, let us reduce it to daily practice, and if we have been doing things that are wrong and contrary to the will of God, let us make up our minds that we will do so no more, that we will live the lives of Latter-day Saints, doing our duty, filling the sphere we are called upon to occupy, and we shall have joy in our labors, God will be near to us, He will be unto us a Father and a Friend, and we will have all the time a testimony of this work.

I bear my testimony this afternoon before this congregation—and I am willing to do so before all the world, if my voice could reach to the ends of the earth—that I know God lives, that Jesus of Naza-

reth, who died on Calvary's Mount, is His son; that He has revealed Himself in our time; that the Holy Ghost, the spirit of revelation, has spoken to my soul, bearing witness to me of the truth of this work, and I rejoice that I am a Latter-day Saint.

I pray God to bless us as a worshipping congregation to-day; that He will seal upon our hearts the spirit that shall help us to be truthful and righteous and pure, and that we may always be actuated by the spirit of revelation, through Jesus Christ. Amen.

DISCOURSE BY ELDER HENRY W. NAISBITT,

DELIVERED IN THE ASSEMBLY HALL SALT LAKE CITY, SUNDAY AFTERNOON, FEB. 20TH, 1881.

(Reported by John Irvine.)

THE ADVANCEMENT OF GOD'S PEOPLE UNDER THE INFLUENCES OF THE GOSPEL, ETC.

It is related in the history of the Lord Jesus Christ, that upon a certain occasion (after some of His marvelous works,) He was followed by a great number of people; and upon noticing that this continued, He called His disciples and said:—

"I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint by the way. And his disciples said unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude? And Jesus saith unto them, how many loaves have ye? And they said, seven, and a few little fishes. And he commanded them to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks and brake them, and gave to his disciples, and his disciples to the multitude, and they did all eat and were filled; and they took up of the broken meat that was left seven baskets full, although they that did eat were four thousand men besides women and children."

In looking upon a congregation like the present, I think that every Elder in Israel must feel that from the few small loaves and fishes which he may have accumulated in his experience, he is unable to feed and supply the necessities of the multitude before him. But while he occupies the position, he realizes that the infinite resources of the Holy Spirit are within general reach, and that this can be supplied and so administered as to bring home the little food that may be presented; and

that by the processes of its multiplication, every man and every woman, and all the youth who are assembled, may have their "portion of meat in due season," they may go away satisfied and refreshed and fitted for the duties of life, and their minds may be so expanded as to realize that through the inspiration of the spirit there is more left than appeared at the beginning. If this result depended upon a man's native intelligence, if it were to come alone from the narrow field of his own experience, in my opinion it would be presumptuous in one to expect to be able to do much good. But the Elder who stands before the congregations of Israel, realizes that he is but the instrument, that he is but the medium, and that he needs to be taught as well as to be the medium for teaching; that he needs to be fed, as well as to be the instrument of feeding others; that his character and capacity are pretty much like the majority of those who are in communion with the same Church; that if he is to grow, to increase, to acquire strength, to become filled with intelligence, that he must reach beyond the confines of man's thought; that he must get beyond the boundaries of man's experience, that he must draw his supplies from resources which are greater than those that man controls; and that it is only from this outreaching that he will be able to satisfy the wellings of that spirit within him which desires to comprehend and to accumulate and to enjoy all truth.

The many agencies which are at work among the Latter-day Saints, to bring to pass the purposes of the Almighty, are more or less understood by all. I think that there are none of us scarcely, who would claim the title of "Master of Arts." We are all, I think, satisfied to be acknowledged (and to feel it an honor and a privilege to be acknowledged) as students or pupils in the great school of the Gospel of the Lord Jesus Christ. We have all comprehended the depths of our ignorance; we have all realized that the training which has been necessary for us, the lessons which have been given unto us had to be adapted to our capacity and to our condition; no matter how high our spirits might soar in anticipations of the present or the future that spreads before us—when we have come to ourselves; when we have really felt our insignificance, when we have realized how easily we are influenced by temptations that are opposed to our best interest; when we realize how easily we are diverted by the fashions and frivolities of life; when we realize how we are cast down by opposition, and how the efforts of our enemies seem measurably to test our faith—I say, when we realize that these are the feelings of the masses of the people, we then comprehend that we need to be buoyed up and sustained by a power that is vastly higher and greater than ourselves.

We are a good deal in the condition of our boys when they go to school. They come in contact with those who are far in advance of themselves; in their simple primary lessons they realize what an immense gulf there is between them and their preceptor. And when in our ignorance we realize how far we are behind many of those who have grown gray with experience, who have been passive to the reception of the spirit of revelation, who have been able to grasp a large amount of truth, and to comprehend the bearings which one truth had upon its neighbor truth, (all together jointly working out that process which is called and constitutes education in

the life of a Saint), we have had our ambition stirred, our feelings wrought up, our minds illuminated by the influences of this same spirit of inspiration. Sometimes this has been in reading the productions of the old Prophets, sometimes in listening to the champions of the Gospel in our day, sometimes in sitting beneath the combined influences of the hosts of thoughtful men and women among the congregations of the Saints. Probably we might illustrate, for a moment or two, how the changes we look for are likely to be brought to pass, and the ways have been presented to us from time to time. And if the illustration is drawn from homely things, I hope that it will bring home to the good Saints and to this audience the truth sought to be established.

Many of the inhabitants of this Territory are agriculturists—tilling the soil of these mountain valleys. Looking at it naturally, it would not seem to be so highly productive, or to yield the vast advantages which spring from tillage, that subsequent experience seems to confirm. But here is a man engaged in this occupation who has had a measure of experience, and who knows, at all events, the rudimentry principles which pertain to his occupation.

In the beautiful months of summer he walks into his field. He remembers his labor there, how he took pride in the preparation of that field for the harvest which he desired. It was well ploughed; it was well harrowed; it was well seeded; and as the spring rains descended it became clothed in a garment of lustrous green. As the weeks pass by it advances towards a higher form, even towards maturity, until with the warmth of the increasing sun, and partly as the product of the good cultivation which it has had, it glows in this sunshine of the summer with the promise of an abundant harvest.

The farmer, realizing the destiny of the grain, was disposed to question it, after the manner of the fables we read in the days of our childhood. He goes into this field of grain as the passing cloud flits over it; as the wind sweeps across its face he notices how it bends with its weight and wealth of grain, he admires its beauty and he says, "What a magnificent field of wheat is here." And addressing himself to it he suggests:

"How would you like to be presented to the king?"

The wheat is growing up in the dark soil of the earth, having no idea of its purpose or future; but the question being asked, it lifts itself in pride, it rejoices in the prospect that is suggested, and finally says:

"Yes, I would like to be presented to the king."

But by and by, as it colors to ripeness, the laborers come, and with the reaping machines or sickle they go to work in this beautiful field of grain, and before it knows where it is, instead of waving in the sun and enjoying the elements surrounding it, it finds itself lying prone upon the earth. And as it lies thus prostrate, the question naturally arises, "How is the promise of my master going to be fulfilled? How am I to reach the destiny to which he alluded?" While it is pondering over the situation, more laborers come along, and they take it and bind it into bundles; and the wheat wonders to itself whether the bundling process is a step towards its destiny. By and by another set of hands comes, and the bundled wheat is set on ends, in (what they call in the part of the nation from which I came) the form of "stooks." After

the stooks have been formed, a capsheaf is put on them, to protect the grain from the changes of the weather. It stands a while in this condition, undergoing the mellowing process; but after standing sufficiently in this form, another gang of laborers come along, and thrusting their steel forks into the sheaves, pitch them on to wagons and haul them away to the barnyard, where they are put into a stack. Here it remains probably for a time, undergoing another process, passing another stage, which fits it better for its final use. But it does not remain very long before it is moved again; this time it passes through the threshing machine. It goes through the beaters, and is subject to the fan, and is thus separated from the straw and chaff. It is then put into sacks and tied up at the mouth, and after a while it is hauled away to the mill, and there it is put into the smutter, and cleansed from foul seed, smut, &c.; then passing between the upper and nether millstones, it is ground almost to powder; from thence it must perforce pass through the bolt, and finally comes out fine, or very fine flour, according to the quality of the wheat, or the design of the miller. But notwithstanding the many changes it has undergone, its end is not yet; it is not yet in a condition to realize the fulfilment of the promise. The flour is now taken home to the good housewife, who puts a little of it into a pan, and then pours hot or cold water upon it, and adds the elements which cause fermentation; and then it assumes another condition. It begins to think again, "Surely my destiny is now about to be fulfilled." But the good wife takes it, and works it, and kneads it into loaves, and finally opens the oven door and thrusts it as it were into the furnace. By this time it thinks that its end has come; it is now about to be consumed. After it has undergone this baking process for a while, it comes forth from the oven a beautiful, brown, pleasant, well-flavored loaf, in which condition it is fit to be presented to the highest authority in the land.

Now, to return again. Here is the human family unconscious of their origin, unconscious of their destiny. But the Elders of this Church go forth and tell mankind that they are the children of their common Father; that they had their origin in the eternal worlds; that there lies before them a grand and sublime destiny; and they say, inasmuch as this is so, how would you like again to be presented to your Father—to the King? How would you like to return to His presence, and to enjoy His smiles. How would you like to be brought back again to the surroundings you once enjoyed? And as the stirring impulses of these warm thoughts rush through the hearts of the listeners in the midst of the nations of the earth, their minds begin to expand and their hearts begin to swell with the newfound dignity thus spread before them, and in the promise of the future; but by and by there is a change in their condition; in the pride of their hearts, under the inspiration of those men who thus taught and counseled them, they thought they were going to be somebody. But other contingencies of life were upon them. The sickle is at their roots; adverse circumstances come along, and withal they are perhaps laid low upon a bed of sickness; and when they least expect it they are called to pass through the valley of humiliation. And under these circumstances they inquire, Is this the way through which I am to pass into the presence of the King? The Elders

who first prompted them to these ennobling thoughts have now induced them to take another step in this preparatory process. They repent of their sins; they go down into the waters of baptism and become members of the Church of Jesus Christ of Latter-day Saints, and they are now bound in bundles, or, as they are called, "branches;" and when they are tied up in this fashion there is a cap-sheaf put over them in the authority of a presiding officer of the branch. I know that occasionally there are those in the lower sheaves who are disposed to find fault with the position they occupy. They say, we are just as good wheat as you can find on the cap sheaf; we are just as valuable, we possess just as much intelligence; but while this is the case, and they may rebel, yet they finally realize that there is an order in the organization with which they are identified, and the increase of the spirit of intelligence tells them that the same destiny, the same grand future awaits the wheat in the sheaves that stand upon the ground, as it does the wheat which crowns the pile.

But a new impulse begins to work in their hearts, and the agents came along and gathered them up to the railroad and to the steamboat. "From the east and the west, and the north and the south," they are taken away in a body and placed in the form of, or in the stackyard—this is the gathering place in Zion. They are with the body of the Church, in a larger form, than they were in the little branches in the old world. And after they have been in the stack a while, they begin to look around and to ponder upon the changes which they meet from time to time; they find themselves in the midst of new conditions; that they are surrounded with new combinations of circumstances, subject to new influences. Soon they discover that they have reached the threshing-floor of the Almighty, and as they pass through the cylinders (as it were), through the trials and friction which belong to the gathering place of the Saints, as their defects and surplusage become apparent, there may be groaning in spirit, but the conclusion is reached that they need to lay off the straw of old tradition, the chaff of early training, the influences and powers which molded them in the past, and to make themselves satisfied with every process pertaining to the present and the future.

By and by they come forth from the threshing machine measurably divested of extraneous and comparatively useless characteristics; but no sooner have they got through than change is on them again; they find themselves in the mill, and between the upper and nether millstones at that—between the friction of their enemies and the direction of the authorities in the Church of Christ, they are almost ground to powder, in order that they may know themselves, that they may understand their characteristics or defects, and that they may be the better prepared for the future.

After a while a man is called upon a mission. He goes out to colonize the desert, or he is sent to the nations of the earth, and here comes the kneading process. The call may be to a hot or a cold country, to a pleasant place or a disagreeable one, but he all the time realizes that his character is changing, that it is being molded into a higher form, becoming more and more willing, yet also becoming solidified and established. And after having been thus kneaded and watered until in thought

and inspiration, he begins to ferment, he is again molded into still another form and thrust into the oven, that it may consume that which is evil, that he may throw off those gases that are unnecessary for his future, and having passed through this process, he comes forth purified, as it were by fire, and fitted for the Master's presence.

I presume that all the Latter-day Saints are more or less acquainted with these trials through which they have passed—with the influences that have been at work upon them since they yielded obedience to the Gospel. You that are from the old world, or from the new, will realize the feelings of joy and of gladness with which you received the Gospel. You will comprehend how, for the moment your judgment was carried captive by the power of the Spirit of God; how you realized the grandeur and the adaptability of the Gospel to your condition, and how much you enjoyed association with those who were of a like spirit with yourselves. You took satisfaction in their society. If you saw a man or a woman who belonged to the same branch, you used to rush to give him or her the morning or the evening greeting, as the case might be. In the midst of your daily avocations you looked forward to the meeting in the evening, or you looked forward to the meeting on the Sabbath. But after you had been but a little while in the Church, you began to realize that every one did not look at the Gospel as you looked at it. There were those who began to think that you were foolish, enthusiastic, deceived; who began to show you that they had no interest in that which you had accepted. They treated you with indifference, looked upon you with contempt, and you soon found your only satisfaction was in the association of your brethren and sisters; you were drawn, even forced, into their society. The bitterest opponents you found were in the religious world. The old Sabbath school teacher, the old class leader, the old superintendent, the old minister, became enemies to you. While professedly anxious for your welfare, they considered you were in error, they feigned sorrow for your delusion, they hoped for your deliverance. And if you lived in a small village or in a small town, it became almost an impossibility for you to secure employment. The opportunities of living were measurably denied you. Hence you found more abiding solace in the Gospel, and you began to comprehend the advantages of gathering. You began to realize that there was something of an intelligent character in connection with it; that by gathering you would escape from this contempt and from this opposition; that you would be in the midst of those who were of like faith with yourself. By and by you had the chance of leaving your native land; but the trials and difficulties which you had to meet on the way to "the valleys of the mountains" were very hard, and such as you were not accustomed to in your native land. You were placed under new conditions, subject to new trials. You felt yourself surrounded by new temptations, and you began to comprehend that you had within you features of character that were comparatively unknown before. You felt the inconvenience of traveling on the plains, as we used to do in olden times, with eight, ten, or a dozen in a wagon.

After a time you landed in Zion, and you soon began to realize that here was another state, or condition. I recollect my own experience when I first settled in this city. I came

from the active ministry in the old country. No one knew me here, and no one seemed to care to know me. I occupied no position; nobody bade me welcome; I was a stranger in the midst of a strange land. I began to feel a little blue. I had to wonder within myself whether gathering had made any difference in my feelings or faith, and it was only upon reflection I discovered that from a life of comparative activity I had been brought into a condition where I was comparatively dormant; my faculties were unexercised, and instead of being sought unto, had to seek counsel from those who presided over the Ward. Conditions were reversed, circumstances were changed, and it was only reflection that led me to comprehend this fact. After I had been here a little while, I had to look for something to do. I was not sure that I would find the employment to which I had been accustomed. I had been used to standing behind a counter and attending to business of that kind in the old world, but when I came to Salt Lake City there was hardly a counter in it. I could find no occupation of that character. I therefore went to work as a carpenter, in order to sustain myself and family, and become a useful member of society. This was a new experience. It brought with it its trials. When Saturday night came I was not sure as to the kind of wages I would receive. I would likely be paid in something; it might be in something I had made myself—the product of my own hands; it might be in something I did not want. These were the old days of "barter and swap" in the midst of Israel. When we wanted a candle we had to melt a piece of fat in a saucer, stick a piece of rag in the centre, and by this means light ourselves to labor, or to bed. When we wanted a fire we had to get a little wood—there was no coal—and go to work and chop it, and instead of a fireplace, we had to make the fire on the hearth, in stooping to which my wife would almost break her back in attending to the necessities of domestic life. These were in their way trials. They gave us new thoughts, new feelings, they brought momentarily strange conclusions; we began to inquire whether the Zion we had reached was worthy of the ideas we had cherished in regard to it. We met with many trials. If we had to trade in any way, we came in contact with those who were disposed to take advantage. We were "green" in our way, so to speak; we were not acquainted with this order of things, and there was more or less friction until we became used to the ways and methods which belong to a new country. The old land is the product of thousands of years in the history of the past; this was a new land, it was but of yesterday, and had all the newness that pertained to infancy. Yet I must say that even at that time, after a little acquaintance, social life was very warm. People used to visit each other with great freedom. There was no vast amount of style; there was nobody able "to put it on." When we visited we were satisfied to enjoy our molasses and bread and squash pie, and with these we thought we feasted almost upon the food that the Gods were wont to eat, or upon angels' food. We enjoyed these things, until by and by we began to increase in means and to build up our homes.

When we look back upon these primitive times, we see how little really the human family can get along with. How many things we

hunger after, desire to have, and spend our lives in obtaining, yet how easily we can get along without them. I think that one of the greatest losses I experienced in this Territory was that of intellectual enjoyment. I had come from Mechanics' Institutes, Lyceums and Athenæums, which offered opportunities of amusement and intellectual growth. But you know how it was here in those early times. The newspapers have been telling us lately that we were occasionally two or three months without a mail, while newspapers and books were few and far between. We had left even our *Stars* and *Journals* and pamphlets on the plains; we had thrown them out of our trunks—and I do not know but some had to leave their trunks also—and we were thrown more decidedly upon our own resources, and we had each to seek more earnestly the inspiration of the Almighty to give us intelligence. But even in these adverse conditions our minds became enlarged, we continued to grow, and had feasts of fat things in the tabernacle, and in the Ward, Quorum and other meetings of the Saints. The spirit of inspiration rested upon those who spoke to us, and our minds expanded to the truths of the Gospel, and the future of the grand system with which we had become identified.

Gradually the Gentile world came into our midst in considerable numbers; as they kept increasing they tried many methods to divert our attention. They pointed out to us the mines in the everlasting hills; they brought along the fashions that belong to Babylon; they tried to work upon our feelings; they called upon our sons and daughters to throw off the bondage (as they called it) which had been placed upon them by the Priesthood. But when we pondered upon these things, we realize how little they understand our position, how little they understand our condition, how little they understand the thoughts we have in regard to the future, how little they comprehend the foundations of our faith, even while they pray, beg, beseech and coax us to recant, how little they know of the power of the spirit and of the result of the experience we have passed through in the school of the Gospel of Jesus Christ. Nevertheless, they continue in this direction, and we have to meet it. We must comprehend the rivalry—if I may so express myself—the ever-present opposition which exists between the powers of intelligence and the powers of ignorance.

Well, we continued to live in Zion. Our families continued to increase. People gathered in from the nations of the earth. They spread out on the right hand and on the left, built up cities and redeemed the waste places. The power and authority of the Priesthood has been conferred upon the rising generation. Hosts of them are going forth as missionaries in the midst of the nations of the earth. They go with power and force, and when they return they acknowledge that the process through which they have passed has agreed with them. It has given them strength, increased their faith, and enlarged their thoughts.

And so Zion continues to grow. Her population increases in intelligence; they are becoming more and more fitted and adapted for the society of "the Church of the First Born and the spirits of just men made perfect." They are men and women who are looking forward to the time when, through their faith,

fulness and integrity, they shall be admitted into the celestial kingdom and presented to the King. Their "eyes shall see the King in his beauty, and the land that is now afar off;" there they shall rejoice in His presence, and feel amply repaid for all trial, when they have triumphed and overcome.

I pray for and am assured that God, by His Spirit, will continue to work with the Latter-day Saints; that they will continue to be passive to its admonitions and more active to obey; that they will seek and learn, by "line upon line and precept upon precept," and that while they follow this goodly advice, while they are edified by the ideas which are thrown out before them, while they enjoy the songs and the anthems which are rendered by the choir, I hope they will be strengthened in their faith, and carry home with them the influence and the power of the food they have received here, and that thus there will be more life in the midst of Israel. I hope that even to-day, from the few words thrown out, that they will be spiritually strengthened, and so know that there are positive elements of growth to be obtained by attendance at the sanctuary of the Lord.

That we may continue to enjoy the life which has been given unto us, and that we may finally "become men and women in and through the Gospel," is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, **MAY 1ST, 1880.**

(Reported by John Irvine.)

PARTAKING OF THE LORD'S SUPPER, ETC.

We have met this afternoon, my brethren and sisters and friends, to worship God the Eternal Father, in the name of His Son Jesus Christ, I trust under the influence of His Holy Spirit, and I pray that that Spirit may rest upon this entire congregation, and that I may be enlightened by its influence so as to be able to say something this afternoon which will edify and instruct the congregation. Having been called upon to speak to you I hope I shall have your attention and the benefit of your faith and your prayers, so that such subjects may be presented to my mind as will be profitable for us to ponder upon on this occasion.

We are partaking of the emblems

of the body and blood of Jesus Christ, the Redeemer of the world. We do this in remembrance of him, in remembrance of the atonement which he wrought for us and for all mankind who will listen to his voice and obey his commandments, and also to direct our thoughts to another great event in connection with the history of our Lord and Savior Jesus Christ, which is yet to take place. We take this sacrament this afternoon not only in remembrance of the past but to direct our minds to the future. We partake of it to witness that we believe in the atonement wrought out by the Lord Jesus on the Mount of Calvery, and also that we expect his reappearance on the earth. We expect that he will come again, not the next time as the babe of Bethlehem, not the next time to be despised and rejected of men, a man of sorrows and acquainted with grief, but as the Lord of life and glory, as the King of Israel to sit upon the throne of his father David, to rule from the rivers to the ends of the earth; not to be brought unto the subjection of men, but to have all things made subject to him; not to bear his cross up the side of Calvary, but to come as a monarch, as a ruler of men, as the rightful Lord and King of this earth upon which we live. In partaking of these emblems this afternoon, then, our minds are carried back to the past, and carried forward to the future, and when we hold a piece of bread, blessed by the servants of God, in our hands, we take it in token and witness to God that we believe in him of whom this piece of bread is a representative. This bread is to us a representation of the body of Christ broken for us. When we drink of the cup we do so in remembrance of his blood and as a witness to God and to each other, that we believe in Jesus Christ. Not only that, but we also bear testimony before the heavens and one another, that we are willing to take upon us the name of Jesus Christ, and remember him, and keep the commandments which he has given unto us. So that in our public assemblies on Sunday afternoon—or the Sabbath day if you please to call it so—we come together to renew our covenants, to make manifest before God and one another our feelings and desires in relation to these matters, to witness to the heavens and the earth that we are called to be Saints, that we have come out of the world, that we have separated ourselves from that which is evil, and dedicated and consecrated ourselves to the service of God, to carry out his purposes on the earth, to be guided by his Spirit, to be prompted by the same motives that actuated our Lord and Saviour Jesus Christ, when he was a man among men, to renew our covenants before God, that we will serve him in all things, and that we will prefer the truth as it is in Christ Jesus, that we will prefer the Kingdom of God as He has set it up on the earth in the latter days above all other things; that we will place in our estimation first the Kingdom of God and his righteousness with the hope and belief that if we do this all other things shall be added unto us as we need them.

This, then, is a solemn occasion, and although we have the privilege of meeting as we do this afternoon every Lord's Day, yet it is none the less sacred, and should be none the less solemn to us, and we should endeavor on this occasion to call in our scattered thoughts, to refrain from thinking upon the things of this world, our cares, our business,

the affairs that belong outside of the Tabernacle, and concentrate our thoughts and our feelings and our desires towards God, and the things of God, so that his Spirit may brood over us, and that we may be refreshed thereby; that we may be spiritually nourished and fed; that when we leave our meeting place, we may go away strengthened and prepared to battle with the ills of life and with the evils of this world. I sometimes think that if we were deprived for a little season of the privilege of meeting together, and partaking of those sacred emblems, we would attach more importance to our meetings and to the ordinances of the Lord's House. If we were deprived of the privilege of listening to the voice of the servants of God instructing us in our duties for a time, perhaps we would value their teachings more than we do. The absence of the music this afternoon from our large organ puts me in mind of this: I am sorry we cannot have music from the organ to-day. I like to hear the tones which come from that fine instrument, an organ built by the handiwork of the people of God, of this community, when played upon by a good musician. Perhaps if we are deprived of the use of that organ for a little while we will value it the more after the repairs are completed. So it is with our public gatherings; so it is with the various means of grace which are so abundantly bestowed upon us as the children of God. God has been very merciful to us in affording us so many privileges of instruction. All the time there is a voice saying, 'this is the way, walk ye in it.' There is no need for any man or any woman among the Latter-day Saints to go astray for the lack of instruction. We have our public meetings in our settlements on the Sabbath day, where the people come together to worship the Father in the name of the Son, where they can receive the outpourings of the Spirit in a collective capacity, as a congregation. We have our Sunday Schools to which we can send our little children that they may be taught in the way of life, and in the paths of holiness and virtue before the Lord. We have our Ward Meetings on Sunday evenings, where we can meet together in a ward capacity, and bear our testimony to the truth, or receive instructions from our Bishops and from the missionaries, who may visit us from time to time. And during the week we have many opportunities of assembling together, to hear the word of life, to talk to one another of the things of God, and be instructed in our various duties, both temporal and spiritual. Then we have the great privilege given us of God, that all the time we may draw near unto the throne of grace and receive for ourselves, individually as well as collectively, the power of the Holy Spirit to enlighten us in regard to the purposes of God, to strengthen us against sin, to enable us to cultivate the good that is in us, and grow up unto him who is our living head in all things, even the Lord Jesus.

This is the greatest boon that could be conferred upon mortals while dwelling in the flesh, the gift of the Holy Ghost, the Comforter, the spirit of truth, which reveals unto men the things of the Father and of the Son, which is a spiritual light to the inward being, which is the same to the spiritual nature of man as the light that streams from the sun is to the physical nature of man. As we are able to see the various physical objects of creation

by the light of the sun, or as we call it, natural light, so by the aid of this spiritual light we can discern the things of God, and they can be made just as plain to our spiritual eyesight by the power of the Holy Spirit, as the things of the earth are made plain to our natural eyes by the power of the natural light that comes from the sun, or any artificial means which we may use or discover. The light which comes from God to enlighten the mind of man, to some degree is universally diffused like the light of the glorious sun. It is the true light that lighteth every man that cometh into the world. There is no person born into this world who breathes the breath of life, but who at the same time receives a portion of this divine spirit, this divine illumination. This blessing is not confined to people who are called "Christian," it is not confined to any particular branch of the human family. All people who live and move and have a being on the face of the earth are enlightened measurably, by this Spirit of truth which comes from God. It is the light and the life of the world at the same time. Just as we read in the first chapter of the Gospel according to St. John. Speaking in regard to Jesus, who is there called the word, we read: "In the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." * * * "That was the true light that lighteth every man that cometh into the world," This is that spirit of intelligence spoken of in the Book of Job. We read there that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." If we have any understanding at all, any intelligence at all, any natural intelligence born with us into the world, it is the gift of God. He that created the heavens and the earth, the seas and the fountains of water; He that made the sun and his light thereof—He lighteth every man that cometh into the world. This is the same spirit which is called the Comforter, although it does not operate in the same degree as that spirit which is called the gift of the Holy Ghost, which we read about in the New Testament, in the promises of Jesus Christ to his disciples and to those who would keep his commandments; but all people born into the world receive a portion of divine light, and if they would grow up under the influence of that light and be actuated and guided by its whisperings all through their earthly career, it would lead them gradually up to the fountain of light, to "the Father of lights, with whom is no variableness, neither shadow of turning;" it would lead gradually to God, so that they could commune with God while they remain in the flesh; they would grow up nearer and nearer to Him, for they would choose the good and refuse the evil; they would take into their nature that which would lead them towards God, and they would repel from them that which would lead downward, they would discern the strait and narrow path that leadeth unto life, and they would avoid the broad road which leadeth unto destruction, in which so many of the human family have walked from the beginning. It is because the people that dwell on the earth do not listen to the "still small voice" of that natural light which is born with them into the world, that they do not receive the things of God.

It is because they love that which savors of darkness and of evil that they do not comprehend the things of God as they are in him, and that they are shut out from that communication which all people might have if they would walk in the right way.

We are placed here in a world of opposites. Just as it was symbolized in the Garden of Eden with regard to the tree of life and the tree of death, or the tree of the knowledge of good and evil. So it is here. All through the ages that are past, God has placed before his children good on the one hand and evil on the other, and it is the privilege of all men to choose the good or the evil, which they please. Their agency is free. God will force no man to heaven; he will allow no man to be forced to hell. We are placed here where there is a mixture of good and evil, of light and darkness, of truth and error, of sorrow and joy, of bitter and sweet, of life and death; life spiritual and death spiritual, and also life and death natural. Why are we placed here in a world of death, in a world of opposites? That we may be tested; that we may be tried, and that we may manifest to God and angels and the heavenly hosts, and to one another what we are fit for in the world to which we are hastening. We are all hastening to another sphere, and we shall all be judged for the deeds we have done while we have dwelt in this sphere. All will be judged according to their acts and opportunities, according to the light that they have received or the light that they might have received if it had pleased them to open their eyes to it, and everyone in the due time of the Lord will be placed where he or she is fit to be. We will find our own level. Just as water finds its natural level. The time will come when every spirit will find its own level. We will all gravitate some day into the place where we belong, and that place will be determined by our condition, according to the opportunities we have had, and according to the manner we have availed ourselves of them, either in cultivating the good and rejecting the evil, or in rejecting the good and cultivating the evil. We are all responsible individuals. Every person who arrives at the years of accountability becomes a responsible being. He is responsible to the Being who created him, to God who is the Father of his spiritual nature; for although we are all living under various circumstances here upon the earth, although mankind is made up of different races, yet, so far as our spiritual nature, the real individual, is concerned, we are the sons and daughters of God, who is the Father of the spirits of all men, and he that "hath determined the times before appointed and the bounds of their habitation," has sent us his sons and daughters to dwell upon the earth in earthly bodies, some of us in one part of the world and some in another, but we are all the children of one Father, and therefore we are all brethren and sisters. And the time will come when our Father, who has sent us here for an experience, for a schooling, for an education, that we might understand the things that pertain to this lower sphere and grapple with evil and overcome it, will judge us with a righteous judgment, and we will all go to the place which we have fitted ourselves for by our earthly acts.

Now, the Lord, in the beginning of our temporal existence on the earth, placed within us this spirit of life and light, and if we would be actuated by that spirit and walk in the

path that leads to the Father's presence, we would get so near to him that we would learn of him personally. But all have gone astray, and when we take up the history of mankind and view it in the various ages and among the various races of men, we find that they have all been prone to do evil; that the great bulk of the human family, at any rate, have loved darkness rather than light; that they have loved error rather than truth, and that they have been led by the Evil One rather than by the spirit which comes from the Father. When Jesus Christ came upon the earth, he told the people that if he had not come among them, they would not have had sin, but now that he had come among them they had no cloak for their sin. Why? "Because," said the Savior, "light is come into the world, and men love darkness rather than light, because their deeds were evil." And as Christ came in the meridian of time to reveal the Father to the children of men, so far as they could understand him, so at different times during the world's history God has sent holy men, inspired of the Holy Ghost, men authorized of him to declare his word to the people that they might have life, that they might, if they pleased, choose the light and walk therein, or choose the darkness and walk therein.

But how has it been with those holy men? Have the people of the world generally received them? Have they welcomed them and their testimony? Have they hailed with joy the messengers from the Holy One, bringing light and truth and glad tidings of great joy? No. We find when we come to investigate the matter, that in all ages of the world the Prophets of God have been rejected of men. Jesus, the Son of God, had to say to the people in his day, "which of the Prophets have not your fathers slain?" and He told the people of his day that upon them would come "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." Why? Because they had the testimony of those previous Prophets, they had the testimony of those holy men who had come in former ages, and they could see, by reading the history of the past, how wickedly mankind had rejected the servants of God, and yet, when the Lord Jesus Christ, the Son of God, came right into their own midst they rejected him, and in rejecting him they also rejected the Prophets which were before him, who predicted his coming, and the blood of all was to come upon that generation. This is how it has been in all ages of the world, the Prophets have been rejected. If a man came who flattered the people, who spoke the enticing words of man's wisdom, or according to the learning and science of the age in which he came, they would receive him with open arms, they would welcome him to their hearts, they would receive his teaching, they would feast and applaud him, they would clothe and feed him and make him rich. But if a man came with the word of the Lord, with authority from the Holy One, to minister in the name of the Most High, they would reject him and put him to death. Take up the Bible and read the history of the old Prophets. What was their fate? Why, just as Paul tells us in his epistle to the Hebrews. They were stoned, sawn asunder, be-

headed, persecuted, counted as not fit to live save it was in dungeons and caves of the earth: they were afflicted, tormented and rejected.

Some people who live in these times say, perhaps, "Oh, but if we had lived in those days we would have received the servants of God, we would have hearkened to the voice of the Prophets, we would have rejoiced to hear the words of men sent of God, men holding authority from the Most High, men who could communicate with the heavens, we would have looked upon them as deliverers from our doubts, from our darkness, from our divisions, from our strife, from our lack of knowledge." Would you? Are you sure of that? If you had lived upon the earth in the days when Jesus Christ came, how would you have told that Jesus was really the Christ? How would you have found it out? The people to whom he came rejected him. There was no special mark set upon Him by which mankind could discern that He was the Christ. There was only one way by which it could be found out whether Jesus was the Christ or not. And what was that way? Why, by revelation from God, and if you and I had lived in those times and did not believe in revelation from God, how should we have found out that Jesus, of Nazareth, was the Christ? We read that the disciples on one occasion were asked by Jesus Christ, "Whom do men say that I the Son of Man am? And they said, some say that thou art John the Baptist; some, Elias; and others, Jeremias, of one of the Prophets. He saith unto them, But whom say ye that I am. And Simon Peter answered and said, "Thou art the Christ,—the Son of the Living God." Now, how did Peter find that out, when those wise men, those Pharisees, those doctors, those lawyers, the expounders of the Mosaic law, the men that were looked up to by the Jews as lights of learning, men who had studied the holy Scriptures and made the teaching of them a profession, men who prayed long prayers on the corners of the street and had passages of scripture sewed upon the hem of their garments — how was it that Peter found out that Jesus was the Christ, the Son of the Living God, and the rest of the people could not find out? "And Jesus answered and said unto him, Blessed art thou, Simon Bar jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." What rock? "Peter," somebody will say. The name of Peter —Cephas, signifies a stone, and people think that Christ built his church upon Peter. Well, if he did, he built it on a poor foundation; for it was only a little while after this, in accordance with the prediction of Jesus, that Peter was put under a severe trial which caused him to deny the Lord that bought him. The people declared that Peter was along with those who were with Jesus, and he denied the accusation and swore that he never knew him. Well, it was upon this rock of revelation that the Lord would build his Church. It was by revelation that Peter knew that Jesus was the Christ. No man can find out that Jesus is the Christ except by that same spirit; no man can know that he is the Lord but by the Holy Ghost. Now, there may be a great many people say that Jesus is the Christ. How do you *know?* "Well," I believe it." Why? Because I

have been brought up a Christian, and therefore I believe it. But do you *know* that Jesus is the Christ? No, you cannot *know* unless you get a revelation from God to that effect. You may believe that Jesus is the Christ, you may have been trained up in that belief, but you cannot know it unless God shall reveal it to you. It is only by the power of the Holy Ghost, that this knowledge can come to the children of men, neither can knowledge come to any one concerning the things of God, except by the same spirit.

Now this gift of the Holy Ghost, as I before remarked, is the greatest boon that can be conferred upon mortal men, because by it they can discern and comprehend the things of God, and without it they cannot. They may reflect upon them, ponder upon them, speculate about them; they may come to certain conclusions in their own minds by reason and logic, but they cannot obtain a knowledge of these things unless it is by the power and gift of the Holy Ghost, which is a spirit of revelation. How can this gift be obtained? It can only be obtained in the way that the Father has pointed out. The way is plain and simple, but there is only one way. The Lord does not confer his gifts just as people please. The God who governs the universe has a way of his own. He does not ask us how we want seed time and harvest regulated, or how the earth shall revolve upon its axis, or how it shall move around the sun. He does not ask us when we want warm weather, or cold weather, nor when we want the rain or snow to descend, or the clouds to move away and leave the sun to shine forth in all its splendour. He governs the universe by fixed laws that cannot be turned out of their way by the whims of men. And so it is in the spiritual universe. Earthly things are a pattern of heavenly things, and as there are laws that govern the physical things, so there are also fixed laws which govern spiritual things. There is a way by which this gift of the Holy Ghost as a spirit of revelation to make manifest the things of the Father and of the Son, and make them plain to mortal men in the flesh can be obtained. What is it? It is pointed out very clearly in the Scriptures, but strange to say the great bulk of the people who profess to believe in the Scriptures, do not take that way when it is made plain to their understanding. In the first place, according to the Scriptures, men must believe in God. They cannot come to him without they believe in him. Faith must be quickened in the human heart, and all people have power to believe. When a servant of God, inspired by the Holy Spirit, preaches the word of life, those who are desirous of the truth will be stirred up into faith by the power of his testimony and his preaching, and the authothority of the Priesthood he bears. That natural light that enlightens every man that comes into the world will be awakened. For light cleaveth unto light, and truth cleaveth unto truth; and as the light of the sun when it streams over the mountain tops wakens up the latent light in the earth, and as the warm rays pouring down waken up its latent warmth, so the testimony of the servant of God, by the power of the Holy Ghost, and the authority which he holds wakens up the natural spirit of intelligence born in every man and woman, and the testimony he bears will find an echo in their hearts, the truth he presents will be made plain to their understanding, and they will see as he

sees. He bears testimony that God lives. Why? Because he knows. He knows it by communion with him through the power and gift and light of the Holy Ghost, and as he bears testimony to the people that God lives, and that he is sent with a message from him, they begin to believe. But if men believe in God, they must also believe in Jesus Christ as the Savior of the world, as the Redeemer of man; they must believe he is the Son of God, because all men come to God by Jesus Christ. His name is the key word of salvation. By him we have access to the Father, and we cannot come to the Father but by the Son. The servant of God also bears testimony that he knows that Jesus who died on Calvary is the Son of God and the Redeemer of the world, and that he is sent as a witness of this, to bear his testimony concerning these things. Then, having exercised faith in God and in Jesus Christ, a natural desire springs up to obey the commandments of God and of Jesus Christ. Those who believe see that they have transgressed, that they have sinned, and come short of the glory of God, and desire to put away their sin and cease to do evil. This is repentance. What is the next principle? Faith first. All things must spring from faith, for without faith it is impossible to please God. Faith is the first principle, repentance comes next. I do not mean a mourning, a weeping; I do not mean throwing one's self into paroxysms of grief and anxiety of heart; I mean a fixed determination, by the help of God, to cease to do what is wrong and try to do what is right. That is the next principle. The next is to get remission of past sins. "Why," some will say, "if a man repents is he not forgiven?" Not at all. A man may contract a heavy debt at a store, but his being sorry for having contracted the debt would not pay off the old score. Faith and repentance, then, are the first and second principles of the Gospel of Jesus Christ, the first and second steps towards the attaining of that great boon, the Holy Ghost, the Comforter. What is the next step? To be buried in water in the likeness of Jesus Christ's death by a man holding authority from God to adminitser that ordinance, and to be raised up from the water by that person in the name of the Father, and of the Son, and of the Holy Ghost. This ordinance is for the remission of sins—not that water cleanses the man spiritually, not that the water washes away any sins the man may have committed. The blood of Christ alone cleanseth from all sin. That blood was shed for all humanity, but humanity will only obtain the full benefits flowing therefrom by obedience to the fixed laws that relate to the matter and pertain to salvation. We must obey the commandments of the Lord to obtain the blessings of the Lord. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." Jesus Christ set the pattern. He went down into the river Jordan; he was baptised of John; he was raised up from the water, and then the Father testified that he was well pleased with him. The Holy Ghost descended in the sign of a dove, and the Father spoke from the heavens saying that he was well pleased. Now, here are the Holy Trinity all bearing witness to this ordinance—the Son in the water, the Holy Ghost descending, and the Father in the heavens uttering his voice saying, "This is my

Beloved Son, in whom I am well pleased." Christ set us an example that we should follow in his steps. The man that baptized Jesus Christ had a right to baptize him, he had authority from God, and if he had not that authority the baptism would have been void, just like the baptisms in the so-called Christian world to-day. Any man pretending to be an official who is not a *bona fide* official, cannot perform a valid official act, all his acts are void, and any man who baptizes another—even if he uses the form, the formula, all exactly right according to the pattern—if he has not authority from the Father, and the Son and the Holy Ghost to baptize, the baptism he performs is nothing but a bath. Why should he use the name of the Father, and of the Son, and of the Holy Ghost? Does he not imply that he has authority from the Trinity? And if he has not authority from the Trinity, then the baptism is without effect; it is as though it never was. Christ was baptized by John, a man called of God, a Prophet of God, a man holding authority to baptize. Jesus Christ also received His authority from God. We read that He "glorified not Himself to be made an High Priest, but He that saith unto Him, Thou art my Son, to-day have I begotten Thee. * * Thou art a priest forever after the order of Melchisedek." Christ received his Priesthood from the Father. Christ bestowed that same authority upon his Apostles, saying to them, "As my Father hath sent me, even so send I you." Now here is the pattern: Those who believe and repent must be taken down into the water and be buried from their old lives, must put off the old man with his deeds, must be buried in the likeness of Christ's burial and raised up again in the likeness of Christ's resurrection. Then, when they come forth from the water, if they have believed, repented, and been baptized by a man sent of God to baptize—then, "though their sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." They are cleansed, they come forth to a new birth, they are born of the water, and every time they partake of the holy sacrament they witness to God that they will continue in his ways, and walk in his paths, that they have put on Christ, and that they will remember him to keep his commandments in all things. Now when people are thus properly cleansed, and purified and made white, like unto newborn babes on entering into the world, without blemish or spot, then their tabernacles are fit to receive the Holy Ghost. How does it come? Like the remission of sins, it comes according to fixed laws; it comes through the laying on of hands of men appointed by the Almighty to administer. They lay their hands upon the baptized believer and they confirm upon him the Holy Ghost? Can a man confer the gift of the Holy Ghost? No; man is but the minister; the Holy Ghost comes from God; but this is the plan set and fixed in the economy of the heavens whereby people dwelling upon the earth shall receive this gift. Faith, repentance and baptism, then the gift of the Holy Ghost, by the laying on of hands.

Now, if you will take up the New Testament, you will find that this is the plan the Apostles followed in every instance wherever they went to preach the word of the Lord. They called upon people to believe in Jesus whom the Jews crucified, and to be baptized for a remission

of their sins, then have hands laid upon them for the reception of the Holy Ghost. They had authority to baptize, but they did not always have authority to confer the gift of the Holy Ghost. Philip went down to Samaria and preached the word of the Lord, and a great many were baptized, but they did not receive the Holy Ghost, although they believed in Jesus and were baptized. They could not receive that gift until some one came down from Jerusalem, having authority, but when Peter and John came down and laid their hands upon them, then the Holy Ghost fell upon them. When people received this holy Spirit in olden times, what were its effects upon them? We read here in the New Testament that people had an inward witness that they were accepted of God. That was the blessing every man and woman in the Church enjoyed in olden times. It was no longer a matter of speculation; they had the Comforter, the holy Ghost, the Spirit of the Lord, which revealed the things of the Father and Son to them, and they could say like Peter, "Thou art the Christ the Son of the living God." "God has revealed it to me, and I know it. I am no longer in doubt. My faith has grown to knowledge. I know that thou livest, I know that Christ is thy Son, and I know that I am on the path which leads to thy presence." What else? All those who received this spirit received the *same* spirit. They were no longer Sectaries, Pharisees, Saducees, Essenes, Herodians, or of any other sect; they were "all baptized by one spirit into one body, whether Jew or Gentile, bond or free," and they had "one Lord, one faith, one baptism and one hope of their calling." Hence you see one of its effects was to make all see eye to eye. They were no longer divided in their opinions in regard to these matters, but were united, seeing alike and understanding alike. Now, some will say it is impossible for people of differently constructed minds to see and know alike. Why? If they will only reflect a little, they will see that this is not the case. How many people will dispute that five times four make twenty? Is there anybody that disputes that? In that case all people understand alike. And so in regard to any of the principles of mathematics when understood. Now, if we can agree in regard to these things, why not in regard to spiritual things? If we are all influenced by the same spirit, why should we not see eye to eye? There is a day to come when "the earth shall be full of the knowledge of the Lord as the waters cover the sea, and when no one shall need say to his neighbor, 'Know ye the Lord,' for all shall know him from the least to the greatest." All shall see and comprehend alike, being baptized by one spirit and having the glorious boon of the holy Ghost, the Comforter, which reveals the things of God, and makes them plain to the human mind. The gifts of the spirit are enumerated by St. Paul, in the 12th chapter of Corinthians. "To one," he says, "is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles," etc.—different gifts to different persons, all by the same spirit. What else? "Why," says the Apostle Paul, "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are some of the fruits of the spirit, and according to the amount of the outpouring of that spirit upon the different individuals,

so will be their possession of these various gifts internally and externally. If a man having the holy Ghost prays that he might have the gift of tongues, and sets his heart upon it, he will get it. What! in this age of the world? Why, certainly, if the holy Ghost has not changed.

"Oh," says one, "I do not believe in any such thing. There is no revelation now-a-days. There is no administration of angels; that is all visionary, all nonsense. There is no prophesying now-a-days by the gift of the holy Ghost; there is no communion with the Eternal Father now. Jesus Christ has been shut out from the gaze of men for centuries, and they will not see his face again? Why do people talk in that way? Because the holy Ghost has ceased to work among the children of men. Hundreds of sects and thousands of preachers, but no holy Ghost. Hosts of men claiming to be sent, but not one of them with authority from the Almighty. Trained to be preachers, paid to be preachers, desiring to be preachers, but no communion with the heavens, and therefore no authority from God. In fact they have repudiated the very idea of such a thing, and a man who declares that he has communion with the heavens and authority from God simply gets laughed at, and the cry is "Away with him, he is an imposter, let him be put to death," just as they did in the days of Jesus and in the days of the old Prophets.

Now in our own time, in the generation in which we live, a young man came forth bearing testimony that he had had a vision in which he beheld the Father and the Son; and the Lord told him that the world had gone astray and that the time was near at hand when the Gospel should be restored in all its fullness, attended by all its ancient power, gifts and blessings. Afterwards he testified that divine beings had come down from on high and ordained him to the authority which they held when they were men in the flesh. He testified that John the Baptist, the same who baptised Jesus, came and ordained him to the same Priesthood that he held, and sent him as a forerunner to prepare a people before the second coming of the Redeemer. Afterwards he testified that Peter, James and John, who held the keys of the Apostleship in early times, came and ordained him to the same Apostleship which they held, and sent him forth to administer in the same way that they were authorized to administer when they were in the flesh. What was the consequence? All the world was turned against him, and particularly men professing to be ministers of the Gospel. "All such things," they said, "are done away with, do not listen to him, he is a vile imposter." But in spite of this he bore his testimony, and people who had been looking for the restoration of the everlasting Gospel received his ministry. His words penetrated their hearts; they repented, were baptized, and had hands laid upon them for the reception of the Holy Ghost. But did they get the Holy Ghost? So they say. They testified to having received the various gifts—the gift of tongues, the interpretation of tongues, prophecy, etc.; the lame were made to walk; the ears of the deaf were unstopped; the eyes of the blind were opened. They say, "I know that Jesus is the Christ; I know that Peter's testimony is true, and I know that this man, who is cast out as an impostor, is a Prophet of God; the Holy Ghost

so testifies to me. I am not dependent upon his testimony. God, my Father, has revealed this to me, and I know it." The work went on. Men were ordained with the same authority and went to the different nations, and wherever they went the same effects followed—Jew or Gentile, bond or free, Scandinavian or German, Italian or French, English, Scotch, Welsh or Irish, all received this testimony; were baptized into the same spirit, and received the same gifts. This is why we are here dwelling together in these mountain valleys. We have all received the same Gospel, the same testimony. Our testimony to all the world is we know that God lives; we know that Jesus is the Son of God; we know that the atonement was wrought out for us and all the world who will receive it; we know that we have received a remission of our sins; we know that the Lord has brought us up out of the miry clay and placed our feet upon a rock and put a new song in our mouths of everlasting praise to God and the Lamb. We are all looking forward to the second coming of Jesus, and the time is not far distant when he shall come and reign from pole to pole and from shore to shore. He will come to take vengeance on those that know not God, and obey not the Gospel; to cleanse the earth as with the besom of destruction, and to subdue all things to himself.

Well, what did they do with this young man who bore this testimony that the Gospel in all its ancient purity and power had been restored to the earth? What did they do with him? They hunted him from place to place, from city to city, persecuting him on the right hand and on the left. So-called ministers of the Gospel preached all manner of falsehoods against him. They stirred up the populace against him, and time and time again he was taken by wicked hands and cast into prison. Some forty-nine times he was accused of various crimes, but no conviction could be had. At last they got him into Carthage jail. A guard was placed around the prison to make his friends believe that he was safe, and just as soon as this idea was established, the mob with their faces blackened burst into the prison and slew the Prophet and his brother Hyrum, who died for the truth and for the testimony of Jesus, the last words the Prophet was heard to say were, "O Lord, my God."

Joseph Smith, a Prophet of God, was rejected of men like unto the ancient Prophets. He came to a wicked and perverse generation. He came to a people who had turned away from God and followed after the ways of men. He came to a people who worshiped God with their lips, while their hearts were far from him. He came to a people who loved darkness rather than light, and therefore they did the deeds of others who were in the same position in previous ages—they slew the Prophet of God. His blood stains the soil of Illinois, and of the United States, his blood smokes up to God with the blood of Abel, and with the blood of all the martyrs, and will be laid at the door of a wicked and corrupt generation; for although all did not imbrue their hands in his blood, yet they consented to the deed and were ready to say, "served him right, we are glad he is out of the way." The same spirit is manifested toward our leaders to-day. The world would like to see them slaughtered too. What harm did Joseph Smith ever do the world. He bore testimony of these things to those who pro-

fessed to believe in this book (the Bible) and who hug it to their bosoms and sing:

"Holy Bible, book divine,
Precious treasure thou art mine,"

And they rejected the very truths contained in that book, that this man, a Prophet of the Lord, proclaimed by the power of the Holy Ghost.

We Latter-day Saints have gathered from all parts of the world to these valleys of the mountains, occupying a country north, south, east and west, for about 500 miles. Christ said that one of the signs of his coming would be that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This Gospel is being preached as a witness unto all nations and the end is approaching. What else did he say in connection with this? "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Isaiah saw them coming "as a cloud and as the doves to their windows;" and through him the Lord has said, "I will say to the north, give up, and to the south keep not back: bring my sons from afar, and my daughters from the ends of the earth." We have come from the nations of the earth to the tops of the mountains to erect a house to the God of Jacob, that we may learn of his ways and walk in his paths. God once more speaks to men on the earth; Jesus Christ has revealed himself, and the Holy Ghost, the Comforter, the spirit of truth, makes manifest the things of the Father and of the Son. "The Lord shall suddenly come to his temple," and we partake of this sacrament to keep us in remembrance of this and to prepare ourselves, for the day is near at hand.

I bear my testimony to you, my brethren, sisters and friends, in all sincerity and soberness, before God and the angels, the heavens and the earth, that I know this work is true. I am not dependent upon another person for this knowledge. I know for myself I have received this Gospel in my heart; I have obeyed its ordinances; I have received of its spirit: I know that God lives. I know that this work will roll on. I know that the Gospel will be preached to every creature. I know that the honest and truth-loving, who dare meet the frowns of men, who dare face popular opinion, will come out from the sects and parties of the earth and from the different nations and countries, and be baptized into this Church and receive the Holy Ghost, and thus be drawn near to God, and prepared for the advent of the Lord. They will come from all parts of the earth. This work will roll on. No government, or kingdom, or power, or president, or ruler, or monarch, can stop its progress. It is not the work of man. It is the work of the great God. People marvel how it is this people can be brought together in hundreds and thousands, and be so united. They think they are under the influence of some scheming men, and that we are in a state of bondage. It is all nonsense and folly. The power that binds us together is the power of the Holy Ghost, the power of the Comforter, the power of the spirit of revelation. This power is in our hearts. The union that binds us together is brought about by the same power that binds together the waters of the great sea. This sea of humanity, composed of people of all nations, has been acted upon by

the power and gift of the Holy Ghost. That is where our unity comes in; it is our obedience to law and to truth, not to man. People very much mistake the character of the Latter-day Saints, if they think we are a lot of serts. We have come out from amongst the various nations against the opposition of our friends and kindred and stood up for the right. We have crossed the great deep and traversed the broad plains for our religion. When I crossed the ocean, it took thirty days to accomplish the voyage, and thirteen weeks to cross the plains. I am the only one of my family who received the Gospel. I came here because I knew it was true and that I might learn more of the ways of God. I came to throw in my lot with the people of God for life or for death, for time and for eternity, with all my powers bodily, mental, physical and spiritual. In giving my testimony I merely speak the testimony of hundreds and thousands that inhabit these mountain valleys.

Well, now we are here, what do we intend to do? We will find out the law of God as fast as we can and by the help of God we will live it. We will try to carry this Gospel to the uttermost parts of the earth, east, west, north and south. We are willing to go any number of miles to any nation, bearing our own expenses generally. What for? To preach this Gospel, and bear testimony that God has spoken from the heavens. But some may say, "You are a very bad people. You marry many wives and are raising up a host of children." Well, we are no worse than the father of the faithful, Abraham, the friend of God, and if you do not like men who have more wives than one, I am very much afraid that when you get to the gates of the holy city, the New Jerusalem, on which will be inscribed the names of twelve men who were the sons of four women by one man—and if you should pass through the gates into the celestial city, and find Abraham, Isaac and Jacob in the kingdom of God, with their wives and children as the beginning of their everlasting glory and dominion, that you will say, "I want to go somewhere else: let me get out of this city, it is inhabited by polygamists."

Before I sit down let me say, my friends that those in this community who have married more wives than one have done so from pure motives. But some people cannot comprehend that. This generation is so corrupt and so licentious that some cannot understand how a man can marry *one* wife from pure motives. Now if you can understand the feelings and motives with which a virtuous man marries the wife of his youth, "for better or worse," then you can comprehend the motives of the Latter-day Saints when they marry more wives, for the same promptings that actuated them in the first place, actuate them in the next. God Almighty has given us a revelation concerning this matter. We marry our wives under divine direction and divine sanction, and under the same holy Priesthood which has power to administer baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, and "whatsoever it shall bind on earth shall be bound in heaven: and whatsoever it shall loose on earth shall be loosed in heaven." I have no time, however, to dwell on this subject, but I will just say that our marriage is celestial marriage for time and all eternity—like that with which Adam was married to Eve in the Garden of Eden when they were

immortal beings, and when there was no one to unite them but God. Christ died also for them and though they were divided by death they will come forth and be united again as glorious resurrected beings. As our hymn says:

"Come to me; here are Adam and Eve at the head,
Of a multitude quickened and raised from the dead;
Here are worlds that have been, and the worlds yet to be;
Here's eternity—endless: Amen. Come to me."

After that pattern are we married for time and all eternity, and we expect when we come up in the resurrection of the just, if we have been worthy, to receive our wives to our bosoms, and our children to the family circle; that they will be the beginning of our exaltation and glory; that then the blessing of Abraham pronounced upon us shall be fulfilled, and of our increase there shall be no end. The Lord will multiply our seed as the stars of the heaven and as the sand which is upon the sea shore. And when we enter this holy order of marriage, whether it be with one or two, or more wives, we marry in this order and in the fear of God, and under the direction of his spirit and for holy purposes, and not for the gratification of lust, and those that say we do are either very much mistaken or they wilfully lie. There are people who are constantly and persistently lying about us, but of them I do not wish to speak for fear that I should get angry, and I feel too happy to reflect upon them. I rejoice in knowing that my sins have been washed away by the blood of Christ, through obedience to his commandments. I rejoice in knowing that the Holy Ghost is in my heart and guides my footsteps; that I can call upon God and receive an answer to my prayers; and that I know he loves to hear and answer the prayers of his servants. I bear this testimony to you this afternoon, and as a servant of the Lord I say to all who have not obeyed the Gospel, in the name of the Lord Jesus Christ, and by authority of the holy Priesthood, repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call, and if you reject this testimony and commandment and love darkness rather than light, you must give an account therefor in the great day of judgment.

May God bless this congregation, and fill his Saints with his holy Spirit continually, that we may roll on the glorious work of God, and that we may live for the truth, and if necessary die in its defense. May peace and blessing be multiplied upon you, through Jesus Christ. Amen.

DISCOURSE BY APOSTLE GEORGE Q. CANNON,

DELIVRED IN THE 14TH WARD MEETING HOUSE, SUNDAY EVENING, JULY 25, 1880.

(Reported by John Irvine.)

OFFICE OF THE HOLY SPIRIT—EQUALITY PRODUCED BY THE GOSPEL—THE EVIL OF CLASS DISTINCTIONS—DANGER OF WORLDLY-MINDEDNESS—RICHES ALONE NOT PRODUCTIVE OF TRUE HAPPINESS—A CONTRITE HEART NECESSARY—SHOULD BE AN INCREASE OF SPIRITUAL GIFTS—WORD OF WISDOM—THE RETURN TO JACKSON COUNTY.

While I was sitting here to-day, a portion of the record of Alma suggested itself to my mind, which I will read, as found recorded in the 4th chapter of the Book of Alma—(new edition).

[The speaker then read the greater portion of the 4th chap.] Continuing he said:

I should not attempt to get on my feet to speak to you my own thoughts, or my own feelings, or that which my own spirit would suggest. I have had sufficient experience in my life to know that for a man to impart profitable instruction unto his fellow creatures in the capacity of a teacher of the things of God, he must have the aid of the Spirit of God. Without that he cannot impart that which will be of permanent profit to any one. I know it is the privilege of a people situated as we are to know the mind and will of the Lord concerning us, and also when we come into an assemblage of this character to receive the instruction which is adapted to the circumstances of each particular individual, and that is the office of the spirit. I cannot tell your feelings. I do not know your hearts. There may be secret sorrows, there may be griefs, there may be doubts, there may be many things that oppress you in your feelings, of which I am entirely ignorant. But the Spirit knoweth the things of God. God knoweth our hearts and his all-piercing eye can penetrate the inmost recesses of our hearts, and every thought, every secret is known to him, and he can, through the aid of his holy Spirit, impart to each one that portion of strength, of comfort, of light which each soul may need to strengthen it on its onward journey in the path which God our Father has marked out for us to pursue, and unless a meeting of this kind is attended, with these effects, to me it is exceedingly unsatisfactory. When I go as a listener, I desire to go to meeting to be fed, to go away from the meeting with a feeling that I have received that which will be a benefit to me in my life, in the acts of my life, and so also if I speak.

The position of the Latter-day Saints in this respect is different from that of every other people which

I know of on the face of the earth. We profess to serve God. We profess to have received from him blessings as the result of our obedience to his commandments. We profess to live by every word that proceedeth from the mouth of God, and we believe that this is a time when God speaks in various ways to his children, manifesting his mind and will to them, and that it is not with us as with other people who are dependent upon that which is written, dependant upon the Bible for the food and nutriment necessary to strengthen them. We depend upon the revelations of God to us. In this respect our position is different from that of every other people which I am acquainted with, and of course, this being our position, it is of the utmost importance to carry out the principles which we believe in, that we should live in such a manner as to have the mind and will of the Lord made manifest to us. How is this mind and will communicated? By what means is the mind and will of the Father made manifest unto the children of men? There are various ways. One is—he has placed in his Church officers whose duty it is to instruct the Church. Yet this does not relieve the members of the Church from their responsibility. It is for the members of the Church also to so live that when they are taught and counseled, when instruction is given unto them, that they shall be able to know whether that instruction and counsel be from God or not. This is the privilege of every individual, and there is no person, however humble, who is a member of the Church, who should be destitute of this spirit of which I speak, this light and this intelligence. God our Eternal Father is the Father of us all. The relationship which exists between us and him is not confined to a small portion of the human family, but it is the same with all of us; every individual who is within the walls of this house to-night, occupies I may say precisely the same relationship to our Father in one sense. Not that all have the same responsibility, not that all are required to perform the same duties; but all occupy the same position of children, and our Father in heaven is our father, the Being whom we worship. As God is the father of us all, we trace our descent from him, our children trace their descent from him, they are as much his children as we are his children, and I often think in my association with my own children that I would just as soon hurt the feelings of a grown person as I would one of my children. I think in one respect they are my equal, though I occupy the relationship of father to them; and so I feel towards all. Now, the Gospel produces this sense of equality. There could be no slavery where the Gospel is taught in its fullness and in its perfection. There could be no distinction where the Gospel is practised. You read here—or rather I have read for you—in this record which has come down to us, that when the principles of the Gospel were practised among the people of this land, they were equal to a very great extent; but when they began to violate the principles of the Gospel, their inequality manifested itself. Some were lifted up in pride; some looked with scorn upon their poor brethren and sisters. Classifications arose in society, which had their origin not in virtue, not in holiness, not in purity, not in any superiority arising from intelligence, but because some were richer than others, some could dress better thrn others, some could have

better surroundings than others, doubtless dwelt in finer houses, better furnished, and they were better clad, and had probably finer and nicer food. Distinctions of this kind grew up not out of the Gospel, but out of the violation of the principles of the Gospel. Wherever the Gospel of the Lord Jesus Christ is taught, it produces, as I have said, this sense of equality, it makes the man who may know and understand the things of God feel that he is no better than his fellow man, and the woman who understands the things of God feel that she is no better than her sister. If this sentiment were practiced among us, it would produce the results we find that Alma sought to produce among the people, and which he did produce by the preaching of the word, as recorded in the subsequent verses to those which I read. He went forth preaching the word as he found it the most effectual means, as described by the historian, of checking the evils that were growing among the people. It would be so among us in a while if it were not for the preaching of the word of God, and with the preaching of the word, with all the faith, all the zeal, and all the power which our leaders are capable of exercising, it needs it all to repress these inclinations and these tendencies. There is something in the human heart of that character that when human beings are prospering they are apt to be lifted up in pride and to forget the cause or the source of their prosperity; they are apt to forget God, who is the fountain of all their blessings, and to give glory to themselves. It requires a constant preaching of the word of God, a constant pleading with the people, a constant outpouring of the Spirit of God upon the people to bring them to a true sense of their real condition. With all the experience the Latter-day Saints have had, who is there among us that cannot perceive this tendency? Why, it is constantly bringing itself into notice. It becomes in some instances quite offensive, because those who are humble feel the effects of it. Those who are poor, needy and destitute, not gifted with ability to accumulate the things of this world, feel it, and very frequently their hearts are grieved because of it. There is this tendency we have to contend with as a people and as individuals, and it is something we should constantly bear in mind, that God has sent us here and given unto us a mission on the earth, not to accumulate riches, not to become worldly-minded, not to pile up the things of this world which are perishable, to the injury of ourselves or to our detriment in our progress in the things of the kingdom of God. Is it right that we should take care of ourselves as a people and as individuals? Certainly. Is it right that we should be prudent, that we should take care of those gifts and blessings which God has given unto us, that we should husband our resources, that we should be economical, and not extravagant? Certainly; this is right, this is proper, we should be culpable if we were not so. But with this there is also something else required, and that is, to keep constantly in view that the management and care of these things is not the object that God had in sending us here, that is not the object of our probation. God has shown unto this people repeatedly—and there is scarcely an individual member of the Church who has not had experience in it—that he can give and he can take away. I have in my mind now many instances where men of wealth

—comparatively wealthy at least—have joined this Church, and it seemed as though there was a succession of events after they joined the Church, to deprive them of all they had, to test their faith apparently, but to show them that God did not give men means for the purpose of placing their affections upon them, and then, after they were stripped, he has, in many instances, begun to bless them again, and allowed them to have means in greater abundance than ever they had before. He has done so with this people. We have been stripped of our property, reduced to the last extremity for food and for other necessary comforts, and yet God has multiplied upon us these blessings when he has sent us food, and we have had abundance. But the happiness of a people does not consist in the abundance of worldly things, that is, the abundance of food or of raiment, or of houses, carriages, horses, and costly apparel. It is true that if we are relieved from the pressure of want, if we have the wherewith to supply our necessities, we feel better, we feel a relief that we do not feel when ground down by poverty. But happiness is not entirely dependent upon these circumstances, as doubtless many of my brethren and sisters have proved. I have proved it myself to my entire satisfaction. I have been in reduced circumstances; been on missions when I did not know where to get a mouthful to eat; turned away by the people who dare not entertain me because of the anger that was kindled against us. I could stand by and weep, being a boy and away from all my friends. But I, nevertheless, was happy. I never enjoyed myself in my life as I did then. I know that happiness does not consist in the possession of worldly things. Still it is a great relief when people can have the means necessary for the support of themselves and families. If they possess these things and the Spirit of God with them, they are blessed. But the Lord requires of us different things in this day to what he did in ancient days. I often think of it.

There is a great deal of inequality among us as a people, not so great as described by the writer in the book of Alma, but still there is a great deal of inequality among us, a great deal of pride and more disunion than there should be. This people are not united as they should be. There are many things existing among us that should be uprooted and not have an existence in our midst. And what is the reason that these things exist? The reason is to be found in our neglect of the principles we have espoused. The Lord requires all his people in these days to bring unto him a sacrifice. In olden times, before the coming of the Lord Jesus, we read in the Bible that the people brought their offerings of oxen, of sheep, of fowls of various kinds. These were burnt offerings, they were sacrifices, the blood of animals flowed, and the sins of the people apparently were remitted by their obedience to these requirements. But the Lord has said respecting us, that the offering he requires at our hands is a broken heart and a contrite spirit. Let me ask you—and in asking you—I ask myself—do you, when you go unto the Lord, bring this offering, or do you go to God without asking him in this spirit and in this manner? If you go to the Lord with a broken heart and a contrite spirit, he will show to you all your faults, and all your weaknesses, he will bring plainly before you wherein you have come short in doing his will,

and when you see yourself in the light of that spirit instead of being filled with pride, you will feel to abase yourselves and bring yourselves down in the very dust of humility; your own unworthiness will be so plain before you, that if pride should come into your heart at any time, you will almost be shocked at it, and you will feel to put it away from you. It is in this way that we as Latter-day Saints should live. There is enough taught to us in the Bible, in the Book of Mormon, in the Doctrine and Covenants, and by our leaders from time to time, to guide us into the presence of God Our Heavenly Father. We should be the most humble people on the face of the earth. Why? Because God in communicating to us the knowledge of our weakness and faults, will give us humility. We should be the most thankful people upon the earth. Why? Because owing to the abundance of God's goodness and mercy to us, and realizing it as we should do, it will fill us with a thankfulness that words could not express; our hearts would overflow with extreme gratitude to the Lord our God for the blessings that we enjoy. Under these circumstances should there be any murmuring? Not any. Should we find fault with our condition and our circumstances? Certainly not, if we are living the religion which God has revealed to us. Should there be any quarrelling or fault-finding? No; because where the Spirit of God exists there is no disposition of this character. There is a manifestation to suffer wrong rather than to do wrong; not to revile, not to prosecute, not to assail back when we are assailed. If a brother comes up to me, he is in a bad temper, he says something that is annoying, and I lose my temper and reply in the same spirit, do I do right? Certainly not. However much the provocation may be, it is not my duty as a Latter-day Saint, as a professed follower of Jesus Christ, to indulge in any such feeling or expression. Well, but one may ask, have we to submit to abuse? Yes, that is one of the requirements of the Gospel, that you shall submit to abuse. Have we to submit to wrong? Yes, if somebody attempts to wrong you, it is your duty as professed followers of Jesus Christ to submit to that. Supposing I am struck, must I submit to a blow? Yes, I must, or else I am not carrying out the principles of my religion. Well, but suppose a person tells falsehoods concerning me, assails me and reviles me, must I submit to this? Yes. Why? Because the requirements of the Gospel of the Lord Jesus Christ are that we should do so, that we should not quarrel, that we should suffer evil and wrong and pray for the person who does these things to us. This is a hard lesson I know. Some men would think their children cowards unless they would fight when they were struck. They teach their children to strike back when struck, to resent attacks upon them. Then, again, if one man calls another a liar, the first thing we know the man is knocked down, and as a result of training he would be considered unmanly if he did not resent the insult in this way. I am very glad, however, that a change has taken place in this respect. There must be changes of this kind among us. If a man forgets himself so far as to call his brother a liar, or any other offensive name, there should be enough of the Spirit of God and the spirit of patience and the spirit of self-respect left in the brother to bear the insult without resenting in the same spirit. Would

this make us pusillanimous? Would this make us a people devoid of spirit? Certainly not; there is plenty of room for the exercising of all the spirit we have in coping with the difficulties we have in life without exercising it in that manner, without expending it in senseless quarrels. If we have this spirit to which I have alluded, this meek, humble, broken and contrite spirit, will it not produce union? Yes, it will, it will produce union and love, and I wish to say to all who are here to-night, that it is the duty of every man and woman in this Church to live at peace with him and herself, and then to live at peace with everybody else, husbands with wives, wives with husbands, parents with children, children with parents, brothers with sisters and sisters with brothers; this is the duty that God requires at our hands. I am speaking now of something which is not an abstract theory, that cannot be carried out; I am speaking of that which can be carried out, which every one of us can carry out, and of results which can be accomplished in the midst of this people.

The feeling has grown upon me, and is growing upon me every day, that as a people we do not live up to our privileges. We do not have the knowledge of the things of God that we should have. There is not that amount of revelation enjoyed by us which there should be. The gifts of the spirit are not manifest to the extent they should be. Is there revelation? Yes, I know that and can testify of it. Are there gifts, are there blessings enjoyed by the people? Yes, I am convinced of it. Are there manifestations of the goodness and the power of God among this people? I am satisfied that there are manifestations of this kind. The sick are healed. The mind and will of the Lord is communicated to the people, but it is not to that extent that it should be considering our circumstances, and considering the length of time the Church has been organized. Who is there that is not conscious of this. Ask yourselves, each of you, "Have I the knowledge of the things of God that I should have? Does the Spirit of God bear testimony to me and warn me and teach me as it should do?" Let each one ask himself and herself this question. Now, if we live as we should, there is no event of any importance that could occur but we would have some intimation respecting it; we would be prepared for it, we would be prepared for every public event that affected us, every private event, everything of this character that could occur to us that would affect us in the least degree would be known by us at the very time. The Spirit of God with its monitions would say to us, "If you pursue that path there is danger, you may lose your life, you may meet with some accident." Mothers would have the teachings of the spirit respecting their children, and how to take care of them, and fathers also respecting their families. I am not talking about something which is entirely beyond our reach and is impossible for us to receive. I am speaking of something which is within the reach of all of us to a greater or less extent. Some are gifted in one direction and some in another. But all who belong to this Church and have taken the course which God has pointed out, and have humbled themselves in obedience to the commandments of God, and endeavored to carry out these commandments, have this promise made unto them, that they will be taught of the Lord.

If there is one desire that I have as an individual greater than ano-

ther, it is that I may so live as to have the blessing, and next that you, this Church, this people, may so live as to have the same. I would not have those gifts unless somebody else had them, for I have learned in my life that when one man is blessed more than his fellows, temptation comes in, prides comes in, and the adversary is apt to suggest to him that he is so much better than his fellowmen. Therefore, if I wanted to have any great gifts from the Lord, I never have felt—and I do not think I ever shall, I certainly will not with my present state of feeling—to have these myself, I would like somebody else to have them also. I would not want to be the richest man in the community; I would not want to be the most gifted, the most prominent or the most honored in any respect. I would want others to share in these blessings. Then I would have less fear concerning the effect of them upon myself. When I am blessed I want to see the Latter-day Saints blessed, I want to see the people of God receive the gifts of God, and enjoy them so that we shall all grow, increase and develop together.

I noticed when I was very young in the Church, that men who were greatly gifted of the Lord and had many manifestations, were the men who apostatized; with the exception of the Prophet Joseph Smith, nearly every one was overthrown. I suppose the reason of it was that they were lifted up in pride and allowed the adversary to take advantage of them. I would like well enough to see these gifts and blessings multiplied among us and upon us, that as a people we should have dreams and visions and manifestations of the Spirit; but there is one thing that we have all got to be very careful about, and that is this: I have seen Elders in my experience that when they got their own spirit moved very much they imagined that it was the Spirit of God, and it was difficult in some instances to tell the difference between the suggestions of their own spirit and the voice of the spirit of God. This is a gift of itself, to be able to distinguish that which suggests itself to our own hearts and that which comes from God. And we are misled sometimes by our own feeling, because of our inability to distinguish between the voice of the Spirit of God and the suggestions of our own spirit. There is a still, small voice in the heart of every human being. There is an influence comes with every son and daughter of Adam that is born into the world. What! Outside of the Latter-day Saints? Certainly, I told you in the beginning that we are all the children of God. There is an influence born with every person that to a certain extent is a spirit of revelation. Hence you will frequently find it the case—probably some of you adults have experienced it, when you joined the Church, that this influence told you what proved to be true. Brother Woodruff, here, I have heard him tell, in his experience, how he was led before he joined the Church by this influence, how it operated upon his mind until it was brought in contact with the truth. I have heard a number of others relate the same thing, and if they received the truth this influence increased with them, but if they rejected the truth, if they refused to receive the testimony of the servants of God, the light that was in them became darkness, and as the Savior said, how great is that darkness! I proclaim it as a truth, that when a man or a woman enters into this Church and is baptized, repents of his or her

sins, humbles himself and herself in the depth of humility before the Lord, determined with His help to forsake their sins, to put them away from them, I say, when a man or a woman comes to the Lord in that spirit and lives so that the Holy Ghost will rest upon them, that there will be no event of any importance from that time forward but what they will have some intimation respecting it, some premonition, and they will walk in the light, some to a greater extent than others, because some are more gifted than others, some live in such a manner as to have this developed within them to a greater extent. But if they continue to cultivate this spirit, to live in the light of it, it will become a principle of unfailing revelation to them.

Is this your privilege? Certainly it is. It is also the privilege of children, boys and girls, young men and young women, middle-aged and aged to enjoy this. It is not confined to any one in particular, to any sex, to any particular position in life, but it is extended to all. It is the design of God that it should be so. But it is dim within us because of the generations of unbelief and wickedness of heart which have existed. We have inherited a great amount of unbelief from our fathers; it has come down to us. The heavens have been as brass over the heads of the people, and there has been a spirit of unbelief which has excluded the revelations of Jesus and the manifestations of the Spirit of God.

Fifty years ago this Church was organized. There are men and women who have been fifty years in the Church, some who have been forty years, a great many thirty years, a still greater number twenty years. Is it not time, then, after all we have heard, and all we know concerning these things, that some of this unbelief should disappear and more of that love be exhibited which draws us nearer to God and places us in closer communion with Him? Is it not time that this should be the case with our children? Why, it seems to me so, and I have no doubt it is so. And yet there is much room for improvement in these things.

There is one thing above all others which strikes me with astonishment when I think about it among our people. A great many years ago, the Lord gave what is called the "Word of Wisdom" to us as a people. It is a thing I very rarely allude to. I never drank tea or coffee in my life, I never drank liquor, I never used tobacco, and I have endeavored to keep the Word of Wisdom. It is no credit to me, my parents instilled it into me. I never allude to it in public speaking. I never allude to it in my family. I have set the example and allowed them to follow it, and they have done so, most of them. But when I think about it, when I see our people, after what God has said upon this subject, after the plain manner in which he has spoken to us and told us what would be the result of the observance of certain laws, deliberately day after day flying in the face of the counsel which God has given unto us in that Word of Wisdom, I get exceedingly amazed and I wonder how it is that God bears with us. It is a grievous thing to trifle with that promise, and with the many promises which are connected with that promise and with the many promises which are connected with the Word of Wisdom. We see young men learning to drink liquor, to smoke and chew tobacco,

and acquiring this habit and the other habit which is expressly forbidden, or at least that counsel is given respecting, which ought to be more binding because it comes with an appeal to us—it appeals to our sense of right that a commandment does not, because a commandment comes with strict injunctions which leaves no alternative but to obey; but this is a word of counsel by a kind father, and He tells us that if we will observe it, we shall have health, the destroyer shall not have power over us, nor over our families, and that we shall have treasures of knowledge and wisdom given to us. Supposing here are a good many young men that belong to this Church, some of whom are very eager for knowledge—reading books, studying, going to the University, imagining that is the most direct and easy way to obtain it, and at the same time these same young men, members of the Church, drinking their tea and coffee and smoking their cigarettes. Does it not seem like a great inconsistency for men and women to do these things? I proclaim to you Latter-day Saints, that the Word of Wisdom is the word of God, that those who obey it will receive every blessing which is promised in the revelation, that they will have health, and that they will have power and blessings which they cannot conceive of until they try it. It is a simple thing, yet it shows how neglectful we are as a people. I believe the time is not far distant when we shall have to be very different from what we are in these respects. I will tell you what I have somet mes thought: that the Lord is going to deal with us as he did with the Israelites. They hardened their hearts against the Lord, became careless and disobedient, and finally the Lord, in His wrath, decreed that none of them, with the exception of Caleb and Joshua, should enter the promised land. The words that are used are very expressive. Their carcasses were to fall in the wilderness, all over a certain age. But the Lord spared the little ones. He raised up a new generation and led them to the promised land. We have the same promise that some will be left to go back to the promised land, and I feel satisfied it will be fulfilled. But would it not be better for us all to exercise faith and do right, that we might all receive the fulfilment of this promise? Certainly. There were times in our lives when we felt that we would do anything for the sake of the spirit we had received. Is there any person in this Church, in this room to-night who has not seen the time in his or her life—if they have had any experience—when they would sacrifice anything to be in possession of the Spirit of God. Every one who has joined this Church of any age and experience knows this to be the case. There is a sweetness to be experienced in receiving the Spirit of God, that is preferable to everything else in life. Every one should be in possession of this spirit. If you do not have it, let me say to you, do not rest till you get it. I do not believe in the sectarian style of doing things, neither do you; but there are some things exceedingly necessary for all to do whether they belong to this Church or not, and that is to look at their lives and examine and see wherein they have come short, and repent and humble themselves before the Lord, and get a renewal of His Holy Spirit. Of course people who do not belong to this Church are not likely to take this course; yet in the sectarian world they feel the necessity of revival.

As a people we should live day by day so as to have the spirit of God resting upon us.

I have great pleasure in testifying to you of my own experience in these matters. I have been away now for some eight or ten years, more than half of my time from the Church; alone, so to speak; I have not had the advantages of other Elders, because they are visiting among the various branches. I therefore can appreciate these things which I perhaps would not appreciate if I had been constantly in the society of the Saints. I sometimes regret this; I feel that I have not the advantages my brethren have; but I have no doubt the Lord makes up for it in other ways. I have proved to my entire satisfaction, that God is willing to reveal Himself to His servants under all circumstances, to make his mind and will plain to them, and I have had to live in that way while I have been gone. Circumstances have sometimes been of such a nature that I could not see what to do by my own wisdom; but I have never yet—and I do not say this from vanity at all, I say it to encourage you; I do not say it because I consider myself blessed above you, but I say it because it is your privilege and because I would like to stir you up to faith that you may receive those blessings of God—I say there never has been a moment when I have been absent, but what I have had shown to me what to do, what steps to take, what to say and what not to say. It gives me great joy to bear testimony to these things; and if there is one thing that I feel more thankful for than another, it is that God has restored His Church, and that I have the privilege of being a member of it. When Brother Erastus Snow was speaking to-day, and when Brother Woodruff was speaking yesterday, I could scarcely control myself. You heard how the Lord led the brethren across these plains, and how when President Young saw this valley, he said to Brother Woodruff, and afterwards to the brethren of the camp: "Here is the place." Was there any doubt in his mind? No; the Lord had revealed the place to him, he knew it for himself. I remember on one occasion telling President Young, the first year we were here—I was then quite a boy—that if we could only get bread and water I should feel satisfied if we could only have peace. Well, we had peace. We were not harassed; indeed a more peaceful time than we had when we came into these valleys never was enjoyed by any people on the face of the earth. President Young knew what the Lord would do. The Lord had revealed it to him, and described many things which have not yet occurred. Is not this precious?—to have the word of the Lord, to know we are led by the inspiration of the Almighty. It is one of the greatest blessings that a people can enjoy. Ever since the Church was organized, we have been led by revelation. And who has been misled by it? People have always prospered who have listened to the voice of the Shepherd. It was so in the days of Joseph, it was so in the days of President Young, it is so to-day under President Taylor, and it will be so to the end. The Lord has stretched forth his hand to accomplish his purposes, and it will not be withdrawn until all is fulfilled. We shall not be destitute of the voice of revelation. We may do a great many things contrary to the mind and will of God, for which

he will chastise us and scourge us, if necessary; but he will not withdraw His Priesthood from us, and his voice will not cease to be heard; it will be given unto those of his servants who live for it, and they will know the mind and will of God for this people. Persecution may go on. People may say we have not the gifts; but the Lord will not leave us; he has not left us; he will make of this people a great nation; and there is no power upon the face of the earth that can arrest the progress of "Mormonism," as it is called by the world, but which is the Gospel of the Lord Jesus Christ. It will grow, increase and spread abroad as the Prophet Daniel saw it, until it fills the whole earth. Some of you may get discouraged and say the Lord delayeth His coming, and begin to get weak in faith because of drunkenness and gambling in our midst, and say Zion is not going to be redeemed because our enemies have got such power. But will that prevent the redemption of Zion? No. The Lord is bringing us through these circumstances. There was a time when we were driven by mobs, and our faith was tried in various ways. It is necessary that there should still be trials to test the faith of this people. There are no mobs now, we do not have our houses burnt down now, or our cattle shot down. But shall we be without trials? No. Why? Because it is necessary—at least I accept it as necessary in the providence of God—that there should be liquor saloons, etc., so that Latter-day Saints who make so many professions can, if they want to drink beer and get drunk, or go in and play billiards and gamble, or go to other places that are worse—can do so. "But," says one, "I thought in coming to Zion I was coming to a place of purity where none of these things existed." If that had been the case how would you have been tried? It is necessary you should be tried for a while in order to develop your strength. We have to be brought in contact with the world, and we have to show the world that there is something connected with our religion which is enduring. Yet all these things have been a source of strength to us. Why, says one, how can that be? Well, now, I am in a position to know the feeling towards us. Our enemies have been trying to get legislation against us. But some say, "what is the use of legislating against the Mormons? If you will only let them alone, it will come all right. The Catholics, the Episcopalians, the Methodists, the Baptists, the infidels, have their meeting houses, school houses, and newspapers, and have brothels, gambling houses, drinking saloons, and milliner's shops, and you cannot imagine what a great work these things are doing among the Mormons! The young people are growing up and they do not want more wives than one. Why, it is as much as they can do to keep one. The girls want fine millinery, fine dresses, fine furniture. What is the use of resorting to unjust legislation when these things are going on? When they get rid of their polygamy they will be a good people." I have sometimes thought that in the providence of God he suffers such things. At the same time it is operating upon our own people. Our young men are led on to smoke, to drink, and to do wrong. At the same time, trials are necessary; we must be tested, and when we emerge from these trials we will feel better and stronger. Has the Lord forgotten Zion? Can a mother forget

her nursing child? Can you mothers forget your nursing babies? When you do, which is not very likely, then the Lord may forget Zion. His eye is upon Zion. His hand is over this people. His hand has overruled all things for the good of this people and their salvation. Will Zion be redeemed? Yes. Will you be redeemed? That is for you to say. Will I be redeemed? That is for me to say. We need have no fear about the welfare of this work; we need not tremble and think there is danger. Congress may pass laws, attempts may be made to overthrow this work; but we need have no fears: Zion will be redeemed. Many will fall by the wayside, many will lose their faith, many will be led away by false and seducing spirits; but there will be those who will be saved and exalted, and all of us who are here to-night have this privilege if we will accept of it; we can be saved each of us and crowned with glory in the presence of God and the Lamb. There is no provision to exclude us; we are not predestined for damnation; we are predestined to be saved if we will accept of the salvation offered. Therefore, in the day of the Lord Jesus Christ, if we are not saved we cannot look up and charge God with having done anything to prevent us, we will have no one to blame but ourselves, and that will be our hell.

I pray the Lord in the name of Jesus Christ, that we may all be saved and exalted in the celestial kingdom. Let us live our religion, this precious and holy religion, and let me say to you that if you have not had the happiness of it lately, get the happiness that it produces, and you will not exchange it for anything else in the world. It ought to be a pearl of great price to all of us, and we ought to cherish it more than we do our lives. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT PARIS, BEAR LAKE, SATURDAY AFTERNOON, AUGUST 7TH, 1880.

(Reported by Geo. F. Gibbs.)

HIS LATE TRAVELS THROUGH THE SOUTH, ETC.

President Taylor referred in his remarks this morning to myself as coming from the far South, and as traveling extensively through the country; and I feel led in my feelings to make some remarks on the south country, and also the north, and perhaps on some other portions

of the country through which I have traveled.

Two years ago this summer I visited the greater portion of the Territory of Arizona; that is, I, with others, passed through the northwestern portions of the Territory, along near the eastern boundaries, southward to the extreme southeastern portions of the Territory, returning through Tucson; crossed the desert to the Gila, then crossed Salt River and up through the Tonta Basin and over the Nookhoon to the Little Colorado, and obtained a very general understanding of the country and the condition and facilities of the Territory; and also the western portions of New Mexico. Last summer I also visited the south part of Colorado; I passed along the line of railroads from Ogden to Cheyenne, thence passing south through Colorado, on the east side of the mountains to Denver, and thence to Pueblo on the Arkansas; thence southeast to the Rio Grande Del Nort, and down that stream to the New Mexico line. It is in contemplation that myself and a few other brethren will visit, during the coming fall, the southeastern counties of this Territory—those new counties, Emery and San Juan, which have been recently organized, and the lower valleys on Grand River, and from Grand River to the San Juan and its tributaries, and the settlements which our people are forming upon those streams, and probably we shall extend our travels further into New Mexico, and visit our new settlements on the head waters of the Little Colorado, and the tributaries of the Gila, along the borders of New Mexico and Arizona.

The chief object of our visits is to learn the facilities of the country, and to look after the flock of Christ, and also to hunt after any that might have strayed away, and when found to try to gather them to some fold, where we can place some shepherd over them who will endeavor to feed them with the bread of life, and keep them from being entirely lost, or torn by wolves. We shall visit the new settlements as fast as practicable, and the older ones also, to labor among the people according to our calling, to teach the people their duty, and to organize them as shall be necessary, and to set in order all things necessary for their development and growth, and to maintain the union and fellowship of the Saints, and respect for the Gospel and the order and government of His Church and Kingdom.

There seems to be a necessity for the Latter-day Saints to gather together, and then to scatter a little, and then to gather a little, and so on; in other words, something after the fashion of the bees: they go out of the hive empty and return with their legs and wings laden with honey and bee bread. Now, if all can do this, we shall continue to thrive in the hive of Deserat; but if, on the other hand, we scatter and waste and destroy the good we have, we had better remain in the hive until we shall have learned our duty better.

There is a tendency with some to want to get away from the restraint of the Priesthood and the earnest teachings and admonitions of the Gospel and the wholesome government that is maintained among the Saints, in order to enjoy greater liberties, not greater liberties to serve the Lord, for there is nobody in anywise restricted. Some are desirous of greater liberties than they think they enjoy among us in occupying the country and getting possession of the land and accumulating stock, and desire a greater range. Now,

this feeling ought not to take possession of us too much, because if we indulge it too much we are liable to become darkened in our mind measurably, and lose the spirit of the Gospel. But when we are called and sent out to labor, either to preach the Gospel in foreign countries, or to gather the poor from distant lands, or sent to locate in any distant place with a view of helping to establish towns and villages and settlements, and building up and organizing and helping to maintain good order and wholesome government, and to extend the spirit of the Gospel—when we are called upon to assist in establishing these new settlements, it is right that we should respond; it is as legitimate labor as any other branch of labor in building the Church and Kingdom of God upon the earth. But we ought to guard against a restless spirit of changing locality merely for its own sake, and moving to and fro in search of something better. This restless feeling is not good, nor will it tend as a rule to happiness and permanent good and prosperity to those who possess it. We are not all alike. Some be-become attached to whatever place they call their home; wherever they labor and build up a home they gather around them the comforts of life, and feel settled in that place, and attached to their surroundings; while others seem hard to settle down and make any place seem like home for any length of time. To me this spirit has always appeared strange, so contrary to my nature and disposition. Notwithstanding, as has been remarked, I travel among the people as much as, or more than any of my brethren of the Apostles of late years—perhaps for the last twenty years—still my home has been in St. George. Having had the care of the churches in the southern part of the Territory, to a great extent, I have been obliged to travel a great deal; but this has been from a sense of duty, and not because I have felt tired of home and wanted to move about from place to place. And I may add, that in all my travels, the thought of seeking a new or better place for myself or family has never entered my heart, no matter how many good places I may find; it is for others and not myself; it is to search out places where we can plant colonies of Latter-day Saints, where the sons and daughters of the Saints who are growing up in the older settlements, and who desire soon to spread out where they can make homes and form new settlements, where we can plant nurseries of Latter-day Saints. But it is not, as I said, to seek locations for myself or for my own family, only such portions of them as ought to go out and begin to operate for themselves, and make themselves homes. I am not one of that shifting sort of men. The lot that was assigned to me in Salt Lake City at the time the pioneers entered Salt Lake Valley, I retained until I was sent to St. George, and then I transferred it back to Pres. Young from whom I received it. I have never felt to change since I located in St. George; and if I had been located upon a barren rock, I would have packed soil enough to make a beautiful home of it. And, by the way, I believe the home I have made has cost me as much labor as if I had hauled the earth on to it. I have had to manufacture a great deal of what is now there; and so I may say it has been so with the greater part of our town and "Dixie" County. Naturally to look at it, it was a very forbidding country when we first settled there. We were not allured

to that region by the green fields, the fine extensive meadows such as you have here. The grass which we see upon the surrounding hills, inviting the flocks and herds to eat, and the flowing crystal streams of pure water which make music, sweet and enchanting to the ear, as they wend their way through your valleys to the lake beyond, is in marked contrast to the natural facilities of our southern home. Why, if I were to tell you half the truth, the most of you would never want to go south to live; but we are not in the habit of picturing the unpleasant features of the country, but rather of speaking the best we can about it, feeling that we have need to do it. And there are some who have had faith enough and stamina enough in them to speak well of the country, and nothing short of faith and Mormon grit could do it; while we were doing this we did not forget to ask the blessing of God upon the land, and I need hardly say that it has been through His blessing that we have been prospered and enabled to make beautiful homes out of the once forbidding, sterile wastes.

We were sent there to raise cotton when our nation was thrown into anarchy through a civil war, and when it had become a question with all Israel, "Shirts or no shirts?" It was shirts we were after; we went to make cotton farms, and it was anything else but an inviting cotton region. As I have said, no extensive fields made the eye glad, but everything looked as though the whole country had been thrown together in an irregular broken manner. The water had to be raised from the low channels in which it flowed, in quicksand bottoms by means of long and expensive canals, in order to get it upon the bench lands. But now through the blessing of the Lord, and hard knocks, we have a very fine city, inhabited by a pretty good people. I will say, however, that the country is not so very much changed from what it was when we went there, excepting in a few places where the people have made inviting homes; but the homes which have been made are the more precious because of the labor it has cost to make them; and they are prized more highly on that account than they otherwise would be. You may ask me, if I am beating up for volunteers for that country? No, not at all; and yet the southern people would welcome most heartily any of the brethren and sisters from Bear Lake or any other section of the country who may feel desirous of locating among us, to share with us the rocks and sands and the cactus and lizards. I say, we shall welcome them most heartily; and then while they would have to take their share, and maybe more, of this natural product of our southern climate, they would also share with those who labor for their kindred and friends and their own exaltation, in the Temple which our Father has graciously and in His indescribable providence located among us, and permitted us to build, with the help of the Saints generally throughout the Territory. We feel that there is a wise providence overruling this. It is in such a country that the wicked have no desire for what they see around. They have passed through it, and as a general thing are satisfied not to come back again, there being nothing to induce them to do so. And this being the case St. George is a peaceful home of the Saints, and as a rule a very good spirit prevails there. Sometimes a little too much of the spirit of wine because the grape is a staple article among us, and foolish persons some-

times indulge too freely in the wine which is manufactured from that fruit. And it is one of the labors that we have upon us, to teach the people how to use the things which God gives us in a proper way and not abuse them, to control their appetites, and not allow wine to bring evil into the community. And we feel in this labor that we have succeeded to a goodly degree, there being much less of this kind of indulgence practised among the people now than there has been since we settled and improved the country.

Now, touching the climate and soil and general facilities of the country through which I have traveled in Arizona, and along the borders of New Mexico, when compared with this region of country, it is a desert; that is, the facilities for agricultural purposes are far less than in Utah, and you know pretty well what they are in Utah. It is more of a grazing region. There is a lack of mountain streams, for the hills are generally low; they do not tower up in the clouds, and are not capped with snow as they are in this northern country. The main range of the Rocky Mountains falls off about the time you reach the New Mexican line, and the hills then become lower, and the streams are not so numerous. The facilities most attractive to my mind are along the continental divide, in the eastern portion of Arizona and the western portion of New Mexico. The northeastern portion of Arizona is watered by the Little Colorado and its tributaries, and the farming region is on the head waters of this stream, but it is not extensive; there are, however, facilities for small settlements, and extensive ranges for sheep and cattle. The garden of Arizona, so far as agricultural facilities are concerned, is on Salt River, after it emerges from the mountains and where our people are locating, at Mesa City and Jonesville. The country along Salt River is being occupied by people from various parts of the world, who are not of us. These two settlements of our people are doing very well, so I understand, and there are facilities for many more in the same region. The climate is warm; the summer is long, scarcely any winter at all, and scarcely any frosts. But in that immediate vicinity there is not range for stock; that is, there is not very extensive growth of grass. The range is mostly in the hills, in the northeastern and southeastern parts of the Territory, on the headwaters of the Gila and its tributaries, the San Pedro and Black and White rivers; and also are many facilities for small agricultural settlements. The climate generally is milder than this, and consequently more pleasant. The eastern and northern portions are temperate, neither very hot nor very cold. In the southern portion, as I have said, the summer is long and warm; it is decidedly a hot and a dry country.

The country I visited last summer, further to the east and northeast, the upper valleys, or valleys on the Rio Grand del Norte, which are in Southern Colorado, and run into New Mexico, is a fine agricultural and grazing country. Fine mountain streams come out of the foot hills to the broad valleys and open plains. This region affords facilities for flourishing settlements, as well as for flocks and herds; and the climate is as cool as that of Bear Lake and the other elevated valleys of Utah, and if not so severe winters as in Cache and Bear Lake valleys, at least something approaching them. There are facilities for many fine, flourishing settlements in that

region of country; and we are establishing some colonies in that, consisting mostly of emigrants from the Southern States, with a few from Utah, to counsel and instruct them in the art of irrigating the soil and establishing settlements after the order of Zion. We find ourselves under the necessity of sending a few more to that region, and a few others to different localities, to assist in establishing and maintaining our new settlements.

But now, I return to this lovely valley of Bear Lake—lovely indeed it has seemed to me whenever I have visited it; but it must be remembered that I have never visited it only when it was covered with green. Still, I understand that the country is covered for many months in the year with the white mantle, and for this reason many of you complain of the long winters. But if it were not for the hard, cold winters and the melted snows, you would not have these beautiful meadows and green hills; you certainly have to thank the snows for this blessing. But I have no doubt you will say, that you could do with a little less snow and a little shorter winters, and take a little less grain and meadow. Well, I think I would do so too. If I had the choosing of climates, I should not choose that in which I should have to cut hay three months in the summer, and be six or eight months feeding it out in the winter. I think with you I could get along with a little less snow, if I had to sacrifice a little of the rich meadow, and at the same time, correspondingly less mosquitoes and flies. And talking about flies, you cannot begin to show flies like we can in St. George; and they are not this common horse fly, they are the pesky house fly that is ever ready to contend with you for your meal.

Now, if I lived in Bear Lake valley, I believe I should look upon it as a very choice place to make my home; and if once I settled down, I should not think of moving away, or speaking of it as a very bad country to live in. I have made it a rule never to forsake old friends in order to take up with new ones; or to lay aside an old wife for the sake of getting a new one. The same rule would apply to my living in this northern country; once I settled down I should not think of moving away unless duty called me, and in that case of course I should drop everything and go without a whimper. I see on this stand an old friend in Brother John Nebeker, who moved down to our "Dixie" country, and after living there some time, returned to Bear Lake. I do not know how he feels about it, whether or not he is ready to make his home with us again in St. George. [Bro. Nebeker: Not yet, Bro. Snow. Laughter.] I would say to you who are doing well, let well enough alone, go on and stick to what you have got. I think I can see a chance to make some beautiful places where you have not more than half done it. It is now some fourteen years since I was here; some of you will remember it was when President Young came here, accompanied by General Chetlain and others. I took in the situation at that time; I mapped it out in my mind, and I have retained a pretty good understanding of the region of country. It may not become me to suggest to you who have had fifteen or twenty years' experience here, but it strikes me that your faith has not been fully developed; I am inclined to think that you can do something besides raising calves, hay, wheat, oats and potatoes, and making butter and

cheese—and here let me not forget to give you the credit of filling up the country with young men and women, which is a noticeable feature of the growth and wealth of the people. You have a big country here; so much, in fact, that you hardly know what to do with it. You try to enrich it all, and you skim it over, but you may depend that you have facilities here for a much heavier population than you have got; and upon the whole it is a healthy region. There may be some diseases peculiar to this cold region, and some feel, and that truly, that a warmer climate might tend to lengthen out their days, as well as add to their bodily comfort. I believe there is no objection on the part of anybody that such persons should try a warmer climate as may feel inclined to do it. There is no disposition to chain or fasten anybody to this country who may feel that they crave, and their health and comfort require a warmer climate. If there be such, I can assure them I have traveled through many other regions where there are facilities for making nice, comfortable, happy homes, and where the climate is milder; in fact, a person may suit himself with almost any climate he may choose between here and the Mexican line—in Southern Utah, Arizona and New Mexico. But as I remarked in the beginning, we ought to study contentment, and not indulge in a restless spirit, for change for its own sake, without having a good and sufficient reason, or without having some duty assigned to us where we may labor with better advantage to accomplish greater good in the building up of Zion, or in extending our borders and establishing and maintaining righteousness in the earth; and wherever our lot is cast, whether it be in Cache Valley, or Bear Lake Valley, whether in a warm or a cold climate, or whether in a hot climate, we should as much as possible try to content ourselves and adapt ourselves to the surrounding circumstances, always doing the most good we can.

Respecting the relative conveniences of St. George, for instance, and the surroundings of that country, as compared with this northern country, I have this to say, and I speak sincerely as I view it, and verily believe it, that in our efforts to subdue the country, and having to contend with difficulties and hardships, in order to plant our settlements there, making our roads and getting building material, and controlling the waters and the quicksands, and in having to meet and overcome obstacles which are peculiar to that country, we have worn out a great many good people, a great many good men have succumbed under the hardships we have had to endure; and I was counting up the number of families in the little city of St. George, whose husband and father had passed away under these circumstances, and I found that there were no less than between thirty and forty widows there, besides quite a number who have left and returned North, having buried their husbands down there. This is not the result of any contagion, or violent sickness, or any special disease, for we have had none; we have no prevailing disease, and it is not naturally an unhealthy country by any means. There is here and there a locality where they, having neglected common sanitary rules, have perhaps suffered from chills and fever, or ague. Diseases of this kind, which are incident to hot climates, have been experienced where they

have allowed water to stand in pools. In St. George, however, we have been troubled with it. Washington and Santa Clara have, but it has arisen from defective sanitary measures. Naturally, I think our Southern country is quite as healthy as the general average of places in Utah. And when I speak of the number of men who have worn themselves out in helping to subdue the barrenness of the land, I might have said they have been mostly hale, hearty men, who went there in their prime, that wore themselves out with constant work in making homes for themselves and families. They have fallen a prey to exposure and labor both summer and winter, and to poor fare. But after saying this, I am happy to say also, that I think we have passed the crisis in this respect. We have learned wisdom by the things we have suffered: the comforts of life are being increased around us, and we are making up our minds now not to kill ourselves trying to live as fast as we have done in times past.

Now, I have said on different occasions, which it is as well for the youth of our large towns, our railroad towns and cities, where emigrants are dropped by the shipload, and where there is a redundancy of labor and surplus workmen, who are seeking for something to do and cannot find it, and are idling away their time and are waiting for something to turn up, and waiting for some easy chair, some clerkship, some place to make a living without working much—and I may say this class of people are abounding among us, and they receive an unfavorable education, and are contracting habits which are not good; I have said, and do say, that it is better for such to enter into swarms and form material for new colonies, to help to establish new places, and make new roads to the timber, get out farms, build mills, and subdue the elements, as their fathers did when they first settled this country. But in saying this to the surplus population of our older towns and railroad centres, we do not wish to apply it to these regions, where you have an abundance of room, needing, in fact, a much heavier population. I am persuaded that the people of this valley will be healthier, happier, and will enjoy more facilities and comforts when their population is treble to what it is to-day. Three times the population you now have can handle the facilities which you do much easier than the present population can handle them, and to better advantage and to better profit to all. And you will have better roads, and better farms, and better houses, and better mills, and better schools, your cities will be much better built up and improved, and your property more valuable, and everything will conduce to your comfort and growth, than under existing circumstances.

I was favorably struck with Garden City as I passed through it; I was favorably impressed with St. Charles as I passed through it. These are beautiful locations. I was particularly pleased with one thing I saw in Garden City, which was the long canal from Swan Creek. In this cold climate, where the seasons are short, it is important in irrigating, that the water should run slow and as long as possible before it is put on to the land, in order that it might get warmed, because it has a much more salutary effect on young crops than where it is cold and chilly direct from the canon; and I am persuaded that a good deal of your small

grain is injured in this way. Brother Thatcher took it upon himself to speak a little upon this practical question, and you will pardon me for doing the same. Though you farmers may think you know more than I do about it, you will all agree with me in this, that any suggestion I may make will not harm you, as you can do as you please about adopting it. But I know the difference between the effect of cold and warm water in agriculture in making things to grow; when you wish to rush the growth of your plants or crops in warm weather, the one is far preferable to the other. And if you wish to raise fruits and plants which are delicate and tender, of course you can get on to your warm, gravelly soil, and there put on your manure; and if you can use warm water, and have the benefit of the canon breezes to prevent frost, you can raise a great deal of fruit. You now raise a great deal of small fruit, such as strawberries, raspberries, currants and gooseberries; and what is there to hinder you raising plums and many varieties of choice apples, such as we cannot grow in St. George? That country is really too hot for growing apples. I raise apples, but they are not as good as the same variety raised in Salt Lake City. I am persuaded that this Northern region could beat us on apples, but we could beat you on pears and peaches, apricots and some other fruits. I should advise you to keep trying, and if your trees kill down once in a while, keep replacing them, and make the land as warm as possible, and put on the water warm, but not when the plants can stand it without; and then, do not leave it on late in the fall, thus keeping the plant growing late in the season, for when this is done the first severe frost that comes generally takes them off. I will leave this subject to Brother John Nebeker, who is abundantly able to continue it, and who, by doing so, might greatly benefit the people of this Northern country.

I would like to offer a little advice to your board of trade. You have one I suppose? (A voice: Yes, sir) of course, in giving you my reflections in this as in other matters you are at liberty to please yourself about accepting it. You are here in a comparatively solid position, you can have things about your own way, that is, if you choose to be united. You are not mixed up as they are in Salt Lake City and in Ogden, you can control the trade of this whole region of country, not only in marketing your own produce but in the buying of your merchandise, wagons, carriages, machinery, and everything you have to import which you could get from first hands and at first cost and thereby save to yourselves the profits now made by middle-men. And in marketing your produce you can do likewise, but then you would have to control the business among yourselves, and give it your hearty support, and be resolved that you will operate together. Now, you are enriching men every year by your trade, and you are doing it by being divided, every man being for himself undertaking to market his own produce and to buy his own plows, rakes, mowers and reapers, and hauling his own produce to market and then doing the largest part of his trading with stores in which he is not interested, and his own co-operative store doing but a small languishing business. The great bulk of the business of this Territory is handled by outsiders at a distance from your settlements both as to importations and as to marketing your produce.

You haul to market your butter and eggs, and the merchants dictate to you the price which they will pay, and you cannot help yourselves. In this way they grow rich on the profits, while you remain poor comparatively speaking, that is, you do not enjoy the benefits of your own labor and produce to the extent you might, if you were properly united. Your board of trade and co-operative stores throughout the county ought to work together and enter upon a system to handle your own produce in bulk; and then in buying wagons and agricultural machinery, etc.; instead of every man buying a single wagon or farming implement, this organization would deal direct with the manufacturers by the car-load, at manufacturers' prices, having them shipped to Evanston, the nearest point, instead of Salt Lake. I think the same also in relation to your stock. I understand you were making some efforts in this direction —the handling of your stock and marketing it. Every step you take in this direction will tend to consolidate the interests of the people and increase your common comforts, and will at the same time have the tendency to keep at arms' length Jews and Gentiles, who may be hunting chances to pick up what little money you have to spare, or to make what money they can out of you. The more you concentrate your business relations and the greater degree of confidence you beget one for another, thereby having and increasing a desire to build each other up, the less you will be troubled with sharpers who thrust themselves into your towns and neighborhoods wherever there is evidence of the existence of money. I feel that this is our duty as a people, to adopt this co operative manner of doing our business, in order to protect ourselves against the spirit of greed, and our children to a great degree from the contaminating influences that Gentiles, as a general thing, carry with them wherever they have located among our people. We have been taught for years to sustain Zion's Co-operative Mercantile Institution: and our local merchants should buy of them. But in all probability, if you were combined in this valley in your business relations, instead of every little store in every settlement in this valley being obliged to send to Salt Lake or Ogden for supplies of merchandise, it would be a matter of necessity to have a centre here such as they have in Ogden and Logan, only on a smaller scale, in which you might do your wholesale business direct, and so arrange it that the parent co-op will ship to you most of the articles you need direct, which you need only go to the city to "sort up," instead of going for all of your supplies. I think this would naturally come to be the result of a thorough union and combination of labor and interests in this valley; and I think too, that your isolated position eminently fits you for building up such home trade.

I am pleased to learn of the goodly degree of fellowship which prevails in your settlements, and that there are but little apostasy and opposing influences to contend with. You have been highly favored of the Lord in that which you have enjoyed, from the early settlement of this valley, the presence and counsels and labors of President Charles C. Rich, whom I regard as one of the wisest and most prudent counselors in Israel, a father indeed in the midst of his people; and the blessing of God has attended his ministrations among you, as is evidenced in the condition of the people generally.

My heart feels to bless the people,

and to invoke the blessing of the Lord upon the land and upon the elements, that they may be made to conduce to your happiness and comfort; and that while you reap the fruits of the Father's mercy and goodness, your hearts may be ever found to acknowledge Him as our benefactor and friend, and to appreciate His blessings. I trust that President Taylor and the brethren who are with you may be able to impart such words of counsel and consolation as your circumstances require; and that soon you will have in your midst against President Budge,—that is, if we succeed in getting our mind upon the right man to take his place. He has been doing an excellent work in Europe, and we do not want to release him until we can replace him with a suitable man.

Your local Priesthood in your several wards and settlements, I doubt not, are earnestly seeking to learn their duty and to qualify themselves to magnify their callings; and if the people give them their faith and prayers and confidence and support, you will steadily advance in good works, in faith and wisdom; and I trust you will improve also in your educational interests. I suspect what is common in our new settlements, that you may seem behind in this respect, or at least you are not as far advanced in the condition of your schools as is desirable; and for the reason that there are more or less of the people who are so much absorbed in the cares of life, in making themselves homes, in order to be able to withstand the rigors of the climate, that they cannot bestow the attention and care to the training of their children which they ought to. I suppose they are willing to build schoolhouses, however, because they serve a triple purpose; first, for dancing; second, for school purposes; and third, for religious worship. Perhaps I ought to reverse it, but you can if you choose. People are willing to help to build school-houses for triple purposes. And when they have done this, they think that the Trustees should find teachers for them to teach their children who are not large enough to work; and these are often sent to school to be kept out of the way.

Now brethren and sisters, I do not mean, in making these remarks, to charge any of you harshly; and it may be I do not give you the credit which you are entitled to. I only speak what I find to be quite common in our new settlements throughout the country where I travel, and I feel the necessity of appealing to the good sense of the fathers and mothers; and to say to the Bishops and the Elders and Trustees particularly—and here let me say, that our Trustees should be chosen from our most energetic men—men who will fill the office, who will give it their most earnest consideration, who will seek to make everything comfortable around the schoolroom, men who will take an interest in the welfare of the children, and who will look to the wants and encouragement of the teachers, and who will also see that good and suitable books are provided, especially the Bible and Book of Mormon. Now, do not be afraid to see the good books which God has given unto us in the hands of your school children; do not be afraid of the teacher who will open school by prayer, and who will encourage faith in God, and morality; and everything that makes people good citizens. And I beseech the people generally to encourage the combined efforts of the County Superintendent and the Trustees and school-teachers in establishing good

schools in your midst; and that you will also sustain all the other good institutions, such as the Relief Society, the Mutual Improvement Associations, and your Sabbath Schools, and also those who act as Superintendents and Teachers in the Sabbath School. And do not, my brethren and sisters, consider it a little calling to act as a Sunday School Teacher; for when faithfully acting in this capacity you are sowing seeds in the minds of the youth which must sooner or later produce the natural fruit; and thus prepare men and women to carry on the work which their fathers have begun, and in which some of them have worn themselves out.

That God may bless the people of these valleys, and that their children may grow up to perpetuate their names with honor to themselves and glory to God, is my earnest prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED AT TOOELE CITY, ON SUNDAY, OCTOBER 31, 1880.

(Reported by Geo. F. Gibbs.)

DIFFERENCE BETWEEN THE TRUE CHURCH OF CHRIST AND THE CHURCHES OF THE WORLD—THE LOVE AND UNION BEGOTTEN BY THE HOLY SPIRIT—THE GLORY OF THE LATTER-DAY WORK BELONGS TO GOD ALONE—GREATNESS OF CELESTIAL GLORY—SAINTS PROVED BY TRIAL—CELESTIAL MARRIAGE—COMPLETE SUBMISSION TO GOD'S WILL NECESSARY—BUILDING OF TEMPLES—SALVATION OF THE DEAD.

We profess as a people, to be led by revelation, and I hope our professions are not in vain; in fact I know they are not. I know that this people, called Latter-day Saints, do have revelations, that they have the word of God given unto them as they need it, according to their faith and their diligence and their good desires before the Lord. And those who speak unto the Latter-day Saints are different in this respect from every other class of ministers that I know anything about. We do not cogitate in our private apartments or in our libraries or in our studies what shall be said to the people, and to frame discourses to deliver to them. It is right and proper that the Elders of this Church should try to inform themselves respecting the principles of the Gospel; but it would not be right, neither is it right for them to

prepare their discourses and arrange before hand what they say to the people. We might tickle your ears, we might say pleasing things to you, we might give utterance to fine moral sentiments which you would think very beautiful; but they might not be what the people need. It requires the inspiration of the Almighty to take of the things of God to impart to the people. Without that I know it is useless for any Elder in this Church to attempt to teach, and that if he taught his teachings could not result in any possible good to those who listened.

President Taylor, Brother Lyman and myself were conversing yesterday upon the subject which this bears reference to, about the abundance of good things there is in the world which are pleasing to the inhabitants of the earth. I was reminded myself on going upon one occasion when upon a mission in England, at the invitation and earnest persuasion of some friends, to listen to a very eloquent man who was a Church of England minister, who had a great reputation for eloquence and ability. I never heard anything more beautiful than his lecture; it was full of moral sentiment and beautiful ideas, and was very interesting indeed to listen to. And one would have thought that a man with such sentiments would be capable of leading the people and teaching them and making them much better than they were. The world is full of such ideas and sentiments. You read books which are written by men who are not of this Church, and you many times find in them sentiments which you cannot help but admire; they are charming and they are true; you feel when you are reading them, that there is a great deal of truth in their doctrines, and then they are set forth so convincingly. If you visit their churches, doubtless, you will find men who are able to deliver sentiments of this character to the people. You take such a man as Henry Ward Beecher; he is noted for his eloquence and the good sense which characterizes many of his discourses. He is able to talk to the people in a most sensible way about a great many things. Such men you may sit and listen to, and be really pleased with many of their ideas. There are other noted men, who are also able to deliver moral truths in a charming manner; but what does this amount to? Does it make the world any better? To some extent it does. But there is something that all these men lack, and which the world lacks, that is the Priesthood of the Son of God and the power of God. There have been Elders of this Church who could not read, who have gone forth to preach; but they had in them the power of God, they had the inspiration of the Almighty, they had the everlasting Priesthood, by authority of which they were authorized and empowered to declare unto the people the principles of life and salvation. These men, although ignorant and unlearned, and not capable of teaching by their own wisdom, have been the means of bringing salvation to hundreds and thousands of souls, and of bringing them into the Church of Christ, and into a condition where they could receive the Holy Ghost.

This is the difference between this Church and the churches of men. It is not that they do not believe in good moral sentiments, and are not capable of teaching them; it is not that they are ignorant, for they have a great deal of what is called worldly wisdom; but it is that they are destitute of the power of God, the

inspiration of the Almighty, and the gift of the Holy Ghost; therefore their teachings do not bring people to a knowledge of the truth.

I was very much impressed this morning when I arose. It was cold, but we were comfortably housed, in good quarters; we had good beds to sleep on. We were visitors here; and I could not help contrasting the feelings we have for one another, and the feelings which exist in the world. We are strangers to each other in some respects; we are not blood connections; in fact, there were but very few of us who were not strangers to each other, yet I certainly feel that I am among my brethren and sisters.

I do not suppose there are any Latter-day Saints in this house who would not share what they had, if they possessed but little, with the Elders who come in their midst. And if they had a good, comfortable place, they would prefer giving it to the brethren who visit them, than taking it themselves. There is that feeling of love begotten in the hearts of the Latter-day Saints that the world knows nothing about. And yet we are selfish, and have yet much to learn in this respect. But that love which we have for each other and for God and His cause, He has begotten in our hearts. We are united together through the love of the Gospel and the love of truth. We are united together as no other people in the world are. What is this done by—by preaching moral sentiments? By fine discourses? By dwelling upon thoughts which men have framed and put together in their private studies, by their own wisdom? No. All the books in the world could not have brought about such a condition of things as we witness in our midst and experience in our hearts. We might have read all the books which have been written by the learned of the world, if it were possible to do so, and then taken the Bible which is said to be the word of God, and read that, and we might have heard all of the wise men talk about these things, and about the wisdom and the sublimity of knowledge and the attractiveness of truth, and everything of this character, and what would it have amounted to? We see what it all amounts to in the world. They have texts, they have knowledge, they have wisdom, they have schools, they have colleges, they have access to all human knowledge there is, ancient and modern, and what does it amount to? They are divided up, they are split asunder, and are really ignorant concerning God. They are full of differences concerning points of doctrine; they contend over the smallest things, and difficulties which are irreconcilable are begotten in their minds. A man who has the spirit of God given unto him through obedience to the Gospel, and who is ordained to minister in the things of God, even if he can scarcely read, as I have said, goes forth among the people accompanied by the power of God, and searches out the honest in heart. He does not use flowery words, he does not deliver great swelling discourses; but he preaches the truth in simplicity, in meekness, he tells people what to do to be saved, and he has the authority from the Lord to administer the ordinances of salvation to the people; and when they repent humbly before God, and confess their sins, he baptizes them for the remission of their sins, and lays his hands upon their heads for the reception of the Holy Ghost; and they become new creatures. A change takes place; they become new creatures in Christ

Jesus. They put away the old man and his deeds, and they become new; they receive of the Spirit which unites them together and makes them one; and all those beautiful thoughts, and those glorious truths, and those delightful moral sentiments which they hear and have heard outside this Church, they can understand and they can see which is true and which is untrue; they can distinguish between the two; and they are knit together in love one to the other.

This is the marvelous work, and a wonder concerning which Isaiah spoke. The Lord said, through that Prophet: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men; therefore behold, I proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The wisdom of the wise has perished in the presence of the Gospel declared by the Elders of this Church; and we, as a people, have been gathered out as a standing protest against the folly of the creeds of men, and as a standing protest against that which is called the wisdom of man. And the Lord has shown by the building up of this Church that he is able to do his own work in his own way. And he chooses his own instruments, through whom to accomplish it; and when we shall have finished our work, none of us will be able to take any glory to ourselves; no single son or daughter of Adam will be able to claim the least degree of credit to himself or herself when the work shall be accomplished. The Lord is determined that he shall have the glory; that his name will be praised for all that has been done, and that shall be done. If we were the learned, if we had the wisdom of the world, and if we were to accomplish these results through worldly wisdom or power, there might be an opportunity given unto us to take glory to ourselves; we might under such circumstances say, it was by our wisdom and by our ability that these things were accomplished. But as it is we cannot do that; and if we attempt it and continue to indulge in such a belief, the Spirit of God will leave us to ourselves, and our weakness will be made apparent not only to ourselves but unto all men with whom we associate. But God will have a tried and peculiar people. We have been tried to some extent, but not to the extent which we probably will be; there are many things in which we will be greatly tried before we get through. Every Latter-day Saint who gains a celestial glory will be tried to the very uttermost. If there is a point in our character that is weak and tender, you may depend upon it that the Lord will reach after that, and we will be tried at that spot, for the Lord will test us to the utmost before we can get through and receive that glory and exaltation which He has in store for us as a people. When we think about the character of the exaltation promised unto us, we can understand why this should be the case. What are we striving for? What are we aiming to obtain? Our constant prayer to God is that we may be considered worthy to receive celestial glory. That is the prayer of every one who belongs to the Church. Every man and every woman who prays unto the Father, who is in the habit of doing so, ex-

presses that desire in his or her prayer—that we may be counted worthy to receive celestial glory and exaltation in the presence of God and the Lamb. What a great think to ask! Do we take in, as a people and as individuals, the full purport of this request! When we talk about celestial glory, we talk of the condition of endless increase; if we obtain celestial glory in the fullest sense of the word, then we have wives and children in eternity, we have the power of endless lives granted unto us, the power of propagation that will endure through all eternity, all being fathers and mothers in eternity; fathers of fathers, and mothers of mothers, kings and queens, priests and priestesses, and shall I say more? Yes, all becoming gods. For this is the power of God; it is the power by which God presides over the universe, and fills the universe with power, and which we pray unto Him to bestow upon us. This being the case, do you think that we are going to attain unto these things without we show ourselves perfect before the Lord? Do you expect that God will save you and me and exalt us, and give unto us this inestimable, this indescribable glory, if we are full of sin, if we yield to temptation, and are not tested and are not tried in all these things? Do you imagine that God will do all this for us; can you conceive of such a result if we are imperfect and full of frailty, and continue to yield to temptation, and doing those things that are contrary to the mind and will of God? I cannot; I do not look upon God in that light. I think that He is a perfect and holy being, and that the words of Jesus which he spoke unto his disciples are intended for us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." We, as a people and as individuals, should seek to attain to that perfection, to be as perfect in our sphere as God our Eternal Father is in His; and we cannot attain to that exaltation and glory which He has promised unto us, unless we are thus perfect.

I do not have any other view than this of the character of the salvation and exaltation that God has promised unto us; and I therefore do not expect that any man will ever enter into the Celestial kingdom of our God, until he is tested and proved in all things. Some men think they can slip around—I have heard such men talk—they think they are going to get into the celestial kingdom without obeying the law of celestial marriage. I do not have any such ideas about exaltation; and yet I am perfectly satisfied there are men who will be counted worthy of that glory who never had a wife; there are men probably in this world now, who will receive exaltation, who never had a wife at all, or probably had but one. But what is necessary for such a case? It must be perfection before God, and a proof of willingness on their part, if they had the opportunity. I will instance the case of a man whom you perhaps know by reputation, namely that of Elder Lorenzo D. Barnes. He was a faithful man in the Church, a man of zeal, a man of integrity, a man who did all in his power to magnify his holy Priesthood, and he died when upon a foreign mission before he had one wife. The Lord will judge that man, as he will all others, according to his works, and the desires of his heart, because had he lived, and had had the opportunity, I am fully satisfied he would have obeyed that law. I do not doubt that he will receive exaltation in the presence of

God. We have young men who die before they have had the opportunity to obey that law, and they will, doubtless, receive also, inasmuch as they were worthy; for the Lord, in His infinite wisdom and knowledge, understanding the worth of all men, will mete out to them accordingly. But if we live in the flesh, you may depend upon it we shall be tried in all things. If I have an appetite, if I have a passion, if I have an inclination which is in conflict with the law of God, if I do not subdue it and bring it into complete subjection to His law, I do not see how I can enter into celestial glory. I cannot conceive, with my views respecting God, and His wisdom and justice, and all His holy attributes, that I could ever enter into the celestial kingdom whilst in that condition. I must bring every appetite. I must bring every passion, I must bring every desire of my being into complete subjection to the will and mind and law of God, or I cannot receive the exaltation He has promised unto His faithful children. I say, I cannot, and I cannot see that any one can. If there is anything about us—if there is selfishness in us, if there is a disposition in our hearts not to yield upon a certain point, or to have our own way and own will, and carry that will into effect in opposition to the will of God, we cannot in that condition receive exaltation at His right hand. And if we die in that condition, we will have in some other state of existence, to get rid of it, or we cannot get exaltation. That is my idea. If I value my life more than I do the will of God; if I value my wives or children more, or my earthly substance more than I do the will of God, then I am not in the condition to receive exaltation and glory. I will tell you what I think about these things, and the manner in which I view the life which is to come. If there is anything that stands between me and the will of God which would prevent me from doing that will perfectly as He requires of me, if there is anything which I love more than God, I am not in a condition to receive that glory. If I think more of my own life, if I think more of my own will, if I think more of a wife or child, or of all my wives and children, or of my property, or of my time, or of anything over which I have control or which belongs to me, and is part of me, than I do of God, then I am not in the condition to receive the exaltation; I am not worthy to receive it; I am not willing to bring everything I have or which belongs to me into complete subjection to Him, and to what He requires of me. When He says, Go, to go; when he says, Come, to come; to do that which he requires, or to refrain from doing so, as He may require; and to do this not only when He, himself, tells me I must do it; but to do it also through the voice of those whom He has chosen to hold control. For God has His mouthpiece on the earth; He has always had one when He has had a Church. He chooses one man who holds the keys of His kingdom; He chooses one man as revelator to His Church, to teach His people the mind and will of God concerning them, and His word through him is binding upon the people. Then he chooses others as helps, and they too have the power to counsel. "He that receiveth you receiveth me, and he that receiveth me receiveth Him who sent me," as Jesus said. If they receive you they receive me; if they receive you and me, they

receive my Father who sent me. This is the doctrine. And God has chosen His servants to minister to the people, to teach them and instruct them upon all those points, so that they may receive salvation and exaltation under the leadership of that Priesthood which He has restored, and which will bring us into the celestial kingdom. And as I said, it is not the wisdom of man; it is not the power of man; it is not the learning of man which does these things; it is not the learning of man which has gathered this people together, for the wisdom of the world combined would have failed to have gathered this people as they have been from nearly all of the civilized nations, and if all the combined wisdom of earth had tried to build up the Church which the Latter-day Saints have, their endeavors would have failed; they could not have done it. There is no power of man which could have reached you at your firesides. and dwelling-places and gathered you to Zion, as you were gathered. It required the power of God, and that power manifested through humble men—men despised by the world; nevertheless it accomplished the result. And that same Priesthood which has brought us here, and through the power of which we were inducted into this Church, and through the power of which we have been nourished and guided in the Church, that same Priesthood will continue to teach and direct us, until we shall be brought back into the presence of God our Father. It will be through the ordinances of that Priesthood administered to us, that these results will be accomplished—by binding wife to husband, children to parents, parents to parents—until the whole shall be bound together, from our father Adam to the last one born to the earth, and all the links be welded. It will be done by the sealing ordinance which God has restored, and if we ever get the full benefit of these things, we will have to do it in the way I have endeavored to describe.

I say to my sisters, you expect to receive exaltation in the presence of God. Will you obtain it if you do not bring your will into subjection to the will of God? No. Will you be cast off? If you do certain things, you will. But I think the women of this Church would have to do a great many bad things before their God would cast them off entirely. The Lord may feel after them, He will bring them through circumstances such as will eventually purify them. But no woman can enter into the celestial kingdom any more than a man whose will is in opposition to the will of God. When God speaks all must submit to it. It may not be pleasant to us; it may come in conflict with our traditions; it may not be that which will suit us if we had the choosing. There are a great many things which would not suit us if we had the choosing, according to our natural feelings, for these are often far from correct. But whatever feelings we may have which may be the result of tradition and false education, we must get rid of and be willing to do that which God requires at our hands. And it is the experience of the women of this Church who have done that—I speak now of plural marriage, for that is one of the most trying things—those who have submitted to this order, have reached a point where they enjoy true happiness, because in sacrificing their own will they have the consciousness of knowing that they have done the wil lof God;

and in their supplications to Him they can ask Him in confidence for such blessings as they stand in need of. Where is the man or the woman who has been diligent in observing the requirements of God, who has failed upon any point upon which he has sought earnestly to God? If there are any, there must be something lacking, they have not that claim upon God which they would have if they had submitted perfectly to the requirements made of them.

Another point connected with our religion, which is trying to some people, is their fondness of carrying out their own will in relation to temporal affairs. "I want to manage my own affairs in my own way; I want to do that which is pleasing to me." Is there a vein of selfishness running through our nature upon these points? I think myself that that must be entirely conquered before we can receive that glory to which I have alluded. If I have property, it is my duty to take care of it; if I have means, it is my duty to husband it, and carefully use it in a way that shall be beneficial to others as well as myself. But there is still a higher duty devolving upon me and upon every member in this Church, and that is to do as we are told by the servants of God. For instance, if I am in business, if I am in the midst of some enterprise which requires my personal attention which the withdrawal of my personal supervision would cause to result in failure, and the servants of God should call upon me to let that drop, to go here or there, even if it should be at the sacrifice of all my worldly interests, it would be my duty as a Latter-day Saint, as one who is struggling for an exaltation in the presence of God and the Lamb, to drop that at the moment I am required, and to do as I am told. Or, if I have property that is needed for the work of God, for the establishment of the principles of the Gospel, it is my duty to give that which I shall be required to do, in order that the law of God, so far as that is concerned, shall be complied with. If I should not be willing to do this, then how can I witness to my Father that I am desirous of receiving celestial glory? You feel as I do, that it is necessary for our salvation and exaltation, that the men who hold the Apostleship should administer unto us the ordinances, in order that we may derive the full benefits which flow from them. If these men have a right to do this, and we recognize their power in administering these ordinances unto us, considering that if they administer them they will be bound and recorded in heaven, and that we shall have the benefit of them in the morning of the resurrection; if these are our feelings, shall we say that this same authority shall not dictate us in regard to these perishable things by which we are surrounded? It would be very unreasonable, indeed, for us to take a different view. Therefore, it follows, in my mind, as a natural consequence, that we must hold ourselves entirely subject to that authority which God has placed in this Church to lead and guide us. The steps we have already made to our present condition have taught us this. We have been led gradually from the waters of baptism until to-day, under the guidance of the holy Priesthood; and from the waters of baptism to the present time all the blessings we enjoy have come to us through the holy Priesthood, and the power which God has bestowed upon His humble servants; there is not a blessing which is of

any value which we have not received through that medium. This being the case, it is a natural consequence that that Priesthood shall continue to exercise a power in dictating us as to what we shall do.

There was considerable said yesterday, about what a good lot of people you are; and while I would not like to mar the pleasure you may derive from the representations given of you, there is this to be said about Salt Lake City Temple District, of which you form a part, that there is not that disposition to build Temples, and forward the work of God, by the use and donation of means, which is observable in other Stakes, and in other Temple districts.

I tell you another thing we discovered upon examination of these things—for we examined them somewhat, but not so thoroughly as we might have done—we found that those who have paid the largest amount on Tithing in proportion to the number of souls, have done the most towards building Temples. We found that in St. George, where the people are all poor, that they paid more Tithing and more Temple donations in proportion to each soul than any other part of the Territory. We found that in Cache Valley, where the people are building a Temple, that they not only paid a good tithing but also a larger proportion of donations than any other part; showing that those who give the largest donations to Temple building are able to pay the most Tithing. These are facts which should be understood by us. The Lord has told us from the beginning, in all which has been spoken to us by his servants, and by that which has been written in the revelations, that he will bless those who are liberal in sustaining and supporting His work, that His blessings will rest down upon those who manifest faith. You look for instance—I do not know that it would be wrong for me to allude to the Twelve—you look to them, you see the way they have labored, in going here and there according to the directions of the servants of God who have presided over them; they have not stopped to inquire whether or not it would suit their worldly circumstances to take such a mission or to do such a work; they have never stopped to consider a moment whether their individual interests would be affected by their going; they have always been ready and on hand to go at call, and has not the Lord blessed them? Has He not opened up their way before them? Has he not given unto them his holy spirit, witnessing to them that their course has been pleasing in his sight? He certainly has, according to my view; and so he has all the faithful Elders of the body of the Priesthood. You look at the men who have been the most faithful in doing that which the Lord required at their hands, and you will agree with me that they are the men who have been blessed; and you look at the men who have paid their Tithing the most diligently, and you look at the women who have stood by and sustained their husbands' hands under these circumstances, whether upon missions, making donations, or otherwise contributing to the forwarding of this work, and you will find that if they are not so well off, in a worldly sense, they are rich in faith, and as a rule they are better off in worldly circumstances than those who have been more selfish and niggardly in their labors and donations to the Church of God. You, sisters—and there are some I see in this congregation, whom I

have known abroad when preaching the Gospel—let me ask if you have not been blessed when you have entertained the Elders and been kind and liberal to them, as many of you have been? Have you not felt abundantly rewarded for it in the increase of the Holy Spirit, and the pleasure and peace and joy which have filled your hearts when you have taken this course? So with you, brethren, when you have done your duty towards the work. When you have helped the Elders, have you not felt a blessing come from God, and rest down upon you which has more than satisfied you? Certainly you have, and those who have been at home who have been liberal in parting with their means to assist in forwarding the interests of this work, have you not been blessed? Has not the Spirit of God witnessed to you that this is the course you should have taken? Certainly, this is the testimony of every faithful Latter-day Saint. God requires that we should be liberal in relation to these matters, for great essential blessings depend upon the building of Temples in our midst. We cannot have our dead redeemed, we cannot ourselves be prepared for the exaltation that awaits us unless we attend to these matters in accordance with the law of God respecting them. There are generations to be looked after. For 1,400 years, the people on this Continent were without the Gospel, and the power of the Priesthood, and, indeed, so far as that is concerned, it is nearly 1,800 years since the Priesthood was upon the earth; and the salvation of the unnumbered millions of people who have lived since that period will have to be cared for. Trace, if you can, your own genealogy back only for a few generations, and see how it spreads out on every point. For instance, for one mother we have two grandmothers, four great grandmothers, and eight great great grandmothers, etc. And thus it spreads out like the branches of a tree, until all of the inhabitants of the earth will be brought in. God has chosen us from the various nations for this purpose. There are men in this Church from almost every race of men, and if representatives from all the races are not now, they will be in. God scattered the seed of Israel through all of the nations of the earth, so that in the great gathering of the last days He might be able to get representatives of all the families of men. And we are chosen for this purpose. The seed has been scattered among the nations; and when the descendants of Israel here, heard the sound of the Gospel, it was indeed the glad tidings of salvation to them. They knew the voice of the shepherd, it was like telling them something they had forgotten but always knew; they felt that it was something they had been waiting for, the sound thereof was most delightful to the soul. The reason that the sound of the Gospel had such an effect upon us was, because we were chosen from before the foundation of the world, for the express purpose of coming forth in this day to receive it, and well may it be said that your lives have been hid with Christ. You have come forth in these last days to be instruments in His hands of bringing souls to a knowledge of the truth as it is in Christ Jesus. In the Temples that shall be built, you will have the opportunity of standing therein, as saviors, upon Mount Zion. That is your calling; and it is your privilege to be saviors on Mount Zion. God is giving you the means and ability in order that you may have it in your power to

accomplish these things—to build Temples. It is a great labor devolving upon us. God sent the Gospel to you and gathered you out from the nations of the earth by His wonderful power, even by bestowing the Holy Spirit in a miraculous way upon you. Through its influence you knew the truth when the Elder came to you, you knew the voice of the shepherd, you knew it to be the voice of glad tidings for which you had been waiting, and you obeyed it gladly, and have been gathered with the Saints of God. It is your duty now to rise up, all of you, and trace your genealogies, and begin to exercise the powers which belong to saviors of men, and when you do this in earnest, you will begin to comprehend how widespread, how numerous your ancestors are, for whom Temple work has to be performed, in order that they may be brought into the fold; and when you get stopped, the Lord will reveal further information to you; and in this way the work of salvation and redemption will be accomplished, even from Father Adam down to the last one; or to speak more properly, down to the Prophet Joseph, who was the first of this dispensation. From Father Adam down to him, all being linked together by the sealing ordinances which God has restored, and the powers of which will be exercised in the Temples of God, all being united together as brethren and sisters, for we are all begotten of God. We are related to each other; we may not have the same blood in our veins now, but it will be found when we trace it back, that we are of the same family; hence it is that we love one another as we do, at least, that is one reason for it. It is true we have been scattered among Gentile nations, and are called Gentiles, but nevertheless we are of the pure seed, having come through Gentile lineage that we may be the means of saving them, and through our faithfulness we shall stand at their head. This is the blessing which rests upon us as descendants of Abraham.

It is a great privilege we have to take of our means and to put it in the Temples which we are building. It is a great privilege in this great latter-day dispensation which God has given us, a peculiar privilege; but when we are digging and delving and struggling with poverty and get our minds filled with darkness and unbelief, we forget it all and think our lot is hard, and the Priesthood is making hard requirements. When you are asked to pay Tithing, it is said that some want to know what is done with the Tithing. If such folks were to come into the council they would soon find out; they would find at any rate that the Apostles do not eat it nor consume it, they would find that it is handled with as much care as it is possible to handle such things, and that they feel accountable to God for the responsibility which rests upon them. But when the Saints get their minds engrossed with the cares of the world, they forget the blessings which God has bestowed upon them, and what he designs to do with them, and things which they ought not to think about come up in their minds. I look upon our condition as one of peculiar blessedness. I think all of us should be thankful that we are counted worthy to be members of this Church. To be a member of this Church is a great thing. I am very thankful to have my name numbered with the Latter-day Saints, to be a sharer in the blessings God has bestowed and promised unto us. We have the

holy Priesthood, we have wives and children given unto us, and husbands, wives and children are sealed together by the eternal power of the holy Priesthood, the binding power which connects them together for time and eternity. When you think that you are chosen to be saviors to the children of men, to stand as a medium through whom salvation shall flow unto unnumbered thousands, what manner of people ought we to be? They pray for you to-day in the spirit-world, as they have been no doubt from the beginning praying for their descendants, that they may be faithful to the truth. You cannot tell the interest felt in eternity for you, my brethren and sisters, by those of our dead who have gone before us. Their hearts yearn after us, their constant desire being that we may be faithful and maintain our integrity and be prepared to bring salvation to them, and redeem them by going forth and obeying every ordinance which God has established in the Church for the salvation of the living and the dead. You cannot be made perfect without them, neither can they be made perfect without you. It is for us, being in the flesh, to perform this work, and to educate our children the same way, that our young men and young women may feel that in laboring to build up Zion they are establishing the work of God, and, at the same time, laying a foundation for their own exaltation, in His presence, and for those of their ancestry and posterity. This is the feeling we should have. Instead of being oppressed in our feelings, and permitting ourselves to believe that these things are hard upon us, that it is hard to pay our Tithing, or to make donations, or to do this or that which may be required of us, we ought to feel it is a pleasure and honor and a great privilege to be counted worthy to have the opportunity to do this. There are men in this Church who have felt that they could traverse the earth to get to see a servant of God who could baptize them. I have heard men say that they would have undertaken the labor of walking around the earth, if they, by doing so, would have been sure to meet a man of that kind. You have met men of that kind, men who have had authority to baptize you for the remission of sins, and by being baptized by such men your sins have been remitted in the sight of God, and of angels. You came forth from the waters of baptism clean and pure so far as these old sins are concerned, and you had the Holy Ghost sealed upon you by authority of the holy Priesthood, and you have been inducted into the kingdom. And yet some of us forget that we have been made the recipients of these blessings, our minds become darkened, and we forget all that God has done for us. Here we have men among us, through whom we can have the word of God when we want it; just think of it; men dwelling, as it were, so near to God, that you can have the counsel of Jehovah given to you about this matter and the other matter you may choose to hear about. This is within your reach. Who appreciates it? We begrudge a little Tithing or a little donation, and think it a wonderful sacrifice to fulfil such minor duties. If we were to devote our entire time, the labor of our bodies and spirits to the interests of this work, what would it be in view of what God has done for us? Is there a blessing you have desired of Him that he has not bestowed upon you when you have sought for it properly?

Brethren of Tooele, I said some

plain things to you last evening. I hope they will be borne in mind; I hope that you will endeavor to so live that your prayers will avail with God, and so as to have a conscience void of offense before God and man. Why should we not have a heavenly influence dwelling upon us? Is there anything to be compared to it? Nothing. And God has placed it within our reach. It is like the drinking fountains we see in the city, you can drink at them until you are satisfied, and it matters not how thirsty you may be, and your drinking will not prevent my drinking, and your being filled will not prevent my getting filled. God has opened this fountain to us, the fountain of peace, the fountain of joy, the fountain of happiness, the fountain from which all can drink and all be filled, and it will not deprive anybody else from the same. Did you ever have anything to equal it? Did you ever taste anything that equals the taste of the Spirit of God—the sweetness, the heavenly joy and the peace which it brings to the soul? You who have partaken of it know that there is nothing so sweet. Honey to the natural taste is not to be compared to the sweetness of the Holy Spirit to the spirit of man. God has spread out this feast before us, and invites us to partake of it, to fill ourselves until we are perfectly satisfied. And He warns us against evil, and beseeches us to forsake sin. He wants us to be pure, he wants our young men to be pure and to have His Holy Spirit. He is willing to bestow His gifts upon us, but He will be sought unto in prayer and faith for His blessings. I am not talking about something theoretical, but something you know for yourselves. You had it after you joined the Church; you felt then as you never experienced before. Have you cherished that Spirit from that time to the present? If you have, the Gospel is indeed the power of God to you, and the sound thereof is full of glad tidings, and great joy, and the testimony of peace reigns in your hearts.

I pray God to bless you and fill you with His Spirit, that we may be full to overflowing, and that it may enable you to conquer every evil desire and bring all of your appetites into complete subjection to his mind and will, which is my prayer, in the name of Jesus. Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 3RD, 1881.

(Reported by Geo. F. Gibbs.)

THE PRESENT CONDITION OF THE SAINTS — THEIR PAST TRIALS — THE ATTEMPTED ASSASSINATION OF PRESIDENT GARFIELD, ETC.

We have been traveling this last week through the settlements of Davis and Weber counties, meeting with the Saints in their various wards and visiting the people at their homes. It has been one of the most interesting trips I have taken for several years, and I think this is the general feeling of all who were of the party. A visitor to our settlements at the present time is impressed with the evident increase of the numbers of the people and of comfort and, it may be said, wealth. The land is being rapidly taken up and occupied, and places where a few years ago it was thought that no one could live, we now find farms and orchards and good substantial dwellings, and all the evidences of thrift. The water is being taken out, and large sums are being expended in the formation of canals and water ditches; but the most pleasing feature which presented itself to my mind was the contentment of the people and the spirit which they enjoy. Our meetings were excellently attended and were of a very spirited character, the people turned out in large numbers and crowded every meeting-house to overflowing, so much so that in most places seats had to be arranged outside, and the windows thrown open, so that those who could not get into the houses could hear. In several places we met under bowers constructed for the purpose of holding meeting in the open air.

It is truly marvelous when we look at it—that is, those who have been familiar with the early settlement of the Latter-day Saints in these mountains — the great changes which have been effected in the condition and circumstances of the people. God has abundantly fulfilled the promises which were made in the early days, after the Latter-day Saints settled here. Some questioned in those days whether we should be able to find suitable places outside of this valley where the Latter-day Saints could live. And many of those who first came here had grave doubts whether we could in this climate, be able to raise a variety of fruits. But God has tempered the elements; He has ameliorated the condition of the soil; He has blessed the labors of the people; and with the experience of the past confidence is felt that there is scarcely a valley in these mountains, however elevated, in which fruit cannot be raised, and all the grains and vegetables necessary for the sustenance

of man be produced. Of all people who live upon the face of the earth, it seems to me, the Latter-day Saints should be the most thankful to the Most High for His kindness and mercy manifested unto us. We came here as weary pilgrims, fleeing from persecution, glad to find a place where we could rest for a little season, and be free from violence and mobocracy. And though I, myself, at that time, was but young, it seemed to me that I would be content to live here the remainder of my days, and subsist upon the most meagre fare—bread and water—if we could only enjoy peace and freedom from the annoyances to which the people had been subjected, and especially if our leading men could be free from those harrassing persecutions which they had been compelled to endure. While but a youth I had helped, with others, to stand guard at nights at their houses, that they might sleep with some feeling of security; for there were months, and it may be said years, before we left Illinois, when the lives of a number of the leading men were threatened. Some of the most painful recollections of my boyhood are the scenes of persecution and affliction through which the Prophet Joseph Smith had to pass. When his martyrdom, with that of his brother, the patriarch of the Church, was accomplished, it seemed as though the rage of mobs ought to have been satisfied; and the people, being bereft of their leaders, might be suffered to dwell in peace. For it had been repeatedly stated, that if Joseph Smith were put out of the way, there would be no trouble with the Mormons. He was the object of hatred; he was the target at which all the arrows of malicious envy were shot; he was accused of embodying in his own person everything with which the people were charged, and it was claimed that if he could be disposed of, then they could be managed and there would be no difficulty. But this spirit of persecution is not exhausted by success; it derives strength therefrom, and the more victims it has the more it craves. Instead of the people being left unmolested after the martyrdom, the violence of mobs was redoubled; they were emboldened by the impunity with which they had performed this bloody deed, to make more cruel attacks upon the people. The Apostles who stood forward to take the lead after the death of the Prophet Joseph, became in their turn the objects of hatred. Charges of every kind were sworn to by men who were determined to frame some pretexts for bringing them into difficulty; and the most absurd falsehoods were circulated concerning them. Numerous writs were issued and officers frequently came to Nauvoo, to take the leading men into custody; it being the aim of the men who had banded themselves together in secret combinations for the purpose of taking their lives, to get them into their power as they had the Prophet. On this account there had to be a constant guard kept over the residences of the Twelve Apostles. As for myself, I never left any place with more gladness than I did Illinois. To launch into the wilderness, to grapple with all the difficulties incident to such a life, and even to run the risk of famine, or any other evil which might have to be met, seemed small in comparison with the evils we had been and were subjected to. It was with great gladness the entire people who took up their line of march, left what is termed civilization, to go

among the red men of the plains. To dwell among them and to take chances among them, seemed preferable to being exposed to attacks having the form of legal measures, and claiming the authority of law, but which, in the most of instances, only furnished a covering for violence and the most deadly schemes of vengeance.

Although the Prophet Joseph Smith, during his lifetime was brought upwards of forty times before tribunals, upon one pretext or another, in every instance when he had a fair trial he was acquitted; none of the accusations were ever substantiated against him. And when at last he surrendered himself, after receiving the pledge of the governor of the State that he should be protected—he having pledged his own honor, and the honor of the State to that effect—those who were his persecutors, who claimed to have grounds of charge against him, were well aware that the treason of which they accused him, could not be sustained; and because of this they said, "he is likely to be acquitted again and escape us; but if the law cannot reach him, powder and ball can." With blackened faces, banded together and led by a preacher, they made an attack upon the jail, and the few men left there to take charge of it, fired upon them with blank cartridges to make a show of resistance in order to cover up the bloody deed, as one done without their connivance.

The last time the Prophet addressed the people he predicted that peace should be taken from the earth, and that terrible calamities would come upon its inhabitants, and particularly upon our own nation. He predicted what the results would be of the spirit of mobocracy which then raged, and which had caused our expulsion from our homes, if allowed to prevail. Already, the prediction had been recorded by him, twelve years previous to his death, that there would be a rebellion break out in South Carolina, and a fratricidal war commence between the South and the North. The revelation upon this subject had been written; it had been published. It was well known to the great bulk of the Latter-day Saints years previous to this. I, when quite a child heard it, and looked for its fulfilment until it came to pass. And this was the case with the body of the people who were familiar with the predictions which had been uttered by the Prophet Joseph Smith.

If the voice of this man could have been heard and his warnings listened to, the evils which have fallen upon our nation might have been averted. To many, doubtless, such a statement as this may seem presumptuous, because of the views they entertain respecting this Prophet. But whether it be admitted that he is a Prophet or not, it cannot be denied by any one who is familiar with the tone of his teachings, with the character of his expostulations and warnings, with the manner in which he protested against the spirit of mobocracy, it cannot, I say, be denied by any of these, that if his counsels had been followed, many of the evils which have afflicted the nation might have been averted.

There is no form of government upon the earth under which so large a degree of liberty can be enjoyed as that under which we dwell; it is the best form of government ever devised by human wisdom for mankind. Larger liberty, greater freedom of expansion and development to man in every direction can be at-

tained under it, than under any other form of government. Every man and woman who professes the faith of the Latter-day Saints, must love it, because, under it the development of the Kingdom of God is possible; for believing as we do that God inspired the founders of this government to perform the work which they accomplished; that He raised up men for the express purpose of achieving liberty upon this land, building up this grand fabric of free government, we must of necessity admire and have a deep attachment to its principles. While the people are pure, while they are upright, while they are willing to observe law, the best results must follow the establishment and maintenance of a government like this; but, on the other hand, if the people become corrupt, if they give way to passion, if they disregard law, if they trample upon constitutional obligations, then a republican form of government like ours becomes the worst tyranny upon the face of the earth. An autocracy is a government of one man, and if he be a tyrant, it is the tyranny of one man; but the tyranny and the irresponsibility of a mob is one of the most grievous despotisms which can exist upon the face of the earth. And it is from this which we have suffered; it is this which caused us to take our flight into the Rocky Mountains; it is this which caused the founding and peopling of Utah Territory. When attacked, despoiled, and driven by mobs, the Latter-day Saints appealed to the authorities of the States where they lived; but their appeals were in vain, because the authorities were only the creatures of the mobs from whose cruel attacks we suffered, and whom they dare not offend. Hence our appeals were in vain. When we appealed to courts, the courts dreaded the power of public opinion, which was adverse to dealing justly with us, and they dared not do anything to favor us for fear of offending the mob who persecuted us. When appeals were made to legislators, the same result followed; when governors were appealed to they were in the same position; and when the case was carried to the President of the United States, he dared not face the issue, but declared that Congress had no power to deal with a sovereign State for its treatment of the Latter-day Saints, though they had been expelled from the State by violence. And even when Joseph Smith was barbarously murdered while under the pledged honor of the State, there was no redress; his murderers went scot free, one of them a senator of the State in which he lived, and others well-known to the general public. There was no disposition to punish those men, although they were red-handed with the blood of innocence, and although it was well known that they were the men who perpetrated that cruel deed.

We have suffered enough from this spirit of violent lawlessness to feel profoundly moved in our hearts at the dreadful occurrence of yesterday. It comes to us as it does not to any other people, for we have suffered from this as no other people have. The men whom we loved better than we loved our lives, for whom this people would have been willing to lay down their lives, if by so doing they could have saved them, were stricken down by the hands of assassins, while they were helpless like sheep in a pen. They were slaughtered by a band of ruffians, who knew that they had the power if they could break into the building where the victims were confined,

to take the lives of those men, for they were defenceless.

When the leading man of our nation is stricken down, as General Garfield was, it arouses emotions in the hearts of the Latter-day Saints —those of them especially who were participants in the scenes to which I have referred—which language cannot describe. There is something so abhorrent, so horrible in this method of curing evils, that as one of this community I cannot think of it with any other feeling than one of horror. General Garfield, I may say, was my personal friend, we having served eight years in Congress together. I have been intimately acquainted with him during that time, and I know him to be one of the greatest men of the nation. He may not be a strong man in every direction; I do not think he is strong enough to follow his convictions upon our question. He knew better concerning us than any man in public life, that is, he knew more of us. He was brought up in Ohio, near where our people had lived in early days, in the days of his childhood. He was familiar with men who had been members of our Church, and I believe was connected remotely by marriage with some of our people; and while he had no sympathy with some of our doctrines, nevertheless he had opportunities of knowing many things concerning us which others did not know. He had visited this city twice; he had become acquainted with the people, seen them at their homes, and had frequently conversed upon our doctrines. I know therefore, he understood our question probably better than any man in public life. But for fear, as I fully believe, that he would be suspected of cherishing sympathy for us, he uttered expressions which I thought were exceedingly unwise and unstatesmanlike in his inaugural address. But notwithstanding this, I must bear testimony to the man and to the largeness of his soul and the breadth of his mind. He is a man of broad intellect, of wide experience, and naturally of a good heart; and I cannot imagine any reason which could justify an act of violence towards him. There has nothing occurred during his administration to provoke such an attack as that made upon him.

But the word of the Lord has gone forth concerning all such matters as these. Deeds of violence will become more common, whether the world believe it or not. The Lord inspired His servants to predict these things, if the spirit of mobocracy were permitted to reign unchecked and unpunished. Innocent blood has been shed in our land, the blood of innocent men, the blood, as we believe, of Prophets and Apostles and Saints of God; and their blood stains the escutcheon of the States where it was shed, and it has not been atoned for. There has been no voice of protest against those deeds; on the contrary, to-day, notwithstanding the horrors of the past; notwithstanding our track is lined with the graves of our people who fell by the way-side, whilst fleeing from their persecutors, religious denominations all over the land meet together in public conventions, and appeal in the strongest manner to the government to renew the old scenes of persecution against a people, who have done them no harm, and who fled as far as they could from their confines, and from their civilization. To-day there are those who call themselves ministers and followers of the meek and lowly Jesus, who, if they could, would stir up every feeling of hatred and animosity and bloodthirstiness in the

human breast, and bring down anger, vengeance and destruction upon a people whose only crime is they will not worship according to their dictation—a people who have come into these mountains and reared themselves homes, and made this once desolate land beautiful; a people who have created wealth here for the nation; who have offered an asylum to all; who have fed the strangers and travelers as they passed through here, administering comfort and relief to them, and who have been inspired by Heaven to impart blessing and benefit, and exert an influence for good upon the hearts of their fellow-creatures.

Now, as much as I deplore such acts as that of yesterday, I look upon it as one of the consequences which must follow. General Garfield, the President of the United States, innocent of any act which can be tortured into a justification for a deed of violence, now falls a victim to this spirit of lawlessness and personal revenge. When men permit the spirit of mobocracy and violence to prevail, when they suffer crime to go unpunished, when innocent blood is shed and is not atoned for, the time must come sooner or later, when the evil results will become widespread. As men sow, so will they reap. It is an eternal law and can only be avoided by deep repentance. Every nation which commits a crime must atone for that crime. God holds nations responsible as He does individuals. When a man sheds innocent blood a crime is committed by him, and he must atone for it either in this life or in the life to come. God will visit them in His own time and in His own way, until these things are atoned for. He will leave men and nations to themselves, when they abandon themselves to evil, and His spirit cannot abide with them.

It may be said that the Latter-day Saints were an insignificant people, and that therefore their treatment was a matter of little or no consequence; so it might be said respecting the disciples of Jesus. Jesus himself was an obscure Being on the earth—His persecutors at least thought him such; but He was the divine Redeemer, he was the Son of God. His disciples were obscure men; they were poor fishermen, yet they were disciples of the Lord Jesus, and because of the cruel killing of the Son of God, and the persecution inflicted upon His disciples, Jerusalem was overthrown, the Jewish nation was broken in pieces, and scattered among all nations.

My brethren and sisters, we, of all people upon the face of the earth, should be the last to rejoice in calamity of any kind, or to indulge in any feeling which would have the appearance of rejoicing over anything that may appear like vengeance. There is only one feeling which ought to have a place in our hearts, and that is one of deep sorrow when men do wrong, when they commit crimes, even though we ourselves should be the victims of the wrong. There ought to be no feeling in our hearts to wish or desire vengeance to come upon those who commit those acts. Our Savior has given us an example in this. He said after He had been lifted up upon the cross, "Father, forgive them; they know not what they do." This ought to be an example to us. The man who indulges in any other feeling grieves the Spirit of God, and is not worthy the name of Latter-day Saint. He certainly is not one; because any other spirit than this is in opposition to the Spirit of God; and there ought

to be no feeling in our hearts excepting one of deep sorrow that our fellow-beings do anything which would bring down the anger of God upon them. And I pray God the Eternal Father to bless us and fill us with the Holy Spirit to enlighten us, and lead us into all truth, in the name of Jesus. Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 3D, 1881.

(Reported by John Irvine.)

THE SAINTS' MISSION IS ONE OF PEACE—SYMPATHY FOR GENERAL GARFIELD, ETC.

I have been interested in the remarks made by Brother Cannon, who has addressed us, because I am personally well conversant with most of the events to which he has referred. I also coincide with him in his feelings as regards the position we ought to occupy in this Territory as an integral part of the United States, in relation to the melancholy event which has so recently transpired in the nation; for all right feeling people must execrate a crime like that attempted on the life of the President. It is usual with many people when they think they have received an injury to hope and wish that the like calamity may rest upon those who are their opponents, or by whom they have received, or supposed they have received, certain slights or injuries; and it is very difficult for such people to comprehend the principle that actuates, or ought to actuate, all high-minded, honorable men, especially those who profess to be influenced by that Gospel which was introduced by our Lord and Savior Jesus Christ. Our motives as Latter-day Saints should be very different indeed from those which many are actuated by, who do not believe in the principles enunciated in the Gospel of the Son of God. Our mission to the world is a mission of peace. Our proclamation is the same as that which was made by the angels of mercy who heralded the advent of the Son of God; it is: "Peace on earth and good-will towards men." We have never entertained any other feeling or principle than this; nor do we desire to cherish any unhallowed feelings in our bosoms either to individuals or the nation.

Reference has been made by Bro.

Cannon in his remarks to the feeling and animus which exist among many calling themselves Christians, in their conventions, etc., in their endeavors to stir up a spirit of persecution and opposition to us. Let them take their course; let them follow the influence by which they are governed. We cannot afford to entertain a spirit of that kind, nor do we desire to cherish a spirit of retaliation. If Jesus, when upon the earth, could patiently endure the scoffs, sneers and reproaches of men which were so indiscriminately heaped upon Him; if we are in possession of the principles which were enunciated by Him, we can afford also to cherish the same noble and magnanimous feelings which dwelt in His bosom. I know of no other principle than this associated with the Gospel of the Son of God, whether in this age or any other age. Jesus came here according to the foreordained plan and purpose of God, pertaining to the human family, as the Only Begotten of the Father full of grace and truth. He came to offer himself a sacrifice, the just for the unjust; to meet the requirements of a broken law, which the human family were incapable of meeting, to rescue them from the ruins of the fall, to deliver them from the power of death to which all peoples had been subjected by the transgression of a law, and He Himself took the initiatory in this matter, and offered himself, the Son of God, as competent propitiation for the sins of the world. And when He was opposed, rejected, cast out, spat upon and maligned; and again, when He was crucified, in His last remark He used the words which have already been referred to, "Father, forgive them, for they know not what they do." He taught that it was written in the law in olden times, that there should be "an eye for an eye and a tooth for a tooth;" but says He, "I say unto you that ye resist not evil . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These were principles worthy of a God; these were feelings which if cherished by the human family, would elevate them from that low, groveling position in which they are laboring, would place them on a more elevated platform, would bring them into communion with their Heavenly Father, and prepare them for an association with the Gods in the eternal worlds.

In reference to this late melancholy affair which has occurred, I feel in my heart a strong sympathy for President Garfield. People may think this strange. Why, say they, did he not make some remarks which are calculated to injure you as a people? Yes. But he, like the rest of us is a fallible being. We are all fallible, and it is not every man who can resist the pressure which is brought to bear upon him, and the influence by which he may be surrounded. Even Pilate, who was inspired by strong principles of justice, found it difficult to resist the popular clamor against Jesus; he felt a disposition to deliver the Savior from the position in which he was placed by his enemies, and asked the people, What harm has this man done? Nothing. Only the people continued to cry out, "Crucify him, crucify him;" and in answer to their demands he delivered Jesus into their hands, saying, however, "I

wash my hands of his blood." He had not the firmness to resist the cries of the population but yielded to their unreasonable demands.

But to return. In speaking of these matters, I have reasons personally, myself, to have very vindictive feelings if I would entertain them, in regard to misrule and mob violence, for under the pledge of the governor of Illinois, made to me and to Dr. Bernhisel, (who is here presented) Joseph and Hyrum Smith were guaranteed protection, and the governor pledged us his faith and that of the State therefor. But these two innocent victims were slain in cold blood, and the very guards whom the governor ostensibly placed for their protection, assisted in the murder, whilst I, myself, who was not there as a prisoner, received four balls at the time of their massacre. Under these infamous circumstances it would be very natural for a man to entertain vindictive feelings. But do I have feelings of revenge in my heart concerning these men? No. Did any of you ever hear me give utterance to feelings of that kind? I think not. I do not wish to be governed by such influences. Those who perpetrate such acts have enough to answer for without any maledictions from me. I do not cherish feelings of that kind. I consider that all these things are governed by an all-wise and inscrutible Providence, by a God who rules and regulates, manages and directs the affairs of the human family. I saw Joseph and Hyrum Smith mortally wounded by men with blackened faces, and, as I have said, I was severely wounded—quite as severely as President Garfield is. Do I feel enmity towards these men? No, their case is not an enviable one. There is a Being who knows the acts of the human family and is acquainted with their affairs, who will judge all men and all nations according to their deserts. Do I know this? I do know it. The Gospel reveals many things to us which others are unacquainted with. I knew of those terrible events which were coming upon this nation previous to the breaking out of our great fratricidal war, just as well as I now know that they transpired, and I have spoken of them to many. What of that? Do I not know that a nation like that in which we live, a nation which is blessed with the freest, the most enlightened and magnificent government in the world to-day, with priviliges which would exalt people to heaven if lived up to—do I not know that if they do not live up to them, but violate them and trample them under their feet, and discard the sacred principles of liberty by which we ought to be governed—do I not know that their punishment will be commensurate with the enlightenment which they possess? I do. And I know—I cannot help but know—that there are a great many more afflictions yet awaiting this nation. But would I put forth my hand to help bring them on? God forbid! And you, you Latter-day Saints, would you exercise your influence to the accomplishment of an object of that kind? God forbid! But we cannot help but know these things. But our foreknowledge of these matters does not make us the agents in bringing them to pass. We are told that the wicked will slay the wicked. We are told in sacred writ, "that vengeance is mine saith the Lord, and I will repay!" And in speaking of ourselves we need not be under any apprehensions pertaining to the acts of men, for the Lord has said, "It is my business to take care of my

Saints;" but it is our business to be Saints. And to be worthy of that character it is our duty to live by the principles of virtue, truth, integrity, holiness, purity, and honor, that we may at all times secure the favor of Almighty God; that His blessings may be with us and dwell in our bosoms; that the peace of God may abide in our habitations; that our fields, our flocks, and our herds may be blessed of the Lord; and that we, as a people, may be under His divine protection. Fear him and keep his commandments, and if we do this we need know no other fear either on this side of heaven or of hell, for God has pledged himself to take care of his people and to sustain and deliver them from the hands of their enemies, Therefore we may feel easy, and we can always afford to treat all men right. What! Would you treat your enemies well? Why, yes. If they were hungry I would feed them; if they were thirsty I would give them drink; if they were naked I would clothe them; but I would not be governed by their principles, nor influenced by the feelings which animate their bosoms. I would try and imitate and cherish the same truths that dwell in the bosom of God, who makes his sun to rise on the evil and on the good, and the rain to fall on the just and on the unjust. Then, having done that, I would leave them in the hands of God, and let him direct his affairs according to the counsels of his own will.

I am sorry to see this murderous influence prevailing throughout the world, and perhaps this may be a fitting occasion to refer to some of these matters. The manifestations of turbulance and uneasiness which prevail among the nations of the earth are truly lamentable. Well, have I anything to do with them? Nothing; but I cannot help but know that they exist. These feelings which tend to do away with all right, rule, and government, and correct principles are not from God, or many of them are not. This feeling of communism and nihilism, aimed at the overthrow of rulers and men in position and authority, arises from a spirit of diabolism, which is contrary to every principle of the Gospel of the Son of God. But then do not the Scripture say that these things shall occur? Yes. Do not the scriptures say that men shall grow worse and worse, deceiving and being deceived? Yes. Do not the scriptures tell us that thrones shall be cast down and empires destroyed and the rule and government of the earth be trodden under foot? Yes. But I cannot help but sympathize with those who suffer from their influences; while these afflictions are the result of wickedness and corruption, yet we cannot shut our eyes to the fact that those who engage in these pernicious practices are exceedingly low, brutal, wicked and degraded. I would say "my soul come not thou into their secret; unto their assembly, mine honor, be not thou united."

I have traveled abroad myself quite extensively among the nations of the earth. Did I ever interfere with them? No, not in the least particular. Did I see things that were wrong? Yes, but it was not for me to right them. That was not my mission. I had no command of the kind. My mission was to preach the Gospel of salvation to the nations of the earth, and I have traveled hundreds of thousands of miles to do this, without purse or scrip, trusting in God. And so have many of my friends traveled. We did not hurt anybody, did we? For

instance, now, right in our own city, we have Methodists, Presbyterians, Baptists, Catholics, Episcopalians, and all kinds of isms. Do we interfere with them? We do not. Would you interrupt them in their worship? I know of no such thing, good Latter-day Saints will not do it. Would I malign or persecute them? No, I would not. If we told the truth about some of them it would be quite bad enough without stating falsehoods, and if other men cannot afford to treat us aright, we can afford to treat them properly and to give the fullest and broadest liberty to all who come within our reach; liberty to do right, not liberty to oppress, not liberty to trample upon correct principles, not liberty to rob men of their property or religion. Men who would do this are villains which we want nothing to do with; but all honorable men, all men who do right and maintain the laws and the Constitution of the United States, we are their friends and will sustain them to the last. These are my thoughts in relation to that matter.

In connection with President Garfield, have we any feelings of enmity? No; I have none. I feel truly to sympathize with him in his affliction, but I feel more profoundly moved that deeds of this description can occur in a free, liberal and enlightened government like this. We might expect such things in some of the European nations where the principles of nihilism exist to so great an extent, and where there seems a disposition to subvert all rule and government and place the people and nations in the hands of irresponsible mobs, and of low, brutal, murderous men, without any regard to the principles of law, order, justice, equity and righteousness. I could account for some of these things taking place there. It is really astonishing to see what efforts are being made to accomplish the overthrow of rule and government in Russia, Austria, Germany, Spain, England, Italy, France, Turkey, etc. These things are beginning to spread among and permeate the nations of the earth. Do we expect them? Yes. These secret combinations were spoken of by Joseph Smith, years and years ago. I have heard him time and time again tell about them, and he stated that when these things began to take place the liberties of this nation would begin to be bartered away. We see many signs of weakness which we lament, and we would to God that our rulers would be men of righteousness, and that those who aspire to position would be guided by honorable feelings—to maintain inviolate the Constitution and operate in the interest, happiness, well-being, and protection of the whole community. Bu we see signs of weakness and vaccillation. We see a policy being introduced to listen to the clamor of mobs and of unprincipled men who know not of what they speak, nor whereof they affirm, and when men begin to tear away with impunity one plank after another from our Constitution, by and by we shall find that we are struggling with the wreck and ruin of the system which the forefathers of this nation sought to establish in the interests of humanity. But it is for us still to sustain these glorious principles of liberty bequeathed by the founders of this nation, still to rally round the flag of the Union, still to maintain all correct principles, granting the utmost extent of liberty to all people of all grades and of all nations. If other people see fit to violate these sacred principles, we must uphold them in their en-

tirety, in their purity, and be patriotic and law-abiding and act honorably toward our nation and to its rulers. It is truly deplorable to see our President, the President of this great and mighty nation, one of the greatest rulers in the world stricken down by an assassin. Yet these things we have to mourn over. But in all cases it is for us to be true to our God and to our religion, to obey the laws of God, cleaving to correct principles, letting purity, virtue, honor, truth and integrity characterize all our acts, that we may be the blessed of the Lord.

I pray God to bless you, and that we may be led in the paths of light; and I pray God to bless all honorable men everywhere, and to bless our President and our rulers who rule in righteousness, and that wherein any of them are doing wrong, that they may be led in the right path, and that we may be led to pursue that course at all times that shall secure the approbation of God, the approbation of our own conscience and the esteem and respect of all honorable men everywhere. Regarding the notions of others, we care nothing; our trust is in God; and we will try and observe His laws and keep His commandments. May God help us to do so in the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE GENERAL CONFERENCE, SUNDAY MORNING, APRIL 3, 1881.

(Reported by Geo. F. Gibbs.)

THE SAINTS HAVE CAUSE TO REJOICE—THEIR LABORS AND FUTURE.

I think that all of us as Latter-day Saints should have our hearts filled with gratitude and thanksgiving to God our Heavenly Father for his mercies and blessings which we enjoy this day. It is certainly a source of much pleasure to me to have the privilege of meeting with so many of the Latter-day Saints, and with so many bearing the Holy Priesthood in this dispensation of God to man. I cannot but rejoice when I reflect upon the history of this people, and contemplate the dealings of God with us, how that He has protected us and sustained us and delivered us and made us a community in the land, and that too under adversity and opposition.

In tracing the history of the Prophets and Apostles of old, as well as those of our day, we find that there have been some very peculiar manifestations of the trust and con-

fidence in God which they have exercised. Consider, for instance, the position of the Three Hebrews. They could afford to trust themselves in the hands of God; they could afford to meet whatever punishment or affliction or persecution which might be heaped upon them in consequence of their obeying the law of God. But they could not afford to bow down and worship the image which Nebuchadnezzar had caused to be set up, because it was contrary to the commandments of God. The history of the result of their refusing to obey the royal edict, commanding all Babylon to fall down and worship it, we are familiar with; also with the similar circumstance in which the Prophet Daniel figured. In any and every age of the world when God has called or commanded a man or a people to perform a certain work, they through determination and perseverance, and faith in him, have been enabled to accomplish it; and I do not know of a single instance wherein anything ennobling or exalting has been gained when his command has been shunned or wilfully disobeyed. I will here mention the case of Jonah, which presents itself to my mind, when the Lord sent him to deliver a message to Ninevah. The requirement was a little too much for Jonah, and he thought he would try to avoid it; but after he had spent three days and nights in the belly of a whale, he thought, no doubt, that if ever he got to land he would unhesitatingly obey the commandments of the Lord. The result we know. We take our Savior, and also the Apostles who followed him; we read the history of what they suffered and passed through. All of the Apostles suffered death (excepting one, whom they could not destroy), including the Son of God himself, in order to seal their testimony with their blood; while the Savior had to suffer upon the cross, to fill the mission which he had been preordained to perform; which, by the way, is a very strange ensample to man, to see the Son of God, the Only Begotten of the Father on the earth, the First Born in the spirit world, a person of His high exaltation and glory, condescending to come forth to be born in a stable and cradled in a manger; and after he grew up, how he traveled about in adversity and suffering, never shrinking from any duty imposed upon him—it should certainly be a good ensample to all of his followers. And the Apostles themselves, because of their integrity to the truths of the Gospel which they had received through their Master, the Savior, they like him, suffered death, and thus sealed their testimony with their blood. They could perform no more than he could towards turning the hearts of the people to the truth; but they determined to risk whatever suffering, trouble or tribulation they were called to pass through for the word of God, and the testimony of Jesus, that they might receive eternal life.

I bring this home to ourselves. I bring it home to the Latter-day Saints; I bring it home to our day and generation. Many of us have been acquainted with our Prophet and Patriarch, Joseph and Hyrum Smith. We know their lives; we know the suffering and trouble they passed through. These men are true and faithful unto death. They could afford to do it; but they could not afford to deny the faith; they could not afford to shrink from the important message which God had given unto them, of establishing this Church and kingdom upon the earth, but they could afford to be

true and faithful to the last moments of their lives, in advocating and defending the principles of the Gospel of the Son of God. I wish to say to our leading men, the Presidency of this Church, the Twelve Apostles, the Presidents of Stakes and their Counselors, the Bishops, the Seventies, the High Priests and Elders, and to all men bearing the Holy Priesthood, as well as to all who have entered into covenant with God, that we can, as individuals and as a people, afford to maintain our integrity in this our day and generation, regardless of consequences. We can afford to be true and faithful to God; we can afford to carry out every principle and commandment which God has given unto us; we can afford to do this, as much so as Prophets and Apostles and people of God of other dispensations and generations. And I would say to all Israel, there is not one soul of us who can afford to compromise one of the revelations or one of the commandments which God has committed to our charge. No man can afford to do this who is called of God to build up this Kingdom. We can afford, however, to meet the consequences, whatever they may be. And I would say to all present this day, that we should have, and that we have as much comfort, as much hope and as much cause to trust in God, and have received as much encouragement, by the over-ruling hand of Almighty God in our behalf, to go on magnifying our calling and to be true and faithful to every commandment which God has given unto us, as the people of any other generation had in their day; and for one I can say, "It is the kingdom of God or nothing" for me and I am willing to risk the consequences. I know that I cannot afford to disobey any commandment which God has given to me, because there is no man who holds the Priesthood, and possessing the inspiration and the gifts of God and the light of truth, but would be ashamed both in the flesh and in the spirit-world to meet his God, and to be obliged to acknowledge that he did not obey His commandments. And I will here say that whenever we do our duty, whenever we keep the commandments which have been made known to us, we will see the fulfilment of the promises which God has made to us with regard to this day, age and dispensation. There is no promise which God has made to us but what will be fulfilled to the very letter. I read these—the Bible, the Book of Mormon, the Doctrine and Covenants, and I regard them as eternal truths. I cannot find any revelations given from the days of Moses down to the days of Joseph Smith, nor from the days of Joseph to our day, by men who have spoken as they were moved upon by the Holy Ghost, but what has been fulfilled to the very letter, as far as time would admit of. Though the heavens and the earth pass away, not one jot or tittle which will fall unfulfilled. When I read these solemn, these eternal declarations made through the mouth of Joseph Smith, my heart swells with gratitude and praise to God, my heavenly Father. I consider that the Doctrine and Covenants, our Testament, contains a code of the most solemn, the most Godlike proclamations ever made to the human family. I will refer to the "Vision" alone, as a revelation which gives more light, more truth, and more principle than any revelation contained in any other book we ever read. It makes plain to our understanding our present

condition, where we came from, why we are here, and where we are going to. Any man may know through that revelation what his part and condition will be. For all men know what laws they keep, and the laws which men keep here will determine their position hereafter; they will be preserved by those laws and receive the blessings which belong to them.

I say again, the Latter-day Saints have every encouragement; their pathway is plain and inviting before them. And the nearer we adhere to the commandments of God, the more confident we shall become that God is our friend and that He is watching over us, and that his Son Jesus is our advocate, with the Father, that he is in the midst of this people, and that he will contend for the rights of his Saints, and will ward off every weapon which is formed against Zion. So far at least we have been sustained; the arm of Jehovah has been made bare in our behalf ever since we have been in these valleys, and all Israel whose eyes are open to see, and whose minds can comprehend the dealings of God with his people, know it. We have been sustained by the power of God from the beginning to this day, and nothing short of the power of God could have saved us and brought us through; and nothing but the power of God can preserve us, and nothing but his wisdom can pilot us safe to the high destiny which awaits us. Perhaps I may be permitted to say, we met with a good deal of persecution and oppression and suffering before we came to these valleys, and still the hand of oppression is stretched out against us, and the public mind everywhere within the pale of Christendom is more or less set on our destruction, and that because a certain Biblical principle—the patriarchal order of marriage is practised by us. When Earl Rosborough was visiting this city, he inquired of President Taylor what excuse the State of Missouri had in driving ten thousand of this people beyond their borders into the State of Illinois; and what excuse the people of this nation had who took part in, and those who countenanced the persecution which we have endured, for persecuting us before the principle of patriarchal marriage was practised by the Latter-day Saints. President Taylor replied, it was because we believed in revelation, because we believed in Prophets and Apostles, and because we believed in the ancient, the apostolic, the everlasting Gospel, with all its gifts and blessings. Then, said Earl Rosborough. "it would make no difference, as far as your being at variance with the Christian world is concerned, whether you practice plural marriage or not, unless you renounce all other principles you hold to that caused your persecution heretofore; you would be persecuted still." I say the same to-day. The nation cares no more about our practising the order of plural marriage than any other principle of the Gospel; it would make no difference with us to day. Were we to compromise this principle by saying, we will renounce it, we would then have to renounce our belief in revelation from God, and our belief in the necessity of Prophets and Apostles, and the principle of the gathering, and then to do away with the idea and practice of building Temples in which to administer ordinances for the exaltation of the living and the redemption of the dead; and at last we would have to renounce our Church organization, and mix up and mingle with the world, and

become part of them. Can we afford to do this? I tell you no, we can not; but we can afford to keep the commandments of God. And I will here say, that we have been sustained by the hand of Jehovah in a marvelous and miraculous manner ever since we came to these valleys and proclaimed to the world our belief in the revelation of celestial or plural marriage; and I will say further, and in the name of Jesus Christ our Savior and Elder Brother, we shall be sustained from this time until he comes in the clouds of heaven, inasmuch as we shrink not from the performance of our duties. We have somebody to deal with besides man. The God of heaven holds our destiny; he holds the destiny of our nation and of all the nations, and he controls them. Therefore, I say to the Latter-day Saints, let us be faithful; let us keep the commandments; let us not renounce a single principle or command which God has given to us. Let us keep the word of wisdom. Let us pay our tithes and offerings. Let us obey the celestial law of God, that we may have our wives and children with us in the morning of the first resurrection; that we may come forth clothed with glory, immortality and eternal lives, with our wives and children bound to us in the family organization in the celestial world; to dwell with us throughout the endless ages of eternity, together with all the sons and daughters of Adam who shall have kept the commandments of God.

I pray that we may be able to do our duty in this world. I pray that we may not fear man who can only kill the body, but fear God who hath power to cast both body and soul into hell. I feel to say that there is no people under heaven who have so much cause to rejoice and to be grateful as the Latter-day Saints. There is no other people since the foundation of the world called to perform the work which you, Latter-day Saints, are called to perform. The God of heaven has given you the kingdom, the great and last kingdom, the only kingdom which has ever been set up on this earth to remain until the coming of the Son of Man. Although in its infancy, this work has a great and a mighty future; and as I have often said, the eyes of all the hosts of heaven are over us; the eyes of God Himself, and the eyes of all the Prophets and Apostles who have ever lived in the flesh are watching this people. They know that they are not neither can they be made perfect without you; and they fully understand that we cannot be made perfect without them. They understand the greatness, the extent, the power and the glory of this dispensation.

When I contemplate the fact that the few men and women dwelling in these mountain valleys have had committed to them this great and mighty work, I feel that of all people under heaven we ought to be the most grateful to our God; and that we ought to remember to keep our covenants, and humble ourselves before him, and labor with all our hearts to discharge faithfully the responsibilities which devolve upon us, and the duties which are required at our hands. For we can afford to do anything which God requires of us; but none of us can afford to do wrong. It would cost far more than this world with all its wealth is worth for the Latter-day Saints to do wrong and come under the disfavor of Almighty God. Our prayers, one and all, should be that of David's—"Keep back thy servant also from presumptuous sins; let

them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

I pray God to bless this assembly of His people; and to bless the Presidency of the Church, the Apostles and all bearing the holy Priesthood, together with all who have entered into covenant with him. My earnest prayer is that the blessings of our God may be over us in time, that when we get through and shall pass behind the vail, we shall have done all that was required of us, and be prepared to dwell with the sanctified and the just made perfect through the blood of the Lamb. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE GENERAL CONFERENCE, MONDAY AFTERNOON, APRIL 4, 1881.

(Reported by Geo. F. Gibbs.)

THE GOSPEL—THE "PERFECT LAW OF LIBERTY," ETC.

I desire to be heard, not that I am ambitious of speaking, but if I speak I desire that my strength shall not be unnecessarily taxed.

One of the ancient expounders of the Christian religion said, that the Gospel was the perfect law of liberty. I believe it; and if I take a text at all, that is my text.

The Gospel as understood and expounded by the Savior and his ancient Apostles, is a perfect law of liberty. Everything pertaining to the spirit of the Gospel, as taught and expounded and practised by the Savior and His disciples, tended to liberty. All the revelations which God ever gave to man from the beginning of the world tended to liberty. The government which our heavenly Father has exercised, or attempted to exercise over His children on the earth or in the heavens, has not in the least tended to restrain or abridge them in their liberty, but rather to enlarge it, to extend it, to insure, to preserve and maintain it. The Gospel of Christ, and all of the revelations of God to man have sought to mark the line of distinction between liberty and license, between correct principles of government and anarchy or oppression and slavery. Oppression and slavery are the result of sin and wickedness, violations of the principles of the everlasting Gospel: either by the rulers or ruled or both; and generally both. True freedom of mind and body and true liberty: even the enjoyment of human rights is founded and maintained, and rests

upon human integrity and virtue and the observance of those principles of truth on which all true happiness and true freedom is founded. Sin was never righteousness, nor can be; license was never liberty nor can be; misery was never happiness, nor can be; and yet because of the blindness and ignorance of some people, they never appear to be happy only when they are perfectly miserable. And there are some people too who think they are always in slavery and bondage unless they are trying to get themselves into trouble; and they think there is no true liberty only in acting like the devil: The Nihilists of Russia, the Socialists of France and their sympathizers in America, including the "Liberals" of Utah, are panting for liberty; they are restive under the restraint of order and law; they are opposed to government, and like the French Socialists and Communists, they would destroy Jehovah himself and behead the king and burn up Parliament and assassinate every representative of power and government; and when they had reduced the country and themselves to anarchy, they would look upon their condition as the acme of freedom and human liberty. The world to-day is drifting in this direction, including our own liberal America.

If we take a retrospective view of the dealings of God with his people whom he recognized, and who acknowledged his laws, and among whom he raised up Prophets, and with whom he established his covenants, we will find that they have been the freest of all peoples which have existed on the earth. The students of the Bible and the Book of Mormon know this to be the case. They know that the first king who ruled over ancient Israel, was chosen at their own earnest solicitations, when they began to apostatize from God, and to despise His counsels. They know that Samuel the Seer, who judged them in righteousness, and who taught them faithfully the ways of the Lord, earnestly remonstrated with them when they clamored for a king to go out and in before them and lead them to battle, that they might be as other nations who were around them. Samuel foretold the results—that such a course tended to bondage; that they were but forging the links of the chain that would bind them and deprive them of freedom. He labored long and arduously to dissuade them from it; but they would not listen to him. And yet they were not willing to consent for anybody else to make them a king but that same Samuel; and when he had prayed to the Lord, the Lord told him to "hearken to the voice of the people in all that they say unto thee; for they have not rejected thee but they have rejected me, that I should not reign over them." Samuel did as the Lord commanded him, and Israel was ruled over by a king of their own choosing. But the heavens were displeased with them for so doing, and you who are conversant with Bible history are familiar with the troubles and sorrows which befell Israel in consequence of this departure from the ways of God. And those who read the Book of Mormon find the same spirit breathed throughout that book. The people, in the days when they were willing to listen to the voice of Prophets and inspired men, were the freest and best of all people; but when they began to apostatize and harden their hearts against the words of the Lord and the counsel imparted to them by His servants, they began to drift with sin and oppression and bond-

age. Anarchy—shall I say, is the worst of all governments? No: Anarchy is the absence of all government; it is the antipodes of order; it is the acme of confusion; it is the result of unbridled license, the antipodes of true liberty. The Apostle Paul says truly: "For there is no power but of God: the powers that be are ordained of God." At first this is a startling statement. Even the monopoly of the one-man-power as in Russia, or the monopoly of the aristocracy as in other parts of Europe, or the imbecility and sometimes stupidity of a republic like our own, is far better than no government at all. And for this reason, says the Apostle Paul, "The powers are ordained of God," not that they are always the best forms of government for the people, or that they afford liberty and freedom to mankind, but that any and all forms of government are better than none at all, having a tendency as they do to restrain the passions of human nature and to curb them, and to establish and maintain order to a greater or less degree. One monopoly is better than many; and the oppression of a king is tolerable, but the oppression of a mob, where every man is a law to himself and his own right arm, is his power to enforce his own will, is the worst form of government. The efforts of extremists clamoring for human freedom are all tending in this direction; and those who clamor for human rights are, as a general thing, the first to trample them under foot—I mean those who are the most loud-mouthed; their ideas of freedom are all on their tongue; they conceive of no freedom only when they wield the sword, or dictate terms to others. The Gospel of the Son of God extends to the world that perfect law of liberty. Founded on truth, and a proper appreciation of those principles which tend to the largest possible happiness to humanity, it restrains mankind, not in the enjoyment of freedom and liberty, but from efforts to deprive their fellows of it. In other words, the power which God has sought to exercise, and which he has recommended and sanctioned, is only to seize the arm which is raised to fell his fellow, and to stop the loud tongue of the raging maniac, which would destroy the peace of his fellow-man, and who would seek to build himself up on the ruin of others. There is no system of government ever instituted among men which is so well calculated to give and maintain human freedom, and at the same time to restrain the vices and excesses of fallen humanity, as the government of the Gospel sought to be established by the Savior and His Apostles. We heard quoted this forenoon the words of God spoken through the Prophet Joseph, and which are and always will be in force among this people, to the effect that the powers of the Priesthood are inseparably connected with the powers of heaven, and cannot be exercised in any degree of unrighteousness; that the power of that man departs from him when he attempts in the least degree to exercise an unrighteous dominion over his fellow-man—or any power or dominion except that power of truth and of persuasion, founded upon it.

The teachings of the Savior in relation to the settling of difficulties arising among brethren in the Church of Christ, through visiting them and talking frankly one with another, explaining and expounding to each other until they come to an understanding of all troubles which

may arise among members of the Church; and in cases of disagreement invoking the aid and council of visiting priests and teachers to act in the premises as peace-makers, as helps to the parties to arrive at a proper understanding, constitute the best method of settling and adjusting the differences of mankind which has ever been instituted; agreeing with the experience of Bishop Hunter, who has often said, that no cases of difficulty are so thoroughly and effectually settled as those which are disposed of in this way. This is the chief labor of the visiting Priesthood among the people of God. And yet the enemies of this people prate a great deal about the oppression of the Priesthood. There is no pope or bishop, priest or clergyman or ecclesiastic belonging to any sect on the earth, so far as my knowledge extends, which is so approachable as the President and Apostles and Priests and Bishops and Elders of this Church, whose hearts and ears are open to everybody to hear what everybody has to say, and to give it due weight in all patience and long-suffering, to enlighten and teach them correct principles, so that they may act honestly with each other and secure each other the greatest possible amount of liberty, freedom and happiness. The same may be said of the domestic relations in the family circle—I will not say with wicked men, with men who are naturally tyrannical, having the spirit of tyranny and oppression born in them; but I will say that free men and women who are imbued with the spirit of the everlasting Gospel, who are living in polygamy, that they manifest a greater degree of parental affection and of conjugal love, and evince greater earnest desire to promote peace and happiness and comfort and liberty and freedom to each member of their families, than at least the great majority of the families of the Christian world. And as I have often said—and I am as well acquainted with polygamous families in Utah, as perhaps, any other man, in consequence of my traveling constantly among the people and mingling with them—that, as a rule, the polygamous families of Utah are the best regulated families in the land, and they enjoy the greatest degree of happiness and freedom, unity, fellowship and love and reverence for correct principles. Our would-be regenerators would feign try and make us believe that unless we all go to the polls and vote their ticket we are slaves to the Priesthood; that because we chose to vote for our friends, we are doing the bidding of the Priesthood. Yes, and so we are. The Priesthood has always taught us that we would be fools, indeed, to vote for our enemies, for those who would rob and plunder us, for those who would not only rob us financially, but would steal from us the common rights of citizenship were it in their power to do so. And, yet, forsooth, because we vote for our friends, for men in whom we have confidence, they say we are priestridden, etc. And what does it all mean? "Why, we want you Mormons to vote for us that we may get our arm into the public treasury, for we are too lazy to work." All who are acquainted with the administration of affairs in Utah, know that the affairs of government, both territorial and county, and also municipal, are the most economically administered of any other Territory or State in the Union; that there is not one delinquent or case of embezzlement to where there are ten in any other Territory or State. And yet our

would-be regenerators are exceedingly angry because we will not vote for men to misrepresent us and our interests at the seat of government; because we do not squeak when they squeak, because we do not sneeze when they take snuff. This they call liberty! And there are perhaps some of our own people who are so far befogged that they run with this class of men; they read their twaddle so much and they become so much beclouded that they think it is necessary, in order to show their manhood, to vote for their enemies because, if they do not vote for their enemies they will be put down as "Mormon slaves;" and this would be too much for them, they could not stand so much.

Now, thinking men understand the object of all this cry. It is prompted by the same spirit which we see manifested by the extremists almost throughout the civilized world. It is true there is a great deal of oppression in the world, and these men see it and they wish to improve things, but do not know how; and instead of commencing to rectify what is wrong in their own hearts and in their own families, and then extend their influence for good to those immediately around them, instead of using moral suasion and showing a good example, they turn to and undertake to serve God like the devil, trying to right things the wrong way by casting down everything in the form of order and government, producing anarchy and ruin instead. Like the idiot who, because he himself was houseless, having to sleep on the doorstep of some rich man, put the torch to the rich man's palace and destroyed it. Fools can demolish and destroy; it requires wise men to build.

I said of the ancient people of God; I say of the Latter-day Saints, there is no people capable of appreciating true liberty and of understanding the principles on which it is founded, and who know so well how to maintain them; because we have found it in the Gospel which we have received. And every man who has received the spirit of the Gospel, and whose heart is warmed with the love of it, is preparing his heart and is using his influence to educate the people to understand the true principles of human freedom, and the means by which they can be maintained. And I say, as President Cannon has said, referring to what the Prophet Joseph Smith told us, that the time would come when the extremists of the land, who are undermining the fabric of freedom, and little by little breaking under foot the guarantees of human liberty which have been raised up by our heavenly Father, through the instrumentality of wise men whom he raised up to establish the institutions of our country; these extremists of the land are gradually undermining those safeguards of human liberty, and plotting to carry out their nefarious designs in their endeavoring to oppress the people of God, and to destroy the institutions of heaven out of the earth. The time will come when the voice of such men will be heard in the land, like the roaring of a tornado, so that the still small voice speaking from the heavens cannot be heard; and the voice of the loud-mouth, plotting destruction to human liberty and freedom will be heard all over the land, and everybody raise up and say, it is the voice of God; and they will be willing to stand and look on and see the Saints butchered and Prophets martyred, and our institutions wrested from us and wasted away. But when that time arrives, the Lord will come forth

from his hiding place and "vex the nations;" he will raise his arm, and it shall not be turned back, and he will stay the hand raised against his people to destroy them and their institutions.

The Gospel has been the means of gathering us out from among the nations, and has made us a free and happy people, an able and united commonwealth; and the Lord is using us to establish its principles in these mountains, that throughout these valleys may be formed a nucleus around which honorable men and women may gather, men who will be capable of appreciating the blessings of liberty and of helping to extend them to others. And all presidents and senators and judges, and all men in official authority who shall lend themselves and their influence to trample upon the common rights of man, those rights which God has bestowed upon us and which are our common heritage, and who shall be found warring against God and his institutions, when the cup of their iniquity shall be full, the Lord Almighty will cause them to disappear from the public gaze, he will let them sink into oblivion and disgrace.

Those who suppose they can secure happiness in doing wickedly are grievously mistaken. And if they seek to oppress their neighbor by appropriating to themselves his hard earnings without rendering him a just equivalent, they will find every time they do it, they are but weaving together withes for their own backs, preparing punishment for themselves, and bringing themselves into bondage—the bondage of sin. For all judgments and punishments which the law of the Lord has ordained and appointed unto man are designed to correct their errors and sins. And where they are corrected and they learn better, then He is ready to stretch forth His hand to save and exalt them. The Gospel is ever ready to step in to assist repentant man when he has become sensible that he needs help to be redeemed, and he realizes that he has not the power to redeem himself. Then repentance unto life is granted to him; but it never can come until his judgment is convinced, until his mind is enlightened and his eyes are opened to see himself, and to comprehend his true position. And whether he be in this world or the world to come, he must place himself in a condition to be saved before redemption can come unto him; and it is only by the light of truth and of true and correct principles which can bring happiness and liberty and freedom, and with it a disposition to extend that liberty to all around, and to maintain it and protect each other in its enjoyment; and not with a spirit of vengeance upon the erring, and oppression upon the ignorant, but only with a disposition to seize and hold the hand which is raised to smite his fellow and stop in his wayward course the individual who would override his fellow. And all men should be protected in this freedom to go so far and no further.

May the Lord help us to live and walk in the light, and think for ourselves, and act like sensible people, paying heedless regard to the blatant foolish lunatics who are attracting the attention of the world. They, however, have their day, after the manner of the old adage—Every dog has his day; and when it is past he will cease to bark and bite.

DISCOURSE BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 17, 1881.

(Reported by John Irvine.)

DIVISIONS OF MODERN CHRISTENDOM—EFFECTS OF SECTARIAN PROSELYTISM, ETC.

Being called upon this afternoon, to address this congregation, I arise to do so, trusting that the Spirit of God will rest upon me to enlighten my mind and suggest such thoughts to me as may be profitable to the congregation assembled, and I desire that my brethren and sisters will sustain and support me by their attention and their faith, and prayers, that I may be inspired to speak the truth, and that all who listen may have the same spirit resting upon them, that they may be able to see and understand the things presented.

There are a great many people assembled to-day in different parts of the world to worship God according to the various forms which prevail in what is called Christendom. All those people who profess to be Christians, believe that there is a God, and that Jesus of Nazareth who died on Calvary, was the Son of God. They also believe that the book called the Bible, contains the revealed will of God to man. But although they all profess to believe in the same book, in the same God, and in the same Savior, yet they have different forms of worship, different tenets of faith, and they are traveling in different roads, with the expectation of arriving at the same place at the end of their journey. The differences which exist in the world in regard to religion are very deplorable. If mankind were actuated by the same spirit in their worship of God, they would worship in one way, they would walk in the path of truth, and would not be tossed to and fro and carried about by different winds of doctrine. The fact that people are divided in their belief in regard to religious principles, is proof that the same spirit does not rest upon them; they are guided by different influences, therefore are led in different paths. There is to be a time, according to the Scriptures, when the people who believe in God, will all be brought into such a condition that they will "see eye to eye." There is to be a time when all people living upon the earth "shall know God, from the least even to the greatest," and there will be no need to contend about doctrine or principle, but all will understand alike, for "the earth shall be full of the knowledge of God, as the waters fill the great deep." How is this great change to be brought about? At the present time people who profess to believe in God have a great many different ideas concerning

Him. They have a great many different opinions in regard to the being who is called His Son, they have a great many different ideas of the Gospel as taught by His Son, and these contentions do not decrease, on the contrary they increase. New sects are springing up, churches are increasing in the earth, but the children of men are becoming more and more varied in their opinions in regard to religion. If things continue in the present way, how long will it take till all the inhabitants of the earth are brought to a knowledge of the truth? how long will it take to bring them all to the unity of the faith, and to the knowledge of the Son of God? We are told in the Scriptures, that one of the objects of the preaching of the Gospel was that people might be brought to "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It appears to me that if things continue in their present condition, instead of the inhabitants of the earth being brought to a unity of the faith and to the knowledge of God, division and contention will increase. When missionaries are sent from Christian nations to heathen nations, they do not establish any unity of faith among those to whom they are sent. On the contrary, they introduce division. For instance, a number of missionaries go among the Mahomedans, and if they convert a portion of them to the different faiths which those missionaries teach, they are turned away from the union, such as it is, of their old creed to the divisions of modern Christendom. If the Baptist missionary should convert a certain number of Mahomedans to his creed, the Baptist church would be established among them; and if the Methodists introduced their creed and obtained converts, there would be the Methodist faith and the Baptist faith among them; and so with the Episcopalians, the Presbyterians and the various isms which are prevalent in Christendom. If all these sects were introduced into a Mahomedan country, then instead of the people being brought to greater unity of the faith, division would be established in their midst, they would be split up into sects just like modern Christendom is to-day. And yet if the Bible is true, the time is to come when all shall know God from the least to the greatest, and when all shall bow the knee and confess that Jesus is the Lord to the glory of God the Father. Unless something is introduced into the world of a different nature and character to the various sects which now exist in Christendom, these results can never be brought about.

If the Gospel which Jesus Christ introduced into the world, and which His Apostles were sent forth to preach, were restored again to the earth, and the people were brought to the understanding of that Gospel, then they would come into this condition, because this was one of the characteristics of the Gospel, one of its great effects upon the people when it was introduced into the world 1800 years and more ago. When the Apostles whom Jesus Christ sent forth went to preach the Gospel in the country in which they were born, Palestine, they found people professing different creeds, but when these people came to receive the Gospel which the Apostles taught, they were all brought to the unity of the faith. If Peter went out and preached in one part of the world, say to the Jews, and Paul, "the Apostle of the Gentiles," went out among the Gentile nations and

preached to them, the converts made by Peter, and the converts made by Paul, believed exactly alike, no matter where they were born, no matter what creed they had previously professed; and when James went out, or any of the rest of the Apostles, and made converts, all came to the same belief as the converts of Peter and the converts of Paul. Indeed the Apostle Paul says, "For by one spirit are we all baptized into one body, whether he be Jew or Gentile, whether we be bond or free, and have all been made to drink into one spirit"—"We have," said he," "one Lord, one faith, one baptism, and one hope of our calling." This was the effect of the acceptance of the Gospel in the days of the ancient Apostles. And upon the principle that the same cause will always produce the same effect under the same circumstances, if that Gospel were to be preached in this day of the world the people who obeyed it would be brought into the same condition, no matter what their creeds were. When they received the Gospel of Jesus Christ they would be brought to a unity of the faith, they would receive one doctrine, they would receive one spirit, they would have one Lord, one baptism, one faith and one hope of their calling, they would be started on the same road, they would worship the same God in the same way, under the influence of the same spirit.

Well, what is the matter in what is called the Christian world? The difficulty is that the people of the earth have departed from the plan of salvation which was taught by Jesus Christ and His Apostles, and the opinions of men have been introduced instead of the word of God. Men have stepped forth from the ranks to be preachers and teachers of the people, and have introduced their own notions, and churches have been built up and established upon those notions. In the olden times the Apostles of Jesus Christ did not feel that they had any right to go out and preach their vtews about doctrine, their ideas about salvation, but they went out as ambassadors of the Lord Jesus Christ having authority from Him to preach the Gospel which He delivered to them and no other, and the Apostle Paul went so far as to say, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And John, the beloved and loving disciple, who talked so much about love and charity, says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds." The servants of God who have been called at various times from the beginning to preach the word of the Lord to the inhabitants of the earth have always come with the word of the Lord; not their own ideas, not with their peculiar notions about doctrine, but they came to bring a message from the Almighty, and they delivered it with authority. Every word they spoke under the inspiration of the Holy Spirit was the word of God to the people, and was binding upon them, for those men were the representatives of God upon the earth, so far as their teachings were concerned. "Holy men of God spake as they were moved upon by the Holy Ghost," and that which they said under the influence of that

spirit, was the word of God to the people to whom it came. But for hundreds of years the people of the earth have been taught the doctrines of men. They have been "teaching for doctrines the commandments of men," just as we read in the Scriptures they would do; and in consequence of this the people have become divided, sects have multiplied, division has increased, and the people, instead of obeying the voice of the Lord and walking in His ways, have the teachings of men and have walked in the ways of men, and therefore they have departed from the Almighty. We say sometimes that God has departed from the world. That is not exactly the case; the world have gone away from God; "they have heaped to themselves teachers having itching ears; and they have turned away their ears from the truth and have turned unto fables," as the ancient Apostles said they would. This, in a few plain words, is the condition of the Christian world to day. Notwithstanding this, however, there are a great many people among those various sects and religions who are sincere in their worship. Their desires are good, and a great many of them think they are walking in the way of life. But as the wise man Solomon says, "There is a way which seemeth right unto a man, but the end thereof is death." There is and can be but one way, one true way into the presence of God. "Strait is the gate and narrow is the path which leadeth unto life, and few there be that find it," said Jesus, while "Broad is the road that leadeth to destruction and many there be which go in thereat." There is but one way, and, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." There being but one road to eternal life, he that walks not in that road is on another, but there is but one road to take him into the presence of God to receive the glory of His Father's kingdom. Now, this may sound in some people's ears very uncharitable. People say the Latter-day Saints are uncharitable, because they aver that there is only one way to heaven. You never hear a man called uncharitable when he says there is only one way in mathematics. If five times five are twenty-five, any one who differs from that is acknowledged to be wrong, but when we talk about religious affairs there seems to be an idea in the world that people can believe what they please about religion, and it is all right. Now, this seems to me very inconsistent. Truth cannot be bent or turned aside. Truth cannot be turned into error; there is no compromise between truth and error. If a principle is true in one age of the world, it is just as much so in another; and the notions and sincerity of the people will not alter that truth in the slightest degree. Jesus came to show the way of salvation. He sent His Apostles to teach one way, one plan, and as the Apostle Paul said, if anybody preaches any other he will be accursed.

But supposing we look into the nature and character of this plan of salvation, this way that Jesus laid down. I will refer you to the 3rd chapter of the Gospel according to St. John, and the 5th verse. The words I am about to read are the words of Jesus Christ. Now if you please to say that Christ was uncharitable, you may. I will not say so. Jesus is the great Divine Master. Those who do not profess to believe that He was the immaculate

Son of God, believe He was a great inspired Teacher, and what He said was the word of life to the inhabitants of the earth. Nicodemus came to Jesus by night to enquire about the way of life. "And Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." Nicodemus did not quite understand what was meant by being "born again," whereupon Jesus further explained, saying, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." This was the declaration of the Lord Jesus Christ. There is no compromise about it, no two ways about it. Here is the one way laid down by the Lord: No man can enter into the kingdom of God, except he has been born of the water and of the spirit. How are we to understand this Scripture? We are to understand it, I suppose, just exactly as it was laid down. Jesus was making himself plain to Nicodemus. He told him that except a man was born again he could not *see* the kingdom of God, and when Nicodemus inquired how this could be, He further explained, that except a man was born of the water and of the spirit, he could not *enter into* the kingdom of God.

We are told in the Scriptures that Jesus was not only the Teacher, but He was the Great Exemplar. Jesus "left us an example that we should follow in His steps." If this be the case, Jesus must have been born of the water and of the spirit, and if we can find out how He was so born, then we can find out how we must be born of the water and of the spirit. We are told here in the New Testament; that when Jesus Christ was about thirty years of age (he conformed to the laws and customs of the Jews among whom He resided) before he went on his ministry, he went to John, the forerunner, and asked to be baptized, but we read that John, who knew the character of Christ's mission, said, "I have need to be baptized of Thee, and comest Thou to me?" And "Jesus answering, said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness." Then he suffered him. And Jesus when he was baptized, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here is a pattern set by Jesus Christ, for mankind to follow. He knew it was necessary for every one to be born of water and of the spirit, and He went to John, a man who had authority from God to baptize, and was immersed by him, or baptized by him—the words are of similar meaning—and the Spirit descended and the Father witnessed that He was well pleased with this act.

Now, you will find, if you will read the Scriptures, that when Jesus Christ sent His disciples to all the world, he told them to "preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again, he says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If we read the book called The Acts of the Apostles, we find that these instructions were carried out to the very letter. In that great sermon preached by Peter, on the day of Pentecost, when so many were brought to obedience to the truth, when asked by the

people, "What shall we do?" Peter said unto them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." First, the birth of the water, then the birth of the Holy Ghost. This was the example of Christ, and this was how the Apostles taught it.

If you follow the Apostles in all their travels and teachings—so far as the history is given to us in the book called the Acts of the Apostles, and so far as laid down in the epistles which they wrote to the churches—you will find that this was the preparatory Gospel, the Gospel of the kingdom. First, "Believe on the Lord Jesus Christ." What shall we do when we do believe? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And you will find further that after the people were baptized, the Apostles laid their hands upon them, and by the administration of that ordinance the Holy Ghost came upon them. And this was uniform. It was not one Gospel in one country and another in another; it was the same Gospel for all. Neither were there a number of baptisms for different people in different parts, but one Lord, one faith, one baptism; not "pouring" in one part of the world and "sprinkling" in another, and the "sign of the cross" for another. No, it was one baptism, being *buried* in water after the likeness of Christ's death, and being raised up out of the water in the likeness of His resurrection; brought forth from the womb of the water into the element of air in the likeness of the natural birth, all done in the name of the Father, and of the Son, and of the Holy Ghost, by men holding divine authority. No man had a right to administer these ordinances as he pleased or according to some fancy within his own mind. A man must be appointed to the ministry by the voice of God through the living oracles, or his ministrations are void and of non-effect. When people were baptized in this way they were prepared to receive the birth of the spirit, and when the Apostles' hands were laid upon them they received the Holy Ghost, they were born of the spirit, and the effects were as I remarked at the beginning, no matter what they previously believed or disbelieved, they were all brought to the unity of the faith. They believed alike, they had similar impressions, the same spirit rested upon them, they were brethren and sisters, they were no longer divided in feeling, but all were inspired by the same influence, and desired to labor for the same object and purpose. We find also that this spirit developed certain gifts among the people, some that were internal, not perceptible to the natural eye, except as they influenced the acts of men; while others were external. For instance, we read that the fruits of the spirit are these: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, brotherly love and charity;" these were the effects of the Holy Ghost in the human heart in former times. Now, if the same spirit rests upon the people to-day, it will bring forth the same fruits. "Every tree is known by its fruit." There were other gifts given by this spirit, which we read of in the First Epistle of Paul to the Corinthians and 12th Chapter. He says, "To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the

gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues. but all these worketh that one and the self same spirit, dividing to every man severally as He will." These were the fruits of the spirit in the days of the Apostles. Now, if this same spirit is given to people today, through obedience to the Gospel, it will bring forth the same fruits. The gift of tongues will be enjoyed; the gifts of interpretation, of healing, prophecy, discerning of spirits, etc., and people will be united together in spirit and be filled with love, joy, peace, patience and charity, and be baptized by one spirit into one body.

Now, the Church of Jesus Christ of Latter-day Saints—to which most of the people of this congregation belong—has been established by direct communication from heaven in our own times, and the reason for the establishment of this Gospel again by revelation from heaven is this: The world has departed from the ancient Gospel, an outline of which I have been giving to you this afternoon; people have turned away from it, and taken to the vagaries of men. The world has heaped to itself teachers. Men have been hired by the people to preach doctrines which would suit the people. Hence division has been in the world in place of union; discord and contention have sprung up instead of peace, joy and brotherly love, which are the fruits of the Gospel. But God Almighty has restored this Gospel in the day and age in which we live, because, according to the Scriptures it must be "preached to all the world as a witness, and then shall the end come." The true Gospel, the Gospel of the birth of the water and of the spirit, without which man cannot enter the kingdom of heaven, must be preached to all nations. God has restored that Gospel by direct communication from the heavens. It is the only way in which it could be restored. It cannot be evolved from the mind of man. It must come from God or it is not the work of God. If Jesus Christ has nothing to do with a church personally, it cannot be the Church of Christ. It may be a Methodist church, an Episcopalian, Presbyterian or a Quaker church, or it may be a church bearing any other name that men have put upon it; but if it is the Church of Jesus Christ, He will be in communication with it. Well, the Lord has restored this Gospel by revelation from heaven. With it he has also restored the same authority held by the ancient Apostles. Angels have come down to the earth that they might restore this Priesthood. Peter, James and John have come as ministering angels and restored the ancient Apostleship, in which is authority to preach the Gospel, to baptize for the remission of sins, to lay on hands for the imparting of the Holy Ghost, to organize the Church of God, and set all things in order; that authority has been restored to the earth, and by that authority the Gospel must be preached to all the world as a witness, before the end shall come.

The world marvels how it is that people can be brought together from so many different nations and countries, and all settle down under one form of faith. People have an idea that there are certain persons here holding great influence over the minds of men; that they have gathered people together by that influence, and now hold them here in

bondage. There could not be greater freedom anywhere upon the face of the earth than is enjoyed right here in Utah, by the people called Latter-day Saints. But what has drawn them here? What makes them willing to go through any trial or any sacrifice for their faith? It is just simply this: They heard the Gospel, received it in their hearts, and they have been born of water and of the spirit,—the Holy Ghost, the Comforter. The spirit by which the Prophets wrote and spoke; the spirit by which Jesus Christ brought forth the living word of God; the spirit by which the ancient Apostles were inspired is here on earth, and dwells in the hearts of the Latter-day Saints. They have been baptized by one spirit into one body, and all the gifts of the spirit anciently enjoyed are the fruits of the spirit to-day, and each man and each woman for himself and for herself, has received a divine witness direct from the Almighty to their own souls that God has commenced the great work of the latter days, which is to establish His government on the earth. bring all mankind to the unity of the faith, and prepare the world for the coming of Him whose right it is to reign. It is the power of the Spirit of Almighty God which rests upon the Latter-day Saints. It is that which has drawn them here, to leave their homes and friends and come up here to these mountains, where they can learn more of the ways of God, and walk more closely in His paths, where they learn further of this Gospel and of those glorious ordinances which pertain to the salvation of mankind.

But the question which may be asked here is: "If there is only one way of salvation and you have received that, and all the rest of mankind are in the dark and not walking in the ways of life, what is to become of them, and what is to become of the masses of the human race that never heard this Gospel?" Will you tell me what is to become of the heathen that have died, who never heard of Christianity in any shape? for there is but one name given under heaven by which men can be saved. What is to become of the myriads that have passed into the spirit world without even having heard the name of Jesus Christ? What is to become of all the Jews—numbers of good men and good women amongst them—what is to become of the millions of Jews who have passed away into the spirit world from every land—and some of them in a great hurry too, driven by the hands of "Christians"—who have never obeyed any Gospel at all? Now, the word of Jesus Christ must stand good. Even if I could not comprehend the decree, if there was no ray of light to make it plain to my mind, yet if I believe in the Lord Jesus Christ I must believe that saying that there is only one way into the sheepfold, that no man can get into the kingdom of God, who has not been born of the water and of the Spirit, and until it is made plain to my mind I must hold on to it by faith, if I cannot comprehend it by my reason. But thanks be to God, this has been made clear to our minds, not because we are wise and learned in the Scriptures but because God Almighty has been pleased to make it known. That is the only way we have come to an understanding on this point. All the doctrines we have in our Church are scriptural, but they have not been taken from the Scriptures, they have come direct from the Almighty by revelation in our time. The Prophet

Joseph Smith, previous to his death, obtained from the Almighty a knowledge in regard to the condition of the dead. He was shown the condition they would occupy in the eternities which are to come. In one great vision it was revealed to him that there are three degrees of glory, the celestial, terrestrial, and telestial: that those who enter into the celestial kingdom are they who obeyed the laws of the celestial kingdom; that those who enter into the terrestrial kingdom are they who did not obey the celestial law but obeyed a lesser degree of law and therefore were only prepared to receive a lesser degree of glory; and that those who enter into the lowest degree of glory are those who are cast down for their sins and who must pay the penalty of the same, but all, except the sons of perdition, eventually will come out of their suffering and enter into a condition for which they are qualified. But over and above this the Prophet Joseph Smith saw that the Gospel of the Kingom could be preached not only to people in the flesh, but to people out of the flesh; that when people depart this life they retain their identity; that they can be informed; that they can receive and reject; and he was also shown that the time must come when all shall hear the Gospel of the Lord Jesus Christ, because by that they shall be judged. The Apostle Peter says: "For this cause was the Gospel preached also to them which are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." Every one must hear the Gospel and be judged by it. It would not be just to judge any one by that Gospel if they never heard it. "But," says some one, "that is a new idea altogether. The idea in the Christian world is that there are two conditions to which the spirits of men go after death, namely, to heaven or to hell." That is the common idea, I know; but according to the doctrine which Joseph Smith taught, and which he learned by revelation from heaven, the time is to come when everybody will hear the Gospel of the Son of God, every one will have the chance to bow the knee to King Emmanuel, and to do it understandingly.

Now, when we come to look into the Scriptures, we find that Jesus Christ on a certain occasion read in the Jewish Synagogue a passage out of the Book of Isaiah. You will find it in the 61st chapter of Isaiah. What is it? "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This was a part of the mission of Christ. He was not only sent to preach good tidings to the meek, but it seems he had a mission to some that were in captivity. I will read a verse or two upon the same subject from the 42nd chapter of the Book of Isaiah: "I the Lord have called thee in righteousness and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the gentiles; to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house." In the 49th chapter of Isaiah, we find some remarks of the same kind: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, shew yourselves." I ask, were these predic-

tions which it is generally admitted were uttered concerning Jesus Christ, fulfilled? Let us see. Jesus Christ was taken by wicked hands, hung upon the cross and crucified. He prayed for his enemies before he departed; he prayed that God would forgive them, because they knew not what they did, and then "bowed his head and gave up the ghost." Where did the ghost or spirit of Christ go to after it left the body? The body was taken down and placed away in the tomb; but where was Jesus? Was he lying in that tomb, embalmed? Oh, no, that was merely the helpless body. His spirit had gone. Where had it gone to? Says one, "it went to heaven, of course." Stay a moment. Three days after this we find this same Jesus, whose body was placed away in the tomb, walking in the garden, "and for fear of him the keepers did shake and became as dead men." Jesus, while walking in the garden, met Mary; and Mary, supposing him to be the gardener, asked where they had laid Jesus. Making himself known to her, she sprang towards him. Whereupon he said to her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." Now, there were three days between the placing of Christ's body in the tomb and the raising of it. Where was Jesus, the real Jesus, the living Jesus, while his body was lying in the tomb? Who can tell us? We read in the third chapter of the first epistle of Peter, 18th to the 20th verses: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Where was he? Where did he go? "Put to death in the flesh, but quickened by the spirit, he went and preached unto the spirits in prison." That is where Christ was between the time of his death and his resurrection, preaching deliverance to the captives, the opening of the prison to them who were bound. But some may ask, How do you know what he preached to them? The answer will be found in the 4th chapter of the same epistle, and the 6th verse, namely, "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." From this it appears that Jesus Christ went and preached the *Gospel* to the dead. What for? "That they might be judged according to men in the flesh;" for it would not be fair to judge them by that Gospel if they never had the opportunity of hearing it. Here is Jesus, stretched out upon the cross, praying for his enemies; he bows his head and gives up the Ghost; his spirit departs from his body; he goes to Paradise. That is where the thief went who repented on the cross. "Lord remember me when thou comest into Thy kingdom;" he cried. And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in Paradise." Was that in the presence of the Father, in heaven, in glory? Oh, no. It was in the place for departed spirits, some of them disobedient spirits; a portion of it the place in which the rich man found himself, who is

spoken of in the parable of Lazarus. Christ went to the spirit world and the thief went with him. It was a place where the wicked pay "the uttermost farthing" for their sins in the flesh. There Jesus went. No longer trammelled by the laws which govern the earth, no longer subject to the bonds of the flesh. This is the place that David speaks of when he says, "Lift up your heads, O ye gates; and be lifted up, ye everlasting doors; and the King of Glory shall come in." Jesus is not now the babe of Bethlehem, he is not now the despised of men, he is not now bearing the sins of men upon the cross, but he is Jesus the mighty, Jesus the conqueror. Jesus the Son of God, Jesus the Prince, Jesus the pure, who knew no sin, and over whom death had no claim. He entered the abode of the doomed. He proclaimed deliverance to the captives. He preached the Gospel to the dead. He opened the prison house and "led captivity captive." He then came back to where his body lay in the tomb. The guards fell back as though they were dead men, when the angels with the keys of the resurrection appeared at the door of the sepulchre. The great stone was rolled away and the risen Christ came forth in his might. He grasped the keys of hell when he entered the dark regions of Hades. He grasped the keys of death when he came back triumphant and arose on high to receive "all power both on the earth and in the heavens!"

Now this may be a different view to that which has been entertained for hundreds of years, but it is the eternal truth of God, and as it was with the disobedient in the days of Noah, so it will be with those of the latter days. It will be as we are told in the 24th chapter of Isaiah, where the Prophet in speaking of the last times says: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Jesus Christ when He was upon the earth, made use of this remarkable language: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." It appears from this that those who really believe in Jesus, those who are really his disciples, shall follow in His footsteps, do the works that he performed, follow in the same path which he trod, that by and by they may come up to the same glory. So we learn from the revelations of God, through the Prophet Joseph Smith, that when the servants of God depart from this stage of action they follow the footsteps of the illustrious captain of our salvation, they preach deliverance to the captives, they publish the Gospel of peace in the regions of the departed. Hosts of the Jews, hosts of the heathen, and hosts of the Christians have died to wake up and find themselves in the spirit world, and not in the glory they expected, because the time to receive the glory and the reward is not till after the judgment. And they will be offered in the spirit those essential truths which they could not learn while in the flesh.

Is not this comforting to our hearts? It is to mine. I had thought over this many a time before I understood this principle, and when this light came to me it filled me with gladness: That all people

who ever dwelt on the earth will have the privilege of hearing the Gospel of Christ; that God is not so narrow as sectarian preachers would make him; that he does not regard a few of his creatures only, but that "His tender mercies are over all his works," and that all shall have an opportunity of receiving or rejecting the means of salvation, and will stand or fall thereby.

Now, there is another question that will come up, that I must say a word or two about to make this doctrine plain. When people who depart from the earth without hearing the Gospel, go into the spirit world, and by and by a man of God comes preaching the word of God, and they are willing to receive it, can they be born of water and of the spirit? Is baptism an ordinance that can be attended to in the spirit world? I thought, says one, that water was an element or compound of elements, belonging to the earth. Well, according to the revelations of this great Prophet, Joseph Smith—one of the greatest Prophets that ever breathed the breath of life, excepting, of course, the Lord Jesus Christ—those who receive the Gospel in the spirit world can have the necessary earthly ordinances attended to for them by proxy, that is, the living can be baptized for the dead. This will startle some people. Some good Christians will feel shocked at the idea. But stop; do not be in a hurry. Did you ever think of the principle of one *dying* for another? Did not Jesus suffer for all on the principle of a vicarious atonement? On this principle of proxy rests the whole scheme of human redemption. Without that principle of proxy, every one must pay the penalty of blood and death, for the wages of sin is death, and "all have sinned and come short of the glory of God," and "without the shedding of blood, there is no remission of sin." Christ died for you and for me and for all mankind, on condition that they would receive His Gospel. He died, "the just for the unjust, that he might bring us to God." He who knew no sin died for those that had sinned. Here, then, is the principle of proxy in the vicarious death of Jesus Christ, as was typified in the ordinances and sacrifices that were given in the law of carnal commandments.

But is this a scriptural doctrine? It is. In the 15th chapter of 1 Corinthians, 29th verse, we find Paul asks a peculiar question. He is talking about the resurrection of the dead. The people in those days did not understand much about that subject. "He asks, "What shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" From this it would seem that in the early Christian church, the living were baptized for the dead. From this we can understand what Paul meant when, in writing to the Hebrews concerning their departed ancestors, he said, "God having provided some better thing for us, that they without us should not be made perfect." That is the condition of a great many of our forefathers, they cannot be made perfect without us. There is no redemption for the living or the dead except by the true Gospel of Jesus Christ. Not the Gospel of Wesley, Calvin, Luther, or of any man, but the Gospel of Jesus Christ in its purity, as it comes down from Him for the salvation of the human family. Without obedience to that Gospel, neither the living nor the dead can be saved.

I take great pleasure in bearing my testimony that I know the true

Gospel has been restored to the earth. I know that the Apostleship has been sent down from heaven to the earth again, and that the power as well as the name of it is here. Men have received authority from the heavens to administer in all the ordinances of God's house. This is the one Gospel, the true Gospel of faith, repentance and baptism for the remission of sins, and the reception of the Holy Ghost, through the laying on of hands, with the cultivation of all that is good, and the overcoming of everything which is evil. This is the Gospel of the kingdom. It will be preached to all the world as a witness that the end is near. There is no power which can stay the progress of this work. It is for this our missionaries go abroad in the world. Some people have an idea that they are simply emigration agents to gather out people to Utah. It is not so. They go abroad to preach the Gospel of Christ among the nations of the earth. It must be proclaimed to every nation, kindred, tongue and people: to professors of religion and non-professors, to preachers and their congregations, to pastors and their flocks, to the king upon his throne and to the peasant in his cottage, to the presidents of republics, and in fact to all peoples on the face of the earth. All must hear the warning voice: Repent of your sins, O ye inhabitants of the earth! Turn away from your corruptions where with you have defiled yourselves and the earth on which you dwell, or woe unto you, for I the Lord God will cleanse the earth as with the besom of destruction. Repent, before judgment shall overtake you. Repent and be baptized every one of you, in the name of the Lord Jesus, and you shall be cleansed from sin, and a new heart shall be put into you. You shall be born of the water and be made new creatures in Christ Jesus. You shall be born of the Spirit, the Holy Ghost shall be given unto you as a gift from God, which shall be a light to your feet and a lamp to your path, by which you can be brought into communion with the Father and the Son and the heavenly hosts, by which light and intelligence can be flashed from the celestial kingdom to your souls, and by which you may know you are accepted of God! This Gospel must be preached to all the world by the servants of God. And wherever their testimony has been received—in England, Scotland, Wales, Ireland, France, Italy, Germany, Sweden, Denmark, the Islands of the sea, throughout the United States, South America, Africa, and the East Indies, those who have obeyed it have all been baptized into the same body and worship the same God in the same way, and they all want to come here, the great gathering place of the Saints. There is no need to coax them to come: the great difficulty is to find money to bring them here when they want to gather. In this they are fulfilling the words of Isaiah and Malachi: "And it shall come to pass," says the Prophet Isaiah, "in the last days that the mountain of the Lord's House shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow into it, but many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." Those who receive the Gospel come in here "as the doves to their windows."

From the east and from the west, from the north and from the south, God is gathering His elect from the four quarters of the earth. This is one of the signs of the second coming of the Son of Man. We are building this Temple—I do not allude to the Tabernacle in which we are now assembled, although the Prophet Isaiah speaks also of a Tabernacle, a shadow from the heat and a covert from storm and from rain—but I allude to the Temple on another part of this block; we have others also at St. George, Logan and Sanpete. What are they for? Why, that the living may go into the House of God, according to the pattern received from on high, and attend to the ordinances for the dead. Joseph Smith and Hyrum Smith were slain for the word of God and the testimony of Jesus, and are following in the footsteps of their Divine Master. They have gone into the spirit world and preached deliverance to the captives, and we are building these Temples to the name of God, in the tops of the mountains, that the dead may be fully redeemed.

I have merely touched upon this subject, and my time will not allow me to go further. But I wish to bear my testimony to this congregation that the Lord has restored this Gospel I have spoken about. The power of it is here, the ancient gifts are here, and I know it, and hundreds and thousands that are occupying these valleys know it. That is why we are Latter-day Saints; that is why we are willing to be cast out and despised of men: that is why we cleave to our faith: and I tell you this work will roll on, no matter what may happen or what opposition is set up against it, for this is God's work. The kings of the earth and the legislature of nations may counsel together, they may lay their plans and fulminate their decrees, but they cannot stop this work in which we are engaged. It will roll on, not because we are so wise or so great—for God has called the weak things of the earth to confound the mighty—but because it is the work of God. No power can hinder this work in the least degree; every weapon that is raised against it will fall to the ground. The Gospel will be preached, Israel will be gathered, and all nations and peoples shall be subdued, until every knee shall bow and every tongue confess that Jesus is the Lord to the glory of God the Father. And the mansions of the dead, and the halls of the spirit world, and every part of the universe will resound with the Gospel of peace, preached by the servants of God, until all shall hear and obey, and when the work is done, Jesus Christ will go before the Father and present to Him this finished work, that God may be all in all.

May the Lord help us to be obedient, to labor in His cause as we are called to work, that we may find our way back to the presence of our Father, and receive the crown and reward of the faithful, even so. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 12, 1881.

(Reported by John Irvine.)

THE OBJECT OF ASSEMBLING TOGETHER—THE SACRAMENT, ETC.

We have assembled ourselves as Latter-day Saints for the purpose of worshiping God, of listening to instructions, and administering one of the ordinances of the house of God —the sacrament. I look upon the sacrament as an ordinance of great importance to us; in fact, from the days of Adam down to the days of Jesus Christ, there were sacrifices offered; not only by Adam but by his posterity, by Moses and the house of Israel, and all the generations of people who were led by the Lord—sacrifices were offered as a type of the great sacrifice to be made by the Messiah. They offered the blood of bulls, rams and doves as a type of the great and last sacrifice and death of the Messiah, whose blood was shed for the redemption of the world. Prior to the death of the Savior, the sacrament of the Lord's Supper was administered to His disciples, and they were informed that they were to partake of the bread as an emblem of the broken body of the Lord, and of the wine —or whatever is made use of as a substitute—in token of the shed blood of the Lord Jesus Christ.

I feel disposed here to make a remark and say, that if I were the emperor of the world and had control of every human being that breathes the breath of life on earth, I would give to every man, woman and child the right to worship God according to the dictates of their own conscience, and when I say this I speak the sentiments of Joseph Smith, Brigham Young, the Presidency of this Church, the Twelve Apostles, and all the Elders of Israel. This is the sentiment of all the Latter-day Saints. What! would you grant the Methodists this privilege? Certainly. And the Baptists? Yes, certainly. And the Catholics, the Shakers, the Quakers? Yes, and everybody else under heaven. I would grant to all people the right to enjoy their religion without molestation. I would even extend this privilege to the Latter-day Saints; I would give them the privilege of believing in the Bible and the organization of the Church according to the ancient pattern, with Apostles and Prophets, Christ Jesus being the chief corner stone. Why would you do this? I would do it because God himself does it. The God of heaven grants to all his children, every sect and party of whatever name and denomination under the whole heavens, their agency and the right to worship God according to the dictates of their own conscience. The Lord

forces no man to heaven. He places before him life and death, light and darkness, truth and error, and having before him all these principles, he is at liberty to worship God and believe what he chooses. He alone is responsible to God for his actions. Now, when I read the history of the world in days which are past, when I note the illiberal spirit which was manifested, and the blood which has been shed upon the earth—for the earth has been deluged with blood, under what is termed holy wars, under the garb of holy religion—I look upon it as the most ungodly and unrighteous thing that was ever committed upon the earth. I look upon what is taking place to-day in the same way. I marvel sometimes when I see the spirit of our nation and the feelings of the sects of to-day toward Utah and the Latter-day Saints. Have we ever stood in the path of any man, sect or people with regard to their religion? No, we have not. We have been willing at all times that men should preach their doctrines and believe them, unmolested by us, and I would say, to express my own feelings, that if a man believed he had to climb a cottonwood tree three times a day, for salvation, I would never hinder him. No, this liberty, this freedom, especially under the American Government of all nations under heaven, ought to become universal. No man or set of men should attempt to hinder their neighbors from enjoying their religion. And while I say this, and while we grant all men this right and privilege, as we have done here in this city, this Tabernacle and various other buildings having been opened to the clergymen of the day, we have been perfectly willing, after we have heard all they have had to say, to accept any truth they might have that we are not in possession of. If there is a man in this world who has one truth which I have not got, I am willing to exchange all the errors I have got for that truth. But we as a people claim the same right we grant to others. We claim the right to worship God unmolested by our fellow-men. The laws of God, the decrees of God, the oracles of God, as well as laws of our country and the constitution of our government grant this right to the human family—yes, even to the "Mormons," as we are called, to the Latter-day Saints as well as every other class.

Then, why this tremendous furore among the sects of the day with regard to these "Mormons" and their religion? The trouble is the world do not know anything about our religion, they do not know what we believe in, and if anybody forms an idea from what they hear abroad, they hear anything but the truth. I have been amused sometimes—I have of late—in reading the speeches delivered by gentlemen—clergymen at that—who profess to have lived in Utah, and to understand this people. One gentleman who professes to be acquainted here delivered a speech in Rochester, before a missionary society, in which he stated that "there were in Utah 620,486 young persons in the Mormon district, and it was the youthful element that missionaries were working on." Well, now, how does this gentleman make out 620,486 young people out of 140,000? I do not know by what process of mathematics, or by what rule he arrives at this question. That gentleman knew just as well when he made that assertion that it was false as I know. Our population is only about 140,000. Mr. Conyer, who had lived here some six years, stated "that there were 40,000 scholars in the mission, and he wanted assistance to

furnish his enlarged school." Well, now you take 40,000 scholars out of the total population of 140,000, and I do not think you will have many for the Mormons. But all this is as near true as anything you get abroad, and I really wish that gentlemen, clergymen and everybody else who attempts to report Utah would tell the truth. That is all we ask of any persons who visit us. But it seems impossible for anybody to speak of Utah and the Latter-day Saints—"Mormons" as they are termed—with any degree of truth; but I wish they would, it would be better for them, better for us, and they would be under less condemnation.

Now, what are the principles in which the Latter-day Saints believe? What is the dreadful crime which we have been guilty of for the last fifty years? Why, the Lord has raised up a Prophet—Joseph Smith. He sent an angel from heaven in fulfilment of the revelations of St. John. And that angel delivered the Gospel to Joseph Smith; delivered unto him power and knowledge to obtain the Book of Mormon, a record containing the history of the ancient inhabitants of this continent who dwelt here hundreds and thousands of years ago. He translated it into the English language. Does the Book of Mormon contain a different Gospel to that contained in the Bible? It does not. It gives a history of the people who dwelt upon this continent anciently; tells where they came from and how they came here, tells of the dealings of God with them, and the establishment of the Church of Christ among them. They were visited by Jesus after his resurrection. Hence he said, "Other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd." He also told the Nephites when he established His church among them, that he had other sheep. They were the ten tribes of Israel. The Book of Mormon is a history of the dealings of God with that people; the Bible is a history of the dealings of God with Judah and with the Jews and the twelve tribes of Israel: it contains in fact a short outline of the dealings of God with the Jaredites and Nephites from the building of the Tower of Babel down to the days of the Savior and after His resurrection. The Bible is the Stick of Judah in the hands of Judah, and the Book of Mormon the Stick of Joseph in the hands of Ephraim. Both books contain the same gospel. There was never but one gospel and there never will be any other revealed to the human family. Hence Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now, if Joseph Smith had established any other gospel on the earth than the gospel which Paul taught, that Christ and His Apostles taught, and that was taught to Abraham, Noah, and the antediluvian world, why we would have the curse of God resting upon us. The great trouble with the so-called Christian world is that they have spiritualized the Scriptures until there is not a semblance of the gospel left. I never could find it. I never could hear a gospel sermon in my life, and I sat under Dr. Porter and Dr. Hawes and other great divines of the day. I never could hear a gospel sermon according to the ancient pattern as was taught by Joseph Smith. Of course all sects have had some truth. All sects have professed to believe in the blood of Jesus Christ, more or less; all sects and parties have

their various roads to heaven and to hell, but none of them teach the Gospel according to the pattern laid down in the New Testament.

It required an angel from heaven "to fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people," to prepare them for the great judgments of our God, before the winding-up scene. The angel has come: that Gospel has been delivered. It was delivered to Joseph Smith. He did not receive his power from man, but from the revelations of Jesus Christ. What did that Gospel teach? Why, faith in Jesus Christ. "Yes, oh yes," say the Methodist, "we believe in Jesus Christ." All right. Then the next principle was repentance of our sins. "But," say the sectarian world, "we also believe in repentance." Well, what is next? The revivalists who visited this city, (Messrs. Sankey & Moody) believed in Jesus Christ, and they said that if a person only came to Christ, he did not require to be a Methodist, Baptist, Mormon, or anything else. Prophets and Apostles were not required; all that was required was to come to Christ. But we say there is something more required besides believing. A man has to be baptized for the remission of his sins in order to enter into the kingdom of heaven. That law of baptism has never been altered. Many believe in baptism even by immersion, but not particularly for remission of sins. What next? Having repented of our sins and been baptized for a remission of them, we must have hands laid upon for the reception of the Holy Ghost, and when we have received the Holy Ghost, it will be unto us as a principle of revelation, a testimony of the Father and of the Son.

Well, what kind of a church are you going to have? Paul, in speaking of the Corinthians, goes on to represent the Church of Christ as the body of a man. He shows that every part of the body must act in unison; the head, the eyes, the ears, the mouth, the feet, must all work together in order that the body may be perfect, and that there may be no schism. We are also told that God set in the Church Apostles, Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Now, we have had independence of mind enough to believe this doctrine. This is "Mormonism." It is faith in Christ, repentance of our sins, baptism for the remission of our sins, and the reception of the Holy Ghost by the laying on of hands. These are the principles which we as Latter-day Saints believe in. We do not believe that God ever had a church on the earth without Apostles and Prophets in it, without inspiration in it. To do away with any of the principles of the Gospel would cause a schism in the Church of Christ. When you cut the head off a man he will die. He may live if he loses an arm or a leg, but if you cut the head off he will die. Precisely so with the Church of Christ. We believe in the Bible; we believe in all the prophecies; we believe God meant just what he said and said just what he meant; we believe that the prophecies of the scriptures are of no private interpretation; we believe in the second coming of Christ; we believe that the judgments of Almighty God will be poured out upon this generation. All the unbelief of the world will not stay the fulfilment of the decrees of the Almighty. The unbelief of the in-

habitants of the antediluvian world in the days of Noah did not stay the deluge. The unbelief of the inhabitants of Sodom and Gomarrah did not avert the destruction of these cities. The unbelief of the Jews did not avert the destruction of Jerusalem. We look for a literal fulfilment of the decrees of God. We know as a people that he has set his hand to establish his Church. He has set his hand to warn all nations. The Holy Priesthood has been restored, not by the power of man, but by the power of Almighty God.

As I have said, we believe in the Book of Mormon as containing a record of the ancient inhabitants of this continent, and a clue to the ruins which have been discovered in various parts of the land and for which the world can find no origin. The whole history of these things, however, is pointed out in the Book of Mormon, and if the world would only take the trouble to read that book they would understand these things more perfectly. The American Indians are a remnant of the ancient inhabitants of this continent. Their forefathers were an enlightened people. They had the Gospel among them and the power of God was manifested in their midst; but when they became wicked and turned away from God, the judgments of the Almighty fell upon them and they were overthrown and destroyed by warfares. The Lamanites, now a down-trodden people, are a remnant of the house of Israel. The curse of God has followed them as it has done the Jews, though the Jews have not been darkened in their skin as have the Lamanites. The fate of the Jews in this respect is a standing monument to all infidelity. The prediction of Jesus with regard to them has been literally fulfilled. He predicted that they should be led away captive unto all nations, and that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. When Pilate was ready to release Jesus because he found no fault in him, the Pharisees and high priests, being filled with prejudice, would not have it. They cried out "Crucify him, crucify him, and let his blood be upon us and our children." The prediction of Jesus has been verified, and its fulfillment is before the world to-day. The Jews have been trampled under the feet of the Gentiles for 1800 years, and they are to-day being persecuted in European nations. Why? Because that curse of God rests upon them and will rest upon them until Shiloh comes, until they are re-gathered to Jerusalem and re-build the city in un-belief. You cannot convert a Jew. They will never believe in Jesus Christ until he comes to them in Jerusalem, until these fleeing Jews take back their gold and silver to Jerusalem and re-build their city and temple, and they will do this as the Lord lives. Then the gentiles will say, "Come let us go up to Jerusalem; let us go up and spoil her. The Jews have taken our gold and silver from the nations of the earth—come let us go up and fight against Jerusalem." Then will the prophecies that are before you be fulfilled. The Gospel was preached first to the Jews and then to the Gentiles. The Jews rejected the message: the Gentiles received it, and unto them was given all the gifts and blessings of the Gospel. But Paul told them to take heed lest they fell through the same example of unbelief. Yet in time, we Gentiles, departed from the kingdom of God, and the church went into the wilderness. There has not

been an organization of the church of Christ on the earth from the days of the ancient Apostles, until the days of Joseph Smith, who came forth in this great and last dispensation, and who by inspiration and power from on high again restored the Gospel. The world do not believe this. We cannot help that. The unbelief of the world does not make the work of the Lord of non-effect. The Lord has set his hand to establish his church and kingdom, and the warning voice is to all men. He has called his servant to bear record of this to all nations. This is what the Lord is doing with these despised Mormons. And already the members of nearly every sect under heaven have embraced this work, though our numbers are small compared with the christian world. We expect this. As it was in the days of Noah and Lot so shall it be at the coming of the Son of Man. These principles are true. The world does not know what awaits them no more than they did in the days of Noah, or in the days of the Jews.

But, why this furore against the Latter-day Saints? Do you know? "Oh, yes, we do. You are Polygamists. That is what is the matter." Well, indeed. ! Now, let me ask you a question. Were we polygamists when we were driven from Jackson and Clay Counties? Why, the worst persecution we have ever had, was before polygamy was revealed to us, or before we received it. What cause, then, had the Missourians and others to drive us in the beginning? "Oh, you believe in revelation, you believe in prophets: we cannot bear these things, they are all done away with. These things were only given in the dark ages of the world, but to-day, living as we are in the blaze of the glorious Gospel, we do not need them; but if you will believe as we do and scatter yourself abroad among the Methodists, etc., and do as they do, it will be all right. Now, gentlemen it is not polygamy What do you care about polygamy? What does our nation care about polygamy? What do the sectarians care about polygamy? Bless your souls, nothing. But nine per. cent. of these Mormons may be polygamists. Dreadful! Why, have you no evils in New York? Have you no evils in Boston? Have you no evils anywhere? Are you all perfect? If so, you are pretty well off; you are certainly prepared for salvation. But no, my friends, I will tell you: If we were to give up polygamy to-day—if we were to say to our government, "Oh, yes, we will give up polygamy"—why the next they would say would be, But look here; you have got to give up something more than that." They would tell us, as the Missourians did, that we must quit believing in prophets, apostles and revelation. The same feeling exists to-day as existed then.

We, Latter-day Saints, are called out of the world. We have received the Gospel of Jesus Christ. The Lord Almighty has raised up Prophets and Apostles in this our day, and has set his hand to establish the kingdom that Daniel saw in fulfilment of revelation and prophecy. We have been gathered out from the nations of the earth to these valleys of the mountains. Zion is growing and increasing. This has been the case from the beginning. There has never been an hour from the organization of this Church but what our course has been onward and upward. Even in the midst of mud and water, on the banks of the Missouri River, where, by an edict of Governor Boggs, some 10,000

were driven—no matter under what circumstances we have been placed, the hand of God has been over us. The Almighty has set his hand to gather in the meek of the earth. And after our testimony, will come the testimony of thunderings and lightnings. Read the revelations of St. John: see the signs of the times, and prepare yourselves for that which is to come. We trust in God. We cannot afford to deny the Lord, we cannot deny his revelations. We have a code of revelations called the Doctrine and Covenants. That code given through the mouth of Joseph Smith, contains the most sublime revelations concerning this generation that were ever given to the world. Many of these revelations have had their fulfilment so far as time has permitted. Joseph Smith was a true Prophet of God. I travelled thousands of miles with him, in fact the revelation he gave concerning the war which would break out between the North and South, I wrote that revelation myself as it was given by the Prophet twenty years before it was fulfilled. That revelation was published to the world broadcast, and I merely refer to it because it is a thing that is clear to the minds of all men. All the revelations in the Book of Doctrine and Covenants, the Bible, and the Book of Mormon, will have their fulfilment in the earth.

We are living in an important day. We are living in the most important dispensation God ever gave to man. There is a great change awaiting us; there is a great change awaiting Zion, our Government, and the whole Christian world. The signs of the times indicate the coming of the Son of Man in power and great glory. But before His coming the Gospel has got to be preached to all nations. We have been preaching the Gospel for fifty years, and by it a few have gathered out from the nations of the earth to these valleys of the mountains. That is why the world hate us. It is because the Lord has called us out of the world to establish the everlasting Gospel. And I want to say to the Latter-day Saints: Have faith in the revelations of God; have faith in the promises which have been given. We should be preparing ourselves for the great events which await us. Darkness covers the earth and gross darkness the people. The Lord is withdrawing His Spirit from the nations of the earth, and the power of the devil is gaining dominion over the children of men. See how crime is increasing. Fifty years ago when the Book of Mormon was translated by Joseph Smith, there was not one murder where there are a thousand to-day; there was not one whoredom where there are a thousand to-day; and so you may go through the whole black catalogue of crime. "Whatsoever a man soweth, that shall he also reap." "With what measure ye mete, it shall be measured to you" Look at the wickedness which is on the increase in the world, covering the earth like the waters of the great deep. What will the end be? Death, destruction, whirlwinds, pestilence, famine and the judgments of God will be poured out upon the wicked; for the Lord has withheld these judgments until the world is fully warned. To this end we have been laboring diligently for fifty years, so far as we have had opportunity. But all these judgments will come. The seals will be opened; plague will follow plague; the sun and the moon will be darkened; and the unbelief of the world will make no difference to all.

these things coming to pass.

I have a desire with you, as Latter-day Saints, that we may keep the faith, overcome the world, and magnify our high and holy callings. We will be held responsible before the Lord for the light we possess. We should be diligent and faithful in our labors, for if we turn our backs upon the truth, once having known it, we will be under far greater condemnation than those who rejected the truth. What we may be called upon to suffer for the Gospel's sake is neither here nor there. This nation and every other nation is in the hands of God. Your destiny is in the hands of God. Men can go no further than the Lord will permit them to go. But we should be faithful to God and to our fellowmen, ever ready to do what is required of us.

I pray God our Heavenly Father, that His blessing may be over us; that the hearts of the people of our nation and other nations may be open to the light of the Gospel, that they may not pursue the course the Jews did, for we know what it has cost them. It will cost this nation or any other nation the same to shed the blood of the servants of God. Whatever course a nation pursues in this respect, it will have to foot the bill. The constitution of our country is one of the best that was ever given to any government. Our forefathers were inspired of God to write that instrument. I have a respect for our government, flag and constitution. I know this nation has been raised up by the power of God for a certain purpose, and that to establish his kingdom upon it, and inasmuch as we do our duty the Lord will sustain us. Those who labor to establish the kingdom of God on the earth will be blessed, and those who fight against the work of God, will be held responsible for their actions.

I feel to bear my testimony to the truth of this work. I know Joseph Smith was a Prophet of God, and I have a desire that I may be faithful with the rest of my brethren that I may inherit eternal life, for Jesus Christ's sake. Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 12, 1881.

(Reported by John Irvine.)

THE REMARKS OF BROTHER WOODRUFF—THE PROPHETS AND SERVANTS OF GOD REJECTED IN NEARLY ALL AGES, ETC.

I have listened with great satisfaction and pleasure to the remarks which have been made by Brother Woodruff this afternoon, and I know they are true, and that they will be profitable unto all those who treasure them up in their hearts and make application of them in their lives.

While he was speaking, the query ran through my mind respecting the prophets and men of God who lived in ancient days—was there ever a prophet of God—a man who had a message from God who was received by the generation among whom he lived? They had very few indeed. The Prophet Jonah stands out almost as an exception. Nineveh did repent when he went to it with the message from God; but from Noah down one prophet after another was rejected by the generations unto whom they were sent and unto whom they bore messages from the Almighty. Even Moses, though successful in leading out the children of Israel, with difficulty escaped being stoned to death by his own adherents. And so with every prophet until the days of the Savior himself. Jesus was persecuted; Jesus was derided; Jesus was rejected. Jesus, who came—his coming having been predicted by the holy prophets and the whole nation being in expectation of him—was rejected because he did not come according to the ideas, the preconceived notions of the people—that is of his own kindred unto whom he was sent.

The world entertain certain ideas concerning truth, they entertain certain ideas concerning God and concerning His servants, and when men come to them with something that conflicts with these ideas they are led to reject them, and it is not until a man has died, not until in many instances his blood has been shed, that he is recognized as a Prophet of God. In fact it was an accusation of the Savior against the Jews that they garnished the tombs and sepulchres of the Prophets whom they had slain. They slew them, but after their death their children said, "If we had lived in their day we would not have slain the Prophets, we would have received their testimony," while they treated the Prophets in their midst the same as their fathers had done their predecessors. But it takes time to bring

men to esteem Prophets. It has taken centuries to sanctify the memory of the Son of God; centuries have rolled on before He was recognized by the world as the being whom his disciples testified he was. To his generation he was a vile impostor, and was counted worthy of the most ignominious death that could be inflicted—to be crucified between two thieves. Why, they had the most irrefutable evidence, as they supposed, that He was not the Son of God. "Can there any good thing come out of Nazareth?" "Why," said they, "art thou also of Galilee? Search and look: for out of Galilee ariseth no Prophet." He was a Galilean, and therefore, because of his lowly birth and surroundings, they deemed themselves perfectly justified in rejecting Him. And as has been quoted to-day, so confident were they that He was not the being whom He represented himself to be that they said, "His blood be on us and upon our children." They felt so secure in calling for his crucifixion, they were willing to incur all the penalties which might be inflicted upon themselves and their posterity for the death of a man who, in their estimation, was so vile an impostor.

In the same way it will take time to make the merits of the predictions of Joseph Smith recognized. Will they be recognized? Yes. Joseph Smith has uttered predictions which cannot be disputed, and that have come to pass. Before his death he predicted that the Latter-day Saints should become a great people in the Rocky Mountains. Years before we were compelled to leave the States, he predicted that the South would rebel, and that the civil war would break out in South Carolina. That prediction was in print long years before it was fulfilled. And when it seemed as though the rebellion would break out in Florida, the Latter-day Saints never had any doubt as to where the war would commence. They knew the word of God had been spoken, and that it would be fulfilled. And it was fulfilled, literally, as also many other predictions which have been uttered.

But do these things come to man in a way that man will receive them? No: they come in contact with worldly pride. They invoke the same opposition which Paul had when he was at Ephesus, when the silversmiths cried out, "Great is Diana of the Ephesians." And they bawled and cried so much in favor of Diana, that his voice was drowned. So it is to-day. These things come in contact with established institutions, with established crafts; man's craft is in danger, and hence the outcry. There is a great outcry, and it comes from those whose craft is most in danger. It has ever been so, and it ever will be so while man continues under the same influence which now operates upon him.

The organization of this Church does not coincide with men's minds, it is contrary to their feelings, it comes in contact with their traditions and their prejudices. "Can any good thing come out of Nazareth?" It is the same idea. Can any good thing come from Joseph Smith, an uneducated man? Can any good thing come out of the "Mormon" people. And the whole world seemingly is in a turmoil. Every conceivable falsehood is told about this people. Well, this will continue to be the case; I have no doubt of it in my mind. We have got this warfare to fight, and every people who have stood in our position had it before us. Every reformation which was ever effected among men had to be

effected in the face of opposition, and frequently the foundation stones have been laid in the blood of the men who were the instruments in the hands of God in laying the foundation. Opposition in this respect is not a new thing. It is as old as Adam that there should be opposition to contend against. Jesus predicted it, because he knew it was the history of the past, and he knew it would be repeated. Thus those who embrace "Mormonism," or the Gospel of Christ, may make their calculations upon it.

But there is this difference between the dispensation in which we are engaged and other dispensations which have preceded it: we have the promise of God that His work introduced in this the dispensation of the fulness of times shall never be overthrown, so that this dispensation differs in this respect from every dispensation which has preceded it. There is no stopping this work. Men may fight it, they may kill those who advocate it, and use every means in their power against it; but the fiat of Jehovah has gone forth concerning it, and it will spread and increase and will gather within its pale every honest soul throughout the earth sooner or later, not making war, not attacking, not assaulting, but by the power of divine truth and by the spirit that accompanies it, bearing testimony to every honest soul. And as these troubles increase of which Brother Woodruff has spoken—for they will increase, in our own land, too; they have increased, and they will increase—men will become unsettled in their minds as to what they will do and where they will seek for protection; for the day will come when stable government in these United States will be very hard to find. The elements are already operating that will produce this instability. Men will be glad to seek refuge, glad to seek protection, glad to live in any place where men and women are honest and true, and where the principles which Brother Woodruff has announced, the principles of true liberty are maintained, and God grant that they may be ever maintained.

It has been said that those who have been persecuted will, when their turn comes, become persecutors. This has been said concerning us. "Oh," it has been said, "you are now in the minority. It is all very well to plead for liberty and contend for the rights of man. But wait. If you ever get power, you who have been persecuted will turn round and persecute other people." This has been cast against us as bearing out the history of the past. The Pilgrim Fathers, it is quoted, did this. After being persecuted themselves, they turned round and persecuted others—Episcopalians, Quakers, Baptists, etc.—who did not believe as they did. Well, we have not done this yet. We did not do it when we had everything our own way in these mountains, removed a thousand or twelve hundred miles from every other people. We gave perfect liberty to all, and there never has been an hour since we first occupied this country when our tabernacles, boweries, and other places of worship have not been open to men of every denomination to preach within their walls or under their shade. Time and time again our children have been invited to this tabernacle to listen to ministers of different denominations, that they might know what other people taught; this has been upon the principle which Brother Woodruff has stated, that if they have one

truth we have not got, we are willing to exchange our errors for that truth.

I would not give much for a religion which would not stand contact with the world. It was said once respecting President Young, that he made the remark that he would not give much for a religion that could not stand one railroad. I think the same. If my religion cannot stand all the railroads which can be brought here, I do not want it for myself nor for my children. If there is anything superior to that which we believe outside of our religion, let it come, we will welcome it. We are not wedded to our religion only so far as it is true. So far as it is true we are wedded to it, and as such we have espoused it, as such we maintain it, and as such we hope to die believing in its tenets and practising them; but if any one else has something better let him come along. We have sacrificed enough for truth to show that we love it. We have forsaken everything for the truth as we believe it, and a people who have been willing to have their houses burned, property destroyed and be driven into a wilderness as we have been, and to create homes in this desolate land—a people that has been willing to do this should not shrink from accepting any truth which may be presented to them, and I do not believe they will. We have given no evidence of such a tendency at any time, I have never heard of it, but there has been a constant willingness to receive the truth.

And this doctrine of plural marriage which is so much talked about; we have shown our devotion to truth by espousing it. If its practice had been of the same nature as that which is popular with the world, there would not have been a word said against us. It is not because other people do not do wrong with women that the outcry is raised against us. It is not for doing wrong with women, it is for *marrying* more than one woman, which we could have avoided if licentiousness had been our object, that we are attacked. When God revealed that principle to the Latter-day Saints, there were men who felt as though they would rather go to their graves than carry out that principle. They were men who had lived all their days and had been true to the covenants they had made with their wives, and the thought of marrying more than one woman was as repulsive as it could be to any men in the world. They shrank from it. I heard President Young himself say, that as the hearse passed his house in Nauvoo on the way to the cemetery, he thought he would like to be the occupant of that hearse and of the coffin which it contained, when he thought of this doctrine and the opprobrium that would descend upon him and upon our people, when it became known that we believed in and practised plural marriage. Here is President Taylor, and Brother Woodruff, who has spoken; and other men of mature years in those days—they know how it was. They would have shrunk from it if they could, but the very fact that they have embraced it ought to be sufficient to show the world that they are devoted to principle, that they have been willing to lay down their lives, if necessary, to carry out principle. It would be cheaper, no doubt, to discard plural wives and follow the ways of the world. Do you think I would have any persecution if I had a wife here and one or more mistresses in Washington? Not in the least: there would not be one word said about my marital

relations or my domestic affairs; not one word. I know this. How do I know it? Because there are those who are in that condition. But because men *marry* wives and give their names to their offspring, and are not ashamed of them, and are true to these wives and do not go outside of the family circle, and believe a man ought to be killed who does it—because they do this they are decried and all hell is stirred up. Now, if these things are wrong we practice them without knowing they are wrong. We believe them to be true. We believe this principle has been revealed for the salvation of women. And a man takes a great responsibility upon himself who enters into this order. Reflect upon this a moment: A man marries a wife, and he does it—if he does it properly—with the clear understanding between them beforehand, that if it be right to take another, according to the tenets of his religion, he may do so. Well, he takes another wife. What is the result? He doubles his responsibility, he increases his care. What man of sense or principle is there that would take these obligations upon him lightly? Would any man do it for the sake of gratifying lust? He would be a simpleton and a villain if he did it. A man in this position, if he feels as he should do, will feel there is a great responsibility resting upon him in the taking care of the children of such marriages, in the education and training of them, and the preserving of them from vice. And what is there to induce him to shoulder this responsibility except principle?

We desire to have no margin of unmarried women among us. We do not want institutions among us which are not of God, and which propagate death and disease. We desire every woman to be married, and as there are not more women than men in Utah, if every man marries, there will be no plural marriage, it will cease, and that is the best remedy in the world for this "Utah Polygamy," as it is called. Let every man marry, and there will be no single women of marriageable age. But as all men will not marry, we have instances of two and more women who love one man and who choose to live together and live together virtuously and properly.

"Ah, but," says one, "there is a law of Congress against such a thing." I know that, and I am not advising any man to do anything that would make him liable to go to the Penitentiary. But I am talking about principle, about that which we believe and practice, and that which has impelled us to action in this matter. I have taken some of my children down to Washington, and have said to them, "Now, here you see the other side. I want you to have the opportunity of seeing society, and understanding something of it outside of our Territory." I would not hoodwink a child. I would set before children all which is necessary to give them light upon this subject, that they may understand it. I would like every one of my daughters to understand it thoroughly; and in speaking thus about my own family, I speak about every girl in this community. I want to see a virtuous community, one which is free from vices which infest the world. Diseases that are common elsewhere are unknown in this land, among our people; and I thank God for it, and I pray that it will continue to be the case.

Shall we become persecutors in our turn? No. Why? We do not have the same motives to impel us,

to such a course that people who persecute have. Persecutors generally believe that those whom they persecute are doomed to spend the endless ages of eternity in hell fire, unless they can be made to repent of their errors. Persecution becomes, therefore, with them, in many instances, a highly justifiable and meritorious method of saving souls. This has been the feeling which has impelled many persecutors in every age—a holy, burning zeal to snatch souls from perdition. The men who have been most zealous in hailing men to prison and inflicting torment, have been as a rule, men zealous and sincere in their religion. They thought it better to destroy the body than that the soul should be consigned to hell; they thought it better for heretics to burn an hour or too on earth than that they should burn eternally. But the Latter-day Saints have no such views respecting future punishment? We believe there is an endless hell. We do not, however, believe that human beings are consigned to it eternally. The hell may be endless and the punishment endless, but it does not follow that they who are consigned there are to remain in it eternally. We believe men will be rewarded for the deeds done in the body, and we therefore can afford to be liberal in our views in this respect. As President Woodruff has said, we would give every man the right to worship God according to the dictates of his conscience, knowing that he will have to be responsible for his actions, and that it is none of our business except to present the truth as we understand it before him, and if he accepts it, all right, if he rejects it he must endure the consequence.

As for ourselves we are opposed to being seized by the throat, because men *think* we are in error. And to avoid this we have fled a number of times, leaving everything, and finally came out here into the wilderness, thinking we could have peace for a while which we have had. But this people might as well take wings and fly from the planet as try to get out of the reach of the world. A prominent man who called upon me here, said to me upon one occasion: "When I see this beautiful valley, and see how comfortable you are, I wish you were out of the United States." "Why," said I. "Because," said he. "I can foresee what trouble you will have, and that you will not be allowed to remain in peace; you will have to leave here, people will not be content to have you stay." "Where shall we go?" I enquired. We might go to the deserts of Sahara, or the most forlorn place on the face of the earth, and it would only be a little while our industry, our frugality, our union and those qualities which characterize us, would draw the world to us. We cannot be hid. If we were to go to the remotest part of the earth, to Patagonia or anywhere else, that which we witness here would be repeated. We are like a city set upon a hill that cannot be hid. Those qualities that characterize this people, which make us so remarkable, which have enabled us to make a beautiful place out of the desert, as we have done in this country, and would do wherever we might go—those qualities would draw men to us. If we were on an island we should have ships coming with commerce; upon a continent we should have railroads and means of communication such as we have to-day. He would have been a bold man who would have ventured to have said—unless he were a Prophet; you know Prophets take strange liber-

ties; God gives them liberty to say remarkable things—that in the space already passed such great changes would have occurred in this valley, and throughout these valleys, and that this place would become so important. We hear of railroads coming in here from every direction, making Salt Lake City their objective point. We are bound to be lifted up. You cannot conceal us, it is impossible. We have got to stand contact with the world, and if our religion will not stand such contact, then it must succumb. But it will not. It will stand the test, it will pass through the ordeal purer and better, and men will recognize its beauty. Our destiny is to be brought in contact with the world. God has predicted it. We may hide ourselves in a corner, but God will bring us out to the light, for we have to come in contact with the world to prove our strength, to prove what is in us, and to learn many things the knowledge of which we need.

I pray God to bless you my brethren and sisters and friends, to let His Holy Spirit rest down upon you and preserve you in the truth. Let us love and cling to the truth with all our hearts, and it will bear us through. It is that which will endure in time and throughout eternity; and that God may assist us in maintaining our integrity and keeping the faith, is my prayer, in the name of Jesus Christ, Amen.

DISCOURSE BY ELDER JOHN NICHOLSON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 26, 1881.

(Reported by John Irvine.)

THE CHURCH GOVERNED BY LAW, ETC.

I have unexpectedly, to myself, been called upon to address this congregation. While I shall endeavor to do so, I desire that you shall give me your sympathy and faith, that I may be able to speak in clearness whatsoever may be put into my mind by the inspiration of the Holy Ghost, if I shall be so fortunate as to enjoy a goodly portion of that influence. I have no special subject on my mind upon which to speak, and am therefore dependent upon the inspiration of the moment as the spirit shall give utterance.

It has been the privilege of the servants of God in all ages to enjoy a portion of His power to direct them in their ministry and to make plain to their understanding the

things that they should speak about when it became their duty to preach the truth. This congregation is very largely composed of people who profess the same religious doctrines as those which I have myself embraced, adhered to and advocate. There are others, however, in the congregation who are unacquainted with the doctrines of the Church of Jesus Christ of Latter-day Saints, and who perhaps are more or less anxious to obtain some understanding of the nature and character of the work which is represented among and by this people. Heretofore they have been dependent upon popular report, which has been, in almost every instance, erroneous upon this subject, for we have been greatly misrepresented in all the world. There is one particular point that I wish to direct the minds of this audience to regarding the work, and in doing so, I wish to point out a popular error which exists in the understanding of many people in reference to us. There is a prevailing opinion, based on false representations regarding the Church which I have the honor to be identified with, that there exists among the people called Latter-day Saints, a species of serfdom or bondage, or that one or more men rule over the people with a high hand—a species of despotism. I wish to state here that my personal experience in this Church for half of the time which I have spent in this life, informs my judgment that such is not the case, that the Latter-day Saints are a free people, and the system which they have adopted—which they understand to be of divine origin—is calculated in its character to make them free. The reason why it makes them free is because that the greatest bondage which can exist among the human family is the result of doing that which is wrong, which is contrary to the laws of God, and to the laws of righteousness, that should exist between man and man. I do not wish to say that this Church or this people as a whole are entirely free from evil. It would be very wrong to assert this, to do so would be stepping beyond the bounds of truth and consistency, for we are in a state of imperfection, and where imperfection exists there necessarily follow departures from the strict line of righteousness. But there is one feature connected with this Church that is glorious, and it is this: that so far as the laws of this Church are concerned, there are none who are exempt from them, they are applicable to all, from those who hold the highest positions in this Church to the humblest member therein; all must subscribe to them. There is, however, an organization—an order in this Church which we recognize and which we sustain. This feature extends to this beautiful principle in the Church—which is the highest form of what might be termed the democratic principle—that all the main measures pertaining to this work, in order to be valid in the sight of heaven, and to be in accordance with the strict law of this Church, must have the consent of the people before it becomes binding upon the people, from whatsoever source it may emanate. In order to show you that this is the case, I will refer the congregation to what we esteem as the law and the testimony. We have a book here which is called the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, containing the revelations of Jesus Christ through the Prophet Joseph Smith, who was raised up specially by the Almighty, according to our

faith, to organize the Church of Jesus Christ according to the will of heaven, by revelation and commandment from the Most High. In order to show you that that which I have spoken is according to the law of our Church, I will read a small portion of instructions which emanated from him whom we esteem a great Prophet. Talking of the government of the Church and the people in July, 1830, these instructions came through that medium: "And all things shall be done by common consent in the Church by much prayer and faith, for all things you shall receive by faith." That is a law of this Church that the affairs of the Church shall be done by common consent of the body religious, and therefore there is no despotism here; there is no one-man power in the sense in which it is accepted regarding us in the world, because when measures that are deemed for the advancement of this work are brought up, they have to be received by the people, and their consent obtained, in order to make them in accordance with the law which God has revealed for the government of the organization that He has established in this day. And there exists among this people a reverence for law, a regard for that which is legal and proper, that I have not seen exist to the same extent in any other community with which I have mingled.

There is at the present time a disposition among the people of the world which is quite remarkable, I might even say that it is phenomenal in its character. There is a question now existing in the world which is not confined to one nation alone, nor one section of the globe; but there is an influence at work which appears to be fast becoming a question pertaining to this whole world;—I refer to the spirit, and influence and disposition which are growing everywhere to throw off every species of restraint. Because of the increase and development of this power and influence in the hearts of the masses of the people, some of the governments of Europe are being shaken from centre to circumference, and we not only hear—in consequence of this feeling which is growing in the minds of the people—we not only hear of threats to cast down thrones and to destroy the heads of governments that are existing, but that these things are actually taking place, and the heads of nations are trembling for fear because of this existing disposition to break in pieces the powers that be. I may draw the attention of this congregation to the fact that the revelations which were brought forward by Joseph Smith, the Prophet, pointed to this very movement and stated, in definite terms, that such a condition would exist among the nations, and that it would bring about the destruction of those governments in which it was suffered to exist and to spread. But in place of the Latter-day Saints having a disposition of this kind, it is the genius of this work, it is the spirit of this Church, to conform to proper organization, to recognize laws that are according to human rights, to recognize that which will benefit mankind. It is true that most of the governments of Europe are not based on correct principles. The rulers do not recognize the rights of the people whom they govern; but at the same time the condition that would be brought about by these things which I have referred to, this undermining governments, etc., would bring about a ten-fold worse condition of things

than the despotism even which exists in the old countries, because it would bring about anarchy and confusion; it would bring about a condition of things wherein the strong would oppress the weak even to a greater extent than they do at present, and surely there is no need for that.

Then, it might be asked, if you Latter-day Saints have so great a regard for law, for existing regulations to rule and govern society, why is it that you make exceptions to this rule? Why is it that there is, at least, one law that you are not willing to conform to?—referring to the law that was passed in 1862, for the suppression of our system of marriage. The reason is this—that we regard the Constitution of our country as sacred, and the will of our Heavenly Father as supreme. That sacred instrument—the Constitution of this land—says that a man and woman in the practice of their religion shall not be interfered with, that Congress shall have no power to make such interference as that proposed by the law to which I have made allusion. But it might be said in regard to this that it is a law nevertheless because it has passed the Congress of the United States and been sustained by the Supreme Court of the United States. Nevertheless—I now speak for myself—I lay it down as a proposition that any law that infringes upon my religious rights cannot be a constitutional law, if all the courts in the world should decide that it is of that character. But it may be said—and it is said frequently—that our system of marriage—the same system of marriage that obtained among the ancients who held direct communication with the Almighty—is not a part of religion. But I state, so far as I am individually concerned, that I hope never to get into the position where any man or class on the face of this earth shall prescribe to me what shall or shall not be my religion, for the moment that such a condition is admitted, then farewell to religious liberty. It becomes as a sounding brass and a tinkling cymbal, having no basis in reality. But it is sometimes said that our system of marriage is obnoxious to the ruling sentiment of the country, and especially to those whose crafts are in danger, and who are professors of other religions. Then on the same principle, if we were in the majority would it be right for us to use coercive means to put down in the religions of others what might be obnoxious to our system? It is a poor rule that will not work both ways. But it seems to me somewhat remarkable that people who are living perhaps thousands of miles away from this part of the country, should have such powerful visual organs that they can gaze and see something that needs correcting among the people called Latter-day Saints, when there is sufficient perhaps within a radius of half a mile of their own dwelling places which would require their attention in correcting for the rest of their lives. But whenever a man travels in this country or any other, we shall find a large proportion of the people who are liberal in regard to this community, and who think that they should not be interfered with in their institutions, and instead of getting up all this *furore* and excitement in reference to what is called the "Mormon Problem," the sensible part of the community particularly are willing that the "Mormons" should be left to the solution of that problem themselves, and we assert that, with the help of God, we are able to accomplish that work and

show eventually, if not at present, a model community that it would be good for others in the world to pattern after.

There are a great many ideas in reference to this people, as I have said, which are erroneous. I have met, in traveling on the trains people who were utterly surprised to find that the Latter-day Saints looked like other people. I presume that they expected to see men walking about with slouch hats and belts filled with weapons of destruction, so erroneous and so slanderous have been the reports concerning this people which have gone abroad about them. There is only a percentage of the people that were here who are willing, on account of the deep-seated prejudice that everywhere exists concerning this people, to speak the truth concerning them. There are men who have come here who belong to different denominations, without naming any of the religious bodies with which they were connected—who have been treated with the utmost courtesy and respect; perhaps more respect than their characters entitled them to. They have been allowed to preach their tenets, disseminate their doctrines among the people here, to build their churches until you can see them on every hand, not only in this city, but in other cities of this Territory. For purposes of the deepest mendacity they have gone abroad and been the chief instruments in arousing public sentiment against the Latter-day Saints. They have risen in their religious conventions in the United States, and told to my positive and certain knowledge, as black and infamous lies as ever fell from the lips of human beings, and were thus enabled to ply their vocation in collecting money in order to save the down-trodden women of Utah, and to help solve the "Mormon problem." I say that such men are unworthy of the title of manhood. They obliterate within their narrow souls every principle which is worthy or entitled to respect. I have no respect for them whatever. Although I do not wish them any harm at all, I have no regard for them, because they are too limited, too narrow, too devoid of principle; in fact they can get along with as small an amount of principle as any class of men that I ever knew of in my life. So far as I am concerned, I have not reached that condition of perfection which our Savior taught and practised. I am imperfect in that respect—when He says you shall love your enemies. I say that I do not have any love for characters of that kind, who will go in the face of facts with which they are acquainted, as well as men can possibly be acquainted with anything, and wilfully and knowingly misrepresent the characters of this or any other people on the face of the earth. I would feel the same if these animadversions and calumnies which are heaped upon this people were heaped upon any other. There is one individual especially whom I knew when he was here, at least passingly, who said that in Provo, a quiet, peaceable settlement in the South, one of the most peaceable places on the top of this earth, perhaps—at least it would be if they were all Latter-day Saints who are there—this individual said that he was under the necessity, in going to preach in the morning or in the afternoon, or whenever he had to ascend the stand, of laying a pistol by the side of the word of God—a falsehood as plain and direct as ever was spoken; for I have lived in this Territory fifteen years and have never known the time when it was

any more necessary for one of those hirelings who preach for money and divine for wages and not for the good of the souls of men, to go on to the stand armed and equipped for defence, any more than it is for me to do the same thing at this moment, in this building.

But my brethren, sisters and friends, that is the way false reports are started regarding this people. And what is the reason? One reason is, I presume, because of our success.

I told you that the measures adopted by this Church are done by common consent, as any one knows who has attended one of our General Conferences when this huge building is filled in every part with the Latter-day Saints from the various places that we have located in this Rocky Mountain region, when we come together to worship God according to the dictates of our own conscience and according to that which we have accepted as true. When we come together for that purpose our missionaries are called. They are not reared in colleges for the purpose. We claim to have in our midst the same Priesthood and authority which existed in the ancient Church, and the same power characterizes the administrations of that Priesthood. Men are called from the plow, they are called from the carpenter's bench, from the shoemaker's bench, from the office of the accountant, from the merchant's store, and from any of the other vocations of life by the authorities of the Church, and when the selections are made their names are called out in this conference that the voice of the people may be given by which to endorse the selections which are thus made. The people are requested to manifest whether the selections meet with their wishes or no, a show of hands is called, a forest of them goes up, and these men, if they be filled with the faith of this Gospel, are ready to go to the ends of the earth at such a summons, and perform their God-given duty in fulfilment of the words of the Lord and Savior when He said, referring to it as one of the signs of the last days, "And this Gospel of the Kingdom shall be preached in all the world for a witness and then shall the end come." They lay aside their business interests and go forth without remuneration and perform this labor. Their efforts are blessed, for they are generally successful, and they return after as many years as may be assigned them to labor in the nations of the earth in preaching this Gospel; they come back with their sheaves with joy and rejoicing, to re-unite themselves again with the main body of this Church.

There is a statement in the Scriptures something like the following; "To the pure all things are pure." Now there are many who attribute the existence of our marital institutions to a desire on the part of the men who form this Church to minister to the lower instincts and passions of their natures. I do not say that in every instance the Church is free from this kind of crime, for crime I consider it is; but I say that when such is the case, when a man enters into this holy bond, whether it be in taking more wives than one, merely for the gratification of his passions he infringes upon a law of God, of nature and of this Church, for this Church decides that its members shall be pure in every respect; therefore those who are governed by impure instincts, feelings and sentiments are departing from the genius, the spirit, and the true practice of this Church, whoever they may be. But this is not the purpose. There

are purposes in the mind of Jehovah in regard to this principle, at least we accept them as such. God has decreed that in this day He will build up His Kingdom, and we are seeking to build it up, and as it is said in the Book of Mormon that was brought forth by the power of God, through the instrumentality of Joseph Smith, that if the Lord should desire to raise up children to himself, that He shall command His people, otherwise they shall not practice the principle of plural marriage. Our Elders go abroad into the nations; they sound the trumpet of the Gospel both long and loud. But although they meet with some success, the numbers that hear their testimony and embrace it are comparatively few, compared with the great masses, that disregard their message. This kingdom must have people, and if the people of the world will not come and join with us and build up the kingdom of God, we will build it from the internal strength within itself. Let a person who does not believe in this go through this Territory from north to south and from east to west, and see the flocks of beautiful children who are growing up in the midst of this people, who will aid in bearing off this kingdom.

There is a great cry in reference to the stoppage of the influx of population to Utah. Attempts have been made to stop the flow of immigration of Latter-day Saints on the most flimsy pretexts. I have no fears, however, that anything of that kind will ever amount to much, because no measure of that kind can, in this country, obtain without over-riding and trampling under foot every principle of the constitution of our country. But it appears to me that there is a source of power that is growing up in this community that is comparatively lost sight of. That is the youth who are growing up. Many state that the youth of this community are becoming demoralized. There are some who are demoralized, and who have departed from the faith which their fathers suffered to establish and sustain. Some of the latter have suffered death and others have suffered almost death time and time again, because of the persecution and opposition with which they have had to contend in almost every form. But those who suppose that the bulk of the youth of this community will not sustain this work are mistaken. The bulk of them will, and a great many of them are, and I will say to-day, in behalf of our young men, that, according to my experience, having been recently on a mission abroad, generally the most successful among the Elders of this Church, and the most fearless in the enunciation of the principles and doctrines of this Gospel, the most laborious and indefatigable laborers in the cause of truth, have been the boys who have been born and reared in the Territory of Utah, and in the city in which we now are. I have great hopes of our young people, and I am pleased to note within the last few years the great solicitude, the anxiety which has been manifested in regard to their welfare, that they should be brought up in the nurture and admonition of the God of Jacob, to shun the drunkard's path, the path of the libertine, and every form of pollution and degradation.

But this brings me back again to an idea that I was about to draw your attention to, in regard to the idea that men embrace the principles of plural marriage in order to minister to their baser passions. I have spent between five and six

years exclusively preaching this Gospel in the nations, and I have been acquainted, in that capacity, with hundreds of Elders. I have labored and traveled with them in the nations of the earth, and I know, as well as I know that I stand here, and that you are listening to the tones of my voice, that they are, as a rule, as pure as the angels in regard to the matter to which I now allude. They go abroad for one, two, three or four years, or as many years as may be necessary, and refrain from every form of gratification of the kind to which I now refer. I have known of instances of departures from this rule, and there is a singular thing connected with this work that I wish here to note. Those who have been guilty of thus violating the principles of chastity, and consequently the holy covenants they have entered into, there has been a departure from them of the light and power of the Holy Spirit, and they became wilted like the flower without moisture which has been blighted by the heat of the sun. It was visible to every eye that something had happened which was derogatory to such individuals. It is opposed to the spirit of this work that men should violate the principles of purity and chastity, and I know this to be the case. Where such instances have occurred, what has been the sentiment of this Church? Has it sustained it? If it has ever been sustained by any person in authority in this Church, I know not of any instance of that kind.

What is there so very horrible, what has awakened the sentiment of the world at large that they should become so shocked in their moral susceptibilities regarding this people? What is there about this people that appears so enormously wrong? There is peace, there is regard for each other, there is respectability, there is a large amount of honesty and uprightness. What is there to shock the sensibilities of the most enlightened professor of religion or of anybody else in the world at large, which is reeking with corruption from centre to circumference. Some people say—"What is going to be done in regard to this question? "The United States Government are going to come down on you and crush your institutions or crush you." Well, you see, we have got so often crushed in theory, that we are becoming used to it. We have been crushed, obliterated, annihilated, until there was not a spot left of a Latter-day Saint in theory, but the practical part has not yet come. We have no fears. Some of our friends regard us with solicitude; they are deeply concerned for our welfare, and they think surely the end will come this time, whichever time it might be, but we do not think so. We have great faith in the Almighty. That is a good quality in any people, is it not? To have faith in God. I do not know of a people who have more faith in God and the Scriptures, so that, seeing we are told that without faith it is impossible to please God, in that respect at least we must to some extent please our Father in heaven. We have often seen the clouds that have gathered around us thick, dark and threatening, at the darkest hour dispelled. Then we have seen the sun of prosperity shine again in its glory and in its strength, so that we think every cloud that comes will be dissipated in a similar way, and that the God of heaven will not forsake a people who put their trust in Him. We put our trust in Him, and also believe in doing the best we can our-

selves, believing that God helps them the most who help themselves. But some say—"You will have to give up what is demanded of you; you will have to abolish your institutions and become like unto us." This is what the world say. Then I say God forbid that we shall become in some respects like the world or their institutions. We do not want to become like that, and no people have a right to coerce us into that condition, notwithstanding that there is a journal published in this city—and we have preserved the record of it, published to the world—advocating what? Purity, instruction and intelligence to be disseminated among the Latter-day Saints, that their delusion might be dispelled, and that they might be brought out of the thraldom in which they are supposed to be involved? No. What are the measures advocated? The establishment, encouragement and sustenance in the midst of the Latter-day Saints of gambling dens, houses of ill-fame, drinking saloons, and all those institutions which are damning in their character, and which drag poor humanity down to the very depths of degradation! Surely the words of the Prophet are coming to pass when he said that in the last days the corrupt in heart would say, "let us go up to Zion that her sons and daughters may be defiled." And I now say, that leave it to the sentiment of the Latter-day Saints, leave it to the prevailing feeling in the midst of this people, and there would not exist in the Territory of Utah to-day, an institution of the kind which I have named. I have seen the day when houses of ill-fame were not suffered to exist within the confines of this Territory. But those officials who are sent forth to us by this mighty government have in many instances encouraged these evils instead of sustaining the noble sentiment of the people. They have ignored and set aside local laws enacted for the suppression of these iniquities. I say, out on such characters as these, whether they be judges, whether they be governors, whatever position they hold, as far as I am individually concerned. I have no hesitation in saying that I have not the slightest atom of respect for such individuals. These are the men who would bring into this community the worst species of despotism that could exist among any people, that is, to force into and encourage in the midst of a community those elements which are degrading and corrupt. They have not the welfare of the people at heart, and I utterly and totally, as an individual, —I am not speaking for others, but for myself—I despise them from the bottom of my heart and all such characters. But all those men who sustain righteousness and uphold purity and equal rights, I say that I feel in my heart to bless them and to sustain them, and to respect them as every man who takes a course of that kind should be respected.

"But will you not forego your institutions because of the amount of pressure which may be brought against you." I say so far as I am concerned that I have no concessions to make. I do not want to be understood as talking for others; but I say we claim that God has revealed this system, and the only concessions which can be made so far as our principles are concerned must be made by their Author, otherwise they are null and void. So far as religious liberty is concerned, we claim the same as other people, and, in the language of the celebrated orator who figured in the early history of this country—Patrick Henry

—I hope to be able to say as he said: "Give me liberty or give me death." I believe that is the ruling sentiment among the faithful of this Church, and those who suppose that we are always going to lay our necks down to be trampled upon and crushed, and that we shall always be crowded to the wall, I say that I am of the opinion that they will sometime find out their mistake.

But we Latter-day Saints have a great deal to learn. Sometimes we complain of the waywardness of many who have become connected with us; that they have gone back into the practices of the world; that they have become backsliders and do not conform to the principles of this Gospel. Then I say there is a provision in the law for cases of this kind. To the law and the testimony, for God has revealed the laws, and they are contained in this book (Doctrine and Covenants), in the Bible, and in the Book of Mormon, for the regulation of His Church, and for its preservation and purity. There is one universal law in regard to the evil-doer in this Church, and it is this, in the language of the revelation in which it is given, "He who sinneth and repenteth not shall be cast out." If that law were applied, the unpardoned and unrepentant would be shaken off and the Church purged of its worthless elements.

This, my brethren and sisters, is a great work. God has revealed it. Then let us cultivate within us that principle of eternal life which Jesus spoke about when he said to the woman at the well, that if she had asked him he would have given her to drink that which would have caused her never to thirst, and would have been as a well of water springing up to everlasting life, which is the Spirit of the living God, given to the faithful for their guidance.

May the Lord bless all the House of Israel, the dispersed of every tribe, and the righteous, the pure, the holy and the good in every nation under the whole heavens, is my prayer in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, OGDEN CITY, SUNDAY MORNING, JULY 18, 1880.

(Reported by James Taylor.)

THE PRIESTHOOD, ITS ORGANIZATION, ETC.

I am pleased this morning to have the opportunity of meeting with the Saints in this place. If you will try to be still, I will endeavor to lay before you a few principles on the subject, concerning which your President enquired of me a few days ago. It seems that there have been, somewhere in this Stake, difficulties existing between the Bishop of a Ward and certain members of his Ward. Failing to arrive at an amicable settlement, the parties appealed, against the Bishop, to the High Council. President Peery sent a telegram desiring my answer to the question—"Whether a High Council had authority to try a Bishop." I could have answered yes, and I could have answered no, to that question; but it was a matter that would require some explanation, and on which the brethren, in many instances, are not very well informed. I knew it would be almost useless to give an answer of that kind, without making some little explanation thereto, because there are some things with which more than one truth is connected.

If you were to ask me whether I am dressed in woolen clothes or cotton, I could not give you an answer, in the simple words yes or no, because part of them are woolen, part of them cotton, and part of them linen; and I should need time to explain.

There are many questions pertaining to the Priesthood, which cannot be answered categorically without further explanation, and as this is a conference, I wish to make a few remarks concerning some of them; but I do not propose to enter into all the details of these matters; there would not be time, nor half time, nor a quarter time. I simply propose to make a few remarks in regard to the question which was asked me by your President.

I will here read on this subect a passage which people take up sometimes, without understanding it, and, consequently, when they do so, they are apt to make quite a number of mistakes. The passage to which I will refer you, is the 22nd verse of the 68th section, in the Book of Doctrine and Covenants. After reading it, you would think you had got the whole answer, but then you might not have it, although you might think you had.

"And again, no Bishop or High Priest who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church."

Now, does not that look very plain? It does, when apart from the context, and if we do not exam-

ine the other parts associated therewith. I will further read some more pertaining to this matter, which will be found in the Book of Doctrine and Covenants, page 249, section 68.

"Ver. 14. There remaineth hereafter in the due time of the Lord, other Bishops to be set apart unto the Church, to minister even according to the first;

"15. Wherefore they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedek Priesthood, except they be literal descendants of Aaron;

"16. And if they be literal descendants of Aaron, they have a legal right to the Bishopric, if they are the first-born among the sons of Aaron;

"17. For the first-born holds the right of the Presidency over this Priesthood, and the keys or authority of the same."

Now, I desire to draw your attention to one thing very distinctly, that you may comprehend—"For the first-born holds the right of presidency over this Priesthood." Over what Priesthood? The Bishopric. There is a Presidency in that Priesthood; and this first-born of the literal descendants of Aaron would have a legal right to that Presidency. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron, and the first-born among his sons. Then, he would have a legal right to it. I could tell you the reason why, but it would take too long a time; and these things will be spoken of hereafter more fully. But I wish to speak of one or two leading principles pertaining to this subject; and as a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop, when no literal descendant of Aaron can be found, and it is stated, "And they shall be set apart under the hands of the first Presidency of the Melchisedek Priesthood." To what authority? To what power? To what calling? To what Bishopric? To the Presiding Bishopric. This is what is here referred to:

"Ver. 20. And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood;

"21. But by virtue of the decree concerning their right of the Priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above-named Presidency."

Without that the Presiding Bishop could not be set apart, because there is where the authority is placed.

"22. And again, no Bishop or High Priest who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church."

In regard to what ministry? Why the Presidency of the Aaronic Priesthood. That is what is here spoken of.

"23. And inasmuch as he is found guilty before this Presidency, by testimony which cannot be impeached, he shall be condemned;

"24. And if he repents he shall be forgiven, according to the covenants and commandments of the Church."

Now, then, I will read you something more on the same subject,

which will be found in the Book of Doctrine and Covenants, page 383, section 107.

"Verse 1. There are, in the Church, two Priesthoods, namely, the Melchisedek and Aaronic, including the Levitical Priesthood.

"2. Why the first is called the Melchisedek Priestood, is because Melchisedek was such a great High Priest.

"3. Before his day it was called *the Holy Priesthood, after the order of the Son of God;*

"4. But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

"All other authorities or offices in the Church are appendages to this Priesthood;

"6. But there are two divisions or grand heads—one is the Melchisedek Priesthood, and the other is the Aaronic, or Levitical Priesthood.

"7. The office of an Elder comes under the Priesthood of Melchisedek.

"8. The Melchisedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church in all ages of the world to administer in spiritual things."

Now here is a principle developed that I wish to call your attention to, and that is, that it is the especial prerogative of the Melchisedek Priesthood, and has been "in all ages of the world, to administer in spiritual things," and to have the right of presidency in those things.

But then, here is another distinction that I wish to call your attention to, at the same time, which is found in the next verse:

"9. The Presidency of the High Priesthood, after the order of Melchisedek, have a right to 'officiate in all the offices in the Church,'—spiritual or temporal."

But there is a difference between the general authority of the Melchisedek Priesthood and the one that is designated, which presides over them all: and that which presides over the whole has the right to administer in all things. The Aaronic Priesthood is an appendage unto the Melchisedek Priesthood, and is under its direction

I mention these things that you Bishops, and you Seventies, and you High Priests, and you Elders, and you High Councilors, and you Presidents of Stakes and Councilors, may comprehend the position of things, as here indicated; and, as was said formerly, I think it was by Paul, "that you may be able to rightly divide the word of truth, and give to every man his portion in due season." These principles are written here, and are very plain, if they are understood, but if not understood, then they are mysterious, and it is required of us to make ourselves acquainted with the principles inculcated and herein developed. The things which I have mentioned are plain to the minds of all intelligent Latter-day Saints, who have studied the Doctrine and Covenants on these points.

"Verse 10. High Priests after the order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things; and also in the office of an Elder, Priest, (of the Levitical order,) Teacher, Deacon, and Member."

That is the reason why, as soon as they possess this Priesthood and right, if they are appointed to any particular office in the Church, they

have a right to administer in that office.

I will now speak a little upon the High Priesthood. This High Priesthood, we are told, has held the right of Presidency in all ages of the world. But there is a difference between the general powers of the Priesthood, and the particular office and calling to which men are set apart; and you, when I tell you, will understand it very easily. For instance the Presidency of the Priesthood, or the Presidency of the Church, are High Priests. The Twelve are High Priests. The Presidents of Stakes and their Counselors, the High Council of a Stake, and of all the Stakes, are High Priests. The Bishops are ordained and set apart through the High Priesthood, and stand in the same capacity; and thus Bishops and their Counselors are High Priests. Now, these things you all know. There is nothing mysterious about them.

There is another question associated with this matter. Because a man is a High Priest, is he an Apostle? No. Because a man is a High Priest, is he the President of a Stake, or the Counselor to the President of a Stake? No. Because he is a High Priest, is he a Bishop? No, not by any means. And so on, in all the various offices. The High Priesthood holds the authority to administer in those ordinances, offices, and places, when they are appointed by the proper authorities, and at no other time; and while they are sustained also by the people. Now these are the distinctions which I wish to draw, simply to classify them. And when there is anything said about a High Priest, you say, "I am a High Priest, and if such a man has authority, I have it!" You have if you have been appointed to it, or you have not if you have not. You have it if you are appointed to fill the office, and are properly called and set apart to that office; but unless you are, you have not got that office, but still you are a High Priest; and "High Priests after the order of the Melchisedek Priesthood have a right to officiate in their own standing under the direction of the Presidency, in administering spiritual things;" but they must be under that direction or Presidency. Now here is where the question comes in. Is it not plain when you look at it? To me it is very distinct and pointed, and it is to you who are intelligent and have studied these things. It is not because a man holds a certain class of Priesthood that he is to administer in all the offices of that Priesthood. He administers in them only as he is called and set apart for that purpose. Hence, as you are organized here, you have a Presidency. They were presented here for you to vote upon, and after that they were set apart to administer in that office. But supposing Brother Peery and his counselors had not been called and set apart, would they have a right to administer in the office of the Presidency? No, they would not; and you can all see it when you reflect upon it.

Now, then, as we have read, a High Priest, after the order of the Melchisedek Priesthood, has the right to administer under the direction of the Presidency, in all spiritual things, and also in the office of an Elder, Priest, Teacher, Deacon, and member. And in the following verses we read that:

"11. An Elder has the right to officiate in his stead when the High Priest is not present.

"12. The High Priest and Elder are to administer in spiritual things, agreeable to the covenants and com-

mandments of the Church; and they have a right to officiate in all these offices of the Church when there are no higher authorities present.

"13. The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed throughout all their generations.

"14. Why it is called the lesser Priesthood is because it is an appendage to the greater or the Melchisedek Priesthood, and has power in administering outward ordinances.

"15. The Bishopric is the Presidency of this Priesthood, and holds the keys or authority of the same."

We will read a little further:

"16. No man has a legal right to this office"—To hold the keys of this Priesthood—"Except he be a literal descendant of Aaron."

That is, he has no *legal* right; but in regard to certain conditions pertaining to this right, I do not propose to enter into an investigation this morning.

"Verse 17. But as a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart, and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood."

To what power? To hold the keys of this Priesthood, and to preside over the Aaronic Priesthood.

"Verse 18. The power and authority of the higher or Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the Church."

"19. To have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and Church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

"20. The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances the letter of the Gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

"21. Of necessity there are presidents, or presiding officers, growing out of, or appointed of or from among those who are ordained to the several offices in these two Priesthoods.

"22. Of the Melchisedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church, form a quorum of the Presidency of the Church.

"23. The twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling.

"24. And they form a quorum, equal in authority and power to the three Presidents previously mentioned.

"25. The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles and in all the world; thus differing from other officers in the Church in the duties of their calling.

"26. And they form a quorum equal in authority to that of the twelve special witnesses or Apostles just named.

"27. And every decision made by either of these quorums, must be

by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other.

"28. (A majority may form a quorum when circumstances render it impossible to be otherwise.)

"29. Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three Presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men.

"30. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity.

"31. Because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord."

Again, we read in the same section, page 389:

"Verse 60. Verily, I say unto you, says the Lord of hosts; there must needs be presiding Elders to preside over those who are of the office of an Elder;

"61. And also Priests to preside over those who are of the office of a Priest;

"62. And also Teachers to preside over those who are of the office of a Teacher, in like manner, and also the Deacons;

"63. Wherefore, from Deacon to Teacher, and from Teacher to Priest, and from Priest to Elder, severally as they are appointed, according to the covenants and commandments of the Church.

"64. Then comes the High Priesthood, which is the greatest of all;

"65. Wherefore it must needs be that one be appointed of the High Priesthood to preside over the Priesthood, and he shall be called President of the High Priesthood of the Church;

"66. Or, in other words, the Presiding High Priest over the High Priesthood of the Church;

"67. From the same comes the administering of ordinances and blessings upon the Church, by the laying on of the hands;

"68. Wherefore the office of a Bishop is not equal unto it; for the office of a Bishop is in administering all temporal things;

"69. Nevertheless a Bishop must be chosen from the High Priesthood, unless he is a literal descendant of Aaron;

"70. For unless he is a literal descendant of Aaron, he cannot hold the keys of that Priesthood."

You see the keys of this Priesthood are specifically mentioned whenever the Presidency is mentioned; and whenever the rights of the literal descendants of Aaron are mentioned, it is to hold the keys of this Priesthood.

"Ver. 71. Nevertheless, a High Priest that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the spirit of truth.

"72. And also to be a judge in Israel, to do the business of the Church, to sit in judgement upon transgressors, upon testimony as it shall be laid before him according to the laws, by the assistance of his counselors whom he has chosen, or will choose, among the Elders of the Church.

"73. This is the duty of a Bishop who is not a literal descendant of Aaron, but has been ordained to

the High Priesthood after the order of Melchisedek.

"74. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a Stake of Zion, or in any branch of the Church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other Bishops or judges in Zion, or elsewhere.

"75. And inasmuch as there are other Bishops appointed, they shall act in the same office.

"76. But a literal descendant of Aaron has a legal right to the presidency of this Priesthood, to the keys of this ministry to act in the office of Bishop, independently, without Counselors, except in a case where a President of the High Priesthood after the order of Melchisedek is tried to sit as a judge in Israel.

"77. And the decision of either of these councils, agreeable to the commandment, which says:

"78. Again, verily, I say unto you the most important business of the Church, and the most difficult cases of the Church, inasmuch, as there is not satisfaction upon the decision of the Bishop or Judges, it shall be handed over and carried up unto the Council of the Church, before the Presidency of the High Priestood."

"79. And the Presidency of the Council of the High Priesthood shall have power to call other High Priests, even twelve, to assist as Counselors; and thus the presidency of the High Priesthood and its Counselors shall have power to decide upon testimony according to the laws of the Church."

"80. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest Council of the Church of God, and a final decision upon controversies in spiritual matters."

"81. There is not any person belonging to the Church who is exempt from this Council of the Church."

"82. And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the Common Council of the Church, who shall be assisted by twelve Counselors of the High Priesthood.

"83. And their decision upon his head shall be an end of controversy concerning him."

"84. Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before Him, according to truth and righteousness."

I will read you a little more on this subject:

(Doctrine and Covenants, sec. 124, page 431.)

"Ver. 20. And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart, and for the love which he has to my testimony I, the Lord, love him;

"21. I therefore say unto you, I seal upon his head, the office of a Bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord. Let no man despise my servant George, for he shall honor me."

I would remark here that Edward Partridge was the first Bishop of the Church, and that he was appointed at an early day to go to the land of Zion, and to preside over the Bishopric in that district of country. He was to purchase lands for the people that should gather there; he

was to receive the consecrations of the people when they should present themselves to him; he was to divide up the inheritances for the people, and to sit as a common judge in Israel, and hence he held charge, not as the Bishops do here, over a particular Ward, but over the whole of that district of country in the land of Zion. I would remark, again, that Bishop Whitney was chosen and set apart as a Bishop, to manage the affairs in Kirtland, Geauga County, Ohio, and not only there, but to preside over all affairs associated with that Bishopric in all of that country, and occupied the position of a general Bishop, presiding over a large district of country, the same as Edward Partridge did in Zion. But these are not what we call presiding Bishops. In the same revelation that George Miller was called to occupy the place of Edward Partridge, and to hold the same kind of Bishopric that he held, we find that there was a Presiding Bishopric appointed.

"141. And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the Bishopric."

Now, I have briefly laid before you some ideas pertaining to these matters. I will explain them a little further. I will say that the Bishopric is a good deal like the High Priesthood in the position that it occupies. There have been men who, under the Bishopric, have been appointed to fill various offices in the Church, and at different times. I have told you, already, the nature of the office which Bishop Partridge held, the nature of the office which Bishop Whitney held; and then there were other men who did not hold the same kind of Bishopric that they did. For instance, there was Bishop Alanson Ripley, whom many of you know, who lived back in Nauvoo; and other Bishops were appointed in some Stakes that were then organized. And as it requires the direction of the Presidency of the Church to regulate these general Bishoprics, such as Brother Partridge held, and such as Brother Whitney held, and also being appointed by the Presidency, they have a right to be tried and have a hearing before them. But that does not apply to all Bishops, or to all men who may be placed under different circumstances. For instance, you have here in this Stake of Zion, quite a number of Bishops. How far does their authority extend? It extends to the boundary of each of their respective Bishoprics. No further. You all know that—over their Wards where they preside, and not over somebody else's, unless they are appointed to it, which would be another thing. But without some special appointment, they are simply appointed to preside over their several Wards, and no one else's. That is the extent of their authority in the Bishopric. But a person holding a general Bishopric, the same as Bishop Whitney did, is different. He had that appointed unto him by revelation, and under the direction of the Presidency of the Church; and the appointment that Bishop Partridge held—that was under the direction of the First Presidency of the Church; and these Bishops would have the right to be tried by the same power that appointed them and set them apart. Still, how is it with other Bishops in Stakes; are they under the same direction? To a certain extent all are under the direction of the First Presidency; but unless the First Presidency shall

otherwise decide, there is authority held by the Presidency in those several Stakes, to try those Bishops who are under their jurisdiction in their Stakes and for the High Council, with the Presidency of the Stake presiding, to call them before them to have a hearing, and adjudicate those matters. Thus the presidency of Stakes occupy the same position to their Stakes as Joseph Smith did to the Stake in Kirtland, the difference being in this, that Joseph Smith, while he presided over that Stake in a Stake capacity, presided also over all Stakes and Churches throughout the world, while the Presidents of Stakes only preside over their several Stakes, and their jurisdiction does not extend to any others. But if the First Presidency should see it necessary to interfere, and say, in a case of that kind, that the case was of such a nature as to require another tribunal; they have a right to dictate, and manage those matters. But if Presidents of Stakes and their Counselors and the Bishops fulfil their duties, and all act in harmony with the First Presidency, then everything goes on smoothly, and all men can be judged according to the principles laid down here in the Book of Doctrine and Covenants.

And there are some few things pertaining to these matters that I will now speak about; and as this is a conference, it is as good a time to talk about these doctrinal matters as we shall have. There are a great many things mixed up with these subjects. Suffice it, however, to say, that it requires the Presidency of the Church to seek after God in all of their administrations. Then it behooves the Presidents of Stakes and their Counselors to be feeling after God, and after the First Presidency, and be in harmony with them, and to feel that there is union and harmony and the principles of peace and order prevailing everywhere. And where these things are carried out on correct principles, there is harmony throughout all Israel. If these things are departed from, then come disorders, difficulty and hard feeling. Now we ought not to allow our feeling to have any place in these matters. No man has a right to use his priesthood to carry on his own peculiar ideas, or to set himself up as a standard, with the exception of the First Presidency, and they have no right to do it unless God be with them, and sustain them, and they are upheld by the people. And then it is for Presidents of Stakes to follow after their spirit, and carry that out just as they would follow after God, and seek for and obtain light and the spirit of revelation from Him, and thus be prepared to bless the High Priests, the Bishops, and all men under their charge.

What is the High Priesthood. Why are you organized as a High Priesthood? Read the Book of Doctrine and Covenants. What does it say? It says (Sec. 124, verse 134) "Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants over different Stakes scattered abroad." It is a kind of normal school, where they may be taught lessons in the Presidency, and be prepared to judge and act in the various places which they may be called to. Do the Priesthood fulfil their calling? No, they do not. When the Stakes were being organized, we had to call upon Seventies and Elders, and all classes of men to hold positions which High Priests should have held. But there are some who talk about

being great big High Priests, who, when they should have been called upon to be Bishops, or Bishops' Counselors, were found to be incompetent, because they had not prepared themselves to occupy these offices associated with their calling, and been dabbling with the world and had been led by its influence, instead of being wide awake and full of the life and power and revelations of God. If they had magnified their Priesthood, then God would have been with them, and they would have been selected, until all those places would have been filled. Then, how is it in regard to the Seventies? Just the same. According to your statistical report, which has been read, you have in this Stake 360 Seventies; and how many of them, if they were called to-day, are prepared to go to the nations of the earth to preach the Gospel? You are not prepared to do it any more than the High Priests were prepared to magnify their calling. The Twelve are commanded first to call upon the Seventies, but when they do so they frequently find they with one consent begin to make excuses. I know it is so, if you do not. Very well, what then? As there are other appendages to the Melchisedek Priesthood, the Twelve are obliged to call upon the Elders, and High Priests, and others, to go and perform duties which should be performed by the Seventies, but which they neglect to do. I speak of this, shall I say to your shame? I do not like to use hard words, they do not do any good. I would rather say five hundred pleasant things than one harsh one; but I want to state truths as they exist, so that you can comprehend. Now, notwithstanding this being the case, the work of God cannot stand still. The nations must be warned. The word of God must go forth, or the Twelve would be held responsible, if these things were not done; and we have to keep doing it, doing it!

Now, as a sample of the excuses that men make who are called to go on missions, I will tell you what people tell me. One man says, "I have been building a house, and have not got the roof on it." Another comes, and says, "I have just been entering some land, and I am afraid I shall be placed in difficulty, if I go; I pray you have me excused." And one man said he was so engaged in merchandising, and he was so much interested in the people's welfare, that he was afraid they would suffer very materially in their temporal interests, if he ceased to keep store—that it would not be well to take him away. Another has bought five yokes of oxen, and is proving them, and prays to be excused. And another has married a wife and he cannot go. I will tell you what I once had to say to President Joseph Young. He had been calling upon a number of people to go forth on missions. He being the presiding officer over the First Presidents of Seventies was the party for us to apply to; but in selecting missionaries they had employed a system of what might be properly called machine work, as you would go to work and pick out horses or cattle by their teeth. They had selected them generally according to age, etc., without inquiring as to their qualifications, circumstances, etc. Now, we want the spirit and power attending all of these matters, that we may find out the true position of things before we can call men. After he had received a great number of names from the said presidents, there came in a perfect stream of excuses to me. They wanted to be excused; and

Joseph himself came to me and said, "how are you getting along with the Seventies?" I said, "If you don't hurry up and get the balance in, they will all be gone. You had better hurry up." Well, it is rather a lamentable story to tell. Yet, while we hold this important Priesthood, it is a sorry way of treating it.

Now, it is for us to look after these things; and they are beginning to work up into a little order—to do a great deal better; and men are beginning to realize the importance of their office and calling, and express a greater desire to magnify it; thus things are beginning to look a little brighter on that score, as the Twelve have been attending to these things.

Now, the idea is not that one or a dozen men have to bear off this kingdom. For what is the Priesthood conferred upon you? Is it to follow the "devices and desires of your own hearts," as I used to hear them say in the Church of England when I was a boy? Is it to do that? I think not. Or were we enlisted to God, for time and eternity? I think we were; and we want to wake up to the responsibilities which devolve upon us, and honor our calling and magnify our Priesthood. There are a great many more things which I could talk about in this connection, but this may suffice at present.

We have a variety of institutions. We have the sisters' societies. I attended a meeting of one of these a short time before I came here, and set apart Sisters Eliza R. Snow, Zina D. Young, and Elizabeth Ann Whitney. We set some of these same sisters apart in Nauvoo, under the direction of the Prophet Joseph Smith, about forty years ago; and they are doing a good work, and it is for them and their associates to continue to do right and pursue a proper and correct course. We want the Relief Societies and the Young Mens' Mutual Improvement Societies to take hold with a hearty good will. I was pleased to hear the remarks which were made in relation to the course they are pursuing in trying to keep the Word of Wisdom. Now, I am not very strenuous about urging any particular point, but that is a good thing for them to attend to. We must try to live our religion. We are on the eve of important events. There are troublous times in advance of us and the world—such times as the world has not taken it into their hearts to conceive of. And we need to be united and to operate together in all of our affairs. Be united as one; and, "if you are not one you are not mine," saith the Lord. Men who are influenced by Gentiles, and every corruption that prevails, are not fit to be the Saints of God. You want to pay your tithing honestly and squarely, or you will find yourselves outside of the pale of the Church of the Living God. We have to lay aside our covetuousness and our pride, and our ideas which are wrong, and be united in our political affairs, in our temporal affairs, under the direction of the Holy Priesthood, and act as a mighty phalanx under God, in carrying out His purposes here upon the earth. And all Israel ought to do the same. And then we have our Co operative Institutions, and other useful institutions among us. Well, what shall we do? Sustain them? Yes; and fulfil our covenants with them as we expect them to fulfil their covenants with us; and let us be one and act together upon correct principles. Whoever violate their contracts before God and the Priesthood have to be dealt with for that, no matter who they are; nor what,

position they occupy. We have to act under the direction of the Almighty. I know it is not popular to serve God, But God has called us to be one; and he expects us to be one and carry out his purposes, and be obedient to the laws of Heaven.

May God bless you, and lead you in the paths of life. In the name of Jesus. Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, AT THE HALF YEARLY CONFERENCE, OF THE SALT LAKE STAKE OF ZION, SUNDAY AFTERNOON, JAN. 9TH, 1881.

(Reported by John Irvine.)

THE RESPONSIBILITY TO PREACH THE GOSPEL, ETC.

"Woe unto me, if I preach not the Gospel! For if I do this thing willingly, I have a righteous reward: a dispensation of the Gospel is committed unto me." These were the words of the Apostle Paul. Again he said: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And he repeats this. Again he says: "But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." I will say as Paul did, "Woe be unto me if I preach not the Gospel." I will say the same for the Apostles, the High Priests, the Seventies, and the Elders, so far as they are called to declare the words of life and salvation to this generation; the judgments of God will rest upon us if we do not do it. You may ask why. I answer, because a dispensation of the Gospel of Jesus Christ has never been given to man in ancient days or in this age, for any other purpose than for the salvation of the human family. Again, the Lord says (in sec. 1 of the Book of Doctrine and Covenants): "And the voice of warning shall be unto all people by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O, inhab-

itants of the earth. Wherefore, fear and tremble, Oh, ye people, for what I the Lord have decreed in them shall be fulfilled * * Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the Prophets." Again, the Lord has said, "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming) * * and I will not spare any which remain in Babylon. Wherefore, if ye believe ye, ye will labor while it is called to-day." This is the word of the Lord to the Elders of Israel. And I say the same to the Latter-day Saints. It is no light thing for any people in any age of the world to have a dispensation of the Gospel of Jesus Christ committed into their hands, and when a dispensation has been given, those receiving it are held responsible before high heaven for the use they make of it.

I feel to back up the testimony given to us this forenoon by President Taylor. I have had the same feelings resting upon me for the last years of my life. I realize that our condition, our position, the responsibility we hold, the relationship we sustain to God, and the relationship we sustain to this great and last dispensation—I feel that many of us as Latter-day Saints, hold too lightly these important trusts committed to our charge. The angel of God, as declared to St. John, the Revelator, while upon the Isle of Patmos, had come forth in the last days, flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, and to every nation, kindred, tongue and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come. This Gospel was committed to Joseph Smith, and connected with this Gospel was the proclamation, "Fear God, and give glory to Him; for the hour of His judgment is come." This was the position in which Joseph Smith was placed when he was in the flesh; it was the position of those that were connected with him, his brother Hyrum, and others of his father's house, as well as the Twelve Apostles, the Seventies, and those early Elders of Israel who were called to make the proclamation of this Gospel to the world. They were sustained by the power of God. They were called and commanded to go forth into the world and preach this Gospel to the inhabitants of the earth, without purse or scrip. This is the manner we traveled in early days. The early Elders of the Church were called to pass through a great deal. Joseph Smith himself, from the hour that he received the records from the hand of Moroni, and commenced to proclaim the restoration of the Gospel, to the day of his death, had to suffer tribulation. The whole world arose against him—priest and people. What was the matter? Simply that Joseph Smith was like other prophets and apostles. He brought forth a dispensation of the Gospel of Jesus Christ, which came in contact with the traditions of the people—traditions which have been handed down from generation to generation. He was the first man since the day the

Savior was put to death, and the Apostles and the Priesthood taken home to God—he was the first and only man that ever attempted to establish the Gospel of Jesus Christ according to the ancient order of things. But he was sustained in his work. He knew very well when he undertook to introduce this Gospel that it would be unpopular, his brethren knew this also; but being called of God, and a dispensation of the Gospel having been committed to his hands and the hands of his brethren, the Gospel had to be preached.

This is our condition to-day. O ye Elders of Israel who have received the Holy Priesthood, we have this work laid upon our shoulders, we have to take hold and build up this kingdom or be damned. This is our condition; we cannot get away from it; the ancient Apostles could not; we cannot. It is the greatest dispensation God ever gave to the human family in any age of the world, and we are commanded to carry it forward. We cannot afford to treat lightly this work. We cannot undertake to serve God and mammon. We cannot undertake to serve the world and fulfil our missions as Apostles and Elders of the Lord Jesus Christ. We have got to take one side or the other. And I will also say we cannot be fruitful in the things of the kingdom of God, except we are diligent in searching for the things of God. It is our duty to do so We have been called by the spirit of revelation, by the voice of God from Heaven, through the mouth of his prophets, to preach the Gospel and build up this kingdom. This is the word of the Lord unto us. The Lord said in the beginning, some fifty years ago, in the first revelation almost which was given to us, that the harvest was ripe, and that whosoever would thrust in his sickle and reap the same is called of God.

I have given you my views and feelings with regard to these things. I have my faith, my hope. I believe that God Almighty reserved a certain class of men to carry on his word. They have been born into the world in this generation. I believe this was the case with Joseph Smith. I believe he was ordained to this work before he tabernacled in the flesh. He was a literal descendant of Joseph who was sold into Egypt, and the Lord called him and ordained him. He gave unto him the keys of the kingdom. He received the record of the stick of Joseph from the hands of Ephraim, to stand with the Bible, the stick of Judah, in the last days as a power to gather the twelve tribes of Israel, before the coming of Shiloh, their King.

We have been under the necessity of carrying this Gospel to the generation in which we live. The Lord has never sent judgments upon any generation which we have any knowledge of until he has raised up prophets and inspired men to warn the inhabitants of the earth. This is the course the Lord has dealt with all men from the days of Father Adam to the present time.

I need not stop to tell you that we live in a day of darkness, wickedness, unbelief, and transgressions of every kind; I need not tell you this; the heavens know it, the earth knows it, the devils know it, all men know it who are acquainted with the human family in the day and age in which we live. The Lord told us fifty years ago, that "Darkness covereth the earth, and gross darkness the minds of the people; and all flesh has become corrupt before my face." But He has sent forth the warning voice

to them. He has called upon all men to repent and obey the Gospel of Jesus Christ, that they may be counted worthy to escape the judgements of God.

President Taylor treated this forenoon upon the law of Tithing. Perhaps the Latter-day Saints do not want to hear much more upon this subject; but I have felt a long time that we as a people were somewhat ignorant of that law. We have looked upon it as a matter of little consequence; we have looked upon it with a great deal of indifference whether we pay tithing or not. But the subject was clearly set forth this forenoon by President Taylor. He has no power to change this law, nor has any other man; and if we do not obey it, we can lay no claim to the promises made to those who obey it. These things are very plain and pointed. The principle of tithing has been a principle of sacrifice in almost every age of the world; in fact, it was peculiarly so among the people in ancient days, and among even the heathen nations of the earth. Now I have thought many times that some of those ancient kings that were raised up, had in some respects more regard for the carrying out of some of these principles and laws, than even the Latter-day Saints have in our day. I will take as an ensample Cyrus, on account of his temperance. He was one of the kings of the Medes and Persians. I believe his father was a Persian and his mother a Mede. To trace the life of Cyrus from his birth to his death, whether he knew it or not, it looked as though he lived by inspiration in all his movements. He began with that temperance and virtue which would sustain any Christian country or any Christian king. And even when he was sent in his youth to his grandfather Astyages, the king of the Medes, he showed that he had been carefully brought up, and he followed his early training in a great measure throughout his life; while as king or leader of the Median armies, he conquered nearly the whole world—in fact I do not know that he ever lost a battle. His grandfather was living in luxury, and when young Cyrus was sent to him he offered to serve him as a butler—only he didn't do as butler's sometimes do—that is, taste the wine before putting it on the table. Cyrus, when offered wine, said, "I am afraid it is poison." "You are afraid it is poison?" "What makes you think it poison?" "Why, because I have seen it make you and some of the princes act very strange, you would stagger and act very curious." He followed this principle of temperance during his whole life. Before a battle he offered sacrifices to the Gods; when he finished a battle and had a victory he did the same thing. I have been struck in reading his history with the course he took in this matter. He would never enter into revelry or debauchery over the nations he had conquered. He taught such principles until the day of his death. Before he died he told those by whom he was surrounded, that he did not want his body put into a gold coffin or a silver coffin; he simply desired his body to be laid in the dust and covered with the earth. Many of these principles followed him, and I have thought many of them were worthy, in many respects, the attention of men who have the Gospel of Jesus Christ. But the law of tithing was carried out by all Israel, from the creation of the world down to the present time—that is, whenever God had a people upon

the earth they observed the law of tithing. And I believe, as President Taylor has stated, that it is our duty to pay our tithes and offerings before the Lord. It is a commandment of the Lord that we should do this, and I do not feel myself called upon as a member of this Church and kingdom to require the President of this Church to attempt to change this order, or attempt to find fault with him because he does not permit young men who curse and swear, who do not pay their tithing, etc., to enter the Lord's house and there have sealed upon their heads the highest blessings that were ever given to Patriarchs and Prophets, who have sealed their testimony with their blood. He has told the Bishops and Presidents of Stakes not to give recommends to young men or old men, or anybody else, who do not obey the laws of God in this respect, and I feel to back him up in this matter, for I know he will be justified before the Lord. If we attempt to please the world on the one hand and serve the Lord on the other, we will fall.

I feel to say to my brethren who have received the holy priesthood: We occupy a position in the world which is of great importance to us. We have received the teachings of heaven; in fact, I believe there never was a people since God made the world, who received more teachings than the Latter-day Saints, for the last fifty years. The world has rejected the light of truth, and the fulness of the gentiles will come in. But it is our duty to preach the Gospel to them, until the Lord says, "It is enough." We must round up our shoulders, and bear off this kingdom.

The Lord compared the kingdom of heaven to ten virgins; five were wise and five were foolish; five had oil in their lamps and five had not. Now the question is, how can we keep oil in our lamps? By keeping the commandments of God, remembering our prayers, do as we are told by the revelations of Jesus Christ, and otherwise assisting in building up Zion. When we are laboring for the kingdom of God, we will have oil in our lamps, our light will shine and we will feel the testimony of the spirit of God. On the other hand, if we set our hearts upon the things of the world and seek for the honors of men, we shall walk in the dark and not in the light. If we do not value our priesthood, and the work of this priesthood, the building up of the kingdom of God, the rearing of temples, the redeeming of our dead, and the carrying out of the great work unto which we have been ordained by the God of Israel—if we do not feel that these things are more valuable to us than the things of the world, we will have no oil in our lamps, no light, and we shall fail to be present at the marriage supper of the Lamb.

I have felt for a good while that we required stirring up with regard to the law of tithing, and other things. The question is here: If this is the work of God, and the Lord has given us commandments, will we be blessed in obeying these commandments. The Lord holds our destiny in his hands. The earth, the riches of the earth, the crops, the herds, or flocks, our food and raiment are all the gifts of God to us.

Of course, we are required to practice what we preach. I believe in that doctrine. Now, I know for myself, that the presidency of this Church pay their tithing. As chairman of the Auditing Committee, I know what their tithing is. The

Twelve Apostles pay their tithing. Bishop Hunter and his Counselors pay their tithing, as well as a great many others in this Church and Kingdom. I would not preach tithing if I did not pay it. I consider it my duty to pay my tithing. I consider it is a law of God to me, and I am no poorer for obeying it. I wish my brethren and sisters to take this principle to heart. As the President has said, the Lord does not care anything about our cattle, our gold and our silver. The law of tithing is a law of God to us. Obedience is better than sacrifice. We are building temples to the name of the Lord. What are we building them for? That we may enter in and redeem our dead. The Lord has had his endowments a great many years ago. He has ascended to his thrones, principalities and powers in the eternities. We are his children. He has given us a law, and he has placed us here on the earth to obey that law. We are here to fill a probation and receive an education. I once read a man's view of education—he was not a Mormon, but a man of the world—who said, "No man is fully educated unless he can tell where he came from, why he is here, and where he is going to." That being the case, I thought there were few fully educated in the world. No man can tell where he came from unless it is revealed to him. We have had these things revealed to us in the Bible, Book of Mormon, and Book of Doctrine and Covenants. We have thus come to the knowledge that we had an existence before we came here, and that we had a probation before we came here. We are now upon our second estate, and our eternal destiny depends upon the few years we spend in the flesh. We are placed here that it may be seen which law we will keep. Our Heavenly Father has placed before us the laws celestial, telestial and terrestial. If any man will obey the celestial law, he will be preserved by that law; all the glory, power and exaltation, belonging to that law, will be given to him. What does the Savior, the Son of God, say to us in our Testament? He says, in speaking of the Priesthood of Melchisedek, that "they who receive this Priesthood receiveth me, saith the Lord; for he that receiveth my servants, receiveth me; and he that receiveth me, receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." Who in the name of the Lord can apprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us—exaltations, thrones, principalities, power, dominion—who can comprehend it? Nevertheless it is here stated. How few there are on the earth to-day, or in any other dispensation, who have been able to abide the celestial law of God. It brings down the hatred of the whole generation in which we live. No man can live the celestial law without bringing upon his head persecution. It cost the Savior his life; he suffered an ignominious death upon the cross. Joseph Smith sealed his testimony with his blood, as also have others connected with this Church and kingdom,

Now, our position is this: We have been chosen out of the world,

the world hate us, our nation hates us, indeed the inhabitants of the earth in a great measure hate us. Of course there are honorable exceptions. But a great many despise us; a great many wish our destruction. Why? Because we are trying to abide the celestial law of God; we are preaching the Gospel of Jesus Christ, and endeavoring to carry out its principles. Now the question is, will it pay us to do so? Will it pay us to be faithful? Will it pay us to pass through whatever trials or afflictions, or persecutions, or even death itself, for the kingdom of God, for salvation and eternal life, the greatest of all gifts which God can bestow on the children of men? I say it will, and I hope that the Latter-day Saints, that all men in authority—that we will all be faithful before the Lord, that we will remember our prayers, labor for the Holy Spirit, labor to know the mind and will of God, that we may know the path to walk in, that we may obtain the spirit of the Lord and the Holy Ghost, and that we may overcome the world and magnify our calling till we get through this probation. There is a long time hereafter. Our aim is high. There are a few in this generation who have attempted to keep the celestial law. I desire to keep that law, so that when I have finished my probation here, I may get into the presence of my Heavenly Father, where our Savior is, where the old patriarchs and prophets are, where Joseph Smith and his brethren the Apostles and those who have lived faithful until the day of their death are. That is my desire, and I say I desire this for myself, I desire the same for my family.

I pray God my Heavenly Father, to let his blessings rest upon us; I pray that his Holy Spirit may be with us to guide us in the path we should walk in; I pray that we may magnify our calling and overcome the world, the flesh and the devil, and inherit eternal life, for Christ's sake. Amen.

REMARKS BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 14, 1881.

(Reported by John Irvine.)

THE TESTIMONY OF THE GOSPEL, ETC.

One of the many evidences of the truth of the Gospel which we have embraced is the experience of young brethren, some of them born in Utah, others who have come here in their childhood and have grown up in the midst of the people, and who are occasionally sent out into the world to advocate the Gospel of Christ. We find that every one of them who is faithful to his trust, who attends to the duties imposed upon him, and keeps himself unspotted from the world, returns with a testimony of the truth in his heart. He is able to say that he *knows* the work is true independent of the instruction which he may have received or the testimony which he may have heard from others, and he is able to say that he has received this witness from God to his own soul. Now the testimony of the young brother who has spoken this afternoon is the testimony of all our brethren who go out in like manner and return in the same way. And there is another thing connected with this which corroborates it, and that is if any of our missionaries go out into the world and become contaminated, fall into the ways of the world, transgress the commandments of God, and stain their garments with impurity, they lose that testimony, and when they return they do not come back full of confidence and of zeal, they do not come back with the spirit of union in their hearts towards the rest of the Church, but they go into the dark, they become full of fault-finding, they fall away, and finally make shipwreck of their faith.

It has been truly said this afternoon, that the bond of union which binds the Latter-day Saints together, is this testimony, or the spirit by which it comes. We are not bound together by any cast-iron rules or ceremonies, nor are we held together by the power of men who preside over us, as is supposed in the world; but the bond of union which unites us, is the inspiration of the same spirit. We have obeyed the same Gospel in the same way; we have been baptized by one spirit into one body, whether we were previously Catholics or Episcopalians, Methodists or Baptists, Congregationalists or Quakers, Theists or Infidels—no matter what our faith or lack of faith may have been before, when we received this Gospel we all received the same truths in the same fashion, and being baptized by one baptism, we were prepared to receive the same spirit, and that spirit resting down upon us enabled us to see eye to eye.

It is claimed by some people in the world that it is impossible to make different people see alike; that

it is a matter of impossibility to bring all people to the unity of the faith. It is claimed that as our countenances differ, so do our dispositions and our minds, that what will convince one person will not convince another, and therefore that it is impossible to make a body of people all understand alike, and if they do act together it must be through some compulsion. Now, I regard this as a great mistake. I know it is not true by my own experience and by what I see here among the people called Latter-day Saints. I know that it is possible for a great number of men and women to be brought to see things exactly alike. We may look at this outside of religious matters. If a number of us take a problem in geometry, as soon as we all understand the principles which govern it, are we not able to solve the problem in the same way? Certainly. So with a sum in arithmetic. So in regard to any branch of exact science. It is supposed, however, that theology is not a science, cannot be made a science, that it is a mere matter of opinion, and that as people differ so much in opinion in other things, they will be bound to differ in their views in regard to religion. But these ideas are founded on falacies. Theology, properly speaking, is not a mere matter of opinion. What is called religion in the world, I admit, is a matter of sentiment and opinion, and one man's opinion is just as good as another—and in some respects, as the Irishman said, "a great deal better." One reverend divine's opinion is just as good as another's, for they differ just as much as the people do whom they teach. And so the idea prevails that religion is a mere matter of opinion, and therefore we can expect nothing but division. But true religion does not come from man. True religion comes from God, if there is a God. Our young brother this afternoon, says he knows there is a God. It is no matter of opinion with him. He knows that God hears and answers prayer, and you may find thousands of men and women here in Utah, who are willing to bear the same testimony. They do not hold this as a matter of faith alone, it has become knowledge to them. They know that there is a Supreme Being, that He is a personage, that He hears and answers prayer, and He has demonstrated to their entire satisfaction not only that he lives, but that the Church of which they are members is his; that this work in which they are engaged is his work; that he has established it, that he is rolling it on, and that he will sustain it and bring it to a glorious consummation, no matter what earthly power may intervene. Now, I say if there is a God, and if that God made this world upon which we live, and if he is our Father, the Father of our spirits, then he has the right to control the earth and all the people that live thereon, and it is unreasonable to think, if there is such a Being who made the earth and formed the creatures that dwell upon it, and who guides and controls their destinies, that he will never manifest himself to his creatures. It is unreasonable to me to think that. We have a book here called the Bible; we have another book called the Book of Mormon, and here is another called the Book of Doctrine and Covenants. In each of these books it is declared that there is a God, and that he has revealed Himself. The Bible gives a history of some of the revelations of that Divine Being to people on the eastern continent, in Palestine particularly. The Book of

"Mormon" gives an account of some of the revelations of the same Being to the ancient inhabitants of this continent, the progenitors of the American Indians, civilized persons from whom the American Indians have descended, for they were not always the despised beings they are at present. The Book of Doctrine and Covenants contains revelations from the same Being, given in the day and age in which we live. Each of these books corroborates the others. They run together like three drops of water, or, to make scriptural reference, like the three measures of meal in the parable. In each of these books the testimony is given of a God, and also the fact that he will reveal himself to those who rightly approach him. If this be true, if the united testimony of the Bible, the Book of Mormon and Book of Doctrine and Covenants is true, then it is possible for the inhabitants of the earth to obtain knowledge from God, and further than that, if these books are true, knowledge has been sent down from on high, religion has been sent down from heaven, for the guidance and benefit of people dwelling on the earth. If these books are true, God, at different times in the world's history, has called and appointed men to be His representatives—not to represent his perfection, because they were only human beings, but to represent certain truths which he revealed to them for the benefit of their fellows, and in some instances, for all the people dwelling upon the wide-spread earth. If these books are true, Jesus, who died on Calvery, was the Son of God, and he sent out his Apostles unto all the world to preach the true religion. Now the religion that God gave to these men in any age, whether we find it in the Bible, the Book of Mormon, or the Book of Doctrine and Covenants is not the religion of man. It did not spring out of the human heart; it was not framed by men meeting together in conclave; but it came by revelation from the Supreme Being. He manifested it to mankind. I know that there are a great many different things called religion in the world that have come out of the hearts of men, at least in part if not altogether. They have taken some of the things written in the Bible, they have reflected upon them, and then have added a little of their own opinion concerning these things. They have taken a part of what God has revealed and added their own notions to it. But true religion, the religion of God, must come from God. The religion of Jesus Christ must come from Jesus Christ, and not from man. If religion comes down from God to man and man receives that religion and the spirit of it, they will all come to the same understanding concerning it. Being baptized into one body, they will comprehend it alike. Having the same light they will "see eye to eye." And according to the Scriptures, there is to be a time when all people shall see alike. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion," so says the prophet Isaiah. And there is to be a day when all people that breathe the breath of life will know God, from the least unto the greatest. They will be able to bear the testimony our brother has borne this afternoon, and no one will have need to say to his neighbor, "Know ye the Lord." But if religious affairs go on as now in the world it will take a long time to accomplish the change, will it not,

Well, the Latter-day Saints, as I said just now, are able to bear this testimony. Why? Because they are better than anybody else? They make no such assertion; but if they are no better than the people of the world they have not very much to boast of. I have traveled a good deal and know the doings of the world, and if the Latter-day Saints are no better than the majority of the people, they have nothing particular to boast about. But we do not claim that we can bear this testimony because of our extra goodness. We do not say, "Come not near unto us; we are holier than you." We have no such disposition or spirit. But having heard the principles of the Gospel of Jesus Christ as taught by the Elders of this Church and reflected upon them, prayed about them and compared them with the old scriptures, we came to the conclusion that they were true, because they corresponded in every respect with the teachings of Christ and his Apostles. And let me say, in passing, that this cannot be claimed for any religious sect in the world—we do not call our Church a sect—there is no religious sect in the world whose creed, ordinances, formula, and Church government correspond, in every particular with that we read about in the New Testament. But we find on close comparison that the doctrines taught by the Elders of this Church correspond in every respect with the doctrines taught by Jesus and his Apostles. They made the same promises to us that the ancient Apostles did. On hearing this we prayed about it; we sought wisdom from God; we did not turn away from these men because their names were cast out as evil; but we turned to the Lord. He heard our prayers and answered them; and stamped the truth of their testimony upon our hearts. We were baptized, and being baptized we received the testimony that our sins were remitted; for we came forth from the liquid grave to a new life, we had "put off the old man with his deeds" and "put on Christ" to walk after the pattern of his life. And when the Elders laid their hands upon us, according to the order of confirmation, that God established in the Church, the Spirit of the Almighty rested down upon us, and filled our hearts with sweet satisfaction, and with the knowledge that we had received the truth, and we were filled with light, communication was opened up between us and our Father. We received peace, revelation, knowledge and wisdom, gifts and powers for our own individual benefit as members of his Church. The Holy Ghost bore testimony to us that God lived, that the religion we had received was his religion, and that Spirit, to those who have been faithful and listened to its whisperings, has been a continual guide, "a light to their feet and a lamp to their path," a continual monitor, an abiding witness, which brings things past to their remembrance, confirms the things of the present, shows us things to come, and bears record of the Father and the Son. It is this that has drawn this people here. The Latter-day Saints received this Spirit wherever they dwelt on the face of the earth, when the Gospel came to them. We have come a great many of us from various parts of Europe, the different States of America, and from other countries and nations, north and south—we have all come here and embraced the same faith, we see many things eye to eye, understand alike and work together, not because we are forced to do so, as some people im-

agine, by the craft and cunning of men who understand human nature, but because we have received the same spirit. Men who oppose this work—"Mormonism" as they call it—leave this matter out of consideration altogether. In consequence of this they can never comprehend this work, they cannot discern the cause of the union of this people; they cannot account for the work accomplished by the Latter-day Saints, in spite of all the opposition and persecution they have had to endure. But the real cause of our union is the Spirit of the living God, which rests upon us. That Spirit led us here, and we are here to stay. We are here to do the work which God designs shall be done. We are willing to make any sacrifice—if there be such a thing as sacrifice—because God Almighty has enlightened our minds, because we know that he lives, that he hears and answers our prayers and gives us the blessings we ask for when they are good for us, and withholds them when they are not; for like children we are apt to ask for razors to cut our fingers with. God answers our prayers when it is wise to grant the things we desire.

This testimony which we have received is not imaginary, it is not a phantom, it is a fact, and the same testimony has been experienced wherever this Gospel has gone. It is claimed that Joseph Smith was an impostor. We say we know that Joseph Smith was a prophet of God. The promises he made have been fulfilled. When the Elders were sent out to proclaim the Gospel, they made the promise to all who should obey it, that they would receive the testimony I have been talking about. Could man have bestowed this testimony? No. But we received it and we know it came from God, and as I said before, wherever people have received this Gospel, this religion that the Lord has something to do with personally—they receive the same testimony, and when they seek for the gifts of the Gospel, they obtain them if they ask in faith. I speak now of the gifts enumerated in the Bible, that were manifested in the ancient Church. They are now manifested in this Church; for it is the Church of Christ, and it is established on the same basis that it rested upon in the first place. In the Church now is the power of the holy Priesthood, the authority of the Apostleship, and of all the different offices of the Church, as was the case in the Church anciently. The Church of Jesus Christ of Latter-day Saints is joined to the Church of the First Born behind the vail. This is not the church of man. The principles we have received have not sprung from the brains of men. They have been revealed from God. This Gospel is now being preached as a witness to all nations before the end shall come. Jesus promised this to his disciples just before his crucifixion. He gave a number of signs, "Behold the fig tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This Gospel of the kingdom, the Gospel that Christ preached, has been sent down from heaven in our own time, and is being preached as a witness to all the world—not preached for hire or proclaimed for money; for the Elders go out without hope of pecuniary reward, in fact

in most instances they pay their own traveling expenses in order to bear their testimony. And wherever people receive that testimony they receive this spirit and they know it is true, and that is the power which bound them together. No human being could weave such a tie as that which unites the Latter-day Saints. It is a heavenly union among themselves, and it is a union between the heavens and the earth. The Saints are gathering from all nations to the place which the Lord has appointed, and are building temples to his name for the benefit of the living and the dead. We have come out of the world, and therefore the world hate us; we have turned our backs upon our former friends and kindred, and have formed new relations and new associations. We have experienced the influence of the Spirit of God, and our desire is to bear testimony to the truth of this work, which shall roll on until the kingdoms of this world shall become the kingdoms of our God and his Christ, and until "every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." That is our work, that is what we are here for. If we are accumulating any earthly wealth here, it is by the blessing of God that we may the better accomplish his purposes, that we may help to build up his kingdom on the earth, that wickedness may be swept from the earth, that he whose right it is to reign may come and take possession of his kingdom.

Now, my friends, the time at my disposal has nearly expired, but before sitting down, I desire to bear my testimony, in the name of the Lord Jesus Christ, that I know this is the work of God; I know that God lives and that he hears and answers the prayers of the faithful; and I know this work will prevail. I know that no earthly powers can retard it. The combined powers of the earth —Presidents, Kings, Emperors or Governors—cannot stay the progress of this work, because the great Jehovah hath spoken it. This is the way, walk ye in it. Avoid evil and choose the good. "Be ye perfect, even as your Father in heaven is perfect." I know this work will roll on, though all the world is against us. We are a little handful of people compared to the nation of the United States, but true strength is not in numbers. I do not mean when I make such a comparison, that all the millions of this nation are against us; many are opposed because they do not know us, they do not know our object, they do not know our spirit, they do not know what manner of men and women we are. They think we are a set of fanatics. But it is principle that has brought the Latter-day Saints to dwell in these valleys and we live and labor that out of this Church may be built up the kingdom that all the prophets and inspired men of God have seen from the beginning, upon which the glory of God shall shine, and over which the Lord shall rule. This work will prevail, no matter what opposition may be brought to bear against it. If this whole nation should rise up and other nations should join them, with the object of destroying the Church of Jesus Christ of Latter-day Saints, they could not accomplish it. Our kind Methodist friends are anxious to see "Mormonism" stamped out; but the more they attack it, the stronger they will make it, as the more united will be our people, and the firmer our desires and our determination to roll on the work of God, and live as He directs. The best policy, therefore, for the

Methodists, or any other sect, to pursue, is to let us alone. However, they cannot let us alone, for there is an influence—the influence of the evil one—which is antagonistic to this work, and stirs up the hearts of the wicked against it. All manner of lies are circulated concerning us, which, however, only serve to increase our strength. If we were let alone there might arise internal divisions; but while we are hated and derided by the world, misrepresented and maligned, by preachers and editors, and men who profess to be men of God, we shall become more and more consolidated, for all this only unites us more together. It is according to human nature that it should do so, and in all this we can see the providence of God. This will continue and prevail. I know it just as well as I know that I am here. The general outline of the work to be performed in this generation is clearly mapped out in my mind. And if the Latter-day Saints will keep the commandments of God, and walk in the path they have commenced to tread, revelation and knowledge and wisdom will be given to them from on high, the servants of God at the head will be filled with revelation to feed the flock of Christ, and this work will roll forth in strength and power in the earth, until all things which have been predicted by the Prophets are fulfilled.

May God hasten the day and help us to be faithful, that when His kingdom is established, we may be worthy of a place therein, through Jesus Christ. Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

DELIVERED AT HOOPERVILLE, MONDAY, JUNE 27, 1881.

(Reported by Geo. F. Gibbs.)

THE PRIVILEGES OF THE SAINTS, ETC.

It is a very great privilege to be Saints of the most high God, and it is of much more importance than many of us sometimes comprehend. It is a great privilege to have God for our father and friend. And then while we have God for our father and friend, on the other hand, we ought to be the friends of God. It is said of Abraham, that he was the friend of God, and we, the Latter-day Saints, ought to be the friends of God, and to take pleasure and delight in doing his will; for we are

indebted to him for every blessing which we enjoy, whether pertaining to this earth or to the heavens, to the life that now is or to the life that is to come. Many of these truths are not known in the world, for the simple reason that they have not been taught, nor are there any people outside of the Priesthood of this Church who are capable of teaching men the principles of life, the principles of salvation, the principles of exaltation and eternal lives. And the reason why they are not capable of teaching them is, because they do not understand them themselves. And no man can teach correctly principles which he does not himself comprehend. It was upon this ground that Jesus in his day said: "If the blind lead the blind, both shall fall into the ditch." Also quoting the words of the Apostle: "The things of God knoweth no man, but the Spirit of God." And if we do not find out, we Latter-day Saints, how to approach God, as has been referred to by a previous speaker, and how to call upon him acceptably and to approach him as our Father, and to feel that we are his children, and to take pleasure in calling upon him, and to cultivate His Holy Spirit; if we do not do this, nor comprehend these principles, we have indeed made slow progress in the things pertaining to the kingdom of God.

God has restored the Gospel for the purpose of bringing life and immortality to light; and without the knowledge of the Gospel there is no knowledge of life and immortality; for men cannot comprehend these principles only as they are made known unto them, and they cannot be revealed only through the medium of the Gospel, and through obedience to the laws of salvation associated therewith. And hence as the Gospel emanates from God, and as that is the great medium of salvation, through the atonement of the Lord Jesus Christ, God said in former times to his former-day Apostles, and also in latter days to his latter-day Apostles, "Go ye into all the world and preach the Gospel to every creature." He sent them with a message that was fraught with greater blessings than anything that could be conferred upon mortals. And hence when the heavens were opened and the Father and Son appeared and revealed unto Joseph the principles of the Gospel, and when the holy Priesthood was restored and the Church and kingdom of God established upon the earth, there were the greatest blessings bestowed upon this generation which it was possible for man to receive. If they could comprehend it, it was the greatest blessing which God could confer upon humanity. Then he sent his servants forth to proclaim this Gospel to the nations of the earth, and he is now sending them forth to preach the Gospel of the Son of God, to deliver the testimony that he has given unto us. And, speaking for the Priesthood, have we done it? We have, and we have done it in the name of Israel's God; and he has been with us and I know it. And with regard to praying, if we had not known how to pray we should have been in a bad position many a time, regarding both temporal and spiritual things. But we learned to call upon him, and he has heard us and has come to our help in time of need. Is it not a great privilege and blessing to have a Father of this kind to approach. Let us look at it. Jesus tried in his day to get the people to comprehend one thing—to ask and receive. It is a simple thing. Seek and you shall find; knock and

it shall be opened to you. For he that asketh receiveth, etc. Do you believe it? If you do, go and try it, and see whether God lives or not, and you will know for yourselves. It was said in former times, "We know that God lives." How do you know? Because we received the things which we asked at his hands. In one place the people are told You receive not because you ask not; and our Heavenly Father upbraids them for not asking. The Lord declares, I have plenty; I own all things, the gold and the silver are mine, and the cattle upon a thousand hills are mine. Now if you are prepared to use them properly, he is prepared to give them to you. He enquires, If a son ask for bread, would you give him a stone? The little child when it is hungry, asks its mother for a piece of bread and butter; the mother would not think of picking up a stone and handing it to the child; but she gives the little one something to eat to satisfy its hunger. And when the child is hungry it will come again and ask for more. After this kind of reasoning the Savior then said to those around him, if you who are evil know how to give good gifts to your children, how much more shall your Father in heaven give his Holy Spirit to them that ask him. Let us try then to have confidence in God, as our children have confidence in us. They will come to us and say, Papa, can I have a new hat? Mamma, can I have some new shoes? Papa, please give me five cents to buy candy. If you can you like to gratify their little wants. Our Father feels just the same towards us. But suppose they were to ask yon for a razor? "That would be dangerous," you would say. "Why, child, I don't want to give you that." And then when you want things of no use to you, and your Father knows that it would not be good for you—although he does not tell you so, he does not give them to you because they would be injurious.

There is nothing of more value to me than the principles of eternal truth; than the principles of eternal lives; eternal salvation, and eternal exaltations in the kingdom of God; but then it is for us to comprehend it, for if we do not comprehend it, no matter how great the truths, they cannot benefit us. We frequently think a little more of a nice span of horses, or a nice wagon, or a favorite cow, and such things, than we do of God's work, as our boys sometimes get attached to a few marbles, thinking that they are everything, and they do not like to leave their marbles to obey father or mother; and God finds us about the same. We get a few dollars, or a farm, and a little stock, and a few other things; and we cannot afford to neglect these; we cannot afford to take time to pray, nor to listen to the voice of Father, we are so busy playing marbles. And occasionally when we play marbles among the dollars, we try to cheat one another, as boys sometimes do at marbles, and try to take advantage one of another. I never like to see boys cheat, and never like to see men cheat at their kind of marbles. Our feelings and affections get placed on wrong things. We are here to build up Zion, and to establish the kingdom of God. The kingdom of what? The kingdom of God. Then if it is the kindgom of God, it is not the kingdom of man, originating or belonging to man. It came not of man nor from man, it came from God, and we are indebted to him for it; and we are indebted to him for all the

light and all the intelligence we have. For the life we have, for the pure air we breathe, for the use of our bodies and our reason, for the food and raiment we eat and wear, and in fact, for everything we have and enjoy, both of a temporal and spiritual nature. All these things God gave us. We did not have them; we did not grow them. You may have planted the corn and plowed it; but I think the Scripture tells us that Paul may plant and Apollos may water, but it is God that gives the increase. It is so in our farming or anything else. If we have good crops, it is through the blessings of the Almighty that we receive them, and if he did not give them to us, then we should go without. He could send an army of crickets or grasshoppers, or a great hail-storm, sweeping away the fruits of our labors, and in that event, whose would they be? I think it very foolish to quarrel over marbles; I think it foolishness in men to seek after the things of this world and place their affections on them. I see men, and I have seen a great many men in my time, grasping after the world, and they sometimes will succeed in gathering considerable together; and when they have gathered it, they would fold their arms and say, "Soul take thine ease; eat, drink and be merry, for I have much good laid up in store; I am not dependent on any man, soul, take thine ease." That man hears a little whisper; the finger of God is laid upon him, and this whisper says, Thou fool, this night shall thy soul be required of thee; and then, whose shall these things be that thou possessest? Who shall have them then? O, I will leave them to my children! But somebody may cheat them out of it. It is a very difficult thing for people to leave things for their children, and have things done just as they wish, there being so many people to interrupt and grasp after this world's goods righteously or unrighteously. What a fool to gather large possessions, and now to only occupy a few feet of mother earth. And that brain once so busy, is now slumbering, decaying in the tomb, and worms are revelling within its chambers. And those limbs that were active and energetic and full of life, are now helpless and powerless. And what of these things? I have sometimes, in speaking on matters of this kind, related my own experience when a boy. I have dreamed, for instance, of being very rich, but I would say in my dream, I am afraid I am dreaming; I am afraid when I awake I shall not find my treasures; but I'll try to hide them and make them secure. In the morning I would hunt for my treasure, but never could find it. You will find, every one of you, that, naked you came into the world, and naked you will return; you can take nothing pertaining to this world with you, not if you were to possess the whole earth. If you possess any portion of this earth by right or title or authority, you will have to get it from God, and you will have to get it when the earth shall be renewed. Abraham had great promises of lands, so had Isaac and Jacob. And what did Abraham have? We are told by Stephen, who lived many generations after him, that God had promised Abraham that he should have this land; but nevertheless he gave him no inheritance in it, not so much as to set his foot on. Notwithstanding the promise of the Lord to him respecting his possessing that land, he had to buy a place in which to bury his wife, and in which he himself should be buried.

And yet, did God's promise fail? No, he will yet possess that land and his seed with him, and the promise be literally fulfilled. While it is proper for us to seek after everything that is right and honorable, on the other hand it is quite as right and very proper that we should set God before us all the time and render obedience to his law, so that we may acquire an eternal inheritance in the kingdom of God. God is now establishing his kingdom upon the earth. If it is the kingdom of God, and he is establishing it, he expects us to be subject to his law, and to be governed by it, and to keep his commandments.

What then shall we do? We will do everything which God requires at our hands. Have we families? We will try to train them up in the fear of God. Have we wives? We will treat them as we would angels of God, and be their protectors and guardians and make them comfortable and happy. And then, as was remarked, we will dedicate our houses and lands to God, and ourselves to God, and our wives and children and everything we have, and feel that we are the children of God and our offspring with us. Again, if I was a woman, I would try to treat my husband right and to make a heaven of my home, and would try to make everything pleasant around me. You husbands now and then quarrel with your wives, and you wives quarrel with your husbands, and you wives sometimes quarrel with one another; I will say cease such folly, and have another kind of feeling; and treat everybody not as they always treat us, for that would not always be right; but let us do unto all men as we would have them do unto us. A man came to Jesus on one occasion, and asked him, which was the greatest commandment. The Savior answered him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. Can we do that? It is sometimes hard work, is it not? We too frequently feel we would rather put two dollars in our own pocket than one in our neighbor's, do we not? We would rather have two or three cows than that our neighbor should have one? Is not this the kind of feeling? "Thou shalt love thy neighbor as thyself." The law —some of us talk about law sometimes; we cannot get enough of it in the Church, therefore we want to go outside for it. I have known, for instance, men to go to law over water difficulties, and they would fee the lawyers liberally, and then, of course, the streams would flow in rich abundance, and there would be plenty of water for everybody. [Laughter]. I remember when a little boy, seeing a somewhat curious picture. Two farmers were quarreling over or disputing the ownership of a cow; and one had her by the horns, the other had her by the tail. In order to settle the difficulty they secured the services of one of these peace-makers of the law, and his love for his fellow-man was so great that while they pulled at either end of the cow, he sat between them quietly milking her. [Laughter]. In case of difficulty, for difficulties will arise sometimes, would it not be better for us to attend to the milking of the cow ourselves; and go to the Lord for His guidance and manifest feelings of liberality and kindness towards our fellow-men, towards all men? What, would you do so with Gentiles?

Yes; it would be a pity if we could not do that. Why, we are told that the Lord "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Let us try to be like him. We do not want much association with them; we do not want to take counsel at their hands; we do not want to be influenced by them; we do not want them to teach our children while they are seeking to destroy us and to induce legislation against us, and are doing everything they can to injure us. We will say, Father, these are thy children as well as we are; we ask thee to put a hook in their jaws, so that they cannot go any further than thou shalt permit them; and the balance of their conduct we will strive to endure. Make us worthy to be acceptable in thy sight; and if thou seest fit to let them stir up any commotion, we will try to bear it, because we believe it will be overruled for our good and for the advancement of thy cause in the earth Would I hurt them? No, if I were to see one of them hungry, I would feed him; if I were to see them naked, I would clothe them; but I would not give them my daughters to wife, neither would I let them teach my children to lead them down to death. I want those to teach my children and the children of this people who will lead them in the paths of life. But treat everybody well, and do what is right to everybody, and cultivate the spirit of kindness towards all. And when you see somebody's cattle in somebody's grain, feel sufficient interest in his welfare to go and drive them out; and try to promote the welfare of your neighbors and make them feel as comfortable as you can, and God will bless us, and we will bless one another.

And we will build our Temples; and what will we do with them? Administer in them. And then we will spread the Gospel to the nations, and teach our children the principles of intelligence and set before them good examples. And let every father of a family feel that he would not want his wife or wives or children to see him perform an act that he would not have them do; and thus be prepared to say: Follow me as I follow Christ. Let us live together in peace and union, and cultivate the Spirit of God, and sustain those who are placed to preside over us. You have a President of the Stake, pray for him that he may comprehend correct principles and draw near to God, and bring down his blessings upon him. Pray for Brother Richards, and pray for us. Here is Brother Woodruff, a faithful man; so are the balance of us; so are many of you, good, faithful men. Well, sustain all honorable people. We need praying for; we are all alike: we are all of that class of whom the old lady was talking when she said: "We are all poor, miserable, *independent* sinners." We all need assistance, and we should bear with one another. And while we are seeking to do right in many instances, let us be kind and charitable and long-suffering in the Spirit of Christ, which is the Spirit of the Gospel.

Brethren, God bless you; Sisters, God bless you and God bless your institutions. Be diligent and faithful in observing the laws of God, and the peace and blessing of God will be with you. I pray my heavenly Father to bless this people, and to bless these lands, and all that pertains to you, that your habitations may be habitations of peace, that your children may grow up full of light and truth, and become no-

table men and women in Israel, whose names shall be known among the honorable of the earth. Zion is onward; let us progress along with her, and the men who at present affect to despise us because we are so small, will by and by dread us because of our unity and power. While the finger may be pointed in scorn at a "Mormon" to-day, by and by it will be said that such and such a man was born in Zion, for we are men and women of integrity and fidelity; that will be the case with our posterity, who will rise up and call us blessed. And they will esteem it the greatest honor that could be conferred upon them, so far as the honor of this world is concerned, to have been born in Zion; because we purpose living in such a way, that while the world generally will grow worse and worse, our conduct will be of that nature that we shall command the admiration of honorable men as well as the favor of our Heavenly Father. God bless you. Amen.

LAST DISCOURSE OF APOSTLE ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 18, 1881.

(Reported by John Irvine.)

THE GREAT PRINCIPLES OF SALVATION, ETC.

It has been almost one year since I have been able to stand up before a congregation to address them, having been severely afflicted during that period of time. I am now blessed with the opportunity and privilege of occupying a few minutes, as long as my health would justify, in speaking a few words to the congregation. I am just able to stand upon my feet, most of the time scarcely able to sit up. I believe that the Saints have exercised their prayers and their faith in my behalf. If they had not done this, I doubt very much whether I would now be able to appear before you. Notwithstanding the afflictions of my body and the long silence that I have kept, so far as public congregations are concerned, yet I have felt the same enduring love for the principles of truth and for the people of God in all my afflictions, that I had in the time of my health. There is nothing so precious to me as the great principles of salvation. They have for the last 51 years of my life—it being 51 years to-morrow since I was baptized—occupied the uppermost place in my mind. Riches, the honors of this world, etc., have been but a very small consideration with me, com-

pared with the riches of eternal salvation, the blessings of the everlasting Gospel, the new covenant which we have embraced, the great work which the Lord our God is performing by his mighty hand in the age in which you and I live. I trust and verily believe that that which has had so conspicuous a place in my understanding, in my thoughts, in my meditations, in my mind, will continue to hold the same position with me so long as the Lord shall permit me to tarry here in this probation. Fifty-one years ago to-morrow, as I have said, I entered this Church, the Church then being confined to a small district of country in the State of New York. The knowledge of the Gospel, and the doctrines which we have taught, had not spread forth except within a very small limit of country. What a contrast between then and the present! To-morrow—if I live till to-morrow—I shall be 70 years of age, which is said to be the average old age of man. They are the years appointed to man. So says one of the inspired writers, and if man, peradventure, should reach a few years beyond three score and ten, it is said that it is filled up with afflictions and sorrow and infirmities of old age. I trust, however, that if I am permitted to tarry still longer than this appointed time, or rather this period of time, I trust that my days may not be those of suffering. At any rate, so far as my mind is concerned, my understanding, that is at rest, that is at peace. I know what my hopes are. I know the plan of salvation. I have had the communications of the spirit of the Lord God, to teach me more or less all the days of my life, and this has given me great consolation. Hence, if I live past seventy, I do not expect to have sorrow of mind. I may have afflictions; I may encounter them; I may not to any great extent.

I wish to call your attention for a few moments to a subject closely connected with those days that I have been speaking of—the rise of the Church. It will be, next Thursday night, 54 years since the Prophet Joseph Smith, then but a lad, was permitted by the angel of the Lord to take the gold plates of the Book of Mormon from the hill Cumorah, as it was called in ancient times, located in the State of New York. This I consider one of the most marvelous occurrences which has taken place for the past eighteen centuries—to be permitted to observe the face of an holy angel, and then be permitted, in addition to that, to take out of the ground, in fulfilment of ancient prophecy, a record of one-half of our globe, giving a history of the peoples and nations that occupied this great western hemisphere—more marvelous than anything that has transpired during that long period. What makes it still more marvelous is, that it is connected with revelation, with something that comes from heaven, with divine authority. God permitted this record to be taken from its place of ancient deposit. He it was that sent the angel to deliver those records into the hands of this boy. It was God. And what object did the Lord have in performing this marvelous thing? It was to establish on this earth that kingdom predicted by the ancient Prophet Daniel, that should be set up in the last days, which should stand forever, and should finally become a great mountain and fill the whole earth. What could be of more importance? Such an event was predicted to happen, that such a kingdom should arise, that God should be the autho-

rity of it, that he should lay the foundation of it, that he should set it up. If we go back to the finding of the records of the Book of Mormon; if we go back to that eventful day when God sent his angels to confirm the divinity of that record to three other persons; if we go back to the time of the organization of this Church, we find that God has in all these matters spoken himself. We did not select the day on which this kingdom should be organized. Joseph Smith, the Prophet, did not select the day, but God pointed out the very day, the very month, in which this work should be performed. Hence it is God's work; it was God and not man that set up this kingdom. Has there been an authority established in this Church from the day of its organization that was established by man's authority? Not one. Every authority in this Church, however high or however low, or whatever the nature of the callings might be, whatever the duties of the callings, God has introduced that authority. We have no record, no minutes in our Church, where there have been Apostles called and ordained in this kingdom, by man's authority. It is just what we might expect. Anything else than this would not be ascribed to the kingdom of God. The kingdom of God could not be set up by man. Man has no right to select even the day for the organization of that kingdom. Man has no right to select the least officer of that kingdom; it must all come from heaven. It was said that such a kingdom should be set up. It was set. It was set up according to the mind of God, according to his own mind, not according to the whims and notions of sectarians, or any theologians, or any learned man, but according to the mind of the great Jehovah. We have seen the progress of this kingdom. We have seen what God has accomplished during the last 51 years. We have seen his hand made manifest. We have seen the kingdom organized, not to dwell in the place of its particular organization, and the people be scattered all over the world like sectarianism, but a kingdom that should gather together the sons and daughters of God, according to the predictions of the ancient prophets into one place upon the face of our globe, to prepare them for the mighty events and occurrences that should take place when he should accomplish that work. And how marvelous it is to see the hundreds and hundreds of vessels that have crossed the ocean, the mighty ocean, in perfect safety, bringing the Saints of God to their destined haven, to rejoice in one body, in one place, in one region in the mountains of Israel, the great back bone of the western hemisphere, if we may so term it. This is all to fulfil prophecy.

But I must not enlarge upon this subject. How happy I feel that I am once more, after having been brought so low, so near the gates of death—how happy I feel that I am permitted once more to lift up my voice before you. I do not know that I can make you all hear, but I trust that my voice will be strengthened, I trust that my body will be strengthened, I trust that my mind—if it has been weakened at all by sickness—may also be strengthened, and that I yet may have the humble privilege of lifting up my voice and testifying, before thousands of people in these mountains, if not abroad among the inhabitants of the earth, of God's power. It is a day in which he has commenced to perform a

mighty work, and the foundation is already laid and is quite broad, and he has quite a numerous people through whom he can work and accomplish his mighty purposes; and although feeble in body, I do not know but what the Lord may yet strengthen me to again publish glad tidings of great joy abroad among the nations of the earth, or perform whatever duties may be assigned unto me by the general authorities His Church.

May God bless the people of Zion—all the Latter-day Saints scattered throughout all these mountain regions; may he favor us before many years with a full and complete redemption according to the promises that are made in His word. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT BOUNTIFUL, SUNDAY, A. M., JUNE 26, 1881.

(Reported by Geo. F. Gibbs.)

THE WORSHIP OF GOD, THE SACREDNESS OF THE SABBATH, ETC.

We have not come my brethren and sisters to preach great discourses, but to talk to you in a friendly way about some of the things in which we are all interested. When I am instructing others I feel instructed myself, and the advice I give others, in a general way, fits me also. The best of us are not too good; we all of us might be better, and do better and enjoy life better, having more of the Spirit of the Lord in our own homes and in our own hearts, and do more to promote the welfare of all who come within our reach and influence. To serve the Lord, is one of the great objects of our existence; and I appreciate as a great privilege the opportunity we enjoy of worshiping God on the Sabbath day. And when we do meet to worship God, I like to see us worship him with all our hearts. I think it altogether out of place on such occasions to hear people talk about secular things; these are times, above all others perhaps, when our feelings and affections should be drawn out towards God. If we sing praises to God, let us do it in the proper spirit; if we pray, let every soul be engaged in prayer, doing it with all our hearts, that through our union our spirits may be blended in one, that our prayers and our worship may be available with God, whose Spirit permeates all things, and is always present in the assemblies of good and faithful Saints.

I will tell you how I feel on a Sab-

bath morning. I realize this is a day set apart to worship Almighty God: now I ought to worship God myself, and I ought to look after my family and discover whether they are engaged in the same thing or not. For we are commanded to keep holy the Sabbath day and to rest from all our labors, as God did when he created the earth upon which we dwell. He has given us six days to attend to the various labors and duties of life. and if we pretend to keep the Sabbath, let us do it acceptably to God our Father, dedicating ourselves to him at least, for that day, and placing our feelings and affections upon him. And then, the Elders of Israel, throughout the broad earth are engaged this day in trying to teach the principles of salvation, and I feel like praying for them, and also for our missionaries who are going abroad among the Saints in this land, as well those who speak, as those who dictate in the assemblies of the Saints in this land and in all other lands, that as this is a day set apart for the worship of God, all Israel everywhere may be under the influence and guidance of the Spirit of the living God, and that those especially who speak may be under the divine influence of the Holy Ghost, and present to the various congregations the words of eternal life. God has conferred upon us very many great and precious blessings, and I sometimes think it is difficult for us to appreciate them as we should.

We are here in the land that is emphatically called, the land of Zion. I think when I hear these words, that they have some significance. What is meant by Zion, or the people of Zion? As I understand it, in fact, as the Lord has told us, it means, the pure in heart. That would hardly apply to all of us, but it would in part. We would like to be pure in heart, but we can hardly reach it yet. There are a great many things which we admire in others, and there are a great many principles which we admire in the abstract, and there are a great many things which we wish we could do, but which we do not do. Still we are aiming in a great measure to do what is right; and if there are any people upon the earth that are doing this, I believe the Latter-day Saints are that people. And, yet, we do not do it, do we? If I were to ask you individually, the answer would generally be, "No, I do not perform my duties as I should, but I would like to do so, but sometimes I yield to improper influences, and while I know that in doing this, I am not performing my duty, yet I realize in some instances that the spirit is willing but the flesh is weak." But I think we are improving, and that is encouraging. We are the professed people of God, and being so, we ought, at least, to observe all of the leading principles of the Gospel, not to hear them only but to do them. We profess to be under the government of the United States, and being citizens we want to be good citizens, better than any other citizens, and I believe we are. I firmly believe that we are more loyal and more patriotic to our national government than any other citizens belonging to it. That is my opinion. And I think that we can well afford to observe all of the principles instituted among men by any proper government, we can well afford to observe all the prominent principles thereof, and I do not know of any law that as a people, we violate, excepting one, and that has been made on purpose to make us either break the command of God, or violate the law of the land.

I wish that our legislators would not make such laws; I wish they would adhere strictly to the Constitution, and to the spirit and genius of our institutions, and not depart from them. For while we are desirous of obeying all of the laws of our country, we cannot violate the law of God. We say, O Lord, teach me thy will and help me to do it. The law expects that one man shall not infringe on the rights of another. That is right; all would agree to that. It expects us to contribute our proper proportion to maintain the existence and responsibilities of the government, both in times of internal trouble and outward aggression. That is proper and we do not wish to have any other feelings than that. They make laws that men should be honest; that is all right. If a man steal, he should be delivered over to the laws of the land. That is part of our religion as well as part of our politics. Our governors sometimes act foolishly, but we cannot help that. The office they hold is a part of our institutions, and because they act illiberally and dishonestly toward us, shall we condescend to berate them? No; it would be bad enough to tell the truth about some of them without resorting to falsehood. We will respect every man in his position, whether he respects himself or not, and respect all laws and all proper authority everywhere. What, would you pray for the Government of the United States? Yes, certainly; and when it shall depart from correct principles and violate the laws of God, and incur his displeasure, I shall feel very sorry for it. Before our late war broke out I knew it, for God had revealed it to me; and when it did come, the trouble and distress that would overtake the people I knew of, and my heart wept over them because of it. But it had to come, and no man could prevent it. When wrong is committed, or an unwise course is taken, it bears with it its own punishment. And as far as we are concerned, so long as we keep the commandments and are true to the trust that God has reposed in us, we need not fear the consequences, for he has said, it is his business to take care of his Saints. It is our duty to cultivate and cherish the spirit of the Lord. And what is the fruit of that Spirit! In former days it was---"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What is the fruit of the spirit of evil? Envy, malice, hatred, evil-speaking, lying and slandering one another and towards other people. This was the fruit of evil anciently; it is so to-day. Principles that were good eighteen hundred years ago are good to-day. And if men, by taking a wrong course, act imprudently and seek to injure us, shall we seek to injure them? No, we will try to do them all the good we can. "But that is not natural." But then we ought to be changed from nature to grace. Jesus stated, "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," etc. When you have done all that and met all the requirements of the law, what more can be asked of you? Nothing. Some say we violate their laws. What law? The law that was introduced to make as violate the revelations of heaven; but though men seek to trammel us, yet in the name of God we will perform all our religious duties and responsibilities,

and let all Israel say amen. [Amen from the congregation]. And yet, will we be subject to law. Yes. Here is Brother George Reynolds, who is present, he was subject to the law. Did he fulfil the law? Yes, he did. Did he meet all its demands? Yes. And having met them, what more remains? If a law is made, and because we are conscientious before God, seeking to fulfil his law unto us, we violate such a law, and we are deprived of our liberty, by the help of God, his power and grace being with us to sustain us, we will bear the consequence. What can be asked then? We think we can fulfil the law of God and the law of man as near as they will let us; and if they wish to punish us for keeping the commandments of God, let them do it, and let them abide the consequence. And when we get through we will say, you Judge and Jury, who passed upon certain men, we have met your requirements, we now go to the Lord and say, Father, we have also met thy requirements; we could not barter away thy laws; we could not violate thy commandments, but, O God, we have been true to thee, and we have been true to our national obligations. And having done our best to promote peace, and having fulfilled the law of both God and man, we feel that we shall be justified by the Lord, and by all honorable, highminded, just and patriotic men. We are not the first who have been put to the test —Daniel and the three Hebrew children had to pass through this ordeal, they met the consequences, as we propose doing. This was under a despotic government, but under our republican form of government, and with our free institutions, with a Constitution guaranteeing human liberty and the free exercise of religious faith, we have a right to expect a different action. But should this nation persist in violating their Constitutional guarantees, tear away the bulwarks of liberty, and trample upon the principles of freedom and human rights, that are sacred to all men, and by which all men should be governed, by and by the whole fabric will fall, and who will sustain it? We will, in the name of Israel's God. Of this the Prophet Joseph Smith prophesied long, long ago: This is the position we stand in. And if the Government of the United States can afford to oppress us, we can afford to suffer and grow strong.

Let us go to the law of God. We are here to build up Zion; and how ought we to feel? We want to make as good houses as we can. That is all right provided we come by them honestly. We want to lay a foundation for our children if we can. That's all right. But do not let our hearts and affections be placed upon these things, for there are other things we have to do. We have to pay our tithes and offerings, as we have been commanded. We have to build Temples. And that is all right. I was going to say, if we do that; I need not put the if in, for we are doing it, we are building three Temples to-day, and I feel to give credit to the Saints for their liberality and zeal in the work. So far that is all right.

But do we want to speculate out of our brethren and get something from them to build us up? That is not right. We want to build one another up as well as ourselves. Do we object to a man making money and means? O, no; but I should very much dislike to see him accumulate it from his brethren by taking advantage of their circumstances. That is not right. We should be governed by the principles of law and equity. The Scriptures

say, speaking of the Lord, "judgment and justice are the habitation of thy throne." But "who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that back biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money at usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Let us seek to promote one another's welfare, and feel that we are brethren, that we are the representatives of God upon the earth. Our Heavenly Father is desirous to promote the happiness and welfare of the whole of the human family; and if we, any of us, hold any Priesthood, it is simply for that same purpose, and not for our personal aggrandizement, or for our own honor, or pomp, or position; but we hold it in the interest of God and for the salvation of the people, that through it we may promote their happiness, blessing and prosperity, temporal and spiritual, both here and in the world to come. That is why the Priesthood is conferred upon us, and if we do not use it in this way, then there is a malfeasance in office; then we violate our obligations before God, and render ourselves unworthy of the high calling that the Lord has conferred upon us. The Priesthood always was given for the blessing of the human family. People talk about it as though it was for the special benefit of individuals. What was said of Abraham? "In thee and in thy seed"—what? I will confer blessings upon thee. O, that is all right so far as it goes. But "in thee and in thy seed shall all the families of the earth be blessed." Let us act in the capacity of benefactors, and if we are descended of Abraham, let us walk in his footsteps and make ourselves worthy of the promises, let us extend our feelings wide as eternity, and seek to bless and benefit, lift up and ennoble all around us; that we may all rejoice together and be exalted by the same principles which have been revealed for the benefit of all men. That is the way I look at these important matters, and such is the position we all should occupy.

People talk sometimes—they have a particular case to be adjudicated, and they would like to get hold of a High Councilor and warp his judgment, and make him dishonor himself and his calling. Tell such men when they approach you, to desist; that you are after justice, equity and mercy among men; and then let everything else go, yielding individual feeling, relations and all else to justice and equity, and God will sustain you. While speaking of justice, I do not believe in seizing a man by the throat and crowding him down; but do justice between man and man when placed in that position. We do not wish to destroy men, nor to use any vindictive or oppressive measures. It is said of the Savior: "The Son of Man is not come to destroy men's lives, but to save them." That is the way I read these things. And while we deal justly, let us deal mercifully. While we act in righteousness, let us do it with judgment. We all need the Spirit of the Lord; and we all need to humble ourselves before him and seek for his guidance. Were I a President of a Stake, I would feel like saying, O God, help me to control and manage things

according to thy will, for I do not want my way or to carry out my own feelings; I want to do thy will; show it to me, O Lord, and help me to do it. If I were a Bishop—I do not know what I would do, but I know what I should do. I should feel like saying, Father, thou hast committed a number of souls to my care; help me to look after their temporal interests and also to promote their spiritual welfare, and see that they are properly instructed in the laws of life; help me also to teach the teachers that go among the people, that they may go full of the Holy Spirit to bless and benefit the people, that with the aid of my brethren I may be a Savior among them. That is the way I ought to feel and to do if I were a Bishop; and that is the way you Bishops ought to feel and to act, and do it humbly with a desire to do good. And then, if I were a Priest, Teacher or Deacon, and was going around as an instructor among the people, I would want to watch over their welfare. And if I knew of difficulty between two neighbors, I should try to hunt it out, and seek after the Spirit of God to guide me, that I might do everything that is right and be under its influence. And if I was not a Teacher, but was the head of a family, I would want to teach my family right and teach them the principles of virtue, holiness, purity, honor and integrity, that they might be worthy citizens, and that they might be able to stand before God, that when they and I get through this world, we might be worthy to meet the elect of God (those whom he has selected from the nations of the earth), and the Gods in the eternal world. Therefore, every morning, as head of my family, I should dedicate myself and my family to God; and if there be trouble existing between me and anybody else, I would meet them half-way, yes, I would meet them three-quarters or even all of the way. I would feel like yielding; I would say, I do not want to quarrel, I want to be a Saint. I have set out for purity, virtue, brotherhood, and for obedience to the laws of God on earth, and for thrones and principalities and dominions in the eternal worlds, and I will not allow such paltry affairs to interfere with my prospects. I am for life, eternal lives and eternal exaltations in the kingdom of God. If we obey the law of God, and then obey the holy Priesthood over us and respect them, and, instead of falling out with them, pray for them, it would not hurt us, would it? We must learn to do good for evil. It is a most delightful principle. David prayed that his enemies might go to hell quickly; but Jesus prayed, saying, Father forgive them, for they know not what they do. I like the sentiment and feeling of the latter better than that of the former, because it is calculated to cement people together in their interests and feelings, in their desires and sympathies. Let us try to make a heaven on earth. God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

REMARKS BY PRESIDENT WILFORD WOODRUFF,

DELIVERED AT BOUNTIFUL, JUNE 26, 1881.

(Reported by Geo. F. Gibbs.)

THE WORK OF THE SAINTS IN THIS GENERATION, ETC.

There are a few of us still living in the flesh and able to mingle with the people, but our orbit or circuit has become so extended that we are a little like the courts—it takes us a long time to get around to visit the people.

You have had excellent counsel this morning from our brethren. They have taught us a portion of the Gospel of Jesus Christ, which we should treasure up. We occupy a different position from any other generation; there has never been a generation since God made the world that has been called upon to perform the work that the Latter-day Saints have. Reference has been made to the city of Enoch. Enoch stayed as long as he could in this world; and through his labors a people were sanctified who, with himself and their city were taken away from the earth because of their righteousness. The people of God in no generation have been able to dwell upon the earth only so long as they were able to finish their mission; the wicked living contemporaneously with them have warred against them and have conquered and overcome them in a great measure, until many have had to seal their testimony with their blood. It is our lot to live in the great and last dispensation that God has given unto man, the dispensation in which a people is to be prepared to build up the kingdom of God on the earth, which is to be thrown down or overcome no more forever. God has called a class of men and women who, with the exception of a few, have been permitted to live out their days and die a natural death. It is true that Joseph Smith, who laid the foundation of this work, and others, have had to seal their testimony with their blood; and if I were to tell what I think about it, I would say it was ordained of God that our Prophet and head should be sacrificed in the manner that he was, as much as it was ordained of God that Jesus Christ should be sacrificed in the way that he was; and that for two purposes—in order that his testimony might remain in force upon all the world from the hour of his death, to rise up and condemn this generation who reject the Gospel of salvation. With the exception of a few, it has been designed, I believe, that the Prophets and Apostles of this dispensation should not have to seal their testimony with their blood, but that they should live until they finish their missions on the earth, bearing their testimony to the truth of the work, and building up the kingdom of God; and then they will gather up their feet and sleep with the fathers, surrounded by

their children and friends. This people and these Elders who bear the Melchisedek Priesthood, through the providence of Almighty God, will not be called upon to go forth, like David of old, and shed the blood of their fellow-man in their own defence. There were many things required of him which will not be required at our hands; and some things he was not permitted to do, because he was a man of blood. These are my views with regard to our position.

We are called of God. We have been gathered from the distant nations, and our lives have been hid with Christ in God, but we have not known it. The Lord has been watching over us from the hour of our birth. We are of the seed of Ephraim, and of Abraham, and of Joseph, who was sold into Egypt, and these are the instruments that God has kept in the spirit world to come forth in these latter days to take hold of this kingdom and build it up. These are my sentiments with regard to the Latter-day Saints. I will repeat what I have often said—there is no power beneath the heavens that can remove Zion out of her place, or destroy this Church and kingdom, as long as the people do the will of God, for he will sustain them, and overrule the acts of their enemies for their good and for the final triumph of his truth in the earth. It is now over fifty years since the organization of this Church and kingdom, and since its birth it has continued to progress and grow in numbers and in influence and power, and it will do so until Zion presents herself before the heavens in her glory, power and dominion, as the old prophets have seen it in vision. Then, what manner of men and women ought we to be, who are called to take part in the great latter-day work? We should be men and women of faith, valiant for the truth as it has been revealed and committed into our hand. We should be men and women of integrity to God, and to his holy Priesthood, true to him and true to one another. We should not permit houses and land, gold and silver, nor any of this world's goods to draw us aside from pursuing the great object which God has sent us to perform. Our aim is high, our destiny is high, and we should never disappoint our Father, nor the heavenly hosts who are watching over us. We should not disappoint the millions in the spirit world, who too are watching over us with an interest and anxiety that have hardly entered into our hearts to conceive of. These are great and mighty things which God requires of us. We would not be worthy of salvation, we would not be worthy of eternal lives in the kingdom of our God, if anything could turn us away from the truth or from the love of it. The Lord told Joseph that he would prove him, whether he would abide in his covenant or not, even unto death. He did prove him; and although he had the whole world to contend against, and the treachery of false friends to withstand, although his whole life was a scene of trouble and anxiety and care, yet, in all his afflictions, his imprisonments, the mobbings and ill-treatment he passed through, he was ever true to his God, and true to his friends.

I have had some reflections on the same subject referred to by Brother Cannon. In going into the house of Brother Call, and those of the many of the brethren, what do we see? We see good houses, pleasant homes, and the inmates thereof, enjoying the necessaries and comforts

of life. We have places to rest, we have places to lay our heads. How different are the circumstances that surround us to-day in comparison with our situation before we came to these valleys, and in comparison with the experience of many of the ancients. Jesus himself, the son of the living God, had not where to lay his head. The foxes, he said, had holes, and the birds of the air had nests, but the Son of Man had not a place to lay his head. He traveled in the midst of poverty all the way to the cross. We have been in the same condition. We who have been in this Church since its early days, have known what it is to be without homes, to travel without purse or scrip, to go hungry and almost naked, to suffer from cold and fatigue. When we came here the ground was all that we had to lie upon, and we were glad and felt to rejoice in our hearts that God had brought us to a place where we could lie down, if it was upon the ground, in peace, free from the persecution of our enemies. God has proved us in days that are past and gone. He has now given us a country and a home. It has been well said that we should be careful lest these conveniences and comforts, by which we are now surrounded, should draw us from the things of God. Remember, my brethren, the greatest gift that God can bestow upon us is eternal life, and it is worth more than all the houses and lands or the gold and the silver upon the earth. For by and by we will go to the grave, and that puts an end to worldly possessions, as far as our using them is concerned. The grave finds a home for all flesh, and no man can take his houses and lands, his gold and silver, or anything else of a worldly character, with him. We brought none of these things with us when we came from our previous state. As Bishop Hunter says, babies are born without shoes and stockings. All the knowledge that we can accumulate from experience and observation, and from the revelations of God to man, goes to show that the riches of this world are fleeting and transitory, while he that has eternal life abiding in him is rich indeed.

We have a great work before us in the redemption of our dead. The course that we are pursuing is being watched with interest by all heaven. There are fifty thousand millions of people in the spirit world who are being preached to by Joseph Smith, and the Apostles and Elders, his associates, who have passed away. Those persons may receive their testimony, but they cannot be baptized in the spirit world, for somebody on the earth must perform this ordinance for them in the flesh before they can receive part in the first resurrection, and be worthy of eternal life. It takes as much to save a dead man as a living one. The eyes of these millions of people are watching over these Latter-day Saints. Have we any time to spend in trying to get rich and in neglecting our dead? I tell you no.

Here is a subject I have thought about. David said, "Let my enemies go to hell quickly. He got angry, and he did some things he should not have done. Our Savior acted right the reverse. The more light and knowledge a man has, the more of the power of God he enjoys, and the more he is able to comprehend the things of God. Why did the Savior say, when he was under the agonies of death, "Father, forgive them?" Because He knew well that, although they were blind as to what they were doing, they and their posterity would

welter for 1,800 years under the curse of God, for the deed they were perpetrating. He knew what the result of the shedding of his blood would be upon the human family, yet he was sorrowful because he knew that before he should come again as their Shiloh, the Jewish nation would be trodden under foot of the Gentiles. The result of their treatment of the Savior of the world still afflicts them. In many countries they are still persecuted and deprived of the right of citizenship, and are not permitted to purchase land and hold it as personal property. The Savior could foresee their future, and what would befall them and their race, until he should come again. While he himself suffered, he could exclaim, knowing all the circumstances, "Father, forgive them." Brother Taylor feels the same towards this nation. We should all have the same feeling, and if we enjoy the Spirit of God, we can overcome that feeling which arises in the hearts of men to resent a wrong, to return evil for evil. Joseph went to God, and he opened his mind by vision, in which he saw the destruction of our nation; he saw that famine and pestilence and war would lay waste our land, until it became so terrible that he prayed God to close the vision. Well may we say, "Father, forgive them." Well may we pray for them, and feel in our hearts not to envy them, but leave them in the hands of God.

There are two spirits with us. I will relate a little circumstance which took place with me. I brought President Young sick in my carriage on July 24th, 1847, the first time he set his eyes upon this valley. In process of time I followed President Young to the Utah penitentiary, under the edict of a religious bigot and wicked man, because he felt his dignity was not honored by President Young. On my way to the place of confinement I remember what my reflections were. I thought to myself, "Now, here is President Young, the man, under God, who came here, far removed from civilization, the pioneer of emigration to the great West, and found a barren, desolate land, inhabited only by a very poor lot of Indians and wild animals: to-day it blossoms comparatively as the rose; and to-day he is a prisoner on his way to jail." It worked upon my mind considerably. By and by another spirit said to me, "Be still, and know that I am God, and will fight the battles of this people; you need not allow yourself to be troubled about this." The result we all know. That very act levelled Chief Justice McKean to the ranks of the common citizen from which he never rose again, and he has since passed away, and like others, is in the hands of God. Brigham Young will rise in judgment against him and against all men who have persecuted and maligned and abused him. That will be the case with all of us—we shall be called upon to judge this generation. We should as Saints of God, never allow ourselves to wish the destruction of those who oppose or persecute us, but leave them in the hands of our God, to deal with them as he in his justice and mercy may see fit.

With regard to the law of God, it is all right. We can well afford to keep it and trust in him. I look upon it as really marvelous, when we bear in mind the ceaseless endeavors to make themselves notorious at the expense of those who have obeyed that law. I say, when I look upon the results of all that has been said and done about it, I regard it as a marvel. If the hand

of God has not been manifested in behalf of this people, I do not know where to look for it. This kingdom will stand, God will plead with her strong ones, but Zion will not be moved out of her place. Quite a remarkable thing has just happened—four cyclones start from near the same point, each taking a different course, the results of which are known. God has nothing to do with them, says the world. But the judgments of God will be poured out, and the spirit of unbelief will grow in the hearts of the people, and they will be blind to his power until it is too late.

Brethren and sisters, seek after God; call upon him in your secret places, and do not turn away from righteousness and truth; there is nothing to be gained by doing that, but everything to lose.

God bless you. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 24, 1881.

(Reported by John Irvine.)

REVELATION—THE PRIVILEGES OF THE SAINTS, ETC.

The principles which have been advanced this afternoon are so strictly in accord with the principles which were taught by the servants of God in ancient days, that every one, upon reflection, must acknowledge that to have a church professing to be the Church of Christ there must of necessity be in it, if the ancient principles be adhered to, the spirit of revelation. In the Bible that has come to us as the record of God's dealings with his people from the days of Adam our father down to the days of the last disciples of Jesus Christ: in that record we are told that every man who professed to be a follower of the Lord, and especially those who belonged to the Church of Jesus Christ, enjoyed from the Lord that spirit of revelation. It is difficult to conceive—if we did not see around us organizations professing to be his followers and not enjoying His Holy Spirit, or the Holy Ghost, which communicates his mind and his will unto those who seek for it. Of course we see around us in Christendom any number of churches which profess to be the churches of Christ, the members of which deny present communication from God, who say that revelation is no longer needed; that the canon of scripture is full, that all the revelations that

God had to give to men he has given, and that they are embodied in the Old and New Testament. We have, as I have said, any number of churches which make this statement, teach these doctrines and train the children and the grown people in the belief that God had ceased to speak, that he has ceased to communicate his mind and will unto his children; that the channel of revelation which was once opened and by which all who were his true children were distinguished—that that is forever closed. But, as I have said, if it were not the existence of these organizations; if it were not for the fact that these are the teachings that mankind receive; if we were to read the Book itself, and rely upon its statements, the natural conclusion would be that it would be the privilege of every man and of every woman who belonged to the Church of Christ to have communications from him., for the reason, as I have already stated, that it was the distinguishing characteristic of the organization known as the Church of Christ in the Messianic dispensation. It was the distinguishing characteristic also of the men who were the servants of God anterior to the days of Jesus. It would be a most singular idea—if it were not for the existence of those traditions to which I have referred—that God, our eternal Father, our Great Creator, should cut off his children from all communication with him, and leave them to grope in the dark, wandering hither and thither without any certain means of knowing his divine mind, of comprehending his divine will concerning themselves and the affairs of the earth. I can join with Brother Nicholson, who gave expression to his joy and gratification that we live in a day when God has once more broken the silence which has reigned for ages, and has revealed his mind and made known the plan of salvation in its old plainness and purity to the inhabitants of the earth. And if there is one thing that causes my joy to be greater than another, it is the fact that this knowledge, as he has stated, is not confined to one man, nor to three men, nor to twelve men, but that it is communicated unto every humble soul who seeks for it in a spirit which is acceptable unto God. It is a constant cause of thanksgiving to me that a people have been gathered together who are relieved, to a very great extent, from the uncertainty, and from the strifes, contentions and divisions upon points of doctrine that prevail throughout Christendom. There is in every human heart a desire to know something concerning God. I think it is Bancroft who says that the natural man, the barbarian, believes in God naturally; but skepticism and unbelief are the attendants of civilization, of enlightenment so called. There is no man who has not stifled that portion of the spirit of God which is born in him, who does not desire to know something concerning God, concerning his purposes, concerning the plan of salvation, concerning the object of his creation and of his being placed on the earth, and also concerning his future destiny. And because this knowledge does not come in the way in which men would like it to come, because God does not conform to men's ideas and to men's expectations, a great many deny the existence of God, and say that if there be a God, he certainly would reveal something to those who seek earnestly to comprehend him. But there is one saying recorded by an ancient Prophet, that experience proves to be true, even the

experience of those who have known God best, and have been best acquainted with the plan of salvation. The Lord said that, "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We cannot comprehend God; we cannot dictate to him the plan that he shall pursue in saving his children. Men frequently say, "How easy it would be for God to reveal himself; how easy it would be for him to make his mind and will known so indisputably that no one could cavil about or reject it; how easy it would be for him to open the heavens and make manifest his glory, and send angels that all might see." No doubt the Elders of this Church have been frequently met by the objection—whenever they had testified that God had established His Church in its ancient power, with its ancient gifts, restored the everlasting Gospel, and the authority to administer its ordinances, and that he had done this by the administration of holy angels, —they have been met by the objection "Well, if this testimony be true, why did he not send angels to somebody or to some people whom *all* would believe, and concerning whose testimony there could be no doubt, instead of sending them to an obscure youth, an illiterate boy, in the State of New York, and withholding from the rest of mankind all knowledge concerning this wonderful event." Of course this sort of argument applies to the Savior himself, it applies to the whole plan of salvation, it applies to every Prophet that ever lived, and cannot be confined alone to Joseph Smith or to the Latter-day Saints. With equal force it might apply to those who lived at the time of the resurrection of the Savior. Why was he not seen by all the people? Why was the Son of God born in so obscure a place, born in a stable and cradled in a manger? Why did he not reveal himself in power? Why did he not convince all the inhabitants of the earth so irresistably that they would be compelled to accept Him as the Son of God. This argument would apply to other dispensations than that of the Son of God. It would apply to Noah, to Abraham, to Moses, and to the whole of the Prophets and Apostles that ever lived. But God, as I have said, has a way of doing these things that does not comport with the ideas of men. There is one thing that we as a people should understand, and that is, that God has purposely drawn a vail between himself and the inhabitants of the earth to accomplish his own designs. He has the power—we all admit it, that is, all who believe in God—to reveal himself in his fulness; he has the power to open the heavens and show every living being all that the heavens contain. There is no limit to his power. He controls the innumerable hosts of heaven. He has but to utter his command and they obey. Jesus said, on one occasion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But God, as I have said, has purposely drawn a vail over the inhabitants of the earth. He permitted Adam to fall; he permitted him to transgress his law, to bring about the fall of the human race, in order that man might be, for without the fall man would not have had an existence upon the earth. "Adam fell," therefore, "that man might be, and men are that they may have joy." There was a purpose in this. God, through his foreknowledge, comprehended

it all. He knew the end from the beginning. It was all arranged. The Son of God was foreordained, to come as a Lamb slain from before the foundation of the world, to die for man and atone for the original sin, and to bring to pass the resurrection from the dead, he being the first fruits of them that slept. God designed that he should come here and be clothed upon with humanity. He designed we should struggle and contend here in this probation with a gli ‹mering of knowledge, a little light. He gave unto us his word. He has commanded us to seek unto him, and he that seeks shall find, to him that knocks it shall be opened, and he that asks shall receive. How? Will it come in such a manner as to convince all the world? No. There would be no faith if this were the case; there would be no room for the exercise of faith. God wishes his children to be developed. And what better position could we be placed in for development of every kind than in such a school of experience as that through which we are now passing on the earth? If God were to reveal himself as many would like, there would be no room for the exercise of faith, there would be no necessity to struggle. But there are two great powers on the earth. Here is the power of God on the right hand, and on the left hand here is the power of evil, and as the Book of Mormon tells us, "it must needs be that there is an opposition in all things." We could not enjoy the sweet if we had never tasted the bitter. There are two principles at work, and we have to contend with them. Jesus, our Great High Priest and Elder Brother, when he was upon the earth had to contend against evil. He was not free from temptation. He was tempted in all things like unto us, but he differed from us in being able to overcome temptation, in being sinless through the power that he had through his sonship. But he set us the example. He knows through that which he had to contend against the weakness of human nature. He stands as mediator at the right hand of the Father, pleading for his brethren and sisters who, like himself, are subject to the trials, temptations and afflictions that exist in this mortal life. But because of this shall we say that God does not speak? Because we do not see his face, shall we say he does not exist? Because we do not hear his voice, shall we say he has no voice? Because we do not see his hand or his arm—that is, that which we call a hand or an arm—shall we say that he has neither hand nor arm? Certainly not. He will be sought after and all those who seek him will receive his blessing. He will give certainty, he will remove doubt and misapprehension, and give light and enable all such to comprehend and see as far as necessary that which is good for them; he will lead them on step by step, until they reach his presence if they will obey his commandments. They will not have to do this in darkness or in doubt, they will not have to throw aside or surrender their judgment, but he will give unto them his mind and will in such plainness that they will know and comprehend for themselves, although they may be tempted and tried and afflicted.

The proclamation of the Gospel as it has been taught in our day, has brought peace to thousands and thousands of seeking souls. It was very remarkable at the time that this Church was organized, how the spirit of God moved upon a great many people throughout the United States, in Canada, in Great Britain, Denmark,

and in other countries to which the Elders went, carrying the glad tidings of the restoration of the ancient Gospel. In many places members of churches were dissatisfied with the want of power in the churches to which they belonged, dissatisfied with the absence of gifts, and they met together and prayed unto God to reveal himself or to give unto them some knowledge concerning the old plan of salvation. Here are my two brethren on this stand, President Taylor and President Woodruff, aged men, who in their early youth or early manhood were in this condition—President Taylor in Canada, and President Woodruff in Connecticut, one of them a Methodist preacher, and the other a member of no denomination Both of them for years sought God with all the earnestness of their souls to make manifest unto them his mind and will. They were dissatisfied with the existing condition of affairs. President Taylor with other members of the church to which he belonged, would gather together to read the Scriptures, and investigate the principles taught by the Savior and his Apostles, such as the gifts following believers, but in the church to which they belonged and other churches around them no such gifts existed. They were dissatisfied with this condition of things, being conscious that God was the same then as he had been 1800 years before. They sought for the restoration of these gifts, and when an Elder came along with the glad tidings that a church had been organized after the old pattern, and they were convinced it was true, it filled their souls with gladness, and President Taylor and a number of others who are now in this city, or in this Territory, members of this Church, received the doctrines gladly. At first they doubted its truth. It seemed too good to be true. And they also felt a good deal like the people of Judea in olden times when Jesus was on the earth. People asked them, "Can there any good thing come out of Nazareth?" So they feel in respect to this Church. People say, "What good can come from such a source as this is reported to be from." The same with Brother Woodruff, the same with hundreds of men and women. And I do not know that it should be limited to hundreds; it may be said hundreds and thousands had a yearning, anxious desire for something higher, something nobler, something more certain, something that was from God. This feeling animated thousands of hearts in various lands, and the Elders were guided to them, and when they saw their faces, when they heard their teachings and humbled themselves in obedience to the commandments of God, they became profoundly convinced by the testimony of Jesus Christ, that the Gospel they taught was indeed the ancient Gospel restored. And from every land where the glad tidings have been carried by the Elders of this Church have these humble people crossed continents and oceans, forsaking all because of the Gospel, glad in their hearts that they had received it; like the man that had found the pearl of great price, they were ready to sell all for the purchase of that, so that they could have it in their possession. They were ready to forsake home, kindred, old associations; they were ready to sacrifice their good name—for that had to be sacrificed—all the past repute that they might have had, everthing had to be thrown as it were to the winds. But they had found the pearl of great price. They had obtained a

testimony from God, and they could endure persecution. Mobs could not extinguish the love of truth. The burning of houses, the destruction of property, and even the loss of life itself, could not cause them to abandon the truth. They cast their lot with the Saints. This feeling of unity has pervaded this entire people, go where you will. You may go to the antipodes and find a branch of the Church of Jesus Christ of Latter-day Saints. They may have never seen an Elder from Utah, and yet when you go into their congregations and meet them, you find that they believe in the same doctrines, they have precisely the same spirit and the same faith. Before they heard the truth they might not have desired and never thought of leaving their native land, but as soon as they have received the Gospel, you will find in their bosoms, even if no Elder has ever taught it, an unquenchable desire to come and associate with the people of God in the Rocky Mountains, and they are never content until they can gratify their desire. Go to the north and the south, to the east and the west, and to the most distant lands, upon the face of the earth and you will find in their hearts the same feeling, nothing else will satisfy them. God has spoken, God has touched their hearts by the power of the Holy Ghost, and it is this that has sustained us. It is this feeling we should cherish. It is dearer to us than life itself. It is the spirit of God that unites heart to heart, that unites man and woman with bonds that are stronger than death—death cannot break them. Where that feeling is cherished, persecution may rage with all the fierceness that is possible, it cannot destroy it. I thank God from the depths of my heart, when I think of it, that I live in such a day and that I belong to a church of this kind, that I am permitted to have a membership in the Church, for go where you will on the earth you cannot find anything like it. This brotherhood comes from God. It is a foretaste of that brotherhood that will exist in the heavens; it is a foretaste of that union and that love that will prevail there, and without which heaven would not be heaven. And whence its origin? Where did it originate? It originated in heaven, and it was communicated through an humble instrument whom men despised.

It is a test of faith to embrace a Gospel taught by a man with the repute that the world gave to Joseph Smith, with all the falsehoods that were circulated concerning him. It is a test of faith to-day to the inhabitants of the earth to receive anything that has an origin among the "Mormon" people. Why, you might as well accuse a man of being a leper in some societies as accuse him of being a "Mormon!" Men will shun coming in contact with him. To those who know the Latter-day Saints, it is laughable to see the feeling that is manifested, and there is no greater cause of wonder in the minds of this class than when they come to Utah and see the condition of things existing here, it is so different from everything they have expected. Men and women frequently get filled with the most outrageous ideas respecting the Latter-day Saints. They come here expecting to see monsters, as though you wore horns or were beings of a different species to other people. Now, as I have said, it takes faith and a love of the truth to embrace the Gospel under such circumstances. And the devil is doing all he can, as he always has done, to prejudice

men's minds, to deceive them, to throw dust in their eyes by maligning the servants of God and the people of God. He did it with the Savior. Why was it that all Judea did not believe in the Savior? a holy being whose life was spotless, performing mighty miracles in the midst of the people. Could they not all have embraced the Gospel? Was it God's design that they should not embrace it? No. God gives unto us our agency, and we do not ourselves realize how great this is. There is no limit to our agency. The power to choose good, the power to refuse evil, the power to choose evil and refuse good is given to every human being. We can, if we choose, accept God, we can, if we choose, reject God. There is no compulsion about Him, about His Gospel, or about the plan of salvation. If you and I are saved, we will be saved because we have been obedient, and we have exercised the power that God has given unto us. There is no limit to this. We can seek unto Him in humtlity in the name of Jesus, and continue faithful to the end; we can walk humbly and uprightly with all the ability of which we are capable, observing virtue, chastity, honesty and truthfulness, or we can on the other hand turn to evil, we can reject everything that is good, we can be untruthful, we can be unvirtuous, we can be dishonest, we can practice iniquity. As the Lord said to Cain, "If thou doest not well, sin lieth at the door." If he would do right, he would be accepted. The agency was within him; God had given it to him, and he would not take it from him. We should cease to be the beings he designs us to be if he did. We are not automatons to be moved by some master hand or pulled with a string. God will control our actions, but he will not dictate to us and compel us. He overrules all things for his glory and for the accomplishment of his purposes. Your acts and mine, and the acts of all the inhabitants of the earth are subject to God, who is the overruling providence over all, and he controls all to suit his divine purposes through his superior knowledge and supreme power. But if you get to heaven, as I have said, if you sing the songs of the redeemed, you will do it, because you yourselves have chosen that path and have determined, by his aid, to walk therein all your days; if any are ever numbered with the damned, if any ever go into outer darkness and endure the misery of those who have rejected the truth and violated those laws which God has given, violated, in other words, the light that was within them, and which comes from God—if any be there it will be because they have chosen to walk in the path that leads in that direction, and Jesus came not to save them unless they seek to save themselves; it would be contrary to the plan of salvation if he were to do so. There is divine wisdom, therefore, in our seeing as little of the divine presence as we do, it is a test of our faith, and yet those who follow the right course receive the light that is necessary. I can testify of this to you this day in all solemnity before the Lord, I know that God is a God of revelation. I know it for myself. I know that he is a God that hears and answers prayer. I know that he is a God that heals the sick when he is approached in faith, and that the mighty works that were done in ancient days he is as willing that they should be done to-day if his people will exercise faith. He has not gone to sleep like old Baal did. You remember Elijah and the Pro-

phets of Baal. Elijah believed in a God that heard and answered prayer, but the believers in Baal called upon Baal. They called upon him throughout the day, but he heard them not, and Elijah mocked them and said, "Cry aloud for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." But Elijah's God was not asleep. He had not gone so far but what he could hear the prayer of his chosen servant. The God of heaven never sleeps. His ear is open constantly to the cries that come up unto him; his eye is never closed; he looks upon all his creations; and though he rules in the heavens above and regulates the motions of the universe and controls the planets with which the heavens are emblazoned, there is none of us so insignificant, small or obscure that he cannot hear our prayers and our cries. We have proved this time and time again in the history of this people. His preserving care has been round about us; he has never forsaken us; and often, when everything seemed as though destruction was inevitable, and that there was no path of deliverance, he has calmed the angry elements, he has opened the path and made it plain, he has caused the light of his glory to shine upon that path, and it has been clear to those who have been walking humbly and uprightly before him. This people are a standing witness in the midst of all the nations of the earth that God lives, and that he is the Being the Scriptures say he is. Think of the plots that have been devised against us; think of the plans that have been laid for our destruction; no end to them, and yet this little handful of people, six in the beginning, have gone on increasing, trusting in God as their Deliverer. We have been mobbed, tried and persecuted in various ways, but all these things have had the effect of cleansing us, they have all had their purpose. I would not give much for this Church to-day if all who had joined it were members of it—that is, members of it with their sins and corruptions and inclinations to do wrong. I am thankful for one thing connected with this work, namely, that every trial has the effect of cleansing the Church, of keeping it pure, of taking away from it the dross and leaving the somewhat purer element. It would not do for the tares to grow up and choke the wheat. Therefore all these things have served a wise purpose in the economy of God; and there is this peculiarity about this Church, it has the power of self-purification, it carries with it, as it were, the power of self-purification. Let a man or a woman in this Church do wrong and persist in that wrong, and sooner or later the Spirit of God will be grieved and they will lose that spirit and their attachment to the truth, and will fall away. In this way we have been preserved. The union of the people to a great extent has been preserved. It is true that those who have left us are opposed to us; it is true there is opposition from various sources; but this does not change nor affect the fact that there are those who do right, nor does it detract from nor lessen the spirit of God which they have received, the spirit of union and of love. That spirit burns as brightly to-day in the midst of faithful people as it ever did.

Now there are a good many who look upon this work—and some of our faithful Saints, too—and get discouraged because they see iniquity

around them, because of evil here in our city, for instance. There was a time when we were free from these evils, many of which now abound, and some are fearful that the evil is overcoming the good. I do not share in these apprehensions. I think it is our duty to be vigilant, to be watchful, and to be all the time doing our best to repel every iniquity, to extinguish as far as we can every temptation, every wrong that is practised; to use our influence against it, and to do all in our power to stamp it out. For instance, there is drunkenness and the sale of spirituous liquors or intoxicating drinks. I think it is the duty of every Latter-day Saint to help put away such things and to do all in their power to put down gambling-houses, houses of ill-fame, and other haunts of vice; to discourage blasphemy, the use of profane language, dishonesty, taking advantage of our neighbor, everything of this character. I believe this is our duty, and every man and woman should exercise himself and herself to this end; but after having done that and those efforts do not succeed in preventing or in extirpating them entirely, then what? Shall we be discouraged? Not in the least. You and I cannot sustain this work alone; it is no use thinking the burden of the work is upon us. It is God's work. I have been made to feel this a good many times when I have been concerned in my mind, being in a strait, as it were, as though everything was closing around me. But I have learned by experience that this work is not the work of man; that the responsibility of carrying it forward and gaining success and preventing evil does not depend upon me alone. I of course have my part, but God presides over it, God has it in his keeping, he is arranging and overruling everything for its final success and triumph. He will make the wrath of man to praise him, and the remainder of wrath will he restrain. All, therefore, that we have to do is to do that which devolves upon us individually and collectively, and leave the rest to him, and borrow no trouble. One half of our unhappiness is due to borrowed trouble, looking forward to something that will never occur. The Savior gave us a very wise admonition upon this point. Said he, "Sufficient for the day is the evil thereof." Enjoy to-day, not improperly, but properly. Take pleasure to-day and let the threats come. The clouds may be dark here in the west, when the sun sets, and you may think to-morrow is going to be a stormy day; but how unwise it would be for us to make ourselves miserable in anticipation of the storm to-morrow, when we have the sun shining upon us to-day, when the heavens are glad and all nature is thankful for the goodness of God. Why should we think of the storms to-morrow? Let them come, and let us be prepared to meet them as best we can. Let us put our trust in God, and while we have peace to-day, let us enjoy the peace. Be happy as you progress. Enjoy the day as it comes. If adversity comes you will be prepared to meet it, just as well as if you had been brooding over it for months or years. The Latter-day Saints should be the happiest people upon the face of the whole earth. I believe we are. There is one thing the Lord has done for us. He has removed that uncertainty and fear that people have respecting the future. And if we do right, if we keep the commandments of God to the best of our ability, confessing our sins and repenting of them, we have no cause to be un-

happy. If afflictions come, if death enters our habitations, shall we bow down our heads and mourn as though we had no hope? No. Let us accept it as from God, believing that he controls all things for the good of his people. And remember this, my brethren and sisters, that God has said through his Son Jesus Christ, that not one hair of our heads shall fall to the ground unnoticed. He is watching over us. He cares for the humblest. Even the very sparrows are the objects of his care, and we are worth more than many sparrows.

I pray God the Eternal Father to bless you, to fill you with His Holy Spirit. Let it be read in your countenance. God loves a glad heart and a cheerful countenance. Carry these into your homes. Husbands: instead of carrying your cares unto your homes to afflict your family with them, throw them off outside and go in with a glad face, so that your children may welcome you with gladness and joy, as they would the presence of the sun after a storm. Let your wife also receive you with gladness. and if she has had anxiety and care let your presence comfort her. One of the most painful things to me, is to see men cross in their families, carrying into their houses a spirit that incites fear in the hearts of the mothers and children, and that makes them feel glad when the man goes out. Why, such a man ought not to have a wife, he is unworthy of children. Husbands when they go into their homes ought to carry with them a spirit of peace and joy, so that all might be cheered by his presence, the children glad to meet him, glad to have him come, and sorry when he goes away and the wife, on her part, gladdened by the same spirit.

I pray God to bless you, my brethren and sisters, and to fill you with His Holy Spirit, in the name of Jesus Christ, Amen.

DISCOURSE BY APOSTLE F. M. LYMAN,

DELIVERED AT THE GENERAL CONFERENCE, FRIDAY MORNING, OCTOBER 7, 1881.

(Reported by Geo. F. Gibbs.)

THE CHARACTER OF GOD'S WORK—TRUE RICHES—OUR RESPONSIBILITIES, ETC.

My brethren and sisters, I am pleased to meet you in this General Conference, and although it is a great task to undertake to speak to so large an audience, I am willing to undertake my part if you will give me your faith and prayers, and the Lord will bless me with His Spirit.

The work that engages our attention is more remarkable than any work that the Lord has ever commenced upon the earth. The determination of our Heavenly Father that this work shall stand forever, that it shall not be taken from the earth nor be given to another people, is one of its important features. And I sometimes fear that we do not feel as ambitious, as energetic to do our part, to bear the responsibility that he designs to come upon our shoulders, that we are not as careful as we ought to be in observing his laws and requirements; that we do not appreciate them and prize them as we ought to. If we did we would not sin; if we did we would every day of our lives seek to know the mind and will of the Father; to have His Spirit to be present with us, prompting and inspiring and urging us forward to the accomplishment of the purposes of the Lord. We forget the early love of the Gospel. We are too much swallowed up, perhaps, in the making of a living, in obtaining the comforts of this life and a little more of this world's goods. We ought to labor; we ought to be industrious; we ought to seek to gather from the elements means that would sustain us, to clothe us, to build our habitations, and to enable us materially to build up the kingdom of God. But as the spirit and body are one, and grow together, sympathizing with each other, the spirit giving life to the body, without which the body cannot live at all, so it should be with us in regard to the things of the kingdom. The Spirit of the Lord should be first, the life, the energy that should propel us to the performance of our temporal duties. In cultivating the earth, in buying and selling, in caring for the wealth of the world, our object should be to supply our necessities, to make ourselves comfortable, to keep us alive, to keep us in good condition; but the chief part of our lives should be used in works of righteousness, of charity, seeking to improve the spiritual condition of man, to develop the intellectual man, to develop the moral man, and to gain favor with our heavenly Father; and to lay up treasures in this life that can be taken hence with us. We are not ambitious enough to excel in doing good. We are ambitious enough to excel in obtaining wealth—and yet I do not know that it ought to be called wealth. Prest. Taylor gave a very nice explanation of true wealth yesterday. Quoting from the revelation of God to us which says, "He that hath eternal life is rich," and applying those words to our late Brother, Orson Pratt, he said, pointing to his remains, "There lies the body of a rich man." We all know that Brother Pratt was not rich in this world's goods, but it can be safely said of him, that he is rich. —rich in the things of God. What he has done and accomplished is more than all the wealth of the world, the gold and the silver, the diamonds and precious stones, the houses and lands, and the cattle on a thousand hills; for he has earned the title of a son of God, and he cannot be robbed of it, having been true to the end and faithful to his latest breath.

Well now, what of worldly wealth, what of houses and lands, flocks and herds? They bring care and responsibility and trouble, that is if we have too much of them, and if we do not use them properly and rightly. If a man is endowed with the Holy Ghost; if he has first and foremost the kingdom of God and the righteousness of our heavenly Father, let wealth flow unto him as it may, he

will use it properly; he will remember the poor, he will pay his tithing, he will give liberally for the building of Temples, for the supporting of the families of missionaries, and for the building up of home industries. The more wealth a man has, the better if he has the Spirit of God to guide him in its use. The kingdom of God must be built up with means. Money is necessary in some instances with us to-day. I presume the Trustee-in-Trust finds money very necessary to supply certain materials in the building of Temples; and the men working on them need some money to procure some of the necessaries of life, and probably, in some instances, the unnecessaries of life. Money is necessary to supply these demands, and we cannot very well get along without it, not as well as we could when there was none here. But it is not necessary that a man should be contaminated with wealth. If wealth necessarily contaminated and destroyed life or destroyed man, what should we say of our Father who dwells in heaven, for His wealth is boundless. The wealth of the world is only borrowed for a little season. The wealth of our millionaires does not belong to them in reality, it is not theirs, not a dollar of it; they are entitled to use and to enjoy the benefit of it; in other words, they are stewards over it for the present time. If the wealth they possess were theirs, they would take it with them; they would not divide it among their friends, they would take it with them. That is, that amount which they hold to in this world. They would still cling to it tenaciously if it were possible to take it with them. Of course, I except that which they distribute before hand; and I am not sure but what some would be less generous in the distribution of that wealth even to their children if they could take it with them. But they know they cannot do this, hence they divide it as they see fit before they are released from their stewardship. These means are necessary. God has made this earth. He put in every vein of gold and silver and iron and precious metal, etc. He has given fertility to the earth; and he has done these things by His own power. And He has a right to say what shall be done with them. He has a right to say to us, when you cultivate the earth, "I require you to give me one tenth of all that is produced, and the nine-tenths you are welcome to use for your own support, and for the accomplishment of my purposes. But I require this of you as an acknowledgement that you are using the earth that belongs to me."

Why should the Lord require this? There is a philosophical reason for it, there is a philosophical reason why He should require us to have faith in Him, He being the owner of the earth has the right to direct and control in regard to it, and to all who come upon it, hence it is necessary that we should have faith in Him. For He is the foundation of life, the fountain of intelligence, the fountain of knowledge, of happiness, of joy; and He knows exactly what is good for us. He knows every particle of experience that we pass through, that is necessary for us. And this earth has been brought together and arranged according to eternal principles, eternal laws, by which other worlds have been made, and by which other worlds will yet be made, that are behind us, that will follow this earth. The Lord is well acquainted with these things; and the revelation of the Gospel is intended to give

unto us knowledge in regard to these eternal laws, that we may go parallel with them, walk with them and by them, in order that we may be saved —saved from sin and sorrow, saved from death, saved from destruction, saved from evil, and be blessed and rewarded for our fidelity and faithfulness to those laws.

In the first place, God requires us to have faith in Him, because it is not possible to please Him without faith. If we do not have faith in Him, we will not listen to Him, we will not accept His word, we will not be led and counselled by Him, hence it is necessary that this principle should be and abide with the Latter-day Saints.

It is necessary, too, that we repent and turn away from sin, and work righteousness. I would to the Lord that all Israel had thus worked up to this day, from the time we embraced the Gospel, that we had done right from that time until now, that our sins should all be forgiven us. We cannot have our sins forgiven, and continue in sin. That would not be rational; it would not be philosophical. We will find that every requirement that God has made upon us tends to direct us in the strait and narrow path. But when I consider the organization of the kingdom of God, the Priesthood that he has restored to us, crowned with the First Presidency and the Apostleship, giving to us every quorum in the Melchisedek and Aaronic Priesthoods, setting all things in order; and requiring every man and woman to be prayerful morning and evening, and to remember our secret prayers; to pay our tithing; to build Temples; to perform missions; to partake of the Sacrament of the Lord's Supper every Sabbath day—and the various duties that are required of the several quorums of Priesthood: it does seem to me that the Lord has been well acquainted with man's situation and necessities here, to arrange so many safeguards and provisions, for caring for the people, looking after them, and feeling after them, directing them, counselling and advising them, and holding them to the strait and narrow way into which they have been led by faith. And not only do they need to be planted in the strait way, but it is necessary that all those requirements be made upon them, and that they listen to them, and heed them in order that they may be kept in that way through life. For there is another power in the world that is working assiduously and faithfully, by night and day, to destroy the children of men and defeat the will of God, and to thwart His plans. And it is the business of that power to destroy man, to turn him from the service of God to the service of the Evil One. And hence the necessity of all this carefulness, these detailed plans and regulations urged in the Gospel of Christ, to keep men in the strait and narrow path. And with all this, some of Israel will go over the wall, they cannot be kept in. They will break out in spite of all the guards and bulwarks thrown around them. And the Spirit of the Lord which we received when we embraced the Gospel, and that was intended to be with us always, is grieved and driven from us because of our want of fidelity and humility, and because of our carelessness in the observance of the laws of God.

I spoke somewhat in regard to the ambition that Latter-day Saints should have, which I think has somewhat cooled in the Elders of Israel. If it was in the obtaining of a good country; if in colonizing

Arizona, for instance, we had found an admirable country like Illinois, like Ohio and the Mississippi Valley and the Middle States that are watered by the rains and the dews of heaven, if we had found a country like that in Arizona or Western Colorado, or in Southeastern Utah, in Southern Idaho, in Eastern Nevada or Western Wyoming, broad acres inviting people to come in and take up large farms, we would be ambitious enough. There are railroads that are being built in the country; we are ambitious enough to take contracts and work in their construction. The Latter-day Saints cannot be charged with being idlers, but on the contrary, they are working themselves to death, in many instances. They are not a slothful people, if they were they never would have been satisfied with this country, and subdued it as they have. The spirit of the Lord has prompted them to industry. But it seems to me that our desire to work carries us to such an extent that we have little time to devote to the performance of our religious duties. We have not been so prompt in attending to our prayers, and to our meetings; our time and attention seem to be absorbed in getting teams and wagons, horses and lands, and clothing and food for ourselves and families. In early times we did not take our meals so regularly; food was not so plentiful, neither was it so easily obtained, consequently we did not get the variety nor so much of it as we do to-day. Circumstances have changed; and as the earth answers to the labors of the husbandman, we put on better clothing, we set our tables more sumptuously, and our homes are altogether better furnished. We eat more and drink more; we eat extravagantly and we drink to excess of things that are proper to be taken, and of things that are improper and should not be indulged in.

This is not right, and the Lord is not pleased with those who do it. And it is the duty of every one bearing the holy Priesthood, to make his voice heard against extravagance and evil. But first of all let him see that he himself is free from that which he would denounce in others. He should himself observe the law which God has revealed as to what we should eat and what we should drink. The Lord knows exactly what men should do and how they should live in order to obtain happiness, the realization of which is the object of life. There are a variety of ways in which men seek happiness, which, however, result in their sorrow. But there is no sorrow to be found or experienced in keeping the commandments of God. It is true, we may have to face death, and perhaps meet it; we may suffer from the loss of property, and have to endure persecution; but when we suffer such experience by reason of our rendering service to God, it promotes eternal joy in the soul of man. Our mission as Elders should be from now on to vie with each other in doing the works of righteousness, and in living humble and pure lives. In this we will find wealth and joy, and I desire to say to you that the Elder, the Priest, Teacher or Deacon—and the term Elder covers every man bearing the Melchisedek Priesthood—who neglects these things, will be found sorrowing; he will be found mourning; that he did not fill his mission—and every man is on a mission upon whose head the hands of the servants of God have been placed, conferring upon him the holy Priesthood; all such persons are missionaries. And we should not wait

to be called to the Old Country or elsewhere, or to be set apart as Home Missionaries, or to be Bishops or Presidents of Stakes, High Counselors, etc. For I say unto you that every man who has received any portion of the Priesthood is a missionary; and the salvation of the world, to a certain extent, rests upon his shoulders. And the man who neglects his duty will see a day of sorrow for his neglect.

Then, I exhort you, my brethren, as your fellow-laborer, and as a servant of the Lord, to be diligent in observing to keep the commandments of God, to magnify the holy Priesthood that the Lord, through his servants, has placed upon you. We are expected to be saviors, working in conjunction with our elder brother, Jesus, and also in conjunction with our deceased friend and brother, Apostle Orson Pratt, who has gone to continue his labors in another sphere. When did Brother Pratt allow his mind to be idle? He exercised it continually in the right direction; he labored and studied; the bent of his ambition lay in searching the Scriptures, ancient and modern, and seeking to become acquainted with the Lord. Hence he became profound in knowledge, a man possessing the true riches, a servant of the living God, who has gone to reap his reward—gone from his sorrow, from his weariness and from his labors in this life, and, as was remarked yesterday, he will find his quorum, he will find his place therein, and will abide with the saved, exalted and redeemed and those who have "fought the good fight and kept the faith.' May this be said of us! But if it is said, it will be because we labor better in the future than we have done in the past.

Let every man look into his own heart! Let every man ask himself this question: Has this tongue of mine been used to the very best advantage? Have I spoken words of counsel to my neighbor? Have I taught my wives, my children, my brothers and my sisters as I ought? Has my mouth always been willing to give forth counsel to the world? Have I shrunk from bearing testimony of the truth? If you have in the past do not do it in the future. This life is not very long. We are only here for a little while. We are here to obtain experience. That is the object of our being, and the Lord has revealed unto us the Gospel, and we should be faithful. When we look over the world and find it teeming with millions of people who have not a knowledge of the truth—and many of them just as honest as we are in their worship, but they know not the truth, they have not sought after it, and in some instances they have been so educated and so prejudiced, and have taken error for truth, until they do not know the truth when they hear it—what a boon it is to us that God has given us a spirit by which we may know the truth and not be deceived! What a great gift and boon this is, and it ought to make us good husbands, good wives, good parents, good children, good neighbors, good men and women, laboring for the salvation of the human family.

We cannot be Saints without the spirit of the Lord. And as I said before in regard to these ordinances and requirements, they all tend in their particular place and time to keep us in the strait and narrow path. Hence upon the Sabbath we partake of the sacrament, and thus renew our covenants with the Lord, we fellowship each other, and we ask the Father to forgive the sins of the past and desire to have His

Spirit to be with us in the future. This we do every Sabbath day, prayers every morning, prayers every night, prayers secretly every day of our lives; and when this is the case with the Latter-day Saints, when they partake of the sacrament worthily, and do not eat and drink condemnation to their own souls, there will be less sickness and less quarrels among us, and the spirit of the Lord will brood over Zion.

I have thought that if we as Elders of Israel would seek to obtain a knowledge as to why these principles are given to us and their force and effect upon us, we could then explain them better to our families than we can to-day. But we have been satisfied by receiving a portion of the spirit of the Lord. We have not progressed as we should; we have yielded obedience to the ordinance of baptism, but we have not gone forward as we ought to have done. Possibly we have gathered with the Saints into these valleys, but individually we have settled down more or less to follow the ways of the world, to the making of means, to the cultivaiion of our farms, etc. We send our children to school, it is true; but there is not that system of education, there is not that training and teaching of the sons by the mothers that ought to be. We have grown more or less careless regarding these things; we have become somewhat wrapped up in the things of the world. But I tell you that every Elder in Israel ought to feel like saying, "Father, use me as thou wilt. Give me power to magnify my calling and Priesthood, so that when contagious diseases come into the land I may look unto Thee for help. By observing the Word of Wisdom, I believe that many of the calamities which come upon us as families could be averted; not that we would live for ever; but I do believe that many would be saved unto us that are taken away because of our want of faith and because we break the laws which have been revealed unto us. When a man is doing right he has remarkable courage. You know it is said that sin makes cowards of us all. Now, the man that would approach the Father should not be a coward. In approaching the throne of grace, we should do so with humility, but with frankness, asking in faith, believing that the Lord will give.

Take my exhortation, my brethren and sisters, and observe the laws of the Lord; become acquainted with them, practise them in your lives, and let your time be employed from this day henceforth in observing the laws of God, that we may have His salvation and blessing in this life and exaltation in the life to come. May the Lord bless you. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 18, 1881.

(Reported by John Irvine.)

THE ABUNDANT TESTIMONIES TO THE WORK OF GOD, ETC.

The remarks which have been made by Brother Orson Pratt have no doubt been listened to with great attention and with a feeling of delight by those who have heard them. It is indeed a very great pleasure to have him in our midst once more, and especially to listen to the sound of his voice—to hear the testimony that he still bears to the work of God. It is probable that to-day Brother Orson Pratt is the oldest living member of the Church, and certainly there is no man in the Church who has labored longer and more diligently and with a greater spirit of self-sacrifice in proclaiming its principles, in defending it, and in advocating the cause of God in the midst of the earth. And no doubt, as he has said, the fervent prayers of the Latter-day Saints have been offered up without ceassing throughout all our valleys, and in all our settlements, and in every dwelling-place, unto God the Eternal Father in his behalf, that his life might be spared, that his health might be again restored to him, that he might have the privilege of proclaiming the word of the Lord unto the people. I trust that these prayers will still be offered up, that faith will be exercised in his behalf, that the desire of his heart may be granted unto him; for I know that faith will be exercised in his behalf, that the desire of his heart may be granted unto him; for I know that there is no desire so strong in his breast as that which he has expressed—the desire to proclaim the truth, and to win souls unto Christ, and to help establish that Zion of which God has laid the foundation. It is indeed encouraging to listen to the voice of a man who has had his experience, and to witness the unflinching zeal that he still possesses for the work of the Lord. I felt as though I did not want to say one word—if I could have answered my own feelings—after he had concluded. I would much rather have left his remarks to be pondered upon by the people, than to have said one word myself. But as there is time remaining, and we have come together for the purpose of partaking of the sacrament and worshiping our God, it is not improper that that time should be occupied.

Brother Pratt has alluded, in brief terms, to the revelations which God gave unto his servant Joseph Smith, through the Book of Mormon, or through the plates upon which that record was found. To-day there is probably no greater stumbling block in the way of the people regarding this latter-day work than this record. Everything has been done that

could be done to blind the eyes and darken the understanding of the children of men concerning the Book of Mormon. Every conceivable falsehood, almost, has been put into circulation concerning the origin of that work, and the inhabitants of the earth have been led to believe that it is one of the greatest impostures that was ever palmed upon mankind. And the name "Mormon" has been applied, in consequence of this, in derision to us because of our belief in that work. I have many times been reminded of the falsehood that was palmed upon the people by the Pharisees concerning the resurrection of Jesus Christ. They would not believe that most momentous event in that generation, though borne testimony to by living witnesses. They declared that his Apostles, or disciples, had stolen the body, that he had not been resurrected, and that false belief became current in that generation and was an accepted theory concerning the founder of the Christian religion, and the whole world deemed themselves justified—speaking now in general terms—in rejecting Jesus as the Messiah, and his disciples as the Apostles of God, and yet to-day it is the belief of Christendom. A man who doubts that the Savior was resurrected the third day from death, is looked upon as unworthy of that holy name, the name of Christian. So beliefs change and misrepresentation and falsehood fade away as time passes on and truth is received and accepted; and the day will yet come—and it is not very far distant, when we speak about it in comparison with this event to which I have alluded—when this Book of Mormon and all connected with it will be received and accepted, that is, all the truth, as the truth of the living God, for the reason that it is true, and that God himself is its author. For that reason, and for that reason alone, the time will come—and as I have said, it is not far distant, though it may seem very presumptuous to make such a statement—when this record will be accepted, as the Bible is now accepted, as a book of divine origin, and that it has been revealed through the ministrations and agency of holy angels. We accept the Bible to-day without a question—that is, those of us who believe in Jesus Christ and in God. There is not a living witness to substantiate its truth. We accept it because our fathers and our mothers and our teachers from our earliest days have taught us that it is true, that it is the word of God, and among protestants a belief in its sacredness, that I am sorry to say is fading away in many circles, was general. The Bible was accepted, after the reformation as infallible; it took the place of the infallibility of the Pope, and yet, as I have said, there is not a single living witness whose testimony has come down to us authenticated respecting its divinity, and in fact it is so open to attack that there are thousands who deem themselves justified, because of the insufficiency of the testimony and the conflict between statements which it contains, in rejecting it as the word of God. But in the case of the Book of Mormon, three witnesses, in addition to the man who was chosen of God, to translate it, testify in the most solemn manner that an holy angel came and exhibited the plates and testified to them that it was of God. We have heard those living witnesses bear testimony to this, and though they became alienated from Joseph Smith afterwards, though every one of them afterwards left the Church,

because of differences that they had with members of the Church, and because fellowship was withdrawn from them, in consequence of acts of rebellion—yet all three men maintained their testimony unflinchingly—two of them being now dead—when they came back to the Church as they had done before, and as they did during their alienation from the Church, that the Book of Mormon was true; that they had seen an angel, and that that angel had testified to them that this was the work of God. One of these witnesses is still living, and though not connected with the Church, he still bears testimony, and publishes it—we see it frequently in the news papers—confirming that which he had written, constantly bearing testimony unto all with whom he is brought in contact, and who make inquiry of him concerning this matter. When I was a boy I heard it stated concerning Oliver Cowdery, that after he left the Church he practised law, and upon one occasion, in a court in Ohio, the opposing counsel thought he would say something that would overwhelm Oliver Cowdery, and in reply to him in his argument he alluded to him as the man that had testified and had written that he had beheld an angel of God, and that angel had shown unto him the plates from which the Book of Mormon was translated. He supposed, of course, that it would cover him with confusion, because Oliver Cowdery then made no profession of being a "Mormon," or a Latter-day Saint; but instead of being affected by it in this manner, he arose in the court, and in his reply stated that, whatever his faults and weaknesses might be, the testimony which he had written, and which he had given to the world, was literally true.

Besides the three witnesses who saw an angel and handled the plates, there were eight others who testified also in the most solemn manner that, though not shown the plates by an angel, they were shown the plates by Joseph Smith; that they hefted the plates, that they handled them, that they examined them, that they appeared to be of ancient workmanship, that they saw the characters upon them, which were curious; and these eight men have testified to this, making in all twelve witnesses, many of whom we have known. But if this were the only testimony concerning this work, I myself would have, I might say, comparatively slight faith in it. It would have weight, of course. The testimony of men of character, men who testify solemnly to any fact, always did have weight with me. I suppose such testimony has weight with all more or less, according to the credibility of the witnesses. But there are evidences in this work itself of its divinity. It is the internal evidence which the Book of Mormon contains that bears testimony of it. If Joseph Smith's claims as a Prophet of God had no other foundation than that which this book furnishes, then there is foundation enough for him to rank as one of the greatest prophets that has ever lived upon the face of the earth. There were predictions recorded in this book and published to the world in the winter of 1829 and 1830, which are being fulfilled today, and which have been fulfilled, or have been in process of fulfilment since the day that the work was issued from the press. There is scarcely a thing connected with the movement of the Latter-day Saints that has not been foreshadowed in the Book of Mormon. The way in which the work should be received,

the manner in which it should be treated—I mean this organization, this Church, the manner in which the world would receive it, the manner, also, in which they would receive the record—that is the book—the expressions which they should use concerning it, had all been described in the greatest plainness before the Church itself was organized, even to the gathering of the people together, to which Brother Pratt has alluded as being so wonderful a work; and it may be said so phenomenal a work in its character. For the gathering out of this people called Latter-day Saints from every nation is a phenomenal work; the bringing them to these mountains; their organization throughout these valleys; the union, the love and the peace which prevail among them are all phenomenal in their character. This Book of Mormon, before there was a Church organized, before it had an existence, foreshadowed, in great plainness, that a people would be gathered together from the nations of the earth, and it has also described to us what their fate would be, how they would be driven and mobbed, and how they would be compelled to flee into the wilderness, as we did flee. There is scarcely a thing, as I have said, connected with this Church, or its history, that has not been alluded to with greater or less plainness, but especially the rejection of the Gospel by the nations and the treatment that those who espoused it would receive. This book was published, too, at a time when it was the proud boast of every American citizen, that religious liberty was universal wherever the stars and stripes waved; when such a thing as religious persecution was unknown; when every man could worship God without let or hindrance, according to the dicates of his own conscience; when such a thing as mobocracy, as driving men and women from their homes, burning their houses, destroying their property, or anything connected with these scenes, had never been witnessed in the Republic. Yet God, through this record, revealed in great plainness that such would be the case when this Church should be organized, and this was published, as I have said, before the Church had an existence upon the earth. It also testified what the fate of Joseph Smith should be. It alluded to the persecution that he should receive. It described how he should be treated by his enemies; these things were set forth and can be found within the pages of this book, and also many events that have not yet transpired. Joseph Smith has made predictions, and they are embodied in this book. I say he has made them, that is, God chose him as an instrument to bring these predictions to light—concerning the remnants that are left in the land—the Indians. Now, it is the general opinion—and it has been the opinion entertained for many years—that the Indian tribes would disappear, that they would be wiped out from the face of the land, that they would disappear as the buffalo have disappeared, and that it would only take a very short time until they would be obliterated. If there is any one opinion that is general in our land among the people in our Republic, this to-day is the general opinion concerning the Red Man. Of course there may be some who entertain a different opinion, but they are so few that they can scarcely be noticed, certainly they cannot be heard. Even those who advocate and espouse the cause of the red man, and look upon his race as ter-

ribly wronged, see no hope for him in the great future, but believe that he must disappear before the march of civilization and the increase of the pale faces. Now, Joseph Smith has predicted in this Book of Mormon the very opposite of this, and the world will yet see and know for themselves whether he is a true Prophet or not concerning this. This Book of Mormon with its proises is to a very great extent based upon the idea and the view that there is a future for the red man of this continent, and that they will at some time become an enlightened people and be redeemed from their present condition.

Now, if Joseph Smith had chosen to have said something as an impostor that would have suited the people, he would never have published the promises which this book contains concerning the red man; he would never have thought of such a thing, because the whole current of thought, even as early as the days of his childhood, was in a different direction. But inspired of God he made these predictions, and they are left on record like the other predictions to which I have alluded, and they will be fulfilled just as sure as God has spoken. And it is in consequence of our entertaining these views that we have been accused of having undue sympathy with the red man; because we have believed that they were human beings, that they had souls to be saved, and have felt to treat them with that kindness which we think is due to every man that stands in the form of God, whatever his race or color may be, whether black or red, yellow or white. Because we have taken this course and entertain these views, we have been accused thousands of times of having undue sympathy with the Indians, and sometimes of rendering them aid in their depredations. In our valleys and throughout our mountains an Indian has been as safe as he would be in the midst of his tribe. We have fed them, we have clothed them, we have endeavored to elevate them, we have treated them kindly. We have thought that a man who would shed the blood of an Indian would receive as severe condemnation and punishment therefor, as if he were to shed the blood of a white man. We have also endeavored to teach the people this idea, and the consequence is that travel where our people may. if it be known that they are the people of Utah, they can travel with a degree of safety that no one else can, because for these thirty-four years in these mountains we have pursued this policy—not to aid them in their attacks upon the whites, but, on the contrary, to persuade them—and, in fact, we have endeavored by force of arms to prevent them from doing such things when they have resolved to go upon the warpath. We have invariably said to them: "You cannot commit a greater crime than to shed the blood of your fellow-men, whether it be of your own race or any other race." Our influence has been to maintain peace, to endeavor to reclaim them from their degraded and indigent condition, and teach them industrious habits and those arts which would elevate them from their degradation. The Book of Mormon has had that influence with us, and, as I have said, there are promises connected with it which will yet be fulfilled, and which will establish, even more than it is already established the truth of what I have said, that Joseph was a man inspired of God, and that he spoke by the inspiration of the Almighty.

I know that it is very fashionable

—we have experienced it, we know about it—to decry everything that is not popular. In every age of the world, the men who have laid the foundation of reformation, who have endeavored to stem the public current, and to mark out a path different from that trodden by the majority of mankind, have had the most bitter opposition to contend with. They have had everything to meet, and in many instances have had to lay down their lives in testimony of the truth of that which they were doing. And we are no exception to this rule. Our pathway has been marked from the beginning with sufferings from this cause, and we may expect that it will continue to be. We need not look for anything else. Our religion is an unpopular one, and we might possess all the virtues of the angels and they would be obscured by the misrepresentations and the clouds of calumny that are raised against us. Our virtues are lost sight of. Our industry and the good qualities which have made this land so beautiful; those qualities which have been the means in the hands of God of reclaiming this land from its desert condition, and peopling it, and making the valleys resound with the hum of industry, and creating beautiful homes in it, from north to south, and from east to west; the practice of temperance and virtue, and the other qualities which characterize this people, are entirely lost sight of, because in the opinion of the majority we are heretic. We adhere to a religion that is, as they believe, or as they assert, an imposture, and because of this they are ready to do with us as the Jews did with the Savior, and with those who believe in his divine mission. Nevertheless, this being the truth, it must prevail. There need not be any doubt in our minds, I do not believe there is. I do not believe that 150,000 or 200,000 people can be found in any part of the globe who have the feelings of serenity and calm security, and who have less apprehension concerning the future than have the Latter-day Saints who dwell throughout these valleys of the Rocky Mountains. I do not believe another people can be found who have the feelings I describe. And when the clouds have been darkest, when everything appeared to foreshadow the destruction of the people, when it seemed as though all earth was raised against us, there has never been a time, even during those dark hours, that there has been any quailing in the hearts or feelings of the Latter-day Saints concerning the future. They know that God reigns; that this is his work, that he has laid the foundation of it, and that he will preserve and make it triumph in the earth; that he has sustained every man, woman and child belonging to this church from the beginning. When mobs have descended upon us like an avalanche, and when all the evils which they have wrought have come upon the people, even then there has been no flinching, no quivering of the hands, no shaking of the knees, no quailing of the heart, but calmly reposing upon the promises of God, the people have been sustained, and have gone forward rejoicing that they were counted worthy to be numbered among the Saints of God. This has been the feeling, it is to day—and notwithstanding that threats of the most fearful character have been fulminated against us from time to time, and the press has come out with too great unanimity for its credit, suggesting every manner of scheme to exterminate us—notwithstanding all this the Latter-day Saints, I believe,

of all the people upon the face of the earth, have had more peace in their hearts, have had more peace in their habitations, have had more confidence and less apprehension concerning the future than any other people to be found upon the face of this wide globe, go where you will to find them. And why is this? "Oh," says one, "it is your fanaticism; you are an enthusiastic, fanatical race of people. Your leaders are shrewd men, and the rest of the people are the dupes of your imposture; you exercise an influence over them, you blind their minds and they are led by you because you are shrewder than they." This is the common expression of opinion respecting us. It shows how ignorant mankind are concerning this work. There is not a faithful man, there is not a faithful woman, who crossed the Mississippi River when driven from Illinois, but felt and knew that it was right for us to go into the wilderness and to carve out a new home, far away from those people who called themselves Christians, but who belied their profession—who did not feel this as much as President Young did, or any of the Twelve Apostles. Even the children themselves had the spirit of it. The whole people crossed that river and started out into the then Territory of Iowa, with entire confidence that God would lead them to a good place; they started with far more confidence than the children of Israel did under the leadership of Moses. And from that day to the present the people have had this spirit. Not a settlement has been formed throughout these mountain regions without the people themselves who founded it, being fully imbued with the feeling that they were called of God to come to this land, and it needed no constraint from President Young or any other man to influence them to do so. They were ready to act for themselves.

Every man and woman who enters into this Church has the right to know whether this doctrine be of God or not. I would not give a fig, if we numbered millions, if the people did not know for themselves that this was the work of God. I would rather have the six persons who formed the nucleus of the Church on the 6th of April, 1830, if those six knew for themselves that this was the work of God; I would feel we were a greater strength in the earth than six millions who had not this knowledge. And so I say concerning this people to-day throughout these valleys; if they only know for themselves that this is the work of God; if they have received this knowledge by the revelations of God for themselves individually, then they become a power in the earth, they are a living force. Murder may be resorted to for the purpose of destroying them, but as long as one remains there is a power through which God can work and bring to pass that which He has said shall be accomplished. The killing of Joseph Smith did not destroy this work, that was tried; it is not the killing of those who were associated with him that will do it. The past expulsions of the people did not injure or destroy the work, neither would any such attempts, if permitted, do so in the future. It is a living entity, and it is composed of living entities, men and women who know for themselves that this is the work of God, not depending upon Joseph Smith, not depending upon Brigham Young, not depending upon John Taylor, not depending upon Orson Pratt, or any other man tabernacled in the flesh, for their

knowledge concerning this work. You might kill all these men off, if God would permit you, and still the knowledge remains until you extirpate the whole people; and in this respect it differs from every other work known among men. I have said it was phenomenal. It is phenomenal. This people who come from the nations of the earth—each one comes bearing testimony that he or she knows it is the work of God. They know that before they leave their homes, and they come impelled by that living faith, and they bear testimony to it. Hence it is a power in the earth. It is God's work. As Brother Orson Pratt has said, God dictated the day of its organization; God dictated that we should come to these mountains. There is not a settlement we make without our seeking to know the mind and will of God concerning it. We do not send a missionary abroad without asking the mind and will of God upon the subject. His mind and will is sought for in all things in holy places, and this Church has been guided from the first day of its organization until to-day, by that spirit of divine revelation. Hence the prosperity that has attended us, and the wonderful results that we witness to-day.

God has broken the long silence that has reigned for centuries. It is not to us alone, but He has spoken to the whole world, if they will open their ears to hear and their hearts to understand. God is working mightily to-day among the nations of the earth, and He is bringing to pass His great purposes, that have been so long deferred. But who hears His voice? Who seeks to understand it? Very few indeed. Unbelief is increasing, until even among those who profess to be ministers of religion you hear the power of God questioned respecting the affairs of men, and it is a rare thing to-day to find any man, even a professor of religion, who believes that God interposes by special providence in behalf of any of His children upon the earth. It is very rarely you can find men who have such a belief. They believe that God allows all things to go on without interference on His part. That, however, is not the faith of Christ, that is not the teaching of the Savior, who taught His disciples and all men to go unto the Father, and ask in His name for that which they needed, and that the very hairs of their head could not fall to the ground unnoticed. This is the God the Latter-day Saints believe in and seek after. They know that He lives. They know by revelation for themselves, and this constitutes the great difference between this Church and every other church. We believe in revelation from God to-day. We believe that He is the same yesterday, to-day and forever; that He changes not, and that if His mind and will were revealed unto the inhabitants of the earth 1800 years ago in answer to prayer, in the same manner they can be obtained to-day.

I pray God to bless you, to pour out His Holy Spirit upon you, to lead and guide you into all truth, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 8TH, 1881.

(Reported by John Irvine.)

THE BLESSINGS ENJOYED THROUGH POSSESSING THE ANCIENT RECORDS, ETC.

President Cannon having read the whole of the 12th Chapter of the Epistle of Paul to the Corinthians, said: It is a blessed thing for us who live in this day and age to have records in our midst which have come down from olden times, and which are recognized, at least by Christendom, as the Word of God, and as containing principles of life and of salvation. A people who are destitute of such records are in many respects to be pitied, for they have not the benefit of the experience and teachings of those who have preceded them and are deprived of that knowledge concerning the things of God, which is a great stay unto those who possess it. It is a great comfort to a person in the midst of trials and of afflictions, who has a desire to look unto God or some being who is superior to us, to read the life and the experience of others who may have been similarly situated in other ages, and to know from the record that has come down how they felt and acted, and the deliverances they received through the power of God. In like manner it is a great blessing and a comfort to those who are struggling in the midst of the darkness, error, and confusion which prevail upon the earth, whose souls go out after God, who desire to know concerning Him, to comprehend the plan of salvation, to have some understanding concerning the objects of their creation; and while in this life to have the experience of others who have preceded them, and also to read that which they knew concerning God.

In this respect the chapter which I have read from this book is of priceless worth; its value cannot be estimated by anything that is known among men upon which value is fixed. If we did not have this book, and it could be given to us with the testimony that we now have as to its authenticity and its divine origin, I suppose there are hundreds to-day in this Tabernacle who, if they could not get it in any other way, would be willing to give all that they have in the world to possess a copy of it. The fact that we have it, the fact that we have always had it, the fact that our forefathers always had it, at least so far as we know, has made us to a certain extent careless about it. We do not value it as we might do if our attention had been newly awakened to its existence. But in the Latter-day Saints it should always be a precious treasure. Beyond any people now upon the face of the earth, they should value it, for the reason that from its pages, from the doctrines

set forth by its writers, the epitome of the plan of salvation which is there given unto us, we derive the highest consolation, we obtain the greatest strength. It is, as it were a constant fountain sending forth streams of living life to satisfy the souls of all who peruse its pages. Our condition is bad enough, it may be said, in some respects with this in our possession and having this to refer to; but we can imagine that it would be much worse if we did not have it, if we could not appeal to our fellow creatures who believe in God, who believe in Jesus Christ, who believe in the Old and New Testaments—if we did not have this to appeal to, to prove that whatever our peculiarities may be, however different our views from the views of many who profess Christianity, we at least share in those views with others who were called the people of God, the disciples of the Lord Jesus Christ in days that are past, and who among all people throughout Christendom are recognized as the true exponents of the word of God, and the plan of salvation which He revealed.

There was a day in our history when it was considered a crime for us to believe in revelation from God. I do not know that that day is entirely past. There was a day in our history when it was considered very improper for us to believe in Prophets or Apostles—that is, to believe that they ought to be in the Church. There was a time when we were indicted by a mob in its written proclamation for believing in miracles. It was considered sufficient cause and justification to expel us from our homes because we believed that God, through His power, could heal the sick, and perform miracles like unto those that were performed in ancient days by His servants. How do you think it would have been, my brethren and sisters, if we had not had the Bible to refer to? How would it have been with many of those who passed through those scenes if they had not had the teachings of the Apostles and the words of the Savior written as we have them in the Bible to comfort them, to cheer them, and to show them that it was not a new departure for men to have those ideas and beliefs? With the Bible in our hands we could test all men who professed to be followers of Jesus Christ; for God has plainly said, that He is the same yesterday, to-day and forever; that He does not change; that He is as near unto His people in these days as He ever was; that he is as willing to hear their cries, to answer their petitions, to grant unto them the desires of their hearts, in our age as He ever was in any preceding age. Now, this is a doctrine plainly taught in the Bible, and it has been the cause of immense satisfaction to those who have espoused its doctrine, it would have been a very trying thing for us in the days of gloom through which we have passed had we not been assured in a very reliable way that God would hear and answer our prayers, for there have been many times when if it had not been for this assurance and this knowledge, the Latter-day Saints would have sunk beneath the weight of their afflictions, it is doubtful if they could have endured them; but by having this knowledge, by having received a testimony concerning the willingness of our Father in heaven to answer prayer, and to deal with us as He dealt with His ancient children, we have been comforted, we have been sustained, we have been filled with hope and have been cheered in our onward progress, and

this knowledge to-day is more precious than any knowledge there is upon the face of the earth; for in the darkness, in the unbelief, in the denial of God, which is so common at the present time, the man who knows that God lives, that God hears and answers prayer, the woman who knows this occupies a very superior position and has great cause for thanksgiving and praise that such knowledge has been placed in his or her possession. Now Paul, who wrote this epistle from which I have read, understood this perfectly. His life, in many respects, resembles the lives of those who preceded him in the same career. In many of its features it resembles the lives of the prophets who lived before the days of the Savior; and the lives of the servants of God in this day in which we live have a strong resemblance to that of Paul and his fellow Apostles. Brother Woodruff has published a little work, called, "Leaves from my Journal," and in reading that book I have been very forcibly reminded of the lives of the ancient Apostles, it resembles them so much. You have doubtless thought, all of you, about the character of the men whom Jesus chose to be His Apostles. They were men who were stumbling-blocks to their generation, for they did not belong to the popular classes. They were not learned men, they were not rich men—that is in the worldly sense of the word—they were not dignified men; and Jesus Himself, the Lord of life and of glory, was a constant stumbling-block to His generation. His origin was humble—although he came of a kingly line: his surroundings were mean and low; his reputed father a carpenter, and doubtless he himself worked at the business, and the men whom he chose were fishermen, men of low degree, men of lowly origin; not scholars, not men of fine presence so far as worldly advantages were concerned. But he filled them with the power of God; he gave them the revelations of heaven; he taught them the plan of salvation; he sent them forth endowed with power from on high; and they effected a great revolution in the earth. They laid the foundation of a system that has accomplished marvellous results, and through their work the name of Christ has been spread throughout all the earth.

Have you not been frequently struck, my brethren and sisters, with the peculiar manner in which God called his people and his servants. It is not many wise, it is not many learned, it is not many noble who have been called as his servants. He called his Prophets wherever he could find them, and they were suited to his purpose. He called his apostles and his disciples in the same manner. It seemed to be a necessity that the faith of the generations of men should be tried, that their confidence in God should be tested, to see whether they would be willing to receive his truth from any source however humble. It would not be any trial of a man's faith if some man possessing supreme power, who wielded wonderful influence, were to declare that what he said was the word of God unto the people—a man of popular honors, a man who could control all the people, who could make the system which he advocated popular and desirable among mankind, what trial would there be of a people's faith to embrace truth under such circumstances? But that has not been the course which God has taken with his people. He could have sent his Son Jesus Christ among men at a time and under

circumstances that would have made his influence irresistible on the earth and among the people. He could have given him such power that men would have been compelled to have received him, but that was not the way in which the Lord did his work. He never did it in that manner. He never consulted men's views and their ideas respecting his work. He chose his instruments and he sent them as he desired under the circumstances which he deemed best adapted to accomplish his purposes. Therefore His Son Jesus was born—though as I have said deriving his descent from the kingly house of David—under circumstances that did not carry with them great influence. There was nothing about his birth or his surroundings to convince the inhabitants of the earth that he was the Son of God. They were left entirely to know this by the Spirit of God; they were left to derive this knowledge by seeking for it unto him who could bestow it upon them, and were not to be actuated by that which is called the popular voice; and in this way man's agency is tested to the very utmost. To illustrate the idea that I have on my mind, suppose that Jesus had been born under circumstances that mankind would have had to accept him as the Son of God; suppose his disciples had been under such circumstances and surrounded by such influences that mankind would have naturally followed them and accepted their doctrines without hesitation, because it would have been to their worldly interest to do so, would man's agency have been tested as it was in the days of the Savior? No, his agency would not have been tested. He had presented before him truth and error. Truth was not popular. The espousal of truth was not of worldly advantage to men at that time. If he therefore espoused it, it would be because of his love for it, and for the blessings which would flow from it, and not because there would be any profit of a worldly character attending its espousal. There is a reason therefore for God sending many of his messengers as he has done. It was rarely that they were men who by their position could control the people and cause them to follow them naturally aside from the truth. We know how it was with many of the Prophets. They were unpopular. The truths that they declared did not add to their popularity, and it was a test of men and women's love for the truth when these men came among them, for when they espoused the truth they did it because of the love of the truth. God has evidently determined that when men and women embrace the truth, they shall embrace it for the love of it; that they shall not be converted by man's influence; that they shall not follow in the train of men because of some advantage that will accrue to them. Evidently, then, it is the will of God concerning us, that if we embrace the truth we must embrace it because we love it, not because of the instrument who brings it to us. We must be willing to receive it through whatever channel he may choose. If it be John the Baptist, if it be any of the disciples of the Savior, if it be Joseph Smith, if it be Brigham Young, if it be John Taylor, or any other man, no matter who the man may be, God chooses his own instruments, and he sends his truth to the earth in a way that he sees fit.

The most of those who are of adult years in this audience this day know how it was before they heard the sound of the Gospel as

preached by the Elders of this Church. They know very well that nowhere within the range of their acquaintance was there a man among all the churches, who declared that he had authority from God to administer the ordinances of life and salvation by direct revelation from him. The most of you know that the common expression was that the canon of scripture was full; that there were no more miracles; that angels would come no more to the earth; that God would no more bestow the old blessings that were enjoyed in ancient days, and that he would no more speak unto men. This was the teaching, and every one was led to expect that all things would continue as they were, and when men and women were dissatisfied about this, and they went to their ministers and asked them about it, they invariably replied that the blessings pertaining to the days of Jesus and his Apostles were not for this generation. I was but a child when my parents joined the Church, but I learned to read very early. Among the first questions I remember asking my father was in relation to the Apostles and to the gifts. I asked him if there were no Apostles now. He told me there were not. I asked him if there were no men who performed the works that they did. He told me that there were none, and I have time and time again gone to bed and cried because I could not live in the days of Apostles, because I could not see Jesus and know the things which he taught, and which his Apostles taught. This was my experience in my childhood. I yearned with all my soul to live in a day when these things were possible, when God would speak from the heavens, when God would bestow his power upon men, and when those who were faithful could receive the gifts and blessings of the Gospel as they did in ancient days, and I repined in my heart because I did not have the privilege of living in a day like that. And as I have said, though but a child when the Gospel came to my father's house, I rejoiced in it, and I have rejoiced in it from that day to the present.

God has restored the old Gospel, God has rebuilt the old Church. God has restored the old authority, and with the Gospel have come the old gifts and manifestations of the spirit, and with the Church, and with the authority and with the Gospel and with the gifts have come the old persecution, the old hatred, the old animosity, the same determination to destroy the work of God that has always been manifested when it had an existence upon the earth. And how inconsistent it would be to entertain any other views concerning the Gospel than that which we do. How inconsistent it would be to believe that the inhabitants of the earth would be entirely cut off from any further revelation from God. But, says one —this is what is said when they object to these things—how is it that we have lived for so many generations without this knowledge? There is a reason for this. God does not deprive the earth, nor the inhabitants of the earth of His knowledge without cause. When the Prophets disappeared from Israel before the coming of the Savior, there were reasons for their disappearance. When there was witchcraft, as we are told, in the days of Saul, and there was a time of famine in the land for the word of God, there were reasons for this. When communication ceased between heaven and earth in those and subsequent

days, there were good reasons why that should be so. Communication never ceased when the people were faithful. When they honored God, when they kept the commandments of God, when they listened to the voice and admonitions of His Prophets, communication never ceased under these circumstances. But when the people turned unto idols, when they followed Baal, when they hardened their hearts against God, when they persecuted and slew His Prophets, then in his anger he withdrew from them, his face was hidden, his voice was no longer heard, there were no longer visions, there were no longer prophecies in the land—an unbroken stillness reigned between the heavens and the earth until the people again repented, sometimes under the inspiration of a Prophet, sometimes under some good king raised up and turning to the Lord. Then again Prophets appeared, predictions were heard, the voice of revelation, or in other words, the voice of God through his servants, was heard in the land. And so it was after the days of the Savior. When he was killed his Apostles still lived, and they proclaimed the truth, and they would have continued to do so, to have perpetuated the line of the Apostles, to have ordained Apostles after Apostles, for, as Paul has said, God has placed first in the Church, Apostles. The Church of Christ is not perfect without Apostles. Apostles were as necessary as Teachers; they were as necessary as Evangelists; they were as necessary as Pastors. But the wicked wouldn ot allow Apostles to live, for Apostles were men who had revelation, Apostles were inspired of God; they became, as it were, the oracles of Jehovah to the inhabitants of the earth. But they were slain, one after another. The Church was persecuted, the men of God were destroyed, and of course when this came to pass, darkness prevailed. There were no means of receiving revelation. How could God send men unto people who would kill them? He destroyed the Jewish nation for killing his Son, and he broke in pieces other nations for killing His Apostles. And thus there arose a system having the form of godliness, but denying the power thereof; a system that was popular, a system of religion that monarchs caused to be taught in their dominions and to their subjects, and a great change occurred throughout what is called Christendom. The followers of this religion, instead of being persecuted and hunted, instead of having to hide in caves and dens to escape the wrath of the governing powers, those that were left of them emerged from their hiding places and were elevated to places of power and honor, and the followers of him who was called the meek and lowly Jesus, became, in some instances, the rulers of the land. Thus persecution ceased, and with the stoppage of persecution there was also a cessation of revelation, There was no voice from heaven, no angels descended, no men had visions—that is, I am speaking now in general terms. The Church was not organized upon its original plan; it departed from it; and from that time until a little over half a century ago, this continued to be the case. Have there been reformers? Yes; good men, men who served God to the best of their ability, Wycliffe, Luther, Calvin, Wesley, and many others, arose in their generations, and strove to the best of their ability to turn the tide and to have men seek after God. But they had not the autho-

rity of the Holy Priesthood; they had not the authority to rebuild the Church according to the original pattern, and though they were blessed of God, though they enjoyed his favor, though his spirit was with them to a very great extent, they did not have the authority to initiate men and women into the Church, and through their administration to bestow upon them the gifts that were enjoyed in ancient days. This was the cause of such a long period of darkness, of gloom and ignorance that prevailed concerning God.

Now, if a man had gone with this Bible in his hands throughout Christendom at the time the Church of Jesus Christ of Latter-day Saints was organized, and inquired of the various churches respecting their organization and the gifts and blessings that Paul has described in the chapter I have read as necessary to the Church of Christ, he would have found no church corresponding to his description. He compares it to a man's body. He impressed upon those to whom this epistle was addressed, the necessity of being a member of the body; that the head could not say to the feet, "I have no need of thee;" that an Apostle could not say to the humblest member of the Church that there was no need of that member or that officer. Neither, on the other hand, could that officer say, because he was the feet, that there was no need of the head. All the officers, all the gifts, all the blessings that were enjoyed in ancient days are as necessary to the perfection of the body of Christ now as they ever were. The Saints were all partakers of the same spirit, and when men had that spirit, as Paul had it in his day, they had these gifts. Not every man the same gift, by any means; but God gave his gifts through his spirit according to the wants of the people according to the necessities of the Church, and thus they were in every respect a perfect body. You take out Apostles and you leave the body imperfect, and you take out Prophets and the body is no longer perfect. You take out miracles, and helps, prophecies, tongues, interpretations of tongues, and all these gifts, or any of them, and you leave the body of Christ, or the Church of Christ imperfect. Are all Apostles? No. Are all Prophets? No; but every one ought to have the spirit of prophecy. There is necessity for Apostles, Prophets, Teachers, and all the gifts in the Church, and whenever the Church of Christ is organized on the earth it possesses those blessings. Now, referring to this chapter which I have read, if a man had gone out sixty years ago among the Christian sects and denominations in search of the Church of Christ, according to the ancient pattern, would he have found it? Was there such a church on the earth? No; there was not. The Lord sent his angels to Joseph Smith and ordained him to the old authority, for as there was no man remaining on the earth then that had that authority, it was necessary that they should come, otherwise the authority could not have been bestowed. It had gone back to heaven, therefore the heavens had to be opened, angels had to descend, even the same men that held it when they were in the flesh on the earth. They had to lay their hands upon a man and ordain him as they would have done in the flesh, as they did in fact while in the flesh upon him who took the place of Judas Iscariot when he betrayed the Lord and lost his apostleship. They laid their hands upon Matthias, and he became an Apostle. The council

would not have been complete without this. Matthias occupied that place by ordination under the hands of his brethren the Apostles, and in like manner when Joseph Smith and Oliver Cowdery were ordained Apostles, they received the Apostleship by the laying on of the hands of the men who had held that authority in the flesh, and hence you can see the propriety of angels coming.

Now, it is a remarkable fact that Joseph Smith had gifts before he was ordained. He was a Seer, for he translated before he was ordained; he was a Prophet, for he predicted a great many things before he was ordained and before the Church was organized; he was a revelator, for God gave unto him revelations before the Church was organized. He therefore, was a Prophet, Seer and Revelator before he was ordained in the flesh. Did you ever think of it? Brother Joseph Smith was a Prophet, Seer and Revelator before he ever received any Priesthood in the flesh. But did he on that account presume to administer the ordinances of life and salvation? Did he presume to lead men into the waters of baptism and baptize them? No, he did not. Why? Because he had not received that authority. He could act in those other capacities, he could possess those other gifts, they were born with him. He was ordained a Prophet, doubtless, before he came here; but that ordination did not give him the right to immerse men and women in the waters of baptism, neither did it give him the power to lay on hands for the gift of the Holy Ghost. He had to await the authority from on high. And who came? The man that held the authority in ancient days, the man who baptized the Son of God—John the Baptist, who was beheaded by the order of Herod. It was necessary that some one holding that authority should come from heaven, there being no one on the earth, and all the churches then in existence denied such authority, to a very great extent, at least. At any rate, whether they denied it or not, they did not possess it. And when he came, he laid his hands upon Joseph Smith and his companion, Oliver Cowdery, and gave them the authority, and then, having received the authority, they were baptized for a remission of their sins. But there still remained another authority which they did not have. Joseph was not a presumptuous man. Why, there are thousands of men in this generation who would say, "if I am a Prophet, Seer and Revelator, I have authority to do everything else." But he did not do that, he did not take that view, he waited, as I have said, until the due time of the Lord, and when the Lord sent his messenger to ordain him, then he acted. But he did not think, after having seen an angel, after having been ordained by an angel to the Aaronic Priesthood, after having received authority to baptize—he did not presume to lay on hands upon any one for the reception of the Holy Ghost. As in the other cases he waited, and in the good time of the Lord, he sent his Apostles, the three leading Apostles—Peter, James and John, the First Presidency of the Church, in the days of Jesus after his death; he sent those who held the keys, he commanded them from heaven to go and administer unto those two men, to lay hands upon them. And when they were ordained Apostles, they proceeded then to lay hands upon each other, the one ordained the other, having received authority from God to do this. In

virtue of this Apostleship they proceeded to organize the Church under the command of God.

And witness, my brethren and sisters, the marvelous results which have followed the restoration of this angelic and divine power, witness the marvelous results wherever this Gospel has gone. It has gone forth accompanied by the convincing power of God. The humble of the earth have been baptized and they have received a testimony from God that their sins have been forgiven. What wonderful power this is! the power to remit sins by the administration of an holy and divine ordinance. Yet this has been the case. Humble men have been chosen and ordained of God, and have gone forth carrying this power with them. They have taken those who believed into the waters of baptism, immersed them, and God has witnessed unto those souls that their sins have been remitted. A wonderful power! And then they have laid their hands upon them and the Holy Ghost has descended as in ancient days, and the gifts, blessings and graces of the Gospel have accompanied the administration of that holy ordinance, and the hearts of the people have been bound together. Oh, how wonderful it is when we look at it!—men and women of every nation, kindred, tongue and people to be bound together as the heart of one man, under the influence of the power of God, through this humble agency. Such men start out feeling their dependence on God. They have no learning to boast of; they have no advantages to any great extent, yet they have not the disadvantages that some people have to contend with. I think it is a positive disadvantage to be as many ministers are. A man is terribly incumbered who goes through the mill to be *prepared* to teach the Gospel. But when a man goes forth putting his trust in God, he feels that in and of himself he is nothing; that if he brings a soul to the knowledge of the truth, he knows that it must be by the power of God. He goes forth trembling and weeping, yet he bears precious seed. He knows he has the message of life and salvation, that God has chosen him to deliver that message, and he goes among the people, bearing his testimony in humility, calling upon God to bear witness of the truth of what he has said, calling upon the people to repent and to forsake their sins and turn to God. It is not his eloquence, it is not his popularity, it is not his wealth, it is nothing of this kind that convinces the people, but it is the Spirit of God which rests upon them. They are filled with joy and peace. They read the Bible as they never read it before. The scales drop from their eyes. They see the beauties of the Gospel, and they wonder how it was they did not see them before. And all this through the restoration of the Holy Priesthood. The Prophet Joseph Smith, inspired of God, laid the foundation of a Church that has not the like of it on the earth. Men wonder at it. They say, "What an organization you have; how wonderful it is." It is wonderful because it is Divine, it came from God. Man's wisdom did not devise it—man's wisdom has not maintained it. Whatever there is about it, God must have the glory.

In conclusion, my brethren and sisters, I say to you, cleave to the truth, revere this book (the Bible) and the other books that we have received. These precious records contain the word of God. We can look back to olden times and see how our brethren and sisters did,

and what God did for them, and how similarly he is blessing us now. These records are a source of comfort in the midst of affliction and trial; they are a source of blessing and joy to every soul who will peruse them and treasure up the truths therein contained.

May the Lord help us to be true to that which he has committed to us, that after we have fought the good fight, after we have done all we can do for the salvation of our fellow-creatures and the spread of truth, we may be received into the mansions of the blessed, there to dwell eternally with our God, and with those who have gone before, is my prayer, in the name of Jesus, Amen.

REMARKS BY APOSTLE JOHN H. SMITH,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SATURDAY MORNING, OCTOBER 8, 1881.

(Reported by John Irvine.)

THE CALLING OF MISSIONARIES—THE PROPER TRAINING OF THE YOUNG, ETC.

I am pleased to meet with you this morning, and have had much satisfaction in listening to the teachings and instructions of our brethren.

The duties and responsibilities which are imposed upon us are of that nature that it is necessary for us to be called together from time to time to have our memories freshened in regard to the principles of the Gospel, the order of the Priesthood, and the duties and responsibilities that are incumbent upon us, as the servants of the Most High. Our minds are caused to reflect upon various subjects. My reflections have been directed for some time in a direction that is different in some measure from what it has been heretofore, and that is in regard to the selection of missionaries from among the various Stakes of Zion, to go abroad and represent the cause and kingdom of God upon the earth, in the various fields of labor wherein we are enabled at the present time to introduce the principles of the Gospel. And in looking round among my brethren for those that it would be proper to send upon missions, I find, in my judgment, that it is

highly necessary that fathers and mothers in Israel should adopt a more strict and conscientious course in the instruction of their sons in regard to the principles of the Gospel. We find in searching among our brethren, that we are compelled at times to call upon men who have in some measure—and to a very great extent in some instances—neglected to fully study and comprehend in their entirety the principles of the Gospel. They have been faithful in the discharge of some of their duties, but the cares of life, the necessity of providing for families, aiding father and mother, etc., have prevented them receiving that care and attention and instruction, by those who are placed to watch over them that they should receive. It is a fact, patent to all of us, that those children who are called around the fireside at home and instructed in the principles of the Gospel by father and mother; that these children, though they may be wayward for a season, as they grow older, get the principles of the Gospel fixed upon their minds, a substantial foundation is laid, and as the days of thoughtlessness pass away, they are prepared to step forward and perform their part in the advancement of the work of God upon the earth. I think, therefore, it would be a wise and prudent thing for every family in Israel, that have sons arrived at the years of accountability, to teach them, not only when they have grown to this age, but from childhood up, so that when the time arrives they may be prepared to go forward in the various fields of labor, and use their influence in the advancement of the work which our Father has established. We frequently have to strive, in some measure, to keep our children around us, inasmuch as they are engaged in various pursuits, sometimes in various places; yet it would be the ambition and pride of every man and woman who are rearing a son in Zion, that he should be a messenger of peace and salvation to the world.

This is one of the subjects that I felt to touch upon in Conference. I have never been called upon before to look around in the interests of missionary work, but I have been led to reflect upon this matter. The noblest work that a son can be engaged in is the work of carrying the Gospel to the nations of the earth, and to do this successfully they must have a testimony of the truth within their own hearts. Every father and mother, as their sons become of age, should see that they are prepared for the responsibility and honor of a position of this kind, and thus be an honor to their parents, who have stood firm to the principles of the Gospel. In my brief experience in this matter I have had to approach many young men who have been in some measure wayward, not wicked; they are willing to go and try, but they feel that their lives have not been as exemplary as they might have been. No young man, however lowly his estate may be, is exempt from this right and privilege—the son of the farmer and the son of the lumberman, as much as the son of the merchant, the doctor, or the sons of the Twelve, Presidency of Stakes, Bishops of Wards, etc.; the same responsibility rests upon all who have espoused the cause of truth, and who are desirous that our names should stand in Israel.

I would therefore plead with the young men that are within the sound of my voice this day, that they prepare themselves for this great work, study the scriptures of truth, cultivate the spirit of humility, and strive

to learn the way of life and be prepared for the duties and responsibilities of Elders in Israel. This should be the desire of every young man; and if we, as fathers and mothers, will attend to our duties, if we will study the interests of our families, enter into their feelings and sentiments, and cultivate within their hearts a regard for the principles of truth, we will find our sons and our daughters grow up around us honoring the Priesthood of the Son of God, honoring the Lord and His laws, and striving to do their utmost in furthering the advancement of His work. It is the duty of every young man who has received the Priesthood to become acquainted with the principles of the Gospel, so that he may be able to aid in the accomplishment of this great labor. And in order, my brethren and sisters, that they may have a proper education for this labor, it is necessary that we begin with them in childhood; that mother makes it her sacred duty in the absence of father, or whether he be at home or no, to call her little ones around her and teach them to pray to their Father in Heaven for His blessing upon themselves, their friends, their kindred, and the good and pure everywhere. And where fathers and mothers begin to thus train their children in early childhood, in the principles of the Gospel, we will find that in after life they will take their place in the Church, when the proper time arrives. Under this influence and teaching they will take their place in the Young Men's Improvement Associations, and learn to bear their testimony intelligently, and feel desirous of responding to every call made upon them. They may feel timid at the first, as I believe all men do to a greater or less extent; but the right spirit is within their breasts, and they cannot shake it off.

Now, I am sanguine that there are many who call themselves Latter-day Saints, who have neglected their duty in this respect, and many a son is permitted to grow to manhood, whose father has never asked him to bow with them at the family altar. This is a serious neglect upon the part of those who have named the name of Jesus, who have come up to these mountains to be taught in the ways of the Lord. It is a sad neglect, and those who have done it in the past should guard against it in the future. We should attend to the sacred duty of instructing our sons and daughters, so that when they are called to fill various positions, they will feel it an honor to respond. This sentiment and feeling should actuate us at all times. It is not necessary that our children should be taught to make particularly long prayers. Christ, our elder Brother, has set us a wise and prudent example in this respect; He has given us an example worthy of imitation. It is not for the number of words that we use in approaching our Father, but it is that we approach Him in earnestness, realizing that He can bless us; and if we draw near unto Him as we should, we shall receive a blessing at His hands. I have sometimes thought that fathers have been unwise in this matter: their prayers have been too long; so much so that those who may be taking part in the same get tired and desire to be away from the family when this duty is to be performed. This should not be so. The children should be taught to take a pride in this duty, and made to feel that it is their duty to be in attendance when the family bow down to return thanks to God for all the mercies and blessings He has vouch-

safed from time to time. If we as parents, will do our duty in this respect, if we exercise our privileges as the servants of our Father, we will find a race of men and women growing up around us who have faith, who will honor their parents and the cause we desire them to represent; but if we allow them to grow up without culture and a proper regard for the ordinances of the Gospel of Christ, we will find that our sons and our daughters will stray from us and from the principles of truth. We should look well to this condition of things and see that we are performing the duties devolving upon us.

I trust this is enough from me upon this subject.

I desire to speak a few minutes to the young men, for I see there are quite a number within the sound of my voice. I feel as a rule, that I am more at liberty to talk and reason with them than I am with those who are older and more experienced than I am. I desire to plead with the sons of Zion, that they will select for their example the best men that can be found in the kingdom. If there is a man in the Church whose life is unspotted, upon whose name rests no stain, and who is clear from every evil; pattern after his virtues; study to possess integrity as he possesses it; study to be honest as he is honest, just as he is just, and avoid the shoals, the rocks and evils upon which many men have wrecked and gone to pieces; for no man that is a thief, a liar, a robber, an adulterer, can keep the faith of the Gospel. I would warn you, my young brethren, to look well to your course in life, see that it is free from sin; for no man can remain in the kingdom of God long, who has the thought resting upon him that he is guilty of wickedness. I find in my experience, in looking around me, men whose growth in the kingdom has ceased, and I find in seeking to know and understand the cause of this, that they have been guilty of indiscretions that they cannot face. We should see, therefore, that our course of life is free from stain, for if we leave the path of rectitude, we must expect to go down to disgrace and dishonor; but if we lay our foundation in righteousness, we will find ourselves in the path of life, and the blessings of Heaven will be upon us. We will have neither fear nor doubt. It is he that is guilty of sin that is doubtful and fearful, for he fears the justice of God.

Well, my brethren and sisters, I am pleased to be with you, to see your faces and to feel your spirit. I feel that Zion is growing, and that she may continue to grow and spread, until the purposes of God are accomplished, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED AT THE GENERAL CONFERENCE, TUESDAY MORNING, APRIL 5, 1881.

(Reported by John Irvine.)

EDUCATION—ITS ADVANTAGES AMONG THE SAINTS, ETC.

A great variety of topics have been alluded to during our Conference; and I trust that the people will be able to remember, after their return to their homes, the various counsels and instructions that they have received. Our meeting together in a conference of this character ought to be exceedingly profitable to us. Certainly these are occasions of great interest; and I am sure if the instructions which have been given are carried out by the people, they will produce a marked improvement in their lives.

There are many subjects which suggest themselves to us upon occasions like the present. We are placed in such circumstances that it requires constant teachings, constant counseling to enable us to accomplish the duties devolving upon us.

There is one thing that has impressed itself very much upon my mind, to which allusion has been made by others since our Conference commenced, namely, the subject of education.

My position for many years has been such as to deeply impress me with its value and with the importance of our attending strictly to this matter in our various settlements.

There are no people with whom I am acquainted upon the face of the earth who need and who can find use for education to the extent that the Latter-day Saints can. The sending out of missionaries, the building up of settlements, the laying the foundation of a government in a desert land uninhabited by other people; the framing of a polity that produces the results that we have seen produced already in our valleys, and the taking part, as we naturally will have to do, in all matters affecting the weal and the independence of our children and others, all these considerations appeal most powerfully to us as a people, as fathers and mothers, and as citizens, to do all in our power for the advancement of the cause of true education in our midst. Those who are familiar with the people and with what has been done must feel gratified at the improvement which has already been made in various directions. There is a rapidly-growing taste for everything that is elevating. I can remember when a boy, when we came here, of the feeling of the boys and the young men; to ride bronco horses, wear big spurs, use the lasso dexterously, break wild horses, and pursuits of that character, were then deemed the most desirable accomplishments by many.

A great change has taken place. We now have our Mutual Improve-

ment associations for the young of both sexes; the meeting of last evening gave evidence of the great improvement there has been made in this direction, and the crowded condition of the meeting of the Sunday School superintendents and teachers held the evening previous to that, was an indication of the interest that is being taken in these matters by all classes. This means improvement; this means a growing taste an increasing desire to advance. You can see it in the children. Books are sought for. Children take pleasure in reading. The great demand to-day in this Territory is for libraries. And let me here say, we should be exceedingly careful in the selection of books that we put in the hands of our children. And there is one thing that I would have said last night, had time permitted, to those engaged in these associations, that is, to teach the children not to accept that which they read in a book as true, because it is printed; but to teach them to weigh for themselves, to examine for themselves, and test for themselves the statements which may be made upon any and every subject that may be brought to their attention through the medium of books, whether scientific or otherwise. The danger in indiscriminate reading on the part of young people lies in this: their impressions are vivid, and if what they read be incorrect; if, in point of fact, what they read is based on unsound premises and be entirely wrong, but it is presented in an agreeable taking and specious manner, they are apt to accept it as being true. Now, as we have heard this morning, God has revealed certain principles which we know to be true, certain grand cardinal truths which are as finger-boards pointing the way of life. We should teach them to our children of the Sabbath School and of the Mutual Improvement Associations, and endeavor, by the help of God, to implant them in their hearts, so that they afterwards in their search for knowledge, of any kind, may be able to bring what they may read to this standard and test the same thereby. And if our children are taught thus to read, the danger of infidelity, the danger arising from superficial reading, and the imbibing of incorrect ideas, sometimes set forth in a scientific way will be, to a great extent, obviated; and to my mind great care should be taken in these things by all teachers, by all parents, by every one, in fact, who has the care of young people, or the direction of their studies; and not only this, but the same rule applies to every one whether a child or an adult. Let us endeavor to cultivate this disposition in our children, to investigate carefully, to weigh properly the statements which may be presented to them. And in no place in our territory should there be a child left without education. A man who suffers his children to grow up in ignorance and without the benefits of education — that which pertains at least to a common school education—is guilty of a great wrong. We should take every pains in our power to instruct our children, to furnish them every facility for learning. Educators who have had experience in other places all join in stating, that they never found a class of pupils more apt, more bright, or who manifested a special aptitude for knowledge and who acquired it with greater ease than do the children of the Latter-day Saints. This is the statement of educators repeatedly made to me, as Chancellor of the University of Deseret; and I believe it. We have

children growing up who are bright —who only need have ordinary facilities for education to make them cultured men and women. We had better take the means that others probably would covet, as mobs have done before, and which is a standing temptation in the eyes of certain persons, take that means, I say, and spend it in educating our children with the view of preparing them to enter upon the great and important duties which will devolve upon them, than to have it as a standing temptation to induce somebody to make a raid to get possession of it, or to keep it, and when we can keep it no longer, to bequeath it to our children to possibly quarrel over, and cause disturbances and divisions in our families, and at a time too when our voices are silent and our influence powerless to remedy the evil. Spend it wisely upon your children in your lifetime, and when you have educated them, when you have given them something which they can keep when they lie down at night, without the slightest danger of burglars stealing it, they are equipped for the struggle of life.

Every child in our community should be educated, not in books alone, but to sustain himself, or herself, so that in case he or she be left alone, or otherwise, they will be able, from the elements around them, inasmuch as they possess the use of their own limbs and faculties, to earn a living and thereby aid somebody else to live. And it seems to me, that if parents were worth millions, they should never be content to let their children, boys and girls, grow up to manhood or to womanhood without teaching them to earn their own living at some trade or some manual or skilled labor. I say to my brethren, teach your children the use of their brains, and when they have learned to use their brains, teach them the cunning and skill that can be taught to the right hand of man, by which all that is glorious which we see around us is produced. A good brain and the skill of man's right hand can produce wonders. The nations who have thus developed themselves have made their mark in the history of the world; and to this characteristic in the nations who are so fortunate as to possess it may be traced the secret of their growth and prosperity. There is no reason why we should not be equal to the most favored in this respect.

A remark was made last evening to the effect, that some of our young men had very little desire to take part in the exercises of the Improvement Associations, because their early education had been neglected. If there had been time I would have related for the benefit of such, a few incidents in the career of a gentleman with whom I am acquainted; he sat by my side at the last session of Congress. He is a man about 45 years of age; when he was 29 years of age, he had a wife and one child, and could not read or write; to-day he is a member of Congress, and a very creditable representative of his State; he has served also in the Legislature in his State; and has been speaker in that body. Now this is a remarkable instance of what a man can do when he applies himself to learning. There is no man who possesses a sound mind who need be afraid if he will apply himself, using the faculties which God has given him, and not sit down with the idea that he cannot learn. Why a man ought to learn if he should live to be 150 years of age; learn something every day until he dies; there is no limit to a man's capacity to learn. And because a

young man is 20 or 21 years old, or even older, and has a wife and children to sustain, to sit down with the idea that he cannot learn or that he is past learniug because his early education has been neglected, is folly; there is no propriety in either man or woman entertaining such ideas. This gentleman of whom I was speaking, at the age of 29, could not read; he was a farmer and was suffering from an attack of bronchitis. His physician told him that if he did not stop work he would gradually sink into the grave. He knew that if he remained upon his farm he could not live without working; so he rented it, and with his wife and child moved down in the city, determined to spend in study the time he could not employ in work. His wife helped him. He had a worthy partner—a most excellent woman I should judge, from what he told me. He commenced his studies, his health improved, but instead of returning to the farm he kept on for four years, and secured a good education in that time; he pinched himself, and both he and his wife struggled, by working all they could and living economically, to acquire this education. After thus applying himself for four years he returned to his farm, completely restored in health. His neighbors thought that as he had been a good student, he would make a good supervisor, to which office they elected him without any effort on his part; and after awhile they elected him a legislator, and returned him several times, and he served as speaker to that body in the State, where probably for its population there are as many men of culture and energy, as can be found anywhere else. And then he was sent to Congress.

It struck me that it was an instance of perseverance and energy worth remembering for the benefit of its example, and I relate it so that if there are any young men or young women within the hearing of my voice who may be similarly situated, they need not be discouraged because they have not had the advantages of education in their youth. There ought to be no discouragement under such circumstances. I hope, however, that we shall do everything in our power to furnish facilities for our children. Do not spare means in this direction, my brethren and sisters. You do not know what future there is before your children. They are like diamonds. True, they may need polish, in order to bring out their brilliancy and best qualities; and education of the right kind will impart this lustre. There are some as bright intellects in obscure families in this Territory as can be found elsewhere. God has so distributed his gifts that he has not given them to any one family. I thank him for that. He is not going to build up a dynasty in his kingdom. He does not confine his gifts and blessings to any special class of men. He has distributed them like he has the air, so that all have them and all share in them. A man and his wife may be an obscure couple, yet their children may make the brightest men and women. None of you know what your children are capable of until you give them proper opportunities. You should not think that because you have got through life without much education, that therefore your children ought to go through in the same manner. Give your children opportunities, and do not work them to death and thereby stunt their minds; but give the boys a chance and give the girls a chance, bearing in mind that they will have more extended

opportunities than you have had for the use of education, and you ought to train them accordingly. At the same time do not, sisters, bring up your children in idleness, and encourage them in the thought that their hands, because they are educated and have a few accomplishments, are not designed for labor; and so with the boys, because they get an education that they cannot hold a plow or handle a shovel, or an axe or other tools. This is a wrong idea. We must not, in educating our children, degrade labor, but rather ennoble and dignify it, and make it worthy the ambition of everybody to work, to toil, to look upon labor as a blessing from God

I would like to see knowledge spread through our land, in all our settlements; and while we give the boys and girls every facility we can, at the same time we should develop, within them the love of the truth; that is very important, in fact, it is indispensable with us. I am exceedingly anxious upon this point. I have felt, I may say, concerned about it for years. I have done what I could in my limited way to help our children. I resolved years ago that I would do all in my power for them, and I have been struggling to do so ever since. I have not been able to do what I would like to do, but I still hope, and I know others have felt as I do, and that with our combined exertions and efforts we will be able to uphold the cause of true education throughout all our land, and raise the standard so high that, in a few years, we shall have the best educated children to be found within the confines of the republic. There is no reason why this should not be, and yet not depend upon taxes altogether. I, myself, am not unconditionally in favor of taxation schools under all circumstances. I have views about that which I have not time to express now. Let us advance education by individual effort. I hope we shall never have heavy taxes in this Territory. They should be kept down to the very lowest amount consistent with the preservation of good government and the making of the necessary improvements. Have light taxation and stimulate individual effort in this direction; and not bring a child into the world and instil into its mind that because he is born somebody owes him an education. I think it degrades children to give them such ideas. Teach them it is their duty to work for themselves. And when a man has children he should provide for and educate them, and not think that because he may have a rich neighbor that he should help give them an education. Such an idea is doing more at the present time to pauperise the children of our country in their feelings than almost anything else. They get the idea that they ought to be educated at the expense of the State; and when they are educated they then are to be sustained at the expense of the State. The consequence is the country is filled with men seeking for office; every new President is almost killed by the clamor and pressure of men applying for office. I think it a very bad condition of affairs. I am thankful for one thing. I have been your delegate now for upwards of eight years, and I have scarcely had an application from any of my constituents for help to get office. This relieves me from much that Representatives generally find very unpleasant. Our people are self-sustaining and taught how to work and look upon manual, honest labor as dignified and honorable, and such pursuits as require this

as being as noble as any other. I pray God to bless you and fill you with His Holy Spirit, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

DELIVERED AT MEADOW CREEK, MILLARD COUNTY, OCTOBER 31, 1881.

(Reported by Geo. F. Gibbs.)

THE SAINTS TO BE A PECULIAR PEOPLE, ETC.

It is very interesting to meet with the Latter-day Saints as we do in the various settlements throughout these mountains, and to witness the growth, prosperity and increase of the people—a state of things which is very evident to those who travel as we are now doing.

It is very important, in fact, of the greatest importance to us that we keep before us the objects for which we have been gathered together in these mountains.

There is a large number of children growing up to manhood and to womanhood, to whom the old persecutions and drivings and the old teachings that the Church had in its early days, are unknown only as they are related and imparted to them by those who are familiar with these matters. And in consequence of this many, unless they should be taught and reminded of these things would imagine that we are here only as other people come here, and that the objects of our lives are only the same as theirs. Therefore, it is of the utmost importance that we should have these things set before us in such plainness, and be reminded of them so constantly, that we shall not forget them; and that the rising generation shall have them impressed upon their minds so that they will grow up with a knowledge of them.

It is very evident that God our Heavenly Father, did not bring us to these mountains to get rich. If that had been his idea he might have taken us to a land better adapted for the acquisition of wealth than ours is. And yet he has promised unto us that we shall be a rich people, and this promise is being fulfilled, but we shall not acquire riches; we shall not become a wealthy and powerful people upon the same basis as other people do. We shall get rich by keeping the commandments of God; we shall get rich by building up the kingdom of God. He will wean us from and make us to see the folly of old traditions which we have inherited from our fathers; and I think he is doing this very rapidly among us at

the present time, and has been from the beginning. It is contrary to all the traditions of mankind to do what we are doing. I will illustrate my idea by pointing out some things that go to prove that God intends to make us a people dissimilar from the rest of mankind.

In consequence of the departure of our fathers from the truth, we have inherited lies; and we have fallen into a false method of living. For instance, you could not get any people besides the Latter-day Saints to go out and preach the Gospel as we are doing. All the traditions that belong to the race from which we spring are in antagonism to such a practice. For men to go out without purse or scrip is something new in the world in this age. It requires uncommon faith in God to enable men to do this; faith in the living God who hears and answers prayers for men to place themselves upon the tender mercies of the world as bearers of the Gospel message, which is and always has been unpopular to them, and in the women to stay at home to take care of their families during the absence of their husbands, their fathers and sons. But this faith God has given unto us, and he has taught us that he is able to supply our wants when we do that which he requires at our hands.

It may be thought that the payment of tithing, in obedience to the law of God, would be a means of impoverishing all those who did it; that the giving of a tenth of their means would be a burdensome tax upon them. God has taught us that this law is essential to our salvation, and that if we obey it in the spirit in which it is given, he will bless us in our basket and store, and increase us in the earth.

Now, it is an apparently remarkable fact—but remarkable only because it comes in contact with our traditions and prejudices,—that the men who have gone without purse and scrip, have prospered in it; and it is also a remarkable fact that those men among us who have been the most punctual in responding to the calls God, through his servants, has made upon them, are to day the men who are the most prospered in the land. Illustrations of this can be easily found all around us. God, in his dealings with us, shows that he intends that we shall break away from the old traditions—for the old traditions would lead us to believe that the man who paid his tithing would not grow as rich as the man who did not pay it. But God is proving to us that he has his own method of building up his kingdom. And he is proving to us that the men who go out without purse or scrip on missions, devoting their time to the interest of this work, are the men who have been most prospered among us.

You take the men in your own settlement—for there are men in most of your settlements who have spent considerable time upon missions—and you will find, upon examining the results of their labors, that they have been more prospered, when at home, than men who have not gone upon missions, so that their absence from home has not been a loss to them. It is our experience that the men who have gone upon missions have had their absence made up to them afterwards by the Lord increasing his blessings upon them for their faithful labors in the ministry.

I speak upon this matter of tithing to show you that God intends to bring about results favorable to the Latter-day Saints, from a basis entirely different to that acknowledged

and adopted by the world; and that he can control all things for the good of his people, if they put their trust in him.

It may have been thought that when we were driven from our homes, and came to these mountains, that those who stayed behind in those fertile lands would grow rich in comparison with those of the Saints who came to this wilderness. But what are the facts? The Latter-day Saints in these mountains have been prospered by keeping the commandments of God in a manner that those who live back there know nothing about; and we are richer to-day than the people from whose midst we were driven. I was greatly surprised, when on a visit, in company with Brother Brigham Young, Jr., some eight years ago, to Nauvoo. Upon inquiring respecting the price of land between Carthage and Nauvoo, we earned that it could be bought for $20 per acre; while in the vicinity of Salt Lake City, land sells to-day for $150 per acre, and much of it could not be bought at that price. This shows the difference there is in our value and theirs. God has prospered the people who came to these mountains, to this once desert land, to an extent that our enemies know nothing about. And to-day, in the places where our people lived, the present occupants of these lands are mourning over our lost crops, while our granaries are groaning under the weight of the grain stored within them.

And there are other things very remarkable, which show that God, in his dealings with us, intends to make us a people different from any other. I allude now to our system of marriage. It is a subject of constant remark to me in Washington. Men with whom I am familiar ask in relation to the large families of our people. "Why, Mr. Cannon," they have said, "How do you live? It is as much as I can do to keep one wife and bring up and furnish two or three children with education and the things they need. And how you people in Utah can sustain such families as you have and take care of them and bring them up as they ought to be brought up is a marvel to me." And of course the curiosity is great of people who came here from the east, to know with regard to our domestic institutions, as to the number of our wives and children, and it is a mystery to them, they cannot understand it. It is a noticeable fact that the men among our people who have obeyed this commandment of God to us are the men most prospered in the land. I do not suppose this would be denied by any one who has traveled throughout our Territory, that as a rule the men who are the wealthiest and most influential and the most successful in our community are those who have obeyed the command of God. It might be supposed, naturally speaking, that that would be the means of impoverishing them; that the men who marry wives take upon them burdens that would crush them and that they would necessarily have to live in poverty in consequence. But the contrary of this is the case; and actual experience has proven to us that God is determined to remove from us the old traditions of the world, and show us that he is able to build up his kingdom upon a new plan and upon an entirely different basis from the kingdoms of the world. We can see this everywhere we go.

It is frequently said at the present time in the east—and the evil, I regret to say, I sometimes imagine is

growing in our midst—a young man says it is as much as he can do to take care of himself, without attempting to sustain a wife. But a young man marries a wife, and he sustains himself and his wife too. He feels as though he would not be able to sustain a wife and child; but the baby comes, and they are able to get along as well after as they did before the child came. And thus it seems the way is provided for a second child and a third. And in times past some of our young men have taken second wives, and they have got along as well, and in many instances a little better, than when they had but one wife. And as the family increases, they have been able to provide for them all.

God is building up a peculiar people, a people of faith, a people who will do that which he requires of them, although what he may require of us may be directly opposed to our traditions; and in doing his bidding in all things, he will show us that he is able to feed and clothe and take care of us. But I wish to repeat, he did not bring us here to make us a rich people; that is not the first consideration, It was to prepare us for the destiny which awaits us. God is about to perform through His Saints, one of the mightiest revolutions that has ever been effected in the earth. He is able to establish his kingdom—a new order of things, an entirely different rule and power among men.

When God inspired the leading men of this nation to seek to establish a government here that should be independent of all governments upon the earth, it was the design that men should enjoy equal rights throughout the land. This is the form of the constitution; this came to us according to the purposes of God. But throughout this nation at the present time there is oppression. And in the eastern cities the evils under which the old world groans, are increasing; so much so is this the case that men who travel in Europe can see but little difference when they come here, between the evils of the old world and the evils that are fast developing themselves in the midst of the large cities of the United States. The government has, to a certain extent been mismanaged. We are an illustration of this. We have been prosecuted and persecuted; we have been driven; we have been mobbed, and we have been robbed and despoiled of our homes and possessions, and all because we would not worship according to the dictates of other American citizens; because we chose to worship God according to the dictates of our own conscience we are in these mountains. We were driven from lands that belonged to us by the right of purchase and possession, and were compelled to come into the wilderness to seek a place where we could live free from mal-administration, and enjoy the rights guaranteed to us by the Constitution. To-day we are a standing protest in the midst of the nation against evils that are growing, and the results of which must, sooner or later, be felt by others to their sorrow. Freedom and liberty, virtue, honesty, good government and everything, in fact, desirable among men must be nourished and cherished and maintained in our midst. We must be for sustaining these things, and, as I have said, for establishing a new order of things upon the earth. For that which God has revealed unto us meets all of our wants; it supplies every righteous desire of every heart; there is no right and proper desire of the human heart that any human being

can entertain, that this Gospel does not satisfy. It is equal to all the circumstances and all the wants and all the desires of every human being, it having been designed and framed by Him who created us and who knows our wants. And having such a religion, we must of necessity be willing to extend the blessings and benefits of this religion, and of human liberty, to every person. God has raised us up for this purpose, and to establish these things on the earth, and to perpetuate the reign of righteousness among the children of men. He has brought us here. These valleys of the mountains are the best, or, at least, as well adapted as any land upon the face of the earth for the home of a free people. It would be something extraordinary if a people brought up as we are in these mountains should not be a liberty-loving people; if we should not be a free people. We could not well be otherwise with such surroundings as we have. And our children will grow up filled with the love of freedom; and God designs that this shall be our home, and that we shall multiply and increase until the time shall come for us to go back, according to the revelation, to repossess the land from which we were driven.

But we have an immense work to do in these mountains. This is the foundation of that which is to be. The Lamanites must be brought into the covenant; they must receive the Gospel from us. We must be their "nursing fathers and their nursing mothers." This, among other things, is a labor devolving upon us. We are here for this purpose; not to become rich ourselves, that when we shall pass away we may bequeath to our children large possessions for them to enjoy the good things of this world to spend upon their lusts and to gratify their carnal desires. God will not give unto us riches, neither lands nor property, for any such purpose as this; but it will be for the accomplishment of that which He has predicted by the mouths of the Holy Prophets. We have Temples to build; and these buildings will doubtless be, before long, of easy access to the entire people, and through the sealing ordinances we shall be welded together and be made one people, and also be connected with the past generations until we get to Father Adam. This is the nature of the work to which we are called. And every boy and girl in our community should be taught to look forward to it. The idea of our cultivating a little land and getting our minds concentrated upon little things that pertain to a livelihood, and think that this is all we are here for; to come and take upon us a probation merely to eat and drink like the animals; do you think for a moment, my brethren and sisters, that this is all we have been sent here to do? There is something more than this. There is an object to be accomplished of far greater and higher importance. It is of course intended that we should use that which God has given unto us, but we should use it all to right advantage. But this may be said to be of minor consideration, a matter of small moment compared with the great work with which we are identified.

Every mother should train her children to look forward to the destiny that God has in store for them, to fit and qualify them for it. And every boy should be trained in such a manner as to fit him to move in the first circles of society; and every advantage of training should be given to every son we have. He should be made as perfect as it is

possible to make him. We should not be content to make our children like ourselves; that because we have lived in a certain way that they may do so also. Our children will occupy positions that we scarcely dream of, if we will do our duty by them. Our boys and girls should be cultivated and trained. Give them the best training and the best education that you can afford; and do not think that you can do too much for them in this direction. And while you are cultivating the soil and building houses and making improvements of different kinds, look forward to the future, and put yourselves in a position in which you can do far more good than you are doing at the present time. Great and glorious promises have been made to us, and we should be reaching out in the proper direction to re-realize the benefit of them. Of course this can only be done by the necessary work of preparation. The Lord has said that he will make us the noble of the earth, the greatest among men, the rulers and even saviors of men. This means rule and dominion; it means control. And still we should be humble and meek and lowly, and put our trust in God, and look to him as the source of our strength.

Mothers, let me beg of you to bestow all the care and training that you possibly can upon your daughters. Make them as perfect as you can; give them every facility within your power to become women of culture. And, fathers, do the same by your boys. If there is a man in your settlement who excels in any one thing, let him teach the rest. If there be among you a good penman, let him teach others this beautiful art. And if there is a woman that excels in anything, let the girls be taught in that one thing until they shall equal or surpass her. If there is a man among you who is accustomed to society, let him impart lessons to the boys, and let them imitate him. This is one thing that devolves upon us, as Latter-day Saints.

You are living in a small place, and you are apt to become narrow in your views. You have a log-house for a meeting-house, and you seem to be satisfied with it; and how many of you live in log-houses? Many of your ditches I see, are wide, and your wives and daughters have either to jump them or wade through them. It is time you were building a new and better meeting-house, and then you will erect better dwelling-houses; and your ditches will be bridged, and your fences and sidewalks be improved.

Do not allow the feeling of indifference to come over you. Improve your city, make it attractive, so that when people come into your midst, they will say, "Here is a thrifty, prosperous people; this people are improving their condition, and they are seeking to excel." This is a duty that devolves upon you. The work of improvement connected with this great, growing country which God has given unto us, which he has placed in our hands, so to speak, is our work, and we should have pleasure in improving and beautifying the places of our habitation.

Parents, you should see that your boys are taught mechanism. You need good mechanics. You need masons, you need carpenters, you need painters and other skilled workmen, and why not let the boys learn? Everything they learn of a practical nature will be useful to them some time or other during their lifetime, and workmen in the building line almost always find employment. In regard to what I

have said about the training of your families, I do not mean to reflect upon you, for I expect you do what you can in this direction; at least, I hope so; but I speak of what we ought to do in regard to our families.

Our enemies are continually trying to destroy us, and we as a people should be banded together in the bonds of the Gospel. I desired to have said some things at Fillmore, and should have done so had I had another opportunity. I understand there are a great many bad influences in this county. You have apostates among you, and your daughters—at least there have been some cases where your daughters have married into the families of apostates and your sons have married the daughters of apostates. If this is the case, it is a deplorable condition of things. When Latter-day Saints marry those who are not of their faith, I look upon it as a great misfortune to those who do so. If those barriers were to be broken down which ought to exist between us and the world I should view it as a great calamity. One of the strictest commands that the Lord gave to Israel in olden times was that they should not marry with the nations surrounding them; and this law is equally binding on us, and we should do everything in our power to maintain it inviolate. For our enemies are determined to take away from us the control of our affairs. And such people, part of whom are in Fillmore, and you may have some down here, if they had their way—or if the measures which they would vote for could be carried out, you, all of you, would be reduced to the condition of serfs; you would not even have the right to vote for a justice of the peace; you would not even have the right to vote for a constable, nor for a probate judge, nor selectman, nor for an assessor or collector; they would deprive you of the right of suffrage, and reduce you to the condition of slaves, if they could have their way. It is not only once or twice, but it has been many, many times that bills have been introduced into Congress containing these features, and leaving us the bare privilege of paying taxes, while they who live here and urge this legislation, would have the right to spend them. Now, I am told that there are people in this county who are sustained principally by the Latter-day Saints so-called, who use their influence and their means against us, who are in full sympathy with the men who make it their study and their business to destroy us, and who, if they had the power would imprison and put to death the best men among us. A man calling himself a Latter-day Saint, who would do that—that would use his means and his influence, which by the way he is indebted to God for, to destroy his work, I consider as being terribly ignorant; or if having good sense, is not worthy of a name and place among the Latter-day Saints. I feel keenly on this point, because it is a vital point; and I repeat, that the man who would put his means into the hand of the enemy, the avowed enemy of this Church, to destroy his brother is most culpable, and cannot escape the condemnation of the Lord. The man who is a free man, and who values his own liberty and that of his neighbors, will do nothing of the kind; he will jealously guard against aiding such people even to the amount of one cent. He would say, "I cannot afford to let my means, or any part of it, go to destroy my own peace or that of my neighbor, nor to deprive us of

our liberty." But there is a disposition which I have noticed among many of our folks to break down these barriers and distinctions. They would sustain men who, directly or indirectly, are pledged to do all they can against this people, against the liberties and rights of this people, against our freedom and against our religion. If they have any influence at all, it is used against us. They would take control of this Territory from the old settlers and give it to their deadly enemies. The man who would so far forget himself as to do such a thing has no part in this work, if he comprehends it at all, and unless he repents, he will sooner or later lose the Spirit of God, and go into darkness and apostacy. It matters not who the man may be, or what his standing may be among the people, such a course is bound to sever his connection with us. God has called us to build up Zion. He has called us from the world for this purpose. He has not called us to be like other people, but to become a peculiar people unto Himself, a people upon whom he can pour out His Holy Spirit to enable us to accomplish His designs. And we should act in accordance with the testimony of this Spirit, and according to the instructions of his servants unto us; and if we do this all will be right. But the man who will use his influence against my brethren is not my friend; I have no fellowship with him. He may talk very nice and profess great friendship, but he is not my friend if he is opposed to my brethren and the work of God; there is no sympathy in common between us; we do not stand upon the same platform. It seems to me that this should be understood by all who consider themselves members of this Church. We must stand together: we must be united. We must exercise faith in God, and we must do that which he requires at our hands, or we shall lose that which he has given unto us. And it would be a sorry day for us if we were to fall into such a condition that God would let our enemies loose upon us, to drive us, and get control in these mountains.

I pray God to bless you, my brethren and sisters, and fill you with His Spirit, that your zeal, interest and devotion may increase in the work of God, and that your understanding may be enlarged, in the name of Jesus. Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON,

DELIVERED AT HOOPERVILLE, MONDAY, JUNE 27, 1881.

(Reported by Geo. F. Gibbs.)

REPORTS CONCERNING THE SAINTS, THEIR PROSPERITY THE RESULT OF PRAYER AND FAITHFULNESS, ETC.

It affords me great pleasure to travel as we are now doing. It is a number of years since I had the opportunity of thus traveling in this county, visiting the people in the various settlements, and witnessing the changes and improvements which have taken place, which indicate the growth and development of the people.

It is only a few years ago that our enemies, in speaking of us, said, that we were a miserable, decrepit, weakly, dying-out people. They described us as very poor, miserable-looking creatures, all bearing the impress of our polygamic practices upon our faces; and our children as being weakly, with poor intellect, etc. And this description of us went the rounds of the press, and was believed in by a great many. And some people were so credulous that they supposed that as soon as they came into a "Mormon" city they could easily tell the "Mormon" women by the sad, depressed expression of the countenances which they wore. For a few years this idea prevailed, having been voiced by the press generally; and lecturers, in speaking about us, dwelt upon this peculiarity. Of late, however, the tone has changed, and instead of entertaining the idea that we are about to die out, the feeling concerning us is one of fear, lest we should spread out and take possession of the surrounding country.

It has been the case for many years, in fact, from the beginning, that our Elders have been proclaiming to the world that we are a growing people, and predicting that God has a great destiny in store for the Latter-day Saints; that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High," etc. And this and other predictions of a like import were testified to by the Elders of this Church wherever they went; but the people generally, who heard our brethren preach such doctrine, were reluctant to believe it, and did not believe it, in fact. Of late, however, there has been a great change; people who have all the time looked upon the "Mormons" as a lot of fanatics, whose race could not be otherwise than a short one, already begin to fear that there is some truth in these predictions.

During this last winter I found myself in a rather peculiar position—a position I had never occupied before—of being under the necessity of endeavoring to calm the fears of the public respecting our growth and increase, they had such ideas

about it they were apprehensive lest we were not only going to possess Utah, but going to take possession of Idaho, Arizona, Nevada, and cross into Colorado. And I myself was under the necessity of calming their fears in regard to the growth of the people, and of saying to them, we were not increasing so fast as to give cause for any reasonable apprehension. This shows a change that has taken place in the mind of the public with regard to the Latter-day Saints. And this morning while sitting under the cool shade of this bowery looking upon the faces of these children and young people, I thought that I never saw healthier children. And every countenance is cheerful; every one bespeaks health and our young women show that they have been born of healthy parents, and brought up and trained so as to develop their physical natures; I am glad to see this; I am thankful that we live in a healthy country, and that we have the Word of Wisdom given unto us by revelation from God; and by observing it we are very likely to have an exceedingly healthy race of people, who will also be long-lived. I think it a matter of great importance to endeavor to train ourselves and our children so as to have health, and not only health but long life on the earth, so that we may accomplish that which God has given unto us to do. For there is an immense amount of labor to be performed in connection with this work. With good health we also have plenty. These fruitful farms; these teeming orchards; with flocks and herds of cattle, of sheep, of horses, with the dwellings and everything else to show how comfortably situated the Latter-day Saints are. They have honey, they have butter and milk, and their bins are overflowing, so to speak, and in many instances actually so, with wheat the finest that is grown on the earth. And there is nothing to prevent our becoming physically perfect. But there are great responsibilities resting upon the parents among the Latter-day Saints; and not only upon the parents but upon the leading men in our settlements and cities and stakes.

There is one thing that you who reside here—and in fact it may be said about every settlement in these mountains—that you should be particularly careful about, and that is, the education of your children. I hope in your general prosperity you will not overlook your educational interests. It is of the utmost importance to us and to our children and to the work of God which is entrusted to us, that we should give our children every advantage of education, including the training of them in the principles of the Gospel; for it is of the first importance that all should have laid the foundation in their hearts of faith in God and confidence in the Holy Priesthood, and in the ordinances of the house of God. This is of the first importance, more important than anything else; more important even than teaching them to read and write. Train them in the faith of God and in the knowledge of God, so far as it can be imparted to them, until they can find out God for themselves, seeking him in earnestness in their closets and private places. And when we have laid this foundation in their hearts, then impart to them skill in education to read and write perfectly, so that every boy and girl in our community can read and write his and her tongue perfectly. Do it so that no one can find fault with it, that it may be ready for the press, if they should wish to address a

communication to the press, without having to make a single correction. Our children have the brightest intellects of any I have ever met. God has given them this blessing; all that they require to develop themselves is the opportunity, and this they should have. God has given unto us means. There is no necessity for us to keep our children out of school, as was the case in early days. I think it a matter of the greatest importance that parents should impart to their children these facilities. Place them within their reach so that the talents of our boys and girls may be developed, for there is an abundant field for its exercise throughout our land, and also beyond, and in the countries to which they are being sent. We are spreading out, and we want men who are cultured; we want women of culture who can train their children in the spirit of true education, so that when visitors come to our land, or our children go to other lands, those who see them will feel there is a superiority about the Latter-day Saints that they did not look for. Great pains should be taken in this direction. Parents, school trustees and educators should exercise themselves in behalf of education; nothing should be left undone to give every one, no matter how poor, an opportunity to obtain it. You know the difference between a well cultivated field and one that is poorly cultivated. You know the difference between carefully selected and bred cattle, and cattle that are allowed to run at large on the range without attention. You know the difference between fruits that are well selected and cared for by the hand of the skillful gardener, and those that are allowed to grow as they please. The lesson that may be drawn from these plain practical things is applicable in the rearing of these little ones. You need not think, you parents, because you have got through life with little or a meagre education, that your children ought not to expect more than you possessed in starting life. You do not know anything about the future that lies before them. The boys and girls of to-day, if they are prepared for it, will have oppertunities of moving in the higher circles of society; boys will be required to go among the leading men of the nations; and how embarrassing it would be for them if they should not be qualified for it. But they should be. Every day the prospect is widening, the field is opening up before us, and men of this kind are needed all the time. We need them for legislators; we need them for Apostles, Presidents, Bishops and Counselors; we need them for every department of life. They should be cultivated, so that they will be capable of discharging these duties and filling any position.

The Lord has bestowed upon us the temporal blessings which we have for a wise purpose. We should use them aright and not set our hearts upon these perishable things. We should hold them as the gifts of God, subject to his counsel. The man who sets his heart upon riches cannot serve the God of Israel. No man can serve two masters, Jesus said. He said it 1800 years ago; it is true to-day. Whenever you see a man serving Mammon, you may know he cannot serve God as well. There cannot be a division in these services; half-hearted service cannot be acceptable to the Lord. We must serve God with all our hearts, our love and affections reaching after Him, and the things of this world must be looked upon by us as se-

condary considerations. They are good enough in their place; right enough to be attended to; but subordinate always to the love of God. That should be the first love, greater than every other love. A man that loves a wife, a man that loves a child, a man that loves anything upon the earth more than God, is not a true Latter-day Saint. He may have a lovely wife, he may have a lovely child; he may have a rich farm, he may have stock, elegant residences, horses and carriages, together with an abundance of wealth to command all the comforts of the earth; but I tell you, as a servant of God, if he loves these things more than he loves God, he is not a true Latter-day Saint. He cannot serve God and mammon together. One love must predominate; it must be superior to every other love, and that is the love of our Heavenly Father; the keeping of his commandments and attending to the ordinances of salvation which he has revealed to us.

While Brother Woodruff was speaking about what President Young had told him in Winter Quarters, respecting the Prophet Joseph's teachings, with regard to cultivating the spirit of the Lord, a thing came to my mind that I was taught in the same way in the beginning of my labors on my first mission, and the impression it made upon my mind has been a lasting one; I have never forgotten it; and through taking that lesson to heart I feel that I have been exceedingly prospered in my life.

There were ten of us, of whom I was the youngest, wind-bound in the Bay of San Francisco, and we had been thus delayed for nearly a week near the Golden Gate in consequence of head winds. I dreamed one night that this party of brethren were heaving at the windlass, having a rope attached to it reaching forward to the anchor at the bow of the vessel. We were working with all our might endeavoring to raise the anchor, but seemingly we made but little progress. While thus engaged I thought the Prophet Joseph came from the after part of the vessel dressed in his temple clothes, and tapping me on the shoulder told me to go with him. I went, and he climbed on to the forecastle which was higher than the main deck and on a level with the bulwarks, and there he knelt down, also telling me to kneel down with him. He prayed according to the order of prayer which is revealed. After prayer, he arose upon his feet. "Now," said he, "George, take hold of that rope—the rope we had been pulling on with all our might. I took hold of it, and with the greatest ease and without the least effort, the anchor was raised." "Now," said he, "let this be a lesson to you; remember that great things can be accomplished through the power of prayer and the exercise of faith in the right way."

I would like to impress this, with what Brother Woodruff has told you, upon the minds of the young, also upon the middle-aged and the aged of this congregation if they choose to take it; great is the power of prayer when properly offered to the Lord. Whatever success I have had upon my missions in battling with the adversaries of this people, in being able to hold my position when warred upon—and it seemed that nothing in the world but the power of God could save me or prevent legislation adverse to this people—whatever success there may be about this in the past, throughout my life—and I believe it was the case with my predecessors—it has

been due to faith and prayer. I have remembered this always; I have endeavored to exercise faith in God, through prayer, which has been heard by the Almighty. Men have met in secret in holy places, and have besought God in the appointed way, according to the holy order revealed, and deliverance has been wrought out for Zion, when it seemed that everything was dark before them and without one ray of light. At such times, when everything has been hedged up, the servants of God have met in secret places and have plead with God according to the holy order, and the heavens have been moved, and difficulties have vanished away, and our path has been made plain before us, and we have escaped the hands of our enemies.

My brethren and sisters, my young brethren and sisters present, remember this lesson. Cultivate the Spirit of God; keep it with you. Remember always, there is power in prayer greater than anything man can do. There is no power in monarchs, there is no power in armies, there is no power in legislation, nor in anybody nor anything else upon the earth that equals the power of God in prayer.

That we may always remember it, and keep it constantly in our minds throughout our lives, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 9, 1881.

(Reported by John Irvine.)

THE PRIESTHOOD—GOD'S LOVE FOR THE HUMAN FAMILY, ETC.

We have now been in session for some time. We have listened to a great many interesting things associated with the Church and kingdom of God. We have had also, during the Conference, matters to reflect upon, pertaining to the departure of some of our brethren, whom we loved and esteemed. They have been taken away from us, and have gone into another state of existence, which is all perfectly right. We have nothing to say particularly in relation to these matters.

The Lord has revealed unto us his holy will. He has by his own voice, by the ministering of holy angels, restored to us the everlasting Gospel, that plan which was ordained by Jehovah, before the world rolled into existence, or the morning stars

sang together for joy. Associated with the Gospel he has restored the Priesthood, which is simply, in a few words, the rule and government of God, whether in the heavens or on the earth. This Priesthood, this law, this government and these principles have been communicated from the heavens. They originated not with man upon the earth. They did not originate with any church upon the earth, or any people, or any authority. This is the gift of God to man. This Gospel places man in communication with God, his Heavenly Father; this Gospel brings life and immortality to light; this Gospel is proclaimed in the interest of all men in all parts of the earth; the Priesthood in connection with the Gospel has a commission to proclaim to all the world, to every nation, kindred, tongue and people. It is a message of salvation to the nations of the earth, and it is very different from that which many call the Gospel, whose followers would seek to destroy, to defame, to overturn and to injure all humanity who are opposed to them, and to their views and feelings. God feels interested in the welfare of the whole human family, and for this purpose he has established principles upon the earth which exist in the heavens—a Gospel that has prevailed among the Gods in the eternal worlds, containing principles which are calculated to elevate, ennoble and exalt the human family. The principles are eternal as the Gospel itself is eternal; and as the love of God was manifested in former times by the giving of His Son for the redemption of the world, so the goodness of God is extended in the last days to save, to bless, to elevate and to dignify the human family. And those who are in possession of these principles are in possession not only of the love of God, but of the love of man, and will seek, by every means in their power, aided by the Spirit of God, and that light, love and intelligence which dwell in his bosom, to spread these sacred principles and to save men, if possible almost contrary to their own will. It is a mistaken notion, let me say here, that some people entertain, that because men persecute us, we must persecute them: that because men would proscribe us in our religious faith, we must persecute them in theirs. There is no such principle associated with God, or with those who dwell in the love of God, or who are actuated by the Spirit of God. Everything of that kind proceeds from beneath and not from above. God is interested in the welfare of all people, all nations, all kindreds, and all tongues. He is the Father of the spirits of all flesh, and however narrow and contracted men may be in their ideas, he can afford to let his rain descend on the evil and the good, and cause his sun to shine on the just and on the unjust. For this purpose he has introduced the Gospel; for this purpose he is gathering together a people under the influence of the Gospel, which Gospel, when received and obeyed, imparts the Holy Ghost, and which Holy Ghost takes of the things of God, and shows them unto us. He has gathered us together here in this place and in this land, in order that we may be more fully instructed in His law, for men are not acquainted with God by revelation anywhere else to my knowledge. Very few men upon the face of the earth believe in revelation from God. They believe in their own theories, and notions and ideas and principles, but they know nothing about "Thus saith the Lord," as men used to do when they had the Gospel; and

wherever the Gospel exists, there exists with it a knowledge of God, and of the laws of life. God has committed to us the Gospel and the High Priesthood, which is not intended, as some suppose, to bring men into bondage or to tyranize over the consciences of men, but to make all men free as God is free; that they may drink of the streams "whereof shall make glad the city of God;" that they may be elevated and not debased; that they may be purified and not corrupted; that they may learn the laws of life and walk in them, and not walk in the ways of corruption and go down to death. Jeremiah tells us that the Lord says, "I will take you one of a city and two of a family and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

We have learned this, that God lives; we have learned that when we call upon him he hears our prayers; we have learned that it is the height of human happiness to fear God and observe his laws and keep his commandments; we have learned that it is a duty devolving upon us to try and make all men happy and intelligent, which happiness and intelligence can only be obtained through obedience to the laws of God. It is in him that we trust. We are not so much concerned about the destiny of this kingdom as some people think we are. God is interested in it, the holy angels are interested in it, the ancient Patriarchs and Prophets and men of God who have lived in other ages are interested in it, and in the councils of heaven it was ageeed that this kingdom should be established; it is according to the word and will and eternal designs of Jehovah. And as he callled men in other days he has called them in these days, and this Priesthood administers in the earth and in the heavens. And when Brother Moses Thatcher talks about a man being called, having finished his course here, to go into another state of existence, he talks understandingly on that point. This Priesthood is an everlasting Priesthood, as was the Priesthood of Jesus, after the order of Melchisedek, and it administers in time and in eternity. This Gospel brings us into communion with God our Heavenly Father, with Jesus the Mediator of the New Covenant, with the general assembly and church of the First Born; and while they are operating there, we are operating here. For this reason we are building our Temples and administering in them, and these are things that I wish to speak a little upon to you Latter-day Saints who are assembled here from the various parts of the Territory. It is not an idle phantom that has been presented to us in this matter. There is nothing vague or visionary about it, we are dealing with sober, serious, solemn facts. Elijah it was prophesied should come and turn the hearts of the fathers to the children and the hearts of the children to the fathers. That prophesy has been fulfilled, and while millions and myriads of the human family have died without a knowledge of the Gospel, we are instructed what our duty is towards them; and while we are engaged in building Temples and administering therein both for the living and the dead, the everlasting Priesthood in the heavens are engaged in operating in the same way in the interests of all humanity, not only of those who now live but those who have lived. We need, it is true, the assistance and

guidance of the Almighty, and the Holy Priesthood behind the vail also requires our assistance and our help. Paul, who understood these things, said, "that they without us should not be made perfect," and we without them cannot be made perfect. They in their day had obtained a knowledge of God and his law, and we are permitted to obtain the same. God has been pleased to restore the same principles and to place us in communion with him and them. Hence, while they are operating in the heavens we are operating here upon the earth. We build Temples and administer in them. They are attending to those who have died without a knowledge of the Gospel, and who will communicate from time to time with us to show us our duty.

It is written that saviors shall come upon Mount Zion. How can a man be a savior if he saves nobody? And how can they save unless God shows them how? How can they build Temples unless they have a knowledge of the work in which they are engaged? And how can they administer in these Temples, unless God instructs them? They cannot do it; we cannot do it; no body can do it; and therefore it is necessary that we should all the time be under the guidance and direction of the Almighty, for without Him we can do nothing.

The reports that we hear concerning the Temples that are being built are very interesting. We hear they have placed the roof on the one in Cache Valley; in Manti, they are progressing with another very favorably, and the people all around in those districts are contributing and aiding all they can for the advancement of the work, and then with the one already built there will soon be two and three and then four Temples in operation for the labor in which we are engaged. Some people I know will say it is a very poor speculation, a very singular kind of a religion. Yet we are carrying out the counsel of God, for all these things are designed by the Almighty, and emanate from Him. And if we die what then? We shall live and reign throughout eternity, worlds without end, and we know it. Therefore we are satisfied as to the work in which we are engaged. It is all right.

I say to the brethren and all who are engaged in this labor, I say God bless you, and if you could hear the voices above you would hear loud cries of "Amen:" for all heaven is interested in the work in which we are engaged; and whatever other men may think about these things, we know what we are doing, and we shall try, in the name of the Lord, and under His guidance and direction, to build up his Zion upon the earth; that there may be a phalanx of people that God will acknowledge—a phalanx of people that will bow to the behests of Jehovah; a phalanx of people in whom the heavens are interested; a people who are engaged in rolling forth the work of God, and establishing not only the Church of Christ, but His Zion and the kingdom of God upon the earth.

This is a work that is not popular among men. They want their ideas, their theories, and their notions; we want the ideas and theories, the word and will, and the guidance and direction of the Almighty; and if we are connected with his kingdom, if there is such a thing as the kingdom of God upon the earth, it means the rule and government of God.

Peradventure some will say, "We won't let you do it." Now, don't

stop the Lord, will you? No matter about the theories, ideas and notions of men. God has committed to us certain principles, and by the help of God we mean to carry them out. In doing this it devolves upon us to send the Gospel to every creature under heaven, and for this we have a First Presidency; for this we have the Twelve Apostles; for this we have some seventy times seventy of Seventies; for this we have several thousand High Priests; for this we have some eight or ten thousand Elders, and God has called us to do his work, and by the help of Israel's God we will do it in the name of the Lord, and let all Israel say, Amen. (The vast congregation responded, "Amen.") These are our feelings on that subject. And let the Twelve, let the Seventies, let the High Priests, and let the Elders work up to the dignity and importance of their calling, and feel that they are under command, as the servants of God, to do his will in spreading the Gospel of life and salvation to the nations of the earth. The world will hate you. No matter—they hated your master before you. They persecuted Him before they persecuted you. He endured it; we will try to.

What then? We will go on building our Temples, and when we have built them we will administer in them according to the word of God. And who else knows this order but us? Let the Latter-day Saints build these Temples and hand them over to the divines of the world, and what would they do? Why, all they would do would be to quarrel about theology. What do they know about the ordinances of the Gospel? Nothing. What do they know about salvation for the living and the dead? Nothing. They would not know how to administer in a Temple if they had one, and further, we should not know if God had not shown us how. We are dependent upon the Lord; but we have our friends, as I have said, behind the vail. They have the same Priesthood which we have, and they are operating in our interests and it is that which frequently operates among men now, silently working when they know nothing about it. They rage in many instances, and foam and get up resolutions; generally very religious people. Well, it was that class of people that persecuted Jesus and his disciples; they thought they were unfit to live. What of it? Do you hate them? No. Would I injure any of them? No, they are injuring themselves, God knows, ten thousand times more than I could do. Any man who departs from the principles of right; any man who tramples upon human rights and human liberty; men who cannot allow other men to worship God according to the dictates of their own conscience, are in a deplorable condition; they are fast going back to barbarism; and it is necessary that God should introduce principles to lift man above these groveling ideas. We can look upon all mankind as our brothers, and can try to benefit and elevate the human race. This is the mission which God has given us to attend to—first, in regard to religious matters, and afterwards to political matters, that all men may enjoy perfect freedom in every respect, not in name, not in theory only, but in reality.

I find that time is passing. We scarcely have time in our assemblages to attend to things and talk about principles that we would like to. There are ten thousand things present themselves before my mind, which I would like to lay before this

congregation; but we have not time. We shall have to take these things by degrees, little by little, line upon line, precept upon precept.

There is one thing I wish to speak about here politically. "What do you think about the government of the United States," some people say. "What are your opinions?" I will tell you what I think about the Constitution. I have just the same opinion of it that Joseph Smith had, and he said it was given by inspiration of God. The men did not know this who wrote it; the men did not know it who adopted it; nevertheless it is true. There is an embodiment of principles contained therein that are calculated to bless and benefit mankind. "What do you think about the government of the United States as a government? I think it is a good deal ahead of most governments, but I think the administrators are apostatizing very fast from the principles that the fathers of this nation instituted: It has become quite a question now-a-days, whether men can be preserved in their rights or not, whether men can worship God according to the dictates of their conscience or not, or whether we are living in a land of freedom or not. What is the matter? Why, they are like the religionists. How is it with them? They profess to believe in the Bible. They do believe it shut, but when you open it they deny it. The people of this nation profess to believe in the Constitution. They do until it comes to be applied to the people and then they do not. That is perhaps too broad a saying; but I will say there are many who feel like this—not all by a long way. There are thousands and tens of thousands who are imbued with the same principles as were the framers of the Constitution; and who desire to see human freedom perpetuated. The principles of freedom and the love of human liberty have not quite died out of the hearts of all men in these United States. There is a respectable balance in favor of liberty and freedom and equal rights. But there are others—why they talk sometimes about our polygamy until you would think from what these open-mouthed people say, that we were the most corrupt people on the face of the earth. I could say something about them if I wanted to talk, I would say here that we respect family virtue, and we protect virtue among us. We associate with our families upon principles that have been ordained of God, and sanctioned by Him, in the different ages of the world. And then we are true to our covenants, while they profess to be true to theirs, and violate them and disgrace and corrupt themselves. God save us from their infamies! Do not follow after their example. What have we seen of men here right in our city sent to evangelize us?—seducing females when they could, and then go into courts, churches, etc., and talk about the impurities of the "Mormons!" This is not a very good way to evangelize people nor to exalt them; it does not produce a love of those ennobling principles which all honorable men ought to be governed by. We would say then in regard to religionists—if you profess a religion be true to it; if you profess to believe in the Bible when shut, believe it when open, and practice its principles. We would say to men who profess so much loyalty and patriotism to the government, be true to your institutions, be true to the Constitution of the United States, as we say to all our people to be true to the same. We expect

the Latter-day Saints to be so, and to be subject to law, to avoid lawlessness of every kind and the interference with men's rights in any shape. Let all men worship as they please. That is a matter for their own consciences, it is not for us to dictate. Let all men be free in their business relations, that in all things we may feel that we are performing our part as citizens of the United States and citizens of the Church and kingdom of God upon the earth; and if other people can afford to traduce us, we can scarcely afford to tell the truth about them. I might talk about thousands of things that I am acquainted with that I know as well as I am standing here; but we will leave them to their master. If they choose evil let them choose it. We talk sometimes about the influence of saloons, of whisky and beer, and all these kinds of things. Cannot you Latter-day Saints let them alone? If you cannot you are not fit to be Latter-day Saints and you will not be so long. If the world choose to wallow in these things, let them wallow. But would an Elder in Israel and a saint of God disgrace himself by being found in such dens? Yes, many have, but they have got to repent and turn round a short corner and purge themselves from these things, or they will be severed from the Church and kingdom of God, and they will have no association among us. We are after truth and after righteousness, and let us, as we have been exhorted, maintain our purity and our virtue, and if others introduce corruption among us, let them alone, let them take their own course, but "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Ye Latter-day Saints purge yourselves from iniquity and speak the truth, act honestly, be pure and virtuous, and honor God and your calling, and God will honor you, but if you do not, you will be speedily rooted out. There is a day of reckoning fast coming. God is beginning to trouble the nations of the earth, and these things will grow and increase, and it is time for you Elders of Israel to be on the side of right, to depart from evil, to cleave to the truth, to work righteousness, and to honor God. God expects it of you, the holy angels expect it of you, and if you do not leave your evils you can have no place with the Saints of God on the earth or in the heavens.

As I before said, we have not time to enter into all these matters. You have had a good deal of needful instruction. Let us profit by it and honor our God. And I say God bless all men who love the truth, whether here or anywhere else; God bless all men who maintain human rights and freedom; and God confound the opposers of these principles everywhere. These are my principles and feelings. We want nothing like communism, or nihilism, or any of the outrageous infamies that are beginning to vex and perplex the nations. Yet these things will roll on until it will be a vexation to hear the reports thereof, and unless this nation speedily turns round God's hand will be upon them; unless they speedily adhere to the principles of equal rights and freedom, He will be after them. Now, you can set that down if you like, and see whether it will come to pass or not. I say, then God bless every lover of right, whether among this people or anywhere else, and God bless the rulers of this land who rule in righteousness, and God remove those who do not. (Amen). And let us honor our God and our religion and adhere to the principles of truth. God will stand

by us, and the glory of God will rest upon us, and no power this side of hell can hurt us if we be followers of that which is good.

I ask the blessing of my Heavenly Father to be upon this congregation, upon all Israel who love the truth, and all men everywhere who are desirous to do right and keep the commandments of God, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT PROVO, SUNDAY AFTERNOON, AUGUST 28TH, 1881.

(Reported by Geo. F. Gibbs.)

DUTIES OF THE SAINTS—THE ATONEMENT, ETC.

We meet together here and elsewhere in a Conference capacity, for the purpose of regulating, managing and directing the affairs of the Church, and submitting the reports of the several Stakes to the people, that the Saints may comprehend the position which they occupy, and that through our inter-communication with each other and through the various reports, we may become acquainted, to a certain extent, with the spirit and feeling, the desires and motives that permeate the Saints of God, throughout all the land of Zion.

We talk about a great many subjects, and many principles are introduced to our notice. The various duties and responsibilities of the presiding authorities are referred to, as well as those of the Presidents of Stakes and their Counselors, the Bishops and their Counselors, and the Priests, Teachers and Deacons, as also the various societies and organizations which exist as aids to the Holy Priesthood in the several Stakes. All these things are very good, so far as they go; but it is proper that we should examine ourselves, and when it is our duty so to do, examine one another, and then ask the Lord to examine us; for it is possible that we may entertain ideas regarding ourselves and our position that may not be sanctioned by the Almighty; and if this be the case, then if that harvest should come off which we have heard sung this afternoon, it may find some of us who are not "wheat," not faithfully performing in all respects the various duties and responsibilities which devolve upon us. And it is quite proper that we, as an intelligent people, professing preeminently to be the servants of God,

should act with candor and truthfulness, and should be able to scan our own actions as well as those of others, to see wherein we come short in following the example that was set us by one of the ancient Prophets, in which he said, "Search me, O God, and try me and prove me; and if there be any way of wickedness in me, bid it depart."

The position that we occupy is indeed a very peculiar one. We are gathered here from the nations of the earth. We are gathered here because of certain plans, purposes and designs of Jehovah, pertaining to the world wherein we live, pertaining to the peoples who have existed before us, and relating to all men whether living or dead. And as the Lord organized this world; as He is said to be the God of the spirits of all flesh; and as he is interested in the welfare of all humanity, he would be the proper personage to inaugurate every measure, everything that would be calculated to promote the interests of mankind. And in the accomplishment of the salvation of the human family his designs, plans and purposes have been perfected generations long ago. If he could reveal unto Adam all of the events which would transpire upon the earth associated with coming generations, he certainly must himself have had a knowledge of those things which he communicated to our first parents, or he could not have revealed them. Among other things which the Lord designed should be introduced upon the earth was what is termed the dispensation of the fullness of times, wherein he would gather together all things in one, whether they be things on the earth or things in heaven; but all should be gathered together in one.

We have had in the different ages various dispensations; for instance what may be called the Adamic dispensation, the dispensation of Noah, the dispensation of Abraham, the dispensation of Moses and of the Prophets who were associated with that dispensation; the dispensation of Jesus Christ, when he came to take away the sins of the world by the sacrifice of himself, and in and through those various dispensations, certain principles, powers, privileges and Priesthoods have been developed. But in the dispensation of the fullness of times a combination or a fullness, a completeness of all those dispensations was to be introduced among the human family. If there was anything pertaining to the Adamic, (or what we may term more particularly the patriarchal) dispensation, it would be made manifest in the last days. If there was anything associated with Enoch and his city, and the gathering together of his people, or of the translation of his city, it would be manifested in the last days. If there was anything associated with the Melchisedek Priesthood in all its forms, powers, privileges and blessings at any time or in any part of the earth, it would be restored in the last days. If there was anything connected with the Aaronic Priesthood, that also would be developed in the last times. If there was anything associated with the Apostleship and Presidency that existed in the days of Jesus, or that existed on this continent, it would be developed in the last times; for this is the dispensation of the fullness of times, embracing all other times, all principles, all powers, all manifestations, all Priesthoods and the powers thereof that have existed in any age, in any part of the world. For, "Those things which never have been revealed from the founda-

tion of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times."

And who was to originate this? It originated with God the Father, and it was sustained by Jesus, the Mediator of the new covenant, and it was sanctioned by all the Prophets, Patriarchs, Apostles and men of God who held the Priesthood in former ages. And finally, when all the preparations were made and everything was ready, or the time had fully come, the Father and the Son appeared to the youth Joseph Smith to introduce the great work of the latter days. He who presides over this earth and he who is said to be the maker of all things, the Father, pointing to his well-beloved Son, says, this is my beloved Son, hear him. He did not come himself to regulate and put in order all things, but he presented his Only Begotten Son, the personage who should be, as he is termed in the Scriptures, the Apostle and great High Priest of our profession, who should take the lead in the management and regulation of all matters pertaining to the great dispensation that was about to be ushered in. And that Jesus who had been spoken of by all the holy prophets since the world was, and was the Lamb slain from before the foundation of the world, who was the Son of the Eternal Father, and who was the brightness of the Father's glory and the express image of his person, he it was who was to take charge of this all-important work, to regulate the affairs pertaining to the interests of humanity, to introduce the dispensation of the fullness of times, and to operate with the various Priesthoods that had existed and the men who held the keys of these Priesthoods in former times for the salvation of humanity.

And thus the work was commenced. Everything was prepared in the heavens that had been contemplated from the beginning. And I here desire to mention one thing pertaining to the Son of God. We are told that when it was determined to organize the earth, and when God had laid his plans before the councils of the heavens that he asked Lucifer what he would do. Lucifer answered, "Behold I, send me, I will be Thy son, and I will redeem all mankind, that one soul shall not be lost; and surely I will do it; wherefore give me thine honor." The Father then turned to his well-beloved Son, and asked, "What will you do, you have heard these things as well as Lucifer?" The Son replied, "Father, Thy will be done, and Thine be the glory." Satan, we are told, rebelled against God; and he wanted to introduce something that was contrary to the law of God and to the counsel of God; as much as to say, "O, you do not know much about it; I will go and save all; wherefore give me thy glory." Some of our folks now-a-days feel and say sometimes, they have a portion of the Priesthood, and they think they are almighty personages; they think they know better than anybody else, better than the Bishop, better than the Twelve, better than the Presidency of the Church: they are puffed up and filled with their vain imaginations. Say they, let me have my way; and then, I want you to give me your honor to help me to carry it out." Or, in other words, I want to fight against the work of God and against the Priesthood of God, and I want you to give me power and influence to accomplish it." They do not tell you that in so many words; but those are the facts.

Now, we are told that Satan rebelled against God. He could not rebel against a law if that law had not been given; he could not have violated a commandment if that commandment did not exist. And we are told that he sought to take away the agency of man, to make man a poor miserable serf; and then to take his own course in regard to the destiny of the human family. But God would not have it so; and because of his rebelling he cast Lucifer out of heaven and with him one-third of the hosts of heaven because of their departure from God and his laws, and because they sought to pervert the counsel of God, and violate those principles which he had introduced for the salvation of the world which was to be, and upon which we now dwell.

Was it known that man would fall? Yes. We are clearly told that it was understood that man should fall, and it was understood that the penalty of departing from the law would be death, death temporal. And there was a provision made for that. Man was not able to make that provision himself, and hence we are told that it needed the atonement of a God to accomplish this purpose; and the Son of God presented himself to carry out that object. And when he presented himself for this position he was accepted by his Father, just the same as any man who owes a debt, if he is not able to pay that obligation, and somebody steps forward and says, I will go security for him. If the persons to whom he is indebted are willing to take him as security they will receive the security's note or obligation to meet the debt. So Jesus offered himself. Now, man could not have done that. Man could do all that he is capable of doing. But there was an eternal law of God violated and it needed an eternal, infinite sacrifice to atone therefor; and Jesus offered himself as that sacrifice to atone for the sins of the world; and hence it is written, he was the Lamb slain from before the foundation of the world.

Now, to carry out this view of indebtedness a little further. We will suppose that a man has given his note to pay a certain amount in a certain given time, and in order to keep that note good, he agrees to pay interest on it. Now, when Jesus gave himself up as security for the sins of mankind, and God accepted of his security, what was done then? Why, sacrifices were introduced as types of the sacrifice of the Son of God, to show that the ancient servants of God recognized this principle which had existed in the heavens, and many of them understood the principle with great clearness. We find that Adam offered sacrifices, and when he did this, he said in answer to a question put to him by an holy angel, I do not know why I do it, only the Father has commanded it. And then the angel commenced to explain to him that this rite was a type of the sacrifice of the Only Begotten of the Father, who should come in the meridian of time to offer himself as a sacrifice for the sins of the world; and said he, "Thou shalt do all things in the name of the Son, and call upon the Father in his name for evermore." When Adam and Eve ate of the forbidden fruit, the mercy of God was extended to them, and they perceived as Eve expressed it, that if there had been no fall, they would have had no posterity, and that they would have been deprived of many joys and blessings relating both to this life and the life to come. And so Adam and Eve rejoiced in their hearts that God had provided

the plan, and although they were fallen, yet in this life, through the atonement, they would have joy, and by and by they would return to their Father, and there rejoice exceedingly in the abundant mercy of God, and in the redemption wrought out for them by the Son of God.

We find that from that time Satan began to operate and to use his influence against God, seeking to introduce rebellion on the earth as he had done in heaven. He succeeded but too well in his operations. And when Cain and Abel offered up their sacrifice, Cain would not have done it if the devil had not urged him; but we are told that Cain loved Satan better than he loved God, and that he departed from the laws of God. Satan requested Cain to offer up a sacrifice, which he did, and the Lord rejected it, but he accepted his brother Abel's. Why did the Lord refuse one and accept the other? Because the Lord knew that Cain had departed from him, and that he was not sincere in his offering, as we sometimes are not sincere in our offerings and in our worship, and therefore he rejected it. Then Satan came again and whispered to Cain, I could have told you all about it before; God is an unrighteous God; he gathers where he has not strewn, he reaps where he has not sown. He was unjust to me in heaven, and therefore I rebelled against him; and I advise you to do so also. And Cain listened to the advice of Satan, and as the devil was a murderer and a liar from the beginning, so he induced Cain to become the same, and he instigated him to kill his brother Abel. Here were the two powers represented in the two men, that of God in Abel, and that of Satan in Cain; and thus the warfare commenced, and the opposition was inaugurated, for we are told it was necessary there should be an opposition in all things. And furthermore, we are told that it became him of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.

Now, these things spread and grew. It was necessary and proper that there should be good and evil, light and darkness, sin and righteousness, one principle of right opposed to another of wrong, that man might have his free agency to receive the good and reject the evil, and by receiving the good (through the atonement of Jesus Christ and the principles of the Gospel, which he introduced, and which were advocated long before he himself appeared on the earth), they might be saved and exalted to the eternal Godhead, and go back to their Father and God, while the disobedient would have to meet the consequences of their own acts.

This warfare continued; and as men began to increase upon the earth, so wickedness increased, until it was decided that they should be destroyed, that they might be deprived of the privilege of perpetuating their species. Why? Let us go back to the time when Satan rebelled against the Almighty and drew away one-third of the hosts of heaven. We find that there were pure spirits that stood that test and who had given to them the promise of bodies on this earth. Let us suppose that you and I were there as spirits, awaiting the privilege of taking bodies, and that we could see the wickedness and corruption that was going on upon the earth, and that we could see Prophets going about, teaching the principles of righteousness and warning the peo-

ple of judgments that should come, of the flood that should overwhelm them and of the prisons prepared in which the ungodly should be cast. And we say, "Father, you see the people on the earth that they are wicked and depraved, fallen and corrupt! Yes. Is it right and just that we who have done no wrong should have to enter into such corrupt bodies and partake of the influences with which they are surrounded?" "No," says the Father, "it is not just, and I will cut them off, I will cause the floods to come upon them to destroy them, and I will send those wicked and disobedient spirits into prison," which he did.

Here was an act of justice. Some men who profess to be very wise, think God was unjust in thus destroying so many of his creatures. They know nothing about it because they do not comprehend the law of God and the purposes of God. It was an act of justice and righteousness according to the eternal justice that dwells in the bosom of the Father.

What next? Before they were destroyed, Enoch ministered unto them; he organized a church, and he sent forth Elders, as we are now doing, to warn the people of the desolation that was about to overtake the inhabitants of the earth; and the Savior, according to Luke, said, referring to this event in the world's history, "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." And says Matthew, in referring to the same thing, "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." After these Elders had gone forth, under the direction of Enoch, they gathered together those who believed in their message, and they built up a city, which they called Zion. And the power of God was with Enoch, and with those Elders; and the enemies of God and of his law arrayed themselves against God and against Enoch and his people, as some of our very pious people are doing to-day against us, and as others would like to do. Say they, "Look, what a wicked people these 'Mormons' are, they have more wives than one. It is true we have mistresses besides our wives; it is true we commit adultery; it is true we are covered with infamy and debauchery; it is true that the stink of our crimes and iniquities rises into the nostrils of Jehovah, as it did in former days, but we will cover all that over." But they cannot do it; it sticks out on every side; the covering is too narrow. They are murderers and murderesses of their infants, and the stench of their infamy ascends into the nostrils of Jehovah; and you that want them, take them, and you that do will go along with them, and go to perdition with them; and I tell you that in the name of the Lord. And you that want your children to go to perdition send them to be taught by those not of us. Are there any more foolish than some of the Latter-day Saints are to-day? We read in our newspapers from time to time of certain combinations conspiring against us, and who are they? The Methodists, the Presbyterians, the Baptists, the Episcopalians and others, and they want to petition Congress—what to do? To destroy the very people whom you profess to love; and still you would send your children to be

taught by them, to drink in their influence and spirit, and in time to imitate their acts, would you? What is being done in certain parts of the Southern States to-day? Mobs, led on by Christian ministers, co-religionists of these men, are seeking the lives of your own brethren, and those who are here manifest the same spirit and would perpetrate the same acts if they had the power in the same way that is being done in Georgia, for instance; but they pretend to be so nice, and so pure and so virtuous, and to have such agreeable manners, and to be so well educated, and they want to teach your children, and to tell you the truth, to lead them to hell. And you will assist them to do it! Woe to that man and that woman who permit their children to come under such influences! They will sup sorrow in time and in eternity, where there will be weeping and wailing and gnashing of teeth. Do you hear it? I tell it to you in the name of the Lord. Woe be unto those fathers and mothers, I say, who thus tamper with the children that God has given them.

I am reminded of a case of mobbing which occurred lately in Georgia, in which Elder Geo. W. Bean, a young man from this place, (Provo,) was attacked, the mob as usual having been gotten up by Christian ministers. And this same class of men will tell you what good people they are, and yet they will approve such acts; and on the back of that they will ask that your children may be sent to them to educate, to be taught what? How to mob; how to trample on the rights and liberties of men, how to trample upon everything that is great and noble and exalted in Israel. And they will pull down the pillars of this nation by their mobocracies and infamies; and, yet, you will tamper with them, will you? Leave them alone. Tell them to convert those Christians who are engaged in mobbing their fellow-men, and when they get that done to come and convert you afterwards.

You know they had Methodists, Presbyterians, Baptists, etc., in Enoch's time—or a lot of religious professors like them. Perhaps they did not call them by those names; but they assembled together their armies, the same as armies have been assembled against us, and will be again. And some of you will help to do it, and teach your children to do it. Now, the wicked assembled against the people of God, and Enoch rose up in the power and spirit of the living God, and prophesied and the mountains shook, whilst the people trembled and fled afar off, because of the power of God that was with him; and the power of God will be with Israel to-day if Israel will serve God; but if we pander to iniquity, evil and corruption, we will have to abide the consequences. What next? The flood came and destroyed the unrighteous, and their spirits were confined in prisons, as they are termed. And I think I hear the devil laughing, as some of them did when we were driven away from our homes, thinking that "Mormonism" had gone to perdition. But we live yet, and they were mistaken; and so was the devil. For although they were destroyed in the body, yet when Jesus came and was put to death in the flesh, yet quickened by the spirit, he went and preached to the spirits in prison that were disobedient in the days of Noah. And then the devil put on a long face and said, I imagined I had got rid of these fellows; but they are going to have a chance yet that I did not

think of. And after the flood we are told that the curse that had been pronounced upon Cain was continued through Ham's wife, as he had married a wife of that seed. And why did it pass through the flood? Because it was necessary that the devil should have a representation upon the earth as well as God; and that man should be a free agent to act for himself, and that all men might have the opportunity of receiving or rejecting the truth, and be governed by it or not according to their wishes and abide the result; and that those who would be able to maintain correct principles under all circumstances, might be able to associate with the Gods in the eternal worlds. It is the same eternal programme. God knew it and Adam knew it.

Now, with regard to Noah and his day. God made arrangements beforehand, and told Methuselah that when the people should be destroyed, that a remnant of his seed should occupy the earth and stand foremost upon it. And Methuselah was so anxious to have it done that he ordained Noah to the Priesthood when he was ten years of age. Noah then stood in his day as the representative of God; and after him Abraham was selected to take the lead in relation to these matters pertaining to man's salvation, Some people suppose that Abraham was an old fogy who knew but little, a kind of dull, dumpy old shepherd. But we were informed that he was a man that followed after righteousness, and that he sought to obtain more righteousness; that he searched the records of his fathers as they had come down to him, and traced them back until the days of Adam, and even before the world was. Before the world was? Yes. God, we are told, talked with him, and told him of certain noble spirits who stood in his presence in the beginning, whom he had determined to make his rulers; "and thou, Abraham," said he, "art one of them." He was not only a prince on the earth but a prince in the heavens, and by right came to the earth in his time to accomplish the things given him to do. And he found by tracing his genealogy that he had a right to the Priesthood; and when he ascertained that, he prayed to the Lord, and demanded an ordination. And he was ordained (as we are told by Joseph Smith) under the hands of Melchisedec to the holy Priesthood. And afterwards, we are informed, became in possession of the Urim and Thummim by which he could obtain a knowledge of God and of his laws, and all things pertaining to the earth and the heavens. And God revealed himself unto him; and he told him that in blessing, he would bless him; and in multiplying, he would multiply him, and that in him and in his seed all the families of the earth should be blessed. And has this been so? Yes; from that time forth, by that lineage the blessings of heaven have flowed to the children of men. Let us examine a few things. Who were Isaac and Jacob? Heirs of the same promises as himself. Who was Joseph, who was sold into Egypt? A descendant of Abraham. Who was Moses, who delivered the people from Egyptian bondage? A descendant of Abraham. Who was Aaron, who was associated with the Aaronic Priesthood, and who presided over it? A descendant of Abraham. Who were the Prophets that we read of in this Bible? They were descendants of Abraham. Who was Jesus, who as the Son of God, taketh away the

sins of the world? A descendant of Abraham according to the flesh. Who were the Twelve Apostles, commissioned to preach the Gospel to all nations? Descendants of Abraham. And who were the Twelve Apostles that lived upon this continent? Descendants of Abraham. Who was Joseph Smith, to whom the Gospel was revealed in these last days? A descendant of Abraham. And it had been predicted of him that his name should be Joseph, and that his father's name should also be Joseph, and that he should be a descendant of that Joseph who was sold into Egypt. And who are the present Twelve? Just the same kind of people. And who are we gathering to Zion? A remnant of that seed, with a considerable mixture of grizzly, grey, and all kinds. But Jesus said, My sheep hear my voice, and they know me, and a stranger they will not follow, because they know not the voice of a stranger. And why do not the millions of the inhabitants of the earth embrace the Gospel? Because they are not sheep; that is all. And if the goats kick up and cut a few antics, you need not be astonished. It is the nature of goats, is it not? (Laughter.)

This Gospel is introduced that we may be taught and instructed in the ways of God, and that the Priesthood may be organized according to the holy order of God. What for? That this Priesthood may associate with the Priesthood behind the vail, who are operating with God and for God in the interests of humanity. That is the reason of it. And hence we find that these men who hold the Priesthood, the everlasting Priesthood, that ministers in time and in eternity, coming one after another to Joseph Smith, and conferring upon him the Priesthood which they held. They conferred on him first the Priesthood of Aaron, a descendant of Aaron, John the Baptist, who held the keys of that Priesthood in his day, came to Joseph Smith and to Oliver Cowdery, and laid his hands upon their heads and said, "Upon you, my fellow-servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministry of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." Then came Peter, James and John, who conferred the same Priesthood and keys that they held. And then came other powers, principles and revelations in succession, one after another. After the Aaronic and Melchisedek Priesthoods had been conferred in general terms, then some of the most specific things in regard to the introduction of this Gospel were accomplished. When Joseph Smith and Oliver Cowdery were together in Kirtland Temple, we find that Moses appeared to them. He committed unto them the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. And did they have this power conferred upon them? Yes. And is that power continued? I think it is or I do not think you would be here to-day. What brought you here? Why did you not stop where you came from? Because you believed the Gospel. When you heard it and obeyed it, the Elder who laid his hands upon your head, conferred upon you that principle which brought you here, and you hardly know why you came, but you could not rest easily

until you did come; and you entered into all kinds of plans and calculations to get here. And I have known people so anxious to come here, that they were ready almost to sell themselves. And was it because we were such a good people? I do not know about that; I do not think we were as good as we ought to be. Nevertheless, that spirit operated upon you, and you could not rest until you got here.

Another thing associated with this was the coming of Elijah. What to do? To turn the hearts of the fathers to the children and the hearts of the children to the fathers. And what is meant by that? He was a representative of a certain class in the heavens who felt interested in their children. And their children are our fathers; and hence they, the fathers' hearts are turned to their children; and our hearts, who are their children, are turned towards them. And we begin to build Temples. Some think this is a very foolish thing to do. It does look like it to some, but not to those who are informed. Why do we build Temples? Because Elijah conferred certain keys which he held upon Joseph Smith. And when he laid his hands upon Elders conferring on them the Holy Priesthood, they carried the principles imparted by Elijah to Joseph to you and to others, and you received it without knowing it. And by and by as the Church began to gather together, we began to talk about building Temples in which to receive and to administer ordinances which had been revealed unto Joseph Smith, pertaining to the interest of the living and the dead and necessary to our salvation and exaltation in the kingdom of our God, as well as for those for whom we administer. And we have not only talked about it, but have done considerable in that direction. For besides having one handsome structure in St. George, we are employing not less than 500 men to-day who are engaged in the same work in different parts of the Territory. And we intend to go on with this work; and while our Christian friends look on and wonder what it all means, we will carry on the work, for we know what we are doing if they do not. As I have remarked before in speaking on this subject in other places, if we were to turn over a Temple to them after we had built and finished it, they would not know what to do with it, for God has not communicated this knowledge to them; and hence they could do no more than they used to do when I was a boy, and which I suppose they still do; that is, the minister, if an Episcopalian, would appear in a white surplice with a prayer-book in his hand, from which he would read something like this: "We have erred and strayed from Thy ways like lost sheep"—which by the way, would be quite correct (laughter); we have done those things which we ought not to have done, and left undone those things which we ought to have done." And if the minister were a Methodist, he would be in favor of getting up a great revival, to embrace each other and invite each other to "come to Jesus," and call upon the mourners to come to the mourner's bench to be prayed for, and the sum total of the whole would be, "Come to Jesus." Say some, "What shall I do to be saved?" Says the Methodist, "Believe on the Lord Jesus Christ." "Well, I do believe." "Well, continue to believe." "But I do believe." "Well, continue to believe." (Laugh-

ter): Would not the devil laugh at such foolishness? Yes, and the angels would, and everybody else who had good common sense, for such kind of foolishness is incompatible with the plan, ordinances, order and law of God, and with the Gospel of the Son of God.

In our Temples we expect to receive certain ordinances revealed to us from God through His servants. And would not the world like to know what they consisted of? They will have to go to their God to find out. But I am afraid that he would be a good deal like the gods we read of. It reminds me of a story told of Abraham. It is said Abraham's father was an idolater, and that he had a number of gods in his house. This grieved Abraham, whilst his father wanted his son to believe and worship as he himself did; but Abraham knew better than to do such a thing. Abraham at last thought he would teach his father a lesson by making a clean sweep of his gods. So he got a club, or some other weapon, and knocked off the heads of some, the arms and legs of others, and made a general wreck among the idols, but left the biggest untouched. When Abraham's father learned what had happened, he of course was greatly exercised; he inquired of Abraham who had done it. Abraham told him that the gods had had a quarrel among themselves, "and," said he, "here is the fellow, (pointing to the big one he had spared) that did it." Said the father: "My son, why do you tell me such a thing. My gods cannot fight; they have legs, but they cannot walk; they have arms, but they cannot use them; they have eyes and ears, but they cannot see nor hear." "Why, father," said Abraham, "is it possible that you worship a god that cannot hear or see, walk or use himself at all?" The god of the Christians, according to their own description of him, being a god without body, parts or passions, would be as unlikely to hear them when they called upon him, as were the gods of Terah, Abraham's father, when he called upon them.

In speaking further on this matter, I will tell you what we are doing. We are building three Temples, besides the one that is built in St. George. Two or three weeks ago we were in Logan; and we were on the roof of the Temple at that place. Brother Woodruff was at Sanpete; he says the Temple being built there is progressing finely. And then we are moving along with ours at Salt Lake City. A gentleman who called on us lately asked me when we expected to finish our Temple. I told him that I could not tell him; "I suppose," said he, "it will depend upon the means at your disposal to carry on the work." "O no," said I, "money has nothing to do with it; we go at it, and work at it, and intend to work at it until is is done." To show the kind of feeling that existed in Cache Valley, I will say they were a few thousands of dollars behind, and they applied to me, as Trustee-in-Trust, to help them. "O yes, I said, we can not only help you, but finish the building. But we would not do that. Why? Because we would be doing you an injustice. When you build it yourselves, you have a right there. You are called to be Saviors upon Mount Zion, and it is one of your privileges, of which we would not deprive you, to build a Temple to the Lord, in order that people may be saved therein." And it is not the men that wear the best clothes that are doing the work. I said to the people in Logan, "the man

who chops down trees, and those who drag them through the snows and frosts, and expose their bodies to the inclemency of the weather in the interests of the kingdom of God, as well as those who hew the rock and carry the hod, are as much interested in these things, and will receive their reward as well as those who contribute money or other means for that purpose. I saw, amongst others, a number of Lamanites helping to make mortar. I felt like blessing them in the name of the Lord. All men, those engaged in the work, and those who contribute to it, have an interest in these things. God is looking upon us, and has called us to be saviors upon Mount Zion. And what does a savior mean? It means a person who saves somebody. Jesus went and preached to the spirits in prison; and he was a savior to that people. When he came to atone for the sins of the world, he was a savior, was he not? Yes. And we are told in the revelations that saviors should stand upon Mount Zion; and the kingdom shall be the Lord's. Would we be saviors if we did not save somebody? I think not. Could we save anyone if we did not build Temples? No, we could not; for God would not accept our offerings and sacrifices. Then we came here to be saviors on Mount Zion, and the kingdom is to be the Lord's. Then what shall we do? We will build Temples. And what then? Administer in them, when we get them done. Do we know how? Yes, we do, for God has told us how. And who shall we save? Our fathers and mothers, our uncles and our aunts, our grandfathers and our grandmothers, and we will look after the interest of all we can trace; we will still go to work, after we have settled individual matters and attended to our family affairs and a few little things among us—for we are a small people comparatively, notwithstanding that we talk about extending our power; we are a few people comparatively, but God has chosen us and selected us and planted us here, and told us what to do. Then after we get through with our own affairs, what next? There are myriads who have died without a knowledge of the Gospel, that God and Jesus and the ancient Patriarchs and Prophets and men of God were interested in as they are in us, and whom we are informed shall have the opportunity of receiving the Gospel if they had it not on this earth. And are the Priesthood operating behind the veil? Yes, and we are operating here. And we have a Priesthood here, and they have one there. Have we a Presidency? They have one there. Have we a Twelve? So they have there. Have we Seventies here? They have there. Have we High Priests here? They have there. Have we various quorums? Yes, and we operate in them; and when we get through we join our quorums above. As I told you yesterday that when Patriarch Joseph Smith died we were told that he was seated at the right hand of Abraham. And why was he there? Because Abraham was a Patriarch, and Joseph Smith's father was a Patriarch. He was at his right hand because he was associated with the dispensation of the fullness of times, the same as Abraham was a leading Patriarch in the dispensation in which he lived. And David Patten, one of the first Twelve, what about him? Another was to be ordained in his place, but he was not to have his Priesthood; of David, we are told, his Priesthood no man taketh—he should

stand in his proper position. Where? He was dead. No, he was not; he was alive. But he died? Yes, he did; but he lives. He was killed by a mob in Missouri, but he lives behind the veil and occupies his proper place there in his own quorum. Then, there was a man named Seymour Brunson, who died, who was a member of the High Council. It was said that another should be put in his place, but that he held his Priesthood: Where? Behind the veil. What of Seventies and High Priests? Just the same, if they fulfil their duties and magnify their callings. Has Joseph Smith ceased to minister in his office because he has left the earth? No; he administers in his office in the eternal worlds under the direction of the Son of God, and a proper presiding Priesthood as it exists in the heavens. And so will we. Hence they have gone to live forever. If a man dies, shall he live again? Why, yes. A man goes to sleep, but he wakes again. It is said that Jesus possessed life in himself; and says he, I have power to lay down my body, and power to take it up again. But we have not that power. But says he, I am the resurrection and the life; and, "Whosoever liveth and believeth in me shall never die." Die! We will go to sleep, and we will wake up again. We will associate with the Priesthood again; and that is the reason why we want to have our records all right, and every thing straight in relation to all of these things.

If we are saviors, what have we to do? Build Temples. What then? administer in them; and others in the heavens are engaged in the same work as we, but in another position and in other circumstances. They preach to spirits in prison; they officiate in ordinances with which we have nothing to do. We administer in ordinances which God has revealed to us to attend to; and when we attend to them correctly, God sanctions them. For instance, you Elders who have been out preaching, you told the people if they repented of their sins and were baptized they should receive the Holy Ghost, and they received it, according to the promise you made them. God sanctioned these proceedings, and you are all witnesses thereof. And God has said that it was his business to take care of His Saints. But then it is our business to be Saints.

And then, in relation to these matters, when we are faithful and true to our calling on the earth, and we step behind the veil and are associated with our quorums in the heavens, and there continue to operate, what shall we have to do? We are told that all those myriads before referred to, that would have received the Gospel, but had not the privilege of hearing or receiving it in this world and have died without it, shall have the opportunity of receiving it hereafter. But who are to be the administrators of these ordinances? Are we? No, they are out of our reach, they are behind the veil. But there is a Priesthood there; and there is a place for the Seventies and the High Priests, etc., to operate there. And what were the Twelve to do who lived and operated on the continent of Asia? It is written that they should sit upon twelve thrones to judge the twelve tribes of Israel. And what of those Twelve that were on this continent? They are to be judged by the Twelve whom Jesus chose in Judea. And then the people of this continent will be judged by the Twelve that were here; and very likely the Presidency and Twelve of

this Church will have something to do in this matter in relation to those who live in this age of the world.

Now if they have that to do what have we to do? Build Temples. What then? Administer in them. And when we have got beyond the range of those whom we know, we shall need information from the powers behind the veil to know for whom we are to be baptized. Do you think they will be at the trouble of informing us? I rather think they will, if they are set to judge people. And having seen proper to organize the Church and establish the Holy Priesthood and reveal the first principles of the Gospel, it is but reasonable to conclude they will be sufficiently interested about the other matters. But it is for us to build the Temples and administer in them, and help the fathers to save their children, and the children to save the fathers. Have they rights in heaven? So have we on earth. Have they privileges? So have we. Have they earned salvation and become saviors? We also shall participate in that if we magnify our calling, honor our God, and keep His commandments. Hence we are joint saviors with them. We need their assistance, they need ours. These are some of the things that we have to perform. We have a labor before us. You, Seventies; you, High Priests, you are not here to find out what you shall eat or drink, or wherewithal you shall be clothed. You are not here to quarrel over little things and to have your own way. Jesus said, Father, Thy will be done. He said, He came not to do His own will, but the will of His father who sent Him. And when His disciples came to Him and said, Lord, "Teach us how to pray, as John taught his disciples." He said, pray, "Our Father who art in heaven, hallowed be thy name. Thy kingdom come." Let the rule and government of God be established. "Thy kingdom come. Thy will be done on earth as it is in heaven." This was His feeling, and this is the feeling of all good Saints and faithful Elders in Israel. And what did Joseph Smith come to do? The will of his Father, to learn that will and do it. What was the duty of Brigham Young? The same. What is mine? The same. What is the duty of the Twelve? To follow the counsel of the Presidency. What is the duty of the Presidents of Stakes? To follow the counsel of the Presidency. What is the duty of the Bishops? To follow the counsel of the Presidents of Stakes and of their presiding Bishop. I have had men frequently come to me and want to pass by the Presidents of Stakes. I pass them back again. I tell them to go to their Presidents. Again I have men come to me who wish to pass by their Bishops; I send them back to their Bishops as I wish to honor all men in their place. I have enough to do without interfering with the little details of others: and so on from them to the Elders, Priests, Teachers, and Deacons, every man in his place.

When the disciples of Jesus desired to know who should be the greatest amongst them. He placed a little child in their midst and said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

We need not talk about our dignity; we have none only as God gives it us. We want the spirit of union and harmony in our midst,

every man being governed by the principles of the Gospel and the laws of God. We are traveling through the Stakes instructing the people in the principles of life, that they may be one as the Father and the Son are one, that we may be one in Him; and that all the Presidents, and all the Bishops, and all the various authorities of the Church may see eye to eye, as we are told they shall when God brings again Zion. We want men to be governed by those principles; and for this reason we are traveling among the Stakes to teach people the principles of truth and righteousness; and we want you to be governed by your various officers; and by your various courts too.

Here I want to talk a little on a certain principle. There has been some considerable difficulty between you people of Provo and those of Salt Lake County about water. You should come together as men, and if you cannot compromise the matter, bring it before your High Council, and have it regulated there: and I will tell you here to-day, that if you take this matter to law before the courts of the ungodly, you shall be cut off from the Church. Now, do you hear that? If I have any voice in the matter I wish to be heard, and I tell you, in the name of Israel's God, we will not tolerate such flagrant violations of the law of God, among the Latter-day Saints. No man shall hold a standing in the Church and kingdom of God, or preside in that Church, who will violate the laws of God, and seek to the ungodly, inasmuch as God has laws by which He expects us to be governed. That is my feeling about it; and we will carry it out, God being our helper. For we will not suffer this kind of iniquity; and if they do it in the other county, we will treat them the same. It is time for us to lay aside our follies and nonsense, and cleave to the truth and rely upon it, and maintain the Church of God upon the earth. If we do this, we shall be the blessed of the Lord and our offspring with us; and if we do not, then we shall not be, and this will not be a land of Zion unto us. But *it will* be a land of Zion. The work of God will progress; but the ungodly shall be severed from this Church. I will not fellowship them. And any man who does it, he does it at his own peril, for I will not have anything to do with it. God has given us laws to regulate these matters and all our matters before our High Councils, under the direction of inspired men who have been ordained to the holy Priesthood to judge in matters brought before them. And when we turn to the ungodly, we sell ourselves to the devil, which we will not permit men to do and maintain the fellowship of the Saints and a standing in the Church and kingdom of God.

Now, all who are in favor of this hold up your right hands. (The congregation held up their hands). Now, Brother Smoot, you see that carried out.

Brethren and sisters, God bless you and lead you in the paths of life. Do I talk plainly? God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth. And while He has called us to high privileges, to thrones and principalities and dominions, and to be saviors on Mount Zion, and to be kings and priests unto God, and our wives, queens and priestesses unto their husbands, while God has ordained us for this, in the name of Israel's God we will try and carry it out. And we will find enough that

will be true and faithful to God and to His Holy Priesthood. And the work of God will roll on, Zion will be established, and the kingdom of God built up, and no man will stay its progress. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT BOX ELDER COUNTY, WEDNESDAY, OCT. 19TH, 1881.

(Reported by Geo. F. Gibbs.)

THE BUILDING UP OF ZION—GRATITUDE TO GOD, ENDURING TRIAL, ETC.

I am pleased to meet with you, and I should have been so the other evening, when you held your last meeting, but I thought it proper to remain among our Lamanitish brethren, as they look to us for instruction. We sent other brethren along, but I heard some of the Saints felt a little disappointed because we did not come. We feel you are our brethren and sisters, and that you are one with us, and we are one with you, and with all who love righteousness.

We are endeavoring to build up the Zion of our God, that we may fill the measure of our creation upon the earth, and fulfil the various duties which devolve upon us, and also teach others to do the same. It is for this reason that we travel around among the people; and there are a great many people to see now. In a short time hence we shall have traveled all through the Territory, visiting almost all the settlements. We are building up Zion, and Zion is not confined to our prominent cities, but includes all the cities of the Saints. We are desirous that all should become acquainted with the principles which God has revealed for the guidance, benefit, blessing and salvation of His people upon the earth. These are our feelings towards you, and towards all the Saints. And then, we have not any bad feelings towards others, although the world generally are opposed to us.

You have a beautiful valley here, and have facilities for a large settlement; and the water, perhaps, if properly managed, would not be malad, or sickly.

Zion is growing, and the Lord has said it should; and it will continue to grow, and it is for us to grow with it—to grow in intelligence, virtue and purity, and in the knowledge of correct principles ourselves, and then to teach the same to our

children; to cultivate these virtues in our own homes and in our little settlements, and to have all our surroundings such as God, angels, and all good men would approve. That our daughters may grow up virtuous, pure and happy; that our young men may abstain from licentiousness, from wrong actions, and from wrong speaking; that we ourselves may set our children a correct pattern, reverencing the Lord our God, and acknowledging His hand in all things—in the blessings we receive from Him, in the food we have to eat, the raiment we have to wear, and every temporal blessing that is conferred upon us, for all that we receive and enjoy comes from Him. And we are told that with none is the Lord angry, except those who do not acknowlege His hand in all things. Seek for His blessing upon everything you engage in. If you have a farm, dedicate it to God, and pray that His blessing may be upon it. If you build a house, dedicate it to God; also your garden, your cattle and sheep and all that you possess, and pray that His blessing may rest upon you and upon everything that pertains to you.

I am told you have had rather severe times, that you have been a good deal afflicted with grasshoppers and other things, and that for a number of years you have had short crops; that, in fact, you have not been able to raise sufficient wheat to bread your settlement. Well, while this is so, we must bear in mind that you here are not the only ones who have thus been afflicted. I am told that the crops throughout our Territory are far better than the general crop throughout the United States. The destructive insects and elements which you have had to struggle against begin to appear in other regions, afflicting the people of other places as they have you.

God has given unto us a land, but there are houses to build, farms to open, fences to make, our wants to be provided for, our animals to be taken care of, etc.: all these are necessaries that seem to crowd themselves upon us. Bishop Hunter says, children never come into the world with shoes and stockings on. No, nor clothes either, and if they did, their clothes would soon be too small for them. We have to try to make provision for the wants of our families, and to make them comfortable. The difficulties that you have to contend with, we have experienced; and as far as difficulties are concerned, none of us are free from them. Men of wealth among us, as elsewhere, who command their tens and hundreds of thousands, who have their every want supplied, have more anxiety, care and perplexity than many of you, who have to struggle for a comfortable living. And if you were placed in their position you would be a great deal more uneasy than you are now. We do not realize these things, but they are given unto us for our experience, and we should learn to understand and appreciate the position we occupy here upon the earth.

There is quite a fine opportunity now for men—good men, pure and virtuous men and women to raise up a goodly seed. A Bishop has a good chance, also his Counselors and those who are associated with him—and he should seek to gather around him the most honorable, chaste and virtuous men, and endeavor to elevate those over whom he presides; and as things progress get better houses and better gardens and surroundings in keeping with them. And upon everything we do we need

the blessing of the Almighty: and we need to put our trust in him. If, for instance, I was living here and was raising a family, the first thing which I should do would be to dedicate myself and my family, my house and garden, my land, my cattle, and everything I possessed to God, and should ask his blessing upon them. Then every morning when I arose I should kneel down to supplicate his blessing upon me and mine during the day, to preserve us from evil influences, accidents and dangers, and to otherwise bless our labors in obtaining a livelihood. And then I would pray for those who presided over me in the Priesthood. Joseph Smith, upwards of forty years ago, said to me: Brother Taylor, you have received the Holy Ghost. Now follow the influence of that Spirit, and it will lead you into all truth, until by and by, it will become in you a principle of revelation. Then he told me never to arise in the morning without bowing before the Lord, and dedicating myself to him during that day. Some people treat these things lightly. I do not; because I know that we derive our food, our raiment, and all earthly as well as spiritual blessings from the goodness of God our Heavenly Father. I know, furthermore, that as President of this Church I should not know how to dictate if the Lord did not help me. Should I desire people to yield to my ideas? I have no ideas only as God gives them to me; neither should you. Some people are very persistent in having their own way and carrying out their own peculiar theories. I have no thoughts of that kind, but I have a desire, when anything comes along, to learn the will of God, and then to do it, and to teach my brethren to do it, that we may all grow up unto Christ our living head, that we may be acquainted with correct principles and govern ourselves accordingly: and if we have our trials—why we are all tried. You see people well off, such as I have referred to; they have just as many trials as you have. They may have nice houses, and have at their command many comforts; but what of that? Such things alone do not make people happy. It is a mistaken notion that wealth makes people happy. Cattle, sheep, houses, possessions, would not bring you happiness. The Scriptures tell us that he that hath eternal life is rich: and the Lord has told us to seek after the riches of eternal life.

We are here occupying a peculiar position. The Lord has called us from the nations of the earth, and he has restored to us the everlasting Gospel, and that Gospel is calculated to elevate us in time and throughout eternity. Jesus, in speaking to his disciples, called them his sheep; and in praying to the Father in their behalf, he said; "Thine they were, and Thou gavest them me. * * I pray not for the world, but for them which Thou hast given me; for they are thine * * * Holy Father, keep through thine own name those whom Thou has given me, that they may be one as we are." That there may be nothing but harmony and peace, and the Spirit of the Lord, the spirit of intelligence dwelling in all, that all may feel to promote one another's welfare, and all try to enhance the happiness of the whole. That is how Our Heavenly Father feels towards us.

Through some remarks already made I am reminded of my boyhood. At that early period of my life I learned to approach God. Many a time I have gone into the fields and

concealing myself behind some bush, would bow before the Lord and call upon him to guide and direct me. And he heard my prayer. At times I would get other boys to accompany me. It would not hurt you, boys and girls, to call upon the Lord in your secret places, as I did. That was the spirit which I had when a little boy. And God has led me from one thing to another. But I did not have the privilege that you have. There was nobody to teach me, while you have access to good men at any time who can direct you in the way of life and salvation. But my spirit was drawn out after God then; and I feel the same yet.

We are here as Latter-day Saints. What would you do? I would try as much as circumstances would permit, without laboring too hard, to make comfortable houses, to make good orchards; I would endeavor to make my family comfortable and would try to promote their welfare.

Have you a school here? (Answer: Yes, sir). Have you a good teacher? (Ans. A pretty good teacher). Well then, I would educate my children. The teacher should be a man or woman who fears God, who not only teaches grammar and the common branches of education but the principles of the Gospel as well, that our children may grow up in the fear of God. And then if I were the head of a house, I should consider it not only a duty but a great pleasure to call my family together and pray with them morning and evening, and to pray for them, and to teach them to cherish this feeling and spirit. Do you think I would ever want them to hear me swear? Oh, how ashamed I should be if my children or my wives or any of my good brethren were to hear me swear. That would be setting a very bad example; while we, as parents, are required to set good examples to our children and to all men. And then we ought to be honest with one another; we should be truthful and never prevaricate. Parents, be truthful; let your children have confidence in your word, so that if father or mother says anything, they might say, "if father or mother says such and such a thing, I know it is right, because father or mother said it, and they never prevaricate or tell a falsehood." That is the kind of feeling we want to cultivate among ourselves and with our families. And again we want to be cleanly in our persons, in our houses and in everything. And mothers, you ought to cultivate in your hearts the spirit of peace; you ought to be like angels of God, full of every virtue. And the father ought to treat the mother right. Has she her infirmities? Yes. And so has he. What would you do under such circumstances—would you bear with her? Yes, of course, and love her, and do everything I could to promote her happiness; and instead of trying to perplex and annoy her, I would bear with her in the spirit of love and kindness, and cultivate that everywhere. And on the other hand, I would say to the sisters, treat your husbands right, and make their homes pleasant. Is there anything they would like to eat? Try to prepare it for them; and let your children see that you love one another, that they may grow up with the same feeling, and be led from principle to honor their father and mother. These are the kind of feelings that will elevate us; and we will try to educate and elevate the Indians around us; and when they become educated, we will send them out to preach the Gospel among their own people, as we have done among our race. Oh, if we

could comprehend the glory, the intelligence, the power, the majesty and dominion of our Heavenly Father! If we could contemplate the exaltation, the glory, the happiness which awaits the righteous, the pure and the virtuous, of those who fear God, even the Saints of the Most High! If we could comprehend the great blessings that God has in store for those people that fear him and observe his laws and keep his commandments, we should feel very different from what we do. But then, we do not. The Lord has brought us from among the different nations, that we may be educated in the things of the kingdom of God. He has conferred the Holy Priesthood for that purpose: and the very organizations that we have of Stakes and Wards, with their Presidency and Bishops, High Councils, High Priests, Seventies, Elders, Priests, Teachers and Deacons, etc., are placed in the Church by the Almighty, to educate and elevate us: and we are going around to-day lecturing on the principles of education. Education in what? In everything. In our morals; in our social position; in our religion; in everything pertaining to time and to eternity, so that we may be happy in our families, that we may prosper in our enterprises, and operate together and have the confidence of one another, and do away with everything that is wrong and dwell together in love and peace according to the Gospel of the Son of God. This is the kind of feeling we want to be educated in, and we want to start with it first in ourselves. As fathers and as mothers we want to do right; and as children we must do right. If they will not, as parents, we will set them good examples, and be kind to them, and lead them as well as we can in the paths of life. That is the spirit that dwells in our Heavenly Father. We want to follow after him, and cultivate these principles in our bosoms and in our hearts. For this reason we have various organizations in our midst. We have our Bishops; and it is their duty to look after their wards, and see that everything is moving along right, and that everybody is doing right, and if there be any poor or sick, to feel after them and relieve them; and then to enlist the sympathies of the brethren and sisters, that they may also feel after them. Then we have out Mutual Improvement Associations. Have you got one? (Answer, Yes, sir.) What are they for? To instruct the rising youth. This is another branch of our education. Our sisters, too, in their Relief Societies are doing a good work. Continue in it. Our sisters know a great deal better now to sympathize with their sex than the brethren; they can better enter into their feelings. Carry on this work. This is another part of our education. And referring again to our Young People's Improvement Associations; how much I should have enjoyed such privileges when I was a boy. But I had no such opportuity. I had no Priesthood to teach me. You have privileges, young men and young women, that we older folks had not. And this spirit and feeling of improvement is not confined to one or two places; it is all over, and a good work among the young is being done throughout the dwellings of the Saints. And the *Contributor*, which I believe is the organ of the Mutual Improvement Associations, is an excellent periodical; and the young people ought to avail themselves of its pages by subscribing for it, which, no doubt, is being done generally. This movement among the young people is

another branch of our education. Another is our Sunday School movement. Our children should be taught by good men and good women. Train their infant minds, and lead the little ones in the paths of life that they may understand about the Church of Christ, and be nurtured in the fear of God. By and by they will be men and women in Israel. It will not always be as it is now. Men will not always entertain towards us the feelings they do to-day. When they find that we are not the people the world has held us up to be; when we shall have proven to the world that we are not what they have believed us to be, but that we are a virtuous and law-abiding people, the honorable among men will acknowledge our worth. And the day will come when it will be said of our children, as the old Prophets have prophesied, that such and such a one was born in Zion. It will be considered a great blessing and one of the greatest honors that could have been inherited by our children to have been born in Zion among the people of God. These people are not liars, whoremongers, adulterers or thieves, as represented by our defamers, but they have learned the principles of virtue and holiness, and such things as are calculated to exalt and ennoble individuals, families and nations; they are in possession of these principles, and are exalted by them; and is it not an honor for a child to be born of such fathers and mothers? Yes. Then let us be such fathers and mothers. If we have done wrong, let us cease our evil practices and repent of all wrong-doing; humble ourselves and become as little children before God. Let us lay aside covetousness. We need not scramble, for there is not much to scramble after. There is not so much in the riches of this world as some people think there is. They cannot be compared for a moment with the riches of the kingdom of heaven, which are within the reach of all men who have not forfeited them.

Then we should treat everybody right, those who are not of us, as well as our own brethren. Would I cheat a man because he is not in the Church? The thought of such an act would bring the blush of shame to my cheek; and I feel chagrined when I hear of men, who have entered into solemn and holy covenants, doing such things. It is a common thing among a certain class of men to say I made a splendid trade to-day with Brother So-and-So. But did Brother So-and-So make as good a trade out of you? If he did, all right. But if you, because you happen to be a little smarter, or shrewder on a trade than your brother, have got the better of him, it is not all right, it is all wrong, and I do not think it a credit for a man to be possessed of that kind of smartness. I do not think it a credit to anybody to want something which belongs to somebody else. The Lord is trying us; and some of you are already pretty well tried: and you try one another sometimes. David, you know, said on a certain occasion, if it had been an enemy he would have borne it; but it was his friend that did it, and that cut him to the heart.

It is necessary that we should be tried, and that we should be cut to the heart. And why? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Why? In order that we might have a High Priest who is acquainted with our

affairs, and one who was tempted in all points like unto us. He was tempted as we are. I have seen men tempted so sorely that finally they would say, "I'll be damned if I'll stand it any longer." Well, you will be damned if you do not. So you had better bear it; and go to the Lord and say, O God, I am sorely tempted; Satan is trying to destroy me, and things seem to be combined against me. O Lord, help me! Deliver me from the power and grasp of the devil. Let thy Spirit descend upon me that I may be enabled to surmount this temptation and to ride above the vanities of this world. This would be far better than giving way to sin, and proving yourself unworthy of the association of the good and pure.

I am reminded of Elijah. There was a time in his life when we find him alone in a solitary place. And it thundered and lightened, but God was in neither. By and by a still small voice whispered to him, "What doest thou here, Elijah?" Elijah told the Lord that they had digged down His altars and slain His Prophets, and that he only was left; and said he, they seek my life also. This was a gloomy picture; it was a sad story to tell the Lord. But God understood the situation better than Elijah did; and said he, I have reserved 7,000 men who have not bowed the knee to Baal, in whom are the principles of integrity and honor. Abraham was tried, and so was Job. Abraham was tried severely. He was told to take his son Isaac, him that had been given to him by promise, through whom all the families of the earth were to be blessed. Now, said he, Abraham, take thy son and offer him as a sacrifice. Do you not think that some would say, "I'll be damned if I do." Abraham did not stagger. He believed that God had given him this son in his old age, and that a great and glorious promise had to be fulfilled through him, and moreover if he was sacrificed God was able to raise him from the dead. He did not stagger through unbelief; but he went in obedience to the command to offer up his son. A great deal might be said, but it would take too long to show what Abraham expected. But he did expect that his seed would inherit the Priesthood through all subsequent time. And that is the meaning of that saying, "In thee and in thy seed shall all the families of the earth be blessed," not cursed. Abraham, through the spirit of prophecy, had gazed upon his posterity as they should exist through the various ages of time. And among other things he saw the days of Jesus, when he should come; and we are told, he was glad. And after all this, God told him to take the life of his son. What, and thus prevent your posterity from coming upon the earth as you beheld it in vision? Yes, and in one stroke of the knife blast all these glorious, these blessed hopes. He approaches his son, and says, Come, Isaac, come with me upon this mount. And they went. "Now, let us build an altar." And they built an altar. And the boy was heard to say, Father, here is the wood, and here is the altar, but where is the Lamb for the burnt offering? Says Abraham: The Lord will provide the offering. Finally, the father, choking, probably with the awfulness of the moment, as his thoughts crowded upon him, says; My son, thou art the one that I have got to offer up. Then at last he takes his son and lays him upon the altar, and at the last moment he is seen lifting the knife to slay the promised child,

when the voice of the Lord is heard, saying, Hold, Abraham, put not thine hand upon the lad. Look; there is a ram caught in the thicket. Take that, and offer it as a sacrifice. Would you, my brethren, like to be put in that position? And referring to Job, he was also proven. It seems that at a certain time the sons of God were gathered together, and the devil was among them. And the Lord, addressing himself to Satan, said, Hast thou considered my servant Job? Oh yes, but you have put a hedge about him. If you were to serve me the same way, I would be as obedient as he. Possibly I do not know about that, says Satan. Let me tempt him. Well, replies the Lord, you may try. Then what do we read?

"And there was a day when his sons and daughters *were* eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job and said, the oxen were ploughing, and the asses feeding beside them:

And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also yet another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house.

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Job received all this intelligence, sad as it was, without being moved in the least to anger. He, we are told, rent his mantle, and shaved his head, and fell down and worshiped, and said, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We do not always feel so. We used to say in Missouri, "Those damned Missourians have stolen our cattle. Those damned Gentiles have done this and that." But they could not do it if the Lord did not permit them. Here is another evidence of our being in the hands of God, and we should feel that we are in his hands; and then it will be all right. We will not blame the devil, nor wicked, corrupt men; for they are of the devil whose works they do. But we will say with Job, the Lord giveth and the Lord taketh away; blessed be the name of the Lord.

The devil again appeared before the Lord, and the Lord said to him: "Well, you told me that Job would do thus and so; but he remains true and unshaken, although thou movedst me against him to destroy him. Satan then answered and said, "Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, "Behold, he is in thine hand; but spare his life."

Satan sallied forth again from the presence of God, and smote Job with sore boils from the crown of his head to the soles of his feet. And while in this condition we are told that he sat down in ashes, and took a potsherd and scraped himself. And his friends hearing of his misfortunes came and taunted him with being a hypocrite, etc., as we are apt to do when a series of misfortunes overtakes a man. But he would not be moved by this, although he was stripped of everything and afflicted withal. At last his wife thought she could not stand it any longer; she got worked up over it, and I can imagine her saying to her husband Job, I would not stand it any longer, I would curse God, and die like a man. Job still retaining his self-possession turned and said to her, "Thou speakest as one of the foolish women." "What? Shall we receive good at the hand of God, and shall we not receive evil? Naked came I into the world; and naked must I return. The Lord giveth and the Lord taketh away, blessed be the name of the Lord." And said he further, "Though he slay me yet will I trust in him. I know that my Redeemer liveth." Job was a man that feared God and lived up to his privileges, and the Spirit of the Almighty God rested upon him; and hence he says, I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth. And though after my skin worms destroy this body, and revel in this brain; although I go down to the silent tomb, there to rot and become as the dust of the earth, yet, in my flesh shall I see God; and these eyes shall gaze upon Him. And I know that my Redeemer liveth, and that these eyes shall see him, and he shall reign in the latter-days upon the earth. That is the kind of religion those men had; and we want the same kind of principle. After Job had been tried and proven, the Lord lifted him up again, and increased his flocks and herds and everything in the shape of earthly possessions which the world calls good. And so great was the goodness of God extended to Job, that we are told he was more blessed in his latter days than in his former days. And it was as the devil had said, God put a hedge around about him; and so he does about us, and we do not know it.

Here is Brother Cannon, for instance, who is soon about to go to Washington as our Delegate to Congress, and you know the influence that has been exercised against the people whom he represents, and you know also that he, as Delegate, is not entitled to a vote. And notwithstanding the devices and schemings of men and organizations, that have used their influence directly for the purpose of bringing inimical legislation against us, God has confounded them in all of their plans up to the present time. Has not God put a hedge about us? Yes, He has. And as long as we fear him, he will continue to do it; and he will preserve us, and no power this side of earth or hell can injure us.

One of the poets says—

"Shall I be carried to the skies
On flowery beds of ease,
While others sought to win the prize
And sailed through bloody seas?"

And John, while wrapped in vision, saw an innumerable company of the redeemed clothed in white raiment, singing a song that no man knew save he that received it. And he inquired saying, Who are those arrayed in white, and whence came they? These are they that came

up through much tribulation, who washed their robes and made them white in the blood of the Lamb. I have heard Joseph Smith say to the Twelve, "God will get hold of your heart strings, and he will wrench them to the very core." Has he done it? He has. The Twelve know that he has. President Young knew it, and Joseph Smith knew it; and finally he had to give himself up as an offering for this people. Have we passed through suffering? We have. And shall we have more of it to face? We shall, if we be found among those whom John saw. We have got to be sifted in the seive of tribulation until we shall prove our integrity to be true to God and man. Brethren, seek for the Spirit of God upon yourselves, and all that pertain to you, and live so that your prayers can be heard and answered upon your heads; and walk according to the light of that which you have already received, and the blessings of God will attend you. You can make a little heaven right hereamong yourselves, if you want to; and you need not go anywhere else for it. Live your religion, and you will be blessed in time and all eternity. God bless you. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCT. 9, 1881.

(Reported by John Irvine.)

THE SAINTS A PECULIAR PEOPLE—THEIR RELIGION PRACTICAL—SUSTAINING EACH OTHER—HONESTY IN TRADE—THE BLESSING OF GOD ON THE FAITHFUL, ETC.

In the presence of so large an audience as we have here to-day, every one ought to sit very still and repress every noise as much as possible, for the acoustic properties of this tabernacle are of such a character that the combination of sounds—shuffling of feet, crying of babies, walking about of children—drown the speaker's voice however strong it may be. Every person should therefore keep as still as possible. No human power can make a congregation like this hear, unless the congregation itself sits quietly, and babies should not be allowed to disturb those in their immediate neighborhood. It may be very interesting to the mother; she may think the music of her baby's voice

very sweet; but those who come to hear are not interested in hearing it.

In coming together as we have done upon this occasion and during this Conference, we should be so united in our faith that when a speaker arises the people will draw from him that instruction which they need. Many of you have come long distances. I see some here upwards of 300 miles from their homes, and of course when men take such journeys, traveling about 700 miles in the round trip to come to Conference, there should be something imparted to them which will be a profit to them, that they may feel satisfied when they leave here that the journey has been well taken. Now, there are topics enough before us, topics of great, vital importance to us as a people, which we should consider, and which upon occasions like this are appropriate for our consideration.

We have been told—indeed it is a constant comment about us—that we are a peculiar people. We know this ourselves. It is a very remarkable thing, that this Gospel, which the world calls "Mormonism," has gathered only here and there one out of the families of the earth, and as the most of you who are adults well know, you were, as a general thing, different from the rest of your family in many respects. It seemed as though you were waiting for something to come along a little different from anything that you had heard. The systems of religion, the ideas that were inculcated by your teachers and that you were taught in your Sunday schools, in your chapels and in your meeting-houses and churches, did not accord with your views concerning God and Christ, and the plan of salvation; and yet, had you been asked what you believed in, where you should go to find that which you did believe in, or to define your ideas of what you wanted, it would have been impossible for you to have done so. Yet there was a yearning in your hearts for something higher, something nobler, something more Godlike, something after the apostolic plan of salvation. And it is a remarkable fact that the Elders of this Church, in their travels and administrations among the people, though they have had great difficulties to contend with, have had persecutions and all manner of evil things said about them, have been frequently mobbed and driven—that notwithstanding they have had these difficulties to contend with, it has been an easy matter to bring those who are now Latter-day Saints into this Church. When the Elders found the honest in heart, when they found men and women who were meek and lowly, who were prayerful, who believed in the Bible, who were willing to accept truth however it might come to them, however unpopular its advocate might be—when they found people of this description, they have never had any difficulty in gathering them out. The Latter-day Saints throughout these valleys, from north to south, have been gathered without much, if any, trouble on the part of the Elders, for the word of God has come to them in the power and demonstration of the Holy Ghost, and they have been convinced of the truth very frequently before they scarcely heard it. This is very remarkable—remarkable how the hearts of the people have been prepared to receive the Elders, how their minds have been softened, and how willingly they have received the truth and borne testimony to it,

when they heard it. I remember well my own mother's experience. I was a little boy sitting beside her the first time she saw an Elder. She had never heard of the Latter-day Saints or "Mormons," she did not know that he was one; she did not even know that he was a professor of religion; but she had been waiting for something. My father and mother were both Episcopalians, but they had no faith in the system, it was cold and inanimate, there was nothing lifelike or godlike about it. When he left the house she said to me, "George, that is a man of God." She had a testimony to that effect, although, as I have said, she did not know he was even a professor of religion. That Elder was President Taylor. And when he began to talk afterwards regarding the principles of the Gospel, she was ready to be baptized, for it was that for which she had been waiting, her heart was prepared for it, and there are thousands and thousands of such instances among the people called Latter-day Saints. God prepared their hearts beforehand, and the Elders found them without much difficulty. It is true they had to labor and contend with others, but those who were the honest-hearted sons and daughters of God, who were willing to receive the truth, received it without much difficulty, as I have said. And it is a wonderful fact that in accordance with the scriptures God is gathering together a people to lay the foundation of this great work, concerning which all the Prophets have spoken. God has predicted through the mouths of His Holy Prophets—and their words are to be found in the Bible—that in the last days there should be just such a work as that which we witness—that is, one of a city and two of a family being gathered together, in order that there might be a representation of all the families and races of men upon the earth, to lay the foundation of this, the greatest work that has ever been established upon the face of the earth. And yet men talk of there being no evidence in favor of "Mormonism." They say, Where is the evidence of its divinity? Where is the evidence that Joseph Smith was a Prophet of God? Show us a sign that we may see whether you are the people you profess to be? Why, here in these mountains is one of the greatest signs presented to all the inhabitants of the earth that ever was shown to man—a system, an organization composed of people from every creed, and it may be said from every civilized creed, and from every civilized race, gathered together, dwelling in union and in love, and worshiping God according to the laws which he has given with a oneness, with a union, with a love that is unexampled upon the face of the earth. Nowhere else can such a thing be found; and I often think when men talk about delusion, and about the shrewd leaders of this people, and that by the power of their shrewdness and the strength of the imposture, they are able to hoodwink the people and to lead them astray, that it takes more faith to believe that theory than it does for the Latter-day Saints to believe the truth as we have received it. If this be imposture where is the truth? The Gospel of Christ was to produce union, its mission was to produce love, to destroy strife, to make men and women live together as brethren and sisters, and it has done so for us and it is doing so and it will do so more and more, and it will build up a system such as cannot be found on the face of the earth. And it is growing and increasing. It is like a little leaven.

and by and by it will leaven the whole lump, and the influence and the power that will go forth from this people will be felt throughout the whole earth. I know it is a great thing to say, and men, looking at us numerically, think we are exceedingly presumptuous to advance such an idea, but it is nevertheless true. The union of this people, the power which accompanies them and the effect of their example will be felt more and more, and the truth will continue to spread until all honest-hearted people will be convinced of the truth of the statements which are made concerning the restoration of the everlasting Gospel in its original purity and power, and those who may not be prepared to receive it—will sooner or later respect it and admire it, and be willing to share in the benefits which will accrue from its establishment on the earth.

Now, my brethren and sisters, there is one thing above everything else, that every speaker from this stand would like to impress upon your minds, and that is, when you go away from this Conference that you carry with you the determination to live and to carry out in your lives the principles that you profess. That is all that we can ask of you. Live your religion—that embodies all that can be said to you. There is glory in it, there is happiness in it, there is peace in it, there is virtue in it, there is wealth in it, there is exaltation in it, there is no gift or blessing or power that it does not contain and that does not accompany it. On the other hand, violate the principles of your religion, deviate from the path that God has marked out, and there is sorrow and misery for you, if persisted in.

You have been gathered together in the most wonderful manner that any people ever were. We talk about the gathering of the children of Israel under Moses. I consider that that mighty movement fades away in comparison with the gathering that is now going on. This people have been brought from the various nations of the earth, and you have received a testimony from God concerning this work. You know for yourselves if you are living as you should do—concerning these things. How necessary it is, then, that you should carry out these principles. But the great difficulty we have to contend with is that we bring with us our traditions and preconceived ideas, and to overcome these is the great labor we have to contend with; it is a labor that we should set ourselves industriously, patiently, perseveringly to accomplish. Let us be pure in our hearts, in our language, in our conduct, in everything that we think and say and do. Let us seek for purity; let us inculcate purity; let us take the principles of the Gospel and teach them to our children and endeavor to make them better Latter-day Saints than we are; let us do everything we can in this direction, and then if we do this there will be no vice in our land; liquor saloons, gambling houses, houses of prostitution and the other evils that abound in the world will not be found within our borders. It should be our aim to so live that these things shall be repressed, completely extinguished. It is a shame for anyone professing to be what we are to enter a liquor saloon, or to patronize one, or to patronize any of these evils; and we should withdraw the hand of fellowship from all who do. Drunkenness certainly will never be countenanced by the Lord. It is a gross vice, and it will bring the loss of the Spirit to everyone who indulges in

it; and so with these other vices to which I have alluded. No one can be a Latter-day Saint who practices these things. We should be honest, we should be truthful, our word should be like the words of the Lord, that is, in our sphere. When a man says a thing to his neighbor, he should so live that his neighbor can have confidence in him. When he makes a promise that promise should be sacred, and if he cannot fulfil it, let him explain the reason so that confidence may be preserved. When we borrow we should repay; when we deal we should be upright in our dealing. I would like it to be the case among us that when a man has a horse to sell that he will tell all he knows about it and not endeavor to take advantage in any shape or form. The same with a wagon, a cow, a piece of land, or a house, or anything else, that a man will tell what he knows about these things, so that confidence may be maintained. There are some men of whom I have heard who when they make a trade think that the one with whom they trade ought to have his own eyes open, and if he does not and is taken advantage of because of his inexperience or being too confiding, the one who gets the bargain is not to blame, but to be congratulated on his good luck. Indeed there are some men who, if they can take advantage in this way, would think nothing of bowing down on their knees and thanking God for having made so good a bargain. Now, a man who calls himself a Latter-day Saint, and will do a thing of the kind, grieves the spirit of the Lord. Again, if a man employs you to do a piece of work, that work should be well done, whether he is there to see it done or not. And when employers agree to pay a certain price, or a certain kind of pay they should abide by their agreement. But there is a great deal of trickery in such matters. Some people think "I am a good trader; I can sell a horse for more than it is worth; I have got an old wagon, but my neighbor, who has not my experience wants a wagon; I can trade that poor wagon to him, I can get a good price for it, and I shall thank God if I can do so." I tell you such things are very sinful, and are not from God. When we, professing to be Latter-day Saints, do such things, we grieve the Spirit of God, and cause Satan to laugh. These are practical duties. I would give more for a Latter-day Saint who, if I employed him to do me a job and he did it right, than I would for a man who would offer a long prayer and tell the Lord a great many things that might be very good, and did not do the work honestly. I would rather have a man that was honest in his dealings with his neighbor—a man that if I wanted to buy a horse I could go to him with the full assurance that he would do the square thing by me—than I would have a man who offers very long prayers if he neglected this other duty. I tell you that the Lord wants works from the people and not professions. We have got lots of profession. There are some men very sanctimonious, and because they can pray well and are looked upon as good Latter-day Saints, they think they are privileged to take advantage of their neighbor. Now, I tell you that we want a religion that is different to this. We want a religion of honesty. If I say a thing to a man I ought to live so that he will believe every word I say. If I sell him a piece of property, I should tell him the truth about it, there should be no concealment, no lying or allowing the man to be deceived. It is on that account

that I despise this trading. Some men live by trading, and in the long run somebody is cheated in the community. There are times, of course, when men can exchange property, and both parties be benefited thereby. If one man has a piece of property that another man wants, and the other has a piece of property that suits the first party, a mutual benefit results from the exchange. There are other instances of this kind which frequently occur; but it should be done on the square. Any man who takes advantage in this direction cannot be a Latter-day Saint, in truth and deed, and God will hold him accountable for his conduct. Ours ought to be a religion of works and not of profession. It should be a religion that we can carry with us in our every day work—a religion that will make a man a better son, a better brother, a better husband, a better father than he would be without it, and I would not give a fig for a religion that did not have that effect. When I hear men quarreling with their children, husbands with their wives, wives with their husbands, I say there is not much religion about that kind of work or conduct. A man who is not kind to his wife needs some religion. A man who is not kind to his children and to his neighbors, needs some religion, and he needs the religion of Jesus Christ. A man who is indolent and neglects his duties, needs more religion, the religion of Jesus Christ, to make him more industrious. An indolent man cannot have much of the Spirit of God about him; an uncleanly man, and certainly an impure man, a dishonest man cannot have much of it. When I hear a woman quarreling with her children and making the house too hot for her husband—I rarely, if ever, hear them, because I do not go where they are, but I hear of them—I think that woman needs religion. When she loses patience, she should go to God and ask for patience, that the power of her religion may rest down upon her.

The great difficulty with us is: We have a religion and do not seek for its power, we do not dive to its depths, we do not rise to its heights, we do not comprehend its beauties and blessings. We go along without seeking after our God and the power of our God, as we should do. If we would devote a little time to self-examination when we go to bed, review the events of the day, see if our conduct has been such as God can approve of, and as enables us to lie down with a conscience void of offence towards God and all men, we do well, and if we cannot do that it is time to repent. If we have wronged anybody, we should make it right. And when something comes along to cross us or disturb our equanimity, instead of throwing out words that are like daggers, lacerating the feelings of those to whom they are addressed, we should shut our mouths. Some people pride themselves in what they call their frankness and candor in this respect. I tell you, I don't want such frankness around me. I would rather a man would hold his tongue and not indulge in such expressions as are hurtful to people's feelings. We should so live that our examples as fathers and mothers will be worthy of imitation by our children. You see a brawling, boisterous, swearing man, and his children will copy after him. You see a man that is the opposite of that, and his children will bear his example in mind. If he is a prayerful man, his children are likely to be prayerful also; if he be honest and truthful and keeps his word strictly, that lesson will not be

lost upon his children. If I were a young man and wanted to marry, I would not go to a house where there was continual quarreling between the husband and wife and children; I would not want to select a wife from such a family; I would want to go where peace reigns, the peace of God, which every man, woman and child possess in their hearts and in their habitations. That is our privilege. These are very simple things, and yet nobody has gotten true religion who does not possess these gifts. We may talk about our religion; we may boast about it; we may tell about its gifts and powers; we may tell about the manifestations we have had; but after all, the marrow of our religion lies in the performance of those every-day duties, some of which I have alluded to.

There is one thing that has struck me as very remarkable about the Latter-day Saints. God in the early day of this Church told us that we should be a people that should have peace, and he has given unto us a revelation which says, that "it shall come to pass among the wicked, that every man that will not take the sword against his neighbor must needs flee unto Zion for safety." Now that day will come just as sure as God has spoken, and we of all people on the face of the earth ought to be a peaceful people in view of this promise—no quarreling, no seeking to injure each other, no doing violence to one another. I have heard of men threatening to do something which would involve the shedding of blood if certain things were done to them. Why, it is a most horrible thought, for there is no salvation for the murderer. There is no people on this broad continent who cherish the Constitution of the United States as a sacred instrument any more, or as much as do the Latter-day Saints in these mountains. Believing it as we do to be inspired of God, and given for an express purpose, of course we attach a great deal of reverence to that instrument. We do not always pay reverence to officials, because of their mal-administration of the laws; but the instrument itself, and the form of government we live under, we think is equalled by none upon the face of this broad earth; we think it is the greatest form of government, the freest, the most liberal, the best adapted for men and women, that ever was instituted by man among men. This we hold in our hearts, in our heart of hearts, concerning this government. But then a great many people are not suited because we take the liberty of criticising certain officials. There have been a good many who have trampled upon the principles of the Constitution; but these outrageous acts, even against a people such as we are, do not affect the instrument, the fabric or the genius of our institutions, and on this account we are truly loyal. When the South raised the flag of rebellion, there was no well-informed Latter-day Saint who could approve in his heart of such conduct, however much we might have expected it, Joseph Smith having predicted, nearly thirty years before the rebellion broke out, that it would occur—however much this might be the case there was nothing connected with the principle of secession or rebellion that met with the approval of the Latter-day Saints. And it is a remarkable fact that God, through the acts of our enemies, caused us to be placed in a position where, in the war of the rebellion, we should not be compelled to shed the blood of our fellow-men. Had we remained in New York, where

our people first settled; or afterwards in Ohio; had we remained in Missouri, to which State we subsequently emigrated and from whence we were cruelly driven; had we remained in Illinois, where we afterwards took refuge, and from whence we were also cruelly driven to the wilderness, we should have been made participants in that dreadful strife, we should have been compelled to have taken up the weapons of war, or the people would have said we were disloyal. Inaction at such a time would have been set down to disloyalty and sympathy with the rebellion, and we could scarcely have escaped, in view of the prejudices against us, being branded and treated as traitors to the Government. But we were here in the mountains, in a position where we could do nothing in the strife. President Lincoln asked for some men to guard the great highway, to preserve the mails and keep open communication, and these men were sent out. But they did not have to fight. Under the command of General James Craig, our men were sent to guard the great trans-continental highway, and we did our part in that direction. But God, in His Providence, did not place us in a position to imbrue our hands in the blood of our fellow-men. And when five hundred men—after we were driven from Illinois in 1846—were required to make up the Mormon Battalion for the Mexican war, the promise of God to these five hundred men was that they should not be compelled to shed blood during their absence, and in a remarkable manner this prediction was fulfilled. They never shrank from doing their duty as good, loyal citizens and soldiers, but there was no blood-shedding by the Mormon Battalion. We have been in all our troubles preserved from shedding blood. We are not a blood-shedding people. Our garments are not stained with the blood of our fellow-men—I mean as a people. There are many among us who have been soldiers in the war, but I am speaking now as an organization, and we stand in that position to-day, in the United States. We can say to the Southerner, to the Northerner, to the Westerner, to the Easterner, and to every man, "We are your brothers." We are at peace with all mankind. God has given unto us a law concerning this, that we must hoist the standard of peace and continue to proclaim it, and then if we are called upon to defend ourselves, we are told to leave our cause in the hands of God. We are a people who love peace, and in the turmoil, in the wars, in the confusion, in all the disorders that will eventually occur, not only in Europe, but in our own land—our own blessed land in many respects which shall become yet very unhappy in consequence of internal broils and disunion—when all this shall take place we are the people who will present such an aspect to the world, that they will say, "here are the features we desire, they have the peace our souls long for." Now, my brethren and sisters, we should cultivate this feeling of peace. My sisters, let peace be in your hearts. Repress everything like quarrelling. Suffer wrong rather than do wrong. It is a harder thing for a man to submit to wrong than to fight against it. The natural tendency of the heart is to resent wrong, to strike back when you are struck at, but it is not the way laid down by the Savior.

There is one thing I want to speak about before I get through, and that is in relation to our tithes and offer-

ings. I can speak about this not boastingly, but with freedom, for I do my part in this matter. There is too much delinquency on our part as a people in this respect. Let me entreat you to be more punctual in these matters. The more you do for the Church of God, the more you want to do; the more you are interested in its welfare the more you will become attached to it. Look at the Twelve Apostles, have they not set you an example—I will not speak of the First Presidency—in regard to these things? Have any of them sought to build themselves up and become wealthy? Here is Brother Woodruff, President of the Twelve Apostles. Is there any man in Israel who has worked harder to support himself and family than he? He is known for his persistent industry. He has set the people a great example in that respect. He has not been a burden to any one. He has labored from morning till night for this people and for their salvation. He has not fattened upon your earnings, he has sustained himself by the blessing of God. And so have the rest of the Twelve. They have labored continually for this people. They have traveled thousands of miles, gone to the ends of the earth, to build up Zion, and not counted anything too great a labor. That is the example the Twelve have set this people. And they have paid their tithing punctually. They have done as much in this way according to their means as any of you, and in addition to this they have spent almost their entire time in the interest of the Church. What I say on this point applies fully also to President Taylor, when he was one of the Twelve. Now, with such examples as these, how will you appear in the day of the Lord Jesus, when you present yourselves before Him, when you appear in those Temples to receive your blessings, if you have thought more about your money and about worldly things than you have about anything else? Let me say you will be very sorry for this if you do not repent and do better. There are many leading men among us who do not do their duty in this respect. They are derelict, and neglect of this duty is extending among the people. We must do more in this direction if we would have the blessing of God than we are doing. We must be more diligent; we must think more about God and His kingdom and His salvation than we do about the things of this world. It is true, as we have been told during this Conference, we shall have houses, farms, etc., etc.; these are all necessary; but above all else we should think about the kingdom of God and its advancement. We have no friends but God and ourselves. At the same time let us extend the hand of relief where we can to others; but it is our duty to build up Zion. From my childhood I have vowed in my heart—and I have endeavored to keep the vow—that not one cent of mine would ever go to build up anything that was opposed to Zion. At the same time I have spent years, as others have done, traveling without purse or scrip and preaching the Gospel to those who were in darkness; but so far as working to sustain that which is opposed to Zion I have determined, and I did so determine in my childhood, not to do that, God being my helper, and he has helped me up to the present time. The advancement of the kingdom of God should be uppermost in our hearts, and we should not be afraid to spend means to

assist in this great work. Those who do will have it returned unto them an hundred-fold. You look at the men who have done the most in this Church, and you will find them the most blessed. They may not have so much wealth as some, but wealth is not everything, not by a good deal. The men who have spent the most time and the most means for the advancement of this work have been the men who have been blessed and preserved of God, God has prospered them all the day long, and he will bless their children after them. It is something to have one's children blessed. I would like to have that as well as to be blessed myself; I would like to live so that I could invoke the power and blessing of God upon my posterity.

I pray God to fill you with the Holy Ghost; the Holy Ghost that will bring things past to your remembrance and show unto you things to come; that you may retain the things you have heard during this Conference, and be built up and strengthened in your faith, which I pray may be the case, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SATURDAY, A. M., OCT. 8TH, 1881.

(Reported by John Irvine.)

THE CHANNELS OF COMMUNICATION FROM GOD TO MAN,—DREAMS, VISIONS, ETC.

I want to preach a short sermon to this congregation. To begin with, I have heard President Young and President Taylor a great many times from this stand ask the people to keep quiet until the meeting was dismissed; but as soon as the sermon ends there are a hundred boys and girls, or two hundred of them, rush for the doors. I do not like it. It pains me to see the President of the Church make this request, and the people pay no attention to it.

Now, in this fast age we are passing from a polite age to a very rude one in many respects. When I was a boy 65 years ago, and went to school, I never thought of passing a man whom I knew in the street, or a woman, without taking off my hat and making a bow. I never thought of saying "yes" or "no" to those that were placed over me. I was taught to say "yes, sir" and "no, sir;" but to-day it is "yes" and "no," "I will," "I won't,"

"I shall" and "I shan't." Now, when I see this rudeness amongst us, I sometimes wish that the spirit of the New England fathers was more among the people. But I do hope, brethren, sisters and friends, when a man stops talking and the choir rises to sing, that you will keep your seats. You can afford to do this as well as the President of the Church, the Twelve Apostles, or others who are sitting on this stand. You don't see us jump up and run for the door the moment a speaker is done. The Lord is displeased with any such thing. I hope you will pardon me for so speaking. I felt to say that much.

We have a great variety of teaching and preaching, and I have sometimes thought that we have more preaching and teaching than any other people on the earth. I expect it is all right. I think we need it. The world need teaching, we ourselves need teaching; but I have thought that the Latter-day Saints have had more of the Gospel of Christ proclaimed to them than any other generation that ever lived.

My mind reverts to the channels of communication from God to man. Here we have the Bible which gives a history and prophecy of the prophets from Adam down to our own day extending through a period of near 6,000 years. The Lord, through all the destruction that has taken place in the various libraries of the world—like the great library of Alexandria, for example—has preserved the record of the Jews, at least we have a portion of it to read. Then, again, we have the Book of Mormon, the stick of Joseph in the hands of Ephraim, giving a history of the ancient inhabitants of this country from the time of their leaving the Tower of Babel to their disappearance from the land, and of the visitation of Christ to them. We have these books from which to obtain knowledge. Then we have the Book of Doctrine and Covenants, our Testament, which contains the most glorious, godlike, solemn and eternal truths ever recorded within the lids of a book on the earth. All these records are the words of God to man; and though the heavens and earth pass away not one jot or tittle will ever fall unfulfilled.

Then the Lord has other ways of communicating His mind and will. We have the living oracles with us, and have had from the day that Joseph Smith received the ministrations of Moroni, the Nephite, John the Baptist, Peter, James and John, Moses, Elias, Elijah, Jesus Christ—from that day we have had the living oracles to teach us the word of the Lord.

President Joseph F. Smith yesterday spoke of the gifts and graces. Now, the Lord has many ways in which He communicates with us. Frequently, as has been the case in every age, truths, principles, warnings, etc., are communicated to the children of men by means of dreams and visions. There is a great vision recorded in the Book of Doctrine and Covenants. When Sidney Rigdon and Joseph Smith saw the visions of heaven they were commanded to write while in the vision. The Lord was in that. It is a communication to man. But we have had a great many dreams—I have had in my life, and I suppose you have more or less—which amount to nothing. I will tell you just about what I refer to. A man eats a hot supper when he goes to bed; he gets the nightmare; he is chased by a bear; or he falls over a precipice, and as soon as he strikes the ground he wakes up. Now, the Lord had nothing to do with that.

A man may go to bed half-worried to death, tired and dream about something that will never take place. Last night, for instance, I dreamt I was making glass houses out of blocks of glass two feet square. Now, I don't know that the Lord was in that. Yet I have had dreams of a very different character. When I was a boy eleven years old, I had a very interesting dream, part of which was fulfilled to the very letter. In this dream I saw a great gulf, a place where all the world had to enter at death, before doing which they had to drop their worldly goods. I saw an aged man with a beaver hat and a broad-cloth suit. The man looked very sorrowful. I saw him come with something on his back, which he had to drop among the general pile before he could enter the gulf. I was then but a boy. A few years after this my father and mother removed to Farmington, and there I saw that man. I knew him the moment I saw him. His name was Chauncy Deming. In a few years afterwards he was taken sick and died. I attended his funeral. He was what you may call a miser, worth hundreds of thousands of dollars. When the coffin was being lowered into the grave my dream came to me, and that night his son-in-law found one hundred thousand dollars in a cellar belonging to the old man. I name this merely to show that in this dream I had manifested to me certain things that were true. I think of all the inhabitants of the world having to leave their goods when they come to the grave. After this scene had passed before me I was placed in a great temple. It was called the kingdom of God. The first man who came to me was Uncle Ozem Woodruff and his wife I helped into the temple. In process of time, after embracing the Gospel, and while on my first mission to Tennesee, I told Brother Patten of my dream, who told me that in a few years I would meet that man and baptize him. That was fulfilled to the very letter, for I afterwards baptized my uncle and his wife and some of the children; also my own father and step-mother and step-sister, and a Methodist priest or class-leader,—in fact I baptized everybody in my father's house. I merely mention this to show that dreams sometimes do come to pass in life.

Then, again, there are visions. Paul, you know, on one ocassion was caught up to the third heaven and saw things that were not lawful to utter. He did not know whether he was in the body or out of the body. That was a vision. When Joseph Smith, however, was visited by Moroni and the Apostles, it was not particularly a vision which he had; he talked with them face to face.

Now, I will refer to a thing that took place with me in Tennessee. I was in Tennessee in the year 1835, and while at the house of Abraham O. Smoot, I received a letter from Brothers Joseph Smith and Oliver Cowdery, requesting me to stay there, and stating that I would lose no blessing by doing so. Of course, I was satisfied. I went into a little room and sat down upon a small sofa. I was all by myself and the room was dark; and while I rejoiced in this letter and the promise made to me, I became wrapped in vision. I was like Paul; I did not know whether I was in the body or out of the body. A personage appeared to me and showed me the great scenes that should take place in the last days. One scene after another

passed before me. I saw the sun darkened; I saw the moon become as blood; I saw the stars fall from heaven; I saw seven golden lamps set in the heavens, representing the various dispensations of God to man —a sign that would appear before the coming of Christ. I saw the resurrection of the dead. In the first resurrection those that came forth from their graves seemed to be all dressed alike, but in the second resurrection they were as diverse in their dress as this congregation is before me to-day, and if I had been an artist I could have painted the whole scene as it was impressed upon my mind, more indelibly fixed than anything I had ever seen with the natural eye. What does this mean? It was a testimony of the resurrection of the dead. I had a testimony. I believe in the resurrection of the dead, and I know it is a true principle. Thus we may have dreams about things of great importance, and dreams of no importance at all. The Lord warned Joseph in a dream to take the young child Jesus and his mother into Egypt, and thus he was saved from the wrath of Herod. Hence there are a great many things taught us in dreams that are true, and if a man has the spirit of God he can tell the difference between what is from the Lord and what is not. And I want to say to my brethren and sisters, that whenever you have a dream that you feel is from the Lord, pay attention to it. When I was in the City of London on one occasion, with Brother George A. Smith, I dreamt that my wife came to me and told me that our first child had died. I believed my dream, and in the morning while at breakfast, I felt somewhat sad. Brother George A. noticed this and I told him my dream. Next morning's post brought me a letter from my wife, conveying the intelligence of the death of my child. It may be asked what use there was in such a thing. I don't know that there was much use in it except to prepare my mind for the news of the death of my child. But what I wanted to say in regard to these matters is, that the Lord does communicate some things of importance to the children of men by means of visions and dreams as well as by the records of divine truth. And what is it all for? It is to teach us a principle. We may never see anything take place exactly as we see it in a dream or a vision, yet it is intended to teach us a principle. My dream gave me a strong testimony of the resurrection. I am satisfied, always have been, in regard to the resurrection. I rejoice in it. The way was opened unto us by the blood of the Son of God.

Now, having said so much on that subject, I want to say to my brethren and sisters, that we are placed upon the earth to build up Zion, to build up the kingdom of God. The greater proportion of the male members of Zion, who have arrived at the years of early manhood, bear some portion of the Holy Priesthood. Here is a kingdom of Priests raised up by the power of God to take hold and build up the kingdom of God. The same Priesthood exists on the other side of the vail. Every man who is faithful in his quorum here will join his quorum there. When a man dies and his body is laid in the tomb, he does not lose his position. The Prophet Joseph Smith held the keys of this dispensation on this side of the vail, and he will hold them throughout the countless ages of eternity. He went into the spirit world to unlock the prison doors and to preach the Gos-

pel to the millions of spirits who are in darkness, and every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the vail, enters into the work of the ministry, and there is a thousand times more to preach there than there is here. I have felt of late as if our brethren on the other side of the vail had held a council, and that they had said to this one, and that one, "Cease thy work on earth, come hence, we need help," and they have called this man and that man. It has appeared so to me in seeing the many men who have been called from our midst lately. Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley. On one occasion he was suddenly taken very sick—near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: "Brother Roskellye, we held a council on the other side of the vail. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances." The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: "I think I will not call you. I think you are wanted here more than perhaps one of the others." Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley he said: "Brother Maughan came to me the other night and told me he was sent to call one man from the ward," and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died. Now, I name this to show a principle. They have work on the other side of the vail; and they want men, and they call them. And that was my view in regard to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the vail. We labored also with Brother Pratt; he, too, was wanted behind the vail.

Now, my brethren and sisters, those of us who are left here have a great work to do. We have been raised up of the Lord to take this kingdom and bear it off. This is our duty; but if we neglect our duty and set our hearts upon the things of this world, we will be sorry for it. We ought to understand the responsibility that rests upon us. We should gird up our loins and put on the whole armor of God. We should rear temples to the name of the Most High God, that we may redeem the dead.

I feel to bear my testimony to this work. It is the work of God. Joseph Smith was appointed by the Lord before he was born as much as Jeremiah was. The Lord told Jeremiah—"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a Prophet unto the nations." He was commanded to warn the inhabitants of Jerusalem

of their wickedness. He felt it a hard task, but ultimately he did as he was commanded. So I say with regard to Joseph Smith. He received his appointment from before the foundation of the world, and he came forth in the due time of the Lord to establish this work on the earth. And so it is the case with tens of thousands of the Elders of Israel. The Lord Almighty has conferred upon you the Holy Priesthood and made you the instrument in His hands to build up this kingdom. Do we contemplate these things as fully as we ought? Do we realize that the eyes of all the heavenly hosts are over us? Then let us do our duty. Let us keep the commandments of God, let us be faithful to the end, so that when we go into the spirit world and look back upon our history we may be satisfied. The Lord Almighty has set His hand to establish His kingdom never more to be thrown down or given to another people, and, therefore, all the powers of earth and hell combined will never be able to stay the progress of this work. The Lord has said he will break in pieces every weapon that is raised against Zion, and the nations of the earth, the Kings and Emperors, Presidents and Governors have got to learn this fact. It is a fearful thing to fall into the hands of the Lord. It is a fearful thing to shed the blood of the Lord's anointed. It has cost the Jews 1800 years of persecution, and this generation have also a bill to pay in this respect.

I bear my testimony to these things. The Bible, the Book of Mormon, the Book of Doctrine and Covenants contain the words of eternal life unto this generation, and they will rise in judgment against those who reject them.

May God bless this people and help us to magnify our callings, for Jesus' sake. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, JAN. 1, 1882.

(Reported by Geo. F. Gibbs.)

THE POSITION OF THE LATTER-DAY SAINTS—MORALITY AND SOBRIETY REQUIRED—TRANSGRESSORS TO BE DEALT WITH, ETC.

Brother Lyman on rising wished you a happy New Year; I will continue the compliment by adding a hundred thousand happy New Years and as many more as you wish.

A remark of this kind would sound rather peculiar in the ears of many individuals who do not look

at things in the light which we do. But there are principles associated with the Gospel of the Son of God, which reach beyond this life into that which is to come; and we are simply here acting and operating in a state of probation. And if we act well our part here, the principles of the Gospel will place us in a position whereby we shall be enabled to act well our part in another world, and in another state of existence.

We occupy a peculiar position before the Lord. God is our Heavenly Father; and we are told that he is the God of the spirits of all flesh. We are told moreover that when men leave this earth, the spirit returns to God who gave it. And if we are faithfully performing our part, and attending to the duties and responsibilities which devolve upon us, as Saints of the Most High, then we shall be in a position whereby we shall have a right and a claim upon an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us. But we are here subject to the trials and vicissitudes pertaining to humanity, to prepare us for this inheritance referred to. And if we are faithful and diligent, as has been referred to by Brother Lyman, in regard to the various duties and responsibilities of life, we shall have a legitimate claim to the blessings that the good and the faithful expect to enjoy. But if we do not conduct ourselves aright, if we do not fulfil the requirements which the Lord makes of us, if we do not obey the commandments of Jehovah, we shall have no claim upon those promises that are made to the righteous, to those who fulfil His laws and keep His commandments. This is the way that I look at these things. Hence we are called to occupy a peculiar position in the world.

We have had a great many precious things revealed unto us, many of which have been hid from the minds of men from the foundation of the world. We are placed in a position to operate with God our Heavenly Father in the interests of humanity. He has selected, called and chosen us for this purpose. He has revealed Himself from the heavens. He has introduced the holy Priesthood, and conferred upon men power and authority to operate in his name, to act under his guidance, to be his mouthpieces to declare his will and to make known his designs to the human family. For this purpose men thus endowed and clothed have been sent forth to the nations of the earth, and are now being sent forth to spread that light, truth and intelligence which God has seen fit to reveal to the human family for their good, for their blessing, and for their exaltation in time and throughout the eternities that are to come. For this purpose he has imparted the Holy Ghost, and the light of revelation, confirming the testimony of his servants in their ministrations among the children of men. For this purpose he has gathered us together as we are here to-day, and as the Saints are gathered in other parts of this Territory, and in other Territories, that whilst we are pursuing the natural avocations of life, we might at the same time be taught and instructed of God, that we might learn the laws of life; that we might comprehend the object of our being and existence, and that we might in time learn to comprehend God the Eternal Father, and his purposes and designs in relation to mankind; that we might be purified from the corruptions and infamies that exist in the world; and that our spirits might be purged

from everything that tends to deteriorate, injure or destroy man; and that we might be enabled to comprehend those principles which are calculated to elevate, to exalt and ennoble mankind, and to prepare them for the enjoyment of a place among the Gods in the eternal worlds. For this purpose he has organized the Church of Jesus Christ and the kingdom of God, and revealed his law and his purposes to his Saints. For this purpose he has taught us of things pertaining to the future, having drawn aside the vail of the invisible world, and made known his purposes to his people, and taught us how to become saviors upon Mount Zion, that we may fulfil our destiny upon the earth, and accomplish the purposes of God, and carry out his design and will in sending us here upon the earth; that those principles which exist in the heavens and operate among the Gods may be communicated to man, and that we may be enabled to present them in all purity and in all their beauty, glory and grandeur, and that we may learn to save ourselves and then to save others. For this purpose we are building our Temples and, as they are being built, operate in them, that we may be one with God, and one with the ancient Patriarchs and Prophets and Apostles and men of God. And that while God our Heavenly Father and the holy angels and men of God who have lived in the different ages, who have been clothed upon with the Holy Priesthood, and admitted to communion with God, and have fulfilled their destiny upon the earth—are operating in the heavens with God our Heavenly Father for the accomplishment of his purposes pertaining to things upon the earth as well as to things in the heavens; it is for us to perform our parts and fulfil our duties and magnify our callings and Priesthood, and be one with them in the objects which they have in view pertaining to the welfare and exaltation of the Saints, the blessing of humanity and the salvation of the living and the dead, according to the foreknowledge and the eternal purposes of God relating thereunto. And we are here for that purpose.

We are here to establish the Church of God, that there may be a people who shall enjoy the right to serve him upon the earth in a manner acceptable to him. We are here to establish the kingdom of God, that his government and rule and that an intelligent and comprehensive liberty and freedom may prevail among men and the peoples of the earth as they exist in heaven, and that we may be under the tuition and direction of our Heavenly Father, that his will may be done on earth as it is done in the heavens, and then be enabled to communicate these principles to our brethren and to the world.

These are some of the thoughts that pass through our minds when we read the word of God, and are in communion with him, when the Spirit of light, life, intelligence, and revelation rests upon us, and when the heavens and purposes of God are unfolded to our view. These, I say, are some of the thoughts that naturally flow through our minds. And talking about making new covenants on this the first of the year, why No! No! We do not wish to serve God by fits and starts, but to make his service and the obedience to his laws as the business of our lives. We love, reverence and serve God, because he loves us, and blesses and benefits us and acts as a kind and beneficent father to us. We have already entered into

covenant with Our Heavenly Father; but the question is, are we fulfilling these covenants? Have we the Holy Priesthood, and do we magnify that before God and the holy angels, or do we suffer ourselves to be corrupted and demoralized, and make light of the things of God, and thus tamper with these great principles which are calculated to exalt all who are obedient thereto? These are some of the questions that we should apply to ourselves. We hear of things sometimes which make us blush for humanity. We hear of crime, corruption and debauchery spreading itself abroad throughout the world; and we hear too, sometimes, I am sorry to have to say of some calling themselves Latter-day Saints, being tainted with evils of that kind.

The great majority of the people of this city have been moved, because of drunkenness and kindred evils increasing among us, to petition the Mayor and members of the City Council to adopt such measures as will prevent this state of things. It is a shame for men professing to be Saints to be under the necessity of imploring the aid of the civil law to keep them sober; and while it is proper to guard our youth from the insidious wiles of the adversary, yet all men ought to do right from principle; and while we endorse such an act as most commendable on the part of the people, yet, in one sense, what have these dens of infamy to do with the Saints of God; or what have the Saints of God to do with the haunts of shame and disgrace? Why, if there were ten thousand of such things around, and men were living up to the spirit and power of God within them, they would say, My soul, enter thou not into their secret, mine honor, with them be not thou united, my morals, be not ye contaminated with such infamous corruptions. That would be the case if men did right and had the Spirit and power of God in them, and if they loved God and righteousness. But men who practice these infamies do not love God, nor have they a respect for his law; they do not love righteousness; they are not Latter-day Saints; they cannot be Latter-day Saints, neither can they have part or lot in the blessings and exaltations of the kingdom of God, either on the earth or in the heavens.

Let the wicked then pursue their course, and let the righteous pursue their's. If any of our people are found mixed up with these iniquities, let them be dealt with as the law of God directs, and let them be purged from our midst. Let righteousness, truth and integrity be maintained, and let God be honored and let the Gospel be sustained and the law of God upheld, and He will stand by the righteous. These are my views and feelings in relation to these matters. And I would not give five cents for a man who had to have a law placed upon him; or some one to stand guard over him, to prevent him from going into those dens of infamy and those sinks of corruption that "civilization" has introduced into our midst. I would not give five cents for the religion of such a man, it is not worth having, the sooner he gets rid of it and comes out in his true colors, the better. And then let the transgressor be dealt with according to the law of God. Purge yourselves from them and their iniquities, and follow in the paths of righteousness. These are my feelings in relation to these matters.

We learn that in former times that there was no fellowship between God and Belial, no fellow-

ship between light and darkness, no fellowship between truth and error, no fellowship between the Saints of God and the workers of iniquity. That doctrine is just as true to-day as it was when taught in former days. I speak of this because it is something which I, for one, will not bear; for one, I will not fellowship the workers of iniquity, I do not care who they are, or where they come from. And it is for us all to do right and keep the commandments of God. We talk sometimes about a man being an honest man; the reason why some are honest is because they cannot steal. But let a man be placed in a room or elsewhere with an amount of gold or other valuables within his reach, with the understanding that there was no fear of being detected, that if he appropriated any to his own use no one would know it as there was no check upon him; and if he of his own free will let it alone, I would say he was an honest man.

And in regard to drunkenness, which has been of late a prevailing topic of conversation—what a nice creature is a drunken Elder, a drunken Saint, a reeling, staggering, drunken Saint! What do you think of it? We write over our stores sometimes, "Holiness to the Lord." We are called the Saints, or as the Germans express it, the *heilige, der letzten tage* or the holy of the last days. What! a drunken Elder, a drunken High Priest, or a drunken Saint? We will not have such a person associated with us; we will not be contaminated nor disgraced with the name nor with the infamy of such conduct. And as regards the sellers of intoxicating drinks, they would many of them, sell themselves. And any man who cannot let these things alone, any man that has not got manhood and respect enough to keep out of these pest-houses that disgrace our city, is not fit to associate with decent people, and respectable people ought to guard against him as they would against small-pox or any other pestiferous evil. And as the honesty of a man can only be tested by his having temptation within his reach, so no man can be considered as acting properly who cannot let liquor alone, when that is within his reach. Virtue does not consist simply in being prevented from committing evils, but in having temptations presented before us and then governing our passions and appetites. Good and evil are placed before us, no matter by whom, it is for us to resist evil and cleave to the right; we are told that it is to him that overcometh that I will grant to sit down on my throne, as I have overcome and sat down on my Father's throne. Neither do we want excuses for any of these things, for God will condemn us if we bear them, and His wrath will be enkindled against us, and we shall find it a hard matter to pack such infamies upon our shoulders. I will not do it, I will throw them off of mine, I will have no fellowship with those who indulge in them; and I call upon all the Saints to do the same, and upon the proper authorities to take measures to root out from our midst everything that would defile and contaminate the morals of the Latter-day Saints.

About the world and their course—let them take their course. The wicked will, we expect, continue to do as they have done for years, grow worse and worse, deceiving and being deceived. And to the evils that are among us, which have been introduced here, and which are being fostered and encouraged by wicked and corrupt men, I would say to our people, let them alone.

If, however, our young men or any of the older ones should be found violating the laws of the land, let them be punished as the laws direct, it does not matter whose sons they are, or who they may be. If you should find any of mine doing it, bring them up and straighten them out, and let the penalty of the law be inflicted for their evil, pernicious practices; and if it be anybody else's sons or fathers, do the same with them. And let us guard jealously the principles of virtue, sobriety and purity, by disfellowshipping and purging from us those who dishonor and trample them under foot. And let us be for God and for Zion, for truth and for righteousness; for we cannot drag the contaminated and corrupt into heaven, such are not wanted there; and I do not want to introduce them there whether they are my sons or the sons of anybody else. The Scripture says: "Whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Now, it is for us to choose what course we will pursue. I do not suppose that I am talking to any of these drunkards, they generally do not come to meeting; they would rather have a bottle with them at home, or meet in grog-shops or other places where the debased and contaminated are wont to assemble. And it is proper they should seek their own company, for we do not want them here. We want men who are Saints from principle, men who love God, who keep his commandments, men who are pure and virtuous, men who are seeking to glorify God through obedience to his laws, and men who do these things because they love to do them. We do not wish to see anything approaching coercion in dealing with persons, but we wish them to understand that we will not any longer be disgraced by their infamies.

As has been referred to, we have entered into covenant with God, and it is only on the condition of our keeping our covenants inviolate that we shall be entitled to the exceedingly great and precious promises which he has made to us. And he does expect us to be true to him: he expects it of me; he expects it of my brethren associated with me as Counselors; he expects it of the Twelve; he expects it of the Presidents of Stakes; he expects it of the Bishops; he expects it of the High Counselors; he expects it of the High Priests, of the Seventies and the Elders, and of all Israel. He expects us all to be men of God, with clean hands and pure hearts, seeking to magnify our calling and to honor our God. Let us do this, and all will be right with us; and those who do not wish to do this, let them step on one side. And while we would avoid anything like harshness or precipitancy, and treat all men with forbearance and kindness, and bear, to a reasonable extent, with the weaknesses and infirmities of men, we must deal with transgressors for their fellowship, and cut them off from the Church. We must have people who will serve God and keep his commandments. And then we can go to God our Heavenly Father when our enemies conspire against us, and plead with him for protection; and he will take care of Israel and maintain and sustain his saints. But if we fellowship evil and iniquity, crime and corruption, infamies and drunkenness, debauchery and lasciviousness, and all the evils of the Christian world—if we do this we need not

look for the help of God; he will leave us to ourselves to take our own course. But if we will do our duty, discountenance iniquity, obey the laws of God and keep his commandments, he will take care of Israel and sustain his people. These are my feelings in relation to this matter.

God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCTOBER 23, 1881.

(Reported by John Irvine.)

LIBERTY OF CONSCIENCE—THE UNRIGHTEOUSNESS OF RELIGIOUS PERSECUTION—ETERNAL TRUTHS REVEALED—INDESTRUCTABILITY OF THE PRINCIPLES OF THE GOSPEL, ETC.

There being a little time left us this afternoon, I feel disposed to make a few remarks to those who are present. There is one principle which has been universally acknowledged by the Latter-day Saints, by Joseph Smith, Brigham Young, John Taylor, the Apostles and all the leading men of the Church. I have heard Joseph Smith and Brigham Young say that if they had the power over the whole world, over every human being who breathes the breath of life, they would give every inhabitant of the earth the right to worship God according to the dictates of their own conscience. This is a principle which we believe in as Latter-day Saints, we ever have believed in it, and it is a principle which even the laws of our country, the constitution of our government holds out to all of its citizens. What! would you give the Methodists, the Baptists, etc., the privilege of enjoying their religion? Certainly. Our city abounds with churches of different denominations. Have they ever been opposed by anybody belonging to this Church in the erection of their churches and in the enjoyment of their religion? I think not. If they have, they should not have been. Why would you do this? Because the God of heaven gives all his children this right and privilege, it belongs to the whole human family, every man, woman and child under heaven has the right to worship God according to his desires, according to his own views, and according to the light which he has. The Lord gives all the children of

men this right and privilege. He gives them their agency and holds them responsible for their actions, and while the Lord does this, why should the children of men interfere? Why those scenes of blood that have taken place on the earth through religious principles? They are unrighteous. As Latter-day Saints we claim the same right that we would give to the inhabitants of all the world. We say to all men, "Enjoy your religion, worship God according to the dictates of your own conscience." We ask the same right as the children of God. We claim this by the Constitution and laws of our country, and upon this principle we have embraced the fulness of the everlasting Gospel of Jesus Christ.

The Lord has sent forth angels out of heaven. He has delivered the fulness of the Gospel to Joseph Smith. He was raised up as a Prophet of God, by the power of God, to lay the foundation of this Church of Jesus Christ of Latter-day Saints on the earth, and to lay the foundation of that kingdom which the Prophet Daniel and the other Prophets spoke of, and to build up that Zion which Isaiah, Jeremiah and Ezekiel said should be built up in the latter days. We believe this with every sentiment of our hearts. Now, in reading the publications of the day, I find there are many men in our country that seem to be filled with great anger against the Latter-day Saints, and they belch forth their wrath and indignation and animus against us, because we differ from them in some principles pertaining to the Gospel of Christ. Now, here is one principle that I wish to impress upon the minds of every Saint of God who dwells upon the earth—and I want our reporters to write it down—I want to impress it upon the rulers of our nation and upon all the inhabitants of this nation and every other nation, namely, that the love of God, faith, hope and charity, and the Gospel of Jesus Christ, with all the ordinances thereof, with the Holy Priesthood, which has power both in heaven and on the earth, and the principles which have been revealed for the salvation and exaltation of the children of men—that these are principles you cannot annihilate. They are principles that no combination of men can destroy. They are principles that can never die. Prisons cannot confine them; fire cannot burn them; the sea cannot drown them; no storm can wreck them; no gulf can swallow them up; no grave can entomb them, because they are eternal and will endure for ever. They are beyond the reach of man to handle or to destroy. You may put men in prison and abuse them; you may burn men at the stake; you may drive men from their homes who advocate these principles; but it is not in the power of the whole world put together to destroy those principles, they are as firm and independent, as far as the agency of man is concerned, as the pillars of heaven or the throne of God. I want the inhabitants of the earth to hear these things and remember them. The inhabitants of the earth have tried for generations to destroy these principles. Yet it matters not what may take place on the earth. Republics may be destroyed, kingdoms overthrown, empires broken up, thrones cast down, the sun may be turned to darkness, the moon to blood, the stars may fall from heaven, and heaven and earth itself may pass away, but not one jot or tittle of these principles will ever be destroyed. I would to God the world could understand

this. It would have been a blessing for them if the Jews could have understood it before they put to death the Lord Jesus Christ. When Jesus Christ came to the Jews he brought the everlasting Gospel. He was of the tribe of Judah himself. He came to his own father's house; he offered them life and salvation; yet he was the most unpopular man in all Judah. The High Priests, the Saducees, the sectarians of the day, were the strongest enemies he had on earth. No matter what he did, it was imputed to an evil source. When he cast out devils it was imputed to the power of Belzebub, the prince of devils. When he opened the eyes of the blind they said: "Give God the praise: we know that this man is a sinner." This unpopularity followed the Lord Jesus Christ to the cross where he gave up the ghost. Now, the inhabitants of Judah had an idea that if they could only put to death the Messiah, that that would end his mission and work on the earth. Vain hope of that generation as well as this. When they led Jesus to the cross, the very moment that spirit departed from that sorrowful tabernacle, it held the keys of the kingdom of God in all of its strength and power and glory the same as he had done while in the body. And while the body lay in the tomb, Jesus of Nazareth went and preached to the spirits in prison, and when his mission was ended there, his spirit returned again to his tabernacle. Did the Jews kill the principles he taught? No. He burst the bonds of death, he conquered the tomb, and came forth with an immortal body filled with glory and eternal life, holding all the powers and keys he held while in the flesh. Having appeared to some of the holy women and the apostles, he then went and administered to the Nephites upon this continent, and from here he went to the ten tribes of Israel, and delivered to them the Gospel, and when they return they will bring the history of the dealings of Jesus of Nazareth with them, while in his immortal body. The same unpopularity followed the twelve Apostles. Some of them were sawn asunder, others were beheaded, crucified, etc. But did the Jews destroy the principles they taught? Did they destroy the keys of the kingdom of God? No, verily no. They had no power over these things any more than they had power over the throne of God, or God Himself. These men when the spirit left their body returned holding the keys of the kingdom of God into the presence of God.

I will here say in passing that there is one principle that it would have been well if the Jews had understood, it would be well if all the inhabitants of the earth understood it, and that is, that it costs something to shed the blood of the Lord's anointed, to shed the blood of Prophets and Apostles and righteous men, to fight against God, against his Christ, and against his work. When these Jews cried out, "Crucify him, crucify him," and a Gentile judge had declared he could find no fault in him, still they were ready to say — "All right, you let his blood be upon us and our children." In this the Almighty took them at their word. The Jews have been trampled under the feet of the Gentiles for 1800 years, in fulfilment of that declaration. The yoke is not even broken to-day. In the eastern world, in Russia, and in all the nations of the earth, more or less, they are trampled under the feet of the Gentiles. Tens of thousands have been put to death. Nero put

to death many, as also did other men in their day and time. Hence you see it has cost the Jews something for the putting to death of the Lord's anointed.

Now, I want to say something with regard to the dispensation in which we live. The God of heaven has set his hand to fulfil the volume of revelation which the Bible contains, to build up that kingdom that Daniel the Prophet saw in the interpretation of the dream of Nebuchadnezzar. The God of heaven has sent forth that angel which John the Revelator saw "fly in the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." That angel has delivered the Gospel to Joseph Smith, and I know it. I bear my record and testimony to this truth. It is the truth of the living God. He has set his hand, as I have said, to build up this kingdom. Isaiah has written its history. Look at these valleys of the mountains. I came here on the 24th of July, 1847? What did I find? A barren desert, as barren as the desert of Sahara. There was no mark of the white man. It did not look as if any white man could live here at all. How is it to-day? Travel through the length and breadth of this Territory and behold the cities, towns, villages, gardens, orchards, fields, and crops that cover this once barren desert. What does it mean? It means that God Almighty is carrying out his purposes, it means that he has brought to his remembrance what his Prophets and Apostles have spoken; and all things shall be fulfilled to the very letter, even to the winding-up scene. From whence has come this congregation; from whence have come the Saints gathered together throughout these mountains of Israel? They have been gathered from every nation as far as the Gospel has been preached. We have been gathered together by the power of the Gospel. Yet, as I have remarked many times in my public discourses, if we had preached until we were as old as Methuselah, we could never have got men and women to leave their homes if they had not been moved upon by the Holy Ghost. The Elders of Israel preached the Gospel unto them and promised them in the name of Jesus Christ, that if they would receive this Gospel they would receive the Holy Ghost. Is there a man on the face of God's footstool to-day that would dare make such a promise as that unless he were backed up by the power of God? No, not one. If the Elders of Israel had been impostors, deceivers, they would have been very soon found out; but the God of Israel has backed up their testimony, and it is on this principle that these valleys are filling with the people of God to-day.

Now, I want to say that the same principles which existed in the days of Jesus and his Apostles exist to-day. There is a spirit of oppression, opposition, and persecution against the Latter-day Saints, because they differ from the world in their principles of religion. Jesus, however, said in his day: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." What is the cause of this hatred? It is because we declare the Gospel of Christ; it is because

we believe in Prophets, Apostles, and the gifts and graces of the Gospel; it is because we preach faith, repentance, baptism for the remission of sins, the reception of the Holy Ghost by the laying on of hands; it is because the Church is organized with Prophets, Apostles, Priests, Teachers, Deacons, etc., according to the ancient order of things. This does not agree with the feelings of the sectarian world, therefore they are opposed to us. "But," says one, "it is your polygamy that has created so much trouble with you 'Mormons.'" Oh, indeed, is it? I will ask, where was polygamy when we were driven from Kirtland and Far West, from Jackson, Van Buren, Clay and Davis Counties, Mo., from Nauvoo, etc., to other places, men and women put to death, houses burned, etc? We suffered more persecution then than we have ever suffered, ten times over, since polygamy was revealed and advocated by the Elders of Israel. What was the matter then? "Oh, you believe in revelation, you believe in Prophets and Apostles. We cannot stand this —you have got to give up that belief, and if you don't we will destroy you, put you to death, etc." The feeling among the people of the United States then was that if they could only put to death the leaders of the Church, that that would be the end of "Mormonism." So they thought in putting to death Jesus of Nazareth, that that would be the end of his teachings in that land. But lo and behold! when they put to death Joseph and Hyrum, they did not kill "Mormonism," they did not kill faith in God, they did not kill hope and charity, they did not do away with the ordinances of the house of God, nor the power of the Holy Priesthood. The God of heaven had ordained these things; he had ordained men under the hands of Peter, James and John, who held the keys of the kingdom of God in the eternal worlds, and that Priesthood and the keys thereof was to remain on the earth forever. It is beyond the power of man to destroy it. I want the Latter-day Saints to understand this: "Fear not them," said the Savior "which kill the body, but are not able to destroy the soul; but rather fear him which is able to destroy both soul and body in hell." The purposes of the Lord must be fulfilled. There is not one jot or tittle of the Old Book that the sectarian world believe in but will be fulfilled. The same with regard to the Book of Mormon and Doctrine and Covenants. The opposition of the world cannot stay the progress of this work. Some men are trying to do so all the time. I dislike to refer to individuals, but I have read lately of a Mr. Talmage, who seems to be in a terrible torment about the "Mormons," and is forever pouring out his wrath and indignation against them. Now, I just want to say that if we had a thousand million Talmage's, and they were to spend every breath they had, they could no more stay the hand of the Almighty in the rolling forth of this work than they could stop the wind from blowing. Why? Because God Almighty holds in His hands the destiny of this people, and of all nations, and this generation will yet realize that it is a fearful thing to fall into the hands of the living God. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn," saith Isaiah, and I know he was a Prophet.

Now, so far as I am concerned, I want to say to my friends, and to all peoples, I have no fears with re-

gard to the kingdom of God, I have no fears with regard to Zion; I have no fears with regard to the Church of Jesus Christ of Latter-day Saints, it is in the hands of the Almighty, and all that he hath said with regard to its work in the latter-days will come to pass in spite of earth and hell combined. I want the world to understand this. These are eternal truths. The principles will live when our nation is broken to pieces and wasted away, and when we ourselves have passed away to the spirit world. There is no power beneath the heavens that can hinder, stop or destroy the progress of truth and the decrees of Almighty God. I want to have the Latter-day Saints understand these things. We are in the hands of God. This is a very different generation from any other. It is a generation when the Lord has decreed—and that, too, before the world was made—that in the last days the God of heaven shall set up a kingdom which shall never be destroyed nor given to other people; the little stone cut out of the mountains without hands shall become a great mountain and fill the whole earth. These are the declarations of the Lord Himself.

I will now refer to another principle. I am an American citizen; a great many of this people are, I hope most are. I was born in the State of Connecticut, and many of the New England forms and teachings in our childhood, 65 years ago, were good to receive and live by. But what I want to say is: We live in a government raised up by the God of heaven. We have a constitution that was given by inspiration from God to man. I believe it is the best human form of government that was ever given to the human family. Now, I say if our rulers and governors become corrupt and attempt to trample those principles under their feet; though the nation itself might go to pieces, yet it is beyond the power of man to destroy the principles of the constitution. They may destroy one another, yet the principles contained in that instrument will live, and the God of heaven will maintain them until Jesus Christ comes in the clouds of heaven to set up His throne in Jerusalem, and to reign on the earth a thousand years.

I felt that I would like to say so much. I want my brethren and sisters to understand these matters. We should live our religion. I have no fears with regard to the kingdom of God. We may have fears in regard to ourselves. This man may apostatize, the others may apostatize, John Taylor, myself, or anybody else may die, but it will make no difference with regard to this work. Israel will never be without a law-giver. Zion will become all that Israel saw it, in its beauty, power and glory in the earth. I wanted to say so much to strangers here as well as Latter-day Saints. We believe in these principles with every sentiment of our soul. We expect to live them, we are ready to die for them, but they will never be destroyed. We may go to prison, we may suffer all manner of persecution, but the principles we advocate will remain forever. When Joseph Smith's body was laid in the grave, his spirit, like unto the Son of God, went into the spirit world with the keys of this dispensation to unlock the prison doors. There were fifty thousand million of spirits that never saw the face of a Prophet, or heard a gospel sermon in their lives until Joseph Smith preached to them the message of salvation. Those people in the spirit world have got

to have equal rights in the Gospel dispensation with those on the earth. That is the reason why Jesus went to preach to the spirits in prison. Joseph Smith will hold the keys of this dispensation throughout the countless ages of eternity, as Peter, James and John will hold theirs. He (Joseph Smith) will come forth in the morning of the first resurrection, and will rise up in judgment against this generation. He sealed his testimony with his blood. That testimony is in force upon all the world from the hour of his death. These are eternal truths. I hate to see any nation, I hate to see our own government, I hate to see the clergy of the day, rise up in anger against these Latter-day Saints, because they differ from them in principles of religion. We know for ourselves this Gospel is true. We know it has been given unto us by the revelation of God. We know it will stand. The power of God will be made manifest. These valleys will be filled with Latter-day Saints. We will grow and increase until the coming of the Son of Man. Whatever men may do, as I have said before, they are in the hands of God.

I pray God, my Heavenly Father, that He may instil these principles into your hearts, that they may accomplish the mission for which they have been sent. Even so, Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, AT THE FUNERAL SERVICES OF SISTER ELIZABETH H. CANNON, ON SUNDAY, JAN. 29, 1882.

We are again called to pay our last respects to the dead. Upon this occasion it is one of the daughters of the Lord, a mother of Zion, who has filled the measure of her creation. Sister Cannon was a noble woman, a noble mother in Israel who has raised a noble posterity; and she has now gone to rest after spending her life in upholding the principles of truth and making them honorable in the earth.

There are some things connected with this funeral that may be considered unpleasant, I refer to the absence of the husband of the deceased at Washington, where he is laboring for the interest and welfare of the people of this Territory, he, under the circumstances, not feeling to leave his post, but to leave the remains of his companion in the hands of his friends and to the mercy of God. And also in the absence of her two oldest sons, one of whom is in England, the other in

Germany, preaching the Gospel to the inhabitants of those respective countries, neither of whom, therefore, the sons nor the husband, can be present to pay their last respects to their noble mother and companion.

On such occasions when mourning the loss of our departed friends, I cannot help but think that in every death there is a birth: the spirit leaves the body dead to us, and passes to the other side of the vail alive to that great and noble company that are also working for the accomplishment of the purposes of God, in the redemption and salvation of a fallen world. And the spirit of this our deceased Sister, has gone to mingle with her little ones who have gone before her, and with her father and mother and her other family relations, and with her many friends who, like her, have wrestled with life and the struggles and troubles thereof, have overcome and gone home. All is well with Sister Cannon. She is satisfied with her condition to-day. I feel with regard to her as I have always felt with regard to faithful Latter-day Saints, when they have finished their work and gone behind the vail that there are none of them that would return to their earthly bodies if they had the opportunity.

In making remarks at funerals, which I have often been called upon to do, I have taken the liberty of speaking plainly my feelings with regard to the dead. And I will say here, when I see a man or a woman, a true and faithful Latter-day Saint pass away, I do not feel in my heart to mourn. Why should we mourn for the woman whose remains lie before us? She has been true and faithful to the sacred and holy covenants that she entered into with God her heavenly Father; she has received those ordinances in the house of God that will prepare her to go into the presence of the best men and women that have lived upon the earth; she has left a noble posterity to bear her name and to bear record of and to emulate her example; she is freed from pain and suffering and the anxieties of life, and is now beyond the power of the enemy of all righteousness; she has opened her eyes in the spirit world, among her relatives and friends and her own little ones, whose death caused her grief and pain; she has gone to enjoy the society of those who have washed their robes and made them white in the blood of the Lamb, and to inherit the blessings and glory of eternal life. No, I cannot feel to mourn for her. It is hard, of course, to part with our friends; but after all it is with regard to them, as one of old said. It is better to go to the house of mourning than the house of feasting. It is natural for us to give expression to our feelings in tears in laying away the bodies of our beloved friends, and there is a degree to which we may go which is proper and right; but there are extremes which are often indulged in, which is neither proper nor right for Latter-day Saints to copy after. Here, however, as I have said, we have nothing to mourn about as far as Sister Cannon is concerned.

When I say that I have never felt to mourn for any faithful man or woman who has died in this Church, I must make one exception; I did feel to mourn, and so did all Israel, the death of our martyred Prophet and Patriarch, Joseph and Hyrum Smith. But we did not mourn on account of them personally, for they had passed through all that any martyr ever did or could, but we felt to mourn their loss to the

Church as our leaders, to whom we had learned to look for counsel and advice in every hour of trouble and trial, although there is something very dreadful in the thought of assassinating men, whether they be Prophets or Apostles, or whether they be emperors or presidents. With that exception I have not felt to mourn for any faithful person who has gathered up his feet and gone to sleep with the fathers. I have felt rather, that they have gained a victory which but few of the human family have gained in their day and generation. For you will find, my brethren and sisters, there are but a very few comparatively, either male or female, who have had independence of mind enough, as well as honesty of heart sufficient to receive the Gospel of Christ. It takes independence of mind, honesty of heart, faith in God, and firmness of character to live the life of a Latter-day Saint, in the face of a frowning world, and in the midst of trials and troubles and persecution.

The spirit of Sister Cannon has left us; her body is here awaiting the purifying changes it must undergo in mother earth. But whether her spirit is present witnessing these funeral services, or whether she, on opening her eyes in the spirit world, would say, "I leave my body for my friends to bury, I must enter upon my mission," that is something we are not able to speak definitely about. God not having revealed it unto us. But this we do know, she is all right, because she was thoroughly prepared for the change that awaited her; and she has gone to do all that she can for those of her kindred and friends that are to follow. And what more can you say? We are left, and we are doing for Sister Cannon what our friends, sooner or later, will be doing for us. It will not be very long before Brother Cannon and also the children and friends of the deceased who remain will join her in the spirit-world, if it is not until the coming of Christ. This admonition comes home forcibly to the living, "Be ye also ready." And it applies to us all. And it is for us as parents and Elders of Israel to labor in the cause of God, while we are permitted to tarry; living up to the light and knowledge that we have been blessed with. For there is a time appointed unto all men; and He takes away many according to the counsels of His own will. He takes whom He will take, and spares whom he will spare for a wise purpose in Himself. These things are according to the purposes and ordinances of God to man. Some labor this side of the vail, others on the other side of the vail. If we tarry here we expect to labor in the cause of salvation, and if we go hence we expect to continue our work until the coming of the Son of Man. The only difference is, while we are here we are subject to pain and sorrow, while they on the other side are free from affliction of every kind.

I pray God to comfort the heart of Brother Cannon, in this his sad bereavement, and to sustain him by the power of His Spirit; and I pray that his wives and children may be blessed and preserved in the truth, that at last he and they, together with this his companion, whose voice is now hushed in death, may come forth in the morning of the first resurrection, and stand in their family organization clothed with glory, immortality and eternal lives, to join with the redeemed and sanctified in exclaiming:

"O death, where is thy sting? O grave, where is thy victory?"

DISCOURSE BY PRESIDENT JOS. F. SMITH,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, AT THE FUNERAL SERVICES OF SISTER ELIZABETH H. CANNON, ON SUNDAY, JAN. 29, 1882.

Being requested I arise to make a few remarks.

Occasions of this kind afford us opportunity, not so much for mourning the loss of our departed friends as to reflect upon our present condition and our future prospects and hopes. For, as has been remarked, "it is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart."

Here we have occasion to reflect upon our own lives and the future that awaits us.

For there is one event which inevitably awaits every living soul, and it is only a question of a very little while when every one present, as well as elsewhere, will be placed in a position similar to that in which our beloved sister is placed, whose body now lies here in the cold embrace of death. We are born to die, it is the inevitable end of all flesh, it being a fixed, unalterable decree of the Almighty concerning the human family. We may therefore, as well now as at any other time, reflect upon what the result of our lives may be after we shall pass away from this stage of existence. If we do well, says the Lord, we are accepted unto Him; but if we do ill, sin lies at our door.

It is a truth that should arrest the attention of every one, that we shall be required to render an account for the deeds we do in the body. And for my part I feel that we have no cause to shed a tear for the condition of Sister Cannon. For years she has been afflicted, and has been quite feeble at times. Now she has passed beyond suffering and debility; nothing but the lifeless, inanimate part of Sister Cannon remains, the life,—the intelligent and the immortal part has gone to God from whence it came. Not but what she might be present if she desires to be here, and her desire be consistent with the will and pleasure of our heavenly Father; for those who live here in the flesh have a claim upon this earth, and upon the bodies they have occupied while they sojourned here. This earth is their home, and will forever so remain—that is, they will possess an inheritance here, inasmuch as they overcome and become the Saints of the Most High God. For it is written, that unto the Saints of the Most High, the earth and the fulness thereof shall be given, and they shall possess it forever and ever. But notwithstanding the immortal part of this our deceased sister has returned to God, from whence it came, she possesses the privilege, or may possess the privilege, as I have said, if she so desire, and if it be in accordance with the will and pleasure of the Almighty, to be present on the occasion to witness the ceremonies in which we are

now engaged. We are told by the Prophet Joseph Smith, that, "there are no angels who minister to this earth but those who do belong or have belonged to it." Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient Prophets who died were those who came to visit their fellow-creatures upon the earth. They came to Abraham, to Isaac, and to Jacob; it was such beings,—holy beings if you please,—that waited upon the Savior and administered to Him on the Mount. The angel that visited John when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. "*See thou do it not;* for I am thy fellow servant, and of thy brethren the Prophets, and of them which kept the sayings of this book. Worship God." Jesus has visited the people of this earth from time to time. He visited and shewed himself in his spiritual body, to the brother of Jared, touching certain stones with His finger, that the brother of Jared had fashioned out of the rock, making them to give light to him and his people in the barges in which they crossed the waters of the great deep to come to this land. He visited others at various times before and after He tabernacled in the flesh. It was He who created this earth, it therefore is His inheritance, and He had a perfect right to come and minister to the inhabitants of this earth. He came in the meridian of time and tabernacled in the flesh, some 33 years among men, introducing and teaching the fullness of the Gospel, and calling upon all men to follow in His footsteps; to do the same thing that He himself did, that they might be worthy to inherit with Him the same glory. After He suffered the death of the body, He appeared, not only to His disciples and others on the eastern continent, but to the inhabitants of this continent, and he ministered unto them as He did to the people in the land of Palestine. In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction to those whom they had learned to love in the flesh. And so it is with Sister Cannon. She can return and visit her friends, provided it be in accordance with the wisdom of the Almighty. There are laws to which they who are in the Paradise of God must be subject, as well as laws to which we are subject. It is our duty to make ourselves acquainted with those laws, that we may know how to live in harmony with His will while we dwell in the flesh, that we may be entitled to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives, and be permitted to sit down at the right hand of God, in the kingdom of heaven. And except we become acquainted with those laws, and live in harmony with them, we need not expect to enjoy these privileges: Joseph Smith, Hyrum

Smith, Brigham Young, Heber C. Kimball, Jedediah M. Grant, David Patten, Joseph Smith, sen., and all those noble men who took an active part in the establishment of this work, and who died true and faithful to their trust, have the right and privilege and possess the keys and power to minister to the people of God in the flesh who live now, as much so and on the same principle that the ancient servants of God had the right to return to the earth and minister to the Saints of God in their day.

These are correct principles. There is no question about that in my mind. It is according to the Scriptures; it is according to the revelation of God to the Prophet Joseph Smith; and it is a subject upon which we may dwell with pleasure and perhaps profit to ourselves providing we have the Spirit of God to direct us.

But the thing for us to do is to live according to the light and intelligence that God has revealed to us in this dispensation, that we may be in harmony with the heavenly powers and with heavenly beings, and especially with our Lord Jesus Christ, who stands at our head, who is our lawgiver, our exemplar, and the way of life and salvation to all the world, through whom we may enter into the celestial kingdom of God, and without whom we can never enter that state of glory worlds without end. He is the way, the light and life of the world; and whosoever will obey the commandments He has given, and do the works which he has done, and commanded us to do, shall not walk in the darkness, but shall have in them the light of life.

The circumstances under which Sister Cannon has been taken away from us, are in some degree melancholy. I regret that circumstances are such that Brother Cannon could not be here upon this occasion. But he is absent not upon his private business, but in the name and interest of the whole people of this Territory; and in the protection of our righteous citizens who are jeopardized by the craftiness of designing and corrupt men. If he were to leave his post, trickery would be resorted to by the worst enemies of the people to deprive us of our political and religious rights; therefore he is firm at his post of duty. Is there anything of a private character that would keep him away from home on an occasion like this? There is not; nothing but the highest sense of duty could do it, and that too in the interest of the people of God, in defending their rights, and in laboring for their interests, as he has done from his youth to the present moment. His whole time, his ability and the wisdom that God has given him, and all that he possesses has been upon the altar of sacrifice since his early boyhood in behalf of this people; and now, under this sad and sorrowful affliction he remains, and that too, in compliance with the desire of her whose remains are about to be laid away, true to his post of honor and duty. Who can describe his feelings? But let us forbear, it would not be profitable to us; but in this, as well as every circumstance of life, we will join with him in acknowledging the hand of God. It, however, grieves me to think that he cannot be here, as it does his children and family who now surround the earthly remains of her whose spirit has gone home—a respected, a beloved, a true and noble woman.

This, however, cannot now be helped and therefore it is all right. There is another view to take of this. What is life or death in com-

parison with the duty that we owe to God and each other? Should we shrink from duty, should we leave our post in time of danger because of the natural sympathies and affections which bind us to each other? No. It would be unjust, it would be condescending in us to even think of doing so. It is more noble to make the sacrifice of society, kindred and friends, than to leave our post of duty, and thus endanger the rights and liberties of the whole community. If Brother Cannon were here he could only mourn with us, and then again return to his post of duty. And what more could he do than he has done? Every attention has been paid, and every effort has been put forth to do all that could be done for Sister Cannon. But our prayers did not prevail; she was appointed unto death." God has taken her. She sleeps, but is not dead. She does not sleep the sleep of death, but of the righteous and the faithful; yes, one who has proved faithful to the latest breath, Sister Cannon is an example for her children and family, an example of patience, of faithful endurance, and of integrity that is unquestionable. This is a great deal to say of one of our fellow-creatures, but none too much to be said of her. My sympathy is drawn out to those who remain. May God bless and comfort them; and may they abide in the truth and follow the example of their noble mother and companion in life, remaining faithful to the end of their days, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, AT THE FUNERAL SERVICES OF SISTER ELIZABETH H. CANNON, ON SUNDAY, JAN. 29, 1882.

In speaking a few words pertaining to the dead, I, as my brethren have expressed themselves, feel to reconcile my feelings to the purposes of the Almighty, whether respecting the dead or the living.

This morning, however, I have experienced sorrowful feelings not on account of Sister Cannon; she is all right. Her body lies here in the cold embrace of death, but her spirit is peaceful and happy. She has fought the good fight, she has finished her course, she has accomplished the object of her creation, and she has gone to where sighing, sorrow and trouble cannot reach her; therefore, I cannot mourn on her account. It is all right and all well with her. Yet there are sympathies,

feelings and associations connected with humanity that it is difficult at times to dispense with. I have been acquainted with Sister Cannon from her youth, since she was quite a little girl, and have watched her through all her life, comparatively. I have seen her in life, and—I was going to say, in death; nearly so, for I was with her on several successive days before she died.

As has been said, we desired that her life might be prolonged, at least until her husband should return; but it seems that God has ordered it otherwise, for some wise purpose which to us is not always maniest.

This reminds me of a circumstance which occurred in my life, being situated at the time pretty much as Brother Cannon is now.

When I was in Paris, France, about thirty years ago, I had a dream that troubled me very much, in which I saw my first wife—as the deceased here is his first wife—lying sick at the point of death. And it so affected me that I awoke, being troubled in my feelings. I fell asleep again, and again the same scene presented itself to me when I again awoke and experienced the same feelings of sorrow, and after some time slept again, and it was repeated a third time. I knew then that my wife was very sick, lying at the point of death.

I got up and fervently prayed the Lord to spare her life until, at least, I should have another opportunity of meeting her in the flesh. He heard my prayer. I took a note of the circumstance at the time, and learned afterwards that such had been the case exactly as it had been shown to me. On the following morning I remember meeting a gentleman who was a Protestant minister, and he observed that my countenance looked sorrowful, and he enquired the cause. I told him that my wife was lying at the point of death, and he asked me if I had received a letter? I told him no; but related to him how it had been shown to me. But, I said, I got up and prayed the Lord to spare her life, and I feel consoled in knowing that she will be healed. When Sister Cannon was sick we prayed for her, exercising all the faith we possessed on her behalf; but God has seen fit to take her to Himself. Bro. Cannon, of course, would feel as I did, desirous to have another opportunity of seeing his wife in the flesh, and, if possible, to be at her side when she should pass hence, and had he been engaged in private instead of public business, he would most assuredly have been. But it was not to be. She has gone during his absence from home, and it is all right. So it would have been if my wife had gone under the same circumstances, I would have had the same feelings.

We are here for a short time only. Our spirits dwelt with our Father before we came to the earth. In coming here we took upon ourselves bodies according to the decree of the Almighty, and if our bodies are required, it would not be for me or for you to say when or how these things shall be. It is the Lord who directs in all these matters, both in regard to us individually and also in regard to the whole human family.

The present is only one stage of our existence. We existed before we came here; we exist here for a time, and when we depart from this mortal life we shall have a spiritual existence, an existence without the body, and then again with the body. And it is for those who manage and manipulate these matters to do as seemeth good in their sight, and it is for us to yield a willing and an obedient submission to the will of

our heavenly Father, feeling always that whatever he does is perfect and right.

Every day such occurrences happen; the human family live, as did our fathers before us, for a short time, and then we, like them, pass away; and then again others are constantly coming to take the places of those who depart. And so it will continue until other dispensations shall be introduced, which will place things in another position.

There are one or two things which I wish to mention; they may seem small matters to some. I see in a telegram from Brother Cannon that he mentions certain things in regard to this funeral of his wife, one of which is, that he did not wish any show of mourning in connection with it. We know his feelings in this respect; they are the same as ours. It is customary for people to put on black apparel and to assume a melancholy appearance. That may be all very well, by way of paying respect to our dead friends; but the question is, whether this is the most appropriate way. Brother Cannon desired—I have talked with him also on the same subject—that the coffin in which the remains of his deceased wife should be laid, should be made of common mountain wood, and that everything about it be neat and plain, and that his family should not put on mourning apparel. His brother Angus has been desirous to carry out his instructions touching this matter, doing away entirely with those ostentatious appearances and all unnecessary parade of mourning so common now-a-days on such occasions.

It is proper to sorrow; it is proper to show respect for the departed. It is proper that our sympathies should be drawn out; it is proper that we should assemble together to attend, to appropriate funeral services, as we are now doing, that we may reflect upon our lives and upon the uncertainty thereof, and upon death and the results that may follow after; and that we consider the Gospel of the Son of God, and reflect upon our position, etc. But I have thought and indeed President Young thought, and so did Brother George A. Smith and others with whom I have conversed upon this subject, that we pay too much attention to these outward forms. We, above all other people upon the face of the earth, ought to be free from outward show, and from the appearance of sorrow, and mourning, having had planted within us the germs of immortality and eternal life; inasmuch as when we get through with the affairs of this world, we not only expect, but we know that we will inherit eternal lives in the celestial kingdom of God. And knowing this, it would not be for us to mourn as people without any hope.

When I see excessive sorrow on occasions of this kind among people professing to be Saints, I think they do not comprehend the position. It is proper to mourn; it is proper to sympathize, but I do not sympathize with Sister Cannon; I sympathize with her children; especially these little ones whom she has left; I sympathize with her friends who mourn her loss; I sympathize with Brother Cannon who is absent at Washington, under the peculiar circumstances in which he is placed; but while we do this it is not proper for people who, perhaps are struggling hard to obtain a subsistence to make a parade, to lay out a large amount of means to carry out the fashion that exists in the world. We want to feel that we are the sons

and daughters of God; we want, when our friends leave us to show proper respect to them, which ought to be paid to all honorable men and women, and when we have done that we have performed our duty to them and our duty before God; it does not seem proper to place families or people in circumstances, through false ideas that would embarrass them and place them in an unpleasant position by trying to do that which they are really not able to do.

If we have secured the favor of God, if we are Saints of the Most High, if we have the Holy Ghost dwelling in us, if we are walking in the path of righteousness, if God is our God, and we are His children, if we are carrying out all those duties and responsibilities devolving upon us that His children should attend to, here upon the earth, we should feel satisfied if we are laid away without much ostentation and show; and in thus attending to the obsequies of those who pass away, we fulfil the duties which God has placed upon us. And He will take care of them afterwards.

If it were not for the atonement of Jesus Christ, the sacrifice he made, all the human family would have to lie in the grave throughout eternity without any hope. But God having provided, through the atonement of the Lord Jesus Christ, the medium whereby we can be restored to the bosom and presence of the Father, to participate with Him among the Gods in the eternal worlds —he having provided for that has also provided for the resurrection. He proclaimed Himself the resurrection and the life. Said he, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." By and by the tombs will be opened and the dead will hear the voice of the Son of God; and they shall come forth, they who have done good to the resurrection of the just, and they who have done evil to the resurrection of the unjust.

There is one thing that gives me great satisfaction, that Sister Elizabeth, as she had been true in life to the principles which God had revealed pertaining to celestial marriage, was also true to them in death. Being the first wife, while in the heyday of life and youth having her husband to herself, in obedience to the law of God she sacrificed her own feelings at the shrine of duty, and in compliance with the laws of celestial marriage was willing that others should also share the affections of her husband. And during her last sickness, well understanding the animus that existed in the world and in Congress, in regard to this principle, when the grim messenger was staring her in the face and the clammy drops of the sweat of death were oozing from her brow, well knowing that her husband would stand true to his principles as she had to hers, she indited a telegram, telling him that if it was the will of God that she should be raised up, He could do it as well during His absence as if he were at home at her bedside; and in the conflict between affection and duty, while the springs of life were fast ebbing out, feeling the importance of his position, she indited the following immortal words, "REMAIN AT YOUR POST." She has written during her last earthly moments, words of evidence to all the world, that she at any rate was a believer in those eternal principles that God has revealed for the salvation of His people, and for their purification and exaltation. I feel proud of that. And I believe there are thousands of our sisters would do the same. If we have a religion

that will stand by us after life, if we have a religion that will exalt us among the Gods in the eternal worlds, the world may howl, and the corrupt may expend their energies, but God will take care of his Saints; and it will be all well with us in time and eternity.

I pray God to bless these children who mourn the loss of their mother, that they may be preserved in the truth and led in the paths of life! I pray God to bless the wives of Brother Cannon who are also here, together with all of his family and all that pertains to him. I pray God to lead them all in the paths of life; and that we may all be true to our God, and at last obtain a seat in the celestial kingdom of God, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 24TH, 1881.

(Reported by John Irvine.)

THE GATHERING—MIRACLES NOT DESIGNED TO CONVERT THE WORLD, ETC.

The speaker read the 18th chapter of the Revelation of St. John, and said: This chapter which I have read in your hearing, contains a series of important predictions concerning Babylon.. It is found four chapters after another prediction concerning the restoration of the Gospel. The sixth verse of the 14th chapter of the same book says: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water." The next verse says—"And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." We would infer from this that one consequence of the preaching of the Gospel, or the declaration of it by this angel that should fly through the midst of heaven, would be the downfall of Babylon. We are not left in doubt, as Latter-day Saints, respecting the application of this name Babylon. Commentators have been puzzled to

explain what this meant, or to what city or people it applied, but in the records that have come to us this is made so plain that I suppose there is no Latter-day Saint who entertains any doubt respecting this matter. One consequence which should follow the preaching of the Gospel, as I have said, should be the downfall of Babylon; but in the first verses that I have read it appears there should be a cry go forth before Babylon should fall. "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." There should be, it appears from these passages that I have read in your hearing, several events connected with the preaching of the declaration of the Gospel by this angel that should fly through the midst of heaven—there should be a cry go forth among the people to come out of Babylon, out of this system which had made all nations drunk with her fornications, and no doubt this would be done in a manner that would be so remarkable that all the inhabitants of the earth would have the testimony concerning it.

There have been a number of predictions made concerning the gathering together of people from various nations and from the midst of various peoples. Isaiah and Micah, two ancient prophets, have left on record their plain predictions concerning certain events that should take place in the last days connected with the gathering of people together. Their predictions concerning these events are among the most remarkable that are contained in their books, and as Latter-day Saints we fully believe these events are taking place and have been taking place for a great many years. Isaiah, in speaking about this matter, uses very much the same language as Micah. He says in the 2nd chapter, commencing at the 2nd verse: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Now this is a remarkable prediction concerning the gathering together of the people in the last days. I have often thought in connection with this latter-day work that one of the most remarkable features of the divinity of the work is to be found in the gathering together of the people called Latter-day Saints. As we firmly believe, the prediction that I read concerning the coming of the angel with the everlasting Gospel has been fulfilled in the establishment of this Church. The Elders of this Church have testified of this for many years, in fact since its first organization—that it was necessary for the everlasting Gospel to be restored in its primitive simplicity and purity from heaven, there being no Church in existence upon the earth that possessed it, and, therefore, God the Eternal Father, in fulfillment of his designs and the predictions of the Holy Prophets, condescended to send angels from heaven to restore the primitive Gospel with its accompanying gifts and powers from heaven.

The Elders of this Church have often been questioned as to the necessity of such a revelation; for the Gospel, as they believe, was in existence upon the earth. "Why," it

has been asked, "do you mean to say that we do not have the Gospel? that we do not have churches organized by the will of heaven? that the Christian religion as believed and practiced by us is not divine?" These queries have often been propounded to the Elders of this Church when they have testified that God has restored through the ministration of holy angels the everlasting Gospel in its original purity. There has been but one answer to these queries; that if the Church of Christ existed in its original purity upon the earth, then which out of the numerous sects was that Church? How shall we distinguish it? Hundreds of sects exist upon the earth that profess to be the Church of Christ. The ministers of these various sects claim that they are the ministers of Jesus Christ, yet in many instances contend concerning doctrine, concerning methods of Salvation, concerning ordinances concerning many matters that in the mind of the great majority are deemed essential unto salvation. For instance, there are Christian churches to-day which believe in at least three forms of baptism. Now Paul has expressly declared that there is one Lord, one faith, and one baptism. Yet, as I have said, there are churches which are considered orthodox in christendom, that have three different forms of baptism. One believes in sprinkling, another in pouring, and another in immersion. And they differ as to the methods of immersion and the preparatory steps to be taken before being immersed, and before being sprinkled, and so with almost every cardinal doctrine of the Christian religion. There being this diversity, a man with the Bible in his hand going forth in the midst of the Christian sects with an anxious desire to know which is of God, would be puzzled beyond expression to find out which of the various churches laying claim to being divine, and to being the authentic church of Christ, was the true church. He, if he could not obtain knowledge from God, or some communication that would satisfy his mind, would be compelled to give up in despair, or to content himself with the idea that he would join that which suited him best and risk the consequences, hoping that he would fall into the hands of a merciful God. It is on this account that the Elders of this Church have constantly testified that there was a necessity for divine revelation; that in these days, God being the same yesterday, to-day and forever, those who sought unto Him to obtain knowledge from Him in the proper way, could obtain that knowledge, and could receive some communication that would satisfy them as to the course which they should take.

The Church of Christ—which is called the Church of Jesus Christ of Latter-day Saints—has been organized as we testify according to the original pattern, with Apostles and Prophets, with Evangelists, with Pastors and Teachers, and the various officers that were contained in the ancient church, having all the essential features of the primitive church. But not this alone. The Gospel as taught is claimed to be the same Gospel in every particular as was preached by the Savior while upon the earth, and committed by him to his Apostles to declare unto all nations; the same doctrine, the same ordinances, the same gifts and the same blessings. The Latter-day Saints are distinct from all other denominations which claim to be Christian in this respect: That they

claim that if they obey the same form of doctrine that was taught by the servants of God anciently, and have the ordinances administered by those having authority from heaven, that the same results will follow, that the same gifts, the same blessings, the same supernatural manifestations will attend the believers in those doctrines to-day that attended believers in ancient days. Numerous testimonies have been borne that these have been the results. In every land where the Elders of this Church have gone to preach the Gospel, hundreds have embraced it, and after having embraced it have testified that they have received the gifts as promised by the Savior, and as promised also by those who have gone forth to declare this Gospel. I suppose that when these declarations have been made thousands of persons have said—"If this be true, and if the supernatural gifts that Jesus promised unto his disciples follow the preaching of your Gospel, or that which you call 'Mormonism,' then why cannot you give us a sign, that we may see for ourselves and be convinced that it is divine?" This is a very easy way of appealing to the Elders and, as many believe, of cutting them off from any further statement respecting their claims until they show a sign. But those who ask this forget that Jesus himself gave no signs to convince unbelievers. When applied to himself to give a sign, he said it was a wicked and an adulterous generation that sought for a sign, and no sign should be given them. And on one occasion, when he visited a certain place, it is recorded of him that he did no miracle because of the unbelief of the people. Now it would seem that if signs had to be given to convince the people that would have been the best place Jesus could have labored, a place where unbelief was most prevalent, and when he himself was appealed to. But he refused to do so. He did not come for the purpose of giving men signs. They were told in the Scriptures that "these signs shall follow them that believe," they should not come to convince men and to make them believe. Now in this respect the Latter-day Saints have had considerable experience. We know very well that the Lord has not given signs for any such purpose, and yet I suppose in this congregation, were liberty given to speak and to bear testimony, there are hundreds and perhaps thousands under the shade of this roof who would testify that they have seen the mighty power of God follow the administration of the ordinances of this Church. But I think myself that God has given unto us greater evidences and more convincing than the working of miracles. In these days when there are so many materialists, as they are called, when the senses of men are appealed to, to convince them of supernatural power, it seems to me that this is about one of the weakest evidences that could be brought forward to establish the divinity of the work. If men were to work miracles before me, to convince me of the truth of any system, I could not be convinced by any such evidence. My mind is of such a character that I could not accept miracles as evidence of the divinity of the system with which the men were connected who worked these wonderful powers. In fact we are told in the Scriptures, that the day would come when miracles should be wrought by false prophets, and men would be deceived by false evidence of this character. It is an easy thing to deceive the senses, we see it every time our

theatre is occupied by a magician—we see things done that hoodwink our senses. Our eyes are deceived, our ears are deceived; all our senses are deceived by shrewd, cunning men, by men who are expert in manipulating various articles, and if they were to set themselves up as the apostles of some system, and declare that these were the evidences of the divinity of that system, and we should believe this sort of evidence, we might be converted to error. All those who are familiar with the Bible know the experience of Moses before Pharaoh. There was scarcely a miracle that Moses wrought that the magicians of the king did not imitate, and every miracle that was wrought only tended to harden the heart of the king, and make him determined that he would not let the children of Israel go, so that we see that miracles in and of themselves are no evidence of the divinity of any system, nor of the power and the authority from God of the men who work them.

But did the Lord ever have a people upon the earth at any time whom he called his own who did not have power from God? If there ever was such a people the Bible has failed to give us any account of them. From the days of Alam down to the days of John the Revelator—a portion of whose writing I have read this afternoon—he made manifest his power unto his servants, and through his servants unto the inhabitants of the earth. He has communicated his mind and His will in great plainness whenever he had a people upon the earth; there is not a single exception. John the Baptist, it is said was a mighty prophet. Jesus said no greater prophet had been born of woman. Yet did no miracles, but he was attended by great power. One reason why he was called the greatest prophet ever born of woman was that he had the privilege of baptizing the Son of God, a privilege that no other human being had, and it was so great a privilege that doubtless it distinguished him above all the prophets that had preceded him or that followed him. But he had revelation from God, though he did no miracle, yet he was a prophet. He was filled with the spirit of prophecy and of revelation, and he declared in great plainness to the people who lived in Judea, that the coming of the Messiah was near at hand, and when he baptized him, he bore testimony that he was the veritable Son of God, the Messiah, and he was greatly endowed by the Almighty, as were all his servants of whom we have any account in the Scriptures. But as I have said, there are evidences connected with the Church of God at all times which are greater than those manifestations to which I have alluded which are called supernatural and which men seem to greatly desire to behold. I believe that if it were to be told to the inhabitants of the earth that a man that was nigh unto death was about to be administered to by "Mormon" Elders, and that he would be raised up from that bed of sickness, that people would flock by thousands to witness that manifestation. And if God would consent to do such a thing, do you think they would believe any more in the divinity of the work of God or in the mission of the men who had thus administered than they did before? I do not believe that men can be convinced as they should be convinced by such manifestations. It has been a matter of remark among those who have had experience in this Church, that where men have been brought into

the Church by such manifestations, it has required a constant succession of them to keep them in the Church; their faith has had to be constantly strengthened by witnessing some such manifestations; but where they have been convinced by the outpouring of the spirit of God, where their judgment has been convinced, where they have examined for themselves and become satisfied by the testimony of Jesus in answer to their prayers and to their faithful seeking unto the Lord for knowledge—where this has been the case they have been more likely to stand, more likely to endure persecution and trial than those who have been convinced through some supernatural manifestation of the character to which I have alluded.

Now, this Apostle, whose writings I have read, has borne testimony that a cry should go forth after the declaration of the everlasting Gospel to all the inhabitants of the earth to come out of Babylon. It is a very remarkable fact connected with the preaching of this Gospel, that wherever it has been preached, in every land to which the Elders of the Church have gone, though nothing was said unto the people for years after the Church was organized, concerning the doctrine which had been revealed to the Church, that is, the doctrine of gathering,—though nothing had been said concerning that doctrine, the spirit of gathering together took possession of the converts of this Church. There are thousands of people throughout this Territory, who, before they received this Gospel, never expected to leave the land of their birth. Some born in the Eastern States, some in the Middle States, some in the Southern States, some in the Western States, some in Canada and in Europe, and in various parts of the earth—they had not the remotest idea in their minds before they heard the preaching of the "Mormon" Elders that they would ever leave their homes; they never thought of it, it never entered into their minds. And yet it is a very remarkable thing that when they heard the Gospel and became convinced by its truth, directly afterwards, or simultaneously with the hearing of it they were seized with an intense desire to leave the land of their nativity, break up their old associations, and gather with the people of God. I look upon this as one of the most remarkable phenomena that has ever been witnessed. There is nothing we read of in either sacred or profane history that approaches this work in being remarkable. It is true that Moses led the children of Israel out of the land of Egypt. But they were one people, they were only sojourning in the land of Egypt. The traditions which had come down to them from their fathers were that they should leave that land and go back to the land which God had promised to their great ancestor Abraham. When Moses came to them he came to fulfil preconceived ideas; he came to carry out traditions that had come down to them and which were sacred in their memories; they were looking for some such event as the leading of them forth from bondage in Egypt to the land of Canaan. On this account, therefore, it is not a parallel case. But we see in these mountains from north to south, extending some 600 or perhaps 800 miles north and south, a string of settlements built up by people of various nations who have not come to this land because of the desirableness of the land; who have not come to Utah because it is rich in minerals, who have not come to

Utah because it abounds in agricultural resources; who have not come to Utah because it is a healthy climate, or because of some advantages of this character. If we visit the settlements in Idaho, and converse with the people who live in these settlements, and travel from there through Utah, down into Arizona, and converse with the people in their settlements and ask them the motive that prompted them to come to this land—why are you here? Why did you leave your former homes? Some of you are eastern people, some southern, some western, some from the middle States, some from the various countries of Europe, some from far-off Australia and New Zealand, and some even from Africa and from the East Indies—you ask these people why did you come here? What motive had you in view when you came to Utah to settle? and the universal reply would be from every adult member of this Church, "I came here because I believed it was the will of God I should do so. I was prompted by a feeling I could not resist to leave my former home, to dissolve my connection with my kindred, to break my old associations and to travel and cast my lot with the Latter-day Saints." This would be the universal response if the people were interrogated upon this point. Some have left pleasant homes, which before hearing and obeying the Gospel they never expected to leave, it was a matter they had not contemplated. Now to my mind, my brethren and sisters, this is one of the most remarkable features of this work to see a people moved upon as this people have been in various lands, all taking up their line of march and gathering together into one place. As I have said, we fail to see anything in history that corresponds with it. In the days of the Apostles, such a doctrine was not taught. The Apostles built up branches of the Church in various places where they could get opportunity. They baptized the people and organized them and left them, and they were overcome in time. There was no gathering place. It was so in previous ages. But in these days, in conformity as I firmly believe, and as the most of you doubtless believe—in conformity with the prediction that I have read, the prediction of Isaiah, and in conformity with the prediction of the Apostle John, when he said there should be another voice calling upon the people to come out from Babylon—in conformity with these predictions these things have been aplished. Now if I were to ask you, could I or could any other man induce you by any human reasoning to have done this unless you yourselves had been moved upon? I know very well what your response would be. You would say that it would be impossible for any human influence to have operated upon your minds to have brought this about. You are witnesses in this respect of the power of God upon you. You know whether it was the inducements held out by the Elders; you know whether it was the preaching of the Elders, whether it was the arguments of the Elders, or whether it was any other influence of this character that operated upon your mind in this matter. If the thousands that are numbered in this Church had the opportunity of testifying, they would say, "I was moved upon by a power that I could not resist. I had enjoyed the society of my friends, I had intended to live with them all my life before I heard this Gospel; but when I heard it a greater love sprang up in my heart

than I had ever before known. The love of kindred became feeble as compared with it. I felt as though I could not be happy away from the society of those who believe as I believe and who had embraced the same truths that I had embraced. I therefore dissolved my connection with my kindred. I bade them farewell, and I went forth a stranger to cast my lot among a strange people whom I had learned to love because I had received the same spirit that they possessed." And we all know—every one who has had any experience in this Church—how strong that feeling is. Why, to keep the Latter-day Saints from gathering together you would have to put them in dungeons, you would have to deprive them of their liberty. The most powerful magnet never attracted towards it a substance for which it had affinity with any greater influence than this Gospel has attracted the people who comprise the Church. I look upon it as I have said, as one of the most remarkable phenomena connected with the latter days that we behold anywhere among the human family at the present time. It is a most wonderful spectacle. Here are people of almost every nationality known to Christendom, people speaking almost every variety of language—that is, the language of every Christian nation—not trained alike, not educated in the same schools, not brought up in the same religion, with varied traditions, and varied knowledge, yet they are drawn from the various nations of the earth, into one place impelled by one common impulse; for it is not the least remarkable fact connected with this that those who come from every land seem to possess the same influence. I have had the opportunity myself, at least on one occasion, of seeing nine different nationalities leaving Europe on board one ship. They sang songs composed of the same truths in their various languages, all bore the same testimony, all were moved upon by the same influence, and all dwelt together as if they were of one family. Now, it might be supposed that people coming from various nations would be hard to control, would be quarreling, would have feelings of national jealousy, and that strife and contention would grow up amongst them. But the contrary is the case. Some one may say that this is brought about by the influence of the "Mormon" leaders; "You 'Mormons,'" says one, "have shrewd leaders; Joseph Smith was a shrewd man, a man of wonderful magnetic power, as also was Brigham Young." But Joseph Smith and Brigham Young are dead. Yet it is said that the leaders are shrewd men still, and that they control and influence the people. What a wonderful thing! What a wonderful power that men by delusion—for it is said to be a delusion—can accomplish such great works without the aid of truth and light and intelligence! Let any number of intelligent men with all the advantages that they may possess attempt to do what the ignorant, unlearned Latter-day Saints have done; let any body of men in christendom go to and attempt to establish such an organization as we witness in Utah Territory, and what will be the result? If any doubt this let them try it. Let any sect try it. Take the best and most enlightened, the most powerful church that contains the greatest purity and the greatest truth—let them attempt to do anything like what has been done by these unlearned, illiterate, ignorant "impostors," as

they are called, and see what the result will be. Let the Catholics, the Episcopalians, the Presbyterians, the Baptists, the Methodists, or any other denomination, or let any combination of scientific men attempt anything of the kind, and see what the result will be. For fifty years the Elders of this Church have been preaching the Gospel. We have traversed the whole of the United States and the Canadas, and nearly all the nations of Europe, and this people have been gathered out from these nations, and there is no failure connected with the labor. Men have apostatized, as we see; they have denied the faith; men and women have left the Church, and they have used all their influence against the Church, yet the work is still onward, and every hour has brought acquisitions from abroad. Wherever the Elders have gone to preach this Gospel they have found men and women who were willing to receive the truth and rejoice in it, and to cast their lot with the people of God and to endure all the consequences attached thereto. Now, until there can be something of a similar character to this accomplished, I think that men ought to be careful about charging the Latter-day Saints with being impostors, and this work as being the work of imposture; unless there is found something that is parallel to it, unless there is a power exhibited by somebody else that is equivalent to it, or at least will bear comparison with it, I think men and women should be modest in their statement that it is all a delusion and humbug. You, my brethren and sisters, know very well it is no such thing. You know that no body of men could have convinced you by their human power to have done what you have done, and no human power could have blended the people into one, as they are throughout all these valleys.

There is one thing that distinguishes the Latter-day Saints from every other people that I know anything about—and I have traveled considerably—and that is, they love one another. It is not in name, it is not a profession of love, but they fire a people that love another so strongly that they are willing to die for each other if it is necessary, and it is that deep and abiding love that binds them in union. Travel among the "Mormons" wherever you will, north or south, east or west, at home or abroad, in the United States or in foreign lands, this love is a distinguishing characteristic of the people; you behold it everywhere. Men may never have beheld each other's faces and yet they will love one another, and it is a love that is greater than the love of woman. It exceeds any sexual love that can be conceived of, and it is this love that has bound the people together. It has been a cement that all the persecution, all the tribulation and all kinds of trial could not dissolve or break; and the extraordinary feature of it all is, as I have said, that this people who are thus bound together are not a people of one township, not a people of one nation, not a people of one language, but they are as diverse as it is possible to get the human family to be. It would not be so strange if all were Americans, or all eastern men, born in New England, brought up with the traditions of New England; it would not be so strange if all were men of the middle States, or of the nothern States or of the western States. But who is there that asks among the "Mormons or Latter-day Saints as to a man's nationality? Who is it asks where a man or woman came from?

Here are Danish, French, German, Italian, English, American — northern, southern, eastern and western men—all living together as brothers, full of love for each other; none of that rancorous feeling that exists between nationalities is to be witnessed in Utah Territory. This entire people can be moved by a hair when it is in the right direction. Men say it is priestly influence, and it is something that should be broken to pieces. It is dangerous, they say, to America. Why it is all folly. Let anybody try to drive this people, and it will be found that they will die in their tracks before they will be driven. There is no more independent people lives upon the face of the earth than the Latter-day Saints in this mountains. A more determined and unyielding people I never met with. The men whom I associate with, why you might as well try to bend a bar of steel as to bend them; they will not bend, and yet they can be led by a hair. But they must know that what they are advised to do is right. Here are men and women who have sacrificed their all, who have been willing to give up their homes, who have had their homes burned over their heads, their cattle shot down, every piece of property taken from them, and then were driven out ruthlessly and cruelly by mobs. Yet they endured all rather than forsake their religion; they could not be driven—that is, they could not be driven into apostasy; no, they would have died before they would have yielded. If there is one characteristic, one peculiarity that the Latter-day Saints are noted for more than another it is for their unyielding tenacity to principle, and any man that would drive them in any capacity, be he Priest, Elder, Apostle or President, would find that he had undertaken a job that he could not carry out.

What is it, then, that makes this people united? It is the outpouring, as I testify, of the Spirit of God. Others will say it is something else, but I say it is the Spirit of God, and these are the fruits of that spirit as borne testimony to by ancient Prophets and Apostles. They said it would be so, Jesus prayed in the last great prayer that he offered unto his Father that his disciples might be one even as he and his Father were one. This was the great distinguishing character of his Church; and we learn from the Scripture record that they were one in heart and one in feeling. They would suffer persecution, they would go to prison, they would suffer death, for the sake of their religion. The Latter-day Saints have exhibited the same qualities. They have been patient, long suffering, forbearing, and averse to quarrels and litigation. There is no disposition to go to law and quarrel with one another, and yet every man is tenacious of his rights. The people who have embraced this Gospel have had to think for themselves. It is no light matter to become a "Mormon." It involves serious consquences. Our people may be ignorant in certain directions, but they are not ignorant about the Gospel and about the Bible. They understand the Bible and know upon what their faith is based, and they have clear conceptions of duty and personal rights, and yet in this Territory there is little or no litigation among the Latter-day Saints. Who ever hears of "Mormons" going to law with one another? It is a rare thing. They have a way of settling their differences as brothers and sisters should and as all christian men and women should.

What is going to be the result of

all this? Why, this work will go on. This work which the world call "Mormonism," but which I call the Church and Kingdom of God, will roll forth. It will draw to itself every thing that is honest and pure. Despised to-day, looked upon to-day with contempt, it will evince qualities in the eyes of the world that will yet wield a power in the earth. As I have often said a people who are frugal, temperate, industrious, peaceable, united, who do not blaspheme, who do not commit outrages, but attend to their own business, must must make their mark in the world. They must live in the struggle for existence. They will live; the qualities that they possess cannot die, they cannot be exstinguished very readily. Wherever Latter-day Saints have control good government prevails, honesty prevails; you do not find people heavily taxed; you do not find officers consuming all the taxes for their salaries. No; you will find peace, good order and honesty. We are lied about! Yes, all manner of lies are circulated concerning us. I have heard men say that when they came to Salt Lake they were actually afraid of their lives because of the falsehoods that had been sent abroad. Why, from some of the stories that have been circulated one would think that a "Mormon" Apostle ate a man for breakfast every morning; that he was never satisfied unless he breakfasted upon somebody not of his faith. I do not think that to look at the Apostles and the leading men that they would give anybody such an idea. They do not look very savage nor very ferocious. Yet, these lies are being told and circulated, and they have their effect upon certain classes. But like all the lies in the past, we shall outlive them. It would be amusing to read all the lies that have been used in days past and gone. But there is a new batch in process of incubation all the time, and when the old ones get stale the new ones come forth adapted to the change of the case. Yet notwithstanding all this we continue to live. Lies do not hurt us. I do not think they cause us to sleep any the less. They do not cause us to enjoy any the less our pleasant homes, our fruit, or these beautiful streams that come from the mountains. We have learned that we can live and be lied about. We will continue to live and increase.

Now, my brethren and sisters, I am exceedingly thankful myself that God has revealed the truth, and that he has commanded his people to gather out of Babylon, that they may be free from the corruption that exists therein. We know there is a condition of society at the present time on the earth, which corresponds exactly with that which the Apostle John predicts, and which I read. You read it at your leisure and you will find that everything in modern society is represented in the 18th chapter of John's Revelation. Now, God has commanded his people to come of Babylon. We are trying to do it. We are trying to establish a new order of society, not to tear down the old, but to establish a new order that will grow and increase, and be better than the old one. Everything connected with this people has for its design the renovation of the earth from the evils which exist at the present day. I am thankful there is a prospect for myself and my children in this respect; for when I look at society as it exists, its hollowness, I confess if I had no hope only in that to be found in such society, I would have no desire for life, and I certainly

would not care about having a a family. But when I think of the society that the Latter-day Saints are trying to establish, every man having his rights, every woman enjoying her rights, I have hope for myself and for my children. I believe that they can live and not be preyed upon. I think with pleasure about the future, the union and the love that I hope will continue to grow and increase among the people. There is a desire to feel after and help each other, to care for somebody else besides ourselves. I notice a disposition of this kind, and I think in many breasts it is growing and increasing.

I pray God that we may continue to develop in this direction; that we may humble ourselves before God and call upon him in mighty prayer to aid us in our endeavors; that when we are disposed to be lifted up in pride that we will go to God and ask him to show us our true condition. We get the idea occasionally that we are a very good people; individually we get lifted up by vanity and pride; we forget who we are. Why, in the sight of our God, in the sight of his purity we can imagine how impure we are, and how far we are from being what we should be. Let us, therefore, go unto him and call upon him in the name of Jesus for his blessing. We believe in God. We believe that he is to day, as he was in ancient days; a God who hears and answers prayer; who is well able to hear and answer the prayers of his children to-day as he was 1800 years ago. Let us go to him and implore his blessing upon us, upon our children, upon the honest in heart in all the earth who desire to serve God. May God bless you in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 15, 1881.

(Reported by John Irvine.)

THE GOSPEL GLAD TIDINGS UNTO ALL THOSE WHO WILL RECEIVE IT—THE FREE AGENCY OF MAN—TRUTH NOT ALWAYS POPULAR—GOD HAS HIS OWN WAY OF INTRODUCING TRUTH.

The Gospel is declared to be glad tidings of Salvation; and the principles which have been dwelt upon in our hearing this afternoon by Brother Naisbitt, are made glad tidings of salvation unto every soul, especially unto every soul that will receive them and those who have received them, who have bowed in simplicity before God, calling upon Him in the name of Jesus Christ, to give unto them a testimony and a knowledge concerning the truth of these things. The declaration of the principles as we have heard this afternoon, kindles within their hearts the old fire and quickens their spirit and causes feelings of joy and satisfaction to fill their whole being. While listening to Brother Naisbitt's remarks I thought to myself that no human being upon the face of the earth who could be assured of the truth of that which has been stated—that there is indeed a church organized according to the primitive pattern, that the old Gospel is in truth restored, that the old ordinances have been once more placed in the Church accompanied by the old power—if a person could be convinced of this and know for himself and herself that it is true, is there one soul that would not be willing to endure all things, to have his name cast out as evil, to be misrepresented, to be persecuted, yes, and even slain, if that should be necessary in the providence of God, in order to attain to all these blessings here and hereafter? I do not believe that, taking the human family generally, there could be many found who would hesitate concerning this matter if they could be convinced of its truth. But the difficulty is to get men and women to comprehend the truth, to recognize it, to understand it when they hear it, to be able to separate the truth from error, for the reason that in the human mind there are certain conceptions of truth. We entertain certain ideas as to what the truth should be, how it should come to us and also as to who its teachers should be, the kind of men they should be. And this is the difficulty that is all the time in the way of preaching the Gospel. There is an arch enemy of mankind who is constantly laboring to blind the eyes, to darken the understanding and to harden the hearts of the children of men, and to prevent them from receiving the truth when they hear it. There have been comparatively few who have been able to rise superior to their surroundings, and it has only been by the aid of the Almighty that they have suc-

ceeded. But in every age from the beginning there have been those found who have sought after truth and have been willing to make every sacrifice for it. It was so with the Apostles. It was so with those who believed in their doctrine. It was so with the Prophets who preceded them. It has been so with those who have succeeded the Apostles; for in every age, and among all people, as we have been told, there have been those who have sought for the truth in heathendom, in christendom, among all people, as they would for a precious treasure of inestimable worth, and who have endeavored to comprehend it, to value it, and have been willing to lay down their lives for it. There have been such persons found in all ages and among all people, but it has been especially the case with those who have received the Gospel as we have heard it described in our hearing this afternoon.

The world generally have the idea that when truth comes from God, it comes in such overwhelming power, that mankind are compelled to accept whether they will or no. But this is not the case, it never has been the case. If it were the case man would be deprived of that great privilege that he has received from God—that is, his agency, without which man would cease to be the being that he is, the child of God. The Almighty has given unto all the inhabitants of the earth their agency. A man can choose to be a wicked man; he can choose to be a devil, so to speak, if he wish. Will God interpose? Yes; but not to take away his agency. He can turn to wickedness, be corrupt, and do everything that is evil and abominable in the sight of God, so long as life is given to him, and God permits him to do it. He will not take away his agency. If He did, we would cease to be independent creatures with the right to choose. On the other hand, a man can turn to that which is good and holy and pure. He can cherish it, he can seek for it, he can love it. He has that right, he can choose between those two principles. They have been placed before us so that we might choose the good and reject the evil, or choose the evil and reject the good. That is the privilege that is given to us.

It is not always—neither has it been the case with the majority of mankind who have comprehended the truth—the popular voice that is expressive of the truth. On the contrary, from the very beginning down through all the generations, even to our own day, it has been the case that truth has been unpopular. Hence the saying of the Apostle Paul: "All that will live godly in Christ Jesus shall suffer persecution." He did not say that they *might* suffer, or that they *perhaps* might suffer, but that they shall suffer. It should be one of the consequences of living godly in Christ Jesus. The Savior told His disciples the same thing. He led them to expect that they would be persecuted, that they would be hated of all men for His name's sake. He cited the attention of His disciples to the Prophets who had preceded them; they had been persecuted, they had been slain, and in like manner they might expect a similar fate, and we know full well that this was all fulfilled, that they did meet this fate; as He himself died a martyr to the truth, so His Apostles died in like manner, and the great body of his followers suffered persecution unto death, but were sustained by the knowledge they had received from God, not looking at the world and the

perishable things of the earth, knowing that there was a life beyond. They were willing to endure all things; to have their names cast out as evil; to be persecuted; to be stripped of everything that they had. Paul says: "They were stoned, they were sawn assunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, etc." They suffered all manner of afflictions because of their love for the Gospel. But they lived in peace with themselves and with their God. There was a joy and happiness that came from God, that sustained them in the midst of their sufferings, trials and difficulties. They knew that if they continued faithful they would receive a reward at the right hand of God, and the very thought of that eternity to which they were hastening was sufficient to stimulate them to look beyond the trials and persecutions of this life, and they walked to the stake joyfully having that knowledge.

Now the very fact that truth has not been popular, shows very plainly that mankind do not expect to receive it from the source through which it comes, or through the mediums that presented themselves to them. They looked for it in some other form. But God chooses his own methods, he selects his own instruments, he disseminates his truth in his own way; he has always done so and he will do so until the end.

There is scarcely a day, I may say scarcely an hour, that I do not reflect upon our condition as Latter-day Saints in contrast with the circumstances which have surrounded our predecessors. When I think of the persecution they endured; when I think that God revealed unto his Apostles that there would be a falling away, that the Church would be overcome and the truth destroyed—that is, in its original purity—I cannot help contrasting our position to-day as compared with the position of the early Christians. Of course a great deal of truth has been saved. Some believe in one part of the Gospel and some in another. Every church possesses some fragment of the Gospel; but the truth in its entirety, the authority to administer in the ordinances, had been taken away. Of course this being the case there could be no organized church upon the earth. But in the early days of the Church, as I have quoted to you, they suffered all manner of affliction. We, in our day, have different circumstances surrounding us. God in his mercy has made certain promises. He promised unto Paul, he promised through the Savior himself, that this Gospel of the kingdom should be preached unto all nations before the end should come. Daniel spoke of the kingdom that should be set up in the last days and should not be given into the hands of another people, but it should stand for ever. This is different from other dispensations which have preceded it. The Apostles foresaw that there would be a falling away; they saw that persecution would destroy the Church. But they looked beyond this, and, as has been quoted in our hearing, John the Revelator foretold the time when the everlasting Gospel would be restored again to the earth never to be taken away again. It might be persecuted, its followers might be hated, they might be driven, as they have been. Indeed there is no persecution the early Christians received; there is no trial or affliction that they had to pass through considering the time the Church had been organized that the

Church of the Savior which he has caused to be organized in our day, has not endured. Were the ancient Saints driven? So have the modern. Were the former-day Saints persecuted? So have the Latter-day Saints. Were they slain in former days? So they have been in the latter days. Were their names cast out as evil? So their names have been cast out at the present time. Were they accused of abominable crimes in ancient days as a justification to kill them? So they have been in these days. It is true that such wholesale persecution as attended the preaching of Christianity in the primitive days has not followed its preaching in our day, for the dispensations are different. The Church was driven from the earth then, but as I have said, God has made a promise in these days that it shall not be destroyed again, and this ought to sustain you. This has, I know, sustained and comforted you in days that are past. I have often wondered in looking back to the days of persecution how the Saints were cheered and sustained under such circumstances. When I reflect upon our journey from Illinois, through the wilderness, destitute of everything, women carrying infants with scarcely food enough to keep soul and body together—when I think of these things now, when years have brought responsibility and care, it is a matter of constant wonder to me how the Latter-day Saints in those days sustained themselves, how they could be so cheerful and show such forbearance and fortitude under such circumstances, meeting together round their camp fires singing and rejoicing together as though they were in happy circumstances and, even after they reached this valley, when starvation stared them in the face, their hope and courage were none the less. What was the cause of this? It was the consolation which God had given them that this work should triumph, that it should spread and increase, and that it should gather within its fold every honest soul sooner or later. It was this consolation that never deserted the people.

Now, does it follow, my brethren and sisters, that because this Gospel will not be given to another people, that we will remain in connection with this Church regardless of our actions? Certainly not. The religion which we profess ought not only to be a Sunday religion, but a religion we should carry with us in our daily lives, in our intercourse with one another, in everything in fact that pertains to us, and not like a Sunday garment put on to-day and laid aside to-morrow. In all our dealings, in all our conversation, in all our associations, we should endeavor to carry out the principles of our religion.

And there is one thing above everything, I think, we should observe, and that is to be careful about each others' feelings and reputation. It is bad enough to be persecuted by outsiders; it is bad enough to have hard things said by those who do not know us; but it is a cruel thing for men and women who profess to be brethren and sisters in the Lord to speak evil of each other. I can endure anything and everything, it seems to me, from the outside so long as it is not true. I am so organized that I do not care anything about these things, they do not affect me, and I rejoice when I think I am trying to do the best I can; but if I should know my brethren and sisters spoke evil of me, that I think would hurt me, and I am sure it hurts others. We should be espe-

cially careful how we talk about each other. If we cannot say anything good let us hold our tongues. If we know of a brother or a sister's weakness go to him or to her if you speak of this weakness. If any one has done you wrong go to him alone or her alone and tell him or her your grievance, instead of going to your neighbor to talk about the person whom you imagine has wronged you. Above all things we as a people should dwell together in love. The spirit of love should illumine our faces and gladden our hearts, for God delights in a glad heart. We should therefore carry peace and gladness into our habitations. Instead of going in cross, displeased, angry, we should dismiss all such feelings at the threshold and go into our homes carrying with us the spirit of peace. And when there are hard feelings existing, a feeling that some one has injured us, there should be a course taken to remove the same. We should not come together, as we have done this afternoon, and partake of the bread and water in remembrance of the broken body and spilt blood of our Lord and Savior Jesus Christ, bearing hard feelings towards one another. If I know or feel that a man has wronged me, should I come here and partake of the sacrament without going to him and endeavoring to make the matter right? No, I should not. I should go to that man and tell him my feelings. If he has wronged me, I should say to him, "Let us make this right;" if I have wronged any one else, that person should come to me in like manner. All such feelings should be removed from the midst of the Latter-day Saints. We should dwell in love, in union and in peace, and if we cannot make our differences right between ourselves, then we should call in the aid of some of our brethren to assist us, and by their aid, perhaps, the wrong, if any exists, may be rooted out and the evil put away from our midst. This is the religion that we should have. We may hear the Elders talking about the principles of the Gospel, as we have done this afternoon, and our hearts be gladdened by the recital thereof —we may listen to these things, but if we do not carry out the principles that are thus taught, our religion is of no avail, it amounts to nothing, it is like a sounding brass and a tinkling symbal, it is not a practical and true religion; but if we carry out these principles, then blessed are we, and just as sure as we carry them out it will be the case with us, as long as Satan has power, that we will be persecuted. I would have none of you imagine that there will be a cessation of this persecution. I have heard some say that the time will soon come when there will be a cessation of this hatred against the Latter-day Saints. Do not deceive yourselves with any such idea. Thousands of times people have said to me, "Oh, I wish you Latter-day Saints would abolish that hateful institution. That is the only thing that makes you objectionable." This is a great mistake. If we could do such a thing, it would not bring the result that the world imagine. If this is the Church of Christ—as we declare it to be—just as true as it is we will be persecuted. We cannot escape it, it is an inevitable result of the Gospel. We might seclude ourselves in the deserts of Sahara, as we secluded ourselves in these mountains some thirty-three years ago, and persecution would reach us. The adversary will not let us alone. The direst persecutions we ever had to suffer, occurred

before the doctrine of polygamy was taught or believed in. There is nothing short of complete apostasy, a complete denial of every principle we have received, a throwing away of the Holy Priesthood, that can save us from persecution. When this takes place, when all the chief features of the Gospel are obliterated, when we can float along the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound, for the day will come when Satan will be bound and then persecution will cease, but until then there will be no cessation; until then persecution will always exist in some form or other, and we shall have to meet it, so that we may as well make up our minds on the subject. In my childhood I made my calculations that the Gospel might cost me my life. I felt as Brother Naisbitt has described. In my childhood I had a yearning to know the truth and to know the Church of God. I would have gone round the world if I had been strong enough to have found a servant of God who had the ancient power. I thought I would be willing to do everything that anybody else ever did, God being my helper, even if it cost me my good name. It might cost me my life; but what is that compared with eternal life in the presence of God. What are houses, what are lands, what is property of any kind compared with eternal life in the presence of God, to dwell there eternally in the society of Jesus, and of the Apostles and Prophets of old? This life is but a span. A few short years and we will pass away. Even if our enemies should suffer us to live, it is inevitable that we shall die. That fiat has gone forth. Death is in the world. But we have received a knowledge of the truth, and we can seal our testimony with our blood regarding it; but I do not think this will be necessary in this age further than what has taken place. I trust it will not be. No man need court any such thing. If it should come while we are in the path of duty, having espoused the truth, we should be willing to endure all the consequences involved in its espousal and should follow the path that God has pointed out, leaving Him to overrule and control all things. But it is important, my brethren and sisters, that we should know it is the truth. That is the important point, that we should know for ourselves—not because I say so, not because some one else says so, but because we know it for ourselves, God having revealed it to us. And that is the privilege of every human being whom God has created, that each should know for himself and herself concerning the truth. It is my privilege and your privilege to ask God and find out the truth for ourselves, and then when we have found it we can endure persecution. This is what the world calls fanaticism, but it is a fanaticism that the Saints of God always had. It is different from any other fanaticism; it is based on the truth, and it is this that should gather us together; it is this that should gather us together and make us one people.

That God may grant us a continuation of these blessingss and an increase of them and of His power and preserving care, is my prayer, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER H. W. NAISBITT.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 15TH, 1881.

(Reported by John Irvine.)

THE PREACHING AND PRACTICE OF THE GOSPEL—VISITATIONS OF ANGELS, ETC.

However disagreeable it may be to my personal feeling to stand before a congregation, the consciousness which the Elders of this Church possess that they have had committed to them the authority of the Holy Priesthood, and that they are entitled to the inspiration of the Holy Ghost, and that they possess the faith and prayers of the Saints who are their associates in the Church — those who understand their needs—is enough, I think, to buoy up an individual when he is called upon suddenly to address the people; indeed it is these thoughts alone which give me courage at the present time; I count upon a measure of the Holy Spirit; I count upon the faith and prayers of the Saints; and while I take up a little time I hope that that which may be said will be profitable and advantageous to all who listen and to the speaker himself.

Numerous have been the methods and channels through which the human family from time to time have received intelligence. Preaching is as old as history. Men have learned from each other. The results of individual experience have been transmitted to those who had less opportunity, and in this way knowledge has been increased in one from the resources of another.

But Christians believe, I think, as a rule, that men have not always been dependent upon those who dwell in the flesh for the intelligence which they have acquired. Those who have accepted the Bible, the Old and New Testament, will understand that there have been in past ages other methods by which intelligence was communicated than simply through men who dwelt in the flesh. Spiritual communication is one of the corner-stones of the old book. It is filled with instances where intelligences not directly of earth have visited members of the human family and communicated with them from time to time. Abraham, whom Christians look upon as "the father of the faithful," was one who was privileged to receive angelic visitations. Lot was another of those who had experience of this character; and so were many of the ancients, from the beginning down to the time of our Lord and Savior Jesus Christ, whose divine mission was announced by the visitations and communications of the angelic hosts. Whatever the character of these angels might have been, whether they were resurrected beings who had dwelt upon the earth —whether they were those of higher grades — archangels, as they are called — or whether they were de-

signed and appointed specially to minister to individual men—which of these varieties they may have belonged to, it is very evident that the scriptures are full of the history of angelic communication, and that they were the instruments in the hands of the Almighty, sent to communicate his will under certain conditions. It is quite true that in our age this has been accounted one of the lost arts; it has been numbered among the things that had been, but had fallen into disuse; something that had become obsolete or unnecessary in the advanced condition of human intelligence.

But the same scriptures which tell of such visits in ancient times also point out with remarkable distinctness that there would be periods in the history of the human family when this angelic communication would again be restored, and that messengers would again come from the heavens to communicate with the children of men and introduce a new condition of things or prepare for conditions which must and will exist in order that the economy of God might be saved. Hence we have an account in the revelations of St. John, of the different angels that were to follow each other in the several epochs or dispensations of Providence among mankind. We have an account of the opening of the seven seals, which according to that record is to be done by angels appointed by divine authority, for the express purpose of the unfolding of the divine programme in human history. But there is mention made there of one particular angel of whom it is said that he was seen "flying through the midst of heaven having the everlasting Gospel to preach unto those that dwell upon the earth. That this was to be in the far distant future from the period when John dwelt upon the earth and was a prisoner on the Isle of Patmos, is abundantly evident to all who have been but casual readers of the sacred Scriptures; but to those who have been students of that book, to those who have sought to read it understandingly, to make it their rule of life and to be guided by it in their travels, and through its teachings to fit themselves for the future, this statement could not pass with common notice—it no doubt has arrested their attention many a time, as covering a series of interesting and important periods of events. While in the nineteenth century such an idea by religionists has been ignored, being considered unnecessary, yet the documents have come down to us from the primitive times and the assertion is not denied that such an occurrence was to take place at some period of human history, if the word was to be fulfilled. Now I think that there are advantages to be derived from this angelic communication. Whenever a man realizes who and why he is upon the earth; whenever he realizes the instincts which are implanted within him and which make him soar after something that goes beyond the reach of human life and time, I think every one will agree that there is a vast field and need also for the acquisition of intelligence that would tend to the advancement of thousands and millions of the human family.

Ideas that could be communicated in regard to the past, ideas in regard to the present, ideas in regard to the future, might thus be obtained. Those ideas are not particularly within the range of the schools, colleges and educational institutions of mankind, they must come from a source and through channels where

[TO BE CONTINUED.]

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY
GEO. F. GIBBS, JOHN IRVINE AND OTHERS.
RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

THE Twenty-third Volume of the JOURNAL OF DISCOURSES, now complete, will, we feel assured, be considered as acceptable reading matter by the Latter-day Saints who may be favored with its perusal. That they may be stimulated to greater faithfulness by the valuable instructions and exhortations therein contained is the desire of

THE PUBLISHER.

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JOURNAL OF DISCOURSES

DISCOURSE BY ELDER H. W. NAISBITT.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 15TH, 1881.

(Reported by John Irvine.)

THE PREACHING AND PRACTICE OF THE GOSPEL—VISITATIONS OF ANGELS, ETC.

(CONTINUED FROM PAGE 376, JOURNAL OF DISCOURSES, VOL. XXII.)

there have been larger opportunities for the acquisition of the knowledge which pertains to the designs of the Creator. I think that all thoughtful men and thoughtful women have felt within themselves that there were a great many problems in regard to human existence upon which they would like to have light and intelligence, they would like to understand and to have a surety as to whether a man was anything more than a mere animal in creation, whether it was his destiny only "to eat and to drink, for to-morrow we die," or whether his existence was of a continuous character; whether after having laid down this tabernacle of flesh he would be privileged to enjoy again the associations which have been agreeable to him on earth, whether the family circle would be burst asunder, or whether continuing to exist he would be divested in a great measure of the temptations which seem to influence him on the right hand and on the left, and which appear to lead so many thousands of the human family down to degradation and death. It appears to me that there are questions in connection with all these things that thousands would like to solve, and questions which really never can be solved by the ordinary wisdom and knowledge which pertain to the educational facilities of mankind. Now, in reading these prophecies concerning the future angelic visitations that are to take place in the history of mankind, I have no doubt that those who have pondered over these prophecies have thought that in these visitations they would find the key which should unlock the past, the present and the future, and be of great value in the salvation of the human family—salvation from ignorance, from sin, and from death. These are the things which men everywhere need. They need to be saved from themselves; they need to be saved from each other; they need to be saved in regard to

the future, according to the Scriptures, and the generally received notions of the Christian world.

Now, this angel that was to come in the latter times was declared to be one who was to bring the everlasting Gospel in order that it might be preached among all nations. Now, the everlasting Gospel, whatever that may mean, is something that is divine in its character. It is not conjured up by cunning and designing men. God was its author; in fact the Scriptures say that His Son Jesus was the "author and finisher" of the Christian faith on earth. Whenever, therefore, the revelation of that Gospel comes it must give man an account of his origin, of the necessity of the circumstances of the present, and something of his future. There is one thing which strikes the reader as being very peculiar in regard to this angel coming to the human family. It is implied upon the surface, and in its depths also, that there would be no necessity of sending the Gospel if the children of man had the Gospel already; this would be superfluous. Then when this angel comes is he to come to Christendom, or is he to come to heathendom? Is he to come to men that have not heard of Jesus, know nothing of God, know nothing of the way of salvation, or is he to come to the Christian world. If he is to come to heathendom it of course would be to bring salvation, the redemption of the soul and body of man; but if he is to come to Christendom it would almost seem to imply that amid them even the Gospel of redemption was unpreached or misunderstood, for in all the creations of our God there does not appear to be anything of an unnecessary character, there are no steps taken in His government that are inapplicable to the existing condition of things; but the fact that an angel was to come in "the dispensation of the fulness of times" naturally implies that the Gospel would not be at that time preached on the face of the earth. Now this is rather an awkward conclusion to arrive at when all Christendom is said to be doing so much in regard to the building of churches, the teaching of religion, the payment of ministers, the sending of the so-called Gospel to the heathen, and the furnishing of Bibles to all the nations of the earth. And on reflecting upon the visits of this angel a man would naturally enquire, if this angel is going to bring the Gospel, in what does the Gospel consist, and as a necessary consequence he would also begin to enquire as to what the records say which have come down to us from ancient times. He would look into the New Testament; he would read the sayings of those whose names have become historic; he would read the sayings of the Great Teacher, who was sent from heaven, even Jesus Christ the righteous; and he would read the acts and doings in that book of His successors the Apostles, and of the primitive church, and from this record he would endeavor to find out what the Gospel was as preached in ancient times, and after he had done this he would begin to contrast the Christian organizations with which he was surrounded, the theories which Christians hold, the doctrines which they teach and put them side by side in parallel columns with the teachings of the ancient Church. He would institute comparisons and so would show a desire to understand the necessity for this angel coming expressly from heaven to "preach" the everlasting Gospel unto them that dwell upon the earth; and to

every nation and kindred and tongue and people." And in taking the New Testament for his guide, in pondering the acts and teachings of Jesus and his Apostles, he would begin to understand that there was method and order in connection with that Gospel; that it consisted of a series of principles, of ideas, and thoughts and practices, which were intended to work out some desired end. Hence it was said that the Gospel in ancient times "was the power of God unto salvation." It was an important thing, it was something of value; it was something calculated to affect a man's interests in time and in eternity; it was "the power of God unto salvation;" and I do not think that in any other recognized record are we so likely to find a portrayal of that Gospel in its purity and original simplicity as in the record called the New Testament. When we come to search that, we realize that Jesus professed to be the Son of God. He encouraged his followers to exercise faith in his Father, and in regard to his works he told them that he "did nothing of himself, but that which he had seen the Father do that did he," and that which he did before his Apostles, and which he commanded them to do, was according to the commandments which he had received of the Father. I think the Christian world will be willing to acknowledge that this faith in God was a principle which was calculated to enhance the welfare of the human family. It was calculated to infuse high and lofty thoughts into the man or woman who accepted it; faith in the existence of God, faith that they were his children; faith that he was alive to their interests; faith that he was able to teach them the purpose of their existence, and the design that he had in their creation, faith that he was able to hear and answer their prayers. And the man who enjoyed this faith in God after he had been taught it was a man who was likely not only to feel higher conceptions in regard to humanity, so far as he himself was concerned, but there would be bound to spring up in his heart feelings, growing out of this, in regard to his brother-man, and to his sister, woman; he would be bound to look upon them with more regard for their interests, well-being and salvation upon the earth, than he would have done without this conception. He would be interested in the moral, mental and spiritual condition of his neighbor; he would be interested in imparting to his neighbor the truth, and thus the spirit of faith in God would begin to spread and exercise a salutary influence wherever it was felt among those who received it.

And Jesus was not satisfied only with teaching this faith in God, but he realized that there would grow out of it these or similarly certain principles of action with regard to the conduct of those who received it. A man would begin to realize that inasmuch as he was a child of God, that he had in many respects been unworthy of that position, that he had been guilty of many acts both of commission and omission that were derogatory to such origin, and he would naturally begin to repent, to be sorry for having committed himself in this way and not to be sorry only, but to lay everything of this character aside in order that he might stand approved of God His Heavenly Father. Hence there would grow out of faith the spirit of repentance for past sins, and then it was found that there was an ordinance in the Gospel by which through

divine appointment, a man was enabled to receive the "remission of his sins," consequent on the sacrifice that was to be offered on Calvary. That ordinance of the Church, as established by Jesus, was the ordinance of water baptism for the remission of sins. This was one of the principles of the Gospel, one of the principles of salvation, one of the steps in the educational process of those who submitted themselves to the authority of the Great Teacher, Jesus Christ. Now there is a vast diversity of opinion in the Christian world in regard to baptism, but this diversity we need not stop to consider. We can take the New Testament, and see what is laid down there upon the subject. Some think baptism unimportant. Christ, however, evidently thought it important. In speaking to Nicodemus, he said, "Except a man be born of water and of the spirit, he *cannot* enter into the kingdom of God." And when he commissioned his Apostles to preach the Gospel, they went forth among the people, "baptizing them in water, confessing their sins." Indeed, there are illustrations in abundance of this fact, that will be familiar to all the students of the New Testament. The great Apostle Peter, who appeared to have been the master spirit of the Church on the day of Pentecost, when men began to inquire what they should do to be saved, answered the inquirers in this way, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was the ancient order; this was the order established by Jesus, and the presumption is beyond dispute that if it was necessary for any one single member of that primitive church, or for any of the Apostles, or for Jesus himself to be baptized in water, it was necessary for the whole. Hence the irresistible conclusion is, that every member of the primitive church was baptized, "buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This was one of the doctrines of the ancient church, and the next doctrine that followed it in the programme and system of the Gospel was the giving of the Holy Ghost. Now the scriptures tell us that "the manifestation of the spirit is given to every man to profit withal." In every land and clime, in all conditions of the human family, of every color, among the most highly civilized as among the most degraded, there is given to every man this measure of the spirit of God to profit withal, and it is in accordance with his obedience to the measure received of that spirit that he will be rewarded in the future. But in the Christian church there appears to have been an order that went in advance of this universal gift of the spirit. It was called "the gift of the Holy Ghost by the laying on of hands." Hence those who are familiar with the New Testament will realize that when men were baptized they were afterwards confirmed by "the laying on of hands," and upon that confirmation they received the Holy Ghost. This Holy Ghost in them was the power of God. It opened up their minds, it informed their reason, enlarged their capacity, and enabled them to comprehend, as the scriptures say, the past, present and future. It was a grand gift, and one essential to salvation. To one man it gave the spirit of wisdom; to another the word of knowledge; to

another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues, etc. It was to them the fountain of divine intelligence and power. And these manifestations followed the believer everywhere. It harmonized all the conflicting thoughts and ideas that they might have had in regard to God, in regard to the institutions with which they were surrounded, in regard to the duties devolving upon them, in regard to their destiny in the future. It made them one in Christ Jesus. They were baptized by one baptism, and they enjoyed one spirit. They were rich in the unity of the faith. And when men were thus baptized and received this spirit it was not expected that they should stand strictly upon their own individuality. They were not left to wander abroad to the right and to the left, but there appeared to have been in the primitive times a good deal of what we see in our own day. An organization grew up. They formed what was called a church. It is called in the New Testament, in some places "the Church of God," in other places it is called "the Church of Christ." It was a church composed of those who had thus been baptized, and thus received of the Holy Ghost. They were united together for self-defense. They were united in order that they might be taught by the authorities of that church. They were not taught by strangers or by men who had never passed through the same gateway and received the same spirit as themselves, but according to the New Testament they were taught by Apostles, Prophets, Pastors, Teachers and Evangelists, men who were engaged in the ministry of the Lord Jesus Christ. These officers were "set in the church," according to the New Testament, for the edifying of the body, for the training of the members, until they all came to the unity of the faith and to the full stature of men and women in Christ. Now, that was a glorious age. I have heard good men and women, ever since I heard anything, wish that they had lived in those primitive times. They have said how glad they would have been to have the privilege of even touching the hem of the Savior's garment, witnessing his miracles, hearing his teachings, and to have been obedient to the principles which he taught. Men and women have said that they would have been glad to have lived in the Apostolic age; that they would have belonged to the primitive church; that they would have been in their glory to share in its trials and persecutions, to have enjoyed its spirit, to have received of its blessings, and to have acquired the knowledge and intelligence which accompanied the Priesthood that had control of that special church. I believe there are thousands everywhere to-day—men who are Elders, Deacons, Superintendents of Sunday Schools, teachers in Sunday Schools—who, on reading the history of the past feel that they would have been glad to have lived in the primitive times and seen the leaders and apostles of that church. Well, now, these feelings are natural. We realize the glory and blessing which belong to that ancient order. But it appears that this order in a great measure has become obsolete; it has passed away, it is not to be found anywhere in the form in which it existed anciently. There may be a church that has faith in God; there may be many churches that include repentance, that practice baptism; some

may have faith in baptism for the remission of sins; there may be here and there men who believe in the reception of the Holy Ghost by the laying on of hands; but in its beautiful primitive order it is nowhere to be found among the children of men.

Now, in regard to the angel that should "fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth," it is only reasonable to suppose that when the Gospel is restored, it will be restored with all its ancient power, blessings, ordinances, Priesthood, and everything that gave it grandeur and glory in the primitive times. But now the query is, Has this angel come? If he has not, are the children of men looking for him? Is there any anticipation in the midst of the Christian world of his appearance? I think not. But here among a small section of men and women in the Rocky Mountains, gathered from all the nations of the earth, there is an understanding that this angel has come, and should not the world be pleased at the assumption; for if they are delighted in reading the account of this angel's probable visitation, why not take comfort and delight in the thought that angelic visitation may again become general or partial, as the case of necessity may require. Here, then, we have a little nucleus of men and women who say this angel has come in the 19th century, in the "dispensation of the fulness of times;" that he has brought with him and given to those who are preaching it, the "everlasting Gospel" as it existed in the ancient times; that in their practice they are in the habit of exercising faith in God; that they have repented of their sins; that they have been baptized in water for the promised remission; that they have laid aside their follies; that they want to free themselves from error and from all unrighteousness; that they have again identified themselves, as did the ancient Christians, with the Church, possessing within itself the ancient organization, the ancient Priesthood, the ancient authority to teach, to lead, and to govern and control, until all the obedient come again to the unity of the faith. Now if the Christian world take joy and satisfaction in reading ancient history or prospective history; if there are thousands of longing hearts in every denomination who say they would have rejoiced to have lived in the ancient times, to have listened to the teachings of the authorities of the primitive church, and to have shared in its blessings, etc.; what should be the thought when they hear again from men passing to and fro in the nations of the earth, declaring that the ancient order has been restored; what should be the thought of men of intelligence, men of reflecting minds, men that know the merits and demerits of the Christian world should not these hearts leap for joy when they hear that the Gospel has been thus restored in all its ancient glory?

The Latter-day Saints testify—it is a standing testimony to the nations—that this angel spoken of by John, the Revelator, has come to the human family, that he has brought with him the ancient Gospel, and that all those who are willing to accept their testimony, to exercise faith in God, to lay aside their dead works, their foolish notions and their false traditions, to divest themselves of the errors of the ages, and to be baptized, and receive the power of the Holy Ghost, that they shall be as full of

assurance as were the Saints in ancient times. For this, the Gospel of the kingdom neither was nor is a cunningly devised fable, nor was it something got up by the craftiness of men, but the obedient realized and know that it is "the power of God unto salvation;" it has come to them not in word only but in power and in the Holy Ghost and in much assurance; and there are thousands throughout the length and breadth of the Territory, thousands throughout the United States, the islands of the sea, and throughout the nations of the earth, that rejoice in this Gospel. They are ready to testify that they know that God lives, that Jesus was the Savior of mankind, that the Gospel in all its pristine purity and beauty has been restored, and that in our own day all the blessings and privileges necessary for a complete salvation are offered to mankind. This may seem a reflection upon the intelligence of ages that are past and gone. But it is not so. I presume that there are thousands and millions who have passed away, that did the best they could, they lived up to the light they had, they sought to please God in their daily walk and conversation; but the Elders of Israel take the liberty of pointing out "a more acceptable way," and they are free to testify and speak of their own knowledge that God has restored the Gospel and prepared the way for the salvation of all who are willing to give obedience to that which has been revealed.

May God enable us to appreciate the day of our salvation and live according to his design, that we may be saved in his kingdom, is my prayer, in the name of Jesus, Amen.

REMARKS BY ELDER ERASTUS SNOW,

DELIVERED AT LOGAN, SUNDAY AFTERNOON, FEBRUARY 5TH, 1882.

(Reported by Geo. F. Gibbs.)

THE INDIANS—THE INFLUENCE OF THE ELDERS AMONG THEM IN THE INTEREST OF PEACE, ETC.

I am asked to occupy the few minutes yet remaining: If the Spirit gives me liberty I will pursue the train of thought that has passed through my mind while Brother Richards has been speaking upon the spirit that has gone abroad upon the remnants of the house of Israel who occupy this land, the American Indians whom we understand to be the descendants of the Nephites, the Lamanites, the Lemuelites and

the Ishmaelites who formerly possessed this land, whose fathers we have an account of in the Book of Mormon. Those who are most familiar with their history, and with the history of our settlements in these mountains for the last thirty years—the manner in which we have sent out our colonies to locate upon the land of the Lamanites: the manner in which we have treated with them to obtain their consent and approval to occupy and improve the land which they claim; the manner in which we have moved among them to maintain ourselves and to build the towns and cities which are now inhabited by our people throughout this mountain region: the manner in which we have sent out missionaries in advance of our colonies to open up the way, carrying with them the spirit of the holy Gospel, the spirit of peace, the spirit of love and brotherhood, to endeavor to impress them with the belief that we were not men of blood, but that we were a people who cherished and cultivated the spirit of peace; the course we have taken when difficulties would arise between them and our settlements, which occasionally would occur through the indiscretion of thoughtless and selfish men, to settle the same in a friendly, peaceful way, thereby avoiding bloodshed and war; and the spirit in which we have chastised them when it became necessary to do so, not in malice nor revenge, but as a father would chastise his wayward child, and then as soon as possible pour into their wounds the oil and the wine to heal them up again—those, I say, who are best acquainted with our labors in this direction will best appreciate the results.

I have had much experience during the last twenty years in this direction; and have, by means of the spirit of the Gospel, averted much war and bloodshed.

Wherever our colonies have been sent in advance, their influence has been felt for good—not alone to them, not only has it tended to establish confidence and a bond of friendship between the natives and our colonies, but it has also tended to restrain the uprising in their hearts to war against the white race, and has thus promoted peace to our General Government, the misrepresentations and the lying of our enemies to the contrary notwithstanding.

We know there are to-day, as there always have been, men who are suspicious and full of green-eyed jealousy, ever ready to misrepresent the purest motives of the best people on the earth; and acts of loyalty and honesty and commendation are construed to be those of conspiracy and wickedness. And we know too that among this class of vilifiers and defamers are many of the clergy, some of whom have come among us as followers of the meek and lowly Jesus, to bring to us glad tidings: but being wolves in sheep's clothing they do the work of their master, and, therefore, they scatter broadcast lies and defamation. And many newspaper scribblers, who are ever ready to pander to popular sentiment, whether it be right or wrong, who know not the facts in the case, take up and republish to the world the untruths and misrepresentations of the wicked men who are seeking notoriety at the expense of truth and justice.

The history of Utah Territory gives the lie to all these misrepresentations. There is no part of the American continent that has been peopled and redeemed from its desolated condition with so little blood-

shed as Utah. There is no other State or Territory where the general government has expended so little money or so little force, or where so few lives have been lost in settling a country and maintaining peace with the Indians as Utah. To-day the American nation is indebted for the spirit of "Mormonism" that has been diffused through this mountainous country in the maintenance of peace, and the saving to the nation of millions of treasure as well as thousands of lives.

And the wisdom of the Lord, through His servant Brigham Young, in sending colonies into Arizona, and on the several branches of the Colorado, also into the San Juan country, as well as on our eastward borders, may be witnessed to-day in the influence that is exerted by our people to check the spirit of war and bloodshed among the Navajoes and the Utes and the Apaches. The wars that have troubled the country during the last four or five years in Colorado, New Mexico and Arizona, have been, to my certain knowledge, greatly mitigated by the presence of our colonies on their borders, and by the labors of our missionaries among the Indians. During those years I have spent considerable time in visiting those colonies, and have, therefore, been brought in contact with many of the nations of the different tribes when they have been visiting colonies and missionary stations. And so has Elder Woodruff and some others of the Quorum of the Twelve. And I am a witness to this fact, that in every instance where the influence of our missionaries and our colonies has been exerted upon these fallen people, their chiefs have been imbued with the spirit of peace, and they in turn have exerted their influence on the side of peace to allay the uprising of their more bloodthirsty brothers. And when they have been almost on the point of joining distant warlike bands engaged in hostilities against the Government, and have come to us to know our views and to seek our counsel, our advice has always been in the interest of peace, in the spirit of kindness; we have always taught them to restrain their hostile feelings, and have portrayed to them the benefits of peace, forbearance and longsuffering, and advised them to endure what they considered wrong rather than to attempt to redress their wrongs in their feeble, helpless condition, by taking up arms against the strong and powerful government of the United States; and besides, that it was displeasing to God our heavenly Father, that they should shed the blood of man. Such is the character of the teachings and counsels of our leading men of the various settlements to the Indians, and of our missionaries who are sent among them.

And I have had the testimony, during the last two years, of many of our presiding Elders and Indian missionaries—and they are men, I know, whose word may be relied upon, and who are themselves, I know, the true friends of the Indians, and are laboring for their welfare—they assured me that had it not been for this influence, the young men of the Navajoes would have been fighting with the Utes in Colorado during the last war, and that many more of the Apaches would have been on the war-path with the late Victorio in New Mexico.

And here let me say, the last outbreak of the Apaches last fall, was forced upon them by the foolish and ruthless procedure of some of the officers at Camp Apache, greatly to

the disgust of every thinking man acquainted with the affairs of that country. It was no more nor less than an attempt to make a great national affair out of a little, harmless, religious enthusiasm that sprang up among that tribe. Once in a while the Indians become very much excited over some local prophet; and it was merely an event of this nature that led to the late Apache war; the interference of the troops to quell their religious enthusiasm. And I want to say that a general war all through these eastern mountains and Arizona was imminent last September and October, and have no doubt would have broken out, had it not been for the presence and influence of our colonies extended along their immediate borders, which are presided over by careful, wise men, and their intercourse and labors among the Indians; and for the conservative influence of those chiefs and leading Apaches that Brother Woodruff visited and preached the Gospel to two years ago, and whom I and some half dozen of our brethren visited, and labored with three years ago last summer, which had the tendency to restrain the uprising of their more hot-headed brethren and of quelling it. They did more than all the troops from California, New Mexico and Eastern Arizona in bringing about peace.

The influence of those friendly Indians, who had listened to the counsels of our missionaries and our leading men in that country, and to Brother Woodruff, who went through the mountains to hunt up the bands that had hidden, and who were procuring ammunition and otherwise preparing for war—I say, their influence was felt for good, as was fully attested by their success in bringing the hostiles in by hundreds in the vicinity of Cooley's ranch and elsewhere, and in allaying the warlike spirit among the Indians generally around Camp Apache; and thus in a quiet way bringing about peace and preventing a general war.

I know these things are true. I was posted every day, being at the time on the Little Colorado, and in company with President Jesse N. Smith, who was in communication with our brethren on the borders of those hostile Indians, who had messengers going and coming every day to and from them bearing counsels of peace; and I know that the prayers of our people ascended to the Father in the interest of peace, that the counsels of peace might prevail among them; and I know too that our prayers, together with the good influences that had been exerted, did prevail on behalf of the Saints of that region of country. And I know and can testify that the influence of our interpreters and discreet Indian men and missionaries, whom we have located on the San Juan River, between the Navajoes and the Ute reservations, who have been there during the last three years, as also those on the south of the Navajoe reservation, and between the Navajoes, and the Apaches on the various branches of the Little Colorado, I know that their influence and the effect of their teachings and counsels upon the Lamanites is in the interest of peace between the white race and the Indians of that country.

I feel it a pleasure to be able to speak knowingly of these things, and hope that this spirit of peace may extend throughout the land. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE ST. GEORGE TABERNACLE, WEDNESDAY EVENING, NOV. 9TH, 1881.

(Reported by Geo. F. Gibbs.)

THE SETTLING OF SOUTHERN UTAH—BUILDING OF THE TEMPLE, ETC.

I feel pleased to have the opportunity of again meeting with you. There are many things that if I had time, I should like to talk about. However, there were one or two statements, that I made yesterday, which I will further explain. In speaking of the position of the people and of their settlements in this southern country, I then stated that President Young did not make any mistake in laying out a city here, nor in building a Temple here; that it was quite as important a move as any that could have been made in the interests of the Church and kingdom of God upon the earth. If I were to enter into the details of that move I should speak of it perhaps in a two-told capacity; but I will speak for a short time, at least, upon some of the leading features associated with the position that we occupy here in these valleys of the mountains.

We are quite a long distance from the outside world. It is true there are railroads and more are being made; and it is right there should be. That is their part of the business. In this way, and in many instances, they are assisting us to build up the kingdom of God, but they don't know it. If they did they would not like to do it.

The position that we occupy in these valleys of the mountains, is a very peculiar one. When we came up here the first place that was designated was Salt Lake City. President Young said that he had a manifestation that that was the place. There was a valley, a very good valley, a comparatively rich valley, a valley that was well watered, a valley that could be irrigated without much labor, where the streams were quite easy of access and where a small community could easily raise their sustenance; and this we did. Now, had we landed in a place like this at first, it would have been more difficult, people would have become more discouraged, and some of them felt very much discouraged, as it was—some going to California because everything looked so forbidding. Yet others thought it would be a pleasant place to reside in, a place where a living could be as easily obtained as in most other places, except we go to some of the rich lands of Missouri, Illinois, Iowa, etc. But there were other circumstances associated with these things that would have made it difficult for us to sustain ourselves even in those places. For instance we lived in a rich land back in Missouri. Everything there seemed to grow at a very rapid rate, everything increased very fast. I have heard some

people tell such big stories about the productiveness of that country that I have sometimes been afraid to tell what I myself knew of it, for fear that people would not believe me. For instance, I have seen fields of corn that a regiment of soldiers could ride into and they would be out of sight; and I have seen beans grow where corn has been planted where the corn stalks have served as bean poles; and I have seen pumpkins and squash grow among them, three crops growing the same year and at the same time. That country, nevertheless, has many drawbacks. In that country we were very unhealthy. We were subject to what is called fever and ague every year; in fact, in the spring we used to think we did well if we didn't happen to die off in the fall. Why could we not stop there? Because the land was too good, and we were easy of access to men desirous to possess our property, and they told us to move on, and we had to go. We had to leave Missouri, and I suppose God intended to try the Saints, to let them pass through certain kinds of experience and place them in a position that they would have to lean on Him. Some of the people rebelled against these things in their feelings. Among the rest, I remember being much shocked at the remarks of Sidney Rigdon after he had been imprisoned with the Prophet Joseph in Richmond jail, as well as many others. I visited them in jail, and Sidney Rigdon made a remark soon after he got out, to the effect that if God did not care anything more about us than He seemed to do, that if He allowed us to be hauled around as we had been, he did not care about serving such a God. That is, he found the trials were heavier for him than he was capable of bearing, notwithstanding that he had seen the Lord and had had visions pertaining to the celestial, terrestial and telestial kingdoms, in which he had seen the position of men in the future, and the purposes of God regarding the nations of the earth, and had borne testimony of it in connection with Joseph Smith, as we find recorded in the Book of Doctrine and Covenants. Yet when trials came his knees faltered, and the knees of many others have faltered in the same way. Now, we talk about lands, good rich land. Why did we not stay in Missouri? Because people would not let us. It was just so in Illinois. Why did we leave there? Because, as I have heard Brother George A. Smith say, we left because we could not help ourselves; at least, that was the purport of his saying. I think the Lord was very merciful to us in Salt Lake Valley. I believe we landed just in the right place. The people commenced to establish themselves; they began to find that they could raise crops there, and that the land was very productive. We stayed there for a while and began to make little settlements and little excursions out into the surrounding country. The people had all kinds of difficulties. I remember once, in Bountiful, there were three or four families went up to settle there, and they felt that there was not enough water, and that they could hardly get along. They got to quarreling about water rights, as we do sometimes. I do not know of much quarreling down here; I do not think you have as much water to quarrel over as they had. Afterwards President Young was moved upon to begin to make settlements in other places. We had now obtained a foothold. We had a place where we could raise all the grain

necessary for our sustenance, where we could raise sheep, cattle, etc. We pushed out to Ogden on the one hand and to Provo on the other, and then occupied some of the best places in Salt Lake Valley, in Utah Valley, and on the Weber. We began to increase; more immigrants came in, and others began to come from above. Things went on. A Temple was started there, but it seemed to progress very slowly; as well it might when we consider the substantial nature of the building. When we started, we had nothing but wagons to haul the rock on, and they were very big rock, if you remember. Those rocks had to be hauled about 17 miles in those wagons, and owing to the liability of the wagons to break down, this work gave us a great deal of trouble. To-day, and right along for a number of years past, since the railroad has been built, it is not uncommon to bring in some three or four car loads at a time, delivering the rock in the Temple yard. Then it was thought best to commence down here. Why? Let me tell you some other things and show you about the settlements north and south, and especially south. If you remember, Brother Geo. A. Smith, as much as 25 years ago—I don't remember exactly how long—came down and made a settlement at Parowan, and another at Cedar—and here is Brother Henry Lunt present, who was one of that number. He came to Cedar at that time, and they tried to start iron works at that place. And then Brother Joseph Horne and some others were sent down to see if cotton could not be raised in this district of country, in the hope that something could be done whereby we might produce the raw material for the manufacture of our clothes, and they stayed a little while somewhere not far from here, some five miles south on the Santa Clara, I am told. There was a rich little settlement up there. Some time after, a great deal of it was washed away. I remember the struggles Brother George A. used to have. He labored under difficulties, being so very heavy, and not as active as most men; but he was a man of great energy. He would come down here and bring a few men, and would settle them down and go back again. By and by he would bring some more down, all that he could pick up that would volunteer. By the time he came down again, he would find half of the others had gone. They did not want to stop. They thought the land was set up on edge and had never been finished, and they had all kinds of notions. Then he would return to the city, and drum up a few more recruits, and take them down; and by the time he got here he would find that a good many of those he left had also gone. Finally, they became weeded out and left, until he got a lot of folks who, if they had considered it a duty to go on to a barren rock and stay there until they should be instructed to leave, would have done it. It needed just such an element to come to this country. What Brother Snow said here, referring to the sad fact of there being such a number of widows in this place whose husbands had gone to their graves through having worked themselves to death, was perfectly true; but, then, we don't want to cry about it. We may as well laugh as cry about the past. You have done a great deal of hard work. In coming down from Pine Valley we found immense dugways in the most forbidding places, and it has required all the perseverance, energy, intelligence

and faith of even those men who were capable of living on a dry rock —it required the combined energy of the whole to accomplish these things, and a good deal of faith too.

Still President Young urged forward the people; Brother Geo. A. Smith and Brother Erastus Snow urged them forward, and others urged them forward, and there was a general feeling to build up this southern country. Finally it was found that our Temple in Salt Lake City would take such a long time to build, it was thought best to erect one down here. Why? Because there was a people living here who were more worthy than any others. Who were more worthy of the blessings of a Temple than those who had displayed the self-abnegation exhibited by the pioneers of the south? God inspired President Young to build a Temple here because of the fidelity and self-abnegation of the people; and, furthermore that there might be an asylum here for those living further south to be administered to in the holy ordinances of God. I speak this for your credit—not that all of you are of that class, but let those that are worthy take the credit, and those that are not, need not take it. This Temple was built and we went into it, and a great many thousands of people have been administered to, and for, within its walls. People have administered for themselves and for their progenitors. Over 150,000 people, Brother McAllister says, have been administered for in this Temple. Don't you think it is worth while building a Temple where such a work can be done? If life is worth anything, if salvation is worth anything, if the life of our friends and brethren with whom we shall be associated in the kingdom of God, is worth anything, then I think a good work was done in the building of this Temple. In other words, it was a wise move. Why? Because it helped to sustain this part of the country. Means were brought from other places down here to supply the people with means and labor, thus it has been a blessing both to the living and the dead. You men who comprehend things aright, you would not take in exchange anything that could be conferred upon you for the blessings you have received in that Temple.

There were then blessings of a temporal nature, as well as of a spiritual nature, connected with the labor performed in the building of that house. There was another thing. In establishing the kingdom of God it was necessary that there should be a strong place somewhere here between the land south and the land north. It was necessary that there should be a foothold here all through these valleys of the mountains between Salt Lake City and north of Salt Lake City clear away, as you have heard President Young say, on the backbone of the American continent. And why? We make remarks sometimes, but I always like to get at the bottom of them. Why is it better for us to be here than to be somewhere else? If we had been in Missouri we should have been mobbed and robbed long ago. If we had been anywhere in Central America or South America where we could have been reached, our Christian friends would have come there and stolen what we had from us. But, furthermore, President Young, who was governed by the inspiration of the Spirit of God in leading the people forth in the way he did, expected that these railroads that are now coming would come along. Years ago I expected the same thing, because I saw them at work here,

and clear away into Mexico. I had it manifested to me; and Brother George Q. Cannon here has heard me speak about the matter. Did'nt you Brother Cannon? (Brother Cannon: Yes, sir.) At that time I was very sick. I told President Young of some things that I then believed would take place, among the rest was this railroad building. And if there had not been some pretty strong places, such as a settlement on Salt Creek, a settlement at Beaver, a settlement at Parowan, a settlement down here, etc., we never would have been able to carry out the will of God, and we should have been in a different position with regard to other settlements further south than we are to-day. Now your young men are beginning to say, "they want" room. There is plenty of room south. Here is Brother Snow, who has been working like a beaver, and there are others, who are doing the same, establishing settlements in the various valleys south, in Arizona, in Colorado, and all through this southern country, until we now occupy, as I have stated in other places, some 800 miles of country in a direct line, running north and south.

What did we have when we left Nauvoo? Not much. Any property to spare? I think not. I think many of us would have gone without shoes, without clothing, unless God had interposed in a miraculous manner in sending down—I was going to say, a shower of clothing. You remember that Brother Kimball prophesied at a certain time that clothing would be as cheap here as in the East. Regarding this some people felt a good deal like the man did when Elijah prophesied about a measure of meal being sold for so much. Says one man; if the heavens were to open this could not happen; but it did happen; and the other happened that Brother Kimball talked about. When the gold fever burst out, people brought clothing by the wholesale and sold it for a mere song, and let you sing the song; until the wants of the people were all supplied. Who supplied them? These men. Did they want to do it? No, it was the Lord who controlled these matters. He started up this feeling which brought the people here, and they acted more like crazy men than any I ever saw. They were ready to give us their goods almost for nothing. The Saints at that time in Salt Lake City were supplied with all the necessaries of life brought by traders whom they knew nothing about, and they traded off their cattle and their horses and anything these people could pack away. Here was a manifestation of the work of the Lord, of the will of God, and the protecting care of our heavenly Father over His Saints.

As I told you yesterday we have traveled among the Saints and found thousands of happy homes, good farms, good gardens and orchards, cattle, sheep, horses, etc., and that the people generally are now in a very prosperous condition. What has it originated from? We certainly did not bring it about. God has blessed our labors on the land and increased the water for our sake.

Now, having said so much upon this subject I will turn to our political position. We have already made in Salt Lake City numbers of very nice places. You have also got some very beautiful buildings here. I am sorry to see so much saleratus yet in the land; I wish you had a little easier times; but while I am inclined to sympathize with you, yet I do not want my sympathy to overcome my judg-

ment about matters of this kind.

Now, we have really the foundation for a prosperous State. We started with nothing a little while ago. I think we have made pretty well at it. You have had hard times; still you are living and thriving: there are none of you naked or without shoes, hats or bonnets. You seem to be provided with a great many of the good things of this life. You seem to be doing tolerably well. I know very well that you have a hard struggle to make two ends meet; I understand it. But there is one advantage you have—no one will want to steal away your place from you; will they? (Laughter.) I do not think they would want to carry it off. I do not think they would want to drive you away because of your extraneous wealth; consequently, you are free from this trouble. That is not the fix of the nations of the earth. Go to some of the nations to-day and look at their condition. Take England for instance; they are prospering very well, but look at the trouble they have had in Ireland. They have tried to benefit that people in one way or another, but they seem to spurn those benefits, and are inclined to stir up commotion which is not unlikely to end in bloodshed. We are not troubled in that way. In Russia, look at the horrible condition they are in. They have secret societies, as spoken of in the Book of Mormon. They are engaged in all kinds of plots, plans and calculations. They have tried to kill their present Czar, after having asassinated his father. There seems to be a feeling of uneasiness and trouble among the nations. Then again, in Turkey, they have had a great deal of trouble there. It has leaked out lately that the Sultan, who was said to have died a natural death, was strangled, and they have lately been prosecuting his assassins. There are terrible forebodings among the nations of the earth because of troubles that seem to be threatening them. Here we have had our own President killed, and a little while ago President Lincoln was assassinated, and there seems to be a spirit of that kind rampant, and it will grow worse and worse. Not long ago in Pittsburg there was a shocking state of things, where they burnt up and destroyed property to the amount of three millions of dollars or more. We have apparently prosperous times. There is now a lull in the storm, but it is only a lull to burst out more violently by and by. You will see it. There are elements at work to uproot the government and destroy the foundation of society, and to take away the rights of men and pull down the bulwarks of this government, and scatter to the four winds the principles by which it has been governed, and to let loose the wildest passions of men. These are some of the things that are taking place. These are the elements that are at work to-day. They are running around, and through, and among the people almost everywhere. And it will not be long before there is trouble again in the United States. These inflated times will by and by bring about a great reaction, and then there will be trouble and difficulty; and so these things will continue to increase.

Now, we are here in the tops of the mountains, far away from these things. We are here learning the laws of life and the principles of truth, and we are here as saviors upon Mount Zion, operating in the interests of humanity, sending forth missionaries to the nations of the earth, gathering people together;

and when they are gathered together, we build temples and administer in them. We are here, forming closer connections with the heavens, with God our Heavenly Father, with Jesus the Mediator of the New Covenant, and with the ancient Apostles, Prophets and men of God. We are here participating in some of the greatest blessings that ever were conferred upon mankind since the world was formed. We are here as those that God has selected from the nations of the earth, that He may plant among us the principles of eternal truth, and that we may operate with Him and with the Priesthood behind the vail in the interests of all humanity that have ever lived upon the face of the earth. We are a blessed people if we could only comprehend our position. And we need not be too anxious about the affairs of the world. Men of wealth, men of standing, men of position, men who stand in high places, are beginning to tremble and quake everywhere. They are looking forward with terrible forebodings to something that they fear is coming upon the earth. They do not know what it is, but it will burst upon them and their forebodings will be realized.

But we will look at this matter again. Could we be in a better place? I think not. Let me show you the reason for that. We are a very small people, and we are in the midst of a very large people. We occupy these valleys among these rugged mountains, and we dwell in deserts, and in many of the most forbidding places. We see people living in little places, on little streams of water trickling along, and perhaps all of it would go through an inch pipe without much pressure, and they are professing to farm and raise fruits, vegetables and vines in such places, wrenching their living from the barren desert soil. And they do live, but it is hard sledding, and there is a great deal of it here. Now then, go over the ground we have traveled to get here, say starting from Utah County to Juab, from Juab to Fillmore, from Fillmore to Beaver, from Beaver to Parowan, and so on down through here, and among these rocks where little settlements are placed, and up and down your rivers, how very, very few comparatively they are. Yet what an extent of land, is there not? We occupy the country it is true; but I tell the people sometimes that our mountains have very large feet, and that our deserts occupy very large tracks of land. But wherever there is a habitable place, Latter-day Saints are living on it, and consequently living in these little places they control the mountains and the country. Is not that a fact? And suppose we did not have these little forbidding, barren places, the little springs and little rivulets that come along reminding one of oases in the deserts—if we did not have them we could not have the country, but we have them and God has given us possession of them. If we had not possessed these narrow valleys and defiles they would have been in the possession of bands of Gadianton robbers, who would have preyed upon the people and their property, as "cowboys" and guerillas are now doing in Arizona. But our possessing them gave strength and protection to our more important settlements.

We have paid for what we have got. I expect your land is all entered here?

Answer—Yes, sir.

You have paid for the land than, and you have paid for it up here in Pine Valley. There is a big moun-

tain between, and you own that in the bargain, and all those sand ridges and rough places, including Jacob's Twist are thrown in for nothing. You own the country here and there and all the way through. How far is it from these mountains to Kanab?

Answer.—About 80 miles, sir.

The most of it is mountainous. But there are little places here and there which enable you to control all of it; the mountains are thrown in as chips and whetstones. It is the same all the way from here to Nephi; there are little places here and there; we own them and have got our titles for them, and we are the owners of the soil and the mountains are thrown in. So that owing to the small quantity of land we have been compelled by circumstances to go into Idaho, Arizona and Colorado. We cannot hide from ourselves that these things give us some political rights in these places; but who are we injuring, whose political or religious liberties are infringed upon by us? Nobody's! If we live on and conquer those forbidden districts we ought not to be begrudged the limited influence that those positions naturally award us; and while we do not interfere with others and their political arrangements, we think we ought to possess that meagre share that these forbidding circumstances place in our possession.

There is another remarkable thing. Who is it that we are to thank for this? The Lord. Did he inspire President Brigham Young in these things—to occupy these places! Yes. Is it right for us to occupy them? Yes. Is it right for us to build temples? Yes. Is it right for us to administer in them? Yes. Is it right for us to seek to establish the kingdom of God on the earth? Yes. Is it right for us to seek wisdom from God to do it? Yes. That is what we have been doing for a great many years and we are doing it to-day. Here is Brother Cannon. He is going to Washington as our representative in the general government. Only think about it. Here is a Territory several hundred miles long and I do not know how wide. Let me see (the speaker turning and addressing himself to President Cannon) George, how many representatives have they in Congress?

Answer: 293 representatives and 9 delegates.

And then there is the Senate?

Answer: 76 members.

And we, a little people in the valleys of these mountains, right in the tops of these mountains, in the midst of 50 millions of people, all the representation we have is just one delegate, and he has not a right to vote! And yet what have they done to us? Not much. Have they been plotting against us? Yes, they have. Are they seeking to injure us to-day? Yes. Who? All classes of men, and especially the religious kind. Our feeling is to save people, not to curse them. It must be a miserable feeling for men to have when they are seeking to destroy their fellow-men, yet they are doing it. It is because they have not the intelligence to cope with the principles that God has revealed to us, that they want to drag the strength of the government to put down by arms that which they have not the power to do by argument or on any just or regular principle. I would be ashamed if I were one of them; I would be ashamed if I could not do something else besides praying to destroy a few, weak people in the tops of the mountains of Utah, far away from everybody, and pre-

tending that we are so awfully corrupt that they are afraid we shall demoralize them. God save the mark! They themselves are killing off their own children by tens of thousands and by hundreds of thousands before they are born. That is the feeling that is growing up among them. It is adultery, fornication, lasciviousness that is undermining the constitutions of the people. They are rotting by thousands and tens of thousands, and they will come here and preach morality to us. We do not want them. We tell them to go among their own lepers and cleanse their own social evils, sweep out their own Augean stables, and purify themselves from their own corruptions, and then come and talk purity to us. That is what I would say to those people. We understand them as well as they understand themselves, and for that reason we do not want any of that kind of hypocrisy here.

Now, then, we come to ourselves. We are here. Could we have been placed in any better position than we are to day? No. What has been the object of God for sometime? In the first place He operated upon Columbus to come and find this land. He then operated upon the Puritans and other men in England and other places to come to this land, and many of them were good, honorable, high-minded, virtuous people. The grandfathers and grandmothers of this nation were not murderers; they did not murder infants; they were honorable people who cherished human life, and considered it a blessing to have a large posterity and to take care of them. The spirit of the early fathers was, if their land was poor they could raise men. What are they doing now? Raising murderers and murderesses. From among those people and from Europe and other parts the Saints have been gathered. The Lord is gathering them together, and His kingdom is spreading and growing, and it is our privilege to grow and expand with it, and we should be true to ourselves, be true to our religion, be true to God, and operate in the interests of humanity. We could not find a better place for Latter-day Saints than in these valleys of the mountains, nor in those rugged parts further south. We expect to go on and to increase and seek to the Lord for his guidance, protection and sustenance, while we must learn to do right and observe his laws and keep his commandments. The kingdom of God is onward. It is accelerating in its speed. God has called the First Presidency, the Twelve, High Priests, Seventies, Elders, Bishops, High Councilors, Priests, Teachers and Deacons—he has called upon them to devote themselves to him. He expects us to be willing in the day of his power. He expects us to be true to our integrity, and having taught us eternal principles, he expects that we shall have the law of God written in our hearts and be valiant for the truth and for God. God and all the intelligences that he is surrounded with are on our side and are enlisted in our protection and for the sustenance of this people; and for the rolling forth of his work, and the accomplishment of the objects that he designed in the introduction of the Gospel in the last days, even in the dispensation of the fulness of times, when he would gather all things into one. Being called to live in a land like this, in the midst of rugged mountains and barren deserts we will sing, "For the strength of the hills we bless thee, our God, our fathers' God;" for the wisdom Thou hast

displayed we praise Thee, O God, our fathers' God. And we will be true to God, to our religion and will keep our covenants; we will maintain strict integrity to our vows which we have vowed in sacred places; we will follow the guidance of the Holy Priesthood, and God will lead us from strength to strength, from victory to victory, from power to power, until the kingdom of God shall be established, and no man can stay its progress to-day, God being our helper. Let us go to him and put our trust in him, and all will be well with us in time and through all eternity.

Brethren: God bless you, and prosper you in all your journeyings, and enable you to accomplish your object, and frustrate all the designs of your enemies, and let all the congregation say, Amen [the congregation responded, Amen.] May God bless this people. Hold on a little longer, for this motto which I see in your house will be fulfilled, "After the cloud there will be sunshine." Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, DECEMBER 11, 1881.

Reported by John Irvine.

TRAVELS OF THE FIRST PRESIDENCY AND THE TWELVE—TEMPORAL AND SPIRITUAL CONDITION OF THE SAINTS—THEIR EDUCATIONAL PROGRESS—TEMPLE BUILDING, ITS OBJECT—ORGANIZATION OF THE PRIESTHOOD, ITS DUTIES—THE GATHERING AND GENERAL DUTIES OF THE SAINTS OF GOD, THEIR ULTIMATE DESTINY.

I am pleased to have the opportunity of meeting with and addressing the Saints in this place. Since our last Conference I have traveled a great deal among the Saints in different parts of the Territory, in part accompanied by some of my counsel and the Twelve. Personally within a short time I have visited all the leading settlements of the Saints both north and south, east and west, and it may not be uninteresting to you to hear a brief statement of the position which the Saints occupy in their various locations and settlements; because we all of us feel more or less interested in the welfare of all. It was in view of this that I felt a desire to visit the Saints at their own homes, to associate with them at their own firesides, or at least to meet them in their public assemblies. It has been very interesting to myself and

accompanying brethren to find out the true position which the Saints occupy, to know what their standing is in relation to their religious views and sentiments, and also to ascertain their moral status and how they conduct themselves not only religiously but socially. And then another thing that we felt desirous to understand was the true educational condition of the Saints; and what they were doing to enlighten the minds of the youth and to train them in the right paths, and how far literature, science and those principles of intelligence which are calculated to exalt and ennoble men when under proper influences, prevailed among our people, and in what manner they deported themselves in regard to all these things. We have felt the more desirous to do this because many of the Saints live far from the seat of the Presidency of the Church. I suppose so far as we have been in this Territory, in the adjoining Territory of Idaho, in some portions of Wyoming, and in other portions south, that we have not traveled less than from 500 to 600 miles in a direct course north and south, besides visiting nearly all the prominent settlements east and west, and our feeling and impressions after visiting the whole of the Saints in all of their locations are to us very interesting and encouraging. So far as the temporal position of the people is concerned, they seem to be in possession of a reasonable share of the good things of life; their habits of industry and perseverance, their self-abnegation, the desire to comprehend and sustain correct principles, together with the blessing of the Almighty, have tended to promote their welfare in a temporal point of view.

We do not find so many very wealthy people as there are in some communities, but our people, so far as our observation goes (and we have had a pretty fair opportunity of investigating all these matters), are second to none in regard to the comforts, conveniences and necessaries of life; and perhaps there is no place nor people (at least, none that I have any knowledge of, and I have traveled quite extensively myself in the world), that are better situated as a whole than are the Latter-day Saints in this and the adjoining territories, nor where more of the people dwell in their own homes. We find thousands upon thousands of happy homes, and the people that inhabit them are sober, industrious, frugal and God-fearing, feeling a strong desire to observe the laws and keep the commandments of the Lord; and notwithstanding the many aspersions cast upon them by wicked and designing men, they nevertheless evince a strong desire to observe the laws and institutions of the land. We find them in possession generally of good houses, farms, orchards, gardens, and in many instances, of cattle, sheep, horses, and all the appliances of life which tend to promote comfort in a social and family capacity. We find, too, that this season has been a very prosperous one, with very few exceptions, throughout the length and breadth of the Territory. The Lord has blessed our labors, exceedingly, and I presume that the crops, as a general thing, have been increased at least 20 to 25 per cent., I think we should be quite safe in saying 20 per cent.; and this, of course, tends to make existence more pleasant and agreeable, and to enable the people to more easily struggle in the battle of life in its various forms and phases. In addition to this we find that they

are generally seeking to live their religion and to keep the commandments of God. And the various organizations which you have among you here, in this city, prevail throughout all the settlements of the Saints with very few exceptions, very few indeed. We find that the Relief Societies which are so active and energetic among you here and which are operating so creditably in looking after the interest and welfare of the female portion of our society, also exist all over the Territory, and that there is a creditable zeal and intelligence without that obtrusiveness which we see among many—a desire to promote the well-being of those with whom they are associated, and to make themselves useful in all the affairs of life; and we feel whenever we find a disposition of this kind, to appreciate it. We find, also, that our Young Men's and Young Women's Mutual Improvement Associations prevail almost everywhere, and that there is a desire to elevate the youth and lift them up from the sloughs of ignorance and darkness, and to implant within their minds true and correct principles, putting them in possession of a knowledge of science, literature, and the arts, and cultivating those principles that are calculated to elevate and ennoble mankind, as well as to correct their morals and govern them in their religious pursuits. We find, also, that their Primary Associations are attended to with the same vigilance that they are around us here, and that the most wise, prudent and intelligent ladies are selected for the purpose of supervising their movements and in "teaching the young idea how to shoot." We find, also, that throughout the Territory our Sunday Schools receive that attention which we consider all such institutions ought to merit and do merit, and that the best of men and women are selected for their teachers, who, as we see, take an interest in the welfare of our rising posterity.

It is not for me to enter into all particulars; I merely wish to give a brief outline of these matters. All of these institutions that I have referred to are in a very creditable position; are managed with great care, and many of your old neighbors who used to live here in the city, both men and women, and who were known as high-minded, honorable persons—we find mixed in the various societies throughout the settlements and organizations, exerting an influence which is truly interesting to all who feel desirous to promote the welfare of Zion and the building of the kingdom of God upon the earth. Then, again, in regard to our scholastic affairs, we find that there is very great progress being made in our common schools, or rather what are termed our district schools. We find that a more intelligent class of teachers is being employed, and that with the operations of the normal department of the University, with the Brigham Young Academy in Provo, and other institutions of learning, they are telling very favorably upon our youth, and as better teachers are obtained, there seems to be a greater desire manifested among the people to acquire intelligence of every kind. From the best information that I am able to obtain, I suppose there are at least thirty normal students turned out every year. They are prepared in our University and in the other scholastic institutions referred to, and as these teachers, coming from their own counties and peoples, return to their several homes, properly qualified as instructors, they do a great deal of good among the community.

In relation to other matters, such as the building of Temples, they are also progressing very favorably. I need not say anything about the one we are building here; you are all acquainted with that. The one which is being built in Logan is now covered in. A large force of carpenters are engaged in finishing the interior department thereof, and another year will count very favorably in the work on that structure. It is a beautiful building, and stands in a very imposing position on an elevated plateau in Cache County, near Logan. About 200 miles from that, in the south, in Sanpete County, there is another Temple being built. That also occupies a very eligible position. A very large amount of labor has been performed in preparing the site. The point of a mountain has been removed, and a great amount of labor has been expended on the walls which surround the Temple, forming nearly a semi-circle. There are three terraces elevated one above another, the same as the gallery may be elevated above the lower part of this house; they surround the Temple, being wider, of course, at the lower part and narrower as they approach towards the Temple. A very large amount of means and labor have been expended in preparing these terraces and also in preparing the Temple. The Temple itself is a beautiful structure. They expect to have the walls up to the square in another season. I think they have built up the wall this year some 28 feet. It is built of beautiful white rock—or at least very light, clear rock—and is hewn on the outside where the joints come together, and presents a very beautiful and creditable appearance. It is interesting, too, to find how strongly the feelings of the people are drawn out in relation to these edifices. They seem to think that no sacrifice is too great to accomplish the object which they have in view; indeed in both of these Temple districts they seem to take very great pride in prosecuting this labor. I was informed that the superintendent was a little short of means a short time ago at the Manti Temple, and he asked if he must slacken the labor. They told him no, he was to proceed with it, and I think in a very short time a number of people from different parts subscribed 7,000 bushels of wheat to assist in the construction of the Temple, and there seems to be, generally, a strong desire for the accomplishment of this work.

The religion that we have espoused, connects time with eternity, heaven with earth, this world with the next, and while the Lord has revealed unto us what is termed a new Gospel, and hence it is called the new and everlasting Gospel—new indeed to the people of the world, but everlasting so far as God is concerned and the interests of mankind both living and dead; for God is interested in the welfare of all humanity that has ever lived, that now lives, or that ever will live. He is, we are told, the God of the spirits of all flesh, and he has introduced principles which have been made known to us for the benefit of all. The principles that we are associated with reach back into eternity and forward into eternity. They are not the ideas, the theories or notions of men, they emanate from the Almighty. And in regard to the ideas which have been developed pertaining to the past, the present and the future, none of us can claim ourselves to be the founders or the originators of any one idea associated with the Church and kingdom of God, neither was Joseph Smith,

neither was Brigham Young, neither are any of the Twelve, nor is anybody that now exists or has existed; all of these things come from the Lord. And having proceeded from him he has dictated the whole matter from first to last. We did not receive our ideas from any theologian, from any scientist, from any man of renown, or of position in the world, or from any body or conclave of religionists, but from the Almighty, and to him we are indebted for all life, all truth, and all intelligence pertaining to the past, pertaining to the present, or pertaining to the future. Therefore we feel our dependence upon him. Neither are we indebted to any man for any doctrine that we have received, nor for the organization of our Church, nor for the Holy Priesthood, whether it be the Melchesidec or the Aaronic; all of these proceed from the Almighty, and if he had not given them we should have been as ignorant of them as others are, for they do not generally comprehend the law, the word, the will, or the design of the Almighty; for no man knows the things of God but by the Spirit of God; and if the Father did not reveal them we should be very ignorant indeed, as are the rest of mankind pertaining to these matters. But the time having come to introduce what is termed, the "dispensation of the fulness of times," when God would gather together all things in one, whether they be things in heaven or things on the earth, it became necessary, because of the ignorance of men, because they did not comprehend God, nor his laws, nor the principles of eternal truth, that men should be taught of the Almighty, that God should be their instructor; and hence he introduced through the medium of the Holy Priesthood that had existed heretofore upon the earth, those principles which are calculated to bless and exalt the human family, prepare them to carry out the word and will of God, and to accomplish those purposes which he had designed from before the foundation of the world. Hence he organized the First Presidency and the Twelve, he organized the Seventies, he organized Elders, Priests, Teachers, and Deacons, he organized Bishops and High Councils and all the various adjuncts associated with the organization of the Church of Jesus Christ of Latter-day Saints. And why, it may be asked, should these institutions be introduced in our midst? For certain obvious reasons when we reflect upon this all-important matter. Having revealed his will to man, to Joseph Smith, as he had done to other men in former ages, it was necessary that that will should be made known to all nations, kindreds, tongues and people, that men might be informed of the things that he revealed for the salvation and exaltation of humanity. Hence the Twelve were set apart. For what purpose? That they might introduce the Gospel to the nations of the earth, and preach the principles of life as they emanate from God. Then the Seventies also were ordained until we now have upwards of seventy times seventy. What is their business? Under the direction of the Twelve, to preach the Gospel to the nations of the earth. Are they doing it? Yes. Have they been doing it? Yes. And the Twelve? Yes, for these many, very many years, and are still doing it. We still feel the same responsibility devolving upon us to spread forth that light, that truth, and that intelligence which has emanated from God our heavenly

Father, through our Lord Jesus Christ. And these men are going forth bearing precious seeds, even the seeds of eternal life, and when the people believe the Gospel what do they do? Their testimony to the people is that God has spoken, that the Gospel has been restored; they explain what the Gospel is; they call upon the people to repent and to be baptized in the name of Jesus for the remission of sins, promising that the obedient shall receive the Holy Ghost. Do they baptise them? Yes. Do they lay on hands for the reception of the Holy Ghost? Yes. Do the people receive the Holy Ghost? Yes, and you here to day are my witnesses in relation to these things, and you know what I say is true. And what will the Holy Ghost do? It takes of the things of God, and shows them unto us; it brings things past to our remembrance; it leads us into all truth and shows us things to come. Does it do that? Yes, and it is because of this principle that the Latter-day Saints feel as they do; having partaken of the Holy Ghost and tasted the powers of the world to come, and having received a hope that enters within the vail, whither Christ the forerunner is gone, and knowing to day that they are the sons of God, and that they have rights and privileges pertaining not only to time but to eternity, they feel to act and operate under the directions of that spirit. And being partakers of that spirit, there is a communication opened between them and their heavenly Father through our Lord Jesus Christ, and being inspired by that spirit, their prayers ascend unto the God of the whole earth; they learn to place their confidence in him and to obey his laws; and then having been baptized into one baptism, they all partake of the same spirit—that is, those who are living their religion, observing the laws of God and keeping his commandments, and who have not grieved the Spirit of God, whereby they are sealed to the day of redemption. Then, that same spirit that brought them into the Church and led them to obey the laws of God, led them to gather together as we are here to-day. It is a false idea entertained by many very ignorant men that we gather men together on some kind of emigration principle. The people get the principle of gathering in their own hearts by the Spirit of God, and that draws them here. There needs no argument, no influence, no power of suasion, or anything of the kind to bring them here. Their desire, when they receive the Gospel, is to come to Zion. And why? That they may learn more fully of the laws of life. As the scriptures say—"I will take you one of a city and two of a family, and I will bring you to Zion. And what will you do with them when you get them to Zion?" "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Hence we have come together as we are here in this city and in this Territory. Our object is to fear God, to observe his laws, to magnify our calling, to fulfil our destiny upon the earth, and to operate with those who are behind the vail in the interests of humanity, to lay aside our selfishness, our covetousness, our evils of every kind whatever they may be, and to purge ourselves from unrighteousness, that we may be fit receptacles for the Holy Ghost and be prepared to do the will of God on earth as it is done in heaven. I know a great many men object to us doing this. No matter; with God's help we will try to do it; no matter

what the opinions and ideas, the feelings and theories of men are. God has laid on us a mission, and in the name of Israel's God we will fulfil it, and let all Israel say Amen. [The congregation responded aloud, Amen]. We will try and carry out what God has given us to do, no matter what men's theories, opinions or ideas may be. We are here, then, for that purpose. And we feel that God is our heavenly Father; we feel that we are his children; we feel that we are doing his work by his assistance. we feel, too, that he is engaged just as much as we are, and a thousand times more, in carrying on this work, and therefore we feel easy and satisfied in our minds and know that all is well. God our heavenly Father, Jesus the Mediator of the new covenant, the ancient patriarchs and prophets and men of God who have lived upon the earth years and years ago, Adam the Father of mankind, and Noah, another great father, and Abraham the father of the faithful, and all the Prophets, Apostles and men of God who have lived upon the earth are interested as we are in the welfare of humanity and in seeking to introduce and carry out the word and will of God which he designed before the world rolled into existence or the morning stars sang together for joy. God will accomplish his work and we will try and help him do it. It needs the co-operation of all these men who have held this Priesthood, who administer in time and in eternity—it needs the co-operation of all those and of the Gods in the eternal worlds to assist us in the labors in which we are engaged. Therefore, God has introduced the system of things that we have been speaking of for the purpose of gathering together a people who would listen to his voice, and they are the only people on the earth to-day who will listen thereto, and then it is as much as the bargain for many of us to do it. God expects to have a people who will be men of clean hands and pure hearts, who withhold their hands from the receiving of bribes, who will swear to their own hurt and change not, who will be men of truth and integrity, of honor and virtue, and who will pursue a course that will be approved by the Gods in the eternal worlds, and by all honorable and upright men that ever did live or that now live, and having taken upon us the profession of sainthood, he expects us to be Saints, not in name, not in theory, but in reality. And then he expects us to do just what we are doing, that is, to build Temples, and to preach the Gospel to an unthankful world. Have we done it? Yes, we have. I have done it. I have traveled thousands of miles to preach this Gospel without purse or scrip, trusting in God. Did I ever lack anything? No. Here is Brother Woodruff, and many other men who have done just the same thing. High Priests, Seventies, Elders, and others have gone forth to the world, bearing the precious principles of eternal life, and have returned again, as the Scripture say, bringing their sheaves with them. What are we doing besides? Building our Temples. What for? That we may have places to enter into that are dedicated to the God of the whole earth.

The world have forgotten that God is the fountain of all truth, the source of all intelligence, of everything that is calculated to elevate and exalt mankind; but we will give to God all the glory. We are seeking to build up the Zion of our God. And shall we accomplish it? With the help of the Lord we will

Will we all do right? No, many will fall by the wayside as they have done; but the work of God will go on and prosper and increase, and the Lord will be with Israel if they will only cleave to the truth, obey his laws and keep his commandments. Are all good? No, you know that many of us do many things that are far from right. Let me say unto you that our only safety is in obedience to the laws of God. You need not fear the clamor that is now being raised against us, nor any of this nonsense, this spite of the world; you need not fear the illiberality of religionists who are clamoring to deprive you of your liberties, you need care nothing about that.

You all know that they are proclaiming falsehoods against us, and that we are misrepresented by them. No matter, they are in the hands of God, and we are in the hands of God; and while we seek to maintain righteous principles, virtue, purity, and the laws of the land, we can afford to leave them in the hands of God, and let him be their judge. Let us be for God, for righteousness, for virtue, for purity, for truth and integrity, and if our enemies prefer to wallow in their iniquities, and lend themselves to vice and falsehood, we can stand these things if they can, it is better to suffer than do wrong. The Lord will judge both them and us, and all will be well with those who cleave to the truth. We need not be troubled about their intrigues and mendacity. God will protect the right and will save and bless and deliver us despite their mendacious assertions, if we fear him, observe his laws, and keep his commandments. They, nor any other men, nor any power, can go further than God permits them, and when he says stop, they must stop. He will control all things according to the counsels of his own will. It is for us to be willing to obey his laws, to preserve our bodies and spirits pure, to cleave to righteousness, to honor the Lord our God, that we may always have his spirit to be with us. And if we are faithful by and by, it will be said of us, Well done, thou good and faithful servant! thou hast been faithful over a few things and I will make thee ruler over many things: enter thou into the joy of thy Lord.

May God bless you and lead you in the paths of life, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE ASSEMBLY HALL, ON SUNDAY AFTERNOON, MARCH 5TH, 1882.

(Reported by Geo. F. Gibbs.)

THE DISPENSATION OF THE FULNESS OF TIMES — RESTORATION OF THE GOSPEL — DUTIES OF THE PRIESTHOOD — THE FUTURE OF ZION — INCONSISTENCY OF THE SAINTS' PERSECUTORS — INCIDENTS OF CHURCH HISTORY, ETC.

We are living in peculiar times; we are operating in an eventful era; we are associated with a peculiar dispensation, and we have a labor to perform which in many respects differs from that of all other ages or times. The dispensation that we are connected with is called in Scripture the dispensation of the fulness of times, in which, it is recorded, God will gather together all things in one, whether they be things on the earth or things in the heavens. There are ideas associated with this dispensation that are in many respects distinct, and dissimilar from those that have been enunciated and proclaimed in former ages and dispensations; and inasmuch as the present dispensation is to embrace everything that has been connected with all past dispensations—all the prominent features as well as the minor ones that characterized the Church and kingdom of God in former days, that were essentially necessary to its growth and development — must re-appear in connection with the work of God in this our day. If the manifestations and developments of other dispensations have been made known to us, we have had revealed to us doctrines, theories, organizations and systems that have existed among the whole of them; because it is emphatically the dispensation of the fulness of times. If they had anything that was peculiarly characteristic in the days of the ancient Patriarchs, we have the same revealed to us. If they had anything prominent and important in the dispensation of Noah, we have it, and if Noah was called upon to preach the Gospel to the world in his day, before its destruction, so are we.

If in the Abrahamic or Mosaic dispensations God revealed important principles, we have a clear knowledge of those things made known to us, and the reasons, the whys and wherefores, pertaining to them. If they had anything among the ancient Prophets and men of God, we have the same principles developed. If in the days of Jesus they had manifestations, revelations, doctrines or organizations, those things are made known to us. Or if the people upon this continent, to whom God revealed his will—either the people that came from the Tower of Babel, or those who came from

Jerusalem during the reign of Zedekiah—if anything was revealed to them, we have had it revealed unto us. And this is why certain things exist pertaining to organizations, etc., referred to by Brother Hatch.

We have here on the ceiling of this building pictured to us, Moroni making known to Joseph Smith the plates, from which the Book of Mormon was translated, which plates had been hidden up in the earth; and in connection with them was the urim and thummin, by which sacred instrument Joseph was enabled to translate the ancient characters, now given unto us in the form of the Book of Mormon; in which is set forth the theories, doctrines, principles, organizations, etc., of these peoples who lived upon this continent. People talk about their disbelief regarding these things. That is a matter of no moment to us. I do not intend to bring any argument upon this question, caring nothing about what people believe. We know certain things, and knowing them we regard them as matters of fact. If we were to take the world and its ideas and theories, we should find that there is hardly one person in every thousand who believes the Bible. The Christian world professes belief in the Bible; that is, they believe it when shut, but not when open. Consequently, I do not propose this afternoon, at least, to address myself to infidels, whether they go under the name of Christian or any other name. I am speaking of certain principles to a people who believe them to be true; and I wish to refer more particularly to some events associated with the dealings of God with his earthly children.

When John was on the isle of Patmos, certain things were revealed to him that were to transpire in the last days, and he prophesied of them. While wrapped in prophetic vision, gazing on the purposes of God as they were to be unfolded in later times, among other things he saw an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, to every nation, kindred, tongue and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come. This was a declaration made by this ancient Apostle and Prophet of God while banished for his religion, as certain men today would, if they could, banish us. We now declare to the world that this part of the visions of John has been fulfilled; that the angel has come and appeared to man upon the earth, conferring upon him this heavenly charge, namely, the responsibility of opening up a new Gospel dispensation; and we declare that God himself took part in it, and that Jesus, the Mediator of the new covenant, accompanied him, both of whom appeared to Joseph Smith, upon which occasion the Father, pointing to the Son said, "This is my beloved Son, hear him." Following this the Gospel was to be preached to every nation. What Gospel? The same Gospel that was preached to Adam, and to the Patriarchs and men of God of every age; the Gospel of salvation and deliverance from sin through the atonement of Jesus Christ, the resurrection from the dead, life immortal and all the blessings associated therewith. And when this Gospel was first proclaimed in this age, who knew anything about it? Nobody; it was not and had not been among men for centuries. The world of mankind had been left without direct communication from the heavens,

and as a natural consequence while grovelling in the dark, they followed the devices and desires of their own hearts; they were governed by man-made systems, and bowed to the dictum, to the notions, the theories and follies of men. There was no Apostle, no Prophet, no inspired men of God, holding His Holy Priesthood to say, Thus saith the Lord, this is the way, walk ye in it.

In connection with this I may allude to an incident in my personal experience, to show the state of the world religiously some forty or fifty years ago. Not being then acquainted with this Church, a number of us met together for the purpose of searching the Scriptures; and we found that certain doctrines were taught by Jesus and the Apostles, which neither the Methodists, Baptists, Presbyterians, Episcopalians, nor any of the religious sects taught; and we concluded that if the Bible was true, the doctrines of modern Christendom were not true; or if they were true, the Bible was false. Our investigations were impartially made, and our search for truth was extended. We examined every religious principle that came under our notice, and probed the various systems as taught by the sects, to ascertain if there were any that were in accordance with the word of God. But we failed to find any. In addition to our researches and investigations, we prayed and fasted before God; and the substance of our prayers was, that if he had a people upon the earth anywhere, and ministers who were authorized to preach the Gospel, that he would send us one. This was the condition we were in. We knew all that the Methodists knew then, and all that they know now. We knew all that the Presbyterians knew then, and all that they know now. We knew all that the Episcopalians knew then, and all that they know now. We knew all that the Roman Catholics knew then, and all that they know to-day; for we made ourselves conversant with the doctrines and examined them thoroughly, as well as the theories of all men who pretended to have knowledge of Gospel light. We prayed earnestly; and in answer to our prayers, the Lord sent us Elder Parley P. Pratt, who gives an account of this in his auto-biography which has been published since his death. Brother Pratt, in relating the circumstances, says that Brother Heber C. Kimball came to his house one night after he had retired; that Brother Kimball requested him to get up, which he did, and then began to prophecy to him. He told him there was a people in Canada who were seeking for a knowledge of the Gospel, and they were praying to God to send them a minister who should reveal to them the truth. Brother Kimball then commissioned him to repair to Canada, telling him that the Lord would bless him and open up his way. Just previous to that time the Saints had been engaged in building the Temple in Kirtland, Ohio, and were all very much embarrassed as to means, Brother Pratt with the balance having devoted everything he had to spare for that purpose. Among other things that Brother Kimball told him was, that where he was going he would find means to relieve himself, and that many of the people would embrace the Gospel, and that it would be the means of introducing the Gospel to England. And furthermore, said he, your wife who is now childless shall have a son. In the course of time she did have a son, and they named him Parley.

I do not know but that he may be present; but I was going to say, I knew him before he was born. [Laughter.]

I speak of this to show that there was at that time nobody, of whom we had any knowledge, from whom we could obtain any information with regard to the Gospel of the Son of God, or that could teach us the doctrines Jesus and His Apostles taught, as contained in the Scriptures. Brother Pratt came and found us, and he came in answer to our prayer; at least, that is my faith in regard to the matter. And were all these things accomplished? Yes: I was baptized myself and others, and I baptized many others in that country; and it was the means also of sending the Gospel to England. John Goodson, who apostatized long ago, John Snyder, a good, faithful man who was one of the committee of the Nauvoo House, and who died in the 17th Ward of this City, Isaac Russell, and Joseph Fielding, uncle to Brother Joseph F. Smith, were of our number, embraced the Gospel, and were afterwards called to accompany Brother Heber C. Kimball and Orson Hyde to England for the purpose of opening up the work in that land; and I was the first person that wrote a letter to England on the subject of the Gospel; I did it at the request of Brother Fielding, who got me to write for him to a brother and brother-in-law of his who were ministers in England. These were the men that helped to introduce the Gospel into England in that early day. I speak of this for the information of many of you. When Brother Pratt came to me I was, perhaps, as well read in the letter of the Bible as I am to-day, and as soon as he commenced to talk about Prophets, I said, Yes, we believe in them. And he talked about Apostles and I remarked, Yes, we have been looking for such men, but we cannot find them. He talked about the organization of the Church as it was anciently; and about the gift of tongues and the gift of healing, etc., and we were delighted with his message, it was something we were seeking for, and it was all new to us. We had heard rumors about the Mormons, just as people hear rumors now-adays of us; and the rumors we heard were not of the most complimentary character, any more than are those that are circulated about us to-day, or those that were circulated about Jesus and the former-day Saints. You know, the pious, hypocritical clergy of that day put the Savior down as the vilest creature that ever lived, and influenced the populace against him; for said they, if he heals the sick, give God the glory, for we know that this man is a sinner; and when he cast out devils, this same class attributed it to the power of Beelzebub, the prince of devils; and they spoke of him as being a bastard, and cast all manner of reflections upon him. The Savior in speaking to his disciples gave them to understand that inasmuch as they had persecuted him, they would also persecute them; and said he, further, when they persecute you in one city, flee to another; and he also told them to be exceeding glad when they were persecuted for righteousness' sake. What, to be lied about by adventurers and political demagogues, who seek to rob and plunder you? Yes; that is a good and favorable sign. If we were guilty of the infamies that they seek to lay at our door, that would be another matter. But whilst we are not as good as we might be, we do know that what they say and publish to the world about us, which

has had a tendency to arouse the feelings of the general public against us, are infernal falsehoods. "Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad," etc. In this we but share the lot of the honorable of other ages, the men of God who stood the abuse of their fellow-man, and who, in many instances, were persecuted much worse than we are. Our present assailants have not learned how yet; but they are trying upon a small scale to introduce the inquisition, and may, by and by, in some degree, succeed in carrying out their nefarious objects. This is their work, if they can stand it we think we can. There are thousands of honorable men who will look down with contempt upon all such unprincipled and mendacious efforts.

After the Lord had spoken to Joseph Smith, and Jesus had manifested himself to him, and after Moroni had revealed to him the hidden plates containing the history of the ancient inhabitants of this continent, which, in the wisdom of God, have been translated into our own language in the form of the Book of Mormon, and which, in connection with the Bible, is to be the means of confounding false doctrines, the one being corroborative of the other in principle and doctrine and in relation to the designs and purposes of God—after this it was necessary that the Priesthood held by men in former days should be restored in these latter days, that people now, as men in those days, might be authorized to act in the name of the Lord. Hence John the Baptist, who held the keys of the Aaronic Priesthood, came and laid his hands upon the heads of Joseph Smith and Oliver Cowdery, using these words: "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." After having been ordained to this Priesthood which is after the order of Aaron, it was necessary that they should have another Priesthood which is after the order of Melchisedek, and after the order of the Son of God. And consequently Peter, James and John came and conferred that Priesthood. Why did they come? Because they were the last who held the keys of that Priesthood. After this order of Priesthood was introduced, the organization which we possess to-day was gradually effected, which is as full and complete, perhaps, as ever existed upon the earth. How perfect it was in the days of Enoch we are not told, but everything that they had revealed to them pertaining to the organization of the Church of God, also pertaining to doctrine and ordinances, we have had revealed to us, excepting one thing, and that is the principle and power of translation; that, however, will in due time be restored also. And if they in their day built a Zion, we have one to build in our day, and when this shall be done and everything is in readiness, the Zion which the people of Enoch built and which was translated, will descend from above, and the Zion of the latter days which this people will build, will ascend by virtue of this principle and power, and the former and the

latter-day Zion will meet each other, and the dwellers in both will embrace and kiss each other, so we are told in the revelations of God.

We are indebted to no one excepting God, our heavenly Father, for the organization which we possess; and as a little circumstance with regard to its practical working occurs to me, I will mention it. Among other places, we sent to Bear Lake a copy of the form of petition which we are now presenting to Congress. I think it was on Wednesday that it was sent out from here, and on Saturday night it was returned with thousands of signatures. That is the way we do things here. In a few days we had some fifty thousand signatures, and I presume before this there are some ten or twenty thousand more from the more distant settlements. What does it manifest? Union and sympathy one with another, all testifying to one thing, which I was very glad to see. People have said that we know that polygamy is not a principle of our religion; but here are petitions signed by some seventy or eighty thousand, all of whom testify to their faith in regard to this principle. I think the testimony of seventy or eighty thousand persons living right among it, and most of whom are born in it, ought to be as strong as that of a few quidnuncs who know little or nothing about it.

The Gospel was then revealed, what for—for you and me, or for this man and that man? No; it was for the benefit of the world; it was in the interests of humanity; and it was to be proclaimed to every nation, kindred, people and tongue, by men commissioned of God to do so. That duty belongs to the Twelve especially, to either do so in person or see that it is done. I have traveled myself tens of thousands of miles, and so have my brethren, visiting the nations of the earth in their most prominent cities declaring to them the principles of the Gospel as God has revealed them. And could we find men upon the earth that could successfully oppose us? I declare before God I never found one, taking the Bible as a standard; neither can any one be found to-day that can do it, and that is the trouble.

In that day, we are told, the meek shall rejoice in the Lord; and the poor among men shall rejoice in the holy one of Israel. God has had his people scattered among the nations, and his testimony was to go forth to all lands; and it becomes the duty of the Twelve, the Seventies, the High Priests and Elders to carry this message and present it to them in the spirit of the Gospel, not to cram the truth down the throats of men, as certain individuals would cram their peculiar views down our throats. But when we were sent forth we were sent to teach, and not to be taught. We could not learn anything from them about the Gospel, for they did not know it. They could not teach us, hence the Lord in sending out the first Elders, told them they were sent to teach and not to be taught. We went in the midst of opposition and persecution, mobbings and drivings, and were subjected to every insult, indignity and infamy that wicked and corrupt men could invent, and we have put up with such things all the time, and many have had to lay down their lives in the conflict, and they will, as others formerly did, when the time comes, gain a better resurrection. And we are still struggling on, in the face of a general opposition, trusting in our God to sustain us, while we shall continue to sow the precious seed of the everlasting

Gospel, and maintain in our own midst the principles of life eternal, and freedom, liberty and equality to the human race. And our sons who have grown up are now doing what we have done; and they too are full of the Spirit, full of life, light and intelligence, having, as we had and still have, the interests of humanity at heart, as they move among the people as messengers of life and salvation. Our course is onward; and are we going to stop? No. Zion must be built up, God has decreed it and no power can stay its progress. Do you hear that? I prophecy that in the name of the Lord Jesus Christ. For Zion must and will be built up despite all opposition, the kingdom of God established upon the earth in accordance with the designs and purposes of God. That is true, and you will find it to be true if you live long enough, and if you die you will find it to be true; it will make no difference. "But shall we not be persecuted?" Yes, and does not Jesus say, Blessed are ye when men revile you and persecute you, etc.,—would you be deprived of that blessing. "But we have had enough of it." O, have you? no matter, you will have to put up with it. "But," say you, "have we not certain constitutional rights?" Yes, on paper, but when you get through with them, the paper does not amount to much; it is like pie-crust, easily broken. We do not pay much attention to these things. Honorable men will be governed by constitutions, and laws, and principles, but dishonorable persons will not. Therefore, we have to do the best we can, taking a righteous course that we may be entitled to the blessings of God. "What will be the result of this?" I care nothing about what the result may be, it is a matter of very little importance to me. "Do you expect such things?" Yes, and have done for years; I have never expected anything else associated with the Gospel. When I first embraced it I considered it a life-long affair; and when I came to look at it squarely in the face, if I could have satisfied my conscience by getting along without it, I would have done so; but I could not, and I apprehend that many of you have been in the same situation. I believed it was true, and so did you; and after I was baptized and had hands laid upon my head for the reception of the Holy Ghost, I knew it was true by the operations of the Holy Spirit upon my heart. And this is the common experience of all Saints. Some people seem to think that we are going to throw away our religion at the "drop of the hat." I do not know of any such feeling among this people. There have been men who learned to endure things quite as bad as those which afflict us. My mind runs back to Daniel who was a man that feared God. There was a set of political plotters in his day—and probably a fair share of religious ones associated with them—who conspired against him, for Daniel was a man of God in great favor with the king; and the only way they could accomplish their plans was by laying a trap to catch him through an edict of the king. They did it by getting the king to issue a proclamation that no man should ask a petition of any God or man for thirty days, save of the king, that if he did he should be cast into the den of lions. This was done expressly to catch Daniel, but the king was not made acquainted with the secret. Their request was granted and the decree established by the king's signature, which then could not be changed, according to

the law of the Medes and Persians, which altered not. When Daniel heard of this, we are told that he went into his house, and the windows of his chamber being open towards Jerusalem, he bowed down before his God, and prayed and gave thanks to him, as aforetime, three times a day. He did not falter, although he knew the nature of the decree and the laws which governed it; but he knew too that the God whom he served was able to deliver him. They watched him, of course, and finally complained against him; and he was adjudged guilty of violating the law. The law had to take its course, although the king, when the thing was made known to him felt very sorrowful, and set his heart on Daniel to deliver him. He did not feel like some feel towards us; although there have been praiseworthy efforts made by a few to maintain constitutional principles, and we recognize them as the sentiments and feelings of honorable men, who wish to see correct principles maintained in our land. There was no appeal in Daniel's case; or as a certain class of Christians to-day would say, "Daniel had to go." They cast him into the den of lions. The king went to the den early the following morning, feeling much concerned about him, and he cried out, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel spoke up and said, "O King, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Now, he dared to do that which showed there was some manhood in him. We have another example in the three Hebrew children, who refused to bow down to a golden image that had been set up. Shall we call it monogamy? [Laughter.] The conditions were that if they did not bow down to this golden image, they should be cast into a burning fiery furnace. They did refuse to obey this royal decree, saying, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not (said they), be it known unto thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up." This, of course, was considered a great indignity on their part to refuse to bow down to this God. These three men were cast into the furnace and their persecutors in their animus and religious zeal, heated it to such a degree—evincing in this respect the same feeling we see manifested toward us in a different form—that the men who cast Shadrach, Meshach and Abed-nego into the furnace were themselves destroyed by the flames. And it seems the King himself was curious to look into the furnace to know of their fate, and in doing so, to his astonishment, he beheld four persons in the midst of the flames, one of whom appeared to be like unto the Son of God. Nebuchadnezzar then called to these three men to come out, which they did; and even the smell of fire was not found upon their clothing, nor was a hair of their heads singed. Such was the faith of those young men, and such their conduct that all honorable men could approve and appreciate the nobility of their course, and even the Gods could admire them; and their integrity to God was the means of their being promoted to the favor of the King, and to distinction in the land. Let us hope that the descendants of those people in these days, in the trials that they

have to pass through, which are now being enacted in Russia, in Europe, and in other places, and apparently commencing in this land, may be found as true to their integrity as were these noble examples of manhood and faith in God.

But to return to the Christian's idol. The pious, zealous, religious and hypocritical in our day, uniting with political demagogues, have set up a God for us to worship, which they boastfully represent as the embodiment of everything that is pure and virtuous, embodying the enlightenment and civilization of the nineteenth century. Their god is overlaid with gilt and tinsel, but inside it is pregnant with the social evil with its twin adjuncts foetecide and infanticide. Like a great Moloch it is crushing out female virtue, trampling upon innocence, and prostituting and destroying millions of the fair daughters of Eve. Yet this loathsome, filthy, debauched, degraded monster is held up for our veneration and worship by its corrupt Christian devotees as the essence of everything that is great and grand, noble and praiseworthy; and we are called upon to fall down and worship this loathsome monster under the threat of unconstitutional pains and penalties, and the violation of every principle of liberty and protection guaranteed under the Constitution.

Shall we worship this unnatural, lascivious Moloch? Shall we bow down before the shrine of this fœtid, corrupt and debauched monster? No! We will worship the Lord our God, yield obedience to his behests, and, if we are faithful, live our religion and keep his commandments, the God whom we worship will deliver us out of the hands of our enemies, and we shall triumph over all our foes.

There have been men living nearer our own times who could meet the inquisition with its fagot, rack and thumbscrew, and in the midst of their sufferings could commit themselves in all serenity and calmness into the hands of God; and we can surely do the same. If the rulers of this nation can afford to tamper with the sacred rights of the people guaranteed by the Constitution of this great nation, and ruthlessly tear down the temple of freedom erected at the cost of so much blood and treasure, instead of anticipated glory, they will bring destruction upon the nation and ruin and infamy upon themselves. The sacred bulwarks of freedom once tampered with, the floodgates of anarcy and confusion will be thrown open and dissolution and ruin will follow in their train in rapid succession. It is for us to sustain and maintain the principles guaranteed in that sacred palladium of human rights—the Constitution of the United States, and to contend inch by inch in every legal and constitutional manner for our own rights and human freedom, leaving misrule, anarchy, violations of law and the trampling under foot of the rights of man and constitutional guarantees to religious fanatics and clamoring demagogues; and if they can afford to tamper with those sacred guarantees, we certainly can afford to have them do it. It is for us to seek more exalted ideas, to abide by constitutional law, to maintain inviolate the principles of human freedom, and to contend with unwavering firmness for those inalienable rights of all men—life, liberty and the pursuit of happiness; and to seek continually to our God for wisdom to accomplish so great, noble and patriotic a purpose.

One of the first things I ever

heard preached by the Elders of this Church was that the world would grow worse and worse, deceiving and being deceived. Should we be surprised at its coming to pass? Another thing that I have heard from the beginning is, that people would persecute us, commencing with neighborhoods and villages, and then it would extend to cities and counties, and then to States, and then to the United States, and afterwards to the world. We have got about fifty millions of people on our backs now—and it is a pretty heavy load to carry, too; but the Lord will see us through. We are acting in the interests of humanity: we are proclaiming salvation to a fallen world, and in this we are carrying out the word and will of God made known and manifested directly to us. We are warning the people of their position, and we will continue to send forth our missionaries for this purpose until God says, it is enough. And if they persecute us in one city, we will do as Jesus told his disciples, we will flee to another, searching out the honest in heart. Persecution has been our lot from the beginning, and it has followed us to this day. I am reminded of a circumstance that occurred in Missouri, which I will mention to show the kind of feeling that Joseph Smith was possessed of. Some 25 years ago, in Far West, a mob—one of those semi-occasional occurrences—had come against us with evil intent, placing themselves in position to give us battle; and there were not more than about 200 of us in the place. We had one fellow who was taken with a fit of trembling in the knees, and he ordered our people to retreat. As soon as Joseph heard this sound, he exclaimed, "Retreat! where in the name of God shall we retreat to?" He then led us out to the prairie facing the mob and placed us in position; and the first thing we knew a flag of truce was seen coming towards us. The person bearing it said that some of their friends were among our people for whose safety they felt anxious. I rather think it was a case in which the wife was in the Church but not the husband, and the mob wished these parties to come out as they, he said, were going to destroy every man, woman and child in the place. But these folks had a little "sand" in them, as the boys say; they sent word back, that if that was the case they would die with their friends. Joseph Smith, our leader, then sent word back by this messenger, said he, "Tell your General to withdraw his troops or I will send them to hell." I thought that was a pretty bold stand to take, as we only numbered about 200 to their 3,500; but they thought we were more numerous than we really were, it may be that our numbers were magnified in their eyes; but they took the hint and left; and we were not sorry. (Laughter.) The Lord, through simple means, is able to take care of and deliver His people, but they must put implicit faith and confidence in Him; and when they are crowded into a tight place they must not be afraid to make sacrifice for the sake of maintaining the truth, and all will be well with us whether living or dying, in time or in eternity.

Well, what shall we do? We will serve the Lord; we will live our religion; we will be true to our covenants, keep his commandments and be one, and we will sustain one another, and not sustain men among us who have it in their hearts to cut our throats; let them alone to pursue their own course, and let them draw their sustenance from

their own kith and kin; and let us pursue the even tenor of our way, operating together as a band of brethren; and if any have sinned, let them sin no more; and inasmuch as this people are found faithful to God and true to themselves and their fellow-men, I will risk the results of what our enemies may do to injure us. We are in the hands of God, and this nation is in His hands, and he will do with us and them according to the pleasure of His will.

Brethren and sisters, God bless you, and God bless the honorable of the earth, and may the wrath of the wicked be made to praise Him, and the remainder may He restrain. Amen.

DISCOURSE BY ELDER JOHN MORGAN,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, DECEMBER 18, 1881.

(Reported by Geo. F. Gibbs.)

THE SOUTHERN STATES MISSION—FAITHFULNESS OF YOUNG ELDERS—OPPOSITION TO THE TRUTH—GRADUAL SPREAD OF THE GOSPEL—CHANGES IN RELIGIOUS AND POLITICAL SENTIMENT—HARD TIMES IN THE SOUTH—VICE AND DEGRADATION—THE COLORADO SETTLEMENTS.

It is a very pleasant thought that we, as Elders, have when traveling abroad preaching the Gospel, to look forward to the time when we shall have the privilege of again meeting with our friends and loved ones in the valleys of the mountains, to again share their love and to partake of the spirit of those who compose the body of this Church.

During the past summer and until a few days I have been engaged in missionary labor, chiefly in the Southern States. Our labors there have been, as have been the labors of the Elders in other missions, crowned with a certain degree of success. We have realized the blessings of God upon us in all our labors in the midst of the people, for which we feel to rejoice and give thanks and praise to him. The brethren who have gone from the different parts of the Territory to labor in the mission have as a general thing enjoyed good health; and they are feeling well, as a rule, temporally and spiritually; and especially the younger brethren who have gone forth bearing the glad tidings of salvation. There has been evinced a feeling that certainly is most praiseworthy, a desire to emulate the example set by their fathers in

preaching the principles of eternal truth, often under unpleasant circumstances. Because, however much the work of God may progress and be received abroad there is, as there has been, and doubtless will be, a spirit of opposition which has to be met by every Elder in the performance of his duty. It is true our young brethren have the benefit of the experience of their fathers and of men prominent in the Church, to encourage them, and which is highly appreciated by them, but after all they have to get the experience for themselves, in order that they may know what their fathers know, and that they may be able to stand shoulder to shoulder with them. I have scarcely found an exception among the scores of young men who have been called from the different avocations of life to go forth and proclaim the Gospel, but what they were worthy bearers of glad tidings.

There is an idea entertained by the pious world, whose sympathy for fallen humanity is so great as to be exercised towards us, that the old and gray-headed of the "Mormon" people, "you can do nothing with, they having becoming fossilized in their religious ideas and petrified in their faith; but the young may be induced to depart from the faith of their fathers." This, however, has not been the experience we have had in the Southern States mission with our young Elders. On the contrary, we have found their faces set like flint toward the building up of the kingdom of God, and the proclaiming of the principles of truth. It often occurs in our missionary labors that Elders are called upon to pass through trying circumstances, but I do not remember of a single instance in which a young Elder flinched from the performance of his duty. They have always been ready and willing to add to the extent of their ability and strength in carrying out any measures thought necessary for the good of the cause, even to the risking of their lives. And I am led to believe from what I have witnessed in the young men who have come under my observation, that the great majority of our young people, growing up in these mountains have planted in their hearts the principles of truth, by which they will be governed in their lives. And in this connection there is this peculiarity. In our travels in the South we often meet with families who were once members of the Church, who during the trying times of Missouri and Illinois, or at some other time in the history of the Church, had stopped by the way-side—and where they stopped temporally they stopped spiritually; the cessation of their temporal work was the milestone that marked their spiritual resting place—but notwithstanding this falling away on the part of the parents, we found, as a general thing, that in the hearts of their children there was a love for the principles of eternal truth; and that if an elder was known to be in their vicinity they would send for him and make themselves known to him, and open their doors to him, and ninety-nine times out of a hundred they would ask to be baptized. This being true of the children of such families, who are isolated from the body of the Church, we might reasonably expect that the youth of Zion will be found true and faithful to the precepts of truth taught to them, through the force and benefit of example they receive from their parents who are members of the Church.

In our labors we at times meet with considerable opposition, but we notice that it, in the long run, in-

stead of working to our injury, results in good. And what is true in the South in this respect is doubtless the case elsewhere. That which our enemies inflict upon us in the hope of breaking us up or weakening our position is, through an overruling providence, turned to result in good by bringing the honest in heart, the Israel of God, to a knowledge of the truth. The widespread feeling of opposition that exists toward us throughout the United States, arguing from past experiences, may be set down as a good omen for the future. But notwithstanding this general hubbub which the people seemingly have to indulge in semi-occasionally, we find in traveling and moving among the people very many upright noble men and women, and we find them belonging to various churches and religious bodies; and then we meet with others who are not connected with any sect or denomination, and who are seeking for truth let it come from where it may. And this class, in my opinion, is not small throughout the United States; in fact, I might with safety say, that there are thousands of such people who have not heard the sound of the everlasting Gospel, there being vast districts of country occupied by hundreds of thousands of peoples who do not know whether the Latter-day Saints believe in God or not, whether they accept the Bible or reject it, people who are totally ignorant in regard to our views; and among these there are many thousands of the honest in heart. We find that the spirit of opposition that we have to meet, as a rule, culminates in violence; and that the more success we have in baptizing people, the more bitter the feeling manifested toward us by our opponents.

We are, doubtless, traveling in the Southern States Mission, by way of making converts as fast as it would be prudent. If our labors should be crowned with any greater success, that is, to any considerable extent, the opposition would be correspondingly more ripe, and the consequence would be, we would have a bigger row on our hands than we would care to face.

We find a great many prominent, leading men in our travels who are willing to act fairly and honorably by us; men who use their influence with their friends in our behalf by endeavoring to place in their minds correct ideas in relation to us and our situation. To illustrate this idea, I will relate an incident that occurred during the summer. The Legislative Assembly of one of the States, Missouri—whose members had been urged on by sectarian bigotry, had a bill introduced that it was supposed would act against the "Mormons" in that State. Some of the distinguished citizens, honorable, fair-minded people, said to certain of the legislators: "You pass that bill and one-half of the State will become Mormons; that will evidently be the result. Why? Because the moment you adopt such measures you are in the wrong, let them be what they may." There are many men of that way of thinking who have moral courage sufficient to speak their minds; and the influence of such men is felt for good. And here let me say to the credit of the press that, bitter as the opposition is, we scarcely ever find a daily newspaper of any prominence but what will open its columns for us to vindicate our course. And in addition to what I have said in alluding to the class of people who are liberal and cosmopolitan in their views, we find such people ever

ready and even anxious to learn in regard to our religious belief. And notwithstanding the fact that among this class are found men of learning and deep research, men who are looked up to by their fellow-men, strange as it may seem to a people who keep pace with the age, we find the great majority of them much astonished when they learn that we believe in the Bible, and that we take the teachings of that Book to substantiate our doctrines. Among this class who are so uninformed as to our theological status are Congressmen, governors, legislators and others of distinction and character.

We find also in the ordinary walks of life honest-hearted people. We find them in the churches and out of the pale of the church. We meet with men belonging to the sects of the day who say, "If we have not got the truth, we wish to obtain it." And we meet with others who do not belong to any religious denomination who say, We have examined the doctrines taught by the different churches; they will not do. Now we are willing to investigate what you teach. But, then, we cannot help but notice this kind of expression in their faces: "Can any good thing come out of Nazareth?" Can any good come out of Utah? This, of course, is owing to the widespread misunderstanding in regard to our religious views.

The newspapers to-day are teeming with articles in regard to the Latter-day Saints. We are written about by editors and special correspondents; local editors gather up items respecting us and our labors among the people of their vicinity; reporters appear to be greedy for an interview with a "Mormon;" ministers preach about us from their stands, and lawyers have to allude to us from the forum; and to such an extent is this spirit and feeling indulged by the people of all grades and classes, that to-day "Mormonism" is a living question in the United States. Recently some politicians endeavored to work up an issue, and make a live question out of the tariff, and it was rather amusing to witness after their exertions how slow the public were to take the bait. And especially amusing did such efforts appear to those who watch with a lively interest the progress of this latter-day work called "Mormonism," in view of the fact that if a couple of "Mormon" Elders go into a town, almost without any effort on their part to make themselves known, the whole town is stirred up. In my opinion the "Mormon" iron is red-hot, and it is a proper time for the Elders to beat it into shape.

We observe changes taking place in the minds of the people continually. Indeed, I can notice marked changes in the people of the United States during the past six years. For instance, quite recently I listened to a sermon preached by one of the distinguished ministers of the United States, the Rev. Henry Ward Beecher, and was very much surprised to hear him enunciate an idea like this: "What shall be done with all the thousands and millions of the human family who knew not, even of the existence of the Bible. Shall they perish?" "No," said he, "not if my God reigns in the next world." But, continued he, "what shall be done? They will have the Gospel preached to them in the spirit world." Another minister, the Rev. Dr. Thomas, of Chicago, of the Methodist Church, made similar assertions; but he was not as strong as Mr. Beecher, and they therefore excommunicated him from the

church. But Beecher could make it, and no one dare say nay. So we find religious ideas undergoing a change, until there is scarcely a religious denomination to-day but what has done what the Pharisees of old did—put new wine into their old sectarian bottles, and the probable result will be, as Jesus said, their bottles will burst. They are endeavoring to patch their old sectarian clothes with pieces of new cloth, and the result will be that they will be obliged to keep patching in order to keep the garment together. And thus their religious ideas are drifting to and fro.

And what is true with regard to their religious views is also true with regard to their political ideas. I had an excellent opportunity recently to witness a remarkable change in public sentiment. Public sentiment, you know, is a very strong argument in the minds of some people. "Why, public sentiment is against you," they say. I remember listening to Gov. Bross, of Illinois, who spoke in front of the Townsend House, one night, some years ago. The foundation of his argument was that thirty-five millions of people in the United States were opposed to us; that in short, public sentiment was opposed to us. I had my mind directed to the fickle nature of public sentiment quite recently in Nashville, Tennessee. Some 25 years ago a certain race of people were held in slavery there. Slavery was an adjudicated question at that time. But it was claimed by the opponents of slavery that if a negro and his wife could be taken out of Missouri through Illinois, that they were entitled to their freedom because they were then upon free soil. It was, however, decided in the Supreme Court of the United States, by Chief Justice, Roger B. Tanney, that black men had no rights that a white man was bound to respect, that, in fact, they were chattel property. And the people of the United States almost *en masse* applauded the decision, a few only dissenting, they being what were called abolitionists. Wendell Phillips, a distinguished orator, undertook to lecture in Boston against slavery, and learned as Boston was, educated as Boston was, the noted lecturer was egged off the platform, having to make his escape from the mob.

Twenty-five years have gone by since Phillips was mobbed, and now for the contrast. Some four or five weeks ago I boarded a through passenger car at Nashville, Tenn., to Cincinnati, there were seated in the car some 25 ladies and gentlemen. After I got comfortably seated alongside a person who proved to be a Christian minister of the Campbellite persuasion, and an editor, we perceived a little difficulty at the car-door. On investigation we learned that a negro woman held a first-class ticket, and demanded admittance to a seat in this, a first-class car. She was entitled to a seat there, having procured a ticket, according to the provisions of the civil rights bill; but the rules of the railroad company would not permit it. The manager was sent for, and after some conversation with the colored woman, addressing himself to the passengers already seated in the car, he said: Ladies and gentlemen, will you please take seats in the car to the rear. We did so. It proved to be a smoking second-class car. He then admitted the old negro woman, who occupied our car. After we had taken in the situation and were re-seated, addressing myself to the gentleman whose acquaintance I formed on entering the

car, I said, "Mr. Editor, twenty-five years ago, had a man dared to do what this negro woman has done, you would have hung him to a lamp-post. Now, I will dare say, there is not a paper in the city of Nashville that will venture to write one line, in condemnation of this piece of impudence." He acknowledged there was not. And why this change? Public sentiment had revolutionized in a quarter of a century. The negro slave of Phillip's day is the sovereign citizen of to-day.

These are revolutions that are occurring among the children of men that are of a serious nature. And what is true in a political sense, is true in a religious sense. It is a very common observation among the people everywhere that we are not taught religiously what we were twenty-five years ago, or ten years ago. They are drifting to and fro religiously as well as politically.

Another feature associated with this: About forty years ago a number of our Elders traveled through the Southern States—it may have been in 1844. And as they journeyed along, they scattered all over the country tracts and books, setting forth our faith and doctrines. And to-day it is not unfrequent, on our going into a neighborhood and talking to the people, that they will say, "Our minister has been preaching that." Ah, indeed. Well, can we see him? O, yes; we will ask him to come and see you." On our conversing with him, we have found that he has a Voice of Warning hidden away in his saddle pockets, which he had been reading, and believing some of its pages, he had been preaching some of the principles of the Gospel to his own congregation, which they would believe, and receive, without even "a grain of salt." This willingness on the part of the people to receive principle, good or bad, from the lips of their own minister, reminds one of the same state of things that existed in the days of the Savior, as indicated by these words: "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

It is a self-evident fact; it is a truth patent to the most casual observer that the teachings of Joseph Smith have revolutionized the religious world. And the spirit that is working this change is growing and extending, until to-day there is inquiry upon the right hand and the left.

As a general thing those who receive the Gospel in the Southern States are to be from what are termed the middle classes, people who are the owners of small possessions which, when sold, realize them sufficient to provide themselves a suitable outfit and take them to their emigrating point. There have been some instances, however, when their possessions have been sold, even where they possessed good homes, that the proceeds of the sale have been insufficient to emigrate them. This has been due, in part, to the peculiar circumstances by which they have been surrounded. In the first place a terrible war devastated their country; and since that time they have been under carpet-bag rule. And the consequence is, in many places property has depreciated, life has been insecure, laws have been trampled under foot, and little progress has been made.

The people living in Utah can scarcely sense the true situation of the Southern States people. There has been a dreadful drouth this

summer. I suppose the majority—I may say the entire South has not raised sufficient grain to bread themselves to the first of April. The corn yield will not, it is said, exceed four bushels to the acre, and the cotton crop may be a little rising of one-third the usual harvest. The result will be more or less suffering among the poorer people this winter. Wages are very low. A man can be employed, a strong, able-bodied man, either white or colored, for from $6 to $8 per month including board; and from $10 to $12 when they board themselves. Flour is 5 dollars per 100 pounds, and other provisions in proportion. I noticed that dry goods were as high in Nashville as they were in our settlements in Colorado. Wages are at such a low figure that it seems almost impossible for the people to live, when they depend upon day's wages for a living. In addition to this there seems to be a wasting away of the earth, a weakening in its strength, affecting its ability to produce abundantly. Fields that a few years ago yielded good crops, are bordering on sterility to-day. There are hundreds and thousands of acres of land that formerly were very prolific have to-day become "commons," covered with edge grass and sassafras bushes. And it is talked about by the landowners, and commented upon by the people generally; and they believe that something is wrong, but what it is or where it is, they do not know.

Monopolies and corporations have also a tight grip upon the people. Where there are iron works, where there are railroads, where there are factories, they are owned by a few men, and these few men hold such power, that the people cannot make any move and succeed in it, that would be opposed to the interest of the monopolists. And to-day, it is one of the strongest points of opposition that we have to meet in that mission in preaching the Gospel. Laboring men say, If I take you to my house and receive you as my guest, these men who own this property will turn me out; these men who employ me in their factory will drive me away, my family will suffer, as I have nothing laid up. Under the circumstances, they have not the faith sufficient to meet the issue, and consequently our labors are not crowned with that success, as they evidently would be if the people enjoyed their liberty. But even under these circumstances, many do receive us and proclaim openly their faith.

In addition to this, all experience that opposition which is as old, doubtless, as the preaching of the truth; and this comes from the clergy. And here let me say, that the opposition we meet with from that quarter, to a great extent, has its foundation in Salt Lake City. There walk the streets of our city men who produce and feed the flame of prejudice that exists to-day in the United States; men who profess to be the friends of their fellow-men; men who come here with a smile on their faces pretending to do us good, pretended followers of the meek and lowly Savior. These are the characters that send these infamous lies abroad in regard to the Latter-day Saints. They are prejudicing the mind of the people of the United States against our missionaries and against the truth. When I have visited the cities where these men came from who have come to Utah as reformers, I have been deeply impressed, and deeply moved at the condition of their society contrasted with that of this people.

Some time last summer I had business in Louisville, Kentucky, connected with our emigration, and was detained there two or three days, having nothing particular to do but to walk around the city and see what was to be seen of interest. And in walking the streets of that city I thought that in all my travels I had never before seen such evidences of wickedness, corruption and degradation. There are portions of that city that seem to have become corrupted to such an extent, that Sodom and Gomorrah would have blushed at the mention thereof. Men and women could be seen in the most beastly state of drunkenness, and little children, bearing the marks of the lowest degradation—waifs of society, growing up as hoodlums, with no sense of the difference between right and wrong excepting that which nature itself has planted there, to furnish future material for the gallows. I thought in contemplating the scene that presented itself in the streets of the city of Louisville, ay, even at noonday, to say nothing of that which the recording angels are obliged to look upon in the darkness of the night—I thought of the reformers who come to Utah fresh from such haunts of vice and corruption, and then I thought of you, my brethren and sisters; and you can better imagine my feelings than I can describe them.

I went to one of their hospitals and sought an introduction to one of the physicians; on learning who I was he expressed himself pleased to meet me, and proffered his own services to accompany me over the building, which I gladly accepted. On passing through the different wards I saw sights that I trust my eyes shall never be called to look upon again. He opened his book in which was recorded the names of the patients who had been admitted during the past twelve months, and I had the curiosity to ask him to tell me the nature and character of the disease of these people. He informed me that three-fourths of all cases were, what is termed venereal disease. This is not hearsay; these are facts that exist of which the records testify. And from the windows of this hospital, this living monument of the morals of Louisville, Kentucky, was pointed out to me the residence of one of these "reformers" of the Latter-day Saints. And in conversation with one of these "reformers" who had been here, whose acquaintance I had formed when he was here—he recognizing me while traveling in a railway car, and came and shook hands with me, and sat down alongside of me—he asked me "how our friends were getting along in Utah." "Whom do you mean," said I, "by our friends?" I mean the ministers who have gone there," he replied. They are, I think, getting along in their way pretty well. What have they done? They have established whiskey shops! they have imported houses of prostitution, and they have brought hoodlems into our midst, and they thrive under their spiritual care. They have caused sorrow on the hearts of fathers and mothers, by ruining the prospects of sons and daughters whom they have led astray from the paths of honor and credit. Now is not that glorious work to be engaged in! Do you not congratulate yourselves in having been connected with men whose object and labor has been to turn men and women from the truth, from bearing the fruits of morality and righteousness, and failing in that to join hand in hand, heart and soul, with those

whose mission is to introduce into our midst the seeds of ruin and decay, to deprive and demoralize your fellow-men. Certainly it is a noble calling to be engaged in. Think of it! Latter-day Saints. Here are men engaged in the work of trying to lead our sons and daughters astray, and they are bold enough to publish boastfully to the world that they would rather see our young people frequent dens of iniquity, saloons, gambling houses, and houses of prostitution, than that they should adhere to the "Mormon" faith. Strange as it may seem, with all the enlightenment of this the Nineteenth Century, with our glorious constitution, and our declaration of the rights of man, and the boasted civilization of to-day, officials of the government of the United States will back men up in this damnable work. It may be that an Elder abroad devoting his time and ability to the conversion of souls would feel this more keenly than those who are in the midst of it every day.

These are some of my meditations as an Elder in the missionary field.

Our brethren and sisters who have emigrated to the State of Colorado, are succeeding fairly well; they have their fields fenced in, and they harvested a pretty fair crop this year. The Railroad Companies have been kindly disposed to them, offering them assistance in various ways, by way chiefly of affording them employment at remunerative wages, and seeking after them, in fact to do their work in preference to others. They have their organizations—the Seventies, Elders, Priests, Teachers and Deacons' Quorums; they have their young people's Mutual Improvement Societies organized; and I had the pleasure of attending one of their meetings in the meeting-house which the people built two and a half years ago. I remember attending one of the first meetings that was held in that house, and there were present not more than 27 all told, and said to them that in the course of four or five years this same house will not hold the people; and to-day it is entirely too small, in fact it would not comfortably seat the young people of Manassa. The first location was made there in the spring of 1878. Since then some two or three settlements have been organized besides; our brethren in that quarter are spreading out and wresting from the barren wastes comparatively comfortable homes. Their associations with the Mexicans are cordial. While they have been kindly disposed towards our people, our brethren have acted honrably towards them, and hence mutual good feelings exist between them. I also spent a few days with our brethren who are locating Sunset, Brigham City and St. Joseph. They have had rather a bad year, as to crops, on account of high waters, the Little Colorado flooding the valleys, and destroying to a great extent their crops. But the building of the railroad in their borders has, through Brother John W. Young, the contractor, furnished them with labor, and it will continue, I understand, for some 12 or 18 months yet, so they will not suffer so much as they otherwise would, in consequence of the loss of their crops.

As Elders traveling without purse or scrip, proclaiming the principles of eternal truth, we need the faith and prayers of the Saints in our behalf, for the devil, it would seem, is even more determined now than ever to put it into the hearts of wicked and bigoted men to oppose

and; if possible, hinder us in the performance of our duty. And one item that comes to my mind I will mention. I have noticed when abroad that if anything in the world would cheer and encourage an Elder when far from home, it is to receive word from his family that they were cared for, and did not want for the necessaries of life. And there is nothing that will weaken an Elder so effectually and so discourage him in his labor as to receive word from those whom he holds near and dear, to the effect that they are in need of the necessaries of life, that they are unpleasantly situated, that the house they live in does not afford them sufficient protection from the inclemencies of the weather. In one or two instances Elders have come to me to relieve their minds of such a burden, and, as I say, there is nothing that I have witnessed that so effectually unfits a man for missionary labor as the receipt of such intelligence. Therefore, in behalf of those who have left their all to proclaim to their fellow-men the principles of eternal truth, let me solicit the good offices of their friends at home, in behalf of such families who may not be so well prepared to live during the absence of husband and father. Any little attention shown them under such circumstances not only does good to the family, but is appreciated by him whom duty has called elsewhere; and often, under trying circumstances, the knowledge of such kindnesses, cheers and encourages him, and makes comparatively easy labors that would otherwise be hard to bear. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE GENERAL CONFERENCE, ON SUNDAY AFTERNOON, APRIL 9TH, 1882.

(Reported by Geo. F. Gibbs.)

THE GOSPEL'S RESTORATION—ITS PRIESTHOOD AND PRINCIPLES—THE SAINTS MISREPRESENTED—THE "MORMON" WAR—COMPARATIVE STATISTICS—THE IMPENDING JUDGMENTS OF GOD—DUTIES OF THE SAINTS—A WARNING TO THEIR OPPRESSORS—THE WICKEDNESS OF THE WORLD—EXHORTATION TO RIGHTEOUSNESS.

In attempting to address the congregation this afternoon, I trust that all will be as quiet as possible. It is extremely difficult to make the congregation hear in this place, especially in so large an assembly, when there is the least confusion. While I address you, I wish to speak

such words as shall be interesting, edifying and instructive, and I desire an interest in the prayers of the faithful, that I may be able to do so intelligently, that we may be the better for our coming together.

I am aware of the position that we occupy to-day. I feel that I am surrounded by a large number of intelligent men and women, and while I am addressing you, I am also addressing the world, for the remarks I make will be reported and published to the world. Therefore, I am desirous to advance such sentiments as will be in accord with the enlightenment of the Latter-day Saints, with the intelligence of the 19th century, and with the principles that have emanated from God.

Any intelligence which we may possess and which we may be able to impart, is not of ourselves, but of God. It did not originate with us; it did not originate with Joseph Smith, with Brigham Young, with the Twelve Apostles, nor was it received from any institution of learning, nor of science, either religious, political, or social. Our philosophy is not the philosophy of the world; but of the earth and the heavens, of time and eternity, and proceeds from God.

A message was announced to us by Joseph Smith the Prophet, as a revelation from God, wherein he stated that holy angels had appeared to him and revealed the everlasting Gospel as it existed in former ages; and that God the Father and God the Son had also appeared to him: the Father pointing to the Son, said, "This is my beloved Son, hear ye him." Moroni, a prophet that had lived on this continent, revealed unto Joseph the plates containing the Book of Mormon, and by the gift and power of God he was enabled to translate them into what is known as the Book of Mormon. That book contains a record of the ancient inhabitants who dwelt upon this continent, a part of whom came from the tower of Babel at the time of the confounding of tongues, and another part came from Jerusalem in the time of Zedekiah, king of Judah, 600 years before the advent of our Lord and Savior Jesus Christ. This book contains a record of the dealings of God with those people; it contains a record of their worship, of their wars and commotions, of their righteousness and iniquity, and of the coming of the Lord Jesus Christ unto them, and of His preaching unto them the same Gospel that was taught on the continent of Asia, attended by the same ordinances, the same organization and the same principles.

I shall not attempt to bring any proof with regard to these matters to-day; I am simply making statements, the truth of which you Latter-day Saints know, as it would be impossible to enter into all the details in a short discourse. Suffice it to say, that the Father having presented His Son to Joseph Smith, and commanded him to hear Him, Joseph was obedient to the heavenly call, and listened to the various communications made by men holding the Holy Priesthood in the various ages under the direction of the Only Begotten. He and Oliver Cowdery were commanded to baptize each other, which they did. John the Baptist came and conferred upon them the Aaronic Priesthood. Then Peter, James and John, upon whom was conferred, in the Savior's day, the keys of the Melchisedec Priesthood came, and conferred that Priesthood upon them. Then Adam, Noah, Abraham, Moses, Elijah, Elias, and many

other leading characters mentioned in the Scriptures, who had operated in the various dispensations, came and conferred upon Joseph the various keys, powers, rights, privileges and immunities which they enjoyed in their times.

Again, Joseph was commanded to preach this Gospel and to bear this testimony to the world. He was taught the same principles that were taught to Adam, the same principles that were taught to Noah, to Enoch, to Abraham, to Moses, to Elijah and other Prophets, the same principles that were taught by Jesus Christ and the Apostles in former times on the continent of Asia, accompanied with the same Priesthood and the same organization, only more fully, because the present dispensation is a combination of the various dispensations that have existed in the different ages of the world, and which is designated in the Scriptures as the dispensation of the fulness of times, in which God would gather together all things in one, whether they be things in heaven or things on earth. Therefore, whatever of knowledge, of intelligence, of Priesthood, of powers, of revelations was conferred upon those men in the different ages, was again restored to the earth by the ministration and through the medium of those who held the holy Priesthood of God in the different dispensations in which they lived.

Under the direction of the Almighty, Joseph organized a church; and when people were called upon to believe on the Lord Jesus Christ, to repent of their sins, to be baptized in the name of Jesus Christ for the remission of sins and to have hands laid upon them for the reception of the Holy Ghost, those who did believe and obey received the attendant blessings. Then the various offices of the Priesthood began to be conferred upon men who believed, and in due time the quorum of the Twelve was organized, whose commission was to proclaim this Gospel to every people, to every nation, to every kindred, to every tongue. Then a quorum of seventy Elders was selected, known by the name of Seventies; and we now have some 76 times 70 of those Elders.

A First Presidency was also organized to preside over the whole Church in all the world. Then there were High Priests ordained whose office was principally to preside as well as to preach the Gospel. Then there were Elders, Priests, Teachers and Deacons; and this organization was given by direct revelation, by which the Church has been governed from that time until the present. Bishops were also appointed whose position in the Church was clearly defined by the word of the Lord. Then High Councils were organized for the adjustment of all matters of difficulty, for the correction of incorrect doctrine, for the maintenance of purity and correct principles among the Saints, and for the adjudication of all general matters pertaining to Israel. This was the testimony and this is our testimony to-day to the nations of the earth. The Lord stood at the head as instructor, guide and director; and the Elders were told to go forth and to preach the Gospel to every creature, because confusion, disorder, sectarianism and the theories of men had been substituted for the word and will, and the revelation, law and power of God. These Elders were told that we approached the latter times, when God would have a controvery with the nations, and the message which

they had to proclaim was that which was described by John when wrapped in prophetic vision upon the Isle of Patmos. Among other great and important events he said, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him. for the hour of His judgment is come." This was the commission given by the Lord to the Latter-day Saints. This is the mission we have been trying to carry out from that time to the present; and I myself have traveled tens of thousands of miles without purse or scrip, trusting in God, to teach these holy principles, and so have many of my brethren by whom I am surrounded.

When we started we were told that we were not sent to be taught, but to teach. Why? Because the world was not in possession of the principles of life, and therefore could not teach them. We went in obedience to the direct command of God to us through his servant Joseph, and we have spread forth the Gospel among the nations. And is there anything unreasonable about it? No. Is it true? Yes. Is it scriptural? Yes. Is it philosophical? Yes. And I say to-day, not by way of boasting, because we have nothing to boast of (I have no intelligence but what I am indebted to God, my heavenly Father and my brethren for,) that while I have traveled through various parts of the United States and the Canadas, also in England, Ireland, Scotland, Wales, France, Germany, and different parts of the earth, among the wise and intelligent as well as the poor and ignorant, among all classes of men—I have stood in their halls and talked with their professors, ministers, legislators, rulers, divines, judges and wise men of every class, grade and position in life—but I have never met with a man who could gainsay one principle of the Gospel of the Son of God, and I never expect to; because truth, eternal truth, as it emanates from God, cannot be controverted.

And what is the nature of the Gospel? It is the same as that taught on the day of Pentecost by the Apostles, when they cried out to the multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That was the testimony which they bore to the people. That is the testimony which the Elders of this Church bear. There is something about this that is reasonable, that is intelligent, and that is susceptible of proof. It was a very fair proposition for the Apostle to make, promising the people who would obey the requirements which the Gospel imposes upon its adherents, that they should receive the Holy Ghost. And what should this do for them? It was to cause their old men to dream dreams and their young men to see visions, it was to make their sons and daughters prophecy, it was to bring things past to their remembrance, to lead them into all truth, and to show them things to come. This proposition was not alone of a religious nature, but it was also strictly philosophical. The farmer sows oats or wheat, or plants corn, and what does he expect? He expects oats, wheat or corn, as the case may be, and nothing else. There are laws and principles in nature, in the vegetable, the animal and the mineral kingdoms, as well as in all

the works of God, that are true in themselves and they are eternal. There are such metals as gold, silver, copper or iron, each possessing certain distinctive elements which they always did possess; and the different bodies in their chemical relations possess principles that are always true to unchangeable laws. It is so also in regard to all the elements by which we are surrounded, and also in regard to the heavenly bodies. Because of these unchanging laws, we know precisely when the sun will rise and when it will set. We know when certain planets or comets will appear and disappear. All their movements are undeviating, exact and true according to the laws of nature.

Now here is a principle of the Gospel that will admit of as strong evidence as anything in nature. What is it? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Or in other words, sow wheat and you reap wheat; plant corn and you gather corn. It was a bold position to take. I remember that on these points I questioned the Elder who brought the Gospel to me. I asked, What do you mean by this Holy Ghost? Will it cause your old men to dream dreams and your young men to see visions; will it bring to pass the scripture which saith: And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophecy? Yes. Will it give you the permeating influence of the Spirit of the living God, and give you a certain knowledge of the principles that you believe in? "Yes," he answered, "and if it will not, then I am an impostor." Said I, That is a very fair proposition. Finding the doctrine to be correct, I obeyed, and I received that Spirit through obedience to the Gospel which gave me a knowledge of those principles which I simply believed before, because they were scriptural, reasonable and intelligent, according to that scripture which saith, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I was ordained an Elder by the proper authorities, and I went forth to preach this Gospel. Other Elders went forth as I did to the civilized nations, preaching the same doctrine and holding out the same promises. Some of them were not very learned; some were not very profoundly educated. We send a singular class of people in our Elders. Sometimes a missionary is a merchant, sometimes a legislator, a blacksmith, an adobe maker, a plasterer, a farmer, or common laborer, as the case may be. But all under the same influence and spirit, all going forth as missionaries to preach the Gospel of light, of life and of salvation. They have received the treasures of eternal life, and they are enabled to communicate them to others; and they hold out the same promises. You who hear me this afternoon, as well as thousands upon thousands of others, have listened to those principles, you have had held out unto you those promises; and when you obeyed the Gospel, you received this same spirit; and you are my witnesses of the truth of the things that I now proclaim in your hearing, and of the Spirit and power of God attending the obedience to the Gospel, and you will not deny it. This congregation will not deny it. When you yielded obedience to the laws of God, obeyed

His commandments, were baptized for the remission of your sins and had hands laid upon you for the reception of the Holy Ghost, you did receive it; and you are living witnesses before God. This is a secret that the world does not comprehend. Its people have not obeyed it and they do not know it; and the things of God, say the scriptures, no man knoweth but by the Spirit of God; and this Spirit has imparted to us that intelligence and that knowledge. This people have in their possession a hope that enters within the vail, whither Christ, our forerunner, has gone. They are living and acting and operating for eternity. God is their Father, and they know it. Some people think we are a set of ignorant boobies, who do not know what we are talking about, and they try to overrun the faith of the Latter-day Saints by sophistry, falsehood and folly. Whilst the fact is, we are in possession of the principles of eternal life, and are operating for eternity; and then we are operating to build up the Zion of God, where righteousness can be taught, and where men can be protected, and where liberty can be proclaimed to all men of every color, of every creed and of every nation.

Being placed in communication with God, the sophistry, nonsense and dogmas of men have no influence upon us. We are built upon the rock of revelation, as Peter was, and on the same principle. Said Jesus to him, "Whom do men say that I, the Son of Man, am?" The answer was: "Some say thou art one of the Prophets; some say thou art the Elias who was to come," etc. "But whom say you that I am?" Peter answered and said: "Thou art the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." What rock? The rock of revelation—upon the intelligence communicated by the Holy Ghost to those who obey the Gospel of the Son of God; by this, men shall know for themselves, and stand as the rock of ages, invulnerable, immovable and unchangeable. That is the position which we the Latter-day Saints occupy.

This, then, is the religious part of the question. What do we believe in? We believe in purity, in virtue, in honesty, in integrity, in truthfulness and in not giving way to falsehood; we believe in treating all men justly, uprightly and honorably; we believe in fearing God, observing His laws and keeping His commandments. Do we all do it? No, not quite. I wish we did. But a great majority of the Latter-day Saints are doing this; and if there are those that are not, let them look well to their path, for God will be after them, and their brethren will be after them, for God cannot look upon sin with any degree of allowance. And as we are here for the purpose of building up Zion, He expects that we will be upright and honorable in all our dealings with one another and with all men.

One part of the Gospel is that we should be gathered together to a land that should be called Zion. Have we been doing this? Yes. Some people are very much opposed to it. Have we injured anybody by gathering in this way? Is this indeed the land of the free, the home

of the brave, and the asylum for the oppressed? Cannot the people of this nation afford to listen to the principles of truth, and allow men who are fearing God to assemble together to worship Him according to the dictates of their own consciences? Have we violated any law of the United States in thus gathering together and in thus worshiping our God? Not that I know of. Have we been opposed to the United States? No! no! no! we never have, and we are at the defiance of all men to prove anything of the kind. There are falsehoods set afoot by low, degraded, unprincipled men. We believe that the Constitution of the United States was given by inspiration of God. And why? Because it is one of those instruments which proclaims liberty throughout the land, and to all the inhabitants thereof. And it was because of those noble sentiments, and the promulgation of those principles which were given by God to man, we believe that it was given by the inspiration of the Almighty. We have always esteemed it in this light, and it was so declared by Joseph Smith. Did we do any wrong in coming here in the way we did? I think not. Did we transgress any of the laws of the United States? I think not. Did we transgress any of the laws of the nations we left? I think not. We gathered together simply because we were told there was a Zion to be built up. And what was that Zion? The term means the pure in heart. In connection with our gathering, I would remark, that a short time ago, at one of our public celebrations, there were twenty-seven nationalities represented. This is in accordance with the scripture which says: I will take them one of a city and two of a family, and bring them to Zion. And I will give them pastors after mine own heart, that shall feed them with knowledge and understanding. This is what we find in the Christian Bible, and there is certainly no harm in believing the Bible. The Christians send their Bible missionaries among us to circulate it, and we are always glad to receive the Bible and be governed by it.

Now, then, being gathered together, we necessarily required some kind of social relations with each other, for when we came here we brought our bodies with us as well as our religion, and we brought our wives and families with us as well as our religion; and we needed to cultivate the earth and build houses, and plant orchards, and vineyards, and gardens, and attend to the common affairs of life. And then as we began to increase we began to open and build farms, hamlets, villages and cities. Is there anything wrong in this? No. Finally, when we came here we petitioned for a State government, the people held a convention and a constitution was framed, and forwarded to Washington. Congress refused our application for a State, but they gave us a Territorial form of government and named the Territory Utah; and strange to say, how men and nations change, they are trying to interfere with us because of our polygamy, and at that time the government appointed a polygamous governor, Brigham Young. People change in their sentiments and views; I suppose they call it progress. Apostle Orson Pratt, whom you all knew, as soon as that revelation was made public, went down to the city of Washington, and there published the doctrine of plural marriage and also lectured upon it. The paper he published

was called *The Seer*, which many of you brethren remember very well. They were not in ignorance in relation to these matters. It was then well understood by the nation that these were our sentiments, and that President Young was a polygamist.

But passing on. Sometime after that, we had some United States officials sent out here, who were not polygamists, but one of them went so far as to show us what beautiful civilization they had where he came from, and he left his wife at home and brought with him a strumpet and took her on to the bench with him, to let the people see how intelligent and enlightened the people were in the United States. However, fortunately for him, there was no Edmunds bill then. Still, we were not much edified. It might be according to some people's system of ethics; it may be considered beautiful or æsthetic by the admirers of this fast and progressive civilization; but we could not appreciate it, and the consequence was, that the people felt indignant, they looked upon him as a profligate, and that he had defiled and disgraced the ermine. These were the sentiments of the people then, and they are yours to-day, for you have never been taught anything else. He and some others went back to Washington, and reported that the "Mormons" were in a state of rebellion; that they were a very wicked people, very corrupt and very depraved, almost as bad as some of our truth-telling ministers make us out to be, for some of them are not very notorious for telling the truth, nobody believes them here; but then they have *reverend* put before their names and that, of course, covers—what is it? a multitude of sins. And therefore, the mendacious stories that they tell and circulate are received as actual truth by thousands of blind, ignorant, bigoted people, who, doubtless, are far more sincere and far more honest and pure in their lives than these specimens of fallen humanity who, in the garb of sanctity, manufacture falsehoods and prepare them specially for the vitiated taste of the age.

But to return; judges and other officials were sent here, and suffice it to say, we did not like their civilization; and, then, they were not much enamored with ours, because whatever we may be in the estimation of the world generally, we are utterly averse to anything like licentiousness and debauchery; and, if there is any among us, we are indebted to our Christian friends for it, and to our Christian judges for maintaining and protecting it in our midst. We have no affiliation with such things; they cannot exist among us as a people, only by the force, the power and influence of this federal Christianity that has been introduced among us. Until these people came into our midst we had no house of ill-fame; and a lady could travel as safely in our streets at any time of night as in the day; we had no occasion to lock our doors to prevent thieves from preying upon us; we had no drunkenness, ribaldry or blasphemy in our streets; all these things have been introduced among us by our good, kind, pure, pious Christian friends; and in scores of our remote settlements where this civilization has not penetrated, they are free from these vices to-day.

Now we will go back to the statement of these men. They were believed in Washington. What did they state? Among other things they said that we had burned the United States library, and the court records, and that a dreadful

state of anarchy was in existence; and instead of the United States sending out a commission to enquire into these matters, they took the statement of a Lothario and his associates, and sent out an army to destroy us. And these troops were reduced to gnawing mules' legs about the vicinity of Bridger, refusing salt when we sent it to them —for we would have done them good, notwithstanding they came as our enemies. I remember writing a letter to one of the officers who had a letter of introduction to me, and forwarded it by a messenger; I told him that I was very sorry, that as a United States' officer, as an honorable man, he should be placed in the situation he was then in; because he could not help it, as an officer, any more than we could, as he was operating as a servant of the government under military rule and had, therefore, to obey orders. And that while we esteemed him and other officers as patriots and high-minded, honorable men, who had exhibited their patriotism and bravery in Mexico and other places, and while we heard of their excellent military equipments, we did not like the idea of their trying the temper of their steel upon us. I told him that republics which reflected the voice of the people were in many instances excitable and erratic, and that I looked for a reaction in public opinion, and that when that change came I expected the difficulties that the government had placed us in would be done away, and that then I would be glad to extend to him that courtesy in our city that one gentleman should extend to another, and would then be happy to see him. But we could not meet then of course; they could not come to us, and we could not very well go out to them.

So that the Latter-day Saints may know the truth or falsity of the allegations made by Judge Drummond, I will have the official statement of Governor Cumming, who came out with the army, read to this congregation.

It would be unfair and disengenuous to blame one administration for the acts of another, yet when we see a disposition to listen to the same kind of popular clamor that then existed, we cannot but notice a great similarity of circumstances.

[Elder L. John Nuttall then read the following extracts from the official statement of Governor Cumming, which was dated Great Salt Lake City, April 15th, 1858:]

"Since my arrival I have been employed in examining the records of the Supreme and District Courts, which I am now prepared to report as being perfect and unimpaired. This will, doubtless, be acceptable information to those who have entertained an impression to the contrary.

I have also examined the Legislative Records and other books belonging to the office of Secretary of State, which are in perfect preservation.

* * * * *

The condition of the large and valuable Territorial Library has also commanded my attention: and I am pleased in being able to report that Mr. W. C. Staines, the librarian, has kept the books and records in most excellent condition. I will, at an early day, transmit a catalogue of this library, and schedules of the other public property, with certified copies of the records of the Supreme and District Courts, exhibiting the character and amount of the public business last transacted in them."

Thus it appears that the allegations made by our enemies were

false, and the army was sent out under false representations, and their own Governor furnishes the evidence for their own refutation. Yet we were subjected to the indignity and outrage of having an army sent among us, predicated upon these false statements.

From the above and other similar actions manifested towards us as a people we have learned in the sad school of experience, and by the things that we have suffered, the excitability of the populace, and the unreasonable, savage and relentless feelings that frequently possess the people in their antagonism towards us, to be very careful, in all our acts among men, not to excite that feeling of hate which seems to be implanted in the human bosom against the principles taught by the servants of the Lord in all ages of the world.

Our mission is and always has been peace on earth and goodwill to man, to all men. We have in our midst Baptists, Methodists, Presbyterians, Roman Catholics and all kinds of "ites." Does anybody interfere with them? Not that I know of. Yet there was a man, a professed minister in Sanpete County — [addressing President Canute Peterson of Sanpete Stake] Brother Peterson, did you not have a man in your Stake who got up a sensation by publishing far and wide that he had to preach the Gospel in Sanpete with a revolver on his desk, to prevent the "Mormons" from interfering with him — was not that the purport of his statement? [President Peterson: Yes, sir.] Do you know the man? [Ans.: Yes, sir.] Is he there yet? [Ans.: No, sir.] [Laughter.] Others have stated lately that we were in a state of sedition, and that in our different counties there were armed bodies of men prepared to fight the United States. The person that made and published this last statement was, as I understand, also a minister, one of these reverend gentlemen. Do any of you know his name? [A voice: Sheldon Jackson.] I am told it was one Sheldon Jackson; a reverend gentleman with a big R, a pious man, of course, and therefore what he says must be true. [Laughter.] We have a set of people that seem to be prowling about; I suppose, however, they are as necessary as anything else; I do not know but what they are. We have a species of birds called buzzards, whose natural tastes are for any kind of nauseous food; nothing suits them better than to gorge on carrion. Like them, these detamers are fond of trying to root up something against our people here. They themselves fabricate all kinds of notions and opinions, similar to the above that I have mentioned, that everybody here knows to be false, and they circulate them, and they have fanned the United States almost into a furore. People generally are ignorant of what these men and women are engaged in. They think these persons are honorable men and women; and they get up a lot of stories about some poor woman or some poor girl who has been crowded upon by her husband, and that in this state of polygamy there is the most abject misery, and the greatest distress that can be found anywhere. Are they true? Some individual cases may be true. Some of our men do not treat their wives right, and then some wives do not treat their husbands right. We do not all do right by a great deal. I wish we all did right. But supposing we were to go down to the places where these people hail from, to the slums of Chicago, St. Louis, Cincinnati, Philadelphia, New York, and other

cities, beginning, say, in New York, with the gilded palaces of 4th and 5th Avenues, and trace the thing down to Five Points, and then go through other cities in the same way, and what would we find there? Do you not think one could get up something as dirty and filthy as the most foul-minded person can get up about us? A thousand times more so.

They say we are an ignorant people. We admit that we are not so very intelligent, and we never boast of our learning or intelligence; but then, they should not boast of theirs either. However, we can compare favorably with them any day; and while they have had millions of the public funds to sustain their educational establishments, we have been despoiled, plundered and robbed over and over again, yet we are prepared to compare notes with them on education, and also on virtue, honesty and morals, any way they can fix it. And I would be ready to say, as one said of old, Thou fool, first take the beam out of thine own eye, that thou mayest see the more clearly to take the mote out of thy brother's eye.

We will have read some figures for the information of the brethren who come from a distance, who may not be acquainted with these matters.

[President Taylor then called upon his secretary, Elder L. John Nuttall, to read some extracts from a work published by an ex-United States official in New York City, which were as follows:]

Before citing from the still incomplete census reports of 1880, let us take that of 1870 and compare Utah and Massachusetts, the new theocracy with the descendants of an old theocracy—priest-ridden Utah with "cultured" Massachusetts, also adding the District of Columbia, which has the enlightening presence of the American Congress to add to its advantages, and is under its direct government.

Comparative Statistics from Census of United States 1870.	School Attendance.	Illiteracy—can't read or write, 10 years and upwards.	Paupers.	Insane and Idiotic.	Convicts.	Printing and Publishing establishments.	Church Edifices.
Utah.....	35	11	6	5	3	14	19
Mass.....	25	12	55	23	11	11	12
District of Columbia	27	40	23	35	9	11	8

"From statistics contained in the Report of the Commissioners of Education for 1877, it is shown that in the percentage of enrolment of her School population, Utah is in advance of the general average of the United States, while in the percentage in actual daily attendance at school, she still further exceeds the average of the whole Union.

In 1877, when the school population of Utah numbered 50,792, there was invested in the Territory in school property the creditable sum of $568,984, being about eighteen and one-half dollars per capita of the school population.

In contrast with this, take the amount per capita of their school population, which some of the States have invested in school property: North Carolina, less than $0 60; Louisiana, $3 00; Virginia, about $2 00; Oregon, less than $9 00; Wisconsin, less than $11 00; Tennessee, less than $2 50; Delaware, less than $13 00.

In respect to the amount, per capita, of her school population, which Utah has invested in school property, she exceeds several other Southern and Western States, is in advance of the great States of Indiana and Illinois, and I believe in advance of the general average of the entire Union.

Thus, in the matter of education, Utah stands ahead of many old and

wealthy States, and of the general average of the United States in three very important respects, namely, the enrolment of her school population, the percentage of their daily attendance at school, and the amount per capita invested in school property.

From the census of 1880 I have compiled the following:

COMPARISON OF LITERACY.—The United States & Utah Territory:

	United States.	Utah.
Total population - -	50,155,783	143,963
Total over 10 years of age who cannot read	4,923,451	4,851
Percentage who cannot read, 10 years & over	9.82	3.37
Total over 10 years of age who cannot write	6.239,958	8,826
Percentage who cannot write, 10 yrs. & over	12.14	6.13
Total white population	43,402,970	142,423
Total white population over 10 years of age who cannot write -	3,019,080	8,137
Percentage of white population who cannot write, 10 years & over - - -	6.96	5.71

Of all the States and Territories in the Union there are but thirteen showing a lower percentage of total population who cannot read, Connecticut having the same 3.37. The rest range all the way up 32.32. per centage of total population in South Carolina.

We will now produce some evidence with regard to crime, etc., drawn from official sources:

The population of Utah by the census of 1880 is about 144,000, divided as follows:

Mormons.....		120,283
Gentiles	14,155	
Apostate Mormons.	6,988	
Josephites .....,	820	
Doubtful	1,717	
	——	23,680
Total.....		143,963

"It will be seen that the "Gentiles" constitute only ten per cent. of the population, yet from this small minority are taken the incumbents of nearly every position of influence and emolument. They have the Governor, with absolute veto power, Secretary, Judges, Marshals, Prosecuting Attorneys, Land Register, Recorder, Surveyor-General, Clerks of the Courts, Commissioners, principal Post-office Mail Contractors, Postal Agents, Revenue Assessors and Collectors, Superintendent of Indian Affairs, Indian Agencies, Indian Supplies, Army Contractors, express, railroad and telegraph lines, the associated press agency, half the jurors in law, but at least three-fourths and always the foreman in practice, in fact, every position not elective.

Last winter there was a census taken of the Utah penitentiary and the Salt Lake City and County prisons, with the following result: In Salt Lake City there are about seventy-five Mormons to twenty-five non-Mormons. In Salt Lake County there are about eighty Mormons to twenty non-Mormons. In the city prison there were twenty-nine convicts, all non-Mormons; in the county prison there were six convicts, all non-Mormons. The jailor stated that the county convicts for the five years past were all anti-Mormons except *three*.

In Utah we have seen that by the United States Census the proportion of orthodox Mormons to all others is as eighty-three to seventeen. In the Utah penitentiary there were fifty-one prisoners, only five of whom were Mormons, and two of the five were in prison for imitating Father Abraham in their domestic *menage*, so that the seventeen per cent. "outsiders" had forty-six convicts in the penitentiary, while the eighty-three per cent. Mormons had but five! The total number of Utah

lockups, including the penitentiary, is fourteen; these aggregated one hundred and twenty-five inmates. Of these one hundred and twenty-five, not over eleven were Mormons, several of whom were incarcerated for minor offences and polygamy; while, if all the anti-Mormon thieves, adulterers, blacklegs, perjurers, murderers and other criminals who are at large, were sent to prison, the Mormons claim that their prisons could not hold them.

In 1878 a Mormon publication made the following boastful statement:

Out of the twenty counties of the Territory, most of which are populous, thirteen are, to-day, without a dram-shop, brewery, gambling or brothel-house, bowling or billiard-saloon, lawyer, doctor, parson, beggar, politician or place-hunter, and almost entirely free from social troubles of every kind; yet these counties are exclusively 'Mormon;' and with the exception of a now and then domestic doctor or lawyer, the entire Territory was free from these adjuncts of civilization (?) till after the advent of the professing Christian element, boastingly here to 'regenerate the Mormons,' and to-day every single disreputable concern in Utah is run and fostered by the very same Christian (?) element. Oaths, imprecations, blasphemies, invectives, expletives, blackguardism, the ordinary dialect of the "anti-Mormon," were not heard in Utah till after his advent, nor till then, did we have litigation, drunkenness, harlotry, political and judicial deviltries, gambling and kindred enormities.

This is what the Mormons assert. Let us see how the case stands today, and what the facts attest.

Out of the two hundred saloon, billiard, bowling alley and pool table keepers, not over a dozen even profess to be Mormons. All of the bagnios and other disreputable concerns in the Territory are run and sustained by anti-Mormons. Ninety-eight per cent. of the gamblers of Utah are of the same element. Ninety-five per cent. of the Utah lawyers are Gentiles, and eighty per cent. of all the litigation there is of outside growth and promotion.

Of the two hundred and fifty towns and villages in Utah, over two hundred have no "gaudy sepulchre of departed virtue," and these two hundred and odd towns are almost exclusively Mormon in population. Of the suicides committed in Utah, ninety odd per cent. are non-Mormon; and of the Utah homicides and infanticides, over eighty per cent. are perpetrated by the seventeen per cent. "outsiders."

The arrests made in Salt Lake City from January 1, 1881, to December 8, 1881, are classified, as follows:

Men		782
Women		200
Boys		38
Total		1,020
Mormons, Men & Boys	163	
" Women	6	169
Anti-Mormon-Men & Boys	657	
" Women	194	851
Total		1,020

A number of the Mormon arrests were for chicken, cow and water *trespass*, petty larceny, etc. The arrests of anti-Mormons were in most cases for prostitution, gambling, exposing of person, drunkenness, unlawful dram selling, assault and battery, attempt to kill, etc.

If the seventy-five per cent. Mormon population of Salt Lake City were as lawless and corrupt as

the record shows the twenty-five per cent. anti-Mormons to be, there would have been 2,443 arrests made from their ranks during the year 1881 instead of the comparatively trifling number of 169 shown on the record; while if the twenty-five per cent. anti-Mormon population had as law-abiding and upright a record as the seventy-five per cent. Mormons, instead of the startling number of 851 anti-Mormon arrests during the year, there would have been but 56 made."

I give these statements of facts for the information of the brethren who are here from a distance; but, then, they know them as facts; that is, they know how these *soi disant* regenerators act, but many of them do not know what their civilization is here, and what is sought to be introduced among us, and the infamous statements circulated concerning us. We are ready, as I said before, to compare notes with them or the people of this or any nation at any time. And then again, we ought to be more pure and virtuous than they, for we do profess to be the Saints of the Most High God. With this view, when this Edmunds bill was being canvassed, and there was a prospect of its passing—although we thought at first it was impossible that such a concern could pass through Congress; but when we saw the falsehoods that were being circulated, the furore that was being raised and fanned by religious fanatics and political demagogues, petitions were gotten up by the people here, one of them representing the male class, another our Relief Societies, another our young men, and another our young ladies' Improvement Societies. All of them represented that we were a virtuous people—that polygamy was a religious institution; and the young people asserted that it had been taught to them by their parents from their youth up, and that the principles of purity, virtue, integrity and loyalty to the government of the United States had been instilled into their minds and hearts since their earliest childhood; and further, that they had been taught and understood that chastity was their greatest boon, far above jewels or wealth, and more precious than life itself. In a few days we had 165,000 signatures, and they were forwarded to Washington. The request was that Congress would not act as the government had before—first send out an army and then send commissioners to inquire, but that they would send commissioners first to inquire into the facts of the case. But they did not choose to listen. In fact, there has been a great furore in the United States in relation to these matters, and that has originated to an extent through our Governor. Now I am very much averse to talking about official men; I do not like to do such things. They ought to be honorable men; the most charitable construction I could put upon his acts would be to say that his education had been sadly neglected, and that he was not acquainted with figures. He might have learned to read and write perhaps, but I would question his having gone so far as arithmetic; because he did not apparently know the difference between 1,300 votes and 18,500 votes. It does denote a lamentable absence of a knowledge of the rudiments of a common education; but then, a man should not, perhaps, be blamed for that which he does not know. And, indeed, it would seem that some of our lawmakers in Washington are not educated. With all due respect to them, with these facts before them

and condemned throughout the United States, they did not think it was any crime for a man to be thus ignorant, or they would not have sent him back again. We hope the Commissioners will be better educated, that they will be men who can tell the difference between 1,300 and 18,500. Now we may be very ignorant—and we do not boast much of our intelligence, but when such people perpetrate such palpable, flagrant outrages, we have to resort to a political phrase in order to express our disgust towards them by saying, "There is something rotten in Denmark." I have to be a politician as well as everything else.

Still, in the midst of these things, what are you going to do? Do the very best we can. Are you going to rebel? That would please our enemies, but we do not have much of that spirit in us. We feel to sympathize with people who have no better judgment than to adopt so suicidal and dishonorable a course as that which has been pursued towards us. Yet notwithstanding this, we are unshaken towards the principles of our government and believe that we have got the best on the earth, these evils arising from the corruptions of men and maladministration. It is said that error and falsehood will run a thousand miles while truth is putting on its boots, but truth ultimately will triumph, as according to the old adage, "Truth, crushed to earth, will rise again." And what will you do? Contend for constitutional principles, or lie down and let the vicious, the mendacious and unprincipled run over and overslaugh you?

We have peacefully, legally and honorably possessed our lands in these valleys of the mountains, and we have purchased and paid for them; we do not revel in any ill-gotten gain. They are ours. We have complied with all the requisitions of law pertaining thereto, and we expect to possess and inhabit them. We covet no man's silver or gold, or apparel, or wife, or servants, or flocks, or herds, or horses, or carriages, or lands, or possessions. But we expect to maintain our own rights. If we are crowded upon by unprincipled men or inimical legislation, we shall not take the course pursued by the lawless, the dissolute and the unprincipled; we shall not have recourse to the dynamite of the Russian Nihilists, the secret plans and machinations of the communists, the boycotting and threats of the Fenians, the force and disorder of the Jayhawkeers, the regulators or the Molly Maguires, nor any other secret or illegal combination; but we still expect to possess and maintain our rights; but to obtain them in a legal, peaceful and constitutional manner. As American citizens, we shall contend for all our liberties, rights and immunities, guaranteed to us by the Constitution; and no matter what action may be taken by mobocratic influence, by excited and unreasonable men, or by inimical legislation, we shall contend inch by inch for our freedom and rights, as well as the freedom and rights of all American citizens and of all mankind. As a people or community, we can abide our time, but I will say to you Latter-day Saints, that there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess, or your children after you. Your rights in Ohio, your rights in Jackson, Clay, Caldwell and Davis counties in Missouri, will yet be restored to you. Your possessions, of which you have been fraudulently des-

poiled in Missouri and Illinois, you will again possess, and that without force, or fraud or violence. The Lord has a way of His own in regulating such matters. We are told the wicked shall slay the wicked. He has a way of His own of "emptying the earth of the inhabitants thereof." A terrible day of reckoning is approaching the nations of the earth; the Lord is coming out of His hiding place to vex the inhabitants thereof; and the destroyer of the Gentiles, as prophesied of, is already on his way. Already the monarchs of the earth are trembling from conspiracies among their own people; already has one Czar of Russia been destroyed and another holds his life by a very uncertain tenure through the perpetual threats and machinations of an infuriated populace; already have the Emperor of Germany, the King of Italy, the Queen of England, the King of Spain, the Sultan of Turkey, and many others of the honorable and noble rulers of the earth had their lives jeopardized by the attacks of regicides; already have two of the Presidents of this Republic been laid low by the hands of the assassin; and the spirit of insubordination, misrule, lynching, and mobocracy of every kind is beginning to ride rampant through the land; already combinations are being entered into which are very ominous for the future prosperity, welfare and happiness of this great Republic. The volcanic fires of disordered and anarchical elements are beginning to manifest themselves and exhibit the internal forces that are at work among the turbulent and unthinking masses of the people. Congress will soon have something else to do than to proscribe and persecute an innocent, law-abiding and patriotic people. Of all bodies in the world, they can least afford to remove the bulwarks that bind society together in this nation, to recklessly trample upon human freedom and rights, and to rend and destroy that great Palladium of human rights—the Constitution of the United States. Ere long they will need all its protecting influence to save this nation from misrule, anarchy and mobocratic influence. They can ill afford to be the foremost in tampering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument has guaranteed. It is lamentable to see the various disordered and disorganized elements seeking to overthrow the greatest and best government in existence on the earth. Congress can ill afford to set a pattern of violation of that Constitution which it has sworn to support. The internal fires of revolution are already smouldering in this nation, and they need but a spark to set them in a flame. Already are agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every kind prevailing in high places and permeating all society; already are we, as a nation, departing from our God, and corrupting ourselves with malfeasance, dishonor, and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work. The sins of this nation, the licentiousness, the debauchery, the

murders are entering into the ears of the Lord of Sabbaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown, and its glory, power, dominion and wealth will fade away like the dews of a summer morning. I also say to other nations of the earth, that unless they repent of their crimes, their iniquities and abominations, their thrones will be overturned, their kingdoms and governments overthrown, and their lands made desolate. This is not only my saying, but it is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and, as I stated before, the destroyer of the Gentiles is on his way to overthrow governments, to destroy dynasties, to lay waste thrones, kingdoms and empires, to spread abroad anarchy and desolation, and to cause war, famine and bloodshed to overspread the earth.

Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man. There are certain principles that belong to humanity outside of the Constitution, outside of the laws, outside of all the enactments and plans of man, among which is the right to live; God gave us the right and not man; no government gave it to us, and no government has a right to take it away from us. We have a right to liberty,—that was a right that God gave to all men; and if there has been oppression, fraud or tyranny in the earth, it has been the result of the wickedness and corruptions of men, and has always been opposed to God and the principles of truth, righteousness, virtue, and all principles that are calculated to elevate mankind. The Declaration of Independence states that men are in possession of certain inalienable rights, among which are life, liberty and the pursuit of happiness. This belongs to us; it belongs to all humanity. I wish, and the worst wish I have for the United States, is, that they could have liberality enough to give to all men equal rights, and, while they profess to have delivered the black slaves, that they strike off the fetters of the white men of the South, who have been ground under the heel of sectional injustice, and let them feel that we are all brothers in one great nation, and deliver all people from tyranny and oppression of every kind, and proclaim, as they did at the first, liberty throughout the land and to all people. That is the worst wish I have for them. And when I see them take another course I feel sorry for it. I would like if I had time to talk a little upon constitutional rights; I would like a little to discuss the unconstitutionality of that Edmunds bill; but it was ably done by many senators of the United States, and by others in the House of Representatives. Very ably done; and I honor the men who maintain such sentiments. It is true that most of them apologized and said that they were as much opposed to polygamy as anybody. Well, that is a matter of their own; they have a right to their opinions as much as I have a right to my opinion. Would I deprive them of that right? No, I would not. I preach the Gospel to the world. What is it? Force, tyranny and oppression? No: it is all free grace and it is all free will. Is anybody coerced? Did anybody

coerce you, Latter-day Saints? Are any of you forced to continue Latter-day Saints if you do not want to? If you think you are, you are all absolved to-day. We know of no such principle as coercion; it is a matter of choice. The principle that I spoke of before—that is, men receive the Holy Ghost within themselves, is the cementing, binding, uniting power that exists among the Latter-day Saints. What right have I to expect that members of the House of Representatives or the people of the United States should advocate polygamy? They would not understand it. Nor would it be reasonable for us to expect it at their hands; but what I admired in those Senators and Members was their fealty to the government, to the Constitution and the maintenance of the freedom and the inalienable rights of man, of every color, creed and profession.

I will relate a little conversation that I had with President Hayes, when he was here, on the subject of polygamy. I said to him, we are not generally understood by the people of the world, by the outsiders; and I can look with very great leniency upon the action of members of the House of Representatives and the Senate, the governors, and others who have expressed strong indignation against this principle. From your standpoint, you think we are a corrupt people; you think it is a part or portion of the thing you call the social evil, that permeates all classes of society, and is sapping the foundation of the life of so many throughout the land. You think that we are trying to introduce something that is encouraging licentiousness and other kindred evils among the people, and to legalize these things by legislative enactment and otherwise, and trying to popularize and make legal those infamies. I continued, that is a false view to take of the subject. Mr. President, I have always abhorred such practices from the time I was quite young; when I have seen men act the part of Lotharios, deceiving the fair sex and despoiling them of their virtue, and then seeing those men received into society and their victims disgraced, ostracised and esteemed as pariahs and outcasts, I could not help sympathising with a woman that was seduced. I looked upon the man who seduced her as a villain; I do so to-day. Said I, when Joseph Smith first made known the revelation concerning plural marriage and of having more wives than one, it made my flesh crawl; but, Mr. President, I received such evidence and testimony pertaining to this matter, scriptural and otherwise, which it was impossible for me as an honest man to resist, and believing it to be right I obeyed it and practised it. I have not time now to enter into all the details; but in regard to those honorable gentlemen in the Senate who maintained the principle of constitutional rights and who declare, as I declare to-day, that that instrument which was then gotten up was unconstitutional in several particulars, I could not expect them to advocate my religion; it is not their business, but is mine and yours. They can take what religion they please; we do not wish to force our religion nor our marital relations upon them, nor have we ever done it, nor could we do it if we wished, for this principle is connected with the Saints alone, and pertains to eternity as well as time, and is known to us by the appellation of "celestial marriage." It does not belong to them, nor does

it pertain to all of our own people. None but the more pure, virtuous, honorable and upright are permitted to enter into these associations. Now I speak to the Latter-day Saints, who are acquainted with what I say. If I state untruths, tell me, and I will consider you my friends, and the friends of this community. Should we preach the doctrine of plurality of wives to the people of the United States? No; you know very well that it is only for honorable men and women, virtuous men and women, honest men and women who can be vouched for by those who preside over them, and whom they recognize as their Presidents; it is only such people as these that can be admitted to participate in this ordinance. You know it. I know it, you Presidents of Stakes know it and the people know it. There are any number of people in this Territory who are good people in many respects, but who cannot come up to that standard. That is the position we occupy in relation to this principle.

If the United States were to ask us, if we could give to them the same ordinance, we would say, No; no, we cannot. Why can you not? Because it is a religious ordinance, as I have stated; because it connects men and women together for time and for eternity; because it associates people of this world in the next; because it makes provision for our marital associations in the other world, and that while we have our wives here we expect to have them in eternity; and we believe in that doctrine that reaches beyond time into eternity. Others make their marital relations to end in death; their covenants last only till death does them part. Ours take hold of eternity, they enter into the eternal state of existence, and contemplate an eternal union of the sexes worlds without end.

We believe in the resurrection of the dead and the life in the world to come; and not only in the resurrection of the male, but also of the female. We believe also in eternal unions, union on earth and in heaven. And as the heavens declare the glory of God, and the stellar universes roll on according to eternal laws implanted in them by the Deity, and perform their revolutions through successive ages, so will man progress and increase—himself, his wives, his children—through the eternities to come. Who is injured by this faith? Cannot a great and magnanimous nation afford the privilege to enjoy these principles without passing bills of pains and penalties for the belief and enunciation of such divine, ennobling and Godlike principles?

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with Him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. Is it a thing incredible in this generation that God shall raise the dead? Is it a thing incredible that the finest and most exalted ties and sympathies of humanity, sanctified by family relations—pure undefiled love, should continue in the resurrection?

We have no fault to find with our government. We deem it the best in the world. But we have reason to deplore its maladministration, and I call upon our legislators, our governors and president to pause in their career and not to tamper with the rights and liberties of American citizens, nor wantonly tear down the bulwarks of

American and human liberty. God has given to us glorious institutions; let us preserve them intact and not pander to the vices, passions and fanaticism of a depraved public opinion.

Cannot the enlightenment, civilization and statesmanship of the nineteenth century in this great American nation find a more worthy object than to fetter human thought, to enslave its own citizens, to forge chains for the suppression of human progress, to bind in Cimmerian darkness the noblest aspirations of the human soul, to tear down the pillars of the temple of liberty, to inaugurate a system of serfdom and oppression, and to copy after Egypt, Russia, and the late practices of this nation in enslaving and brutalizing humanity, tearing to pieces that great palladium of human rights, the Constitution of the United States? Can they afford to do this? If there are supposed wrongs, can they not find a legal and constitutional way of correcting these wrongs? Surely the tearing down of the bulwarks, the very temple of freedom, will not aid them in the solution of this, to them, vexed question, for if they tear away the strongholds of society, they themselves will perish in the ruins.

But with regard to those not of us, I will tell you what I believe about the matter. I believe it would be much better for them to have even polygamy in their state of existence than this corroding, corrupting, demoralizing and damning evil that prevails in their midst. We look upon it that polygamy is the normal condition of man; but that has nothing to do with Mormon plurality of wives, or what is termed "celestial marriage." I would state also, that when we speak of its being the normal condition, it has so existed throughout all ages. And when we talk about polygamy, I have read the speeches of men in Congress when speaking about the Mormon position, telling us that the British in India put down suttee, which is the burning of widows on the funeral pile of their husbands; casting children into the Ganges, etc.—that the British put that down by force of law. But the British, if my memory serves me right, have about two hundred millions of polygamists under their jurisdiction, and they can afford to treat them right and to give them the protection of law; but our free government cannot. And when we talk about the suttee, that is the destruction of life, while polygamy means the propagation of human life. One tends to destruction and death, the other to the propagation of life. I will guarantee to-day, without fear of contradiction, that there is more of the suttee in the United States to-day pertaining to infants than there ever was in India among the same number of population. It has become unfashionable in the east for women to have large families. I have heard remarks like this: one lady was asked, How many children have you? One or two. Is that all? What do you take me for, do you think I am a cow? Why no, you are not a cow, for cows do not murder their offspring. What a terrible tale is here told! What a horrible state of affairs is here exhibited. And I am told that some of these iniquities are being introduced here. I tell you in the name of God, if you do we will be after you. I am told of physicians who are acting as they do in the east—as the butchers of infants. Let us look after these things, you Bishops, and if you do find it out,

bring them up. As God lives we will not permit such infamies in our midst; you will not commence your fashionable murders here. And I will say now, Wo to this nation and to the nations of Europe, or any people among any nation, that sanctions these things. Have you not read that no "murderer hath eternal life abiding in him?" What shall be thought of those unnatural monsters, the slayers of their own offspring? This revolting, unnatural, damnable vice may be fashionable, but God will require this crime at their hands. Wo to men and to women that are licentious and corrupt, depraved and debauched, and especially wo, tenfold wo, to the murderers of helpless innocence. I tell you this in the name of the Lord. If these things are not stopped, God will arise and shake the nations of the earth and root out their infamies.

Now then what shall we do?

We do not wish to place ourselves in a state of antagonism, nor to act defiantly, towards this government. We will fulfil the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle; but we cannot sacrifice every principle of human right at the behest of corrupt, unreasoning and unprincipled men; we cannot violate the highest and noblest principles of human nature and make pariahs and outcasts of high-minded, virtuous and honorable women, nor sacrifice at the shrine of popular clamor the highest and noblest principles of humanity!

We shall abide all constitutional law, as we always have done; but while we are Godfearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend, inch by inch, legally and constitutionally, for our rights as American citizens, and for the universal rights of universal man. We stand proudly erect in the consciousness of our rights as American citizens, and plant ourselves firmly on the sacred guarantees of the Constitution; and that instrument, while it defines the powers and privileges of the President, Congress and the judiciary, also directly provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people."

I have heard it boasted by British statesmen, that as soon as a slave planted his foot on British sail, his fetters were broken and he was a free man. It is the proud boast of Americans that her flag floats for all; and while Congress claims the right of dominion and legislation over territories, with that same right is associated the right of manhood, freedom and American citizenship. We need have no fears, no trembling in our knees, about these attempts to deprive us of our Godgiven and constitutional liberties. God will take care of His people, if we will only do right. I am thankful to say that you are doing pretty nearly as well as you know how. There are many things among us that are wrong, many things that are foolish, but generally you are seeking to fear God and keep His commandments. Now, treat your wives right, but do not subject yourselves to the infamous provisions of the Edmund's act more than you can help, avoid

all harsh expressions and improper actions, act carefully and prudently in all your social relations. Be wise as serpents and harmless as doves. A gentleman in Washington told another, who related it to me, in answer to the question, What will the "Mormons" do with their wives and children when this bill passes? he was told: Turn them out in the streets as we do our harlots. I say in the name of God we will not do any such thing, and let all Israel say Amen. [The vast congregation, amounting to from 12,000 to 14,000 persons, responded Amen.] We will stand by our covenants, and the Constitution will bear us out in it. Among other things, that instrument says that Congress shall make no law impairing the validity of contracts. You have contracted to be united with your wives in time and in eternity, and it would not do for us to break a constitutional law, would it? [Laughter.] Others may do it, but we cannot. We cannot lay aside our honor, we cannot lay aside our principles; and if people cannot allow us freedom, we can allow freedom to them and to all men. We will be true to our wives and cherish them and maintain them, and stand by them in time, and we will reign with them in eternity, when thousands of others are weltering under the wrath of God. Any man that abuses his wife, or takes advantage of this law to oppress her, is not worthy of a standing in the Church of Jesus Christ of Latter-day Saints; and let the congregation say Amen. [The immense congregation responded by a loud Amen.]

Now, what will we do in our relations with the United States? We will observe the law as we have done, and be as faithful as we have been. We will maintain our principles and live our religion and keep the commandments of God, and obey every constitutional law, pursuing that course that shall direct us in all things.

Brethren and sisters, God bless you and lead you in the paths of life, and give you wisdom; be calm and quiet; all is well in Zion. You need not be under any fears about anything that may transpire, as though some strange thing had happened. We have met such things before; we can meet them again. God has delivered us before. He will deliver us again, if we put our trust in Him and remain true to the covenants we have made with Him. Our trust is in God. You have heard me say before, Hosanna, the Lord God Omnipotent reigneth; and if this congregation feels as I do we will join together in the same acclaim. Follow me.

[The speaker then repeated and was followed by the congregation: Hosanna! Hosanna! Hosanna! to God and the Lamb, for ever and ever worlds without end, Amen, Amen and Amen.]

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

DELIVERED AT THE GENERAL CONFERENCE, ON SUNDAY, APRIL 9TH, 1882.

(Reported by Geo. F. Gibbs.)

THE LAWS OF GOD AND THE LAWS OF THE LAND — THE SAINTS AN OBEDIENT AND LAW-ABIDING PEOPLE — THEIR PERSECUTIONS PRODUCTIVE OF PROSPERITY — THEIR PAST AND PROSPECTIVE EXPERIENCE AND EVENTUAL TRIUMPH.

Nearly all the brethren who have spoken at this Conference have referred to the circumstances in which we, as a people, are now placed; and it would seem unnecessary for me to make any further reference to this all-prevailing subject with which the people generally are more or less familiar, and in which we necessarily are considerably interested. But while the brethren who have spoken have merely referred to some of the sayings of the Prophet Joseph, and to items in the revelations through him, to the Church, I feel impressed to read in the hearing of the congregation one or two passages from the revelations previously referred to. I will, therefore, call the attention of the congregation to a verse or two in the revelation given in 1831, which will be found on page 219 of the Doctrine and Covenants:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold here is wisdom."

The following I quote from a revelation given December, 1833, page 357:

"According to the laws and the Constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles.

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

Therefore it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

Again, in a revelation on page 342:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people shall observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore I, the Lord, justify you and your brethren of my Church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than these cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

Nevertheless, when the wicked rule, the people mourn;

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise, whatsoever is less than these cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth out of the mouth of God;

For He will give unto the faithful, line upon line, precept upon precept; and I will try you and prove you herewith;

And whoso layeth down his life in my cause, or my name's sake, shall find it again, even life eternal;

Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

For if ye will not abide in my covenant, ye are not worthy of me."

This, as I understand it, is the law of God to the Church of Jesus Christ of Latter-day Saints in all the world. And the requirements here made of us must be obeyed, and practically carried out in our lives, in order that we may secure the fulfilment of the promises which God has made to the people of Zion. And it is further written, that inasmuch as ye will do the things which I command you, thus saith the Lord then am I bound; otherwise there is no promise. We can therefore only expect that the promises are made and will apply to us when we do the things which we are commanded.

We are told here that no man need break the laws of the land who will keep the laws of God. But this is further defined by the passage which I read afterwards—the law of the land, which all have no need to break, is that law which is the Constitutional law of the land, and that is as God himself has defined it. And whatsoever is more or less than this cometh of evil. Now it seems to me that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land. I maintain that the Church of Jesus Christ of Latter-day Saints has ever been faithful to the constitutional laws of our country. I maintain also, that I have a right to this opinion, as an American citizen, as one who was not only born on American soil, but who descended from parents who for generations were born in America. I have a right to interpret the law in this manner, and

to form my own conclusions and express my opinions thereon, regardless of the opinions of other men.

I ask myself, What law have you broken? What constitutional law have you not observed? I am bound not only by allegiance to the government of the United States, but by the actual command of God Almighty, to observe and obey every constitutional law of the land, and without hesitancy I declare to this congregation that I have never violated, nor transgressed any law, I am not amenable to any penalties of the law, because I have endeavored from my youth up to be a law-abiding citizen, and not only so, but to be a peacemaker, a preacher of righteousness, and not only to preach righteousness by word, but by example. What therefore have I to fear? The Lord Almighty requires this people to observe the laws of the land, to be subject to "the powers that be," so far as they abide by the fundamental principles of good government, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws, as did Nebuchadnezzar and Darius, in relation to the three Hebrew children and Daniel. If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution where is the law human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts?

I firmly believe that the only way in which we can be sustained in regard to this matter by God our Heavenly Father is by following the illustrious examples we find in holy writ. And while we regret, and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God; for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us we will not necessarily break the constitutional laws of the land.

I wish to enter here my avowal that the people called Latter-day Saints, as has been often repeated from this stand, are the most law-abiding, the most peaceable, long-suffering and patient people that can to-day be found within the confines of this republic, and perhaps anywhere else upon the face of the earth; and we intend to continue to be law-abiding so far as the constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God-like men. These are my sentiments briefly expressed, upon this subject.

Now I desire to read another passage in a revelation given in 1834, which will be found on page 364 of the Doctrine and Covenants, commencing at the first verse:

"Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion.

Being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time;

For I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full.;

And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, be-

cause they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree which my people shall realize inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

For they were set to be a light unto the world, and to be the saviors of men.

And inasmuch as they are not the saviors of men, they are as salt that has lost its savor and is thenceforth good for nothing but to be cast out and trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion."

It is somewhere written as the word of God, that the enemies of the people of God can do nothing against but for Zion. Now let us review for a few moments the history of the Church, and see how far the acts of the enemies of this people have gone towards nullifying those words.

When Joseph first looked upon the face of the Father and the Son in 1820, until the Book of Mormon was translated and published to the world in 1829, his enemies did not cease their efforts to destroy him; they sought his life continually; they blackened his character; they maligned and proscribed him, and his name was cast out as evil among all men. But mark you, at the beginning of this period Joseph was a lad of a little over fourteen years of age; and during the nine years of persecution he was but a boy; he had no vast congregation as we see before us this morning to sustain, encourage, or cheer him in his ministry and labors. He stood alone in the world, friendless and despised, cast out, maligned and persecuted on every hand. But did the work cease? Did his enemies prevent him from performing the mission which he had been sent to accomplish? They tried and they did their utmost. They not only made frequent attempts to imprison him under the law, but they made several attempts to take his life, and thus stop the progress of the work in which he was engaged. They spared neither pains nor means, nor did they shrink from hypocrisy, falsehood and misrepresentation to accomplish their purposes; but they signally failed, and he continued to steadily pursue his course, and performed his work, translated the plates, published the Book of Mormon, and in 1830 organized the Church of Jesus Christ of Latter-day Saints, according to the law of the land.

When the Book of Mormon was published and the Church organized, did they cease their endeavors? did the hatred of the world diminish? did the wicked stop their persecutions? did they refrain from slandering, misrepresenting, and otherwise attempting to obstruct the progress of this work? No, they did not, but on the contrary,

as the work developed, as the Church increased in numbers and began to spread on the right and on the left, the feeling of hatred, animosity, bitterness and persecution increased proportionately, and as the Church became stronger, her enemies become more numerous and gained strength. But notwithstanding, we moved on; built a Temple in Kirtland, Ohio, from whence we colonised Jackson County, Missouri. We were afterwards driven into Clay, Caldwell and Davies's Counties, Missouri, where we founded new colonies. Like the snowball starting from the summit of the mountain which gathers not only in bulk but in velocity, so did the work of God increase in the midst of the opposition, persecution and hatred of the world. In the midst of all the powers that were exerted to stop it, it moved right on. But did they succeed in expelling our people from Jackson County, and finally from the State of Missouri? Yes, they drove the Saints from their homes, deprived them of their rights as citizens and freemen, murdered many of them in cold blood, while others they confined in dungeons feeding them on the flesh, (as those heartless wretches themselves boasted) of their own brethren; and they dispersed the people, as they supposed, to the four winds of heaven, rejoicing in the belief that they had finally consummated the destruction of the "Mormons." But like the phœnix rising from the ashes of its supposed destruction, they gathered like swarms of bees in Illinois, founded a city, and built another Temple, which cost a million dollars — the most beautiful structure in the Western States at that time; and they continued to thrive. Here they gained something which they never possessed before, a city charter granted to them by the State government of Illinois. They soon became notable for their union and their tenacity to the principles which they had espoused, for their faith in God and in His servant the Prophet, for their unconquerable, irrevocable will to prosecute what they knew to be the work of God, and to accomplish, so far as in their power lay, His purposes and designs, concerning this great latter-day work.

In all these vicissitudes and during all the persecutions of fourteen years which were as ceaseless against the Prophet Joseph as the forces of nature are endless, did they diminish the numbers of Saints? Did they break the Saints to pieces? Did they destroy them? No; you know they did not, and it seems that our enemies themselves are fully aware of this fact. But when they thought they had torn up "Mormonism" by the roots and cast it out to dry up and wither under the parching, blighting influence of hostile public sentiment, behold, they had only transplanted the tree into new and better watered soil. Instead of destroying our confidence in the promises of God to us, it had the tendency to strengthen our faith, to increase our knowledge and experience, thus fitting and preparing us for the future that lay before us.

Finally they succeeded in taking the life of the Prophet and that of his brother; and they shed the blood of our honored President who sits here to-day upon this stand. They thought then they had accomplished their hellish work, they thought then the head and front, or root and branch of "Mormonism" was destroyed. But was it? No; it only made us stronger in faith and more united in purpose. "The blood of the martyrs became the seed of the Church."

They next drove us from our homes in Nauvoo. I remember the circumstances, although at the time I was but a lad. I also remember my thoughts on the day the mob besieged the City of Nauvoo. My widowed mother had been compelled a day or two previously to take her children and ferry them, in an open flat boat across the Mississippi river into Iowa, where we camped under the trees and listened to the bombardment of the city. We had left our comfortable home with all the furniture remaining in the house, together with all our earthly possessions, with no hope or thought of ever seeing them again; and I well remember the feelings I had when we made our camp on the Iowa side of the river. They were not feelings of regret, sorrow or disappointment, but of gratitude to God, that we had the shelter of even the trees and the broad bosom of the "father of waters" to protect us from those who sought our lives; I felt to thank God that we still possessed our lives and freedom, and that there was at least some prospect of the homeless widow and her family of little ones, helpless as they were, to hide themselves somewhere in the wilderness from those who sought their destruction, even though it should be among the wild, so-called savage, native tribes of the desert, but who have proved themselves more humane and Christlike than the so-called Christian and more civilized persecutors of the Saints.

After the expulsion of the Saints from Nauvoo, and from the State of Illinois, our enemies thought surely the "Mormons" are now broken up, and that this would be the last of "Mormonism." But it is strange how hard we are to kill; it would seem that we object to being killed: there is something dreadful in the thought of being destroyed—annihilated. We naturally recoil from such a doom and seek to preserve and perpetuate our existence. The fact is, we think we have a right to "life, liberty, and the pursuit of happiness," so long as we do not interfere with the rights of others; we therefore most decidedly object to being demolished; we do not like nor do we intend to be destroyed. Not that we presume to be able to defend ourselves unaided by divine power, against our numerous and unrelenting foes; but knowing in whom we trust, and the nature of the work in which we are engaged, we are not slow to believe, neither are we afraid to openly maintain that we were born to live and to uphold truth, to defend virtue, to establish righteousness, and to stand by the right, and by the help of God we intend to fill the measure of our creation.

Let us follow the wanderings of the Latter-day Saints across the plains to these mountain valleys, and look at our condition to-day compared with our condition in Illinois, Missouri, Ohio, or New York; or compared with our condition at any period of our existence as a church. What do we see to-day? We see the promises of God made on certain conditions fulfilled; and that is an evidence to me that the majority of the people have complied with the conditions, although many may not have done as they should have done. We have prevailed thus far, in accordance with the word of God. And what of the future? So far as the ultimatum of this work is concerned, there is no man in Israel who has a spark of the inspiration of the Almighty in his heart who does not know just as well as he knows that God lives or that he

himself lives, that it will be triumphant. But I do not suppose it would be wisdom in God to show us all the vicissitudes and changes, the trials and persecutions through which we may have to pass in order to reach this consummation, because if He did we might get faint-hearted before we were prepared to enter into that trial. We may have to be driven again. I do not say we shall be driven; I do not believe we shall—but what has been done may be done again. And supposing we were driven again, what would be the result? Is it not fair to presume—have we not good grounds to believe from the experience of the past, that if we should be again driven and despoiled of our homes, we should rise up somewhere else, many fold greater and more numerous than we are now? The enemies of God can do nothing against, but much for, the work of God. Is it not written that the God of heaven has set His hand for the last time to establish His kingdom upon the earth, never more to be thrown down, and no more to be left to another people? Are we not assured by the word of God, ancient and modern, that its destiny is onward and upward, until the purposes of God concerning this great latter-day work are consummated? This seems to be a point difficult for many to comprehend; but when comprehended it is a key to the whole matter. What God has decreed cannot be annulled by the learning, wisdom, wealth, power, numbers or cunning of man! There is no power beneath the celestial kingdom that can stop or impede its progress one iota. Its destiny is onward and upward—man may fail, but the purposes of God will not. All His enemies, combined with the cunning and perfidy of the infernal spirits by which they are moved to hate, hound, and pursue him unto death, failed, signally failed, even in the crime of murdering him, to prevent Joseph Smith from accomplishing his mission; he filled his destiny and sealed his testimony with his blood. And his blood is upon this nation and upon all the nations that have consented to that terrible deed inasmuch as they do not repent of their sins and obey the Gospel of salvation which is being preached unto them.

My childhood and youth were spent in wandering with the people of God, in suffering with them and in rejoicing with them. My whole life has been identified with this people, and in the name and by the help of God it will be to the end. I have no other associations or place of abode. I am in this respect like Peter when the Savior, on seeing the people turn away from Him, asked him, Will ye go also? Said Peter, Lord, if I leave Thee whither can I go, Thou hast the words of eternal life. We have nothing else to do save to keep in the narrow path that leads back to God our Father. That is the channel He has marked out for us to pursue, and it is our duty to press on; we cannot turn aside, we cannot switch off; there is no side track, it is a "through train" and its destiny is already fixed and mapped out. We have got to meet opposition as it presents itself, battling against it with the weapons of truth which God has placed in our hands. And we must make up our minds that this world with all its pleasures is as dross compared with the excellency of the knowledge of God. He intends to try us and prove us, and He has a right to do it, even to the death if need be, and only those who endure to the end, who will not

flinch, but will maintain their integrity at the risk and sacrifice of their all, if need be, will gain eternal life, or be worthy of the reward of the faithful.

I am thankful to God that circumstances are as well with us as they are. He has delivered His people thus far and blessed them from the beginning. His word has been fulfilled concerning them, and will be fulfilled from this time henceforth until His purposes shall be accomplished with regard to them, providing they keep his commandments, which, that they may do, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE WILFORD WOODRUFF,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 26, 1882.

(Reported by Geo. F. Gibbs.)

MAN'S FREE AGENCY—THE GOSPEL RESTORED—OPPOSITION TO GOD'S WORK—INCREASE OF WICKEDNESS—THE WORLD WARNED OF RETRIBUTION—THE SAINTS EXHORTED TO RIGHTEOUSNESS.

I feel disposed to read a few verses from section 43 of the Doctrine and Covenants, a book containing the revelations of God to the Latter-day Saints, communicated through the prophet Joseph Smith.

(The speaker then read the whole of the section, commencing at the 17th verse.)

There is one thing I wish to say to the congregation, and I would say the same to the whole world if I had the power—it is this: I have heard the Prophet Joseph Smith say on several occasions when speaking on the agency of man, and the liberty and rights of men, that if he were emperor of the earth, having control of the whole human family, he would give every man, woman and child the right to worship God according to the dictates of their own conscience, leaving them to be responsible alone to their Creator for their individual acts. These are my sentiments, and they are the sentiments of this people to-day, and have been from the beginning of the organization of this Church, and I trust will be to the end of time. And this we believe to be a principle emanating from heaven; and while we accord this right to our fellow-men, and while we declare it to be a heaven-born right guaranteed unto all American citizens

through the Constitution of our country, we claim the exercise of the same right ourselves; and we claim this right and privilege under the Constitution under which we live, and we claim it by the laws of God to man. And whenever any people rise up and attempt to make war upon the rights of men because of their religion, they go beyond their right, they transcend their own powers, whether their power be derived either from God or man.

You may wish to know why I make these remarks. I will tell you. Because God himself grants this right to every human being upon the earth irrespective of race or color; it is part of the divine economy not to force any man to heaven, not to coerce the mind but to leave it free to act for itself. He lays before His creature man the everlasting Gospel, the principles of life and salvation, and then leaves him to choose for himself or to reject for himself, with the definite understanding that he becomes responsible to Him for the results of his acts.

It is upon this principle that we as Latter-day Saints assert our rights and endeavor to enjoy our privileges. And we are accorded this right in accepting the Gospel dispensation in which we live, and in believing in the Old and New Testaments, the records of God's people who lived in what is called the old world, as well as in the Book of Mormon, the history of the ancient inhabitants of our land, which records are in harmony with each other, bearing witness of the one great Head and of the Gospel which He taught in Jerusalem and Judea, and which His Apostles preached after He left them. It is, in fact, the same Gospel that has been taught to man in every age and dispensation, as there is but the one Gospel, and that Gospel is adapted to the wants and conditions of all men. It is the Gospel of Truth, and truth alone can make us free, free from sin and from the power of the adversary. And this is the Gospel which we have received, and which we take the liberty of preaching to our fellow-men.

I do not suppose that there has been any dispensation upon the earth in which a greater variety of evidence, or important evidence of the divinity of the latter-day work has been given than that which is occurring, and that will continue to occur until the second coming of the Son of Man. There is no man upon the earth who believes in the literal fulfillment of prophecy as contained in the Old and New Testament, but who must in his heart believe that the God of heaven will in the latter days set His hand to perform a great work and a wonder in the earth; that He will call forth His Church out of the wilderness of darkness and establish it upon the foundation of Apostles and Prophets with Christ Jesus as the chief corner stone. There is no man who believes in the Revelations of St. John who does not believe in his heart that in the last dispensation the angel as seen and described by John in his vision, will fly through the midst of heaven having the everlasting Gospel to commit to man again upon the earth, and that this Gospel is to be preached in plainness and power to every nation, kindred, tongue and people upon the whole earth. There is no man that believes in the literal fulfillment of the revelations of God through the Prophets who does not believe that the Lord will in the latter days gather a people together out of every nation under heaven; and that He will also gather the dispersed of Judah—the Jews—that

have been trodden under the feet of the Gentiles for the last 1,800 years for shedding the blood of the Messiah.

I wish to bear my testimony to all men within the sound of my voice and those to whom my words shall come, that we are living in that dispensation of God to man that every Prophet and Apostle that has ever breathed the breath of life has pointed to. I bear my testimony that God, in fulfillment of the Revelations of St. John, has sent the heavenly messenger to communicate to man the everlasting Gospel. And why did the Lord reveal to John that this would be done? Because the "falling away" spoken of by Paul had already commenced; because John in his exiled condition sensed keenly that the Church would be overcome and driven from the earth, and by way of encouragement to him and information to all who would believe his word, the Lord showed him what should take place in the future. The Jews had rejected the Messiah, they had crucified the Lord of life and glory and they had also persecuted and taken the life of the Apostles and others who were left to represent his cause; and John only was left, and they tried to take his life; but, in consequence of the promise he had received from the Savior prior to his death, they could not do it: and hence they exiled him on this island —called Patmos. When they rejected the Gospel, they rejected it in all its power and glory, its blessings, its gifts and graces, and also the ordinances of the Holy Priesthood—Aaronic and Melchisedek. With regard to Priesthood we differ from the Christian world. We believe there is no man in heaven or upon earth that administers in the ordinances of the Gospel without the Priesthood, and we defy the whole world to point to a single passage of scripture from the time of father Adam down to Jesus Christ, showing that any man had power to administer in any of the ordinances of the Gospel without the Priesthood. And we say as Paul said, in referring to this delegated power of heaven, that "no man taketh this honor to himself, but he that is called of God, as was Aaron:" and he was called of God through Moses with whom he communicated. Therefore men cannot legally and authoritatively go forth to preach the Gospel until they are sent; and men cannot hear the word and be converted by the same unless they hear it through the mouth of a preacher who is sent, and who has power to administer in the ordinances of the Gospel.

The Lord has established his Church and his kingdom; and we have been laboring now fifty years and upwards in carrying out the instructions which he has revealed unto us in connection with this work. And as men were formerly, so we have been commanded to go forth and call upon men to believe on the Lord Jesus Christ, and to repent and be baptised for the remission of their sins; and as they were authorized, so have we been authorized to say to all men who comply with these requirements, that they shall receive the Holy Ghost. But say the Christian sects, these things are no longer necessary, these outward ordinances are not now essential to salvation. We believe they are. In this, of course, we differ from them, and we have a perfect right to. Jesus himself went to John when he was baptizing in Jordan, and requested baptism of him. John demurred, thinking himself unworthy, but Jesus satis-

fied him by saying, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him."

Baptism by immersion is one of the ordinances of the Gospel, and the law had to be complied with, and hence Jesus set the example. But the Jews, as a nation, rejected him and his teachings; and the Apostles were commanded to turn to the Gentiles. I say Gentiles—we are all Gentiles in a national capacity; and the same Gospel that was taught to the Jews was preached to the Gentiles. It never varied one iota; it was sent to them with all its gifts and graces, its priesthoods, powers and ordinances without any change whatever. And Paul in warning the Gentiles, told them to take heed and fear lest they fall, through the same example of unbelief; for if God spared not the natural branches, which were the Jews, why should he spare them who were the wild branches grafted into the olive tree. We all understand that the blindness in part which happened to Israel and which, Paul said, should continue until the fulness of the Gentiles come in, did befall the churches which had been built up by the Apostles, and that the Gospel, with its gifts and graces, its Prophets and Apostles, has long since ceased to exist among men. The Gentiles fell through the same example of unbelief, until to day a man is looked upon as a deceiver who will rise up and declare himself a believer in the same Gospel that Jesus and his Apostles preached. Paul told the people in his day that God hath set in the Church first, Apostles, secondarily prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues; and they were for the work of the ministry, for the edifying of the body of Christ, for the perfecting of the Saints, until all come to a perfect man in the stature of Christ. But the Christian world do not believe in these things; they say they are done away, as not being needed. We believe differently, and we have a right to; we say the Lord has restored the Gospel as it was preached to the Jews and the Gentiles by Jesus and the Apostles, and we know whereof we speak. Joseph Smith received the ministration of angels, in fulfilment of the revelations of St. John, and we know it. He received the keys of the Holy Priesthood under the hands of John the Baptist, and under the hands of Peter, James and John, and from that day, through the preaching and administrations of the Elders of this Church, God has given a testimony to hundreds of thousands, of the truth of this work. We believe this, and we have received the testimony for ourselves of its divinity.

In looking upon this congregation assembled in this beautiful building, I am reminded of the mercy and goodness of God to us as a people. On the 24th of July, 1847, I came here in company with the pioneers. At that time Utah was a barren desert, there was no mark of the white man, everything was wild and barren. To-day you may travel thousands of miles through this country, and you find towns and cities, farms, gardens and orchards, temples, and tabernacles, and schoolhouses, and large congregations of the people, and hosts of children. And where did all these people come from, and what prompted them to come here? You came from your native lands, from the different civilized nations, impelled by the spirit of the gathering

which God has restored in connection with the Gospel; and you came in fulfilment of the prophecies of Isaiah, Ezekiel, Jeremiah and David, and others of the Prophets who have spoken of you. The question that arises in the minds of persons who pass through our country and see the labors of this people is, are we the dupes of impostors? Was Joseph Smith a deceiver? There is a way to test this, and we have tested it to our satisfaction. The great promise made to us when we first heard the preaching of the Elders of this Church was, that if we obeyed certain requirements of the Gospel, we should receive the Holy Ghost; and this same promise is extended to the world of mankind by our Elders who are still proclaiming these glad tidings of great joy. If that promise had fallen we, my brethren and sisters, would not have been here to-day; and Utah would doubtless be as barren as it was when we found it in '47. There is no question in our mind, as to the divinity of the work in which we are engaged. The Christian world questions it. This, of course, we cannot help.

I want to say to the Latter-day Saints, you are living in an important and interesting time in your history, a time when the principles of the everlasting Gospel are being brought prominently before the world, and it is but natural that they should find their opposite in misrepresentation and persecution. Jesus himself, together with every servant of God of every age, while endeavoring to bless and save mankind through teaching correct principles, made themselves unpopular and become the subjects of hatred and persecution. And there is no doctrine so unpoplar to-day as the principles of life and salvation as God has revealed them; and there are none so unpopular as those who believe in and practice the same. Truth revealed from heaven for the salvation of mankind always was unpopular, and always will be so long as the world exists in its present state. Men do not want truth, and therefore they reject it, and they reject it to-day for the same reason that men rejected it formerly, because they love darkness rather than light. If the Latter-day Saints expect to become popular in this day and generation, they will find themselves greatly mistaken. There is a warfare going on between truth and error, and this warfare will continue until He shall reign whose right it is to reign.

I also want to say to the Latter-day Saints, you should exercise faith in God; you should make yourselves acquainted with the revelations of God, and with the promises He has made to His people, fully believing that all will come to pass as He has spoken it. And each man claiming a standing among this people should do his duty to the trust committed to our charge. Our responsibility is great before God and man. Any people into whose hands is committed a dispensation of the Gospel has a great responsibility. And Joseph Smith, Brigham Young, and the Twelve Apostles, would have been under condemnation and would have rendered themselves liable to the curse of God if they had not gone forth into the world and borne record of this work. Paul was placed in the same position and he sensed it, as is inferred from these words: "Woe unto me if I preach not the Gospel." And this is our position to-day in relation to the world.

I have been with this Church almost from its organization, and have passed through the various

scenes of its early history. I have seen its rise and progress, and have witnessed the power of God manifested in behalf of this people; and I want to bear my testimony that the God of heaven has, in fulfilment of the prophecies, set His hand to establish His Church and kingdom in the earth, which means no more and no less than His rule and His government, and that He will accomplish it, and there is no power upon the earth or under the earth that can stay the progress of Almighty God. But notwithstanding this, we expect to meet with opposition, with the hatred of the world; this, in fact, is the legacy of the Latter-day Saints. Said the Savior to his Apostles, I have chosen you out of the world, therefore the world hates you; if you were of the world, the world would love you as its own. It hated me before it hated you. And what are we going to do? We are going to trust in God. I have no fears myself; I have never had since I heard the first Gospel sermon by the Elders of this Church; for I know that God lives, and that he has set his hand to establish his kingdom, and it will continue to grow and increase until it shall fill the whole earth. He has called upon us to proclaim to the whole world the Gospel of Christ, and we are doing it as fast as circumstances and wisdom permits; and we promise all men what the first Elders promised us, that is, if they yield to the requirements they shall know for themselves whether this work is of God or man. Is there, I ask, any man or set of men dare make such promises to their fellow-men? I answer, nay; neither could we do it, did we not know that God would back up the word by imparting the Holy Ghost. He has done so from the beginning, and these people can bear me witness.

The question may be asked, What about the course our government is taking with us? Whatever our nation does or may do, it will be held responsible before God; and every emperor, king and ruler will be held responsible for the use they make of the power committed into their hands. The Lord inspired the men that framed the Constitution of our country, and has guarded the nation from its foundation, in order to prepare free people in which to establish his kingdom. Columbus was inspired of God to persevere as he did to discover this continent, and thus prepare the way for a class of people upon whom the Spirit of the Lord moved to follow; and when they were oppressed hard enough they declared themselves independent, and by the help of God they established and have maintained the government which God gave our forefathers, which is one of the best constitutional governments ever known among men. One of its chief and prominent characteristics is its guaranty of religious liberty, permitting every man to worship God according to the dictates of his own conscience. This is a sacred right granted by God himself to all men; and when the rulers or legislators of any land undertake by enactments of law to step between man and his God, they by that act become responsible, and must sooner or later be made to answer for interfering with a divine law. This is the light in which we regard the position of our own nation in the steps they have recently taken against us, as a people. However, if I were to express my feelings to Congress and the leading men of our nation, and to our enemies and the whole Christian world, I would

say, do not weep for us—and we are sensible of the fact that they will not—but rather weep for yourselves and your children, for as sure as the Lord lives the evils that men seek to bring upon us, will return in due time upon their own heads, heaped up, pressed down and running over. For it is an eternal law, and a law by which we are governed, that what measure we mete, shall be measured back to us again. Our nation knows not what awaits it; the Christian world knows not what awaits it, and the blind guides that lead the people cannot tell them, and the result will be that both the people and their guides will fall into the ditch together.

I will say another thing. The Lord never did bring judgment upon any people of any generation until he raised up prophets to warn them of the impending danger. You may read the history of the great and ancient cities of Tyre and Sidon, Nineveh and Babylon and other cities that were built to defy all time and every power but that of God; but when they were ripened in iniquity they were cut off, the Lord raised up men to warn them and to call upon them to repent; but when they rejected them the Lord brought judgment upon them and they were cut off in their sins. And so it will be with our nation and all others, when they shall be fully warned and they reject the message that is sent to them. The heavens are full of judgment, and as the prophets have said, they will commence at the House of the Lord and then go to the nations of the earth. These things are beginning to make themselves manifest and the righteous and pure in heart can see it.

I want to see the Latter-day Saints live their religion, keep their faith and do their duty, and trust in God. And if men persecute you for the sake of your religion, what can you do? You can go to God, and make your wants known to him; and that is our duty as Latter-day Saints. And as to our nation, they, as well as we, are in the hands of God; and I have nothing to say about them. God will deal with them; and what they sow they will reap. and he will deal with us upon the same principle. The history of the ancient inhabitants of this land, as it has come down to us through the mercy and goodness of God, fully testifies to this principle; as long as they did what was right the blessings of God followed them, but after they became disobedient and wicked the hand of God rested upon them. At times when I reflect upon the great change that has taken place in our own land in the morals of the people during my time, I feel in my spirit to mourn and to fear as to the consequences. I was between 20 and 21 years of age before I heard of a murder having been committed in the whole of the New England States. The first murder that was committed in our land from the time I could remember until I gained my majority, was committed in New Haven; and I well remember how the news of it shocked all New England. What effect has such news upon the people of the same region to-day? Throughout the whole of Christendom to-day, murder, whoredom, blasphemy, and their kindred evils and vices are indulged in, and unbelief reigns in the hearts of men. Men profess to believe in the Bible; but confront them with the doctrines and prophecies it contains, and they will at once either raise a doubt as to their real meaning or they will openly deny

them; and the few that accept the literal meaning of God's word, and confess him and acknowledge him in all things, do it at the risk of their reputation, and some of them, even of their rights as American citizens. What the result of all this will be is already written; and it will come to pass as sure as the Lord hath spoken it.

I rejoice in the Gospel of the Son of God as he has revealed it in this our day; I rejoice in the organization of the church and kingdom of God, and in the revelations of heaven. I read them with a great deal of interest, for I know they are true; and, therefore, I look forward with assurance to their fulfilment in the earth. We have but a little time to spend on earth even though we live to be a hundred years of age, and we have no time to waste. We should live in such a manner that the Spirit and blessing of God may attend us; and then when we cease our labors here we shall pass hence to continue them in the same cause of salvation and redemption, and all will be well with us. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, FRIDAY AFTERNOON, APRIL 7, 1882.

(Reported by Geo. F. Gibbs.)

THE LAST DISPENSATION—THE SAINTS' RELIGION PRACTICAL—HOSTILITY TO GOD'S WORK—DIVISIONS IN SECTARIAN CHURCHES—UNITY OF THE SAINTS—EARLY HISTORY OF UTAH—"MORMON" THRIFT AND ENTERPRISE—THE ONE-MAN POWER—GOD'S PEOPLE A FREE PEOPLE—INCREASE OF CORRUPTION—THE SAINTS HOPEFUL.

I regard the mission of the Latter-day Saints as the most important that has fallen to the lot of man because we, as the people of God, live in the most important period of the world's age—the dispensation of the fulness of times, in which the God of heaven has set his hand a second time to recover his people, the house of Israel; to lay the foundation of the fulfilment of the promises made to the fathers through Moses and the Prophets, and to bring to pass the covenants made with Abraham, Isaac and Jacob, and those made with Joseph the son of Jacob, concerning his seed. The Book of Mormon gives a brief history of a portion of the house of Joseph who came to this

land from Palestine, their native land; and it not only gives an account of this people but it foretells their future. A great future lies before this people in connection with the Latter-day work.

Our mission is not a mission of blood; it is not a mission of war, of strife or contention, but a mission of peace on earth and good will to men; a mission to bring life and salvation unto the children of men who will receive it; a mission to make known the things that God has revealed for the happiness, glory and exaltation of his children, both in this world and the world to come. And what God has revealed to us, which we call our religion, is not only theoretical but eminently practical. It could not be otherwise and be the Gospel of life and salvation. A religion that is exclusively theoretical, that is merely a matter of faith producing no legitimate works or fruits of that faith is dead. There are many dead forms of religion in the world; and as a matter of course they are without force and effect. But the Gospel of the Son of God revealed anew from heaven in our age and time, and which his people have espoused, is a living faith, producing in its votaries its legitimate fruits—love, joy, peace and good works. I am sorry to say, however, that we are not all examples of that living faith to the extent that God requires at our hands. In this respect it is with us as it was with others who preceded us; some of the seed has fallen by the way side, producing little effect in them that received it; some has fallen in stony places, and as anciently, such rejoice for the time being, but alas! when tribulation or persecution arises, they having not much depth of soil, are easily uprooted. Some again has fallen among thorns, and the cares of the world and the deceitfulness of riches choke the word, and it becomes unfruitful. But blessed are those who break up the fallow ground of their hearts, thereby preparing themselves by suitable reflection, meditation, humility and prayer, overcoming the evil that is in them by the good, that the seed when sown, may take deep root and spring forth and bear precious fruit, some thirty, some sixty, and some one hundred fold, according to the depth of the soil and the strength and cultivation of the mind.

I said our religion was eminently practical, as true religion cannot be separated from true practice. It teaches us to visit the fatherless and the widow in their affliction, and to keep ourselves unspotted from the world; it teaches charity and love one toward another, and to assist to bear each other's burdens, and be one in Christ Jesus. Just before the Savior was offered up upon the cross he prayed to his Father in behalf of his disciples and those who should believe on him through their ministrations, that they might be one with him as he was one with the Father.

Now it is quite a fine thing in the estimation of the Christian world to preach about Jesus and his doctrines; but when it comes to practice it is quite another thing. One of the main objects of the Latter-day Saints is to become united, both spiritually and temporally. The clergymen of America who have been foremost in working up the late furore against the "Mormon" people, who have met in solemn conclave and dictated resolutions and gotten up memorials to Congress, and who have traveled and visited the noted cities as lecturers, among whom may be mentioned

the celebrated Parson Newman and the celebrated—what shall I say? —well, Mr. Schuyler Colfax, and others, have aroused the nation and moved the members of Congress to hostile legislation against the Latter-day Saints. Their general declaration has been that polygamy —though polygamy was the war-cry —was not to be dreaded like "Mormon" unity. They term it priestly influence, or the influence of the "Mormon" hierarchy. In reflecting upon this declaration which was freely expressed on numerous occasions during last winter and spring, in the tirades made against the Latter-day Saints, it has caused some curious reflections. What would have been the result if the Methodists, the Presbyterians, the Baptists and all the prominent denominations of America, had been true disciples of Christ, and had come under that rule laid down in the Savior's prayer—if they had all become one in Christ as he was one with the Father? What would have been the result? Methinks things would be very different in the history of American government from what we now see. We will refer, for example, to the condition of things prior to the late civil war, and about the time the republican party incorporated in their platform at the Philadelphia convention in 1856, the celebrated plank known as the twin relics—in which they pledged themselves to exterminate the twin relics, slavery and polygamy. What was the condition of the religious sects of America at that time? Those who are familiar with the history of those times will remember that preparatory to that great struggle which resulted in the great civil war, there had been a complete separation and two distinct organizations of all the prominent sects of America. The Methodist church was divided into the Methodist church north and the Methodist church south; the Presbyterians were divided into the Presbyterian church north and the Presbyterian church south; the Baptists, the Campbellites and the other various sects were divided in like manner, the Mason and Dickson line, as it was called, was the line of division between the churches north and the churches south; and substantially the same line marked the boundary between the southern confederacy and northern States during the war, for the division commenced in the churches, and it was the various religious sects of America that worked up the war. They divided one against another, and brought on the war. And when the Northern and Southern armies were marching against and slaying each other by hundreds of thousands, every regiment and division of the army on both sides were encouraged by the prayers and preaching of their respective chaplains of the various sects on both sides, each praying for the success of their arms, that each side might succeed in using up the opposite side.

Now imagine them, for a moment, to be the true disciples of Christ, Ministers of the true and everlasting Gospel holding power and authority from him. What would have been the result if the Lord had heard the prayers of the religious elements of these two contending parties? The only thing we can think of as expressing the idea, is the old fable of the Kilkenny cats, which, it is said, fought each other and devoured each other all but the tails, and they began to jump at each other. From the results one would suppose that the Lord heard the prayers on both sides to a con-

siderable extent. But it is too serious a matter to be treated in a jocose style. And, yet, one can hardly resist the temptation, it is so ludicrous to see people professing the same holy religion, to be followers of the meek and lowly Jesus and his righteousness, and preachers of his Gospel arrayed on each side, stirring up the people to war, urging them on, and praying to the same God for the success of each others' arms. Now, I ask, is this an ensample of Christian unity such as the Savior prayed for, when he asked the Father that all that should believe on him through the words of his disciples might become one even as he and the Father were one?

The Latter-day Saints, as I have before remarked, are far from being as yet what the Lord requires them to be. But that spirit which accompanies the fulness of the Gospel, and which the Latter-day Saints have received through the preaching of the Gospel and through obedience to its requirements, has so far made their hearts as one, causing them to see eye to eye, and to gather together upon this land of Joseph, that they might learn more fully the ways of the Lord and walk in his paths, and cultivate the Christian unity which the Savior prayed for. And this appears to be the head and front of our offending. Polygamy is ostensibly the cry; but what reflecting man that is posted in the history of the times, believes that this has a particle of influence upon our statesmen? They admit, according to their own showing, that there is more immorality, depravity, whoredom, and the terrible consequences of the social evil in one of the great cities of the Union in a single year than has been in Utah ever since it has been founded. They know this full well. They know that we are a people of energy, of industry and honest labor, a people who do not labor with a view and desire to build ourselves up at the expense and ruin of our neighbors; but a people who labor to gather from the elements around us, producing the comforts of life for ourselves and families. They recognize in us a people who have planted a flourishing commonwealth in the heart of the great American desert, and made it possible to populate the surrounding Territories.

In 1847 the standard of the American nation was planted on this Temple block. I assisted in planting it; and many around me to-day participated in those early scenes. At the same time the country lying west of the Sierra Nevada and between it and the Pacific Coast, was held under the American flag by the Mormon Battalion, who under General Kearney captured the State of California from the Mexican government and held it for the United States government until this country was ceded to the United States by treaty on the 22nd of February, 1848. The stars and stripes were planted between the Rocky Mountains on the east and the Sierra Nevadas west by "Mormon" colonies, and west to the Pacific coast by the "Mormon Battalion," and the country held for the American government. We proceeded to the establishment and organization of civil government. This great basin country between the mountains was incorporated into the State of Deseret, a provisional government was organized for the State of Deseret, a republican constitution was framed and adopted by the people; the country was divided into counties and precincts, local government was organized, laws adopted and delegates sent to Congress to ask for

admission into the Union. At the same time the gold hunters were flocking to California after the "Mormon Battalion" revealed the first gold which they brought to light while dragging Captain Sutter's mill race. Some of the men are still in our midst who brought about these results, who first revealed to the astonished world the gold of California, and who raised the first furore, which resulted in thousands flocking to the Pacific coast. And, mark you, the first colony of settlers upon that Pacific coast after the capture of that country through the valor of the "Mormon" Battalion, was a "Mormon" colony shipped from the New England States, who took with them a printing press, and planted their feet upon the shores of San Francisco, and there issued the *California Star*, in 1847, which was the first publication in the English language west of the Rocky Mountains — the first free press hailing the American flag and proclaiming American liberty, the principles of free government; and at the same time we planted a free press in this city, whence was issued the DESERET NEWS, proclaiming those principles to all the world.

Both California and Deseret presented themselves at the same time, through their delegates, knocking at the door of Congress, praying for admission into the Union. The prayer of California was accepted; that of Deseret was rejected.

Jesus had occasion to ask this question of the Jews: If a son shall ask bread of any of you that is a father, will ye give him a stone? or if he ask a fish, will he give him a serpent? It might ill become me, perhaps, to apply these words to our national government; but the facts are that when we presented ourselves as the State of Deseret, precisely on equal footing with that of California, with equally a democratic government and republican constitution, both of which States had been organized out of the old Mexican States of Upper California, and which had been recently captured from the Mexican government, and presented themselves to Congress on equal footing; one was accepted, the other rejected. Instead of granting to Deseret a State government, Congress gave us a territorial form of government under the Organic act of 1850. It is true it extended to us certain rights of self-government, but to a limited extent. We had the right of representation in the Legislative Assembly, but those rights were clipped by the absolute veto of a Federal Governor; nor, indeed, is the absolute veto of a Federal Governor the only veto held over the Territorial Legislature, Congress itself reserving to itself a right to annul the acts of the Legislative Assembly, though receiving the signature of the Governor. But if the Governor chooses to withhold his signature no matter how wholesome or necessary the measure, it cannot become law, nor would he be, under the Organic Act, required to assign any reason for it. The mere whim of a man, a stranger to our country who has but little, if any, practical knowledge of our needs, and who himself is not a tax-payer, probably may deprive a whole community of people of their legal rights. Such is the territorial form of government, not of all Territories, for with the exception of Utah and New Mexico, this absolute veto power does not exist on American soil. Other Territories as well as the States, and the United States, may, through a two-thirds vote of their legislature, pass any measure over the veto of its executive.

But what does this signify? It says to us, "we are not willing to trust you with the rights and privileges of self-government in common with other American citizens; and it is deemed advisable that we should hold this check upon your legislature." But notwithstanding we have been shut out from Statehood, we have prospered and grown into a flourishing community of people.

On several occasions we have renewed our efforts by appealing to Congress for the rights of self-government; but on every occasion we have been put off. But we have continued to prosper, and yet we have received no aid from the general government in establishing and maintaining schools, as other portions of the country have. We have built our school-houses and maintained our schools, and educated our children as best we could. And here let me say that Utah will compare favorably in educational matters with any portion of the United States, even the older and richer States; and while the number of children is three times that of other populations, yet, they are all enjoying the benefits of a common school education at least; and as the higher schools are being established the facilities for more extensive education are accessible.

We have opened up farms and established towns and cities over this vast country, of 500 miles in extent. We have established mills and have produced the various cereals and vegetables and fruits, and raised the beef and mutton, and the wool to supply our factories, and cotton, to manufacture to a considerable extent, the clothing that we wear; and we have manufactured to a considerable extent our farming implements, and yet we are under the necessity of largely importing manufactured goods. And, to-day, Utah enjoys prosperity equal, if not superior to any other Territory, and, indeed, some of the Western States.

Now these are facts patent to the world. And with such facts can they in their inmost souls look upon this people as a vicious people, or as a wicked, licentious people, as a people who are influenced by worldly considerations and fleshly lusts? Are these the works of the licentious and dissolute? We invite the people of the United States to attend our Sabbath School Unions and attend the public gatherings of the people where they congregate; we invite their statesmen and honorable men and women of all classes to come and visit us and learn facts as they exist, instead of swallowing greedily the malicious calumnies and misrepresentations set afoot concerning us by those who know little or nothing about us; or if they have known anything about us, they have sold themselves to the Devil long since, and they are of their father the Devil, who was a liar from the beginning, and his works they will do; and when honest people come among us we ask them not to sit themselves down and allow themselves to be corralled by the lying hypocrites that are fanning the flame of persecution, and never come in contact with the people they desire to know and understand. Why is it that honorable men should act as though they were ashamed to learn the truth? Why is it they do not come and hear and see for themselves both sides?

We are accused of disloyalty. We are accused of being governed by priestcraft, and that we are subjects of the one-man power. Here we would pause and respectfully say, in

the language of Scripture, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Where, I would ask, could we look for a more decidedly marked expression of the one-man power than in the case we have recently had in Utah, in which the Governor gave the certificate of election to the man for whom the insignificant number of 1,300 votes was cast, withholding it from the rightful representative of the people for whom 18,000 votes were recorded? The persistency with which he and his friends, the enemies of this people, have sought to fasten this fraud upon the people in this Territory, not to say anything about the one-man power provided for in the organic act! A federal governor, a stranger sent among us with an absolute veto, possessing the power to wipe out the doings of a whole session of the people's representatives!

I will further direct attention to all reflecting men to the scenes in the Senate and the House of Representatives of the United States when the Edmunds' bill was put through under what is called the gag law of the previous question, cutting off amendments and limiting debate. I will appeal to every honest man—if there be an honest politician in the land—by asking, Who among them possesses the freedom of speaking and acting only in obedience to the party lash, and what Senator or Representative dare try to air his sentiments or vote contrary to the dictum of his party leaders? Shame upon them when they talk about the exercise of one-man power in Utah! If there is a people upon the earth that exercise greater freedom of speech or action than the Latter-day Saints, I hope and pray that we may grow until we become their equals at least.

Every principle in our holy religion tends to freedom, or in the language of the New Testament, the Gospel is the perfect law of liberty. The reason that it is so is, because it lifts the spirits of man above the law, or, in other words, it teaches him to work righteousness and thereby escape the penalties of the law, and enables him to enjoy that perfect freedom which God has ordained for all flesh—the freedom to do right, but there is no liberty to do wrong without incurring the penalty of that wrong-doing, therefore, every one who does wrong must accept of the consequences of that wrong, and may expect to suffer the penalty either in time or in eternity. The Gospel then extends to us the freedom to do right, and the laws of our common country used to extend this right and privilege to its citizens. This was declared by the fathers in the famous Declaration of Independence, and which was consolidated by the fathers of the Constitution of our country, which was one of the fruits of their great struggle.

This famous declaration enunciated the doctrine that "all just powers of government are derived from the consent of the governed;" and upon this principle are the institutions of our country founded; and it is only through the guarantees of this fundamental doctrine underlying our institutions that there can be any freedom. This declaration of the fathers embodied in that celebrated instrument, signed on the 4th of July, 1876, is the embodiment of the principles of civil and religious liberty, such freedom as God has ever taught and sought to establish among his children from

the beginning of the world. And whenever there has been a people who have listened to the voice of God, they have been made free, and oppression has been a stranger to them. The careful student of the Bible will at once perceive that everything which God sought to establish among his people, tended to freedom and the enjoyment of the common rights of humanity. Never did ancient Israel enjoy as free and happy a government as under the reign of the judges, from the time Moses led them out of Egyptian bondage until they clamored for a king. For 430 years they triumphed over their foes, and they dwelt in peace and unity, and love and freedom existed, and every tribe was a commonwealth managing its own local affairs, while they all sustained a central power which counseled and directed them; and their rulers were judges inspired of God, were prophets, seers and revelators, who judged in righteousness, and exercised no control over the liberties and consciences of men. The same principle is observed in reading the history of the American continent. The Book of Mormon is replete with testimony in this direction. And during the palmy days of the Nephites there was no king among them; and that long and happy period that preceded the coming of the Savior, and for hundreds of years that followed during the reign of the judges among the Nephites, liberty and freedom and happiness prevailed. And although they had at one time in accordance with their pronounced and persistent desire, a king—King Benjamin and King Mosiah—yet, these were kings more in name than in fact; they were only patriarchs or fathers among their people, and the term they apply to them might quietly have a tendency to cause them to augment power to themselves and to exercise oppressive jurisdiction over the people, and foreseeing this King Mosiah beseeched the people to abolish the office, and establish and maintain free government, and elect their chief judge or governor by the voice of the people. He reasoned and explained to them the dangers which would result to them by having a ruler who was not elected by the people. When Israel began to fall into darkness and transgression, in the days of Samuel, and they clamored for a king to lead them to war and thus be like the Gentile nations around them, it grieved Samuel the Seer to his heart; and he besought the people to desist from their determination, and he warned them of the dangers that would follow, telling them that it would lead to oppression and tyranny, and that taxes would be levied and heavy burdens would be laid upon the people grievous to be borne, and that it would finally lead to war, bloodshed and bondage. But they would not listen. And when the prophet inquired of the Lord what he should do, he answered and said to Samuel: "Hearken unto the voice of the people in all they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

Furthermore, the Book of Mormon tells that God will cause a free government to be established upon this land in the latter-days, and inasmuch as the people will serve the Lord they shall forever be a free people. And in the Doctrine and Covenants is contained a revelation which was given to the Latter day Saints in the early history of the Church, commanding us to uphold

and maintain the principles of freedom and liberty, as claimed by our fathers and consolidated in the Constitution of the United States, and in which is written this remarkable declaration: "Let no man break the laws of the land, for he that keepeth the laws of God has no need to break the laws of the land;" and we are further told that we should uphold and maintain that law which is the Constitutional law of the land; for, the Lord said, the Constitution was established by wise men whom he raised up for that purpose, after the land had been redeemed by bloodshed. This doctrine was taught by the Prophet Joseph Smith, in the early days of this people, and cannot be separated from the religion we have embraced; and by the help of the Lord we mean to maintain those principles to the end, notwithstanding that some of our American statesmen wax wanton in their feelings and tyrannical in their acts and expressions, while religious bigots and political demagogues are undermining the foundations of our American institutions. They commence to-day upon Utah; but it is not the first time. From the time the declaration was made in Philadelphia by the republican party there have been divers departures from those principles embraced in our American Constitution. Had the people of America listened to the voice of the Lord through the Prophet Joseph Smith, they would have long since freed their slaves in an amicable, an honorable and economical manner without the shedding of blood. But they disdained the counsels of the Lord. The Prophet Joseph published his views in pamphlet form on the powers and duties of the national government on the then much-mooted question of slavery, in which he treated upon the compact of the United States as between the North and South on this question of slavery; and proposed an easy and honorable plan of settling the question without violating that compact or encroaching upon the rights of each other; and that was, to negotiate with the Southern States for the gradual emancipation of their slaves, the consideration to be met by the national treasury, and fixing a time after which all children should be born free, thus providing for a gradual emancipation, and that they might not feel that they were robbed, and by their being gradually emancipated they would have been prepared gradually for free government and free labor, and thus the ill and unpleasant consequences would have been measurably averted, at least, of turning loose a horde of uncultivated people who were totally unprepared for American citizenship. Had they listened to this proposition, less than a tenth part of the cost of the war would have freed all the slaves, and that too without bloodshed, and the utter devastation of the Southern States would have been spared.

But we have seen it. And following the war has been inaugurated an era of degeneracy in public morals, degeneracy in politics and religion, a degeneracy in the minds of our statesmen which has shown itself in a desire on their part to tamper with the sacred rights of man, to tamper with every part of the government, not even excepting the Supreme Court, which, up to the time of the civil war, was looked upon by the American people as almost beyond temptation, and beyond the probability of being corrupted or bribed. But alas! the Supreme Court itself has been tam-

pered with. And for many years, almost from the commencement of that effort to break down the barriers of the Constitution and to settle this vexed question of slavery by violence—from that time politicians have sought to sustain themselves in violent, revolutionary and unconstitutional measures by foisting into the Supreme Court partisans who are already imbued with extreme political notions and ideas, whose carrying them with them on the bench has resulted in many decisions which after ages will greatly deplore and point out as the stepping stones to the destruction of our free institutions. But it remains for the Congress of the United States in 1882 to strike the blow at human freedom which places a vast people who have enjoyed their freedom in part only for 35 years in these mountains, at the disposal of a returning board to be sent here by the President. This is the object of the Edmunds' bill. Its framers, its advocates and supporters scarcely expect anything from it toward the extinguishing of polygamy; but they do expect from it the transfer of our flourishing Territory into the hands of the enemies of the "Mormon" people. And they expect to disfranchise whom they will, and decide who may vote and who may hold office, who may become members of the Legislature, etc., and *vice versa;* and then dictate what laws they shall make, and then dictate how the people shall be taxed to pay their salaries and expenses, unless forsooth, Congress shall, according to the recommendation of President Arthur, reconsider that part of the law and make provision for their salaries.

It is not my purpose to attempt to foretell the consequences of this class of legislation. We shall all see for ourselves; but if our neighbors, our Gentile friends can stand it we can; and if our nation can stand it we can; and if our statesmen and the people who elect them and countenance their acts can stand it, we can; and if merchants, miners, bankers, agents, speculators, etc., among us can stand it, we can. If the taxes should be doubled up, and burdens put upon the people, and they can stand their share of it, we can stand ours, because we are used to it, and they are not. If they can confine themselves to one woman I know we can. (Laughter.) The proof of the pudding you know, is in the eating. We do not intend to be worried; we have already passed through many very trying places, and we still expect to find an outlet. I am reminded often of our experience when traveling through some of the narrow gorges in our mountains; it often appears that our road has come to an end against a mountain, but when we get close up to it, we find a turn, and we keep traveling; and this is sometimes often repeated in a day's travel, until, at last, our road opens out and a broad, beautiful valley is in sight, which never fails to bring feelings of relief to the weary traveler, especially if he is not familiar with the road. Such has been our experience in the pilgrimage of life up to the present time, and we confidently expect that He who has led us, through His Holy Priesthood, will continue to open up our way, and He will do so if we keep our covenants with Him. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, NOVEMBER 20TH, 1881.

(Reported by John Irvine.)

PEACE AND PROSPERITY OF THE SAINTS—GROWING IMPORTANCE OF THE CHURCH FROM ITS ORGANIZATION—THE WORK OF GOD AND NOT OF MAN—GOD'S BLESSING UPON THE RIGHTEOUS; HIS CURSE UPON THE UNRIGHTEOUS—THE LIBERTY OF THE GOSPEL—THE SAINTS PRESERVED FROM WAR AND BLOODSHED—THEIR UNION AND UNIVERSAL GOODWILL.

There is a passage in the Book of Mormon which has suggested itself to my mind, which I will read. It contains the words of Alma unto his son Helaman, and were among the last words which he spoke unto him. They will be found recorded on page 368 of the new edition, namely:

"And it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake;

And he said, Thus saith the Lord God: cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the blessing of God upon the land, for the Lord cannot look upon sin with the least degree of allowance.

And now when Alma had said these words he blessed the Church, yea, all those who should stand fast in the faith from that time henceforth."

President Cannon then continued: In rising to speak unto you this afternoon, my brethren and sisters, I do so with a desire in my heart that that which I may say may be prompted by the Spirit of God, and may be for your edification and comfort as well as my own. I am glad to have this opportunity of meeting with you—not so much for the privilege of speaking as of being here.

Some of us, as you know, have been traveling considerably of late, visiting the various settlements, and I believe President Taylor and party, when they return to this city, will have completed the entire round of the Territory and of all the Stakes outside of Arizona—that is so far as Utah and Idaho are concerned. We have found the people in a very prosperous condition and feeling exceedingly well. In almost every settlement the crops have been larger than they have been known to be before. And the people are prospering in their temporal circumstances and of course are feeling well, and I believe I do not

overstate the matter when I say that they are as attentive to their duties generally as I have ever seen them. Good health has generally prevailed. I think probably we have had more sickness in this city and neighborhood than in any other part of the Territory. The people are increasing and spreading abroad, taking root in the land. In the southern part of the Territory they are not prospering to so great an extent as they are in the middle and northern part, owing to various causes. Still there is an excellent feeling throughout all these settlements, and they are looking hopefully to the future.

I have often thought in looking at the calmness and serenity of the people, and the peace which prevails in their hearts, and in their habitations and settlements, that it is not among the least wonderful features of this organization that a people, who are so much maligned, attacked and threatened as are the Latter-day Saints, should be found living so undisturbed by these things and apparently enjoying themselves as they do. There is scarcely a week passes, or has passed for years in which there have not been some threats uttered and circulated against us. "Terrible things going to be done with the Mormons; we are going to have them all disposed of now; we shall have this Mormon question all settled, and the problem so thoroughly solved that it will never require to be meddled with again."

Threats of this character have been in circulation now for years, and every time they have been alluded to it seemed to those who made them as though their plans would be likely to be successful. In the case of any other people it would repress all energy and development, it would frighten everybody, and, in fact, no one would want to live in a community that was in such constant jeopardy. But so far as my observation has extended the people, as I have remarked, are full of peace and quiet, undisturbed by the prospects for the future. In fact they feel quite happy and rejoice that they are counted worthy to have their names cast out as evil. It is one of the most remarkable features connected with this work that a people so few in number, naturally so quiet and inoffensive, molesting no one, interfering with no one's peace or enjoyment, threatening no one, minding their own business, peacefully pursuing their varied pursuits, should create such a stir in the world as we are doing. It might be thought that the 150,000 people who live in the Territory of Utah, would be such an insignificant people and so utterly beneath the notice—so far as numerical strength is concerned—of the world at large, that they might be permitted to pursue the course which is marked out for them without interference and without so much agitation respecting them. But I was told yesterday by a federal official who had just returned from the east—and I suppose it is true—that there was no subject to-day that seemed to have the importance in men's minds that Utah had, and that wherever he went, when it was known that he was from Utah, everybody wanted to talk with him about its affairs and its people. Newspaper reporters were after him to find out what he could tell them about us, and I am informed that members of Congress and other leading men are making the "Mormon question" a special study. I hope they will thoroughly investigate it while they are at it;

I think the investigation will prove profitable to them, if it is only done in the right spirit; but the object, I suppose, in making it a special study is to do something, to deal with its imaginary evils, to devise some plan that will reach this system that appears to be so hateful. Well, now, I call this a remarkable feature of this work. I think it is exceedingly wonderful that so small a people—a people whom every one must admit who visits this country, are peaceful—should create such a disturbance in the earth and be the cause of so much thought, so much writing and speech making. And it has not been the case in Utah alone, that is, since the Latter-day Saints came to Utah, but it has been a peculiarity of this work—the work of God—from the day of its inception in these last days until the present. And what is still more remarkable, it was predicted that this would be the case about it when it first started and before it, in fact, had an organization.

Doubtless the most of you remember that when Joseph Smith was visited by an angel of God when he was quite a youth, it was said to him by the angel that his name should be known for good and evil throughout the earth, and most wonderfully has that statement been fulfilled in his case and in the case of all those who have embraced the everlasting Gospel. This was said before the Church was organized; it was published directly after the organization.

Doubtless you are all familiar—or most of you are—with the letters of Oliver Cowdery to W. W. Phelps, in which this was published among the earliest writings that were sent forth by this Church, and when to all human appearances there was not the least probability of it being fulfilled, except a man should have the spirit of revelation to discern the future. But when the Church was organized it created a sensation in the neighborhood — it attracted attention—men's minds were drawn towards it. As it increased the excitement spread, and among the earliest predictions that I remember hearing, connected with this work, was, that it had called forth the attention of townships and of counties and of States, and it was said of it, that it should spread until it would attract the attention of the United States and of the world. This was one of the earliest predictions that was uttered connected with the work, and it was also predicted concerning it, that its missionaries should go to every land and to every people, and carry the glad tidings of salvation, and should be the means of gathering out of every nation, kindred, tongue and people, the honest in heart, who should gather together in one place, and should be known by the name of Zion. I often think of this. The wonderful manner in which this people called Latter-day Saints dwelling in Utah have been gathered together is a subject of never-ceasing interest to me.

Before the organization of the Church of Jesus Christ of Latter-day Saints, Joseph Smith received revelations which he said were revelations from God. They are now embodied in this book, which we call the Book of Doctrine and Covenants and among the earliest of these revelations is found a statement given by the Lord Jesus Christ, through Joseph Smith, to the effect that he intended to bring forth and establish Zion, and that He would gather together the people who would obey His Gospel. This prediction is particularly note-

worthy, because at the time when the first of these revelations was given, there was no such organization as the Church of Jesus Christ of Latter-day Saints upon the earth; it did not have an existence; and in the September following its organization—that is five months afterwards — another revelation was given, in which it was stated still more plainly who were to be gathered, and the purposes for which they were to be gathered, and this, too, before there was a place designated as a place of gathering. I have often said that if the Prophet Joseph Smith had no other evidence to show to the world of the divinity of his mission, and of his prophetic office, than that revelation alone, it was sufficient in and of itself to establish it; for this reason; that at the time it was uttered, as I have said, there was no organization of the Church of Jesus Christ of Latter-day Saints; there was no gathering place; no person had ever witnessed such a proceeding as a people belonging to one church gathering together and dwelling together in one organization. There was nothing of the kind known; there was no organization among the children of men that could have given a hint of the possibility or probability of such a great event taking place. If other churches had done the same, then it might have been thought that the Prophet Joseph Smith could easily have predicted that the people that he would be the means of gathering together, might do so also. But there was no accessible record extant of the gathering together of any people in this manner at the time that Joseph proclaimed this principle. Yet he, inspired of God, dared to make this statement to the world, and to publish it, and to-day, we who are here are living witnesses of its fulfilment —not of its complete fulfilment, but sufficiently to make it one of the strangest events that has ever been witnessed among men. There have been many circumstances surrounding the people which have been of such a character as to operate against their gathering. It is not long since a Secretary of State issued a circular to the nations of Europe to check this very business of gathering. I do not suppose that he knew that Joseph Smith had made such a prediction, or that God had inspired him to give such a revelation, or that he ever imagined for a moment that the word of God was recorded upon this subject; but he thought it would be a good thing to stop the immigration of "Mormons." Mobs have also done their part to accomplish the same end, by endeavoring to break up the community and scatter its members and frighten those who had not gathered, so that they might be deterred from coming. But notwithstanding all these influences which have been operating from the beginning—commencing as I said in a township, then spreading to a county, afterwards to a State, and to States, and then the Secretary of State of our nation taking the matter in hand—notwithstanding all these influences which have been operating to check the gathering of the people together, they have gathered as we see them to-day, and are still gathering, because God has said they should, and there is no earthly power that can prevent their gathering together, though it need not surprise you if more thorough measures than ever have been should be taken to prevent the Saints from obeying this command.

When the Elders of this Church first went out, they went out without

the ordinary advantages that men who call themselves ministers possess. They were men selected from the various avocations of life. Joseph Smith himself was a farmer. He was not a man that was schooled for the ministry. He had had no education to fit and qualify him as men are ordinarily supposed to be qualified in these days who teach their fellow men what is called the Gospel of Jesus Christ. He did not go to a theological seminary. But inspired of God, having been ordained of God to the everlasting Priesthood (that authority that had been withdrawn from the earth in consequence of the wickedness of men; and been restored to the earth and bestowed upon him by angelic agency) he stood up in the midst of his fellow-men and proclaimed the truth, and by the power of God he was the means of bringing many to its knowledge; and, as I have said, inspired of God, he selected others and laid his hands upon them, that being the ordination necessary to qualify them to preach the word of God. They were taken from the plow, they were taken from the blacksmith's shop, from the mechanic's bench, from the counting room, and from all the vocations of life in which they were found; they were taken and were thus ordained and sent out to preach the Gospel, without purse and scrip, without salary, without that which the world had considered necessary—an education, an education suited to the calling. In this way they went forth and preached the Gospel—not in men's wisdom, not in their own strength, but calling upon God in the name of Jesus to bestow His Holy Spirit upon the people and to carry their words by that spirit to their hearts, and to help them find the honest, the meek, and the humble. This is the way in which they went. They could not glory in man. They could not take glory to themselves, for there was nothing about them in which they could glory. And the result was that wherever they went they met honest-hearted people—people who were waiting to receive their message; and these peole as soon as they were baptized were seized with a desire to gather together with the people of God, without knowing what God had said upon the subject.

Now, when God does a work he does it in his own way, and he is determined—he always was apparently from all we read—to have the glory of that work. If a man were to go forth qualified by education and preached by the power of education and of learning, who is it that gets the glory? Why, you will find it everywhere that man is glorified. If there is a fluent preacher, if there is a successful orator in what is called the Christian Church, he gets the glory of it, and he gets a salary in proportion to it. Commencing, as some of them have done, to preach in humble places, the fame of their oratory has spread, and they have had calls to the ministry from other places, such calls being accompanied by an increase of salary, and a man goes from one place to another according to the addition he receives in his salary, until he becomes noted as many are to day. The fame of their oratory goes throughout the United States. Who is it that gets the glory for this? Why, it is the men themselves, and they get the salary, too. They not only get the glory of men, but they get their pay. Man's education is praised, the college where he received it receives credit for it according to the ability that he may display, and God is very

little thought about in the matter, and certainly the Holy Ghost gets no credit, for it is supposed that the Holy Ghost has nothing to do with it. Well, now, God has taken a different method in our day, and he is showing forth his power. He is taking the meek and the lowly and the humble men who are desirous to keep his commandments, and he is making them mighty through his power. But they cannot give any glory to any one but the Almighty for this. Let a man attempt to travel without purse and scrip, as the Elders of this Church have done, and as the ancient Apostles did, and if he is successful he is successful through faith, through his reliance upon God through keeping his commandments, through being humble, meek and lowly of heart, and if he reaches the hearts of the honest, the only way he can hope to do it is by having the Spirit of God, and having that power accompanying his words. He cannot do it in any other way. And who is there in this Church that gives Joseph Smith the glory of this work? Yet it is the most wonderful organization ever beheld among men. There is nothing like it. There is no limit to the power connected with it; there is no limit to the union connected with it; there is no limit to the capacity for expansion connected with it. You may expand it and make it as wide and broad as you please, and the organization is equal to it. If it only consisted of six members it answered the purpose; if it consisted of six thousand it answered the purpose. If it were to consist of six millions it would answer the purpose; if it should embrace the whole world it would be found equal to the necessity. No man can look upon the organization of this Church and examine it in its details without being wonderfully impressed—if he be a man who does not give glory to God—with the ability of the man who framed it; but if he be disposed to give glory to God, he cannot examine it without praising God in his heart for giving so wonderful and so simple an organization on the earth for a church. But though this is the case, who is there that gives any glory to Joseph Smith? Who is there that gives any glory to Brigham Young? I have been told repeatedly that we do not honor our men enough, we do not give them praise enough; but it is a fact, the people look behind the instrument. Joseph Smith was a man; yet we have been falsely accused of worshiping Joseph Smith in the place of the Savior, and the same has also been said of Brigham Young. But the true feeling is to look behind Joseph Smith and Brigham Young to the Power who raised them up, to that Being who gave them all their gifts and endowments, who inspired them and who made them perform the work that they did. And when Elders in this Church are successful there is very little disposition to give them the glory or the praise therefor. The praise is given to God, who is the author of these blessings and of the gathering of this people together. The world say it was the shrewdness of Joseph Smith that first suggested this, and that it was the executive ability that Brigham Young had that carried it out. They do not recognize God in it; it was Brigham Young. But, my brethren and sisters, you know who it was. You know that it was no power of man that could have touched your hearts and made you desire to leave your homes and come to Zion. This makes every man and woman in

this Church, who comes from the nations of the earth, a living witness for himself and for herself, not depending upon the Elders, for the Elders could not do this, they could not offer the inducements, but every man and every woman becomes an interested person, a witness himself and herself to the truth of these things, and especially to the doctrine of gathering. Why the desire is so strong and has been in the hearts of the people that if it were necessary they would walk on foot any distance to join the gathered Saints. If they could walk on the water they would do it. They would push hand-carts across the plains if they could not come across in any other way, carrying their packs on their backs. Why? Because the Spirit of God was poured out upon them, and it filled their hearts with this desire that I said is irrepressible. They could not be content to stay away.

In this way God has built up this Church. It did not, as we have often heard, depend upon one man. Men thought if they killed Joseph Smith they would destroy the keystone; that his existence was the means of upholding the work and giving it solidity. But he was killed, and still the work prospered, and it will prosper if every man that is now in position in the Church should be killed or should die. The testimony of Jesus is in the hearts of the people. You travel throughout the Territory, and call the people together and ask them: "What influence brought you here?" Every one who is an adult, and has retained the faith, will tell you that it was the Spirit and power of God. No other influence nor power could have done this but that. Well, now, men will fight it, men are fighting it. It is strange to-day to see people who call themselves religious, advocating all manner of means to be brought against this people to destroy them. To shed their blood is thought to be justifiable the killing of people in order to destroy an organization that they think is so full of menace; and yet we are told in the Bible—and we have been taught it from childhood, that the righteous never persecute the wicked, but it has always been the case that the wicked persecute the righteous; and we are told by the Savior himself that his followers should be hated of all men, and that men in seeking to kill them would think they were doing God's service. It was not the Apostles of Jesus who persecuted the wicked, it was not the righteous who hated them and who sought their destruction. There were no petitions went out from the humble followers of Christ against the Pharisees and against the religious sects of that day to have them destroyed, to have govermental aid to assist them in extirpating their heresies; nothing of this kind has ever been witnessed, but here we find to-day the professedly righteous, the ministers, advocating the most dreadful measures. Why I heard here a few days ago from one of our returned missionaries that the sermon of a notorious preacher in the East, delivered some time since, in which he advocated the wiping out of the Latter-day Saints by the use of arms and cannon and weapons of war—I was told that the sermon when it reached England was re-printed and distributed gratuitously at the doors of the churches. People rejoiced over it, thought it an excellent scheme, and yet you tell those people they are not Christians and they would be shocked, feel insulted and think themselves terribly abused

by such a statement, and at the same time were rejoicing over the prospect of the Latter-day Saints being killed and the system being broken up by violence.

How shall we feel respecting these matters? I have said that the people, so far as my observation has extended throughout this Territory, were rejoicing and feeling contented. How shall we feel? Shall we be disturbed? The man or woman who entered into this Church who was old enough to understand these matters, and expected anything different to this, was not properly informed. When I became old enough to understand the character of this work I made up my mind that it might cost me everything before I got through. I did not know what might be involved in it, what consequences; but I knew that others who had started out for salvation had been slain, and that Saints of God in every age have had to lay down their lives for the truth and that my Lord and Master Jesus Christ, had been crucified, and if I expected to live and reign with Him, that I must also be prepared to endure all things. The salvation that God has promised unto us is worthy of all this, or it is worth nothing. If we cannot sacrifice everything there is upon the face of the earth, that men hold dear to them, then we are unworthy of that great salvation that God has promised unto the faithful. The man that cannot bring every appetite into subjection to the mind and will of God, that cannot forego everything of this kind, and that is not willing to sacrifice houses and lands, and father and mother, wives and children and everything that men hold dear to them, is unworthy that great salvation that God has in store for His faithful children. When I hear people say that they are Latter-day Saints, and will drink with the drunken; when I hear men talk about being Latter-day Saints who will not conquer their appetites, and will not bring them in subjection to the mind and will of God, I think very little of their professions. If we value this salvation as we should, there is nothing that will stand between us and it. We may love our wives as we love our own lives; we may love our children as we do ourselves; we may be willing to step between death and our wives and children and say, "If any be killed, let us be killed; if there is to be any hardship, let us endure it;" we may have this feeling, but at the same time we must love the Gospel of the Lord Jesus Christ, and the cause that He established, better than we do our wives and our children, better than we do our own lives. There is nothing upon the face of the earth that we should love as we do the Gospel. God requires this of us. Therefore, if we are Latter-day Saints, what difference does it make what is brought against us? Suppose armies should be launched against us; suppose the measures urged by some so called divines, should be carried out; will it make any difference in regard to us and our future? Shall we be disturbed because of these threats being fulminated against us? Not in the least; for the reason that God is our Father—He stands at the head, and not one hair of our heads shall fall to the ground without His notice. Nothing can occur that He does not take cognizance of. He watches over us as well as the rest of the human family, and He will overrule everything for our good. We should, therefore, be the happiest people—as I fully believe we are—on the face of the earth. We may

be persecuted, maligned and threatened, it ought not to make the least difference, to us in regard to our enjoyment. Our trust should be in something higher than man. There is one Being whom we call our Father, and that is God, whom we should fear; we should hold Him in reverence and be so afraid that we would never do anything to offend Him or to grieve His Holy Spirit. But as for man! What is man? What is there about man that we should fear him? We have seen men in the plenitude of their power array themselves against the work of God, and they have passed away one after another; but the work of God lives and will live. Opposers may fight it, rave against it; organizations may be formed for the purpose of crushing it, but they will pass away just as sure as God has spoken and as we live. This work that God has established will roll forth. The power connected with it cannot be crushed. Men may apostatize, as many have done, but it will not affect the work. The three witnesses of this Book of Mormon, from which I have read—Oliver Cowdery, David Whitmer and Martin Harris—two of them are now dead—testified all their days that an holy angel came and showed them the plates from which this book was translated—even they fell away. They disagreed with the Prophet Joseph, and fell away from the Church, one of them at least, because of unchastity; the cause most fruitful above all others of apostacy. When a man indulges in unchaste desires or practices he cannot stand in this Church, he will apostatize sooner or later unless he repents. One of the witnesses—Oliver Cowdery—upon whose head, with that of Joseph Smith, the hands of John the Baptist were laid, upon whose head, in company with Joseph Smith, the hands of Peter, James and John were laid, even he fell away from this Church, and yet he never denied his testimony of the truth of this work, nor did Martin Harris. David Whitmer, the only surviving witness, is in the same condition. He, too, fell away from the Church during Joseph's lifetime, and became Joseph's enemy; but he never denied the truth of his testimony connected with the Book of Mormon, and still bears testimony to it to-day. These men, it might have been supposed, would have shaken the Church. Oliver Cowdery had the idea, notwithstanding the revelations he had received, that when he fell away the Church would receive a great shock. There were twelve men chosen as Apostles from the midst of the people, and of these twelve six fell away from the Church and ranged themselves against the Prophet of God. They were determined to destroy the work if they could. This reminds one of the parable of the ten virgins. There were five wise and five foolish; one-half of them were unprepared to go out and meet the bridegroom. So with the Apostles, half of them fell away. But did the Church stop? no; and if all the Apostles had apostatized it would not have arrested the onward progress of this work, for God has spoken concerning it, and His word will be fulfilled. And shall we fear man? Shall we fear earthly organizations? Shall we fear threats? Shall our knees tremble and our hands and our hearts falter because men array themselves against the work of God? If we do, then we mistake entirely its character. No such feeling enters into the heart of any faithful man or woman connected with this Church.

Now, my brethren and sisters, the Lord has made great promises unto us. I have read you one from this Book of Mormon. This land is a blessed land unto all the inhabitants of the earth who will act righteously, but is and will be cursed to those who will not. There is a curse and a blessing upon the land. No nation can prosper in this land that works unrighteousness, and it is a painful thing to say that our own nation, unless it repents, will meet with disasters sooner or later. It pains us to say this, but it is true. God has said it. It will be true about us. This land can only be blessed to us if we work righteously. Let us turn round and oppress the weak and do wrong, and God will curse the land to us. There will be trouble in the land among the inhabitants of the earth as long as they work wickedness, just as sure as God has spoken. There has been no nation prospered as our nation has. No government was ever framed by man that is so strong and so good and well adapted to the happiness of human beings as our government is. There never was a better instrument framed for the happiness of man than the Constitution of the United States. The men who framed it were inspired of God. The men who fought the battles of the Revolution were the same. Washington was inspired of God; he was sustained by the almighty arm of God; and the defeats that the mother country received were in accordance with the plan of God. This land was kept for this purpose. For centuries it was hidden from all the nations of the earth. It was not until the 15th century that God inspired Columbus to go forth and seek a passage across the Atlantic, and land upon some of the islands adjacent to this continent. His track was followed by others. All this was in the mind of God. We have it all plainly stated to us in this book (the Book of Mormon), and the reasons for it, the best possible reasons that could be given. It is said that the Norwegians had visited this country and that the stone tower at Newport is evidence of it. The Scandinavian antiquarians claim that it was thus discovered; but if so, it was not peopled. It remained hidden until the 15th century, and there was good reason for it. This land would have been overrun by other nations had it been discovered earlier, and there would have been no place for that which we now behold. But God preserved it; and He has said in the Book of Mormon, that so long as the inhabitants of this land serve the God of the land, who is Jesus Christ—they shall prosper and no nation shall have power over them. The Lord has also said that there shall be no kings upon this land. The attempt of Maximillian is an evidence of the truth of it. Backed as he was by the power of France and Austria, particularly by France, he was killed for his attempt; for the Lord has said there shall be no kings upon this land, and that it shall be a land of liberty unto the inhabitants thereof as long as they serve the Lord. And the prosperity that has attended the land thus far is due to this blessing. Those who contended for liberty in early days were men who desired to serve the Lord. They may have been mistaken in many things, but they were zealous in this and devoted to it, and many of them were willing that every human being should have the rights that they contended for themselves. But this is all changed to-day. There is a great change. You and I cannot worship God as we desire,

without being in danger. We are told that it is because we are polygamists. Why, the earliest privations which we had to contend with, the scenes which are seared in the memories of these aged people, and these of middle age, were all passed through by us when polygamy was not known. When we chose to worship God, and said He was a God of revelation to-day, the same as He was 1800 years ago. There were men then, and there are men to day, who would destroy us because we exercise that belief. Hence, I say, prosperity cannot attend a people who will trample upon liberty in that manner, and the party that arrays itself against the work of God cannot prosper.

When men have power and do right they will be sustained; but when they do wrong they go against the eternal principles of justice and against God. There are many thousands of men who know that Utah has not been fairly treated, but they have not the courage to say so, because with many who hold office it might cost them position. Visitors come here and are impressed with what they see, but many of them yield to the force of public opinion and say what they do not believe in their hearts. Thus it is that the tide of calumny has swelled and there is no one to throw obstacles in its way; we have endured its full force as it has rolled upon us, and must still stand up and endure it. Although it is so painful, it is not without profit; it teaches us many valuable lessons. I hope it will have a good effect upon us. I suppose it is to chasten us and to keep us humble, and if it will teach us to be liberal and not to oppress others, I shall be glad: liberty for every man in the land and every woman—liberty to the fullest possible extent for all, as long as they do not trespass upon the rights of their fellows. If a man wishes to worship an idol or an animal, a bull, a calf, a dog, or a serpent or anything else—liberty to do so as long as his worship does not interfere with the rights of his fellows. If he wishes to worship the God of Heaven, all right, he should not be interfered with. God has blessed the land in the words that I have read in your hearing, and if we were driven out of it, in five years it would return to its original desolation. This land of desolation God has changed into a fruitful field, because of the blessing on the land, and as long as the Latter-day Saints live righteously the land shall be blessed to them. The climate will be ameliorated; the soil will be fertilized; fruits will grow as they have done in this valley.

When we first came here I remember the thoughts of many. They did not believe that we could raise any fruit here, and the man who first set out peach stones was laughed at because of the idea he entertained that they would grow. Very few believed they would grow. And to-day where can you find a better land for fruit than this? I suppose when we came many thought if we could raise bread enough, it would be as much as we could do, there being frost every month of the year. But now it is so charming a place that many covet it. When they got up that raid against us a few years ago, I was credibly informed that there were certain men here who actually went round and selected the places they would occupy! They indicted Brigham Young, Daniel H. Wells, and others for alleged crimes, and the hope was that we would scare away from here and then places

could be had for the choosing.

But we came here to stay, here we expect to stay, and here we shall stay as long as we do right. And we shall not only stay here, but we shall spread abroad, and the day will come—and this is another prediction of Joseph Smith's—I want to remind you of it, my brethren and sisters, when good government, constitutional government—liberty—will be found among the Latter-day Saints, and it will be sought for in vain elsewhere; when the Constitution of this land and republican government and institutions will be upheld by this people who are now so oppressed and whose destruction is now sought so diligently. The day will come when the Constitution, and free government under it, will be sustained and preserved by this people. This is saying a great deal, but it is not saying any more than is said concerning the growth of this work, and that which is already accomplished. I have just turned to the revelation upon this subject, which says:

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

This revelation was given on the 7th of March, 1831. We have already beheld and are now beholding its fulfilment: the righteous are being gathered and they are coming with songs of everlasting joy: and this was given before there was a gathering place, and only eleven months after the Church was organized. And it is a remarkable fact that to-day—I do not say it out of any improper feeling—our hands as a people, by a singular providence, are free from the blood of our fellow-men. We were driven out of this land. Our enemies were not content to let us remain in the States, on the land that we had purchased, they would not permit us to occupy the homes we had built, but compelled us to leave, and we came to the Rocky Mountains. And when the civil war broke out President Lincoln sent a communication to Governor Young, asking him if he could send troops to guard the continental highway, and preserve it from the attacks of Indians. He responded by sending out companies of cavalry. They spent the time in guarding the mail route against the Indians, and thus, as I have said, our hands to-day as a people, are free from the blood of our fellow-citizens by this singular providence, through the acts of our enemies. Had we remained in the State of Illinois, or in Missouri, we should have been compelled—unless we had chosen to occupy a very anomalous position—to have taken sides in this fratricidal war, a war which Joseph Smith in the year 1832, predicted would take place. The revelation was printed in 1850—though known to the church long before—stating that the war should commence between the north and south, at South Carolina. I suppose there is not a boy who has been brought up in this community who did not know of the revelation years before it was published, and, still longer, before it was fulfilled. I know I was taught concerning this revelation, when a boy, and I knew the time would come when there would be a bloody war between the north and south and that it would commence in South Carolina. Did it commence there? Yes. Joseph Smith predicted it 28 years

before it occurred. And in the manner to which I have alluded, we were driven out and occupied a position where, though we did not go to the war, our loyalty to the Union could not be questioned, for we responded to every call that was made upon us. Though we deplored the war, and did all we could by our preaching, counsels and warnings to avert it, we were true to our obligations; and yet at the same time—though we have men among us who took part in the war—as a people our hands are clean from the blood of our fellow-men. Our Church has not been divided into a church north and a church south. It is a church that belongs to the whole people of the north and of the south, and there are no sectional heart-burnings in our midst. God in his providence had made this a place of refuge from the north and from the south. They can come here without heart-burnings and without prejudice; no civil broils, no disunion; they have nothing to remember or forget connected with us. It is a church that is adapted to all. The black man is welcome, and he is entitled to the rites of the Gospel, though the Lord has shown that to his race the Priesthood is forbidden. The red man, and the yellow man and every man of every race and of every kindred and of every tongue, has a right in this Church and will be received into it and have place in it, just as sure as God has spoken. And we shall be preserved from future broils and disunion when they break out; we shall stand in places where we can maintain our loyalty and our truthfulness and our honor, and at the same time not interfere with the rights of any human being.

I have talked longer than I intended to. It is probably the last opportunity I will have of addressing you for some little time. I expect to leave for Washington before another Sunday comes. I desire earnestly in my heart that I may have your faith and prayers. I have felt greatly strengthened by the knowledge that I have had your faith, your confidence, and your prayers, and I go out now hoping I shall still have these, for they are more valuable to me than anything else. I should go weak indeed if I did not have the faith and prayers and confidence of my brethren and sisters. I do not believe there is another representative in the world, it may be said—and certainly not in our nation—who has more cause for thanksgiving in this respect than I have. I know I am backed and sustained by my entire constituency; I know I have their love and affection; I know their hearts go with me, and their feelings and affections are always towards me; I know in almost every household prayers are offered in my behalf; it gives me strength; and when I am assailed and when our people are assailed and our Territory, it gives me strength to know we are united, and that when I am in Washington, though I may be alone—which I am in one sense of the word—I have an influence and a power attending me, in consequence of this, that others do not have. God has preserved us, and he will preserve us and overrule evil for good. I feel hopeful and cheerful: this is a blessing God has given unto me. In the midst of the darkest hours I have always felt exceedingly cheerful: fear has been taken away from me.

I pray that you may be blessed exceedingly of the Lord; that His Holy Spirit may be poured out upon you; that peace may be given

unto you and union fill your hearts: I ask this in the name of Jesus Christ. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SATURDAY MORNING, APRIL 8, 1882.

(Reported by Geo. F. Gibbs.)

THE LORD'S WORK—WARFARE NOT REQUIRED OF THE SAINTS—AN OVERRULING PROVIDENCE—CORRUPTION AND PERJURY IN HIGH PLACES—VIOLATION OF THE CONSTITUTION—FALSE ACCUSATIONS AGAINST THE SAINTS—WORDS OF COMFORT AND EXHORTATION.

The greatly increased numbers of Israel, and the greatly diversified and multifarious necessities which are occurring, and which increase like the branches upon a great tree, call upon us each and all, to seek continually for the mind of the Lord, that in all our varied ministrations, labors and duties, we may perform the same acceptably to him and profitably to all of his children; not only to the Saints but to the inhabitants of all the earth, inasmuch as they will hearken to his word.

We have a vast number of witnesses and evidences of the mercy, the favor and blessing of God unto us, as a people, as well as to ourselves individually and as families, it being the privilege of all who live faithfully in Christ Jesus to see and acknowledge the hand of God in all things throughout their checkered lives.

This morning I am reminded of some choice, precious promises which the Lord has made to us in the dispensation in which we live, having a peculiar application unto us, though like blessings may have been promised to people in former generations, those now referred to were given especially to the Saints of the last days. There is one very significant saying in the revelations, you will find it in the Doctrine and Covenants, section 103, beginning at the 19th verse. It is as follows:

"Therefore let not your hearts faint, for I say not unto you, as I said unto your fathers, mine angel shall go up before you, but not my presence, but I say unto you, mine angel shall go before you, and also my presence, and in time ye shall possess the goodly land."

Here is a very definite and positive assurance that this work is His, that

he is particularly to figure in it himself; that he has not entirely committed it, even to angels; as represented in the parable, so beautifully expressed in the Book of Mormon, where the husbandman calls upon his servants to come and help him to prune his vineyard for the last time; we are given to understand that so we are called to be helpers to the Lord our God, to prune his vineyard for the last time.

We should not allow the cares or corruptions of the world to lead us to forget that the work in which we are engaged is the Lord's work; we should never forget that the work to which all are called, God has undertaken to direct Himself; especially as it was commenced in former dispensations, but, for obvious reasons, remains to be consummated and perfected in the dispensation of the fulness of times in which we live. The Lord has also told us specifically in his revelations that it is his business to provide for his people. Most encouraging words—calculated to increase confidence in the hearts of all those who walk by faith before him.

Furthermore, he has condescended to tell us in the revelations given through the Prophet Joseph Smith, "For behold I do not require at their (the Elders) hands to fight the battles of Zion; for as I said in a former commandment, even so will I fulfil. I will fight your battles." Doctrine and Covenants, section 105, verse 14.

One after another passages might be repeated relating to the designs and purposes of God, all going to show that he has not let out the work to be done by chance or to be controlled by others, but that he will direct it himself.

Have we not evidence of these facts? We have as pointed and conclusive evidence of these things, already before us, as the Apostle Paul had when he told the Hebrews that, through faith the worlds were framed by the word of God; through faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; by faith he sojourned in the land of promise, etc. Let us look at two or three prominent features of our history for evidences of his divine favor in overruling affairs for our welfare according to the counsels of his own will.

In former times there was much destruction of life and a great deal of contention between the enemies of God's work and his people. The latter have at different times gone forth, and that by the holy command of heaven, to mortal combat. The Lord has told us in his revelations of the last days concerning the laws which governed warfare in the days of Abraham, of Lehi and Nephi, etc., which are detailed very minutely in the Doctrine and Covenants. He says:

"Behold this is the law I gave unto my servant Nephi, and thy fathers Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue or people, save I, the Lord, commanded them. (Doctrine and Covenants, sec. 98, verse 32, 33.)"

For an account of the laws that justify warfare the Saints can read this section from the 23rd verse to the end.

In those days there was more contention or mortal combat permitted and required, in order to maintain the rights of God's people and establish righteousness before his

face, when idolatrous and all manner of worship, except that of the true and living God, prevailed among the nations generally. But it is not given unto us that we should contend with weapons of war; that inasmuch as we serve him, he will fight our battles for us. How has he done this? Have we forgotten how he managed to keep us out of the late terrible fratricidal war, when our great country was divided in a sanguinary struggle? How did he graciously regard us? It was by telling us to arise and go hence.

Some of you well remember in what haste we gathered our little remaining substance in Nauvoo, leaving our homes in the winter season, and how we crossed the river on the ice. History attests the fact that we left none too soon to escape the dire necessity of taking up weapons of war against our fellow-man. The great reason why David was not allowed to build a house to the Lord, was because he had been a man of blood. He had commenced to gather his thousands of talents of gold and silver together, and was ready to build, but the Lord told him he should not, that he had been too much a man of war, had shed too much blood; but that he might get the materials together, and that Solomon, his son, should build a temple to his name. It is plainly to be seen, in the wisdom of God, that the Saints are not to take that course; but on the contrary, the Lord requires of them that they preserve to themselves pure hearts and clean hands to build His Temples. Was not this a great and wonderful manifestation of his loving kindness, was it not a demonstration to a great people of his tender mercy in preserving us from that fratricidal strife that arose in the nation. Where is the heart that cannot be thankful for this? Here is one great, we may say, worldwide demonstration of his kindness and goodness to provide for his people, and to preserve them from dire calamities, the direst of calamities that overtake the human family. Let us then sense the feeling and spirit of the ancient prophet, Isaiah when speaking of the judgments of the latter days, that the watchmen should lift up their voices and speak comforting words to Zion. And what should they say? "Thy God reigneth." That is the word to us, brethren and sisters. "Thy God reigneth." Let us learn to know and sense it, put our trust in him, and learn that it is he that builds up nations, and it is he that levels them to the dust; that it is he that raises up and makes rulers and people to become mighty in the earth, and that it is he that permits them to go down into insignificance, shame and contempt.

How has it been when our enemies in our midst, in violation of a sacred principle of the Constitution, have said that we should not bear arms, which we had been wont to do in celebrating the anniversary of our national independence, and for our own protection in this new and Indian country, and that too in accordance with a provision of the Constitution; when we submitted in silence to this indignity, what has been wrought out in our behalf? As if the heavens took momentary record of it, from that day to this the enmity that has existed among the unprincipled, low and degraded Lamanites upon our borders has been hushed to silence; the manner in which we have dealt with them has been felt for good. Terrible wars have been prevented by the

influence of the Latter-day Saints among them, until to-day it is not necessary that any, in this region of country, should have arms to protect themselves unless it be from professed friends. Is there no God in this? Look all around us, God has made even our adversaries to be at peace with us. He has made the blessings of peace to be multiplied around us, until the very occasion for weapons of defence is removed. The wicked had no sooner forbidden us to bear arms when God in his tender mercies and parental solicitude removed the very occasion of defence, leaving us at peace with all around us. The glorious tidings, "peace on earth and good will to man," have come sounding to us through the ages, and they are being echoed and re-echoed to us by the voice of those who hold the keys of the kingdom, and we see it not only in word but in power and demonstration of truth.

These are none other than the blessings of God unto us, my brethren and sisters. We ought to think of these things; we ought to acknowledge in gratitude this dispensation of his providence; and we should make it our business to sanctify ourselves before him; yea, let the man that has taken to his cups depart from them; and let he who has drunk of the spirit of the world, and who fraternizes with the ungodly, turn from the error of his ways, wash himself from the filth of unrighteousness and purify himself before God, and call upon his name that he may forgive and extend his pardoning favor. It is to be deplored that there are so many that are so easily to be civilized by this damning "civilization," that has come among us; it is an occasion of sorrow to the Latter-day Saints that so many are so easily drawn away to affiliate with the ungodly. When we remember the mercies and blessings of God to us, it is a fitting time to turn and seek his face and favor afresh, and renew our covenants before him, and become worthy in his sight.

I might enumerate many other instances of the goodness and mercy of God unto us, how he fed the suffering Saints with quails on the banks of the Mississippi, how he sent gulls to rid us of the crickets when they threatened us with starvation here.

I must refer to the time when the Lord permitted the United States to send an army to Utah. It was told to us that there were a million of bayonets in the States ready to be turned toward Utah. We did not count them, but we know the details of their coming and how the soldiery arrived here. They came with their mouths full of ribaldry, full of threatenings, full of animus and destruction towards President Young, his family, the Apostles, and towards all that were immediately associated with them, threatening to hang them like Haman upon a tree. But God in his mercy before they got here very much cooled their ardor; and when they arrived they came as harmless as any 4th of July celebrators. They marched in quiet through our streets, no man daring to commit an indignity as they passed.

Our Heavenly Father sanctified this to our good, for while they scattered much means among us, scarcely an act of hostility was committed, and, when the time of terrible destruction came they marched away to the violence of death. Is not the hand of God to be seen in this? If so, should we not acknowledge with thanksgiving his mercy in thus making us the objects of

such care. We ought to bestow the best efforts and energies of our lives to build up his kingdom, establish his righteousness, and make him our friend for time and eternity.

I would not dwell too lengthily upon these things, although they show the divine goodness and tenderness. Is there a loving father that deals more affectionately with his children than this? Could the Lord deal more lovingly with us? It is to be feared that his tender mercies are so abundant, and we become so used to them as to grow ungrateful.

A few words in regard to the fundamental law established for the guidance of the people of this great nation, called the Constitution of the United States, that instrument was framed by our forefathers, who purchased the power to do so with their blood; they were men who went into the revolutionary war pledging their lives, their fortunes, their sacred honor, and placed everything they possessed upon the altar of liberty. The Constitution they adopted has been admitted by European statesmen to be the grandest palladium of human rights known upon the earth. The flag of our nation has commanded respect in every part of this habitable globe, whether on land or sea.

All representatives and officers of the government, state or national, from the highest to the lowest, lift up their hands to heaven and swear that they will observe that Constitution and the laws of the nation or State, as the office may require, to the best of their knowledge and ability, so help them God. When Congress so far descends as to make special laws, and send forth its legislative missiles to us bearing the odor, power, and character of attainder, and *ex post facto* laws; when they can provide, directly or indirectly, for conviction without trial by jury; when they frame and pass measures having for their object the deprivation or spoliation of rights common to all citizens, and that in direct opposition to the provisions of the Constitution, as appears on the face of the Edmunds' bill, they themselves violate that oath of office which they took before God and their country. They may, standing in high places, think that it does not become citizens to question their acts; but citizens of this Republic are the sovereigns of the nation; and when the Constitution was created it was provided that every power not granted by that instrument was retained by the people. Public men, in the true spirit of the Constitution of our government, are the servants of the people, put in office to administer the will of the people as defined in that instrument.

When men in high places forget themselves, and in violation of their oaths dictate or forbid what shall or what shall not be observed as religious rites, they become amenable to the higher laws, and will have to answer to the charge of perjury to an immortal court, from whose decisions mortals have found no mode of appeal by any bill of exceptions.

The principles upon which our government is founded are most excellent, and to all intents and purposes most satisfactory. The great and learned Webster, Clay, and their contemporaries, considered them a standard of liberty—far above that of any other country upon our globe; something that every American had cause to be proud of. If the American nation will be governed by its doctrines, it

will extend to the whole human family the precious boon of liberty, and will make this land in reality an asylum for the oppressed of all nations. But we have come to a time when Congress has undertaken to dictate our ethics, to declare what we may or may not accept as tenets of religion. This is a right or power that is not conveyed in the Constitution; but on the contrary, Congress is expressly prohibited from making any law establishing any form of religion or preventing the free exercise thereof; this right of worshiping God according to the dictates of one's own conscience is the right of every American citizen.

Aside from what may be pronounced legal, there is an equity side of the court to which all God-fearing people have recourse. One principle of which the courts of the nation seem to have taken no consideration, but which the Latter-day Saints cannot afford to pass unnoticed, is this: Wherein it is given in the Constitution that the States shall make no law to impair the obligation of contracts. I wish to ask the people, not in the legal sense, but in the sense of equity, of righteousness and eternal truth, if the marriage relation is not to all intents and purposes a contract? Do we not enter into a covenant, a contract, an agreement with our wives. Yes; not only a contract, an agreement of a civil nature, as it is regarded in the world, but our contracts are of a higher order, of a more sacred nature extending as they do in perpetuity from time into eternity. Now, if it is a violation of States rights to pass a law impairing the obligation of contracts in common financial matters, is it not a graver and more serious violation of the Constitution to pass a law impairing the obligation of contracts as between man and wife? It is laid down by the most eminent law writers of our country that properly maintained marital relationship is the true basis of all human society; it needs the solemn covenants of husband and wife to be taken into account, and then what follows? The reasons why contracts and faith in them should not be violated is because of vested rights that accrue under those contracts; and have you any vested rights, my brethren and sisters, under the contracts that you have made with your wives and husbands, have you not acquired under those covenants and contracts the most precious of vested rights—those of sons and daughters given you in the flesh? These are possessory rights, the value of which bear no comparison with any thing that can be called goods or chattels. We look upon the increase of our families, as the foundation of our eternal dominion, we cannot but look upon any hand impairing the obligation of these contracts as striking at the very root of our prosperity. Our children are our vested rights growing out of these holy relations, rights not only of a temporal but of an eternal, and finally immortal character, and of the highest possible consideration.

I apprehend while I talk upon this subject, that it is very improbable that the courts of the world would regard these matters in any such light, but they are matters which pertain to the laws of the living God before whose court we shall all appear and our rights be vindicated; those who have undertaken to deprive us of these rights will also appear and on such a writ of errors as will bring them effectually within the jurisdiction of the court.

The Lord has given unto us these rights, which we are learning to appreciate, but which the world know nothing of. Is it to be wondered at that they do many things, as did those who slew the Savior, concerning whom he said, "They know not what they do?"

The rulers of our land have undertaken to set snares for our feet, to bring us into subjection to the political will of the Republican party to teach us how to promote party discord, be oppressed with heavy taxes and become burdened with debt. Let us put our trust in the living God, and see that while we violate no law of man unnecessarily, that we do not violate any of the laws of God, so that we may be entitled to His protection and that his blessing may abide with us.

Not desiring to occupy too much time, I would exhort my brethren and sisters to renew their diligence in trying to honor the Lord by keeping his commandments, remembering our obligations to each other; that we continue preaching the Gospel to the nations, gathering the honest in heart who receive the word through the ministrations of the Elders; and inasmuch as this is God's work we have no need to fear. There are those who dwelt here in 1848-9, who for days and weeks, scarcely tasted bread. Those who have passed through these scenes will never fear anything that may come upon us again. I often think of the peculiar circumstances of the Savior when upon the earth, who when Herod the Great sent word to him, inquiring who this Jesus of Nazareth was; the answer of the Savior being, "Go tell him that the birds of the air have nests, and the foxes have holes, but the Son of Man hath not where to lay His head. Think of it my friends; He by whom the worlds were created, who gave the law upon Mount Sinai; He who communicated with the brother of Jared, directing him to cross the sea and people this continent; He who was and is our great Ruler came and dwelt in the flesh, instead of making himself the possessor of houses and lands and earthly substance, had not where to lay His head. And after passing through a life of sorrows he was tried for His life, when the judge washed his hands, saying, he found no fault in Him. The fact was He was above the law, He was without sin, and of the things of which they tried to convict him he was not guilty, wherein he said he was the Son of God, which they, in their blind ignorance, looked upon as blasphemy.

Now, we are charged with blasphemy; because we believe and declare that the holy Priesthood has been restored to us from heaven. It is made blasphemy to believe that Peter, James and John were sent from heaven to earth to ordain Joseph and Oliver, and because, as they had been instructed to do, they ordained others to the same Priesthood, and then commissioned them to go to all the world and preach the Gospel. This is put forth and published as one of the blasphemies that we believe in which has made us to incur the displeasure and wrath of this self-righteous generation. While we contemplate that the Prophets of God have been slain, their blood ruthlessly shed, and the nation has never made an expression to exculpate themselves from the act, they have never even expressed their disapproval of it, but, on the contrary, multitudes have said, they were glad of it, but that they disliked the way in which it was done.

While this is upon the nation and

until they wash their hands of it, we can but look upon them with sorrow and apprehension and dread for thus acquiescing in breaking and overriding the fundamental laws of the land; for if these things can be inflicted upon us they can be done to others. And they have been to others. Do you not recollect when the army came here, it was the nation's first effort against the "Mormons," against what they were pleased to term a "twin relic"—polygamy; and having extirpated the "twin relic" of the south—slavery, which was deemed necessary to secure the triumph of the republican arms, now the attack is made again upon the people representing the remaining "relic." They and we are in the hands of God, and it becomes us to move on in all our duties quietly, peaceably and prayerfully. The nation, of course, can cause us a great deal of bodily and mental suffering if God permits. They have already shown what they are capable of doing by their deprivations and arbitrary rule in the south; and we have every reason to believe they would do as much for us were it the pleasure of the Almighty to permit them.

The few men now sitting in Congress, from the Southern States, who had the manhood and the moral courage to protest against the measure, which has since become a law, aimed directly at our liberty and rights, knew from experience the effects of military law, and those usurpations which have tended to ruin their country after the desolation caused by the war. They had been through the furnace, they could feel anew the burnings of the fire, and they could see the grief into which we are to be crowded.

The question with us is, are we sufficiently devoted to the interests of the kingdom of God to enable us to confidently believe, without a doubt, that he will sustain us in all that we may be called upon to pass through? If we are he certainly will not permit any more to come upon us than we can endure and that will be for our good; because he is that God who is nearer to us than a friend or a brother.

He had told us that those who kept his commandments had no need to break the laws of the land. We made no law nor passed any ordinance contrary to the laws of the land; the law-makers of the nation made the law which brought us in conflict with our government; and, therefore, we must look to him to overrule this conflict, and trust that he will do better for us than we know how to ask or even to think for ourselves; provided, we pursue the path of duty faithfully and steadfastly.

I pray that we may so take consideration of our ways that we shall not feel vindictive to those who are vindictive towards us; but, on the contrary, rise above such a feeling upon the more elevated platform which was introduced by the Savior, in which he taught his disciples to do good to them who despitefully used and persecuted them. This is a lesson that we have not fully learned.

May the Lord bless and prosper all who seek to do his will, and may his mercy be multiplied to all nations until the ends of the earth shall see the salvation of our God; and until the kingdoms of this world become the kingdoms of our God and of His Christ; may we live and our generations after us to perform efficient and faithful service in bringing about his purposes. Oh, that our enemies might see the error of their ways, repent as in dust and

ashes and place themselves in a condition to receive the favor of God, and thereby escape the terrible judgments that must sooner or later overtake those who wilfully battle against the truth.

It remains for us to continue to bear our testimony to the world, to build our Temples, in which to perform the work for ourselves and our dead, essential to salvation and exaltation in his kingdom, and to build up a Zion to the glory of God. That this may be our determined purpose to a faithful consummation, I humbly pray, in the name of Jesus, our Lord. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 3, 1881.

(Reported by Geo. F. Gibbs.)

MODERN FULFILLMENT OF ANCIENT PROPHECY — RISE OF JOSEPH THE PROPHET — ORGANIZATION OF THE CHURCH OF CHRIST — PERSECUTIONS OF THE SAINTS — THEIR UNDYING FAITH IN GOD — THE WORLD PROVING JOSEPH SMITH A PROPHET — SATAN BUSILY AT WORK—THE GOSPEL OF LIBERTY AND HUMANITY.

It is with great pleasure that I meet with you, my brethren and sisters, in Conference to-day. And though in some respects I am not feeling very eager to address so large a congregation as has assembled this afternoon, still we all know that if we can get the influence and assistance of the Spirit of the Lord, there is no difficulty in speaking or advancing such thoughts and suggestions as are suitable.

It seems to me that of all men I ought to be most thankful. I certainly feel exceedingly happy in being in your midst, in beholding your faces, in sharing in your meetings, in partaking of your spirit; I am thankful I have this privilege, for such I esteem it.

I have been absent, as you all know, for some sixteen weeks. During my absence I have enjoyed myself very much, that is, considering the circumstances. I have had excellent health, and I do not know that I ever felt better in my life, under the circumstances, than I have during the past winter. Of course there has been considerable

discussion upon our cause and question, and considerable has been said about us; but so far as my individual feelings have been concerned, I have not been disabled, not for a single second. There is an excitement about this warfare, and the consciousness that victory will eventually perch upon our banners and that we are on the winning side, that makes such a contest pleasurable. I know this, that when everything is still—when the stream is quietly flowing along without a ripple—I begin to be uneasy. I expect you do. We have been accustomed now for so many years—in fact it may be said from the beginning—to contending with the turbulence of the elements; to battling with angry waves, that it seems to be the natural condition for us to be in. At any rate, we know when this is the case that somebody is a little disturbed about us, and that some think it necessary to be stirring up opposition against us. With the activity which prevails at home in the various departments of the work, the zeal that is being manifested among the Saints by the leading men in the various Stakes of Zion: with the labors of the home missionaries, the Young Men's and Young Women's Mutual Improvement Associations, the Relief Societies, the Sunday Schools, and the various organizations which have taken shape in our midst, together with the union of the people, and the sending of missionaries abroad in such numbers: with all these things at work, tending to consolidate the people, to make them of one heart and one mind, to preach the principles of truth, to declare to the inhabitants of the earth the salvation of our God, and to leave them without excuse for rejecting the truth; I say, with all these activities at home and abroad, together with the building of Temples—a great work which devolves upon us as a people; with all these things, it is no wonder to me that opposition should be fierce, and that there should be a great deal of talk about the "Mormons." We have been taught from the beginning that this would be the case; the earliest teachings that I can remember were to this effect, leading me forward, as you were led forward, to anticipate just such things, just such a warfare as that in which we are involved. Year by year, as this work develops, as the purposes of God unfold, do we see the literal, the definite fulfillment of the predictions that were uttered years and years ago concerning the work of God.

The Prophet Joseph Smith's name has been known for good and evil among all the inhabitants of the earth, being regarded by some as a man divinely inspired, a prophet of the living God, his words treasured up as the words of a prophet should be; and by others, he is looked upon as an imposter, an ignoramus, a man in fact too bad to live. This Joseph Smith, who is thus known and has this repute among various people, is gradually being lifted up and made prominent, and through his being lifted up and made prominent the name of our God, whose servant he was, is being glorified. Thus Joseph Smith, whose predictions were uttered fifty years ago, and from that time down until he sealed his testimony with his blood nearly 37 years ago—this Joseph Smith is being proved to be a prophet, not by the Latter-day Saints alone—for we are doing comparatively little towards the vindication of his prophetic views, of this divine calling; for we are a feeble people; we are a people few in num

ber, but the inhabitants of the earth, numerous as they are, by their words and acts, are establishing the divinity of his mission and proving that he is the man that we have testified he was from the beginning.

To me the ways of the Lord are very wonderful when I thus contemplate them. How wonderful are the Lord's works! How wondrous are His doings in the midst of the inhabitants of the earth! How strangely, and by what singular means he brings to pass his great and glorious purposes, using men, using nations, using governments, as seems good to him, to effect his divine purposes! Those of us who have been brought up in this Church, who can remember the days that are past, the days of our weakness, the days of our oppression, the days when we were a broken and a peeled people, can call to mind how unlikely it was that the teachings we have received concerning this work would ever be fulfilled. We had faith that they would be. But it required the eye of faith and a heart of faith to see or to comprehend that they would be, as they have been, developed through the years that have intervened until the present time. The fulfillment of these teachings and predictions has brought to us confirmation of our faith; brought to us more and more with the greatest impressiveness the truth of that which we were told, and which, as I have said, was so unlikely to be fulfilled.

In the beginning, this work, before it was an organized body, that is when it was in its embryo, when but a few men had any knowledge concerning the purposes of God connected with it, excited hatred and brought forth contention. An obscure young man, without worldly influence, without advantageous surroundings, declared that God had again spoken from the heavens and that angels had again descended to the earth; testified that the Church of Christ was about to be re-established with its old powers, and that the everlasting Gospel, the old plan of salvation was to be again restored in its original purity, and with it the old authority, the everlasting Priesthood, by means of which men and women could be inducted into the Church of God by the administration of the old ordinances, and receive the gift of the Holy Ghost, with its attendant powers and blessings. The mere declaration of these things by a young man who was thus obscure, without influence, without the prestige of education or birth, immediately excited a fever in the neighborhood; an excitement was aroused, and men began to persecute him; they began to tell lies about him; they began to bring false charges against him. There was a restlessness begotten that could not be accounted for upon natural principles, or upon anything they could see with their natural eyes; it was entirely unaccountable. His family was calumniated; he was calumniated and slandered; every act of his life was turned over and made evil of, and charges of wrongdoing were hurled against him of which he was entirely innocent, and for which there was not even the color or semblance of truth.

On next Wednesday, fifty-one years will have elapsed since the Church of Jesus Christ of Latter-day Saints was organized. It then consisted of six members. Not very numerous; you can count them on your fingers. It might be thought that so insignificant a body of people would escape attention. Not so, however. The whole countryside was aroused. A terrible thing had

taken place. This Joseph Smith had dared to organize a Church. He had found some gold plates, had a "golden Bible." He had been a money digger; and he had done a great many things, and at last his audacity had culminated in the organization of a church. As I have said the whole countryside was in a flame.

"We cannot endure this; it is a disgrace to our city, our country, our township, to let such a vile fellow as he palm his impositions on the public. We must put a stop to it."

The result was, accusations, criminal accusations. Joseph Smith was brought before officers of the law upon every conceivable complaint. The papers heralded his disgrace throughout all the neighborhood, as far as they had circulation, determined to lie him down. There are certain fabulous attributes incorrectly ascribed to the creature called the octopus—or devil-fish. It is said that when it wants to devour its victims, it ejects an inky substance that fills the whole water around so that it can the more easily capture its prey. It was something in this manner that the press and pulpit endeavored to stifle the truth and to destroy those who testified that they had received it. The whole country was filled with every kind of slander. Human imagination was racked to invent stories. They said that Joseph Smith had tried to establish his divine calling by attempting to walk upon the water, with cunningly arranged planks placed a short distance beneath the surface of the water, but that, fortunately, he had been detected in his imposition. They said he had tried to raise the dead, and that the man whom he tried to raise nearly died, because the apparatus which he had arranged for him to get air became accidently deranged. There was no end of stories told by ignorant people, vile people, deluded people, wicked people, and even by men who called themselves ministers of the Gospel. You cannot think of anything that was not told, that was not sworn to—any number of witnesses could be obtained to testify to the truth of these falsehoods. At the same time it was said it would only be a little while until the system of which he was the head would burst up. "We have only to wait a while and it will disappear." But it did not disappear.

The Elders went forth regardless of the slanders, regardless of the falsehoods, regardless of the calumnies, preaching the word of God, preaching it in the spirit and power of God. Regardless of all these things they went—persecuted, derided, their names cast out as evil. Men considered it almost a disgrace to talk to them; if they received them into their houses their neighbors looked upon them as though they were entertaining lepers. "What, have you got a 'Mormon' in your house? Do you know what these people are?"

Traveling without purse or scrip, as their predecessors had done in primitive days of Gospel purity, from town to town, from village to village, from hamlet to hamlet, bearing all kinds of insults and persecutions and hardships, they traveled the land, lifting up their voices everywhere where they had the opportunity, testifying in all humility that God had again spoken from the heavens; that God had again restored the truth in its ancient purity and power; that God had restored the ordinances of the Gospel as they once existed upon the earth; and declaring unto the inhabitants of the earth

that God is a hearer of prayers and that he will answer their petitions when they call upon him in faith. Thus they went, traveling through the United States and Canada, and afterwards crossing the ocean to the Old World, proclaiming there the same truths. A strange thing to be heard in Great Britain—Great Britain! who had been sending out her missionaries by thousands to the remotest parts of the earth; who considered herself as dwelling in the blaze of Gospel truth, and occupying the foremost rank among civilized and enlightened nations! A strange thing for men from the wilds of America to come and preach to them the truth of heaven, to tell them the contents of their Bible. Presumptuous as it seemed, the Elders, nevertheless, did this. They had received the dispensation of the Gospel, and, like Paul, they felt it would be woe unto them if they did not preach it. And they went from land to land until every continent, almost every land, has been visited by them.

While the missionaries were thus engaged, the work at home did not cease. Persecution at home was not arrested. Mobs continued to gather together as they had done before the Elders crossed the ocean; and it was not then the cry that "these Mormons were introducing patriarchal marriage, which we think hurtful to our civilization;" that was not the charge. In the early days the charges urged against the Saints when they went out West to the limits of the Republic, were, that they believed in anointing and in laying hands upon the sick; that they believed in revelation; that they believed in prophets; that they listened to the counsels and teachings of those prophets. Was not this very dangerous? But this was not all. It sounds very queer in these days to think that one of the gravest charges made against the Latter-day Saints by the mob that drove them from their homes in Jackson County was that they were Yankees and abolitionists! Designing men, seeking for pretexts that would answer the purpose of inflaming the minds of ignorant people, seized and used this as a good ground upon which to base designs for expulsion. Missouri was a slave State, and the Latter-day Saints were in the main New England people; they who were not were from New York, Pennsylvania and other middle States. But they were known as Yankees, and, as their enemies asserted, abolitionists—a suitable people to be pounced upon and driven out. They were driven out from Jackson County, and finally, to get rid of them, Lilburn W. Boggs, governor and commander-in-chief of the militia of the State of Missouri, issued an exterminating order, threatening the Latter-day Saints with extermination unless they left the State. There was one alternative left to them if they remained in the State—apostacy. But Missouri's favor was not so desirable to the Latter-day Saints as the favor of their God, and they chose to abandon their homes and they marched out of the State as best they could. Now, during all these years, and subsequently, when we were being mobbed, plundered, and driven, the Latter-day Saints had an abiding faith, based upon the revelations that God had given through brother Joseph Smith, that the day would come when we should be a great people, when our virtues would be recognized, when our patriotism would be vindicated, when our loyalty to truth, and to the principles of virtue and of good government, of pure reput-

licanism would be established and the work of God with which we are connected become universal. Brother Joseph had predicted this. The Elders, the Saints, the people old and young believed it with all their hearts. The hatred of mobs, the burning of houses, the destruction of property, the expulsion from homes never weakened their confidence in the truth of these predictions, and their eventual fulfillment. That feeling had been implanted there by the Almighty; the Spirit of God had borne testimony to it in their hearts, and they never doubted it. Hated by a township, they foresaw the time when they would be hated by a county; hated by a county, they foresaw the time when they would be hated by a State; hated by a State, they foresaw the time when they would be hated by men who constituted a party who, it might be said, were the representatives of the nation; hated by a nation, they foresaw the time when they would be hated by other nations, until, as I have said, their loyalty to truth, to virtue, to good government, to good order and everything that is pure, holy and God-like, would be vindicated and established in the eyes of all men—by the nations at large, as well as their fellow-citizens.

How unlikely a thing to have been when there were but six persons composing this church! Yet the revelations given previous to that organization, the word of God as it has come down to us embalmed in that sacred book which contains the revelations given through the Prophet Joseph Smith, foretells in plainness just such results as these that I have alluded to. The spirit of this work, its character, the results which should follow it were plainly mapped out beforehand as though all the events connected with it had already taken place and were written by the pen of the historian, instead of that of the prophet. The historian can delineate with no greater accuracy (though he may give more details) when he writes the history of this people and the results of the labors of the elders of this Church, than it has been written for half a century.

The inhabitants of the earth, contrary to their will, and despite their wishes, are contributing to establish the prophetic calling of Brother Joseph Smith, and to fulfill the revelations of God given through him. Hated as he has been; despised as he has been; derided as he has been, this is the result of their actions. The destiny of this people has been clearly foretold. Here are men whom I see around me, whose heads are whitened with years, whose bodies are frail and trembling, and women, too, who have been connected with this Church from its earliest days, who know of the truth of what I am stating, who know that there is nothing that they behold to-day that they did not behold by the spirit of prophecy and with the eye of faith years and years ago. And many things that are yet unfulfilled, that yet remain in the womb of time, to be yet brought forth. The destiny, as I have said, of the people, is written in heaven, it is enrolled in the archives of eternity. God has spoken it; the eternal fiat has gone forth, and it will never be revoked. We play our part; we figure as actors in these scenes. By and by others will come; the column of humanity will march on; the column from the eternal worlds will continue to descend. Myriads of the just are watching with, I might say, eagerness, the development of this work

and they are doing their part, and unborn myriads are looking forward to the future of this work, small as it is to-day, insignificant as it is to-day. It is no enthusiasm or fanaticism that inspires these words; but it is the plain truth not half told; it is merely to hint of that which will be. For this is the work of the eternal Jehovah, the work spoken of by all the holy prophets since the world began; the great work that is to prepare the earth and its inhabitants for the coming of the Son of God. Who that reads this sacred book, the Bible, does not know that Prophets and Apostles, Seers and Revelators—all looked forward to the time when a great work should be done in the earth? They predicted it, they dwelt upon it, in inspired strains. Poets, too, who never laid claim to inspiration, have looked forward to the "golden age," have dwelt with delightful language and, it may be said, with inspired pen, upon that great time that should come in the history of our race.

It is true as I have said, that from the beginning calumny and slander of every conceivable kind have been circulated concerning this work. It is so to-day. It goes the rounds of the country, and is believed in by the great masses of the people. The Latter-day Saints are looked upon by many as guilty of every conceivable crime. Their true characters are so be ogged by misrepresentation, that strangers almost come into our borders as though they were about to enter a den of thieves—that is, strangers who do not know better. Murder, outrage, robbery, perjury, villainy of every kind is attributed to this people. Why should such a world-wide notoriety be given to a people who number no more than we? Why should such lengths be gone to in falsifying an innocent people? It might be thought that we, being so insignificant numerically, might escape notice; or at least such prominent notice; it might have been thought in the beginning that Brother Joseph Smith and his compeers would have escaped notice. It might be thought that when they were few in numbers and their influence did not extend beyond a township, that they might have escaped notice. But no, the world has seemed determined in a way that to the natural eye seems unaccountable, to uplift this people to importance, to give them a world-wide reputation, to advertise them throughout the earth. And why is this? The Latter-day Saints ought to understand it, and many of them do understand it. You know the powers that are at work—the same powers that blackened the Son of God, that made him appear so hideous that men in crucifying him thought they were doing God service—and were perfectly willing to have all the consequences fall upon them and their children; the same influence that caused an Isaiah to be sawn asunder, that caused a Daniel to be thrust into the lion's den, and that caused the death of nearly all of the prophets, and that produced the martyrdom of eleven of the Twelve Apostles, according to tradition; it is that same influence that never rested until every inspired man was destroyed from the face of the earth, that is still busy. This Satanic power has kept at work slaying the servants of the Almighty, including the holiest being that ever trod the earth—the Son of God.

Is it not astonishing that the world cannot see these things? Think of the long list of martyrs, coming down through the ages from

Abel; the best and the holiest men killed by their fellows, not because they thought them virtuous, not because they thought them holy, not because they looked upon them as pure; but because they were considered too dangerous to be suffered to live.

I wonder when I know that this has been the case that the world cannot see to-day, that the same spirit is abroad in the earth. It is not usual for wicked people to kill wicked people, that is, in the way the prophets and apostles were killed.

Here is a feeble people in these mountains who have come here fleeing from persecution, carrying with them when they left their native States and launched forth into an untrodden and unknown wilderness, a love for the principles of liberty for which their fathers, many of them, had fought. Notwithstanding their persecutions and the vile treatment they had received at the hands of their fellow-citizens, they did not allow that feeling to dominate in their hearts; but loving the flag, the stars and stripes; loving the republic; loving the institutions of freedom, loving the Constitution, loving the laws, and carrying with them that love into the heart of the wilderness, and there laying the foundation of a great commonwealth they sought for admission as a State, and to have in that State every human right fully guarded and civil and religious liberty secured for people of every creed, and of no creeds, not seeking for alliance with Mexico, whose land they occupied, not seeking alliance with Great Britain, who was their neighbor on the north; not seeking alliance with the wild races, or endeavoring, or seeking to set up an independent republic, but their hearts going back fondly to the home of their fathers, to the land which their fathers had helped to redeem and make free, to the Constitution upon which the government of the land was founded, to the flag for which their fathers had fought and bled, they showed to the world that persecuted as they might be, hated as they might be, despised as they might be, and driven as they might be, they could not extinguish within them the love of liberty, the love of true republicanism. This was the testimony which this people bore to the inhabitants of the earth; and it might be thought, as I have said, that the people who had done this, working with unceasing toil to reclaim the waste places and make them habitable and beautiful and a fit abode for themselves and their children; sending out missionaries at untold sacrifice to the nations of the earth to proclaim the Gospel and gather in the honest from their own land and from the remotest nations of the earth; doing this for years, until gradually, as we see, the stately structure of a great commonwealth rises up around us; law executed; liberty preserved; the utmost freedom extended to every human being throughout the length and breadth of these mountain valleys; life and property as secure here as they ever were in any of the States of the Union; strangers coming in here before the railroad was built, weary and foot-sore, received with hospitable kindness. This tabernacle, after it was erected, and before this was erected, the old tabernacle, and before that was erected, the bowery, opened to preachers of every denomination, men of every creed united to proclaim their tenets, to give us their views; women protected throughout this land with such sacredness that they, old or young, beautiful or homely, could traverse

every valley and pass through every town north and south, night or day, without hearing a word that would be improper, without ever witnessing a gesture that would annoy them; emigrants with their wagons coming in and leaving them in town unguarded, and not a thing harmed or taken;—I say, it might be thought, viewing and witnessing these results—the virtue, the temperance, the good order, the frugality, the industry, the enterprise, the liberality, the honesty of the people, that somebody would think and say:

"What do all these attacks mean? Why is this crusade being waged against a people of this kind. Surely fifty millions of people with all the advantages of the age—the press, telegraph wires, pulpit, day and Sabbath schools, the wonderful improvements that are being brought out,—everything in fact, in their power, including the wealth of the world at their command, surely these fifty millions of people should suffer a few thousands of people in Utah, to dwell in some degree of peace without constantly urging on the dogs of war against them; without hounding on every vile fellow in the nation to rob them and to engage in crusades against them, with the assurance that they will be justified in doing so."

But no, this is not to be; it is not thus written; it is not the destiny of this people. We would never be the people God intends and designs us to be if we were to be let alone. The warfare must go on; it is an unceasing one; the powers are arrayed one against another, with God on one side and the Adversary on the other. The devil is not going to relinquish his ground. He has tried falsehood from the beginning, and tried it successfully in many instances. It has been said of him that he was a liar from the beginning; and it is certain he has not lost his old characteristics. He has succeeded by means of murder many times in the history of our race. He has contrived by this agency to maintain his foothold in the earth for a long time. He thinks, like men think who steal things and keep them for a long time, that he is the owner of the stolen property. The man who jumps another man's land or claim, the longer he possesses it, the more assured he becomes that he ought to have it. Satan is imbued with this same idea; and he has recourse to the old method of warfare—lying; and lies are being circulated until the ear is tired listening to them. Every conceivable falsehood! Then he supplements lies with violence, and even murder has been resorted to. He thinks, if he can kill a man that puts an end to him; if he can kill a people that destroys them and their influence. But this time it is another sort of a work. God has spoken concerning this work; this is the last work that the Prophets or the Apostles have called the dispensation of the fullness of times. There was to be a time when Satan should have to recede inch by inch, step by step. That time has come. The column of the righteous, of the true is pressing onward; there is an irresistible power behind it. It will go forward gathering into its ranks the honest and virtuous from every nation; just as sure as we live this will be the case. It will gather people from every nation. It seems like a very strange thing to say, but on all proper occasions I say it with a great deal of pleasure, at home and from home, that I have been taught from early life that the day would come when republican institutions would be in danger in this

nation and upon this continent, when, in fact, the republic would be so rent asunder by factions that there would be no stable government outside of the Latter-day Saints; and that it is their destiny as a people, to uphold constitutional government upon this land. Now, a great many people think this is a chimera of the brain; they think it folly to indulge in such an idea; but the day will come nevertheless. There are those in this congregation who will witness the time that the maintenance of true constitutional government upon this continent will be dependent upon this people, when it will have to be upheld by us.

We are battling all the time for human rights. We did so in the States before we were driven out; we have done so throughout these mountains, and are doing so to-day, contending for our rights. Even before the great tribunal of our nation, Congress, the contest is going on; for attempts are constantly being made to wrest from us our liberties, as citizens; and we are standing our ground as best we can, pleading for our rights, pleading for liberty of conscience, pleading for that freedom which belongs to the country, which God has guaranteed through the Constitution; not for ourselves alone, but for every creed, for every member of the human family. We do not want liberty for ourselves alone; we desire every man to have it: liberty for Ingersoll, and all who believe as he does; liberty for the followers of Mohammed and all who believe in the Koran; liberty for Beecher and for those of his way of thinking; and even Talmage who has talked so badly about us, we would have him enjoy liberty; yes, and permit him to say what he pleases about us, to take what view he pleases of our belief and practices, and to tell everybody what he thinks about them. We would give him the utmost liberty to do this, and every other man, to say what they please about us or about anybody else, as long as they do not interfere with the rights and the liberties of the people against whom they are opposed, protesting always, however, that men in criticising others, should confine themselves strictly to the truth, or be held responsible to the laws for slanders and falsehood. All sects and all people should have this liberty, that is, liberty of conscience, liberty of speech and liberty of the press, as long as it does not degenerate into license, and interfere with the rights of others. We claim this for ourselves; we contend for it, and we shall contend for it until it is gained.

Now, my brethren and sisters, I forgot that it is Sunday; I do not know, however, but what this is as good Gospel as I can declare; it is the Gospel of humanity; it is the Gospel of truth. And I hope that you will ever be true to these principles. It makes no difference really whether you will or not, so far as this great work is concerned; but it is a glorious reflection to know that we are striving to accomplish these ends.

When I look at the wonderful deliverance that has been wrought out for us, it is a subject of amazement to me. Still our enemies continue to plot and get up machinations. It is all right, let them have their agency, let them do as they please; it ought not to disturb us or cause us a moment's uneasiness. Let them do as they please as long as they keep hands off.

I pray God to bless you and fill you with His Holy Spirit, and to bless His servants who may address us during this Conference, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, MAY 14, 1882.

(Reported by Geo. F. Gibbs.)

LIBERTY OF CONSCIENCE—MAN ACCOUNTABLE TO GOD—THE FALL OF ADAM AND EVE PREORDAINED—REDEMPTION AND RESURRECTION—THE GOSPEL IN ANCIENT AND IN MODERN TIMES—FULFILLMENT OF PROPHECY—A FALSEHOOD REFUTED—PATRIARCHAL MARRIAGE—ITS PURITY AND ITS ETERNAL PURPOSE.

I feel disposed to read a chapter in the Bible; the chapter that I shall read contains, perhaps, a stronger chain of truth concerning life and death, the fall and redemption of man, the redemption and resurrection of the dead, than any other I know of in the Bible.

The speaker then read the 15th chapter of 1st Corinthians, and said:

Before proceeding to make any remarks upon this chapter, I wish to say that there is no person who knows, before entering this building, who is going to address the assembly, and, therefore, we have no prepared sermons to deliver, it may be a miller, or it may be a mason, it may be a carpenter, or it may be a farmer, a lawyer, a merchant, or otherwise; this practice is peculiar to the Church of Jesus Christ of Latter-day Saints, and the tendency is to make the speaker, whoever he may be, depend upon the spirit of inspiration to guide his thoughts and dictate his remarks. And, as a general thing if God, through this means, gives us nothing to say, we can say nothing to instruct the people.

I have often expressed my views with regard to the position we occupy before heaven and earth, before God, angels and men, and the views of Jesus and His Apostles and Elders, as they have come down to us, give a key to what I wish to say upon this subject. If there is an Emperor, a King, a President, a ruler of any nation or people, whether a monarchy, kingdom or republic—that takes away from any of his subjects or fellow-citizens the right to worship God according to the dictates of their own consciences, he deprives them of a right which the God of heaven has guaranteed unto them. These are the sentiments of the Latter-day Saints. We believe in giving to all men freedom, freedom in spirit and action; we believe in religionists of every creed and faith enjoying the liberty to worship God according to the dictates of their own consciences, which right is guaranteed unto them by God Himself; and the man or set of men that would deprive their fellows of this God-given right, assume a responsibility that they must answer for before the bar of God. If I had the power and

control of the whole world I would never think of depriving any man, woman or child of this natural, this inherent right, whether their religious views were true or false. Can you find from history that God at any time forced any man to heaven or hell? No, you can not. And we as Latter-day Saints claim this right and privilege for ourselves to worship God, to believe in God, and to believe in the records of divine truth—the Bible, the Book of Mormon, the Doctrine and Covenants and the Revelations of God.

A public speaker, a teacher of the people is held responsible before God and his fellowmen for the doctrine he teaches; if he teaches any other gospel that that laid down in the Bible and taught by the ancient Prophets and Apostles he is under condemnation, no matter who he may be. Paul realized this fact so keenly that he, in speaking about it on one occasion, said: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and he repeats this sentiment two or three times over.

I wish to say a few words on one of the verses I have read, the 22nd: "For as in Adam all die, even so in Christ shall all be made alive." The world, more or less, has found a great deal of fault with Mother Eve and with Father Adam, because of the fall of man; what I have to say with regard to it, I express as my own opinion. Adam and Eve came to this world to perform exactly the part that they acted in the garden of Eden; and I will say, they were ordained of God to do what they did, and it was therefore expected that they would eat of the forbidden fruit in order that man might know both good and evil by passing through this school of experience which this life affords us. That is all I want to say about Father Adam and Mother Eve. Adam fell that man might be, and men are that they might have joy; and some have found fault with that. It has been said that God commanded Adam to multiply and replenish the earth; and it has been said that Adam was not under the necessity of falling in order to multiply and replenish the earth, but you will understand that the woman was deceived and not the man; and according to the justice of God she would have been cast out into the lowly and dreary world alone, and thus the first great command could not have been complied with unless Adam had partaken of the forbidden fruit. We acknowledge that through Adam all have died, that death through the fall must pass upon the whole human family, also upon the beasts of the field, the fishes of the sea and the fowls of the air and all the works of God, as far as this earth is concerned. It is a law that is unchangeable and irrevocable. It is true a few have been translated, and there will be living upon the earth thousands and millions of people when the Messiah comes in power and great glory to reward every man according to the deeds done in the body, who will be changed in the twinkling of an eye, from mortality to immortality. Nevertheless they must pass through the ordeal of death involved in the change that will come upon them. The Savior himself tasted of death; He died to redeem the world; His body was laid in the tomb, but it did not see corruption; and after three days it arose from the grave and put on immortality. He was the first fruit of the resurrection. There was no prophet, no saint or

sinner, from the days of Father Adam to the days of Jesus that ever rose from the dead through the keys and power of the resurrection. Although we read of some who were restored to life, but this was not what is termed the resurrection.

With regard to redemption, Paul said: All the children of Adam are redeemed from the fall by the atoning blood of Jesus, and all infants are redeemed as well as other people. There is no infant or child that has died before arriving at the years of accountability, but what is redeemed, and is therefore entirely beyond the torments of hell, to use a sectarian term. And any doctrine, such as the sprinkling of infants or any religious rite for little children is of no effect whatever neither in this world nor in the world to come. It is a man-made doctrine, and therefore not ordained of God; and I will defy any man to find in any of the records of divine truth any ordinance instituted for the salvation of little innocent children; it would be unnecessary on the face of it, and the only thing that can be found is where Jesus took the little ones in his arms and blessed them, which is and would be perfectly right to do according to the order of God. But the sprinkling of infants or the doctrine that infants go to hell under any circumstances, is a doctrine ordained of man and not of God, and is therefore of no avail and entirely wrong and displeasing in the sight of God. So much about the infants. I will say again they are redeemed by the blood of Jesus Christ, and when they die, whether of Christian, Pagan or Jewish parentage, their spirits are taken home to God who gave them, and never go to suffer torments of any kind.

Another subject I wish to say a few words upon: "In Christ all are made alive." Since the day that sin entered into the world men have been held accountable for their own acts, and it has been known upon this earth from the day, at least, that Cain slew his brother Abel. And sin has presented itself in different grades; there are murder, blasphemy, lying, stealing, whoredom, and abominations of many different forms, which have followed man from generation to generation. For there was a power that dwelt upon the earth in the form of thousands and millions of fallen spirits, one-third of the hosts of heaven, which had been cast out of heaven with the devil in the great rebellion, who remain in that condition and who do not possess tabernacles, and they make war upon the Saints of God, wherever or whenever they are found upon the earth, and upon all men; they seek to destroy the whole human family, and have done so from the beginning until the present day, and they have not ceased their labors, nor do they intend to while Satan remains unbound. All the children of men who arrive at the years of accountability are guilty of sin, all being inclined to do evil as the sparks are to fly upwards. "What shall we do to be saved" was the cry of the people who heard the preaching of Peter on the day of Pentecost, and the same may be said to be applicable to all men in every generation. The answer would be, obey the law of the Gospel. This is the safe means given for the salvation of the human family. The law of God, the Gospel of Jesus Christ, which Gospel contains the laws of God; it contains the ordinances, it contains the commandments, and any man that breaks them is guilty before God. And I will here say, as I wish to be understood by all men, that

our faith is, there never has been but one Gospel upon the earth, though to-day there are six hundred three score and six different religious faiths, all more or less diverse one from another; but there is but the one true and everlasting Gospel, and never will be any more, and it is the same Gospel that was taught to Adam, to Noah, to Abraham, Isaac, Jacob and the Patriarchs, and which Jesus and the Apostles preached; it never did vary in the least in one single instance, nor never will. And I say, if we teach any other Gospel than that which was taught by Jesus and His Apostles, we teach a false Gospel and shall be under condemnation before God, angels and men.

What is the Gospel as taught by Jesus himself? The very first principle was faith in the Messiah; this was the first principle ever taught to man. When Adam, after being driven from the garden of Eden, went to Adam-ondi-Ahman to offer sacrifice, the angel of the Lord asked him why he did so. Adam replied that he did not know, but the Lord had commanded him to do it. He was then told that the blood of bulls and goats, of rams and lambs should be spilt upon the altar as a type of the great and last sacrifice which should be offered up for the sins of the world. The first principle, then, ever taught to Father Adam was faith in the Messiah, who was to come in the meridian of time to lay down his life for the redemption of man. The second principle was repentance. And what is repentance? The forsaking of sin. The man who repents, if he be a swearer, swears no more; or a thief, steals no more; he turns away from all former sins and commits them no more. It is not repentance to say, I repent to-day, and then steal to-morrow; that is the repentance of the world, which is displeasing in the sight of God. Repentance is the second principle.

I have heard many men say, no ordinances are necessary, that belief only in the Lord Jesus Christ is necessary to be saved. I have not learned that myself from any revelation of God to man, either ancient or modern. But on the contrary, faith in Christ, repentance, and baptism for the remission of sins were taught by patriarchs and prophets and by Jesus Christ and His Apostles. Baptism for the remission of sins is an ordinance of the Gospel. Says one, baptism is not essential to salvation. Jesus not only taught it but rendered obedience himself to that requirement, not that He was baptized for the remission of sins but, as He said, "to fulfill all righteousness," thus in this, as in all other respects giving the example for all who follow. When these principles of the Gospel are complied with a man is then a fit subject to receive the Holy Ghost; and this holy gift is bestowed to-day as it was anciently, by the laying on of hands by men possessing the authority to administer in the ordinances of the Gospel. These are the first principles of the Gospel which we Latter-day Saints believe in and teach to our fellow-men.

Joseph Smith received the ministration of Angels, and he by revelation organized the Church of Jesus Christ of Latter-day Saints, and he was taught by those who ministered unto him what to teach to the people, which was the everlasting Gospel.

Again, men received the Holy Ghost through the imposition of hands, after being baptized for the remission of sins. The Holy Ghost was imparted in that way, according

to the promise of those who preached the Gospel. Joseph Smith when he organized this Church in 1830, organized it by revelation; and while we had hundreds of churches and systems and religions, not a single denomination upon the earth at that time preached the Gospel as taught by the ancient prophets and apostles, or had a church organized on the earth, with Prophets and Apostles, or with signs following the believers as in ancient days. Can you tell of one? I never heard of one until I heard the Elders of this Church preach the Gospel and set forth the order of God. When God commanded Joseph Smith to go forth and organize the Church, what authority had he to do so? None at all until he was ordained under the hands of those who had held the keys of the Priesthood upon the earth. And I will say to this assembly in the days of Jesus Christ, he taught these principles to the Jews; he brought the Gospel to the Jews, and established his kingdom among them, and it came with all its gifts, graces and powers: the sick were healed; devils were cast out; the gifts were manifested among them. But the Jews rejected him, and they finally put him to death,—He and His Apostles. He came to His own Father's house but He was not received; and then, according to command, this Gospel went to the Gentiles—we are all Gentiles in a national capacity, we are not Jews, the Jews are another class of men; they put the Savior to death, and have suffered for 1800 years in consequence,—they have been trodden under the feet of the Gentiles even until the present day. Those that took part in that deed and those who sanctioned it, said, Let His blood be upon us and our children after us. The Gentile Judge was willing to release Him because he could find no fault in Him; but the feeling and sentiment of the Jews was, "Crucify him! Crucify him!" What infidel is there, no matter who he is, who does not believe in God, let him read the revelations of heaven and see the fulfillment of prophecy from the beginning of Genesis to our day, and he will see them fulfilled to the very letter. There is nothing that has been predicted by Jesus or the Apostles, but what has already been fulfilled to the very letter as far as time will admit, and what has not will be. When, I say, the Gospel was preached to the Gentiles, it went to them in all its power, its beauty and glory, Priesthood and ordinances as it was offered to the Jews. And Paul, in writing to the Romans, told them not to be highminded, but to fear; for if God spared not the natural branches, who were the Jews, because of their unbelief, how could he be more merciful to the unnatural branches, who were the Gentiles? Has there been the true Church of Christ upon the earth since the Apostles were slain? Can you find a Church upon the earth organized as it was in that day? No, not one. The Gentiles followed the example of the Jews in their unbelief, and in putting to death those who bore the holy Priesthood; and instead of the Church of Christ has sprung up every kind of Church during the last 1,800 years. But in these the last days, God has again restored the everlasting Gospel; and any man who believes the Bible must believe the fulfillment of revelation, and he cannot believe in the fulfillment of prophecy without believing that God would send again to the earth angels to deliver that Gospel. And why send an angel

for this purpose? Because the Gospel was taken from the earth in consequence of the unbelief of the Gentiles, and the powerful opposition that was brought against the comparative few who represented it. And in fulfillment of the revelation of St. John, John the Baptist came to Joseph Smith and conferred upon him, after a period of preparation on his part, the Aaronic Priesthood, which authorized him to preach and to baptize for the remission of sins, and to administer the sacrament, but not to lay on hands for the reception of the Holy Ghost. In due time, however, Peter, James and John appeared to him also and conferred upon him the Melchisedek order of Priesthood and Apostleship, which gave him the power to organize the kingdom of God upon the earth. These are truths whether the world believes them or not. It makes no difference; it is the work of Almighty God, and he is the originator of it. How is it with the Elders of Israel? God has called men from the plow, the hammer and anvil, from the carpenter's bench, etc., unlearned and weak mortals, and they have been sent out to the world to bear record of this new and everlasting Gospel restored in our day. And what have they said to the Methodists, the Baptists, and all other religionists and classes of men. God Almighty has given unto me a dispensation of the Gospel and I offer it to you; he that believes on the Lord Jesus Christ, and that I am his servant having His Gospel message to declare to all those to whom I am sent, and repents and is baptized for the remission of his sins, shall receive the Holy Ghost. This has been the purport of the message we have borne to men and nations for the last fifty years. And now if God has nothing to do with this, how is it that we have been able to gather together thousands and tens of thousands from about all nations under heaven by the simple proclamation of the Gospel-message? How long would it be before Joseph Smith or any other man who would go forth bearing the message that we do, and making the promises that we make, would be found out to be an imposter unless the promises he made were genuine and looked upon in such a way as to give entire satisfaction to those who hearkened to his word? The whole secret of our success as far as making converts is concerned is, that we preach the same Gospel in all its simplicity and plainness that Jesus preached, and that the Holy Ghost rests upon those who receive it, filling their hearts with joy and gladness unspeakable, and making them as one; and they then know of the doctrine for themselves whether it be of God or man. And this Gospel of Christ which we offer is what has led this Church from its first organization until to-day. And, as I have often said, had it not been for the Gospel revealed to us, we might have labored until we were as old as Methusaleh, and Utah to-day would have been as barren as it was in 1847, when we first came to these valleys. At that time we found a barren desert, yes, as barren as the desert of Sahara, with no mark of the Anglo-Saxon race. But travel through Utah to-day, and we find houses and cities, gardens and orchards, meeting-houses and tabernacles and school-houses and dwellings, with the blessing of God attending the labors of the people; and a community of people from almost every nation taken from the various sects and parties, and they are here through the inspiration of

Almighty-God, and I know it. We have not had power of ourselves to influence any man or woman with regard to these things. They have been influenced by the testimony of Jesus Christ, and by the Gospel of the Son of God. These are principles by which all men are saved. All men are saved by and through the blood of Jesus Christ, through obedience to the Gospel.

I realize our condition and the position occupied by this generation. I know we are looked upon as a bad people, and we are considered a very ignorant people. There never were more epithets heaped upon Jesus Christ and the Apostles than upon the Latter-day Saints. Why is this? Are we so much worse than the world? No, we are not. What then is the matter? The Lord Almighty has set His hand to gather His people, and to build up his Zion and to establish his Church in these the last days; and the world do not like the doctrine we teach, as it lays the axe at the root of the tree, and consequently we have been persecuted from the time that this Church was organized until to day; and the persecution will continue more or less until He reigns whose right it is to reign, until the Lord Jesus Christ comes in the clouds of heaven to reward every man according to the deeds done in the body.

Now I want to say to the Latter-day Saints, we are called to a certain work, and we have been called of God, and we, as Elders, have gone forth whithersoever we were sent, taking our lives in our hands, traveling hundreds and thousands of miles without purse or scrip. I have waded swamps and swum rivers, and have asked my bread from door to door; and have devoted nearly fifty years to this work. And why? Was there gold enough in California to have hired me to do it? No, verily; and what I have done and what my brethren have done, we have done because we were commanded of God. And this is the position we occupy to-day. We have preached and labored at home and abroad, and we intend to continue our labors, by the help of God, as long as we can have liberty to do it, and until the Gentiles prove themselves unworthy of eternal life, and until the judgments of God overtake the world, which are at the door. Does this generation know what awaits them? Does our own nation? No, the world is ignorant of what must, sooner or later, befall them.

Here is the Christian world professing to believe the Bible, can you show me wherein any of the predictions of the prophets, whether those of Jonah to the city of Nineveh, or those of Isaiah to Israel, or to Tyre and Sidon and other ancient cities and peoples, have fallen unfulfilled? No, there is no man can point to a single prophecy of the servants of God that has failed in its fulfillment. Does not the Christian world know that the Bible is full of revelation pointing to this day and age of the world? Let them read the revelations of St. John given him while upon the Isle of Patmos and they will know what judgments await this generation before the coming of the Son of Man. There is a work for somebody to perform. But when we undertake to declare in all seriousness that God has anything to do with the work in which we are engaged they will laugh you in the face, and the reason is, they have departed from God and are entirely unable to comprehend his ways or his purposes; and instead of believing the plain and literal meaning of the word of God, they spiritualize it to suit themselves. Daniel was

prepared to enter the den of lions; the three Hebrew children were not afraid of the fate that awaited them; the Apostles were valiant for the truth and shrank not from death for its sake, and why could those men and others under similar circumstanstances stand by their convictions without flinching? Because, in the first place, they had the truth and they knew it for themselves; and in the second place, the Holy Ghost, the Comforter, sustained them as that power alone can in all the trying scenes through which the people of God are called to pass. And this is so to-day. What the Latter-day Saints have done by way of preaching the Gospel under all kinds of difficulties, building up cities and subduing waste lands, and establishing themselves in the earth, they have done by the revelations and commandments of God to them.

I will say a few words concerning a certain principle, and why I say it is because we cannot help looking at the signs of the times as they appear to-day. I was reading in the NEWS last evening a speech reported to have been made by Joseph Smith, son of the Prophet Joseph Smith, in which he accuses us of pursuing an entirely different course from that of his father; that his father had nothing to do with the endowments which form a part of our religious faith; and that his father had nothing to do with the patriarchal order of marriage; and he accuses our bishops of polluting the women of their several wards so that they are not fit for wives. This last accusation is so palpably false and so utterly mendacious as to be entirely unworthy of our notice, and I believe I ought to apologise to this congregation for referring to it at all. But it shows how weak must be the hope and faith of men who pretend to be teachers among the people when they descend to traduce the character of innocent men by wilfully lying in the hope of bolstering up and establishing their own peculiar cause. And with regard to the others: I wish to say, that Joseph Smith utters falsehoods when he says what he is reported to have said about his father: for I bear record to this congregation, and I ask our young people to bear it in mind after I am gone, that Joseph Smith first made known to me the very ordinances which we give to the Latter-day Saints in our endowments. I received my endowments under the direction of Joseph Smith. Emma Smith, the widow of the Prophet, is said to have maintained to her dying moments that her husband had nothing to do with the patriarchal order of marriage, but that it was Brigham Young that got that up. I bear record before God, angels and men that Joseph Smith received that revelation; and I bear record that Emma Smith gave her husband in marriage several women while he was living, some of whom are to-day living in this city, and some may be present in this congregation, and who, if called upon, would confirm my words. But lo and behold, we hear of publication after publication now-a-days, declaring that Joseph Smith had nothing to do with these things. Joseph Smith himself organized every endowment in our Church and revealed the same to the Church, and he lived to receive every key of the Aaronic and Melchisedec priesthoods from the hands of the men who held them while in the flesh, and who hold them in eternity.

I feel to say to the Latter-day Saints everywhere, brethren and sisters, do good and you will reap good; what you sow you will also

reap. What our nation sows that it will also reap, and what it measures to others will be meted back to it heaped up, pressed down and running over. I have peculiar feelings in reflecting upon the condition of our own nation. Here are the Methodists and Presbyterians and others all combining to use their influence religiously and politically to put down "Mormonism," which they say is an abomination in the land, and a great stain upon our nation's escutcheon. "O, my God," I feel to say, "I would our nation could see and understand things as they really are." I want to ask a question. When the sixth angel sounds his trump revealing the secret acts of men to an assembled world, which will include us, what will be the feelings of the present generation and the rulers and leading men and women of our nation as well as those of other nations, and the leaders of the Christian world when that angel declares unto all those who have condemned and cried against the Latter-day Saints, especially those who have taken a leading part, saying, "You yourselves are defiled with women, and your own acts which are recorded on high will rise in judgment against you. I say to this nation, and especially to those who are actively engaged in bringing about a crusade against us under the cloak of religion, "Sin lies at your own doors, and what you measure unto us will, according to the eternal law of retribution, be meted back to you, and you cannot escape it." We declare to all men that the God of heaven commanded Joseph Smith to introduce and practice the patriarchal order of marriage, including the plurality of wives. And why? Because it was the law given to Abraham, Isaac and Jacob for certain purposes; that holy men might have their wives and children with them in the morning of the first resurrection in their family organization to inherit kingdoms, thrones, principalities and powers in the presence of God throughout the endless ages of eternity. Ladies and gentlemen, the Latter-day Saints are not the people you think they are; they are not guilty of the crimes and wickedness they are accused of, but on the contrary, they are as a people, free from the sins and abominations of this generation. We are represented as being a community of adulterers, and as being murderers. We are no more guilty of such crimes than were Abraham, Isaac and Jacob. What God has revealed unto us, and that which we know ourselves to be right and true, we cherish and revere; and the covenants that we have entered into in consequence of the revelations of God to us, we hold sacred. Our wives and children we love and respect, and we could no more deny them their claims upon us as husbands and fathers, than we could deny our God.

Another thing, there is no man that has ever lived who can claim a wife or child in the resurrection unless he and she were married and sealed by divine authority by a man delegated of heaven to perform the ordinance of marriage. All contracts not ordained of God entered into by men, end with this life, and are therefore without binding effect in the world to come. And herein is the difference of the position of the Latter-day Saints and of the Christian world with respect to the married state. The nature of our marriage covenant is sacred and binding both for time and eternity, and I would just as soon think of denying my God as to sever the relationship existing between me and

my wives and children. Our plural wives and our children are just as dear to us as the one wife and the children of the Gentiles are to them; and what is more, we have married our wives by command of God, and by authority of His Holy Priesthood, which has been restored again to earth; and if we prove faithful and true to Him and to one another, we shall claim our wives and children in the world to come. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED AT THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, NOVEMBER 14, 1880.

(Reported by John Irvine.)

HOW THE GOSPEL IS PREACHED BY THE ELDERS — VALUE OF THE TRAINING THEY RECEIVE—HISTORICAL COMPILATION OF EXPERIENCES OF THE ELDERS WOULD BE INTERESTING — PROSPECTS OF THE RISING GENERATION — FAITH OF THE ANCIENTS RESTORED — FULFILLMENT OF THE DESTINY OF THE CHURCH CANNOT BE HINDERED—THE SAINTS PURIFIED BY TRIAL.

It is exceedingly pleasing to me—and I have no doubt it is to all the Latter-day Saints—to hear the testimony of the servants of God who have gone forth as missionaries to the nations of the earth, and have returned bearing a faithful testimony concerning the work of God, and giving their experience in declaring the word unto the people.

The labors of the Elders of this Church are, in some respects, the most extraordinary of all the labors of the children of men with which I am acquainted. The preaching of what is called the Gospel is not uncommon. There are thousands upon thousands of men who profess to be ministers of life and salvation, and to be servants of the Lord Jesus Christ, who devote their lives to the proclamation of those principles which they esteem necessary to salvation. But it is not a common thing for men to go forth, putting their trust in God and relying upon him for that sustenance which is necessary to enable them to live and to perform their missions. We have missionaries of various denominations who have come here, as they say, to enlighten us, to dissipate our errors, to put us on the right path, and to point out to us a

better plan of salvation than that which we possess. But they come here because they are paid to come. They make their living by coming. It is a profession like that of the physician or surgeon, who comes here to administer to our physical ailments. In this respect the Elders of this Church differ from all others. They go out without purse and scrip, relying upon the Lord, putting their trust in him, devoting their time, their energies, and the ability that God has given unto them for the purpose of enlightening their fellow-men concerning that which they know to be the truth. I do not know any greater evidence than this that men could give to their fellow-men of their sincerity. And when men go forth in this way they are very likely to live so that the spirit of the mighty God of Jacob will be with them, they are likely to feel after it, to seek in faith to obtain God's blessing. When a man is hungry, when he is without money, when he has no friends, he is very apt to feel after some Being that has power; if he has any faith in God he is very apt to exercise it, and by the constant exercise of that faith, if he did not know before he went upon his mission that God lives, that God is near, that he hears and answers prayer, he would be very likely to learn these things before a great while, and so become strengthened in his faith so that he would ask, believing when he did ask that he would receive the very thing that he desired. God in his mercy has commanded his people to take this course. He has commanded his Elders to go forth and preach his Gospel, not for a salary, not for hire, not for the sake of enjoying pleasant times and the favor of mankind, but that they may be the means in his hands of saving the world and of bearing such a testimony to the world concerning this Gospel, that it will be left without excuse, at the same time promising his servants that he would raise up friends to them that they should have their needs supplied. It is one of the most remarkable things connected with this Church, that from the day it was founded until the present time no man has gone forth called of God to proclaim the Gospel in faith, but he has returned bearing testimony that God has opened his way, that God has fed him, that God has clothed him, that God has put it into the hearts of people to assist him, that he has traveled by sea, traveled by land, traveled amongst strangers in lands where strange languages were spoken—yet at no time has he ever lacked for food, raiment, or any of those things which were necessary to enable him to accomplish the mission upon which he had been sent.

As a people, brethren and sisters, we do not appreciate the value of this training. I am satisfied that we ourselves scarcely comprehend the blessing there is in such educational conditions. In an age of almost universal skepticism it is of the utmost value to us as a people that we should receive the training that our Elders get when they go abroad among the nations of the earth preaching the Gospel. Without it we should lack opportunities of testing the Lord, of being tested ourselves in regard to our faith, of proving to our own satisfaction that God lives, and that God hears and answers prayer, and that he does interpose in behalf of the humble, the weak and the insignificant when they approach him in faith in the name of Jesus and ask for this interposition. A perusal of the

journals of the Elders of this Church who have kept daily record of that which they have endured and witnessed, and the various incidents of their missions would be as interesting as the acts of the Apostles in the New Testament; for God has manifested Himself in the most extraordinary manner in their behalf. Many of this people, before they heard of the organization of the Church, read the acts and teachings of the Apostles and of the Savior, and also Paul's Epistles, and their souls yearned for a day of such power upon the earth. Many who are here to-day, many thousands throughout this Territory, who are now connected with this Church, have wished that they could have lived at a time when these acts were being performed, when such men as are described in the New Testament had an existence upon the earth. But the history of the Elders of this Church—the miracles and manifestations of God's power which they have witnessed and been the instruments in performing—would make a book far larger than any record we have handed down to us.

To-day, the existence of God may be said to be only known by personal experience, to comparatively few people. Thousands throughout Christendom think they know, because of their traditions, that God lives and that Jesus is the Son of God. Their fathers, their mothers, their priests, their school teachers, have indoctrinated them with the idea that there is such a Being as God, and that Jesus his Son is the Savior and redeemer of the world, and they fancy they know and understand these things. But how many are there who can testify, by personal experience that they know that God lives? How many can say that they have asked for and received, through imploring in the name of Jesus, the very blessings that they desired and needed? Comparatively few people out of the massses that live upon the earth. Hence it is that God has removed himself far from them, and they say there is no use in calling upon God, there is no use in inculcating a belief that he will hear and answer prayer, that he will interpose in behalf of individuals, or that he will suspend—to use another phrase—great natural laws to accomplish certain results. Yet God does not suspend natural laws when he interposes in behalf of his people. We are told in the New Testament that Jesus ascended in the sight of certain individuals into heaven. The law of gravitation apparently may be said to have been suspended, or the law which confines bodies to the earth—the law by which we are governed; but the Savior understood a higher law; he understood laws by which he could accomplish this, and at the same time not interfere with the general law that governs human bodies, and so in all these matters God can interpose his power; he can hear and answer the prayers of those who are humble and seek unto him. He can give unto them the desires of their hearts in a way that is his own; He can operate by unseen influences upon men's minds, and lead them to do certain things that will result in the fulfillment of the desires of others, concerning which they have offered their prayers unto the Lord. In this respect the Latter-day Saints occupy, so far as I know, a unique position.

Brother Nicholson remarked that he could see among the young men who had gone forth to preach of late years, a wonderful zeal, and growth in faith. This will be more

and more the case. The agencies that are now at work in our midst, our Sunday Schools—the scholars of which number upwards of thirty thousand—our Young Men's and Young Women's Associations—the members of which are numbered by thousands—are doing a vast amount of good. The young are being trained in the reading of the Scriptures. And who can read the Scriptures without believing that God is, and that he hears and answers prayers? What is there in the Bible to lead a reader to believe that faith shall not be exercised to-day as much as at any time in the world's history, or that revelation from God shall not be enjoyed to-day as much as 1800 years ago? He who reads the Bible and believes in the equality of man, believes in the justice of God, and his unchangeable character, that he is the same yesterday, to-day, and forever, will have faith spring up in his heart concerning the possibility of having knowledge from God, and of God's speaking, of sending his messages to the earth to-day as well as he did in ancient days. I do not believe that a child can be found who, if the New Testament be given to him or to her, and he or she read it without the bias which comes from the interposition of friends and the comments of teachers, will not have faith in God, and will not desire to know why it is that God does not work miracles in these days, and why God's power is not manifested now as it was in ancient days. These inquiries will naturally spring up in their hearts, and their desire to share in these blessings will be as natural to them as any other thoughts would be. Certainly, they will have no idea unless they are taught it, that these gifts and blessings are no longer to be enjoyed by men upon the earth. It is false teaching that generates such ideas in the mind of the children of men, not the Bible itself, not the New Testament, not anything that is written within either of those books, but they are ideas that come from outside of the Bible. But it is said if these things have not ceased, if it was not the will of God that they should cease, why is it that we do not have these manifestations now, as they had in ancient days? Why is it that God does not speak now? Why is it that angels do not minister unto men now? Why is it that the Holy Ghost is not poured out now? Why are there no persons possessing the gift of healing, and other manifestations of the power of God? Why is it that Christendom has been for ages without these blessings and gifts in their midst?

These are very reasonable inquiries, and the answer to them is to be found in the history of the Church, in this fact: that mankind would not permit a servant of Jesus to live in their midst who did such things, from the days of himself and his apostles down to the days of the restoration of the Gospel in its purity to the earth. Inspired men have not been permitted to live in their midst. Even men who professed to have a little light, who did not profess to have received revelation, but who claimed that it was their privilege to seek unto God and to find him and obtain knowledge from him, to a certain extent, were persecuted unto death. Read the history of the various reformed churches from the days of the Apostles down until the present time, or to within fifty years, and you will find that this has always been the result. Mankind have been determined that a reformed religion, and cer-

tainly revelation from God, should not be introduced in their midst. They would not have it. We have seen it in our own age, in this enlightened nation, occupying the foremost rank of all the nations of the earth, prominent for liberty, and for the freedom of its government, laws and institutions.

Joseph Smith, the Prophet of God, did not arrogate to himself any superiority over his fellows, but he said that every man might be a prophet of God, might have the testimony of Jesus Christ, if he would live for it. He did not go among the people and say, "I have been chosen and elected to be something superior to all the rest of you; I have received blessings which no other man can receive." This was not his doctrine nor his teaching, but he said that every man that would obey the Gospel of the Lord Jesus Christ, and have the ordinances administered to him by one having authority, should receive the Holy Ghost, and that would make him a prophet, it would fill him with the Spirit of God, which is the spirit of prophecy; and because he declared this, because he declared the equality of man before God, because he contended that the souls of men in the nineteenth century were as precious in the sight of God as they were in the first century of the Christian Era, or at any time anterior to that era; because he declared that God was the same in these days as he was in ancient days; because he declared that God was not a God who made distinction among his creatures; that he did not manifest light to one generation and refuse it to another who were equally faithful in seeking for it—because he declared these doctrines in this nation and in this age his life was sacrificed. Our existence today in these mountains, the existence of Utah as a Territory in its present form, is due to religious intolerance, and is due also to the fact that a community has grown up who contend for religious equality before God, who claim that they are as good as their fathers in the sight of God, who contend that, however weak and fallible they may be, they at least are the children of God, and the heavens are open to them, if they have equal faith, as they were to their fathers who lived 1,800 or 2,000 or 3,000 years ago. Utah became an organized territory because of this fact; that there had been begotten in the hearts of the people the feeling to seek after God as their fathers did. to seek for him that they might find him and obtain knowledge from him for themselves, not content to read of the blessings, of the powers, and gifts, and of the ordinances of salvation that were extended to others, thousands of years ago. The mere reading of these things would not satisfy this people. Nothing short of the actual realization of the blessings would satisfy the yearnings of their soul. And they stand today as a living protest against religious intolerance, and in favor of the old faith that existed upon the earth thousands of years ago, seeking for the old paths, teaching their children that God is the same today that he ever was, and that they must seek unto him as they did in ancient days to obtain knowledge of him and from him. And we began in this way: The Lord commanded us to go without purse or scrip—a good way of testing us to see whether our desires to know him were real or not—to go out in the midst of a cruel and unfeeling world, opposed to us, opposed to the ideas we entertained, priests feeling as they did in ancient days, that their craft was in danger. "Why,"

said they, "here are men who will destroy all our creed. We shall have no pay for our preaching if this becomes popular, our profession will be destroyed," and from the day that proclamation was made to the present time the strongest opponents of this Church and of this people have been men who preach for hire, and whose creeds have been in danger by the proclamation of these truths. To-day religious conventions cannot be held without "Mormonism" being introduced and advanced as something against which the power of the nation should be directed.

The Lord has been with us and has helped us or we could not have done what has been done. It has been his blessing, it has been the manifestation of his power, that has shielded and upheld this people. His word has gone forth concerning this work. It will not return unfulfilled. Commencing with six members, this Church has increased until it is a power in the earth, and there is no nation which has not heard of this strange people living in the midst of the Rocky Mountains. The ideas we have taught are revolutionizing the earth, silently and slowly in some respects, but nevertheless as thoroughly. We are few in number, but the power and influence of the ideas which we advocate wield a power that we here do not fully understand. This will increase. As I have said to you and to others, the qualities that are possessed by the Latter-day Saints will never die. They cannot die unless you kill the people themselves. Talk about destroying this work! When you destroy the Church of Christ, and virtue, union, industry, frugality and temperance from the face of the earth, the world will destroy "Mormonism," as it is called. But a people with such qualities as we exhibit, as God has developed within us, cannot be killed. Ideas have been begotten and given birth to that will continue to grow and increase until they fill the whole earth, because they are true and divine. If there were only half a dozen men left alive who had this organization and held these principles, they would continue to grow and gather adherants and spread on the right hand and on the left. The principles are indescribable in their character. A faith has been begotten, a faith been born that will continue to live and increase and spread abroad, from the very fact that it is true, and truth always finds a lodgement in the hearts of the honest. There is no way to destroy this unless those who entertain a belief in it are destroyed. That can be done, but it is not likely to be done. It was done in the days of the Apostles, for the reason that the churches were scattered abroad, here and there. They were surrounded by their enemies. Satan had power in the earth. The Apostles were slain one after another. Every man that raised his voice in favor of divine revelation from God, or contended for the equality of man before God, and the unchangeableness of God, was slain. The Church was scattered abroad. Paul built up branches throughout Asia Minor. Other Apostles built branches of the Church wherever they could find a place where the people would receive the truth. But they were surrounded by adverse influences, and the Apostles and Saints were not allowed to live. And we in this day would be destroyed if we were alone, if these influences were left to operate against us. You surround a few people by multitudes who are actively hostile and aggres-

sive against them, and how difficult it is for them to maintain their foothold! This was the condition of the churches in the days of the Apostles. They were scattered abroad throughout Europe, Asia and Africa, and on many islands. The Apostles had gone forth wherever they could find an opening. Thousands had been organized into the Church, and in these various branches there were men who had inspiration from God, who had the authority of the Holy Priesthood, who could ask of God and receive from him knowledge for the guidance of the people. While these men remained the Church continued to grow. But persecution sought the lives of men of this character. They were singled out and slain until not one was left, until a universal silence reigned. Throughout all the nations of the earth, not a voice was heard to disturb the silence, no heavenly messenger, no voice from the eternal world, no man that had the authority to say, "thus saith the Lord." The heavens became as brass over the heads of the children of men, all communication was cut off, and of course the Church fell, the Priesthood departed, the ordinances were changed, and those who survived with a little faith accommodated themselves to the circumstances surrounding them. That was the condition in early days.

But how the condition has changed! God in his mercy concealed this continent from the eyes of the world. For ages it remained here a secret place. Neither the Atlantic nor the Pacific could be penetrated until the set time came. Then a man was found who was moved upon by the Spirit of God. He became possessed of an idea that would not die, and his idea prevailed eventually. Ships were launched upon the great ocean, and the continent of America was discovered. God has revealed the reason this continent was concealed for so many ages. If it had been known to early ages, it would have been overrun, and there would have been no room for the great work of the last days. But he organized a government upon this land. He sustained the men who founded it. He filled them with His Spirit and enabled them to fight all the battles necessary to establish religious, social and political freedom, and a system of government was formed under which his kingdom could be set up, with all its institutions, without interfering in the least with the Constitution. In the Lord's own due time this Church was brought forth. The messengers of life and salvation were sent to the nations of the earth proclaiming that God had established His Church, and inviting them to come to a land of liberty. Thousands have been gathered here from that day to this, fulfilling in a most remarkable manner the predictions of the prophets concerning the gathering of the people in the last days. The circumstances which surrounded us are very different from those which surrounded our predecessors. We are a compact body. We believe in gathering; we believe in one people of one faith living together, worshiping God according to the dictates of their own consciences. This presents a solid phalanx against opposition and persecution. We cannot be slain to-day in detail as our brethren were 1,800 years ago. The ideas we believe in are being disseminated among our children. We are increasing. The teachings of history are that a people like us have a destiny, and they cannot be pre-

vented from fulfilling it. You take two communities, one a multiplying community and the other only partially multiplying, and what will be the result? But I need not dwell upon this. There is a line of thought connected with this which you can reflect upon at your leisure.

God has given unto us the conditions that are suitable for the accomplishment of the great work that he has said shall be established and carried forward in the last days, and we are connected with it; and there is this to distinguish it from all others—it is not a man-made system. Men may say and think what they please about it, but from the President of the Church down to the last man who has entered into the Church in sincerity there is a faith and a knowledge that this work is of God, and the Presidency believe this as much as the humblest man in the Church and more too. It is this that gives power, it is this that gives influence. It is because they are filled with a knowledge concerning it that they have lived it, that they have contended for it, that they have passed through persecutions to establish it, that they are not unwilling to die for it, if it should be necessary. And this is the case with the whole people. Why? Because they are deluded? Because they are dupes? Because they are deceived? No, but because God has opened the heavens and poured out His Holy Spirit upon them and given them a testimony for themselves of the truth of this work. The Norwegian, the Swede, the Dane, the native of Switzerland, or the German, Frenchman, Irishman, Englishman, or the American, together with the Icelanders, Sandwich Islanders—all receive it in their own lands, all bearing testimony in the self-same words, that God has given them a testimony of the truth of this work. Destroy it! You might as well try to destroy the heavens themselves, or to overthrow the throne of Jehovah. It is true. It will live. Men may fall away—for men are weak mortals—man may deny the faith, man may say this is all a delusion; men may die, but the grand truth still lives. It has found a lodgement in the hearts of honest men and women. And they are increasing. Their children are multiplying. They are spreading abroad on the right hand and on the left, living virtuous, temperate, frugal, industrious lives, loving God and loving their neighbors.

Are there exceptions? Yes, we are human. The devil still lives, and he has power to tempt. Therefore we have exceptions in our midst. Nevertheless those qualities are increasing and multiplying. Men are found who possess them, and those growing up to manhood and womanhood are also found to possess them. They know God and ask Him, believing that they will have the desires of their hearts granted unto them. And thus the work of God is spreading abroad throughout the earth, finding a place in the hearts of people, humble, it is true, but people who are independent—people who are the noblest of earth's sons, for the reason that they are not afraid to embrace that which is unpopular. The work of natural selection is going on in that way. This Gospel is naturally selecting the best of the people from the midst of the earth—men and women in humble station, from the lower ranks of life, in the most of instances, although there are some exceptions, some noble exceptions; but notwithstanding the lowliness of their origin and their surroundings, they

are people of independent thought, people who dare embrace a truth though it be unpopular, and cling to it in the midst of all the influences that are brought to bear against them. Out of such materials the Lord is building up a Church, building up a people, bestowing His blessings upon them.

It would not do for His people to be anything else but valiant, and when they pass through the ordeal they will be like gold seven times purified. In days gone by it was the mob, it was the burning of houses, driving the people from their lands, and this has been followed by ordeals just as trying in their character, as far as testing the people is concerned. By this process the people are becoming stronger in the Lord. Their feet are planted upon a rock. They have proved God for themselves, known him for long years in the midst of trials, temptations and vicissitudes such as no other people on the face of the earth know anything about.

I thank God for this. I thank him every day that I live for this Church. I thank him that I am a Latter-day Saint. If I can only have a name among this people I feel as though I could have no greater comfort. I wish to be associated with a people of this kind, a people who love the Lord and are willing to do anything to show ther faith in and their love for him, and if it were necessary, to lay down their lives for the truth. I cannot help loving a people of this kind. They have weaknesses and faults. I have them too. We are alike in this respect. If they will bear with me I will strive to bear with them. I know this is the Church and Kingdom of God. I know that those who cling to it will, in the name of the Lord Jesus Christ, receive glory and exaltation at his right hand. I know that people who love him, as the Latter-day Saints do, and are willing to make sacrifice, will not be forgotten by him. He will not forget them in the day that he makes up his jewels; he will bless them and honor them.

That we may remain faithful and true unto the end, and be counted worthy to receive an exaltation in the kingdom of our God is my prayer, in the name of Jesus Christ, Amen.

DISCOURSE BY ELDER GEORGE G. BYWATER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 4, 1882.

(Reported by Geo. F. Gibbs.)

HUMAN RIGHTS — ORIGIN, DUTY AND DESTINY OF MAN — CORRECT KNOWLEDGE DUE TO DIVINE REVELATION—TRUTH EVER ABSOLUTE AND UNWELCOME TO THE WORLD — GOD'S AUTHORITY UNRECOGNIZED—THE WORLD'S PRESENT STATE AND FUTURE PROSPECTS.

Among the loftiest conceptions of the world of mind, relative to the purposes and being of man, has, in human wisdom, been formulated to be the right to life, liberty and the pursuit of happiness. This sentiment has found an echo in every age, when the intelligence with which man is inherently endowed has been favored with a development to a degree adequate to this conception. And although this principle in the general bearing upon human interests is accepted by the intelligence of all countries and all peoples, we discover that our principles and sentiments are in advance of the moral and intellectual culture requisite to their full and complete development. But wherever and whenever the best cultivated minds have been moved to pronounce their conceptions upon the destiny of man, they have ever incorporated those principles and those rights in their constitutional manifestoes. And amid the multitudinous concerns and divine interests, in which the human mind is engrossed, there is always a sacred spot reserved for the welcoming and christening of those principles in the human heart. Moreover, whenever these principles have been invaded and the sanctity of the conditions involved in them has been imposed upon by ignorance and superstition or unbridled and uncultivated passions, they have ever resulted in sorrow, distress and anguish to the family of man.

In speaking a few Sabbaths ago I made reference to the genesis or origin of things, and quoted an inquiry which was very beautifully put by the intelligent individual who made the inquiry, namely, "Whence are all things, and whither do all things tend?" and then remarked that the highest and loftiest aim of man must necessarily be to obtain the conception of his origin and his final destiny. Short of this, his life would be an aimless life, and his acts would be acts without intelligent motives; they would be disconnected: they would bear no reference to the past, no reference to the future, but would be acts produced as the result of the force of circumstances, urging an acquiescence and recognition of the pressure by which he was surrounded, and yielding to the authority of that force.

But to the free and intelligent man and woman who ascend above

the narrow zones and stratas of human life, who rise to a higher plain of intellectuality and who begin to perceive the vast extent over which human interests are spread and the undoubted right of association of those interests to go in one grand fraternal whole, in one bond of human unity, they must be led to inquire into those matters, and in doing so to satisfy themselves, at least, according to their highest standard of knowledge, and their widest scope of experience and observation, so that they might have in view an object, a mark, a prize towards which they should aim, a prize for which they should run a race, a work to be performed for which they should receive a reward; impelled by the eternal, heaven-born endowments which, under favorable influences and proper circumstances, they would feel awakened within them, impelling them, urging them to advance to a higher standard of moral and intellectual excellence, and be able to perform a work for the advancement of their race, for the amelioration of the condition of human society, that they might leave the world, in some small degree though it may be, the better for their living in it.

We conceive, my brethren and sisters, that these are motives that no well-directed line of thought can escape, that these are feelings that no heart imbued with the genuineness of its nature, which we inherit as the patrimony of our Father and God can entertain, without being moved thereby; and we certainly could not become oblivious to these considerations whatever may be the conditions or conceptions in which we find ourselves and those with whom we are more immediately associated in the fabric of human society—we must feel that this great, grand, dominating principle is ever presenting its modest claim upon our allegiance, that we should not only desire to enjoy the right to life but the right to liberty, and the right to pursue happiness according to our highest conceptions of that happiness and that liberty.

As Latter-day Saints we feel that this is our prerogative; we feel that the words which I have quoted, although I stated that they were formulated by human wisdom, but I beg to qualify that statement by a word or two to convey my meaning more clearly to you upon this subject. It is true that we draw a line of demarcation between human wisdom and wisdom from above—between the human and divine; that we draw a broad line by which we distinguish the one from the other; but when we express ourselves in harmony with the common principle which enters into the structure of our faith, as Latter-day Saints, we find that this line becomes more and more attenuated; we find that it loses that distinctness which we once thought should ever exist between what we call temporal and spiritual, and we find ourselves, being guided by the inspirations of our faith and the principles which we have espoused, coming nearer and nearer into a union, and more closely in harmony with that sentiment expressed by one of the ancient prophets: "Fear God and keep his commandments: this is the whole duty of man." This sentiment was uttered long centuries ago, when men, according to modern writers and speakers, were supposed to enjoy only the light of Paganism, guided by the government of barbarism in the lower stages of the scale of human elevation—in the dark ages. But, my friends, if there is a sage of

philosopher that has ever uttered a sentiment or declared a principle or enunciated a law by which he would give birth to his conception of the philosophy of life, of the purpose of human existence, that could express it more forcibly, more philosophically or in stricter harmony with the principles of exact science than this ancient Prophet, then I know not his name nor am I acquainted with him as an author.

Permit me, in a few words, to illustrate my meaning upon this principle. We will suppose that a master builder has conceived a plan for a magnificent structure, for a beautiful residence, for a temple of worship, for a temple of science, for a temple of freedom, a temple of truth; and he would embody, as the result of his deep and practical investigation into the wants and necessities embodied in his conception, a necessary provision to meet those wants, to supply those necessities, and to accord with the character of the work, or the results to be produced after the work should be completed, that there was no part of the plan conceived as being unnecessary or beyond what was called for, or any part of the structure that was built for nought, and that might as well be disposed of as to have it; but he would feel that he had completed his ground plan, the several floor plans, even to the topmost stone or the last elaborate and artistic touch of the painter's brush or mechanic's chisel, according to the genius of decorative art, that it was all necessary to carrying out the external principles and character and importance of the work to be performed and of the results to follow the completion of this labor.

If this be true in works of art, if this be true also in the various labors of life, in the domain of agriculture as well as the domain of art, in every department of nature as well as in every department of art, we see design and purpose, we see invention and system, we see the indelible mark of intent upon every part designed to constitute the entire and perfect whole; and we would say that the man who would conclude that the work of such an architect, of such a master builder, was unnecessary, was simply an utterance of mind that was unfavorable to more mature investigation of such matters, and consequently could not be considered a competent judge upon such a subject.

We regard man as the highest form of intellectual and moral existence with which we are acquainted. We regard man as the most perfect embodiment of all the creations of nature with which we are acquainted. He possesses the highest development of a nervous system, the most complex organization in all its parts, the most fruitful brain, producing the grandest results witnessed in every form of animated existence; and if this be true—and I have never yet seen a man who could be considered by his best friends to be sane who doubted it—then we must admit that if man who is created with a complement of capabilities, with a capacity for advancement in knowledge of a variety of degrees and kinds, and that he is adapted in his mental and moral nature to perform works that are productive of the highest possible good, not only to himself as an intelligent being, but to all subordinate or inferior forms of life with which he is surrounded, we certainly cannot fail to come right into the presence of this inquiry: "Whence are all things, and whither do all things tend?"

Many and wide are the specula-

tions indulged in by men who feel free to give themselves the most unbounded latitude in their speculations, forming theories not only devoid of ingeniousness, not only devoid of truth and symmetry, but possessing some features of fascination for the intellectual and good among mankind; yet, where do we find in the whole realm of mind, where through all the ages that have gone by, men that have wandered and gleaned information from every open avenue among the various civilizations which the words of history give unto us a knowledge of, is there a more rational and consistent solution of this question than is found in the writings of the most ancient historian and primitive lawgiver, Moses: "God made man in his own image; in the image of God created he him; male and female created he them."

If then, my friends, we have an origin—and there is no doubt but that we have; and there are very few men with whom I have come in contact that have ever hesitated to admit man's origin. It will therefore be rational to enquire whence are we. But to trace back through the ages that have elapsed and take a retrospective gaze into the past and endeavor to unearth the history of lost civilization; to exhume from the buried ruins the intelligence that existed upon the surface of this globe during the long, long centuries that have gone by, and there glean the very cream and gather together the most precious sentiments ever enunciated by sage or philosopher, can we find anything superior to this? No, we cannot, my friends; there is none on record. Pardon my freedom in making so broad and conclusive a statement; but I speak after many years reflections, and after considerable research.

And although, my beloved brethren and sisters, many grand and cherished principles have been brought to light by man's will and power of investigation, by seeking to open nature's temples and explore her departments and endeavor to comprehend law through phenomena, and formulate the laws of nature in harmony with the connected and continuous occurrences of events, with the uniform appearance and re-appearance of her operations, and they have been gratified with the glorious results which have followed the earnest, the honest and indefatigable labors of good men, men who have sacrificed friends and homes and associations, who have bid adieu to their dearest friends on earth, sacrificing all the comforts and luxuries with which they were surrounded to embark on the ocean of peril and uncertainty in pursuit of principles which they felt were to be discovered, and results to be attained by persistent and indefatigable labor. They have traveled to earth's utmost bounds; they have endured hardships, and many of them have sacrificed their lives in order to accumulate a fund of human knowledge to add to those experiences which seem indisputably necessary to build up society upon its more enduring basis. Yet, my friends, have they ever brought to light by their researches, without naming those worthies for whom I entertain profound respect, a great many of them, have they ever introduced to the human family such a plain, such a clear, lucid and satisfactory explanation of the principles of which I have spoken, and to which I am now alluding—the design of man and his final destiny upon the earth—as is given in the records of revelation. It is true that the scientific man is satisfied that there is a

high destiny awaiting man; that there is an ultimatum pertaining to his being that science cannot unfold, that philosophy cannot teach, that man's experience and observation cannot gather the materials for the solution of, but they see a grandness in the structure of the human frame, they see a profoundness in the constitution of his mind; they see such a variety of adaptations and combinations in his person that augurs for him a higher life and nobler results and grander purposes, than are presented within the narrow realm of his mortal sphere, in which he now sojourns. But to say what that life is, to explain what will be his future destiny and the future destiny of the human family at large, the earth and the universe, who can tell? The wisest of men here bow their heads in humility, their countenances become more or less suffused with expressions of humiliation. They stand in the presence of the future, the effect of which they feel, but the character of which they do not comprehend; and they will say with Professor Proctor and others, that whatever may be the laws that will bring to pass the resurrection of the world, as the prophets have said, it will die and pass away; what will be the laws and powers and forces that will make themselves manifest in the resurrection or regeneration of matter, they do not know, but they believe that there exists in nature an intelligent power which will conduct her operations to eternal perpetuity.

My friends, we are indebted to revelation as the source of knowledge; we are indebted to God and angels, and the spirit of revelation, for our understanding of those divine principles which afford a clear and final solution to these important and vital inquiries. As Latter-day Saints we appeal to this source; and while we do not ignore any truth, come from where it may, or wherever found, whether upon Christian or heathen ground, we hail the light of the everlasting Gospel of the Lord Jesus Christ which has been revealed in our day and dispensation as the only unerring, as the only truthful and unqualifiedly certain mode of interpretation by which we can attain to a knowledge of these things. We may say, the works of God and the word of God both constitute the avenues of human information, and that whoever ignores the one deprives himself of much of the benefits which flow from accepting the other; that there are two doors which open to the temple of truth, and they are both indispensably necessary to engage man's full capacity and to endow him with the principles of knowledge, and with the purposes of his being here upon the earth, together with his origin and final destiny.

My beloved friends, I feel grateful for a knowledge of these things; I feel thankful that God has restored again the fulness of the Gospel of our Lord and Savior Jesus Christ, and that we are living in the dispensation in which God has foretold through his ancient servants the prophets that he would make known his mind and will concerning the earth and its inhabitants, and his purposes in relation to them; and that he will bring to pass all of his great and grand designs as they have been foreshadowed in the volumes of revelation from the earliest period of his speaking to the children of men to the present hour. And as Latter-day Saints we rely especially and entirely upon him for absolute truth. Although men deny this, they say there is no such thing as absolute truth, that all truth is

relative. But we have learned, through the revelations of God, and taking them as a standard, that there is a great deal of false reasoning here. Truth is absolute in its nature. Man's apprehension of it may be only partial and imperfect; he may know two few of its sides, comprehending it not in its entirety; and, therefore, to form a perfect and unerring judgment as regards its force and power and character requires a thorough application of its elements. I aver that truth is absolute. It is admitted by our wisest men that the existence of God is an absolute existence; we accept this admission, and say that whatever truth emanates from him, is an absolute truth. It may be beyond our comprehension. Truth may come unto man in relative quantities. It may be revealed in the form of line upon line, precept upon precept, here a little and there a little. It nevertheless comes to us in the character and absoluteness of his character, and this, we say, is stamped upon every principle that emanates from his divine presence.

As a community of people we have received this Gospel; we have embraced its first principles. We have gathered ourselves together to these mountain valleys in fulfillment of prophecy to be further taught of him. We are entering into the development of that work which has been the theme and burden of the prophetic song of men who lived long ages ago. We live in an age of revelation. We live in an age of Prophets and Apostles and inspired men. But who believes this? Here is a question, who believes it? It was asked in the day of the Savior, When the Son of Man cometh shall he find faith on the earth? When and where, I ask, has a dispensation of God to the children of men found a universal acceptance? We know of no time in the world's history when the intelligence of the masses of mankind has been of that advanced and refined culture as to accord the right to the Creator of the universe to dictate a government for the children of men. They have ever assumed the role *en masse* or in the great majority, that they had the right to dictate to themselves. This is strikingly illustrated in the parable of the Savior, in which is represented a vineyard and the giving charge of it to stewards to cultivate it and take care of its fruit. This having been done, the Lord of the vineyard sends his servants or messengers to investigate as to the management and working of their stewardship. But when they came, making known their business to those in charge, were they received as they should have been? No, but on the contrary, they agreed among themselves that it was their right to manage their own affairs according to their own will and in their own way, and that it was their right to dictate to themselves. *Vox populi, vox dei.* We are the voice of God; we know what is best for ourselves, etc. And they took the messengers that were sent unto them by the master and owner of the vineyard, and beat one and stoned another, etc.; and they returned and reported the cruelties that had been inflicted upon them. By this act they ignored the right and authority of the Master to make any inquiries as to the management of affairs. Finally the Lord of the vineyard said: "I will send my Son, surely they will reverence my Son." He came, and they recognized him; said they, "He is the heir, let us kill him."

My beloved brethren and sisters, and friends, this is a very truthful,

a very forcible illustration of the spirit that has been manifested by the generation of the children of men in our own age, when God has again sent a divine messenger, crying repentance to the people and inviting them to forsake their sins and return to the Lord their God, and recognize his right to dictate to them the form of government they should live by.

How, is it to-day in this nation, that boastingly iterates and re-iterates from one part of our common country to the other the rights of men which are embodied in the noble Constitution of the country, and expressed in the words I quoted, "Life, liberty, and the pursuit of happiness." Do they recognize God's right to rule? No, my friends, and I must say, pardon the allusion, in the sarcastic though too truthful article of Mrs. Gail Hamilton, with regard to the power and effects of science and the power and effect of the Christian world in their prayers for our late lamented President Garfield, when she tauntingly throws up to them that they have no faith; that the prayers of the whole world were turned, that the whole Christian world bowed itself, asking and pleading with heaven to save unto us our President; but the only prayer answered was that of the wretched and despised Guiteau, the assassin. There is too much truth in this sarcasm. Would we rule God out of the government; would we rule Him out of the Constitution, claiming the right to rule ourselves and dictate the conditions upon which we would live, or would we say with one of old, that "to fear God and keep his commandments is the whole duty of man." It is with regret that we have to record the admission, that the general sentiment of to-day, is, that God has nothing to do with human affairs, which only expresses the real state of things as they now exist. But then this is merely a fulfillment of a prophetic utterance. In the latter-days, said Timothy, many false prophets should arise and also false teachers, who would teach the doctrine of devils. Forbidding to marry, (but tolerating prostitution); that men would become "covetous, boasters, proud, blasphemers, that they would be "without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good." That they would also be traitors, heady, highminded, lovers of pleasure more than lovers of God. "Having a form of godliness but denying the power thereof."

What is the state, not only of our own glorious Republic, but of the governments of the world—whither are we drifting? We have eyes, but whether we can see enough of the circumstances that are to constitute the grand panorama spoken of in Holy Writ, is another question. It may be that they are too close to our doors to be seen distinctly, and that we are unable in consequence to comprehend their magnitude and foretell their results. Be that as it may, we nevertheless are right in the presence of these sorrowful facts of human history.

May we, as Latter-day Saints, be faithful, trusting in God. May we be like Daniel of old, though the king should forbid we should pray; though princes and rulers should tell us we shall not worship God only as we are permitted to, that we must accept and abide by popular opinion and bow in deference to popular prejudices, shaping our convictions after the ethics and theories of men, may we still trust in Him, and still be found at the post of duty and devotion.

Is this the age of life, liberty and the pursuit of happiness? Is this the age when we are to enjoy those immunities and guarantees which the highest conservators of human wisdom, the founders of our great Constitution were enabled to give unto us, to bequeath unto us as their patrimony? Alas! alas! It is in this instance as in that expressed by Oliver Goldsmith:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

When men will tell you that the constitution is not sufficient; that we have grown beyond it—that there is no sacredness to be attached to any institution that comes short in its provisions to supply means by which party purposes and popular prejudices can be fostered and carried into execution, that all these things must go by the way—I fear for my country; I fear for any nation and any people so situated. For remember, this is not the only age that mankind has lived. We go to Egypt, we go to Chaldee and to Central Arabia, and we find these relics of an ancient civilization, many phases of which would put to the blush the vanity and pride of the intelligence of the age in which we live. They have gone; the generations then living have melted away. And the generations that now live will pass away; but God lives and rules, and his purposes will roll on. And, pardon me, I will close my remarks with another couplet:

"Yet I doubt not through the ages
One eternal purpose runs,
And the thoughts of men are widened
By the process of the suns."

And by the development and the upholding of the principles of nature God is consummating his designs, which will terminate in the salvation of man and the perfection of the earth as a residence for the redeemed of all past ages, when the light of the sun will not be needed, for the glory of God will be the light, and intelligence and truth shall flow as the mighty ocean, and knowledge shall cover the great deep, and no man then need say, Know ye the Lord, for all shall know him from the least to the greatest; and every man in every place will meet a brother and a friend.

May God in His own due time hasten these things, and we, His children, be prepared for every dispensation of His providence, is my prayer, in the name of Jesus, Amen.

DISCOURSE BY APOSTLE LORENZO SNOW,

DELIVERED AT THE GENERAL CONFERENCE, FRIDAY, A. M., APRIL 7TH, 1882.

(Reported by Geo. F. Gibbs.)

ANCIENT AND MODERN ISRAEL COMPARED—GOD'S WORK PROGRESSIVE—HIS OVERRULING PROVIDENCE.

The speaker read the 10th, 11th, 12th, 13th, 14th and 15th verses of the 14th chapter of Exodus, and then said:

There is an important lesson contained in these verses, and the lesson is not only applicable to this community as a whole, but to each individual. It appears that the children of Israel at the time referred to in the passage I have read, were not very well acquainted with the Lord, or with his ability to carry out his purposes. They, however, had not the opportunities of becoming acquainted with him, as have the Latter-day Saints. They had seen some of the works of the Lord wrought in the presence of the Egyptians as well as in their own presence; but their hearts had not been touched, neither had their understandings been enlightened by the intelligence of the Holy Spirit, as has been the case with the Latter-day Saints, and therefore, when they were brought to face the Red Sea, which, to all human appearance, was impassable, and with the armies of the Egyptians pressing close upon them, their hearts failed them.

The Latter-day Saints in latter days have been placed in circumstances very similar. I well remember in my own experience the Latter-day Saints being placed in situations were it became very necessary for them to rely upon their knowledge of the things of God and their faith in His power to carry out His purposes.

It is not at all strange that the Israelites at that time, possessing the little knowledge they did, should be considerably alarmed, or that they should display a great amount of ignorance and folly, having expressed themselves to Moses as being in doubt as to the propriety of attempting to deliver them from their fettered condition, notwithstanding the Egyptians had been so severe upon them, and had taken the lives of their children, yet they had so little faith in the word of the Lord through their deliverer, Moses, that they were willing to still continue slaves rather than place themselves under the direction of the Almighty. They wished to know of Moses if there were not sufficient graves in Egypt that it became necessary for them to be destroyed by the army of Pharaoh in the wilderness, and chided Moses for the course he had pursued, and wished themselves back in bondage.

I do not think the Latter-day

Saints in any period of their history have displayed such weakness and lack of faith; however trying our circumstances may have been, we have never been guilty of such pronounced ingratitude to God. At the time the mob came against us in Missouri there were but a few of us, and the circumstances were such it was impossible to expect deliverance except through the intervention of the Almighty. There may, it is true, have been some persons at that time whose hearts failed them under the very trying circumstances in which we were placed; but they were very few. The Latter-day Saints had received the Gospel accompanied by the Holy Spirit; and it was in consequence of that miraculous influence and power that was and had been upon them at various times, which caused them to have faith in their deliverance. They did not display the weakness and folly that we see manifested in the children of Israel on the occasion referred to in the verses I have read, as well as on many other occasions. There were a few, however, that wished to turn back to Babylon and give up their faith, the ordeal being too severe. In reading ecclesiastical history we find that even the prophets on certain occasions, displayed more or less weakness; and I have thought that Moses exhibited a little on this occasion, that is, if the translation be strictly correct. He saw the difficulties, and although he had more faith and knowledge in his bosom than all the faith and knowledge of the people put together, yet there seemed to be a feebleness in the course that he advised on this occasion. With the Red Sea in front and the army of Pharaoh pressing closely in the rear, the state of affairs, of course, seemed critical, and it was apparent to all: and while the people were bewailing their condition Moses gave instructions, saying, "Fear ye not"—now that part of it was excellent; and may apply to the Latter-day Saints, and will always be applicable in whatever condition they may be placed; but the after part of the instruction I would scarcely think was exactly applicable on that occasion, and it certainly would not be to the Latter-day Saints in any situation or circumstance, namely, "Stand still, and see the salvation of the Lord." It appears from this verse which I will read, that Moses began to cry unto the Lord for deliverance; and the Lord answered him saying: "Wherefore cryest thou unto me? Speak unto the children of Israel that they go forward." There was no standing still; there never has been since the day that the Almighty commenced to establish His work, the people have always been required to move on and never stand still. Although the Lord will work and accomplish wonders in regard to the deliverance of His people when impediments arise in the path of their progress and no human power or ability can remove them, then God by His power will do so, but it is the business of those who profess to be engaged in His work to move on, to go forward, and that too without murmuring or having to be urged; so long as there remains a step forward to be taken, that step should be taken. As in this case it was not wisdom for the people to stand still to see the salvation of the Lord, but the word was, move on, go forward, have faith, so that when they should come to the water's edge and place their feet therein, that then the Lord would either move upon the Egyptians to stay the hand of destruction, or show His power in

delivering them in some other way; but so long as they could make a move in the direction that God through Moses had appointed, it was their duty to do so.

It may appear through our ignorance in not understanding fully the ways of the Lord and His purposes, that in our onward march in carrying out the programme before us, we sometimes come to a stopping place for the time being, but the fact is, there is no such thing in the programme, and there cannot be providing the people continue their labors putting their trust in the promises of God. The Apostles, notwithstanding the opportunities they had of acquainting themselves with the purposes of the Almighty, through personal converse with the Son of God, thought there was a time when they would have to stand still, and cease their labors as ministers of God. When they saw the Savior hanging upon the cross in the agonies of death, their hearts failed them, and they concluded that all was over with them. They had thought that Jesus was to be king of Israel, and deliver them from the Gentile yoke, but now their hopes seemed vain and all was lost; now said their leader, let us go a fishing. Was there a cessation of the work of God, when Jesus was suffering upon the cross? No, the work was still going on, but the Apostles did not understand it; they did not seem to comprehend the fact that the purposes of God were being carried out when He was suffering upon the cross; but when Jesus appeared to them after He arose from the tomb, He gave them to understand that in His suffering and death the words of the prophets were being fulfilled; and He opened their understanding that they might understand the Scriptures. But the High Priests of the Jewish faith, and all those who were foremost in the crucifixion of the Savior, believed they had accomplished their purpose in putting to death Him whom they feared would take away their name and nation, and doubtless felt satisfied with their work, especially as He failed to come down from the cross, when they cried out, If He be the Son of God let Him come down from the cross.

There is no standing still with the Latter-day Saints. When we were driven from Kirtland and Jackson County by mob violence, the purposes of God were being fulfilled and the work was undergoing changes necessary to its growth and progress, and the trials and afflictions incident thereto were necessary to the proving of the Saints and the establishment of the kingdom of God upon the earth. And I would say, let the motto be to every Elder in Israel, and to every person worthy to be called a Saint. Fear not, and never stand still, but move on. Let the farmer go forward making improvements, plow and sow and reap; and those engaged in proper and useful enterprises continue to do what seems good according to the Spirit of God that may operate upon them, and let every man be faithful and very diligent in keeping the commandments of God, and cultivate the desire to do good to those around him; and if, in reflecting on the past, we find we have not acted strictly in accordance with the dictates of our consciences and duty, let us make ourselves right before God and man, that we may be prepared for every event that may transpire. Let the work of building temples and houses of worship go on; let Israel continue to educate their children and bring them up in the fear of the Lord, and let the Gospel still

be carried to the nations afar, and Israel be gathered and the people always be found moving on as the purposes of God continue to be fulfilled. Do not stand still and expect to see the salvation of God, but move on so long as there is a step to be made in the direction that he has commanded, and then see the salvation of the Almighty. This is the work of God, and he is directing its course and progress in the earth, and this work should ever be uppermost in our minds; and so long as we are found in the path of duty we can surely remain fixed and unmoved and determined in our purpose, and thus exhibit to the world our faith and devotion to the principles of truth which God has revealed, as did the Saints when they were driven from their homes as recorded in the history of the Church. And because of this exhibition of faith God blessed us wonderfully and miraculously after we had passed through the trials which followed in the accomplishment of this work, trials which seemed indeed to the world almost unbearable. However we regard those afflictions, they were not so very disagreeable. When the three Hebrew children, for instance, had been brought to a certain position, cast into the fiery furnace because of their undying faith and integrity, they could not after all perhaps have been placed in more pleasing and agreeable circumstances. A holy being, it is said, appeared and walked with them, side by side in the midst of the flames; and so with Daniel under similar circumstances. Did they wait to see what God would do for them? No; it was "move on" with them. They knew that in the hands of their Master were held the issues of life and death, and that to die in Him is to live, live eternally, to go on, on to perfection until they should become even like unto Him; and having a living, an abiding faith, and a knowledge of the true and living God they were ready to live and they were ready to die for the truth. It was not with those men as it was with the children of Israel of whom I have read. They were in possession of knowledge through the operation of the Holy Ghost which prepared them for any circumstances in which they might be placed. And so with regard to the Latter-day Saints: When compelled to sign over our property to the mob in Missouri, we were advised to disperse and mix up among the people and not attempt to gather together again; and yet under these circumstances the Lord moved upon the legislature of the State of Illinois to grant us a city charter in which there were favorable provisions that were not found in any other charter. And this was as he had told us he would do, namely, that he would soften the hearts of rulers from time to time that they should show favor to his people. I do not believe, as some do, that no good can come out from Nazareth. We talk sometimes rather harshly about some of the politicians of our country, and deservedly, too; but notwithstanding the illiberal and unjust policy they show towards us, I believe they can do us a great deal of good provided the Lord operates upon the hearts of ruling men, as he has done in the past, and as he will do in the future, which will result in their showing and granting us favors and blessings that many now little imagine.

The circumstances under which we came to these mountain valleys are well known; they need not be recited now. After we had passed

through the chastisement, the Lord moved upon our national government to bestow favors upon the people of God. They gave us what is called the Organic Act, a bill of rights as good as we could expect from their hands, and what was more, they conferred political favor upon our leader, our Prophet and President, Brigham Young, by making him Governor of the Territory. And who would have thought of such a thing? Any man that would have predicted such a thing at the time we were being driven from Missouri, would have been considered to say the least, an enthusiast. And besides that, one of our United States judges was a Mormon Elder; the Secretary of the Territory was also a Mormon Elder. And who, let me ask, did this? Was it the Congress or the President of the United States? Well, now, I would dislike very much to say anything that could be construed into ungratefulness on our part or in failing to recognize all the good that our nation has designed to do us, for we recognize it as our uncle, and sometimes it has been a pretty good uncle; but, notwithstanding, we see in all this the hand of our God, who through them, has wrought out this good and this deliverance for his people, while we are ready and willing to acknowledge an overruling Providence in the good that comes to us; and for one I am ever ready to acknowledge that good also can come out of Nazareth. We can certainly afford to suffer a little when at times we perceive magnanimity displayed towards us by our government, which has been the case in the past, and which I firmly believe will be in the future despite the pressure that is being brought to bear against us and the nature of the means that are being now employed.

The Lord moved upon rulers in former generations; he moved upon infidel kings to favor his people, and he is the same God now as then.

We talk about the Edmunds bill, what it is going to do I do not pretend to say, neither do I think that its framers and abettors know what is going to come of it. One thing I have noticed, and that is that Congressmen themselves differ widely with regard to certain of its provisions; and that being the case it would perhaps, become us to wait and watch. But there is one singular feature about it relating to plural marriage. And about that allow me here to say, I happen to have some knowledge of it as a principle of revelation belonging to the religion we have espoused. I was personally acquainted with Joseph Smith during twelve or fourteen years and, of course, through him I first learned what I now know about that principle. And as to his being a man of truth and honor I, nor any one else that knew him, have any reason to question for a moment. But then I never went forth to preach the principles of this Gospel depending entirely upon any information I received through him or any other man; but I believed on his words, coming as they did to me as the words of truth, from an inspired man of God; and from that hour the Spirit of God, the Holy Ghost which all men may receive and enjoy, has confirmed the truth of what he had told me, and it became knowledge to me of that nature which no man can give or take away. And now, as there is good, more or less, to be found elsewhere, the Edmunds bill is not without its good; and, therefore, I say, let us accept the good and feel thankful therefor. That extraordinary bill legalizes the issue of plural

marriage up to the 1st day of January, 1883. Now, who could have expected so much good to come out of Nazareth? Uncle Samuel is now and then a pretty good uncle after all. (Laughter). And, mark you, the framers of the Bill have been to considerate as to distinctly provide that the children thus legalized must be the offspring of marriages performed according to the rites and ceremonies of the sect known as the Latter-day Saints. In the language of the small boy I say, "good enough." (Laughter.) Now, if any of our Gentile friends have been indiscreet, or should hereafter be guilty of bigamy, their offspring of course are not so favored. (Laughter.) We ought to be thankful for this unexpected favor, and indeed I have no doubt we are. I really never expected that the law-makers of our nation would ever legalize plural marriages as performed for the last thirty years or more. If the Lord is able to do a thing of this kind through men who framed that strange and singular bill, our open and avowed enemies, what is he not able to do? What may we not expect if we remain faithful and true to the trust reposed in us?

The Lord very possibly may cause a heavy pressure to bear upon us, such as will require great sacrifice at the hands of his people. The question with us is, will we make that sacrifice? This work is the work of the Almighty, and the blessings we look for which have been promised, will come after we have proven ourselves and passed through the ordeal. I have no special word to this people that there is, or that there is not, before them a fiery ordeal through which they will be called to pass; the question with me is, am I prepared to receive and put to a right and proper use any blessing the Lord has in store for me in common with His people; or, on the other hand, am I prepared to make any sacrifice that he may require at my hands? I would not give the ashes of a rye straw for any religion that was not worth living for and that was not worth dying for; and I would not give much for the man that was not willing to sacrifice his all for the sake of his religion.

Well, I close my remarks by saying to one and all, Move on! move on, and see the salvation of the Lord, and not stand still. Amen.

REMARKS BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 4, 1882.

(Reported by Geo. F. Gibbs.)

HOW TO FIND OUT GOD—HOW MAN MAY KNOW HIMSELF—NECESSITY OF DIVINE REVELATION—HOW AND BY WHAT MEANS RECEIVED—TESTIMONY OF THE LATTER-DAY SAINTS—THE NATURE AND ORIGIN OF MAN—HIS MORTAL EXPERIENCE AND ITS PURPOSE—THE FATE OF THE WICKED. THE LOT OF THE RIGHTEOUS—ETERNAL LIFE AND HOW IT MAY BE ATTAINED.

It is written in the Scriptures, that "man by searching cannot find out God;" and the experience of all ages has proven the truth of this. We are living in an age of great intelligence, at a time when the wise things which have been said and written by sage, philosopher and prophet centuries ago can be read and reflected upon; and when men can bring to bear their own researches, their own experience and the facilities which they have for gaining information, upon the investigation of the subject of Deity; yet, we find that people who now live are as much at sea in regard to this matter as any people who lived in former times. If we take up the works of the wise men who live upon the earth in our times and read their remarks concerning God, we are forced to the conclusion that they, like the people for whom they write, know little or nothing of the subject upon which they touch.

Many years ago certain divines of the Church of England, chosen for the purpose, endeavored to formulate a creed in which they tried to explain to the people what God is. And after making a number of very contradictory and foolish assertions, they came to the conclusion that God is "incomprehensible." Man, by searching cannot find out God, the only way whereby man can come to the knowledge of God is by communication from God, and if the people receive what he does communicate they may find out clearly and truthfully what he is, and what are his designs and purposes in relation to them.

"Man know thyself," is another saying; not in the Holy Scriptures, but just as good as though it were. Man cannot know himself, cannot comprehend himself any more than he can comprehend Deity by his own reflections. Unless the Creator who made him, and who comprehends what he was made for reveals it to him, he cannot comprehend even his own being. Who is there that understands the nature of that intelligent spirit which inhabits the tabernacle of man? A good surgeon can take the human body and dissect it; point out its various parts

and their relation one to another, and name every bone and every muscle and every sinew and every nerve. But there is something even pertaining to the body, (leaving out the spiritual part of man) that gives the body life, which he cannot grasp or comprehend. The vital force that gives animation to the body is beyond his ken. And every man who has studied himself to any degree whatever, knows that there is something about himself besides the life of the body; that there is something superior to the body, and to that vital force which animates the human frame. How did that intelligent being get into his physical nature, and where did it come from? Did it come into existence with the earthly body, or did it exist before? When the common lot of humanity comes and we "shuffle off this mortal coil" and our bodies go into the ground, each part separating from the other, and the elements go back whence they came, does this spiritual, this intelligent being which inhabited the body still exist, or does that also separate into particles? Who knows of himself, and who can comprehend this by his own reflections? No man. Unless we get some information from the Being who made man, we cannot comprehend ourselves, much less can we of ourselves comprehend the Being that made us.

The inhabitants of the earth in the different ages have had a great many duties; they have formed ideas concerning God in their own minds, and they have worshipped that which seemed to them the clearest representation of Deity. Some of the idols which men have worshipped appear very foolish to us; they are no doubt indications of the low degree of development of the people who set them up as objects of worship. But here, in the 19th century, among people called Christians, we hear a great deal about God, the God of the Bible, the God that made man, the God that rules the universe, and when we inquire of the wisest men we have in Christendom in regard to this Being, they tell us that he is incomprehensible; they tell us that he is an immaterial being whose centre is everywhere and whose circumference is nowhere: that he has no body and no parts and no passions; that there is nothing which can represent him; there is nothing like him in the heavens above or in the earth beneath, and that man's mind cannot grasp anything about him. They say he is one, and yet he is three; that he is not three but is one. That there are the Father, the Son and the Holy Ghost—three separate substances, and yet not three but only one. They say that one of these three beings without a body had a body; that one of the three parts of this partless being had both a body and parts, and that he, the Son, was in all things like the Father, and was also like us excepting that he was without sin, but had passions as we have. This is the result of the attempt on the part of the wise men of Christendom to find out God for themselves. It is impossible, and is so laid down in Holy Writ; "man by searching cannot find out God." The only way that can be relied upon whereby man can find out God is by obtaining information from the Almighty Himself. "Well," say the people, "but he does not communicate anything to any of the inhabitants of the earth." Why not? Has he not power to manifest Himself to mortals? Is He so great and mighty and so far above the human family that He cannot reveal Him-

self to humanity? "No. He used to do so hundreds of years ago." And why does he not do it now? "Because the day of revelation has gone by," they say. Who told them so? The fact is that for a long period the people have not been expecting to receive revelations from God. They have not sought for them and, therefore, have not obtained them. But we find in the Old Scriptures a promise something like this: "Return unto me and I will return unto you, saith the Lord: Even from the days of your fathers you have gone away from mine ordinances and have not kept them," you have "transgressed the laws, changed the ordinances and broken the everlasting covenant;" now "return unto me and I will return unto you, saith the Lord of hosts."

We also find in the scriptures the declaration, that God changeth not, that he is "the same yesterday, to-day and forever." And we may reasonably infer that if God was a God of revelation hundreds of years ago, he is the same God of revelation to-day, only the people do not inquire of him, they do not seek unto him in the right way that they may obtain communications from him. The Apostle James declares, "If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

It appears then that God may be approached; that we may ask of him, but if we do ask of him we must ask in faith. We must believe. If we do not believe we will not obtain. This principle of faith seems to be the means of approaching the Almighty. If we take up the Bible and read how the ancients received revelation, we find that they approached God by faith. And further, we learn that when God communicated anything to them they tried to carry it out in their practice; they tried to embody in their lives those instructions and communications. As Brother Bywater, who preceded me this afternoon, has quoted: "Fear God and keep his commandments. This is the whole duty of man." Those holy men of old, when they learned anything from God were willing to carry it out, no matter what the cost might be. God held communion with them by means of the Holy Ghost, which seems to be the natural means of communication between God and man.

The word and will of God were revealed to the Prophet Joseph Smith. Why should we not receive this blessing of heavenly communication in our day? As Latter-day Saints we have our names cast out as evil, simply because we believe in this doctrine of receiving communication from God. We are simple enough to believe that God will speak to people now if they will approach him in the right way. Men have borne testimony that they have received communication from above, and have made known the same to us; and having believed on their word and done exactly as they directed us, God has confirmed the truth of their words upon our hearts, with signs following. And now we can say ourselves we know that God lives, that he communicates to men; we know the channel of communication is opened up between the heavens and the earth, and that the people of the nineteenth century, by taking a proper course and exercising faith

in the right way, and being humble enough to carry into effect the commandments which the Lord gives when he does manifest himself unto them, can obtain communication from on high by the gift and power of the Holy Ghost, by dreams and visions, and by the visible manifestation of God's power in the midst of his people.

This is our testimony to the world, and it is for this that we are opposed; this is the ground work of the opposition applied to us in what is called the Christian world. For if the fact be admitted that the Latter-day Saints are the people of God and those who preside over them are the servants of God, that they receive communications from him, and that this is His Church, that would be to admit also that all other churches are the churches of men and not of Christ; that those who minister in them are not delegated of heaven and that the doctrines they teach are merely the doctrines and commandments of men. Thus our faith comes in contact with the established systems of Christendom.

Now, the Lord has made known to us a few simple truths in regard to our being—who we are, where we came from, what we are here for, where we are going to, and what is to be our final destiny. These things in our minds are not mere articles of faith, they are not myths, they are not mere opinions or sentiments, but they are to us, to use the language of Brother Bywater, "absolute truths;" they have been revealed from the Almighty, and are his word to us and not the say-so of men. God has borne testimony of the truth of them in our own hearts; and to us they have become absolute truths. We are not left in doubt about them; they are to us facts as palpable as the fact of our existence.

I have not time to dwell upon this subject, but I will mention two or three facts that God has made known to us, and will leave them for the reflection of the congregation. God has made known to us, in the first place, that we—the real beings, the intelligent spirits which are entabernacled in these mortal frames—are the offspring of Deity, the children of God, as much so as our bodies are the offspring of the children of men; that just as men and women are the sons and daughters of men, so far as their earthly bodies are concerned, so the spirits which inhabit these bodies are beings born of the Almighty God in the eternal worlds. This spark of intelligence that exists in the human form is stricken off from the eternal flame of Deity; the children of men are the offspring of God. And when Jesus told his disciples, in addressing the throne of grace, to say, "Our Father who art in heaven," he said that which was absolutely true, not in a spiritual or Methodistical sense, but as an absolute fact. God is our Father, and we are his sons and daughters. Our earthly bodies are framed in the image of God; they are framed to fit our spirits which are the offspring of God, which are therefore in his image, according to the law that every seed brings forth its own kind. A comprehension of the offspring of God will therefore lead to an understanding of God Himself.

These spiritual beings now sojourning upon the earth in mortal tabernacles, dwelt in the bosom of eternity and were with the Eternal Father "when the morning stars sang together and the sons of God shouted for joy" on beholding the organization of this earth. We were there and we joined in the heavenly chorus. Said the Apostle,

John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." By that time we will be able to comprehend God, notwithstanding the assertion of the learned of the world to the contrary. We were sent down upon the earth to dwell for a time that we might learn the laws which govern this lower sphere, that we might have a portion of it framed as a body in which we should dwell, that in it and through it we might become acquainted with sin which is the transgression of law, and learn that only by obedience to law is happiness possible for the offspring of God; that only by obedience to eternal laws and wholesome regulations can man be made happy in time and in eternity. And by becoming acquainted with darkness we can appreciate the light; by becoming acquainted with pain and sorrow we can appreciate perfect bliss and happiness; by coming in contact with death, and understanding it through experience, we may comprehend the blessings of life, preparatory to an endless existence in the presence of the Father to dwell in perfect submission to his eternal laws. We are here for experience, and while we dwell in mortality there are lessons to be learned and that must be learned, if needs be through suffering. It is our privilege, while here in the school of experience and adversity, far from our ancient home, to struggle up to the light from whence we came, and by the power of the Holy Spirit to obtain a knowledge of the past, a comprehension of the present, and an unfoldment of the future; for when the spirit of truth is come he shall guide you into all truth, and he shall take of the things of the Father and of the Son and show them unto you; he shall show you things to come, and shall bring to your remembrance things that are past, he shall give you knowledge of the present and shall unfold to you the future." This is the office of the Holy Ghost in bestowing its gifts and blessings upon men.

Now we can learn our duty, we can learn what is the mind and will of God concerning us. The Lord has manifested a great many things to us while in mortality which has had the effect of stirring up the opposition of the world and the powers of darkness against us. This is a necessary experience as it tends to develop our being, and so long as we have this warfare to fight, if we carry out strictly the commandments of God, we shall have more present joy, more present satisfaction and more present pleasure than if we were in accord with the world, as we have the consciousness that we are doing what is right, and we also have the gratification of knowing that the Lord will plant our feet upon the rock of eternal truth and in his own time will bring us up to mingle and dwell with those who have overcome and who move in a higher sphere of intelligence. Our duties are pointed out and made known to us as fast as we are prepared for them. We have the means whereby we can learn the will of God, line upon line, precept upon precept, here a little and there a little, as fast as we develop and grow up to the comprehension of higher truths; and in every man's heart who walks in the ways of life is this spirit prompting and directing, and encouraging him to refrain from evil.

After we have performed our mission upon the earth the spirit will

be liberated from the body and will go to a place prepared for it, and that place will be according to the acts of the individual while dwelling in earthly life. The spirits of the wicked will gravitate together, while the righteous will go to their place in the paradise of God, where they rest from their labors. The wicked go to a place prepared for them, not however, a place of literal fire and brimstone as taught by some religious teachers, but a place where they will have a knowledge and remembrance of their wickedness, and at the same time be without a knowledge of the future; their condition will be a state of awful suspense, not knowing what their fate will be; while the righteous will dwell together, and having served and communed with God while tabernacling in the flesh, they will have closer communion in the spirit, and be prepared for the glorious reign to come. Then when the resurrection day shall dawn, the righteous, they that have been faithful, who have been planted in the likeness of Christ's death and raised in the likeness of his resurrection; having walked in his ways, and followed his example, will be brought forth in the morning of that great day; for the trumpet shall sound and the voice of Christ shall be heard, and they will come forth and stand erect again upon the earth in their own bodies, every part and particle restored to its proper part, making a whole and perfect frame; not a natural body, but a spiritual body; not a corruptible body, but an incorruptible body, made out of the same elements, purified and quickened by the power of God. And they will stand upon their feet again and enter into the presence of the Father, and be made like him. They will be in his perfect image and in his perfect likeness. And while eternal ages roll along they will pattern after the works of their Eternal Father; as he does, so will they do, and they will all work together in perfect harmony with celestial beings, one spirit pervading the whole.

I have briefly outlined a few ideas embodied in our religious faith and have not time to pursue the subject further; suffice it to say, that man is the offspring of God, and was born in another sphere; that he is only a sojourner upon the earth for a short time; that his destiny is to be made in every respect like the Father, possessing as he does an immortal, eternal spirit, which, in course of time, through obedience to the laws of life and salvation, will dwell in an immortal, eternal body, by means of which he will be in communion with all that is good and beautiful, great and glorious throughout the boundless universe, and he will be under the inspiration and direction of the Father, and in the presence of the Son and all holy beings who are like him. In respect to the rest of the children of men, they will each occupy that station for which they are fitted by their earthly acts. But to enter into the presence of God and enjoy a fullness of his glory and be associated with him in the government of the universe, there is but one path, one gate to enter in by, one place of salvation, and that is the Gospel of Jesus Christ as preached by himself when upon the earth and revealed anew in this our day; the systems that men have invented being ineffectual and powerless to save. All the sects of Christendom in that respect are like the sects of heathendom, they must pass away. What truth they have emanated from God, for all truth comes from Him; but their systems are organi-

zations of men, and they, therefore, must all perish in their time and season, whilst the kingdom of God which is being set up on the earth will remain and continue to spread forth and prevail, until the whole earth is subdued to our Father and brought into complete subjection unto him; that it may be purified from evil and the dominion of sin which has invaded it for centuries, and that Satan and his hosts may be banished for ever from its pale, and this world be made radiant and glorious, transfigured, as the Savior was upon the mount, and come up among the worlds redeemed, refulgent in its own splendor, shining like the sun in the firmament. And the ransomed of the Lord will walk thereon, clothed in white raiment, rejoicing in the presence of the Eternal whom they will recognize again as their Father; for the past, now shut out by the veil of the flesh, will come back to them, and all their former history will return to their minds; those memories which were shut out by tabernacling in the flesh will come back again, and all their past experience upon the earth and in the spirit world will be fresh to their minds, never to fade away. Then will they comprehend God, being quickened in him and by him, dwelling in his presence and filled with the fullness of his glory, for ever and ever. Amen.

DISCOURSE BY APOSTLE ORSON PRATT,

DELIVERED AT THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 6, 1880.

(Reported by John Irvine.)

THE PREACHING OF THE GOSPEL IN THE LATTER DAYS—SIGNS PROMISED TO FOLLOW BELIEVERS AS ANCIENTLY—THE GOSPEL IN FORCE UPON ALL THE WORLD—SINCERITY NO EXCUSE FOR WILFUL DISOBEDIENCE—A POSITIVE PERSONAL TESTIMONY ATTAINABLE THROUGH OBEDIENCE—UNAUTHORIZED ADMINISTRATIONS UNRECOGNIZED OF GOD—NEW REVELATION ESSENTIAL AND DESIRABLE—TRUE AND FALSE CHARITY.

In the year 1832 the Lord gave a revelation concerning the calling and sending forth of his servants, the missionaries, among the nations. I will read you a few paragraphs or verses in relation to their calling, commencing at the 64th verse of the revelation that was given on the 22nd day of September, 1832. "Therefore, as I said unto mine

Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." That is a very curious commission to be given in the nineteenth century of the Christian era to those that are called in our day; very curious. If Joseph Smith, through whom this revelation was given, was not called of God, the promises here made would not be fulfilled. On the other hand, if God is the author of this revelation, then all the world may prove for themselves the divinity of His word. An imposter would take very good care to so word his language in the promises that there would be a double meaning to them, and if they were not fulfilled in one sense they might perhaps be fulfilled according to a second interpretation, and thus he would escape the obloquy of being an imposter. But the Lord does not deal with the human family in this double kind of dealing. All his promises are yea and amen, plain, pointed, definite, no two meanings about them. Here we are told that inasmuch as the servants of God, the missionaries, should go forth "that every soul"—meaning every person among all people, languages, nations and tongues,—"who believeth in your words,"—believeth on the testimony of these missionaries that go forth—"and is baptized by water for the remission of sins shall receive the Holy Ghost." Now can you make out two meanings to that? Or is there only one meaning? "They shall receive the Holy Ghost." And then in order that every soul in all the world might know whether they were true believers or not there were certain signs promised to them. "And these signs shall follow them that believe." Believe what? Believe in your words, the words of you missionaries. What shall they do? "In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." Is there anything indefinite in that? Does it say that these signs possibly may follow those that believe? Does it say perhaps you will receive the Holy Ghost, perhaps you may have power to heal the sick, perhaps you may have power to open the eyes of the blind, etc. No, that is not the language. Here is a definite promise made to them. To the missionaries alone? To whom was this promise made? To every soul in all the world that would believe and receive the testimony of these missionaries. Here we see something very similar to the commission that was given—and referred to by Brother Reid in his remarks—in the last chapter of Mark. The ancient-day servants of God were sent forth to all the world, to every creature, and the language of our Savior to them was that all, in every part of the earth that

should believe their testimony should be saved. Then in order that there might be no mistake in regard to believers and unbelievers, he told them that certain signs should follow them that believe. Do you discover any difference between the former-day commission, 1800 years ago, and the latter-day commission? I do not discover the least difference between the two. Did the Lord verify and fulfill his promises to the former-day missionaries? He did. In the same last chapter of Mark we are told that the servants of God, the Apostles, went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. How did he confirm it? By fulfilling the promises in the last chapter of Mark, that they in all the world might know whether they were Gospel believers or not. Well, what was to become of all other sects that did not believe? They shall be damned, says the Savior. "He did not say, "If you are sincere in your belief you will get into heaven whether you receive the message I sent you or not." He did not say, "If you come across any sincere people don't baptize them, don't try to get them to believe your message, for they will get into heaven anyway." They had only one proclamation to deliver to all people whether that people were sincere or insincere; whether that people worshipped idols or worshipped something else, whether they were infidels or whatever might be their profession, the commission was—tell them that if they do not believe your message they shall be damned. No half way business about it, it was not half a commission. Does the latter-day commission testify of the same things? Let me read a little further. "Verily, verily I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may believe the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." Just the same as the ancient commission. It did not excuse the ancient commission; it did not excuse one person in all the world however sincere, whatever the profession might be, every man, every woman among all nations, kindreds and tongues, all were to be damned if they did not receive the message that these servants of God took to them. Just so it is in the latter-days. If it was anything else we would not believe it, we could not look upon it as divine. God only had one message for the people to receive, and all that received it were to be blessed, and all that would not receive it were to be damned. That is our charity, that is the charity of the ancient Apostles and servants of God, that is true charity. If we should come and tell you that you Protestants, and you Methodists, and you Baptists, and you Campbellites, and you Church of England members, and you Roman Catholics, that if you are only sincere you would all get to heaven we should have no charity for you; but when we come and tell you that if you do not repent of your sins—you Catholics, Protestants, and all other denominations—and receive the message that God has commissioned his servants to declare in your hearing that every one will be damned. This is true charity, just as it was in the ancient days. But is this in force upon all people, says one? Yes; we will read the next verse. "And this revelation unto you and commandment, is in force from this very hour upon all

the world, and the Gospel is unto all who have not received it. It is a witness unto all nations that they may receive the truth and be prepared for the great day of the Lord Jesus Christ. The Lord, in relation to sending this mission forth among the inhabitants of the earth, did not desire that the people should have any dubiety upon their minds. He did not want them to hope merely that they were right and to be all the time trembling and quivering for fear they were not right; but in order that they might be sure, as the ancient believers were, he tells every soul that will receive this work that these signs shall follow them.

Now, then, here in this house, probably are many hundreds of believers that have manifested their faith by receiving the message of the Gospel, and they have further manifested their faith by gathering out from the various nations and coming here to Utah Territory. They are believers. Is there any chance for them to doubt? How can you doubt if you yourself heal the sick, cast out devils, open the eyes of the blind, or cause the lame to leap? If you yourselves have received the Holy Ghost, and these signs are following you, is not this a testimony that you are Gospel believers? And if these signs do not follow you, on the other hand, you know that you are not Gospel believers. No dubiety, no uncertainty, no hanging our heads down and doubting whether we are believers or not. Here is an undoubted testimony to every Latter-day Saint that if they are true Gospel believers these signs shall follow them, and if these signs do not follow them they are not true Gospel believers. Does this apply not only to Latter-day Saints but to all people? Yes. If the Methodists want to know whether they are true Gospel believers let them ask themselves the question if the signs follow them that are promised to believers; if they do not, they know they are not Gospel believers. So with the Presbyterians, so with the Baptists, so with every Christian denomination under the whole heavens. They can all prove themselves by the word of God; they can all know whether they are true believers according to the true Christian religion, or whether they have false hopes—merely something that is leading them along in a crooked path. When people have the signs they have a good foundation for their hopes; their hopes are built upon something that is like a rock; they stand firm and steadfast. But when they have not the signs and the promises are not fulfilled to them, where are their hopes? They are gone, they are the hopes of those that are flattering themselves they are Christians when they are not. And they are afraid to compare themselves with the New Testament and the Gospel contained therein; they are afraid to come to the light of the Gospel; they are afraid to read the promises of Jesus, or if they happen to read them exclaim, "We must do away with these. It won't do for us to acknowledge that the promises of God made to believers can be enjoyed in our day." Let us read the first promise in the last chapter of Mark. Not only were these signs promised, but Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Do you Christians believe that you will be saved? Do the various denominations among the four hundred millions of Christians in America, in Europe, and in other parts of the earth—do these four hundred

millions of Christians expect to be saved? Oh, yes. What makes you think so? You don't have the signs which follow the believers, and how can you hope for salvation? Why should you hope for it? Why expect to be saved in the kingdom of God? The promises are made to believers, they were not made to those that have not the signs. One promise was just as sacred as the other, and if you have not the signs of believers you have not the promise of salvation. Very curious Gospel, says one. Well, there is no mistaking that gospel, we can all of us know on what ground we are placed. If we cannot obtain the promises made to the people anciently, namely the signs, how shall we obtain the greater promise of eternal life and salvation in the world to come? Surely if the people cannot have faith to get the little promises, how can they expect to get the greater promise? All their faith is foolishness, their faith is all founded upon sand, and they go blindfold to the other side of the vail to wake up and find they never had received the Gospel. But, says one, we have received the Gospel. Our ministers have preached it long and loud generations before "Mormonism" came upon the earth; we and our fathers have heard it. It is one thing to *hear* the Gospel as recorded in the New Testament, and another thing to *enjoy* the blessings of it. It is one thing to read about people receiving the Holy Ghost, and it is another thing for you to be baptized and receive the Holy Ghost. It is one thing to be baptized by a man holding authority from God who has the right to baptize, and another thing to be baptized by one holding no authority from God, and no right to baptize. Do you suppose that the signs would follow those that had the ordinance of baptism administered by a man that had no authority? No. For instance there is the Methodist baptizer, the Presbyterian baptizer, and the baptizers of the various religious denominations—most of them baptize, some of them for the remission of sins, and some because they suppose their converts have already received a remission of sins. Perhaps they may perform the ordinance by immersion—the true mode of baptism; but can an unauthorized man baptize his neighbor and that be called baptism in the sight of heaven? No. A man that is not called of God, a man that has no revelation, and says there has been none since the close of the first century of the christian era, all his administrations are as invalid as it would be for a heathen priest to baptize you, or for any person upon the face of the whole earth to come and baptize you. Such baptisms are not good; they are illegal; they are unlawful; they are not accepted of God unless the administrator is a true servant of God, and if he be a true servant of God, the signs will follow him, and if the signs do not follow him he has no authority to baptize. No wonder then that four hundred millions of people have been without the signs. There has been nobody authorized to baptize them to begin with. A true believer is a man that receives the ordinances, and not only believes in them but manifests his faith by his works. He obeys the ordinances and the blessings follow. The blessings do not follow the four hundred millions because they have not obeyed, and they cannot obey without there is a man authorized to administer the ordinances.

Well, says one, what do you Latter-day Saints say about the authority to administer these ordinances?

We say, and have said from the beginning of this Church, that the Lord God Almighty, who sits upon His throne in yonder heavens, has spoken again to the inhabitants of the earth. He has called by name his servants. He has sent forth angels in glory from his holy presence, and they have administered the authority of the apostleship, and bestowed it upon the heads of men to administer again among the children of men in all the ordinances of the Gospel. This is our testimony. Has it ever been that since the rise of the Church? It has. We never have varied from that testimony. What further do we say? We say that among all people, nations, kindreds and tongues, Christians, heathens, Mahommedans, and the savages upon the islands of the sea —that among all these nations there is no authority, not one person among all their denominations that has the least particle of right to baptize you, or to administer the sacrament, or to lay on hands that you may be baptized with fire and with the Holy Ghost, according to the ancient pattern and order of things; not one of them; they are all powerless, they are all without authority, without revelation, without any knowledge that comes from God direct to themselves in this age. No man among them has been called of God, as was Aaron. Everybody knows that Aaron was called by new revelation. He did not have to go back to revelations given 1800 years before he was born to tell him how God commissioned somebody before the flood; he did not have to do that; but says he, "I have been ordained"—how?—By a revelation from God. "Moses set apart Aaron. He is thy brother. I call him by name. Set him apart to the Priesthood, ordain him, let him be clothed upon with priestly garments, let him administer and his administration I will accept." This was the substance of the revelation, and calling and commission that was given to Aaron, the servant of God. Is it true what Paul said, that no man can take the honor of the Priesthood to himself unless he was called of God as was Aaron? If that be true, there must be more revelation in order that there may be a calling. You that say the canon of scripture is full, that no more scripture has been given since John the Revelator left the earth, what becomes of your callings? You have none—that is, that are divine. No wonder, then, that while the world were wandering in darkness without God, without any true knowledge from the heavens direct to themselves, without the gift and power of the Holy Ghost, without the organization of any true church, without prophets, without revelators, without inspired men—no wonder that God has again commissioned an angel from the heavens to begin the work on the earth. Brother Reid spoke during his discourse about Joseph the Prophet—how he was called, that the Lord appeared to him, that Jesus appeared to him, and that angels appeared to him and conferred upon him authority and power. There is no wonder that the Lord should send his angels and thus appear in order to begin the work on the earth where so much darkness reigns. It is called a day of Gospel light by these four hundred millions of people. A day of Gospel light! Well, all the Gospel light they have is the history of a Gospel preached 1800 years ago. They have no power to administer in it. They have the history of something, without any power to

partake of it; that is, you cannot be baptized, you cannot receive the Holy Ghost by the laying on of hands, you cannot receive the Lord's Supper for want of administrators; but can read about it, you can read how the authority was once on the earth. That is some satisfaction, is it not? How much satisfaction I do not know. It is something like the case of a man who, after traveling a long journey, arrived at a place where he knew there was a splendidly spread table. But the door was locked and the key was lost—nobody could introduce him to that table to eat that he might appease his hunger. How very satisfactory it must be to that man to know the history of such a good spread table, and yet no power to get to the table. Just so it is with these four hundred millions of Christians. It is so much satisfaction to read how the believers in ancient days were baptized by one holding authority to baptize, and how they could distinguish themselves from unbelievers; but, alas, say they, "We cannot partake of it; no blessings of the Gospel for us; no one to let us receive the same Gospel. We would like to feast like unto the ancient Saints, but is it not enough—our priests say it is—to know how others enjoyed these blessings?" Now that is precisely the situation of this generation.

This is true charity. If I were to come and tell you that you are all in the right path inasmuch as you are honest and sincere, and walk in your various doctrines and principles, it would be false charity, it would be flattering you to walk in paths that were wrong, it would be flattering you that you had hopes of salvation when you had none. But we do not do this. This flattery we leave to other portions of the world, we leave that to the Christian denominations that are without any of the powers and gifts of the ancient Gospel. Let them flatter, let them occupy this position, let them have this false charity; but as for us we have the plain naked truth—plain as words can make it—to tell unto all people, namely, if you will believe and receive the Gospel you shall be blessed, not with common-place blessings, but with the supernatural gifts of the Gospel, and on the other hand that every soul of you that do not receive it shall be damned. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 18, 1882.

(Reported by Geo. F. Gibbs.)

MAN A MORTAL AND AN IMMORTAL BEING—TEMPORAL AND SPIRITUAL DEATH — REDEMPTION THROUGH THE ATONEMENT AND GOSPEL OF CHRIST—SONS OF PERDITION — MAN'S PRE-EXISTENT, DISEMBODIED AND RESURRECTED STATES—JESUS CHRIST THE GREAT EXAMPLE—THE RIGHTEOUS TO BE CONFORMED TO HIS IMAGE—HIS SIMILARITY TO THE FATHER — HIS MISSION NOT COMPLETED AT HIS DEATH — HIS RESURRECTION AND THE REDEMPTION OF HUMANITY.

We are called mortal beings because in us are the seeds of death, but in reality we are immortal beings because there is also within us the germ of eternal life. Man is a dual being, composed of the spirit which gives life, force, intelligence and capacity to man, and the body which is the tenement of the spirit and is suited to its form, adapted to its necessities, and acts in harmony with and to its utmost capacity yields obedience to the will of the spirit. The two combined constitute the soul. The body is dependent upon the spirit, and the spirit during its natural occupancy of the body is subject to the laws which apply to and govern it in the mortal state. In this natural body are the seeds of weakness and decay, which, when fully ripened or untimely plucked up, in the language of scripture, is called "the temporal death." The spirit is also subject to what is termed in the scriptures and revelations from God, "spiritual death." The same as that which befel our first parents, when through disobedience and transgression, they became subject to the will of Satan, and were thrust out from the presence of the Lord and became spiritually dead, which the Lord says, "is the *first* death, even that same death which is the *last* death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed!" And the Lord further says, "But, behold I say unto you, that I the Lord God gave unto Adam and unto his seed, that they should not die as to the temporal death until I the Lord God should send forth angels to declare unto them repentance and redemption (from the first death) through faith on the name of mine only begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall because they repent not." From the natural death, that is the death of the body, and also from the first

death, "which is spiritual" there is redemption through belief on the name of the "only Begotten Son," in connection with repentance and obedience to the ordinances of the Gospel, declared by holy angels, for if one "*believes*," he must also *obey*; but from the "second death," even that same death which is the *first* death, "which is spiritual," and from which man may be redeemed through faith and obedience; and which will again be pronounced upon the wicked when God shall say, "depart ye cursed," there is no redemption, so far as light on this matter has been revealed. It is written that "all manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men." If men will not repent and come unto Christ, through the ordinances of His Gospel, they cannot be redeemed from their spiritual fall, but must remain forever subject to the will of Satan and the consequent spiritual darkness or death into which our first parents fell, subjecting all their posterity thereto, and from which none can be redeemed but by belief or faith on the name of the "only Begotten Son" and obedience to the laws of God. But, thanks be to the Eternal Father, through the merciful provisions of the Gospel all mankind will have the opportunity of escape or deliverance from this spiritual death either in time or in eternity, for not until they are freed from the first can they become subject unto the *second* death, still if they repent not "they cannot be redeemed from their spiritual fall," and will continue subject to the will of Satan, the first spiritual death, so long as "they repent not." I have been speaking of those who repent not, and thereby reject Christ and His Gospel, but what of those who do believe, repent of their sins, obey the Gospel, enter into its covenants, receive the keys of the Priesthood and the knowledge of the truth by revelation and the gift of the Holy Ghost, and afterwards turn away wholly from that light and knowledge? They "become a law unto themselves," and "will to abide in sin," of such it is written, "Whoso breaketh this covenant after he hath received it, and altogether turneth therefrom shall not have forgiveness in this world nor in the world to come." And again—"Thus saith the Lord concerning all those who know my power and who have been made partakers thereof, and suffered themselves, through the power of the devil to be overcome and to deny the truth and *defy* my power—they are they who are the sons of perdition of whom I say that it had been better for them never to have been born, for they are vessels of wrath doomed to suffer the wrath of God with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame." Now, there is a difference between this class and those who simply repent not and reject the Gospel in the flesh. Of these latter it is written, "they shall be brought forth by the resurrection of the dead through the triumph and the glory of the Lamb," and "shall be redeemed in the due time of the Lord after the sufferings of his wrath." But of the others it is said, "they shall not be redeemed," for "they

are the only ones on whom the second death shall have any power." The others never having been redeemed from the first, cannot be doomed to the second death, or in other words, cannot be made to suffer eternally the wrath of God, without hope of redemption through repentance, but must continue to suffer the first death until they repent, and are redeemed therefrom through the power of the atonement and the Gospel of salvation, thereby being brought to the possession of all the keys and blessings to which they will be capable of attaining or to which they may be entitled, through the mercy, justice and power of the ever-living God, or on the other hand forever remain bound in the chains of spiritual darkness, bondage and banishment from his presence, kingdom and glory. The "temporal death" is one thing, and the "spiritual death" is another thing. The body may be dissolved and become extinct as an organism, although the elements of which it is composed are indestructible or eternal, but I hold it as self-evident that the spiritual organism is an eternal, immortal being, destined to enjoy eternal happiness and a fullness of joy, or suffer the wrath of God, and misery —a just condemnation, eternally. Adam became spiritually dead, yet he lived to endure it until freed therefrom by the power of the atonement, through repentance, etc. Those upon whom the second death shall fall, will live to suffer and endure it, but without hope of redemption. The death of the body or natural death is but a temporary circumstance to which all were subjected through the fall and from which all will be restored or resurrected by the power of God, through the atonement of Christ.

Man existed before he came to this earth, and he will exist after he passes from it; and will continue to live throughout the countless ages of eternity.

There are three classes of beings, or rather man exists in three separate conditions before and after his probation upon this earth—first in the spirit or pre-existent state, second in the disembodied state, the condition which exists after the dissolution of the body and spirit until the resurrection takes place, and third in the resurrected state. For instance, some fourteen hundred years before the coming of Christ into the world to sojourn in the flesh, he showed himself to the brother of Jared and said, "Behold, this body, which ye now behold, is the body of my spirit, and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." He further declared, "Behold I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ." Here "Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body, even as he shewed himself unto the Nephites"—that is prior to his coming in the flesh. This I consider typical of the first condition of all spirits. Again it is written, "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is, eight souls, were saved by water,"

etc. Thus we see that while the body of our Savior slept in the tomb, He went in the spirit, and preached His glorious Gospel to "the spirits in prison," who were disobedient in the days of Noah, and were destroyed in the flesh by the flood. This was their second condition or state in the spirit awaiting the resurrection of their bodies which were slumbering in death. "Marvel not at this," saith Jesus, "for the hour is coming in the which all that are in their graves shall hear his (the Redeemer's) voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." In reference to the third condition or state we will refer to the account given of the risen Redeemer before his ascension. John tells us that he appeared unto his disciples three times after his resurrection, on which occasions he ate bread, broiled fish and honeycomb, and opened the eyes of their understanding, that they began to comprehend the Scriptures and the prophecies concerning Christ. But when he appeared unto them "they were terrified and affrighted and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself; handle me and see me; for a spirit hath not flesh and bones as ye see me have." Here is presented the true type of the resurrected being. And after this manner are all those who have their resurrected bodies, and there are many of these, for we are told in the scriptures, that, "the graves were opened, and many bodies of the Saints which slept arose and came out of the graves, after his resurrection, and went into the holy city and appeared unto many." This class of beings dwell in heaven, or in the paradise of the just, having been counted worthy to come forth in the first resurrection, even with Christ, to dwell with him and to be associates with and members of the kingdom of God and his Christ. These comprise the three conditions or estates of man in heaven. Not all, however, of the disembodied spirits enjoy the same privileges, exaltation and glory. The spirits of the wicked, disobedient, and unbelieving are denied the privileges, joy and glory of the spirits of the just and the good. The bodies of the Saints will come forth in the first resurrection, and those of the unbelieving, etc., in the second or last. In other words, the Saints will rise first, and those who are not Saints will not rise until afterwards, according to the wisdom, justice and mercy of God.

Christ is the great example for all mankind, and I believe that mankind were as much foreordained to become like him, as that he was foreordained to be the Redeemer of man. Whom God did foreknow—and whom did he not foreknow? "He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." It is very plain, that mankind are very far from being like Christ, as the world is to-day, only in form of person. In this we are like him, or in the form of his person, as he is the express image of His Father's person. We are therefore in the form of God, physically, and may become like him spiritually, and like him in the possession of knowledge, intelligence, wisdom and power.

The grand object of our coming

to this earth is that we may become like Christ, for if we are not like him, we cannot become the sons of God, and be joint heirs with Christ.

The man who passes through this probation, and is faithful, being redeemed from sin by the blood of Christ, through the ordinances of the Gospel, and attains to exaltation in the kingdom of God, is not less but greater than the angels, and if you doubt it read your Bible, for there it is written that the Saints shall "judge angels," and also they shall "judge the world." And why? Because the resurrected, righteous man has progressed beyond the pre-existent or disembodied spirits, and has risen above them, having both spirit and body as Christ has, having gained the victory over death and the grave, and having power over sin and Satan, in fact having passed from the condition of the angel to that of a God. He possesses keys of power, dominion and glory that the angel does not possess—and cannot possess without gaining them in the same way that he gained them, which will be by passing through the same ordeals and proving equally faithful. It was so ordained when the morning stars sang together, before the foundations of this earth were laid. Man in his pre-existent condition is not perfect, neither is he in the disembodied estate. There is no perfect estate but that of the risen Redeemer, which is God's estate, and no man can become perfect except he becomes *like them*. And what are they like? I have shown what Christ is like, and he is like his Father, but I will refer to an undoubted authority to this people, on this point, "The Father has a body of flesh and bones as tangible as man's, the Son also, but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit; were it not so the Holy Ghost could not dwell in us." Doc. and Cov., Sec. 130. There is not time to refer to the many scriptural passages which might be cited in proof of these important facts, enough already has been referred to, to place the matter beyond a doubt.

It is believed by many in the Christian world, that our Savior finished his mission when he expired upon the cross, and his last words on the cross, as given by the Apostle John—"*it is finished*," are frequently quoted as evidence of the fact; but this is an error. Christ did not complete his mission upon the earth until after his body was raised from the dead. Had his mission been completed when he died, his disciples would have continued fishermen, carpenters, etc., for they returned to their several occupations soon after the crucifixion, not yet knowing the force of their holy calling, nor understanding the mission assigned them by their Master, whose name would soon have been buried with his body in the grave to perish and be forgotten, "for as yet they knew not the scripture that He must rise again from the dead." But the most glorious part of his mission had to be accomplished after the crucifixion and death of his body. When on the first day of the week some of the disciples went to the tomb with certain preparations for the body of their Lord, they were met there by two men clothed in "shining garments," who said unto them, "Why seek ye the living among the dead? He is not here but is risen. Remember how He spoke unto you when He was yet in Galilee, saying the Son of Man must be delivered into the hands of sinful men and be crucified, and the third

day rise again." And not until then did the disciples remember these words of the Savior, or begin to understand their meaning. Why were they thus forgetful, and seemingly ignorant of all they had been taught by the Savior respecting the objects of his mission to the earth? Because they lacked one important qualification, they had not yet been "endowed with power from on high." They had not yet obtained the gift of the Holy Ghost. And the presumption is, they never would have received this important and essential endowment had Christ's mission been completed at the time of his death. It may seem strange to some who may not have reflected on this matter fully, that the disciples of Christ were without the gift of the Holy Ghost until after his resurrection. But so it is written, notwithstanding the Savior on one occasion declared, "blessed art thou Simon, etc., for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." While Jesus was with them he was their light and their inspiration. They followed him by sight, and felt the majestic power of his presence, and when these were gone they returned to their nets and to their various occupations and to their homes saying, "we trusted that it had been he which should have redeemed Israel, but the chief priests and our rulers have delivered him to be condemned to death, and have crucified him." No wonder that Jesus exclaimed unto some of them, "O fools, and slow of heart to believe all that the Prophets have written."

If the Disciples had been endowed with the "gift of the Holy Ghost," or "with power from on high," at this time, their course would have been altogether different from this as the sequel abundantly proved. If Peter, who was the chief Apostle, had received the gift of the Holy Ghost, and the power and testimony thereof prior to the terrible night on which he cursed and swore and denied his Lord, the result would have been very different with him, for then he would have sinned against "light and knowledge," and "against the Holy Ghost," for which there is no forgiveness. The fact, therefore, that he was forgiven, after bitter tears of repentance, is an evidence that he was without the witness of the Holy Ghost, never having received it. The other disciples or apostles of Christ were precisely in the same condition, and it was not until the evening of the day on which Jesus came out of the grave, that he bestowed upon them this inestimable gift. John gives a careful description of this important event which concludes as follows: "Then said Jesus to them again, Peace be unto you; as my Father sent me, even so send I you. And when he had said this he breathed on them and said unto them, Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them," etc. This was their glorious commission, and now were they prepared to receive the witness of the Spirit—even the testimony of Jesus Christ. Yet they were told to "tarry in Jerusalem until they were endued with power from on high," which they did. Jesus further told them that if he went not away the "Comforter"—that is the Holy Ghost—would not come unto them, but if he went away he would "send him," and he it was who should testify of Christ, and of the Father, and bring to their remembrance "all things whatsoever" he had commanded or taught them,

and it should "lead them into all truth. Thus we see that the resurrection from the dead, not only of Christ but of all mankind, in the due time of the Lord; the endowment of the Apostles with the Holy Ghost, and their glorious commission from Christ, being sent out by him as he was sent by the Father; the opening of the eyes of the disciples to understand the prophecies of the Scriptures, and many other things did Jesus after he cried out upon the cross, "it is finished." Further, the mission of Jesus will be unfinished until he redeems the whole human family, except the sons of perdition, and also this earth from the curse that is upon it, and both the earth and its inhabitants can be presented to the Father redeemed, sanctified and glorious.

Things upon the earth, so far as they have not been perverted by wickedness, are typical of things in heaven. Heaven was the prototype of this beautiful creation when it came from the hand of the Creator, and was pronounced "good."

Much might be said in continuation of this subject, but I see that my time has expired. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FUNERAL SERVICES OF BISHOP REUBEN MILLER, AT MILL CREEK, MONDAY, JULY 24, 1882.

(Reported by Geo. F. Gibbs.)

THE DEATH OF THE FAITHFUL NO CAUSE FOR MOURNING—THE PERPETUITY OF THE PRIESTHOOD—PROBATIONARY INGRESS AND EGRESS—ALL KNOWLEDGE COMES FROM GOD—TEMPLE-BUILDING AND ITS PURPOSES—EXHORTATIONS TO THE SAINTS.

I thought I would come here today to mingle my condolence and sympathy with yours while paying the last token of respect to the remains of your husband, your father, your friend, your Bishop.

These are occasions that cause us to feel sorrowful, and yet we should not sorrow at the departure of a good man—a highminded, honorable man, a good Latter-day Saint, as I have always esteemed Bishop Miller to be. I am told that many of you were not born when Brother Miller was first installed Bishop; that there are only two women, of whom his wife is one, and three men that are now living in the Ward when he was first ordained Bishop here; and that he has during

his bishopric blessed, when children, a great many of the congregation assembled here to-day.

When a man who has been faithful and true leaves the world to go into another state of existence, what is there to mourn for? Should his family mourn? No. They cannot help the natural feelings of sympathy that well up in the heart at the departure of their friends; wives cannot help having sympathy for their husbands, and husbands for their wives, parents for their children, and children for their parents. The family of Brother Miller have lost a good husband, a loving father, a faithful friend, and under such circumstances they mourn when they are deprived of his society and his counsel.

When men leave this earth they leave it to occupy another sphere in another state of existence. And if, as is the case with Brother Miller, they hold the Priesthood that administers in time and in eternity, having fulfilled this part, as many others have done who have left the world, and as our deceased brother has done, they hold that Priesthood in the eternal worlds, and operate in it there. It is an everlasting Priesthood, that administers in time and in eternity. And the Gospel that we have received unfolds to us principles of which we were heretofore entirely ignorant. It shows us the relationship that exists between God and man, and it shows us the relationship that exists between men who have dwelt upon the earth before and those who exist today. It shows that while God has revealed the Priesthood to us upon the earth and conferred upon us those privileges, that in former generations he revealed the same Priesthood to other men, and that those men holding that Priesthood ministered to others here upon the earth; and that we are operating with them and they with us in our interests and in the interests of the Church and kingdom of God, in assisting to build up the Zion of God, and in seeking to establish truth and righteousness upon the earth; and that there is a connecting link between the Priesthood in the heavens and the Priesthood upon the earth.

God, our heavenly Father, has gathered unto himself, through the atonement of Jesus Christ, very many great and honorable men who have lived upon the earth, and who have been clothed with the powers of the Priesthood. Those men having held that Priesthood and administered in it upon the earth are now in the heavens operating with the Priesthood in the heavens in connection with the Priesthood that exists now upon the earth. Consequently I do not feel sorrowful when I see a good man go, and yet in some respects I do. There is something painful about the separation. But I look upon it a good deal as it was with us when we were coming to this land. Said you to your friends when they were leaving: "Thomas, Mary, James or William, you are going away to Zion; I am sorry to see you go, and yet I am glad you are going." We feel sorry to part with our friends; but when the struggle is over, when they have battled with the world and the powers of darkness, and by the Spirit and power of God have overcome and triumphed, having remained true and faithful to the last, and have gone to join the hosts in the eternal worlds, to associate with the eternal Priesthood that exists there, do we feel to mourn? No, I do not; there is no cause to mourn; it is a cause of rejoicing. By and

by we shall follow; for we expect to mingle with them.

A few days ago I attended the funeral of one of my wives; and while doing so I looked upon the great city of the dead. I thought to myself, here are thousands of honorable men and women who are sleeping the sleep of peace, who have served their God, and who have got through with the affairs of this world; and that while their bodies are decaying here, their spirits are soaring in the heavens. Do I feel sorry for them? No, they have gone to rest, and all is peace with them, according to the mind and will of God in relation to those matters, He having appointed unto man that he must die.

Since the organization of the world myriads have come and have taken upon themselves bodies, and they have passed away, generation after generation, into another state of existence. And it is so to-day. And I suppose while we are mourning the loss of our friend, others are rejoicing to meet him behind the veil; and while he has left us, others are coming into the world at the same time, and probably in this our territory. There is a continuous change, an ingress of beings into the world and an egress out of it. As near as my memory serves me, from one-third to one-fourth of our population to-day are children under eight years of age. There are thousands of men upon the earth to-day, among the Saints of God, of whom it was decreed before they came that they should occupy the positions they have occupied and do occupy, and many of them have performed their part and gone home; others are left to still fulfill the duties and responsibilities devolving upon them.

I was remarkably struck on looking at the three mottoes before me, one is, Holiness to the Lord, which I suppose was placed there by your late Bishop. There is something beautiful and glorious in the contemplation. And when I heard Brother Gardiner speak about his visits with Brother Miller to talk over the things of the kingdom of God, it indicated to me that his heart and feelings were interested in it, as well as interested in the welfare of the county, as others have testified of. We should all have those feelings, not only Bishops and Presidents but all the people ought to be interested in one another's welfare. Our welfare and happiness depends upon our obedience to the laws of God, upon our conduct before him in all our acts. We wish to have inscribed not only in our meeting-house, but in our hearts and acts, Holiness to the Lord, God is my God, God is my Father, God is my friend; and I wish to devote and dedicate myself unto Him, ought to be the feeling of every man and woman, and especially of every Latter-day Saint. Let there be no act of my life, no principle that I embrace, that shall be at variance with these words, which were first inscribed by the Almighty, and prophesied of that it should come to pass in the last days, that even upon the bells of the horses should be written "Holiness to the Lord." That is not in name only, but it is to be written on the tablets of our hearts, as with a pen of iron, for when this principle shall become universal, righteousness will extend "from the rivers to the ends of the earth."

Then, here is another motto: "Thy kingdom come." All these things are full of meaning and interest. This was taught by Jesus to his disciples when they came to

him, saying, teach us to pray, as John taught his disciples. Said he, "When you pray, say, Our Father, who art in heaven." Who? Our Father. What, my Father and your Father? Yes; and the God and Father of the spirits of all flesh. Our Father who art in heaven; hallowed be Thy name. Let me reverence Thee, O God, in all my doings, in all my acts, in all my proceedings, in all my associations with men and with the Church and kingdom of God and with the world—let me always reverence Thee. Hallowed be thy name. Thy kingdom come. What kingdom? What is the meaning of "thy kingdom come?" It means the rule of God; it means the law of God; it means the government of God; it means the people who have listened to and who are willing to listen to and observe the commands of Jehovah; and it means that there is a God who is willing to guide and direct and sustain his people. Thy kingdome come, that thy government may be established, and the principles of eternal truth as they exist in the heavens may be imparted to men; and that, when they are imparted to men, those men may be in subjection to those laws and to that government, and live in the fear of God, keeping his commandments and being under his direction. Thy kingdom come; that the confusion, the lasciviousness and corruption, the evil and wickedness, the murder and bloodshed that now exist among mankind may be done away, and the principles of truth and right, the principles of kindness, charity and love as they dwell in the bosom of the Gods, may dwell with us.

"Thy will be done." Not my will, not my desires, not my wishes. I do not know, you do not know, what would be good for us; I do not know what would be good for this people only as God teaches me. I do not want to teach my ideas; I want to know the will of God, and then teach it. We should all seek to know the will of God, and then do it. Thy will be done. What brought you and me here? Did we have any knowledge of the will of God? Not until he revealed it. Did we have any knowledge of the kingdom of God? Not until He revealed it; and numbers of us have very little knowledge of it today, very little indeed. We have very little knowledge of the kingdom of God; and yet we have been here year after year, and have been taught for many years the sacred principles of truth communicated by the holy Priesthood, but we hardly comprehend them. Is there a principle that we have received associated with the Gospel of the Son of God, that we should have received if God had not revealed it to Joseph Smith His Prophet? No; we knew nothing about them. Is there anybody among these aged and gray-haired men who came to an understanding of even the first principles of the Gospel until he revealed them anew? No. Do you know it? I know it to be a fact. I knew Joseph Smith and Brigham Young very well and other prominent men of this Church; and I have met with men in different nations, of all grades and classes of position and intelligence, and I know that they do not know the principles of eternal truth as God has revealed them to us. Have we anything, then, to boast of or to glory in? I have not, only in God. But I thank God our Heavenly Father and His Son Jesus Christ and the Holy Priesthood that existed, that God in his mercy has been

pleased through their instrumentality to again restore the everlasting Gospel, bringing with it light, immortality and eternal life.

What did we know about the ordinances of the Gospel—could I find them anywhere? There is not a man living to-day that could, only as God revealed them, and I am at the defiance of any man to say that he knew anything about the principles of the everlasting Gospel until God revealed them. Did any of us find out anything about the Gospel? No. Who knew anything about the gathering? The prophets had spoken about it, but who comprehended their words? Nobody. Did they know anything about gathering men together to a land of Zion that should be, or about the kingdom of God that was to be set up? Some of them would talk about what Daniel saw, but they knew nothing about it; and they are in the dark about it to-day, for no man can know the things of God but by the Spirit of God, and they cannot obtain that Spirit only by obedience to His law, and hence there is so much misapprehension about us, and they will remain in the dark until they obey the Gospel of the Son of God. What do they know about the future? Nothing. What do they know about the celestial, or the terrestrial or the telestial glory? Nothing; they do not comprehend anything about these matters; and when they leave this world, as a prominent philosopher has said, they take a leap in the dark. We know where we are going; we know where Brother Miller has gone. God has revealed these things to us, and consequently we are enlightened. But did we find it out by our own wisdom and intelligence? No, it was the Lord who revealed it.

And what about our dead, and what about our Temple building? That is a singular thing for men to be engaged in. Do you find anything like it anywhere else? No. I remember talking with Baron Rothschild when showing him our Temple. He asked what was the meaning of it. Said I, Baron, your Prophets centuries ago, when under the inspiration of the Almighty, said that the Lord whom you seek shall suddenly come to his temple. "Yes," he said, "I know they said that." "Will you show me a place upon the face of the earth where God has got a temple to come to?" Said he, "I do not know of any such place." But if your Prophets told the truth, then there must be a Temple built before your Messiah can come. Said he, Is this that Temple? No, sir. What is this then? It is *a* Temple but not *the* Temple your fathers spoke of. But you will yet build a Temple in Jerusalem, and the Lord whom you seek will come to that Temple. What is this for, he enquired? Among other things that we may perform the sacred ordinances about which we are so much maligned, wherein we make eternal covenants with our wives, that we may have a claim upon them in the resurrection. Who revealed this? God our Heavenly Father. And because he has revealed these things, and because we are fulfilling these things, our nation, groveling in darkness, wrapped in midnight gloom, knowing no more about God and eternity than that piece of iron railing, makes it criminal for us to form associations that are to exist "while life or thought or being lasts or immortality endures"—associations with our wives and children, with our fathers and mothers, with our friends and associates, so that when the last trump shall sound and the dead hear the voice of the Son of

God, that we with them may come forth to obtain the exaltation which God has prepared for those that love him, keep his commandments, and are obedient to his laws. Shall we forego these things and give up our hopes of eternal lives and exaltations at the instance of low, degraded, corrupt, besotted and benighted men. Verily I say unto you, Nay. We are after truth, exaltation and eternal lives; exaltation for ourselves, for our fathers and mothers and for all men and women who can comprehend the law of God, and who will obey his precepts and not reject the Gospel of his Son.

These are the things that we seek, and God is with us and will be with us, and will sustain us, and no power on earth or in hell can stop the progress of this work; for it is onward according to the decree of Almighty God, and will be from this time henceforth and forever. And as the prophets have said, so say I, woe to those men and woe to that nation or to those nations that lift up their hands against Zion, for God will destroy them. I prophecy that in the name of the Lord God of hosts. And he will be with his Israel, and will sustain his people and bring them off victorious; and if faithful to the end we shall obtain thrones, principalities, powers, dominions, exaltations, and eternal lives in the kingdom of our God, and Brother Miller will be there. Let us try to emulate his good example and seek to do that which is right in the sight of God and man. God has given us great principles and put us in possession of great blessings. Let us appreciate them. Let us, in all sincerity, be honest and virtuous, truthful, holy and pure. Let us abstain from covetousness, fraud, lasciviousness and corruption of every kind, and be indeed and in truth what we profess to be, the Saints of the living God.

God bless you in time and throughout the eternities to come, in the name of Jesus, Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

DELIVERED AT LOGAN, SATURDAY AFTERNOON, MAY 6, 1882.

(Reported by Geo. F. Gibbs.)

GOD'S PECULIAR PEOPLE CALLED A KINGDOM OF PRIESTS — THEIR MINISTRY THUS FORESHADOWED — THE MELCHISEDEK AND AARONIC PRIESTHOODS — THEIR RESTORATION IN THE LATTER-DAYS — THE PREACHING OF THE GOSPEL—EPHRAIM AND MANASSEK—THE LINEAGE OF THE PROPHET JOSEPH SMITH—PREDESTINATION AND ELECTION—THE DISPERSION AND GATHERING OF ISRAEL.—THE PRIESTHOOD ENDLESS, ADMINISTERING IN TIME AND ETERNITY — THE BLINDNESS OF THE GENTILES TO THE THINGS OF GOD — THE RESULTS OF PERSECUTION—THE FUTURE OF THE FAITHFUL.

I will call the attention of the congregation to the words of the Lord through Moses, spoken to the children of Israel, contained in the 5th and 6th verses of the 19th chapter of Exodus:

"Now, therefore, if ye will obey my voice indeed and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine.

And ye shall be unto me a kingdom of priests, and an holy nation."

In connection with this passage I will read the words of the Apostle Peter, as recorded in the 5th verse, 2nd chap. of 1st Peter:

"Ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Also the 9th verse of the same chapter:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called ye out of darkness into this marvelous light."

Elder Penrose referred this morning to the fact of so large a portion of the Latter-day Saints being called and ordained to bear some portion of the Priesthood, remarking that at times he had queried in his mind as to why this was so appointed unto us. This reminded me of the Scriptures I have just read in your hearing. The consideration of the subject involves the whole mission of the Latter-day Saints. The promise of God to ancient Israel contained in the first text sets forth the purposes of Jehovah in choosing the seed of Abraham especially and separating them from other peoples and nations, and taking them under His especial care and guidance, and leading them as he did out of Egyptian bondage with a mighty hand and an out-stretched arm and planting them in Canaan in fulfilment of the promises made to their father Abraham, and to Isaac and Jacob. And when God called Abraham to leave his father's house and go to a land which he should show him and which he afterwards promised to him and his seed for an inherit

ance, he had this in view, to make of him and his seed a peculiar people; to make of them instruments in his hands of accomplishing good for the benefit of the world.

He promised Abraham on another occasion that in him and his seed all the nations of the earth should be blessed. And although this had reference chiefly to the coming of the Son of God through his lineage, who was to be the Chief Apostle and High Priest of our profession, the Redeemer of the world, it implied the fact also that through his seed the Gospel should be carried to all the world, and the oracles of God delivered to men; that prophets and righteous men should be raised up who should act as the mouthpiece of God to the people among whom they should live, and they should have Abraham for their father. Among his descendants also, his Temple as well as the Tabernacle should be established, and the ordinances were to be revealed through them and the Priesthood conferred upon them, and the word of God preserved among them and handed down to future generations, thus maintaining the true character and knowledge of God, and perpetuating the same upon the earth. This was a great work that the Lord purposed concerning the seed of Abraham, and it was for this reason and purpose that he promised to establish his covenant with them forever.

Now the Priesthood referred to in Scripture had not reference alone to that lower or lesser order known as the Levitical Priesthood which was confirmed by covenant upon Aaron and his seed and upon the house of his fathers, the tribe of Levi, which Priesthood officiated in offering sacrifices and all the lesser duties pertaining to the law; but it comprehended something more than this, the Priesthood as a whole, including the Melchisedek or that holy order of Priesthood after the order of the Son of God. And when Moses was made the mouthpiece of the Lord to Israel in this precious promise we find them hearkening to him and keeping his covenants, they being a peculiar people unto him, above all the earth, a chosen generation, a royal Priesthood; and he referred to them as a whole people and not to the Levites alone, and to the Priesthood, as I before remarked, as a whole including, of course, the Melchisedek Priesthood, hence the words of Peter: Ye are a chosen generation, a royal Priesthood, an holy nation."

The same great purpose and object prevail at the present time. The calling and mission of the Latter-day Saints are to fulfill what is here promised in these Scriptures—to bring about the restoration of scattered Israel, the establishment of Zion, the preparing a people for the coming of Christ; a people who are to be Saviors upon Mount Zion, and thus fulfilling one of the prophesies of one of the Jewish prophets concerning the Zion of the latter days, that Saviors should come up upon Mount Zion to save the house of Esau, but the kingdom should be the Lord's. No matter how many might be employed in this work of salvation, as Saviors upon Mount Zion, all should labor as helpers and co-laborers with Christ in the salvation of men.

God has promised in the revelations given to the Latter-day Saints to make known unto them the fullness of all former dispensations, and he has confirmed upon his servants in this dispensation of the fullness of times the keys of all former dispensations and revealed all the ordinances made known to the an-

cients; and, therefore, it is our calling to complete the work that was inaugurated in former dispensations of God to man. At first Joseph Smith received the gift of seeing visions and the gift of translating dead languages by the Urim and Thummim, and when he had exercised himself in these gifts for a season, he received the keys of the Aaronic Priesthood, together with his Brother Oliver, under the hands of John the Baptist, who was a resurrected being, and who was the last of the Jewish High Priests under the dispensation of the law, the only son of Zacariah the High Priest, and a child of promise, who was beheaded by order of Herod, having first performed his mission in preparing the way of the Lord, and having preached the baptism of repentance for the remission of sins, testifying of Jesus that was to come, and baptizing those who received him, including the Savior himself. John having finished his mission, sealed his testimony with his blood, rose again from the dead and continued to hold those keys of the Priesthood which he inherited from his fathers and which were confirmed upon him by the angel of the Lord when he was eight days old. And he was a fit and proper person to send to confer those keys of Priesthood upon Joseph and Oliver. In due course of time, as we read in the history which he has left, Peter, James and John appeared to him—it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth, which had been bestowed upon them by the Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest. As has been often taught us that the keys of the presidency of this Apostleship represent the highest authority conferred upon man in the flesh. And by virtue of these keys of Priesthood the Prophet Joseph from time to time proceeded to ordain and set in order the Priesthood in its various quorums as we see it to-day in the Church. And if the question be asked why, and for what purpose, the answer would be the idea conveyed in the language I have quoted: In accordance with the design of the Lord to raise up a peculiar people to himself, a holy nation, a royal Priesthood—a kingdom of Priests, that shall be saviors upon Mount Zion, not only to preach the Gospel to the scattered remnants of Israel, but to save to the uttermost the nations of the Gentiles, inasmuch as they will listen and can be saved by the plan which God has provided.

The first important labor of this ministry is to go abroad and preach the Gospel to the nations. The Gospel of the kingdom must be preached to all people and nations and tongues before the end can come; and by the preaching of the word and the administering of the ordinances of the Gospel, is Israel sought out from among the nations among which they are scattered, especially the seed of Ephraim unto whom the first promises appertain, the promise of the keys of the Priesthood. For it must be remembered that of all the seed of Abraham whom the Lord chose to bear the keys pertaining to this holy order of Priesthood, the seed of Ephraim, the son of Joseph, were the first and

chief. While the tribe of Levi, unto which Moses and Aaron belonged, was specially charged with the administration of affairs of the lesser Priesthood under the law, yet Ephraim, the peculiar and chosen son of Joseph, was the one whom the Lord had named by his own mouth and through the Prophets, to inherit the keys of presidency of this High Priesthood after the order of the Son of God. In this also we see the fulfillment of the covenants and promises of God; not that Joseph by birthright inherited this blessing, for Reuben was the first-born among the twelve sons of Jacob; but we are told in Chronicles, the 7th chapter, that Reuben forfeited this birthright by his adultery, and that God took it from him and conferred it upon the sons of Joseph; and of the sons of Joseph he chose Ephraim as the chief; and while the Patriarch Jacob, as we read in the 49th chapter of Genesis, adopted into his own family two of the sons of Joseph, Ephraim and Manasseh, yet he placed Ephraim the younger foremost, and blessed him with the chief blessing, saying, that Mannasseh shall be great, but Ephraim shall be greater than he; he shall become a multitude in the midst of the earth. Another Scripture also says concerning scattered Israel, that Ephraim has mixed himself among the people; and speaking of the gathering of Israel in the latter-day dispensation, the Prophet Jeremiah has said that God would gather Israel and lead them as a shepherd does his flock, and says he, I am Father to Israel, but Ephraim is my first-born. Now, if Ephraim has been scattered and has mixed himself with the people until their identity is lost among the nations, how are they going to be recognized and receive the promised blessings—how is it that Ephraim shall be the first-born of the Lord in the great gathering of the latter-days? If we turn back to the blessing which Moses gave to the twelve tribes of Israel, as found in Deuteronomy, we shall there see that in blessing the tribe of Joseph, he especially charged them with the duty of gathering the people from the ends of the earth. Said he, Joseph's horns are like the horns of unicorns, which shall push the people together from the ends of the earth, and they are the thousands of Manasseh and ten thousands of Ephraim; showing that it shall be the ten thousands of Ephraim and thousands of Manasseh who shall be in the foremost ranks of bearing the Gospel message to the ends of the earth, and gathering Israel from the four quarters of the world in the last days. Whoever has read the Book of Mormon carefully will have learned that the remnants of the house of Joseph dwelt upon the American continent; and that Lehi learned by searching the records of his fathers that were written upon the plates of brass, that he was of the lineage of Manasseh. The Prophet Joseph informed us that the record of Lehi, was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgement is given us in the first Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis, which says: "And let my name be named on them, and the name of my fathers

Abraham and Isaac; and let them grow into a multitude in the midst of the land." Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla and found by Mosiah—thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up on the American continent. But we are not informed that the Prophet Joseph and the first Elders of this Church who were called and chosen of God to bear the Priesthood and lay the foundation of this work, were descended from any portion of those remnants that peopled America anciently, and whose history is given us in the Book of Mormon. Yet we find in the Doctrine and Covenants the declaration concerning the first Elders of this Church, that they were of the house of Ephraim; and another passage referring to the wicked and rebellious, says, they shall be cut off from among the people, for the rebellious are not of the seed of Ephraim. And there is a passage in the Book of Mormon which is a part of the prophecy of Joseph written on the plates of brass and quoted by Lehi, concerning the Prophet Joseph Smith, who, it says, was to be raised up in the latter days to translate the records of the Nephites, and whose name should be Joseph, and who should be a descendant of that Joseph that was sold into Egypt, and also that that should be the name of his father.

Now if the Prophet Joseph Smith was that chosen vessel out of the loins of Joseph, it may be asked by some, what evidence have we of this lineage? I answer, the testimony of God, the best of all testimony, for no record kept by mortal man can be equal to it; and that, too, by reason of that quaint but sensible old maxim, "it takes a wise man to know who his father was, but a fool may find out who his mother was." And even if we had the lineage of the fathers, it would not be as sure and certain to us as the word of the Lord. For he has had his eye upon the chosen spirits that have come upon the earth in the various ages from the beginning of the world up to this time; and as he said to Abraham, speaking of the multitudes of spirits that were shown unto him in heavenly vision, you see that some are more noble than others? Yes. Then you may know there were some others still more noble than they; and he speaks in the same manner of the multitude of the heavenly bodies; and said he to Abraham, thou art one of those noble ones whom I have chosen to be my rulers. The Lord has sent those noble spirits into the world to perform a special work, and appointed their times; and they have always fulfilled the mission given them, and their future glory and exaltation is secured unto them; and that is what I understand by the doctrine of election spoken of by the Apostle Paul and other sacred writers: "For whom he did foreknow, he also did predestinate to be confirmed to the image of His Son, that he might be the first-born among many brethren." Such were called and chosen and elected of God to perform a certain work at a certain time of the world's history and in due time he fitted them for that

work. It will be remembered when Jeremiah was called of God in his youth that he, in order to excuse himself, complained of his youth and of his being slow of speech, that the Lord said unto him that he would be mouth for him and matter to his heart, for, he said, he knew him and called him from his mother's womb to be a prophet unto the nations. And so he called John the Baptist by sending his angel Gabriel to his father Zachariah, and giving him a promise that his wife Elizabeth, though old and barren, should yet conceive and bear a son, and that his name should be John, who should be a forerunner to the Savior to prepare the way before his face. And so he elected the seed of Ephraim to be that peculiar people I have referred to, that holy nation, a kingdom of Priests, a people to receive the covenants and oracles, and to be witnesses to certain nations of the God of Israel. And how strict were his commands that they should have no other Gods but him, that they might be a standing rebuke to the idol worshippers, and to all who believe not in the true and living God.

Now the same spirit of revelation that sought out the Prophet Joseph from the loins of Joseph who was sold into Egypt, and that raised him up in this dispensation to receive the keys of the Priesthood and to lay the foundation of this great work in the earth, has also called the children of Abraham from among the kingdoms and countries of the earth to first hear and then embrace the everlasting Gospel; and the remnants of the seed of Ephraim who were scattered from Palestine and who colonized the shores of the Caspian Sea and thence made their way into the north of Europe, western Scandinavia and northern Germany, penetrating Scotland and England, and conquering those nations and reigning as monarchs of Great Britain, and mingling their seed with the Anglo-Saxon race, and spreading over the waters a fruitful vine, as predicted by Jacob, whose branches should run over the wall. Their blood has permeated European society, and it coursed in the veins of the early colonists of America. And when the books shall be opened and the lineage of all men is known, it will be found that they have been first and foremost in everything noble among men in the various nations in breaking off the shackles of kingcraft and priestcraft and oppression of every kind, and the foremost among men in upholding and maintaining the principles of liberty and freedom upon this continent and establishing a representative government, and thus preparing the way for the coming forth of the fullness of the everlasting Gospel. And it is the foremost of those spirits whom the Lord has prepared to receive the Gospel when it was presented to them, and who did not wait for the Elders to hunt them from the hills and corners of the earth, but they were hunting for the Elders, impelled by a spirit which then they could not understand; and for this reason were they among the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will be found in the front ranks of all that is noble and good in their day and time, and who will be found among those whose efforts are directed in establishing upon the earth those heaven-born principles which tend directly to bles-

sing and salvation, to ameliorating the condition of their fellow-men, and elevating them in the scale of their being; and among those also who receive the fullness of the Everlasting Gospel, and the keys of Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors, not only to the house of Israel but also to the house of Esau.

Now the work of carrying the Gospel to the nations and gathering the people, mighty as it is, is not the chief, it is but laying the foundation for the still greater work of the redemption of the myriads of the dead of the seed of Israel that have perished without the fullness of the Gospel, who too are heirs to the promised blessings; but the time had not come when they passed away for the fulfillment of all that God had promised Abraham, Isaac and Jacob concerning their seed: Ezekiel in the 37th chapter of his book beautifully illustrates this doctrine in his vision of the valley of dry bones. I respectfully refer you to it. The substance of the vision is this: The Lord showed Ezekiel a valley full of dry human bones; and he asks him if those bones can live. Ezekiel answered, "O Lord God, thou knowest." The Lord then tells him to prophecy to the bones: Oh ye dry bones. Hear the word of the Lord; and as he did so there was a shaking, and behold the bones came together, bone to its bone; and according to the word of the Lord through him, flesh and skin and sinews came upon them, and the breath of life came into them, and lo, and behold, they stood upon their feet an exceedingly great army. The Lord then tells the Prophet that these are the whole house of Israel; and that they complain of the non-fulfillment of the promises upon their head, saying, "Our bones are dried, and our hope is lost: all are cut off for our parts. But he further tells him to prophecy unto them, saying, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," etc. And by whom shall this great and marvelous work be accomplished? I answer, by the thousands of Manasseh and the ten thousands of Ephraim; by this same people who shall search out and gather together the house of Israel, and who will come up as saviors upon Mount Zion.

Paul tells us concerning the Melchisedek Priesthood, that it is after the order of an endless life, without beginning of days or end of years; or, in other words, that it is eternal; that it ministers in time and also in eternity. Peter, James and John and their fellow-laborers still minister in their Priesthood on the other side of the veil; and Joseph Smith and his fellow-brethren still minister in their office and calling under the counsel and direction of the same Peter, James and John who ministered on earth, and who conferred upon Joseph the keys of their Priesthood; and all the Elders of this dispensation who prove faithful and magnify their calling in the flesh will, when they pass hence, continue their labors in the spirit world, retaining the same holy character and high responsibility that they assume here. And these men will be engaged there hunting up the remnants of their fathers of the house of Joseph through Ephraim and Manasseh; and then all the other tribes of Israel; while their

children and children's children remaining in the flesh, holding the same Priesthood, are building and will continue to build Temples and enter into them, and there officiate for the whole house of Israel, whose bones are dry and hope lost; but with whom it will be, as the Apostle Peter has expressed it, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." When Peter buried his Lord he buried his hope also, and when in this state of mind he said, "I go a fishing." He returned to the old mode of living, and his fellow Apostles accompanied him. After toiling all night and catching no fish, the Savior appeared to them, but the disciples did not know him; and after learning that they had caught nothing, he told them to cast the net on the other side of the ship, and instantly the net was full of fishes. And straightway the inspiration of the Almighty was upon Peter, who said, that's the Lord; that's one of his tricks. And the impetuosity of his nature was such that he could not wait, but threw himself into the water to go and meet the Savior, knowing that it was He just as well as if the Father himself had told him so. And when they got ashore they found that their Lord had prepared food for them, of which they all partook. And then the Savior takes Peter to task by giving him to understand that He had called him and fellow-apostles to be fishers of men, and says to Simon Peter, "Simon, son of Jonas, lovest thou me more than these," (fish)? Peter answered, "Yea, Lord, thou knowest that I love thee." The Savior said unto him, then "feed my lambs;" repeating his question and admonition three times. This rebuke was sufficient for Peter all the rest of his days; we never hear of his going fishing again.

The morning of the resurrection dawns upon us. Ere long we will find Joseph and his brethren overseeing and directing the labors of the Elders of Israel in the Temples of our God, laboring for the redemption of the dead, which work will continue during the thousand years rest when the Savior will bear rule over the whole earth.

The Gentile nations comprehend not these things. Congress and the hireling priests are blind and ignorant to them. And why? Because they have not been "born again," being in the same condition that Nicodemus was when the Savior told him that except a man were bornagain—that is born of the water and the Spirit—he could not enter into (or see) the kingdom of God. They talk about religion, and they profess to be teachers of Christianity; so far as they honestly believe, and show by their works, that Christ was the Son of God, so far God will have them in remembrance; so far as they honestly receive those principles of morality that should govern men in their walks of life and their intercourse with their fellows, and do respect and strive to live them, so far will he hold them in honorable remembrance, and they will be numbered among the honorable of the earth, and the mercy of the Lord will reach them in his due time; but the hypocrite who conceals his wicked heart under the cloak of religion, who has a form of godliness, but denies the power thereof, all such will he waste away.

Understanding this as we understand them, we do not wonder at this class of persons combining with

the powers of earth to throw stumbling blocks in the way of this community. But will the Lord suffer them to bring persecution upon us? Peradventure he may; and he will if it is necessary to prune the vineyard, to cleanse his people from sin, to purge out evil and frighten away the hypocrites in Zion; for it has been decreed that fearfulness shall surprise the hypocrites in Zion; and if he suffers the wicked to combine against us, he will overrule it for the salvation of the righteous. The righteous can endure trials, realizing as they do that

> Behind a frowning providence,
> He hides a smiling face.

And that after much tribulation comes the blessing. And such are of Ephraim. Amen.

DISCOURSE BY APOSTLE LORENZO SNOW,

DELIVERED AT LOGAN, SUNDAY, MAY 6TH, 1882.

(Reported by Geo. F. Gibbs.)

THE ESTABLISHMENT OF CHARACTER — TRAITS THAT ARE ADMIRABLE — HOW TO HAVE INFLUENCE WITH HEAVEN — WHY MEN SHOULD DO RIGHT — THE CULTIVATION OF SPIRITUAL GIFTS — THE THINGS OF GOD MUST BE SOUGHT AFTER — FASTING, PRAYER, DEVOTION AND SACRIFICE.

The speaker commenced by reading the first ten verses and the 18th verse of the 35th chapter of Jeremiah; also part of the 139th Psalm; and then said:

I read these verses with a view of riveting more forcibly upon our understanding a principle which I desire to present for consideration, namely, the establishing of a proper character, as Latter-day Saints, before God our Father.

I am under the strongest impression that the most valuable consideration, and that which will be of the most service when we return to the spirit world, will be that of having established a proper and well-defined character as faithful and consistent Latter-day Saints in this state of probation. In cases where a stranger applies for employment, or an office of trust, it is often required that he produce papers attesting his worthiness, from reliable parties, letters of recommendation and of introduction which are exceedingly useful in their way, assisting in obtaining favors and privileges which otherwise would be

difficult to secure. It is, however, comparatively easy to obtain a written character, as it is termed, a character that one can put in his pocket; and, indeed, according to my observation it is not infrequently the case that people are the bearers of written characters which their real and true character fails to attest. There are those among us who are recognized as members of this Church who take a vast amount of pains to be favorably known by those around them, but whose real character, or the inwardness so to speak, of such people, is veiled or disguised, being to all outward appearance reputable Latter-day Saints, but whose inward character, the character that is written indelibly upon their own hearts, would, if known, render them unfit for the association and fellowship of the people of God. Now this prayer that I have referred to—"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting"—is very significant; it was a prayer that David in the principal course of his life could conscientiously and with a degree of confidence offer up to the Lord. But there were times when he would feel the faltering and quivering sensation of weakness in offering up a prayer of this kind.

I have reason to believe that many of the Latter-day Saints, during a great portion of their lives, could approach the Lord in all confidence and make this same prayer—"Search me, O God, and know my heart, and see if there be any wicked way in me;" but if we, as a people could live so as to be able at all times to bow before the Lord and offer up a prayer like this, what a delightful thing it would be, what an attainment we should have acquired in righteousness and good works! To every person who has at heart the preparing of himself for the great change, that is the work of regeneration, I would recommend that he adopt this prayer of David, and see how near he can live according to the light that he has, so as to make it in all sincerity part of his devotions to God. Many fail in coming up to this standard of excellence because they do things in secret where mortal eye cannot penetrate, that has a direct tendency to alienate them from the Almighty, and to grieve away the Spirit of God. Such persons cannot in their private closet use this prayer; they could not unless they had repented of their sins and repaired the wrong they may have committed, and determined to do better in the future than they had done in the past, and to establish a character before God that could be relied upon in the hour of trial, and that would fit them to associate with holy beings and with the Father himself when they shall have passed into the spirit world. In order to arrive at the state of perfection that David did when he poured out his soul to the Lord in the prayer that I have referred to, we must be true men and true women; we must have faith largely developed, and we must be worthy of the companionship of the Holy Ghost to aid us in the work of righteousness all the day long, to enable us to sacrifice our own will to the will of the Father, to battle against our fallen nature, and to do right for the love of doing right, keeping our eye single to the honor and glory of God. To do this there must be an inward feeling of the mind that is conscious of the responsibility that we are under, that recognizes the fact that

the eye of God is upon us and that our every act and the motives that prompt it must be accounted for; and we must be constantly *en rapport* with the Spirit of the Lord. We should strive earnestly to establish the principles of heaven within us, rather than trouble ourselves in fostering anxieties like the foolish people of the Tower of Babel, to reach its location before we are properly and lawfully prepared to become its inhabitants. Its advantages and blessings, in a measure, can be obtained in this probationary state by learning to live in conformity with its laws and the practice of its principles. To do this, there must be a feeling and determination to do God's will.

There are many things that I admire in the character of the prophets, and especially in that of Moses. I admire his determination to carry out the word and will of God with regard to Israel, and his readiness to do everything that was in the power of man, assisted by the Almighty; and above all I admire his integrity and fidelity to the Lord. There is something very beautiful and lovely to contemplate in the character of the children of Rechab of whom I have read: there is something that ought to command the admiration of all men, and indeed, God himself admired it and recognized it in the great promise that he made their father as a recognition of this remarkable virtue exhibited in their character, namely, "Jonadab the son of Rechab shall not want a man to stand before me forever." How comforting and consoling, what a feeling of gratification and joy to the heart of a parent to receive such a promise from the Lord, because of the obedience of his children in strictly adhering to this counsel; his posterity forever should be represented among those who should stand before the Lord. And God admires the men and women to-day who pursue a course of rectitude and who, notwithstanding the powers of Satan that are arrayed against them, can say, Get thee behind me Satan, and who live a righteous, a godly life, and such people have influence with God and their prayers avail much. Moses, for instance, had such power with the Almighty as to change his purposes on a certain occasion. It will be remembered that the Lord became angry with the Israelites, and declared to Moses that he would destroy them, and he would take Moses and make of him a great people, and would bestow upon him and his posterity what he had promised to Israel. But this great leader and lawgiver, faithful to his trust, stood in the gap and there plead with the Lord on behalf of his people; by the power that he could exercise and did exercise, he was the means of saving the people from threatened destruction. How noble and glorious Moses must have appeared in the eyes of the Lord, and what a source of satisfaction it must have been to him to know that his chosen people, in their obstinate and ignorant condition, had such a man at their head.

In Jonah again we find an interesting trait of character. When upon the raging waters, and fears were expressed by the sailors as to their ability to save the ship, Jonah, feeling conscience-stricken at the course he had taken in not proceeding to Nineveh as commanded of the Lord, came forward and confessed himself as being the cause of the disaster that was about to befall them, and was willing to be sacrificed in the interest of those on board

Also in other prophets and men of God, although they may have on certain occasions, like Jonah, exhibited weaknesses, there is something really grand and admirable shown in their character. But such traits of character as we find evinced in the ancient worthies are not the products of accident or chance, neither are they acquired in a day, a week, a month, or a year, but are gradual developments, the results of continued faithfulness to God and to truth, independent of either the plaudits or criticisms of men.

Written characters do not always amount to much; they are well enough in their place however. It is important that we, as Latter-day Saints, should understand and bear in mind that salvation comes through the grace of God, and through the development in us of those principles that governed those righteous people before mentioned. The idea is not to do good because of the praise of men; but to do good because in doing good we develop godliness within us, and this being the case we shall become allied to godliness, which will in time become part and portion of our being. I will refer again to the Rechabites, and the strong temptation that they were under when invited to the Temple of God, and there, in one of the apartments, asked by Jeremiah, one of the greatest Prophets, to drink wine; or, in other words, to do something that they had been instructed by their father not to do. But they could not be moved, the teaching of their father had found an abiding place in their hearts, and the consequence was that they utterly refused to do what the Prophet of God told them to do. The Lord Himself admired the course that they took in this matter, and was led as I before said, to make such a glorious promise to the house of Rechab; and I would not be astonished to know that among this people may now be found some of the descendants.

Do we not at times do things that we feel sorry for having done? It may be all very well, provided we stop doing such things when we know them to be wrong; when we see the evil and then reform, that is all we can do, and all that can be asked of any man. But undoubtedly, it is too much the case with some that they consider and fear the publicity of the wrong they commit, more than committing the wrong itself; they wonder what people will say when they hear of it, etc. And, on the other hand, some are induced to do certain things in order to receive the approbation of their friends, and if their acts fail to draw forth favorable comments or to be recognized, they feel as though their labor had been lost, and what good they may have done was a total failure. Now, if we really desire to draw near to God; if we wish to place ourselves in accord with the good spirits of the eternal worlds; if we wish to establish within ourselves that faith which we read about and by which ancient Saints performed such wonderful works, we must, after we obtain the Holy Spirit, hearken to its whisperings and conform to its suggestions, and by no act of our lives drive it from us. It is true that we are weak, erring creatures, liable at any time to grieve the Spirit of God; but so soon as we discover ourselves in a fault, we should repent of that wrongdoing and as far as possible repair or make good the wrong we may have committed. By taking this course we strengthen our character, we advance our own cause, and we fortify ourselves against temptation;

and in time we shall have so far overcome as to really astonish ourselves at the progress we have made in self-government and improvement.

We have received a Gospel that is marvelous in its operations: through obedience to its requirements we may receive the choicest blessings that have ever been promised to or bestowed upon mankind in any age of the world. But, like the child with the toy or the plaything, we too often satisfy ourselves with the perishable things of time, forgetting the opportunities we have of developing within us the great, the eternal principles of life and truth. The Lord wishes to establish a closer and more intimate relationship between himself and us; He wishes to elevate us in the scale of being and intelligence, and this can only be done through the medium of the everlasting Gospel which is specially prepared for this purpose. Says the Apostle John: "Every man that has this hope in him purifieth himself, even as He (Christ) is pure." Are the Latter-day Saints applying the principles of the Gospel to their lives, and thus accomplishing the design of God?

We sometimes, though perhaps not to a great extent, trouble ourselves about some probable or possible persecution that our enemies may bring upon us. We look upon the past history of the Church and see that the Lord has suffered our enemies on certain occasions, to destroy our houses, despoil us of our property and drive us from one place to another. We say, such things have been allowed; and we query in our minds, whether they will still be permitted to bring trouble upon us, and if so, to what extent. We acknowledge that God has blessed us—that he has given us houses and lands, flocks and herds, and has put us in the way to obtain the conveniences and comforts of life. We, no doubt, appreciate our temporal condition, and would dislike very much to be deprived of these blessings we enjoy. And some wonder as to how far the hand of oppression will be allowed to disturb the quiet of our mountain homes, and whether we as individuals, will ever pass through what this people endured in early days. This is a matter that should not trouble the Saints of God particularly; but what to my mind is far more important is, what can we do under the circumstances to elevate ourselves still higher in the righteousness of our God. What advantages, blessings and privileges does this system of salvation, which we have obeyed, afford, and what means shall be employed to realize them? If there should be a sacrifice demanded it will be very opportune for all those who wish to make their religion a study, and who are endeavoring to conform to its requirements, by living it in their everyday life, to show their willingness to bow to the will of Jehovah, acknowledging his hand in adversity as in prosperity.

I remember very well the cloudy and stormy days of Kirtland, and how foolishly some people acted. There were men who occupied high standing in the Church, who disgraced themselves, having behaved in a manner which afterwards brought the blush of shame to their cheeks. There was a reason for that. Had they lived so that they could have offered up in their hearts David's prayer, they would not have been numbered among those who apostatized and fell in the hour of trial. It would be well to examine ourselves, hold communion with ourselves in the secret closet, to

ascertain how we stand as Elders in Israel before the Lord, so that if need be we may renew our dilligence and faithfulness, and increase our good works.

There is no doubt, speaking of the people as a whole, that we are greatly improving in the sight of God. But although this is undoubtedly the case, I am convinced there are persons among us endowed with spiritual gifts and susceptible of cultivation, that could be exercised, if they chose, to a far greater extent than they are, and who could move much faster in the ways of holiness and get much nearer to the Lord. But the spirit which attends the things of this world is operating upon them to that extent that they do not increase those spiritual powers and blessings; they do not place themselves in that close relationship to the Lord that it is their privilege, as men holding the holy Priesthood, called and chosen to perform a special work in the midst of mankind. As it was with Peter and the rest of the Apostles in the days of their gloom, when the Master, the Savior of the world, hung upon the cross, their hope and prospects sunk in darkness, having lost the real spirit of the mission to which they had been called, in their despair, they said, Let us go a fishing; let us return to our nets, to our former business. So it is with some in our day. There are men among us upon whom the Spirit of the Almighty once rested mightily, whose intentions were once as good and pure as those of angels, and who made covenants with God that they would serve Him and keep His commandments under every and all circumstances; and many of such were ready and willing to leave their wives and children to go or come as the case might be in the interest of the cause they had espoused. But how is it now with some of those Elders? They do not feel so to-day. Their affections are set upon the things of this world which the Lord has enabled them to acquire, that they wait now until they are called, and in many instances when called, they obey more out of a desire to retain their standing and position, than a real heart-felt love of the labor to which they may have been called.

This is the condition of all men, no matter how well they start out, who allow their thoughts and affections to run after the world and its ways, and it is a plain and indisputable proof that when this is the case with men they love the world more than they love the Lord and His work upon the earth. Having received the light of the everlasting Gospel, and partaken of the good things of the kingdom, and being of the seed of Israel and heirs to great and glorious promises, we should labor with fidelity and diligence to accomplish what God has designed to do through us; we should be men and women of faith and power as well as good works, and when we discover ourselves careless or indifferent in the least, it should be sufficient for us to know it in order to mend our ways and return to the path of duty.

When our friends are stricken down by sickness and disease, or when our little ones are in the agonies of pain and death, there should be Elders in our midst who have educated themselves so thoroughly in developing the gifts of the Spirit within them, and in whom the Saints have such perfect confidence, that they would always be sought after instead of doctors. There are men among us who possess the gift

of healing, and might have great faith; but they do not exercise the gift, they do not live for it, and, therefore, do not have the power to use it so effectually as they might. There are men in this Church who are as good in their hearts and feelings as men ever were, but lack faith and energy, and do not obtain really what it is their privilege to receive. If their faith, their energy and determination were equal to their good feelings and desires, their honesty and goodness, they would indeed be mighty men in Israel; and sickness and disease and the power of the evil one would flee before them as chaff before the wind. Yet, we say we are a good people and that we are not only holding our own but making great advances in righteousness before God; and no doubt, we are. But I wish to impress upon you, my brethren and sisters that there are Elders among us endowed with Spiritual gifts that may be brought into exercise through the aid of the Holy Ghost. The gifts of the Gospel must be cultivated by diligence and perseverance. The ancient Prophets when desiring some peculiar blessing, or important knowledge, revelation or vision, would sometimes fast and pray for days and even weeks for that purpose.

As Saints of God, Elders of Israel, we should be willing to devote time and labor, making every necessary sacrifice in order to obtain the proper spiritual qualifications to be highly useful in our several callings. And may the Lord inspire every heart with the importance of these matters that we may seek diligently and energetically for the gifts and powers promised in the Gospel we have obeyed.

DISCOURSE BY APOSTLE MOSES THATCHER,

DELIVERED AT THE GENERAL CONFERENCE, SATURDAY, APRIL 8TH, 1882.

(Reported by Geo. F. Gibbs.)

THE MISSION OF THE HOLY GHOST—COMMISSIONS OF THE ANCIENT AND MODERN APOSTLES—UNBELIEF, DIVISION, SUPERSTITION AND FANATICISM—SINCERITY NO EVIDENCE OF TRUTH, BUT ALWAYS ENTITLED TO RESPECT—MARRIAGE COMMANDED OF GOD AND FORBIDDEN BY MAN—MORAL COURAGE AND ANTI-"MORMON" LEGISLATION—RIGHTEOUS AND UNRIGHTEOUS DOMINION—THE PURITY OF THE ELDERS OF ISRAEL—THE WORSHIP OF WEALTH AND ITS POVERTY—PUBLIC OPINION AND INDEPENDENCE OF CHARACTER—THE LATTER-DAY SAINTS NEVER DESTINED TO BE SLAVES—PERSECUTION AND ITS CONSEQUENCES—EXHORTATION TO LOYALTY, LONG-SUFFERING, KINDNESS, INTEGRITY AND RIGHTEOUSNESS.

I have been very happy in attending the meetings of this Conference. I have rejoiced in listening to the remarks of brethren who have spoken; and earnestly hope that I may be influenced and guided in the remarks I may make, by the same spirit and power which has actuated them. Realizing as I do, that God is working in the hearts of the Saints and is, at the same time, holding as in his hands the destiny of nations, I have seen no happier day than this. And, while proscriptive, *ex post-facto* laws, abridging the liberties of the people have been, and others may hereafter be enacted by the law-makers of the nation, still the honest and good, the meek and pure in heart rejoice in the Holy One of Israel, who while preserving their lips from uttering guile makes steadfast their feet in Zion, that they slip not.

I am not aware that we, as a people, have any policy marked out by which to meet the issues or overcome the annoyances which may be forced upon us, but with those who merit the constant companionship of the Holy Ghost, all will be well. The sight of the eye, the hearing of the ear, the touch of the hand may each and all be deceived, but the instructions of the spirit are in all things correct. The combined senses may misguide or fail, but he who happily secures the companionship of the Holy Spirit, walks in the ways of life and neither fears, becomes weary nor faints by the wayside. Christ as the author of human redemption—himself a willing sacrifice—comprehending by his divine nature, the fulness of this great truth, commanded his disciples to tarry at Jerusalem until endowed with power from on high

—until he should send the Comforter whose mission it was to show them things to come; bring all things which he had taught to their remembrance and lead them into all truth.

They had listened to the words of life and light as the marvelous sermon on the Mount came from the divine lips of their Lord and Master: they had seen him touch the eyes of the blind, making them to see again, the ears of the deaf to hear, and had witnessed his power quicken into life, the decomposing body of the dead; they had traveled throughout the land of Judea with, and perhaps watched many weary nights to keep him from the injury of those who desired to harm him; they had eaten and drank with, and slept by him, listening by night and day to the inspired instructions; but, notwithstanding all the experience thus gained during years of unsurpassed opportunity for learning the truth as it was in him, they were not yet fully qualified and authorized to preach that perfect law of liberty—the Gospel of their Redeemer. Hence the command, "Tarry ye in the City of Jerusalem until ye be endowed with power from on high."

The Comforter which came to them is the same that has come to us, and his mission then, as we have demonstrated it now to be, was to bring things to the remembrance, show things to come and lead into all truth. No man has authority to preach the Gospel and administer its ordinances without a commission from Jesus Christ; and the seal of such commission has always been, and always will be the gifts, blessings and endorsement of the Holy Ghost, which, not only leads to the form, but also to the power of godliness.

It is this that cheers the hearts of the Latter-day Saints, brings knowledge of things past, present and to come, unites and makes them in their testimony, hopes and aspirations, distinct from all the world—a peculiar people.

The Elders of Israel acting under the authority of an endless Priesthood, bear the message of peace, of life and salvation to the inhabitants of a fallen world. Without money and without price they visit the ends of the earth and, while warning the wicked of the judgments to come, they urge the honest and good to gather, before the coming of the great and dreadful day when Babylon shall fall. Bearing a faithful testimony, they speak of that which they know and testify of that which they have experienced, saying, "do the will of the Father and you shall *know* whether the doctrine is true or false." In this, their testimony differs from that of the ministers of all other religious denominations, and they not only speak as having authority, but they have it. Where, outside of the Church of Jesus Christ of Latter-day Saints, is there a man authorized to make the promise of the knowledge of God by revelation as the reward of obedience to the principles of the Gospel? Who, beside the Elders of this Church are commissioned to perform ordinances in the name of the Father, Son and Holy Ghost through which, and by which the Comforter comes to the obedient penitent, leading him into all truth and showing him things to come? Who, beside them are authorized by God, commissioned by Jesus and endorsed by the Holy Spirit to preach repentance, baptism and the laying on of hands, saying to the inhabitants of the earth, "believe in the doctrines of Jesus

Christ, repent of all sins, be immersed in water for their remission and have hands laid upon you for the reception of the Holy Ghost, and you shall *know* these things to be true, for, through obedience to the law of life, comes the testimony of Jesus, which is the spirit of prophecy.

Ask the members of the so-called Christian sects if their ministers come to them offering such a test of their authority to speak in the name of Him who descended beneath all things that he might arise above all things—ask them for the testimony of Him who led captivity captive, and gave gifts to men, what gifts they have to offer, what promises of godly knowledge they have to make? Ask them for the testimony of Jesus and to show the plan of salvation built upon the rock of revelation against which the gates of hell cannot prevail, and you will be made painfully to feel that they have none of these things. A form of godliness they may exhibit, but the *power*, they do not have.

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them."

Such was the commission given to the Apostles anciently, and the gifts and blessings, some of which I have enumerated, following the believer whose faith led to works, were evidences of the authority of the Lord's disciples who bore that commission. Their testimony being true and faithful, received the endorsement of the Holy Spirit.

Unlike ministers of the various Christian denominations the Elders of this Church claim no part of the commission given by the Lord to his ancient Apostles, but they do claim, and do have authority from Jesus Christ to preach his Gospel, and the signs that followed believers then follow them now, as thousands can testify. Most so-called Christians have long since discarded the idea of works, holding that salvation coming only by grace, belief alone, is essential.

Now, I hold that they have not only discarded all works, but belief as well. My reason for so doing is I think logical and conclusive. Jesus declared that certain signs should follow them that believe, but modern divines do not even pretend that any one of the signs enumerated follow those that accept their teachings. Therefore, relying upon the words of the Lord, we must, we are bound to conclude that they do not even *believe* the Gospel, or if they do the promise of Christ certainly fails. I am aware that such a conclusion gives a choice between but two horns of a disagreeable dilemma, but we had nothing to do in the arrangement of matters which have brought it about; we only speak of facts as they exist. Again, ask the ministers of any of the Protestant churches where they got their authority to preach? They will tell you not from the Roman Mother Church which claims Apostolic succession from Peter, but they will refer you I think, in most instances, to the words of Jesus already quoted, wherein he instructed his disciples to go into all the world and preach the Gospel to every creature, etc. They will tell you that here is where they get their authority, and they claim that commission is to them as well as to those to whom it was di-

rectly given. Let us submit the test and see how this claim stands. Those who anciently had the commission and authority were endorsed by the spirit and power of God which caused certain heavenly gifts and blessings to follow those who believed their testimony and teachings. Do any of those gifts and blessings follow the believers in the teachings of modern divines who claim the same authority and commission? No, not one. They the ministers themselves hold them non-essential, and hence done away. They are, indeed, done away so far as our Christian friends are concerned, and so is the authority and commission of their ministers done away, so far as the endorsement of their teaching by the Holy Ghost is concerned.

I desire here to bear my testimony that the gifts and blessings enumerated by the Savior as those that should follow believers, do follow in this day, the authoritative preaching and administration of the ordinances of the Gospel, and that the Elders of this Church are clothed with authority from God. It did not come from the Roman Mother Church, nor from any of her Protestant daughters, but was restored to earth in our day by Peter, James and John, to whom Jesus Himself gave it. In their charge it was authority that bore fruit as testimony of its efficacy and divine power; committed to the charge of God's servants it does likewise in this age among this people.

Lacking the revelations of the Holy Ghost, men and self-constituted ministers are not led into all truth but teach, instead thereof, opinions and vain imaginings. As an instance I refer to a sermon preached not long since by an eminent divine in the East for whose liberal views and outspoken advocacy of them in many respects I entertain admiration, for they have, in my opinion, a tendency to liberalize the ideas of some who otherwise would have inclined to religious bigotry or, on the other hand to infidelity. In seeking to illustrate how the various Christian sects were moving heavenward this divine, compared the kingdom of God to the city of Philadelphia, which has numerous railway connections leading from almost every direction but all centering in that city. Upon these numerous railways daily move many trains composed of numerous cars containing many people traveling from various directions on different roads, but all bound for the city of Philadelphia. Now this doctrine being broad and liberal would certainly commend itself to every thoughtful and charitable Christian did it not, when tested by the Master's perfect standard, reveal a defect—a fatal one too, which all who rely upon it must eventually find to their disappointment and sorrow. The doctrine however attractive, is absolutely untrue, for Jesus Himself has declared that there is *but* one way, "Straight is the gate and narrow is the way, (not many ways like the roads leading to the city of Philadelphia), and few there be that find it."

Now why do eminent, educated, influential men, who have chosen the ministry as a profession, and who pretend to teach the Gospel to others, advocate as doctrine ideas so diametrically opposed to the eternal truths advanced by Christ himself? The answer is simple, lacking the inspiration and revelations of the Holy Spirit—having no Comforter to lead them into all truth, bring things to their remembrance and show them things to come, they teach for doc-

trine the opinions of men. Being filled with worldly wisdom but not the power of God. "They divine for money and preach for hire." Again Christ prayed that his disciples might be one with Him as He was with the Father, and that all should believe the *words* of the disciples that they might be one with Him, as He was one with the Father. Are Christians claiming belief in those words, one? No, the various denominations are not only divided against each other, but in some instances are divided among themselves. During the late civil war, as was stated yesterday, members of the same church south of the Mason and Dixon line were praying for the destruction of their brethren of the same church north of it, while, on the other hand, those north were making a like petition to the same God against their brethren south of that line. According, however, to their own idea of God, He could hardly have heard and answered either party; for, having no body he could not hear, and having no passions he would have been indifferent, had he been able to hear.

Notwithstanding this, however, many, very many on both sides were destroyed and, as we believe, needlessly. Of one thing we may be certain, and that is the members of the various Christian denominations are not one. Therefore there is but one of two conclusions at which the reasoning and thoughtful can arrive. Either God has ceased to answer the prayer of His Son, or the various conflicting religious sects are not believers in the Gospel. And as they put great stress upon faith or belief, I have endeavored and think I have not failed to show that they are not even true believers, for they are certainly not united and one with Christ as He is one with the Father, nor as His ancient disciples were one with Him.

In mentioning these matters, I have tried to do so in a respectful manner, having regard for the feelings of those who differ from us in religious affairs. There are many people in the world who do not believe as we do, but for whom I entertain a high personal regard; for according to the light they have, they are moral, honest and just, and are as devoted to what they believe to be right as we possibly can be. Thousands and hundreds of thousands of people in the world are just as sincere as we are; but to be sincere in a matter does not make that matter true.

While at the City of Mexico recently, I saw many exhibitions of religious devotion and sincerity. On certain feast days people there do strange things. I have seen women walk upon their knees three miles over rough stony roads, being rewarded at the end of their painful journey with a plaited crown of thorns placed upon their heads, while being carried upon the shoulders of strong men, amid the cheering multitude, who praised them for having accomplished what they believed to be a saintly, meritorious task. Again, I have seen ladies of refinement, wealth and influence trail their rich satin and velvet robes through the dirt and filth accumulated upon the floors of the great cathedral, for hours they would kneel in adoration before an image, while being jostled by ignorant, degraded, vermin-covered Indians, worshipping at the same shrine. On other occasions I have witnessed for weeks together the revelry of Catholic maskers who frequented the streets, theatres and balls, night and day. At some of those masked balls it was said

scenes were enacted that were so immoral in their tendency that the general of the Mexican army issued orders prohibiting officers and men of the army from attending them. And yet, at the termination of the thirty days' dissipation, religious sincerity caused those poor, ignorant people to feel free from sin after confessing to their priests and receiving absolution for all their abominations and securing a great black mark in the form of a cross in their foreheads. Now, while these things, and many others which I have no time to mention, appeared very repugnant, immoral and debasing in their practice and tendency, yet I respected those people in their religious belief, customs and ceremonies as I desire to respect the people of other creeds so long as they do not infringe upon the rights and liberties of others. For God intends that all should be absolutely free in such matters. When Adam and Eve were placed in the Garden, the doctrine of free agency was fully established and endorsed by the Creator, for He there gave a conditional commandment, obedience to which was to perpetuate life, disobedience was to bring death, but the choice was left with the man and woman, and from that day to this he has intended that man should act upon his own agency; that he should be permitted to receive the truth, choosing the path that leads back to the presence of God and the knowledge that comes from above; or, on the other hand, to reject it, following in the path which leads to ruin and destruction.

In this great American government a man should be free to worship the Father, the Son and the Holy Ghost; he should be equally free to worship a mountain, a stream, the sun, moon, or anything, or not to worship at all; so long as his practice and belief do not interfere with the inalienable rights guaranteed to man, so long should he be free.

From the time when God gave to man and woman their free agency in the Garden of Eden, making the law and defining the penalty for breaking that law, I can find nothing in the revelations that would bind or fetter the soul or the body of the children of men. There was, however, one unconditional command; it was given in the generation of the heavens, when God created man and woman in His own image; and that command still rests upon the fishes of the sea, upon the fowls of the air, upon the beasts of the field, and all beating throbbing nature naturally obeys the edict, "multiply and replenish the earth." This great unconditional, unrepealed law is still in force. The Roman Catholic church, as it has done heretofore, may issue edicts binding certain members of that church to celibacy, making the union of man and woman obnoxious, but that great command is nevertheless still binding. The Roman church and our own Government, in their blind efforts to defeat the purposes of God, may continue to forbid marriage, and thus fulfill ancient prophecy, but their efforts should not surprise us. Is there anything occurring in the midst of the Nation to-day that we have not anticipated? I have recently returned from the east, and I rejoice exceedingly in what I saw manifested there. Does God hold the members of Congress responsible for their acts as he does the Elders of this Church? No. They will be judged by the light they have and no more. They are, many of them, educated, and are men of influence,

possessing, however, but little genuine moral courage. Notwithstanding the evident disregard for principle manifested by some of them touching affairs in which we are interested, I confess that I lose confidence in them with the deepest regret, and find it most difficult to withdraw the faith formerly reposed in the law-makers of our great nation. I still desire and hope to be able to continue praying for them and for the President and cabinet, that they may honor the positions to which the people have called them. We will uphold, sustain and pray for them at least until God rejects and condemns their works. There is salt in the nation yet. I try to comprehend the feelings of faithful Abraham when pleading for Sodom and Gomorrah; which, had they contained five righteous men, might have been spared.

Now, I think there are a great many more than five righteous men —righteous according to the light they have, in the United States; good men too, who, while they cannot see as we see, and while they cannot endorse our peculiar ideas in regard to the plan of human salvation, love liberty, cherish the memory of our forefathers, and regard the foundations of this great government so highly that they could not even under the pressure of public opinion, vote for a measure so radically wrong, a measure so thoroughly unconstitutional as every lawyer must know the Edmunds law to be. There were a few honorable members of Congress whose high regard for the labors and sacrifices of our forefathers precluded them from advocating that infamous measure which strikes with deep intent and a spirit born of hatred, at the very foundation upon which our government and the liberties of the people rest. Those honorable gentlemen, in opposing the bill, counted the cost by realizing that their course in the matter might offend their constituents, who by reason thereof, might retire them forever from the walks of public political life.

Now I must admit that it would have required nerve and genuine moral courage to enable members of the Republican party to vote against the passage of that bill when the party lash was being swung around them as I have never before seen a party lash used. To overcome the fear arising from the contemplated action of constituents at home, and the cut and the sting of the party leaders in Congress, required more courage than we could reasonably expect from members of the dominant party. Moral courage is a virtue possessed by few men in this gilded age in which ambition, rather than principle, too frequently is the moving cause which prompts to action. When, therefore, party leaders, sarcastic and unscrupulous, shake their fists under the noses of their timid followers, daring them to place themselves upon record as advocates of "Mormonism" by opposing measures intended for the bondage of "Mormons," it is indeed difficult, and we ought not to expect weak men, under such circumstances, to do what is right.

I remember before going East, certain petitions to Congress were being circulated in the midst of the Latter-day Saints, which were afterwards, I understand, signed by about 65,000 people, and what was the prayer of those petitioners—did they ask Congress to endorse polygamy, or in the least manifest sympathy for the marital relations of

the Latter-day Saints? No. The burden of the prayer of this community was to give us a trial before condemning us, to hear our cause before convicting and executing us; in other words, that an investigating committee be sent to the people of Utah to see them as they are; to come, if need be, into our homes and pry into every detail of our social relations, and then judge the tree by its fruits. If the children of the Latter-day Saints, as has been asserted, are frail in body and weak in intellect, we asked the statesmen of our land to come and demonstrate it for our benefit and their information, or send a competent and reliable commission to investigate the matter for them. If we are an immoral people—as we have been accused of being—we want the nation to say so through the mouths of honorable men. That is what we prayed for. Our petitions were not heard, I doubt if they were even read, and, yet, have we any feelings of enmity towards our nation because of it? I have not, not in the least. There is not a man, woman or child in all this broad land for whom I have one particle of hatred. Thank God for that. That is what my religion has taught me. And while I know that I am by no means perfect in keeping that higher law which Jesus gave, namely, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*, I am trying to become so. That is a law of the Gospel which we must all eventually observe in spirit and practice. I am trying to pray for men who by night and day use their influence and every means in their power to crush out a people whom I love, and who are innocent before God of the vile slanders constantly heaped upon them. When we, as Saints of the Most High, shall have learned to love our enemies and pray for those who despitefully use us—shall have learned it so well, that prayerful humble practice impresses it upon the tablets of our hearts, from which every desire to oppress our fellowman has been eradicated, then, and not till then will the government rule, and dominion be given into the hands of this people.

Zion will be redeemed, God's kingdom bear sway and His people, under Christ Jesus our Lord, will rule when the law goes forth from Zion, and the word of the Lord from Jerusalem.

Much has been said about the domination of the "Mormon" Priesthood. In Europe, in the States of the Union, and even in Mexico it has been stated that "Mormons" are controlled like slaves, being obliged to yield obedience, right or wrong, to the behest of Church leaders. I bear my testimony that the statement is utterly untrue. No part of the Union possesses a freer and more independent people than these mountain valleys. Indeed I hesitate not to say that their equal in fearlessness of wrongful church, political or other influences cannot be found elsewhere. They neither crouch beneath public opinion nor cower before the pulpit and press. The names of prominent business men of Eastern cities, with whom for years our merchants have done business, appeared in the public prints as the vice-presidents of anti-"Mormon" meetings; thus making them seem to join in the raid against our people. When asked regarding the matter a number confessed that their names had been used without either their knowledge

or consent. But they had not the moral courage necessary to stem the current of public opinion, and run the risk of incurring the displeasure of the press by withdrawing their names; and, while disclaiming to me personally, any sympathy with the anti-"Mormon" raids, then so numerous in the East, they dare not publicly so express themselves. Now, while expressing sympathy for those who, under any circumstances, could be placed in such a position, I am bold to assert that nowhere in Utah among Latter-day Saints could such a thing be found. Such domination, ecclesiastical, political or social does not exist in Utah among the "Mormons;" possibly it may exist in the midst of those comprising their enemies, and known here as the "ring." Whatever may have been said or whatever may hereafter be asserted regarding the domination of the "Mormon" Priesthood, I know no people who regard more highly the individual rights of man or who are more willing to defend them than the people called "Mormons," who here, as elsewhere, have the moral courage to protect and defend their names while maintaining their individuality. I don't think they would hesitate to defend the oppressed whether Jew, Gentile or "Mormon," nor would they sacrifice in their lack of independence, principle or persons at the shrine of public opinion or popular prejudice. The "Mormon" Priesthood dominates the affairs of the "Mormon" people upon the principles of righteousness and equity. Outside of these it has neither power nor authority. I wish this were equally true with the religious, political and social organizations throughout the Union; but it is not, as I have already shown. When principle is sacrificed to prejudice there can be neither safety nor stability. Acting upon such a basis men become great in small things, but small in greater matters.

Did principle or a proper regard for the rights of man prevail in the Senate and House of our National Congress, pending the passage of the Edmunds law? It is true a number of honorable members in each branch recognized and protested against the passage of that unconstitutional and un-American measure, but how few, if any, comprehended the opportunity afforded a great statesmen to stem the current and by the force of patriotism and the power of right, rise above the waves of popular prejudice and, striking out of disguises stand proudly upon the solid foundations of constitutional law while victoriously battling for human freedom and the natural rights of man. Such an opportunity had made Webster, Clay or Sumner even greater than the great men we now esteem them. The thought of such as they were, the devotion to principle, liberty and right exhibited by Washington, Jefferson, Adams, and others in their struggles for human freedom, have made me proud to be an American citizen. But when I see sacred principles, for the establishment of which our fathers devoted property, honor and lives, trampled under foot by our national lawmakers, in order to answer the fanatical demands of religious bigots against a few thousand loyal citizens in Utah, I blush and almost wish I had been foreign born.

Aside from these drawbacks evidencing the degeneracy into which statesmen are falling, I have ever been proud of my citizenship. Of but one thing have I ever been prouder and that is of my allegiance

to God and His laws, and a love for His kingdom and people. For these I have patiently, and almost uncomplainingly, endured the scorn and ridicule of many people in various countries. This I could never have endured, being naturally proud and perhaps over-sensitive, had it not been for the comforting influence which accompanies a knowledge of truths revealed in our day.

During twenty-five years of experience in the Church, having been more or less in the missionary field since I was fifteen years of age, I have met thousands of people in Europe and America who thought of "Mormonism" and the "Mormons" only with contempt, believing the system to be a fraud they thought of its advocates as wicked deceivers. Under other circumstances I have been thrown into contact with men and women who, while appearing chaste and fair without, were foul and corrupt within, but who nevertheless, would act as though the touch of a "Mormon" Elder was pollution. Hundreds of times I have been forced to notice the reluctance of men, themselves not averse to the destruction of chastity, to publicly appear in the company of Elders, whom I knew, would suffer their right hands to be burned from their bodies rather than look upon a woman with lust, much less seek to destroy virtue, or defile themselves with the unclean.

Whatever the world may think or say to the contrary, the Elders of this Church are the purest men on earth, and there are abundance of facts with which to substantiate the assertion. They are not all, perhaps, what they should be, but take them as a whole — consider their works, their sacrifices, trials and temptations, and in that virtue that comes of chaste thoughts, words and actions, they have no rivals in this world; for, as married men, they are true at home and abroad to their marital vows; as single men they are equally true to God and their covenants. With men of the world these things may be of but little moment, with us they are of vital importance, for upon the basis of sexual purity shall be perpetuated that which is noble, good and lovely.

The love of wealth, a desire for luxury, or an ambition for fame may move the world, and stir men to ceaseless activity; but for us and our children there is more happiness, peace and salvation in the quietness and purity of our simple homes, than can be found anywhere else.

In some of the Eastern States, especially in the larger cities, the evidences of increasing prosperity appear numerous. Trade and commerce, pushed by enterprise and capital, are accumulating wealth in the hands of the far-seeing and shrewd very rapidly, and the luxurious habits manifested in the erection and decoration of magnificent palatial residences, is only equalled by the rich personal ornaments of their owners. To excel in these things the highest ambition of the worldly is excited to the utmost extent, and intelligent men and women too often sacrifice truth and honor in the mad strife for gain. Wealth, or the love of it, is fast becoming the God of the Christian world. To what extent their idolatrous worship produces happiness I am not aware, but am personally satisfied to cast my lot with the poor, despised people of Utah; who, having less of the things of this world, have more of the imperishable things of God. Possessing the keys of inspiration, we are able to draw upon the only true source of happiness, and our path, if we are

faithful, will grow brighter and brighter, until the perfect day. Were we able to convince the rulers of nations of this fact, they would, I have no doubt, willingly forego all earthly hopes of worldly fame and the honors of men, and meekly receive that which has been so freely given to us. If God were to open the eyes of the Queen of England and the President of the United States, as He has opened our eyes, I think they would rejoice as we have rejoiced, with a boundless gladness. But they, like millions of others, having never been born of water, cannot even see, much less enter the kingdom of heaven. Could they do so and receive the manifestations and revelations, the companionship and instructions of the Holy Ghost, they would willingly exchange the honors and emoluments of their offices, for the persecution and slander to which all who live godly in Christ Jesus are subject.

They have their mission and work to perform; we have ours. We would gladly confer upon them and others a knowledge of that which we have received from God, if we could, but we cannot. The wealth of this world can neither purchase such knowledge, nor can the influence of the mighty and great ever become potent enough to secure it for themselves and convey it to others, except upon the simple conditions prescribed by the Master and to which we have yielded a willing obedience.

As this people have been obedient to God, so have they been loyal to the government. I desire to ask those composing this vast congregation, if you are a disloyal people? You are frequently accused of being so. Do you not regard the Constitution of our nation with respect and veneration? Have you not taught your children that the Declaration of Independence is the highest bill of rights which man has ever bequeathed to man? Have you not held up to them for emulation the character of the father of his country, the great George Washington? When recently gazing upon his monument in Washington, D. C. which has been so many years in building, I asked myself the question: Is all this mass of polished marble being accumulated and put together with such accurate nicety and at such vast expense because George Washington was willing to float with the current of public opinion, right or wrong, or is it because he had those noble sentiments which beat and throb, in generous hearts for freedom? He, while possessing many ideas of the English aristocratic school, was no weather-cock to be turned by the passing breeze. How few men in the Senate and House of Representatives of the United States, appear to have been close students of history. Had they been such they would have seen in the characters of Washington, Jefferson, and the Adams's something far different from that possessed by the average statesmen of our day. Close students of history should be able to sense the fact, that in emergencies when the waves of popular feeling run high, great men whose hearts beat for liberty and freedom come to the front but they do not float with the tide, nor are they swerved by prejudice or biased by public opinion.

Public opinion followed Jesus Christ into the garden of Gethsemane when, alone and unwatched by His Apostles, He prayed to the Father for strength to endure suffering which caused drops of blood to ooze from every pore of his agonized

body. Public opinion followed him to the bench of the heathen judge who, being above the prejudices of the age, washed his hands of innocent blood and said: "I find no guilt in this man." But the self-rightous Jew—the hypocritical Scribe and Pharisee—cried out, "Crucify Him!" Crucify Him!" "His blood be on us and our children." Public opinion has caused rivers of human blood to flow; sacrificing, it is said, sixty millions of lives during the reign of the inquisition: Who can think of the dark and cruel work of those days and years of religious superstition and bigotry without a shudder of horror?

In the museum at the City of Mexico I have gazed upon the mummied forms of men and women who lost their lives under the pressure of the religious public opinion that fed flames, and instituted racks, in that land.

Public opinion, backed by persecution, drove our fathers across the deep, and planted the Pilgrims upon Plymouth Rock, ready to perish if needs be for God and liberty. Had they been of the class predominating to-day in our National legislature, a free government on this land would have been unknown to the present generation. But they were noble, self-sacrificing men who, loving liberty better than life, could neither cringe to the dictates of kingly power now bow to the behest of priestly authority. Hence, that conscience might be free and God worshipped accordingly, they braved the dangers of the sea in search of a land of freedom, a home for the oppressed. And here, upon the choice land of Joseph, still persecuted and hated, the survivors prospered and grew and became strong under the blessings of God, until their noble hearts and generous brains produced thoughts and actions that led to one of the grandest and most successful efforts, in the interest of human freedom, the world has ever known. How strange, how unreasonable it seems that the children of those noble ones, should ever become oppressors. Thus attesting the truthfulness of the saying: "The oppressed of to-day may become the oppressors of to-morrow."

Persecution, prompted by religious bigots, and urged forward by public opinion incited to deeds of violence, and sacrificed in a cool, premeditated and bloody manner the Prophet Joseph and the patriarch Hyrum Smith, at Carthage in the free and sovereign State of Illinois. Unappeased with the blood of martyrs, it devastated cities, villages and farms, pillaged homes, killed defenceless women and children, and finally drove us as a people into these mountains. I remember as a child, the pains and sorrows of those days of destitution when the aged and the young together walked weary miles with blistered feet in the hot sands that formed a part of the wilderness which stretched out between the so-called civilization and the place of peace and rest, so much desired by our people. Heat and cold, hunger and thirst, were each and all forgotten in the intense desire to be free from the cruel persecution of our enemies. We asked for neither riches nor fame, but around the camp fires at night the people were inspired with but one prayer during the weary days of that long journey—it was for peace and rest—freedom to worship God without being molested, without being persecuted by cruel, relentless enemies. For the enjoyment of these blessings we were willing to forego the comforts of life,

associate with savages, and dig roots with which to keep body and soul together, as many of us had to do.

For a time we enjoyed comparative peace, but bitter prejudice manufactured and fostered by Christian divines and political demagogues, has followed us with malice unparalleled. Securing the support of public opinion it sent, in 1857, an army to Utah to despoil our people, while sedition ripened in the heart of the nation. In 1862 it culminated in a congressional enactment against a religious tenet, notwithstanding the positive and explicit prohibition of the Constitution which forbids Congress to pass any law "respecting the establishment of religion or preventing the free exercise thereof," it urged and succeeded in passing the Poland law, under the provisions of which "Mormon" citizens were deprived of trial by an impartial jury of their peers, and by the decision of biased judges were not only subject to, but some of them actually were, tried by packed juries. At the demand of the clergy of the various religious denominations throughout the Union the Edmunds bill, substantially as it was drafted by clergymen and carpet-bag officials here, became law; and without excuse or apology citizens in Utah are deprived of franchise, a sacred, blood bought right, without which no American can ever feel proud or properly exercise the liberties bequeathed by our fathers to their children.

Now what does it all mean? What can be the object of this unjust, inexcusable, unholy raid? Can it be possible that the dominant party holding the reins of government, desire to make of the people of Utah a race of slaves—fit subjects for fetters and chains? I hope not. But if such is the object would it not be well to transport us to the flats of the Mississippi river, to the swamps of Louisiana, where association with the black freedman might accustom us to the chains of slavery that now lie rusting in the blood of thousands that were brave and true—willing sacrifices at the shrine of human liberty and the equal rights of man.

There, perhaps, restraining bonds might fret and gall until the love for liberty and the rights of free men might be forgotten. Not so in these mountains. They are high and noble and grand. They are the mighty bulwarks of our God. The snows that drift upon their lofty peaks, the waters that leap down their steep sides and rush through their rugged gorges, are full of the harmony that accords with our love for freedom. The very air we breathe, the water we drink, the food we eat, the soil we walk upon, inspire the soul with thoughts and a love for liberty undreamed of in lands that produce oppressors. Loyal citizens of a great government, honest, frugal, just, charitable and obedient to constitutional law, we desire to continue while fulfilling our mission of peace on earth and good will to man, but while our surroundings remain unchanged and Nature's bulwarks stand, with the blessings of God we never can become slaves. Oppressions, frauds and wrongs we may for a time endure. We may as in the past be subjected to annoyances and to the petty tyranny of small tyrants, but we know in whom we trust, and we are not ignorant of what the final result will be. Traitors may arise and seek to trample upon the provisions of the Constitution, but right here in these mountains—on the backbone of the continent—will grow the men who will preserve

intact that sacred inspired charter of human rights, under the just provisions of which millions will rejoice long after usurpers and traitors shall have been buried in oblivion. And right here in this connection I desire to repeat what I have said in public once before. In reviewing the tribulations through which the Saints have passed, and while contemplating the wrongs which they have endured at the hands of despoilers, I have felt and said, rather than be robbed as my father on several occasions was, on account of his religion, I would endeavor to have facts plainly submitted to the President of these United States, so that he might fully understand the situation, and then, before I would permit my possessions—the hard earnings of years of toil—to go into the hands of those who covet our property, and who would rob us, as our fathers were robbed, I would deed it to, and make a present, if he would accept it, of all the property I have to the President and his successor in office forever, as a perpetual reminder, that here, in free America, whole communities of citizens have been plundered, persecuted and deprived of the peaceful possession of property without cause and without redress.

It is said "there are no persons in Utah who desire the property of the "Mormons" except upon the fair basis of purchase." I would be glad if this were true, for I wish to think well of all men, and especially of fellow-citizens, but I fear recent movements and present indications will scarcely warrant belief in the statement, and if future developments of the plot of conspirators do not demonstrate that polygamy was the chosen pretext with which to excite and blind the public mind, while unscrupulous tricksters sought to transfer the revenues of the Territory and virtually the property of the majority of the people through increased and excessive taxation, to the control of the insignificant minority in this Territory, then I am neither a prophet nor the son of a prophet. The passage of the Edmunds bill and the means used to make it law, are but a part of the plot concocted in this city and endorsed by certain parties east against the rights and liberties of the people of Utah. The peculiar mathematical calculation by which Governor Murray succeeded in counting about 1,300 votes for a person almost unknown here, a greater number than over 18,000 cast for Hon. George Q. Cannon, the people's choice for Delegate to Congress, was but another part of the programme, and one which has, thus far, deprived us of representation in the National Legislature, and rendered nugatory, to the majority in this Territory, the sacred right of franchise. The late President Garfield, in a public State document, declared, in effect, that as a person who plotted against the life of the king in a monarchical government committed treason, so one who tampered with the ballot-box and thereby deprived the citizen of his right of franchise also committed treason. If this be sound doctrine and authoritatively enunciated, what crime has the Governor of Utah Territory committed? If the canvassing of those votes and the issuance of a certificate of election to a man who received only about one-fifteenth of the whole number, foreshadow the future action of our chief executive, what have the people of Utah to expect, by way of justice, from him? Being neither of, nor from among us—depending upon others for the tenure of his office and the amount and payment

of his salary, we have, perhaps, no reason to expect sympathy or disinterested service, but we do have a right to expect unbiassed justice in the administration of official duties.

No American citizen having the love of liberty and the rights of man at heart, can endorse the course pursued by the Governor in the Cannon-Campbell case. I cannot and never expect to. From childhood I have been taught to respect officials because of the dignity of their offices, and it may be possible to respect the office after having lost confidence in the man occupying it. As people, our regard for the Government ought perhaps to enable us to do this in the future, as in the past. Faithful, loyal citizens can afford to do it, and much more, if necessary.

But says one, "You are thought to be neither faithful nor loyal to the Government, and it is believed by many that you make secret covenants against it." In answer I have this to say: The brain that concocted and the heart that prompted such accusations were possessed by the wicked and cruel. We have proven our loyalty under circumstances most trying circumstances in which actions were more weighty than words, deeds than promises.

The patient, heroic endurance of the "Mormon" battalion while making their wondrous merch of 2,030 miles, the planting of the Stars and Stripes on these mountains and in these valleys, then Mexican soil by their fathers, brothers, sisters and wives are historical facts, and so are the circumstances under which these things were done, historical facts establishing love for, and loyalty to our country that no honest man can ever question. As to making secret covenants against the Government, I never was requested to do it, and would have spurned the request and the person making it if I had been. As applied to this people the charge is false as those who make it. I think, however, I can understand why these false and unjust accusations are made. We have been treated from the beginning like an unloved child, when asking for bread we have been given a stone, for a fig we have been given a serpent. Now, who ever knew a father to be just to an unloved child? Or one unwilling to listen to the accusations of the favored against him! And here may be applied the saying "We can forgive those who injure us, but those we injure, never." And that is just the position we occupy. We have been injured, repeatedly injured, and those who have injured cannot forgive us. They hate us because they know they have wronged us. If statesmen and lawmakers disregard the Constitution by overriding and trampling on its provisions in their efforts to solve the "Mormon" problem, I hold the act to be no less treasonable than if performed by private citizens. I say treasonable because disregard for the Constitution by the nation's lawmakers, must ultimately result in their rejection by the people, or in the dissolution of the Government. Thus the charge of law-breaking and disloyalty might more consistently come from, than against us. Of one thing we are certain: that which is a crime to an individual or a community cannot become a virtue in law-makers, even though advocated as an expedient. George Washington, in his farewell address to the American people, foreseeing, perhaps, what might occur, uttered the following forcible sentiments: "If, in the opinion of the people, the distribution or modifica-

tion of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed." Very different are these sentiments from those uttered not many years since by a prominent republican leader in the House of Representatives, who, when asked if he, as a lawyer, would state to the House that the measure introduced by him, and then under consideration by it, was in its provisions in harmony with the Constitution, answered with a sneer, "Why, any justice of the peace would tell the gentleman it is *not* constitutional, but it is a measure we want and one we shall pass, and by the time its constitutionality is tested, it will have accomplished the object we have in view." The same sentiments as those we have referred to were clearly and unhesitatingly uttered by members of Congress pending the final passage of the Edmunds bill. They show the drift of the party, perhaps the spirit of the times, in which the sentiments of Washington are below par. Other members, while not entertaining such views, lacked moral courage to oppose them. Some of them came privately and confessed that the Edmunds bill was an infamous measure; but, said they, what can we do? Public sentiment is against your people, and we dare not defend you; if we do, our constituents will withdraw their support, and we shall be retired." The force of such reasoning we may not comprehend, but we do feel that we have no desire to have any man sacrifice himself or his prospects for us. We are used to oppressions, and with the help of God we can stand all the special *ex post facto* laws and bills of attainder which Congress may pass and the President approve, and we don't expect much sympathy or friendship from the outside either; for we have proven years ago that a man never has fewer friends than when he needs them most, nor more than when he needs them least. Does a knowledge of this fact tend to destroy our confidence in man? No, I think not, but it does tend, by showing how weak and unreliable man is, to increase our trust in God.

In asking for a commission of honorable gentlemen to visit Utah to investigate affairs before passing judgment upon us, we did express as I said before, a hope that we might be fairly tried before being convicted. The signers of these petitions knew, and their enemies here knew that the charges constantly heaped up against this people could be proven utterly false if a chance to do so were afforded. But that is just what certain parties did not want, fearing that a thorough investigation conducted by honorable men would defeat their plot against the people of Utah. I speak of these matters as I understand them. I am not and never have been radical, but have desired always to view things from an impartial standpoint.

Irrespective of creed or color, I think there is room in Utah for all who wish to locate in the Territory, and those who are here and others who may come hereafter, should be protected in the enjoyment of their rights, and should be free to exercise them so long as they do not infringe upon the rights of others. In these matters Gentile, Jew and Mormon should stand upon the same level.

So far as I am concerned I would contend for, and if necessary defend the liberties of the one as soon as I would those of the other. Naturally I am inclined to be timid, and am disposed to shrink from troubles rather than to court them, believing it to be better to suffer wrong than to do wrong; but there are circumstances under which even the cowardly throw off their timidity, and fearlessly assert their rights. I am not able to say how patient, long suffering and kind this people may prove under the oppressions which wicked plotters may bring upon them; but of one thing I am certain and that is, God will permit nothing to occur to our hurt. Nor will he, if we are faithful, permit the wicked to do anything that will not ultimately prove beneficial to those who love and obey Him. With the companionship of the Holy Spirit the doctrines of the Priesthood will distil upon our minds as the dews of heaven, and we have nothing to fear. The time may be near at hand when men's souls will be tried, but those possessing the inspiration of the Almighty, will bear the test as the faithful and true in other ages have done. Unaided by the power of God, we might be placed under circumstances that would cause us to fear and tremble and possibly plead for life at the sacrifice of allegiance to Him. Under the pressure of fear Peter denied his Lord and Master, but that transpired before he was "endowed with power from on high." From the day of Pentecost, when he received the Comforter, until his death no power on earth or beneath could have induced him to do such a thing. This fact is attested beyond doubt, by what we know of his life and labors subsequent to that awful night, when the powers of earth and hell seemed to prevail even over the Son of God.

Deprived of the sustaining powers of the Holy Spirit, the Latter-day Saints might yield to the fear of artillery, bullets and bayonets, so often recommended by Christian divines as the best means with which to solve the "Mormon" problem; but with that spirit such agencies become impotent. Confidence in God destroys fear, and a knowledge of the resurrection of the just, takes away the sting of death. The inspiration and guidance of the Holy Spirit have prompted the Presidency and Apostles of this Church to open meeting-houses and Tabernacles for ministers of various religious denominations to preach in; while our Elders were being persecuted, hunted and sometimes whipped by members of these same denominations. The contrast between the treatment which we have given and that which we have received is very great. And if we have not under every circumstance "turned the other cheek to be smitten," we have at least tried to do good for evil. Without purse or scrip our Elders have faithfully sought to preach the Gospel in every Christian land; and while we, here in Utah, have extended courtesy and kindness to ministers of Christian denominations, many of our Elders have wandered like outcasts, sleeping under the hedges and in the woods with leaves as their only covering, like their Master, having no place other than that provided by nature, to lay their heads. Others when provided with places of rest have been called out and flayed with hickory withes. Poison has been administered in the food of some, and others have been killed.

How exactly similar this treatment is to that received by the

Saints of old; and yet Christians appear to be utterly unable to learn a lesson from the parallel. To them nothing good can come out of Nazareth, and the kingdom of heaven they cannot see, for they have not been born again. The world loves its own, but it loved not the disciples of Jesus because he called them out of the world. On the same principle the world cannot love us. Let us realize this fact, and while being just to all men, let us live the religion of Jesus Christ, and trust in God. If we are pressed on all sides from without, it will tend to unite and make us all the more solid. Snow is soft and yielding, melting easily under the genial rays of the sun, but press it hard from every side and it congeals into a frozen mass, and in that state is capable of resisting mighty forces.

Pressure from without, as observed before, will tend to unite and make us better and stronger. Better because the spirit manifested towards us by the wicked, will cause us to lay aside the little envies and jealousies that may have existed among us. Stronger, because the hatred of our enemies will teach us to trust more fully in God. And in doing this we shall learn to follow the example of the faithful and true. A special law was passed for the sole purpose of entrapping the three Hebrew boys. It failed. When questioned by the wrathful king they could not say whether God would preserve or suffer them to perish, but they could say that "they would not fall down and worship the image which the king had made." No fault could be found with Daniel, so those who were jealous of his growing influence and power succeeded in securing the enactment of a special law which they knew he must violate or be false to his God. But Daniel was true to God, and with his face turned toward Jerusalem, prayed as before. How many Daniels or Hebrew boys we have among us I do not know. Lions' dens and heated caldrons, prisons and dungeon cells, the rack and the rope, have each and all been used to punish those unwilling to forsake God, or disobey His laws. They have their terrors, but the blood-stained pages of history attest that they have been failures when applied as means with which to change men's religion, violate conscience, or coerce the human mind. As it has been in the past, so it will be in the future; the faithful being inspired with the Holy Ghost, will set their hearts upon the redemption of Zion, and relying upon the promises, will turn their faces towards Jerusalem, pray as before, and follow Jesus Christ in life and death. Let the wicked rage and the adversary exert his power, the righteous will gain the victory, and when thrones are cast down the Saints shall prevail.

Let us maintain the Constitution of our country, and all laws enacted in conformity therewith, realizing that the destruction of the Constitution must lead to the ruin and destruction of the Union. Let us honor the rulers of the nation and uphold them, by faith and prayers as long as it is possible to do so. I desire to regard the President as an honorable man. As the chief executive of a great nation he should have the confidence and respect of the people. Should he select honorable, unbiassed gentlemen for the Utah commission, as I have reason to hope he will, they can do much towards modifying the unjust law under which they must act, but whether such are appointed

or not, we must continue to pray for our enemies and those that despitefully use us, until by and by we shall learn the lesson so well that when the little stone cut out of the mountains without hands shall roll forth, become a mighty mountain, fill the whole earth; and the Saints of the Most High have the rule and dominion they will never be disposed to oppression.

I pray for the peace and blessings of God to be with all Israel, and with the honest everywhere. Thousands are misguided and deceived by priests who preach for money and divine for hire; ministers who make merchandize of the souls of men. The mother of Harlots has "made all nations to drink of the wine of the wrath of her fornication," just as John the Revelator saw she would do, but among those nations are many honest, upright ones. For them I pray. In conclusion let me impress upon your minds the spirit of inspiration given through Joseph the Prophet, while incarcerated in Liberty Jail, while suffering the abuse of his enemies, and while being deprived of his liberty and the association of family and friends for the Gospel's sake, he says. "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned.

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

May God enable us to learn these things, and to be true and faithful to Him, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT LOGAN CONFERENCE, SUNDAY AFTERNOON, AUGUST 6TH, 1882.

(Reported by Geo. F. Gibbs.)

THE TEMPLE AT LOGAN—THE LIQUOR TRAFFIC—CHURCH ORGANIZATION—DUTIES OF ITS OFFICERS—TREATMENT OF TRANSGRESSORS—AN INTERESTING ANECDOTE AND ITS MORAL—VARIOUS OFFICES AND CALLINGS OF THE PRIESTHOOD, ETC.—THE GUIDANCE OF GOD—HONOR DUE TO HIS PRIESTHOOD—GROWTH AND PROGRESS OF GOD'S WORK—ITS OPPOSITION BY THE WORLD—THE REGENERATION OF THE LAMANITES AND GENERAL SALVATION OF MAN.

There is one thing I wish to speak about which has already been referred to, that is, in regard to your Temple. I can join with the brethren in saying that I am very well pleased with the progress made on that building, and with the energy and liberality that has been manifested towards it. For one I have not a word of complaint to make about anything; I think that things have been done and managed very well. Some of the speakers have given the Trustee-in-Trust credit for doing something towards it; but then, that is nothing—it is your means not mine particularly, only as one of you. And what you have done you have done outside of these things, and consequently I think there is a little more credit due to you than to the Trustee in-Trust. The people in this Temple district have furnished about three-fourths of the means, and the Trustee-in-Trust about one-fourth Now we do not wish to have any of the employees deprived of what is justly their due; for the laborer is worthy of his hire—I did not like to hear some of the remarks this morning to the effect that we were in debt; we calculate to pay our debts as we go along, and then we feel that we have acted justly and are free from all responsibilities and care; for all just demands ought always to be met. We have kept things along pretty well, and I think that we will be able "to put it through." I have been talking with Brother Card, who is the superintendent of the Temple, and also with the Temple committee; and I will tell you what I am prepared to do, if you are prepared to follow suit, and thus stop all remarks about tardiness of pay, for it is proper that all just obligations ought to be and must be met. Brother Card thinks that the sum of $20,000 will complete the building. I do not know whether his figures are too much or too little, but if that is sufficient, it seems as nothing compared with what we have already done. We have got accustomed to it; and it is much easier doing a thing when you are used to it than when you are not. There is a proposition to the effect that a fifty cent donation be made;

if that be done and the people are willing to respond to it, all well and good; and whatever amount is subscribed, I will, as Trustee-in-Trust, add my proportion to it, according to the pro-rata in the figures mentioned. What do you say, do you think you can stand it? (President W. B. Preston, I think we can, we'll try), Brother Preston says he thinks you can or will be found trying. I do not know what your donation will amount to, and therefore I will undertake to say now that the Trustee-in-Trust will be good for $5,000, which it is stated will be a fourth of the sum required to finish the work. I would like to know now whether you are willing that I, as Trustee-in-Trust, should help you to the amount of $5,000? All that are willing raise up the right hand. (A forest of hands went up.) I believe that is carried. (Laughter.) Now I want you to put to that the sum of $10,000. (Here President Taylor's attention was called to the fact that he had made a mistake, that the proportion of the people would be $15,000 instead of $10,000.) I am reminded that I have made a mistake, that it should be $15,000. Will the clerk please give us the correct figures so that we may do things understandingly. (The clerk ascertained that the Trustee-in-Trust had paid more than one-fourth but not quite one-third.) We will not be too precise about these matters, perhaps it would be as well to err on that side as on the other, for in any event, we are all of us desirous to see the work progress and have all our liabilities met. Well, we'll let it go at 10,000. I propose to give you my portion on demand that these men may get their pay, and then allow you a little time to get in your harvest which will give you an opportunity to accomplish your end of the matter. What do you say? The question was put to vote and carried unanimously.

There were some remarks made about liquor drinking this morning, and some people seem to think that there is a great difficulty about managing these things, but I don't think there is if we can only manage ourselves. I feel like giving you credit for what you have done in this respect, and hope that you will be able to keep it up.

I want to state here, that God has organized His Church in such a way that all of these matters can be arranged within the Church, law or no law, if we will only do our duty, and each of us magnify our calling and our Priesthood in the various positions that we occupy in the Church and kingdom of God. And it is a much better principle than the civil law, as the civil law is frequently perverted by mal-administration and made to operate in such a way as to trample on the rights of man.

The organization of the Church is after the plan that exists in heaven, and according to the principles that God has revealed in the interest of His Church upon the earth and for the advancement and rolling forth of his kingdom. We start in with the Teacher and with the Priest, whose duty it is to know the position of all the members in their several districts; if they do their duty they will know really and truly the position of all those who come under their charge. Their duty is very simple. What is it? They are to see that there is no hard feeling existing in the breasts of the Saints one towards another; that there are no dishonest or fraudulent acts, no lasciviousness or corruption, no lying, false accusations, profanity or drunk-

enness; and that the people call upon God in prayer in their various households—the father and mother and children, and that all perform their various duties and do right. I look upon it that the Teachers and the Priests occupy a very important position in the Church and kingdom of God; and that if they perform their duty aright, there will be no hard speaking; there will be no hard feelings, no bitterness or wrath; there will be no fraud no lasciviousness of any kind, no drunkenness, nor will there be any bitter or improper feelings of any kind; for it is their right and privilege to look after these things, and not only their right and privilege but their duty; and if they do not fulfill this, they are not magnifying their calling and Priesthood. But if they are and people are disposed to listen to them, then everything will be right in regard to this matter. And if there are those who are not disposed to listen to them and to do right, then it becomes the duty of the Teachers, after pleading with them and doing the best they can, to report them to their Bishop; and then it devolves upon him to do his part, not in anger or animosity or in the spirit of vindictiveness, but as a savior; and the Teacher and the Priest ought to act in the same way. And while God has organized His Church upon the earth after the plan that exists in the heavens, it is for the various officers in the Church to fulfill the duties devolving upon them, acting in all kindness, long-suffering and mercy before the Lord, yet with justice and judgment, that the law of God may be honored, that the principles of righteousness may be exalted, that the workers of iniquity may be ashamed, that the meek may increase their joy in the Lord, and the poor among men may rejoice in the Holy One of Israel; that righteousness and truth may prevail among the people of God; and we may act not in name only, but in reality as the Saints of God, without rebuke in the midst of a crooked and perverse generation.

If any persons then should feel that they are aggrieved by the acts of the Teacher or the Bishop; if they should think that they have been unnecessarily harshly dealt with, they have the right of appeal to the High Council—High Priests selected from among the people and set apart because of their fidelity, their integrity, their honor and their justice—at least these are the kind of qualifications necessary to fill this calling. And if upon an appeal to the High Council on any of these matters (of course including drunkenness), they find there has been unnecessary harshness, it would be for them to remedy the evil, to see that justice is done and that no man is oppressed; on the contrary that all have their rights, freedom, liberty and equal justice in righteousness without fear or favor.

When things are attended to in this way they move along all right. If professed Saints will not obey the law of God, but violate the commands of the Almighty, they are not fit to be the servants and handmaids of the Lord. We are told that they must be dealt with according to rules laid down in the law of God, by the proper persons that He has placed in His Church for that purpose.

I heard a man not long ago say that in the place he lived he had seen a great many people drunk; it was one of those places abounding with saloons in which they could get beastly drunk; and that some of those who thus indulged were Elders, High Priests, etc. The man

himself was a High Priest. If I had seen such men I should have gone to them and told them what course to pursue to stop those infamies. Every Elder in Israel ought to be on the watch-tower as watchmen upon the walls of Zion. Where iniquity prevails or evil of any kind, it is for them to do what they can to stem the current of evil and to lift up and exalt the people that they may comprehend correct principles, live their religion and be prepared to receive the blessings of Jehovah. When I was quite a boy —I was not a Mormon then, but I had principles of humanity nevertheless—there was an old gentleman whom I respected, he was a good man, a praying man—he had a wife who did not want to pray, and who interfered with his devotions; she was uneasy and turbulent, and a kind of thorn in his flesh. Under these trials he got along very well, but it used to drive him to the Lord. After a while she died and he married again; this time to a very amiable lady; his wife was so pleasant and agreeable that the change in his circumstances was very great. Being thus comfortably situated he became remiss in some of his religious duties, and commenced by giving way to the temptation of liquor. Seeing the course he was taking I went to him. I felt a little bashful on account of my youth at the time, but because of long friendship and out of respect for his many good qualities, I felt it a duty to bring these delinquencies to his notice; I told him that I had seen him drunk a few days previously, and that it had hurt me very much to see him in such a state, as his course had always been exemplary and he was a man whom I respected very highly. He appreciated my good feelings, saying that he felt disgraced and promised to mend his ways. Now that was not "Mormonism," but it was a correct feeling. Cannot we, as Latter-day Saints, do as much good as those who are not Latter-day Saints? Cannot we go after our brethren and sisters when they do wrong, with love and affection, and lead them in the paths of life? But then, if they will not do it after much persuasion, it becomes our duty to deal with them as the law of God directs; but in doing this we ought to be full of love and kindness one toward another, and not be harsh, acrimonious or desirous to place them in a wrong; such feelings do not become Latter-day Saints. We ought to cherish feelings of kindness and love and longsuffering; but we do not want our charity to cover too many sins. Everybody is at liberty to do this, whoever he may be, it being our privilege to do good, to try to redeem and exalt our fellow-men, and to act as saviors upon Mount Zion. But when people will not do right, are we to foster the wrong? No, God forbid. We talk sometimes about the celestial glory, the terrestrial glory and the telestial glory, do you think that a man will get the celestial glory if he does not abide the law of the celestial kingdom? You Latter-day Saints know better. Well, then, if men are disposed to do wrong, to violate the commandments of God and yield to evils of various kinds, is a Bishop authorized, or is the High Council authorized to cover up those sins and allow them to go on? I tell you No, they are not. And if the Priest and the Teacher do not do their duty, it is for the Bishop to look after them to see that they do their duty. And if the Bishop does not do his duty in this respect, it becomes the duty of the President of the Stake to do it, to see that righteousness prevails,

that the principles of truth are sustained, that the Gospel of the Son of God is honored, and that the principles of equity, justice and righteousness and the fear of God are maintained in their purity in the Stake over which he presides. And if the President of the Stake does not attend to this duty, then it devolves upon the First Presidency to see that no iniquity exists in the Church. And when these things are done we are then in a position to approach God our Heavenly Father to ask and receive, to seek and find and to knock and have the door opened unto us.

And besides these offices, which are the leading, prominent media or channels through which these things are reached, there are other methods by which they can be adjusted. The Twelve, where they go, are expected to regulate matters of this kind. We have a Quorum of High Priests in each Stake, and it is for them to exercise themselves and their influence individually and as a Quorum in the interests of righteousness and virtue and the maintenance of the principles connected with the kingdom of God. They have no particular position or calling; they are ordained to the High Priesthood, and it is for their President to meet with them and have them humble themselves before God, and seek for the guidance of His Holy Spirit and the light of revelation; "for this ordinance" we are told in the Doctrine and Covenants, "is instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants over different Stakes scattered abroad, and they may travel also if they choose, but rather be ordained for standing Presidents; this is their office and calling saith the Lord your God;" that they may comprehend the principles of law, of government, of justice and equity, and watch over, not only themselves, but their families and friends, associations and neighborhoods, and act as fathers in Israel, looking after the welfare of the people and exerting a salutary influence over the Saints of the Most High God.

Again, we have our organization of Seventies, and they ought to see that there is no iniquity among their quorums—no drunkenness, no whoredom, no fraud, nothing that is wrong or improper, unholy or impure; but that they are men of God chosen and set apart as messengers to the nations of the earth, and wherever they reside it is their duty, and it is the duty of all men in Israel, to see that there is no iniquity, to use their influence on the side of right, and to put down wrong.

Then again, the same thing will apply to Elders. The Elder is ordained in many instances to act as a standing minister among the people, to preach to them, to instruct them as we are doing and as your missionaries are doing and as others are doing, preaching among the people at home, and frequently going abroad as circumstances may require.

Now, while we are here, we do not want to hear a man laugh and say, "Brother so-and-so is as drunk as a fool." Why do you not go to him and speak of this evil to himself? Why do you not go and try to put him on the right road, and tell him to walk in it? Why not ask him to go with you before the Lord to confess his sins, to seek for assistance to overcome his weakness? In doing this you help him, and you help one another to do right; not in the spirit of laughter or lightness; that is not becoming the

Saints of the Most High, but it should be in the spirit of kindly regard and affection.

We have also our Young Men's Mutual Improvement Associations, and I am pleased to find so good an influence prevailing among them, yet there are many things that are wrong even among them. They need watching over; they require to look after one another and use a kind supervisory care over their morals, and if any among them should go astray, to admonish them and lead them in another path. Then we have our Young Ladies' Associations; they are trying what they can do in leading the female youth in the right way. And when they see the daughters of Israel liable to be led astray, let them labor with them, treat them kindly, preserve them from evil, and guide them in the paths of life. We none of us are preserved only as we are preserved of God.

Brother Joseph F. Smith spoke rightly this morning when he said, that no man could guide this kingdom; he cannot unless God be with him and on the side of the Elders of Israel. But with Him on their side, all things will move on aright, and the intelligence and the revelations of God will be poured out. His law will be made known and the principles of truth be developed; or it is not the kingdom of God. And we all of us ought to humble ourselves before God, and seek for the guidance of the Almighty.

There are forces at work in the world that will in time overturn the world, which are to-day sapping the foundation of all governments and eating as a canker the foundation of all rule and dominion; and by and by their thrones will be cast down and nations and empires will be overturned, for God will arise to purge the world from its iniquities, its evils and corruptions. And we have more or less of the principle of insubordination among us. But there is a principle associated with the kingdom of God that recognizes God in all things; and that recognizes the Priesthood in all things; and those who do not do it had better repent or they will come to a stand very quickly; I tell you that in the name of the Lord. Do not think that you are wise and that you can manage and manipulate the Priesthood, for you cannot do it. God must manage, regulate, dictate and stand at the head and every man in his place. The ark of God does not need steadying, especially by incompetent men without revelation and without a knowledge of the kingdom of God and its laws. It is a great work that we are engaged in; and it is for us to prepare ourselves for the labor before us, and to acknowledge God, His authority, His law and His Priesthood in all things.

I have men come to me sometimes with some great complaints to make about their Bishop. I hear them, but I either send them back to their Bishop or to their President as circumstances dictate. Then I have Bishops come to me finding fault with their Presidents. I send them back to their Presidents, and write to those whose business it is to attend to it. I acknowledge every man in his place and office, whether President, Bishop, Priest, Teacher or Deacon; and then they should acknowledge everybody over them, or God will destroy them. I tell you that in the name of the Lord. I know what I am saying. I tell you it is the word and the will of the Lord. Do not be wise above what is written. Do not be too

anxious to be too smart, to manage and manipulate and to put things right; but pray for those that God has placed in the different offices of this Church that they may be enabled to perform their several duties. The Lord will sustain His servants and give them His Holy Spirit and the light of revelation, if they seek Him in the way that he has appointed, and He will lead them and lead you in the right path. This is the order of the kingdom of God, as I understand it, and not the other. And it is for us to learn that order and be obedient to it. And thus by obedience to the law of the Priesthood, drunkenness and all other immoralities can be rooted out and overcome.

The work of God is growing and increasing, and it will continue to do so until the words of the prophet will be fulfilled who said, "A little one shall become a thousand; and a small one a strong nation: I the Lord will hasten it in his time" but He expects every man in his place to magnify his calling and to honor his God. And while there are evils of the kind I speak of, there is a great amount of good, of virtue, of self-abnegation, and a great desire to do the will of God, and carry out His purposes. And it is for every man and every woman to do his and her part.

The Relief Societies are doing a great work generally throughout the land; and the Young Men's and the Young Women's Associations are doing a great work; but I am sorry to say I sometimes hear of occasional acts of fornication among our young people. Our young men go to labor on railroads and mix up with the foul-mouthed and corrupt, and I am sorry to say, that once in a while they copy after their ways. Fathers and mothers, look after your sons. You members of the different societies, look after your members and try to save the erring and lead them in the paths of life.

There is a great zeal and a great interest manifested in Sunday schools, which is also very praiseworthy. It is a good work for us to be engaged in. Continue in it. And let all perform their parts, whether in Sunday school, in Relief Societies, in Mutual Improvement Associations or otherwise; and let all seek to act with a single eye towards the glory of God.

We are living in an important age. Time is marching on, and events of great magnitude and importance are transpiring. The nation in which we live has been moved against us. That is all right so far as God permits it; but if we fear him and keep his commandments as a people, no power arrayed against us can harm us. God will come forth to the deliverance of his people, and he will save his elect if they will only do right and obey his laws. We can do nothing unless assisted by the Almighty, neither can this nation, only as he permits. If we do right he has told us "the wrath of man shall praise me, and the remainder I will restrain." God lives, and his eyes are over us, and his angels are round and about us, and they are more interested in us than we are in ourselves, ten thousand times, but we do not know it. We become self-willed and captious, and lack in a great many instances that liberality, kindness and charity that ought to dwell in the bosoms of the Saints of God. The Lord is a great deal more interested in his work than we are. We think a great deal about our farms and our houses, our wives and our children, which is all very proper. He is thinking about the

redemption of the earth, the regeneration of the world, the salvation of the living and the dead, and the accomplishment of the purposes spoken of by all the holy Prophets since the world began. And it is for us to be co-workers with him. He is pleased with your efforts in building this Temple; and the angels rejoice as they see you go forth to prepare a place in which you may labor for the living and the dead. People will be called upon to labor, as a mission in those Temples when built. And you will rejoice too, for while you are engaged in the work of God, it always brings peace and joy. A Temple built to the name of the Lord is a most delightful place to labor in: we feel that we are saviors upon Mount Zion, and that the kingdom is the Lord's, and that we are operating for God and not for ourselves, but in the interest of our common humanity and in the salvation of the world.

Let us attend to our duties and do not get up any quarrels in our families. Husbands treat your wives with kindness and try to make your home a heaven for them; and train your children in the fear of God. Then you sisters, treat your husbands aright; be full of kindness, for we are, as the old woman says, all "poor, miserable, independent sinners." We have need of more longsuffering, we need the assistance of one another, and the help of the Almighty. Let us try to do right.

There are a great many things open to my mind which I would like to talk about; there are one or two, however, to which I will refer. We have a great work to perform! Who? We Seventies, we Elders we Priests. What have we to do? We are required to build Temples and administer in them. What else? We have to take the Gospel to the world, as we have been doing and are doing, and to progress with it; to advance correct principles among men, and to lead them in the paths of life and salvation; to gather them to Zion and to teach them when we get them here; to go on and control matters; to learn to manage ourselves and our own affairs, and not trouble ourselves too much with outside matters.

We talk sometimes about the nation being inimical to us. Whoever dreamed of anything else? I never did. What did the Elders preach to you, say 10, 30 or 40 years ago? It was that the people of the world would grow worse and worse, deceiving and being deceived. Do you expect it is going to get better? I do not. What did Jesus say in his day? He said: "If ye were of the world, the world would love its own," that is the kind of love that exists in the world. It does not amount to much—it is love to-day and hate to-morrow, as the case may be. But continued the Savior: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." What did he say again? "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Then there is nothing strange about it, is there? Some people think that because the priests of Baal lie so outrageously about us, that we ought to be angry. Why that is their profession; for they are of their father the Devil, his works they will do, and he was a liar from the beginning. By and by when we and they get through, we shall

find that all liars will have their portion with hypocrites and unbelievers; and they together with whoremongers and sorcerers, will be found outside the holy city. But we have to take the brunt of it. No matter, we can stand it. As I said to some prominent gentlemen—Members of Congress—who were here recently, You are cutting up rather peculiar antics down in Washington. It does not matter much, however, as our potatoes grow all the same. That is how I feel about it. Let them attend to their father's business, and we will attend to our Father's business, and trust in him and pursue that course that will be right in his sight. We do not want to get up any excitement about anything. Let us lean upon the Lord, seek to Him and ask for what we want, do right and we shall receive. And while they are treating us badly we will treat them as well as the circumstances will admit of, and follow out the instructions of Jesus, who told us to do good for evil; and so far as we are concerned we will save them if possible, in spite of themselves.

The Lord is operating upon the Lamanites, and many of them are being baptized into the Church. Some people think all that we have to do is to baptize them, that they are a poor miserable set of outcasts. This is not the case. Some of us were poor miserable outcasts before we came into the Church, and we needed the ministrations of the Elders, the teachings of the Holy Priesthood, and the blessings arising from the organization of the Church. Do not you think that they need the same kind of treatment? How would you like a mission, some of you High Priests and Seventies, to proclaim the Gospel to that fallen race, that Israel may have an equal chance with us, for God expects it at our hands. We received that record (Book of Mormon) through their ancient prophets and those same prophets are now beginning to communicate with them and to unfold unto them the work that he has commenced with us, and we shall have more of these things by and by. It is proper that our feelings should be drawn out after those whom the Lord is operating upon, that we may act in conjunction with the Lord in leading them in the paths of life.

This is a duty that devolves upon you Elders of Israel, for as he has commenced to labor with them we ought to be one with him. I have taken the liberty recently to request the Twelve to attend to this; and they will call upon the Seventies, the High Priests and others, that is, they will if they do their duty. What do you think of it? I think that the field is enlarging and that our labors are increasing and becoming more extensive. We ought to feel like little children; we ought to feel like humbling ourselves before God, seeking to be one and to enjoy the light of His Holy Spirit, saying O Lord God, I am a poor feeble creature, thou hast called me to Thy work and hast clothed me with the Holy Priesthood; and now I want to magnify it; I want to be a savior on Mount Zion; I want to preside anywhere, or preach anywhere, or do any labor that Thou shalt call upon me to do, that I may feel that I am Thy servant and that Thou art my God, and that I am for Israel, and for the salvation of the white man, the red man and all mankind. That is the position we are in. These are some of the things of which you will hear more by and by. I thought I would only

tell you a part as perhaps you could not bear it all.

God bless you, and God bless all Israel, and God bless all who are in favor of righteousness, truth and equal rights; and may the Lord God confound the enemies of Israel, and all who are opposed to just rule and righteous government, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, FEBRUARY 26TH, 1882.

(Reported by Geo. F. Gibbs.)

THE MARRIAGE QUESTION — LAWFUL CONCUBINAGE AND ITS UNLAWFUL COUNTERFEIT — VARIOUS VIEWS CONCERNING THE UNION OF THE SEXES — PLURAL MARRIAGE AMONG THE LATTER-DAY SAINTS — THE EXAMPLE AND CHARACTER OF ABRAHAM — EXHORTATION TO JUSTICE AND EQUITY — CHRISTIAN CRIMES IN NEW ENGLAND — OPPRESSION WITH ITS REAL AND PRETENDED OBJECT—FRUITS OF "MORMONISM" PRISONS AND PENALTIES POWERLESS TO STOP THE LORD'S WORK — THE GODGIVEN BOON OF LIBERTY TO MAN — THE FINAL TRIUMPH OF HIS CAUSE.

Since coming to the stand I have been requested to address the congregation.

I will read the 5th, 6th, 7th and 8th verses of the 25th chapter of Genesis.

"And Abraham gave all that he had unto Isaac.

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, an hundred threescore and fifteen years.

Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people"

How far I shall confine myself to the matter contained in this passage I cannot say. The present eventful period of our lives, the prejudices which now move the people of our nation concerning us, and the pressure that is being brought upon us chiefly through the religious element of the country to influence Congress to extraordinary legislation against us, are perhaps, the reasons why my mind reverts to the historical facts contained in the Scripture I have just read, which was given unto us by men of old who, until quite a recent date, have been generally revered by all Christians; and even now a large majority

of the Christian sects of America respect and reverence the ancient fathers, their teachings and writings while the sacred Book is closed, but ignore in their daily lives what those worthies believed and practised.

The word translated concubine in this Scripture must not be confounded with the modern practice which obtains so largely in the great cities of Christendom, and with the more wealthy portions of old communities. I refer to the practice sometimes called concubinage, the practice of marrying under the law one wife, and at the same time keeping privately one or more mistresses who are not obtruded upon society, having no claim to the honored name of wife—a practice which permits those who indulge in it to gratify the carnal passions at the expense of public virtue, and at the risk of entailing disease upon unborn posterity, as well as at the expense of the present and eternal welfare of their partners, I will say in sin; for no right-minded, correct-thinking person can pronounce it otherwise than it has been pronounced by the sacred writers both of the old and New Testament—a species of lewdness and, if not classed with open harlotry, a violation of sacred marital vows. Those who have solaced their consciences or justified themselves in this departure from law and public sentiment, no doubt feel partial justification from the practices of the ancients who were looked up to and revered; but such was not the concubinage of Abraham, nor any of the ancient patriarchs, such was not the system that obtained under the law of Moses in ancient Israel.

The word translated concubinage in King James version of the Bible, is translated by Luther and is found in Scandinavia and Germany, where the Lutheran translation still prevails, as meaning an associated wife. In the Danish Bible it is hustro for wife and medhustro for concubine; the sacred name of wife is given to both classes, the preposition med connecting them together and conveying the idea of the second class being an associated wife, or a wife in a secondary or subordinate position, in contradistinction to the first. Close students of the Bible have not failed to recognize this as being the character of the plural wives of Moses and the prophets. And it was practised as an institution of the Jewish nation down to the coming of our Savior, and, so far as any scriptures appear in the New Testament, this institution was neither abrogated nor in anywise condemned, while harlotry and promiscuous intercourse of the sexes—adultery and fornication are condemned in the severest language.

We have a great variety of views in Christendom, as to the will and mind of God pertaining to the union of the sexes as relating to each other, to the state and to our present and future happiness. The Latter-day Saints regard the intercourse of the sexes, both in time and in eternity, as regulated by sacred law given by our Father in heaven who has organized us male and female for a wise purpose in Himself, and that purpose is made manifest in the first great command given to our first parents, namely, to multiply and replenish the earth. And the saying to the woman after her transgression as written in the book of Genesis, that her desires should be towards her husband and he should rule over her—the desires planted in the breast of the woman tending to draw to the opposite sex culminating in a union, is a wise dispensa-

tion of Providence for the accomplishing of the great end in view to encourage and stimulate them to multiply and replenish the earth, and take upon themselves the cares, labors, anxieties and responsibilities attending the rearing of families. And among the many different views entertained in Christendom concerning the commerce of the sexes we might say, there exists every variety of belief and practice growing out of these beliefs. We have in Christian America a religious sect—not very numerous to be sure—who held the union of the sexes to be sinful in any form whatever. This sect I hardly need say is the Shaking Quakers; and to become a member of their society,—a person already married would be required to dissolve his marriage relationship; a husband and wife joining that society would be required to do the same, and to abstain from each other for ever afterwards, all connection with the sexes being strictly forbidden as an evil that may be tolerated in the carnal world, but not among those who desire to appear pure and holy before the Lord. This first commandment referred to, as having been given to father Adam and mother Eve, was in the days of their purity, before their transgressions, when they were worthy to converse with God face to face; this being the case, if there was no other reason, what philosophy can condemn that command or a proper and just effort to keep it? There is no reason, to my mind, to condemn it, when regulated by law, as an act of impurity; to do so would be a direct reflection upon the wisdom and purity of God Himself.

Of course, this is the general view taken of it by Christian nations, as shown in their acts and in their laws regulating it. Although the Roman Catholic Church prohibits intercourse with the sexes to sacred orders, they being, according to the ritets of the church forbidden to marry. And however much some may doubt the iniquity of their holy vows, it is a matter too well known to call in question. The more general sentiment of Christians recognizes the purity and uprightness of marriage of a man to one woman; and they quote the following words of the Apostle Paul to testify to it, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." But the majority of modern Christians consider that for a man to marry more than one wife while she lives and is his wife is sin. Now I will undertake to say respecting the two conditions of marriage, single and plural, that where the duties and obligations are the same, and the husband is equally honorable, just and virtuous, faithful and true to his wives and children, that there is not necessarily any greater impurity existing between such a man and his plural family, than between a man and his single family; that there is not necessarily a defilement of the marriage bed, that there is not necessarily defilement of the body or spirit. When the institution of marriage is founded in religious sentiment and is confirmed by the enduring love of husband, wives and children, and the responsibilities attending that relationship, as we find it in many of the ancient worthies, there is not necessarily any defilement in plural marriage. There was not necessarily defilement in father Abraham and other ancient patriarchs and prophets who took to themselves a second or a third or a fourth wife, any more than there was in those who confined themselves to one wife. Nor have

I ever heard from any creature —and I have read and heard much and reflected much, because our institution of marriage has invited discussion and reflection upon this subject. I have never yet heard an argument that, to my mind, appeared sound against the marriage of an honorable man to two women any more than to one. And the only argument that has ever been presented that has had a semblance of soundness is the generally admitted fact of the near equality of the sexes which would seem to foreshadow the general purpose and design of providence that one man should have only one wife. I have never heard an argument relating to the physical effects of the institution, nor as relating to the state of society that could not be applied just as appropriately to monogamy. The opposers of plural marriage make many declarations against us which are untrue, which they do not understand because they accept the reports of certain persons who give way to a lying spirit, and misrepresent and belie people far better than themselves. The selfishness and weakness of human nature, the evils which manifest themselves from time to time between families and between husband and wife, and between wives and children are quoted as evils greatly to be deplored as growing out of this system. I will only say in regard to this, that those best acquainted with the inner workings of the system among the Latter-day Saints throughout all of their settlements, if they testify honestly and truthfully as to the result of their careful observations extending over a period of over thirty years—the time that this system of plural marriage has been practised by us in these mountains, they would, in effect, say, that there is less discontent, less strife and fewer family broils and less divorce, and less casting off wives and casting upon the community of children without care, than would be found in the same number of monogamic families. And I may here say, that statistics will bear me out in making this assertion. To those who are not posted in the matter this may appear incredible; and the majority of the christian world would think it impossible judging from their standpoint; and what they see and hear among themselves, and judging by the spirit by which they are animated, they would, I admit, pronounce this a thing impossible. But it is simply because they are not imbued with the faith of the Latter-day Saints, and this being the case they cannot understand the motives that prompt us to enter into this relationship. They cannot comprehend the spirit that governs us, the devout God-fearing spirit of self-sacrifice which leads us onward to all that is noble, forbearing and long-suffering, that teaches us to love one another and to be charitable to all men, and which teaches us that the relationships which we make through the marriage covenant are but the foundation of eternal glory and exaltation in the worlds to come; and it also teaches us that the glories of the future that open up before us are greatly dependent upon the faithfulness of our relationships and associations in this life; and that a man must be found capable to properly govern and guide his family and preserve in time the wives and children that are given to him, leading them in the way of life and salvation, and rearing his children in all that is pure and praiseworthy, so that he can receive them in the morning of the first resurrection,

there to have the Father confirm upon him his wives and children, the foundation of his individual kingdom which will exist for ever and ever. The outside world cannot comprehend this, and simply because they cannot believe it. It is this same religious sentiment that prompts women and the best of women, the most devout women, women of the purest motive and character to enter into this sacred relationship, and to cause them to determine in their own minds that they would sooner be associated with a man who has proven himself a man of integrity, a man of strict virtue and honor, who can be relied upon by God and man—they would rather trust themselves with such a man than to be the only wife of a man devoid of these qualifications, a man who, perhaps, for the want of such high motives would be the victim of many vices, of whoredom, of concubinage or illicit intercourse with the sexes, and defile himself and destroy the confidence of his family in him, or he would perhaps indulge in drunkenness and other kindred vices which would be the means of producing the same result. And such has been the experience of many women in monogamy. And I do not say that the weaknesses of mankind do not manifest themselves in plural families; I do not say that there are not some who may be urged on by fleshy lust, but if there are it results in their making shipwreck of their faith and becoming, in time, a lasting disgrace to themselves. But where there is one example of this kind, under our polygamic system, there are at least two under the monogamic order that might be cited, who make shipwreck of their faith, who sacrifice their honor, and whose family send forth a wail of grief for the loss of confidence in husband and father. Adultery, fornication, whoredom, God will judge; every form of licentiousness He has condemned in His word from the beginning of the world to the present. And if follies are manifested by some who profess to be Latter-day Saints in this direction, so we may cite similar weakness manifested by ancient men of God; not, however, to justify such cases but merely as examples of human weaknesses.

Referring again to Abraham and his wife Sarai. They are held up in sacred Scripture as models of noble character, purity of purpose, piety, devotion and superior integrity to God, who hesitated not to obey Him at all hazards even to the sacrifice of that which was nearest and dearest unto them. This Sarai, one of the noblest of women, received the promise of her son Isaac while in old age, a promise made to her by the angel of God, and this because of her barrenness and because too of the integrity of her heart towards her husband and her willingness to sacrifice her womanly feeling in giving to her husband other wives. And after she had given to Abraham Hagar, that she might bear him children, mark the Scripture: It was for the purpose that he might not be childless because she was childless. It was after she had thus sacrificed her womanly feeling, thereby manifesting her love and integrity to her husband, that the Lord had compassion upon her and granted the desire of her heart, promising her that she should in course of time bring forth a son, and telling her that his name should be Isaac, in whom and in whose seed all the nations of the earth were to be blessed. And it was after this lad was partly grown, that God commanded Abraham to take this promised child on to the

Mount Moriah, and there build an altar and offer him up as a sacrifice. Abraham in this was tried as few men ever were tried; for his love was great for his son whom he would naturally regard as a special gift of the Lord to him, through whom no less a personage than the Messiah himself should come. Yet Abraham doubted not, he paused not to consider what the possible result might be of keeping this command; but he trusted in God as Paul said of him, "that God was able to raise him up, even from the dead: from whence also he received him in a figure." He trusted in God and doubted not; and proceeded to Mount Moriah and there built an altar, and when everything was in readiness he bound the lad, and while in the act of raising the deadly knife, he heard a voice saying, "Abraham, Abraham, lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." And then the Lord went on to say, that because of this willingness on the part of Abraham to obey Him even to the sacrificing of his only son, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore," etc. Now, I will give back unto you your son, and in blessing I will bless him and multiply him, and in him and his seed shall all the nations of the earth be blessed. It was because of this precious promise, no doubt, that he desired to give his sons opportunities to develop and to make manifest, among the surrounding tribes the character that was in him, that he divided out his goods and gave gifts to the sons of the other wives and sent them away, but gave his chief inheritance to his son Isaac.

While contemplating this I can hardly refrain from dropping a word of exhortation to my brethren who may be drawing near the close of life, not to neglect to make such disposition of their wordly effects as will suitably provide for their wives and children while they (the brethren) yet live, following the example of Abraham, not that by any means would I encourage this example in all particulars; for it is not always as it was in the case of Abraham that God has made choice of one particular son in whom their seed shall be called; but common justice and equity requires of every father to deal fairly with each wife and child according as God has dealt with him in this world's goods, that he may retain their esteem after he shall have departed from them. Nor should he trust too much to the uncertainty of courts at the present time; for we have in too many instances seen to our sorrow that federal courts, whenever they have had it in their power, or wherever they could, either by strained construction of the law, or by omissions of the law, wrong a plural family by giving to the first wife and her heirs that which should have been equitably divided among all the family, they have never missed the opportunity of doing it, thinking that by bringing oppression and injustice to bear they will succeed in discouraging the practice of this system of marriage. There is nothing in the faith of the Latter-day Saints or in the laws of God touching this matter that would prompt aught but justice and equality to all the wives and children. The duty of the husband is plain in this respect. And the duty of all wives and chil-

dren is to love each other and the husband and father; all cherishing that love of the Gospel which binds our hearts together, and which alone can carry us through the trials and tribulations of life, and lift us up at the last day.

One would suppose from the hue and cry abroad in the land, which emanates chiefly from the clergy, that they are afraid the institutions of the Latter-day Saints will contaminate the whole land. What hypocrisy! I can hardly exercise patience sufficient to treat it with any degree of sobriety.

I am a native-born American; I was reared in the State of Vermont. In my early days the doctrine taught to our first parents, to multiply and replenish the earth, was popular; but during the period of my life that has elapsed, it has been almost totally ignored by the social circles of New England. When I last visited the old homestead, an old aunt nearly ready to go into her grave, told me that it was irregular for people now-a-days to have large families. And it seems that this is the prevailing sentiment of that region; for in traveling through New England it was rarely I saw a woman with more than two or three children. Any of the older families, those honored matrons of New England, who lived contemporary with my mother, thought it honorable to raise large families; but my old aunt who was one of the last of that stock, has, by giving way to allowing the influence of death, has imbibed false notions; and when she thus expressed herself to me I knew she was not speaking the honest sentiments of her heart. To-day infanticide and foeticide are popular. Modern doctors and doctresses have arisen, men and women who are skilled in what are called the diseases of women, whose special practice is preventing fecundity, thereby securing to husband and wife the pleasures of self-gratification without bearing the responsibilities of maternity, and the trouble and expense of rearing children. These doctors and doctresses and the American students who have learned to practice their hellish arts, are to-day engaged in undermining the constitutions of wives and mothers; yes, child murder, this damnable doctrine of devils has become popular throughout New England, and is fast spreading over the American continent. And now it is the Irish woman, who believes in raising children, the foreign element that comes to the country that are considered the vulgar people; and were it not for this flood of foreign immigration the staid New England element would soon become extinct, and I say, in the name of Israel's God, the sooner the better unless they repent of their murders, their whoredoms and their abominations that ascend to the heavens and are a stench in the nostrils of the Almighty. And, yet, it is this New England element whose garments are stained with the blood of innocence, that has found its way through our western States, that has worked heart and soul with the hireling priesthood in firing up the national heart, and that is urging on hostile legislation against the best and purest people that exist upon the American continent. Is it public morality they seek? Is it the cause of public and private morality they champion? If so, we may repeat what we have so often said, which is so extremely unwelcome for them to hear: Weed your garden first at home, and then let your virtues be directed to the

crying evils and sins of your large cities; and let child-murder cease, and hang those infernal doctors who by means of their hellish arts are destroying the life of your offspring, and thus preventing the fulfillment of the first great command that God gave to our first parents; first petition Congress to pass laws to deal with the murderers and murderesses of the nation, the adulterers and adultresses and all those who deal in shame, through whose wickedness the seeds of decay and death are transmitted to posterity. But methinks I hear one say, if this were done, and the laws were enforced, the large majority of the nation would be convicted. And it reminds me of a remark made recently by a gentleman in Congress. It was proposed that the bill, now being urged in Congress against polygamy, be so amended as to include adultery; the gentleman to whom the proposition was made was at first inclined to endorse the amendment, but on reflection, he turned to his friend and said; if that be done it would leave us without a quorum in the House. No, my friends, it is not adultery they wish to punish; it is not whoredom they wish to punish; it is not the cause of public or private virtue they champion; it is merely the hue and cry of the bigotry of our time against a people who are aiming at a higher morality than now exists, who are aiming to do away with and effectually destroy out of their midst the evil that is sapping the strength and vitality of our nation—a community that does not seek to shun the responsibility and the cares and labors and expense and trouble of rearing families and of educating them and making their children honorable men and women, husbands and wives, fathers and mothers, citizens of the state and defenders of human liberty.

We are accused of being governed by priestcraft and priestly influence. I do not believe there is any portion of this community in any part of the land who are moved by priestly influence to half the extent that Judge Edmunds and the advocates of the bill that he champions against us are; and their consciences must teach them that they are hypocrites, and that they are but pandering to bigotry, and that their acts are not the acts of statesmen, but the acts of cringing politicians and demagogues. The Priesthood of the Latter-day Saints belongs not to the lords but the commons; to men who have helped make the roads, to build the bridges and to kill the snakes; to men who have battled with the difficulties of a new country, and who by their hardihood and toil have subdued the wastes and redeemed the desert; men who have turned the mountain streams out of their course on to the new and virgin soil, making the land fruitful with fields and farms, gardens, orchards and vineyards; men who build houses, mills and factories, school-houses and churches, and who raise families and who take care of and educate their children. These are the men who hold the Priesthood, and who wield an influence in the midst of this people; and this class of men is properly represented in the legislature now in session, and they are asked to step down and out and let the government of the country pass into the hands of adventurers. Not that I would insinuate that there are not a goodly number of honorable men among us who are engaged in legitimate business pursuits, men who could be trusted to administer the government affairs of the Ter-

ritory if they would follow their own hearts and consciences, and not allow themselves to be bull-dozed as certain members of Congress are by the hireling Priesthood of the age. We could trust the judgment of such men; we could trust their natural good sense, and their business habits; but there are few who can be trusted to stand like a towering rock in the midst of the raging ocean, proof against the waves and surges of popular prejudice that pass over the land. And because of this the Latter-day Saints have been chary with regard to whom they exalt to power; and the few that have their confidence in this respect, are men who have never robbed or betrayed them. And honorable business men, bankers, merchants, miners, railroad men, etc., who have no political or religious standing to jeopardise are satisfied that the affairs of our Territory have been administered honorably and honestly.

Tricksters and adventurers clamor for free schools, but how many of them and those whose sentiments they voice really want to support them? A hobby is a nice thing to ride, and such people have many, but they must be hobbies that do not cost much. It is rumored throughout the land that the children of the Latter-day Saints are growing up in ignorance; those who utter those statements either know nothing of what they say, or they wilfully and deliberately lie. Some may think these are hard words; it is language admissible under the circumstances, and it is easy to understand, plain and right to the subject, and I mean every word of it. The statistics of the country bear me out in it; and whoever will examine the census for the last decade may satisfy themselves on this point, namely, that percentage of illiteracy in Utah is less than one-half of that of the whole United States. They say the offspring of plural marriage tends to idiocy as well as illiteracy, which, however, is fallacious and clearly without foundation in fact. Let men of discernment and honor pass through our land, examine our schools and see the turnout of our forty thousand children at our Sabbath schools, and hear the questions put to them and their answers to the same; let them attend our children's jubilees in our Tabernacle and look upon fifteen thousand faces radiant with youth and beauty, and hear their songs and other exercises, and they may at once satisfy themselves whether the children of the Latter-day Saints are either ignorant or idiotic. The late census shows that Utah's percentage of idiocy, as well as illiteracy, is more than fifty per cent less than that of the United States; it may also show that nowhere upon the American continent is there a place of the same age as Utah that has so many common schools in which are taught the common branches of an English education, and that too without a dollar's aid from the general government. And our numerous children are all well cared for; and if we cannot indulge in all the excesses of fashion that are common in aristocratic circles, we are content to know that we are doing well; we are content where our wives are well housed, well fed and well clothed with fair advantages of education, self reliant and loving one another. And we are satisfied that ere long they will be a tower of strength in the land, not to menace the institutions of our country as enemies, as foolish men and women insinuate; not to menace public morality or private virtue; but to the

contrary, when the nation, ripe in sin and iniquity, led on by reckless demagogues and politicians, shall applaud the acts of the legislators and judges and leading men in laying the axe deep in the tree of liberty, until they shall sap the juices that give life to our institutions, and thus undermine the foundation of good government, it will be sons and daughters of polygamous Utah, that will be found the true friends of human liberty, the true friends of that heaven-born freedom that has come to us through the fathers of our nation. The love of liberty is born in them, and human liberty is a part of the everlasting gospel; and God Almighty has decreed—and let Judge Edmunds and Congress and all the world hear it—that the gospel of the kingdom is established, never more to be thrown down or given to another people, that its destiny is to grow and increase and spread abroad until it shall fill the whole earth, and no power in earth or hell can stop it. "O, but, say they, "we are going to imprison you polygamists and disfranchise you." Supposing you do stop our voting, will that stop our tongues? "O, but we'll imprison you." Imprison and be damned. [Amen, by voices in the congregation] for you will be damned anyhow. [Laughter.] "We will imprison your wives, too, and we will not only stop from voting the men who have more than one wife, and we will not only stop the second or third, but also the first wife from voting." And why? Because she, like Sarah of old, gave to her husband other wives. Some of the law-makers of our nation would not only imprison Abraham were he living now, and also his plural wives, but they would disfranchise and imprison Sarah, his first wife, because she consented to his marrying other wives.

Well, this war is not a war of flesh and blood. We are not going to fight it with swords and cannons and weapons, but by the power of truth, by the word of God, and the eternal principles that our fathers fought for and established upon this American continent, and which God has decreed shall prevail upon this land. And blessed are they whose lives are bent on maintaining the principles of civil and religious liberty, for they will reap their reward, if not in this life, in the hereafter.

In all ages when the people of God listened to the voice and counsel of apostles and prophets, they enjoyed the blessings growing out of human freedom, and the tyranny and oppression of kings and rulers was impossible. There never was a kingly power placed over ancient Israel except against the remonstrance of the prophets; and it will be remembered especially in the case of Israel when they openly clamored for a king to rule over them and to lead them to battle, how that Samuel warned them and pleaded with them, foreseeing, as he did, what the results would be. And the students of the Book of Mormon know how the Nephites progressed in establishing the principles of civil and religious liberty, and how that freedom extended throughout their borders, and how that prosperity and greatness attended their administrations under the counsels and teachings of the wise and just men who lived in their day.

Those who suppose that prisons and penalties are going to stop the spirit of truth in its onward march to triumph and greatness, or the influence and power of the truths of

heaven which God has established in the hearts of the Latter-day Saints, comprehend not the designs of God, nor the spirit by which this people is actuated, that spirit which is leading them on. and which enabled them to take joyfully the spoiling of their goods in Missouri and Ohio, and which still will enable them to sacrifice their all for the sake of the liberties of the everlasting Gospel, if God shall permit it to be so. What are houses and lands, what are goods and chattels, what is this city or thousands of cities like this compared with the liberties of the Gospel, the principles of worshipping and serving God according to His revealed will? God still lives who has led us all our life long to these valleys, and He will guide and direct our steps. But oh how strange that men pretending to be statesmen should read history so poorly as to suppose that by might and power, by bonds and penalties they can chain men's thoughts or prevent them from acting according to their convictions. The power of might may destroy me—destroy you; it may break up homes and demolish cities, but it will be like the Canada thistle when it first made its appearance in New England. This weed was a great pest to the farmers, and it became a question among that class how to prevent its spreading. Some attempted to dig the thistles out, but they would spring up again all around the old stalk, and it was conceded by others that they could not be controlled. There was one man who owned a plantation who was determined to work vigorously for their extinction upon their first appearance on his land; and so determined was he that when he first discovered their whereabouts upon his plantation he built a log heap over them and set fire to it, leaving a pile of ashes to mark the spot where the thistles appeared. On the following season, to his great surprise, he found that where the log heap stood there was a perfect bed of Canada thistles, that the ashes left from the fire was just the food for the thistle to thrive on. So you will find it will be with us. After political demagogues and hireling priests and adventurers shall have expended their strength in trying to dig up and fire out of the land what they term "Mormonism."

May the Lord help us to prove true to the trust that He has reposed in us, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT EPHRAIM, SANPETE COUNTY, SUNDAY MORNING, AUGUST 20TH, 1882.

(Reported by Geo. F. Gibbs.)

THE WORK OF GOD AND BUILDING UP OF ZION — PREACHING, TEMPLE BUILDING AND OTHER DUTIES — CORRUPTION AND HYPOCRISY OF CHRISTENDOM — RIGHTS OF THE LATTER-DAY SAINTS AS AMERICAN CITIZENS—THE SAINTS COUNSELED TO BE PURE, HONEST, UPRIGHT, CHARITABLE, LONGSUFFERING AND FORGIVING — DIFFERENCE BETWEEN BIGAMY AND POLYGAMY — UNJUST LEGISLATION AND AMERICAN JUSTICE — GOD FOR ISRAEL AS LONG AS ISRAEL IS FOR RIGHT.

The work of God is onward, and we as His servants and people propose with His help to carry it on to completion. Some people do not like it very well, but we cannot help that. I do not think Lucifer likes it, but we cannot help that either. We are here as the representatives of God upon the earth to accomplish his purposes, and to carry out his designs, to spread forth his Gospel, to build up his kingdom, to establish his Zion, and to promote the welfare and happiness of all people of every color and of every clime, according to the mind and will of the Lord as it shall be made known to us from time to time. This is what we are here for, as I understand it, and this is what we will do, God being our helper, and no man nor set of men can stay the purposes of Jehovah, for the enemies of God will wither and weaken from this time forth and forever. I will say that in the name of the Lord. The Lord is with his people, but he does not approve of all our acts. Still we are, generally, striving to do what is right and observe his laws.

We have a great work before us; a very great work to accomplish. God has laid it upon us and we expect to do it with his assistance. We have the Gospel to preach to the nations, a message that the Lord has given unto us to promulgate to all peoples; and to accomplish this purpose the Church of God is organized with Presidents and Apostles, with Seventies, High Priests, Elders, etc. A large amount of this labor is being done, and has already been done by my brethren around me as well as by myself. We have been among the nations of Christendom traveling without purse or scrip, trusting in the living God, to make known to the peoples of the earth the great things which he has revealed for the salvation and the exaltation of the world.

Our mission has principally been to preach the first principles of the Gospel, calling upon men everywhere to believe in the Lord God of heaven, he that created the hea-

vens and the earth, the seas and the fountains of waters; to believe in His Son Jesus Christ, repenting of their sins, to be baptized for the remission of the same; and then we have promised them the Holy Ghost. In doing this the Lord has stood by us, sustaining those principles that we have advanced; and when we have ministered unto men the ordinances of the Gospel, they have received for themselves the witness of the Spirit, even the Holy Ghost, making known to them for a surety that the principles that they had received were from God. And in regard to this I can say as Paul said on a certain occasion—"Ye are my witnesses," for this whole congregation, with few exceptions, know this to be true. The Twelve and the Seventies, the High Priests and the Elders are called upon to visit the various nations of the earth and see that the word and will of God pertaining to them is carried out. For we are all the offspring of God, and as we are interested in the welfare of our children, so our heavenly Father is interested in the welfare of all his children. He has sent forth the light of his truth and the spirit of revelation to gather together his sheep, and in this respect, as it was in the days of Jesus, so it is to-day. "My sheep (he said) hear my voice; they know me and follow me, and a stranger they will not follow, for they know not the voice of a stranger." Under the influence of this spirit and Gospel we have been gathered together in one in our Stake organizations, in our Ward organizations, in our Priesthood organizations, and in all those principles that God has revealed for the guidance, protection and instruction of the Saints, that we may be prepared to operate and co-operate with God in all things in the interest of his people, in the interest of the nations, in the interest and welfare of all men who will listen to the words of life, and then to do the very best with others, as God does. That is about the position we occupy to-day.

We are gathered here to the place we denominate Zion. There have been Zions before. Enoch had a Zion which was translated and which is reserved till the latter days. And we have a Zion to build up, which we shall do with the help of the Lord. We certainly shall accomplish these things no matter what the ideas and feelings of men may be in regard to it. Zion is onward and upward, and the Lord is directing and manipulating the affairs of His Church.

We have our Temples to build, and we are doing it, and I certainly have no complaints to make, and I do not think that the Lord has. I think that the Lord is well pleased with the actions of the people in this respect, and with their zeal in carrying out some of these leading principles which he has had in his mind from the commencement of the world.

We are living in the latter times, in the dispensation of the fullness of times when God will gather all things in one, whether they be things in heaven or things on the earth. We are living in a time when we have to operate and co-operate with the Almighty, and with the Priesthood, that has existed upon the earth before we came here for the benefit, blessing and salvation of the human family. Many of the purposes of God have been spoken of and pre-figured, in some instances darkly and dimly, in others more vividly and plain, pointing out and portraying the purposes of God pertaining to the human family; and

these purposes will all be fulfilled. They will not be thwarted; God will not permit them to be. He has his work to perform and he is interested in the welfare of his Israel, and in the accomplishment of those things spoken of by all the holy prophets since the world was; and he will carry out his own purposes in his own way and time as he sees best.

Now, what are we doing? We are sending the Elders abroad and they have been and are still going; the Twelve and the Presidents of Seventies are selecting and calling upon them and they are going to the different nations, and I am pleased to see the spirit generally manifested; I think that the brethren begin to comprehend the nature of their missions and calling from the fact that there are very few excuses made now-a-days. The tenor of the letters that I receive now in answer to those sent to brethren calling them to perform a mission, is something like this: I have received your letter and am grateful to be considered worthy to be called. I will be ready at the time appointed." When men comprehend their position they feel it an honor to be engaged in building up the kingdom of God and of being heralds of salvation to the nations of the earth.

When we build our Temples, what then? (The brethren of the Twelve have been calling some men and women to go and labor in them. The old men whose heads are whitened with the passage of time are not without zeal, but they have not the strength to cope with the hardships attending a foreign mission; and therefore some of them will be called to minister in Temples. I should esteem it a very great privilege, if my time were not engaged in other things, to be engaged in such a labor, because there is a spirit and influence about that kind of work that is happifying, producing peace and joy, and tending to enlarge the mind of those that are engaged in ministering for others as Saviors on Mount Zion, whilst the kingdom is to be the Lord's. We feel in our hearts a desire to bless and benefit mankind, and to present the Gospel to all to whom the Lord gives us the power. That is one work that we have to perform. Another is, the building of Temples. Another is, the rearing of our children in the principles of righteousness. And in doing this do we need the assistance of outsiders? I think not. When our Elders go abroad, they are sent to teach not to be taught; and if they should need teaching the ministers of Christendom could not teach them for they are not competent to do so. That reminds me of a statement that I heard in which a pious minister figures conspicuously. It was this: He stated, and his statement was published widely throughout the United States, in the religious journals, that whilst preaching to some of you Sanpete people, he held the Bible in one hand and was obliged to hold a pistol in the other. Where is this said to have occurred? (Pres. Peterson answered, "In this house over here," pointing to the old meeting house.) But then he was a pious man, and other pious men published it, and it was copied in all the pious newspapers and published as truth; and probably many pious men made it the text for their Sunday sermon. What a fortunate thing you did not hurt him. (Laughter.) Now, do we want our children taught by such people? I think not. We want something of truth; we want some-

thing of integrity and honor; we want something after the character referred to by David: "Lord, who shall dwell in the holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. * * He that swareth to his own hurt, and changeth not. He that doeth these things shall never be moved." We want men and women of integrity and truth as the teachers of our children, in order that our children may grow up in the fear of the Lord and full of integrity and righteousness.

Then they talk to us about our virtue. I think that some of these people had better attend to their own affairs. We do not want their system of what they call morality introduced amongst us; we can do without it very, very well. Why do we speak of these things? Because they are matters which concern us. Whilst men and women come here ostensibly to promote your welfare, they hail from places where the most outrageous infamies are perpetrated. Do we wish these corrupting influences introduced into our midst? I think not. Let them cleanse their own Augean stables where they came from, and then talk to us if they wish about purity. Do we want them to teach our wives and daughters how to murder their children—a practice that is prevalent in the places they came from? I should rather think not, nor do we wish the influence of people so educated to introduce their contaminating, corroding and damning practices amongst us, the emanations from such a source are like a pestiferous plague endangering, polluting and contaminating everything that comes within its reach. Newborn children are murdered by the thousands in the large cities of the east; and do they stop this evil? No. I have been told over and over again that it is not fashionable for women of the places where many of our would-be "Christian" teachers hail from, to have more than one or two children. And what do they do with the rest? To tell it in plain terms, they have a fashionable way of murdering them—either before or after they come into the world. This started with what was called Restellism; it was then denounced as infamous; the plague has now spread until nearly the whole nation is inoculated with it. Are these the kind of people that we wish to correct our morals. I speak of these things for your information. But what will you do with these people, would you persecute them? No; but we do not want them for our teachers. I would not introduce such people to my family, neither would I introduce them to our schools to contaminate our children with the vices that prevail in the places they come from. I do not know anything about the persons that are among you, neither have I heard anything about them excepting this heroic minister of pistol notoriety. (Laughter.) I am reminded too of a move that a number of these so-called ministers of the Gospel made a short time ago in appealing to the nation to help them to root out the abominations which they affirm exist here. Why do I speak of this thing? Because I have a duty to perform as your teacher. We observe all laws and principles that are correct, true and virtuous, and if there is anything else contrary to this we have from time to time called upon our Bishops to purge themselves and their wards from it, and I call upon them here to do the same thing. I have been abroad among the nations of the earth, and so have

many of my brethren, and did I ever go into England, Scotland, France, Wales, Germany, or any other nation where I have been, and attempt to stir up sedition and trouble, or defame the people I was among? No, never. The Elders of this Church have been taught differently and they have acted in accordance with the teachings they received. We came to this land as religionists to serve God, fleeing from the face of persecution; we came here because we could not be protected in the places we left. Now that we have come here have we practiced anything that is contrary to correct principles? Not that I know of. Have we the rights of American citizens? We most assuredly have. Has any person in this nation any more rights than we? Not if we have our rights given unto us. As American citizens we possess as many rights and privileges as any other citizens in these United States. What have we to do? We do not propose to barter them away, nor to relinquish them without a struggle. Do you mean to get up a revolution? Oh, no. We mean to contend for all principles that belong to free American citizens; and while there is law, justice or equity in the land, we design to contend for our rights inch by inch, and we do not mean to be despoiled of our rights without a struggle. We propose to maintain our franchise in this boasted land of liberty. This is the position we propose to take. If they disfranchise us as they did Brother Cannon; if we have men who do not know the difference betwen 1,500 and 18,000 we do, and we will contend for those principles that God has committed to us. In reading some of the histories pertaining to the dealings of God with man and the dealings of the devil with him you will find that Satan sought to rob man of his free agency, as many of his agents are seeking to do today; and for this cause Satan was cast out of heaven. God will have a free people, and while we have a duty to perform to preach the Gospel, we have another to perform, that is, to stand up in the defence of human rights—in the defence of our own rights, the rights of our children, and in defence of the rights of this nation and of all men, no matter who they may be, and God being our helper to maintain those principles and to lift up a standard for the honorable of this and other nations to flock to, that they may be free from the tyranny and oppression that is sought to be crowded upon them. This is a duty we have to perform, and in the name of Israel's God we will do it. It is a duty that our families demand of us; it is a duty that the honest in this nation demand of us, and that God demands of us; and we will try and carry it out, God being our helper. And if other people can afford to trample under foot the sacred institutions of this country, we cannot. And if other people trample upon the Constitution and pull it to pieces, we will gather together the pieces and rally around the old flag, or what is left of it, and proclaim liberty to the world, as Joseph Smith said we would. Is that treason? I do not know; no matter, it is true. Are we going to hurt anybody? No. If they were hungry I would feed them; if they were naked I would clothe them, and learn to do good for evil as Jesus did. But I would say, "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united." Do them good?

Yes, but do not enter into the associations referred to. We want to mix up with honorable men and women.

I have made some plain remarks, but they are nevertheless true, and I have nothing to take back. Will we rebel against the nation? No. This nation has done a very great deal towards propagating human liberty. We read it in our school-books, and we hear it sometimes proclaimed on the 4th of July, when we talk of the brave things the fathers of this nation performed in the defence of human rights, and it is a great pity, I think, that it should have been so short lived, for while the altar of liberty is yet stained with the blood of the patriots who fought for human rights, it seems almost too bad to make that same altar a forge whereon to make chains to fetter the human mind, to retard the progress of freedom, and to deprive man of his inalienable rights. It is a lamentable thing to reflect upon, yet it is true. It was a sad spectacle that we noticed some time ago in Mr. Evarts, secretary of the nation, calling upon the nations of Europe to assist the United States in crushing out a religious people. We have seen a great many things of a similar kind. Judge Poland and his operations; then the course pursued by Senator Edmunds against an innocent and persecuted people will place him in a very unenviable position.

What course shall we pursue? We purpose to contend for human rights, for the Constitution of the United States, and for the rights and privileges of man and the freedom of humanity. We will try to live our religion and keep the commandments of God. People are wondering what the Commissioners will do. They will do what the Lord will permit them to do and nothing more. Shall we trouble ourselves about the action of Congress? No. We will put in a word for the liberty of man, equal rights and constitutional principles, and these we will maintain so far as God gives us power. When we have done that we will live our religion; we will pray unto God and unto truth, maintain virtue, purity and righteousness, and seek for the Spirit of the Lord; we will be humble, faithful and diligent, and we will pray for our enemies and for all men. Jesus when he was put to the test and men were clamoring against him, not only clamoring but they had nailed him to the cross, used these words: "Father, forgive them, for they know not what they do;" they are ignorant, besotted and dark, not acquainted with the principles of righteousness; they know not what they do, Father, forgive them. Then we find the Apostles speaking, calling upon them to repent and be baptized that their sins might be blotted out. When? Then? No. When? When the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who was before preached unto you; and not till then.

What more have we to do? To become saviors upon Mount Zion; to be full of kindness and longsuffering and contend against the sins and corruptions of the world, and cherish purity and holiness in the Lord our God. What else? Some people tell us we ought to proclaim polygamy. We have no such mission. Further, if we were to proclaim the principle that they call polygamy, they could not obey it. We believe in celestial marriage, in celestial covenants, in men and women being united for time and for all eternity. Are

we going to suffer a surrender of this point? No, never! No, never! We intend to be true to our covenants in time and in the eternities to come. They call it bigamy. What is a bigamist? A man who marries one wife promising to be true to her, and afterwards representing himself as an honorable man, marries another one and deceives both of them. He is a breaker of covenants. A polygamist does not do that. Abraham, Jacob, David and Solomon did not perpetrate such infamies. Nor do we. Bigamy is an institution of a perverted Christianity and not ours. We make covenants with our wives, and we will be true to them and they to us in time and in eternity. Supposing, I say, we were to preach this doctrine to the world, and tell them what David and Abraham and the Patriarchs did, and they were to say we accept it; could we administer in it? No, and they could not enter into this thing. There are only a few in Utah associated with this matter, comparatively, and those none but the most honorable, pure and virtuous, yet our nation has seen fit to condemn everybody, the non-polygamists as well as the polygamists, because the non-polygamists happen to live in the same place as the polygamists. Thus nine-tenths are proscribed for what the other tenth are alleged to have done. That is the kind of justice we have administered now-a-days.

But if the nation can stand this kind of legislation, we can as long as they can. We will try to do right and fear God, and observe His laws, and seek to pursue that course that our Heavenly Father will approve, and we will have His Spirit to be with us and rejoice together in the fullness of the Gospel of peace. And we will build Temples; and we will build up the kingdom of God, and God will be on the side of Israel, if Israel will only be on the side of right, laying aside covetousness, corruptions and follies of every kind, and will cleave to the truth, He will bless us and we will be blessed in time and throughout the eternities to come. Amen.

DISCOURSE BY ELDER JOSEPH E. TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 3RD, 1882.

(Reported by John Irvine.)

DEPENDENCE UPON THE HOLY SPIRIT—THE GATHERING AND ITS OBJECT—SACRIFICES REQUIRED OF THE SAINTS—THE RISK OF REJECTING THE TESTIMONY OF THE TRUTH—PROFESSION AND PRACTICE, PRETENSIONS AND PRINCIPLE—IMPENDING TRIALS AND TROUBLES, TRUST IN GOD—TIME AND ETERNITY, BODY AND SPIRIT—"MORE BLESSED ARE THEY THAT BELIEVE AND HAVE NOT SEEN"—THE SPIRIT OF TRUTHFUL INTUITION THE SAFEST GUIDE—EXHORTATION, COUNSEL AND INSTRUCTION.

It is a matter of surprise to people not of our faith when they are made acquainted with the fact that Elders of this Church are called promiscuously, as it were accidentally, to address the congregations that are assembled from time to time in this and other places in the midst of this people; that they appear before the congregation without any text, without any sermon, without giving any thought whatever to preparing the subject or subjects upon which they may speak. And these Elders have, by experience, learned the lesson that it is very necessary and essential for them to depend upon the Holy Ghost for their inspiration, for its assistance, for its influence, to enable them to speak and instruct the people as the Lord desires they should be instructed. What do I know about this audience this afternoon? Here is a sea of faces before me beaming with intelligence. I feel the influence of the various spirits of the people composing this congregation. They are all centered upon myself, or if my Brother was speaking, they would be centered upon him or whoever the speaker might be.

Some have come to worship God with honesty of purpose, to partake of His holy sacrament with clean hands and pure hearts, and are worthy of partaking of these sacred emblems of the death of our Lord and Savior Jesus Christ. They also come to listen to words of instruction, and many of them have a yearning desire, perhaps, to receive comfort to their souls, information, perchance, upon some particular point of doctrine connected with their holy religion. And then again, there are those in this congregation who have come here simply out of curiosity, having no particular interest in anything pertaining to the worship of this people, or the sacrament of which they are partaking; having no particular fondness for the doctrines taught by the Elders of the Church of Jesus Christ of Latter-day Saints, nor any of the principles incorporated in the faith of this people, but sim-

ply to see and out of sheer curiosity to listen—that they may afterwards talk about what they have seen and heard according to their capacity and intelligence to understand and to comprehend that which they hear. A great number of this vast congregation have come from distant nations; they have heard the testimony of the servants of God, thousands of miles from the place they now occupy. They have received that testimony; they accepted and cherished that testimony in their hearts and it has led them to bid adieu to fatherland, to scenes of childhood, of youth, of mature age in many instances, to come to this land which they believed then and still believe to be the land of Zion, to be taught in the ways of the Lord, to be made acquainted with the principles of eternal truth, to comprehend the law of God, and to have an opportunity to practice that law in their lives and conduct. They have come also for the purpose of enjoying the companionship of the people they love—a people who feel as they feel, who believe as they believe, who are inspired as they have been inspired, and are today inspired; they have come to this land for the purpose of receiving ordinances pertaining to their future existence.

By far the greater portion of the people who have thus come, have made sacrifices for this purpose, have checked natural feelings that have arisen in their bosoms, have severed kindred ties, associations, affinities and affections. What for? I want to hear the voice of God; I want to hear the words of inspiration; I want to become acquainted with the law that my Father has given for me as well as the rest of his children to be governed by; I want to be placed under the immediate teaching, instruction and counsel of those whom God has raised up and inspired by His Holy Spirit. I love you, my father; I love you, my mother; I love you, my sister, my brother and my child; but I love God more. I must yield your society; I must sacrifice the associations that I have enjoyed with you, because you cannot think as I think; because you cannot feel as I feel; because you are not inspired as I am inspired." We might mention other sacrifices that have had to be made, other things that have had to be yielded, given up, parted with, for this holy purpose and this holy desire that I have named this afternoon; for the feeling that permeates the hearts of these Latter-day Saints permeates their entire being, absorbs their entire thought, and their entire affection, for a true Latter-day Saint is fully devoted to his God and to his religion, spirit and body; it affects his time, his talent, every energy that he possesses, and wherever can be found among this people a man who has any reserve, he is not devoted to his God as his religion demands that he should be.

Those present have had, in the main, equal opportunities with myself to become acquainted with the truths of eternal life. They have been taught where I have been taught; they have eaten, figuratively speaking, at the same table where I have partaken; and yet this afternoon I stand before you as a teacher and an instructor of the very people that have had equal opportunities with myself to learn and become acquainted with the law of God. How can I teach you? How can I instruct you? Upon what principle can I furnish you with the bread of life? Only by the power of the Holy Ghost, by its inspiration, by possess-

ing its gifts. Is there any man without this Spirit, without the inspiration of this agency among the Latter-day Saints, from the President of the Church down through all the ramifications of the Priesthood, that is prepared to teach the people the law of God of himself? No, and I am bold to declare it this afternoon; neither is there a minister upon the face of this broad land or in all Christendom that can go before his congregation and feed them with the bread of life, unless he possesses the gift of the Holy Ghost, and speaks by virtue of that gift.

We send our Elders abroad, thousands of them; we have sent them for many years that are past, and until the Lord says to his servants stop, we shall continue to send them even to the most distant parts of the earth. For what purpose? To preach the Gospel, to proclaim the simple truths of eternal life, to explain to the understanding of the smallest mind what God expects and desires of the people in this last dispensation of the fullness of times. What Elders have been successful? The men that have stood before the people, and by the power of the Holy Ghost have declared the word of the Lord God to them; and here let me say in this connection, there never was a congregation that listened to a discourse delivered by an Elder of Israel, and that discourse was delivered by the power and demonstration and Spirit of the Almighty, but there came to every man and woman in that congregation a response by that same Spirit, "that is true." It bore testimony there and then to the truth of the remarks of the servant of God, and by this means, and by this means only will those who reject the truth stand condemned before God in the day that they will appear before Him to give an account of their acts in this life.

Simply as a man; is not every man equal to myself? As far as opinions go, are not my neighbor's just as precious and of as much value to him as mine are to me? Any ideas that I may possess, no matter how rational, apparently logical, no matter how reasonable they may sound; are not the opinions of every other man just as much value to him as mine are to me? Certainly they are. We occupy the same place, we are on an equality in this respect; but when we proclaim the word of the Lord, when we undertake to make known the decrees of the Almighty, and the plan of salvation, and we do it by the power and demonstration of the Spirit, every man who rejects that proclamation will do so at his own risk, and will stand condemned before God, because he will not receive of that Spirit, not because he did not receive the reasoning of the man who spoke, but because he rejected the influence of the Spirit of God, by which he spoke.

I remarked at the outset that a part of this congregation had undoubtedly been gathered from distant nations having an object in view, with a design in their minds. Let me ask a few questions in connection with this: Are we pursuing this object? Are we following out this design? Are we continuing in the faith of the Lord Jesus Christ, and the Gospel of the Son of God? Are we developing righteousness in our lives? Are we making that righteousness manifest in our conduct? Are we sustaining the principles that charmed our hearts many years ago, thousands of miles distant from here? Have we grown in knowledge of the principles of life

and salvation over and above that which we understood many years ago? What is our standing in the midst of the people and before God to-day? These are plain questions, but pertinent; and we should propound these questions to ourselves often and thus become our own catechisers. If we find we are lacking in any one particular we should take immediate steps to remedy any defect, any neglect, and should cease any wrong-doing of which we may have been guilty. We can afford to serve God, but we cannot afford to take a contrary course; we cannot afford to apostatize and deny the truth; we cannot afford to become recreant to the principles we have espoused; we cannot afford to go back upon our covenants. We profess more. We declare more. I may use another term, which may be strictly correct, we pretend more than any other people upon the face of the earth. We have a right to do this, but when our pretensions are made known, when our professions become the property of others, to the extent that these pretensions are understood, we should be consistent therewith. Many of us were asked by our friends, will you not abandon "Mormonism?" No. Will you not leave the society of that people, and not go out to that wild wilderness country, but stay with us? We answered most emphatically, No. And our presence here to-day and for the many years that are past, testifies that that was what we meant, if we did not say so in so many words. Now the same scenes, the same conditions, the same society, the same influences, the same evils, unbidden, unsought for, undesired, have presumed to locate themselves in our midst. Shall we affiliate with that which we once abandoned, drink with the drunken, shake hands with the evil-doer, fraternize with the sinner, defile ourselves before God, and forsake the holy covenants that we have made? These are plain questions. We have gone too far; we have become possessed of too much understanding; we have professed too much to be able to afford to go back again and partake of any of the evils that we left in Babylon, years and years ago. And if we do so we shall do it at our own risk, and that risk and its consequences will be most terrible for us.

We are threatened, we are menaced; we feel it strongly, very sensitively, very keenly; and we shall remember well in the days, in the years and in the times that are to come the instruments that have made these threatenings, and that have dared to raise their arms and their voice and their influence against us, while in the pursuit of the principles of eternal life. What then is our course? In whom is our trust? In God; in his power; in his arm; in his strength. Have we not made his acquaintance? Has he not revealed himself to us in the Gospel that we have received? Do we feel tremulous in the day of trouble—that God will leave us and forsake us? Is this our condition? If it is we are not living our religion; if it is we are not keeping our covenants; if it is we have not cherished the influence of the Spirit of the Gospel of our Lord and Savior Jesus Christ, or it would produce other results.

It is true we number a very few people; numerically speaking our strength is weak. Many other things might be quoted concerning our position that are equally true; but understand this one thing—and the world of mankind will know it

by and by—that we have set out to serve God, to keep his commandments, to build up his Church, to redeem his Zion upon this earth, without considering any consequences in the least. That is the condition. We have accepted the consequences; accepted conditions as they exist, with the powers of hell perchance sometimes combined together to force those unpleasant conditions upon us. Yes, when death itself shall stare us in the face and seem to be inevitable, for to that extent will the Lord try and prove some of His people, to see if they will keep His commandments. Even then God expects us to remain firm and unshaken. Shall we turn to the right hand? No. Or turn to the left hand? Never. Turn round entirely and take a backward course? No, not by the help of the Eternal One. And this world will know, and the enemies of God's people will know by and by of the strength and the power and the might of Him who has revealed Himself to His servant Joseph; who has conferred his authority, his Priesthood upon men, authorizing them to act in his name.

There is a very singular expression in this book—and I think the Savior who used the expression had an eye to this last dispensation, which reads: "Whosoever shall fall upon this stone shall be broken." Mark it, not perhaps, not maybe, not conditionally. And again: "But on whomsoever it shall fall it will grind him to powder." Thus hath said the Lord God.

Now, my brethren and sisters, have you questioned yourselves as to your standing, as to your faith, as to your confidence in yourselves, in your religion and the Priesthood of God that administers to you, and in God the Eternal Father?

We are in a dark land. Our minds are beclouded, the heavens are shut, and the veil can only be lifted by the power of faith. Who possesses it? The veil never has been lifted from the day that God hid himself from Adam in the Garden of Eden; it never has been lifted in any age of the world only by the power of the Priesthood and the gift of faith, and then only for a short time. We are compelled now to exercise the principle of faith. Whence comes it? It is a gift of God; but it needs cherishing; it needs cultivation; it needs nourishing, and it will grow within you and me, if we will cherish it to the extent that it is our privilege, until it will become so mighty within us, that we never can be moved not even by death staring us in the face.

The world seem to measure their entire existence by this life, this being, these few paltry years upon this dark, cold and cruel earth. They say—if not in words in acts—give me enjoyment to-day; give me pleasure to-day; give me what I conceive to be happiness to-day. "But," says the man of inspiration, the man of forethought, the man whose mind reaches into the future, "what about eternity?" "Oh," say the world, "never mind eternity, let eternity take care of itself; let us gratify passion; let our ambitions be satisfied and realized here; it is all we ask." And they live like the brute although they have an existence like you and I. It is true they move upon the same earth, are surrounded by the same circumstances, but their minds have never reached out after God, and they are stultified, they are stunted in their growth, in the development of their mind; they know nothing and care to know less of the object of their creation and existence. They never con-

ceived the idea of what dwells in their tabernacles—the power independent of the tabernacle, but necessary to the life of that tabernacle; a fully organized identity that can exist without the tabernacle and possesses all the powers and a great many more than it can make manifest through the tabernacle, an existence separate from the tabernacle that came from God. And yet these men and women, many of them, when you talk to them upon the principles of eternal life, will say, "Will you reason that out to me so that I can understand it in a way to satisfy my natural sense. Can I see what you talk about?" No, you cannot see it with the natural eye. Can I hear it? No, you cannot hear it with the natural ear. Can I handle it with these hands? No, you cannot handle it with the natural hands. Then I shall not listen. I will ignore everything you say upon this subject. Your parents can approach you through your natural senses; they address themselves to the tabernacle. But when we come to the constitution of the spirit that dwells within the tabernacle, and then come to understand that that spirit emanated from God the Father, to whom will God the Father speak? Will He speak to the tabernacle that is the result of the agency of man and woman in producing it? No, only seldom and then to chosen ones, God the Father speaks to his own; and the angels that minister and speak, address themselves to the mind, as we call it, to this spirit that cannot be seen, that cannot be handled, that cannot be heard by the ears of the natural man. Here is the grand difficulty with the human family to-day. God cannot speak to them for they want to compel Him to come down to the grossness of the earthly tabernacle and reason everything out to the sense of that tabernacle? He will not do it. He did not six thousand years ago; and he will not do it now, nor in all time to come. The very medium through which inspiration comes, the very medium through which knowledge comes that benefits the human family, no matter whether it be scientific, philosophical or otherwise, there is not a truth extant upon the earth to-day that has been utilized, or many truths combined together that have been utilized but have been the result of divine inspiration directly to the spirit of man, to the mind of man which is sometimes incorrectly called the soul of Man. God will talk with His own creation, and if that spirit in man will place itself in a position to listen to the voice of God, what will he say to that spirit, "Control that tabernacle, I gave it to you for a greater exaltation; I gave it to you that after it shall have passed away, it may be resurrected from the grave, and if you subdue its passions, its unholy desires, if you sanctify that tabernacle before Me, then I am bound to bring that tabernacle from the grave and to bring it to the enjoyment of the fullness of My glory, which was the destiny of the spirit when it was first created." And, by the way, let me here say that there are a great many Latter-day Saints, good men and some few good women, who seem to be possessed of a sceptical turn of mind, they want everything reasoned out; if they receive any knowledge at all they want it to come through the gross, cold reasoning of humanity. In this connection there comes to my mind a little circumstance that is recorded here in this Testament. The disciples of Jesus, who had listened when together many times

no doubt to His explanations of His own resurrection from the grave, found Thomas, and told him that the Savior had arisen. Said he: "I will not believe it. Unless I get more positive proof through these natural senses of mine that such is the fact, I will not believe it though you say it, and I have no reason to doubt your word." Undoubtedly they had been truthful with each other; they had been taught to be truthful by their Lord and Master. The Savior after a while appeared to his disciples. Thomas was there. The Savior understanding Thomas's thoughts said: "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Whereupon Thomas exclaimed, "My Lord and my God." What did Jesus say? Did he reproach Thomas? Did he use harsh, cruel and severe words, because of Thomas's unbelief, as one of the chosen? No. He said, "Blessed art thou, Thomas, because thou hast believed"—upon any condition; if you have received a testimony now, you are blessed; but more blessed are they that have not seen, and yet have believed. I think again of the beloved disciple John upon the isle of Patmos, who had the visions of the future opened to him for many ages to come, even unto the winding-up scene; he saw this earth eventually celestialized and made like unto a Urim and Thummim—a sea of glass, everything pertaining to it redeemed, and the earth clothed in the presence of God. When the angel commenced to unfold that beautiful vision to John, suppose John had questioned and queried and asked to have his natural senses gratified before he would receive that revelation, do you think we should have been in possession to-day of this beautiful vision showing the grand winding-up scene of all things? I think not. I can say to this congregation—I want to be understood clearly upon this point—wherever it exists in truthfulness, intuition—proper, correct and legitimate intuition is the safest rule and guide for the people, and Latter-day Saints should seek to become possessed of the spirit of intuition that comes by virtue of the possession of the Holy Ghost.

But to return now, my brethren and sisters, where do we stand? What is our faith? How much is our confidence? Have we lost any of it? If so, let us regain it. There is a time yet for repentance; there is a time yet left for us to manifest our humility before God; there are opportunities for us to retrace our steps if we have traveled in the wrong direction. The time will come, as far as this earthly existence is concerned, when these opportunities and advantages will cease. Can you be baptized here in the flesh for the remission of your sins? Yes. Can you yourself attend to that ordinance when your tabernacle is laid away in the grave? No you cannot; that ordinance was revealed especially for this time. Can you have hands laid upon you for the reception of the Holy Ghost in this life? Yes. Can you enjoy this privilege when your body is laid away in the grave? No; and to prove that this ordinance, as well as others pertains to this life, this time, I need only say that when we undertake to extend the principles of salvation to those that are dead, somebody in the flesh must represent the person for whom the ordinances are intended who may have neglected or have had no opportunity to attend to these ordinances themselves while in the flesh.

When we get to the other side of the veil, we shall find another state of things existing there; we shall find other conditions, other surroundings, other laws, pertaining to that peculiar existence of spirit; we shall find already existing there other organizations. Our bodies will have been left in the grave with all their weaknesses, with all their imperfections. Our spirits will not go down into the grave. They live in the presence of God; they will be held responsible for that tabernacle, for its acts, for its development; they will be held responsible before God, before the heavens, for the faith they have exercised, or for the wrongs that they have allowed themselves to be guilty of in the flesh; for I say right here; I repeat it again, that it is the business of the spirit to preside over, to be master of and to control this fleshy tabernacle to all intents and purposes and to hold it subject to all the laws of God. But, says one, there are weaknesses that pertain to the flesh, are they all sins? No. What about those weaknesses? The man who has been pure in his spirit, pure in his heart, pure in his intentions and desires before God, when he lays that body down in the grave there will be found in the very elements with which his body will mingle, a power to cleanse and purify all weaknesses as pertaining to the flesh which cannot be regarded as sins before God. Yes, give mother earth time and she will so effectually purify the tabernacle that she will get it ready for the resurrection from the grave to be re-united with the spirit. Then after a while we shall become acquainted with the higher laws, with principles altogether different to those taught to us in the flesh and which also pertain to eternal lives. And then again, when we come to be resurrected from the grave we shall find other conditions in advance of those; we shall find God's Priesthood there, his law there, his power there, his influence there, as there will be teachings and instructions to be given even then; and thus shall we keep going on from condition to condition of perfection and glory until we become possessed of the glory that belongs to God. Is it worth living for? Is it worth enduring a few threats for? Is it worth being quiet when you are menaced, and as passive as the Lord wants you to be? Yes. Is it worth making any sacrifice for? Is it worth leaving home, father, mother, sister, brother? It is. And why? The day will come, perchance, even in the spirit world, when that father and mother, sister and brother, who despised you, will be seeking after salvation and will want to have conferred upon them the powers of eternal life. And you will have placed yourself in the position to act for them though your body may be in the grave, for your spirit still lives and you can preach and even become a minister of salvation to those of your own house. Amen.

DISCOURSE BY ELDER GEO. G. BYWATER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 27, 1882.

Reported by John Irvine.

THE GOSPEL OF CHRIST OR ANCIENT CHRISTIANITY—ITS GROWTH AND PROGRESS DESPITE OF OPPOSITION—CHRIST'S SERMON ON THE MOUNT—SIMILARITY OF ANCIENT, TO MODERN OPPOSITION TO THE TRUTH—THE EARLY APOSTACY AND THE GOSPEL'S LATTER-DAY RESTORATION—THE OBJECT OF ANTI-"MORMON" LEGISLATION NOT THE SUPPRESSION OF IMMORALITY—THE SAINTS WILLING TO ABIDE THE ISSUE.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." These words were uttered by the Apostle Paul, who, prior to his acceptance of the Christian religion was a vehement persecutor of the new cause that had sprung up in Galilee, and in the regions round about, but who upon being divinely inspired in a miraculous manner became convinced of the power of this Gospel of which he speaks in the language I have just quoted. It will be remembered that at the period of the world's history when these words were enunciated by the inspired Apostle the Christian religion was not then as it is now, the professed religion of a large portion of the inhabitants of the earth. It was then a new cause; it was then considered a sect which was everywhere spoken against. The doctrines and principles of this new faith appear, from the history of its incipient development, to have aroused very bitter feelings in the hearts of the professors of the popular creeds and philosophies of that age. The history of the rise and progress of Christianity presents to the intelligent student a history of many of the most important principles and lessons connected with the unfoldment of civilization and the purification of the moral ethics of that age and through the succeeding ages, I may add, even down to modern times. The readers of sacred history, as well as the students of universal history, know full well that there has been in the history of the struggle of our common humanity, rising upward from the lower strata of society or masses of the human family who could not well be denominated societies in the sense in which the term is employed today; they, I repeat, know full well the struggles which have been made by mankind to emancipate themselves and to be emancipated through the instrumentality of the light and intelligence that surrounded them and the revelations

of God to man—what mighty struggles those have been! They know, furthermore, that there never has been in all past history any marked strides made in the growth and progress of men's intellectual and moral nature, but that growth has been attended with a series, I will not say uninterrupted, but with a series of persistent oppositions, a series of impeding obstacles thrown in the way, and the most intense hate has been manifested by the maintainers or supporters of orthodox systems of popular creeds and time-honored institutions. We can look back through the ages that have gone by, we can take a retrospective glance into the ages that have rolled into eternity, and there see the things that have marked distinctively those ages, and which are the landmarks of human history, and there we can discover, my brethren, sisters and friends, the effects to which I am now alluding, that there never has been any great improvement made, nor marked advancement effected, no growth attained, but it has met with opposition, which has been the child of ignorance and of superstition, and has been succored by that spirit and power which we denominate, in the language of the Scripture, the spirit and power of evil, the power of the devil. To-day Christianity is accepted professedly, by every enlightened nation on the face of this globe. There is not a nation speaking the spoken languages of the world but what recognizes the cardinal principles of the Christian religion as possessing vitality and power that has emanated from a source divine, and that which is best adapted to the amelioration of the condition of our common humanity. When we compare, when we draw lines of comparison between those grand and immutable principles that possess within themselves a potency, and that carry in their very nature the sanctity and purity of the source from whence they have come, bearing upon themselves the seal of divinity, and remembering the opposition which those principles met with by the learned doctors of the law, by the expounders of the writings of Moses and the Prophets, by those who were living in expectancy of the fulfillment of the prophecies concerning the coming of the Messiah, in the coming of Shiloh, and then to discover, as the ages and centuries have gone by, the growth and strength that these fundamental doctrines have acquired; and although generations have come and generations have gone, melted away and become absorbed as the dew before the morning sun, yet the result of the labors of these generations have been witnessed in their accumulating forces, in their beneficent and redeeming influences almost imperceptibly advancing over the minds and seating themselves in the hearts and affections of the good and the great that have lived in every age, where those principles have been proclaimed in the ears of man. When we reflect upon these things and then take a careful review of what it has cost in life and its energies, the potency of its powers that have been employed and apparently consumed, the places thereof being supplied by new stores unfolded in the rising generations, from generation to generation, until, towering up high and perceptibly above the dogmas and traditions of the heathen world, those down-trodden principles, those doctrines that have been everywhere spoken against, have been accepted, professedly, by the Christian world as the Balm of Gilead, as the power

by which the nations were to be healed of their moral maladies, by which they were to be enlightened from their heathen darkness, and by which they were to be elevated to an intellectual and moral plane that should bring them up to the high destiny which their Creator had ordained for them, and to bring to pass that perfection which was augured, not only in the religion of Jesus, but also plainly indicated in the constitution of man. To-day we have a nominal acceptance of Christianity as a revealed religion. There are but few people living who are so obtuse in their minds, or who are so morally degraded in their nature, or so far lost to every sense of personal respect and Christian propriety, as to deny the goodness of the Gospel of Jesus Christ, of which the Apostle Paul avowed himself as not ashamed—very few indeed. The 5th, 6th and 7th chapters of Matthew containing the sermon on the Mount are an embodiment of divinity, are a compilation of principles, are an association of ideas, that are unparalleled and are inimitable in the writings and learning of the world. They contain the principles that constitute the groundwork upon which correct nature is to be established. Now then, my friends, if this be true in the light of modern science, of modern philosophy, in the light of the civilization of the nineteenth century, these principles appear as brilliant, undimmed and as transcendent in lustre as any of the axiomatic principles, proverbs, and sayings of the learned and the wise of all the ages that are gone by. Zoroaster never chronicled their equal; Matthew never penned a compilation of such principles as are to be found there; Confucius never left on the record of his time principles that reach down into the innermost depth of human nature, and there bring up into man's destiny the design of his creator as has been revealed in those principles. And yet, my friends, these were the doctrines and principles that were opposed, mark me, and the propagandists of those principles were the men that were followed up with the most untiring opposition, that were persecuted with the most relentless hand; the men who represented these world-redeeming doctrines, the purifying, elevating institutions of Christianity were the men that suffered martyrdom, the men that lost their lives that they might find them, even lives eternal, and they lost them, too, at the hands of men who were considered the representative men of the time, the learned expounders of prophecy, the expounders of law, the teachers of the principles of civil and criminal jurisprudence, men who were deeply versed in the lore of the time, familiar with every branch of the literature of their age, and yet these were the most cruel and uncharitable elements which Christianity had to cope with in its growing influence in the day when the Apostle Paul averred that he was not ashamed of the Gospel of Christ, for it was the power of God unto salvation to all who would believe.

To-day we have the principles of this same Christianity presented to the world in the same attitude, presented with the same conditions—avowed with the same sincerity, and its doctrines inculcated with the same assiduity and zeal that marked the Apostles of the Gospel of Jesus Christ over 1800 years ago. And does it meet with any opposition to-day? Need I ask this question? Scarcely. The people called Latter-day Saints have for a number

of years proclaimed the Gospel of Christ in its primitive simplicity, in its primitive integrity, in its primitive organization, and in all its evangelical details, to the inhabitants of this nineteenth century,—which by some people is denominated the full blaze of civilization, almost approaching the same, the highest pinnacle, the last possibly attainable point of elevation in the growth of moral worth and intellectuality and power—and if it meets with the opposition which we know it has met with, we are confronted in our own minds with the inquiry—who are the men, what are the character and denomination of the people who raise their voices against the Gospel of the Lord Jesus Christ in its apostolical purity in this the dispensation of the fullness of times? Is it the infidel? Is it the atheist, the man who believes that there is no God nor any controlling power but that which exists in the forms of matter we behold? Is it the man who ignores the Supreme Being, the ruler of the universe? Is it that class of people who live without God, and without hope and without faith in the world to come? Not exactly that class; but it meets with opposition from precisely a corresponding class of men that this cause met with in the early days of Christianity, namely, from Christian ministers, from the propounders of the doctrines of Christianity, from commentators, from men who profess to have studied the law of God, and the revealed religion of Jesus Christ—these are the men who to-day, in our midst, here in Salt Lake City, in our cities and villages throughout this Territory and elsewhere, claim to be the followers of the meek and lowly Jesus of Nazareth, the crucified, the Redeemer, as the Savior of the whole world, of all mankind, the men who tell you he came into this world and that he endured persecution and every form of ignominy, every form of calumny and reproach in order to introduce the glorious principles of Christianity, to introduce the doctrine of faith in God as the Supreme Creator of the universe, faith in his Son Jesus Christ as the world's Redeemer, faith in the Holy Spirit as the only guide of mankind unto all truth, the spirit of truth which was promised by Jesus that should come and make the ministry of his Apostles effective, and reveal unto them things past, things present, and show them things to come. Men who teach these principles are the men who oppose the teachings of the Gospel of the Lord Jesus Christ which was preached by the Apostle Paul, which was preached by Peter, which was preached by all the Apostles, and above all, which was illustrated, not only in the teachings, but in the entire life and ministry of Christ, and of his immediate followers. Well, is this not very strange. Has it never occurred to some of our people that there must be some cause for this? Why was it that the Jewish Rabbis and teachers of the law, those men who looked so contemptuously upon the poor despised Nazarene and his equally contemptible followers, the fishermen, whom he had gathered together as his disciples from the sea coast of Galilee; men who had studied the prophecies, men who claimed to have Abraham for their father, men who claimed to be well-disposed towards every agency which tended to bring to pass the fulfillment of prophecy and execute the terms thereof—why was it that they of all other men should be the men from whom the Savior and his disciples

met the severest opposition? Has it ever occurred to us that this is a strange inconsistency? If this position had been developed among a people and had been exerted by a class of men and women who were unbelievers in revelation, who were professedly infidel to the doctrines of prophets, to the teachings of patriarchs, to the spirit and revelations of Evangelists and of Apostles, we would not be surprised; but we find that the most powerful agencies that had been brought to bear for the suppression of Christianity, for the overthrow of its doctrines, for the retardation of its success throughout the land, were fostered by men who, from their professed adherence to the scriptures of divine truth, to the writings of Moses and the Prophets which they claimed to be in possession of, should have been its warmest friends; it should have received from them the most effective support; but on the contrary, it received from them the most heartless and unprincipled opposition. And it appears that there was but one solution to the problem, and that solution in their minds was this: This man is a promoter of sedition, we must have him taken out of the way, and so clamorous become the demand for the surrender of the great teacher and founder of Christianity, Jesus of Nazareth, that the populace cried, "away with him, away with him, crucify him, crucify him;" and when the judges of the land, after investigating the charge brought against him, had discovered there was no cause for death in that man, and, moreover, as it was announced "in this just man;" while they did not choose to impugn the judgment of the judge as to his purity, or call in question his reading of the law, yet they nevertheless cried out "his blood be upon our heads; never mind if it is not right, never mind if it is not legal, we do not care for that, away with him; release unto us Barrabas; give us a robber, give us a thief, give us any kind of individual and release him in this jubilee of release to criminals; give any one a chance but Jesus of Nazareth." This was the state of affairs. And why did they want to get rid of him? Why did they wish to dispose of him in this way? What had he done to them? What doctrines had he taught that were in opposition even to the law or to good morality? None whatever. He was acquitted before the highest tribunal of his land, and one of our ablest jurists, Alexander Innis, in reviewing the trial of Jesus of Nazareth, concluded that in the light of the nineteenth century, in the advanced state of the science of jurisprudence, the crucifixion of Jesus Christ was a judicial murder. He went about continually doing good. He berated men for their sins, to be sure. He chastised them for their iniquity. He did call them hypocrites, he did call them some uncomplimentary names, but they richly deserved it, and any man who is acquainted with the history of the times, with the morality of that age, with the depths of degradation to which men and women had sunken, and the almost extinction of the first conception of morality, knows full well that his accusations were only too just, that there was no other cause for their ire being raised against him other than it was true, and they could not endure it. There are a great many people in this world of ours, in this age, as there were in the age of which I am speaking, who cannot endure sound doctrine. They prefer having men who will teach them plausible and flattering theories, who will

pander to their power, who will cringe before the influence of wealth, who will bow down at the shrine of the almighty dollar, and who dare not let Jesus and his Apostles lift up their voices and proclaim against the crying evils of the land. As Latter-day Saints we are teaching the same principles, the same doctrines; and I need not say here, that there are no Christian ministers to-day that attempt from their pulpits to take up the subject of our religion, to take up any of the leading doctrines and principles of our faith, and with the word of God in their hand and with sound reason brought to bear upon the doctrines taught by the Latter-day Saints and by those taught in ancient times, to show that our doctrines are anti-scriptural, that they are unbiblical; but they will say that they are unchristian, that it is not in accord with the popular sympathies and popular sentiments of the times; that it is not in accord with men's ideas of morality, of respectability and of cultivation. Yet show me where there are any doctrines or principles taught by the Latter-day Saints that are not in the strictest accord, in the most perfect harmony, in the closest union with the teachings and doctrines taught centuries ago? There are not any to be found; and yet we hear the cry of immorality; we hear the cry of barbarism, of infidelity, of names that I hardly like to repeat, applied to the Latter-day Saints just as they were applied to Jesus and the Apostles, 1800 years ago.

My friends, if the popular prejudices of the first or second century of the Christian era had continued to be the dominant influence of the world and had suppressed the promulgation of the principles of Christianity and the maintenance of their claim upon men and women, where would your boasted Christianity be to-day? where would your enlightenment be to-day if the revelations of Jesus Christ had been swept out of existence, if the world had been deprived of them entirely, what would be our state at the present time? It is true we have had a long reign of apostacy; it is true that from 1,400 to 1,500 years have passed away without any semblance of the Church of Christ upon the earth. We have had apostate churches, we have had churches built up according to the doctrines of men; we have had sects and parties multiplied by the hundreds; but we have never had a Christian Church. When the Church of Christ of Former-day Saints, with its Prophets, Apostles, and inspired men; with its miracles, gifts and powers disappeared from the earth, and the great "Mother of harlots" that sitteth upon many waters, established a church, and she begat children in her own likeness, until the whole world has been filled, comparatively speaking, with the effects of the degraded system that has grown out of an apostate Christianity—I say, that from the time the Church of Christ disappeared from the earth until it was restored and built upon the foundation of living Prophets, Apostles, Evangelists, and the living powers of the Holy Ghost, there was no Christian church upon the earth. And this has all taken place, not for the purpose of giving any class of men an opportunity of lifting themselves up in the pride and vanity of their hearts, because they have become instruments in the hands of God in bringing to pass the restoration of those things which were predicted by the ancient Prophets, and were to be fulfilled in the last days,

but it has been brought to pass in the fulfillment of measured prophecy, of explicit and well-defined terms of revelation with no ambiguity or uncertainty about them; the terms are as explicit, the conditions are as comprehensive, as clear and as conspicuous as the terms of any contract that was ever made between any two intelligent beings.

I must, however, bring my remarks to a close. I am thankful for the opportunity of announcing my feelings; of announcing our views as a people with regard to the Gospel of Jesus Christ. We offer to the world the same Gospel that was proclaimed anciently—faith in the Lord Jesus Christ; repentance of sin; baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. And how is it that we meet with opposition? We have the same opposition that the enemies of Christianity waged against the Former-day Saints. Some people are finding fault with the treatment that we are receiving to-day at the hands of our government. I think many of us are laboring under a mistake. Some people are astonished at the partiality that is manifested in the law, and in the conditions in which the law is to be applied to one class of the citizens of this Territory and not against another. We are laboring under a mistake. The government is not seeking to legislate against immorality; and if we think they are doing so we are deceiving ourselves. I consider myself that there is more consistency to be accorded to those who are administrators of the laws of our nation and the makers of those laws than some of us are inclined to credit them with; but if we expect that the recent law which has been enacted to apply to the people of Utah — to "polygamists and bigamists" — is intended to suppress the social evil, it is a mistake; it is not to touch anything outside "the marriage relation;" there is no infringement on the liberties of abandoned people; they can do as they please. The object of the law is to restrict marriage; is to restrict the legitimate and divine associations of the sexes; and if we suppose that it is intended for anything else we are laboring under a mistake. Let us be consistent, my friends, and wait. If our government wishes to deal with this question first, it has the right to do so; if it wishes to do it, it has the right to do it in the sense that the age regards might greater than right; but we are in the hands of the All-wise and Supreme Ruler of the universe. We are in the hands of Him who setteth up kings and who dethroneth kings; who buildeth up empires and casteth down thrones at His will and pleasure. We are willing to abide the issue. It is God and the rulers of our land for it. We cannot measure arms with them only with our principles, but they will not fight us on that ground; they slink back out of sight, they will not touch us with the divine records in their hands; they dare not come to the front and challenge a comparison of the principles of Christianity with the record upon which they profess to found their faith. Excuse the freedom I have taken to express these thoughts; but I am a little astonished at the apparent inconsistency manifest in the legislative discriminations enacted against the Latter-day Saints, and would say, Oh consistency, thou art a jewel rarely to be found.

May God sustain this people; may He fill their hearts with faith and

hope and confidence. We will seek to live our religion, and to pray to the God of Daniel, the God of Moses, to the God of our forefathers, to the God of Joseph Smith and Brigham Young, to the God of the universe, the Father of all; that He will direct and guide us in this great contest—I mean the contest that is being waged between pure Christianity and the errors of the world, until this earth shall be filled with the knowledge of God as the waters cover the mighty deep. This is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCTOBER 8, 1882.

Reported by John Irvine.

THE MIGHTY MISSION OF THE SAINTS—GOD'S DEALINGS WITH THE WORLD IN ANCIENT AND MODERN TIMES—GOD'S AUTHORSHIP OF CREATION AND RIGHT TO RULE—MAN'S AGENCY, THE GOSPEL AND THE GATHERING—ITS ATTEMPTED SUPPRESSION, CONTRASTED STATESMANSHIP—THE MOTHER OF HARLOTS AND HER DAUGHTERS—THE POLITICAL SITUATION IN UTAH—THE RIGHTS OF MAN, THE SUPPORTERS AND SUBVERTERS OF LAW AND ORDER—RELIGIOUS INTOLERANCE AND POLITICAL INJUSTICE—THE LATTER-DAY SAINTS THE FUTURE SAVIORS OF AMERICA—THE EDMUNDS ACT AND ITS UNJUST OPERATION—REVEREND FALSIFIERS AND THEIR DUPES—EXHORTATION TO THE PRIESTHOOD AND THE PEOPLE.

We have had a very interesting Conference, and a great many thoughts, ideas and reflections have been presented to the people in a clear and pointed manner, and I have been pleased to see the unanimity and harmony that have existed in our midst. And while I attempt to speak to you I shall ask an interest in your prayers that I may be strengthened to perform the labor. It is difficult for a people to understand and to retain everything that may be said in a Conference like this, where there are so many subjects dwelt upon and so many principles enunciated; but it is a great blessing for us that we are situated as we are, and that we possess the intelligence which has been communicated from time to time. Many great and precious principles having been revealed unto us, it becomes necessary for us to try to compre-

hend them, that we may understand the position we occupy before God, before the world in which we live, and before the intelligences that exist behind the veil in the eternal worlds. We have a great and important mission committed unto us, and it is for us to seek to comprehend that mission and fulfill the various duties and responsibilities devolving upon us. The Lord has given unto us a form of government, an organization, priesthood and authority to enable us to perform these several duties, and he has certain plans, purposes and designs to accomplish pertaining to us, pertaining to this nation, to other nations, and to the world in which we live,—pertaining to those who have lived and are now in another state of existence, and also pertaining to those who shall yet live.

The time in which we live is denominated in Scripture "the dispensation of the fullness of times," wherein it is said God will gather together all things in one, whether they be things in the earth or things in the heavens. This dispensation embraces all other dispensations, all principles and powers, rights, privileges, immunities and developments that have existed among men in the various ages that are past. This globe did not originate with man, nor was it constructed, designed or manipulated by him, nor were any of its organisms, sentient or inanimate; for we are told that in the beginning God created the heavens and the earth and all that in them is; nor did this dispensation with which we are associated, nor have any of the dispensations associated with the works, plans or designs of the Almighty originated with man. After man had fallen, and it became necessary that he be driven from the garden, it needed the interposition of the Almighty, for as is said in the Book of Job, it was necessary to "deliver his soul from the pit; I have found a ransom." That ransom was the Only Begotten Son of God who offered himself in the beginning to meet the demands of justice, to carry out the purposes of the Almighty, and to be a Savior and Redeemer to man. Adam was perfectly helpless in this respect, and it needed the direct interposition of the Almighty for the accomplishment of this object. In the patriarchal, or antediluvian age, when men were put in possession of any hope, any intelligence, any knowledge, or any revelation pertaining to God, these things did not originate with man, they came from the Lord and were given by inspiration; and when on account of the wickedness and corruption of mankind the old world had to be destroyed, a way was provided for a small remnant to be spared. By whom? By man? No. God dictated it. The Prophets prophesied about it. They taught the antediluvians as the people of this day are being taught, they warned them of the impending ruin that would overwhelm them, of the prison house to which they would go, and of the wrath and indignation of Heaven which would be poured out upon the peoples of the earth. It came to pass as they had declared. But God provided a way for the perpetuation of the human family. It was foretold to Methuselah that his seed should be preserved to perpetuate the human family upon the earth, and it was so, Noah, who was one of his descendants, fulfilled that decree.

Again, in later ages when the children of Israel were in bondage in Egypt, they did not originate the method of their own deliverance, or point out the way for its accom-

plishment. They were in a state of bondage and vassalage. God raised them up a Moses, revealed His will to him, set him apart for this mission, told him what to do, and after some little difficulties arising from human weaknesses were removed, Moses was accepted, and the Lord became his instructor, and pointed out in all instances the course that he should pursue, and in what manner the children of Israel were to be delivered, and He, the Holy One of Israel, gave them His law and ordinances, and revealed unto them His will, and stood by and sustained, guided and directed them. This salvation did not come from the people, it did not originate with them, they owed it all to God, the source of all truth, all light, all intelligence, all power and blessings. The time at length arrived that the Son of God was to come. Neither the Scribes and Pharisees, the High Priests and Saducees, nor any of the sects and parties of the day comprehended the things that were about to transpire, and had nothing to do with bringing them to pass. His advent was announced to His mother by an angel, and His birth was heralded to shepherds by an angelic host, and the wise men of the East were led by his star to Bethlehem of Judea, where they found the infant Savior, whom they recognized as the Messiah, and to whom they brought presents of gold, frankincense and myrrh; and whom they worshipped.

It is said in speaking of the Son of God, that he did not come to do His own will, nor to carry out His own purposes, nor to fulfill any particular plan of his own, but he came to do the will of his Father who sent him. Jesus in selecting his disciples, took one man here and another there—a tax gatherer, a fisherman, and others who it was thought were the most unlikely of any men to carry out the purposes of God. He left the great men out of the question, that is the High Priests and the popular and pious of all classes, and he selected his own laborers to perform his own work; and he subsequently told them, You have not chosen me, but I have chosen you and set you apart unto this missson. When a message had to be proclaimed to the world in these last days the agents were chosen on the same principle. There was any amount of teachers of divinity, any amount of professors of theology, any amount of reverend, and right reverend fathers and all classes of religious men and religious teachers; but God did not recognize them. He chose a young uneducated man and inspired him with the spirit of revelation, and placed upon him a mission and required him to perform it; and he was obedient to that requirement. I speak of this to show that we none of us had anything to do with the introduction of this work, but that, as in all other dispensations in the various ages of the world, God was the originator of everything that tended to develop a knowledge of Himself and of his plans and purposes; to unfold the past, to develop the present, and to make manifest the future.

To whom are we indebted for this book, called the Bible. We are told that holy men of old spake as they were moved upon by the Holy Ghost. And from whence did they receive that Holy Ghost? Not of man, nor by man, but by the revelations of God, through our Lord and Savior Jesus Christ. We sometimes feel to exalt ourselves a little in the position that we occupy pertaining to the Priesthood, pertaining

to our organization, and pertaining to ordinances, etc. What have we to glory in? Nothing. None of us knew anything until it was revealed. None of us could comprehend any of these principles only as they have been made manifest. But by obedience to the Gospel we have received the Holy Ghost, and that Spirit takes of the things of God, and shows them to us. We have received this and hence have been baptized into one baptism, and all partaken of the self-same Spirit, as Paul expressed it, "dividing to every man severally as he will." The question arises, What is the object of this? It is that the world should be visited from time to time and communications made to the human family. Because light cleaves to light, truth cleaves to truth, intelligence cleaves to intelligence; and as we are all made in the image of God, and as God is the God and Father of the spirits of all flesh, it is His right, it is His prerogative to communicate with the human family. We are told that there is a spirit in man and the inspiration of the Almighty giveth it understanding. God having made the earth, made the people to inhabit it, and made all things that exist therein, has a right to dictate, has a right to make known His will, has a right to communicate with whom he will and control matters as he sees proper: it belongs to him by right; and he has seen proper in these last days to restore His Gospel to the earth, and, as I said before, intelligence cleaves to intelligence. We read in the Scriptures concerning man being a son of God. We read in the Scriptures about men becoming the adopted sons of God through obedience to the Gospel. Hence it is said: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." By what means? Through the atonement of Jesus Christ and by the medium of the Gospel, which has been introduced in different ages for that purpose. God having felt disposed to reveal the Gospel in these last days, has given the same principles and powers, the same light, revelation and intelligence that he did in former ages, for the accomplishment of the same work, and for the fulfillment of his purposes relating to the human family who are his children. Hence we occupy a very peculiar position in relation to God, in relation to the earth in which we live and the people thereof—in relation to both—to the living and to the dead.

It is proper for us to comprehend the position that we occupy. We sometimes arrive at curious conclusions pertaining to the wickedness of the world, and a variety of other things associated therewith. And permit me to say here, that we had no more to do with the peoples of the world, or the placing of them in the position they occupy, than we had in restoring the Gospel. We find ourselves a few people mixed up with the world. We find too that when the word of God is made manifest and the revelations of God are developed, that many things as they exist amongst mankind are out of order. There is a great amount of priestcraft, idolatry, corruption, oppression, tyranny, murder, bloodshed, covetousness, licentiousness, and every kind of iniquity that can be conceived of; and that is more clearly made manifest to us because the Lord has been teaching us through the Prophets, and inspiring us with other feelings, and given unto us to comprehend things more

clearly than others do. But what have we to do with the people of the world? We complain sometimes that they do not treat us exactly right. Well, they do not in all respects, and I do not think this is very difficult to understand. But there is nothing new about that. God has revealed unto us His law, and they do not comprehend it, neither do they want to; nor did the antediluvians. They were very wicked, very corrupt and very depraved, very immoral and very dishonest; but that was a matter between them and the Lord, and he dealt with them; and it is his business to deal with the nations of the earth at the present time and not ours further than we are directed by him. What is the mission that we have to perform to this nation? It is to preach the Gospel. That is one thing. That was the mission given to the disciples of Jesus in his day: Go ye into all the world and preach the Gospel; he that believeth and is baptized shall be saved; and he that believeth not shall be damned. This mission is being carried out in the fact of our sending representatives of this latter-day work to all the civilized nations that will receive our missionaries. But we are not placed here to control people; we are not placed here to use any improper influence over the minds or consciences of men. It is not for us to attempt to do what Mahomet did—to say that there was but one God, and Mahomet was his prophet, and by force compel all others to acknowledge it. To attempt to do that would be to attempt to interfere with the agency of man; and anything of that kind is altogether foreign to the character and spirit of our mission. We preach the Gospel to the people, and it is for them to receive or reject as they may choose. We have done this to a great extent. Many of you Elders who are before and around me—and there are some thousands—have been engaged preaching this Gospel, but none of you ever used coercion, none of you ever attempted to force any man to obey the message you had to declare. If you did, you did not understand your calling. And when you have been among the different nations preaching this Gospel, have you sought to interfere with their governments or with their laws, or endeavored to stir up commotion or rebellion or trouble of any kind? No. I am at the defiance of the world to prove any such statement. That does not belong to our faith. When the Elders are sent forth, they go as servants of God with a message from the Lord, to unfold the Scriptures, and to bear testimony of the things that they themselves are witnesses of; and to administer the ordinances of the Gospel to all those who believe on their words. This is the position that we occupy in these matters. And what else do we do? We gather the people together; and they no sooner receive this Gospel than they are anxious to gather with the people of God. Why? Because the Scriptures say that they would? Because the Scriptures say, "gather my people, those that have made covenant with me by sacrifice?" No, but because they have obeyed the Gospel and received the Holy Ghost, and that Holy Ghost has instructed them pertaining to these matters, as it instructed the prophets in former times that such an event would transpire. The people have gathered together, and you could not keep them back if you were to try to. They have been trying. You know that Mr. Evarts wrote communica-

tions to the European ministers requesting them to use their influence by way of putting a stop to the "Mormon" emigration. It is rather a sorry comment upon the government of this nation, that boasts of being "the land of the free, the home of the brave, and the asylum for the oppressed," and that a little over a hundred years ago the chief complaint against the nation from whence the colonists came, was the lack of religious toleration; to think that they should so far forget their original condition as to call upon what they term the effete monarchies of Europe to assist them in suppressing religious liberty and controlling human freedom. And when this subject was brought before Mr. Gladstone, the Prime Minister of Great Britain, a short time ago by some pragmatical zealot in the British Parliament, calling his attention to the request of the American Secretary, he very distinctly told him that "he was unable to interfere with the operations of the Mormons in England, as he presumed their converts went with them willingly." Thus while the American government is trying to exert force and to interfere with religious matters and bind the consciences of men, the British government pleads for and guarantees to its subjects religious and social liberty. I am told that Mr. Evarts is a great-grandson of Roger Sherman, one of the signers of the Declaration of Independence. I should not have thought that that gentleman would have so soon forgotten the position occupied by his ancestor. But it seems that such is the fact, nevertheless.

I repeat, our mission is to preach the Gospel, and then to gather the people who embrace it. And why? That there might be a nucleus formed, a people gathered who would be under the inspiration of the Almighty, and who would be willing to listen to the voice of God, a people who would receive and obey His word when it was made known to them. And this people in their gathered condition are called Zion, or the pure in heart. I wish we were pure in heart; that is, I wish we were more so than we are. And this is something that we all need to reflect upon, to consider the pit from whence we were dug, and the rock from whence we were hewn. I have heard people say, they were born in sin, and cradled in iniquity. It is probably very true. Many of us have been rocked in these cradles, and we have been nurtured amidst infamies, and we have been surrounded by and enveloped in evils of all kinds. We talk sometimes about Babylon—"Come out of her O my people, that ye partake not of her sins, nor receive of her plagues." We need not say too much about those people, for we came out from them ourselves; and it would not be becoming on our part to speak badly about our former status. That reminds me of a conversation I had some years ago with some Protestants who were abusing the Catholics. I reminded them of the fact that they descended from them. They were calling the Catholic Church the Mother of Harlots. Well, said I, if that be true, she has brought forth a scurvey offspring. History certainly informs us that the Protestants came out from the Catholics, and therefore, if the Catholic Church is the mother, they certainly must be the daughters, and one would think there should be some affinity between them. It is not considered proper for persons to rail against their mother.

It is well for us to comprehend our

position with regard to the nation. Being gathered together, as a people, we have assumed a political status, for we not only brought our religion and our spirits with us, but our bodies also; and by thus being gathered in this land we become naturally an integral part of the United States. We have received by the act of the government of the United States a territorial form of government, in which we are authorized to perform certain functions of a political nature, and to enjoy, as do all other Territories, the free and full rights of American citizens therein, and thus have become a part of the body politic of these United States, with all the rights, privileges and immunities pertaining thereto, as exercised and enjoyed by all American citizens throughout this broad land; and these are guaranteed unto us in the Constitution of the United States and by the Congress of the United States, in an instrument denominated the Organic Act. And I will say this much for the United States; with all her faults and infirmities, I do not believe there is a nation upon the face of the earth to-day, where we could have as much liberty as we here enjoy. and that is precious little, God knows. We are told sometimes that we live under popular government, and that the voice of the people rules. It used to, but who rules now? Well, no matter, we have got to make the best we can of it. We have a territorial form of government, with a governor appointed by the administration. I was going to say, God save the mark. We have judges and other officers; and we have a nominal legislature that makes our laws, but those laws can be vetoed by one man. There is a great deal of absolutism about it. But these are the circumstances in which we are placed; and I suppose it is thought by a great many that we ought to consider it a great privilege to be allowed to live. We do think so, but we are not indebted to any officials for it; they did not give us our life, neither did this government. There are certain principles that are inherent in man, that belong to man, and that were enunciated in an early day, before the United States government was formed, and they are principles that rightfully belong to all men everywhere. They are described in the Declaration of Independence as inalienable rights, one of which is that men have a right to live; another is that they have a right to pursue happiness; and another is that they have a right to be free and no man has authority to deprive them of those God-given rights, and none but tyrants would do it. These principles I say, are inalienable in man; they belong to him; they existed before any constitutions were framed or any laws made. Men have in various ages striven to strip their fellow-men of these rights, and dispossess them of them. And hence the wars, the bloodshed and carnage that have spread over the earth. We therefore are not indebted to the United States for these rights; we were free as men born into the world, having the right to do as we please, to act as we please, as long as we do not transgress constitutional law nor violate the rights of others.

Being organized, then, into a government such as it is—that is, the name of a government, the name of a legislature, the name of a free people—being organized as we are, what next? We are necessarily obliged to look after our affairs as men, our political affairs. Our mission to the world is a mission of

peace, the Gospel proclaims peace on earth and good will to man. Then, being organized in a governmental capacity, we have certain rights. They profess to give them to us, but they don't. They try to deprive us of them while professing to impart them. I might enter into a long line of argument here; no matter, I am merely speaking upon some general principles. What then is our duty here, say as a people—leaving religion out of the question altogether? As men and as American citizens, we have the right to all the privileges, and immunities, protection and rights of every kind that any men in these United States have, and no honorable man or men would seek to deprive us of them. When we talk about rights, these are the rights, as I understand them, that we possess in this nation. Is it proper, therefore, for us, as men and as citizens of the United States to look after our rights? I think it is. Do we want to violate law? No, we do not, although we know many of these laws are wrong, corrupt and unconstitutional. We have no right to find fault with others about their religion. We preach the Gospel; they receive or reject it as they please. If we have found the benefit of embracing it, let us be thankful; but we will not interfere with them in their religion. Are they Methodists? They can worship as they please—Presbyterians, Catholics, Baptists, or any other "ists" can worship as they please, that is none of our business, that is a matter between them and their God. But when they interfere with our rights as citizens of the United States, it becomes our business to look after our liberties.

As religionists we call upon them, as a duty committed to us, as we aver, by the Almighty. Our mission is to call upon this nation and all nations to repent of their sins, of their lasciviousness, adulteries, fornications, murders, blasphemies and of all dishonest and corrupt practices. But in this we use no force; having laid these matters before them, they have their free will to receive or reject. As religionists they may proclaim us bigamists or polygamists or what they please, that is their business, and they must answer for their own acts; as politicians or statesmen they must at least give us the benefit of the Constitution and laws; these, as a portion of the body politic, we contend for as part of our political rights. We do not claim, nor profess, nor desire to interfere with any man's religion or conscience. We have nothing to do with their religion, nor they with ours. Religious faith or belief is not a political factor. The Constitution has debarred its introduction into the arena of politics; and every officer of the United States has pledged himself under a solemn oath to abide by and sustain that Instrument, and not one of them can interfere with it without a violation of his oath.

What have we done in defense of our liberties? I have heard several people say that we are inclined to be aggressive. I think we are not aggressive, but some of the laws are very aggressive. We have a grand jury organized of some fifteen men. How many of them are Latter-day Saints? Two, I think. So I suppose there is one-tenth of the citizens of this Territory loyal, patriotic and honorable, and the rest are considered to be unpatriotic, disloyal, etc. But we ought at least to be tried before we are condemned; that is the law as I understand it. Now, this one-tenth of loyal, good and

virtuous people get thirteen men empaneled, and the nine-tenths get but two to represent them. But unfortunately for these loyal and patriotic people carefully prepared statistics show that this ten per cent. of population supplies eighty per cent. of the criminals. How is it in other things? There is considerable said about offices and officers. Where is there a man appointed from among the people to hold any office in the gift of the national government? To use the words of a thoughtful non-"Mormon" observer, though the 'Gentiles' constitute only ten per cent. of the population, yet from this small minority are taken the incumbents of nearly every position of influence and emolument. They have the governor, with absolute veto power, secretary, judges, marshals, prosecuting attorney, land register, recorder, surveyor-general, clerks of the courts, commissioners, principal post-office mail contractors, postal agents, revenue assessors and collectors, superintendent of Indian affairs, Indian agencies, Indian supplies, army contractors, etc."

According to the common usages of men, we have at least a reasonable right to our proper proportion, but it is evident we do not have it. And then our educational interests are interfered with by these very men who state how ignorant we are. For instance, the Legislature of Utah appropriated the means of the people to help build a university. Who was to furnish the means? The people of this territory. Who said they should not do it? The Governor, and through his action the appropriation was vetoed. These are some of the things we have to contend with. On the other hand, laws are enacted inimical to the interests of this people. And then His Excellency goes to work and appoints a set of officers contrary to the law of the land; goes beyond the act of Congress and appoints officers to fill nearly every office in the Territory, vacant or not, as the case may be. I am not going to enter into the details of it, but we have generally found that there were people in those offices; that they had a right there, and that the law provided that they should hold over until their successors were elected and qualified. I believe the law so reads; indeed, I am told that the law not only reads so, but that the Governor's commissions to many of these officers also reads so, and hence his present action is violative of his own commission.

These are some of the things we have to contend with.—Do we wish to fight the government of the United States? No. What shall we do? Stand up for the rights granted to us by the laws and constitution of the United States as American citizens. We have *ex post facto* laws, religious inquisitorial laws, we have laws which smack strongly of bills of attainder, and we have test oaths presented, all of which and many others are unconstitutional and are violative of our constitutional rights. I have the opinion of some of the best jurists of the nation to the effect that all these things are a violation of law, and that men have no business to be subjected to such infamies, nor become their own accusers. An eminent jurist speaking of this queried how this kind of thing would apply in Washington, where miscegenation has prevailed to so great an extent. Suppose some of those who practised this thing were placed under such a law, how would it operate with them? Why several members of Congress have said that if the Edmunds law had been made

applicable to adulterers, and men had to become their own accusers, it would unseat three-fourths of the members of Congress. *Ex post facto* laws, have been passed, which are clearly unconstitutional, and it is for us to test them in the courts, and we mean to do it; for although as religionists we go as messengers of peace to the nations, yet as American citizens we mean to contend for our rights, inch by inch, legally and constitutionally, God being our helper.

Another thing God expects us to do, and that is to maintain the principle of human rights. I have felt sorrowful in watching the action of Congress towards us—sorrowful, not only on our own account, but on theirs. We fear no evil arising from those things, for we are anxiously performing our duty before God. But we owe it to ourselves as men, we owe it to our families, our children, and to posterity; we owe it to the lovers of freedom in this land, of which there are thousands, yea, millions, who despise acts of oppression and tyranny; we owe it to all liberty-loving men, to stand up for human rights and protect human freedom, and in the name of God we will do it, and let all the congregation say Amen. (The immense congregation responded, Amen.)

Joseph, the despised of his father's house became their deliverer. Moses, the foundling and outcast of Egypt, became the deliverer and lawgiver of Israel. Jesus, the despised Nazarene, introduced principles that revolutionized the moral ideas and ethics of the world. And it may not be among the improbabilities, that the prophecies of Joseph Smith may be fulfilled and that the calumniated and despised Mormons may yet become the protectors of the Constitution and the guardians of religious liberty and human freedom in these United States.

Now these are some of my feelings upon some of these points. And I will proceed a little further and say that I do not blame many men for entertaining the sentiments which they do towards us. There is a feeling and desire to see fair play and honesty deep down in the hearts of millions of the people of these United States, who ardently desire to see justice equally and honorably administered to all people within the nation. That was manifested very clearly during the passage of the Edmunds bill, and while many of those venerable Senators and honorable members of the House could not conscientiously with their limited information and the false statements made by our enemies sustain Polygamy, yet, to their honor be it spoken, they endeavored to maintain human rights, free toleration and religious liberty, and the rights of man without distinction of party throughout the realm. We honor, appreciate and respect such men as honorable representatives of the founders of this nation, and of the thousands who to-day embrace similar opinions. It is the debauched, the corrupt, the violators of principles and law and desecrators of the sacred principles of liberty, it is their pernicious practices which are striking at the foundation of the institutions of this country and which are demoralizing and destroying the nation, and there are thousands of high-minded and honorable men to-day who, on account of trickery, hypocrisy, dishonesty and crime stand aloof from the filthy pool of politics. They have seen honor, truth, integrity and virtue trampled under foot, they have seen corruption and crime

like a repulsive octopus pushing its Briarean arms into every department of State; they have seen corruption and crime like a deadly simoom permeating every department of the body politic, and debauching and corrupting the nation, and they have shrunk from the disgusting contact; how far they can reconcile this with their ideas of patriotism it is for these aggressors to say. It is not the honorable and upright, the men of virtue and integrity that we would proclaim against; it is the vicious, the untruthful, the calumniators, the corrupt and debauched, the stirrers up of sedition and strife, and the enemies of law, order, virtue, righteousness, justice, human liberty and the rights of man to whom our remarks would apply.

Again, Presbyterians, Baptists, Methodists, Catholics, and all classes have come among us, and who has interfered with them? Has anybody interfered with their worship? No. Has any violence of any kind been offered them? No, you cannot find it. We are at their defiance to show any such thing here. What have we done? We have fostered them, as has been referred to; we have treated them courteously and kindly and gentlemanly as honorable people ought to do. What have they done? Combined together to publish some of the most abominable falsehoods that were ever circulated with regard to any community. Now, this becomes rather a serious matter. Talk about love for these people! I would do them good. If they were hungry I would feed them; if they were naked I would clothe them; if they were sick I would administer to them; but if they lied about me and about this people I would tell them they were liars and defamers; I do not care how pious they are, or how much religion they have got, I would tell them the naked truth in relation to these matters.

They are the avowed advocates of moral reform, profess to be shocked at our moral obliquity and complain of us as being licentious and corrupt. Even every prominent Christian minister in this city joined in a protest against customs inculcated in the Scriptures by the Almighty, and practised by Abraham, Jacob, David, and hosts of the most venerated and honorable men that ever lived, practices which they aver are lascivious and corrupt; and these same ministers issued a circular calling upon their fellow-ministers and brother Christians throughout the United States to petition Congress for legislation which should stop, as they claim, the "foul system of polygamy," and hypocritically inserted, to blind the eyes of those not familiar with Utah matters, a request for legislation for the suppression of "adultery, seduction, lewd and lascivious cohabitation and kindred offences," that they might "be punishable as in the States and other Territories of the Union;" and political demagogues joined with them in the crusade.

Predicated upon these solicitations scores of petitions were forwarded to Congress to this effect. They obtained their legislation and in their frantic Christian zeal to stamp out polygamy, a Bible institution, Congress, under this priestly influence so far forgot the inalienable rights of man, constitutional guarantees and forms of jurisprudence, as to disfranchise nine-tenths of this community for the alleged crime of the one-tenth, and that too, without trial; thus making the innocent suffer for the alleged acts of the guilty. And to-day an infamous, expurgatory test oath is introduced,

at variance with all precedents in this nation, which as stated by Judge Black, is altogether "odious, unjust and unconstitutional," which "reverses those rules of evidence which lie at the foundation of civil liberty," and is a flagrant, violent and direct attack upon the inherent rights of man. Thus in their intemperate, religious zeal making a direct onslaught upon the bulwarks of republican institutions, jeopardizing the safety of the state, and thoughtlessly, recklessly and inconsiderately ignoring every just principle; assailing the fundamental doctrines of political and religious freedom; and exerting all their energies in attacking a phantom to tear down the pillars of state and to destroy the Temple of Liberty, though they themselves, as a Samson, perish in the ruins.

What is the moral effect? This same test-oath, while it assails a scriptural usage practised by the most renowned, revered and honorable men of antiquity, who are denominated men of righteousness and the friends of God, protects and sustains the degraded, corrupt and licentious who are supposed to be good Christians and not polygamists.

A very honorable, upright and virtuous gentleman, whom no one will accuse of immorality or vice—the respected ex-mayor of this city, who has filled that office with dignity and honor for the last six years, has a son who was appointed registrar for the Fifth Precinct in this city; this son had the painful and humiliating duty to perform of refusing to register his father's name, because many years ago he had had more than one wife, but who, through death, was for some time without a wife at all, and has lately married one wife; and yet this young man had to perform the disgusting task, according to the provisions of said test-oath, of registering a notorious keeper of a bagnio, and many of her harlot associates. Another circumstance occurred of a gentleman who came to be registered, but thought it would be impracticable for him to take the test-oath. More honorable than many of his pious associates, he suggested that he did not know that he could take the prescribed oath, for he not only had a wife, but kept a mistress, but on examination he found the oath exempted all those who might engage in illicit intercourse, provided the association was not, as expressed in the oath, "in the marriage relation." On discovering this, he observed, "I can take that oath, for I am only married to one;" and he was accepted. Another young man in this city, whilst having the test oath read to him, said he could not take it, as he could not swear that he had not cohabited with more than one woman; but when the reading was continued and the words "in the marriage relation" sounded in his ears, he said, "I can go that," and was duly sworn.

Thus these moral and religious reformers and teachers, these professors of high moral ideas, these inveighers against a scriptural practice professedly because it is immoral, have introduced safeguards to protect the libertine, the voluptuary and the harlot, whilst they have made criminals of those who have been observing a law instituted by the Almighty. Perhaps it would be considered too severe to call these "reverend gentlemen" and those "venerable seigneurs" who occupy honorable positions in Congress by the harsh name of hypocrites, yet it is very humiliating to the sensitive and virtuous to contemplate the result of their ill-timed and intem-

perate acts, for they have thus made themselves, while professing purity, the advocates and abettors of vice, licentiousness, immorality and crime.

I wish here to apologize a little for the people of the United States, for I think sometimes we carry the thing too far in relation to them. Here are men supposed—would be in any other community—to be honorable men, reverend men, that are teachers of religion, combining against us. And because they are considered honorable men, people say, why there is the Reverend Mr. So and So and So and So, they have requested us to send petitions to Congress, to do this and that because of the wickedness and abominations of this people, and their misrepresentations and falsehoods have been circulated in the religious magazines and in the political papers, until the people abroad hardly know what to think. Many of them think we are a very infamous people; they think we are a great deal more corrupt than they are, and that we need not be. And they go to work to legislate to correct our morals. Now, with thousands of papers circulating these falsehoods, and these falsehoods coming from supposed religious and honorable men, is it any wonder that the people should be deceived with regard to us. I read to-day an account of an attempt to drive our Elders from some of their fields of labor? What for? Because they are "Mormons." They are so wicked and so corrupt, and all because the papers and reverend ministers said so and so; and thus thousands of honorable men are deceived; but many of them, when they come to a knowledge of the truth, will rejoice in it. I want, then, to stand in defence of many of the people of the United States who are thus deceived. It is said in the scriptures that the serpent cast out of his mouth water as a flood. We have certainly had floods of falsehoods, originating, many of them, with these pious people. Do we want much association with these people? I think not. If they circulate falsehoods about us, can we respect them very much? I think not. We cannot hold communion with people who are corrupt, low and degraded. We were down in the sloughs a little while ago ourselves; we have come out from among them and know what they are. We know the infamies which exist there, the licentiousness, the corruption, the social evil, adulteries, fornication, sodomy, child murder, and every kind of infamy. And they come here and want to teach our children these things. We have got to be careful how we guard our homes, our firesides, our wives, our sons and our daughters, from their association. We don't want those practices insidiously introduced among us. We want to preserve our purity, our virtue, our honor, and our integrity.

The time is hastening on, and I shall have to stop. I wish to make some further remarks, and would have liked to have talked some time longer. But what shall we do? I will tell you what I will try to do. I will try and humble myself before the Lord and seek for his blessing, and say as one of old said: "Search me, Oh God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I have talked with my counselors in the same way, and they are of the same mind. We have talked with the Twelve about these things, and they are of the same mind. Now, we call upon all

you Seventies, High Priests and Elders, you Bishops, Priests, Teachers and Deacons individually and your quorum capacity, upon the heads of families, upon the various organizations in the Church, upon all the Saints who profess to revere His name, to humble yourselves before God, to lay aside your covetousness and your evils of every kind. And when you have done so, you that meet together for prayers in your holy places, call upon God for guidance, direction and deliverance, and he will hear your prayers and deliver you, and your enemies shall have no power over you, for God is on the side of Israel, and he will preserve his people. No power can stay the progress of this work, for it is onward, onward, onward, and will be, until the kingdoms of this world become the kingdoms of our God and His Christ, and until every creature in heaven and in the earth and under the earth shall be heard to exclaim, Blessings and glory and honor and power and might and majesty and dominion be ascribed to Him that sitteth upon the throne and unto the Lamb for ever.

We will leave the wicked in the hands of God: He will deal with them in his own way. We are told that the wicked shall slay the wicked; and one thing that I am sorry over in this nation is this: that they are striking at the tree of liberty and trying to fetter humanity and bring men into bondage, they are laying the axe at the root of this government, and unless they speedily turn round and repent and follow the principles they have sworn to sustain—the principles contained in the Constitution of the United States—they will be overthrown, they will be split up and divided, be disintegrated and become weak as water; for the Lord will handle them in his own way. I say these things in sorrow; but as sure as God lives unless there is a change of policy these things will most assuredly take place.

Let us be pure, let us be virtuous, let us be honorable, let us maintain our integrity, let us do good to all men, and tell the truth always, and treat everybody right, no matter their profession or creed, and love our religion and keep the commandments of God, and it shall be well with Zion in time and throughout eternity.

God bless you. God bless all the Latter-day Saints. God bless all rulers and all men everywhere in responsible situations who seek to do right and to preserve law and justice and equity, and to maintain the rights of all men, and let his wrath and indignation rest upon the perverters of justice and those who seek to bind down the human conscience and enslave their fellow-men. God bless you and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCTOBER 8, 1882.

(Reported by Geo. F. Gibbs.)

PERSECUTION FULFILLING PROPHECY — VERMONT, THE BIRTHPLACE OF PROMINENT "MORMONS" AND THEIR OPPRESSORS — THE FAITH AND INTEGRITY OF THE SAINTS TO BE TESTED — PEACE AMONG GOD'S PEOPLE A PECULIAR CHARACTERISTIC — IN TIME OF TROUBLE TRUST IN GOD, "WATCH THE CAPTAIN" — THE ACTS OF THE UTAH COMMISSIONERS — GOD'S OVERRULING POWER AND WISDOM — A GREAT WORK REQUIRES GREAT SACRIFICE — NON-PERFORMANCE OF DUTY NO CAUSE FOR SELF-GRATULATION — MAN'S PENALTIES MORE ENDURABLE THAN GOD'S — THE TRUE SAVIORS OF THE LATTER-DAY SAINTS — BETTER TO DISOBEY MAN THAN GOD — THE DANGER OF DISOBEDIENCE, OF DIVERSE TEMPORAL INTERESTS AND CLASS DISTINCTIONS — ALL GOD'S GIFTS INTENDED FOR THE GENERAL BENEFIT ANE BLESSING.

We assemble together in the capacity of a conference for the purpose of being taught concerning our duties as Latter-day Saints, as members of the Church of Christ, and it is of the utmost importance that when we thus meet, that we should have the presence and assistance of the Spirit of God. I should not dare this morning to arise with the intention of speaking to you if I did not hope that I should have the assistance of that spirit. I could not of myself tell that which is best adapted to you and to your circumstances. It requires the all-searching Spirit of our God to reveal unto us, his servants, those items of doctrine, of instruction, of counsel, and if need be, of reproof and warning, which will be of benefit to the Latter-day Saints who are assembled as we are to-day.

We are living in a momentous time. At no period in the history of the children of God in this dispensation have events been of more importance than those which are now taking place in our midst and around about us. I have been exceedingly thankful for one thing. Amid the threats and menaces and all the attempts which have been made against us to curtail our liberties, to embarrass us, and if possible destroy our religion, one feeling has been uppermost in my mind, a feeling of thankfulness that the Lord our God in this manner is permitting us to see the fulfillment of the words he has spoken through his servant the Prophet Joseph Smith, and through others who have also been inspired of him. Among the earliest predictions that were made concerning this work by the servants

of God, was one to this effect, that the time would come when we should not only be opposed by a small circle, a few individuals confined to a neighborhood, but as the work should spread and increase, the opposition to it would be in proportion to its growth and its expansion, untiil it would not be the act of the mob, or the acts of mobs confined to counties or confined to States, but that the time would come that in a national capacity blows would be aimed at us by the nation of which we form a part. To-day, my brethren and sisters, these predictions are being fulfilled in our sight. Not one word that God has spoken concerning this work will fall to the ground unfulfilled, and the very enemies of this work,—those who are most anxious to destroy it, and to prove the falsity of its claims are the very instruments in the providence of our God, used to fulfill his word and accomplish his designs. Do you think for one moment that Senator Edmunds in framing the bill called by his name, or in presenting it to the Senate for its action, had any idea in his mind that he was an instrument in fulfilling the predictions of God, through his servant Joseph? Have you any idea that the House of Representatives in passing that bill, after it had passed the Senate, supposed for one moment that they were helping to establish the claims of Joseph Smith as a prophet of the living God? Or do you imagine that President Arthur, in selecting the five Commissioners to go to Utah Territory to act in accordance with the provisions of this same law, supposed that he was helping in any manner to establish the claims of what is called "Mormonism" to divinity, or that the Commissioners themselves, in coming here, have once thought that they were playing a part in the great drama of the last days, that they in their sphere were helping, or are helping to establish the truth of this work, the downfall of which is sought to be accomplished? And yet these are the truths connected with this work; these are the facts. The man who framed that bill, the man who introduced it in the Senate, the judiciary committee who passed upon it, the Senate who adopted the report of its committee of judiciary and passed the bill, the House of Representatives who took the bill up and made it law, so far as their action was concerned, and the President of the United States who signed the Act and who appointed the Commissioners under it, and the Commissioners themselves who were thus appointed—all these men in their official capacity have helped, though they thought they were doing the very opposite, to establish the truth of the predictions of the Prophet Joseph, and of President Young and of the Apostles who have been inspired of God from the commencement of this work until this time, and who have predicted that these events would most assuredly take place.

Thus we see that the wrath of man is made to praise God. The acts of men are converted to the glory of God, and fight as they may, contend as they may, resist this work as they may, this work, the foundation of which God has laid, they can do naught against it. On the contrary, everything they do contributes to its establishment; contributes to prove its divine authenticity, to show that there is an overruling power greater than that of man, even the power of the Most High God, and that he causes the nations of the earth and the

powers of the earth to praise him, to add to his glory and to the accomplishment of his purposes.

Before leaving this subject, there is one thing worthy of remark—I have been exceedingly struck with it. The man who introduced the law of 1862 was a native and representative from the State of Vermont. The man who introduced the bill of March 23d, 1882, was a Senator from the State of Vermont —Senator Edmunds. The President who signed that bill was from the State of Vermont. We had another bill passed June 23d, 1874, known as the Poland law, special legislation for Utah Territory. The framer of that bill, its champion, the man who did more than any other single man towards pushing it through the House of Representatives, and having it become law, was a Representative from the State of Vermont. The champions of the Edmunds law in the House of Representatives, some of them were from the State of Vermont, notably Mr. Haskell, Representative from Kansas, a Vermonter by birth. It is a remarkable thing that Vermonters should be the chief instruments in framing, urging and securing the passage of legislation against us. On the other hand the man who, in the name of God, was the chief instrument in laying the foundation of this great work in these last days, the Prophet Joseph Smith, was a native of the State of Vermont, and Hyrum Smith, his brother, whose blood mingled with the Prophet's at Carthage jail, was also a native of Vermont, Brigham Young, Heber C. Kimball, Erastus Snow, the Snow family, Albert Carrington, the Farrs, the Calls, the Hatches, and numbers of the leading families in this church were born in that State. How remarkable it is, is it not, that we should have received so many blessings through men born in the Green Mountain State, and that our chief enemies, apparently stirred up by the adversary to destroy the work which their fellow-citizens, men born upon the same soil, were the means, in the hands of God, of establishing—that they, Vermonters also, should be stirred up to seek for its destruction.

We may expect from this time forward the same warfare; no cessation, no letting up, so far as the hatred of the wicked is concerned. A part only of the predictions of the Prophet have been fulfilled concerning this latter-day work. We have been told from the beginning that opposition to this, the work of God, should not be confined to one nation, but that it should extend to other nations, and that they who array themselves against us, as others have done in the past, will continue to do so until the whole earth shall be warned and its inhabitants be left without excuse, and the kingdom of God be established in power and in great glory upon the earth.

A great many of our brethren and sisters have thought, and may still think, that we are likely to see very hard times, as the result of the attacks now being made upon us. The hearts of some may almost fail them in looking forward to the future, anticipating that there will be such intense hatred and such active exertions made against us that it will be very difficult for us to sustain ourselves. No doubt we shall have all we can endure. No doubt the Lord will require us to pass through and endure ordeals that will test our faith to the uttermost, and it will seem at times as though we were about to be overwhelmed.

The powers of darkness will gather around us and everything will look so threatening, so black and so impenetrable, that except to those who look at these things with the eye of faith, it will seem almost impossible for us to escape. There will be, doubtless, many such hours and many such times in our history in the future as there have been in the past. But what of that? As the trial may be, so will be the strength to endure it. There is a wise desire of the Lord our God in permitting these tests to our faith, to see whether in the midst of gloomy and threatening surroundings we shall falter, shall shrink and become timid and be overcome, or whether in the midst of this gloom, in the midst of these forbidding appearances, our faith will still be strong in our God, and in the promises, the precious promises, which He has made to us. Now we may calculate upon this just as sure as he has spoken.

There is this that is most extraordinary connected with us as a people. God in the beginning made a promise to us, which has been oft repeated, that notwithstanding all our enemies should do against us, we should have peace, peace should reign in our hearts and in our habitations, peace should be in our land and brood over us as a people. This is one of the great promises God made to us in the beginning. Read the closing verses of the 45th section of the Doctrine and Covenants and see what God has said concerning Zion, and the promises that are therein embodied respecting us as a people; that when other nations should be at war—when neighbor should rise against neighbor, when every man that will not take his sword against his neighbor must needs flee to Zion for safety, in Zion there should be peace. Now, as I have said, it is one of the most extraordinary features connected with this work of our God, that when it seemed as though the whole power of the nation was combining from every part of the land, execrations loading the air against the "Mormons" of Utah Territory, petitions coming up by thousands, popular prejudice appealing to popular prejudice and entreating the use of bayonets, of cannon and musketry to destroy us, and when it seemed as though Congress was in such a mood that it was ready to pass any law or to frame any enactment to accomplish those ends; that in the midst of all this unreasoning excitement, in Utah Territory, in the breasts of Latter-day Saints wherever they dwelt in these mountain fastnesses or scattered abroad among the nations of the earth, there was a spirit of unfailing peace, a spirit of quietude, a spirit of serenity, a spirit of calm and undismayed resignation, awaiting quietly and patiently the good providence of our God, knowing that in and of themselves they were helpless to defend themselves against these attacks, but having unshaken confidence in the promises which God had made to his people. O most wonderful! Most wonderful exhibition of calmness! Most wonderful exhibition of consistent faith! Most wonderful exhibition of fortitude, of courage, and of unfailing trust in the almighty power of that God whose existence so many in the world deny. A rare example to the nations of the earth of the willingness of a people to put their trust in their God, even to the very uttermost. Now, my brethren and sisters, if there is any great peculiarity connected with us as a people that is noticeable it is this:

You can notice it in yourselves; you can notice it in your brethren and sisters; you can notice it in your children; Presidents of Stakes can notice it; the Bishop can notice it; the Bishops' counselors can notice it; the High Councilors are witnesses of it; the entire body of Priesthood must see the exhibition of these qualities among the people to this wonderful extent. God be praised for it. I feel to praise Him from the bottom of my heart, that He has poured out upon His people this spirit of peace. We have laid down in peace, we have slept in peace, we have risen in peace, we have gone out in peace, we have come in in peace, we have prayed in our families in peace, we have gone forth to our labors in peace, we have returned therefrom in peace, we have met together in our assemblies in peace. The peace of heaven, the peace of Almighty God, has descended upon this people, and it has rested upon them in their congregations, in their social associations. God has given unto us this precious blessing. It is beyond price. How thankful we ought to be, that amidst all these murderous threats that have been made against us, He has given unto us this feeling which has deprived us of all fear. Such a spectacle is unexampled in the history of the earth and of its inhabitants,—that is in our day. Look where you will, travel where you will, mingle with people where you may, you behold nothing like this; and thus, God is bearing witness to the inhabitants of the earth that he is able to fulfill his promises, to protect his people, and to pour out upon them that precious and heavenly gift that is beyond all price, and they dwell in it and they enjoy it—their wives and their children enjoy it; and there is no fear in the hearts of any faithful man, or woman or child within the confines of our land or in any of the adjacent territories where our people dwell. Why, if we had no other blessing than this, it would be worth all the world to us. But we have, in addition to that, other blessings. God is teaching us many lessons. He is teaching us to put our trust in him. He is teaching us that "sufficient for the day is the evil thereof." Why should we borrow trouble for to-morrow, as long as we enjoy to-day, as long as we have peace to-day, so long as we have the presence of the Holy Ghost to-day, let the morrow take thought for the things of itself. Let us enjoy this day in peace. Let us lay down this night in peace, putting our trust in God for the morrow. If we thus live day by day—for it is written that the just shall live by faith—if we thus live day by day, I tell you in the name of the Lord Jesus Christ, there is no power upon the earth or in hell that can disturb the peace, the quietude, the prosperity and success of this people or interrupt the progress of this great and glorious work of our God. I dare prophesy that in the name of Jesus Christ, for I know that it will be justified, every word of it. God has stretched forth his hand to accomplish a work, and that work will roll forth. Men may die, men may be slain, men may fall on the right hand and on the left, but the column will still press forward, it will still march onward gathering in from every land and from every nation the honest, the meek, the lowly, and those who love righteousness and who desire to serve our God. I can truthfully say I do not believe that there ever was a time when threats were made against us, when greater peace and

less fear rested down upon the servants of God than at the present time. I look at our President—I always did watch the captain of the ship with peculiar interest, when on the ocean surrounded by icebergs, or when in the midst of great storms, as I have been a few times, I watched his eye and his demeanor, and I fancied, and I think very correctly, that I could form a good idea of our peril by watching him. I have been in storms when everybody on board, excepting the Elders, expected to go down. I did the same thing when a boy, watching the Prophet Joseph, the few opportunities that I had of doing so. I did the same with President Young when he lived. In times of threatening danger and of anxiety I noticed the spirit that moved upon him as well as its operations upon myself. I do the same to-day with President Taylor: I have watched his bearing and have listened to his words; and I have taken notice of his spirit, as I have also of the brethren associated with him: "I have witnessed but one spirit, and felt but one feeling, and have had but one thought impressed upon me by their demeanor; and this spirit and the impression it makes corresponds exactly with my own. I feel that I am in accord with him and with them, and while this is the case I feel that there is no real danger for Zion; that God our heavenly Father, is still watching over us, and is permitting us to pass through these trials for an express purpose. As I have already said, the predictions of the holy Prophets could not be fulfilled unless these things did occur. And why should we shrink from them? Why should we feel sorry about them? Why should we wish it otherwise? I can truthfully say, that I never saw a single moment from the time that I left here to go to Washington until I returned that I felt the least discouraged, or anything approaching a feeling of despair or gloom, or anything of the kind connected with the work of God; although, as you know, I was afflicted and bowed down in sorrow because of domestic affliction; but aside from that (and even that did not discourage me) at no moment when in the midst of the worst contest I ever engaged in, did I have a feeling of discouragement or gloom. I knew very well that all that was taking place was in accordance with the plan of our God, with His purposes and His designs. These things must be, in order to accomplish the work of God, in order that every man may be judged according to his works, and in order that this nation, as a nation, may be held to a strict accountability for its acts, or the acts of its representatives. I have nothing, therefore, to regret about this. My feelings I have expressed in this stand since my return; they were expressed by the brethren that spoke upon these subjects.

Referring to the acts of the Commissioners, I am exceedingly thankful for everything that has been done. I have never desired to see us as a people reduced to the degraded level of wicked men and wicked women; no, not for one moment. What, my sisters who have entered into holy covenants, in sacred places, who have in their priestly garments been administered to by the Priests of the Most High God in the holiest sanctuaries that are upon the earth, for them to be placed upon the same level with common prostitutes! My soul revolts at the thought. And my brethren who have in like manner gone into holy places and taken upon

them sacred covenants, in the name of the Most High God, and have had the honest ordinances that God ever revealed to man, administered unto them by that authority which He has given—for them to be reduced to the level of adulterers and whoremongers! God forbid that such should be the case. From the very moment that I read that oath (the oath prescribed by the Commissioners) I thanked God in my heart for it. I would not have it otherwise. I would not have the rules changed in the least degree, unless, of course, our brethren who represent the political interests of the people could by applying, have them changed: but I did not believe they could accomplish this, and I am thankful, therefore, that the rules were not changed, because they draw a sharp line of distinction between the Latter-day Saints and the wicked. It sustains the claim that we have made all the day long, that it is our religion that is assailed; that it is the solemnization of the holy marriage ordinances that the blow is aimed at, and not the illicit commerce of the sexes. And I am glad too that every man and every woman that ever were open to the charge of having engaged at any time in plural marriage are in the same condition; that the rule has been so rigidly made and so sweeping in its character, as to include all who have lived in plural marriage. It is an honorable distinction to belong to a class whose only offence is that they married women, or married men, instead of living together in violation of God's law. If there are any who think they did not act honorably in thus living, let them ask forgiveness. If they have done something they are ashamed of they can sue for amnesty. While those who have done nothing that they are ashamed of, or that the whole world should not know of, are relieved from the unenviable task of seeking forgiveness.

God is ordering this matter just right; and if we should fail in any point, he will make it up, He will supplement it by his overruling power and wisdom. He is watching our affairs. He knows exactly our circumstances; and he knows exactly how much we can bear; and when we have to pass through deep waters he will be near us; when we have to pass through the fire, he will be on our right and on our left hand. He will not forsake us in our hour of distress and tribulation, but he will be nearer to us then, if possible, than at any other time in our lives. Therefore, of all people upon the face of the earth, we have the greatest cause to rejoice because of these things.

I was very much struck with some remarks—I did not hear all of his discourse, having been called out to attend to some business that could not be postponed—by Brother Lorenzo Snow; they struck me with a great deal of force. I refer to his allusion to the three Hebrew children and the glory that followed their submission to the will of God, and their resistance to the decree of the pagan, the heathen king. I believe that glory will be added to the name of our God by our fortitude and our endurance, and by our maintaining the right. No great principles, like those to which we are wedded; no great work like that in which we are engaged, can be established in the earth, in the present condition of mankind at least, without great sacrifice on the part of those connected with it. We need not expect anything else than this. The Lord, through the Prophet

Joseph Smith, in early revelations, told to the church: You are laying the foundation of a great work; how great you know not. And the same words are just as applicable to us to-day, notwithstanding the growth of the work up to the present time. We with the light we now possess even, cannot conceive of its greatness. It has not entered into our hearts, neither are we capable of conceiving of it. But we are laying its foundation, nevertheless; and God has chosen us for this work. He has inspired us, and he has blessed us thus far in our endeavor to carry it out, and he will continue to do so to the end; and victory and glory will be the result of our faith and our diligence in keeping his commandments.

There is one thing that I wish to refer to; it is a delicate subject, still I feel to touch upon it. The idea was suggested to me a short time ago, while in conversation with one or two of the brethren who were speaking about the influence that is now being brought against the Church, how fortunate it was that there were some who had not obeyed the law of God in regard to plural marriage. There was, as I thought, a spirit of self-gratulation among some who have not obeyed that law, because they could now act as they appeared to think, in some sort, as saviors to the people. I hope there never will enter the minds of the Latter-day Saints, a feeling of that kind, or division of feeling upon this point. I believe there are very excellent, very worthy, very true and very faithful Latter-day Saints of both sexes who have not entered into the practice of plural marriage; and it is not for me to cast reflections upon any of my brethren or sisters about not having obeyed that principle, unless there has been positive disobedience. It is not for me to judge the circumstances, the feelings and the motives, and the hearts of men and women, my brethren and sisters in the Church. God will do this; that is his province. But, on the other hand, I hope there never will be a feeling grow up in the midst of the Latter-day Saints to congratulate themselves because of their reluctance, or their refusal, to obey the command of God, and to think that they have done more wisely in refraining from obeying that command, and that their position is a better one because of their lack of obedience; or, because circumstances have been such that they have not obeyed or been required to obey that law. I hope, I say, that no such feeling will ever be known among us—to judge each other and to comment upon each other, and to indulge in self-gratulation because of anything of this kind.

The Lord has said: "Again I say unto you, if ye observe to do what soever I command you I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

Now, I want to say for myself personally, if I had not obeyed that command of God, concerning plural marriage, I believe that I would have been damned. That is my position; but I do not judge any other man. I am so organized that I could have lived, if necessary, and God had commanded it, as a Catholic priest is supposed to live, without knowing woman. I believe that with God's help I could have done that all the days of my life, if it had been necessary for my salvation; but, on the contrary, when I had taken one wife, after I had returned from one of my missions, a spirit rested upon me that

I could not resist; I felt that I should be damned if I refused or neglected to obey that law of God. It was not prompted by any improper feeling; it was not prompted by a feeling of lust, or a desire for women; but it was an overpowering anxiety to obey the commandments of God. Since I have passed through the ordeals I have, connected with this principle, I can see the wisdom of it, and acknowledge the hand of God in it. For if I had taken wives without being thus prompted and impressed, there might have been times in my experience when I would have questioned myself and said: Perhaps you were too hasty in embracing this principle. But under the circumstances I could not do that. I have never known the time that I could do that. I knew that God had commanded me, whether He had other men or not; and I did obey it because of this overpowering command, believing, as I have said, that I should be damned if I did not. Whatever may be my fate in regard to this principle—I have been deprived of my seat in Congress because of it; and whatever be my fate hereafter, I have no reflections against myself to indulge in concerning my action in the matter. I have done that which I conscientiously believe to be the will of God; and I believe the majority of my brethren and sisters have done the same, have obeyed the principle in the same way. Do I believe that God will bear those out who have thus embraced that principle; do I believe that He will sustain them? I know that He will sustain those who have obeyed it; I know that He will sustain this people. The Prophet Joseph Smith said, and so taught, when he first communicated this principle, that there had come a time in the history of God's people, when if they did not obey that law, all progress would cease, that the kingdom could go no further. And He commanded the servants of God, His associates, the Apostles, to obey it, under penalty of losing the Spirit of God, under penalty of their ceasing to progress in the work of our God. Now, there was on the one hand condemnation; on the other hand, the fear of the world, the prejudices of the world, the punishment which the world would inflict upon those who should disobey laws already enacted against such practices. What could they do? We are to-day precisely in the same position that other servants of God have been in, who have been required by men's laws to do things which their conscience and all their reason, and the good spirit within them revolted against. That is our position to-day. Whatever men's laws may be we cannot deny the truth of God, the revelations of God. I cannot do it, I would be damned and go to hell if I were to do it. There is no alternative for me but to suffer all the penalties that man may inflict upon me; and I cannot evade them only as God shall preserve me. That is my position to-day. Whatever man may do, I must be, I hope to be, true to myself, and to my convictions, and to my God. I must endure all things; I cannot evade them. And there are hundreds in the same position, hundreds of men, hundreds of women. And is there any law of man, is there any penalty that man can inflict that compares with the penalty that God will inflict upon those that will disobey His commandments? I must trust my God; I must rely upon His protecting arm; I must throw myself under His protecting care, or I must perish. There is no other

course for me; that is the only alternative before me. To be untrue to my God, to be untrue to the revelations of my God; to be untrue to the convictions of my nature; to be untrue to the women—wives—whom I have covenanted for time and all eternity to love, to revere and to protect, and to my children, children borne to me by those women—to be untrue to these, or to endure all the consequences that man may inflict upon me for disobeying laws which are framed against my religion. I am willing to trust to my God. He has never deserted me in the deepest trouble and distress, in the midst of the most fiery ordeals, He has been at my right hand and on my left, as he has been at yours. He has been around about us, and I am still willing to trust Him. He has never failed—His word and promise have always been sure and reliable.

Now, my brethren and sisters, you who have not entered into this covenant, do not imagine, do not let the adversary instill into your hearts that you are now saviors to the Latter-day Saints. Do not do it. Let me warn you against it; it is a dangerous thought. You will find it delusive, for it is not true. If God saves this people, as I firmly believe he will, it will be through those men and through those women whom men have placed under a ban; whom men have said shall have no power because of the laws that are enacted against them. I tell you, the salvation that will come to this people, will be through the faithfulness of the men of God and the women of God who, in the face of an opposing world, contrary to their traditions, to their education, to their pre-conceived notions and to the popular prejudices of the day—who have in the midst of all this stepped forward in the vanguard and obeyed the command of God, and have dared to endure all the consequences, and been willing to endure all the penalties. Mark it, it is true. I believe that which I now say to you as firmly as though an angel of God had spoken it; and you will see it fulfilled, every word of it. Let not the fears of the world, let not the threats of men extinguish the love of God, extinguish the faith of God in your hearts and make you tremble concerning these things. Let no such feeling as this take possession of you. I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the law of man, I must suffer the consequences: I prefer to do so rather than suffer the conseqaences of disobeying the commands of God. It is better for me to do this than to do the other. I do not wish to defy man; I say, if you wish to enforce the law, that is your business.

Now, brethren and sisters, let us go from this Conference in calmness, pursuing our various occupations, and endeavoring to profit by the teachings that we have had in the past. If this people could only have carried into effect the teachings they have had from the servants of God from the beginning, how different would our position be today! Elders have worn themselves out. Presidents, Apostles, and Prophets have worn themselves out and have gone to their graves, laboring with this people, and teaching them words of life and salvation, words that it would have been to their eternal interest to have listened to and to have obeyed. We are like the man who, moved with pity, took the frozen snake and put it into his bosom to restore its life, and in

a little while, after the warmth of his bosom revived the frozen reptile, it stung him and killed him. We have nourished in our bosom the viper that is doing us more injury to-day than anything else. If we had listened to counsel, if we had obeyed the commandments of God; if we had been united, if we had not looked so much to our temporal advantage, or that which we thought to be our temporal advantage, how different would our position be to-day! But this people are like children; the servants of God entreat them and talk to them, but how quickly they forget! They imagine that the counsels they receive are prompted by some spirit that is not exactly the Spirit of God. But we will find that we have to come to it. I believe that God will throw us in circumstances that will compel us to come to the position that He has designed we shall occupy, however reluctant we may be about it. I tell you there is more to be dreaded, there is more to be feared—and you may attach what importance you like to my words, but I know they are true—there is more to be feared to-day in our midst from the growth of wealth in a few hands, in a single class, than there is from all the legislation that can be enacted against us by the Congress of the United States, more to be dreaded by us as a people. That condition is upon us, the growth of wealth in the hands of a few individuals, threatening us with greater danger to-day, than anything that can be done by outsiders; more than the Commissioners can do, more than the registrars can do, more than the judges of election can do, or all that can be done by the Congress of the United States. I know that this is true. God does not design to have a people of this kind. He does not design that there shall be classes among us, one class lifted up above another, one class separated from the rest of the people, with diverse interests; interests that are not strictly in accord with those of the masses of the people. Because when this is the case, there is a lack of union. Men are more disposed to compromise principle who have great monied interests at stake. In fact, it is a characteristic of human nature that, as a class, this class is a compromising class; their temptation is to yield principle, to yield ground; and it cannot be helped from the very nature of things, because of their circumstances. I can see it in myself; I do not preach something to you that I do not preach to myself. I have to guard against it, and my brethren have to do so. It does not belong to any one man or class of men, it belongs to human nature this feeling of which I speak. God designs in the organization of his kingdom on the earth to prevent this. If it is not prevented, then the Zion of God is not established. Is any one injured by its prevention? No. The time must come when the talent of men of business shall be used for the benefit of this whole people, just as the talent of President Taylor, just as the talent of President Joseph F. Smith and that of President Wilford Woodruff, and that of the Twelve Apostles, and that of the leading Elders of this Church; as their talent is used for the benefit of Zion, so must the talent of men who are gifted with business capacity be used in like manner—not for individual benefit alone, not for individual aggrandizement alone, but for the benefit of the whole people, to uplift the masses, to rescue them from their

poverty. That is one of the objects in establishing Zion, and anything short of that, as I have said, is not Zion, it is not the Zion that the Prophets have foreseen, it is not that which God has promised. We may as well, therefore, every one of us, shape our thoughts to this end and endeavor to keep it in view, for I tell you God will not permit anything very different to this for any length of time. He will scourge us, and drive us if necessary. He will tear us up by the roots; and as sure as God lives it will be so, if we cannot come to it without violent means of this kind, He will have a people that will do these things, and He will bring us into a position to do it, and any one who thinks differently deludes himself or herself; it is not so written in the book; it is not the design of God. I would feel very sorry if I thought it would do so. I suppose I am as selfish as other men. I would like to benefit my own family. I have to war against this feeling as all have. I do not know that I am any worse than any other people, but I know this feeling has to be warred against. The tendency of human nature is to look after one's own dear self, to look after one's own family, to use one's talent for one's own and their benefit, without bestowing any benefit upon the people of God. Yet I know it is not a right feeling.

God bless you, my brethren and sisters, and fill you with the Holy Ghost, and inspire those who speak to us by the power of God, in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SATURDAY AFTERNOON, (IN GENERAL CONFERENCE) OCTOBER 7, 1882.

(Reported by John Irvine.)

LOVE FOR AND FORGIVENESS OF ENEMIES — SUCH THINGS POSSIBLE WITHOUT ASSOCIATION AND ASSIMILATION—THE SAINTS EXHORTED AGAINST BARTERING AWAY THEIR INHERITANCES — THE IDOLATRY OF RICHES—MAN CANNOT BUILD UP ZION, BUT GOD CAN AND WILL.

I have been requested to occupy the remaining portion of the time, and I trust in so doing I may enjoy the liberty of the Spirit and the faith and prayers of the Latter-day Saints, that the time I may occupy may be profitably spent, as I have no desire to hold the attention of this vast

congregation unprofitably; but I realize that without the aid of the Spirit of the Lord I am not capable of imparting to this congregation the word of life.

I am thankful for the opportunity that we enjoy of meeting together under such favorable circumstances. I am pleased to see the vast numbers that are in attendance at this conference, and I trust that we may be amply repaid by the instructions which we receive, for the time and trouble which it has cost to attend. In order, however, that we may receive the blessing which we need, it is necessary, in my judgment, for all to come with the Spirit of the Lord in their hearts, in the spirit of prayer, and the love of truth, having a desire for the upbuilding of the kingdom of God, and for the accomplishment of all the purposes and designs which have been made manifest concerning this great work.

Jesus taught the doctrine that we should pray for those that despitefully use us; that we should love our enemies; that we should do good to them that do evil to us; that we should not return evil for evil, but good for evil. There is no particular credit due to any person who returns good for good. Even the publicans and sinners did this, but it is somewhat difficult to return good for evil. Nevertheless to do so was enjoined by the commandments of the Lord Jesus. We are to love our enemies; do good to them that hate and persecute us; and when we are persecuted, persecute not again; when we are derided, deride not in return; if we are injured, seek not to injure those who injure us; that which is required at our hands is to establish peace on earth and good will to man. Hence, when we forget the object of our calling and step out of the path of duty to return blow for blow, to inflict evil for evil, to persecute because we may be persecuted, we forget the injunction of the Lord and the covenants we have made with God, to keep His commandments. It is a difficult matter, I am aware, for human nature to become subject to these scriptural injunctions. It is difficult for men to curb their passions, to restrain their feelings, and to resist the temptation to rebel and administer measure for measure, but it is enjoined upon us. We have been actually commanded in the revelations given to us in this dispensation to forgive our enemies, without their asking forgiveness. It is laid down that if your enemies come up against you to destroy you, the first time, if the Lord delivers you out of their hands, you shall forgive them; and if they come the second time, you shall forgive them; and if they come the third time against you, the Lord has said they are then in your hands to do with them whatsoever you will; but it will redound to your honor, credit and glory if you forgive them the third time, even if they have not repented and have not asked forgiveness. Now this may seem to be rather a difficult requirement; nevertheless it is so written and is so required of the Latter-day Saints. But how often shall we forgive them if they repent of their sins and ask forgiveness? Jesus has laid down the law that we should forgive them as often as they will repent and ask forgiveness. I am speaking now of individual trespasses; of people who offend me or you or trespass against us; I am not speaking of those who trespass against the immutable, the righteous and the holy laws of God; they come under another law, and God and His servants will reckon

with them. It is for us to obtain the spirit of forgiveness, to feel to love those that are so ignorant as to do evil to their fellow-creatures without a cause; we should feel as Christ felt, when upon the cross. He said, "Father, forgive them, for they know not what they do." It was urged yesterday by one of the brethren, that we could scarcely claim this for many of those who were engaged in persecuting the Saints to-day, for they do know what they are doing, and they are not ignorant of the course that they are pursuing. They are in a position to learn the truth, if they would, and to comprehend the fact that they are lying about us. Yet how do we feel towards them for this offence? Do we feel that we should retaliate? Do we feel that we should execute vengeance upon them because we know that they are telling falsehoods, and are misrepresenting and slandering the people of this Church? No. For years and years we have sat quietly down and listened to their abuse, insults, slanders, misrepresentations and falsehoods, which they have spread broadcast throughout the land to the utmost of their power, and no man has so much as said, "Why do you so?" They enjoy the utmost liberty to lie and slander and go to the fullest extent of their power to accomplish their wicked and nefarious desires and purposes, and we are willing to risk the judgment of God in these matters in His own due time. We do not propose to keep ourselves eternally in hot water, wrangling, contending and snarling with our enemies; if we did we should soon become as sour, as vicious, as foul, as low and as contemptible as they are themselves. Well, do you love them? Now here is the rub! Do you love these slanderers, these liars, these defamers, these persecutors of the innocent and of the unoffending—do you love them? [several voices, No, no.] I can scarcely blame you. [Laughter.] But that is not according to the law of God. I want to tell you how I feel towards them. I love them so much that if I had it in my power to annihilate them from the earth I would not harm a hair of their heads—not one hair of their heads. I love them so well that if I could possibly make them better men, convert them from the error of their ways I would do it, God being my helper. I love them so much that I would not throw a straw in their way to prosperity and happiness, but so far as possible I would hedge up their headlong and downward course to destruction, and yet I detest and abominate their infamous actions and their wicked course. That is how I feel towards them, and that is how much I love them, and if this is not the love that Jesus desired us to have for our enemies, tell me what kind of love we should have for them? I do not love them so that I would take them into my bosom, or invite them to associate with my family, or that I would give my daughters to their embraces, nor my sons to their counsels. I do not love them so well that I would invite them to the councils of the Priesthood, and the ordinances of the House of God, to scoff and jeer at sacred things which they do not understand, nor would I share with them the inheritance that God, my Father, has given me in Zion; I do not love them well enough for this, and I do not believe that God ever designed that I should; but I love them so much that I would not hurt them, I would do them good, I would tell the truth about them, I would benefit them if it was in

my power, and I would keep them to the utmost of my ability from doing harm to themselves and to their neighbors. I love them that much; but I do not love them with that affection with which I love my wife, my brother, my sister or my friend. There is a difference between the love we should bear towards our enemies and that we should bear towards our friends. Do not say that it is hatred of our enemies when we would keep them from hurting themselves and their neighbors, do not call that hatred, that is love for them. If it were possible to find one of this class of people who had been deceived, and who had slandered the Saints of God ignorantly, as Paul did, and we could prevail upon him to repent of his sins, to turn away from wickedness, and to acknowledge God and His laws, then we should love him as a brother, as a friend, and as a neighbor. That would be the difference. But we do not love to associate with our enemies, and I do not think the Lord requires us to do it. If He does He will have to reveal it, for I cannot find it anywhere revealed. I have never read it in any of the books, I have never heard it taught that we are to love our enemies so much as to become like them, or condescend to their vile and contemptible ways, or as to share the inheritance God has given us with them, or as to suppose for a moment that the wicked and the ungodly will ever inherit the kingdom of God, or enter into His presence, or enjoy the society, blessing and award of the faithful; they never will, they cannot, for they are not worthy; they have not obeyed the law and therefore cannot receive the blessing thereof.

We should keep ourselves aloof from the wicked; the dividing line should be distinctly drawn between God and Belial, between Christ and the world, between truth and error, and between right and wrong. We ought to cleave to the right, to the good, to the truth, and forsake the evil. I am going to read a little scripture upon this subject, lest our friends or this congregation should feel that counseling the Latter-day Saints to keep aloof from the wicked and ungodly, to not divide their inheritances with them, etc., is unwarranted by the scriptures. I will read a little scripture on this very point, which will be found in 2nd Corinthians, 6th chap., beginning at the 14th verse: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." Now, here is the law of God upon the subject; it is the word of the Lord: "Come out from among them and be ye separate, and touch not the unclean thing." What affinity can we have for them? Let them alone, let them go their own way. Help them to all the happiness that it is possible for them to obtain in this world; for it will be all that they will ever get,

unless they repent of their sins, and forsake their wicked ways.

In conclusion I desire to say a few words in relation to some remarks that were made by one of the brethren yesterday. It is written in the scriptures that, "The kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This passage of Scripture was in part quoted yesterday, by one of the brethren who spoke in the Conference, and then the question was asked, "When will the kingdom be given to the Saints?" The answer was, "When the Saints become wise enough not to turn it right over into the lap of the enemy the moment they obtain possession of it, and not till then." There never was a truer saying than this. It takes several things to make a kingdom. First, there must be a king; second, there must be a people; third, there must be territory or a place for the people to dwell. Then come the laws and the rules of government of the kingdom. Now, the territory or dwelling place is a part of the royalty of that kingdom, is it not? Could you have a kingdom without a place to put it? No. We must have a place to put the kingdom, and it is as necessary to have such a place as it is to have the king and the people. Now, which is worst, to sell out our interest in the king, the people or the territory to the enemy? If you betray the king to the enemy, you are a traitor. Yet there are some people who betray the king; they do not care much about Christ, the King of kings and Lord of Lords, and they sell out their interest in Him, or betray Him with very little compunction of conscience. And there are some people, as I have heard, that sell their neighbors or betray them.

I have heard of some people who had sunken so low that they would sell anything for money; mother or father, or brother or sister, or friend or neighbor would never stand in the way. They would do anything to obtain money; money is their God. Such people would sell out their interest in their king, their people, and their country, for money. We only want to find out who will sell God and the people for filthy lucre and we bring them to trial, and in a very short time we manage to sever connection with them. We say he has departed from the faith, and we cut him off from our fellowship in the Church. But what do we do with those who sell their inheritances to the enemy? Why we pat them on the shoulder, we hug them to our bosoms, we love and cherish them and it is all right; no apostacy there! But suppose we should all sell our inheritance, we should then have to move to some other clime. It may not be considered prudent to thus publicly express our feelings on this subject, as slanderers and vilifiers are apt to wrest the truth and misquote, and misrepresent the facts. Yet I feel as though I would be chargeable with a neglect of duty if I did not say at least this much on this subject, and I am not afraid nor ashamed to meet this view of the matter. If men will sell out their homes, and their inheritances to the wicked and the ungodly for money, when, I ask, will they be prepared to go and build up the center stake of Zion? Who of this class will be called to do this work? And will they have an inheritance in the New Jerusalem? Why, I

suspect they would pull up the paving stones and sell them for money; they would steal the diamonds, pearls and precious stones from the pearly gates of the New Jerusalem, and sell them for the coveted "cash!" I am opposed in my feelings to parting with my inheritance to those that would destroy the people of God from the earth; and God helping me I never will do it. And, furthermore, if I have an inheritance I will see, so far as I have it in my power, that it is placed in such a position that neither I nor my family shall turn it over to the enemy. You can do as you please, I am telling you what I am going to do, what I *will* do, God being my helper. You can do the same if you want to. It is a free country—that is, it would be if it were not for some things, which the brethren have mentioned here, and I have not time to reiterate them.

May the Lord bless this congregation and the Saints universally. May He bless all who are assisting to build up Zion and the good of the earth everywhere. Zion will be built up, for God will do it; and no man should deceive himself by entertaining the opinion, the thought or the feeling in his heart that it is *he* that will build up Zion, for men cannot do it. God has said: "I will do it; it is my work; it is my kingdom; I have cut the stone out of the mountain with mine own hands, and I will roll it forth; I will accomplish my purposes and my designs and my people shall triumph." God hath said it, and He will do it, and man will not do it, for he cannot do it, though he will be the agent in the hands of God in accomplishing much good. God will bestow great power upon His servants and will bless them with light and wisdom, knowledge and understanding, power and authority, and the keys of the Priesthood to accomplish a great and mighty work. But He will have the honor and the glory; for it is he that will give the power to accomplish the work; man has no power in and of himself to do so.

May God bless us, and give us power to overcome evil with good, is my prayer in the name of Jesus, Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, THURSDAY AFTERNOON, (GENERAL CONFERENCE,) OCTOBER 5, 1882.

Reported by John Irvine.

THE REVELATIONS OF THE HOLY SPIRIT—SACRIFICE BRINGS FORTH SALVATION, EPISODE OF QUEEN ESTHER — WHERE KNOWLEDGE IS GIVEN OBEDIENCE IS REQUIRED — NOAH AND THE ANTEDILUVIANS, PENALTY OF DISOBEDIENCE — THE KNOWLEDGE WHICH COMFORTS THE PEOPLE OF GOD, THE SKEPTICISM OF THE WORLD — THE TESTIMONY OF THE LATTER-DAY SAINTS — THE INDESTRUCTIBILITY OF "MORMONISM"— GOD WILL OVERRULE AND DELIVER, IF THE SAINTS WILL DO THEIR DUTY.

It might not be improper for us as Latter-day Saints in assembling together on occasions of this kind to remind ourselves that the information and intelligence that it is our privilege to receive, depend very much upon the assistance we get from the Holy Spirit—that Spirit which the Savior told us would bring all things to our remembrance, and open up unto our understanding all things that might be profitable. Of course we learn a great many things through reflection and by the exercise of the intelligence which we have acquired through the cultivation of the principles of truth; but those things which are of the greatest importance to the Latter-day Saints are derived through the revelations of the Holy Spirit. Many principles of vast importance, principles that will assist greatly through all the scenes of life, may be developed through the revelations of the Holy Spirit on occasions of this kind when we come together to hear the word of the Lord through His servants.

I will read a portion of Scripture —not that I intend to confine myself particularly to any text; but there are some things contained in a short history that will be found in the Book of Esther, from which I think we may derive much profit and consolation under the circumstances that surround us at the present time as well as the circumstances that may surround us in the future. In the 4th chapter of the Book of Esther, beginning at the 15th verse, we read:

"Then Esther made them return Mordecai this answer:

"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go unto the king, which is not according to the law: and if I perish, I perish.

So Mordecai went his way and did according to all that Esther had commanded him."

Now we find in tracing the history of the Lord's dealings from the

beginning to the present time—we find it in our own history, we find it in the histories contained in the Bible, the New Testament, and the Book of Mormon, that where circumstances arose or events transpired of a peculiar nature, it required the action of men and women to accomplish certain duties that were devolving upon them in the interest and the salvation of the people, or for a class of people, or perhaps for certain individuals, we find this in tracing the history of God's dealings with the human family. Now to my mind there is something very singular in the history of a certain people connected with the events related in the Book of Esther. There was a people at this time scattered throughout the provinces of the Medes and Persians, Ahasuerus being then king of Persia and Media. This people were the people of God, they had been acknowledged of God as his people for several centuries, commencing with Abraham; but in consequence of their dissipation and transgression, and because they sought to worship other Gods, he scattered them throughout those 127 provinces, and they were in captivity. But in consequence of a certain feeling that was gotten up, a feeling of hatred and a determination to destroy this people, they were placed in very imminent jeopardy. A decree had been passed by the king that on a certain day they should all be destroyed, and there was weeping and wailing from one end of the kingdom to the other. But it appears—as it will, and has appeared in our history in the past—that the Lord had concealed his plan for the deliverance of his people. It was for the purpose of destroying Mordecai that the decree was established. Haman, who was the author of the difficulties, had determined in his mind that he would destroy Mordecai, but disdained to execute his vengeance on Mordecai alone, therefore desired to make a sweeping arrangement which would include the destruction of all his people scattered throughout the provinces, and Haman succeeded in influencing the king to accomplish this business. He had informed the king that this was a people who had laws that were different from the laws of any other people, and that they were actually in some instances living in disobedience to his laws, that disobedience consisting in not worshipping the false gods that were worshipped in those days. He succeeded in blinding the mind of the king to that extent that he was given the privilege of accomplishing the destruction of thousands and tens of thousands of this people, the people of God. On account of this, Mordecai, we are told, rent his clothes and put on sackcloth and sat in ashes; and finally he conceived the idea that the salvation of this people was in Queen Esther, his niece. So he sent her word to the effect that it was her business to take a course to accomplish this object. But she sent back word when she received this communication that it was a very difficult matter for her to get an audience with the king, because according to the law it was death for any person to go into the inner court and ask anything of the king uncalled, and if she went in it would be at the risk of her life. The answer to this was that if she felt that under the circumstances she could not risk all she possessed, then should their deliverance arise from another source, but she and her father's house should be destroyed. Esther took all these things into consideration,

and finally sent word to Mordecai in the language I have read in those verses. Accordingly after this fasting she went into the king, the desire of her heart was granted and the people were saved.

In many instances of a similar nature where the destruction of the people of God seemed imminent, and there appeared no way of escape, suddenly there arose something or another that had been prepared for their salvation to avert the impending destruction. We find this in the case of the Israelites when led by Moses. When they came to the Red Sea and the Egyptian army in their rear threatened their destruction, there seemed no way of escape, but at the very moment when deliverance was required, behold, it appeared and they were delivered. So it has been and so it ever will be with us. Notwithstanding our difficulties may appear very great, yet there will be means provided for our escape if we ourselves perform the duties incumbent upon us as the children of God. But it may become necessary in the future—and this is the point I wish to make—for some of the Saints to act the part of Esther, the queen, and be willing to sacrifice anything and everything that is required at their hands for the purpose of working out the deliverance of the Latter-day Saints.

First we should know that we are the people of God. In every dispensation of importance pertaining to the Lord's people, there is an opportunity given whereby persons may receive a knowledge of that which is required of them. Before the destruction of the Antediluvians, there was a medium through which that people could have come to a knowledge of those things that Noah declared. Had it not been so there would have been an apparent inconsistency in the Lord demanding that the people should pursue a certain course contrary to their feelings, contrary to their wishes, contrary to their traditions, and that required a great deal of sacrifice—I say, unless they could be confident within themselves that the course he wished them to pursue was the right one, there would be an apparent inconsistency in demanding it. But when Noah stood up before the people, he preached to them the everlasting Gospel. He preached the same Gospel that Adam preached. He preached the same Gospel that the people of old preached. He preached the same Gospel the Apostles preached. He preached the same Gospel that we preach, through which a knowledge from God could be obtained as to its truth. All those who would repent of their sins, and be baptized for a remission of them, should have the privilege of receiving the Holy Ghost, which would give them a knowledge of the things of God, and a knowledge of the things required at their hands. And so it is in our day. The Gospel is proclaimed, a channel is opened through which individuals may receive a knowledge of things pertaining to life and salvation, of those things that are required at their hands, and of the course they should pursue as the servants and handmaids of God.

The world thinks that the Latter-day Saints will be destroyed; they think that the Latter-day Saints will be scattered; they think that the time will come when the Latter-day Saints will be disunited and become like the sectarian world, and they have foolishly set to work to accomplish this purpose. Well, now, as Brother Woodruff has said, we know better. We understand that

this is the kingdom that was spoken of by Daniel the Prophet, that should be set up in the last days, that should be no more thrown down nor given to another people. Now, is this a fact? There are but few people who believe in these matters; there are but few people who profess to understand them. But the faithful Latter-day Saints have attained to a knowledge in these matters that is highly satisfactory: highly comforting; it is something that is of great consequence in the position we find ourselves placed from time to time; it is something that is comforting because of the sacrifices we are required to make, and which we may be required to make of such a nature that no man could be expected to make unless he has a perfect knowledge of what he is about. These principles have been manifested to us, and have established happiness in our hearts, and given us knowledge in reference to the outcome. We understand that the days of our probation here are but short, and that when we leave this stage of action and go into the spirit world, we have the privilege of dwelling in the presence of holy beings; and we understand fully, that as Jesus Christ dwelt here in a body, and that he received that body and now dwells in it glorified, that we are entitled to the same blessing, the same exaltation, and the same glory. The Christian world profess to believe that Jesus rose from the dead, they profess to believe that he lives; but yet the real spirit of that belief does not amount to a very great deal. They do not believe that there are any persons living that have seen individuals that have lived upon the earth and have received their glorified bodies. John upon the Isle of Patmos, had the privilege of beholding and conversing with an individual that had lived upon the earth and had gone back to the spirit world and received a resurrected body. He describes the glory with which that person was covered and says, "His eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Does anybody really believe this? There were two persons with whom I was very well acquainted who saw a personage of this description in the Temple in Kirtland, Ohio. We are told that there appeared, standing upon the breastwork of the pulpit of that Temple, our Lord and Savior, the same that the Revelator beheld, and they describe him in about the same manner. Now, I have been in the Kirtland Temple and preached from the pulpit therein several times. This person stood upon the breastwork of that pulpit, and he is described as follows, "His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shown above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying, I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice." I have seen Joseph Smith and Oliver Cowdery; they were the individuals who saw that person and conversed with him. And they also saw Moses, Elias and Elijah. Now, who believes this? What testimony has the sectarian world in regard to these things, or in regard to the Gospel as preached in former days, or in regard to Jesus

Christ? Have they a testimony to declare to their congregations? If so, what is the nature of their testimony? What is the nature of our testimony? It is this: That this is the dispensation of the fullness of times; that the angel that John the Revelator saw flying through the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people—that that angel has made his appearance and restored the Gospel to the earth, Joseph Smith being the instrument through which the restoration was effected. Joseph Smith was authorized to open up a channel and lay down a plan through which man could receive a knowledge of these things, so that we might not be left to depend upon the testimony of the Prophets, or the testimony of the ancient Apostles, or to the testimony of the Apostles of the present day, or to the Book of Mormon, or to anything that was done or said in the past, but that we might know for ourselves. It is an individual knowledge. And if people in ancient times had faith, they had grounds upon which to found their faith, and so have we.

Well, what have we to fear with regard to persecution and with regard to attempts that are made to destroy the principles of "Mormonism." We know they cannot be destroyed." Our enemies, if permitted, may kill the President of our Church, they may kill his Counselors and the Twelve Apostles, they may destroy the Seventies, and even the whole of the Priesthood, but the principles of "Mormonism" they cannot destroy. The principles of "Mormonism" are eternal; they emanate from the God of heaven, and never can be destroyed. When men have received a knowledge of the truth, they will bear testimony of that truth so long as they are able. Any number of decrees proscribing their actions and belief will not avail. We have an instance of this in the case of Shadrach, Meshach and Abednego. These men had received knowledge from the eternal world, and they chose to worship the true and the living God, they objected to worshipping the golden image set up by King Nebuchadnezzar. For this act of disloyalty they were brought before the king and were ordered to be cast into the fiery furnace. Even at this they were not dismayed, for said they, "If it be so, our God whom we serve is able to deliver us from the burning furnace and he will deliver us out of thine hand, O king. But if not, let it be known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They were accordingly thrown into the fiery furnace, and all the people, as it were, said, Amen, let them be destroyed. But there was deliverance the moment deliverance was needed. When Nebuchadnezzar saw four men loose, walking in the midst of the fire, unhurt; and the fourth like unto the Son of God—how changed was the scene! Nebuchadnezzar was converted by the power that he saw manifested, and he issued a decree saying, "That every people, nation, and language which spake anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill." In this way was the Lord able to touch the heart of a heathen king, and to turn the heart of a nation. And I will say to the Latter-day Saints—you may call it prophecy if you choose—that if this people will be united

and will keep the commandments of God, God will turn the popular sentiment of this nation in our favor; the nation will feel disposed to bestow upon us favor instead of persecution and destruction. But it is our business to step forward as did Esther, and be willing to risk all for the salvation of the people. In undertaking her task, Esther said, "If I perish, I perish." Here is a lesson for our sisters. But the people of God will not perish. There will always be a ram caught in the thicket for their deliverance.

Now, I know of the things of which I speak. A little spiritual knowledge is a great deal better than mere opinions and notions and ideas, or even very elaborate arguments; a little spiritual knowledge is very important and of the highest consideration. We have received that knowledge, and we will stand by it, the Lord being our helper. It is now time for the Latter-day Saints to humble themselves before the Almighty, as did the people that were at the point of destruction by the decree of Ahasuerus. It is time now for the Latter-day Saints to find out wherein they have committed themselves; it is time for the Lattter-day Saints to repent of their sins and follies and call upon the Almighty, that his aid may be given; that those fetters and chains that are being forged for us may fall to the ground, and that we may have the deliverance that is necessary; that we may go forward and accomplish the great work entrusted to our care.

Well, I ask God to bless the Latter-day Saints, to bless His Holy Priesthood; to bless President Taylor, his Counselors, and the Apostles; that we may do that which is right and acceptable before the Lord, and humble ourselves before him, and call upon him in mighty power; that we may do those things required at our hands no matter at what sacrifice. The Lord has said, "I have decreed in my heart, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me." We have something to live for; we have everything to die for. But there is no death in these matters. There is salvation and there is life if the people of God—those that call themselves after the name of the Lord Jesus Christ—will keep his commandments and do that which is acceptable in his sight. It is not in the economy of the Almighty to permit his people to be destroyed. If we will do right and keep his commandments he will surely deliver us from every difficulty.

May God bless and pour out His Holy Spirit upon us, is my prayer, in the name of Jesus Christ, Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SATURDAY MORNING, (IN GENERAL CONFERENCE,) OCTOBER 7, 1882.

(Reported by Geo. F. Gibbs.)

THE "TWIN RELICS," SLAVERY AND POLYGAMY — CONFOUNDING OF POLYGAMY WITH BIGAMY, "CHRISTIAN" STATESMANSHIP — JOSEPH SMITH'S PROPOSITION FOR THE ABOLITION OF SLAVERY—THE GREAT REBELLION, CHURCH DIVISION—THE BIBLE AND POLYGAMY, ORIGIN OF MONOGAMY — THE WORK OF GOD IN THE LATTER DAYS, THE MISSION OF EPHRAIM — THE TEN TRIBES AND SCATTERED ISRAEL, THE BOOK OF MORMON — PRESENT PERSECUTION AND FUTURE PROSPECTS OF THE SAINTS.

I believe it was in 1856, that the Republican party was organized; at their first convention held in Philadelphia, they incorporated in their platform the noted plank, "the twin relics of barbarism—slavery and polygamy," and pledged themselves to rid the country of these two evils. For sixteen years they have labored incessantly to this end; but they know not the thoughts of the Lord, nor understand his counsels. Nevertheless, they are his servants to execute his purposes, and they doubtless have a desire to accomplish all that he designs with regard to them. Have they succeeded in strangling the twins? So far as slavery is concerned they have succeeded in abolishing it in the obnoxious forms in which it prevailed in the Southern States; but still it exists and is likely to continue to exist, in a modified form, while wickedness exists upon the earth. Africans and white men are in bondage, not in the same form as that in which the southern slaves were held before the war, for the extreme excesses perpetrated under that system, in many particulars, were very great wrongs to mankind, and very grievous in the sight of heaven and of right-thinking people. And changes were determined in the mind of Jehovah, and have been effected. The authors of this republican plank have taken polygamy as taught by the Latter-day Saints as being synonymous with the polygamy of oriental nations, and the bigamy of the Christian nations; this is clearly shown in the law of 1862, passed by the Congress of the United States, designed for its suppression, the term bigamy being used instead of polygamy. The offence was made to consist in

the marriage rather than in the cohabitation; following the old English statutes of the New England States on the subject of bigamy, classing our system of marriage with that which was made criminal by the English statutes and by the statutes of the Northern States; when in reality there was very little, if any, similarity. The bigamy of England and the American States consists in crime and deception, the betraying and wronging of two innocent and unsuspecting women. While the corrupt, lying, deceiving, unprincipled husband was feigning virtue and integrity, both violating their confidence by lying and deception, and by violating all the duties and obligations of marriage —the duties that the father owes to the wife and children and also to the State. But the fact that our law-makers took this view of our social system when they passed this law, shows how poorly and ill they comprehended the system of marriage as taught by the Latter-day Saints. The republican party had this view of the case, no doubt, when they first announced this noted plank. Further experience and knowledge among the people of the United States has, in some measure, changed their view upon this subject, and they have attempted to shape their legislation accordingly; and in the recent law of Congress, known as the Edmunds law, they have especially, in the amendment they have adopted to the law of 1862, classed polygamy with bigamy and enacted penalties against both. And still further, they made it a continuous offence, by providing penalties for cohabitation as well as for the marriage; for cohabitation, however, the penalties consist of light fines and short imprisonment, but for marriage, heavy fines and long imprisonment. This is the view taken by our Christian Statesmen in relation to the moral aspect of this question.

Anciently, when God's laws provided a government for ancient Israel, marriage was honorable both plural and single, as all students of the Bible know full well. At the same time adultery was punished by death. From the days that King Abimelech attempted intimacy with Sarah, whom he supposed to be eligible to marry, but afterwards found her to be the wife of Abraham, from the time that the angel of the Lord warned him that he would be a dead man if he persisted, from that time to the coming of the Savior, adultery was punishable by death, while marriage both single and plural was honorable, ordained and appointed of God, and provision was made for the protection and rights of each wife and her offspring. But our Christian statesmen are offering premiums, for licentiousness, and are seeking to make odious the honor and purity of marriage. This is all wrong. They are in error in the view they take of it. If their bishops, priests, potentates and religious teachers would betake themselves to the task of first seeking the light of heaven upon this question, and would then strive to enlighten our statesmen and the people of the United States, pertaining to social ethics and the purposes of heaven in the union of the sexes, and seek to encourage honorable marriage and honorable increase in the earth, instead of encouraging licentiousness and child-murder, they would thereby secure the favor of Heaven and the perpetuity of His blessings upon them as a nation and people.

The Prophet Joseph Smith, the year before he was slain, testified

of these things; and although he taught this social system to the Latter-day Saints, and to the more devout, wise and prudent of the women of Israel, as hundreds can testify, have testified, and are able to testify to-day, yet it was necessary in introducing it and facing the opposition and the prejudices of the age, to proceed wisely in these instructions. And while his name was before the people of the United States as a candidate for the Presidency, and national questions were being discussed pro and con by the Latter-day Saints and throughout the nation by all the political societies of the time, Joseph Smith took occasion to issue a pamphlet containing his views on the powers and policy of the Government of the United States; he also preached some sermons upon the subject in Nauvoo; and in this the Prophet counselled the people of the United States in relation to the manner of disposing of the vexed question of slavery, which he recognized as an evil—that is, the form in which it existed in the United States, which should be abolished; but rather than proceed to its abolishment by waging war against the institution, as the anti-slavery men were trying to do, counselled that this desired change, the modification of this system of labor in the south, be effected on a principle of honor, equity and peace; that a fund should be created, a sinking fund of the nation, for the abolishment of slavery; and to negotiate with the States in behalf of the slave-owners, for the gradual emancipation of the slaves, their owners to be reasonably compensated for the freedom of their servants, and in process of years to change the status of the negro, make his labor free, and place him in a condition to be educated and elevated; and still maintain the faith of the nation and the faith of the northern states with the southern states. Thus it was that the true policy and counsel of heaven to our nation was manifested and spurned. The extremists of the north, the anti-slavery agitators heeded it not; and neither party approached the subject with any earnest determination to effect an honorable settlement of this question. The few statesmen that made propositions in the Congress of the United States looking to this result, to the accomplishment of the liberation of the slaves, settling this question on the basis proposed by the Prophet Joseph Smith; but whether they were influenced by his advice, or whether the same spirit that moved upon Joseph, moved also upon these statesmen—there were some that made advances looking to the accomplishment of the object in this way—but it was not generally received or favored, or it was deemed impracticable. At all events the sequel proved that the opposing elements warred against each other, culminating in that great fratricidal war which resulted in the shedding of so much blood, and the impoverishing of one-half of the nation.

Prior to this, however, the union and fraternal feeling that formerly existed had been gradually weakening in the various religious organizations of the nation. All the leading churches of the nation had divided at what was known as the Mason and Dixon line—the line separating the free from the slave states. We had the humiliating spectacle throughout the land, of the Methodist church of the North, and the Methodist church of the South; the Presbyterian church of the north and the Presbyterian church

of the South; the Baptist church of the North, and the Baptist church of the South. I believe the only Christian church in America that did not, over the slavery question, split the blanket, divide its property, its franchises and ecclesiastical organization, was the Roman Catholic church, who recognized the necessity of a united body under one grand head. This division of sects prepared the hearts and minds of the people for the deadly conflict that ensued.

On the subject of the other twin relic, there appears no such division. Both the North and the South and religious sects of whatever name or belief, are united in the denunciation of the Latter-day Saints, and the system of marriage introduced by the Prophet Joseph Smith. This, as I have already said, is founded partly in their ignorance with regard to the true spirit and nature of the doctrine taught by the Prophet Joseph Smith, and believed in by the Latter-day Saints. As I have already said, they have classed it with the bigamy of England and the American States, and they have classed it with Oriental polygamy. For it is known to all students of history, to all who are familiar with the conditions of the nations at the present time, and the history of nations in past ages, that polygamy has been the rule—I will not say that it has been the rule among the common people of all nations, but polygamy has existed, and has been recognized to a greater or less extent, so far as its practice was consistent with the conditions of the people of the various nations, it has been the rule from time immemorial; and there has never been a time in the history of the world when it has not been common and recognized among the nations of the earth, with the exception of modern Europe. The Christians of our time claim the prevailing system of marriage in modern Europe and in the United States, as the result of Christianity. To this I reply, that neither Christ nor his Apostles ever uttered one word in condemnation of that system of marriage that was in vogue in their days, and that had been recognized and acknowledged in the house of Israel from the days of Abraham until Christ. In fact Christ Himself was the fruit of polygamy, so far as the flesh was concerned. And nowhere is there to be found one word in condemnation of this system, or anything intimating that he intended to change the then existing relations of the sexes; but while he, as well as his Apostles and the ancient Prophets and Patriarchs denounced adultery and fornication they recognized and sustained honorable marriage whether single or plural; and every form of illicit intercourse with the sexes was condemned by the primitive Christians, as well as by the Prophets and Patriarchs of old. The only passage of Scripture that I have ever heard quoted as appearing to limit the early Christians to single marriage was the saying of one of the Apostles, St. Paul to Timothy, in which he said that a Bishop should be the husband of one wife, having faithful children and one who knows how to govern his own house, for, said he, if he knows not how to rule well his own house, how shall he rule the Church of God. Now this scripture, taken as a whole, evidently shows that his object was not to intimate that a Bishop should have one wife only, but he intended to make this impression, that he must be a man of family, one who has had experience in household affairs, one that understood all those tender relations

existing between husband and wife and parent and child, one who had shown himself a wise and discreet father; one who was capable of guiding his own house and of leading his family in the ways of rectitude and of controlling them in the fear of God; for except he is able to govern his own house, how could it be expected that he could govern the Church of God. Now, if in this respect a Bishop had proved himself a wise and discreet father and husband, a man who knew how to rule well his own family, this was a qualification recommending him as a suitable person to be trusted with the office of a Bishop. And how much more suitable would he be for that position if he were perfectly able to govern two or more wives, and to rear their children in the fear of God? The very fact that a Bishop must be the husband of one wife, if we admit the correctness of the views of our Christian friends in this regard (which, however, we do not by any means) the logical inference is, that any other officer or member in the Church but a Bishop was at liberty to have more than one wife. For if he intended it to be a general prohibition, why should he confine it to the Bishop, why did he not make it general? It is sheer sophistry on the part of our sectarian friends and groundless assertion that monogamy, to the exclusion of polygamy was introduced into Europe by the primitive Christians; for that system of marriage was introduced prior to the establishment of Christianity in Europe, by the Roman empire, and became the form of marriage in early times when, as history alleges, men were more numerous in Rome than women. And the earlier settlers of Rome were political refugees, renegades and scape-graces from surrounding nations, and were under the necessity of making raids upon their neighbors to procure wives; and it became a matter of necessity and for mutual protection, to limit the number to one. It was the Roman state that limited the number of a man's wives to one, and not the Christian church; and this being done, it was perpetuated. And history teaches us that under that monogamic system, Rome became the most licentious of all nations. I do not intend to enter into an argument in favor of polygamy; my spirit rather leads me to impress upon the Latter-day Saints the character of this great social question and the duties and responsibilities which rest upon us as a people, principles that have emanated from heaven; obligations that we cannot ignore, and duties that we cannot shirk. For God has set his hand to gather Israel, according to the Prophets; God has set his hand to establish his Zion; God has set his hand to build his kingdom in the earth, according to the prediction of the holy prophets. God is determined to work a work that shall be a marvelous work and a wonder, which he has commenced and will carry on to completion in his own peculiar way. His arm is stretched out, and it will not return void—it will not fail to accomplish the thing that it has commenced to perform. It is to raise up and establish to himself a holy nation, a kingdom of priests, a peculiar people, composed of the blood of Israel. He has declared that in the last days Ephraim shall be his first-born; them he would gather together, and upon them he would place his holy Priesthood, and them he would use as his servants and as his instruments to push the people together from the ends of the earth. For

Moses, while blessing the tribe of Joseph before his death, says: "His horns are like the horns of unicorns, and with them shall he push the people together from the ends of the earth; and they are the ten thousands of Ephraim and the thousands of Manasseh." Speaking of the tribe of Judah, Jacob says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Now, the motto or insignia of Judah was the lion, while the unicorn was that of the house of Ephraim; and in the days of Rehoboam the kingdom of Israel was divided; and Jeroboam an Ephraimite, reigned in Samaria over the ten tribes, whilst Rehoboam continued to reign over the kingdom of Judah, which included the tribes of Judah and Benjamin, and fragments of other tribes that remained with them. After a time the ten tribes so far corrupted their way that the Lord gave them into the hands of the enemy. The king of Assyria who made war against them and carried them captive into his own land; he took the nobility and the more wealthy portions of the people, and planted them in distant portions of his empire far to the eastward, and sent back his own people to marry with the poor that he had left in the land of Israel, and thus grew up that mongrel race that were afterwards known as the Samaritans. But Esdras tells us that Israel after they were led into captivity, planted in the far east of the Assyrian Empire, took counsel among themselves and began to repent, and they said among themselves in council: Let us call upon the Lord and see if he will not lead us into a country where we may dwell together, and keep the commandments and judgments which he gave unto our fathers, which we never kept in our own land. And God heard their prayers, and the Lord led them and they journeyed, a year and a-half's journey to what he called the north country, and God divided the waters before them, and he planted them in a land by themselves; and the Book of Mormon clearly shows, in that notable parable about the olive tree, that God has planted branches of the house of Israel not only on the American continent, but on other distant portions of the globe, where he nourishes them. And our Savior tells us in one of his graphic parables, that the kingdom of heaven is likened to leaven hid in three measures of meal, till the whole was leavened. Now, one of these measures of meal in which the leaven was deposited, was the people of Israel in Palestine; another measure of meal in which the leaven was deposited was upon this American continent; and a third measure of meal in which the leaven was deposited was among the tribes of Israel whom the Father led out of the land into a country yet to be discovered. And this leaven was to work until the whole should be leavened. And this the Savior clearly explained in that saying to the Jews: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." When the Savior showed himself to the Nephites on the American continent, he quoted that saying and said unto the Nephites that they were the other sheep referred to. And he still told them that he had other sheep that were not of that fold either, to whom also he would show himself, and among whom he would minister. And the time will come that they shall be gathered

into one, when there shall be one fold and one shepherd. And he commanded the people that they should write the things which he taught them; both those at Jerusalem and those upon this continent were commanded to write what they saw and heard. And he gave the Nephites to understand that when he should show himself to the other tribes of Israel, whom the Father had led away, that they also should write; and the time should come when the Jews would have the writings of the Nephites, and the Nephites would have the words and writings of the Jews; and both the Jews and Nephites would have the writings of the Ten Tribes, and the Ten lost Tribes would also have the writings of the Jews and Nephites; nay, more, that the time would come when all the people of God should be gathered together in one; and the things they write shall also be gathered together in one; and there shall be one fold and one shepherd, and then shall we see the three measures of meal all leavened together. And let me say, there is no power in the United States, neither is there in Europe, nor in the whole world that can hinder the accomplishment of the purposes of the Almighty, which are outlined in the predictions of the Prophets.

The Book of Mormon contains the fullness of the everlasting Gospel —the record of the ancient Nephites, translated by the Prophet Joseph Smith, by the gift and power of God in him—that we may come to a knowledge of the principles of the Gospel in simplicity and in purity. It makes clear many dark sayings of the Jewish Scriptures, as they have come down to us. It sheds a flood of light over the Bible; it contains the key of knowledge and understanding; and it is more precious than all the works of modern times, and is worth more. And the youth of Israel should read and become familiar with it, and compare it with the Jewish Scriptures; there is more to be learned out of it, my young friends, that is calculated to prove of real worth and blessing to the soul, than can be acquired at all the universities, colleges and schools of science and of modern times. And in saying this, I say nothing prejudicial to science, nor anything in the least degree to discourage the acquisition of science, but the more forcibly to impress upon the minds of the youth of Israel everywhere not to neglect those things which are the weightier matters—the Holy Scriptures, the Book of Mormon and the revelations of God as contained in the Doctrine and Covenants; for the fear of the Lord is the beginning of wisdom. And a knowledge of the only true and living God, and of his purposes concerning us and our being upon the earth, the object of our creation, and that which is designed concerning us, both in time and in eternity, is of paramount importance, and of greater value than anything that can be bestowed upon mortal man. The greatest of all the gifts of God is the gift of eternal life; and eternal life is only attainable by a true knowledge of God, through obedience to his laws and commandments. Therefore, study the Scriptures; acquaint yourselves with the Book of Mormon. Read them in your Sunday Schools; read them at your firesides; let them always be found upon your tables, and never permit your families to be without them; and if you are poor sell your coat and buy them; for you are far better without a coat than without the word of God to teach your children. Let our Bishops, and Elders and

Teachers attend to it; and enquire whether you are surrounded by those milk-and-water Saints who love fine dress more than the love of God, and who love to furnish their children with musical instruments and toys, and who neglect to furnish them the words of life; if you are, labor with them and teach them in all sincerity the duties of a Latter-day Saint, a Saint of the living God; and God will bless you in your labors, and you will have more joy in doing this than anything else you could do.

I started to give briefly the views which I entertain with regard to the providences of God that are overruling all things. Our Christian statesmen have mistaken the spirit of Mormonism; they have not understood it. Our Christian persecutors, of the various religious sects, would urge on our American statesmen to persecute this people, but they know not what they are doing. True, as some one said here yesterday, they do know when they insert in the oath which has been specially prepared for our people, that extraordinary clause, "in the marriage relation," that they mean to exclude from the polls honorable men and women who are in every respect justly entitled to take part in the affairs of the government of this land; but to do so they must deny their religion and abandon their wives, or wives their husbands, and they betake themselves to the streets as common prostitutes, and they mean to include at the polls, whoremongers and adulterers. This is well understood, and when this form of oath was adopted by Governor Murray and the Commissioners for special purposes, they knew what they were doing. And so did the Congress of the United States know what they were doing in passing the Edmunds Bill, for when an amendment was introduced making that proposed law binding upon adulterers, it was quickly disposed of; and one gentleman who was sitting near Captain Hooper at the time, remarked, that if that were to carry, it would leave the House of Representatives without a quorum. Such an amendment, of course, did not express the mind of our American statesmen and that of hireling priests; they needed adulterers, whoremongers, and fornicators, to carry out the vote in Utah over the Mormons. I thank God that they have, as a matter of political necessity, been compelled to hoist their true colors and nail them to their mast, so that all honorable men of their party cannot mistake it. They ignore it; they close their eyes to it; they do not want to talk about it; they are self-condemned; and the great party of boasted moral progress is weighed in the balance and found wanting. It is not morality they seek; it is not public purity they wish to maintain. The decision of the heavens is already passed upon them, and they will go down like a mighty millstone cast into the depths of the sea. They cannot hold the reigns of government of this American soil, only to work out their own destruction. God spoke by the mouth of the Prophet Joseph Smith, in a sermon delivered by the Prophet at Nauvoo a short time before his death, on the powers and policy of this government of the United States and the freedom and liberty secured in the American Constitution, that it was broad and ample in its provisions, extending human freedom to every soul of man and protecting them in every natural right; and he classed among others the Jew, the Mohammedan, and the oppressed of every

nation who desired to find an asylum under the broad folds of the Constitution. Yes, the Patriarchs, as well as the Mohammedans, and their descendants who may believe in plural marriage, may come with their three or four wives, as the case may be, and enjoy freedom and liberty dear to all. Referring at the same time to those narrow, contracted, bigoted, sectarian laws of some of the States against plural marriage, he said they were not in harmony with the Constitution nor the purposes of heaven; that God had caused our fathers to establish this constitution, to maintain the liberty of all people of every creed, and it will become the duty of all lovers of freedom throughout the land to maintain those principles of human freedom; but, says one, are we not between the upper and nether millstone; shall we not be ground into fine powder? Just wait and see. As for myself, I feel as calm as a summer's morning; I have the utmost assurance in my heart that God reigns; that he overrules in the armies of heaven and of earth; that he overrules presidents, senators and governors, and that they have no power only that which is given of our Father in heaven. He curtails their power when it pleases him; he pulls down and he sets up, and he overrules all things for the good of those who fear him and keep his commandments; and whatever persecution there may be in store for us, whatever trying scenes we may have to pass through, as a people, it will only prove us, and redound to his glory and to the sanctification of his people. It is necessary, peradventure, that the hypocrites in Zion become afraid, and fearfulness surprise them; it is necessary, perhaps, that many that cannot be restrained by the persuasion of Presidents, nor Bishops, but who have crowded themselves forward following the spirit of the world rather than the Spirit of the Almighty, and "who have done despite to the spirit of grace," and lost, peradventure, wives and children, and if they have not they will; it is needful that such should be restrained, and that fear seize hold of them, and all others who are prompted by sordid motives; for the wicked flee when no man pursueth; but the righteous are bold as lions in the fear of their God, and like Daniel will never shirk from duty. But in all this God will overrule the wrath of the wicked to the best good of those who fear and serve him, and the residue of their wrath will he restrain. God bless the people, in the name of Jesus, Amen.

DISCOURSE BY ELDER DANIEL H. WELLS,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, FRIDAY MORNING, (GENERAL CONFERENCE) OCTOBER 6, 1882.

(Reported by Geo. F. Gibbs.)

"MORMONISM" AS TRUE NOW AS EVER — MANY CALLED BUT FEW CHOSEN—GOD'S PEOPLE TO BE TRIED AND TESTED—RAPID GROWTH OF HIS KINGDOM—THE BLINDNESS OF THE WORLD—ANIMOSITY OF SATAN — BLESSINGS CANNOT BE WITHHELD FROM THE FAITHFUL—EXHORTATION AGAINST COVETOUSNESS AND OTHER EVILS — ORDEALS ORDAINED FROM THE BEGINNING — THE REWARD OF THE FAITHFUL.

It is with a degree of pleasure that I stand before you to-day to bear my testimony in regard to the truths that we have heard, the truths of the everlasting Gospel; for I know that "Mormonism" is just as true to-day as it ever was, and that God has not forsaken His people. We live, it is true, in an eventful age when the words of the Prophets are being fulfilled; when the God of Israel is going to establish and build up His kingdom on the earth, establish His government and his laws. I know that this work will be accomplished through the instrumentality of His children; that those who live in this day and age will have the privilege of being the honored instruments in the hands of God of bringing to pass His purposes, of establishing his kingdom never more to be thrown down, if we will let the Lord work with us, if we will only work with Him, if we will be obedient to His laws and work under His direction. We have been reserved from coming forth in the spirit world until that day when the everlasting Gospel should be established, that we might have the privilege of bearing a hand in this great work, this glorious work of the last days. It is not a haphazard matter with the Lord; everything is in perfect order in regard to this matter. He knew when he revealed His Gospel to his servant Joseph, that Joseph would receive it; and he knew there were those spirits upon the earth that would also receive it when it should be presented to them. It was rejected in the days of the Savior; they crucified Him; they drove the Priesthood from the earth. The hearts of the children of men are of the same nature to-day, to a greater or less extent; but there are those that come forth in this day that receive the Gospel when it is presented to them. Whether the people of those ages when the Gospel was not upon the earth would have received it I am not prepared to say. Suffice it to say when it was not revealed, they had not the opportunity of rejecting it; and that, in the economy

of God, those who would have received it when the opportunity was not afforded them in the flesh, will receive it when it shall be presented to them in the spirit.

We have been called, and all people are called to this work. It is said that many are called and few are chosen. But all have been called, and it is their blessed privilege to bear a hand to help bear off this kingdom, if they chose to do so; and if they will be faithful to the call that is made upon them, the time will come when they will be chosen instruments to bear off His kingdom and in maintaining the principles of truth and righteousness as revealed to us through the influence and spirit of the living God. Because it is the privilege of all to hear testimony. Now, a man's judgment will ofttimes be convinced by the weight of testimony, whether he be willing to admit it or not; whether he is willing to acknowledge the Lord publicly, making a public profession of his belief, or not. There are many, I do believe, whose judgment has been convinced by the weight of testimony, who have not been willing to admit the truth of and make a public profession of faith in the Holy Gospel. When a person embraces the everlasting Gospel—which, by the way, seems to be very unpopular now, as in other ages; whether it will continue to be so I do not know—it requires a good deal of moral courage to sacrifice his associations in life, his property, social standing and good name, and everything that pertains to this life that is considered worth having. Still there are those spirits in the flesh that have the courage to do it; those that have the honesty of heart to receive this testimony and to stand up and bear it in the face of every opposing obstacle and every opposing foe. It is a life's labor for the Latter-day Saint to live his religion, to perform his duty, to fill up the measure of his creation with honor to his God and credit to himself. Our religion is not a matter of enthusiasm to work the mind up to a high pitch for an hour, a day, a week, in some protracted meeting or under some peculiar influence, but day by day, week by week, month by month, year by year, as long as life shall last, the Latter-day Saint does not see an hour nor a moment that he can afford to lay off the armor of righteousness, or lay aside his holy religion. It is he that endures to the end that is promised salvation. The word "endure" is there; and we may naturally expect to have to endure some things. God will have a tried people; and all will be put to the test in one way or another. Some things will try some people at one time, and will not try them at another time. Some things will try some people, and they will have no such effect on others. God leads his people through a great variety of changes, that all may be tried; and you may depend upon it that all who come to this point in their travels in the journey of life, will be tested to the heart's core. I have heard some people say, O, I wish I had been in Zion's Camp, and through the persecutions of Missouri; and I wish I had been with the Saints in the days of Illinois, etc.; I can promise every Latter-day Saint that is faithful, that he will have sufficient to try him before he gets through, and the nearer that he lives to his God, the more sore, perhaps, the test that will be made of him; he may rest assured that he will be tried, and tried severely, if he remain faithful. There is and there will be an opportunity for all people

to prove their integrity to their God, and their integrity to their brethren, and to the principles of the Gospel that we have espoused. If a person is going to fly the track the moment that difficulty arises, which it is necessary to overcome, what becomes of his integrity, and where is it? It proves to God and to angels and to all good men that he has not integrity, does it not? It is to stand firm and steadfast through every trial, to overcome every obstacle, that brings the prize, allowing nothing to intervene between us and the Lord, or between the Gospel that we have espoused, or between us and the Holy Priesthood who, under God, guides the affairs of His church and kingdom upon the earth; it is to stand up in defence of the truth, and bear off the principles of the Gospel in this wicked and untoward generation. It requires some test, and the Lord will have that kind of people that He can rely on. He could not bestow His kingdom in its power and fullness, in its might and glory upon a people whom He did not know had sufficient integrity to hold sacred that which had been entrusted to them for Him and His cause.

I have often been asked the question, "When will the kingdom be given into the hands of the Saints of the most high God;" and I have always answered it in this way: just so soon as the Lord finds that He has a people upon the earth who will uphold and sustain that kingdom, who shall be found capable of maintaining its interests and of extending its influence upon the earth. When he finds that he has such a people, a people who will stand firm and faithful to him, a people that will not turn it over into the lap of the devil, then, and not until then, will he give "the kingdom" into the hands of the Saints of the most high, in its power and influence when it shall fill the whole earth. The promise is, that the kingdoms of this world shall become the kingdoms of our God and His Christ; and it shall be given to the Saints of the most high, and it shall stand forever. That is when we may expect it, and we could not reasonably expect it any sooner. Therefore, it depends, in a great measure, upon the people themselves, as to how soon the kingdom spoken of by Daniel shall be given into the hands of the Saints of God. When we shall prove ourselves faithful in every emergency that may arise, and capable to contend and grapple with every difficulty that threatens our peace and welfare, and to overcome every obstacle that may tend to impede the progress of the Church and kingdom of God upon the earth, then our heavenly Father will have confidence in us, and then he will be able to trust us. And it is the Lord's will that it should be so. And if we, as a people, do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of his kingdom upon the earth, he will pass on and get somebody else; because he will get a people that will do it. I do not mean to say, that he will pass on and leave this people; no, there will come up from the midst of this people that people which has been talked so much about—for the kingdom will not be taken from us and given to another people; it is too late in the day, as it has already commenced to grow, and it is growing and will continue to grow. This kingdom of God has been of rapid growth, although we may think sometimes that it is

slow, that the purposes of the Almighty are being slowly developed, but the time will come that this people will look back, say forty years hence, and exclaim how wonderfully, how rapidly has the kingdom progressed, and how powerful has it become in the earth! We can look back to-day from the time that we were located in Missouri, and if any man had predicted the progress that we have made since, he would have been considered somewhat enthusiastic, to say the least of it; and he could not possibly have foretold by his own natural foresight the progress and the prosperity that have attended the labors of the people, and the strength and power that we have attained unto in so short a time. Therefore, we may take courage and press onward, and continue to sustain the holy principles that have been revealed in our day for our reformation and salvation. For these principles tend to reformation, and they will produce the greatest reformation that God has undertaken to bring to pass among the children of men. When we consider the nature of this work and its results among men, it would be quite proper to call it a reformation. It is reformation and it is restitution; it brings us back to first principles; it brings us back to the purity of the most holy faith; it is also reformation from the status of the evil-doer and from the evils that are prevalent in the earth.

The world have forsaken God; they have not the least true conception of the attributes of the Deity; they know no more about the true and living God than those lampposts do. They go blundering along worshipping an imaginary God, a something that they know nothing at all about. Their teachers are blind as to His true character, and the people are blinded by their teachers, and they seem to be satisfied with their condition. They talk about their colleges, their theological seminaries and their institutions of learning; they are simply machines, the body without the spirit; it is not possible for them to furnish a line of Scripture, they never have since the Apostles fell asleep, and they never will down to the end of time. It is not in them; it cannot come out of them. Why they openly denounce all belief in revelation from God—the very life-giving element of all scripture, as nothing but that can produce scripture. The Bible itself was made up by revelations to the servants of God from time to time. Men spoke as they were moved upon by the Holy Ghost, and it was written for the benefit of posterity, and became the word of the Lord to us. Ever since the Apostles fell asleep, there has been no further light; the heavens have been closed, and no communication has been made to the "gentlemen of the cloth," nor to anybody else of this generation until the Lord revealed himself and spoke to Joseph Smith. And why did he speak to him? One reason was because he prayed to the Lord in faith, believing that He would hear him. The religions of his time he saw were many, they differed, and each claimed to be the right way of the Lord. He did not know which to join, and yet he wanted to espouse some one among the many that then existed. And he was in this state of mind when reading the writings of the Apostle James, who says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He approached the Lord with an honest

heart, and the Lord heard his prayer. He Himself, together with His Son, appeared to him, and among other things that he was told on that occasion was to not join any of the sectarian churches, that none of them were right, that they were the systems of men and not the system of God. And Joseph had the temerity to tell it; and of course that was enough to bring upon him the enmity of professing Christianity, and especially of the "gentlemen of the cloth" whose craft was at once in danger; and their animosity to this people has continued from that day to this increasing with our growth; and we expect that it will still continue to manifest itself against us until the kingdom of God shall triumph in the earth, and God, the righteous Judge, and His people be recognized, and their rights acknowledged. We well understand the reason why this people are a reproach to the world: they are so high above them in morals and in the principles of truth, and the world know that we are their superiors in every respect as far as the fundamental principles of life and intelligence are concerned. The devil knows it, and he puts it into the hearts of the wicked and those who are deceived by his cunning, to hate us for that reason. Their animosity is not enkindled against us because of our iniquity, for they cannot put their finger upon a single line of iniquity chargeable to the Latter-day Saints, as a people. Not but what there is many a one who does wrong for which he needs to repent and do his first works over again, or be severed from the Church; but as for the Church its enemies cannot lay their finger upon the first iniquitous thing brought against it that can be brought against it as true. The fact is we are a reproach to them, and they feel it; their anger is enkindled against us on that account, and hence they seek to destroy the holy Priesthood from off the face of the earth. Who is it that invents the lies that are circulated about this people? They are begotten by and become the weapons of the clergy of the present day, and it certainly is, as it was said it should be, men will believe a lie but reject truth; and this class of persons particularly is engaged in trying to destroy the work of our God, as manifested through His people, and through the authority of the holy Priesthood that is now among men. Satan is anxious to trample it under foot, as he has done before; but that is something which cannot be done, it is too late in the day. It has taken root downward, and it is bearing fruit upward. It is too strong to be trampled out. Though they may bring fifty millions to bear on us, what does it signify? If they bring the whole world, what difference? I have no fears with regard to the success of the work of God in these the last days, for its success is already established as far as we have gone, and there can be no doubt, in my mind, neither can there be in yours, that as the work of God is developed success will attend our labors, even until the Savior shall come in power and glory to rule from the rivers to the ends of the earth. I know this, and so do you, and so does all Israel. The Lord knows it, and the devil knows it; and that's what's the matter with the clergy. This great and marvelous work of the latter-days will be prolonged or hastened according to the faith and good works of the people engaged in it. If we pray, therefore, the Lord to hasten His work; to hasten the

time when Zion shall be built up and redeemed; when the great and glorious Temple shall be erected to the name of the Most High God, and when His glory shall rest upon it in the form of a cloud by day and a pillar of fire by night, let our righteousness conform with our holy desires; let us so live as to call down the blessings of heaven upon us. For if we are faithful in all things, and are united, blessings cannot be withheld from us; the Lord is bound, according to the covenant, to hear the prayers of His faithful children. We have an example in the Book of Mormon of a man exercising such exceeding faith that his vision could not be withheld from penetrating behind the vail, when he saw the person of the Lord, and was there redeemed from the fall. The Lord is perfectly willing to bestow blessings upon His people, and to establish His work upon the earth, just as willing as His people can be to have him, and whenever the time comes that he finds that he has a people upon whom he can bestow these blessings, they will come. We need have no fears with regard to that; and, in fact, they do come now as fast as we can receive them and hold them in righteousness, and I think sometimes, they come too fast for a great many. When I have seen men who have risen to power and influence through wealth in this Church, it seemed as though the Lord could not make men rich but what they would grow fat and kick the traces, and go to the devil. Look at the history of such men from the beginning, and see how they have acted. They have perhaps run fair for a while, especially whilst they were in a somewhat destitute condition as regards this world's goods; but as soon as they have become rich, where are they? All along the line of our history, as a church, we have seen them strewn by the way side, they have gone out of the church; instance after instance I could recite within my own knowledge, and you would know of a great many more than I do. This is not necessarily so. The remedy to all such cases is the same to-day as that which applied to the young man that came to Jesus, namely, "sell all that thou hast and give to the poor, and come and follow me; and thou shalt find treasures in heaven." That is the test. If a man is prospered of the Lord, that is no reason why he should let his riches get between him and his God; if he does, he will make shipwreck of his faith. The Lord does not care how wealthy a man becomes, so long as he holds his wealth for the building up of His kingdom, and for the carrying out of His purposes upon the earth. But when he becomes covetous, and allows his means to get between him and his God, his riches become a canker to his soul; he forsakes his God, and soon forgets the reason why they were given to him. Instead of using his means for the purpose intended by the Lord in bestowing them upon him, he aggrandizes to himself, and the spirit of greed and covetousness takes hold of him, and he is then ready to swap off his religion for filthy lucre. He becomes covetous, and covetousness is idolatry; he serves his selfish purposes instead of serving the Lord. It is a great pity for a man in this Church to get rich, if he cannot hold everything upon the altar, to be used, if necessary, for God and his kingdom. This is the duty of every true Latter-day Saint. The Lord will strip men of everything if need be to prove His servants. Indeed, men have to strip themselves for

this work in order to show that all things else are but dross compared with the excellency of Christ and the principles of the holy Gospel that he has revealed to us, saying in his heart, "For one I am determined to know nothing else, except Jesus and Him crucified; I am determined to seek first the kingdom of God and His righteousness." And then other things come in right enough. In fact we are told that if we do seek first the kingdom of heaven, all other things shall be added. This was the promise of the Savior unto His servants; and in one sense it comes with greater assurance to the Latter-day Saints than to those of former days, because this is a different dispensation, it is the dispensation of the fullness of times. When this promise was made it was nevertheless well known to him who made it, that the kingdom would be destroyed out of the earth. But now it is not to be trodden out. They will not be permitted to crucify the Savior of the world when He comes again, because then He will come in power and great glory and not as He did before; and the kingdoms of this world will be given into the hands of the Saints of the Most High God, and they will then become the wealthiest of all people, in fact, the only really wealthy people there will be; but then it will be because they hold the kingdom for God, because they and all they have are upon the altar ready to be used to bring about the purposes of the Lord and not because they seek to gratify their own selfish desires, and to bring about their own purposes, and to build themselves up in this world. And there is more true speculation that promises a rich reward in that than in anything else than I can think of after all. We cannot afford to swap off our eternal welfare for the things of this world —"things that perish with the handling," as some one has said. This would be poor speculation, indeed.

One of the purposes for which we were placed upon this earth was, that we might pass the ordeals and prove to God our faithfulness to the principles of life and salvation. To pass the ordeals? Yes. All through life, from the cradle to the grave, we have trials and difficulties to encounter. We suffer affliction that is permitted to come upon us, which is incident to this life—the loss of parents, the loss of children, the loss of husband and the loss of wife; besides the pain and affliction of the body, and the many ills that flesh is heir to; and all this to test our faith and integrity to our God. Some have endured manfully all that the devil and wicked men have been able to bring upon them, even to the test of their lives. And if we will not be willing to give our lives to the Lord for the advancement of His cause and kingdom in the earth, we would not be worthy of Him, neither would He acknowledge us as His. It is true, He may not put us to that test, but he will test us sufficiently to know whether we would be equal to the occasion or not. It is, I say, to pass these ordeals that we came here; to prove our integrity and worthiness to come back into his presence to inherit thrones, kingdoms, principalities, powers and dominions that are prepared for the righteous. This is not a thing of a moment; it was in the programme before we came here. We are called to-day, the time of choosing will come by and by, when Christ shall make up his jewels. If we are faithful over a few things, He will make us ruler

over many. You see it is upon the principle of faithfulness, and upon the principle of endurance. I have no fears in regard to the Latter-day Saints, as a people, passing these ordeals and remaining faithful to the trust reposed in them; although many will drop out by the way-side and be lost, for a time at least, in the gulf that will receive them. You take those that do not live their religion, those who swear a little, and who do a great many naughty things, who never think of uttering a prayer; and let the enemy come against us in formidable array, and even that class would be found ready with their guns to protect the lives and liberties of their friends, this people; they would not flinch either. Yes, these wild boys would be ready to walk up to the cannon's mouth in defence of the Latter-day Saints. I have seen it in times past, and I have no doubt they, if called upon and it were necessary, would do it again. But does that excuse them for not living their religion? No. They should quit their evil practices that they might be useful in building up the kingdom of God upon the earth, and receive a greater reward, and be saved in the world to come, and receive glory and exaltation which they might otherwise not have. Because a man may clip his own glory and exaltation by taking an unwise course; in fact, he would be sure to do it. Blessed is that man who grows up without sin from the purity of his youth, who lives and dies a fit temple for the abode of the Holy Spirit. A man may in an hour, in an unguarded moment say and do things that would affect him throughout the never-ending ages of eternity. We should, therefore, be the more careful of our course and conduct in life, and hold fast to that which is given unto us, and progress and go on from perfection to perfection, and try to become as godly in our lives as it is possible for us to be in this probation. Be pure then in your sphere as God is pure in His. And purity does not consist in going around with a long-drawn face mourning over the sins of the world, which is something that you cannot particularly help; but with purity of mien, with a joyful countenance going forth performing your duties, and keeping yourself pure and unspotted from the world, from their wicked and abominable practices. God will have a pure people, for the Zion of God must be pure in heart. There is plenty of material to carry on this great and glorious work, and God will find it through the instrumentality of His servants, and if we wish to have part in it, we should be pure ourselves, working the works of righteousness, proving day by day our faithfulness and our integrity to Him. And that we may stand firm and faithful to the end, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER F. D. RICHARDS,

DELIVERED AT LOGAN, ON SATURDAY AFTERNOON, NOV. 6, 1882.

(Reported by Geo. F. Gibbs.)

TITHES AND OFFERINGS — CONSECRATIONS AND STEWARDSHIPS — THE LAW OF THE LORD TO THE LATTER DAY SAINTS — THE MEANING OF "SURPLUS PROPERTY" — TITHES AND OFFERINGS IN ANCIENT TIMES—THE YEAR OF JUBILEE OR RELEASE—THE IMPORTANCE OF PAYING TITHING — GOD THE GIVER OF EVERY GOOD GIFT—TITHES AND OFFERINGS HIS DUE.

My dear brethren and sisters and friends, I am much edified by the remarks which have been made here to-day. I believe that your president is looking after his work throughout this Stake over which he presides, and I hope you will take into careful consideration the subjects he has presented to you, as they are matters of practical importance. We feel that we are numbered with God's people, and that it is very well with us in a general way, but there is a time coming when we shall each and every one of us be brought to a solemn, serious and faithful understanding of our true relationship to God and to each other, as well as to the work in which we are now called to labor. We all have our free agency to do good or evil. Every faithful Saint will have a desire to find the blessing that legitimately belongs to each particular ordinance and labor in the Church, for there is a blessing belonging to each office and calling, to each labor and duty, and to each particular ministration and work required of us.

The Elders who spoke this morning made allusions to the subject of tithing, which particularly pleased me; some may think this a hackneyed subject and wish we would talk about something else, believing that they know all that has been spoken or written about it; but I think there are a few things pertaining to this matter which we may not have considered. If there is any brother here who feels that today his tithing is onerous or that this tithing is a tax upon him, and that he has got so much he cannot afford to pay tithing on it, or that he has so little that he cannot spare a tenth of it, such a brother does not realize and sense the blessing that flows from paying an honest tithing, for if he did he would deem it just as necessary to obey that law of God to us, in order to obtain the special blessing thereof, as he would of going to his meals in order to derive the temporal blessing of health and strength from partaking of food. If we could take home to our hearts and understandings the sayings of Bishop Hunter here last Conference, namely, "pay your tithing and be blessed," the subject of tithing would appear of greater moment to us. I recollect, not long ago, being

told that a certain person worth his thousands of dollars paid one dollar and fifty cents; perhaps in order to be able to say at the end of the year that he paid tithing. Now, this kind of compromise with one's conscience is not the thing for Saints —hypocrites may indulge in it.

Will you engage with me a few minutes, and consider the subject of tithing as the Lord has given it to us, and see if we can get to understand it, see if, peradventure, there is something in it worthy to be sought after. Does he give us a requirement that is not fraught with blessing and consolation to us. Not at all. Every requirement lived up to brings consolation and blessing. If I can have the liberty of the spirit to dwell on this subject, I would like us to look at it, and see if there is not something in it which we have not found out and which is both desirable and profitable.

I will read from the Doctrine and Covenants a short but very comprehensive Revelation upon this subject; but before doing so let me say that wherever tithing is spoken about, the word offerings is frequently connected with it. For instance, The Lord by His prophet Malachi, charged Israel with having robbed him of His tithes and offerings. These are words which although not strictly synonymous, are so nearly alike that they are frequently used together, and sometimes one for the other. But as used in the ancient scriptures tithes are not offerings, and offerings are not tithes. It should be kept in mind that this Church was organized more than eight years before the Lord gave to his people in this great and last dispensation a law on the subject of tithing. Let this be borne in mind as we proceed. The beginning of this work was founded in offerings and in consecrations, by the people giving themselves and all they possessed to the work of God when they embraced it. In the building of the Temple at Kirtland, the law of tithing was not known, but every man went to work on that House after the manner of bees returning to their hive, and each bringing in the necessary material to enable them to carry on the work.

When the first Bishop, Edward Partridge, was appointed to the high position of Bishop of the Church in Zion, his duty, as given by revelation, was not to deal with tithing. Indeed tithing was not even mentioned in the whole revelation, but he was required to receive the consecrations of the Saints, and to set off to them their inheritances. No revelation had yet been given upon the subject of tithing. When the Saints had gone up from Kirtland to Jackson County in Missouri, and had been driven to Clay County, and from Clay to Caldwell County, and when Brothers Joseph and Hyrum, David and Oliver, and the leading authorities of the priesthood at that time were congregated in Far West, the then gathering place of Israel, and where a Temple was appointed to be built, it was on the 8th of July, 1838, that the Lord gave for the first time to this people, through the Prophet Joseph Smith, the law on the subject of tithing, and we should understand this in order to approach the subject in a correct and proper manner.

Up to this time you will recollect that the Saints had gone to Missouri to receive inheritances according to the order of stewardships, consecrating all they had to the Bishop in Zion; and in turn he delivered to every man his stewardship and gave to him a written deed and covenant, in the name of the Lord, and in the

authority of his holy ministerial calling which could not be broken; and as you well know who are familiar with the history, the Saints were during the following winter of 1838-9, driven out from Missouri altogether.

We will now look at this short "revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to a question, "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing."

1. "Verily, thus saith the Lord, I require all their surplus property, to be put into the hands of the Bishop of my Church of Zion.

2. "For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church.

3. "And this shall be the beginning of the tithing of my people.

4. "And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

5. "Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

6. "And I say unto you, if my people observe not this law; to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

7. "And this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

Before going further I want to stop and consider the question asked by some, what He means where the Lord requires the surplus property of His people as the beginning of their tithing. Let us consider for a moment this word "surplus." What does it mean when applied to a man and his property? Surplus cannot mean that which is indispensably necessary for any given purpose, but what remains after supplying what is needed for that purpose. Is not the first and most necessary use of a man's property that he feed, clothe and provide a home for himself and family? This appears to be the great leading objects for which we labor to acquire means, and as, until the time that this revelation was given, all public works and raising of all public funds had been by consecration, was not "surplus property," that which was over and above a comfortable and necessary subsistence? In the light of what had transpired and of subsequent events, what else could it mean? Can we take any other view of it when we consider the circumstances under which it was given in Far West in July, 1838?

I have been unable in studying this subject to find any other definition of the term surplus, as used in this revelation, than the one I have just given. I find that it was so understood and recorded by the Bishops and people in those days, as well as by the Prophet Joseph himself, who was unquestionably the ablest and best exponent of this revelation.

Immediately following the persecutions of the Saints in the expulsion from the State of Missouri, the Prophet Joseph, in 1839, found the sickly town of Commerce so nearly

depopulated, by disease, that its remaining inhabitants were glad to sell out to him their sickly place, which afterwards became the delightful Nauvoo—for God blessed it and made the place healthy as well as beautiful. Soon a site was selected on which to build a Temple, as says the Lord, "which my people are always commanded to build unto my name." The corner stones were laid and the gathered saints were diligently at work on the building.

How did they build it? Here for the first time in this dispensation the principle of tithing was practiced by the Saints in the labor of building a Temple. Few, if any, in those days, who came to Nauvoo, had any surplus, and many had not a comfortable subsistence, consequently the tithing of the people on that Temple was mostly in labor as I well recollect—for I worked in the quarry every tenth day when I was not absent on missionary service. I remember very well that every man who was dependent on his daily labor went in good faith and performed the work assigned him, and it was considered and credited to him as his tithing. When brethren who had property gathered there they were tithed of their surplus property, and then after that of their increase of the residue from that time on. So abundant was the spirit of consecration among the Saints in those days, they voted rather than have the Temple fail of completion by the appointed time, they would appropriate their homes and the lots on which they stood for its accomplishment. After paying such surplus as the beginning of their tithing, "those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord." Again, "Verily I say unto you, it shall come to pass, that all those who gather to the land of Zion shall be tithed of their surplus property, and shall observe this law, or they shall not be found worthy to abide among you." This is a command; it does not say it may or may not be, but they *shall* not be worthy to abide among you. "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you." This language is plain and free from ambiguity. "And this shall be an ensample unto all the Stakes of Zion.

I call your attention to this that we may look at it and come to know what it really means to pay tithing. For I do believe that the majority of the brethren want to understand what is the mind of the Lord on this subject, because our blessings all depend upon our understanding what is his mind and will and then carrying it out to the best of our ability. Some who pay their tithing think they ought not to be called upon for any offerings to the Temple or poor, and say, "If I have to make donations I cannot pay tithing;" and they act accordingly.

I might go on to speak about a great variety of views which are taken of this subject, but suppose we take a look at what the Lord said and did about these things anciently. First, a word concerning offerings. People carry something to the poor because they feel it to be a requirement; but do they do it in the way that they may receive the blessings of the Lord that per-

tain to the giving of those offerings? There is a great deal more belonging to this, than I shall attempt to explain now. The first manifestation of God's favor and of his disfavor to man over the matter of offerings was towards two of the sons of Adam—Abel and Cain; Abel brought the firstlings of his flock and of the fat thereof, such an offering was acceptable to the Lord, and because of this the favor and blessing of God was upon him. Cain, his own brother, child of the same parents, brought his offering to the Lord, but his offering the Lord could not accept, it was displeasing in his sight. The Bible does not give us the particular reasons for the acceptance of Abel's and the rejection of Cain's offering; but the Talmud, an ancient Jewish record, informs us that "while Abel selected the finest and best-conditioned animals of his flock, Cain offered fruit of an inferior quality, the poorest which the earth afforded. Therefore, Cain's offering was unheeded, while the fire of acceptance fell from heaven, consuming the gracious gift which his brother had presented to his Maker."

Cain's offering did not represent that gratitude and acknowledgement which was witnessed in his brother Abel's. And while God could pour out his blessing and spirit upon Abel, accepting of his offering, He could not do so to Cain. We may take this down to the times of Israel in the land of Canaan. The Lord, when he gave them the law of tithing, gave also the particular item of offerings. They had to bring peace offerings and different kinds of offerings before the Lord, that by complying with these the favor of God might rest upon them. But to give a more striking and significant instance, let me refer you to the case of Solomon, who wanting a certain peculiar blessing from the Lord, offered a sacrifice unto the Lord of 3,000 bullocks, and said he, "O, Lord, if thou wilt accept of my offering, I desire not the riches nor the wealth, nor the honor of the world, but I desire wisdom, that I may be able to lead the people in the right way of the Lord." What effect did this offering produce? The Lord granted the desire of his heart. Here was a standard given. Solomon did not want a blessing worth a certain amount, he wanted one that should reach his people through him; the blessing that he might be enabled to rule over them in wisdom. He sought such a blessing, and not the blessing of earthly goods; and God granted it to him, and he made the wisest of men and the best ruler that ever led that people; although his heart was led astray, after idols, as the Lord told him it would be if he took wives from other nations which were idolatrous. When we make offerings unto God, they should be of the best and the choicest that we have, and when this is the case we can with more freedom and faith ask our Father for some of the best of His blessings. But if we give the poorest of our property as some do, will it be acceptable to the Lord, and shall we obtain the blessing we desire?

If you were going to make an offering to the nobles of the earth, you would never think of presenting anything but the best and choicest of the kind of gift you were going to make. I do not want to speak lengthily upon this matter of offerings, but to merely remind you that when we make offerings we should do so in sincerity, imparting the best we have, as did Abel, and never presenting anything that our better

nature would intimate to us would not be acceptable to God or His servants, that we may not share the lot of Cain.

Let us now return more particularly to the subject of tithing. The Lord gave to His people anciently the law of tithing. It is recorded in the 14th chapter of Genesis, that Abraham, when he went out with 318 trained men, in the power of God, slew certain wicked kings, thereby winning the admiration of God's High Priest Melchisedek, who we are told, went out to meet him when he was returning home, and blessed him. Abraham turned over one-tenth of the spoils that he had taken to this man of God; he did not even take them home, so regardful was he to conform to this law, which he respected and honored, and the observance of which brought such great blessings upon his own head and upon the heads of his generations after him, who also observed this law. Paul, hundreds of years afterwards, quoted it as an example for those of his day.

The Bible informs us that Jacob, while serving for his wives, recognized this law, and said to the Lord: "Of all that thou shalt give me I will surely give the tenth unto thee." The Lord blessed him with the desires of his heart and prospered him exceedingly. He paid his tithing.

So also the Prophet Joseph and other leading Elders of the Church in our own day have covenanted with the Lord and paid their tithing with most careful consideration. When Israel was being brought up from the land of Egypt, and the Lord established his law among them to make them his people, he gave them the following commandment in regard to tithing. Leviticus 27, 30, 34: "All the tithe of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord." And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatever passeth under the rod, the tenth shall be holy unto the Lord." "Whatsoever passeth under the rod." Do you know what that means? I will relate the history as it has come down to us. When they came to pay their tithing the Lord told them it should not be the poorest neither would he ask the best; therefore they put their flock or herd in a pen having an outlet just large enough for one to pass out at a time, and as the animals passed in single-file, the owner stood by with a rod in his hand that had been dipped in some sort of coloring material, counting them as they came out, and touching every tenth animal with his colored rod. He would not go in among them and pick them lest his judgment might not be right, but the flock passed out according to their own inclination, and as they passed, the owner stood with the coloring rod and marked on the back of every tenth animal, and after all had passed out to an adjoining fold, those that were marked were then picked out from the flock. "He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." They were to take it as it came, not to pick the good nor the bad; this was the requirement, that they should give to the Lord tithes of all: Leviticus, 27, 30 and 33. There is another feature in this which is worthy of notice, while all Israel paid these offerings and tithes of

their seed and grain, flocks and herds, to the ones appointed to receive it—to the Levites; that tribe of Israel was forbidden to have any other property, but they had to live on the tithing thus presented. Still they were required to pay a tithe of what they received the same as the rest of the people. The Scriptures say about this in the 18th chapter of Numbers: "And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fullness of the winepress." Thus we see that the Levites had to pay tithing of all they received.

Again, the Lord called upon Israel to hold at certain seasons what they called feasts. He told them that they should bring their supplies, provisions, etc., at the times of these feasts, and that on the first day they should not do any manner of work, but should come together on the day of the feast of Pentecost and the passover, and should remember how the Lord passed by them in the land of Egypt; and the first day and the last day of the feast they were required to keep without working. And the people were commanded to eat before the Lord with clean hearts and with rejoicings, and were particularly requested to invite the Levite who was without part or inheritance among them. The Lord pointed out things definitely for His people, and as long as they obeyed strictly the requirements made of them they flourished and prospered in the land. And it was wonderful how that little land of Canaan was made to support the millions of Israel, with all their flocks and herds. It was truly a land flowing with milk and honey. And it was because of the blessing of God that was upon it.

The Lord our God wants us to sanctify this land unto him by paying our tithing and offerings, that He may bless it unto us and make it a blessed land upon the face of the earth, not only to us but to our generations after us. He has gone so far as to say that kings should not rule over it, and that if the people who live upon it should become wicked, when the cup of their iniquity became full they should be cut off. These are great promises made unto us if we carry out the requirements of the Gospel. And yet, how little do we know of the great blessings that follow obedience to the law of tithing? Some seem to forget that if they do not pay tithing, they are not even entitled to a recommend from their Bishop to partake of the general blessings of the Lord's house. They do not seem to realize this. The day is coming when you will want to go into the Temple of the Lord which is now being erected in your city, and receive your ordinances there, the records will be searched to see if you have paid your tithing. And then you will have occasion for sorrow, and regret if you have not been faithful to this requirement in times of prosperity, and while you could have paid as well as not.

There are some features of this subject which seem like a crowning climax of the text. After the Lord revealed to Israel the law of tithing, and after telling them how

to keep the feast of the Passover, etc., he tells them another peculiar thing, to which I wish to call your attention, as it is connected with the subject—in Deuteronomy, xxvi, 12, 13.

"When thou hast made an end of tithing, all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled.

"Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me."

Here is a curious saying: When thou hast made an end of this tithing, and eaten within thy gates, then thou shalt say before the Lord: "I have brought away the hallowed things out of mine house, and also have I given these unto the Levite, and the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them." Now, supposing there was an ordinance of that kind instituted among us that at the close of each annual settlement, it was required of each man to say, I have paid my tithing, the tenth of all the Lord has given unto me; I have delivered it to my Bishop or to the storehouse of the Lord, as the Lord has required. And then to say, I have done all things according to the commandments of the Lord my God, and have not failed in any of these things. How many of us could lift up our hands and say that we have done all that God has required? There was the point—God brought it home to the people, and when a man could say this his neighbors knew he was living the law of God. This was something that created confidence and fellowship between man and man. When they could thus testify that they had done all that was required of them, they could also, with good grace and faith, ask the blessings of God upon them and their land as written in the 15th verse of the chapter just quoted: "Look down upon thy holy habitation from heaven and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." As the Lord has in like manner said unto us.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

There is one other thing in connection with this wherein the Lord gave to the people a requirement which it would seem was intended to reach home to their hearts and to prevent greed and covetousness. Every seventh year was a year of jubilee or release when the poor, the unfortunate, the bondmen and

the debtor were set free.

If a man borrowed of his neighbor during the early part of the six years, he had more time which gave a better prospect of being able to pay before the seventh year arrived. If another wished to borrow during the sixth year, not having so much time to earn or make the pay, persons having money to lend would naturally feel that it was doubtful if they would get their money back.

Upon this peculiar feature of financial policy the Lord says, "if there be among you a poor man or one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him and shalt surely lend unto him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, 'the seventh year, the year of release is at hand,' and thy eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deut. xv., 7-11.

How wonderfully the Lord in all his teachings seeks and works to do away with covetousness, that sin which is idolatry, from the midst of his people. "If thy brother come to thee on the sixth year thou shalt not close thine hand against him, but thou shalt open wide thine hand unto him. Thou shalt not let thy wicked heart say, that the seventh year, the year of release is at hand and I perhaps will lose it all.

Brethren, since so exalted sentiments of charitable benevolence were given to the ancients, under the law, shall we to whom the fullness of the Gospel has come, let these precepts pass by unheeded without treasuring them up in good and honest hearts?

I have but just begun to open the door, just commenced to enter into some details that environ this great and vastly important subject. I have only aimed at the importance and general bearing of this law upon the Saints, as touching all that the Lord gives unto us, not dealing in the least with the administration of His law.

Let us consider—who is it that causes the grain to increase when we put it into the earth? Who makes our flocks and herds to increase? Who gives us the vitalizing air we breathe—the liberty we enjoy with all the hopes and promises of eternal life and glory through obedience to the Everlasting Gospel? God the giver of every good gift.

From the foregoing we learn that the law of tithing is a strict commandment, a law which if obeyed faithfully by God's people will bring blessing, plenty and sanctification of the land occupied by them unto God and His purposes, but if disobeyed the disobedient "shall not be found worthy to abide among the Saints, and this land shall not be a land of Zion unto them."

That the difference between tithing and offering is that tithing is designated, meaning one-tenth, neither more nor less; while offerings are also required, the amount is left optional with the giver—the measure he metes will be measured to him again.

That the tithing of all that the

Lord gives unto us belongs unto Him, and it is our first duty to the Church to pay it, and after that the sacred precepts, teach offerings and a generous benevolence to the poor and needy, whether in gifts or loans —discouraging greed or covetousness of this world's goods, which is idolatry.

I earnestly pray that the Spirit of God may enable us to master this and all other principles of the Gospel, until we shall possess the riches of eternal life, the greatest gift of God to man. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN PAYSON, THURSDAY EVENING, NOV. 23RD, 1882.

Reported by John Irvine.

MAN'S NATURAL SPIRIT AND THE SPIRIT OF GOD — OUR RELATIONSHIP WITH HIM — HIS DEALINGS IN THE LATTER DAYS — WHAT IS EXPECTED OF THE SAINTS—THEIR POSITION AND LABORS AMONG THE NATIONS—CHRIST THE EXAMPLE TO ALL HIS FOLLOWERS—WORDS OF COUNSEL TO PRIESTHOOD AND PEOPLE.

We are living, as Brother Cannon has remarked, in a most important day and age of the world. The times are pregnant with greater events than any we have any knowledge of in the history of God's dealings with His people among the nations of the earth in the different ages. The very fact of our gathering together as we do is a very peculiar thing. It differs from the way of any other people. It is a part of the Gospel, and inspired by the spirit of revelation, even the gift of the Holy Ghost which comes through obedience to the Gospel. There is and always has been a spirit abroad in the world which is really a portion of the Spirit of God, which leads mankind, in many instances, to discriminate between good and evil, and between right and wrong. They have a conscience that accuses or excuses them for their acts; and although the world of mankind is very wicked and very corrupt, yet it will be found that almost all men, though they may not do good themselves, appreciate good actions in others.

The scriptures say that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined

the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us." The Scripture further says, He has given unto them a portion of his spirit to profit withal. But there is quite a distinction between the position that these people occupy and the one which we occupy. We have something more than that portion of the Spirit of God which is given to every man, and it is called the gift of the Holy Ghost, which is received through obedience to the first principles of the Gospel of Christ, by the laying on of hands of the servants of God. Hence, when the Gospel was preached in former times among the people they were told to repent of their sins; to be baptized in the name of Jesus for the remission of their sins, and then to have hands laid upon them for the reception of the Holy Ghost. They were told, moreover, what this Holy Ghost would do; that it would take of the things of God and shew them unto them; that it would cause their old men to dream dreams and their young men to see visions; and that it would rest upon the servants and handmaids of God, and they should prophesy. These are the operations of that Spirit which dwells with God, the Father, and God, the Son, namely the Holy Ghost. It is this Spirit that brings us into relationship with God, and it differs very materially from the portion of spirit that is given to all men to profit withal. The special gift of the Holy Ghost is obtained, as I have said, through obedience to the first principles of the Gospel. Its province is to lead us into all truth, and to bring to our remembrance things past, present and to come. It contemplates the future and unfolds things we had not thought of heretofore, and these things are very distinctly described in the Bible, in the Book of Mormon, and in the Book of Doctrine and Covenants. Herein lies the difference between us and others, and it was so in former times. One of the ancient Apostles in speaking of our relationship to God, says: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Again it is said: "And if children, then heirs, heirs of God," that is, rightful inheritors of the things of God, "and joint heirs of Jesus Christ; if so be that we suffer with him, that we may be also glorified together." It is the Gospel of the kingdom that has brought us into this relationship with God. We enjoy the same spirit that the Saints enjoyed anciently in the days of Jesus, in the days of Moses, in the days of Enoch, in the days of Seth, back to the days of Adam. The Gospel which we have received is the everlasting Gospel, which, through the atonement of Jesus Christ, brings men into close relationship to God, their heavenly Father, and makes them heirs of all the promises that God has made unto His people. Hence we occupy this position—God is really and truly our Father and we are His children. He is "the God of the spirits of all flesh," and he has told us to draw near unto Him. He has taught us how to pray, and in what manner to approach Him and to ask for such things as we need. This is the position we occupy if we can comprehend it, and we are called upon by the Almighty to do a great work. He has taken very great pains in introducing the prin-

ciples of the Gospel. In the first place He has Himself spoken to us from the heavens, as also has His Son Jesus Christ. He has restored the everlasting Priesthood. All those men who had it in their possession heretofore—that is those who held the keys of it upon the earth—have appeared and restored the authority of the Holy Priesthood which they held. Thus John the Baptist appeared, and laying his hands upon Joseph Smith and Oliver Cowdery, ordained them to the Aaronic Priesthood, using the following words: "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Peter, James and John afterwards conferred upon Joseph Smith the Melchisedec Priesthood, which holds the key of the mysteries of the kingdom, even the key of the knowledge of God. By this Priesthood the mind and will of God is made known unto man; by it man can walk according to the light and intelligence which God imparts. Men have been ordained to this Holy Priesthood, and they have gone forth to preach the Gospel to the nations of the earth. In this labor they have been sustained, blessed and upheld by the Lord, for although the world has generally been opposed to them in their ministrations, yet He has given unto them power, wisdom and intelligence, whereby they have been able to sustain and maintain the principles which God has revealed. And then the sheep of God—that is, the thousands that have been gathered together from among the nations—have been led to see and believe in and obey the Gospel as it has been presented to them. Jesus said that His sheep would know his voice, and a stranger they would not follow. Through the medium of the Gospel we have been gathered together in these valleys of the mountains to-day. Why did the Lord call upon us? That He might have a people who would obey His law; for the world generally will not listen to the voice of God; the nations of the earth, the kings of the earth, the princes of the earth, the presidents of the earth, the legislators of the earth, and the powers of the earth, will not listen to the voice of God, and He has called us together, as He said He would do, "one of a city and two of a family." He has gathered us together that we may be taught of Him. It is written in the Prophets that the people "shall be all taught of God;" and we want to progress in this intelligence and in the principles which God has revealed until men shall not say one to another, "Know ye the Lord, for all shall know Him, from the least to the greatest." This is the position that we are expected to occupy. Having obtained this knowledge of God, we are to teach it to others, so that the eternal principles he has revealed may be disseminated among the nations of the earth, until the honest in heart shall be gathered out, until all that love truth and are desirous to know the will of God and do it, will be under the direction and guidance of the Lord. And then, when the will of God is done among the saints of God upon the earth as it is done in heaven, a part of that which Jesus prayed for will be accomplished. Jesus taught his dis-

ciples to pray that the will of God might be done upon the earth as it is done in heaven. At the present time it is not done in all the earth, but it may be done among us if we will subject ourselves to the law of God, the word of God, the will of God, and the principles of eternal truth, and follow the teachings of the Spirit of God; for as many as are led by the Spirit of God are the sons of God, and if sons then are they heirs of God, and joint heirs with Jesus Christ. Now, it is the rule of God which is desired to be introduced upon the earth, and this is the reason why the Father and the Son appeared to Joseph Smith, why John the Baptist conferred the Aaronic Priesthood, why Peter, James and John conferred the Melchisedec Priesthood, why Moses came to bestow the dispensation of the gathering, and why other manifestations have been given unto us as a people, His elect, whom He has chosen from among the nations. This is an honorable position for us to occupy. We are called to fill various duties that God requires at our hands. And our position is not a nominal thing; it is a reality. It is true that God appeared to Joseph Smith, and that His Son Jesus did; it is true that John the Baptist appeared; it is true that Peter, James and John appeared; and conferred upon him the Holy Priesthood; it is true that Moses and Elias appeared unto him and that these all conferred upon him the keys of their various dispensations; it is true that this Priesthood has been conferred upon us; it is true that the Gospel has been preached by the Elders of Israel to the nations, so far as they have yet gone; it is true that those who have obeyed this Gospel have received the Holy Ghost and have been placed in communication with God our Heavenly Father. These things are all true. It is also true that Elijah has appeared that the hearts of the fathers might be turned to their children and the hearts of the children to their fathers—that is Adam, Seth, Methuselah, Noah, Abraham, and the men of God in different ages—that a general interest might be manifested towards the works of God and the people of God as they have existed upon the earth, that we may stand as saviors upon Mount Zion, and build up temples to the Lord, and then go and administer in those temples for the living and for the dead, that there may be, as the Prophet Joseph has said, a welding link that will cement and bind other peoples with us and we with them, and that there may be a bond of union, also, between the people on earth and those in heaven, that we may operate together, they in the heavens and we on the earth, for the accomplishment of the purposes of God pertaining to the peoples that have lived, that now live and that will live.

These are some of the objects of our existence, and this is the reason we are gathered together in these valleys of the mountains. It is a curious thing when you reflect that when you were baptized into this Church nobody could keep you from gathering here. To do so, many wives have had to leave their husbands, many husbands have had to leave their wives, children have had to leave their parents, and parents have had to leave their children. But we are gathered together that we might learn the laws of life and the word of God, and that we might comprehend the duties and responsibilities that devolve upon us—that we might learn

how to save ourselves and how to save our wives and children, our fathers and mothers, our uncles and aunts, our grandfathers and great grandfathers, who did not have the privilege which we enjoy. This is the position we occupy, that is, if we are living our religion, keeping the commandments of God and obeying those eternal principles which He has revealed to us. There are no people living upon the face of the earth to-day, who enjoy the privileges that this people enjoy, nor that have the light, the truth, or the intelligence which we have. The world does not understand us, nor the principles we have received, and consequently we are persecuted, opposed, and abused on all hands. It makes no difference, however. We are here to do the will of God, to build up the kingdom of God, and to establish the Zion of God. And we have been, many of us, to the ends of the earth, I was going to say, but we have not been quite to the ends, in fact I do not know where the ends are; but we have been up and down the earth a great deal, and then there are a great many places we have not yet visited. It is true the world has not treated us very well, and I sometimes think that we entertain too much of the same spirit that the world exhibits towards us. We are inclined to return evil for evil. We ought not to do that. We should return good for evil. "Bless them that curse you, and pray for them that despitefully use you," said the Savior. We have had the Gospel committed to us. For what? That we might be the messengers of life and salvation to others, not of death, damnation and destruction, but the messengers of life and salvation. How was it with Jesus when he was upon the earth? "God sent not his Son into the world to condemn the world; but that the world through Him might be saved." He came to be a Savior to the world. He has not set us apart to condemn the world but to preach the Gospel of life and salvation to the world. It is not for us to feel in our hearts a principle of destruction, but a principle of salvation, and to seek to benefit, to bless, and to exalt the human family, as many as will come under the influence of the Son of God, and that those that won't, why we will leave them in the hands of God; it is for Him in His own way and in His own time, to do with them as He may see fit. It is for us to carry out His designs; it is for the Twelve, the Seventies and others to preach the Gospel to the world and gather out the honest in heart; it is for us to give the inhabitants of the earth fair warning, that they may comprehend the true state of things and have the principles of life presented to them. "But," says one, "they act very mean towards us." Well, so they do. But, then they don't know any better. Don't know any better? No, they don't. They don't comprehend things as we comprehend them. We profess to be acquainted with the Spirit of God, as I before said, and with the light of revelation, they don't. And furthermore, "The things of God knoweth no man, but the Spirit of God." Well, but don't God say He will come out in judgment against the wicked? Yes; but that is His business and not ours, unless He calls on us to help Him, and we must continue to bless them that curse us, and pray for them that despitefully use us. It is our business to preach the Gospel, and gather together God's elect from the four quarters of the earth. It is for us to act right—that is the

First Presidency, myself and Counselors. We are poor, frail, weak creatures, just as you are, and you are just as much as we are; there is nothing to boast about in any of us. Any blessings we have received are the free gifts of God to us. And He expects us to magnify our Priesthood and calling and to honor Him. What else shall we do? We will preach the Gospel; we will try and gather the people when we have preached; we will build Temples as we are doing, and we will administer in them when they are finished, in accordance with the pattern God has shown us, and we could not do so unless He had shown us. Those men that prate so much about our affairs and ignorance, we might build Temples for them, but would they know how to administer in them? No; they would not; and there is not a man living in the world outside of this Church who could perform the first ceremony in a Temple of the Lord of Hosts, and we would not ourselves have been in possession of that knowledge had God not revealed it to us. But having this knowledge we can enter into these Temples and administer for the living and for the dead. But we must humble ourselves before the Lord, we must put ourselves right, we must teach our families the principles of life, we must do right by our neighbors and by everybody, we must magnify the Lord and observe His law, purge ourselves from everything that is wrong, and say, "O God, try me and prove me. Give unto me Thy Holy Spirit that shall light up the candle of intelligence in my soul, that I may be enabled to see myself as Thou seest me, and if there is anything wrong in me show it unto me and give me power to put it away, that I may have the truth and be full of the Holy Ghost, the light of revelation, and the power of God." We want to put ourselves and our families in order. And then let us learn to acknowledge the hand of God in all things and obey His law and keep His commandments in everything; not in one thing only, but in everything, that the Spirit and blessing of God and the power of God may be with us, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation; that we may be full of joy, peace and thanksgiving to God our Heavenly Father, that we may be true to our devotions at the family altar, and every morning and every evening bow before the Lord with our family and all that pertains to us. And then let the quorums seek the spirit and power of the Priesthood that belongs to them, whether High Counselors, Presidents of Stakes, High Priests, Bishops, or whatever they may be, that all may magnify their calling and be full of the Holy Ghost and the power of God, laying aside our follies, our covetousness and our evils, and wherein we have done any wrong make restitution for that wrong. Now, this is the word of the Lord to you if you can receive it. Let us try and obey the word and will of God, and keep His commandments, and then call upon the Lord and He will hear our prayers. His eyes are over His people, and His ears are open to their cries. God will stand by His Israel and he will deliver His people if they will only serve Him. No man, no power, no nation can harm you if you are followers of that which is good, for God will sustain His people. Zion is onward, onward and onward. The kingdom of God will be established. No power upon the earth can stay the hand of the Almighty.

Let us, then, be humble and faithful, and fear God and keep His commandments, that the Holy Ghost may dwell in us, that the peace of God may abide in our habitations. Let us dedicate ourselves and our families and all that pertains to us to the Lord, and we will feel that we are blessed of Him. The work we are engaged in is not a phantom. We are going to build up the Zion of God; and the kingdom of God will continue to grow and increase until "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever." If we will be faithful, God will bless us and prosper us, and all things spoken in the Prophets will be fulfilled.

God bless you and lead you in the paths of life in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

IN THE MEETING HOUSE, KAYSVILLE, DAVIS COUNTY, SUNDAY MORNING, DECEMBER 10TH, 1882.

(Reported by John Irvine.)

HARDSHIP THE HERITAGE OF THE SAINTS — THE NECESSITY OF TRIAL FORGIVENESS OF ENEMIES — INSPIRED DREAMS, "GET THE SPIRIT OF GOD"—THE GREAT WORK EXPECTED OF THE SAINTS — LABORS AMONG THE LAMANITES.

We have met again this morning to hear and receive instruction and worship the Lord and honor Him upon this holy Sabbath day.

The heavens are full of knowledge, full of instruction, full of revelation and of principle and decree, and I may say of judgment, all to be made use of in their day and time, and we have a right to all the knowledge, all the revelation, all the principles of truth, that we can claim by faith and diligence in serving the Lord and in the performance of our duty.

I look upon the Latter-day Saints as occupying a position, I may say equal, at least, to that occupied by the people of any other dispensation that God has ever given to man. We are a blessed people; we are favored of heaven and have received at the hands of our heavenly Father a great many blessings both of the heavens and of the earth, and we, as a people, should be grateful to the Lord our God for the many kindnesses He has bestowed upon us. We live, in fact, in the dispensation of the fullness of times, the last

dispensation in which the Lord will reveal his mind and will to the inhabitants of the earth, the last time in which the Lord will prune his vineyard, the last time in which he will set up his kingdom upon the earth, establish His Church, and build up His Zion, to prepare for the coming of the Son of Man. And while we sometimes feel and have felt in days that are past and gone, to complain because we meet with oppression, persecution and affliction, yet I wish to say to my brethren and sisters that these things are the heritage of the Saints of God. Any people whom God calls will meet with opposition from those who will not receive the Gospel of Jesus Christ. This has been the legacy of the Saints of God in every age from Father Adam down to our own day. Those that live godly in Christ Jesus must suffer persecution. I believe myself, from the reading of the revelations of God, that it is necessary for a people who are destined to inherit the celestial kingdom to be a tried people. I have never read of the people of God in any dispensation passing through life, as the sectarian world would say, on flowery beds of ease, without opposition of any kind. I have always looked upon the life of our Savior—who descended beneath all things that He might rise above all things—as an example for His followers. And yet it has always, in one sense of the word, seemed strange to me that the Son of God, the First Begotten in the eternal worlds of the Father, and the Only Begotten in the flesh, should have to descend to the earth and pass through what He did—born in a stable, cradled in a manger, persecuted, afflicted, scorned, a hiss and bye-word to almost all the world, and especially to the inhabitants of Jerusalem and Judea. There was apparently nothing that the Savior could do that was acceptable in the eyes of the world; anything and almost everything he did was imputed to an unholy influence. When He cast out devils the people said he did it through the power of Beelzebub, the prince of devils; when he opened the eyes of the blind, the Pharisees and priests of the day told the man to "give God the glory; we know this man is a sinner." And so all his life through, to the day of his death upon the cross. There is something about all this that appears sorrowful; but it seemed necessary for the Savior to descend below all things that he might ascend above all things. So it has been with other men. When I look at the history of Joseph Smith, I sometimes think that he came as near following the footsteps of the Savior—(although no more so than his disciples)—as any one possibly could. Joseph Smith was called to lay down his life; he sealed his testimony with his blood, and passed through some serious trials and afflictions. In section 122 of the Book of Doctrine and Covenants—the word of the Lord given to the Prophet while in Liberty jail—the Lord showed him his condition and position. He refers there to the trials and troubles he was called to pass through, and then compares them with what He Himself (the Savior) had to endure. He says: "And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of

hell shall gape, open the mouth wide after thee, know thou, my Son, that all these things shall give thee experience, and shall be for thy good. The Son of man hath descended below them all; art thou greater than He? Therefore, hold on thy way, and the Priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you for ever and ever." The Lord showed him in this revelation that these afflictions were necessary. We have been called to pass through trials many times, and I do not think we should complain, because if we had no trials we should hardly feel at home in the other world in the company of the Prophets and Apostles who were sawn asunder, crucified, etc., for the word of God and testimony of Jesus Christ.

How should we feel towards our enemies? President Taylor of late has called upon us, to exercise towards them the same spirit that was manifested by our Savior upon the cross: "Father forgive them they know not what they do." We should endeavor to exercise that spirit. Our persecutors, those who would seek to destroy us, do not know what they do. They do not comprehend us at all. Why, bless your souls, if the veil was lifted from off the eyes of the President of the United States, from off the eyes of the members of the Congress of the United States, and from off the eyes of our enemies, if this veil were lifted they would bow before the Lord and plead for these "Mormons;" they would do this if their eyes were open to see the future consequences of taking a stand against this Church and kingdom. But there is a veil over their eyes, because of their works of evil; and the day will come when all peoples will mourn who take a stand against the kingdom of God, the Zion of God, the Church of God, and the Lord's anointed; unless they repent they will, when they pass into the other world, go into outer darkness, where there is weeping and wailing and gnashing of teeth. It is impossible, however, for the Saints of God to inherit a celestial kingdom without their being tried as to whether they will abide in the covenants of the Lord or not.

Well, I feel we are a blessed people. We have prospered. The Lord is fighting our battles. The Lord holds the destiny of this nation and all other nations in His hands. Our enemies can go no further than He permits them.

We live in a day and time when the Lord has decreed to set up his kingdom for the last time upon the earth. That is the reason we have the privilege of building these Temples and these meeting-houses in the mountains of Israel. The Lord has set his hand to establish his kingdom according to his former promises, and it is going to prevail upon the earth. He has told us to fear not our enemies; that though earth and hell combine against us, they shall not prevail, if we are built upon the rock of Christ.

We have come to this earth upon a mission; and we have been gathered to the valleys of these mountains that we may be taught and instructed in the things of God; that we may magnify our calling before the Lord; that we may become saviors upon Mount Zion; that we may have power to go forth and warn the nations of the earth. I look upon the mission of the Latter-day Saints

as being as important as that of any people that ever lived in any age of the world. I have often expressed my views with regard to this. As Elders of Israel, very few of us fully comprehend our position, our calling, or relationship to God, our responsibility, or work the Lord requires at our hands. The Lord has given unto us the Priesthood. This is conferred upon us that we may administer in the ordinances of life and salvation. But to enable us to perform our duties acceptably, there is one thing we need, one and all of us, and that is the Holy Spirit. While in Winter Quarters, President Young had a dream in which the Prophet Joseph Smith appeared to him and said: "Brother Young, you exhort this people to obtain the Holy Spirit; with it they can do anything that is necessary; without it they cannot build up the kingdom of God." In one of my dreams while in Arizona, I had the same admonition from President Young. I thought he was attending one of our conferences. I said to him: "Can you speak to us?" "No," he replied, "I have done bearing my testimony in the flesh; I have merely come to see the people, to see you, to see what you are doing. But I want you to teach the Latter-day Saints to labor to obtain the Holy Spirit. It is one of the most important gifts that the Saints of the living God can possess. You all need this," he said, "in order to build up Zion. If you have not this Spirit—the Spirit of the Holy Ghost, the testimony of Jesus, the testimony of the Father and Son—you cannot get along. But if you are in possession of this Spirit, your minds will be open to comprehend the things of God." This is true. There is not a man in this Church and kingdom to-day, who, if he is in possession of this spirit, will set his heart upon the things of this world. Any man that loves the world, the love of the Father is not in him. We have received something better than the love of gold, silver, houses and lands; we have received the promise of eternal life. We have had conferred upon us the eternal Priesthood by which our heavenly Father has created all worlds and redeemed all worlds and has performed all his works from eternity to eternity.

Then, we should labor to obtain this Spirit while we are upon the earth that we may overcome every evil. We have a mighty warfare on hand. We have to contend against the world, the flesh and the devil. There are temptations that surround every man and woman, that is, if they attempt to keep the commandments of God, and no man or woman can inherit eternal life without passing through this warfare in the flesh. Other generations have had their turn. As a people it is our turn to-day. The old patriarchs and prophets have gone, their missions are ended, so far as their testimony in the flesh is concerned; but they were valiant in the testimony of Jesus Christ; they kept the law, and they will inherit a celestial glory.

I often reflect upon the promises made concerning the Priesthood. The Lord, in a revelation upon this subject, says, Doctrine and Covenants, 33rd to 41st verses: "Whosoever is faithful unto obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies. * * * All that my Father hath shall be given unto him. Therefore, all those who receive the Priesthood, receive this oath and

covenant of my Father, which he cannot break, neither can it be moved." Now, I sometimes ask myself the question, Do we comprehend these things? Do we comprehend that if we abide the laws of the Priesthood we shall become heirs of God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in store for the faithful. We are placed in a position to be proven and tried; we must be, we have been, we shall be, until we get through with our labors in the flesh. The Lord told Joseph Smith that he would prove us in all things, whether we will abide in his covenant, even unto death, that we may be found worthy: "for if we will not abide in his covenant, we are not worthy of him." Jesus Christ abode in the covenant; he kept all the commandments while he was upon the earth. He even was baptized by the hands of John, although it was not for the remission of sin, but to fulfill all righteousness. There was no part of the Gospel that Christ did not fulfill, and he called upon Joseph Smith to fulfill the same. This he did. He laid down his life. He went to the spirit world, and he is there watching over this people. He has power there, and so have our brethren who have gone to the other side of the veil. They are laboring for us. They are watching to see how we perform the work left to our charge.

I hope we live our religion. I hope we strive to keep the commandments of God. We occupy a very important position in the world. There are very few of the inhabitants of the earth who are laboring to build up Zion. There are very few, apparently, who are able to abide the law of God. There are very few who are willing to sacrifice anything for eternal life and salvation, and thousands will have to inherit a kingdom other than the celestial.

Nevertheless, my brethren and sisters, we are laboring and progressing in this work. Zion is advancing; the kingdom of God is rolling on. The progress of this kingdom has never stopped from the day of its organization; it never will until it has accomplished all for which it has been organized and established on the earth to accomplish. We have a great work to do. We are commanded to preach the Gospel to the nations of the earth. The Elders of Israel have been doing this for the last fifty years. We are still doing it, in the United States and other parts of the world. We shall continue to labor among the Gentiles just as long as the Lord says we must do so. But at the same time we have now been commanded to turn to a branch of the house of Israel. Here are the Lamanites, thousands and thousands of them surround us. They look to us for the Gospel of Christ. It is our duty to go to them and organize them, and preach to them the words of life and salvation.

Then, again, we have temples to build in our day and time, that we may go into them and do a work both for the living and for the dead. Our mission is more extended and extensive than we realize. There have been no Prophets, no Apostles, upon the earth for the last 1,800 years, that we are much acquainted with, except Nephi, who dwelt upon this continent several hundred years after the death of Christ. There has been no one upon the earth with authority to preach the Gospel to the nations of the earth. Many

generations have passed away. Many thousands of millions have passed into the spirit world. We are now at the end of the sixth thousand years. We are bordering upon the millennium. We are living in the great and last dispensation, in the which the God of Israel expects us, his servants, his sons and daughters, to perform the work which has been left to our charge. It is our duty to build these temples. It is our duty to enter into them and redeem our dead. Joseph Smith is preaching to the spirits in prison; so are all the Elders who have died in the faith. There are millions of them there, and they must have the Gospel offered to them. Joseph Smith and others cannot baptize the spirits in water, it is not the law; but their posterity, their sons and daughters who are living in the last dispensation, are expected to go into these temples and there redeem their dead. This is a good work, and it is a great blessing for men and women to have this privilege. We have one of these temples finished, and we are doing a great work in that temple. A hundred and sixty-two thousand persons have been baptized for the dead, and nearly seventy thousand endowments have been given in that temple. We have only just begun this work. We want the Logan temple finished, as also the temple at Manti, that the people may go forth and redeem their dead. Our forefathers are looking to us to attend to this work. They are watching over us with great anxiety, and are desirous that we should finish these temples and attend to certain ordinances for them, so that in the morning of the resurrection they can come forth and enjoy the same blessings that we enjoy. We are living in the flesh and have the privilege of receiving the Gospel of Christ for ourselves. Our forefathers had not this privilege; and as their posterity when we meet them in the spirit world we shall have the joy and satisfaction of knowing that we did our duty by them while here upon the earth. We occupy a position in this capacity towards them the same as we do to this generation. We occupy the position of Saviors upon Mount Zion.

There are a great many things I might mention that are of interest to the Latter-day Saints. We should humble ourselves before the Lord. We have been called to set our houses in order, that we should seek to obtain the Spirit of the Lord that it may enable us to magnify our callings in the Priesthood. We are under great responsibility. It won't pay to apostatize; "there is no money in it." Any man who receives this Priesthood and tastes of the word of God, and of the powers of the world to come—any man that turns away from these things, apostatizes, and turns away from the Church of God, shall not, in accordance with the revelations of the Lord to Joseph Smith, "have forgiveness of sins in this world nor in the world to come."

The Lord is laboring for his kingdom. In his hands he holds the destiny of this people and of this generation, and if we will do our duty he will sustain and uphold us and Zion will not be moved out of her place. I am anxious to see the Latter-day Saints rise up and magnify their calling. We (the Twelve Apostles, Seventies and others) are called to go forth to preach the Gospel to the Lamanites and organize them. I am glad of it. I have felt for a long time that we should turn our attention to them. They are the

literal descendants of Abraham, Isaac and Jacob, and the Lord is working in their midst. The vision of their minds is beginning to be opened, and they are to be taught the things of the kingdom of God. I have thought sometimes that they have more faith than the Latter-day Saints. I traveled among them for one year in Arizona and New Mexico. I visited those that dwell in the walled cities. They have some seven villages on the top of a mountain from 500 to 1,500 feet high. One thing struck me very forcibly while there. Although a good many of these people are superstitious, some of them sun-worshippers and so forth, yet they seem to be impressed with the idea that there is going to be a famine. They have enough grain and dried squash laid up to last them for years, and they think the day is not far off when they will need that which they have stored up. Don't we believe that a famine will come? I know some of our sisters are laying up wheat, I hope the Relief Societies will continue to do so, and the brethren should help them. I believe that the Latter-day Saints ought to store up grain against a day of want. The Bible tells us that prior to the coming of the Son of Man there shall be wars and rumors of wars, famines, pestilence, and earthquakes. All these things will come to pass.

It is a good time with us. The Lord has blessed us. He has blessed the earth for our use; and we ought to dedicate our families, our fields, our crops, our herds, to God. We should pay our tithing according to the law of God. We should attend to all the duties required at our hands. We should not neglect our prayers. Men should seek to enjoy the spirit of God, and the fellowship of His Holy Spirit. We should seek to do all the good we can, so that we may feel satisfied when we get through.

I pray God to bless you with His Holy Spirit; I pray that he will give us power to fulfill our calling in the Priesthood, power to build up Zion, power to finish these temples in which we may redeem our dead. This is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT GRANTSVILLE, SUNDAY EVENING, Oct. 29TH, 1882.

(Reported by Geo. F. Gibbs.)

MEN POWERLESS EXCEPT AS GOD PERMITS — ORDEALS NECESSARY TO PURIFY—ZION WILL TRIUMPH.

I am pleased to have the opportunity of again meeting with the people of Grantsville.

In regard to the remarks which we have just heard pertaining to the desires and intentions of the wicked they are true and correct; but at the same time I do not feel any trembling in my knees, do you? It has been said, the wicked rage, and the people imagine a vain thing; and the Lord will have them in derision. Again, the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool. There are other remarkable and significant sayings in relation to these things; and whatever the opinions and ideas of men may be, it will be found at last that the Lord rules, manipulates and manages the affairs of men, of nations and of the world, and therefore, neither this nation nor any other nation can do anything more than God permits. He sets up one nation, and puts down another, according to the counsels of his own will. And he has done this from the beginning, whether men believe it or not. And as regards what are called the mighty ones—the kings of the earth—one of the prophets in speaking of them says that he saw them gathered together in a pit; and that after many days they should be visited. All men are but human; their breath is in their nostrils, and they have no power but that which God gives them. Anything beyond this they are powerless to do; and why, then, should His people fear? We certainly, have a work to perform on the earth, and God our Father has selected us for that purpose, He raised up Joseph Smith and other men, and conferred the holy Priesthood upon them and to-day they are found organized as Elders, High Priests, Seventies, the Twelve, etc., by whom the Lord expects to lift up a standard to the nations, and an ensign to the people. And notwithstanding the calculations and plans of the world, we are told that when this standard is lifted up, the Gentiles shall seek unto it, "and his rest shall be glorious." That is the way I read my Bible: I expect you will find it in yours. We are not going to war. We did not originate this work any more than men originated any work in which God called them to labor, at any former time. God has been the chief mover and manipulator of men in the different ages of the world from the time of their first existence upon the earth to the present. He has given men their own agency, and they have the

privilege of receiving or rejecting it, but he holds them responsible for their acts. He does not hold us responsible for the acts of other men, nor for the acts of the nations.

He has given unto us a mission to preach the Gospel to every creature; and he that believes shall be saved, and he that believes not shall be damned. He has given unto us authority and has commanded us to preach this Gospel to the nations of the earth; and we have been doing it now for some fifty years, and are constantly sending out missionaries by way of fulfilling this duty. We have done this and are still doing it, not because the world love us very much; if they did, it would be a marvel, for Jesus in his day said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And there has been a spirit of opposition and antagonism to the Church and kingdom of God in all the various ages of the world. Paul speaks of men who had to wander about in sheep skins and goat skins, secreting themselves in deserts, in dens and caves of the earth; of whom the world was not worthy. Said he, these men showed plainly by their acts that they desired a better country; "wherefore God is not ashamed to be called their God, for He has prepared for them a city" which is incorruptible, undefiled, and that fadeth not away, reserved in the heavens for them. Such men had a knowledge of these things, and they did not seem to care very much about the consequences of their obedience to the laws of God.

The three Hebrew children exemplified their faith in God when they were told to do a certain thing; but, said they, we cannot do it. "But if you do not we will put you into a fiery furnace." All right; it is not a very pleasant ordeal to go through, but one thing we know, we will not bow down to your image, nor worship the god which you have set up. And that is a fact in regard to us. We do not know what God will permit men to do or what he will not; but one thing we do know, that is, we will not worship their god nor bow down to their image; and we feel quite easy about the result—at least, that is the way I feel. It was considered criminal for Daniel to pray to his God, but he prayed nevertheless; and the Lord was merciful to him and took care of him. The king felt a little better towards him than some of our pious people feel towards us. He was called a heathen king; but he was a man that had the fear of God in his heart, and he had respect for his fellow-men. And when Daniel was cast into the lions' den, in the morning early the king repaired to the place, and with a lamentable voice cried, saying, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" Daniel answered: "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouth, that they have not hurt me." I do not know, but I am inclined to think that if some of you Latter-day Saints had the same ordeal to pass through, that few, if any of the authorities of the land would feel as much interested in you as the heathen king did in Daniel.

It is necessary that we pass through certain ordeals in order that we may be purified. People sometimes do not comprehend these things; they think it would be very

nice to do as the Methodists sing about sometimes—sit and sing themselves away to everlasting bliss. And where is that? Somewhere they say beyond the bounds of time and space. I have never come across a person that was able to locate that place; and it is one of those thing I never could comprehend. But they did not all do this in former times. When no other power operated against them Satan himself undertook to interfere; and I sometimes think that he has done that very thing in our day. Job, for instance, was a curious sort of a character. It is said that on a certain occasion the sons of God met together, and that Satan also presented himself before them—rather a strange personage to meet with the sons of God. I think sometimes that we have exhibitions of that here. And on that occasion, as usual, he was full of accusations; you know he always has represented the saints of God as the meanest set of people that ever lived, and he is up to his old tricks to-day; but then, we are told that he was a liar from the beginning. When he went before the Lord—I suppose he had been complaining to Him of the people down below, for he is called the accuser of the brethren—said the Lord to him: Lucifer, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And Satan answered the Lord: Doth Job fear God for naught? Hast not thou put a hedge about him, and increased his substance, and blessed the work of his hands—as much as to say: "I, too, would serve the Lord, if he would treat me as well as Job has been treated; but let me have a rap at him and I will show you then what he will do." And the Lord gave him permission to afflict Job, but charged him that he was not to take his life; and the devil did afflict him, as you all know. But in all that he did he found that Job was true to his God, and that the confidence he reposed in him was not misplaced. Not discouraged, however, the devil appeared again before the sons of God, and the Lord took occasion to remind him that Job "holdeth fast his integrity, although thou movest me against him, to destroy him without cause." And Satan answered the Lord, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." The Lord then permitted the devil to afflict his body, which he did; and on the back of that he got Job's friends to come and visit him, and comfort him—you have heard of "Job's comforters"—and they did "comfort" him? they would have him believe that all his misfortunes and sufferings were because of his wickedness, and the judgments of God were overtaking him, and then to crown the climax his wife comes along and says, Job, I would not stand it any longer; I would curse God and die like a man. But, says Job, thou speakest like one of the foolish women. What, shall we receive good at the hands of the Lord, and not evil. And notwithstanding all that was brought upon him, he said, Though He slay me, yet will I trust in Him, for I know that my Redeemer liveth; and that He will stand in the latter day upon the earth, and that although worms may wallow in my flesh, and revel in my brain, yet, in my flesh shall I see God, these eyes shall behold him, and I shall see him for myself and not for another;

Job had faith in his God, and he delivered him; and in his latter days he gave him more children and more property than he had ever possessed before.

Again, we read of certain people, described in the visions of John, who were clothed in white raiment, singing a song that no man knew or could sing excepting those that were acquainted with the principles that they were. And who were they? They were those that had come up through much tribulation, who had washed their robes and made them white in the blood of the Lamb. And are we not told that we must be made perfect through suffering? Are we not told, that "it became him, for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through suffering?" I think that is the doctrine that we have read in our Bible; and that is the doctrine that I have always believed in. There are many of our good Latter-day Saints who are grasping and covetous and who take advantage of one another, and who frequently act dishonorably and who say things that are improper and wrong, and that are contrary to the principles of justice and equity; and sometimes it is necessary that men should be shook up a little. God in His wisdom has handled us from time to time. I can see men around me to-night whom I have seen and known for forty years —do you remember, brethren, when we had to leave the State of Missouri, "all hands and the cook?" And did we cry about it? I think not. I felt as happy then as I do now, and I feel quite comfortable to-night. I feel that all is well in Zion. As long as people have within them the principles of eternal life; as long as they have within them the hope that blooms with immortality and eternal life, what do they care about what is happening or going to happen; what do they care what this nation can do or is going to do. They can only do what God permits them.

We have learned many things through suffering, we call it suffering; I call it a school of experience. I never did bother my head much about these things; I do not to-day. What are these things for? Why is it that good men should be tried? Why is it, in fact, that we should have a devil? Why did not the Lord kill him long ago? Because he could not do without him. He needed the devil and a great many of those who do his bidding just to keep men straight, that we may learn to place our dependence upon God, and trust in Him, and to observe his laws and keep his commandments. When he destroyed the inhabitants of the antediluvian world, he suffered a descendant of Cain to come through the flood in order that he might be properly represented upon the earth. And Satan keeps busy all the time, and he will until he is bound; and I expect they will then have good times until he is loose again. The time will be when he will be cast into the bottomless pit, and he will not be able to deceive the nations any more until the thousand years have expired. I have never looked at these things in any other light than trials for the purpose of purifying the Saints of God, that they may be, as the Scriptures say, as gold that has been seven times purified by the fire.

The Lord has gathered us from the nations of the earth and has given to us His Holy Spirit. He has organized His Church, and He

has conferred upon us all the rights and privileges of the Holy Gospel. He has taught us how to save ourselves, and how to save our wives and children, and how to save the living and how to save the dead. He has taught us how to be saviors upon Mount Zion, and he has taught us that the kingdom is the Lord's; He has taught us that we are operating for him and his kingdom in the interests of humanity; for he is desirous to gather out from the nations all the pure, the virtuous and the noble, men and women who will observe his laws and keep his commandments.

Again, he has given unto us eternal covenants, as referred to this evening, which also are true and have emanated from Him. Can we violate the principles of eternal life? No, never. We have got to put our trust in God; let the consequences be as they may. And as long as we do this, and as long as we keep the holy covenants we have entered into with him and with one another, Zion will triumph; and the wicked will waste away until there will be no place found for them; and the man or the nation that lifts up his hand against Zion will wither before Almighty God. I will prophecy that in the name of Jesus Christ, and I will meet the consequences of what I say. But I will tell you what we have to do, my brethren and sisters, we must fear God in our hearts; we must lay aside our covetousness and our waywardness, our self-will and foolishness of every kind. As brethren, we must humble ourselves before the Lord, repenting of our sins, and henceforth preserve our bodies and spirits pure, that we may be fit receptacles for the Spirit of the living God, and be guided by him in all our labors both for the living and the dead. Our desires must be for God and his righteousness, until we shall exclaim with one of old: O God, search me, and try me, and if there be any way of wickedness in me, bid it depart. It is for us, as fathers and mothers, to go before the Lord in all humility and call upon him that his peace may be in our hearts; and wherein we may have done wrong, confess that wrong and repair it as far as we possibly can; and in this way let every man and woman in Israel begin to set their houses in order, and forever cultivate the spirit of peace, the spirit of union and love. And if the families of Israel do this throughout all the land of Zion, all fearing God and working righteousness, cherishing the spirit of humility and meekness, and putting our trust in him, there is no power in existence that can injure us; for God will stand by and sustain his people, and he will deliver them out of the hands of their enemies. And as for the world I will say again, and as I have said on other occasions, I care not what they may say or what they may do; the wicked, whether men or nations can do no more than our Father in heaven permits them to do, and so long as we are doing that which is right before him, why should we fear—are we not in his hands, and is not the whole world in his hands, and can he not do with us and with them as seemeth him good.

Brethren and sisters, God bless you, and may his peace continue with you, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE LORENZO SNOW,

DELIVERED AT LOGAN, ON SATURDAY AFTERNOON, NOV. 4, 1882.

(Reported by Geo. F. Gibbs.)

THE LORD INTERESTED IN THE SALVATION OF THE WHOLE HUMAN FAMILY — HIS PLANS, PURPOSES AND DEALINGS ALL TO THAT END —NECESSITY OF CHARITY, LOVE, UNION, ETC., IN THE CHURCH OF CHRIST — THE LOGAN TEMPLE AND A PROPHETIC GLIMPSE AT ITS FUTURE.

The speaker commenced by reading the 19th, 20th and 21st verses of the 17th chapter of the Gospel according to St. John, and then said:

It is a question in my mind when reflecting upon the subject herein contained whether we take into proper consideration the great purposes that God has in view with regard to the human family, and the manner in which he proceeds to accomplish them. When the Lord calls an individual or a class of individuals out from the world, it is not always with an object to benefit that particular individual or individuals. The Lord has not in view merely the salvation of a few people called Latter-day Saints, who have been or who may be gathered into these valleys, but the salvation of all men, the living and the dead. When the Lord called Abraham he made him certain promises concerning the glory that should come upon him and his posterity, and in these promises we find this remarkable saying: that in him and in his seed all the nations of the earth should be blessed. Paul in offering an explanation to this, says, in speaking of seed, it did not have reference "to seeds as of many, but one which was Christ Jesus;" that is, in Abraham and in Christ Jesus, his seed, all the families of the earth should be blessed; showing that in calling Abraham and in making this promise, the design of the Lord was to bless not only him and his posterity, but all the families of the earth.

In the dealings of God with man, we find that he often called upon the heathen nations with a view to the accomplishment of certain purposes. The Ninevites, for instance, received a communication from the Lord through the Prophet Jonah, telling them that in forty days their city should be destroyed. This people was worthy to receive warning by a revelation from God, as they manifested afterward in their repentance. And Jonah fled from the presence of the Lord, for he knew that the Almighty had respect for not only one nation and people, but for all nations and peoples that feared Him, and lived according to the light which they possessed; and he believed that the Lord would forgive that people; and therefore that he, as a Prophet, would fail in his prediction, and would suffer in his char-

acter as a Prophet. However, we find that Jonah turned up at last in Nineveh, a wiser, if not a better man. And he went to work in earnest, performing the mission to which he had been called, and delivered the message to the people. The king heard of it, and he had that faith in and that knowledge of the character of the Almighty that he believed and humbled himself, and used his influence with his nobles and people that they should do likewise, that the wrath of God might be turned and he had his people preserved. So he came down off his throne and called upon his nobles to put on sackcloth, and commanded that the beasts of the field should be covered with sackcloth, and the people repented and humbled themselves before God in the hope that he would turn away his wrath from them. And they so fully complied with the requirements that his judgment was reversed, and the great city preserved.

And when the Lord called upon the Prophet Jeremiah, he told him that his purposes were not confined to the people of Israel, but that he was interested in the welfare and salvation of all nations. On a certain occasion he was commanded to make yokes and to place them upon his neck; and when the messengers from the various nations should come to visit Israel, he was to send those yokes to their masters, their kings, and tell them what his mind and will were concerning them. The yokes were sent to six different nations, with a message requiring of those several kings certain duties. Those nations did not profess to believe in God; they worshipped idols, but God had respect to them notwithstanding. And it would not be a matter of astonishment to know that those people stood upon a far higher plane of morality and faith in God than the people of our boasted nineteenth century. Now, the Lord told them that it was his intention to make a certain person king over all the nations including theirs, and he required them to submit to this change in their governmental affairs, as he had appointed Nebuchadnezzar to hold dominion over all nations and peoples, and over the beasts of the field. "All these things are mine (says the Lord) and have I not the right to do with them as I please? Now you nations, if you do not wish to be uprooted, listen to the voice of my servant Jeremiah, and bow your necks to the yoke of Nebuchadnezzar." Even His own people Israel whom He had called and proposed to lift up in the eyes of the nations, Jeremiah was commanded to tell them to submit to Nebuchadnezzar, and thus permit themselves to go into captivity; which if they did not they should be overthrown, and Jerusalem destroyed. But they would not listen. They worshipped false gods, and they obeyed not the voice of the Almighty; but were guilty of all kinds of abominations, and were so full of wickedness that the anger of the Lord was kindled against them; and he permitted him, whom he called his servant, Nebuchadnezzar, to destroy their Temple, break down their altars, and scatter them throughout his kingdom. On a certain occasion the Lord inspired King Nebuchadnezzar to issue an edict in which His people Israel were much interested, as they were in captivity. Nebuchadnezzar had discovered the true and living God, and he felt to honor Him; and in order to fully satisfy his feelings in this respect he passed an edict to the

effect that whosoever would not respect the God of Shadrach, Meshach and Abednego should be cut to pieces and a dunghill be made of their houses. In this way the people in Jerusalem and in the country round about while in captivity were compelled to have regard to the true God, according to the edict of the heathen king. This is the way God worked in those days.

Finally when Jesus came, he came as a sacrifice not simply in the interest of Israel, or the posterity of Abraham, Isaac and Jacob, but in the interest of the whole human family, that in Him all men might be blessed, that in Him all men might be saved; and His mission was to make provision by which the whole human family might receive the benefits of the everlasting Gospel, not, as I say, Israel alone, but the whole human race; and not alone those dwelling upon the earth, but those also in the spirit world. The Apostles at first did not comprehend the universality of the purpose of the Lord, and it took the Lord some time to convince them. There was Peter, he had the idea that the Gospel was to be confined to the Jews; and in order to show him to the contrary the Lord sent a special manifestation, in the form of a sheet let down from heaven containing all manner of beasts, and then commanded him to arise, slay and eat. But Peter demurred, giving as a reason, that nothing unclean had entered his mouth. But he was told that what the Lord had made clean no man should call unclean. And after he had received this heavenly vision, he was waited on by messengers sent by a distinguished personage. It appears that the Lord had found a Gentile who honored Him, who gave much alms to the poor, and who prayed honestly and fervently unto Him. When Peter was conducted by the messenger to the place he learned that it was Cornelius, a Gentile, who had sent for him; who had assembled with his friends to hear what the Lord had to communicate. When Peter discovered himself in the company of Gentiles he considered it highly improper for one who was a Jew to be seen associating with that class of people. And then Cornelius explained how that an angel had appeared to him instructing him to send to Joppa to the house of one Simon, a tanner, etc. On hearing this Peter commenced preaching to him and his Gentile friends. And while he was speaking the Holy Ghost fell upon them, and they spake in tongues and prophesied. His eyes were now opened, and his views became changed from those narrow conceptions that he had entertained in regard to the dispensation of the blessings of the Lord being confined to a few. But when he saw that the Holy Ghost was upon them as it had fallen upon his own people, he asked, Who can forbid water that they should not be baptized? And he commanded that they be baptized. Peter learned that the Gospel of the kingdom was to go to all nations, that all might receive the benefits of the same, according to the promise made to Abraham, that in him and in Christ, his seed, all the nations of the earth should be blessed.

It was equally difficult to convince the other Apostles in regard to this matter, for when they found what Peter had done they chided him for so doing; so he explained to them how this departure occurred; how that the Lord had convinced him as to the propriety of allowing the Gentiles to be baptized.

I have thought sometimes that we take too narrow a view of the character and purposes of God. When the Lord introduces a dispensation to His servants, as a general thing it becomes necessary for them to operate in the interests of many. There is one thing, however, that should not escape our notice. From the verses which I have read the importance and the necessity of the Apostles being united, was shown, in order that the purposes of the Lord might be effective in the world. For unless the Apostles and those that believed on them were united, the world could not believe in the mission and purposes of the Savior. Therefore Jesus prayed to the Father that all those whom the Father had given Him might be one as He and the Father were one, that the world might believe that the Father had sent Him. In fact this is what the Lord designed to effect through Israel in bringing them out from Egyptian bondage; He wished to make of them a united people, a peculiar nation, a nation of people whom God could honor and respect in order that the world might believe, and that they might receive the blessings which He wished to bestow upon them, inasmuch as the human race are all the offspring of God; and if Israel had carried out His requirements, the world, no doubt would have been greatly benefited thereby, and the purposes of God more fully effected. The Lord wished to show His character, and the character of the heavens, and wished to extend his love and blessings through Israel to the whole human family; but Israel was disobedient and would not hearken to His voice. And as to the Apostles, so far as their fulfilling the wishes of the Savior concerning their being one, we are told by the revelations of the Lord through the Prophet Joseph, that his disciples in days of old had feelings one against another, and forgave not one another in their hearts, and for this reason they were chastened, yes, they were sorely chastened. The Apostles were persecuted, and with one exception perhaps, were finally martyred. And the churches they established never came to that union which the Savior prayed for, and consequently they failed to stand the tide of opposition. The Latter-day Saints are trying to do the work that Israel failed to do; and that the former Saints did not accomplish, and we can only do it by becoming one even as the Father and the Son are one, and this in order that the world may believe that we are sent of God. We have got to be perfect, and come to the measure of the stature of Christ Jesus, in order that the world may know that Jesus has sent and commissioned His Apostles, and restored the holy Priesthood. If we have division in our midst; if we be divided either spiritually or temporally, we never can be the people that God designs us to become, nor can we ever become instruments in His hands of making the world believe that the holy Priesthood has been restored, and that we have the everlasting Gospel. In order for us to effect the purposes of God, we shall have to do as Jesus did—conform our individual will to the will of God, not only in one thing, but in all things, and to live so that the will of God shall be in us. We have the same Priesthood that Jesus had, and we have got to do as He did, to make sacrifice of our own desires and feelings as He did, perhaps not to die martyrs as He did, but we have got to make sacrifices in order to carry out the purposes of God, or we shall not be

worthy of this holy Priesthood, and be saviors of the world. God intends to make us saviors not only of many that now dwell on the earth, but of many in the spirit world: He will not only place us in a position to save ourselves, but He will make us competent to assist in the redemption of many of the offspring of the Almighty. And that we may assist in the salvation of other people we are building the Temple on yonder plateau; and all Latter-day Saints in this Temple district are called upon to aid in accomplishing this work.

I have come now to what I wish to say about the business of this Temple, in reference to which I desire to speak a few minutes. I suspect that many of the Saints are anticipating the completion of this Temple next spring. As to when it will be finished I am not able to say; I think, however, it will depend upon the efforts we make to that end.

The speaker then went on to speak of the work that was necessary to be done, and proposed a way to accomplish the same; and then said:

I would not be afraid to prophesy, if I were in the habit of prophesying, that the people of this Temple district will be found ready and willing to do all that may be required by way of completing this building. And I have not the least doubt in the world—I believe it full, that angels will minister to the people, and the power of the Almighty will be made manifest to a greater extent than at any other time, or in any other house, since the days of Jesus. You know how it was in that Kirtland Temple, Jesus the Son of God, appeared in His glory standing upon the breastwork of the pulpit, His eyes like a flaming fire, and His hair as white as the driven snow, while His countenance shown like the sun in his brightness. And those who saw Him testify to this fact, and they describe His voice as the sound of rushing waters, as He said: I am He that was slain; I am He that lives; I am your advocate with the Father. Your sins are forgiven you. And He then blessed those who had assisted in building the Temple to His name, and He accepted it at their hands. And this people will be entitled to those blessings that Jesus in His glory pronounced upon those who aided in building the Kirtland Temple, inasmuch as they contribute in the future as liberally as they have in the past.

DISCOURSE BY ELDER CHAS. W. PENROSE,

DELIVERED IN THE ASSEMBLY HALL, SUNDAY, JAN. 14TH, 1883.

(Reported by Geo. F. Gibbs.)

REVEALED RELIGION AND MAN-MADE METHODS OF WORSHIP—ONLY ONE TRUE AND ACCEPTABLE WAY TO WORSHIP GOD — ANCIENT AND MODERN REVELATIONS CORROBORATE EACH OTHER — GOD'S SPIRIT THE LIGHT AND LIFE OF THE WHOLE WORLD — MEN GENERALLY CHOOSE DARKNESS RATHER THAN LIGHT — THE COMING FORTH OF THE LIGHT IN THE LATTER DAYS — JOSEPH SMITH AND HIS DOCTRINES—THE SPEAKER'S PERSONAL EXPERIENCE—THE OPERATIONS OF THE SPIRIT — THE WAY TO OBTAIN KNOWLEDGE FROM GOD—THE NECESSITY OF PRIESTHOOD AND CHURCH GOVERNMENT — THE HEAD OF THE CHURCH GOD'S MOUTHPIECE TO THE CHURCH — THE PERFECTION, BEAUTY, AND HARMONY OF THE LORD'S WORK.

I feel thankful, my brethren and sisters, that I have the privilege, with you, of assembling in this place to worship God; and I feel very thankful that we are able to meet and worship God in the way that He has appointed; and that the religion that we have embraced is no cunningly-devised fable of man, but is the very truth of the eternal God, and has been sent down from heaven in these latter times for our benefit, for our guidance, and for our salvation, if we will hearken to and obey it.

The God whom we worship is not a God of our own invention, but a God who has revealed Himself to us, to a certain degree, and who has pointed out to us the way in which we should walk. There is a prevalent idea in the world that all the God there is, is such as men have framed and fashioned in their own minds. It is true that the people of the earth in different ages have imagined a great many things in regard to Deity. They have set up Gods of their own, worshipping them according to their own notions. But this is not the case with the people called Latter-day Saints. They have not framed and fashioned a being to fall down before and worship; but they have received communication from a Divine Being with instructions how they should act, and those instructions form their religion. The leaders of this Church have not invented the system; but every principle connected therewith has been revealed from on high.

The God whom the "Christians" worship is a being of their own creation—if, indeed, there can be such a being as they describe him to be; they have formed certain notions concerning deity, and then they have formulated those notions into

articles of faith or religion. So with the heathen nations, so-called. They have formed idols of wood and stone; others have chosen the heavenly bodies, such as the sun, which represent to them certain qualities which they think deity should possess. Not that the heathen nations really and truly worship the wood or the stone, as such; but the images which they set up, or the objects which they adore merely draw their attention to something behind and above and greater than those objects. So with the Roman Catholic. When he bows down before the image of the Virgin Mary, or before the image of the Savior upon the cross, he does not profess to worship the picture or the image; these are merely methods to lead the mind to something beyond what the natural eye sees. But then, these various deities which people worship are, after all, the emanation of their own minds; they are gods of their own invention. Herein lies the great difference between the sects of Christendom and of heathendom, and the Church of Jesus Christ of Latter-day Saints. The people of this peculiar Church worship a Being who has to some extent manifested himself to them, and who has told them what they know concerning Him. And the revelations He has made to us of Himself, and of the Gospel of salvation that we have received have been given in this our day and time through men whom He Himself has chosen for this purpose. So with regard to the different ordinances and doctrines of the Church to which we belong; and so with our mode of worship, and everything belonging to our religion. It has all been revealed to us, and we accept it as having come from a higher source.

Our religion consists of that which God reveals to us, not of that which we make ourselves and then offer to Him. Some people seem to have the idea that God ought to receive their worship, no matter in what way it is made; that He ought to accept the ordinances which they administer or receive, no matter what they may be; that all the worship which they offer ought to be accepted by Deity, no matter in what shape or form it may be devised. This is because the inhabitants of the earth do not understand the true and living God and His ways. The Lord will not accept that which He Himself has not appointed; He will not acknowledge that which He Himself has not revealed. The inhabitants of the earth are, of course, at liberty to devise modes of worship, and they may frame their own religious tenets and doctrines, but these are not acceptable to the Lord, neither is it reasonable that He should be expected to accept them. When God manifests Himself to the inhabitants of the earth and reveals to them truth, and makes known to them ordinances, then the people are under obligations to receive that which God has manifested; but God Almighty is not under obligation to accept that which man has invented. It is true that the doctrines which God has revealed in these latter days are not new, that they are not revealed for the first time, because we are living in the latter days. In previous ages of the world God manifested himself and revealed to the inhabitants of the earth His ways and called upon them to walk in his path; and, therefore, a great many things which God has revealed to us may be found in the ancient Scriptures. Holy men of old, called in the same way as men are in these days, have left on record some things which

God manifested to them; and they are written in the Bible and the Book of Mormon, and in records that have been lost, but which will be brought forth in this great and last dispensation of God's mercy to man. So we may take up the book called the Bible, and read a great many principles which have been made manifest to us in our day; but we do not take them from the Bible or any of these records. We receive them because God has revealed them to us; and when we open the Bible or any of the books written by inspiration, and find written therein many things which correspond to that which He has revealed to us, they serve to corroborate the living word of God, which has come down to us out of heaven.

The different sects in Christendom profess to take the Bible, the Old and New Testament, as their guide to salvation; and they say, whatsoever is not found therein and cannot be proved thereby is not to be received as an article of faith. That, in general terms, is one of the principles which runs through the various "Christian" sects. They found their faith, or profess to, upon the Bible. While we do not take that position, while our faith is not founded upon the Bible or on any written book, when we compare the Bible with what we do believe, what God has revealed to us, we find it corresponds; we find that God is the same yesterday, to-day and forever. This Book says that, and that his works are one eternal round. Truth is not new; it may be revealed anew, and it may be new to the people to whom it is revealed. But there is only one plan of salvation, one true and everlasting Gospel. That Gospel God revealed in the beginning; that Gospel God has revealed at different times; and in these latter days he has revealed the same old Gospel again in great plainness, and prepared the way so that all people who desire the truth may come to the knowledge of it, without being left to depend upon books that were written hundreds of years ago, He having poured out upon man again the same spirit to guide and direct them and to enable them to understand God and His purposes, that men had who wrote the things contained in the Bible or in any other inspired book left on record. And herein is another great difference between the religion of the Latter-day Saints and all other religions in the world. We have a living faith, a living God, and the living word of God to guide and direct us every day of our lives. When we read the letter of the word of the Lord, given ages ago, and that has been handed down from generation to generation, we have the satisfaction of knowing that the things which God has revealed to us were revealed to the ancients, and that by receiving these things they came to know God, whom to know is life eternal; and we are thereby encouraged to imitate their examples, and also to avoid the errors which they fell into.

Now although we do not base our faith upon the Bible or any other written work, yet at the same time there are no people upon the face of the earth who believe so much in the sacred scriptures left on record and handed down to us, as do the Latter-day Saints. Though we are not dependent upon books for our religion—for our religion would exisit if there were no books in existence, at the same time we manifest by our works that we have more faith in the Bible than the people who profess to base their faith upon it.

At the beginning of our religion, if I may use that term—but really there is no beginning, for it is true, and truth is eternal without beginning and without end; every principle of truth always had an existence, and when, therefore, I say beginning of our religion, I mean the beginning of the revelation to the people in the day in which we live—when our religion was first revealed the world was in ignorance concerning God and his ways. It is true there was a glimmering of light concerning him which was obtained through reading the Bible, and other works containing the writings of men who in former times were to some extent inspired. For the inspiration of God in olden times was not confined to the men who wrote the Jewish Scriptures. The Jewish prophets revealed the word of God; the holy men of God who moved among the people in that nation were inspired from on high; but God has permitted His Spirit, which is the light of truth, and which manifests truth, to be poured out upon all the inhabitants of the earth to some extent; for in that they live and move and have their being, and all people of any age, race or country who seek unto God with an honest heart in fervent prayer, desiring truth and to be taught of God, will be enlightened by Him. There have been inspired bards and sages and poets, who have uttered words of truth, words of inspiration concerning things of which they had been enlightened of God. And many things that such men wrote have been recorded and handed down, and scraps of them may be found among all nations and peoples. As the Apostle Paul says, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move and have our being; as certain also of your own poets have said, "For we are also his offspring." His Spirit has enlightened mankind in all ages to a certain extent; for the spirit of the Lord, which gives light to the human understanding is the spirit by which we live; it is the spirit of light; it is the spirit of life. And as the light that proceeds forth from that glorious luminary, the sun, gives light to the earth, and also light to vegetation, and to man and beast, so the spirit of Him who created us has been poured out upon all people, and upon all animated things; indeed, we are told in the revelations of God, that the light which lights our eyes is through Him that enlighteneth our understandings, and is the same light that proceeds from the bosom of God, and fills the immensity of space; that it is the same light that lightens every man that cometh into the world—the Jew, the Gentile, the bond and the free. We are told, that "there is a spirit in man and the inspiration of the Almighty giveth them understanding." This is that spirit. It is the light of Christ; it is the light of God. It is the life of our bodies, and it is also the light of our minds. This spirit is not confined to one race of people, or to one country, or to one age or generation, but it is universal; it is of Him in whom we live and move and have our being. It is the true light that lighteth every man that cometh into the world. And if all men would be guided by

that natural light, that natural inspiration which gives them understanding, and by which they exist, they would be guided directly to Him who is the fountain of all light; they would then be in a condition to be communicated with by Him who is their Maker and Creator. But the inhabitants of the earth have been from the beginning prone to walk in the ways of darkness rather than in the light, because, as Jesus explained it, "their deeds are evil." This is the reason why there is so much ignorance in the world concerning God and His ways.

When the Lord, at different times, has raised up men who sought Him, who learned of Him, and who put themselves in such a condition that He could communicate with them, and through them to the rest of mankind, generally speaking, those men have been despised and rejected by the multitude. The great masses of the people have gone downward in error and darkness; it has been hard for them to walk in that straight and narrow path which leads upward to light, to intelligence, to purity, to the presence of Him who is the author of truth; and, therefore, the vast majority of the servants of God, who have been called to be special witnesses of the Almighty to a fallen world, have met with cruel and inhuman treatment from those to whom they were sent. They have generally been persecuted; they have been put to death in many instances in the most ignominious manner; they have been beheaded; they have been torn asunder; they have been cast into furnaces and into dens of wild beasts, and in order to escape maltreatment they have roamed hills and mountains, concealing themselves in dens and caves of the earth; men bearing a heavenly message, a message fraught with peace and good will to all men, a message too, involving their eternal welfare and happiness. This is the reason why there has been so much ignorance in the world concerning God; and it is in consequence of their disobedience, in consequence of their wickedness, in consequence of their love for darkness rather than light, in consequence of their choosing the things that come from beneath in preference to things that come from above. For there are two opposing spirits or influences upon the earth, just as there are light and darkness. They cannot dwell together; they always were and always will be at war one with another, but one flees away at the approach of the other, as when the light of the morning beams forth over the hill-tops, darkness flees away.

The inhabitants of the earth have been willing to be led by the influence of darkness; for there is a spirit of darkness upon the earth as well as the spirit of light, which leads to death as surely and certainly as the spirit of light leads to life. In the beginning God gave to man his agency, leaving him to choose either light or darkness, truth or error, as he might please. When men choose to receive the light of truth, the spirit of truth prompts them to do good, but it does not force them to do so; it is gentle and kind, and will enlighten and bless if people are willing to receive and act upon its promptings; but if men choose to walk in their own ways, they are at liberty to do so without let or hindrance, so far as the spirit of light forcing itself upon them to compel them to walk in the way of the Lord, is concerned. The inhabitants of the earth generally have chosen to walk in the paths which lead to death; they have chosen that

which is evil and loved it, rather than that which is good; therefore, they have not been led upward to the Source of Light, or been able to communicate with Him.

When our Heavenly Father commenced this work with which you and I are identified, the world was in darkness and without knowledge concerning God. There was a little glimmering of light among them concerning some things pertaining to God which men had read about in the Bible; and there were some individuals in other generations who, searching after truth, obtained some comprehension of the principles of truth, but they knew not God nor the ways of God. There was no definite knowledge in this age concerning Deity until God manifested himself to the Prophet Joseph Smith in His own person and by His Son. Joseph saw the Lord, and heard the heavenly voice saying, "This is my Beloved Son, hear ye Him:" and he was instructed by the ministration of personages direct from the presence of Deity, in regard to the things of God. So that when he came to lay the foundation of this work, he did not attempt to lay it according to his own notions and ideas, or according to that which he had read in books, or that which he had pondered over, or that which he or other men had invented; but he made known to others what God had revealed to him. And when he bore testimony that God lived, that Jesus who died on Calvary was the Son of God, he testified of that which he knew, because these Divine beings had manifested themselves to him.

Joseph Smith was given to understand of the existence of a certain record written by men who, in former times, in like manner had received the word of God upon this continent. The place of its existence was also shown to him, and he was inspired of God to translate that record into the English language. Now, Joseph Smith in performing that great work received, continually, evidence of the divine origin of what he wrote or caused others to write. It was not the emanation of his own brain, or something that he had concocted, but was the work of the Lord as written by the servants of God in ancient times, revealed to him by the power of the Lord God that he might translate it into our language. So in regard to the revelations given to this Church, and concerning every doctrine and principle pertaining to our faith. They did not spring from his thoughts, they were not the product of his mind; but they were revealed to him by the ministration of holy angels, and by the inspiration of that Spirit which gives light to the understanding. For he received blessings to a greater degree than are poured out commonly upon the children of men, as was the case with other men anciently who were called to perform a special work; his mind was enlightened far beyond the condition of his fellow-men, for God bestowed upon him at the proper time the gift of the Holy Ghost, by which he, as well as men anciently, understood and spoke and wrote the mind and will of God. And Joseph Smith learned how to obtain that glorious and heavenly gift not only for himself but for others, and he was enabled to instruct the inhabitants of the earth how they could obtain it, how they could come to a knowledge of the truth for themselves, and commune with God for themselves; how they could obtain a knowledge of His existence through this heavenly gift,

so that they might be guided in his ways and know that they were walking in his paths. Joseph could not find this out in and of himself; it was revealed to him from on high; and so with every doctrine and principle, every ordinance and commandment that is in the Church of Jesus Christ of Latter-day Saints.

Now although this religion is divine, coming from God direct, it is not a mysterious religion as some suppose. It is very plain, very simple and very easy to be understood. All the people upon the face of the earth may comprehend it; it may be brought down to the understanding of the weakest of all races; all may learn and comprehend those simple principles by which they may come to a knowledge of God and be taught of him, and by which they may take that course which is right in his sight.

The first principle of true religion is faith. Jesus Christ says, "Except a man be born again he cannot see the kingdom of God." This is verily so. All people must be "born again" to be able to *see* the kingdom of God, or to be able to comprehend the ways of the Lord. Is this a mystery? No, it is plain and easily understood when we get the spirit and light of God upon it. Jesus said also, "Except a man be born of the water and of the spirit, he cannot *enter into* the kingdom of God." A change must take place in the human heart. Men must first be born of the word of God, which lives and abides for ever. As the Apostle Peter says, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The Apostle James says, "Of his own will begat He us with the word of truth." And again we read, "Faith cometh by hearing the word of God." God's way is this: "He calls men who are fitted for His work, and inspires them, and endows them with authority to represent Him, and sends them forth to preach the word of God. When they bear their testimony to people who are honest in their hearts, who desire the truth and who wish to know of God, the Holy Spirit that is in the servants of God, the Spirit accompanying the word spoken by authority, enters the hearts of such people, and they are born of the word of God, so that they can see and comprehend the truth. A change is wrought upon them by the power and influence of divine truth, by which they are able to see the truth as the speaker sees it; the word spoken by the gift and power of God carries conviction to the heart, and they at once begin to recognize the authority of Him who imparts the words of life to them. They are born of the word and are able to see and understand to a certain degree, their faith and their ideas having been quickened by the power of God. The light and influence of the Holy Ghost radiating and proceeding from the inspired speaker, accompanies his word. As his testimony is borne under the influence of the Holy Ghost and by authority from on high, conviction seizes hold of the people, and if they are honest in their hearts and desires, it bears record in their souls. "Light cleaveth unto light and intelligence." We know this by experience. When the servants of God first bore testimony to us, a different impression was produced upon us to any that we had experienced when listening to the preachers of the different sects; it was the effect of truth preached by the power of the living God;

it bore testimony to our spirits, and we felt that it was true. We could not explain why; we could not, perhaps, comprehend the change, but we knew that something had come to us different from anything we had ever before received; we felt that it was true; the spirit of God bore record in our souls that it was true; we were born of the word, and we could see that this was the work of God, and therefore could yield willing obedience to the ordinance of baptism for remission of sins by one having authority from God. After we had been baptized we were anxious to have hands laid upon our heads that we might receive the gift of the Holy Ghost. In using that term, the "gift of the Holy Ghost," we do not mean some particular gift of the Spirit, but the gift of the Spirit itself—the Holy Ghost given unto us as a gift from God. We will find that term, "gift of the Holy Ghost," used in the old Scriptures, and in the latter day Scriptures. It is the Holy Ghost itself given unto us as a gift from the Almighty. "Then laid they their hands upon them and they received the Holy Ghost." The promise is to those who will repent and be baptized for the remission of sins; they shall receive "the *gift* of the Holy Ghost." What is it? It is a greater and higher endowment of the same spirit which enlightens every man that comes into the world; a greater power given unto us as an abiding witness, to be a light to our feet and a lamp to our path; as a restraint against sin, to guide us into all truth, to open up the vision of the mind, to bring things past to our remembrance, and to make manifest things to come. It is the spirit of truth that reveals the things of the Father and the Son, proceeding from the presence of the Almighty and the very glory in which He is enrobed, which makes him like unto a consuming fire. If we receive that heavenly gift all are brought into communion with Him; we can understand something concerning Him, that we may pattern after Him until we become like Him; for if we are continually guided by that spirit, eventually we will come back to His presence and be able to enjoy the fullness of His glory. And while we remain in the flesh He will not be a stranger to us; we will not walk in the dark like the majority of mankind, but we will be the children of the light, comprehending the truth as it is in Him, and seeing the path in which we should walk.

We, then, heard the word and believed it; faith sprang up in our hearts, and we went forth in faith and were baptized; and when the servants of God who had received their missions from the Almighty, who had been ordained under the hands of Joseph Smith or others whom he had ordained, laid their hands upon our heads we received the gift of the Holy Ghost. What was the nature of the influence that was brought to bear upon us? some physical exhibition of power? No. Could anybody perceive that there was a change in us? No, I think not. I know how I felt, I can bear testimony in regard to my own experience, and I think that my experience in this respect is that of others.

When I heard the word I believed it, and rejoiced in it, and I prayed to God fervently—I was but a boy at the time—in the name of His Son Jesus, that He would manifest to me whether this was true or not, that I might not be deceived by any cunningly-devised fable; that I might

not be led astray; that no impostor might have any power over me; but that I might be guided in the steps I was about to take, by the light of God. I prayed earnestly and fervently to my Heavenly Father in the name of Jesus, time and time again. Being fully convinced in my heart that this work was true, I applied for baptism; and when I was baptized I received the assurance that my sins were remitted, that I was washed and made spiritually clean and that I came from the water spotless. I could say with the ancient Apostle, "Old things have passed away, behold all things have become new." I was a new creature; I was born again. A change had been wrought upon me; and my desires were to serve God with all my heart, with all my soul, and with all my strength. And when hands were laid upon me by the servants of God, and I received the gift of the Holy Ghost, I felt no physical manifestation. I must say, I felt a little disappointed at first, for I had expected some such manifestation, but I did not receive any at that time. What did I experience? I found that my mind was opened, that I had greater light; that something had come upon me by which I could see clearly the things of God; and when I read the scriptures new light dawned upon them. I was brought up to believe in the Bible. I had read it when a child, and committed a great deal of it to memory; and when I received this gift from the Almighty through the laying on of hands, it brought those things that were past to my remembrance; they stood up clearly and in bold relief before me, and I could comprehend something concerning God. I could feel that I was in communion with Him. When I prayed I could realize that my words were heard, that God hearkened and answered. When I prayed for knowledge and understanding concerning the things of God, they were manifested to me. It brought to me that which is called in the Scriptures, "the peace of God that passeth all understanding." The joy, the peace, the satisfaction that it brought to me could not be described in words. I knew that my Redeemer lived; I knew that I was born again; I knew the Holy Spirit was working in my heart. Truths were manifested to me that I had never heard of or read of, but which I afterwards heard preached by the servants of the Lord; all this was testimony to me that I had received the truth. I make mention of this because I know this to be the experience of others. When I saw the gifts and blessings of the Gospel manifested, it was a renewed testimony to me. When I saw the sick healed, heard people speak in tongues, and then heard others give the interpretation, and afterwards saw the same fulfilled, many times in a wonderful and marvelous manner, all these things were additional testimonies of the divinity of this work. When I was only a boy I was called to leave my home and friends—none of whom had received the Gospel—to go out into the world among strangers, turning my back upon home, and leaving everything to go and preach the Gospel without purse or scrip, I received further evidence of the truth of this work, for a great many things were made manifest to me during my missionary experience. When I baptized people and laid my hands upon them, confirming them members of this Church, they bore testimony that the Holy Ghost came upon them, which bore record to them that God lived, and

that this was His work. And when I laid my hands upon the sick they were healed. All these things were additional testimonies to me, and to those who received the word through me.

I refer to this also because this is the experience of so many of the Elders of this Church; and you have the testimony in your hearts that what I say is true. Wherever the servants of God have gone bearing this message, and the people have received it and obeyed the requirements of the Gospel, they have received the Holy Ghost as a gift from on high; and if they have been led by its light it has increased in them day by day, and they are still going on, their light growing brighter and brighter unto the perfect day. They know that God lives; they know that His existence is not a myth; they know that He is a veritable Being, that He is their Father and their God, ever ready to hear the cry of His children when they are willing to hearken to His counsels; and they know that they are framed and fashioned after His likeness, and that all the functions and attributes of Deity are duplicated in them, that through years of faithfulness and progress in the scale of being and enlightenment, they may develop into the full majesty of His perfections and become like Him.

The Holy Ghost, this greater endowment of that spirit which naturally enlighteneth every man that comes into the world, is conferred upon us through a simple process, the way that God has ordained; and it can come in no other way. If there should be any in this congregation this afternoon who desire to know God, or if they desire to know themselves, they must take this one course—they can do as they please about it, either to receive or reject it, but if they want the blessing of it, they must seek for it in His way. They cannot get it through man-made systems; God has His own way. He acknowledges not, neither does he recognize the ways of men; but if people will hearken to Him and walk in his ways he will be nigh unto them, and will bear testimony to them in language that they, by the power and gift of His spirit can understand. But they must believe; they must also repent; and that repentance that is necessary does not consist in weeping and mourning over sin, but in turning away from it. No man can make God his friend by continuing in sin, neither can any woman. In order to come near unto God and to be taught of Him, they must be humble and child-like, they must be willing to receive instruction, being determined in their hearts to turn away from wrong-doing of every kind, and to cleave unto that which is right. This is a lesson for Latter-day Saints as well as latter-day sinners. If we want to learn more of the things and ways of God, if we want to draw near to Him, we must be humble and child-like, tractable in our nature, making ourselves acquainted with that which God has revealed, and walking in the way which he has pointed out. If the inhabitants of the earth will walk according to the light that God has given to them, whether by the spirit that came to them naturally in their birth, or by that higher endowment called the gift of the Holy Ghost, they will receive a still greater degree of power and light, and their pathway will become brighter and brighter even to the perfect day. If there be any darkness in them, it is because they walk in the ways of darkness, be-

cause they do the deeds of evil. No man can come unto God unless he has put away his sins and his follies and is willing to be taught of God. If he thinks that God will come to his terms and accept his whims and notions, he will make a failure of it. If he is willing to hearken, is child-like, willing to be taught, saying in his soul, "O God, manifest thy ways to me, and with thy help I will walk therein," the Lord will hear and answer him and he will learn of God, and the more he walks in the ways of the Lord the closer he will get to God. But only by faith, repentance, baptism, and by the laying on of hands of those whom God has authorized, can the inhabitants of the earth receive the gift of the Holy Ghost by which they may fully learn and comprehend divine things.

People marvel at the condition of the Latter-day Saints, at their tractability, at the mode of their worship, at the manner in which they sustain the authorities of the Church; and they conclude that we are a people led by the craftiness of men, that we are under men who are desirous to exert authority and power, and be looked up to as superior to their fellows. They reason in that way because they do not understand us; because they do not comprehend our ways, nor the way of the Lord. The reason why the Latter-day Saints are as united as they are, as tractable, as willing to be obedient, is because they have learned for themselves the truth of the Gospel they have espoused. They know there is a God; they know that he lives; they know Jesus is the Son of God; they know by experience that if they hearken to the voice of the Lord—the word of the Lord given to them through His servants—that they are happy, that they have that peace of which I have spoken; and on the contrary, if they disobey the counsels of heaven, they have not that peace, they are not satisfied with themselves, and they are in the dark. The reason why the Latter-day Saints are so tractable, so united, and so devoted to the Gospel of this Church is, because they know something about it for themselves; they know it is true, for God has borne witness to them, they have been brought into communion with him, and this is the secret of it.

Now, my brethren and sisters, you know that what I am talking about is true; you know it in your own experience. The Holy Ghost has borne record to you that what I am telling you is not fiction, but is a living fact. And we need not take up the Bible to read the books contained therein to find out the truth of our religion; we know it is true without that. Yet, when we read the contents of this book we find that it corresponds with that which God has revealed to us. We do not depend upon the man who baptized us, or him who laid his hands upon us to impart the Holy Ghost, for a knowledge of this work, we depend upon the inspiration of the Lord—the only source of knowledge of divine things. Every man and every woman in this Church, and every boy and girl who has received the Gospel in sincerity and has verily been born again, has obtained a testimony concerning this work and knows of its divinity for himself or herself. But God has set in the Church for our guidance and direction, Apostles and Prophets, Evangelists, Pastors, Teachers and Bishops, and other authorities, that the Church with all its branches may be taught in the ways of the Lord, that there may be order in the

Church, and that all things may be governed according to the will of God. And we know that when we hearken to the voice of those men we are blessed of God, and when they speak to us under the inspiration of the Holy Spirit, the same Spirit in our hearts bears witness to us that what they say is true. Some one may inquire, if all the people have the Holy Ghost, if all the people are brought to the condition that they may learn of God for themselves and be gradually led into the presence of the Father, what need of Apostles, what need of Prophets, etc.? There is great need of them. They are absolutely necessary to the government of the Church and kingdom of God. Without them there could be no proper church government, and, indeed, without them we could not receive the blessings that come from the ordinances. God's plan is to call certain men and endow them with authority, and place upon them the authority to act for Him. This is called the Holy Priesthood, and in that right and authority they preach and administer the ordinances of His Church. It is through the authority of this Holy Priesthood that people are inducted into the Church—through that channel they receive the gift of the Holy Ghost, without which it could not be conferred. The Holy Spirit is poured out universally, as I have before remarked, so that all people receive it; but the gift of the Holy Ghost is a higher endowment by which man may be brought into communion with the Lord after having received the ordinances, which must be administered by men holding the Holy Priesthood, and authorized to officiate therein. That is God's way. When people receive this divine blessing they become members of His Church, an organization ordained for the benefit and blessing of God's people; an organization which in all respects is after the ancient pattern. In becoming members of the Church we subscribe to the rules thereof. No undue influence is used to induce people to join our Church, or to retain their membership after they have joined it; if they do not wish to subscribe to the rules of the Church, they are at liberty to sever their connection with it; but if they do retain their standing in it, they are expected to subscribe to its rules. At the head of this Church are three men who are united in all things as to its government, representing the Holy Trinity who also are one; not one in personality, but one in spirit, one in faith, one in action, one in desire, one in object. We have a President and two Counselors, who stand at the head of the Church. The President stands at the head of that quorum. God calls him to be His mouthpiece to the whole body. If the Lord has any revelations for the Church, as an organized body, He communicates them through the head. In the rise of this Church He warned and forewarned the Latter-day Saints as an organized community, not to receive revelations through any one save the head of the Church. The Lord said, "And this ye shall know assuredly that there is none other appointed unto you to receive the commandments until he be taken, if he abide in me * * * for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you, that you receive not the teachings of any that shall come before you as revelations or commandments. And this I give you that you may not be deceived, that

you may know they are not of me." This is the order. While, therefore, every man and woman can receive the Holy Ghost and know that God lives, can ask and receive, seek and find, knock and have the door opened to him; while everyone can have divine light and comprehend the truth for himself, while it is the privilege of every man to so live that his soul shall be full of the light of heaven, by which he may comprehend the purposes of God as they shall affect men and nations, yet, as a member of the Church he must hearken to the voice of Him who stands at the head, for that is the order. "My house is a house of order, saith the Lord, and not a house of confusion." If He has anything for the Church, as an organized body, He will speak through the head; and if we are enlightened by the Holy Spirit we will see the safety of it, we will see that without this order we would be liable to be led astray. God will not speak to His Church, through the foot, but through the head. And if the body is of the same spirit as the head, it will respond, just as the members of the human body, if in a healthy condition, respond to the will of the head, in anything that the individual attempts to do. The man standing at the head holds the keys of revelation to the Church; but each individual may receive revelation for himself, if he has the gift of the Holy Ghost. And the Spirit by which God reveals through the head, is the same spirit by which He reveals to the individual for his own benefit. The Church of Christ is a united body; it is not divided against itself, because it is true, and truth is indivisible, it is eternal and cannot be destroyed, neither does it bear testimony against itself. Herein is the unity of the Saints. When the President of the Church speaks, the whole body responds, and when he brings forth anything for our guidance, we say in our hearts, under the same influence by which he is inspired, that is the word of God, and we rejoice in it and hearken to it. Thereby are the faith and obedience of the Latter-day Saints made manifest. And they do this not to man, but to God. Through the head of the Church the voice of God comes to the people, and when they obey it, it is not to man they bow, for the Latter-day Saints are not man-worshipers. They have come out from the midst of priestcraft, they have thrown off the yoke of bondage, and put on the liberty of the everlasting Gospel; and when they yield to the authority of the Holy Priesthood, they bow to God Almighty, their Father, who is represented in His servants upon earth, and not to man. "Cursed is he that putteth his trust in man, or maketh flesh his arm." We worship God our heavenly Father, in the name of Jesus Christ, under the influence of the Holy Spirit, and that which we obey we receive as coming from him and not from man. That is the order, if we have eyes to see, and hearts to comprehend it. And it is the same with all the different authorities of the Church, each one in his place and calling; one not interfering with another, every part and portion of the holy Priesthood being adapted to every other part, as each part of the human system is adapted and essential to the well-being of the other parts. The head cannot say to the feet, I have no need of thee; neither can the foot say to the head, I have no need of thee, but each part has need of the other. And there is unison in it; there is beauty

in it. No one officer or member of the priesthood can encroach upon the privileges of another; but each one has his duties defined, and all are necessary for the order and government of the Church, for the preaching of the Gospel, for the gathering of the Saints, for the instruction of the people that all might be led in the path of life, until they come to the fullness of the knowledge of the Son of God, and be like a perfect man in Christ Jesus. Apostles are necessary in their place; Seventies in theirs; High Priests in theirs; Elders, Priests, Teachers and Deacons in theirs; Bishops and Presidents of Stakes, etc., in theirs, all having been appointed and ordained of God. This organization is unique in its character; there is nothing like it among the institutions of men, there is nothing like it in the world. There is nothing of an earthly character to be compared with it. It is beautiful, it is glorious, it is harmonious, it is perfect, because it is the work of God. And if we would carry it out fully and perfectly, what a splendid organization we would have! What a mighty people we would be! a people whose God is the Lord, all moving along in perfect harmony each one accomplishing his part in this great and mighty work. But we are like the rest of mankind to some extent—we are prone to do evil, we are prone to follow our own ways, to take our own course, to be stiff-necked and willful.

Now, my brethren and sisters, we have come out from the world, we have come measurably to a knowledge of the truth, to a knowledge of God; we know that He lives, and we know that by taking the course pointed out to us by the servants of God who have been appointed to lead us, in due time we shall return to our Father and God, and we shall see him as he is, and be like him, and inherit the fullness of his glory.

That we may be able to take this course is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

DELIVERED AT TOOELE, ON SUNDAY AFTERNOON, OCTOBER 29TH, 1882.

(Reported by Geo. F. Gibbs.)

THE POWER AND AUTHORITY OF THE PRIESTHOOD CONTINUOUS — PSEUDO-PROPHETS AND THEIR REVELATIONS — ORDINATION PREREQUISITE TO ACTION IN ANY OFFICE — JOSEPH SMITH THE HEAD OF THIS DISPENSATION—THE TWELVE ORDAINED BY HIM TO BEAR OFF THE KINGDOM—JOSEPH'S LEGAL SUCCESSOR AND BRIGHAM'S—THE PRIESTHOOD, AS IT NOW EXISTS, THE RIGHTFUL AUTHORITY OF GOD ON EARTH.

OUR position, as Latter-day Saints, is such that unless we have the guidance of the Lord our God, we are very likely to become involved in a series of difficulties and troubles. This work cannot be built up by man. Man's power, man's wisdom, man's skill, are all insufficient to establish and to carry on the work of our God in the earth connected with the building up of Zion. It is a glorious reflection that from the time this work was founded in these, the last days, up to present time, there has never been a moment when this people have been destitute of the guidance of the Lord, and of the revelations and counsel necessary to enable them to carry out the mind and will of the Lord. At no time have we been left to ourselves. At no time have the Latter-day Saints been at a loss to learn and to find out the mind and will and counsel of God concerning them, either as individuals or as a people.

There have been some ideas afloat among our brethren concerning the authority and the power of those who have been in charge of the work of God upon the earth. I have not heard so much of it myself of late, perhaps, for the reason that my position has been such that I have not had the opportunity of mingling with the people, and learning from them their ideas and feelings respecting this matter. But at the death of the Prophet Joseph Smith, and probably for many years subsequent to his death, some people seemed to have the feeling that when he died, there died with him some power and some authority and some knowledge that could not be regained very readily, and was out of the possession of those who presided over the Church. This feeling may prevail to some extent at the present time—the feeling that some great one has to arise in our midst in order to revive the old power and restore it to the Church, and to perform the mighty works that God has promised shall be performed in connection with His Zion of the last days. I do not believe that all the Latter-day Saints understand as they should—I speak now in general

terms—the authority, the gifts and qualifications which God bestowed upon His servant Brigham; and there were many who, after the Prophet's death, were not disposed to accord to President Young the same rights, the same authority, the same gifts, that they were willing to accord to the Prophet Joseph. The Rigdonites—the followers of Sidney Rigdon—originated the idea that the prophetic gift did not rest upon President Young, that he did not possess it. The Strangites—the followers of J. J. Strang—labored to the same end. Strang set up a claim that he had been designated by Joseph to preside over the Church, and in fact, showed a letter with the post-mark of Nauvoo upon the envelope, in which he claimed that he was thus authorized to preside. Others set up the same claim, and circulated the same idea. William Smith wished it understood that the prophetic office belonged to the Smith family, that it should be some member of that family that should preside over the Church. He entertained the same idea, and circulated it to some extent, that has been entertained and circulated by the son of Joseph—young Joseph, as he is called. And all these influences combined together have had the effect, to a greater or less extent, to create in many minds the impression of which I speak—that there was some withholding of power; that there were some gifts and manifestations of power that ought to be, but were not in the Church; that the prophetic gifts did not follow to the same extent that God designed they should; that although President Young and his Counselors and the Twelve were Apostles, the apostleship did not embody in itself the same gifts, the same powers that were exercised by the Prophet Joseph.

I remember, when on one of my early missions, meeting with an old member of the Church in California, a man of some prominence at one time, and of considerable experience in the Church, who contended that President Young was not entitled to be called Prophet, Seer and Revelator, or to be put to the General Conference as such. His idea seemed to be that when the Prophet Joseph died, the office of Prophet, Seer and Revelator died with him, and, therefore, this claim by the leaders of the Church was a piece of assumption on their parts.

Now, how far these ideas have prevailed and are held I cannot say, because, as I have remarked, my opportunities of mingling with the people, as I did in former years, have not been such as to enable me to speak from personal knowledge, and perhaps if I were to do so they would not talk so freely with me about such things as they once did. But I wish to say that those who look for some increased manifestation of power to come in some form outside of that which we recognize as the governing authority of the Church, are in danger of being deluded and of being led astray. Such persons, if there be any, and I am inclined to believe there are, are in just the condition that the adversary would like people to be in, that he may have influence with them.

Since my return from Washington, in the middle of August last, I have heard more of new prophets and revelators, and their revelations, than I have heard for several years. I do not know how many prophets I have heard of who have arisen; I do not know how many revelations I have heard of that have been given; but there have been quite a

number. Many revelations have been sent to me by persons who claim the right to preside over the Church and to be the Prophet of the Church. President Taylor has been the recipient of a number of similar communications, each one setting forth his claim to the presidency of the Church, and to the prophetic office; and some of them requiring us to accept the author as the person whom God has designated to be the revelator to and the President of the Church. Where there is a feeling to look for some authority outside of our present organization of the holy Priesthood, you can readily see how the adversary could take advantage of it, and puff vain, weak men up with the idea that they are to be some great ones. No greater mistake can be indulged in than for any person to suppose that there is not that authority in the Church at the present time that is necessary for the establishment, for the government and guidance, and for the building up and complete control of the Church and kingdom of our God upon the earth, according to the pattern which He has given.

God revealed to the Prophet Joseph Smith the necessity of the Priesthood, and until the Priesthood was bestowed, though he had the gifts which constitute a Prophet, Revelator and Seer prior to receiving it, having had the gift of prophecy, and revelations from God, and having exercised the Seer's gift by looking through the Urim and Thummim—he never attempted to act in any capacity beyond that in which God authorized him to act. Although he possessed the gifts that I have referred to, he never attempted to act in any ordinance of the house of God, or that belongs to the Church of God, until he received authority to do so. And that authority was not conferred upon him when he first saw angels and had some of the gifts of which I have spoken. It required the laying on of the hands of some personage or personages who had the authority of the holy Priesthood. No, Joseph never ran until he was sent. He exhibited in this the qualities of the man that he was; because there are few men, as we well know, who, if they had obtained the gifts that he possessed, would not have overstepped the limit of their calling and authority, and done something beyond their province. But Joseph did not err in this way; he had been too well taught of the Lord, and therefore he waited. He never attempted to preach the Gospel, or to baptize for the remission of sins. But when he found that it was necessary for him to receive the Priesthood, he called upon the Lord, and the Lord heard his prayer, and in answer to his call and that of Oliver Cowdery, sent to them John the Baptist, a literal descendant of Aaron who, by virtue of his descent, held the keys of the Aaronic Priesthood, he being the last man upon the earth that held these keys. John had been ordained by the angel of the Lord at the time he was eight days old unto this power, and to overthrow the kingdom of the Jews, and to prepare the way of the Lord. Having been thus ordained by the angel of the Lord, and having been baptized while he was yet in his childhood, and holding the authority and the keys of the Aaronic Priesthood, he was a fit personage to come and bestow the keys upon Joseph, who had been chosen to stand at the head of this dispensation. He came, and he laid his hands upon Joseph, and upon Oliver, and conferred upon them the Aaronic Priesthood, which

authorized them to administer the ordinance of baptism for the remission of sins. When Joseph received that authority he administered the ordinance of baptism unto Oliver, and then Oliver unto him.

They afterwards received the authority of the Melchisedek Priesthood, under the hands of those who last held the keys of that Priesthood upon the earth. When Jesus, you will remember, took His three disciples into the mount, He was transfigured before them, and Moses and Elias administered unto them; and at that time Peter was ordained to hold the keys of that dispensation. He held the keys in conjunction with his brethren, James and John. They came and unitedly laid their hands upon the heads of Joseph and Oliver, and ordained them to the authority that they themselves held, namely, that of the Apostleship. In this way they received the authority of the Melchisedek Priesthood, and could administer in the ordinances that belong to that Priesthood; one of which is the laying on of hands for the gift of the Holy Ghost. Until that time they had not received that ordinance. Some might think it strange that a man like Joseph, so gifted of the Lord, should deem it necessary to be administered to by a man or men holding the holy Priesthood, in order to receive the Holy Ghost. But it is upon the same principle that the Son of God had to be baptized in order to fulfill all righteousness; and yet He was a pure and holy being. And when John said to him, "I have need to be baptized of thee, and comest thou to me?" Jesus said to him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness:" and John then administered the ordinance of baptism to the Son of God, pure and holy as He was. Our Savior could not, and did not, refuse to comply with any of the ordinances which are placed in the Church for the salvation of God's children; on the contrary, He set the example by going down into the water and being baptized by John, even as the most humble of his followers did. In like manner it was as necessary that Joseph should be baptized, and have hands laid upon him for the reception of the Holy Ghost—for there is no doubt in my mind that Joseph Smith was called just as the Son of God, our Lord and Redeemer was called, before the foundation of the earth, as Jeremiah in his record says he was—and was ordained to be a Prophet, Seer and Revelator, and to stand at the head of this last dispensation. Although this was the case, it was still necessary that he should be baptized and have hands laid upon him for the reception of the Holy Ghost, and also be ordained to the Priesthood of Aaron and Melchisedek. You remember reading in the Book of Mormon that the Twelve on this continent, whom the Savior chose after His resurrection, are to be judged by the Twelve Apostles that were at Jerusalem. It was with Peter, who was the senior Apostle there, that the keys rested. He was at the head of that dispensation; therefore, those that received the Apostleship on this land were to be judged by the Twelve at Jerusalem. There the keys were; and it was right and proper that Peter, with James and John, should come and bestow them upon him who was to be the head of this dispensation, namely, Joseph Smith.

In addition to this the Prophet Joseph informs us in his letter, addressed to the Saints when he fled

away from Nauvoo to escape the hands of his enemies, that "It is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time." He, therefore, received the ministration of divers angels—heads of dispensations—from Michael or Adam down to the present time; every man in his time and season coming to him, and all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood. So that Joseph, the head of this dispensation, Prophet, Seer and Revelator, whom God raised up, received from all these different sources, according to the mind and will of God, and according to the design of God concerning him; he received from all these different sources all the power and all the authority and all keys that were necessary for the building up of the work of God in the last days, and for the accomplishment of His purposes connected with this dispensation. He stands at the head. He is a unique character, differing from every other man in this respect, and excelling every other man. Because he was the head God chose him, and while he was faithful no man could take his place and position. He was faithful, and died faithful. He stands therefore at the head of this dispensation, and will throughout all eternity, and no man can take that power away from him. If any man holds these keys, he holds them subordinate to him. You never heard President Young teach any other doctrine; he always said that Joseph stood at the head of this dispensation; that Joseph holds the keys; that although Joseph had gone behind the veil he stood at the head of this dispensation, and that he himself held the keys subordinate to him. President Taylor teaches the same doctrine, and you will never hear any other doctrine from any of the faithful Apostles or servants of God, who understand the order of the Holy Priesthood. If we get our salvation we shall have to pass by him; if we enter into our glory it will be through the authority that he has received. We cannot get around him; we cannot get around President Young; we cannot get around President Taylor; we cannot get around the Twelve Apostles. If we ever attain to that eternal glory that God has promised to the faithful we shall have to pass by them. If we enter into our exaltation, it will be because they, as the servants of God, permit us to pass by, just as the revelation says, "pass by the angels and the Gods, which are set there," to our exaltation.

You know that Jesus said to His Apostles in ancient days, that they should "sit upon twelve thrones judging the twelve tribes of Israel." And Paul says, "The Saints shall judge the world." This is true. Joseph, then, stands at the head; and then every man in his place after him until you come down to the Elder, the most humble Elder of the Church who has proclaimed the Gospel of the Son of God to the inhabitants of the earth. He will sit as a judge to judge those who have received or those who have rejected his testimony. He will stand as a swift witness before the judgment seat of God against this generation. He will lift up his voice testifying as to that which he has

done, and men will be condemned, and men will be justified and women will be justified according to the testimony of the faithful servants of God, each one in his place and station; but Joseph, holding the keys, and presiding over all, subordinate, however, to him from whom he received the keys, as he (Peter) will be subordinate to the Son of God who placed them upon him; each one in his dispensation; each one in his place; each exercising the authority of his Priesthood; each man honoring God according to his faithfulness and diligence in magnifying that Priesthood and calling that God has placed upon him; and each woman in her place receiving her share of glory and honor according to her faithfulness in keeping the commandments of God, and honoring the Priesthood.

I present this matter before you that you may see that when Joseph died he had embodied in him all the keys and all the authority, all the powers and all the qualifications necessary for the head of a dispensation, to stand at the head of this great last dispensation. They had been bestowed upon him through the providences of God, and through the command of God to his faithful servants who lived in ancient days. There was no end scarcely, in many respects, to the knowledge that he received. He was visited constantly by angels; and the Son of God Himself condescended to come and minister unto him, the Father having also shown Himself unto him; and these various angels, the heads of dispensations, having also ministered unto him. Moroni, in the beginning, as you know, to prepare him for his mission, came and ministered and talked to him from time to time, and he had vision after vision in order that his mind might be fully saturated with a knowledge of the things of God, and that he might comprehend the great and holy calling that God has bestowed upon him. In this respect he stands unique. There is no man in this dispensation can occupy the station that he, Joseph did, God having reserved him and ordained him for that position, and bestowed upon him the necessary power. Think of what he passed through! Think of his afflictions, and think of his dauntless character! Did any one ever see him falter? Did any one ever see him flinch? Did any one ever see any lack in him of the power necessary to enable him to stand with dignity in the midst of his enemies, or lacking in dignity in the performance of his duties as a servant of the living God? God gave him peculiar power in this respect. He was filled with integrity to God; with such integrity as was not known among men. He was like an angel of God among them. Notwithstanding all that he had to endure, and the peculiar circumstances in which he was so often placed, and the great responsibility that weighed constantly upon him, he never faltered; the feeling of fear or trembling never crossed him—at least he never exhibited it in his feelings or actions. God sustained him to the very last, and was with him, and bore him off triumphant even in his death.

While he was in possession of all his faculties, and likely to live for many years to lead the Church—in fact the people believed that he would live to redeem Zion—when he was thus situated, impressed by the Spirit and power of God, he called together our leading men, and he bestowed upon the Twelve Apostles all the keys and authority and power that he himself possessed and that he had received from the

Lord. He gave unto them every endowment, every washing, every anointing, and administered unto them the sealing ordinances and taught them the character of those ordinances, and revealed unto them the doctrine of celestial marriage, and impressed upon them the importance of their obedience to the same, and made it obligatory upon them that they should obey it and carry it out in their lives, and teach it to others. He taught these brethren that unless they did this the kingdom would stop, it could not make further progress. And filled with the power of God, he blessed them and placed those keys and this authority upon them, and told them that he had thus ordained them to bear off the kingdom. There was no key that he held, there was no authority that he exercised that he did not bestow upon the Twelve Apostles at that time. Of course, in doing this he did not divest himself of the keys; but he bestowed upon them these keys and this authority and power, so that they held them in their fullness as he did, differing only in this respect, that they exercised them subordinate to him as the head of the dispensation. He ordained them to all this authority, without withholding a single power or key or ordinance that he himself had received.

Thus you see these men whom God chose to hold the Apostleship received all this authority from Him. Hence he told the people before he was taken, "I roll this kingdom off on to the shoulders of the Twelve." Probably there are some in this room who heard him talk in this manner. I was but a boy at the time, but I remember it very distinctly. He evidently wanted his brother Hyrum also to be preserved, and for some time before his martyrdom talked about him as the Prophet. But Hyrum, as you know, was not desirous to live away from Joseph; if he was to be exposed to death, he was resolved to be with him. Our revered President, who is present with you to-day, was with the Prophet and his brother, the Patriarch, at the time of their martyrdom, and was himself shot down, and his life almost despaired of. But God in his providence reserved him for something else, and his enemies did not have power to take his life.

After the martyrdom of the Prophet the Twelve soon returned to Nauvoo, and learned of the aspirations of Sidney Rigdon. He had claimed that the Church needed a guardian, and that he was that guardian. He had appointed the day for the guardian to be selected, and of course was present at the meeting, which was held in the open air. The wind was blowing toward the stand so strongly at the time that an improvised stand was made out of a wagon, which was drawn up at the back part of the congregation, and which he, William Marks, and some others occupied. He attempted to speak, but was much embarrassed. He had been the orator of the Church; but, on this occasion his oratory failed him, and his talk fell very flat. In the meantime President Young and some of his brethren came and entered the stand. The wind by this time had ceased to blow. After Sidney Rigdon had spoken, President Young arose and addressed the congregation, which faced around to see and hear him, turning their backs towards the wagon occupied by Sidney. Now it is probable that there are some here today who were present on that occasion, and they, I doubt not, could,

if necessary, bear witness that the power of God was manifested at that time, to the joy and satisfaction of the Saints. It was necessary that there should be some manifestation of the power of God, because the people were divided. There was considerable of doubt as to who should lead the Church. People had supposed that Joseph would live to redeem Zion. They felt very much as the disciples did after the crucifixion: "We trusted," said they to the Savior, whom they knew not, while speaking of their Lord, "that it had been He which should have redeemed Israel." They were saddened in their hearts. So the Saints were when the Prophet Joseph was taken from them. Some even went so far as to think that perhaps God would resurrect him, they had such an idea about his continued earthly connection with this work. But no sooner did President Young arise than the power of God rested down upon him in the face of the people. It did not appear to be Brigham Young; it appeared to be Joseph Smith that spoke to the people—Joseph in his looks, in his manner, and in his voice; even his figure was transformed so that it looked like that of Joseph, and everybody present, who had the Spirit of God, saw that he was the man whom God had chosen to hold the keys now that the Prophet Joseph had gone behind the veil, and that he had given him power to exercise them. And from that time forward, notwithstanding the claims of Sidney Rigdon; notwithstanding the claims of Strang, notwithstanding the claims of William Smith, John E. Page and others who drew off from the Church in the days of Nauvoo; and notwithstanding the claims of other men who have since drawn off from the Church and made great pretensions, God has borne testimony to the acts and teachings of His servant Brigham, and those of his servants, the Apostles, who received the keys in connection with him. God sustained him and upheld him, and he blessed all those that listened to his counsel. No man that ever obeyed all his counsels and teachings was ever cursed, but was always blessed of God; while those who disobeyed his counsel did not prosper. We have all seen this. He led the people by the power of God into this wilderness, taking upon himself such responsibility as no other man dare take, which, of course, he was inspired of God to do. In various ways God sustained him to the time of his death. All the authority, all the power, all the keys, and all the blessings that were necessary for the guidance of this people he held. He held them as his fellow-servants, the Apostles, held them; only he, being the senior, had the right to preside, and did preside, God sustaining him in so doing. Then when he died there was no need for any peculiar or overpowering manifestation, such as was witnessed when the Prophet Joseph died, because the authority of the Priesthood was recognized, and among the Twelve there was no dissent. We all knew the man whose right it was to preside, there being no doubt upon this matter. We knew he had the authority. We knew that there was only one man at a time upon the earth that could hold the keys of the kingdom of God, and that man was the presiding Apostle.

Other names had at one time preceded President John Taylor in the order of the Twelve. There were various reasons for this. Two of the Apostles had lost their standing,

and upon deep and heartfelt repentance had been again ordained to the Apostleship. In both instances this had occurred after the ordination of President Taylor to that calling. Still, for many years their names were allowed to stand in their old places and preceded his in the published list of the Twelve. The revelation designating Presidents Taylor, Woodruff and Willard Richards to be ordained Apostles was given July 8th, 1838; John E. Page was called to the same office in the same revelation. He and President Taylor were ordained at Far West before the Saints were driven from there. Brother Woodruff being on a mission at the Fox Islands, was afterwards ordained on the corner stone of the Temple, April 26th, 1839. Brother Willard Richards, when he was called, was on a mission in England, and was ordained in that land after the Twelve went there on their mission. In this way Brothers Richards and Woodruff, though the seniors of President Taylor in years, were his juniors in the Apostleship; he had assisted in ordaining them Apostles. For some years attention was not called to the proper arrangement of the names of the Twelve; but some time before President Young's death they were arranged by him in their proper order. Not long before his death a number of the Twelve and leading Elders were in Sanpete when, in the presence of the congregation in the meeting-house, he turned to President Taylor, and said, "Here is the man whose right it is to preside over the council in my absence, he being the senior Apostle."

Therefore, as I have said, when President Young died there was no doubt in the minds of those who understood principle as to who was the man—it was the then senior Apostle. He was the man who had the right to preside, he holding the keys by virtue of his seniority, by virtue of his position in the Quorum; and he became the President of the Twelve Apostles; and became President of the Church.

Now, let me ask you, is it necessary that somebody should rise up outside of this Priesthood to be a Prophet, Seer and Revelator to the Church? Is it not consistent with the wisdom and government of God to acknowledge His servants who have been faithful all their lives, who have proved their integrity before Him, who have never swerved to the right or the left, and whose knees have never trembled, and whose hands have never shaken—is it not within his power and his wisdom to endow them with all the gifts and qualifications necessary for the guidance of His Church? Certainly it is. There has never been a moment, as I have said, since this Church was organized, since the 6th day of April, 1830, when God has been without ministering servants through whom he has revealed his mind and will to the people. President Young might have received and given revelations to the people in the same manner as the Prophet Joseph did. He had the authority, and he did give his revelations to the people; he gave his counsel. President Taylor has done the same. The Twelve in their labors have done the same. They have taught the people the word of God. The Twelve have the right, every Apostle has the right, to teach the people by the spirit of revelation, by the spirit of prophecy and the power of God. This people, as I have said, have been led by that power and spirit; and it was in this way that ancient Israel was led when

Moses stood at their head. He had the authority, he held the keys, and he received revelation from God concerning all the people. It has been so in our day. We have had revelations; and we have revelations still. Our brethren, Brothers George Teasdale, Heber J. Grant and Seymour B. Young have been lately called by written revelation, to hold the positions to which they have been assigned. But is it always necessary to write revelation? Sometimes it is necessary; sometimes it is not necessary, just as God willeth. When the word of God is given through His servants, as for instance, this morning through President Taylor making a certain promise; that promise is just as binding as if written. If we live for it, it will be fulfilled, just as much as if it were written. God has bestowed the spirit of revelation upon His servants. In fact, no man, no matter what his office may be, whether it be Deacon, Teacher, Priest or Elder, Seventy or High Priest, or Apostle, has the right to teach the people unless he does it by the light of the Holy Ghost, by the power of God. He should not attempt to teach the people that which he may have framed in his own heart to say to them. On the contrary, he should treasure up, as God has said, continually the words of life, and it shall be given unto him what to say, even that which shall be suited to the circumstances of the people and of each individual. God has made that promise to the Elders of this Church, unto those who go out to preach the Gospel, and to every man who seeks to teach as he should do—by the spirit of revelation. It is then carried to the hearts of the people, and they are, and will be, judged by it, and will be held accountable before God according to the spirit and knowledge they may have received.

I have presented this matter before you, because I am led to think there is not that disposition to look to and recognize the authority that exists in the Church as it should be recognized. There is at the present time a contest going on in our midst and the tendency to tear away from the moorings of the Priesthood, from the authority and influence of the Priesthood, receives every encouragement. The threats that are being made by our enemies at the present time are for the purpose of destroying the faith, the confidence, and the spirit that are begotten in the hearts of the people towards the Priesthood of the Son of God. If they could get you to repudiate your Bishops, the President of the Stake; if they could get you to repudiate the Apostles and the First Presidency, they would be satisfied; because they would know then that they had struck a deadly blow at the kingdom of God, so far as you are concerned at least. That is their aim all the time. While, on the other hand, it is the aim of the Elders of Israel to bind the people together, and to build up the authority and influence of the holy Priesthood, because we know that in doing so we are acting according to the mind and will of God, and not because we want to exercise authority over you. You know very well that authority has never been exercised over you improperly by any faithful servant of God; that you never have had reason to complain because of anything of this kind coming from the First Presidency, or from the Apostles, or any good man; but on the contrary, the servants of God, of whom our enemies complain, have worn themselves out in your midst, teaching

you the doctrines of salvation. They have traveled under all circumstances, visiting the people and teaching them the principles of eternal life, and have worn themselves out at this labor. They have not spared their bodies, nor refrained from neglecting all their earthly affairs when necessary for the good of this people. It has been characteristic of the Apostles and leading men of this Church; and if we had not that spirit, it would be soon seen by the people, and our influence would be correspondingly weakened. It is the aim of the Priesthood at the present time to bind the people together, on the same principle that you adopt, you that are shepherds, when the wolves are around. You get your sheep together in as compact a manner as you can, that no wolves can get access to your sheep. You feel it to be your duty to take care of the flock that may be your own, or that may be entrusted to your care, that not even a lamb may be torn to pieces, or be carried off by either dog or wolf. It is the same with the servants of God. The burden of this people rests upon them. It is upon President Taylor night and day, I know. Every thought and desire of his heart is for the salvation of this people, and to establish and build up the Zion of our God. His feelings are to be a faithful watchman upon the walls of Zion, a faithful shepherd of the flock of Christ; so that when he goes hence, as Brigham has gone, he can report to Joseph and those of his co-laborers that have joined him, that he did his duty faithfully while in the flesh, in caring for and feeding the flock of Christ. I know this is the feeling; and I know it is the feeling of his co-laborers, his fellow-servants. And it is because of their intense love for this people, and for the salvation of the children of men that they are impelled to do as they do. They would have you listen to the voice of wisdom, to the voice of revelation, to the voice of the Holy Spirit that is poured out upon us, which bears testimony in your hearts that it is through His power that we have been sustained, and which convinces you that we are His servants. You know when you hear the servants of God, by the power of God that accompanies their words, and by the testimony of Jesus that He gives unto you, that they are His servants. This is your witness, and you are our witnesses as to the truth of our claims and the divinity of the authority which we exercise in your midst. We want to save you. We want to teach you the plan of salvation. We want to point out to you the way in which you should go. We do not ask anything of you of an earthly character. We desire not to aggrandize ourselves. All we ask, and we ask it in the name of the Lord Jesus Christ, is that you will be entreated of God, that you will listen to His voice, and walk in the strait and narrow path that leads to lives eternal. And we promise you that if you will do so, we will lead you into the celestial kingdom of God, not of ourselves, but through the power that God has given unto us, and that He will give unto us.

I pray God to bless you, my brethren and sisters, and fill you with His Holy Spirit, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY, FEB. 11TH, 1883.

WHY THE SAINTS MEET TOGETHER—THEIR PRETENSIONS—WHAT THEIR PROFESSION IMPLIES—NO RIGHT TO SIT IN JUDGMENT ON THE WORLD—ALL CHILDREN OF A COMMON FATHER—MANY GOOD MEN INSPIRED BY THE SPIRIT OF GOD WHO DID NOT POSSESS THE GIFT OF THE HOLY GHOST—HOW JOSEPH SMITH OBTAINED KNOWLEDGE—THE GOSPEL—WHAT THE SAVIOR REQUIRED—OPERATIONS OF THE HOLY GHOST—WHAT IS REQUIRED OF THE SAINTS—THEIR FEELINGS—DUTY OF MISSIONARIES—NATIONAL FEELINGS BURIED IN EMBRACING THE GOSPEL—RELATIONSHIP TO GOD—DESTINY OF THE FAITHFUL—WHAT HAVE RELIGIONISTS OF THE WORLD TO OFFER?—CHARACTER OF THE WOULD-BE REFORMERS—RIGHTS TO BE CONTENDED FOR—CORRUPT PRACTICES CONDEMNED.

WE meet together from time to time, to speak and to hear, to meditate and reflect, to sing and to pray, to attend to our Sacraments, and to seek to obtain a knowledge of the duties and responsibilities which devolve upon us to attend to. And then we are desirous to worship the Lord our God and conform to his laws; to seek an acquaintance with him and with his purposes, and to understand the position we occupy in relation to our Heavenly Father and the world in which we live. These are some of the ideas and thoughts that flow more or less through the minds of the Latter-day Saints; and we are desirous generally to know the mind and will of God, and then to do it; at least, these are the pretensions of the Latter-day Saints. We do not always come up to that standard, however; but the great majority of the people, I am happy to say, are seeking to conform to the mind, and will, and word, and law of God.

It has given me great pleasure lately, in traveling among the Saints to witness a spirit and feeling of this kind, which has been abundantly developed in the different parts of the Territory that we have had the pleasure of visiting. And it is a matter of considerable importance to us, as a people, that we comprehend the position that we occupy in the world, and the various duties and responsibilities that devolve upon us. There are various theories, notions and ideas abroad in the world pertaining to the future. We, ourselves, have been gathered from the nations of the earth under the influence of the new and everlasting Gospel, and under the guidance and dictation of God, our heavenly Father; and we call this Zion, and we call ourselves the people of Zion, or in other words, the Saints of the Most High God. We really make very great pretensions. To be a Saint signifies to be holy, to be pure, to be upright, to be virtuous,

The German language is very significant on this point, and they calling us according to our name, denominate us as *Der Heligen der Leitzen tage*, or as the holy of the last days. This is the profession which we assume. We say that we have come here to learn the laws of God, and to be taught in His ways, and that in us is fulfilled many of the ancient prophesies pertaining to these matters, one of which is: "I will take them one of a city and two of a family, and bring them to Zion; and I will give them pastors after mine own heart, that shall feed them with knowledge and understanding." There is something very peculiar in the position that we occupy, and in the manner in which we have been brought together, which is not generally understood by the world of mankind.

We profess again to be the Church of God, and to be the kingdom of God; in fact we have any amount of profession; but the question with me sometimes is, how near we live up to our professions, and adhere to the principles that we profess to believe in, and to be governed by. For we are told in the Scriptures, that it is "not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And again Jesus said, "Many will say to me in that day (that is speaking of the day of judgment) Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils, and in thy name done many wonderful works?" But He says, He will say unto them, "I never knew you: depart from me, ye that work iniquity." Again we are told that he that doeth righteousness is righteous. And further, as a test that is given for the guidance and direction of His people, a strict command is given unto them pertaining to their entertaining an undue attachment to the world. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." No matter what their professions may be, no matter what their position may be; it applies to all. "Love not the world nor the things that are in the world." We are indeed called here to this land of Zion to perform a peculiar work, which the Lord has placed upon us, associated with what is termed the dispensation of the fullness of times, wherein God will gather together, it is said, all things in one, whether they be things in the heavens or things on the earth. It is a dispensation in which is embraced everything that is connected with any and every other dispensation that has ever existed since the world rolled into existence, or the morning stars sang together for joy; and embraces all these dispensations; it is proper that we should strive to comprehend the various duties and responsibilities devolving upon us. We differ from the world in many respects; and I will try to point out some of these things wherein this difference exists.

We are apt sometimes to be too censorious of the world. We think that they act very wickedly and badly, and that is true; but then, at the present at least, we are not their judges; it is not any part of our duty to sit in judgment upon them. Who are we? The children of our Heavenly Father. Who are the world, as we sometimes denominate those that are not of our Church? The children of our Heavenly Father. For God has "made of one

blood all nations of men for to dwell on all the face of the earth," we are told, "and hath determined the times before appointed. and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find Him, though he be not far from every one of us."

Now outside the Gospel, outside of revelation, outside of any special communication from the Lord, all men, more or less, everywhere have certain claims upon their Heavenly Father, who is said to be the God and Father of the spirits of all flesh. Then we are told, when Jesus spake to his disciples, they asked him how they were to pray. He said, Say, Our Father who art in heaven, hallowed be Thy name. Who? Our Father—the God and the Father of the spirits of all flesh. When you approach Him, say, our Father who art in heaven. Then, they belong to our Father, as well as we. In regard to the operation of the Spirit upon man, let me draw your attention to a fact that is generally understood by all reflecting men, and that is, no matter how wicked a man may be, how far he may have departed from the right, such a man will generally admire and respect a good man, an honorable man, and a virtuous man; and such a man will frequently say; "I wish I could do as that man does, but I cannot: I wish I could pursue a correct course, but I am overcome of evil." They cannot help but respect the good and the honorable, although they may not be governed by principles of honor and virtue themselves. This same spirit which is given to every man outside of the Gospel has been manifested in the different ages of the world. When I say outside of it, the Latter-day Saints will understand me. When I speak of the Gospel I speak of the Gospel revealed by our Lord and Savior Jesus Christ, and which has existed at times through the different ages, and which, wherever it did exist brought men into close communion with the Lord; hence the Gospel is called the everlasting Gospel. The Scriptures unequivocally state that our Savior "brought life and immortality to light through the Gospel," and wherever a knowledge of life and immortality existed it was through the Gospel; and whenever and wherever there was no knowledge of life and immortality there was no Gospel. But outside of that there have been many good influences abroad in the world. Many men in the different ages, who, in the midst of wickedness and corruption, have tried to stop the current of evil, have placed themselves in the catalogue of reformers. Some of those have been what are called heathen, others what are termed Christian, and others have been scientific and philanthropic—lovers and benefactors of the human race. The many reformers that existed in former ages have been men many of whom have been sincerely desirous to do the will of God, and to carry out His purposes, so far as they knew them. And then there are thousands and tens of thousands of honorable men living to-day in this nation, and other nations, who are honest and upright and virtuous, and who esteem correct principles and seek to be governed by them, so far as they know them.

But there is a very great difference between this spirit and feeling that leads men to do right, which is emphatically denominated a portion of the Spirit of God, which is given to every man to profit withal, and what is termed in the Scriptures the

gift of the Holy Ghost. Men may be desirous to do right; they may be good, honorable and conscientious; and then when we come to the judgment pertaining to these things we are told that all men will be judged according to the deeds done in the body, and according to the light and intelligence which they possessed.

I will take, for instance, the position of the reformers, going no further back than Luther and Melancthon; and then you may come to Calvin, Knox, Whitfield, Wesley, Fletcher, and many others; men who have been desirous in their day to benefit their fellow-men; who have proclaimed against vice, and advocated the practice of virtue, uprightness and the fear of God. But we all, who have contemplated these subjects, know that those men never did restore the Gospel as it was taught by our Lord and Savior Jesus Christ; neither did they see or comprehend alike in biblical matters; they groped, as it were, in the dark, with a portion of the Spirit of God. They sought to benefit their fellow-man; but not having that union with God that the Gospel imparts, they were unable to arrive at just conclusions pertaining to those matters. Hence one introduced and taught one principle, and another introduced and taught another; and they were split up and divided, and the spirit of antagonism was found at times among them; and with all their desires to do good, they did not, and could not restore the Gospel of the Son of God, and none among them were able to say, Thus saith the Lord. And that is the condition of the religious world to-day; it is Babylon or confusion; confusion in ideas, confusion in regard to doctrine, confusion in regard to ordinances, etc. And what shall we say of such men? Shall we say that they were wicked? No. It is lawful to do good always, and anyone who seeks to promote the welfare of the human family is a benefactor of mankind, and ought to be sustained. But now comes another principle which is different to that. We find in reading the Scriptures, that at the time Jesus made His appearance upon the earth, there was a variety of sects and religious parties; there were the Sadducees, the Pharisees, the Essenes, and others. But these people were told that there was but one Lord, not many; one faith, not many; one baptism, not many; and one God who is above all and through all and in you all.

Now that was one thing that troubled Joseph Smith in his youthful days, and a recital of his experience in these matters I have had myself from his own lips. There was, in his young days, a religious revival in the region where he dwelt. The people that took part in it were no doubt sincere. I look at such things differently from a great many men. We cannot reasonably suppose that all men are hypocrites about such matters. Finally they, to use their own term, "converted" some, and then there began to be a scramble as to which church the converts should belong. This perplexed Joseph Smith. And having one day while reading in the Bible, come across that passage in the epistle of James, where it says, "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him," he went and asked God concerning the matter. And the Lord revealed Himself to him, and among other things that He told him at the time was that

none of the sects were right, that all had gone out of the way, and commanded him not to join any of them.

I need not now enter into the details of his history, as these things are well known; but I will proceed. The Gospel that was restored to him was the same Gospel that Jesus introduced and taught; the same Gospel that was taught in part by Abraham, and by Moses—for we read that the children of Israel had the Gospel preached to them in the wilderness, "but the word preached did not profit them, not being mixed with faith in those that heard it." Therefore the law was added because of transgression. Added to what? To the Gospel. What difference is there between the Gospel and the beliefs of other sects and creeds? The Gospel always did and always will "bring life and immortality to light." That is the difference. While others are groping in the dark, though their intentions in many instances are to do good and work righteousness, so far as they know, yet they cannot come to a knowledge of God, nor become acquainted with eternal things without the Gospel; without the gift of the Holy Ghost, the spirit of revelation which proceeds from God. And who are to have this? All who obey. "But I thought," say some, "that that was confined to some one or two, or to half a dozen, or a dozen, as the case may be, and that the whole people had nothing to do with it." This is a very great mistake, and I will now show you the difference between that and the things as they exist in the world; between the position that we occupy and the position that the world occupy.

The world, as I have told you, unaided by the gift of the Holy Ghost, unaided by the Gospel and the light of revelation, are left to grope a good deal in the dark. But not so with the Saints of God; no matter in what age of the world they may have lived, they have been placed under other circumstances; they have had the light of truth to guide them, and revelation direct from the Lord. And here is the difference between one and the other. When Nicodemus came to Jesus he went to him by night; he was much like some men are in this our day, with respect to their private feelings for the "Mormons;" they respect the "Mormons," they cannot help doing so, but they do not want it known; for the Latter-day Saints, like the former-day Saints, are not popular; in fact, we are considered by many as they were, to be of disreputable character, a people with whom it would not be considered proper to associate. This was the character that the Savior bore among the self-righteous but hypocritical religionists of His day. Yet we call Him the Son of God. And we find Nicodemus, a prominent man, a man of discernment and ability, creeping around the back door, not wishing it to be known that he had called upon the "Mormons"—oh, no!—Jesus of Nazareth; yet he wished to find out something respecting Him, for he believed that no man could do the things that He did except God were with him. Jesus in explaining the Gospel to him, told him that he, in order to understand His teachings and His works, would have to be born again. Nicodemus could not appreciate this saying, he knew not what the Savior meant, thinking the saying referred to a man's natural birth. The Savior then told him, that unless a man was born of the water and of the Spirit, he could not enter the kingdom of

God; that he could not comprehend it; that he could not even see it; that he could not understand the relationship that existed between God and man without the gift of the Holy Ghost. The question would naturally arise, how could man become possessed of this heavenly gift? There was a young man, for instance, a high-minded, honorable young man, who went to Jesus, and addressing Him, said, Good Master, what good thing can I do to inherit eternal life? Jesus said, Thou knowest the commandments, "Do not kill, Do not steal, Do not commit adultery, Do not bear false witness, Defraud not, Honor thy father and mother, and love God with all thy heart, and thy neighbor as thyself." And the young man said that these things he had done from his youth up. Jesus then told him to go and sell all that he had and give to the poor, and to come and follow Him; promising him that he should have treasures in heaven, or in other words he should have eternal life, and should drink of the streams whereof make glad the city of our God. But the young man went away sorrowful, for he had much possessions.

In regard to the Holy Ghost of which we have spoken, we are told that the disciples were instructed to tarry in Jerusalem until they were endowed with power from on high. They did so, and when they were assembled together in one place with one accord, making prayer and supplication unto the Lord, the spirit of God descended upon them as a mighty rushing wind and rested upon them. And they began to speak in tongues as the Spirit of God gave them utterance. There were people there from different nations, and they heard them speak in their own tongues the wonderful works of God. Some who were present said they were drunk. "These men are drunk with new wine," said they. "Why, no," said Peter, "it is only the third hour of the day"—that is about nine o'clock in the morning. People do not generally get drunk as early as that. What did this all mean? Peter said unto them: "This is that which was spoken of by the Prophet Joel, and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy." In other words, it shall bring them into relationship with God; it shall open the visions of their minds; it shall inspire them with the spirit of revelation; they shall have a hope that enters within the veil, whither Christ our forerunner hath gone: and being led and directed under the inspiration of God, they shall have one Lord, one faith, and one baptism, and be guided in the ways of all truth. Well, when the people asked what they were to do to be saved, they were not told as the Pharisees would tell them, or as the Essenes, or as the Sadducees, or any of the other parties; but they were told to repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins, and they were promised that they should receive the Holy Ghost. In other words, they would be born of water and of the Spirit, and be made new creatures in Christ Jesus. What, then, would the Holy Ghost do for them, and wherein was the

difference and the distinction between that and the other spirit—that is, the spirit which the people of the world had; for they had a conscience accusing or excusing them, and many of them felt a desire to do right. But the gift of the Holy Ghost was to place them in a position whereby they could know and comprehend for themselves. What was the command of Jesus to His disciples? "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow those that believe." What signs? Why, the sick were to be healed, the lame were to be made to walk, the blind to see, and the deaf to hear, and the poor were to have the Gospel preached to them. Now, what did Jesus tell His disciples the Holy Ghost should do when it came? He promised—"It shall lead you into all truth?" What shall it do? Lead you into all truth—not into a diversity of sentiments, not into differences of doctrine, not into a variety of ordinances, but you shall see alike, comprehend alike and understand alike. "It shall lead you into all truth." What else shall it do? It shall bring things past to your remembrance, so that you will be able to comprehend the things of God as they have existed in the different ages on the earth and with the Gods in the eternal worlds, and you shall see eye to eye. And the Scriptures say that when the Lord shall bring again Zion her watchmen shall see eye to eye. They shall see alike, they shall comprehend alike, they shall be under the same influence. What else shall it do? It shall show you of things to come. You shall be enabled to look through the dark vista of the unborn future, to draw aside the veil of the invisible world, and comprehend the things of God; to know your destiny and the destiny of the human family, and the events that will transpire in coming ages and times. That is what the Holy Ghost will do, and therein is the difference between that Spirit and the little portion of that spirit which is given to every man to profit withal. In other words, men are inducted into the family of God and the household of faith, and they become heirs of God and joint heirs with Jesus Christ. Did the disciples promise these things in their day? Yes, they did. Did the people who obeyed the Gospel receive them? Yes, they did, and so evident was it in many instances that Simon Magus, who, when he saw that the disciples by laying on of hands conferred the gift of the Holy Ghost, and the people spake with tongues and prophesied under its influence, offered the Apostles money, with the expectation that they would confer it upon him for his money, so that he might possess this great power. But he was answered immediately: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men in that day possessed a hope that bloomed with immortality and eternal life—a hope which it was said entered within the veil whither Christ our forerunner hath gone. And then there were a great many of the same class of people to whom Paul alludes when he says: "They were stoned, they were sawn asunder, were tempted, afflicted, tormented," &c. And, says Paul, "For they that say such things declare plainly that they seek a country * * * Wherefore God is not ashamed to be called

their God: for he hath prepared for them a city." They have obtained a hope that others have not. They have received intelligence which others do not possess. Now, what is the promise that is made to the world to day when the Elders of the Latter-day Saints preach the Gospel to them? What have I proclaimed to them? What have hundreds of Elders that are here to-day proclaimed to them? They have told them to repent of their sins and be baptized in the name of Jesus, for the remission of sins, and they should receive the Holy Ghost. What Holy Ghost? The same as men had in former times, possessing the same certainty, the same intelligence, the same knowledge and faith, and the same relationship to God. And we in our day are taught as they were in their day to add to our faith virtue, to virtue brotherly kindness, to brotherly kindness charity, etc., that if these things dwell in us and abound we shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ—not in the "guess so," not in the opinions, not in the notions, not in the ideas, not in the theories of man, but in the knowledge of our Lord and Savior Jesus Christ. This is the position which the Saints in these times are called to occupy; this is the thing that has been promised to the Latter-day Saints; this is the principle which they themselves have received, and you Latter-day Saints are witnesses of these things of which I speak. I speak of things that I know; I testify of things that I have seen and that you comprehend, and it is by that very principle that you have been gathered together here into these valleys of the mountains. Here is the difference between uncertainty and doubt, and truth, certainty and intelligence. The Spirit of God bears witness with our spirits—if we are living our religion and keeping the commandments of God—that we are the children of God, as it did to the former-day Saints, and there is no guessing and no uncertainty about the matter. We know in whom we have believed; and if the Latter-day Saints have not this Spirit it is because they are not living their religion and keeping the commandments of God. Very well, this being the difference, what next? Why we are told in this day to proclaim the Gospel to the world as they did in former days. What has been told to the Elders of Israel in these days? "Go ye into all the world and preach the Gospel to every creature." Just the same as it was in former days. And have we done it, and are we doing it? Yes. I myself have traveled hundreds of thousands of miles to proclaim this Gospel, without purse or scrip, trusting in the God of Israel; and I would rather go forth trusting in God for my subsistence, backed up by the Lord God of Hosts and by the Spirit of God, and under the promise of God, than under the promise of any earthly potentate that could be found in any part of the world. Why? Because God is always true to His word and sustains those who put their trust in Him. And hence we say it is a certainty. What is the feeling to-day amongst our Elders? Why here are hundreds of them going on missions, and they keep going. And what is their feeling? I receive numerous letters something like the following: "I have been called to go upon a mission. I esteem it an honor to be engaged in the service of God, and to be a messenger of salvation to my fellow-men, and I will try to

be ready at the time appointed and fulfill the duties required of me." These and similar letters keep flowing in; and the Elders go forth in the name of Israel's God bearing precious seeds, the seeds of eternal life, as messengers to the nations of the earth, the legates of the skies, commissioned by the Great Jehovah to proclaim the words of life to the world, and they return again rejoicing, bringing their sheaves with them. This is one work we have to do. Sometimes I think that some of our Elders scarcely understand this matter as fully as they might, and I will here make a remark in relation to it. They say that people pay very little attention to them in some parts; in others a great many are baptized, etc. Now, the Elders are not responsible for the actions of other men. It is their business to go and preach the Gospel and to use all dilligence and faithfulness and be earnest and emphatic, and to seek for the guidance and direction of the Lord in the proclamation of his word; but they have nothing to do with the people receiving or rejecting their message. If they receive it, it is for their benefit; if they reject it, it is to their condemnation. But the Elder is not responsible whether they receive it or not. If he fulfills his duties he does just as much in that respect as if thousands were to receive it. But, thousands are receiving it, and we are doing our work and performing our duties, and sending forth the Gospel. And then when we have done that, what else? Why, that is all we can do. Preach these things to the world; deliver the testimony that God has given to us. And what then? Are we to persecute them because they do not believe as we do? I think not. Shall we try to crowd them, and tell them they have not right government and right laws, and that they are wrong in every particular in regard to these matters? I do not know that that is any part of our business. Our business is to preach the Gospel, and if they do not receive it, leave them, that is all. In some particular cases, when the disciples in former days went and preached the Gospel, and the people would not receive it—Jesus told them to go and wash their feet as a testimony before Him in regard to that matter, and he would deal with such people Himself. We have to leave those things in the hands of God, for the nations as well as ourselves are all in the hands of God. It is true that it is said of the Twelve Apostles that hereafter they shall sit upon twelve thrones judging the twelve tribes of Israel, but it is also true that John the Revelator says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books according to their works." It is said again that the Saints shall judge the world, but that is not yet; our business now is simply to preach the Gospel and deliver our testimony, to gather together the elect from among the nations, and having faithfully performed our duty to leave the events pertaining to others in the hands of God.

We have gathered to these valleys of the mountains. What duties now devolve upon us? To build up a Zion unto our God. And who is

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY
GEO. F. GIBBS, JOHN IRVINE AND OTHERS.
RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD

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PREFACE.

THIS, the Twenty-fourth Volume of the JOURNAL of DISCOURSES, like its predecessors, consists of sermons of Latter-day Saints, extemporaneously delivered and phonographically reported. That those who are privileged with its perusal may profit not only by the letter, but by the spirit also of the utterances herein recorded, is the earnest desire of

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Assembly Hall, Salt Lake City, Sunday Feb. 11, 1883.

WHY THE SAINTS MEET TOGETHER—THEIR PRETENSIONS—WHAT THEIR PROFESSION IMPLIES — NO RIGHT TO SIT IN JUDGMENT ON THE WORLD—ALL CHILDREN OF A COMMON FATHER—MANY GOOD MEN INSPIRED BY THE SPIRIT OF GOD WHO DID NOT POSSESS THE GIFT OF THE HOLY GHOST—HOW JOSEPH SMITH OBTAINED KNOWLEDGE —THE GOSPEL—WHAT THE SAVIOR REQUIRED—OPERATIONS OF THE HOLY GHOST — WHAT IS REQUIRED OF THE SAINTS—THEIR FEELINGS—DUTY OF MISSIONARIES — NATIONAL FEELINGS BURIED IN EMBRACING THE GOSPEL—RELATIONSHIP TO GOD—DESTINY OF THE FAITHFUL—WHAT HAVE RELIGIONISTS OF THE WORLD TO OFFER? —CHARACTER OF THE WOULD-BE REFORMERS—RIGHTS TO BE CONTENDED FOR—CORRUPT PRACTICES CONDEMNED.

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to assist us? The Lord, and if He does not I am sure we cannot do it, and if He does not show us how we cannot do it. Well, some people come and try to convert us. Very well, let them convert away. If they have anything to convert you to, I say for God's sake take it, if they have something that is more intelligent than that which has been communicated to you. We are desirous to obtain all truth from whatever quarter it comes, and every good thing that can be made manifest, and if anybody has got any truths that we have not we are prepared to embrace them, but we have no truths to barter away for the fictions, ideas, theories and opinions of men. It is written: "They shall be all taught of God." Have those men received anything from God to communicate? If they have let them state it, and if they have not let them hold their peace. "They shall be all taught of God." He will be their instructor, their judge, their guide, their director and their lawgiver, and he will give them the light and intelligence which they require. We are operating with and in possession of principles that are great, grand, glorious and intelligent, that have existed in ages past, that exist to-day, and that will exist for ever and ever, worlds without end, Amen. We are building up the Zion of God, and He is to be our instructor. We are building up the kingdom of God, and He is to be our guide. We are building up the Church of God, and unless we are under the guidance and influence of the Spirit of God, we neither belong to the Church of God, the Zion of God, nor the king-

dom of God. And hence it is necessary that we should comprehend the position we occupy.

We have been in the world and we have preached the Gospel to the world and are doing it, and that is part of our duty, and we are fulfilling it as fast as the Lord opens the way. We have done a great deal. I think that at an assembly some little time ago there were twenty-five nationalities represented. Is there any difference of sentiment among these diverse people? No. In speaking with a gentleman recently on some of the difficulties between the English and the Irish people, I told him that it was lamentable that such a feeling should exist. Well, said he, they are two different races and they cannot affiliate, one being Celtic and the other Anglo-Saxon, and their sympathies and feelings are dissimilar. Their ideas and feelings differ; their education and their instincts differ. That is very true so far as it goes. But what of us? We are gathered here under the inspiration of the Holy Ghost, and that as I before said, produces a unity of feeling and spirit, a oneness and sympathy that does not exist in the world and Jesus has said, By this shall all men know that ye are my disciples if ye love one another. We have people among us from all parts of the United States, from Ireland, Scotland and Wales, from England, France and Germany, from Denmark, Norway and Sweden; also from Iceland, Australia, New Zealand, from the islands of the sea, and in fact, from nearly every civilized country. And how is it brethren? Are we Scandinavians; are we English; are we Scotch, Swiss or Dutch, as the case may be? No; the Spirit of God, which we obtained through obedience to the requirements of the Gospel; having been born again, of the water and of the Spirit, has made us of one heart, one faith, one baptism; we have no national or class divisions of that kind among us.

What, then, are we aiming at? We are aiming to introduce among us the principle of virtue, integrity, honesty, and a knowledge of God and of His laws. This is what we are seeking to do. And do we injure any man or set of men in so doing? I think not. I will say to the credit of our merchants, that they are spoken of as honorable men, as men who pay their debts better than the majority of mankind. Such is the report I hear from gentlemen with whom I communicate. This is pleasing to hear. It is pleasing to see the principle of honor introduced in our trading; and we ought to be honorable one with another and with all men, treating all with the respect they deserve and merit at our hands. But because we do this are we to submit to every kind of indignity; are we to submit to be outraged, to be traduced; are we to permit, in a social capacity, evils and crimes to be introduced in our midst, and never lift up our voice against them? Are we to permit our sons and daughters to affiliate and associate with corrupt men and women? No. But if our youth choose to pursue a course of that kind, all well. No, I will not say it is well; it would be better if they did better. We are here to introduce correct principles; and we profess to be moving on a more elevated plane; we profess to be under the influence of the inspiration of the Almighty; and God cannot look upon sin with the least degree of allowance.

Let me read that prayer a little more:—"Our Father, who art in heaven." What, is He indeed my

Father? Yes. Is He our Father? Yes. "Our Father, who art in heaven; hallowed be Thy name." We are children of God; that is the relationship that we sustain to Him. Being born of the Spirit, we become the sons of God. The what? The sons of God. And what else? The heirs of God, and joint heirs with Jesus Christ our Lord. Is this the position we occupy? So say the Scriptures. And what is the difference between those who have been born of the water and the Spirit, and those who know not the Gospel, and who possess none of the gifts thereof? Let us stop and inquire. You have sons, have you not? Yes. What will the boys be when they are grown up. They will be men, will they not? They are now the sons of men. If a man be inducted into the family of God, and becomes a son of God, what will he become when he gets his growth? You can figure that out yourselves. It is said, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is." What shall we be? Heirs of God. What else? Joint heirs with Jesus Christ. What, joint heirs with Jesus Christ our Lord? Yes. What do a man's heirs possess when he leaves this world? They inherit the possessions of the deceased father or benefactor. We say that God is the God of the universe, the Maker of heaven and earth, the Sustainer of all things visible and invisible. And are we to be joint heirs with Him? So the Bible states. Well may the Lord say in one of the revelations given through the Prophet Joseph Smith, "He that hath eternal life is rich." Jesus said to the Samaritan woman when asking her to give him a drink of water, "If thou knewest the gift of God, and who it is that sayeth to thee, give me to drink, thou wouldst have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again; Jesus said to His disciples: "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you," Where? In heaven, of which we have very little knowledge, and about which we comprehend very little. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." What was there in His Father's house? Many mansions. What! Mansions in heaven? Yes? What else? He declares He was going to prepare a place for them—mansions, that where he was there they might be also. It is very plain, if we could only open our eyes and understand it as it is. There is a great difference between this principle and the ideas that men entertain regarding earthly things. The first is in accord with the eternal duration and exaltation of man, and is in consonance with his highest and most exalted aspirations; the other is momentary, transient, fleeting and evanescent. Men are grasping and grabbing at the world, and at the riches of the world. I might mention the names of prominent men of this nation —no matter, I do not like to deal in personalities — men who gather together their millions. By and by they drop down into a little place just about two feet by six, and that is all there is of it. And what of their riches?—anything pertaining to the future? No. Such men are

foolish, if they could comprehend it; but they cannot. They, however, think that we are big fools. There was a prominent man whose name I have forgotten, but I remember some lines that he wrote. When I am gone, he said, men will erect a splendid monument to my memory, upon which they will write: "Here lies the great!" If I could rise and speak, I would say, "False marble, where? Nothing but poor and sordid dust lies here." Has any man ever taken anything out of the world? No. Naked they come into the world, and naked they return; they leave all their wealth behind them. Then if, as intelligent beings, made in the image of God, we disregard the teachings of our heavenly Father, and are led by influences that are wrong, improper, impure and incorrect, and suffer ourselves to make shipwreck of our faith and our good consciences, shall we not be the veriest fools when we stand before the Judge of all the earth? But if we can succeed in securing eternal life and exaltations, thrones and principalities, powers and dominions, which we some times talk about and which are as true as anything can be—if we can succeed in doing this, we shall be amply repaid for all the inconveniences that we may have to put up with, and all the trouble that we may have to endure.

Now we will return to the old prayer again. "Our Father who art in heaven, hallowed be thy name. Thy kingdom come." What kingdom? The kingdom of God. What does that imply? Government, rule, authority, dominion. "Thy kingdom come." What, that God shall dictate affairs upon the earth? Yes. That His word, His will, His law shall go forth? Yes. One of the ancient Prophets in speaking of these things said, "The law shall go forth from Zion, and the word of the Lord from Jerusalem." You will find those things written in your Bible, and can look for them at your leisure. Now if we are to expect a thing of this kind to take place, when the knowledge of God shall cover the earth as the waters cover the sea, and when the will of God is to be done on earth as it is done in heaven, ought we not to try as citizens of the kingdom of God to introduce it and be governed by and to be under its influence? I think we ought. Are we then to yield ourselves to the false traditions, ideas, notions and opinions of men? I think not. We want to strive in all the relations of life, in our family relations, in our individual relations, in our marital relations, and in our associations with men, to conduct ourselves in that way that God would have us do if He were here Himself to speak on that subject; and to seek to place ourselves in conformity with His law, His word and His will.

Now, people take a great deal of pains to try to interfere with us in our marital relations. What have they got to give us in exchange outside of these things? O you Gentiles, present us something superior to that which God has revealed, and we will embrace it. But you cannot do it. We are at the defiance of the world to bring forth any better, purer or more exalting principles. What would they give us in return for that of which they seek to despoil us? Would they introduce all the institutions of a pseudo-Christianity, with its prostitution, the houses of assignation, its social evil, its fœticide and infanticide and the political and social hypocrisy and depravity, and its debauching, demoralizing

and corrupting influence, and call this a fair return for virtue, purity, honor, truth and integrity? Would they induct us into some of the principles advocated by some of their leading ministers of using the sword, the bayonet, and the cannon to extirpate what they term heresy, set man against his fellow-man and deluge the nation in blood? What do they tell us? They set themselves up as our exemplars, and among other things say, we must marry as they do. And how is that? Let me ask some of you venerable, white-headed men that were married in various places, what kind of a covenant did you make? You were asked if you would take the woman to be your lawful wedded wife, for how long? Until death did you part. What a miserable thing. And this is what they have to offer. A woman takes a man as long as he lives, and then when he dies all is gone into oblivion; no eternal unity, no claim pertaining to heaven or the future; no sons, no daughters, no wife, no husband. That is nihilism, I think. This is the condition they would put you in to-day, if you would listen to them. But we are told that we should remember the rock from whence we are hewn, and the pit from whence we were dug. God has shown us principles that are ten thousand times more exalting and ennobling than anything they have to offer. No; you may continue in such operations; that is your business. You may revel in the idea of living with your wives in time, and then dropping into the grave without hope of any further union. But let me have my wives and children, and my associations in the eternal world. Let me have a religion that will live in time, and exist whilst eternal ages roll along. That is the kind of religion I want, and if you like the other, all right, take it. But give me, if you please, the liberty to pursue happiness in my own way; if not I shall try to take it. I want none of those evanescent principles that vanish when time ceases. I profess to be an immortal being, as we all are. A spark of Deity, struck from the fire of His eternal blaze, dwells in us, a portion of that intelligence that dwells with the Gods; which, if we will follow out through the influence of the Holy Ghost, of which I have spoken, will bring us back again into the presence of God; and with us our wives, our children, and our associations. Godliness, indeed, as stated by the Apostle Paul, "is profitable unto all things, having the promise of the life that now is and of that which is to come," and despite the ideas, the opposition and the contumely of ignorant and unenlightened men, we will rule and reign and triumph, not only in time but throughout the countless ages of eternity. That is the kind of religion that I want. I would not give a straw for the other; if other people like it, all well and good. I do not want to interrupt them. But they want to interrupt us; and they do it, many of them, though we treat them never so kindly. They seem to have a perfect mania on these points; they run wild about our private affairs.

Now, there are certain inalienable rights that some men in this nation consider belong to all men, one of which is, the right to live. The government of the United States did not give men life; they received it from another and higher source. God himself is the author of life and existence, more so than we ourselves sometimes think. There is not one of you could leave

this place to-day unless God permitted it, and not only permitted it, but sustained you and empowered you to do so. We live in Him, we move in Him, and from Him we have our being.

Do you believe that these men are sincere when they allege that we are so very wicked and that they desire to improve our morals? It would be something like their marriage—it ends in death, and sometimes even before that. What has been the proceeding here? Who are the authors and abettors of the iniquities that prevail in our midst? Wicked and unscrupulous men, the professed advocates of reform and a hypocritical civilization, such as ministers, politicians and others Who are the introducers and originators of our gambling hells, or bagnios, and of the open and flagrant acts of debauchery and corruption that prevail in our cities where Gentiles reside? Who are the protectors of drunkenness and other vices? Our professed Christian reformers. These are their institutions; and their emissaries have been trying to introduce the murder of the innocents in the shape of fœticide and infanticide. Can we believe in the sincerity and truthfulness of such hypocritical, corrupt and degraded men? They tell us it is contrary to law for a man to be married as we are, especially if he has more wives than one. They talk about polygamy; but that is not the thing which they are aiming at. I will mention these things some other time.

There are one or two statements that I wish to make before I close. Have they manifested a desire to rid us of lasciviousness? Where are the bagnios? Who are they kept for? For our good neighbors who love virtue so much. Again when thousands of men withdrew from the polls that they might not be considered obstructionists, what did they crowd upon us? You have heard a statement about Mayor Little and his son. Talk about purity! Was there any purity about that! The young man was obliged to object to his father, who was an honorable man, registering, because he had what? Broken any law? I do not think he had ever broken a polygamic law, but he had two wives some time ago when there was no law against it. Some of these things we mean to contest yet. We have not laid aside our franchise. If any think so they make a great mistake. There is not one man or woman in twenty who have refrained from exercising their franchise at the polls who, if the law of the United States was carried out and constitutional principles sustained, could be interfered with according to the most rigid interpretation of the so-called polygamic laws, and we shall contest these rights. We are not going to give up everything. In the interests of peace some of us hold our franchise in abeyance at the present time; but as I stated at Conference when I spoke of these things—we mean to contend for our rights legally and constitutionally, inch by inch to the last end, and to maintain the principle of human rights in the interest of ourselves, in the interest of our children, in the interest of the honorable men of this nation, and in the interest of the freedom of man throughout the world. So do not think we are giving up everything: we have not given up one solitary iota. Yet we thought it better to withdraw until we had a fair opportunity to contest all these things peaceably and quietly, and to contend for our rights legally and constitutionally as

American citizens and as men. Can we think that men are very sincere who pursue the course that has been adopted toward us? And what on the back of the refusal to let Brother Little register? It is purity they are after; is it? Here comes along the keeper of a bagnio and its inmates? Can they be registered? Yes! Because, according to a ruling, not a law, but a perversion of law, an oath is prescribed to American citizens, wherein loathsome, damning vices are protected. And they can register while the honorable and virtuous are rejected. And our good, Christian folks try to crowd these things down our throats. Well, we can bide our time.

I will refer to another affair that took place. Another man, when he came to be registered, after looking at the oath said: "I don't think I can take it, because I have got a wife and keep a mistress" But he was requested to read the oath. After having done so, he said: "I see the crime is here, in it being in the marriage relation, and though I have a mistress as well as a wife the mistress is not in the marriage relation, and I can take it. This man was said to be candid. Of course he was, and people say that he was honorable to tell his feelings. Yes, he was honorable, if it can be honorable for a man to pledge himself before the altar to be true to his wife and to the covenants he had made before God and witnesses—and then break those covenants; if that is honor, he may be called an honorable man, but we do not call it very honorable amongst us. This shows that lascivious cohabitation can be tolerated and protected by men who would seek to be our teachers and our reformers. Such men and women under the old Mosaic law would have been stoned to death. I say, my soul, enter thou not into their secrets, and, mine honor, be thou not with them united.

Furthermore, there is a little thing which I wish to refer to that has lately come to my knowledge; I have a knowledge of a great many things — for men come to me with all kinds of affairs. It is a circumstance that is to be deplored. A married man considered here an honorable man, an upright man, a man that has taken an active part in some of the schools, who has given considerable to the building of churches and it has been thought that he was really seeking to do good amongst us—has lately sought to abduct an honorable young lady, or tried to persuade her to leave her home clandestinely with him and go to a distant land. How can we trust these people? These are facts; I have the letters; I know what I am talking about, and yet these are who are supposed to be Christian reformers, identified with churches, schools, and other places of improvement, who do not shrink to associate themselves with those infamies. A very low state of morality exists among them, as we know. How is it with us? Do we have men that sometimes do wrong? Yes. Do we sanction the wrong? Can an adulterer have a place amongst us? I tell you No, he cannot, and any Bishop who would permit anything of that sort ought himself to be removed. We are in favor of chastity, purity and virtue, not nominally but really, and we should make a distinction between one thing and the other and maintain virtue and correct principles in spite of the hypocrisy and corruption that exists, for it is among us and around us. And it is for us to look after our wives, our sons and daughters, and preserve our chastity, our honor and our virtue in all these matters. Let us seek the blessing of God, and He

will help us and direct us. But because some of these men do wrong, and act iniquitously, shall we condemn the whole? By no means. There are thousands and hundreds of thousands of honorable, upright men and women in this and other nations, who outside of religion, would scorn to be associated with such infamies. Treat all men aright; but be careful of that loose system of morals that exists in the world; be careful how you associate with such people or permit them in your habitations. Look well to yourselves and to your families, to your sons and to your daughters; and let us seek to do right and cultivate the principles of truth and God will sustain us, and Zion will go onward, and our enemies will be confounded, from time to time, and salvation will flow to Israel if Israel will be true to himself, and we will try and carry out the things that God has ordained, and accomplish the work that He has given us to do. For if ever the will of God is done on earth as it is done in heaven, it ought to commence in the land of Zion. May God help us to do it in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, October 29th 1882.

(REPORTED BY JOHN IRVINE.)

GREATNESS OF THE WORK INAUGURATED AND ACCOMPLISHED BY THE PROPHET JOSEPH SMITH—SKETCH OF THE PROPHET'S EARLY LIFE—REFUTATION OF THE FALSE CHARGES MADE AGAINST HIM AND THE LATTER-DAY SAINTS—CHARACTER OF OUR TRADUCERS—DIVINE NATURE AND VALUE OF THE BOOK OF MORMON.

Brother Woodruff in the course of his remarks made the assertion that Joseph Smith was the greatest Prophet that has ever lived of whom we have any knowledge, save and except Jesus Christ Himself. The world would say that he was an impostor; and the Lord said that his name should be had for good and for evil among all the nations of the earth, and this much, at least, so far as his name has become known, has been fulfilled. This prediction was made through the Prophet Joseph Smith himself when he was an obscure youth, and there was but little prospect of his name ever becoming known beyond the village where he lived. It was at an early period of his life and at the begin-

ning of the work that this prophecy or revelation was given, and it has been truly verified. To-day there is not another man, perhaps, who has figured in religion whose name is so widely known, and the report of whom has gone so far and is so wide spread among the nations as that of Joseph Smith. In connection with the work of which he was the instrument in the hands of God of laying the foundation, his name is spoken of in nearly every civilized nation upon the globe for good or for evil. Where it is spoken of for good, it is by those who have had the privilege of hearing the Gospel which has come to the earth through him and who have been sufficiently honest and humble to receive the same; they speak of Him with a knowledge which they have received by the inspiration of the Holy Spirit, through obedience to the principles which he taught as a Prophet and as an inspired man. They speak to his praise, to his honor, and they hold his name in honorable remembrance. They revere him and they love him as they love no other man, because they know he was the chosen instrument in the hands of the Almighty of restoring the Gospel of life and salvation unto them, of opening their understanding of the future, of lifting the veil of eternity as it were from before their eyes. Those who have received the principles which he promulgated know they pertain not only to their own salvation, happiness and peace, spiritual and temporal, but to the welfare, happiness, salvation and exaltation of their kindred who have died without a knowledge of the truth. The work in which Joseph Smith was engaged was not confined to this life alone, but it pertains as well to the life to come and to the life that has been. In other words, it relates to those that have lived upon the earth, to those that are living and to those that shall come after us. It is not something which relates to man only while he tabernacles in the flesh, but to the whole human family from eternity to eternity. Consequently, as I have said, Joseph Smith is held in reverence, his name is honored; tens of thousands of people thank God in their heart and from the depths of their souls for the knowledge the Lord has restored to the earth through him, and therefore they speak well of him and bear testimony of his worth. And this is not confined to a village, nor to a State, nor to a nation, but extends to every nation, kindred, tongue and people where the Gospel, up to the present, has been preached—in America, Great Britain, Europe, Africa, Australia, New Zealand, and upon the Islands of the sea. And the Book of Mormon, which Joseph Smith was the instrument in the hands of God of bringing forth to this generation, has been translated into the German, French, Danish, Swedish, Welsh, Hawaiian, Hindostance, Spanish and Dutch languages, and this book will be translated into other languages, for according to the predictions it contains, and according to the promises of the Lord through Joseph Smith, it is to be sent unto every nation and kindred and people under the whole heavens, until all the sons and daughters of Adam shall have the privilege of hearing the Gospel as it has been restored to the earth in the dispensation of the fullness of times.

The world presume that we have not received a knowledge of the truth. Those who are in ignorance in regard to the character, life and

labors of Joseph Smith, who have never read his revelations or studied or investigated his claims to divine authority and are ignorant of his mission, revile him, sneer at his name, and ridicule his claims to prophetic inspiration, and call him an impostor. Jesus was also called an impostor in His day, except by a few that hearkened to His instruction, and believed His testimony. The great majority of mankind then living who knew of Christ, deemed Him an impostor, and considered him worthy to be put to death; precisely the same feeling existed towards Joseph Smith.

The disciples of Jesus Christ anciently were regarded in the same light as their Master, the Savior; so it is not at all surprising that the people of the world to-day, who know not the truth, should pronounce Joseph Smith an impostor and try to ridicule the doctrines which he taught; but in so doing they make themselves ridiculous, for they know little or nothing about them; indeed, in ninety nine cases out of a hundred where the doctrines of the Latter-day Saints—which are no other than the doctrines which were taught by the Savior himself or contained in the Bible—are ridiculed and pronounced false and evil, they are so pronounced by a class of people who, being ignorant of, or wilfully perverting the truth, build ærial castles in order that they may tear them down, or "make a man of straw" to shoot at so that they can create a great noise and excitement about the "Mormons," and thus we are often charged by those who abuse us and write and preach against us with believing and practicing the most absurd things—things which no Latter-day Saint ever dreamt of believing or accepting as a principle of his faith. As I have said, in ninety-nine cases out of a hundred the Latter-day Saints are accused by their enemies of believing doctrines which they do not believe, and which are not the doctrines of the Latter-day Saints at all. They accuse us of every abominable thing. They call us murderers; they say we are immoral, ignorant, superstitious; they call us dupes, they say we are deceived, that we are enslaved by the Priesthood; that we are fettered and in bondage. Now, is it true that the Latter-day Saints are ignorant? If so, then I am sorry for the great majority of mankind, for millions of them are in a far worse condition than we are, in this respect. I will say here, and not without good and sufficient proof to back it, that the Latter-day Saints will compare favorably with any other people upon the face of the earth for good, sound common-sense, and every other good thing. Hence, to say that the Latter-day Saints are an ignorant people is saying only what may truthfully be said of the whole world. Taking the best evidence that we have to prove the facts, the statistics of the schools as compared with the statistics of the schools in the various States and Territories and of European countries, it appears that the people of Utah stand in the front ranks in relation to education, and are in advance of many of their neighbors and stand equal with many who have far greater advantages than they have. Yet we do not boast of being very intelligent; and only claim the credit which belongs to us, that we stand on a par with our neighbors and with our fellow-citizens throughout the United States; and for that matter, will compare favorably with any people on the face of the globe.

But we are called an "immoral

people." Well, is the world so very moral? Are our accusers so very pure and holy and so extremely righteous that they should accuse us of being immoral? Consistency would demand that he that is without guilt should throw the first stone. But it is a fact that in our case our bitterest accusers—and this has been well demonstrated hundreds and perhaps thousands of times—are themselves reeking with corruption. Generally those who are the most immoral themselves are the first to make the charge of immorality against the Latter-day Saints! But I deny the charge in toto, and I assert, without fear of successful contradiction—that there is not an equal number of people upon the face of the globe to-day who present to the world as much pure and simple morality and virtue as do the people called Latter-day Saints. In other words, there is not a more moral people upon the face of the earth to-day than the Latter-day Saints, taking them all in all. Not but what there are some "black sheep" among them. But who can fathom the depths of crime and corruption which exist in all the great cities of the world? You may go to the rural districts throughout the United States, and gather therefrom the most virtuous of our country to the number that are gathered together as Latter-day Saints, and I will venture to say that there are half as many children murdered among them annually, either before or after their birth, by their own mothers or fathers, as are born to the Latter-day Saints in the same period. The Latter-day Saints are proverbial for NOT murdering their children. They have hosts of them, and they do not try to destroy them neither before nor after birth, but endeavor to rear them to manhood and womanhood, that they may teach them the principles of the Gospel of Christ—the highest code of morals known, that they may be able to bear off the kingdom of God upon the earth, and to regenerate the world. This is the object for which the Latter-day Saints are raising children, that God may have a pure and a righteous people. How much the Latter-day Saints neglect their opportunities or privileges or fall short of their duties in regard to training their children, and instructing them in the principles of morality, virtue, purity and uprightness, is difficult to say; but of this I feel sure that while they are the best people that I know of there is great room for improvement in this direction.

But, it is said, the immorality of the Latter-day Saints consists in their marrying more wives than one! We are not charged with the crime of frequenting houses of ill-fame, of fostering illicit intercourse, of infidelity to our wives—of child murder, of drunkenness, profanity, dishonesty, cruelty or indolence, or if we are the charge is utterly false, but our great offence is in *marrying* our wives and protecting them and our children as all honorable men should. God forbid that I should undertake to compare the honorable marriage of the Latter-day Saints with the debauchery and sexual crimes of our accusers! If our actions and our faith in regard to marriage are called wicked and immoral by them, in the name of God and humanity what will you call the crimes of those that accuse us? There is no adequate term in the dictionary of the English language with which to make a comparison, hence "Mormon" plural marriage cannot be degraded to the level of a comparison with the sexual crimes and iniquities of the world;

there is no similitude between them. One is the antipode of the other—one is virtuous, pure and honorable, and the other is corrupt, treacherous and debasing to the utmost degree. Our system of marriage promotes life, purity, innocence, vitality, health, increase and longevity, while the other engenders disease, disappointment, misery and premature death—that is the difference. Hence there is no resemblance for they are not allied to each other at all.

The people of Utah are charged with having committed terrible murders and robberies. "Danites" or "Destroying Angels" are talked about by sensational writers and believed in by the uninformed. Now, what is the fact? Utah stands head and shoulders above every other Territory in the United States so far as the crime of murder is concerned. You cannot find a western Territory or State within the United States where there has not been a hundred per cent. more murders, lynching and lawlessness than can be found in the annals of Utah. Take the State of California, the State of Nevada, and all the surrounding Territories, and it will be found that there has been less violation of law, fewer murders and less lynching in Utah than in any one of these from the beginning. There is no man that knows anything about the history of the western States and Territories for the last thirty years but knows this to be absolutely the fact. But because a few horse thieves and murderers have per chance been summarily dealt with by officers of the law—who were the appointees of the United States, and acting under the authority of the parent government and the laws of the Territory—the whole people of Utah are accused of being murderers. I attended a Methodist revival meeting held in a big tent in this city a few years ago by some itinerant preachers, who had spent but a few days in Utah, and were totally ignorant of her history, and it fairly made one's blood run cold to hear them relate their pious suspicions of the horrible murders that had been committed in Utah. They thought, or pretended to believe, that if the rocks of these mountain gorges could only speak, that nearly every rock could some terrible tale unfold of horrible secret murder and rapine. The most damnable nonsense that was ever uttered by man. But this is the sort of preaching that is generally done against the Latter-day Saints by this class of men, and as I have said, those who denounce the doctrines of this people as heresies and as abominable, in ninety-nine cases out of a hundred know nothing whatever of the facts. If the Latter-day Saints had not been Latter-day Saints, if it had not been for their religion, and their faith in God and in His omnipotence to deliver them from the power of their enemies; or if the Territory of Utah had been inhabited by the same number of people composed of the various sects and denominations of Christianity, so-called, and the one-thousandth part of the infamies that have been perpetrated upon this people had been perpetrated upon them, many of the perpetrators of these infamies would have been long ago summoned to their final abode by "Judge Lynch." But the patience of the Latter-day Saints, and their willingness to leave their cause in the hands of God has spared them from shedding the blood of their enemies, and preserved them from violence or harm. Men that have not deserved to live, and would not have been suffered to live in any

other community under the same circumstances, have equal protection with the very best citizens, and no man would harm a hair of their heads. We have too much good sense to make martyrs of such characters, and consequently they are left alone to pursue their nefarious course. Sometimes it seems rather hard to bear it, but it is the best to do so, I suppose. We are engaged in the work of the Lord, and He will bear it off victorious.

Let us return to the Prophet Joseph Smith. He was accused of nearly everything that was vile, by his enemies, who, as is well known by the Latter day Saints, were generally entirely ignorant of his true character and mission. What did Joseph Smith do? Was human blood found upon his hands? No, verily no. He was innocent. Was he a slanderer and vilifier? No, verily, he was not. Did he wrongfully and unjustly accuse men of wickedness? No, he did not. Did he institute an order of things that has proven injurious to the human family? Let the people who have become acquainted with his doctrines, and with the institutions which he established upon the earth and his own life's labor answer. He was born December 23, 1805, in the State of Vermont. His parents were American citizens, as had been their ancestors for generations. In the Spring of 1820 he received the first supernatural or heavenly manifestation. He was then fourteen years of age. Ordinarily we do not expect a very great deal from a boy who is only fourteen years of age, and it is not likely that a boy of that tender age could have become very vicious or wicked, especially when he was born and reared on a farm, apart from the corrupting vices of great cities, and free from contact with the debasing influences of vile associations. It is not likely that he spent many idle moments during the working years of his life up to fourteen years of age; for his father had to labor for his living and earn it from the soil by the labor of his hands, being a poor man with a large family to support. In 1820, as I have said, Joseph Smith received a revelation in which he claimed that God had declared that He was about to restore the ancient Gospel in its purity, and many other glorious things. In consequence of this, Joseph Smith became very notorious in the neighborhood where he resided, and people began to regard him with a great deal of suspicion. He was at once called an impostor, and a few years later he was styled by his enemies, "old Joe Smith." His fame became known throughout the United States. He was called "a money digger," and many other contemptuous things. If you will look at his history, and at the character of his parents, and surroundings, and consider the object of his life, you can discover how much consistency there was in the charges brought against him. All this was done to injure him. He was neither old nor "a money digger," nor an impostor, nor in any manner deserving of the epithets that they applied to him. He had never injured anybody, nor robbed anybody—he never did anything for which he could be punished by the laws under which he lived. When he was between 17 and 18 years of age, he received another heavenly manifestation, and some great and glorious things were revealed to him, and for four years subsequently he received visits from a heavenly messenger. He did not claim he was in communication with wicked men or demons from the lower regions. He claimed he

was in communication with Moroni, one of the ancient Prophets who lived upon this continent. He was a good man when he lived here and it is not likely that he had become wicked since he went away. This personage, he claimed, revealed to him the mind and will of the Lord, and showed him the character of the great work that he, in the hands of God, was to be instrumental in establishing in the earth when the time should come. This was the labor that was performed by the angel Moroni, during the four years intervening between 1823 and 1827. In 1827 he received from the hands of the angel Moroni, the gold plates from which this book [Book of Mormon] was translated by him through the inspiration of the Almighty, and the gift and power of God unto him. I heard it read when I was a child, I have read it many times since, and I have asked myself scores of times, have you ever discovered one precept, doctrine, or command within the lids of that book that is calculated to injure anybody, to do harm to the world, or that is in contradiction to the word of God as contained in the Bible? And the answer invariably came, No, not one solitary thing; every precept, doctrine, word of advice, prophecy, and indeed every word contained within the lids of that book relating to the great plan of human redemption and salvation is calculated to make bad men good, and good men better. Did Joseph Smith, during the three years intervening between 1827 and 1830, while he was laboring with his hands for a scanty subsistence, dodging his enemies and trying to evade the grasp of those who sought to destroy him and prevent the accomplishment of his mission, struggling all the while against untold obstacles and depressing embarrassments to complete the translation of this book, have much chance of becoming wicked or corrupt? I do not think he had. When he had finished translating the book he was still only a boy, yet in producing this book he has developed historical facts, prophecies, revelations, predictions, testimonies and doctrines, precepts and principles that are beyond the power and wisdom of the learned world to duplicate or refute. Joseph Smith was an unlearned youth, so far as the learning of the world is concerned. He was taught by the angel Moroni. He received his education from above, from God Almighty, and not from man-made institutions; but to charge him with being ignorant would be both unjust and false; no man or combination of men possessed greater intelligence than he, nor could the combined wisdom and cunning of the age produce an equivalent for what he did. He was not ignorant, for He was taught by Him from whom all intelligence flows. He possessed a knowledge of God and of His law, and of eternity, and mankind have been trying with all their learning, wisdom and power—and not content with that, they have tried with the sword and cannon—to extirpate from the earth the superstructure which Joseph Smith, by the power of God, erected; but they have signally failed, and will yet be overwhelmed by their efforts to destroy it.

Again, the world say that Joseph Smith was an indolent person. The Church of Jesus Christ of Latter-day Saints was organized April 6th, 1830. Joseph Smith was martyred in Carthage, Illinois, on the 27th of June, 1844—14 years after the organization of the Church. What did he accomplish in these 14 years? He opened up communication with

the heavens in his youth. He brought forth the Book of Mormon, which contains the fullness of the Gospel; and the revelations contained in the Book of Doctrine and Covenants; restored the holy Priesthood unto man; established and organized the Church of Jesus Christ of Latter-day Saints, an organization which has no parallel in all the world, and which all the cunning and wisdom of men for ages has failed to discover or produce and never could have done. He founded colonies in the States of New York, Ohio, Missouri and Illinois, and pointed the way for the gathering of the Saints into the Rocky Mountains; sent the Gospel into Europe and to the islands of the sea; founded the town of Kirtland, Ohio, and there built a temple that cost about a quarter of a million of dollars; he founded the city of Nauvoo in the midst of persecution; gathered into Nauvoo and vicinity some 20,000 people, and commenced the building of the temple there, which when completed cost one million dollars; and in doing all this he had to contend against the prejudices of the age, against relentless persecution, mobocracy and vile calumny and slander, that were heaped upon him from all quarters without stint or measure. In a word, he did more in from 14 to 20 years for the salvation of man than any other man save Jesus only, that ever lived, and yet he was accused by his enemies of being an indolent and worthless man! Where shall we go to find another man that has accomplished the one thousandth part of the good that Joseph Smith accomplished? Shall we go to the Rev. Mr. Beecher or Talmage, or any of the great preachers of the day? What have they done for the world with all their boasted intelligence, influence, wealth, and the popular voice of the world in their favor! Joseph Smith had none of their advantages, if these are advantages. And yet no man in the nineteenth century, except Joseph Smith, has discovered to the world a ray of light upon the keys and power of the Holy Priesthood or the ordinances of the Gospel either for the living or the dead. Through Joseph Smith, God has revealed many things which were kept hid from the foundation of the world in fulfillment of the Prophets—and at no time since Enoch walked the earth has the Church of God been organized as perfectly as it is to-day—not excepting the dispensation of Jesus and His disciples—or if it was we have no record of it. And this is strictly in keeping with the objects and character of this great latter-day work, destined to consummate the great purpose and designs of God concerning the dispensation of the fullness of times. The principles of baptism for the redemption of the dead, with the ordinances appertaining thereto, for the complete salvation and exaltation of those who have died without the Gospel, as revealed through Joseph Smith, is alone worth more than all the dogmas of the so-called Christian world combined. Joseph Smith is accused of being a false prophet. It is, however, beyond the power of the world to prove that he was a false Prophet. They may so charge him, but you who have received the tetimony of Jesus Christ by the spirit of prophecy through his administrations are my witnesses that they have not the power to prove him false, and that is why they are so vexed about it. In my humble opinion many of our enemies know that they lie before God, angels and men, when they make this charge, and they would only be too glad to

produce proof to sustain their accusations, but they cannot. Joseph Smith was a true prophet of God. He lived and died a true prophet, and his words and works will yet demonstrate the divinity of his mission to millions of the inhabitants of this globe. Perhaps not so many that are now living, for they have in a great measure rejected the Gospel and the testimony which the Elders of this Church have borne to them; but their children after them and generations to come will receive with delight the name of the Prophet Joseph Smith, and the Gospel which their fathers rejected. Amen.

SYNOPSIS OF A TEMPERANCE LECTURE,

Delivered by Elder Moses Thatcher, before the Young Men's Mutual Improvement Association of Hyrum, March 7th, 1883.

(REPORTED BY O. C. S.)

PROHIBITION ADVOCATED — EFFECTS OF DRUNKENNESS ILLUSTRATED, STATISTICS, ETC.

In responding to the invitation of the Young Men's Mutual Improvement Association of Hyrum, I beg to say that press of other matters has prevented me from preparing myself to speak upon this subject as its importance demands, but I can submit some statistics which show the effects of intemperance on the human body and soul more forcibly than anything I can say.

Intemperance, license and prohibition have recently been somewhat fully discussed through the columns of the Utah *Journal*. Those who advocate strict prohibition as a means of checking intemperance among our people, seem firmly impressed with the idea that every possible safeguard should be thrown around the youth and those of mature age who have not, within themselves, the power to resist temptations that are fast sapping the foundations upon which have rested the prosperity, morality, and purity of great Christian nations, that are now wallowing in the filth and degradation of intemperance. Holding that there are some, even among the Latter-day Saints, too weak to resist the tempting cup when pressed to their lips by the hands of false friends, yet who are too good to be left to destroy peace and happiness, desolate home, and die, perhaps, in the gutter, I am an uncompromising advocate of *prohibition*. No man

is permitted to sell poisoned food. Who does so knowingly, to the destruction of life, answers the law on the charge of murder. Why should any be held less guilty of crime for dispensing *liquid* poison?

Put the essence of tobacco into the mouth of a rattlesnake and see if the venom which makes its fangs the instrument of death, possesses neutralizing force sufficient to counteract the more deadly poison of the vegetable drug. And yet I have seen tobacco in pieces larger than my hand in barrels from which my brethren and friends had drank the whisky that extracted from that tobacco its deadly narcotic properties.

I have beheld with horror the effects of double-distilled, tobacco-poisoned whisky. Untainted by it, I have seen man face perils that spoke of death, and under the sway of reason and calm judgment offer his coat to save the life of his companion, when the fierce blast of a winter storm was searching the marrow of his bones, chilling his vitals and clutching with icy hand the benumbed, almost frozen spark of life. This was the natural man, whose generosity the fear of death could not conquer.

Driven wild with whisky, the heart beating like the quick throb of an overworked engine, reason dethroned by distilled poison burning like living coals in the brain, he who offered the coat to save, sped the ball which pierced the heart of his friend, whose warm blood, rushing through the murderous rent, curdled in crimson clots on the frozen snow, and the hearts of two mothers broke.

Who shall declare that to be a legitimate business which, in its effects, makes man a demon, dyes his hands in blood, and sacrifices tender and loving hearts upon the altar of intemperance? How can any man with one spark of the milk of human kindness in his heart, offer to his fellow-man that which he knows may destroy the body and ruin the soul? How can any father or brother ask our lawmakers to legalize and thereby become responsible for the crimes of those who seek to lead the weak and unsuspecting into temptations, which if yielded to, generally end in misery, pauperism, and ignominious ruin?

Look at the home of the drunkard who would move heaven and hell in order to secure the means for gratifying his unnatural appetite! Is it a cheerful, prosperous, beautiful and healthful home? Does he educate his children and feed and clothe them well, or does he permit them to go bare-footed, half-clad, and otherwise exposed to disease and suffering? Does he not pay whisky bills while denying wife and children the means with which to keep the wolf of want from his door? Look at the waste of property all around him! If he has a house, look at the tattered rags hanging from the broken windows, the leaking roof, creaking doors, fireless hearth and general cheerlessness of the place he calls home. Gaze through the sorrowful eyes down into the pain-stricken heart of his wife, and see if you can find a sentiment there which calls for a single blessing upon the head of the man who has assisted in the degradation of her husband. Look at his lean horses and starving cattle, if he has any left, as they perish in the pitiless storms that chill their marrowless bones, and say that no act of prohibition should be enforced to assist in checking such an one in his downward course.

Is it possible for the inebriate to confine the results of his intemperance to himself? No, it is not pos-

sible! It extends to others in spite of all he can do, and in so far as it injures them, his agency should be curtailed. With kindness and long suffering, with gentleness and good will? Yes! and if necessary, by removing with every legitimate and lawful means the temptation which he cannot resist unaided.

Should the acts—the agency of the brother who, a short time ago, deserted his post at midnight and left exposed, by reason of his engendered love of liquor, a hundred thousand dollars' worth of property intrusted to his care, be in any way restrained?

Do intemperate men usually stand at the head of banking, railroad, manufacturing and commercial affairs? Do they stand at the head and control matters in which the Lord and good men have delight?

Contrast the intelligent look, the energy, the mental and physical endurance of the temperate man with those of the intemperate. Contrast the difference between their surroundings, homes and families, and then say which you prefer, and which you will imitate.

I will now submit for your consideration an account of some of the evils of intemperance in England, and its cost: In the year 1879, the inhabitants of the United Kingdom expended for intoxicating drinks, $640,716,320. The names of 3,000,000 persons were registered on the books of the "Poor Law Unions" during that year, and 94,000 lunatics were in the asylums. In 1877, 320,000 were apprehended for drunkenness; 75,000,000 bushels of grain—an amount equal to what Utah at our present rate would produce in forty years—is used yearly in the manufacture of intoxicants, which cause there annually 120,000 premature deaths. "It is the opinion of the best informed individuals that the cost of the mischief resulting from drinking, viz., Pauperism, Crime, Disease, Waste of Grain, Accidents, Loss of Labor, &c., amounts to fully as much as the cost of the drink itself, and, therefore, if the direct and indirect cost of the drink be added together, it will give about thirteen hundred millions of dollars as the amount the nation loses yearly through intoxicating liquors."

In return for this stupendous outlay the nation reaps a harvest of crime, misery, destitution, vice, disease, ruin and death. If the money was paid to rid the nation of such evils, it would be proof of common sense, "but to buy them at such a price, is supreme folly," and would seem utterly impossible to an intelligent people. "During the seven years ending in 1877 the inhabitants of the British Isles spent for drink, $4,820 189,180, and paid for Poor and Police Rates $505,723,590. During the same time, 3,334,110 persons—nearly ten per cent. of the entire population—were convicted of crime, and 1,271,838 were apprehended for drunkenness.

From the above tables (taken from Parliamentary returns) it will be seen what an enormous amount of money is spent on intoxicating liquors. Side by side we see the crime and drunkenness with the consequent taxation, &c. How we suffer in other ways from the liquor traffic can never be realized.

The money paid for drink during those seven years would cancel England's national debt, and leave $1,050,000,000 to spare. It would pay for 26,082 miles of railway which is 10,000 miles more than was then being operated in the United Kingdom. Had the money been invested in building houses it would

have erected a new one for every family there, and built schools to accommodate all the children in that country.

Had the money spent by the English people during the past 50 years for liquors, been invested in securities realizing five per cent. per annum, principal and interest would now exceed by $5,000,000,000 the entire capitalized value of all the wealth of the United Kingdom, including its money, lands, railways, collieries, ironworks, quarries, mines, houses, mills, and every other description of property.

Now all these things have grown and developed under the fostering care of legalized crime. In other words, intemperance in England, and intemperance in the United States, if not the offspring of legalized crime is at least the bloated pauper of a system of license that encourages drunkenness. And for this reason, having shown you some of the fearful effects of intemperance, I unhesitatingly condemn the system of license under which it has grown to such proportions. In contrast I cite you to statistics, compiled by the best authority, showing that drunkenness has decreased from 40 to 90 per cent. in the State of Maine, where prohibition has been enforced. [The lecturer here read from the writings of Hepworth Dixon, a beautiful description of the happy condition of the people of St. Johnsbury, Vermont, who had adopted "prohibition," and concluded by adopting as his sentiments the following sound principles of Dr. Albert Barnes, enunciated in his sermon, "The Thorne of Iniquity."]

"I lay it down as a sound principle in regard to legislation that society should not by its laws *protect evil.* This, perhaps, is sufficiently clear from the remarks already made; but the importance of the principle in itself, and the application which I intend to make of it, require that it should be made a little more distinct and prominent. The position is that the purpose of society in organizing a government, and the purpose of a government under such organization, should not be to protect evil in any form. The law is made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons (1 Tim. 1:9,) and not to protect those who practice these vices, or protect anything which will give facility in practicing them. The true object of legislation is to *prevent*, not to *protect* evil. God never instituted a government on earth with a view to its throwing a protecting shield over vice and immorality. He has never commissioned men to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime, to punish wrongdoers, to remove iniquity, to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance—the business of the lawgiver is to suppress it—not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it, or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care thieves, counterfeiters, and burglars? A third principle in regard to legisla-

tion is equally clear, and equally important: It is that society should not undertake to *regulate evil by law.* Its business is to *remove* it—not to *regulate* it."

Having an abiding faith in prohibition, backed by local option, I would have the Y. M. M. I. A. of Hyrum, use their influence to have illicit liquor dealers here, discontinue their degrading, unlawful traffic. This failing, rise up and help the city authorities to enforce the law.

If there are any in favor of license to sell liquor in Hyrum, please manifest it. [Not a hand was raised.] Who are in favor of temperance and prohibition? [Every hand was raised,] May God bless and preserve you from the blight of intemperance and the sin of drunkenness.

DISCOURSE BY APOSTLE ORSON PRATT,

Delivered in the Tabernacle, Salt Lake City, October 26, 1879.

(REPORTED BY JOHN IRVINE.)

EXHORTATION FROM ISAIAH—THE SAINTS OBEYING IT—GLIMPSE AT THE SETTLEMENT OF UTAH—FULFILLING ANCIENT PROPHECIES—JACKSON COUNTY, MISSOURI, THE DESTINATION OF THE SAINTS—THE TEMPLE TO BE BUILT THERE—NEW JERUSALEM—HOW IT WILL BE PRESERVED FROM DECAY—ITS DESCRIPTION—THE WICKED POWERLESS TO PREVENT THE SAINTS FROM FULFILLING THEIR DESTINY.

I will read a few passages of Scripture which will be found in the 54th chapter of Isaiah. (The speaker then read most of the chapter referred to.) Continuing, he said:

I hope that the congregation will pardon me for undertaking three Sabbaths running to instruct them when there are so many of our brethren—those who are ordained and filled with the spirit of truth—who would be glad, no doubt, to speak to the people; but a great many of my younger brethren, younger than I am, may perhaps have a great many opportunities after I may pass away, provided that the Lord sees proper in His wisdom to call me hence.

I feel a great pleasure in standing before a congregation of Latter-day Saints, or a mixed assembly of those who belong to the Church and those who have not received the great message which the Church has received. It gives me great joy and great satisfaction to speak to them in the name of the Lord, and unfold,

as far as the Spirit will give me utterance, that which the Lord has said concerning His people in the latter days. I had nothing upon my mind when I arose and walked into the stand, but upon opening the Bible my eyes fell upon this chapter, and I thought that I would read it—and perhaps something might occur in relation to this chapter that would be interesting in regard to the latter days, for certainly what I have read relates to future times—times that have not yet come.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes" is the exhortation of the prophet to some class of people that should dwell on the earth. If we wish to know what class of people the Prophet had reference to, read the last verse of this chapter: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." It would seem then, from the declaration given in that clause of the seventeenth verse of this chapter, that the Prophet was speaking of his servants and their heritage—that is, the heritage that his servants should occupy—that they were not to be narrowed and contracted in their feelings in regard to their inheritance as though it were to be in a small tract or region of country. The Lord had otherwise determined according to the words of this chapter. He intends they should inherit a great land, that they were to stretch forth the curtains of their habitations, and for fear that they would be limited in their views and contract themselves to a small region of country, the Lord says expressly, "Spare not, lengthen thy cords and strengthen thy stakes." Well, we are trying to do this as Latter-day Saints. When we first came here we located this city in the month of July, 1847, some 32 years ago this last summer. Then it was thought by many that had not a knowledge of prophecy, that we were too expanded in our views to lay out a city—being only a handful of pioneers—to lay out a city covering several miles of ground, when there was not yet a house built; when comparatively there was before us a great dry, barren desert. It seemed almost folly to even some of the Latter-day Saints to see the surveyor with his measure line, others with their instruments of observation, getting the height of this land above the sea level—making great preparations, while we yet camped, a little handful of us, in wagons and in a few tents. It seemed folly to lay out a city covering an area of several square miles; but those who did this work were under the direction and inspiration of the Almighty. We knew that this people would become a very great people. We knew that the words of Isaiah would be fulfilled which are recorded in the 60th chapter, "A little one shall become a thousand, and a small one a strong nation." Now we believed that. It was not merely an opinion such as might be formed by the enlightened judgment of the human family, but by the inspiration of that Spirit which knows all things, we laid out a city sufficiently large in extent to accommodate and gather together an extensive population for this inland country and desert. Have we been disappointed? Has the Lord disappointed us in our expectation? Go over the area of this whole city, over these northern wards and western wards, and travel and traverse all the different lots and streets, and see if you

find many vacant places. Is not the land generally taken up? Is it not generally occupied? Are there many vacant lots, where there are no houses or habitations? Are there many places where there are no fruit trees, no gardens? Are there many streets where there are no ornamental trees, no water ditches? We find after we have traveled several days and traversed nearly all the streets of this city, gone for miles each way, that all the lots with some very few exceptions, seem to be occupied, and not only so but some of the lots originally intended only for one family are now split up, divided and subdivided, and contain several habitations in the same lot, and scarcely room enough at that. We find the population coming into this city so great that there seems to be scarcely room, and even our water in dry seasons seems to be very scarce, not sufficient to water even the trees that are so necessary to be kept alive, to say nothing of gardens and flowers and shrubbery. "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not;" that is don't be stingy, don't be contracted, don't limit yourselves to a small area of country but break forth on the right hand and on the left. Already within the last 32 years we have been fulfilling this commandment. We have stretched forth the gardens of our habitation several hundred miles in the south especially, and one or two hundred miles in the north, into the Territory of Idaho. Utah does not seem sufficient for us, hence we have built many large towns and villages in Idaho. We have spread forth our towns, our villages and our settlements to the south for some 300 or 400 miles, and even after doing this we find the place is too strait, and the saying is: "give place to me that I may dwell." We would scarcely suppose that a work of this great and important magnitude would have been accomplished in so short a time as scarcely one-third of a century, when all this great basin—nearly all with the exception of one or two small portions of the country traversed by Fremont and a few of his followers—was explored and considered an unprofitable desert, considered unfit for the habitation of man, in consequence of the dryness and parched condition of its soil. But the Lord when He begins to fulfill and accomplish a work among His people does so by degrees. He did not convert this great American desert, several hundred miles in extent, into a fruitful garden in one day, nor in one year; but in a few years, comparatively speaking, He has accomplished this work and has done it too with an eye to the predictions that were uttered by His servant Isaiah, the Prophet, and His servant, David, the Psalmist.

The Sabbath before last I addressed the congregation and spoke of the people inhabiting the great mountain territory, removing. You will recollect this. You know our enemies have had a great many speculations about our moving. A great many have supposed that we would remove to an island of the sea; others have pointed out Vancouver's Island, others Russian America, as it used to be called; others have pointed out Mexico; others the islands of the Indian Ocean; and others South America, as the future destination of the Latter day Saints. But Sunday before last I endeavored to point out to you our hopes, our views as contrasted with the views of our enemies, in relation to our future destination. I will repeat again, to bring to the

remembrance of the Latter-day Saints, and those who might have been present on that occasion, what was then said. We expect that these mountains will not be the residence of all the Latter-day Saints; we expect that the great majority of the people will emigrate. We want to tell you where our eyes are fixed. As stated in our former discourse, they are fixed upon a land—not in the distant islands of the Indian Ocean, nor in the Pacific Ocean, nor in South America, but our eyes are fixed upon a land on the western boundaries of the State of Missouri and the boundaries of the State of Kansas. We expect to go there just as much as we expect the sun will rise and set. We have no other expectation. We expect to return there just as much as the Jews expect to return to old Jerusalem in the latter days. Perhaps you may inquire if we expect to return as a majority. Yes. Do we expect to return as a great people? Yes. Do we expect to return with our wives and our children? Yes. Do we expect to return in a peaceable manner? Of course. Have you ever seen any other feeling on the part of the Latter-day Saints, only to promote peace wherever they may settle? What has been our object from the commencement? Peace and good-will to all men. But perhaps you may still further inquire concerning our emigration to the eastern boundaries of the State of Kansas, and to the western boundaries of the State of Missouri, what we intend to do in that part of the country? We expect to be farmers, a great many of us. We expect to introduce all kinds of machinery and manufactures. We expect to build mills. We expect to become a very industrious, frugal, economical people. We expect to have our merchandise and our stores and storehouses in that land. We expect to build a great many hundred school-houses in that country, just the same as we have already done in this country and in the two adjacent Territories, Idaho in the north and Arizona in the south. We do not calculate to neglect our children in regard to their education. We expect to build a great number of academies or the higher schools, and besides a great many school-houses. We expect to erect universities for the still higher branches to be taught. We expect to build many hundreds of meeting-houses, and we expect to be a people very densely located there — not one man taking up six or eight miles of land, and calling it his farm; we don't expect to live in that way, but we expect to settle a very dense settlement in that region of country. We expect to own the land, too. How? By purchase. We expect to purchase the land that we have not already purchased. We have already purchased a great deal of land in Jackson County and Clay County, Missouri, and our purchases are on record if they have not destroyed the record; but we were driven from that land, from our farms and homes; our houses were burned down, our merchandise that we had in our store was taken and strewn through the street; our printing office—one of the most distant western offices in the Union—was also destroyed; the type was taken out and scattered through the streets; our hay stacks were burned, our cattle were shot down, and we were driven in the cold month of November from our houses and lands purchased of the general Government, and we fled before our enemies. "Well," says one, "are you not afraid to go back again to purchase land in that country when

you were thus treated in the early settlement in 1833, when you were driven from your homes, some of you massacred, your property destroyed—are you not afraid to return?' O, I expect they are more civilized now. Do you think civilized people would murder now? Do you think they would drive people from their homes now? We may give them a chance to see. At any rate we shall fulfill our part, purchase the land, gather together upon our own purchased land, and we calculate to obey all the laws of the State of Missouri, and all the laws of the State of Kansas that are constitutional in their nature. But, says one, suppose the people should rise up and say you should not possess the land, what would you do? We would leave the matter in the hands of the Lord, just the same as we did at first when He led us by revelation to where the great central stake of Zion should be built. We went there because the Lord told us to go. We settled upon the very spot where the Lord commanded us. We commenced to lay the foundation of a temple about three-quarters of a mile from Independence, Jackson County, Missouri. It was then a wilderness, with large trees on the temple block. I visited that place 47 years afterwards, namely, a year ago last September, and not a tree was to be found on that temple block — not so much as a stump — everything seemed to be cleared off, and one would scarcely know, unless very well acquainted with the ground, where the temple site was located. There, however, we expect to build a temple different from all other temples in some respects. It will be built much larger, cover a larger area of ground, far larger than this Tabernacle covers, and this Tabernacle will accommodate from 12,000 to 15,000 people. We expect to build a temple much larger, very much larger, according to the revelation God gave to us forty years ago in regard to that temple. But you may ask in what form will it be built? Will it be built in one large room, like this Tabernacle? No; there will be 24 different compartments in the Temple that will be built in Jackson County. The names of these compartments were given to us some 45 or 46 years ago; the names we still have, and when we build these 24 rooms, in a circular form and arched over the centre, we shall give the names to all these different compartments just as the Lord specified through Joseph Smith. Now, our enemies do not believe one word of this. They think we are enthusiastic, they think that this is all nonsense, and I do not know but there may be some of the Latter-day Saints that begin to partake of the same spirit, owing to their assimilating themselves so much to the fashion of the world, that they have lost their strong and powerful faith in that which God has predicted by the mouth of his servants. Perhaps you may ask for what purpose these 24 compartments are to be built. I answer not to assemble the outside world in, nor to assemble the Saints all in one place, but these buildings will be built with a special view to the different orders, or in other words the different quorums or councils of the two Priesthoods that God has ordained on the earth. That is the object of having 24 rooms so that each of these different quorums, whether they be High Priests or Seventies, or Elders, or Bishops, or lesser Priesthood, or Teachers, or Deacons, or Patriarchs, or Apostles, or High Councils, or whatever may be the duties that are assigned to them, they will have

rooms in the Temple of the Most High God, adapted, set apart, constructed, and dedicated for this special purpose. Now, I have not only told you that we shall have these rooms, but I have told you the object of these rooms in short, not in full. But will there be any other buildings excepting those 24 rooms that are all joined together in a circular form and arched over the center—are there any other rooms that will be built—detached from the Temple? Yes. There will be tabernacles, there will be meeting houses for the assembling of the people on the Sabbath day. There will be various places of meeting so that the people may gather together; but the Temple will be dedicated to the Priesthood of the Most High God, and for most sacred and holy purposes. Then you see that, notwithstanding all these Temples that are now building in this Territory, and those that have been built before we came here in Kirtland and Nauvoo, the Lord is not confined to an exact pattern in relation to these Temples building in the different Stakes any more than He is confined in the creation of worlds to make them all of the same size. He does not make them all of one size, nor does He set them rolling on their axes in the same plane, nor does He construct any in many respects alike; there is variation as much as there is in the human form. Take men and women. There are general outlines that are common to all, but did you ever see two faces alike among all the millions of the human family? What a great variety, and yet all are constructed in general outline alike—after the image of God. So in regard to the building of Temples. The Lord will not confine Himself to any one special method to be so many feet long, so many feet wide, and so many places for the Priesthood to stand, but He will construct His Temples in a great variety of ways, and by and by, when the more perfect order shall exist we shall construct them, through the aid of revelation, in accordance with the Temples that exist in yonder heaven. And when I speak of yonder heaven I do not refer to that kind of heaven the sectarian world sings about, beyond the bounds of time and space. I have no reference to any heaven beyond space, but I have reference to the heaven that the Lord has sanctified and made heaven in other worlds that he has created, consisting of all kinds of materials the same as our world is, and when this world passes through its various ordeals, it, too, by and by, will pass away and die like the body of man and be resuscitated again, a new heaven and a new earth, eternal in its nature. The new worlds that are thus constructed and quickened by the fullness of the celestial glory will be the heavens where the Gods will dwell, or in other words, those that are made like unto God, when their bodies are changed in all respects like unto His glorious body, changed from materiality and cleansed from sin and redeemed, they will then be immortal and dwell in a heavenly world. Now, in this world there will be Temples, and these Temples will be constructed according to the most perfect law of the celestial kingdom, for the world in which they are built or in which they stand will be a celestial body. This last Temple that I am speaking of, or this last one to be built in Jackson County, Missouri, will be constructed after that heavenly pattern in all particulars. Why? Because it will never perish, it will exist for ever. "What! Do you mean

to say," says one, "that the materials of that temple will not wear?" "Do you mean to say," some of you may inquire in your hearts, "that age will have no effect upon the walls and the materials of that temple?" This is what I mean —I mean to say that not only the Temple, but all the buildings that shall be built round about that Temple, and the city that will be built round about it, which will be called the New Jerusalem, will be built of materials that never will decay. "But," says one, "that will be contrary to the laws of nature." You may cite me to some of the buildings that existed before Christ that were built out of the most durable materials that could be found, and yet when the storms of hail, rain and snow came, these buildings began to waste away until they could scarcely be recognized. Well, I do not ask you to think that this temple and the city round about it will defy the rough hand of time and the work of the elements of our globe, and exist for ever, so far as natural laws are concerned; but there is a principle higher than these natural laws. Did you never think of it—a higher principle, a higher kingdom that governs all these laws of nature, such as you and I have been accustomed to understand ever since our youth. I say there is a higher law, a controlling power over all the laws of nature, that will prevent these buildings from decaying; and I wish while dwelling upon this subject to say a little about another subject; that is, the building up of Palestine with the new Jerusalem. It will be the old Jerusalem rebuilt upon its former site. Now, will that city ever be destroyed, will it ever decay? Will the Temple to be built in Palestine ever be thrown down or ever be furrowed with hail, rain, snow and frost—will these ever have any effect upon it? No, not in the least. Why? Because God will be there. So He will be in the temple of Zion on this continent, and by His power, by His laws—which are superior to all those grosser laws of nature—He will preserve both of these cities, one on the western hemisphere, and one on the eastern hemisphere, from any decay whatever. Now, we have it recorded here in this book, in the 31st chapter of Jeremiah, that this city on the eastern continent shall not be thrown down any more forever. It seems, therefore, to be an eternal city, never to be destroyed. "But," says one, "I cannot believe that; I cannot believe but what these cities will be subject, just as much as anything else to decay." Do you believe this good book—the Bible? If you do, you are obliged to believe that such things are possible. Do you want to know some of them? I will mention one instance. You will recollect that Moses commanded Aaron to take a pot of manna and lay it before the Lord, to be kept for their generations. Now it was a noted fact that if the children of Israel gathered more manna than would last them until after the next morning, it would decay, but on the last day before the Sabbath they gathered manna for two days, and they found that on the Sabbath day it was preserved. Who preserved it? Why did it last two days instead of one? Because God counteracted those lesser laws, or laws of nature, by His divine power, which is greater than them all, and He therefore preserved for two days that which would not last longer on the other days of the week than twenty-four hours. Well, we find that the Lord ordered the manna to be placed in the tabernacle to

be kept for their generations, that they might see the bread wherewith He had fed them in the wilderness, when He brought them forth from the land of Egypt. Did that manna decay? No, it remained fresh and pure in the tabernacle. Why? Because God was there; His divine power was there; a miracle was wrought to counteract the general laws of nature such as we generally understand them to be, and this manna was preserved from generation to generation. Now the Being that could produce this effect upon a small quantity of substance on a pot of manna, could He not do the same in regard to whole buildings, or is His arm so limited that He has to work in a little narrow corner and preserve a little handful of manna from spoiling through decay. I would say that the same Being that could perform this, which we might term a lesser miracle, could extend the same power to stone, wood, and to all kinds of metal and material that might enter into the construction of a Temple. Shall I limit that power to the preserving of a Temple! No. The same Being could preserve the city round about the Temple, hence it is a city that shall never be destroyed nor thrown down from that time henceforth and forever. God will be in the city. He will take care that the building materials suffer nothing from the laws of nature. He will take care that the city is illuminated by His divine power, and especially the Temple, the most sacred of all the Temples, where He will have His throne, where the Twelve Apostles will have their thrones, as the judges of the twelve tribes of Israel; He will take care that there is nothing in that Temple that shall decay in the least degree. So it will be in the New Jerusalem. Zion upon this great western hemisphere will have a city called the New Jerusalem (because it has never been built before) and God will preserve it by His divine power. Read what the Psalmist, David, has said in the 50th Psalm: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my Saints together unto me, those that have made a covenant with me by sacrifice." Perhaps you may ask why it is called "the perfection of beauty." Shall I read from the chapter I opened with? In the 11th verse of that chapter we read: "O though afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Now any person that is acquainted with mineralogy or with geology, and any person that has studied these things to any great extent, knows concerning these precious stones how very precious they are esteemed, and how a small portion of these stones is very frequently valued at more than its weight in gold, some of them one hundred times their weight in gold, and yet the Lord will bring or create, or form, as the case may be, or tell His children how to form those precious stones in great abundance, sufficiently pure and crystalized in order to complete the foundations and also the temples and the public buildings of that great city called the New Jerusalem. But before this shall commence, the Lord has

addressed them as a people afflicted: "O thou afflicted, tossed with tempest, and not comforted." Just as the Latter-day Saints have been now for upwards of forty years driven from place to place before we emigrated to this great mountain desert, persecuted by our enemies, our cities taken from us, our villages taken from us, our farms taken from us, our flocks and herds shot down; we were robbed of all these things, and yet without any redress from the Government under which we live. We then came forth beyond these great rocky chains of mountains, hoping that in the distant desert, where no other people would have thought of locating themselves, we might live undisturbed. We have been greatly prospered in this desert. We have lived here long enough to fulfill a great many of the prophecies that are contained in this good Jewish Bible. But we have not yet got through with fulfilling prophecies. We are designed as a people to fulfill a great many prophecies. We shall move however, as I have already stated, down into that region of country. But you may say—that is, some of the weak Latter-day Saints may say—that it will cost so much; we will have to purchase all that country sufficiently extensive to give place to all this people. How are you going to obtain means enough to purchase a country large enough for all this people to dwell in? Well, now, the Lord has that in His own hands, don't you know it? Is it a difficult thing for the Lord to make his people rich when they are prepared for it, after days of tribulation, after passing through a great many afflictions and difficulties, tossed to and fro; would it be a difficult matter for the Lord to open up whenever He pleases, means of unmeasurable riches, more than all the Latter-day Saints would know how to use? Hear what the Lord says: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Who were the people here spoken of? They were people that should be clothed upon with this light that I have been speaking of, this glorious light; the presence of the Lord will be in their midst, and it will radiate over their temples, it will light their city by night and by day. "But are you sure," says one, "that such a thing will take place?" I have no time to read all the Lord says on the subject, but if you read the 60th chapter of Isaiah, you will find that the sun shall be no longer necessary by day, nor the moon by night, to give light to a certain people. Why? Because "the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down." Not like our sun which arises in the morning and exists above the horizon for a few hours, then descends, and darkness covers the earth. Not so with this light, the glorious divine light that will lighten up the heights of Zion. It will never go down, it will be a standing miracle by day and by night, from one week to another, month after month, year after year, until the one thousand years shall have rolled away over the heads of the people that dwell on the earth. But let us see what more is said. That same God that has spoken of these great riches, brass for gold, iron instead of silver, for wood brass, and for stones iron—I say that that same God has exhorted the latter-day people called Zion to "Arise, shine, for thy light

is come, and the glory of the Lord is risen upon thee." I do not mean something that never can be discerned. I mean that true light that emanates from the great fountain of light, the Messiah, the Redeemer; that true light that lighteth every man that cometh into the world; that true light which is in all things and giveth light to all things; that true light that lighteth up the understanding of the children of men and quickeneth their memory; that true light that quickens the eyes of this mortal tabernacle, that we are able to discern objects round about us; that true light which is of God, will be rendered visible to the eyes of all the inhabitants of that city. And shall I limit it there? No. The light will shine so conspicuously from that city, extending to the very heavens, that it will in reality be like unto a city set upon a hill that cannot be hid, and it will have quite a tendency to strike terror to all the nations of the earth. Will all see it? No, some may be too far off, beyond the ocean, to behold that miraculous light that will shine forth in this city, but I will tell you the effect it will have upon the kings, queens, rulers, congressmen and judges of the earth—they will hear of it by telegraph; the news will be flashed over the civilized nations of the earth, but they will not believe it. They will say, "Let us cross the ocean, and let us see this thing that is reported to us by telegraph; let us sea whether it is so or not." Well, when they get within a day or two's journey of the city they will be alarmed. Some of these kings and nobles, when they see the light shining forth like the northern lights in the arctic regions, illuminating the whole face of the heavens—when they see this light shining forth long before they reach the city, fear will take hold of them there, says the Psalmist, in the 48th Psalm, they will become weak, and their knees will smite together like the knees of Belshazzar. They will try to haste away from the glory of God and from the power of God, and to get out of the country as soon as possible. Fear and terror will be upon them. It will have an effect upon many other kings and nobles, more pure in heart, more honest, that are willing to receive the truth; it will have a different effect upon them, so much so, that they will say with Isaiah, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covers the earth and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen from thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." These are the different effects which it will have upon the rulers of the various nations, some believing, some trembling, some humbling themselves and willing to forsake their thrones and their kingdoms and their empires to come and dwell with the people of God, while others more wicked, more corrupt, will not be able to endure it. This shining light will be seen for many miles distant, and the wicked will flee away; they will be fearful lest they be smitten by that power that illuminates the people of God, hence the terror of the Lord will be there. Terror will take hold of the wicked when Zion becomes as fair as the sun and as clear as the moon, and her banners will be terrible to all nations. One would naturally suppose when we see the present hardness of heart that exists among our enemies, when we see our Elders waylaid, young peaceable

boys that are taking their first mission abroad to proclaim the Gospel of the Son of God—when we see them shot down and their murderers tried by a jury and acquitted, and then tried for riot and acquitted of that—one would naturally suppose that a people so hard in their hearts would not be converted to believe even if they should see the power of God manifested. But do you suppose that among these people where such things are carried on in the light of day, where murderers go free and where judges say, "commit murder, commit riots, take the life of the innocent; we will free you"—do you suppose that there are no honest hearted among the people that are allowed to do this? If you do you are mistaken. There are many of the honest in heart deceived by the cunning craftiness of the children of men, by priestcraft which lies at the foundation of all the persecutions endured by the Latter-day Saints. Priests, afraid of their craft, afraid of this little one, afraid that the little one will become a thousand, and the small one a strong nation, say: "let us down upon them, let us drive them from their homes, let us burn their houses, let us persecute them from city to city, let us fall upon their missionaries and put them to death." We would hardly suppose that there could be found an honest person among such a people, but there are. There are good-hearted people all through the States. In Missouri, where they first drove us? Yes, many. In Ohio, where we were also driven? Yes, many which are honest before God, and will receive the testimony of the Gospel, and unto this Zion that I have been speaking of such will gather together, to swell the numbers of the Latter-day Saints, and we will become a strong nation and they cannot help themselves, and this is what makes them feel so bad. But, says one, we can help ourselves. We have got the Secretary of State, Mr. Evarts, and he in connection with others of the Cabinet, have published a circular unto the nations of Germany, Great Britain, Norway, Sweden and Denmark, asking their help; "Will you not step forward," say they, "and put a stop to the emigration of the Latter-day Saints. We are afraid they are growing too strong. We are afraid there are too many of them in yonder hills. O, Great Britain, help us! O Germany, help us! Let your arm stretch forth and allow no more of these Latter-day Saints to gather to the mountains of Utah! O keep them back. Shut up the ports of Liverpool, of Europe, and let no more emigrate to that land!" Do you think they can shut the ports of heaven? Do you think that yonder spirits that dwell in the presence of God the Father, will be kept back, and will not come here and take infant tabernacles to swell the borders of Zion? Think you, you can shut down the gates of heaven and control this matter? Stretch forth your arm and try to stay the arm of the Almighty, that He send no more spirits here to swell the borders of Zion! Would it not be well to pass laws to prevent these spirits coming, to prevent this heavenly emigration? Think you, you can stay the purposes of the Great Jehovah? No; these spirits will come and our streets will be full of children, sons and daughters, and they will say, as they crowd up: "The place is too strait, Give place to me that I may dwell," and they will stretch forth the curtains of their habitations, they will lengthen

their cords and strengthen their stakes in spite of all the powers of earth and hell combined. "A little one," says the Prophet Isaiah, "shall become a thousand, and a small one a strong nation." Daniel caught the same spirit. He saw a little one planted in the mountains. He saw a kingdom organized, an ecclesiastical government called the Kingdom of the God of Heaven. He saw it organized—not in the lower countries of the earth, but he saw it organized in a high and lofty region; in other words, as is recorded in the 18th chapter of his prophecies, he saw an ensign lifted up upon the mountains. What is an ensign? "Why," says one, "according to our dictionary, and according to our opinion upon this subject, I should suppose an ensign, or standard, to be something unto which the people will gather." You have thought right. This ensign, says the Lord, shall be lifted up upon the mountain. What is an ensign? It is not only something unto which the people will gather, but it is something of divine appointment, something that the Lord organizes, something that will be a pattern to all peoples, nations and governments erected in the mountains, and He calls upon all the inhabitants of the earth to see it. In another place the Prophet Isaiah says: "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israél and gather together the dispersed of Judah from the four corners of the earth." Can you hinder it? Can you oppose the almighty hand of Jehovah that he shall not accomplish His purposes? It cannot be done. You may afflict, you may pass laws, you may call upon distant nations to help you, you may shut down the emigration against the Latter-day Saints, you may drive them, you may burn their houses—you may do all this, but they will continue to live and to stretch forth in spite of all the powers beneath the heavens, and become a great people under the Constitution of this great land. We never want to be freed from the Constitution of our country. It is built upon heavenly principles. It is established as firm as the rock of ages, and when those that abuse it shall moulder in corruption under the surface of the earth, the American Constitution will stand and no people can destroy it, because God raised it by our ancient fathers, and inspired them to frame that sacred instrument. The Constitution is one thing; corrupt politicians are another thing. One may be bright as the sun at noonday, the other as corrupt as hell itself; that is the difference. Because we have a good Constitution that is no sign that the strong arm of the law, founded upon that Constitution, will protect the minority as well as the majority. The politician may suffer the majority to trample upon the rights guaranteed by that Constitution to the minority. They have done it before, and perchance they will continue to do it until they are wasted away. Then will be fulfilled another saying in this same chapter which I have read—"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Now, there are a great many cities in the United States that will not be totally destroyed when the inhabitants are swept off the surface of the earth. Their houses, their desolate cities will still remain unoccupied until Zion in her glory and strength shall enlarge the place of her tents, and stretch

forth the curtains of her habitations. That is the destiny of this nation, and the destiny of the Latter-day Saints. Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

Delivered at Ogden, Sunday, January 21st, 1883.

(REPORTED BY GEO. F. GIBBS.)

THE CHURCH BASED UPON THE PRINCIPLE OF PERFECT FREEDOM—WHEN A PRESIDENT RESIGNS, HIS COUNSELORS GO OUT OF OFFICE—HIGH PRIESTS TO PRESIDE—PRESIDENTS CHOOSE THEIR OWN COUNSELORS—ALL AUTHORITIES SUSTAINED BY VOTE OF THE SAINTS—POSITION OF PRESIDENTS CANNON AND SMITH IF PRESIDENT TAYLOR SHOULD RESIGN—SAINTS NOT TO INTERFERE WITH THE RELIGION OF OTHERS.

WE convene in Conference in the various Stakes that everthing pertaing to the interests of the Stakes may be considered in those conferences, and that all matters may be properly represented, and all the Saints have the privilege of voting for or against those officers who are presented to the Conference for their acceptance. It is also usual to vote for the officers of Wards in the Wards over which they preside, such as Bishops and their Counselors, with all the Lesser Priesthood, so that there may be perfect unanimity in all our acts. Because the Church of God is based upon the principle of perfect freedom of action. And while, as was said this morning, we have a Priesthood and an organization, and proper authority in the Church and Kingdom of God, it is proper that all of these authorities should be presented from time to time before the people, that all the people everywhere, not only in a Stake, but in all the Stakes, as well as at the General Conference, may have the opportunity if they know of anything wrong, anything immoral or unrighteous associated with the acts of any of the leading authorities of the Church, of speaking of it, that everything and everybody may be properly presented and that the conduct of all men may be intelligently scrutinized; for, if we cannot bear the scrutiny of our brethren upon earth, how shall we be able to meet the scrutiny and investigations of our heavenly Father when we shall stand before Him. And if there is anything immoral or unrighteous, of any kind, it is proper

and expedient that it be righted; and this applies quite as much to the Presidency, the Twelve and the leading authorities as to any other individual in the Church; in order that everything may be presented in its proper form, and everybody have a full opportunity of offering their ideas and views in regard to these matters.

Now I want to say a little on some of the votes that have been taken this afternoon, in order that we may comprehend the situation. You have had a new name presented before you for the President of your Stake. Brother Peery, who was your former President resigned his office, which he had a perfect right to do; and we have nothing to say about it. It was according to his own feelings freely expressed to me and to others. It was necessary that his place should be filled. We selected Bishop L. W. Shurtliff, for whom you have just voted; and that is all right, and having done so you ought now to sustain him. In regard to the Counselors of the President, when he resigned and his place was filled, they also ceased to act as Counselors; they were dropped as authorities of the Stake with the President of the Stake, not because of any act of theirs. These brethren are good men. Here is Brother Herrick, for instance, he has maintained a good reputation, and a good position in the Church; but he was Counselor to a man who resigned his office; and as I have said, when the President resigned to whom they were Counselors they also ceased to act as such. The question arises, who shall be the Counselors to the new President? That rests with the new President and those that put him in office; and it seems that he has retained one of the old Counselors, Brother Middleton, and has chosen a new one; and that is right. Is there any disposition to hurt Brother Herrick? Not in the least. I speak of these things for your information, in order that all may comprehend the true position. For instance, supposing that I, as President of the Church, were to resign, or anything should occur to me, what would be the result? My Counselors would drop into their former place in the Quorum of the Twelve; and whoever succeeded me would have the selection of his own Counselors with the approval of the General Conference. He might and he might not retain as his Counselors those whom I have chosen. It is proper that we should understand these things in order that the right kind of feeling may exist, and no improper reflection be cast upon any person.

The High Priests occupy a position in their Priesthood whereby they are enabled to perform the various duties that they may be called upon to fill. You will find in reading the Doctrine and Covenants the following statement regarding the quorum of High Priests: "Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different Stakes scattered abroad." That is, it is the duty of High Priests to preside; the principle of Presidency is connected with them. You have a High Priests' Quorum over which Brother Farr presides; what is the duty of that quorum? To meet together to instruct one another in regard to the principles of the government of the Church and kingdom of God; that its members may understand the various organizations of the Church, the laws and the principles of government thereof, and the various duties they may be

called upon to fill; it may be to occupy the position of a President of a Stake; it may be a Counselor to the President; it may be a High Counselor; it may be a Bishop or his Counselor. There are divers positions that High Priests are called to occupy, as deaths and other changes often transpire, and new Stakes and Wards are being organized. But the changes do not affect the status of the individual at all, as in the case of Brother Herrick, referred to. Here is Brother Shurtliff called from acting as Bishop to be the President of a Stake; have we a right to do that? Yes. Who is the Bishop? A High Priest. His place being vacated, that position needs supplying, and who shall supply it? These things are left for the counsel and the deliberation of the proper authorities to operate in for the welfare of the Church as far as they know how, and according to the best judgment they possess; and then they should be presented to the people for them to vote upon. But in dropping a President it drops his Counselors. They were selected to be his Counselors, not somebody else's; and when some one else takes his place, then he should have his own Counselors. These are the views entertained on this subject, and they are correct and very proper. The order of the Church is for us to fulfill and magnify the calling to which we are called, and do it with an eye single to the glory of God, each man fulfilling the various duties and responsibilities of his office. I referred this morning to the feelings that prompted the acts of the Savior while upon the earth. He came not to do His own will, but the will of His Father who sent Him. It was a hard thing for Him to do. Did you ever think of it? When He found the accumulated weight of the sins of the world rolling upon His head, his feelings were so intense that He sweat great drops of blood. Could I tell it, or could you? No. Suffice it to say that He bore the sins of the world, and, when laboring under the pressure of those intense agonies, He exclaimed, "Father, if it be possible, let this cup pass." But it was not possible. It was the decree of God; the fiat of the great Jehovah, and he had it to do. And on the cross He was heard to exclaim, "It is finished." And he gave up the ghost; and went to move in another sphere, having atoned for the sins of the world and fulfilled His mission given Him in the flesh.

We also have been called and set apart to perform a certain mission; and the Holy Priesthood has been conferred upon us that we may be enabled to perform the various duties devolving upon us. And many of our duties are not of the most pleasing nature, and yet we cannot shrink from them any more than Jesus could; we have them to do. It is not a very pleasing thing for our Elders to go forth to the nations of the earth to preach the Gospel without purse or scrip, and then to be opposed, persecuted, maligned and abused, and even outraged in many instances. Yet it is a duty placed upon us by the Almighty, and we have to perform that duty as Jesus performed His, and our Elders go forth weeping, bearing precious seeds, the words of life and salvation, carrying in some instances their lives in their hands. This is required of us. Why? Because all men are the offspring of God, in whom He is equally interested.

Then we as Saints of God have duties to perform. We have to build up His Church according to

the plan which He has appointed, and according to the order that He has revealed. Those of you who heard Brother Lyman yesterday, heard him describe the manner of entering into the Church of God, also the powers and privileges associated therewith. Those who heard Brother Joseph F., this morning, heard him speak about the organization of the Church, and the various orders and principles, powers and authorities associated therewith. These are so many principles introduced by the Lord. None of us, as was remarked, introduced any of them; none of us know them, neither do the world know them to-day. God introduced and put in order those principles that have been communicated to us in regard to the Gospel and in regard to the organization of the Church, and the various offices thereof, and everything pertaining thereto. And this Church and kingdom has been placed in communion with the kingdom in the heavens, with the Church triumphant, as it is sometimes called. And the Church is a living principle, a living power, a living communion; and as in former times God placed in the Church Apostles and Prophets, Pastors and Teachers for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, until we all come in the unity of the faith, and a knowledge of the Son of God; so it is in these latter-days. He has revealed His will, His law, His power and His Priesthood; and He has been pleased to receive us as members and officers of His Church. And it is for us to magnify our calling and honor our God in any and every position that we may be called upon to fill. Paul said on a certain occasion, that a dispensation of the Gospel had been committed to him, and it was woe unto him if he preached it not. So we may say, that a dispensation of the Gospel has been committed to us; and woe be unto us if we preach it not; woe be unto us if we fulfill not the duties and obligations that are devolving upon us. I would say that this Priesthood is not for the honor of man, not for his exaltation alone; but it is imparted to man in order that he may be made the medium of salvation to others. It is true it is honorable to be a servant of God; it is true it is honorable to hold any office in the Church and kingdom of God; it is true there is not a more honorable position that a man can hold than to be found in the family of faith and the household of God, to belong to the Church and kingdom of God —there is nothing more honorable than that. Talking of the Elder, why he is a herald of salvation; he is a legate of the skies; he is commissioned of the great Jehovah to bear a message to the nations of the earth, and God has promised to sustain him. He has always sustained His faithful Elders, and He always will. And what of the Elder? He is commanded to call upon men to believe in Jesus Christ, to repent of their sins, and to be baptized for the remission of sins, promising them the gift of the Holy Ghost; and all who obey the requirements receive this divine gift. Is that true? Do you Elders not know that to be true? Does not this congregation know that it is true? And when you obeyed the Gospel, when you had hands laid upon your heads for the reception of the Holy Ghost, did you not receive it? If you were honest, you did; if you were true and sincere you did, and you are my witnesses as to the truth of these things of which I speak.

What does it prove? It proves that God is with the Elders of Israel; it proves that God lives. Is not that a great witness to the Latter-day Saints, and is it not a witness to the world? Who dare come before the world with such a statement? Nobody but those that have the authority, as the Lord sanctions and acknowledges none excepting those that are authorized of Him.

Is there any greater position that man can occupy upon the earth than to be engaged as a herald of salvation, commissioned of the great Jehovah to proclaim the words of life to a fallen world, and to call upon them to repent and be baptized in the name of Jesus for the remission of sins, promising them if they do it that they shall receive the Holy Ghost? This is the position occupied by our Elders, as well as that occupied by Seventies and High Priests. They go forth in the name of the Lord; and people believe their testimony and gather here. And why? Because they would not allow you to worship God in the world whence you came, and they will scarcely do it here.

We talk a great deal about the religious liberty that is guaranteed unto us in this land of the free, home of the brave and asylum for the oppressed; yet men are contriving all the time to deprive us of the rights of conscience, and of religious liberty. And what of it? Would we treat them as they treat us? No, no, no; a thousand times no. Why not? Says Jesus, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." On the same occasion, He said to His disciples, after commanding them to love one another, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There was then, and there is to-day, and there always has been, a spirit of antagonism between the powers of light and the powers of darkness. There has been a conflict in the world ever since the creation of man to the present time. And that spirit of antagonism to the truth that existed in former ages exists in this age, and we have reason to know it. Is it because we are wicked that we are opposed? We are not as good as we might be by a great deal, it is true; we ought to be better than a great many people, and we are; and our lives and conduct prove it, notwithstanding there are a great many evils among us that we ought to repent of and put away. Yet, do we injure anybody? I do not know that we do. Do we wish to deprive anybody of his rights? Not that I know of. We are accused a good deal of this and everything else, in fact. Do we wish to interfere with anybody's religion? I hope you do not do it here. You have Methodists and Presbyterians and Catholics, as well as other different sects; would you want to interfere with them? I do not think for a moment that you would. We may think that their ideas are foolish in many respects, but then they have a perfect right to entertain them, and there are none, I think, that recognize that right sooner than we as Latter-day Saints. We believe in freedom of conscience; we believe that all men should be guaranteed the right to worship God according to the dictates of their conscience. Some may want to worship a God

without body, parts or passions; a God that sits on the top of a topless throne; although to me the idea of worshiping such a God would be most ridiculous, if other people desire to do it, all right, and they should be protected in that right. But while we accord to all men the right to think, and the right to worship as they please, we claim the same right for ourselves. And then we do not want to have a set of men placed over us in a governmental capacity who do not recognize the rights of humanity; men who want to control the human mind. We want to maintain correct principles; and we want to sustain all men that do maintain them. We have a right to do that. Some, however, think that we have not that right even; and they are frequently trying to introduce principles that are at variance with our constitutional rights. But it is our duty to maintain our rights; it is our duty to stand up for those principles which guarantee freedom to man, and we intend to do it, God being our helper; and not permit the wicked and ungodly, the corrupt and depraved to degrive us of our rights. But I shall be talking about politics if I keep on much longer; what I have said, however, is correct, and it affects us as American citizens. We possess just as many rights as any other American citizens; and if there is anything contrary to this, it is contrary to the genius of the institutions of our country. We are all free and equal, at least, we are supposed to be; but we are not. We may as well laugh as cry about these things though, as it makes but little difference. We are engaged in doing the work of God; and we are seeking to do the will of God; and He has established a Church, which we, in the name of Israel's God, will help to sustain. And we should not be concerned about the consequences of our acts. The Lord has all men in His keeping, and He has us in His keeping; and we cannot do anything only as He permits us. How could you Elders, who have been out preaching and baptizing, and confirming members into the Church, have imparted to them the gift of the Holy Ghost through the laying on of hands, excepting God were with you. And if God were not with Israel to-day, Israel could not be sustained. But God is on the side of Israel; and He will sustain His people if they will observe His laws and keep His commandments. And no man can successfully fight against Jehovah, for He will say to any that oppose Zion, as He did to the waves of the mighty ocean, "Hitherto shalt thou come and no further, and here shalt thy proud waves be stayed." We are in the hands of God; and the nation is also in the hands of God; and we can do nothing unless He permits us; neither can this or any other nation. He controls them according to the counsel of his own will; and He manipulates, manages and directs the affairs of the children of men. He has appointed us to do a work. It is not our work; but we are willing to do it with His help. Will He be thwarted in His designs? I tell you, No. The kingdom of God will roll forth, and no man can stay it. And woe to that man who lifts up his hand against it; for the Lord is managing this work, not us, and it is His business to take care of His Saints. Therefore, we feel easy, comfortable, joyous and happy. And I feel all the day long like singing hallelujah, hallelujah, hallelujah, the Lord God Omnipotent reigneth; and He will reign until all His enemies are put under His

feet. And Zion will progress and triumph, and the work of God will go forth, and the kingdom of God will be established, and the Zion of God built up, and all things spoken of by the holy Prophets will be fulfilled; and the kingdom of God will progress until the kingdoms of this world become the kingdom of our God and His Christ; and He will reign forever and ever, and unrighteousness and wickedness, corruption and evil will be trampled under His feet. God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday, June 25, 1882.

(REPORTED BY GEO. F. GIBBS.)

HOSTILE FEELING TOWARDS THE SAINTS — THEIR MORALITY COMPARED WITH THAT OF THE WORLD — LAXITY OF LAWS AND IMMORALITY IN WASHINGTON — OBJECT OF THE EDMUNDS' BILL — CAUSE OF FORMER HOSTILITY — SAINTS TO CONTEND FOR LIBERTY — RIGHTS OF CONGRESS — OTHER THINGS TO BE DREADED MORE THAN HOSTILE LEGISLATION — EFFECT OF SUCH LEGISLATION — SHAME OF CONGRESSMEN—DESTINY OF THE SAINTS.

I am exceedingly thankful to have the opportunity once more of being with you and of partaking of that peaceful and sweet influence which prevails in the midst of this much despised and terribly abused people. The contrast, to me, is exceedingly marked between the circumstances in which I have been placed and the influences that I have had to meet, and those which surround me to-day. There have been some things which have transpired which have not been very pleasant; but on the whole, I can truthfully say, that I have enjoyed myself better than I expected, and probably much better than many of you would suppose that one under the circumstances could do. At no time, in my experience—in my life, have I ever seen a more embittered feeling manifested against the Latter-day Saints than prevailed during this past winter. You have had opportunities of understanding this to some extent, for you have felt that influence here, and you have seen its effects in the results that have been wrought out. And I suppose if we were like other people we should have been terribly alarmed at the manifestations we have wit-

nessed. There was a time when it seemed as though all hell had broken loose, and that nothing less than the entire destruction of the organization of the Church of Jesus Christ of Latter-day Saints would satisfy popular clamor. A most extraordinary manifestation, especially when we consider the absence of all provocation for such an outburst of wrath. If a person last winter had come into Utah Territory and traveled through our settlements, visiting the houses of the people and examining the condition of affairs here, he would have found it difficult to understand the cause of all the excitement that was raging throughout the United States concerning this people. If there are those who do not believe in the existence of spiritual powers and influences, let them examine into this Utah question and the effects of its agitation upon the public mind, and it seems to me they must be convinced that there are unseen powers which operate upon the minds of the people at large, to produce such extraordinary outbursts of prejudice and passion as we have witnessed — fifty millions of people stirred up from one end of the land to the other by a tornado of passion, unreasoning, blind, besotted, bloodthirsty, which has carried men and women before it, and has dethroned reason, concerning a people who were quietly pursuing their avocations, molesting none, doing nothing that could be construed by any reasonable person into anything that would be offensive.

It is generally supposed that we are living in an enlightened age. Popular preachers claim that this is the crowning generation for light, and knowledge, and truth; that we are living in fact, in the full blaze of Gospel light and glory. Politicians also claim that this republican government of the United States is the fruit of the ripened experience of all the ages; the product of the accumulated wisdom of the centuries; that human aspirations finds the fullest development under our form of government. This is the boast of the press, and these are the teachings of the pulpit. And yet, through agencies which boast of their enlightenment, this whirlwind of passion to which I have alluded—this spasm of feeling that has convulsed the nation, has swept over the land, and everything has been done that was possible to make it destructive in its effects upon the objects of its wrath. I have thought, and have sometimes expressed myself, that if lies could destroy a people, we should have been buried out of sight long ago. The basest and most malignant and most cruel, the most unfounded and causeless misrepresentations and falsehoods have been circulated, and men and women who knew nothing about us, preachers who had no idea of our real belief, and editors who had no conception of the true condition of affairs in this Territory, have all lent themselves, sometimes understandingly, and other times ignorantly to do everything in their power to destroy an innocent people. And what has been the crime? We have been accused of immorality. God knows if that were to be a crime sufficient to evoke destruction, there would be other communities visited with wrath besides ours, even if we were all that we are painted. But the fact is, there is no other Territory or State in the United States—and I say this knowingly and understandingly—where virtue is respected, revered and protected as it is in Utah. There is no other community in the United States in

which more young men grow up to manhood pure, in proportion to the population than in the Territory of Utah.

As I have repeatedly said, we believe in marriage, we have opened the door in that direction, and we say to the sexes marry; but we close the door in the other direction, and say, you shall not commit adultery, you shall not seduce, defile, prostitute or lead astray innocent beings; if you do, and we had the power, we would punish you. It seems like a paradox that those who do that which is according to their religion should be punished, while those who trample upon their religion should go free. And yet this is really true. All that we can be accused of is, we have embodied in our religion practices that belonged to the Patriarchs, which we believe, and so declare, God has revealed to us, for the purposes of salvation and of producing greater purity and of checking the flood of vice that is sweeping through the land and sapping the foundation of this nation and all the nations of Christendom. We have adopted the principle of plural marriage as part of our religion. We have not led women astray, we have protected them. We have not coerced them or used violence, but have thrown around them a shield of protection, and at the same time have left them to exercise the fullest liberty and the most extensive right of free choice in every respect. But this is a sin; this shocks, we are told, the moral sense of the nation. While, on the other hand, there are communities who say they do not believe in adultery or in seduction—that is, their religion teaches them that these things are wrong; but many of whose members practice these crimes, and yet they pass along unnoticed and undisturbed.

Salt Lake City is 2,400 miles from Washington—a remote place; it might be supposed the effect of our examples, if they were bad, would not reach that distance; that if there was any contagion flowing from our practices it would have expended its force before traveling that far. But in Washington City, at the head of the government, where Congress has unquestioned jurisdiction, there is no law against adultery; no one can be punished in the District for violating the marriage vow; that escapes the attention of Congress. So with fornication; it goes unpunished, unless it should be of so flagrant a character, done in so open and indecent a manner as to excite public condemnation. Now if morality were to be achieved it might be thought that Washington would be a fine field for the exercise of the power that is unquestionably invested in the Congress of the United States. I presented this view of the question to Senator Edmunds, when this bill, which has since become a law, was being discussed. I called his attention to the fact that it was not an unfrequent thing, in taking up an evening paper in Washington City, to read accounts of the finding of two or three infants that had been cast away or deserted by their inhuman mothers, found in vacant lots and in out-of-the-way places, and that too in the most elegant city to be found in the United States. It appeared to me, as I said to him, that Washington was a splendid field for the exercise of the power of Congress. If it was a sincere wish to check immorality, and to put down vice that prompted the Edmunds' bill, however mistaken its author might be in his ideas respecting the existence of these evils in Utah, the best place to commence was at the head. But

it was plain to be seen that nothing in that bill was designed to reach real vice, to strike down immorality; it was a blow at our religious practices. To be sure, however, as to what the intent of the bill really was, and to know this from his own lips, I asked him if adulterers could be punished in Utah Territory under the provisions of the bill. His reply was that if a man who had one wife were to live openly and continuously with another woman he could be punished under it; but adulterers would not be very likely to expose themselves to the operations of the law in that manner. He said that "sporadic cases of adultery could not be punished by this bill." I thought the reply one of which a Senator of the United States should be ashamed. I have known Senator Edmunds for some time, and have had some admiration for him, but I declare I blushed for him when he made the reply that "sporadic cases of adultery" could not be punished under the provisions of this bill, now become law.

Now, you can see what the design is. It is not to punish immorality. If immorality were the object to be reached, that law would have been made broad enough for every case, whether they be practices, what they term under religious guise, or practices in violation of religion. What then is the object of the measure? It is to strike down a prominent feature of our religion; that is its object, and there is no other object to be achieved. It is the fact that we make marriage a part of our religion that excites animosity, and they are determined to destroy us.

"If you were to protect immorality and not call it religion," I have been told many and many a time, "we should not object to it; but you are sanctioning by the forms of religion that which we cannot endure, and which is hateful to our civilization." It is the marriage ceremony, that is the offensive part of it; it is, in other words, the marrying that excites dislike and hatred.

Now, is this to be wondered at? I do not wonder at it; I am not surprised at all at this feeling; for the reason that I have always expected that this doctrine, like every doctrine connected with this Church, would excite the bitter hatred of those who oppose the work of God. It was the fact that the Prophet Joseph Smith, and the Elders of this Church declared that revelation had been received from God, that excited animosity in the first place. The Elders of this Church might have preached any doctrines they pleased and not said they had been taught them by revelation, nor by special divine assistance, nor by angels having come from heaven, but preached them as the speculations of men, as doctrines discovered, framed and arranged by men, by some theologians of eminent ability, and they would have had no particular difficulty. In preaching precisely the same doctrines we now preach, that is, the first principles of the Gospel, a church might have been made one of the most popular churches upon the face of the earth.

But what was it that excited animosity? It was the declaration that God had spoken from the heavens and had restored the primitive Gospel in its original purity and power, and that we had the power and authority to administer in the ordinances of the Gospel through which had been restored the gifts and blessings and powers that pertained to the Gospel in the days of Jesus. It was

this declaration that excited animosity throughout the religious world against the Latter-day Saints in the beginning. Every preacher felt that he was condemned by this declaration. If we had stood upon the same platform as they, saying that our organization was the result of man's wisdom, we should then have had some sympathy from them. But because our Elders declared that God had spoken, and that we preached that which had been revealed to us, animosity was excited, and mobs rose against us, entertaining the most bitter feelings, and committing the most terrible outrages.

It is interesting reading now, in this year of our Lord, 1882, to go back to that which occurred fifty years ago, in Missouri, soon after this Church was organized. The charges against us then were that we believed in Prophets, that we believed in revelation, that we believed in healing the sick, according to the pattern in the New Testament, that we were so credulous as to believe that God would work miracles; and the crowning accusation was that we were Yankees and abolitionists, and therefore were unfit to live in the State of Missouri. I say, it is interesting in these days to go back and read the documents issued by the mob in 1832-3 in Jackson County, Missouri. There was no plural marriage then to cause offense. The cry against us then was, that we believed that God was a God of revelation as He was in ancient days; that He was the same God in this, the 19th century, that He was in the first century of the Christian era, when Jesus and the Apostles ministered among men. This was considered sufficient cause for mobs to organize themselves and drive our people from their homes and lands, and to kill some of them.

If we were to practice plural marriage in some other manner, and not sanctify it by the forms of religion; if we were to be guilty of anything of this character, separating it entirely from all religious ceremonies and ordinances, there would be little, if anything, said about us. To judge from expressions I hear, I do not suppose it would excite any particular animosity.

We, as a people, have to pass through these ordeals. It is a great consolation to me, it has been while I have been absent, to know that we are fighting the battles of religious liberty for the entire people; it might be said, for the entire world. And there is no people on this continent in so good a position to do this to-day as we are, for there is no people so well organized as we are. No man, single-handed, could do what we are doing; no half dozen men could do it; they would be crushed. Let any man go out from this place and attempt, single-handed and apart from any other organization, to fight the battle that we are fighting, and he would soon be overwhelmed. But we are an organized community; we can live here as we did in the early days without help from any other source except God. We can raise our food; we can make our clothing. If it be necessary we can pinch ourselves, dispense with luxuries, and can live on those things which are barely essential to life. We do not necessarily have to depend upon other people for support. If grasshoppers come and sweep our fields, as they have done, there is no cry from Utah to the general government for help. We have borne these afflictions unassisted by our fellow-citizens; and we have proven to our own satis-

faction, if not to the nation at large, that we are capable of sustaining ourselves. Therefore, when wrath is excited against us, we do not lose employment, we do not lose food, we are not turned out of our houses nor otherwise impoverished; because we have the elements in our own midst from which we can draw a living; and we know how to use them for our own sustenance, and for the preservation of those who are dependent upon us. Hence we are in an excellent position to fight the battles of freedom; and it is the most glorious warfare that men or women were ever engaged in. I expect we shall continue to contend for liberty, not with physical weapons but with steadfast moral courage, despite the Edmunds' law, despite the Poland law, despite the law of '62, or any other law that may be made in violation of the Constitution, and of the Bill of Rights. We shall have to contend unceasingly for those principles, without wavering or yielding one iota in our determination. I claim this not for Latter-day Saints alone, but I claim it for every man and woman in this Republic; for I say that the men and women in this great nation have the right to worship God according to the dictates of their own consciences, as long as they do not, in so doing, interfere with the rights of their fellow-citizens; and I claim that they have the right to do this, despite the Supreme Court decisions, despite the action of Congress, despite the expressions of pulpit and press; and I am willing to contend for that liberty for every man and woman whether they be of the Methodist, the Presbyterian, the Episcopalian, or any other persuasion, or whether they be believers in the doctrines or views of Col. Robert Ingersol. God has given us this right, and He has given unto us our agency. If we violate His will He will punish us; He has threatened us with punishment if we do so, and we are responsible to Him, and not to the Congress of the United States, not to the President of the United States, nor to any human being; we are responsible alone to our God, and there is no power upon the earth that can justly deprive me or deprive you of this right. They may, by force of power, by illegal measures and unconstitutional laws do this; men may be imprisoned or slain; but the principle that I now declare is a fundamental, a constitutional principle, and it will endure. And the day will come in this land when every man will have this right, regardless of his profession. Are we to be dictated to by popular preachers? Such men say to the Congress of the United States, "You must enact certain laws; we demand it of you; our congregations demand it; you must put down 'Mormonism.' We do not want that religion. We are Methodists; we are Presbyterians, or we are somebody else, and we call upon you to maintain orthodoxy and to put down heterodoxy." I would just as soon be dictated to by the Pope of Rome, by Mr. Ingersol or by a "Mormon" Bishop, as to be dictated to by popular preachers, as to what I must accept as religion.

Fault is found with us in this Territory because it is said the hierarchy dictates legislation; but you know this is not true. I wish we could dictate it more than it is done. We have our views like other citizens, but who has ever known them to be forced upon any? And, yet, this is the head and front of our offending, namely, that in Utah there is a theocracy dictating legislation.

Now, who is it that has demanded of Congress this Edmunds' law against Utah? It has been the pulpit of our nation, the orthodox pulpit. It is at their behests this legislation has been enacted. They would destroy us; and if they could do this then they would turn their attention to somebody else—the Catholics, the Infidels, the Spiritualists,—they would not be satisfied until they obtained what they call "uniformity." They do the very thing themselves that they charge us with doing, and which they pretend they desire to prevent in this Territory.

It is this principle of freedom of which I have been speaking that we are determined to maintain; we shall contend for it to the very uttermost as long as life remains. This is the feeling I have. Do you not feel the same? I am sure you do; I know you all do; I need not call for any expression of your feelings. We cannot fight law; we must submit to law, the law being more powerful than we are; but we can do as John Bunyan said: "I cannot obey, but I can suffer." We cannot renounce our religion; we cannot throw it aside; we cannot trample upon the commandments of God; but we can endure the penalty of obeying God's law, even if it be imprisonment. It is part of the contract. We know what others had to endure for the religion of Jesus, and if we expect to obtain the same glory as they, we must be prepared to endure the same consequences.

I do not make these remarks to stir up feelings of defiance. It would be a most unwise and a most unfortunate position for us to occupy, to place ourselves in an attitude of defiance against the laws of the land; but while we do not defy, we at the same time shall maintain, I hope, the principles of liberty, and claim them for every man and woman as well as ourselves. We shall never cease our efforts, I hope, until from one end of the land to the other men and women can worship God whether they be Mormon or infidel, or whether they believe in Buddha, or are believers in the God of Israel, the Lord of the whole earth, or worship a wooden god, without interference or interruption from others as long as they do not trespass upon or interfere with the rights of their fellow-citizens. All ought to have this right, and no one should seek to deprive them of it.

The most nonsensical arguments have been used against us in consequence of our claiming liberty of this kind. Say some men: Suppose there were Thugs in this country, or Hindoos who believed in burning widows as they did in India, shall the government not have the right to put down such murders and such ceremonies of cremation? Suppose that human sacrifice was deemed proper by some religious sect and should be called a religious ordinance, do you mean to say that government has not the right to interfere with and to stop the taking of life in such a way?

Certainly, I have never said it had not, neither have I claimed it when I have said that we had a right to practice this feature of our religion. There is a very wide distinction, but many do not seem to understand the difference. There are certain acts that are crimes in and of themselves; they are not made so by statutory law; one of these is murder. It always was a crime against nature and always will be. He who takes the life of a fellow being commits a crime, even if it should be in a land

where there is no law; it is in and of itself a crime—*malum in se.* It needs no statutory law to make it so. Marriage occupies a very different position from this. Before the law of 1862 was passed by Congress a man might have married in this Territory two or more wives, there being no law—human nor divine—that we had any knowledge of, prohibiting it. There was no law of the United States against it; there was no law of the Territory against it, and it was not in and of itself a crime. It was made a crime by the law of July 1, 1862, which, we assert, was in violation of the first amendment to the Constitution. It was *malum prohibitum!*—a crime made so by statutory law. There is a wide distinction between the two; and every ordinary mind must, I think, readily admit that there is no comparison between marriage and murder, robbery, theft and crimes of a kindred character. Still there are a great many people who do not seem to understand this.

They say, "Suppose you believed in murder, in human sacrifice, do you mean to say that we would not have the right to interfere with you; that we could not do anything to check that practice?"

Certainly they could and should. They could check any practice that we might be guilty of that would interfere with the rights of our fellow men. Government has the right, and owes it to its citizens, to protect them in their rights—to protect their lives, to protect their property, to protect them in all their civil rights and in their religious rights also, and to prevent others from doing them violence. Beyond this it should not go. And they call our system of marriage, bigamy. Such confusion of terms! The essence of the crime of bigamy is that a man, already married to one wife, clandestinely marries another. Both women are wronged and deceived; the first by his marrying a second time during her lifetime; the second by his concealment of the fact that he already has a living wife. In the anxiety to attach odium to our system of marriage, our enemies call it bigamy, ignoring the fact that, according to our rules, a man who has one wife does not take another wife without the consent of the first wife; no advantage is taken of her by keeping her in ignorance. The new relationship has been entered into by common consent. There is no element of crime about this—that is, of the crime of bigamy. It is, as I have said the concealment that makes it a crime; it is the fact that both women are deceived and wronged by the act of the man. And such a man ought to be punished. That which has been done has been done in the face of high heaven, in the light of day, believing, as we did, that it would be the means of preserving this community in purity, that if every means were used to provide for marriage there would be no margin of unmarried women left for lust to prey upon.

Men have said to me: "Mr. Cannon, we cannot understand why it is that women will consent to such arrangements."

"My dear sirs," I have said, "do you not think that the ladies who occupy questionable relationships to gentlemen in this city (Washington) would be very glad to have that relationship sanctified by marriage; do you think they would object to it? Would any true woman, if she loved a man, put herself in such a false position in society, and yet not marry him if she could do so honorably? Which relation would

be the better and more honorable?"

I do not wish to convey the idea that plural marriage can be universal. In the very nature of things as I have often said, it is impossible; the equality of the sexes would prevent this, were men ever so desirous to make it so. Take our own Territory: the males outnumber the females; it cannot therefore be a practice without limit among us.

No one need be afraid of the extensive spread of this system even if the Edmunds' law were not in operation. Besides all this, it should be borne in mind, that God did not give this revelation and commandment to us to urge upon the world for its practice.

The greatest foe we have to contend with is ignorance. We are not known. We are lied about most extensively, and every avenue is blocked against us. Popular journals are afraid of injuring their circulation by speaking the truth concerning us. The publishers are affected by the same influences as the politicians—the pulpit and this popular clamor cause men to be afraid. If we could be known as we really are—not in Salt Lake alone, for this city is not a fair sample of Utah; if it were possible for the people generally, who reiterate these popular cries against us, to travel through our settlements north and south, and see our people, there would be a very different public feeling in regard to us. But we have been inundated by falsehood, we are nearly covered by its waves, and people who know nothing about us are so startled at this idea of polygamy, as it is called, that they are prepared to believe anything that may be said about us. We have this to contend against. In the end, however, we shall be abundantly successful, for a people possessing the qualities that the people of Utah do, can and will live—a people who are united, a people who are honest, a people who are frugal, a people who are temperate, a people who are orderly in their lives and who are virtuous, truly virtuous, can withstand a tremendous amount of pressure. There is only one way in which this people can be checked and that is by extirpation. Otherwise, the qualities they possess are bound to live in the struggle. The doctrine of "the survival of the fittest," applies to us, and insures us a long, a prosperous, an uninterrupted and a glorious career. We can live in spite of adverse legislation, in spite of commissioners, in spite of governors, in spite of acts of persecution; we can live and still flourish, and still grow and still increase; and we shall do it. I am not at all afraid as to the result. Of course legislation of the Edmunds' kind can pinch us; it can be made excessively disagreeable to us. It may test us in ways that may be new to us; but sincerely I say to you, my brethren and sisters, that I dread other things that exist in our midst more than I do hostile legislation.

I dread the increase of luxury; I dread the increase of class distinctions which I see growing up. The disintegrating influences of wealth are far more to be dreaded than any outside pressure of this character. All that is being done in this direction is to hoop us up, as the cooper hoops up barrels. This has been the case already. During the last five or six months I have had letters from all parts of our Territory, and they uniformly bespeak a determination to cling together.

But watch the effect of wealth;

look at its effects. Communities get wealthy and they begin to think about their wealth. Where their treasure is there is their heart also. Especially is this the case if they are divided into classes. Then the rich are in a position to be tempted and tried far more than they would be if they were on the same plane with their fellows. If we are nearly alike temporally we feel alike. In this has consisted much of our strength in the past. We were not divided into classes, with interests diverse one from the other. The sacrifices we had to make fell pretty equally upon all, and there was no temptation offered one class because of its greater wealth, to compromise with principle, or to question the policy of standing up unflinchingly for principle, or to feel different from the bulk of the community.

The increase of wealth, therefore, and the consequent increase of fashions are more to be dreaded than hostile legislation. Let a wife follow all the fashions of the day, and then let her children do the same, and a man must have a deep pocket to sustain such a family. Give him two or more wives and their children of this kind, and how long can he keep up? Introduce fashions among us, and make women fashionable, and make their daughters fashionable, and what is called "the problem" will not be long in being solved. If a man then had more than one wife he would need a large income to sustain them. Some women might be shrewd enough to understand this, and if not wanting their husbands to have another wife, might take pains to consume all the income.

Well, our enemies never have had and never will have wisdom enough to adopt any plan that will hurt this work. Why, instead of injuring this people in what they have already done against us, they are only advertising us. The effect of this persecution—I cannot call it anything else—has been to call forth three able productions by men who personally knew little or nothing about us. One man had visited here and the other two were prompted in the interest of justice to write and speak as they did, feeling that a great injustice was being done to us, and that Constitutional rights were being trampled upon. One of these, a gentleman in Boston, delivered an able lecture; and another Bostonian wrote an able pamphlet; another gentleman in New York, wrote one of the best pamplets on life in Utah, that I have seen for many years; and besides these there have been many correspondents who have written upon the subject, and the result is that men and women have been awakened to the consideration and examination of this question. But if they had been silent concerning it, many never would have thought of it. We must be advertised, and I do not know any better way than that which has been adopted.

As far as my own case in Congress is concerned, I have not allowed myself to be annoyed. Remarks have been made very frequently about my bearing the attacks upon me so pleasantly. I have replied, "Why should I not feel so—I am the wronged man? I had a larger majority in my favor than any other man upon the floor of the House. I am the representative of the people of Utah, properly elected, and fully qualified and eligible for the position. This the committee of the House, after the close of the strictest examination—and it might be said, the most prejudiced examination,

have decided. Fourteen out of fifteen of the committee on elections, after making a full examination of the case, have decided that I was properly entitled to the certificate, and as a consequence to the seat. If the consciousness of being right ought to make a man feel pleasantly, then I am entitled to the feeling. I feel as one who is called to make sacrifices for a glorious cause."

Great pressure was brought to bear upon republican members to have them vote solidly on this question. One somewhat prominent man purposed to make a speech denouncing the wrong which was being attempted against me. He told me that Speaker Keifer heard of his intention and "bulldozed" him out of making it. One member said to me: "Mr. Cannon, in voting against you as I did, I told those around me that I did the most cowardly act of my public life." Another said, "Mr. Cannon, I wrote to my wife and told her that I had done the meanest thing I ever did since I have been a member of Congress, in voting as I did against you." "But," said he, "what could I do?" These are samples of expressions made upon the subject. You can understand that my position was one not to be ashamed of. The man that is wronged has no occasion to feel the blush of shame on his cheeks; it is those who commit the wrong who ought to have that feeling; and they cannot help feeling that they are inferior to the one they have injured. But notwithstanding the pressure of which I speak that was brought to bear upon members, the conspirators against the liberties of Utah dared not trust my case to the House till the Edmunds' bill had passed. There were some strong men who could not see their way clear to vote against my taking my seat. It was felt therefore that the only way my case could be reached was by the Senate and House passing a law and having it signed by the President of the United States. In this way, by using all the powers of the government, except the judiciary, the case was reached; but then they had to trample upon the Constitution to do it; for the law, as applied to me, was *ex post facto*.

I had gone to Washington eight years previously; I had been at the bar of the House four times to be sworn in, the same man in every respect. It was not charged that I had violated any law since that time, or rendered myself ineligible. After a determined contest I had been confirmed in the seat by the 43d Congress—a Republican Congress—also by the 44th Congress—a Democratic Congress; also by the 45th and 46th Congresses. Now by what law could a man in my position, having the majority of the votes, and the fact being conceded that the election had been fair and that there had been a full expression of the people's will, according to the forms of law—I ask, upon what principle of right could such a man be excluded from a seat in the 47th Congress? Legally he could not. There is only one way in which that could be done, that is by trampling upon the principle of representative government and the Constitution of the United States. This was done in my case, and this action will stand on the books as a precedent that will cause men to feel ashamed of it in days to come.

Now, my brethren and sisters, I return here feeling, as I have said, excellently, and cheerfully, full of courage and hope, not at all weakened in my feelings. I feel exceedingly hopeful and joyful and am satisfied

that we are in the right path, that we are on the winning side, because we have right, we have justice and we have truth on our side. The only fear I have is that we shall fail to make use of the opportunities God has given unto us of maintaining our integrity and being true and faithful, for God has said, "I have decreed in my heart that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me." He has also told us, "whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal: Therefore, be not afraid of your enemies."

This exhortation God has given unto us. And we may as well prepare ourselves, if we are not already prepared, for everything of this kind. The time must come when the principles of truth and righteousness will prevail over the land; and it is our destiny to maintain them and make them universal. The prophecies that were made by the Prophet Joseph Smith concerning this nation and us will be fulfilled. He said that the time would come when the Latter-day Saints would be the only people that would maintain constitutional principles upon this land. I have been taught from my youth that that was the destiny of this people; that this nation would drift away from the Constitution and Constitutional principles; that mobocracy would reign, and the principles of right would be sacrificed to the power of might. And we can see this coming to pass.

In former times mobs came against us with cannon and muskets, with powder and ball, and the torch, and life and property alike fell sacrifices to their violence. That was the expression of the popular will; it found vent in illegal forms, the laws being trampled upon to satisfy its demands. But matters have changed. Mobocracy to-day assumes the forms of legality, and, therefore, in meeting this power you have to wrestle with it under the form of law. In the early days when the mob came upon us we could take our guns and meet it, but when a mob comes backed up by law, clothed in the garb of the law, claiming shelter under the Constitution, it is very different; and that is our position to-day. We have fought mobs from the beginning; there have been times when we have held our own, determined to stand our ground; at other times we have been driven; until, at last, we found refuge in these mountains.

Now we are subjected to another sort of test, and I look upon it as necessary to develop us and to prove us. I accept this, in the providence of God, as a means to school this people. It will make statesmen and legislators of us; it already shows the necessity of education; it will have the effect also to broaden our views, to enlarge our intellects, and to stir up our young men and our young women to prepare themselves for usefulness. We have to be a superior people; we have to educate our children, and make them the peers, and I may say, the superiors of all others, for we have the principles which will make us a superior people. And in order to become such a people, I do not know any better training that we could have than that which we are now receiving, unpleasant though it may be. Read the history of New England and you will see that we are passing through precisely the same training that the colonists there did. It

developed them, and was the means of making them the great people that they have since become.

I pray God to bless you and fill you with His Holy Spirit, and help you to remain faithful and true to Him and to one another, that you may never lose your courage or falter for a single moment, but maintain your integrity to the last, and teach your children to do likewise, that you and yours may be found among those who shall be recognized as having been valiant in the cause of God upon the earth. Let us be wise and prudent in all our talk, and cautious in everything we do, feeling to submit to wrong rather than to do wrong, trusting the Lord to overrule the intentions of our enemies for our good and the final triumph of truth over error, and good over evil. There need be no rashness, no defiance or manifestation of feeling. Let us show the world that God has given unto us principles which lift us up above these clouds that now envelope us; and that we have not been taught in vain, that we have not passed through the scenes of the past fifty years without having learned many valuable and excellent lessons. Amen.

DISCOURSE BY APOSTLE WILFORD WOODRUFF,

Delivered at Nephi, Saturday Afternoon, January 27, 1883.

(REPORTED BY GEO. F. GIBBS.)

IMPORTANCE OF THE WORK OF GOD—"THE KINGDOM OF GOD OR NOTHING"—APPARENT INSIGNIFICANCE OF THE CHURCH AT FIRST—ITS GROWTH—ANCIENT MEN OF GOD—PERSONAL REMINISCENCE—WHAT IS REQUIRED OF THE SAINTS—HOW JOSEPH SMITH'S PRAYERS WERE ANSWERED.

WE meet with the Saints of the several Stakes at the Stake Quarterly Conferences for the purpose of giving instruction which all need in order to qualify themselves to magnify their calling as Saints of God, engaged in establishing and building up the Church and kingdom of God. And I will here say, as I have often said, that all men, and all women, regardless of the position they occupy, or the office they hold, are dependent upon the Lord for His Spirit to assist them in their labors.

I made a covenant with the Lord, years ago, that whatever He would

impress me to say, I would preach to the people. If we are not able to speak to your edification, it is not because there are not truth and knowledge, principles and laws sufficient within the pale of this Church, and connected with the work in which we are engaged. I look upon the cause of God and the mission that He has given each of us connected with it, as requiring the whole attention, the might, mind and strength of each one of us, in order to magnify our calling and accomplish the work committed to our hands.

The Lord raised up Joseph Smith specially to do the work that he performed. He was ordained and appointed before he was born to come upon the stage of action in this age of God's mercy to man, through the loins of ancient Joseph who was a descendant of Abraham, Isaac and Jacob, to lay the foundation of this great and glorious dispensation —a dispensation that will be marked and distinguished in the annals of human history for its grand and mighty, and also its serious and awful events. The day has already dawned when the light of heaven is to fill the earth; the day in which the Lord has said that nothing should be kept hidden, whether it be things pertaining to one God, or many Gods, or to thrones, principalities or powers; the day in which everything that has been kept from the knowledge of man ever since the foundation of the earth, must be revealed; and it is a day in which the ancient prophets looked forward to with a great deal of interest and anxiety. It is a day in which the Gospel is to be preached to every nation, tongue and people for a witness of what shall follow; a day in which the Israel of God who receive it in their dispersed and scattered condition are to gather together to the place appointed of God, the place where they will perform the "marvelous work and wonder" spoken of by the ancients who, in vision, saw our day; and where they will begin to inherit the promises made to the fathers respecting their children. The work that is to be so marvelous in the eyes of men has already commenced, and is assuming shape and proportions; but they cannot see it. It will consist in preaching the Gospel to all the world, gathering the Saints from the midst of all those nations who reject it; building up the Zion of God; establishing permanently in the earth His kingdom; preparing for the work of the gathering of the Jews and the events that will follow their settlement in their own lands, and in preparing for ourselves holy places in which to stand when the judgments of God shall overtake the nations. This is truly a good work; and it is a marvel (when we look at it with our natural eyes) how this people are sustained in their faith and hope of accomplishing it, besides having to provide for the wants of themselves and families, which is of itself as much as most men can accomplish. We cannot do the work which God through us intends to have done, unless we place ourselves under His care and direction, and take the sentiment, "The Kingdom of God, or nothing," for our motto, as well as the end and aim of our life. This we must do to be truly the servants of God. We cannot serve God and mammon. We cannot build up the Kingdom of God and withhold our hearts from Him. We must either come under the dominion of God, and be led and directed by Him, or under the dominion of Satan, and be ruled over by him. It is for us,

through our faith and works, our desires and course of life, to choose which we will take, as we must take the one side or the other.

Nobody in this world has cause to rejoice as we have. None have the encouraging future before them that we have; for Zion is not to be moved out of her place, neither is "the kingdom" to be given to another people. God rules and reigns, and we are His people, and He is our God.

This work, this marvelous work and a wonder, the work that will eventually fill the whole world—and neither man nor the devil can prevent it—commenced, as all the works of our God begin, in a small way. It was likened by the Savior to the mustard seed, the smallest of all seeds, put in the soil, which grew until the fowls of the air could lodge in the branches thereof. This certainly is the characteristic of this Church and Kingdom, commencing as it did on the 6th day of April, 1830, with only six members. But the Lord told Joseph in one of the revelations that he was laying the foundation of a great work, how great he knew not. Joseph was young at that time, and could not comprehend fully the nature of the work which he had been called and appointed to commence in the earth.

When Joseph presented to the Christian world the principles that God had communicated to him, he at once aroused their prejudices; he had to struggle against traditions which they had inherited from their fathers who knew not God nor His ways, traditions which had come down to them through the ages, which were antagonistic to the saving truths of heaven. And hence his life was one continual struggle, meeting with opposition on every hand, especially from the priests of the day; but he lived through it and rejoiced greatly in his labors until he finished his testimony in the flesh, after laboring some fourteen years to that end. He had to wade through deep waters; but he never was discouraged or disheartened, notwithstanding he had to contend against foes without and foes within. He never lost sight of the majesty of his calling, nor the divinity of this work; but spake and acted in the midst of the people under all circumstances the man that he was—the Prophet of God, the Seer and Revelator of the last dispensation. He left us under painful circumstances, sealing his testimony with his blood; but his works follow him. The Gospel of the Kingdom which he preached, flourished under the wise administration of God's servants who followed him. The Lord blessed and sustained His Apostles, and led them to this land, where the standard of Zion has been planted, which begins already to attract the notice of the nations afar off. And here in this land, notwithstanding the difficulties we have had to wrestle with, incident to settling a new country a thousand miles from civilization, having also to protect ourselves against the raids of the wild and untutored Indians, the Lord has prospered us, and blessed us on every hand; and we are to-day a blessed people. Yet the Christian world is opposed to us, and the Christians generally hate us. The Savior himself had the same spirit and feeling to contend against. There was no man more unpopular than He; no man more persecuted than He. And why? Because He preached false doctrine? No. The real reason was, as He himself declared, because they loved

darkness better than light, because their deeds were evil. There are but the two powers, that of God and that of the devil. There is but the one true and living God, and He is our Eternal Father, the creator of this earth: and He will give it to His children to inherit.

We are nearing the end of the 6th thousand years. We have the history, or a partial history, of the dealings of God with the nations from the day of Father Adam down as contained in the Bible and the Book of Mormon, from which we may learn many valuable lessons. God has raised up at different ages certain men to do a certain work, as He raised up father Abraham. He was a noble spirit, we are told, before he left the realms of glory to come and tabernacle in the flesh. He had the spirit of the Gods with him when he was born; and he was faithful to God, and He had confidence in him; and whatever God required at his hands, he performed. So with Enoch. He stood at the head of the dispensation in which he lived. He, in the course of time, some 350 years, built and perfected the city called Zion. He, however, met with all kinds of opposition from the people among whom he labored; but the power of God was manifested to such an extent that his enemies stood and trembled through fear; and through that power he was enabled to perform the mighty work which he and his people did; it was not because the devil and his party were any more kindly disposed towards the Saints of God, but because they could not help themselves; and in the wisdom of God Enoch and his people and their city were taken away from the earth.

The devil in different ages has made war against the Saints and overcome them; and he has tried his best to destroy this Church and Kingdom. As I have said, Joseph and the first Elders met with the fiercest kind of opposition; but, with some exceptions, we have stood it all, and are the better to-day for having passed through the fire. When we went upon our first foreign mission, Joseph said to us, "No matter what may come upon you, round up your shoulders and bear it, and always sustain and defend the interests of the Church and Kingdom of God." When we took our departure his demeanor in parting was something that I had never noticed or experienced before. After crossing the Mississppi River I crawled to the side of a house and lay down upon a side of sole leather, while suffering from the chills and fever. While resting there the Prophet Joseph came along and saw me. He gave me some parting advice in answer to some remarks made, and then told me to get up and go on, and all would be well with me. That is the way I parted with him upon that occasion. From that day to this I have noticed the steady growth and increase of this people. We have nothing else to do but to build up the Kingdom of God. If we do this He will keep us and provide for us. We want to labor as a body of Priesthood, to enter into the holy of holies; we want to come before God, and pray until we get the spirit of this work, until we comprehend our calling before God.

There has never been such a dispensation upon the earth as the present one. In other dispensations men had to lay down their lives, and others to hide up in dens and caves of the earth, and wander in sheep skins and goat skins, for the

word of God. We have had a taste of the same treatment in our day. And we have also seen days of poverty. When for instance, we left to go on our first English mission, two dollars would have bought everything I left to feed and clothe my wife and children. I hardly had a day's provisions in my house. It was a good deal so with my brethren; but we did not stay to nurse our wives. Those were the days of our poverty; and we never knew what it was to be comfortably well off until we came to these valleys of the mountains. We had a great many trials in those days or what we called trials. I want to get this principle into your minds, that God Almighty is guiding the course of this Church and Kingdom, and not we; and He has organized it for this day and generation and it never will be rooted out of the earth again. The Prophet Joseph knew what he was doing; in fact, he knew much more than he dared to tell on account of the prejudice, traditions, and unbelief of the people. I used to have peculiar feelings about his death and the way in which his life was taken. I felt that if, with the consent and good feelings of the brethren that waited on him after he crossed the river to leave Nauvoo, Joseph could have had his desire, he would have pioneered the way to the Rocky Mountains. But since then I have been fully reconciled to the fact that it was according to the programme, that it was required of him, as the head of this dispensation, that he should seal his testimony with his blood, and go hence to the spirit world, holding the keys of this dispensation, to open up the mission that is now being performed by way of preaching the Gospel to the "spirits in prison." But those who shed his blood, and the people and nation who sanctioned it in their hearts, have that to meet, and they can no more escape the penalty thereof than they can escape the death of the body. My views and feelings in regard to the Twelve and leading men of this Church have been this, that when they leave this stage of action they will be permitted to lie down in peace surrounded by their families and friends; and also, that God will never require them to stain their hands with the blood of their fellow men, in order to protect themselves from violence; but, that the Lord will fight our battles, and frustrate the measures that would lead to such an issue. And the wisdom of this is manifested in the fact that part of our duty is to build Temples, and officiate in the same; and this we could not do so acceptably to God if our hands were stained with the blood of our fellow-men, even in our own defense. Hence I believe that God will cause the wicked to slay the wicked; and that He will cut off our enemies by judgment from time to time, as it shall be deemed prudent by Him. All is peace in Zion, and I thank God for it. I am reminded of a saying made by Brother Cannon upon entering the well furnished parlor of one of President Merrill's houses, of Richmond, in Cache County. "What," he said, "all this and heaven too?" Yes, God intends to give to His Saints the good things of the earth, as well as the blessings of heaven, as they shall become able to use them properly.

The Lord intends to build up His Zion through us His weak and feeble creatures. He intends to make Zion strong and powerful in the earth. He will bless us with means and He will put it into our hearts to build Temples to His name, in which His

Saints may perform the work that is required at their hands in redeeming their dead.

Brethren and sisters, you should live by faith, realizing every day that all power rests with God, and that it is through Him that we are able to live in peace and enjoy plenty; that it is through Him the wrath of our enemies is turned aside from time to time, and that it will be through Him that the remainder of their wrath will be restrained. You should enter your secret closets, and call upon the name of the Lord. Many of you have learned how to pray; then fail not to let your prayers ascend up into the ears of the God of Sabaoth; and He will hear you. I think sometimes that we do not fully comprehend the power that we have with God in knowing how to approach Him acceptably. All that these men holding the Priesthood, and all that our sisters need do, is to live near to God, and call upon Him, pouring out their soul's desires in behalf of Israel, and their power will be felt, and their confidence in God will be strengthened. But the blessings of heaven can only be obtained and controlled upon the principles of righteousness. I have heard the Prophet Joseph pray when the power of God rested down upon him, and all who heard him felt it; and I have seen his prayers answered in a marvelous manner almost immediately. Governor Reynolds on one occasion employed men to try and kidnap Joseph, and they almost accomplished their designs, but Joseph had some Gentile friends as well as his brethren, through whom he was rescued, and was taken to Nauvoo and released under a writ of *habeas corpus*. But the Governor continued to harass him with writs, and was determined to destroy Joseph. Joseph and the Twelve went before God in prayer, Joseph kneeling before the Lord, offered up prayer, and asked God to deliver him from the power of that man. Among other things he told the Lord that he was innocent before Him, and that his heart was heavy under the persecutions he endured. In about forty-eight hours from that time word reached Joseph that Reynolds had blown his brains out. Before perpetrating the deed he left a note on his desk stating, that as his services were not appreciated by the people of the State, he took that course to end his days.

There is another instance that occurs to my mind. A certain man took a stand against Joseph, and endeavored to bring persecution on him. He went to his God and laid the matter before Him, asking to be delivered out of the hands and power of that wicked man. Joseph was a Prophet, a Seer, a Revelator. He was acquainted with God; he knew the voice of the Spirit when it spoke to him. After offering up his prayer, the whispering of the still small voice came to him saying, "Wait with patience." The next day that man was taken sick with cholera, and died in a few hours. See how quickly the Lord answered his prayer offered up while a prisoner in Liberty Jail. At that time, Presidents Young, Taylor and several of the Twelve were on their way through Clay County to lay the corner stones of the Temple, in fulfillment of the revelation given in the Doctrine and Covenants, section 118. Joseph had no sooner called upon God than he was liberated; and his prayer answered to the very letter. The voice of the Spirit again spoke to him, speaking peace to his soul, and telling him that his troubles should be of short duration. It was

but a few days when he had the pleasure of shaking hands with his brethren, and enjoying the society of his family and friends. Joseph lived to accomplish the work that was required of him notwithstanding the persistent and determined opposition that he had to contend against. And after his death the work still went on, God and His angels all the while guiding and sustaining by His Spirit the Prophet Brigham. And He will continue to sustain His servants; and through them and His people Israel He will bring to pass the greatest and grandest work that the world has ever known. It is for us to wake up to a sense of our duty, and call upon the Lord in humility, and live near to Him; and our eyes will be opened, as in the case of the young man the servant of the ancient Prophet Elisha, and we will see that there are more for us than against us; and that the element of opposition tends only to hasten the fulfillment of the purposes of God. Put your trust in God and rely on His promises, living up to the light and knowledge you possess; and all will be well with you whether living or dying. God bless you, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, March 18th, 1883.

PECULIARITIES OF PUBLIC PREACHING AMONG THE SAINTS—A COMPREHENSIVE RELIGION—EQUALITY OF MAN—SAINTS THE CHAMPIONS OF RIGHT—A PROVIDENCE OVER THE SAINTS—LEAVEN OF TRUTH AT WORK—TRUTH TAUGHT BY JOSEPH SMITH NOW BEING VERIFIED—IGNORANT POLITICIANS—EFFECT OF JUDGE BLACK'S ARGUMENT—EFFECTUAL PRAYER.

I AM glad to have the opportunity once more of meeting with my brethren and sisters in this place. And while I speak to you this afternoon I trust I shall have the assistance of the Spirit of God. I have had excellent health since I have been gone. But this morning, from the effect of a cold which I have taken, when I arose I felt worse than I have done since I left home, and as though I could scarcely come to meeting. The ride in the air, however, has helped me, and I feel better than I did.

There is a natural curiosity on the

part of the Latter-day Saints to know everything connected with our political affairs as well as everything connected with our religious operations throughout the earth. Everything of this character is so intimately blended in the work in which we are engaged, that it is an exceedingly difficult thing to draw the line of distinction between the temporal and the spiritual, between that which pertains to the body and that which pertains to the spirit, or which pertains to the dissemination of the Gospel and the welfare of the people in political matters. It has been a cause of frequent comment in newspaper articles and in works that have been published concerning us and our organization, that we are a peculiar people in this respect, and that this intimate blending of the practical and the theoretical, of the temporal and the spiritual, in our meetings and in the addresses of our Elders, is a marked peculiarity. The reason of this is very apparent to those who are familiar with the character of our work and with our belief concerning these matters. We attach an importance to the physical organization which God has given unto us, greater, I believe, than any other religious people that I have ever met with. In like manner our religion extends its ramifications into every department of our lives, leaving nothing untouched, nothing connected with our earthly existence uninfluenced by its power and its teaching. I am thankful that this is the case, because it gives religion full scope, it gives it an opportunity to exercise its proper influence upon the man and to make him more perfect and more godlike. Our God is not a religious God alone. The God we worship does not confine himself to religious matters, so-called, in contradistinction from those that are secular. He is not a God that concerns himself alone with the spirit of man, but He is a God of science, He is a God of mechanism, He is a God of creative power, a God of government, a God who attends to all the departments of human life and progress, as we see them exemplified here upon the earth. The first acts that are recorded of Him in the record that has come to us were creative acts, acts of organization, labors that might in one respect be termed temporal labors. Among the first communications He had with man He taught him how to live practically, to make himself clothing, and to perform other necessary labors connected with his comfort and his happiness upon the earth. And where they have been willing to be taught He has taught men government, the principles of government, from the beginning. He has established the best forms of government where men have listened to His teachings—governments best adapted for the persons for whom they were intended and for the objects that were to be accomplished; and He knew in the days of Moses, as He did in the days of Enoch, the principles of government that were best calculated for the happiness of those peoples. So far as they listened to Him, so far as they were governed in righteousness and in truth, each received the laws and the necessary instructions that were best suited to their condition and circumstances, for the progress that they had made and the progress that it was anticipated they would make. And He knew all that was necessary to be known, without the benefit of the experience that each nation has received from their labors and from their progress under the forms of

government that they have had. Our government to-day is considered the ripened fruit of the ages of experience that men have gained upon the earth. Yet there is not a principle connected with it that was not known to God, that was not taught by the Almighty in the earliest days, and that has not been put into operation under His instruction at one time or another among men. And these principles are embodied in what we call the Gospel. It has been truthfully and very forcibly said many times in our hearing that there was no principle connected with man's existence upon the earth that is not a part and parcel of that Gospel which God has revealed unto us and commanded us to obey; that that which the world call "Mormonism" embraces within its scope every good thing upon the face of the earth, leaving nothing outside. Every true principle of science, everything connected with the cultivation of the earth, with the government of cities and of nations, with the management of all the multiplied affairs of men in their great and varied diversity—that everything of this character comes within the scope of the Gospel which God has revealed, in the system of salvation that He has commanded us to receive.

There is one great principle connected with the Gospel of Jesus Christ as it has been taught among all the people who have ever received it, as we find from their teachings in the records that have come down to us, the same principle that lies at the foundation of our form of government, and makes it the most valuable feature connected with it, and that is, the equality of man before God. No man can be a true follower of Jesus Christ; no man ever could be—anterior even to His coming—a true follower of God, without embodying in His faith and practice and in every feeling of his heart this principle to which I have referred, the equality of man. There could be no class distinctions wherever this Gospel was received and put into practical operation. Every man who received it became the equal of his fellow-man; he would be recognized, a proper place be assigned unto him, and he would have his proper influence in the society of which he was a member. It is this principle of the Gospel that will make us, also, a thoroughly free people, a thoroughly great people, a people who shall have place in the earth, and have influence in the affairs of the children of men.

There have been fears indulged in many times, and expressions have been given to those fears, that the growth of the Latter-day Saints was a menace to surrounding peoples and to the government under which we live. There can be no menace in the growth of such principles as are taught and as are recognized and enforced among such a people as we are. It would be impossible for tyranny to flourish for any length of time in our midst. Oppression of every form would sooner or later have to disappear, or else there would have to be apostasy from the true principles of the Gospel on the part of the people. Oppression, tyranny, misrule, cannot co-exist with the principles of the everlasting Gospel as they are taught in our midst and received by us. There must be the greatest possible liberty of thought, of expression and of action in our midst—that is the greatest possible consistent with good order, and the preservation of the rights of others. Liberty cannot be permitted to degenerate into license, but the utmost

liberty can be enjoyed so long as it does not overstep that boundary. It becomes, therefore, a natural duty devolving upon us, with our views concerning these eternal principles that have come down from God, that were taught by God in the early ages unto man, that have been re-enforced from time to time by Him through the silent, unseen agency of His power in various ages —I say it becomes our natural duty to see that these principles are carried out and maintained in the earth. We become their natural champions. Besides advocating and maintaining them, it becomes our province to struggle for their supremacy.

As I have said these principles were taught in the very beginning. If we had the records we would find that they were taught to our father Adam, because they are consistent with man's agency. God gave unto man when He placed him upon the earth, the fullest agency—the power to do that which was right in his own sight without let or hindrance. He taught those principles to Enoch, and He taught them from time to time to all the men of note who would be taught by him. Abraham became in his turn the great expositor of those truths; and you will find by tracing the lives of these men in the record that has come down to us, that in every instance they were men who were champions of the right, who stood out boldly and fearlessly in the midst of their fellow men, contending for those God-given principles which they believed to be the inalienable right of every human being. You will find that the opponents of truth, or, to speak more plainly, according to our phraseology and our methods of expressing ideas, the followers of Satan—you will find that whenever there was persecution upon the earth, they were its authors. Whenever men were trampled upon and their rights were denied them, when men fell victims to violence and the mal-administration of the laws, it was those who were led by Satan's influence and yielded to his power, who were the instruments in committing those evils. Hence you find that good men never persecuted bad men; never destroyed wicked men when they had power. They were not oppressors, they were not tyrants, they were not persecutors, they did not infringe upon the rights of their fellow men, upon the liberty of conscience, nor upon its proper exercise, nor upon the exercise of man's agency; they never sought to restrain it. If wicked men were disposed to do wickedly, so long as they did not transcend certain well-defined bounds that found their expression in law, you will find no account of good men interfering with bad men. You will not find them, as I say, taking upon themselves the role of oppressors, nor saying that men shall not do that which their conscience and that which they in their agency think it is their right to do. God does not do it. Jesus did not do it, and no servant of God ever did it that had a true conception of his calling. God has given to every man his agency, and he respects that agency. He might grieve over its exercise, angels may weep, and the heavens themselves may weep over the wrong exercise by man of the agency that God has given unto him, but he nevertheless has it to its fullest extent; but the devil and those under his influence would, if possible, destroy man's agency and prevent him from exercising it to suit himself.

I am thankful that we are surrounded by such delightful circum-

stances to-day. We have escaped another peril, and we still are a free people. Is there anyone in this congregation who professes to be a Latter-day Saint who is not filled with profound thankfulness to God for that which He has done for us? Is there any man or woman, or child of age sufficient to comprehend these things, who has not come this day to this house of worship with a feeling of profound thankfulness to our God for His mercy and His loving kindness, as manifested unto us His people? Though I have been taught and always have believed that not one word of His promises would fail, still I say that I am almost amazed myself when I see how wonderfully God hath wrought, when I look at our circumstances, when I see the liberty that we enjoy, knowing as I do the plans and the concerted efforts which have been made to deprive us of our liberty, and to bring us into a bondage that would be intolerable to us. A pæan of rejoicing went up from all quarters of the land about a year ago. that is, on the 22d of March. Every man who desired to see the overthrow of the Latter-day Saints, to see their system obliterated, rejoiced from one end of this land to the other—there were among them preachers, politicians and journalists, and the rabble everywhere, who rejoiced that a deadly blow had been struck at the Latter-day Saints. Men, while they admitted that the Constitution had been violated, justified the act in consideration of the great good that they supposed would be accomplished. Yet we to-day have all the happiness, the peace, the enjoyment, and the quiet that we could reasonably desire. If it were not for God's power; if it were not for His overshadowing protection; if it were not for the promises that He has made unto us, how long could we endure? How long could we maintain ourselves in our present position?

But God made promises unto His people; and those promises have been abundantly fulfilled thus far, and they will be fulfilled to the very letter. And this Church and this people, and this organization will continue to grow and spread, and gather influence and power in the earth, until every word that has been spoken under the inspiration of the Holy Ghost will be fulfilled, and not a single word fall. It cannot fail, for God has spoken it. Already the influence of this work is being felt to an extent that none without the eye of omniscience can comprehend. We can see little glimpses of it here and there where our eyes are open to perceive; but the full extent of the influence that is being wrought in the earth through this work that God has established, is impossible for man to comprehend. I do not believe that any power short of omniscience itself can comprehend it. The principles of this Gospel which God revealed through the Prophet Joseph, have been like a little leaven, and they have been gradually leavening the whole lump. The effects have gone forth, and the influence is being felt in every direction throughout the world. Though we are but a small people, but a handful, so to speak, and in some respects quite insignificant, yet an influence has gone forth from this people, from the teachings of the Elders of this Church that is being felt everywhere. It has invaded every domain of thought, and gradually made itself felt—the leaven of truth has; and men begin to acknowledge principles as a part of their faith which but a short time ago they denied

and scouted at. In this way the work of God is being carried on far beyond that which we can see with our natural eyes. The work of the preparation of the earth, and of its inhabitants, is pressing forward with a rapidity that we who are taking part in it do not realize. We look at ourselves too much, we think that God's operations and labors are confined to us who comprise this Church of Jesus Christ of Latter-day Saints. In doing so we make a great blunder. He is operating among the nations of the earth. His spirit has gone forth; and it is accomplishing that which He said should be accomplished. And this great work of the last days will be cut short in righteousness. It is not the conversion of men and women and their baptism into the Church that is alone to be accomplished. The work of God is not to be measured by the number of souls that are brought into the Church. The progress of events connected with this last dispensation cannot be thus guaged; and when we think so we make a great mistake. Look abroad in other realms. Look at the religious world, and see how fast the principles that we believe in are being received. It may be said that they are not received properly. True, but notwithstanding truth is progressing; and the mind of man is being emancipated from many errors.

Repentance after the grave is now taught—you have heard of it, and read about it in the newspapers. Prominent preachers talk about it and receive it; and actually preach as scriptural doctrine, that it is possible for spirits to receive the Gospel in the spirit world.

Another step has been made in advance, through the preaching of the Elders of this Church, or rather by means of the revelations of God through the Prophet Joseph Smith, in scientific truth which is astonishing; I refer to the doctrine of the eternal duration of matter. When first this was made known it was ridiculed everywhere by religious people, who viewed it as a principle, the teachings of which detracted from the dignity and glory of God. The popular idea was that this earth was created out of nothing. This was the almost universal belief among Christians. Joseph Smith said it was not true. He advocated the doctrine that matter always had an existence, that it was eternal as God Himself was eternal; that it was indestructible; that it never had a beginning, and therefore could have no end. God revealed this truth to him. Now who is there that does not believe it?

So with regard to the periods occupied in the creation of the earth. Joseph taught that a day with God was not the twenty-four hours of our day; but that the six days of the creation were six periods of the Lord's time. This he taught half a century ago; it is now generally received as a great truth connected with the creation of the world. Geologists have declared it, and religious people are adopting it; and so the world is progressing.

Again: It is not an uncommon thing at all now to hear of faith being exercised, of healings being produced through the prayer of faith. The daily papers frequently publish accounts of people being healed in this way. The adversary is trying, of course, to take advantage of it to rob God of the glory. He is determined that God shall not have any credit for these things. But it matters not how much he may struggle, mankind are receiving these truths, and progress is

being made and error is being overcome.

So it is with regard to religious liberty. We are contending to-day for liberty on the old platform. God, as I have said, gave it in the beginning, and we stand on that platform, and are contending for those rights, and we will achieve the victory too. Mark it! Just as sure as God lives we will achieve the victory, and this Church of Jesus Christ of Latter-day Saints will be recognized as occupying the foremost rank in this work. The principles of liberty, the rights of man will be established, and will be guaranteed to every man as in olden times; but there will be a struggle first.

The effect that the defence of our system, this last winter, had upon one of the great political parties of the United States was most remarkable. I was amused at it, and it afforded me a great deal of interesting reflection. There are a great many members of this Church who do not seem to have a thorough comprehension of their own doctrines, who nevertheless call themselves Latter-day Saints; and they are Latter-day Saints so far as their profession goes. But if asked about the principles of their belief some of them are ignorant of the extent of their application. It is in politics as in religion. There are a great many men who make a profession of politics, professing to understand, to act upon, and to stand upon certain political principles, which are embodied in their platforms, of which, however, they are really ignorant. You may have thought it very strange that any members of the democratic party, for instance, which professes to be the champion of home rule, as well as other great fundamental principles, should be found so oblivious to their own principles as to take any part whatever in attacks upon us for the purpose of depriving us of our rights as citizens. But so it has been. If it had not been for the recreancy of some Democrats the Act of March 22, 1882, known as the Edmunds' law, would never have become one of the statutes of the United States. Mr. Edmunds succeeded in cajoling some of the Democrats. An astute man is Senator Edmunds. In their action towards us these Democrats seemed to be blind to the fact that they were apostatizing from their own principles; and that in doing so they were striking a deadly blow at the platform on which the party stood. We had been reasoning against this action; but our voices were unheard; we were considered heterodox upon religious matters, and it was supposed that we were heterodox upon political matters: therefore all that we said upon this subject fell heedlessly upon their ears. But we succeeded in getting an apostle of democracy to aid us, one of the old leaders of democracy—Judge Jeremiah S. Black. He began to preach the true doctrines of democracy to his Democratic brethren; and to their amazement, some found that they had, in voting for this law, been trampling upon their own principles. And he proved it to them so thoroughly, that some of them became ashamed of it; and they said, "We have gone far enough." He explained the principles of the Constitution and the rights that men had under that instrument when properly administered. Good doctrine for every politician, and every class, not for democrats so-called alone, but for republicans also. There is something in such doctrine that strikes a chord

in every freeman's breast. It calls forth a response from every lover of liberty by whatever name he may be called. He says, when he hears the rights of man explained by an authority that is entitled to respect: "There is something in that which I cannot but accept." Such men hesitate before flying in the face of principles expounded in this way, to commit acts, the effects of which are to deprive people of liberty. The effect of Judge Black's argument upon some of the Democrats was to stiffen their backbone so much that they could not consent this time to have other measures enacted as were proposed.

I was very much struck by a statement made to me by President Taylor since my return, showing that faith when connected with works accomplishes wonderful results. Brother Caine and myself, with some other Utah friends, were in the Senate chamber on the 23d of February last, watching Senator Edmunds' attempt to get through his special legislation of which you have read. It seemed as though nothing could prevent it. Senators with whom we had conversed said that they saw no possible chance of stopping it; that its passage seemed inevitable. But a Cabinet minister gave a dinner party that evening, and one by one those who were invited stole from the Senate Chamber while the bill was under discussion to the dinner party; and the first that was known when a vote was called was that a quorum was not present. In the absence of a quorum, you know, a legislative body is powerless to act. For four hours Senator Edmunds did all in his power to get action on his bill; but every attempt was resisted by the Democrats upon the ground that there was no quorum, and they accordingly fillibusted until Edmunds, disgusted and tired, called for an adjournment.

President Taylor told me upon my return that, on the 22d of February, feeling exercised in his mind about our political affairs, and that it was a time of peril, he called a few of the brethren together and they met at the Endowment House according to the holy order, and besought God, in the name of Jesus, to baffle the plans of our enemies and frustrate them in their designs, and put them to confusion and shame. In watching Senator Edmunds that evening, I thought that if ever there was a man confused, chagrined and confounded at the futility of his own attempts, it was he. And there is no doubt in my mind that the prayers of President Taylor and the brethren ascended favorably unto the ears of the God of Sabaoth, and were heard and answered. The dreadful wrong was defeated and failed, and it may be said, it met with its death blow; for every attempt afterwards made to bring it up, was unsuccessful. In this way God has wrought out deliverance for Zion.

I mention this because there are a great many people who think that prayer is not effective. It is effective in not only producing desired results, but in increasing faith in the hearts of those who exercise it in that manner. If you pray to God —as I have no doubt you did, that He would baffle the attempts of our enemies to injure us—you have had the satisfaction of knowing that He heard your prayers, and that your prayers were answered; and you can go before Him now with increased confidence and ask again, because you see the fulfillment of your prayers, and you share in the gratification and joy and thanksgiv-

ing which answers to prayer always bring to those who offer them in faith.

I have talked longer than I expected. I rejoice with you, my brethren and sisters, to-day; and I bear my testimony, as I have so often done in your hearing, that God lives; that He is the same God to-day that He was in days of old, and that if he will continue faithful to Him, He will lead us back to His presence, there to reign with Him eternally in the heavens, which may God grant, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

Delivered in the Tabernacle, Salt Lake City, Friday Afternoon, (Annual Conference), April 6, 1883.

(REPORTED BY GIBBS AND IRVINE.)

THE PAST AND FUTURE OF THE AMERICAN CONTINENT — THE LAW OF THE LORD AND THE LAW OF THE LAND — THE EFFORTS OF OUR ENEMIES TURNED TO OUR ADVANTAGE — LIGHT AND LIBERTY OF THE LATTER-DAY SAINTS — THE WORK OF THE LORD AMONG THE NATIONS — JUDICIAL FOLLY AND INJUSTICE — FAITH INSEPARABLE FROM WORKS—PARABLE OF THE TALENTS EXEMPLIFIED.

If the Lord gives me strength to make myself heard, I shall feel it a pleasure to occupy a little time this afternoon, accorded to me by my brethren.

I feel to express unto my heavenly Father, and to my brethren and the people, my gratitude for their prayers and faith for the blessings of God to me in permitting me to appear before you on this occasion, and to feel the degree of health and strength which is vouchsafed to me, thus enabling me to continue my efforts and labors with my brethren and the people of God. For some two or three months my health has not been of such a nature that I could labor with the satisfaction which has attended me heretofore; and I fully realize what Elder Woodruff said this morning concerning the aged Elders of Israel passing away, and that the responsibility and labor of bearing off this kingdom will soon rest upon the generation which is growing up in our midst, upon which will devolve the work of carrying the Gospel to those who have not heard it among the nations of the earth, and gathering Israel and establishing

Zion and building up and maintaining the Kingdom of our God upon the earth, which must be done through faith, by righteousness, and by defending and maintaining the rights of man and the liberty and freedom which God has ordained for the welfare of all flesh, for the protection and blessing of the human family, and which it has been His purpose to establish and maintain upon this American Continent. Latter-day Saints, especially those who have grown up with this people, as I have done from my childhood, and witnessed the manifestations of the overruling providence of God in guiding the destinies of this people, inspiring His servants who have led and directed the movements of this great people, and in defending them and fighting their battles by the sword of His Spirit, and the invisible powers that have labored with us and for us—I say to those who are able to see and comprehend these things, it is clear and plain that God has had His eye upon this American continent as the place where He first commenced His great work on the earth, where the greatest manifestations of His power were exhibited in the days of the fathers before the flood, when the fathers were gathered in the valley of Adam-ondi-Ahman and received their last instructions and blessings from Father Adam, the Patriarch of this earth, and where Enoch gathered his people and established Zion, and where Noah preached righteousness to the people and prepared the ark of safety, and where He has determined ultimately to establish His Zion and gather together His people, establish, maintain and defend His government and the Priesthood which he has revealed for the salvation of the human family, where He will bring again Zion that He has taken away, even the Zion of Enoch; for when He shall bring again Zion, says the Prophet, the Lord will appear in His glory. And He has long been laboring in His own marvelous manner among the nations of the earth, turning and overturning, to bring to pass His purposes and to gather together His elect; and He has moved upon the oppressed of many lands and climes—those who sought for enlarged freedom and liberty and whose minds reached out for more light and more truth, and whose understandings were expanded—to gather upon this American continent, and implanted in the hearts of our fathers a love of freedom and liberty and equal rights. He led them through schools of oppression. They passed through many difficulties, and endured the rule of tyrants. They bore oppression and suffered until they learned how to appreciate freedom and liberty, and how to detest misrule, tyranny and oppression; they struggled to burst the shackles that bound the human soul; they struggled for freedom of thought, of speech, of action; they struggled unitedly to burst the bonds, to break the yoke, from off their necks; they vied with each other in this labor of love from north to south, from east to west, in all the colonies which were early planted upon this continent. The Lord guided their labors to a successful issue, resulting in freedom from the tyranny of the effete governments of the old world; He directed the combined efforts and labors of those men in consolidating the result of their labors and framing the system of government under which we are now permitted to live.

[At this point part of the congregation moved from the body of the

Tabernacle to the gallery causing a stay in the proceedings. Quietness having been obtained the speaker continued.]

I was saying that God our heavenly Father had moved upon the nations and sent out from the nations of the old world streams of emigration to the new world, who were panting for freedom and liberty, and who struggled to burst the bands with which they were bound, and the yoke from off their necks, and were striving to learn how to be free. And in penetrating the new world and its wilds, and in grappling with and overcoming the difficulties attending the forming of new settlements and planting colonies in the new world, they learned the value of freedom, and therefore studied to preserve it; and they labored to establish a form of government under which it might be maintained. In all these works and labors we discern an overruling providence, and manifestations of the mercy and loving kindness of God to His people, and the revelations of His Spirit imparted, to a greater or less degree, unto the wise and patriotic fathers of our country, who were thus enabled to unite upon the best form of government existing among men, or which, perhaps, ever has existed, unless it has been those which God himself directly revealed through the Patriarchs and Prophets of older times. But so far as any political organizations of government upon this earth, the Republican or Democratic form of government established in these United States—(the foundations of which were laid by our fathers over a hundred years ago), is the best calculated to promote the objects sought, and to maintain the rights of man, and the guarantees of religious and political freedom, of any form of government known to mankind. But that it or any other form, in this imperfect and sinful world, is altogether perfect is not to be expected, and therefore cannot endure for ever. But we regard the present form of government of this nation as embodying the greatest amount of virtue and principles best calculated to maintain and preserve the rights of man.

In the early history of this Church a revelation was given through the Prophet Joseph in which the people are commanded to observe the Constitutional laws of the land, and to uphold by their votes and sustain upright and honorable men to administer them; which also stated that He had inspired the fathers to establish this form of government for the good and benefit of man. I will read a few paragraphs found on the 342d page of the Doctrine and Covenants, new edition:

"And now, verily, I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

"And that the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore I, the Lord, justify you and your brethren of my Church, in befriending that law which is the constitutional law of the land;

"And as pertaining to the law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men, and wise men should be sought for dili-

gently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

I deem it of much importance that these principles should be well understood and thoroughly impressed upon the minds of the Latter-day Saints throughout the world, and especially those dwelling upon this American Continent and within the pale of this government, that they may implant in the hearts of our children a love of freedom and human rights, and a desire to preserve them, and to aid in maintaining and defending them in all lawful and proper ways; and to study the constitutional laws of the land, and make others acquainted with them; knowing the principles contained therein, and of learning how to apply them to ourselves, to our children, and to our fellowmen who are willing to be governed thereby; study them that we may also learn how to use them in suppressing tyranny, misrule and other evils that affect mankind; for God has ordained this form of government in this age of the world, and has chosen His own instruments to further His great purposes on the earth—the organization of his Church, the proclamation of the everlasting Gospel, the establishment of His Zion, and bringing to pass His wonderful works which He predicted by the mouths of the ancient Prophets. And this political system and order of government is a power in His hands established, preserved and defended thus far by Him, which He will continue to use as long as the people are worthy of it, as long as they will maintain their integrity, uprightness and virtue; and at no time will the Latter day Saints, as a people, ever stand approved before God in violating those principles or slackening their efforts to maintain and defend them. They are closely allied to the teachings of the ancient Prophets and Apostles, to the doctrines, practices and teachings of the Savior and His disciples, and they are the best means and aids of extending and promoting those principles on the earth. Whatever some may have thought of the mal-administration in our government and of the efforts of individuals and sometimes of large factions, to abridge the rights of the people, and of their blind zeal and efforts to reach the Latter-day Saints, and to stamp out the religion we profess—whatever may have been thought of the efforts of such individuals, cliques, or factions, and of their warfare against us; and who in that warfare trample under foot constitutional provisions of our Government—undermine the foundations upon which it rests—we must never in our feelings charge any of these things to this system of government, or to the principles enunciated is the Constitution, which we are commanded to observe and keep. We must charge it always where it belongs—to the bigotry, the ignorance, the selfishness, ambition and blind zeal of ignorant and corrupt politicians, their aiders and abbettors, and all this should only serve to make us try more earnestly, anxiously and faithfully to combat such efforts upon constitutional grounds, calling upon God to help us therein.

We were told this morning by Brother Woodruff—quoting the word of the Lord given through the Prophet Joseph Smith concerning the promises He has made to His people—that inasmuch as we will be true to ourselves, true to God, true to our covenants and to our holy religion, that He will fight our

battles, defend and maintain our cause, make it triumph and flourish, so that the wicked shall have no power to prevail against us. These promises have often been repeated to us, and last October we had a renewal of this assurance and this promise in the word of the Lord given unto us through His servant President John Taylor, and at a time and period, too, when many in our midst were weakening and their knees were beginning to tremble a little, and there were others who were inclined to falter and doubt, and fear was upon some. Our enemies—especially the bigot, the hypocrite, the demagogue, the political quacks of the country—rejoiced, thinking that they were succeeding in their efforts to weave webs around us, to forge fetters for our feet and yokes to place upon our necks, and to lash us into obedience to them. But the great majority of the Latter day Saints were calm in their feelings as a summer's morning, trusting as they have ever done in the promises of God, inspired with faith and hope in his overruling providence; and while we were doing what we might do properly under the Constitution and institutions of our country for the maintenance of our freedom and liberty, leaving the rest with God, exercising faith in His promises, continuing to pray for His blessing to attend our efforts and to hedge up the ways of our enemies, yet we have waited calmly for the result of the promises of God, and the answer to our prayers and the fulfillment of those things that have been spoken to us; and how signally have we seen them fulfilled. We have seen the very means which the enemies of this people have devised and intended for their enslavement become before us as chaff, as thorns crackling under the pot, as a broken yoke to be used to kindle the fires of freedom and liberty. In former times the efforts that have been made in Congress and out of Congress to press the representatives of the people to hostile and unconstitutional legislation as a means to help religious bigots to suppress the doctrines of Christ, the ordinances of life and salvation, the rule and reign of righteousness among the people of God—I say, in their efforts to reach our religious principles and faith, and the exercise of those principles under that faith, and to crush it out from the earth—in their efforts to do so, they have moved upon statesmen to violate the Constitution of our country and the principles of human freedom on which our government has been founded in order to accomplish this purpose. But all those who have thus stultified themselves before the world, and before the heavens, and have done violence to their oath of office and to the Constitution, to the rights of man, and to the principles of freedom and liberty, have weakened, have gone down, the sceptre of their power has fallen from their grasp, they have been dishonored before the heavens and before their people as a rule, and sooner or later we will witness others going down into the pit of forgetfulness as their predecessors have done. For the Lord has decreed it. And to-day the young men of Israel who are assembling in their Improvement Associations in all the Stakes of Zion, in all the Wards and settlements of the people throughout the land, and in their quorum meetings, and in their political assemblies, are all learning and cultivating these principles of liberty in their minds, introducing and extending them among the rising generation, the sons of Zion,

and not only the sons, but the daughters that are coupled with the sons, the wives that are coupled with the husbands, in this labor of love, the struggle for the maintenance of freedom and liberty. It is a source of satisfaction to me that the Lord has moved upon His servants and the Legislature of our Territory to be among the first to lead the van of human progress in the extension of the elective franchise to women as well as men, and to recognize the freedom and liberty which belongs to the fairer sex as well as the sterner; for the Gospel teaches that all things are to be done among us by common consent, and the Prophet Joseph commanded and introduced in our midst the custom we are following to-day, that of presenting to all the congregations of Israel, at our General Conferences, and our local or Stake Conferences, the General Authorities of the Church, to be justified or condemned by the voice of the people, to be upheld and sustained by the confidence, faith and prayers of the people; or otherwise to be reproved by the votes of the people for their misdeeds or mal-administration. These are things continually before the people, as well as the revelations which God has given unto us, and which are written and taught in our Sabbath schools and public gatherings, and to all who come within the scope of these instructions, viz., a love of freedom and liberty.

The leaders of this people are charged with being blind, leaders of the blind; and the people are charged with being blind, led by the blind. I deny the charge and brand it false. We know and understand perfectly that our leaders are neither blind nor are the people blind. On the contrary, we have received the light, the light of truth, the light of God. We have come to the understanding that every soul of man, both male and female, high and low, is the offspring of God, that their spirits are immortal, eternal, intelligent beings, and that their entity depends upon their agency and independent action, which is neither tramelled by God himself nor allowed to be restrained by any of His creatures with His sanction and approval; that the whole theory of God's rule and government in heaven and on earth is founded upon this principle of agency—self, independent action. And it is upon the free and independent exercise of this agency that the decree of God is founded, that all men shall be judged according to the deeds done in the body, none having it in his power to say that he was not at liberty to exercise this agency untramelled.

So far as relates to the administration of government and the exercise of political power, or the exercise of any manner of influence —political, religious or social—every man and every woman will be held accountable to God for the manner in which they exercise it. Kings and emperors, presidents and statesmen, judges and all officers of the law, will be held responsible for the administration of the power reposed in them. And if, while acting officially, they disregard their oath of office and violate the principles that should govern them, they become guilty of mal-administration, and will be held accountable unto God, and should be strictly accountable to the people who place them in power. But every individual, in an individual capacity, will be held answerable to God for all his acts of whatsoever character, and so far as, in the exercise of that agency, men trespass upon the rights of their fel-

low-men they must be held answerable to their fellow-men for such trespass and wrong. And for this purpose human government is instituted, approved by the people, to hold each other responsible unto each other or unto the community, for the abuse of their freedom and liberty, and for this purpose laws are enacted and judges provided to judge according to the law, and to administer the law when it becomes necessary to punish transgressors. And God has commanded us in the revelation which He gave to us, that in case Church members violate a law of the land, they shall be delivered up to be dealt with according to the law of the land; that if they shall murder, rob or steal, or commit perjury or any other crime of which the law of the land takes cognizance, they shall be delivered up to be dealt with for their offence. But that for all manner of iniquity they shall be delivered up to the law of God to be dealt with according to the law of God; and those laws which are given unto you, as the laws of God, for your government in the Church must be treated as such. And it becomes our duty as good Saints, as those that are bound together by the ties and in the fellowship of the Gospel, as those that have covenanted to serve God and to keep his commandments, to work righteously and to deal justly one with another, that if we violate the principles of the Gospel and the laws which God has given unto us, that we shall be delivered up to the judges in Israel, and the Teachers shall labor with such, and their labors of love shall be directed earnestly to the reformation and repentance of all persons that have done wrong and done violence to the feelings, faith and fellowship of their brethren and sisters. And for every manner of sin shall they be held accountable unto the Councils of the Church, to the Bishops who are common judges in Israel; and to the High Councils. And though we may succeed in winning them to repentance, and they turn away from evil and will do so no more, and succeed in eliciting the sympathy and forgiveness of their brethren, still, if they have violated a law of the land, they must be made subject to that law, and to endure the penalty. And if they pay the penalty with patience, which is but the legitimate fruits and testimony of genuine repentance, satisfying all that they appreciate their wrong and determine to do so no more, when the penalty is paid, they may with renewed determination begin to serve their God, and prove to their brethren that their repentance was genuine and sincere. And although we are required to forgive all men, God says that He reserves to Himself the right to forgive whomsoever He will, because he searches all hearts and knows, as we cannot know, how far their repentance is genuine, and how far they ought to be forgiven.

It is important that we as Latter-day Saints, understand what God requires of us towards each other in the Church of Christ, and also what He requires of us towards the State. For the constitutional laws of the land are for the protection of the rights of all flesh; the liberties of Saints as well as those of sinners. And if sinners can afford to dishonor the law, surely Saints cannot, neither can they justify others in so doing; neither can Saints afford to override the laws of God, or to wink at others who may do so.

God will not hold us faultless if we do. He requires us as Elders, as Apostles, as Presidents, as Bishops,

as Seventies, as parents, to teach (wherever it is our prerogative and duty,) correct principles, and observe them ourselves and seek to enforce them upon others. And it is not alone the duty of High Councils and Presidents of Stakes, and of Bishops and their Counselors to labor to correct the errors of the people, but it is the duty of every Elder, High Priest and Seventy—and especially the Priests, Teachers and Deacons that are appointed and called to be standing ministers in the Church, to visit the house of each member and become familiar with every family, and every individual member of the family, and their daily walk and life and conversation; and ascertain whether they are living as Saints should live; whether the heads of families preside in righteousness in their houses; whether their houses are set in order; whether they have an altar erected whereon are offered up their daily, morning and evening devotions; whether every member is taught to reverence and respect that altar; whether each individual prays in secret as well as responds to the calls made upon him to pray in the family circle and in public; whether each one that has enrolled himself in a quorum attends his quorum meetings and is obedient to the President of his quorum, his counsels and instructions; and if they are enrolled in the Mutual Improvement Associations, whether they sustain that institution and the leaders thereof, and are performing well their part; whether the parents are faithful in sending their children to Sunday school and to other institutions of learning; whether they teach their children to remember the Sabbath day to keep it holy, etc. These are duties and obligations that we cannot ignore, that God will not justify us in neglecting, and those who are called to bear a part of the holy Priesthood cannot be justified if they neglect all these duties, or any portion of them; for the Lord has said, "blessed are they who hear my sayings and shall keep them all, for the same shall be great in the kingdom of heaven; but if any one shall fail or neglect to observe and keep the least of these my sayings and teach others to do so, the same shall be least in the kingdom of heaven." For the Lord is not to be mocked; and though we may excuse ourselves in many ways for carelessness and neglect, and we may supplicate for forgiveness, as we are in duty bound to do for all our transgressions and shortcomings, yet we cannot in any wise plead justification, or suppose that God will justify us, for He has said He cannot look upon sin with the least degree of allowance, and yet He showeth mercy and kindness unto thousands of those who repent and seek to turn away from their follies.

Over fifty years have passed away since the light of the glorious Gospel in its fullness began to dawn upon us, and still we are measurably walking in darkness. Yet the Lord has said that we are the only people and the only church—speaking as a whole—upon the face of the earth with which He is well pleased. As a whole we are the best people He can find. He has sent out His word throughout the earth. He has sent His servants abroad carrying, as it were, a torch in their hand—the light of the Gospel, inviting all to come to it, that as many as love the light may see it and follow it as one would follow a light in a dark place, or until the dawn of day. The Holy Spirit has been upon His servants and in the gathering together of this people. It is the Holy

Ghost that has moved upon the people in the islands of the sea, in all the different nations of Europe, in the various parts of America, and in all lands where the light of the Gospel has been carried and the testimony of Jesus has been sounded. It is the testimony of the Spirit from on high bearing witness to and moving upon the hearts of the people that has drawn them into the light of truth and that has gathered them together with the Church of Jesus Christ. It was not worldly prospects held out before them that induced them to gather. I speak now of the people as a whole and not individually; for there may be individuals who have been influenced by worldly considerations, by personal, selfish motives. But all such, sooner or later, get their eyes open and see their folly and sin and wickedness, and repent, or they are purged out from among the Latter-day Saints. They apostatize, they turn away from us; they go back into Babylon, and they strike hands with our enemies and fight against God, and go down into perdition; for none can remain and continue to stand among the Saints of God, and hold fast to the principles of the Gospel, and enter into life only on the pure principles of virtue, integrity and righteousness, as we heard this morning, and as we are told by the Lord in certain revelations to the Church, namely, that the powers of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven can in no wise be used except on the principles of righteousness. And no man or woman can continue long in sin in the midst of the Saints, where the Gospel is preached in power, and where those who minister, do so in the power of their Priesthood and by the Holy Ghost, without being purged out from their midst. For that spirit will reveal and make manifest what sort they are. If the law of the Lord is properly administered among them and they are found violating it they will be judged according to the law of the Lord, and be separated from the Saints. And although we do not look for entire separation of the sheep from the goats, of the tares from the wheat, until the Great Judge Himself shall come to complete the separation, it is nevertheless expected that all men who act as judges in Israel should be helps in separating the sheep from the goats, the tares from the wheat, as fast as they are made manifest, and the tares may be plucked up without destroying the wheat; and it becomes our duty to do it. But He enjoins us to be wise lest we in our zeal and anxiety destroy or pluck up some of the wheat that may be growing under the shade of the tare, whose roots may be intermingled with it. We must therefore be prudent. It is better in some instances to allow the tare to remain until its character be more fully developed and made manifest, until it can be plucked up without endangering the wheat.

I testify unto all Israel, and unto all the world, that God has called us, and required us to observe and practice these things; and that it is not the work of man, and that the institutions of this Church are not the institutions of man. And when we speak of the institutions of our common country, we say in the main, though God has used man in instituting this form of government, and in establishing its institutions and maintaining freedom upon this land, they are nevertheless the institutions of heaven; and God has revealed unto us that He did estab-

lish them by the hands of wise men, whom He raised up for that special purpose, and redeemed the land by the shedding of blood. It is therefore part of His great work, as much so as the part of revealing the keys of the Priesthood to Joseph, and the ordinances thereof, for the salvation of His people. For the political organization upon the land was designed by heaven to be a protection to the righteous. "But," says one, "is it not designed to protect the wicked?" No, not in wicked acts, but in their freedom and liberty, to think and to speak and to act, and to choose for themselves; for in those rights all must be protected. God has always protected them, both in heaven and on earth. And he designed that all men should protect one another, and if necessary be united for the protection and welfare of all flesh. Not that the laws of the land or the laws of God will protect the wicked in doing wickedly, but on the contrary, will condemn and judge them. They are left to choose for themselves their course of life in exercising their agency in all things pertaining to themselves and the service of their God, and to use freedom and liberty in doing good, that which is right; but there is no such thing as liberty to do wrong and be justified in that wrong, neither on earth nor in heaven, neither by the laws of God, nor the just laws of man.

Now, the Supreme Court of the United States, in its great zeal to establish and maintain monogamy upon this American continent, and to strike a blow at the patriarchal order of marriage, believed in by the Latter-day Saints, in its decision in the Reynolds' case announced the doctrine that religion consists in thought and matters of faith and concerning matters of faith, and not actions, and the government is restrained by the terms of the Constitution from any efforts to curtail this freedom and liberty. Wonderful doctrine! A wonderful strain of judicial thought to announce to the world, this wonderful doctrine that the government should not attempt to restrain the exercise of thought, or the exercise of faith! I would like somebody, that knows how to defend this doctrine, to tell me how any one man, or any set of men on the earth could go to work and catch a thought and chain it up and imprison it, or stop its flight, or root it out of the heart, or restrain it, or do away with it. Let them go to and try to chain the lightning, stop the sun from shining, stop the rains from descending and the mist from arising from the ocean, and when they have done this, they may talk about restraining men's faith, and exercising control over the thoughts and faith of the people. The fathers who framed our Constitution were not such dunces, I am happy to say, as Attorney-General Devens, who put that nonsensical language and doctrine into the mouths of the chief justices of the Supreme Court of the United States—the fathers who framed our Constitution, I say, were not such dunces, they did not attempt to place constitutional restrictions upon the law-making power, to restrain them from interference with faith and thought and the exercise of religious opinion; but they did attempt, and they did it in plain language, to restrain the law-making power from any effort at making law for the establishment of religion, or prohibiting the free exercise thereof. And the exercise of religion implies something more than mere faith and thought. I may think about being baptized for

the remission of my sins, I may believe it is right I should do it, I may be convinced that God has required it of me, and I may think I ought to do it, and think I will; but all this faith and all this thought don't amount to as much as you can put in your eye, until I arise and go forth to be baptized, and when I do this, then I exercise the faith which is in me, and it produces the works. This principle may be equally true of everything else pertaining to the exercise of religion. I may believe it is right for me to be enrolled with a religious community that meets to worship, and I may believe it is right and a religious duty to meet with them from time to time to celebrate the supper of the Lord and partake of bread and wine, and when I partake of the bread and of the wine in commemoration of the sacrifice of the Lord Jesus, it is but the exercise of that faith which is in me. I may believe that God meant what he said when He gave that general commandments to His children to multiply and replenish the earth, and I may think about it; but it is my duty, if I want to raise potatoes, to plant the seed; if I desire to raise fruit I must go to and plant the fruit trees; if I desire to cultivate the earth I must use the proper means necessary to cultivate and improve it before I can gather the fruits of it. And then to do the other thing, to form a union as God has enjoined in the holy bond of matrimony, we must enter into that bond for the purpose of multiplying our species and thus bring forth the fruits of our bodies. I may believe this doctrine, as contained in the revelations of God; but what will this amount to unless I exercise myself in it. I shall remain a bachelor, worse than a hermit—a parasite in the commonwealth—unless I rise up and put my faith in practice and exercise myself in my religious belief.

I say also, when the time comes that God sees in the midst of His people an increase of the female element, and the wicked ready to devour that element and appropriate it not in the way to "multiply and replenish the earth," but for the gratification of fleshly lust, and will actually take and employ hellish means to prevent the increase of their species, and show that they are not only beneath the brute, but beneath the vegetable creation, by refusing to bear fruit, thereby placing themselves in the category of the trees that are dried up, fit only to be cast into the fire, he can take measures to counteract this evil. And I say before God, angels and men, that every man and woman who joins in unholy wedlock for the gratification of fleshly lust, and studiously plan to frustrate the command of God in the multiplication of their species, show that they are unworthy—what shall I say?—unworthy to be classed among the honorable of the earth. And we have reason to believe that many have done, and are to-day, in the great cities of Babylon, taking steps to destroy their own offspring, committing infanticide and fœticide, all of whom, and their aiders and abettors, are but ripening for the damnation of hell. And when God sees this damnable doctrine taught, and taught by such men as Mr. Henry Ward Beecher and other modern divines falsely so-called, who teach the world that it is a positive evil to multiply and increase so greatly in the land—when such doctrine is taught by leading lights, and so readily accepted by the masses, the Lord says, the time has come for Him to take

measures to counteract this great evil, by introducing laws in the midst of those who fear Him and work righteousness and live according to the principles of life; men who are upright, honest and faithful, men who are willing to assume the responsibility; to take the daughters of Eve to wife and multiply and replenish the earth, for those men are unworthy of them. It is as Jesus said concerning the man who hid it in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four, another says I received five talents, and now have ten: the master says to the one who hid his talent, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; or in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, "Take from him that which he seems to have and give to him that has ten; for he that has and improves upon that which he receives, shall receive more abundantly.

May God bless and keep us in the way in which He can sustain and defend us, and lead us onward, as He has done hitherto, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered at the Funeral Services of the late James Urie, in the Sixteenth Ward, Salt Lake City, February 2d, 1883.

CONSOLATION WHICH THE BEREAVED HAVE—OTHER CALAMITIES WORSE THAN DEATH — EFFECTS OF SIN — WHAT IS TO BE GAINED BY FAITHFULNESS — HOW ALL WILL BE JUDGED — THE RESURRECTION —PROOFS OF CHRIST'S RESURRECTION—THE SPEAKER'S TESTIMONY.

It is a very difficult matter to say anything at a time of sorrow and bereavement like the present that will give immediate relief to the sorrowing hearts of those who mourn. Such griefs can only be fully relieved by the lapse of time and the influence of the good spirit upon the hearts of those that mourn, by which they can obtain comfort and satisfaction in their hopes of the future. For the loss of a father or mother in the family there is no adequate reparation; no remedy in this world which will supply such a loss, and about the only consolation

we have is in the hope that we may so live that we may be permitted to meet again with our beloved, faithful and true friends who go before, or who come after us, and enjoy their society once more in another sphere or state, which will be immortal. If we can only be satisfied in our minds by the witness of the good spirit, to know that the course we pursue in this life is such as will secure to us this privilege, then, in this reflection there is a degree of comfort and satisfaction, if not of joy, notwithstanding our separation, in time, from those that we have loved and cherished, for although they are gone from us, we know we shall meet them again in a better and more enduring sphere. I remember my feelings when first called upon to part with one of my children—my first born. It seemed to me to be an irreparable loss—a calamity, and if I had not restrained my feelings I should have felt that it was cruel for the Lord to suffer one so bright, so pure and innocent to be taken away by the hand of death, after remaining with us just long enough to become the joy of our hearts and the light of our home. Indeed it was a severe trial of our feelings to part with one who seemed so indispensable to our happiness, and for a time it seemed that the substance of our joy and hope had fled forever; but I have learned that there are a great many things which are far worse than death. With my present feelings and views and the understanding that I have of life and death I would far rather follow every child I have to the grave in their innocence and purity, than to see them grow up to man and womanhood and degrade themselves by the pernicious practices of the world, forget the Gospel, forget God and the plan of life and salvation, and turn away from the only hope of eternal reward and exaltation in the world to come.

Far better, in my judgment, follow them to their graves before they have commenced such fearful acts, or fall into such fearful errors. I would rather a thousand times die while I have the faith of the Gospel in my heart and the hope of eternal life within me, with the prospect of becoming worthy of inheriting a crown of eternal life which is the greatest gift of God unto man, than to live in possession of all the world affords and lose that gift.

It would be far better for me and my whole family to die in the faith than to live and deny it and bring shame, disgrace and ruin upon us for ever.

The Gospel has been revealed to us in this dispensation. The revelation of the Gospel is a reality; there is no fiction about it. It is a savor of life unto life or of death unto death. The plan of salvation has been revealed for the redemption of the world. Shall we deny it after we have become acquainted with its glorious truths?

No person can turn away from the truth into darkness and error and into "by and forbidden paths," and continue in that course without forfeiting all claim to the blessings and privileges of the first resurrection.

If the truth had not been revealed to the world and mankind had been left in ignorance in relation to these principles, it would have been a very different thing; there would have been some excuse for them; but the fact that light has come into the world, that the truth has been revealed and the way of salvation marked out and made plain and simple for all to walk in it, makes it absolutely necessary for all to come to the knowledge of the truth, to

walk circumspectly, and to keep the commandments which the Lord has given. It would be immeasurably better for us to lay down our bodies now, in the faith of the Gospel, than to live to ripe old age and turn away from it, thereby forfeiting our claim upon eternal life.

If we live and turn away from the truth we will be separated throughout the countless ages of eternity from the society of those we love. We will have no claim upon them, and they will have no claim upon us. There will be an impassable gulf between us over which we can not pass, one to the other. If we die in the faith, having lived righteous lives, we are Christ's, we have the assurance of eternal reward, being in possession of the principles of eternal truth and shall be clothed with glory, immortality and eternal lives. While we sojourn in the flesh we pass a great portion of our life in sorrow; death separates us for a short time, some of us pass behind the vail, but the time will come when we will meet with those who have gone, and enjoy each others' society forever. The separation is but for a moment as it were. No power can separate us then. God having joined us together we have a claim upon each other—an undeniable claim—inasmuch as we have been united by the power of the priesthood in the Gospel of Christ. Therefore it is better to be separated in this life for a little season, although we have to pass through deprivation, sorrow, trouble, toil, widowhood, orphanage, and many other vicissitudes, than to be separated for all eternity. By complying with the principles of the Gospel we become heirs of God and joint heirs with Jesus Christ. The anticipation of these great privileges brings happiness to us now, and strengthens our hopes of exaltation and eternal reward in the kingdom of God hereafter. No other power but that of God, through the knowledge of truth, can give such enjoyment, peace of mind, consolation and happiness to the sorrowing hearts of mortals The Gospel has been revealed for the salvation and exaltation of the children of men, and if they would only receive it, it would bring, finally, unalloyed and perfect happiness to all, even a "fullness of joy."

Let us look into the future. We should not brood over the hardships which we have passed through. This is a world of sorrow, of care, of probation; a world of disappointment, anxiety and toil. We find it as it is, and many of us help to make it no better. When God organized the world, he pronounced it good, but men have transgressed the laws and departed from the paths of life. Mankind do not live by principles of justice, truth, righteousness and equality. They are violators of the law, and will come under its condemnation. I am sorry to say that mankind bring evil and therefore suffering upon themselves. Men rise up and oppress their neighbors. Many take delight in oppressing their fellow creatures, and they do it because they have not the Spirit of God or the love of the Gospel in their hearts. They hate justice and righteousness and are strangers to mercy, because they know not God nor His law, nor comprehend the results of their own acts. Whereas, if they were imbued with the good spirit, they would comfort and elevate those by whom they are surrounded. Were men to use properly the blessings which God has given them for the good of all mankind, we would soon see the effects in the amelioration of the world; but many are so fallen and degraded that they care

nothing for themselves nor for anybody else.

Many are lovers of pleasure and lust more than lovers of God. They delight in the lusts of the flesh, the gratification of their appetites, having virulent desires, living in corruption, debauchery, revelry and all manner of wickedness. Many people do not know how to be happy, not knowing how to use the blessings that God has given unto them. If they had all the world, they would use it for the gratification of their own base passions and desires, to their own destruction. But if they possessed the right spirit, they would seek to promote the peace and happiness of mankind and extend the influence of the Gospel of light and truth to all the world. They would love purity, virtue, honesty, sobriety and righteousness. We should use the blessings that we receive to the glory of the Lord. We should comfort the mourner and provide for those who are in need. If we were to use the blessings that God has given unto us to His honor and glory, all would be happy; but we do not all see nor do alike. Inasmuch as we do not use our gifts or talents that are given unto us of God for the elevation of mankind, we know too well the sad results. They are misery and ruin for time, and perhaps for all eternity.

Every man will have to render an account of his stewardship, and every one of us will be held responsible for his own works, whether good or evil. We will be judged for the deeds done in the flesh; if they have been evil we will have to pay the penalty and satisfy justice and the demands of a broken law. Those that have sinned against the Holy Ghost will have no redemption. All will be saved with this exception, and come out of the "prison" and be exalted and receive a reward and an inheritance in the mansions prepared for them in the house of God. God does not judge men as we do, nor look upon them in the same light that we do. He knows our imperfections—all the causes, the "whys and wherefores" are made manifest unto Him. He judges us by our acts and the intents of our hearts. His judgments will be true, just and righteous; ours are obscured by the imperfections of man. We are required to obey the laws of God revealed unto us in the Gospel. It is for Sister Urie and her lit le ones to comply with these laws throughout their lives. It is for the widow and the fatherless to live to the principles of the Gospel, be faithful and keep the covenants they have made. If they do this, they will be exalted in His kingdom, and they will receive all that their hearts can rightfully desire. They will receive the reward, if they are faithful, and will lose nothing. God will not suffer the righteous to be deprived of the blessings they justly merit; they will gain their exaltation. No eye hath seen, no ear heard, neither can the heart of man conceive of the glory and exaltation that is laid up in store for the faithful.

This is my testimony in relation to this matter. I have known Brother Urie for quite a number of years; he was a man who had a good heart; he was a friend to mankind, so far as it lay in his power to be, which he has proved by many acts of kindness to his fellow man. He has acted sometimes unwisely towards himself and family. I am sorry to say this, but we can not ignore the fact, it is too well known. I do not believe that he has injured any individual but himself and family. They will forgive him, we will forgive him, and I trust

God will forgive him for this folly. I do not believe that he would have harmed a hair of any man upon earth, or raised a finger to injure any one. He has befriended the cause of Zion and the Elders of Israel. He will receive his reward if he has been true to his covenants with God. I do not believe for a moment that he forsook them or ever denied the faith. He will answer for the wrong which he has committed against himself and family. God will not forsake him, inasmuch as he forsook Him not and was true to Him, and he will be preserved, but he will have to suffer the consequence of his folly and pay the debt. This I will say, if *I* had the power, as a savior upon Mount Zion, I would forgive him, and nothing would give me more joy and pleasure than to administer reclamation, salvation and exaltation to Brother Urie.

Let us obey our religion. Keep the commands of God, and bring up our children in the way of life and salvation, teach them the principles of the Gospel, to be virtuous, honest and pure, that they may lead pure and holy lives and cleave to the faith, that they may all come off victorious and receive the crown and the blessing of endless lives. Bishop Kesler was saying that we are mortal beings. It is true all of us are clothed with mortality, but our spirits existed long before they took upon them this tabernacle that we now inhabit. When this body dies, the spirit does not die. The spirit is an immortal being, and when separated from the body takes its flight to the place prepared for it, and there awaits the resurrection of the body, when the spirit will return again and re-occupy this tabernacle which it occupied in this world.

This great and glorious principle of the resurrection is no longer a theory as some think, but it is an accomplished fact which has been demonstrated beyond all successful contradiction, doubt or controversy. Job, who lived before the resurrection of Christ, possessing the spirit of prophecy, looked forward to the time of the resurrection. He comprehended the fact. He understood the principle and knew the power and design of God to bring it to pass, and predicted its accomplishment. He declares:—"I know that my Redeemer liveth and that He shall stand at the latter day upon the earth;" he further says, "and though after my skin, worms *destroy* this body, yet *in my flesh* shall I see God." He looked forward to something not yet done, something which had never been done in this world before his day. It was not accomplished till long after his time. Having received the spirit of the Gospel and of revelation, he was enabled to look down into unborn time and see his body which had mouldered and crumbled into dust raised from the dead. What he saw by the eye of faith has become actual history unto us, and we possess not only the history of the fact but a knowledge by the testimony of the Holy Ghost of its truth. We are not therefore situated as Job was, we live in the "latter times which are pregnant with grand and glorious events, among the greatest of which is this glorious principle of the resurrection of the dead, which is no longer a mere prediction, a cherished hope, or a prophetic promise, but a reality; for long before our day it has actually been accomplished. Christ Himself burst the barriers of the tomb, conquered death and the grave and came forth "the first fruits of them that slept." But says one, how can *we* know that Jesus was put to death

or resurrected? We have plenty of evidence to show that Jesus was crucified and resurrected. We have the testimony of His disciples and they produce irrefutable evidence that they did see Him crucified, and witnessed the wounds of the nails and spear which He received on the cross. They also testify that His body was laid away in a sepulchre wherein no man had lain and they rolled a great stone to the door and departed.

Now the chief priests and Pharisees were not satisfied with the crucifixion and burial of our Lord and Savior, they remembered that while living He had said that after three days He would rise again, so they established a strong guard to protect the sepulchre and set a seal upon the stone lest His disciples should come by night and steal the body away and say unto the people, "He is risen from the dead," and thus perpetrate a fraud upon the world.

Lo and behold! by this act those unbelieving guards became actual witnesses to the fact that a heavenly personage came and rolled away the stone and that Jesus came forth. The disciples witness and testify to the resurrection, and their testimony can not be impeached. It therefore stands good, and is true and faithful.

But is this the only evidence we have to depend on? Have we nothing but the testimony of the ancient disciples to rest our hopes upon? Thank God we have more. And the additional evidence which we possess enables us to become witnesses to the truth of the testimony of the ancient disciples. We go to the Book of Mormon; it testifies of the death and resurrection of Jesus Christ in plain and unmistakable terms; we may go to the book of Doctrine and Covenants containing the revelations of this dispensation, and we shall find clear and well-defined evidence there. We have the testimony of the Prophet Joseph Smith, the testimony of Oliver Cowdery, and the testimony of Sidney Rigdon, that they saw the Lord Jesus—the same that was crucified in Jerusalem—and that He revealed Himself unto them. Joseph and Sidney testify to it, as follows:—

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the spirit our eyes were opened and our understandings were enlightened, so as to understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through His Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the Gospel of Jesus Christ, who is the Son whom we *saw* and with whom we conversed in the heavenly vision." (Doc. and Cov., sec. 76, verses 11-14.) They were called to be special witnesses of Jesus Christ and His death and resurrection.

We have also the testimony of the ancient disciples who lived on this continent of the crucifixion and resurrection. You will find their testimony recorded in the Book of Mormon. The disciples who lived upon this continent knew what transpired at Jerusalem; the Lord shewed them these things. After His resurrection He manifested Himself to His disciples on this continent, and shewed them the wounds He had received on Calvary. They were convinced that Jesus was the Christ and the Redeemer

of the world. They beheld Him in the flesh and they bear witness of it, and their testimony is true. We have the testimony of many witnesses. We have the testimony of eleven special witnesses to the divine authenticity of the Book of Mormon, which book testifies of Christ's resurrection, containing as it does the records of the ancient prophets and disciples of Christ on this continent, thus confirming their testimonies.

Is it all the evidence we have? No. Joseph Smith boldly declared to the world that if mankind would sincerely repent of their sins and be baptized by authority they should not only receive a remission of their sins, but, by the laying on of hands, they should receive the Holy Ghost, and should *know* of the doctrine for themselves. Thus all who obey the law and abide in the truth become witnesses of this and other equally great and precious truths. To-day there are thousands of Latter-day Saints living in Utah and throughout the world who have attained to the possession of these things, both men and women. If we witness by our acts, and from our hearts our determination to carry out the mind and will of the Lord we shall have this double assurance of a glorious resurrection, and be able to say as the Prophet Job said—his was a glorious declaration—"For I know that my Redeemer liveth and that He shall *(again)* stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine *eyes* shall behold, and not another; though my reins be consumed within me." Thousands have received this testimony and can witness unto God and testify from their hearts that they know these things.

I bear my testimony, and surely it is of as much force and effect, if it be true, as the testimony of Job, the testimonies of the disciples at Jerusalem, the disciples on this continent, of Joseph Smith, or any other man that told the truth. All are of equal force and binding on the world. If no man had ever testified to these things upon the face of the globe, I want to say as a servant of God, independent of the testimonies of all men and of every book that has been written, that I have received the witness of the Spirit in my own heart, and I testify before God, angels and men, without fear of the consequences that I know that my Redeemer lives, and I shall see him face to face, and stand with Him in my resurrected body upon this earth, if I am faithful; for God has revealed this unto me. I have received the witness, and I bear my testimony, and my testimony is true. The testimony of the Latter-day Saints is in addition to and consonant with that of the disciples of Jesus Christ who lived at Jerusalem, those who lived on this continent, the Prophet Joseph, Oliver, Sidney and others, of our crucified and risen Redeemer, because they received it not of them, but by the same spirit by which they received it. No man ever received this testimony unless the Spirit of God revealed it unto him.

We will see Brother Urie again. Sister Urie will meet him on the other side of the grave. The spirit and body will be re-united. We shall see each other in the flesh, in the same tabernacles that we have here while in mortality. Our tabernacles will be brought forth as they are laid down, although there will be a restoration effected; every organ, every limb that has been maimed, every deformity caused by

accident or in any other way, will be restored and put right. Every limb and joint shall be restored to its proper frame. We will know each other and enjoy each other's society throughout the endless ages of eternity, if we keep the law of God. It is for us to remain true and faithful and keep our covenants, and to train our children up in the paths of holiness, virtue and truth, in the principles of the Gospel, that we may with them be prepared to enjoy the perfect and eternal day.

May God bless you, and my earnest prayer is that the Lord will bless Sister Urie and her dear little ones in this bereavement; that He will preserve their lives, establish them firmly in the faith of the Gospel and in the love of the truth, that they may be worthy to come forth in the morning of the first resurrection, crowned with glory and eternal lives. I pronounce this blessing upon them, inasmuch as they live faithful, in the name of Jesus. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, March 4th, 1883.

(REPORTED BY GIBBS AND IRVINE.)

THE CHURCH OF CHRIST — CHURCHES OF MEN — CONFLICTING IDEAS — TRUE SOURCES OF LEARNING — ONENESS EXPLAINED — ONLY ONE TRUE RELIGION — "PROBATION AFTER DEATH" — IDEAS OF HELL CHANGING — DIFFERENT DEGREES OF GLORY — WORK FOR THE DEAD — COMPLETENESS AFD SIMPLICITY OF THE GOSPEL.

HAVING been called upon this afternoon, to speak to this congregation, I earnestly desire that I may be so influenced by the spirit of truth that I may be able to bring forth such things as will be profitable for us to reflect upon. I feel that we are greatly blessed in being privileged to meet in this house, dedicated to the worship and service of our Heavenly Father, where we can attend to those things which are required of us, in peace and in unity of spirit, and receive instructions as the Holy Spirit may prompt.

We meet in the name of the Lord. All that we do should be done in the name of Jesus Christ, for so we have been commanded. The Church to which we belong is the Church of Jesus Christ. It is composed of people called Latter-day Saints, but

it is Christ's Church. He has set it up, He has organized it, and all the principles and doctrines which have been made known to us have been revealed through Him. It is His work and He will watch over it and direct it and consummate it. And He has commanded us that we shall do all things in connection with our faith in His holy name, and in that way only will it be acceptable to our Heavenly Father; for all the blessings that come from our Father to us His children, will come to us through Jesus Christ. His is the only name given under heaven whereby man can be saved. The Gospel of Jesus Christ must be preached to every creature. For it would not be just for our Heavenly Father to condemn any of his creatures who did not believe in Jesus Christ, without giving them an opportunity of understanding who He is and what His commandments are. All people, then, must hear the Gospel and have an opportunity of receiving it or rejecting it. Jesus Christ sent out His Apostles, after His resurrection, to preach the Gospel to all the world in that day and generation, and they went forward and fulfilled the commandment which he gave to them. Since that time a great many false doctrines have been introduced into the world, and a great many churches have been established, according to the notions and ideas of men not authorized by the Lord Jesus, not accepted of Him, not recognized by Him in any way. They are the churches of men, and the doctrines preached therein, in a great many respects, are the doctrines and commandments of men. They are not of God. They are not recognized by Him. They are not acceptable to Him. And so with many ordinances which have been introduced since that day. Some men have introduced them in the name of Jesus Christ, but they were not authorized by the Lord to do so, and therefore He will not accept them, and they are of no benefit to the children of men so far as their salvation is concerned. But in the day and age in which we live the Lord Jesus has manifested Himself again, and has re organized the Church which He set up in ancient days, in the same form and shape, with the same officers, with the same ordinances, with the same commandments, and with the same spirit, power, gifts and blessings. And in this Church, if we live under the inspiration of the spirit and attend to the duties and obey the commandments which He reveals, in the way He has pointed out, we will be accepted of Him, and that which His servants perform on the earth in His name in the way He has appointed, will be the same as though it was performed by Himself in person, and will be accepted of the Father, just the same as though performed by the Lord Jesus Christ, and what they seal on the earth will be sealed in the heavens, and what they loose on the earth will be loosed in the heavens, according to His word. We have this great blessing and privilege, then, in belonging to this Church, that we become the people of the Lord Jesus, the Saints of the Lord, members of the Church of Christ, not members of any church made by a man, or a set of men, but the true church of the living God, established by Himself through the Lord Jesus Christ. And if we offer up our sacraments before Him in the way He has appointed, they will be accepted by Him, and we will receive the benefits that result from properly attending to these things.

At the present time there are a great many different sects professing to be the churches of Christ. A great variety of doctrines are taught therein. Generally speaking these doctrines are supposed to be taken from the book called the Bible. Ministers usually read a portion of scripture eit er from the Old Testament or from the New Testament. and preach discourses therefrom. But although these different religions and these different discourses are supposed to be taken from the one book, yet they are very conflicting. The notions and ideas of one sect in regard to the things contained in the book, differ from those that are entertained by another sect, also professing to be the church of Christ. And even in each of these various sects the people do not all believe alike. They do not understand alike the doctrines that pertain to their particular sect. For instance, the people in what is called the Methodist church do not all believe alike. The people of the Baptist church do not all believe alike. There is not only a difference existing between the Baptist and the Methodist, but the Methodists differ among themselves, and Baptists differ among themselves; and so with the rest of all the different sects in Christendom. The reason of this is because they have no real and definite standard. They take the Bible—or rather profess to take the Bible as their standard; but their ideas concerning the Scriptures differ. They do not all understand the Bible alike. If they all understood the Bible alike there would be a unity of faith; but their ideas differ in regard to the meaning of the things contained in the Bible. At the present time there is a great controversy going on in the Christian world in regard to the manner in which this book should be read, and in regard to its authority. Some claim that every word in the book is inspired; that the word contained in the Bible must be relied upon implicitly as the very word of God. Others dispute this, deny the plenary inspiration of the Scriptures, and some of them think the book should be regarded in the same light as secular history. And so the notions and ideas concerning the Bible are quite varied. Outside of the Bible they have no standard. We may perhaps except the church called the Roman Catholic Church. That church has a standard in the person of the supreme head of the church—the Pope, the traditions, and the decisions of the councils of the church. But neither the Roman Catholic Church, nor the Episcopal Church, which has come out from it, nor any of the sects which have come out from the Episcopal Church, have any inspired standard among them save and except the things that were written of old contained in the Bible, which they do not comprehend alike. In the Church of Jesus Christ of Latter-day Saints we have something besides the written word. We have the living oracles of God, men that have been called and ordained and set apart to minister in Christ's stead, men in whom the Lord has placed His spirit, and not only His spirit, but His authority that they may act in His name; and they have access unto Him. It is their privilege not only to expound the things that were written of old which have been preserved and placed on record, and which are contained in the books of the Bible, but also to receive intelligence from the same source from which these things that are inspired that are in the Book were given. The same

fountain from which the Prophets of old partook is open to us, and the servants of God in the Church of Jesus Christ of Latter-day Saints can learn the mind and will of God respecting us as it exists in His own bosom, because the fountain of revelation is not dried up. Access is open unto our Heavenly Father as it was in times of old; and if Peter could learn the word of the Lord and teach it to the former-day Church, so the servants of God holding a similar position to-day can call upon the Lord and receive His word and declare it to the Latter-day Church. If the Prophets of God of old wrote and spoke as they were moved upon by the Holy Ghost, there are Prophets of God living upon the earth to-day who can speak and write as they are moved upon by the same power. And the word of God that comes down from heaven in our day is just as authoritative as the word of God that came in times of old and that is written in the old books, and it is of much more importance to the people called Latter-day Saints, because it comes direct to them from our living head. It does not come in any ambiguous phraseology; it does not come in a shape that would leave it open to controversy; but it comes to us clear, plain and straightforward, so that all may understand. We have the benefit of the living oracles; not only the words of the oracles that are dead, but the words of those that are living.

And we find when we come to investigate the things that God makes manifest in our own day through the living oracles, that in spirit and in doctrine they correspond with the things that God revealed in days of old. We, then, have "a more sure word of prophecy" than the things that were written aforetime. The Apostle Peter spoke of this in his day. He said that holy men of God wrote and spoke as they were moved upon by the Holy Ghost, and that no prophecy of the Scripture is of any private interpretation. He said, further, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." They had the living oracles. The people who lived in Peter's day had not only the words of Isaiah, Jeremiah, Ezekiel and the other prophets, and the Book of the Laws, as written by Moses, the inspired prophet of God, who looked upon God and talked with Him face to face—they not only had these things written in the ancient records, but they had living oracles, men in their midst who were authorized to speak in the name of the Lord and declare to the people the living word of God for their present benefit. And as it was with the people in that day, so it is in this Church that Jesus Christ our Savior has re-established on the earth. We have the living oracles, those who are called and ordained to stand between us and the Lord. And in addition to all this we have the great privilege of the Holy Ghost universally diffused throughout the body of the Church for the benefit of every member thereof; for every man and for every woman, for every individual who has been baptized into it and has received its ordinances. Every person in the Church may receive of this spirit which is the light of God, which is the spirit of inspiration, which bears record of the things of God, and makes plain to all who have it the things that God reveals through the living oracles. If a servant of God speaks or writes under the inspiration of the Holy Ghost, the

same spirit by which He writes or speaks is in the members of the church, and it is their privilege to see as He sees, to comprehend as He comprehends, that we may all see "eye to eye" and understand the things of God alike.

Some people have an idea that it is impossible to bring a great number of individuals to understand religion exactly alike. People sometimes point to the difference that there is in human character. It is true that our characters vary, as do our countenances. The faces that are before me to-day are all different, although we are all of the same race. We are all different in our appearance. Even brothers and sisters of the same family differ in their appearance in some respects. So it is with all things that God has made. It is not only so in regard to the human family, but it is so with the brute creation. No two blades of grass are exactly alike. No two leaves upon the trees in the forest are exactly alike. No two worlds that God Almighty has made that glitter in the firmament on high at night are exactly alike. There are some peculiarities about each of them, distinct and different from others. This is all true. But is it impossible to bring people who are thus organized, people of different characters and different minds, to see and comprehend exactly alike? No, there is no difficulty about it when the thing is properly understood. Take any of what are called the exact sciences, and people can be brought to understand them just exactly in the same way. Take a sum in arithmetic, for instance. When a dozen people understand the rules in the same way they will work out the sum in the same way, no matter where they were born, or what language they speak. When they understand the principle and rule that governs the workings of the sum they all work it out in the same way, and what a dozen or a hundred can do a million can do. It makes no difference about the number. If all understand the principle alike they will work it out alike, and the result will be exactly the same. Why cannot this be done in those things called religion? It is true that religious principles are not governed altogether by the same rules and laws as those which govern secular things. But yet if people are in possession of the same spirit, and the truth is made clear before their understandings, they can all be brought to see exactly alike, and we have proven this in our own experience. For instance, when the Gospel of Jesus Christ came to us, it found us when we were scattered abroad in different nations. We have people here from England, Scotland, Wales, Ireland, and from different parts of the European continent; from Sweden, Norway, Germany, Italy, and from the various cantons of Switzerland; a great many from the various States of America, from the islands of the sea, from the East Indies, from Africa—people from all quarters of the globe. Now, when the Gospel came to us, it found us in a scattered condition. We lived in different countries, we spoke different languages; we had different ideas in regard to God and His ways. But we were taught that we must believe in the true and the living God; that we had all sprung from Him; that He was our Father, and that we were made in His image; that the idea prevalent in the world that the Deity is a being without body, parts or passions, an incomprehensible nonentity, was altogether wrong. We were told that we had sprung from God, and

being His offspring we were like Him, and that, therefore, in some respects He is like us; that He is a personage, and as every seed begets its own kind, and we are the offspring of God, we could form some conception of what He is like, and we put away our old ideas. We came to a unity of the faith concerning God, that He is an individual; that although He is a spirit, yet He dwells in a tangible tabernacle. Man is a spirit as well as God, because we have sprung from Him. The spiritual part of our being is the offspring of God, which spiritual part dwells in our natural part that has come from the dust. In this way we could form some idea concerning the Deity, and we all formed the same idea; we all came to the unity of the faith in this respect. We were also taught that it was needful for us to believe in the Lord Jesus Christ, and when we had full faith in the Lord Jesus Christ to obey His commandments, that we were to repent of our sins. Now there were different ideas in the world as to what constituted repentance; but we were taught that in order to repent acceptably before God, we must come to the determination in our minds to leave off sinning, to cease doing that which is wrong, and to get to understand and to do what is right. Then we were taught that in order to receive remission of sins we must be baptized. Now there were different notions in regard to baptism in the world. Some people believed that the marking of the sign of the cross with a little water on the forehead by a priest was baptism. Others believed that sprinkling water upon the face was baptism. Others that it was needful to immerse the whole body in water to constitute baptism, and still others that a person ought to be immersed three times. But we were taught that baptism was at once a burial and a birth; that in order to be properly baptized the person who administers the ordinance should have authority from God, because he uses the name, of the Father, Son and Holy Ghost, and he has no right to use the names of the holy trinity without being expressly authorized of God to do so. We learned that in the first place, then, an individual who administers the ordinances must have authority to administer, and he must administer in the way that the Lord has appointed—not the way that man may think is right, but the way the Lord has ordained, or else it would not be acceptable to God. And we were taught that the individual to be baptized must believe and repent, for without faith and repentance baptism would be of no avail. So the individual who was baptized must be a repentant believer, and the individual who administered the ordinance must be an ordained servant of God having legitimate authority from on high—not that which he had taken upon himself, not that which he may have felt called upon to do in his own heart; but he must be a *bona fide* representative of Deity, a man called and ordained and set apart by authority from God to administer in His name, or it would not be valid. And then the individual who baptizes must go down into the water with the person to be baptized—the candidate must be buried in the water in the likeness of Christ's death and burial, and then be raised out of the water in the likeness of His resurrection—and the object of this was for the remission of sins.

This was very different from the doctrines which prevailed in the world. But when this was taught to us in plainness, and we were bap-

tized in this way, we received a testimony in our hearts that we were made clean, that our sins were remitted, that they had been washed away—not by the water, but through our obedience to the ordinance which God had established and the blood of Jesus Christ, which was shed for the remission of our sins. We had the conviction sealed upon our hearts that we had received this blessing. As the result thereof we were thus brought to the unity of the faith. Then when the servants of God laid their hands upon us, according to the pattern revealed from heaven, and conferred upon us the Holy Ghost, the Comforter, we received the same spirit from on high, the same Holy Ghost. The people who received this ordinance in Scandinavia had the same spirit come down upon them as the people who received it in England or in Scotland, and the people on this Western Hemisphere on which we live have received the same spirit as the people received on the Eastern Hemisphere. In every part of the globe, wherever this ordinance was administered the same spirit rested down on the people and bore the same testimony to them. Now, although there are a variety of operations of this spirit, yet the spirit is the same and the light that it brings is the same. People do not all receive that light to the same degree, but the light is the same, just as the light of the sun is the same to all. Some people can see a great deal further than others with their natural eyes. Their eyesight is better, but the light by which both see is the same. So it is with regard to the gift of the Holy Ghost. All people do not receive it in the same degree, because they are not all gifted with the same capacity, and all have not the same desires; but the difference is not in the spirit, it is in the individual. Some people are very earnest after the things of God, and he who seeks finds, and the more he seeks in the right direction the more he finds. He that is dilatory in searching after the things of God, obtains but little; he that is diligent obtains much. All may receive it, but they must obtain it in the way that God has appointed, all receiving their measure according to their diligence and desire; but the spirit is the same. And this spirit has operated upon our hearts in such a way as to make us—a people of diverse feelings and opinions—of one heart and one mind in regard to this matter. And wherever this Gospel has been preached and people have received it, they have been brought to a "unity of the faith." They no longer have many faiths and many baptisms, but one faith, one baptism and one God, having commenced to walk in the same straight and narrow way that leads to life and which is the only way of salvation. And all people who desire to enjoy the fullness of His glory must walk that straight and narrow way; "for wide is the road, and broad is the gate that leads unto death, and many there be," we are told, "that go in thereat." There is only one way of life, only one plan of salvation, because there is but one God to serve. If there were many Gods to worship, there might be many different ways to salvation; but as to us there is only one God, there can be but one Gospel, one Church, one gate leading to the celestial city.

I have shown that it is possible for a great many people of different ideas and notions to be brought to understand things alike. And if this can be done in regard to one or

four things (I have named four) or principles, it can be done in a million or any number of principles. And we are told in the Scriptures that the time is to come when all shall see eye to eye; because all shall know God from the least unto the greatest. There is, too, a time to come when the Holy Spirit will be poured out upon all flesh, "when the sons and the daughters will prophesy, the old men dream dreams, and the young men see visions," etc.; and when the earth and all that live upon it shall be redeemed and sanctified; the earth will then be as it was when it rolled out of the hands of the Creator, and the people will understand God and His ways; they will understand them alike. There will not be a thousand different religions; but there will be one only, one God the Father of all, and one Holy Spirit burning in the hearts of His children.

At the present time there is a diversity of opinions and notions and ideas concerning God and His ways; but I have stated that this one way in which the Saints have begun to walk, is the only true way. That may sound very exclusive; it may seem also to some a little inconsistent. That is because they may not understand the matter in all its bearings. I say, there can be but one true religion, simply because there is only one true God. True religion is that religion which comes from God; and that religion which is man-made cannot be the religion of God; it is therefore not binding; nothing religious is binding upon mankind but that which is revealed from God. That which comes from God through His servants and is declared to the people is binding; he that receives it will be saved; and he that rejects it will be condemned. This must be so because it comes by authority, from Deity himself. It is His word; it is His will; and he who rejects it, rejects it against his own salvation; and none can be saved who do not obey.

Some may ask. "Do you mean to say that all the people that have lived upon the earth since the days when Jesus and the Apostles preached, who did not hear and who did not obey the Gospel, are all damned and lost forever?" I answer, No. We merely hold to the proposition that there is but the one true way. I will refer you to the language of the Savior himself upon this point spoken to Nicodemus, one of the rulers of the Jews, who sought an interview with Jesus by night: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." There is a very plain declaration, and a very conclusive one. There are millions of people who have lived upon the earth who have not been "born of water and of the Spirit." Take, for instance, the millions of Jews alone who lived before the introduction of the Gospel by Christ, and after it was preached to their ancestors. For, let me tell you, the Gospel was preached before Christ preached it. When Jesus came, he did not introduce anything new, he came to restore something that had been lost. The Gospel was known by our first parents when they came out of the Garden of Eden. It was known to Abraham. It was preached to Israel before the law was added. It is stated by Paul to the Hebrews. "All our fathers were under the cloud, and they all passed through the sea; and they were baptized unto Moses in the cloud and in the sea, and did partake of the spiritual rock that fol-

lowed them, which rock was Christ." They were baptized the same as we have been, but they did not receive the faith of the Gospel fully in their hearts; they did not profit by the word preached, therefore, God added the law as a schoolmaster, to bring them to the right way. He added the law of carnal commandments because they would not receive the fullness of the greater law in faith. When Jesus came, He restored the Gospel; but there had been millions and millions of people among the Jewish nation alone, from the days of Moses to those of Jesus, who had not been "born of water and of the Spirit." They termed nations outside the Jewish nation the heathen, and none of them for hundreds of years had obeyed the Gospel—had received ordinances by which they could be born of water and of the Spirit. So in regard to the people from the days since the ancient Apostles were put to death, who had authority from God, who were sent forth to minister in His name, to preach the Gospel to all people, and baptize them in the name of the Father and of the Son, and of the Holy Ghost; and to teach them all things whatsoever he had commanded them. From their day to the time in which we live, thousands and millions of people have passed away without receiving or obeying the Gospel of the Son of God. According to the doctrines of men, because they did not hear it, they will be condemned for ever. The heathen nations for ages past have not even heard the doctrines of men professing to be Christian. They worship idols; they worship beasts; they worship the heavenly bodies, etc. Many millions of them are outside the pale of Christendom. What is to become of them? "Verily, verily, I say unto you, except ye are born of water and of the Spirit, ye cannot enter into the Kingdom of God." So says the Savior; and there is no other name given under heaven whereby man can be saved than the name of Christ Jesus; and yet there are millions and millions of people who have passed away from the earth never having heard the name of Jesus Christ. A great many millions more have died without a knowledge of the true Gospel. And what is to become of them all? According to the doctrines of modern Christendom, they are all destroyed, they are all damned. That is a horrible thing to think of.

There is considerable controversy going on in the Christian world to-day, not only in reference to the plenary inspiration of the Bible, but in regard to probation. There is a discussion in progress now in regard to what is called "probation after death." The question is whether there is a probation after people leave this world, or is it confined to the sphere in which we now move. Some of the ministers are beginning to think that there must be a chance for souls after they leave the earth to learn the way of life and salvation, but the great majority of modern divines, representing popular religious opinions, believe that this is the only state of probation; that when death overtakes a man, that is the end of his opportunities for salvation. According to that rule all those millions of people who have died without hearing the name of Jesus Christ have gone to hell.

There are different ideas about hell now-a-days. A few years ago there was only the one idea, which was that hell is a great, bottomless pit full of flaming fire and brimstone, into which the wicked are cast never to return, whilst the

devils are continually stirring up the flames for the everlasting torment of the doomed. And this scene used to be described by popular divines in the most hideous and shocking manner. People have recently modified their ideas concerning future punishment, and the change is greatly due to the teachings of the Elders of this Church, and the doctrines which have been set forth and published as revealed through the Prophet Joseph Smith. The controversy that is now being conducted by leading theological minds upon the subject of probations, has been brought about through the effects upon the public mind of the preaching of the Elders of the doctrine revealed in the very beginning of the Church. You will find in the Doctrine and Covenants that God revealed to Joseph Smith as early as March 1830, that "eternal punishment is God's punishment." Because God is an eternal being. His laws are eternal, and there are penalties attached to all of them. But it does not follow that because a person may be banished into the eternal punishment it is intended that he shall stay there eternally. He may go into eternal punishment, he may go to the place prepared for the rebellious and the sinner and stay there but for a certain period. Some may stay longer than others. In the language of the Scriptures, some are beaten with many stripes, and others are beaten with but few stripes; but all stay until they have paid the uttermost farthing;" all are punished according to the gravity of their guilt. It will be "more tolerable" in the day of judgment for people who did not hear the word of God in the flesh, and who were wicked, than for the wicked who did hear the word of God and rejected it. But the time will come when all men will be judged, and the Apostle Paul says they will be judged by the Gospel; all will appear before the judgment seat to be judged according to their works, receiving according to their merits or demerits, guaged by their light and their opportunities.

Now, the Lord made this very plain in the revelation he gave to Joseph Smith. The term eternal damnation God said had been used to work upon the hearts of the children of men altogether for His glory. That is, in the low condition of humanity in which most people are placed there must be a threat of punishment and a promise of reward to influence people to do that which is right. They ought to do what is right simply because it is right; to love truth for its own sake. But humanity is in a low, degraded condition, and a promise of reward has to be held out to induce people to do right, and threats of punishment to restrain them from doing wrong. That is not the higher plane on which men are yet to stand. If people are trained aright they will love that which is true and dislike that which is untrue; they will love that which is virtuous, pure and Godlike, and dislike everything contrary thereto. They will do good, but not for reward; they will turn from evil, but not from fear of punishment. They will love truth and work righteousness for their own sake. But in the degraded condition of humanity this eternal punishment that has been preached has been allowed to go forth to work upon the hearts of the children of men altogether for the glory of God, that evil might be curbed, that transgression and sin might be restrained, that people might be checked from going headlong to destruction through fear of the consequences.

On the 16th of February, 1832, the Lord made this matter plainer. He gave to Joseph Smith and Sidney Rigdon, one of the most glorious visions that human beings ever gazed upon. It is the most complete and delightful that I have ever read. There is nothing in the book called the Bible that can compare with it. It is full of light; it is full of truth; it is full of glory; it is full of beauty. It portrays the future of all the inhabitants of the earth, dividing them into three grand classes or divisions—celestial, terrestrial, and telestial, or as compared to the glory of the sun, the glory of the moon, and the glory of the stars. It shows who will be redeemed, and what redemption they will enjoy; and describes the position the inhabitants of the earth will occupy when they enter into their future state. In that glorious vision we are told that there is only a certain class who shall not be redeemed in the due time of the Lord. I will read a few verses:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

"They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born.

"For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come;

"Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame;

"These are they who shall go away into the lake of fire and brimstone, with the devil and his angels;

"And the only ones on whom the second death shall have any power;

"Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath;

"For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made;

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us;

"That he came into the world, even Jesus, to be crucified for the world, and to bear sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him."

I do not intend to read from this vision the condition of the people who will be redeemed in the different degrees of glory; you can do that for yourselves. I merely refer to it that the point may be made clear, that there are only a certain few who will not be redeemed in the due time of the Lord, through the merits of the atonement wrought out by Jesus Christ. The sons of perdition are to go away into this everlasting punishment and abide there. And as we are told in another part of the revelation, the height and the depth, and extent of their misery no man knoweth. It

is not revealed except to a few, and then the vision is closed up, as the things they behold are unlawful to be uttered.

The "sons of perdition" are those who have received the Gospel, those to whom the Father has revealed the Son; those who know something concerning the plan of salvation; those who have had keys placed in their hands by which they could unlock the mysteries of eternity; those who received power to ascend to the highest pinnacle of the celestial glory; those who received power sufficient to overcome all things, and who, instead of using it for their own salvation, and in the interest of the salvation of others, prostituted that power and turned away from that which they knew to be true, denying the Son of God and putting Him to an open shame. All such live in the spirit of error, and they love it and roll it under the tongue as a sweet morsel; they are governed by Satan, becoming servants to him whom they list to obey, they become the sons of perdition, doomed to suffer the wrath of God reserved for the devil and his angels. And for them, having sinned against the Holy Ghost, there is no forgiveness either in this world or the world to come. But all the rest Christ will save, through the plan of human redemption prepared in the beginning before the world was.

Now the question may be asked, how can these things be? If no man can enter into the Kingdom of God except he be born of the water and of the Spirit, and only a few are to receive this eternal condemnation, how can the rest obtain this great salvation, how can they escape eternal punishment? The Lord has provided a plan for them, and it is very simple when properly understood. I noticed in reading the reports of recent discussions on probation after death that it was admitted by the learned men engaged in it that they did not *know* anything definite about it. The notions and ideas of even the most advanced divines are but theories and speculations. But here we have the revelations of God concerning these things, that we may not be in the dark; so that we can all come together and see eye to eye and understand alike. For it is true, and truth can be made plain to all that desire its light. But when people do not want to see the truth, they can shut their eyes and exclude it from their spiritual vision, as people sometimes shut out from their eyes the light of the sun, from their "best rooms," which, by the way, are their worst rooms, for the very reason that the blessed sunlight does not enter there—so people can close the windows of the soul and shut out the rays of the sun of righteousness; but he who desires to behold the truth may see it and comprehend it. As we now see each other by the light of the sun, so people of different minds and different races may turn their eyes towards the truth, and by the light of the Holy Ghost, they will see it exactly alike. They will no longer be divided on principles of doctrine.

But how can salvation come to those who never heard the name of Jesus Christ, who never heard the Gospel while living; who never had the opportunity of being born of the water and the Spirit, of being baptized by one with authority, for the remission of their sins, and having hands laid upon their heads for the reception of the Holy Ghost—how can they hear, how can they understand, how can they obey? People have fallen into the common mis-

take that it is impossible to learn the will of God when they leave this world. I do not know where the idea sprang from. I think it came from some of the monkish cells of the old Romish Church, descending down through the various sects that have come out from that Church. Why should not a person when out of the body be able to understand as when in the body? If we believed like some of the people of India, that when the spirit leaves the body it goes back to Brahma, or emerges into the generally diffused spirit of the universe, then we might conclude that they would not understand anything when they leave the body. If the spirit becomes a nonentity when it is disembodied we might have reason for entertaining such a notion. But we understand that the spirit is the real man, and that the body is but the outside covering; that when the change we call death comes, the body returns to the earth as it was, but the spirit returns to God who gave it. That the spirit is the actual person, that which thinks and reasons, the body being but the medium conveying impressions to the real man operating inside of it. That when the spirit is liberated, although not subject to the same laws as when in the tabernacle, yet it is the same person, a son or daughter of God; a being capable of thinking; of receiving inspiration; of accepting or rejecting that which is presented; and therefore is a subject of salvation. If not, why not? What is the reason? I think we will find when we shuffle off this mortal coil, when we get rid of the trammels of the mortal body, and enter into the spirit state, we shall be if anything more intelligent than when in the body. We shall not be bound by the same laws that now bind our mortal flesh, and we will be able to comprehend a great many things which were very hard for us to get a little inkling of while in the mortal tabernacle. "Well," somebody may say, "that is very reasonable; but how does it coincide with the Christian religion, with the doctrines laid down in the Scriptures?" Let us see. Jesus Christ, we read, was put to death by wicked men. They took His body down from the cross and laid it in a new tomb hewn out of the rock. But where was Jesus? That was not Jesus in the tomb. It was his mortal body that was laid away. Where was Jesus? People generally suppose that He went to heaven. Stop a moment. After Jesus Christ was raised from the dead a woman whose name was Mary, was weeping at the sepulchre, when Jesus appeared before her. Mary stepped forward apparently to embrace Him, whereupon He said to her: "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Three days had elapsed between the time when the body was taken down from the cross—the time when he said, "Father, unto thy hands I commend my spirit," and the time of His resurrection. Where had He been in the interval? Peter tells us in his first epistle, 3d chapter, from the 18th to the 20th verses: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient; when once the long suffering of God waited in the days of Noah." It appears that after being put to death He went

somewhere. Where? "By which also he went and preached unto the spirits in prison." What spirits? "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." Now, that makes the matter very clear to a person that wants to understand. But you take a learned divine whose mind has become befogged by the traditions of men and he does not want anything to do with that scripture, or if he does he will try to explain it away. How do the clergy explain it? They say the spirit of Jesus in Noah preached to the people before the flood. Now, compare that idea with the text I have quoted. It was not Noah who was put to death. But it was He that was put to death in the flesh, and quickened by the spirit that went and preached to the spirits in prison. Again, in the 4th chapter of the first Epistle of Peter, and the 6th verse, we read this: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the Spirit." Here were people that were preached to who were not men in the flesh. Who were they? They were spirits in prison, and they were in prison because of their disobedience in the days of Noah. They had been there about 2,000 years, and Jesus went and preached to them. What did he preach? He preached the Gospel. What did he preach to them for? That they might be further condemned and taunted with their miserable fate? Oh no. He went there that He might preach to them the Gospel, "so that they might be judged according to men in the flesh, but live according to God in the Spirit." This is what the ancient prophet predicted concerning Jesus. We read that he went into the synagogue on the Sabbath day and stood up for to read. He took the book of the Prophet Isaiah, and what he read was this: "The spirit of the Lord God is upon me, because He hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." That was Christ's mission—not only to preach to men in the flesh, but to preach to men in the spirit. Isaiah says in c. xlix, 9 v., "That thou mayest say to the prisoners, go forth, to them that are in darkness, shew yourselves;" and in c. xlii, 7 v., "to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

Jesus left His body sleeping in the tomb and went to the spirit world, and the repentant thief who died by His side went there also. Some people think that because the thief said, "Lord, remember me when thou comest into thy kingdom," and Jesus replied, "To-day shalt thou be with me in paradise," that he (the thief) went direct to heaven and in the presence of God. Now, if he did, Jesus Christ broke His own word; for he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Where did the thief go? Wherever Jesus went, the thief went, and he had the privilege of hearing Jesus preach the Gospel, so that he might have the chance of being judged according to men in the flesh, but living according to God in the spirit. And how could he do that? By receiving the same Gospel that men had in the flesh. Jesus, then, left his body in the

tomb and went to the spirit world. Those everlasting gates had to be lifted up.– "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." He went and preached deliverance to the captives, and opened the prison doors to them that were bound. He went to proclaim the acceptable day of the Lord. He came back to His sleeping body, and having the keys of hell He also grasped the keys of death, and His body was quickened. He stood upon His feet and ministered to His disciples. He could then go to His Father and report the accomplishment of His mission. He could say: "I have done the work thou gavest me to do; I have preached the Gospel to the meek; I have bound up the broken-hearted; I have preached deliverance to the captives; I have opened the prison doors of them that were bound; I have led captivity captive; I have shed my blood as an atonement for the sins of the world; now, Father, accept of me and my labors." Then He could come to the earth and say: 'All power is given unto me both in the heavens and on the earth." He had fulfilled His mission, and had received immortal keys and honors and powers as a reward of the fulfillment thereof. He shall occupy the highest place among all the sons of God, because He is the firstborn, and has performed the work of the firstborn in the plan of human redemption. He will be exalted above every creature, because He was the most obedient of every creature. He will be the greatest, because He was the humblest. He will be the richest, because He was the best. He is the sinless Christ, and therefore He wears the eternal crown.

There is another question that arises here. If men can hear the Gospel in the spirit world, can they obey it fully in the spirit world? Let us look at that a little. Here are the Gospel ordinances. Are ordinances of any effect? Yes, they are. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Just the same as if an alien does not obey the naturalization laws, he cannot become a citizen of the United States. God's house is a house of order. He has a way of His own, and he that will not accept that way cannot obtain the blessing. Then can those spirits who hear the Gospel in the spirit world obey the Gospel fully? Can they believe? Yes. Can they repent? Why not? It is the soul of man, or the spirit of man in the body, not the body, that believes. It is the spirit of man in the body that repents. What is it that obeys the ordinances? Why, the spirit. But these ordinances belong to this sphere in which we live, they belong to the earth, they belong to the flesh. Water is an earthly element composed of two gases. It belongs to this earth. What there is in the spirit world, we know little about. But here is the water in which repentant believers must be baptized. Can they be baptized in the spirit world? It appears not. What is to be done, then. The Apostle Paul asks this question in the fifteenth chapter of the first epistle of the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not all? Why are they then baptized for the dead?" It seems that the people to whom that was written were familiar with the ordinance called baptism for the dead, and they were baptized for their dead. Paul was arguing upon the literal resurrection of the body, and says, What shall they do if the dead rise not; why are they then

baptized for the dead? Our learned divines may presume from that that the doctrine is not laid down sufficiently clear to endorse it; but to us there is no doubt concerning it, the Lord having revealed the principle to the Prophet Joseph Smith. He also explained the manner in which the ordinances should be administered, like everything else He has revealed, in great plainness. And that is why we are building Temples. People who visit our city frequently say, "What a fine meeting-house you are building." No, that is not a meeting-house; this Assembly Hall and the adjacent Tabernacle are meeting-houses. That is a Temple, a building in which we expect to perform ordinances for the living and the dead; wherein we may be baptized for our dead, that they may receive the benefit of that ordinance, provided they believe and repent and do the spiritual part, while we do the material part, that they may receive the blessings of obedience to the Gospel, and live according to God in the spirit. Some will say, "I cannot see why a thing done by one person should stand for another." How do you understand the doctrine that Jesus Christ has done something for all of us? We read that "without the shedding of blood there is no remission of sins." Not my blood or your blood is to be shed for the remission of our sins; but He who was without sin allowed His blood to be shed as a sacrifice for our sins. Now the whole question hinges on that: If you reject the doctrine of proxy in baptism, you must reject the doctrine of proxy in the atonement.

Now, there is no dubiety in the minds of the Latter-day Saints on this subject. We have learned these things from God, and we understand them alike. Why? Because we desire the truth; we do not care about the nonsense of men, we want divine truth which comes from God. And when it comes we are anxious to receive it; we seek for it; we ask for it; and He enlightens us by His Spirit, and when the Good Shepherd speaks, we know His voice; and it is that voice that has made plain to us the doctrine that we who have obeyed the Gospel in the flesh may be baptized for our ancestors in the spirit world.

If you will look at this in the spirit that accompanies its unfoldment, your hearts will be filled with joy at the mercy and goodness of God. If there are men or women here who have not believed this, and they will ponder upon it, and seek to God for light upon it, they will have their eyes opened to see that it is one of the most glorious principles. It opens the way for the redemption of our fathers who lived and died without hearing the sound of the Gospel. It opens up the way for the redemption of the heathen nations who never heard the name of Jesus Christ. It opens up the way for the hosts of Israel, with their posterity, who ages ago fell away from the truth and went into darkness; for those whose hearts have been heavy, and whose eyes have been blinded—for it is written "blindness in part has happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, "There shall come out of Zion a Deliverer, and He shall turn ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Those that will live upon the earth of their lineage who shall obey the Gospel, in the latter times will perform the outward ordinances for and in behalf of their dead ancestors. This glorious doctrine lifts up the

dark curtain of sectarianism and lets in the light of heaven, and makes plain the justice of God, and the mercy of God. The mercy of our God extends to all of his children, not only to one little branch through the loins of Abraham. All shall hear, all shall have opportunity of knowing the ways of life and truth, and the opportunity of rejoicing therein; and this is the means that God will adopt to accomplish this great and stupendous result! Every heart shall be gladdened with the tidings of salvation. The living and the dead shall be visited and even those who have been thrust down to hell, who have been beaten with many stripes, and have suffered their portion in the eternal punishment, will have the arm of sweet mercy extended to them when stern justice is satisfied; and in due time every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father. And the time will come when death and hell shall be destroyed, and there will be no more death, neither sorrow nor pain, but every creature, in heaven above and the earth beneath shall be heard to sing, "Blessing, and honor, praise and power, be unto God and the Lamb forever, who has redeemed us by His blood out of every nation and tribe and tongue and people!"

The Gospel is plain and simple and easily understood and appreciated by the honest seeker after truth. The reason that people generally do not receive it when it is preached to them by the servants of God—it is a hard saying, but true nevertheless—is because their deeds are evil; because they love the things of the world more than the things of God, and the love of the Father is not in them. And because they reject the truth when presented to them, and delight in the spirit of the world, they oppose the truth; and if not openly, in their hearts they sanction acts of persecution and hatred against the Saints of God. Some of them are corrupt in their practices, and such persons are ever ready to assail and traduce the character of our leading men, men whom we know to be pure in their lives, and to be righteous before God; it is the very worst of men who take this course, and thus the Evil One, the destroyer of the souls of men worketh in them and through them. And when they have opposed this work all that they possibly can, they will find that it flourishes and grows and spreads forth, while they will go to the place prepared for them, where they will remain until they shall have paid the uttermost farthing for their willful wickedness. All men who fight against the Holy Priesthood of God, will have to meet that some day. Their acts are not hidden from the eyes of Him who does not slumber. Their evil deeds and wicked sayings will be revealed openly. The time will come when the first angel of God will sound the trump declaring the secret acts of men during the first thousand years; and the second angel will sound his trump and reveal the secret acts of men and the thoughts and intents of their hearts during the second thousand years, and so on down to the last thousand years, even until it shall be declared that time shall be no longer, and the secret acts of all men in all the ages shall be brought to light. My brethren and sisters, let that be a caution to you and to me. When we went down into the waters of baptism and were immersed by the servants of God having authority to administer that ordinance for the remission of sins, though our sins were as scarlet they

were washed whiter than snow; and we came forth from the water clean and pure, cleansed by the blood of Christ from all sin. But since that time the acts we have performed will have their effect upon us for good or for evil, and we shall be accountable for them when we stand before the bar of God. They will be seen and known of all; they are written in the books out of which we are to be judged, and every man's acts are stamped upon his own being, in characters that will speak for themselves, in the day when we shall see as we are seen and know as we are known.

Then let us try and do right for the sake of the right, live in the light of the spirit, see eye to eye, and prove ourselves worthy of the great salvation; and may God help us so to do, in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, September 24th, 1882.

(REPORTED BY JOHN IRVINE.)

PEACE ENJOYED, BUT TROUBLE EXPECTED — FALSEHOODS ABOUT THE SAINTS—POWER OF THE SAINTS DREADED—TRUTH AND ERROR IN CONFLICT—PLURAL MARRIAGE NOT THE REAL OBJECTION—MINING FOR PRECIOUS METALS AVOIDED — GOOD EFFECT OF UNLAWFUL LEGISLATION AND RULINGS— HOPES FOR THE FUTURE.

I AM thankful, this day for the peaceful circumstances that surround us. I am thankful that throughout these mountain valleys a goodly degree of liberty prevails, and that the people are able to meet to worship God without molestation or fear. The saying of the Savior is exceedingly applicable wherein He taught His disciples that sufficient to the day is the evil thereof. If we Latter-day Saints did not enjoy the present and lived in anticipation of the dreaded future, I imagine that we should be a very unhappy people, for there never has been a day, or at least a period in our history when, so far as threats were concerned, the future—if we look at it naturally, from men's standpoint—did not look forbidding. But we have proved that dreaded evils, when met courageously and with an undaunted spirit, generally vanish.

We are in an excellent position to-day, as we have been at many

times in the past, to have our faith tested to the proof, to see whether we really have faith in God or not. The idea generally prevails among those who are not familiar with us and with our methods of preaching and teaching, that in order to gather the people together from the various nations the Elders of this Church hold out extraordinary inducements to their converts, telling them flattering tales about the life that they will lead if they will only gather to Utah; and by these means they are successful in beguiling the ignorant and unsuspecting, inducing them to forsake their homes and connections. But those who have been familiar with the teachings of the Elders of the Church know that the very opposite of this has been the course and the style of the teaching adopted by those who have faithfully preached this Gospel to the inhabitants of the earth. From the beginning we have been taught to expect that our adherence to this Gospel might cost us everything that was near and dear to us upon the earth; that God designed to have a tried people, a people that should be tested to the very utmost, that should be felt after in the most trying manner, a people that would be willing to pass through and endure faithfully the most severe ordeals. And up to the present time those who have entered this Church, who have espoused the doctrines taught by the servants of God, have not been disappointed. It is true that in many respects the faithful people of God have had a much better time, have enjoyed circumstances that have been more pleasant and prosperous than they were led to expect; but this has been because they have had the faith to overlook the evils by which they were threatened, and attached no importance to them, and did not allow them to disturb their peace or to annoy them in any manner. For if it had not been for faith, the faith that God planted in the hearts of those who espoused the truth, it would have been impossible for them to have endured; they would have been so frightened that they never could have remained faithful to this work. And one of the most striking evidences that this people offer to the world of the divinity of this work, which the world opprobriously call "Mormonism," is the fact that in the midst of the most severe trials and persecutions, surrounded by circumstances that in some respects have been the most threatening in their character, the people of God have remained true and faithful, united and undisturbed.

One by one the falsehoods that are propagated concerning us are exposed. The idea has been industriously circulated, printed and published, that the people throughout the valleys of Utah were only held together by the strength of superstition and delusion; that the few cunning men who had succeeded in gaining power and place among them, by their shrewdness and by their cunning arts, had succeeded in duping the people and holding them together. I do not suppose that any single idea has been more widely circulated concerning us than this; and I do not suppose that any other idea is more widely believed about us than this.

The great majority of people who do not understand by actual contact with us, or who take no pains to investigate our doctrines, imagine that it is by this means that the Latter-day Saints have been gathered together and held in these mountains. Why, it is not 20 years

ago that one of the stories most frequently circulated, published and dwelt upon, upon the platform and in the public press, was that no man or woman could leave Utah without the consent of President Brigham Young; that no man or woman could write a letter from Utah Territory without it being inspected by him; that we lived here in a condition of terror imposed upon us by President Young and those who were immediately associated with him; and that if a man or woman attempted to leave, especially if he or she had left the faith, he would be followed by destroying angels, and that if he escaped at all it would be at the risk of his life and probably the entire loss of all that he owned. So firmly had this idea obtained possession of many minds that to-day it forms the staple of two or three dramas that are played upon the stage and that receive considerable patronage east and west.

When Albert Sidney Johnson came here with the army in 1857-8, the popular idea was, that as soon as the troops reached this valley there would be a complete outburst on the part of the people; that they would hail with unbounded joy the presence of the stars and stripes in their midst, and that women by hundreds would leave the bondage in which they were supposed to be living.

Now, as I have said, one by one we have proved the falsity of these statements. But does this misrepresentation and slander concerning us cease? Not in the least. The manufacture still continues. Every conceivable slander is manufactured and put in circulation. No sooner is one lie nailed to the counter than another is started and passes current, until there are many people who scarcely know what to think, they having such exaggerated ideas concerning the people of Utah Territory.

The railroad has done us an immense amount of good in making us better known. The travel to and fro across the continent, together with the travel throughout these valleys north and south, east and west, has had the same effect. But with increased knowledge there has come an increased dread. A feeling has taken possession of a great many minds that we are a people greatly to be dreaded. This brings to my mind a remark made by a man whose name you are familiar with, he having taken a very prominent part in the discussion of our case in Congress, in the House of Representatives, a representative by the name of Haskell, a sort of half preacher. One day in conversation with me, at the time the Edmunds' bill was being discussed, he remarked: "I have had occasion, Mr. Cannon, to examine Catholicism and am somewhat familiar with the Roman Catholic organization. I have also paid some attention to the organization of your Church. I think it the strongest and most magnificent organization that exists at the present time in Christendom, or within the range of my knowledge —where did you get it?"

It was no feeling of admiration that prompted these remarks. He followed them up by stating that the time would come, if this legislation did not answer, when the army would be brought to bear upon us and our organization would be wiped out in blood. You see the feeling he had was one of dread, of apprehension. Instead of viewing this organization in its true light he looked upon it as an engine of evil that would be likely to accomplish dreadful results, that was in antag-

onism to existing institutions, and that would have to be put down by such law as the Edmunds' law, or if such legislation failed, then by the strong arm of the military, by the use of weapons of war and the shedding of blood. That is the feeling that some men have concerning us. In the course of our conversation I invited him to come out to Utah. "Come out," said I, "and know what you are talking about; you have ideas about us which are entirely incorrect. If you will travel through our valleys, as I will furnish you opportunities to do, if you will come out, I will give you letters of introduction which will enable you to see our people at their homes, and if you are a fair man, a man disposed to accept the evidence of your own senses, you will change your views concerning the people I represent."

There are men who make use of us to gain favor with the ignorant and with those who have strong religious prejudices and but little knowledge concerning us. There are men who seek to gain popular approval in this way, and instead of telling the truth, or being willing that the truth should be told and known, they are ever willing to have every kind of story propagated however false it may be. Will there be any change in this respect? We have been looking for it for the past 52 years, ever since the Church was organized, but that change has not come. As I have said, as soon as one slander has been disproved, another has been put in circulation. There is no end, neither will there be to the falsehoods that will be told and circulated concerning us. It may be asked: Why is this? For the best of all reasons, that whenever God has attempted to do anything upon the earth, from the days of Father Adam down through the centuries that have intervened until to-day, all hell has been aroused against that work and against those engaged in it. Even when men have had only partial truth, and have attempted to reform existing errors, they have had this opposition to contend with to a greater or less extent; and no great reform has ever been effected upon this earth without costing the best blood of the generation in which the reform was attempted. Our generation is no exception in this respect. Even in this land, under our glorious form of government, the most glorious ever framed by man, under which the largest amount of liberty is to be enjoyed—even under it, the blood of Prophets and Apostles has been shed and has stained the earth; and we, because of our religion, were obliged to flee from our homes and take refuge in these mountain wilds and build up new homes in order that we might live in peace and in quiet, unmolested by those who hate us.

This is not a new thing in the earth, the antagonism between error and truth, between wrong and right, between the followers of him who seeks to usurp dominion upon the earth, and the followers of the Son of God. That antagonism has been a perpetual one, an undying one. It cost the blood of the best Being that ever trod the earth, even the Son of God Himself, and all His Apostles and all the prophets—they all, with few exceptions, laid down their lives for the truth. And yet we talk about our civilization, the enlightened nineteenth century, and we say as did the generation in which the Savior lived: "If we had lived in the days of our fathers, we would not have slain the Proph-

ets, we would not have been guilty of shedding their blood." This was the cry of the generation in which the Savior lived, yet that same generation crucified Him in the most ignominious manner.

Now, it has been said to us—and I cannot tell how many times I have been told it—"if you 'Mormons' would only do away with some of your doctrines that are so objectionable, there would be no trouble." I have had men speak to me in this strain whose opinion I respect very highly, who were friendly, who were kindly disposed, who were anxious to have these difficulties settled, and to have us escape the evils with which they believed we were threatened and might perhaps be overwhelmed. It is not many days since a prominent man said to me, 'Why, Mr. Cannon, there are fifty millions of people that are opposed to you. Now canot you waive some of your peculiarities. If you will say that you will do this this year, or next year, or within a certain period, while I am not authorized to speak for the government, yet I can say there need be no trouble about your affairs."

Now, I have not a single doubt in my mind that there are thousands of well-meaning people, who would like to see us enjoy peace in these valleys, and enjoy the land, which we have reclaimed at so much toil and sacrifice from a wilderness, undisturbed by outside influences. They firmly believe that this is attainable if we only would forego some of our peculiarities. There never was a greater mistake, never a more mistaken idea entertained by anybody. How do we know it? By the sad and bitter experience of the past. It is true if we were to apostatize; if we were to renounce our religion; if we were to put aside that which we believe God has entrusted to us and commanded us to impart to the world, I do not doubt but what we would get along so far as the world is concerned, without the antagonism that we now have. But, then, who can do this? If a choice has to be made, as it would have to be made by us, of rejecting salvation on the one hand, and accepting peace and favor with the world on the other, who is there that is prepared to make that exchange? But friends have said to me, "O, you make a mistake when you think that we ask you to renounce your religion."

Now, there is something more than marriage as a point of attack that rises in the minds of men in talking about this. Mr. Haskell expressed it. It was not plural marriage alone that was in his mind. It is not plural marriage alone in the minds of hundreds, and I may say thousands, who have examined this question. There is something more than this; there is something behind this, something that is greater than this, and that is the organization of the people, the union of the people, that which many men call the theocracy of this organization. It was that which excited the mob, in the earliest days of the organization. While at Far West, in Caldwell County, in the year 1838, the General who headed the militia that came out under the exterminating order of Governor Boggs of Missouri, in his address to the "Mormon" people said, "You must scatter and live like other people, and do without your Bishops and your Prophets and your leading men, and not listen to their counsel." This is not the exact language, but these are the ideas. In other words you must

break up; we cannot endure your organization, your coming together and being united as you are. We fear you will take possession of our principal counties, and your political influence will be so great that in time you will hold control of this country; and we cannot endure it, and you must go. Governor Boggs' order said, if the people did not leave the State of Missouri in a given period, they would be exterminated. So the people had to flee in the depth of winter, and cross the Mississippi into the State of Illinois. Now, whoever heard then of plural marriage? It was not practiced. It was the organization of the people that was objectionable; and so it was afterwards when we were compelled to leave Nauvoo. The mob burned our houses and killed our cattle, and destroyed our grain, not because of any feature of this kind, but because we were "Mormons," and believed in a form of religion that they did not believe in. So they were determined that we should leave there.

And that reminds me of another falsehood that went the rounds in those days to justify the outrages against us. All manner of stories were circulated concerning our thieving; it was said that we were a band of thieves and robbers; that the people near Nauvoo and along the upper part of the Mississippi, through all that region of country, were living in a state of terror, so it was alleged, because of the proximity of the "Mormons," and it would be a great blessing to drive them out, for they were outlaws. So the mob deemed themselves justified in their outrages for those reasons; and public opinion was created against us which sustained them in killing the Prophet Joseph Smith and Hyrum, his brother, in shooting President Taylor, and in killing other men and women. And public opinion was created so unfavorable to the "Mormons" that other people thought, "Well, they are a bad lot; they deserve extirpation; we are sorry to see the laws trampled upon and violence resorted to, but something must be done with these 'Mormons.'" "We must get rid of them in some way; and if the law cannot reach them," as was remarked by the mob, when Joseph had been tried and acquitted for treason, "powder and ball can."

The same process is now going on. What is it that produces the condition of affairs that exists here to-day? It is a public opinion that is adverse and hostile to us which justifies the outrages and illiberal acts to which we are subjected. It is this which actuates men to trample upon the Constitution and all the institutions of the government. It is this which permits the right of representation to be stricken down and causes a Governor of a Territory, who is guilty of the most outrageous acts of tyranny, to be sustained by three administrations, and a voice scarcely heard in protest against it—republican government stricken down and the people of these mountains, without exception the best and most quiet people to be found within the confines of the republic, deprived of the right of representation.

I allude to this, though it is a political matter, as it comes appropriately within the line of my remarks. What is the cause of it? It is, as I have said, because God has stretched forth his hand to do a work in the earth, and the devil is determined that it shall not be done. He is determined to shed the blood of every man connected with it, and he puts it into the hearts of the children of men to hate the truth

and to hate those who teach it. Yet there are a great many people who say there is no God and no devil. I would like them to explain why we have suffered as we have; why it is that a people who, were it not for their religion, ought to be applauded for what we have done in these mountains, are treated as we are treated. When we had the control of these valleys, from one end of the land to the other, from north to south, drunkenness was unknown; a woman might then have traveled our streets and our highways, even to the most remote parts of our Territory, and never hear a word of disrespect, never witness a gesture that would cause her to blush; she could travel in perfect peace and safety throughout all our cities and settlements. Robbery was unknown, and human life was sacred. So with property. Peace reigned in our borders. We look back to it now—I do, I look back to those days and contrast them with the present, and ask myself, How long is this condition of things to continue? We could leave our doors unlocked; no one thought of thieves. Virtue was cherished, and a man who would be guilty of unvirtuous acts was denounced. And such industry as we practiced—and it is no boasting to say so—was unparalleled. We dwelt here in peace—people from various nations speaking various languages, of various modes of thought, and various educations, living here in peace and quiet, each man pursuing his own course unmolested by his neighbors. This was the condition of our Territory. It might be thought that a people thus living, living in a country that no other people could possibly covet, that is so far as agricultural interests, the pursuits we follow mainly in Utah, were concerned—it might be thought that such a people might be left unmolested to enjoy the fruits of their industry and toil.

We did not touch the mines, for we knew if we opened them and embarked in mining that they would be coveted by others, and therefore it has not been our policy to touch mines. In the beginning it would have been a most unwise policy to have done this; it would have unsettled us, and instead of spending our time in raising the food necessary to sustain life we would have been prospecting in the mountains, hunting for the precious metals. But when the railroad was finished and it was then possible to obtain supplies from other places if we ran short, it was even then impolitic for us to take up mines from the fact that if we had obtained rich mines we could not have hoped to have held them; they would have been coveted, and in the courts the probabilities are we should not have stood as good a chance as other people.

If you think, my brethren and sisters, that we are to be unmolested and left free from attack, you are deceiving yourselves. It is not written in the heavens above, or in the earth beneath; just as sure as we live we shall have opposition, persecution and violence to contend with. God has stretched forth His hand to establish a power in the earth. That power has excited antagonism in the past; it excites antagonism today, and it will continue to excite antagonism to the end, until God reigns, and the inhabitants of the earth bow to His sceptre. This book (the Bible) is full of predictions concerning it. All the prophets who have ever spoken concerning the last days have foretold that God would do a mighty work

in the last days; and he is doing it.

"Well," says one, "Do a handful of people like you expect to revolutionize the earth and accomplish these results?" Yes, we expect it; we believe it with all our hearts; we labor for it; we teach it to our children. We would make this country a peaceful, a delightful place for people to reside; we would make this union of which I have spoken possible in these valleys; and if our principles were extended over the earth, they would make the earth in the same condition. I thank God with all my heart that there is such a work going on. When I hear of people coming from remote lands, impelled by their faith, who have heard the preaching of the Elders who have gone forth in their weakness, and in many instances, yes, in the most of instances, in their scholastic ignorance, to proclaim the Gospel—when I see the wonderful results of their preaching, men and women from foreign lands with the testimony of God in their hearts, that this is His work, which they have received through repentance and being baptized by a man having the authority, each man testifying in his own language—the Scandinavian, the German, the French, the British, the people of far of Africa and of the islands of the sea, and the various countries where our Elders have gone, all flocking together like doves to their master's windows, many of them never having seen an Elder from Utah, but having heard men who had the authority to teach this Gospel—all coming from the various points of the compass, testifying in all humility and in the name of Jesus, that God has given unto them a knowledge of the truth—when I see these things my heart is filled with gladness and thanksgiving. I thank God that my lot has been cast in these valleys. I thank God for my children, that their lot has been cast in these valleys; that we live in a day when God is doing so mighty a work; when He is gathering His people together; when He is pouring out upon them the spirit of union, for that is the spirit of the Gospel. Jesus in his last prayer adds: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent me." He prayed for them all, that they might be one with Him as He was one with the Father; that the same union, that the same love might be in their hearts. The Latter-day Saints are an unlettered people, far from being what we hope they will be; but they are an honest people, honest enough to embrace the truth when they hear it; honest enough to forsake houses and lands and homes, and everything that men hold dear in this life, for the sake of the Gospel as they believe it. It requires moral courage to be "Mormons," to take upon them the opprobrium of the world, to know that it may cost them their lives before they get through with it, and it requires the power of God to be with men and women to enable them to do this. And I thank God that He has found such, here a few and there a few. In the various nations where the Elders have gone they have found them, God directs them to them, and they come; and their children will inherit the earth and they will be intelligent and they will become a great people. For they will possess all the virtues which constitute

true greatness among men. I have no fears in my own mind for this people. When I have been spoken to as to the effect of this legislation, I have remarked that such a people as are in Utah Territory cannot be crushed out by adverse legislation. They will endure an immense amount. You take a people who are united; who are industrious, who are frugal, who are acquainted with hardship, who have endured persecution in the past and are familiar with it and expect it, you take such a people, having in their hearts the love of God and the love of each other, believing that the best expression they can give of the love of God is to love their neighbor as themselves; a people of that kind cannot be crushed. They are bound to live upon the earth in the struggle for existence; bound to have their place among mankind; they are perfectly fitted to survive any struggle or any condition that may be brought upon them.

As for this legislation, I want to say to you, that in some respects I am thankful for it. Let persecution come if it will have a good effect. And as for the rules which have been made by the Commissioners, as I stated myself personally, to those gentlemen, I disagree with their construction of the law, and I think the rules are wrong; nevertheless, I am thankful they have made them in their present form. Brethren have said to me: Cannot we represent to the Commissioners how wrong and unjust those rules are, and endeavor to have them changed so as to make them applicable to the people out of, as well as those in the marriage relations? I told them, Yes; try it if you wish; and if you can effect a change, all right; but in my own heart I am thankful that the Rules have been made as they are. They are made applicable to all—those who have never broken any law; as well as those who have. There is no distinction between those who entered into plural marriage before and those who entered into that state after 1862. Until the law of 1862 was passed, you should understand, there was no law of the United States, no law of this Territory, that made plural marriage a crime. You ought to understand this, and I have no doubt you do understand the difference between that which is a crime in and of itself, *per se* and that which is made a crime by statute. Plural marriage is not a crime in and of itself, it is *malum prohibitum*, made so by a law, and that law was enacted in 1862. Now unless legislation is made *ex post facto* persons who married prior to 1862 violated no law; but the rules as they have been enforced exclude these people from registration; they exclude even a wife whose husband took plural wives prior to 1862. Most extraordinary ruling. But I have been thankful for it. Why? Because it puts us all in the same boat and does not divide us. A better plan could not have been devised to make us one than the ruling they have made in regard to those "*in the marriage relation.*" There are hundreds of people who can take that oath that if those words were not in it could not take it. They can register because of these four words. They can walk up boldly and take that oath that they have done nothing of the kind "in the marriage relation." I am thankful that is the case. Why? I should feel extremely bad, I think, if we were reduced to the level of those who have violated the laws of God and of man. We have violated, some of us, the laws of man, but we

have not in our faithfulness violated the laws of God. We are sincere in our belief; and give me a fanatic any time in preference to a scoundrel. I can tolerate a fanatic who does what he believes to be right; but I have no sympathy for a man or woman who commits an act knowing it to be wrong. We have been excluded from registering because we have done something enjoined upon us by the Lord; but men who have done things knowing them to be wrong, who have acted contrary to the laws of God and of man, men and women both, can take the oath and register.

Well, I am glad of it; I am glad I am not in that category; I do not want to be in that crowd. I want to be able to say, as I can say, that because of my religion, because of my doing that which I believe I should be damned if I did not do I have been disfranchised. I believe with all my heart that God gave a command of that kind, and it rested with such power upon me that I believed I would be damned if I did not obey it. Now, I am willing to take the consequences of that; but I would hate to be put on a level with every adulterer and seducer in the land; and I am not by the ruling of the commissioners. There is a sharp, well defined line of demarcation drawn between the Latter-day Saints, who practice plural marriage because of their religion, and the adulterer and seducer.

I see the hand of the Lord in it all, and I acknowledge it. God is overruling and will overrule these things for our good. He will test us, He will prove us, and if there is a weak spot in us that is not seen He will find it out. We expect to attain to the glory that Christ, our Lord and Redeemer, has attained to. We pray for it, we have striven for it, that we might be counted worthy to sit down at the right hand of God, our Eternal Father; be counted worthy to dwell with Jesus in the eternal worlds, and with the holy ones who have gone before, with men whose blood has been shed, who have not counted their lives dear because of their religion—we expect to be with them. Can you imagine, then, for one moment that we can attain unto that glory unless we, like them, are willing to endure all things for the sake of the Gospel?

Now, the world thinks this is a very strange practice for a religion; they wonder at it; they cannot understand it. Yet, let any man look abroad in the earth and see the flood-tide of corruption, the evils under which mankind groan in the various nations of Christendom, as also the division and strife that exist in all religious matters. Marriage and morals rightfully belong to religion and are part of it. Go out into the world and ask the ministers of religion: "What shall I do to be saved?" One will tell you one thing and another another thing, each man walking his own road, every congregation divided from its fellow congregation—strife and confusion of every kind amongst those professing to be the followers of Jesus Christ. But I have often thought, when I have been traveling in the world and seen the spirit that is manifested, that if I had no other hope than that which I see all around me, I would not care to have a family, I would not care to have children, there would be so little to live for; men seeking to take advantage of their fellow men in every possible way; men seeking to destroy their fellow men; professors of religion having none of the spirit that the Bible teaches us is the Spirit of God. I never go from home

without turning my face towards these valleys, and the people of these mountains, and without a profound feeling of thankfulness to God that my lot has been cast among this people, with all their faults, and they are numerous, and with all my faults, and they are numerous. We have a love for each other and are striving to overcome our faults and to cultivate that love which belongs to the gospel of Jesus Christ.

Now, let us be patient. As I said to some friends whom I met yesterday, I never felt happier in my life than I do at the present time. True, I have had to endure domestic affliction, which has made me sorrowful. Yet I am gladdened by the hopes I have for the future, and I can truly say I never felt happier among our people than I do now. All is peace; God is with us, His angels are around about us, and His Holy Spirit is being poured out upon us. I do not know that the sun is any less bright, that the moon is any the less clear, that the elements are any less pure and delightful than they were twelve months ago. Our grain, our vegetables, our fruits, all ripen, the earth yields of its strength and gives us of its increase for our good. Peace reigns in our habitations; peace reigns in the hearts of the people. We know that God overrules all, and that He will control all things for His glory, and for the accomplishment of His purposes. Why, then, should we be sad? Why should we mourn? Why should we dread the future? Why should we anticipate that which will never occur? There is no need for it. Let us enjoy to-day. Let us rejoice to-day in the goodness of God, and when to-morrow comes it will be laden with blessings as to-day is. And so it will be every day and every week and every year until we are ushered into the fullness of the glory of our God.

I have not had the opportunity before of thanking you for your faith and good feelings towards me while I have been gone. I can assure you, my brethren and sisters, I have appreciated them. Men have said to me, in view of that which we are passing through, and the bitter feeling manifested towards us—How cheerful you seem to be! I replied that I had cause to be cheerful; that there was not a man on the floor of Congress that had more cause for cheerfulness than I had. Behind me stood my constituents in solid columns, giving me their support and kind feelings and love. And I have several times said, that from almost every habitation in Utah, from north to south, where Latter-day Saints dwell, I knew that prayers to Almighty God ascended morning and evening, not from men alone but from women and children, in my behalf. I knew that, and it gave me great comfort; yea, indescribable comfort. I thank you for your kind feelings, as I do all my brethren and sisters.

I pray God to pour out His Holy Spirit upon you; to preserve you from every evil; to keep you in the truth; to cause you to love it more than anything else in the earth, and to follow it even to the end, which I ask in the name of Jesus. Amen.

DISCOURSE BY ELDER MOSES THATCHER,

Delivered in the Large Tabernacle, Salt Lake City, Saturday Afternoon, at the Annual Conference, April 7th, 1883.

A COMPARISON — WRATH OF MAN MADE TO PRAISE GOD — FALL OF SENATOR EDMUNDS — FATE OF THOSE WHO OPPOSE GOD'S WORK — PERSECUTION FOR RELIGION UNAVAILING — CASE OF THE HUGUENOTS — INTEMPERANCE — STARTLING STATISTICS — DRINK THE CAUSE OF OTHER EVILS — APPEAL TO THE SAINTS.

I FEEL very grateful indeed for the happy and peaceful circumstances with which we are surrounded this day, and I cannot help realizing how different they are to those which surrounded us a year ago. The pressure from the outside world at that time was very great, and the power of him who has been an oppressor from the beginning was exercised throughout this nation for the hurt of the Church of Jesus Christ of Latter-day Saints. But when perils have threatened we have learned to appeal to the invisible forces of heaven against the visible forces of earth, and in no age of the world with which I am acquainted has the right ever failed to succeed if those who maintained it were directed, sustained and upheld by the power of God our eternal Father. When men make it their special mission to contend against this great work, they do not realize that God is a power, they cannot comprehend that exercise of faith that turns aside the shafts of our enemies and delivers us from the snares which shrewd politicians and wicked and ungodly priests lay to entrap the people. How well I recollect a conversation I had about a year ago, with a very thoughtful man, a man connected with the Church, but who at times is given to view things from the natural standpoint. It was shortly after the arrival of the Commissioners who came to Utah to administer the provisions of the Edmunds' law. This brother was not ignorant of the exertions which has been made throughout the Union to secure the enactment of that and other proscriptive measures, nor was he ignorant of the intent of leading politicians in the Republican party to forge chains with which to bind us, while depriving us of our liberties. He understood full well the means which had been used; he was not ignorant of the fearful waves of prejudice which had swept every State in the Union. Realizing what the intentions of the wicked were, and understanding the mighty power of a mighty nation, he felt exercised and desired to know if something could not be done to compromise the question; in other words; if it was not possible to submit to the President and Cabinet certain propositions by which the people might be enabled to maintain their rights and liberties. I have not forgotten what my reflections

were while listening to his remarks, and I remember the reply which I was led to make. It was this: We had been gathered from the nations of the earth. We came to these mountains to serve God without respect to the thoughts or suffrages of other people. We came here to maintain liberty of conscience and freedom of worship, the provisions of the Constitution of our common country, and not to compromise them upon any terms whatever; that I knew of no earthly wisdom upon which we could safely rely in maintaining those rights; that if the religious, political and social affairs of the people were given over to the management of a hundred of the wisest uninspired men to be found in Zion, they would utterly fail to accomplish the purposes of God, though they might in their efforts to please man, sacrifice liberty and the freedom of conscience, violate the sacred provisions of the Constitution, and make those whom they sought to serve pliant slaves, unworthy of the blessings which of right belong to a free people; that the adoption of such a policy would, within six months, place us in such a condition of confusion and misery that God alone could relieve our distress; that if, on the other hand, we would exercise faith in Him, live our religion, be prayerful and humble, He would bring us off, as He has done many times before, victorious. Can we not see how the Lord has stayed the passions of men and made their wrath to praise Him? Let us reflect upon the difference between the power exercised by the great leading light of the Republican party during the passage of the Edmunds' bill in the Senate of the United States a little over a year ago, and the exercise of the influence of the same man a year later. Senator Edmunds, when he first called up his bill was, in the Senate, almost supreme. By the power of his intellect and the fierce invective of his tongue, he ruled, as it were, absolute master, and his bill unconstitutional and unjust, passed the Senate with but little opposition. Few statesmen cared then to measure arms with him, but mark the results when God did so a year later.

Had the faith of this people changed? Did we believe more in the laws of God in March, 1882, than we did in March 1883? Certainly not. Why then was Senator Edmunds unable to carry out his views and measures regarding this people in the latter as he had succeeded in doing in the former year? Because God is a force in the world and its affairs, whether men acknowledge it or not. His power always has been, and always will be greater than man's power.

Men may think what they please and sneer at what they may be pleased to call fanaticism, but this I know, shame and confusion was the part of Senator Edmunds when, after six hours vain endeavor to force the passage of another infamous measure against us, he stood up in the Senate and confessed that he could see by the ruling of the presiding officer, and by the votes of his opponents, that it was impossible to carry the measure which he had in hand, and therefore moved for an adjournment. Was his defeat, chagrin and shame accomplished by the wisdom of man? We think not. We at least are willing, as we always have been, to acknowledge the hand of God in these things. God not only holds the destinies of nations in His hands, but He holds also the destiny of individual man. He can humble those who measure arms with Him, as He has done

many times in the past. We fear not the power, nor do we gloat over the fall of man, public or private, but we have learned by experience that when they rise up and contend against this people and the principles of liberty and right, God marks them, and their course thenceforth is not upward but downward. In March, 1882, when in Washington, D. C., in company with other brethren, visiting Brother George Q. Cannon, then our honored delegate, I remember the sentiments expressed by some members of the Republican party. They would come privately and say: "We view this bill—referring to the Edmunds' bill—as infamous in its measures; we can see that it is unconstitutional, that it seeks to rob a whole people of their political rights. But our profession is that of politics; we have no other business, and numerous petitions are coming here daily from our constituents, praying us, commanding us, to pass some law for the suppression of "Mormonism." Now what shall we do? If we comply not with their demands our constituents will, at future elections, reject us at the polls." Was not a similar argument used by the Jews, when they said, "If we let him thus alone, all men will believe in him, and the Romans shall come and take away our place and nation?" Fearing that, they crucified him, and what was the result? The very thing they sought to save was that which was speedily lost. When weighed in the balance they were found corrupt, cruel, vindictive, murderous; unable to maintain principle, defend justice, or do what they knew to be right. A disposition to oppress swayed their hearts and tyranny marked their actions to such an extent, that God rejected them as a people, scattered to the four winds and made of them, in the midst of nations, a hiss and by word.

In this connection let any one who feels disposed, take the pains and trouble to look over the *Congressional Record* and see how those who were willing to sacrifice principle at the shrine of everything that was wrong, willing to sacrifice the liberties of a people poor and oppressed, examine and see how many of that character have been returned. Have not more than fifty per cent. of them been rejected at the polls? Ask the democrats how this has come about, and why it has come about, and they cannot tell you. Ask the Republicans and they cannot tell you. But ask God, who holds the destinies of nations and peoples in His hand, and He can tell you. On the other hand examine the record of those who fearlessly stood up in defense of Constitutional liberty, maintained inviolate their oath of office, sustained the right, and were true to themselves. They too felt the pressure of priestly inflamed public sentiment, but bowed not to its tyrannical demands. They too realized the dangers and perils that might beset their efforts for future recognition at the polls, but having moral courage they planted themselves on principle, not prejudice, and their constituents, in a great measure, have endorsed their policy and sustained their heroic conduct. If I have been correctly informed, a much greater percentage of those who sustained right on the "Mormon" question in the 47th, have been returned to the 48th Congress, than of those who pursued the opposite policy. We should entertain no fear of men or nations, for they cannot prevent the Almighty from accomplishing His purposes, or bringing to pass His decrees. History, so far as I have been able

to trace, no where records success gained by hatred and persecution over men pledged to principle, justice and truth.

Mens' convictions, religious beliefs and just religious practices cannot be persecuted out of them. The nearest approach to success in this direction was, perhaps, the massacre of St. Bartholomew in France, wherein seventy thousand defenceless Huguenots perished miserably, victims of the malice and cruelty of Roman Catholicism.

That shocking butchery of men, women and children was acquiesced in by Charles IX, then King of France, and when his ally Philip III, of Spain heard of it he laughed, the only time he was known to laugh in his life. The Pope of Rome illuminated the eternal city, caused medals to be struck off, mass to be performed, and named Charles "the defender of the faith," in commemoration of those horrid deeds of blood and misery.

Notwithstanding the Pontifical approval bestowed upon the king for that seventy thousand-fold murder he was till his death daily and nightly haunted by the thought of his victims until his misery and remorse caused, it is said, drops of blood to ooze through the pores of his skin. Through these cruelties the Huguenots received a fearful shock, but the consciousness of men continued to assert independence and the right to worship God untrammeled continued to grow. The freedom we now enjoy is but the fruit of the struggle for right, which persecution ultimately solidified, united and made strong in the broad, deep foundations of the freest nation on earth; thereby preparing the way for the mission of Joseph the Prophet. Much improvement had been made, but in religious matters Joseph found the people insincere, and the practices of the Christian world inconsistent and unsound. Guided by the light of heaven he struck a death blow at the idolatrous worship of a bodiless, passionless God, which the teachings of false priests had erected in the imagination of the people. In doing so he disturbed a sea of malice which since has known no rest. But though that angry sea may roll fierce billows of persecution, skepticism, infidelity and priestly hypocrisy must yield, for Joseph Smith, the Prophet of the Almighty came as a forerunner and teacher of true faith in God that cannot be conquered; it will prevail. God's kingdom will rise and shine. They say we are endeavoring to establish a theocratic government. What is theocracy? The kingdom and government of God. Who will contend against it—will the Latter-day Saints? No. It is our duty to contend for it, and to assist to build it up. It is a government of purity. It is a government of the people, and for the people; it maintains liberty and right, and is always opposed to oppression and misrule. I would like to dwell upon the subject, but time will not permit, as I desire to touch upon another at present, of deep interest to us.

We have been called out from the nations of the earth to serve the Lord. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In this connection I desire to touch upon a few practices existing among us that are not pleasing in the sight of God. Intemperance is one of them; the use of alcohol, the use of intoxicating drinks that fevers the blood and maddens the brain, incites to sin, debases man, destroys his better judgment, drives

the Spirit of God from his heart, and renders the daughters of Zion unsafe in his company. What is the condition of the Christian nations in this respect to-day? Two hundred thousand men and women crowd the poorhouses, prisons and asylums of Great Britain alone. Seventy-five per cent. of them the wretched victims of alcoholism. Can we think a business legitimate and honorable that deprives a hundred and fifty thousand men and women of comfortable homes, drives them wild, and sends them as driveling idiots and paupers to the asylums and jails of a Christian nation, which derives a revenue from the liquor traffic of $150,000,000 per annum, and finds even that enormous sum inadequate to meet the expenses entailed by reason of its use? We cannot consistently so consider it.

Aside from the debauchery, misery, ruin and death caused by the use of intoxicants, the waste in Great Britain is simply startling. Seventy-five million bushels of grain —equal at our present rate of production to what Utah would yield in forty years—is annually consumed in the manufacture of liquors there. The inhabitants of Britain expend yearly for intoxicating drinks over $640,000,000. During the past seven years they have expended for the same purpose more than sufficient to cancel their national debt, or build a new house for every family in the kingdom, and school houses in which to educate all their children.

Had the money expended there for liquor during the past half century been invested in five per cent. interest bearing securities, it would now be equal to the entire capitalized wealth of the nation, including her cities, railroads, ships, factories, mines, farms, fields and gardens. And yet in view of these figures, taken from parliamentary returns, we hear of the cry of want and complaints of oppression. Do the people not oppress themselves in the use—excessive use of things that weaken and corrupt their bodies and darken their minds?

Is the condition of our own nation in this regard much better? But little if any. In 1882, according to official reports, the people of the United States paid nearly twice as much for liquor as they did for bread. More than the entire value of the products of all our woolen, cotton, boot and shoe factories. An amount equal to seventy per cent. of the wages earned in all the manufacturing institutions of the country, during the same period. Three hundred millions of dollars, more than was paid for Governmental, state, territorial, county, city and school taxes combined. Enough to school the children of a nation numbering 300,000,000, or six times as numerous as ours for the same year.

The nation consumes in liquor the value of all the public and private libraries of the country every sixty days, and spends annually nine times as much for drink as for printing and publishing.

Now what can we say for the people of Utah? In the main they are temperate, but there is room for much improvement. Here, I have no means for acquiring exact knowledge from statistics, but I venture the assertion that more money is spent even in Utah for alcohol than is expended for the education of our children, or the support of the Territorial government. Do we not expend more means in the purchase of stimulants than we pay to sustain the Church and Kingdom of God on earth? And in doing so are we not, though perhaps thoughtlessly,

undermining the virtue of our boys, and the chastity of our girls? Do not inebriates and harlots usually go hand in hand, and saloons and houses of ill repute grow up side by side?

Had we the means of ascertaining the facts I am satisfied we should find that nine out of every ten cases of the lapse of virtue among us, could be traced to the use and influence of liquor of some kind. I am led to this conclusion by positive knowledge in a few sad cases that have come under my personal observation. Again, the love of liquor is transmissible. No man, therefore, can be a true servant of God while entailing misfortune and misery—perhaps decrepitude and idiocy upon his posterity. If any among us cannot control their appetite for drink, at least let them not transmit their thirst as a heritage to their children, who should be begotten in purity and brought forth untrammeled by unnatural and debasing appetites that tend to the lust of the flesh. A man addicted to intemperance cannot subject himself to the will of God, nor can he govern his passions to the sanctification of his body, failing in which he cannot reasonably expect to govern others in righteousness for their salvation. How then, are such worthy to stand at the head of families in Zion? To me few sights are more painful than to see a sorrow stricken wife bending over the wash tub and working like a slave to support herself and children; and perhaps her drunken husband, who warms his miserable, useless body on the sunny side of walls frequented by others of his kind. If we could gaze through the sorrowful eyes down into the pain-stricken hearts of such wives—and there are some even in Zion of that kind—we should hardly find a blessing there for those who lift the tempting cup to the lips of their fallen husbands. It is true the liquor traffic, among Christians, is regulated by law and disposed of generally under license, but that does not make it an honorable business, nor does it in any way, so far as I can see, restrict the evils that follow its use. To regulate and license the manufacture and indiscriminate sale of whisky may, in some places, be a necessary and unavoidable evil, but such laws as moral and reformatory agencies have certainly proven failures. The poor, half-starved children, depraved men, and ruined women that nightly visit the gin palaces of London, Liverpool, New York, Chicago, and other great cities, speak unmistakably of failure. The crowded prisons, poor-houses, insane asylums, testify of failure. The gambler who resorts to forgery as a means with which to retrieve his fortune, the sot that wallows in the gutter and blasphemes the name of God, the raving maniac whose reason drink has dethroned, the murderer who took the life of his brother while intoxicated and dies with a curse upon his lips as he falls through the trap of the gallows, all testify of the woe, utter failure and irreparable ruin wrought by the use of alcohol, made easy of access by the regulations of law.

Let me, in the name of the Lord, urge the Saints to abstain from its use. It weakens the body and impairs the mind. When the highest order of physical excellence is required, science interdicts its use. Men trained for great bodily effort, and long endurance are forced to be temperate or be defeated. Those who compete for collegiate or literary honors understand the value of tem-

perance. In view of these facts, the Elder, High Priest or Seventy who is addicted to the use of liquor, is unfit to perform the labors which God requires of him. Is it possible that we as Elders of Israel, at home and abroad, cannot see the results of these things? Do we not know that like begets like? Do we not know that men whose blood is fevered and whose judgment is blinded are not fit to multiply and replenish, not fit to be in that holy law of matrimony ordained and made sacred by the Almighty? Let the world talk about and deride the institution of celestial marriage. What concerns us more in Utah is the fact that there are not men enough who understand the laws of life, and who stand pure and holy, upon the higher basis of that sacred law, to become the husbands of all the pure and to-day marriageable women in Zion. God foresaw what the nations would do. We were told yesterday by Elder Erastus Snow that men of great influence in the world were preaching the doctrine of human limitation, which leads to murder. And yet these very men will preach morality to you and me. While killing their own offspring, and urging others to do it, they tell us we shall not obey the laws of God pertaining to increase. I say we will. And upon natural principles, upon scientific principles. The boys and girls who live according to the law of the Lord will become the head and not the foot. They will have stronger bodies, stronger minds, and by the force of the "survival of the fittest," will, eventually, under the direction of divine revelation, govern the affairs of the world. It has been so predicted; God has decreed it, who will prevent it? Let us therefore unite in turning our faces against the evil practices so prevalent in the world. Let us begin to understand and live according to the laws of nature, realizing that violations thereof bring penalties which sometimes are transmitted to the third or fourth generation. In the transmission of life God has devolved upon His creations the highest and most delicate functions, and which, if abused, entail misery and often premature death. God has His glory in the perpetuation of life. With wonder and admiration we behold life everywhere. We see it struggling in the vegetable kingdom and breathing in the animal creations. Cut down and trample under foot the noxious weed, and yet by the law that governs its increase it struggles upwards, and unless utterly destroyed matures seed for new life, and thereby perpetuates itself. All nature responds to the eternal law of increase. Man, being prompted by him who rebelled in heaven, alone seeks to defeat life, and bring confusion and death. While he and his emisaries strive through the commission of horrid crimes, even murder, to limit human increase, let us as Saints sanctify body and soul being pure in heart and mind, a fit lineage through which noble spirits may possess tabernacles unto the glory of God the Father of spirits. Let fathers and mothers in Zion beget children, as Samuel the ancient prophet was begotten, and I tell you there is no power on earth or in hell that can stop the progress of this people. We will increase and spread abroad until Zion shall arise and shine, and the Kingdom of God shall have supremacy and sway forever. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered at the General Conference, Saturday Morning, April 7, 1883.

(REPORTED BY JOHN IRVINE.)

CAUSES OF GRATITUDE — THE CHURCH ILLUSTRATED BY A VINE — PRIESTHOOD REPRESENTED BY THE BRANCHES—INDEPENDENCE—CASE OF LYMAN WIGHT—PRIESTHOOD ON THE EARTH AND IN THE SPIRIT WORLD.

It is a very pleasing privilege that we have of meeting together in Conference assembled in this manner. I have been very much gratified, interested and instructed, as I am sure all the faithful have been, who have been present and shared or partaken of the spirit of this Conference. I hope and pray that while we shall remain together we may feel the spirit of inspiration resting upon us to guide our minds in our reflections and our speech into those channels of communication that shall be most profitable to the people.

We have this day extraordinary reason for gratitude and praise to God our Heavenly Father for the peculiar manifestation of His kindness and mercy to us during the past year; not only in granting that the earth should be fruitful in yielding abundantly for the returning wants of His people, both for man and beast, but for the protection and deliverance of His people from the machinations and devices and the subtle plans of men high in authority, who have set themselves to ensnare us, and if it were possible, to hinder the work of God —men who have thought to destroy or cripple the great cause which God has established in the earth for the redemption and exaltation of the human family, from degradation and sin to the realms of intelligence and glory in His kingdom. Surely all Saints who have been making "first the kingdom of God and His righteousness," their aim and study, cannot fail to have both seen and felt this. It is but another assurance from on high of his good pleasure in not only having given unto us the kingdom, but in preserving the rights, the powers and blessings thereof from encroachment or invasion and from injury by the hands of the wicked and ungodly.

I am reminded that the time at my disposal this morning is short, there being several yet to address the Conference. I will, therefore, proceed directly to call your attention to a passage of Scripture found in the 15th chapter of John:

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

"Now, ye are clean through the

word which I have spoken unto you.

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except you abide in me.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

"If ye abide in me, and my words abide in you; ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

One of the Prophets, I think it was Jeremiah, said that the vine was the noblest or choicest of all the trees of the forest. The Savior, no doubt, in view of this general understanding, adopted the vine to figuratively represent the precious principles which He undertook to illustrate in the foregoing passages of Scripture, and which I wish to make some allusion to, in illustration of the importance of our being in a proper position to attend to our duties faithfully, which is necessary for the complete growth and progress of the vine, to which we are attached in all its branches, leaves, flowers and fruits.

Christ's Church is frequently spoken of as a vine of the Lord's planting in the earth. Our Savior and the ancient Prophets Nephi, Jacob, Zenos, and others, spoke of the husbandman going forth in the morning to employ workmen to labor in his vineyard, during the heat and burthen of the day; and also about the eleventh hour, of his employing laborers to go into the vineyard and prune it for the last time. I wish to remind you my brethren of the Priesthood, especially those who are called to occupy important leading positions in the Wards, the Stakes and councils of Zion, that you are the men who were spoken of and written about in their parables.

The Prophets of those early days were so filled with the spirit and power of the Gospel and of revelation, that they looked into the future and saw in vision the birth of Christ and the work that he was to perform. They also beheld our day, and the work in which we are engaged. It must be borne in mind, that we are not working alone for our dear selves, but for those coming after us; and that our work bears a strict relation to those that have been here and gone before us to the spirit world, to whom we are as closely related; and without whom we cannot be made perfect, any more than they without us.

Therefore, every Elder clothed with the Priesthood has a right to officiate in ordinances affecting the happiness of those who have gone before, as well as of being the means of bestowing blessings upon those who follow him; and for the use of this power he will be held accountable.

Now let it be understood, Jesus said, "I am the true vine." Everybody acquainted with the art of pruning, knows, that to make a tree bear the greatest amount of fruit he must trim it so that there will be no small branches springing up around the roots, but that there be one vine with all the sap running through it. He has not only said, "I am the true vine;" but also "ye are the branches." If the tree be properly trimmed the sap, which is the life of it, will go

from the roots through the vine to all the branches thereof. Jesus said in connection with this "every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit."

Let it be understood that the healthy, thrifty growth of the limbs, the leaves, the bloom and the fruit, all depends upon the close adherence of the "branches" to the "vine"—the body of Christ. And every man bearing the Holy Priesthood must be made conscious of this in his experience and observations at one time or another if he is of any use as a living branch in this Church.

To this vine, in our dispensation there are three branches—the First Presidency—who are closely allied to the powers behind the veil; and they are the first to receive the mind and will of God, and communicate the same to the Church. This is that spirit of revelation, the sap that comes from the vine, that goes to all the branches. And not only do we see these three main branches next the trunk, but a little further along are twelve other branches, spreading out and each of them, shooting forth other branches, twigs, tendrils, leaves and fruit, if they abide in the vine.

Now if those branches by any means become injured, or are not in a healthful condition from any cause—no matter what—so that the free flow of the sap from the trunk and main branches is arrested, or retarded, the consequence is that the lesser branches, the twigs, leaves and fruit depending for nourishment and life upon the injured or deadened limb, are more or less affected, hindered in their growth, dwarfed in their development, and must suffer death unless relieved by a healthy pruning.

I wish now to call the attention of the Presidents of Stakes to the consideration of this fact.

It is the duty of every President of a Stake to attend the annual and semi-annual Conferences, which are held in this place so far as practicable, but if it should so happen that a President himself could not be present, then he should see that one or both of his Counselors come, or some faithful man of an excellent spirit from his Stake who shall be capable of receiving the instructions given, and who is able to communicate the same to his President and to the people. And such a person or persons should be men whose duty it shall be to stay until the Conference is over, attending every meeting, and paying the strictest attention to all instructions given and to all Church business transacted.

They should not come here in a hurry to get away before the business of the Conference is attended to; they should not feel as though they could leave before receiving all that the Presidency have to say to them; so that when they do return to their homes they may go laden with counsel and filled with the spirit of the Conference, ready to impart the same to the people of their several Stakes. The President who does this keeps alive the fire, the Spirit of the Lord in the hearts of his people. By attending such conferences he goes home with more efficient instructions to convey to the people at home, and at the half yearly or quarterly conference over which he presides, he is enabled to impart to all who were unable to attend, the spirit of this general conference.

I hold it, then, to be of the utmost importance that the Presidents

of Stakes do make it their business to see that they as branches abide more carefully and more strictly in the vine, and that they receive the sap and nourishment of these conferences to the utmost capacity and carry it home to support every twig, every leaf, and every particle of fruit on the vine, for their proper, healthy growth and maturity. This principle is not only applicable to the Presidents of Stakes, but it is applicable in like manner in your quarterly conferences to every Bishop.

In those conferences every Ward should be represented by the Bishop and his Counselors, and as many of the people as possible should be present to receive the counsels there given. What is the result sometimes when instructions have been given by President Taylor through the Presidents of Stakes, and only a part of them were present? Why, it is found, when some important matter comes up, that this counsel has been neglected, and those who ought to have been well informed are heard to say, "Why, we never heard of this before." Why did you not hear of it? Why were you not there in your place to hear of it, and thus be prepared to carry out the instruction given?

In like manner every branch in all the missions abroad should observe and secure a correct and proper representation in all the conferences that are held in the various missions wherever the Gospel is preached and branches are raised up. This is an absolute requirement. (See Doctrine and Covenants, section 20, verse 81 and on). By this means, and in no other way, can the law of the Lord go forth from Zion; and the spirit of Zion extend to the most remote branch or member of the Church on the face of the whole earth.

This is the principle. You brethren of the Priesthood, as branches of this vine, are expected to abide in it, to have the fullest connection with it, and be prepared to convey the sap, which has been conveyed to you, through the trunk to the extreme branches, the tendrils, the leaves and the fruit that are under your care. But unless you do this your people will suffer for want of intelligence; they will have to go short of that spiritual food which you are made the dispenser of and which you are expected to impart for nourishment and support, not only in spiritual matters, but in temporal things as well.

Now, there is a feeling among mankind—it is a feeling that is common in the world, and it is not strange that some who have been brought up in the world should retain it—a feeling of independence, a feeling of self-sufficiency, a feeling that we are capable of doing without counsel, and that we can do this and that as we think best. My brethren, the less of this feeling we carry with us, the safer and better for us and for the people we have to instruct. We should understand our dependence on God and on our brethren who are placed over us in the Priesthood for that counsel necessary to sustain us and that will enable us to bear off the Kingdom of God in righteousness.

Let me cite you to an instance of a man in the early days of the Church—Lyman Wight showed this kind of spirit when Joseph lived. It was all Joseph could do to keep him in subjection to the counsels of the Priesthood, but he did conform when brought to a consideration of his position in the Church so long as Joseph lived. But when the Prophet Joseph died he did not

recognize the right of Apostle Brigham or his brethren of the Council to preside over him. And where did he go? He started an offshoot of the Church by himself, and both he and those who followed him went out into the world to destruction and to the devil together. This is the fate of those who think they can "run" themselves and can "run" the affairs of the Church and Kingdom of God separately and independent of their brethren. If he had continued and abode in the vine and made himself one with Brigham Young and the Apostles, he would have gathered with us to these valleys of the mountains, rejoiced with us, and laid down his bones here, and been one with the people of God. But, no; he went off by himself, feeling totally independent of his brethren. He abode not in the vine, and brought forth no fruit.

If there be any among us who say in their hearts I received my blessings from President Young, he bestowed upon me all blessings, authority, Priesthood, and keys of power that any one else has received, not excepting President Taylor or any of the Apostles, and I have just as much right to advise and build up according to my own direction as he or they have—let such take warning by the course of Lyman Wight, Geo. Miller, and others, who have struck out independently and see the end which their course has led them to. As the Savior said, "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned."

There is no other way for the brethren of the Apostles, the Presidents of Stakes, the Bishops of Wards and for all those who stand in authority in the Church—there is no other way for men to have the love of Christ in them, to have the power of the Priesthood, to grow with God's Kingdom, but that they abide in the vine, be one with their brethren, keep fast to the truth, and derive their full share of the sap that comes from the roots through the body of the vine.

This is the principle I wish the brethren would consider. It is a beautful figure which the Savior draws, and beautifully represents the great truth that should be fastened upon our minds, as He tried to fasten it upon the Apostles and Priesthood of His time. "Every branch in me that bringeth not forth fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

Then, we must look out and see that nothing offends us; that we live in harmony with all the instructions and counsels of the Church; we want to see the spirit of love and power flowing not only through the body, but through all the branches, until it reaches the utmost extremity of the vine. Not only the Apostles, Seventies and High Priests, but the Deacons and members, all who have been baptized into Christ and who abide in Him.

Some of you may have noticed and seen that there are vines whose branches extend quite to the tops of the tallest trees, and that it was difficult to fell such trees because of the sustaining power of the vine. The vine bears the choicest of all fruits. This vine which God has planted in these last days is the choicest and greatest of all, and it will make itself manifest as such. And we wish all those brethren who are called to labor in the vineyard, to be in a position to attend these

conferences, especially our annual conference, so that they may hear—and if they have not minds sufficiently strong to remember everything, to bring pencil and paper and take notes of all matters that need to be remembered and carried home and imparted to the people who reside in their various Stakes and Wards, Conferences and Branches.

There is another beautiful illustration that might be made with regard to the vine, but I have not time save to refer to it this morning. It is this: If you take a vine that has had growth for awhile and you go carefully and dig it up from the earth, you will find that there is a very striking similarity in the roots to the appearance and character of the branches above. Did you ever notice this? Did you ever think of it? Well, this is a beautiful illustration of the order of the Priesthood in the eternal world. The Apostle in speaking concerning these matters, refers to a "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." The Priesthood behind the veil are all interested in us, all anxious for us, all ready to minister to us as far and as fast as occasion permits or requires, as the roots continually generate nourishment and minister to the branches or top of the tree; so that we may be found efficient in our spheres and in our fields of labor. We ought never to feel that we are alone. We cannot be alone. We ought to know we cannot live without them, nor they live and be glorified without us. And while this responsibility is extended to us, we should sense that we and they are parts of the great whole of father Adam's family, and that there is a responsibility resting upon us that is great and that is general. This vine has yet to yield great and glorious fruits, while its branches must fill the earth and the fowls of heaven, the angels, will lodge in them. What are we doing to bring forth these fruits? What to promote the growth of this vine in the earth? What are you Presidents of Stakes doing? Do you realize that you are raising up and professedly educating in the name of the Lord a nation of Kings and Priests to God? Do you impress upon the hearts of the Saints that this is our work? Do you instruct the Teachers, and those of the lesser Priesthood how to deal with the people, and to see that there is no iniquity permitted in their midst? This is the kind of fruit that grows on this vine, brethren, and this is the kind of fruit that you are called upon to nourish, strengthen and protect. And don't you know the grape must not only grow but it must gain color. The fruit must be fully ripened. It is a fruit that needs a good deal of warm sunny weather, the sunshine of the Holy Spirit. It can only ripen in that right kind of climate, and that climate is right here—the shining of the sun of the Holy Spirit and the understanding thereof. This nation of "kings and priests" must be so reared that when the Savior comes He will find a people ready to receive Him; a people who shall be full of the faith and the power of the Gospel; a people whose lives shall in all respects comport with the character of Saints of God; in fact, who shall be the people that the Apostle John speaks of when he says: "They sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and

people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.'" This was their song of joy and rejoicing, which was expressive of the glory and power, exaltation and gladness that filled their souls.

There are other interesting and important phases of our great work which bear a striking analogy to the vine and its branches, but I cannot take time to dwell upon them now, lest I wrong those who have yet to address you. I think perhaps I have said enough to call your attention to the subject and the Spirit will aid you to pursue it. My earnest desire is that we may master this and all principles of the Gospel, and make them our own eternal riches, through our Lord Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, (Annual Conference) April 8th, 1883.

(REPORTED BY GIBBS AND IRVINE.)

THE GOSPEL LIKE LEAVEN — LABOR REQUIRED OF THE ELDERS — PROMISES TO ABRAHAM — HONORABLE MEN IN THE AMERICAN NATION FORMERLY AND NOW — LIBERTY IN RELIGION AND THE ELECTIVE FRANCHISE CLAIMED AS RIGHTS — THE SAINTS CANNOT AFFORD TO DO WRONG—RELATIONSHIP TO GOD—EXHORTATION.

WE have had a very interesting Conference, and a great many very excellent principles have been presented to the people. As I told the Priesthood last evening we are occupying a very peculiar position in the earth, a position that has not been of our own seeking. God has set His hand to accomplish His purposes upon the earth, and for this purpose He has revealed Himself from the heavens, as we have heard since this Conference commenced. In pursuance of this He has manifested Himself and His Son Jesus Christ, and has restored the Holy Priesthood by and through the medium of a Priesthood, or various parts of a Priesthood that existed in former ages—those holding that everlasting Priesthood, which administers in time and in eternity, have been commissioned from the heavens to come to the earth to bring to pass the very things of which they themselves had prophesied. Although we are, comparatively speaking, a small people, few in number,

yet as it was in the days of Jesus so it is to-day. The Gospel is like a little leaven put into a certain portion of meal, and it is working and operating, and the ultimate result will be that the whole lump will be leavened. Not that everybody that is in the world will obey the Gospel; but the Lord will have His own way in manipulating His affairs, and great tribulation will overtake the inhabitants of the earth. As you have heard, many of the wicked will slay the wicked; but after these things have taken place the good, the honorable, the virtuous, the pure, those that are desirous to serve God will all have their position, and that thing will be fulfilled which was spoken of by Jesus—"Blessed are the meek for they shall inherit the earth." The time will yet come when the Saints of the Most High will take the kingdom and hold dominion under the whole heavens. These are principles that are familiar to us all. In the meantime, however, many important events have to take place, and a great labor has to be performed, and will be performed by the agencies which have been introduced by the Lord, and which will be hereafter introduced by Him for the accomplishment of His purposes, and the bringing to pass of His righteous will. For this purpose the Holy Priesthood has been restored; for this purpose the message of life and salvation has been proclaimed to the nations of the earth; for this purpose after the reception of the Gospel, the people have been gathered together in order that the Lord might have a people who would be under the influence of His Holy Spirit. We have all been baptized by one baptism, and have all partaken of the same Spirit, and wherever these ordinances have been administered according to the order of God, and have been received by the faithful among the nations of the earth, these effects have always followed. I have been among the nations myself, and I have baptized people and confirmed them at least in three different languages, and the same spirit rested upon all of those different peoples, and so it is throughout all nations. The Lord has said he would gather together His elect from the four quarters of the earth. And how does He do it? By operating upon the minds of those who obey the Gospel. Jesus said in His day and it is true to-day —"My sheep hear my voice and know it, and follow me and a stranger they will not follow because they know not the voice of a stranger." It is under the influence of this Spirit that we have been gathered together. We used to sing:

> Whither shall we follow, follow, follow;
> Whither shall we follow, follow thee?
> All the way to Zion, all the way to Zion,
> All the way to Zion,
> We will follow thee.

What made you gather here? The impulse of the Spirit of the living God, and you could not keep away. We have representatives here from very many nations to-day. Here are Elders who have preached the Gospel in many nations. A few years ago we had some twenty-five nationalities represented at one of our public demonstrations. And thus our work is to go on and spread and increase. The Apostles, the Seventies, the Elders, and men who have received the light of truth, will spread forth that light to others of the family of God throughout the world. This is a labor resting upon the Elders of Israel, and until it is accomplished we shall not have fulfilled our mission here upon the earth. Then, again, we have other

works to perform associated with the Church, with the Kingdom, and with the Zion of God. I think sometimes that we as a people are a good deal sectarian in our feelings, and it is necessary for us occasionally to look at the pit from whence we were dug, and the rock from whence we were hewn. We are all too ready to cry out, as the sectarians do in their different orders,

"The temple of the Lord, the temple of the Lord,
The temple of the Lord are we."

And we are apt to forget sometimes the mission that God has placed upon us, which is a mission of mercy, a mission of light, a mission of intelligence, a mission that is calculated to elevate the world of mankind, even all those who will receive and obey it. It is not intended for us alone; it is intended for all men. Who are the world, and who are we? We say we are the children of God our Heavenly Father. That is true; we are the children of God our Heavenly Father. And is God our Father? The Scriptures say so. But what of the rest of the world —say of this nation, and all other nations—what of them? Whose children are they? They are also the children of our Heavenly Father, and He is interested in their welfare as He is in ours; and as a kind and beneficent father towards His children, He has been seeking from generation to generation to promote the welfare, the happiness, and the exaltation of the human family. And let me say here, that He is the fountain of life, the fountain of light, and the fountain of intelligence, as we used to say in the Church of England when I was a little boy, and I suppose they say so now; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture," He provides for us. We sometimes talk about the hand of God being over us. Of course it is, and will be over us forever, if we will only serve Him, for He is always true. But His hand is over the nations of the earth also. He is interested in the welfare of this nation and all other nations and all other peoples as well as in our welfare. What was the greatest blessing conferred upon Abraham? One was that his seed should be numerous as the stars of heaven, and as the sand upon the sea shore. I do not know that he would have got along very well in this land now-a-days; they would have been after him for polygamy. People do not believe so much in these things now as they did formerly. Nevertheless, the Lord told him to take another wife; but, then, perhaps the Lord made a mistake, He had not studied modern Christianity; He was, to use the language of the advanced Christian, behind the times. But whatever may be thought or said about it, according to the record that has come down to us, He used to talk to people in that day.

But let me refer you to another blessing connected with Abraham, namely, that in him and his seed should all the nations of the earth be blessed. Or, in other words, that God would honor him by making of him and his seed agents through whom He would communicate truth, intelligence and salvation to the world. It is said "the glory of God is intelligence," and He is desirous to impart this intelligence to the human family, that through it they may be exalted to the Godhead. Abraham's posterity were to stand as messengers of God, as legates of the skies, commissioned of the great Jehovah to proclaim His word to fallen man, even to His

children; for God has made, we are told, of one blood all the families of the earth, and has given unto them a portion of His Spirit, if haply they would feel after Him, although He is not far from any one of us. For in Him we live, and move, and have our being. And under the influence of His Spirit man has accomplished very much good; and to-day there are hosts of honorable, upright men who in their hearts fear God, but they have not yet found the right way. But in the providences of His mercy He has gathered a people from the nations that they may be taught and instructed in regard to the laws of life and salvation. And this has been brought about in fulfillment of ancient prophecy. Jeremiah, for instance, in referring to it said, that he would take them one of a city and two of a family, and bring them to Zion. And what was He to do with them when He should get them there? He would give them pastors after His own heart who should feed them with knowledge and understanding. And the same great event is referred to by other Prophets.

I was very much pleased with the remarks made by Brother Erastus Snow, with regard to our own nation, in which he said that it had been by and through the power of Almighty God, and in accordance with the words of the Lord, as contained in the Book of Mormon, that the people were, in the first place, impelled to come here, and after coming here, to contend for human freedom upon this land; and it was by and through the power of God, that the fathers of this country framed the Declaration of Independence, and also that great palladium of human rights, the Constitution of the United States. There is nothing of the bigoted, narrow, contracted feeling about that instrument; it is broad and comprehensive. And they had a bell in Philadelphia, which I, and perhaps many of you have seen, upon which was written, "Proclaim liberty throughout the land, and to all the inhabitants thereof;" but I was sorry to see that the bell was cracked. I suppose it got cracked after the grand effort that was made to proclaim liberty throughout the land; and I have thought since that it has not been soldered up yet. But with all the weaknesses and imperfections associated with men, the government of this nation has been a great bulwark for human freedom, and I felt proud at the time when Mr. Edmunds, with his colleagues, introduced his bill, known as the Edmunds' bill, that there was such a number of gentlemen who had the manhood and the moral courage to oppose it in the bold and manly way in which they did, showing plainly that they cherished in their bosoms the principles contained in the Constitution. I respect such men, and they command the respect and esteem of all honorable, right-thinking people. They could afford to render themselves unpopular in the eyes of religious bigots and fanatical politicians, but they could not afford to be amongst those that are ready to tear down the bulwarks of human freedom, and trail in the dust the flag of our country. They did not believe in our religion. Of course, that is a matter of their own, it is none of our business, neither is our religion any of their business, which they understand and appreciate. There are two things that I have felt very decided upon ever since I could comprehend anything; one was that I would worship God as I pleased without anybody's dictation;

and that I would dictate to no man his faith, neither should any man dictate to me my faith; and the other was that I would vote as I pleased. And I entertain the same sentiments to-day. When the Commissioners, operating under the Edmunds' law, made their extraordinary rulings and authorized the administering of the test oath, declaring who should vote and who should not, I could not help remarking that people were acting very foolishly, that they did not know what they were doing; but whether they knew it or not their attempts to wrest from this people their rights and liberties, were no more or less than indirect attempts to tear down the bulwarks of American liberty. But in this inexcusable attack upon human rights and the principles of liberty we can take no part. What then will we do? They have no right, it is true, to interfere with us in the way they have done; they have no right, it is true, to prohibit us from voting without a hearing and without a trial; they have no right, it is true, to present to us a test oath, it being illegal and contrary to our rights as American citizens. But we will submit gracefully for the time being, withdraw from the polls, rather than act in the capacity of obstructionists; and when the time comes we will test these proceedings according to the laws of the land, and the principles of liberty guaranteed by the Constitution of the United States, which we recognize and respect. Have we yielded up our franchises? No, we have not. Will we ever do it? No, never; no, never. Have we in the least backed down from the principles by which we have been guided from the beginning? No; we still mean to live by them and to maintain them, and to contend for our rights, not by dynamite or nitro-glycerine, but to do so legally and constitutionally, not only in defense of our own rights, but the rights and liberties of our children and those of every free man throughout the land. This is the course we purpose taking.

As I before stated we have been called from the nations of the earth by Him who is our Father, we being His children. And He has told us to ask, and we shall receive. He has told us to seek and we shall find; to knock and it shall be opened to us. Very well. What shall we do? We will use the best means we can to defend our rights; and after we have done this we will then go to our Heavenly Father and ask Him to help us. Will He do it? Yes. Has He done it? Yes, and we acknowledge His hand in regard to these things. He has heard our prayers without noise, without tumult. He has told us thus far that if we will continue to obey Him and to observe His laws, He will deliver us and direct us even to the end. And we need have no fears whatever about the result. He has promised us that inasmuch as we do His will and keep His commandments, He will fight our battles. And I feel confident and perfectly easy, and I felt just as easy during the furore and commotion that raged through the land a few months ago as I do to day; knowing, as I do, that if we will perform our part, the Lord will not fail to do His. Because others act foolishly we cannot afford to imitate them. We profess to be the Zion of God, the pure in heart. We profess to be men and women of integrity, of truth and virtue, and to have faith in God. This must not only be our profession, but our practice; we must carry out and fulfill the word and

will and law of God. Jesus taught His disciples how to pray. Said He: "Our Father who art in heaven." That is, your Father and my Father, the God and Father of the spirits of all flesh. "Our Father who art in heaven, hallowed be thy name," O, God, we reverence thee; we observe thy law, and we wish to keep thy commandments, and purge ourselves from all evil, that we may be acceptable to thee. "Hallowed be thy name; thy kingdom come." We reverence thee, O, God, and attribute to thee all that we have in this world, and all that we expect to have in the eternities to come. "Hallowed be thy name. Thy kingdom come." Thy what? Thy kingdom come. That is the rule of God, the government of God, the dominion of God, the time when men will not be ashamed to acknowledge God as their Father, their friend and benefactor. "Thy kingdom come." When all will submit to thy rule, to thy law, to thy jurisdiction, to thy dominion; that thy will may be done on earth as it is done in heaven. How was it done in heaven? God spake, chaos heard, and this world rolled into existence; and so did other worlds under the same divine impulse and power. And all those systems that revolve around us were made and are upheld by the mighty power of God, who governs in the heavens above, and upon the earth beneath, and among the worlds. Whether men acknowledge that or not, the time will come on this earth when every knee shall bow to Him, and every tongue shall confess that Jesus is the Christ, to the glory of God the Father. That time will come. It is not here now; but as I have said He has introduced this Gospel as the entering wedge, as the little leaven by which he can operate, that He may have a people under the influence of the Holy Ghost, a people that can hold communion with him, like so many thousand strings penetrating the eternal worlds and drawing down blessings from the Almighty, drawing fire, and life, and intelligence from Him; for we ourselves are sparks struck from the blaze of His eternal fire, emanating from God our Father, and we wish to operate with Him and for Him and under His guidance, for the accomplishment of His purposes here upon the earth. This is what we are here for. Now I come to another point. We pray "Thy will be done on earth as it is done in heaven." How is it done there? As I said, God spake, chaos heard, and the world rolled into existence, and it is supported by the mighty power of God, and who can stay His hand. Do you think that if all the Legislatures, all the Congresses, all the Parliaments, and all the Reichstags, all the Chambers of Deputies and Senates of the earth were to get together and pass a decree that the sun should rise five or ten minutes or half an hour later or ealier than it does—do you think it would have any effect upon it? I do not think it would—I think it would still go on in its usual course, and they would feel that they were dependent upon God. Do the world know that in Him we live and move and have our being? Does this congregation know that there is not one of them could leave this house unless God permitted it and sustained them in so doing? Do the nations of the earth comprehend that they are in His hands, and that he puts down one nation and raises up another according to the counsels of His will, and none can say, "Why doest thou thus." What have we to do? To begin with, we

should deal justly and honorably with all men, and should seek to protect all men in their rights so far as we have the power to do so, and then to maintain our own on the same principle. And what then? Fear God and observe His laws, and we ought every one of us to place ourselves in communication with the Lord, and He has tried to make us understand this, but it seems very difficult for us to do so. It was in former times, and it is now. He says, "ask and ye shall receive." Is it not a very simple thing? "Seek and ye shall find." Is it not very easy. "Knock and it shall be opened unto you." But says He, you do not understand it aright. Now, let me mention a thing to you. If a child ask of you bread, would you give it a stone—you fathers and you mothers? I think not. If the child asked a fish would you give it a scorpion." Why, no. The mother would say, "Sammy, or Mary," as the case might be, "you want some bread—well I will give you some with butter and molasses." The mother would try to meet the wishes of the children, and sometimes give them a little candy to boot. Now, then, says the Lord, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give His Holy Spirit to them that ask Him." It is very plain when you get at it, and it is very simple, and people wonder sometimes, they think it an astonishing thing that God should hear people's prayers. Why, bless your souls, that is the strongest fort we have, and when we get into any difficulty in the nation or anywhere else, we humble ourselves before the Lord—and we all need to do this, for we all have our weaknesses and imperfections; and it is necessary that He should be very merciful to us. And He is, and knows how to bear with us. We need also to know how to bear with one another, and to place ourselves in communion with God, and in doing this to purge ourselves from everything that is wrong and evil. And I tell you—you Elders of Israel, you brethren and you sisters, that if you will begin to do the will of God on the earth as it is done in heaven, the power and blessing of God will rest upon you and upon this people, and no power will be able to injure you from this time forth. God expects us to do His will, to carry out his purposes, and if His will is ever done on the earth as it is done in heaven, where in creation will it start, if it does not start here? Let every man put himself right, and every woman and every family do the same, and all the Priesthood in all its various departments and ramifications, and let every one walk up to the line and perform his duty, and in the name of Israel's God, Zion shall arise and shine, and the glory of God shall rest upon her. Our progress is onward and upward, until the kingdoms of this world become the kingdoms of our God and His Christ, and loud anthems be sounded from among the nations—glory and honor and power and might and majesty and dominion be ascribed unto Him that sitteth upon the throne and unto the Lamb forever and forever. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, May 27th, 1883.

(REPORTED BY JOHN IRVINE.)

IMPROVEMENT AMONG THE PEOPLE — INTEREST MANIFESTED BY THE WORLD IN THE "MORMONS" — EVIDENCES OF DIVINITY IN THE WORK—SAME EFFECTS FOLLOW THE GOSPEL IN DIFFERENT AGES—AUTHORITY RESTORED — PROOFS OF JOSEPH SMITH'S DIVINE MISSION—PERSECUTIONS ENDURED BY THE SAINTS—REASONS FOR THE SAME.

It is some weeks since I have had the opportunity of meeting with the Saints in this Tabernacle. Our time has been spent in visiting the various settlements north and south, and has been spent most agreeably in holding quarterly conferences. A great change has been effected in our Territory within the past few years in furnishing facilities for traveling to and fro and visiting the settlements which were once quite remote from this city. I have no doubt that these visits are appreciated by the people who are visited. They certainly are by those who make the visits. The growth and the development of the people, their increase in the knowledge of those principles that pertain to salvation as well as to this earthly existence, is so apparent that it is exceedingly gratifying to witness it. The Lord is very visibly working out His great designs and purposes in connection with this work with which we are identified. Every one who is connected with the work and who realizes its character does seek, as I believe by observation, more diligently to comprehend the nature of the duties and responsibilities which rest upon him or her. The various organizations in the shape of Primary Associations, of Sunday Schools, of Mutual Improvement Associations, of Relief Societies, as well as the meetings of the various quorums of the Priesthood, are all having a very marked effect as I can observe myself, upon the people. I probably am in a better position than many to judge of the effect of these organizations; for the reason that it has not been my privilege to visit the settlements of late years so extensively as some of my brethren. I notice a great increase of zeal, of devotion, and above all, of knowledge concerning the work of the Lord and the labors connected therewith. And I am thankful that this is so, for certainly with the increase of the facilities to which I have referred in our Territory, there has been a corresponding increase of evils which have to be contended with and overcome, and knowledge and understanding and wisdom are necessary on the part of the Latter-day Saints to enable them to cope successfully

with these evils. In our former condition of isolation it was not a matter of such great moment for the people to be trained as they now are. They were not exposed to the influences of an adverse and hostile character like they are to-day. With the change in circumstances there has come a corresponding change, it may be said, in strictness of organization, and, as I have remarked, I am happy to say a corresponding increase of knowledge. We have many things to cope with at the present time, which those who resided here 25 years ago knew little or nothing about. And it is an excellent feature of this system which God has established, that it is so admirably adapted to all the circumstances which may surround the children of men. God bestows wisdom according to the occasion and to the necessities of the case, and He gives strength and power to those who seek after them in the right spirit. He has done so from the beginning and He will do so until the end.

When the Elders of this Church have gone forth and preached the Gospel, calling upon the inhabitants of the earth to believe in the Lord Jesus Christ and repent of their sins and to be baptized for the remission of them, those who submitted to these requirements received the strength and the grace necessary to enable them to contend with the difficulties which immediately surrounded them. God poured out His spirit upon them. God gave unto them a testimony concerning the truth of the work with which they had identified themselves. He gave unto them the strength necessary to overcome all the obstacles which laid in their pathway, and they were filled with joy and peace, and from that day until the present the man or the woman who has thus bowed in submission to the requirements of the Gospel of the Lord Jesus Christ has been sustained, upheld, strengthened and delivered. The strength and the grace, the gifts and the blessings which God has promised have been abundantly bestowed and have made the individual who has received them equal to every emergency. And that which is true concerning individuals is true concerning this entire people in their collective capacity. As difficulties have increased, as obstacles have had to be overcome, and the condition of affairs has changed and seemingly grown more threatening, they have had strength and grace and power given unto them commensurate with the trials they have had to meet. And God's hand has thus been manifested in the most wonderful manner in the eyes of those who believe and who have had faith, and they have had causes for thanksgiving and praise to God every day that they have lived.

Now, the whole work from its inception until the present time is a marvel and a wonder. It may be termed phenomenal in the earth. It is unlike anything else that we know of. It differs from every other system that is extant among men. There are features connected with it which cannot be witnessd anywhere else. Human nature exhibits itself, it may be said, in new forms. Characteristics are developed in connection with this work which may truly be said to be unique. You cannot witness their exhibition among any other people, nor in any other land. And it is a remarkable thing that though the Latter-day Saints number so few, comparatively speaking, there is no topic to-day that can be broached in the hearing of any of the people of Christendom

that excites the interest that "Mormonism" does. And yet if you ask men the reason of this, it would be difficult for them to account for it. They only know that the fact exists; that to them and to the world at large it is a topic of unflagging interest. The "Mormons" are looked upon as a peculiar people. Let a "Mormon" travel anywhere in the United States or in Europe or in other lands, and it be known that he is a "Mormon," he will attract more attention than any other man. Why is this? Is it because the people are so numerous? Is it because they are so wealthy? Is it because they exercise such political power? Is it because they wield such influence in the affairs of the children of men! No, it cannot be said that any of these causes exist to any extent. The "Mormons" are not a numerous people. The "Mormons" are not a wealthy people. The "Mormons" do not wield political influence to any extent, nor influence of any other character outside of their own society. What, then, is it that constitutes this, I may say, attractiveness or this interest in men's minds concerning this organization? "Oh," says one, "it is because you marry more wives than one. You believe in plural marriage, and that excites interest and causes talk and attracts attention; it is that that makes you so noticeable."

Perhaps so. But it is not many years since we did not believe in this, since it was not a practice of this Church, and yet in those days a "Mormon" was as much an object of curiosity as he is to-day—that is, in proportion to the celebrity that attended the name. "Mormonism" was as much talked about according to the extent it was known as it is to-day. It excited as much curiosity. It aroused as much hatred. It called forth as much persecution, in fact, the most severe persecution that, as a people, we have ever endured, we received prior to the announcement by our Church that we believed in this peculiar doctrine. I have no doubt that our espousal and advocacy of this doctrine has given us considerable notoriety. It has added to our celebrity. But our celebrity has not consisted alone in this. As I have remarked, our organization aroused as deep antipathies prior to the revelation of this doctrine as it has ever done since.

Now, we have our own method of accounting for this great interest that is taken in this work. It is admitted too freely for the truth that we are an illiterate people. It is said that we are under the control of impostors, shrewd men, who lead the masses and bend them to their will. This is said concerning us everywhere. To account for the ingathering of the people from the nations of the earth men have recourse to many theories, or to several at least, one of which is that our Elders go out to the ignorant and unlearned and the down-trodden, and depict in glowing colors the beauties of this land of ours and the blessings that they will receive if they will only gather here; and that by these glowing tales and by persuading them that they can have all the wives they want when they come here, they induce the ignorant hordes of Europe to come to this country. This is one of the popular methods of accounting for the ingathering of the people from the nations of the earth and their adhesion to the "Mormon" cause.

Well, now, if this were true, I would consider it one of the greatest

miracles ever wrought among men, for this reason, that people influenced by such notions could not be held together in a land like this. It would be an impossibility to bind people together in such bonds as exist among the Latter-day Saints in Utah Territory, if they were people of this character. They would fall to pieces by their own corruptions. There would not be any cementing influence among them to hold them together one month if these were the influences which drew them here. But no observing man or woman who travels through this Territory, and mingles with the people can be deceived by any such nonsense as this. They would see in a few days that there was some other influence, that there was some other power, that there was a principle of union among this people that could not originate in such a system as "Mormonism" is popularly represented to be.

What, then, is it that causes the Latter-day Saints to be so much noticed? What is it that has drawn them together from the various nations of the earth and produced this phenomenal condition of affairs that we witness here? Is it the shrewdness of men? Is it the power and authority of men? Then for God's sake and for the sake of suffering humanity, let some men band themselves together and do, in the name of God and true religion, that which the Latter-day Saints are accused of doing in the name of imposture and false religion. Here is an opportunity for Christendom to test this matter. They have learning, they have wealth, they have everything at their back—the popular sects, who claim to be orthodox and to worship God according to the Bible, and to divine truth, have all these—if they can do, in the name of God and true religion, that which we are doing, as they say, in the name of a false religion and as impostors, let them go to work, unite themselves together, and accomplish something like this for the sake of suffering humanity. The Latter-day Saints are gathered from the nations of the earth—the poor, the unlearned, the ignorant. Our Elders preached the Gospel to them as they understood it, and under its influence and by its influence they are successful in gathering out a few. This Territory is being peopled by them. They are being taught how to live, how to better their earthly condition, how to improve their minds, how to acquire sound education and sound knowledge; they are being taught to live in love, in peace, to avoid litigation, to avoid strife, to avoid contention, to avoid everything of this character, and to love one another. How successful we are in this let those who travel through the Territory bear testimony. If we had our way there would be no drinking saloons from Franklin in the north to St. George in the south. If the courts would let us have our way, we would banish drunkenness from our land, or rather we would keep it from our land as we did in the beginning, for there was a time when there was nothing of the kind to be witnessed. But, unfortunately for us, it seems, some of our charters were defective. We found we did not have the power that we thought we had. The courts ruled against us, against the exercise of such power as we wielded, and we were compelled to let down the bars. Hence in Ogden, in Salt Lake City, and perhaps in some other few places, there are drinking saloons. But if we had our way, as Latter-day Saints, there would be no drinking saloons, there would be no houses of ill fame,

there would be no gambling saloons, there would be nothing of this character permitted in our cities or in our settlements. We would not only be free from litigation and strife, as I have said we are as a people, but we would be free from those other evils, those other vices.

Now, we know very well that according to the word of God as it has come down to us in this sacred volume [the Bible] union and love were two of the great characteristics that attended the preaching of the Gospel of Jesus Christ. "By this," says one of the Apostles, "we know that we have passed from death unto life, because we love the brethren." Jesus taught His disciples to be one. He prayed to the Father that they might be one as He and the Father were one, and not only that they might be one, but that those who should believe in their words might be one also. That prayer of the Savior was answered upon His disciples. They were distinguished everywhere for their oneness and for their love, and wherever they went preaching the Gospel that Jesus committed unto them, those who obeyed their teaching and submitted to the ordinances which they administered, received the same spirit.

Now, it is a remarkable feature of this organization called the Church of Jesus Christ of Latter-day Saints, that the same effects follow the proclamation of its principles; not in one land, but in every land where it has been carried by the Elders of this Church.

When Joseph Smith in his youth had revealed to him that God was about to restore the old Gospel in its ancient power and simplicity, and accompanied by its ancient gifts, and was told that the authority to administer its ordinances should also be restored, it seemed, I suppose, to look at it naturally at that time, as though it would be an impossible thing to accomplish. The earth was full of religion, so called. There were any number of men professing to be followers of Jesus Christ, any number of men professing to be His ministers, professing to have the power and authority to administer the ordinances of His Church, until men were actually confused and distracted in their thoughts—and especially when they came to select the form of doctrine that they wanted to espouse—by the multiplicity of sects, each one claiming to be the true church of Christ. But Joseph Smith was told that this would be the effect when God would reveal His Gospel. It was foreshadowed to him in the plainest possible manner that which we now behold. The effect of the preaching of the true Gospel would be that persecution would be aroused. He was shown the hatred he would have to contend with, and all the adverse influences that have had to be overcome from that day until the present. Joseph Smith was told that there was no authority upon the face of the earth to administer the ordinances of the Gospel of Jesus Christ. He was told that there was no church which God recognized as His own, while there were many that had parts of the truth, portions of the Gospel. There was no church which God acknowledged amid the multiplicity of sects as His. He was told to wait until the Lord should give the power and communicate the authority. Now, though he had received this communication from heavenly messengers, Joseph Smith did not presume to take one step towards organizing a church because of the fact that he had received communications of this

character. According to popular ideas, if a man had received a communication of this kind from heaven it would have been sufficient justification to him to have gone to work and organized a church. But he did not do this. He waited, and a heavenly messenger, as he testifies, came and laid his hands upon his head and ordained him to the authority that was necessary for man to hold in order to baptize his fellow-men in the name of Jesus Christ for the remission of sins. When he received that authority he commenced to baptize, and not till then. But there was still a power lacking. The Apostles had a power beyond that which John the Baptist exercised. John said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire"—referring to the Savior. And when He came He came in the authority of the Melchisedek Priesthood, as it is termed. John held merely the authority to baptize for remission of sins. But he could not lay on hands for the reception of the Holy Ghost. And when, on one occasion after the death of the Savior, Philip went and preached the Gospel to Samaria, and people were converted and baptized, he did baptize them, but he did not lay on hands for the reception of the Holy Ghost. He did not have, apparently, the authority to do so. But when the Aposles heard that people in Samaria had received the Gospel, they sent unto them Peter and John, who, when they came, laid their hands upon them and they received the Holy Ghost. In like manner Joseph Smith received the authority by divine or by heavenly administration to baptize men for the remission of their sins, but he had not then the authority to lay on hands for the reception of the Holy Ghost. He afterwards did receive it, as he testifies, through the administration of the three Apostles, who presided over the Twelve in the days that they lived upon the earth, namely, Peter, James and John; they came to him and laid their hands upon him and ordained him to the Apostleship, the same authority that they themselves held, and authorized him to go forth and to build up the Church of Christ as it was built up in ancient days; and then having baptized people he commenced to lay on hands for the reception of the Holy Ghost.

"But," says one, "I do not believe in the administration of angels. I think that angels have ceased to come. While I believe that many ancient servants of God did receive the administration of angels, I think they have ceased to administer, and when I hear people assert that they have not, it always creates in my mind a feeling of doubt, and I think anybody an imposter who asserts he has received the administration of angels in these days."

Perhaps so. But suppose that the statement that Joseph Smith says the angel made to him should be true—that there was no church upon the face of the earth whom God recognized as His, and whose acts He acknowledged—suppose this were true, and that from the Catholic Church down to the last church that was organized there was no one church that held the authority in its primitive power and purity—suppose this were so, how in the world can the authority be restored unless heavenly messengers do come and bring it from heaven? If the Priesthood, and the authority, power and gifts of the Priesthood were taken

from the earth and taken back to heaven, how can man ever receive it again unless some beings from the heavenly world come and restore it to man again? You crn readily see that if you grant one proposition, the other must necessarily follow. There must be divine communication from heaven or the authority could not be restored. But how shall we tell that it is restored—by what signs? What are the evidences by which we can judge of the restoration of this divine power?

Joseph Smith went forth and he ordained other men to go forth—gave them the authority under God, he being commanded of God to impart this authority to others who were suitable, on the same principle that Moses imparted the authority to Aaron, "being called of God as was Aaron." And they went forth and called upon the people to believe in Jesus and to repent of their sins, and to be baptized for the remission of them, and they promised them that if they would believe in Jesus Christ, repent of their sins and be baptized in His name for a remission of them, they should receive the Holy Ghost, and it should produce the same effects upon them in these days that it did upon those who received it anciently. Now, here was a promise that no man that we know anything about was authorized to give aside from him. In all the churches of which we have any knowledge, there has yet to be heard the promise made by one of its ministers to the humble believer who submits to its ordinances, that he shall receive the Holy Ghost as they did in ancient days, with its accompanying gifts and blessings and powers. But Joseph Smith made this promise. The world have the opportunity of testing it. If people did not receive the Holy Ghost, then he was an impostor. If they did receive it, then his ministry was sealed by the power of God, and it was indisputable. The best possible means was given to the human family of testing his claims and his statements. He was either an impostor, trying to deceive the people, or he was a man of God, for it cannot be supposed that heaven would lend itself to an imposture, or that heaven would aid in any manner in fostering a deception. But wherever the Elders of this Church have gone preaching this Gospel, declaring unto the people these tidings, there have been men and women who have come foward and submitted to the ordinances which they administered, and who testify, in the name of Jesus Christ, that they did receive the promised blessings; and they have gathered out from the various nations of Europe, some from Asia, some from far-off Africa and the islands of the sea, and every State in the United States; they have gathered out, until now they are numbered by thousands and tens of thousands throughout these valleys, and wherever you mingle with the people and talk to them, either in their own habitations, by their firesides, in the streets, in the public gatherings, or wherever they may be, the universal testimony of these people called Latter-day Saints is that they, in obedience to the requirements which were communicated unto them by the servants of God, received the promised blessings, and the Holy Spirit has been poured out upon them, and the gifts thereof have rested down upon them. And as an evidence of this we see this union that I have spoken of. We witness this love. We see the gathering of the people together. We see such a love as is unexam-

pled anywhere upon the face of the earth—the love that exists in the midst of the Latter-day Saints in these mountains. You may traverse the wide earth and go to every religious denomination, and even to those of Pagan belief, and nowhere else will you see such an exhibition as this I have spoken of, as you witness here. And yet these people are illiterate. These people are unlearned. These people are weak. These people have come from various nations of the earth. These people have been brought up in different creeds, belonging to different churches, speaking different languages, they have been trained in different habits; not of one nation, not of one form of thought, not gathered together from one township, or from one neighborhood, but from various nations and neighborhoods with this diversity of belief—that is, of former belief and education and training. Now, what would this principle accomplish amongst a more homogeneous people than ours?—a people more united than ours originally, more one in thought and training—what, I say, would this principle accomplish among such a people as this that I allude to? Why, we can imagine what it will be in years to come, as the rising generations of this people grow to manhood and womanhood under the influence of this principle—we can imagine what the results will be—a people banded together as no other people upon the face of the earth are by the bonds of the new and everlasting covenant, by the bonds of the Holy Priesthood that God has restored to the earth, and by the administration of those divine ordinances which constituted the power of the Church of Christ when it was upon the earth. It is the old Gospel restored again. You cannot point to a single feature that characterized the Gospel of Jesus as it was administered by His Apostles that is not to be witnessed among the Latter-day Saints—not a single feature. I defy the world to point to a single one. Every characteristic that made it great, that made it a power in the earth, that made it divine, belongs to this Church of Jesus Christ of Latter-day Saints. Were the ancient Saints persecuted? So are we. Did they die for the truth of their principles? So have many of our people. Did they have to flee from their homes? Were they driven by their enemies because of their religion. So have we had to flee from our homes in this nineteenth century, in this land of boasted liberty, the proudest nation and the freest nation upon the face of the globe—we have had to flee to these mountains and take refuge here because we believed in those ancient principles, and because we contended for the restoration of this ancient power. And now even in these mountains our homes are envied and men would destroy us; not because we are vile; not because we do injury to our fellows; not because our land is a land of wickedness, because it is not; not because we are full of strife and war upon our neighbors and seek to destroy them; not because of any of these things is our destruction sought; but because we believe that God has spoken from the heavens; because we believe in a Church that has Prophets and Apostles, and has the Holy Ghost and its gifts in it; because we believe in living together in love and not fighting each other, and are not pitted against each other in parties; and because of this we are considered dangerous, and our existence is considered a menace to our neighbors. Hear and think of it! That

a people with the virtues that I declare we possess, are looked upon as a menace to our neighbors, and that our destruction is a desirable thing.

Now, while we do not profess to have the faith that we should have —we could all do with more—yet it is the aim, it is the object of the teachings of the Elders of this Church to endeavor to instill into the minds of the people faith in God, to have them contend earnestly, as the Scriptures say, "for the faith which was once delivered to the Saints." While this is the aim and the object of the teachings of the Elders—and we are well aware of the weakness of the people—yet we do testify, in the most solemn manner, that God has restored the ancient gifts that were in the Church. The sick are healed. There are hundreds of families in this Territory, thousands of them who never think of anything else but sending for the Elders, as the Apostle James said they should do, in cases of sickness. "Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick," said the Apostle. Now, among the people called Latter-day Saints, this is an almost universal practice, and we solemnly testify that—while we are far from being what we should be, far from having that faith we should have—there are numerous instances of the sick being healed by the laying on of hands. You know this, my brethren and sisters. Not only have the sick been healed, but the blind have been restored to sight, the deaf have been made to hear, and the power of God has been manifested in accordance with the promises he has made. And it is the outpouring of the Spirit in this manner, the confirmation of God's promises upon the people, that makes the Latter-day Saints so united. It is not the strength of imposture. It is not the delusion of shrewd men. It is not because wicked men have deceived this people. It would be impossible to hold them together under such conditions. To do so would be a greater miracle than that which we now behold in the existence of the people. To see a people united together and scattered as they are over this extent of territory held together by a few impostors, —no, such a thing is abhorrent to reason. No man with reason can believe such a statement, and accept that as the solution of this organization—that is, of the problem connected with it. No man can think it. There is something more than this. There is some power beyond this; for, as I have said, if it were not so, we should have some exhibition on the part of good men in establishing such a system as we now behold. One would think they would show their power in organizing. But it is the outpouring of the Spirit of God. Men and women and children, throughout all the congregations of the Latter-day Saints in all these settlements, if they had the opportunity, would bear solemn testimony, in the name of Jesus Christ, that they did receive those promised blessings, that that was the cause of their continuing their association with the people of God, and that that was the reason of their gathering with them to this land or of their coming here.

Now, I know that in talking in this strain it may sound strange to many who have no knowledge of these things. They may think it a very strange thing that men should testify in our day concerning the existence of these things. But let

me ask you: Where is the man of God of whom we have any account in this book, from Genesis to Revelation, that did not have communication with God? Where is there one? Not one. You have no account of a single individual who was a servant of God from the days of Adam, our father, to John the Revelator, who did not have communication from our Father in Heaven. God communicated with the people always when they were faithful.

"But," says one, "we have none now, and we have not had, and therefore God has ceased to communicate His mind and His will to His children."

Do not deceive yourselves. This is the cry of men who themselves are destitute of this power and of this knowledge, and who take this means of accounting for it, and of making people believe that the present condition of things is the condition that should exist and that God designed to exist.

I do not wish to reflect upon any other body of people or upon any sect; I believe there are thousands of excellent people in the world—people as good as any that are numbered in the Church of Jesus Christ of Latter-day Saints — scattered through all the sects and in the Pagan world and in the infidel world. I do not confine my feelings of admiration to those who believe even in Jesus, the Son of God, whom I view as my Redeemer and my Savior. I believe that there are thousands, and it may be said millions of well-meaning, good people, whom God loves, that are numbered among the Pagans and that are numbered among the infidels to Christianity. But at the same time while I thus believe, I know that God has revealed His everlasting Gospel to be preached to the inhabitants of the earth, and when light comes, if men reject it, condemnation follows. And this is the condemnation of our present generation. A great prophet has arisen in their midst. They do not believe it. They do not believe that Joseph Smith was a Prophet of God. They basely and cowardly slew him. Yet he was a Prophet of God, just as much as Elijah, or as Isaiah was, or as any of the ancient Prophets were, and he has founded a system that will grow, that will increase, that will yet be the dominating power in the earth, because the promises of God are to this effect. And this is the sin of this generation. This man came in their midst bringing to them gifts from God, bringing to them a message of love and salvation, and they cruelly and basely slew him in the most abominable manner. But like all the Prophets, his blood has not been avenged. Who ever heard of people being punished for killing a Prophet? Who ever heard of the people turning round and punishing his murderers? Such a case is not known in the history of the world. And it is true concerning Joseph Smith. His blood stains the soil of one of the sovereign States of the nation. He was slain under the pledged honor of that State that he should be protected, and yet his murderers have never been punished. And as I say, this is the sin of this generation. A church was organized by the command of God, and members of that church have been cruelly treated. They have been driven from their homes. Their pathway has been marked by the graves of those who have died in consequence of their suffering. Our track can be traced, or could be traced from Illinois by the graves of our people—

men, women and children—who died of suffering, because they chose to worship God according to the dictates of their own consciences. And who is there that has raised his voice and said one word against this? A few men have done so—a few honorable men—have protested against it; but the great body of the people have assented to it, and have not only assented to it, but they have endeavored to follow us to our retired homes here and destroy us. They are not content we should live in this wilderness land which we found so dreadful, in many respects, and so hard to conquer. We have come here. We have conquered. We have subdued the land by continuous, persistent, and unlimited toil, and we will not cease our exertions to make this a beautiful land, and to extend hospitality to all who visit us. But we have been envied our little possessions—the fruits of our toil, the hard earnings of the last 35 years; we have been envied these; and there are those who think that the best thing that could be done with us is to extirpate us from the face of the earth, blot us out of existence. Now, I say that this is the sin of this generation. God has sent a mighty Prophet who predicted, among other things, the civil war that took place in 1861. It is on record in this book (the Book of Doctrine and Covenants). Joseph Smith warned this nation of it—twenty-eight years before it occurred. He told them the cause of it, and the consequences that would follow. This great Prophet has been in their midst, and they have slain him, and have destroyed as far as possible those who believe in his doctrine. God will hold this generation to a strict accountability for these acts, just as sure as He did the generation who slew the Apostles and those who lived contemporaneous with the Apostles. We may be a feeble people, but we are God's people; no more than our fellow men in some respects, only so far as we obey His laws more than they do; but nevertheless we are God's people, and God will not allow His children to be slain without cause, nor be cruelly treated. He reigns in the heavens. I thank God that He has revealed himself, and that we know Him. He reigns. His justice never sleeps. We will be protected and preserved, and His anger will be poured out upon those who have merited it by their transgression. We therefore call upon them in the name of Jesus, to repent of their sins, to turn away from wickedness and return to righteousness. And if they desire to know whether we tell the truth, let them go to God in the name of Jesus and ask Him, and we will be satisfied with the answer. That is what our Elders tell everybody wherever they go. They tell them to ask God in the name of Jesus, whether the testimony they bear be true or false. Is not this fair? Certainly it is.

May God help you, my brethren and sisters and friends, to receive the truth and to cling to it all your lives, to love it more than life itself, that in the end you may be saved and exalted in the Kingdom of God. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered at the Quarterly Stake Conference, held in Logan, Cache County, Sunday Morning, May 6th, 1883.

(REPORTED BY JOHN IRVINE.)

BLESSINGS ENJOYED BY THE SAINTS — IMPROVEMENT—A PERFECT LAW — WHAT WOULD RESULT IF THE SAINTS OBEYED THE WORD OF GOD IN ALL THINGS — PERFECT ORGANIZATION OF THE CHURCH— NO EXCUSE FOR THE SAINTS WHO SIN — HOW SATAN CAN BE BOUND—EXEMPTION FROM DISEASE AS A REWARD—EXHORTATION.

I FEEL greatly pleased at the opportunity of meeting once more with the Saints in Conference in this place. It is nearly two years since I have had this privilege, during which time many important events have transpired. There is one thing, however, connected with the work of God which is very gratifying, that notwithstanding the perils through which we have passed, though our liberties have been menaced, and the perpetuity of the institutions of the kingdom of God have to human appearances been endangered, we still meet together this day in this Tabernacle unembarrassed from the efforts of our enemies and free to worship our God according to the dictates of our own consciences. This land to which God led us and in which He has planted us is still a land of liberty to us and to all those who are of our faith. To me this is a cause of profound thankfulness, for it is an evidence that God has not forgotten us, that the promises which he has made are still kept in remembrance by Him, and that as a people we have been living so as to receive the fulfillment of those promises and the benefits which flow from them. And there is no doubt in my mind that if the Latter-day Saints will still continue to do as they have done, will be faithful to God, and to the covenants we have made with him, and will persevere in the path which He has marked out and which we have commenced to tread, that we shall still be preserved, that we shall still have our liberty, that our enemies will not have power to disturb or interrupt us to any extent, or to bring down upon us those evils which they have sought after so diligently.

I believe that the testimony of the servants of God concerning the condition of the Saints in this Stake, and in other Stakes is true, and that as a people the Latter-day Saints are striving to live nearer unto their God, and to put in practice more perfectly those holy principles which He has revealed unto us. I believe there is more diligence being manifested in the various Wards and throughout the various Stakes than

has been manifested in the past. I believe that there is a higher standard of life being sought after by the Latter-day Saints. I believe that the Priesthood themselves are seeking more diligently to carry out the counsels which God has given and to set examples unto the people that they shall imitate, and I know that the Spirit of God rests down upon His servants to make them more rigid in the enforcement of the laws that God has revealed unto us concerning the government of His church, so that there may be more purity, a higher standard of purity enforced and maintained among us than has been in the past.

We have had from the beginning of this work revelations given to us concerning the lives that we should lead. We consider the Christian world who have this Bible as their guide, very delinquent, because they do not live up to the commandments which are herein contained, because they come short of obeying the requirements that God has made through the Gospel as contained in the Bible, the Old and New Testament. But I often think of our own condition. We have in this book, the Book of Doctrine and Covenants, which is the word of God to us, a perfect law. Here are contained the requirements, here are contained the ordinances that God requires this people, called Latter-day Saints, to obey. Now, let me ask you, brethren of the Priesthood, let me ask you, brethren and sisters of the Church, how many of us who are here to-day live in accordance with the requirements of God's word as contained in these revelations? I can truthfully say that as a people we do not live up to the requirements that God has made of us. I can truthfully say that as a people we do not obey God's commands to us—the revelations which are contained in this book, and which we receive as the word of God, not to a past generation, not to a people who lived 1800 years ago, but the word of God to us who live now and who constitute this Church of Jesus Christ of Latter-day Saints. This is our rule of life. This is the law for our guidance. It is embodied in this book. And how many of us, I ask again, live in conformity with it? How many of us have obeyed and do obey the word of God as it is here revealed and as it is here printed and given to us? And yet we condemn the sectarian world—all of us who have gone forth to preach the everlasting Gospel—for not obeying God's word given 1800 years ago, and have said that in consequence of this the gifts and graces and the blessings of the Gospel have been withheld from them. We have thus reasoned, we have thus proclaimed to the people and said to them that the cause of the absence of the gifts, the cause of the disappearance of the power, the cause of there being no faith in the land among the children of men to receive the blessings and the gifts of God, was to be found in the fact that they had not obeyed the commandments of God as revealed to them, or as revealed to the ancients rather, in the New Testament by the Son of God. Yet, I believe, notwithstanding what I now say respecting us, that there is a growing disposition among the people—I can feel it myself among the Priesthood, and I believe it extends to the whole body of the Church—a growing disposition to obey the word of God, as it is given to us in its plainness, in its simplicity and in its fullness, and because of this grow-

ing disposition God, having mercy upon us in our weakness and in our infirmities, blesses us as He does, and He saves us from our enemies. But you can readily perceive, if you will reflect a few moments, how much the power of this Church would be increased in the land and before the heavens if the Latter-day Saints were all to obey the word of God as it is given to us in His latter-day revelations. You can readily perceive how united and strong a people we would be, and how much the heavens would be moved in our behalf, the power that would be evoked and that would be brought down to aid us and to deliver us if we only lived in strict conformity to the words of God as they are contained in this book (the Book of Doctrine and Covenants). Each man and each woman can interrogate himself and herself upon this point. Each man can ask himself in the light of the Holy Ghost, how near he comes to fulfilling all the requirements which are here made, or how far he is from arriving at that perfection which these revelations demand, and each woman can do the same, and we can in this mirror of divine truth look at ourselves in our true light and see our reflection by the Spirit of God as it is revealed unto us in these revelations.

For one I know that I am far, individually, from coming up to this perfection. Yet it has been the labor of my life to be a Latter-day Saint. It has been the strongest wish of my heart all my days to be a Latter-day Saint, to be a perfect man if I could be before the Lord. Yet when I read these revelations; when I see the requirements which God has made of us as a people, I bow myself before the Lord and confess in His presence that I am far from being that which I should be, and it may be said that the same is the case with the Church.

Now God designs that we shall be just such a people in every respect as these revelations describe. God did not give us these revelations in vain, they were not spoken idly, they were not given through the prophet of God without a purpose. There was a design on the part of God in giving them, and when you come even to the very weakest, it may be said, of the revelations, or that which is the least obligatory upon us, that which was given merely as a word of counsel—the Word of Wisdom I refer to—we can judge of the rest by the manner in which that is observed among us as a people—a matter which pertains to our bodily life and health, and which is so simple that the weakest can receive and obey it. There will be a people raised up, if we will not be that people—there will yet be a people raised up whose lives will embody in perfection the revelations contained in this book, who will live as the doctrines here taught require, as the laws here revealed show unto us, and they will be raised up, too, in this generation, and such a people will have to be raised up before Zion can be fully redeemed, and before the work of our God can be fully established in the earth. In this book, as I have said, is the pattern of the Zion of God. Here are embodied the doctrines, precepts, laws, ordinances,—everything in fact that is necessary in order to make us a perfect people before the Lord.

The perfection that we have arrived at to-day is due to these revelations. The organization of this people is such as is not to be witnessed anywhere else on the face of the earth. You may travel from one

end of the land to the other; you may travel from the equator to the poles, and in no land and among no people will you find such an organization as that which we have in this land, or rather that which belongs to this Church. And it is due to the fact, that God gave commandments through His servant Joseph Smith, by which we have been oaganized upon a principle and a platform that is superior to anything known among men. There is nothing to equal it. This Church in its organization is adapted to a branch, to a small handful of people. It was well adapted to the condition of the six persons who composed the Church on the 6th day of April, 1830. It is as well adapted to the condition of the Saints to-day, covering hundreds of miles of territory, as it was to the six persons who composed the Church at that time. It will be as well adapted to the government and organization of the people when the Church of Christ shall extend itself throughout the earth, and when the whole people will become the people of God, when every knee shall bow and every tongue confess that Jesus is the Christ—just as well adapted then as it is now. God organized it; God has prepared the way for it; and when Zion is organized properly, it will be found to be as admirably adapted to the wants of the children of men as the organization of the Church is to-day to the wants of the people. There will be nothing lacking. In every particular it will be found adequate to the wants of humanity. The evils under which mankind groan to-day, are attributable to the false organization of society. The evils under which we groan as a people and from which we suffer are not due to any lack of knowledge as the method or the means that will correct these evils, but they are due to the fact that we ourselves fail to conform to the organization which God has prescribed, which God has revealed.

I wish we could all understand this; but it is true, it is as true as God lives, that the Gospel of Jesus Christ is admirably adapted, in fact, perfectly adapted to save man from every evil under which he groans to-day. What has it done for us? Why, as far as it has gone it has saved us; it has saved us from every evil so far as we have gone. And as for adultery, to which allusion has been made, and fornication, there are no people on the face of the earth that will be damned with a greater damnation for that sin than we, if we be guilty of it. Why? Because there is no necessity for it. The necessity that men may plead as an extenuation for their practices with the opposite sex in the world ceases to exist in the midst of the Latter-day Saints. What necessity has any man to meddle with any woman that does not belong to him? In other lands the laws make men adulterers in many instances. That is a hard saying, but it is a true one. Men are driven by their passions, very frequently, because of unjust laws, to commit crimes that their souls revolt at. But is it so with us? No. God has given unto us a more perfect law. He has commanded us to marry, all that can marry; and there is no man among us that can plead that which others may in a different state of society; no man can do that amongst us; and therefore I say that those men and women among us who commit adultery and fornication will be damned with a deeper damnation than any other people, because there is no necessity for it. If a man wants a wife he can get one among the Latter-day

Saints. You organize society aright, as God contemplated in these revelations, and those evils under which we now groan—this dishonesty and this disposition to take advantage of each other—will be done away with. God has devised a plan and has revealed it, that in its operations will relieve mankind from those evils and the commission of those sins to which they are now subject. When we are organized properly theft will cease among us, for the temptation to steal will be removed. Organize us properly, and the temptation to take advantage of our neighbor will cease, because there will be no profit in it or connected with it. And it is all contained in this book. God has revealed it fifty years ago in plainness to this church, and we for fifty years have been crawling along at our slow gait without obeying the word of God, that is so plainly revealed, and that might relieve us, if we did obey it, from all those evils.

Now, my view of the Gospel is, that when it is obeyed by mankind the power of the devil will cease. That is my view respecting a part of the power that will be brought to bear to bind Satan. Satan will be bound because he will not have power over the hearts of the children of men. Why? One reason will be because they will have obeyed the more perfect law which will have relieved them from his power. You take the majority of the Elders of this Church, who are faithful to the Gospel of Jesus Christ, and Satan has but little or no power to tempt them to commit adultery, to commit sin with their neighbor's wife or with the opposite sex; they are to a great extent relieved from that, and so far as that crime is concerned Satan has but little power to tempt them, because they have obeyed a more perfect law. In the Gospel of the Lord Jesus Christ as God has revealed it unto us, there are laws so perfect that when this people called Latter-day Saints shall obey them they will be so far lifted up above the power of Satan that he will have but little power to tempt them. But we never shall be emancipated from the power of Satan until we do obey these laws of God. An obedience thereto will bring emancipation to us and to every human being on the face of the earth, and it is upon no other principle that emancipation can be brought. It will not be as many suppose by our being withdrawn, without volition on our part, from the influences of Satan; but it will be by our obedience to the laws of God, by our conforming to the requirements which He makes of us, by our putting into practice all those higher laws which God has revealed, and which He designs we shall practice. Any soul that is waiting for some outward deliverance, waiting for some time to come when by some extraneous means, and independent of our action and the exercise of our agency, deliverance will be brought, he will wait in vain, I am afraid. Not that I would convey the idea that God is not going to help us, that God is not going to do it by His power; I would not convey any such idea, because I know and you know that without God's help all our efforts are powerless, and it is vain to seek to do anything in and of ourselves; we cannot do it. Human nature is too fallible to do anything of this kind; but we must exercise the powers God has given to us by obeying His law, by conforming to His requirements. In this way we will be emancipated through the blessing and aid of God upon us, and in this way the earth will be redeemed from the power of

Satan. The more people obey the laws of God, as God has revealed them, and as they are embodied in the Gospel of Jesus Christ, the nearer they approach unto God, the more they become like Him, the more power they get over themselves and over the adversary. If there could be a man or a community found who lived in strict obedience to all the laws taught in this book, [Doctrine and Covenants] you would find almost a perfect people; you would find a people in the condition of the people of Enoch—that is, they would be approximating to that perfection which he and his city obtained, and which caused them to be translated.

When God revealed the Gospel, He designed that we should obey these laws. He taught us in the first place that it was necessary to have faith in Jesus Christ, then to be baptized for the remission of sins, then to have hands laid upon us for the reception of the Holy Ghost. Then the people that were scattered were taught to gather out from the nations of the earth. Every law that they obeyed brought salvation. Every time they bowed in obedience to the requirements of God, they brought, by their obedience, salvation to themselves and to their families, so far as their families conformed to the requirements. When they got to Zion, if they obeyed the law of tithing, it brought salvation. And so with every other law that God has taught in the revelations that have been given unto us, and the men, as I have said, who have the most faithfully complied with those requirements have emancipated themselves, through the blessing of God, the most perfectly from the power of Satan. I look upon the men and upon the women who have entered into the new and everlasting covenant concerning patriarchal marriage as being more advanced than their brethren and sisters who have not obeyed that law. And if a community were found who would enter upon the order of Enoch as God has revealed it and who would hold themselves and their property subject to that law, I should look upon them as still more in advance and still nearer to that perfection which God designs to bring about in Zion among the Latter-day Saints. It should be the aim of every man and every woman in this Church to thus conform to the law and to the will of God, because by so doing they bring salvation to themselves and to their children, and if they persevere in doing so, God will bless them in their efforts, and they will eventually be brought to live with Him and to dwell in His presence, and to receive the exaltation and glory that He has in store for them. Now, I have obeyed those laws thus far, because I know they have these effects. I obey the Word of Wisdom—or try to obey it—because I know it brings a blessing. And in like manner I obeyed the ordinance of baptism; in like manner I submitted to have hands laid upon me for the reception of the Holy Ghost; in like manner I pay my tithing; in like manner I have gone on missions and done that which God has required of me, because in each and every act of this kind I knew that God intended to bring salvation to me if I would be obedient. And I obeyed the doctrine of patriarchal marriage, upon the same principle, because I knew that it was a principle of salvation and of exaltation, and that if I would be exalted in the presence of God I must obey the law. So it will be with other laws which are yet in the future, and which God

will reveal to us as we grow in grace and in the knowledge of the truth. He will continue to give revelation upon revelation, precept upon precept, and He will reveal unto us more light and more knowledge and give unto us more power and more of the gifts and graces of the Gospel as we become more perfect in keeping the laws He has already revealed.

It has been said—and I think all who have had any experience know that it is true—that in families where the Word of Wisdom is obeyed there is greater faith in administering the ordinances of the house of God unto those who are sick. We have a Bishop in Salt Lake City who, I believe, took an account of the number of those who were sick in his Ward, and he brought a statement to the President's office to the effect that in the families where the Word of Wisdom was strictly observed fewer deaths had occurred than in families where the Word of Wisdom was not observed. Diphtheria or some other disease was raging at that time in the city, and in his ward in particular, and his mind was turned to this matter, and after making inquiries he satisfied himself that there were more cases of healing and restorations to health through the administrations of the Elders by the laying on of hands in families where the Word of Wisdom was observed than in families where it was neglected, and that deaths were more frequent in the latter.

[President Taylor: There were none died in the families where the Word of Wisdom was observed.]

President Taylor says there were none died in the families where the Word of Wisdom was observed. Is it not natural that this should be the case? Have we not as Elders proclaimed to the world that the sectarians do not have the gifts and graces of the gospel because they do not keep the word of the Lord, do not keep the commandments of God? Has not this been our testimony to the nations of the earth? Yes, all of us who have gone forth to proclaim the word have thus testified time and time again. Will not that rule apply to us as a people? Certainly it will. The men who obey the laws of God most perfectly, and the women who do so, have the greatest faith, and God will bless them in proportion to their faith; He will bless their families according to their faith; the gifts of the Spirit will be manifested more in their behalf than upon those who deliberately violate or are careless concerning the word of God. This is certainly true. So it is with every law that God has given. The nearer we approach unto God the more perfect we live in accordance with the revelations He has given, the more faith undoubtedly we will possess, the more God will hear us, the nearer the heavens will draw to us, the more the heavens will be opened to us to hear our cries and to answer our petitions. And, as I have said, the day will come, if we obey the laws that God has given, that Zion will be redeemed and the adversary will not have power over us to tempt us, and try us, and to afflict us as he does at the present time.

It may be thought I am enthusiastic in thus speaking, but I think I am not; I do not think I am the least enthusiastic on this point—that is more than I am warranted in being from that which God has said unto us as a people. I do not expect any salvation or redemption for Zion upon any other principle than this I speak of. I do not expect that Satan will be bound in any other way. Of course God will

bring His power to bear; He will do it. God will have the glory of it, because it cannot be done by man. Man's power is insufficient to accomplish it. It must be done by man's obedience, by man's submission to God's law, by man's continually doing that which God commands him and requires of him, and in this way alone can it be brought about.

It may be said, as has been said, that the seed of the righteous shall multiply and increase in the land and possess the land. But supposing we do not marry, supposing we remain single, can that blessing be brought about? In our case, certainly not. It requires obedience to law on our part to bring about the fulfillment of that promise. We must marry as a people. Men must take wives. The daughters of Eve must marry the sons of Adam in order to bring about the fulfillment of that promise. But supposing this people were to refuse to marry, neither this prophecy nor promise could be fulfilled through them; it would have to be fulfilled through some other people. Obedience is necessary on the part of the people to bring about the fulfillment of this prediction, and so also respecting the binding of Satan. God bestows the gifts and graces of the Gospel according to their obedience, and it should be the aim of every man in this Church not to rest satisfied with his own condition until he has bowed in obedience to the laws of God. If a man had but one wife, and the Spirit of God moved upon him to take more than one, should he refuse to obey the promptings of God in that respect? Not to gratify lust, not to gratify any improper passion, but to obey the law of God, because if he did not obey that he could not receive the blessing. So with all the laws in this book which are yet unfulfilled. If there be a law that we have not fulfilled, it should be the aim of every individual in this Church to prepare himself to fulfill that law as fast as he can. I look upon this as an obligation devolving upon every man, woman and child in Zion; not upon the First Presidency alone, not upon the Twelve alone; not upon the Presidents of Stakes alone, not upon the High Councilors alone, but upon every man and every woman in the Church of Jesus Christ of Latter-day Saints; going on from the first principles to perfection, carrying out in our lives all the laws that God has revealed to us, until Zion shall be fully redeemed, and the way be prepared for the coming of our Lord and Savior Jesus Christ.

It is very wonderful to me what God has done and is doing with us as a people. When I look at this work; when I contemplate how the Prophet Joseph commenced it and how it has grown; when I see this immense congregation assembled here this morning, I cannot help thinking that if the Prophet had lived to behold such a scene, his heart would have been filled with gladness. There has been no word, no promise given unto us by the servants of God from the beginning that has not been thus far fulfilled, and the remainder will be fulfilled. God is carrying forward this work with an irresistible power, and those who will not obey the law of God will be left behind. This is an awful thought to me, there is something awful in the reflection. When I read the history of the Church and see the names of many men who have been prominent in it, I ask myself, where are these men to-day? Where is their posterity

to-day? Men who in their day and generation were mighty in this work, who helped to establish it, who helped to spread it. And they have disappeared. Their names are lost from among the Saints of God. Their families have disappeared—gone into oblivion. When I think of it the thought is almost too awful to contemplate—the idea of being lost in connection with this work, this work in which all our hopes are centered, and which is dearer to us than life. Who is there among us to-day, who has the Spirit of God, who would not rather be taken out and shot on this public square than lose the spirit of this work, than be separated from the church and lost to all hope, all the promises, and all the glorious prospects of our salvation and redemption? Why, it is the most awful thought I can contemplate. The thought of it fills the soul with horror. But there is only one way in which we can remain connected with this Church, and that is by keeping step with it, by marching onward, obeying the counsel that God gives through His servants, and by being pure in all our thoughts, in all our words, and in all our actions. In no other way can any human being—however great his attainments, however great the blessings he may have received, however great the promises which have been given unto him—ever remain connected with this work.

Therefore, let us be obedient. Let us correct our lives if we are in fault. Let us repent of our sins and put them far from us. If we have sinned let us humble ourselves before God, and in the very depths of humility ask forgiveness of our transgressions, and let us lay ourselves and all we have—everything that God has given to us, every faculty of our mind, every power of our body, everything that God has placed within our control, all the property and everything that he has placed in our stewardship—let us hold all subject to His will and to His counsel, willing to go, willing to come, willing to give, willing to withhold, willing to do everything that God requires of us with glad hearts, for in doing so we secure unto ourselves our salvation and exaltation.

My brethren and sisters, you who have tasted of this precious word of God; you whose souls have been filled with the Holy Ghost; you who have felt its joy, its peace, and the glorious feelings that it produces in the human heart—would you forego this for anything else upon the face of the earth? Would you exchange it for anything else? No, you would not. You have seen the time—every one of you who have had the Holy Ghost resting down upon you—when you have felt as though you would rather part with your lives than you would part with that spirit.

Well, now, be entreated of me, a humble servant of God, this morning, to repent of your sins and put them away from you; repent truly and sincerely of your follies, hardness of heart, rebellion, stubbornness—repent, I say, in the name of Jesus, and bow yourselves before Him, and entreat Him for the outpourings of His Holy Spirit until your hearts are filled therewith and you have received a forgiveness of your sins. And then when you have done that, go forward, seeking diligently to comply with all the requirements of the Gospel of Jesus Christ, as it has been revealed unto us, until we shall be brought back into the presence of our God and be crowned with glory, immortality and eternal lives, which I ask in behalf of all, in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered in the Tabernacle, Provo City, Sunday Afternoon, December 3, 1882.

(REPORTED BY JOHN IRVINE.)

INTEREST IN THE WORK OF GOD—FAITH IN THE DESTINY OF THE PEOPLE—"MORMONISM" A "KNOTTY PROBLEM"—NO FREEDOM FOR THE SAINTS—GOOD EFFECT OF SIFTING—GROWTH OF THE KINGDOM—COMMANDMENTS TO THE SAINTS—TRAVELS OF THE SAINTS COMPARED WITH JOURNEYINGS OF ANCIENT ISRAEL—INSPIRATION OF PRESIDENT YOUNG.

I AM deeply interested in the welfare of Zion. There is nothing that tends to benefit the people of God in the least degree in which I have not a deep and abiding interest. My feelings and desires are interwoven and centered in this latter-day work. I should have no other interest, desire, or feeling, and so far as I know I have not. I am thankful for this, because it does not seem to me to be any task to do, so far as I am capable, whatever the Lord calls me to do in the work of the ministry, or in the building up of Zion. I am proud to say this comes natural to me. I have no praise to bestow upon myself for it, and I ask none. I have no credit to claim on that score. I have this disposition and desire and I thank God for it. I feel that if Zion prospers all is well, and if Zion does not prosper, then my own happiness and prosperity is in jeopardy. For I expect nothing outside of the Gospel. I expect to gain no favors of the world. I do not court nor expect the love or sympathy of the ungodly. I do not care for their favor. I do not seek nor desire their society any further than it may be possible to do some good. If I am sent to preach the Gospel to them I am willing to go and labor among them and do all the good I can; but when I get through with the labor that devolves upon me, by virtue of that calling and appointment, I feel—and I speak from experience when I say this—like other missionaries, most grateful for the privilege of getting home. I never was particularly pleased to go away. I went on a mission when I was quite a boy—some 25 years ago—and I have been engaged in missionary duties and labors more or less ever since. I have never been out of the harness, nor laid my armor on the shelf, nor have I sought to be released from that day to this. I have always been on the altar, so to speak, ready and willing to do whatever is required of me to the best of my ability. I am just as willing to-day as I ever was in my life. I expect to become more and more willing as I gain experience, as I get older—that is, if it is possible to advance in that direction, and I presume it is.

I have great faith in the destiny of this people. I never had any doubts or fears in regard to the destiny and final triumph of the people

of God. I can remember the time when I was quite a little boy, when we were hurried very unceremoniously across the river Mississippi from the city of Nauvoo just previous to the bombardment of the town by the mob. I had a great anxiety then—that is for a child—to know where on earth we were going to. I knew we had left home. We had left it willingly—because we were obliged to—we left it in a hurry, and we were not far away when we heard the cannonade on the other side of the river; but I felt just as certain in my mind then—as certain as a child could feel—that all was right, that the Lord's hand was in it, as I do to day. My feelings have been the same from that day to this. I know that Zion is onward and upward. I know that God has charge of His great latter-day work; that His hand is extended over His people for good; that He will work out their deliverance; that He will bless them and increase them upon this land until they shall become powerful and terrible to the wicked nations of the earth. We are now, it would appear, becoming troublesome to the nation of which we form a part, so much so that one of the greatest men of the nation, feeling unable to deal with this question of "Mormonism," this "knotty problem," actually called upon the government of Great Britain to help to stop the progress of this work. You know what Secretary Evarts did a few years ago—he actually appealed to the several European governments to pass laws, or do something else to prevent the "Mormons" coming from their respective countries to this "asylum for the oppressed, this land of liberty." I am happy to say, however, that the wisdom exercised and manifested by some of the notable ones of Great Britain was greater than that exercised by some of the notable ones in our own land. They had sense enough to know that they had no business to deal with any such question, and they rather snubbed the poor deluded Secretary, and through him the Government of the United States, by telling them that it was a matter over which they had no control. There—in the "effete governments of the old world"—a man might worship God, the devil, or a yellow dog, and it would be all right; but in the United States—the much-vaunted "land of liberty"—while a man might worship the devil, or a yellow dog, he must look out and be very chary how he undertakes to worship the true and living God; for if he undertakes that he will have trouble on hand the first thing he knows. The Methodists may worship a God without body, parts or passions, who sits on the top of a topless throne, and the Government will say nothing about it; but as sure as you undertake to worship the God of Abraham, Isaac, Jacob, Jesus and the Apostles, they are after you with "sharp sticks" in the shape of inimical laws, unconstitutional enactments, missionary judges, governors, marshals, etc. We have proven this, and we know it is true. It is not because we have not the truth; it is not because we have not revelation; it is not because we have not Prophets, Apostles, and inspired men; it is not because we have not the Priesthood; because if we had not these we would be like the rest of the world, and they would be no more concerned about us than we are concerned about them. Why are they not as troubled over the rest of mankind as they are over us? Simply because they have nothing to fear from them; they are all sailing

in the same boat, all going down the same stream; they are all "birds of a feather," if you please. But here is something that is opposed to that downward tendency; here is something that is going up the stream, something that is going in an entirely different direction from the rest of mankind. And they howl about it, and say, "If we let this kind of thing go on we shall lose our place and nation." Something has got to be done, they say, to stop the onward progress of this abominable "Mormonism." Now, mark it—this abominable "Mormonism!" If a man is a thief in Utah, it is because he is a "Mormon." If he is a liar, it is because he is a "Mormon." If he commits adultery, it is because he is a "Mormon." If he commits murder, it is because he is a "Mormon." It is not because he is an adulterer; it is not because he is a murderer; it is not because he is a liar; it is not because he is a thief, that he does these things, but it is because he is a "Mormon!" Now, why is this? Is it because the world do not know to the contrary? No, it is not, for they they do know better—that is, the great majority of mankind that know anything about us. I acknowledge that there are a great many in the world who do not know anything about us; they simply believe the slanders of a few malicious scribblers concerning us. But it is not the ignorant and deceived that are seeking to bring trouble upon this people, but the crafty, whose crafts are in danger. They cry out, "delusion! delusion!" in order to distract attention from their own delusions, from their own sins and corruptions. They try to scare the people away from their own infamies, and turn them upon the Latter-day Saints. But it is a poor miserable dodge and will not succeed. Their crafts are not only in danger, but they are doomed to fall. But the truth is not in danger, and it is destined to continue until it accomplishes its mission. This is my testimony, and I predict this without any fear of being a false prophet. I do not fear to prophesy this, because the Lord God Almighty has foretold it. God has declared it by his own voice, and by the voice of angels, and of Prophets, and I believe their testimony. I know by the Spirit of God in my own heart that their testimony is true; I know that the kingdom of God will succeed and finally triumph. While I say this, I do not say we will not have to pass through tribulation, that we may not have to be scourged for our weaknesses, follies and shortcomings; for I do not know any more effectual way in which the Lord could bring us to our senses, that the chaff, the smut and the refuse may be sifted out and the wheat preserved, than to suffer to be scattered among us the influences of the world, the leaven of unrighteousness, that that which is no part of the body of Christ may be separated and the good perfected, cleansed and purified. Those who are corrupt do not belong to the body of Christ's Church; it is only that which is pure and holy that can have a part therein. We have all got to be fashioned, modelled and reformed, before we can become like unto our Savior. A man who is deformed by iniquity, lack of faith, by wicked and unrighteous practices, can never reflect the image of his Creator, until that deformity is removed. We must purify ourselves before God, and this is what the Gospel of the Son of God—by some called "Mormonism"—teaches us to do. We say that "Mormonism" is onward and upward, and as I have said, I have never had any fears as

to the ultimate triumph of the kingdom of God. Upon what are our hopes based? What is the foundation of our expectation in regard to this matter? Is it that all the people will do right? Do we expect or hope that all the people will be saved with a full salvation? Do we expect or hope that all the people that are now numbered among the Latter-day Saints will be true and faithful to the end? No; we may justly fear that many will fall by the way. But there will always be a sufficient number of this people, and of their children and children's children, and of the honest in heart who are at present in darkness but who will yet come to a knowledge of the truth, who will be sufficiently faithful to the covenants that they make with God, that the Kingdom will never fall or be left to another people. I judge this from the history of the past. It has been so from the beginning until now, and this is a glorious assurance to me, besides the testimony of the Holy Spirit in my heart, that this will be the case in the future. Notwithstanding many have fallen by the way and have manifested intense hatred towards the work of God in which they were formerly engaged, and have done their utmost to destroy it, notwithstanding all opposition of this character, the Kingdom has grown steadily and unmistakably from the day it was organized, April 6th, 1830, unil the present moment, and it will never cease to grow. We may be brought under affliction, if not under bondage. Now for my own part I do not care to be brought under greater bondage than I am under at the present time. I feel in my heart as though I was under as much bondage as I care to bear without some more help from the Lord and from my brethren. When I am restrained by unjust laws or bills of attainder from exercising the rights of citizenship, from worshipping God according to the dictates of my own conscience, and openly practicing the principles of my religion, which are in strict accord with the holy Scriptures, the Bible; when I am legislated against contrary to the constitutional law of the land, and my rights interfered with and trampled upon without a cause, I feel that is about as much bondage as a free born American citizen, never convicted of any crime, ought to submit to. That is the case at present to a certain extent; but we are not yet very much hurt. It cools our affections a little for "Uncle Sam," or the administrators of government, but draws us nearer to God and closer to the precious principles of the Constitution, and excites our sympathy for our misruled country. But all the powerful engines that have been framed for the destruction of the liberties of the Latter-day Saints have hitherto proven in the main failures. The framers of these engines of destruction, and base plots, have not been able to accomplish by them the objects for which they were intended. In consequence of this, our enemies are dissatisfied with themselves and with the Government because of their failures. It is not because we have opposed them; it is not because we have used any violence; it is not because we have resisted any wicked and corrupt law, for we have said but little; we have simply let them do as they pleased, knowing that they are in the hands of the Lord, who will suffer them to go just as far as will subserve His purposes, and when they have gone that far He will say to them, as He says to the mighty deep, "Hitherto shalt thou come, but no farther: and here shall

thy proud waves be stayed." They can go no further than He permits them, and inasmuch as we do right and keep the commandments of God, we need have no fear; but if we play into their hands, cater to them, encourage them, and give them of our strength and support, then we may some day expect to be caught in their meshes, for as Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." When we become servants of the enemies of the people of God, we will find we have got unmerciful masters. We have come to these mountains to serve the Lord. We have not come here to serve ourselves, nor to serve man, nor to serve Babylon. The voice of God has been to us, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And, furthermore, it is said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." This is the call that is made upon the Latter-day Saints. Now what will it avail us if we come out from Babylon and bring the customs of Babylon with us? What will it avail us if we come out from among the nations of the earth and mingle with the ungodly, the infidel, worship idols, and do all manner of evils? What good will it do? I can tell you what harm it will do. It will just add that much more condemnation to those who have been called to be not unequally yoked with unbelievers, etc.; they will be held that much more culpable before the Lord; "for unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more." We know what is good, and if we do it not, we then are guilty of sin. Much has been given unto us, therefore much is required at our hands. If our righteousness exceeds not the righteousness of the modern Pharisees and Scribes, what better are we than they? We are called to be the salt of the earth. What say the Scriptures? "If the salt shall lose its savor, wherewith shall it be salted? The salt shall thenceforth be good for nothing, but to be cast out, and to be trodden under foot of men. I give unto you to be the light of the world; a city that is set on a hill cannot be hid. * * * Therefore, let your light so shine before this world, that they may see your good works." That is our calling. We are not called to be infidel to the work God has commenced upon the earth, to be infidel to the truths He has revealed unto us, but we have been called out from the midst of the earth that we may be the servants of the Lord, that we may be His chosen people, that we may raise up a righteous people, and that we may so live that God will acknowledge and own us, and that we may claim Him to be our Father and our God.

When we came out here we came out from the midst of bondage and very much oppression and tyranny. Some of the brethren were talking to us yesterday about bondage; and it is said in the revelation that "ye must needs be led out of bondage by power, and with a stretched out arm."

Now, the Lord also promised that He would raise up a man that should lead the people out of bondage; and, further, He promised that when He should raise up that man His angels should go before them and also His presence, not as it was in the days of the children of Israel in the wilderness, when His angel went up before them, but not His presence; but in the last days the Spirit of God and the angels shall go before the people and shall follow after them.

There are some wonderful events to transpire in the future, but one of the most wonderful events has already transpired, but that event, I suppose, like that witnessed by the children of Israel in the dividing of the waters of the Red Sea and their pilgrimage to Canaan, will be left to other generations to appreciate. I do not think that the children of Israel thought a great deal about their crossing the Red Sea in the way they did. Perhaps they thought it was done upon natural principles. They probably attributed the separation of the waters to some natural causes, and failed to see the hand or power of God in it any more than the people of Missouri, in 1878, saw the power of God in a cyclone there, which was so powerful that it lifted the water and mud out of a large lake in its course clean to the solid ground or bed rock, leaving a dry pathway from shore to shore about a quarter of a mile wide, carrying away and scattering thousands of fish over the country for miles away, and it was some little time before the water flowed back to its level in the lake. This was accounted for, I suppose, on scientific principles. It was the power of this electric storm that raised the water out of the lake, swept it clean to bed rock, carrying everything before it, and leaving a path upon which people could walk dry shod! They do not think God had any thing to do with it. But by and by their children may think the power of God was manifested even in this. Doubtless the children of Israel learned to thank God for dividing the waters of the Red Sea and allowing them to pass through dry shod, while the Egyptians who were pursuing them were drowned.

A wonderful event has occurred in these last days among this people, an event many times more wonderful than the marching of the children of Israel from Egypt to the holy land. It is only a short distance from the River Jordan to the land of Egypt—only a few hundred miles—and yet they wandered about for forty years seeking the goodly land, until every last one of them, except two, had fallen asleep because of their rebellious spirit, and only their posterity were permitted to enter the holy land. Now, what has happened in this dispensation? This people have crossed deserts that are beyond comparison with those traversed by the children of Israel. They were not fed by manna it is true, although they were fed with quails in great abundance on at least one occasion, and they performed a journey nearly four times as great as that performed by the children of Israel—which occupied them forty years—in the course of a few months. Now this was a wonderful thing. We had to make the roads, build the bridges, "kill the snakes" and withstand the attacks of the Indians while crossing the trackless deserts. And when President Young first set his foot upon the ground where the Temple now stands in Salt Lake City, by the testimony of the spirit of God that was in his heart, by the inspiration

of the Almighty, he exclaimed to the pioneers: "Here we will make our resting place, and here is the spot upon which we will build the Temple." He had before seen an ensign descend and light upon the mountain peak—which is now called from that circumstance "Ensign Peak"—which was an indication to him that this was the resting place God designed for His people. God led this people from the midst of their persecutors, delivered them from prison bars and fettering chains, delivered them from bondage, brought them out here and made them free—as free as any people upon the earth. I am at the defiance of the world to-day, to show me an equal number of people any where that enjoy greater freedom or liberty at this moment than the Latter-day Saints do, notwithstanding the efforts of our enemies to the contrary. It cannot be done. We were led out of bondage by the power of God. The angels of God and the power and presence of the Almighty accompanied us, so much so that notwithstanding the country was covered with sagebrush and crickets, presenting the most forbidding appearance President Young was enabled to point out where the Temple and city would be built. He said: "You may go north and south, east and west, and explore the country all over, but when you have done it, you will come back and say that this is the spot where we are to settle." And that has been the universal experience and unwavering testimony of the people that have enjoyed the spirit of their religion from that day to this. There is no where between here and the Pacific coast, no where between the frozen zone in the north and Old Mexico in the south, where this people could enjoy more liberty or prosper better than we have done and do in the midst of these mountains. Over thirty years experience has proven this beyond the possibility of doubt, and this is an evidence that those who led the people were inspired of God, inspired to teach, inspired to build, inspired to cultivate and reclaim these deserts, inspired to dedicate the land and the waters unto the Lord, that they might have His blessing poured out upon them, that they might be changed from sterility to abundant fruitfulness, and this the Lord has done for the people.

Now, it is quite possible that the Lord will raise up somebody in the future who will be powerful and mighty to lead the people to rebuild the waste places of Zion, but when He does, the power of God which has been manifested in the leading of this people in the past will not be forgotten nor despised, but will be more apparent to future generations than to this, and will be regarded quite as remarkable and as wonderful as anything that will occur in the future to them that participate in the scene. When God leads the people back to Jackson County, how will he do it? Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey, herding and guarding their cattle by day and by night, and defending themselves and little ones from foes on the right hand and on the left, as when they came here. They will find the journey back to Jackson County will be as real as when they came out here. Now, mark it. And though you may be led by the power of God "with a stretched out arm," it will not be more manifest than the lead-

ing the people out here to those that participate in it. They will think there are a great many hardships to endure in this manifestation of the power of God, and it will be left, perhaps to their children to see the glory of their deliverance, just as it is left for us to see the glory of our former deliverance from the hands of those that sought to destroy us. This is one way to look at it. It is certainly a practical view. Some might ask, what will become of the railroads? I fear that the sifting process would be insufficient were we to travel by railroads. We are apt to overlook the manifestations of the power of God to us because we are participators in them, and regard them as commonplace events. But when it is written in history—as it will be written—it will be shown forth to future generations as one of the most marvelous, unexampled and unprecedented accomplishments that has ever been known to history.

I believe with all my heart that President Brigham Young was a man mighty and strong whom God Almighty raised up to lead this people out of bondage. What do you believe about it? And I believe He did it by the power of God and the help of his brethren. I *know* that he did it, and I know since that event that this people have been comparatively, to a great extent, free from malicious courts, from imprisonments, from chains and fetters, from mobocracy, and from injury by persecution, and they have thriven, prospered, multiplied, built and inhabited, planted and reaped the fruits of their labors and rejoiced in them ever since. And we have never been in bondage since, and we need not have been under what bondage we are if we had only done our duty, kept the commandments of the Lord, followed the counsels of His servants implicitly and without doubt in our minds, we would have been as free to-day as we were the moment we set foot in these valleys.

This is my testimony in relation to this matter. God has led His people out of bondage, and he has given them these strong mountain fastnesses for an inheritance. This will be a land of Zion unto us. We shall rejoice in it and prosper exceedingly, if we continue to do our duty. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

Delivered at the Quarterly Conference, Parowan, Sunday Afternoon, June 24th, 1883.

(REPORTED BY JOHN IRVINE.)

LEADERS OF THE CHURCH INSPIRED — MAN'S FREE AGENCY — TRUE INDEPENDENCE—JOSEPH SMITH ON CHURCH GOVERNMENT—FALLEN CONDITION OF MANKIND—GOD'S PROMISE TO ABRAHAM—NEW AND EVERLASTING COVENANT — DIFFERENCE BETWEEN SALVATION AND EXALTATION — TESTIMONY IN REGARD TO PLURAL MARRIAGE — POLITICAL CRISIS—WHY THE SAINTS ARE OPPOSED.

I WANT to say to the young men and the young ladies and to all the people—but especially our children, the youths in Israel—that the leaders of this people do not speak of themselves. That which they are striving to impress upon the people is of the Lord and not of man. The Latter-day Saints have not been gathered from the different nations of the earth, and brought together in these mountains to worship man, nor to serve man, to be their slaves, nor to be obedient unto man, and if anybody has such an idea or intention they have got hold of the wrong people. The people who are gathered here are not the people calculated to do such a thing. The faith we teach throws everybody upon their own responsibility; they are at liberty to act and choose for themselves, and all will be held responsible before God for their faith and conduct. The free agency of man is and always has been a prominent doctrine in this Church, and no one advocated it more strongly than the Prophet Joseph Smith. The free agency of man is inseparably connected with intelligence, as the revelations of God in the Doctrine and Covenants plainly and explicitly declare, that all intelligence is independent. Without this agency there would be no self-existence. And because of this agency, which existed in eternity before the worlds were, with intelligent beings, with our spirits when they existed in the spirit world—through the exercise of this agency Satan fell, and all those who clung to him and rebelled against our Heavenly Father. Brother Cannon has impressed us with the idea that obedience to correct principle, believing in the truth and living it and obeying it, is as good an evidence of independent thought and character—and perhaps a little more so—than to be disobedient; that no man, woman or child will be more independent by rejecting the truth, by disobeying correct laws and correct principles, than those who receive and obey the truth with contrite hearts. Now, what say you, you must all judge for yourselves, and choose what you will be. My experience and observation of the Latter-day Saints is that they are the hardest people I know anything about to either drive or lead in a wrong direc-

tion. Brother Cannon speaks of President Young and President Taylor, and other good men, our leaders, being led, as it were, by a hair in obedience to the Priesthood, which implies simply obedience to truth and to correct doctrine, and to righteousness. This is the explanation the Prophet Joseph Smith gave to a certain lawyer in his time who came to see him and his people and expressed astonishment and surprise at the case with which he controlled the people, and said it was something that was not to be found among the learned men of the world. Said he: "We cannot do it. What is the secret of your success?" "Why," said the Prophet, "I do not govern the people. I teach them correct principles and they govern themselves." I have been young, now I am getting old and expect to pass away soon, as well as all those who have been for many years before the people serving the Lord, and laboring to promote the welfare of the people; but from my youth up I have observed the dealings of God with the Latter-day Saints. I am pretty well acquainted with them. They are pretty well acquainted with their leaders. They are pretty well acquainted with the voice of truth, and they know it when they hear it as a rule—that is, all those who are humble and prayerful and who love the truth and the voice of the good Shepherd, they know it when they hear it, and when principles are taught that are good, that come from God, they comprehend them and receive them. But as Paul said in one of his epistles to the ancient Saints: "There is a law in our members, warring against the law of the spirit and bringing our bodies into bondage to the law of sin and death." That is, the lusts and desires of the flesh and the pride of life which we have to war against. And this warfare commences as soon as we begin to grow up to maturity. It is this that lays the foundation for rebellion. As soon as this begins to manifest itself in us, in our youth, so soon we need to begin to curb it. And here comes in the duty of parents in their Priesthood and calling, to watch over those children that are given them of the Lord, which are lent to them for a season. It is required of them to teach those children the law of the Lord and the ways of the righteous, and to restrain them from passions, from anger, from strife, from contention, from envy, from jealousy, from disobedience; to impress them with the necessity of doing right and repenting of wrong whenever they do it, that they may hold in check the passions that are common to our nature; and to show them how to enjoy all that the Lord has designed for our happiness in this world and our exaltation in the next without excess, without allowing our tabernacles to be used as instruments of sin and wickedness.

We have heard during this conference—and especially this forenoon from President Taylor—some very important principles advanced for our government as individuals and as communities, principles which we are to observe and which are essential to our purity and progress as a people, and as individuals, and our exaltation in the eternal world. For the law of the Lord is strict unto those who are instructed and have opportunities to observe it, and far more so with us as Latter-day Saints than with the Gentile world. The Lord will make greater allowance for the Gentile world than He will for us, and He has had

compassion upon us and made greater allowance for us in the days of our ignorance than He will do for us in the future; for He expects us as a people to profit by our experience and our instruction and the opportunities afforded us, and to improve our condition, to purify our persons, our families, and our communities, and to purge evil from our midst. And touching moral purity and the intercourse of the sexes and the objects and purposes of this intercourse, God has revealed to the Latter-day Saints, as He also revealed unto our fathers, that He has a great and glorious and grand object in view in placing us here upon the earth, male and female, and commanding us to multiply and replenish the earth. His purposes in these things are from eternity to eternity. They reach back into our first or former existence, and consequently will reach forward through this our second, and into our next estate, and through all eternity. And we need a correct understanding of the proper use of the privileges and blessings that are given unto us. On this depends the glory and exaltation of ourselves and our children for evermore. The Lord is striving to educate a people that will properly understand these things and appreciate them, and that will not trifle with the fountains of life and with those choice blessings that are placed within their reach. When we look abroad into the gentile nations at the present time, those who are acquainted with their condition are constrained to acknwledge that we live in a wicked and adulterous generation. Adultery, whoredom and lust have cursed the gentile nations, and the wicked portion of all mankind, we may say, from time immemorable. But with the seed of Abraham, the children of Israel—who were called an holy nation, a peculiar people—God has sought to regulate, by His laws, those things, and to teach the people so that they may raise up unto Him a holy nation, a peculiar people, a royal priesthood. He chose Abraham from among the nations and blessed him. He promised to multiply his seed like the stars in the heaven or the sands of the sea shore for number. He tried and proved him well as we heard this morning. He blessed him and blessed his seed after him, likewise his son Isaac and his grandson, Jacob, and promised that the oracles should remain with him and his seed. Nevertheless, the promises made were general; they were not promises to individuals alone. Yet the promises were conditional. They were given on condition that their posterity should abide in the truth, follow the teachings and examples of their fathers, and prove themselves worthy; for Nephi has said concerning these things in the Book of Mormon that God covenants with none except those that repent and believe in His Son and keep His commandments. But there are special promises to the children of Israel, the seed of Abraham, as a people; for as a people they are the elect of God. But as individuals every one is held responsible for his own sins. No promise of the father can save any individual. Nevertheless, according to the promise made unto the fathers, God makes manifest among the children of Israel the Priesthood and reveals unto them the Gospel, and gives them an opportunity to receive it and obey it and obtain exaltation through it, if they will, and in this respect they are more favored than the gentile nations throughout

the whole world, though He has said that whoever fears God and works righteousness is accepted of Him among all nations and all peoples, Jew or Gentile. But the Lord has set His hand to gather His people, and He is selecting them by the preaching of the Gospel to the world by the Elders of Israel. The spirit which accompanies the preaching of the Gospel feels after and searches out and gathers together the seed of Abraham that are worthy to be saved. It gathers together those whom God has called to have part in the latter day work, in the "dispensation of the fullness of times"—the ten thousands of Ephraim and the thousands of Manasseh, spoken of by Moses when he blessed the tribes of Israel.

Well, now, because the Lord has set His hand to gather out from the nations of the earth the humble and the honest in heart and those that will be obedient and will submit themselves to the truth and to the law of the Lord, therefore He reveals unto them a new and everlasting covenant, the holy covenant of marriage for time and for all eternity, the union of the sexes, the sealing of wives to husbands and husbands to wives, children to parents, etc., the uniting and sealing us in the holy Priesthood unto the fathers and even unto our Lord Jesus Christ, who stands at the head of the kingdom of righteousness, the Chief Apostle and High Priest of our profession; and unto this new and everlasting covenant has the Lord purposed and designed His people to be united and bound together with the Son, our Savior, and through Him unto His Father; for He has said, "Whosoever receiveth me receiveth my Father, and all that my Father hath shall be given unto him."

This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fullness of celestial glory. Now, many may enter into the glory of God, and become servants in the house of God and in the celestial kingdom of God, who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation. They may remain in their saved condition without exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.

We heard this morning how strict was the law pertaining to these matters. Now we say unto all Israel, old and young, these things are revealed unto us for our good. The strictness of the law may not in times past have been taught us and enforced upon us as we may look for it being taught and enforced in the future. But it behooveth us to reflect upon these things, and while it is our privilege to go forward, earnestly desiring and seeking after all that the Lord has to bestow upon us, yet we must remember that the more we receive and the greater privileges we are permitted to enjoy, the more strict accountability will be required of us, and the more dreadful will be the consequences of transgression

or violation of the holy covenants and obligations which we assume.

Now, I wish to say that I realize that there are some in our midst—whether they are in your midst in this Stake of Zion or not, I am not prepared to say with any certainty, for I can only judge of the condition and feeling of the people as I am informed from time to time—I say, there are some whom Satan would stir to disobedience and try to make an impression upon their minds that the system of plural marriage, and those things that pertain to the sealing of men and women for time and for eternity, and the revelation which has been read in our hearing, given through the Prophet Joseph pertaining to this subject—that it was the work of man and not the work of God. We have recently had published in some of the Utah papers some letters on this subject, and one from Joseph Smith, the eldest son of the Prophet, in which a great deal of sophistry is made use of, special pleading, such as the lawyer that he is, seems only capable of using. And the object of this special pleading and the sophistry is to try to leave an impression upon the ignorant, those who know no better, that plural marriage was not introduced and sanctioned and practiced by his father, but that it has been an innovation of man, and does not belong to the system of religion which he believed and practiced and taught the people. And there are some among us who would fain take this view of the subject; not that there are many who believe it, but there are some who would like to believe it. And so there are in the world many people who fear that "Mormonism" as a whole is true and of God; they are very much afraid that it is, but they hope that it is not. They do not want to receive it; they do not want to live it, but they are afraid it is true, and multitudes of people have been convinced of its truth, but have not the honesty to acknowledge it; and many who would acknowledge it for a little season, would afterwards, because of the love of the world, fall away, and thus condemnation has fallen upon the world because they will not obey the truth when they hear it. And so it is with some among the Latter-day Saints. They are pretty well satisfied that this doctrine of plural marriage is true, and that it was revealed through the Prophet Joseph Smith, but they would like an excuse for disavowing and rejecting it. And why so? Mainly because their minds are closed up and have not been able to comprehend the principles that are embraced in this doctrine and connected with it. Their minds are contracted and limited. They think more of this present life than they do of the future. They want to lay up riches; they want to gather personal comforts around them; they want to gratify the pride of life and the lusts of the flesh. They do not understand that which is for their real good, their real happiness. But I testify that there is more real happiness in serving God and abiding in His law, and submitting to all its conditions and requirements than there can be in taking an opposite course. This is the testimony of all who receive and abide in the truth, and there is abundant evidence in their lives and conduct to prove that they, in receiving the truth, enjoy more comfort and happiness than those who reject it. And touching our plural families, I will say that, with all the weaknesses that are common to frail humanity, and that manifest themselves in our midst—

the men who enter into this order in the sincerity of their hearts and with devotion to God, and the women who also enter into it in the love of the truth and in the earnestness of their souls, fearing God and desiring to do His will—that with all the weaknesses that manifest themselves, I say there is treble the genuine comfort and happiness in those families who enter into this order and abide in it, than is to be found in the same number of families in monogamy in this Church, to say nothing of the Gentile world. And then we will take the Latter-day Saints as a whole, whether in plural marriage or single marriage, and we will say that there is ten times more genuine happiness and comfort in believing and obeying the Gospel—whether in plural or single wedlock—than is to be found among the same number of people in any part of the world outside of this Church. Now, in this you are all my witnesses. Many of you have been in the world. You know what you were, and how you felt, and how your neighbors felt, and what kind of enjoyment you had before you heard the fullness of the Gospel. You know pretty well the condition of the world now—the condition of those who have not received the Gospel—and you know what your condition is and has been since you received the Gospel. And who among you, Latter-day Saints, would exchange your present condition for the condition of the outside world? Are we not prepared to testify that our happiness is trebled, through having believed and obeyed the Gospel?

Now, as I said to the Priesthood last night, we are arriving at a political crisis in our affairs. The priests and bigots of Christendom—and of America especially—are driving our law-makers into trying to hedge up our way and to oppress us politically as well as religiously. They are endeavoring not only to deprive us of religious freedom, but to deprive us of political freedom, and to bring us into bondage. Well, now, they will do it as far as the Lord will allow them and no further. He will block their wheels. He will throw obstacles in their way. He will stay their onward progress. But He allows His people to be tried to see whether they will trust Him and have faith in Him, or whether they will deny Him, whether they will deny their covenants and their principles through fear of the power of the wicked, through fear of oppression, through fear of prisons or of death. For we have among us those who will falter, those who will halt between two opinions, those who wish to serve the world, and who, at the same time, would like to serve the Lord a little. Well, can such people always continue in this doubtful and divided condition? No, they can not. They will be tried and proven, and by and by they must take sides one way or another; they must either turn their backs upon the wicked and cleave unto God and His people with full purpose of soul, or they will turn their backs upon God and His people and go down to perdition with the ungodly of the world.

Well, now, in regard to those who are seeking for an excuse to reject plural marriage and are inclined to receive the statement of young Joseph Smith, I wish to say that I know that Joseph Smith is entirely ignorant of what he says, or he is a liar; for I know that he does not speak the truth. How far his mind has been blinded or how he has been influenced to look upon these things as correct, or to think that

he speaks the truth, I do not know. But he is woefully in the dark if he thinks he does speak the truth in regard to this matter. I do not wish to accuse him of lying knowingly and intentionally. But there are multitudes of witnesses who know better, and know that when his father was murdered this son Joseph was in his eleventh year, and like other children of that age knew little either of his father's life or his teachings and the principles that governed his life. He knew but little of what was being taught among the people. But there are multitudes of witnesses that were older than he, and that were intimate with the Prophet Joseph, that know better. Now, those who take this other view, and are trying to convince themselves that this is an institution of man and not of God, bring forth the law that was given to the Nephites of old upon the American continent, which was given them by Jacob, the brother of Nephi, and which you can read, as doubtless you have often read, in the Book of Mormon. Jacob arraigned some of the people because the men were giving way to the lusts of the flesh and the pride of life, and whoredoms, and they attempted to justify themselves in their whoredoms by referring to what is written in the Jewish Scriptures concerning David and Solomon and other men having many wives and concubines, which Jacob informed the Nephites was an abomination in the sight of the Lord, and gave unto them a commandment that not any man among them should have save it be one wife, and concubines they should have none, saying that the Lord "delighteth in the chastity of woman." And in the same connection the Lord said: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." Now, there was a reason why the Lord gave this commandment to the Nephites. But this reason did not exist when the Lord called Abraham and promised that his seed should be like the sand upon the sea shore for number. He recognized the righteousness of a plurality of wives, and never at any time did he restrict them from the days of Abraham until Christ, so far as we have any record in the Jewish Scriptures. But there were reasons, as I said before, why he restricted the Nephites, but in this restriction He intimated that when the time should come that He should raise up seed unto himself, He would command His people.

Now, when the Lord raised up the Prophet Joseph to lay the foundation of this Church, He found monogamy instead of polygamy to be the rule of Christendom, and He enjoined, in the early revelations to this Church, that every woman cleave unto her husband, and that every man cleave unto his wife and none else, saying that he that looketh upon a woman to lust after her who is not his wife hath committed adultery already with her in his heart. This was the law governing Christendom which had been inherited by the Gentiles for ages past, and introduced among the Roman Empire and perpetuated by the Roman church and the Protestant churches that had sprung out of her, and the Lord in the early history of this people continued this order of things, but revealed unto the Prophet Joseph, nevertheless, that the time would come when He would require His people to enter into plural marriage as He did

Abraham and the prophets of old, to bring about His purposes in the latter days. Joseph revealed this unto some of the first Elders of the Church, taking care to enjoin them that they must preserve these things in their own hearts; that the time had not yet come when the Lord required His people to enter into this order, but the time would come when He would require them to do so. This was made manifest in the early stages of this Church, but not until 1843 was this law committed to writing and given to the people. This revelation we find in the Book of Doctrine and Covenants.

Now, Joseph—I refer now to the young man that is alive and who was a mere boy at his father's death, and who with his mother and her children remained behind, though his mother did know for herself that her husband did teach and practice this order of marriage, yet she was not willing to own or acknowledge it to her children, and her children, the oldest of which, as I have said, was only eleven years old when his father was murdered—were studiously kept ignorant of the facts of the case as far as she was concerned, and therefore we can make allowance and excuse in part for what they assert. But there are great numbers that I can call to mind who know for themselves that the Prophet Joseph did receive from the Lord and teach this order to the first Elders of this Church, and did receive and commit to writing this revelation on the subject of plural marriage which is contained in the Doctrine and Covenants, and did teach it and did practice it, and I am one of those witnesses. I know that he taught to me as early as in the spring of 1842 what God had revealed to him on the subject; I know that he gave to me my second wife and assigned his brother, Hyrum, to seal her to me; and I know that he taught this doctrine to quite a good few others—the Twelve Apostles and others of the faithful Elders of Israel—and that very many of the faithful and good women of Israel know and understand and are witnesses of these things for themselves. And we testify of these things, that God has reserved to Himself this right to command His people when it seemeth to Him good and to accomplish the object He has in view—that is, to raise up a righteous seed, a seed that will pay respect to His law and will build up Zion in the earth. And while the wicked are hardening their hearts in sin and giving themselves up to whoredoms and lust, and seeking to prevent the increase of offspring among them, God is impressing upon us the heinousness of these crimes and showing us the beauty and glory of multiplying the families of Israel. When we visit the settlements of the Saints and attend the Quarterly Conferences throughout the land, what do we hear in the reports? We hear that an average of about thirty per cent. of the entire population are children under eight years of age, and another one-third between that and twenty, and scarcely one-third of the population are yet old enough to enter into the marriage relation. And what do we hear? Reports from the Relief Societies and the Improvement Associations and the Sunday school teachers and superintendents that are engaged in instructing them—and what do we hear? Why, we hear that the spirit of the Gospel is in them, that faith is in them, and that they possess bright, intelligent minds that are reaching out after knowledge, and

hearts that are grasping the things of God. It is this that causes the world to fear and tremble and this is the cause of the opposition waged against us.

Brethren and sisters, let us put our trust in God, who will give us the victory through our Lord Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at Manti, Saturday Morning, May 19, 1883.

REPORTED BY GEO. F. GIBBS.

DUTIES OF THE LATTER-DAY SAINTS — HOW CHILDREN SHOULD BE TRAINED——AN ACADEMY FOR SANPETE—THE KIND OF TEACHERS TO SELECT—EDUCATION ADVOCATED — INTEMPERANCE CONDEMNED —SIN TO BE EXPOSED—UNWORTHY MEN NOT TO BE SUSTAINED IN OFFICE—EXAMPLE OF A DARKENED MIND—PROVIDENCE OVER THE SAINTS.

The Gospel, it has been said, is the power of God unto salvation; its object is to elevate humanity. There are evils of various kinds existing in the world; and we ourselves are not free from evil in some of its forms, which should not be the case. We are here, as a people, gathered out from the various nations, not to imitate the world, unless it be in that which is good—for there are many good things among the people of the world, which we may imitate with profit—but that we may put ourselves in possession of every truth, of every virtue, of every principle of intelligence known among men, together with those that God has revealed for our special guidance, and apply them to our everyday life, and thus educate ourselves and our children in every thing that tends to exalt man. We, therefore, must avoid the evils of the world, which some of our so-called Christian brethren are striving to introduce into our midst; we must shun those corrupting influences as we would a viper, and we must further use our influence against evil in every form, and in favor of the good. It becomes

the Latter-day Saints to cherish in their hearts the spirit of Zion; to live pure lives, that Zion may indeed be Zion to them. We are told that God is love, and that they that dwell in God dwell in love. Love is one of his attributes; another is justice, another is truth; another is integrity, another is knowledge. And we are likewise told that "the glory of God is intelligence." We should seek to know more about ourselves and our bodies, about what is most conducive to health and how to preserve health and how to avoid disease; and to know what to eat and what to drink, and what to abstain from taking into our systems. We should become acquainted with the physiology of the human system, and live in accordance with the laws that govern our bodies. that our days may be long in the land which the Lord our God has given us. And in order to fully comprehend ourselves we must study from the best books, and also by faith. And then let education be fostered and encouraged in our midst. Train your children to be intelligent and industrious. First teach them the value of healthful bodies, and how to preserve them in soundness and vigor; teach them to entertain the highest regard for virtue and chastity, and likewise encourage them to develop the intellectual faculties with which they are endowed. They should also be taught regarding the earth on which they live, its properties, and the laws that govern it; and they ought to be instructed concerning God, who made the earth, and His designs and purposes in its creation, and the placing of man upon it. They should know how to cultivate the soil in the best possible manner; they should know how to raise the best kind of fruits adapted to the soil and climate; they should be induced to raise the best kinds of stock, and to care for them properly when they come into their possession. And whatever labor they pursue they should be taught to do so intelligently; and every incentive, at the command of parents to induce children to labor intelligently and understandingly, should be held out to them. Again, the subject of architecture should receive attention from you; and your children should be encouraged to improve in the building of houses, and not be satisfied to merely copy after what their fathers did in the days of their poverty. The building rock at your command is of the very best, and it is easily procured; what remains for you to do is to put the material together in such a shape as shall reflect your best judgment and intelligence consistent with due regard to health and convenience. The building of the Temple here will no doubt have a tendency to awaken the desire on your part to improve in this direction. I have noticed that the building of our Temples affords a great many young men the opportunity of learning trades which perhaps, otherwise would not be the case; and by the time such a building is erected they become competent tradesmen, prepared to work in the various branches of mechanism that they learn on these buildings. Improvement in all things relating to our spiritual and temporal welfare should be our aim in life, and we should encourage in our children this desire to improve, and not feel all the time, "come day, go day, God send Sunday." It is highly necessary that we should learn to read and write and speak our own language correctly; and where people are deficient themselves in education they should strive all the

more to see that the deficiency be not perpetuated in their offspring. We ought to take more pains than we do in the training and education of our youth. All that we can possibly do by way of placing them in a position to become the equals, at least, of their race, we ought to take pleasure in doing; for in elevating them we bring honor to our own name, and glory to God the Father. To do this requires labor and means, and it also requires perseverance and determination on the part of all concerned. A short time ago a number of our young men left Salt Lake City to go on missions to the United States and to Europe. They were mostly young men that had been trained and educated in the University of Deseret, the Brigham Young Academy of Provo, and the B. Y. College of Logan, and the High School at Ogden. They were fine looking young men, and quite intelligent, and a credit to any community or people. Sometimes the Lord chooses such men as Brother Woodruff and myself to do His bidding, as He in former times called fishermen and others, and inspired them with intelligence sufficient, at least, to cope with and confound the wise. I think there is a Scripture that says that He chooses the weak things of the world to bring to naught the things that are, that no flesh might glory in His presence. That is true, and is well enough in its place; but we cannot expect the Lord to do this always, it is for us to do our part, that is to cultivate our intellectual faculties and to prepare ourselves to be used by Him, having at all times an eye single to His honor and glory. He has shown us how to build Temples, but He does not build them; that is our part of the work. I do not think that Peter or Paul knew much about Temple building, but they knew something pertaining to the ordinances of the Temple, but more especially of the Gospel, for God taught it to them. But we are told to seek for intelligence by study, and through faith, and to acquaint ourselves with the laws and governmental affairs of nations, that all may know how to take part in the affairs of the world. God has said that through His people He will teach nations, and "the Gentiles shall come to thy light and kings to the brightness of thy rising." (Isaiah ix. 3.) He will pour out upon His people knowledge and inspire them with wisdom, so that they will be able to teach all classes and conditions of men. That time is yet to come, but we must prepare ourselves to act in that position, and the way to do it is to commence with our children. I was pleased to hear that President Canute Peterson and other leading men of Ephraim had secured a building, which is at present in an unfinished condition, with the intention of converting it into an academy. You need such an institution, and by right you ought to have one in all your larger towns; and your school teachers should be the best you can get. They should be men of faith in God; men who believe in and have a knowledge of the Gospel; men capable of imparting true and correct ideas with regard to God and His works, and the laws that govern them, as well as being able to impart a regular scholastic education. I would advise Brother Peterson and those associated with him in this enterprise, to carry on to completion the work they have begun; and I would say to you here in Manti, bestir yourselves in the same direction. Whatever you do, be choice in your selection of teachers. We do not want infidels to mould

the minds of our children. They are a precious charge bestowed upon us by the Lord, and we cannot be too careful in rearing and training them. I would rather have my children taught the simple rudiments of a common education by men of God, and have them under their influence, than have them taught in the most abstruce sciences by men who have not the fear of God in their hearts. As God is the fountain of all light, all truth and all intelligence, and He has organized matter and made what we term the laws of nature, and in the study of His laws is discovered the highest and most intellectual development—as "the glory of God is intelligence," the more we appreciate and comprehend those principles the nearer we approach to the intelligence developed by the allwise Creator; the acme of scientific development in the world is predicated upon a knowledge of the laws of nature in its multifarious forms. We need to pay more attention to educational matters, and do all we can to procure the services of competent teachers. Some people say, we cannot afford to pay them. You cannot afford not to pay them; you cannot afford not to employ them. We want our children to grow up intelligent, and to walk abreast with the peoples of any nation. God expects us to do it; and therefore I call attention to this matter. I have heard intelligent practical men say, it is quite as cheap to keep a good horse as a poor one, or to raise good stock as inferior animals. And is it not quite as cheap to raise good intelligent children as to rear children in ignorance.

There is another thing I wish to speak of. Sometimes we bear too much and too long with the workers of iniquity. For instance, I heard of a certain Bishop whose First Counselor was in the habit of drinking, and his second Counselor also drank occasionally. The Bishop in excusing the weakness of his Counselor would say that he had a great many good traits, that he was a good meaning and kind hearted man, and that he wanted to save him if he could; and the man was permitted to indulge his appetite. Time passed on and the man apostatized, which he was sure to do if he kept on long enough. In sending in his resignation, he said he had had enough of "Mormonism," which I have no doubt was really the case; I have no doubt either but that long before that "Mormonism" had had enough of him. The Bishop had tried to save the man, but what of the people? how about the Teachers? Could they, or could the Bishop himself preach against a practice that the Counselors were guilty of? If he or they were to do so, it would not amount to much while the evil was being winked at in high places. By means such as this, evil and a loose morality may be introduced into a settlement because of a laxity by men in authority, in the performance of their duty. When I heard of this I inquired why the President of the Stake did not see that the Bishop did his duty inasmuch as the Bishop omitted to act in the matter. What right have these men in authority to overlook such things? I tell you, they have no right at all. And what is the result? It began gradually to be a question with a great many of the people in that neighborhood whether this really was the work of God or not; the spirit of doubt and carelessness found place among them, and this because the presiding authority declined to purge out

iniquity from their midst. Then if a man repents, some say they do not know whether it is best to expose such things or not. Yes, drag them into daylight all the time, and let every man be known for what he is; for no presiding officer can afford to take the responsibility upon himself of tolerating the defalcations of those who are violating their covenants and trampling under foot the laws of God. In saying this I would not ignore another principle that is mentioned in the law of the Lord:

"And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shall deliver him or her up unto the Church, not to the members, but to the Elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her."

Further, I wish to say something in regard to adultery. We are told in the Book of Doctrine and Covenants, (sec. xiii, ver. 24, 25, 26.)

"Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out."

This was in the early ages of the Church, in February, 1831. But who is here referred to? Is it a man who has entered into the new and everlasting covenant, and has been sealed by the Holy Spirit of promise, and by that covenant has been united to his wife for time and all eternity, and his wife to him? No, it refers to those who have not entered into this covenant, who have not taken upon themselves obligations of that nature in a Temple or Endowment House; to the latter class who shall be found guilty of this sin, the word of the Lord comes unqualifiedly, they shall be destroyed. The Lord does expect us to be a pure people, a virtuous people, a people whose bodies and spirits are pure before Him. If wrong doing be practiced in our midst, the Lord expects His Priesthood to ferret it out, or He will hold them responsible. We cannot commit sin with impunity. We cannot violate the laws of God and enjoy His Spirit; nor can we permit the laws of God to be trampled upon and still receive His approbation.

Quite recently a certain Bishop wrote me, stating that one of his Counselors dabbled in astrology; that he had been known to consult it in reference to the sick. He wanted to know what I thought of it. I told him to drop that Counselor, that he was not fit to be a Bishop's Counselor, nor to hold the holy Priesthood. We must not permit such practices to exist among us; and if that Bishop declines to do his duty, I shall be in favor of removing him, for not carrying out the law of

God. Again, we hear of fraudulent acts sometimes, and we permit them to be passed over. What are laws for? What are Bishops' Courts and High Councils for? That when men transgress the laws of God, they shall be tried according to the laws of the Church, and if found guilty, and are worthy of such action, they shall be cast out; that the pure and the righteous may be sustained, and the wicked and corrupt, the ungodly and impure, be dealt with according to the laws of God. This is necessary in order to maintain purity throughout the Church, and to cast off iniquity therefrom. For the Spirit of God will not dwell in unholy temples. You fathers, look after your sons; you mothers, look after your daughters; see that they grow up in purity and righteousness.

There was a very painful circumstance occurred in my office a day or two ago. A certain man had apostatized—indeed, he had been an apostate a number of years; he had two wives, both of whom applied to me to be divorced from their husband. I asked them why they desired to be divorced, and they answered that their husband had apostatized from the Church, and to all appearance would remain in that condition. The husband expressed his sorrow at having to part with his wives, and said he could not help his faith. I told him I did not wish to interfere with his faith, nor the religious views of any man; but that I would much rather see him a believer than a disbeliever. But I explained to him the position that his wives occupied. Said I, when you married them you were a member of the Church, in full fellowship; you believed in God and the order of His holy house. Yes, he said, that is so. I then said, Let me tell you another thing, I have heard Joseph Smith say, and I presume you have—he was an old member of the Church—that in this world we may pass along comparatively unknown, but when we appear behind the veil, we shall have to pass by the angels and the Gods, and this can only be done by the righteous and the pure. He stated that he had heard the same thing. I said further, you are the head of this family, and as such you ought to take the lead; but can you lead your wives past the angels and the Gods? No, (I said) you cannot do it, for unless you change your course you will not be there; you have trifled with the things of God, until, as you now see, a serious crisis is commencing to overtake you. The result was, he and they parted by signing the divorce. He said in a feeling way, "I cannot forget my wives, they are dear to me;" and again excused himself on the ground that he could not help his faith. But he might have helped it if he had kept the commandments; but having trifled with the things of God, the Holy Spirit gradually withdrew, at last leaving him to himself. I really felt sorry for the man, and he too felt the position keenly. In parting with him I took him by the hand and said to him, "You have put yourself in this position, and I cannot help it. No, he said, you have treated me right. But (I continued) if the time ever comes that I can be of use to you in leading you back in the paths of life, I shall be happy to serve you. He thanked me, and left.

I mention this that you husbands, may be impressed with a sense of the responsibility that rests upon you, and that you may be careful of your acts and walk in life. God expects you to be true to your vows, to

be true to yourselves, and to be true to your wives and children. If you become covenant-breakers, you will be dealt with according to the laws of God. And the men presiding over you have no other alternative than to bring the covenant breaker to judgment; if they fail to do their duty we shall be under the necessity of looking after them, for righteousness and purity must be maintained in our midst.

I am pleased to say that I perceive an increasing desire on the part of the people to recognize and stand by the right; and I attribute our late deliverance from the hands of our enemies to this fact. When there was one of the greatest furores ever gotten up against us, He turned their wrath, and the remainder He restrained. A certain gentleman well acquainted with railroad matters, referring to our political situation at that time, summed it up like this: That we, numbering only a hundred and fifty thousand in the Territory, were confronted by fifty millions of people; that the conflict appeared to him like two trains, a large one and a small one, traveling in opposite directions on the same track and about to come in collision; and as a matter of course the small train would be demolished. It was very natural, of course, that he as well as the world generally, should regard it in that way. But I told him that I thought that God could and would take care of His people. Happening to have some communication with this same gentleman some time afterwards, I told him that the large train had been shunted off on to a side track, and the Democrats had provided them the switch, while the small train was still moving on its course uninjured. And if we will continue to do right, keeping ourselves pure and unspotted from the world, and the officers of the Church will see that purity is preserved in the Church, and evil of every kind rooted out, God will direct our course and deliver us from the evil that wicked men design to bring upon us, and no power will be able to move us out of our place. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered at the General Conference, Salt Lake City, Sunday, a. m., April 8th, 1883.

PROSPERITY OF THE SAINTS — DANGER TO BE AVOIDED — HOW BLESSINGS ARE TO BE OBTAINED — FREE AGENCY—TRIUMPH OF THE WORK OF GOD TESTIFIED OF — "MORMONISM" NOT EASILY DESTROYED—PROPHECIES TO BE FULFILLED—SELF-DENIAL REQUIRED OF THE SAINTS.

THERE never perhaps was a time since the Church was organized when the people of God were more prosperous or so numerous as they are to-day, notwithstanding all the efforts that our enemies have directed against us. But while we have triumphed over opposition and all the forces of the wicked that have been exerted against us by newspaper and pulpit and the power of Congress, it is meet that we should acknowledge the hand of God in all our victories. It has certainly not been by the wisdom, power or intelligence of man, that we have been delivered until now, but by the favor and blessing of God in our behalf. And we are to day a living monument of God's special mercy, favor and protection. He has not only blessed us with the privilege of becoming acquainted with His laws, and with the plan of salvation, but He has gathered us to a goodly land; and notwithstanding its former sterility, barrenness and forbidding aspect, He has modified the elements, blessed the earth, and has made these valleys desirable as a home for the Saints. And He has blessed us with an abundance of earthly things besides bestowing upon us the richest of all blessings that man can enjoy in this life—the Holy Spirit and a knowledge of the new and everlasting covenant.

We should have the utmost confidence in the power and wisdom of the Almighty to consummate the work which He has begun, from our experience and knowledge of the past. This is no day for trembling or fear; it is not a day for doubt or migiving; God has demonstrated His power and superior wisdom in so many ways and at so many times, during the history of this people, in delivering them from the grasp of their enemies, that for us now to doubt Him, whatever the position in which we might be placed, would be an indignity to our Great Preserver, an insult to God. It seems to me impossible for any Latter-day Saint, in the face of all the Lord has done for this people, to doubt for a moment His ability or intention to frustrate the designs of wicked, ambitious men, and to continue His work in the future to ultimate victory and triumph over every obstacle or opposing foe.

The only real danger that I foresee in the path of the Latter-day Saints is in the results which natu-

rally follow the possession of wealth —pride and vanity, self-indulgence and forgetfulness of God, and a disregard of the sacred obligations and duties that we owe to Him and to one another; and this because of the abundance of earthly blessings which He in His goodness has bestowed upon us. It is said that in adversity we are inclined to feel after the Lord, but that in prosperity we remember Him not. It appears to me that in this lies the greatest danger that threatens us to-day. This does not apply to the whole people perhaps, for we are not all rich in this world's goods, but to individuals, and they are not a few, but many, who are being blessed—if it proves a blessing—with an accumulation of wealth, and I am sorry to say that many seem to be indulging in speculation to that extent that their whole souls appear to be wrapt up in the love of the world. It is very evident that some of us are yet "of the world," for like them, "the more we get of it the more we want;" and it does seem impossible to satisfy the cravings of such minds for the perishable things of time. As individuals gather around them riches and become engrossed with the care that naturally attaches to them, they are prone to forget the "pit from which they were dug," or the "stone from which they were hewed"—to forget God upon whom they are quite as dependent when possessed of wealth as when in the most abject poverty. For wealth does not make men independent of God, neither does it relieve them from the obligations that they owe to each other. The rich are as dependent upon God for the light of His Spirit to guide them, and for the blessings and ordinances of the holy Priesthood as are the poorest of the poor. The Lord, in this regard, is "no respecter of persons." The station or wordly condition of man is not regarded by the Almighty. It is man's righteousness and humility; it is the willing mind and the obedient heart that is acceptable to Him, and unless we are righteous and humble, willing and obedient, He will withdraw His Spirit from us, and we will be left to ourselves, as others have been before us, "to reap what we sow." If the time should ever come, (which I do not anticipate) when the majority of this people will be swallowed up in the cares of the world, I know of no remedy to check the evil and thus prevent the destruction of the Church more effectually than to be subjected to the power and persecutions of our enemies, to be driven and smitten perhaps until we shall be humbled and brought to a sense of our obligations to the Lord Almighty, and learn wisdom by the things we have to suffer.

There are blessings which pertain to the Gospel of Jesus Christ and to the world to come, which cannot be secured by personal influence nor be bought with money, and which no man by his own intelligence or wisdom can obtain except through compliance with certain ordinances, laws and commandments which have been given. And it is well, in my judgment, for the Latter-day Saints to continue to bear in mind that the inestimable blessings of the Gospel have been bestowed upon them through their faith, that a remission of sins has been obtained by baptism and repentance, and that it is only through continuing faithful that they can retain the gifts and blessings which pertain to eternal life. There are many blessings, however, which are common to the human family, which all enjoy,

without regard to their moral status or religious convictions. God has given to all men an agency, and has granted to us the privilege to serve Him or serve Him not, to do that which is right or that which is wrong, and this privilege is given to all men irrespective of creed, color or condition. The wealthy have this agency, the poor have this agency, and no man is deprived by any power of God from exercising it in the fullest and in the freest manner. This agency has been given to all. This is a blessing that God has bestowed upon the world of mankind, upon all His children alike. But He will hold us strictly to an account for the use that we make of this agency, and as it was said of Cain, so it will be said of us: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." There are, however, certain blessings which God bestows upon the children of men only upon the condition of the rightful exercise of this agency. For instance, no man can obtain a remission of his sins but by repentance and baptism by one having authority. If we would be free from sin, from its effects, from its power, we must obey this law which God has revealed, or we never can obtain a remission of sins. Therefore, while God has bestowed upon all men, irrespective of condition, this agency to choose good or evil, He has not and will not bestow upon the children of men a remission of sins but by their obedience to law. Therefore the whole world lies in sin and is under condemnation, inasmuch as light has come unto the world and men will not avail themselves of that light to put themselves in a proper position before the Lord. And this condemnation rests with tenfold force upon all those that have yielded obedience to this law, and have once received a remission of their sins, but have returned unto sin, and have forgotten or disregarded the covenants they made in the waters of baptism. All men are blessed with the strength of their body, with the use of their mind, and with the right to exercise the faculties with which they are endowed in a way that seemeth good in their sight, without regard to religion. But God has not and will not suffer the gift of the Holy Ghost to be bestowed upon any man or woman, except through compliance with the laws of God. Therefore, no man can obtain a remission of sins; no man can obtain the gift of the Holy Ghost; no man can obtain the revelations of God; no man can obtain the Priesthood, and the rights, powers and privileges thereof; no man can become an heir of God and a joint heir with Jesus Christ, except through compliance with the requirements of heaven. These are universal blessings, they are great and inestimable privileges which pertain to the Gospel and to the plan of life and salvation, which are open and free to all on certain conditions, but which no creature beneath the heavens can enjoy, but through walking in the channel that God has marked out by which they can obtain them. And these privileges and blessings when obtained may be forfeited, and perhaps lost for all eternity, unless we continue steadfast in the course that is marked out for us to pursue. It is well, in my judgment, that the Latter-day Saints do not lose sight of the great privilege that has been bestowed upon them. No man can become a citizen of the Kingdom of God but by entering in at the door: there are thousands and tens of thousands, aye millions of people who will

never become citizens of the Kingdom of God in this world, because they fail to exercise the agency and the power that has been given to them in the right direction. Nevertheless, they enjoy many of the blessings that are bestowed upon the world in common. The sun shines upon the evil and the good; but the Holy Ghost descends only upon the righteous and upon those that are forgiven of their sins. The rain descends upon the evil and upon the good; but the rights of the Priesthood are conferred, and the doctrine of the Priesthood distills as the dews of heaven upon the souls of those only that receive it in God's own appointed way. The favor of heaven, the acknowledgment of the Almighty of His children upon the earth as His sons and His daughters can only be secured through obedience to the laws which He has revealed. Riches or the wealth of the world cannot purchase these things. Simon Magus desired to purchase the power to cast out devils with money, but Peter said unto him, "Thy money perish with thee." These blessings, powers and privileges are not to be purchased but by the atonement of Christ; they are not to be obtained by personal influence, wealth, position or power, or in any other way but the direct way in which God has decreed that they should be obtained. Now, so long as the Latter-day Saints are content to obey the commandments of God, to appreciate the privileges and blessings which they enjoy in the Church, and will use their time, their talents, their substance, in honor to the name of God, to build up Zion, and to establish truth and righteousness in the earth, so long our heavenly Father is bound by His oath and covenant to protect them from every opposing foe, and to help them to overcome every obstacle that can possibly be arrayed against them or thrown in their pathway; but the moment a community begin to be wrapt up in themselves, become selfish, become engrossed in the temporalities of life, and put their faith in riches, that moment the power of God begins to withdraw from them, and if they repent not the Holy Spirit will depart from them entirely, and they will be left to themselves. That which was given them will be taken away, they will lose that which they had, for they will not be worthy of it. God is just as well as merciful, and we need not expect favors at the hand of the Almighty except as we merit them, at least in the honest desires of our hearts, and the desire and intent will not always avail unless our acts correspond. For we are engaged in a literal work, a reality; and we must practice as well as profess. We must be what God requires us to be, or else we are not His people nor the Zion which He designs to gather together and to build up in the latter days upon the earth.

I am aware that this is the last day of Conference, that there are many to speak and much to be done, therefore brevity is desirable. I find, too, that it is difficult for me to speak loud enough to be heard by this vast assembly.

I rejoice in the work of God. I have never seen a moment since I became acquainted with the principles of the Gospel when I had the least doubt in my mind of their truthfulness. I have never feared, and do not know what the feeling of fear is as to the result of this work. I know that God is able to bear it off, and that He will do it. I fear often for mankind and for myself, knowing my own weaknesses, better,

perhaps, than any living being except God. I often have fears and trembling for myself when I am made to feel my own weakness and see myself as I am seen by the Lord. But as to the work of God, it cannot fail, for God has decreed its consummation; and whilst man may oppose it and his efforts fail, the work of God will never fail. Now mark it! As I have often said, the most favorable opportunity that the adversary of men's souls ever saw to destroy this work was on or before the 6th day of April, 1830; but failing to accomplish it then, notwithstanding the efforts that were put forth in this direction, failure to do so in the future must only be the more apparent. There is more to grapple with now than then. "The kingdom" has taken deeper and stronger root in the earth, and its branches have expanded and spread out into many lands. There are more people to kill off now than ever before, and we are rapidly increasing. There is no use of thinking this work will be destroyed by martyring a few of the people, although they might be our leaders. "Mormonism" is a living principle in the hearts of all true Saints, every soul of whom must be destroyed before it can be wiped out. It has been, through the overruling providences of the Almighty, allowed to grow until it has attained strength and power in the earth: and thanks be unto God the Ruler and Maker of heaven and earth, I feel it in my very bones, that the Kingdom of God is beyond the reach and power of the devil or his agents. And in this condition it will remain, ever advancing, inasmuch as the Saints keep the law of God. If we should become corrupt and wicked, He has said that we shall be removed out of our place, and every individual who will not keep His commandments will fail. For no man can stand in this Church but upon the foundation of righteousness and truth; and whenever we undertake to build upon the foundation of error and falsehood, selfishness and sin, that moment our foundation will crumble beneath our feet; the sands will be washed away, and we will fall. But so long as this people continue faithful, God will be their friend, and He, be it remembered, is the Almighty, and this is His work. The stone representing this latter-day work, has been cut out of the mountain without hands, and will roll forth according to the decree, and no power will be able to stop its onward march. I do not feel to boast only in the strength of our God; and I do feel from the inmost recesses of my heart to praise His holy name, and to thank Him that I have been permitted to see the Kingdom where it is to-day. And those who come after will live to see the consummation of the prophecies that have been uttered concerning it by ancient and modern Prophets verified and not one word will fall to the ground unfulfilled. Not one jot or tittle will pass from the law or the Prophets; but all will be fulfilled, and I am as sure of it as I am that I live. What would you or I take in exchange for this knowledge, this witness of the Spirit? Nothing could be offered that would be an equivalent; it is worth everything else in the world. It is a stay, an anchor to the soul, a comfort and a joy to the heart for ever. It is with me, as it is with every man and woman that has received the knowledge of God, through the operations of the Holy Spirit, and that is true to the same—the kingdom of God or nothing; I have no

more interest in the kingdom of God than any individual member of the Church. In other words, there is not a man in the kingdom of God that is capable of attaining to the glory of the celestial kingdom but has as great interest in the welfare of this work, in the consummation of the purposes of the Almighty, as I have myself, or as Brother Taylor, Brother Cannon, Brother Woodruff, or any of the members of the Quorum of the Twelve. We are all interested. Every man should feel that it is his work, his kingdom, his church, and that the principles of the Gospel are his priciples, for he has embraced them and espoused them, or at least unless we have embraced the Gospel and received the principles thereof in our hearts that they have become a part of us, that we might become identified with the designs and purposes of the Almighty in the earth, we are not converted, nor are we worthy to be saved in the kingdom of God. It is written—and it is as true as that the sun shines—that except a man is willing to sacrifice every earthly tie or consideration for the Gospel's sake, he is not worthy of the kingdom, nor of Christ. This is according to the declaration of Jesus while He was upon the earth. It is the testimony of Joseph Smith, and that of all the holy Prophets since the world began, who have said anything upon this subject, that any man who is not willing to sacrifice everything else for the Gospel's sake is not worthy of it, and the day will come when he will come short; so that the sooner we are converted to the truth, the better for us and our posterity. They will receive inheritances, and the blessings of God will follow upon them through us, just as they follow upon the seed of Abraham, because of the blessings and promises bestowed upon their father Abraham. The promises were made to Abraham, and the blessing followed upon the heads of his children, and will continue unto the last generation, because the promise was made to Abraham who was worthy of it, and he will claim the promise for his posterity. So it will be with you and me. The blessings of Abraham, Isaac and Jacob have been conferred upon us, and they will be inherited by our posterity if we prove worthy of the privilege, and live for it.

May God bless and help us to learn the truth and abide in it forever, is my prayer, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, July 15th, 1883.

(REPORTED BY JOHN IRVINE.)

NEED OF INSPIRATION IN PREACHING—GROWTH OF THE WORK OF THE LORD—DISTRIBUTION OF RESPONSIBILITY—SELF-DEPENDENCE NECESSARY—THE CAUSE AND THE PEOPLE ARE BEING TESTED—EXISTENCE OF THE WORK A PROOF OF ITS DIVINITY—ITS COMPLETENESS—A POWERLESS CHRISTIANITY—SENTIMENTS OF THE SAINTS IN REGARD TO MORALITYITES.

IN standing up to address you this afternoon, I desire an interest in your faith and prayers, that I may be led to speak upon those subjects that will be best adapted to you and your circumstances. I believe it to be our privilege when we come together, as we have this afternoon, with our hearts united, desirous before God for His blessing, that the very things—that is, the very doctrines and instructions and counsel that are needed by us, and that are best adapted to our circumstances and condition, will be given unto us by the Holy Spirit. It is for this purpose we meet together. I never did feel satisfied in attending meetings and listening to instructions, and going away feeling unrefreshed and without being edified and strengthened in the principles of the everlasting Gospel; I do not think that it is right that we should thus meet and thus separate. God has made promises unto His people. If His people do their part He will fulfill those promises; He will give that portion of His Spirit that is necessary to impart unto them everything that their circumstances may require. I think it wrong that men should prepare themselves before-hand to speak to the people. I believe that God has given unto us the correct rule, the rule that He gave to His ancient disciples—"to take no thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." When the time should come for His servants to address the people, He would give unto them the very things that were needed. How do I know, how does any other man in this congregation know the thoughts and the fears and the wants of you who are here to-day? There may be souls here hungering for the word of God, tried and tempted in many directions, annoyed and perplexed with the cares of life and with those anxieties that are connected with our earthly existence. Who shall tell these souls that which they need? Can any man out of his own wisdom, from the depths of his own thoughts, give the needed strength and comfort to

those hungry souls? It is impossible. God must do it. God must pour out His Holy Spirit. God must help as he has promised to do, and we His children must put ourselves in a position to be helped so that we can claim the blessing.

These people continually need strength from the Lord. There has never been a day, nay, not an hour, from the commencement of this work upon the earth in these last days that the Latter-day Saints have been destitute of the counsel of heaven, of the word of God, and of the guidance of that Holy Spirit that God has promised to bestow upon His faithful children. Having thus been led in the past it is still essential that we be thus led in the future, that we may live by every word that proceedeth from the mouth of God—not that proceeded from His mouth 1,800 years ago, but that proceeds from His mouth to-day, in this year of our Lord 1883. And we need it just as much to-day as we ever did. We need the direct interposition of God's providence in our behalf, and we need the assistance of His Holy Spirit; we need His word, and His blessing, and His power, and His direct intervention in our behalf as much to-day as this Church did fifty years ago, or as the Church did 1850 years ago. It is indispensably necessary for our progress, for our advancement in the things that pertain to righteousness, in the knowledge of God, that we should be thus assisted and upheld and inspired.

This great work with which we are connected is becoming so extensive, is spreading out in so many directions, that it needs more of the manifestation of God's power and greater faith on the part of the people to carry it forward in the earth. It needs greater faith on the part of those who bear any portion of the responsibility of the Priesthood of the Son of God, because they have now to act in capacities that heretofore they did not act in. It seems only a little while ago that we had but one Stake of Zion. We had but one High Council, and the Presidency of the Church presided over that High Council. Every matter of moment, every case of importance, came directly before the First Presidency of the Church. In fact, affairs of the most trifling importance—or at least that which we would now consider of trifling importance—had to be submitted to them. Upon their shoulders rested the responsibility of directing everything connected with the work of God in its minutest details. But this has changed. Instead of one High Council, instead of one Stake, there are at least twenty-five. Instead of the First Presidency of the Church presiding over High Councils, there are Presidencies of these various Stakes and upon them rest the responsibilities which formerly rested upon the First Presidency. There are stakes now in Zion, the number of whose members far exceeds the number of members in the Church in those early days. For years after we came to these valleys—or for some time at least—the whole Church in these mountains did not number as many souls as are now comprised within Salt Lake Stake. The responsibility, therefore, is being divided. It rests upon a great number of men, and as the people increase this responsibility becomes more and more divided. It is an impossibility now for the First Presidency to attend to anything but general matters of business, giving general instructions, and they find themselves under the necessity

more and more of dividing this, laying it upon the shoulders of other men, calling helps from various quarters, to labor in various directions, and to perform the work which in former times was deemed especially their province. The Saints themselves find themselves under the necessity of depending more upon themselves than they did formerly. They cannot, in the multiplicity of cares and labors which devolve upon leading men—they cannot expect that help, that attention to minor affairs, that they formerly received.

Hence, my brethren and sisters, it is necessary that every man and woman and child, connected with this work should learn as rapidly as possible the habit of self-dependence—to exercise faith before God for themselves, so that each one in his place or in her place, will be able to perform his or her part to the acceptance of our God, and in such a manner as to bring to pass their own salvation. This is much more easy at the present time than it was in the past, from the fact that doctrine is becoming better understood, the principles of the Gospel are more thoroughly disseminated by the aid of all the various agencies that are at work in our midst. Our children now receive in the Primary Associations—as soon as they are able to comprehend principle—such instruction as is adapted to their dawning intellects, and from that to the Sunday school, and from the Sunday school to the Young Men's and Young Women's Associations, and in the case of the boys to the various councils of the Priesthood, and in the case of the girls to the various Relief Societies. They are led along step by step until they become thoroughly indoctrinated in principle, and comprehend in the broadest sense the character of the work with which they are identified. Only this morning I had an opportunity of testing this to some extent. My frequent absences from home give me but few opportunities to meet with my children. But I said to them this morning: "Instead of you going to Sunday school, I will have a Sunday school at home." I wanted to talk to them, to inquire of my little ones concerning their knowledge of the principles of the Gospel, and I was somewhat surprised at the replies which were made to my interrogatories concerning this work, concerning its character, concerning its doctrines and the principles that are taught by the Elders. I presume that it is the case with all our children, and I have no doubt from my observation, that at the present time there are children quite small who are capable of giving replies to questions which a few years ago many of our Elders could not answer. I am pleased with this. I think it right.

As I have said this work is spreading to so great an extent that responsibility must rest upon individual members. The Presidency of the Church, the Twelve Apostles, the various presiding authorities, can no longer do as they have done in years past—carry the people along. The people themselves must learn to walk, to bear their own burdens, to perform their own duties, and to take such a course as will result in their own development, and in the advancement of this great work that God has established upon the earth. I would not give much for us, nor for our work, nor for our future, if the individual intelligence of the people should not be developed. It would be an impossibility for this work to achieve the high destiny in

store for it, and concerning which we have indulged in so many glowing anticipations upon any other principle than this. We are told that intelligence is the glory of God, and it certainly is the glory of man. And with the obstacles that have to be overcome, that confront us every step in our progress, there must be knowledge developed among this people; there must be the highest attainment and grade of intelligence developed among us. Upon no other principle can we stand. Upon no other principle can we progress. Upon no other principle can we accomplish the great results that we have before us. It is true we testify that God has restored the everlasting Gospel in its primitive simplicity, purity and power. We bear this testimony; but the restoration of this alone, in and of itself, will not accomplish that which we have before us, unless we avail ourselves of the advantages which its restoration affords. We must put in practice and carry out practically in our lives its principles. We must be a people who are not only hearers of the word, but doers of it also. It will not do for us to have a form of godliness without the power thereof. We must have the power of the work that God has founded. We must put ourselves in a position to receive the blessings and advantages connected with this work, and to have these we must be a pure people—pure in thought, pure in word, and pure in action. God through us is founding a new order of things in the earth. The axe is laid at the root of the old tree, and sooner or later it will be hewn down. The restoration of the everlasting Gospel, the restoration of the powers connected therewith, of the gifts, of the blessings, and especially of the union and the peace that characterized it in ancient days, is bound eventually to produce wonderful results in the earth. Already it is conceded that it is a marvelous work and a wonder, just as the Prophet Isaiah said would be the case. This must spread. From the nature of things it must spread. It must continue to grow, to increase. The more obstacles it has to contend with the better its power is developed, the better its strength is exhibited. I am thankful myself for the difficulties we have had to contend with. I am thankful that we have a hard pathway to tread. I am thankful that we have opposition of so serious a character. Without this we could not be developed. Without this we could not be thoroughly tested, nor our principles be proved. It is by such ordeals as these that man exhibits his divine origin, and the qualities that he inherits from his divine Father. It is by such ordeals as these that systems are tried, and that principles exhibit their force and power to mankind. We are being tested as no other people upon the face of the earth are being tested. The principles that we have espoused and that we advocate are passing through such an ordeal as the principles advocated by no other people are subjected to. Every form of opposition is brought to bear; every kind of influence is set in motion, not even stopping at violence itself. If our principles withstand all these shocks and assaults upon them and endure, they will prove to the world far better than our verbal testimony will that they are of divine origin. If the organization of this Church cannot be broken up by the attacks of mobs, by the uprooting of the people, by the driving of them forth into the wilderness, by the attacks of townships, of cities, of counties,

of States, or by the adverse legislation of the United States itself, then the world will be more likely to believe that which we solemnly assert, that God is its author, that God laid its foundation, that God has preserved it thus far, and that He will preserve it to the very end. These are proofs of that which we testify. That it has thus withstood all these assaults, we are living witnesses. That we exist to-day in our present organized capacity in these mountains is due to the capacity of the organization to adapt itself to every change of circumstances. Men may sneer, men may deride, men may publish false statements, men may attribute all this to various causes which are untrue; but the fact still remains uncontrovertible and unassailable, that there is a power and a strength and an elasticity about the organization of this Church of Jesus Christ of Latter-day Saints that all that is brought against it fails to unsettle or to shiver. Now we have been testifying—that is, some of the Elders have—for these 53 years that this work had this capacity. Joseph Smith stated it in the outset before the Church itself was organized. The first Elders of this Church bore similar testimony when but six members comprised the entire Church of Jesus Christ. They predicted its future. They stated that it possessed these divine qualities. They solemnly declared that God had restored it from the heavens; that it was the old organization brought back again; that it was the old Gospel restored once more to the earth, and that it would win its way in every land and among every people, and that it would accomplish all that God had predicted by the mouths of His holy prophets that it should accomplish. But who believed it? No more believed it then than can be found now to believe our testimony, that which we bear this day, that this work, notwithstanding all the opposition it may have to contend with—notwithstanding it may have every power on earth to oppose it, that it will win its way until it will fill the whole earth. There were probably no more who believed the testimony of the early Elders respecting the growth of the work than are to be found to believe our testimony now concerning its future. But fifty-three years have passed, and in their passage it has been demonstrated that it possesses the qualities and powers that were claimed for it by those who declared the testimony in the beginning. Wonderful it must have seemed in the early days when they all could meet together within a log schoolhouse—wonderful it must have seemed to them when their minds were enlightened by the Spirit of God, and they looked down and saw the future of this work—its growth, development and advancement, and the mighty results it would accomplish—it must have seemed wonderful, I say, to them at that time with their surroundings. But if there is anything that shows clearly how God dealt with this people and how plainly He could reveal His mind and will to them, it is the fact that those who lived in those days, and whose writings have been left, whose testimonies are on record,—saw with extraordinary clearness that which we now behold and the far greater results that are yet to be reached in the future. They saw it with plainness, they saw it with wonderful clearness and predicted concerning it as though they were writing contemporaneous history; and that which they testified to, as I have said, has

been proved so far as we have gone.

There has been no lack about this work. Its principles have withstood all that has been brought against them. They stand unshaken because they are founded on eternal truth. The whole clergy of the world may array themselves against them, as they have to a certain extent; they may endeavor to controvert these principles, but they are founded on truth and they cannot be overturned. Not a single principle that has been declared or been testified to by the Elders of this Church from the beginning up to the present time can be assailed successfully by any religionist, nor by scientific men, because they are impregnable, having had their origin in God. And so it is with everything connected with this work. It has never taken a step backward. It never will take a step backward. There are no mistakes to be corrected connected with it, either with its doctrine, with its organization, or, with its movement. Who is there—I speak to you, my brethren and sisters, who have been connected with this Church from the beginning—who is there that can recall a single instance of recantation of any of its principles? Has there ever been a doctrine declared by the authorities of this Church, as a part of the Gospel of Jesus Christ, that they have had to take back or modify? Not one. Has there been anything in the organization that has had to be perfected? No. The organization was as perfect in theory—being revealed of God—50 years ago as it is to-day in practice, after years of experience, practically carrying it out in these mountains. That constitutes the strength of this work. It is its infallibility. Not that man connected with it is infallible, for he is fallible; but the work itself, its principles, and everything connected with it, is infallible, having a divine origin, being revealed of God. It was a wonderful thing to state, as was stated right at the outset of this work, that it should be preached in every land, that its doctrine should be proclaimed in every tongue throughout the world, and that it should gather from every nation under heaven, men and women who should be numbered as its converts. A remarkable feature, something unheard of, that the principles of this religion when preached should have the effect to gather out from every nation, kindred, tongue and people those who espoused them. Yet every word has been fulfilled. Wherever the Elders of this Church have gone they have gone accompanied by that wonderful power, the power of gathering the people together; not of one race, not of one language, but people of every race and of every language, showing the adaptability of its principles to the people of the frozen north as well as to those of the torrid south. Wherever these principles have been proclaimed they have gathered out from the nations unto whom they were proclaimed those who have espoused them, and as I have remarked here before, there is no power short of violence that can prevent these people from thus coming together. It has not been the inducement of the Elder; it has not been by persuasion; it has not been any influence of this character that they have sought to wield over the people that has gathered them together. They have come of their own accord. They have forsaken home, friends, old associations, ancestral tombs, and everything of this character that is calculated to bind men to their native

land; they have severed all these and have gathered out and cast their lots with the people of their faith in these mountains. And this has been a peculiar feature of this work from the very commencement, and it will continue to be as long as the Gospel is preached. And it is this wonderful union, this Godlike union, that bears testimony that it is from God.

I do not wish to say anything in relation to other forms of religion; I do not know that it is necessary that I should do so; but no thinking man can admit that Christianity so-called—I call it a false Christianity, untrue to its name—satisfies the wants of humanity at the present time. It is not a religion that satisfies. It comes short in almost every particular. It is devoid of all the powers that characterized it and gave it force in the early days. You look in vain for those features that distinguished it, and that gave it power in the earth, and that made it the foe of Paganism and false religions existing in those days, and which gave it the wonderful success it achieved. It is destitute of these features. It is divided, split into hundreds of sects, without power, having a form of godliness, but lacking the power thereof. It cannot stand; it cannot prevail. Monstrous as its power is, great as its growth is, co-extensive with the world it may be said, it nevertheless is destined to tumble with Babylon the great. It must go down. It has not the elements of strength. And the great cause of its weakness is, that God is not with it. God's power does not accompany it. Men in too many instances are Christian because it is popular to be so. But where is the power of Christianity? Where are the revelations of God? The idea of God having a church on the earth, and never speaking His mind and will unto that church! Why, I will not worship a God who will not speak. He is as Baal of old. I want nothing to do with him. I want the God of heaven, the God of Abraham, Isaac and Jacob, a God who can speak and who can manifest His mind and His will, who can guide His people, who can bestow gifts and blessings upon His people, who can hear and answer their prayers when they call upon him. I want a God of that kind if I can find Him, and I thank God that I have found Him, and that He has revealed Himself in these last days, and has established His Church as He did in ancient days, and has endowed it with the same powers that the ancient church possessed, and it has to undergo the same trials and temptations and the same persecution that the ancient church did. The blood of its members has flown. They have been slain for the testimony of Jesus and for the word of God, for claiming to be Prophets, for claiming to be apostles, for claiming to be servants of God, just the same as the ancient servants of God did. We, to-day in these mountains are here because we have been driven out, not permitted to enjoy those blessings that as free men and free women, born free, we were justly entitled to—that is, the right to worship our God according to the dictates of our own consciences. We are therefore a standing protest against religious tyranny, and while God gives us breath, we shall always be found defending the right of every human being to worship his God or her God according to his or her conscience, without anything to molest or to make afraid, as long as in that worship they do not trespass upon the rights of their neighbors.

Now, my brethren and sisters, as

I said in the beginning, there is a great responsibility resting upon us individually. Our children must grow up understanding these principles, willing to endure everything for them, strong in the Lord to bear them off, and to maintain purity in the earth. The devil has raised every sort of cry against these Latter-day Saints, throwing dust in the eyes of the people concerning us, making the world believe that we are unfit to live, that it would be doing God service to kill us off, making them believe that we are the most impure and the most corrupt people on the face of the earth. Why, who has done these things? Men who are steeped in corruption, up to their lips in it, and who cannot comprehend purity. And this has been the cry: "Kill them of, they are unworthy to live; it will be doing God service to destroy them." And yet in these mountains the virtue of woman is held sacred. There was a time when a woman was as safe in our streets, or in our remote byways, as she would be in a strongly guarded house or castle. A woman could travel from the northern boundary of our Territory to the southern, without hearing a word of disrespect or seeing a gesture or anything of that character that would annoy her. But how has it been of late years? Why, women are unsafe in the streets. There was a time when drunkenness was unknown in this land? How is it now? In spite of our protest, in spite of everything we can do—because we have not the power, being a Territory, to carry out our laws or to maintain them—drunkenness runs riot, and it is the constant effort on the part of every man who has a family, and every leading man, to guard our youth against these devilish influences that are growing on every hand. We say to our boys: it is the worst crime you can commit short of murder, to be guilty of illicit intercourse with the other sex. I would rather carry my son to the grave than that he should be guilty of such a thing. We say: "Marry the sisters, marry the daughters of Eve, take to yourselves lawful wives, but you shall not commit adultery, you shall not commit seduction, you shall not commit fornication; if you do God will curse you, and we will sever you from the Church." We say to our daughters that it is one of the worst crimes they can commit to be guilty of unchastity. We want to raise up a righteous seed in these mountains, pure and virtuous, so that a man will be so virtuous that he may be in the company of an unprotected woman alone for any length of time, and she would be as safe as if she were in heaven, or under the guardianship of an angel, safe from pollution, safe from everything that is vile. We want to teach our children to be sober, to be industrious, to be truthful, to be honest, to love God, and to love their neighbor; for they can best show their love for God by exhibiting their love for their neighbor. If they cannot love him whom they see, how can they love Him whom they have not seen? Let us take these things to heart, and let us be watchful and use all our influence to protect the rising generation against those sins that are sweeping over the earth, and God will bless us in our efforts in so doing. I pray God that He will bless you, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered at Ogden, Sunday Morning, June 21st, 1883.

(REPORTED BY GEO. F. GIBBS.

DELUSIVE SPIRITS — PROPER CHANNEL FOR REVELATIONS TO COME THROUGH—THE CALLING OF JOSEPH SMITH — INDICATION OF AN IMPOSTOR — PRIVATE ANTIPATHY TO BE CURBED AND THE PRIESTHOOD TO BE SUSTAINED—ONLY ONE MAN APPOINTED TO HOLD THE KEYS OF THE KINGDOM AT A TIME – MEN NOT TO JUDGE THOSE WHO PRESIDE OVER THEM — HOW TO SECURE JUSTICE.

THERE has, perhaps, never been a period in the history of the Church when the delusive spirits that are abroad in the world, deceiving the children of men, were more active than they are and have been for the last few years. I have never, in my recollection heard of so many pretended prophets and revelations, special messages, missions and manifestations to various individuals, as have come to my notice within the last few months or perhaps years. Some claim that they are in constant communication with angels, others that they have received a direct command from God to accomplish a certain mission, others claim to be Christ, and therefore assume the right to dictate and direct the labors of the Presidency and Twelve, and undertake to correct and set them right and to show them wherein they lack inspiration, etc., and wherein it is necessary that a strong arm should be raised up in order to steady the ark of Zion. There has been a great deal of this kind of spirit manifested of late among men who are and have been in the Church for years; and not only such, but by men who never have been members and who have no knowledge of the character of this latter-day work. Messages from the spirit world, communications from the departed through mediums, people that permit themselves to be used for this purpose by lying and delusive spirits.

It has sometimes been sorrowful to see respected members of the Church, men who should know better, allow themselves to become the tools of seductive spirits. Such men seem, for the time at least, to lose sight of the fact that the Lord has established on earth the Priesthood in its fullness; and that by direct revelation and commandment from heaven; that He has instituted an order or government that is beyond the capacity, and that is superior to the wisdom and learning and understanding of man, so far, indeed, that it seems impossible for the human mind, unaided by the Spirit of God, to comprehend the beauties, powers, and character of the Holy Priesthood. It seems difficult for men to

comprehend the workings of the Priesthood; its legitimate authority, its scope and power; and yet by the light of the spirit it is easily comprehended, but not understanding it men are easily deceived by seductive spirits that are abroad in the world. They are led to believe that something is wrong, and the next thing that transpires, they find themselves believing that they are chosen specially to set things right. It is very unfortunate for a man to be taken in this snare; for be it understood by the Latter-day Saints that as long as the servants of God are living pure lives, are honoring the Priesthood conferred upon them, and endeavoring to the best of their knowledge to magnify their offices and callings, to which they have been duly chosen by the voice of the people and the Priesthood, and sanctioned by the approval of God, so long as the Lord has any communication to make to the children of men, or any instructions to impart to His Church, He will make such communication through the legally appointed channel of the Priesthood; He will never go outside of it, as long, at least, as the Church of Jesus Christ of Latter-day Saints exists in its present form on the earth.

The Church of God has been organized, the kingdom of God has been established, and the Gospel has been restored to the earth for the last time; and this work which has fairly begun will never cease, but will continue to spread abroad and increase in the earth, and gather to its fold the righteous, the honest, the pure, the meek and the poor of the earth, until "the kingdom" shall be exalted to power and glory in the midst of the world; and it will reign triumphant when Babylon will be broken to pieces, and will fall to rise no more. These are the promises that have been made to us. This fact is indicated by the revelations of God to man through ancient and modern prophets, and through angels that have visited the earth in this dispensation of the fullness of times.

It is not my business nor that of any other individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the Priesthood are about perfect, where everything is complete even to the organization of a branch. It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance, to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but not further. The moment an individual rises up assuming the right to control and to dictate or to sit in judgment on his brethren, especially upon those who preside, he should be promptly checked, or discord, division and confusion would be the result. Every man and woman in this Church should know better than to yield to such a spirit; the moment that such a feeling presents itself to them they should rebuke it, as it is in direct antagonism to the order of the Priesthood, and to the spirit and genius of this work. We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the

Priesthood, which is the channel that God has appointed through which to make known His mind and will to the world. It was necessary prior to the organization of this Church, that God should select from the inhabitants of the earth some person through whom to reveal His will to mankind; and it pleased Him to select for this purpose the youthful and untutored boy Joseph Smith, as David of old was His choice, but as there was no Priesthood on the earth when Joseph was called, legally constituted by the authority of heaven to officiate in the name of the Lord, it was necessary therefore that some one should be selected as the first Elder for the beginning of this work, for there has to be a beginning, and he was the one foreordained for the position which he occupied and filled. After calling and setting him apart for the work of introducing and establishing this Gospel of the kingdom, the Lord of course recognized him as His mouthpiece, as His authorized agent, if you please, and it would be absolutely inconsistent, unreasonable and absurd to suppose that after God had called one man and appointed him to this work, that He should pass him by and go to somebody else to accomplish the same purpose. No sensible person would accept for one moment such a proposition. To seriously contemplate any such idea would be charging the Almighty with inconsistency, and with being the author of confusion, discord and scism. The kingdom of God never could be established on earth in any such way.

Through Joseph then, the Lord revealed Himself to the world and through him He chose the first Elders of the Church—men who were honest in their hearts; men whom He knew would receive the word and labor in connection with Joseph in this great and important undertaking; and all that have been ordained to the Priesthood, and all that have been appointed to any position whatever in this Church, have received their authority and commission through this channel, appointed of God, with Joseph at the head. This is the order, and it could not be otherwise. God will not raise up another prophet and another people to do the work that we have been appointed to do. He will never ignore those who have stood firm and true from the commencement, as it were, of this work, and who are still firm and faithful, inasmuch as they continue faithful to their trust. There is no question in my mind of their ever proving themselves unfaithful, as a body; for if any of them were to become unworthy in His sight, He would remove them out of their place and call others from the ranks to fill their positions. And thus His Priesthood will ever be found to be composed of the right men for the place, of men whose backs will be fitted for the burden, men through whom He can work and regulate the affairs of His Church according to the counsels of His own will. And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent

of the order and channel of the Priesthood, you may set him down as an impostor. God has not called you to go out to the world to be taught, or to receive revelations through apostates or strangers; but He has called and ordained you and sent you forth to teach and lead people in the paths of righteousness and salvation.

It is the duty, therefore, of every Latter-day Saint to seek for the spirit of truth, and to desire with full purposes of heart, and seek diligently for the gifts of wisdom and understanding that will lead and guide into all truth, that will enable us to comprehend the purposes of God, and this most perfect, most harmonious organizations which God has instituted by His own wisdom in these last days for the gathering of Israel, and for the communication of all His purposes as made known through His servants the Prophets. Men may become dissatisfied one with another, they may become dissatisfied towards the Presidency, the Quorum of the Twelve, or others, and may say in their hearts, "I do not like such an one; I do not believe he is as good as he should be, he has too many faults and weaknesses and, therefore, I cannot and will not acknowledge his authority, as I have not faith in the man." Doubtless there are those, too many perhaps, who feel that way, but the trouble is, and that is the worst of it, just because they have become dissatisfied with the individual and harbored feelings of bitterness in their hearts against their brethren, they lose sight of the designs of the Almighty; they turn against the authority of the Holy Priesthood; and through their blindness, allow themselves to be led astray, and at last turn away from the Church.

Now, how should it be? I will tel you. In the first place every person should know that the Gospel is true, as this is every one's privilege who is baptized and receives the Holy Ghost. A man may be grieved in his feelings because of some difficulty between him and President Taylor, or Cannon or myself; he may have feelings in his heart which lead him to think that he could not sustain us in his faith and prayers; but if this should be the case, what is the course for him to pursue? He should say in his heart, "God has established His kingdom, and His Priesthood is upon the earth; and notwithstanding my dislike for certain men, I know that the Gospel is true, and that God is with His people; and that if I will do my duty and keep His commandments, the clouds will roll by and the mists will disappear, the spirit of the Lord will come more fully to my relief, and by and by I will be able to see—if I am in error, wherein I erred, and then I will repent of it, for I know that every wrong thing will yet be made right." I think all men should feel that way. A man may not have confidence in his Bishop, or in one or both of his Counselors; circumstances might be such that according to his judgment the Bishop or his Counselors might be in the wrong, and his confidence in them, whether right or wrong, would therefore be destroyed; but because he may feel so, would it be right or consistent in him as an Elder in Israel, to set himself up as the judge of the Bishop or his Counselors and the whole Church? If one were to get in a position of this kind he would be like some others I have heard of, John and David Whitmer, for instance, two of the witnesses to the Book of Mormon, and Wm. E. McClellan, and

William Smith, two of the Twelve Apostles, some of whom are still living, and many others, both living and dead. Do you think you could convince those of this class that they had apostatized from the Church? No; these men are firmly convinced in their own minds that they never apostatized. They stoutly and indignantly deny that they ever apostatized or turned away from the Church, but say that Joseph Smith and the Twelve Apostles apostatized, and all the Church had apostatized and become very wicked, and that God has cut the Church off, but that Brother David Whitmer and Brother Wm. E. McClellan, William Smith, and others are the only members of the Church in good standing, and they are all at variance with each other. If I were to raise my hand against my Bishop, against the Twelve or the First Presidency, because I did not like them, that moment I should place myself in the position that these men now occupy, and that scores of others who have passed away have occupied, and say: "The Church has apostatized, Joseph Smith and Brigham Young, and John Taylor, have apostatized, but I am firm in the faith; all the people have gone astray because they will not acknowledge me." There is where the man is who rebels against the authority of the Priesthood, and at the same time endeavors to hold on to the faith. Never is there but one appointed at a time to hold the keys of the kingdom of God pertaining to the earth. While Christ remained on the earth He held them; but when He departed He committed them to Peter, he being the President or Chief of the Apostles; and it was his right to direct and to receive revelation for the Church, and to give counsel to all the brethren. After Satan and wicked men had prevailed against the Church, crucified the Savior and killed the Apostles, the keys of the kingdom were taken from the earth. John the Revelator describes it most clearly. And from that time until Joseph Smith was called by the voice of the Almighty, and ordained to hold those keys, no man held them upon the earth that we know of. It is true the Lord did appoint other Twelve upon this continent, and His Church flourished and prospered in this land for many years, but the Lord declared that Peter, James and John, and the Twelve that walked with Him at Jerusalem, held the Presidency over them. God may reveal himself to different nations, and establish among them the same Gospel and ordinances as He did anciently, if necessity require, but if these nations should be joined together there would be one head, and all the rest would be subordinate. So that from the time that the keys of this Priesthood were taken from the earth until they were received by Joseph Smith, no man ever possessed that Priesthood, nor the keys thereof, with authority to build up the Zion of God, and prepare a church or people for the second coming of Christ, "as a bride is adorned for the bridegroom;" unless it may have been among the lost tribes, yet of this we have no knowledge, but if so they would receive those keys necessary to administer in the ordinances of the Gospel for their salvation. We know not of their existence or the condition in which they are placed. The Gospel that is given to them is suited to their needs and condition, and is for their salvation, not ours, and yet it will be the same Gospel. And God will not call one from them to give to us the Priesthood, or to give

to us keys and blessings, or to point out the organization of the kingdom of God, because He has established that Priesthood here, and we have it. If He has any communication to make to us He will send His messengers to us. And in this way He will deliver His law and give His mind and will to the people. He will do it through the ordained channels of the Priesthood which He acknowledges and which He has established in the earth. He will go no where else to do it, neither will He send us to them unless they should be without the Priesthood and it becomes necessary to take the blessings of the Gospel to them, and I presume that will be the case.

When Joseph received the keys of the Priesthood he alone on the earth held them; that is, he was the first, he stood at the head. It was promised that he should not lose them or be removed out of his place, so long as he was faithful. And When he died President Young was chosen by the voice of the people, and sanctioned by the voice of God. He held the Priesthood which was after the order of the Son of God, with the keys which pertain to the presidency of that Priesthood upon earth. He received it from the hands of Joseph, directly from him or by his authority; and he held it until his death. When he died that mantle fell upon John Taylor, and while he lives he will hold that authority inasmuch as he is faithful. So it was with President Brigham Young, he held it on condition of his faithfulness. If any man in that position should become unfaithful, God would remove him out of his place. I testify in the name of Israel's God that He will not suffer the head of the Church, him whom He has chosen to stand at the head, to transgress His laws and apostatize; the moment he should take a course that would in time lead to it, God would take him away. Why? Because to suffer a wicked man to occupy that position, would be to allow, as it were, the fountain to become corrupted, which is something He will never permit. And why will he not suffer it? Because it is not the work of Joseph Smith; it is not the work of Brigham Young or of John Taylor. It is not the work of man but of God Almighty; and it is His business to see that the men who occupy this position are men after His own heart, men that will receive instructions from Him, and that will carry out the same according to the counsels of His will. You may depend that he will see to it, and risk nothing upon this head. Hence you will have no reason to find fault or to rise up in judgment upon President Taylor or upon President Young, or upon the Prophet Joseph Smith, or upon the Twelve Apostles. We have no right to rise up in judgment upon the President of the Stake, or upon our Bishop, or upon the Priesthood in any shape or form, unless we can do so agreeably to the laws of the Church. If they decide against us inasmuch as God has conferred the keys of this Priesthood upon them, and the kingdom is here, and its authority is here, and the Priesthood is here, and the organization of the kingdom of God is here —and inasmuch as the decision is reached and rendered agreeably to the laws and commandments of God, then it would be our bounden duty to humbly submit, and bow to it and acknowledge it. You or I might think it hard, and possibly feel that it was unjust, but as it would be impossible to make it otherwise, we must submit. "What," says one, "submit to an unjust decision? No, sir!"

Who says it is unjust? You or I say it is; but twelve High Councilors and the Presidency of the Stake say it is just, and in holding to our idea of the unjustness of the decision, we put our judgment against that of fifteen disinterested men. Who then is to decide on the justice of the case? They, not me; and it is my business to acknowledge it and yield to it. There is, however, a supervisory authority in the First Presidency; and they may exercise in some degree the pardoning power, for unto them is given power under the laws of God to forgive. "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." President Taylor holds the keys of that authority in this Church. You may appeal then to the Presidency of the Church, and they may inquire into the justice or injustice of the decision and see if the case is entitled to a rehearing. But if the decision of the High Council should be confirmed, then you have no other appeal on earth. And yet God has given to us the broadest latitude peacefully to defend our individual rights, agreeably to just and righteous laws. He permits us first to be tried by the Bishop and his Counselors; and even before that we have the opportunity to settle our difficulties amicably without going to a trial; or if we cannot settle them amicably among ourselves we are permitted to call in our Teacher to assist us if possible to be reconciled to one another; and if that cannot be done we can then bring the matter before the Bishop to be formally tried. If we have reason to believe the decision to be unjust, we have the right then to appeal our case to the High Council, and then, if the First Presidency so decide, there may be a re-hearing. So that the Lord has given unto us every possible chance to vindicate our rights, defend our causes, and maintain our standing in the Church. No man is asked to bow to unrighteousness; but to say that the decision rendered by the Bishop's Court or High Council is an unjust decision is to say one of two things, namely, that these men, from three to fifteen of them, every one of whom should possess the spirit of the Gospel, and the inspiration of the Almighty, and is quite as likely to understand such circumstances as the litigants, are all in error and lack judgment, or that they are wilfully wicked and unjust, while one individual, and he a party to strife, alone is right.

The moment a man says he will not submit to legally constituted authority of the Church, whether it be the Teachers, the Bishopric, the High Council, his Quorum or the First Presidency, and in his heart confirms it and carries it out, that moment he cuts himself off from the privileges and blessings of the Priesthood and Church, and severs himself from the people of God, for he ignores the authority that He has instituted in His Church. These are the men that generally get crochets in their heads, that get inspiration (from beneath) and that are often so desirous to guide the Church, and to sit in judgment upon the Priesthood. The only safe way for us to do, as individuals, is to live so humbly, so righteously, and so faithfully before God, that we may possess His Spirit to that extent that we will be able to judge righteously, and discern between truth and error, between right and wrong; and then we will know when a decision is rendered against us that in 99 cases out of a hundred we are in error, and that the decision

is right; and although we may at the time not be fully able to see and feel its justness, yet will be constrained to say that inasmuch as there are sixteen chances against one for me to be wrong, "I will gracefully and humbly submit." The pith of the matter is, the Lord has established His Church, organized His Priesthood, and conferred authority upon certain individuals, councils and quorums, and it is the duty of the people of God to live so that they shall know that these are acceptable unto Him. If we begin to cut off this one and that one, and set their authority aside, we may just as well at once set God himself aside, and say he has no right to dictate. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Bowery, Deseret, Monday, June 18, 1883

(REPORTED BY JOHN IRVINE.)

SCOPE OF THE GOSPEL—DIFFERENT DEGREES OF GLORY—FREE AGENCY—"LIBERTY" WITH A VENGEANCE—TRIALS NECESSARY—FORMER AND LATTER TRIALS—THE SPIRIT OF GATHERING ILLUSTRATED—JUDGMENTS PREDICTED—ZION ALREADY ATTRACTING ATTENTION—ENCOURAGEMENT FOR THE CITIZENS OF DESERET—BLESSINGS INVOKED.

I AM pleased, as I said last night, to meet with you. I am pleased to talk about the things pertaining to the kingdom of God, and also about other matters that some think are not so directly associated with the kingdom of God, and yet they are; for all things temporal and all things spiritual, all things that are associated with our bodies and with our spirits, everything that is calculated to promote our happiness and well-being on the earth and to procure for us an exaltation in the kingdom of heaven, are things that are associated with the Gospel and that belong to us as Latter-day Saints. The God who is the Father of our spirits is He that organized our bodies. The God that made the heavens is He that made the earth, and we are dependent upon Him for every blessing that we enjoy. We had very little to do with our coming here, and now that we find ourselves here, we are incapable of sustaining

ourselves. We must be sustained of God. There is not one among you here to-day could leave this place unless God gave you power. We hardly realize these things. In God we live; in Him we move and from Him we have our being. And He has gathered us together, for the purpose of instructing us and preparing us to do a work that He designs to accomplish in the interests of the living and of the dead, in the interests of the whole human family, that exist, or that ever have existed upon the face of the earth. He has gathered us here under the influence and auspices of the Gospel, that we might, under His tuition and guidance, and under the influence of the Holy Priesthood that exists in the heavens and on the earth, bring to pass all things that have been spoken by the holy Prophets since the world was. God is interested in the whole of the human family. He cannot take them all into the celestial kingdom, for they are not all prepared to go there, and you cannot prepare them and He cannot, because they have to be governed by certain laws and certain principles and certain feelings, and if they are not governed by these and will not be governed by a celestial law, they are not prepared for a celestial glory. There are some that may be governed by a terrestrial law, and may be prepared for a terrestrial glory, but not for a celestial glory. Still, they are God's children, and He is doing the best by them He can. Many of you here that have sons and daughters, do the best by them you can. Some of them you cannot do well by, because they will not do right. Now, the Lord had more sons than one. Lucifer rebelled. Adam had more sons than one, and Lucifer came down and operated upon one of them, and Adam could not help himself. He had another son who feared God, and was willing to be guided by the laws of God. Because of this, Cain killed his brother, the same as a great many would like to kill us under the same influence and by the same spirit. Now, as I have said, Adam could not help the action of his son. Cain yielded obedience to the spirit of the wicked one, and he became a man that fostered every kind of evil. He loved Satan more than he loved God. He loved the works of darkness more than he loved the light, and that spirit has existed in the world through all the ages that are past. It existed before the flood and it came down through the flood. It existed among the ancient inhabitants of this continent. It existed among the sons of Lehi. And if you read the Book of Mormon you will find the same principles—one party in favor of right, the other in favor of wrong; the one in favor of obedience to the laws of God, and the other in opposition to the laws of God. The Scriptures say that it must needs be that there be an opposition in all things; and Jesus said it must needs be that offences come, but woe to them by whom they come. This principle of opposition was manifested in the heavens. Satan was a personage there who had peculiar ideas, very singular ideas. He wanted to do the same as many men want to do to-day—to take away the free agency of man. Some men would like to take away our free agency and tell us how we must worship and what we must worship. Because Satan wanted to deprive man of his free agency, he was cast out of heaven and he came to the earth to teach that principle, and it has pre-

vailed more or less in every age and under every government. We sometimes hear it said that we are living under the most liberal government there is on the earth. I sometimes say, God save the mark! God save the mark for that liberality that will not allow men to worship God according to the dictates of their own consciences, that will enact laws to prevent men *marrying* wives, while men having many mistresses are sustained. The men who comply with the laws of God are prohibited from voting, while the licentious, the adulterer, the whoremonger, the brothel keeper, the pimp, the procuress and the prostitute have this privilege, and are protected by law and sustained by lawgivers; while they profess to be shocked at our supposed immorality they foster and encourage by their enactments every kind of licentiousness and crime. Such principles as these are from beneath and not from God, no matter under what government they exist. We do not want to proscribe any man in his religious faith. It is none of our business. God did not interfere with Cain. He put a mark upon him. He deprived him of blessings and exaltations. He could not have him associate with the Gods, for He had cast Satan out of heaven who was Cain's instructor. Cain was the son of Adam. He listened to the teachings of Satan, and he became what is called the great "Master Mahon," full of wickedness and full of evil. He killed his brother for two reasons: one was that he did not like his religion, and another was that he wanted his property, the same reasons that influence people against us; and then there is not much love lost between us, for we do not admire their religion. But we do not want their property, their houses and their lands, nor anything that they have, only as we obtain such blessings properly, consistently, honorably and justly, and that is the kind of feeling we ought to have.

But why is it that these things exist? There is a place that some of us hope to inherit, which is called the Celestial kingdom of God. There is a certain class of people who will obtain a seat in that kingdom, and there are millions and millions who will not. Jesus in speaking on this subject said: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there are that find it." Now, then, in reference to celestial glory, it is necessary that men should be tried here upon the earth, for men upon other earths have been tried as we are being tried. And it was necessary, too, strange as it may appear, that Jesus should be tried. Yes, for it is written, "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." What! make Him perfect through suffering? Yes. What! had He to be tempted of the devil? Yes. Was He not tempted of the devil in the wilderness? Yes. Did not the devil come and offer Him all kinds of inducements as he does to us? Yes. And did Jesus maintain his integrity? He did. There is a scene that John the Revelator saw upon a certain occasion. He was caught away in the Spirit and he saw an innumerable throng. They were clad in white raiment, and they sang a new song. And he was led to inquire: "What are these which are arrayed

in white robes? and whence came they?" And he was answered: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night." Well, how did the world treat such people? It generally treated them very scornfully. Paul tells us, that by faith Moses endured, as seeing him who is invisible; by faith women received their dead raised to life again; by faith men wandered about in sheepskins and goatskins, being destitute afflicted, tormented, (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. Now, why was it that men that were aiming at an exaltation among the Gods should be so persecuted and cast out by men? For instance I might mention a few of them. I might refer to Job and the kind of trials he passed through; I might talk about Abraham and the trials he was called upon to pass through; I might mention Moses and the trials he had to endure; I might bring to your minds many other prominent men of God, but I will come to Elijah, who was a man that feared God and wrought righteousness. The people had departed from the Lord and trampled under foot His precepts, etc. So much so that Elijah was obliged to flee and hide himself in a cave away from the face of man. While in the cave the word of the Lord "a still, small voice—" came to him saying, "What doest thou here Elijah?" And he said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenants, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life to take it away." Well, it was a critical position to be in, but it was just as critical for many others who lived in ancient times. And this spirit of murder and persecution still exists. It was exhibited in the mobbing and drivings of our people from Ohio, Missouri, Illinois, and other places, in the martyrdom of Joseph Smith and his brother Hyrum in Carthage jail, more recently in the assassination of Elder Joseph Standing, and again only a few days ago in an attempt to murder Brother John T. Alexander, one of our Elders in Georgia, the particulars of which you have doubtless read in the newspapers. In the face of such diabolical outrages as these, there is not much room to boast about our liberties. But I merely refer to these things to show that the spirit that actuated men in former times is at work today; irrespective of times, forms of government, places or circumstances.

Nevertheless, as I have said, it is necessary that we pass through certain ordeals, and that we be tried. But why is it that we should be tried? There is just the same necessity for it now that there was in former times. I heard the Prophet Joseph say, in speaking to the Twelve on one occasion: "You will have all kinds of trials to pass through. And it is quite as necessary for you to be tried as it was for Abraham and other men of God, and (said he) God will feel after you, and He will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God." Some people have wondered why so many of the Twelve fell away. God tries people according to the position

they occupy. Joseph Smith never had many months of peace after he received the truth, and finally he was murdered in Carthage jail. I was with him on that occasion, and therefore know a little about it. And as I told this young man whose life had been attempted in Georgia; said I, "Brother Alexander, they shot at you and did'nt hit you, but when they shot at me they hit me; so that you got off a little easier than I did." But all these personal things amount to but very little. It is the crowns, principalities, the powers, the thrones, the dominions, and the associations with the Gods that we are after, and we are here to prepare ourselves for these things. We are after eternal exaltation in the Celestial Kingdom of God. And we want to feel that this is the main object of existence, that this is why we were born, and that God has revealed Himself from the heavens, restored the Holy Priesthood and gathered us together in order that we might form a nucleus through whom He could communicate His will; through whom He could accomplish His work upon the earth and introduce the Gospel of the Son of God to the nations of the earth and gather together His elect from the four quarters of the globe; through whom He could introduce upon the earth the principles that exist in the heavens, that we might be taught to do the will of God on the earth as it is done in the heavens, that we might be a pure people, a virtuous people, a holy people, free from the vices and corruptions of the world, and that we might learn the laws of light, truth and intelligence from the fountain of all intelligence, for we are told the glory of God is intelligence. This is why we have been gathered together. It is rather a singular thing to see a host of people gathering here from all the nations of the earth. You cannot prevent people from gathering here. They are brought under the influence of the Gospel and they cannot help themselves. They have to come.

Now, I will here relate a circumstance associated with the gathering, that took place in Liverpool, I suppose, about 43 years ago. We had just been driven out of the State of Missouri, and were in the midst of very hard times. You sometimes think you have hard times now. Why, you do not know anything about it. They tell us they persecute us for polygamy now. What did they persecute us for when we had no polygamy? Yet we were driven from our homes, and many of our people—some of them old revolutionary soldiers—were shot down like dogs in many instances. We were driven from pillar to post, from one place to another, robbed, pillaged and despoiled of everything we had. There are many of the brethren and sisters here, I presume, who are acquainted with these things.

Well, the Twelve were told to go to the Far West, some 200 miles distant from Quincy, Illinois, where many of the Saints were then staying. We did not have railroads then whereby we could travel as we do now. We had to go with our teams, and we had to go among a people that would kill everyone of us as quick as they would rattlesnakes. We were told to go and lay the foundation stone of the Temple, and thus fulfill the revelation that had been given on the subject. Arrived at the spot we prayed and sang hymns. We had with us a man to lay the foundation stone, the man that was appointed by revelation for that work—Alphe-

us Cutler, Bishop A. A. Kimball's grandfather. The stone was duly laid according to the order which was designed, after which—right upon the foundation stone—Wilford Woodruff and George A. Smith were ordained into the Quorum of the Twelve, and Norman Shearer and Darwin Chase into the Seventies. Chase apostatized and was afterwards with the soldiers under Col. Connor's command who had a fight with the Indians on Bear River a number of years ago, where he was mortally wounded. Many people declared that this revelation would never be fulfilled. But it was fulfilled; and we took our departure for Europe.

Now, it was not a nice thing, after being pillaged, robbed and driven from our homes to leave our families and proceed on a mission to Europe. But the Twelve had to do it, and they did do it. There were two that did not go—John E. Page and William Smith, and both of them apostatized. The wrench that the Prophet Joseph spake about was too much for them. But the rest went. They felt it was an honor to go on that mission even under such unpropitious circumstances.

The Prophet Joseph told us just before we left that we must not preach the gathering to the people, because at that time there was no place to gather to. "Preach the first principles of the Gospel," said he, "but do not say any thing about the gathering." We did as he directed us. The principle of gathering was not preached; but a great many came into the Church—a great many thousands were baptized. Myself and an uncle of Brother Joseph F. Smith—that is, his mother's brother—ministered in Liverpool; we raised up a Church there; I remember on one occasion a certain sister came to me and said: "Elder Taylor, I have had a singular dream, and I do not know what it means." We had not preached, as I have said, the principle of gathering, because Joseph told us not to preach it. "What is the nature of the dream?" I enquired. "I thought," said she, "there were a number of Saints standing on the pier head, (the place where the vessels start from), and they seemed as if they were bound for somewhere. They said they were going to Zion, and they sang the songs of Zion; and you were with them. Now, can you interpret the dream for me?" "I guess I could," said I, "but let it alone for the present." We could not prevent people from being impressed in this way, we could not help the Lord giving them dreams, neither could Joseph Smith. It was the privilege of the Saints to have revelation for themselves. John the Baptist had appeared to Joseph Smith and conferred upon him the Aaronic Priesthood, and he conferred it upon others. Peter, James and John came and conferred upon him the Melchisedek Priesthood. Then Moses, among others, appeared to him, and bestowed upon him the keys of the gathering, whereby Israel should be gathered from the four quarters of the earth, including also the ten tribes. Joseph had conferred this upon the Apostles, and the Apostles had conferred it upon others, and when they laid their hands upon the people and told them to receive the Holy Ghost they received it. Joseph Smith might tell us it was not wisdom to preach the principle of gathering; but we could not help the Lord revealing that principle through the medium of the Holy

Ghost, which was to teach us all things. The Holy Ghost had operated upon this woman—and upon many others at the same time—in this way. Afterwards we received a letter from Brother Joseph stating that we might teach the principle and instruct the people to gather to Nauvoo. Now I could interpret the dream. I could have done so before had I not been prohibited. What, then, is it that makes people desire to come here? Here are people from Germany, Scandinavia, England, Ireland, Scotland, Wales, and from different parts of the United States—what in the name of common sense made you desire to gather here? Why, men that held the Priesthood of the Son of God had, among other things, been instructed to teach this principle, that it was a gathering dispensation, the keys of which had been conferred upon Joseph Smith, he in turn had conferred the power upon others, and the Elders went forth and preached this Gospel with the power associated therewith. That is the great secret why people gather here. We have come here in order that we may fulfill the will of God, and the word of God, and the law of God. We have come out of Babylon. We have come out of confusion. There is confusion in the world everywhere; confusion amongst religionists, politicians, infidels; and there is no one anywhere, outside of this Church to say, "thus saith the Lord." Men do not know how to approach God, and none are willing to listen to His teachings but the Latter-day Saints, and it is sometimes hard work for them to do it. Men teach their own theories, ideas and opinions, and hence confusion and disorder prevail in the world. Hence, in order that God may have a people who will carry out His designs and accomplish His purposes, He has introduced the Gospel, and under its influence people have been gathered together to this land, as we see them here today, and as they are to be seen throughout the length and breadth of this Territory. The world, as I have said, is full of confusion, and there will be worse confusion by and by. We had a great war upon this continent some years ago; but there will yet be wars pass through these United States, and through other nations, until it will be mournful to hear the report of the bloodshed, the sorrow and trouble that will be caused thereby, as also by pestilence, famine and earthquake, and the waves of the sea heaving themselves beyond their bounds, and storms and tempests, etc., etc. We have been gathered together from among the nations of the earth in order that God might have a people who would obey His law; who had been baptized into one baptism; who had all been partakers of the same spirit, and who had, as I said before, learned to approach the Lord in the proper way; for there is a medium opened out whereby men can approach God and learn His mind and will.

Did God place in the Church in former times Apostles, Prophets, Pastors, Teachers and Evangelists for the perfecting of the Saints, for the ministry, for the edifying of the body of Christ? He has in these last days done the same thing, only more perfectly, because the dispensation with which we are associated is "the dispensation of the fullness of times." It is a dispensation that embraces all other times.

What, then, have we to do? To preach the Gospel to the nations of the earth? What else? To gather the people together, all those who

have made a covenant with God by sacrifice. They were to come from the east and from the west, and from the north and from the south. They were to be gathered one of a city and two of a family, and brought to Zion that they might be taught and instructed in the principles of eternal life. And I want to say that God having gathered us together, and we having entered into a covenant with Him, He expects us to obey His law, and be governed by the principles He has revealed. We are here to build up the Church of God, the Zion of God, and the kingdom of God, and to be on hand to do whatever God requires —first to purge ourselves from all iniquity, from covetousness and evil of every kind: to forsake sin of every sort, cultivate the Spirit of God, and help to build up His kingdom; to beautify Zion and have pleasant habitations, and pleasant gardens and orchards, until Zion shall be the most beautiful place there is on the earth. Already Zion is attracting the attention of the people of the world. I have all kinds of people calling on me—Lords, Admirals, Senators, Members of the House of Representatives, Members of the Parliament of England, of the Reichstag of Germany, and the Chamber of Deputies of France—all classes come and they say, "You have a most beautiful place here!" Why, yes. And by and by the kings of the earth will come to gaze upon the glory of Zion, and we are here to build it up under the instruction of God our Heavenly Father. Zion shall yet become the praise and the glory of the whole earth, and, as I have said, kings and princes shall come to gaze upon her glory, and we shall be able to teach their senators wisdom, and their philosophers intelligence; for we shall be all taught of God. God has called upon us to do this work, and He expects us to do it. We must preach the Gospel, and we will preach it; and if we have to meet with opposition and with death staring us in the face, all right. We are for God and His kingdom, and for the principles of truth and righteousness. We need not trouble ourselves about the outside, for God will take care of them and of us. He will say to the nations of the earth—to this nation and to other nations—as was said to the waves of the mighty ocean: "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

I will tell you a feeling I had some years ago. I was over at Fillmore. From there you can see right on to this desert. And I thought—as I looked across this immense valley—if there was only water there, what a magnificent country that would make! I remember I thought thousands and tens of thousands could inhabit that land if it only had water. I did not then know the position of things. I have now had an opportunity of visiting Deseret and looking at the river, and am pleased to find you have such an abundant supply of water. An immense population could be sustained with the amount you have. I suppose the river shows its best now; the water is high; but if that water could be properly manipulated, it does seem to me—provided you can conquer the mineral in the soil—that a vast amount of land can be put under cultivation and an immense population sustained. I am told that you are troubled with saleratus in the land, but I am also informed that you are learning to conquer that by flooding the land instead of making furrows for irri-

gation. Already, in some places, where they have been troubled with saleratus they have the richest and most productive soils. Those lands where not too much saturated with the mineral are in many instances the most fertile that we have in the Territory. You certainly have a fair opportunity for development; having a large area of land, which I am told is productive, and with the proper application of the water, and a concentration of effort I can see no reason why this can not be made a very flourishing, beautiful and populous place.

President Taylor next proceeded to counsel the Saints in regard to sundry local affairs. He appreciated the difficulties they had had to encounter in that region owing to the nature of the soil and the giving way of the dam on one or two occasions. He complimented them, however, on what they had been able to accomplish in spite of all difficulties, and counseled them to persevere, promising that their efforts to subdue and conquer the land would be blessed of the Lord. He also counseled them to come closer together. At present, it appeared to him, they were scattered over too much ground. It would be better to get together and begin building a nice little town on each side of the river, (if that suited them), than to be scattered as they are now. In this way the place could be made attractive. Good buildings of all kinds could be erected. Trees could be planted in the streets. Gardens and orchards could also be planted in the various lots. And in this manner Deseret might be made a very desirable place.

He concluded as follows:

God bless you. God bless your lands, that they may be fruitful and that the labors of your hands may be blessed; and God bless the waters, that they may be nourishing and strengthening to your lands, and be pleasant to use for drinking and for culinary purposes; and God bless your gardens and your orchards—that is, when you get them—that fruitfulness may rest upon them; and God bless the President of your Stake and his counselors, and Brother Lyman and his brethren of the Twelve who labor among you from time to time; and God bless your Bishop here, and all the Bishops of this Stake and their counselors, that the Spirit of God may rest upon them, the spirit of truth and intelligence, to enable them to carry out all things they desire in righteousness, that this land may be blessed of the Lord; and God bless your wives and your children and all the people, that salvation may flow unto them, and that they may walk in the paths of life; I ask my heavenly Father to seal upon you these blessings, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, May 18th, 1883.

(REPORTED BY GIBBS AND IRVINE.

PROPHECIES RELATING TO OUR DAY—APOSTASY FORETOLD—GOD'S WORK RE-ESTABLISHED—RESTORATION OF THE GOSPEL—MODERN REVELATION OPPOSED BY PREACHERS — UNWARRANTED IN DECLARING THAT THE CANON OF SCRIPTURE IS FULL — MAN BY SEARCHING CANNOT FIND OUT GOD—BUT ONE TRUE GOSPEL—EFFECT OF THE GOSPEL IN THE DAYS OF THE APOSTLES — HOW THE GOSPEL WAS RESTORED — HOW IT IS BEING PREACHED — A GATHERING DISPENSATION—OPPOSITION TO THE WORK OF GOD—DESTINY BEFORE THE SAINTS.

WE are living in the latter days, at a time which all the prophets of God, who lived upon the earth in former times looked forward to with anticipation. The servants of God whose writings have been handed down to us in the book called the Bible, were all blessed in their day and generation with some foresight in regard to the last great dispensation of God's mercy to man. The Spirit of God opened up to them views concerning the great latter-day work, which God should perform, in which He would consummate His purposes, in which He would perfect His work, in regard to the people of this earth. And they were strengthened in the performance of the duties devolving upon them by glimpses of the latter-day glory. They were called to pass through very trying circumstances. As the Apostle Paul says: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." Generally speaking, the prophets of God were rejected by the majority of the children of men. By the spirit of prophecy which rested upon them, they could perceive how small would be the impressions which they would be able to make upon the people who lived in their day, and they saw also that although they might be able to accomplish some good in the name of the Lord, yet the adversary would come in like a flood, so to speak, and overwhelm the influences which they were able to bring to bear. They saw that the work which they were engaged in could

not continue, but for a little while. But they looked down to the last days when the kingdom of God should be established on the earth, when it should not be prevailed against nor be overcome, but should remain and continue to grow and increase and spread forth, until its influence should extend to the uttermost parts of the earth, until all things should be subdued unto the Lord, until the wicked should be destroyed, until misrule and tyranny and oppression and falsehood and false doctrine and the powers of evil should be banished from the earth, and the light of God should stream forth to lighten every land, and the kingdoms of this world would become the kingdoms of our God and His Christ, and He should rule from pole to pole and from shore to shore. In this they rejoiced exceedingly, and they were encouraged to perform the work entrusted to them, by the foresight that God gave to them of the great latter day work. The Apostle Paul referred to this dispensation in these words: "Having made known to us the mystery of His will, according to His good pleasure, which He hath purposed in himself: That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." By this we see that the Apostle Paul —and he was imbued with the same spirit and understanding as his brethren of the Apostleship—looked forward to another dispensation than that in which they labored, which is generally called the Christian dispensation; because it was introduced by Jesus who was the Christ. Paul called the dispensation that was to come after His day, "the dispensation of the fullness of times," and declared in that dispensation God would gather together in one all things in Christ; not only the things in the earth, but also the things in the heavens—they should all be gathered together in one.

Now, the Apostle Paul, and others in his time—like those ancient prophets to whom I have referred—had the understanding that the work in which he was engaged, although it would accomplish that whereunto it was sent, would only make its impression for a time and for a season; that the time would come when darkness would come in again; when false doctrine would prevail; when the servants of God would be taken from the earth and false prophets and false teachers would arise who would, (to use the Apostle Peter's own words) "bring in damnable heresies;" who would turn away the hearts of the people from the truth. The Apostles saw that the time would come when the people would be "heady and high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof;" when false teachers would arise and "make merchandise of the souls of men, even denying the Lord that bought them, and bring upon themselves swift destruction," "and many," we are told, "shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." John, the beloved disciple, wrote a glorious vision that God gave to him when he was upon the Isle of Patmos, being banished there for the word of God and the testimony of Jesus, and in that vision the Lord showed to him that a spurious church should arise which would have influence over all the earth. It was pictured to him in the form of a woman sitting upon a scarlet colored beast, full of names of blasphemy, and upon her forehead

a name written, "Mystery, Babylon the Great, the mother of Harlots." And he saw that she held in her hand a golden cup full of abominations and filthiness of her fornication, and he beheld that all nations were made drunk with the wine that was in that golden cup. It was not merely to be partaken of by a few, but by all nations. He also saw that the time should come,—foreseen by Isaiah the prophet—"When darkness shall cover the earth and gross darkness the people." When Jesus was upon the earth He told His disciples that the time would come when false Christs and false prophets would arise, and when because of the iniquity that should abound, the love of many would wax cold. And we find by searching both the Old and New Testaments that the prophets of God who lived in former times and had dispensations committed unto them, saw that the time would come when the work which they performed would seem to be lost from the earth; apostasy would ensue; people would go after other Gods; they would transgress the laws, change the ordinances, and break the everlasting covenant. But the ancient prophets had a glimpse of what God would do in the latter days. They saw the time when He would establish His work in the earth no more to be thrown down forever; when He would establish His kingdom not to be left to another people, not to be overcome, not to be trampled under foot, but to arise and shine and the light thereof go forth to all the world that kings might come to its light and the gentiles to the brightness of its rising.

Now, my brethren and sisters, we are blessed with the privilege of living upon the earth in the latter days, in the time to which all the prophets looked forward with pleasure, with rejoicing and with thanksgiving; the time just preceding the coming of the Son of man, not as the babe of Bethlehem, not to be born in a stable and cradled in a manger, not to be "despised and rejected of men, a man of sorrows and acquainted with grief," not to be lifted up on the cross and His life's blood poured out because of the wickedness of men, but as King of Kings and Lord of Lords; to come vested with all power on the earth and in the heavens; to "sit upon the throne of His father David," and to "reign from the rivers even unto the ends of the earth;" to subdue all things unto himself; to abolish wickedness, to banish evil, to bind Satan and his hosts, and to fill the earth with light and glory and the power of God; that the lion and the lamb may dwell together; that enmity may depart between man and man and between man and beast; that nation may not lift up sword against nation, and that people may study the art of war no more; but that peace may be ushered in, and that the power of God and the Spirit of God may be poured out upon all flesh, and all nations be influenced thereby. We are living upon the earth in the time preceding these great events—in the latter days, in the last dispensation.

The question may arise, is this great dispensation which the prophets foresaw, and which Paul spoke of, already ushered in? has the dispensation of the fullness of times been introduced for the benefit of the children of men? or are we still under the old dispensation opened up by the Savior and carried on for a time by the Apostles? That is a serious question, though if left to the Latter-day Saints to answer, one

that would be settled in a very short time; for go where you might in this Territory, and ask the Latter-day Saints concerning it, and they would answer, I know the dispensation of the fullness of times is ushered in; I do not merely believe it, but I know it as well as I know that I live." And if you were to ask them how they know it, they would answer, "By the revelations of the Holy Ghost." They would tell you they know that God has again spoken from the heavens, that angels have descended from the courts of glory and communicated with man, and that through the direct agency of divine and holy beings, this great and last dispensation of God's mercy to man has been opened up. They would tell you further, that they know it will remain and prevail; that all that has been designed must be accomplished under its auspices; and the work which has been begun must continue and grow—because it is the work of God—even until the whole earth is subdued unto Him, and all things are prepared for the coming of Him whose right it is to reign; and that no man or nation or government or influence or society, or all combined, can have the slightest influence or power to stop its onward spread.

It would be interesting perhaps to consider how the dispensation of the fullness of times was to be opened up. We read that the works of God are one eternal round, "He is the same yesterday, to-day, and forever;" without variableness or any change whatever. As He acted in ancient times, then, so may we expect Him to act in latter times. That if He has a work to perform amongst men, He will commence and carry it out in the same way that He did formerly. Whenever darkness has covered the face of the earth, and the people have gone astray, we find, by reading the Bible, that God spoke from the heavens, that He sent heavenly messengers to some man or men whom *He*, not the people, chose, to whom He communicated His mind and will, and whom He authorized to preach to the rest. They went with "the burden of the word of the Lord," they did not go forth preaching for doctrine the commandments of men. They did not aim to please the eyes or the ears of the people. They did not as a general thing possess much learning; in fact, they were to some extent ignorant, that is, they were not versed in the learning of the world. "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the earth to confound the things which are mighty." But have we any intimation in the Scriptures that God would act like that in the last days? If we had not we might reason from what He has done to what He will do. But we have any amount of testimony in the Scriptures, written in both Testaments, as to what He will do in the last days. In the first place we read that "God will do nothing except He reveals His secret to His servants the prophets." And we are told in the revelation from which I quoted concerning the general apostasy, when all nations shall become drunken from drinking the contents of that golden cup in the hands of the mother of abominations, an angel should come and bring to the earth again the everlasting Gospel. You will find what I refer to in the 14th Chapter of Revelations, and the 6th and 7th verses. John says. "And I saw another angel fly in the midst of heaven, having the ever-

lasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of water." And after this he declares that there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications."

Some one may enquire, Did the things that John saw in the vision signify events that had taken place already, or were they to take place in the future? That can be easily settled by reading the 1st verse of the 4th chapter of that book, which reads as follows: "After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show these things which must be *hereafter*." And in the 14th Chapter he says that he saw another angel flying in the midst of heaven "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." So this Gospel that John saw the angel bringing to earth was for the benefit of generations to come, for the Christians as well as those who are termed the heathen. We who are styled "Christians" are in the habit of calling all other nations heathen; I am inclined to believe that there are a great many people who are "christian" heathen.

This revelation that was given to John will seem very strange to a great many people, who are under the impression that the everlasting Gospel has been upon the earth ever since it was taught by Jesus Christ and His Apostles. But if that were so, what need would there be for the Lord to send an angel with it? As I before explained, John saw the time when the whole earth would be under the influence of that wicked power which he saw sitting on a scarlet colored beast, and out of the cup which she held in her hand, all nations were to drink—not merely the heathen nations, but all the nations of the earth without exception. I am well aware that this will not sit very comfortably on the bosoms of some of our Christian friends. But what we are after, or should be after, is truth; and we should be desirous to obtain the truth notwithstanding that it may come in contact with our preconceived notions. John saw that the whole earth would go astray; and all the Apostles spoke more or less of the time when people would depart from the Church, when they would "not endure sound doctrine, but after their own lusts they would heap to themselves teachers having itching ears;" and says the Apostle, "they shall turn away their ears from the truth, and shall be turned into fables;" their teachers shall "preach for doctrine the commandments of men;" and the Apostle might have added, that if they did not preach to suit the people, they would discharge them and hire others. The time was to come when "darkness would cover the earth, and gross darkness the people," but preceding the destruction of Babylon the great archangel was to come to earth with the everlasting Gospel to preach to all nations; and the burden of his message was to call upon the people with a loud voice, saying, "Fear God, and give glory to Him, for the

hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of water," signifying that the people had gone astray and were worshiping some other god or gods.

It is the general view that after the days of Jesus and the Apostles there were to be no more angels to visit the earth. This has been taught to the people diligently. What for? Because the men who teach this doctrine do not receive any visitations from heaven themselves. They have no communication with the powers on high. The heavens to them are indeed as brass. They pray, but they do not expect to receive any answer to their prayers, except in some mystical fashion which neither they nor anybody else can understand. They do not expect to receive answers to their prayers as the prophets of old did. And they have taught the people for hundreds of years that there is to be no more communications from heaven. And why? Because they pretend to greater light; because they claim to live in an age of gospel blaze, and christianity, as they term it, has attained such a high standard of excellence that they need no divine revelation. And yet when you investigate their condition, you will find they do not comprehend the Gospel; they differ amongst themselves, they contend with each other even on fundamental principles. They have no positive knowledge in regard to the things of God. Some of the clergy teach what they believe, and others teach what they do not believe, being infidel at heart. It is true there have been sincere men who have labored for the benefit of humanity, and who have done a great deal of good; and they will be rewarded by the Almighty for all the good they have accomplished. But wherein they have presumed to minister in the name of the Lord when He never authorized them to act for Him, they have run before they were sent, and will have to answer to Him for their presumption. Wherein men have administered in the name of the Father, and the Son, and the Holy Ghost, and at the same time acknowledge that they have had no communication with those higher powers, declaring that the Holy Trinity has ceased to speak to men, they show by their own words and make actual confession that they have no authority. They could not possibly have any, because there has been no communication from those individuals who alone had the right to give it, and wherein they have presumed to act in the name of the Father, and the Son, and the Holy Ghost without authority, they must give an account when they appear before the bar of God. But the ministers who have preached religion for hundreds of years have no definite *knowledge* in regard to these matters and have to tell what they think and what their opinions are, and they disagree with each other in regard to their opinions. Yet they tell the people there is no need now for any revelation from on high; that there is no need for angels to come to the earth and make plain the way of life and salvation, because, forsooth, they know so much. The canon of Scripture they say is full; and God ceased to speak after He gave that revelation to John on the Isle of Patmos.

"Well," some one perhaps will say, "does not the book itself say so?" No, it does not, but these ministers have taught that it does.

In the last chapter of the Book of Revelation are we not told that, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book?" Yes; but we are also told that, "if any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The angel merely told John what God told His servants in former times, that when He gave a revelation, man should not add to it. He told the same thing to Moses —"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." That is quite right. But man is prone to do that which is forbidden. When God reveals anything, some one is sure to add to or take away from it, and try to "improve" it or make it void. Hence the angel told John that no man was to take away from the words of the book of this prophecy. What book? The book that John was writing—the Book of Revelation. It does not refer at all to the Bible. There was no such book as the Bible then. Those books that are now compiled in the Bible—and a great many more that are not there—were scattered abroad, and hundreds of years after that, they were hunted up and examined; those that we now have were selected from a great mass of manuscripts and compiled; others were thrown away as non-canonical. The canon of Scripture was not made up by John, but was made up in the way I have described; and there is no intimation anywhere from God to man that He would give no more revelations; but the whole Bible from beginning to end proves the contrary. We are told to fear God and work righteousness, and call upon His Holy name and He will be nigh to answer, "Ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you; for *everyone* that seeketh findeth," etc. That is the word of the Lord. It does not say that God would not give any more revelation; but it does say that man shall not add to that which God does give. In that very revelation we are told that an angel came to John and gave him a little book and told him to eat it. He ate the book as he was told. Then the angel said to him in explanation: "Thou must prophesy again before many people, and nations, and tongues, and kings." If John was to prophesy to nations, and people, and before kings, would not that be the word of the Lord? Yes, just as much as that which he wrote in the book. So it does not follow that there was not to be any more revelation. The injunction is that man shall not add to or take from any revelation that God gives, and that has been a standing rule in all generations.

But if this passage in the last chapter of the Book of Revelations could be so construed as to make it appear that there was to be no more revelation, such a construction would conflict with what we find in the 14th chapter of Revelation to the effect that an angel was to come "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people." And if we turn back to the writings of the old prophets we find that they looked forward to the time in which you and I live; to the time when this work should be consummated; to the time when no one should need to say, "Know ye the

Lord? for they shall all know Him even from the least unto the greatest of them." Why? Because "they shall all be taught of God." They looked forward to the time when "the Spirit of God shall be poured out upon all flesh;" so that all mankind shall feel the influence and be brought into union and harmony and communion with the Great God, the author of their being. That spirit will measurably rest down upon the brute creation. "The lion and the lamb will dwell together, and the little child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." The earth itself shall feel the influence of that divine spirit, and cease to bring forth thorns and briars, and in the place thereof "shall spring up the fig and the myrtle tree;" and "the earth shall be full of the knowledge of God, as the waters cover the sea."

How can man know God without revelation from God? "Man by searching cannot find out God." Wise men have been seeking to find out the secret of Deity for hundreds of years, and the more they study, the more they ponder, the less they know about Him. God is not to be found out in that way. Man cannot find out God, but God can manifest Himself to man. The only way that the Lord can be made manifest to man is by revelation. Jesus Christ thanked His Father, when he was praying, that God had "kept those things hid from the wise and prudent and revealed them unto babes." "Even so, Father:" said He, "for thus it seemed good in Thy sight. And no man knoweth the son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." That is the only way.

Now, according to the Scripture I have quoted to you, an angel was to come to the earth and bring back the Gospel!—the Gospel that had been lost, the everlasting Gospel, the Gospel preached by Jesus and His disciples, the Gospel preached of old; for we read that it was preached to Abraham, and that it was preached to the Jews before the law of carnal commandments was given, and then God gave them a lesser law because they would not receive the greater. When Jesus appeared He merely came to bring to the earth that which was lost. He came to restore the Gospel that was preached in the beginning to the patriarchs, that was believed in by Abraham, and by receiving which he was able to commune with the Father, who called him His friend, and who said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." So we read in the 18th chapter of Genesis. The same Gospel that Abraham received; the Gospel preached to the people before Abraham's day; the Gospel preached to the Jews before the law of carnal commandments was given; the Gospel Jesus and His disciples preached, and of which John the Baptist came as the forerunner, baptizing people for the remission of their sins in the River Jordan—that same Gospel has been restored in the day in which we live. There is but one everlasting Gospel. There are a great many so called gospels that men have made, but they are not the true, everlasting Gospel; for as the Apostle Paul says: "though we, or an angel from heaven, preach

any other Gospel unto you than that which we have preached unto you, let him be accursed." There is but one straight path to the celestial city. There is but one gate into the kingdom of God, and "he that tries to climb up some other way will be accounted a thief and a robber." So said Jesus. This everlasting Gospel then was to be brought to the earth by an angel, and was to be preached to every nation, kindred, tongue, and people.

Now, when Jesus, the Son of God, was upon the earth, after His resurrection from the dead He appeared to His eleven Apostles—for one had apostatized, having sold his Master for a few pieces of silver—and gave them a commission. He said: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." And the disciples went forth according to His word and preached, and God confirmed the word with signs following. Wherever they went they preached this one Gospel, and God blessed those that received their testimony. The Holy Ghost accompanied their preaching, and bore witness to the hearts of the people, and all who obeyed the Gospel were made of one heart and one mind—Greeks, Romans, Jews and Gentiles, bond and free, Pharisees, Sadducees, Essenes, Herodians, etc., people from all the various sects, and some that did not belong to any sect, infidels also, when they accepted the testimony of the Apostles and were baptized, and had hands laid upon them, received the Holy Ghost, and were made of one heart and one mind; they had one Lord, one faith, one baptism, one hope of their calling. And we read in the New Testament that when they met in their assemblies one would speak in tongues, another would interpret, another would prophesy, etc. The Lord poured out His Spirit upon the people and gave them visible manifestations of His power, in addition to the inspiration of the Holy Ghost which made them all see and comprehend alike, and which bore witness to the divine mission of Christ and to the mission of the Apostles whom He had sent forth. These signs were seen in their midst, which comforted and made them strong. But after a time the people began to go astray. Wicked men took the Apostles and put them to death. Some were cast unto wild beasts; some were thrown into caldrons of boling oil; some were crucified; others were tormented in various ways, persecuted and afflicted and slain. Then others began to depart from the faith, bringing in damnable heresies. Others began to preach for hire and divine for money, making merchandise of the souls of men. And thus the apostasy went on until darkness covered the minds of the people, and paganism was introduced into the Christian church. And the time came when that wicked power spoken of in the Revelation overcame the saints. The Spirit of God left the polluted church. The body became dead. Just as when the spirit of man leaves his body, the carcass begins to crumble; every particle seems desirous to get away from every other particle. So it was after the time that the Apostles

fell. The Holy Ghost left the church. The spirit of revelation departed from the body and dissolution set in. Darkness ensued. Apostasy prevailed. In one of the homilies of the Church of England it is declared that: "Clergy and laity, men, women and children, of all ages, sects and degrees of whole Christendom (a most horrible and dreadful thing to think) have at once been buried in the most abominable idolatry, and that for the space of 800 years or more." This was because there had been no Holy Ghost in the church, no revelation from heaven, no real communion with the powers on high. Instead of true worship there was idolatry. People had gone into darkness, and it had covered the earth—all nations and sects and parties, "clergy and laity, men, women and children of whole Christendom." From that time to the present, sect has multiplied upon sect, and creed upon creed, but there has been no uniting power. The Holy Ghost not being in the church, the body has been segregated, every part separating from other parts, like the toes which Daniel saw composed part of iron and part of clay, the one refusing to mingle with the other.

In this generation came forth a young man bearing the testimony that the Lord had sent an angel from heaven to reveal the everlasting Gospel; and he bore testimony that the angel had appeared to him, and conversed with him in a heavenly vision. And he testified further that a servant of God who had once lived upon the earth, who was no less a personage than John the Baptist, had come to him and ordained him and Oliver Cowdery to the lesser Priesthood; that he had come as a forerunner of Christ, that the way might be prepared for His second advent. He still further testified that Peter, James and John appeared to him and ordained him to the same Priesthood which they themselves held, namely, the higher or Melchisedek Priesthood, committing unto him the Keys of the Apostleship and of the dispensation of the fullness of times, the dispensation when all things are to be gathered together in one, including the gathering of Israel, and the bringing back of the lost ten tribes, and the gathering of the elect of God from the four quarters of the earth, that they may be assembled in holy places so that they may not be moved when the judgments of the latter days are poured out, and that they may be prepared for the building up of the latter-day kingdom. It was very easy for the young man to say this, but what evidence is there to substantiate the truth of his assertion? The evidence is here. This young man claimed to hold this divine authority to preach the same Gospel that Jesus preached, promising the same testimony, the same signs and the same power that attended the ministrations of the servants of God in olden times. Now, an impostor could bear testimony that he received this communication, but an impostor could not draw down the Holy Ghost upon the people; an impostor could not open the heavens; an impostor could not cause these blessings and signs to come, convincing believers of the divinity of the work which he represented.

The facts are these: People began to believe in his testimony because they found that he taught the same doctrines as those contained in the Scriptures; some went forth and were baptized. And upon all that yielded obedience to the require-

ments of the Gospel he laid his hands, and the Holy Ghost descended upon them. Some received visions; some received the gift of healing, and others the gift of prophesying, etc.—the same powers which were enjoyed by the primitive Church were enjoyed by the Church established by the inspiration of God, through Joseph Smith, the Prophet and Seer of the 19th Century. He, under the divine command, ordained men to go forth and preach this Gospel. Some went to England, some to Scotland, som to Wales, others to France, to Germany and Scandinavia, and to different parts of Europe, while others preached extensively through this nation; and wherever they went and the people believed their testimony and were baptized for the remission of their sins, and submitted to the laying on of hands for the reception of the Holy Ghost, they all bore testimony that God Almighty had revealed to them by the gift and power of the Holy Ghost, that He had in very deed sent his angel from heaven and opened up the dispensation of the fullness of times.

Here we have a people dwelling in these mountain valleys who have been gathered from the different nations under this influence. Our Elders go out, not to entice the people to leave their homes; they do not go as "emigration agents," as some people allege they do, but they go to preach the everlasting Gospel, and they do it as did the ancient servants of God; they are not paid for preaching, but they pay their own way, as a general thing, to their fields of labor, and then travel "without purse or scrip." I have traveled extensively myself, as have many of the men within my hearing, without purse or scrip preaching the Gospel of Christ; and wherever the people received my testimony I baptized them and laid hands upon them, and they testified that the Holy Ghost came upon them, the gifts of that spirit were bestowed, and the sick were healed, in many instances instantaneously, by the power of God. I speak of this, not as a personal matter, but because this is the universal testimony of my brethren, wherever they have been sent among all nations.

This is not the work of man; it is the work of God, and it is God that bears witness to it. This is why this people are here. They have not come for gold or silver; they have not come simply to better their temporal circumstances; but they have gathered here "as the elect of God," the voice of God having gone forth in connection with this Gospel. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." And the time is nigh at hand when the other angel will proclaim, "Babylon the great is fallen, is fallen." This is the time that Jesus said His angels should go forth to gather His elect from the four winds, previous to His coming. And said He, "then shall this Gospel of the kingdom be preached in all the world for a witness unto all nations, and then shall the end come." The testimony of our Elders who go forth is that this is "the Gospel of the kingdom," and this is "the dispensation of the fullness of times;" and that the period has come for the establishment of the latter-day kingdom; when the people of God shall be gathered from the four winds previous to the destruction of the wicked, the breaking up of the kingdoms of this world, as Daniel saw them in his

vision, that they may pass away and be found no more, and that "the kingdoms of this world may become the kingdom of our God and His Christ."

The people who dwell in these mountain valleys labor to build up homes, to redeem the land and make it a desirable place to live in; but they are here chiefly, and as their primary object, to serve God and learn of Him. They are here in fulfillment of predictions made by Micah, Isaiah and Daniel. Isaiah declared, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in his paths," etc. The prophecies of these ancient men of God are being fulfilled literally; and this people called Latter-day Saints have come here to learn of the ways of the Lord. They learned something of his ways in the lands where they were born, and the word tasted sweet to their souls; communion was opened up between them and the heavens, and they received a testimony for themselves. They did not have to depend upon the testimony of Joseph Smith, or of Brigham Young, or of John Taylor, or of the Apostles whom God has called in our day, but they obtained one for themselves. They were all baptized with one spirit into one body, and all received of the same influence; all obtained a similar testimony; and the gifts and graces of the everlasting Gospel are enjoyed by them, according to their several faiths and desires for God and the truth. This, therefore, is the beginning of the great latter-day work, the restoration of the Gospel; the opening up of the dispensation of the fullness of times. The work now is to gather the Saints of God. First of all the Gospel is to be preached to the Gentiles and then to the Jews. "The fullness of the Gentiles" has not yet "Come in," but the time is close at hand when it will come in. After that the Lord will say, "Turn ye to the Jews also." The servants of God are going out among the Gentile nations preaching the Gospel of the kingdom, and bearing testimony that it is His cause; not preaching what they think, or giving expression to any opinions they may have formed, but from knowledge of the will of God through the testimony of Jesus, which is the spirit of prophecy which they obtained by bowing in obedience to the ordinances of the Gospel. They know what they preach. They do not go out with the "enticing words of man's wisdom," but to preach the everlasting Gospel as God has revealed it, as He has manifested it from on high. They are not sent to preach to please the popular ear, but to deliver in plainness, as the Spirit shall give them utterance, the message of salvation, whether the people believe it or not. And our missionaries find that the same spirit exists to-day that the servants of God had to meet and contend with anciently. The wicked oppose the message of truth they bear; and the most vehement opponents to it are those who profess the most piety. They have it in their hearts to destroy or bring trouble upon this people. Why? They do not know why themselves. It is because they shut their own hearts to the truth like the Pharisees of old, who made

long prayers that they might be heard and seen of men, and not entering the kingdom themselves, they will not suffer those who would, to enter therein. They have the same spirit in their hearts that slew the prophets and put Christ to death. When our Elders go out, instead of meeting them with argument, these men stir up the people to oppose them by force. They have stirred up Congress to pass inimical laws to oppress the "Mormons," to deprive them of the commonest rights of citizens, to take their leaders and put them to death. This is the spirit that has been arrayed against this Church from the beginning. Joseph Smith and Hyrum his brother, were slain in Carthage jail. What for? For the word of God and the testimony of Jesus; because they taught the truth as it came from God and claimed to have divine authority, to have received power from on high. They could not oppose the testimony of these men by truth, nor by Scripture, nor by argument, neither could they overcome them by law. But as the mob said that put these servants of God to death: "The law cannot touch them, but powder and ball shall." This is the spirit by which the prophets of old were put to death. This is the spirit by which Christ was crucified on the cross. This is the spirit by which Peter was crucified head downward. This is the spirit by which others were thrown unto wild beasts and some were cast into caldrons of boiling oil. And this is the spirit that is exhibited in the latter times by some who claim to be ministers of the Gospel.

The work of gathering has commenced, then. That is part of the work of the dispensation of the fullness of times, the gathering of the people of God in one. The Saints of God will be gathered. The wicked may do what they please. They may pass laws; fulminate decrees; send circular letters to the governments abroad to prevent "Mormon" emigration; but as God lives and rules and reigns on high, this is His work and He will bring it about in His own way and time and there is no power on the earth that can thwart His purposes. His people will come from the east and gather from the west. The Lord will say to the north, "Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth." And they will gather to Zion as the prophet foretold, and build up temples to the living God, that His ordinances may be performed therein, and that they may learn of His ways and walk in His paths. Then the Gospel, as I before remarked, will be preached to the Jews. The way is now being prepared for this. The work is moving on for the gathering of the Jews to their own land that they may build it up as it was in former times; that the temple may be rebuilt and the mosque of the Moslem which now stands in its place may be moved out of the way; that Jerusalem may be rebult upon its original site; that the way may be prepared for the coming of the Messiah, who shall be seen in the midst of those whose ancestors nailed him to the cross, and who, when they see the marks in His hands, shall say in answer to their inquiries, "'These are the wounds with which I was wounded in the house of my friends."

This is only a small part of the latter-day work that is to be performed. We are just in the beginning of it. The Gospel has to be preached. The Saints must be

gathered. The ten tribes must be brought from the north. The Gospel must be preached to the Lamanites, those red men of the forest, who are a branch of the house of Israel, whose forefathers came from old Palestine to this continent. The Lord is working among them by visions and dreams and by the manifestations of His divine power. What else? Why we are building temples in this land. We have built one in St. George, and have others in course of construction in this city, in Logan, and in Manti. Some people say: "What are you spending so much money for in building temples? Why don't you put it to better use?" People who talk thus do not understand our position. This is part of the work we have to perform. We have temples to build, that the Lord may reveal many more things to His people concerning this latter-day work, and we are building them according to the pattern He has revealed, that we may attend to ordinances that He has made manifest; ordinances for the living and also for the dead; that we may be baptized for our dead, so that the spirits who have been preached to in prison may be brought forth, and that ordinances they can not perform for themselves in the spirit world may be performed for them here in the houses we are building. There are many more things connected with this great dispensation that I have no time to refer to—and would not if I had time—because they belong only to the people of God, to those who have entered into the everlasting covenant, to those who have received the Holy Ghost, and who understand the things of God; for "no man knoweth the things of God, but by the Spirit of God." But this work will go on; the Saints will be gathered, and temples will be built, and Israel will be redeemed, and the kingdoms of this world will become more and more divided; and the sects and parties of Christendom will become more and more contentious even than they are to-day. Infidelity will increase, for the Spirit of God is being withdrawn from them, because they receive not the truth when it is presented to them. And nation will rise against nation, and kingdom against kingdom, and people against people. War will be poured out eventually upon all nations; the only place where there will be peace and safety will be in the Zion of God. The judgments we read of in the revelations will all be poured out just as the Prophets have predicted and just as John the beloved has declared. All the woes that John saw are bound to be poured out upon the inhabitants of the earth; every word will be fulfilled, not one jot or tittle will pass away without its fulfillment.

We are here in these mountains that we may escape these troubles; that we may not partake of the sins of Babylon, that we may not share in her plagues. God has called us out from the world that we may be different from the world; that the object we live for may be different from the object which men have in view in the world; that we may not live for worldly gain, but live for God, for humanity, for the spirit of the Gospel; live to gather Israel, live to build temples, live that we may attend to the ordinances pertaining to our own salvation and exaltation, and those that pertain to the salvation of our dead. That the word of God may be fulfilled; that His kingdom may be established upon the earth no more to be thrown down forever. That the

light of God may go forth from Zion and His name be honored in all the earth, and that He may reign from pole to pole and from shore to shore for ever and ever. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Meeting House, Beaver, Wednesday Afternoon, June 20, 1883.

(REPORTED BY JOHN IRVINE.)

OBEDIENCE TO THE PRIESTHOOD OBJECTED TO BY THE WORLD — WISDOM IN THE COUNSEL OF THE PRIESTHOOD—PROSPERITY OF THOSE WHO HAVE OBEYED—TEMPORAL AND SPIRITUAL WEALTH—EFFECTS OF THE PRIESTHOOD'S INFLUENCE — LOYALTY OF THE SAINTS—RESPECT FOR LAW AND HATRED OF OPPRESSION AND MOBOCRACY —DESTINY OF THE SAINTS—THEIR CAPACITY FOR SELF-GOVERNMENT — CHARACTERISTIC VIRTUES — TREATMENT IN REGARD TO SEXUAL CRIME—HONOR IN DEALING—DUTIES TOWARDS FAMILIES.

I AM greatly pleased at having the opportunity of meeting with the Latter-day Saints in this place, and I trust that our meeting will be profitable to all. It is a most excellent thing to come together as we have done to-day, and as we shall do to-morrow, and have an interchange of views and partake of that spirit which is accessible to all of us—that is, to all those who have placed themselves in a position to receive it, by keeping the commandments of God.

We have had from Brother Lyman much good instruction, and if it is remembered and carried out practically in our lives it will be of great profit to us. There is one thing that suggested itself to me in listening to his closing remarks, and that is, that if there are any strangers here —I suppose there may be—I am not so well acquainted with your people as I might be—they will imagine that we are dwelling considerably on this idea of listening to the counsels of the Priesthood. If there is anything more objectionable than another in the eyes of those who are opposed to this work called "Mormonism," it is that feature of it. I do not think there is any feature that is so much disliked and so much found fault with as that peculiar feature of our religion which requires us to listen to the counsels of the Priesthood. In this respect we

differ from every other people upon the face of the earth. It may be said that the Catholics take the same view that we do about listening to the Priesthood. But then the Catholics are not gathered together as we are, and are not combined as we are, and are not, therefore, in the opinion of those who are opposed to us, so much a menace to others as we are because of that feature of their religion. Nevertheless, though this doctrine is so distasteful, we have to preach it. It is the burden of the Lord upon us, and it would be woe to us unless we did preach this very doctrine, with all our zeal and all our power. I can readily understand why this doctrine is so much disliked, and why men find so much fault with it; because if that peculiarity were to disappear from among us, and we ceased to listen to the voice of God, as we believe it to be manifested, through those whom He has chosen to be His servants, this great latter-day work would amount to nothing in the earth; it would soon melt away and be like the sectarian systems from whence these Latter-day Saints have been gathered out.

God had a purpose in revealing the Gospel in these days and in restoring the everlasting Priesthood, and that was to prepare the earth for the coming of the Lord Jesus Christ. It is an important work, to prepare the earth and the inhabitants thereof for the coming of the Lord Jesus Christ. Now, I think that every one who ever believed in Him, or that ever believed in God, will admit that when Jesus comes, everybody will listen to Him, and will do as He requires; for it is written that every knee shall bow and every tongue shall confess that He is the Lord. He will be accepted as the King of kings and Lord of lords, and the ruler over the whole earth; and it is the constant prayer of those who are most devoted upon the subject of religion that the Lord Jesus may come and reign king over the whole earth as He does in heaven; and, of course, if He does that it will be expected that He will sway a sceptre that will not be disputed, and will exercise a dominion that will not be questioned.

Now, the first announcement that was made concerning this work of our God in these last days was, that the object in its restoration was for the purpose of preparing the way for the coming of the Son of Man. That was the announcement that was made. And when the Priesthood was restored it was told to those to whom it was restored that it should not be taken away from the earth again until the sons of Levi should offer an acceptable sacrifice unto the Lord; and they were also assured that it never would be taken away from the earth again, but that it should continue until it accomplished all that God designed for it. In the organization of this people, in the settlement of these valleys, in the framing of our first provisional form of government, in the enactment of our laws, in the building of our settlements, and in the polity that has distinguished this people from their first settlement until now, the wisdom of God manifested through the Priesthood which He has restored to the earth, has been plainly discernible. Though these are civil matters, its influence, through the knowledge and power which it possessed, has been most beneficent. I think that if there is any people upon the face of the earth who should listen to the Priesthood and to the counsel of God's servants, it is the Latter-day

Saints; and I think if there are any men upon the face of the earth that can claim loyalty from the people and allegiance to the Priesthood, it is the men who have borne it and who have exercised its authority from the time we settled these valleys until now. I think they can do so with the best possible grace, for the best of possible reasons; for when ever their counsel has been listened to it has always been attended with unquestioned success, and when it has been disobeyed it has always been followed by disaster. The Latter-day Saints are the witnesses of this themselves. We can appeal to them with the utmost confidence upon this point, because they know, they have had experience; they have tested these things for themselves, and they know that these are not idle statements; they know they are true and well-founded, and that God has, in His mercy and kindness, confirmed the labors of His servants and the counsels they have given by bestowing prosperity and blessing upon all those who have accepted their counsels and have carried them out in the spirit in which they have been given. The Latter-day Saints themselves are living witnesses to this.

The men who followed President Brigham Young and the Twelve Apostles over whom he presided when they left Nauvoo and came across to Iowa and followed the Indian trails to the Missouri River and built Winter Quarters, and then in the spring of 1847, traversed the plains, the untrodden—that is, to them they were—wilds, of which they knew nothing—people who followed him and them to Salt Lake Valley, and laid the foundation of Salt Lake City, they have been the people who have been the most blessed of God and most prospered; they have prospered in their religion, they have prospered in temporal things, and they have been blessed with peace all the day long; while the men who disobeyed that counsel and concluded that they had had enough of this work and of following the counsels of the leading men of this Church, have had sorrow and difficulty and have not prospered. God confirmed the leadership of these men by bestowing His blessing upon them and upon those who followed their counsels. He delivered them from perils, He delivered them from Indians, He delivered them from famine, He delivered them from pestilence, and prosperity attended their labors, and every settlement that has been formed in these mountains from the day Salt Lake Valley was reached has been attended with similar prosperity. The men who have gone forward and listened to the counsels of God's servants have been the men who have been blessed; they have been the men who have had influence, while the men who have taken a different course are the men who have not. Where is there any apostates from this work that have influence in the earth? A few have had temporal prosperity. But is that all prosperity consists of? Is that all success consists of? To have a little of this world's goods,—and there are very few of them that even have that. There is something else. There is the blessing of God; there is the peace of heaven; there is the joy of the Holy Ghost; there are the gifts and blessings that attend the faithful servants and handmaidens of Jesus Christ, in addition to temporal prosperity, before which temporal prosperity fades. I am speaking now of money and that which perishes with money. I have seen the richest people living

in the lowliest homes. Why? Because they were rich in their feelings. I have seen the richest men who were poorer than the poorest of earth's sons. Why? Because they did not have that rich feeling. Such a feeling does not belong to riches and earthly prosperity. It comes from the blessing of God. In this respect the Latter-day Saints may be said to be the richest people on the face of the earth. They are rich in that glorious feeling that God gives. You may strip them, as I have seen them stripped, of earthly possessions, and turned loose in a wilderness without a place of security and not knowing where they would find a resting place, and yet they were as happy a people as I ever saw in my life. Destitute of many things that men and women consider essential to earthly comfort, yet they had that which is above price, and which riches cannot bestow, namely, the peace of heaven, the peace of God resting down upon them. And they have been a rich people from that day to the present. If they have not glad hearts and cheerful countenances it is their own fault. But this is one of their characteristics. They do have glad hearts and cheerful countenances. Wherever you go you see them. They may not have rich surroundings, an abundance of this world's goods, elegant houses, nor elegant furniture for their houses; but when they have this spirit they are happy and they are full of peace and joy.

Those who have listened to the counsels of God's servants have had this blessing. But, as I have said, where is the apostate, the man that has denied his God, broken his covenants, dissolved his connection with the Church, turned his back upon the people with whom he was formerly associated, that can lay claim to this? It may be said that this is all delusion; but if delusion brings happiness, then delusion is a blessing. And is it not better to know and feel as we do respecting a future, to feel that there is a future before us that is bright and glorious, than it is to have our mind a blank in regard to a future, to be without hope, looking as it were into a horizon that is darkened by the densest clouds, which are impenetrable to our gaze and beyond which we can not see? Certainly it is. Certainly it is better to have this hope that God has given us. We know that it is of God. But our enemies say it is a delusion; but if this delusion brings peace and joy and happiness and certainty, and all those feelings that fill our soul with inexpressible delight, why, then we are in a better condition than those who are not thus deluded. But we know that we are not deluded. We know that when a wife is sealed to us by the authority of the holy Priesthood, that that ordinance is binding as eternity if we are faithful. We know that when we have children born to us in the everlasting covenant and death takes them away, we are comforted with the assurance that though they be consigned to the silent tomb, we shall yet have them in eternity. Thus the sting of death is taken away, and the grave has no victory. Death does not fill us with gloom and apprehension and doubt and uncertainty. We know as well as we can know anything of that character that when time ends we shall be united with our children and dwell with them eternally. We know also that when a man buries his wife, the faithful partner of his life, if she were married to him by the holy Priesthood, he knows when he lays

her away in the grave that that is not an eternal separation, but that they will again be united. And so with the wife when she lays away her faithful husband, she knows as well as she knows she lives that they will be united, and that they will dwell together throughout eternity, if she continues faithful to the truth.

It is the Priesthood that has brought unto us these blessings. There is not a thing connected with our existence in these valleys that I do not in my feelings give credit for, under God, to the Priesthood. Do we have peace in our hearts? Do we have order in our settlements? Do we have good order throughout these mountains? Yes, we have, and it is due to those men whom God has inspired to lead the people. This good order is due to the Priesthood. We cannot give any credit to anybody else, however much we might be inclined to do so. We have had Judges here; we have had Governors here, some of them men of ability; but we cannot in honesty and truth give them credit for any of the blessings we enjoy. On the contrary many of them have been our worst enemies, and if they could have had the power they would have destroyed our peace and introduced strife and disorder and confusion and war and bloodshed in our midst; and that these things do not exist is due to the Priesthood, and to the people also, who have listened to their counsels and been guided by them.

Now, it is our duty to honor our God, and in honoring God we do not show dishonor to others. Because I feel in my heart to honor the Priesthood that God has restored to the earth, I do not therefore mean nor do I feel any sentiment of dishonor towards anybody else. It does not make me any the less a loyal citizen or a true man because I do this; not in the least. On the contrary, I am a better citizen for this, because I am more peaceful, I am more easily controlled, I maintain good order, or endeavor to do so. The influence, therefore, of the Priesthood upon me, as upon all the rest of the community, has not the effect to make us disloyal to our trust, nor to make us any worse citizens of the government of which we form a part. On the contrary, there is no more loyal men to be found within the confines of the Republic than are to be found in this Territory; no men more true to the Constitution, or who love it with more devotion, or who are willing to make greater sacrifices for it, than are to be found in this Territory, and I think I am in a position to speak understandingly.

I say there are no people who will do more to maintain true republican government than the people who form the Church of Jesus Christ of Latter-day Saints. I would shoulder my gun to defend an Episcopalian against a mob, and I would do the same to defend a Methodist, or an infidel. I would do as much to maintain the rights of all men and all women under this form of government as I would those of my own faith. I would consider myself unworthy of my position if I did not have that feeling, and this is the feeling, I am sure, of this entire people called Latter-day Saints. They hate oppression, they hate it in every form, and they will fight it as long as it exists upon the face of the earth, until it is stricken down, and until it ceases to exist. They are bound to do that. The principles of their religion compel them to do it. To resist tyranny in a governor who may be sent here? Yes, if he

comes here and exercises unjust rule. And the same with a Judge. Because a man is sent here as a Governor or a Judge does that make him a king, or give him the authority to trample upon the rights of his fellow-citizens, or upon the Constitution, and the laws of the land? Not by any means. And are we disloyal because we reject his claim to that authority, and the claim of others who band themselves together and say, "Oh, you poor Mormons, you poor, miserable wretches—you have no rights here?" No, we are not. They may try to usurp this authority, but they will always find us in their path under the Constitution, and under the laws; not by force of arms, not by violence, not by lynch law, not by mobocracy; but contending in the right place and under the right circumstances for those liberties that God has given to every human being and especially guaranteed to us as free men who were born free and who live under a free form of government. Mobocracy, from the bottom of our hearts, we hate every form of it, and every form of violence. Where men take the law in their own hands and seek to redress their own wrongs, it is abominable, and should be frowned upon every where. Better for us to suffer any number of wrongs than that we should resort to violence. It would not be right for us to do so, however just our cause may be. We must maintain law and good order, and we must frown down and put down every form of mobocracy and lynch law, and this disposition to execute vengeance outside the pale of the law. It is just as wrong for us to indulge in that spirit as it was for the mobbers of Missouri when they drove us from our homes there, or those in Illinois when they drove us from there. We should learn a lesson from these things; we should profit by this experience and stand up steadily and maintain constantly the rights of man, no matter who the man might be. He may be our enemy; he may be opposed to our principles; but that should make no difference in our determination to execute justice and right.

Now, God has blessed us wonderfully in this land since he led us here. I can see a great improvement here in your place. In fact I see this in all the settlements. God is blessing this people. He is causing them to increase, and He is giving us a firmer foothold. I am glad of it. I want to see this work increase, because I love it, and because I love every thing connected with it. It is not a partisan feeling. It is not a selfish feeling that a certain portion of people may be blessed more than other people. I do not believe that Latter-day Saints entertain any such feeling. But I take delight in this work. I consider everything connected with the future growth of the human family is connected with the growth and development of this people. I know this is saying a great deal, but nevertheless it is true. And as God lives the day will come that constitutional government and the rights of man will have to be maintained by the Latter-day Saints, and that at a time when there will be no other power upon this land that will be able to make headway against the tide of evil that will flood the country. And it will be due to our organization that we shall be able to stem it. God has given us an organization that is magnificent, as our enemies freely admit. We are a consolidated power. And when anarchy reigns, as it will do, for it is coming, and every man that opens his eyes to see the evils that abound —if he does not persistenty resist

the truth—must have a secret dread of it in his heart; when that comes, there will be no power upon this continent that will be able to stem it, except the organization which God has given to us. We have shown our capacity for self-government ever since we came here, from the very fact that we had no government except that which we framed. We had to form our own government and make our own laws. We have had Governors who have fought our laws even when our Legislature has enacted them unanimously. So that that which we have to-day in the shape of good government is due to ourselves, under God. It is due in Beaver to the Latter-day Saints under God. If we have maintained order and resisted anarchy in Salt Lake City, it is because of this man [President Taylor] and the man that preceded him in his office, controlling and guiding the people all the day long; to them, under God, the credit is due. So it may be said with reference to our entire Territory. We have shown our capacity in the midst of all the obstacles that have been thrown in our way, and in the face of all the attacks that have been made upon us in various forms and from various quarters—we have been able to withstand these and maintain good government. That power we still retain. We are gaining experience day by day. God is training us in this way. We are receiving a training such as no other people receive. Men are being made statesmen in spite of themselves. Such men as John R. Murdock, and others around him, have been compelled to learn these things. So with others. They have had to acquire a knowledge of practical statesmanship, that they might preserve the liberties of this people. And God has given us the necessary wisdom to do it. I thank Him for it. He has given us this wisdom, and he will continue to bless us in this way. And the day will come when we will exercise this authority in a far wider sphere than in this limited Territory. The same wisdom that has maintained the organization of this people, and that enables us to withstand attacks that would swamp any other people, will enable us to act in a far more extended sphere.

We have had conspiracies against our liberties from every quarter; we have had conspiracies of every conceivable character; you cannot conceive of anything scarcely in the shape of conspiracy that has not been formed against us, and yet we live and are a free people to-day. In many respects there are no freer people in the United States than we are. But our enemies do not deserve any credit for it. To God the credit is due, and He gets it, I believe, from all the Saints. But He has given the men whom He has chosen the wisdom to govern and control this people, and to point out the path of safety. And I predict that we will be just as prosperous in the future as we have been in the past, and more so. God will always prepare a way of escape for His people. Even if everything should be as dark as it was fourteen or fifteen months ago, when it seemed as though the whole heavens were covered with the blackest clouds, with no ray of light to break the darkness, and when it seemed as though overwhelming destruction was about to come upon us—even under those circumstances God will prepare a way of escape, He will open out the path and make it plain, and we will emerge from the difficulty stronger than we were before, and be full of additional thanksgiving unto

God our heavenly Father, for His goodness and kindness to us. This will be the result in the future just as it has been in the past, and it will continue to be the result. For I tell you there is a great future before this people. We have all the elements which are necessary to make us a great people, and we cannot be deprived of them. We are a united people to begin with. And then we are a temperate people, we are a frugal people, we are a loving people, we are a virtuous people, we are a brave people. Yes, we are a brave people; for it takes courage to be a Latter-day Saint. A man that is a coward cannot be a Latter-day Saint. A woman who is not a heroine cannot be a Latter-day Saint. It requires just that kind of courage which is so rare in the world to be a Latter-day Saint—the courage to maintain one's convictions. This famous young lady—Belle Harris—has given us an exhibition of it. She preferred to go to the Penitentiary rather than answer the questions propounded to her. Such an exhibition of courage must have a wonderful influence. There is something about it, even if the cause were a bad one, that is admirable. Men admire that quality wherever they see it. There is nothing so admirable as courage of that description. It impresses even our enemies. "Why," they say, "if this girl can do such a thing, what shall we do with a people of that kind?"

Well, courage is a quality that this people have always manifested. They have submitted to wrongs, it is true; but their having done so is not an indication of a want of courage. On the contrary, it is sometimes an evidence of the highest and the purest and the best courage, to be willing to suffer wrong rather than take a course that could not be approved of to resist it, and these qualities in the struggle that lies before us will tell. You find a people who are frugal, who are temperate, who are industrious, who are united, who are loving, and who increase as we do, and they will make their mark on the earth. Such qualities always did tell in the struggle for existence among men from the earliest days. The nations that have possessed the qualities which our people possess have always been the honored nations. They have been the nations that have won their way to power and have compelled admiration even from their enemies. These qualities we possess, and we mean to cultivate them. We mean to train our children in these virtues. We mean to make them a virtuous people above every thing else. That is the most desirable quality in this age of sin and corruption, when women, in many instances, are unsafe in the society of men. I want to see it in our country that our young ladies in the company of our young men, in any place and under any circumstances, in the darkest hours and in the most unprotected situations, will feel as safe as if they were in their mothers' bed chambers so far as anything wrong from the opposite sex is concerned. I would rather see men punished with death—which we believe is a law that should be put in force against any man who ruins woman—than that there ever should be a time in our country when corruption and wrongs of this character should run riot and be unchecked. Virtue lies at the foundation of individual and national greatness. No man can amount to much who is not a virtuous man, who is not strong in his virtue, I do not care who he is. He

may be as talented as Lucifer; but if he is not a virtuous man his greatness will not amount to much. Virtue lies at the foundation of greatness. We mean to promote it, and encourage it in the rising generation. In order that the rising generation should have it, the mothers must have it, and feel its importance, and the fathers also. And then we must teach all those other virtues that belong to the Gospel of Jesus Christ. Our religion is admirably adapted to every circumstance of life. We can carry it with us every day. It is not like our Sunday clothes—to be worn on the Sunday and laid away on Monday. It is an eminently practical religion, and is adapted to every day alike and not for special occasions alone. I like it on that account. I am very much pleased with it, always have been, and with those virtues that it instills, the every day virtues of life.

If I am a Latter-day Saint, as I should be, I am an honest man. If I were to trade I would trade honestly, or else I am not worthy of the name of Latter-day Saint. If I had a wagon to sell I would tell what sort of a wagon it was and not cheat the party to whom I was selling, or say that he must judge of the article by his own eyes, that his own eyes must tell him if there is anything wrong. I do not consider that good Latter-day Saint doctrine. If I have a horse to sell to my neighbor and he asks me if the animal has any defect, I ought to be willing to tell what it is. And so with everything else. We must be an honest people; for I tell you those who are not honest cannot retain the Spirit of God. God wants an honest people, a truthful people, a people whose word can be relied upon, a people whose word is as good as their bond. I do not know whether you all do or not, but if not, you ought to cultivate this quality of honesty. It is always profitable for a man to be honest. Let him get a credit of that kind and it will bring him profit; but if he deceives then confidence is gone and people will shun him. "I never trade with a man that tricks me more than once." I do not say much. I suppose every body has the same kind of feeling. I never quarrel nor find fault, but then I think a great deal, and I suppose most of the people have a good memory for those sort of things.

As Latter-day Saints, we should be honest, truthful, frugal and economical, and do every thing we can to improve our condition. Every man that has a poor house should seek to get a better. When I started out in life I attached little importance to the matter of a house. For many years I was in the missionary field. Fifteen years of my early experience in life was spent in the missionary field. I was only some nine months at home during that period, and I attached little importance to a house. But I soon found out that my folks did not take the same view that I did about it. I have learned this, that a woman looks upon a house as a matter of much more importance than a man does. It is her home. And when I see wives in houses of a poor class when their husbands might build better, I think their husbands do not understand woman's nature as they should do. Women with families should have good houses, and husbands should labor to get them, and then leave them to adorn them and make them comfortable and desirable. Children like to have a nice house, because they can invite their companions to it. Men should strive to make their families comfortable in this way. It is their duty to do.

so. I was very much delighted with some remarks President Taylor made on this subject. He told the husbands to court their wives over again, to cultivate the feeling they had when they started out in life, when they were everything to each other, and when they could not do enough for each other. That is a feeling that should be cultivated. Men should never treat their wives with disrespect. They should manifest a feeling of love for them, and more especially when they become advanced in years. There is nothing that will excite love in a man's heart so much as to see a wife as willing, even in her advanced years, to sacrifice her own comfort for his sake as she was when they were first married; and I am sure it must have the same effect upon a woman —to have the husband, when her charms are fading and she is growing old, and perhaps not so attractive as she was—to have the husband tender and kind and loving, not forgetting her good qualities, nor what she has done. When a woman sees a husband manifest that feeling towards her, she in return will manifest her kindness and love for his thoughtful attentions.

These are little things, but how much they contribute to our happiness and to our peace! We should therefore cultivate these qualities ourselves and teach them to our children. Our children should be made to feel that we love them and that we are disposed to treat them with proper respect. When we ask a child to do a favor, we should ask it as though he were a gentleman, or if a girl, as though she were a lady. A man should never talk to his children as though he were a tyrant. He should address them in kindness, and as though they were gentlemen and ladies, and they will grow up with that feeling and treat others with the same respect. Why, I would not ask my children to do me a favor without thanking them, any more than I would ask any grown person. Neither would I ask a favor of a hired hand without doing the same thing. I have been in such positions myself and know the feelings that such people have. I know that their feelings are tender and that in their position they appreciate kindness. And people who are young are more sensitive than older persons of more experience in life, and we cannot be too careful about their feelings. We should treat one another with the utmost respect and the utmost kindness. Women should talk to their children in kindness; not harshly, and not in a spirit of scolding. It is a dreadful habit this habit of scolding. A man or a woman who is always scolding, loses influence with children and with everybody else.

I pray God to bless you and fill you with the Holy Ghost, in the name of Jesus, Amen.

PRESIDENT JOHN TAYLOR'S RECENT TRIP TO BEAR LAKE.

Selections from his Discourses delivered in the Various Settlements.

(REPORTED BY JOHN IRVINE.)

THE WORK OF GOD—THE EVENTS OF THE TIMES—GATHERING—TEMPLE ORDINANCES — THE OBJECT OF MARRIAGE — PLURAL MARRIAGE—A TERRIBLE LESSON — LAWS OF GOD MUST BE ENFORCED — THE PRIESTHOOD — PARTIES, CLIQUES, RINGS, MURMURERS—GOD IS ON THE SIDE OF ISRAEL.

We are occupying a position which is different from that of any other people upon the face of the whole earth. We have a great work to perform, and there are duties and responsibilities resting upon us that rest upon no other people. There is no man living or that has lived that could have organized and set in order the work in which we are engaged. There are no men living, unaided by the Almighty, who are able to carry out this work to its consummation. All that have operated in it have had to trust in the living God for instruction, guidance and support, and all that will hereafter operate in it or that are operating in it now will have to trust to the same source. This work is one which is associated with the purposes and designs of God which He contemplated and planned from before the foundation of the world. The day in which we live has been spoken and prophesied of by all the Prophets that have existed since the world was, and it is in the Scriptures emphatically denominated "the dispensation of the fullness of times," wherein God will gather together all things in one, whether they be things on the earth or things in the heavens. Neither Joseph Smith, nor Hyrum Smith, nor Sidney Rigdon, nor Brigham Young, nor myself, nor anybody associated with the Church at the present time, have had anything to do with the origination of these things. This work was commenced by the Almighty; it has been carried on by Him, and sustained by His power, and if it is ever consummated it will be by the power, and direction and sustenance of the Lord Jehovah, of Jesus, the Mediator of the new covenant, and then through the medium of the Priesthood here upon the earth. These things originated in the heavens, in the councils of the Gods; and the organization of the Priesthood and the power thereof, and everything pertaining thereto, has been committed from the heavens through Joseph Smith, principally, and through others who have been associated with him in this great work.

The times in which we live are pregnant with great events, and there will things come to pass that

will affect all people—wars and rumors of wars, pestilence, earthquakes, the waves of the sea lifting themselves beyond their bounds; these and other judgments will go forth among the nations of the earth until, as the Scriptures say, it will be a vexation to hear the report thereof. I would simply remark, however, in relation to these things, that they are the decrees of the Almighty. They are not anything which has originated with us. We find them referred to in the Holy Bible, the record of the Jews; we find them referred to in the Book of Mormon, the record of the Nephites, and also in the revelations given unto us from the Lord through the Prophet Joseph Smith; and there are many now living that know that these events will transpire by things that have been manifested unto them.

Associated with this great work of God is the principle of gathering, and the labor of building temples. We have been gathered from the different nations of the earth to the land of Zion that we might be taught of God, and be subject to the will of God, the word of God, and the law of God. A temple was built in Kirtland, Ohio, at a very early stage in the history of the Church, in the year 1836, or six years after the organization of the Church. Some of the ordinances of God's house were revealed and practiced therein, and many revelations, visions, and great manifestations of the power of God were given unto the people. Afterwards there was a temple built at Nauvoo, wherein further developments were made, and other and more advanced ordinances were revealed and administered. It was by a great struggle and indomitable energy that these things could be accomplished at all. Previous to the completion of the latter temple, Joseph and Hyrum were killed. But finally the temple was finished and dedicated to God, and a great many principles that had been revealed to Joseph Smith—and which he communicated to the leading authorities of the Church previous to his death—were there carried out and administered in by the Holy Priesthood. We are now building other temples. There is one that was completed several years ago in St. George, and many thousands of people have been administered to and for in that temple, pertaining both to the living and the dead. We have another temple in Logan, also another in Manti, both of which are progressing very favorably, as well as the one in Salt Lake City. Now, in regard to the use of these temples, neither we nor anybody else living had any idea until it was revealed to us from God—just the same as the first principles of the Gospel were revealed, for they were nowhere to be found on the earth. Joseph Smith said to the Twelve in my hearing prior to their departure for Great Britain, "If you come across a people who have even the first principles of the Gospel of Christ correctly you need not baptize them, for the possession of those principles will be a sign that they have some portion of the Holy Priesthood." And to this the Apostle John bears testimony when he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." But I never found anybody—and I have traveled many thousands of miles—who had even the first principles of the Gospel correctly, nor did any

of my brethren—the Twelve, Seventies, Elders, High Priests, etc., ever meet with such a people. We knew nothing about these things ourselves until they were revealed from the heavens unto Joseph Smith. No people outside of the Latter-day Saints know how to build temples. The world would not know what to do with them to-day if they had them. Neither religionists, scientists, politicians, statesmen, philanthropists, nor any others would know how to administer in those temples if they had them. They would know no more how to administer therein, than this table that stands before me; and then we should be just as ignorant on this subject as they, only for the intelligence imparted unto us by the Almighty. But He has given us revelation in relation to this matter; He has told us what to do and how to do it, and what will be the result of our action in the performance of these ordinances.

But the world are ignorant in regard to a great many other things; they do not know anything even about marriage nor the object of it. What do they know about eternal union? Nothing. Is there any man living outside of this Church who will have a claim upon his wife on the other side of the veil? No. Why? Because in all their marriages, no matter by what church or denomination they are celebrated, the ceremony distinctly states, "until death do you part." This is the acme of perfection in the Christian world in relation to this matter! Nothing else can be found anywhere, among any of the professed religionists of the world; the nearest approach can be found, not among ministers, but in the yellow-backed literature of the period, for they do sometimes refer to the prospect of "eternal unions" hereafter, while the churches recognize no such principle. God has revealed, through His servant Joseph Smith, something more. He has told us about our associations hereafter. He has told us about our wives and our children being sealed to us, that we might have a claim on them in eternity. He has revealed unto us the law of celestial marriage, associated with which is the principle of plural marriage. I will speak a little upon this subject. It is very seldom that I refer to it, but there is need for it occasionally. I speak of it as that law given to us of God. I do not know, but I have been informed that there are those who seem to be opposed to this law in one or two places where we have been traveling. Now, I dare not oppose anything of the kind. I dare not violate any law of God. And I will tell you what Joseph Smith said upon the subject. He presented this principle to the Twelve, and called upon them to obey it, and said if they did not, the kingdom of God could not go one step further. Why could it not go one step further? Because we had a religion to live by, but none that placed our associations upon eternal principles or gave us a claim upon each other in the family relations in the eternal worlds. But through this principle we could be sealed to one another through time and eternity; we could prepare ourselves for an exaltation in the Celestial Kingdom of God. It is one of the greatest blessings that ever was conferred upon the human family. It is an eternal law which has always existed in other worlds as well as in this world. I will here call your attention to the revelation itself, which reads:

"Verily, thus saith the Lord unto

you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:"

"Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

"Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same."

This you will see is strictly in accordance with what I have told you Joseph Smith told the Twelve —that if this law was not practiced, if they would not enter into this covenant, then the kingdom of God could not go one step further. Now, we did not feel like preventing the kingdom of God from going forward. We professed to be the Apostles of the Lord, and did not feel like putting ourselves in a position to retard the progress of the kingdom of God. The revelation, as you have heard, says that, "all those who have this law revealed unto them must obey the same." Now, that is not my word. I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness of this solemn fact before God, that He did reveal this sacred principle to me and others of the Twelve, and in this revelation it is stated that it is the will and law of God that "all those who have this law revealed unto them must obey the same." And the revelation further says:

"For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." Think of that, will you. For it is further said: "no one can reject this covenant, and be permitted to enter into my glory."

There are many people who try to excuse themselves in this matter, and who essay to do as they please, but as the Lord God liveth, He will not excuse them. He expects those who profess to be his people to carry out that law. The revelation continues to say:

"For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world;"

"And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."

I thought I would have a little of this revelation read. The whole revelation is quite lengthy. But it goes to say that all covenants heretofore entered into amount to nothing, and that they will be of no benefit to people beyond the grave.

Now, as I have already said, the reason was very obvious why a law of this kind should be had. As a people we professed to be Latter-day Saints. We professed to be governed by the word, and will, and law of God. We had a religion that might do to live by, but we had none to die by. But this was a principle that God had revealed unto us, and it must be obeyed. I had always entertained strict ideas of virtue, and I felt as a married man that this was to me, outside of this principle, an appalling thing to do.

The idea of my going and asking a young lady to be married to me, when I had already a wife! It was a thing calculated to stir up feelings from the innermost depth of the human soul. I had always entertained the strictest regard for chastity. I had never in my life seen the time when I have known of a man deceiving a woman—and it is often done in the world, where notwithstanding the crime, the man is received into society, and the poor woman is looked upon as a pariah and an outcast—I have always looked upon such a thing as infamous, and upon such a man as a villain, and I hold to-day the same ideas. Hence, with the feelings I had entertained, nothing but a knowledge of God, and the revelations of God, and the truth of them, could have induced me to embrace such a principle as this. We seemed to put off, as far as we could, what might be termed the evil day. Some time after these things were made known to us, I was riding out of Nauvoo on horseback, and met Joseph Smith coming in, he, too, being on horseback. Some of you who were acquainted with Nauvoo, know where the graveyard was. We met upon the road going on to the hill there. I bowed to Brother Joseph, and having done the same to me he said; "Stop;" and he looked at me very intently. "Look here," said he, "those things that have been spoken of must be fulfilled, and if they are not entered into right away, the keys will be turned." Well, what did I do? Did I feel to stand in the way of this great, eternal principle, and treat lightly the things of God? No. I replied: "Brother Joseph, I will try and carry these things out," and I afterwards did, and I have done it more times than once; but then I have never broken a law of the United States in doing so, and I am at their defiance to prove to the contrary.

I have related this to show why these eternal covenants are entered into; and that man among you who would seek to pervert these things and teach them to others and seek to frustrate the designs of God in regard to them, I tell you God will lay His hand upon him unless he repents, and speedily takes another course. I don't know when I have talked so plainly as I have done to-day; but these are the feelings of my heart and they are true. It is for us to magnify our callings and not to tamper with the things of God. We must sustain and maintain the principles that God has committed to us inviolate. And about this nation and its ideas and feelings, we ask very little of unreasonable men who are not acquainted with the principles of which they speak. This nation will have enough to do by and by without troubling itself about us. It is for us to learn the ways of God and to place ourselves in subjection to His law. And then it is not enough for men to be married to wives and be sealed according to the order of God, they must treat them aright when they have them; they must treat them as they would treat angels of God; they must be full of kindness and mercy and long-suffering; they must provide for them and make them happy and comfortable, and take care of the families they have by them, and in this way gain the favor of God, and the respect of all honorable men. The laws of heaven must not be violated. We must keep sacred the holy covenants we have entered into. I will here relate a circumstance that came under my notice a short time ago, which will serve to show the terrible

consequences following a violation of the law of God.

A certain Bishop wrote to me to know what should be done in the following case: A man had been away from home on a mission, and during his absence his wife had committed adultery. I replied that the woman would have to be severed from the Church; but requested that the aggrieved husband should call upon me. He did so, bringing with him his delinquent wife and three beautiful little boys—three as beautiful little boys as I ever saw. He also brought with him the villain who had done the damage. But I told him to take him away, I would have no communication with such a contemptible wretch. The husband explained that he wished to talk with me in the presence of his wife, if it was agreeable. He wanted to know what was to be done in the case. I told him I should be under the necessity of confirming the Bishop's decision in the case, but I will have read to you what the law says upon the subject. George Reynolds, who is one of my secretaries, was present, and I asked him to read certain portions of the revelation on celestial marriage; for they had been married according to that order. That revelation states that, "If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed." And in another place it says, "they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." Now, said I, I did not make that law. I find it in the word of God. It is not my province to change it. I cannot make any change. I am sorry for these little children. I am sorry for the shame and infamy that has been brought upon them; but I cannot reverse the law of God. I did not commit this crime; I am not responsible for it; I cannot take upon myself the responsibility of other peoples' acts. Well, it made my heart ache. The husband wept like a child, so did the woman; but I could not help that. I speak of this for the purpose of bringing up other things, and of presenting them before the people. And the principle I desire to impress upon their minds is, that we have no right, any of us, to violate the laws of God.

The President of a Stake has no right to violate these laws; his Counselors have no right to do it; the Bishops have no right to do it; the Priests, Teachers and Deacons have no right to do it. God has called us to stand in holy places, and has placed upon us the responsibility of the Priesthood. He expects us to be as true to that Priesthood and to the administration thereof as the Gods are in the eternal worlds. We may think we can do this, that and the other irrespective of the word of God, but let it be understood that we cannot hide anything from the Lord; the Scriptures say, "hell and destruction are before the Lord; how much more then the hearts of the children of men." We may succeed in hiding our affairs from men; but it is written that for every word and every secret thought we shall have to give an account in the day when accounts have to be rendered before God, when hypocrisy and fraud of any kind will not avail us; for by our words and by our works we shall be justified, or by them we shall be condemned. It is for us to walk uprightly before God. And it is for the Priesthood—the Presidents of

Stakes, Bishops, Priests, Teachers and Deacons—to be governed by the law of God, and to see that there is no iniquity prevailing in the Church, and if there is, it must be dealt with according to the law of God, and **not** according to the notions and pinions of men. We have no right to condone this and to change the other, and to think that we are going to save men by permitting all kinds of iniquity to abound. It is the duty of those in authority to see things straightened out. Matters are sometimes allowed to go on to that extent that hard feelings, division, contention and strife arise, and all this because Teachers, Bishops and others do not do their duty. In our Bishops' Courts, and in our High Councils, we must be governed by the law of God, and not by our notions and sympathies, or anything of that kind, and not because it is somebody's son, or somebody's brother, or somebody's relative. If I have any sons, brothers or relatives, and they do something wrong, bring them up and adjudge them according to the law of God, and do the same with me and with everybody else. We sometimes think we will bear with this, that and the other thing. Perhaps a man may be a drunkard, and being a pretty good sort of a fellow, we think we will bear with him. I tell you he ought to be dealt with according to the law of God, and the same for Sabbath breaking, adultery, and other violations of His laws. The Saints cannot violate any of the laws of God with impunity, and the officers of the Church ought to see that they do not do it. We must not be governed by sympathies. My sympathies in the case that I related were very strong; but I must not be governed by sympathies—I must be governed by the law of God.

"The law of the Lord is perfect, converting the soul." God has organized His Church after the pattern that exists in the heavens, and has given us laws for the government thereof, and placed at the head of it the holy Priesthood, which is after the order of Melchisedek, which is after the order of the Son of God, and which is after the power of an endless life, and then He has also introduced the Aaronic Priesthood as an appendage to the other. And what are these Priesthoods? The Priesthood is the rule and government of God as it exists, whether in the heavens, or on the earth, and wherever that Priesthood is introduced, and the Gospel is introduced, life and immortality are brought to light; so that men can be placed in communion with God; so that by the spirit of light, truth and revelation, they can roll back the mists of darkness, gaze down the vista of future ages, and contemplate the purposes of God as they roll forth in all their majesty, power and glory. This is the position that we as Priests of the Most High God ought to occupy. We should feel that we are not living for ourselves, but that we are living for God—living to accomplish His purposes. We are here to build up His Church and to purify it from all evil, that it may be presented before the Father as the bride, the Lamb's wife without spot or wrinkle. We are here to build up a Zion unto the Lord of Hosts—a Zion, which signifies the pure in heart—a people who will be prepared for the great events that are about to transpire upon this earth, and who will be able to stand the convulsions that will overthrow the world—and He has given us the Priesthood for that very purpose.

But there are those in our midst, who, although they have a name

and a standing in the Church, disregard the authority of the Priesthood, both local and general. I hear sometimes of parties, and of cliques, and of rings in our midst. What! what, a party in the Church and kingdom of God? What! rings associated with the principles of eternal truth—associated with the celestial law that emanates from our Heavenly Father? The devil got up a ring and was cast out of heaven for getting it up, as also a third part of the spirits who associated themselves with him. They were cast out because they devised principles that were in opposition to the word and will and law of God, and every man who follows in their footsteps, unless he speedily repent, will be placed in the same position—will also be cast out. The law of God must be put in force against the transgressor. No man who professes to be a Latter-day Saint can transgress with impunity. The Priesthood of God cannot be disregarded with impunity. We have men in our midst who are not afraid to speak against the authorities of the Church in the localities in which they live. Jude, in his general epistle, refers to such men. He alludes to them as "filthy dreamers who defile the flesh, despise dominion, and speak evil of dignities. Yet," he says, "Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not * * clouds they are without water, carried about of winds * * wandering stars, to whom is reserved the blackness of darkness for ever. These are murmurers, complainers, walking after their own lusts; and their mouths speaketh great swelling words, having men's persons in admiration because of advantage." So also Peter speaks of such characters, "But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." Now, we have such men as these up and down. I think Brother Hosea Stout describes them as "smart Alecs." They think they are wiser and better than other people, and they want to regulate the affairs of God, when God has given them no authority to do it. But it is woe to those who fight against the authorities of the Church of God. Let such be brought up before proper tribunals; for no back-biting, nor anything of that kind can be sanctioned in the Church and kingdom of God. These are things that prevail more or less in various parts of the Territory. I suppose we have them to meet. They have always been, to a greater or less degree, mixed up with the Church and kingdom of God upon the earth; but it is for the authorities to purge the Church of all such things, and to have a people who will be united, who will be one, and who will be governed by the law of God. If I violate any law of the Church, bring me up for it; if any one else does, bring him up for it; but don't go sneaking around back-biting and misrepresenting. Let us act as men, at least, if we won't be Saints; but we should be true to our calling and profession, and honor our God. There is nothing new in all this. The spirit of rebellion has gone on ever since the devil and his angels were cast out of heaven. He and they have been making war against the Saints, and will continue to do so; but Satan will finally be over-

come. Before that, however, Satan will be bound for a thousand years, and during that time we will have a chance to build temples and to be baptized for the dead, and to do a work pertaining to the world that has been, as well as to the world that now is, and to operate under the direction of the Almighty in bringing to pass those designs which He contemplated from the foundation of the world.

It is for us to live holily, justly, purely and righteously before God, that we may have a legitimate claim upon Him. If we will do this, then I tell you, in the name of Israel's God, that you shall call upon the Lord and He will hear and answer you; that you shall draw nigh unto Him and He will draw nigh unto you, and will pour upon your heads blessings that it has not entered into your hearts to conceive of; and if all Israel will do this, and fear God and work righteousness before Him, there is no power in existence can injure the Saints; for God is on the side of Israel, and He will put a book in the jaws of our enemies. And I will say here, woe to them that fight against Zion, woe to them that plot against Zion, for God will fight and plot against them! And woe to the hypocrites in Zion and those that profess to fear God and are wallowing in transgression; God will be after you, for ere long the sinners in Zion will be afraid, and fearfulness will surprise the hypocrite. Now, let us purge ourselves from unrighteousness, for God is going to roll forth His work, and whether you or I do right or not, it will make no difference, the work will go on: it is onward, onward, onward, and will continue to be onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will reign for ever and ever.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF;

Delivered at the Tabernacle, Salt Lake City, Sunday Afternoon, July 20, 1883.

(REPORTED BY JOHN IRVINE.

OBJECT OF MEETING TOGETHER—OUR DEPENDENCE UPON THE SPIRIT OF THE LORD—CERTAIN RIGHTS WHICH BELONG TO ALL MANKIND—UNPOPULARITY OF GOD'S SERVANTS IN ALL AGES OF THE WORLD—A MAN MUST BE BORN AGAIN BEFORE HE CAN UNDERSTAND THE THINGS OF GOD—THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—THE GOSPEL THE SAME IN ALL DISPENSATIONS—HOW THE GOSPEL WAS RESTORED—THE GIFT OF THE HOLY GHOST—UTAH BUILT UP BY THE POWER OF GOD—JOSEPH SMITH RECEIVED ALL THE KEYS OF THE PRIESTHOOD BY THE ADMINISTRATION OF ANGELS—FULFILLMENT OF REVELATION—THE PRIESTHOOD—PLURAL MARRIAGE.

WE meet, here, upon the Sabbath day for the purpose of partaking of the sacrament, the emblems of the Lord's body and blood which were broken and shed for us, and also to give and receive instruction as we may be led by the Spirit of God.

It is well known to the Latter-day Saints—though perhaps not to strangers—that no Elder or member of the Church of Jesus Christ of Latter-day Saints who enters into this Tabernacle knows who is going to be called upon to speak to the people. Hence no man spends a week, a day, an hour, or a moment to prepare a discourse to deliver unto the people. We are all of us dependent upon the Spirit of the Lord, upon revelation, upon inspiration, upon the Holy Ghost, in order to be qualified to teach the people before whom we are called to speak, and if the Lord does not give me the Holy Spirit this afternoon, I promise you all, you will not get much out of Brother Woodruff, whether they be Saints or strangers. I have never seen a day since I have been a member of this Church, that I have felt that any man was qualified to teach saint or sinner, Jew or Gentile, the inhabitants of the earth abroad or at home, only as he was moved upon by the power of God. I have never believed any man was qualified from the days of Father Adam to our day to go forth among the inhabitants of the earth with the declaration of the Gospel of Jesus Christ, in a way and manner to convince them or teach them the Gospel in its truth and purity, and in the power of God, only by inspiration. I have never believed that any man was qualified in any age of the world to build up the kingdom of God, or do the will of God only upon that principle. And I have

felt, both while abroad in the world, as well as at home, that when called upon to teach the Latter-day Saints or anybody else—I have felt as though my lips ought to be touched with a live coal from off the altar, and my heart filled with inspiration from Almighty God. When I think upon the day and age in when we live, when I think upon this day and dispensation in which the God of heaven has set His hand to carry out the fulfillment of the mighty prophecies contained within the lids of the Bible, the Old and New Testaments, the stick of Judah, I realize that in order to comprehend these things a man must be in possession of the Spirit of the Lord day by day. In the words of the Savior as recorded in St. John's Gospel; "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

I say many things when I am called upon to speak in the presence of strangers that I do not confine myself to when addressing the Saints, because the latter are acquainted with our principles, while the former are not.

As Latter-day Saints we respect the rights of all men. We believe that all mankind, men and women, in this and every other dispensation and generation, have certain rights; that God has created all men with an agency, I care not in what kingdom, empire, republic or place they dwell. They have a right to enjoy their religion. They have a right to worship God according to the dictates of their own consciences. "But," says one, "do you mean that in empires where an emperor holds the rights and destinies of his subjects in his hands?" Yes. I mean there is no emperor who breathes the breath of life who has the right to deprive one of his subjects of the freedom of his religion. I will tell you why. No emperor no king, no president, no ruler of any nation under the heavens has ever given his subjects life. Their life has come from God, and God has granted them their agency and the right to worship Him according to the light and knowledge they have. This is the view entertained by the Latter-day Saints. And I have heard Joseph Smith say that if he were emperor of the whole world, holding the destinies of all men in his hands, he would defend the religious rights of every man, whether his religion was right or wrong. And especially ought this to be the case in this American nation, the constitution of which guarantees to all people the right to worship God according to the dictates of their own conscience. This is the broad platform upon which our government has been founded. I have looked upon the Constitution of the United States as one of the best instruments ever devised by man for the government of the inhabitants of the earth. I look upon it as such to-day. And while we are willing to allow the Methodists, the Baptists, the Presbyterians, the Catholics, and every sect under heaven, the right to enjoy their religion undisturbed, yet we claim the same privilege as a people, as a church, as the Church of Jesus Christ of Latter-day Saints, and hence, in expressing myself here this afternoon with regard to the Gospel of Jesus Christ, or the kingdom of God, if I differ from any of this congregation, I have a right to differ; the congregation has a right to differ from me; and no man has a right to say, Why do you so? The destinies of the whole human family are in the hands of God. I shall be held accountable

before the God of heaven—and so will all men—for the course I pursue in this life.

There is one very peculiar feature with regard to the followers of Jesus Christ, or those that have attempted in other dispensations to obey the law of heaven, and that is, their unpopularity in the world from the days of Father Adam to the present time. Trace it through from the beginning, and you will find that men who were inspired by Almighty God to go forth and proclaim any message to the inhabitants of the earth, have been most unpopular in their day and generation. You will find it has been so in the whole history of the world. You may go back, for instance, to the days of Noah. Noah was a preacher of righteousness. He was called of God. He was warned of God, and told what to do to save himself and family. The world had become terribly corrupt, and it was necessary that the people be called upon to repent. To this end God Almighty raised up a prophet. That prophet was Noah. He went forth as he was commanded and preached the Gospel of Jesus Christ in its purity and truth. He was commanded to build an ark on dry land. The people laughed at him and would not believe his testimony. For one hundred and twenty years he warned the inhabitants of the earth of the coming flood; but all that he could save were the members of his own family, some eight souls. The flood came, and all the inhabitants of the earth, save those who had entered the ark, were drowned. Their spirits were shut up in prison in the spirit world, and they remained there until after the death of Jesus Christ; and while His body lay in the tomb three and a half days He went and preached to those spirits in prison, where they had been shut up for thousands of years.

As it was with Noah so it was with other Prophets who lived in ancient days. You may trace the history of Daniel, Jeremiah, Ezekiel, Isaiah, and the rest down to the days of Jesus Christ, and you find they were all unpopular in their day and generation. In consequence of the wickedness that prevailed in the world, those Prophets were moved upon to prophesy concerning the destruction of Babylon the great, Ninevah, Tyre, and many other ancient cities; they declared the word of the Lord to the inhabitants of these cities, but their testimony was not believed; and because of their unpopularity, the Prophets were put to death. Nevertheless, not one jot or tittle of their predictions fell to the ground unfulfilled.

Then, again, you come along down to the days of Jesus Christ. You trace His life from His birth in a stable to the tomb. Was ever a man on the earth—a good man like the Savior—so persecuted, opposed, ridiculed and derided as He was by the Jews, Pharisees, Sadducees, and the different sects of that day? No matter what He did it was attributed to him for evil. If He cast out devils it was attributed to the power of Belzeebub. If He restored the blind to sight, they were ready to cry out, "You give God the glory, this man is a sinner." And so in all His works was He opposed, persecuted and derided. And His Apostles shared the same fate. Every soul of them—with the exception of John—had to lay down their lives and seal their testimony with their blood. Some were beheaded, some were sawn asunder. Even in the case of John they sought his life, but it was decreed

that he should live, and he remains on the earth to this day—although probably there has been a change in his body—and will remain until the Son of Man comes in the clouds of heaven.

I speak of these things to show that men of God in all ages of the world have been unpopular. Jesus warned His disciples with regard to this opposition. He said to them: "If ye were of the world, the world would love his own: because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Why didn't the world love the Prophets and Apostles in their day and generation? Why does the whole sectarian world rise up against Prophets and Apostles in this day and age of the world? Simply because in former ages they rebuked sin, and in this age they do the same. They have been plain-spoken men. They have gone forth and declared the word of God as they were moved upon by the Holy Ghost.

Now, with regard to the day and age in which we live. The Saints are acquainted with our history as a people. They have a testimony to bear that the world knows not of. A man must become acquainted with the Lord, acquainted with the principles of the Gospel of Jesus Christ and receive them before he is qualified to understand the work of God, or the things pertaining to the kingdom of God. We read of a man named Nicodemus, who came to Jesus by night. Said he: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." This is the principle that has been connected with the Gospel of Jesus Christ in every dispensation of the world.

As an organization, the Church of Jesus Christ of Latter-day Saints has been in existence now for 53 years. It was organized in the first place with six members on the 6th day of April, 1830—organized by a Prophet of God, a man raised up by commandment of God, by inspiration, by revelation, and by the administration of angels. Every step that he took was taken by commandment and revelation. He was given to understand by the angels of God who administered to him that there had been a falling away from the ancient order of things, and that now the full set time had come when the God of heaven would again establish His kingdom on the earth and call forth His Church out of the wilderness of darkness and error and establish it upon the foundation of the ancient Apostles, Jesus Christ being the chief corner stone.

Now, any man acquainted with the Scriptures can clearly understand that there is but one true Gospel. There never was but one Gospel. Whenever that Gospel has been upon the earth it has been the same in every dispensation. The ordinances of the Gospel have never been changed from the days of Adam to the present time, and never will be to the end of time. While there were many sects and parties in existence in the early

times, Jesus gave his disciples to understand that there was but one Gospel. He told them what it was. He declared unto them its ordinances. He commissioned them to preach the Gospel to every creature. In the first place they were to preach faith in the Lord Jesus Christ; next, repentance of sins; next, baptism for the remission of sins. Baptism was an ordinance taught by the Savior himself. We find, too, that He obeyed this ordinance, being baptized in the river Jordan by John the Baptist. Why? To fulfill all righteousness. It was a righteous law, and it was a type of baptism to be followed by the whole human family. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Such was the declaration of the Savior to the twelve Apostles. People were to be "buried with him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." What next? Men bearing the Melchisedek Priesthood—Apostles and Elders—had the authority to lay hands upon baptized believers for the reception of the Holy Ghost, which they received and which led them to prophesy of the things of the kingdom of God; and the signs followed those that believed. These were the first principles of the Gospel. And Paul the Apostle, makes this declaration: "But though we, or an angel from heaven, preach any other Gospel than that which we have preached unto you, let him be accursed." He repeats this, and goes on to tell us what the Gospel is, and what the Church of Christ is, and what it always has been. In the Church were Apostles, Prophets, Pastors, Teachers, Evangelists, etc., and these were "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The Lord never had—and never will have to the end of time—a Church on the earth without Prophets, Apostles, and inspired men. Whenever the Lord had a people on the earth that He acknowledged as such, that people were led by revelation. No man can find anything contrary to this. When the Gospel was given to the Jews, all the gifts and graces and powers thereof, accompanied it. It was accompanied by the Eternal Priesthood—which is after the order of the Son of God, without which no man can administer in the ordinances of life and salvation. The Savior was a Jew himself. He came to His own father's house, but they rejected him and put him to death. The Gospel was then taken from the Jews and carried to the Gentiles. Paul warned the Gentiles to take heed lest they too fell into unbelief. But the Gospel was delivered to them with all its blessings and powers, and remained with them as long as there was a man upon the earth that had the power to administer in its ordinances.

Now, have the Gentiles had that church and kingdom of God in their midst since the ancient Apostles were put to death? I think not. At the present time there are some six hundred three score and six different religions—different roads to heaven and to hell—in the world; but none of these bear much resemblance to the Gospel as taught by Jesus Christ and His Apostles. The whole Christian world to-day rises up against these Latter-day

Saints because they profess to believe in revelation, in Prophets and Apostles. This has been the case ever since the organization of this Church. Do we teach anything that is contrary to the laws of God? We do not. Do we believe anything that is contrary to the Gospel as taught in the days of the Apostles? We do not. "But," says one, "how did you come by this Gospel?" We came by it through the administration of an angel from God. John the Revelator, in speaking of the last day—the opening of the seals—the blowing of the trumpets—and all that should transpire before the second coming of the Son of Man—said he saw (among other things) "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." When the angel of God delivered this message to Joseph Smith he told him the heavens were full of judgments; that the Lord Almighty had set his hand to establish the kingdom that Daniel saw and prophesied about, as recorded in the second chapter of Daniel; and that the Gospel had to be preached to all nations under heaven as a witness to them before the end should come, and that, too, in fulfillment of the revelation of God, as given here in the Old and New Testaments. Joseph Smith never attempted to organize this Church until he received commandment so to do from God. He never attempted to baptize a man until he received the Aaronic Priesthood under the hands of John the Baptist (who was beheaded for the word of God and the testimony of Jesus). He never attempted to officiate in any of the ordinances of the Gospel until he received the Apostleship under the hands of Peter, James and John. These men appeared to him. They laid their hands upon his head and sealed the Apostleship upon him with all the power thereof. And these angels told Joseph Smith to go forth himself and to call upon other men to go forth unto the world and preach the Gospel as taught by Jesus Christ and the Apostles, and the Lord would back up their testimony; that when they laid hands upon those who had been baptized for the remission of sins, and who had received their testimony, they should receive the Holy Ghost. This was the proclamation to Joseph Smith 53 years ago.

Now, I want to ask this assembly, strangers and Latter-day Saints alike, what position the Elders of Israel would have been in when they went forth and made this promise to the inhabitants of the earth—the promise that if they would receive of our testimony, repent of their sins and be baptized for a remission of them, and have hands laid upon them, they should receive the Holy Ghost—I want to ask, gentlemen and ladies, how long those Elders would have taught this principle in the nations of the earth if God Almighty had not backed up their testimony? How long would it have been, in the absence of this backing, until they would have been found out to be deceivers? Not a great while. Is there another set of men on the face of the earth to-day, that dare to go forth and make that proclamation to the world? No; because unless they were called of God to make it, He would not back up their testimony, and it would be known who they were.¶

We have labored upon this principle for 50 years. You cast your eyes and you see a tabernacle in the desert; you see a city; and you may travel for a thousand miles and you will find this Territory filled with cities, towns and villages. By what power have these things been accomplished? I came here on the 24th of July, 1847, with a little handful of men as pioneers. What did we find? A barren desert, as barren as the desert Sahara. No mark of the white man here. No outward sign that a white man could live here. How has this desert been made to blossom as the rose? Why this body of people from almost every nation? I will tell you. We carried the Gospel to Europe, the Islands of the sea, and the different nations of the earth; we offered them the Gospel, and a class of men and women—two of a family, and sometimes a dozen of a city—received our testimony, and when we laid hands upon them they received the Holy Ghost. That Holy Ghost has remained with them: it has instructed them and inspired their hearts, and to-day you see Utah as it is. If the Lord Almighty had not backed up the testimony of the Elders of Israel as He has done, Utah to-day would have been as when we found it 36 years ago.

This is the condition of the Latter-day Saints. Joseph Smith received these keys, this Priesthood, this power, this Gospel by the administration of angels from God, and this testimony is true. He also received a record called the Book of Mormon, which is a record of the ancient inhabitants of this continent. That record is true; as also the Book of Doctrine and Covenants, a code of revelations given through the Prophet Joseph Smith. These revelations are true and faithful, and they are being fulfilled as fast as time will admit. I bear my testimony of these things to the world, for I know they are true.

I traveled thousands of miles with Joseph Smith. I knew his spirit. Many of the revelations given through him have been fulfilled. I myself wrote the revelation that was given through him concerning the war that would take place in this country between the north and south. That revelation was published to the world for twenty years before the war. It broke out just as predicted, and I refer to it because it is one of the revelations that is fulfilled. To-day we are still preaching the Gospel of Jesus Christ. The Lord Almighty has set His hand to establish His Church and kingdom on the earth, to build up Zion in the mountains of Israel.

Now with regard to the Priesthood. We have been found fault with sometimes because we profess to have the Priesthood. Let me say to this congregation that our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the Eternal Priesthood. And no man on the earth, from the days of Father Adam to the present time, has ever had power to administer in any of the ordinances of life and salvation only by the power of the Holy Priesthood. You will find this to be the case in the whole history of the Prophets of God. When Aaron was given the Priesthood he was called by revelation. "No man taketh this honor unto himself but he that is called of God as was Aaron." Jesus Christ himself had to be called of God. He was a High Priest. He left the Priesthood on the earth with his

Apostles. They officiated in it until they were put to death. It is by that power that we administer in this day and generation. The Church and kingdom of God has continued to grow from its first organization. It is true we have been called to pass through many afflictions in our day and time. Nevertheless, the Lord has preserved His people, and they still live here in the valleys of the mountains.

We have an anxiety to honor God and keep His commandments, and to honor our country and the Constitution of our Government. That Constitution we believe was given by revelation, and whatever laws are passed agreeable to it we desire to honor. It guarantees to all men the right to enjoy their religion, to worship God according to the dictates of their conscience.

"But," says one, "I would like to know how many wives you have. That is a matter you have not said anything about." Well, now, I will tell you a little anecdote in connection with Sidney Rigdon. The circumstance took place a great many years ago, in Kirtland. A young Elder just come in met President Rigdon on the street one day in the vicinity of the Temple. Said the young man: "President Rigdon, will you please tell me the meaning of the horns of the beast John saw? President Rigdon, drawing himself up, looked at the young man, and replied: "My dear brother, there is a great deal between you and the beast that John saw," and walked away. Well, I sometimes think it is so with this generation. There is a great deal between the people of this generation and the plurality of wives. There are a great many principles that God has revealed in these last days that it is necessary for us to understand before we come to that principle. But as I have brought the subject up I will say a few words upon it. The Lord has revealed to us that no kingdom, no king, no prince, no president, no ordinance of marriage, no ordinance performed by any man from the days of father Adam, will have any power or force after death, except those ordinances are performed by men holding the Eternal Priesthood. Is there a king, is there a prince, is there a queen,—will either when they pass the other side of the veil, find a throne there? Would the Czar of Russia, who was assassinated by the hands of the ungodly not long ago, when he went into the Spirit world find a throne there? No. Why? Because the kingdom of the Czar of Russia belonged to time. When he went into the Spirit world that was the end of his kingdom and power. His kingdom had not been sealed upon his head by any man having the power and authority of the Eternal Priesthood. So in regard to all kingdoms and thrones. You may take Her Majesty Queen Victoria—who has reigned a long time, and who is perhaps as good a sovereign as has reigned since the days of William the Conqueror. When she passes behind the veil she will find her kingdom at an end, because it was not sealed upon her head for time and eternity by any man having the authority of the Holy Priesthood. So I will say to our friends here—the strangers within our gates—that any man that marries a wife by any other authority than the authority of the Holy Priesthood is simply married for time, "or until death do you part." When you go into the Spirit world you have no claim on your wife and children. The ordinance of having them sealed to you by one having the authority of the Holy Priest-

hood must be attended to in this world. Father Abraham obeyed the law of the patriarchal order of marriage. His wives were sealed to him for time and all eternity, and so were the wives of all the Patriarchs and Prophets that obeyed that law.

I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the kingdom of God would have stopped right where we were when God revealed that law unto us. Why have we obeyed it? I obeyed it because I want my wife or wives with me after death; I want my wives and children with me in the morning of the resurrection; I want my wives and children organized in the family organization, that I may dwell with them and they with me, throughout all eternity, as well as with Father Abraham and other men who honored and obeyed that law. This is the position we occupy. We have obeyed the law because God has commanded us, and I bear record of its truth; and so far as I am concerned, if I can have my wives and children with me in the morning of the resurrection, so that I can dwell with them and with those Patriarchs and Prophets who obeyed that law, it will amply repay me for the trials and tribulations I may have had to pass through in the course of my life here upon the earth. Many men suppose that we have obeyed that law to gratify the lusts of the flesh. Bless your soul, if that had been our object, we might have followed the example of the people of the Christian world—committed whoredom and adultery—without bringing upon ourselves the cares, pains, and penalties that we have to bear by obeying this law. But let me tell you that the Latter-day Saints look upon adultery as one of the greatest crimes any man can commit in this world. It is next to murder. No, this people have not obeyed that law because of a desire to gratify the lusts of the flesh; they have observed it in obedience to the command of God, and because it will have power and effect after death.

I pray God to pour out His Holy Spirit upon us, that our ears may be open to hear and our hearts to understand the things of the kingdom of God, which is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered in Paris, Idaho, Sunday Morning, August 19, 1883.

(REPORTED BY JOHN IRVINE.

THE HATRED OF THE WORLD TOWARDS THE PEOPLE OF GOD — THEIR ACCUSATIONS AGAINST THE LATTER-DAY SAINTS — THE TRUTHFULNESS OF THE ACCUSATIONS REFUTED — THE LATTER-DAY SAINTS WILL COMPARE FAVORABLY WITH ANY OTHER PEOPLE ON THE FACE OF THE EARTH — WHY, THEN, ARE THEY PROSCRIBED?—BECAUSE THE WORLD HATE THEM — PERSECUTION THE LOT OF THE SAINTS—PAST PERSECUTIONS AND THEIR RESULT—THE "MORMON PROBLEM" STILL UNSOLVED, AND MORE DIFFICULT OF SOLUTION THAN EVER—LET THE SAINTS LIVE THEIR RELIGION AND THE LORD WILL BRING THEM OFF TRIUMPHANT.

I HAVE been extremely interested this morning in listening to the very excellent remarks of Brother Cannon. I feel that in answer to the desires and prayers of the congregation the Lord has blessed Brother Cannon in his remarks, and that through him He has made plain many very important truths and principles, upon which it will be well for the congregation to reflect and to treasure up in their hearts.

My mind was led to reflect, while Brother Cannon was speaking, upon the inconsistency, harshness and unreasonableness of the world in their attitude towards us as a people, and upon the manner in which they have sought to deal with what they term "the Mormon Question." The words of the Savior in relation to the hatred of the world towards the people of God flashed through my mind: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." Jesus and His disciples were every where spoken against. Everybody, almost, reviled them. When Jesus cast out devils, it was said to have been done by the power of Belzebub, the prince of devils; that He healed the sick by the same power; that He restored the sight of the blind by the same power; and all the works of mercy and charity which He performed were attributed to the power of Satan. It is very much the same in this dispensation. No matter how good you may be—you who profess to be Latter-day Saints—no matter how virtuous you may be, you are set down by the world as adulterers. No matter how honest you may be, you are called dishonest. No matter how innocent you may be of all the crimes that are known, the sectarian world declare you are unfit to live because of your corruptions and

abominations. No matter how charitable you may be, they claim that you lack the elements of charity and of mercy. Consequently they think it behooves them, and "the powers that be," to move against you for your destruction. It was for this reason that the Congress of the United States, a little while ago, was compelled, by an influence and a power that it could not, or dare not resist, to pass a most unconstitutional, a most unjust and wicked act for the purpose of depriving an innocent and unoffending people of their legitimate rights—rights that belong to them under the constitution of our country.

Have we sought to injure anybody? Have we sought to deprive any people of their rights? Have we sought to tear down or to destroy any part of the earth? Are the vile charges that are made against us true? No, they are not. You know they are not. There is not a man or a woman under the sound of my voice this morning but know as they know they live, that the charges that are made against the Latter-day Saints are false. They say that we have been, in years past, in the habit of committing murder! We are charged with having murdered strangers that came amongst us! We are charged with having murdered apostate Mormons because they had apostatized from us! We are charged with oppressing the people, and with keeping them under tyranny! And those who make these charges claim that it is because of their influence in Utah—the influence of the world—of the public press—the presence in our midst of officers of the law who have been sent by the President of the United States to rule over us; that this murderous propensity, and this power for evil that has heretofore been exhibited by the Latter-day Saints, have been checked!

Now, who is there that is acquainted with the history of Utah, or with the history of this people, but know that all these things that have been villainously charged against this people are libellous and as false as hell. Who does not know that such a reign of terror never did exist in Utah or among this people anywhere? I came to Utah in 1848; I have been a resident among this people from my childhood; I have been cognizant of nearly everything that has transpired of a public character among the Latter-day Saints for the last 30 years, and I am a witness and can and do bear my testimony that all these charges are false, and that the people to-day are a fair example of what they have always been from the beginning. Who of you are murderers? Who of you, professing to be Latter-day Saints, are thieves and robbers? Who of you, professing the same thing, are adulterers and whoremongers? Who of you, professing to be Latter-day Saints, curse and swear and blaspheme the name of God? Who of you would oppress your neighbor or would rob him of his rights? Who of you, professing to be Latter-day Saints, would not be ready to protect the rights and to maintain the liberties of the stranger within our gates as you would to protect your own rights or those of your neighbor? Is not this the case to-day? Yes. Was it ever different to this? Was there ever a different condition of things existed in the midst of this people? You very well know that there never was. Men who have done wrong in times past have been held accountable for their acts to the law by the officers of the law. Men who to-day are ungovernable and commit crimes are amenable

to the law and must answer for their crimes. This has always been the case. The Gospel net has gathered of every kind. But is a whole community to be held responsible for individuals whose propensities lead them to commit crimes? If we are to be judged upon that principle, who will be exempt from the same judgment? If God should judge the world in this manner He would execute the whole world—none would be exempt. I think as a community or as communities, we will compare favorably with any on the face of the earth. I think there will be found far less crime among the Latter-day Saints than may be found in other communities of like numbers anywhere else. I believe there is less crime, less wickedness, less drunkenness, and fewer offences of any kind among the Latter-day Saints than can be found among any other people of equal numbers in the world. And in saying this I am not boasting of the Latter-day Saints; for, surely, if we are Latter-day Saints, crime and wickedness should have no part in us. No man professing to be a member of the Church of Jesus Christ of Latter-day Saints should be guilty of any thing that would cause the blush of shame to appear in the face. On the contrary we ought to live above suspicion; we ought to live free from crime, free from wickedness and sin of every description. Therefore, to say that the Latter-day Saints are the best people I know of in the world is not saying any thing more than should be said and can be said honestly and truthfully. We ought not to be guilty of sin. The teachings of the servants of God have been toward righteousness, honesty and virtue, and towards every thing that is calculated to elevate and ennoble mankind. This has been the burden of the teaching of the servants of God from the day that the Church was organized until the present time; and if the Latter-day Saints are not the best people upon the earth, it is because they have not hearkened to the counsel that has been given them.

Why, then, should we be proscribed? Why, then, should the people of the world malign us and seek to blacken our names and our characters? Why should they seek to bring persecution and evil upon us? The answer is to be found in the words of the Savior. "I have chosen you out of the world, and therefore the world hate you." So long as you maintain the principles of the Gospel; so long as you defend and practice the principles of virtue, of truth and of righteousness; so long as you stand by the doctrines of Christ, which have been revealed through Joseph the Prophet, through Brigham Young, the Prophet, and through President Taylor and the oracles of God; so long the world will be arrayed against you; so long they will hate you and will seek to bring evil upon you unless they repent. There is no question about it. Many people will not be convinced. Brother Cannon has alluded to people who visit us. They may be favorably impressed upon some points; but still they retain in their hearts a prejudice they have received concerning us, and they carry it away with them notwithstanding what they see. This is according to what Jesus said. They have eyes, but they see not; they have ears, but they hear not; they have hearts but they do not understand. It is also said that "there are none so deaf as those who will not hear, and none so blind as those who will not see." Many of those who visit Utah, come filled with

such an amount of prejudice that they will not allow their senses to be convinced of the truth. Hence they go away as prejudiced as when they came. Nevertheless, when men come with their minds divested of prejudice, who can see and are disposed to see, and are liberal-minded enough to look at things in their true light, they do in a measure get correct views and ideas in relation to us. A few such men have come to Utah, and gone away enlightened, and have told the truth to the world. But notwithstanding they tell the truth they are generally disbelieved as we are when we tell it. We would naturally suppose that a man like Judge Black, who on legal matters was an authority in the world, would be believed; but the moment that man, with all his talent and prestige, stood up in the halls of Congress and undertook to reason upon the constitutional rights of the people called Latter-day Saints, he was denounced and the soundness of his conclusions questioned by judges, lawyers and statesmen. He was held up to ridicule because he dared to discourse upon the constitutional rights of the people called Latter-day Saints. And it has been so with everybody else that has dared to speak a word in favor of the people of God having their rights. It was so with those who dared to speak in favor of the Son of God and His disciples. Those who dared to do so were considered unworthy of being believed on oath; their testimony could not be received; they were partial. And it has become so in relation to this people. Let any man lift up his voice in the defense of the people of God, and he will at once be denounced by a certain influential class and his influence among that class of people who seem bent upon persecuting the Latter-day Saints will wane, no matter how much they may have honored his counsels prior to that.

Will this continue to be the case? Yes, more and more; for as we increase in union, in faith, intelligence, and in political and religious influence, the hatred of the wicked will increase against us. Then will the heathen rage and the wicked imagine a vain thing; and their efforts to destroy us will proportionately increase. But will they succeed? Will they accomplish their desires? Just in proportion as they have done it hitherto, and no more. When they drove the Latter-day Saints out of Missouri, and had the Prophet and his companions confined in Liberty Jail, the world rejoiced in the belief that the backbone of "Mormonism" was broken. But they had reckoned without their host. They had not based their calculations upon the facts. The sequel proved that they had committed a grand mistake. Notwithstanding that General Clark, on the square in Far West, said to Joseph and his companions, that their doom was sealed and their die was cast, they were reckoning without their host. They had not calculated upon the power of God in these matters. They simply thought they had Joseph Smith in their power, and that by destroying him they would destroy "Mormonism." But the Lord delivered him from his enemies. And from Missouri he came to Illinois. "Mormonism"—as it is called in the world—from being a village grew into a city—the City of Nauvoo, one of the most beautiful cities in the west of America. We became possessed of chartered rights, and wielded an influence which controlled the county of Hancock, in the State of Illinois,

and which materially affected the political status of other counties surrounding. We grew from a handful to an armful, and then the rage of the enemy was again stirred up until they finally succeeded in taking the lives of the servants of God, Joseph Smith and his brother Hyrum. At this they rejoiced and congratulated each other, and concluded that they had done a good thing. "Mormonism" would *now* cease to trouble the world? But again they had reckoned without their host. Again they had based their calculations upon false premises. They had not considered the power connected with this work. They had not contemplated the nature of the power of God. From Nauvoo we were thrust out into the wilderness, but we sought out and located in Utah by the guidance of the Almighty. As Brother George A. Smith used to say, "We came willingly because we were obliged to." We had no other place to go to. But so far as accomplishing the object they had in view—the destruction of "Mormonism"—we know that they failed. From a city we have grown to a Territory in the United States, and we have been able to honestly control the Territorial government despite the desires, the cunning, the craftiness, and all the fraudulent efforts of our enemies.

Now, if it was difficult for the world to deal with the question of "Mormonism" in 1838, it was still more difficult for them to deal with it in 1844. If it was difficult for them to deal with and handle this "Mormon Question," as they call it, in 1846, when the people were made wandering outcasts upon the desert; I say, if it was a difficult thing for the Government of the United States and for the enemies of this people to deal with the "Mormon Question" then, is it not a far more difficult question for them to deal with to-day? As they turn over the wall, lo! it becomes higher and broader than it was before. As they kick the mustard plant? lo! the seed is scattered, and it takes root and springs forth and increases on every hand. Every effort of our enemies has utterly failed. Let them continue their efforts. Let them do their worst. God Almighty is at the helm, and if they can succeed in turning over the wall again they will find that it has grown larger since they last tipped it over. But they do not want us to grow in political power. They do not want us to be, religiously or otherwise, a separate and distinct people from the rest of the world. They want us to become identified and mixed up with the rest of the world, to become like them, thereby thwarting the purposes of God. They hate our union; but they apparently do not sense that persecution has a tendency only to make us more united.

Well, it is for us to live our religion. Let us attend to our duties as Latter-day Saints. Let us continue to be humble and faithful before God. And if the time should ever come when the Lord will see fit to allow our enemies to drive us from our present homes, the result will be similar to what it was when they drove us out of Nauvoo. They will drive us from the Territory of Utah into a half a dozen of States, and we may possibly take possession of them all. They won't believe me, and they won't believe the Elders of the Church when they tell them these things plainly. They won't believe us any more than they would believe Joseph Smith in his day, or Brigham Young in his day. But what these inspired men

said is coming to pass. Every word that they uttered in relation to the building up of Zion, and to the progress of the kingdom of God upon the earth will be fulfilled, and not one jot or tittle will fail. You and I as individuals may fail, but the work of God cannot fail. It is His work. He hath decreed its consummation, and no power on earth or in hell can alter the decree. The work is marching forward, and if we do not keep pace with it, we must eventually be left behind. Better far for us to keep up with the rank and file, and to walk shoulder to shoulder with the authorities of the Church; with those who have the spirit of the Gospel in their hearts; with those in whose bones burn the fire of truth and the testimony of Jesus Christ, who are continually exhorting the people to be diligent in keeping the commandments of God. We should do what is right. We should be virtuous, honorable and charitable, and we should be liberal in our hearts to all mankind. We can afford to be liberal. We have received that which pertains to eternal growth, to eternal increase, to eternal happpiness; we have received that which pertains to dominion, and power, and glory and to thrones and principalities. Freely we have received, and freely we can afford to give; for in giving we do not diminish our own store. We can afford, therefore, to exclaim, (in relation to our enemies) "Father, forgive them, for they know not what they do." We can afford to have sympathy for them, to beseech God in the name of Jesus, to have mercy upon them, for they know not the consequences of their acts. It is for us to work righteousness; for, as President Young remarked in the Temple at St. George, in 1877, the more righteous we are, the more united we are; the more diligent we are in keeping the commandments of God, the less will be the power of our enemies; their power will diminish in proportion to our faithfulness. Yet our enemies will rage and their anger will increase against the work of the Lord; and I presume it is a true saying, that "whom the gods would destroy they first make mad." The heathen—the so-called Christian nations—will become mad with rage against the Latter-day Saints; and thus the world will go on until they are ripened for destruction. We can afford to be calm and patient and await God's deliverance; for we know that He is our friend; that He is on the side of the righteous; and that he will bring them off triumphant if they continue faithful, which may the Lord grant in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in Paris, Bear Lake County, Idaho, Sunday Morning, August 19, 1883.

(REPORTED BY JOHN IRVINE.)

THE SPIRIT OF GOD NECESSARY FOR OUR GUIDANCE—FAILURE OF THE MEASURES OUR ENEMIES HAVE ADOPTED AGAINST US—THE OBJECT OF THE EDMUNDS LAW — WHY ALL SUCH LAWS ARE FAILURES—THEY ARE FOUNDED UPON FALSEHOOD AND BRING DISAPPOINTMENT TO THEIR FRAMERS — THE EFFORTS OF OUR ENEMIES PROVE THE GROWTH OF THIS WORK—NECESSARY TO PASS THROUGH TRIALS—GOD WILL ALWAYS DELIVER HIS PEOPLE — A KNOWLEDGE OF THE WORK OF GOD IS BEING DISSEMINATED—TWO INFLUENCES AT WORK—MANY OF THE DOCTRINES TAUGHT BY JOSEPH SMITH NOW BECOMING POPULAR.

IN arising to address you this morning, my brethren and sisters, I trust we shall have the presence and assistance of the Spirit of God, to lead our minds to those subjects that may be most appropriate to you and to your circumstances. It is very desirable that we should have that Spirit to be with us, desirable both for the speaker and for the hearers, that our meeting may be mutually profitable. Our condition as a people is such that we cannot make the progress that is designed by God for us, unless we have His Spirit given unto us. We are assailed from many quarters. We have so much to contend with, that it requires the wisdom of God to direct us, and it requires His Holy Spirit constantly to be with us to enable us to perform our part in this great work. Others may get along after their fashion without direct revelation from God, but we cannot do so. It would be impossible to build up this work, and to guard ourselves against the attacks of our enemies and perform the labors that devolve upon us, unless God should be with us and manifest His power and make known His mind and His will unto us. This far we have been thus guided through all the difficulties that have arisen. Through the aid which God has rendered we have been prepared for them, and we have been extricated from them, and so it will be from this time forth, if we live as we should do and avail ourselves of the promises which He has made. I am always filled with amazement when I contemplate the wonderful deliverances which God has wrought out for us. To see us as we are to-day, dwelling in peace, and free from molestation, enjoying liberty, notwithstanding all that has been done against us with a design to disturb and break us up, is to me marvelous. I think that our whole career, in fact, is marvelous;

but if there be anything connected with our present position that calls forth more wonder than any other, it is the fact that we are to-day surrounded by such peaceful circumstances.

Our enemies have felt serenely confident that the measures they had adopted against us would result in the overthrow of this system called "Mormonism." In a conversation which I had with Senator Edmunds, of about two hours duration, we went over this whole subject —I arguing from my standpoint and he from his—and he seemed to be very confident that the bill which he had introduced, which afterwards became law, would be effective in accomplishing the desired end. It was, as he told me, to be one of a series of measures looking to the final overthrow of our system. It was supposed by him and by others that if they could succeed in having a law enacted which would disfranchise men who were living in plural marriage, and exclude them from office, the effect would be such as to make them so unpopular that they would lose their influence and be degraded in the eyes of the most of the "Mormon" people. It was anticipated that there were a great many "Mormons" who were secretly opposed to the domination of the polygamists, as they were called, and who would breathe more freely if their power should be taken away from them, and who would vote, as they would say, more independently, and probably unite with the apostates and the gentiles, and by that means overthrow the existing rule in the Territory. Now, I am satisfied beyond any doubt that it was anticipated that by the combination of these elements — the disaffected "Mormons," the apostates and the gentiles — the supremacy of this country — that is, of Utah particularly, and of course the influence would extend into your Territory—that by the combination of these elements the supremacy of the Territory would be wrested from the control of those who had had it in their hands, and that "Mormonism" would be dealt a deadly blow, and the beginning of the great work of destroying this organization would be effected. Now, you can imagine how great the disappointment has been at the results. It was plain to me—and I guess it was to most of our brethren who reflected upon this subject—that the measure would be ineffectual. I took the liberty of telling the advocates of the Edmunds Bill so, but they did not believe what I said. They felt that they understood it better than I did, and to-day, the men who were the most in favor—that is, in Salt Lake City—of the enactment of the Edmunds law, are the men who are the most dissatisfied with the results which have been achieved by its passage; illustrating most perfectly the oft repeated statement on our part, that our enemies can do nothing against the work of God, but that every thing they do will contribute to its advancement and success. We have said this repeatedly. The experience of 53 years has proved to us that this is the universal result of measures concocted for the destruction or overthrow of this work. God has stated it, and has made promises concerning it, and this incident is but another illustration of the perfect truth of the promises of God concerning His work. Instead of being to-day in bondage, we are as free as we ever have been. Instead of our enemies having control of our country, we still retain control of it. Now, what new measures will be

adopted remains to be seen. Our enemies are tireless in their efforts. They will not give up this contest, they will not vacate the field, they will not consent to our living in peace, but they will continue their efforts, they will continue their attacks upon us. There is this advantage, however, that we always have —we have always had it in the past, we shall have it doubtless in the future—that the lies that are told concerning us are believed by our enemies, and accepting these as true, they frame their measures against us upon that basis; and that being the fact they always fail, because they do not have a true conception of the actual condition of affairs. Hence, if there were no other cause, that of itself is sufficient to foil them in their expectations. They are deceived concerning us by the many falsehoods that are told; but, as I say, they accept these as true and frame their measures upon these misconceptions and the result is always disappointment, and it always will be.

There is this that I am thankful for, connected with this whole affair. There was a time when the efforts of those who were arrayed against the work of God, were confined to a limited circle or sphere. In the beginning it was a neighborhood, and gradually extended until townships took the matter in hand, and from townships it extended to counties, and from counties to States, and we were told as long ago as I can recollect, and it has been declared from the beginning that it would be the case, that as this work grew, so opposition should grow against it, enlarging its circle, extending its influence in proportion to the work of God, until, we were told, States would array themselves against this work. We have seen that fulfilled. We came here, not because the United States had taken steps against us, but because Illinois and Missouri had expelled us from their borders, and we could secure no redress for the wrongs that had been inflicted upon us. But we were told that after a while the United States itself should oppose the work of God, and in a national capacity enact measures against it, and that then it would not be confined to that alone, but that all the nations of the earth, sooner or later, would array themselves against the work of God. I am thankful that there is this testimony given unto us concerning the growth of this work. It is no longer a county, it is no longer a State, but it assumes now national proportions. The nation itself, under the influence of bad men, of unwise legislators, under the pressure of priestcraft which is brought to bear from all quarters of the land upon the Congress of the United States—in consequence of this influence we have now the Edmunds law following the Poland law, and it following the law of 1862, and probably to be followed by other measures of an equally proscriptive character, if the majority in Congress can be secured to pass such laws. God, however, will hold our enemies in check, and will restrain them, and will not suffer them to go beyond certain limits; so that we shall not be overwhelmed, but that we shall have the strength necessary to withstand the assaults that are made upon us or shall be made upon us. It is a wise dispensation of His providence that this should be the case, because if it were not so, with the power that is arrayed against us, we should be overwhelmed. God, however, tempers these matters according to our strength and ability to bear them or to withstand them,

and as we grow, so grows the opposition; as we gain strength, so the opposition to us gains strength; as we gain experience and knowledge, we become more capable and achieve a higher position, and we will continue to do so until Zion will be the head, just as the prophets have predicted. But it is necessary that we should pass through this school of experience to test us, to try us, to give unto us the necessary confidence in ourselves as well as in our God and in His unfailing promises. Had we been called in the beginning to pass through such ordeals as we have had of late, it is doubtful if we could have endured them, unless God had endowed us with an extraordinary amount of His power. But they have come upon us gradually. We have met one difficulty after another, one assault after another, until we have gradually acquired confidence in our ability to withstand these assaults and to meet them, as well as confidence in our God. Our faith has been increased, and through the increase of faith we have been enabled to overcome, and thus it will be unto the end. There will be times, as there have been, when it will seem as though there is no possible way of escape, when it will seem as though everything is blocked up before us, and as though we are about to be swallowed up or destroyed; and the faith of the people will be tested in this manner, doubtless, many times in the future, as it has been many times in the past; but when it will seem the darkest, when the clouds will seem the most impenetrable, when there will be not a ray to illumine the pathway of the Saints of God, then God will be near to us to deliver us, and at the very darkest hour He will dispel the clouds and provide a way of escape that will excite our wonder, our admiration and our praise. It was so last year—I mean 1882, before the passage of the Edmunds law and afterwards. It seemed as though the spirits of evil had poured out of hell and they had come upon the earth and were operating against the work of God. In all my experience I had never met a stronger feeling than prevailed. It seemed as though the whole nation was aroused from the center to the extremities. Almost every church in the land, every priest and every religious organization, was stirred up, banded together and their influence combined against the work of God to destroy it. Congress was being pushed forward by a power which the Members could not resist, and it seemed as though there would be no stopping place short of our destruction. I expect you felt it here as the Saints felt it in Utah, and as I felt it in Washington. The papers, as you will remember, were full of threats against us. It seemed as though a crisis had arrived in our affairs. It seemed as though there was no way of escape. But God still reigned. He comforted the hearts of His servants, and I was filled with thanksgiving to see the spirit which rested upon President Taylor and the brethren at home. When I received their letters I saw that, notwithstanding the darkness of the hour and the threats of our enemies, their hearts were undismayed, and their confidence in God as unfaltering as ever. God was with His people. He had not forgotten His promises. And it seemed as though by one blow or one move, the whole of this opposition was dissipated. It fell to the ground, the whole fabric of it, and, like a baseless vision of the night, it melted away and the sunshine came out; the sun, as glorious as ever, shone

down upon us, and every cloud was removed, apparently, from the heavens above, and our pathway was bright and clear without obstruction, and it has been so until the present time.

Will there be times again of this character? Yes, undoubtedly. It is necessary in the providences of our God, concerning this work, that this should be the case, in order that the faith of the Latter-day Saints may be tested, and that they may be led to put their trust in God, who alone can save us in such hours of extremity and trial. We need not expect that it will always be sunshine; we need not expect that the heavens will always be free from clouds, or that our pathway will never be obstructed or darkened. On the contrary, we shall have these things to contend with, in order that we may, by contending with them in the faith and power of God, obtain knowledge concerning His work and His providences.

In the meantime the knowledge of this work is being disseminated. With it, however, there goes forth a spirit of falsehood. It would seem as though, with the means of advertizing we now have, and with the opportunities that are presented to men to visit us, a better understanding concerning us would be reached by thinking men. Undoubtedly this is the case to a certain extent. But my observation tells me that with the increase of information there is also a proportionate increase of misrepresentation and falsehood. The adversary is more industrious, if possible, in beclouding the minds of the children of men concerning us and concerning this work and the objects we have in view than he ever was. We become more advertised, it is true; but while we are advertised it is not always in the direction of removing error and giving correct ideas concerning us. It is a strange fact that many people who visit Salt Lake City, and visit our Territory, notwithstanding that which they see, notwithstanding all that is before them, are deceived respecting us; they do not get a correct idea concerning our motives nor the objects we have in view, nor the character of our organization. They look at us through spectacles that distort us. You have seen, probably, glasses that change the appearance of things. It is so with their views. They cannot look at these things as we look at them. From such individuals the power of correct observation seems to be taken away by the power of darkness and the effect of falsehood upon their minds. This is a remarkable fact. I have been struck with it very much of late. Many intelligent men and women visit us, and they mingle among us; but at the same time they have ideas in their minds concerning us which seem to deprive them of the power of judging of us correctly, and they go away convinced on some points, but still retain many of the old ideas that have been implanted in their minds by falsehood concerning us. Of course, there are many from whose minds prejudice is removed and whose feelings become friendly.

We need not expect, however, that we can escape the power of prejudice; for the reason that there are two influences at work—the power of God and the power of Satan. Satan is as busy darkening the minds and beclouding the understandings of the children of men as he ever was, and the inhabitants of the earth having rejected the truth, being unwilling to receive the Gospel of the Son of God when

it is presented to them, are left a prey to other influences and to the spirit of darkness; therefore, they are incapable of judging concerning the work of God. Will this continue to be the case? Undoubtedly it will. There will be no change in this respect. The work of God will be accomplished on the earth, it will roll forth, the predictions of the prophets will be fulfilled, and men will see their fulfillment. Yet, notwithstanding this, they will reject the testimony of the servants of God. It is very remarkable that this should be the case with the evidences there are, which are so plain and palpable and indisputable to us.

It was only a few days before I left home that some Members of Congress, with whom I was acquainted, came to the city. One very intelligent man and his wife were among them. I took them around, showed them our public buildings and other places of interest, and in conversation concerning the Temple, when I was showing them that structure, I explained to them to some extent its character and the objects for which it was being erected. I called their attention to the fact that while we had believed for forty years and upwards that there was a space between death and the resurrection, and that in that space there were opportunities for men and women to hear the Gospel of the Son of God, and to accept it, not, however, the purgatory of the Catholics—that while we had believed that for forty years and upwards, God having revealed it unto His servant Joseph Smith, the world was just beginning to entertain the same belief, and popular preachers were beginning to advocate the correctness of the idea or of the doctrine that there was a chance for repentance beyond the grave. These people with whom I conversed were intelligent, and they were of a religious turn of mind and familiar with religious affairs. They stated that they had heard such doctrines lately advocated. I then explained to them about the millions of the dead, of the pagans and others who had died in ignorance of the Gospel. "Now," said I, "how can you understand, upon any other principle than this, the justice of our God towards them? They have been dead for hundreds of years in entire ignorance of the name of Jesus, the only name given under heaven whereby man can be saved. Shall they be consigned to endless torment, because of their lack of opportunity? Would that, I asked, "be consistent with our ideas of justice?"

They admitted that it would not.

"Well," said I, "upwards of forty years ago, the Prophet Joseph Smith had revealed to him from God, this principle, that there were opportunities beyond the grave for men and women to learn the plan of salvation, and we are building temples for the benefit of these dead, as well as the living." I then explained to them the doctrine of the baptism for the dead—what Paul had said concerning it. To them it opened a new field of thought and reflection; and it is a remarkable fact that at the present time the religious world, the orthodox religious world, are beginning to entertain some of the views that Joseph Smith preached and advocated upwards of forty years ago, concerning these matters. There are popular ministers who do advocate the idea contained in the epistle of Peter, where he speaks about Jesus going and preaching to the spirits in prison, and they see nothing unreasonable

in this doctrine; on the contrary, it comports with their ideas, and with the justice and mercy of our God. The world are gradually adopting many of the views that the Latter-day Saints have entertained. There are many doctrines that we have taught that were very unpopular in the beginning that they now receive. Why, there are Elders in this congregation who can well remember that it was a common belief, when they preached the Gospel to religious people, that the world was created out of nothing. That was a commonly received idea. Joseph Smith taught the eternal duration of matter. He taught the doctrine that matter was indestructible; that it never had a beginning; that it never could have an end; that it might undergo chemical changes, but that it was indestructible, and that the elements of which the earth is composed were eternal—never had a beginning and never would have an end. The whole religious world were shocked at such an idea, and so in regard to the time occupied in the creation of the earth. But Joseph taught the true principle connected with this. He said the days mentioned as occupied in the creation were not our days of twenty-four hours' length, but were periods of time. Now, that is a commonly received doctrine, although it was sneered at and rejected by religious men at the time it was taught by the Elders of this Church. And so it has gone on. I might enumerate a great many doctrines that God revealed, that the world has gradually adopted, which at some time they rejected, rejecting entirely the source whence they came, rejecting God as the author, and rejecting His Prophet as the medium through which these doctrines have been received and taught. It is only a day or two ago that I saw a book published by Josiah Quincy, a relative of John Quincy Adams, in which he relates an interview he had with the Prophet Joseph, at Nauvoo. He relates in that interview, that the Prophet Joseph stated to him his proposition for the emancipation of the slaves, and he (Quincy) declares that it was worthy the consideration of all Christian statesmen. Ralph Waldo Emerson—the philosopher of Concord — eleven years after this, not acknowledging that Joseph had made a similar proposition, threw out the same idea, but that was at a time, as Quincy says, when men's minds were stirred up on this question of slavery. "But," says he, "what shall be thought of the man who, eleven years previous, when no one was disturbed about the question, made such a proposition; and which he made not only to me verbally, but which he published and advocated?"

To my mind this is strong testimony concerning the wisdom that God had given to the Prophet Joseph, which was so far ahead of that generation that they could not comprehend nor receive it.

Thus the world are gradually acknowledging the wisdom that God has given to His servants. Thus they are adopting the truths that are revealed. Thus the influence of this work is being felt throughout Christendom, and its effect is more marked than many of us imagine. We cannot comprehend to the full extent the effect that the work is having upon the world, and what God is doing through us, although we are but a feeble people. The influence of this work is spreading. Why, it is now a very common thing for people to believe in the sick being

healed by the prayer of faith. You see allusions to it in the public newspapers of the day, and there are other evidences which go to show the influence that this work and the teachings of the Elders of this Church is having upon the nations of the earth. And so it will be in all matters pertaining to government. Every day we are growing in strength, every day we are growing in influence, every day our influence is becoming more potent and wide reaching in its effects, and the people of the nation of which we form a part are becoming cognisant of it. Leading men admit it. They are conscious of it. They will not admit it in words to the fullest extent. But their movements against this work bear testimony that they, in their secret souls, feel that there is a power, an influence, and a might connected with this work that are sooner or later to make themselves felt. A people such as we are, men can readily see, must have a great influence in the affairs of the nation. We are possessed of every qualification that makes a people great. We are destitute of no single qualification that contributes to true greatness in an individual or in a nation; and a people possessing these qualifications will make themselves felt in the struggle for existence with other powers.

Another thing. While there are people belonging to our nation and to other nations who are fading away because they destroy the fecundity of their females and take no delight in posterity, in the midst of these mountains every married woman deems it an honor to be a mother, and feels it to be a deprivation not to bear the souls of the children of men.

I pray God to fill you with His Holy Spirit, and fill those who speak unto you with His power, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at Parowan, Sunday Morning, June 24th, 1883.

(REPORTED BY JOHN IRVINE.

TRUTH ALWAYS THE SAME—DUTIES OF THE SAINTS—OFFICERS PRESENT—WHERE THE PRINCIPLES OF THE GOSPEL ORIGINATED—CHARACTER OF ABRAHAM—HOW HE WAS TRIED—HIS PROGENY—DUTIES OF THE PRIESTHOOD—TRIALS OF THE SAINTS—CHARITY REQUIRED—HOW TRANSGRESSORS SHOULD BE DEALT WITH—EXHORTATION TO RIGHTEOUSNESS.

ELDER George Reynolds, at the request of President Taylor, read Christ's "Sermon on the Mount," after which,

President Taylor spoke as follows: I have had a long discourse read over in your hearing. I do not know that we can listen to anything better than to instructions given by the Savior; and in that discourse is a great amount of intelligence, wisdom, thought, reflection, principle and doctrine presented to our minds. It is full of thought, full of intelligence, and presents to us principles that connect earth with heaven, man with God, and with which are interwoven all our best interests in time and throughout eternity. It is well, therefore, to reflect upon these things—upon the doctrines, teachings and instructions given by our Savior and by ancient men of God, who were under the inspiration of the Almighty, and who spake as they were moved upon by the Holy Ghost. For if the principles which were enunciated by our Savior in His day, were correct, they are just as true and correct to-day as they were then, and they are quite as applicable to us as they were to the people to whom He addressed Himself; for they are general principles, and some of them refer to things that are personal, that are associated with our every-day life, and with the spirit and feeling that we ought, as Saints of the Most High God, to be in possession of. Indeed I very much question whether we could find in the same space as comprehensive an exposition of ideas or principles enunciated by any person that ever spake, as are found in this sermon which was delivered by Jesus upon the Mount. We should have esteemed it a great privilege to have listened to the Son of God, yet we can read His words to-day, and the principles He taught, as I have said, are just as true and im-

portant now as they were then.

I desire to speak a little this morning upon some of the duties and responsibilities which devolve upon us as Latter-day Saints, and I feel that —as I often hear the Elders say—I would like to have an interest in your faith and prayers. I like to have the prayers, the faith and confidence of good men and good women, and I feel this morning that I am among good men and good women who are desirous to do the will and keep the commandments of God our heavenly Father—that is, this is the general feeling.

I will say I have been pleased to meet here and greet some of our Presidents of Stakes and other brethren from a distance. Here is Brother McAllister from St. George, and some others who have accompanied him from that region. They have traveled over a hot, sandy desert, quite a long distance to meet with us and to meet with you. Again, here is another President of Stake—Brother Crosby—who has come over these big mountains from Panguitch, and I think some of his folks have come with him from that Stake. Then again, here is Brother Murdock, who has come 35 miles with us, and then you might double that distance by two or three times, for he was at Milford to meet us, and some of his folks are also with us. Then we had the President of Millard Stake—Brother Hinckley—who was with us for several days. It gives me great pleasure to meet with these my brethren of the Priesthood, especially with the Presidents of Stakes and their Counselors, because they hold important positions in the Church and kingdom of God, and I greet you and bless you in the name of the Lord. There is a spirit exhibited which shows that the brethren feel interested in the things pertaining to the kingdom of God, and that of all others is the thing in which we ought all of us to be interested. [President Cannon: We have also with us Brother Erastus Snow and Brother Jacob Gates.] President Taylor: Oh, yes. We expect them to be everywhere, as we are. We have specially dedicated ourselves to God, as active servants in His vineyard; we have dedicated ourselves to do the will of God, and to assist in carrying out His purposes, and we feel quite happy in the labor. And I should have been very much pleased, and so would Brother Cannon—and I do not know but what he wants me to say something about him being here—(laughter). [Brother Cannon: Oh, no.]—we should have been pleased to have stayed in the country a few days longer, but we cannot do so; that is, we have other duties devolving upon us, and we ought to be in Salt Lake City on Tuesday next. At one time we could not very easily have done this, but we have found out the way—at least, there is a way provided. The Lord has blessed us with many blessings. He has caused us to sit together in heavenly places in Christ Jesus. He has granted unto us His Holy Spirit to enlighten our minds, and to teach us the principles of righteousness. He has called us to do a great work. How great, could I tell you? No. Could you understand if I did? No, you could not. But He has called us to do a great work—a work in which God our heavenly Father is interested, a work in which Jesus the Mediator of the new covenant is interested, a work in which Adam is interested, a work in which Seth, Methuselah, Enoch, Noah, Abraham, Isaac, Jacob, Moses and the Prophets are interested, a work in which the Apostles that officiated

on the continent of Asia are interested, a work in which the Apostles that officiated on this continent are interested, as well as Lehi, Nephi, Moroni, and others, who operated here in the cause of God, and who sought to carry out His purposes in this land. It is a work in which all men that have ever lived upon the face of the earth are interested. It is a work in which the Gods in the eternal worlds are interested. It is a work that has been spoken of by all the holy Prophets since the world was. It is called the "dispensation of the fullness of times," wherein God will gather together all things in one, whether they be things in the heavens or things in the earth. It is a dispensation in which all the holy Prophets that ever lived upon the face of the earth are interested. They prophesied about it as the grand and great consummation in the accomplishment of the purposes of God; purposes which He designed before the morning stars sang together, or the sons of God shouted for joy, or this world itself rolled into existence. It is a work in which we, our progenitors and our posterity are especially interested. And we are gathered together from among the nations of the earth in order that we may be taught of God, that we may understand the law of God, and the principles of life and salvation; a salvation that extends not only to ourselves, but to all mankind. We are gathered together here that we may be placed especially under the tuition and guidance of the Lord, that we may feel and realize that which the ancient Israelites expressed when they said, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king"—and He shall rule over us, and we will be his people; and we His latter-day Israel, will acknowledge Him in all things; for we are a chosen people, a royal Priesthood, selected by the God of Israel for the accomplishment of His purposes, for the organization and purification of His Church, for the establishment of His Kingdom, and for the building up of His Zion on the earth. We are indebted to God for the revelation of all those principles that we to-day possess, whether they relate to the Church of God, to the Zion of God, or to the kingdom of God; so far as any principles thereof have been made manifest and developed unto us they are truly, positively and unequivocally the gift of God our heavenly Father. They did not originate with us. They did not originate with any man that lived on the earth, for no man knew them. They did not originate with Joseph Smith, or with Brigham Young, or with myself, or with the Apostles, or with any class of men in this Church. They are the gift of God to His people, to His children who dwell upon the earth. He has offered these principles freely to the nations of the earth. Thousands and millions of people who have heard them have not received nor obeyed them; but you have—that is, I speak generally, not individually; for some have not obeyed them. Many Latter-day Saints do not comprehend their position. They do not understand the relationship that exists between God and themselves. They do not understand the responsibility of the position that they occupy; some such hold the Holy Priesthood, and others are not in the Holy Priesthood. After so many years of teaching and instruction, and the many opportunities that we have had, we come far short of comprehending the principles of life, truth and intelligence which God has seen fit to make manifest

to us, and the world do not comprehend them at all. And why cannot they? Because Jesus said very positively in His day, that except a man was born again he could not see the kingdom of God, and unless he was born of the water and of the Spirit, he could not *enter* into the kingdom of God, and they do not understand it. We cannot help that. But if we could comprehend our own positions and realize the blessings that we have enjoyed, and do now enjoy, and the prospect that lies before us in consequence of God having inclined our hearts to yield obedience to the Gospel of the Son of God, we should call upon our souls and all that is within us, to bless His holy name. We should thank God from morning till evening, that we have the privilege of being Latter-day Saints. We should thank Him for the light and intelligence that we have already received, and we should seek for a closer communion with Him that we might comprehend more fully the duties that devolve upon us, and feel in our hearts to do the will of God on earth, as angels do it in heaven. We should do this if we could comprehend our true position, and some of us do comprehend it in part. We see in part, we understand in part, we prophesy in part, etc., but when that which is perfect is come, that which is in part will be done away with. The Lord has gathered us together, and is seeking to introduce among this people the principles of Zion, that we may be pure in heart, pure in spirit, pure in our actions, and that we may all of us feel like saying: "O God, search my heart, and try my reins, search me and prove me, and if there is any way of wickedness within me, bid it depart; show it to me that I may overcome it, that I may gain the victory, that I may be worthy to be thy son, that I may be worthy to have Thy blessing and Thy Spirit, and the intelligence that dwells with Thee imparted to me; that I may walk according to Thy laws and fulfill the various duties and responsibilities that devolve upon me." That is the kind of feeling we should have if we could realize and comprehend our position. We would seek after the Lord.

In the discourse read by Brother Reynolds, this morning, it says, among other things: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I also read with regard to Abraham: He was a man of God, and he tells us in his history that he was a follower after righteousness; that he desired to obtain more righteousness, and that upon examining into the history of his fathers, he found that he had a right to the Priesthood and sought ordination, and he received that ordination. He was ordained by Melchisedek, who was prince of Salem, and a servant of the Most High God, and held the Priesthood called after his name. It is the Priesthood which is after the order of the Son of God, a Priesthood which possesses the power of an endless life. Abraham received a knowledge of these things; and when he obtained the Priesthood what did he do? Did he, after the manner of some religionists, "sing himself away to everlasting bliss?" No, he did not. What then did he do? He kept seeking after more righteousness. Jesus recognized that principle in his sermon—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Abraham sought the Lord diligently, and finally he had given unto him a Urim and Thummim, in which he

was enabled to obtain a knowledge of many things that others were ignorant of. I think the meaning of the name of this instrument is Light and Perfection, in other terms, communicating light perfectly, and intelligence perfectly, through a principle that God has ordained for that purpose. Did Abraham stop there? No; he did not rest until he could communicate with God Himself. Jesus says: "Blessed are the pure in heart for they shall see God." The Lord appeared to Abraham, and told him many things. And in proportion to the blessings which He conferred upon him, the Lord exacted from Abraham strict obedience to His law, to His word, and to His will, and He tried him to the uttermost. He gave unto him a son. Sarah laughed at the idea when the Lord told her she would have a son. At her time of life—she was 90 years old—it did look a little odd. The Lord asked her what she laughed at. She denied that she had laughed, but He said, "Nay, but thou did'st laugh." There were to be certain blessings associated with this son. The Lord also told Abraham that He would bless him exceedingly, and make him a great man upon the earth. Finally, this son was born. But there came, after a time, a time of trial of Abraham's faith. In substance the Lord said to him: "Now, Abraham, take thy son Isaac. You received him from me," the same as we all do, if we could understand it, but we do not—he was a son of promise—a great many people are not sons of promise, but still are no less the children of God, for God is the God and father of the spirits of all flesh—"Take thy son and offer him up as a sacrifice." "What!" said Abraham. No; I do not believe that He said that; but I will suppose what He might have said: "Why, Lord, did you not tell me that you would establish your covenant with Isaac, for an everlasting covenant, and with his seed after him, and that I should become a great and mighty nation, and that all the nations of the earth would be blessed in me?" "Yes." "And now you tell me to offer my promised son as a sacrifice? What are you going to do about it?" "You have got to obey me, that is all." Abraham did not begin to question the Lord if He could find a precedent for such a thing in the Scriptures, or whether such a thing had ever taken place anywhere else. No; he proceeded to carry out the commandment of the Lord. I fancy I can see Abraham undergoing this trial. I wonder what his feelings were. What would your feelings be if you were commanded to sacrifice your promised son? Well, Abraham took his son into the mountain. They built an altar. And finally Isaac said to his father: "Behold the fire and the wood: but where is the lamb for a burnt offering? What would you have thought if you had been in Abraham's place? Yet Abraham was a righteous man and sought after righteousness, sought after God, and God had talked with him, and blessed him in a very remarkable manner, and given him a son where there was no prospect naturally of his wife Sarah having one. How would you have felt, you fathers here, if you had been placed in the same position? But Abraham nerved himself up and said: "My son, God will provide himself a lamb for a burnt offering—thou thyself art that lamb!" He thereupon bound Isaac, and laid him on the altar. He lifted the knife, and was about to strike the fatal blow, when the angel of the Lord called.

unto him out of heaven and said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me And Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns, and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." And the Lord said, "Because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore; and in thy seed shall all the nations of the earth be blessed."

I speak of these things to show how men are to be tried. I heard Joseph Smith say—and I presume Brother Snow heard him also—in preaching to the Twelve in Nauvoo, that the Lord would get hold of their heart strings and wrench them, and that they would have to be tried as Abraham was tried. Well, some of the Twelve could not stand it. They faltered and fell by the way. It was not everybody that could stand what Abraham stood. And Joseph said that if God had known any other way whereby he could have touched Abraham's feelings more acutely and more keenly he would have done so. It was not only his parental feelings that were touched. There was something else besides. He had the promise that in him and in his seed all the nations of the earth should be blessed; that his seed should be multiplied as the stars of the heaven and as the sand upon the sea shore. He had looked forward through the vista of future ages and seen, by the spirit of revelation, myriads of his people rise up through whom God would convey intelligence, light and salvation to a world. But in being called upon to sacrifice his son it seemed as though all his prospects pertaining to posterity were to come to naught. But he had faith in God, and he fulfilled the thing that was required of him. Yet we cannot conceive of anything that could be more trying and more perplexing than the position in which he was placed.

Now, although I have said considerable in regard to Abraham, yet I will say a word or two more. God said that in his seed should all the nations of the earth be blessed. Who was Isaac, and who was Jacob? Heirs with him to the same promise. Who was Moses? A man that was raised up to lead the children of Israel out of Egypt. Who was he? A descendant of Abraham. Who were the Prophets from whom we receive the Bible? The seed of Abraham. Who were the prophets from whom we received this Book of Mormon? They were the seed of Abraham. Who was Jesus, the Mediator of the new covenant? Of the seed of Abraham. Who were the Apostles? Of the seed of Abraham. Who were the people that came to this continent? The seed of Abraham. Who were the Apostles that were raised up here? They were the seed of Abraham. Who was Joseph Smith, the Prophet of God, raised up in these last days? He was a descendant of Joseph, the son of Jacob, and his father's name was Joseph, as had been anciently prophesied should be the case, when the work he should perform was being referred to. Who are this people? A great many are of the seed of Abraham. And what is God doing with us? Has He raised us up to injure mankind? No. For what are the Twelve Apostles

appointed? To preach the Gospel to all mankind. What are these 76 Quorums of Seventies for? Here is one of their Presidents. What are those quorums for, Brother Gates? [Brother Jacob Gates: To preach the Gospel to all the world.] Yes; to preach the Gospel to the nations of the earth—messengers of Jehovah, to communicate the glad tidings of salvation to a fallen world, to declare that the heavens have been opened, that God has spoken, that the eternal principles of life have been revealed, and that we are commissioned to make known unto the nations of the earth the glad tidings of salvation which God has ordained. Again, what are the Elders for? The same thing. Then come other principles. We are gathered together here that we might be taught of God, that we might be placed under His tuition, under His guidance and under His direction. As it is written: "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them." We are here to learn of His ways and to walk in His paths.

We are living, as I said, in "the dispensation of the fullness of times," when God will gather together all things in one, whether they be things on the earth or things in the heavens, whether they appertain to Adam, or Seth, or Enos, or Mahalaleel, or Methuselah, or Noah, or Abraham, or Isaac, or Jacob, or the Prophets, or Jesus, or the people that have lived in the different ages who have possessed the Gospel of the Son of God; people on this continent or any other continent. They are all interested in this work. All heaven is engaged in carrying out the work that we are engaged in to-day. They are looking upon us and watching our acts, and are interested in this great work. And God will say, to-day, as he did in former times: "Touch not mine anointed, and do my prophets no harm." And I say woe to them that lift their hands against the anointed of God, for God will be after them. We have a work to perform. We have to build up the Church and kingdom of God, and to see that the principles of purity and the law of God are enforced. Let me speak upon this. The Scriptures say: "And every man that hath this hope in him purifieth himself, even as he is pure." Again, the Scriptures say: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Being gathered together as we are, and having our organization of the First Presidency, of the Twelve Apostles, of the Presidents of Stakes and their counselors, of the Bishops and their counselors, of High Councils, of Priests, Teachers and Deacons, and of all the associations and organizations of the Holy Priesthood, according to the pattern that exists in the heavens — God having placed us in this position, He expects that every one of us will fulfill the duties devolving upon us. If the Presidents of Stakes do not do their duty aright, it becomes the duty of the First Presidency to call them to an account, and if the First Presidency do not do their duty, it becomes God our heavenly Father, or Jesus the Mediator of the new covenant, to call them to an account, and it is woe to those men if they do not perform their duties aright. Then it becomes

the duty of the Twelve to fulfill the callings and responsibilities devolving upon them, and to carry out and fulfill the word, the will and law of God. And who has a right to depart from that? God has introduced laws into His Church for the purification of His people. How was it formerly? God placed in His Church Apostles, Prophets, Pastors, Teachers, Evangelists, etc. What for? To be so many dummies? No. But for the perfecting of the Saints. What else? For the work of the ministry. What else? For the edifying of the body of Christ. How long? "Till we all come in the unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things." In other words, that we may be one with Christ as He is one with the Father, and operate together every man in his place, and then God for us all. Hence it is for us to purify ourselves as God is pure.

I have heard sometimes that you have hard struggling in some of these southern countries, especially a little further south. I presume you have. I presume you have difficulty sometimes in making both ends meet. But we won't cry about it after all. We might be a great deal worse off, and I have seen the time when we were a great deal worse off than we are to-day. Have not you? [Several voices: "Yes."]

You are all well clad. You do not look as if you were starved to death, or anything of that kind. We want to cultivate the principles of life, to train up our children in the right way, and to place ourselves in a proper position to fear God and to carry out His laws. And about our riches or about our poverty it will not make much difference not a great while hence. It will not make very much difference whether we are poor or whether we are rich. But it will make a great difference whether we are honorable or not; whether we are men and women of virtue or not; whether we are free from covetousness or not; and whether we keep the commandments of God and live our religion or not; it will make a very great difference whether we do these things or whether we do not. And did you ever think that it became necessary in times past, so we read in the Bible,—for the Lord to allow the Philistines and the Midianites and others to become thorns, as it were, in the side of the children of Israel, in order to bring them to righteousness. Did you ever read of such things? I have in my Bible. And if the Lord suffers us to be tried we will be tried; and we will say, "lead us not into temptation, but deliver us from evil." We will pray as Jesus taught His disciples to pray. We will say: "Our Father who art in heaven; O, God, my Father, O Thou that art the Father of my spirit and of my flesh, and that watchest over me and art interested in my welfare, let me reverence Thy holy name. If Thou conferest upon me the good things of life, I will thank Thee for them. Give me my daily bread. Forgive me my sins as I forgive those that sin against me." I see people sometimes full of wrath and indignation against their neighbors, and they sometimes say, "I will never forgive them as long as I live." Then you will never be a Saint as long as

you live. I have heard our sisters say such things. You would not think it of them, but it is true. God teaches us to pray for a forgiveness of our sins, as we forgive those that trespass against us. Is not that the principle laid down? Yes. "How oft shall my brother sin against me, and I forgive him? Till seven times?" enquired Peter of the Savior. "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven"—that is if he repent. Well, I have seen such folks. They are all the time sinning and all the time repenting. We look upon them as "weak sisters." But we can perform our part with them. For if we forgive not men their trespasses, how shall God forgive us our trespasses? "Lead us not into temptation; but deliver us from evil; for thine is the kingdom." What? "For thine is the kingdom." What, God's? Yes. What kingdom? In Him pertains all the powers, and kingdoms, and authority over the whole earth. But who acknowledges His authority? We see kingdom against kingdom, nation against nation, power against power; confusion, disunion and anarchy everywhere prevailing. Jesus taught His disciples to pray, "Thy kingdom come." What is implied in this expression? What is meant by a kingdom? It signifies power, rule, authority, dominion. Whose kingdom was it to be? God's kingdom. What! God to bear rule and have dominion over the earth? So it is said:

"There was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And it is elsewhere said:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

And what else? The gold and the silver are God's, and the cattle upon a thousand hills. All that we possess is the gift of God. We should acknowledge Him in all things. We sometimes talk about men having this right and the other right. We have no rights only such as God gives us. And I will tell you what He will show to the Latter-day Saints. He will yet prove to them that the gold and the silver are His, and the cattle upon a thousand hills, and that He gives to whom He will, and withholds from whom he pleases. He will yet show you this is a matter of fact. Our safety and happiness, and our wealth depend upon our obedience to God and His laws, and our exaltation in time and eternity, depends upon the same thing. If we have means placed in our hands, we will ask our Father to enable us to do what is right with it, and, as I have said, we will ask Him for our daily bread, and thank Him for it; just the same as the children of Israel did. They had manna brought to them from time to time by the angels. I do not know what kind of mills they had or who were their bakers; but they brought the manna. "He that gathered much had nothing over, and he that gathered little had no lack." I think that is the case sometimes with us. The angels do not feed us exactly with manna, but God does take care of us, and I feel all the day long like blessing the name of the God of Israel: and if we fear God and work righteousness, as I told you yester-

day, we, the people of Zion, will be the richest of all people.

What then shall we do? We will fear God, keep His commandments, and observe His laws. We will not seek to do our own will, but the will of God our Heavenly Father, and if we do the will of God our heavenly Father, we have to be taught what that will is. And then we have to be taught it, too, through the proper channels. You may every one of you, ask God to guide and direct you, and He will show you the right path. But we have to be obedient to the authorities of His Church. You have a President of Stake here, and ought to be obedient to him. You have Bishops, and you ought to listen to their counsel. You have teachers, and they ought to perform their duties faithfully and diligently, and you ought to be subject to their counsels. And we ought all of us to seek to fear God, keep His commandments, and obey His laws, and God will bless us.

There is another principle I desire to speak about. We have no right to condone the sins of men and pervert the order of God in His Church. Now, I want you Presidents of Stakes and you Bishops to listen to this. If men transgress the law of God, it is your duty to see after it, and to call upon them to repent, and if they do not repent, they ought to be removed out of the Church. For it is only he that doeth righteousness that is righteous, and God has instituted laws and expects us to be governed by them. We are not to be harsh masters. I will have read something on this subject from the Book of Doctrine and Covenants.

"Behold, there are many called, but few are chosen?

And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. * *

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness and by love unfeigned," etc., etc.

There is no authority associated with the Holy Priesthood except on the principle of persuasion, and no man has a right to plume himself upon any position he occupies in this Church, for he is simply a servant of God, and a servant of the people, and if any man attempts to use any kind of arbitrary authority, and act with any degree of unrighteousness, God will hold that man to an account for it, and we all of us have to be judged according to the deeds done in the body. We are here as saviors of men, and not as tyrants and oppressors. But at the same time if men do not and will not yield obedience to the laws of God, then it becomes the duty of those who preside over them to see that the law of God is carried out, and that these unrighteous men are severed from the Church. We have had adulterers among us, and wherever I have heard of them I have directed that they be severed from the Church. Why? Because I cannot permit it, and God will not permit it. Who is it that will be outside of the Eternal City by and by? The liar, the hypocrite, the whoremonger, the sorcerer, and the adulterer—they shall be with the dogs outside of the city. Now, I do

not want to try to drag such men in. We have no right to tamper with these things. God expects us to begin to walk up to the line, and to perform the several duties that devolve upon us. We must honor our God, and purge the Church from unrighteousness. I have had cases come before me in regard to adultery. There is a law in relation to that—that is, when they have not entered into the new and everlasting covenant, and taken upon themselves obligations associated with the celestial law—that if a man commits adultery he shall make an acknowledgement of it before the Church—that is, if it is his first offense, and he has not sinned in this wise before. If it is his first offense, and he repents, he shall be forgiven, but if he does it a second time he shall be cast out. But when we come to other things—things that are more serious—when men have entered into covenants associated with the celestial law and taken upon themselves obligations pertaining thereto, it is a different matter. I will read a little from the revelation:

"And as ye have asked concerning adultery—verily, verily, I say unto you, If a man receive a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

"If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. * * *

"And again, as pertaining to the law of the Priesthood. If any man espouse a virgin, and desires to espouse another, and the first gives her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him, for he cannot commit adultery with that that belongeth unto him, and to no one else.

"And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

"But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed."

Here is a principle—and the same principle applies to the man—that if a man commits adultery, he also shall be destroyed. Can I change that? I did not make the law. Have I the right to change it? "But," says one, "does it not say that what you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven?" Yes; but I have to know if it is the mind and will of God that it shall be so. The law says, "they shall be destroyed." What else? "And shall be delivered unto the buffetings of Satan unto the day of redemption." That is the law. Can I change it? Can you? I speak now to Presidents of Stakes and Bishops. We are told that we are not to be partakers of other men's sins. Now, you send men with recommends to me to have me pass upon them. I trust to you. I suppose you are acquainted with these things. I suppose you act intelligently and understandingly. But if people do not fulfill the requirements of the Gospel, you have no right to recommend them to the house of the Lord. They do not belong there. People who do not observe the laws of the Gospel and live their religion, should not receive

recommends, and if you do recommend such you will be held responsible, for I will not. I receive them upon your authority, and trust to your judgment. I have known cases where wicked and corrupt men have gone into the house of God. The parties administering did not know it, but nevertheless it was a fact. And what has become of them? They have come to me feeling as though they were in hell. They wanted to know what they could do. I told them I did not know; perhaps the Lord would indicate by and by. I say to all, you had better, unless you determine to fear God and keep His laws, quit at once, for God expects us to do right, and will hold us to an account for our acts. And I say to the Bishops, purge your Wards from all iniquity, and have no fellowship with adulterers and adulteresses. Adultery is the curse of the nations to-day, and it is corrupting, corroding, and eating out the very vitals of the people among the nations. They are over-run with it. God has set us apart to do His will and to build up His Kingdom and His Zion. Zion means the pure in heart, and we have to be pure in heart and pure in life. We have to be honest. We must not steal. What, do Saints steal? I hope you have no thieves among you here. And then there are covetous men, men who conceive all kinds of plans to get possession of other people's property. Such are not going to get into the Kingdom of God, unless they repent and do right. Who will inherit the earth? Those who despoil their neighbors? No. Who will they be? Jesus said in His sermon, "Blessed are the meek, for they shall inherit the earth;" not the covetous, sorcerers, adulterers, liars, hypocrites, and those who bear false witness against their neighbors; all such characters will not have a place there. It is for us who hold the Holy Priesthood to be pure. "Be ye pure that bear the vessels of the Lord." It is for each of us to be pure, and then say to others, "follow me, as I follow Jesus." It is for us to live our religion and obey the laws of God, and perform the duties that devolve upon us, and I tell you, if we do this, I will risk all that the nations of the earth, or that this nation can do. If we will only fear God, build up Zion, and work righteousness, God will put a hook in the jaws of our oppressors. We may have to suffer for a little while, but we will overcome. This kingdom will not be given into the hands of another people, for God is with Israel, and Israel will triumph. And if we will continue to do right—and whether some of us do right or not; those that do not do right will be cast out of their place; but if we continue to do right Zion will increase and grow until the kingdoms of this world will become the kingdoms of our God and His Christ, and until every creature in heaven, on the earth, and under the earth will be heard to say, blessing and honor and might and power and majesty and dominion be ascribed to Him that sitteth on the throne and unto the Lamb forever.

God bless you, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Logan City, Sunday Morning, August 12, 1883.

(REPORTED BY JOHN IRVINE.)

THE LATTER-DAY SAINTS ASPIRE TO CELESTIAL GLORY — ALL OUR POSSESSIONS PLACED IN OUR HANDS MERELY AS STEWARDS — IS IT APPROPRIATE TO MAKE SACRIFICES IN VIEW OF GLORY AND EXALTATION WE ASPIRE TO, AND TO HOLD ALL THINGS SUBJECT TO THE DICTATION OF THE SERVANTS OF GOD? — OBEDIENCE TO THE PRIESTHOOD, AND THE RESULTS FLOWING THEREFROM—THE PROVIDENCE OF GOD SEEN IN THE SELECTION OF ALL HIS SERVANTS —TEMPLES, THEIR OBJECT, AND THOSE WHO ARE ENTITLED TO THE BLESSINGS TO BE MANIFESTED THEREIN — OBEDIENCE TO THE PRIESTHOOD A VITAL TEST.

I HAVE listened—as no doubt all have—with great interest, to the remarks which have been made by Brother Joseph F. Smith, and I can bear testimony to their truth, that they are profitable to us, and should be treasured up in our hearts and made practical in our lives.

While he was speaking, this reflection forced itself upon me: What other people upon the face of the earth aspire to the same glory and the same exaltation that the Latter-day Saints do? What other people have the same hopes respecting eternity and their condition in eternity, and the glory they are to receive if faithful in keeping the commandments of God, that the Latter-day Saints have? My acquaintance with mankind, so far as it goes, teaches me that of all people now living, either in Christendom or heathendom, the Latter-day Saints excel them all in their hopes, in their anticipations, in the character of the glory that they are to receive, and in the promises which are sealed upon them. There is not a man in this room who has a proper conception of the Gospel, and of the rewards attached to obedience to it, who does not at least hope that he will attain unto celestial glory, (which means the Godhead, to be an heir of God, and a joint heir with Jesus Christ); that he will enter upon a career of exaltation that shall not terminate throughout the endless ages of eternity, and that will place him in the company of Him concerning whom it is said "of the increase of His kingdom there shall be no end." And there is not a woman in this congregation who has a proper conception or knowledge of the promises associated with the Gospel, and with obedience thereto, who does not indulge, when she thinks upon these matters, in similar hopes, and would be very unhappy if she thought she should be deprived of that which she anticipates—I mean of being one with

her husband as a wife and as a queen and as a priestess throughout eternity, and stand with him at the head of their mutual posterity.

This being the case, is it any wonder that God makes requirements of us, and expects a perfection on our part that is not looked for nor expected of the rest of the world? We were told this morning—and the truth cannot be too often repeated in our hearing—that God, our Eternal Father, has placed all these possessions and blessings—that is, the possessions of the earth and the blessings connected with the earth—that He has placed them in our hands merely as stewards, and that we hold them subject to Him, in other words, in trust for Him, and that, if He calls upon us to use them in any given direction He may indicate, it is our duty as His children, occupying the relationship that we do to Him, and with the hopes in our breasts that we have, to hold them entirely subject to Him. There is not another people upon the face of the earth that I know anything about who are taught such ideas and doctrines as these. I do not think that any other denomination of people, either religious or secular, have such doctrines as we have heard this morning taught to them respecting their duties and their obligations to God. Of course you will very frequently hear in sectarian churches, many things connected with this subject; that it is the duty of the rich to help the poor and to be benevolent and to hold all things in a way that will please God; but to bring this down to what we would call practical consecration, to practically consecrate their wealth, and hold it as though they would have to practically consecrate it at any time, is a doctrine that I do not think is taught in any other church, or so-called church, nor is it believed in by any other people. There are, it is true, people who indulge in very wild vagaries about property, such as communists and others, but they have no system of religion, they do not believe in God, they do not believe in the principles that He teaches and which we accept. They would not carry them out on any such basis.

Let me ask you, my brethren and sisters, is it not appropriate that we should be required to make—I was going to say sacrifice. Well, that is a word that is so commonly used, that I suppose I could not use any other that would convey the idea to your minds clear enough. I will use it, therefore. Is it not appropriate to make sacrifices of this character, considering who we are and what we are? If we are expecting to reach a glory and an exaltation such as we think about and talk about and pray for, it seems to me that there should be something to be done on our part commensurate with the expectations and hopes and desires that we entertain, and I do not know myself any better test that can be brought to bear upon human beings than this test to which allusion has been made this morning, the test of holding ourselves—that is our individual persons, with our time and the ability that God has given unto us, our wives, our children, and the possessions that God has placed in our hands to control—to hold all these subject to His dictation and to His approval.

"Now," says one, "I am quite willing for that; I would be quite willing to receive all that doctrine and to believe it if God himself were to come and make the requirement of me. I am quite willing that

God should dictate to me about my wives and children; and if He wants me to use my talents and give up my life or to yield up my property—I am quite willing to do all these things if He will come and tell me himself, or if He will send an angel to tell me. But I look upon my brethren who preside over this Church, and I see that they are mortal men, and I see that they do many things that mortal men do, and I have not quite confidence enough in them to dispose of my property as they may dictate. They are mortal, they are like I am, and I do not know whether they will do the right thing or not. I have some doubts about that. I have not got confidence in their management as business men. I do not know but I have better business qualities myself than they have, and I can manage my own affairs to better advantage than they can. I am not willing, therefore, to do as my fellow men dictate."

Now, let me ask is not that the secret thought of many minds? I am sure it is. And yet the same men who entertain these thoughts, and the same women, will go into this Temple when it is completed, and will ask at the hands of the servants of God blessings that are far beyond all price when measured by earthly substance, by gold or silver, or that which men consider valuable. It is a strange thing; it is a strange feature in the human character; it is exhibited everywhere; it is not confined to Latter-day Saints alone; that mankind are very willing to trust men with spiritual things, and to have confidence in them concerning spiritual things, and have little or no confidence in them when it affects their temporal interests. There are men—and there may be some in this congregation—who have been quite willing to submit to the ordinance of baptism and rely upon it as a means of salvation, as a means of remitting their sins, and have also been willing to submit to have hands laid upon them by the same individual, for the reception of the Holy Ghost, who would not listen to his counsel concerning their property. This want of confidence arises in some instances from selfishness or a lack of faith, and in others from witnessing the unwise conduct of Elders in the management of means. There have been Elders who have gone out in the world for the purpose of bringing souls to the truth who have abused their privileges among the people, and have borrowed money and never repaid it. Such occurrences inspire distrust. And such men have transcended the limits of their authority in taking this course. They were not sent out to meddle in this way, in people's affairs, to borrow money, and do things of that character; but were sent to preach the Gospel, and so long as they confined themselves to their legitimate duties, and did those things they were authorized to do, they were blessed, the Lord was with them, and their labors resulted in salvation to the people. Every man who attends strictly to the duties assigned to him, and pertaining to his Priesthood, and confines himself to them, is sustained and upheld of the Lord. The Elders who have destroyed confidence by the methods I have alluded to, transcended their authority. That constituted the difference between their action and the action of the man whom God places to preside over His Church. Can you not see the distinction? I can see that a man that goes out as a missionary, as Elders

have done in the past, often acquires great influence with the power of God resting upon him, and through the confidence that power has inspired in the midst of the Saints, I can understand that men have taken advantage of that influence, and have abused the trust of the people, and have done wrong, and have lessened their influence with God, and with man, and have caused the Spirit of God by that action to be withdrawn from them. There are many such cases to which I could point you, if it were necessary this morning. No man, however, has done that in this Church without losing that power which God gave unto him, and there are men who have apostatized from this Church who brought on that apostasy because of such conduct as I allude to. They were not warranted in doing what they did. They exceeded the bounds of their Priesthood, and in doing so they committed sin. But there is an authority in the Church to whom God has given the right to counsel in the affairs of the children of men in regard to temporal affairs. When Joseph Smith lived upon the earth it was his prerogative to do that. He stood as God's ambassador—not clothed with the attributes of God, for he was a mortal man; but he stood as the representative of God upon the earth, holding the keys of the kingdom of God upon the earth, with the power to bind on earth and it should be bound in heaven. He occupied that position when he lived, and on his departure another took his place upon the earth and stood in precisely the same capacity to us as a people that Joseph Smith did. That was Brigham Young. When he passed away another stepped forward and took the same position, and holds the same keys and exercises the same authority and stands precisely in the same position to us that the Prophet Joseph did, or that the Prophet Brigham did, when he lived upon the earth. Now, was not Joseph Smith a mortal man? Yes. A fallible man? Yes. Had he not weaknesses? Yes, he acknowledged them himself, and did not fail to put the revelations on record in this book [the Book of Doctrine and Covenants] wherein God reproved him. His weaknesses were not concealed from the people. He was willing that people should know that he was mortal, and had failings. And so with Brigham Young. Was not he a mortal man, a man who had weaknesses? He was not a God. He was not an immortal being. He was not infallible. No, he was fallible. And yet when he spoke by the power of God, it was the word of God to this people. When he sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act; the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity, and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant. There is no doubt about it. And so it is to-day. There is but one man, (as you have often heard), at a time on the earth, who holds this authority. There may be others who have this authority also; and I thank God there are many who hold this authority—that is the authority of the Apostleship; but they hold it subordinate to the

man who holds the keys, they cannot exercise this authority only as he shall consent or delegate or authorize them to do so. There is but one man who has the power to exercise this authority, to stand, as it were, in God's stead, to be His voice unto the people, and that is the man who stands at the head and who is President, and who holds the keys by virtue of the appointment of God. God places him there. It is not man's act. It is God's providence. God knows the hearts of the children of men. By His overruling Providence He brings this man to the front, or He keeps him in the rear, just as it pleases Him. I believe that His providence is over all of us, and He can kill or remove as He pleases, or He can preserve in life as seemeth good to Him. And he has done so. When the Prophet Joseph was slain, God, by His overruling Providence, brought the man to the front who was His choice to succeed His servant. David Patten was slain at Crooked River, who was the senior of Brigham Young. Thomas B. Marsh lost the faith, also the senior of Brigham Young; but Brigham Young was preserved in the providence of God, and when His Prophet was slain He stepped forward clothed with the eternal Priesthood of God, full of the fire of the Holy Ghost and the power of God, and the whole people felt that they stood in the presence of the man whom God had chosen and whom God had endowed for the position. God qualified him and made him equal to every emergency from that hour until the hour of his death. God was his unfailing friend. He blessed every one who listened to the counsel of His servant. He blessed this entire people, and He blessed this land under his (President Young's) administration. And we know by the outpouring of the power and gifts and graces of God upon us individually as well as an entire people, that he was God's servant, chosen by the Almighty to stand at the head of His Church. Could I not trust that man with anything I had? Why, I would have been an unworthy servant of God, if I could not have done so; I would have been recreant to every principle that I believe in, if I could not have done so.

Now, watch the providence of God in the selection of our present President. At the time Joseph and Hyrum were slain, according to all human appearances he was as unlikely to live almost as they were who were already dead. In the hottest of summer he was shot to pieces. The men who waited upon him had no idea that he would live. But he did. God brought him through. But who thought then that he would be the senior Apostle who would preside over this Church? There were a number his seniors. In consequence of a misunderstanding and his being senior in age, Brother Woodruff's name stood above Brother Taylor's. Brother Woodruff recognized all the time that he and Willard Richards were not his seniors in ordination. President Taylor had been ordained to the Apostleship before them, and when this matter was brought before the President of the Church (President Young) the names were put in proper order. Brother Woodruff recognized this as being correct, and if Willard Richards had lived, doubtless he would have had the same feeling. But then there stood Orson Hyde and Orson Pratt, as seniors in the quorum. Their names preceded his. But had their names the right to stand in that position? No, they had not, for

reasons I need not dwell upon here, which ought to be familiar to every Elder in this Church. Therefore, I will merely say this: that President John Taylor, Wilford Woodruff, and George A. Smith were bearers of the apostleship at a time when Orson Hyde and Orson Pratt did not hold that power. Therefore they were by right their seniors; and President Young providentially, prompted by the Spirit of God, made a ruling which the Twelve accepted—every man knowing the true state of the case—as correct, and placed the names in their order some time before his death, making John Taylor, Wilford Woodruff, and George A. Smith, seniors of Orson Hyde and of Orson Pratt. In this manner God has brought forward to the front the man whom He chose to be President of the Church. It is His privilege to chose whom He pleases. The man whom He wants preserved is preserved. When the Prophets of God were slain, Brother Taylor's life, by the wonderful providence of God, was preserved, and he has lived among us until this day. He now stands in his place as the President of the Church, holding the keys and the authority as such to manage all the affairs of the Church according to God's mind and will. And shall one who knows this, who knows that God has honored him, that God has chosen him, that God has endowed him, that God has blessed him—shall such a one raise his voice against him, and say that it is not the will of God that he shall control the affairs of this Church? God forbid! God forbid that I or any other man in this Church should do anything of the kind! On the contrary, let us be obedient to the voice of God, and to the will of God. If God, through him, says unto us we must consecrate our property, we must hold everything we have subject to the will of God, if He through him dictates any course of policy, I say it is my duty as a servant of God to submit: it is my duty to carry out faithfully, according to the will of God, that which He counsels, and that which He dictates. If God has confidence in him, shall not I, who am God's servant and God's child, have similar confidence? I believe in God. I believe God manages all the affairs of this Church. I know if I do my duty He will save me, He will exalt me, and I know if you will do your duty, He will do the same for you. And if men whom He chooses are fallible, that is His business. He requires on our part obedience to His will, as it is made manifest through the man whom He has chosen.

Now, this is a great point. I look upon it as one of the most vital points connected with our existence in these mountains. I look upon it as a test. It may be said that it will test the Latter-day Saints as they never have been tested—this vital doctrine of obedience to the Priesthood of the Son of God. There is no point to day against which so many assaults are directed by the wicked. They make it the main object of their attacks. They would like to destroy confidence in your hearts in the Priesthood of the Son of God. If they could weaken your confidence; if they could undermine your faith; if they could by any power or means in their possession wean you from the Church, and sow the seeds of distrust and suspicion in your minds concerning the Priesthood, or those who bear it, they would attain the object that they have in view. The man who holds the keys is always the object of assault. His life is the life that is

most sought after. He is the man they would strike down, if they had the power. They seek to weaken the confidence of the people in him, by all manner of slanders, and by every sort of falsification. It is the main object of our enemies to sow the seeds of distrust and suspicion in the midst of the Latter-day Saints, and to accomplish this they relate all manner of falsehoods concerning those who bear the Priesthood of the Son of God. They contort every act. They misrepresent every word and every counsel that is given. They endeavor to put everything in a false light. And those who read those things continually, begin to believe by degrees, that there is foundation for them, that there is something wrong, that this man or the other man is not to be trusted, and that they are doing wrong in yielding obedience to the counsels of the Priesthood, and in submitting to its control. You are aware these attacks are constantly directed against the Priesthood, and it is, as I say, the vital point to-day.

We have this Temple (Logan) nearly completed. That at Salt Lake is progressing very rapidly, that at Sanpete also. And the building of these Temples will bring about, to a certain extent, a change among this people. Blessings are to be bestowed, and power is to be manifested in these buildings in my opinion such as has never been manifested among us as a people before. The question, therefore, will press itself upon our attention—who are going to be worthy to receive these blessings? Who are going to be worthy to enter into these buildings? With my feelings to-day I never can consent for any man to go in and receive a fullness of the blessings of the everlasting Gospel in that building or those buildings, unless I know him to be a man who is willing to yield implicit obedience to the Priesthood of the Son of God. And further, I am not willing, with my present feelings—I do not pretend to dictate in this matter, I am merely stating my own personal feelings—for any man to go into these buildings who is not willing to hold all he has got subject to the Priesthood of the Son of God, and be willing to do with it as that Priesthood shall dictate.

Now, these are two vital points in our faith, and in the requirements of the Gospel, that I believe are obligatory upon us, and we may as well understand our position to-day as to postpone the understanding of this matter for months, or for years, or until it is too late. This may sound like strong doctrine to some of you; but I look upon these things as essentially necessary to make us the people that God designs we shall be. Already things are in contemplation, and are being counselled about, that may bring this matter home to us individually, outside of the Temples of the Son of God. I desire to see the time come when unworthy persons cannot get their endowments and a fullness of the blessings of the everlasting Priesthood. I desire to see some test of faithfulness, some test of growth, and some degree of reward, so that all will not be reduced to one common level, the faithful and the unfaithful, those that are willing to do all that God requires, and those that are not willing—I do not desire to see all endowed with the same blessings. I do not believe that God ever intended this. He has told us there are different degrees of glory,—"one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead." I would like to see some difference here. I believe it will come. I believe God will move upon His servant in His own due time to make the necessary regulations to effect this. There are men who have been faithful all their lives, who have done everything that it is possible for men to do, and there are others who have been indifferent, and who have had their own way, and carried out their own mind, yet all come along and get the same blessings without any distinction whatever. There is not much encouragement, it would seem, under those circumstances, for the faithful. And yet there is, for there are degrees of reward in heaven; but then we may as well begin to have some of them here.

Now, my brethren and sisters, I feel that it is a matter, as I have said, of vital importance that we should have this that I have spoken of—faith and confidence in the Priesthood of the Son of God, and we cannot build up Zion without we have it, and we cannot build up Zion without we are willing to do all we have been taught by the inspiration of God—I know that as well as I do that I live.

I pray God that we may have this confidence, which I ask in the name of Jesus Christ. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Salt Lake City, Saturday Morning, October 6, (Semi-Annual Conference) 1883.

(REPORTED BY JOHN IRVINE.

RETROSPECTIVE REVIEW OF THE PROVIDENCES OF GOD IN RELATION TO THE SAINTS—THE WRATH AND SCHEMES OF MEN TURNED TO THE ADVANTAGE OF GOD'S PEOPLE—THE ORDER OF GOD'S CHURCH PERFECT—THE WICKED DISTURBED BY JUDGMENTS, WHILE THE RIGHTEOUS ENJOY PEACE—THE ADMINISTRATION OF THE LAW OF GOD IN RELATION TO OFFENCES—SHOULD BE RESIGNED TO THE WILL OF GOD IN ALL THINGS.

THE Lord be thanked and praised for granting us another so favorable opportunity of meeting together to contemplate the interests of His Kingdom, and our soul's salvation at this Conference. "Day unto day uttereth speech," said the ancient man of God, "and night unto night

showeth knowledge." We can say that week after week, and month after month, since our last Conference, we have had renewed occasion for thanksgiving and praise to Him for the many blessings which He has vouchsafed unto His people.

If we take a retrospective view of His providences to us as a people, especially during the period of our sojourn in these mountains, we shall find that circumstances have occurred at very short intervals, which have kept the people continually awakened to a sense of their liberties, and to a watch care for them, measuring and weighing and noticing the efforts that have been made from time to time to take away our privileges and liberties, and such blessings as were thought could be taken from us which we had entered into the enjoyment of since our location in these mountain fastnesses. Step by step every such instance has been attended, if not with all that gift and abundance of favor and mercy, which we might have desired, and which might not have been best for us, yet with sufficient blessing to manifest the kind care of our heavenly Father continually and unceasingly over us.

When we came here and first made our laws, realizing that we were far away from the mass of the people of the States, both east and west of us, we found it was with great difficulty that we could avail ourselves of the few blessings which government seemed to tender to us. We could not even obtain the presence of federal officials in our midst, regularly, as was designed by government, and as was needed by the people. Consequently our isolation required our Legislature to confer unusual powers upon our local courts; but it was not long before the effort was made, and final success was had in taking from our local courts the civil and criminal jurisdiction. Time will not allow me to enter into minute details. Therefore, suffice it to say, that mission judges have come here fully determined to convert us from the error of our ways, as it appeared to them, to the "purity, refinement, and civilization" of the world! After laboring and toiling some years in our midst, finding their decisions frequently overthrown by the decisions of the Superior Court at Washington, our Prophet, who had been illegally imprisoned, released from his confinement, and one thing after another, upset their plans and devices; so that the great changes which had been hoped to be brought about among us, to make us like the people of the world, signally failed, and the end of that effort was, that the poor, miserable man who undertook the job, was carried home in his coffin.

I must notice one or two other important facts, which have stood out very prominently before us, and they were, that this people who were not of the world, and had no fellowship or love with the world, must be restricted in their civil rights and military duties, for fear that they should do some mischief on a holiday, therefore they were forbidden by Gubernatorial Proclamation, to order out a company of infantry or cavalry, to help to celebrate the Fourth of July, as they and their fathers were wont to do from time immemorial.

One after another, these and similar efforts have been made to take our liberties and privileges away from us, that we might be brought into some sort of contemptible subjection, it would appear. But without stopping to animadvert upon the folly and nonsense of such a proce-

dure, let me inquire what was the result? What followed the proclamation that we should not do military duty as a people, or protect ourselves even from the surrounding savages? Immediately when this occurred, it seemed as if the very heavens were moved in our behalf, all the tribes around us became divested, seemingly, of what hostility they had possessed, and ever since that occurred, we have had the most substantial peace and quiet all around us, among the natives. How kind of Providence, it was, to so completely remove the enmity of the natives, when this circumstance transpired. We are relieved from the unpleasant tax of military duty, and even our adversaries are made to be at peace with us. What a logic of fact, for a contentious world to read.

During the past year, the great efforts that have been made, have seemed to prove abortive; special efforts and measures have appeared to miscarry; and we have had a law right from the Capital, that seemed as if it must tell on the "Mormons." A class of our people have been temporally divested of the right of suffrage; men and women, who may have violated some law, and many who have never violated any law of Congress, have been deprived of their political rights. But with all this we still seem to live and thrive and prosper faster than we have ever done before. The very step itself, will prove a great blessing to this people by separating a portion of those who have not the highest respect and veneration for all the Laws of God, and enable those who have, to be the wiser counselors and more efficient aids in advancing the interests of the kingdom in the hands of those who may be more acceptable in the eyes of government to wield administration here locally.

But it is a singular fact, a singular circumstance, that a man should come here from the heart of the nation—clothed, as was supposed, with every qualification to be a Governor of Utah,—should act as he has acted. He had been through the army in the late rebellion. He was a man capable, as was supposed, of understanding what was right and proper, as between the nation and any other part of the country that might seem to feel in any wise oppressed or limited, and who would administer constitutional rights and executive powers with ability and with skill. He came here clothed with the supreme beauty of the State from whence he came. This man by his excessive propensity for figures, as we all know, made some very strange calculations; and then when one thing didn't work, another seemed to, until our representative in Congress was removed. But by and by we are blessed with another one in Congress to represent us there. And in a short time we found that, with the special effort that was being made in Washington in our behalf, such a shadow of doubt was cast over a certain portion of the law, entitled the Hoar amendment, when it was thought advisable by the Governor to execute some three hundred commissions, more or less, to men whom he appointed to fill supposed vacancies in this Territory, which if carried out would have turned over the local authority of the Territory into the hands of the avowed enemies of this people, but the supposed vacancies did not exist and the offices continued in the hands of the incumbents. After all the election was held during the past season when these offices were filled by the people's candidates. Thus we have occasion again to rejoice

that notwithstanding another desperate effort has been made to take away the rule from the hands of the people and put it into the hands of their enemies, and make us an outside Territory, subject to their oppressions, subject to all manner of taxation that they might please to impose upon us—we find that the voice and vote of the people are still triumphant, that their candidates have gone into office and are commissioned, the selections having been made from among those whose rights and privileges have been maintained unto them.

It is a singular feature in this matter, that the Governor has taken it into his head to leave the Territory just at the time when it was supposed he would be required to execute these commissions. But without going into particulars, persons of ordinary discernment observe that the course he has taken is such that he cannot himself check it to remain and issue the commissions to the properly elected persons to rule in this Territory, indeed it looks as though the dishonorable, undignified course he has taken is just what has driven him from the Territory, to leave his duty, and let the secretary be acting governor. When men come here full of determination to show their bravery, their ability, smartness and competency beyond their predecessors, to capture Utah, and turn her over to the hands of the ungodly; it appears that every one who has made such an attempt has met with very signal defeat. When a man defeats himself as perfectly as this last one has, I think the Latter-day Saints have occasion to thank God and take courage; we have reason to rejoice and praise the Lord in all these matters, for whatever our enemies do He makes it return that, like a boomerang that is thrown out, it comes back and strikes the person that hurled it.

Well, then, my brethren and sisters, seeing that this is the way that these matters all move, the way they all operate, should it not inspire in us the most profound gratitude toward God for these manifestations of his mercy, goodness and blessing unto us. He has made our fields to abound with plenty. He has favored us with blessings innumerable and incomprehensible. We have a peace, a joy and a satisfaction at heart which those men who make these desperate laws cannot contemplate. We rejoice in the blessings that heaven is bestowing upon us. Is it not, then, our bounden duty to testify to God, the angels, and those that attend upon the covenant people of God, that we are determined to love Him more and serve Him better? I was pleased to hear the remark made by one of my brethren yesterday, that he felt on returning here, after an absence of five or six years, that there was an improvement in the spirit and feelings of the people. This is very manifest to those who observe and notice it. But we think there should be a very much greater improvement. Many of us have been very careless of some of the commandments: words of wisdom which the Lord has seen fit to give to us. We have not used that care, that caution, and that sound discretion in our daily lives before Him, that it is becoming we should do. I propose, brethren and sisters, in view of this matter, that we take these things to heart, and see if we can and ought to draw nearer to God, while He is willing to draw nearer to us, and thus more fully sense His blessings, His mercies, and his loving kindness unto us.

This institution,—which Presi-

dent Taylor so beautifully reviewed yesterday morning in the Assembly Hall, noticing the varied authorities of the Church and their multifarious duties—sets forth to every discerning mind that the order of God's government presupposes and contemplates the strongest possible form of government that has ever been known on the earth. Men have come here in years past, and in speaking of President Young, they have said that he had a strong government here in Utah; and later on, in speaking of President Taylor, that he had a strong government in Utah, and also that men coming here from abroad to govern the people, simply governed the outsiders, and that the President of the Church governed the Latter-day Saints. This is the way the ungodly speak about it. Latter-day Saints know that the order of God's Church is the perfect order. They know that it is the one intended to give a people strength in the earth, and that strength is in their righteousness, in their virtue, in their purity, and in their union and fellowship with the Spirit, with each other, and with the heavens.

These principles are very dear and very glorious, and we ought to rejoice above all men in the earth. We may look to the east, to the west, to the north and to the south, and we see all governments, all peoples, all nations, all kindreds and tongues, stirred up with an activity, a spirit of strife and ambition to superiority, and we see that there is continual commotion among them in their political affairs, and in their civil relations. There are a great many disturbances continually going on, and many of the nations are really on the verge of bankruptcy, through the vast debts created to maintain their numerous armies even in the time of peace; while here among this people, though our liberties are menaced and threatened, and our peace would be sometimes disturbed, if we would allow it, yet, by the blessing of God, we enjoy peace in our hearts, such peace as the wicked cannot give to us, nor take from us. The voice of Him that spake to the waves of Gennesaret, and commanded them to be still, speaks to us, and while dark clouds and the thunderings and lightnings roll over the political horizon, yet in the hearts, in the homes, and in the habitations of the just there is peace, such as the wicked know not of, and it bespeaks the truth of the revelation which says, that not long hence, the people of Zion shall be the only people that will not be at war among themselves, and that the day will be when they who will not take up the sword against their neighbor, will have to flee to Zion, of which this is the embryo.

Look abroad and see what the Lord is doing in the way of judgments. There has scarcely been a year for many years past, when they have seemed to be so terrible as they have been during this present year, so far. Think of one portion of the world where islands of the sea have been sunk, and 100,000 people reported destroyed by earthquake and volcanic eruptions. And another where it is said some 15,000 or 20,000 were likewise destroyed. Think of it! And yet the Lord has preserved us in these mountains—in this region of country that might scientifically be called one of the most volcanic portions of the whole earth. The very face of the earth tells us its character by its extinct volcanoes, its silent craters, and numerous hot springs. Look at the strata of the earth's crust in these canyons, and see its nature.

Also the Lord has manifested His judgments by cyclones, etc. The words of the Prophet Joseph, have been and are being verified, those words he uttered before he went to Carthage. Said he: "I call for the four winds of heaven, the thunderings, lightnings, earthquakes, whirlwinds, the hailstorms, pestilence, and the raging seas to come forth out of their hiding places and bear testimony of the truth of those things which I have taught to the inhabitants of the earth as is promised in the revelations that have been given." These were some of his last words among the people. And what have we seen? Scarcely a week last summer without a cyclone or hurricane happening somewhere in the States, destroying towns and villages, or parts thereof.

We live in times that if we only considered the matter and looked upon it as we should do, that should cause us to draw near unto the Lord, and to live up to every word that proceedeth from His mouth.

I wish to bear testimony that this Gospel and this order of government which I have been alluding to, is that which brings down the blessings of heaven upon this people. Besides peace and good order, it brings the gifts and blessings of the Gospel, the gift of healing to those who are afflicted and wounded and who are walking upon the borders of the grave; such are restored and healed by its divine power exercised in the prayers and faith of the Saints.

The fact of the matter is, those things which are held out as menaces to us, are the things that preserve us from the hands of the wicked, and keep us from forgetting God in the time of prosperity. It is one of the greatest blessings to us, that we are kept continually on the alert, diligently seeking after Him, putting our trust in Him, and then to find how successfully and perfectly He leads us to triumph over our enemies, and makes the mischief they would bring upon us, recoil upon their own heads. Saints find it good to trust in Him.

The great work that is now upon us—to build temples and to labor in them, calls upon us to perform our duties faithfully; calls upon Presidents of Stakes and Bishops of Wards, that they look well among their peoples, and see if they are not taking upon themselves the responsibilities of other people's sins. Presidents, High Councilors and Bishops, should seek diligently the Spirit of the Lord to know how to deal with and decide between the righteous and the wicked; to know how to pull up the tares without pulling up a great number of the roots of the wheat. When a man has given himself up to be a drunkard, to dishonor the cause of God, and to be picked up in the streets and to become a reproach, until people say, "that is one of your Mormons," it is time the Bishops or Elders, or whosoever's duty it is, were looking after him to see that this evil is put away, and to see that his wife, who may be the deepest mourner over this whole matter, and his children, clothed in sorrow over his conduct, to see that they are cherished and sustained and preserved, lest while pulling up the tares you pull up the wheat also. It requires the skill and wisdom of the Holy Spirit in all of these things to know how to deal in the right way, to save those that can be saved, while those who will not work righteousness, may be known as transgressors, and that we may no longer carry them upon our faith and become partakers of their sins.

In the late organization of 1877,

a score of Stakes were organized, a great many more Wards were instituted, many men were called and ordained to be Bishops in the Church who had never given their attention to consider carefully the duties of the bishopric. In view of the responsibilities of this calling, it may not be thought strange that some brethren holding this high and holy office are so afraid that they would do wrong, that they even durst not do right! Now, this is true whether you believe it or not. A great many men hold these important offices, who are so timid and so fearful lest they should do wrong, that they are slow and backward in doing the thing which is right. Now, what is it that makes a man useful and strong in his calling and labor? Is it not his constant labor, and the diligent, actual performance of his duties? What is it that makes the blacksmith's right arm stronger than any other man's? It is because he is all the time using it, and in this way his arm acquires that practice which gives it the greatest attainable strength. If the brethren standing in these responsible places, whether they be Presidents of Stakes or Bishops of Wards, see anything wrong in their Wards, it is their duty to get after it. And it is notably the duty of a teacher to be conversant with the people, and to see that there is no iniquity in the Church. Instead of hardness of feeling or division of sentiment, or mischief of any kind being allowed to exist in your Stake, until it produces party strife, and people take sides with one and sides with another, it is far better to get after the mischief at once, find out where it is, root it out, and set matters right before the peace of families, of neighborhoods, and perhaps the Ward is disturbed. I wish the brethren in authority would heed this matter and wake up to their duties; and not act merely as figureheads, but more like men of God clothed with authority and power. When men standing in such responsible positions are so backward in their duties, they don't know the power of God, nor the spirit of their callings, but the moment they step forward and take hold with a prayerful heart, coming from their closets clothed with the Spirit of God, they find they have the power to make peace and restore union, fellowship and love in the midst of the people, and the people would love and bless them in return. Blessed are the peacemakers, for they shall be called the children of God.

We need a great deal of missionary service at home. We need a deal of labor in all the spheres of life —in the families, in the wards, and in the Stakes of Zion, which are organized and are being built up in the Church in these latter times. The work is constantly spreading. Stakes are being organized in different parts of the country, and the work of God is prospering. Our enemies "can do nothing against the truth, but rather for the truth;" for God will sanctify their evil designs, and their wicked and ungodly purposes, to bring to pass His ends, and to magnify His name and to honor him in the earth.

Let us humble ourselves before the Lord, let us keep His commandments, and teach our children so to do. Let us teach them the principles of purity and righteousness, so that they may go to the house of the Lord, pure as they were born, free from sin, and wholly there to enter into covenants with God that shall abide and stand and endure while time shall last and eternity endure; that they may live, grow and increase, as Abraham grew and increased,

become as the stars of heaven, and as the sand which is upon the sea shore for multitude. For the blessings of Abraham, Isaac and Jacob have come down upon us. And they that are the children of Abraham will do the works of Abraham. Let us not forget it; that they that would inherit the blessings of Abraham must do the works of Abraham, to entitle them to these blessings.

Let us draw near to the Lord with our households and strengthen ourselves in the truth. "Righteousness exalteth a nation: but sin is a reproach to any people."

We ought to be more careful concerning the observance of the Sabbath. We talk of the great things of the laws of God, such as adultery, and those greater crimes, and murder, which are less frequently committed, but which are most terrible in their effects upon those who do, and are terrible also in their effects upon those who are surrounded and are connected therewith; but let us attend also to the Sabbath, to keep it holy, and go to our meeting and be more dutiful in that respect, and not go to the canyons, or hunt stock, and attend to a multitude of things, which otherwise might be avoided. Let us avoid, if we are going a journey, starting on a Sunday, "just to save one day more for business." Let us undertake no manner of business on that day. Let us reverence the Sabbath as God has commanded us in the revelations of the last days. It is one of the ten commandments: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, etc." The Lord has been particular. He is going to be particular again. We have been in circumstances where we were rudely dealt with. We have had to travel over the plains, but even there we reverenced the Sabbath. We stopped our teams, and let the cattle rest, and attended to our duties. Now we have come into a country where we have hardly had to buy land save at a nominal Government figure. Here we found a new world, a place in which we could make a living; and cannot we afford to take time to serve the Lord? to rest our bodies and refresh our spirits, by a study of His holy word increasing our faith also?

Another thing, we ought not to run after doctors as much as we do. "But," says one, "if we have a bone broken we must have somebody to set it." Yes, that is true, but we need not take all the nostrums they can think of. We ought first to go to the Lord and exercise our faith as far as we can make use of it in that direction, and we will make fewer blunders than we do in placing implicit confidence in the medical and surgical professions. When we do this we are certainly sure of one thing—we secure the help of God and the help of angels; and if we are appointed unto death, we want to go. We ought to want to go. Our prayers and supplications should be always conditional—that is, if not appointed unto death that he or she should be raised up. And if the heavens want a man to labor there in any sphere, there is where he should be. If a man is wanted to be on a mission in Europe, in Germany, or in the States, and he stays at home, he is not where he ought to be. He ought to be where God would have him, there the Holy Spirit will labor with him and help him. But for us to importune the Lord to heal those whom He has appointed unto death is just like asking—as we do once in a while—

a man to go on a mission, and we get a long petition saying that he is such a blessed dear good man, or he has been such a good school master, "Do, pray, President let him stop." Now, when the Presidency want a man to go on a mission, he ought to go. It is best for that man that he should go. It is best for all concerned that he should go to the place he is sent, and labor with all his heart. Just so with us. Here we are on a mission in the world. The matter of death is a very small matter. It is a matter of life or death to be sure; but if the Lord does not want us here, and we are taken away, His will be done on earth as it is done in heaven.

I do not wish to occupy more time for fear of infringing upon the rights of others.

I pray the Lord to still bless Israel, to bless us with humility, and with faithfulness in the keeping of His commandments; then we shall see more and grander things accomplished on His part, just in proportion to the faithfulness with which we perform the duties devolving upon us. May the Lord help us to do this; and to walk in the way of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

With some Remarks by President George Q. Cannon, delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, October 7th, Semi-Annual Conference, 1883.

(REPORTED BY JOHN IRVINE.)

THE PRESIDENT FEELING A LITTLE WEAK IN BODY ASKED THE CONSIDERATE ATTENTION OF THE CONGREGATION—GOD INTERESTED IN THE WELFARE OF ALL THE HUMAN FAMILY — THE ORGANIZATION OF THE CHURCH, AND THE RESPONSIBILITY RESTING UPON THE PRIESTHOOD — GOD HAS GIVEN TO EVERY ONE A PORTION OF HIS SPIRIT — THE PROMPTINGS OF THAT SPIRIT — THE WICKEDNESS OF THE INHABITANTS OF THE EARTH IN THE DAYS OF NOAH — WHY THE FLOOD CAME — THE ANTE-DILUVIANS WOULD NOT REPENT — THE GOSPEL AGAIN PREACHED AS A WARNING — PERSECUTION — OUR RELATIONSHIP TO THIS NATION IN A POLITICAL POINT OF VIEW—A COMMONWEALTH HAS BEEN BUILT UP IN THESE MOUNTAINS BY THE "MORMONS" UNDER THE BLESSING OF GOD — UNFAIRLY TREATED AS A PEOPLE BY THE PARENT GOVERNMENT— THE LATTER-DAY SAINTS HAVE RIGHTS WHICH THEY WILL SEEK LEGALLY TO MAINTAIN—CONCLUSION.

PERMIT me to say that in consequence of the immense multitude that has assembled on this occasion, it will be absolutely necessary that the strictest order and quietude should be maintained, in order that all may hear; for it is a great labor to address so many thousands of people. As I feel a little weak in body I hope, therefore, you will give me your quiet and considerate attention.

We have listened to a great many interesting principles since the commencement of this conference.

We occupy to-day a very peculiar position, and it is proper that we, as Latter-day Saints, should comprehend that position and our various responsibilities in relation to the world in which we live, the nation with which we are associated, and the duties and responsibilities which devolve upon us as messengers of salvation to proclaim the Gospel to mankind. It is further necessary that we should comprehend the past, that we should comprehend the present, and that we should also—under the influence and by the direction of the Spirit of the living God—comprehend the things of the future; for we, as Latter-day Saints, have to do with the past, we have to do with the present, and we have to do with the future.

In relation to the inhabitants of the world generally, I sometimes think that we entertain very erroneous notions concerning them —that our ideas are too narrow and

too contracted, that we do not comprehend the relationship in which they stand to God our Heavenly Father—and we are apt to fall into an error which was indulged in by the Jews in former ages, and to cry out, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Because God has conferred upon us light and intelligence, and revealed His will unto us, we are too apt to look down upon the rest of mankind as aliens and undeserving of Divine regard; but we are told that God has made of one blood all the families of the earth, and that He has given unto them a portion of His Spirit to profit withal. We are also informed, that God is the God and Father of the spirits of all flesh. We are given to understand that He feels interested in the welfare of all the human family, for it is written that they are all His offspring. Therefore, we as Latter-day Saints, ought to feel towards the world and the inhabitants thereof, as God our Heavenly Father feels towards them; for we are told that God so loved the world, that He gave His only begotten Son to atone for their sins, that whosoever believeth on Him might not perish, but have everlasting life, and if this is the feeling of our Heavenly Father towards the inhabitants of the earth, we ought to entertain the same sentiment. When Jesus was on the earth, when He established the Gospel upon it, as it has been established in these last days, He said: "God sent not His Son into the world to condemn the world; but that the world through him might be saved." And when He commissioned His Apostles, His command was: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The damnation or condemnation of the people who rejected the Gospel He could not help; He offered unto them the words of life, and according to eternal laws that exist in the heavens, men must be governed by certain principles, if they desire to associate with the Gods, and if when the Gospel was preached they did not receive it, the condemnation rested with them. And the condemnation grows out of this: that light had come into the world, but men loved darkness rather than light, because their deeds were evil.

The Lord Jesus has given us a commission of the same kind to the world of mankind, and you have heard during this Conference of the manner in which these things were introduced, so that it is unnecessary for me to repeat them. Suffice it to say, that they were introduced by the opening of the heavens, by the appearance of God our heavenly Father and His Son Jesus Christ, by the administering of holy angels, by the restoration of the Priesthood, and by the revelation of His will to man. You comprehend very well the nature of the organization, and the duties devolving upon certain individuals and quorums in this Church. The Twelve are set apart as special witnesses to the nations of the earth, and are empowered and authorized to open up the Gospel, to introduce it, and to turn the keys thereof to all people, and the word to the Apostles—and to others associated with them—to the Elders of Israel generally is, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." This is just as it was in former

ages. To assist the Twelve in the labors in which they are engaged, are the Seventies, who are called as special witnesses to the nations of the earth. What for? Who organized these Seventies, and these Twelve, and who dictated their duties and responsibilities? The Lord. Why did He do it? Because, as in former ages, He felt interested in the welfare of the human family, and it is not and never was the will of God, that mankind should perish, but that they all might be brought to a knowledge of the truth, and to an obedience thereof, if they saw proper, and if not, when the Twelve, the Seventies, the Elders, and the various officers who have been ordained and set apart to preach the Gospel, have fulfilled their missions to the nations of the earth; they have done just what the Lord has required at their hands, and no more. I further wish to state to the Twelve and to the Seventies, and to the Elders, that they are not responsible for the reception or the rejection by the world of that word which God has given to them to communicate. It is proper for them to use all necessary diligence and fidelity, and to plainly and intelligently, and with prayer and faith, go forth as messengers to the nations, as the legates of the skies, clothed upon with authority from the God of Heaven, even the authority of the Holy Priesthood, which is after the order of the Son of God, which is after the order of Melchisedek, which is after the power of an endless life. He has endowed them, as you have heard, with authority to call upon men to repent of their sins, and to be baptized in the name of Jesus for the remission of sins, and then He has told them to lay hands on the people thus believing, and thus being baptized, and to confer upon them the gift of the Holy Ghost, and when they have performed their labors, and fulfilled their duties, their garments are free from the blood of this generation, and the people are then left in the hands of God their Heavenly Father. For the people, as before stated, will be held responsible to God for their rejection of the Gospel, and not to us.

I will talk a little further about the people of the earth, who have in their midst Christianity, and other religious professions. I have quoted what is stated in the Scriptures—that God has given to every man a portion of His Spirit to profit withal. But that has nothing to do with the Gospel particularly. It is a principle which is implanted in the heart of every human being outside of the Gospel; and under its influence there are and have been many great and good principles in existence on the earth and among the peoples thereof. All men almost everywhere, possessing any degree of intelligence, feel that it is right to be honest; and all civilized nations, influenced by that feeling, pass laws to punish the thief, the rogue, and the man who possesses himself of other people's property in any unjust manner, and these feelings and principles are generally sustained by the honorable of all countries, and operate more or less among all nations. Chicanery, deception and fraud are looked upon as evils in the moral world; and men influenced by that principle—which, as I stated, is planted in the bosom of every individual—feel to abhor acts of deception and fraud of any kind, although some people practice them to a very great extent. Men under the influence of this spirit in the mercantile world, for instance, consider it a

disgrace not to keep their engagements, not to pay their honest debts, and laws are made to reach offenders in those cases. So strong is the feeling of honor among many,—in this nation, in England, in France, in Germany, and in other European nations,—that very many of those people who would be esteemed honorable in their feelings and instincts, if calamity overtake them and they are unable to meet their liabilities, very frequently commit suicide, wrong though it be; they would rather die than be dishonored. Now, these sentiments of honor are good so far as they go; but this is outside of the Gospel. There are, of course, many dishonest merchants and men of large means, who use their talent and wealth for the purpose of taking advantage of the unwary, and oppressing the poor; and in this and in other countries, annually filch thousands of millions of wealth from the unsuspecting and poor by their questionable acts and insatiable greed; carrying poverty, sorrow, misery and distress to millions of the honest laboring classes. As God has planted a portion of His Spirit within them, He will hold them, and not us, responsible for their acts; and instead of possessing riches and honor their names will become infamous on earth and hereafter. And instead of wallowing in their ill-gotten gains, they will find themselves with Dives, calling upon their victims for a drop of water to cool their parched tongues. Gospel or no Gospel, honorable men cannot condescend to chicanery and deception; and while following the lead of that inward monitor, they could not yield themselves to those heartless and cold-blooded practices. Again, there is a horror in the minds of men generally, about shedding innocent blood, and laws are passed to prevent crimes of that kind and to punish the offender. Where do all these things come from? From that spirit which God has planted in the bosom of all men. You may take the lowest and most degraded of men, some of the greatest criminals perhaps, and they will say, if they see an honorable man, a virtuous man, a kind hearted and generous man, a man who acts uprightly—"We respect that man, we honor him, we respect him for his virtues; we cannot imitate him, we are sorry to say," and in this way they will acknowledge that which is good and feel that they themselves are doing wrong. These are some of the principles that exist in human nature. They are so far good. At the same time there is another sentiment prevails—that is, to protect virtue and chastity. It is not practiced as extensively as it ought to be; a great amount of hypocrisy exists on this subject. But nevertheless it is implanted in the hearts of millions of the human family; and they look upon the seducer of woman and the defiler of himself, and upon those who practice crimes associated with these matters, with disgust. The nations to-day, however, are wallowing in rottenness and corruption in regard to these matters, yet there are thousands and millions of men and women who abhor impurity and vice, and cannot sanction licentiousness in any of its disgusting forms. All these things are good in their place; but this alone is not the Gospel.

Now, in former times, in the days of the flood, for instance, the people became very corrupt, so much so we are told, that the imaginations of the hearts of men were only evil and that continually, and the Scriptures say it repented the Lord that

He had made man because of his corruptions and wickedness; but some tell us that it repented Noah that man had been made because of the abominations and evils that he witnessed in his day. God destroyed the wicked of that generation with a flood. Why did He destroy them? He destroyed them for their benefit, if you can comprehend it, but I very much question whether all of you can or not. Let me explain a little. We are told, as I have already said, that God is the God and Father of the spirits of all flesh. We are further told that Jesus the Son of God, existed before the worlds were. It is also stated that He is our elder brother, and that we pre-existed also—that is, our spirits did. When Satan had gained an ascendency over the inhabitants of the earth so far that they had departed from God, and violated His laws, what would be the feelings of those spirits in the eternal worlds? Let me ask all intelligent people, would they not be apt to turn to their Heavenly Father and say: "Father, look down upon those corrupt inhabitants. Do you see them?" "Yes, I see them and I know them." "Is it just that we, thy children, should be doomed to inhabit those filthy, corrupt bodies, and thus be subjected to Thy wrath and indignation, and it may be thousands of years before we can come back again into thy presence?" "No, it is not just," and on this principle the Father destroyed them with a flood, and recommenced peopling the earth with the seed of a righteous man.

But, let me ask, what did the Lord do before He sent the flood? He sent Noah among them as a preacher of righteousness; He sent Enoch; He sent many Elders among the people, and they prophesied to them that unless they repented, judgment would overtake them; that God would overwhelm the earth with a flood and destroy the inhabitants thereof—that is, those who would not listen to the Gospel of the Son of God; for the Son of God was in existence then, not personally on earth, but existed in the spirit, and the promise to them was that He should come and atone for the sins of the world. They were taught these things, but they rejected them. that is the great majority of them did so. We are also told that Enoch walked with God, and that he had a city which they called Zion, and people gathered to Zion then, as we gather the people to Zion in this day. Enoch walked with God, and was instructed by Him, and he instructed the people of Zion. There is a very short account of it in the Bible. There we are simply told that "Enoch walked with God and was not; for God took him." It was not thought necessary to say more upon this subject; but the facts were that Enoch and the people of his city, having been taught for upwards of 300 years in the principles of the Gospel before the judgment overtook the world, were translated. Thus the people in that day, had had fair warning, but only a very few paid any attention to it. We are told concerning the Book of Enoch that it is to be testified of in due time, and then we shall know more about these things than we do now. But what of those who were disobedient? They were thrown into prison. How long did they continue there? Until Jesus came. What then did He do? He went and preached to the spirits in prison. He was "put to death in the flesh," we are told in the Bible, "but quickened

by the spirit: by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." Is that in the Bible? inquire the Christians. Yes, that is in your Bible.

Thus we see the dealings of God with those people. Noah had nothing to do but to preach the Gospel, and obey the word of the Lord. We have nothing to do but attend to the same things. We then leave the inhabitants of the earth in the hands of God. It is not for us to judge them; for the Lord says: "judgment is mine and I will repay." When men have offered unto them the words of life, and they reject these words, they then become amenable to their God, and the condemnation is, as I stated before, that light came into the world; but men love darkness rather than light, because their deeds are evil. Men persecute the Elders when they go forth to preach. They persecuted Jesus. They persecuted His disciples. Men, in many instances, even in this nation—a nation that is emphatically called the land of the free, the home of the brave, and the asylum for the oppressed—have put to death some of our Elders, because of the testimony they have borne to them. This, however, is all in accordance with the predictions of Jesus. He told His disciples that, "if the world hate you, ye know that it hated me before it hated you." In other words, the Savior said, "If they love me, they will love you; if they receive me, they will receive you; if they reject me, they will reject you; if they persecute me they will persecute you." And He further said—and it is singular that He should have to say it to His disciples, men who were good, virtuous, pure, upright, and desirous to promote the welfare of humanity—it is singular that He should have to say: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you." Were these men the enemies of mankind because they told them the truth? All intelligent men would say, No. Are those Elders who go forth to proclaim the Gospel to-day, the enemies of mankind? All intelligent men will say, No. Well, would you try to coerce men? No. Why? Because God does not do it, and He does not want us to do it. I would not use any influence but that of truth to lead any man to a knowledge of the truth. Any other influence, any other power, any other spirit is not of God. There is a species of false Christianity that thinks it is right to persecute people because of their religion, but those possessed of that spirit, whoever they are, are of their father the devil, because his works they do. God believes in the freedom of mankind, and Satan was cast out of heaven because he sought to take away the free agency of man. In various ages of the world, under various guises, the same thing has been attempted. Sometimes political, sometimes religious, and sometimes other pretexts are introduced to oppress mankind, and to deprive them of that liberty which it is their birth right, and which all men have a right, under God's law, to enjoy.

Now I come to talk of our relationship to this nation in a political point of view. We are here in this Territory of Utah. We were told

to gather here by the Lord, and we have obeyed His command, just as they did, as I before stated, in the Zion of Enoch in his day. When we came here we brought our bodies with us. It is not a spiritual thing, for we are all of us very literal and very temporal. We have arms and legs, eyes and ears, like other people —we are the children of our Heavenly Father as others are. He has introduced the Gospel, as I have before said, and one of the principles thereof is that of gathering, and we have gathered together. I need not quote to you the Scriptures in the Bible on this subject, for you know them, and I need not occupy time in quoting them to-day. We are here. Who came in the first place? A number of people from the eastern, western and southern States, who believed the Gospel and obeyed it. It is not necessary to go into our history, and dwell on events as they transpired in Ohio, in Missouri, or in Illinois. Let all those things pass. You can read them in our history. But as I have said we are here. Under what auspices? According to the laws and usages of the United States we settled cities, towns and villages; we settled on farms, etc., which we had a right to do. We purchased and paid for the property that we possess as other citizens do.

At this point, President Taylor, feeling weak, requested President Geo. Q. Cannon to talk a little on the subject.

President Cannon said: President Taylor is suffering from fatigue and will take a little rest. We have gathered here, as he has said, and have built up a commonwealth in these mountains—a commonwealth which, if it were not for the prejudice that we have to contend with, would be the admiration of mankind. The despised "Mormons" stripped of their properties, driven out into the wilderness as outcasts, as unfit for the society of their fellow citizens; having been treated in this manner because of alleged crimes—that at least was the justification that was offered for the treatment of the Latter-day Saints —because they were such a wicked people that they deserved to be treated by mob violence, and the whole world, it may be said, acquiesced in the verdict that had been pronounced upon us, or at least there was not sufficient manhood and courage in the nation to raise the voice against it, though thousands of people felt that it was an outrage. Driven into the mountains in this manner, stripped of our possessions; some of us coming into these valleys bare-footed, with scarcely enough clothing to cover us for the succeeding winter, God has blessed the people, and through the wisdom and the power and influence that He has given to this people, they have built, as I have said, a commonwealth in these mountains, that is the admiration of every unprejudiced man. These so-called "Mormon thieves," these "Mormon outlaws," these people who were considered unworthy to live in Illinois and in Missouri have come here, and we behold to-day hundreds of settlements, hundreds of cities, built in the most admirable manner. A government exists here for the protection of the poor as well as the rich; and I have often said, that when we take into consideration the fact of the poverty of the people, that we have had an influx every year of about 3,000, on an average, of foreign immigrants, unacquainted with our methods of living, not familiar with our climate, coming here stripped—that is, coming here

with very little to aid them—it is one of the most wonderful things that a community like this can absorb so many people annually, and show no evidences of pauperism. We have no paupers.

Now, my brethren and sisters, these results—and I think them under the circumstances significant—are due to the blessing, wisdom, power and guidance of our God. We have been sustained here by His arm. Yet at the same time we have been treated like a step-child by our parent government. Loyal as we are to the core; believing as we do that the constitution of our country is inspired of God; looking upon this form of government as God-given, and as the best possible form of human government; notwithstanding we entertain these views, we have been treated from the beginning as though we were aliens, and as though we were a step-child, instead of one born legally, and entitled to the blessings that the rest of our brothers and sisters in the compact of the Union are entitled to. We have had this sort of treatment from the beginning. Every act of ours has been viewed with jealousy. Nevertheless, we have prospered. God has been with us. His blessing has been upon us. We have maintained good order in these mountains, not because governors have been sent here not of our choosing; not because federal officials have been sent here in whose selection we have had no voice; not because for several years back, it has almost been deemed a qualification for officers to hate the "Mormon" people among whom the federal officials were going to serve; but because there has been a union in the midst of the people, there has been a wisdom, there has been a power in the government which God has given. God has developed true statesmanship in the midst of these Latter-day Saints. There are hundreds of men in this community who can take a body of people and go into these desert wilds and build up a city, or a number of cities, and govern and control them in a manner that if the whole world were governed in that way would produce the grandest and happiest results. We have demonstrated our capacity for self-government, and it is inherent, it may be said in the people, springing, as I believe, from the wisdom and blessing that God has bestowed upon men. There is no community to-day, within the confines of these United States, that can furnish so many practical men of this character as can the Latter-day Saints, and the evidences of it are to be seen in the good order that prevails throughout these mountains from north to south, and from east to west, wherever the Latter-day Saints live and have influence. I praise God for it. I claim no credit for man in this matter. It is the divine blessing, and it is in accordance with the plan that has been pre-arranged in the heavens. Why, the very fact that we were permitted to be driven to these mountains, shows us the hand of God in it. There was no room for expansion in our old position. We could not have grown; we could not have developed. But our enemies were determined to make us great, and they thrust us out, and sent us into a land which God evidently had designed to be settled by just such a people as ourselves. There is no such land under the sun to-day. It is the habitat, the true habitat of the Latter-day Saints, admirably adapted in every feature of its climate, of its conditions, of its mountains,

of its valleys, of its crystal streams, and the scarcity of water making it admirable for settlement by a sparse people, a people such as we are. No dense populations could live here.

President Taylor, at this point, again took the stand and said: I have felt the exertion almost too much for me. I am not very strong in body at present, but I will continue.

We consider as Latter-day Saints, that we have rights here, and although we have been dealt with, as we would call it, rather scurvily by the government that ought to foster us, yet at the same time we have strictly adhered to the letter of the law, even in the face of the assumed purity those people (our enemies) profess to attach to themselves. We have not resisted any of these things, but have treated those men who came as our oppressors, if you please, with kindness and due respect, notwithstanding they have introduced many things in our midst, at variance with the laws and constitution of the United States, and with our rights as American citizens. We have yielded for the time being, but we purpose in behalf of ourselves, of our children, in behalf of the institutions of this nation, and of thousands of honorable men in it, to test these things to "the last bat's end," and see, legally and constitutionally, whether this nation will sustain these acts or not, and then if they do we will leave them in the hands of God, and pursue our course, trusting in Him. But one thing I will say, and that is that this cause is onward; and as my brethren have said, so say I, that God has commenced it, and He will take care of it. I know what I am saying. I know when I am speaking that I am speaking not only to you, but to the whole world; for it will be published to the world. And I tell you Latter-day Saints not to fear, not to have any trembling in the knees, for the God of Israel is on the side of Israel, and hosts of angels also. There are more for us than there can be against us; and God will sustain the right and take care of, and preserve His people, if they will only do right.

We have embraced the Gospel. We have placed ourselves in another position from that of the world. We have entered into sacred covenants with the Lord, and He expects us to fulfill our covenants, and those who do not fulfill them will be condemned. There are certain rules and regulations that exist in the heavens, as well as on the earth. We are told that before we can enter into the celestial kingdom of God, we shall have to pass by the angels, and the Gods, and if the Latter-day Saints aim at a celestial exaltation, they must live and abide by the celestial law, or they will not get it, any more than the Gentiles will. Hear it, ye Latter-day Saints! God expects you to be pure, virtuous, holy, upright, prayerful, honest, obedient to His law, and not to follow the devices and desires of your own hearts. God has revealed many things to you, and He will reveal many more. He expects you to abide His law, and those who do not want to abide it, had better quit to-day, the sooner the better, for God expects us to do His will in all things. If we are Seventies we have to go to the nations of the earth. If we are members of the Twelve, we have also to go to the nations and preach the Gospel, or see that this work is done. If we are Presidents of Stakes, we must do our duty, draw nigh to God, and seek for the revelation of His will,

that we may know the things we do, and the things whereof we testify. If we are Bishops, we must perform our duties, or we will be moved out of our place. I do not care who it is these words may effect; for God is building up a Zion, and that Zion means the pure in heart, the honorable, the upright, the virtuous, and those whose sympathies extend to the promotion of the welfare of the human family. He expects us to operate in behalf of the interests of a fallen world, and to bring all to a knowledge of the truth that will listen to it and obey it. He then expects us to build temples as we have been and are doing. And here permit me to say that I commend the Latter-day Saints for the energy they have displayed in these things. And it is for us to honor our God, and to obey all just and constitutional laws, and to be quiet and peaceable, and operate for and be the friends of mankind, but do not condescend to their pernicious, corrupt, and damnable practices, or God will judge you as He will judge them. It is for us to do right, and work righteousness, and God will bless us. We need have no fear pertaining to the future; and when we have completed these temples, we will go and administer therein the sacred ordinances of God's house, and the Spirit and blessing of God will rest upon us, and we will stand, as the Scriptures say, as saviors upon Mount Zion, and the Kingdom shall be the Lord's; and woe! to them that fight against Zion. Amen.

REMARKS BY ELDER MOSES THATCHER,

Delivered at the General Conference, Saturday Morning, April 6th, 1883.

REPORTED BY GEO. F. GIBBS AND JOHN IRVNE.

A FEW QUESTIONS EVERY LATTER-DAY SAINT CAN ANSWER FOR HIMSELF—THE FRUITS OF THE SPIRIT—THE PROPER USE OF RICHES—NO COMPARISON BETWEEN EARTHLY WEALTH AND ETERNAL RICHES—PRINCIPLE MUST NOT BE SACRIFICED FOR RICHES—CONSECRATION—SATAN REBUKED—WE OUGHT TO CULTIVATE THE FRUITS OF THE SPIRIT—THE WORK OF GOD ONWARD AND UPWARD—THE FATE OF THOSE WHO SACRIFICE PRINCIPLE AT THE SHRINE OF GREED—CONCLUSION.

THE thought frequently arises in my mind, are we as a people honest and sincere in the professions we make? Do we prove by our dealings, our acts and conversations, that we sincerely believe in all of the principles of the Gospel which we have been willing to preach to others; or do we sometimes in our weakness, preach one thing and practice another? Do we manifest more of the fruits of the flesh than of the spirit? Do we manifest greater love for the things of this world, and the honors of men, than we do for eternal riches and the honor of God? These are questions every Latter-day Saint ought to be able to answer for himself.

We are bidden of Paul to stand fast in the liberty wherewith Christ hath made us free, and to be not entangled again with the yoke of bondage. The purpose that the Lord had in view in gathering us to this land, is at least partly reflected in this language of Paul, namely: that we may sanctify the body by developing the fruits of the spirit. Honesty and sincerity are fruits of the spirit; to be true to God and each other are manifestly fruits of the spirit; purity of thought and action is fruit of the spirit. Injustice, unrighteousness, dishonesty, intemperance, impurity, insincerity and hypocrisy are fruits of the flesh. All these are sometimes manifested in man's undue love for the things of the world, and in his contempt for the things of God. Those who live for eternal riches are thoughtful, devoting time and reflection and study to the word of God; they are the people who desire the Lord to search and prove them, and know their hearts, and see if there be any wickedness in them. You see true religion manifested in such people by their attention to the sick, by their administering to the orphan and widow; you see them friends to God's poor. You see them opposed to oppression of every form, opposed to the encroachments of those who would do the people harm. You see them urging the people to works of righteousness not only by precept

but by example also. You see them, as Elders of the Church, willing to go to the ends of the earth to preach the Gospel abroad, or to devote their time and talent to the education of the youth at home. They are earnest and sincere; they live in the light of the Spirit, doubting not the principles of eternal truth. They are not filled with doubt and apprehension, but are full of faith and good works. They desire to see the people advance and prosper, securing temporal wealth while seeking earnestly to obtain the greater riches, the riches of eternity. They are they who appreciate the authority and power of the Priesthood, the efficacy of prayer, through which the sick are healed. To be worthy instruments in the hands of God, to administer in His name is more gratifying to them than are the riches of the world.

During the short time I may speak I desire to direct my remarks especially to the young upon this point, for here as elsewhere we are subject to laws producing constant changes. To-day, the Latter-day Saints are far more prosperous in the things of this world than they were a few years ago; and it is right and proper they should be. The Lord desires to bestow these things upon His people. There is no harm in the possession of properly acquired riches; there is no harm in wealth. God created the riches of the earth; He created the ability of the mind, the intellect and faculties of the man which enables him to accumulate wealth. But the love of riches is dangerous. Excessive love for the things of time has led men in all ages to forget their God, and indulge themselves in things wherein there is no profit. This is what we, as individuals, and as a whole people, should avoid. Excessive love of riches, an unnatural desire to accumulate wealth at the sacrifice of principle—and at the expense of God's honest and deserving poor—produces a gulf of separation over which preaching can never throw a bridge. We should realize that God being the Father of us all, loves the humble and deserving poor as much as He loves the rich who are alike worthy. We should realize that all are friends and brethren equally, if equally worthy, able to approach the throne of God.

I have heard expressions from some young people recently to the effect that, "The theory of the Gospel is all right, and while it is beautiful, we cannot deny the fact that even in Israel there is great power in wealth." Of course there is. There always has been and probably always will be, because the possession of wealth produces power. We see this manifested everywhere, in the history of every nation; but when we contrast the power of earthly wealth with that of eternal riches, there can be no comparison, the one being transitory, the other eternal; the one is measured by time, the other by eternity. A man may be true and honest before the Lord, and yet be rich in the things of this world. God has had servants in time past who were wealthy, and yet devoted as any could be. Abraham, Job and David for instance. It is true the subsequent fall of the latter might be traceable, to an extent, to indulgences and luxuries resulting from his use of wealth. But I contend the riches of the earth belong to the Lord, and He can bestow them upon whom He pleases, and it will be His good pleasure to bestow them upon His people when they are in a proper state to receive and use them

to His honor and glory. But it is a mistake for our young people to imagine that it is better to lay aside the work of God, to refuse to go on missions, labor in the ministry at home, or act as teachers in the Sunday Schools—it is a great mistake, and I will tell you why. Riches, unless they have been acquired under the approbation of God, will not produce happiness. The possession of riches may give influence, power, fame, adulation, even among us, but unless those who possess it are men of God, unless they are men of faith, believing in the atoning blood of Jesus, unless they believe in the Priesthood of God, and its right to direct in matters both spiritual and temporal, they are not happy, they do not possess the riches that will guide them safely through the veil into the presence of God. They may believe all the ordinances that faithful men believe; they may have their wives sealed to them over the holy altar of God; may have their children married according to the new and everlasting covenant; come to conference meeting; pay their tithing; and finally consecrate all their goods; but if their hearts are not converted, if they are not free with the freedom wherewith Christ once made them free, if they have gone back into the bondage of the world, they have lost their golden opportunity. As they die without faith, so will they rise without faith. If they have been infidel to principle, slow to hear, if their hearts have been hardened, and they have fought secretly or openly against the principles of the Almighty, when they wake up behind the veil they will find that in their love for the things of this world they have lost that which it may take ages to regain.

I bear my testimony that these things are true. And while there are wealthy men in this Church whom I respect and who I believe to be good men, yet it is a dangerous thing for our young people to conceive the idea that they must sacrifice principle at the shrine of policy, and be hypocrites in order to advance their interests and wield the influence and power of wealth in the midst of this people—such an idea is dangerous, and it is a thing that we, as Elders in Israel, should guard against. Give me the influence, give me the faith and prayers of a man who is willing to go to the ends of the earth for Christ's sake, and has healing virtues in him, power to comfort, bless and heal the sick, bind up the broken-hearted and lead to eternal life, rather than the influence of any man without these, though he may be as rich as Jay Gould. It is proper and right to use the wealth of this world in beautifying Zion, for the benefit of those worthy who need it—for the widow and the orphan, and for the benefit of honest industries and righteous poor who need assistance. A man should be as willing to financier for the good of the whole people as for himself in the same capacity. The same energy should be displayed in the one case as in the other. We should learn to do for the people of God that which we are anxious to do for ourselves. We should learn that the Spirit and power of God will lead unto all righteousness, but that a man cannot be dishonest and enjoy that Spirit; that he cannot monopolize the natural avenues of wealth, depriving the poor of their rights, and enjoy the spirit that comes from heaven. Greed often pushes men beyond legitimate acquisition into respectable robbery. If there are

such in our midst, when trials come, when dark days approach, there will be shaking in the marrow of their bones; and faith will decrease as wealth wrongfully acquired increases; and as such come to their end darkness will be before their eyes they will fear the things that are beyond the veil; their faith will waver; they will not know whether the atoning blood of Jesus Christ will reach beyond the grave or not, but if it should they will not know whether they will be able to stand in the presence of God, without a blush. I bear you my testimony that men who devote themselves to the riches of this world at the sacrifice of principle, will rise in the resurrection poor, miserably poor! They will be in greater poverty than the poorest in all the House of Israel.

We had better think of the revelations of Jesus Christ. We have talked a little about co-operation in the past. We have sometimes alluded to consecration. I heard a story in regard to a brother in Farmington, a few years ago. The question of gathering the poor Saints from England came up in an evening meeting. The brother had two cows, and he donated one for the purpose mentioned. In going home a spirit of darkness said unto him: "You have been very foolish. You have given away one of the two cows you possessed, while Brother so-and-so, a much wealthier man than you, has only given five dollars. Now, you have done a wrong thing, a foolish thing." And thus was this brother tempted until he turned round and said, as though addressing himself to Satan: "If you don't cease tempting me, I will go back to the Bishop, and give him the other one." [Laughter.] Now, that is just as I feel. If at any time the Lord has blessed me with means, and I am tempted not to do as I should, because of the actions of others. I hope I shall always when tempted, feel to draw near unto the Lord, and ask His assistance. I would rather give all I have—and it is not much—and be like an Indian, clothed in a blanket, and be acceptable to the Lord, than be clothed in velvet and surrounded with riches, feeling that my prayers were never heard by the Almighty.

There is no reason why we may not have all the fruits of the Spirit in our midst. There is no reason why we may not have the gifts and blessings of the Gospel. A circumstance somewhat marvelous came recently under my personal observation. A little boy was thrown from a horse violently, his head striking the hard ground with great force, causing severe concussion of the brain. The doctor was called, the Elders also. The eyes of the poor little fellow were fixed and stony; all were greatly alarmed for the case was a serious one, the physician saying that blood was evidently clotting on the brain; the right side was paralyzed; the wrist almost pulseless. He went into convulsions while the Elders were administering to him, and many present believed that he was dying, but the grasp of death was broken by the power of faith. Unbelief was rebuked, and health and reason were speedily restored. Next morning the boy was running about the rooms with no soreness about his head whatever! I say the gift of healing by the power of God, exists in the Church, and it might be far more prevalent if we would live for it.

I bear my testimony, in conclusion, that this is the work of God. I know that its destiny is onward and upward; whatever lies may be

concocted, whatever powers may combine to retard its progress, God will eventually make it the head and not the foot. There are boys growing up in these mountains who will so learn to love liberty, and will so desire to see all humanity free, that they will maintain the principles of our national constitution and all just principles, and will invite the oppressed of every land and clime to enjoy liberties which God will maintain in His Kingdom—the liberty wherewith Christ will make them free.

On the other hand I bear my testimony that men who, in the Church or out of it, sacrifice principle at the shrine of greed, who take away the earnings of the honest poor, who monopolize the avenues of trade to the oppression of God's honest people, will wake up beyond the veil disappointed, unhappy, grieved and damned. They will be damned in that God will so quicken their minds, that they will see the past, and understand the future. They will fully comprehend that in the brief space, perhaps, of a few years, they sacrificed opportunities, and gave away chances whereby they might have become kings unto the Most High God, and saviors on Mount Zion; that they gave all these blessings for the love of self, the honor of men, worldly riches; and the testimony of widows and orphans will come up against them before the eyes of the Lord, and they will see it and comprehend it, and in the conception of their great loss, they will feel that they have been damned.

I pray that we may be faithful and true to our religion, and that we may have the guidance and inspiration of the Most High. I pity a man that has no inspiration. I pity any set of men who seek in their ignorance and blindness to retard the progress of God's Kingdom.

There is a day of deep trial for those who love the things of this world more than they love the things of God. If we have such among us, I earnestly hope and pray that the Spirit of God may rest upon them, that they may see the error of their way, repent, turn unto the Lord, and be saved. Amen.

DISCOURSE BY ELDER CHARLES W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, September 23rd, 1883.

(REPORTED BY JOHN IRVINE.)

ELDERS ALWAYS READY FOR DUTY—NO SALARIED PREACHERS IN THE CHURCH — NO COMPULSION IN THE WORK OF THE ELDERS — THE LIBERTY OF LAW — SIN BRINGS ITS PENALTIES, RIGHTEOUSNESS A SURE REWARD—ASSUMPTION OF DIVINE AUTHORITY—RESTORATION OF THE ANCIENT PRIESTHOOD—RELIGION IN POLITICS— THE SECRET BALLOT—THE ONE-MAN-POWER—THE LIQUOR TRAFFIC—CIVIL AND RELIGIOUS FREEDOM FOR ALL — THE EFFECTS OF THIS WORK ON THE WORLD.

WE always feel it our duty when called upon to undertake any task which may be imposed upon us by our brethren in authority in the Church, no matter how unexpected it may be to us, or how much we may shrink from the duty we are called upon to perform. Brother Goss, who has just spoken to us, at the call of the servants of God, went to his native land to preach the Gospel. Every other Elder in the Church holds himself ready—that is, if he is in the line of his duty —to respond to a similar call; also if required to do so to officiate at home.

We have no paid ministry in this Church, no hired clergy either to preach at home or to go out as missionaries; but every man in the Church who has received a testimony of the truth, and a portion of the Holy Priesthood—which is generally diffused among the male members of the Church—stands ready to perform any duty in connection with his calling in the ministry. I am called upon this afternoon to speak to this congregation, and I respond in this spirit, the spirit in which our brethren go abroad to preach the Gospel, or stay at home and preach it, or go to some distant part of the Territory and help to colonize it, or to perform any other work that is necessary for the general good, for the building up of the Church of Christ, and for the benefit of the people belonging to that Church who have been gathered from various nations.

It is supposed by a great many people, that there is a spirit of tyranny and oppression existing in this Church, wielded by a few men, or concentrated in one man who stands at the head, by which the people are coerced into certain lines of action. It is supposed that our brethren who are called upon at our conferences to go to various parts of the world in the interest of the Church, act under this compulsion. Now, this is a very great mistake. It seems difficult to convince people who are not of our faith that there is not some coercive power or organ-

zation among the Latter-day Saints by which people are obliged to do this, that, or the other. They have not learned the secret of the power that exists in this organization. They could find it out if they would investigate, but it is very difficult indeed to get people who do not believe as we do to look at this thing with any degree of impartiality. They are so prejudiced against it. They think that it must be wrong to start with, and hence do not look into it in the way they should if they want to find out the truth. Now, the spirit that actuates the Latter-day Saints has been manifested in the remarks of Brother Goss, who has just returned from a mission to his native land. He did not come to Utah to find out if this thing called "Mormonism," was true or not. He found that out in his own native land. He heard the principles of the Gospel, and was led to believe them, and believing them he was baptized into the Church; hands were laid upon him by the Elders, and he received the Holy Ghost, which gave him a testimony that the work was true. That is what moves the people to come here from all parts of the world. So with the Elders who are called upon at conference, or at other times by the presiding authorities of the Church, and sustained by the vote of the people, to perform any labor or mission of a public character; they are ready at once, and they start to do it willingly and cheerfully—although sometimes they shrink very much from the task before them—because they know the call is right; they know they are engaged in a great and glorious work; they have a testimony within themselves that it is true, and that it has come from God. They have a perfect assurance—a knowledge they call it. Some people may dispute technically as to whether it is knowledge or not, but it is knowledge to them. They are as sure that it is true, and that it is divine, as that they are alive. That is pretty near to knowledge if it is not exact knowledge; and because of this they are ready to perform any work at home, or to take their grip-sacks in their hands and start out abroad at their own expense. They receive no salary. They do not expect to gain any earthly reward, but they are of the firm conviction that it is their bounden duty to help their fellow men to come to the same knowledge as they have arrived at themselves. And they are not only willing to do this, but if it is a temporal labor that they are called upon to perform, if they have the spirit of their calling and duty, they are just as willing to perform that temporal duty as to act in a spiritual capacity. Are they obliged to do this? No. They act in the spirit of self-sacrifice, trying to do good because they feel under obligation, as servants of God, to do anything they can to help build up this great latter-day work, which God has commenced in the earth.

Some people say they cannot understand how it is that these Latter-day Saints are so united, unless they are held together by some secret bond or some kind of tyranny. They cannot understand how it is that when the leaders of the people speak, the people are willing to move in a body, with scarcely a dissenting voice, unless it is that they are terrorized or coerced by some power that is not known on the outside. Now, all the bondage and terrorism that exist in this church is the terrorism and bondage—if such a thing can be—of conscience. The Latter-day Saints not only firmly believe in this work, but have re-

ceived a spiritual influence which has given them an inward testimony or knowledge that this work is of God. They have no doubt, no dubiety, they know it is true. Hence, when any movement is necessary for the building up of the great work of God, which they know to be true, they feel it is their duty to respond. That is all the bondage there is; that is all the terrorism there is. We have in this Church and in this Territory, perfect liberty. The Gospel is the "perfect law of liberty;" but it is the liberty which is confined to that which is right. There is no true liberty outside the bounds of wholesome law. When we act outside the limits of proper law, and claim that to be liberty, it is not liberty, it is license, and it is injurious to the individual and to the mass. If this people called Latter-day Saints obey any instructions that they may receive from the brethren who are appointed to lead them, they do so in the spirit of liberty. They do not do it because they choose to do it. They do it because they are willing to do it. They do not perform the duty because they are obliged to do it, because of any coercive power exercised over them, or because they will be called upon to submit to any penalty; but they do it because they please to do it, and they please to do it because it is right. I admit that sometimes they may do things which seem at first to be irksome. They could refuse; but they feel that if they do refuse they will suffer loss. In what way? Their religion teaches them that every good thing that they do is bound to bring its reward, and that every evil thing which they do is sure to bring its punishment, either in this world or in the world to come; that is, that sin inevitably brings its penalty, and that righteousness certainly brings reward. Therefore, if a Latter-day Saint is called upon to perform anything in connection with this which he feels it is his duty to do, and he neglects that duty, he expects at some time to be punished or suffer loss for that neglect.

Our organization is a very glorious one. It is a perfect organization—perfect—because it is divine. It was not made by man. It was not originated by Joseph Smith, or by any of his associates. It came down from above, direct from the eternal worlds. It was not taken out of the Bible. It was not taken out of the Book of Mormon, or any other book, although it is the same organization that existed on the earth in previous ages, brief accounts of which, in patches here and there, may be found in the various books which compose the Bible. But it was not taken out of that book. God Almighty revealed it. And the authority which men exercise in the Church—the authority of the Priesthood—did not come out of the bosoms or brains of men. It came by direct manifestation from on high. Heavenly beings who were once earthly beings, men who once lived on the earth holding that authority, and who passed away and have progressed (call it evolution if you please), have come back to the earth, and ordained men to the same authority and Priesthood which they held. These men did not take this authority upon themselves from reading the last chapter of Matthew and Mark, in which we read that Jesus Christ sent out eleven men and told them to go to all the world, and preach the Gospel in His name. A great many "Christian" ministers have assumed the authority given to those eleven men, and to no one else. Men who

held this authority in ancient times, on the earth, and have gone into a higher sphere in the due course of their progression, by divine commandment have come back to earth, and ordained men to the authority and power and Priesthood which they held while they were in the flesh. That is why we claim that the authority to administer in the name of the Lord is in this church and in no other church on the earth; that all other Priesthoods, so called, are spurious. We do not say that there are not good men in other denominations, claiming to hold authority to preach and administer in the name of the Lord; but we claim that they have no authority in reality, because they themselves have declared that all communication has been shut off from the heavens, for hundreds of years, and as there has been no communication from the heavens for hundreds of years, no authority could have been conferred, unless it was continuous, from the days of the Apostles to the present day. But most of those persons who now claim to hold authority from God to preach and to administer in the ordinances of the Gospel, repudiate the idea that the authority was continuous, and declare that after the days of the apostles, darkness came in, that the world went astray, and that an abominable church arose in the place of that which was established by Jesus and His Apostles.

Now, this authority which has been sent down from God out of heaven, is similar in its nature to that exercised by men about whom we read in the Bible. We read about one in the patriarchal ages called Melchisedek, who held this Priesthood. Abraham went and paid his tithing to him after he came back from overcoming those kings that he conquered. Melchisedek, we are told, was the Prince of Salem, and he was a Priest of the Most High God. And after many generations had passed away, Jesus of Nazareth came upon the earth and claimed to have that same Priesthood. He was called to be a Priest after the order of Melchisedek, that is, He had the same kind of Priesthood that Melchisedek had. We read a little about this Melchisedek, in the Epistle of Paul to the Hebrews, and about the Priesthood he held. Some people in reading this confound the Priesthood or authority which Melchisedek had with the man himself. They read it that he was "without father, without mother, without descent, having neither beginning of days nor end of life. That is a curious kind of man, is it not? Some people say that that meant Jesus himself. But that could not apply to Jesus, for his descent is given in the Bible. He had a reputed father, Joseph, and a real mother, Mary; and His Father in heaven was His real Father; for we are told that He was the first begotten in the spirit and the only begotten in the flesh. This, then, did not apply to Jesus, nor did it apply to any other man; it applied to the Priesthood or authority which Melchisedek held. The Priesthood of Aaron or Levi, came by descent; it came to a man because he belonged to a certain lineage; but this Melchisedek Priesthood did not come by lineage; it came to all upon whom God pleased to bestow it. Jesus was called to be a Priest forever, after the order of Melchisedek, who was the Prince of Salem, a Priest of the Most High God. Moses had this same Priesthood. He received it from Jethro. There was another Priesthood in the days of Moses and Aaron, the Levitical, which de-

scended in a certain lineage from father to son. But when Jesus came on the earth, He received the Melchisedek Priesthood, and that He might receive it in its fullness, Moses and Elias appeared to Him upon the mount of transfiguration. Jesus conferred that same Priesthood upon the Apostles. "As my Father hath sent me, even so send I you. The same authority that Jesus had, He conferred upon His Apostles, and they conferred it upon others, as they were led by the Holy Ghost, the Comforter, which Christ sent to them after His departure.

Now, this Priesthood and Apostleship was held in the early Christian Church; but the people put the Apostles to death. They put to death other men who had been called to hold a position of this same authority and Priesthood, and darkness came into the world, and the people have gone down deeper and deeper into darkness, and further and further away from God as generations have rolled on. They have heaped to themselves teachers, having itching ears; and they have turned away their ears from the truth, and turned unto fables. The consequence is that this Christian generation have departed from the power of God, from the authority of God, and from the Priesthood of God, and as they confess "like sheep have gone astray."

But in our day God has restored the old church back again. He has restored the ancient Priesthood, the Priesthood that Moses had, that Abraham had, that Jesus had, that the Apostles had, and that of which Peter, James and John held the keys. God has restored it in the way that I have mentioned—by the ministration of angels from the heavens. The last named persons came down from on high and ordained men to the Priesthood upon the earth, to wit, Joseph Smith and Oliver Cowdery, and they, inspired by the Almighty, dictated by the Holy Ghost, the spirit of revelation, have called and ordained other men to the same authority—to go out into the world and preach the everlasting Gospel, and administer in the ordinances thereof. That is the power of this Priesthood.

Does this authority give men any power to bind the souls of men? Not in the least. Does it give men authority to coerce anybody in any shape, form or manner? Not in the least. On the contrary, we are told in the revelations of God, that the power of this Priesthood must not be used to coerce, not to bind the souls of men. It must be by persuasion, by declaration of the truth, by love unfeigned, by the inspiration that attends it, by the manifestation of the power of God that goes with it; it must be used in that way to convince those who hear and who are instructed and directed. They who have this authority and influence really have it in the power of God, and for the good and blessing and benefit of their fellows, and not to coerce them. There is no coercion or bondage in it. But some people will say, "Is there not some kind of coercion in your political affairs? You seem to be united in your voting, not only in your Church matters, but in your politics. How is it that when your people go to the polls, nearly all of them—you may say all of them, for there are very few exceptions—vote the same ticket?" Well, we hold conference twice a year, in April and October, and upon these occasions the authorities of the Church—the President of the Church, his Counselors, the Twelve Apostles, and all the general authorities—are placed before the

people for their vote. For let me tell you that in this Church there are two principles combined—some people think they are opposite and cannot come together, but we have proven in our experience that they can—and these are the theocratic and the democratic principles. They are combined in this organization—the voice of God and the will of the people, the response of the people to that which God says. God commands, and the people say, "We obey; we are ready to listen to the voice of God as it comes from on high." It finds an echo in every heart that is living under the influence and spirit of this work, and the response comes, "I am ready to receive it." When the authorities of the Church are placed before the people, it is very rarely that a contrary vote is seen. Are the people obliged to lift up their hands when called upon to vote in the affirmative? No. They can keep their hands down. They can either vote for or against. That is their privilege; that is their right; it is so recorded in the revelations of God to the Church. Why do they generally—almost always—vote in the affirmative? Simply because they are satisfied that the men who are called to occupy these various positions are men of God, that they are fit for the positions, that they are properly called and ordained, and that they are the right men in the right place. That is the reason they vote in the affirmative.

The same spirit of unity exists among the people in every capacity. If they are called upon to move somewhere else, they are ready to go. They did this at the time the army was sent here. One of the most foolish things the government ever did, was to send that army to Utah. It came about in this way. There were certain judges sent here—we do not always get the best kind of judges; sometimes they are very good lawyers, and sometimes we have men that would be a disgrace to any bar that might be named. Well, we had one of that kind at that time, or just previous to that time, and he and his associates were very corrupt. But because his corruptions were not looked upon favorably or unconcernedly—particularly when the Chief Justice took a vile woman upon the bench with him, a woman who had followed him when he came here, leaving his wife behind—he ran away, went back to Washington, and declared that the "Mormons" had burned the law library, purchased by the government for the benefit of the courts here, and that Utah was in a state of anarchy. Now, it is always unwise to judge from one side of a question; unwise for us, unwise for anybody; both sides of the question ought always to be heard before deciding, but the government judged this question before investigating it. Solomon says: "He that answereth a matter before he heareth it, it is folly and shame unto him"—in other words he is a fool. The government was unwise in taking the statements of this without hearing what the "Mormons" had to say upon the question. Hence they sent out an army to put down the "rebellious Mormons," supposed to be in hostility to the government. After a while they sent commissioners who found out that all the statements made to the government, and which prompted the sending out of that army, were utterly false in every particular. That can be found on record, if people desire the proof, at Washington. And then the government pardoned the "Mormons" for what they did, or rather for what

they had not done. It was very magnanimous, was it not? President Young was governor of the Territory, and the first he heard about this army was that there was an armed mob coming out to Utah, that they boasted they were going to hang the leaders of this Church upon the trees in the mountains, and to take their wives and do as they pleased with them. Well, they did not get here quite as soon as they expected, because some of our brethren went into the mountains to delay the matter for a little while, until it could be investigated. But after a time the troops marched through the city and camped at a place which is now known as Camp Floyd. Before the army reached here, the people had been instructed that the best thing to do was to leave the city and to move south, and to make preparations, if necessary, to destroy their possessions, that they might not fall into the hands of our enemies as they had done before; for this people called Latter-day Saints, had been driven five times from their homes, because of their religion; not for polygamy, because when they were thus driven, except in the case of Nauvoo, plurality of wives was not a part of their creed. The revelation on plural marriage was given in Nauvoo, July, 1843; hence the mobbings, drivings and plunderings to which they had been subjected before that time were inflicted upon them before they claimed to believe in that doctrine. As I have said, they were driven five times from their homes. Many of them were slaughtered; some of their wives were violated; little children were butchered; houses were burned; stock shot down; standing grain was destroyed; and the Saints were driven from their homes because of their faith. Well, they made preparations when they left this place, to set fire to it, and burn the whole thing, and the people moved south in a body. That was unity, was it not? What was the cause of such unity? President Young gave the word, and they were ready to respond. But they were not obliged to do so. They could have stayed in the city if they chose. There was an army coming. They could have been protected by the army: but they made preparation to set fire to their property, and went forth in a body. How did they come to act in that kind of way? Because they were all moved upon by one common impulse. The spirit that was in the head, was in the body, just as it is with a healthy man. When the head dictates, the whole body responds, to the very extremities, the feet and hands and every part; the whole body thrills with the influence that comes from the head. That is how it was in the Church. The head spoke and the whole body feeling the same spirit, responded.

Now, there is just the same unity in our political matters. They are managed as in other parts of the country. The people hold their primaries or caucuses in the different precincts, and select men to act as delegates to the County Convention. Or, if Territorial offices are to be filled, the people select delegates to the Territorial Convention, and when these men meet they take into consideration what shall be for the best interests of the people, and who will be the most likely men to fill the offices vacant, and when that Territorial Convention makes up a ticket, the people are ready to accept it. If that ticket should not happen to have upon it one or two names that they would like to see there, they forego their private opin-

ions in regard to individuals and unite together as a whole. Have they not a right to do that? We think they have. But it is claimed that the church men interfere. Well, they don't interfere. But suppose they did. Suppose the Priesthood of this church or the Twelve Apostles were to get up a ticket and tell the people that it was the best ticket that could be made, have they any right to do that? I think they have. I think the twelve men called Apostles, have just as much right to get up a political ticket, if they please to do so, as twelve lawyers, or twelve doctors, or twelve merchants, or twelve men who are hunting for office, and if the people choose, of their own free will, to go to the polls and vote that ticket, I think they have a right to do so. But those very "liberal" folks who say we are in bondage, want to make us vote as they think—"If you will only vote our ticket," they say, "it will be all right; but if you vote the People's Ticket, or the church ticket, then you are slaves." Well, I have not been able to see the force of that, for the life of me, and I have looked into the matter a good deal. It seems to me that I exercise just as much volition or free will in voting for my friends, men of the same faith, men of the same interests, men who have a stake in this country, men whose interests are embodied here, men who are known, men whose actions I have seen, men whose motives I to a great extent understand by seeing their actions—I say I think I display as much freedom in voting for such men as I would in voting for men I do not like, men in whom I have no confidence.

This cry of bondage is simply got up for effect. There is no truth in it. There is no man, there is no woman in Utah Territory, who is obliged to vote this way, that, or the other way, and as a clear proof of this the fact remains,—a fact that cannot be gainsaid—that our voting is entirely secret. Ballots may be made by anybody, people vote just as they please; but the envelopes in which the ballots are enclosed—furnished from the county authorities, uniform in size and in color—must not be marked or defaced in any way. When the voter goes to the polls, he or she—for the women here vote as well as the men; they vote in church, they vote in state; they have the same freedom and rights in these respects as man—he or she takes the ballot, with the names on it for whom they choose to vote, and then put the ballot in the envelope, which is handed to the judge, and no one can tell how the ballot was cast. There is no chance of repeating here. That is why some folks don't like our style of voting. There is no chance for ballot stuffing.

Now, you may think this has nothing to do with religion. In our eyes it has a great deal to do with it. We think that eating, drinking, wearing clothes, and the performance of various temporal acts, as they are called, are a part of religion, that is if they are done under a religious spirit and influence. We desire to do right, to serve God, and to keep from evil. That is religion. And I think that religion ought to have a great deal to do with politics. I do not mean to say that people should be compelled by religion or any other power to vote or to refrain from voting; but I do think that religion should enter into all the acts of life, in political as well as social matters; religion should enter into all things; a religious influence should have power over the minds of men for good.

Now, then, seeing there is a secret ballot, and nobody can tell how a person votes, where can the coercion be? How are you going to find out how this man or that woman voted, or how they did not vote? You cannot do it. The fact remains, then, that there can be no coercion in voting, even if it was desired. I refer to these things this afternoon, in connection with the subject of our liberty, the liberty which the people called Latter-day Saints claim, to worship God or not worship Him; to perform any religious duty, or not perform it; to do anything that is required of them, or to do the contrary; we claim that liberty in church and in state, and in all things.

Now, some people have an idea that in this Church women are compelled to be married! Just think of it for a moment, will you? How are you going to manage that? How are you going to compel a woman to do anything that she does not want to do? Such an idea as that must have sprung up in the mind of some one who does not understand female nature. It is preposterous. There is no such thing in this Church. This Church is a church of liberty; that is, within the lines of the law. If people take the liberty to do wrong, to transgress the laws of God, to do that which is impure, they can be disfellowshipped—cut off the Church; and that is the full extent of the power of penalty in this Church—the power of excommunication, withdrawing fellowship, making a person not a member; that is the extreme penalty of the laws of the Church of Christ—excommunication. I think sometimes we have a little too much liberty in this Church. People are allowed sometimes to go on doing that which is wrong a little too long. People are allowed to speak evil of their brethren too much. People are allowed to find fault with men that are striving to do them good, and to do the world good. I think sometimes when I look around and see what transpires in this city, that there is a little too much liberty; not that I would infringe upon the rights of any man or any woman; I would give every man and every woman the privilege of doing that which they pleased, so long as they did not interfere with my rights and the rights of others. We do not feel at liberty to interfere with the rights of our neighbors, nor to infringe upon the rights of anybody, nor do we believe that anybody has a right to infringe upon our rights. If they are infringed upon, we will stand up in self-defence and seek legal redress. But our friends (?) on the outside, think we ought not to be allowed that liberty. They say it is treason for us to go into court to test the validity of a law passed against our liberties? They claim this liberty themselves, but they are not willing to accord the same liberty to us.

Again, we hear a great deal about a one-man power. Brother Goss remarked some of the people where he has been laboring, were afraid to investigate our principles themselves—they must first go and consult with the priest. Well, we are not obliged to do that. We can investigate anything we please on our own responsibility. But I must admit that in Utah we have a one-man power, that is of the most irksome character. We have in this Territory a Governor sent by the authority of the powers that be at Washington, appointed by the President of the United States by and with the consent of the Senate. Now, in the first place we have no

vote for the President; we have no vote, either directly or indirectly, for any Senator; we are without representation at the seat of the general government. It is true we are allowed to elect a Delegate to Congress; but he has no vote. He can sit there and look on—like they say the fifth calf did—but he has no vote. Well, we have no power in the election of the President; we have no power in the election of any Senator; and these persons holding their positions without any voice or vote or consent of ours, send a man here to act as our Governor, and they always select, with scarcely an exception, somebody who has no interest here, somebody who has nothing in common with the people; he comes here a stranger. We elect twelve men to our Legislative Council, and twenty-four men to our House of Representatives. These men understand our wants, understand our circumstances, and they pass laws suitable to our local needs, requirements and conditions. But this one man, sent here without any consent of ours in any shape or form, by simply withholding his signature, can make void and of no effect the labors of the sixty days of those thirty-six men we have elected to make our laws! "But," says one, "I suppose you can pass the bill over his veto." No, sir. He has the power of absolute veto. He can cross out an Act with his pen, or withhold his signature, and that is the end of it. Well, then, we have a remarkable one-man power here, have we not? Yes; but it is not of our choosing. It is not in accordance with the spirit of our institutions. It is not a church matter, It is not "Mormon." It is anti-"Mormon," anti-Republican, anti-American. It makes us to a certain extent slaves, serfs, vassals. But that is not our fault; Joseph Smith did not institute such a power; Brigham Young did not; John Taylor does not enforce such a power; but we cannot help ourselves.

I might go on and enumerate a great many other things that exist in our midst, that are not of our choice. We pass laws for the restriction or suppression of the liquor traffic. If we had our way we would not have any liquor sold in any of our settlements. It might be necessary, perhaps, in a city like Salt Lake City, where there is such a mixed population, to make an exception, for we have no desire to curtail the rights of any one; but we have proved by experience that prohibition in some places has been attended with good results. We have tried the licensing system, and have found evil resulting therefrom. The liquor traffic results in more police, more drunkenness, more dissipation, and more licentiousness of every kind. Our judges—who are sent to us in the same way as the Governor, without any voice of ours—whenever they can get the chance (with but few exceptions, a few honorable exceptions), to twist a word in favor of the liquor sellers, will do it every time. In one of our cities, recently, where prohibition was esteblished, the liquor dealers tried to establish themselves, and they were taken up and fined. They appealed their case to the Supreme Court of the Territory, and because the charter of that city said that the City Council should have power to license, regulate, prohibit or restrain the manufacturers, sellers or vendors of spirituous liquors and intoxicating drinks of every kind, the majority of the Court decided that as the charter did not say what the manufacturers, sellers, etc., were to be prohibited from doing, the City Council could

not prohibit them from selling liquor. That is the way the law can be twisted, and that is the way it has been twisted over and over again, even in favor of licentiousness. We would have no houses of ill-fame if we had our way; but the courts have ruled in their favor, as well as in the favor of liquor dealers. That is the position we are in.

Well, if there is any bondage here, if there is any coercion here, if we do not have the power of local self-government, which as free men we have the right to enjoy; if we are not in the exercise of every natural right, and every privilege that people should enjoy under the Constitution and laws of this free country, it is not the fault of the Church of Jesus Christ of Latter-day Saints, it is not the fault of this people. In our Church there is liberty for all, and there is liberty within our borders for those who do not belong to our Church, those who do not believe as we believe, who do not see as we see. We do not try to coerce them in the least degree. They can build their chapels, churches and schools unmolested. They may worship an image if they like, or a white dog, and they may do without worship at all, and we will never infringe upon their rights. Liberty is a part of our creed—liberty to all, liberty to every nation, kindred, tongue and people. It is part of our faith that every individual has a perfect right to worship God according to the dictates of his or her conscience. We claim that right, and we are going to stand up for it, quietly but firmly, by the help of God, and we expect to conquer some day. We can wait; we can bide our time; we can suffer; we have suffered over and over and over again. We have learned to be patient under wrong; we have learned to submit to all kinds of indignities. Our Elders who have been sent out to preach the Gospel have been abused, derided, afflicted and tormented, some beaten with stripes, sometimes tarred and feathered, and some of them have laid down their lives for the truth. But we have learned to endure with patience, and to take it as the lot that must fall to us as the followers of the meek and lowly Jesus. Nevertheless, we are men and women, and we hope some day, to be able to show to the nation and to the world, that we are law-abiding men and women, men and women desiring to do right, to serve God, and to keep every wholesome and constitutional law of the land; that we are willing not only to labor for our own rights, but for the rights of others; that we will contend inch by inch for those rights under the constitution of our country, and in the spirit of the Gospel, this perfect law of liberty which God has revealed to us. Our influence and power will extend. Our unity will extend and become a great power; we will contend for liberty to all, liberty to every man and every woman under the canopy of heaven. That is our doctrine and creed. God gave to man his agency in the beginning. We have the liberty of choosing for ourselves. We have come into this Church of our own free will and choice, because we believed its principles. I can speak this for myself. I came into this Church because I believed what was taught to me in my boyhood's days, and left my home for the Gospel's sake. I came into this Church because I believed its principles to be true and according to the Scriptures, which my mother taught me, in my infancy, contained the word of God. I investigated the principles of this Church thoroughly, and became con-

vinced of their truth, because I believed the Bible was true. And when I came into the Church, I came in humbly; God knows, I came into this Church for no other motive in the world than to serve God, and to do what was right. And when the Elders laid their hands upon my head, I received the Holy Ghost—the spirit of revelation, the spirit of prophecy, the same that makes manifest the things of the Father and of the Son; I know that I received that spirit, and it has been with me from that time to the present—a light to my feet and a lamp to my path; a joy to my soul; opening up the things of God; bearing witness of the truth of this work; and that spirit has led me to righteousness, to truth, to purity of character, and would rebuke me when I attempted to do anything wrong, and encouraged me in performing my duty. And I have ever been ready, with the rest of my brethren, to do anything and everything I could to build up this work, because I know it is divine.

I know that there is no power beneath the eternal heavens that can stop its progress. It will go on and conquer. It will grow and spread and increase. It will go to the uttermost parts of the earth. The Gospel will be preached to every creature. The Saints of God will be gathered, and there is no power can stop their gathering. They will come to Zion, and build temples to the Most High God. They will unite together, and build up the Zion of God, and prepare the way for the coming of the Lord Jesus, whose right it is to reign; and every kingdom, every government, every society and every power upon the face of the earth that fights against Zion will become like the dream of a night vision, it will pass away and there will be no place found for it, upon the earth. But Zion will arise and shine, and the glory of God will rest upon her; and all the kingdoms of this world will become the kingdoms of our God and His Christ. Then there will be liberty to all. Then the chains and shackles that bind the oppressed will fall to the ground, and light and truth will go forth until the whole earth is immersed in the spirit thereof, and every nation, kindred, tongue and people will sing praises to the Most High and to the Lamb for ever.

May God bless you, through Jesus Christ. Amen.

DISCOURSE BY COUNSELOR D. H. WELLS,

Delivered in the Salt Lake Assembly Hall, Sunday Afternoon, October 28th, 1883.

(REPORTED BY JOHN IRVINE.)

THE PRINCIPLES OF THE GOSPEL PROMOTE UNITY, FAITH AND LOVE—THE HUMAN FAMILY ARE FREE AGENTS—THE EVIDENCE OF OUR HAVING DESCENDED FROM THE GODS—THE WORLD IS FULFILLING ITS DESTINY—THE CHURCH AND KINGDOM OF GOD ARISING IN INFLUENCE AND POWER—THE RESTORATION OF THE HOLY PRIESTHOOD—PLURAL MARRIAGE—MORE HAPPINESS IN DOING RIGHT THAN WRONG—ALL REAL ENJOYMENT COMES FROM GOD—THE LATTER-DAY SAINTS TRUST IN GOD—"MORMONISM" THE ONLY RELIGION WORTH LIVING FOR—THE CHRISTIANITY OF THE PERIOD A TREMENDOUS IMPOSITION UPON THE CHILDREN OF MEN—"MORMONISM" WILL EXTEND FURTHER AND FURTHER—CONCLUSION.

THE principles of the Holy Gospel are calculated in their nature to unite the hearts of the people one with another, and to promote faith, union and love towards our fellows.

We are an independent set of beings. The human family possessed of intelligence, are agents unto themselves to receive or reject that which is good or that which is evil. Indeed it was one of the objects, I suppose, of our coming upon this earth, to learn to know the good from the evil, the right from the wrong, the light from the darkness, the bitter from the sweet, the joy from the sorrow, that we might the better appreciate the blessings of joy and peace, of light, of intelligence, of truth, and of every virtue. Now, as it is written, man having partaken of the forbidden fruit became as one of the Gods, knowing the good from the evil. Therefore he must be cut off; he must not be permitted to live forever in his sins; a flaming sword must be placed to guard the tree of life. Hence mortality, the wages of sin.

Herein lies the great evidence of our lineage, of our having descended from the Gods, reasoning, intelligent beings possessing the capabilities of the Gods—that is, the power to rise to their capabilities, being of that nature and of that kind of which are the Gods. And I might say that a person who is not capable of being a peculiar agent of the devil need never aspire to become a son of God, for, according to the Scriptures, we are "heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together." If it would have been as well for us to have remained in our pre-existent state; if we could have learned and

gained all of this experience, learned to know the good from the evil, the light from the darkness, do you suppose that our Father in heaven would have sent us forth into the world, subjected us to all these tests and trials and temptations of sin, of sorrow, of misery, sickness, pain and death? I don't.

To me this is a grand old world, and fulfills its destiny and purpose, the destiny and purpose of God our Heavenly Father, in bringing it forth and preparing it for the habitation of man, and bringing forth his children upon it. This world is not here by mere accident, it is not here because it merely happened so; but it was made with a destiny and purpose which it is answering most superbly in my estimation. It gives the people an opportunity of obtaining tabernacles for their spirits to dwell in. This in and of itself is a great thing and a blessing, although some may act in such a manner that it would have been better for them, perhaps, never to have been born. Still it is a blessing to undergo tests, to pass through ordeals, to subject ourselves to the principles of truth and righteousness, rejecting the evil and receiving the good. Why, on natural principles a course of that kind is just as sure to exalt us in the scale of human existence and in the scale of future and eternal existence, as it is that we have an existence at all; whereas a course the reverse to purity, the ordinary course of sin and iniquity and transgression against the laws of God, is sure to debase, degrade, and to lead down to misery, sorrow and death. It is as natural as anything else—as natural as that we exist. These things bring their own rewards and their own punishments naturally. Can a person avoid punishment? Yes. How? By receiving and obeying the principles of the Gospel and getting forgiveness of his sins, follies, weaknesses, imperfections, and wrong-doings, we can repent and turn away from the evil and do that which is good from henceforth, and the Lord will forgive us. We know better than anybody else if we are forgiven. We will know whether we have turned away from our evils or not. If we have this testimony we may know that the Lord has forgiven us. It is so written in the Book of Doctrine and Covenants, that if a person wants to know whether the Lord has forgiven him, let him examine himself, and see that he has repented with a repentance that needs not to be repeated over and over and over again. The evidence is the turning away from sin; that whereas we did that which was wrong, forsake it and do that which is right, and thus we may know that the Lord has forgiven us. In passing through the ordeals we are subject to in life, we must keep ourselves pure and unspotted from the contaminations of the wicked and ungodly, and walk in the path of life, the path the Lord marks out for us to walk in. Our being here gives Him an opportunity of proving us, whether we will walk in His ways and do His works, or whether we will go our own way. After He has gotten unto Himself a people who will do His work, a people whom He has proved to be faithful and true and full of integrity, why, with such a people He can fulfill His words spoken through His servants centuries ago, that the kingdoms of this world shall become the Kingdom of our Lord and His Christ. Until He does obtain a people of this kind, He cannot consistently bestow this Kingdom.

Now, this work in which we are

engaged, is calculated to produce just this class of people—the Saints of the Most High God. And I rejoice day by day, in having lived long enough to see this Kingdom arise in influence, in power—not to its greatness, still to a considerable extent to its greatness—and to see it put on, to a certain extent, its beautiful garments. I rejoice in my heart that I have been permitted to witness this Kingdom, since I became acquainted with it, become considerable of a power in the earth. And I believe also, nay, more, I feel sure that it will continue so to progress. Many fall away from time to time. It has been so in the history of the past, and probably it will be so in the future. But will that impede the progress of this work? No. It has never seen the day nor the hour from the time of its first incipiency upon the earth, but what it has been greater than it was the day or the hour previous. It never will. It is bound to increase and grow, no matter what difficulties it may have to encounter; it is bound to progress and to spread abroad, and to become great in the earth, and no power can hinder it. What! Not if the Saints do wrong? The Saints are not going to do wrong. It is not the Saints that do wrong; it is those that apostatize from the Church and become anything else but Saints, and if those people do not remain Saints and keep themselves faithful who are here to-day, others will come up who will do it. For the Lord will get unto Himself a people who will be faithful, and who will keep His commandments and do His work on the earth even as it is done in heaven. Whether we do this individually, or not, makes no difference to the work of God. All the difference it makes is to us as individuals. Now, we may have part and lot in this matter if we will. The Lord is willing to work with us, if we will only walk obediently before Him. He will accept of our services, and be glad to get them. He has not any too many people of this kind on the earth; but He has some; He has enough to carry on His work, and He will get more as He needs them, from time to time, because it is the day and age and dispensation in which those spirits that will obey the Gospel and keep His commandments, will come forth upon the earth, and bear off this kingdom victoriously. It is an important era for those that live in this day and age of the world. There are great responsibilities resting upon the children of men in this day. Great light has been made manifest, far greater than in any other age of the world—that is, it has been made manifest to a greater extent. I do not know but what there was greater light in the days of Jesus and the Apostles; but it is and will be made more manifest to the children of men in this day than it was in that day, because it is a greater work. It is the work of the fullness of times, incorporating all other dispensations, and it is to prepare the way for the coming of our Lord and Savior Jesus Christ, to rule upon the earth in power and great glory. This is a preparatory work for those great events that have been set out to transpire. Great events, such as never have transpired on the earth, are to take place in this dispensation of the fullness of times. Hence it is an important era, and great responsibilities rest upon the children of men.

God from heaven has spoken to the children of men in the day and age in which we live. He has sent forth His angels who have commu-

nicated and restored unto man the authority of the Holy Priesthood from heaven, and through which channel a communication has been opened up between the heavens and the earth, through which we may learn the mind and will of our Heavenly Father concerning us, His children. All people may learn to know his mind and will concerning them, through this channel of the Priesthood that has been opened up again in this the dispensation of the fullness of times between the heavens and the earth. That is a great event to say nothing of anything else. Now, God having revealed His mind and will concerning the children of men, having sent forth His angels and a testimony concerning Himself, and the Gospel, which is the power of God unto salvation to all those who obey it, it becomes binding upon the children of men. Great light has come into the world. As the Savior said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This light reproves the world of sin and unrighteousness, and tells of judgments to come. It is in force upon the whole human family. It were better for those who lived before this great light came into the world and passed away without a knowledge of the Gospel, than for those who, having been in the world when these events have transpired, and having had an opportunity of receiving the Gospel, reject it; a great deal better. There is not so much responsibility resting upon them. They can be officiated for by their friends in the Temples of the Most High God, which will be built and which are built for the express purpose of going into them and performing the ordinances for the living and for the dead. These things have been restored in this the dispensation of the fullness of times. A knowledge of God has been restored. We know how to repent of our sins. We know how to get them remitted. We have the privilege of knowing concerning the power of God as it is made manifest upon the earth in the hearts of the children of men, which others have not had the privilege of knowing for a great many hundreds of years. We have the privilege of having part and lot in this matter. As I observed before, we can be workers and co-workers for our Father in heaven, if we will only let Him work with us. He is the Master Workman; He is the Great Architect, He is the One who is directing our labors; and if we will seek to obey His laws, if we will walk in the path He marks out for us to walk in, if we will work according to His plan in the building up of His Kingdom on the earth, so as to bring timber to timber, and block to block, and everything in its proper position and proper place, according to the plan that He devises, we may be instrumental in His hands of accomplishing this great work, giving God the glory whose Kingdom it is. There is glory enough for us to be the honored instruments in His hands of accomplishing His purposes and establishing His cause here upon the earth, even the cause of truth and righteousness, and bearing it off victoriously against every obstacle or foe that lies in our pathway. There is honor enough, I say, in being humble instruments in His hands, and in having a lot and part in this matter. I have always felt, ever since I became acquainted with these principles, to make it my life's business, allowing no other

business to intervene—to work for God and His Kingdom. I esteem it a privilege and an honor to do so. "Well," says one, "Don't it bring you into difficulties? Have you not a great many things to encounter that you otherwise would not have to encounter? Is it not a hard road to travel?" I do not know that it is. I believe the Latter-day Saints enjoy themselves better on an average in the things of this world than any other people with whom I am acquainted. If nobody but Latter-day Saints had difficulties to encounter in this life, then people might talk.

I don't often say anything in regard to plural marriage; but there has been a great deal said about the misery of women in that order. Well, if in monogamy women do not have any trouble, if it were all serene in that order of marriage—no cause of difference of feeling or of jealousy—then there might be some cause for this hue and cry. People imagine, you know, that in a man's family where there are several wives, they must be very jealous of one another—that they must tear each other's hair and all that kind of thing. Well, as I have said, if there was never any jealousy, or any feelings of unhappiness in monogamic families, then they might say something. I have had a little experience both ways, and though not a woman, yet I am bold to bear my testimony that there is more happiness in the number of families living in plural marriage, than there is in an equal number of families in the other condition. And I speak from my own experience in regard to these matters. I think I lived as happily in monogamy as anybody, and I think, too, that I live as happily in plural marriage as anybody else.

I would like to have people realize that there is more happiness in doing right and in keeping the commandments of God than is afforded by the allurements offered in the world or by the world that are of an opposite character. It is very true a great many things that are counted sins are not sins. I do not believe that it is worth our while to make sin of that which is no sin. There are a great many things counted sins in the Christian world that are not sins at all. Why, there was a great big devil in a very small fiddle, in the estimation of many people where I was born and brought up. I was taught to believe that a man would surely go to hell that would attend a ball or theater. It was thought sinful to do that. Well, I do not know but it is a sin to those who make it so—to those who indulge in sin. And so with a great many other things that are counted sins, that are not sins in and of themselves, only as they are made so by the hallucinations and foolish notions of men. Pastime is right and proper. There is no sin in it, only as we make it so. But we should have our pastimes without sin. We should have enjoyment, and there is nothing that is worth having that is precluded by the articles of our faith as Latter-day Saints. I do not know of a single enjoyment; I do not know of a single thing that is a blessing in reality, or that will afford any real or true enjoyment to the human mind, but what comes within the purview of the Gospel. I believe that all enjoyments and all blessings come from God. The adversary, it is true, sometimes perverts these things, and people think that they can have a little enjoyment in some of their excesses. It may bring a little enjoyment for the time being, but it soon passes away,

and leaves a feeling that it has not been real and true enjoyment after all. Therefore, everything that is worth having, and that affords real enjoyment, comes within the purview of my holy religion. Latter-day Saints can pass their time pleasantly in enjoyment of every kind, so long as they will do without sin, never forgetting God. Never do anything—it is a pretty good rule to go by—but what you can ask the blessing of God upon it to begin with. Then it will bring peace, comfort and joy. So that I conclude on the whole that there is just as much happiness and pleasure in leading a religious life—the life of a Latter-day Saint—as there is in any other position in life that a person may find himself in, I do not care whether it is religious or irreligious.

Notwithstanding all the contumely, and all the out-pourings of wrath, and all the difficulties with which the Latter-day Saints have to contend, we can lift up our hearts and rejoice, trusting in God that all is right, feeling pretty comfortable as we pass along in the present, and very comfortable with regard to the rewards that lie at the end of the race.

Let me assure you there is no other religion that is worth living for, other than the one we have espoused. All the ordinances that they profess in the sectarian world to perform are without the authority of God, and mankind, the world over, are just as well off without them as they are with them. I design to be sweeping in this—to include everything of that nature. Not but what the teaching of morality, of belief in God, of belief in Jesus Christ, and all of these things are good so far as they go; I do not mean that; but I mean the ordinances that they perform; mankind is just as well off and better off without them than with them. Now, it may require a little explanation as to how mankind are better off without these ordinances. Man is naturally a religious being. He has something to satisfy. His heart craves for something of a religious nature. He feels there is some being to worship, or some reverence due somewhere. Now, any system that proposes to satisfy this craving, which is not of God, and which is not right, only deludes the individual into a false theory and a false belief, and at the same time partially satisfies this craving for light, truth, and knowledge, and for a reverence for some divine being. In this way, I say, the human family are often deluded. It makes them so satisfied, that they cease to seek for the true light, and they are thus led astray. Therefore it does injury. Man is better without it than with it. If the principles of the holy Gospel, if the Spirit of the Lord had a clean sheet to write upon and to make its impressions, it could make its impressions quicker than it could do if the slate had to be washed so as to wipe out the marks already imprinted thereon. Therefore it would be better for mankind not to receive of this great superstructure that has been reared in the midst of the earth, under the name of religious forms, ceremonies and ordinances. The world would be better off to day, without it, than they are with it.

The whole system of Christianity is a failure so far as stemming the tide of wickedness and corruption is concerned, or turning men from their evil ways to living lives of righteousness before God our Heavenly Father. I would rather preach the Gospel to a people who

have not got any religion than I would to a people who have got a great deal of religion. You take the Catholic world. What impression can the truths of the Gospel make upon them as a people? Scarcely any impression at all. Why? Because they are satisfied with what they have got, which we know is an error, and which is not calculated to stem the tide of wickedness and corruption which floods the world. It never will convert the world to God or His Kingdom, or convey a knowledge of God unto the children of men, and it is life eternal to know Him, the living and true God. The Christianity of the period will never make the people acquainted with God in the world. It will never bring them to eternal life as spoken of in the Scriptures. It is an utter impossibility. In the first place they do not know anything about God, and in the second place, they apparently don't want to know anything about Him. They have reared a superstructure in the earth which is false. It is and has been a tremendous imposture to the children of men. Some have come out of it, to a certain extent, seeing its incongruity, and yet they have floundered in the dark, not knowing what was right; not having that knowledge of God which is necessary to obtain eternal life, they have been tossed to and fro and carried about by every wind of doctrine, without being able to find the truth. Many who have thus been foundering are honest people; but the so-called system of Christianity is not only an error and a snare, but is a monstrous iniquity fastened upon the children of men throughout the earth. No wonder that people become infidel. The inconsistent and incongruous nature of the system is enough to make any being who reasons infidel. It was time the truth should be revealed; it was time for the Lord to restore the everlasting Gospel, for men were blind. Darkness covered the earth, even gross darkness the minds of the people in regard to religious subjects. Perhaps a darker time was never known since the earth began its revolutions around the sun. From what I have read and from what experience I have had in life, and the intelligence I possess, I make bold to give my testimony that the darkest period the world ever saw was when this work first commenced, when it was made known from heaven to Joseph Smith. It was no darker here, perhaps, than in any other part of the world; but it was just as dark in Christian countries as in any Pagan country, so far as true religion and the light of heaven were concerned.

Well, now, this light has broken forth, and it is extending its rays further and further, and will continue to do so. I have seen it between 35 and 40 years myself, constantly extending, and I rejoice in it. I rejoice in this work. It is just as sweet to me 'to-day as it ever was. From the time I first heard the principles of the Holy Gospel drop from the lips of Joseph Smith, the inspired Prophet of God, the great Prophet of the last days—I say it is just as sweet to me to-day as it was then. I can see a great growth. I am a better man—I will speak of myself—through the influence of "Mormonism," than I was before I received it. You, too, are better men and better women to-day, as a general thing, than you were before you received it. Take this people as a whole, I am happy in believing that the great majority are for God and His Kingdom, and are desirous to walk in the ways of truth and of

righteousness according to the light that they have and about as well as they are able to. Some don't, perhaps none of us do as well as we know how. I have said before, and I guess it is pretty true, that I don't do as well as I know how. Perhaps I can't. There may be circumstances surrounding me of that nature that I am not able to do as well as I know how. I may say I do as well as I can under the circumstances. Perhaps that is the case with all. Perhaps we might do a little better than what we do, notwithstanding the circumstances. Still I am happy in believing that the great majority of the people are for God and His Kingdom; and those who do not walk up to their privileges in regard to these matters and observe the principles of the Holy Gospel, they only injure themselves, they cannot injure the work of God. It is proof against the aspersions of the wicked, the ungodly and the apostate. Me disgrace my Maker! No. What can I do to disgrace my Maker and my Creator? Nothing. I can disgrace myself, but not Him, nor His cause, nor His Kingdom. The higher a man gets the further he may have to fall; but the tree from which he falls would not be apt to be hurt by his falling off it.

I pray God to bless us all; to help us to do right; to help us to make our calling and election sure; to bring us to the full enjoyment of our righteous desires; that we may succeed in obtaining an exaltation in His presence, an inheritance in His Kingdom, an habitation that has been prepared for the righteous, from before the foundations of the world; this is my prayer in the name of Jesus Christ. Amen.

REMARKS BY APOSTLE GEORGE TEASDALE,

Delivered at the Quarterly Conference, Logan, Sunday Morning, November 4th, 1883.

REPORTED BY JOHN IRVINE.

HIGHLY ESSENTIAL THAT THE LATTER-DAY SAINTS SHOULD BE TAUGHT IN THE THINGS OF GOD—BELIEF IN THE LORD JESUS CHRIST—THE OBJECT OF BEING LATTER-DAY SAINTS—THE PROPER EDUCATION OF OUR CHILDREN—THE KIND OF MEN BY WHOM THEY SHOULD BE EDUCATED.

As I understand it, the object we have in meeting together is to be taught of God through the channel that He has appointed to be His mouth-piece. It is highly essential that we should be properly educated, and the Latter-day Saints believe in being taught of God. That was the promise that was given—that in the last days God would teach His people; that He would reveal His secrets unto His servants the prophets—reveal precious things that had been hidden from the foundation of the world. I presume that if we had a testimony or fellowship meeting, there would be quite a number that would occupy the time in bearing testimony that they knew that this was the work of God; that they knew that He had established His Church upon the earth, and that the gifts and blessings enjoyed by the ancient church were enjoyed by this latter-day Church. Now, in order that we may be properly educated in this Church, we have been instructed to be very particular to preserve the fellowship of the Holy Ghost; because no man knoweth the things of God save by the Spirit of God, and if we want to understand His ways, if we want to walk in His paths, we must become converted. The Savior established this principle—that unless we were converted and became as little children, we could in no wise inherit the Kingdom of God. Now, I believe in this principle; I believe that it is essential, simply because we are to be educated, we are to receive line upon line, precept upon precept, here a little and there a little, until we shall become perfect in Christ Jesus. This to me is a glorious philosophy, that we can advance from one degree of perfection to another, until we shall obtain a fullness of truth. And in connection with this education it is highly essential that we should lead righteous lives, for we are being educated in a high school. We are being prepared to associate with the spirits of the just made perfect. The Lord is declared to be a man of Holiness. The doctrine that the Savior taught was, "Be ye therefore perfect, even as your Father which is in heaven, is perfect." Now, if there was no

possibility of attaining to this, He never would have taught the principle; but it seems, if we want to place ourselves in a position to receive this high education, it is most essential that we should lead righteous lives, and have the fellowship of the Holy Ghost.

One of the fundamental principles in the Gospel of Christ is faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." What do we understand by this belief on the Lord Jesus Christ? As I understand it, believe in His doctrine, and if we believe in His doctrine, then we practice the principles or doctrines that He taught. And the very fact of a man being converted to the doctrine of Christ, and of seeing the necessity of rendering an obedience to this principle that He taught, proves that he has faith in God, and that he has faith in the principle. You go into the world. There are millions of professing Christians that say they believe in the Lord Jesus Christ. But they do not believe in His doctrine. They do not understand anything about His doctrine. The calamity that was to come upon the people in the last days, was not because they did not believe. It is said that Jesus Christ would be revealed from heaven in flaming fire to take vengeance on those who knew not God, and who obeyed not the Gospel. Well, now, what is the Gospel? The Gospel is the doctrine of Jesus Christ. The doctrine that Jesus Christ taught, puts us in possession of the Gospel, if we only obey the principles taught, and it certainly is glad tidings of great joy to the believer. Paul said he was not ashamed of the Gospel of Christ, "For it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith." To whom was this revealed? To the believer who obeyed the Gospel. You ask the world if they believe in the spirit of revelation, and they tell you no; but yet they profess to believe in the Lord Jesus Christ.

What is the object of our being Latter-day Saints? Is it not that we may be fitted and prepared for the association of the Father and the Son; and has not our Heavenly Father declared to us that He cannot look upon unrighteousness with any degree of allowance, showing that we cannot be saved in our sins. We are called upon to repent of our sins, to cease from wrong doing, and the Lord has declared that herein it might be known who had repented, for they would cease from their evil ways.

There are a great many ideas and meditations that might be brought forth in regard to this being converted and becoming as little children. And in this connection I will bring up a very simple proposition this morning. Parents profess to love their children. I will presume this, because it is natural to believe that parents do love their children. You will find this manifested among all sects and parties. For instance, Catholics never send their children to foreign schools—that is, schools outside of the Catholic faith. Why? Because they love their children, they love their religion; they believe in sustaining it, and they are jealous lest their children should go (to them) in inconsistent ways. Now, would you think that it were possible that a people called Latter-day Saints, professing to have the highest light and intelligence, would allow their children to be educated by an enemy? Those who would allow such a thing might tell me they loved their children, but I

could not believe them. I would sooner my children should go without any scholastic education than that they should be educated by an enemy. There is no common sense in such a course. I cannot see that there would be any common sense in taking our children from the family altar and placing them under the dominion of Baal. I would advise all Latter-day Saints who undertake this suicidal policy, for God's sake, to become converted. Listen to the voice of warning. Have your children trained in the principles of righteousness, for your sake—for your future happiness, and for the future happiness of your children; for as you lay the foundation so you may expect to build upon it. I would like our children when they go from the family altar to go into a school where they would hear the same God addressed, the same blessings sought, the hand of the Eternal acknowledged in their education, as well as to ask that His blessing might be upon them when they surround the family altar. You never can make me believe that a man and a woman have the sense of affection that they should have, who do not place their children in this position, for we have most excellent schools. We believe that our children are our glory, do we not? They say the children are the glory of the woman? Sisters, if you value your glory be jealous that when your children leave your firesides, that when they leave your influence, that they go to a man of God, who will teach them the principles of righteousness, who will instill into their hearts the same principles that you profess to love and look forward to as the means of bringing you happiness and eternal glory in the world to come. I would appeal to my sisters, for I know they love their children more than we do if it is possible. I would grant you that, because I can appreciate your suffering, I know how you have risked your lives that your children might be born. I understand and appreciate it; hence, I say, watch over your children with a jealous care. And when your husbands are away, gather them around the family altar, plead before the Almighty with all your faith and power that they may enjoy the fellowship of His Spirit, that the Holy Ghost may be their constant companion; and make sure that that Spirit is your constant companion, for you may be entrusted with the care of choice spirits, destined to hold the Holy Priesthood, which is the greatest of all, destined to perform a mighty work upon this earth, that will be to your honor, for you will be reflected in your children.

I feel interested in the establishment of the Kingdom of God, and in my meditations I can see that we must pay the greatest attention to our children. You cannot teach them the principles of righteousness from books alone. No man can understand the things of God, save by the Spirit of God. This Bible has been in the world for ages, and so far as understanding the things of God is concerned, there is nothing but confusion. You can only find a unity of the faith where you have the fellowship of the Holy Ghost; for the spirit of truth always speaks the same. Let me entreat you to have your children instructed in the principles of truth. Put them under the best influence that you can find. If I had my will I would have in every school the best and the purest men that we could find, whose influence would be the influence of love and affection. I can point with pride to my beloved

friend, Karl G. Maeser, in Provo. I have known him for years. I know that he is a man of God. I know that his aspirations are all the time to live a life of usefulness; a man that believes in the Priesthood, and the study of the same, that he may be enabled to comprehend its powers; a man who endeavors to live an exemplary life, and whose object is, in the hands of Almighty God, to be a blessing to our rising generation. I say he is an example to all men who are entrusted with the care of children. He devotes his time and his talents to this end, that he may have an influence in the midst of the heritage of God, entrusted in his hands. Our children are the lambs of God, and they should be taken the greatest care of. They are dependent upon you for their education, and if you want to train them in righteousness place them under the influence of the everlasting Priesthood, men of holiness, men who have been converted, and who have become like little children, like clay in the hands of the potter, able to be moulded and fashioned into vessels of honor. I think it should be the ambition of every man entrusted with the care of children to lead a life of holiness, to honor the important charge placed in his hands, that he may have an influence over the minds of the young, and be the means of making them bright and glorious in the midst of Israel, by watching over them with a jealous care. You can see the value of this. Mothers, you know how you feel when your sons come home from missions, having filled honorable missions, filled with the Spirit of the Lord, and a clear record; you know how your hearts are filled with delight when they stand up and bear their testimony, and give you a description of their labors as messengers of salvation to a dark and benighted world.

May God give us wisdom that we may be enabled to act wisely our part in our day and generation; that we enjoy the fellowship of the Holy Ghost, that we may see aright, hear aright, and do aright, is my prayer in the name of Jesus Christ. Amen."

REMARKS BY APOSTLE F. D. RICHARDS,

Delivered at the Quarterly Conference, Logan, Sunday Morning, November 4th, 1883.

(REPORTED BY JOHN IRVINE.)

OCCASION FOR GRATITUDE—THE RISING GENERATION—LATTER-DAY SAINTS SHOULD SANCTIFY THEMSELVES—GROWTH OF THE KINGDOM OF GOD—PROSPERITY OF LOGAN AND CACHE COUNTY—THE INTRODUCTION OF SALOONS: A REMEDY TO PREVENT THEIR EXTENSION—A TIME OF PEACE—WHO ARE PREACHERS OF RIGHTEOUSNESS—THE TEMPLE: HOW IT MAY SPREDILY BE FINISHED—SPREADING THE GOSPEL—GATHERING OF THE JEWS TO JERUSALEM—EXHORTATION TO FAITHFULNESS—THE REWARD OF THE RIGHTEOUS.

THE present favorable opportunity affords us a proper occasion for gratitude, and to think of and listen to those principles which pertain to our salvation, to our improvement, and our advancement in the knowledge of the truth as it has been revealed to us in this last dispensation.

The earnest and cordial exhortation which we have just listened to is one that appears to me very appropriate and highly important for all faithful Saints to consider. All matters which affect the interest and well-being of the rising generation are to us of the deepest importance. As we hope for the rising glory and the triumph of the Kingdom of God in the earth, so should we labor to educate our children correctly in the fear of God, and in the principles of the everlasting Gospel. For it is righteousness that exalteth a nation, while sin is a reproach to any people. The Lord our God will make His deliverance manifest, and the exercise of His power, less or more to His people in proportion as His people incline less or more to draw near to Him, and to learn His holy will.

If the Saints would make it their first and leading purpose in all the labors and duties of their lives to draw near to God, to sanctify themselves, sanctify their inheritance, their families, their habitations, their houses and lands, their flocks and herds; if every man in Israel who is the head of a family, and the possessor of property, made it his business to sanctify himself, and all that he has influence over unto the service of God and the building up of His Kingdom, making that the leading matter of his life, we should find ourselves progressing much more rapidly in the way of righteousness and power of truth before the Lord.

We are making advancement by

the directions of the Priesthood in building Temples; we are making advancement continually as God gives us increase by the multiplication of our numbers in the land, all legislation concerning us to the contrary notwithstanding. The Lord is not only multiplying and increasing us numerically in the earth, but He has put us in possession of principles of life, power and increase, which the world know nothing of, and which they despise, which they waste and destroy to the ruin of their souls. He is giving to us these blessings right along with the revolving seasons, with the revolutions of the earth. Every day, every night, every week, every month and every year witnesses increased advancement in some direction; and if we can but make the improvement that we ought to do in our own generation; if our fathers and our mothers can make the improvement which they ought to do, and which they have in their power to do in their generation, this people can become not only a great and mighty people in number, but a vastly greater and more mighty people than the same numbers in any other part of the earth, and the favor of God—which we see and know already is turned toward us—will increase upon us, and His blessings multiply upon us with a greater fruition than ever before.

We are approaching the completion of a Temple. When I think of Logan and Cache County, I realize that you are blessed almost beyond your brethren and sisters in other Stakes of the Territory. You have a tabernacle here, second to none as a place of worship for the Saints of this Stake. You are supplied with other public buildings that place you in a good, comfortable position, such as a splendid court house, and a good, substantial college building, and you are in a position, as a people, by means of that college, to enjoy all the general benefits of a liberal and classical education and of knowledge that may be imparted unto you, not only in the laws and ordinances of the Church and the Kingdom of God particularly, especially and pre-eminently, but also in the arts as well as the sciences. You certainly occupy a very excellent position. But this is no reason why you should slacken your efforts. On the contrary, this prosperity should induce you to increase your diligence in all good things. For you know very well—you see and have the experience right among you—you have the contending elements striving to bring in drunkenness and iniquity in your midst. This of course we have to put up with when we take it as from the world and the ungodly, on the common ground of our warfare to contend against those powers in high places; but when it comes from those who profess to be brethren, when they undertake to insist and push and crowd these things to the destruction of the souls of their brethren, this seems sometimes to us more than we should be required to bear, unless it be required of us from God. When brethren will undertake to thus sow affliction, destruction and death among their brethren, I do not know how long we shall have to put up with it, and be silent. Our enemies we can bear. Like as one said of old: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hateth me, that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet

counsel together, and walked unto the house of God in company." Well, it seems a good deal the same way, when we see men who are Elders in Israel, partakers of the holy, High Priesthood, striving to urge the sale of liquors, and to promote drunkenness in our midst. It seems intolerable. How long shall we continue to bestow the fellowship and patronage of the brotherhood in promotion of these evils? I would exhort the brethren to be reminded, however, that there is one remedy, one way that we can ward off this mischief from being extended and promulgated among us; it is to let it alone and stay from those places. Although there may be grog-shops, and billiard saloons in your midst, contrary to your wishes and contrary to your feelings, and which you would prefer might never exist among you—they have the liberty, they have not the right—still we have the reserved right to let them alone; we need not patronize them, nor partake of their poisonous draughts, nor gamble in any of their saloons. We are not obliged to get down into their low-lived habits. Although we may have to put up with these things in the sight of our eyes and the hearing of our ears, and have the peace of our streets perhaps disturbed by the cries of the drunken, and by the noise of the lewd, yet we are not obliged to partake of them. And this is one of the reasons why the exhortation of Elder Teasdale is so appropriate and timely; you want your children educated in that way, that when they are grown up they will abhor these places, and touch not, taste not, nor handle the unclean thing. And we ourselves want to work against the appetites which are inbred in many of us. I am not asleep to, nor unaware of the fact that many of us coming from the world have brought with us a deep craving for spirituous liquors, and for other things which are not good for us, but which we may have dabbled in to gratify a wicked appetite. Parents afflicted with these propensities ought to take warning not to breed them into the natures of their children, and if possibly they have done so, to use diligence to preserve them from being thrown in the way of temptation until they come to years of understanding, judgment and firmness of purpose, which will enable them to practice self-denial, and live as men of God. These are matters that need to be looked after. They are features in the society of the Saints which ought to be considered, and no less but more because you are here, as it were, under the very shadow of the Temple; and are the people who have so abundantly contributed to the construction of this house; they want now to preserve themselves in purity before God, that they may be counted worthy to enter within its walls, and there receive all the blessings which are to be bestowed upon the just. We need this. It is a sentiment that should pervade all the authorities of the Church from the First Presidency down to the President of your Stake, the High Councilors and the Bishops of your Wards, and all the lesser priesthood—all should be inbred with this feeling.

We have had a time of peace, a time of great prosperity, a time when the Lord has so far preserved to us our local government and our rights here in the land. He having thus manifested His kindness to us, in this way, we ought to draw nearer to Him, and seek to establish the righteousness of God on the earth. I would, therefore, this morning, remind every Elder, Priest, Teacher,

and Seventy, that they are called to be preachers of righteousness. Brethren, every one of you are called to be preachers of righteousness as much as I am, as much as President Taylor, or any other man in Israel. Every one who has partaken of the Priesthood has covenanted to be a preacher of righteousness, preachers by practice as well as by precept—in your own families, among your children, among your neighbors, among your friends, and all around—and if every one is thus magnifying his calling, behold! here is the people of God, and the fear of God is upon that people, and the blessings of God cannot be stayed from them, and they will know the right way, and walk in it.

The Temple has proceeded very nicely. It is very gratifying to me, as a member of the Temple Committee, to observe how the work has advanced, and to hear Superintendent Card say that in about three or four months, with the ability to use certain necessary means, the building will be completed. What a joyful time we have arrived at! Yet here is a little matter of means that needs to be attended to, to complete the Temple and to pay some liabilities that have been incurred, necessarily, in its erection. The Superintendent has endeavored to progress with this work and keep out of debt; but one thing and another has come along so much faster than means have come into his hands, that he has got a little behind. That, however, is a very small matter. If the Presidents of Quorums would arise and say to the Elders, "Let us wake up and pay a dollar a head for the finishing off of the Temple," in three months not only will the Temple be finished, but every dollar of debt will be paid; and the Temple could be ready to be dedicated next quarterly conference, if the First Presidency were so minded. It is but a trifling matter, yet it is a matter of sufficient importance to delay the dedication of the Temple until it is entirely paid for, so that we can offer an acceptable offering unto the Lord. We trust and pray that God may be pleased to make manifest a gracious acceptance of this offering, and that the blessings of heaven may rest down upon His people.

I rejoice greatly in the glorious latter-day work that has been commenced, and that is being extended on every hand. The Gospel is being spread among the nations of the earth, among the islands of the sea, and among the Lamanites, the remnants of the house of Ephraim, here upon this land. Ephraim and Manasseh, a multitude of nations in the midst of the earth, are reaching out after the house of the Lord, and are seeking counsel at the lips of the servants of God. The glad tidings have not only gone to the Sandwich Islands, but also to New Zealand. The aborigines of that country have taken hold, and we learn that something over one hundred of that fraction of their race have engaged in the work of the Lord. And not only so, but the inhabitants of the eastern countries are being wrought upon by the hand of God, and Judah is being turned toward Jerusalem. The reports are that many thousands of Jews have been gathered to the land of Judea, and regions round about, within the last twelve months. Well, the Lord is at work in all these matters, and we ought to realize that we are but an item, as it were, in the great work that is being carried on.

There is a great deal that I sometimes feel I would like to say, but

at this time I do not feel to occupy your time any longer.

I pray that an earnest spirit of improvement and purification among parents, among children, among households, among members of Wards and Stakes, may take possession of the presiding authorities of the laboring Priesthood, and that they may put away iniquity, and all manner of unrighteousness, and become more and more acceptable in the sight of the Lord. Then we shall be more and more ready to do anything that the Lord would have us do in the interests of His Kingdom. We must remember that the strength of the Lord's people does not consist in their numbers; for times have been, and may be again, when they that are with us may be too many. It will be found—if you search carefully among us as a people—that you are carrying a great many people and their sins, and if you don't shake them off they will lead you down, you will be partakers of their sins, and you will have to answer for them. It is necessary that the Bishops—more especially those who have not had experience—learn correct principles of government—how to build up their Wards in righteousness and in the power of God. And this feeling and influence should be carried into every habitation of the Saints; because where there is righteousness and faith there is the favor and blessing of God; and when the sick are among you and you have this faith, you can call down the blessings of God upon them, and if you don't, and remain careless, then you will find that you have not the power to take hold of and receive those blessings. We want so to live day by day, that whatever affliction may overtake us, we may be prepared for the worst as well as for the best.

May the Lord help us to draw near unto Him, nearer than we have ever done before; that we may be able to go into His presence and realize the association of angels, and that we may realize all those blessings which He has in His hands ready to bestow upon us as fast as we will put ourselves in a position to receive them; this is my prayer and desire and labor in the name of the Lord Jesus. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Salt Lake City, Saturday Morning, October 6th, (Semi-Annual Conference,) 1883.

REPORTED BY JOHN IRVINE.

RETROSPECTIVE REVIEW OF THE PROVIDENCES OF GOD IN RELATION TO THE SAINTS—THE WRATH AND SCHEMES OF MEN TURNED TO THE ADVANTAGE OF GOD'S PEOPLE—THE ORDER OF GOD'S CHURCH PERFECT—THE WICKED DISTURBED BY JUDGMENTS WHILE THE RIGHTEOUS ENJOY PEACE—THE ADMINISTRATION OF THE LAW OF GOD IN RELATION TO OFFENCES—SHOULD BE RESIGNED TO THE WILL OF GOD IN ALL THINGS.

THE Lord be thanked and praised for granting us another so favorable opportunity of meeting together to contemplate the interests of His Kingdom, and our soul's salvation at this Conference. "Day unto day uttereth speech," said the ancient man of God, "and night unto night showeth knowledge." We can say, that week after week, and month after month, since our last Conference, we have had renewed occasion for thanksgiving and praise to Him for the many blessings which He has vouchsafed unto His people.

If we take a retrospective view of His providences to us as a people, especially during the period of our sojourn in these mountains, we shall find that circumstances have occurred at very short intervals which have kept the people continually awakened to a sense of their liberties, and to a watch care for them, measuring and weighing and noticing the efforts that have been made from time to time to take away our privileges and liberties, and such blessings as were thought could be taken from us which we had entered into the enjoyment of, since our location in these mountain fastnesses. Step by step every such instance has been attended, if not with all that gift and abundance of favor and mercy which we might have desired, and which might not have been best for us, yet with sufficient blessing to manifest the kind care of our Heavenly Father continually and unceasingly over us.

When we came here and first made our laws, realizing that we were far away from the mass of the people of the States, both east and west of us, we found it was with great difficulty that we could avail ourselves of the few blessings which government seemed to tender to us. We could not even obtain the presence of federal officials in our midst regularly, as was designed by government, and as was needed by the people. Consequently, our isolation required our Legislature to confer unusual powers upon our local courts; but it was not long before the effort was made, and final success was had in taking from our local courts the civil and criminal

jurisdiction. Time will not allow me to enter into minute details. Therefore, suffice it to say, that mission judges have come here fully determined to convert us from the error of our ways, as it appeared to them, to the "purity, refinement and civilization" of the world! After laboring and toiling some years in our midst, finding their decisions frequently overthrown by the decisions of the Superior Court at Washington, and our Prophet, who had been illegally imprisoned, released from his confinement, one thing after another upset their plans and devices; so that the great changes which had been hoped to be brought about among us to make us like the people of the world, signally failed, and the end of that effort was that the poor, miserable man who undertook the job, was carried home in his coffin.

I must notice one or two other important facts which have stood out very prominently before us, and they were, that this people who were not of the world, and had no fellowship or love with the world, must be restricted in their civil rights and military duties, for fear that they should do some mischief on a holiday, therefore they were forbidden by Gubernatorial Proclamation to order out a company of infantry or cavalry to help to celebrate the Fourth of July, as they and their fathers were wont to do from time immemorial.

One after another these and similar efforts have been made to take our liberties and privileges away from us, that we might be brought into some sort of contemptible subjection, it would appear. But without stopping to animadvert upon the folly and nonsense of such a procedure, let me inquire what was the result? What followed the proclamation that we should not do military duty as a people, or protect ourselves even from the surrounding savages? Immediately when this occurred, it seemed as if the very heavens were moved in our behalf, all the tribes around us became divested, seemingly, of what hostility they had possessed, and ever since that occurred we have had the most substantial peace and quiet all around us among the natives. How kind of Providence it was to so completely remove the enmity of the natives when this circumstance transpired. We are relieved from the unpleasant tax of military duty, and even our adversaries are made to be at peace with us. What a logic of fact for a contentious world to read.

During the past year, the great efforts that have been made have seemed to prove abortive; special efforts and measures have appeared to miscarry; and we have had a law right from the Capitol, that seemed as if it must tell on the "Mormons." A class of our people have been temporarily divested of the right of suffrage; men and women, who may have violated some law, and many who have never violated any law of Congress, have been deprived of their political rights. But with all this, we still seem to live and thrive and prosper faster than we have ever done before. The very step itself will prove a great blessing to this people by separating a portion of those who have not the highest respect and veneration for all the laws of God, and enabling those who have, to be the wiser counselors and more efficient aids in advancing the interests of the Kingdom in the hands of those who may be more acceptable in the eyes of government to wield administration here locally.

But it is a singular fact, a singular

circumstance, that a man should come here from the heart of the nation—clothed, as was supposed, with every qualification to be a Governor of Utah, and then act as he has acted. He had been through the army in the late rebellion. He was a man capable, as was supposed, of understanding what was right and proper as between the nation and any other part of the country that might seem to feel in any wise oppressed or limited, and who would administer constitutional rights and executive powers with ability and with skill. He came here clothed with the supreme beauty of the State from whence he came. This man by his excessive propensity for figures, as we all know, made some very strange calculations; and then when one thing didn't work another seemed to, until our representative in Congress was removed. But by and by we are blessed with another one in Congress to represent us there. And in a short time we found that, with the special effort that was being made in Washington in our behalf, such a shadow of doubt was cast over a certain portion of the law, entitled the Hoar amendment, when it was thought advisable by the Governor to execute some three hundred commissions, more or less, to men whom he appointed to fill supposed vacancies in this Territory, which if carried out would have turned over the local authority of the Territory into the hands of the avowed enemies of this people, but the supposed vacancies did not exist and the offices continued in the hands of the incumbents. After all, an election was held during the past season, when these offices were filled by the people's candidates. Thus we have occasion again to rejoice that notwithstanding another desperate effort has been made to take away the rule from the hands of the people, and put it into the hands of their enemies, and make us an outside Territory, subject to their oppressions, subject to all manner of taxation that they might please to impose upon us—we find that the voice and vote of the people are still triumphant, that their candidates have gone into office and are commissioned, the selections having been made from among those whose rights and privileges have been maintained unto them.

It is a singular feature in this matter, that the Governor has taken it into his head to leave the Territory, just at the time when it was supposed he would be required to execute these commissions. But without going into particulars, persons of ordinary discernment observe that the course he has taken is such that he cannot himself cheek it to remain and issue the commissions to the properly elected persons to rule in this Territory; indeed it looks as though the dishonorable, undignified course he has taken is just what has driven him from the Territory, to leave his duty and let the secretary be acting-governor. When men come here full of determination to show their bravery, their ability, smartness and competency, beyond their predecessors, to capture Utah, and turn her over to the hands of the ungodly; it appears that every one who has made such an attempt has met with very signal defeat. When a man defeats himself as perfectly as this last one has, I think the Latter-day Saints have occasion to thank God and take courage; we have reason to rejoice and praise the Lord in all these matters, for whatever our enemies do, He makes it return that, like a boomerang that is thrown out, it comes back and strikes the person that hurled it.

Well, then, my brethren and sisters, seeing that this is the way that these matters all move, the way they all operate, should it not inspire in us the most profound gratitude toward God for these manifestations of his mercy, goodness and blessing unto us. He has made our fields to abound with plenty. He has favored us with blessings innumerable and incomprehensible. We have a peace, a joy and a satisfaction at heart which those men who make these desperate laws cannot contemplate. We rejoice in the blessings that heaven is bestowing upon us. Is it not, then, our bounden duty to testify to God, the angels, and those that attend upon the covenant people of God, that we are determined to love Him more and serve Him better? I was pleased to hear the remark made by one of my brethren yesterday, that he felt on returning here, after an absence of five or six years, that there was an improvement in the spirit and feelings of the people. This is very manifest to those who observe and notice it. But we think there should be a very much greater improvement. Many of us have been very careless of some of the commandments; words of wisdom which the Lord has seen fit to give to us. We have not used that care, that caution, and that sound discretion in our daily lives before Him, which it is becoming we should do. I propose, brethren and sisters, in view of this matter, that we take these things to heart, and see if we can and ought to draw nearer to God, while He is willing to draw nearer to us, and thus more fully sense His blessings, His mercies, and His loving kindness unto us.

This institution—which President Taylor so beautifully reviewed yesterday morning in the Assembly Hall, noticing the varied authorities of the Church and their multifarious duties—sets forth to every discerning mind, that the order of God's government presupposes and contemplates the strongest possible form of government that has ever been known on the earth. Men have come here in years past, and in speaking of President Young, they have said that he had a strong government here in Utah; and later on, in speaking of President Taylor, that he had a strong government in Utah, and also that men coming here from abroad to govern the people, simply governed the out-siders, and that the President of the Church governed the Latter-day Saints. This is the way the ungodly speak about it. Latter-day Saints know that the order of God's Church is the perfect order. They know that it is the one intended to give a people strength in the earth, and that strength is in their righteousness, in their virtue, in their purity, and in their union and fellowship with the Spirit, with each other, and with the heavens.

These principles are very dear and very glorious, and we ought to rejoice above all men in the earth. We may look to the east, to the west, to the north and to the south, and we see all governments, all peoples, all nations, all kindreds and tongues stirred up with an activity, a spirit of strife and ambition for superiority, and we see that there is continual commotion among them in their political affairs and in their civil relations. There are a great many disturbances continually going on, and many of the nations are really on the verge of bankruptcy through the vast debts created to maintain their numerous armies, even in the time of peace; while

here among this people, though our liberties are menaced and threatened, and our peace would be sometimes disturbed if we would allow it, yet by the blessing of God we enjoy peace in our hearts, such peace as the wicked cannot give to us nor take from us. The voice of Him that spake to the waves of Gennesaret, and commanded them to be still, speaks to us, and while dark clouds and the thunderings and lightnings roll over the political horizon, yet in the hearts, in the homes and in the habitations of the just there is peace, such as the wicked know not of, and it bespeaks the truth of the revelation which says that not long hence the people of Zion shall be the only people that will not be at war among themselves, and that the day will be when they who will not take up the sword against their neighbor, will have to flee to Zion, of which this is the embryo.

Look abroad and see what the Lord is doing in the way of judgments. There has scarcely been a year for many years past when they have seemed to be so terrible as they have been during this present year, so far. Think of one portion of the world where islands of the sea have been sunk, and 100,000 people reported destroyed by earthquake and volcanic eruptions. And another where it is said some 15,000 or 20,000 were likewise destroyed. Think of it! And yet the Lord has preserved us in these mountains—in this region of country that might scientifically be called one of the most volcanic portions of the whole earth. The very face of the earth tells us its character by its extinct volcanoes, its silent craters, and numerous hot springs. Look at the strata of the earth's crust in these canyons, and see its nature. Also the Lord has manifested His judgments by cyclones, etc. The words of the Prophet Joseph have been and are being verified, those words he uttered before he went to Carthage. Said he: "I call for the four winds of heaven, the thunderings, lightnings, earthquakes, whirlwinds, the hailstorms, pestilence, and the raging seas to come forth out of their hiding places and bear testimony of the truth of those things which I have taught to the inhabitants of the earth as is promised in the revelations that have been given." These were some of his last words among the people. And what have we seen? Scarcely a week last summer without a cyclone or hurricane happening somewhere in the States, destroying towns and villages, or parts thereof.

We live in times, if we only considered the matter and looked upon it as we should do, that should cause us to draw near unto the Lord and to live up to every word that proceedeth from His mouth.

I wish to bear testimony that this Gospel and this order of government which I have been alluding to, is that which brings down the blessings of Heaven upon this people. Besides peace and good order, it brings the gifts and blessings of the Gospel, the gift of healing to those who are afflicted and wounded, and who are walking upon the borders of the grave; such are restored and healed by its divine power exercised in the prayers and faith of the Saints.

The fact of the matter is, those things which are held out as menaces to us are the things that preserve us from the hands of the wicked, and keep us from forgetting God, in the time of prosperity. It is one of the greatest blessings to us

that we are kept continually on the alert, dilligently seeking after Him, putting our trust in Him, and then to find how successfully and perfectly He leads us to triumph over our enemies, and makes the mischief they would bring upon us recoil upon their own heads. Saints find it good to trust in Him.

The great work that is now upon us—to build temples and to labor in them, calls upon us to perform our duties faithfully; calls upon Presidents of Stakes and Bishops of Wards that they look well among their peoples and see if they are not taking upon themselves the responsibilities of other people's sins. Presidents, High Councilors and Bishops should seek dilligently the Spirit of the Lord, to know how to deal with and decide between the righteous and the wicked; to know how to pull up the tares without pulling up a great number of the roots of the wheat. When a man has given himself up to be a drunkard, to dishonor the cause of God, and to be picked up in the streets, and to become a reproach, until people say, "that is one of your Mormons," it is time the Bishops or Elders, or those whose duty it is, were looking after him to see that this evil is put away, and to see that his wife, who may be the deepest mourner over this whole matter, and his children, clothed in sorrow over his conduct—to see that they are cherished and sustained and preserved, lest while pulling up the tares you pull up the wheat also. It requires the skill and wisdom of the Holy Spirit in all of these things to know how to deal in the right way, to save those that can be saved, while those who will not work righteousness, may be known as transgressors, and that we may no longer carry them upon our faith, and become partakers of their sins.

In the late organization of 1877, a score of Stakes were organized, a great many more Wards were instituted, many men were called and ordained to be Bishops in the Church who had never given their attention to consider carefully the duties of the bishopric. In view of the responsibilities of this calling—it may not be thought strange that some brethren holding this high and holy office are so afraid that they would do wrong, that they even dare not do right! Now, this is true whether you believe it or not. A great many men hold these important offices who are so timid and so fearful lest they should do wrong, that they are slow and backward in doing the thing which is right. Now, what is it that makes a man useful and strong in his calling and labor? Is it not his constant labor, and the dilligent, actual performance of his duties? What is it that makes the blacksmith's right arm stronger than any other man's? It is because he is all the time using it, and in this way his arm acquires that practice which gives it the greatest attainable strength. If the brethren standing in these responsible places, whether they be Presidents of Stakes or Bishops of Wards, see anything wrong in their Wards, it is their duty to get after it. And it is notably the duty of a teacher to be conversant with the people, and to see that there is no iniquity in the Church. Instead of hardness of feeling or division of sentiment, or mischief of any kind being allowed to exist in your Stake, until it produces party strife, and people take sides with one and sides with another, it is far better to get after the mischief at once, find out where it is, root it out, and set matters right before the peace of families, of neighborhoods, and perhaps

of the Ward is disturbed. I wish the brethren in authority would heed this matter and wake up to their duties, and not act merely as figureheads, but more like men of God clothed with authority and power. When men standing in such responsible positions are so backward in their duties, they don't know the power of God, nor the spirit of their callings; but the moment they step forward and take hold with a prayerful heart, coming from their closets, clothed with the Spirit of God, they find they have the power to make peace and restore union, fellowship and love in the midst of the people, and the people love and bless them in return. Blessed are the peacemakers, for they shall be called the children of God.

We need a great deal of missionary service at home. We need a deal of labor in all the spheres of life—in the families, in the Wards, and in the Stakes of Zion, which are organized and are being built up in the Church in these latter times. The work is constantly spreading. Stakes are being organized in different parts of the country, and the work of God is prospering. Our enemies "can do nothing against the truth, but rather for the truth;" for God will sanctify their evil designs and their wicked and ungodly purposes, to bring to pass His ends and to magnify His name and to honor Him in the earth.

Let us humble ourselves before the Lord, let us keep His commandments and teach our children so to do. Let us teach them the principles of purity and righteousness, so that they may go to the house of the Lord pure as they were born, free from sin, and while there to enter into covenants with God that shall abide and stand while time shall last and eternity endure; that they may live, grow and increase, as Abraham grew and increased, become as the stars of heaven, and as the sand which is upon the sea shore for multitude. For the blessings of Abraham, Isaac and Jacob, have come down upon us. And they that are the children of Abraham will do the works of Abraham. Let us not forget it; that they that would inherit the blessings of Abraham, must do the works of Abraham, to entitle them to these blessings.

Let us draw near to the Lord with our households, and strengthen ourselves in the truth. "Righteousness exalteth a nation; but sin is a reproach to any people."

We ought to be more careful concerning the observance of the Sabbath. We talk of the great things of the laws of God, such as adultery, and those greater crimes, and murder, which are less frequently committed, but which are most terrible in their effects upon those who do, and are terrible also in their effects upon those who are surrounded and are connected therewith; but let us attend also to the Sabbath, to keep it holy, and go to our meeting and be more dutiful in that respect, and not go to the canyons, or hunt stock, and attend to a multitude of things, which otherwise might be avoided. Let us avoid if we are going a journey, starting on a Sunday, "just to save one day more for business." Let us undertake no manner of business on that day. Let us reverence the Sabbath as God has commanded us in the revelations of the last days. It is one of the ten commandments. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. The Lord has been particular.

He is going to be particular again. We have been in circumstances where we were rudely dealt with. We have had to travel over the plains; but even there we reverenced the Sabbath. We stopped our teams and let the cattle rest, and attended to our duties. Now we have come into a country where we have hardly had to buy land save at a nominal Government figure. Here we found a new world—a place in which we could make a living; and cannot we afford to take time to serve the Lord? to rest our bodies and refresh our spirits by a study of His holy word, increasing our faith also?

Another thing, we ought not to run after doctors as much as we do. "But," says one, "if we have a bone broken we must have somebody to set it." Yes, that is true, but we need not take all the nostrums they can think of. We ought first to go to the Lord and exercise our faith as far as we can make use of it in that direction, and we will make fewer blunders than we do in placing implicit confidence in the medical and surgical professions. When we do this we are certainly sure of one thing—we secure the help of God, and the help of angels; and if we are appointed unto death, we want to go. We ought to want to go. Our prayers and supplications should be always conditional—that is, if not appointed unto death that he or she should be raised up. And if the heavens want a man to labor there in any sphere, there is where he should be. If a man is wanted to be on a mission in Europe, in Germany, or in the States, and he stays at home, he is not where he ought to be. He ought to be where God would have him; there the Holy Spirit will labor with him and help him. But for us to importune the Lord to heal those whom He has appointed unto death is just like asking—as we do once in a while—a man to go on a mission, and we get a long petition saying that he is such a blessed dear good man, or he has been such a good school master, "Do, pray, President let him stop." Now, when the Presidency want a man to go on a mission, he ought to go. It is best for that man that he should go. It is best for all concerned that he should go to the place he is sent and labor with all his heart. Just so with us. Here we are on a mission in the world. The matter of death is a very small matter. It is a matter of life or death to be sure; but if the Lord does not want us here, and we are taken away, His will be done on earth as it is done in heaven.

I do not wish to occupy more time, for fear of infringing upon the rights of others.

I pray the Lord to still bless Israel, to bless us with humility, and with faithfulness in the keeping of His commandments; then we shall see more and grander things accomplished on His part, just in proportion to the faithfulness with which we perform the duties devolving upon us. May the Lord help us to do this; and to walk in the way of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, (Semi-Annual Conference) October 7th, 1883.

REPORTED BY JOHN IRVINE.

INTRODUCTORY REMARKS — INCREASED FAITH IN GOD—THE IDEAS ADVANCED BY JOSEPH SMITH — LAPSE OF EIGHTEEN CENTURIES AND NO VOICE FROM THE HEAVENLY WORLDS! — JOSEPH SMITH'S TESTIMONY IN REGARD TO THE FATHER AND THE SON AND HOLY ANGELS — THE EFFECT OF HIS REVELATIONS UPON THE MINDS OF MEN—SPIRITUALISM—THE ONE POWER THROUGH WHICH GODLINESS, THE POWER OF GOD, AND THE GIFTS OF GOD CAN BE MADE MANIFEST WITH SAFETY *i. e.* THE PRIESTHOOD—JOSEPH SMITH DID NOT ATTEMPT TO PREACH THE GOSHEL UNTIL HE WAS DULY COMMISSIONED OF GOD—JOHN THE BAPTIST—THE HIGHER PRIESTHOOD—THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS STANDS ALONE—THE RESULTS FOLLOWING THE RESTORATION OF THE GOSPEL—WONDERFUL FAITH OF THE LATTER-DAY SAINTS CONSIDERING THEIR TRADITIONS—PROGRESS OF THE CHURCH—THE GENERATION GROWING UP IN THESE MOUNTAINS—CONCLUSION.

PRESIDENT CANNON commenced by reading a portion of the 84th section of the Book of Doctrine and Covenants:

"Which Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years. And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood, which is after the holiest order of God. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest, and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might

behold the face of God; but they hardened their hearts and could not endure His presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory. Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the keys of the ministering of angels and the preparatory Gospel; which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb."

After which he said:

In arising to address this vast congregation this morning, I trust I may have the assistance of the Spirit of God, that I may be able to speak in plainness and with a distinct voice, so that all can hear those things that are appropriate to us on the present occasion. Naturally one shrinks from the task of addressing so large an audience. It requires a great physical effort to do so; besides it is a serious labor to attempt to teach and to instruct the people in the things of God. I would not attempt it if I did not hope to have His aid. But the people have come together this morning to be fed, to have the bread of life administered to them. This is our privilege. We believe in this, and I rejoice that I am identified with a people who have this faith.

When I think of the great change that has been wrought in the earth within the last half century in regard to faith in God and in the manifestations of God's power, I feel exceedingly thankful, and more especially because I and my family are identified with the people who have this faith.

Fifty-three years ago the religious world stood aghast at the ideas advanced by the Prophet Joseph Smith, and those associated with him.

Eighteen centuries had elapsed from the days of the Savior and His Apostles, and during the greater portion of this time no voice from the heavenly worlds had been heard by man—at least this was the statement made by the religious people of that time. A deep silence prevailed. There had been no voice of God. There had been no manifestations from the Son of God. There had been no angelic visitation. The silence was deep, profound and uninterrupted, as much so as though every possible means of communication between God, Jesus, the angelic hosts and man on the earth had been entirely cut off.

Joseph Smith, inspired of God, came forth and declared that God lived. Ages had passed and no one had beheld Him. The fact that he existed was like a dim tradition in the minds of the people. The fact that Jesus lived was only supposed to be the case because eighteen hundred years before men had seen him. The fact that angels had an existance was based upon the knowledge that men had recorded it eighteen hundred years previously. The character of God—whether He was a personal being, whether His center was nowhere, and His circumference everywhere, were matters of speculation. No one had seen him. No one had seen any one who had seen Him. No one had seen an angel. No one had seen any one who had seen an angel, and all that was

known concerning angels was that which had come down in this book, [the Bible]. Is it a wonder that men were confused? that there was such a variety of opinions respecting the character and being of God? Angels were painted with wings—half fowl and half man, illustrating most perfectly the absurd notions that had generated in the minds of men concerning these beings. How could it be expected to be otherwise? But Joseph Smith, as I said, startled the world. It stood aghast at the statement which he made, and the testimony which he bore. He declared that he had seen God. He declared that he had seen Jesus Christ. He declared that he had seen angels, that he had heard their voices, that they had communicated to him divine truths. It was something entirely unheard of; and because he made these statements, he was deemed worthy of death? It is a most wonderful thing when you contemplate it, that there should have been one man found who, after eighteen centuries of unbelief and incredulity, had faith sufficient to feel after God, and obtain revelation from Him—that one man should have been found who had strength sufficient and power from God sufficient to make so great a departure as to believe that it would be possible for God to reveal Himself to man. All the persecutions that the Church of Jesus Christ of Latter-day Saints endured in the early days were due to the fact that they bore testimony to this great and important truth, that God lived, that God was a God of revelation, and that God had communicated His mind and will to His children once more.

After that revelation faith began to grow up in men's minds and hearts. Speculation concerning the being of God, ceased among those who received the testimony of Joseph Smith. He testified that God was a being of body, that He had a body, that He had parts, that man was in his likeness, that Jesus was the exact counterpart of the Father, and that the Father and Jesus were two distinct personages, as distinct as an earthly father and an earthly son. He bore testimony also that angels did not have wings, that they were men who had kept their covenants with their Father and their God, and had been exalted, through obedience to the commandments of God to that condition that they could dwell in His presence and become His ministers. By degrees this faith has grown until there are thousands upon thousands who have received it, and who believe it, who know for themselves concerning God, concerning Jesus Christ, concerning His Gospel and the plan of salvation; and the faith that formerly existed has been restored to the earth, and has begun to grow and to increase in the hearts of the children of men.

Not only has faith in spiritual manifestations grown in the hearts of the Latter-day Saints, but something of a similar character has grown up in the midst of the world. The pendulum which had swung in one direction, in the direction of extreme unbelief, of extreme incredulity, concerning everything of a spiritual character, after the organization of this Church, after the restoration of the everlasting Gospel in its ancient purity and power,—the pendulum, I say, that had swung to such an extreme in one direction, began to swing in the other direction, in the direction of credulity, and willingness to have something that might be traced, or that could be attributed to a spiritual origin. Some

fifteen or sixteen years after this Church was organized, spiritualism began to make its appearance, and thousands upon thousands of people were ready to receive anything that any charlatan chose to bring before them as the result of spiritual manifestations, until the whole nation of the United States, as well as some nations in Europe, were humbugged by the most extraordinary statements and ideas set forth by those charlatans. Men are ready enough now in some places to believe anything that makes its appearance in the form of spiritualism. All sorts of stories have been told. All kinds of powers have been manifested. Tables have been tipped. I cannot attempt to describe the many kinds of manifestations that have been had among men. But the same unwillingness to receive the truth, the same unwillingness to receive the Gospel and the blessings and gifts of God, has continued to be manifested, and this belief or credulity concerning spiritualism has not had any favorable effect upon the people in causing them to receive the truth as it is.

Now, there is one power, and one power alone—as I have read to you in this extract from this revelation—through which godliness and the power of God and the gifts of God can be made manifest with any degree of safety—that is, through the Priesthood of the Son of God. Take that authority away from the midst of men, and they would be left precisely in the same condition that the world was in at the time of this revelation to Joseph Smith.

Though Joseph Smith, as I have said, was permitted in his boyhood, to behold the Father and the Son, was ministered unto by holy angels, he did not—and it is a very remarkable and noteworthy fact—he did not because of these things, those glorious visions that he had, attempt to exercise any authority as a servant of God in the administration of the ordinances of the Gospel of the Lord Jesus Christ. His conduct in this respect stands out in remarkable contrast with the conduct of men, hundreds of whom, because they receive an impression at some time, that they ought to preach the Gospel, take upon themselves that holy calling, without any further authority than a mere impression upon their minds. He refrained from doing anything of this character. He waited the good pleasure of God. And how consistent it was! How much in accordance—now, we look at it in the light of experience and knowledge—with the will and plan of God, that he should thus wait, and that a holy messenger should be sent with the authority from on high to lay his hands upon him and to restore to the earth through him the everlasting Priesthood, by the administration of which the gifts and blessings and power of God had been manifested in ancient days.

Joseph Smith waited patiently for years, until the due time of the Lord, when He should send a heavenly messenger, and He did send John the Baptist. John held the authority in ancient days to baptize for the remission of sins, and held the keys—having inherited them from his great ancestor Aaron, of the Aaronic Priesthood, which Aaron held, and which authority his descendents exercised among the children of Israel, until the days of John, who was called the Baptist. This John, Jesus said, was a prophet than whom none greater had ever been born of woman. He was a mighty man, and was distinguished above all men upon the face of the earth in this, that God chose him to be

the instrument to baptize His Son Jesus Christ in the waters of Jordan. He was a unique character in this respect. John was beheaded, as we know, to satisfy the priests and the murderous disposition of a wicked woman. When he died he held the keys of the Aaronic Priesthood—that Priesthood, as I have said, which he derived from his great ancestor Aaron, the brother of Moses. He carried with him that authority, and there having been no bestowal of it from his day until the day of Joseph Smith, it became his legitimate right, when the authority was once more to be restored to the earth, to come and confer it. He did so. He laid his hands upon Joseph Smith and Oliver Cowdery, and ordained them to the authority which he himself held. He bestowed upon them the keys of the Aaronic Priesthood, that he had exercised while in the flesh. When these men were thus ordained, they then had the right, which they exercised by the command of God, to baptize each other, and to baptize others, who might be willing to repent of their sins, for the remission of sins.

But this was not all. Something more was needed. This higher Priesthood of which I have read—this greater Priesthood, which holds the keys of the mysteries of the kingdom of heaven, the keys of the knowledge of God—this greater Priesthood was still reserved. John did not possess it. "I indeed," says he, "baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." John did not have that authority. But Jesus held it. And Jesus had bestowed it upon His Apostles, three of whom were prominent among the Apostles—one as President, and the other two as Counselors associated with him—Peter, James and John. These three held the keys of this greater Priesthood, which they had received from the Son of God Himself. They came, as Joseph Smith testified, and laid their hands upon his head, and bestowed upon him the keys of the Melchisedek Priesthood, the higher Priesthood, the Priesthood which is after the order of the Son of God. This authority was bestowed once more upon men by the administration of these heavenly beings who had been sent from God, the Eternal Father, to restore it once more to the earth.

Hence this Church of Jesus Christ of Latter-day Saints stands alone. It stands disconnected entirely with every other organization on the face of the earth. It draws its power from no existing organization. It derives its authority, it derives its Priesthood from nothing that exists among men; but claiming that the Church had fallen, that the authority of the Holy Priesthood had been taken from the earth and withdrawn to God in heaven, because of the wickedness of men in slaying those who held this Priesthood, it was eminently proper and consistent that when it was once more restored to the earth it should be restored from heaven by the administration of holy angels.

Time will not permit me to dwell at any length upon the results of what has occurred since then. But I may say this, that a new order of things commenced on the earth from the day that Joseph Smith was ordained, and the day this Church was organized. Once more the Church was organized, having within it all the old authority—the Apostleship, the Priesthood, the gifts, the graces, the blessings that

characterized the Church of Christ in the day when it was upon the earth. Nothing was wanting. The same power, the same blessings, the same gifts, the same union, the same love, the same testimony on the part of those who had received these ordinances, until to-day we have in these mountain valleys a people the exact counterpart in every particular of that primitive Church which Christ and His Apostles organized upon the earth. Every distinctive feature, every characteristic, every power, every ordinance, that that Church possessed is claimed and possessed by this Church of Jesus Christ of Latter-day Saints, and the same fruits, the same characteristics, the same blessings, the same union, the same power, attends the administration of its ordinances, and follows its believers in all their lives and in all their operations. Go with its missionaries to the remotest land, you will find them the exact followers of the disciples of Jesus, who were with Him in the flesh. Did they travel without purse or scrip? So do the Elders of the Church in these last days. Did they exercise faith before God, to have their way opened up before them? So do the Elders in these last days. Did they baptize repentant believers for the remission of their sins? So do the Elders in these last days. Did they promise unto repentant believers who were baptized that they should receive the gift of the Holy Ghost? So do the Elders who go forth in these last days. The same promise, the same gift, the same power, that was promised anciently is again promised, and, what is better still, is again bestowed and enjoyed by those who qualify themselves to receive this precious gift. Did they lay hands upon the sick for the restoration of their health? So do the Elders in these last days; and the sick are healed; and the power of God is manifested among men as it has not been manifested for these many centuries past. Did they, when they had organized a Church, find a people full of union and love, loving one another and willing to do deeds of kindness to one another, and thinking more of their brethren than they did of themselves? So do the Elders in these last days in organizing branches of the Church, and the same spirit attends their labors and follows as a result of their administrations in every land—not in Christian lands alone, but in heathen lands, and among the natives of our forests and of our mountains. Wherever these Elders go they go accompanied by the power of God. This rests down upon the people who receive their words, and they are filled with the Holy Ghost, and their hearts are blended together in union and in love, which cannot be found elsewhere upon the face of the earth—God in this wonderful manner bearing testimony to the labors of His servants and to their word, and fulfilling their promises in bestowing those gifts upon all races, upon all men who bow in submission to the Gospel which they preach. There is not a single characteristic that the ancient Church possessed, that is not manifested in these our days in the Church of Jesus Christ of Latter-day Saints. The same persecution of the Church, the same hatred, the same inclination to shed the blood of inoffensive, innocent men and women, to drive them from their homes and to treat them with the utmost cruelty upon baseless charges and misrepresentation—that characteristic is not wanting either, It follows the Church. It follows the Elders of the Church go

where they will. They may be as pure as angels—so far as it is possible for earthly beings to be—nevertheless they are followed by this flood-tide of falsehood, of slander, of misrepresentation, and also by the same disposition to kill them, to shed their blood; and Prophets have been slain in our day, the blood of apostles has been shed in our day, the blood of disciples and Saints has stained the earth in our day for the testimony of Jesus and for the word of God. There is not a single characteristic lacking; and to day this Church stands as a living testimony in the eyes of all nations, that God has indeed restored the everlasting Gospel, that God has indeed once more spoken from the heavens, that He has indeed restored the everlasting Priesthood, through the administration of which all these blessings have come in so remarkable a manner to men.

Considering what an age of unbelief we have had, considering the traditions that we have inherited, it is wonderful the faith that has been manifested by this people called Latter-day Saints. When I look at it from a certain standpoint, I am amazed at what I witness. The fathers of this people had not faith in anything of this kind. Imbued with the traditions that were prevalent throughout Christendom, they believed that the heavens were sealed, that all communications had ceased between God and man, and that all we had to depend upon was this book [the Bible] for the knowledge of God. This was the tradition instilled into the minds of our ancestors, until it has become a crytalized belief. One of the most difficult things to make men believe, when this Church was first organized in these last days, was that it would be possible for God to speak, that it would be possible for angels to come to the earth; that it would be possible for that power to be manifested once more. All these things were associated with imposture in the minds of men. A man who made any such statement was immediately accused of being an impostor, and of trying to deceive somebody.

This Church has made its onward progress, despite this crystalized unbelief, which has been like a wall of adamant in front of us, hedging our way, barring our progress in the midst of the human family. Men would listen and then turn away with a sneer when they heard a statement of the truth. Yet notwithstanding that, it has a foothold in the earth. And what is the result? A generation is growing up in these mountains filled with the old faith, to a certain extent free from the traditions of their fathers. My children I hope will have more faith than I, as I had more faith than my father. I was trained in this faith. My children, I trust, will have more faith than I, and the children of the present generation will have more faith than their fathers for this reason, that we are endeavoring to instill into their minds this faith; endeavoring to promote it; endeavoring to make them believe that God is a God of revelation, that God is not afar off, that He is not remote, but that He is near at hand; endeavoring to make them believe that God will answer prayer, and you can tell what the result will be. Every young man who goes out—as in the case of our young men who are constantly going—goes without purse or scrip. What is the result? They have to feel after God. If they want a pair of pantaloons they have to ask God to obtain them. If they want a meal of victuals, they have to exercise faith

on this account. In sending out my sons to preach the Gospel, or having them go, I would not give them one dollar to go with; and while I am on this subject I will say, the father who gives his sons money to go to preach the Gospel, does them the greatest injury he can do. I would not do it if I had millions at my disposal. I would not give them a dollar. Let them go out and feel after God, and obtain a knowledge of God, through faith and through mighty prayer. When a man is hungry; when a man is without friends; when a man has no place to sleep, he will, if he believes in God, and His gifts, be certain to go to Him and ask Him to furnish that which he needs, and when his prayers are answered he has greater faith next time. When he lays hands on the sick and the sick are healed, he has greater faith next time to go and administer to the sick, and in this way faith is growing and increasing in the midst of the Latter-day Saints, and the power of godliness is being made more and more manifest. But we are far from being what we should be.

I have not time to dwell further on these things. I would like to talk on kindred subjects; but time is passing and I am now trespassing.

I pray God to bless you, to fill you with the Holy Ghost, and to help you to seek after God with greater faith; I pray that He may help you to put away your sins, and to keep His commandments perfectly, so that you may receive the blessings that He has in store for all the faithful, which I ask in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in Kaysville, Davis County, Sunday, December 9th, 1888.

(REPORTED BY JOHN IRVINE.)

THE AGE IN WHICH WE LIVE—THE POSITION THE LATTER-DAY SAINTS OCCUPY—THE PROGRESS THEY HAVE MADE THROUGH THE MEDIUM OF THE GOSPEL—THE HATRED MANIFESTED AGAINST THE SAINTS OF GOD—CAIN—SUFFERINGS OF FORMER-DAY SAINTS—SUFFERINGS OF THE LATTER-DAY SAINTS—THE ATTACKS OF RELIGIOUS FANATICS AND POLITICAL DEMAGOGUES—THE MORMONS ARE NOT SCARED—DUTIES OF THE LATTER-DAY SAINTS—THE CONSEQUENCES OF ALLOWING OUR CHILDREN TO BE EDUCATED BY OUR ENEMIES—THE WORK OF OUR ENEMIES; THEIR AIMS—FREEDOM EXTENDED TO ALL SECTS IN UTAH—WHAT THE MORMONS CLAIM—THEIR BELIEF IN PLURAL MARRIAGE—INSTITUTIONS INTRODUCED BY CHRISTIAN CIVILIZERS—NO YIELDING OF THE PRINCIPLES GOD HAS REVEALED—CONCLUSION.

If you will give me your attention and your faith and prayers I will endeavor to address you. It always affords me pleasure to meet with the Saints of God. In company with my brethren we have been traveling up and down lately, associating with the Saints in the different conferences, trying to speak of things in which we are all interested, things pertaining to the building up of the kingdom of God, and the establishing of His Zion upon the earth.

I have been very much interested in the remarks which have been made by the various speakers who have addressed you. They have touched upon subjects which concern the whole people.

We are living in a peculiar day and age of the world, a day that is pregnant with very great events, a day that has been spoken of by all the holy prophets since the world was. We are living in an age when the Gospel has been restored to the earth; and that Gospel in this day, as in other ages of the world, has brought life and immortality to light. The spirit of truth, even the gift of the Holy Ghost, has again been restored to the children of men by the opening of the heavens, by the ministering of holy angels, and by the voice of God. A message has been sent forth to the nations to gather together His elect from the four quarters of the earth. We have been gathered together, therefore, according to the word of the Lord, and notwithstanding the numerous afflictions and trials to which we have been exposed for these many years, we possess many privileges, many enjoyments. In a

word, we have been greatly blessed of the Lord. Instead of wandering about in sheep skins and goat skins —we have done very little of that comparatively speaking—it may be said of us that "the lines have fallen unto us in pleasant places; yea, we have a goodly heritage."

It behooves us, therefore, at all times, as far as possible, to comprehend the position which we occupy. Especially does it rest upon the Holy Priesthood, who have the manipulation and management of the affairs of the Church of God upon the earth, to comprehend the position and relationship which they sustain to the kingdom of God, to the people of God, to the Church of God, and the Zion of God, that they may be enabled to act wisely, prudently and intelligently, and to pursue that course, and help others to pursue it, which leads to prosperity, peace and happiness, in this life, and to exaltations, thrones, principalities and powers in the eternal worlds. We are here for that purpose. We are thus gathered that we may be instructed in regard to those principles, that we may obtain a knowledge of the way of life. Therefore, it is well for each and all of us to consider the position that we occupy.

There has been a good deal said about schools, and a variety of other things, all of which has been very well said and very correctly. If men were wise they would need no instruction of that kind. But then we are not wise, we are not educated, we are not intelligent, in regard to the things of God, and yet, comparatively speaking, we are. When we compare ourselves with the rest of mankind, we have made very great progress; for through the medium of the Everlasting Priesthood, by the revelation of the will of God to man, and through the ministration of His Holy Spirit, we have drunk of the stream whereof maketh glad the city of our God. That life and immortality which has been revealed through the Gospel, has given unto us a glimpse of things that the rest of mankind are entirely ignorant of. No matter how sincere they may be, and many of them are very sincere in their religious faith and worship, yet they are ignorant of many of the great principles pertaining to the kingdom of God, and they can only know them in the same way, and through the same channel that we received our information—that is, by obedience to the Gospel of Christ, and by the reception of the gift of the Holy Ghost. For we are positively told that no man knows the things of God, but by the Spirit of God, and the way to obtain that Spirit is the same now as it was in former times. How did they then receive it? What was the instruction then given? "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." And what then" "And ye shall receive the gift of the Holy Ghost." This is the way pointed out in the Scriptures. Are there any other instructions given at variance with this? Certainly not. And if a knowledge of the things of God can only be obtained through the medium of the Spirit of God, and if that Spirit can only be received through obedience to the plan or order laid down in the Gospel, then those who have not yielded obedience to that Gospel are not competent judges of those principles. Then, again, when we come to ourselves, the same reasoning and the same principles hold good. When men are humble, pure and virtuous, and seek unto the Lord for His guidance, for the light of His Holy Spirit to lead them unto the paths

of life, that they may comprehend His law, His word and His will—and then obey it as it is made manifest to them—such persons, those brethren and sisters who follow this plan, are a thousand times more likely to comprehend the things of God, than those who are careless, indifferent, foolish and wayward, and who neglect the blessings and the opportunities which are offered to them. The light that is in those people becomes darkness, while the path of the others is like that of the just which shineth brighter and brighter unto the perfect day. The whole human family, it is true, have a portion of the Spirit of God, but not in the light that we speak of it. A portion of the Spirit of God is given, we are told, to every man to profit withal; but it is the Gospel that brings life and immortality to light. It is the Gospel that places men in communion with God. It is the Gospel that puts us in possession of that principle of certainty that no one can comprehend but those who are in possession of it, and therefore in that respect there is a very material difference between them and us.

It is not strange to me to see the kind of spirit and animus that is frequently manifested against the Saints of God. This principle and spirit of antagonism to the rule of God, and to His government and laws, is as old as the creation of the world. It began in heaven. The third part of the hosts of heaven, we are told, were cast out because of their rebellion against God. We are informed in our late revelations, that Satan desired to take away the free agency of man, just as men are seeking to take away ours; just as men have sought to do in different ages. Satan rebelled against his Father, and he was cast out, and one-third of those spirits that had not received tabernacles were also cast out with him. What did he do when he was cast out? He began to persuade the sons of men to do the same thing on earth that he had done in heaven. You can read of Cain and the course he pursued, and yet Cain professed—and there are a great many who do it now—to recognize God his Heavenly Father, while at the same time he was in league with the devil. Cain was called the great Master Mahan. Still he was a religious "cuss." Excuse the expression; but we have a great many such to-day. Abel was told to offer up sacrifice, and he did so. He brought the firstlings of his flock and offered them up as a sacrifice to the Lord; and the Lord accepted his offering. Cain offered up the first fruits of the earth. He was going to be, as I have said, a religious "cuss," a religious hypocrite—as if God was not acquainted with what he was doing!—as if He could not read the contents of his heart!—as if He did not know that Cain had made a compact with Satan! He knew all about it, and understood all about the principle. Cain went to work and offered his sacrifice. But the Lord knew of his hypocrisy and deception, and of his plotting and planning against Him; for we are told that Cain loved Satan more than he loved God. The Lord would not accept his offering. Cain felt annoyed about it. He wanted to serve the devil, and at the same time receive the blessing of God, the same as many do to-day. They would like the blessing of God, but want to have the devil mixed up with it. Finally, the Lord spake to him. He asked him why he was wroth, and why his countenance was fallen? I presume that he tried to make out that

he had not been treated right, in that the Lord accepted his brother's offering and would not accept his. But the Lord told him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." After a while he began to do something that men are guilty of to-day. What was it? He coveted his brother's flocks and herds, as many people covet our property here. What else? In order to get him out of the way, he killed him. He apparently had nobody to recommend to do the killing—as some are recommending that we be killed—so he had to do the business himself. The Lord again interrogated Cain. "Where is Abel, thy brother? And he said, "I know not; am I my brother's keeper?" "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." And the Lord went on to tell him that for his crime he should be looked upon as a fugitive and a vagabond in the earth.

I need not go into further detail: I simply desired to show that this spirit of hatred against God, His laws and His people is nothing new. The history of this world is full of examples of this kind. We are told that in former times the servants of the Most High wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth; and it was said in Jesus' day, that they killed the Prophets, and stoned those who were sent unto them; and finally, when the Son, himself, came, they said this is the heir, let us kill him, that the inheritance may be ours. Jesus said, if they do these things in the green tree, what will they do in the dry? They beheaded John the Baptist; they crucified the Savior; and His Apostles were martyred for the same truths that He, himself, had proclaimed; and the Christians of those days under the rule of Pagan Rome, were thrown into the arena, to be devoured by wild beasts; they were imprisoned, slaughtered, and tortured in every conceivable way; and it is said of one Roman emperor, Nero, that he had the Saints covered with inflammable material, and then set on fire to light the streets of the Imperial City. When Christians were in possession of the same spirit, they did no better, as exhibited in the persecutions and destructions of the Waldenses, the Albigenses and the Huguenots, in the application of the tortures of the thumbscrew, the rack, the faggot and the fire, and of other species of refined cruelty by those who professed to be the followers of the meek and lowly Jesus.

Our history has been a history of the same kind of scenes. Joseph Smith, in his lifetime, was persecuted and driven from place to place. He was maligned, vilified, scourged. tarred and feathered, and finally murdered in cold blood, by a mob with blackened faces, in violation of the pledge of protection of the governor of the State of Illinois. It may be asked, why are we here to day in these valleys of the mountains? Because we had to flee from Missouri to Illinois; from Illinois into these mountains, to seek for that protection among the savages of the plains which was denied us by the civilization of the age under the auspices of a boasted Christianity; and the same spirit of vilification, falsification and abuse still follows us.

At frequently recurring periods, frenzied demonstrations are made

by religious fanatics and political demagogues against the Latter-day Saints; a hue and cry is set up by these pretended apostles of freedom and champions of the rights of man, and it is made to appear that "there are terrible things in the land of Ham, and wonderful things by the Red Sea."

Some people get scared. I am not a particle scared. 'Why," they say, "Don't you think they will swallow us?" If they did, I think they would be something like the whale that swallowed Jonah—they would throw us up again. I do not think we are quite swallowed up yet; but we should have been but for the interposition of the Almighty. There is one thing, however, that the world does not comprehend—and I think, sometimes, that the Saints do not comprehend it—and that is that the Lord reigns. There is a Scripture which says: "The Lord reigneth; let the earth rejoice. The Lord reigneth; let the people tremble." If the Lord did not reign we should be in a very peculiar position; in fact, to use a somewhat vulgar expression, we should be "in a bad row of stumps." But the Lord has decreed to accomplish certain purposes. He decreed it before the world was framed or the morning stars sang together for joy. He laid out the plan associated with humanity that He decreed should be accomplished. He understood about the fall of man. He understood about the redemption that would be required to redeem man and bring him back into his presence. He understood all about the opposition to the principles of truth, and the power of Satan, as it would be manifested in the different ages of the world, and the ruin, desolation, misery, confusion and destruction which would issue in consequence of Satan possessing this power and dominion, for he is called the prince and power of the air, who rules in the hearts of the children of disobedience, and leads them captive at his will. They don't know this, but it is nevertheless true. And then the Lord understood another principle, namely, that the time would come when the power of Satan, and the power of the wicked would be overthrown; when the Zion of God would be established; when a reign of righteousness would be introduced; when there would be a communion between the Priesthood on the earth and the Priesthood in the heavens, and when correct principles would be introduced, and the rule and government of God would be established in the earth, and continue until the kingdoms of this world would become the kingdoms of our God and His Christ, and He would reign with universal empire over the nations of the earth. This is a thing that has been spoken of by all the Prophets, and it is the time of the restitution of all things since the world was.

Very well, this is the work, then, which is committed unto us, and it is well for us to comprehend the position we occupy; to understand the path we walk in; as the Scriptures say: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

As a people we have an important work to perform. We must proclaim the Gospel to the nations of the earth. For this purpose, we are first gathered together. Then we are taught, then we are organized. We have our quorums of various kinds. We have the First Presidency; we have the Twelve; we have the

Presidents of Stakes; we have High Councils; we have Bishops; we have Priests, Teachers and Deacons; we have Seventies, High Priests, etc., and all of these various organizations have their several duties to perform. It behoves every one of them to comprehend those duties, and to fulfill them. And I would say to the Presidents of Stakes; I would say to the Bishops; I would say to High Councils; I would say to all men holding authority, Priests, Teachers, etc., that they are not here to condone men's offenses and to pass by and look over the iniquities of men, but to purge them out, to prune the tree, to purify the Church of the living God. These officers are placed in the Church for the perfecting of the Saints. Do the Saints need perfecting? Yes, or you would not find such things as Brother Joseph F. Smith referred to this morning. They would not be known among us. People would not be found shuffling their children over into the hands of the enemy to be educated—to be let down to death. If such people ever get into the celestial kingdom—and I very much doubt that they ever will—they will find the children that might have been there with them, wallowing in misery; and those children will point up to them, if they may, and say, "Father! mother! I blame you for this; for it was you that led me to it." I tell you such people will sup sorrow in this world and in the world to come. Therefore, be careful how you treat your children: act the part of fathers and mothers to them, and not the part of unnatural monsters, who, having been enlightened to a degree by the Spirit of the Lord, trample under foot the things of God, and cast your offspring into the arms of the corrupt, of the evil, and of those who are seeking your life, and striving to destroy you.

What, then, would you do? Would you entertain harsh feelings? No; but if I had been living in Adam's time and had had children, I do not think I should have sent them to be educated by Cain. Would you? I think some of you would. I do not think I should. I do not think I would do it now, and I do not think any decent man would—no man or woman who has the light of the Spirit of God, could do it. Well, but what would you do? Would you persecute them? No; but I would let them severely alone. They are very plausible. They are very nice. So was the devil. Like him some of those people would like to deprive us of our free agency. They are of their father, the devil, and the works of their father they will do. There are some ministers of the Gospel, even, occupying prominent positions, who advocate the use of the cannon, the musket, and the bayonet, in order to rob, murder and plunder the Latter-day Saints. What for? Because we happen to claim the right of free agency in regard to our religious worship, and think we ought to enjoy it, and when we do we feel we are simply carrying out a constitutional principle, and are not interfering with anybody. Whose religion do we interfere with? In Salt Lake City we have Methodists, Baptists, Presbyterians, Catholics and others; do we interfere with them? No. Do we persecute them? No. Do we get up tirades against them? No. Do we publish falsehoods about them? No. The truth would be too bad, if told about some of them. There is no need of lying; and if any of them were persecuted in

any way or in any place among our people, I would be the first to step forward in their defence; because I do believe in the free agency of man, though they don't; and while they boast of this being a land of freedom, they seek to bring us into bondage. Why is it then that we are persecuted? Who have we sinned against? What laws have we broken? Will they please tell us wherein we have violated the laws or the Constitution of the United States? Will any of the savants at Washington, or anywhere else, tell us what we have done? They make us guilty of crime only on the principle of falsehood, defamation and the violation of truth; for you know, and we all know, that ninety-nine out of every hundred of the charges that are made against us are baseless fabrications. I am not speaking of these things in anger. I feel more to sympathize with those people than anything else; but I certainly don't want them to teach my children. As I have said, we do not interfere with them in their religious worship. Are they Baptists? They can baptize by immersion if they like. Are they sprinklers? Then they can sprinkle if they like. I do not propose to interfere with them. But because we believe in certain principles which God has revealed, they must go to work to deprive us of the privilege of putting our belief into practice. As I have said, there is nothing new in that. It don't affect me one particle, but I wished to mention some of these particulars for your consideration, that you may comprehend your true status to-day. For example, they passed a law which we consider unconstitutional, and which interferes with our religious rights. If I were to ask this congregation if they believed plural marriage to be a part of our religion—and that it was revealed by God, and that we did not enter into it until He revealed it unto us—why this congregation would all say they believed in that principle. What! believe in plural marriage? Yes. Why do you believe in it? Because it is according to your preconceived ideas? No; but because God revealed it. That is why I believe in it. That is why you believe in it. Now, all who believe as I do, hold up your right hands. [A sea of hands went up]. All of a contrary belief make it manifest by the same sign. [Not a hand was raised.] There is not one contrary vote. Now, they interfere with us, and say we shall not worship God according to the dictates of our conscience; but that we shall marry just as they do, and commit vile irregularities "out of the marriage relation" as they do. What is that? Why, it is a doctrine of the devil. As I have said, he sought to take away the free agency of man, and because of that he was cast out of heaven. They are striving to do the same thing in these United States to-day. They are seeking to deprive you and me and thousands of people in this Territory of religious liberty, without trial, without investigation. They have proceeded on the principle of tyranny and coercion, if not on the principle of blood, just as Cain did. Well, shall we feel very angry? I don't, I honor men who act as men, but I cannot honor men whom I know to be hypocrites. Still we have these things to suffer. Our Elders go out to preach the Gospel, and they meet the hireling priests, who, because they cannot withstand their arguments, get angry, and when some men get angry, as you are aware, they act on the "knock-down" principle—or use tar and feathers, the bludgeon, or some

others of those refined adjuncts of civilization, and if these will not do, then they take to shooting—a practice which has been resorted to in different places not so very long ago, against our Elders. Why do they do this? Because, say they, we preach false doctrine, and they recommend that the musket and the bayonet be brought to bear upon us. What a strange argument against truth! Yet these are things that are sought to be crowded upon us because of our religious faith.

As I have already inquired, what shall we do? Do as they do? Oh, no! They talk about our corruption. Let me ask you who introduced prostitution here in our midst? Has it been done by this people—the Latter-day Saints? No; for a man or a woman guilty of anything of that kind is immediately severed from the Church. You know they are. Who, then, introduced prostitution? Our Christian civilizers. Who maintains prostitution here? Our Christian civilizers. That is a fact. And they are making some headway in this Stake, I am told in regard to billiards, etc. Let me ask, who introduced billiard halls, and gambling hells in our midst? Our Christian civilizers. Have any of our people done so? If they have, I say to you Bishops, cut them off from the Church. Who maintain these institutions here by law? Our Christian civilizers—Christian judges, associated with Christian churches—crowd them upon us and we cannot get rid of them without violating law. That is the position we are in to-day? Do we want much more of that civilization? I think not. Who sustain drunkenness and saloons in our midst? Our Christian civilizers. How many saloons have we in Salt Lake City? [President Joseph Smith: Forty-five]. Forty-five rum shops in Salt Lake City! Who sell this rum and keep these establishments? Our Christian civilizers. And who patronize these places? Sometimes some of our own people thus disgrace themselves—who ought to hide their heads in shame to be found mixed up with and taking part in these corrupting and damning influences. Can't you Latter-day Saints let such things alone? Oh for shame! For shame! Have we any people engaged in this degrading business that we know of? [President Joseph F. Smith: In Salt Lake City two, who profess to be Latter-day Saints]. They ought to be cut off from the Church. Any man who will deal in that liquid damnation ought to be cut off from the Church. They don't belong here. A saloon is not one of the institutions of Zion. It is one of the institutions of modern Christianity. Shall we join hand and glove with them? No, we can't do it. Do we hate them? I don't. If they were hungry I would feed them; if they were naked I would clothe them; if they were sick I would administer to them; that would be my feeling; but I say, my soul, enter not thou into their secrets, and mine honor with them be not thou united. That is what I say; and while I would treat them aright, and treat them kindly, yet I don't want them to teach my children; I don't want them in my house or to be associated with them. What, with no outsiders? Yes. There are thousands of honorable men, tens of thousands and millions of them in the United States and all over the world. It is not honorable men who engage in the things that we are talking of; but a bastard Christianity, which, in its present methods towards us is a system of hypocrisy and falsehood.

What then would you do? Why, let us attend to our own business, go on with the work that the Lord has given us to do. Let us look well to ourselves, every man and every woman. Let us train up our children in the ways of life. Let us see that they are instructed in the laws of God, and that they are kept from the snares of the adversary. Avoid corruption of every kind. Preserve our bodies pure. Preserve our spirits pure. Be honest, upright and virtuous. Sustain every principle that is good, everything that is calculated to lead to God, to truth, to virtue, and to the establishment of correct principles among men. God expects these things at our hands. It is for the President of this Stake, and for the Bishops he has around him, and for all men in authority, to set their faces against wickedness and corruption, and wherever they find any evil, to root it out and not condone it. We do not want corruption in our midst; and men or women, professing to be Saints, that cannot preserve their bodies and spirits pure, and that can not adhere to the principles of the truth as God has revealed them, we don't want them among us.

Again, there are some other things to which I wish to refer. I have heard some people say, "Don't you think that we are in very great danger now?" We should be if the Lord did not rule. We should always have been in danger if the Lord did not reign. We should always have been in danger if He had not taken care of us. "But," say some, "don't you think that when our Legislature meet they had better go to work and pass a law doing away with polygamy?" No; no such thought ever enters my mind; and as I said in the few remarks I made this morning:

"We want no cowards in our ranks,
Who will our colors fly;
We call for valiant-hearted men,
Who are notafraid to die."

No yielding up of principles that God has revealed. What, turn our backs on Jehovah! and place ourselves in the hands of men who would deprive us of the last vestige of liberty, and take our lives if they had the power! What! shall we forsake God our Heavenly Father? No, never! And all who are for God and His Kingdom say Amen. [The audience responded with a loud "Amen."] We want no trembling in the knees, nor anything of that kind around us. Let those who hold such ideas go among the other class and advocate their views with them, but not with us. These are my feelings and my views in relation to this matter. If we can be true to ourselves, true to our God; if we can maintain our virtue, our uprightness, our integrity; if we can be honest and upright and cultivate the spirit of kindness, harmony and union among ourselves, God will take care of Israel, for He will fight our battles. And what else? I will tell you what you will see by and by. You will see that Scripture fulfilled wherein it says, "the wicked shall slay the wicked." And the time is not very far distant when another Scripture will be fulfilled, namely, "that every man that will not take up his sword against his neighbor, must needs flee unto Zion for safety." In Zion there will be safety. We must therefore cleave to the truth and work righteousness, and God will take care of the balance. The kingdom of God will be built up. The will of God must be done on the earth as it is in heaven. Will such a thing as that ever take place on the earth? Yes, as sure as you and I are here to-day it

will. Then, if the kingdom of God is to come; if the will of God is ever to be done on the earth as it is done in heaven, where can it commence except it is among the Latter-day Saints; for there is no other people under the heavens who acknowledge the authority of God? They do not really acknowledge the rule of God, or the Government of God, anywhere among all the nations of the earth; and if His will is ever done on earth as it is done in heaven, where shall it start but in the land of Zion, and among the people of Zion?

Now, I would say to your Presidents, and to your Bishops, and to your High Counselors, and you brethren holding the Priesthood in this Stake of Zion, cannot you begin to introduce these principles here; and cannot you fathers and you mothers do the same? It will not be long before the most of us who are present will pass behind the veil, and would you not like to be found on the side of the kingdom of God; that when you meet the general assembly and Church of the First Born in the heavens, and God the Father of all, you can say, "I have been true to God; I have been true to the principles which He has revealed; I have been true to the kingdom of God, to the Zion of God, and to the Church of God, and now I am here, O Father, in thy hands, and I am ready to do anything that thou hast for me to do?" This is the position in which we want to place ourselves. It is not what we shall eat or what we shall drink. We are doing first-rate about these things. You don't look as if you suffered much in the flesh here about. And I will tell you another thing, and that is, as fast as you are prepared for it, God will not only deliver you from your enemies, but He will pour riches into your laps, until you will not be able to contain them, although to some, riches would be the greatest curse that could be given them. You, the people of Zion, will be the richest of all people. You will possess not only the riches of this world, but the riches of the world to come; for when the earth is redeemed we expect to come back and inherit it. We shall then have a new heaven and a new earth, wherein dwelleth righteousness. We expect then to have our place here, for "blessed are the meek for they shall inherit the earth. We are working for these things, and we will go on with the work and let the world wag. Let them get up a commotion once in a while. There is nothing new in that. It is the old trick. If we are faithful God will bless us, and Zion will arise and shine, and the glory of God will rest upon her. But woe to them that fight against Zion, for God will fight against them. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Salt Lake Assembly Hall, Sunday Afternoon, December 2, 1883.

REPORTED BY JOHN IRVINE.

CONDITIONS ON WHICH THE SAINTS SHALL PREVAIL — PREVALENCE OF PEACE—THE FEELING IN THE EAST—FALSEHOODS SWALLOWED BY A CREDULOUS PUBLIC—NO REAL INJURY—IMMEDIATE PROMISES—ONLY ONE THING TO BE FEARED—THE SAINTS SHALL PREVAIL—THE SAINTS SHALL PREVAIL THROUGH FAITHFULNESS—THE PRAISE OF THE WORLD A SIGNAL FOR SORROW—POWER OF A UNITED PEOPLE—THE FIERCEST PERSECUTION ANTECEDENT TO POLYGAMY—SALT THAT HAS LOST ITS SAVOR—ONLY ONE CHANNEL OF REVELATION—*Vox Dei, Vox Populi*—THE AARONIC AND MELCHISEDEK PRIESTHOODS—WRITING AND SPEAKING—SPIRITS THAT PEEP AND MUTTER—DECEITFUL DEVICES OF THE ENEMY—THE MEN WHO HAVE AUTHORITY—THE PARABLE OF THE SHIP—THE MAN WHO PRESIDES—INVOCATION.

I WILL read a portion of the 103rd Section of the Book of Doctrine and Covenants, commencing at the 5th paragraph:

"But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are all subdued under my feet, and the earth is given unto the Saints to possess it for ever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of this world shall prevail against them,

"For they were set to be a light unto the world, and to be the saviors of men.

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is henceforth good for nothing but to be cast out and trodden under foot of men.

"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritance, and build up the waste places of Zion.

"For after much tribulation, as I have said unto you in a former commandment, cometh the blessing."

I am thankful, my brethren and sisters, for the opportunity of meeting with you to-day under such favorable circumstances, and partaking of that peaceable influence

which prevails always in the midst of the Saints of God. It is a great blessing which God has bestowed upon us in giving unto us peace. It is a blessing that is beyond price, incomparably greater than almost any other blessing that we can enjoy; for without it the other blessings that we might have would be, to a great extent, obscured by the absence of peace.

I have been asked by a few whom I have met since my arrival yesterday morning in the city, if there is not a great deal of excitement in the east concerning us. Some of the utterances of the papers probably have given this impression. But so far as my observation has gone I have seen no greater excitement at this time than is usual, or has been usual in years past, prior to the meeting of Congress. There is doubtless a desire on the part of those who are anxious to do us an injury, to endeavor, by misrepresentation and falsehood, to arouse feelings against us, and to make it appear necessary to politicians and public men that something should be done with us to check the growth of this much feared organization of the Church of God. And it is astonishing—it would be at least astonishing if we had not seen so many instances of this character—how men resort to the most unfounded falsehoods—falsehoods which do not have even the color or foundation or the semblance of anything real and truthful—to accomplish their purposes. But presuming upon the credulity of the public respecting everything connected with our Church and our organization and movements, men abandon themselves to the most reckless assertions concerning us, without seeming to have the least fear of their being contradicted, and thinking, apparently, that anything they can say about us, however false, will be swallowed by the credulous public. In this very thing consists, to a great extent, the weakness of the opposition that is arrayed against the Church of God. Falsehood has no existence only so far as the mere relation or statement of it is concerned. There is no foundation to it. There is nothing tangible about it. It is a lie, and it may be said, therefore, to be non-existent. And this opposition against us—that is, opposition of this character—can do us in the end no real injury, because truth must eventually prevail, in our case at least. That which is real, that which is true, that which is genuine, that which has an existence, must in the very nature of things prevail in the contest with falsehood and misrepresentation. In this consists, I may say, our strength. We know that these statements which are made, so many of them, concerning us are false, and we can afford to wait to see the developments which will follow, especially when we understand, as we do, that God, our Eternal Father, has made promises unto us concerning this very condition of things to which I am now alluding. It is not a new thing for us to have this to contend with. We have been warned about it from the beginning, and in fact before the Church itself was organized. The Prophet Joseph was told what he might expect, and what all who associated themselves with him in the belief and practice of the truth might expect, and the warnings that were then given, and which have been so often repeated since to us as a people, certainly have had the effect of preparing us —to some extent at least—to encounter the evils with which we have been assailed and with which

we have had to cope. God, our Eternal Father, as I have said, has made promises unto us concerning this. We are not left to imagine what shall be the result. The mind of the Latter-day Saint is not left a prey to apprehensions and fears; for God, by His word, has removed these, and has given us immutable promises which the experience of 53 years has proved to us to be reliable. We have proved them to be true in the past, and we certainly can rely upon them for the future.

There is only one thing connected with this work—speaking for myself individually—concerning which I have any fear, and that is ourselves. I never had any feeling of fear while I was at Washington, and the clouds were dark and menacing, and our enemies were threatening and active in their preparations to assail us; I never had, I can truthfully say, any fear as to the result of their operations so long as the Saints at home were united and were seeking to keep the commandments of God. But when I heard, as I did upon one or two occasions, about division—for instance in election matters—and hearing of brethren not being united upon questions of policy, then, I confess that a feeling—a sickening feeling, if I may so describe it—would sometimes take possession of me.

God, in the revelation that I have read to you, has plainly given a promise unto this people, this Church.

"But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet and the earth is given unto the Saints to possess it for ever."

Now, here is a promise that the Lord has given, He says, by a positive decree. It is a promise given with conditions, and if the conditions should be observed we may rest assured that the promise, in its entirety will be fulfilled. There are no reservations about it, only the reservation connected with the condition upon which it is made. "They shall prevail,"—that is if they keep His commandments, if they observe the counsel which He has given unto us. Now in the next paragraph he says:

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of this world shall prevail against them." Our fate, therefore, as a people—that is, as individuals at least—is plainly pointed out unto us in these two or three paragraphs. The principle upon which we can be successful as a people is given unto us so that we cannot be mistaken concerning it. Also if we should be unsuccessful, if we should fail and become subject to our enemies, the causes by which subjection shall be brought to pass are plainly pointed out to us. The experience of the years that have elapsed since this revelation was given in which these promises are embodied, has proved to us most clearly the truth of the word of the Lord here spoken. There has never been an hour since the Lord gave this word unto the Church—not one hour—that they have not prevailed over His enemies, when they have hearkened unto

His words and kept His commandments. Where we have been surrounded by circumstances of the most threatening character, when there seemed to be no possible way of escape, God has opened, in the most marvelous manner, the path before this people and made it plain, and that which has seemed like an impassable barrier before them has been removed, and they have been enabled to pursue the path that was right for them to walk in. We know by experience that when the Latter-day Saints have been most faithful, have been most diligent, when they have been most zealous in preaching the Gospel, in building temples, in carrying out the word of our God as He has given it unto us, then the anger of our enemies has been most fierce against us. But notwithstanding the fierceness and the heat with which it has burned, it has been powerless against this people to injure us or to interfere in any manner with our growth, and with the accomplishment of the purposes of God entrusted to us. God knows this is so, and we know it. We have proved it to our entire satisfaction—it seems to me so at least. It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however pleasant it may be to us, and however much we may shrink from the opposite condition of affairs, and dread its manifestation, and wish that it could be otherwise—and it is natural to human nature to shrink from these trials—nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition, and from hatred. It is not the true condition for the Church of Jesus Christ of Latter-day Saints to be in, to be petted by the world, to be fostered by the world, to be spoken well of by the world, to be welcomed by the world, to have favor showered upon it by the world, because we ought not to be of the world, God having chosen us out of the world. Our true condition is that which we occupy to-day. I welcome it; I thank God for it; for the manifestations that I see around me concerning us, bear ample testimony to me that the Latter-day Saints are striving to keep the commandments of God; that they are doing the will of God, or this anger, these manifestations of hatred, this intense opposition, these groundless accusations would not have an existence against us. I say this is the condition that God has designed that we should occupy, and instead of our feeling to dread it, to wish it were otherwise, to shrink from it, let us rather glory in it, thank God from the bottom of our hearts that we are connected with his work and have the privilege of taking part in such scenes as these—scenes in which our predecessors, who have gone to the rest of our God, have shared, in their day and generation. Let us thank Him that we live upon the earth and have this opportunity—this great and glorious opportunity—of showing unto Him that we are devoted to that Gospel that He has revealed, to its principles, its ordinances, its endowments and powers, and to the Church that is organized upon the earth, in the plenitude of its power, in these last days. These are opportunities for which we should be most profoundly grateful. Instead of shrinking from them, instead of being sorry for them, instead of feeling to dread them, we should have the opposite feeling, one of thankfulness and gratitude unto God that we are permitted to share in them, and to live at a time

like the present. I thank God with all my heart for this myself: and so far as these manifestations are concerned, they cause only one feeling within me—have done so, far—and that is a feeling of rejoicing and thanksgiving within my bosom to see the fulfillment of the predictions of the holy prophets concerning this work, and the hatred of the world against it.

Now, what have we to fear? The only cause of fear in my mind is, as I have said, concerning ourselves—divisions, differences of views, ideas concerning the course that should be pursued, that may not be in accordance with the mind and will of God. It is of the utmost importance to us as a people that we should be united. Our strength, our prosperity, our success in the past, have been due to union. It is the union of the people that has been hated, and that has brought upon us the persecution that we have had to contend with. That is all that gives us importance in the earth. Strip us of union, and what is there about 200,000 Latter-day Saints in the Rocky Mountains that is at all remarkable or worthy of note? Well, we would be like 200,000 people anywhere else, full of division and strife, who do not amount to anything or have any particular importance. But unite 150,000 or 200,000 people together, of one heart and of one mind, a people who are increasing, and there is a power manifest that impresses men. They feel that there is an unusual power and influence there which they can not comprehend, it is so different from the systems with which they are familiar. The fact that these people are united creates a dread in the breasts of those who dislike them. It is this, my brethren and sisters, that has given us influence, that has given us importance, that has made us what we are, that causes us to occupy the position that we do. Take this away from us, and we are indeed, as this revelation has said, like salt that has lost its savor, good for nothing but to be thrown out and trampled under foot of men. Take away from us as a people the principle of union, and you take away from us the salt that makes us the savor that we are today. And it is of the utmost importance for us as a people, that we should keep this constantly in view. It is against this and against that authority which makes us a united people, that the whole of the attack against us is directed. It is the revelations of Jesus Christ, through that Priesthood coming unto us, giving testimony unto us by the Holy Ghost, that has brought us unto this union, unto this oneness that is so characteristic of this Church. It is against the authority that has produced these results, that the whole strength of the adversaries of this kingdom is directed.

We hear about plural marriage, or polygamy as it is termed. That is merely a war cry. It is merely used because it is a popular catch-word, and they who use it know full well that they only use it in that form and for that purpose; but that is not the real thing at issue. There is something more than that, deeper than that, higher than that, broader than that; but it is not necessary to let it be known that they are aiming at that. Polygamy, therefore, answers the purpose. It appeals to the ignorant; it excites the clergy; it stirs up the passions of the impure, and it inflames the hatred that is necessary to intensify this conflict. But if such a thing were possible that polygamy could be wiped out to day, without wiping out our

faith and making us apostates, and every man who has a plural wife was to put her away, it would not lessen the hatred of those who oppose this work—not one particle. Of course, if we became apostates we would be like the world, and we would be of the world. But I repeat, it is not polygamy; we know that. We know that the fiercest persecution we have passed through in our experience was anterior to the practice of polygamy, was when polygamy was not a doctrine of this Church, when it was not a practice of any member of this Church. Therefore, the hatred that is entertained to-day against this work is not traceable to that doctrine nor to that practice. It is the organization of the Church of God upon the earth. It is the restoration of the Holy Priesthood. It is the authority by which man is bound to man, by the effective bond of union that has been so wonderfully manifest in the history of this people from the commencement until the present time. It is that which is hated. It is the gathering of the people together. As General Clark said, Who led the militia at Far West, when the brethren were prisoners: said he: "I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you * * * my advice is that you become as other citizens lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

Unwittingly he told a great truth pregnant with meaning. That is really the great cause of hatred against this people. If you were to divide up and cease to listen to your Bishops, to your presiding authorities, to the Presidents of your Stakes, to the Apostles, to the Presidency of the Church, what is there about you that would excite opposition? What is there about you that would make you worthy of newspaper notice? As I have said, you would be like any other number of citizens who are not banded together by the ties of the everlasting covenant and of the Gospel. Having had the truth, and having had the savor of righteousness, you would be like salt that had lost its savor, it would be good for nothing, fit for no other purpose but to be cast out and trodden under the feet of men. This figure of the Savior's in this revelation—and as He used it to His disciples—is a most forcible and comprehensive figure. There is no article in the world that is so utterly worthless as salt, after it has lost its savor. You cannot use it for any purpose, and it is good for nothing except to be trodden under the feet of men. And how truthfully it is exemplified in the history of this people. When a man has lost the Spirit of God, become an apostate to the work of God, of what further use is he? He is good for nothing. He don't make even a good sectarian. And it would be so with us as a people if we were to lose the salt of the Spirit of God; we would be good for nothing.

Now, there is only one way in which the commandments of God can be revealed unto us. God has not left this in doubt. He has not left us to grope in the dark respecting His methods of revealing His mind and will unto His children. In the very beginning of the work of God in these last days, to remove all doubt upon this subject, God gave revelations unto this Church in exceeding great plainness, and there was one principle that

was emphatically dwelt upon and enforced, namely, that there was but one channel, one channel alone, through which the word of God and the commandments of God should come to this people. The word of God was not to come from the people up. It was not *vox populi, vox dei*, but it was to be *vox dei, vox populi*—that is, the voice of God and then the voice of the people — from God downward through the channel that He should appoint; by the means that He should institute, that word should come to the people, and when obeyed by the people would bring the union and the love and the strength consequent upon union and love. And this has been the peculiarity and the excellence of this work of God thus far in the earth. Its excellence has consisted in this. Its power, its glory, the glory that we have as a people, the glory that belongs to the Church of God consists in this peculiar feature, that the word of God to us comes from God and not from the people. It is received by the people, accepted by the people, submitted to by the people, and this has produced the union and the love, as I have said, that have characterized the work thus far in its progress in the earth. Take away from it this feature and it becomes weak as water that is unconfined. There is no strength to it. There is nothing to be feared about it. There is nothing to excite animosity or hatred. But give it this feature and it becomes a power in the earth. Even if there were only six men it would be a power. Let there be twelve and it is twice the power, and you go on doubling it, and it increases in a proportionate ratio, and it will do so, as long as that principle is maintained and lived up to. God revealed that principle in the beginning. Oliver Cowdery—a representation of whose ordination is given to us on this ceiling—received at the same time that the Prophet Joseph did the Aaronic Priesthood. John the Baptist, who last held the keys of the Aaronic Priesthood in the flesh upon the earth, laid his hands upon Joseph, the Prophet, and him at the same time. He afterwards received, in common with Joseph, the administration of those who had held the keys of the Apostleship in the flesh on the earth—that is, Peter, James and John. They administered unto him at the same time that they administered unto Joseph, upon the same occasion, and he became an Apostle with Joseph, being the second Apostle in the Church of Jesus Christ of Latter-day Saints. Now, it might be thought that a man thus favored, favored to receive the Aaronic Priesthood, favored to receive the Melchisedec Priesthood and Apostleship at the same time with the Prophet, favored with the privilege of baptizing the Prophet of God, and of sealing upon him the gift of the Holy Ghost; it might be thought, I say, that a man thus favored would have stood alongside of the Prophet and been of equal authority in giving the word of God in writing unto the people. But no. God drew a distinction and plainly told Oliver Cowdery that that which he wrote to this Church should not be by way of commandment to the Church, but by wisdom. The Lord said to him, "If thou art led at any time by the Comforter to speak or teach, or at all times by way of commandment unto the Church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom." It was only one man's privilege, one man's authority to stand pre-eminent.

in the earth at one time holding the keys and giving the commandments of God — or rather the Lord giving His commandments through him in writing to the Church.

In the early days there was a man that was a witness to the Book of Mormon, who had been selected by the Lord to handle the plates, to heft them, and then to write his testimony concerning that which he had seen and felt. He obtained possession of a seer stone—or as it is called sometimes, a peep-stone. Through this peep-stone he professed to obtain revelations, which he wrote. And the Lord gave a commandment upon the subject, and Oliver Cowdery was commanded to take Hiram Page by himself, and talk to him upon the subject. He was instructed to tell him that that which he had received through that stone was not of God, and that Satan deceived him. He was told that this power was not given to him, and "neither shall anything be appointed unto any of this Church contrary to the Church covenants." That is, there was only one man upon the earth who had a right to give to the Church commandments concerning the word of God, and the conduct of the word of God, and that was the man whom He had selected. Thus plainly in the very beginning of this work, the very threshold of it, there was no doubt left upon the minds of those who received the revelations of God concerning the policy of the Lord in the building up of this work upon the earth. You can see, readily, if you will reflect for a few moments upon the subject how necessary it is that this should be the case. Invest two men with that power, and what is the result? Why, there is an opportunity for division. Invest twelve men with it, and you have the same result to an increased extent. Invest the whole body of the people with it, and what would be the result? You can understand this by a very little reflection. It is not God's way of doing. It is not God's manner of building up His kingdom. It is not the way that He has founded His Church, neither in this day nor in any other day when He had a church upon the earth. It is through this source that commandments must come to the people of God. It is through this source that the word of God has come to this people during the 53 years that have now elapsed. The prosperity of this people, their success, and the triumphs that have attended this work are due to this, that God has chosen one man, and through him has given His word unto His people, and by listening to His counsel, by obeying the manifestations of God through him, they have been led in this career of prosperity upon which we have entered, and in which we are now traveling. I wish to impress this with all the power of which I am capable upon the minds of my brethren and sisters who are here to-day, and upon this entire Church. I wish them to understand it. I bear testimony, as a servant of God, that this is the way, God having revealed it unto me to my perfect knowledge, to my perfect satisfaction and understanding. There can be no two channels; there is but one; God having chosen but one. Now, as long as we keep this in mind we are in no danger as a people—that is, if we keep it in mind and obey it. I am willing to stake my reputation—I never claim to be much of a prophet; I do not talk much about prophecy—but as a servant of God I am willing to stake my reputation in making

this statement, that if you will listen to the voice of God as manifested through His servant who stands at our head, you never will, from this time forward until eternity dawns upon you—you never will be overcome by your enemies, or by the enemies of God's kingdom. I know this as well as I can know anything that has not been accomplished. There is danger among us of becoming divided. We are menaced now by our enemies. They would like to divide us. Already they have made a discrimination which they hoped would be attended with some great results. They have by their laws deprived the fathers of this people, the leaders of this people, the men who have borne the heat and the burden of the day—they have deprived them of those rights which belong to us as much at least as they belong to them. They have sought to humble us in the dust. The *elite* of this people, the foremost men, the men who have been the foremost in enterprise and in every good work—and this is not saying anything disparaging concerning those who are not of this class—have been singled out just as you would single out of a conquered tribe of Indians the chiefs. The chiefs have been marked, the ruling men have been deposed, and another class have been told that they now can come to the front. Why, it has reminded me of the tyranny which has been so obnoxious in times past—the tyranny of Great Britain in her treatment of the people of India. The ruling men all deprived of their power. The king deposed. But this has never been done except as a result of war. The king deposed; ruling chiefs, men of influence, authority and power among the people, have been stripped of all, and another king and other chiefs set to rule, by the authority of the conqueror. But this has never been done unless as a consequence of war. But here in a time of profound peace, in a Territory unexampled for its prosperity, the wonder and admiration of every candid and reflecting mind; a Territory of this kind, because our religion is not popular, and because of our union that is so dreaded, the ruling men, without any trial or conviction, without proof of any guilt, have been removed, so to speak—that is, everything has been done that has been possible to take away from them that authority and that influence which rightfully belongs to them, which they have earned by long years of faithful labor in the midst of the people, earned them legitimately and properly, having no influence that they have received from ancestry or from wealth—having no influence but the influence that God has given them, and that they have earned by their own good deeds. These men, in the attempt to break up this people, to divide them asunder—these men have been told, "You step aside. We will strip you of your power and of your influence. We will humble you in the midst of the people. We will take away from you all the influence that we can, and we will see if we cannot divide you by this process." That is the object. It is, as I have said, to divide us, to arouse ambitions in the minds of others, to endeavor to stir them up to pay no heed and to disregard entirely the counsels and the examples of the men who have been faithful, and who are thus thrust aside. What will be its effect? Ask yourselves. Answer this question yourselves. You Latter-day Saints, with you remains the answer. It is for you

to say whether the devices of the wicked are going to have the effect of causing you not to heed the man of God, the man who holds the keys of the Eternal Priesthood of God, the man chosen by eternity, by the Lord himself; it is for you to say whether you by these devices, will no longer pay heed and attention to his counsels. It is for you to answer this momentous question. I am in no fear as to the result. I have no doubts myself as to the result. There may be unwise persons among us. There may be some who may not have faith. There may be some who may be prompted by some improper ambition; but I am glad that in the providence of God there is an opportunity given to all such to show their true characters, if there be such among us. I accept all these things as wise in the providence of our God, He having this work in charge; I accept it as one of His divine providences in regard to this work, to test this people, to prove us, to put us upon trial, to have us learn ourselves; and not only this, but to show the world—the great world of mankind, who are looking now with intense expectation, watching the results of these experiments in Utah—that we may show unto them that God is still with us, and that notwithstanding all the efforts of the wicked, we are still a united people, willing to listen to the voice of God, through his divinely appointed servant—the medium that He has chosen. The world must know that the men through whose administrations we have received these precious gifts of the Gospel, are still the men who have authority with God, and who have a claim upon His blessings and His sustaining care. These results I expect to see wrought out by this that is now being done.

It is a most extraordinary thing that this Edmunds law—a law which is so unconstitutional in every aspect—should now be looked upon almost as a meritorious law, and that because we have not split into pieces under its operation, and it has not produced the results designed by its author, and those who urged its passage—it should now, as I have said, be talked about as though it were a benign law, and designed for our good; and because we do not accept it as such it should be considered as a sufficient reason that there should be additional legislation! It is a most extraordinary position to assume. Yet this is the position that is taken by many.

Now, my brethren and sisters, I used a figure many years ago, when we used to meet in the old bowery, before the new tabernacle was built, to which I will refer to-day. It was at a time when there was considerable talk about our moving away from here. Astrologers were predicting this, and there were some who seemed inclined to put credence in their sayings. In remarks upon one occasion I said, that it had been my habit when I crossed the ocean—and I had been on both the Pacific and the Atlantic oceans many times—when a storm came up, or we appeared to be in danger from ice or any other cause—to watch the captain of the ship. I noted his demeanor, and I thought that by it I could form a correct idea of our danger. He knew the ship. He knew her capabilities. He knew, probably better than anyone else about our position and our danger, and therefore, as I have said, I took pleasure in watching his demeanor. And so it is in regard to the work of God. It is my privilege as an Apostle of the Lord Jesus Christ to have the revelations of Jesus. It is my

privilege to live so as to have the gift of prophecy, and to have wisdom and knowledge from God. It is my privilege to have all these gifts and blessings resting down upon me by virtue of my calling. If I am faithful thereto they will rest upon me. But it is not my privilege to guide this ship. It is not my privilege to write revelations or commandments to this Church. Much as I may rejoice in the knowledge of God, much as I may be possessed of the revelations of Jesus, that is not a privilege which has been accorded unto me, nor has it been accorded unto any other Apostle, or officer, or member of this Church, but one, and that is the man whom God has chosen to hold the keys. Therefore, in times of danger, whatever my own feelings may be—and as those who are acquainted with me know, I have pronounced opinions generally upon every subject that is brought up—notwithstanding this characteristic, I look always, and always have looked to the man whom God has placed to preside over His people. I watch his demeanor. I know that it is for him to give the signal. It is for him to direct the movements of the crew of the Ship Zion. It is for him to direct how she shall be steered, so far as human power is necessary for this purpose, and when there are no tremors in him, when there are no indications of fear on his part, when he feels serene and confident, I know that I can do so with the utmost safety, and that this entire people can trust in that God who has placed a prophet, a seer, and a revelator to preside over His people upon the earth. We need not be afraid. We need not tremble. We need not give way to anxiety. That which we ought to do is to seek for the mind and will of God. I wish that the men of Zion would do this more than they do. I am jealous for my God. I am jealous for the authority of the Holy Priesthood that He has bestowed upon men. I dislike to see my brethren yield to the influence of those who are outside of us, and who assail this work and say, "you are governed too much by your leaders." When I see men doing that I fear and tremble for them. They yield to an influence that is not of God, the influence of the world, the influence that is fighting Zion. I like to see a man loyal to this work, loyal to the cause of God, loyal to the Holy Priesthood, determined to stand by it. It is all that has saved us thus far; it is all that has given us power thus far in the earth, and when we desert that, God will desert us and leave us to ourselves. I am jealous, therefore, for my God. I am jealous for the Holy Priesthood. I am jealous for the honor, the dignity of the man who presides over Zion, and I always have been. Through my entire life I have had this feeling. It is not a new feeling. It is one that was born in me, and it continues with me, and I pray that it always may be my feeling as long as I live upon the earth. I want to die having that feeling; I know that it is the right feeling, and that we are always in the right path when we are seeking the counsel of God through His appointed servant.

God help you, my brethren and sisters; God help every man in Zion; God help me and all who stand in leading positions in this Church to bear this in mind, and to be humble, meek and lowly obedient to the counsel of God's servant, that in the end God may crown us in His celestial kingdom, which I ask in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Meeting House, Provo, Sunday Morning, September 2nd, 1883.

REPORTED BY JOHN IRVINE.

TRAVELING THROUGH THE SETTLEMENTS — THE NECESSITY OF THE SETTLEMENTS BEING VISITED—REVELATION—BOGUS AUTHORITY OF SECTARIAN PREACHERS—THE CLAIM THAT THE CANON OF SCRIPTURE IS FULL — THE CAUSE OF THERE BEING NO COMMUNICATION WITH GOD — VISITATION OF THE FATHER AND SON AND HOLY ANGELS TO JOSEPH SMITH—MAHOMED—THE WORLD NO IDEA OF THE CHARACTER OF GOD — RESTORATION OF THE KNOWLEDGE OF GOD—ANGELS NOT FEATHERED BEINGS — NO WONDER THE WORLD HAS GONE ASTRAY — SPACE BETWEEN DEATH AND THE RESURRECTION—THE REIGN OF SATAN — JOSEPH SMITH ACCOMPLISHED HIS MISSION — PERSECUTION — THIS NATION MAKING JOSEPH SMITH A PROPHET—NO SURRENDERING THE KINGDOM OF GOD — GOD WILL DELIVER HIS PEOPLE — TEMPLES — SHALL THOSE WHO HAVE OBEYED THE LAW OF GOD BE LOOKED DOWN UPON BY THOSE WHO HAVE NOT?—CONCLUSION.

I FEEL as though I would much rather sit still and listen to somebody else, than to attempt to speak myself.

For a number of weeks past the First Presidency of the Church have been traveling through the various settlements, and such counsels and instructions have been given to the people—mingled with kindly reproofs and warnings as the Spirit has seemed to dictate—and in the meetings we have held there has been a goodly outpouring of the Spirit of God; the people have rejoiced in their meetings and in that which they have heard.

There is a constant necessity for the visits of those whom God has called to preside over the affairs of His Church, and to hold the Apostleship of the Church, in the midst of the various Stakes of Zion. It is true that God our Eternal Father—in accordance with the promise which He has made unto those who would receive the Gospel in humility and with sincerity of heart—has poured out His Holy Spirit upon the people, and they are led by it in the most of instances, and the gifts of the Spirit are manifested. At the same time there are other agencies which God calls into requisition to teach and instruct His people. He has placed in His Church Apostles, Prophets, Pastors, Teachers, etc. He has given unto them certain specified duties. He requires them to discharge those duties in His fear, and holds them accountable for the condition

of the people—that is, to a very great extent. He has placed certain men whom He has chosen as watchmen upon the walls of Zion; He has placed them as shepherds of the flock of Christ; and in their capacity as watchmen and as shepherds He expects them to exercise that vigilance and care which are necessary for the protection and preservation of the people. The Lord has promised unto His servants that He will give them the necessary qualifications for, and that He will sustain them in the discharge of the duties that devolve upon them; and through the varied experience of the past 53 years this has been the case. The Lord has not left His people without proper care, and He has not left His servants destitute of his word and of a knowledge of His will, but has given these to them at the very time when they have been needed. No evil or difficulty has ever occurred in the Church or outside of the Church affecting us that we have not been warned of by the servants of God, and prepared for by their teachings, their counsels and their warnings. This constitutes the great difference between the Church of Jesus Christ of Latter-day Saints and the other churches that are organized among the children of men, and called by various names. God has made promises unto this people; He has provided for them; He has revealed himself unto them, and has extended His power for their preservation and safety all the day long.

Now, this is a new thing, it may be said in the earth—that is, comparatively new. Previous to the organization of this Church there was no claim made by any of the churches of the day to hold direct communication with Deity. Preachers, and those who lead in these various sects, base their claims for authority upon that which was given in former days to the ancient servants of God. They are honest enough to make no pretense of having received communication from heaven, or direct revelation from God, calling them to the ministry or designating them to occupy the places they fill; but, as I have said, claiming the commission that was given to the ancient Apostles as the basis for their labor, they proceeded to teach the people such doctrines as they considered essential to salvation. God's voice was not heard. The silence that existed between heaven and earth—and which had existed after the slaying of those who had received authority from God, and unto whom He gave communications—was still unbroken—there were no heavenly messengers descending from heaven to earth and making manifest the mind and will of God unto the inhabitants of the earth, but it was as though the heavens were as brass over the heads of the people, and as though—so far as the voice of God was concerned—He took no interest in the affairs of the children of men. And this was the conclusion to which the whole religious world had come—that God had withdrawn Himself from communicating with his children, that He had revealed his mind and will as it is recorded in the Bible, and that therefore the canon of Scriptures was full, and there was no longer any necessity for further light or knowledge from Him. This was produced as an argument against the Elders of this Church, when they commenced to teach the doctrine of new revelation; when they went forth proclaiming unto the inhabitants of the earth that God had spoken; that the silence between heaven and earth had been broken;

that angels had descended from heaven once more and communicated God's will unto man; that the Holy Ghost had been poured out according to the ancient promise; that the Church had been organized according to the ancient pattern, and that the gifts had been restored as they existed in former times. The argument that was used against these testimonies was this: that for nearly 1800 years or thereabouts, there had been no communication of this character, there had been no heavenly visitations; prophets had not been known among men since the days of the Apostles, and, therefore, this being the case, it was an evidence, they contended, that it was not God's design that there should be any of those gifts and blessings, and that that condition of affairs which existed—or which they declared existed—was the condition that God designed should exist and should continue to exist until the end of time.

Now, the world in this way took advantage of its own wrong, and sought to justify itself by that which had been brought to pass by its own actions, attributing to God that which was traceable to man, and which was the result of man's conduct; for the unbroken silence which reigned between heaven and earth was not because God preferred to have that condition of affairs exist, but was the result of man's own actions. God had sent messengers; He had sent His only Begotten Son, and had given unto Him His Gospel to declare unto the inhabitants of the earth, and after a short residence among them they slew Him. They would not have Him or His teachings, and they were determined that He should have no place among them. Not content with slaying Him, they continued the warfare against the organization that He established upon the earth at that time, until they slew every man whom He had chosen—that is, they either slew them or drove them from their midst. The result was that the earth was stained with the blood of the Son of God, and of His chosen Apostles and Prophets. No one could live among the inhabitants of the earth at that time who professed to have any revelation from God, or to be a divine messenger; for if he made such a proclamation, and it was in truth, the whole power of Satan, manifested through the inhabitants of the earth, was hurled against him, and he was either slain or compelled to flee.

This being the case, is it any wonder that there should be no voice of revelation—that God should leave His children to themselves? I will tell you how I feel about my family. If I had children that were determined not to listen to my counsel, nor to obey that which I said to them, but should treat my instructions with contempt, I would say to them: "You can go your own way. You and I have chosen different paths. You have chosen one path and I have chosen another. Now, if you and I go together, you will have to go with me, and not I with you, and if you don't do that we separate; you take your path and I take mine." And it seems as though the Almighty had taken that course with His children. They had slain all His chosen people and had left none of them upon the earth. They had hunted them, persecuted them and slain them until there was none left; and the authority which God had bestowed upon men through His only Begotten Son had fled—that is, the men who held it had been exterminated. What then? "Why," said He, seemingly—that is, we may

judge so by the result—"you have chosen this course, you have slain my chosen Apostles and servants, and now I will withdraw myself from you, and leave you to yourselves;" and for 1800 years, or nearly that—probably 1600 or 1700 at least, so far as that continent was concerned—there had been no man left upon the earth who held the Priesthood, that we know anything about. If there are any among the children of men who held it, they are in some retired place, inaccessible to the wicked. When the set time had come for God to re-establish His Church and to bring to pass the fulfillment of that which had been spoken by the mouths of the Prophets, He came himself.

The first account we have of the visitation of divine beings in this dispensation, is the account that is given to us by the Prophet Joseph Smith himself, concerning the visit of the Father and the Son. There had been men; doubtless many men in the various ages of the world, who had light and who had a degree of the Spirit of God. I believe myself that Mahomed, whom the Christians deride and call a false prophet and stigmatize with a great many epithets—I believe that he was a man raised up by the Almighty, and inspired to a certain extent by Him to effect the reforms which he did in his land, and in the nations surrounding. He attacked idolatry, and restored the great and crowning idea that there is but one God. He taught that idea to his people, and reclaimed them from polytheism and from the heathenish practices into which they had fallen. I believe many men were inspired who lived after him and before him, who, nevertheless, did not have the Holy Priesthood, but were led by the Spirit of God to strive for a better condition of affairs and to live a purer and higher life than those by whom they were surrounded were living. But while this was the case it was the Spirit of God that did it. We have no account—no authenticated account at least—of angels coming from heaven, or of the Father manifesting Himself unto the children of men. And we have no account of the Priesthood being restored; in fact, there is every reason to believe it never was restored after it was withdrawn. The first that we knew concerning God, was through the testimony of the Prophet Joseph. Even the personality of God was doubted. The traditions of men were so false respecting God, that the idea of a personal Deity had faded from the so-called Christian mind. Though Jesus had appeared on the earth as a personage having a body, parts and passions, and declared Himself to be the Son of God, and the Apostles declared Him to be in the express image of His Father—notwithstanding that fact and that the record bore ample testimony to it, so long had been the silence that had existed between God and man, that the very conception of the nature of God—that is, of His characteristics—had entirely faded from the human mind, and He was deemed to be something other than He is. The common sectarian idea was that His center was nowhere, and His circumference was everywhere. There was no man scarcely upon the earth that had a true conception of God; the densest ignorance prevailed; and even ministers of religion could not conceive of the true idea, and there was mystery associated with what is called the Trinity—that is, with the Father, the Son, and the Holy Ghost. But all this was swept away in one moment by the appearance of the

Almighty Himself—by the appearance of God, the Father, and His Son Jesus Christ, to the boy Joseph, as he kneeled in the forest beseeching God for knowledge concerning Him, and concerning the Gospel of salvation. In one moment all this darkness disappeared, and once more there was a man found on the earth, embodied in the flesh, who had seen God, who had seen Jesus, and who could describe the personality of both. Faith was again restored to the earth, the true faith and the true knowledge concerning our Creator, our Father, the Being from whence we derive our origin. This revelation dissipated all misconceptions and all false ideas, and removed the uncertainty that had existed respecting these matters. The Father came accompanied by the Son, thus showing that there were two personages of the Godhead, two presiding personages whom we worship and to whom we look, the one, the Father, and the other, the Son. Joseph saw that the Father had a form; that He had a head; that He had arms; that He had limbs; that He had feet; that He had a face and a tongue with which to express His thoughts; for He said unto Joseph: "This is my beloved Son"—pointing to the Son—"hear Him."

Now, it was meant that this knowledge should be restored first of all. It seems so, at least, from the fact that God Himself came; it seems that this knowledge had to be restored as the basis for all true faith to be built upon. There can be no faith that is not built upon a true conception of God our Father. Therefore, before even angels came, He came Himself, accompanied by His Son, and revealed Himself once more to man upon the earth.

As I have said, the set time had come, the instrument had been born—the instrument that had been selected doubtless as much as the Son of God had been selected to accomplish His mission—that is, He had also been selected from before the foundation of the world, to come and to be the instrument in the hands of God to again lay the foundation of His Church upon the earth—that instrument had been born and the set time had come for the establishment of the work of the Lord. Joseph Smith had the necessary gifts and qualifications by which he was enabled to seek unto God with such irresistible faith that God heard his prayer and granted unto him the desire of his heart by revealing Himself unto him and giving unto him the instructions which He did. This was followed by other ministrations—the ministrations of angels. In the sectarian world you can scarcely see a picture of an angel without having a pair of wings attached, and every angel looks like a woman. Such ideas have come down through ages. And who knew differently? Who could tell anything about it? As with the being of God Himself, so there were false conceptions concerning the character of angels, and there was no man who could correct them, because all were alike in ignorance, and all were alike a prey to the traditions that had been handed down. But when Joseph received the ministration of an angel—or angels, for he was visited by more than one—he saw that they were men, and that they had not feathered after death, that they did not have wings, but that they were glorified men, or men who had received glory from God; they were personages like they were on the earth. Thus a true conception

began to dawn upon the minds of at least a few individuals, who believed Joseph's testimony concerning these beings. When I see our sisters and our brethren buying pictures of the sort to which I have alluded—pictures in which are angels having wings—a sort of hermaphrodite beings, or worse—I wonder that they would hang such things on their walls, and then allow this false conception to be perpetuated in the minds of little children concerning the character of these heavenly beings. I think it is just as wrong to represent an idea falsely by a picture, as it is to teach it falsely by words, because an impression is made on the mind by either means. Pictures of that kind should not be patronized by our people. Our children should not be allowed to come to conclusions upon such false representations.

Is it to be wondered at, my brethren and sisters, that after so many ages of darkness and unbelief, so many ages of ignorance concerning God, concerning his true character, concerning heavenly beings, that the whole world should have gone astray concerning the Gospel of Christ and the gifts of that Gospel and the nature of heaven and the future state of existence? Is it to be wondered at that the whole world should have gone astray concerning all these things, when they were so much astray concerning God Himself, concerning angels, and concerning other heavenly things? Is it any wonder that we have difficulty in preaching the Gospel, and in reaching the hearts of the people, when we consider that they are the inheritors of those false traditions that have come down intensified and strengthened by the ages of transmission, coming through one age to another, until they have reached the present time? It is not to be wondered at that the Latter-day Saints themselves have so little faith concerning these things, when we recollect the pit from whence they have been dug, and the rock whence they have been hewn. Well might the Savior ask, if He should find faith on earth, when He should come again? In looking down through the ages that would succeed His own, He saw the terrible condition of ignorance that would prevail upon the earth. Why, this so-called Christian world is as far from God, as any heathens that ever lived upon the face of the earth. Yea, they are worse than the heathen, because they think that they are in the full light of the Gospel, and that heavenly rays are shining upon them, when in reality they are sitting in the deepest darkness and are surrounded by clouds of ignorance that are impenetrable to them. How can men know anything about God, when He never speaks to them? How can men find out whether there is any revelation from heaven, when no revelation comes from that source? How can men find out about the future, if no one comes to tell them what the future is? It would be impossible for them to do it. It requires knowledge from God, concerning Himself; it requires knowledge concerning angels, it requires knowledge concerning eternity, to give men proper conceptions about these things. Hence it was that Joseph Smith, having had these visions opened to his mind, moved like a being from another sphere, among the children of men. God had opened his mind and revealed to him heavenly things. He saw them in their true light; he knew about them; and when he talked to men he was in their midst like a being from another world. That which he told them appeared, in

some instances, to be false, to be nonsense. They could not comprehend it, because they had none of the Spirit of God about them, none of the knowledge of God, and they refused to accept him as an exponent of divine truth. So it is with the Elders who go out at the present day, to talk to the inhabitants of the earth. They are looked upon in the same light; though there is this to be said: that which has been taught by the Elders has had effect in the earth, and much misconception has gradually disappeared. There are men even now, for instance, who are ready to believe a doctrine which, when it was first preached, they rejected—the doctrine that there is a space between death and the resurrection in which a man can repent of his sins. Now, when that doctrine was first taught, some 42 years ago, it was looked upon by many as an absurd doctrine. They said it was contrary to the divine will. If man, they contended, did not receive the Gospel or the truth here in this life, he lost his opportunity, and would be damned throughout all the endless ages of eternity. That was the popular idea, and many believed it. Many believed that this would be the case with pagans, and with these Indians that we know something about, and with other heathen peoples, who had never heard the name of the Son of God—the only name under heaven by which man can be saved; many believed those people were to be consigned to hell by millions, never to be delivered therefrom, and yet they called God just, the God they worshiped.

Joseph Smith taught a different doctrine even before the Church was organized. He taught the doctrine, in a revelation given to Martin Harris,—it had to be given with great care, because it was entirely different to what was generally believed—that "eternal punishment is God's punishment;" but it does not follow that those who come under God's punishment are to be punished throughout the endless ages of eternity. He taught that grand truth in the year 1829. Then it was followed up by the Vision, which explained in the most wonderful manner the goodness of our God, and showed Him to be the being that He is described to be by all the holy Prophets,—a being just and merciful, a being who labored to save His children, and had their salvation at heart continually.

But Joseph taught in later years, this doctrine: that there was a space between death and the resurrection, and during that space the children of men who had not had an opportunity of hearing the Gospel in this life, could hear it proclaimed by men who had authority in the spirit world; and he explained that the Savior himself, during the time that His body was in the tomb, "went and preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."

It was a doctrine that was new to the sectarian world; new to every one; no one had ever thought of such a doctrine. But now I see by allusions in the newspapers occasionally, that popular ministers are taking hold of this idea and ventilating it and speaking about it. How wonderful! is it not? It shows that when knowledge is upon the earth, there are some at least who profit by it, though they may not accept it as coming from God. In this way the preaching of this Gospel has had its effect upon the inhabitants of the earth. I have seen of late, and doubtless you have, many

arguments in favor of God being a personal being, of there being a personal God—that is, a God with a form like a man, or that man, rather, had a form like God. The world has profited by the ideas which the Prophet Joseph received from heaven. Until these truths were revealed all was vagueness, doubt, uncertainty. Satan reigned over the earth. He swayed, it might be said, almost an undisturbed sceptre. There was no one, scarcely, upon the face of the earth to dispute his reign. A few that did so, even though they did not have the Priesthood, were speedily crushed. For instance, the Huguenots, and others, who, in mountains and recesses and distant places, sought for a purer worship, were speedily extirpated. Satan was determined to reign with undisputed sway. During this reign he had slain the Son of God, and every man who testified of Him. He was determined to control this earth, and that has been his determination all the time. When the Prophet Joseph received those revelations from God, he leveled at him all his artillery; he made him the target for all his attacks; he hounded him from morning to night; he concocted every plot that could be conceived of, to destroy him from the face of the earth. Joseph's great anxiety all the time was to bestow the keys and authority of the Holy Priesthood, so that at his death they would not be taken from the earth. His aim from the beginning was to this end. He urged the Saints forward to build the Temple in Kirtland, so that he might bestow upon some that knowledge and authority which God had given to him. And then afterwards in Nauvoo, the burden of his thoughts and talk was to urge the Saints to push forward the Temple there, so that he could bestow upon them the keys and authority which God had restored from heaven. He feared lest he should die until these were bestowed upon men. But God preserved his life until every key, every authority, every power and every gift that he had received from the eternal worlds, through the ministration of angels, from the days of Adam down to the days of Moroni, was again restored to the earth and sealed upon the heads of men, and then it proved more difficult for Satan to accomplish his purpose. He slew Joseph; but it was too late to prevent him communicating that authority which he had received; and the Church organization was preserved on the earth. Joseph lived long enough, as did our Elder Brother Jesus, to accomplish the work God sent him to do. He laid the foundation of the Church. He laid it so deep that it will never be overthrown. He bestowed upon man the everlasting Priesthood, with all its authority, from the Apostleship down to the authority of a Deacon, with every key, every endowment and every ordinance necessary to accomplish the work of God upon the earth. Then Satan raged, and he has raged ever since. You wonder many times, doubtless, at the hatred exhibited to this Church and people. If you could see the eternal worlds; if the vision of your mind could be opened to the scene; if you could have the veil withdrawn, you would not wonder at it when you understood the real character of the stake that is being fought for. It is the supremacy of this earth that is being contended for. Satan is determined that God shall not have this earth, and that He shall not reign here; he is determined in this, and if he could he would shed the blood of

every man and woman on the face of the earth, rather than it should go into the hands of God. All those who are connected with him would, if they could, slay every man that stands in their pathway. The more faithful a man is in the cause of God, the more the hatred of the wicked is manifested against him, illustrating the truth of that statement made by the Apostle Paul, that "all that will live godly in Christ Jesus, shall suffer persecution"—not *may* suffer it, but they *shall* suffer it. Hence a people who seek to establish the cause of righteousness, to build temples, to restore the authority of God, will be hated to the death, and thus the prophecy will be fulfilled concerning them. We were told in the beginning of this work that we should be hated by a township, then by a County, then by a State; but after a while it would not be the opposition of a State, of a County, or of a township against this work, but that it should be the united power of the nation itself, against this work. We live and behold a fulfillment of that prediction; we are living witnesses of it; and this nation is fulfilling just as fast as it can do, the predictions of the Prophet Joseph Smith. They are making him a Prophet by their conduct, and fulfilling everything that he has spoken concerning this work. And it will not be confined to this nation. After a while it will gain such a foothold in the earth, and excite such fear, that the nations of the earth will band themselves against it. You need not expect any other result. This warfare will not cease. "But," says one, "when this present excitement passes over, will we not have a time of peace?" God forbid that there should be peace on such terms as our enemies would have us make; for peace means surrendering the Kingdom of God; surrendering and giving up by the servants of God, that which they have undertaken to do, namely, to restore the reign of righteousness and truth upon the earth, the reign of God and of heaven. Such peace as our enemies have in view, means the surrender of this upon our part. When we are ready to surrender these things, then there will be peace, but it will be the peace of death, it will be the peace of hell, it will be the triumph of Satan, and the destruction of everything that is pure and holy, and godlike, upon the face of the earth. Men say, "Let us compromise." This means the giving up of this principle and that principle for the sake of the world's favor. And when we commence giving up, where shall we stop? I want peace on no such terms as these. We have engaged in this warfare to build up the Kingdom of God upon the earth, let the consequences be what they may. They can only kill this body of ours; but let us fear Him who is able to destroy both soul and body in hell. God has said that He will bear this Kingdom off triumphantly, and that it shall not be given into the hands of another people, and as sure as He has spoken, His word will be fulfilled. It may seem sometimes as though there was no ray of light, as though all was darkness, and as though our destruction was inevitable; but there is a God in heaven who, under these circumstances knows our condition, and remembers the promises that He has made concerning Zion. His arm will be stretched out to save, and He will deliver us from the greatest perils that may environ us. This is true—true as God lives, and we shall realize it in the future just as we have in the past.

(CONCLUDED IN NEXT VOLUME.)

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY

GEO. F. GIBBS, JOHN IRVINE AND OTHERS.

RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD

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PREFACE.

In presenting this Twenty-fifth Volume of the Journal of Discourses to our readers, we express the hope that they may be inspired by the same spirit in perusing those discourses, that our brethren enjoyed in delivering them, and that the fruits may be seen in increased diligence and faith in the lives of the Latter-day Saints.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Meeting House, Provo, Sunday Morning, September 2nd, 1883.

REPORTED BY JOHN IRVINE.

(CONCLUDED FROM PAGE 376, JOURNAL DISCOURSES).

TRAVELING THROUGH THE SETTLEMENTS — THE NECESSITY OF THE SETTLEMENTS BEING VISITED—REVELATION—BOGUS AUTHORITY OF SECTARIAN PREACHERS—THE CLAIM THAT THE CANON OF SCRIPTURE IS FULL — THE CAUSE OF THERE BEING NO COMMUNICATION WITH GOD — VISITATION OF THE FATHER AND SON AND HOLY ANGELS TO JOSEPH SMITH—MAHOMED—THE WORLD NO IDEA OF THE CHARACTER OF GOD — RESTORATION OF THE KNOWLEDGE OF GOD—ANGELS NOT FEATHERED BEINGS — NO WONDER THE WORLD HAS GONE ASTRAY — SPACE BETWEEN DEATH AND THE RESURRECTION—THE REIGN OF SATAN — JOSEPH SMITH ACCOMPLISHED HIS MISSION — PERSECUTION — THIS NATION MAKING JOSEPH SMITH A PROPHET—NO SURRENDERING THE KINGDOM OF GOD — GOD WILL DELIVER HIS PEOPLE — TEMPLES — SHALL THOSE WHO HAVE OBEYED THE LAW OF GOD BE LOOKED DOWN UPON BY THOSE WHO HAVE NOT?—CONCLUSION.

All that is necessary on our part is to fear God and keep his commandments—to be brave and loyal and true to the cause that He has established upon the earth—to live such lives of purity as shall enlist heaven in our behalf. That is all that is necessary for us as individuals, or as a people, to do. God is doing a great work among us, much greater than many of us imagine. We do not see Him, but He is nevertheless in our midst. We do not see Jesus, but He is nevertheless in our midst. We do not see angels, but they are nevertheless in our midst. God is working to get this people to the perfection that He desires them to attain. We are building Temples. Who shall enter these Temples when completed? Shall the adulterer? Shall the whoremonger? Shall the thief? Shall the drunkard? Shall the blasphemer? Shall the Sabbath breaker? Shall the men who defile themselves by the sins of the world enter therein and receive all those precious blessings that God has to bestow? Ask yourselves who shall enter therein. I tell you, my brethren and sisters, that God demands of us a holiness of life that we cannot conceive of at the present time; but there are duties we can conceive of, that we should attend to. We should

put away sin far from us. We should live so that our God will be very near to us. And we should encourage faith in our hearts.

There is a class of people who have been disfranchised because they have chosen to obey the word of God; they have been excluded from the polls, excluded from office, and another class of Latter-day Saints are now in possession of the offices. Shall those who have not obeyed the law of God as perfectly as their brethren and sisters—shall they look down upon those who have obeyed that law and say: "You have been put out of office; we have chosen the better part; we have done that which has resulted in the most good; and if it had not been that we were reluctant to obey that law, this Territory to-day would not be in the hands of the Latter-day Saints?" Shall that be the expression of feeling on the part of those who have been, for various reasons, prevented from obeying the fullness of the law of God? Woe! to this people if that were to be the feeling. I bear my testimony this day that God has commanded us, His servants, to obey His law, and I would not, for all this world, for all its honors, and for everything that is within the power of man to bestow—I would not be in any other condition than the one I am in, so far as that law is concerned. I dare not risk my salvation outside of obedience to that law. There may be men who will get into the celestial kingdom who have not obeyed that law—God will be their judge—but I dare not put myself in that position; I dare not risk my eternal salvation and exaltation on any such contingency as that. The law has been revealed. The moment the revelation was published and it came to my knowledge, it became a command to me—though I was not mentioned personally—and I accepted it as such. I have obeyed it as such, believing in my heart that God will save and exalt all those who perfectly carry it out. It is the hatred of that principle among others, that creates excitement. Yet, by that principle, God has designed to accomplish His purposes on the earth, and to redeem His people from the evils which afflict mankind at the present day. The other agencies that are at work among men to-day, are complete failures. What has all Christendom done towards stopping or arresting the progress of prostitution? All the preachers combined have no more effect upon it than the whistling of the wind. It increases and spreads. And who shall deliver mankind from that sin and dreadful train of evils? There is nothing can do so but the power of God, the commandments of God, and the revelations of God. God has revealed the law by which it shall be accomplished, and we have seen the effects of it to a certain extent. We see a generation growing up here, young men and young women, who are the admiration of all who behold them—fine physical specimens of manhood and womanhood—pleasant faces and lovely countenances and forms—showing that the blessings of God have evidently rested upon the parents. I thought of Brother Smoot's case. I remarked but for plurality, he would to-day have been without a child of his own. But see what a number of children he has, and what beautiful children they are. It is so everywhere throughout these mountains. The blessing of God has rested down upon His servants. Their houses are filled with beautiful children. The blessing of God has attended

the men who have obeyed His law, and the women also. They have had their trials; but these have had the effect of purifying them. They have gained strength and power with God, and with man also, and the day will come when they will be honored men and honored women on the face of the earth. That day will come. It may be distant yet for a little while, but it will come most assuredly.

I pray God my Heavenly Father, to fill you with the Holy Ghost, that you may be enlightened thereby, and that you may be led to see and comprehend the greatness of the work in which we are engaged, and the character of those influences we have to contend with. There are unseen influences on both sides. There are unseen and invisible agencies that God our Heavenly Father has brought to bear upon this work to aid us, and there are on the other side those unseen agencies of evil. We can tell them by their fruits and by the results of their actions upon the children of men. Let us remember that it is not that which is before us alone that we have to contend with, but that there are powers behind those that we see in the flesh, and those powers are determined to destroy this work. It is a contest between Satan and God, and there can be no doubt as to the result; and if we cling to the truth we shall take part in all the glorious triumphs of this work, which I pray for in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, January 6, 1884.

REPORTED BY JOHN IRVINE.

"TRUTH IS MIGHTY AND WILL PREVAIL"—INTRODUCTION OF THE PRINCIPLES OF ETERNAL TRUTH — FULFILMENT OF PROPHECY IN OUR OWN TIME — PRINCIPLES OF THE GOSPEL WORTHY OF CONSIDERATION—THEIR UNPOPULARITY—PECULIAR POSITION OF THE LATTER-DAY SAINTS — THE KINGDOM OF GOD PREDICTED BY THE PROPHETS — JOSEPH SMITH — NO POWER CAN STAY THE HAND OF ALMIGHTY—THE GOSPEL OF CHRIST IS THE LAW OF SALVATION—PERSECUTION — POLYGAMY—TREAT OUR FELLOW MEN ARIGHT—COMMENCEMENT OF THE MILLENNIUM — WARFARE BETWEEN GOD AND THE DEVIL—FAITH — THE SECRET OF THE STRENGTH OF THE SAINTS — RESPONSIBILITY OF RULERS, ETC. — RESPONSIBILITY OF THE SAINTS.

THERE is a proverb or saying which I have heard a good many times in my life, and which I think bears a great deal of weight, and that is, "truth is mighty and will prevail." I think this has been manifested in every capacity in which truth has been used, whether applied temporally or spiritually; whether applied in the capacity of nations, or families, or individuals; whether applied to the world or to the kingdom of God. I think that in every age of the world, truth, whether it has been popular or unpopular, has proved itself, in the end of its labor, to prevail in all cases. When Columbus was moved upon by the Spirit of God, to cross the ocean to find a new continent, his object and desires were unpopular with those by whom he was surrounded, and it was only after a good deal of labor that he gained favor in the eyes of any of the rulers of the nations whereby to receive assistance sufficient to carry out his wishes. But in the end he prevailed. He found a new world, as it were, which to-day contains a population of the Anglo-Saxon race, numbering fifty millions of people. The commencement of Columbus' project was certainly unpopular, but the result has proved it true. And so in all cases, whenever men have been inspired to receive truth, or to promulgate any principle, which would be a benefit to the human family, they have generally been unpopular. When Robert Fulton undertook to demonstrate the power of steam in a steamboat, the crowd which gathered to behold the event, did not gather to see success; they gathered there to ridicule, to see a man fail in performing a work which they considered impossible. But when the steam was applied to the vessel it moved. The invention was certainly

very crude, but there was truth in it, and it has prevailed to a great extent; for steam is the great motive power of all the machinery in the world, in a great measure. And so with a Scottish Earl when he announced that there was a man going to try and light the City of Edinburgh with smoke. The man was looked upon as crazy. But there was truth in that smoke, and it lit the city, and it has given light to a good many other cities since. The principle prevailed, and is now adopted throughout the world. So with Mr. Morse, the electrician. He unsuccessfully in the first instance, [in 1837-8] sought aid both from the American Congress and the English government to enable him to carry out his ideas; but ultimately [in 1843] he gained assistance from Congress, and his invention of telegraphy was demonstrated a success, and is now made use of throughout the civilized world. And so we might go on to show that in almost every instance when men have undertaken to introduce new principles—principles of truth—principles that would benefit the human family—they have generally been very unpopular, until the truth was made manifest to the world.

The same thing may be applied to the introduction of the principles of eternal truth pertaining to the salvation of the human family in a spiritual point of view. When our Lord and Savior Jesus Christ, stepped forth into the world to occupy the position to which He had been ordained of God, there were but few individuals who had faith in Him, or who were looking for the coming of the Son of Man in fulfillment of prophecy. Jesus, all His life, it may be said, from the manger to the cross, was very unpopular with the mass of the human family, more particularly the inhabitants of Jerusalem. His history is before the world. He died an ignominious death upon the cross, and those of His own Father's house, the High Priests, and the leading men of Jerusalem, were all in favor of His death. Yet the Savior possessed truth. He offered truth to the world; He offered life and salvation to the world. But the principles He taught were unpopular in His day. He gathered around Him a few followers; but the acceptance of His principles cost them their lives, as it did the life of the Savior Himself. I do not know of a man—except it was John the Revelator—who escaped. They all died violent deaths. They had to seal their testimony with their blood. Some were crucified; others were sawn asunder, beheaded, or in some way put to death for the word of God, and the testimony of Jesus Christ. They were put to death for their religion. How is it to-day? What name has been more honored, or more held up as an ensample to the world than the name of Jesus Christ? The Catholic world, the Protestant world, in fact the whole Christian world are professing to honor the name of Jesus Christ. The Savior had truth, but it was not received in His day and time.

With regard to our own time my mind is often led to reflect upon it. Half a century has past and gone before the eyes of this generation, since the God of heaven commenced, as in former ages of the world, the fulfillment of prophecy and revelation contained in the Bible—this good old book that the Christian world profess to believe in so much! The Lord has set His hand to bring to pass some of these prophecies and principles which He had foreordained before the world was, and

which He has left on record through the medium of holy men who wrote and spoke as they were moved upon by the Holy Ghost from generation to generation. Those prophecies are with us to-day. They are contained in the Bible, a book that is published by millions throughout the Christian world. The Christian world profess to honor the Bible, and to honor the prophecies and sayings of Christ and the Apostles. But do they believe in the fulfillment of these things? Do they believe in the fulfillment of these principles and truths which are to-day being fulfilled in the eyes of heaven and earth? No. Those prophecies and those principles—which the God of heaven has set His hand to carry out—are as unpopular to-day throughout the Christian world as they were when Jesus of Nazareth stood in the flesh and proclaimed the same to the Jewish nation. We occupy the same position that they did in that day and generation with regard to these truths. Now, as I have said, truth is mighty. It always has prevailed in every age of the world. It will prevail in this dispensation as it has done in others. The God of Israel will no more fail to-day to carry out the principles which He has stretched forth His hand to establish, than he did in the days of either Adam, Enoch, Noah, or Jesus, or in the days of any other dispensation.

The principles to which I allude—the principles of the Gospel—are worthy the attention and comprehension of at least the Latter-day Saints, and it would be well for the Christian world to take them into consideration also; for if truth is going to prevail in the earth it certainly will involve the destiny of this whole generation, Jew and Gentile, high and low, rich and poor, Zion and Babylon. It will involve the destiny of the whole world—of the fourteen hundred millions of people who breathe the breath of life in it. And I bear record and testimony, as a servant of God, that the God of heaven has set His hand to carry out those great and eternal principles which He decreed before the world was made and which He has left on record through the mouths of His prophets, to be fulfilled in the last dispensation and fullness of times. Are these principles popular to-day? They are not. Why not? Because the world is not governed by the spirit of inspiration; because its people do not seek the Lord; because they do not honor His name; but they are governed and controlled by other principles. But the Lord will rule over His own Kingdom, notwithstanding the Devil has great dominion to-day as he has had in almost every age of the world. The inhabitants of the earth have their agency. They must use that agency according to the desires of their own hearts, whether they be for good, or whether they be for evil. But the day is at hand when the Lord will show the children of this generation that there is a God in Israel, as He has done in other dispensations when He has reigned. In all the history of the dealings of God with man this one principle, sooner or later, has manifested itself: that virtue exalteth a nation, while sin is a reproach to any people. You will see that this has been manifested in the history of all nations under heaven—in their rise and progress and prosperity, and in their fall and decline and in their final overthrow and destruction. You will find in every instance that sin, error, darkness, falsehood, wrong-doing, have laid the foundation of the overthrow

of every nation and city under heaven from the foundation of the world until the present time. What men sow they will reap, and what measure they measure to others will be measured unto them.

To-day we occupy a peculiar position as a people—as Latter-day Saints here in these mountains Here is a people growing up in the earth who are organized into a Church, called the Church of Jesus Christ of Latter-day Saints. How did the organization of that Church come about? Why, the God of heaven has proclaimed through His prophets Isaiah, Jeremiah, Ezekiel, and others, whose writings are contained within the lids of the Bible, that in the latter days He would set His hand to call forth His Church out of the wilderness and out of darkness and error, and establish it upon the foundation of truth, Christ Jesus being the chief corner stone. The God of heaven also proclaimed through Daniel, 4,000 years ago, that in the latter days he would set up a kingdom which should never be destroyed; and the kingdom should not be left to other people, but it should break in pieces and consume all these kingdoms, and it should stand forever. That prophet also declared that a little stone should be cut out of the mountain without hands; that the stone should become a great mountain and fill the whole earth; and that it should break in pieces all other kingdoms. Was that Prophet inspired by the Spirit and power of God? I say in the name of Israel's God he was, and so was Isaiah when he spoke of the gathering of the people unto the mountains of Israel to establish the Zion of God in its beauty, strength, power and glory. The God of heaven also inspired a prophet as he stood upon the Isle of Patmos—John the Revelator—and in connection with the great events of the last dispensation and fullness of times he saw, in vision, an "angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, fear God and give glory to Him; for the hour of His judgment is come." Now I want this congregation; I want the world; I want the Christian world; I want the priests of the day who cry aloud for the blood of innocence to be shed to carry out their desires—I want these priests and all who are laboring to overthrow "Mormonism," to carefully inquire, whether those prophets were inspired of God. And if they were inspired of God, whether it is right for them to make war against the work of God in the earth? Whether it would not be better to let these things alone—to leave them in the hands of the Lord, and allow Him to govern and control as He sees fit? And if these men were inspired of the Lord and made those proclamations—with thousands of others in the Bible and in the revelations of God—the question is, whether this warfare against God and against His work is going to prevail? The wicked will have no such power; for the Lord has set His hand to fulfill these things which have been predicted by His Prophets—to establish His Church and Kingdom upon the earth. He has called Prophets, and they were inspired of God. Joseph Smith was a Prophet of God. He was a man raised up by the power of God. He received the testimony of the Gospel of Jesus Christ by visions and revelation as did John the Revelator. Angels appeared unto him and taught him the ways of life.

Those men who held the Priesthood —who were put to death in the flesh for the word of God, and the testimony of Jesus Christ—visited Joseph Smith. John the Baptist conferred upon him the Aaronic Priesthood; Peter, James and John, the Apostleship and Melchisedek Priesthood; and all the Prophets who held any keys and powers belonging to the Gospel these also visited Joseph Smith, and conferred upon him those keys and powers and authority to administer them on the earth. These are eternal truths, as the God of heaven lives, and they will prevail whether men believe them or not, or whether the wicked war against them or not. These truths belong to God Himself. He is the author of them. He has given forth certain decrees, and they will have their fulfillment in the earth.

Now, as far as the Latter-day Saints are concerned, I will say to my brethren and sisters, we ought to contemplate these principles. There is no power organized beneath the heavens that can stay the hand of Almighty God. He has set His hand to carry out His purposes. The world hate this people, because the Lord has called them forth out of the world, the same as He called His disciples of old. This is the position we occupy to-day, as His people. Though our numbers are small, yet "a little one shall become a thousand, and a small one a strong nation:" and the Lord will hasten it in His time. A little one has already become more than a thousand, or a hundred thousand, and in spite of all opposition this small one will become a great nation, and God will hasten it in His time, because God is our friend. Now, these are truths. They have emanated from God Himself.

The Gospel of Jesus Christ is the law of salvation. No man can be saved without it. The Gospel is the power of God unto salvation to every one that believeth—to Jew or Greek, Catholic, Methodist, Baptist, or any other sect or party on the face of the earth.

We, as Latter-day Saints, are called upon to build up Zion. We have been gathered to be instructed by inspiration and through the medium of the Holy Priesthood, in the principles of eternal truth. This is our condition to-day. Fifty-three years have passed since this work commenced. Joseph Smith dwelt in the flesh some fourteen years after he organized this Church. He holds the keys of this dispensation on both sides of the veil, and will hold them forever. God ordained him to perform a certain work. He performed it. He stayed on earth until his work was finished. All the keys, powers and principles which God gave unto him he left with his brethren; although whatsoever he left with his brethren did not take from him; for as Jesus says in a revelation given in regard to the Priesthood:

"Whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"And he that receiveth my Father, receiveth my Father's Kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and the covenant which belongeth to the Priesthood;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgivenes of sins in this world nor in the world

to come."—Doc. and Cov., Sec. 84.

Thus, although the Lord bestows upon His servants the same powers and blessings that He Himself holds, it does not take away these powers and blessings from the Father. The Father possesses all He had before. The Son possesses all that he hath given unto him. So do the sons of the living God. When a man bestows those gifts and blessings and powers upon others, he does not lose them himself. The Lord raised up Joseph Smith. He organized this Church. It has been organized for 54 years next April. And what has been the consequence? Have we had opposition? Yes. Have we had persecution? Yes. Is not the desire of a great many millions of people for our overthrow? Yes; and a great many wish us put to death. Some men go so far as to be willing to slay, utterly, men, women and children, because they believe what is termed "Mormonism," but which is really the Gospel of Jesus Christ. These things are proclaimed to the world to-day. What is the matter? Mormonism is unpopular. Why is it unpopular? "Because," say the priests of the day, "it interferes with our rights. We preach for hire and divine for money, and if the Mormons were to prevail in the earth, we should lose our business, and we cannot endure it." "Why," says the world, "you profess to believe in polygamy, and that is why you are persecuted." No, you are mistaken about that. The worst persecution this Church ever endured was before polygamy was revealed to the Church. We have had more prosperity since we carried out that law, and endeavored to fulfill it according to the command of God, than we ever had as a people before. And here is the principle with me—I speak as an individual; I speak for myself—if this work is of God; if the Gospel of Jesus Christ, as revealed to Joseph Smith, is true, then God will take care of it; if the patriarchal law of marriage comes from the God of Israel, He will take care of it; He will protect and defend it, and He will uphold the people that carry it out. I say this is in the name of Israel's God. And if it is not of God, who wants it? I don't, neither do this people. I speak of this principle because I want my brethren and sisters to understand the views I have upon it.

I know we are engaged in the work of the Lord. I know this is His Church. He has organized it with Prophets and Apostles in fulfillment of predictions made thousands of years ago. This is a work which was ordained before the world was. The Lord Almighty never created a world like this and peopled it for 6,000 years, as he has done, without having some motive in view. That motive was, that we might come here and exercise our agency. The probation we are called upon to pass through, is intended to elevate us so that we can dwell in the presence of God our Father. And that eternal variety of character which existed in the heavens among the spirits—from God upon his throne down to Lucifer the son of the morning—exists here upon the earth. That variety will remain upon the earth in the creations of God, and for what I know, throughout the endless ages of eternity. Men will occupy different glories and positions according to their lives—according to the law they keep in the flesh.

But I want the Latter-day Saints to understand their position. Our trust is in God. With regard to men, it is our duty to treat our fel-

low-men aright; to leave them in the hands of God if they persecute us. The Lord has a controversy with this generation. This Bible, the Old and New Testament, contains a vast amount of, I will say, tremendous revelations, tremendous events, which hang over the heads of the people of this dispensation. Are these events going to fall unfulfilled? No; no more than they did in the days of the fall of Babylon, of Nineveh, of Jerusalem, and of other cities in the nations of the earth. When the inhabitants of Jerusalem became ripe in iniquity; though Jerusalem was the royal city, in which was the Urim and Thummim, and in which sacrifices were made unto the Lord, yet the city was laid low, and the Jews have been trampled under the feet of the Gentiles for 1,800 years. We are living at the commencement of the Millennium, and near the close of the 6,000th year of the world's history. Tremendous events await this generation. You can read an account of them in the revelations of St. John; the opening of the seals; the blowing of the trumpets; the pouring out of the plagues; the judgments of God which will overtake the wicked when Great Babylon comes in remembrance before God, and when the sword that is bathed in heaven shall fall on Idumea, or the world who shall be able to abide these things? Here we are living in the midst of these tremendous events.

We are in the hands of God; our nation is, and so are the nations of the earth; and when they undertake to overthrow the Kingdom of God, which is decreed shall be established, they have somebody to fight against besides Joseph Smith, Brigham Young, or John Taylor, or any other of the leaders of the Church of Jesus Christ of Latter-day Saints. This warfare is between God and the devil, between light and darkness, truth and error, between the heavens and the earth; and that God who has supported His work from the creation of the world, is bound to do it unto the end. Where have you ever read that the Kingdom of God would be overthrown in the last days? You cannot find it anywhere on the pages of the records of divine truth. No; the revelations of God will be fulfilled. And we must exercise faith in that direction. As the ancients had faith; as the world was created by faith; as Noah built an ark and preached the Gospel of repentance for 120 years by faith; as Abraham went out not knowing where he was going by faith; as the ancients performed many mighty works, such as the subduing of cities and kingdoms by faith; therefore I say to the Latter-day Saints, you are required by the God of Israel, your Heavenly Father, by his Son Jesus Christ, by the holy angels, and by every principle of eternal truth, to exercise faith in the revelations of God, for they will be fulfilled as the Lord lives. God is with this people. But we are required to hearken to his voice, obey his commandments, and humble ourselves before him. And I thank the Lord that I have lived to see the time when I believe there is a great improvement among the Latter-day Saints. I believe they are exercising greater faith in God. And there is a calmness prevailing among the Mormons—so called—that is a marvel and a wonder to the world. The world wonder why we are not excited over the opposition that is brought to bear upon us by the millions of people who inhabit this continent, as well as by the people of the nations of the earth. The

reason of our calmness is—God is our friend, our lawgiver, our deliverer. If the Lord cannot sustain His work, we certainly cannot. But He can. He has always done it, and will do it to the end. Therefore I say to the Saints, fear not. Trust in God. Let not your hearts be faint. Let your prayers ascend to the ears of the Lord of Sabbaoth, day and night. Ask what you want. When you do that, the Lord will answer your prayers, if you ask what is right. There is where our our strength lies. It is in God. I have no hope in anything else. But I do look upon the Latter-day Saints as occupying a most glorious position in this day and age of the world. This is the first time since God created the world that he has ever established a dispensation to remain on the earth until the coming of the Son of Man —to remain in power and strength and glory, until the Millennium, until He reigns whose right it is to reign. Behold what lies before you! Behold the power of God! Behold the prosperity of Zion! Behold the blessings which have rested upon your houses, your lands, your flocks and herds, your children—the blessings of the earth as well as of the heavens—in this mighty barren desert! Then should we have any doubts or fears with regard to the Kingdom of God? No! As a people we should rise up in faith and power before God, and make our wants known, and leave our destiny in His hands. It is there anyhow. It will remain there. And with regard to our nation, I leave them in the hands of God; but I would to God their eyes were open to see and understand the responsibilities that rest upon them. I would to God that the rulers of our land—the President of the United States, the Congress of the United States, the Supreme Court of the United States —would learn the responsibility the God of heaven will hold them to in the administration of those glorious principles laid down in the Constitution of the government of this country. The God of heaven will hold this nation, as well as all other nations, responsible for the manner in which these principles are used. If they misuse them, it will be their loss. If they trample the Constitution under foot; if they undertake to deprive any portion of citizens of the rights the Constitution guarantees unto them, they will be held responsible, and will have to pay the bill. When innocent blood is shed, it costs something; and I would to God that our nation could understand the blessings they enjoy. There is no nation on the face of the earth that has the same liberty that is guaranteed to us by the Constitution of our country.

Have we any warfare with our Government? Have we any reproach to offer them? Not at all. I feel sorry that this nation should sow seeds which when ripe will bring destruction; for I know as God lives that if this or any other government departs from the principles of truth, becomes ripened in iniquity, forsakes the Lord, forsakes the principles of life and liberty, the God of heaven will hold it responsible. Judgments will come upon the wicked. When men depart from the principles of truth and cleave unto darkness and wickedness, they reap the whirlwind; they lay the foundation for desolation.

I pray God my heavenly Father, that his blessing may rest upon us as Latter-day Saints; that we may comprehend and understand our position, our duties and our responsibilities to God. When I look,

brethren and sisters, upon this handful of men and women here in these mountains of Israel, say 150,000, out of the fourteen hundred million people that dwell on the earth; when I realize the responsibility that God has laid upon the Latter-day Saints, the responsibility of building up this great kingdom of our God, of proclaiming the principles of eternal life, light and truth to the world; when I reflect upon these things I ask myself the question, What manner of men ought we to be? Our numbers are small compared even with the inhabitants of this nation, not to speak of the inhabitants of the world; yet, as I said before I say again, the God of heaven looks to the Latter-day Saints to carry on His work.

Then let us be careful. Let us realize our condition. Let us realize we are here upon a mission. Let us realize that we will be held responsible for the manner in which we fill it. We should be willing to sacrifice everything for the upbuilding of the Kingdom of God. Any man who will seek to save his life and desert the principles of the Gospel, is not worthy of eternal life. How many have laid down their lives since the creation of the world for the sake of the truth? Jesus Himself descended below all things. He descended, I believe, lower than any other man will be called to descend. Are we greater than Jesus? If we are called upon to-day to lay down our lives, what of it? Is it not as well to die for the Gospel's sake as to die for anything else? A million of men, a few years ago, sacrificed their lives for the honor of this nation. No matter what we may be called to pass through, let us maintain our integrity to God. Where is the man whose mind has been lit up by the inspiration of God to comprehend the celestial kingdom, or the celestial law, or the Gospel of Jesus Christ, who can bear the idea of pursuing a course whereby he will be cut off from inheriting the blessings for which he has hoped in the future? No, I would rather die a thousand deaths than be deprived of these blessings. We have a long time to live when we get through here. There is all eternity before us. It will pay you, it will pay me —no matter what comes, no matter what this nation may do to oppress us—to be true and faithful to our covenants, to our wives and children, to our God and to our country; it will pay us to be faithful to the end.

I pray God that this may be our lot, that we may be true and faithful unto death, and inherit eternal life, for Jesus' sake. Amen.

DISCOURSE BY APOSTLE GEORGE TEASDALE,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, January 13th, 1884.

(REPORTED BY JOHN IRVINE.)

JOSEPH SMITH'S TESTIMONY NEVER PROVEN FALSE—PRIMITIVE ORGANIZATION OF THE CHURCH—WORK OF CHRIST NOT COMPLETED WHEN HE SAID, "IT IS FINISHED"—WHY SHOULD SO MUCH FAULT BE FOUND WITH THE LATTER-DAY SAINTS?—THE WORLD'S OBJECTION TO "MORMONISM"—HISTORY OF THE APOSTLES—AUTHORITY TO PREACH THE GOSPEL RESTORED—TEMPLES—BAPTISM FOR THE DEAD—BOOK OF MORMON—RESTORATION OF THE PRIESTHOOD—CAUSE OF PERSECUTION—NO SURRENDER—PLURAL MARRIAGE.

I LIKEWISE can bear my testimony to the truth of this work that the world please to call Mormonism. The "Mormon" problem" is very easily defined if we consider the pretensions of the people called "Mormons." From the time that Joseph Smith first declared that he had had a vision of the Father and the Son—from that time to the present, I know that the world have never been able to prove that his testimony was false. I know that they have never been able to prove that Moroni did not give to him the plates of gold, or that the translation called the Book of Mormon is false. I know that they have never been able to prove that John the Baptist did not visit Joseph Smith and Oliver Cowdery, and confer upon them the Holy Priesthood, even the Aaronic Priesthood; neither have I ever heard that it has been proved that the Melchisedek Priesthood and Apostleship were not restored by Peter, James and John. There has been a great deal said about Mormonism; quite a number of books written upon the subject; a great deal of derision has been made of it; but the testimony of the Latter-day Saints has never been proven to be false.

We have declared to the world that God has spoken from the heavens; that angels have appeared to the children of men; and that the keys of the Priesthood and intelligence have been restored to the earth—and we know it. We have invited the people to search the Scriptures to see if these things were not predicted—to find out if it had not been declared therein that it should come to pass in the last days that the God of heaven would establish His Kingdom upon the earth. There had to be a commencement. We read in the Bible that God set in the Church firstly Apostles, then Prophets, then Evangelists, and Teachers, for the work of the ministry and for the edifying of the body of Christ. Paul declared that the Saints were the body of Christ, members in particular, and he bore the same testimony to the Corinthians that he bore to the Ephesians, concerning the fact that God had

set in the Church firstly Apostles, then Prophets, etc. Might I ask where the revelation is that at any time set in the Church firstly Popes, then Cardinals, Archbishops, and Right Reverend Fathers in God? Might I ask where the revelation is authorizing the establishment of the Episcopal Church? Might I ask where the revelation is authorizing the alteration of the order of government which God had set in the Church? We are calmly told that these things are done away with. Who says so? Men whose business it is to try and prevent people from thinking for themselves, and to do the thinking for them. But as a responsible being I am bound to do my own thinking; and when it comes to a question of my eternal welfare, I take the liberty to think for myself. I am told that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that the Scriptures were not to be understood by private interpretation. I believe as a child of God, that I have a right to receive intelligence, for it was predicted ages ago that God would give to those who loved Him line upon line, precept upon precept, here a little and there a little, until they were perfected. The object of the Apostleship was the edification of the Saints. Now, I can understand the value of this Apostleship. Those who hold it are to be taught by the revelations of God, and have authority to call upon men everywhere to repent, to believe in the living and true God, to cease from their heresies, to cease from their wickedness and abominations, to lead perfect and pure lives, and to give them the privilege of being baptized by immersion for the remission of sins, and to have hands laid upon them, that they may receive the Holy Ghost. This, we are given to understand by the historians, was the manner in which the Kingdom of God was established in the days of the Savior, and if it had remained upon the earth there would have been a continuation of the Apostleship.

When Jesus said, "It is finished," He did not give us to understand that the whole work was finished so far as we were concerned as individuals; because the last instructions that He gave to His Apostles, as recorded by the historian Mark, and which were given after His crucifixion and resurrection were: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." And we are told that the Apostles went and preached this doctrine; called upon men everywhere to repent of their sins, called upon them to repent of their false modes and manner of worship. They preached exclusive salvation. They had the only way to be saved. This was what rendered them so unpopular. This is what renders us so unpopular to day. But if we preach the same doctrine, if we have similar power, if God has spoken from the heavens and has declared to His children the necessity of their repentance, and has chosen men to hold the Priesthood, and go forth to the nations of the earth; if this is the case, where will the wicked and ungodly be? I think, myself, it should be a matter of interest to all classes of people, especially rulers, to make themselves

acquainted with the doctrines of the Latter-day Saints, with the principles which they teach, so that they may act in wisdom. They have to give an account of the deeds done in the body; they will have to stand before the bar of God; their record will be there; and I say it is to the individual interest of every man, whether he is a king or a beggar, to make his record of such a character that he will dare to meet it; because as sure as we live to-day, we shall have to face the record we make upon earth.

Now, why should so much fault be found with the Latter-day Saints? Right here, I would ask, why should so much fault have been found with the Lord Jesus Christ? Why should so much fault have been found with the Apostles and their followers? Why did they not, when they found it was distasteful to the majority of the people, give up their belief and become one with them, as we are kindly invited to do? Why did they not, in the midst of their persecutions—when they were being torn to pieces by wild beasts, etc.,—rise up and say: "Will it not be better, seeing our religion is so distasteful to mankind, to stop our mode of worship, and worship with the majority?" Why, they never dreamed of such a thing. I have never heard of a faithful man that ever lived who dreamed of such a thing as giving up that which he believed to be true for the sake of the approbation even of millions. Joseph Smith, the Prophet, Seer and Revelator, stood alone and declared that God had spoken from the heavens, and when people believed his testimony, when they accepted the doctrines he taught, God bore witness to them that he was a true Prophet. They discovered that the doctrine which he taught was that which was taught anciently; they discovered by the revelations of the Lord Jesus Christ, that in the last days the Kingdom of God was to be established upon the earth; and in their simplicity they believed that it had to be commenced with a few; and that it had to commence wherever the Great Eternal determined that it should commence. He revealed Himself that He might have a testator on the earth who knew that He lived, who knew that Jesus was the Christ. He revealed Himself to the boy Joseph Smith, who had sought Him in perfect faith. And, then, in order that the world might be left without excuse, when He sent the angel Moroni to reveal the history of the house of Jacob on this continent, He did not leave the fact of his visit dependent upon the testimony of one man. Others were privileged to receive the visits of heavenly messengers, that in the mouth of two or three witnesses, every word should be established. When did the three witnesses—Oliver Cowdery, David Whitmer, and Martin Harris—ever declare otherwise than that they saw an angel, and that they heard the voice of God declare that the book called the Book of Mormon, had been translated by the power of God? They were never known—though they left the Church—to have flinched from that testimony, and their testimony is as good as the testimony of any body else. It never has been impeached. And then again: Oliver Cowdery and Joseph Smith both declared that John the Baptist came and laid his hands upon their heads and ordained them to the Aaronic Priesthood. Who had any idea that there was any necessity for John the Baptist to come? Where were there any records to that effect? And yet we are told

emphatically that John the Baptist was the forerunner of Christ. But the world contend that he filled his mission as the forerunner of Christ in His first coming. I will take the privilege of questioning that, if you please, and will tell you why I do so. By referring to the 40th chapter of Isaiah, we there find these words: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." It then goes on to say: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make strait in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low." Now, when John the Baptist came, did he speak comforting words to Jerusalem? When the Priests and Pharisees—those professedly holy men—came to him to be baptized in Jordan, what did he say to them? "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, etc." He was the forerunner of Christ. He declared so himself. The Lord Jesus bore testimony of him. He said: "This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee." Now, it is true that John the Baptist came as the forerunner of Jesus; it is true that he filled his mission so far; but we know very well that the people generally did not receive him, and ultimately they beheaded him. We know that they did not receive Jesus. They crucified Him. Instead of speaking comforting words to Jerusalem, He exclaimed: "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Were these comforting words to Jerusalem? I think not. It is very evident that John the Baptist was not only the forerunner of His first coming, but also of His second advent. The Scriptures are plain on this matter.

But let us follow the history of the Apostles, and what do we find? Martyrdom for every one of them, John the Revelator alone excepted. What do we find concerning the Saints? Cruel persecution and death, until, in consequence of the awful crime of the shedding of innocent blood, God in His displeasure withdrew the Priesthood from the earth, and left it as it was before the coming of the Messiah, without divine authority. Was this state of things predicted? Most assuredly it was predicted by the Prophets of old. It was foretold by Paul, who declared that after his departure grievous wolves would enter in among the flocks and destroy them. He also beseeches the Thessalonians not to be soon shaken, or troubled, in regard to the day of Christ being at hand. He told them not to be deceived by any means: "for that day shall not come, except there come a falling away first." Has there been a falling away? Why, the prediction is verified by every sect in Christendom, when they calmly tell us that the spiritual gifts of the Gospel have been done away with, and that they are no longer needed. I argue that it is just as necessary to-day—if God is an unchangeable God, if He is the same yesterday, to-day and

forever—that we should enjoy the spiritual gifts of the Gospel as in former days, above all the fellowship of the Holy Ghost, the spirit of truth by which I may comprehend the relationship that exists betweem me as an individual here upon the earth and my Father who is in heaven. By carefully reading the revelations of St. John, you will find the apostasy foretold. You will find the Church represented as a woman surrounded by twelve stars. You will also find the history of the bringing forth of the Priesthood, and of the woman going into the wilderness for a season. You will also find the history of the establishment of the church of Satan—which is likewise represented by a woman sitting upon a scarlet colored beast; she was proclaimed the Mother of Harlots—a church that was to hold dominion over all the nations of the earth. John also saw the restoration of the everlasting Gospel, as proclaimed in Revelations, 14th chapter and 6th verse: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of water." Now, if the Gospel was upon the earth, there certainly would be no necessity of an angel bringing the Gospel; there would be no necessity for the restoration of any thing that had not been lost. But seeing that this order of government had been lost—this order of Priesthood—this authority which was given unto the ancient Apostles—it was absolutely essential that it should be restored, otherwise, how could the Gospel of the Kingdom be preached in all the world for a witness before the second advent of the Lord Jesus Christ? For Christ Himself declared: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Now, is it not tidings of great joy to learn that God has spoken from the heavens; to know that there are men upon the earth who have authority to preach the Gospel; to know that we can receive a remission of our sins, that we can be made clean, and that we can be taught the ways of the Lord, that we may walk in His paths? Is not this tidings of great joy when we think of the confusion and ignorance that exists in the world to-day? To all reasoning men it must be a source of great consolation. I know it is a cause of great joy to me to know that the Apostleship has been restored, to know that these principles are true and faithful; that God is the same yesterday, to-day and forever, when faith is manifested; that the signs follow the believer according to his faith; and that all who do the will of the Father are most assuredly put in the possession of the knowledge that the principles that were taught by the Messiah and by His Apostles are true.

Since I last had the privilege of bearing my testimony from this stand, I have visited the temple of God at St. George, and spent a season there, and I want to bear my testimony to the truth of the doctrine of baptism for the dead. When Paul was arguing with the Corinthiaus, some of them were foolish enough to contend that there was no resurrection; they had believed, had been baptized, and they had been a certain portion of time

in the Church; but their traditions and their lack of understanding caused them to believe that there was no such thing as the resurrection. Paul, in his argument, made use of the following language: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Do you know why the ancient Saints were baptized for the dead, and do you know why Paul used this argument when they were disputing this principle of the resurrection? We do, for God has revealed it. He says: "Why stand we in jeopardy every hour? If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die." Now, don't you think it would have been wise in Paul to have taken the advice that some of our friends pretend to give us? Don't you think it would have been wise in Paul, when he stood in jeopardy every day, to give up those principles which rendered him so unpopular among the people? The same question is propounded to us to-day. People say, "Give up your religion; it is unpopular; we don't like it, and we are fifty millions strong. We want you to please do as we do, say as we say, and be as we are." But in order to make the thing not quite so glaring—not quite so gross an injustice—they say, "Will you please give up your plural marriage and do as we do? If you must have a plurality of women, marry one and keep the others and raise illegitimate children as we do." That is the English of it. It may be distasteful to tell so much truth in one afternoon; but that is the English of it. I have traveled in a few of the nations of the earth; I have seen some of their finest cities; and I have seen the effects of the workings of what is termed high Christian civilization.

But before referring to this allow me to go back a little with regard to the pretensions of Joseph Smith; because this is the "Mormon" problem; "it lies in a nutshell." Joseph Smith was a true Prophet sent of God, or he was not. He held the keys and powers of the Priesthood, or he did not. These he conferred upon other men in the Church of Jesus Christ of Latter-day Saints before his death. Now, those upon whom he conferred these keys have the Apostleship, or they have not; they have the authority of God, or they have not; they hold the keys of the Priesthood, or they do not; God our Eternal Father, reveals His mind and will from the heavens to His children in these valleys of the Rocky Mountains, or He does not. We testify He does.

Without quoting any more Scripture, let us reason together a little while. Who knew of the necessity of the Aaronic and Melchisedek Priesthood? Joseph Smith had a vision of the Father and the Son. Who ever conceived of the necessity of such a vision? There was an absence of the knowledge of God. The world by wisdom know not God. The being that is worshipped by so-called Christianity, is a being without a body, parts or passions. In order that He might have a testator upon the earth, God revealed Himself, so that we might understand a little concerning the personality of God; as it is written, we are created in His image. Then the Book of Mormon was brought forth. Jesus Christ declared, "other sheep I have, which are not of this fold." Those "other sheep" had to be visited; and the Book of Mormon gives us a history of Christ's visit

to them—the aborigines of this continent, called the American Indians, but really the descendants of Jacob. We have given unto us within the lids of this book (Book of Mormon) the fullness of the everlasting Gospel. We have the principles of the Gospel laid down in their simplicity—plainer by far than in the Bible, though agreeing with that sacred record. It is in reality the stick of Judah that is contained in the Bible; the stick of Ephraim is contained in the Book of Mormon. Isaiah prophesied concerning the coming forth of this book. In fact the writings of the Prophets are pregnant with predictions concerning the establishment of the Kingdom of God in the latter days.

Joseph Smith declared that John the Baptist came and restored the Aaronic Priesthood, and also that Peter, James and John restored the Apostleship, and the keys and powers thereof. Please tell me who it was that put it into the heart of this so called impostor (Joseph Smith) regarding the coming forth of this book? Will you please tell me where he acquired the wisdom to concoct such a record? Who taught Joseph Smith the necessity of the Aaronic and Melchisedek Priesthoods? Who taught Joseph Smith the perfect system of the organization of the Church of Jesus Christ of Latter-day Saints? Who taught him the necessity of three High Priests presiding over the Church of Christ like unto Peter, James and John? Who taught him the necessity of the Quorum of the Twelve Apostles, and of their powers and duties and the presidency thereof? Who taught him the necessity of the High Priesthood in their presidings? Who taught him the necessity of the Seventies and their organization? Who taught him the necessity of the Elders' Quorum, the Priests' Quorum, the Teachers' Quorum, and the Deacons' Quorum? Who taught him the organization of the Stakes of Zion with their presidency, their High Council, their Bishops, Teachers, etc? Who taught him the necessity of baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? Who taught him the necessity of holding keys of Priesthood, and that God would reveal principles through this channel that had been hidden from before the foundation of the world? Who taught him of the pre-existence of the spirit of man? Who taught him the philosophy of our probation upon the earth, and the results that would flow from a faithful observance of the principles of righteousness? He declared that Jesus Christ taught him; he declared that all these things were received through the revelations of the Lord Jesus Christ to him. When people say that Joseph Smith was an impostor, they make him one of the greatest men that ever lived in view of the religion he founded. Again, who taught him the necessity of marriage for eternity? Who taught him the doctrine of baptism for the dead? Who taught him the principles of the resurrection and eternal judgment, as described in this Book of Doctrine and Covenants? I answer, God the Eternal Father.

Now, will you please tell me why the world are so embittered against us as a people? I will tell you. It is upon the same principle that they were embittered against the Messiah. The Messiah came with His bowels filled with compassion and love for the human family. He taught them how to be saved to the uttermost.

He taught them exclusive salvation. Joseph Smith was a servant of the Lord Jesus Christ, and acted under His instructions. His life and works boldly tell that he was no impostor. He was, indeed and of a truth, a true Prophet of God. He declared the principles of eternal life, and those principles have been carried to the nations of the earth. What has followed the preaching of the Gospel? Judgment, calamity and desolation have come, in many instances, upon those who have rejected it; upon those who have cast us out and spurned the message of life and salvation: for it has been decreed by the Almighty. The hour of His judgment has come. You take this large congregation. If they had the opportunity of testifying, they would declare in words of soberness that God had revealed to them the principles of the Gospel, and that it was for that reason that they left the States, the islands of the sea, the nations of Europe, and came to this country; it was because they received a knowledge that these principles were true. They had been impressed by His Spirit to gather here; it is the gathering of Israel. In doing this they were told by their friends that they were deceived; but I ask any man who has accepted these principles, who has practiced them in solid faith, if he has ever been deceived? Never, no never. God has been true to His word. He has done His part. He has placed us in the possession of a knowledge of these principles. He has brought us home to Zion from the various nations where we were scattered. He has taught us the principles of righteousness through His appointed channel, by His Holy Spirit, and woe be unto us if we harden our hearts and close our ears against the pleadings of the Holy Ghost. We should sanctify ourselves before the Lord, and live holy and pure lives. We are living in the last days. We have no time to trifle. We are in the midst of the judgments of Almighty God. He has declared that desolation should cover the earth, and that He would waste the inhabitants away who would not listen to His voice. How can the Latter-day Saints escape if they neglect so great a salvation? We are called upon to be ministers of righteousness. We are building temples. We have no right in those temples unless we can go in as saviors upon Mount Zion. We never can be upon Mount Zion unless we save ourselves from this untoward generation. We must practice the principles of righteousness. We must give up our follies, our light speeches, our loud laughter and our inhuman feeling with regard to our children—placing them in a position where they are under the dominion of Belial, and under that influence that would wean them from the principles of righteousness. We must repent of our sins. We must listen to the voice of God through His servants. We must sanctify ourselves before Him or we cannot assist Him in the establishment of His righteousness upon the earth. You know this as well as I do. What right have I to require of anybody what I will not do myself. What right have I to expect of anybody what I do not do myself? No, we must save ourselves. We must make our calling and election sure. Who is afraid to die but the sinner? Who is afraid of death but those who have sinned and who dread to meet the consequence of those sins behind the veil? But those who love the principles of righteousness and who practice them know that they have passed from death unto

life. They know that they are redeemed through the precious blood of the Redeemer. When they pass into the spirit world it is not in blindness. They know that they are going into the presence of the Lamb, and the Church of the First Born. They know that they belong to that Church, and they also know whether they have kept their garments clean or not. Have we any occasion to fear the people? Have we any occasion to fear nations? Do we fear when we go forth in their midst, traveling one or two at a time in the midst of our enemies with threatenings on every hand? Do we fear under those circumstances? No; and if we can trust ourselves in the hands of God, under those conditions, I think we can trust Him to-day. And as far as I am concerned as an individual, not one principle that God has revealed from the heavens do I dare to go back on—not one principle. I believe in the fullness of the everlasting Gospel. I believe in plural marriage as a part of the Gospel, just as much as I believe in baptism by immersion for the remission of sins. The same Being who taught me baptism for the remission of sins, taught me plural marriage, and its necessity and glory. Can I afford to give up a single principle? I can not. If I had to give up one principle I would have to give up my religion. If I gave up the first principle of the revelations of the Lord, I would prove before my brethren, before the angels, before God the Eternal Father, that I was unworthy the exaltation that He has promised me. I do not know how you feel; but I do not fear the face of man as I fear the face of God. I fear lest when I go behind the veil and have to meet my progenitors, that I should meet them as a traitor, as a man who had not the backbone to stand by the principles of righteousness for fear of my life; or for fear of some calamity that might come upon me. How would they look upon me? How we would be condemned if we dared suggest such a thing as to say that we would give up the first principle of eternal truth! I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the Church of Christ in its fullness never existed without it. Where you have the eternity of marriage you are bound to have plural marriage; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances. "Whatever you bind on earth is bound in heaven." We know how sensitive the Prophet Joseph was to introduce this principle. He knew the feeling that was against it. It had been taught from the days of heathen Rome down to the present time that a man should have but one wife, which has resulted in the prostitution of many of the fair daughters of Eve as mistresses. Here we have too much love for women to see them trampled in the dust. Here we have too much respect for unborn spirits to have them come into the world branded as bastards, illegitimate, in shame, without knowing their fathers. The children we have are legitimate. They are our own. We honor them and our wives. Our children are given unto us of God, for our wives are given to us of God. We never should have thought of practicing this principle if God had not revealed it from the heavens and commanded it, and we must stand by it and by every principle that He has revealed. It is more than I dare, to go back on that principle or any

other principle; and I have besought the Lord with all my heart that He would give me strength according to my day that I might never fail in my integrity, but that I might stand firm as the pillars of heaven to the truths that He has revealed for the redemption of the human family. I understand my own weaknesses; I understand my own insufficiency; but my trust is in the living and true God. And I have a testimony that for over thirty years He has sustained me through some very crooked and tight places by His Almighty power. He has stood by me, been my friend; and so far my testimony and my love for the principles of righteousness are as deep and earnest as my first love, and more so; for I have witnessed His loving kindness in the sealing powers and bonds of the everlasting covenant; I have been privileged to see the magnificent manner in which He has provided for His children, in placing them in a position that they may become like unto Him—eternal, without end of years.

That God may give us grace to stand true and faithful to our covenants, and endure to the end, is my prayer in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, January 6th, 1884.

(REPORTED BY JOHN IRVINE.)

TESTIMONIES OF THE SERVANTS OF GOD—ILLOGICAL MANNER IN WHICH THEY ARE MET — ONLY TRUE WAY TO OBTAIN A KNOWLEDGE OF THE GOSPEL — SECRET OF THE STRENGTH OF THE CHURCH OF CHRIST—WORK TO BE ACCOMPLISHED—STRUGGLE BETWEEN SATAN AND GOD—INFLUENCE BROUGHT TO BEAR AGAINST THE SAINTS.

THE testimonies of the servants of God, which we hear so frequently from this stand, ought to make an impression upon the minds of those who hear them—they ought to have weight, for the reason that those who bear them declare in solemnity, in the presence of God, that they know that which they testify is true; and when a man, or any number of men, arise in the presence of their fellow men, and declare in words of truth and soberness, that certain things are true, that they know them to be true, that they are willing to bear testimony of them be-

fore God and the people, and to suffer all things for their truth, even to death itself, it should make an impression upon the human mind, and inspire those who hear these testimonies with a disposition to at least investigate and withhold their condemnation. Because, unless a man knows something to the contrary, unless he has had a testimony that these things are false, he is not justified in condemning them. There is only one way in which they can be fairly condemned, and that is by proving their falsity, by obtaining knowledge that is directly in contradiction to that which is borne testimony to. In this consists the condemnation of the inhabitants of the earth at the present time, as it has consisted in every age when God has had a work to do upon the earth. Certain men have gone forward in the midst of their fellow men, and in solemnity and in truth have testified that God has spoken, that God has given revelations, that God is doing a certain work in the earth of which they are the witnesses. They know this, they say, for themselves and bear testimony of it, and exhort their fellow men to seek for knowledge in the same manner in which they have sought for it, with an assurance that if they do so they will obtain knowledge. Now, notwithstanding men have done this, the world, without pretending to have any counter demonstration or testimony, without being able to disprove by the same sort of evidence, condemn wholesale, without discrimination or hesitation those testimonies and declare them to be false, and assert that the men who bear them are either deceived themselves or are striving to deceive somebody else.

I do not think this is fair. It never was fair. It is not a proper method of dealing with affairs of this character; because if there is a God, and one man says he has had communication with Him, and another, who believes also, or professes to believe in God, denies that the first has had any such communication, and yet does not pretend that God told him any such thing, does not pretend to have had any communication from God—the contradiction of the one is not equal to the affirmation of the other. It is the height of presumption for a man who professes to believe in God, to rise up and at his own instance and of his own will, because he chooses to take that view of God, and of God's method of dealing with man, and declare that the testimony of the man who says he has had revelation from God is false. Why, anyone at a glance can see that it is an improper way to deal with the subject. If he does not have revelation himself from God, he should, at least, be modest in contradicting the testimony of others who declare that they have had revelation from Him. The whole religious world in Christendom profess to believe in God. They declare that God lives and are continually preaching to the people a belief in Him, a belief in Jesus, saying that Jesus is the Son of God, that He lived upon the earth in the flesh, that He has gone to the Father, and that they are His ministers, having power to do certain things in His name, and to teach His doctrines. They say to the people who do not listen to them: "You will be visited with the most terrible judgments if you do not believe what we say; you will go to hell, and you will burn there throughout the countless ages of eternity, if you do not believe what we tell you." Now, when men go to their fellow men and make such statements as

these, and assume such prerogatives and powers as these, and say that their fellow men will be condemned by wholesale to eternal hell for not listening to them, they certainly ought to have some method of communicating with the Being they represent, and whose ministers they profess to be, and they ought to know more than other men—more than common men at least—about the Being who, they say, sends them as His ministers. But what are the facts? Here is Brother Woodruff, who for the last half century has been testifying, as he has this afternoon in your hearing, with all the energy of his soul—for he has been a very zealous man all his days—he has been testifying to all people to whom he could get access, that God has spoken from the heavens and restored the plan of salvation in its ancient purity, and the Church as it was organized upon the earth in the days of Jesus, with the plenitude of its gifts and powers and graces, and that this condition of things now exists upon the earth, and that he is a living witness of it; that God has really revealed this to him, so that he has become a witness through revelation from God, of its truth. He has declared this. Hundreds have made a similar declaration, and hundreds are still testifying concerning these things to the inhabitants of the earth. But Christendom through some of its principal representatives says: "We don't believe a word you say. We don't believe God has spoken to you. We don't believe God has given you any authority. We don't believe your doctrine to be from God. We don't believe that the church you have organized, and that you declare is the Church of Christ, is the Church of Christ; and so confident are we of this that we believe that it would be justifiable for you to be killed as a lot of impostors and dangerous men, and you ought to be broken up. If it should be necessary to do this, and it cannot be done any other way, we would be willing to have armies resort to violence and have bloodshed, rather than such a dreadful heresy and such a wicked system should be perpetuated on the earth."

You turn to them—to these men who profess to have the fate of their fellow beings in their hands, whose efforts, as they state, will send millions to heaven and millions to hell—you ask these men who profess to have such awful powers as this—"By what authority do you make these statements? Has God given you any testimony that the Church of Jesus Christ of Latter-day Saints is not the true Church? Has God told you anything about it?"

"Oh, no," they will say, "God has not spoken to us. We do not believe He talks to anybody. We believe he has stopped all communication with man; that no living man has heard His voice, or knows anything about His mind and will."

Now, this is their testimony. You cannot get any of them—at least I have not, and I speak so far as my own personal knowledge goes—to declare that God has revealed to them either by the spirit of prophecy or by the manifestations of the Holy Ghost, that the doctrines taught by the "Mormon" people are false, or that the Church of Jesus Christ of Latter-day Saints is not of God, and yet, notwithstanding this, they take the course that I now describe. Here on one side is knowledge—at least it purports to be knowledge. Here are men who say they have actually received revelations from God; that God has poured out the Holy Ghost upon men and women; that

Jesus has actually visited the earth in person, and been seen by living men; and that angels have been seen and conversed with by living men. They state this in all solemnity and in all truth, and as a test of the sincerity of their statements, they say to their fellow men: "If you will take a certain course that God has pointed out, and that we are authorized to designate; if you will take this certain course, you shall know also of the truth of our testimony. We do not make these statements expecting you to receive them simply because we make them; but we say to you, if you will take this course, if you will accept the conditions which God has prescribed and comply with them in sincerity and humility, you shall receive these blessings and this testimony for yourselves, and you then will be numbered as witnesses with us."

What can be fairer than this? And this is the course that the servants of God have always taken with mankind, and hence, as I have said, the condemnation of the inhabitants of the earth, because they will not receive that testimony. They abuse the Church of Christ without having reason or foundation for doing so; they abuse it without having any evidence that is at all tangible or that can be relied upon; they have nothing more than their personal feelings, personal prejudice, and their personal tradition—that which they have inherited from their fathers—upon which to base their opposition.

Now, the Church of Jesus Christ of Latter-day Saints has been built up in this manner. Its strength consists in this peculiarity: that those who have embraced it as a rule—there may be exceptions—have taken the course which has been taught by the servants of God, and the result is that legions of witnesses have been raised up. It is not confined to one; it is not confined to the original few; but this testimony has extended itself, until it has brought within its fold men and women of almost every race; for it is not confined, happily, to sex no more than it is to nationality, but it is extended unto men of every race, and unto women of every race, and all these rise up as an army of witnesses, unanimously bearing testimony of the same great truths, declaring that it is not from their fathers, it is not from tradition, it is not from their teachers, it is not from any human source that they have derived their knowledge; but that God Himself, by His invisible power, by His superhuman power, by the outpouring of the Holy Ghost upon them, has borne testimony to them, so that they are thoroughly convinced and have a knowledge as strong as the knowledge that they themselves live, that this is the work of God, that He has established it, and that He will roll it forth and cause it to accomplish all that He has said it would. It is in this peculiarity that the strength of the people consists. If it was not for this we should be as weak as a rope of sand; there would be no cohesiveness or strength about us. But with this there is a power that makes hell tremble. It makes the Devil mad. It makes every man that is afraid of the truth angry in his spirit because of that which he sees. If men were not afraid of truth there would be no fear connected with this work. What is there about it to create fear? What is there in its manifestations, in its fruits, and in its operations upon the minds of the children of men to cause any man who loves truth to have any dread concerning it? Nothing whatever.

It is beneficent in its operations. It elevates men and women; it makes them better, purer, more God-like, more orderly. It bestows blessings —this system does—upon all who espouse it, and all who come within the range of its influence. And this has been its characteristic ever since its organization until to-day. You know it, each of you who have espoused it. You know its effects upon you. You know it has made you better men. You know it has made you men of purer lives, of loftier desires, of more God-like aspirations. You all know this. Every man, every woman, and every child connected with this work is a witness of the truth of this. If it has this effect upon you, will it not have the same effect upon every human being who comes within the range of its influence and who bows in submission to its requirements? Certainly it will. There is no human being, however low, that it will not elevate, if he will obey it. It is the power and lever, so to speak, by which humanity will be elevated to the presence of God our Eternal Father, for the very reason that the exaltation which God has attained to, has been through obedience to these self-same laws that are now taught to us. That which obeyeth law is preserved and sanctified by law. The people who obey law will be exalted by law; they will be preserved by it, they will be sanctified by it; and that is the effect of the teaching of the Gospel upon the Latter-day Saints.

While Brother Woodruff was talking, I thought what an immense labor it is to endeavor to accomplish that which the Prophets have told us will be brought to pass in the last days. I look at this people so comparatively few in numbers, and at the immense work that is to be accomplished, and it seems an herculean, an impossible labor to the natural vision. It seems as if no human beings could accomplish it. But God has spoken concerning this work. His word has gone forth, and it cannot fail. This work will be accomplished, and it will be accomplished by the operation of truth. As Brother Woodruff has said, there is a power connected with truth, that when brought to bear upon human beings, has the effect that he has described, and has the effect that the Prophets have predicted concerning the last days. There will be a power exercised in our behalf, increasing as we are prepared to receive it; for this people with all their weaknesses, and they are many, are nevertheless drawing nearer and nearer to God every day, and faith is increasing in their midst. A generation of boys and girls are growing up who will have greater faith than their predecessors, their parents, have had, and the work will continue to grow and spread. And there is this to be taken into consideration, God having predicted the ushering in of the last dispensation, knowing the odds that would have to be contended with in establishing it: God knowing this has reserved in the heavens to come forth at this time the noblest of His spirits, the men and women most capable of carrying out this work, and achieving the grand results the Prophets have predicted should be accomplished in the day and generation, preparatory to the coming of the Son of Man. God knowing this, in His wisdom and foreknowledge has prepared the way beforehand, and there will be men and women brought forth who will carry off this work in the way He designs. Step by step, the adversary of God, that is the adversary of all truth, will have to recede.

The struggle is between Satan and God. The struggle is for the supremacy of this earth, and you may depend upon it, it will not be given up without a mighty wrestle. The adversary has wielded this power now for nearly 2,000 years—1,400 years and upwards on this continent. For this period he has held undisturbed sway, it may be said—that is, if not entirely true it is nearly true in saying it has been undisturbed. There have occasionally some persons arisen who have endeavored to stem the tide of wickedness that the devil has caused to flow over the earth; but there has been no Priesthood on the earth, no organized church, no organized power, through whom God could operate, and you may depend upon it, now that there is one, there will be a mighty struggle. It will cost the best efforts of which we are capable, to lay the foundation so successfully that it shall not be overturned, to prepare the way for the coming of the Lord Jesus Christ. Every kind of opposition will be brought against this work. There is nothing that you can conceive of that will be kept back, and it will come upon us as fast as we are able to bear it. It is only the power of God that restrains our enemies from overwhelming us. If it were not that God has said this shall not be, and has told us that He will establish this work never more to be thrown down, we would not be able to stand. But victory will perch npon our banners, and will do so until the end. But it will not be without a mighty warfare, the hostility against this work will be continuous. No man need calculate on anything else. Why, just think of the results that are to be wrought out. Just think of what depends upon our labors and upon this contest? We have been gathering the people from Babylon through the power of God to build up a Zion here. But see the results that attend our labors in this city and in this Territory. It seems as though all hell is endeavoring to defeat our object, and to defeat the cause of God in gathering the people out from the nations of the earth. The adversary has said:

"You shall not have a pure people; you shall not build up Zion; I will bring all my forces to bear against this; I will destroy the work of God; I will not allow the Priesthood of God to remain on the earth; I will kill them off, or I will do everything in my power to cripple them."

Thus he brings every kind of influence to bear against this people. We would have a pure people here; we would have a Zion such as the Bible describes, if we were allowed; we would have a city in which angels might walk in the streets all day, if we could have our way; but Satan says: "You shall not. I will bring every power and influence to bear against you. I will besmear you in every way I can, and will make you so hateful in the eyes of all people, that they will come up against and destroy you. You shall not build up Zion, if I can prevent it."

And you see the result. Every power that is conceivable is brought to bear against us. We are maligned. We are represented as everything that is vile. Men think that in killing us they will be doing God service; not because of our wickedness, but because they believe we are wicked, because the adversary has had such power through falsehood and misrepresentation, that men believe that they will be doing God service in exterminating us from the face of the earth. And what

is it that restrains the efforts of our enemies? It is the power of God only. We should be overwhelmed if it were not for this invisible agency—invisible to us. There are legions of angels around us. Their power is exerted in our behalf, and the results we can see in the deliverances which are wrought out so miraculously for our good. It is a cause of amazement how we are delivered from time to time, so few in numbers, and so hated as we are. Our friends are filled with astonishment. Every few days, every few weeks, or every few months, they think that something is going to occur, that will cause our destruction—I mean friends who have not the faith and the knowledge that we have. But this work of our God will go forth, despite all the opposition that will be brought against it. It will win, because it is true. As we have been told by Brother Woodruff, the eternal principles of truth are on the earth now in an organized form, and you cannot kill them unless you kill the people themselves. There is no way to stop this work, except by the extirpation of the "Mormons," or Latter-day Saints, root and branch! No other method can destroy them but that, and God will not permit it. His Priesthood is on the earth, and it will remain on the earth. You may kill off a few, still the Priesthood will remain, and it will exercise power in the earth. It will unite the people, and the power of God will attend its administration in the midst of the people. The honest will receive the Holy Ghost, they will have a knowledge of this work for themselves, and they will be ready to endure all the consequences that may attend the espousal of the truth, just as their predecessors have done in times that are past and in our own age. God will bless us if we seek to do His will. Remember, my brethren and sisters, that that which obeys law is preserved and sanctified by law. If you want to escape evils, obey the law that God has revealed. Keep His commandments. There is safety in this. It is a great work we are engaged in. The desire I have for every man and woman of this Church is, that they may be true, and that their children may live to be true to God in days to come; for we are laying the foundation of a work that shall stand undisturbed for one thousand years. Then, in the purposes of God, Satan will be loosed again for a little season, but it will only be for a little while. We are engaged in laying the foundations of that work. It is the most glorious work that could be committed to man. Angels delight in it, and we have the precious privilege of taking part in it. We have difficulties to contend with, but let them come. We will meet them, and what is better still, we will overcome them through God's help, and our children will enjoy the blessings of liberty. I trust and pray that of this people who have fought so valiantly, and whose desires for the success of God's Kingdom are so pure, there will be found men and women of their descent, who so long as time shall last, shall stand up possessed of the Holy Priesthood in the presence of God, to magnify it. This is my desire for myself, it is my desire for my family, it is my desire for my brethren and sisters throughout the Kingdom of God; and that God may grant that we may be exalted in His presence when our work is done, is my prayer in the name of Jesus. Amen.

28857

DISCOURSE BY APOSTLE ERASTUS SNOW,

Delivered in the Tabernacle, Logan, Saturday Afternoon, February 2nd, 1884.

REPORTED BY JOHN IRVINE.

NEAR COMING OF CHRIST — WORK TO BE ACCOMPLISHED — TEMPLES ALREADY BUILT, AND MANY MORE YET TO BE BUILT—REDEMPTION OF THE DEAD—EZEKIEL'S VISION — HOW LONG WILL IT TAKE TO WARN THE WORLD?—WILL THE LORD DELAY HIS COMING UNTIL ALL THIS WORK IS ACCOMPLISHED?—JOSEPH SMITH'S MISSION ON EARTH AND BEHIND THE VEIL—ANOTHER MISSION TO BE UNDERTAKEN—THE RESURRECTION OF JOSEPH SMITH NEAR — THE MEANING OF THE EXPRESSION, "THE MORNING OF THE FIRST RESURRECTION."

I AM asked to speak, but I feel in attempting to do so that my speech will be barren unless the Lord is pleased to inspire my mind by the Holy Spirit. I know there is faith in the hearts of the people and the Lord is able to give words of edification and comfort. I am not, however, impressed with anything in particular, in the way of doctrine, to speak to my brethren and sisters; I have only a feeling to exhort in general terms.

The Latter-day Saints realize as I do that every year brings us nearer to the coming of our Lord; that every month and week and day that passes over our heads, brings us nearer to the great and important events that must transpire, and that it does not become us to give way to a feeling of apathy and indifference, and to say in our hearts, "The Lord delayeth His coming," and that to-morrow will be as this day and much more abundant, and that the next generation will be like the present, and as the world has continued to roll on, as generations have come and generations have gone, so will it be with us and our children. I say it does not become us to give way to these sentiments and feelings which are common with unbelievers, with the world, or with the unenlightened, who have not a knowledge of God, who have not been favored with the light of revelation, who have not discerned the signs of the times; for we are not the children of darkness, but the children of light. Light has come unto us. We have been called out of darkness unto light. We have been translated from the kingdom of darkness unto the kingdom of God's dear Son, and therefore it may and ought to be said of us as Saint Paul said concerning the Saints: "Ye, brethren are not in darkness, that that day should overtake you as a thief." It is written and we expect it to be fulfilled upon the heads of the unbelieving and the wicked, that the Lord will overtake them as a thief in the night. "In such an hour,"

said the Savior, "as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." Now, it is not impossible, nor yet improbable, that there will be some among the Latter-day Saints who are called of God and appointed to this work, and who are set over their fellow-servants to give them meat in due season, who will be found negligent, who will have forgotten their high and holy calling, who will have laid off their armor of righteousness, who will have become slothful and weary in well doing, and who will have taken to eating and drinking with the drunken and smiting their fellow-servants; but as surely as any such are found among the servants of God, they will be overtaken when the day of the Lord cometh, and their portion will be appointed with hypocrites and unbelievers. But we hope better things of the Elders of Israel, of Presidents of Stakes, of Bishops, of High Counselors, of High Priests, of Seventies, of Priests, Teachers and Deacons, and of all the Latter-day Saints; for we have all been made partakers of this Priesthood, and the blessings of the Lord, directly or indirectly, have been conferred upon us.

The work before us is a great one, and very much remaineth to be accomplished according to the prophecies—Israel is to be gathered, Jerusalem rebuilt, Zion established, the vineyard of the Lord pruned and the corrupt branches cut off and cast into the fire, while the good branches shall be grafted in and partake of the root and fatness of the tame olive tree. There is a great work to be accomplished in the earth. But the Lord has said by the mouth of His servants that He will cut His work short in righteousness in building up His Kingdom in the latter-days. True, when the Lord speaketh He does not reckon time as we do. The time was, in the infancy of this Church, when our minds were so narrow compared to what they are now, that we looked for the speedy coming of our Lord, and the accomplishment of His great work before this time. But as our minds grew, and our ideas enlarged, we began to perceive that we were only children in our views and feelings, our ideas and expectations. We had the views, ideas and expectations of children; and we see how the Lord has enlarged Israel and expanded His work; and now we behold so much more to be accomplished than what has been accomplished, that we are apt in our minds to put off the day of the Lord a great way. The time was that we looked for one temple. The early revelations given to the Latter-day Saints predicted *a* temple in Zion, and Zion in our minds at that time was a little place on the Missouri River in Jackson County, Western Missouri—a town and a few surrounding villages, or a country, peradventure it may be as large as a county. When we first heard the fullness of the Gospel preached by

the first Elders, and read the revelations given through the Prophet Joseph Smith, our ideas of Zion were very limited. But as our minds began to grow and expand, why we began to look upon Zion as a great people, and the Stakes of Zion as numerous, and the area of the country to be inhabited by the people of Zion as this great American continent, or at least such portions of it as the Lord should consecrate for the gathering of His people. We ceased to set bounds to Zion and her Stakes. We began also to cease to think about a single temple in one certain place. Seeing the different Stakes of Zion that were being organized we perceived the idea, possibly, of as many temples. Having had one spot pointed out in the revelations for the temple in Jackson County, our minds expanded so that in a short time we were building another temple in a Stake of Zion in Kirtland, Ohio. A little while afterwards we were laying the foundation of a temple in Far West, Missouri, and driven before our enemies; from that place we next laid the foundation and built up a temple unto the Lord in Nauvoo. When we located in the mountains and laid the foundation of a temple in Salt Lake City, who of us had an idea that before it should be completed we would be administering in a temple in St. George, and another in Logan, and another in Manti, and who conceives the idea to-day, that by the time these are completed and the Saints have officiated in them, we will be scattered over the American continent, building temples in a hundred other places? All this comes within the range of possibility, nay, probability, almost amounting to certainty. One of my brethren behind me here, who understands these things, and who can speak knowingly in regard to them, says, that we may put it down as a certainty, that by and by, there will be hundreds of these temples throughout the land. Our minds are beginning to comprehend the object and purpose of the temples of our God. We realize that they are places where the Lord bestows the keys of life and salvation pertaining to the everlasting Priesthood, and opens the door of redemption and salvation unto our dead. We begin to comprehend a little of the vision shown to Ezekiel, as recorded in the 37th chapter of his book. Ezekiel, while under the influence of the Spirit of the Lord, was set down in the midst of the valley which was full of bones. He explored the valley, saw there were very many bones, and, lo, they were very dry. The Lord commanded him to prophesy concerning them, and he prophesied, saying: "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. * * * And the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dry, and our hope is lost: we are cut off for our parts." Now, these were not the prophets and saints and righteous dead who had been partakers of the blessings of the Gospel and of the Priesthood, while in the flesh, but were those who had passed off in a day of darkness, and in their lost condition said to one another, and said in their hearts, "Our

bones are dried, and *our hope is lost:* we are cut off for our parts." But lo! the plan of salvation for the dead is revealed. The scheme which the Father had provided for the redemption of those whose hope was lost, and who were cut off is revealed unto their children, unto those who have been gathered from their long dispersion, and who have received the keys of the Holy Priesthood, which bringeth life and salvation to the dead as well as to the living. Having these keys committed unto us, we proceed to establish Zion; to build up her Stakes; to build her temples; to gather together those who purify themselves before the Lord, and qualify and fit themselves to become saviors upon Mount Zion, by entering into holy places and officiating for themselves and their dead, thus laying the foundation for the redemption of the dead in being baptized for them, in being ordained for them, in being blessed and endowed for them, in receiving the keys and the key-words for them, that in the day when the Elders who have passed behind the veil shall preach to them the Gospel of glad tidings of great joy, lo and behold! they will receive it and will be put in possession of those keys, endowments and blessings, whereby they may be freed from their prison houses, and be raised from the dead, and stand upon their feet an exceeding great army, and be restored to the blessings which God promised to Abraham, Isaac and Jacob, and their seed after them.

Now, this is the work before us, and I want to ask my brethren, the Elders of Israel, how long shall we be in accomplishing this work? Can I tell you? No, it is not given me to know. It is sufficient for us to know that the time has come for the work to be done: that the Lord has turned the key and opened the door; that it is an effectual door which no man can shut—the door of life and salvation. Hence it is our duty to step forward and magnify the calling whereunto God has called us. Send out the young men of Israel; send out the middle aged; send out those who have not as yet cleared their garments of the blood of this generation, to call the children of men to repentance, and to see how many will engage with us in this great work of salvation, and become saviors upon Mount Zion. But this preaching the Gospel to the outside world is a small part of the work. It is but the A B C of the lesson to be learned and the work to be accomplished. How long, I ask, shall we be in accomplishing this work? It is not, as I have said, given to me to know; but I can tell you in general terms. As long as there is one soul (of all the sons and daughters of Adam that have been born on this earth) that has not had an opportunity of receiving and obeying the Gospel; as long as there is one soul that is in a condition to be saved and that can be reached by this plan of salvation, so long will the Latter-day Saints be engaged in this work. But what I was going to bring before your minds was this: Shall we expect that the Lord Jesus is going to delay His coming in the midst of His people, until all this great work shall have been accomplished? By no means. I do not understand that He has ever intimated anything of this kind. Nor need we wait in our faith and in our expectations till all these great and glorious things shall have been accomplished on the earth before the Prophet Joseph Smith shall come unto us again. He has merely taken another mission in advance of us. He fulfilled the

mission given unto him on earth. The Lord was satisfied with his labors here. He lived long enough to endow his brethren with full authority to carry on the work that he had begun on the earth. He took his departure behind the veil. The Lord suffered his enemies to destroy him in the flesh, to take away his life, and he was made an offering—what shall I say? an offering for sin. Not in the sense in which the Savior was offered, but he was made a martyr for the truth and his blood was shed to attest the testimony that he bore to the world. He entered upon another short mission. Where? Why, unto his brethren of the house of Israel, and as many of the Gentiles as will receive his testimony, behind the veil. The mission of our Lord and Savior Jesus Christ, between his death and resurrection was a similar mission, but a very short one. It lasted only three days. While his body lay in the tomb his spirit visited the spirits in prison, turned the key and opened the door of their prison house, and offered unto them the Gospel of salvation. How many of them were prepared to avail themselves of it at that time? Comparatively few. But he opened the door and offered the message of life and salvation, and having done this, His fellow laborers –the Seventies, Elders and others whom He ordained to the ministry—as fast as they finished their ministry in the flesh—continued their work among the spirits in prison. So is the Prophet Joseph Smith officiating and ministering to those spirits, and so are all His brethren, the Apostles, who have gone in his wake, who have followed, as it were, in his track. They have just gone behind the veil. Who shall we say? Let us call to mind a few of the brethren who have passed away—Brother David Patten (the first of the Apostles who was slain), Parley P. Pratt, Heber C. Kimball, Orson Hyde, Brigham Young, Orson Pratt, Charles C. Rich, and others of the Apostles; also Patriarchs Father Joseph Smith and Hyrum Smith; Elders Samuel H. Smith, Don Carlos Smith—all the first Elders of this Church and the Presidents of all the early quorums, and a vast company of the members of their quorums. All these and many more are laboring in the spirit world preparing the spirits thereof to receive the benefits and blessings which are now about to be offered to them in the temples of God. In other words, "a ticket of leave" is about to be sent to them to the effect that their friends on the earth have officiated in their behalf, have complied with the ordinances which are appointed for their redemption, which will enable them to advance into a higher sphere, to walk upon a higher plane, to enter a higher class where they can be further instructed and prepared for a glorious resurrection. And as fast as this work is accomplished—and it is nigh at hand, it is now even at our doors—there will be another step made in advance; there will be another mission undertaken. The next mission will be to come and prepare the way in Zion, and in her Stakes, and in the temples of our God for turning the key of the resurrection of the dead, to bring forth those that are asleep, and to exalt them among the Gods. And who will be first and foremost? Why, he whom God has chosen and placed first and foremost to hold the keys of this last dispensation. How long will it be? It is not given to me to say the month, the day, or the hour; but it is given unto me to say that that time is nigh at hand. The

time is drawing near (much nearer than scarcely any of us can now comprehend) when Joseph will be clothed upon with immortality, when his brother Hyrum will be clothed upon with immortality, when the martyrs will be raised from the dead, together with their faithful brethren who have performed a good mission in the spirit world—they, too, will be called to assist in the work of the glorious resurrection. The Lord Jesus, who was the first fruits of the dead, the first fruit of them that sleep, and who holds the keys of the resurrection, will bring to pass the resurrection of the Prophet Joseph and his brethren, and will set them to work in bringing about the resurrection of their brethren as He has set them to work in all the other branches of the labor from the beginning. And the Lord Jesus will appear and show Himself unto His servants in His temple in holy places, to counsel and instruct and direct. He will appear in the glory of His Father, in His resurrected body, among those who can endure His presence and glory. And all this I expect long before He will waste away and destroy the wicked from off the face of the earth. True, we have, in our limited understandings, perhaps imagined, many of us, that this glorious resurrection was to come upon us, and upon the whole world suddenly, like the rising of the sun. But you must remember the sun does not rise the same hour and the same moment upon all the earth. It is twenty-four hours in rising and twenty-four hours in setting. So with the resurrection. There is a day appointed for the resurrection of the righteous. And it is sealed upon the heads of many that if they are faithful and true, they shall come forth "in the morning of the first resurrection;" but the morning lasts from the first hour of the day until mid-day, and the day lasts till night; and the rest of the dead—those who are not prepared or counted worthy to have part in the first resurrection—shall not live again until the thousand years are ended. In other words, the first resurrection will have been ended, and another period appointed for the resurrection of the rest of the dead. But this "morning of the first resurrection" is nigh at hand, and blessed are those who, through their faithfulness, shall be counted worthy to have part in it; for they shall be crowned kings and priests with God and the Lamb—they shall reign with Christ and in the midst of His people, and carry on the work of the redemption and resurrection of the Saints of God. And while in some parts of the world the Elders of Israel are preaching the Gospel unto the heathen nations who have not been ripened for destruction, but whose kings and mighty men have perished, and whose governments have been broken in pieces and wasted away, and the government of the Kingdom of God has been extended over them; while this is going on in some portions of the world, in other places, even in Zion and in her Stakes and in Jerusalem, the children of God will be engaged in the redemption of their dead in the temples of our God, and in the resurrection of those that are counted worthy of so great a salvation.

Then, I say, we need not put off the day of the Lord so far from us. Rather let us prepare ourselves for it; for lo and behold! He cometh quickly, and blessed are they who are prepared to receive Him; for they shall enter into His rest and be crowned with glory, and shall labor with Him and with the Prophet

Joseph and his brethren in bringing to pass this great salvation and redemption of our God.

May God help us to continue faithful, in the name of Jesus. Amen.

REMARKS BY ELDER ERASTUS SNOW,

Delivered at the General Conference, Friday Afternoon, October 5th, 1883.

REPORTED BY JOHN IRVINE.

PRESENT REVELATION—WORK REQUIRED OF THE PRIESTHOOD—IMPROVEMENT AMONG THE PEOPLE—MORE IMPROVEMENT NECESSARY—FAITH IN THE ORDINANCES REQUIRED—DESIGN OF GOD IN RELATION TO THE CHILDREN OF THE SAINTS.

I AM grateful for the opportunity of meeting in Conference once more with the Latter-day Saints, and for the health and strength given me to continue my labors among the people, and for this same blessing of health which is enjoyed by my brethren. I am thankful, too, that the Lord has raised up young men to bear off the Kingdom and help carry the burdens of the people. It is also a source of satisfaction that He has spoken and given instructions through His servant pertaining to the Seventies, to more fully organize and set in order the quorums of the Priesthood, the Seventies being more especially called as assistants to the Twelve Apostles, in the work of the ministry. And it is desirable that the revelation upon the subject should be fully carried out, the Priesthood in its various departments fully organized, and every thing set in order according to the word and mind of the Lord; that every quorum of the Priesthood, general and local, might be in good working order. For it devolves upon the quorums of the Melchisedek Priesthood to carry the Gospel to the nations, and to gather those that accept it. This work is great, the field is wide, and the word of the Lord unto us, His servants, is to thrust in our sickles and reap, and gather the harvest of the earth. And here let me say, the Lord has sent His angels to superintend the work. The angel spoken of by John the Revelator, has flown with the everlasting Gospel to preach to those that dwell upon the earth; and it is given unto us that we should proclaim it to all nations, to every people under heaven, the

decree having gone forth that this Gospel of the Kingdom should be preached to all nations, and then the end should come.

Many years have elapsed since this message began to be communicated to the sons of men; and we have become, comparatively speaking, a great people. A little one has indeed become a thousand. We, who a few years ago were only numbered by units and tens, now are numbered by thousands and tens of thousands, yea hundreds of thousands. And the Priesthood is correspondingly increasing in numbers and in ability to labor, and acquiring means to carry on the work of preaching the Gospel and of gathering Israel. The labor before us is not diminishing; it is extending on every hand, and the Lord desires to see the Elders of Israel in their various quorums and organizations interested, earnest and alive to their calling, anxious to perform well and faithfully the duties assigned them.

The Spirit of the Lord prompts from time to time the calling and setting apart of men to the work of the ministry, and sending them to different portions of the globe. And inasmuch as people feel earnest and anxious to do good, to use the means that God blesses them with in doing good, in sending the Gospel to the nations, and in gathering the elect of God—and as this feeling prevails and increases among the people generally—the Seventies and Elders, when they feel this spirit moving upon them, should not wait, supinely rest upon their oars, but be ready to act. And here permit me to say that that feeling which has to some extent prevailed with some in time past, that when men are named, either in Conference, or otherwise called on missions, to indulge in such remarks as this—"I wonder what he has been doing that he should be sent upon a mission;"—such a spirit should not exist in the minds of Latter-day Saints, as it is entirely foreign to those who call men to the ministry. Such a feeling is not worthy a man called to preach the Gospel of the Son of God. The qualifications of Elders that are sought after, and that should recommend a minister of the Gospel, should be an earnest desire to do good, a willingness to serve, a desire to know what the Lord has for him to do, and a readiness to at once engage in the undertaking, using himself and his means, if blessed with means, his talents or gifts bestowed upon him by the Lord, with an eye single to His honor and glory. And men who are at home, ought to show forth these qualities in their daily lives and conduct, by attending their quorum meetings and their ward meetings, and their general Priesthood meetings, and by improving every opportunity to learn their duty, and to improve themselves in their daily lives; by being prompt in paying their tithing and in bringing forth their offerings for the poor, and their contributions for the building of Temples. It may not be those who are loudest in their professions, but those actually pursuing this course of life. These are the men that will be useful on the earth, and whom the Lord will delight to own and bless in their labors in the ministry. And it is desirable, that in the various Stakes of Zion, where quorums are organized, that the Presidents of Stakes should encourage those quorums, and the presiding officers of the various quorums should endeavor to gather together all who have received the Priesthood, and see that they are

enrolled in their respective quorums, and encourage them to attend their quorum meetings, and there seek for the counsels of the Holy Ghost, the Spirit that should rest upon the presiding officers of quorums to teach the members of the quorums all things pertaining to their duties, and how to become fitted for the labors whereunto God has called them. For all these quorums and organizations are so many classes for mutual improvement, edification and instruction; and the Presidents thereof are appointed and ordained to instruct the members of their quorums in all things in the line of their duty. And they should be encouraged by the Presidents of Stakes in their Quarterly Conferences to report progress and attendance of members, and the progress they are making in their qualifications. The Elders should thus be sought after; and according to the spirit they manifest in attending to their duties and qualifying themselves for the work of the ministry, they should be called into the field, whether from the Seventies or the Elders or the High Priests, the High Priests, however, being more especially expected to take the responsibility of presiding in Branches, in Stakes, in Wards, as Presidents of Stakes, as High Counselors, as Bishops, or Bishop's Counselors, as Presiding Elders in the Conferences of the churches abroad. And the time is not far distant when the Elders of Israel will be required to turn their attention and labors among the branches of the house of Israel; and especially among the remnants of Joseph, upon this American Continent.

I am pleased to be able to testify, from my travels among the people, in attending Stake Conferences and Priesthood meetings, and hearing their reports from time to time, that there is a steady improvement in the feelings of the people. This was the testimony of Brother David P. Kimball, this morning, when he said, that he could perceive a decided improvement in the faith of the Latter-day Saints during the six years of his absence. I think this is especially visible to all those who are moving and acting among the people, they being the best able to judge of their true condition. This is a source of gratitude and thanksgiving to our Heavenly Father. I will not say of self-congratulation; for although we have reason for thanksgiving for the mercies and the blessings we have received, yet there are many things still to be done, very many improvements to be made, many weaknesses to be overcome, and very much yet to be done to instruct the people that they may be sanctified and prepared to endure the presence of the Lord, when he shall come; and to enable them to withstand the shocks of the enemy, that will be directed against them. Much remains to be done by the people in putting away evils that still exist in our midst; and very much needs to be done in the various Wards and Stakes throughout all the settlements of the Saints by the local Priesthood. I don't merely mean the Presidents of Stakes, the Bishops, the High Counselors, and the lesser Priesthood appointed to assist the Bishops —however important their labors may be and however necessary it may be that they should be alive and active; but they should also have the support of all High Priests, Seventies and Elders in their Wards. And every officer of the Priesthood should be alive and awake to see what good he might do, wherever and whenever the

opportunity exists of doing good—in his own home and family first, watching over his own children, laboring to unite the hearts and feelings of his wife or wives and children, that peace may dwell in his own habitation, and the wisdom and knowledge of God grow and increase among his own household; and to see that his children do not grow up idlers, but are trained to be industrious, and taught to reach out after truth, that their spirits may not be unfruitful, and that they may be taught in the fear of the Lord, and to worship Him, and to call upon Him, and to have faith in Him, so that when sickness assails them that they may not first resort to the doctor, or desire to put their trust in medical men to heal them, for the Lord has commanded His people that when any are sick among them, they shall call for the Elders of the Church, who shall pray over them, and lay their hands upon them, and anoint them with oil in the name of the Lord, and the prayer of faith shall save the sick. This was the exhortation of the Aposle James to the former-day Saints, and it has been repeated to the Latter-day Saints. The revelations given unto us on this subject are to the effect that "they who have faith to be healed, shall be healed; the deaf who have faith to hear, shall hear; the lame who have faith to walk, shall walk, etc. And they who have not faith to do these things, but believe in me, I will have compassion upon them, and bear their infirmities, and they shall be nursed with herbs and mild food, and that not by the hand of an enemy."

These things are for you, my brethren and sisters, and for your families, and all who are willing to receive the word and counsels of Almighty God. And if our faith is so weak that we have to resort to medical aid, let us do it trusting and relying upon God, seeking unto those who have faith, and who have confidence in God, and who do what they do unto the Lord, righteously, justly and honorably, seeking for the light of the Holy Ghost to help them in their profession. These will be far more likely to succeed and do good; but the other class are not to be relied upon, for all doctors have not faith any more than all lawyers or other men. But the sound, intelligent philosopher or surgeon has respect for God and His works, which are made manifest in all nature and in nothing more than the human frame, which is after the image of God himself—fearfully and wonderfully made—and those who understand it best, respect, as a rule, the Maker, and acknowledge His wisdom as being superior to that of man, for there is nothing ever devised by man that is equal to his own organization in perfection and beauty, or in strength and durability.

Let us remember and ponder upon these counsels, and cleave to the Priesthood and have confidence in it; and let the Elders administer to the sick in faith, and let them rebuke disease when the Spirit prompts them, and it will be rebuked, and the sick will be healed by the power of God. Every Elder in Israel should so live before the Lord as to have confidence in Him to do this. And let the Presidents of Stakes and the Bishops and the leading influential men encourage faith among the people, depending upon God and the ordinances of His house rather than trusting in man. And while they seek for wisdom to nurse the sick in a manner calculated to do them good, let them learn too,

that herb medicine, unless administered in wisdom and intelligence, is liable to injure the patient instead of benefitting him. And let the Elders lay aside strong drinks and tobacco, and discontinue the practice of everything having a tendency to injure the system, and set examples before our sons and daughters that is worthy of imitation. If parents will pursue this course they will command the respect of their children; and when the time comes for them to go down to their graves, their children will point to them in affection and pride as being the chief means, under God, of their learning His ways and walking in His paths, and of eschewing those pernicious habits which are wasting away the life of our nation, and that are gradually undermining society and destroying the human race. It is the design of the Almighty to raise up in these mountains a hardy and a healthy people, a people who shall live according to the laws of heaven that govern them, in whom shall be found the elements of faith and power; and it becomes our duty to shape our lives accordingly. And that God may help us to do so, and to accomplish all that is required of us, is my earnest desire and prayer. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, May 20th, 1883.

REPORTED BY JOHN IRVINE

SINCERITY ALONE NOT SUFFICIENT — THE GATHERING FORETOLD—INSPIRED WRITINGS NOT ALL CONTAINED IN THE BIBLE—PROVINCE OF THE HOLY GHOST—THE REFORMERS—CONFUSION OF SECTS—APOSTATE CONDITION OF THE WORLD FORETOLD—HOW THE APOSTLES WERE SENT OUT—AUTHORITY REQUIRED—WHAT THE SAINTS SHOULD DO—OPPOSITION TO THE GOSPEL, ANCIENT AND MODERN—TESTIMONY.

I AM called upon this afternoon quite unexpectedly to me, to address this congregation, and I earnestly pray that the spirit of the living God may rest down upon me and upon all who are gathered in this Tabernacle, that I may be inspired to say something which will be profitable to hear, and that all who listen to my words may be able to understand them in the spirit by which they are spoken.

We have assembled here to-day to worship God our Heavenly Father, in the name of Jesus Christ His Son, under the influence and power of the Holy Spirit. In order that our worship may be acceptable to God, it must be done in the name of Jesus, and it must be done under the influence or His Spirit; for "God is a spirit, and they that worship Him must worship Him in spirit and in truth." We must be sincere in our worship; we must be sincere in all that we do in order that it may be acceptable to God. But sincerity alone is not sufficient. We have to worship Him in truth as well as in spirit, and we must worship Him also in the way that He has appointed, not in our way. God does not accept the ways of man unless those ways are in accordance with His ways. And we have come here that we may learn the ways of God, and then walk in His path. This is in accordance with the ancient prophets. They declared that in the last days, people should come from all nations unto "the tops of the mountains" for this very purpose, that they might learn of His ways and walk in His paths. The reason why we have had to do this is because the ways of our fathers, in their worship and in their service towards God, have been only in accordance with *their* private notions, *their* ideas of what is right.

There has been no voice from heaven heard among the children of men on this earth for a great many centuries. People have not been guided by the revelations of the Almighty, but by the wisdom of man, or, as we think, the folly of man. It is true that the people called "Christians," have had the book called the Bible. The Old Testament and the New Testament contain books which were written by men who lived in ancient times, and who were inspired of God. Those books do not contain all that was written by the servants of God, in ancient times, but only a few of the writings given to the children of men by inspiration. This book contains a great deal of truth and some few errors, but the errors are the interpolations or the mistranslations of men. The doctrines which the Bible contains are true, and they are in sufficient plainness to be correctly understood, if the people who read what it contains are influenced by the same spirit or inspired by the same spirit as the men who wrote those things. But without that spirit the people of the earth are not able fully to comprehend that which is written. We read in that book that "the letter killeth." It is the spirit that giveth life, and it is also the spirit that giveth light. Without the Spirit of God as the revealing influence from on high, mankind are unable to comprehend the things of God. As we are unable this afternoon to see anything of a physical nature without that natural light which comes from the sun, so without the light that comes from the Son of Righteousness, we are unable to see the things of God. The prophets who wrote the things contained in the Old Testament, and the Apostles of Jesus Christ, who wrote the epistles, and other writings contained in the New Testament, were blessed with the gift that is called in the Scriptures the gift of the Holy Ghost. This was not merely an influence which made them feel good; that exalted their spiritual natures so as to make them happy, contented and peaceful; but it was a manifestation of the power that comes from God. As the light that comes from the sun reveals through our natural eyes those objects which

we see around us, so the Holy Ghost coming from God opens up and makes clear and plain the things of eternity, those things that are called spiritual, although they are all spiritual to our Heavenly Father. The things which we call natural and temporal are spiritual to Him, because He sees the essence of things, He comprehends them in their internal nature. All the elements of all things that exist are eternal, and "the things that are spiritual are eternal," and therefore it is all spiritual to God. We at the present time are creatures of time, and we see things that change. We do not comprehend their eternal nature. We do not comprehend their essence. We only see that which is on the surface, on the outside. But God looks into the internal nature of things as well as of men, and comprehends them. And the elements, both of that which is called natural and that which is spiritual, are all eternal, without beginning and without end. They are manipulated and changed and worked over, but they have no beginning in their essence, and they cannot have. No atom in nature can be destroyed. It never commenced to be; it will never cease to be. God looks upon things as they are, in their eternal nature, and therefore they are all eternal or spiritual to Him. But speaking after the manner of men we call things temporal and spiritual, natural and supernatural; yet after all when we come to comprehend them as they are, they are all material and all spiritual.

The inhabitants of the earth, as I have remarked, have been without any direct communication from God, and therefore they have been measurably in the dark. They have been able to read some of the books which were written by the servants of God, who were inspired by Him in ancient times; but they have had no revelation for themselves. They can read what Isaiah said, or Jeremiah, or Peter, or Paul, or Luke, or other writers of the Old or New Testament; but they have had no personal revelation. The light which they have obtained is a borrowed light, like the light of the moon. They have been in a sort of moonlight or twinkling star-light. There have been a great many preachers who have claimed to be the servants of God, ministering among the people in Christendom; some in the ancient church called the Church of Rome, some in the Episcopal Church, some in the Methodist Church, others in the Baptist Church, and so on through all the various denominations that compose modern Christendom. No doubt many of them were good men, men who strove to the best of their ability, and the best of their knowledge to enlighten the minds of their fellow-men. Some of them, perhaps, were mere hirelings, "preaching for hire and divining for money;" but others were sincere in their hearts, sincere in their worship, sincere in the religion which they taught to others. But they had not a knowledge of the truth. They had a faith of some kind. They believed in certain principles. They believed in the things which they read in the Bible so far as they could comprehend them, but they had no positive knowledge in regard to the things which they believed in and which they taught. The men who were called the Reformers, who came out from the Church of Rome, and introduced a little more truth than the people previously had, and reformed several errors that were existing—were, some of them, most excellent men, and they performed

a great and a good work in the earth. But they were not called of God in the way that His servants were called in ancient times who wrote the things contained in the Bible, neither were they endowed with the Holy Ghost, which those men enjoyed. They nevertheless did a grand work in the earth, and for that they will receive their reward, no doubt; for no man who ever lived on the earth whether in a Christian nation or among the heathen or pagan world, ever did a good thing but he was the better for it, and will receive his reward for it, and no man ever did wilfully a wicked thing, that which he knew and felt to be wrong, without being the worse for it, and for that he must give an account in the great day when the secrets of the hearts of all mankind shall be made manifest, Christian and heathen, those in the ancient times and those in the latter times. All who ever dwelt in the earth in the flesh must appear before the bar of God, and be judged for the deeds done in the body, whether they be good or evil, and they will receive a reward for the good that they did, and a punishment for the evil that they did, especially and particularly if they did evil knowingly, if they sinned wilfully, sinned against light and knowledge.

A great many of those persons that I have referred to among those reformers and others who worked on the earth, as they thought for righteousness and for the Lord, have labored in sincerity, but not always in truth. A great many errors have prevailed in the world since the time when the Apostles were put to death, when the lights that God placed in the world were put out by the hand of wickedness; since the servants of God were destroyed in the flesh, a great many errors have crept into the world, and darkness has spread over the minds of the children of men. Though many have worshipped in sincerity, they have not worshipped in truth, because they did not fully comprehend the way of truth. When they read the Scriptures, they only partially comprehended them, and they differed among themselves as to the meaning of those things which they read. Thus sect has multiplied upon sect, denomination upon denomination. And in what is called Christendom, people are in confusion, not comprehending alike, not seeing the truth as it is; for if they could all see the truth properly, they would see alike; if they all comprehended the truth correctly, they would be of one heart and one mind so far as they comprehended. But the very fact that those divisions exist, proves that there is darkness in the world. If the light of God was revealed to six men in the same degree, they would comprehend the principles presented before them, the principles of the Gospel, exactly in the same way; and if six men can be united in comprehending truth exactly alike, six millions or any number of men can be united so as to see and comprehend the truth exactly in the same way, and this was the effect of the Spirit of God, the Holy Ghost, the Comforter, the Revealer, the spirit of life and light, which God gave to His people in the ancient Christian Church when the Gospel came to them. They were all divided when Jesus Christ came into the world. There was a similar diversity of opinions and faith in regard to God and His ways, to what there is now, only not to so great an extent. Jesus came and showed the right way. He was "the way, the truth, and the life." He came to reveal His Father's will. He made plain the way of life and truth,

that all who desired might be able to walk therein—in the same way and under the same light, that they might see eye to eye and be no more divided. It was thus with the people called Pharisees or Sadducees, or with those who belonged to any sect that existed among the Jews, or with those who lived among the Greeks, and had adopted the Grecian system of philosophy, or with people who lived in any other part of the world, and believed in any other kind of religion—when they came into the Christian church they were no longer divided in their opinions and in their faith, but they were all brought to see alike; they were "all baptized by one spirit, into one body, whether Jew or Gentile, bond or free." They no longer worshipped different Gods, or the same God in different ways, but they worshipped alike. They had "one Lord, one faith, one baptism, and one hope of their calling." But when darkness came into the world again; when the guides that God had placed among humanity were rejected and thrust out, and the Holy Ghost was withdrawn, and men were left to themselves, then they began to divide up, each man going his own way, according to his notion. Preachers have multiplied, sects have multiplied, and doctrines have multiplied. And here we are in the latter times, in the nineteenth century, when the people boast so much about Gospel light as well as scientific light, here we are in the nineteenth century, and the people are groping like blind men for the wall. They do not know God, and some do not care anything about Him. Some deny His existence, and a great many more stand in a position of doubt and uncertainty. Very few squarely deny the existence of a God; but there are a great many people who do not know whether there is a God or not; they are not satisfied in their minds. "I do not know," seems to be the sentiment of the great bulk of intelligent people now-a-days in regard to divine things.

Well, as I said in the beginning of my remarks, we have met here to-day to worship God in His way—not our way, that is, not the way we have made, not the way that any man has made, but according to the plan and pattern revealed from heaven by Almighty God, in our day and time. If God manifested himself in ancient times, why should He not manifest Himself in latter times? If God spoke to the world by the power of the Holy Ghost, through chosen men in former ages of the world, why not in this age? If angels came down from heaven and ministered to persons upon the earth in any period of this world's history, why not in the latter times? Are God's lips closed that He cannot speak? Are the heavens sealed up and become like brass, that no man can break through, and no heavenly being come to this little world and make manifest the things of eternity? Has the Holy Ghost changed in its power and influence and revealing qualities? Or are the children of men in such a condition that they are not willing to receive the Lord and His ways and His works and His light? Has God purposely departed from the earth, or have the people of the earth departed from God? We read here in the book of Isaiah about a time that should come when "darkness would cover the earth, and gross darkness the people." We read of a time when God would come out from His hiding place in judgment upon the inhabitants of the earth in the latter days, and it should be "as with the people so with the priest; as with the servant,

so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the Lord has spoken this word." What for? "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore has the curse devoured the earth, and they that dwell therein are desolate." Now, it looks to me a great deal more reasonable to think that the people of the earth have departed from God, and gone out of His way, and made ways of their own; that they have "heaped to themselves teachers having itching ears, and have turned away their ears from the truth, and have turned unto fables;" that they have become "lovers of pleasure more than lovers of God;" and that they have a form of godliness, but lack the power thereof, than that God has forsaken them, without any acts of their own. Now, I know that this sounds very harsh in Christian ears. It sounds very disagreeable to the people who compose Christendom, to say that they have gone out of the way—those good, pious-appearing people, who express such beautiful sentiments, and have such religious emotions and such lofty feelings, and many of whom are sincere in their hearts—to say that they have gone out of the way and that they are in the dark. It is all right to say that millions upon millions of the heathen nations for hundreds and hundreds of years have been in the dark, and that they are in the dark to-day, that they are away from God, that the light of the glorious Gospel of Jesus Christ does not shine into their souls, that their philosophers and sages and poets and preachers and mighty men of intellect are all wrong; that is all right; you can say that. Many Christian people do say this, and are not shocked in their feelings a bit; but to say that the Christians of this generation are out of the way sounds terrible in their ears. Nevertheless I will make bold to say that this is the fact; that the whole earth has gone astray. I will go no further than they say themselves: "We have left undone those things that we ought to have done, and have done those things that we ought not to have done, and there is no help in us. O Lord have mercy upon us, miserable sinners." Well, that is just exactly what they are. Now, I do not boast that we are any better than they are. I am merely taking them as the Lord will take a great many of them: "Out of thine own mouth will I judge thee." They tell the Lord, "All we like sheep have gone astray; we have turned every one to his own way." That is what is the matter with the Christian world. They are not walking in the Lord's way. They are walking in the ways that men have invented.

Any student of the Scriptures who is willing to receive truth when it is presented before him, can see by perusing the sacred books of the Old and the New Testaments, that the condition of the world at the present time was anticipated by the ancient prophets and apostles. They all saw that the time would come when the people would turn away from the truth; when they would walk in their own ways; when they would build up churches to themselves; when they would hire men to preach to them things which were wise and good in their own eyes; they would not be very anxious to find out the will of God,

or that He might declare it to them, but would have preachers to teach them doctrines which seemed good to their "itching ears."

A student of the Scriptures will also find that in every age of the world when there was a people dwelling on the earth whom God acknowled as His people. He required them to do all things as He commanded them; not as they might choose, but as He commanded. When Jesus Christ came He did not come to do His own will, or to preach His own doctrine. Said He: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jesus did nothing and said nothing but that which He had been commanded to do and say. He taught no doctrine of Himself. And He declared that when He should go away, the Comforter would come in His place. What would He do? "He will guide you into all truth: for He shall not speak of Himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." When the Apostles who were called of Jesus Christ, went out to preach the Gospel in His name, they did not go to preach their own views and opinions and notions, nor to administer ordinances that they thought were proper and adapted to the people in different nations, but they went out with the word of the Lord; they went out to teach that which had been commanded. Said Jesus Christ: "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." They were not to preach with the enticing words of man's wisdom, nor proclaim their notions about things, but they were to go forth with the living word of God, they were to go and teach that which Christ had taught them, and which He did not teach of Himself. And even then He told them to tarry in Jerusalem until they were endowed with power from on high. They waited. And on the day of Pentecost, we read, they came together "with *one accord* in one place." They were of one heart, of one mind, and of one spirit, and then the Holy Ghost was manifested to them, in visible form, in cloven tongues as of fire. They were all filled with that spirit, and they spoke with other tongues as the Spirit gave them utterance, and from that time, having been ordained by Jesus Christ, when He was upon the earth, they were able to go out and preach the Gospel to the nations of the earth. On that day (Pentecost) Peter preached that great gospel sermon which we read about in the second chapter of the Acts of the Apostles. He did not teach the people anything in regard to his opinion. He told the people that which he knew, that which had been made manifest to him, that which he understood, and he did it under the influence and power of the Holy Ghost, the same spirit which rested upon the ancient prophets, the same spirit by which Jesus spoke, which was given to him not by measure, but in a fullness.

No man has a right to preach in the name of the Lord, unless he is endowed as were those Apostles, unless the Lord has committed to him a dispensation of the Gospel; and if any man does so he does it upon his own responsibility. Unless he is so-called and endowed, all his administrations, whether it be baptism, confirmation, or any other rite which he may administer in the name of deity, are null and

void and of non-effect in the heavens. When God calls men to officiate, what they do on earth in His name in the way He has appointed, by His authority, is as valid as if He performed it himself in person; what they "seal on earth is sealed in the heavens;" and what they "loose on earth is loosed in the heavens." But when men administer the ordinances without authority, without inspiration, without being called and appointed and ordained specially for that work, all their ministrations are vain and valueless. If they baptize a person that baptism is void. The baptism of infants is void. It never was ordained of God, it never was authorized of Him, but is one of the vagaries of men, one of man's inventions. But even baptism administered as the ancient Apostles administered it, and as Jesus Christ taught it, and according to the pattern which He Himself set in His own baptism, if administered by men who have not been called and ordained and endowed with the power and right to do it, is utterly void, and is of no more account than a bath. And it is the absence of this authority and the absence of this endowment, the absence of this divine spirit which reveals the things of God, and makes them plain to the children of men, which have caused all this confusion that exists in the Christian world, as well as in the heathen world.

Well, we have met here this afternoon, and we have gathered here in these mountain valleys that we might learn God's ways, and then carry them out in our lives, for ours is a practical religion. We not only learn but we practice. If we are Latter-day Saints, we come to learn what is right and then do it with all our might, fearless and regardless of the opinions of others, or what other people may do or try to do. The business of our lives is to try and find out the will of our Heavenly Father and perform it. This we can do. There is no need to be in doubt as to what it is. There is no need to depend upon any man—Joseph Smith, Brigham Young, John Taylor, Peter, Paul, Isaiah, or anybody else. Every man that lives, and every woman that breathes the breath of life has a right to know in his or her own heart, whether a thing is right and true or not, and those who do not strive to obtain this knowledge are derelict. "He that doeth the will of the Father shall know of the doctrine." Our business is then to find out what the Lord's will is, to guide us in our every-day life, not only to make us feel good, to exalt our spiritual nature, our emotions, our sentiments, our thoughts, not only that, but to guide us in our daily lives, so that all our acts may be squared according to the rule of right, that we may do that which is pleasing to our Heavenly Father, that we may learn to live so as not merely to do our own will, but to do the will of Him that has sent us here on the earth, and who has enlightened our minds in regard to the truth. We need not walk in the dark. It is our privilege to walk in the light. We have come out from the darkness, we have come out from confusion, we have come out from Babylon into the light and the liberty and the certainty of the everlasting Gospel. We have come out from the creeds of men; we have come out from the ways of men; we have come out from the nations and kingdoms of the earth; we have come up into these mountain valleys, that we may find out truth day by day and year by year, that we may get closer and closer to our God, that

we may learn the ways of truth, and walk in them more perfectly, until the veil shall be entirely taken away, and we shall see and comprehend the things of eternity as plainly as with our natural eyes we can behold each other and the things of time. It is our privilege to come near unto our Father, to drink of those streams that flow from the eternal fountain, to have the Holy Ghost in our hearts every day, springing up "like a well of water unto everlasting life." It is our privilege to walk in the light continually, and have the Holy Ghost to be our constant companion, directing our ways, not only our actions and our doings, but our feelings and our thoughts and our sentiments, that we may become purer and holier, day by day, until we are sanctified and made clean and white and fit to go back into the presence of our Heavenly Father.

This is our business here in Utah —to learn the Lord's ways, to walk in the Lord's paths, to be devoted to Him; not only to be baptized by water into His Church, but baptized by the Holy Ghost, that we may be brought into a oneness with our Father, brought into communion with Him, that the voice of the eternal Spirit may whisper peace to our souls, and point out the way that we shall go, and enable us to bear testimony of the truths made manifest from the Lord through His inspired servants as He reveals His will. Some people think that we have come here to gratify every lust and every passion and every base desire that is common to poor fallen humanity. Never was a greater mistake made. This is not how I have learned what is commonly called "Mormonism." I have learned that it is a holy thing, a sacred thing; that it requires self-abnegation, not to men, but to truth, to righteousness, to that which God reveals. The very essence of "Mormonism" is to find out what the Lord wants, and then to do it, and to do it regardless of anybody living upon the face of the earth, regardless of what the world may do to try and prevent us. And the people here are most of them of the same mind. They have come out from the various sects and have all been baptized into one spirit, into one body. The same Holy Ghost has rested down upon them as rested down upon the Saints in ancient times, and has produced the very same results. For the Holy Ghost has not changed, God has not changed, the truth has not changed, and the Lord is just as willing to-day as He was in the first years of the Christian era to reveal himself to those who desire to learn of Him, and the Holy Ghost is just as much a revealer to-day as it was in the olden times when the Prophets wrote and spoke under its influence. The truth is just the same, but the people have gone astray from the Lord's ways, corrupted themselves before Him, filled the earth with abominations and iniquity, and their eyes are so closed to that which is true and pure, that when the truth is revealed from heaven, it is accounted a strange thing, and they not only turn away from it, but they are filled with hatred towards those who have received the truth and desire to walk in it.

It always was so from the beginning. When Abel would worship God in the way appointed, Cain, who wanted to go his own way, offered what he pleased, what he thought would do, and he was filled with anger towards Abel, because his offering was accepted. Abel offered what God commanded, the firstlings of the flock. Cain offered the fruits of the ground. God had commanded

a lamb without blemish and without spot, to be offered as an emblem of the coming Redeemer, who, in the meridian of time should come as "the lamb slain from before the foundation of the world," and offer his life and pour out his blood for the remission of sins. Cain offered what he pleased, and when Abel's offering was accepted, Cain was filled with anger. The spirit of Satan entered into him—which is the spirit of destruction, the spirit of murder—and he arose and slew his brother. Now, though persecutors in these times do not realize it themselves, they are filled with the same spirit towards the servants of God. When Joseph Smith, called of God to be a prophet in this latter time, to usher in the great last dispensation of God's mercy to man, to bring forth the ancient Gospel as taught by Jesus and His Apostles, to reveal again the ancient Priesthood and authority thereof, to lay the foundation of the Latter-day kingdom, to prepare the way for the coming of the Son of Man; when he came as a boy, an unlettered youth, bearing the glad tidings of great joy that communication between the heavens and the earth so long lost, had been restored, that the light from the eternal Sun of Righteousness had again streamed down to lighten up and dispel the darkness of the world—how was he received? Why, men would not listen to his teaching. They would not compare the doctrines he taught with the scriptures which they professed to believe. They hooted at the very idea of present revelation from God. They said: "Even supposing it possible that in this enlightened age one could receive revelation, was God going to speak to an illiterate boy? Would He not choose some of the great and wise men of this generation, some of the learned divines. But the idea of God's speaking to this youth!" And they were filled with anger. The preachers and ministers of the day were filled with hatred and wrath towards him, and towards all those who received his testimony, and the Saints were driven from place to place, from city to city, from State to State, until finally his blood was shed. What for? Because he committed crime? No; their own confession proved to the contrary, for they said, "the law cannot touch him, but powder and ball shall." The same spirit that put Jesus Christ to death; the same spirit that put those holy men to death about whom I have spoken, who had "the burden of the word of the Lord," and came not to declare their own opinions, but the word of God Almighty to the inhabitants of the earth; the spirit that put them to death, put Joseph Smith to death, and that is the spirit that burns in the hearts of the so-called pious "Christian" ministers against the Latter-day Saints. They meet together in their convocations and conferences and assemblies, and pass resolutions about a people of whose doctrines and practices and lives they are in perfect ignorance. They do not know the motives which prompt us. They do not know the principles which actuate us. They know nothing about the work God Almighty has called us to do, for which we have left our homes in distant lands, and come to these valleys. But they are inspired by the same spirit of wickedness and destruction which filled the hearts of men who slew the servants of God in former times. They do not want to try and convert these Latter-day Saints. Oh, no. What do they want to do? One enlightened minister of the Gospel

who came out here and stayed about twenty-four hours, and like a great many other people went back professing to know all about "Mormonism"; although perhaps he never spoke to a "Mormon" while here—got up in the pulpit and preached the gospel of the bayonet and cannon as a means of solving the "Mormon problem!" He said he would solve the problem in a short time. He would gather all the Latter-day Saints into this great Tabernacle, and then turn the artillery of the United States upon them! That was a minister of the orthodox gospel. I do not say they are all like him; God forbid that I should. But the same spirit is working in their hearts and in the hearts of a great many men, and they do not know it.

It may be said of them as Jesus said in regard to His disciples on a certain occasion. Because some people did not do exactly as they wanted, they asked: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The Savior, we are told, rebuked them and said: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." That is the spirit of the Gospel, the spirit of salvation. Well, those people who seek the destruction of the Latter-day Saints do not know what spirit they are of. They are in the dark in regard to the things of God. They have not been guided by the gift and power of the Holy Ghost. Many of them have administered in the name of the Father and of the Son and of the Holy Ghost, without the slightest vestige of authority. They have done it upon their own authority; and they are filled with the spirit of the evil one, and they desire the destruction, not the conversion, of the Latter-day Saints.

Well, my brethren and sisters and friends, I take great pleasure in bearing testimony this afternoon in this public congregation before the heavens, before Almighty God, who shall judge the world, before Jesus Christ, the Mediator of the new covenant, before the angels of heaven, who can hear and witness my words, that in these last days our Heavenly Father has revealed the ancient Gospel anew, by His own voice from heaven and by heavenly messengers sent down from on high; that the authority which the ancient prophets and apostles held in ancient times has been restored, and men hold it now; that the same Holy Ghost by which the ancient prophets spoke and wrote the word of the Lord is given to the people called Latter-day Saints,—not only to the leaders of the Church who are placed in authority to direct and manage and govern the affairs of the Church of Christ upon the earth, but the body of the people. The spirit that is in the head of the Church is in the body, and runs to every extremity, enlightening it, filling it with life and with vigor. And it brings forth the same fruits, which are love, joy, peace, patience, long-suffering, brotherly kindness and charity, and the light of God bears witness to these things. And not only have we these gifts, but there are other gifts in our midst, the same as were manifested in olden times, such as the gift of tongues, interpretation of tongues, visions and dreams, the gift of prophecy, the discerning of spirits, the healing of the sick—those who have faith to be healed—and every gift and every power and every blessing which were the result of the reception of the Holy Ghost in ancient times, are enjoyed in the

Church of Jesus Christ of Latter-day Saints. I bear this testimony with words of truth and soberness, before God and all men. I know this is God's work, and I know it will prevail. I know it will not be left to another people. I know it will remain, and every power and every influence that rises against it, to destroy it, will itself perish and be destroyed, and every arm that is lifted against this work will, in the due time of the Lord, be palsied and withered, for it is the work of the great God, and it will stand for ever. The servants of the Lord in this Church of Jesus Christ of Latter-day Saints, in spite of all attacks and schemes and efforts to stop them, will go out to every nation, kindred, tongue and people, and preach the Gospel of the kingdom as a witness before the end shall come, and they will gather the elect of God from the four winds and bring them to Zion. And these Temples which we are laboring upon will be erected, and the people of God will enter them and administer in behalf of the living and the dead, and God will commune with His servants therein. They will learn more of His ways and walk in His paths; they will purge out all iniquity in their midst; they will cut off the evil doer by severing him or her from the Church; the spirit of judgment will come to Zion, and the wicked and ungodly and the hypocrite will flee away; and God will break every yoke, and remove every bond, and Israel shall be free. And the Zion of our God shall arise and shine, and the glory thereof shall stream forth to the uttermost parts of the earth, and God will break down every nation, kingdom and government of the earth which refuses to hearken to his voice, until the kingdoms of this world shall become the kingdom of our God and His Christ, and He shall reign from pole to pole and from shore to shore.

May God add His blessing to this testimony, through Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, February 17th, 1884.

(REPORTED BY JOHN IRVINE.)

DESIRABLE CONDITION OF THE SAINTS—CHARACTERISTICS OF PROPHETS THE GOVERNING POWER OF GOD IN HUMAN AFFAIRS — MAN'S INGRATITUDE TOWARD GOD — THE ENLIGHTENING POWER OF GOD'S SPIRIT — MAN'S ORIGIN, PROBATION AND DESTINY — A BASE CONCEPTION OF THE OBJECT OF LIFE — THE SAVIOR'S NOBLE EXAMPLE —THE SOURCE OF TRUE HAPPINESS — GREAT TRUTHS REVEALED THROUGH JOSEPH SMITH—ETERNAL ASSOCIATIONS AND DESTINY OF THE SAINTS — HOW TO ATTAIN TO A KNOWLEDGE OF THE THINGS OF ETERNITY.

I TRUST that the Spirit of the Lord may direct what I may say. It is sometime since I stood before a congregation in this building; my labors have been directed in a great measure in other settlements where I have enjoyed seasons of pleasure and profit, witnessing a good spirit and a lively feeling among the Latter day Saints wherever it has been my privilege to meet with them. I believe that the same good spirit prevails among the Latter-day Saints in this City and throughout this Stake of Zion, and that there is generally a feeling of confidence and faith in the hearts of the Saints in the work of the Lord, and in His servants. This is gratifying, when we realize the importance of our being united, and of our faith being centered in the Lord, and in the great work God has begun in the earth in these last days. Without unity and confidence no faithful Latter-day Saint can be truly happy.

Brother Abraham Hatch has dwelt upon the idea he had when a boy, in relation to the characteristics of a Prophet. I presume that his idea was similar to that entertained by most of the civilized world to-day, and yet I do not think that there is any ground or reason for such opinions respecting the character of men who have been inspired of God. While he was speaking upon this subject, my mind reverted to some of the ancient Prophets whose words have been handed down to us as words of inspiration, and so far as my mind can recall, all those eminent men of ancient days were, I believe, young men when they were called to their respective positions. From the first man Adam, down to the latest inspired man of God of which we have any account in the Scriptures, they were all chosen, so far as my knowledge goes, when they were in their youth. Abraham became an inspired man when very young. He was called to be a Prophet and Patriarch in his youth. His sons Isaac and Jacob, were not at all old men when the prophetic inspiration fell upon them. And when we come down to later times we find that the Prophet Samuel was chosen and

dedicated unto the Lord in his childhood. He was a Prophet from his youth up. David was a youth, Daniel was a youth, Isaiah was a youth, and so far as I recall to mind, the Prophets were all young men when they were called to the work that they had to perform. Jesus himself, the greatest of all Prophets, only attained His thirty-third year when He was offered as a sacrifice upon the cross. Most of the Apostles who were chosen by our Savior were young men, and those who have been chosen in this dispensation were all of them, in the beginning, young men, some of them almost beardless, much less having flowing beards, grey and bald, wrinkled and old, as we see the prophets and patriarchs pictured by modern artists, representing the modern conception of them. President Taylor himself, when he was called to the apostleship—which is a prophetic calling—was only a young man about thirty years of age, and there were many younger than he, and all the way down to the present time nearly every man called to the prophetic calling has been called in his youth, grown up under the inspiration of the Almighty, and has developed under the influence and power of the Spirit of the living God. There is, I think, good reason for this. The young mind is much more plastic, much more susceptible of impressions and of influence than the older mind. A youth can be conformed, so to speak, in his ideas, thoughts and feelings, to the will and requirements of heaven, much easier than in old age. Nevertheless, I believe that God is able to inspire any man who is good, faithful, pure and righteous in his desires; God delights in the willing mind and in those who keep His laws and commandments. Men have been raised up in almost all ages of the world to perform certain works, or accomplish certain missions; they having been inspired for that work and mission from their infancy, and it may be even before they were born into the world. No doubt all the prominent men who have figured in any dispensation of the Gospel since the days of our father, Adam, until the present, were inspired of the Almighty from their childhood, and were chosen and selected even from or before their birth. God has His eye upon the world; He over-rules and controls all things, notwithstanding He is shut out from the councils of men by their unbelief. His authority is not admitted by the world. The children of men ignore His right to govern and control, to dictate or to counsel in the earth. Nevertheless, He governs and controls the nations of the earth and individuals, and all things are subject to His power. I do not mean that all mankind are obedient to His will; I do not mean that they are willing to acknowledge Him, or that they know Him. I am rather inclined to the opinion that they are ignorant entirely of Him and of His power, and that they do not conceive it possible that He governs and controls the affairs of the nations of the earth. Nevertheless, He does so, and while "man proposes, God disposes;" while the leaders of the nations of the earth plan and scheme, and seek to govern according to their ideas, yet God Almighty over-rules their acts and brings forth results which, in accordance with His wisdom, are designed to hasten and ultimately consummate His grand and glorious purposes in the earth. And I believe that one of the greatest sins of which the inhabitants of the earth are guilty to-day, is the sin of ingratitude, the want of acknowledgement, on their

part, of God, and His right to govern and control. We see a man raised up with extraordinary gifts, or with great intelligence, and he is instrumental in developing some great principle. He and the world ascribe his great genius and wisdom to himself. He attributes his success to his own energies, labor and mental capacity. He does not acknowledge the hand of God in anything connected with his success, but ignores Him altogether, and takes the honor to himself; this will apply to almost all the world. In all the great modern discoveries in science, in the arts, in mechanism, and in all the material advancement of the age, the world say: "We have done it." The individual says, "I have done it," and he gives no honor or credit to God. Now, I read in the revelations through Joseph Smith, the Prophet, that because of this, God is not pleased with the inhabitants of the earth, but is angry with them because they will not acknowledge His hand in all things. I am inclined to acknowledge the hand of God in all things. If I see a man inspired with intelligence, with extraordinary ability and wisdom, I say to myself he is indebted to God for that wisdom and ability, and that without the providence or interposition of the Almighty, he would not have been what he is. He is indebted to the Lord Almighty for his intelligence, and for all that he has; for the earth is the Lord's and the fullness thereof. God originated and designed all things, and all are His children. We are born into the world as His offspring; endowed with the same attributes. The children of men have sprung from the Almighty, whether the world are willing to acknowledge it or not. He is the Father of our spirits. He is the originator of our earthly tabernacles. We live and move and have our being in God our Heavenly Father. And having sprung from Him with our talents, our ability, our wisdom, we should at least be willing to acknowledge His hand in all the prosperity that may attend us in life, and give to Him the honor and glory of all we accomplish in the flesh. We are particularly dependent upon the Almighty for everything we possess of a worldly character. There is not a man on the earth possessed of the wisdom or power of himself to cause even a spear of grass to grow, or to produce a kernel of wheat or of corn, or any fruit, vegetable, or any material whatever which is essential for the sustenance, the happiness and the well-being of a human creature in the world. It is true we can go to the earth, we find it prepared to a certain extent, and we cultivate, plow and plant, and we reap the harvest; but God has ordained that the fruits of our labor shall be in subjection and in obedience to certain laws which He Himself controls, and which He has kept out of the power of man. Man may boast of having a great deal of wisdom; of having accomplished a great deal in this 19th century; but, if he did but know it, he derives the ability by which he accomplishes these things from God his Father, who is in heaven. He does not possess the power in and of himself.

I read a Scripture something like this: that "there is a spirit in man." Now, if that should stop here, there would not be perhaps anything very remarkable about man; for the spirit of man knoweth only the things of man, and the things of God are discerned by the Spirit of God. But while there is a spirit in man, it is further stated that "the inspiration of the Almighty

giveth it understanding." There is not a man born into the world but has a portion of the Spirit of God, and it is that Spirit of God which gives to his spirit understanding. Without this, he would be but an animal like the rest of the brute creation, without understanding, without judgment, without skill, without ability, except to eat and to drink like the brute beast. But inasmuch as the Spirit of God giveth all men understanding, he is enlightened above the brute beast. He is made in the image of God Himself, so that he can reason, reflect, pray, exercise faith; he can use his energies for the accomplishment of the desires of his heart, and inasmuch as he puts forth his efforts in the proper direction, then he is entitled to an increased portion of the Spirit of the Almighty to inspire him to increased intelligence, to increased prosperity and happiness in the world; but in proportion as he prostitutes his energies for evil, the inspiration of the Almighty is withdrawn from him, until he becomes so dark and so benighted, that so far as his knowledge of God is concerned, so far as the future or hopes of eternal life are concerned, he is quite as ignorant as a dumb brute.

I was remarkably struck upon this point only a short time ago by the expressed opinion of an individual who is considered to be very intelligent—a philanthropist, going about the country, and said to be doing a great deal of good, who remarked in my hearing that the future was a blank; that we knew nothing about it; that we knew nothing as to the condition of the spirit after death; nor as to the pre-existence of spirits; and that all these things must be left without consideration as matters wholly beyond our reach. This, in substance, was the opinion expressed by this very intelligent person who is going about the country doing so much good. I do not doubt that individuals may go about doing good, relieving present necessities, throwing out practical ideas and suggestions, as to temporal concerns and administering reproof that will be greatly beneficial to very many in their present worldly condition. But in view of the possibilities of the great and eternal hereafter, and the important contingencies of the past, involving our origin and our destiny, some of us are so constituted that we cannot content ourselves to rest such vital matters here, in the midst of so much ignorance, uncertainty and doubt. We desire to know something about the future and the past, as well as of the present. What is the object of our being? Whence have we come? Whither are we going? What consequences are dependent upon this life? What is to be gained or lost? To whom are we responsible, seeing we do not owe our existence to our earthly parents alone, nor to chance or hazard? Is there any reward or punishment hereafter for good or evil committed in the flesh? We desire to know something about these things, if it is possible to know anything about them. What is the standard of right and truth, and who is the great example? Those who say in their hearts that it is impossible to learn anything about these things; that it is sufficient to content ourselves with that which we can see and hear and handle, and with that which only materially affects our present existence; that that is all we have to concern ourselves about, can be but little removed beyond the brutes, or the animal creation. Such may be classed with those whom the Savior referred to in the parable of the rich man

who said, "Take thine ease, eat, drink, and be merry." In other words, "Let us have pleasure in that which we possess or enjoy today."

This reminds me of a remark that I was told a certain man—said to be learned in the law—had made in reference to the religion of the Latter-day Saints. He remarked something like this: "You believe in having joy; you claim that your religion is for the purpose of securing to you the greatest amount of joy. Now, on the back of this you deny yourselves of this, that and the other. Your people are called upon to deny their appetites, to control their passions, and to crucify the flesh, etc. My enjoyment consists in whatever I can get that is good to eat, to drink or wear; whatever ministers to my bodily ease, or comfort, to the gratification of my tastes and appetites. I deny myself nothing that I like or desire. Hence, I drink, I smoke, I chew, and I do as I please," (he might have added, perhaps, "I curse and swear, I gamble, I commit whoredoms and take advantage of every circumstance I can to augment my pleasure and gratify my lust and my ambition), all these contribute pleasure to me and constitute my greatest joy and happiness." Such was the confessed moral status of this legal individual to whom I refer. But I consider, (and I believe that every right-minded person will heartily agree with me), that such a conception of the object of human existence is groveling, vile and contemptible. No pure-minded person can perceive anything noble, exalted, pure or praiseworthy in a life so selfish, narrow and gross. There is nothing liberal or manly in such avowals, much less in the practical results of such a life, and coming from a man of years, of legal experience and knowledge to a *youth* with a view to misleading him, is infamous. Following, this theory, we observe a man wallowing in the gutter, blood-shot, bloated, ragged, hideous and filthy, his family neglected at home and destitute, his children bare-foot, naked or bundled in rags—and starving for food—objects of pity and disgust—without the shadow of a chance for mental improvement—with only the blighting, withering example of a besotted husband and father for their guiding star. And why all this? Because this misguided, fallen human creature is seeking *joy* in the gratification of his appetite! This theory may be followed in all its leadings, to similar and equally appalling results. No man is safe unless he is master of himself; and there is no tyrant so merciless or more to be dreaded than an uncontrollable appetite or passion. We will find that if we give way to the grovelling appetites of the flesh and follow them up, that the end will be invariably bitter, injurious and sorrowful, both to the individual and society. It is hurtful in example as well as in its individual effects; dangerous and hurtful to the unwary; while the denial of these appetites—the crucifixion of the flesh, so to speak—and an aspiration for something noble; whenever possible, doing good to our fellow creatures, hoping for the future, laying up treasures in heaven where moth and rust cannot corrupt, and where thieves cannot break through and steal—all these things will bring everlasting happiness; happiness for this world and the world to come. If there is no pleasure in the world except that which we experience in the gratification of our physical desires—eating, drinking, gay associations, and the pleasures of the

world—then the enjoyments of the world are bubbles; there is nothing in them, there is no lasting benefit or happiness to be derived from them.

It seems to me that the example which was set to us by our Savior is the example we should seek to follow. Did He prostitute His intelligence for the gratification of the lusts of the flesh? Or did He go about doing good—healing the sick, opening the eyes of the blind, giving speech to the dumb, hearing to the deaf, cleansing the lepers, forgiving sin, relieving the distressed? Was not that the example He set before the world? Was not that the course He commanded His disciples to pursue? I think it was. There is something in such a course that is praiseworthy and noble. It will bring true and lasting pleasure; while the pleasures of the world are only temporary and fleeting. The Spirit of God brings unspeakable pleasure to all who enjoy it—it leads men to do good, to deny themselves some things that they may the better be enabled to do good. It certainly affords more pleasure to give than to receive. It is so said in the Scriptures. It is more blessed to administer comfort and joy to our fellow creatures than to have them administer to ourselves. But under the spirit and influence that the world is under at present, this is not the view that is generally taken. Men of the world are rushing headlong after that which will as they suppose contribute to their own pleasure. They don't care how they get pleasure so that they get it. As a general thing gold or money is the thing which administers most to their pleasure and joy. In a few years, however, they will be called away from this world, when their wealth and everything else they have cherished will have to be left behind. They cannot take their gold with them, because it belongs to the world. When they get behind the veil, that which served to make them happy will be gone beyond their reach. The source of their pleasure will have fled. There will be nothing left for them to enjoy in that other sphere. They had their enjoyment in this. They did not frame their minds for other enjoyments. They served their bodies, their fleshly desires, and the result is they have served the devil, they are, therefore, his children, and they have no pleasure in God, nor He in them. What is there in this world that can give so much joy or so much pleasure as to know that our sins are forgiven; that we stand acceptable to God our Heavenly Father; that we have not injured any of our fellow creatures; that we are free from any indebtedness or incumbrance; that we are not in bondage to the world, nor to our fellow creatures? This gives one far greater pleasure than anything the world can give. Money cannot give it. The wealth of the world cannot bestow this enjoyment upon man. The honors of men do not affect this question at all. If we can only realize before God our Father, that our sins are forgiven, that we are free from transgression, and that our spirit is right and pure in the sight of God—this should be a greater source of happiness than anything the world can give. To know that we possess the gift of the Holy Spirit—that is, the right to claim the aid and assistance of the Spirit of God to direct us in our labors and course in life, is far greater than the wealth and the honors of this world. To know that we enjoy a portion of those rights and privileges which belong to the Priesthood, which is after the order

of the Son of God, is a source of greater joy and pleasure to righteous men than all that the world can give. To know that we are in fellowship with the Saints; to know we are held in confidence by them; to know that we have their faith and prayers, is worth more to the honest-in-heart than all that the pleasures of the world can bestow. To know that we have enjoyed privileges by which we have secured to ourselves peculiar blessings for time and eternity is beyond all comparison with earthly things. We would not exchange the least of the gifts that have been bestowed upon us by and through the authority of the Holy Priesthood for all the world can produce; because that which cometh from God is eternal and will not perish. If I were to be deprived of the privileges I have referred to, all else of an earthly character would be worthless, senseless and evanescent to me. We want something that reaches out into eternity. We want to know where we came from, and where we are going. Where did we come from? From God. Our spirits existed before they came to this world. They were in the councils of the heavens before the foundations of the earth were laid. *We* were there. We sang together with the heavenly hosts for joy, when the foundations of the earth were laid, and when the plan of our existence upon this earth and redemption were mapped out. We were there; we were interested, and we took a part in this great preparation. We were unquestionably present in those councils, when that wonderful circumstance occurred to which President Taylor has so often referred of late, when Satan offered himself as a savior of the world, if he could but receive the honor and the glory of the Father for doing it. But Jesus said, "Father, Thy will be done, and the glory be Thine forever." Wherefore, because Satan rebelled against God, and sought to destroy the agency of man, the Father rejected him and he was cast out, but Jesus was accepted. We were, no doubt, there, and took a part in all those scenes; we were vitally concerned in the carrying out of these great plans and purposes; we understood them, and it was for our sakes they were decreed and are to be consummated. These spirits have been coming to this earth to take upon them tabernacles, that they might become like unto Jesus Christ—being "formed in His likeness and image," from the morn of creation until now, and will continue until the winding-up scene, until the spirits who were destined to come to this world shall have come and accomplished their mission in the flesh.

This we have learned. How have we found it out? I answer, through the prophet Joseph Smith, by revelation and the inspiration of the Almighty upon our own minds, by which we are able to ascertain the truth respecting the predictions of the Prophet Joseph Smith, respecting the truth of the sayings of the ancient Prophets, respecting the truth of the Scriptures, respecting the validity of the promises that God has made to the children of men; for every man has the privilege of obtaining the inspiration of the Almighty—or the gift of the Holy Ghost—to know for himself and need not depend upon Joseph Smith, nor upon Brigham Young, nor upon John Taylor, nor upon any of the prophets who wrote and spoke as the Spirit of God gave them utterance, upon these principles. We have learned these things. We have learned whence we came, why

we came, and whither we are going. We are not here to seek the joys of the flesh, and yet the Lord does not design that we should go about sorrowful, or that we should deny ourselves of any legitimate pleasure. The Lord never intended that we should go around fasting, mourning, grieving, weeping and wailing, while we sojourn in mortality. Jesus said, "When ye fast, be not, as the hypocrites, of a sad countenance. * * But appear not unto men to fast, but unto thy Father which is in secret. In other words, appear to the world to be happy. This is the privilege of every Latter-day Saint, and indeed the privilege of every soul that lives. There is abundance of joy to be obtained aside from the joy which ends in suffering and sorrow. Seek those joys that bring no alloy with them, those joys which are unremitting, eternal in their nature. Do good.

Again, where are we going? We come here and sojourn in the flesh a little season, and then we pass away. Every soul that is born into the world will die. There is not a soul that has escaped death, except those upon whom God has passed, by the power of His Spirit, that they should live in the flesh until the second coming of the Son of Man: but they will eventually have to pass through the ordeal called death; it may be in the twinkling of an eye, and without pain or suffering; but they will pass through the change, because it is an irrevocable edict of the Almighty. "In the day that thou eatest thou shalt surely die." This was the edict of the Almighty, and it pertains to Adam—that is, all the human race; for Adam is many, and it means you and me and every soul that lives and that bears the image of the Father. We shall all die. But is that the end of our being? If we had an existence before we came here, we certainly shall continue that existence when we leave here. The spirit will continu to exist as it did before, with the additional advantages derived from having passed through this probation. It is absolutely necessary that we should come to the earth and take upon us tabernacles; because if we did not have tabernacles we could not be like God, or like Jesus Christ. God has a tabernacle of flesh and bone. He is an organized being just as we are, who are now in the flesh. Jesus Christ was born of His mother Mary, He had a fleshly tabernacle; He was crucified on the cross; and his body was raised from the dead. He burst the bonds of the grave and came forth to newness of life, a living soul, a living being, a man with a body, with parts and with spirit—the spirit and the body becoming a living and immortal soul. You and I have to do the same thing. We must go through the same ordeal in order to attain to the glory and exaltation which God designed we should enjoy with him in the eternal worlds. In other words, we must become like Him; peradventure to sit upon thrones, to have dominion, power, and eternal increase. God designed this in the beginning. We are the children of God. He is an eternal being, without beginning of days or end of years. He always was, He is, He always will be. We are precisely in the same condition and under the same circumstances that God our Heavenly Father was when He was passing through this or a similar ordeal. We are destined to come forth out of the grave as Jesus did, and to obtain immortal bodies as He did—that is, that our tabernacles are to become immortal as His became immortal, that the spirit and the body

may be joined together and become one living being, indivisible, inseparable, eternal. This is the object of our existence in the world; and we can only attain to these things through obedience to certain principles, through walking in certain channels, through obtaining certain information, certain intelligence from God, without which no man can accomplish this work or fulfill the mission he has come upon the earth to fulfill. These principles are the principles of the Gospel of eternal truth, the principles of faith, repentance, and baptism for the remission of sins, the principle of obedience to God the Eternal Father; for obedience is one of the first principles or laws of heaven. Without obedience, there can be no order, no government, no union, no plan or purpose carried out. And that obedience must be voluntary; it must not be forced; there must be *no coercion. Men must not be constrained* against their will to obey the will of God; they must obey it because they know it to be right, because they desire to do it, and because it is their pleasure to do it. God delights in the willing heart.

I am looking forward to the time when I shall have passed away from this stage of existence, that I shall be permitted to enjoy more fully every gift and blessing that has contributed to my happiness in this world; everything. I do not believe that there is one thing that was designed or intended to give me joy or make me happy, that I shall be denied hereafter, provided I continue faithful; otherwise my joy cannot be full. I am not now speaking of that happiness or pleasure that is derived from sin; I refer to the happiness experienced in seeking to do the will of God on earth as it is done in heaven. We expect to have our wives and husbands in eternity. We expect our children will acknowledge us as their fathers and mothers in eternity. I expect this; I look for nothing else. Without it I could not be happy. The thought or belief that I should be denied this privilege hereafter would make me miserable from this moment. I never could be happy again without the hope that I shall enjoy the society of my wives and children in eternity. If I had not this hope, I should be of all men most unhappy; "for if in this life only we have hope in Christ, we are of all men most miserable." All who have tasted of the influence of the Spirit of God, and have had awakened within them a hope of eternal life, cannot be happy unless they continue to drink of that fountain until they are satisfied, and it is the only fountain at which they can drink and be satisfied.

Now, we desire to know something about this, and in the name of Israel's God, I say we do know something about it. How do you know? I know it, because God has revealed it, through His ancient and modern Prophets. I know it, because it has been testified of, by all the ancient worthies of God, from the foundation of the world to the present. I know it, because it is the theory of God's plan of salvation. I know it, because it has been expounded and made plain, not only by the Prophets, but by the Savior Himself. I know it, because the Spirit of the living God testifies of it in my heart, and tells me it is true. I know it is true by all the senses by which I can determine the most simple fact. I see it with my eyes, I hear it with my ears, I understand it with my heart, I comprehend it in part according to the intelligence with which God has endowed me. I am convinced of it,

and hence I am happy; for I know that I am in the discharge of my duty. This is the happiness I am after. Is it not the happiness we all desire? I think it is.

May God bless this congregation, and all the household of faith, and help us to live for the future, for eternal pleasures, exaltations, thrones, principalities, dominion and power; may God help us to live for these things; may He give us a knowledge of them, that we may comprehend them as He comprehends, that we may take the course that He has marked out for us to pursue, in order that we may secure unto ourselves the riches of eternal life, is my humble prayer, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE FRANCIS M. LYMAN,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, Feb. 24, 1884.

REPORTED BY JOHN IRVINE

NECESSITY OF FAITH—THE HOLY GHOST—IMPORTANCE OF THE SACRAMENT—WARFARE BETWEEN GOD AND THE POWER OF EVIL—A TRUE LATTER-DAY SAINT CANNOT BE CONVERTED—KNOWLEDGE OF THE TRUTH CAN ONLY BE RECEIVED FROM GOD—NONE WILL SUFFER AS CHRIST SUFFERED—GOD OVERRULES ALL THINGS FOR THE GOOD OF HIS PEOPLE—THE ORGANIZATION OF THE CHURCH OF GOD IS PERFECT—PROPER TRAINING OF THE CHILDREN OF THE SAINTS.

WHILE I attempt to speak to you, my brethren and sisters, this afternoon, I desire an interest in your faith and prayers, that I may speak that which the Lord would have me say, that we may be edified, strengthened and encouraged to go forward in the discharge of our duties as Saints of the living God. And as I speak during the passing of the sacrament, I would not take your minds from this sacred ordinance, as I realize the blessings to be received by us in partaking thereof. We should remember that it is not pleasing in the sight of the Lord to partake of this ordinance or sacrament in a thoughtless manner, but that we should come here for the purpose of renewing our covenants and of pledging ourselves once more to remember the Savior, to take upon us His name, and to keep His commandments—that is, to keep all of

them that have been revealed to us, to live lives of purity, and to be devoted and obedient to the principles He has revealed for the salvation of man.

It is said, and truly, that without faith it is impossible to please God. It may be as truthfully said that without obedience it is impossible to please God; that without virtue, without truthfulness, it is impossible to please God. It is not possible for us to perform the labors that are required of us as Latter-day Saints —to preach the Gospel among the nations, to gather together the people, to build temples, and to perform in those temples the labors that are necessary for the salvation of the living and the dead—except we are aided by the Holy Ghost, the Comforter. It is not possible for men who stand at the head of this Church to direct, or to give counsel in regard to the building up of the Kingdom of God, in regard to the location of new settlements, in regard to organizing branches, wards, and stakes, and the opening of missions, except they enjoy the Holy Ghost. It is not possible for us as Apostles, as Presidents of stakes, as Bishops of wards, as Presidents of quorums, as Presidents of associations, to preside with dignity and in a manner pleasing to God, unless we enjoy the Holy Ghost. It is not possible for us as parents, to preside in our families, to set good examples before them, to set and keep our houses in order—as it is necessary they should be kept, that we may have salvation—unless we enjoy the Holy Ghost. It is not possible for us as individuals to be Saints, unless we enjoy the Holy Ghost. It was conferred upon every one of us when we were baptized, when we first embraced the Gospel, and the Lord has given us ample instructions as to how we should live, as to the labors we should perform, and as to the lives we should lead in order that we may enjoy the Holy Ghost. Among other things the sacrament was established by the Savior, when He was here in person. He established it again when He visited this continent and set up His Church among the Nephites. He has again established it in the Church of Jesus Christ of Latter-day Saints, and it seems to be very important that this sacred ordinance of the Gospel should be attended to frequently, that by partaking of it we may witness to the Lord that we are willing to take upon us His name, that we have not forgotten Him, that we do keep His commandments, and are still willing to keep them, and to walk according to His counsel. Hence it is important that all Saints, not only presiding officers, but all Saints who have named the name of Jesus Christ and entered into covenant with God, should meet together often and partake of the sacrament and renew their covenants, in order that they may have the Spirit of the Lord. It is not pleasing in the sight of the Lord, for us to partake of the sacrament if there be hard feelings in our hearts, if there be jealousness, if there be enmity or strife, if we are not in fellowship with one another, if we are not in fellowship with the Church, if we are not keeping the commandments of the Lord, if we are not living in peace, if we are not obedient to the counsels of heaven; I say that it is not pleasing in the sight of the Lord to partake of the sacrament under such circumstances. This is an ordinance that should be partaken of properly, understandingly, thoughtfully, and with faith that we will receive an increased portion of the Holy Spirit. If we were not in a world of sin;

if we were not in a world of trial and temptation; if evil was not in the world as well as good; if there were not evil influences; if the spirit and power of darkness was chained and there was nothing in this life but good; if there was no evil inspiration, no evil insinuations —if none of these things existed, then we might possibly manage to go through this world without committing sin. But we find that as good is in the world so there is evil. As there is light in the world, so there is darkness. We are subject to the influences of evil—to the powers of darkness. We are liable to temptation. God has given us our agency; and it is found necessary that we should have very particular instructions, very complete organization and perfect care thrown around us, as the Saints of God, under those circumstances, in order that we may obtain salvation. It is not enough that we be baptized for the remission of sins. We need organization. We need the Priesthood. We need authority. We need power. We need the blessing and help of God from the beginning. When the Elders go out into the world, and baptize for the remission of sins, they do not there leave the people. They are taught the necessity of other ordinances, the necessity of gathering together, the principle of tithing, the words of wisdom, the necessity of prayer; all these doctrines are laid before them. Then organization is given them, not in perfection, but in a primitive form. They have branches, and presiding authorities, Elders, Priests, Teachers, Deacons, etc., to teach and care for them while they are in the world, and when they gather to Zion they have a more complete organization of stakes, wards, quorums, associations and the like; so that every man and every woman has a place and a position. They act as helpers, exhorters, encouragers, and all these are necessary for the salvation of the people; for we find, as we become attached to the Gospel of Christ, the evils of the world come in upon us, and they come with greater strength and power to overcome and destroy us.

There is a warfare in the earth between God and the power of evil. The Lord has established this Church. The Father Himself in person, accompanied by His Son Jesus Christ, came and laid the foundation of this work. They commenced it. They established it. They have sustained and supported it. It has not been sustained and supported by the power of man. Those who have stood faithful to this day—whether they be many or few—among the Latter-day Saints, have stood by the blessing and power of God. No one that was living in the days of Nauvoo, or in the days of Kirtland, or that joined the Church during the lifetime of President Young, and has faithfully endured to the present time, can arrogate to himself that he has so endured in his own strength. God has sustained him. The Lord has given him a testimony, and established in his heart a knowledge of the truth. And the reason that this Church is so much more stable and solid—cannot be overthrown, cannot be broken in upon by those from the outside—is that in each individual heart is established a knowledge that comes by the gift of God—the Holy Ghost. The religious world, so far as they have endeavored to convert the Latter-day Saints—to reform them and turn them from their faith—have failed. They know not the reason of their failure. They cannot understand why it is

that the Latter-day Saints are not easily converted. You cannot convert a Latter-day Saint. You cannot change a Latter-day Saint into a Methodist, a Presbyterian, or a Roman Catholic, or cause him to join any other denomination upon the face of the earth. There is not wisdom nor power enough in the world to turn one Latter-day Saint from the truth; for every man, woman and child that is a Latter-day Saint has established in his or her heart a knowledge of the truth. They have a testimony of the truth from God. The father does not have this testimony for the son, or the mother for the daughter, or the priest for the people; but every individual member of the Church has a knowledge of the truth for himself. An honest man cannot turn from that which he knows to be true. An honest, virtuous, good man is willing to lay down his life for the truth. Indeed, men *devoted* to error are found willing to lay down their lives (and have so done in many instances), for it. How much more, then, will men be willing to lay down their lives for that which they know to be truth—for the Gospel of Christ. Have we a knowledge of the principles of truth? Yes. Do the Apostles depend upon President Taylor, who was so closely associated with the Prophet Joseph in his lifetime and at the time of his death, for a testimony of the truth? No. Is there any man dependent upon President Taylor for a knowledge of the truth. No. There is not a member of the Church dependent upon any man for a knowledge of the truth of this work. The early members of the Church never depended upon Joseph Smith for their testimony in regard to these things. It was not in the power of the Prophet to give that knowledge. Jesus Himself—if I read the Scriptures correctly—had not the power to establish in the hearts of His own Apostles a knowledge of the truth, or even a knowledge of his own character. For when He enquired of Peter and the disciples as to who the world said He was, they answered Him that some said that He was Elias, some that He was John the Baptist arisen from the dead, etc. "But," said He, "whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." Whereupon the Savior informed him that flesh and blood had not revealed that unto him, but His Father which is in heaven. Now, if there was a man at that time who could possibly obtain, in any other way, a knowledge as to who Jesus was and as to the truth of the work He established, that man was Peter. Such men as President Taylor, and the first Apostles of the Church, would have, if it were possible, obtained that knowledge from the Prophet Joseph. But none of these men obtained their knowledge in regard to these things in that way. And you may ask the Saints by the tens of thousands in the land of Zion to day, as to how they learned Joseph Smith was a Prophet of God—although a great many of them never saw him; and yet there are many of them who knew him personally—and they will tell you that their knowledge of his character, mission and power, was given to them of the Lord. We have had this knowledge established in our hearts and we cannot fly it. We cannot close our eyes upon it. When we know what the truth is, we cannot fail to tell it; and there are people in the world today, that look upon us, perhaps, with no degree of allowance and consider us a very wicked people, that, if

they had the same testimony that we have, would be as valiant in defense of the truth as we are. There are many such people in the world to-day—good, honest people. Are they Methodists? I presume so. Are they Presbyterians and Catholics and people belonging to many other denominations? Yes; and there are honest men, perhaps, who do not profess Christ at all—who claim to be infidels and close their eyes to the mission of Christ—that if they had the knowledge we have, they would be just as valiant as we are to-day. They could not help it; for that testimony would make them valiant, and they would be as difficult to turn from the truth as the Latter-day Saints. The world have discovered that the Latter-day Saints cannot be turned from their purpose, cannot be converted, and having failed to attain their object in that way, many advocate strong measures being enacted against us. Some go so far as to think we should be exterminated; others that we should be placed under political disabilities, or hampered in some way, in order that our religious faith may be crippled. Will they accomplish their object by these means? No. Such treatment did not accomplish anything with the Son of God, nor with His Apostles, and it did not accomplish anything with Daniel, or with his brethren, who were cast into the fiery furnace. It did not change their sentiments and their faith, and it will not change ours. We cannot deny the truth. We may have troubles in this life; many of us may see sorrow in this life; but some of us will ever see what the Savior saw in that regard. None of us will suffer as He suffered, although His mission was but a short one. Our mission may be long, and our suffering may possibly, in some instances, be continuous; but we will not be called to suffer as much as He suffered. Yet, we may look for persecution. But the Lord will over-rule all things for our good. He will sustain this Kingdom, and He will build it up in spite of all other kingdoms in the earth; for it is His right to do so. The earth is the Lord's, and the fullness thereof, and the peoples, the nations, and the kingdoms that are upon the earth, all belong to the Lord. We are His children, and He has the right to control and dictate in all the affairs of men. He has the right to over-rule the conduct of men to serve his purposes; to over-rule the wars between the nations of the earth. He has the right to break down nations, to change the form of government, to cause revolutions, and in all things to do that which seemeth Him good. He has the right to do all this—just as He broke off the colonies from the mother country, and established religious liberty, thus making it possible for His Kingdom to be established upon this land.

Now, as we discover the world opposed to us—feeling, no doubt, in a great many instances that they are doing God's service in bringing everything to bear against what they consider a very wicked people—what is the proper thing for the Saints to do for their protection? This is an important matter. When surrounded by enemies, a wise man would take the precaution to protect himself from destruction. What, then, shall we do that we may not be trodden down, broken to pieces and scattered or destroyed; that we may remain in this land; that we may not be removed as we were from Missouri, from Illinois, and from Ohio? What shall we do that we may not be brought into bondage, but may remain a free people?—

that is, free to do the will of God, and to build up His Kingdom upon the earth, the mission we are called upon to perform. The most important matter that I know of is, not to prepare our arms, not to prepare for war, but to prepare for peace; to keep the commandments of the Lord; to discharge with fidelity to God every obligation we are under to Him; to keep sacredly His laws, and to be found in the discharge of our duty; preaching the Gospel; gathering the poor; building temples; establishing home industries; becoming a self-sustaining people; providing for our necessities; providing employment that none may need; providing for the poor; nursing the sick; caring for those who need comfort; seeking to do the will of God in all things; abstaining from intemperance, from profanity, from corruptions of every name and nature; seeking to be, not as the world, but to be indeed the Saints of God; striving to be united; listening to counsel; seeking to live so that the Spirit of the Lord may inspire our hearts and prepare us for the responsibilities that are upon us, let our positions be what they may—home missionaries, foreign missionaries, men presiding in the Church, in the Stakes, in the Quorums, in the Associations, in the institutions of learning, each and all standing in their proper place, doing the will of God. For we have no battles to fight if we be the Saints of our God. He will fight our battles if battles are to be fought. The wicked will slay the wicked and the righteous will be left free. The Lord has been very good to us in giving us this land, and in enabling us to maintain peace therein, up to the present time. It is a land that is admirably adapted to the necessities of this growing kingdom. The water supplies are not very great, and as we have multiplied the water sources have been almost all utilized. Yet the fountains of water have increased in many parts of the country, and where but a few families, a few years ago, could be accommodated on a stream—say a half a dozen families or the like—to-day we have fifty to a hundred families on that same stream, with a constant and abundant supply of water. And the Lord has changed the seasons. Fruits are hardier, and some that are not so hardy are doing and thriving well in our land. The blessing of the Lord has been over the land, and peace has reigned in it, and it will continue to reign if we but do the will of the Lord. He will overrule and control all those agencies that may be brought against us from the outside, if we will but listen to the voice of counsel here at home. That voice of counsel is within the reach of every family in every neighborhood. He has given to this people the Priesthood. He has placed it upon almost every man in Zion. Almost every man bears a portion of the Holy Priesthood, Aaronic or Melchisedek. We are almost a nation of Priests—of High Priests, Seventies, Elders — men bearing the Priesthood and authority of God. We have each of us the right to approach the throne of grace, to hear from the Father, to receive counsel, to receive inspiration in regard to the duties which devolve upon us, that we may not go astray. Every man who is called to preside as a Bishop in a ward is entitled to the Holy Spirit to guide him in his labors; so is every man who presides over a family, or in a quorum, or who is placed in a position to lead and instruct the people. That is the reason that the Lord has given us such a host of ministers; for

every man who holds the Priesthood is a minister of righteousness and is expected to administer in his calling in the midst of the people in the world, wherever he is located, at home or abroad. We have thousands of such men. Our settlements are full of them. They are the men who build the houses and decorate them, and they do the business that is done in Zion among our people. They are ministers of righteousness; and if the people will keep the commandments of God, His hand will be stretched out in their behalf, to save and protect them from harm.

Now, when I assert that the Latter-day Saints cannot be converted or turned from the truth, I do not mean to say that there are none who turn away from the Gospel. There are many who lose their faith, many who go into sin, many who apostatize. But are they Saints of God? No. Do those that apostatize live the lives of Saints? No. If they were Saints, enjoying the Spirit of the Lord, it would be impossible for them to apostatize. A man cannot deny the truth when the Spirit of God is burning in His bosom; but by transgressing the laws of God, by neglect and sin, men lose their testimony and are taken up by the "Josephites," or by some other class of people, and perhaps "improved." I trust they are. But when it comes to converting a Latter-day Saint, a man who keeps the commandments of God, and lives according to the principles of the Gospel, as laid down by the Prophet Joseph Smith, it cannot be done. They may labor here as missionaries from now to doomsday, they never can get one Latter-day Saint to join any of their religious denominations. Strenuous efforts are being made to capture our children, as though there were not children enough in the world requiring their attention. They might leave us to manage our own children. But they think they stand a better show to convert children than grown people. If the truth were not grounded in our hearts, we would be liable to conversion. But inasmuch as we keep the commandments of the Lord, and enjoy the Holy Ghost, we cannot be turned.

We have no fears in regard to the work of the Lord; because it is just as plain to us as the sun at noonday, that the Kingdom of God will endure and will not be given to another people. If the Saints will be faithful, the Church and Kingdom of God will be safe; God will be honored, and His purposes accomplished in the earth; and a pure people will grow up here such as the Lord will delight to come and dwell among.

The organization of the Church of God is perfect. We find at the head of every Quorum of Deacons three are appointed to preside; the same with the Teachers, Priests and Elders; the Seventies have seven men to preside over each Quorum; and all these various Quorums are expected to hold meetings and classes, so that they may be instructed in their various duties, that men may be prepared to preach the Gospel in the nations of the earth. Then, we have organizations of the young people—the Mutual Improvement Associations—which are intended to embrace all the young people of Zion. But we find in our visits through the country, that complaints are made that the young people are not all enrolled. Many have not been brought to see the importance of joining these associations. Well, now, if it were left to the children entirely, how many of them would go to school at the age of eight, ten or twelve years? Not many. But

there is a proper influence brought to bear upon children by their parents. School houses and teachers are provided, and then the children are sent to school. After a while, as the children grow older, they begin to see the importance of knowledge, and then it does not take very much exertion on the part of parents to get the children to attend school. In the same way, those who have identified themselves with these associations begin to see the importance of their connection therewith. But those who are on the outside need to be instructed in regard to the importance of these things, and an influence should be brought to bear upon them in that direction. They should be taken early in life. Many of them have been left alone until it is too late, or later than it ought to have been. At the age of twelve or fourteen years they should be introduced into the lesser Priesthood, and thus learn something of the authority of the Lord. They should be educated in the principles of the Gospel, and have faith established in their hearts. This should be done by experienced people. But they have been more or less neglected until we have hundreds to-day that are twenty years of age, that bear no Priesthood at all. When they get to that age they become more or less set in their ways; they desire to be free; they don't care to be hampered with religion or anything of that kind. Now, my brethren and sisters, parents in Zion, Bishops, leading men in the Wards and Stakes, see to it that the young people receive proper instruction; see to it that they are not neglected as those of whom I have been speaking have been neglected in the past. Let fathers and mothers be anxious in regard to their sons and daughters. Let those who are yet young be brought into the Mutual Improvement Associations and classes, that they may have the advantage of a religious training in the Church. There is nothing on earth of greater value to your children than a knowledge of the truth. I know of no gift that could be given to my children from among men that would compensate for their being deprived of the knowledge that God has established His Church and Kingdom upon the earth; that Joseph Smith was a Prophet of God; that Jesus Christ is the Son of God; and that God lives. To deprive them of this knowledge, nothing could compensate for its loss. Then, if we so consider these things; if we are so firmly established in the truth and value it so much, let us see to it that our children are not neglected. At eight years of age they should be baptized for remission of their sins, and become members of the Church. And as they get older, see that they are brought into the schools, associations and classes. See, too, that they are taught at home in regard to prayer, family worship, etc. Let them not be neglected; for if they are neglected and go astray, your hearts will be barren and sorrowful. You may be very firm and solid yourselves; but in the loss of a son or daughter, through neglect, your hearts will be made sorrowful. The Catholics are very careful in regard to their children, and I respect them for it. They are very careful to educate their children in regard to the Catholic faith. Not that I would have my children become Catholics; but I would have the same care that they display in this matter displayed in the care of the children of the Latter-day Saints. Early life is the time when they should be trained. Then indelible impressions can be made in their minds,

How difficult it is when men have grown up in the world with ideas that are prevalent in the world in regard to God, the Savior, religion, etc.,—how difficult it is to bring them into the Church, and get those ideas eradicated from their minds. I have heard elderly brethren who were brought up as Methodists say, that it was almost impossible for them to rid themselves of Methodism. One of the earliest revelations given to the Church charges all parents having children in Zion to teach them faith in God, faith in Jesus Christ, and that when they arrive at the age of eight years they should be baptized for remission of their sins. This is a law that has been before us since 1831, many years before I was born. Now, I wonder if this law has not been neglected by the Latter-day Saints—generally forgotten or overlooked. Have we not been careless in this regard? Let every father and every mother question their own hearts on this matter, and if they have been negligent, let them reform and see that they be more careful in the future than they have been in the past. Indeed, let me exhort you, my brethren and sisters, you who stand at the heads of families, Wards, and quorums, to be of a truth educators of the people, teaching them not only in theory, but in practice, in your lives; walking so that you may be the light of a sun instead of a moon; and that great improvement may be found all around.

And that God may sustain us, inspire our hearts and help us to discharge with fidelity every duty; that the testimony God has given us may grow and increase in our hearts, is my prayer in the name of Jesus. Amen.

REMARKS BY APOSTLE ERASTUS SNOW,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, Feb. 24, 1884.

REPORTED BY JOHN IRVINE

WORK OF GOD THE SAME IN ALL AGES — THE MILLENNIUM — CHRIST THE PROPHET OF WHOM MOSES SPAKE—WHAT MAKES THE SAINTS STEADFAST—CAUSE OF APOSTASY—DUTY OF THE SAINTS.

IT is allotted to me to occupy a few minutes, and it is a privilege which I ought to esteem, and which I do esteem, to stand before my brethren and sisters as a witness of the truth which we have embraced; the truth as it is revealed in Christ, the truth that is confirmed in the hearts of the Saints of the Holy Ghost, the truth as testified by ancient

Prophets, Patriarchs and Apostles, and by our Savior Himself when upon the earth among the Jews, and among the Nephites on the continent of America.

The work in which the Latter-day Saints are engaged, the work whereunto God has called His people in this day, is the work which has engaged the attention of the Prophets and Saints from the beginning of the world till the present time. That portion of the world of mankind who have been inspired from above to look forward through the vista of opening years and contemplate the future history of mankind, have had their eyes directed to the great and last dispensation of the fullness of times, in which the Lord would perfect His work on the earth, and bring in everlasting righteousness; when He would establish a reign of peace, when wickedness would be subdued, when Satan would be curtailed in his power and influence among the children of men—the time represented in the vision of St. John, when he declared:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years."

Now, this thousand years is spoken of among modern Christians as the millennium, signifying a thousand years. That period of all other periods will, as we speak of the Sabbath, be a day of rest. On the Sabbath, the seventh day, the Lord rested from his labors, and He has commanded His people to rest from their labors on that day; to meet together and worship Him; to offer up their sacraments and their oblations; to confess their sins unto one and another and before the Lord. And as they ask to be forgiven, and feel to forgive one another, so God forgives them. Our Savior gave us clearly to understand this when He taught His disciples to pray and to say, "Forgive us our debts as we forgive our debtors;" for, said he, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." This day of rest is a day to forgive and to be forgiven, and to make peace with one another and with our God, and is a type of the millennium, or the seventh thousandth year, in the which universal peace will be established upon the earth, and the Kingdom of our God prevail in all lands —a day when the servants of God may bear the glad tidings to all people, nations, kindreds and tongues upon all the face of the earth, and

there shall be none to molest them, or make them afraid. The truth will abound and light and understanding come to the people. It will be a day of great light in every corner of the land—the day spoken of by the Prophet Isaiah, wherein he says the knowledge of the Lord shall cover the earth as the waters cover the sea—the day when they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Him from the least of them to the greatest of them—a day when "every man shall see eye to eye." Prophets and Saints have looked for such a period, have longed for it, have prayed for it, have sung about it, have prophesied of it, and they have spoken of the work that should bring it about. Are all these prophecies fallacious? Are all these hopes vain? Will all these expectations come to naught? Or are they to be fulfilled? With the Latter-day Saints there is but one answer to this question. The Lord has opened their understanding, has touched their eyes, has pricked them in the ear, has comforted them, and has given to them the Holy Ghost. They have been enabled to see and to discern the signs of the times, and to understand in a measure the age in which we live. It is a source of unbounded joy unto those who possess this testimony, and are living for the blessings promised to the faithful. These events are dawning upon us. A preparatory work has been begun in the earth. As foretold in the Scriptures, an angel has flown in the midst of heaven having the everlasting Gospel to deliver to them that dwell on the earth, and which shall be preached unto every nation, kindred, tongue and people before the end cometh. But will every nation and kindred and tongue and people receive it? Not at all. It has not been so written. But it is written that the time cometh when all who will not hear that Prophet whom Moses said God would raise up unto the people should be cut off from among his people. This Prophet was Jesus Christ, the Savior of the world, raised up in the meridian of time and in the midst of the house of Israel, from the seed of Abraham, that seed which God said would be a blessing unto all nations. When Jesus showed himself unto the Nephites on the American continent, He quoted this Scripture—this prophecy of Moses—and said to them, "I am that Prophet of whom Moses spake." Now, we have this assurance, that the time will come when all those who will not hear that Prophet shall be cut off from among the people. It is grievous to reflect upon the darkness that enshrouds the minds of the people; upon the unbelief which prevails among mankind at the present time; upon the infidelity which stalks abroad, that is manifested in church and state, with high and low. It is grievous to contemplate how statesmen and the would-be-wise men of our age despise God, or ignore His counsels, ignore His word, His right to rule, His ability to counsel, to teach, and to regulate the affairs of men; how little they acknowledge His hand, how unwilling they are to allow Him to have any voice in the affairs of state. And it is equally sorrowful to contemplate how little are Christian sects willing to acknowledge Him, or allow Him to interfere in their affairs, or acknowledge Him in any way, further than in a sort of—what shall I say?—a sort of mystical way. True, there are many who affect to believe that they must be born again, and teach the doctrine of the

new birth, the spiritual birth. But how little they seem to comprehend what is meant by that birth, and the effects that follow it; yet there are some, yea, there are many in the Christian world who profess to believe what Jesus said to Nicodemus in the third chapter of John's Gospel, that a man must be born of the water and of the Spirit in order to enter into the kingdom of heaven, and that that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Yet when we come to read the New Testament and learn of the fruits, the influence and effects of that Spirit upon those who possess it, how wonderful, how strange it appears to those Christians! The Latter-day Saints strive to bring home to the minds of those modern Christians, that the Holy Spirit, when overshadowing the people born of the water and of the Spirit produces certain fruits, certain effects, that are the same to-day as anciently, and will be the same among all people in all ages and times when people receive that Spirit. But most of the Christian sects of our time ignore those fruits of the Spirit, the spiritual gifts and blessings which followed the outpouring of that Spirit upon the Saints of God in all former ages.

Brother Lyman has well said that it is this Spirit shed abroad upon the Latter-day Saints, bearing witness unto them of the truth—which is the witness of the Holy Ghost of the Father and of the Son—that makes them steadfast and immovable. They cannot be turned away so long as they enjoy this Spirit; they cannot be turned away from the light of the Gospel and the liberties they enjoy in Christ Jesus; they cannot be converted to Catholicism, nor Methodism, nor any other ism; but if they fall into sin, if they violate their holy covenants, if they grieve the Holy Spirit from them, then they are left in great darkness. As the Savior said to His disciples: "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, that which is in thee be darkness, how great is that darkness!" It may seem to some a wonder how it is, that any man or set of men, after having once tasted of the good word of God, of the heavenly gifts, and the powers of the world to come, and having been made to know and understand the things of God, and been able to bear witness of them, should afterwards fall away, lose their testimony and the light of the truth, fall into darkness and apostatize. It is a marvel and a wonder unto many how this can be, and to some portion of the Christian world it has seemed impossible, and they have affected to espouse the dogma and to make it a part of their religious creed, that once in grace always in grace, and that if they are the elect of God, they cannot fall away. This is a doctrine of men: it is not a doctrine of Christ, and it is not true. The Savior constantly exhorted His disciples to watch and pray, lest they should fall into temptation, and cautioned them that they who once put their hands to the plow and looked back, or turned away, were not fit for the kingdom of heaven, but that they who endured unto the end, the same should have eternal life. He warned them against falling into darkness, and, as I have already quoted, He assured them that the light that was in them might become darkness, and if it did, how great should be that darkness.

Brother Lyman has well said, also,

that when men apostatize from the truths of heaven, and become infidel to the things of God, it is because of sin and transgression; it is because they have given way to evil; it is because they have corrupted their ways, defiled their tabernacles, defiled their spirits, violated their own consciences, or given themselves up to work sin and wickedness. All this they may have done in the dark, or in secret, and not upon the housetops: but the time cometh when the secrets of all hearts shall be revealed, and every secret thing shall be made known upon the housetops. Then it shall be known and read of men the causes that operated to take away the light and the truth from the hearts of men and left them to go into outer and utter darkness. None are proof against the attacks of the enemy, against the powers of evil, against the evil devices of the wicked one; none are proof against or safe from the influence and power thereof, without watchfulness and prayer, without so living that the Spirit will have pleasure to abide with them, to be their monitor and protector. That Spirit will not dwell in unholy temples, it will not continue to dwell with those who violate their own consciences, corrupt their ways, defile their spirits and tabernacles, and defile themselves with their fellow creatures; for God will have a pure people. His Kingdom is holy; His dominions are pure; and no impure thing can inherit the Kingdom of God. "And without are dogs and sorcerers, and whoremongers and murderers, and idolaters, and whosoever loveth and maketh a lie."

Brother Lyman asked the question (and answered it beautifully) pertaining to the preservation of the Latter-day Saints, from the combined efforts of their enemies. He answered well. The safety and protection of the Latter-day Saints lie in their preparing for peace. In other words, it is to make peace with their God, and with one another, and to proclaim peace unto all mankind, and so live and deport themselves, that they will encourage, extend and maintain peace to the utmost of their ability. But, and if the wicked continue to oppress, to war against and annoy the people of God, and to deprive them of social, religious and political privileges, and other rights that belong to them as the children of God, as human beings, as citizens of the commonwealth, those unalienable rights of life and liberty and the pursuit of happiness; if, I say, the wicked combine to abridge these immunities, privileges and rights, and trample them under foot, and to wage war against the Saints for the purpose of destroying them, what may we do to avert it? It has been well answered: Do the will of the Lord; keep His commandments; do good to one another; forgive one another, and ask to be forgiven of each other and of our God; walk humbly before Him day and night; trust in Him, believe in Him, and go forward in the discharge of every duty, fearing only God. "Fear not them," says the Savior, "which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Let our fear centre upon Him; let our trust and our faith centre upon Him; let us maintain our confidence in Him, that He rules in the heavens and among the armies of men, and that He turns the hearts of the children of men as the rivers of water are turned; and if at one time their hearts are softened, as was Pharaoh's of old, and then, again, their hearts are hardened, as was Pharaoh's, we

may bear in mind that all these things are necessary in the accomplishment of the divine purposes of our Father and Creator. For the wicked have their agency as well as the righteous, and God will not deprive them of it. He wills not that any be deprived of their agency. If people will work wickedness; if they will violate their covenants; if they will foreswear themselves; if they will trample under foot the constitution and institutions of our common country, (which they are sworn to defend and maintain) in their over-zeal to destroy the Saints, they must have their agency so to do. They must have the privilege of working out their own salvation, or their own damnation. They must fill up the cup of their iniquity; otherwise, how will the Lord be justified in wasting them away and destroying them out of the earth, except they first fill up the cup of their iniquity. But, says one, what and if He shall permit them to overrun and lay waste and scatter and destroy the Latter-day Saints? Such questions have been asked a great many times in years that have gone by, by those that were fearful, or doubtful, or unbelieving; but questions of this kind need not arise in the breasts of those who are living as Saints ought to live, and have the testimony of Jesus dwelling in them. We ought to know, yea, it is our duty to feel that abiding trust and confidence in God, to know that He will make the wrath of the wicked to praise Him, and the residue of wrath He will restrain; and that neither Congress, nor Presidents, nor Senators, nor Judges, nor Governors, nor armies, nor Generals, nor any other human being have or can exercise any power in the earth, except that which is given them of our Father in the heavens, and that He can restrain when it seemeth Him good, and within such limits as seemeth Him good. And this He does without interfering with their personal agency; for man may propose, but God only disposes the affairs of men.

May God help us to be in deed and in truth what we have been called to be—Saints of the last days, and then, whether in life or death, we shall be His, we shall enter into His glory and be numbered with His jewels; for the Lord cometh to make up His jewels, and it will be those who have met together often and have spoken often one to another, that will be numbered therein; while all the proud and they that do wickedly, will become as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch.

May the grace of God be sufficient for us under all circumstances, through Jesus Christ our Lord.—Amen.

DISCOURSE BY ELDER JOHN MORGAN,

Delivered in the Assembly Hall, Salt Lake City, January 20th, 1884.

REPORTED BY JOHN IRVINE.

SELF-EXISTENT TRUTHS—"THE POOR HAVE THE GOSPEL PREACHED TO THEM"—REPENTANCE—FAITH—"THE DOCTRINE OF BAPTISMS"—THE "LAYING ON OF HANDS"—TOO STRONG A DOCTRINE TO BE ENDURED—THE CONFLICT IN WHICH THE SAINTS ARE ENGAGED—TEMPLES AND THEIR USES—SALVATION FOR THE DEAD.

"THEREFORE, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God;

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

I have read the first and second verses of the 6th chapter of Paul's epistle to the Hebrews.

Having been requested to occupy a portion of the time allotted to our afternoon service, I desire an interest in your faith and prayers and confidence, that I may be enabled to say those things which will be acceptable to our common Father and God in the heavens, and will be for our good.

The Latter-day Saints who have congregated together this afternoon for religious worship, come for a particular specified object, having in view the strengthening of their spiritual natures, the receiving of light, intelligence and knowledge from on high on matters that pertain unto eternal life. To enable us to accomplish this object, it is necessary that we draw in our minds from the things by which we are surrounded, and endeavor to concentrate our faith upon the duties which devolve upon us in religious worship. And it is no meaningless phrase when an Elder of Israel asks the faith and prayers of Israel in his behalf, that he may be clothed upon by the inspiration of the Holy Spirit to say those things that will be for the good of the people.

We have laid down here, certain principles of the Gospel that Paul taught to the Hebrews nearly 2,000 years ago, but principles that were not new even in that day; on the contrary, principles of eternal truth which have always existed, that always will exist, which cannot be changed in their form, cannot be annihilated through the unbelief of the human family; for they are self-existent and do not depend upon the belief or unbelief of men for their sustenance or for their destruction. In this consists their greatness, that they are not dependent upon the arm of flesh for their existence; for they were just as true when rejected

by the Hebrews in days of old as they were in times before that, as they are to-day—accepted by a few of the human family, but rejected by the great mass. The Latter-day Saints, then, feel to congratulate themselves upon this point—that they have built their faith upon a rock which cannot be destroyed, and that will exist not only through the ages of time, but throughout all the endless ages of eternity. Having existed in eternity in the past, it exists to-day, and will exist in the eternities to come.

These principles are plain and simple, so plain and so simple that a wayfaring man though a fool need not err therein; on the contrary they are suited to the capacity of the whole human family, the unlearned as well as the learned. There was this peculiar feature about these principles when they were promulgated in the days of Jesus: as a rule it was the unlearned of the human family that were willing to yield obedience to them; it was the common people who heard him gladly. The teachers of the Jews, they who had control of the synagogues, who stood in the foremost places in the nation, rejected the lowly Nazarene and His teachings, while fishermen from the shores of the Sea of Galilee heard and received Him gladly. That peculiar feature to a greater or less extent adheres to those principles to-day. Gathered from the middle walks of life, from the various nations of the earth, coming from the east and from the west, from the north and from the south, for the Gospel's sake; gathered together in these valleys of the mountains, the Latter-day Saints are willing to sacrifice the good opinion of the world; willing to sacrifice all that man holds near and dear to him for the sake of the truth; willing to forsake kindred and home; the graves of our ancestors, and those associations that bind themselves round the heart—coming here for the sole purpose of being instrumental in the hands of God in establishing His Kingdom, in bringing to pass His purposes, in proclaiming the glad tidings of the Gospel—tidings that were proclaimed to the shepherds upon the plains of Bethlehem 1,800 years ago, "On earth peace, good will toward men;" bringing with us a broad charity and philanthropy for the world, desiring to better the human frmily, and allowing our charity to go out broader than that even—reaching behind the veil, taking hold upon the things pertaining not only to this life, but redeeming those who have preceded us into the spirit world—allowing our charity to go out so broad that we give a possible salvation to every son and daughter of Adam that ever came upon the face of the earth, or that shall come.

Paul calls those principles that I have read over, "the doctrine of Christ." He calls one of those principles the doctrine of repentance. The Latter-day Saints who have gathered from the nations of the earth will bear me out when I say that the doctrine of repentance as believed in by them is different in many respects to the doctrine of repentance as it existed in the lands from whence they came. As the Latter-day Saints understand the doctrine of repentance, it is to turn from that which is wrong; to forsake evil and cleave unto that which is good. If a man has been a wrong-doer, let him be a wrong-doer no longer; let him conform his life to the principles of integrity and righteousness and honor; let him keep the commandments of God in their

letter and in their spirit. I care not what the professions of a man may be; I care not with what air of sanctity he may be clothed; without the observance of this law in its true sense, it is not repentance.

Paul speaks of another principle which he calls faith; and in the 11th chapter of his epistle to the Hebrews, he gives some information in regard to its nature and character. He says: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight. Women received their dead raised to life again," etc. Faith certainly is a most important principle, and without it, I ask the Latter-day Saints how long could we exist as a body? I have often heard the remark made by those unacquainted with the Gospel, those who knew not the truth, but yet who were willing to look dispassionately, yea, even kindly upon the errors and fallacies as they termed them and believed them to be that we are indulging in—the question has been asked by this class of persons: "How does it come, by what process is it that the Latter-day Saints, surrounded as they have been, surrounded as they are to-day, environed around about upon every side by difficulties that seen insurmountable, difficulties and obstacles that might cause, apparently, the stoutest heart to quake and the firmest knees to tremble—that in their hour of trial and tribulation they always had confidence that in the outcome, it would all be well with Israel, that no matter what might be done, it would in the end prove for the good of the Kingdom of God, until, the motto, 'They can do nothing against, but only for us,' has become a household word in the midst of the Saints?" Why, when the powers and influences of the world are brought to bear upon the Latter-day Saints, whether collectively or in an individual capacity, they cling to this principle of faith; they believe in the promises of the God of Israel; they believe that God will not falsify His word; they believe that God will establish His Kingdom, and bring to pass His purposes in the earth. The faith of the Latter-day Saints is a living principle. A Latter-day Saint devoid of the principle of faith, would be an anomaly—in fact such an one could not be a Latter-day Saint; for it requires faith in the God of Israel to stand the tests that they are called upon to pass through. Yet calmly and quietly, deliberately, with full confidence in Jehovah, they can go forth in the discharge of their duties as they understand them, believing that in the outcome God will be their friend and protector in the future as He has been in the past; as He has brought them through the trials and tribulations of days gone by, so will he do in the future. This principle of faith, therefore, that Paul taught to the Hebrews, was certainly a most important one, and it is one without which it would be impossible for the Latter-day Saints to have succeeded.

Paul also speaks of the doctrine of baptisms; not in the singular, but in the plural, apparently, as though there were two baptisms. "The doctrine of baptisms," he says. We find, following after the principles of faith and repentance, the doctrine of baptism for the remission of sins, as John the forerunner of Jesus taught, as Paul taught, and as Jesus himself taught. It is upon record here that they taught baptism for the remission of sins, of those

who would submit to the ordinance of baptism. Or, in other words, to more clearly explain what I wish to, the sins of human beings up till the age at which they are baptized are recorded against them. If they are willing to submit to the ordinance of baptism by immersion, having faith in God, repenting of their sins, by one having authority, God gives them His promise that He will remit their sins; that all that have been committed in the past shall be blotted out from the book of His remembrance, and from that day forth they are free from the sins of the past. The ordinance of baptism, then, is not an ordinance to us of mere form, or something that is submitted to simply because it is an ordinance of the Church. On the contrary, it is positively essential to the salvation of the human family. Nicodemus, in times of old, came to Jesus upon this subject, and apparently asked Him the question, If there was some other possibly better method whereby man could enter the Kingdom of God, and he was told by the Redeemer, that no man could enter the Kingdom of God, except he had been born of the water and of the Spirit." This is the law as it is laid down. If there is any difference of opinion upon the part of any single individual on this subject, it is not with me, but it is with the word of God, as given through His Son Jesus Christ,—that except a man be born of the water and of the spirit he can in no wise enter the Kingdom of God. The Latter-day Saints believe this, and act accordingly—that except a man be born again he could not even *see* the Kingdom of God, let alone *enter* therein. The ordinance of baptism for the remission of sins is, then, to Latter-day Saints a very important ordinance.

Paul speaks of another ordinance that he terms the "laying on of hands." I have found in traveling in the midst of the Christian world, that very often Christian people would agree with me in relation to the principles of which I have spoken. They would say: "Yes, we believe that idea of faith is correct; we believe that idea of repentance is correct; we believe that idea of baptism even is correct; but they were not strong enough apparently to believe in this principle called the "laying on of hands," which Paul terms one of the doctrines of Christ. We find that this principle is practiced in the midst of the Latter-day Saints as also an essential ordinance—that except a man be baptized in water and born of the Spirit, by the laying on of hands, he can in no wise enter the Kingdom of God. This is the light, we are told, that is given to every soul that comes upon the earth; not to the Latter-day Saints alone, not to the former-day Saints alone, not to those alone who were baptized, but to every soul that cometh upon the earth. The ordinance of baptism for the remission of sins being essential, so is the ordinance of the laying on of hands, that men may receive the Holy Spirit; or, in other words, the laying on of hands is the medium that God has instituted for His children to be placed in communication with Himself, that they may receive the Spirit that leads and guides and directs unto all truth, that brings things past to our remembrance, that shows us things to come, that opens up the visions of heaven and makes known unto us the mind and will of God. I remember one minister with whom I had the privilege of conversing upon this principle. He stated that it looked reasonable; that he did not know really but what

it was correct, and doubtless had been neglected in times gone by. Well, he got to thinking over the matter, and he read, "He will show you things to come." He came to me with some questions. One was, "Do you mean to say the Holy Spirit will show a man things to come?" "Yes." Well, of course if it shewed me things to come I could tell of it?" "Yes." "Would not that constitute me a prophet?" "it would." "Well," said he, "this generation will not endure this thing; it is too strong doctrine." I replied that no generation that I had ever read or heard of had endured it; but that in all the ages gone by when God had placed men here upon the earth with authority to confer this gift, they had invariably been rejected of men. This principle is believed in and practiced by the Latter-day Saints. We read in one instance, that is doubtless fresh in the minds of many of the Latter-day Saints—as contained in the 8th Chapter of the Acts of the Apostles — where certain men had been baptized; but they had to send for the Apostles to go into the portion of country where those baptisms had occurred, and we read: "Then laid they their hands on them and they received the Holy Ghost." The Latter-day Saints believe that not only was that principle efficacious in that direction in that day, but that it is true to-day as then. The Latter-day Saints bear testimony of its truth; that having repented of their sins, having faith in God, having been baptized, having received the laying on of hands, they have received the Holy Spirit, they have received knowledge, light and intelligence from on high, that God has revealed to them certain principles of truth and righteousness. If this is the case, I ask, how can we unlearn these things? how can we unknow them at the dictation of the world? Will fines and imprisonment take this knowledge away from us? Will disfranchisement take this knowledge away from us? Will death itself take this knowledge away from us? No, verily, I say to you, it will not. It is with us here to-day; it will be and abide with us when we go hence. The knowledge I have in relation to this principle—of which I bear my testimony to you this day—that I received through the laying of hands, I expect to retain with me so long as I live in accordance with the laws and principles of truth and righteousness. When I turn away from these, there may be a veil of darkness drawn over my mind; but I can never free myself from the fact that I had once a knowledge of the things of God.

These four principles are termed the first principles of the Gospel of the Son of God. These principles the Latter-day Saints believe in. These were the principles that were enunciated by Joseph Smith, 50 years ago. These were the principles, and about the only principles at that time—very nearly the only principles—in the original organization of the Church—that were taught to the world.

But let us reflect in relation to the record and history of that day. Men tell us that a certain doctrine we believe in to-day—a doctrine that has been taught and revealed at more recent date—is the cause of our difficulty. But I ask you, were not difficulties met by the Latter-day Saints, in the early history of the Church, such as we meet to-day? Were they not driven and tossed to and fro? Were they not subject to persecution and death, to fines and imprisonment? Were they not

cast out from the Christian world in that day before this obnoxious—as they term it—principle was revealed? Were they not cast out for the doctrine of faith in the God of Israel, for the doctrine of repentance, turning from wrong doing, for the doctrine of baptism for the remission of sins, for the doctrine of the gift of the Holy Ghost by the laying on of hands? Were the Saints persecuted formerly? So they are to-day; and doubtless this will continue until one or the other power is vanquished; for it is not a struggle between a few people, citizens of the United States, who live here in the Territory of Utah, and in the surrounding States and Territories, to the number of 150,000 or 200,000 people, and the people of the world. It is not a contest between these two parties, by any means, no more than it was a contest between Luther, when, at the Diet at Worms, he exclaimed: "Here I take my stand. I can do no more and no less." It was not a contest between him individually and the priests, but it was a contest between truth and error, right and wrong. It was a contest between the advancement of the human family and their retrogression. This conflict to-day cannot be narrowed down to the few people who live in the Territory of Utah. But running out from here as veins and arteries from the human heart, it penetrates and permeates the whole universe, going from the rivers to the ends thereof, and to all the nations of the human family. This struggle which we are engaged in to-day, the struggle that Joseph Smith was engaged in 50 years ago, in the infancy of this work; the clash of opinion and the conflict of ideas that existed in the days of Nauvoo, that exists to-day; all this does not pertain alone to the Latter-day Saints, my friends, but, on the contrary, to the good, to the salvation and to the redemption of the whole human family—broader in its scope, mightier in its influence than it is generally acknowledged to be. Then, can this conflict cease at the command of men? Can laws be passed to stop this struggle? Is it in the power of kingdoms and principalities and governments to stay the onward march and progress of the principles of truth? No more than it was in times gone by when the march of thought in its onward progress was sought to be stayed by the hand of the mother church from Rome. No more to-day than it could in the days when the Puritans in England, when the Huguenots in France, asked the privilege of worshiping God according to the dictates of their own conscience; and almost as a parody on human nature, when these very same Puritans came to the land of America, they in turn could turn upon the Quakers and persecute them for religion's sake, bore holes through the tongues of the people that did not agree with them in religious matters. But what did all this accomplish? The world looks back—the Christian world looks back with shame upon this record of their ancestors, and yet in turn they do the very same thing to-day, to be followed in a generation or two by people whose faces will mantle with the blush of shame, that in this free land of America, under a government established for the freedom of the human family, where the religious exile, the exile for thought and ideas, from the nations of the earth could come to for protection; that in this land dedicated to freedom and equality to all men there should have found footing the idea that men must be persecuted for religion's sake, for belief's sake. Let

the Latter-day Saints then, understand and comprehend that this struggle which we are engaged in, broadens out and extends itself not to us alone, but to the nations of the earth, to the whole human family. I imagine I hear some one say, "But is not that a contradiction. You asserted a few moments ago that baptism was essential to the salvation of the human family, and as there has been but a very few of the human family baptized, how is it with the rest who have not had the privilege of this ordinance? Paul very correctly wrote, and the translators very correctly translated this passage that I read, wherein he refers to the doctrine of baptisms, for there is more than one baptism. We read of the baptism of water for the remission of sin. We read of another baptism; for as I have already quoted, except a man be born of the water and of the spirit, he can in no wise enter into the Kingdom of God. Then we ask ourselves the question, What shall become of the untold millions of the human family who have not heard the sound of the Gospel? What shall we do with those who have not even heard anything relative to the plan of salvation? Our Christian friends, for instance, devote many thousands of dollars and pounds sterling to the conversion of the heathen as they are pleased to call them, and to carry the Bible to those who are unacquainted with it. This is certainly very commendable; this certainly shows a most philanthropic spirit upon their part; this is an evidence of good will to the human family, and it is to be commended. But inasmuch as they reach but a very few, we ask ourselves the question, What shall become of the rest? To the Latter-day Saints this is a solved problem. We assert this not simply with the words of our lips; we assert this not simply in editorials and pamphlets written; but we prove our faith by our works. Almost within the sound of my voice here, there is a magnificent temple being erected at the expense of many hundreds of thousands of dollars. In the town of St. George in the south, at the expense of nearly half a million; at Manti, in Sanpete County; at Logan, in Cache; we have four temples either completed or nearly so. At Nauvoo, when the Saints were storm-tossed with persecution, surrounded about by mobs, and every influence that fiendish vindictiveness could think of, was brought to bear upon them, they built themselves a magnificent temple there. At Kirtland, in the days of their infancy, when the labors which they performed were very arduous in comparison with the labors the Latter-day Saints have to perform to-day in the building of these temples, they built another temple. What are these temples for? There is an object in their being built. We prove our faith in these things by our works, seeking not only to redeem ourselves, seeking not only salvation for our own household, but extending its influence beyond and reaching out to those of our progenitors who have gone before us into the spirit world and are there, becoming acquainted with the principles of eternal life; for as recorded in the 3rd Chapter of the Epistle of Peter, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." Or as we find it still further recorded

in the 4th chapter of the same epistle: "For this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." We also find a question asked of our Savior, as recorded in the account of His crucifixion in the book of Saint Luke. One of the thieves who was crucified alongside of our Savior, said to Him: "Lord, remember me when thou comest into thy Kingdom." Jesus could not consistently do this; for He had told Nicodemus previous to that, that except a man be born of the water and of the Spirit he could not enter into His Kingdom; and this thief, acknowledging that he was worthy of death, was, consequently, an unrepentent, unbaptized sinner. Jesus, however, turned to him and said: "To-day thou shalt be with me in paradise." The Christian world have made the mistake of imagining, believing and teaching that Jesus and the thief on the cross went back to the bosom of our Father and God in heaven. But we find, after the resurrection of our Savior, when He stood by the open door of the sepulchre, Mary came, and recognizing Him, put out her hands to touch Him. But Jesus said: "Touch me not; for I am not yet ascended to my Father in heaven; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." During the three days that the body of Jesus lay in the tomb, then, where was the spirit that formerly inhabited the body? According to the testimony of Peter, as recorded in the 3rd Chapter of the first epistle of Peter, it was preaching to the spirits in prison; and Isaiah tells us that it was for this that Jesus was to come; it was to loose the bonds of the prisoners; it was to open the prison-door. Men who had lived in days gone by, who had failed to obey the commandments of God, who had passed into the spirit world, according to the accepted idea of a few years ago—Christian ideas change about these things, you know—these people were eternally lost. There was no possible chance for their redemption; but having closed their eyes in death as sinners in the sight of God, they were under condemnation to all eternity. A strange parody indeed upon the idea of God's love and mercy for His children! God is love, we are told, and yet in the short space of one man's life, that man's sins and errors—nay, more than that, he might have lived honorably and honestly; he might have sought to do as best he knew how; he might have been a good citizen, a good father, a good husband; he might have filled all these duties acceptably, yet if he is outside the pale of the Church and death overtakes him in that condition, he was eternally lost according to the Christian idea of a few years ago. Leading thinkers of to-day, in the Christian world are changing their views very materially in relation to this matter, as within the past few years I heard the Rev. Henry Ward Beecher declare, that, if his God reigned in the next world, every man and woman who did not learn the truth here, should have the privilege there. Then we find also Dr. Thomas, of Chicago, a leading light in the religious world, and very many who are distinguished in the religious world, are to-day changing their ideas and theories in relation to this matter. One of the peculiar features connected with the Gospel in days gone by is often presented to my mind in this wise: Jesus taught

some of His doctrines in the midst of the Pharisees and Scribes. They found that certain of His doctrines were popular; they found that certain of His doctrines were very pleasant; they found that certain of His doctrines were very agreeable. And so they did what He told them they were doing. They poured new wine into their old Pharisee bottles; they endeavored to patch their Sadducee coat with a new piece of cloth; but they were told that they would burst their bottles, and make a larger rent in their coat than there was. So it is to-day. When Mr. Beecher introduces to the Christian world the idea that there is a redemption beyond the grave, he shakes the pillars of so called Christianity; he gives them a mightier blow than could be given by an Elder advocating the same doctrine; and when Dr. Thomas, of Chicago, advanced that idea to his intelligent audience, it went like wild fire over the land that so distinguished a theologian as Dr. Thomas, had declared that there was a chance for redemption after the grave. This new wine, revealed from heaven in this day and age of the world, through the instrumentality of the Prophet Joseph Smith, a man who was despised by the world, is being taken by the wise men and poured into their sectarian bottles, and in the end the result will be as it was with the Pharisees in times gone by.

But this doctrine has more of a meaning to the Latter-day Saints than simply preaching to the spirits in prison. We read here in the old Bible where God, speaking through the mouth of one of His Prophets, said certain things should transpire in the last days. "Behold," says the Lord through His Prophet Malachi, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." So to-day the Latter-day Saints testify that God having sent the Prophet Elijah to the earth to reveal this principle, or rather to give the key for the administration of this principle, the hearts of the children here upon the earth are being turned to the fathers behind the veil, and the hearts of the fathers behind the veil are being turned to their children here upon the earth, the one feeling after the other for their redemption; for without them we cannot be perfect, neither can they without us. This plan of salvation that the Latter-day Saints believe in is broad, indeed it reaches out to the whole human family, present, past and future. We read in the 15th Chapter of 1st Corinthians, an explanation of this expression of Paul's in regard to the two baptisms. In the 29th verse of that Chapter he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?" Or as Paul expresses it in the 19th verse of the same chapter: "If in this life only, we have hope in Christ, we are of all men most miserable." Paul in preaching to the Corinthians said that very few of them took hold of the Gospel. The great mass rejected Paul. Paul, however, with that broad philanthropy of heart, lit up by the light that first came to him on his way to Damascus, would have been miserable indeed had he not learned of this great principle that in the spirit world these Corinthians would be preached to and taught. So the Latter-day Saints to-day

would be of all men the most miserable if they did not recognize this principle of preaching to spirits in prison and baptism for the dead. The Latter-day Saints are fulfilling the Scripture, which says that there shall be gathered home to Zion, "one of a city and two of a family." In many instances one person of an entire lineage is all there is in the Church and Kingdom of God. That being the case, what of the fathers and the mothers, the brothers and the sisters, the relatives near and dear, who have not had the opportunity of accepting the Gospel? How glorious, how grand a work it is that swells the hearts of Israel to know that we can enter into the temples of the living God and redeem our dead and become in truth and in deed saviors upon Mount Zion! Certainly no nobler, no grander, no mightier principle has ever been revealed to the human family than this. And though we may have doctrines that are obnoxious to the world; though we may have principles that innovate upon established ideas; though we may have ideas that conflict with those of the honest and the good, and those who love the principles of integrity and righteousness; though we may have all these, yet when we come to reflect in regard to this one principle, that of itself alone should be sufficient to recommend the Latter-day Saints o the whole civilized world; that of itself should blot out from their remembrance those other matters that seem to disagree with and are unpleasant to them. That principle that is reaching out for the salvation of the untold myriads of the human family—the very possibility of it should cause the hearts of the whole human family to rejoice, should cause them to think, to feel and to act kindly towards a people who are seeking to carry out this principle. But human nature is very strong in relation to these matters, and as it has been in the past doubtless it will be in the future—that through much tribulation shall they come up who shall be clothed in robes of white, and that it is through trial and tribulation God shall have a tried people. The Latter-day Saints do not lay to themselves the flattering unction that there shall be peace, peace, peace, to us just yet; but that on the contrary this work and this struggle will continue; the nations of the earth will be brought to the knowledge of the truth; the honest of the blood of Israel will be gathered home; the kingdom of God will be built up; temples will be erected and the Saints will enter into them and redeem their dead, and cause the hearts of our fathers and our mothers who have gone before us into the spirit world to rejoice; and we shall join hands with the Prophets and Apostles of days gone by, with those of to-day who have preceded us behind the veil; with the good and the true of all ages; with our Elder Brother, Jesus Christ, and with God our Eternal Father in the heavens—all linked together in one mighty phalanx in this great and glorious work of the latter-days.

May God bless you. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, Feb. 10, 1884.

REPORTED BY JOHN IRVINE

OBJECT OF ASSEMBLING—A PECULIAR PEOPLE—SAINTS MISREPRESENTED IN ALL AGES—STATISTICS—OPPOSITION EXPECTED—PLURAL MARRIAGE—EARLY PERSECUTION—"TWIN RELICS"—WHY THE SAINTS GATHER TO ZION.

WE meet together from time to time to speak, to sing, to pray, and, according to an institution which has been provided, to partake of the sacrament of the Lord's supper, and also to perform those various duties devolving upon us as servants of the living God. It is pleasant for the Saints to meet together to commune with each other, to listen to the words of life, to reflect also upon their position and relationship to God, to His Church and Kingdom, as well as to examine into their own feelings, and, under the guidance of the Lord and of His Holy Spirit, try to find out what relationship they sustain to their Heavenly Father, and whether they are performing the various duties devolving upon them, and are seeking to carry out the word, the will, and the law of God.

We are certainly a very peculiar people gathered together in these valleys of the mountains; we are assembled here from many nations; it would be difficult to say at present how many; but I think on some public occasion a while ago, there were twenty-five nationalities represented. In this respect, we present a very singular aspect, and occupy a very peculiar position in the history of the day and age wherein we live. Our religion differs very widely from that which exists in the world. Our ideas of God, of futurity, of heaven and of hell, and of the future destiny of the human family, not only of ourselves, but of all nations, differ very materially from that of others. Our social ideas, too, are very dissimilar from those entertained by others. And, again, our political ideas are not in accord in many respects with those of others, and thus we find ourselves in a very anomalous position, gathered together here in these valleys of the mountains, separated to a great extent from the rest of mankind. We were a few years ago very decidedly separated. Now, this portion of the continent has become almost the highway of the nations. I frequently meet with persons from France, England, Ireland, Scotland and Wales, from the various Principalities of Germany; from Russia, Italy, Spain, Portugal; from Australia, and the Islands of the sea, and from almost all the nations of the earth. They pass by

here, and hearing that we are a strange sort of a people, they are desirous to know something about us as they pass through.

It frequently becomes a question in the minds of many—How and in what manner did these things originate, and what is the object of our being thus gathered together as a separate and distinct people? By what motives are we actuated? The world of mankind, whether in this nation, or in any other nation, form very strange notions in regard to our reasons for thus gathering together. Although we have been striving for a great many years to enlighten the world in relation to this and other matters, still they seem very much at sea in regard to the position which we occupy, and to our moral, social, religious and political status. So that it becomes almost impossible for people at a distance from here, notwithstanding we profess to live in an age of *light* and *intelligence*, in an age of railroads, telegraphs, and telephones, in an age when rapid communication can be had, say from all parts of the earth in one day, in an age of professed knowledge of science, literature and art, and of everything that is calculated—or ought to be if properly conducted—to promote the welfare of the human family; I say that, notwithstanding all these things, if there is one subject about which the human family to-day is grossly ignorant, it is on the subject of the principles of the Latter-day Saints. A short time ago a very distinguished European gentleman, after eulogising the appearance of our city, the quiet and order that prevail, etc., said to me, "President Taylor you can scarcely conceive how impossible it is, outside of your Territory, to obtain correct information regarding you as a people;" and an editor of *The North American Review* told me he came here from New York, expressly for the purpose of getting me to write an article on our present status, thus again exhibiting the strange attitude which we occupy before this nation and the world, and demonstrating that in consequence of such a flood of falsehood, vituperation and abuse which is constantly circulated against us, that it is almost impossible, as before referred to, to obtain any correct information concerning us. Some of the literary men who come along here, express to me the opinion that we have been maligned and misrepresented a good deal. I tell them that in an age like this people ought to know better; that they ought to be better informed; that they ought to make themselves acquainted with facts within the reach of everybody; and that there is no excuse for ignorance in relation to these matters. Still this ignorance continues. There is an under-current that men generally are not acquainted with, which operates in the minds of men and produces these results of which I speak at the present time. To the Latter-day Saints there is nothing very mysterious about this. We have passed through this state of things in embryo, years and years ago. Many of you thought, when you heard the Gospel, and your hearts had been made glad by obedience thereunto, that all you would have to do would be to tell your particular friends and relatives of these things, and that it would cause their hearts to rejoice as it did yours. You felt interested in their welfare and had a desire to promote their happiness, that they might rejoice with you in the blessings which you experienced through obedience to the Gospel. But lo and behold! the moment you opened your mouth

on this subject, you were set down as impostors. You were probably before this a decent man or a decent woman; but now you became ostracised and cut off in many instances from association even with members of your own family. Was it because you had become corrupt? No. Was it because you had become unsocial? No. Was it because you possessed principles that were at variance with the principles of truth, virtue, honor, and the word of God? No. And if you had asked them what the reason was, for their coolness and the feeling of ostracism that they manifested, they could not tell, only that you were a "Mormon." You have all of you experienced this. If this is the case, then, with your most intimate friends—with your relatives, with your fathers and mothers, sons and daughters, uncles and aunts, with whom you had been on the most friendly terms heretofore—how can you expect the world to look at things in any different manner. I reflect sometimes upon the position occupied by the ancient Christians, and upon the character, position and standing of Jesus, the Son of God. We all profess to reverence Him. All Christendom bows in reverence at the mention of His name; they feel there is something hallowed about it. They look upon Him as being the Son of God, and they look upon His Apostles as men of unblemished reputation, of pure lives, holy, virtuous and upright. You cannot travel anywhere in Christendom but you find churches erected to St. Paul, St. Peter, to St. John, to St. Matthew, to St. Luke, and to all the different saints as they are now called by the people. But how was it with these saints when they lived here upon the earth? They were called disturbers of the peace. It was said of them that they were stirrers up of sedition—that they were impure, ungodly men. The idea of their being persecuted, as we read of, for their religion, would have been altogether preposterous in that day. They would tell you they were prosecuted for their crimes and their iniquities. They were brought before rulers, kings and judges, and they had to depend upon the Lord and His Holy Spirit, to sustain them under those circumstances. Jesus emphatically told them to expect these things. "If the world hate you," said He, "ye know that it hated me before it hated you. * * * If they have persecuted me, they will also persecute you. * * * For if they do these things in a green tree, what shall be done in the dry?" It is singular, yet it is a fact that these things did exist. While the crowds were ready sometimes to cover his path with olive branches and with their garments, and to shout "Hosanna! Blessed is he that cometh in the name of the Lord," yet with the very next breath they were ready to cry, "Crucify Him! crucify Him! it is not fit that He should live." And when He was hounded and hunted, persecuted and proscribed, at the very last, even when a Roman judge said, "What evil hath he done?" and washed his hands of the blood of this just person, they still continued to cry, "Let Him be crucified," and Barabbas, a noted thief, and a murderer, was released in preference to Jesus. This was the kind of feeling manifested toward the Savior. Were they an ignorant people that thus treated Him? No. They were what were called the *elite* of the day, the educated; men of position, the High Priests, the scribes, the Pharisees, the doctors, the law-

yers, the leading men of the nation; all of them engaged in this thing, and all of them partook of the same spirit. What was the cause of this? It was because He was not of the world. "If ye were of the world," said the Savior to His disciples, "the world would love his own: but because ye are not of the world, therefore the world hateth you." That is the cause. The world loveth its own. And the world is to-day, was then, and always will be, until it shall be regenerated, opposed to God, opposed to righteousness and opposed to the principles of truth. Paul makes the following statement: "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is at enmity against God; for it is not subject to the law of God, neither indeed can be." There is nothing new, therefore, in any of these matters that we hear bruited around from place to place—from the east to the west, from the north to the south, and spreading abroad among the nations of the earth; nothing new, nothing strange, nothing very remarkable in any of these things. The carnal mind knows not the things of God, and is not subject to the law of God, neither can it be. They form all kinds of opinions, even, with regard to our gathering. "Why don't you stop at home as other folks do?" Some say that it is an emigration scheme gotten up to make money, and that missionaries are sent out by us to deceive the weak and the ignorant, and to gather them together that they may be made merchandise of. That is one idea. You all know how far that is true, and how far it is false. Others say that we are gathered here for licentious purposes—to carry out polygamic ideas, to corrupt, demoralize, and trample under foot the women who come and associate with us, and to destroy their virtue; whereas you know there is not a place in the world where women are better protected and their virtue more sacredly guarded than in Utah. They compare plural marriage to their whoredom, seductions, their social evils, and the many kinds of iniquity, corruption and rottenness that prevail among themselves. Reasoning from their own standpoint, they consider that we are a very wicked, corrupt and licentious people. But according to the statistics that we have pertaining to these matters, our immorality is twenty to forty times less than theirs here in our midst, without going any further. The crimes, iniquities and corruptions committed by the small minority of outsiders in our midst very far exceed, perhaps by twenty to thirty times, the crimes of the Latter-day Saints. This excess of crime on the part of outsiders is what might be reasonably expected; for we profess to be a better people, and we ought to be a better people than those who make no pretentions to be guided by divine revelation. Examine the records of our city jail, of the Penitentiary, of the county prisons, which have been published and are being published, and you will find a full statement in relation to these matters, and the per cent. of crime that exists between one and the other. Mr. Barclay, a member of the British Parliament, who lately visited us, writes in "*The Nineteenth Century*," a monthly review published in London: "In the winter of 1881, a census was taken of the prisons in Utah, with the following results:—In the City Prison were twenty-nine convicts, and in the county prison six convicts, all non-Mormons. In the Penitentiary, out of fifty-one prisoners only five were Mormons,

two of whom were there for polygamy. * * Of the population of Salt Lake City, about 75 per cent. is Mormon, and 25 per cent. non-Mormon." He further says: "These figures conclusively prove that the Mormons are a sober, law-abiding people, and singularly free from the grosser forms of vice; whatever may be alleged by ignorant or prejudiced enemies. Of the two hundred saloons, billard, bowling alley, and pool table keepers, not a dozen even profess Mormonism." And since these figures were published, others in relation to 1882 have been made public. One gentleman, who has spent a considerable length of time investigating these matters, writes: "The statistics at hand for 1882 * * cover a wide field, taking in all the populous districts of the Territory. The total number of all arrests for crimes and misdemeanors in these localities during 1882, was 2,198—of which the 78 per cent. of the Mormon population furnished 300, and the 22 per cent. of the non-Mormons 1,898, * * So that the Mormons comprising 78 per cent. of the population of the Territory contributed one-eighth of the arrests made during 1882 and the non-Mormons, having only 22 per cent. contributed seven-eighths. The number of brothels throughout the Territory was 12, all kept by non-Mormons."

Regarding Salt Lake City, where he resided for some time, he states: "The criminal record of Salt Lake City, for 1882, shows that in a population of about 25,000, divided between Mormons and non-Mormons as 19 to 6, the total number of arrests was 1,561, of which 188 were Mormons and 1,373 non-Mormons. Of the 66 houses, where beer and liquor were retailed by the glass, 60 were kept by non-Mormons, and the remaining 6, nominally Mormons, were not entitled to participate in the sacraments of the Church by reason of their calling. The 15 billiard rooms and bowling alleys, and the 7 gambling houses were all kept by non-Mormons. The 6 brothels had non-Mormon proprietors, and they were filled by 31 non-Mormon inmates." There is nothing in this to be proud of; for it would be a pity if we could not live better than they do. We have gathered here, not for speculative purposes, as is sometimes charged, but to worship God, to keep His commandments, and to be instructed in the laws of life. There is no cause for boasting on our part in regard to these things; but I refer to them to show how fallacious their ideas are in regard to these matters.

Then, is it strange that we should be placed in the position that we are? Yes, it is very strange, but it is nevertheless true, and the same condition of things has existed in the different ages.

We profess to be the followers of the Lord Jesus Christ; we profess to be in possession of the everlasting Gospel; we profess to have gathered here to observe the laws and keep the commandments of God, and that we might assist in building up the Church of God, the Kingdom of God, and the Zion of God. These are really the facts of the case. True, we do not do as well as we might. We are not as pure as we might be, nor as good, nor as virtuous, nor as upright, nor do we possess the amount of integrity that we ought; but, then, we don't propose to place ourselves on a level with the outside world; we have not dropped to their standard by a very long way: and many of us are striving to live our religion, to observe the laws of God, and to keep His commandments.

In regard to the spirit and genius of the age in which we live, there is nothing, as I have said, strange about that. The powers of darkness have always been in antagonism to the light, truth and intelligence that proceeds from God, and till Satan is bound, and his power is curtailed by a superior power, that state of things will continue, and instead of getting better and better, we are told in the Scriptures, that the wicked shall grow worse and worse, deceiving and being deceived. Do you imagine that they will grow better? I do not.

Do not let us be mistaken in relation to all these things — that is as the world are mistaken. We complain sometimes about the injustice of men. I expect to find unjust men, many of them. We refer to certain laws that are being enacted by our Congress as unconstitutional, etc. Why, we expect they will yet pass many laws of that kind. We don't expect them to be our friends, or the friends of God. They don't profess it. We have a right to expect, of course, that they would abide by the Constitution, because that is an instrument gotten up by themselves, and that they profess to be governed by, and that men in authority swear to uphold. We have a right to expect that. But, then, does not all Christendom profess to believe in the Bible? Yes. And do the ministers of the various denominations? Yes. Do they practice its teachings. Do they follow its doctrines? Or are there any two of their doctrines alike? They have all kinds of theories, notions and ideas; yet still they tell you that the Bible contains the word of God. But are they governed by it? No. God placed in the Church Apostles, Prophets, Pastors, Teachers and Evangelists, and He gave unto His servants the Holy Ghost, and the light of revelation, and made them acquainted with the same sacred principles. They were all baptized unto one baptism, and all partook of the same spirit. How is it now? Many Lords, many faiths, many baptisms.

Speaking of the doctrine of the plurality of wives, I remember talking with one of our Presidents—I mean one of the Presidents of the United States—on this subject in Washington, a number of years ago, as I have with others since on the same subject; but I remember some of the remarks made on that occasion. "Well," said he, after talking some little on politics, and one thing and another, "what about your polygamy?" "Mr. Pierce," said I,—I can mention his name now as it is a thing of the past—"it may be possible that some of us may have wrong ideas in regard to these things. We read about such a man as Abraham, who is described as 'the friend of God;' we read about such a man as David, who is described as 'a man after God's own heart:' we read about Jacob, who had twelve sons, whose names are to be written upon the twelve gates of the holy city. Who was Jacob? He was a man who had several wives, by whom he had these twelve sons. Then we read of Moses—a man of God, a leader of Israel, and a law-giver. He told the people how they should treat their children whether by the first wife or by the second, and how all these matters were to be arranged. "Mr. Pierce," said I, "It is possible that we of the nineteenth century, have not been able to instruct the Lord very much in regard to these matters. Probably He knew just as much about them then as we do now, and that in regard to our marital laws,

we may have made some mistakes. "Well," said Mr. Pierce, "I cannot say." Of course he coul not.

Now, then, men assume to judge the acts of others, but they don't judge their own acts, and they strive to falsify us, and to make evils of those things that God has ordained according to His economy, and that men of old, who were considered men of God, and the friends of God, practiced under His direction. It is not uncommon for men to talk about Abraham. They would like to get into Abraham's bosom—that is most of the Christians of the present day would like to have a place in Abraham's bosom. Would you? Would you really? Are there any of that class here that would like to go unto Abraham's bosom? Why, should you have your wish, when you woke up you would find you were in the bosom of a polygamist, and would not that be very horrible? But that would be the fact. Jesus Himself, was a descendant of that class of people who had practiced the things that we to-day believe in. But they didn't persecute Him because He was a polygamist. They persecuted Him because He was a friend of publicans and sinners. They accused Him of being a blasphemer, of casting out devils through the power of Beelzebub, the prince of devils. If He did any good act at all, they were ready to cry out, "Give God the praise: we know that this man is a sinner."

These things are facts that we cannot ignore. They stand out before us in living characters, and to use a very trite saying, "history repeats itself" in regard to these things. The same causes in one age generally produce the same results in another age.

I will now tell you about some of my feelings when I first came into this Church. It is a long while ago. When I first heard the Gospel I was compelled to admit there was something reasonable about it. I almost hoped it was not true. "If it is true," said I, "as an honest man I shall be obliged to obey it, or else I cannot have any confidence in myself." When I had investigated the subject, and become convinced that it was true, I said, "I am in for it; I must embrace it; I cannot reject the principles of eternal truth;" and I will say, moreover, I don't know of a time in my life when if anybody presented a truth that could not be controverted, but I was ready to obey it; and I am to-day. If any person in the religious world, or the political world, or the scientific world, will present to me a principle that is true, I am prepared to receive it, no matter where it comes from. Well, says one, you believe the Bible? Yes. You believe in the Book of Mormon? Yes. You believe the Book of Doctrine and Covenants? Yes. I believe all that God has ever written or spoken, everything that we have on record, and I am prepared to believe every thing that He will communicate to the human family. We profess to believe in all truth, and to be governed by all truth.

Then, in regard to our position—referring to that again—we are gathered here from the different nations of the earth, from England and elsewhere. I remember the time very well when the Gospel was not preached in England. I remember when Brothers Heber C. Kimball, Orson Hyde, Wilford Woodruff, myself and others took our first mission to England. Many of you that are here, whose heads are white like mine, will remember the circumstances. We took our departure after

laying the corner-stone of the Temple in Far West, Caldwell County, Missouri. The people were much excited about the Mormons at that time, just as they are now, and every once in a while. They had gotten up a furore against us; and Joseph Smith, Hyrum Smith, Bishop McRae, and others, were seized by a mob and imprisoned; and many of you may have read the remarks made by a certain General Clark—the famous, or rather infamous General Clark. He told the people—the same as they tell us now—that it was wrong to gather as they were then doing, and as we are now doing, and place ourselves under Bishops, etc. And said he,—I heard him—"Oh, that I could invoke the spirit of the unknown God to rest upon you, that you may be delivered from the delusions with which you are encompassed." But his "unknown God" didn't hear him, and the "delusions" have still gone on. We had been driven out of Missouri. They were so good a people and so virtuous, and we were so bad. But we were not polygamists then; we had not entered into the awful crime of polygamy; but we dared to worship God according to the dictates of our own conscience. They drove us out, took possession of our property, and robbed and pillaged everyone they could. After doing this they did not like that their action should go out to the world; so the legislature actually made an appropriation for us—that is, for the poor "Mormons"—of $2,000, if my memory serves me aright. They had killed and destroyed any amount of our cattle and hogs, and anything and everything of that kind that they came across. Still they pretended to be very sorry for us, and solicitous for our welfare. In order that we might not suffer, they went into an adjoining county where our people lived, stole a lot of hogs from them, and then turned in those hogs to make up the appropriation made by the legislature of Missouri! They were so liberal in their operations! They stole the hogs from one portion of our people, and then gave them to another. I saw the hogs come in, and they were butchered and divided among the Mormons.

These are some of the things, that I am acquainted with. Was I surprised when I saw such operations? No. I expected when I came into this Church, that I should be persecuted and proscribed. I expected that the people would be persecuted. But I believed that God had spoken, that the eternal principles of truth had been revealed, and that God had a work to accomplish which was in opposition to the ideas, views and notions of men, and I did not know but it would cost me my life before I got through. It came pretty near it at one time; yes, at many times. I have had to "stand the racket" in a way that many of you folks don't know much about. More than once I have had to face large crowds of people in the shape of armies, expecting to come into contact every moment—no farther off, perhaps, than the length of this hall. That is not a very pleasant position to be in. But I was in a worse scrape in Carthage jail, when Joseph and Hyrum were killed—penned up in a room and attacked by a blackened mob. I had to stand at the door and ward off the guns while they were trying to shoot us, and we without arms, and under the protection of the Governor of the State. Dr. Bernhisel and myself were sent by Joseph Smith to wait upon the Governor, and lay before him the facts of the case. We told him we were

competent to take care of ourselves, and did not require any of his aid, for we had an organized body of militia that were quite competent to protect us from their mobs, and asked his advice. He thereupon stated it would be better for us not to bring an armed force, and pledged his faith and the faith of the State, as Governor, for our protection. We consented. This he said to Dr. Bernhisel and myself; and that pledge was violated by the murder of Joseph and Hyrum Smith in Carthage jail, and I myself received five balls in my person; but then I am here yet.

Was there anything surprising in all this? No. If they killed Jesus in former times, would not the same feeling and influence bring about the same results in these times? I had counted the cost when I first started out, and stood prepared to meet it.

We afterwards came to these valleys of the mountains. We people have been gathered here and are gathering; but we have had to encounter very little of such things as I have referred to. It is true, we had what was called the Buchanan war, when we paraded up and down, and when we went to Echo, etc. But there was not much harm done. It cost the government some forty million dollars, from what I learn; but there was no one killed. Two newspaper reporters who had been sent out here to report the war, got to fighting between themselves, and I remember being called upon by one of them to assist him in his trouble in Provo. That is all that occurred. We had to go out and meet the army. We marched and counter marched —the same as we do in our dances, you know; one of those grand marches, marching in and marching out; and finally the President sent us a pardon for that which we had never done. We did not appreciate it very much. With the exception of that little episode, we have not had much trouble. I have heard people complain of our judges and our governors, and this, that and the other. Why, bless your soul, how can they send better men than they have? We need not expect good men, virtuous men, honorable men; they can only send such as they have, consequently, we need not look for any better.

Well, what are we to do? They are talking all kinds of loud things about us now. They keep on talking. Sometimes they do a little; sometimes they don't do much; sometimes they are very angry with us, and get up quite a furore. A Presidential election is coming on, you know, and they are preparing things for that, and the "Mormon question" is as good a thing as they can have on both sides of the House —on the republican side, and on the democratic, too. "Well," the question is asked, "What are they going to do with you?" It don't make much difference. They hardly know themselves. They think they are going to do a great deal. They will do just what the Lord will let them, and no more. But we understand their ideas, I presume, as well as they do. Here are two political parties. The republicans long ago put into their platform that there were two twin relics that had to be moved out of the way—the one was slavery, and the other polygamy. They have removed slavery out of the way, but polygamy seems to be rather a hard nut for them to crack. It seems to bother them. They are in a good deal of trouble about it, and the religious people are very much exercised over it. Their pure souls are very much agonized about things

of that sort, and about impurities which exist among the Mormons. They cannot see or say anything about the licentiousness, the corruption, the fœticide, the infanticide, the rottenness, hypocrisy, lying, fraud and deception that exists among themselves; but they think we are a very bad people, and in order to purge the nation of so foul a blot, they must all unite to put us down. They will just do what the Lord will let them, and no more.

Now, neither of these political parties are our friends. Neither of them are the friends of God. They think that we are democratic. We are to a certain extent, and then we are republicans to a certain extent. But the republicans are afraid that the democrats are going to make use of us in some way or other, and they are determined to crowd the Mormons down their throats, and the democrats gulp at it; they don't like to swallow it. It is worse than the apple that stuck in Adam's throat. They don't want to shoulder the responsibility, and so the democrats will join with the republicans on a question of this kind, just the same as the Scribes and Pharisees, the Herodians and Sadducees, did when Jesus was to be crucified. Pilate and Herod could then be made friends, and they were hail fellows, well met. So it is now, and as the Church of England chant says: "As it was in the beginning, is now, and ever shall be, worlds without end, amen," it may continue—at least for a certain length of time.

What are we to do under those circumstances? Shall we be very angry? No. I feel just as easy about it as the boy did about his father. Says Tommy, to his companion: "Do you know my daddy?" "No, I don't." "Why," said Tommy, "I know him just as e-a-s-y." I feel just as easy as the boy did about knowing his daddy.

We are engaged in a work of importance. We are immortal beings. We are dual beings associated with time and eternity; I might say associated with the past, the present, and the future. We have a work to perform here upon the earth, and with the help of Israel's God we expect to do that work.

I do not wish to defame anybody. But the things I have talked of are true. It is a pity they are true, but then they are. What are we going to do? Do right. We are called of God to be an upright people, a virtuous people, an honorable people. We are called upon to maintain correct principles, and to introduce them among the peoples of the earth, and especially among the people of this nation. Jesus told His disciples to pray in His day, "Thy Kingdom come, thy will be done on earth as it is in heaven." Did He understand what He was saying. I think He did.

The Lord has gathered us together in these valleys of the mountains, that He might have a people who would be prepared to receive the eternal truths of heaven, and be governed by them. Instead of your being deceived to get you to come here, you had the pure principles of the Gospel of the Son of God preached unto you, in the various nations from which you have come. You were called upon to repent of your sins, and to be baptized in the name of Jesus, for the remission of sins, and to have hands laid upon you for the reception of the Holy Ghost. And when you received that Holy Ghost, it took of the things of God, and showed them unto you. Among other things it showed you that it was proper for you to gather to the

land of Zion, and you came here. It was under this influence you came. You came to learn more fully the law of God, and to be instructed in the principles of eternal life. The Lord has said through the Prophet Jeremiah: "I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors, according to mine heart, which shall feed you with knowledge and understanding." This is what we are gathered here for—to build up the Zion of our God, to establish the Kingdom of God, and to purify and exalt the Church of the living God; that His people may be presented without spot or wrinkle, as spoken of in the Scriptures; that they may be prepared to have an inheritance among those that are sanctified; and that the principles of eternal truth may go forth from the land of Zion, and extend to the ends of the earth, that the honest in heart may be gathered together to help establish the principles of truth upon this land of Zion.

Shall we accomplish this? I think we shall. But people are opposed to you. What difference does that make to you or to me? We are here, as Jesus was, to do the will of God. "I seek not mine own will," said the Savior, "but the will of the Father which hath hath sent me." We are here to-day to do the same thing.

Now, do you feel angry at our enemies? No. They don't know any better, and if they did many of them would not like to act differently. If they are not capable of comprehending and receiving the truths of God, we cannot help it. But shall we be their enemies because of this? No. Shall we return evil for evil? No. What shall we return? Good for evil, blessing for cursing. "Pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." What was the blessing pronounced upon Abraham? "In thy seed shall all the nations of the earth be blessed;" not cursed. Did they carry this out? Yes. Witness the preaching of the Apostles in former times in the land of Asia, and the disciples on this continent. Who were they? Descendants of Abraham. Whom did they preach to? A good people, a virtuous people, a holy people? No, if they had been good, virtuous and holy, there would have been no need of a message of that kind being taken to them. But God felt merciful towards all the human family; for they are all His children, and His design was to benefit and bless them, so far as they would let Him, and sometimes He has had to deal with them very severely. On one occasion He had to cut them off by a flood, because they had corrupted themselves. Every imagination of their hearts was evil, and that continually. They were raising up a corrupt progeny, and it was an injustice to the spirits that dwelt in the heavens that wished and desired and had a right to have tabernacles here upon the earth. Those corrupt men and women were not fit to be the producers of those tabernacles, and they had to be cut off. But God knew how to manipulate these matters. He prepared a prison house for them, and when Jesus came He went and preached to the spirits in prison that sometime were disobedient in the days of Noah.

God has always felt interested in the welfare of the human family; but there are certain eternal laws associated with His economy that have to be carried out, whether in His Church or out of His Church. From the members of His Church

He expects a higher state of morality than He does from those that are outside. All men will be judged according to the deeds done in the body, whether they be good or evil. The Gospel has been sent to them from time to time. The old disciples were told to go to every nation, kindred, tongue and people, and proclaim its glad tidings, and the people on this continent had the same testimony delivered among them. In the last days there was another angel to fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. What Gospel? The same Gospel that Adam had, the same Gospel that Enoch had, the same Gospel that Seth and Mahalaleel and Noah had, the same Gospel that Abraham, Isaac and Jacob had, and that Moses and the Prophets had, the same Gospel that Jesus had, the same Gospel that was taught on the Asiatic continent and on the American continent, and proclaimed to the various peoples of the earth.

As Latter-day Saints we believe this Gospel has been restored, and further, we know that we are in possession of it. I do for one, and so do you; and through obedience to its principles, and the reception of the Holy Ghost, you Latter-day Saints do know that this is the work of God, and if you don't know it, it is because you are not living your religion, and keeping the commandments of God; "for if any man will do His will," says Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." And the Spirit taketh of the things of God, and shows them unto us, and if we will follow its teaching, it searcheth all things, yea, the deep things of God. If we do not know these things, we ought to know them, and we shall know them if we only humble ourselves, and ask according to the light of the Spirit of the living God, even the gift of the Holy Ghost.

Now, what are we doing? We are sending the Gospel to the nations of the earth. Why? Because God has commanded it. What are the Seventies for? For this purpose. What are the Twelve for? For this purpose. What are the Elders for? When there is a deficiency among the Seventies they are chosen for this purpose, and the High Priests have to assist in the same way. What to do? To teach, to instruct, to enlighten, to bless, and to lead the people of the world in the ways of life. This may be considered criminal by some, but we consider we have a duty to perform, God has laid that duty upon us and, in the name of Israel's God, we will try and do it.

We are building temples. What for? To carry out other purposes that have been spoken of. Shall we carry them out? If the Lord permits we will. We will go on laboring and working in the interest of humanity. "Well," says one, "don't you feel angry sometimes?" Well, sometimes I feel almost as Jesus did when he went into the Temple and found a lot of money changers, and took a whip of small cords and chased them out, saying unto them, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." We are not all of us what we ought to be, we ought to be more humble and more faithful, more diligent and more self-denying. We ought to assist in building up the Kingdom of God, and in doing the will of God, and seek to promote those principles which He has introduced for the salvation and exaltation of the human family. And what about

this nation? We will do them all the good we can, and I will say, gentlemen, pursue your course, persecute, proscribe, so far as God will let you. We can stand these things if you can, but woe to those who fight against Zion; I say that in the name of Israel's God. If they can stand these things we can. We are here to do the will of God. Shall we persecute in return? No. We will do good for evil, and pray for those who despitefully use us, and evil intreat us that we may be the children of our Heavenly Father. This is the spirit of the Gospel of the Son of God, and it is for us to carry it out. What shall we do, then? Do right; be honest with ourselves; be honest with our neighbors; honest with the good; honest with the bad; honest, I was going to say, with the devil; honest with everybody. We can afford to do right, whether others can or not. We can afford to maintain the Constitution and institutions of the United States, and all laws, as it is said in the Doctrine and Covenants, that are constitutional. It is the will of God that we should obey them, and sometimes we obey laws that we think are not constitutional. I expect, like the Catholics in this respect, we shall have to do some works of supererogation. However, let us do right. Let us maintain the Constitution of this government. It was ordained of God, and if wicked and corrupt men do wrong, and administer improperly and unrighteously, God will deal with them. We need not rail and rant and get up a commotion about them. We do not cherish any ill-will or ill-feelings, but they would not like it to be said that they are doing the works of their father, the devil: but that is what Jesus said about people of the same kind in His day. We need not be angry with them. Jesus, at the very last, even when hanging on the cross and expiring, said, as it were with His last breath, "Father, forgive them, for they know not what they do." Neither do they in this day. But we are the children of the light. Let us walk in the light, and be governed by the principles of truth and righteousness, virtue and honor, and seek to cleave to God in our bodies and in our spirits, which are His. If the Latter-day Saints throughout the land of Zion, would only fear God and work righteousness, there is not a power on this side of hell, or the other side either, that could harm them; for God will carry out His work and His purposes, and if He suffers us, at any time to be chastened, it will be for our good; but Zion will triumph, and the Kingdom of God will roll forth, and no man shall stop its progress from this time, henceforth and forever, in the name of Jesus. Amen.

REMARKS BY PRESIDENT JOSEPH F. SMITH,

Delivered at the General Conference, on Sunday Morning, April 6th, 1884.

REPORTED BY GEO. F. GIBBS.

DIVINE MISSION OF JOSEPH SMITH — PREDICTION AND PROMISE FULFILLED — MANY OTHERS WILL YET BE VERIFIED — THE WORLD'S HATRED OF THE SAINTS—INDISPUTABLE EVIDENCE OF THE DIVINE ORIGIN OF THE CHURCH—NO POWER CAN DESTROY IT —MISSIONARIES SHOULD GO TO THE FIELDS TO WHICH THEY ARE CALLED—THE EFFECTS OF OBEDIENCE AND ITS OPPOSITE.

As the time remaining is so short, I think I could not do better than devote it to continuing the subject dwelt upon by Brother Cannon.

The Doctrine and Covenants, as well as the Book of Mormon, contains indisputable evidence of the divine calling and mission of Joseph Smith. For instance, I will refer the congregation to the revelation given Dec. 25th, 1832, in relation to the great war of the Rebellion, with which all are more or less familiar. A portion of that revelation has been literally fulfilled, even to the very place indicated in the prediction where the war should commence: which, as was therein stated, was to terminate in the death and misery of many souls. Again, in the revelation given in March, 1831, to Parley P. Pratt and Lemon Copley, the following remarkable prediction is found:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

Who, let me ask, unless he was inspired of the Lord, speaking by the gift and power of God, at that remote period of the Church's history, when our numbers were few, when we had no influence, name or standing in the world—who, I would ask, under the circumstances in which we were placed when this prediction was made, could have uttered such words unless God inspired him? Zion is, indeed, flourishing on the hills, and is rejoicing on the mountains, and we who compose it are gathering and assembling together unto the place appointed. I now ask this congregation if they cannot see that this prediction, (which was made many years before the idea prevailed at all among this people that we should ever migrate and gather out to these mountain valleys), has been and is being literally fulfilled? If there were no other prophecy uttered by Joseph Smith, fulfillment of which could be pointed to, this alone would be sufficient to

entitle him to the claim of being a true Prophet.

Again, in the revelation given Feb. 24th, 1834, this remarkable promise and prophecy is found:

"Verily, verily I say unto you, I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I the Lord their God, shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever."

Is there a person within the sound of my voice, or anywhere else upon the face of the wide earth, who can say that this promise has failed, that this prediction is not founded in truth, that so far it has not been fulfilled? I stand before this vast congregation, and am at the defiance of any human being to say, that this was not pronounced by the spirit of truth, by the inspiration of the Almighty, for it has been fulfilled, and is being fulfilled, and that, too, in the face of opposition of the most deadly character: and what remains will be fulfilled literally and completely. And it is the fear in the heart of Satan that this will be the case, that causes him to stir up his emissaries to oppose the Kingdom of God and seek, if possible, to destroy this great and glorious work. For it is a living fact, a fact that fills the hearts of the righteous and God-fearing with unspeakable joy and the hearts of the wicked and ungodly with consternation and jealous fear, that this work of God, this work of redemption and salvation in which we are engaged, is moving forward and is destined to continue in its onward march until the kingdoms of the world shall be subdued and brought under the law of Almighty God. And that this will come to pass, I can assure you, the enemy of all righteousness comprehends as well as we do. Yes, he knows that this will eventually be the case, better than many who profess to have received the Holy Spirit in their hearts; and, therefore, he is diligently seeking to stir up the hearts of the wicked to fight against the Saints of God, until they are discomfited, and Zion is free.

These predictions concerning the triumph of the cause of God over wickedness, and the triumph of the Saints of God over the wicked who contend against them, were uttered by Joseph Smith in his youth, in the early rise of the Church when, to all human appearance, their fulfillment was absolutely impossible. At that time there were but few who could belive, that dared to believe the truth of these predictions. The few, comparatively, that did believe when they heard, were those whose minds had been enlightened by the Holy Spirit of promise and who, therefore, were prepared to receive them. As these predictions have been fulfilled, so those not yet fulfilled will come to pass in the due time of the Lord; and as this latter-day work has so far grown and assumed force and power in the earth, so it will continue to do, and there is no power beneath the Celestial Kingdom that can prevent its growth, or the consummation of all that has been predicted concerning it.

I do not wonder that the enemies of righteousness are stirred up about this matter. I am not surprised

that the wicked rage and the heathen imagine a vain thing. I am not astonished when certain men get mad, or that their souls are vexed within them, that their minds are perplexed, and that they feel wrought up with anger against a people who have never injured them or theirs. One thing I am surprised about in relation to this matter is, that the Latter-day Saints themselves should not be, as strongly aroused in the interest of the Kingdom of God, as the enemies of truth are against it. When I contemplate the situation as it is presented to my mind, I am astonished that so many of the Latter-day Saints should be so indifferent and neglectful of duty that they cannot, apparently, appreciate the importance of living their religion. I am surprised that there should be any necessity for reformation among the Latter-day Saints, that is, if I should be surprised at all; though surprised is not the appropriate word to use, the word grieved, perhaps, might be used with greater propriety in this sense. If I would allow myself to indulge in a feeling of sorrow, I might indeed feel grieved that any of us should find ourselves in a condition to require roform in our lives. It certainly cannot be in consequence of the lack of evidences of the divinity of the work in which we are engaged, as there are so many such evidences transpiring every day in our experience; in fact the whole spectacle of this latter-day work is overwhelming in undeniable proof to the people of God, at least, that it is His work; while the whole world, on the contrary, are arrayed against it, because they cannot see the light. You who have obeyed the requirements of the everlasting Gospel, and have been chosen out of the world, having received the gift of the Holy Ghost, through the laying on of hands, it is your privilege to receive the witness of the Spirit for yourselves; it is your privilege to discern the mind and will of the Father respecting your own welfare, and respecting the final triumph of the work of God. Why, then, should we be told that "Mormonism" is true? Why should we need any further proof that Joseph Smith was a true Prophet, or that his predictions are being fulfilled? Why should it be necessary to prove that the word of God has come to the world through him, and that that word is indisputable, that the world cannot gainsay it? The doctrines and revelations believed in by the Latter-day Saints have now been before the world for 54 years, and during that time what the world has been pleased to call "Mormonism" has been to them an unsolved problem. The sound of the Book of Mormon has rung in the ears of the civilized world since the year 1830, when it was published, and the report of it had gone forth and was being agitated some time before that; and during the 54 years that that book has been made public to the world, there has been no stone unturned by the most learned men of the age to disprove it, and make it appear a delusion and imposition. In this, however, they have signally failed, not being able to produce a single argument that can not be successfully met by even the boys of this community. This may seem a broad assertion, but it is nevertheless true. Our Elders have been sent out as missionaries to the different nations now for the last 50 years, during which time they have testified to the truth of the Book of Mormon, and have invited investigation of its pages. And although many in their day and time have arisen either to ridicule or disprove the truths it

contains, their efforts have been futile, resulting only in their own dismay. It cannot be disproved, for it is true. There is not a word or doctrine, of admonition, of instruction within its lids, but what agrees in sentiment and veracity with those of Christ and His Apostles, as contained in the Bible. Neither is there a word of counsel, of admonition or reproof within its lids, but what is calculated to make a bad man a good man, and a good man a better man, if he will hearken to it. It bears the mark of inspiration from beginning to end, and carries conviction to every honest-hearted soul. And because the Book of Mormon is a true and authentic record of a people who once lived and flourished on this American continent—and because God Himself has undertaken, through us, His weak and erring children, to establish His rule and government on the earth in answer to the prayers of His Saints, ancient and modern, and according to the counsels of His own will—because it is verily so, devils rage and the wilfully wicked are angered and seek the life and liberties of the Saints, and the destruction of the work of the Lord; but in the name of Israel's God, they never will be able to accomplish their purposes against us. As I have often said, so I repeat, the best time the world ever saw, or ever will see, to destroy "Mormonism," was on the 6th day of April, 1830. But they did not do it then, and so they let the opportunity slip: and have ever since been blindly struggling in the hope of doing something towards it. But the more they struggle, the wider of the mark their efforts will be. This is my testimony. If I had the power, and was called upon to do it, I would go to the ends of the earth and would lift up my voice in testimony of this fact to every nation, tongue and people, for I know that it is true.

Before I close I want to say a word to our young men who are called as missionaries. When a man is called to go on a mission, and a field of labor is assigned him, he should, I think, say in his heart, not my will be done, but thine, O Lord. We find it a little difficult sometimes to get the right men to go to certain distant lands to preach the Gospel. It is sometimes thought, especially among our young Elders, that Great Britain is the finest field of labor in the world; and, consequently, they want to go there. They do not like to go to the Southern States; they do not much fancy the Northern States; they do not care to go to New Zealand, or to the Sandwich Islands. When we call men to go to Great Britain, it is gratifying for them to respond cheerfully to the call; and when we call others to go to the Northern States, to New Zealand, or to the Sandwich Islands, we do not want any to come and say, they want their field of labor changed to England. We expect every man to be on hand to go wherever he may be called, and then he may expect the blessing of the Lord to attend him in his labors. I have been thankful only once since I went to the Sandwich Islands on my first mission, and that has been ever since.

Soon after I was sent there was a very bright, intelligent man called to go to the Islands, and it was one of the causes of his apostasy. "What," said he, "send me, a linguist, a man well read, an educated man, and an Englishman at that, to preach to heathens?" He felt that he was not looked upon with that consideration and respect that his scholarly attainments command

ed; he felt that he was slighted; and apostatized, and returned to his native land, where he wrote a book against us, and has since died. When Brother George Q. Cannon was called to go to the Islands, he had no such feelings. He learned the language, and translated the Book of Mormon into the Hawaiian language. He performed a glorious mission, and is now one of the First Presidency of the Church. And singular as it may appear, out of the number of Elders that have been on missions to the Sandwich Islands, I can count more Apostles, more Presidents of Stakes, Bishops, and leading men, than can be found in the same number that have gone to any other country. Why is this? Perhaps it is because they manifested their willingness to descend below all things, that they might rise above all things. If a man in this Church would be exalted, let him humble himself; and he that would exalt himself, God will abase.

God bless Israel, and pour out His Spirit upon the household of faith, and strengthen us to do the labors required of us, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, March 9th, 1884.

(REPORTED BY JOHN IRVINE.)

CONSPICUOUS POSITION OF THE SAINTS — EARLY PERSECUTIONS — HISTORICAL FACTS THAT OUGHT TO BE PUBLISHED IN BOOK FORM — ANOMALOUS TREATMENT OF UTAH—GOVERNOR YOUNG'S POLICY AND THAT OF HIS SUCCESSORS DIFFERENT — ISAIAH'S PROPHECY FULFILLED—THE EDMUNDS LAW—THE SAINTS WILL YET CONQUER —THE REAL OBJECT OF ATTACK—THE RESULT PREDICTED.

IN rising before you, brethren and sisters, this afternoon, I desire to commit myself unto the Lord, invoking His blessing upon the congregation, and that the Holy Spirit may dictate that which may be spoken to our edification and encouragement in well-doing.

In the providence of God His people are located in the valleys of the Rocky Mountains, midway between the oceans, occupying the position of a city set upon a hill which cannot be hid. It was the providences of God around about His people which brought them to

this land, which led them out of—what shall I say? out of bondage?—perhaps that is not quite the phrase to use—but which led them out of the older States of America, where persecution had followed the Saints from their earliest history, across the great plains, guided by the prayer of faith and the inspiration of the Almighty, manifested through President Brigham Young and his brethren, who counseled and guided the people hitherward, and planted their feet in the valleys of the Rocky Mountains. It was not our seeking. As President George A. Smith once quaintly remarked: "We came to this country willingly, because we were obliged to.'

When persecuted in the State of New York, the early churches fled to Ohio—established themselves on the "western reserve"—the northern part of Ohio—located a Stake of Zion—built a temple unto the Lord in Kirtland, from which Elders were sent out into all parts of America, and into Europe. Persecuted in those regions, most of them emigrated westward and located in Missouri, where several Stakes of Zion were organized, and again foundations were laid for a temple, and the Twelve, with others of the Priesthood, were commanded of the Lord to take their departure to the nations of Europe and other parts of the globe, to preach the Gospel. Persecutions arose in that land, and became more general than any persecutions that had preceded them, until the State became embroiled, and an executive order was issued by the then Governor Lilburn W. Boggs, who directed his principal generals and aides-de-camp to gather together the militia of the State, and expel the Saints from the State. And in this executive order this remarkable phrase was used; speaking of the Mormon people it said: "They must be exterminated or driven from the State." Strange that in a republic like ours, a country of law and government, such an executive order should appear. But it is beyond dispute; it has passed into history; the annals of the State attest it; and the result of such an order is well known in the history of this people. They were not exterminated, but they were driven from the State. Time would fail me to tell of the tears, the sorrow of women and children, when husbands and fathers and brothers were dragged to prison, or compelled to flee and to make their escape in various ways, through the wilderness of the Great West, through the then unsettled regions of northern Missouri and Iowa, until they found a stopping place on either side of the Mississippi, in Hancock County, Illinois, and in Lee County, Iowa; these places becoming rallying places, temporarily, for the Latter-day Saints, where the banner of truth was again unfurled, and the Saints began to establish themselves in those, at that time, almost entirely unsettled regions. In the short space of seven years they had increased to tens of thousands, and established several Stakes of Zion on both sides of the Mississippi, with the beautiful city of Nauvoo as the centre of their operations and the site of the new temple. It was here that the ire of the people both of Illinois and Missouri was aroused against the Saints—especially the ire of the surrounding counties, both in Illinois and Iowa—until it became evident that the Saints must again take up the line of march to some other unsettled region. Of the history of the persecutions that followed in 1845-6; the martyrdom

of the Prophets Joseph and Hyrum, as also the slaughter of many other individuals; the burning of houses of granaries, of haystacks, of grain stacks, the property of the Saints from outside settlements near Nauvoo, and of the consequent combination of nine counties to make a descent upon Nauvoo, and the expulsion of the Saints from the city—all these things, I say, are matters of history. And while the people of the State in their organized capacity sought to screen themselves from the direct responsibility of those events under various pretences, yet the covering was "too thin" from the fact that the then Governor Ford, of Illinois, was really aiding and abetting all those movements; he did nothing to restrain them, but everything to encourage them, and in this way the stain of these things—the death of the Prophets and the expulsion of the Saints—was fastened upon the government of the State. However much some honorable persons in the State may have opposed these things, yet there was not influence and power enough in the State to intervene for the protection of the Saints in the enjoyment of their civil and religious rights. Thus they were compelled to retire, and their march was westward into these mountains.

All this had been predicted by the Prophet Joseph. The Saints had been looking forward to the accomplishment of those events. They were not altogether unlooked for, however much the necessity was deplored and however great were the sufferings of individuals and families, and the community as a whole, in their travels for a distance of nearly 1,500 miles across the then barren trackless desert.

The history of the pioneers and the many people that followed, and the privations of the early years in the settlement of the Saints in these Rocky Mountains, are also matters of history. I would that they were compiled in a succinct and lucid history, that our children might peruse the same and not forget the scenes through which their fathers have passed; for they are wonderful. There are many now living who passed through these events; they were personal sharers in them; but the great mass of the present generation know nothing of them, only as they are occasionally referred to by their fathers.

It is therefore quite true what President George A. Smith said, "that we came to this country willingly because we were obliged to." It seemed to have been the course marked out before us, and circumstances so surrounded and pressed upon us, that we were not able to avoid it, although we fain would have avoided it, if we could.

Prior to the full determination upon moving westward, President Brigham Young and the Twelve joined in communications to all the Governors of the several States east of the Rocky Mountains, imploring them and their Legislatures for some word of comfort, of consolation, of tacit permission for the Saints to find shelter and protection at the hands of their respective governments. These official communications, made to every State and State legislature in the land, received but very slight consideration. From a portion of them no answers were received at all, and those who did deign to answer those communications answered them evasively, without any hearty expressions of welcome, or any intimation that they would use their influence to maintain the rights, privileges and immunities of citizens. In short,

the cold shoulder was turned towards the Saints from every quarter, and immediately in front was the combined mob of nine counties, waging war against them, backed up secretly by the powers of the State—or at least there was no effort on the part of the State to restrain the actions of the mob. President Young and other Elders and the people were harrassed continually by vexatious law suits. They were pressed on every hand. Their enemies desired to involve them in trouble. They sought to imprison our leading men. And though, at a council, held in October, 1845, between the Twelve and the leaders of the opposition, including representatives of the State—the principal general of that district, the circuit judge of that district—Stephen A. Douglas, subsequently a Senator of the United States, and presidential aspirant—I say, notwithstanding that it was stipulated at *that council*, that if we would in good faith go to and make the necessary preparations for our departure westward, as soon as the grass grew in the spring, to enable our teams to live, we should be protected and the mobocratic spirit restrained until we could take our departure—our agreement and pledge to accept these conditions, only seemed to embolden the more rabid of our enemies in the counties round about, and instead of respecting these conditions, agreed to by the dignitaries of the State for our protection during winter, they commenced to oppress and harrass and war against us to such an extent, that we were compelled to take up our march in the dead of winter. Early in February, multitudes of the people commenced to cross the Mississippi, and form their encampments in the forests of Iowa, preparatory to starting out upon their long and dreary march across the desert. In regard to the terrible sufferings that followed—the terrible snow storms and rains that continued from February until May, causing such floods and mire, distress and suffering and consequent sickness, as perhaps has never before been known to the lot of man under similar circumstances—they were at least such as none can properly depict or comprehend, but those who passed through them. Of the many that were laid by the wayside before reaching these valleys of the mountains, those families who were decimated must be left to tell the tale. The history of those early days of persecution and suffering will never be fully known. But in the midst of it all a goodly number of the people of God were sustained by their faith and the overruling providence of Jehovah, and were brought safely through; while the weaker and more doubtful, the fearful and unbelieving, scattered into the surrounding country, left the body of the Saints, drifted up and down the Mississippi into the various towns of Illinois, Iowa and Missouri, and back into the Eastern States, while others of the poor and less able, though earnest in the faith and abiding in the truth, were left by the wayside, at the way stations that were planted between the Mississippi and the Missouri Rivers, where farms were opened, grain and vegetables planted for the poor, until they reached a general place of rendezvous on the Missouri River, at Council Bluffs, where the Mormon Battalion enlisted for the Mexican War, and in the midst of which the emigrating camps were obliged to halt until the following spring, when they started for the western wilds of this great interior country. I said these things had been directed by the overruling providence of God.

The combined force of the unbelieving and the wicked was brought to bear to expel the Saints, and compel their journey westward to the Rocky Mountains. It was permitted by Him who overrules all things for the good of His people; and the trials of the people and the afflictions of individuals and individual families were eventually lost, as it were, and buried in the universal good which Providence had provided for His people as a whole. The school of experience through which the early leaders and families of Israel had passed for a period of sixteen years had fitted them for those trying scenes and for the work which they were destined to perform in these mountains, in grappling with the difficulties of a new country, of a barren waste, of an untried region, a region supposed to be utterly uninhabitable. The great arid belt bordering on the Rocky Mountains, extending for some hundreds of miles eastward of the Rocky Mountains, and across the great basin of the American desert, was supposed to be absolutely unproductive — incapable of producing cereals, vegetables and fruits necessary to civilization. The school boys of my age will remember to have looked on their maps and seen all this country marked as the Great American Desert. It was supposed that a strip bordering on the Pacific, was composed of fine fertile land, and adapted to European settlements. But that country on the Pacific was, at that time, in the possession of the Mexicans, with a few Catholic missions established along the coast, where they had raised a few beans and cabbages and red peppers, and where they had sustained themselves mostly by raising stock. This was all there was to show for their presence in that region. And the few trappers who had mingled with the Indians of this great interior country for twenty years were of the opinion that it was utterly impossible to raise grain in any part of this region. Captain James Bridger, the noted hunter and trapper, who had intermarried and established a trading-post among the Shoshones, met the pioneers on the Big Sandy, and gave it as the opinion of himself, and of the early trappers who had gone through this country, that it would be impossible to raise grain here. He told us of the valley of the Great Salt Lake, and pointed out especially the valley, which he termed the valley of the Utah outlet —the valley that spread between the fresh water lake of Utah and the Great Salt Lake—as the most probable place in all of this great interior country to raise grain, at the same time supplementing his account of the land with the opinion that it was impossible to raise grain, and as a clincher to his opinion offered $1,000 as a premium for the first ear of corn that should be raised in this valley. But the faith which sustained the Saints, and which led them, responded through President Brigham Young to Captain Bridger like this: "Wait a little season and we will show you."

We have shown to the world what could be done, or, I will say, rather, the Lord our God—the God of the Latter-day Saints—has shown to us and to all the world what could be done in this hitherto barren region when His blessing rested upon it.

The first important movement of the pioneer company on setting foot upon this ground near City Creek, was to call the camp together, and bow down under the sun at high noon, and dedicate themselves unto God, and this land for the habitation

of His Saints, imploring His blessing upon it, that its barrenness might be turned into fruitfulness, and that the rewards of His people might be sure. And whithersoever their footsteps were turned, to the north or the south, to the east or the west, the prayer and faith of an afflicted and devoted people ascended up to heaven for the God of the land to sanctify it, and hallow the elements and make the country fruitful.

The art of irrigation was unknown on the North American continent at that time—at least among European settlers in the United States. There was no part of the United States which at that time relied upon artificial irrigation in all the arid regions of America. The system of irrigation adopted in Utah has measurably been copied by California, Colorado, Arizona, Wyoming, Idaho, and Montana, although some of the best features of our system of irrigation have been neglected in these surrounding States and Territories; canal and irrigation companies have there been allowed to organize and monopolize the streams and make the farmers tributary to them, taxpayers for use of the fluid which God sends down from heaven—that is, they have not united the interest of the farmer, the land owner, with the canal owners as we have done in Utah, but they have made the water rather personal property than an attach- of the realty, compelling the farmer to rent or buy water for their lands. Herein Utah sets an example in this arid region to the rest of the world, and the future history of this great interior country will award all due honor to the wise legislation of Utah, and the wise counsels of her leaders, and deprecate the folly of the surrounding States and Territories in not following their example in this respect. But the Lord has blessed the labors of the people of Utah in diverting the mountain streams over the arid plains, and opening farms, orchards and vineyards, and building villages, towns and cities, organizing governments, and establishing a commonwealth. That the early history of the Latter-day Saints fitted its leaders for governing, for organizing and controlling society, and moulding it for the best interest of the whole, will be admitted by the impartial historian of future ages, when the religious bigotry of the hour shall have spent its fury, and the stupid, blind ignorance of demagogues shall have been lost and drowned in the common sense of the people. Yet, our eastern neighbors in Missouri, Illinois, Iowa, and the Atlantic States, sanctioned in their inmost hearts the murder of the Prophets, and the persecution and expulsion of the Saints, though some of them lifted up their voices against it, but the voices so lifted were "like angels' visits, few and far between," and powerless to turn the popular current or stem the tide that flowed, like the waters which the serpent cast out of his mouth after the apocalyptic woman that fled from the face of the serpent into the wilderness. The Lord had a place prepared for His Church in the wilderness, in the Great American Desert, where she would be preserved from the face of the serpent for a season.

I well remember those early years, as do many who are here before me to-day, though their numbers are fast becoming very visibly less. We remember the time when the first State government was organized in these mountains. It was simultaneous with the organization of a State government on the Pacific coast under the title of the State of Califor-

nia. Delegates were appointed by the provisional government of the State of Deseret, to visit Washington and present their application for admission into the Union at the same Congress at which California's representatives appeared and knocked for admission. Both acted in their sovereign capacity in organizing their State government and adopting their State constitution. It did not need any special act of Congress extending liberty to them so to do; for in both instances the people of California and Utah acted in virtue of their inalienable rights as free men entitled to the enjoyment of free government, and under the general institutions of our country, that recognize the right of the people to local self-government. Each State organized a State government, adopted a State constitution; they were equally republican in form and liberal in spirit, and made a simultaneous application to Congress for admission. The answer of the general government to California, was favorable; to that of Deseret unfavorable; in other words they recognized in the one the rights of local self-government, admitted their senators and representatives to Congress, and the State into the Union, on an equal footing with the original States; while to Deseret they handed back a Territorial form of government, adopted the Organic Act, and appointed their territorial officers. Thanks to the advice of our never-deviating friend, General Thomas L. Kane, President Fillmore, who succeeded General Taylor in the Presidency, nominated President Brigham Young as the first Governor of Utah. Thankful were we even for this partial recognition of the rights of the people to local self-government, but strange to say, that in the organization of our Territorial government, it seemed good to the Congress of the United States to make the Governor of Utah an integral part of its local legislature, empowered to approve its laws or to exercise an unqualified and absolute veto in all matters of legislation, a feature so unrepublican and unusual, that it could scarcely be endured by any other people for a period of 35 years, except the Latter-day Saints, and in this instance we are an exception. Two-thirds of the Senate and two-thirds of the House of Representatives can pass any measure over the veto of the President of the United States. The same may be said of all the legislatures in every State in the Union; a two-thirds vote of the Legislature suffices to pass any measure over the veto of the governor, and this is the rule obtaining in the territories, as well as the States, with the exception of Utah and New Mexico.

I only refer to this as an instance of the marked jealousy that has prevailed toward this people—the unwillingness to concede to them the common right of local self-government.

Under the administration of Governor Young, his efforts were ever directed with the Legislative Assembly to enlarge and extend the area of freedom and the liberty of the voter, and the rights of the common people, never attempting to exercise the veto power, much less to enlarge and extend, the executive prerogatives; and under his administration, laws were enacted to provide for various offices necessary to administer the affairs of the Territorial government, as well as those of counties and municipalities, making them all elective by the people, or by their chosen representatives in Legislative Assembly united. It seems to have

been reserved to one or two of our late Governors—notably our present one—to labor assiduously, tenaciously, blindly, and, as we think, foolishly, to abridge the popular suffrage, the rights of the mass of the people in the management of their own local affairs, and the election of their own officers, or for the handling of their own finances; I say it seems to be left to our late governors to earnestly struggle to enlarge the executive prerogative. Not content with the veto power reserved in the Organic Act by Congress to annul any act of the Legislative Assembly of Utah, nor yet with the second veto vested absolutely in the Governor by simply withholding his approval of any measure; the present Governor has sought in various ways to extend and enlarge this executive prerogative.

I refer to these things only as items of history which we are making for ourselves, and which our Federal government and its representatives in Utah are making for themselves, and which the historian will point to as the evidence of a continual desire for aggression upon the liberties of the people.

I am well aware that the excuse for all this is the unity of our people—the fact that they are not so greatly distracted by the efforts of aspiring demagogues and political satraps—and that their own common sense teaches them the necessity, under existing circumstances, to consider well and ponder the paths of their feet, and unite in the wisest and best measures, and in the choice of reliable, honorable men to fill the various offices within the gift of the people, rather than divide and admit into power aspiring demagogues. We, as a people, have adopted the motto, that the office should seek the man, instead of the man seeking the office, and have invariably administered to the office-seekers this quiet rebuke, a ticket-of-leave to stay at home. The good sense of the people has led them to seek out honorable and non-aspiring men and call them to duty, to fill the offices in the interests of the people, not for plunder and pelf, but for the reward of a good conscience and the approbation of an honest, discerning and approving people. And this unity of the people has not been solely a matter of our own seeking, however desirable it is, but measurably the result of outward pressure. If left to ourselves, unbelied, unscoffed at; if treated with any degree of fairness and liberality, and freedom to enjoy the rights and immunities of citizenship, unmolested, unpersecuted, I fear that we should soon begin to learn the ways of the wicked around us, or of the foolish of other countries, and the heedless, the thoughtless, and the ignorant among us would soon be following political demagogues. But it seems to be one of the providences of God, that there should be sufficient opposition from without—that is, from those who are not of us—to bind us together and enable us to see our only true interest in seeking to become one. And that oneness has not been the oneness of blindness, a blind following of the blind, but has been the result of Seers and Prophets and wise men and sages and fathers of the people foreseeing the evil and pointing it out in that way and manner that all have been able to view and see it for themselves. They have followed with their eyes open the Seers and Prophets who are not walking in darkness, and the result has been that we have not fallen into the ditch together, but we have continued to prosper and go on in the path which heaven has marked out

for us, and the enemies of this people, who have resorted to every measure which their cunning and ingenuity could devise to hamper them and lessen their liberties—it is these which have fallen into the ditch, that have been trapped in their own measures, that have been ensnared with their own snares, and their folly has been made manifest, and the prediction of the Prophet Isaiah has happened unto them: The wisdom of their wise men has perished, and the understanding of their prudent men has been hid. No more in any former examples than in their last effort—the Edmunds law, so called—which is the result of the combined efforts and labors of a nation, begotten by the hireling priests, a conclave that met in Ogden, the representatives of all the sectarians in Utah. Then a nation groaned, and "the mountain labored," and brought forth a mouse, the Edmunds law! Its main object was to be effected through a Commission, chosen expressly, not to administer that law according to the letter of it, but chosen with a secret understanding and tacit obligations to enforce it with the spirit of despotism in which it had been conceived; and by establishing rules—irresponsible rules—rules of their own—absolute and appealable to nobody—and enforcing them in their own way they have succeeded in disfranchising not only actual polygamists, but all those who have been in any way associated or connected with polygamist families—not only plural wives, but first wives, and men and women who long years ago have been freed—to use a common phrase—from polygamy; all who have from any cause ceased to be polygamists. All these have been disfranchised—excluded from political privileges—forbidden to be office-holders, even to be a fence viewer, or a school director, or a public surveyor, or a supervisor of streets. Have the men who made this country, who organized government therein, who established order, preserved peace, and tamed the savage—who were the mountain police for all this great interior country for 30 years—have these tamely submitted to these arbitrary rulings and decisions without protest, and because there was no power to withstand? I will only say they have done it from the same inspiration and feeling that has governed them from the beginning in all their wanderings. They have stooped to conquer! Will they conquer? Yes, God will conquer, and with Him they will rise and prevail. Let no one attempt to seize upon this expression as one of treason, of disloyalty to government, of defiance of the power of this great country. It is not spoken in that spirit, nor with any such intent; but it is the outspoken declaration of that faith which underlies the movements of this people, and which has led them on to victory from the beginning. You may write it down as a prophecy, but not as a threat, not as a defiance, not as a treasonable utterance. We recognize our allegiance to the general government: we recognize that it is our duty to sustain constitutional law and the institutions of our common country, and if men in power overstep their legitimate bounds, and exercise power that is not vested in them under the constitution, and violate its sacred provisions in their zeal to trample upon the liberties of the Saints, or hedge up their ways, it is our duty to bear and forbear, until the Lord says—"'Tis enough," and until He shall open the way, in His own wonderful manner, to bring about a change and our release.

I well recollect the speeches that were uttered in some of the great cities of the west and of the eastern States, when the whole people were aroused and urged to bring their influence to bear upon Congress to pass the Edmunds law. I well remember that numbers of their most noted orators uttered the declaration that polygamy was the least part of the evil they warred against in Utah. I have always been aware of this. Only a few, comparatively speaking, of their leading orators had the temerity—or perhaps the lack of policy—to give utterance, in a public manner, to this view of the case. But those who gave such utterance said that the unity exhibited by the people of Utah—the united, solid vote of the Latter-day Saints—was far more to be dreaded than their polygamy. This was recognized and made clearly manifest by the action of the present Executive of Utah, when he first introduced as a prerequisite to commissioning Notaries Public, an oath of his own providing, unlawful in every way, under pain of refusing their commissions, viz., that they were not polygamists or bigamists, and had not cohabited with more than one woman *in the marriage relation!* And when the Utah Commissioners arrived in Utah and entered upon their labors, in one of the schemes devised for carrying into effect the Edmunds law, they adopted the same measure that had been introduced by His Excellency, Governor Murray, and incorporated the same provision in their test oath—thrust in the mouths or in the face of every individual voter, male and female, this test oath, leaving every libertine in the land, and every lewd woman, every secret whoremonger and adulterer at liberty to register, vote, and hold office, provided their liaisons have not been *in the marriage relation!* But the honorable men and the honorable women who had entered into sacred vows with each other, and had sacredly observed these vows, and were rearing their families to honor and respect their parents and to be good citizens in society, teaching them to fear God, and honor the Patriarchs of old, and flee fornication, and look upon whoredom and adultery as the greatest of all crimes, next to the shedding of innocent blood—all these fathers and mothers must be disfranchised! and an attempt made to dishonor them in the eyes of their sons and daughters! They appealed to their sons and daughters to rise up in their majesty and throw their fathers and their mothers overboard, and elect them to power. And when the people nominated Hon. John T. Caine as their Delegate to Congress, to supply the vacancy made by the illiberal and unrepublican action of the so-called Republican party in the expulsion of their Delegate, Hon. George Q. Cannon, from Congress; the opposing candidate, Judge P. T. Van Zile, went through this Territory, delivering his political speech, calling to his aid his retainers, in every place where he could get an audience, telling the masses of the people: My election means the continuation of your liberties; the election of my opponent means your disfranchisement as a whole people, the abolishment of your Legislative Assembly, the reducing of you to a colony governed, absolutely, as a conquered race. Suiting the action to the word, those who sustained him have labored to bring about his prophecies, and they are still laboring to bring them about. We know full well, that the devil, as well as the Lord, can utter some truths, and sometimes is allowed to fulfill his predictions. Wicked men

do this as well as righteous men. But there is one decree that has gone out from days of old, that whatever may be the result of a few skirmishes here and there, and now and then, through the generations of men, the great and last battle shall result in the utter overthrow of his Satanic Majesty; he will be bound in everlasting chains and thrust into the bottomless pit, his followers being cast down with him. It is this assurance underlying the faith of the Saints, that enables them to go forward, onward and upward, relying upon the arm of Jehovah, and the ultimate triumph of truth and righteousness in the earth. That those men who have laid these schemes to abridge our liberties and immunities as citizens; and forged fetters for our hands and feet, have not done so in the interests of morality, is made painfully apparent in the test oath framed by Governor Murray, adopted by the Commissioners, and sustained—so far as any outward manifestation is concerned—by Congress and the people of the nation, in that they continue to uphold this Federal Governor and these Commissioners, and to sustain them in their rulings and in the results thereof. Had they been honestly working in the interest of morality, would they merely have made the effort to exclude those that were in plural marriage, and embrace in their arms the libertine, the adulterer, the whoremonger, the fornicator, and every lewd person of every class in the land *outside of the marriage relation?* This shows it was the patriarchal order of marriage that they warred against, and not against illicit intercourse and the defilement of the sexes and degeneracy of the race. All these things are held up before high heaven, for angels to look upon, for future historians to descant upon, and for the children that may, peradventure, be spared of these ignoble sires to gaze upon with unutterable disgust. The one-man power exercised by a stranger appointed to Federal office, and sent among the people as a Governor; the one-man power that puts forth his *ipse dixit* to nullify the acts of a great people through their representatives in the Legislative Assembly, and to dictate to the people, or their representatives, what they may do with their taxes, or what they must not do with them—all these things, I say, will be referred to by the future historian as very, very black marks upon their history; and also their blind zeal and efforts—to what? To prevent the growth, enlargement and extension of the Latter day Saints in the land. This is the real object underlying all their efforts. The Latter-day Saints do not imitate the examples of the Eastern cities and the old commonwealths of the Atlantic seaboard in destroying their offspring. They do not patronize the vendor of noxious, poisonous, destructive medicines to procure abortion, infanticide; child murder, and other wicked devices, whereby to check the multiplication of their species, in order to facilitate the gratification of fleshly lust. We are not disposed to imitate these examples, nor to drink in the pernicious doctrine once uttered in Plymouth Church by the noted Henry Ward Beecher—that it was a positive evil to increase families in the land beyond a limited extent, and the ability of the parents to properly educate and maintain them, sustaining the idea of small families; in effect, justifying the mothers—the unnatural mothers—of New England, and their partners who sanction their efforts in destroying their own offspring, and in prevent-

ing the fecundity of the race. Fancy such a doctrine justified by the noted orator of the nineteenth century, and re-echoed by the smaller fry throughout the country! The Latter-day Saints are taught to reverence the words of the God of Abraham, Isaac and Jacob, concerning the multiplication of their species, and are called as His children to multiply and replenish the earth. If the traveler who visits Utah, will deign to visit our congregations, our schools and our Improvement Associations, he can view hosts of children growing up on every hand, all of whom are taught to read and write, and in the common branches of an English education beyond that which is found to exist in any other part of the land under similar circumstances. But notwithstanding all this, they say secretly among themselves, and in the national and state councils: "This will never do. A people multiplying and increasing like this will over-run the land." They say, as did Pharaoh of old, "We must do something to stop this increase." Pharaoh devised means of secretly checking it, by charging his midwives, and making a decree, that every male child born in Israel should be put to death. We read that when Moses was born and his mother found him a goodly child she disregarded the decree of the king, and God over-ruled in her favor, in pursuance of her faith, and protected her movements, and Moses was spared and brought into the king's house, and unwittingly educated under his tuition to become the future deliverer of Israel, and the lawgiver of nations. History but repeats itself. The efforts of the wicked to stop the growth and enlargement of the Latter-day Saints will as signally fail, and the failure will be on as natural principles as it was anciently in the days of Moses. For the Lord has decreed it. He has decreed that Zion shall prosper, and that in the latter days righteousness and truth shall prevail. Blessed are all they that will listen to truth and walk righteously, and woe! be unto those who fight against Zion. For the time cometh, saith the Lord of Hosts, when all they that fight against Zion shall be as a dream of a night vision. "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or, as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Zion." This work is not of man but of God, who has set His hand the second time to bring again Zion. And He has said: "Gather my Saints unto me; those that have made a covenant with me by sacrifice." His arm is stretched out to accomplish the purposes which He has predicted by His Prophets from the beginning of the world until the present time, and it will not be turned back until it has accomplished all things.

May the grace of God be and abide with us individually and collectively: may it assist us to remember these things; may we not forget the high calling whereunto we are called; may we abide in the truth; may we stand steadfast to our work; may we go forward in our labors, yielding not unto the tempter; for if we are faithful our triumph is sure and our reward cometh not from beneath, but from above, through our Lord and Savior Jesus Christ. Amen.

REMARKS BY APOSTLE MOSES THATCHER,

Delivered at the General Conference, Friday Afternoon, April 4th, 1884.

REPORTED BY GEO. F. GIBBS.

HATRED TOWARDS THE SAINTS — ITS CAUSE—HOPE OF THE SAINTS — CONSTITUTIONAL RIGHTS—LOYAL INTENTIONS.

I REJOICE in the remarks that were made this morning by the brethren, and feel that they were prompted by the Holy Ghost. It was truly remarked by our aged and venerated President, that unless sustained by the Lord, we cannot, as a people, accomplish His work; and it certainly must be apparent to every thoughtful mind, that man in and of himself is very weak, that he is unable, alone and unaided, to accomplish that which will result in his own salvation. It is not difficult to understand or to comprehend the power of God, as it is manifested in the affairs of nations; but we cannot always see how He manages and controls individuals. And yet no human being without His permission breathes the breath of life, for He is the giver of life; and when we, as a community or as individuals, sense this, manifesting by our works a goodly degree of faith and humility before God, then we are in the light. But people, on the other hand, who undertake to exhibit their own wisdom, or to depend upon the knowledge of man will, if they continue in that spirit, be led into darkness, and their life will result in failure.

During the past few months, I have thought much upon a particular subject, which has weighed heavily upon my mind by reason of the enmity, the malice and hatred which I have seen manifested towards the Latter-day Saints. And I have been led to believe that they are hated more for their virtues than for their supposed vices. In connection with this subject, I have been led to believe that many among this people are apt to have compassion for the guilty. And I must confess myself that I have never heard judgment passed on any man by the authorities of the Church without more or less pity in my heart for that man. We are generally apt to be too lenient to the falsifier, who becomes the accuser of his brethren. We are too apt to look with pity upon one who may have fallen from the path of chastity, and forsaken the ways of the Lord. There is something in the human heart that is drawn out in sympathy and compassion for the erring. I will not attempt this afternoon to show whether this is a correct or an incorrect sentiment; whether it is a failing or a virtue; but I have noticed on the other hand, when hatred prompts action, there is but little if any mercy shown. The shafts intended for the innocent are often dipped in doubly distilled

poison, before they are sped from the bow of envy by the hand of malice. It was so in the days of the Savior. Thrice tried and thrice condemned, folllowed to the cross with but little human sympathy, he endured the agonies of a cruel, lingering death. How much sympathydo you suppose Cain had when he slew his brother Abel? Did Cain hate Abel because he was innocent, or because he was guilty? His hand would have paused; he would have reflected had Abel been as guilty before God as he was. But because he was pure, and because God recognized his purity by accepting his offering, there arose in Cain's heart envy, malice and hatred, that could only be appeased with blood. It has been so in every age of the world. You may trace human persecution; you may trace the history of those who invented the rack, the thumbscrew and the wheel, and you will find they have always been moved by one spirit, that same spirit which raised the rebellion in heaven, and that sought the glory and power of God the Father, and that found its culmination in sending to perdition Lucifer and those that were cast out with him. And Milton, interpreting the spirit that prompted Lucifer in the course he pursues, makes him say, It is better to reign in hell than serve in heaven." And wherever we find that spirit, we find a spirit of envy, a spirit of malice, a spirit that desires to destroy that which is more excellent and worthy than itself. In this way, after a just comparison between our persecutors and ourselves, we can account for the persecution to which we have been made subject.

Let the youth of Zion contemplate the character of the Prophet Joseph Smith, and see how evidences of prejudice, hatred and malice were heaped upon him until those that were prompted by it, succeeded at last in slaying him. They perpetrated this deed without mercy, without pity, innocent and guiltless as he was.

How is it to-day? Converse with certain people in Salt Lake City, those who have made it their business to hate, to lie about, and to do all in their power to persecute and despoil the Latter-day Saints, and you will find lurking in their breasts exactly the same spirit manifested by the wicked towards the Saints of God in all ages of the world; divest them of their malice and hatred and there would be little left.

We hear a great deal about the immorality of this people; but allow me to say, if we permitted ourselves to be led into wickedness; if we would adopt the ways of the Christian age; if we would cast our children into reservoirs and ash pits, on vacant lots and dung heaps, or throw them on to the railroad track; if we would transmit to our sons and daughters disease, and encourage them in ways that lead to death, hell and the grave; we should then have assimilated, as some of our would-be Christianizers have expressed it, with "American institutions;" in other words, then we should be hail fellows well met with the office-seekers, with adventurers, with libertines and other destroyers of other people's peace and happiness. It is because we cannot do this; bebause we refuse to "assimilate;" because we prefer to row against the current of corruption; because the fruits of our labors, political, financial and social are good, and bespeak a higher and better civilization, that we are hated and ostracised, and not because of any immorality that may exist in our midst. We are sensible

of the fact that we are not of the world; that if we were, the world would love us as its own. We are sensible of the fact that we have come out from the world, and that, too, for a wise purpose in the wisdom of God. In these mountains we expect to establish the foundation of a civilization that will yet be the admiration of the world. We expect to bequeath to our children the blessings of physical and mental strength such as will enable them to stand the test that will be required of them; and the very principle and tenet of our religion, against which the Christian feeling of the age appears to be so much shocked, will be the chief corner-stone in the hands of the builder of rearing the structure that will be different from anything else in the world. Because we practice celestial or plural marriage, we are branded as law-breakers; we are told that we seek to violate constitutional law, and the enactments of the Congress of the United States. Upon this point I desire to make a few remarks.

I was born in this country. I can trace my lineage to the revolutionary fathers. I love the institutions of my country; I love and venerate the Constitution. But I am not so ignorant, I am not so blind that I cannot see that anything which you or I may do may be made contrary to law, and may be called unconstitutional; but I hold that the Constitution was made broad enough, high enough and deep enough to enable us to practice our religion and be free before God and man. I hold that if Congress has a right to enact a law in relation to marriage, it might just as consistently make a law affecting baptism, or prescribing the manner, if at all, the sacrament of the Lord's supper should be administered. "What will you do about it?" says one. I do not pretend to know what others will do, neither do I pretend to give advice in the premises; but I do say this: that no nation or government has ever been able to crush the religious sentiment of any people unless it crushed the whole people. The nearest approach to success in this direction that I can find in history, was that of Charles IX., advised by his wicked mother, when he slew the Huguenots in the streets of Paris. But even this kind of treatment did not succeed, and never can succeed. For a persecuted religion will be an investigated religion; and in my opinion it is truth that receives the thrust of the enemy far more frequently than evil.

I wish to bear my testimony in relation to the Latter-day Saints and their position. We will abide in these mountains, and we will plead with our government; we will continue to petition Congress and submit our memorials to the President of the United States; and we will continue to love our country, defend its interests, and be free men in these mountains. If we were aught else, if we could be bound hand and foot as abject slaves, we should be unworthy to be citizens of so great a Republic as is ours. It cannot be done, and for this reason: We have come from the nations of the civilized world of our own free will and choice, expecting to enjoy and to bequeath to our children the freedom guaranteed by the laws and institutions of our country; we came as intelligent, independent men and women, and a people who are intelligent and independent cannot be made slaves. The result will doubtless be this: We shall be crowded upon from time to time—but no more, I apprehend, than God in His wisdom will permit—and the very acts of persecu-

tion and unfairness that will be directed against us, will bring out and develop the elements of excellency that will make our young men statesmen, and that will make them lovers and defenders of right and liberty, until, in the due time of the Lord, there will grow up in these mountains a race of people that will not only defend the Constitution, but defend the flag of the nation, and at the same time be willing to extend the principles of freedom to all who desire to receive them. It is a great mistake to imagine that the "Mormons" are opposed to the government. They are not opposed to the government; there is not a feeling of secession about them, and they do not propose to be forced on the other side of the fence by any alliance formed either in Utah or outside of Utah. We expect to stand upon the platform laid broad and deep by the fathers. We expect to defend our rights as American citizens, and to do less than this would be unworthy a free people.

Before closing I wish to bear my testimony in regard to the people in the world. I am perfectly satisfied there are thousands of good and honest men and women in our nation who, if they knew our true status, and understood the facts as they are, would defend our rights to the uttermost of their power. But they have been hedged about; and reports misrepresenting and belying our true character have been so widely circulated, that they have been led to believe them; but as we are becoming better known we may expect to find men and women with a high degree of moral courage, here and there, defending us, and speaking favorably of us. There is no such feeling exhibited in our nation towards us to-day, as two years ago; and even that, hostile as it was, did good. The evil that the ministers and priests and politicians together, sought to bring upon us was, through the wisdom of God, overruled for our good. And so it will continue to be, whatever the enemies of truth do for the purpose of crushing it, will eventually be found to be the very means used to establish it. We have confidence in the wisdom and power of God, and are abundantly able to wait and labor, to work on in the path marked out for us to walk in, fully believing that in His own due time He will accomplish His "marvelous work and a wonder," and bring about those happy results foreshadowed in the promises made to His people, both ancient and modern. Amen.

REMARKS BY APOSTLE BRIGHAM YOUNG,

Delivered at the General Conference, on Saturday Morning, April 5th, 1884.

REPORTED BY JOHN IRVINE

UNITING OF TEMPORAL INTERESTS — NOT AN OBSOLETE PRINCIPLE— IMPROVEMENT AMONG THE SAINTS — NEED OF BEING MORE SELF-SUSTAINING—WORKS TO BE ACCOMPLISHED.

It has been said, that words fitly spoken are like apples of gold in pictures of silver. This is especially true when they are accompanied by the Spirit of the Lord, carrying with them life and salvation to the people. There are many subjects that might be dwelt upon which are familiar to the Latter-day Saints, and which would doubtless yet be appropriate to speak upon in our general assemblies. I look back upon the past few years and recall principles that have been taught to the people, but which the Spirit no longer seems to inspire the Elders to dwell upon. And the question arises in the mind: Have such principles become obsolete?—Are they done away? I look forward to the time when we shall be able to speak upon the principles of uniting this people together in their temporal as well as their spiritual interests far more effectually than we have ever done heretofore. United we stand; our interests are identified; the welfare of the one affects the other; and our influence socially, financially and politically is powerful for good, and is a lever for our own prosperity as well as our own protection. Disunited we acknowledge our own weakness; infirmity is stamped in our every act, and in time we pass away like the dream of the night vision. I do not desire at this time to treat upon the subject of the United Order, but I would like to ask if the Latter-day Saints think for a moment that that principle is done away, or that it may be considered a failure never again to be brought to our notice? If such has been the conclusion of any part of this assembly, I have no hesitancy in stating for their information that such is not the case; it cannot be so if we are ever to answer the design of the Almighty respecting the future of His Kingdom upon the earth. I would say further, the time is approaching, if I am a judge of the Spirit as witnessed among the people throughout our settlements from the extreme north to the extreme south, when the principle will again be sounded in our ears; and the Spirit of God as I read it in its workings among the people, and as I feel its operations in my own breast, testifies to me that when it comes again the people will be prepared to receive it, and act upon it, as they have never done before. It is, perhaps, necessary, in our present state, that we should have a certain

amount of experience; the experience we have had will doubtless be of value to us, in the future, when the people will again be called upon to practice this principle; and when this time comes, in my opinion, we will commence at the root of the matter, accepting in the spirit and meaning thereof, that principle which has been disregarded and shunned by us for many years, the principle that lies at the foundation of the greatness and power to which we are destined to attain. I am happy to say that the people are being led to examine their own hearts, and to ask themselves what they are doing individually towards building up the Zion of God, and towards influencing others to do likewise. The spirit that is working among the people is having the effect of reform, as I have never before witnessed it. The reformation of 1856, ran through the people like wild fire; they received it under the impulse of the moment when the spirit of enthusiasm ran high; but now there appears to be but little effort to move the people in this direction, at the same time a determined feeling exists among the Saints to right themselves, and that too by commencing at the bottom round of the ladder, and then gradually ascending. The hearts of the people are being turned to the Lord. The men who have of late been addicted to drinking, using tobacco, swearing, and other loose habits, are, of their own free will, discarding their bad habits, and thus righting themselves, and setting a better example to their children and associates. This silent but potent influence that is fruitful of such good results is significant to the man or woman that is alive in this work, and that is watching with interest its onward progress; and it comes home to our hearts with convincing proof that the Lord is working among the people by His Spirit, and it bids us all in its silent and suggestive way, to prepare ourselves for events that must come, and that are even nigh at our doors.

In witnessing the operations of the Spirit in the midst of the people in such a remarkable manner I was strongly impressed with the idea that we, as a people, ought to be turning our attention in directions looking to our becoming self-sustaining. We are paying out very much more than we produce. Where does the money come from? How is it that the families of our working men are able to purchase for their use imported articles? How long can this people prosper by pursuing such a course? The danger of this course has long been pointed out by our leading men; and sooner or later, unless all turn a short corner, the condition that we shall place ourselves in, will be of such a convincing character, that all will readily concede the correctness of the position taken by our leaders in urging the people to become producers and patrons of home productions. This doctrine was taught by President Young, during much of his life time, but especially during his later years; and it does appear to me that we are hastening on to the point that President Young said we should reach, unless we became self-sustaining, namely, financial embarrassment. In fact his doctrine on this subject was, that we could not stand financially, unless we became self-sustaining. It is doctrine that comes home to the heart of every Latter-day Saint; it is doctrine that all must accept and reduce to practice, if we would attain to power and influence in the land. We must become financially strong. Wealth in and of itself, is a lever of power; and wealth in the hands

of a righteous people must necessarily command an influence for good. We must first learn to make a wise use of the means that we possess, however little that may be; and by continuing to do this, we prepare ourselves to make a right and proper use of the power that wealth brings. But in order to attain the position that we are bound to occupy in the land, we must learn to combine our interests in such a manner that it will be to the advantage of the whole community to consume and wear that which is produced and manufactured at home. It will be by co-operative action that we shall be tied together in temporal matters as we are now bound together in spiritual things. As a thoroughly united people we can the better hasten the work of God in the earth; such as building temples, establishing settlements, civilizing the Lamanites, carrying the Gospel to the Jews, and building up the Zion of God in these mountains. We shall be the better able to extend a helping hand to the needy poor, to the oppressed and down-trodden among the nations, as well as to protect ourselves from the inroads of wicked and designing men. The few minutes allotted to me have expired.

That God may inspire our hearts to do His will, and that all may be willing in the day of His power, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, (to the General Conference assembly) Sunday Morning, April 6, 1884.

(REPORTED BY JOHN IRVINE.)

PREDICTIONS IN THE BOOK OF MORMON—EVIDENCE OF ITS DIVINITY—PROOF THAT JOSEPH SMITH WAS INSPIRED — PREDICTIONS CONCERNING THE INDIANS FULFILLED — COMING FORTH OF THE BOOK OF MORMON FORETOLD—PLAINNESS OF ITS TEACHINGS—PREDICTION RELATING TO SIDNEY RIGDON — ONLY TWO CHURCHES — OTHER PROPHECIES BEING FULFILLED.

I WILL read a portion of the 29th chapter of the second book of Nephi, from the last edition of the Book of Mormon.

1. "But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set

my hand again the second time to recover my people, which are of the house of Israel.

2. "And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel.

3. "And because my words shall hiss forth, many of the Gentiles shall say, A Bible! A Bible! We have got a Bible, and there can not be any more Bible.

4. "But thus saith the Lord God; O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

5. "O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay, but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord hath not forgotten my people.

6. "Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews?

7. "Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

8. "Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.

9. "And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.

10. "Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written:

11. "For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written."

There is much more of the next chapter and of the preceding chapter that pertains to our time, to the day and age in which we live, and these chapters, with many more, are full of predictions by the Prophet Nephi, concerning the days when the Book of Mormon should come forth.

I want this morning, if I can have

the Spirit of God to lead and to assist me, to speak somewhat upon the predictions contained in the Book of Mormon—the predictions which had to be fulfilled after the publication of the book. It is alleged, as you know, that the Book of Mormon is not an inspired record, but that Joseph Smith, if he was the author of it, copied a great deal of it from the Old and New Testament. Now, there is scarcely any need to say to those who have studied the Book of Mormon, who have read it prayerfully and carefully—there is scarcely any need to say to them that it contains the internal evidence of its own divinity, that God wrote it through inspired men, and that no one but an inspired man or men could have written the book. There is no book in the English language that compares with it, unless it be books which contain the pure word of God. It has the advantage of the Bible in this: that it was translated by the power of God, not by the learning of man, and not selected from hundreds and thousands of versions as the Bible has been; for there is no end to the versions which exist, of the books contained in the Bible. Of course we have our version translated by learned men; but there is scarcely a passage of any importance in the Bible concerning which there is not some dispute among learned commentators. But with the Book of Mormon it is different. God preserved those records for a purpose in Himself. They were hidden up. This book, called the Book of Mormon, is an abridgment prepared by one of the last prophets of the Nephites, under the command of God, that it might come forth in the last days. God revealed in part to him, and to his son Moroni, the purpose which He had in view, in making this abridgment, and in concealing it in the earth, and they performed the labor connected with this under the direct command and inspiration of the Almighty, to come forth in the latter times, and to accomplish a great work. I wish to allude to some of the predictions—not those that are contained in other books, but those that are original with the Book of Mormon itself, and that could not have been made, unless the man who wrote them was inspired of God.

The words which I have read were written by Nephi, one of the first prophets of the Nephite nation, and he describes, at great length, and with wonderful plainness and minuteness, the condition of the inhabitants of the earth at the time that this work should go forth. Much of this, the caviller may say, could have been written by a man of these days. But there are some things which Nephi wrote, that could not have been written by a modern man who did not have the spirit of prophecy, and that which I have read in your hearing is a part that could not have been written by any human being, unless he had been inspired of God, and was a prophet of God. If Joseph Smith—if the divinity of his mission—his claims to be a Prophet rested upon this chapter alone, or this portion of the chapter that I have read in your hearing, according to my view his claims would be fully and indisputably established, for the reason that at the time that he translated this chapter he had no conception, neither could any human being have any conception, unless inspired of God, as to the effect the publication of the Book of Mormon would have upon the Gentile world. But Joseph, inspired of God, translated the prediction of Nephi, which pre-

diction states that when the Book of Mormon should be published, it should be received by the Gentiles with this expression: "A Bible! a Bible! we have got a Bible, and there cannot be any more Bible." How many times has this expression been made by clergymen, by professors of religion, and by Christendom generally, since the publication of the Book of Mormon? Ye Elders who have traversed sea and land, who have gone from continent to continent, who have visited the isles of the ocean, who have lifted up your voices in the cities of the Gentiles, and in their congregations; ye Elders, who have thus labored, know full well, that in every land, and among every people where you have labored, when you have spoken about God having restored another record, the Book of Mormon—you know that you have been met with these expressions, the literal words that Nephi said, would be used in the last days by the Gentiles, in regard to this work. You Latter-day Saints, who have endeavored to teach your friends the doctrines that God had revealed, and endeavored to show them that God had restored this ancient record—you know how your testimonies have been received concerning the Book of Mormon. These remarkable expressions have come from thousands of lips in many, many lands, and in many, many languages, confirmatory of the Book itself, and of its divine origin, and of its inspired translation. You read all the words of Nephi in this 29th chapter, and you will find that he describes with wonderful, and, I might say, photographic accuracy and minuteness, the condition of the so-called Christian world—the spirit that they possess, the crimes of which they are guilty, the condition in which they are placed, and all the circumstances connected with them.

In his next chapter, he makes further remarks concerning this work, and the effect it should have. He says:

3. "And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

4. "And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

5. "And the Gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

6. "And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

Now, that is one prediction. These are the words of Nephi. I will now read the words of Jesus, recorded in the 16th chapter of the third Book of Nephi, where He, in speaking about the last days, and the coming forth of this work, says:

"And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the

people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fullness of my Gospel, behold, saith the Father, I will bring the fullness of my Gospel from among them:

"And then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them:

"And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my Gospel."

These predictions are parallel; they point to the same period; they describe the same events, the same condition of affairs—one uttered 600 years or thereabouts, before the other, and yet they are precisely similar in their tenor, describing that which should be done with the Gospel among the Gentiles. I wish you all to remember—you Latter-day Saints, you young men and you young women, you little children who are capable of understanding my words—I wish you all to remember that at the time this was written, or rather at the time this was translated into the English language—say somewhere about the year 1828—Joseph Smith himself, had not received, or at least obeyed, the Gospel. He had derived some knowledge of it through the ministration of angels, and from that portion of the record that he had translated; but there was not a Latter-day Saint upon the face of the whole earth that we know anything about, or that he knew anything about. No man or woman had received the Gospel; no church had been organized; no Priesthood from the eternal worlds had been bestowed; not a man among all the children of men had been clothed with the power of the eternal Priesthood of the Son of God to administer the ordinances of life and salvation unto the children of men. Yet the Prophet Joseph Smith in this translation, showed forth with great clearness, that the Gospel would be revealed, and that it should be received by some of the Gentiles; that when it should be received by the Gentiles, it should be carried by them to the descendants of Nephi and his brethren, who by that time should have become a filthy and a loathsome people. The Indians of our continent should receive the message of life and salvation. The Gospel should be carried to them. They would receive it with gladness. They would come to a knowledge of their Redeemer, as well as to a knowledge of the principles and doctrines and covenants which their fathers understood, and which their fathers had received. Wonderful prediction! And most wonderfully has it been fulfilled. At the time that the Prophet Joseph Smith translated this Book of Mormon, I suppose the impression was general, as it is today, that the Indians were a perishing race, that they would soon disappear from the face of the land. But before Joseph had translated this, he had found in previous predictions that the Gentiles—that is, our nation—that we as a race and the nation to which we belong, should not have power to destroy the Indians. This was a most remarkable statement to make when we consider where Joseph was brought up, and the circumstances

surrounding him. If he had not been inspired of God, he would not have dared, in my opinion, and no man would have dared to have made such a prediction. But what does Nephi say concerning this matter as translated by the Prophet? He says:

"Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land the Lord God hath covenanted with thy father, that his seed should have for the land of their inheritance, wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren;

"Neither will he suffer that the Gentiles shall destroy the seed of thy brethren;

"Neither will He suffer that the Gentiles shall destroy the seed of thy brethren"—that is, the Lamanites proper. They were not to be permitted to destroy Nephi's seed that should be mingled among the Lamanites, nor should they be permitted to destroy the Lamanites—that is, the descendants of Laman and Lemuel. Nephi predicted this. To-day it is said that the Indians will perish, and that it is impossible to save them. Here is the word of God recorded in this sacred book. We have the words of God, the testimony of Jesus Christ arrayed against all, or nearly all, the conclusions of the Gentiles. I look around and I see here on this stand to-day, representatives of strange tribes of Indians who have come here to visit, thus being in part a fulfillment of the prediction of the Son of God, and also the fulfillment of that prediction of Nephi, that I have read in your hearing. The Gentiles did receive the Gospel of the Son of God, when it was revealed. Burning with zeal to carry this Gospel to every nation, kindred, tongue and people; inspired by the Holy Ghost, they went out among the Indian races as well as others, and fulfilled the predictions of the Book of Mormon in this respect. And strange to say—if anything can be said to be strange connected with the work of God—the descendants of those ancient covenant people of the Lord, have gladly received the testimony of the servants of God. Wherever we have gone and mingled with those people, with those Red Men, and been able to communicate to them the truths of which we are in possession, which God has revealed to us, they have received the same gladly; not only upon this continent, but upon the islands of the sea, throughout Polynesia, the Sandwich, the Marquesas, the Society and the Navigator Islands—yes, and everywhere where those men with red skins dwell, they have gladly received the testimony of God's servants concerning the Gospel, and they rejoice in its fullness and in the knowledge that their fathers once possessed, and of the redemption that Jesus Christ has wrought out for them. Most wonderful has this prediction been fulfilled in this respect! And God has done and is doing a great and a mighty work among the people, fulfilling the words of the ancient prophets and of Jesus. When the Gentiles do reject the Gospel—as I fear they will from their conduct in the past—that is, as a nation—although I trust there will yet be many hundreds and thousands—yea, I would that I could say millions—of Gentiles gathered in by this Gospel; I trust

that this will be the case, though the prospects are not very hopeful at present. It seems at present that as a nation, the Gentiles will reject the Gospel. When they do reject it, as they have in part, then God will commence, as the Savior said, to do a great work among the house of Israel. He will carry his Gospel there, and the work will commence then among all the scattered remnants of the house of Israel, over the whole earth.

I wish to read another prophecy connected with the coming forth of this Book, and the results that should attend it, namely:

"Wherefore the fruit of thy loins shall write; and the fruit of the loins of Judah shall write;" [the Prophet here is speaking of the fruit of the loins of the Patriarch Joseph, who was sold into Egypt by his brethren]; "and that which shall be written by the fruit of thy loins" [that is, of Joseph's loins] "and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord."

Now, here is a very remarkable prediction connected with the coming forth of this Book. It should have the effect, when united with the Bible—for it was the Bible that the Prophet was referring to as being the writings of the fruit of the loins of Judah; when these two Books should be united, it should have a remarkable effect—that is, their union should. They should confound false doctrine; they should lay down contentions, put an end to them and establish peace; and they should be the means of bringing the people to the knowledge of the covenants of God with those ancient Prophets, with His ancient servants and people. Now, all those who know anything about the effect of the Book of Mormon—of the preaching of the Elders with the aid of the Book of Mormon—know that these words have been fulfilled to the very letter. False doctrines have been put down. Contentions have ceased. Peace has been established, and the people have been brought to the knowledge of the covenants which God made with His ancient servants. Those who have read this Book know how precious are the words of God, contained in it—how plain the doctrine of Jesus Christ is set forth in it. There are no mistranslations; there is no mysticism infused into it by men who have had their own peculiar views of the doctrine of Christ; for in consequence of the taking out from the ancient records (the Bible) of many plain and precious parts of the Gospel of Jesus Christ, the whole religious world is in confusion as to the meaning of certain texts. So far as baptism itself is concerned there is no end to contention. The Baptists say that immersion is necessary and is right. Others say that it is wrong, and that sprinkling is right. Others contend for infant baptism, while others say it is not of God. Many claim that infant baptism is necessary, and that if a child is not baptized, it is in danger of being consigned to the regions of the damned. While others, again, contend for the pouring of water; and still others who permit the candidate to elect which mode of baptism he will have, whether sprinkling, immersion or pouring; while men are thus divided upon this subject, Paul

says there is but one baptism.

Now, the Book of Mormon comes forth, and it speaks in exceeding great plainness upon this point. It not only gives the mode of baptism which Jesus gave to His ancient disciples on this continent, but the very words to be used. It says that they shall immerse candidates in the water; and it gives particular directions about the laying on of hands, and about all the doctrines of the church of Christ, or of the Gospel. No man who reads the Book of Mormon, need be at a loss to know the doctrine of Christ. It is as plain as it is possible for the English language to make it, and everybody can see it. Therefore, most wonderfully, when united with the Bible, has it fulfilled this prediction—the writings of the descendants of Joseph, of which this Book is the record.

Another most remarkable prediction is given in this same chapter; showing how plainly the Lord revealed to His ancient servants who wrote this Book, that which should take place in the last times. Lehi in speaking about Moses, said, that the Lord had revealed to Joseph the Patriarch, that He would raise up a mighty prophet named Moses, and that He should raise up for him a spokesman; that Moses would not be mighty in word, but in deed. Here is what the Lord said unto Joseph the Patriarch, as quoted by Lehi:

"And the Lord said unto me also" [that is, Joseph the Patriarch], "I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins, and the spokesman of thy loins shall declare it."

After the church had been organized some months, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, and Ziba Petersen were appointed by the prophet of God to visit the western boundaries of Missouri. On their journey westward, they passed through the western part of Ohio, where Parley had formerly lived and labored in connection with the Reformed Baptists. They called upon one of the founders of that sect, Sidney Rigdon. They found him in the town of Kirtland, gave him a book of Mormon, and bore their testimony to him of the restoration of the Gospel. Sidney Rigdon said to them: "You tell me a strange tale. I will examine this book;" and he commenced to do so. They were all young men, Sidney Rigdon was many years their senior. Rigdon examined the book, and became convinced that it was the word of God. He was baptized in the town of Kirtland, and the foundation of a great work was laid there. God afterwards revealed that this man was to be a spokesman, and he became the spokesman to this people and to the world for the prophet Joseph. Those who knew Sidney Rigdon, know how wonderfully God inspired him, and with what wonderful eloquence he declared the word of God to the people. He was a mighty man in the hands of God, as a spokesman, as long the prophet lived, or up to a short time before his death. Thus you see that even this which many might look upon as a small matter, was predicted about 1,700 years before the birth of the Savior, and was quoted by Lehi 600 years before the same event, and about 2,400 years before its fulfillment, and was translated by the power of God, through his servant Joseph, as was predicted should be the case,

and at a time, as I have said, when there was not a man upon the earth who was a member of the church of Jesus Christ of Latter-day Saints. The church had not yet been organized, and Joseph did not know, unless he knew by the spirit of revelation, whether any man would receive the Gospel. I doubt whether he knew as to how the church would be organized. He had some idea, doubtless; but there were many things which he himself did not know, till he wrote this translation.

Time will not permit me to proceed much further with this subject; I wish I had a day to speak upon it; but I am now trespassing on Brother Joseph F. Smith's time.

There is one prediction, however, I wish, before I sit down, to allude to, because I think it is most signally fulfilled, namely:

"And he said unto me, Behold there are, save two churches only;" [this was the angel speaking to Nephi in the vision,] "the one is the church of the Lamb of God, and the other is the church of the devil."

This is a new thing. It is supposed there are a great many churches. The Lord here says there is but one church outside of his own church.

"Wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and peoples.

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

"And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God."

At the time this was written, a man would have been a bold man who would have said—that is, unless he was inspired of God—that anything of this kind could happen in these United States. One of the chief foundation stones of the great fabric of Government in this land, upon this continent, is religious liberty—liberty for every creed. Persecution of people for religion was unknown at the time this was written, and no man, unless he had been inspired of God, could have contemplated such a possibility as that any church would be persecuted for religion's sake. Yet here was a prediction made by Nephi, 2,400 years before it took place, in which he foretold the condition of things in this land, and upon all lands where the church of Christ should exist. There should be combinations and peoples gathered together, by religious influences, against the church of God. Now, what are the facts? Among the first persecutors of this church, when its members were few, were those who were themselves religious teachers. The earliest persecutors of Joseph Smith were religious teachers, and the mobs in Missouri, and the mobs in Illinois, were led by religious teachers. Even the mob that murdered our beloved

Prophet and Patriarch, and wounded our revered President—that mob was led by a local Baptist preacher, and our people were driven from Nauvoo, as Brother Wells well knows, by a mob headed by a preacher. And to-day, those who are inciting mobs against this people; those who go to Congress, and incite persecutions against us; those who fulminate threats and frame petitions; those who meet together in conventions; those who gather together in conferences, are those who belong to this "mother of abominations," this "whore of all the earth," and it is through the influence of that accursed whore, that they gather together and marshal their forces in every land against the Latter-day Saints, the Church of the living God. The blood that has stained Georgia, and that cries from the ground for vengeance upon those who shed it—that blood was shed by mobs who were banded together, headed and aided and egged on by religious men; and if it were not for this "mother of abominations," and those who are connected with her, we could dwell in peace and in safety in the valleys of these mountains. Here in this city, who has done as much or more than any one else? The religious teachers, men who came here to preach what they call the Gospel. They are stirring up strife continually, instead of making peace; going back to other religious associations in the east, and telling the most abominable falsehoods about us, exciting the public mind, in order that they may get money with which to come here and accomplish their wicked designs. They tell lies without number about us. Our newspapers have exposed such people time and time again, and yet they shamelessly go forth and repeat those lies about the wickedness of this people, about the intolerance of this people, about the dangers they run when here in this country, when they know, as we all know who are here to-day, that they have never been molested, and that we have never injured them, nor interfered with them in any form, but that we have always treated them with that respect and kindness with which we desire to be treated ourselves.

In this way, this word of God, through his servant Nephi, uttered 2,400 years ago, has been and is being fulfilled to the very letter. Thus God is bringing to pass in the most wonderful manner the words of this Book. It is going forth, as He said it should, to all the nations of the earth. It is accomplishing that which He designed it should, and it will go forth and accomplish its mission. There is no power upon the earth that can stop it, because it is the word of God, and the doctrines of Jesus Christ, and it will be the means, as has been said, of gathering out the honest from every nation causing them to dwell in peace, uniting them in doctrine, and putting an end to all controversy and contention concerning points of doctrine, because it reveals the Gospel with great plainness unto all those who will receive it.

Now, I want to read one more prediction and then stop. It is contained in the last words of Moroni, concerning this work, namely:

"When ye shall receive these things" says Moroni, (standing alone on the continent, the last one of his race who had been true to God, not knowing what his own fate would be; he leaves on record for us Gentiles, the world of God, as he was inspired to give it, and thus he writes) "I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these

things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost;

"And by the power of the Holy Ghost, ye may know the truth of all things."

These are the words of a prophet of God, standing in the face of eternity, not knowing what his own fate would be. He leaves this, his dying declaration, on record, at the close of this glorious book, which he was the instrument in the hands of God, of hiding up to be brought forth in the latter times. He testifies that if we will ask God concerning these things, in the name of Jesus Christ, we shall know concerning the truth of them by the power of the Holy Ghost. Let me ask this vast congregation: Has not this word of God, through his inspired prophet, been fulfilled?

You men and women and children, who have sought unto God, in the name of Jesus, as he commanded you, have you not received, by the power of the Holy Ghost, a testimony for yourselves, that these things are true, that this is the word of God, divinely inspired, written by the finger of inspiration, and translated by the power of God? [Yes]. I know that if I were to call for a response it would be universal in this congregation, and not only in this congregation, but in every congregation of the Latter-day Saints throughout all these mountains, and scattered abroad among all the nations of the earth. I ask you, at the request of my brethren, if this is not true? All who know it is, and have received this testimony by the power of the Holy Ghost, say yes—[the vast congregation responded "YES" as by one voice.]

God bless you in the name of Jesus Christ, Amen.

LECTURE BY ELDER B. H. ROBERTS,

Of Centerville, Under the Auspices of the Mutual Improvement Association, in the Fourteenth Ward Assembly Rooms, Salt Lake City, Monday Evening, January 28th, 1884.

REPORTED BY JAMES D. STIRLING.

JOSEPH SMITH'S MISSION—NECESSITY FOR SUCH A MISSION—EVIDENCES OF APOSTASY—RESTORATION OF THE GOSPEL AND ESTABLISHMENT OF THE KINGDOM OF GOD—HATRED AND PERSECUTION ACCORDED TO JOSEPH SMITH, AN EVIDENCE OF HIS DIVINE CALLING—FURTHER PROOF OF INSPIRATION.

AT the request of the Presidency of Davis Stake of Zion, I have delivered two lectures in each of the Wards of that county. Being a young man, I have addressed myself to the young people, with a view to strengthen their faith in the Gospel of Jesus Christ, which has been revealed anew to the earth in this age of the world. And in considering the subject before us to-night—"Joseph Smith's Mission"—I desire to show to my young brethren and sisters that our fathers have not been following cunningly devised fables, but that they have, and so have we, good and sufficient reasons for believing in the mission of Joseph Smith as a divine one.

In considering the subject of our lecture, the question naturally arises, What was Joseph Smith's mission? It was the mission of Joseph Smith, under God's direction, to establish the Church of Christ and the Kingdom of God upon the earth; and to the accomplishment of this work he devoted the whole energy of his life, and was faithful unto death.

But this statement of what his mission was, gives birth to another question: "Is there any necessity for such a work as is ascribed to Joseph Smith being performed? The Christian world believe that when Christ was upon the earth in the flesh, that he then established his Church and Kingdom, and that it has continued among men from that time until the present. And although many changes have taken place in regard to principles and doctrines, and divisions and subdivisions have distracted the religious world—yet they claim that those things which are *essential* to the existence of Christ's Church and Kingdom have remained among men. This is their theory. We have a theory which is opposite to theirs.

The first revelation that Joseph Smith received from the Lord, was that men were teaching for doctrine the commandments and precepts of men, and that He [the Lord] did not acknowledge their institutions as His Church or Kingdom, and told Joseph to join none of them.

Here then you see, we have two propositions presented to us; if one is true the other must be false;

both cannot be correct. If the theory held by the Christian world be true, then there appears no necessity for such a work as we ascribe to Joseph Smith being performed; for if the Kingdom of God has continued upon the earth from the days of Jesus until the present, then there would be no need of any one being raised up to establish that which was already here; and proving that there was no necessity for such a work as that ascribed to Joseph Smith would be a big stride towards proving that he was an impostor. But if we can show that the theory held by the Christian world is incorrect,—if we can prove that there has been an apostasy,—that men have been following for doctrine the commandments of men; if we can prove that Christ's Church and Kingdom were not upon the earth at the time Joseph Smith's Mission commenced—then the necessity of such a work as we claim he performed, becomes apparent; and if there is a *necessity* for such a work as the restoration of the Kingdom of God to the Earth, may not Joseph Smith have been the instrument in the hands of God, in performing that work?

Let us consider the question then —Has there been an apostasy? We cannot examine this subject in detail. All we shall be able to do, is to briefly refer to some of those prophecies which relate to the subject. We begin by calling your attention to the 24th chapter of Isaiah, commencing with the 4th verse: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men are left."

I have had men in the world try to reason away the force of this prophecy, in the following manner: They reminded us that Isaiah lived in the Mosaic dispensation, when the law of carnal commandments was in force; and claim that it was of this carnal law of which Isaiah spake—it was the law of Moses that was to be transgressed; the Mosaic ordinances which were to be changed; the Mosaic covenant which was to be broken. These assertions, however, are incorrect—from the fact that the Mosaic law never was considered, by those who understood it, "an everlasting covenant." It was given for a special purpose, and when it had accomplished that purpose, it was laid aside.

We read from Galatians, 3rd chapter and 8th verse:

"And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham: saying: In thee shall all nations be blessed."

From this it appears that the Gospel was preached unto Abraham. In the 4th chapter of Hebrews and 2nd verse, Paul in speaking of ancient Israel, says:

"For unto us was the Gospel preached, as well as unto them; but the word preached, did not profit them, not being mixed with faith in them that heard it." Not only then was the Gospel preached unto Abraham, but also unto the children of Israel. Now, let us go back to the 3rd chapter of Galatians, for Paul having stated that the Gospel was preached unto Abraham, asks this question (19th verse):

"Wherefore then serveth the law? It was added because of transgres-

sion, till seed should come to whom the promise was made."

Added to what? Added to the Gospel, which before that time had been preached unto Abraham, and also to ancient Israel. But the Israelites under Moses, were unable to live the perfect law of the Gospel, were not strong enough to overcome evil with good, as the Gospel requires, so a law of carnal commandments was "added" to the Gospel—a law which included the principle of "an eye for an eye, a tooth for a tooth"—a law which was suited to their capacity. Paul still speaking of this subject in the same chapter of Galatians, already quoted, (23rd verse), says:

"Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

"But after that faith has come, we are no longer under a schoolmaster."

From these passages of Scripture, we learn this: The Gospel was preached to Abraham, and also to ancient Israel. The Israelites were unable to live the law of the Gospel —so a law of carnal commandments, known as the law of Moses, was given as a school-master to bring them up to the higher law: Christ came and introduced that higher-law—the Gospel, explained its precepts, and pointed out the difference between it and the law of Moses. The Gospel took the place of the law of Moses, which was laid aside, having fulfilled the object for which it was added to the Gospel. If then the law of Moses was not an everlasting covenant, this prophecy of Isaiah's, which we are considering, does not relate to it, as the prophecy of Isaiah was concerning an everlasting Covenant.

We find in Hebrews xiii, 20, the following: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect," etc.

From this we learn that Christ's blood is called the blood of the everlasting covenant. Paul in writing to Titus, gives us to understand that he lived "In hope of eternal life, which God who cannot lie, promised before the world began," and this immortal life which God had promised—this everlasting covenant which God had made with man before the world began, was sealed by the blood of Christ, and this life and immortality were brought to light through the Gospel—and is called in the Scripture, the everlasting Gospel or covenant; and Isaiah says that the laws of the everlasting covenant, or the Gospel laws, shall be transgressed, the Gospel ordinances shall be changed: and in consequence of these serious transgressions, the earth is to be burned, and few men left; which judgment still is hanging over the inhabitants of the earth. Having proven then that this prophecy of Isaiah's refers to the Gospel, and not to the law of Moses, let us remember that Jesus said, "Though heaven and earth pass away, not one jot or tittle of my word shall fail, but all shall be fulfilled." Either Isaiah was mistaken when he spake as moved upon by the Holy Ghost, in relation to the world departing from that order of things inaugurated by the Savior, or else the Christian world is incorrect in maintaining that the Gospel in all that is essential, has continued from the days of Jesus to the present time.

Some few noted Christian writers more candid than their fellows, have freely admitted the apostasy of Christendom. We will introduce their testimony. John Wesley in his 94th sermon, says:

The reason why the extraordinary gifts of the Holy Ghost are no longer in the church, "is because the love of many waxed cold, and the Christians had turned heathens again, and had only a dead form left."

The following quotation is taken from page 163, of Smith's Dictionary of the Bible. This work is indorsed by the names of 63 divines of both Europe and America, all noted for their scholarship. They say:

"We must not expect to see the Church of Holy Scripture actually existing in its perfection upon the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any one of those fragments." This is a frank acknowledgment of all that we claim as to the apostasy of the primitive Church. Christ and his Apostles established the Church upon the earth, in the days of their ministry, and now we are told that it is not to be found even in the collected fragments of Christendom—that is, take the principles of truth which each sect possesses, and put them all together, and yet from this collection of truths we would not find the Gospel of Christ. Let us then take them at their word: they have but a dead form left—"The Church of Christ is not to be found on the earth." These admissions on the part of the prominent writers of Christendom, coupled with the sure prophecy of Isaiah, forces us to the conclusion that men have corrupted the Gospel, as taught by Christ and the Apostles—that there has been an apostasy, and it must needs be that God set up His Kingdom again upon the earth.

By examination, we shall find that the Scriptures predict the restoration of the Gospel. It pleased the Almighty, while His servant John was on the Isle of Patmos, to show him many things that would transpire in the future. While wrapped in heavenly vision, he saw, among other things, "Another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people, saying with a loud voice, fear God, and give glory to him, for the hour of His judgment is come." It appears from this passage of Scripture, which you will find in the 14th chapter of Revelation, that the angel who is to come with the Gospel, will make his appearance just prior to the judgments of God being poured out upon the children of men in the last days—"in the hour of God's judgment." This Gospel was not to be preached merely to one nation or people, but to EVERY nation, every kindred, every tongue, and every people. It is evident to my mind, that all nations, tongues and peoples must have been without the Gospel, or why would it be necessary for the Lord to restore it by the ministry of an angel to all peoples and tongues, if any of them possessed it? There is another prophet who has predicted the setting up of God's Kingdom upon the earth in the last days. I refer to Daniel, the Hebrew prophet, who was among the captive Jews, who were taken from Jerusalem to Babylon, by King Nebuchadnezzar, about six hundred years B. C. The Lord gave unto this same king of Babylon a wonderful dream, but he had forgotten it. He assembled all his wise men and

magicians, and demanded that they tell him his dream, and the interpretation thereof. If they failed to do so, death was to be the penalty. This produced great consternation among the wise men, but the Lord revealed the thing to Daniel, who came before the king, with the dream, and the interpretation of it.

The king saw a great image, the head of which was gold; the arms and chest of silver; the trunk of brass; the legs of iron; the feet and toes, part of iron and part of potter's clay. He also saw a little stone, cut out of the mountains without hands, which smote the image on the feet and toes, and broke them in pieces; then was the iron, the clay, the brass, the silver and the gold broken to pieces, and became as the chaff of the summer's threshing floor, and the wind carried them away, but the little stone became a great mountain and filled the whole earth. Such was the dream. Daniel in giving the interpretation thereof, said unto Nebuchadnezzar, "Thou, O king! art a king of kings; for the God of heaven hath given thee a kingdom, power and strength and glory; * * * thou art this head of gold." (Daniel 2, verses 37 and 38.) The head of this great image, therefore, was the Babylonian kingdom, which flourished in the sixth and seventh centuries, B. C., but in 538 B. C., it was destroyed. Daniel continues: "And after thee"—Nebuchahnezzar—"shall arise another kingdom, inferior to thee." (Verse 39.) The Medo-Persian Empire succeeded the Babylonian kingdom, and continued from 538 to 331, B. C., and is represented by the chest and arms of silver in the great image.

Again we quote: "And another third kingdom of brass, which shall bear rule over all the earth." (Verse 39.) The Macedonian Empire succeeded the Medo-Persian, being founded by Alexander the Great, and did "bear rule" over the then known world, continuing until 161, B. C.

"And the fourth kingdom," says Daniel, "shall be strong as iron; for as much as iron breaketh in pieces, and subdueth all things, and as iron breaketh, all these things shall it," the fourth kingdom, "break in pieces and bruise." (Verse 40.) The Macedonian Empire, founded by Alexander the Great, was pushed out of existence by the Roman Empire, which entirely supplanted it in 161, B. C. The Roman nation is the fourth great nation seen by Nebuchadnezzar in the image, and is represented by the legs of iron; and as iron breaketh in pieces, all other metals, so the Roman nation broke in pieces the other kingdoms of the earth.

We still have left the feet and toes of the image, which are part of iron and part of clay. What kingdom or kingdoms do they represent?

In the year 364 A. D., the Roman Empire was divided between Valentinian and Valens. The western part of the empire was assailed by the Goths, Vandals, Huns, and other tribes inhabiting the north part of Europe, until it was utterly destroyed 483, A. D. From its ruins arose those kingdoms and empires, which, to-day, occupy the western part of Europe.

The eastern part of the Roman Empire was destroyed by the invasions of the Saracens, and out of this part of ancient Rome has sprung the kingdoms which now occupy the east of Europe, and the west of Asia.

The old Roman Empire, then, represented in the image by the legs

of iron, was divided and subdivided, until the kingdoms represented by the feet and toes of this image are in existence. Concerning these feet and toes, Daniel says, "And whereas thou sawest iron mixed with miry clay. THEY" Who? Why those nations which sprung up out of the ruins of the Roman Empire—"they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." The nations now in existence marry and intermarry—"mingle themselves with the seed of men," striving in this manner to unite their interest, and avert calamity, but all in vain; they do not cleave together any more than hard pieces of iron will dissolve and become one substance with clay. We have now traced this prophecy down to our own times—to the kingdoms that exist in our own days. What comes next? Why, says Daniel, "In the days of these kings," represented by the feet and toes of the image, "shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Not only, then, does John tell us that the Gospel, in the hour of God's judgment, shall be restored to the earth by the ministry of an angel, but the Prophet Daniel has proclaimed to us, that in the last days,) for he says —2nd chapter, 28th verse—"There is a God who maketh known unto the king, what shall be in the latter days;") the God of heaven would set up His kingdom, and has given us the assurance that it would stand for ever. No handwriting will ever appear upon the walls of the temples of that kingdom, saying the kingdom is divided and given to another people. Whatever may be our fate as individuals, we may rest assured the Kingdom of God has come to stay.

Having shown from the Scriptures not only that there would be a universal apostasy, but also a restoration of the Gospel, and the setting up of the Kingdom of God in the last days, we are now at liberty to inquire what the reasons of men are for rejecting Joseph Smith as God's instrument in accomplishing this work.

Is the fact that Joseph Smith was rejected by the world, hated and persecuted by thousands, any evidence against his being the chosen servant of God, to accomplish the mighty work of setting up the Kingdom of God upon the earth in the last days? Let history answer that question. How have the servants of God been received in all ages of the world? Much in the same way that Joseph Smith was. Paul, in speaking of the Prophets, tells us, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented." (Heb. iv, 37, 38). Jesus was hated and despised by the world, and finally put to death by the wicked. His Apostles and disciples fared but little better. Concerning the Apostles, Paul says: "We are fools for Christ's sake, * * even unto this present time we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. iv.) Was Joseph Smith despised any more

than these ancient servants of God were? But Jesus says: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets. Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets." (Luke vi, 22, 26).

On another occasion the same Great Teacher said to His disciples: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And does not the same principle hold good to-day? And if Joseph Smith was indeed God's servant, would not the world hate him? This principle also holds good when applied to the people of God as a whole. If the Latter-day Saints were as vile and corrupt, or as ungodly as they are represented to be by their enemies, if they were as licentious as they are said to be—then as God lives they would be of the world: and if of the world, and the principle which Jesus laid down be true, then the world would love them: but from the fact that this people are hated of the world, we have an assurance that they are not of the world: but God hath chosen them out of the world, and the world hate them.

That Joseph Smith was despised, rejected, and persecuted by men, is no valid objection to his being the honored servant of God. I have heard other objections urged against Joseph Smith: such as that he was unlearned—uneducated in the wisdom of the world—and this was true. That is, in his youth he was unlettered, and his scholastic attainments were limited, but as he grew to manhood, his lack of education could scarcely be complained of, as he proved himself able to cope with all the scholars of the age.

It is also alleged that both he and his followers were men that came from the humble walks of life, and were not among the lawyers, the rulers, and the professors. The same objections were urged against Jesus and His followers—His Apostles. But what does such an objection amount to? Are not these the class of men that God has almost invariably called to perform His work? I read the following passage from the first Chapter of I. Corinthians:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty;

"And base things of the world, and things which are despised hath God chosen; yea, and the things which are not, to bring to naught things that are: that no flesh might glory in His presence."

To say, then, that Joseph Smith's estate was lowly, and that he was unlearned when called to the work of God, instead of being a valid objection against him, is, to the contrary, an evidence in his favor.

Having thus disposed of the objections made against his being a good man and a servant of God, let us next inquire into the evidence of his being an instrument in the hands of God, in restoring the Gospel, and

setting up the Kingdom of God upon the earth. What evidences have the Latter-day Saints to offer to the world that he accomplished this important work? First, the work itself: the institution which he organized—it is an exact *fac simile* of that which Christ instituted when He ministered upon the earth. Did the ancient Apostles teach faith in the Lord Jesus Christ as the Savior of the world—did they teach salvation in His name? Yes, and so do we! Did they teach repentance, which includes the forsaking of sin? Yes, and so do we! Did they teach baptism by immersion for the remission of sin? and the laying on of hands for the reception of the Holy Ghost? the resurrection of the dead and future rewards and punishments? Yes, and so do we!

Did they have in the Church Apostles, Prophets, Seventies, Elders, Bishops, Evangelists, Pastors, Teachers, and Deacons—together with other helps and governments in the Church organization? Yes, and the same are in the Church of Christ to-day, which Joseph Smith, under God, has organized on the earth.

Did the ancient Saints enjoy the spiritual gifts and blessings of the Gospel—the gifts of knowledge, wisdom, faith, healing, tongues, interpretations, discerning of spirits, revelation, prophecy, visitation of angels, etc.? Yes: and do the Latter-day Saints enjoy these things? You know they do, for you are witnesses of these things—then this institution exactly resembles that which Jesus established upon the earth when He was here. It is the same in its principles and ordinances; its officers and organization; and the same results—the same gifts and graces grow out of obedience to its requirements. If you compare the institution known as the Church of Jesus Christ of Latter-day Saints, with that institution described in the New Testament, you will find they correspond with each other, as face answers to face in the mirror. This feat of organizing a Church which should in every respect resemble that of Christ's, has been the ambition of the learned and pious reformers for centuries past; but they have failed. The world, however, are now compelled to admit one or the other of the two following conclusions: Either Joseph Smith, unlettered youth though he was, has so far out-stripped the learning and wisdom of ages, and by the power of his own genius accomplished that which genius aided by scholarship could not do in previous centuries; or else they must conclude that God has in very deed again spoken from heaven, and revealed the Gospel and the organization of His Kingdom, through Joseph Smith. The first conclusion is absurd; the second is the true solution of the mystery, and thousands testify of it.

Another reason I would offer to sustain his being called of God, is—he started right. I have seen a motto somewhere, which reads: "Well begun, is half done."

Jesus, when among His disciples on one occasion, appeared curious to know what people thought of Him; so He said to His Apostles, "Whom do men say that I, the Son of Man, am!" He was answered, that some said He was John the Baptist, others Elias, or one of the prophets. "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," said Jesus, "for flesh and blood hath not revealed this unto thee, but my father which is in heaven: * * * and upon this rock will I build my church, and the

gates of hell shall not prevail against it" (Matt. xvi.) What was that "rock" upon which the Church was to be built? It was upon the principle of God revealing unto men that Jesus was the Christ—the principle of revelation.

In the Spring of 1820, Joseph Smith, in obedience to the instruction given in James—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him"—was praying in the woods to the Father, when he was suddenly enwrapped in a glorious vision. He saw a pillar of light descending from heaven—it rested upon him—its brightness exceeded the brightness of the sun at noon-day. In the midst of this glorious light stood two personages: each resembling the other. One standing a little above the other, pointing to the one below him said: "*This is my beloved son; hear ye him.*"—"Blessed art thou, Peter, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven." The same could be said to Joseph Smith now, for the Father had revealed the Son to him. "And upon this rock will I build my Church." Hence we say Joseph Smith started upon the very principle upon which Jesus said He would build His Church.

Not only did Joseph start right, but he continued right. John, the Revelator, said that an angel would bring the everlasting Gospel to the earth in the hour of God's judgment; Joseph Smith declares that the angel Moroni, who had been one of the ancient Prophets upon this American continent, came to him, and taught him many principles of the Gospel, and also delivered to him the metallic plates containing the Book of Mormon, in which is contained the "*fullness* of the everlasting Gospel. Thus was the Gospel restored to the earth, according to the prediction of the Scripture. John made the prediction; Joseph Smith declares its fulfillment.

Furthermore, he received the authority to administer in the ordinances of this Gospel as the Scriptures direct. He did not take the honor upon himself, for the Scriptures forbid that. I will read from the 5th chapter of Hebrews, 4th verse. Paul, speaking of those who minister in the things pertaining to God, says:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

The question now for our consideration is, how was Aaron called? For if we can find out how he was called, we shall then know how all other men must be called before they have authority to administer in the Gospel. Suppose that on the Statute books of Utah Territory, we should find a law which said, "No man shall be governor of Utah, except he be appointed as was Governor Young." If that law was in force, what would we do if we were without a governor, and wanted one? We would turn back in the history of Utah, and find how Governor Young was appointed, and then appoint one the same way; very well, let us do the same thing in the case before us, as they are parallel cases. How was Aaron called? We read in the 4th chapter of Exodus, that the Lord called Moses to go and deliver Israel out of Egypt. Moses excused himself, and desired the Lord to send some one else, as he was not eloquent, but slow of speech. This angered the Lord, and He said, "Who hath made man's mouth?" And the Lord promised to be with

him, and teach him what he should say. Still Moses shrank; so the Lord says, "Is not Aaron, the Levite, thy brother? I know that he can speak well. * * And he shall be thy spokesman to the people, and he shall be to thee instead of a mouth, and thou shalt be to him instead of a God." On another occasion, when further authority was granted to Aaron, the word of the Lord came through Moses, saying, "Take thou unto thee, Aaron, thy brother; and his sons with him from among the children of Israel, that he may administer unto me in the Priest's office," etc. (Exodus, 28th chapter.) From this, then, we learn that Aaron was called by the word of God coming to a Prophet of God, calling him to administer in things pertaining to God; and Paul states the law—no man taketh this honor unto himself, except he be called in the same way that Aaron was. Joseph Smith was called according to this law. John the Baptist, a Prophet of God, who had held the Priesthood of Aaron when on the earth, came to Joseph Smith and Oliver Cowdery, and placing his hands upon their heads, ordained them to the Aaronic Priesthood, which gave them authority to preach repentance, and baptize for the remission of sins. Subsequently, Peter, James and John came, and conferred the apostleship upon them, which gave them the authority to build up the Kingdom of God in all the world. Thus he received his authority of God according to the Gospel law relating to this matter.

But let us come to more positive proof than we have yet considered.

I read from the 84th section of the Doctrine and Covenants, 64th verse, the Lord in speaking to the first Elders of the Church, makes this promise unto them through Joseph Smith: "Therefore, as I said unto mine Apostles, I say unto you again, that every soul that believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost."

Here, now, is a promise than an impostor dare not make. It is placed within the reach of all men to test the truth whether Joseph Smith was authorized to make such a promise or not. It is just as much a test as that which Jesus gave to the people in His day, when He taught them in their temples, saying, "If any man will do the will of my Father in Heaven, he shall know of the doctrine, whether I speak of myself or of Him who sent me." So now we are told by this modern teacher, that if we believe on his words, and are baptized, we shall receive the Holy Ghost. If this promise is not fulfilled, then it proves beyond all controversy that the person making it is an impostor. But seeing it is something that man cannot bestow upon another by his own power, if the promise is fulfilled, and men do receive the Holy Ghost, then it is positive evidence that Joseph was authorized of God to make that promise. Thousands can testify that this promise has been fulfilled. Most of you in this hall, if called upon, would doubtless testify that you have received the gift and power of the Holy Ghost. For one I can bear testimony that I have received the Holy Ghost, through obedience to the Gospel. It has expanded my mind, and enabled me to understand many of the principles connected with the Church and Kingdom of God. I have frequently felt it thrill from the crown of my head to the soles of my feet. I could as soon doubt the existence of the sunlight, as doubt the existence of the Holy Ghost within me, and which I have

received in fulfillment of this promise in the Doctrine and Covenants.

But I read further, in the same section, "And these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall minister poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world." That is, we shall not boast before the world that God has promised to deliver us from these things. We may learn a lesson from Jesus on this subject—The devil took Him to the pinnacle of the temple, and now, said he, if thou art the Son of God, cast thyself down, for it is written, I will give mine angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. "It is also written," replied Jesus, "thou shalt not tempt the Lord thy God." So to-day, we shall not boast ourselves of these things, and tempt the Lord.

But are these signs and blessings in the Church which Joseph Smith established? You, my brethren and sisters, know they are: you know that it is a common thing to send for the Elders to administer to the sick, and they are healed, and thousands in Utah, and hundreds throughout the world, can testify that they have seen the power of God manifest in the Church. If these promises made through Joseph Smith, had not been realized, it would have proven him an impostor; their being fulfilled, is an evidence that he was called of God.

The Lord gave unto ancient Israel a rule by which they might prove the men who spake to them in the name of the Lord, that they might know whether God had sent them or not; you will find it in the 18th chapter of Deuteronomy, 22nd verse.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

This, then, was the test made; if their prophecies failed to come to pass when the wheel of time brought them due, the Lord had not sent them. If their prophecies were fulfilled, then Israel might know that the Lord had sent them. Since it is claimed that Joseph Smith is a Prophet of God, let us try him by this rule. Many of his predictions are on record, let us examine them. We must confine ourselves to a few, however, for lack of time prevents us from making a very extensive examination.

I call your attention to a prediction recorded in section 103, of the Doctrine and Covenants, verses 5, 6 and 7.

"But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail, until the kingdoms of the world are subdued

under my feet, and the earth is given unto the Saints to possess it for ever and for ever."

This prophecy was given in February, 1834—a few months after the Saints were driven from Jackson County, Missouri. Now, take the history of the Saints from that time until the present, and to my mind, it appears to be one continual series of triumphs. The Saints being driven from Jackson County, did not stop the progress of the Kingdom of God. The Gospel was preached more extensively, and the fruits of the Elders' labors were more abundant; and when five years later the Saints were expelled from the State of Missouri, 12,000 were driven instead of 1,200 as in the drivings in Jackson County. The only visible effect of their expulsion from Missouri, was to give the work fresh impetus. The exiled Saints settled in Illinois, started to build a great city, and began the erection of a noble temple, at the same time sending the Gospel to the European nations. Eight years after, when they were again obliged to move, instead of 12,000 going, there were 20,000 that began their march for the West. They settled in these mountains, and although great difficulties have had to be surmounted, still the work of God has been *growing;* and if the Saints had to move again, 150,000 would leave their homes—so persecution has not stayed the work of God.

Again; when the Saints were in Missouri, they had but one temple; to-day we have one temple completed and several more in course of erection—some of which will soon be finished.

In 1833 they drove our fathers from a single county in Missouri; five years later it was found that they had possession of *several* counties.

In 1846, they drove our parents from a single city and its surroundings; they came to the wilderness, and founded a *Territory* which we possess; and we are spreading over into the surrounding States and Territories, and to-day the cry of Zion's children is—"Give us room that we may dwell!" We have prevailed against every obstacle—the prophecy so far has been fulfilled; and if we will but hearken to the counsels of God, we shall never cease to triumph, until the kingdoms of this world are the kingdoms of our God and His Christ.

In Sec. 8, of the Doctrine and Covenants, is the remarkable prophecy of Joseph Smith's, relating to the great rebellion of the Southern States. Before I read that part of the prophecy of which I wish more particularly to speak, I will pave the way for it. When reasoning with infidels on the truth of the Jewish Scriptures, I have often alluded to the many prophecies in the Bible, and then have shown from history that these predictions have been verified—hence they were inspired. They would generally try to destroy the force of my argument by claiming that the predictions were made after the events had transpired; that is, they were not predictions in fact, but were written by fanatics to deceive mankind. But I wish to show my young brethren this prophecy on the war of the rebellion cannot be overthrown by such assumptions as these, to which I have just alluded.

This revelation and prophecy on war, was given December 25, 1832; the events it predicts did not commence until 1861—29 years after the prophecy was made. I have heard several of the leading Elders of the Church say, they carried with them manuscript copies of that prophecy in their preaching tours

throughout the States, and occasionally would read it to the people: better still—in the year 1851, Elder F. D. Richards published in England a book called, "The Pearl of Great Price;" among other interesting matter it contained, was this prophecy on war. This was nine years before the war it predicted began. As this book was widely circulated both in Europe and America, no one can ever use the old infidel argument against it—that is, that the prediction was made after the event had occurred.

I read from the Book of Covenants:

"Verily thus saith the Lord, concerning the wars that shall shortly come to pass, beginning at the rebellion of South Carolina, which shall eventually terminate in the death and misery of many souls. The days will come when war will be poured out on all nations, beginning at that place:

"For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and then war shall be poured out upon all nations."

We have already shown that this prediction was made a number of years before it began to be fulfilled. It now remains for us to prove that the events spoken of, actually occurred.

It is a matter of history that the first gun fired "in the late unpleasantness,' was fired upon Fort Sumpter, from a rebel battery in South Carolina, and from there the war spread to other States. The trouble started, then, where Joseph Smith said it would begin—South Carolina.

It was to "end in the death and misery of many souls." This, however, was contrary to the expectations both of the North and the South. The South claimed that in a short time they would be able to compel the North to acknowledge them as an independent nation. While Abraham Lincoln was equally confident in his ability to put his foot upon the neck of the Rebellion and crush out its life; his first levy for troops was only for 90,000 men, for 90 days. But whatever the expectations of men might be, the Lord had said the war should "end in the death and misery of many souls." All who are acquainted with the history of the Rebellion know that it thus ended.

I, myself, have visited many of the battle grounds in the Southern States. Not long ago I was on the battle field of Shiloh, on the Tennessee River, where 20,000 men were killed in two days: I have also passed over the battle fields around Nashville, Franklin, and Murfreesboro; also over Missionary Ridge, Chiamaugel, and Mount Lookout. Last summer I visited Richmond, and passed over that part of country where the Battles of the Wilderness were fought, where over three hundred thousand men laid down their lives in their respective causes; and as I called to mind the thousands who had been slain on these battle fields I have mentioned, and many others—said: The fact that Joseph Smith was a Prophet of God, is written in characters of blood to this generation, and yet they regard it not.

But this war was to end in the "misery of many souls," and when I called to mind the sorrow of the sister who looked in vain for the return of the brother—the companion of her childhood—when I thought of the tears that had

fretted channels in the pale cheek of the mother who looked in vain for the return of her son, who in the buoyancy of youth had gone to do battle in his country's cause—when I thought of the wife, who still watched and waited for the return of him whose strong arm was to be her support through life's dreary march—when I called to mind all the anguish these hearts felt, I exclaimed —That Joseph Smith was a Prophet of God, is witnessed by the tears and heart-rending sobs of these multitudes who have looked and waited in vain for the return of their loved ones.

The Southern States were to call on Great Britain to assist them. Did they do it? Yes. The Southern States Confederacy sent two men, Messrs. Mason and Slidell, to negotiate with the English government, with the view of getting assistance; but they were captured and brought back to the United States. This is a familiar matter of history. England, too, was to call upon other nations to protect themselves against other nations. Has this been done? To answer that question we have but to allude to the treaties now existing between Great Britain and other European nations. Thus you see this prophecy, so far as we have read it, has been minutely fulfilled—fulfilled in every particular, and the rest of it will be, so fast as the wheels of time shall bring the events due; and the fulfillment of these prophecies prove beyond *controversy*, that Joseph Smith was a Prophet of God, and "spake as he was moved upon by the Holy Ghost."

There is just one more item I will refer to, and then close.

It was always a strange thing to me, that Joseph Smith should have to lay down his life, until I found the following passage of Scripture: it is contained in the 9th chapter of Hebrews, 16 and 17 verses:

"For where a testament is, there must also of necessity be the death of the testator.

"For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."

Joseph was the instrument through which God ushered in the dispensation of the fullness of times —the greatest of all dispensations— in which God will complete His work, pertaining to the salvation of men on the earth; it was a great work— Joseph was to testify of it—and "where a testament is there must needs be," says Paul, "the death of the testator." So when Joseph Smith fell by the old well-curb at Carthage jail, pierced by the bullets of assassins, he placed the cap-stone upon his mission by sealing it with his blood—and from that time henceforth it is in force on all the world.

DISCOURSE BY APOSTLE ORSON PRATT,

Delivered at a Conference in Paris, Bear Lake, May 11, 1878.

(REPORTED BY JAMES H. HART.)

A CHURCH OF ORDER—THE LORD'S PROMISES SURE—PEOPLE PREPARED BY DREAMS AND VISIONS TO RECEIVE THE ELDERS — GIFTS RECEIVED AND OTHERS YET TO BE RECEIVED — BLESSINGS TO BE OBTAINED BY FAITH—GREAT PROMISES.

I AM pleased to have the opportunity and privilege of speaking to you this morning, and I hope to have your attention while I endeavor to lay before you principles pertaining to salvation and eternal life, and set forth those characteristics that mark the people of God in contradistinction to the people of the world. I hope to be so explicit that you may all understand, and that you may each receive your portion of the Bread of Life in due season.

The Church of Jesus Christ is a Church of order, in which it is necessary that some persons have authority to teach and counsel and preside. The authority of the church in this Stake, is held by Prest. Wm. Budge, who represents the leaders of the church, and is expected to reflect their feelings and spirit upon the people under his presidency. And I must say I feel pleased with the spirit that seems to prevail in this Stake of Zion, which is an evidence that you have been blessed of the Lord, through the ministrations of His servants. And there are still greater blessings offered those who will seek after them with all their heart; some of which can only be received by earnest faith and prayer.

The Prophets, Patriarchs and Saints in olden times received great and glorious blessings, and why should we not be blessed, the same as they were blessed? But some will begin to doubt, and say, such and such blessings were truly given to persons many years ago, but perhaps they are not promised to me. Do we not worship the same God, that they worshipped? Have we not obeyed the same Gospel and received of the same spirit? When you Elders have gone forth on missions, have not the promises of the Lord been fulfilled in your behalf? It depends on ourselves whether we will receive the glorious blessings of the Gospel or not. If we are faithful and diligent in serving the Lord, His promises are sure, and His blessings will certainly be poured out on the humble and obedient.

Those who have been sent on missions to the nations of the earth have had abundant proof that the Lord is ready and willing to pour out His blessings upon them. You were promised that the angels should go before you, and open the hearts of the people to receive you; and when you have gone among a strange people, some of them have recognized you through the dreams and

visions given them from the Almighty, and they have said: "I know you are a servant of the Lord, for you were shown to me in the night vision." These and other blessings are given to us on condition that we are diligent and faithful. If we fail to receive them, the failure is not on the part of the Lord, nor in His servants who preside over us, but the fault lies in ourselves alone.

This failure to realize all the blessings and powers of the Priesthood does not apply to the elders and lesser Priesthood only; but it applies to the higher quorums, and comes home to ourselves, who are Apostles of Jesus Christ. We are presented before the Church, and sustained as prophets, seers and revelators, and we have received oftentimes the gift of prophecy and revelation, and have received many great and glorious gifts. But have we received the fullness of the blessings to which we are entitled? No, we have not. Who, among the Apostles have become seers, and enjoy all the gifts and powers pertaining to that calling? Still it is our privilege to become prophets, seers and revelators, for these blessings were promised us through the Prophet Joseph, in the year 1836. Now I don't think many of us have attained to these gifts, but it is not the fault of the Almighty, but the fault is in ourselves. And can they be realized by us? Certainly they can, if we are faithful in seeking for them. The Prophet Joseph would not have attained to these glorious gifts if he had not lived for them, and he would not have held out these inducements to us, unless they could have been obtained. These things were renewed at our last fall Conference, and they are brought home to us, and it is our privilege to live for them and enjoy them in their fullness, according to our faith. Brother Charles C. Rich has had visions from the Lord, and revelations through which he has been forewarned of dangers that threatened him; by which means his life has been preserved from time to time. And these are some of the gifts of God, and should be cultivated in our feelings and in our faith, for God is no respecter of persons, but is willing to give to all men liberally, and upbraid not. But all cannot be Apostles. Some have to take the presidency in different ages. Enoch was chosen in his day, and Abraham and Moses in theirs, and Joseph in our day, and unto him was given the power to translate the ancient records, and to bring forth abundance of revelations. And those who are called to perform special missions in opening up dispensations of the Gospel to the children of men, as Joseph and others were called of the Lord, He endows more fully with these gifts; but this does not hinder others from enjoying similar gifts according to His promises, and according to our faithfulness. And I have thought the reason why we have not enjoyed these gifts more fully is, because we have not sought for them as diligently as we ought. I speak for one, I have not sought as diligently as I might have done. More than forty years have passed away since these promises were made. I have been blessed with some revelations and prophecies, and with dreams of things that have come to pass; but as to seeing things as a seer, and beholding heavenly things in open vision, I have not attained to these things. And who is to blame for this? Not the Lord; not brother Joseph—they are not to blame. And so it is with the promises made to you in your confirmations and endowments, and by the patriarchs, in your patriarchal

blessings; we do not live up to our privileges as saints of God and elders of Israel; for though we receive many blessings that are promised to us, we do not receive them in their fullness, because we do not seek for them as diligently and faithfully as we should.

The work in which we are engaged has occupied the attention of the Prophets in all ages, and they have prophecied concerning it, and have rejoiced in contemplating the day and age in which we live. The Prophet Isaiah says: "How beautiful upon the mountains are the feet of them that bringeth good tidings; that saith unto Zion thy God reigneth. The watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion."

It is through faith we are made partakers of these glorious blessings, for by faith all the blessings promised are to be obtained; by faith the holy men of old obtained promises pertaining to future generations, and by faith the Gospel has been restored to the earth, with the gifts and powers of the holy Priesthood, with the promise that it shall never be taken from the earth. Joseph, who was sold into Egypt, through his righteousness and faith obtained great promises concerning his seed who should dwell upon this land. And through faith a portion of his seed was brought from Jerusalem and led by the Almighty on the borders of the Red Sea, and brought over the great deep unto a land that is choice above all other lands. By faith the Nephites received the ministrations of the Savior after His resurrection from the dead, through the covenants made with their fathers. By faith the brother of Jared saw the wonders of eternity, and saw the time when the wicked would be destroyed from the face of the earth; and like Enoch, Abraham, Moses and others, saw all things that were to take place upon the earth to the end of time. This latter-day work which occupies our attention, was shown to the prophets thousands of years before we were born. Don't you suppose they prayed for it, and sought unto the Lord to know when these things should come to pass, and what should be the sign of His coming, and the end of the world? Through faith covenants were made with the Nephite prophets, that the sacred records should be preserved and should come forth in the last days for the blessing and salvation of their posterity, and all others who would receive them. It has been our privilege to receive these sacred things, and have withal the fullness of the Everlasting Gospel, and if we have the faith that was in them, and live as Saints of God, we shall not be careless and indifferent, but our souls will be filled with joy and gladness, because of the many mercies and blessings that are promised to us, in our calling as elders and priests, and as seers and revelators. If we lived fully up to our privileges, and attained to all the blessings and powers that are promised, and were filled with the spirit of the Lord, we should have more influence, and our ministrations would be of more benefit to the people of God.

I am glad the Lord has spared my life to behold this day, and that I am numbered among His people, a people who have been acknowledged of the Lord as His chosen people. We should all feel thankful for living prophets and apostles, who have been given for the work of the ministry, and for the perfecting of the Saints. I rejoice, moreover,

that the First Presidency of the Church has again been organized, for by the more perfect organization we receive greater strength and wisdom, and more abundant blessings from the Lord, and I think this increase in faith and union, and other manifestations of the spirit are felt in this Conference. Every man and woman can feel a renewed influence and power, and it is felt in all the quorums of the Priesthood. And it is our privilege to so live that we may come into possession of all the promised blessings. Among the blessings promised by our Lord Jesus Christ, unto those who humble themselves, and seek unto him, is that "You shall see my face, and know that I am." This does not mean the Apostles only, but the promise is to every Latter-day Saint who will comply with the conditions, that such person "shall see my face, and know that I am." These are some of the promises that have been made to the Latter-day Saints through the Prophet Joseph Smith. The same promise was made to ancient Israel, through Moses, the great law-giver and Prophet who promised that they should all hear his voice, and see his face, if they would hearken to his counsels, and obey all His commandments. The promise was not to the Priesthood only, but every son and daughter of God had the same promise, because all are destined to come into the presence of God, and behold the glory of His countenance. If we would attain to these blessings, and enjoy the fullness of the promises made unto the people of God, we must cleanse ourselves from all unrighteousness, that we may endure His presence in the world of glory.

For this reason it was ordered that a tabernacle be built in the wilderness; but such was the wickedness of the people, that while the glory of the Lord was resting on the mountain, and Moses was holding communion with Jehovah in the interests of the people, they had induced Aaron to make a golden calf for them to worship, in place of the true and living God. And the consequence was, they were deprived of the presence of the Lord in their journeyings, for He made a decree that He would not go before the camp, "but mine angel shall go before them, lest I consume them in the land."

The Lord has been very kind and merciful unto His people in these last days. He has known the hearts of this people, and that we are willing to serve Him. He saw that we were willing to suffer persecution for His sake, and the Gospel's sake, and for this cause He has poured out His blessings upon us in great abundance, and I hope when these Temples shall be built, and we minister therein, and receive the blessings promised us for ourselves and for our dead, that we shall be more united, and that we shall receive more fully the gifts and endowments that pertain to the sons and daughters of God. And then peradventure He will condescend to bless us with His presence, as He blessed His Saints in the Temple at Kirtland, and the presence and glory of His holy angels. It has been promised to Israel in these latter days, that the Lord Himself will go before them, and lead and guide them, and fight their battles and deliver them from all their enemies. What a glorious promise? and we may be assured that there will be nothing lacking on the part of our Eternal Father, nor in Jesus Christ, His Son, and the holy angels, for all are interested with us in the progress and consummation of this great and

glorious latter-day work, for it is the dispensation of the fullness of times.

How great will be our joy when we attain to these blessings, and realize these promises that have been made to us. The Lord will dwell in the midst of His people, and the angels will be with us, with the ministrations of our Father in heaven; these are privileges and blessings indeed, that eye hath not seen, nor ear heard, and the glory thereof hath not entered in the heart of man to conceive, but the Lord hath revealed them unto us by His spirit. Then we shall hear His voice, and see His face, and know that He exists, for we shall see His glory and participate with the sanctified in the powers of the world to come, for being heirs of God we shall be joint heirs with our Lord Jesus Christ, and having suffered with Him for righteousness' sake, we shall also reign with Him in glory.

In conclusion, let me exhort you to turn to the Lord, and serve Him with full purpose of heart, and be willing to consecrate yourselves and all you have unto His service, and so live that you can perfect the bond of union that will secure unto you eternal life, and bring honor and glory to Him that sitteth upon the throne for ever and ever. That this may be your happy lot, is my prayer, in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Evening, (Quarterly Conference, Salt Lake Stake), May 4th, 1884.

(REPORTED BY JOHN IRVINE.)

KIND OF GOD THE SAINTS BELIEVE IN—SKEPTICISM IN THE WORLD—MIRACLES NOT DUE TO A SUSPENSION OF LAW—RESULTS OF FAITH EXERCISED BY THE SAINTS—PROVIDENCE IN THEIR FAVOR—IDEAS AS TO THE FORM AND ATTRIBUTES OF HEAVENLY BEINGS — HOW JOSEPH SMITH OBTAINED HIS KNOWLEDGE—WHAT OUR FAITH HAS COST.

In arising to address you, my brethren and sisters, this evening, I desire an interest in your faith and prayers, that I may be led to speak upon those points of doctrine or of principles, that are adapted to our wants and to the circumstances which surround us.

It is a great responsibility to arise as a teacher to a great people like those who have assembled within this house this evening, especially to

speak in the name of the Lord, and I do not believe that any man should do this unless he can have the assistance of that spirit which God has promised to bestow upon His servants.

We who belong to the Church of Jesus Christ of Latter-day Saints, believe in God; not a God who lived a few thousand years ago, but a God who lives to-day; a God who has a voice with which to speak to-day, and who has arms and a head, and bodily as well as spiritual powers, who can communicate His mind and His will unto His children, with the same facility in the days in which we live as He did in the days of the Savior and His disciples, or in the days of the prophets. If there is any feature characteristic of the present age that is more notable than another, it is the decay of faith in God. It is a characteristic of our age and time, and it is one that is increasingly manifesting itself among what are termed the Christian nations. I have myself frequently—especially of late years—been struck with the contrast between the present unbelief and the faith concerning God, which existed in the days when I first went out to preach the Gospel, or in the days of my youth. Skepticism is increasing on every hand, and if it were not for this Church, and the faith that is cherished by the Latter-day Saints, and which they are endeavoring to instil into the minds of their children, and of all unto whom they have access, there would be no Church of which I have any knowledge that, as a church, believes in God our Eternal Father, as he is described in the Scriptures—a God who can hear and answer—literally answer—the prayers of those who address Him in faith. The idea has become very prevalent of late years, in the so-called Christian world, that God does not interfere by any special providence in behalf of any people or of any individual; that He governs the universe and the earth upon which we stand, and the inhabitants of which we form a part, by grand and universal laws, and that those laws are never over-ruled. In other words, that there is no special interposition of providence in behalf of individuals or of peoples, but that the Lord rules by those grand laws which are applicable to all, and which all have to submit to, and that He does not concern Himself to listen unto the appeals of individuals in behalf of themselves, or of those in whom they are interested, or to have any special providence extended unto nations; and it is this feature of belief that causes mankind who are familiar with us, to entertain such ideas respecting our future as they frequently indulge in. You will often hear it said—I have heard it stated I may say hundreds of times when I have spoken to friends who are not of our faith, concerning the interposition of providence in our behalf, and the faith that we had respecting the deliverances that would be wrought out for us—I have been told that God is on the side of the strongest battalions, that God is on the side of the heaviest artillery; that God is on the side of the greatest numbers; and I have often provoked smiles of incredulity by the simple statement of our faith in God, and our hopes and anticipations concerning the care that He had had over us, the deliverances which He has wrought out for us, and the promises that He had made unto us concerning the future.

Upon this point and in this respect we differ, as I have remarked, from every people with whom I am acquainted—in this feature of our

religion, this implicit trust in a God who can hear and who can answer prayer, in a God who is not on the side of the greatest numbers, unless the greatest numbers are in the right; in a God whose power is not exerted in behalf of the strongest battalions, nor of the heaviest artillery, unless the strongest battalions and the heaviest artillery are in the right. We believe, as it has sometimes been stated, that God and one man are a great majority, and that when He purposes to accomplish a certain work, all the powers of earth and the powers of hell combined cannot prevent the accomplishment of that work; that there is no power that can by any possibility defeat His purposes; and that He will interpose by the exercise of His Almighty power in behalf of the individual, in behalf of the community, or in behalf of the nation concerning whom He has spoken, and who are seeking to do his will. We have proved this, at least to our own satisfaction. The history of the people is full of illustrations of the most remarkable character establishing this truth, so far as we are concerned, beyond all controversy; and I am happy to say that this faith is increasing instead of decreasing among the Latter-day Saints. I am happy in this knowledge. In my associations with our people in various places, I find that there is a steady growth of faith in that God whom we worship, and in His power to save and to deliver us, and in his power to bless us and to grant unto us the righteous desires of our hearts. This does not necessarily require a suspension of law. It was no suspension of law on the part of our Savior, that caused Him to gather from the elements the bread and the fishes necessary to feed the multitude. It was no suspension of law that caused Him to open the eyes of the blind, or to cause the sick to be healed. It was no suspension of law that caused Him to ascend in the sight of His disciples after His resurrection when He visited them. I know that miracles are said to be a suspension of law; but instead of their being a suspension of law, they are due to a knowledge of a higher law, to a comprehension of greater laws, by the knowledge of which, what are called miracles are wrought. To a person who never saw the effect of electricity, if he were in this Tabernacle and were to see these lights kindled instantaneously by the touch of electricity—a person who did not understand the laws of electricity, would say, "Why this is miraculous." Or to an ignorant person, a person who knew nothing of the law of electricity, it would seem marvelous that one standing at the end of a wire, stretched under the ocean could, by touching that wire, communicate a distance of nearly 3,000 miles, and could talk to a person at the other end of the wire. Had this been mentioned in the days of our forefathers, they would have declared it was an impossibility. Such power would have been miraculous in their eyes, and they would have said that such a thing was contrary to all known laws concerning the transmission of sound and thought; but to us who understand this law—or if we do not understand it, who see the operations of electricity; who know that we can go to the telegraph office and send a message to Europe from this city, and get a reply within a few hours; in fact, receive it here at a time of the day earlier than it was transmitted from there, which is frequently done. We, who witness this, no longer look upon it as a miracle, or as a suspension of law, or a violation of the laws which

govern the transmission of sound or thought. We accept it because we have become familiar with it. And so, if we understood the law by which Jesus operated when He fed the multitude, it would be as simple to us as the law of electricity is to-day. If we understood the law by which the sick were healed, and sight restored to the blind, or by which He counteracted the laws of gravitation, and ascended in the sight of His disciples into heaven—if we understood these laws, they would be simple to us, as all laws are when they are understood.

There is no suspension of law on the part of our Father when He interposes in behalf of His children. He has ministering spirits who minister unto those, as the Apostle tells us, who shall be heirs of salvation. Jesus conveys the idea very beautifully, when He says, that not one hair of our heads falls to the ground unnoticed. This was the kind of faith which He taught His disciples, and it is the kind of faith that was believed in by the ancients, by those who wrote the Bible, by those who wrote the Book of Mormon, and it is the faith that is transmitted to us, which God is endeavoring to establish in the hearts of the children of men, to bring them nearer to Him, and enable them to partake of that power which He is willing to bestow upon men, if they will follow after Him.

As I have said, the history of this Church is full of instances of this character. When we started out from the State of Illinois, and crossed the Mississippi when it was frozen over, the leading men of this Church, sending their wagons on with the few goods they had, they launched forth into a wilderness, not knowing where they were going. Moses and the children of Israel, when they left Egypt, had a more definite idea of their destination than the Latter-day Saints had, when they left Illinois; because the children of Israel knew that the promises which had been made to their father Abraham, concerning Canaan, (and which was the residence of the heads of their tribes) must be fulfilled. The traditions of the people led them to look back to Canaan, as the land which they would eventually inherit. But there were no such traditions for us to lean upon. Before the people stretched an uninhabited wilderness, two thousand miles in extent, concerning which but little was known, but the people had no hesitation. God had spoken by the mouth of His servant Joseph Smith, the Prophet, concerning the Latter-day Saints, that they should be in the Rocky Mountains, and should become a numerous people, a great people. The Twelve Apostles who then presided over the Church, were led by the Spirit of God to organize the people into companies, and to encourage them to look forward to a journey in the wilderness to a land to which God would lead us, and that when we should find it, we should know it was the land that He designed for us. There were inviting places in Iowa, for Iowa was then comparatively uninhabited. We followed Indian trails with our wagons, for there was no regular wagon road. We built bridges across the streams of Iowa—that is, streams that were not fordable—over which to take our wagons and cattle. The whole country was a waste. The Latter-day Saints might, had they chosen, have settled there, but the voice of the Spirit was not to settle there. We crossed the Missouri River, remained during the winter upon its banks, and then in the spring

the pioneers launched out through what is now the State of Nebraska, which was then Indian Territory. The fertility of those plains did not tempt them to make that their abiding place, but they pressed on, not a man in the company knowing where they were going, not a man in the company who had ever trod the ground before, or who knew anything, by practical experience, of the character of the region upon which they were entering.

Now, this was faith in God. It is easy to say, after it has been demonstrated that settlements could be made in these mountains—that crops could be raised—it is easy to say that this was not much of an undertaking. I am reminded of a story told of Columbus. After he had made the discovery of America, and returned to Spain, upon one occasion, while at a banquet with a number of Spanish grandees, some one made light of the discovery he had made, of the voyage that he had undertaken, and the result of it. He picked up an egg that was lying near, and asked which of them could make that egg stand on end. They all tried it, but failed; they could not make the egg stand on end. He thereupon took the egg, knocked it on the table, and flattened it, and made the egg stand. "Gentlemen," said he, "it is easy to make an egg stand on end when you know how to do it." It is easy to discover a land after it has been discovered. It is easy to talk about the settlement of these valleys, and that which has been done here, after the work has been accomplished and the problem has been solved; after it has been demonstrated beyond all possible doubt that this country is habitable, that these valleys will produce crops to sustain human life, and that these streams that flow from the mountains can be used for the irrigating of these lands, and used successfully. But there was a time when there was a doubt concerning this. When the pioneers reached this valley, there was no doubt in the mind of the man who led the people, whatever there might be in the minds of others. His mind was clear, and the whole people felt that he had the right from God, as His servant, to designate the spot. They had faith to believe that God would sustain them in doing what they were told, and they planted themselves on this spot, having faith in God, believing that He would hear them, believing that He had heard them, believing that he would still continue to protect them, and fulfill all His promises which He had made, and they proved then, if they had not proved before, that God the Eternal Father is a God nigh at hand and not afar off. And when the crickets came down, as they did in 1848, in myriads from the mountains, blackening the whole face of the valley, sweeping off during one night fields of grain that were as promising as fields could be, and leaving them as bare as the palm of a man's hand, even then their faith did not fail: they still had confidence that that God who had led them thus far would still continue to preserve them, and would supply their wants; and when it seemed as though their faith had been tried to the very uttermost, when the last point had been reached, God interposed by a very natural means. He did not come down Himself, that is in our sight, for us to see Him visibly; His angels did not come for us to see them visibly; but He sent the gulls who came by thousands, and devoured those crickets, leaving them in heaps along the edges of the water ditches. Having eaten their fill, they then

vomited, and having eaten again, vomited again, and thus continued the work of devouring, until every field was clear of those destructive insects. Now, an unbeliever might not have seen the hand of God in this, but the hearts of the Latter-day Saints did see His hand, and profound gratitude was aroused. Prayers of thaksgiving ascended unto the God of heaven for His interposition in our behalf. The people felt that their God was still near to them, that He still heard and answered their prayers, and granted unto them the desires of their hearts.

And thus it has been from that day until the present time. Notwithstanding the many measures that have been taken against us as a people, the many plots that have seemed so promising to those who framed them concerning the destruction of the Latter-day Saints; when it has seemed that destruction was inevitable, that no power could save us, God has interposed by His wonderful power and we have escaped. and to-day, notwithstanding these many efforts, we are a free people in the mountains, having the privilege. that God said we should have, of worshipping Him, and enjoying peace and prosperity, if we would but continue to put our trust in him and keep His commandments; so that to day, throughout all these valleys, from one end to the other, there is a people found who, notwithstanding all the threats that are fulminated, all the projects that are started, all the efforts that are made to destroy us as a religious organization, to break down our liberties, to rob us of those rights which are dear to every man who has been born free—notwithstanding these threats, a reign of peace and undisturbed quiet prevails throughout all these valleys, in the breasts, in the houses, in the family circles, of all the Latter-day Saints from one end of this land to the other. A grander exhibition of faith, a more sublime exhibition of confidence in God cannot be witnessed anywhere upon the face of the earth, than is afforded by the example of the Latter-day Saints. They do bear witness unto the heavens, unto God the Eternal Father, unto holy angels, and unto all men, that whatever unbelief may prevail elsewhere, whatever the feelings of skepticism may be in other lands, and among other peoples, they at least have, unwaveringly and undoubtingly, relied upon His glorious promises, and are willing to trust him to the very uttermost, believing that He is indeed a God who is, as I have said. near at hand and not afar off. In fact, outside of this people you can scarcely find a man or a woman who has any clear conception concerning God Himself. You ask members of churches, "What is your God like? Who is the Being whom you worship?"—and the reply, doubtless, of many, would be. "great is the mystery of godliness. That is something we do not comprehend." It is a forbidden topic, almost. You ask ministers of religion concerning the character and form of God, and how few there are who will attempt to make any sort of a reasonable answer. They have no idea, scarcely. Do they believe Him to be a personal being? I have scarcely ever found a professing Christian who did believe this. They say God is a spirit. True enough. But has God no powers? Is God a diffused substance, filling all creation? That is the idea that many have. And you get the professed Christian and the professed infidel, and let each of them talk about God, and they are

as near together as it is possible to be. The infidel who has no faith in God, believes in nature. The Christian, who professes to believe in God, if he attempts to define his God, will describe him something as an infidel would the creative power.

But what is the truth concerning God? Let us hear what Moses says:—

"And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them."

What could be plainer than this! "God created man in his own image, in the image of God created he him: male and female created he them." Again Moses says:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

"Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Yet with this Bible in their hands, you will scarcely find a professed Christian who believes this statement of Moses, that God created man in his own image, notwithstanding the fact that Paul in two or three places in his epistles, actually says that Jesus is the express image of his Father's person. He wrote so to the Galatians. He wrote so to the Hebrews. He told them that Jesus Christ was the express image of God his Father. And we have the fact recorded, that Abraham talked with God, and that Abraham plead with God. You remember the occasion when three personages came down and visited Abraham. Abraham it is said, talked with the Lord, and plead with Him concerning the destruction which was about to come upon Sodom. He plead that if there should be fifty righteous men found in Sodom, would He spare the city? He plead that if there should be but forty-five, or forty, or thirty, or twenty, and finally he came down to ten—that if ten righteous men were found, would He spare the city? and He promised He would. He talked with Him as one man talketh with another. Again, we have the record of Moses in Exodus, where he tells us that the seventy Elders of Israel ate and drank in the presence of the God of Israel. We have the statement also that the two tables of stones which contained the law and the testimony, were written by the finger of God, by his own finger. And when Moses plead with Him that He might see His person, He told him that he should see His back parts; but His face should not be seen. He gave that promise to Moses, and Moses saw His person.

Our Lord and Savior Jesus Christ, whom we worship as God, was a man like unto us, so much so that his divinity was not recognized through any external signs by the Jews. There was nothing about his person that they could discover that would make Him a God, the creator of the heavens and the earth, any more than the Sandwich Islanders could discover in the person of Captain Cook, who discovered their Islands. They believed him to be a god when he first came in their midst; but he showed signs of mortal fear, by which they knew he was not a god, and they slew him. The Jews tested, as they thought most thoroughly, the divinity of Jesus.

When they hung Him upon the cross, they said mockingly, "If thou be the Son of God, come down from the cross." They assumed that they would believe and accept Him as the Son of God, if He would come down from the cross. He was in all respects a man, so far as the outward appearance was concerned; His exterior was that of a man; but, nevertheless, He was a God. He was the first begotten Son of the Eternal Father, who sits enthroned in glory and majesty, surrounded by burning fire. He was the Son of that Being, and was the express image of His person, like Him, having a head, having the senses that men have, having all the bodily features that we have, and His Father was precisely like Him, or He, in other words, was precisely like His Father. There is nothing more plainly conveyed and taught than this in the Scriptures of divine truth, the Bible, and yet men professing to teach godliness and to teach God, endeavor to destroy that feeling and that faith in the minds of the people.

When such misconceptions as these exist in the minds of the children of men, of course there cannot be correct faith exercised; men who do not know to whom to go, on whom to call, or to whom to pray. "This is eternal life," says Jesus, "that they might know thee the only true God and Jesus Christ, whom thou has sent." That was eternal life—to know Him, to comprehend Him, to understand the Being that gave us life, that created us. Therefore, when a man understands this he goes to God with perfect confidence. He asks God as he would his earthly father for that which he desires.

My brethren and sisters, it is a glorious truth that has been taught to us, that we are literally the children of God, that we are his literal descendants, as Jesus was literally descended from Him, and that He is our Father as much as our earthly parent is our father, and we can go to Him with a feeling of nearness, knowing this, understanding it by the revelations which God has given to us.

I would like to read to you a little to refresh your minds and to show you how this faith which had been so long lost to the earth was restored; for the memory of it—the memory of what God was like, had died out of the human mind. Hundreds of years had elapsed since any man had seen God. All that was known, therefore, respecting Him, His personality and His attributes, was that which was written in the Bible; but through the spiritualizing that had taken place, through the attachment of double meanings to the plain word of God, it caused the truth to fade away from men's minds. There was no man upon the earth of whom we have any knowledge, who could tell any thing about God, or about an angel. As I remarked here a few Sundays ago, the general idea that prevailed in regard to angels was, that they were half fowl, that they were men or women with feathered wings growing out of their backs. I know that there are creatures referred to in the Scriptures, who have wings, but they are not men, they are not angels, such as come and minister unto the human family. Yet you will see in all the pictorial representations of angels in our family Bibles beings dressed somewhat like a woman, with features resembling those of a woman, and with feathered wings growing out on their backs. These ideas became common, and still prevail throughout Christian nations.

Now, as I have said, the true con-

ception of God, like the true conception of angels, had vanished from the minds of the children of men. But Joseph Smith, prompted by the Spirit of God, chosen, as I fully believe, as the old prophets were, from before the beginning of the world, to lay the foundation of this great latter-day work, was moved upon to inquire of God. I will read a little of what is said concerning this:

"While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth unto men liberally and upbraideth not; and it shall be given him. Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know; and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if He gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy, which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me by name, and said (pointing to the other) THIS IS MY BELOVED SON, HEAR HIM.

"My object in going to enquire of the Lord, was to know which of all the sects was right, that I might

know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right; (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.

"He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven."

Here is the testimony of one who actually saw the Father and the Son. They were as described by all who have seen them—literal personages, personages with tabernacles, the Son being the express image of the Father. John the Revelator, also saw one that was like unto the Son of Man. He describes his person. You remember that he fell down and worshipped an angel upon one occasion, thinking it was the Lord, and the angel forbade him doing so, telling him that he must not worship him, that he was one of his fellow-servants, the prophets. John, however, had a correct conception of the great truth that the Son was in the exact image of His Father.

Now, not only have we this testimony, but we have the testimony of others concerning this matter. Doubtless you will remember, my brethren and sisters, what is said respecting this in the vision that has come to us. It was a vision that was seen by Joseph Smith and Sidney Rigdon. To them was revealed the eventual fate of the various inhabitants of the earth, the various glories and kingdoms which our Father and God has in reserve for His children. Now, say they:

"And while we meditated upon these things, the Lord touched the eyes of our understandngs and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fullness;

"And saw the holy angels and they who are sanctified, before the throne, worshipping God and the Lamb, who worship Him for ever and ever;

"And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him, that He lives;

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father—

"That by Him, and through Him, and of Him the worlds were and are created, and the inhabitants thereof are begotten sons and daughters unto God."

These two men of our day (fifty-two years ago last February) beheld the Son of God—Jesus, the Only Begotten—and they saw Him at the right hand of the Father, occupying the position that has always been assigned to Him, and in the express image of His Father's person, as He is described by all who have seen Him. After this, Joseph Smith and Oliver Cowdery both saw the Savior, and both testified as to His person. This was on April 3rd;

1836, after the completion of the Kirtland Temple.

"The vail was taken from our minds," say they, "and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

"I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father."

Oliver Cowdery, as well as Joseph Smith, saw this vision; they beheld this glorious personage, even the Son of God, when He accepted the Kirtland Temple after its dedication. These witnesses are also supplemented by hundreds of others who have beheld in vision and otherwise, glorious personages in these last days. There are men alive who have beheld the Son of God, who have heard His voice, and who have been ministered unto by Him in this our day and generation. In the face of these testimonies, which cannot be impeached successfully, is it any wonder that faith grows in the hearts of the people of God, the Latter-day Saints? That notwithstanding the growth of skepticism outside of this Church, faith continues to manifest itself and find lodgment in the hearts of the Latter-day Saints? But just as faith grows among the Latter-day Saints, as a natural consequence faith will decrease in the hearts of those who reject this testimony concerning the truth. This was the crime, the great sin, at least, of the Jewish nation. Light came into the world, but men chose darkness rather than light; therefore the light that was in them became darkness. The Jewish nation became abandoned to hardness of heart and unbelief. They were left to be a prey to that spirit of unbelief which they encouraged, until they rejected God, until they rejected the Son of God, with all His divinity, with His great miracles, with His mighty power, with His pure and spotless life—they rejected Him, they slew Him, and the light that was in them became darkness. He bestowed remarkable power upon those who received His word and they increased in faith; but those unto whom they preached, those who heard their testimony and rejected it, became a prey to that other influence, the power of darkness, the power of Satan, and they shed the blood of innocence, and I am sorry to say that this is the case at the present time with our own nation. The blood of righteous men has been cruelly, inhumanly shed upon this free soil. This man who beheld these visions; this man, the first for hundreds of years who described, who could describe the personage of God, who could say that he beheld Him, who arose as a mighty witness in the midst of this generation to say of a truth that God lived, that Jesus lived; this man was cruelly, treacherously and inhumanly murdered; and murdered, too, under the pledged honor of one of the sovereign States of this our nation; the Governor of the State himself, pledging his own honor and the honor of the State that he (Joseph Smith) should be protected, but he was cruelly slain like the prophets who had gone before, who had borne

a similar testimony. He sealed his testimony with his blood, declaring to the very last that that which he had testified of was the truth, willing to die if it were necessary, to seal his testimony and render it so unimpeachable that it never could be questioned from that time forward. This man was thus slain, and who is there that has been punished for it? No more than the murderers of the Prophets were punished in ancient days, no more than the murderers of our Lord and Savior Jesus Christ were punished, no more has it been the case in this instance. No, his blood still stains the soil, still cries, with the blood of all the martyrs, unto God in heaven for vengeance on his guilty murderers. And the testimony that he bore has been borne by others, and in like manner others have shared that fate. Our reverend President, who sits to-night in this place, his blood stains the same soil. He himself narrowly escaped the same fate. In the providence of God he was spared for a wise purpose, and has lived among us until this day—a living martyr, a living witness of the cruelty of man towards those who testify that God lives.

My brethren and sisters, the faith that we have received has cost the best blood of this century. The faith that we have received cost the blood of the Son of God when He taught it to men upon the earth. The faith that we have received cost the blood of Isaiah, of Jeremiah, and of others of the prophets who were slain for the truths that they declared. It has always been a costly sacrifice, this teaching of the truth unto the human family. The adversary has been determined that a knowledge of God shall not spread among the people if he can prevent it. He killed Jesus, he killed every one of His apostles that he could, until throughout the wide earth there was no man who could stand up and say to the people, "Thus saith the Lord," or who could stand up in the authority of the Priesthood of the Son of God and say, "I am God's servant, and this is God's will, God having revealed it to me." They stopped the mouths of all such. They closed them in death. No one was left that they could reach. Then, when the heavens became as brass over the heads of the children of men, a church arose having a form of godliness, but denying the power thereof, until to-day, throughout Christendom, men who profess to be ministers of Jesus Christ, do not know anything about Him, have no communication with Him. A king with embassadors here, and these embassadors receive no communication from the court which authorizes them. What nonsense! Whoever heard of such a thing? Is there anything in this book (the Bible) which hints at such a thing? Who ever heard of a servant of God having no knowledge of him, no revelation from him? There is no such thing in this book. It is reserved for men in the nineteenth century, and preceding centuries, to arise and make such claims as these, and who can believe them?

Now, God has restored the everlasting Gospel to the earth. He has told the children of men that if they will come unto Him and obey His commandments, they shall receive a testimony of the truth of this work, as in times of old, through the gift and power of the Holy Ghost. They do not need to depend on Joseph Smith if he were here, or Oliver Cowdery, or Sidney Rigdon. Others have been administered to. Others have received the Holy Ghost.

This is the privilege of every human being who will keep the commandments of the Almighty. It is not the privilege of all to see the Father at present, or to see the Son. Our faith is not strong enough, but it is growing. But it is the privilege of every human being to receive the gift of the Holy Ghost, if he or she will obey the commandments of God. This is a privilege that is universal. It is like the air that we breathe. It is like the light that illumines our eyes. So with the gift of the Holy Ghost. It is given to every soul that will bow in submission to the will of God, keep his commandments, and have the ordinances administered by one whom God recognizes as his servant. It is this, my brethren and sisters, that is the glorious feature of the work in which we are engaged. It is this that should stimulate us, and fill us with faith. Let men do as they please concerning this work of our God, God has made promises concerning it. His word cannot fail. He hears and answers the prayers of His children. He is near at hand and not far off, and He will interpose by His wonderful providence, invisible to those who do not see His hand and do not have His Spirit, but visible to those who are enlightened by his Spirit, so that they can see and acknowledge the manifestations of God in their behalf. And thus are we led, and thus we shall be led until, emerging from this darkness, emerging from this unbelief, we shall be ushered into the fullness of the glory of our God, and dwell with him eternally, if we are faithful to the covenants which we have made, which I ask may be the case in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Cache County, Sunday Afternoon, June 15th, 1884.

REPORTED BY JOHN IRVINE.

TEMPLES — REQUIREMENTS MADE OF THOSE WHO SEEK TO ENTER TEMPLES — A WOMAN STATES HER CASE TO PRESIDENT TAYLOR, IN WHICH ARISES SOME SINGULAR AND SERIOUS QUESTIONS — THE SAINTS OUGHT TO BE PROGRESSING — THEY SHOULD SEEK TO DO THE WILL OF GOD—DUTIES OF PRESIDING OFFICERS—EVIL DOERS SHOULD BE BROUGHT TO ACCOUNT AND DEALT WITH — GOD IS MERCIFUL—THE CELESTIAL KINGDOM.

I HAVE been very much interested while listening to the remarks made by the brethren who have addressed us, and certain thoughts have passed

through my mind associated therewith, which it may not be amiss, in part at least, to make known.

There are certain circumstances which take place in our associations with the things of God that tend to lead our minds to reflection and thought. We have been building a temple here. We have exerted ourselves for a number of years for the accomplishment of that object. We have completed it, it has been accepted by the Lord, and we are now administering therein. In these administrations there are many things that tend to lead men to thought and reflection. We meet in our congregations as we are doing here to-day, and in thus meeting we pass along through the common routine of religious duties which devolve upon us; but when we go into those sacred places there are certain requirements made of us, that, whether we may have thought about these things before or not, are then brought to our remembrance. In the first place people desirous to go and attend to ordinances in these houses, must have a recommendation from their Bishop. That is one of those—I was going to say—ugly facts. That is, ugly to those who are not prepared to pass through that ordeal, whose lives have been careless, whose actions have been improper, and whose standing perhaps is precarious—that is one of those facts that must be faced. Then when they have obtained this recommendation from the Bishop, it must be endorsed by the President of the Stake, and after that have the sanction of the President of the Church. This is quite an ordeal for many men to go through. For men and women who are upright, virtuous and honorable, it is a very simple matter; there is no difficulty in their way at any time; but to those who have been careless of their duties, who have departed from the laws of God, and who have tampered with, or violated the ordinances of the Gospel—to such people it is a critical time. However, there is something far more difficult than that yet to come. That is only a starting point in these matters. The things that are ahead are a great deal more difficult to accomplish. What are they? The time will come when we shall not only have to pass by those officers whom I have referred to—say, to have the sanction and approval of our Bishop, of the President of the Stake and of the President of the Church—but we are told in this book [the Book of Doctrine and Covenants] that we shall have to pass by the angels and the Gods. We may have squeezed through the other; we may have got along tolerably well, and been passed and acted upon, and sometimes a "tight squeak" at that; but how will it be when we get on the other side, and we have the angels and the Gods to pass by before we can enter into our exaltation? If we cannot pass, what then? Well, we cannot, that is all. And if we cannot, shall we be able to enter into our exaltation? I think not. What do you think about it?

A great many things of this kind are continually presenting themselves before me. All kinds of cases are brought to my attention, and some of them are of a very serious nature. I had a case only this morning. I am not going to mention names, nor to expose persons; but it was a case of a sister who had been married to a man, actually sealed to him, in the Endowment House. The man, from what I was given to understand—of course I do not know all the details of the case, it will have to be inquired into by

myself and others in authority—the man had frequently one leg in the Church, and the other out; sometimes doing well, and sometimes not doing well; sometimes in good fellowship, making acknowledgements, etc., and sometimes not in good fellowship. The woman had quite a large family by this man, and finally, a little before his death, the man became very careless, very indifferent, and very negligent pertaining to his duties, and he died in that condition. Now this woman comes along and says, "What am I to do? I have borne quite a large family to this man. He was a tolerable good man in some things, but he did not magnify his calling nor honor his God. Now, what shall I do?" Here are some very singular questions, and they will come to all of us in some shape or another, and we might as well begin to look at them now as at any other time, for it is written: "Some men's sins are open beforehand, going before to judgment: and some men they follow after;" hence the reason I mention this matter. It is a sample of a great many others, sometimes with the man and sometimes with the woman, and the question is: How far are we prepared to say to such a woman, "You are not safe for eternity with the husband that you have been associated with in time." These are serious questions. That man was dreaming, perhaps, for a long while that he was on his way to heaven and that all was right; that he had been baptized and been received into the Church, and attended to some of the ordinances thereof, but he was negligent, careless and indifferent about the fulfillment of his duties, neglected his children, did not act right towards his wife, and did many things that were wrong and improper. Now, what shall be done? The woman felt unsafe with such a man. But is it not said, says one, that all manner of sins and blasphemy shall be forgiven, (except the sin against the Holy Ghost, which is the shedding of innocent blood) and that they shall come forth, if they have had certain blessings sealed upon them "in the first resurrection, and if it be after the first resurrection in the next resurrection." But the question is: If a woman is expecting a man to exalt her, and to lead her forth to thrones and principalities, powers and dominions, is she safe in that expectation? She may have been sealed to him, and he have had these things pronounced upon him, but he may have been destroyed in the flesh, because of his iniquities, which very many have been, although we could not always tell the reason why. There are certain things that men may commit according to the Scriptures, and to that which has been revealed in our day, which render them subject to be turned over to the buffettings of Satan, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (See 1st, Corinthians, verse 5; also Doctrine and Covenants, Section cxxxii, 26.) There are other sins that they may commit, whereof it says they shall be destroyed, whether men or women, that do these things. Now, it may be well enough to fix up our own affairs as we think they ought to be fixed, to make our own calculations, and to settle our own accounts; but these accounts have yet to be supervised and settled before those that have the right to do it before we get through, and we must not only pass by, as I have said, our Bishops, and our Presidents of Stakes, and the President of the Church, but we must pass by the angels and the Gods also;

Some of the brethren mentioned that we are now on a more elevated plane than we were a while ago. We ought to be. We do not expect to remain in the position that we were. We ought to be increasing in intelligence and in knowledge, and be preparing ourselves for those things that are to come. Yet we find men that are careless, such as the person I have referred to. By and by death comes along, they pass out of existence; and while it is the feeling and desire to do the dead man justice, and all men justice, and to act upon correct principles in regard to all, it would scarcely seem just under some of those circumstances to carry our charity so far that we would unite a woman with a man, who, when he came forward and wanted to pass by the angels and the Gods, they said to him, "Stop! and take another course. You have not yet paid the penalty of your wickedness, and the contempt of God's laws and His kindness. You cannot come forth in this first thousand years; you must wait for the second." Then what of the children, and what of the wife who perhaps has been faithful, and might have been in very different circumstances, if she had not attached herself to a man of that description?

These are things for us to reflect upon. We shall not have everything our own way about these matters. When we pass out of this world we are left at the mercy of somebody else. If we are resurrected it will be because Jesus is the resurrection, and there are eternal laws and principles that will have to be met by us all, and that cannot be avoided. Jesus says: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Certain ones will come forth in the first resurrection, and others will not come forth until the second. For the path of the just is upward and onward all the time, while the path of the unjust is downward.

These are questions, I say, for us to reflect upon. If we are the Saints of God, it is necessary we should begin to learn to do the will of God on the earth as it is done in the heavens: for it is not every one that sayeth, Lord, Lord, that shall enter into Christ's kingdom, but he that doeth the will of the Father who is in heaven. We think sometimes we can do as we please. We may do as we please, and then God will do as He pleases; and for every word and for every secret thought we shall be brought to judgment, we are told.

Some of these things when we reflect upon them are matters of very great importance. We are not here to do our own will, but the will of our heavenly Father. Some men who think they are doing pretty well, and doing, according to their own expression, "as they darned please," will wake up to find they have not been doing the will of God. They may have thought that they had wives and children, but they will wake up to find that they have not got them, and that they are deprived of many of those great blessings they anticipated enjoying. With all of our mercy, kindness and tender feeling towards our brethren and sisters, and towards all people, we cannot violate the law of God, nor transgress those principles which He has laid down with impunity. He expects us to do those things that are acceptable before Him, and if we don't we must pay the penalty of our departure from correct principle.

These are things that are of very

great moment, and this building on the hill [the Temple] is one of those things which brings us face to face with many very important facts associated with the present, with the past and with the future. Whatever we may think about it, all things are open and naked before Him with whom we have to do. As it is written: "Hell is naked before Him, and destruction hath no covering," and how much more the hearts of the children of men?

We are here to accomplish the purposes of God, to build up His Zion, and to establish His Kingdom upon the earth, and He expects us to do it. He expects that we will begin to do His will upon the earth as it is done in the heavens—here in this land of Zion among the Latter-day Saints. If we do not do it we shall, as has been remarked by Brother Cannon, dishonor ourselves. It is proper, therefore, for us to consider well and ponder the path of our feet. It is well for us to find out the standing we occupy in the Church of Jesus Christ of Latter-day Saints. It is well for us to realize how we stand, first, with our God, secondly with the Holy Priesthood, thirdly, with our families, with our wives and children, or with our husbands and children, as the case may be, and furthermore that we deal justly and righteously with all men. We cannot run our own way and have the blessing of God. Evey one who attempts it, will find he is mistaken. God will withdraw His Spirit from such, and they will be left to themselves to wander in the dark, and go down to perdition. It is expected of us that we shall move on a higher plane; that we shall feel that we are the children of God, that God is our Father, and that He will not be dishonored by disobedient children, or by those who fight against His laws and His Priesthood. He expects us to live our religion, to obey His laws and keep His commandments.

This Temple, as I have already said, is a place where among other things, eternal covenants and obligations are entered into, and the question is, How and in what manner shall they be performed, and who are worthy and who are unworthy. There are some things that we find it exceedingly difficult to decide upon. Why? Because the parties that are dead are not here to speak for themselves, and we cannot have them misrepresented or robbed of their rights in any shape. But if they have violated the laws of God, what then? Now, here comes a question to which I desire to draw the attention of the authorities of this Stake. There are many of those men (if what we hear about them is correct) who ought to have been cut off from the Church. But they have not been; the Bishops have been negligent, the Teachers have been negligent, and perhaps the President of the Stake has been negligent. I am not speaking particularly of this Stake; I am speaking in general terms. I speak of it to draw the attention of Presidents of Stakes, Bishops, Elders, Priests, Teachers and Deacons, and those who officiate in the Church of God, and all men who are set to watch over the fold of Christ. If some of these men, that I have referred to, had been brought up on certain occasions, they might have repented of their sins and placed themselves right; but because these officers did not do their duty themselves, and did not see that other men did theirs, things have passed along out of order, and the parties in question have gone behind the veil. What account can we give of ourselves if we are

found thus negligent? If people do wrong let them be brought up, and let the Teachers, Priests, and Bishops clear their garments of them, and feel that they have done their duty and purified the Church so far as they could. The Presidents of Stakes should see that these things are carried out according to the laws of God. This is a standard we must attain to, so that when people say, Can we go into the Temple of the Lord? we may know exactly their status, what position they occupy, and what to do with them, without having to take up the records of the dead. These are responsibilities devolving upon us. Our Elders go abroad to preach the Gospel and to gather in the people. When they are thus gathered the Presidents of Stakes, the Bishops, Priests, Teachers and Deacons are expected to watch over them, and see that they are fulfilling their obligations, or that they are not fulfilling them. If they fail to do their duty, let them be brought to account; let them be dealt with according to the laws of God. If they repent, forgive them; but it is expected that all who have taken upon them the name of Christ will obey the laws of God, and walk in obedience to His commands. These are some things that we all of us have to be responsible for, and therefore I, occupying the position that I do, feel it my duty to lay these things before you and to require them at your hands—that is at the hands of the President of the Stake and his Counselors, at the hands of the Bishops and their Counselors, at the hands of the High Council, and at the hands of the Priests, Teachers, and Deacons; for I don't want to carry myself the sins of the people. God expects us to purge ourselves from iniquity, that we may become the chosen of the Lord, and our offspring with us, not in name or in theory, but in deed and in truth, and according to the laws of life, and the spirit that dwells in Jesus Christ, our Savior, which every one of us ought to have dwelling in us and dwelling and abiding in our habitations, that we may feel that we are devoted to our God, blameless before the Lord, and keeping His commandments.

These are things that it is proper for us to reflect upon. We enter into obligations here as young men or young women, or as old men or old women, as the case may be, no matter what or how we enter into covenants before God, holy angels and witnesses, and pledge ourselves in the most solemn manner to be true to these covenants, and if we violate these covenants, and trample under foot the ordinances of God, we ought to be dealt with by the Church, and either repent of our sins or be cut off from the Church, so that by purging the Church from iniquity, we may be acceptable before God. For the Gods spoken of, are not going to associate with every scallawag in existence; scallawags are not going where they are; and if men do not live according to the laws of a Celestial kingdom, they are not going into a Celestial glory; they cannot pass by the angels and the Gods, who are set to guard the way of life. Straight is the gate and narrow is the way that leads to life, and few there be that find it.

Is God merciful? Yes. Will He treat His children well? Yes. He will do the very best He can for all. But there are certain eternal laws by which the Gods in the eternal worlds are governed and which they cannot violate, and do not want to violate. These eternal principles must be kept, and one principle is, that no unclean thing can enter into

the Kingdom of God. What, then, will be the result? Why, the people I have referred to—people who do not keep the Celestial law—will have to go into a lesser kingdom, into a Terrestrial, or perhaps a Telestial, as the case may be. Is that according to the law of God? Yes. For if they are not prepared for the Celestial kingdom, they must go to such a one as they are prepared to endure. Certain principles have been developed, and a great many have not. But we are here in a school to learn, and it is for the Elders of Israel who are desirous to do the will of God, and keep His commandments, to put themselves in the way of doing so, to seek to the Lord for His guidance and direction, to repent of their follies, their nonsense and wickedness of every kind, and to come out for God and His kingdom, and to seek to build up the Zion of God and the kingdom of God upon the earth, and if we do this, God will bless us and exalt us in time and throughout the eternities that are to come. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, May 25th, 1884.

(REPORTED BY JOHN IRVINE.)

THE LOGAN TEMPLE — CIRCUMSTANCES UNDER WHICH THE NAUVOO TEMPLE WAS BUILT — FAITH REQUIRED FOR SUCH A WORK — RETROSPECTIVE VIEW — ADMISSION OF A CONGRESSMAN — COMPLETENESS OF THE GOSPEL NOT DUE TO MAN'S WISDOM — REMARKABLE CHARACTERISTIC OF MANY EARLY MEMBERS OF THE CHURCH — SALVATION FOR THE DEAD.

PRESIDENT CANNON commenced by reading the 4th chapter of Malachi, after which he said:

In rising to address you this afternoon, my brethren and sisters, I do so relying upon the assistance of your faith and prayers, that the remarks which I may be led to make may be such as shall be adapted to your circumstances, and as shall prove a benefit to us all.

As you know, we have just returned from dedicating the Temple that has been completed at Logan. We have had during our absence and our meetings there a most delightful time. I think that every one who was present felt it to be

such, and that we have been greatly favored of God in being permitted to finish one more temple in which the ordinances of life and salvation can be attended to. There has been great rejoicing over its completion, and those who have been engaged in it have labored very assiduously. They have been untiring in their efforts and exceedingly liberal in furnishing the necessary means to accomplish the great work.

It is very encouraging to think that, in the midst of the assaults which are being made upon the Church of Jesus Christ of Latter-day Saints, and the threats that are in circulation concerning us and our future fate, there is faith enough found in the midst of the people to pursue, without discouragement and without cessation, the great work which we feel that our Father has laid upon us. We have not been situated as we were in Nauvoo, when we finished our temple there, for then the workmen who labored upon it, were like the Jews in the days of Nehemiah, when they undertook to rebuild the walls of Jerusalem, and had to labor a portion of the time at least, and a great portion of it too, with their instruments of labor in one hand, and weapons to defend themselves in the other. We were surrounded by mobs, and living in a constant state, it may be said of fear, because of the threats which were made and the combinations which were formed, and the attacks upon our outlying settlements in the burning of houses, in the destruction of grain, in the shooting down of cattle, and in the driving out of the people from their homes. But while we have not been in this condition through the years that we have been engaged in the erection of the Logan Temple, we have not been free from attacks and from threats and from combinations for our destruction. Had we been prompted by the ordinary faith of man, the hands of the people would have been weakened in this great work, and they would have hesitated in its performance. But no such feeling has been manifested or expressed. Undismayed and undiscouraged by all the surrounding circumstances, the people have pressed forward the work, and have now the joy and satisfaction of witnessing its completion. It seems as though in the performance of such labor there is a degree of faith required, an unusual degree; for if our views be correct, it is an important work, an important part of the work of the great God, the building of temples by His direct command. And this being the case, undoubtedly such work will be met by opposition on the part of him who is determined to do everything in his power to retard the work of God. By the revelation of the Gospel of Jesus Christ, the two forces which have been arrayed against each other since the beginning of the earth have been brought out unto, it may be said, extraordinary prominence. No sooner did the sound go forth that God had again spoken from the heavens than an antagonism and an opposition was aroused, such as the world for a long period had seemed to know nothing of. The power of evil was brought to light, brought into active exercise, and the saying of the Savior was exemplified where He said: "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." And that has con

tinued from that day until the present time, gathering strength, increasing in volume and intensity against the work of God, and to those who have had no faith, it has seemed as though it would take but a short period for the waves of opposition to overwhelm and completely submerge this work that our God has founded in the earth. But this work being of God, the promises which He made concerning it, have not failed. Every word thus far has been fulfilled. It seemed like a feeble light in the beginning. It seemed as though a small puff of wind would extinguish it; but it has continued to enlarge, it has continued to increase, until its blaze illumines the horizon, and is watched with interest from afar.

When we look back at the inception of this work, at the promises that were made concerning it, and the labors of those who were engaged in founding it, it is most interesting in this day to mark and ponder upon that which was then done, and that which was then promised unto us. Men wonder why it is that the Latter-day Saints believe in this work, why it is that they believe in the claims of Joseph Smith as a Prophet of God. Wonder is expressed because we entertain faith in the doctrines which form our religion; but to me it is most extraordinary that men, possessed of the powers of reason, of the faculty of judging between truth and error, should with the light there is upon this subject, with the extraordinary evidence in favor of the divinity of this work, doubt its truth, or that they should hesitate to accept it. It has always seemed from my boyhood, since I was old enough to comprehend these principles, extraordinary that such should be the case. God made promises in the beginning of this work, concerning its growth and future, every word of which has been fulfilled. The evidences are before the world. When the Prophet Joseph first received his manifestations concerning the coming forth of this work, he was but a boy of fourteen years of age. When he received the plates containing the Book of Mormon, he was but twenty-one years of age. When this Church was organized he was but twenty-four years of age. The revelations which were then given, and which are embodied in the Book of Doctrine and Covenants concerning the organization of the Church are such that if I were not a Latter-day Saint, and were to read them and know as I do know concerning the man through whom these revelations came, and through whom this organization was effected, I would be compelled to admit that there was a power connected with the organization of this Church, that there was a light and an intelligence connected with the revelations that were then given, that could not have emanated from any other source but God. It would be harder for me to reject this idea and this view, than it would be to entertain it. The weight and preponderance of argument would be more in favor of that view than of any other. Let any man read the revelations which Joseph received prior to the sixth of April, 1830. Let him read the revelation that was given on that day concerning the organization of this Church, and if he can do so without being impressed that God is in this, then he must indeed be an extraordinary specimen of unbelief, and of hardness of heart. A church organized precisely upon the pattern of the ancient church, with doctrines precisely similar, varying in no single particular from the doctrines of the

ancient church, and these revealed in extraordinary plainness and power by an unlettered youth who had had no chance of education save that which the common schools of the country afforded. There has never been a day since this Church was organized until this day of our Lord, 54 years and upwards, that an Elder of the Church of Jesus Christ of Latter-day Saints ever failed to maintain the divine authenticity of the doctrines which he had been sent out to preach when brought in contact with the most learned men of the day, the most skilled theologians. At no period in our history has this not been the case. Sending out unlettered men, sending out men not taught in the schools of theology, sending out men from the fields, the bench and workshops, as the Savior sent out His disciples from the lowest walks of life, with the Bible in their hands, to preach the Gospel as God has restored it; and wherever they have been brought in contact with the clergy of the day, in controversy or otherwise, they have always been successful in maintaining their doctrines from the Scripture. Let any man examine the system that Joseph taught, the organization of the Church itself, with all its officers, the ordinances and the doctrines, and he will be compelled to admit as was admitted to me by a prominent Member of Congress, who was one of our bitter enemies, that it is the greatest organization on earth. Said this gentleman: "Mr. Cannon, I have examined the organization of your Church: I am familiar with the Catholic organization; but your organization is the most magnificent of anything I have ever had my attention directed to. It is superior to every other organization on the earth. Where did you get it?" Of course he was not willing to give God any credit for it. I give Him all credit, and not Joseph Smith, nor Brigham Young, nor any other man who has been identified with this Church of Christ.

But there are other points to which my mind is led this afternoon, in connection with this subject. Joseph Smith received the ministration of angels; so he testified. He testified that an angel came to him and taught him the doctrines that he afterwards taught to the people. If I can find the place I will read a little:

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the

presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breast-plate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or modern times, and that God had prepared them for the purpose of translating the book."

I will not read the remainder. Three times during that night, was this youth visited by this angelic messenger, and at each interview the same things were repeated to him. Numerous passages of Scripture were quoted to him, and the doctrines of the Gospel of Jesus Christ unfolded to him. The next day he was again visited, and again instructed: so that it appeared to be the mind of the Lord that he should be deeply impressed, so deeply impressed that he would never forget that which was then told to him. There is this remarkable statement made, a statement which was published in the early days of the Church, long before its fulfillment:

"That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people."

Certainly no truer words could be spoken than these; for everywhere throughout the civilized world, already has the name of Joseph Smith been known for good or evil. No name, probably, next to that of the Son of God, our Redeemer, is held in such veneration by the thousands and hundreds of thousands who believe in the Gospel of the Son of God; next to that name in which we approach the Father, the name of Jesus—next to that in the minds of all who have received the Gospel stands pre-eminently the name of the Prophet Joseph Smith. But with an intensity of hatred equal to that of the love borne by the Latter-day Saints to that name, is the feeling entertained towards it by those who have rejected the Gospel as taught by him. A more complete fulfillment of a prediction is not to be found anywhere throughout the earth in ancient days, or at any time when God had Prophets upon the earth. And so it has been with many other predictions which were made at that time. Joseph Smith foresaw with certainty and predicted with accuracy the growth of this work; that the Elders of this Church should carry the Gospel to the nations of the earth; that they would be successful to the extent they have been successful and no more. No man was led to expect there would be any great conversions of the people by the Elders of this Church. Joseph Smith, enlightened by the Spirit of God, made no such prediction, and led no one associated with him to anticipate such results. On the contrary, he endeavored to the extent of his ability to prepare the people for such persecution as had never been witnessed upon the face of the earth since the days of the Son

of God. He never taught the people that their lives would be easy and pleasant, that they would have smooth sailing, that they would have no interruption, or that they would become popular with the world at large. On the contrary, he constantly enjoined upon those whom he sent out, to bear it in mind that they would have persecution as an inevitable consequence of the proclamation of the Gospel. He sent them forth, and they in their turn, whenever they went and bore testimony to the restoration of the Gospel, warned those who embraced it that they might expect to lose everything they had, their good name, their property, their friends, and perhaps life itself, before they got through. He foresaw plainly that this would be the character of the opposition they would have to contend with. God had revealed it to him in the beginning. The very first night that this angel visited him he told him that his name should be had for good and for evil among all people, and he knew full well that it would be the case. And when the Elders went forth, they went as gleaners of grapes after the vintage was over. They were not told that they would find people by hundreds or by thousands, ready to espouse the truth. No; but they were told that they would find a few here and there, a few honest-hearted people ready to receive the truth, a few waiting for the Gospel to come to them; but they would not effect any great conversions among the Gentile nations. But they were told, as it was predicted in the Book of Mormon, that among the Lamanites, as they are termed in that book, that is, among the descendants of the house of Israel, as the Indians are, their success would be exceedingly great. This has been fulfilled to the very letter.

Fifty-four years experience in preaching this Gospel among the various nations of Christendom has proved to us how correctly the man of God foresaw the character of this work. We have gathered the people, through the blessing of God, from the various nations of the earth; but we have gathered them by small handfuls, as it were. There has been no great influx into the Church from these nations; but, as I have said, it has been exactly like a gleaning of grapes after the vintage is over. And it is a remarkable fact that the great bulk of the people who form this Church—that is, those who were adults when they became members of this Church—were anxiously waiting the arrival of some such message as the Elders brought. Our venerated President, who sits on the stand, was one of a company of men—himself a Wesleyan Methodist preacher—awaiting the time when God would reveal something from the heavens, or would send some message that would be more in accordance with the ancient Gospel than that which they had. A company of them were earnestly praying to God to send more light and more power; that power which was manifested in the days of the Apostles. At the time when Elder Parley P. Pratt carried the Gospel to the city of Toronto he fell in with this company. And here sits Brother Wilford Woodruff. I have heard him relate that in his early days he has gone out in secret and besought God to restore the ancient Gospel, to restore the ancient gifts, to restore the ancient power, and he received a promise from God before he ever heard of the Latter-day Saints, or ever heard of the organization of this Church, that the time would come when the true Gospel would be restored, and that he should have the privilege of being

identified with it. And the thousands that compose this Church to-day, who joined it when they were adults were, the most of them, in a similar condition, a similar state of mind. Dissatisfied with existing creeds, members, in many instances, of existing Churches, but conscious that there was an absence of that divine power and of those heavenly gifts which characterized the Church in ancient days; dissatisfied with this condition of things, they besought God earnestly, fervently, and anxiously, to restore His Gospel to the earth, or to send some message of life and salvation unto them. They were thus prepared for the Gospel when it came, and received it gladly, because their hearts were prepared, and it is those few who have been gathered from the nations of the earth, with others who are also open, because of the honesty of their hearts, to receive the truth. Joseph Smith said that this should be the character of this work. But it is a remarkable fact—and I wish before leaving this point to call your attention to it, that, wherever we have gone among those people whom the Book of Mormon tells us are the descendants of the house of Israel, we have had no trouble in converting them by hundreds, and it may be said by thousands, to the truth. They were ready to receive it without any difficulty whatever. It seemed as though their hearts had been prepared by the God of heaven, and all that has been necessary has been to tell them the truth, and they were natural Latter-day Saints, natural believers in the Gospel of the Son of God.

I myself, went as a missionary, as many of you know, to the Sandwich Islands, the natives of which I believe to be either a branch of the Indians of this continent, or of some other portion of the house of Israel. There was no trouble in baptizing them, and there is no trouble in baptizing any of the Polynesian races. They are ready to receive the Gospel, ready to be baptized; very different in this respect from us Gentiles; for there is a spirit of unbelief among the Gentile race; there is a hardness of heart; there is a want of faith that prevents the blessings of God from descending as they did in ancient days upon His covenant people. Gentiles are naturally unbelievers. It is difficult to convert them, difficult to control them, difficult for them to receive the truth in plainness and simplicity.

Now God has said in this chapter, that He would send Elijah, the Prophet, before the coming of the great and dreadful day of the Lord. A very singular prediction, a remarkable prediction especially when we consider that in this day and age, men do not believe in the ministration of angels; and the office of that Prophet should be "to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Elijah was to come for a specific purpose. I do not know how Christendom is going to arrange to have this angel come. If he came, I do not suppose Christendom would believe he came. But it is on record in our sacred books that the Prophet Elijah has come. Permit me, in connection with this subject, to read a little upon this point. After the completion of the Kirtland Temple, Joseph Smith and Oliver Cowdery testified that they beheld the Son of God, It is a most remarkable testimony in this age of unbelief; but they solemnly testify that they beheld the Son of God, and that after beholding Him, they were

visited by three glorious personages, among whom was the Prophet Elijah. These are the words that they have left on record:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah, the prophet, who was taken to heaven, without tasting death, stood before, us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Now, I can imagine how those who are opposed to this work might say, "Why, it is a very easy thing for Joseph Smith and Olivery Cowdery to make such a statement as that, because it seems to correspond with what Malachi has said, and their making the statement is merely in anticipation of that which the Bible has said would be the case."

But there is this that is remarkable in connection with this statement: the coming of the prophet Elijah was to be attended with certain results—it was to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest the Lord should come and smite the earth with a curse.

The question arises, after the visitation of Elijah to those two men, were the hearts of the fathers turned to the children, and the hearts of the children to their fathers? The very fact that we are building temples to the Most High God, is evidence of it. There never was a greater proof of the truth of any statement than that which is furnished in the acts of the Latter-day Saints upon this point. The people that comprise this church, before joining it, knew nothing about the plan of salvation, except that which they had derived from their teachers, who themselves were very ignorant; but God in His mercy has restored to us certain principles and knowledge concerning the dead. He has informed us that during the time the body of Jesus slept in the tomb, that the Savior went and preached to the spirits that were in prison. I refer now to what Peter says, that while His body lay in the tomb, "He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." He preached the Gospel to them. Isaiah says that one of the objects of his mission should be to unlock the doors of the prison to them that were bound, and He undoubtedly did so on this occasion. I believe the Episcopalian catechism admits that Jesus descended into hell. He certainly did, and visited those spirits that were in prison. After His resurrection, when Mary came forward to salute her Lord, and to embrace Him, He said: "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God." During the interval between His death and resurrection He had been engaged in preaching to the spirits in prison. He had unlocked the prison doors to them that were bound; thus showing that though the punishment of the wicked may be eternal punishment,—God's punishment being eternal punishment,—the Lord does not subject

His fallen creatures to suffer that punishment throughout the endless ages of eternity, as has been falsely taught by so-called Christian ministers. There comes a day of release. Jesus preached redemption to those spirits who were disobedient in the days of Noah. They had lain in torment from the days of Noah—upward of 2,000 years—until the Son of Man turned the keys of their prison-house, and preached to them the Gospel of repentance, that they might repent of their sins, though in the spirit, and be judged, as Peter says, according to men in the flesh. God has revealed this doctrine to the Latter-day Saints, and it is for the purpose of carrying it out that we build these temples, that you may go in and officiate vicariously for those who have not had that privilege in the flesh.

It has been a question that has agitated many minds, when they have been told that the name of Jesus is the only name given under heaven whereby man can be saved—"What, then, has become of the millions of Pagans who never heard the sound of the name of Jesus?" They are dying by thousands to-day. Nations are perishing who have never heard the name of the Son of God. This question has been asked of us many times when we have been preaching the Gospel of salvation that God has restored. People have said: "Is it possible that those who do not believe your doctrine will be damned? If so, what is to become of our ancestors? I had Christian parents who loved the Lord, and you say that those who are not baptized according to your method and by one having authority, cannot enter into the Kingdom of Heaven." Many people have been tempted to reject the testimony of the servants of God, because of this, forgetting that Christendom has taught a similar doctrine respecting the heathen nations. The Christian world have believed that all these nations would be sent to a place of endless torment, that they go to hell and can never be redeemed. Most abhorrent doctrine! so inconceivably cruel that it is enough to make men reject God and everything connected with Him, if it is supposed that He could be the author of such teaching as this; as though God would consign men to hell for ignorance—conceal from them the Gospel, and then damn them through all eternity, because they had not known that which might have been revealed to them. No, there is no such doctrine in the Book. There is no such doctrine in the Gospel of salvation. Those heathen nations, like our ancestors, who died in ignorance of the Gospel of Christ, will yet hear the voice of salvation. Jesus and those associated with Him will minister to them; for we are all the sons and daughters of God. What shall we do throughout the ages yet to come, the eternities lying before us? Shall there be no salvation extended to the ignorant, and to the erring, and to those who would have done better could they have known the plan of life and salvation? Why, certainly. The little space of time we live here upon the earth, important as it is to us, compared with the eternities of our God, is only like one grain of sand out of the immensities of grains that are upon the sea shore. Our God is endless and eternal. His Gospel is endless and eternal, and as long as there is a soul to be saved, He, and Jesus, who died for all, and all associated with them who have the same Priesthood, will labor anxiously until every soul will be brought back who can be brought back, who has not committed the unpardonable sin by sinning against light and knowledge, as Judas did in betraying the Lord

of life and glory; every soul other than these will be felt after throughout the eternities of our God. Hell itself will be sought; every crevice of it, every part of it will be penetrated by Jesus, and by the Saints of God, in search of the souls of the children of men, until from every crevice and from every recess in the regions of the damned they will be brought forth to light and glory, if they will obey the glorious Gospel of the Son of God, if they will bow in submission to the sceptre of King Immanuel. That is all they have to do—to repent of their sins, repent of them whether in this life or in the life to come, and put them away far from them. This is the Gospel of glad tidings. It is not a Gospel that consigns the majority of the human family to an endless condition of torment. That is not the Gospel of Christ.

Now, as I have said, the Lord promised that Elijah should come before the great and dreadful day. He has sent him, and the hearts of the Latter-day Saints have been turned to their fathers who have died in ignorance of the Gospel of the Son of God, and we have the warrant of Scripture to believe that the hearts of the fathers in the eternal worlds, those who have lived upon the earth, are turned to their children who now live here, and who can officiate vicariously for them, and answer the purpose that God has designed in attending to those ordinances which they themselves have not the power to attend to. Certainly this has been fulfilled. It is not the testimony of Joseph Smith and Oliver Cowdery alone; but this whole people. These Latter-day Saints throughout all these mountains, can bear testimony that this spirit has rested upon them, and their hearts have been turned to their fathers, and the hearts of their fathers have without doubt been turned to them. And it is a strange fact connected with the Gospel, that contemporaneously with the revelation of the doctrine to Joseph Smith a spirit seemed to take possession of the people in Eastern lands to hunt up their genealogies, and Genealogical Societies have been formed in many places, for what purpose no one can exactly tell, unless it be a Latter-day Saint. Genealogies have been hunted up with wonderful industry, saving us a great amount of labor in these matters. It was a strange spirit that took hold of the American people, especially the people of New England, about that time. It was a common thing in the Western States when I was a boy, for men not to know the names of their grandfathers; and I have known many intelligent men who could not tell the names of their uncles and aunts, their fathers, and mothers, brothers and sisters. This arose from the fact that in moving West, emigrants had left their kindred behind, and had not kept up in their children's minds the recollection of their names. But within the last 40 years a different spirit has taken possession of the people, and many are industriously engaged in searching out the names of their ancestors. Many volumes have been published in connection with this subject, and in the Historian's Office are to be found many books containing the genealogies of the families of many whose members are in this Territory. Such books have been invaluable to us, in carrying out this work. Thus, these societies and people have unwittingly helped to fulfill the words of the Lord, through Malachi, and to strengthen the evidence that Joseph Smith was indeed an inspired Prophet of God. In the persecution

that this Church has received; in being driven from their homes: in everything that is now being done by the Congress of the United States against the Latter-day Saints, and in this genealogical work that I have just alluded to, men outside of this Church have contributed to prove that Joseph Smith was indeed an inspired Prophet of God; for there has been no action taken by Congress, nothing has been done to us by mobs, or by any combination, that has not been predicted by Joseph Smith the Prophet, and we have the record of it, and know that it is true. We know whereof we speak. Joseph Smith, years and years before the breaking out of the war in South Carolina, predicted that such a war should take place, and he designated the spot where it should commence. And the wicked by their own acts proved to the world, to God, and to angels, that Joseph Smith was an inspired Prophet of God, and that He foretold that which should take place.

God bless you, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at the time of the Dedication of the Temple, in the Tabernacle, Logan, Cache County, Sunday Afternoon, May 18th, 1884.

REPORTED BY JOHN IRVINE.

MANIFESTATIONS TO BE LOOKED FOR — SOME ALREADY RECEIVED — MANY THINGS KNOWN WHICH CAN NOT BE TOLD YET — THE WORK REQUIRED OF THE SAINTS — OTHER AND MORE SPLENDID TEMPLES TO BE BUILT — PERSONS REQUIRED TO LABOR IN THE TEMPLES — KIND OF MEN WANTED TO GO UPON MISSIONS — SELF-DENIAL REQUIRED — BLESSINGS IN STORE FOR THE FAITHFUL.

SINCE we assembled in this place we have had a very interesting time. It has been our desire that all who could be properly recommended by their Bishops should have an opportunity to visit the Temple, whether it be the residents of this Stake, and the Stakes of this Temple district, or the residents of other Stakes, because we have felt that it is due to those who have assisted so liberally in building the Temple in this place, that they should have a full and fair opportunity of seeing it. For that purpose we have already had two dedication services, and we intend to have another in the Temple, commencing at half-past ten

o'clock to-morrow morning, tickets for which can be obtained from President Geo. Q. Cannon, at the close of this meeting.

We are living in a very important day and age of the world, in a time which is pregnant with greater events than any other period that we know of, or any other dispensation that has existed upon the earth. It is called "the dispensation of the fullness of times," when God "will gather together in one all things in Christ, both which are in heaven, and which are on earth;" for the heavens, the Gods in the eternal worlds, the Holy Priesthood that have existed upon the earth, the living that live upon the face of the earth, and the dead that have departed this life, are all interested in the work in which we are engaged. Consequently, it is of the greatest importance that everything we do, that every ordinance we administer, that every principle we believe in, should be strictly in accordance with the mind and word, the will and law of God.

I have heard some remarks in the Temple pertaining to these matters, and also here, and it has been thought, as has been expressed by some, that we ought to look for some peculiar manifestations. The question is, What do we want to see? Some peculiar power, some remarkable manifestations? All these things are very proper in their place; all these things we have a right to look for; but we must only look for such manifestations as are requisite for our circumstances, and as God shall see fit to impart them. Certain manifestations have already occurred. When our Heavenly Father appeared unto Joseph Smith, the Prophet, He pointed to the Savior who was with him, (and who, it is said, is the brightness of the Father's glory and the express image of His person) and said: "This is my beloved Son, hear Him." So that there was an evidence manifested through His servant to the world, that God lived, that the Redeemer, who was crucified and put to death to atone for the sins of the world, also lived, and that there was a message which had to be communicated to the human family, and that the Son was the personage through which it should be communicated. The key thus being turned, authority given by the highest source in the heavens in relation to the purposes of God on the earth, the Holy Priesthood began to be developed. Why? Because there was no Priesthood on the earth; there was nobody who was authorized to operate and officiate in the name of the Lord, therefore John the Baptist, came as the representative of the Aaronic Priesthood, having held the keys thereof in his day; and he placed his hands upon the heads of Joseph Smith and Oliver Cowdery, and said: "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." John the Baptist having thus come and imparted the Aaronic Priesthood, which like the Melchisedec Priesthood is an eternal Priesthood—it being already conferred it is not now necessary that John the Baptist should return for the accomplishment of that purpose. He had delivered his testimony, he had turned the key, he had introduced the power and authority to administer in that Priesthood, so that those upon whom it

was conferred were able to perform the several duties associated therewith.

Then Peter, James and John appeared and conferred upon Joseph Smith and Oliver Cowdery the Melchisedec Priesthood, which, as you all know, differs from that of the Aaronic. The Melchisedec Priesthood, according to the Scriptures, is after the order of the Son of God, and after the power of an endless life. It places men in communication with God our Heavenly Father, whereby through its influence, ordinances, powers and blessings, they can approach the presence of God, the Eternal Father, and come, as it was said by one of old, "To the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." It is that Priesthood through the Gospel, that brings life and immortality to light, that places man in a position whereby he can obtain, through faithfulness and adherence to the laws of God, all the rich blessings associated with the eternal worlds, of which we are allowed to partake while we dwell here upon the earth, or hereafter in the heavens. It is not necessary that Peter, James and John should come again to do the thing that is already done. The Priesthood has been restored, with which is connected all the blessings that ever were associated with any people upon the face of the earth; and if we know to-day so little in regard to the things of God, and the principles associated with eternity, with the heavens and with the angels, it is because we have not improved our privileges as we might, nor lived up to those principles which God has revealed unto us, and because we are not yet prepared for further advancement.

Jesus in His day, said to His disciples: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. * * * * Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also." What did He mean? Just what he said, precisely. If He went away He would send them another Comforter, the Spirit of truth, which should abide with them forever, and teach them all things, and bring all things pertaining to the past to their remembrance; the Comforter was also to lead them into all truth, and show them things to come.

This same Comforter has been given, in connection with the Gospel in these days, for our enlightenment, for our instruction, for our guidance, that we may have a knowledge of things that are past, of the dealings of God with the human family, of the principles of truth that have been developed in the different ages, of the position of the world and its relationship to God in those different ages, of its position in years that are past and gone, and of its present status. It is also given for our enlightenment, that we may be enabled to conduct all things according to the mind and will of God, and in accordance with His eternal laws and those principles which exist in the heavens, and which have been provided by

God for the salvation and exaltation of a fallen world; also for, the manifestation of principles which have been and will be developed in the interest of man, not only pertaining to this world, but also to that which is to come; through which medium the Lord will make known His plans and designs to His Priesthood and His people in His own due time.

After these things had been introduced, the people in Kirtland, Ohio, by the command of God, through Joseph Smith, the Prophet, some 49 years ago, (without being particular as to dates) commenced to build a house unto the Lord wherein certain preliminary ordinances were introduced, and that house was built under very trying circumstances to the Saints, but they accomplished it. Most of the Saints then devoted all the time they could possibly spare for the accomplishment of that object; it was not in little donations, but they had to exert their undivided energies and means to its accomplishment. When they had finished it, it was dedicated to the Lord, God accepted their sacrifice, and Jesus appeared in that Temple, of which appearance you will find a description in the Book of Doctrine and Covenants. (Section 110). Before this they had had the Aaronic and the Melchisedec Priesthoods presented to them, and Moroni, and other personages had appeared unto Joseph Smith. When this Temple was erected for preparatory ordinances,—for it was not like the Temples we now have, nor like the Temple that was in Nauvoo, the Lord appeared, and then Moses appeared. They had already the keys of the Aaronic Priesthood, and of the Melchisedec; and as Moses had held the keys and authority of the gathering of the children of Israel, from the land of Egypt, in a former dispensation, so he was now sent to confer these said keys upon Joseph Smith and Oliver Cowdery. It is said, that after this vision closed—that is the vision of the Savior manifested to Joseph and Oliver in the Kirtland Temple—that:

"The heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

Here then were the keys committed associated with the gathering. Why is it that you are here to-day? and what brought you here? Because the keys of the gathering of Israel from the four quarters of the earth have been committed to Joseph Smith, and he has conferred those keys upon others that the gathering of Israel may be accomplished, and in due time the same thing will be performed to the tribes in the land of the north. It is on this account, and through the unlocking of this principle, and through those means, that you are brought together as you are to-day. I have heretofore mentioned a circumstance, and I will mention it again here, as there are so many present to show you how those things operate. What I refer to is this: Soon after we were driven from Missouri, the Twelve were sent to England. There was no place then for the Saints to gather to; the Prophet therefore said to the Twelve: "When you go to England, until you get further information, do not say anything about the gathering." Consequently we did not; but we could not keep the spirit of it from the people. Why? Because we had the Gospel, and the Gospel brings life and immortality to light, and those that receive the Gospel

receive the Holy Ghost, and a knowledge of the things associated with the Gospel. And hence I remember a sister coming to me in Liverpool, England, where I had raised up a church, and says she, "Brother Taylor, I had a very remarkable dream or vision, I don't know which, and it was something like this: I thought that the Saints were gathered together on the Pier Head—[that is the place where the vessels then used to sail from], and there was a ship about to sail. The people said they were going to Zion, and they were singing what they called the songs of Zion, and rejoicing exceedingly; you were among them, and you were going also. Now I want to know if you can tell me what it means." "Yes," said I, I "know what it means, and I will tell you when the time comes"—just the same as I have to say to day that there are many things that I know of which I can only tell you when the time comes.

By and by, Joseph Smith sent word that the Saints were to gather to Nauvoo; that they had a gathering place there, and the Saints were to be directed to that land. I then went and told this sister the interpretation of her dream or vision. I mention this to show that you cannot prevent these manifestations: they are associated with the Gospel. If men and women receive the Spirit of God and the gift of the Holy Ghost, it reveals those things unto them. It was said by one of old, that through its influence "your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;" and although Joseph had told us not to say anything about the gathering, yet he could not prevent the Lord from revealing it to the people. He did reveal it, and a great many, as well as the sister referred to, had a knowledge of it.

That is the principle which brought you here. If that key had not been turned; if Moses had not come to introduce it, you would not have been here, and Joseph Smith would not have known anything about it, nor anybody else until God revealed it in His own appointed way.

But as I stated before, the Father said, "This is my beloved Son, hear Him." He manipulates the Priesthood in the heavens and on the earth. He manages the affairs associated with the redemption of the human family. "Hear Him;" and when He was prepared to send forth these messengers, as we send forth messengers to accomplish certain purposes—when He saw that the time had come, He said, "Go Moses, and attend to this matter. They have built a Temple; from now they will begin to gather the Saints, and it is necessary that they should have proper instructions and information relating to these matters." And Moses came.

Now, that was one thing. Then we read that:

"After this Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed."

That was the promise made to Abraham some 3,500 years ago. It was not a promise made to Abraham alone, but through him to others. He and his seed were to be the instrumentality, the media through which mankind should be blessed; they were to be the special instruments in the hands of God for the accomplishment of these purposes. Hence the Priesthood began to be organized—the Bishopric and all pertaining to the Aaronic Priesthood including:

Priests, Teachers and Deacons; and associated with the Melchisedec Priesthood, the First Presidency, the Twelve, the High Council, High Priests, Seventies and Elders, and all those occupying their own particular place; and hence in that small Temple, as we should now call it, that was erected in Kirtland, they had the same organization of the Priesthood, and the same arrangements of the stands for the seating of the Priesthood as we have here. Why? Because the Priesthood had been introduced after the order of Aaron, and after the order of Melchisedec, which is after the order of the Son of God, and after the power of an endless life, and that officiates and operates in time and in eternity, and by which Priesthood and through which authority the worlds were framed by the power of God. Things as they existed in the heavens again began to be introduced upon the earth. Hence, that His servants might be properly instructed and comprehend correctly the great principles which He designed to unfold to the human family, He sent those several messengers holding those various keys that they might unlock the doors and place His servants in communication with the heavenly Priesthood in the eternal worlds.

Do you want anything more than this, you Latter-day Saints? This was the position in which they were placed, and the position in which we find ourselves to-day.

Then we are told that another personage appeared, as stated:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah, the prophet, who was taken to heaven without tasting death, stood before us and said—

"Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came.

"To turn the hearts of the fathers to the children, and the children to the fathers, lest, the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

What means this? What means this Temple that you have built here on the hill? Why have you built it? Why have you expressed such anxiety in the erection of that Temple? Why have such crowds of our brethren and sisters from distant places come here to the dedication of this Temple? Why is it? It is because those keys were turned of which I have just read in your hearing.

"Behold the time has fully come * * * to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

What does this mean? It means that there was a great and comprehensive plan designed by the Almighty in his economy connected with the salvation of the human family who are His children; for He is the God and the Father of the spirits of all flesh. It means that He is interested in their welfare, in their prosperity, in their happiness, and in all that pertains to their exaltation in time and throughout the eternities that are to come. Being thus in-

terested, and so little of the Gospel having been revealed in the different ages, and so much of the power of darkness and iniquity having prevailed among men, it was necessary that something should be done for the dead as well as the living. God is interested in the dead as well as the living. Adam, who is the Ancient of Days and the father of the human family; Seth, Enos, Enoch, Mahalaleel, Methuselah, Noah, and all the prominent leading men of God, as well as Abraham, Isaac, Jacob, Moses, the Prophets, Jesus and His Apostles, together with the Prophets and Apostles who lived on this continent, and who stood at the various times or epochs as the representatives of the nations, and as thousands of these peoples have passed away having held and now holding the Priesthood; all these ancient fathers feel interested in this great work, and their hearts are turned toward the children, being interested in their welfare, happiness and exaltation; and their children who now have received the Gospel have their hearts, through this instrumentality, and the keys and principles which were introduced by Elijah, turned towards the fathers through the inspiration of the same Gospel, which Gospel as spoken of in the Scriptures, is an everlasting Gospel, being associated with the everlasting covenant, which principle wherever it has existed, brought life and immortality to light.

When Jesus came, He came to do a work in many particulars similar to that in which we are engaged, and when He got through with His work here, He stood as the Savior of the world, and of the human family. He came to preach the Gospel to the poor, to open the prison doors to those that were imprisoned, to set at liberty, and to proclaim the acceptable hour of the Lord, etc. This was a work connected with the people who lived at the time of the flood, and were destroyed and kept in prison until the Lord should see proper to extend manifestations of His mercy to them. Hence, as we read, "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah." He having finished His work upon earth for the living, went and performed a work for the dead; as we are informed, "He went and preached to spirits in prison, that had sometime been disobedient in the days of Noah."

It is reserved for us to do a work for those who have passed away, who have not obeyed or had the Gospel in their lifetime. We are here to do a work connected with the redemption of the dead. When the Temple was commanded to be built in Nauvoo, after the Temple had been built in Kirtland, and after so many keys had been turned, and after so many manifestations, visions and ministrations had been had, yet it was said then that there was not a place upon the earth in which to perform the ordinance of baptism for the dead, and Joseph was commanded to build a house for that purpose. But who knew anything about these things until God revealed them? Nobody. Men talk and boast of their intelligence and their knowledge—why, there is not a man breathing on the earth, outside of this Church, who has any knowledge of those things to which I have referred, and nobody in this Church either, only as God has revealed it.

We are all of us indebted to the revelations of God, through the medium of the Holy Priesthood, for these things. Joseph Smith before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was known as the brick-store—which many of you who lived in Nauvoo will recollect—where to a chosen few he administered those ordinances that we now have to-day associated with endowments, so that if anything should happen to him—which he evidently contemplated—he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given to him by the manifestations of the power of God.

At first these things were only partially made known to him, and as they were partially developed he called upon the Twelve that were then living—many of you grey-headed people will remember it—to commence and be baptized for the dead, and they were baptized in the Mississippi River. Immediately after these baptisms, the Prophet had a revelation which more clearly developed the order in relation to such baptisms. According to that revelation it appeared that, notwithstanding all the visions, revelations, keys, etc., that had heretofore been given, there was not a place, not even in the Kirtland Temple, wherein those things could be carried out, and hence a font, such as we have in this Temple, was built in the temple at Nauvoo, and it was there, under proper circumstances and proper administration, and according to the principles that he had laid down, that those ordinances were administered then, and are administered now.

I now come to another subject that opens a wide and expansive field, broad as the world in which we live, and expansive as the universe, and which affects all the inhabitants of the earth living or dead. Why is it that there is such a feeling, as I have said, concerning your Temple and other Temples? It is because those keys have been turned, and you have received, like the woman I spake of, a knowledge of the gathering dispensation. You have laid out a great amount of means, done a large amount of labor, and you have built a house that is creditable to you, and which God will sanction and approve and does sanction and approve. You have made it very nice, pleasant and beautiful. We ought to build Temples to the Lord, for we are His offspring and He is our Father, and He has revealed unto us those things and implanted those principles in our bosoms. They are developed within us, and this Temple is a proof of it, just the same as we are a living proof of the gathering dispensation. We have received the gift of the Holy Ghost, and a knowledge, so far as we have progressed, of the things of God. You have been baptized, you have had hands laid upon you for the reception of the Holy Ghost, and you that have lived your religion have received this Holy Ghost, and I want, as an evidence before God and this people—I want to see how many of you can bear testimony to that. All who can, hold up their right hands. [A perfect forest of hands was held up.] We know, by the power of the Holy Ghost, and by obedience to His law, so far as we have obeyed it, that God lives. But then, we have been poor, weak, erring creatures, surrounded by infirmities

Yet God has conferred upon us great, inestimable and eternal treasures, even the gift of eternal lives, and upon many of us are conferred these promises of thrones, principalities, powers and dominion in the eternal worlds. God has conferred those rich and precious treasures upon us, but we have them in earthen vessels. We have to wrestle against flesh and blood, against the powers of darkness, the Adversary, who rules in the hearts of the children of disobedience, and leads them captive at his will, and against the power of wickedness in high places. We have not all of us learned to obey those principles that God has revealed. We have not all of us learned to say in our hearts, "Thy will be done on earth as it is done in heaven." We have not all of us learned to submit our will to the law and word of God, yet God is introducing Temples and ordinances and blessings, and light, revelations and intelligence, to lift us up, to exalt us, that we may be a city set upon a hill that cannot be hid; that we may progress from intelligence to intelligence, from knowledge to knowledge, until we shall see as we are seen and know as we are known.

We are living, as I have said, in an important day and age of the world. We have gathered to this land because God has decreed it. He has reserved us for the latter days, that we may perform that work which He decreed from before the foundation of the world. If there have been any blessings enjoyed by men in former dispensations of the world, they will also be given to you, ye Latter-day Saints, if you will live your religion and be obedient to the laws of God. There is nothing hidden but what shall be revealed, says the Lord. He is prepared to unfold all things; all things pertaining to the heavens and the earth, all things pertaining to the peoples who have existed, who now exist or will exist, that we may be instructed and taught in every principle of intelligence associated with the world in which we live, or with the Gods in the eternal worlds.

Having said so much on some of these subjects, let me now talk a little upon some other things.

We have finished our Temple. What is it for? Not a building to look at; not a house to brag about; for before we get through we shall have built some Temples so much better, that you will not feel to boast about this Temple. The Temple that the people built in Kirtland, was only a small building compared with this one, and they were a very small and poor people who built it, yet it was built in accordance with the commands of God. In Nauvoo, also, the people were very poor. They had just been driven from the land of Missouri, yet they were commanded of God to build it. What was obtained in these Temples? In the Kirtland Temple Jesus appeared, and Moses, Elias and Elijah appeared also, and all these things that I have read to you and spoken about, transpired on that occasion. Communication was opened between the heavens and the earth, between the Priesthood in the heavens and the Priesthood on the earth, and the Keys of that Priesthood imported to Joseph and others on the earth. It was left to those in this world to keep open those communications, to see that the road was clear, and that there was no barrier interposed between earth and the heavens, and to lead forward and progress in other principles yet to be developed; we operating, in our part here in their behalf, and in behalf of their children who are our fathers; while

they, in their exalted position, are operating for them and us in the heavens; thus forming a connecting link between the Priesthood on the earth and the Priesthood in the heavens.

We have now finished this Temple, and some people inquire, what is it for? For many things: that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatsoever is bound on the earth according to the laws of the eternal Priesthood shall be bound in the heavens; that there may be a connecting link between the living and the dead, between those who have lived, all those ancient fathers of which I have spoken who are interested in the welfare of their posterity; that there may be a royal Priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; not looking so much after themselves, but after God, after the work of God, and after the accomplishment of those things which God has designed to be carried out in "the dispensation of the fullness of times" when all things are to be united in one, and that they may be prepared to operate with the Priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time. It is also intended to introduce the higher branches of education—literary, scientific, linguistic, philosophical and theological; for we are told to obtain a knowledge of laws, languages, governments, justice, equity, rule, authority, dominion, and all those great cosmopolitan principles exhibited in the laws of nature and among the peoples, by the wisdom, prescience, power and intelligence of "nature's God." That we may thus be acquainted with earthly and heavenly things, in accordance with everlasting laws that have existed in the heavens and on the earth from the beginning; and that all those great and eternal principles by which the worlds are governed may be comprehended by us.

This is a great work. Well might it be said to Joseph Smith, "You are laying the foundation of a great work"—so vast that very few can begin to comprehend it. We read sometimes about the millennium. But what do we know about it? It is a time when this work will be going on, and Temples, thousands of them, will be reared for the accomplishment of the objects designed, in which communications from the heavens will be received in regard to our labors, how we may perform them, and for whom. This is the work devolving upon us. We have to build up here a Zion unto God. Who are Zion? The pure in heart, and the pure in life. And be it remembered that it is not every one that saith, "Lord, Lord," that shall enter the Kingdom of heaven, but it is he that doeth the will of the Father who is in heaven. We must be faithful to our calling, for there is a great work for all of us to perform. Some men who have been ordained to the Priesthood have remarked that they have nothing to do. I have heard some foolish remarks of that kind. They will find plenty to do before they get through. They need not be troubled on that score. There will be plenty for them to do if they are only prepared to do it. There is a great work to perform in preaching the Gospel to the nations of the earth. Then as we build our Temples we shall want a great many people to administer in them, and I have seen

some people quite pleased at the idea. Some Elders, Seventies, and High Priests have said—"What can I do? I am getting old and grey headed. Still I would like to do something." We shall require quite a number to administer in the Temples as we get them built. I am informed there are over forty persons employed in the Temple in St. George, about the same number, I presume, will be required in the Temple here, and then forty in the one at Manti, forty or more in the one at Salt Lake, and then forty in each of the others we are going to build. Hence, we shall find places for some of you folks after a while. You need not be concerned about having nothing to do. We will find plenty for the Seventies to do. You need not think there are any too many of them. The nations of the earth have yet to be preached to. The work is not all through. It is hardly begun. We are just getting ready for the labor, and so you may prepare yourselves, you Seventies, you High Priests, and you Elders, for missions to the nations of the earth. [Here President Taylor inquired of Bishop Preston how they were progressing with the missionary farms, and was answered that they were progressing satisfactorily. We don't want the aged and infirm to go out to the world. For that labor it requires strong, able-bodied men, men that are able to cope with the world, the flesh and the devil, as they say. We want men who are full of vigor, life and vitality. We want men to cleave unto God, and seek for more of His Spirit, that they may go to the nations of the earth to proclaim the glad tidings of salvation to a fallen world. That is what we are gathered together for, that we may be instructed in the laws of life, and then go and teach these laws to others. Our Elders go out to preach the Gospel without purse or scrip, and when they return we help them back. But we should see when they are gone that their families are taken care of, and everything made pleasant and comfortable for them. This is quite a little thing that some of you can turn your hands to. You can assist on the missionary farms, and in this way help to take care of the families of those who are absent on missions. This is a principle we want to see extended all over the land of Zion. How are you going to be paid for this? You will just get the same pay which I used to have when I went out to preach; you will have just the same source to go to, only you will have a little more time, I expect, than some of us had. We used to go without purse or scrip. We went along trusting in God. We are now in a different position, perhaps, and can put a few dollars into the bag to help us along; but I will tell you when I was away I would rather trust in the living God than in any other power on earth, for I learned that I could go to God and He always relieved me. He always supplied my wants. I always had plenty to eat, drink and wear, and could ride on steamboats or railroads, or anywhere I thought proper: God always opened my way, and so He will that of every man who will put his trust in Him. I would rather have God for my friend than all other influences and powers outside; for in God we live, in God we move, and from God we derive our being and our existence.

Then what about the payment of those men who are to be employed in Temples? There are three or four men that will have to be provided for, and others will have to take care of themselves, find their own bread

and dinner, and think it a privilege to work for God, for the interests of His Kingdom, and to act as saviors upon Mount Zion. Supposing there are forty required to labor in this Temple. Many of you are pretty well off. You have got fat, and have almost kicked, some of you (laughter). Some of you have got more means than you know what to do with, and it is a bother to you. We will have to fix upon the number of men and women—for the sisters will be required as well as the brethren —that will be needed. These can go along, leaving their farms and their merchandizing, or whatever they may have in hand, and go into the Temple of the Lord, on a mission for six months, or twelve months, or two or three years as the case may be, the same as others who go out into the world. If I to-day were not engaged as I am I should say, "Won't you be kind enough to give me and one of my wives, or more, as the case might be, an opportunity to officiate in the Temple?" and I should feel it an honor to be privileged to work in the house of God. Would you want pay for it? No, I would bring my own bread and dinner, and I have no doubt there are many of you who would like to do the same. I guess we could pick out the forty people thus required right in this house to-day, without any trouble. All you who are in favor of carrying out this idea hold up your right hands. (All hands went up.) I knew there were more than forty right here (laughter). As to the three or four whose whole time will be engaged in this labor, these will have to be provided for. In this way we shall become saviors upon Mount Zion. It is written in the Scriptures, that "Saviors shall come up on Mount Zion * * and the kingdom shall be the Lord's." Now, a man is not a savior, nor a woman either, unless they save somebody. Well, we want men and women who are ready to officiate in this place. And when you get there, surrounded by the heavenly influence of the house of God, the gift of the Holy Ghost will rest upon you, which will bring joy and consolation to your hearts. When you have labored there for a while, you will desire to labor there again. You will carry this heavenly influence among your friends and throughout your neghborhood, and this we want to extend throughout all the land of Zion. We shall have, I presume, regular Temple organizations. Something of this kind may be organized among the High Priests who will look after the Temple districts. In this way we will find something for the High Priests to do. Some of them have been very much afraid that there would be nothing for them to do.

And thus we will go on, and God will assist us in the work in which we are engaged. He will yet make us the richest of all people. He will pour wealth into our laps, inasmuch as we keep His commandments. And what else is said? "Sons of strangers shall build up thy walls, and their kings shall minister unto thee." Men shall call you the ministers of our God. And we want to minister for God in time and throughout the eternities that are to come. We have started in, and we will try by the help of God and the light of His Holy Spirit, and the revelations that he will give to us from time to time—we will try and operate and co-operate with the Priesthood in the eternal worlds, either on this earth or in the heavens. We shall operate until the work that God has designed pertaining to this earth shall be accomplished, and the living

and the dead saved so far as they are capable of being saved according to eternal laws that exist in the heavens, and according to the decrees of the Almighty. Don't you think we have something to do? I remember when I was first called to the Apostleship some 46 years ago. I looked at the calling square in the face, and said, "Well, this is a life work: this is an operation that will last a life time." I have got other ideas since then, namely, that when I get through in this world I expect to officiate in the other. Hence it is an eternal operation, and that is the difference between what I then thought and what I now think. God has revealed unto us great and glorious truths, and He is prepared to reveal more if we will only place ourselves under His guidance and His direction. Let us seek to follow the principle that Jesus inculcated —to do the will of our Father who is in heaven, who said, "I seek not mine own will, but the will of the Father which hath sent me." We are here as much as He was here, and under obligations as He was to do the will of our Heavenly Father. We should subject ourselves to the law of God, the word of God, and the will of God. I say continually, "O God, lead me in the right path: O God, preserve me from all error; O God, I am a poor, feeble, weak, erring human creature, surrounded with infirmities. I need Thy help all the day long. O God, help me." That is my feeling, and the feeling of my brethren of the First Presidency, and of the Twelve and others. We feel that we need the help of the Almighty. We will try and be humble, and be faithful and true to our covenants. And if we listen to counsel, and obey the laws of God, and do the things that He requires at our hands, He will help us and bless us, and He will bless Zion and preserve Israel, and woe to them that fight against Zion, for God will fight against them. But He will preserve us if we are faithful and true to our integrity. We will be blessed in time, we will be brought nearer to the heavens. The light of revelation will burst upon our heads, and the glories of the eternal worlds will be made manifest. We will rejoice together in the fullness of blessings of the Gospel of peace, and by and will be crowned with glory, honor, immortality and eternal life in the celestial kingdom of our God.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

REMARKS BY APOSTLE BRIGHAM YOUNG,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 22, 1884.

REPORTED BY JOHN IRVINE.

VISIT TO ARIZONA AND NEW MEXICO—CONDITION OF THE SETTLEMENTS—OUR ENEMIES—THE "OBNOXIOUS DOCTRINE"—THINGS PERTAINING TO CONSCIENCE—THE SAINTS STRIVING TO LIVE THEIR RELIGION—PROSPERITY ON EVERY HAND—PERSECUTION—TEMPLES—THE LOAD THE SAINTS ARE CARRYING—CONCLUSION.

I AM thankful for the opportunity afforded me of meeting with the Latter-day Saints in this Tabernacle. Though I have been absent but a short time, yet it has been a long journey in one sense of the word. Brother F. M. Lyman and myself left this place on the 3rd of May, for the purpose of visiting our settlements in the northern part of Arizona and New Mexico. We have accomplished the object of our mission and are thankful to be at home again. We have met many friends in these distant settlements, and I might say some enemies; but we have been particularly favored in all of our meetings, and where we found enemies in some instances we left them friends; for as I understand the mission of the Elders of this Church, it is a mission of peace, to extend the olive branch to all people upon the face of the earth. I do not consider it my duty nor my privilege to make war upon individuals, or upon sects or parties in the Territories of Arizona or New Mexico, not even in the Territory of Utah. From my earliest recollections, pretty nearly, to the present time, constant persecution has followed this people. I do not feel like persecuting. I have felt sometimes that I would like to stand up for my rights and tell men, "Thus far can you go and no further;" but I have come to the conclusion that I have no desire to take that little business out of the hands of God Almighty. He has managed it excellently well thus far in behalf of this people, far better and more gloriously than any human being could have managed it; for if we had had our desires sometimes, we might have injured the cause of God. While for a little season we have suffered, in the end we have been made whole and have been greatly extended, greatly blessed, and God continues to be our friend.

In the settlements we have visited, we found our enemies in the same condition that enemies have shown themselves to be in this Territory—fighting, beating the empty air, thinking that they had a foe before them, thinking that they had somebody that they could persecute; but their anger has been turned towards each other, and God has

over-ruled for the good of those that serve Him.

We have visited most of our settlements in the Territories I have mentioned — Arizona and New Mexico — and while one would suppose from the vituperations of the wicked that all was excitement, and that our people were frightened and about to be swallowed up, I can say that we found the Saints peacefully enjoying ther homes. They were ploughing the ground, planting the corn, sowing the wheat, planting out orchards, vineyards, putting up fences, erecting new buildings, making reservoirs to retain the water, that they might have wherewith to irrigate their crops, opening up farms, clearing away the timber where they could have other farms, etc. We found all this work going on; found the people going to meeting on the Sabbath day; preaching and teaching the peaceful things of the Kingdom of God, the children attending their Sabbath schools; also their day schools, as we term them, in need of teachers in some places, but any number of pupils; and wherever we have attended conference among the Latter-day Saints, the rule has held good that one-third of the population of these settlements were under eight years of age. It is a remarkable thing, very strange indeed; but we find that in our settlements in the south, our people are greatly blessed, as elsewhere, with children, and this valuable immigration from above is extending. I do not know how long it will be before Congress will legislate against having babies; but it don't look much like this immigration could be stopped now. These children are swelling the ranks of the Latter-day Saints, and the Saints are struggling, with what power God has given them, to provide the means of good education and to bring them up in the way that they should go. I can see no objection to this myself, others may; but God is good to this people; and we find peace and harmony and prosperity as a general thing among the Latter-day Saints in the eastern Arizona, and also in the Little Colorado Stakes of Zion. I was thankful to see all this; for it was a testimony that God is mindful of His people.

It is true that some people whom we met in the capital of Arizona Territory, urged upon us the necessity of not introducing what they believe to be our favorite doctrine into the Territory of Arizona—plural marriage. Those who were inclined to be friendly to us said: "Gentlemen, make your fight in Utah. You are in the majority there. Don't introduce this practice into Arizona. You are few in number here, and your enemies are numerous and perfectly relentless. They don't care to what trouble or inconvenience you are put: and while your settlements are struggling in their infancy eliminate this doctrine from your creed, that which is obnoxious to the people, and introduce only that which can be tolerated, at least until you gain strength to walk alone." To the gentlemen who said this to me in all sincerity, in all good feeling, I made this answer: "So far as our doctrines are concerned, we know them to be from God." Yes, they are the revelations of the mind and will of God to us, and the "obnoxious doctrine" (so called) to this nation, and I might say the civilized world, we know to be a revelation from Almighty God to us. If you would have us eliminate from this book [the Book of Doctrine and Covenants], one revelation that God has given us simply because the people at large, and the

majority of the people of this nation, have decided that it is untrue, which next in the category of the revelations which God has revealed must we eliminate from this book? Must we give up principle and doctrine simply to suit a majority of people? In one sense of the word our Republican institutions are supposed to place the power of success in the hands of the majority: but we have never found it so—our experience differs on this point. We have been in the minority for upwards of 50 years, and we have been crowded and apparently overwhelmed. Thousands of wealthy people sought to crush us when we were but small, but a child, as it were. But the majority did not succeed. Why? Because the infant strugging for bare existence has been led and preserved by the hand of God. They were led into a land which seemed a desert, but now flowing with all that could strengthen that child, bring it forward, and make it a full-grown man as we see the people to-day. I am willing, in political matters, to take that stand in the midst of this people under present circumstances, at least, to let the majority rule, and if one side is the weaker, which necessarily is the case, let it say amen in a political sense to what the stronger party may do for the government of this Territory. But in the things pertaining to conscience, no man, no set of men, no Governor, no President, can control me before my God. I must control my own heart, my own feelings. I am a free man in relation to these matters, not bowing to any majority nor to any party. So are all the Latter-day Saints. We are free to worship God according to the dictates of our own conscience.

But, says one, you are breaking he laws. How do you know we are breaking the laws? I think some one has written, and it used to be taken for sound doctrine, that a bad law is no law at all. But it is not so now. A bad law must pass current for a little season, and it may last a good while if the wicked rule; but, thank God, there are honest men to be raised up to rule the country who will administer justice and equity in the midst of the people.

In our settlements in Arizona, and New Mexico, we found the same feelings predominating that we find here in Salt Lake and in the settlements in this Territory. We find the good are growing better, their faith is increasing, they are laboring more assiduously to promote the interests of Zion; while those that are weak are growing weaker, those that are bad are growing worse; and I have always believed that the Kingdom of God could never be strengthened by numbers when those numbers were of a mixed character, the good with the bad. If, as we believe and testify, this is the Church and Kingdom of God, the wheat and the tares will grow together for a little season, until those that are, or may be termed, the wheat, may be strengthened, and the tares may be plucked up and bound in bundles, ready for the burning. I was thankful, however, to witness the fact that the Latter-day Saints, at least the majority of them, are growing better, becoming firmer in the principles of the everlasting Gospel. They strive to practice what they preach, and the Saints in the South are no exception to this rule. They are seeking to live their religion, to serve God, to perfect themselves in the knowledge of the truth, and to build up a Zion here in this Territory. The golden rule which has been laid down, and this people have adopted it, "Do unto others

as you would have others do unto you," has been changed a little in some districts which we have visited, not among our people, but among those of the world. They have changed it, and say, "Do unto others as others would have you do unto (?) them." It is a brass rule, a counterfeit, it is not the golden rule; but the Latter-day Saints in all of their troubles and trials in these extended regions which we have visited, have adopted the golden rule, and are seeking to put it into practice, not only towards each other, but towards those who are inimical to their interests.

As I have said, the settlements are in a prosperous condition. Some of them have even profited greatly by certain laws which have been enacted, in the Territory of Arizona, particularly. I found in one settlement that the people were receiving school tax money to exceed all of their other taxes put together. There was refunded to them from the Territorial school tax, more money than they paid out for all their taxes. I was surprised at this: but it simply proved this fact: that the Latter-day Saints had children in excess of other settlements in the Territory. I thought Zion is growing. If those who desire can succeed in placing us at the mercy of our enemies, I presume these things will be changed; but at present Zion is growing. I have never seen among the people of the Latter-day Saints greater progress both in secular and spiritual matters than I witnessed in the settlements we have visited in the last two months. One would suppose from what is said in the papers, and the coldness that is exhibited by even fair-minded men in relation to the cause of this people—one would suppose that it would at least check our progress; that under the present pressure the Latter-day Saints would begin to weaken in their faith, and in laboring to establish such unpopular doctrines and principles as they are undertaking to establish, but all this seems to make the Saints more zealous in their labors.

Persecution has done us no harm. In fact it seems to me that we need about so much persecution—that we need to carry great loads to make us remember our God. If all was prosperity and peace, I presume we would lose our faith, just as the ancient Christians did when they became popular. But I pray that the time may never come that we may be popular with a people who foster such institutions as are found in Christendom to-day.

With all this persecution upon us, the Latter-day Saints are doing what may be rightfully termed a stupendous labor. Look abroad upon what the people are doing. Go to the settlements; see the improvements they are making upon their farms, in their dwellings, in everything. Behold these temples that are being reared, costing millions of dollars! Who is doing this labor? Is it any rich man worth millions of dollars? No. It is a few poor people, comparatively speaking, who are rearing these temples at such an immense cost. What are they doing it for? The question may well be asked, What are we expending these immense sums of money for? We are preparing for the second coming of the Lord Jesus Christ, just as truly as the world is ripening in iniquity, and preparing to receive His judgments when He does come. That is a pretty bold saying, but it is true. We are doing this labor, and we have got all Christendom to carry on our shoulders with their special legislation, with their persecution,

and with their antagonism, all aiming to destroy us. Hence, with all this, we have our hands as full as any other people upon the face of the earth. Our labor for the dead alone, which is occupying so much of our attention, is more than all Christendom ever dreamed of—for the amelioration of the condition of their progenitors. They don't know anything about it, though their own Bible speaks of this principle. Who are we laboring for? Ourselves alone? No. We are laboring for the sires of those men who are persecuting us to-day, for the men who would trample us in the dust and destroy the institution which God has revealed. We are laboring to carry the Gospel to those that are in prison to whom Jesus preached, and to those that have died without a knowledge of the Gospel. We are struggling, I say, with superhuman effort to erect temples wherein this work may be done. It is for their fathers and their mothers that we are laboring. We are striving to tell the people of the world what we are doing. I as an individual cannot shirk it. I have my part to perform. So have these men and these women throughout the length and breadth of the Territories and States we occupy.. I wish Christendom knew what we are doing. I wish they knew what God has commanded us to do. They would take the yoke from our necks so far as they are concerned. And still what would we amount to without opposition? Nothing. We must have the opposition of the world. If we were of the world the world would love us: but we have come out of the world, therefore the world hate us. That is true in every sense of the word.

God help us to carry our load faithfully, earnestly, sincerely, with the integrity which God alone can give, being kind to all men, and seeking with every effort and every energy of our natures to follow the example that Jesus gave, that we may attain to salvation in the Kingdom of God, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

Delivered in the Stake Meeting House, Ephraim, Saturday Afternoon, (Quarterly Conference) May 31st, 1884.

(REPORTED BY JOHN IRVINE.)

HOW JUDGMENT SHOULD BE FORMED — EFFECTS OF THE GOSPEL — WHEREIN IS THE EFFICACY OF BAPTISM — WHO ARE BENEFITTED BY IT — PERSECUTIONS ENDURED BY THE SAINTS — EFFECTS OF PERSECUTION.

TRULY we are a blessed people. Of all people upon the face of the earth we have most reason to be thankful that the Lord our God has been mindful of us, and has set His hand the second time to recover Israel.

The prophet Isaiah in the 11th chapter of his book says:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;"

"And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;"

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked."

I understand this to have reference to our Savior who, after the flesh, was a descendant of Jesse, Jesse being the father of King David. Out of the stock of Jesse came the royal house that not only ruled in Israel anciently, but the Savior, who is appointed of His Father to be King of Kings and Lord of Lords, because He is anointed to be the Savior of mankind, and when He comes the second time, according to the revelations of St. John, He will have the name I have mentioned.

"And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;"

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

This, too, is a lesson for all his people—for His Servants who minister on the earth, for the judges in Israel, the Bishops, High Councils —not always to judge after the sight of the eye nor to "reprove after the hearing of the ear, but with righteousness shall he judge the poor." Sometimes we find the poor oppressed, though this is not common among the Latter-day Saints, who are influenced, generally, by a spirit of charity and love; but sometimes in our midst, as in the world, people are accused wrongfully, things are misrepresented, and for this reason the prophet speaks

of the Savior as he does. We are not always able to determine with certainty the character of any transaction—that is to say, of the spirit and motive that influence and promote action—merely from what we see, nor yet from what somebody may tell us. It is necessary that we become enlightened by the Holy Spirit, to enable us to see as God sees, and to understand the motives, purposes and designs of the hearts of our fellow-men. God judges us all according to the motives and designs of the heart. If our purpose is to do good, and that which is right in His sight, he judges us accordingly, though we may, through our weakness, or through circumstances that we are not always able to control, do things that are not strictly in their outward appearance right and correct, or we may neglect to do that which we should do. The Lord judges all men according to the motives that prompt the action, rather than from the action itself. It is not murder in the sight of heaven always, when a man is killed, for sometimes he brings his blood upon his own head by thrusting himself upon some other one to destroy him and is himself slain in the attack, and his blood is therefore upon his own head, and it is not counted murder to the man that slew him. The one who only saw a part of the transaction might accuse the other of murder; but when it comes to be sifted to the foundation, and both hearts can be scanned, and the cause that resulted in the conflict discovered, it is found that the man that slew is innocent, and the man that was slain is the guilty one. I refer to this as a sample. So with many of the transactions of life. So also we may neglect duties that we should attend to, but we neglect them in our ignorance, when we are uninformed, and the Lord does not lay it to our charge until we are better instructed and our defects pointed out to us. Then if we neglect them He holds us responsible for that neglect. So also we may do things that in themselves are not right, not strictly correct, and yet if we are not posted and are ignorant of the evil of the transaction, it is not imputed to us as evil. This is the doctrine that Jesus laid down. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." That is, a few stripes shall be meted out to him merely to vindicate the law, and to make an impression upon him that what he had done was wrong, though he was ignorant of it before; but a little punishment is meted out, just enough to satisfy and vindicate the law, and to correct the impression upon the individual, to show him that he must be careful, for he had trodden upon forbidden ground. This is a rule that our Father is governed by in judging His children, and it is a rule that we should strive also to be governed by in regard to one another, and especially those who are called to be judges in Israel, or whose calling and duty it is to settle difficulties and assist in adjusting differences among their brethren and sisters.

"And he shall smite the earth with his rod of his mouth, and with the breath of his lips shall he slay the wicked."

I understand this to be a figurative expression of the Prophet Isaiah: the rod of His mouth by which He should smite the earth. I understand that to be the word that proceeded out of His mouth, the words given

of His Father; for His word was that which He received from the Father, and that which goeth forth among the children of men, conquering and to conquer. It is that word that has made impressions upon the Latter-day Saints in other lands and countries where they were born, and brought them to believe and obey the Gospel, and gathered them to this land. And it is that word also which condemns the wicked, and therefore the prophet says:

"With the breath of his lips shall he slay the wicked."

For the Gospel of life and salvation is a savor of death unto death, or of life unto life. So says the Apostle Paul. It was so in his days, in the days when Jesus and His Apostles first proclaimed this Gospel to the Jews in Palestine; when they went among the Gentiles it was the same. It is the same to-day. It has been the same in all ages of the world. When the Gospel is sent forth, the word of God among the people, it is a savor of death unto death, or of life unto life. Therefore while the righteous are governed and exalted and blessed through the word, the wicked perish. This is illustrated in another form of expression by the Apostle Paul, when he says that he was slain through the law. Says he:

"For I was alive without the law once; but when the commandment came, sin revived, and I died."

He is using this illustration to the Jews—"Sin revived, and I died"—that is, when the law was made known—when the will and commandments of God were revealed and made known, woe! be unto those who should hear and disobey, for if they disobeyed condemnation would follow. This illustrates the principle contained in this verse I have read from Isaiah:

"With the breath of his lips shall he slay the wicked."

And this is equally true of his fellow laborers and servants who have the word of God in faith, and speak in the name of the Lord, and by the power of the Holy Ghost, and have authority so to speak and act. Their testimony, their words, and the counsels of God that go unto the people through them, are a savor of life unto life, or of death unto death. The Gospel exalts those who receive it, and brings condemnation and destruction upon those who refuse to obey it. But without the Gospel being sent out by authority and power from God, the inhabitants of the earth could not be ripened for destruction. We read in many places in the Scriptures concerning the destruction of the wicked in the last days. But we read also in other Scriptures, that the Lord destroys them only when they are ripe in their iniquity. Jesus, in prophesying of His second coming, and the destruction that shall fall upon the wicked, speaks in this wise—that they shall fill up the cup of their iniquity. This principle we see referred to and illustrated in the days of Abraham. The Lord promised unto him the land of Canaan for an everlasting possession. Nevertheless, his seed must be brought into bondage in Egypt, and remain there until those who dwelt in the land of Canaan had filled up the cup of their iniquity. The people were not yet ripe for destruction, and therefore the Lord could not displace them and put Abraham and his seed in possession of his land.

So the Lord has dealt with nations and generations from the beginning, and so will He in the latter times. We need not marvel because the Latter-day Saints are everywhere spoken against, and the wicked

conspire to overthrow them. We need not marvel that even in this boasted land of freedom and liberty, statesmen, rulers and judges should place the iron heel of oppression upon the Latter-day Saints, and seek by every way in their power to bring evil upon them, to discourage them, to hedge up their way, and to destroy them. They must needs do these things. They must needs harden their hearts against the Lord and against His commandments. They must needs do many things that are wicked in His sight and oppressive to His people, in order that God may judge them, and that they fill up the cup of their iniquity. And it must needs be that the Saints, too, should be tried in all things even as Abraham was tried when he was commanded to offer up his only son. It must needs be that when the Gospel found us in our scattered condition mid the nations of the earth, and we yielded obedience to it, that we should be despised of our fellow creatures, that we should be reviled, so that we should feel it a pleasure to leave our fatherland, the graves of our ancestors, the home of our youth and childhood, and gather to Zion. Were it not for these two things that are working in the earth we should not be gathered together; we should not be willing to do it; we should love the home of our ancestors and the country that gave us birth. But because of the persecutions and hatred of the wicked we are weaned from them. As the Savior said on a certain occasion:

"Think not that I am come to send peace on earth: I come not to send peace, but a sword."

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

"And a man's foes shall be they of his own household."

At first thought it would seem a strange idea that the Prince of Peace, whose birth was announced by angels to the shepherds saying, "Glory to God in the highest, and on earth peace, good will toward men"—I say, at first thought it would seem strange that the Prince of Peace so announced should say:

"I come not to send peace, but a sword * * * I am come to set a man at variance against his father, etc. And a man's foes shall be they of his own household."

"But it is all easily explained by our experience and observation, and by considering His teachings and the effects thereof, and the words of the Apostle concerning the preaching of the Gospel being a savor of life unto life, or of death unto death. We go out into the Gentile world, and we find a great variety of religious opinions and many different religious sects. We find Catholics, Protestants, and various denominations and sects of Protestantism. They are all laboring together in the same field, preaching different doctrines and items of faith, and all professing to be the religion of Christ. All their teachers profess to be preachers of the Gospel, and their followers all profess to be Christians, and yet there is not power enough in all the doctrines and systems that they are teaching and establishing to produce a separation between the righteous and the wicked. They all continue to harmonize together—at least so far that they all count each other Christians, and it is very difficult to distinguish the Christian from the infidel, unless it be that the Christian is the worst. But not so when the fullness of the Gospel of Jesus Christ is preached. It always did produce a separation between the righteous and the wicked.

It drew the line of distinction. It was always like putting yeast into a beer barrel. It sets it to working, and whoever has examined a beer barrel while the beer is working in it under a microscope, will see the way that the beer works itself clear. It is by the different properties it contains running in different directions. You will see the liquid full of little animals running in different directions, and it continues to work in this sort of a way until it becomes clear. Well, the working of beer in a barrel reminds me of the preaching of the Gospel in the earth. It sets Saints to running together. It works out apostates from among us, and they take the opposite direction. It draws the line of distinction between the righteous and the wicked, and that work begins from the moment the Gospel is sounded among the people. The Spirit of truth operates upon the hearts of those who are open to receive it. It draws them to the fountain of life and light. It draws them into the water and then to Zion, and then keeps drawing them nearer and nearer to God; while with those that reject the Gospel, they keep going further and further from the Lord and His people. They harden their hearts more and more against them, and give way to wickedness and all manner of corruption. But while the wicked on the one hand are thus filling up their cup of iniquity, the righteous, on the other hand are called to sanctify themselves and be prepared for the glorious coming of the Savior. It is for this cause that we build temples, and that God reveals to us the ordinances for the sanctification of His people and further glory and exaltation.

The ordinance of baptism, simple as it is, is appointed by the Father as the first fruits of repentance—that is, baptism in water for the remission of sins. He did not appoint Presbyterian baptisms and Roman Catholic baptisms, sprinkling a little water on the forehead and calling that baptism. God never appointed these. There is no place in the Bible to indicate that He ever sanctioned such a thing. The Savior set the example to the human family himself, in going down into the water and being immersed in the river Jordan by John the Baptist. But this same order of baptism had been revealed before this: but that there needs be no mistake the Savior set the example before all the people, and then continued himself to baptize for a season in the same manner and ordained His Apostles to continue the work. And He has appointed that all those who receive this ordinance in His name may receive also the resurrection of their bodies, and baptism, or immersion in water, is in the likeness of the death and burial and resurrection of our Savior. By this ordinance we show forth unto the Lord that we lay off and bury the old man of sin in the waters of baptism, and by rising out of the waters of baptism we show forth unto the Lord that we put on the new man after Christ Jesus, and walk henceforth in newness of life. All those, therefore, who believe the Gospel, and yield obedience to its requirements, and are baptized in water for the remission of their sins, upon this act, if they continue to maintain this faith, they are entitled to be raised in the likeness of the glorious resurrected body of Christ. And yet, to consider this ordinance in the abstract, or as the unbelieving world look at it, we might ask what virtue there is in this ordinance of baptism? We might say, as did Naaman, the

Syrian, to Elisha, when he came to be healed of his leprosy. The Prophet told him to go and wash himself seven times in Jordan. But Naaman rose up in a rage and said, in substance, "Have I not washed myself many a time in my rivers at home, and did it ever do me any good? Is there any more virtue in the waters of Jordan than the waters of my native place?" He did not belive the Prophet, and he turned to go away with a sorrowful heart. But his servant followed him and said: "My father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, wash and be clean?" This caused Naaman to reflect; and he went and dipped himself seven times in Jordan. He was not healed when he dipped himself once, nor twice, nor thrice; but when he had dipped himself seven times he was cleansed of his leprosy. Was it the waters of Jordan that healed him, or is it the waters of the brook that we are immersed in that cleanses us from our sins? Not at all. It is the blood of Christ that was shed for the sins of the world that cleanseth us from our sins; but the water is the emblem and the means by which we comply with the commandment of God.

And so with every other ordinance of the Gospel. So with the laying on of the hands of the Elders of Israel. The wicked will ask what virtue there is in the imposition of the hands of the Elders? Why, the virtue consists in obeying the commandments of heaven. For through the laying on of hands the sick are healed. Through the laying on of hands the Holy Ghost is given. Through the laying on of hands the Priesthood is conferred upon those who are counted worthy to receive it. Herein is the hiding of the Lord's power. It is this that the Prophet Habakkuk refers to when he speaks of the Lord coming in glory, and says: "He had horns coming out of his hand: and there was the hiding of his power." Horns we know in the Scriptures are often used as figures to represent power. Horns in the Apocalypse and in the prophecies of Daniel represent kingdoms and dynasties, and when one horn fell, another came up in its place, thus representing the fall of one dynasty and the rising of another. And so on. And the same may be said of the Priesthood: the ruling power that God bestows for the salvation of the human family. 'is that which is given by the laying on of hands. But does this apply to the wicked, to the disobedient, or to the unbelieving? No, not at all; nor does remission of sins come to the wicked and unbelieving by merely being baptized. We have an example of this kind in the New Testament when Phillip baptized the people of Samaria, and Simon the sorcerer, was baptized also; but he was a hypocrite and a corrupt man, and he only sought to gain power whereby he might hoodwink and deceive the people and filch money from them. And when Peter and John came down and prayed with the people, and laid their hands upon them, they received the Holy Ghost. When Simon saw this, he offered them money saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." This he sought, as I have said, that he might obtain power to carry on his craft and to make money; but Peter answered him saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. * * * I perceive that

thou art in the gall of bitterness, and in the bond of iniquity." There are other similar instances. But remission of sins cometh by baptism to those who believe and repent of their sins with all their hearts; the Holy Ghost is received by the laying on of the hands of the Elders; and the powers of the Priesthood are conferred in the same manner. Simple as the ordinances are, simple to look upon and to think upon, there is power in them, power accompanies them, power is made manifest among the people. The people are gathered together; the people are made one; the differences that existed among us depart. The traditions of the fathers are cast away. We are united in receiving the light and truth from above. Our hearts are made as one, no matter where we were born, or what race of people we have sprung from. This spirit working among the people, and going abroad in the earth is accomplishing what the Lord and His servants have predicted. It is preparing a people for the coming of the Savior.

Persecution begins, as I said, when the Gospel is sounded in our ears in various lands and countries of our home and birth. It follows us up. When we were a small people organized resistance and persecution commenced by townships in the United States. As we grew and became a stronger people, more extensive organizations were arrayed against us by counties or larger communities. At first the Latter-day Saints were driven from their homes in the State of New York, and they fled to Kirtland, Ohio, where persecution was again waged against them, until by and by the opposition was combined to such an extent in all the surrounding country, that they were obliged to flee from that region to Missouri. Here opposition became still more extensive until the whole State rose up against them—rose up and became a mob, even Governor Lilburn W. Boggs, of Missouri, became a sort of Solicitor General for the mob, and issued an exterminating order against the Saints, as utterly illegal as the decree of any tyrant that ever lived. In that order he called upon his aids and principal generals to rally the militia of the State to execute the order of extermination that he issued. They despoiled us of our goods. They compelled us to sign a deed of trust of lands, houses and possessions to defray the expenses of the "war," as they termed it. That is, they robbed us, and drove us out of the State, and then compelled us to give them what we had, to pay them for doing it. Persecution still followed us in the States of Illinois, Iowa, and Missouri, and finally the Saints fled to these Rocky Mountains where there was nobody to oppose us, save the savages who roamed throughout the country. Here the Lord has planted our feet and made us strong. But it was predicted in early times that we should not only be persecuted by townships and counties, but by and by States should rise against us, and at last the whole United States would rise up against us. But in the midst of it all we have continued to grow, we have waxed strong. It is the power of God and not of man. It is by the word of God that we thrive. It is by the word of God that we are multiplying and increasing in the land; and the same God who commands the Elders of Israel to take the daughters of Israel to wife and who says "multiply and replenish the earth"—that same God sends the fruit and multiplies the sons and daughters of Israel in the land;

as, when you sow the seed in the soil He sends the rains and gives a bountiful crop in your fields. It is the blessing of God that is resting upon the people. His people are multiplying in the land, and they are spreading abroad and possessing it in Idaho and Montana in the north, and Arizona and New Mexico in the South. The wicked are determined to persecute and drive us. Where will they drive us to? They say the "Mormons" must go. Where shall we go to? We have become like a city that is set on a hill, we cannot be hid. We have become a strong people, and they do not know what to do with us. Every drop of innocent blood which they shed, will spread the Gospel the faster. Every time they persecute us they will assist the work of God. "Mormonism" is like the mustard plant whose seed is ripe: when shaken it spreads the faster; or like the man I read of when I was a boy. When Canada thistles began to spread in the eastern States, this man was determined that he would put an end to them so far as his farm was concerned. So when the first thistle made its appearance he built a log heap over it and burned the pile. He thought he had squelched the thing; but to his horror and dismay the whole heap, the next year, was a dense mass of Canada thistles. So with "Mormonism," the more they "squelch" it, the faster it grows.

God bless you in the name of Jesus. Amen.

REMARKS DELIVERED BY ELDER JOHN Q. CANNON,

AND

PRESIDENTS WILFORD WOODRUFF & JOHN TAYLOR,

In the Tabernacle, Salt Lake City, Sunday Afternoon, June 29, 1884.

REPORTED BY JOHN IRVINE.

MISSIONARY LABORS REVIEWED — TESTIMONY GAINED — PREDICTIONS FULFILLED —CONDITION OF THE WORLD—PROSPECTS OF THE SWISS AND GERMAN MISSION — CLASS OF MEN SELECTED BY THE LORD FOR HIS WORK—RESTORATION OF THE GOSPEL — THE PRIESTHOOD NECESSARY — HOW IT WAS RESTORED — ANCIENT PROPHECIES CONCERNING THE LATTER-DAY WORK — WHY THE SAINTS ARE HATED—PERSECUTION PREDICTED—POLITICAL ASPECT—REVELATION NECESSARY — DISTINCTION BETWEEN THE HOLY GHOST AND THE SPIRIT GIVEN TO EVERY MAN — TRUE EDUCATION — HOW JOSEPH SMITH AND ORSON PRATT OBTAINED THEIRS—HOW ABRAHAM AND MOSES WERE TAUGHT—ACTION OF CONGRESS CONSIDERED.

ELDER John Q. Cannon said: My brethren and sisters and friends, it is with feelings which I am utterly unable to express that I stand before you this afternoon—feelings on the one hand of gratitude to my Heavenly Father, that after an absence of nearly three years from this city I am again permitted to meet with my brethren and sisters in this place, and with feelings on the other hand of intense timidity in standing before so large an audience. But I rely, my brethren and sisters, upon your faith and prayers during the few moments that I may stand before you, and I rely, furthermore, upon the promise which our Lord gave, when He said, "Where two or three have gathered together in my name, there I am in the midst of them." I am satisfied, on my own part, that we, this afternoon have assembled ourselves in the name of the Lord, and I am consequently satisfied that His Spirit will be with us inasmuch as we seek for the same, inasmuch as we rid ourselves of every feeling of worldliness and come together with pure hearts to partake of the emblems of the death and suffering of our Lord, and to become instructed in the plan which He has laid down for our salvation.

It four days since I returned from a mission, and in six weeks it will have been three years since I left this city, in obedience to a call made upon me by the authorities of the Church. On the 9th of August, 1881, I left this city on a mission to Great Britain, in company with eleven other missionaries, who were destined for Scandinavia. We

reached Liverpool in due time, and I was assigned, shortly after my arrival there, to the London Conference, where I labored with great pleasure until the 17th of March, 1882. Early in the month the then President of the European Mission—Apostle Albert Carrington—notified me that I should proceed to the German Mission, and within a few days after receiving this notice I joined my brother in North Germany. Of course in going to Germany I had to learn the language; I was utterly ignorant of it when I started and when I landed there; but the Lord strengthened my memory, and in a short time I was able to make myself understood, and pursue the real object of my mission. I labored—it is not for me to say with how much success—until relieved a short time ago to return home.

I can say, my brethren and sisters, that I have enjoyed my mission greatly. The blessing of the Lord has been with me. The promises that were sealed upon my head by the Presidency before I went have been literally fulfilled, and, to my mind, in a most remarkable manner.

Above all things I prize my mission for the testimony it has given me of the truth of this Gospel. It may seem strange to you that I make this assertion; because one would naturally think that I had a testimony before I went. I, however, confess this was not the case. I had heard what the world calls Mormonism—from my childhood up I had heard nothing else. I believed as much as it was possible that this, the Gospel as preached by the Elders of the Church of Jesus Christ of Latter-day Saints, was the true religion, and was the path of redemption as proclaimed by Jesus Christ and His Apostles. This was my firm belief. But a direct and firm and steadfast testimony of the truth of the Gospel I had not received, and it was to obtain this testimony, more than for anything else, that I obeyed the call that was made of me. I had heard, as you had, that every man who returned from a mission and rose up in this stand or elsewhere to proclaim his testimony and to report his labors—I had heard every man say: "I know this is the Gospel of Jesus Christ." And I felt within myself, if I can acquire a knowledge of the truth of the Gospel through going on a mission, I am willing to go. I valued my salvation and a knowledge of the truth of the Gospel just that much. Well, I went, and I labored with great weakness, I have no doubt. But the Lord heard my prayers. He granted unto me a testimony of the truth of the Gospel, and from the time that I received the first one until this moment, one testimony has followed another in rapid succession. I am therefore able to proclaim before you, as I have done with much pleasure before the world, that I do know that God has spoken in these our days, that He has revealed Himself and restored his Priesthood by means of which the human family—those of them who are willing to be saved and to obey the requirements which He has given—may be saved.

It was told me before I started away—the remark was made to me by my father: "My son, you will find in the world that the nations are about in the same condition as the Athenians were when Paul went to preach to them. They have temples and they have altars built, but these are dedicated to the 'Unknown God.'" I found this to be the truth. I found the word, the written word of God was read in every church in every land, and that every family

had it; but I was surprised to find that but few of them were willing to receive the truths which are therein contained. They were content with the dead letter of the law; and when I undertook or attempted to explain the principles of life and salvation, the principles which Jesus Christ taught His disciples, and which they taught all those who would listen to their testimony, I found there was a great coolness. People would not listen. They were content with what they had received. This was my general experience. On the other hand I found very many who acknowledged to me the truth of that which I had said. When I said unto them, "faith in the Lord Jesus Christ is insufficient to save you in His Kingdom;" when I said that something more was necessary than a simple faith in the Lord Jesus Christ, and attempted to prove my position by Scripture, I found many who said, "You are right; something more is necessary according to the Scriptures; faith alone can not save us." But when I went on to explain the other principles of the Gospel—repentance, baptism for the remission of sins by one who has authority to baptize, and the laying on of hands for the gift of the Holy Ghost, I discovered that they said, "That may be all true, it is true, we believe, but we don't want it." That has been my experience and the experience of others in a great many instances. There are thousands in the world—I have spoken with hundreds I believe—who have made a similar confession—that faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost, were Scriptural principles, that they could not be denied, that the same Gospel was preached by Jesus Christ and His Apostles—but I have found among those hundreds very few who were willing to obey those principles. I am happy to say, however, that some few have obeyed them—that I have been the means, in the hands of God, of bringing some to a knowledge of the truth, and I am very thanful for this privilege.

It may, perhaps, interest you to know something of the present prospects of the Swiss and German mission, where I have labored for upwards of two years. We have some seventeen Elders in the field. Some of these have been laboring in Austria, one is in Italy, all the others are in Switzerland and Germany. In certain parts of Germany the laws are very strict. Public meetings of any kind are forbidden. We are, therefore, not allowed to preach. This has been brought about by the action of the Socialists, with whom we are confounded. They have held meetings, as you who read the papers know, and passed resolutions to upset governments and kingdoms, and reduce everything to chaos, if possible. In the kingdom of Prussia, however, we are at present in the enjoyment of liberty to a great extent. We have the permission of the authorities of the city of Berlin to hold our regular meetings, and we can announce these meetings in the papers if we desire. Of course our meetings are visited by detectives and policemen occasionally, to see that nothing contrary to the laws of the land is promulgated, which action, is, of course, quite agreeable to us. This is the case, however, only as regards the kingdom of Prussia. In the kingdom of Bavaria, which is strongly Catholic, we have been unable, up to the present time, to obtain any rights whatever. We have been threatened and in some cases expelled for having attempted to preach the Gospel. We have been

forbidden to hold meetings of any kind. It has even been declared to us that where seven persons assemble together, that number would be considered a meeting, and if the participants were strangers they would be expelled, while natives would be heavily fined. In the Grand Duchy of Baden the same rule holds. In the kingdom of Wurtemberg, it has never been forbidden that we hold meetings, but we have as yet no official permission to do so. Of course in Switzerland we have full permission. We can hold our meetings in any house. It is not yet allowed us, or in fact any one, to hold open air meetings. The prospects of the mission, as I look at it, are very good, and I think the day is soon coming when these rigorous laws will be broken, when all those who desire to serve God in the way that He has commanded, although it may not be in accordance with the desires of the rulers, may have the privilege. The laws of Bavaria pretend to give full freedom of worship; but the actual fact is, every person is prohibited, through pressure which is brought to bear upon him, from attending anything but the established church, which is Catholic, or the Lutheran. People are expected to attend or at least be members of one of these churches; and they are compelled to make an official acknowledgement of their belief in their work books, which are a sort of credential, containing the name, age, business, and place of residence, of every workman in the country. In this book each man must announce his religion, and if this happens to be anything but Lutheran or Catholic, he is put to great trouble and inconvenience, would perhaps find difficulty in obtaining work at all; and in case he called himself a "Mormon," would be punished according to the regulations which some of the States have made. I do not believe that the king of Bavaria, and the rulers of the kingdoms are as bitter as some of the subordinate officials. The strongest persecution we have met with has been in the city of Nurenburg, and that has been on the part of the circuit judge, a man who in other respects is very liberal, but whose mind became prejudiced through some false reports which came into the country, and were scattered by the press just as we made a beginning. I nevertheless hope—and I believe it is the general feeling—that the day is not far distant when freedom of worship will be allowed—when the Elders can go through the country and proclaim the Gospel without fear or molestation. We pray for that day, and have great hopes that there are many thousands in those countries who will receive the Gospel.

The Elders are laboring energetically. They have spared themselves no pains to discover those who are willing to receive their testimony. They are laboring faithfully and with good results. The emigration has been quite extensive, as you know; but the number of those baptized exceeds by a considerable amount the number that have emigrated. Our branches are therefore growing continually.

My brethren and sisters: I am thankful to be able to testify to the truth of this Gospel, which is being preached in these days. I do know that Joseph Smith was a Prophet of God, and this is a testimony which I have received for myself. It is not because my parents taught me this, or because I have heard it from others; that has given me courage to bear this testimony before others,

But I have felt free in saying to all men, "Repent and be baptized and you shall receive the gift of the Holy Ghost, and that will give you a testimony as it has given it to me." That is the testimony, my brethren and sisters, that I feel to bear before you this afternoon.

I am glad to be once more in these mountains, to breathe this air, to see those with whom I have grown up, and to feel once more at home. During the three years that I have been absent, many changes have taken place, some of them very mournful to me; but I am thankful to be back once more. And now that I am home, I hope to be able to work steadfastly in the cause of God, and to do my part in helping to build up His kingdom upon the earth. This is my desire, and I pray that the Lord will help all of us to remain true to the end, in the name of Jesus Christ. Amen.

President Wilford Woodruff then addressed the congregation. He said: We have been listening to the testimony of one of our Mormon mountain boys, who has been called in his youth to go forth to the nations of the earth to declare the Gospel of Jesus Christ to the inhabitants thereof. This is an example of this whole Mormon work in the day and generation in which we live. Joseph Smith himself was but a boy, an unlettered youth, when God called him over half a century ago, to listen to the voice of the Lord, and be an instrument in His hands to lay the foundation of His Church and Kingdom on the earth in the last dispensation of the fullness of times; and from that day to this men have been called—some from the plow, the plane, the hammer, and from the various occupations of life—to go forth and lift up their voices and bear record to the nations of the earth of the Gospel of the Son of God. And the Lord has manifested His power, and His mercy to all who have been called to go forth and bear record of His name; and Brother Cannon (John Q.) who has addressed us, like tens of thousands of others, can bear record before God, angels and men, before the heavens and the earth, to the truths of the Gospel of Jesus Christ, which have been revealed unto us in the day and generation in which we live. It is a marvelous work and a wonder in the earth, and it is attracting the attention of the whole human family. The inhabitants of the earth marvel and wonder, and many times desire to know what the end of these things will be. The Lord called upon Joseph Smith, as a literal descendant of Joseph, who was sold into Egypt, to lay the foundation of the Church of Jesus Christ of Latter-day Saints. The Church had been in the wilderness for nearly 1800 years. The Church and Kingdom of God had fallen away. The Gentiles had followed the same example of unbelief as did the Jews when they departed from the Gospel of Christ and put to death almost every man who bore the Holy Priesthood on the earth, or who preached the Gospel of the Son of God to the world. The Jews rejected the Messiah; they put Him to death; and they labored to overthrow the Church, although it went to them in all the power and glory, and with all the keys, principles, ordinances and priesthood, that it did to the patriarchs and prophets in former generations. For this the Jews were overthrown. They had to pay the bill for shedding the blood of the Lord's anointed; and the Lord rent the Kingdom out of their hands, and gave it into the hands of the Gentiles; and Paul

the Apostle to the Gentiles, warned them strongly and faithfully to take heed and be cautious lest they should fall through the same example of unbelief. "For if God spare not the natural branches, take heed lest he also spare not thee." But all the Prophets and Apostles understood by vision and revelation that there was to be a falling away. There has been a falling away. I can say of a truth—whether the world believe it or not—that from the day the apostles and disciples and those holding the Priesthood of the Lord Jesus Christ were put to death, there has not been a man on the face of God's footstool who has had the power to administer the ordinances of the Gospel so as to have power after death. I understand perfectly well the world does not believe this, nevertheless it is true. There never was a man breathed the breath of life in any age of the world, who had power to go forth and administer the ordinances of the Gospel of Christ, only by the power of that eternal and everlasting Priesthood which Melchisedek held, which Adam, Abraham, Moses, and Elias, and all the ancient Patriarchs and Prophets held. Jesus Christ held it. He was a High Priest after the order of Melchisedec, and has entered into the presence of God to plead for His brethren. The Apostles held it. No man in any age of the world had power to administer the ordinances of the Gospel without it. God himself, who has created worlds upon worlds, has created all these worlds and all those that have been saved have been redeemed by the power of that eternal and everlasting Priesthood. But as I said before, when the Prophets and Apostles and all men who held the Priesthood were put to death, the ordinances of the Gospel became without effect, and in consequence of this, the whole world has been filled with sects and parties, with false religions, and principles, until it would almost appear that there are the six hundred, three score and six, which John the Revelator saw in his vision. And this has been the condition of the whole Christian world from the days of Jesus Christ and His Apostles until the Lord raised up Joseph Smith, and commanded him to organize this Church and Kingdom. Did he attempt to do this until he received the Priesthood? He did not. He did not attempt to administer any one of the ordinances until he received the Holy Priesthood from under the hands of the holy men who were sent unto him from God out of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John the Baptist, who was beheaded for the word of God and testimony of Jesus. Thus they were ordained to the Aaronic Priesthood. Joseph afterwards received the Apostleship under the hands of Peter, James and John, who held the keys of the Apostleship. God Almighty could not establish His Kingdom, His Church, His Zion — which the Holy Bible declares from Genesis almost to Revelation should be established in the latter days—without men bearing that Priesthood. God had to raise up such a man as Joseph Smith, and establish His Church, by which to prepare a people for the coming of the Son of Man. To this end Joseph was brought forth. He received these oracles from God. He laid the foundation of this Church and Kingdom in his boyhood, and he, like the Savior, and many of God's other servants, spent but a short time in the flesh after he commenced his ministry. The Savior

lived but three and a half years after He entered upon His ministry. Joseph Smith labored in the flesh some 14 years after the organization of the Church before he sealed his testimony with his blood, as did other Prophets and Patriarchs before him. I say, from that day until this, the Lord has called men to go forth and declare the Gospel of Christ. And Brother John Q. Cannon has testified, he knows for himself. Yes, he knows. There is no doubt of that. There are tens of thousands of this people who can bear the same testimony. It is true there is a difference with men with regard to the amount of testimony they have received to satisfy them of the truth of this work. Many men believe, but many say they require a certain amount of testimony before they know. I will say for myself: the greatest testimony I have ever received in this Church, (and I have spent over 50 years of my life in it), has been the testimony of the Holy Ghost, has been the inspiration of Almighty God, has been the spirit of life and salvation, that still small voice that has rested upon me and rested upon my brethren from the time we were baptized into this Church until the present day. We lay hands upon the sick and they are healed by the power of God. We lay hands upon our brethren, and set them apart for missions. The Spirit of God rests upon us and inspires us in our words and thoughts what we should seal upon their heads. These words are fulfilled, and thousands upon thousands can testify of the truth thereof.

The Bible contains a vast amount of prophecy concerning the last dispensation and the fullness of times; concerning the building up of the Kingdom of God in the last days; concerning a kingdom which shall become an everlasting kingdom, of whose dominion there shall be no end. God showed this to Daniel and to Nebuchadnezzar, as also to Isaiah, Jeremiah and Ezekiel. The Prophet Isaiah has portrayed the whole history of the Latter-day Saints who occupy these mountains of Israel. He described our travels here, and our labors since we came here. These Prophets saw our day, and they spake as they were moved upon by the Holy Ghost; and the prophecies are of no private interpretation. Their words are words of truth. Their words have had their fulfillment and will have to the end. The travels of this Church have been through deep waters, and this should not be a strange thing to the inhabitants of the earth. I will say here, without fear of contradiction, that no man, no set of men, no people, no church, no portion of the Kingdom of God can live godly in Christ Jesus without suffering persecution. You show me a Patriarch or Prophet that ever lived who taught the words of life and salvation without incurring the hatred, the wrath and the indignation of the surrounding nations, and you will show me something that I have not been able to find on the earth. But without dwelling upon this point, allow me to say that this is what ails the Mormons. This is the cause of the warfare made upon us by our nation to-day. God Almighty has set His hand to establish His Church and Kingdom on the earth. He has set His hand to gather His people to the mountains of Israel to build up a Zion. That Zion is here. We have made a beginning. We came here, on the 24th of July, 1847, a little handful of pioneers. We found a barren desert. It did not look as if any

white men could live here. We found a few poor, miserable, degraded Indians. They would eat a pint of crickets for breakfast and supper, and this, with a few roots, was all the food they had. To-day, here is a tabernacle. To-day, you can travel one thousand miles throughout these valleys, from north to south, and you will find them filled with towns, villages and cities, and you will see temples, tabernacles, etc. What does it mean? It means that the God of Heaven is a God of truth. He decreed certain things, and these things are now coming to pass in spite of all earth and hell. That is what it means. Had it not been for this, Utah would have been a desert to-day as it was when we found it.

The testimony of the Elders of Israel is true. This is the Gospel of Christ. It is the only Gospel the Lord ever revealed to man. And Paul the Apostle says: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The children of men do not believe the Gospel. They will have everything else on the face of the earth except the Gospel. The Lord has set His hand to fulfill His words and promises, and we are here to help Him in that business. We came here to these mountains by revelation, by inspiration. We were led here by Prophets, Apostles and inspired men; and this Church and Kingdom has continued to grow from the day it was organized until the present time. It will continue to grow. The Gospel of Christ is the truth. "Am I therefore become your enemy, because I tell you the truth," said Paul to the Galatians, in teaching them this principle. But the truth is unpopular. The world is full of error and falsehood. It will not accept the plan of life and salvation.

We are in the hands of God. God has called us to this labor. He has commanded us to preach the Gospel to the nations of the earth. This we have done so far as the doors have been opened to us. It seems strange to reflect upon the fact that such nations as Germany, Austria, and Prussia, should put up bars as strong as iron, so to speak, against the preaching of the Gospel of Christ in their midst. Still the Lord, as we have heard from Brother John Q. Cannon, is opening up the way. There are a great many of the house of Israel in Germany; there are a great many of the honest in heart throughout the nations of the earth, and they must hear the Gospel. We have been preaching it for over fifty years. The world in a great measure has rejected it. I heard Joseph Smith say a great deal in regard to the attitude this generation would assume in regard to the Gospel. He saw the situation. Said he: "The world will fight you. The world will war against you. Towns will arise and mob you, counties will oppose you, cities will oppose you, and the United States will combine against you. The world is full of darkness. Sin and wickedness is overwhelming the world as the waters cover the great deep. The devil rules over the world in a great measure. The world will war against you; the devil will, earth will, and hell will. But you must bear testimony of me. You must preach the Gospel, do your duty, and the Lord will stand by you. Earth and hell shall not prevail against you." "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." And I would say to our friends, that is the spirit that vibrates in the bosoms of tens of thousands of Latter-day

Saints in these mountains. We stand upon this pedestal. This is our platform. What fear have we with regard to our enemies? Why should we fear? We are in the hands of God. We have come to this earth in this time upon a mission. We have been born on purpose in this generation to take part in this work. The Lord required an element to labor with. He will build up Zion. And I bear my testimony here to all men, and would to all the world if I had the power, that the work in which this people are engaged, small and insignificant as it may appear, is the work of God. It will roll forth. It will become a mountain. It will fill the whole earth. It will break in pieces all other kingdoms, and it will stand forever; for God Almighty has decreed it. Write it down. Watch the signs of the times. See if these things are not true. We are living in an important day. We are called to do a work for the Lord, and we are going to do it as far as we have time and opportunity. It has cost many men their lives; but men's lives are of little consequence compared with eternal life. Give me eternal life. As for this life, what does it amount to. Why should we fear death? Why, bless your souls, a few years ago this nation sacrificed a million of lives in defense of the country. That may be all right. I have no fault to find. But is it any worse to die for the Kingdom of God than it is to die for the honor of the country? Not much. Then let us be faithful. Let us trust in God. Leave all things in His hands, and all will be right.

Now I would like to say a few words before I close, with regard to our present condition. Of course our affairs have become a national question. The eyes of all the world are looking towards us. But I will say this: it is a pitiful sight—it is a thing sorrowful to contemplate upon, that our wise Senators, yes, our wise Senators have to take falsehood into the halls of Congress to work upon to overthrow this Church and Kingdom: so with the pulpit, so with the press. Who tells the truth about Utah? Not one man in a thousand that attempts to represent this case. We have not a boy in Utah in our common schools, over twelve years of age, but knows, when he reads the statements of some of those Senators, that they are arguing on a false basis. They understand that perfectly. I am at the defiance of the world to prove that we use in our common schools anything but the text books of the world. We don't even use the Bible in our common schools. To do so would almost be treason in the eyes of our enemies. Yet these venerable Senators represent us as doing this. Why do Senators argue upon false premises to overthrow this people? If people would tell the truth about us, we should be perfectly satisfied. We have to be satisfied anyhow.

Well, this is the state of the world to-day. We are called to preach the Gospel. We preach it. There is but one Gospel. What is it? Faith in the Lord Jesus Christ; repentance of sin; baptism for the remission of sins; and the reception of the Holy Ghost by the laying on of hands. These are the doctrines Jesus taught, and that His Apostles taught.

I feel to bear my testimony to these things. They are true. God is with this people. And we say to our nation—maintain the Constitution and we are satisfied. Give us the rights of that Constitution and we are satisfied. It is an instrument inspired by the power of God. Our

forefathers were inspired when they framed it. Yet it is marvelous to reflect upon some principles that have been laid down—perhaps I ought not to allude to these things, but I am only expressing my own reflections—even by the supreme court of the United States. In effect it has said that we may think as we please, but must not act. I would ask, in the name of the Lord, was that all Thomas Jefferson, and others had in their minds when they framed the clause in reference to religious liberty? What about men acting? If it was only intended that men should think and not act, why not say so in the instrument? Why should it be stated that "Congress shall make no law respecting an establishment of religion, or prohibiting the free *exercise* thereof," if men were not to be allowed to act? Why, in the exercise of their religion, men must act: and it is straining points, it is overstepping the bounds of the Constitution to pass laws taking away the rights and privileges of any people because of their religion—because they happen to differ from their neighbors. Where will such a course land our government? I will tell you what it will do. It will rend the government in twain like unto a potter's vessel. It will lay the nation in the dust. It will overthrow the government. When they get through with the Mormons there will be somebody else to deal with. The Constitution is good enough for anybody. It is good enough for the Latter-day Saints. We have no principles but what are in accord with the Constitution of the United States and the laws of God. We are perfectly willing to trust ourselves and our interests in the hands of God, and to leave our nation in His hands also; for God will judge our nation; He will judge us; He will judge all the children of men and He will judge righteous judgment. What men sow they will reap. What measure they mete, it shall be measured to them again.

I pray God to bless this nation. I pray God to give our legislators wisdom, that they may maintain the Constitutional principles of the government, the only government on the face of God's earth where the Lord could have established His Church and Kingdom. That we may be prepared to inherit eternal life is my prayer in the name of Jesus. Amen.

President John Taylor next addressed the congregation. He said: It is some time since I have taken the privilege to speak to the Latter-day Saints in this place. I have been visiting our settlements in different parts of our Territory. There I frequently talk to the people. You have a great many here who are capable of teaching and instructing you, hence it is very seldom that I intrude myself upon you in this capacity. But I always feel pleasure in meeting with the Saints, in hearing my brethren unfold the principles of eternal truth, and in listening to the testimonies which they have to give concerning the Gospel of the Son of God.

God has revealed unto us the principles of the Everlasting Gospel, and that Gospel brings life and immortality to light. Life and immortality can only be made known by the revelations of God, and people who do not believe in revelation cannot have any knowledge of life and immortality. It is through that principle alone that these things are or have been developed. We ourselves could have known nothing of God from the world in which we live, nor from the teachers thereof, be-

cause they do not even profess to be placed in communion with God, nor to have revelation from Him, and how could they speak of that they did not know or comprehend, or that which had not been communicated to them? It was impossible for them to do it. There have been many, very many good men in the world in the different ages when the Gospel has not existed, that have sought to do good to their fellow men, and to promote their welfare and happiness in a social, political and religious capacity, and have sought to introduce principles that would be calculated to elevate and exalt mankind in the scale of being. That is one thing, but the inspiration of the Almighty is another thing. Let me here mention a principle associated with these ideas that will explain somewhat the remarks and position of our brother, John Q. Cannon, who has addressed us this afternoon. He said he believed in the principles of the Gospel, but he did not have a testimony thereof—did not comprehend the thing, until he had obtained some further manifestation. That might be attributed to his youth and inexperience in the things of God; when he was brought face to face with the actualities of life, and came in conflict with the world he was under the necessity of applying to His Heavenly Father, who imparted unto him, through the Holy Ghost, that knowledge of which he speaks. I will mention a principle here. Outside of the Gospel, among all classes of men, among all nations, kindreds and peoples, of every color and clime everywhere, they have had given unto them a portion of the Spirit of God to profit withal. We are told this in the Scriptures, that God has given to every man a portion of His Spirit; but that is not the gift of the Holy Ghost. Where good men have followed the influence of that Spirit, it has led them to do good acts, to be charitable, to be kind, to be benevolent, to cultivate good morals and correct principles, to be governed by the principles of honor, truth, integrity and virtue, and these principles prevail to a greater or less extent among the nations of the earth and in this nation. This is the portion of the Spirit of God, as I said before, which was given to every man to profit withal. Why, those people that we talk about so much sometimes, the infidels, they have a portion of this Spirit, and many of them do many good acts. This may sound strange, I have no doubt, to many of you, but it is a fact nevertheless. He that doeth righteousness anywhere is righteous, and he that doeth evil is wicked.

Now, what is the difference between that and the other principle? Jesus said when He was upon the earth: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." What was the Comforter to do? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now, the portion of the Spirit of God which is given to all men does not do this thing. It does not lead them unto all truth, for there is a great diversity of opinion among them. One may be a Methodist, another a Presbyterian, one a Quaker, another a Dunker, one a Catholic, another a Protestant, one a Christian, another a Mohammedan, one a Pagan, and another an infidel, and some one thing and some another. If men were in the possession of the gift of the Holy Ghost, it would lead them into all truth, and there would be one Lord, as the

Scriptures say, and one faith and one baptism. Hence one of the old Prophets, clothed upon by the Spirit of the Living God, looked through the vista of future ages and contemplated events that should transpire in the latter-days, and said: "When the Lord shall bring again Zion, her watchmen shall see eye to eye." There will be no confusion there, no difference of sentiment there. They will place themselves under the guidance of the Great Eloheim, and under His inspiration they will be enabled to speak as they are moved upon by the Holy Ghost; and the Spirit of God, as it did formerly, will take of the things of God and shew them unto them. There is the distinction between the two principles.

How can we expect that people will comprehend the things of God without the gift of the Holy Ghost? The Elders when they are sent forth to preach are instructed to preach nothing but the first principles of the Gospel—to preach nothing but repentance to this generation. Why? Because the people cannot comprehend further advanced principles. I remember talking with an eminent clergyman some few years ago. He was a very gentlemanly person, well disposed, intelligent, learned, etc. I talked the Gospel a little to him, but I found he could not comprehend it. Hence I commenced talking politics, history, geography, and some little principles of science. He understood these things perfectly, and we had no difficulty in comprehending each other; but he could not comprehend the Gospel. Was he a minister? Yes; but he had not the gift of the Holy Ghost, and it was useless for me to attempt to teach him. This is the way that I understand these things.

Speaking of education, we have singular notions of education, and some people will say—and I have often said it myself—that Joseph Smith was quite an uneducated man. He was uneducated when he was a boy. He was brought up in the Green Mountains of Vermont, and he did not have any of the advantages of what we call an education. The Lord took him into His school, and He taught him things that I have seen puzzle many of the wisest scientists, profoundest thinkers, and the most learned men that I have met with in this world. Why? Because he was taught of God. What did those principles refer to? To the earth on which we live; to the elements of which it is composed; to the heavens above us; to the Gods that exist in the eternal worlds; to the principles by which the earth was organized, sustained, upheld and governed, and its relationship to other planets and systems; and speaking of governments, laws and principles, he possessed more intelligence than ninety-nine hundredths of the people of to-day. And he sought to teach others, and these things were introduced into the Temple of the Lord in Kirtland.

I have heard the Prophet Joseph quote from the German Bible in support of our method of baptism by immersion, showing that the German Translation of the New Testament favored this idea, and that the word "Taufen" in that language means "to dip;" the same as our term immersion does; and that when John the Baptist was spoken of as John the Baptist it was "Johannes der Taufer," or John the Dipper, which is correct.

I have heard him quote from the Hebrew Bible in support of a plurality of Gods, showing that the suffix "mem" in the word Eloheim or God,

ought to be rendered in the plural and to read if literally translated, "and the Gods said let us, etc." Certain it is that in our present translation the word "us" or "let us" indicates that idea; for "us" is certainly in the plural and means more than one; and while our translation makes it say: "In the beginning God created the heaven and the earth," we are also told that "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. * * * And the Word was made flesh and dwelt among us," and further, that "All things were made by him," visible and invisible. We are further told that "There be that are called Gods, whether in heaven or on earth (as there be gods many, and lords many). But to us there is but one God, the Father, of whom are all things.'

If, as stated, Jesus was with the Father in the beginning, there certainly was more than one God—God the Father, and God the Son. Joseph Smith was reasoning upon this doctrine at the time that he made this quotation from the Hebrew Bible.

We had a discussion in this Tabernacle some years ago between Apostle Orson Pratt and Dr. Newman—the latter a very prominent religionist from the east—a Methodist I think he was—what they call a doctor of divinity. The subject of discussion was—"Does the Bible sanction polygamy?" Mr. Newman was a well-educated man. So was Orson Pratt. Mr. Newman received his education in the schools of the day—somewhere in the United States, perhaps in the Methodist order; but I am not sufficiently acquainted with his history to say anything about this; I know very little about Mr. Newman. But I know where Orson Pratt got his information. And during this discussion some Hebrew points were debated, and the original Hebrew had to be referred to. Orson Pratt was quite as well acquainted with Hebrew as Mr. Newman was. Where did he get his knowledge? He received it in the Temple at Kirtland, Ohio. In speaking of that principle, the principle of education, to several leading men only yesterday, I think, I mentioned to them, in alluding to languages, that I was a little astonished to find that an old gentleman, about 80 years of age, whom I met a short time ago, was thoroughly conversant with the Hebrew language. "Where did you learn it?" said I. "Why," said he, "I learned it in the Temple at Kirtland;" and he informed me that he was now studying Arabic. I was rather amused at the idea of an old man 80 years of age commencing to study Arabic. But to return. I have seldom met with a man that was more intelligent in the science of astronomy than Orson Pratt. Where did he get his information? From the same source. He studied mathematics all his days, and has written works that it is very difficult for some men to comprehend. Yet his works are on record.

The religion of God is not a religion of ignorance. To whom are we indebted for the first principles contained in this book [the Bible]? To Moses. Who was he? A man of God. Who taught him those things? The Lord. By what principle? The principle of revelation; for he could not know them without. But had he not been taught in the schools of Egypt? Yes. And had he not obtained a knowledge of astronomy in those schools, too? Probably he had in part; but God

taught him the leading, prominent points pertaining thereto. And who taught the Egyptians? Abraham taught them the science of astronomy, so we are informed, by late Egyptologists, and revealed unto them the principle concerning the motions of the heavenly bodies. Where did Abraham get his information from? In reading the history pertaining to this matter we are told that he says of himself that he was a follower of righteousness; that he sought after more righteousness; that he examined the history of his fathers and traced back his genealogy to the commencement of the world, and from before the commencement. Afterwards we are told in the same history that the Lord gave unto him a Urim and Thummim by which he was able to comprehend many things that others did not understand, and by which he obtained a knowledge of the heavenly bodies and of their motions. Moses was one of the first to illustrate this principle; but Abraham, who was before Moses, as also Joseph, understood it more clearly than Moses. And in those things wherein the world to-day are puzzled in regard to the Scriptures, and the six days that are there spoken of, Abraham speaks of those days as times, epochs, or ages, different and distinct from the days spoken of by Moses, and his record agrees precisely with many geological facts that have puzzled so many of this generation. Where did he obtain his knowledge? From God. Who controls the heavens and the earth? The Gods in the eternal worlds. Who has implanted certain principles in matter and in all creation? God has done it. All things are subject to these laws; and if men can place themselves under His guidance and find the way to approach the great Eloheim, they will know more in a very short time than all this world together know in all their lives and more than all the combined intelligence of the world, for God is the foundation of all wisdom, and the source of all intelligence and knowledge. We are told that Solomon was a wise man. Where did he get his wisdom? From God. He prayed to the Lord to give him wisdom, and the Lord told him that because he had sought wisdom he should have it, and He would also add unto him the rich treasures of the earth.

I speak of these things for the information of the Latter-day Saints, and to disabuse your minds in regard to some of those principles that men sometimes talk about. The world possesses a certain amount of knowledge and intelligence, and it has progressed very rapidly of late years. We have had many discoveries in the arts and sciences and in the researches pertaining to geology, chemistry, etc., but many of their ideas and deductions are perfectly foolish and ridiculous. We have had the introduction of railroads, gas, steamboats, manifestations of the power and use of electricity, etc. Nevertheless, these principles always existed; it needed a development of them only to bring them into practical use; and there are thousands of other things not yet made known, yet to be developed, similar to those that have been discovered. In regard to these things, some of them are important, some of them are not very important. The intelligence that the world boasts so much of, is not very profound when you come to test it by the principles of eternal truth.

In regard to the action of the Congress of the United States, which has been referred to, I want to say to you Saints, you need not trou

ble yourselves about it—you need not be the least concerned about any of these affairs. But they are acting unlawfully. That is the worse for them. When the Government begins to break down the safeguards of society, tear in pieces the Constitution of the United States, and trample under foot the liberties of man, they are only preparing the nation for an utter overthrow. There are plenty of elements of discord and disintegration all around. Congress should not be the first to exhibit examples of lawlessness and the violation of Constitutional rights. However, if they can stand it we can. We need not trouble our heads about any of these matters; there is an overruling Providence that controls the affairs of men and nations. So you can rest perfectly easy, you Latter day Saints. We shall continue to do right. We will continue to sustain good principle. And what will you do? Just what Jesus said. We will do good for evil. What else? We will pray for them that despitefully use us and evilly treat us. Why? That we may be the children of our Heavenly Father, and act on the same principle that He does towards the human family. Does He act in that way? Yes. For he maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust. He has introduced certain laws into the system of His government that regulates all things pertaining to these matters. He does not make those little divisions that the United States are trying to make to-day. He is more philanthropic. He treats all alike, and places all on the same basis. Then, we will try and operate with Him and for Him, and in the interests of humanity, and in the protection of human rights, and we will try by every legal and constitutional method to maintain and sustain the principles of human rights in behalf of ourselves, in behalf of our children, and in behalf of thousands and tens of thousands of honorable men that live in these United States. We can very well afford to abide by the Constitution of the United States, and to sustain it, and we can afford to believe in the Bible and to obey its ordinances, and practice them, which they cannot do, and do not do. As I have said, we can afford to treat all men well, and to pray for those which despitefully use us and persecute us. Those who are trying to despoil us are objects more of sympathy in my feelings than anything else. I feel sorry when I see misrule abound anywhere, let it be in this nation or other nations. God would like to see peace, union and harmony. For that reason He has introduced the Gospel, and the principles of intelligence associated with it. Man is a dual being, he possesses a body and a spirit, and is connected with time and will exist in eternity, and it is for him to understand the nature of his organism, and his relation to the world in which he lives, and to God our Heavenly Father. What, then, will we do? Why, we will try and live for one another; we will try and be honest, honorable and virtuous, no matter what people can say about us. Concerning the lying about us, we need not trouble our heads. I do not think we are much better than Jesus was. The people in His day said He was possessed of devils, and worse than that, that He cast out devils by the power of Beelzebub, the prince of devils, and they killed Him saying He was an impostor and a deceiver, and because He said He was the Son of God, when they knew He was not. And His theology

was altogether at fault with the learned Rabbis of that day, as ours is with the learned Rabbis of this. We cannot help that. What we know, as Brother John Q. Cannon has said, we know for ourselves. We do not ask any odds of man. I don't. I know that God lives; I know that He has revealed the truth; I know this is the everlasting Gospel. I know that you Saints, if you are faithful, will secure to yourselves an inheritance in the celestial kingdom of God; but if you are not true to God and your religion you will not. If you go after the things of the world and depart from the principles of righteousness and trample upon the principles of honor, virtue, truth, or integrity, you will not enter that kingdom. It is not every one that saith, Lord, Lord, that shall enter the kingdom of heaven. What shall we do then? We will fear and love God and work righteousness, and send the Gospel to the nations of the earth, despite the follies, the wickedness and corruption of men; and we will proclaim the truth in these valleys and mountains, and Zion will spread, grow and increase. God will be for Israel, and we will sing, Hallelujah! the Lord God Omnipotent reigneth, and He will reign until He has put all enemies under His feet. Let this people fear God and work righteousness, and I ask no odds of earth or hell. God is at the helm. He will manage things according to the counsels of His will. He will say to this nation and to other nations, as He did to the proud waves of the ocean, "Hitherto shall thou come, but no further; and here shall thy proud waves be stayed." Our safety and our defense is in the Lord of Hosts. Let us put our trust in Him and obey His laws, and He will bless and sustain us in time and throughout the eternities that are to come; and we will try and benefit this nation all that we can, and all that they will let us, and if they will not let us, we cannot help it.

God bless you and lead you in the paths of life. Amen.

REMARKS BY ELDER CHARLES W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, July 26, 1884.

REPORTED BY JOHN IRVINE.

RELIGIOUS LIBERTY GUARANTEED BY THE CONSTITUTION — NOT MERE FREEDOM OF BELIEF — WHERE THE LINE SHOULD BE DRAWN — NATURAL RIGHTS MUST BE PROTECTED — DANGER OF SPECIAL LEGISLATION—OBJECT OF THE GATHERING OF THE SAINTS—ESTABLISHMENT OF GOD'S KINGDOM — LITERAL FULFILLMEMT OF PROPHECY — RESTORATION OF THE CHRISTIAN CHURCH — AUTHORITY OF THE PRIESTHOOD—LACK OF DIVINE AUTHORITY — PROOFS OF THE DIVINE MISSION OF THE LATTER-DAY SAINTS — PLURAL MARRIAGE A RELIGIOUS INSTITUTION — A BIBLE DOCTRINE — CONSTITUTIONAL RIGHT TO PRACTICE IT.

I HAVE been pleased in listening to the remarks of Brother Caine, who has just returned from Washington; glad to hear that his heart with ours is turned toward the truth, and that his desire, in common with ours, is to build up the Kingdom of God in the earth, and to contend for the rights which belong to us as American citizens. Some people seem to imagine because we have embraced a doctrine which is not popular in the world, because we have embraced a faith which is contrary to the generally received notions in regard to religion, that we ought to have no rights whatever as citizens of our common country. We do not look upon the matter in that light. We consider that we have the right under the Constitution of the United States to believe anything which seems right to us, and not only to believe it, but to carry it out in our practice, so far as we can do so without interfering with the rights of other people. The first amendment to the Constitution of the United States says: "Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof." We understand that amendment as it is written. We do not wish to interpet it, or to give to it any meaning other than the plain language conveys. The language is, "That Congress shall pass no law respecting an establishment of religion." With the establishment of religion, then, Congress has nothing to do. Congress cannot set up a religion, nor can it pass any law respecting an establishment of religion—that is, to prevent its free exercise. There are some people in these latter times who interpret that amendment to mean that people may *believe* what they please, but it carries with it no freedom of practice. People may beileve what seems right to them, but they must not carry it out if it happens to be contrary to the views

of the great majority. Now, it appears to me that that is a very narrow interpretation of the meaning of that Amendment to the Constitution. It appears to us, as it must to the great bulk of the people of the country—the sovereign people—that without any constitutional amendment, or the passage of any law, people everywhere are of themselves free to believe. We do not think a law can interfere with belief, even if one were passed for the purpose of interfering with it. A man's belief cannot be controlled by any Act of Congress or of Parliament. No edict of a government or any other law-making body can interfere with my freedom of belief. When a proposition is placed before my mind, and I reflect upon it, and it appears to be correct, my mind receives it and I believe it. Sometimes persons believe in spite of themselves. Sometimes a man will believe a thing in spite of his own desires not to believe. Then this faith cannot be controlled by any person outside of the man himself, and sometimes he cannot control it himself. No edict or law, or any power of man on the earth can alter a man's belief, or prevent him from believing. A law can be enacted to prevent the carrying of that belief into practice; but it cannot interfere with belief, and it needs no amendment to the Constitution, no enactment of Congress or of any law-making body on earth, to protect a man in mere belief. Then it is clear to us that the intention was, that a man should have not only the right to believe, but that he should be protected in the free exercise of that belief. As the language states, Congress is not to pass any law respecting an establishment of religion, nor prohibit the free exercise thereof. What is the exercise of belief in religion? Why, it is certain acts men perform prompted by their belief, prompted by their religion. Suppose a man believes it is right to be baptized in water—buried in water for the remission of sins—how can he evidence his belief in that principle? He can only do it in the way specified by the Apostle James. He says: Show me thy faith without thy works and I will show thee my faith by my works." "But wilt thou know, O vain man, that faith without works is dead." That is the only way in which faith can be truly shown—by works. If I believe that baptism is right I evidence my belief by being baptized, and if I am not baptized it either shows that my faith is very weak or that it does not exist: that I have not the courage of my faith, or else that I do not believe at all.

Now, we consider that we have a perfect right under the Constitution of our country to believe what seems right to us, and then to carry it out. "Well," some one may say, "do you think there should be no restriction to this? Are people to be protected in any kind of religion they may have? Suppose a man were to come here from India who believed it a religious duty, under some circumstances, to strangle a man, would he have the right under the Constitution of the United States, to strangle? Again, there are people who believe it is right, in India, to burn a widow on the funeral pile, that her spirit may be sent to keep company with her husband in the other world. Would that person, or those persons have the right, under the Constitution of the United States, to carry out their belief in this country?" We say no. We say that the Thug has no right here to practice his faith. We say the Suttee could not be established in

this country. "Why not? You believe it is right under some circumstances for a man to have more wives than one, and that those who thus believe are protected by the Constitution in the practice of their religion. Why should not those who believe it right to strangle, or to burn widows, have the right to practice their religion under the Constitution of the United States?" The dividing line is very simple, as truth generally is. It is very easy to be drawn. It is to be drawn in consonance with the spirit of the Declaration of Independence, and with the principles that underlie our government. In the Declaration of Independence it is laid down that there are certain rights that cannot be alienated, that are natural, that are inherent, that are not imparted by governments: they do not belong to politics, but they are inherent in the individual—the right to life, the right to liberty, the right to property, and the right to the pursuit of happiness. These rights are inalienable. They belong to every individual. They are not conferred by law. They belong to us. They are born in us. They belong to every person who breathes the breath of life. Then, an act of any individual or any government which infringes upon these natural rights is wrong in and of itself. If any individual interferes with the rights of his fellow men he may be restrained by the secular law. The right to life, and to liberty, and to the pursuit of happiness, and to property belong to all individuals alike. One body of people professing one faith must not interfere with the rights of any other body of people professing another faith. The Latter-day Saints, as well as the Latter-day sinners, the Methodist as well as the Catholic, the Jew as well as the Gentile—all people alike in this great country must be protected equally in these natural rights which belong to them.

Here, then, is where the line must be drawn. Anything that persons profess to do under the name of religion, which interferes with the rights of others is wrong, and the secular law may step in and protect the citizens and restrain or punish those people who attempt to do this under the plea of religion. If I do anything which interferes with the life, the liberty, the happiness, or the property of my neighbor, the law has a right to step in and protect my neighbor and restrain me. But if my religion—that which I believe to be true, and which I try to carry out as a part of my faith—does not interfere with human rights, does not infringe in any degree upon the rights of my fellow man, neither Congress, nor any other law-making power on the face of the earth, has the right to interfere with me under the Constitution of the country. I have a right to the exercise of my religion so long as it does not infringe upon the rights of other people. There is where we draw the line, and we think it is the right place. And we are standing up, not only for our own rights in this respect, but for the rights of all people upon the face of this land. As has been said by Brother Caine, this afternoon, in passing certain enactments which infringe upon our religious liberties, the Congress of the United States is doing something that will come back upon the very individuals who have been trying to establish this principle or to enact these laws. Because, we may be the society or body aimed at to-day, and to-morrow another sect or party or body may be aimed at by the same enactments which are passed against us, and

perhaps will hold good in both directions. It is a poor rule that only works one way. It may be found convenient to-day to single out the "Mormons," because they are unpopular, for special legislation; but in a little time some other religious body in this country may have the same inimical legislation applied to them, to bear down upon them with greater weight than it does upon us. You cannot violate a principle of truth without receiving very bad consequences. Those who attempt to do that will be sure to reap the fruit of their labors at some time or other. And when the Congress of the United States commences to move away the foundation stones of the system that the fathers of this nation built up, they are working on very dangerous ground, and the consequences thereof will not be confined to the few people against whom these measures are made. It is the duty of every patriot, of every man who loves his country, and of every woman who loves her country, to do their part in preventing the passage of such enactments as these, and in vindicating the principles and doctrines which enter into the Constitution of our beloved country. So we are standing up not only for our own rights, but for the rights of others, and this is one of the duties enjoined upon us by our Heavenly Father.

We have been brought from the various parts of the earth into these mountain valleys that we may establish a system of religion which has been revealed from heaven, which our Heavenly Father has committed to us. We have not taken this religion from any of the sacred books that are in existence; we have not concocted this system from the Bible, or from any other religious work; but it has been revealed to us in our own day and time. God has broken the silence of ages. That same God that spoke to the prophets of old, whose record we have in the Old Testament, and who sent His Son Jesus Christ in the meridian of time to die for the sins of the world—that same God that inspired the Apostles of Jesus Christ in their great works has Himself spoken from heaven in our own day, and angels have come down from the courts of glory with a message of life and salvation for the inhabitants of the earth. This Church, this system, this organization to which we belong has not been set up by the wisdom of man, but has been set up by the power of God, by the command of the Almighty, and has been sustained by him up to the present time. All the efforts which are made to break it down will only tend to build it up. Every law the United States may pass with the intent to disintegrate this work, to divide the people, to crush the power that exists in the midst of the Latter-day Saints, will only tend to consolidate the people, to bind them closer together, to make their faith more intense, their convictions more certain, and to make their determination more persistent. That will be the effect. God is working with this people, and has worked with them from the beginning. And this, as we have heard this afternoon, is not a mere matter of faith. We have seen so many proofs of an over-ruling power, and manifestations of special providence, as a people and as individuals, in answer to our prayers, that we know that God lives, that God answers prayer, that God Almighty is with the Latter-day Saints while they keep His commandments and do His will, and that He will over-rule

for good all the evil which is intended against us.

This work is established for the purpose of bringing about His designs in regard to this earth upon which we live. The earth is the Lord's and the fullness thereof. The cattle on a thousand hills are His. The silver and the gold belong to Him, and the life of all mankind is in His hands. He is Lord over all, blessed forever, and it is His right to rule and regulate and control all things on the face of this globe. Jesus Christ His beloved Son has been here. He dwelt on the earth for a time and performed the work allotted to Him. by which he obtained all power and sits at the right hand of the Father; and the time is coming when He will stand on the earth, establish His government and dominion, extending it from pole to pole and from shore to shore, and the kingdoms of this world will become the kingdom of our God and His Christ; not in some figurative, mystical, spiritual sense, but really and truly as a matter of fact. The Savior, as foretold by the prophets, came upon the earth literally and truly. He was hung upon the cross, and His spirit left His body. He was laid in the tomb, but He was raised again from the dead, not in a spiritual sense, or some mythical sense, but really and truly His body was raised from the dead. In that body He appeared to His disciples, and went up from their gaze, saying that in like manner he would descend again. And His promises are that when he shall come the second time, it shall not be as the babe of Bethlehem, despised and rejected, a man of sorrows and acquainted with grief; nor to be persecuted by His own, but that He shall come in the clouds of heaven in power and great glory to sit upon the throne of His Father David and reign and rule from the rivers to the end of the earth, so that all nations, kindreds tongues and people shall serve and obey Him. Now, we look for the coming of our Lord Jesus Christ, and we expect it just as much as when the sun goes down we expect it to rise above the hill tops in the morning. And when He comes we expect it will be Himself—Jesus of Nazareth, our Elder Brother, the first born of God in the spirit world, the Only Begotten of God in the flesh. We expect that He will come and reign over the earth as King of kings and lord of lords, and we expect that all kingdoms, all governments, and all institutions that men have set up will be broken down, and as Nebuchadnezzar saw them in the vision which Daniel interpreted, they will become as the chaff of the summer threshing floor, and be swept away, and no place found for them upon the face of the whole earth; because the Kingdom of God and of His Christ will prevail everywhere, and it will cover the earth. For it is the kingdom that was spoken of by the Prophets, and we are told that "the kingdom and the dominion and the greatness of the kingdom under the whole heavens"—that is over all the earth, is it not?—shall be His kingdom and shall "be given into the hands of the people of the Saints of the Most High, and their kingdom shall be an everlasting kingdom." Now, we expect the fulfillment of all these things, and when they come to pass they will occur just as they are written, like other prophecies have been accomplished. When Isaiah prophesied that "a virgin should conceive and bear a son" and that they should "call His name Immanuel," the prophet meant what he said, and it came to pass;

and all the predictions in regard to the second coming, as it is called, the second advent of the Messiah, and the establishment of God's Kingdom and government on the earth, will be fulfilled exactly as the prophets have predicted. There is no need to mystify, nor to spiritualize, nor to explain them, they will come to pass word for word; for "heaven and earth may pass away, but not one jot or tittle of the word of God shall pass away; it shall all be fulfilled.

Now, this Church of Jesus Christ of Latter-day Saints to which we belong is established by the Almighty for the express purpose of opening up the way for the accomplishment of this great work. In this Church is the germ of that kingdom that Daniel saw. The Church of Jesus Christ of Latter-day Saints, set up by the power of God, by the authority of the Most High, is exactly the same Church that Jesus Christ built up—that is, the same in all its essential principles; the same organization, the same kind of officers, the same doctrines, the same in its spirit, the same in its ordinances, the same in the power that attends those ordinances, doctrines, principles and commandments as were revealed to the ancient Church. It is governed just exactly in the same way that the church which Jesus Christ established when he was upon the earth was governed. Every principle which was taught by the ancient Apostles in their time is taught by the latter-day Apostles in their time. And the Apostles in our day have the same authority or Priesthood, as it is called, that the Apostles had in their time whom Jesus ordained; because those that held the keys of that apostleship in the earth in former times have come down to the earth, literally and truly, and ordained men to the same authority and apostleship which they held while living in the flesh. That is how the apostleship has been restored. That authority exists in this Church, and it will never be taken away again. That which is called by the Latter-day Saints the Priesthood, is the authority given of God to men to act in His name, so that what they do by His authority and in the way that He has appointed on the earth shall be acknowledged in heaven—that which they seal on earth shall be sealed in heaven and that which they loose on earth shall be loosed in heaven. It must be done as God directs, according to the revelations of His will. But this authority, this right, this power from God exists in this Church, as it existed in the ancient Church, because it has been actually restored by the very men who held the keys of it. And really, after all, it is that that the world is fighting. All these plans and schemes, all that legislation and these influences that are brought to bear on this Church, upon this system called by the world "Mormonism," is brought to bear in consequence of the restoration of that power and that authority. It is the authority of the kingdom. It is here to stay. It is here to prevail. First it will preach the Gospel of the kingdom as a witness to all nations; it will then gather together the elect of God from the four quarters of the earth; it will build temples to the name of the Most High God in which men can administer in ordinances that pertain to the salvation of the living and the redemption of the dead. It will accomplish all that has been predicted by the prophets concerning the Latter-day Kingdom.

Now, this is the kind of work in which we are engaged. It has been

introduced by the Almighty to bring about all those grand events that we read about in the writings of the old prophets that have not yet been fulfilled; there are a great many things contained in the Old Testament that people pay little attention to now-a-days. They have an idea of things coming to pass in some spiritual fashion, or some mythical, mystical kind of way; they don't know exactly how; and it is the business of certain men who are hired to preach the Gospel, to make mysterious explanations of passages of Scripture, which they manage to cover up, and succeed in confusing the people more than before the expounding was attempted. Nevertheless, all those predictions that refer to events that are to take place in the earth in the latter days will all come to pass as they are written, and this work, this Church of Jesus Christ of Latter-day Saints, this thing called "Mormonism" has been introduced by the Almighty for the express purpose of bringing these things about; that is why it is universally opposed. All these different sects of modern Christendom are like the sects of heathendom, without communication from the eternal world. They receive no revelation from God. Their ministers have no authority except that which they obtain from their congregations. Many of them do not pretend to have any other, when you press them closely. They preach those tenets which the people believe and which are acceptable to the people—each minister of each sect preaching that which the members desire to hear. All these different sects contain many good people who are trying to do right, trying to serve God, and a great many others that are hypocrites. But as sects, as societies, as churches, they are not authorized of God. You can trace them all to their origin, and find that that origin is human in its nature. They have not come from God, they have come from men, some of them good men, perhaps. Men have met together and formulated creeds and organized societies, and these societies have grown and spread abroad, and after a while have become orthodox in the earth. At first they were persecuted and opposed, but as they grew in wealth as well as in numbers they made a name and a noise and became a power in the earth, and are recognized and understood as orthodox sects. But there is not one of them ordained of God. They are not set up by divine command, and their ministers have not been divinely authorized to preach the Gospel, nor to administer in the things of the Kingdom. There may be and no doubt are men among them preaching that which they believe to be true. But a man's belief is not authority. A man may believe a thing to be right, but that does not give him authority to represent God in that matter. A man may believe it is right to sprinkle a babe and call that baptism. But even supposing it is right—though it is not—the fact that he believes it is right would not give him the authority to administer, because he does it "in the name of the Father and of the Son and of the Holy Ghost," and he has no right to take these names upon his lips in vain, and he does take them upon his lips in vain unless he has been authorized to use these names. No man has any more right to use the name of Deity in the administration of an ordinance, without authority, than a common citizen, without authority, has the right to use the name and pretend to be the representative of the Government of the United States,

or of Great Britain, or of Germany; not a bit. But men seem to think because God does not interfere, that they have a right to do a great many things that he never commanded, and do them in the name of the Father, and of the Son, and of the Holy Ghost.

Now, as I said just now, the authority to administer in the things of God's Church has been restored in the way that I have told you. That is why we claim the right in this Church to administer these ordinances, and that is why we lay down the broad assertion that outside of this Church there is no authority in the world to administer in the name of the Lord. If there is such authority, let those who claim to have it, show their credentials and prove where they obtained their authority from. Now, in this Church of Jesus Christ of Latter-day Saints not only is this authority restored, and those same doctrines, principles and ordinances which were had in the early Christian Church also restored, but accompanying these are the same spirit and gifts and manifestations and power that existed in the ancient Church. And here is one of the great proofs of the truth of that which I have advanced to you: Wherever the servants of God connected with this Church and holding this authority go into the world—and they go out without purse or scrip and administer: there are no salaried preachers in this Church—wherever they go and proclaim this Gospel they tell the people that if they will believe on the Lord Jesus Christ, and repent of their sins, and be baptized for the remission of sins, they shall receive the Holy Ghost, through the laying on of hands; and that this Holy Ghost that shall be given to them is the same spirit exactly in its manifestations, in its power, that the Apostles conferred upon the people by the laying on of hands in the early Christian Church, and that rested down upon the old prophets by which they wrote the things called scripture: the same spirit that Jesus Christ had without measure; that spirit that He gave to His Apostles when He breathed upon them and said: "Peace be unto you: as my Father hath sent me, even so send I you * * Receive ye the Holy Ghost;" that same spirit that was upon them on the day of Pentecost; that spirit which manifested itself to the Church in Corinth by the gift of tongues, interpretations, visions, dreams, healings and miracles, and all those signs which Jesus Christ promised to them that believed. These are manifest in the midst of the Latter-day Saints; this spirit, this power, is revealed to them and communicated to them. Not merely to the Presidency and the Twelve Apostles, and other leading Elders, but to each individual, to every person who believes and repents and is baptized, and upon whom the hands are laid of those having authority from God to administer in His name. Now, these men might claim this authority and be impostors; for the world has been full of impostors, and there are plenty of them now-a-days—religious impostors; these men might claim to have this authority, but they could not communicate this power, the Holy Ghost. But wherever people receive this doctrine, and obey it in the spirit of it, their testimony is, in every land, in every corner of the earth, wherever the servants of God have penetrated, that they have received for themselves by revelation, by the Holy Ghost from on high, a testimony that this work is the work of

God, and that these men are His servants. That is why they are here. That is why they are gathered in these valleys of the mountains. They are here because they have received the truth, and a knowledge of it, because they have received the ordinances of the Church and obtained the power that accompanies them; because God has witnessed to them individually, that He has spoken from the heavens, that He has re-established His Church, and that the time has come for the building up of the latter-day Kingdom and the establishment of God's dominion in all the earth, and they are called to help in the work; not only the Apostles and Priesthood, but all the members of the Church are called to take a part in the work. And here we are, in these mountain valleys, bound together as a band of brethren—not by the power of man, not by the coercion of man, not by oppression, not by arbitrary rules, but by the spirit and power of the Eternal God, sent down from on high, which has been shed abroad universally upon the members of the Church. This is our testimony to the world.

We know that God lives. We know that there are "special providences" of God. We know that this work will prevail. We know that all these adverse plans and schemes of men, either from individuals or from nations, will only tend to roll on this work, and bring about the purposes of the Almighty in the midst of the children of men. That is why we have so much confidence. It is not because we think so much of ourselves. We do not profess to be a great people, except in our unity—in that we are great—except in our industry, temperance and sobriety, for we are a temperate, sober and thrifty people. Of course there are exceptions to this. There are men and women among us, like there are in all denominations, who will not hearken to good advice and do right. Notwithstanding the promise made by every man and woman that comes into this Church to be holy and righteous, true and faithful, and to avoid sin, there are some who will not be bound by their solemn obligations, nor abide their covenants with one another. And those who will break promises with each other are very likely to break promises made with God Almighty. But as a body we are a united, thrifty, temperate and sober people, and we try to do that which we consider to be right. We may make mistakes like other people; but as a body of people we are on the straight and narrow way, the one path to the celestial city, and we desire to turn neither to the right hand nor to the left. Those who walked in that path in ancient times were told by Jesus Christ that they would be opposed by the world, that the world would hate them. "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We have been called out of the world in the same way. We are called with a special calling, and we have a special mission to perform. There is not a soul in this Church but has a mission. We are called out of the world to be the people of the Lord, to be Saints of the Most High, to consecrate and dedicate ourselves body and soul, with all that we have—the fruits of the labors of our hands, the fruits of the efforts of our minds—to the work in which we are engaged, the work of the Great God in the earth, He using us as instruments. This is the kind of

people we are. This is the kind of people the world are opposed to.

Now, in regard to that feature of our faith that they make so much fuss about—a right we claim under the Constitution of the United States, and against which laws have been passed in Congress, framed to prevent our carrying out the commandments of God in regard to our family relations—that feature seems to upset the equilibrium of our "Christian" friends. What is the matter? "Why, you believe in men having more wives than one." Yes, some men, good men. We don't believe that a bad man should have a wife at all. None but the good deserve the fair. And we believe that righteous men, virtuous men, men that would not improperly use any power or faculty of their nature, ought to be permitted to have wives and raise up a holy posterity and train their children in the ways of virtue, honesty and uprightness. We do not believe it is right for men to give way to their animal passions. We do not believe it is right to do so either in plural or single marriage or outside of it. We believe marriage to be an holy estate, ordained of God, with which Congress has not the right to interfere. It is a religious matter with us. It is a holy ordinance established by the Eternal Father. We claim that the women of the Church are the daughters of God, and God has some right as to their disposition. We do not believe it is right for a man to pick and choose where he likes, and do as he pleases independent of God Almighty. We read in the Old Testament that "When man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." And it is stated that the iniquity of man was great, and God brought a flood on the earth. Now, to understand that correctly we have to know what kind of position those persons were in, and why they were called the "Sons of God." Those men were in the same position as the Latter-day Saints. They were heirs to the Priesthood. They were the sons of God. They had obeyed the holy covenants. They had received the word of the Lord. They were consecrated to the Almighty. But they went outside of their covenants and their engagement with the Lord, and took wives of the daughters of men that were not in the covenant, and thus transgressed the law of God. The law of God in relation to this has been the same in all ages, and has been given to this people—that the sons of Israel shall wed the daughters of Israel, and shall not go out to wed with the stranger. These men did that, and God was displeased, as He is to-day with Latter-day Saints, who are called out of the world to be His servants, to be holy unto the Lord, to be clean because they bear the vessels of the Lord, when they go outside and wed with the stranger. The law is that they shall not do this, but shall wed under the everlasting covenant and have their wives given them of the Lord and sealed to them by an holy ordinance revealed from heaven, in a holy place prepared for the purpose—sealed for time and all eternity, so that death shall not be able to break the bond of union; that though death may separate them for a little season when they come up in the resurrection, there will be no need to marry or give in marriage, because they were married on the earth by authority of God Almighty for time and all eternity, just like Adam and Eve were, for God gave Eve to Adam

before death came into the world. We believe that good men, who have demonstrated their fitness for the responsibilities of holy wedlock, may, under the direction of the Lord, obtain more wives than one, may have them sealed to them by the same covenant and by the same bond, to be their wives in the eternal world; and they expect when they depart hence to go where Abraham is—to that place that is called Abraham's bosom. There they will be in congenial company. They will verify the words of Jesus, who said, "Many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God;" while others who supposed themselves to be the children of the Kingdom" will be "thrust out." And I am afraid that a great many of our good Christian friends who are so terribly shocked about this feature of our faith, when they get to the door and look in and see Abraham and Sarah and Hagar and Keturah, and those concubines given of the Lord to Abraham—when they see them in the eternal kingdom they will want to turn away and go to more congenial company, which they are at perfect liberty to do. If Abraham was on the earth to-day, these same good people would put him in the penitentiary, and yet they call Abraham "the father of the faithful, the friend of God," and want to go to his bosom when they die! If Jacob were here with his four wives, through whom he "did build the house of Israel," the names of whose twelve sons are to be inscribed upon the gates of the holy city, the New Jerusalem, that is to come down from God out of heaven like a bride adorned for her husband—I say if Jacob were on the earth to-day, they would put him in jail! Well, this is the consistency of some people who profess to believe in the Bible. Men come here to try and sell the Latter-day Saints the Bible. Why, bless your souls, there are no people on the earth who believe as much in the Bible as the "Mormons." We believe in the Old and New Testament, King James' translation. It was through our belief in that record that most of us became Latter-day Saints; for, being familiar with the Bible, when the servants of God came with the Gospel we found it was the same as laid down in that sacred record, and that induced us to embrace the faith that is commonly called "Mormonism."

Well, now, this feature of our faith to which I have alluded—I have not the time to comment upon it in all its bearings, and a great many people would not understand it if I did—is a divine institution. Let me bear my testimony to this congregation, as I would like to bear it to all the world, that it is a pure and holy institution; not to bring women into bondage, but to place them in that position for which they were created—to give them the opportunity to become honored wives and mothers, so that there might be "no margin left for lust to prey upon," no field for the tricks of the seducer and the adulterer, the corrupt and the ungodly. God Almighty has established this system. It is a religious ordinance established by authority from God, by revelation from on high and administered by religious ceremonies. It belongs to this Priesthood and to none other. We are not seeking to extend it to the world nor to introduce it to other people. It is confined to the Priesthood. It is "a law unto my Holy Priesthood," saith the Lord, and there are bounds,

limitations and regulations over which we cannot pass. And it is not for the wicked.

Now, then, in this sense, looking upon this as a religious institution, as a sacrament, as an ordinance of our faith, as a part of our creed, as an establishment of our religion, we claim the right to the free exercise thereof before God and before man. If anybody can prove to us that it is wrong, that it is impure, that its effects are bad for this world or the world to come, that would be another thing altogether, and would have its effect with us, because as members of this Church we are in for truth, for salvation, for the glory of our God. We want to attain to the celestial kingdom. We want to fit ourselves for the society of the holy ones, the society of the best that ever lived upon the face of the earth, and for that we are Latter-day Saints. If men could prove to us that we are wrong, then they might have some chance of converting us. But when they trample upon our inalienable rights, upon our constitutional privileges, upon our religious liberty, why, then, we feel like resisting. But we are not going to fight. We naturally repel the assaults against us, but it is in the way of defence. Our motto, like that of the volunteers in London, is, "Defence, not Defiance." We defend our rights and privileges against all attacks, and in doing so we are standing up for the rights of all the people of this great country. For if you tear away the underpinning from the structure the fathers established, the whole institution may come down with a crash. I tell you we have got to watch for these things, and this is part of our mission. We must preach the Gospel and build up the Kingdom of God, and contend for our constitutional rights, because they are given of the Lord. The Constitution of our country was revealed of God. God has made known to us that He inspired the framers of the Constitution, and caused that instrument to be brought forth, so that all people might be protected in their rights. We claim the same rights as other folks, and no more. We have received this principle of our faith in connection with many more, and we claim that if we do not infringe upon the rights of others we should have liberty in the exercise thereof. If a man was permitted to force some woman to be his wife, or to interfere with his neighbor's wife, or infringe upon the rights of another man, then the secular law might step in and interfere. But while the woman is free—no woman among us is coerced, no woman is placed in bondage, every woman is at liberty to marry or not marry—while that is the case we do not think that the law has any right to interfere; and we intend to contend for our rights inch by inch, lawfully, respectfully; but in this we are as firm as these everlasting mountains that are not moved by the blasts of winter or the heat of summer. This is the work of God, and woe! be unto us if we do not preach the Gospel! Woe! be unto us if we relinquish or attempt to sell or barter or compromise one of the eternal principles that have been sent down from the heavens and which we have to carry to the ends of the earth! But if we are faithful to our mission and calling, if we stand firm and true, and regard God rather than man, God shall fight our battles. Everything that seems to be against us will be turned for our good. The clouds that overshadow us from time to time will part and roll away, and the glorious sun of prosperity will shine upon us. If

we are true and faithful God Almighty will overrule all things for our good, and bring us off more than conquerors. And every nation and people and institution and society that fight against Zion shall become like the dream of a night vision—it will pass away; and those men that fight against this work will be, as the prophet said, "Even as when a hungry man dreameth, and, behold, he eateth; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." So it will be with all who fight against this work and try to overthrow it. Not because we are mightier than anybody else, not because we are so numerous, not because we are learned, not because we are wealthy, but because God Almighty has established this work, and He will cause it to prevail. I bear my testimony that I know this to be true.

May God bless the Latter-day Saints and unite their hearts that they may be one. May they be able to keep those precious things in earthen vessels that God Almighty has committed to them. If they have found the Pearl of Great Price may they value it above all earthly things, and endure every opposition and every influence brought to bear against them and come off triumphant; and may God bless those who have gathered with us this afternoon, and give them a knowledge of the truth of this work, that they may enjoy its blessings with us and be saved in the Kingdom of God, for Christ's sake. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Logan, Cache County, Saturday Afternoon, (Quarterly Conference) May 17, 1884.

(REPORTED BY JOHN IRVINE.)

TEMPLES THE GATES OF HEAVEN — FEELINGS AND REFLECTIONS — AROUND IN THE TEMPLE—THE WORK BEFORE THE SAINTS — SAYINGS OF THE SAVIOR AS TO MARRIAGE IN THE RESURRECTION EXPLAINED —GLORIOUS HOPES INSPIRED BY THE GOSPEL—ENOCH AND HIS CITY—THE THREE NEPHITES AND JOHN.

I SCARCELY know how to find words to express the feelings which occupy my bosom at this time. This is one of those extraordinary occasions on which the Priesthood of the Church of the last dispensation are gathered

together; a great thanksgiving day for God's people. It is an assemblage of the authorities of the Church from the Stakes of Zion. They have come together to rejoice, to give God thanks, to praise and to magnify His name because another great and peculiar blessing is bestowed upon His people—that of erecting, completing and furnishing another house unto the Lord, and of dedicating it unto Him.

The Temples, the houses of our God, when acceptably dedicated, become to us the gates of heaven. They are esteemed most holy unto the Lord of all places upon the earth; therein the faithful approach nearest unto God, and obtain the greatest fellowship and inspiration of His Holy Spirit. There the righteous perform ordinances that reach into the heavens and take effect upon their dead whom they love, whom they have loved, and who have gone before—to whom they owe a debt of gratitude, for their parentage—the authors of their being and education in the flesh; who have gone unto that other state of spiritual existence. It is fitting on such occasions that the Presidents and Bishops, with their Counselors, should come from the four quarters of the earth, if the knowledge of the Gospel and the organization of the Stakes of Zion had extended so far.

The dedication of the Temple this morning awakens anew in our souls a heavenly, family feeling. It arouses in us an interest that reaches not only over the extent of the work here upon the earth, but into the regions of eternal life in the spirit worlds. It inspires a feeling that we are part of them and that they are part of us, knowing that we cannot be made perfect without them, nor they without us. And it becomes like the opening up of the gate of heaven unto us, that we may view by the eye of faith, and by the light of the Holy Spirit, that portion of the family of God with whom we have before associated, and with whom we expect to be hereafter associated in greater and more glorious labors in His eternal kingdom here upon the earth; when sickness, sorrow, sin and death shall be cleansed from the face of it, and when life, salvation, peace and faith shall, as the fruits of the Spirit, be poured out upon all flesh.

While in the Temple with the chief authorities of the Church and Kingdom of God—which has now extended its operations and its labors to every continent, almost every mainland, and many islands of the sea—the reflection came forcibly to my mind that there are represented in our midst this day people from either Indies, from the Antipodes, and from the various nations of the earth; not less than twenty-five or thirty nationalities, languages, tongues and peoples are represented among us. The impression was irresistible that the fellowship of the heavens was near us, that our Savior the Lord Jesus Christ was near, and that His Spirit was largely in the midst of the congregation; that the spirit of our ancient fathers, Adam, Noah and Abraham, the father of the faithful, who the Revelations inform us has entered into his exaltation and sits upon his throne, were all earnestly interested in our offering and dedication of this Temple to the Most High God. The impression was constantly with me that we were in the presence of the Prophet Joseph, his brother Hyrum, and others who had gone before, such as Brother David W. Patten, as well as Brigham, Heber, Willard, and others of the Apostles and

worthies—that their spirits must have been present with us hallowing our reflections, imparting their peaceful influence and truthful inspiration to our souls. Our spirits were awakened to a profound sense of thankfulness that we had been enabled to take another so important a step of advancement in the triumphant progress of the great Latter-day work.

We are sensible that the heavenly powers are moved on these occasions, and we know that the Saints on earth are. Indeed there is no theme that engages the human mind, and that reaches into the innermost recesses thereof as does Temple building, and the ideas associated with that work and the purposes for which they are used. It is this that animates the bosoms of the righteous and brings forth sentiments and emotions from the fountains of their souls, inspiring them with fresh resolutions to faith and good works. I thank the living God and praise His holy name that I have lived to see His work progress thus far upon the earth. I am thankful for the privilege of meeting with so many of my brethren in the Priesthood.

It is a pleasing thought, a glorious truth, that while we are here together in our persons, we are also united in spirit, we are firmly united, so far as we know, in our belief in the principles of the Gospel, and in all the labors assigned to us severally to perform. I do not recollect to have ever read in the Bible history of God's people on the earth, when His servants and His people wrought together, with greater unanimity of faith or with a more generous use of their means than now in all the labors and duties that devolve upon them. The favorable conditions attending us as a people, the peace and plenty there is in the land—the sweet fellowship of the Spirit, the glorious promises and prospects for the future, all draw from the fountain of our souls our best emotions, our strongest faith, our brightest hopes, our most glorious anticipations.

I have reflected upon the days of ancient Israel, and wondered at their decadence, when they had arrived at the height of glory and eminence. Solomon, their king, stood vastly above all the kings of the surrounding nations; he sat safely on his throne, for God sustained him there, until he departed from His counsels and commandments. Oh, what a terrible thing to happen to God's people, or to any of His servants! What was it that turned the scale and started the decay of that nation? It was simply because their ruler put forth his hand and took to himself wives of other nations, that God had commanded him not to. This was the beginning of the great mischief that came upon Israel, and one mischief led to another; they persuaded him to attend the sacrifices and worship of their idolatrous gods, as the Lord told him they would do, until the family of Israel had come to follow the example of their king—marrying strange women and worshipping strange gods, which brought them down to that terrible degradation that their temple, which was built in wisdom, strength and beauty most glorious, and which was acknowledged at its dedication by the presence and glory of God, had become polluted and degraded to a den of thieves. The Lord told them that their doom was sealed, and that in regard to the Temple, there should not be left one stone upon another to tell where it stood. O, what terrible consequences have followed through the ages until to-day! Even until now, that nation is afflicted and

distressed. While it is well with us here, and we are enjoying all these blessings, it is but right, I think, that we should ask our Father in heaven that the day of their affliction and sorrow may soon come to an end, and that they may come, as we have come, with obedient hearts to help build up Zion and Jerusalem.

Our work is at present but small. It is but the beginning, the germination of the wonderfully strange work that is to affect the whole habitable globe, and not only those that are on the earth now, but all that have dwelt here or that shall come to dwell upon it, until the earth shall be made anew, and all things thereon pronounced new again from God. Although Israel had attained to great eminence and glory in the earth, yet they were brought into subjection to other nations because of their transgressions, and though Christ came to be their deliverer, they received Him not—and their Temple was not restored to those glorious and exalted purposes and uses for which it was intended; then what have been the consequences? The Savior told them what would come to pass. "Behold," said he, "I send unto you prophets, and wise men and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues: that upon you may come all the righteous blood shed upon the earth, etc." What a terrible consequence! If they could have but hearkened to His word, walked in the way of the Lord, continued in its holy course, and believed in the Savior when He came, then they might have been engaged in this work of redeeming their dead back to the beginning of the world, and there would have been a mighty work done by that generation for their dead, as well as for themselves; but it remains for those recent men and women now upon the earth and that shall come upon the earth to perform this labor.

My brethren and sisters, there is before us that which draws upon our faith and upon our prospective ambition and knowledge of Gospel labor clear back to the days of the ancients. The Lord has given us intimations in regard to all these things, and He will continue to reveal all things necessary to be made known by which His great purposes shall be brought about. Great and glorious is His work! The work of the resurrection is not far off. I am fully persuaded of this, and have reflected sometimes concerning it, with an earnest desire. Never in all my ministry have I talked much about the resurrection; but the Lord has manifested some things concerning it, and I would like to allude to them.

It is a popular sentiment among professing Christians generally, and it is believed also by many of the Saints—because of a certain saying the Savior made use of to the Sadducees on a particular occasion—that, in neither of the resurrections is there to be any marrying or giving in marriage. This is a mistaken idea. We are nowhere informed that the Savior ever said any such thing or entertained any such doctrine. He taught the doctrine of the resurrection, saying that He was the resurrection and the life, and that the day will come when all they that are in their graves shall hear His voice and shall come forth. It was because He taught this doctrine that the Sadducees sought to entangle and confuse Him concerning this principle by bringing up the case of the woman who married a man and he died without any children,

then because he died childless she married his brother, which was according to the law of Moses, he also died without children, and so on, each of the brothers marrying her, until the seven brothers had her to wife, and last of all the woman died also.

These Sadducees did not believe in any resurrection, and they thought to be very crafty with the Savior, so they put the question squarely to Him: "Therefore in the resurrection, whose wife shall she be of the seven? for they all had her." They evidently thought they had caught the Savior then; but He replied to them saying: "Ye do err, not knowing the Scriptures, nor the power of God." Now, who was He talking to? He was speaking to those Sadducees who denied there being any resurrection; who lived contemporaneously with the seven men and this woman who had lived and died among them. He was talking to a race of people to whom John the Baptist had come, and many had received his testimony; but these had not. He was talking to a people who claimed to be of the House of Israel, to whom He (Jesus) had come in fulfillment of the testimony of John the Baptist.

There had been sent among this people, whom he was now talking to, prophets who had foretold His coming and the coming of John the Baptist. He had sent His Twelve Apostles among all their cities, all of whom had testified to the coming of the Just One unto all that people, but they had rejected those testimonies, had killed the Prophets, stoned those who had been sent unto them, and were now ready to slay Him.

It was to this class of people, who were living under these circumstances, that He makes the answer saying, "For in the resurrection *they* neither marry nor are given in marriage, but are *as the angels of God in heaven.*" Luke the Evangelist, stating this case in his 20th chapter, says: "The children of this world marry and are given in marriage, but *they* which shall be accounted worthy to obtain *that world*, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are *equal unto the angels;* and are the children of God, being the children of the resurrection." If we refer to the glorious vision which was shown to Joseph and Sidney on the 16th of February, 1832, as recorded in the 76th section of the Doctrine and Covenants, last edition, we shall find the promised condition of these people, that the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in the telestial world; for these are they who are of Paul, Apollos and Cephas, some of Christ—Moses, Elias and others—but received not the Gospel, the testimony of Jesus, neither the prophets nor the everlasting covenant, but are liars, sorcerers, adulterers and whoremongers, who shall not be redeemed from the devil until the last resurrection, when Christ the Lamb shall have finished His work, having subdued all unto Him. These receive not of His fullness, but of the Holy Spirit through the ministration of angels appointed to administer for them. Had *they* hearkened to the Prophets, the Apostles, the words of the Savior, and received the everlasting covenant, they would have been made heirs of God and joint heirs with our Lord Jesus Christ, and would have been made heirs of the celestial world, with power to increase eter

nally, being Gods, even the sons of God, but now that they would not receive the Gospel, the Prophets, nor the everlasting covenant which they might have received, they can only become as the angels in heaven, who in *that world* neither marry, nor are given in marriage, but are *equal to the angels in heaven.*

These are not they who inherit the celestial world, nor those who attain to the terrestrial, but they who suffer the judgment of God in the flesh. These are they who come forth in the last resurrection; they who attain to the resurrection in that world, and are neither married nor are given in marriage, just as the revelations of God prescribe and show forth.

There is nothing in all this which says or intimates that those who come forth in either of the other resurrections shall not have the blessing in their resurrection and in their world, whether Celestial or Terrestrial, of being married and given in marriage. Let me ask what is to become of that portion of the human family that have gone down into their graves in past ages without having arrived at the age of puberty, or without having lived to years of accountability? What is to become of them? Are they not to be given the blessings of the New and Everlasting Covenant, to increase, multiply and attain to endless lives, and eternal increase in the covenant of Abraham? Undoubtedly, in the resurrection when they shall have regained their tabernacles, if they render the required obedience to the holy law of God. And who are the others that come forth in the second resurrection? Stop. Let me distinguish. The first resurrection was in the days of Jesus. Those who were resurrected with Him appeared many of them, we are told, in the streets of the holy city. That was the first resurrection. The second resurrection is the resurrection of the just, when Jesus shall come again in the clouds of heaven with power and great glory, when they who sleep in Jesus will come with Him. Then will He bring the City of Enoch that has gone away in Terrestrial glory ever since it went to the heavens. Then will those children who have died in Christ—for they are redeemed in Christ from before the foundation of the world—come forth. Then, in the next resurrection, we are told, will come forth the honorable men of the earth who have lived according to the light they had. In this next resurrection will come forth the multitudes of the nations that have never had the Gospel—the heathen nations. They are candidates for the next resurrection, and when they come forth upon the earth, those of them who prove themselves worthy will they not have the opportunity to attain to all the blessings of the new and everlasting covenant? If they are not to be married and given in marriage the Lord has not been pleased to tell us so. I anticipate that in that glorious day the work of performing all the ordinances and endowments for those who have not attained unto these privileges and blessings in the flesh, either by themselves or by proxy, will have that privilege, and the work will be carried on. That blessed epoch seems to dawn upon our view—that glorious period when the righteous will come forth, and while the wicked will sleep on another thousand years.

Let me remind you of another interesting feature in this allegory, and that is this: The Savior tells us that the terrestrial glory, or kingdom, is likened unto the glory of the moon, which is not of the brightness

of the sun, neither of the smallness nor dimness of the stars. But those others who have no part in marrying or giving of marriage in the last resurrection, they become as stars, and even differ from each other in glory; but those in the terrestrial kingdom are those who will come forth at the time when Enoch comes back, when the Savior comes again to dwell upon the earth; when Father Abraham will be there with the Urim and Thummim to look after every son and daughter of his race; to make known all things that are needed to be known, and with them enter into their promised inheritance. Thus the people of God will go forward. They will go forward, like unto the new moon, increasing in knowledge and brightness and glory, until they come to a fullness of celestial glory. During the Millennium multitudes of people who have not heard the Gospel will hear and receive it and go forward into this glory, while those who will not go forward to a fullness will go back to that lesser glory which is likened unto the stars of heaven, for as the Prophet Isaiah says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

I did not think when I arose that I should be led to speak in this strain; but the fact is, upon these occasions the glories of the other worlds open up before us, and we cannot help thinking of them, and dwelling upon them unless we quench the Spirit.

But says one, I thought that all marriages were to be performed in mortality? In reply to that suggestion I would ask, How was it that Father Adam and Mother Eve were married while they were immortal? And if they could be married as immortal beings, why cannot their children just as well be? It will doubtless occupy the whole of that sabbath of rest the whole thousand years, and perhaps a period after, to do the work necessary for all the vast myriads of Adam's children, so that they may be placed in a position to be judged according to men in the flesh, or according to the deeds done in the body.

Brethren and sisters, I rejoice exceedingly with you in this glorious Gospel. If there is anything on the earth that can satisfy the human soul in its desires for excellence, virtue, exaltation and greatness, it certainly is this Gospel of the kingdom. If there is anything in the world that can satisfy the hungry soul for knowledge, it is the revelations of the Lord Jesus Christ, which open up continually line upon line, and precept upon precept; here a little and there a little; indeed there is nothing else can satisfy the longing of the human soul. This will lead to the same blessing and glory which the Prophet Joseph told us Enoch had attained unto. He taught us that he and his city had attained in his day to a terrestrial glory, that they were enjoying that glory still. They attained unto the power of translation, that they might take their bodies and their city with them. The resurrection was not until Christ came and became the first fruits of them that slept.

This view of the subject brings me to think and to speak a word in reference to the three Nephites. They wanted to tarry until Jesus came, and that they might He took them into the heavens and endowed them with the power of translation, probably in one of Enoch's temples, and brought them back to the earth.

Thus they received power to live until the coming of the Son of Man. I believe He took them to Enoch's city and gave them their endowments there. I expect that in the city of Enoch there are temples; and when Enoch and his people come back, they will come back with their city, their temples, blessings and powers. The north country will yield up its multitude, with the Apostle John, who is looking after them. They also will come to Zion and receive their crowns at the hands of their brethren of Ephraim. There will also be nations here on the earth that have not received the Gospel, but who will receive it, and thus the work of God will go on in all its phases, for the living and for the dead.

It is a good thing to take a glimpse once in a while into, and contemplate the glories of the future. A few years ago, when the wolf stood at our doors, when we had hardly enough of the necessaries of life to keep body and spirit together, we used to sing the song—"There's a good time coming." Behold! that time has come. This is one of those good times that we are celebrating to-day. Let us rejoice in the Lord our God. I think that every honest soul that is pure before the Lord can lift up his heart, and praise His holy name, that he has lived to see this day. The Lord help us that we may give to Him our best efforts in forwarding His work here on earth. I rejoice with all my soul and ask the blessing of the Lord to rest upon the Presidency of the Church, upon the Apostles, upon the Seventies, High Priests and all the quorums; also, that the Bishops may be filled with the spirit of justice, equity and truth. I also feel to bless you, my brethren and sisters, that the favor of God may be multiplied upon your persons, your families, your homes, your flocks and your herds, your possessions and your hopes. That we may prove faithful and attain to heaven's proffered blessings is my desire, in the name of Jesus Christ. Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 22, 1884.

REPORTED BY JOHN IRVINE.

THE SAINTS WILL TRIUMPH THROUGH FAITHFULNESS——WARFARE OF SATAN TO CONTINUE—JOSEPH'S PREDICTIONS THAT THE GOVERNMENT WOULD BE ARRAYED AGAINST THE SAINTS, FULFILLED—INTERNAL STRIFE TO DISMEMBER THE GOVERNMENT—GOD THE FRIEND OF HIS PEOPLE.

I HAVE listened with much interest—as no doubt all of you have—to the remarks which have been made by Brother Young. It is very interesting to hear respecting the people in distant settlements, their faith, their growth, and their development in things spiritual and temporal. It is very encouraging to hear that the Latter-day Saints in distant places, far removed from this city, are alive to their duties, and to the performance of those obligations which rest upon them. I well remember the time—and doubtless very many of you here to-day also remember it—when it was thought that if we increased to any extent, and the people got beyond the influence of their leaders, who are supposed to be so astute and cunning as to manage them and all their affairs, that what is called Mormonism would soon dissolve, and either fall a prey to internal dissensions or break to pieces through some other cause. The Elders of this Church from the beginning have testified unto the world that if men and women would receive the doctrines of which they were the bearers, in the spirit in which they were taught, they should have a testimony for themselves respecting their truth, and that by means of that testimony they would be enabled to stand and bear up against all pressure and all assaults that might be made or brought to bear upon them.

Mormonism, as it is termed, has been upon its trial from the beginning. The inhabitants of the earth are testing it, and we who are connected with it are obtaining knowledge concerning its adaptability to meet all the wants and requirements of all circumstances in which we may be placed.

The great duty that devolves upon us, my brethren and sisters, is to live that religion which we profess. I confess to you to-day that if I am ever assailed with fears or with doubts respecting the result of the machinations of the wicked against us, and of legislation hostile to us; if I am ever troubled, I say, with any doubts or fears, they have their origin in myself, my own inability, or, perhaps, the inability of my brethren and sisters, and their carelessness in carrying out the commands of God. For no other reason, am I ever troubled with fear respecting us as a people, or the results of the plots

that are devised against us. I know, as well as I know I stand here, that the Latter-day Saints will emerge triumphant from every difficulty in which they may be involved, from every trial to which they may be subjected, if they will only live the religion they profess, and carry out its principles strictly in their lives. I know this, I say, as well as I know that I am here to-day, and am speaking to you. If we should be unfaithful, if we should neglect to serve our God with that faithfulness and zeal which He requires of us, then we may expect to be scourged, we may expect to have difficulty and trouble, we may expect that those who oppose us will gain, as they at least think, victories over us. God will use them to whip us into line, to bring us to a sense of our duties, to stir us up to diligence and faithfulness in keeping His commandments. He will use them in this direction and for these purposes. It, therefore, is a matter of great importance to us that we should be attentive to our duties; that every man in this Church who has a family should put his family into such a condition, as far as he can, that God will approve of them; that every Teacher in this Church whose duty it is to visit the houses of the Latter-day Saints and give them instructions concerning their duties, to see that there is no difficulty existing, no dissensions, no quarrelling—that these men should attend strictly to their duties; and that every officer in the Church in his place and station should be prompt and zealous in looking after the affairs of the Latter-day Saints; that no drunkenness is permitted, that no blasphemies are permitted, that no Sabbath breaking is permitted that no speaking evil and bearing false witness are permitted, that fornications and adulteries are not permitted, and that those who are guilty of any of these offenses are strictly dealt with, that there shall be no causes of this character existing among us as a people to bring forth the displeasure of our God. I feel myself that this is the time for us to be alive to our duties. We have no other defence than this. Our numbers are insufficient: our wealth, and our strength, and our worldly influence are entirely insufficient to give us victory. We can only hope to prevail by reason of the strength which our God will give unto us, by reason of the protection which He will extend unto us, and we cannot hope to succeed upon any other principle or by any other means. It is this that has given us victory in the past; it is this that will give us the victory in the future; it is this that will make us strong and mighty in the earth.

We are working out a great revolution, it may be said. To-day we are disproving most effectually that remark that has become so trite among men, that God, or Providence, is on the side of the strongest artillery, and upon the side of the greatest numbers. We are disproving this. Our case illustrates most perfectly that when God is upon the side of a people—they may be feeble, they may be poor, they may be despised and be exceedingly unpopular—they will most assuredly gain triumphs and victories over all who oppose them. And I am thankful this day, in the presence of our God, I am thankful this day in your presence, my brethren and sisters, that God has, in His infinite mercy and kindness, spoken once more from the heavens and revealed Himself to men. Persecution! Who cares for it? Who fears it? What is there connected with it to

make us tremble or to weaken us in the least degree if we are possessed of the knowledge which God has restored, that He lives, that He is the same to-day that He was 1800 years ago, that He was in the days of the Prophets and Patriarchs —the same kind, beneficent, merciful, all-powerful Being? This knowledge God has restored, and we rejoice in its possession. We would that all men would listen unto His voice and be entreated of Him. We would that all men would seek unto Him and obtain for themselves this knowledge He is so willing to bestow. Our persecutions would be joyous to us—if they may be called persecutions—if such results as these could be wrought out, or would be the results that would attend these persecutions. While Brother Brigham was speaking about persecution, the thought passed through my mind that that which we term persecution is only the discipline necessary for our development. There is a great destiny in store for this people, and they never can attain unto it unless they pass through just such scenes as they have passed through in the past, and such scenes as they doubtless will have to pass through of a more trying character in the future. This is the discipline that is necessary to purify us, to prepare us in every respect for the fulfilling of that high destiny that awaits us. For just as sure as God lives, so sure will the people called Latter-day Saints become a great and mighty power in the earth. A people possessed of their qualities must, in the very nature of things, accomplish mighty results. A people united, a people believing in one doctrine, a people temperate and frugal, virtuous, industrious and enterprising, possessing every quality of greatness, they must, in the very nature of things, if they are true to themselves and to their religion, achieve distinction in the earth, and God designs it for us. But we must put ourselves in a way to be taught of Him. We must put away evil far from us. We must cleanse ourselves from every thing that is offensive in His sight. We must live the religion that we profess—make it practically a part of our every day lives. This is incumbent upon us individually as well as collectively. A religion of profession amounts to nothing. A religion to be used only on Sundays is valueless. We want a religion that will go with us into our fields, into our workshops, into our habitations, and into our every day dealings one with another. This is the kind of religion we want, and this, I am happy to say, is the kind of religion we have got. If we will live it as we should do, we shall witness these results to a greater extent than we have yet witnessed them. God has tried us in many respects in the past. There are additional ordeals yet before us. We have been told from the beginning that the time would come when not only would the people of a county be opposed to us, but the people of a state would oppose us; and as we increased opposition would increase, until the Government of the United States would pronounce against us. It is a remarkable fact—not known, probably, or if known not believed by the Congress of the United States, or by the members of Congress, who pass inimical measures against us—that Joseph Smith predicted years and years ago, when it was as improbable as anything that is yet unfulfilled, that the time would come when our nation through its Congress, would do the very thing that is now being done; that

we have witnessed this last week for instance, in the passage by the Senate of the Edmunds-Hoar bill. Little do they think that by such actions as these they are strengthening the faith of the Latter-day Saints, because they see in these actions that they are fulfilling the words of a man whom they believe to be a Prophet of God. And not only were we told that this would be the case, but that the time would come when the fear of the Kingdom of God would be so great that other nations would array themselves in like manner against the Latter-day Saints.

So, Latter-day Saints, if any of you think that we will immediately have a time when persecution, trial and difficulty will cease, and we will have smooth sailing, you had better be undeceived, for that is not in the programme; it is not designed of God that we should have any such future before us. The time will come, but it will be when Satan is bound, when the Kingdom of God will prevail on the earth, and peace, righteousness and truth will have sway; but until that time we may expect to have troubled seas, tempests, times of trial and difficulty, to test us and train us, and to fit and prepare the earth, as we have been told this afternoon for the coming of our Lord and Savior Jesus Christ. We are only testing our strength in these things. The Edmunds law became a law upwards of two years ago. What has it amounted to? Why, we have had an opportunity of showing our strength, our union. Now, this bill that has been passed by the Senate—suppose it should become a law. What then? Will it have the effect that is expected of those who have framed it? If we do our duty, certainly not. If we live our religion, certainly not. It will fall harmless at our feet. There is no law that can be devised by human wisdom that can reach this case—that is, as those who devise such measures desire. It is an impossibility. No mobocratic scheme ever injured us. When the Governor of the State of Missouri issued his exterminating order against the Latter-day Saints, declaring that if they did not leave the State they should be exterminated, he thought, doubtless, that he was dealing this system a deadly blow. We were broken up into fragments, it might be said, in the depths of inclement weather. The people were compelled to flee for their lives. What was the result? Why, in a short time the system became a greater power than before. When we were driven out by violence, by bloodshed, from the State of Illinois, and compelled to launch forth into the wilderness, for a while it was thought that we were certainly placed in a position where we should be ruined. What has been the result? It has had the effect of causing us to spread until throughout these mountain valleys the Latter-day Saints are numbered by thousands. Every measure that has been taken against us since then, designed for our overthrow, has only taught us our strength. It has compelled us to go to the fountain of all strength, to God our Eternal Father. Feeling our own inability, our own incapacity, our own weakness, we have been compelled to go to a higher power. We have invoked the heavens. From the habitations of the Saints throughout these valleys the prayer of faith has ascended unto the God of heaven imploring Him to protect and preserve the people in their innocence—notwithstanding the malignant falsehoods that have been circulated against them—im-

ploring Him to defend them, and to save them from the hands of those who would destroy them. And abundantly have these prayers been answered. We have had deliverances wrought out that have been most extraordinary. Men have looked upon this system and said, "What crafty leaders, what astute leadership; you have got a very cunning lot of men as Mormon leaders"—giving the glory to men, as though men could preserve the people in this matter, ignoring the God of heaven, denying His power, and asserting that God had done nothing, but that it is all attributable to the management of the leaders in holding the people together, as though it had all been done by the strength of their impostures.

Now, these deliverances which have been wrought out in the past will be repeated. These trials are necessary. It is just as necessary that we should have these things to contend with as that we live. I do not dread their effects nearly as much as I do something else. Hostile legislation and opposition of this character have but one tendency as a rule, that is, to drive us closer together, to make the cause a common one, to cause us to feel united. You have seen a cooper putting hoops on a barrel; driving them down has the effect of tightening the staves and making the barrel strong. So it is with these measures. The more they are driven the tighter it brings the people together, solidifies them, makes them one, and it gives them a consciousness of strength; because when they emerge from these trials victorious, they feel better able to cope with greater difficulties and greater oppression when they are brought to bear upon them. And they are necessary, as I have said, for our development. But let us have ease, let us prosper in worldly things, let the world smile upon us and bid us welcome and treat us as they treat those whom they love; let the world do this, and how long should we be united? Why, the influence would be towards disintegration. Worldly influence would creep in. That is more to be dreaded than persecution. Prosperity is far more to be dreaded under circumstances such as we are placed in—what I mean by prosperity, I mean worldly prosperity, worldly sympathy, worldly favor; these are more to be dreaded than the disfavor of the world and the tyranny that may be brought to bear upon us because of our being obnoxious to them.

Therefore, I look upon these measures and other measures that are proposed as only a part of the programme. Shall we have measures that will be hostile to us? Yes. We may make up our minds for this; but we may also rest assured that that God who has delivered us so frequently in the past will still continue to deliver us, and we shall not fall a prey, if we do our duty, to our enemies. He will preserve us. He will make our feet fast in these mountains. He will throw around us His arm of power, and when the worst comes to the worst He will interpose in our behalf in a miraculous manner to free us and place us upon a sure foundation. In fact, it is all miraculous. The existence of this people is a miracle. The growth of this people is a miracle. The attitude of this people is a miracle. It is all contrary to what are called natural causes, and therefore miraculous, contrary to the laws that pass current among men respecting peoples, communities and individuals, such as we are, and such as all are.

My brethren and sisters: We

have every reason to rejoice so long as we are doing right. It is this that we have to console us. If we were vicious the world would not war against us. It is not against vice that the war is being made. Man may say so, but God knows it is not so. Our enemies know that it is not so. They know that it is not vice in us that provokes this warfare. Where is vice to be found in our cities? Nowhere. It finds no favor with us. We cherish virtue, the virtues of humanity, every thing that is God-like, and we frown down everything that is vicious and unholy. If we had our way there would not be an adulterer in these mountains. If we had our way there would not be a seducer in these mountains. Every woman would either be a virtuous maiden or a married woman, or a widow. We would take care of family virtue, preserve it as we would life; for it is more precious than life itself, and should be valued as such, and every man that would do anything to degrade a wowan ought to be and will be damned. If we had our way there would be no drunkenness in all these mountains, no lying in these mountains; the name of God would not be taken in vain, no profane words would be heard. We would suppress these things, and in their place cherish virtue, industry, integrity, honesty and every virtue that men love and that God loves. No, it is not because we are vicious; it is not because we love vice; it is not because we are the most corrupt and depraved of mankind that we have enemies. Why, the drunkard, the gambler, the whoremonger, the villains of various dyes, who fight against us, would welcome us if we were like them. But we are not. We have come out of the world and are determined to serve God according to the dictates of our conscience, and according to the revelations that He has given us.

The warfare will go on as it has done in the past, only with this difference: that in our age and to us God has made promises, that this kingdom, that is, the Holy Priesthood that He has restored to the earth and the authority that He once had among men; the promise is to us that it shall not be taken from the earth again, but that this kingdom shall roll forth, continue to grow and increase, until it will encircle within its pale all the virtuous and honest of the nations of the earth. This is the destiny of this work; not to exclude any one, but to include every one; and as it gains strength, influence and power, it will continue to aggregate to itself all that is good in mankind. The day will come when our own nation will be convulsed with intestine strife. The civil war that is past is not the only war that will take place in this land. It is a matter of regret to think it should be otherwise. But God has spoken. There will be intestine strife in our own nation. Already we can see, as it were, the seeds of this germinating and sprouting in the midst of neighborhoods and of communities, and it will break out after a while, and men will flee to Zion. The prediction was made 52 years ago by Joseph Smith, that the time would come when those that would not take up their sword to fight against their neighbor in this blessed land, (the most favored of any land under the heavens, so favored in government, so favored in climate, so favored in every element of wealth, and in all its surroundings) they would be compelled to come here for protection, for we will be the only people that will be at peace on the continent. That

prediction was made 52 years ago. It will be fulfilled just as sure as God has spoken it.

My brethren and sisters, I am happy in this reflection: that notwithstanding the threatening aspect of affairs—I speak now in relation to legislation—there is a spirit of peace, calmness and serenity, prevailing throughout our settlements and throughout our families, so far as I have been able to discern, that has shown we are undisturbed, that we are conscious of the fact that God is with us. Continue to cherish this spirit, let it rest upon you, impart it to your children, extend it as far as you can; and may the blessing of our Father and God rest down abundantly upon you and upon all the honest everywhere throughout the wide earth, is my prayer, in the name of Jesus Christ. Amen.

DISCOURSE DELIVERED BY JOSEPH F. SMITH,

In the Ogden Tabernacle, Saturday Afternoon, July 18, 1884, being the Quarterly Conference of the Weber Stake of Zion.

(REPORTED BY JOHN IRVINE.)

THE OBJECT OF CO-OPERATION—IT IS RIGHT TO SUSTAIN ONE'S FRIEND—ECONOMY SHOULD BE OBSERVED BY ALL—OUR FRIENDS ARE THEY WHO AID US IN TIME OF NEED—KEEP THE SABBATH DAY HOLY.

I AM pleased to see so many of the Saints assembled here on this the opening day of conference, and I certainly hope that those who have taken the trouble to come to conference on the first day may be amply repaid for so doing.

We ought I think to be very willing to perform any duty that may be required of us as Latter-day Saints, on the Sabbath day, and at other times appointed for the gathering of the Saints. We should come together for the purpose of being spiritually strengthened and encouraged, that our faith may be increased, and that we may learn the duties devolving upon us as members of the Church of Jesus Christ of Latter-day Saints.

We are not nearly as united as we ought to be. If the people of Huntsville, whose Bishop has been reporting them, had been united as Saints should be, and as I trust they will be some day, the probability is that they would have been much better off financially than they now are.

Co-operation is a principle that President Young was very much concerned about, and that he endeavored, with his brethren, to impress upon the minds of the people throughout the land. Under his administration our co-operative institutions were established, and by his efforts, many of the people, especially in the southern part of Utah and in Arizona, became united together in organizations that were called "the United Order." The object was co-operation, that the principles of union in labor as well as in faith might be developed to its fullest extent in the midst of the Saints. We all believe in being united in faith. We all profess to believe that there is one God, one faith, one baptism, and that we should be one people; but notwithstanding we profess this, our individuality stands out very prominent. Many of us cannot see just the same as our brethren see, and we cannot possibly be wholly united with them. We do not expect—I do not expect at all events—that the people will come to see eye to eye all at once. I believe this to be a work of great importance, and one that will not be accomplished without years of experience, and perhaps we will have to suffer many chastisements and reproofs before we are brought to a unity of the faith. Yet we ought to try to see eye to eye as far as possible. Our being united does not destroy our individuality at all. We can be just as strong in our individuality when united in regard to the purposes and designs of the Almighty, as we can possibly be when in opposition to these purposes and designs, and to our brethren who are united in regard to the things of God. Indeed I think it evinces a stronger characteristic of individuality for men and women to bring themselves into harmony and union with the purposes of the Almighty than to be divided against them or separate from them. Of one thing I am certain, and that is, that we ought to seek to become acquainted with the principles of economy. We ought to use the best wisdom, judgment and understanding we can obtain in our temporal as well as in our spiritual affairs and concerns. You take a community like the community of Huntsville, or any community of Saints in a Ward, isolated, perhaps, in a little valley, and if there is union and co-operation in their midst, thousands and tens of thousands of dollars can be saved in their own pockets; while, on the other hand, if individuals are left to do as they please, thousands of dollars will go out of their pockets into the pockets of speculators and others. I know that to be true. As Bishop Hammond has very truly said, there is in Huntsville from half a dozen to a dozen mowing machines, when two or three would be ample to do all the work which is required to be done in that place with these machines. This being the case, as stated by the Bishop, then all the thousands of dollars which have been expended upon these superabundant machines and other implements, have gone out of the possession of the people into the pockets of outsiders and strangers; whereas if they had been contented with having just enough, they could have devoted the balance of their means

in other directions, or have placed it in such a position as that it would bring them interest, instead of being operated and used by their enemies, perhaps, for their political or religious destruction. There is no reason why the principle of unity should not operate in the midst of the Latter-day Saints, except that we are too selfish. It should not be "every man for himself;" but we are many of us covetous. We desire in our hearts to have everything our neighbor has, whether we need it or not. In order to be like our neighbor; in order that we may associate with him, and that our daughters may associate with his daughters, and our sons with his sons, we must have as fine a house, as costly furniture, as many horses, as many plows, reaping and mowing machines, and headers, as many cows, as many sheep, and as many luxuries, whether we can afford it as well as our neighbor can or not. Now, all this is extremely foolish. It is wrong. We see a vehicle which costs $200, more or less, and we do not absolutely need it—only we must have it to be like our neighbor—would it not be better to put that money in the bank, or lend it to somebody in business, and thus while benefiting others with our capital, secure interest upon it for ourselves. Certainly it would. In that way the money would be a help to you; whereas if you purchase the wagon you do not require, in addition to paying an exorbitant price in the purchase which is generally the case, the wagon will very likely be left exposed to the sun and wet—as wagons too frequently are left by a great many of the people—and soon becomes useless. Some men think nothing of buying a very nice carriage, spring wagon, or other wagon of some kind, and treating it in this way until it is ruined and worthless. The same with valuable agricultural machinery; too much of it is bought and used for two or three days, or two or three weeks in a season, or for a whole month in a year—say a reaper, or a mower, and where is it the rest of the year? Out doors in the sun and rain, and before it can be used next season, it must be taken to a blacksmith's shop for repairs; for through exposure it has become rusty, the wood season checked every joint loosened. This is the way some people use their agricultural implements; whereas with very little trouble they might be stored away in the shed, kept dry and secure, and ready for service when the next season came round. But the better way of all is—in a small community where every man knows his neighbor, and where all are on neighborly terms, to consult together, and to form into co-operative bodies for the purpose of transacting the business necessary to be transacted outside of their little community. By thus consulting together, and using the combined wisdom of the community as to the number of reapers, mowers, etc., they will need to do the work of the community, a great deal might be saved. One man need not own the machinery. They could all join together, each contributing a certain sum towards its purchase, which they could use to mutual advantage, and see that it is well housed and taken care of when out of use. In this way a community could save thousands of dollars year after year, and I know the principle is a correct one for the people of Zion. It is a principle of economy. Money is something which a man ought to be able to take care of, and use wisely if he has it; if he does not know how to take care of it, it

will escape from his pockets, it will take the wings of the morning and flee away.

I think we ought to be united in all these things, in the purchase of machinery and of the vast amount of merchandise that we consume, that we do not manufacture or produce among ourselves. The very foundation of all real prosperity is home industry and home manufacture. This lies at the foundation of the prosperity of every permanently prosperous community. It is the source of wealth. I think, therefore, we ought to encourage home industry. We ought to co operate together, if there is any kind of business in which there is a profit, let us operate together and have the benefit of that profit among ourselves, instead of giving it to strangers. Why should we encourage the stranger to come here and import wagons to sell to us when we have got the brains and the money to sustain that business among ourselves? Why should we not rather do such things ourselves, and supply business and employment for our own people, many of whom are idle, and be independent of the world, and if there is a profit in it, put that profit in our own pockets, and use it for the comfort and happiness of our wives and children? It is a fact—at least it was reported to me as a fact by a person who is supposed to be acquainted with the business—that one man who deals in wagons and agricultural implements in Utah Territory, put $30,000 into his pocket in one year, and he is only an agent for the company he deals with. I presume that the company put an equal amount into their pockets as the result of his labors; but the agent, as I was informed, put $30,000 in his own pocket as the result of his business. Who is it that buys the wagons, the plows, the harrows, the reapers, the mowers, etc., in Utah Territory? Is it the Gentiles? No, it is the Latter-day Saints. Those who are not Latter-day Saints are not engaged in agriculture as a rule. If there are any of them tilling the ground they are exceptions to the rule and they are very few and far between. They are not the people who use the wagons. They may, it is true, use some of them at the mines in hauling, etc., etc. The vast bulk of this class of merchandise is consumed by the Latter-day Saints. The result is that the Latter-day Saints put that $30,000 into the pocket of the man I allude to. That same man sat on a Grand Jury and helped to indict a man for marrying, acknowledging and maintaining his wives. That same man stands head and shoulders above many of his fellows in opposition to the Latter-day Saints, and in using his power abroad as well as in Utah against the interests of the people from whom he gets his money.

I do not feel that the Latter-day Saints are using their best wisdom, or acting upon the principle of the highest intelligence, when they sustain and patronize such men, especially when they have got the skill, the intelligence and the means to do all such business independent of all strangers or foreigners. I know they can do it if they will only co operate together and do business upon business principles. Our honesty with the world is proverbial. It is the universal testimony of outsiders that trade with us here, that the Latter-day Saints are the most honest and best paying people they ever did business with. I believe this is true. If a Latter-day Saint owes a Gentile and also a brother, it is said, he will pay the Gentile every time in

preference to his brother. Well, I do not know that this is right. I think if he cannot pay the full amount to both, it would be proper to pay each a proportion. Would not this be just as honest—instead of paying all to the Gentile and leaving your brother without anything? I think so. I do not know that we do this sort of thing to any extent; but I have sometimes heard of people that were thought to be very good payers to the outsiders, but were not so prompt in paying their brethren. I do not think that is exactly right. I think we ought not to go in debt at all beyond what we can pay. The Lord commands this. We ought to live within our means if possible, and if it is not possible and we keep living beyond our means, it is only a question of time when we won't even have credit, our friends won't trust us, and we will have to live within our means or die, or steal, as some one has added. When it comes to that kind of thing I feel as Dr. Johnson did when the beggar accosted him, "Why don't you go to work?" said the Doctor. "I cannot get any work, I cannot get anything to do, and you know, Doctor, I *must* live." "Well, said the Doctor, "I don't see the least necessity for it." (Laughter.) When a man won't pay his debts, or will not live within his means, when he knows what his income is: when a man will continue to get in debt to his neighbors as long as he has got any credit, knowing all the time that he cannot pay his way—well, I do not know that there is much necessity for that man to live. Perhaps the world would be as well off if he should pass away quietly somewhere. Every Latter-day Saint ought to learn—and especially every youth in Israel ought to learn—that every one of them should try to make the world a little better for their being in it, if they possibly can. We all ought to try to do some good. If we will do that, then there is some necessity for our living. God will bless us in our labors and efforts; and if we will co-operate together in our temporal affairs and conduct our business on correct principles, the world will be better for us, and we will be better off in the world. We will have more means to build up the kingdom of God; we will have more to use for the gathering of the poor, for the building up of Zion, for the benefit of the Saints, and for our own benefit, and we will have much more power in the world. Money is a powerful agent in this degenerated age. It is said that knowledge is power. Knowledge should stand above money or wealth. But in the present condition of the world money takes the lead.

This ought not to be the case with us. The Lord says in the scriptures, "make to yourselves friends of the mammon of unrighteousness." What for? Obviously that you may have power and influence with the unrighteous.

Now, if we had wealth—and we are bound to have it by and by—those who worship wealth would either covet it and hate us and try to destroy us to get it, as some are doing, or else they would be bound to acknowledge the power we could wield through the possession of wealth. Well, now, we need not be at all afraid of the former. They cannot destroy us; for the Lord is our friend, and we are His friends. He will not suffer them to rob and plunder us; and take away from us our possessions; or if He does, he will give us more abundantly; because if we possess riches they will be the Lord's. We will dedicate them to Him, if we do our duty,

and they will belong to Him, and surely the Lord will protect His own. We should not despise these things, but should endeavor to use them for the accomplishment of the all-wise purposes of the Almighty. The Lord has said, Zion shall become the richest of all people. The earth is the Lord's, and the fullness of the earth is His. The cattle upon a thousand hills are His. The gold and the silver and all the mineral wealth of these vast mountains belong to the Lord. And although the wicked may get possession of them for a little while, yet they will perish by and by, and leave all their wealth behind. They cannot take it beyond the grave. By and by the Lord will overrule these matters in such a way, that the righteous, those who love God more than they love the world, and will use their means to the honor and glory of God, shall be made possessors of the earth and the fullness of it. It will be theirs to use for every purpose that is right and legitimate—to manipulate armies if necessary — to manipulate nations, or the world if necessary, to the carrying out of the purposes of Almighty God. We do not want to lavish it upon the lusts of the flesh. We should not desire it for that purpose.

If we do, God will withhold it from us, I hope; for no man should have wealth to gratify the lusts and desires of the flesh. We should use it to the honor and glory of God's name, and to the building up of His Kingdom.

We ought; therefore, to co-operate together in our mercantile institutions. It is as much a duty to sustain these as any other duty devolving upon us, or now as at any former time. We should patronize our brethren. We ought to see eye to eye in regard to these things. We ought to be united in everything. We should cheerfully extend a helping hand to our neighbors from time to time. If our neighbor is oppressed, if he lacks knowledge or understanding or skill in the management of his affairs, you that have skill and experience and know how to husband your strength and means, ought to take pains to instruct your neighbor or brother who is not as thoroughly posted as you are. The instructions he receives in this way will benefit him and will not injure or impoverish you. We ought not to be miserly in regard to anything we possess, that is good. We can freely impart to others and not diminish our own store. We can impart our experience for the benefit of others. If our brother is about to buy something that is apparently not required, it would be a benefit to the poor man, who lacks judgment, for the Bishop or his counselors, or for his Teacher to go to him and endeavor to show him the mistake he is about to make. I think we ought to co-operate together in all these matters, be one in all respects, and not be like the world, "every one for himself and the devil for all." The Lord has told us in a revelation through the Prophet Joseph Smith, that except we are one, we are not His. He has said that we must be united. We must be one. We should see eye to eye. We should help each other; help our neighbor and our brother. The Savior very beautifully describes who is our neighbor in the example of the good Samaritan. Who is your neighbor? Who is your brother? Why, the man that ministers to you in the time of need; the man that is your friend in the time of adversity; the man that extends a helping hand and saves you from error; the man that gives

you the benefit of his experience and of his superior intelligence—he is your neighbor, your friend and your brother. Those who have embraced the Gospel—and especially those who are endowed with the authority of the Holy Priesthood, and are called to be saviors upon Mount Zion—ought to be the first and foremost in this good work of being saviors of their neighbors, and of their fellow creatures on the earth. It is our duty to teach correct principles, to instil them into the hearts of our children, and into the hearts of our neighbors, and to see that these principles are grounded in our own hearts; for except a man has been converted himself, and has a knowledge of the truth, it is folly for him to undertake to teach others the right way. But when the principles of the Gospel are thoroughly established in our own hearts, we can then go in the midst of our fellow creatures and say, "Come and follow me." We can do this consistently. We are called to be teachers of these principles to the inhabitants of the earth. We are called to be God's people, not a people of the world, for we have come out of the world. We ought to be united in all things temporal as well as spiritual. With God all things are spiritual. There is nothing temporal with Him at all, and there ought to be no distinction with us in regard to these things. Our earthly or temporal existence is merely a continuance of that which is spiritual. Every step we take in the great journey of life, the great journey of eternity, is a step in advance or in retrogression. We are here in mortality, it is true; but we are ahead of that condition we occupied before we came here and took upon us mortality. We are a step in advance of our former state. What is the body without the spirit? It is lifeless clay. What is it that affects this lifeless clay? It is the spirit, it is the immortal part, the eternal being, that existed before it came here, that exists within us, and that will continue to exist, and that by and by will redeem these tabernacles and bring them forth out of the graves. This whole mission of ours is spiritual. The work we have to do here, although we call it temporal, pertains alike to our spiritual and our temporal salvation. And the Lord has just as much right to dictate, to counsel, to direct and guide us in the manipulation and management of our temporal affairs, as we call them, as He has to say one word in relation to our spiritual affairs. So far as He is concerned there is no difference in this regard. He looks upon us as immortal beings. Our bodies are designed to become eternal and spiritual. God is spiritual Himself, although He has a body of flesh and bone as Christ has. Yet He is spiritual, and those who worship Him must do so in spirit and in truth. And when you come to separate the spiritual from the temporal, see that you do not make a mistake. Some are inclined to say, "the Lord has a right to manage my spiritual affairs, but I will not allow Him to interfere with my temporal affairs." Why, bless your soul, temporal things pertain to spiritual things. They minister to the spiritual man though they may be clothed with a tabernacle of flesh. The Bishop has as good a right to counsel the members of his Ward in relation to the purchase of merchandize or machinery, where and when he can do so wisely, as he has to counsel them in regard to spiritual matters. He has just as good a right to do the one as the other. He is a father to the people of the Ward.

He is placed over the people for the purpose of leading them in the way of truth and righteousness, and it is his business to look after the temporal—if you chose to make any distinction between the temporal and spiritual—as well as the spiritual things. And President Taylor has as much right to direct the people in temporal things as he has in spiritual things. We ought to acknowledge that right, and ought to do it freely and cheerfully, because we should see that it is right. We are under no compulsion to do so if we do not see that it is right; but at the same time it is a correct principle, and every Latter-day Saint ought to have intelligence enough to know that this is the best thing for him to do—to be united, to be one with his brethren.

Now, you are going to have an election of county officers by and by. What are you going to do about it? Are you going to split tickets? Are you going to the polls to scratch off names, and put on the name of somebody else? I should hope not. I do not care who is put in office, only so far as we must obey the commandments of the Lord in these things. We must choose righteous men, good men to fill these positions. Hence if you will only get good men to fill these offices no one should care who they are, so that you have agreed upon them, and were one. We want you to be one both in temporal, political and religious things, in fact, in everything you put your hands to in righteousness. We want you to be one, one as God and Christ are one, seeing eye to eye. Do not try to crush anybody, or build yourselves up at the expense of your neighbor. Do not do it; it is a custom of the world, and it is a wrong principle. It is said in the Scriptures that the children of the world are wiser in their generation than the children of light. What does that mean? Why as I see it, when you go into Catholic communities, you will find that Catholics send their children to Catholic schools, and not to Protestant schools. You will find them patronizing Catholic merchants. They do not patronize Protestants. If there is anybody to put up for office they will put up their friends and vote for them. If you travel as missionaries throughout the world you will find this to be true. I have seen it in San Francisco, in New York, and in Great Britain, and upon the Continent, and wherever I have been, and yet it is accounted criminal for Latter-day Saints to follow this rule. We might commit treason against the United States if we did not send our children to Gentile schools, or if we did not patronize Gentile merchants. If a Gentile wanted to run for an office, and we did not vote for him, why, we are in rebellion against the government of the United States. I am going to tell you in a few words, what I think about these matters. I think the Latter-day Saints ought to send their children to be educated by those who are their friends, and not by their enemies. I think the Latter-day Saints ought to patronize their brethren and sustain them, in preference to their enemies. I believe that the Latter-day Saints ought to co-operate together and do their own business instead of asking the Gentiles to do it for them. I believe the Latter-day Saints ought to unite together in regard to all these things, and do their business upon the most wise and economical principles, instead of every individual doing it himself, wasting his means, sustaining his enemies, and getting materials he has no use for. That

is what I believe in regard to these matters.

To-day is Saturday, I am glad of it; for somebody would say I was breaking the Sabbath if I were to preach to you in this way on the Sabbath. But this is Saturday. It is the Jewish Sabbath. It is only unto man that there is a Sabbath. The Lord has set apart one day in seven upon which man should rest, because it is needful for the body and the mind. We should worship the Lord upon that day. Man was not made for the Sabbath, but the Sabbath was made for man.

It is for us to do our duty and live our religion on one day the same as any other. Let us serve the Lord in righteousness all the day long, and He will be our Father and Friend, and our enemies shall have no power over us. This is my testimony in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered at Ogden, on Sunday Morning, July 21st, 1878.

REPORTED BY GEO. F. GIBBS.

BUT ONE CHURCH OF GOD — WHEREIN THE SAINTS ARE A PECULIAR PEOPLE—CHURCH AND STATE RULE—RELIGION SHOULD BE NO BAR TO POLITICAL OFFICE — POLITICAL DOINGS ELSEWHERE — POVERTY IN THE EAST—FEAR OF RIOTS — LABOR QUESTION — TRADES, ETC., FOR YOUNG PEOPLE — STORING OF GRAIN—TROUBLES COMING—FORTUNATE SITUATION OF THE SAINTS—EXHORTATION.

I AM very pleased this morning at having the opportunity of meeting with the Latter-day Saints in Ogden, and I trust that while I shall attempt to address you, I shall be assisted by the Spirit of God, in making such remarks as shall be appropriate to your circumstances and condition. Brother Hardy, in his remarks, said we were the people of God, and that we were engaged in establishing His Kingdom on the earth. If this is so—and I suppose you as Latter-day Saints who are present to-day, can bear testimony that this is the case—then we ought to be a people entirely different from every other people upon the face of the earth; because there can be but one people of God, or one Church of God, or one Kingdom of God; there cannot be two, nor three, nor more, one opposed to the other. Everything that has been revealed concerning

God, concerning His Church, and concerning the principles of salvation, leads us to the conclusion that there is a oneness, that there is union, and that divisions and opposition cannot exist among the people of God; it would be entirely inconsistent with every idea of the eternal Creator to suppose anything else than this. Hence, no matter where you find those who are truthfully the people of God, you will find them under all circumstances united, thinking alike, believing alike, and acting alike. That is, having the same objects in view, the same aims to reach, and being prompted by one common motive or impulse. Therefore, having this view, I differ, upon some points, from some who are called Latter-day Saints, who seem to entertain the idea that because we are in the world we must necessarily be of the world, a part of them; and that the standard which is looked up to and recognized in the world as correct, is one to which we should conform. Now, in this respect I differ from those of my brethren who entertain these ideas. I think it is our duty, making the professions we do and occupying the position we do, to be so far as necessary entirely original, or to use a word that is commonly used to describe us, a peculiar people. Because the world have a certain way to accomplish certain objects, I do not recognize it as at all necessary for us to do the same as they do. And I am quite willing that it should be known and understood, so far as I am individually concerned, that in many respects I differ from the world by which I am surrounded: and that in being a Latter-day Saint I claim the right, so long as I act in accordance with the rules of good order and do not violate any rules of decorum, to do as I please, to think as I please, and talk as I please. This is a right that I claim as a Latter-day Saint. If I choose to believe that God has established upon the earth His Church, at the head of which He has placed a Prophet, and I choose to believe in that Prophet, to listen to his teachings, to be guided by his counsels, I claim that so long as I do this and do not interfere with my fellow citizens in the exercise of their privileges, it is my right to do so. If I choose to believe that the Lord has placed in His Church Twelve Apostles, to whom He has given the keys of the Apostleship and authority, and to whom He has committed the last dispensation, requiring of them to go to all nations as messengers of life and salvation, or see that the Gospel is carried to all the nations of the earth, and I choose to listen to their instructions and counsels and be governed by them, choosing to acknowledge them as channels through which life and salvation shall flow unto me, and that every administration of the laws and ordinances of God's House is sacred and holy; if I choose to do this, I think it is my right to do it, so long as in doing so I interfere with no other man's rights and privileges. So in relation to gathering together. If, as a Latter-day Saint, I choose to leave other societies and communities and separate myself from them, to cast my lot in the midst of a people with a faith similar to my own, to choose them as my associates and mingle with them, and to patronize them and uphold them in all their labors and undertakings, who is there that has the right to question me in so doing, so long as I do not interfere with the rights of my fellow citizens? In speaking thus of myself, the same applies to this entire people; for that which is right in

individual cases, is right in cases of an entire community, whether they be numbered by thousands or millions. A great deal of fault has been found with us, as a community, because of these peculiarities, because we choose to believe that God our Eternal Father has established His Church and placed at the head thereof a Prophet; because He has established His Church and placed therein Apostles, Prophets, Evangelists, Teachers and other helps: because He has restored the everlasting Gospel in its simplicity and power; and also the gifts thereof, so that men can enjoy them again; because, I say, we believe in this and claim this, a great many are disposed to find fault with us. Now, I claim that it is nobody's business but our own what we believe, as to how we live, as to how we do or how we organize ourselves, so long as we do not violate law and do not trample upon the rights of those by whom we may be surrounded who are our fellow citizens. I speak thus because of some things which I notice in our midst. Now, I am away considerably, and when I get back I suppose I look upon the condition of affairs here with a little more scrutiny than if I were here altogether. And I notice this, that there is a disposition among some who belong to the Church to truckle, a tendency to bow, a tendency to drift in the direction of society as it exists elsewhere, and I have noticed that some people are dreadfully afraid of the association of church and state, dreadfully afraid that somebody will be mingling politics and religion, that some one who holds office in the Church among us may hold some political office. I do not share in that fear in the least. I have never shared in it, I hope I never shall, and have no idea I ever shall. To do this, I am too conscious of the fact that the Latter-day Saints have been led to these mountains by the Almighty, through His servants, and that He has given unto us rights as citizens of the land, and being in the majority, it is our right to govern this land, to govern it in such a manner as shall secure to all men who enter its borders their rights, whether they be Latter-day Saints, Methodists, Presbyterians, Infidels, or anybody else, either "heathen Chinee" or civilized American. The Lord has given us ability thus far to govern the land; and it affords me no little pleasure to be able to say that there is no part of this nation so well governed as this Territory, which has since the day we came here been governed by the "Mormon" people; and there is no part of these United States that compares with this Territory for prosperity, for good order, for good government, and for freedom from taxation and everything else that is burdensome. And to whom is the credit due? It is due to the Lord; and next to Him it is due to His servants and people.

There have been attempts, and there will be continued attempts made to wrest the control of this land from us. We are engaged in a warfare; we have been told from the beginning that it is a warfare that will not cease until righteousness prevails on the earth. Every man that enters into this Church, if he understands the nature of his calling, understands that he enters into a warfare to contend for the triumph of truth. Do not those who are opposed to the Latter-day Saints recognize this? Certainly they do; and their efforts have been, and are so directed to-day, and will continue to be, to wrest that power from us which the Lord has given

unto us. They would throw dust in the eyes of the Latter-day Saints, if possible, and try to foster in the minds of the people that there is something very inconsistent with the Constitution and genius of our institutions for men who are religious to have anything to do with politics. It is considered all very well for a wicked man to hold office; he can mingle in politics and help to frame the government of the country; but the man who makes any profession of religion, especially if he be an official in the church to which he belongs, has no right to meddle in politics, or interfere in any way with the government of society. This is all wrong from beginning to end. Admitting what I said in the beginning, that we are the people of God, I would ask, what better people can be found, and what more suitable people to take charge of the affairs of mankind in the earth and establish righteous principles and maintain laws under which all men can dwell in peace and be entirely free from oppression and everything of this character? Who, I would ask, are better qualified to do this than the men who understand the principles of truth? Suppose, for instance, that to-day and from this day forward, the Latter-day Saints, those who are active in their religion and in the performance of the duties of their religion, were to withdraw from politics and leave the government of this land to others, what would be the result? It would not be but a little while before the scenes we see in other places, and that are deplored by every lover of liberty in the country, would be enacted in this part of the land; you would see a condition of affairs that would cause you to mourn, and you would be willing to flee to any place almost to be free from participating in them. This would be the result if those who are active, as Latter-day Saints, were to withdraw from participation in these matters. But is this the design of the Lord? No, it is not; He never did design that this should be the case, and it would be a want of wisdom on our part, as a people, to allow any such a condition of affairs to exist. I maintain that Latter-day Saints have a perfect right to hold office, and they should not be excluded from office; that whenever the people choose to elect one of them, it would not be considered improper in the least degree, no matter what his standing, he has a perfect right to hold that office; and if he be a righteous man, the better it will be for the people, if he will condescend to take upon him the duties of the office. Instead of excluding such a person I would feel thankful to him to fill it, feeling assured that such men would give satisfaction, and that while they were in power good government would be preserved in the land. Some of our enemies have come to Congress, and have complained about "Mormons" holding office. I have said, gentlemen, if you would exclude a "Mormon" from holding office, because of his ecclesiastical authority, you will have to exclude every man of worth in the Territory, for there is not a man of worth in the Territory who does not hold some office in our Church. The shoemaker who works at his trade for a living, may be called upon on the Sabbath to preach to the people; the carpenter, the blacksmith, the mason, the man who works from Monday morning to Saturday night may be called upon to preach the Gospel of salvation; and such men are all the time being called to go to the nations of the earth as ministers of the Gos-

pel; and if it be a crime for a man to hold a political office who is a minister in our Church, then you will have to exclude every man of worth in our Terrritory, for our Bishops are our most prominent and active business men; and there is this feature with those who act in this Territory, they act without pay; and the men who distinguish themselves in the manipulation of their own affairs are generally selected to manage the affairs of the public, and they are men most suitable to attend to business affairs, to act as Probate Judges, or in any other office. When this is explained, it is very rarely you will hear a man find fault. But there are some who complain about the "Mormon" hierarchy, who do not seem to know that it consists of the entire people, and that every man of worth, professing the faith and religion of the Latter-day Saints, belongs to that hierarchy.

I trust none of the Latter-day Saints are tender on this point. I would proclaim it to the world that we have such confidence in our leading men, the men who have made this country, and who have planted our feet in these mountains, the men who have all the day long urged the people to habits of industry, and to become self-sustaining, the men who framed our governments—our city government, or county government, our Territorial government, such as we have to-day, and who organized us as we are organized here; I say, I am not ashamed to acknowledge that I am willing to be led and governed by the counsels of men who have done such wonders, as we witness on every hand. Call them Apostles, call them Prophets, call them Bishops, call them Elders, call them anything you please that is honorable, I am not ashamed of it. I would just as soon they dictate as to have a little caucus do it. I have seen these caucuses outside of this Territory and among non-Mormons. A few men get together and caucus, and plan and arrange, and they get up a ticket, and lay their wires so that others will sustain it, and the Convention will sustain it, and by this means get their favorites into power. This is a common practice all over the United States. I would deplore it as one of the greatest evils that could occur to us, that there should be a scramble for office among the Latter-day Saints. When two or three brethren, who aspire for office, try to divide the people, this is something to be deplored. I therefore have always advocated keeping down our salaries, that offices may not be very desirable, so that men shall not desire to get possession of office to use it, or feel that because they are elected once to office they ought to always have it. We should always be ready and willing to serve when called upon, and just as willing to decline when required, having at heart the good of the community. A great many of the Members of Congress during the last session were exceedingly anxious for an early adjournment. Why? That they might return home in time to manage the primary meetings, because if they did not, there was every probability that they would be defeated. It has been noticed, for instance, that Oregon has never elected the same man twice. Why? Because when the convention met to nominate a candidate the member would be in Washington, and somebody else would be nominated, and he would be left out in the cold. It is a remarkable fact that from that State up to the present date a Member of Congress and a Senator has never been elected twice for the same term. And there are other places

similarly situated, where men have to be home to superintend the nominations, or they would lose the election. I cannot tell how many times I have been congratulated on the ease with which I have been elected. Members ask me if I have to spend much money and time to secure my election. I tell them it has never cost me any trouble in the least; that I have been elected because the people want me; and when they do not want me I should stop at home. There are some districts in the United States in the same condition, where men are so strong in their districts that it is not necessary that they should return to arrange for their election. But in the most of cases this is what they have to do; they have to watch very carefully, and have their friends on the watch for them, and lay their plans so that they may not have their primary meetings and conventions captured by their enemies. I would indeed deplore the existence of this condition of affairs among us. If there should be any division of sentiment among us at any time, let us do as brethren and sisters should do—for the sisters have a voice in this matter as well as the men, and their voice should have weight; there should be representatives of both sexes—and arrange our differences in the beginning, in our first meetings and there settle them; and then let us go to the polls united, as one body, sinking any differences of opinion we may have, being determined to carry out that which the majority decides upon, because the majority should rule, and this is a principle that should be recognized. The voice of the majority should be potent, and have influence with the minority, and the minority should should not rebel against the majority. You take a republican caucus or a democratic caucus; let them get together and talk about any principle or upon any nomination. They set us an example in some respects, which we might imitate with a good deal of profit. I have seen and known of them quarrelling, and have heard strong arguments—the most bitter arguments; but after the vote has been taken, after the will of the majority has been announced by vote, then the minority submit and cast their votes with the majority. It is so in nominating the Speaker of the House. The Democratic speaker of the House is not the choice of the entire Democratic party, but he is the choice of the majority. So with the doorkeeper, sergeant-at arms and the various officers selected, and the minority submits to the majority. So with the Republicans in the Senate. It should be so with us, as a community; we should be willing to submit to the will of the majority upon these points.

I am thankful, brethren and sisters, in coming back to find so much prosperity in our Territory. You may think you have had hard times, as I have no doubt you have, there is a scarcity of money, and in some instances a scarcity of labor. But compared with the condition of the East, you can well say you have a good deal of prosperity. It is a most painful thing to witness the amount of destitution and poverty found in many of the eastern cities, and through the land generally. You can scarcely walk from the Capitol down Pennsylvania Avenue to the hotel, without being solicited, as many as half a dozen times for charity, colored people and white people soliciting alms. And this is the case in most cities. It is most painful to see respectable people, people whom you would not suspect

were in want, from the appearance of their clothes, ask for alms. And this is the case almost universally throughout the east. One of the most grave fears I noticed in the minds of members during this and the summer previous to the adjournment was, that the difficulty arising from the hard times, the want of labor, etc., would give rise to destructive riots. It is true that men's hearts are failing them in looking forward for the things that are coming to pass.

In this respect we are not without our difficulties. We have trouble about water. That is one of the weighty questions that is looming up in our midst—how to divide our water equitably and justly, and will have to receive attention. Another question is, how to employ our poor prople; how shall we put an end to idleness in our midst? how shall we furnish employment to our numerous children, our young men and women growing up? what shall we do to furnish an abundance of employment for every one who desires labor? These two questions require attention. But notwithstanding the existence of these difficulties, our condition in many respects is a most enviable one. We have a healthy country; we have a country where we can live in peace and quietness. The rights of society have been respected thus far in our midst; secret combinations do not exist among us having for their object the overthrow of existing institutions or the destruction of society and property, or the reducing of property to one common level. There are no evils of this kind menacing us to-day. We have an abundance of land. It is true our land is dry land: but still there is plenty of room for our young people to spread out. And there should be one principle, I think, observed by us, and that is, that every father, and every man who has influence in our various localities should endeavor to the extent of his ability and opportunity to bestow upon our young men a knowledge of the various branches of business. It is a matter pressing itself upon our attention, and it should receive attention from us; that every boy and every girl in our community should be taught something, some branch of skilled industry by which they can sustain themselves. If our boys wish to become farmers, make them the best of farmers, endeavor to teach them some knowledge concerning agricultural chemistry, so that they will be the better qualified to make our land as productive as it can be made. Let our girls be taught branches adapted to their sex, by which they can sustain themselves. Let our great desire in this direction be to become a nation of producers, that idleness may not be known in our land. This is a matter that must receive attention; it has received some, but it must receive more. If some of our boys evince a desire to become herdsmen, efforts should be made to put them in possession of books on stock-raising. The very best sources of information respecting this business should be placed within their reach to enable them to raise the very best animals; and this desire to make the best use of the blessings of God, should be encouraged and entertained by all. Do not forget, my brethren and sisters, the teachings you have heard, and which have been repeated in our hearing for so many years; I refer to the saving and storing of grain; for the day will come when you will see the wisdom of doing so, and when many of you will doubtless wish you had profited by it. For I tell you

that wars and desolation will cover the land, just as prophets have declared they would; and these are coming, coming, coming, as plainly and as surely as the light comes in the morning before the sun rises above the summit of yonder mountains, and before we see his rays. We see the light approaching from the east, which gives us notice that the sun is upon us, and that we will soon feel his rays. So with the signs of the times at the present. We have only to read the newspapers, and look abroad and see confusion, and see difficulties, and see war, and see pestilence foreshadowing themselves over the land. And these things will come to pass as sure as the Lord has spoken it, and as sure as His servants have testified to these words. I say you should be thankful every morning, noon and night, and all day long, that you are in these mountains, and that your families are so comfortably taken care of in these secluded valleys. You may have difficulties to contend with, we may have many things that render our position unpleasant; but nevertheless our position is the most enviable of any community or any people within the confines of the United States, from Canada in the north to Mexico in the south. There are no people who enjoy a more enviable position. Men have already begun to accord this to us, and say our location is exceedingly desirable. And the fact is being understood and recognized, that there has been what they call a series of fortunate circumstances, but which we call the providences of God, around this people, that have placed us in a most wonderful position to exercise power and do great good. Every time I come home I have these feelings deepened in my heart. I feel more thankful every time I come in sight of these mountains from the east; it seems that every trip increases my thankfulness, to see the homes and places which God has given unto us, to which He has led us and which He has made so blessed in our dwelling here. We are blessed with pure healthy water; and the sun, although its rays are fierce, does not have the effect upon us as upon the people in the east. If the thermometer were to rise 10 degrees higher, I would rather endure the heat here, say at 100 degrees, than at 90 degrees in the east. I feel more vigorous, which is doubtless in consequence of the cool and refreshing canyon breezes which blow down upon us evenings and nights, which enable us to recuperate from the wastes of the day. This is only one thing, but it shows how good the Lord has been in leading us out to this land; and the time will yet come when we will appreciate our position, geographically, still more, when the calamities which have been spoken of by ancient and modern prophets overtake the inhabitants of the earth as well as those of our own nation. Look at our nation for instance; it is asserted by a majority of the people that the President has been put in his position by fraud. Although it has not been proven that President Hayes has been a party to the fraud, and indeed, I believe him to be free from accusations of this kind, yet this does not change the fact that a majority of the nation believe that he occupies the presidential chair through fraud. And of course if this is the case his Cabinet is not legally chosen. But it shows the condition we are coming to; those of you who are posted in the results of what is called the Potter investigating committee are acquainted with the irregularities that have been brought to light,

which alone give an idea of the state of society.

Shall we, brethren and sisters, allow ourselves to drift into this channel? When men come to us saying that it is not right that we should manage our election affairs as we do, shall we hearken to them when there are such examples before us all through the east? I say it would be placing ourselves in a most undesirable and critical position; it would be throwing away the blessings God has given us, and which He wishes us to magnify and appreciate. I hope to see the day when through all of these mountains, from Idaho in the north to Mexico in the south, there shall be a free people dwelling at peace, enjoying the blessings of liberty, enjoying the blessings of a Constitutional form of government, electing their own officers by their own free and unbiased choice, and upholding them; and these officers executing justice and righteousness in the midst of the people. I do already see it in part, for all through these valleys we have a system of government which is the purest Constitutional republican-democratic form of government that can be found anywhere over the United States. I prize it, I know its cost; and we should maintain it, every man and woman should maintain it by standing up for their rights, for they have a right to vote, and vote for any man they may choose, no matter who he may be. When you decide that he is the man to fill the office, then elect him, and if you find that such a man does not suit you, when the time comes, change him, and uphold such men only as will maintain the laws and the principles of Constitutional government, and honor the office to which they are elected. Let us never feel to oppress any man because of his religious views, or because of his poverty or because of his political views; but to the contrary, feel that it is a sacred duty imposed upon us to tolerate freedom and preserve good order, and see that integrity and honesty prevail in the land. And you will see the day, and it is not far distant, when these mountains will be the stronghold of a free people, and when men will come here because the principles of the Constitution will be maintained here; and they will be protected in their political and religious rights. And this is the mission which God has given unto us. We should stand shoulder to shoulder, and let no man divide us, no matter who he may be. It is our duty to bind these people together in the strongest possible manner by the bonds of righteousness, not in iniquity, not by secret combinations, but by the bonds of righteousness; because we are few in number, and it is only by our unity that we can be made strong. Let us maintain unity, brethren and sisters; let us maintain it in the Gospel, maintain it in the ordinances that God requires us to submit to; maintain it in all our political affairs, from north to south, and be one, bearing in our minds that a poor nomination well sustained is better than a good nomination not sustained.

That God may bless you, and fill you with His Holy Spirit, and preserve you in the liberty of the Gospel, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Bowery at Rexburg, Bannock Stake, Idaho, Sunday Afternoon, Aug. 17th, 1884.

(REPORTED BY JOHN IRVINE.)

WHY WE GATHER — DIFFERENCE BETWEEN THE LATTER-DAY SAINTS AND THE WORLD — ORGANIZATION OF THE CHURCH IN FORMER DAYS—CONDITION OF THE WORLD PREVIOUS TO THE RESTORATION OF THE GOSPEL — THE REFORMERS AND THE WORK THEY PERFORMED — ALL MEN ENJOY A PORTION OF THE SPIRIT OF GOD — THE JEWS—THE GOSPEL MUST BE PREACHED — ORGANIZATION OF NEW STAKES — MISSIONARIES' FAMILIES TO BE PROVIDED FOR — BUILDING HOMES AND BEAUTIFYING THEM — THE DESTINY OF ZION.

I AM pleased to have the opportunity of meeting with you in this place, of visiting your homes in these new settlements, and of striking hands and conversing with many of our old friends with whom we have been associated quite a distance from here, and some a very long distance indeed.

As Latter-day Saints we have gathered to these valleys of the mountains. We are assembled together for certain purposes associated with our own individual interests; in other respects for purposes connected with the welfare of our families, of our wives, our children, our husbands, etc. And then, further, we have gathered together as we have done in these mountains to comply with certain requisitions made by the Almighty upon His people in these latter days. We have come here in accordance with a message that he has communicated from the heavens to the inhabitants of the earth. These ideas and feelings are at the foundation of all our movements, of all our acts. We occupy a very peculiar position in the midst of these United States and also in the world. We differ from others in a great many respects, in our ideas of God, in our religious sentiments, in our social views, and in our relationship with each other, and in many respects in all the leading characteristics of human life and existence pertaining either to this world or to the world that is to come. We assemble here as Latter-day Saints—for it is to these that I am speaking—and I understand the term Latter-day Saint is used in contradistinction to former-day Saints. The Church of Christ existed some 1800 years ago, when Christ himself was its teacher. He came down from the heavens to teach and instruct the people in the ways of life. Those who believed in Him were baptized in His name for the remission of sins, and they had hands laid upon them for the

reception of the Holy Ghost. They were born of the water and of the Spirit, and were made new creatures in Christ Jesus. They were instructed in the principles of the Gospel, and they had placad among them Prophets, Apostles, Pastors, Teachers, Evangelists. We are told that these men were authorized by Jesus to preach the Gospel to all the nations of the earth. We are told that they were to tarry at Jerusalem, until they had received power from on high, notwithstanding all the teachings they had had from the Savior. What was that power? It was the gift of the Holy Ghost. Had they not received it? Not in the sense here implied. What, not those that had been with Jesus? No, I repeat, not in the sense here implied. Jesus emphatically told them that it was necessary He should go away; for if He went not away the Comforter would not come. He instructed His Apostles to teach certain principles that should exist and that ought to prevail among all the human family. But the people have departed from these things. The Gospel put them in possession of the Holy Ghost, which brought things past to their remembrance, led them into all truth, and showed them of things to come. The Savior explained the office of the Holy Ghost. It would enable those who received it to comprehend the past, the present and the future. It would draw aside the curtain of the invisible world, and they would be enabled to gaze through the dark vista of future ages and comprehend the purposes of God, as they rolled forth in all their majesty, glory and power. And then in the Church, as I have said, there were placed Prophets, Apostles, Pastors, Teachers, etc., for the perfecting of the Saints, and for the work of the ministry; that men properly qualified and endowed of God, by His Holy Spirit, and ordained and set apart by Him, might go forth as messengers of life and salvation to the nations of the earth. Hence they had their Twelve, their Seventies, their Bishops, and the various officers of the Church. This organization to which I now refer, existed 1,800 years ago, on the continent of Asia, and according to accounts given in the Book of Mormon, a similar organization existed on this continent. Here they had their Twelve, and these Twelve were commissioned to preach the Gospel as the others were on the continent of Asia. Jesus visited them here as He visited the others in Asia, and they were placed under His guidance and direction.

Now, what condition was the world in before the Gospel we now preach was introduced? Many of you older men here—there are not so many old men here as we find in some places—lived when the Gospel was not upon the earth. I did and many others did. Where could we find anything resembling that which was taught by Jesus? Nowhere on the face of the wide earth. Apostles, Prophets, Pastors, Teachers, etc., were nowhere to be found. Do I know this? I do know it, for I lived in the world at that time. I knew what was going on. I was mixed up with their teachers, and was well acquainted with the different societies and organizations. Did they have the Gospel as laid down in the Scriptures? No. I remember reading with very great interest the remarks of one of the Wesleys—I do not remember now whether it was Charles or John—in some poetry of his:

"From chosen Abraham's seed the new Apostles choose
O'er isles and continents to spread the soul reviving news."

He knew very well that they did not have Apostles, nor those officers that used to exist in the Church, and he felt it keenly, as did many others. I, myself, mixed up with a society of gentlemen before I heard the fullness of the Gospel, who were searching the Scriptures to find out the true way; for we did not find any men who professed to be inspired. We were told that all inspiration had ceased, and yet there were men professing to be called of God to preach the Gospel. Now, that is a very singular thing. How can a man be called of God, if God has ceased to speak? If a man is called of God, he must be called either by the voice or Spirit of God, or by somebody who is authorized of God, and knows something about His ways. If he does not receive his calling in this way, how is he going to get it? There is one other way —that is, if God has had a regular Priesthood upon the earth, unbroken, uncorrupted and uncontaminated, then it might come down from one to another through the different ages. The Church of Rome professes to trace its authority down from the days of the Apostles until the present. But unfortunately there is a Scripture that rather interferes with them and with others, namely: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." I will tell you what Joseph Smith told me personally. Said he: "You are going out to preach the Gospel, and if you can find a people anywhere as you wander through the world'—which I have done a great deal, traveled thousands, and I do not know but hundreds of thousands of miles, and mingled with all classes and creeds and conditions of men, religious and irreligious, professors and non-professors, Christians and Jews, Gentiles and all classes of people—"if you can find," said he, "a people anywhere having the doctrines of Christ, you need not baptize them." But I never found anywhere, wherever I went, any persons holding the doctrines of Christ as taught by Him, with Apostles and Prophets and inspired men under the influence of the Holy Ghost, and with an organization similar to that which was introduced by our Lord and Savior Jesus Christ. Therefore I had to call upon all men everywhere to repent, for I could not find the kind of people Joseph said I need not baptize. Wesley and Whitfield, and going back still further, Luther, Melancthon, Knox, Zwingli, and many other reformers, started what are termed reformations. But what did they do in those reformations? Did they bring back the pure Gospel of Christ? No, they did not, and they did not profess to do it. It is left for some of their admirers to do that for them which they in their day never professed to do. What did they do? They tried to reform abuses that were in the church. Well, what was done by these people? What influence were they under? They were under the influence, more or less, of the Spirit of the living God. But they did'nt have the Gospel, you say? No; but they were not deprived of a portion of the Spirit of the living God on that account. It is a very great error for us to suppose that men throughout the whole world have not been under an influence of that kind more or less. We are told in the Scriptures that God has given unto all men a portion of His Spirit to profit withal, and many men who have followed that Spirit according to the light they have had, have

done a great deal of good among men, among whom were Luther, Calvin, Melancthon, Wesley, Fletcher, and others in the various churches. Fletcher, I think, was a Church of England minister; so was John Wesley, and many others; then there were others among the Presbyterians, Methodists, Catholics, etc. They were good men. They sought to do good, and did do good; for he that doeth righteousness is righteous. They followed the leadings of that portion of the Spirit of God which is given to all men to profit withal. They operated in the interests of humanity; introduced many charitable institutions; made provision for the poor and outcast, the lame, and the blind; acted in a very liberal, kind and generous manner. I have known, in my travels, many ladies and gentlemen possessing large fortunes, who spent their time and their means in trying to promote the welfare of humanity. But was that the fullness of the Gospel of the Son of God? No, it was not. Was it right for them to do these things? Yes; for it is always right for all men to do good to their fellow men; to be moral, virtuous, honorable and upright; and notwithstanding the wickedness and crime that exist in these United States, yet there are thousands and millions of good honorable men who desire to do right; but they do not know the truth, and are led astray by men who know not what they say nor what they affirm. If these men had the Gospel with which is associated the gift of the Holy Ghost, it would lead them into all truth as it did in former days. And what is said of circumstances and events that shall transpire in the last days? We are told that it shall come to pass, when the Lord shall bring again Zion, that her watchmen shall see eye to eye. This will be the case when all the people of Zion live their religion, and comply with the requirements of the Lord.

Speaking of good men, I had several gentlemen call upon me just before I left the city. They were Jews. They came from London, or somewhere in that neighborhood. One of them professed to be a lineal descendant of the tribe of Levi, and of the house of Aaron, and I was told by part of the company that he held the legitimate right to the Aaronic Priesthood, and his name agreed with the records we have pertaining to these things. Well, these men were engaged in a very charitable enterprise. They had heard that we had some sympathies with the Jews, and desired to see me and have a talk with me on the subject. They told me about the terrible scenes that had transpired in Russia lately, and the heavy persecutions that their people had endured in that country. They and their friends had subscribed some £80,000 (about $400,000) to assist their persecuted brethren in Russia, and had formed a number of colonies in the United States, and thus delivered a great many from their oppressors. They have purchased large tracts of land, and established their brethren upon them. I told them they had rather missed the place—that they should have taken up Palestine. That, they said, would be all right in its time; they could easily go from this country to Palestine when the time came. I talked with them about a good many principles. I talked about our temples, and said that they would have to build one at Jerusalem, and I told them that I had spoken to Baron Rothschild on this same subject some few years ago, and that he would assist in gathering the people. They said that

he had given them some help in connection with the enterprise they now had in hand, and they supposed he would assist in the future.

I speak of these things to show the good feelings that exist among men in many instances. That was certainly a very charitable act for these men to be engaged in. They were Jews and not Christians, neither were they Latter-day Saints. Why, it would be a good work for an infidel to be engaged in—to do good to his fellow men and relieve the oppressed. That is what we believe in—to do good to all men, especially to the household of faith.

It is well for us to remember that we are not the only people God has on the earth. We are told that He is the God and Father of the spirits of all flesh. He is therefore interested in the whole of the human family. The Savior commanded His Apostles to preach the Gospel to every creature. Why? Because the whole of the human family are the sons and daughters of God, and it was proper that they should have the principles of life and salvation presented to them. He has told us to do the same thing—to carry the Gospel to every nation, kindred, tongue and people—and our Elders go forth, as they did in former times, without purse or scrip, trusting in God. And some of them get killed. We have heard of two being slain quite recently in these United States, where we boast so much of freedom, human rights, liberty of conscience, etc. Right in the State of Tennessee, this atrocious deed has taken place, and it is not long since one of our brethren was murdered in Georgia. We feel sorry for these things; but, then, we cannot help it. We cannot relinquish our labors in relation to these matters. It is enjoined upon us to preach the Gospel to every creature, and we propose to carry out these things as the Apostles did in former times. Lives may be sacrificed for the truth's sake; but it makes no difference where we are if we are only engaged in the work of God. Jesus said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." I fear God, and know no other fear, and do not want to; and when men talk sometimes about what they will do and what they are going to do with the Mormons—"Wondrous works in the land of Ham, and terrible things by the Red Sea"—it does not make our knees shake nor our heart palsy. We feel that we are here to do the will of God, and in the name of Israel's God we will do it; we will, God being our helper. These are my feelings, these are the feelings of my brethren around me, and these are the feelings of all good Latter-day Saints who comprehend themselves and intelligently know the principles by which they are governed.

We have embraced the Gospel of the Son of God, and God has taught us how to organize His Church. Had He not taught us we should not have known anything about its organization. Joseph Smith knew nothing about it; Brigham Young knew nothing about it; I could not have known anything about it, nor any of the Twelve, nor any man living on the earth, until God introduced it and taught us in all these things. In addition to establishing His Church He has told us to build up a Zion to His name, and we are gathering the materials together for that purpose. We have got our Stakes organized, and we have come here to help organize your Stake. Yesterday the High Council was organized. This is a

body of men that exists in the Church and Kingdom of God. All Stakes must have such a Council that they may have a perfect organization among themselves. Then you have Bishops, Teachers, etc., whose duties you are familiar with, the same being laid down in the Book of Doctrine and Covenants. Brother Ricks here is your President, and with one or two exceptions, Bishops have been appointed in all the Wards, that everybody in the various settlements may be placed under proper government, and under the guidance and direction of the Almighty, according to the laws that He has introduced in His Church. For this purpose you have been taught to gather together in your towns and villages, and certain instructions have been given in regard to these matters. Before these instructions were given, Brother Preston and Brother Ricks were directed to come out and examine this land, and they found it was suitable for the settlements of the Saints. They were then requested by me to furnish a plan of the country, and also select places for cities and have them surveyed, to provide lots for meeting houses, school houses, Relief Societies and Mutual Improvement Associations. All of which they promptly attended to.

The Stake of Bannock was afterwards organized, as also a Presidency for the Stake. Town sites were selected and surveyed, and then the instructions which you have heard read were given by the First Presidency. We find you have a very good country, and are pleased to see you as comfortably situated as you are. It is hard struggling always to start new settlements. I am pleased, however, to find so many of our young men embarking in this enterprise; and by and by you will have a number of most beautiful cities in this portion of country. The land is quite productive, as was evidenced by the samples of oats, wheat, corn, turnips, etc, exhibited here yesterday. These things show you have got into a tolerably good country; and you have almost more water than you know what to do with; but when the time comes when all the land is taken up between these mountains, these streams will not be quite so big as they are now; you will be able to manage them a little better, for the earth will drink up a good deal of water. It seems to me your lines have fallen in pleasant places. Don't be discouraged about anything. Everything is moving along all right. The great thing is to conform yourselves to the circumstances in which you are placed. There is one thing I have been very much pleased to learn. I requested Brother Preston, in talking about these things, to see that in the neighborhood of every town there should be a piece of ground set apart for the benefit of missionaries' families; because we shall be calling upon the Elders here to go forth and preach the Gospel, the same as we are doing in other parts of the land of Zion. I asked Brother Preston to set a pattern here in this respect to the balance of the land of Zion, and then report to me, and I would call upon all other peoples in the land of Zion to do the same, that the families of the missionaries may have bread and other supplies, and thus be sustained and looked after, and not feel in any kind of bondage. Most of the missionaries, perhaps, would not be in needy circumstances, but if they should there will be something for their families and they will have no excuse to back out under these circumstances. And then we call upon the older men among the

Seventies and High Priests and upon lots of the young men to attend to these matters, and thus promote the welfare of all.

And now we want to see you as Latter-day Saints, as quickly as circumstances will permit, get on to your city lots, and don't be scattered abroad like so many stray calves. We want you to locate on your city lots, and in the mean time be preparing to build on them; for we must have beautiful cities and splendid habitations in the land of Zion. Many people begin to admire Salt Lake City; but we have done nothing there to what we intend doing. I have talked with Brother Ricks on the subject of building nice homes, and have suggested that you get some architect to furnish the plans of some pleasant cottages, and some more pretentious, according to the means and circumstances of the people. You may be able to purchase architectural books that will answer the purpose; but let us build beautiful homes. It is nearly as cheap to put up a good looking house, and one properly constructed, as it is one of those ill-favored affairs. Build your temporary homes well back in the lot, so that when you build again these will answer for kitchens, or it may be some of your boys or girls, till they can do better. But we want to see beautiful cities, beautiful houses and pleasant homes, and everything around you calculated to promote your happiness and well being.

And then we want to see you operate as one in all things. You fathers of families and you mothers, see to it that you dedicate yourselves and your habitation and everything you have to God, and that you live pure, virtuous, and holy and upright lives. See to it that you are men and women of God—children of the Most High God, and your offspring with you. And I tell you that the time is rolling on when Zion will become the praise and the glory of the whole earth. The time is coming and hastening on when, as one of the prophets predicts, people will say such and such a man was born in Zion—that is, the people of Zion will be so honorable, so upright, so virtuous, and so blessed of God, under the auspices of the Almighty, and the government which He will introduce, that they will think it an honor to have been born in Zion. We will fear God, and work righteousness on earth, and when we get through here be transplanted to the heavens until this earth shall be redeemed; for we shall again possess the earth when it shall be celestialized. God bless you all, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

In the Tabernacle, Salt Lake City, Sunday Afternoon, August 31, 1884.

REPORTED BY JOHN IRVINE.

A PECULIAR WORK — TRUTH OPPOSED IN ALL AGES — TRUE RELIGION NEVER PERSECUTES ITS OPPONENTS — WHAT THE TRUTH HAS COST — WITH GOD ON OUR SIDE VICTORY IS SURE — SAINTS OBLIGATED TO SPREAD THE GOSPEL—FORBEARANCE COMMANDED — A TEMPLE-BUILDING PEOPLE—FEELING MANIFESTED TOWARDS THE SAINTS—CIVIL STRIFE COMING.

THE work of God in all ages has been a peculiar work, coming in contact with popular ideas and with men's preconceived notions, and meeting with opposition frequently of the most deadly character. In every age when truth has been revealed, it has had hostility to contend with. No great principle has ever been established among the children of men without costly sacrifices. The religion of our Lord and Savior was established at the cost of precious and it may be said inestimable blood and lives, and it has been the characteristic of truth in every age to be hated and to be opposed. If, therefore, we as Latter-day Saints are exposed to opposition and hostility,—having our names cast out as evil, and men thinking that they are doing God's service in killing us,—it is no more than men have endured in past generations for the truth, for that which is now recognized as the purest and most heavenly truth. It is with our generation as it was with the generation in which the Savior lived, and as it has been with all generations. Truth that has been established has been revered, or men have thought that they revered it, and in looking back to the acts of their ancestors, or of other people, they have said to themselves: "If we had lived in the days of our fathers we should not have killed the prophets and those that were sent unto us." They said this at the time of the Son of God, and He reproached them for these expressions, and charged them with being the sons of murderers, and they themselves willing to do the very acts that they reprehended and condemned in their fathers.

It would be an incredible thing if we had not seen it and known it, that men and women are persecuted in our day and in our time and in our nation for religion's sake. To make such a statement a few years ago — half a century ago or a little over — would have been to have raised incredulity; men could not have conceived of the possibility of a church, however ignorant, however misinformed, however untrue its doctrines might be, being persecuted and its votaries slain because

it taught false doctrines. It has not been the case in the history of our race that true religion has sought to destroy false religions, and the advocate of false doctrines, by the shedding of blood. That has never been the practice of true religion, or of those who believed in true religion. How preposterous it would be for us to imagine the Savior and the Apostles killing those who differed with them in their views about religion! The mere thought is abhorrent to all our ideas of the religion of Jesus. It would be inconceivable for the Son of God, or for His Apostles, or for any of His disciples, to go forth with the sword, or with any other weapon of destruction, destroying those who did not believe as they believed. In fact, such has never been the case. It is not the method that true men take.

Ah! but it is said of us—we are such a wicked people, we are so law-defying, we are so bigoted and fanatical, that it is justifiable to kill us. It is a terrible confession to make—that in a land of law, a land of constitutional principles, a land where men can be dealt with who violate the law, that there should be no resource for the checking of false religion except violence and the shedding of blood. It is a terrible confession to make in our time—that this is the only way in which to meet false doctrines, or to quiet or put an end to or overcome those who propagate them.

Now, my brethren and sisters, in espousing the Gospel of Jesus Christ the Latter-day Saints were taught—and those of us who were too young to understand it at the time we entered the Church were taught when we were old enough to comprehend the principle—that its espousal might cost us our lives, that it might cost us everything we held dear upon the earth, and thus far in the progress of the Church of Jesus Christ of Latter-day Saints, we have not been disappointed. The espousal and propagation of the truth has cost precious blood, and it is not being established in the earth now any more than at any previous time, without great sacrifices on the part of those who are its devotees. God will test us as a people. He will prove us, He will give us the most ample opportunity of showing our faith in Him, and our confidence in the truth that He has revealed. It should be worth everything that we have. We cannot make too great sacrifices for it. If we look at the example which has been given unto us by our Savior, we will see the path that He walked in and that which He endured. When we think of His origin, His glorious origin, the Creator of heaven and earth, a Being that had reigned in glory and power, coming down here and being clothed with mortality, and suffering as He suffered, enduring that which He endured, and dying the ignominious death which he did—when we think of Him and His life, we should be reconciled to pass through and submit patiently to every trial that the Lord our God may see fit to call us to meet. We should be willing to do this if it costs us our homes, as it has done, if it costs us our friends and our good name, and even life itself. It is not more than it has cost others; and if we would enter into the glory which God has attained unto, if we would sit down with Him and His Apostles, and with the faithful of all ages, we should be willing to endure that which they have endured. God calls us to pass through these things, and to endure them for the sake of the truth. There is this consolation, however, connected with the work with which we are identified—that

God has made promises unto us that it shall never be given into the hands of another people. The Apostles looked forward to the time when there would be a great falling away, and the man of sin be revealed, and they warned the church in their day of that falling away. But God has given unto us the assurance that this Church, this work that He has established, shall never be given into the hands of another people, but that it shall stand forever, and it shall go forward accomplishing His designs, until it shall fill the whole earth. This is a glorious promise given unto us, and to our children, and we can rely upon it. Men may be slain, as they have been; people may be driven, as they have been; efforts of the most herculean character may be made to extirpate this work from the earth, but we have the promise of our God that it shall stand and that it shall not be overthrown. And this is very consolatory in the midst of the afflictions and trials which we will be called upon from time to time to submit to. Looking at affairs naturally, however, it would seem as though it was presumptuous in a people like us to entertain such hopes. How often have we been told that in a very little while the opposition to this work would be of such a character that it would completely overwhelm it, and that it was useless for us to attempt to stem the tide of opposition or outlive the storm of persecution that has been raised against us.

But there is a wonderful power in truth, wonderful power in the principles of life and salvation, and when God is on the side of a people, no matter now feeble they may be, they are bound in the course of time, to be victorious. Already great results have been accomplished by he preaching of the truth. It is not the Latter-day Saints alone who feel the effects of truth; other people feel its effects who may not espouse it openly. The proclamation of the principles of life and salvation by the Latter-day Saints has caused thousands of persons to recognize error, many errors that they formerly believed in, and to take different and higher views, and this will continue to be the case.

But the duty which devolves upon us as a people is to patiently labor in disseminating the Gospel of Jesus Christ throughout the nations of the earth. It is our duty to carry these principles to every nation, to every kindred, to every tongue, to every people upon the face of the whole earth; not to the United States alone, not to Europe alone, but to Asia, Africa, and the islands of the sea, throughout our own continent, through these Southern nations, and everywhere, in fact, where the children of men reside; and to lift up a warning voice and declare to the inhabitants of the earth that the time is near when the judgments and calamities of which the Prophets and the Apostles have spoken are about to be poured out upon the ungodly. This is our duty; and this Gospel of the Kingdom, as we have been told, must be preached as a witness unto all nations before the end comes. It is a labor devolving upon us as a people: and though it may cost many precious lives to do this, the obligation rests upon us nevertheless, and we cannot be freed from it only by the discharge of the duty.

My mind, while Brother Teasdale has been speaking, has rested upon a revelation which God gave through Joseph Smith, in the early days of this Church, in which He described to the Church the spirit which they should have concerning offences

that should be extended to them, or wrongs that should be perpetrated upon them as a people. We are called to occupy a very different position from that of any other people. We must be lovers of peace. We must be men who shall seek to establish the pure principles of righteousness in the earth; and to continually cultivate and carry out practically the spirit that Jesus endeavored to inculcate. You know how He felt when He was upon the cross. He said; "Father, forgive them; for they know not what they do." We also must have that same spirit. We have been accused, I know, and very freely accused, of indulging in a different feeling, and having sentiments of revenge and a disposition, if we had the power, to wreak vengeance upon those who are opposed to us. But if we did so we should falsify ourselves and the doctrines that we teach. We should deprive ourselves of the Spirit and blessings of God. We should occupy a position antagonistic to that which He has commanded us to occupy. The Lord says in this revelation:

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy:

It would seem strange that such language should be used in the United States in the year 1833 concerning this Church. The Lord knew, however, the spirit with which this people and the proclamation of this truth would be met, and He forewarned His people that they should be found worthy, or rather that they should be true even unto death. Says the revelation:

"For if ye will not abide in my covenant, ye are not worthy of me;

"Therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children;

"And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

"Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;

"But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you.

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold;

"And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

"And now verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation;

"And then if he shall come upon you, or your children, or your children's children until the third and fourth generation; I have delivered

thine enemy into thine hands;

"And then if thou wilt spare him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation;

"Nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

"Behold this is the law I gave unto my servant Nephi, and thy fathers Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

"And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue or people, save I, the Lord, commanded them.

"And if any nation, tongue or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;

"And if that people did not accept the offering of peace neither the second nor the third time, they should bring these testimonies before the Lord;

"Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people;

"And I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.

"Behold, this is an ensample unto all people, saith the Lord your God, for justification before me."

This revelation continues in this strain, and it is well worthy of our attention, especially at the present time. It shows unto us most clearly, my brethren and sisters, that there is no room for revenge in the heart of a true Latter-day Saint. God designs that we shall be a peaceful people, a people who shall love and cultivate peace, a people who shall seek by every means in their power to avert war and to avert bloodshed, to proclaim peace, and to entreat people for peace; and God has said to us most emphatically that He would fight our battles, that He would defend us against our enemies. He does not intend that the Latter-day Saints shall be a people shedding blood. God did not permit David, a man after His own heart, to build the temple at Jerusalem, because he was a man of war, but He gave unto His peaceful son Solomon, who was a peaceful ruler and had no occasion to fight—He gave unto him the privilege of building His holy temple. We are a temple-building people. God has given unto us a mission of this kind, to build temples in which we shall perform the ordinances of life and salvation, and it seems to be meet in His providence that we should refrain from everything that would unfit us for the discharge of this high and holy calling. Therefore, I repeat, that of all people now living upon the face of the earth we are most urgently required by our God to be lovers and cultivators of peace, and to seek not for that revenge which gratifies human passion, which is not of God, and which is opposed to the Gospel of Jesus, and to the sentiments that Jesus invariably inculcated and endeavored to enforce upon His disciples. We have shown this repeatedly. How many times would we have been stirred up to indignation, if we had allowed human feelings to pre-

vail, at the abominable falsehoods which have been circulated in our midst, fabricated by men whose only object has been to bring down vengeance upon this people, to excite the ruling powers against us; to stir up congressional action against us, to create a public opinion against us, to make it justifiable to slay us, to deprive us of every right? How often has this been the case? How easy it would have been for us if we had followed the influences that seem natural to human beings under such circumstances, to have avenged ourselves upon them. But had we done so we should have forfeited the protecting care of our Father and our God. When we attempt to do this, we put ourselves outside of the pale of His protection. We could not ask of Him (as we could do if we were to observe His commandments) that protection and that deliverance which is necessary at times to extricate us from the imminent perils with which we are threatened. And it is by this principle, following this policy, adopting this peaceful, godlike course, that this people have been preserved and blessed up to the present time. It is a spirit which we should cultivate, cultivate it in all our associations, in our intercourse with one another, in our intercourse with the world, and even with those who are most embittered against us. It is not for us to revile against the reviler; it is not for us to bandy vulgar epithets with those who indulge in this mode of warfare; but it is for us to put our trust in God, to leave our cause with Him. For we cannot defend ourselves by earthly weapons. We are too feeble. We are not strong in numbers. We are not strong in wealth. We are not strong in worldly things. We have not these advantages to aid and sustain us. If we are sustained we must be sustained by the overruling providence and power of God our Eternal Father, and not by any earthly power. Therefore our path of safety is the path which God has pointed out for us; not to be a revengeful people, not to be a recriminating people, not to be an abusive people, but to be a meek people, a forbearing people, bearing patiently, but of course not sitting down idly and supinely, and permitting contumely to be heaped upon us without exerting the powers God has given us to dissipate falsehoods. But this can be done in the spirit of meekness, not in the spirit of revenge, not in the spirit of reviling, not in the spirit of hostility and hatred. This spirit is antagonistic to the spirit that Jesus possesses, and which we all ought to possess to be like Him —to be filled as He was with those desirable attributes which were so acceptable to the Father.

I wished to say this much to you; for I feel that the present time is a fit occasion for us to bear these things in mind. There are many occurrences which are of a character to goad us to do and say things that would be unworthy of us. The whole earth seems to be full of falsehood; and as I have said many people think they are doing God service in killing us. Already a great many public papers—editors speaking through the columns of their papers—have justified assassination and said that those who had committed it were not particularly guilty. This spirit is abroad, and it would, if it had the power, destroy this whole people: it would depopulate these valleys, it would spill our blood just as freely as blood ever was shed under the most cruel and inhuman circumstances. Yes, it would flow in streams throughout these valleys, if some men had their way. Men,

women and children would be visited by indiscriminate slaughter, because in their opinion we believe in a false religion. God in his mercy, however, is exercising power in our behalf. If He does not, what then shall be our fate? Could man befriend us? Could man deliver us? Can we ourselves by any exertion, however great or superhuman—can we deliver ourselves? No, we cannot. Let me repeat: Our only hope is our God; our only strength is in Him and in His providence, and He will deliver us. Let me say to you, that he has never yet failed to deliver us; and His promises are as firm and immovable as His eternal throne. We can rely upon Him with the utmost assurance that we shall not be deceived; but that in the direst extremity, in the darkest hour, in the midst of the deepest trials and afflictions, His arm will be extended in our behalf, and His providence be exerted to save and to deliver us. We can rest assured of this. Therefore, however dark the prospects may be, however gloomy, let us remember that He who sits on high knows our condition, and that He can deliver us. He will interpose at the very moment when it is needed and rescue us from every evil, and He will defeat and bring to naught, every plan and device which is concocted against the peace and prosperity of those who put their trust in Him and in the great work which He has established in the earth. This I can bear testimony to. I know whereof I speak. I know just as well as I know that I stand here, and that I am speaking to you, that the Latter-day Saints, this Church, or what we call the Zion of our God, will be delivered, and it will roll forth in mighty power, and it will accomplish all that has been predicted concerning it. For the day will come, and it is not far distant, when in our own nation, there will be civil strife, there will be domestic broils, there will be a withdrawal of peace, and men will yet have to come to the Latter-day Saints for that peace and that freedom from civil strife that cannot be found elsewhere. God revealed this and predicted it, upwards of fifty years ago, and it will, just as sure as He predicted it, be fulfilled to the letter. All we have to do is to take the course that He has pointed out to us, to keep His commandments, leaving the results with Him, and He will control all things for the glory of His name. We have been taught to believe that the time will come when constitutional government will be overthrown upon this land, and that it will be the province of the Latter-day Saints to uphold those principles which God inspired the founders of this government to embody in the Constitution; and it seems to be fast approaching. When assassination can be justified, assassination of men peaceably worhipping their God, offending no one, committing no violation of law or of good order; when they can be shot down cruelly and inhumanly, and their murderers be justified for the deed, it seems as though the time when constitutional principles would fail, is near at hand. But this is not all. When we who have built up this country, and made it that which it is by the sacrifices we have made—living here in peace, men and women industriously pursuing their various avocations, molesting no one, observing every law that promotes good order—when such a people as we, I say, are legislated against and considered unworthy of the rights of citizenship, almost every right being taken from us, that free men value, and for which the fathers of many of this

people have suffered and died—when we see these acts justified and the men who do them think they are committing acts which will be applauded by their constituents, what are we to conclude? Shall we not say, Surely the predictions are coming to pass, and the time is drawing near when constitutional government will have to be maintained by some other hands than those who now profess to be its upholders?

I pray God the Eternal Father, my brethren and sisters, to fill you with that peace which cometh from above, to fill you with that courage which every true servant and handmaiden of God should possess. I pray that He will preserve you and keep you so that in the midst of every trial and affliction you may be unswerving in the cause of our God, which I ask in the name of Jesus Christ, Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON, APOSTLE M. THATCHER, ELDER GEORGE F. GIBBS, AND PRESIDENT JOHN TAYLOR,

DELIVERED

At the Funeral Services over the remains of Elder John H. Gibbs, held in the Bowery attached to the Meeting House, Paradise, Sunday Afternoon, August 24, 1884.

REPORTED BY JOHN IRVINE.

RESPECT TO THE DEAD — CONSOLATION TO THE BEREAVED — INSTRUCTION TO THE SAINTS — RESIGNATION TO THE WILL OF THE ALMIGHTY—PITY FOR THE MURDERERS—CONDEMNATION AWAITING THEM AT THE HANDS OF A JUST GOD — RETRIBUTION TO BE LEFT FOR HIM TO METE OUT.

President Geo. Q. Cannon was the first speaker. He said:

I will read from the 6th chapter of the Revelation of St. John, commencing at the 9th verse:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the testimony which they held.

"And they cried with a loud voice, saying, How long, O Lord, holy and true, doest thou not judge

and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

In the next chapter we find the following:

"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

"Saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

"Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

If I were to consult my feelings on the present occasion, I would much rather sit still and listen, than to attempt to speak or to give utterance to the feelings which I have had since coming into this shade. But we have assembled together to-day, to pay our last tribute of respect and honor to the martyred dead, and it is meet and proper that we should control our feelings and endeavor to say something that shall be consolatory to the living, and that shall have the effect to make this lesson an impressive one to all of us, and especially to the young men and young women, the rising generation of this people.

It is not a new thing in the history of the work of the last days for the blood of innocence to be shed; but the frequency of these occurrences does not take away from the anguish and the sorrow, and those poignant feelings that are created by such atrocious acts. We cannot become reconciled to these things sufficiently, fortify ourselves as we may, to escape feeling upon occasions of this character that we are all liable at any time to be called to lay down our lives for the truth's sake. Whenever our brethren are thus called as sacrifices for the truth, it requires the comforting influence and strength which God alone can give to reconcile us, so that we can bear these blows with equanimity and with the resignation which should characterize people of our profession.

When the Gospel was revealed from heaven in these latter times, it was told to those who received it—not only to Joseph the Seer, but to others who received it from him—that the espousal and advocacy of these principles might cost them their lives, and there is a plain intimation in one of the early revelations to Joseph, that his life might be required. During his lifetime he lived under perpetual attacks from his enemies; not that he lived in dread,

but there was constant reason to fear, however, all the days of his life, through the revelation of the truth to him, and the bestowal of the holy Priesthood upon him, that at any moment he might fall a victim to the rage of those who hated the truth. He never at any time led those who received the Gospel to anticipate that their fate would be any better than his, for every man and woman was taught that if the principles were what we believed them to be, that which he testified they were, it was worthy of their lives, and of every other sacrifice they might be called to make. Men, therefore, in espousing the Gospel of Jesus Christ in these last days, espouse it, as a general rule, with a full knowledge of the consequences involved therein. They have not been told that their pathway would be strewn with flowers, that they would be surrounded with ease and comfort, and that they would have friends on every hand and be popular; but where faithful Elders have gone out preaching the Gospel, they have gone declaring unto the inhabitants of the earth that the same sacrifice which had been called for in ancient days, when Jesus communicated His Gospel unto men —that the same sacrifices might still, in all probability, be demanded of them, and they have been told not to hold their lives dear unto them, but for the sake of the great riches which God had bestowed, and the great and glorious reward that He had promised, they should be willing, if it were necessary, and God should require such sacrifice at their hands, to lay down their lives for the truth. And it was well that these teachings were given to the people; for the early history of our Church, and every step of its progress, has been marked with suffering, and in many instances with blood; the sacrifice of earthly ties, the sacrifice of homes, of friends, of old associations, of kindred, of native land—these sacrifices have been made by all who have connected themselves and remained connected with the Zion of our God. And besides these, not unfrequently has it been the case that bodily torture has been inflicted through the attacks and the malicious spirit of those who have hated the truth, and not unfrequently life itself has been given for the cause of God, or as a testimony to the truth of that cause which He has established. Since our arrival, however, in these valleys, it has been hoped that we would escape the fierce intolerance of the wicked. Years elapsed after our reaching here during which we dwelt in peace and free from annoyance and from the attacks of the wicked. Our Elders have traveled through various nations of Europe, and though persecuted and treated with contumely at times, still blood has not been shed. No men have been destroyed among the nations of Europe who have gone forth bearing the message of life and salvation.

The Lord in His mercy of late years has moved upon His servants to send the messengers of life and salvation to our own nation, and they have gone according to God's command, to warn the people of the impending judgments and calamities that are about to be poured out upon this nation in common with other nations. The Elders have labored with great zeal, and in many instances with great success, and have been the means of carrying the glad tidings of salvation to very many souls, and this success has seemed to arouse the powers of darkness. Embittered by the falsehoods that have been circulated concerning

us, men have sought to stop the onward progress of the work by seeking to destroy those who were its messengers and ministers. We have heard frequently of mobs, especially in the Southern States, where the Elders have labored for some years past. Occasionally they have resorted to violence, and in several instances have made attempts at taking life, and before this recent massacre, succeeded, at least, in killing one Elder—Joseph Standing, in the State of Georgia. It seems as though the adversary has been determined that if he could not stop the progress of this work in any other way he would drown it in blood. It is due to the providence of God, and to His wonderful and preserving care that we who live in these valleys have been preserved in peace. The credit of our preservation from blood —that is, from war and consequent bloodshed—is due to our Great Creator; for if the adversary, who is the great antagonist of our God and of His work, could have had his way, our peaceful valleys would have been drenched in the blood of innocence. He who opposes this work does not hesitate at any means to stop its progress. He was a murderer from the beginning, and he has sought by every means in his power, by the circulation of wicked, abominable falsehoods against the Latter-day Saints, to stir up men to bloodshed and to cause them to look upon us as a people whose death would be well merited and against whom acts of violence of the most terrible character could be committed and be entirely justifiable. It is not due to Satan, it is not due to his mercy nor his forbearance, that we have thus escaped, but it is due to the mercy and the overruling providence and the fatherly care of our Great Creator, that we who are here to-day with the rest of our brethren and sisters who are assembled in the various places of worship at this present time—that we have been and still are preserved. A feeling has gone abroad, in consequence of the lies that the father of lies has propagated, which causes thousands of people to think that if the Latter-Saints, or Mormons, could be blotted out, it would be a most praiseworthy and justifiable act, and it is that spirit, engendered by that being, emanating from that source, which has caused the death of these our beloved brethren for whom we mourn to-day. That spirit of murderous hate, unmerciful, cruel, brutal, when it takes possession of the heart of man, leaves no room for a gleam of compassion to enter. It was that spirit which caused the crucifixion of the most glorious Being, the holiest, the purest, and the best that ever trod the earth, that gentle Being, the Son of God,—it was that spirit which crucified Him in the most ignominious manner; that spirit brought Him to that cruel death, as it had done the prophets that had preceded Him. Pitiless as the grave is that spirit, the spirit of the evil one, when it takes possession of man, transforming those who naturally might be compassionate, who naturally might have hearts open to the appeals of mercy—transforming them into demons of hate, filled with an unquenchable desire for the blood of their fellow men. It is that spirit which has caused murders in every age from the day that the blood of Abel stained the soil of the virgin earth until this brutal massacre through which the soil of the State of Tennessee has been drenched and stained with innocent blood. We need not wonder at these occurrences when we read the history of the past and

that which was done to the Son of God Himself; and to the Prophets and Apostles, and in our own day, to the martyred Joseph, the Prophet of God, and his brother Hyrum. We do not depend upon tradition for our ideas respecting Joseph and Hyrum. They were known to us. Their actions are familiar, their efforts and all their labors we know and understand, and we know how innocent they were. We know that every pulsation of their hearts beat with love for humanity, and for the salvation of their race, as did the heart of this our beloved brother, John H. Gibbs, when it was living. Every pulsation was filled with love for God, and a desire for the salvation of God's children upon the earth. But towards such as these, the spirit of the evil one has no mercy. Nothing less than blood will satisfy, and it has been so from the very beginning.

Whom shall we pity to-day? This murdered victim and the other murdered victim whose body has gone to his home? For whom shall we shed tears and our hearts swell with pity? Shall it be for these our murdered brethren, these beloved ones, these sainted martyrs, who died in the discharge of duty, serving their God, and seeking earnestly for the salvation of their fellow men? Shall our hearts swell with pity for them and their fate? No. There is no room for pity in my heart for them. I feel thankful to God, not that they were slain, but that they were courageous enough to die for the truth which the Savior died for, for which the blood of Joseph and for which the blood of all the martyrs from the days of righteous Abel until to-day has been shed. For whom, then, does my pity go out? For the murderers of these holy men. For them my pity is deep, is profound, is inexpressible. Is not this strange that I should have feelings of this kind for the murderers?

When I think of their future; of the penalty they have brought upon themselves; when I think how blindly they have been led by the adversary of their souls, who was a murderer from the beginning, who rebelled against our Father in Heaven, and is the great enemy of the human race, and who seeks to destroy the children of our God—when I think of them I am filled with pity for their fate. As for these victims—this our beloved brother Gibbs, and our beloved Brother Berry—we know what is in store for them. They have received, or rather will receive crowns of glory, immortal glory. They will be the companions of the Gods. They will sit down with Jesus, the Mediator of the new covenant. By their deaths they will secure an entrance into the society of the Prophets and the Apostles, and the martyrs, the noblest, the holiest, the best, the most exalted of our race. There is no glory that God can give to man, there is no exaltation which God can bestow upon man that these our martyred brethren will not receive. Untrammelled now, having passed the gates of death, their tabernacles having been destroyed, their spirits have gone to the paradise of God. There awaits them continual progress. They have entered upon a career of never ending glory, a career which will never terminate throughout the endless ages of eternity; for they have done all that mortal men could do, they have been willing to lay down their lives for the truth, and greater love no man can exhibit than this. Therefore, so far as they are concerned, aside from the atrocity of the deed which brought them to so untimely a death, aside from the

poignant sorrow that must fill the hearts of the widows, the orphan children, the parents and brothers and sisters and friends—aside from these there is no cause for grief today, not for these brethren at least; but as I have said, Woe to the men! woe to the men! who have committed this ghastly crime. I cannot contemplate their future without my blood being chilled, and being appalled at the damnation that awaiteth all such individuals.

My brethren and sisters, I pray God to make this an example for all of us. I say to the young men of Israel—Here before you is an example worthy of your imitation. What is death? Shall it be feared? Death comes to all, the coward as well as the brave man. The coward has to meet his fate, and why should we shrink from it? A few days or a few weeks or months or years, at the most will only elapse until death will overtake all. Let us seek as a people to be prepared to meet death, to flinch not from the path of duty, from the path of honor, from the path that God has marked out for us to walk in; let us tread it unfalteringly, and trust to God to preserve and deliver us, or if it be His wisdom to permit our blood to be mingled with the blood of other martyrs in testimony of the truth, may we be prepared therefor.

God bless you all, my brethren and sisters, and fill you with the Holy Spirit. God bless and comfort the hearts of these mourners, and fill them with the consolation of the everlasting Gospel, is my prayer, in the name of Jesus. Amen.

Apostle Moses Thatcher was the next speaker. He said: I hope, my brethren and sisters, to have your faith and prayers to assist me in the few remarks I may make. There are occasions, and this seems to be one of them, when silence would seem even more impressive than words; there are times when it is difficult to express the thoughts we have in our hearts. Yet I know by the words which have been expressed by President Cannon, that when the Spirit of God dictates, much can be said to comfort the living. As for the dead all is well with them—that is, with the brethren who have sealed their testimony with their blood. You have heard what will be their glory, and to that testimony I will add mine. When we clearly understand, by the light of the Spirit of God, what martyrs for the truth will receive, death fails to create fear in our minds. It is at other times, when surrounded with the trials and temptations of life, when yielding to weaknesses and sin, that we become disqualified for that high glory about which President Cannon has been speaking. To my mind there is nothing here to be sorry about, save to mourn with the relatives and friends of the martyred ones. Their calling and election has been made sure, and it will be said unto them—"enter thou into my rest: having been faithful in a few things thou shalt be made ruler over many." Our brethren were faithful unto the end, faithful unto death, to such, therefore, will be given a crown of life. Having been slain for the testimony of Jesus, they will be able to pass by the angels and the Gods to their inheritance of heights and depths, powers and principalities and endless lives. They have been valiant and true unto the end of their days. Stricken down by the hand of the assassin, yet courageously meeting their fate. What can be a more glorious death? When we come to look at the works of God, and witness the manifestation of His power, we see that every-

thing that is excellent, everything that is desirable, comes forth from the midst of much tribulation. Even the jewels of the earth, and the riches thereof—the minerals, the gold and silver for which men thirst, and for which they have been willing to sacrifice life—are brought forth out of what seems to us the agonies of nature. And so in regard to violent deaths such as our brethren have suffered. In passing through such a trial bravely, faithfully, and truly, they have become jewels in the hands of God, and will continue to progress throughout the endless ages of eternity. It was not that they had violated the laws of the land; it was not that they had broken any law of the State in which they were when their lives were taken by the enemies of righteousness, by ungodly, wicked and murderous men: but as President Cannon has truly observed, it was because they were pure, it was because they were righteous, it was because they were the servants of God, that they were despised and killed. There is no hatred so intense as that which springs from and is begotten of envy and malice. The human heart readily forgives and extenuates the crimes of the wicked. Men have compassion for the ungodly; but there was no pity in the hearts of those who took away the life of Jesus, of Joseph the Prophet, and of Hyrum his brother, who planted their feet on the rock of eternal truth, and stood firm while the waves of prejudice, hatred and malice, inspired by the adversary, who was a murderer from the beginning, continued to advance until their blood saturated the soil. The same spirit is in the midst of the earth to-day. It has caused the taking away of the lives of these brethren. I remember distinctly the impressions that were made upon the minds of some of our people when they first learned of the organization of certain secret societies in the east, organized with the intention, no doubt, of taking life; and it is my strong belief and my firm opinion that the body which lies before us to-day, lifeless, is the result of the operations of the secret societies which, we have been forewarned, would be organized in the latter times. It may be that others will be called to wear the crowns of martyrs. Certainly that passage of Scripture which was read in our hearing to-day, would lead us so to think. But what matters it to us? We have received the testimony of Jesus. We have received the light of the everlasting Gospel. We have received that which will give us influence and power and dominion and glory and endless happiness. Why, then, should we care for the lengthening or shortening of our days here in this mortal condition. If we are faithful and true to God, and can die with the harness on as Brother John H. Gibbs did, it will be well with us. If we can meet death as he met it, while in the line of his duty, and in the full love of God, our salvation will be sure. Had he not been successful as a preacher of righteousness, there would have been no disposition to take his life; but the fact that he had brought forty-one souls to baptism, through which they were made citizens of the Kingdom of God, created the malice that could only be satisfied or checked by the shedding of precious blood. It is not for us to mourn over things ordained as a witness that God is with us. The cords of Zion are being lengthened, her stakes are being strengthened, and the Kingdom of God is gaining day by day, and year by year in the midst of the world.

Satan will contest the ground inch by inch. We may expect to meet him in every form, at home as well as abroad. We should, therefore, be diligent and faithful, prudent, humble and wise. We should in all things be faithful to God, our heavenly Father. We should consecrate ourselves, our time, and all we have unto Him, holding ourselves ready to fulfill missions in every part of the habitable globe. If the world imagine that the killing of our brethren will have a tendency to stop the progress of the everlasting Gospel, they are much mistaken. They have tried that before. When Cain lifted up his hand and slew his brother, he thought, no doubt, that it would stop the progress of righteousness. And so with those who slew Joseph the Prophet; so with those who crucified the Savior. It has always been the tactics of the adversary of righteousness, he has always sought to destroy life; but instead of this having a tendency to retard the progress of righteousness and truth, as the wicked expect, according to the testimony of those who labor at home and abroad, it has a contrary effect. And I am well satisfied that the blood of these brethren will have in its effect the same result as that produced by the blood of Brother Standing, who was slain in the State of Georgia. Many people will be led to inquire about a religion the advocacy of which costs life, and thus through their death many may be brought to a knowledge of the truth, and obey the Gospel, that otherwise might not. And I feel without lengthening my remarks to say, God bless the wife and children, relatives and friends of the departed. It is well with him. We have here but the casket. The jewel, the spirit, is in the paradise of God, associating with those who, like him, have died martyrs to the cause of truth. May the peace of God rest down upon all the people throughout Zion. I pray that we may be more faithful, more devoted to the cause of truth in the future than we have been in the past. I can say that I am satisfied that in no sense will the taking away of these brethren retard the progress of the work in the world. Our young Elders will not be less willing to go and preach the Gospel in the future than they have been in the past. They will be willing to go to the State of Tennessee if they are called to go there, or to any state in the Union; for they fear not those who can kill the body, but him only who can destroy both body and soul in hell. This is the feeling of every true Latter-day Saint. We have no disposition to rail against those who did this bloody deed, for they are in the hands of God. Where He dwells they never can come, worlds without end. They will be numbered among the murderers, liars, etc., outside the gates of the holy city. Let peace rest upon the people. May the blessing of the Almighty abide with the wives and children of the departed. Let our hearts mourn with them as far as it is consistent with the lives of Latter-day Saints. Let us in the future bestow upon them, in memory of the departed, that attention which is due to them by reason of the departure of their husbands and fathers, and thus show by our works that we are the friends of the widow and orphan.

Elder George F. Gibbs next addressed the congregation. He said: I have desired, my brethren and sisters, to offer a very few remarks to endeavor to express some feelings that have crowded themselves upon my mind since the arrival of the body of my brother. I will here re-

mark that from the first news we received that he was among those who were slain, nothing but a peaceful feeling has animated the breasts of his family and immediate friends. So in this respect I am thankful to say, I am in perfect accord with the remarks which President Cannon has offered. There is one thing, however, which has touched me very keenly, and that is the honor which has been shown to my brother in connection with those who fell with him. And here I would say that we are not unmindful of the fact that it is not because it was the body of John H. Gibbs, or "Johnny" Gibbs as he was familiarly called, but because he was among others who represented the cause of God in the earth. All along the line until our arrival here great honor and respect have been done him. Flowers have been put upon the casket by hands unknown to us. To-day, a decoration in the shape of a crown, was placed on the casket. I was impressed with a peculiar feeling when that particular decoration was presented, a feeling that led to the inquiry, Is my brother really worthy to receive this token of honor conferred on the Holy Priesthood? To do justice to the feeling that prompts this inquiry, I would say that from intimate conversations I have had with him I am gratified to say that I do firmly believe that in his simple and humble way he does merit the honor thus conferred upon him. And I would also say I am satisfied with my brother's life, and am honored in his death. We are not unmindful of the fact that it has cost money to bring the remains of my brother here. We are not unmindful of the fact either that it required courage on the part of our brethren, Brother Roberts and others who assisted him, and we gratefully acknowledge the services done us in this respect. We thank President Taylor, as the representative of the Church, for using his influence, and the means of the Church, to have this done. In conclusion, I thank God my Heavenly Father, that my brother is only one among hundreds and thousands of others, who are ready to go forth and represent the truths of heaven amidst danger and at the sacrifice of life. It was soon after the Anti-Mormon league in Cleveland was formed, that my brother wrote and told me that the influence of that league had reached the Southern States. He stated that he had met that influence in conversation with and in the presence of mobocratic men, and I have no doubt whatever as to the correctness of Brother Thatcher's remarks in this respect. I pray God to bless the faithful; I pray God our Heavenly Father to bless and sustain His Holy Priesthood and direct them, and that we, my brethren and sisters, may know enough to follow and do as we are bid. This is my humble prayer in the name of Jesus, Amen.

President John Taylor was the next speaker. He said: It makes me feel sorrowful to see a gathering similar to that which we now witness, and to know that good men's lives are not safe from the attacks of religious bigots and men who are governed by wrong influence. I and a number of my brethren have been traveling quite extensively through some of our Northern Stakes. We arrived last night in Logan a good deal fatigued with our labors, for we have visited, I think, if not every settlement, nearly every settlement in the northern Stakes since we left home, and we had planned to have the various settlements in this end

of the Stake of Cache visited to-day. I had proposed myself to take a little rest; but on hearing of this event I felt a strong desire to unite my sympathies with those of the bereaved, for there were several emotions that agitated my mind; first, to express my feelings of grief for the perpetration of such terrible acts, then to condole with the family in their poignant grief; mingled with this was a feeling of joy and satisfaction pertaining to the destiny and to the present position of the deceased. All things are not as they appear to us. God has certain inscrutable designs and purposes to bring to pass in the earth. He has set His hand to accomplish these things, and many of you that are here and now hear my voice, have become the honored instruments in the hands of the Lord, of proclaiming those principles which God has revealed in the interests of our common humanity in the world in which we live. Those principles though fraught with the truths of eternal intelligence, eternal life, and all the blessings associated therewith, are not comprehended by the human family. But that makes no difference to us. We have our labors to perform, and we propose to accomplish that which God has designed in relation thereto, in the interests of our fellow men, who are the children, all of them, of our Heavenly Father, for He is the God and the Father of the spirits of all flesh. Furthermore, He has given to every man of every color, of every nation, and of every creed, and to people of no creed—He has given to them all a portion of His Spirit to profit withal. But many of them give way to other influences and yield obedience to the powers of darkness, as you have heard stated, and when men give themselves up to these influences, and quench that better feeling which God has planted in the bosom of all men, they by and by become prepared for any and every spirit that may present itself to their minds; especially do they follow a spirit of antagonism to God our Heavenly Father, and to those who espouse His cause, and who are really the best and most philanthropic people that dwell upon the face of the earth—a people who go forward with less selfishness, and with a more single eye to the glory of God, and to the benefit of mankind, than any other people who tread the footstool of our Heavenly Father to-day. It is, as Brother Gibbs has remarked, an honor to be engaged in a work of this kind; and despite the powers of darkness, despite the enmity of man, despite the schemes of oppression that are set on foot by men who ought to know better, despite the various evils that exist in the world, we still possess the same sentiment that was enunciated by Jesus, and would like to proclaim it to all nations, "Peace on earth and good will to men." But men can only obtain permanent peace by following after righteousness, by being governed by the principles of truth, by associating themselves with God our Heavenly Father, by acknowledging His hand, and by submitting to His law, to His rule, to His dominion, and to His authority. Hence Jesus taught His disciples to pray—"Thy kingdom come." Why? "That Thy will may be done on earth as it is in heaven." And these are the principles which we as a people are trying to promulgate among the nations of the earth under the command of the Great Eloheim, who has told us, as He told His disciples in former years, to proclaim this Gospel unto every creature, and it was in obedience to that command that this

our beloved brother met his fate. That is all right—all right so far as he is concerned. As has been said, it is of very little account to many of us whether our lives be long or short on this earth, but it is a very grave consideration whether these lives are spent in the service of God or not. Those who have done like Brother Gibbs and Brother Berry, his fellow martyr, brought many to a knowledge of the truth, shall shine like the sun in the kingdom of their Father. Therefore, being the friends of God, God is their friend. Paul, in reflecting upon these principles said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." And who else? "Not to me only, but unto all them also that love" the appearing of our Lord and Savior Jesus Christ. Brothers Gibbs and Berry have gone to those souls that Brother Cannon read about in your hearing—souls that are beneath the altar. They cried out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." That was uttered years and years ago, when John the Revelator was banished as a slave to the Isle of Patmos for the testimony of Jesus and the word of God, the same testimony that has been delivered by these our brethren, and for which they have suffered. It was said of John, that he was dipped into a caldron of boiling oil, but they did not take his life, for God was with him, and God sustained him, as He did the three Hebrew children when they were cast into the fiery furnace, and the lambent flames that played around them ceased to have power to burn. So John was preserved. But he, under the inspiration of the Almighty, and filled with the light and intelligence of heaven, could gaze upon the position of things in the eternal worlds, and saw the souls of those who had been slain for the testimony of Jesus, and the word of God, etc. They were told that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled. God is manipulating things in His own way. His purposes are rolling forth. He is moving in a mysterious way His wonders to perform. His servants who have been called to lay down their lives, will come forth with crowns upon their heads and reign upon the earth. Jesus said, "Blessed are the meek for they shall inherit the earth." When the wickedness and corruptions of men shall have provoked the anger of the Almighty in these latter days as they did in the days before the flood, the Lord will come out of His hiding place to vex the nations of the earth, and then there will be a time of trouble, a time of sorrow such as has not been from the beginning of the world, and we are told, never shall be again. Men may think they can trample upon human rights and upon correct principles, and do things which are contrary to the law and order of God, and to the principles of truth, integrity, equity, justice, and righteousness; but they cannot do this with impunity, for the Lord has said that He will smite the wicked, and with the breath of His nostrils He will slay them. The earth shall be emptied of the wicked, and a place prepared, in the due time of the Lord, for those who fear Him, as He has designed from before the foundation of the world.

And in regard to these matters, I feel sorry for this sister, the wife of the deceased. I feel sorry for her.

I feel sorry for her little family and for the family of his fellow sufferer. What shall we do? We will help take care of them, will we not? I think we will. And we will talk more about some of these matters at another time. We sometimes pray for the Lord to bless the widow and the fatherless. Now there is an idea which I have always entertained, and that is, I never would ask God to do a thing that I would not do myself; and we shall have to contrive in some way for the accomplishment of this object. About Brother Gibbs who lies there—that is all right: I might have lain in the same position a good many years ago, if it had been the will of God, but it seems it was not. I was shot at, and hit oftener than Brother Gibbs; but my life was preserved; God protected me. I was with Joseph and Hyrum when they were murdered in Carthage jail, and I never was sorry that I was there. I would not have been absent from a scene of that kind. I would not want to forsake my Brother or Brethren in difficulty; never. Well, what of it? Suppose I had been killed as Joseph and Hyrum were, why, I was in very good company. Joseph and Hyrum were servants of the living God, and I was trying to serve Him in my humble way. And if we had all been killed it would not have made much difference: would it? I suppose it was necessary for me to stay a little while longer; all right; and I am willing to stay as long as the Lord wants me, and to go whenever He wants me. But I, in common with Joseph and Hyrum and Brother Gibbs and others, have within me the principles of eternal life. I know that my Redeemer liveth, and that He shall stand in the latter days on the earth, and these eyes shall behold Him. I know that God rules and reigns in this nation and among the nations of the earth, and that He will direct all things, according to the counsels of His will. I know that the work which God has commenced in these last days will continue to go forth despite the powers of darkness and all the fiends of hell. Though they are arrayed against it, God and the hosts of Heaven are on the side of Israel, and Israel will prevail. This work will continue to spread and increase until the kingdoms of this world shall become the kingdom of our God and His Christ, and He will reign forever. It is for us as Latter-day Saints, to live our religion, to observe the laws of God, to be humble, faithful and diligent; to be men of honor, truth and integrity; to seek to glorify God in our bodies and in our spirits, which are His, and to perform any labor that He may require at our hands, that when we shall get through with the scenes of time and sense, we may inherit a crown which is incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us. So we will not mourn like those who have no hope, but we will put our trust in the living God. And I say unto the widow of the deceased, God bless you, and God bless your children, and God bless all the honest in heart who are trying to fear God and work righteousness; and instead of feeling enmity in our hearts towards our persecutors and those who seek our lives, we will try to entertain the feeling that burned in the bosom of Jesus, who, when expiring upon the cross, cried out, "Father, forgive them, for they know not what they do." But God will not forgive all these men who permit and perpetrate these wicked and atrocious acts. They will have to pay the debt which they have contracted. It is for us to go on, and

perform the various labors and duties that devolve upon us. God has blessed us with many blessings. He has blessed us with the rich blessings of eternal life. He has brought us into covenant with Himself. He has taught us how to save ourselves, our wives, our children, our posterity and our progenitors, and He will teach us many more great and precious principles associated with the Gospel of the Son of God.

After what has been so well said by others, time will not permit me to protract my remarks.

I am happy that it has fallen to my lot to join with you in these funeral services, and I am much pleased to see so large a gathering to pay respect to the memory of the honored dead. I am also very much pleased at the action which has been taken by Brother Joseph F. Smith and his brethren who have recommended that memorial services be held to-day in all the different Stakes of Zion; so that while we are meeting here, the tens of thousands of Israel are meeting all through the land, and thus we are showing, as Brother Gibbs has remarked, respect for the memory of the dead.

I also most heartily sympathize with the Condor family who have suffered such a heavy bereavement in Tennessee. And I should have been pleased to have made some further remarks upon this subject, had time permitted; suffice it now to say that they have mingled their blood with those honorable men who have died for the testimony of Jesus and the word of God.

Brother Gibbs has referred to the means furnished to bring the bodies home. That is all right. I was out of reach at the time—that is out of the road of the telegraphic lines—but I was very much pleased when I learned of the arrangement that had been made; with which I heartily coincide. That is a matter of duty alway to look after the living and after the dead, to look after the widow and fatherless, and to fulfill all the duties and responsibilities devolving upon us. God bless you and lead you in the paths of life; and I pray God the Eternal Father that when we shall all of us have passed away from this earth, and when the resurrection trump shall sound, and the dead shall be raised incorruptible, and we shall be changed, that we may so have lived, that like our Brother, we will come forth, in the first resurrection, and participate in the reward of the just in the Celestial Kingdom of our God, in the name of Jesus Christ, Amen.

President George Q. Cannon again arose and said: Before closing our memorial services, I think it but proper, and indeed I intended, if my mind had not been led off in another direction—that is if I spoke at all—to have alluded to the young men Martin Condor and J. Reilly Hudson, who were killed at the same time that our brethren were killed, and also to Sister Condor, who was wounded. These young men, so far as I can learn, have behaved heroically, throughout all the persecutions to which the Elders have been exposed in that region. I am told they have accompanied the Elders upon a number of occasions ready to defend them to the best of their ability, and have been willing, apparently, to risk their lives in defence of the Elders, who have brought them the truth. They have also fallen victims of the hellish hate of the adversaries of truth, both of them being shot and killed, and I feel that their names should be had in honorable remembrance in Zion, as well as the name of their mother and of their family, for their kindness and their

bravery, in the cause of truth, and their names should not perish nor be forgotten; and in days to come, when opportunity offers, services should be rendered for them, that they cannot render for themselves; those ordinances which God has provided for the salvation of His children, they should be attended to in their behalf. I trust their memories will live, and their names be handed down in honorable remembrance with the names of our brethren who left here as missionaries. Though they were new converts, comparatively speaking, yet they have shown all the zeal, all the devotion, and all the courage for the truth that could be expected of those who had lived for years in the Church. One of them, I think, is said to have been only 19 years of age—Martin Condor—and I pray God to bless that family, bless those who survive, and have them in remembrance today; that as we remember our brethren who went forth from our midst, as bearers of life and salvation, so may we remember the others in common with them. Also Mr. Garrett, who lived on the same Creek, and in the same neighborhood, where Brother Jones, I believe, was stopping at the time of this dreadful occurrence. He also should have our blessings and be had in kindly remembrance in our midst.

REMARKS ON VARIOUS SUBJECTS, BY

PRESIDENT GEORGE Q. CANNON,

Delivered (in the Settlements indicated) during the recent visit of President Taylor and party to the Northern Settlements.
1884.

(REPORTED BY JOHN IRVINE.)

THE PRIESTHOOD—THE FUTURE GLORY IN STORE FOR ALL THOSE WHO RECEIVE AND MAGNIFY THE PRIESTHOOD — WITHOUT THE PRIESTHOOD "NO MAN CAN SEE THE FACE OF GOD, EVEN THE FATHER AND LIVE"—MOSES AND THE CHILDREN OF ISRAEL.

I WILL read a portion of the 84th Section of the Book of Doctrine and Covenants, commencing at the 14th paragraph:

Which Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah;

And from Noah till Enoch, through the lineage of their fathers;

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man.

Which Priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood which is after the holiest order of God.

"And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

"Therefore, in the ordinances thereof, the power of godliness is manifest;

"And without the ordinances thereof, and the authority of the Holy Priesthood, the power of godliness is not manifest unto men in the flesh;

"For without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"But they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory.

"Therefore he took Moses out of their midst, and the Holy Priesthood also;

"And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory Gospel;

"Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

"And again, the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood.

"And again, the offices of teacher and deacon are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

"Therefore as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church;

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken and the magni-

fying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto Him:

"And this is according to the oath and covenent which belongth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

These words that I have read in your hearing are found, as I have said, in the 84th section of the Book of Doctrine and Covenants. They contain truths which are of great importance to us as a people, and truths which should be impressed upon our minds, and should not be forgotten by us. For in these words which the Lord has given unto us He has plainly foreshadowed the design that he has in view respecting this Church which He has raised up in the last days and this people unto whom He has given the everlasting Priesthood. In these words we are told the future of those who receive these two Priesthoods and magnify the same, and the glory which God designs to bestow upon them. He also gives unto us in plainness, the penalty which will rest down upon those who, after receiving this covenant, break the covenant and turn away altogether therefrom. Therefore to the Latter-day Saints this Gospel and this Priesthood come on the one hand, accompanied by great blessings and promises, and great power and exaltation, and, on the other hand, they come accompanied by dreadful penalties, by degradation and condemnation, greater than it would be possible for any being to reach unless he had had the opportunities which the Gospel and the Priesthood bring and afford. On the one hand we are promised in the plainest of all language that those who receive this Priesthood receive the Lord. For it is said:

"They who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood."

Here is plainly pointed out to us as a people the future glory that God has in store for all those who receive and magnify the Priesthood. They are to receive the Father's Kingdom, and if they receive the Father's Kingdom, they are to receive all that the Father hath, for all that he hath will be given unto them. Can you conceive of this? Can any human being conceive of the immeasurable extent of the glory here promised—the immeasurable extent of exaltation here offered unto all

those who receive the Priesthood of the Son of God, and who magnify it? It is impossible for mortal man to have the least conception even when his mind is enlightened by the Spirit of God—that is, the least conception compared with the immeasuraable extent of the glory that is here promised. We can have some conception of it, we can have some foretaste of it, when we receive the Spirit of God, when it rests down upon us in power; but to conceive of the fullness of this glory is impossible for any being in this mortal condition of existence. When we understand these words and comprehend their full import we can understand how it was that Jesus when He was upon the earth sought to teach the people the greatest privileges which they had in connection with the Gospel which he bore unto them. The complaint of the Jews about the Son of God, was, that He being man made Himself equal with God. They had the same ideas, doubtless, in those days concerning God and man, that the sectarians of the world now have. God was a remote being, a being beyond their reach, far beyond their ken, and far beyond communication with them; therefore, they were ready to kill the Son of God because He enunciated the great truth that it was possible for man to attain unto God, and become like Him. Referring to the words of the Psalmist, where he said: "Ye are Gods; and all of you are children of the Most High," he said, "Is it not written in your law, I said, ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemist; because I said, I am the Son of God." But they could not understand the doctrine which God has revealed—the eternal truth that He has communicated to us in the Gospel. But God designed when He led Israel out of Egypt to make of that people a royal Priesthood—a kingdom of Kings and Priests. He designed to lead them forward under the guidance of the everlasting Priesthood, the Priesthood after the holy order of the Son of God—to lead them forward until they should behold the face of their God and see Him for themselves. But they would not. They hardened their hearts. They could not endure His presence. Moses, despite all the power which God gave him, and the revelations which He poured out upon him—Moses could not succeed in leading that people forward. They were a stiff-necked race; they were a rebellious race; they were an idolatrous race; they were hard in their hearts; and they would not have God to be their King. They wanted a lower order of affairs; they wanted lower laws, laws that were more in accordance with their fallen and carnal natures. Therefore according to those revelations which God has given unto us, He took Moses out of their midst, and the Holy Priesthood also, and the lesser Priesthood continued, the Priesthood of Aaron, a Priesthood that held the keys of the ministering of angels and the preparatory gospel, the gospel of repentance and baptism for the remission of sins. He left that with them, and the law of carnal commandments which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John. They were under this law during this long period. God raised up John as a forerunner to prepare the way for the fullness of the ever

lasting Gospel and the restoration of the Priesthood in its fullness, that Melchisedek Priesthood which Moses held, and through which he exercised such mighty power among the children of Israel. And it was God's design—if the people would have submitted to it, if they would have received the message that He sent unto them through John and afterwards through His beloved Son—to have restored the Kingdom even to Israel, and to have built up the Kingdom in great power and glory upon the earth. But instead of receiving the Gospel and the Melchisedek Priesthood, they actually destroyed the Son of God. But before they destroyed Him, they destroyed the heir of the Priesthood of Aaron, John the Baptist, who was a direct descendant of Aaron, and by virtue of this descent held the keys of that Priesthood, and exercised the authority and power thereof among the Jews. Not content with rejecting the Son of God, they rejected even John, and the Aaronic Priesthood as well as the Melchisedek Priesthood was taken from the midst of the Jews, and they have remained without Priesthood from that day until the present time, even the Aaronic Priesthood having been withdrawn from their midst—the authority to officiate in the ordinances pertaining thereunto.

Now, this Priesthood which God has restored in these last days through Peter, James and John, is the Priesthood that continueth in the Church of God in all generations. The Church of God cannot be without it; for without it the power of Godliness is not made manifest to men in the flesh. A people can progress to a certain extent with the Aaronic Priesthood, but there is a limit to their progress. There are bounds beyond which they cannot pass. They cannot attain to the fullness of the glory of God the Eternal Father, without the presence of the Melchisedek Priesthood; for as I have read in your hearing, "This greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore in the ordinances thereof," [that is, in the ordinances of the higher or Melchisedek Priesthood] "the power of Godliness is manifest." This cannot be manifest without that higher Priesthood, without the power which accompanies it. "And without the ordinances thereof," the revelation continues, "and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live."

Without this Priesthood, without its ordinances, without its powers, without its gifts, "no man can see the face of God, even the Father, and live." Therefore it is essential that, if a people should be exalted unto the presence of God, they should have this Melchisedek or greater Priesthood, and the ordinances thereof, by the means of which they are to be prepared, or they shall be prepared to enter into the presence of God the Father, and endure His presence.

Now, Moses taught this plainly to the children of Israel in the wilderness. He endeavored to impress upon them the importance of so living as to retain this Melchisedek Priesthood in their midst—to so live as to conform to the law, or laws, and requirements of this Melchisedek Priesthood. Says the revelations, He "sought diligently to sanctify his people that they might

see the face of God." He wanted them to behold the face of God. You remember the expression he gave utterance to, when the Spirit of God rested upon the seventy Elders, and they prophesied. There were two of them that were not with the rest. They were in the camp and not in the tabernacle, yet they prophesied also. And Joshua, jealous for the honor of Moses, jealous because Moses was a Prophet of God, and doubtless afraid that these men were transcending their authority, asked Moses to forbid them. And Moses gave utterance to that memorable, that glorious expression: "Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." There was no jealousy in the mind of this man of God concerning his brethren having the spirit of prophecy, it excited no feeling in his heart to reprove them, or to check them, or to say to them that they were usurping some authority which belonged to him; no, there was no such feeling in his heart; for had he not sought to lead the people forward to enjoy that privilege? Had he not sought diligently to sanctify the people that they might behold the face of God? "Therefore," said he, "would to God that all the Lord's people were Prophets. Would to God that not only the seventy Elders had the spirit of prophecy resting down upon them, but that every man in the whole hosts of Israel had that spirit in its fullness and in its power resting down upon him. How easy it would be for me," Moses could have said, "to lead this people if all were prophets! How easy it would be for me to guide these hosts, and to lead them into the presence of God, if the spirit of prophecy rested down upon them throughout all the camps of Israel."

But they hardened their hearts and could not endure the presence of the Lord. "Go thou, Moses, and speak to God," said the children of Israel, "and then tell us what God has to say: be thou mouthpiece, be thou God to us; we will be content with this, the face of God is too terrible for us. We desire not to enter into His presence. We shall be content to have thee give to us the word of God." These were, in effect, their words, and their actions corresponded to these words. As Paul says, "Which voice (the voice of God) they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded." Moses stood between them and God. They could not endure the presence of God. They hardened their hearts against it. Therefore the Lord in His wrath —for his anger was kindled against them, because of their hardness of heart, because of their rebellion— swore that they should not enter into His rest, that they should not attain unto the fullness of the glory that He had in store for them—that is, He swore that they should not enter into this rest while in the wilderness; which rest is the fullness of His glory. So He took Moses from their midst, and took with him the Melchisedek Priesthood; and thus terminated, so far as Israel was concerned, the reign of the Melchisedek Priesthood among them. Occasionally Prophets were raised up who did hold the Melchisedek Priesthood, ordained by God for special purposes; but the people were under the dominion of the rule of the Aaronic Priesthood from that time forward until the days of John.

Now, my brethren and sisters, it is of the utmost importance that we who live in this generation should comprehend that which God is doing for and designs for us. He has precisely the same future in store for us that He intended for our fathers in the wilderness. God designs to have us led in that path which will bring us into His presence. He designs that this whole people called Latter-day Saints shall have the laws of his celestial kingdom revealed unto them line upon line, precept upon precept, here a little and there a little, until they are brought into His presence, until every man and woman and child who belongs to this Church shall be able to endure the presence of God and live, until by means of this Priesthood, this higher Priesthood, every man will be prepared to receive the fullness of the celestial glory, and this by obedience to law, not by hardness of heart, not by rebellion, not by rejecting the counsel of God through His servants, not by taking our own way; for notwithstanding all that is said by those who oppose us, and by the entire Gentile world in regard to the Priesthood of the Son of God in their opposition to it, these Latter-day Saints must obey the Priesthood of the Son of God, and be led by it in all things, or they never will enter into the presence of God our Eternal Father, never, worlds without end. God has placed this Priesthood in the Church for the express purpose of leading His people forward, just as Moses endeavored to lead the children of Israel forward by giving unto them His law, by revealing unto them His will, by instructing them in the things of righteousness, and leading them forward until they should attain unto the fullness of His glory.

Let us take these things to heart. Let us ponder upon them as a people. Let us purify ourselves with all our might, mind and strength. Let every man in his place and station seek to magnify that Priesthood that he may through magnifying it, attain unto those glorious blessings and privileges which God has promised.

God designs that this people called Latter-day Saints shall be a kingdom of priests and kings. He intends that the Melchisedek Priesthood shall be held by this people. He intends to preserve it on the earth, and those who attain unto this Priesthood, and magnify it to the renewing of their bodies and to the receiving of the promises of God will receive the blessings which God has promised—that is, they will receive all that God has to bestow, they will be joint heirs with Jesus and inherit with Jesus the glory of the Father, and there is nothing that the Father has that He will not give unto us, for all will be ours, everything we can conceive of—glory, immortality and endless lives—if we are faithful to the maintaining of our integrity and the keeping of our covenants, and the doing of the will of God in the flesh.

How important it is, then, brethren and sisters, that we should all be faithful during this probation; that we should walk humbly before our God; that we should obey every law and submit to every ordinance and apply everything that is taught to us to ourselves, and embody every principle in our lives as fast as it is taught to us, beginning with faith in the name of the Lord Jesus, and progressing from that principle forward by repentance, by baptism, by the laying on of hands, and by obeying the other laws and ordinances as fast as they are revealed, until we shall be prepared through obedience to law, and through the redemption

which obedience always brings, to go back into the presence of God and the Lamb. We have entered upon an upward career. Let us press forward in that direction, adding faith to faith, adding knowledge to knowledge, adding gift to gift, adding power to power, until we shall behold the face of our Father and our God; and that will be granted unto us. It will be granted unto us to behold the face of Jesus; it will be granted unto us to have angels minister to us, and there is no blessing we shall not attain unto if we continue faithful to the Gospel, and to the covenants of the Holy Priesthood which we have received.

That God may help us to be faithful and lead us forward until we are brought back into His presence, is my prayer in the name of Jesus. Amen.

The foregoing was delivered in Paris, Bear Lake County, Idaho, Sunday afternoon, August 10, 1884.

ATTITUDE OF OUR ENEMIES TOWARDS THE LATTER-DAY SAINTS—THEIR HATRED OF THE PRIESTHOOD—THE BLESSINGS RECEIVED THROUGH THE PRIESTHOOD.

Every means that it has been possible to use to prevent the Latter-day Saints having peace, and to prevent them enjoying in peace and gladness their religion and the blessings thereof, have been used by our enemies with the utmost care and the utmost determination from the beginning it may be said, but especially during the last 25 years. If our enemies could have their way, those who bear the Priesthood would have no voice in the instruction or direction of the people. Already, as you know, a determined effort has been made to strip us who bear the Priesthood, and who have been forward in keeping the commandments of God, of influence, the influence which has been justly earned during long and faithful service for the benefit of the people, and that attends the exercise of civil and political power. Our enemies thought that this would be a most excellent way of putting us under ban, and judging by the effect that it would have by the operations of such plans among themselves, they fondly hoped that success would attend their efforts, and that the influence of the men, whose fault in their eyes is that they bear the Priesthood, would immediately begin to wane and eventually be broken. This is the disposition of our enemies, who have placed all who have been most forward, as I have said, in keeping the commandments of God in a position where they could not vote, and where they could not hold office, and in this manner making them a proscribed class. They supposed that the young men of the community would rise up and take possession of the offices, throw aside the influence of the older and more experienced people, and inaugurate a new policy in the midst of the Saints. In this manner they hoped that they would redeem, to use their own phraseology—Utah, and that a

new order of things would be instituted in the land. This was a very cunningly devised plan, and among other people might have been successful, but among the Saints of God, so far, it has proved utterly futile, and in fact has disappointed and it may be said disgusted the authors of the plan themselves. They have felt disgusted with their own efforts. There have not been wanting, however, some few persons who would have liked to join hands with our enemies in this plan. Such persons would not have been averse to having the men who founded this commonwealth, and who principally helped to make it that which it is to-day—the admiration of all unprejudiced people—relegated to the back ground, and a younger class, who would affiliate with our declared enemies, take possession of the reins of government in this Territory, and manage affairs, so that they would be more in accord with the general sentiments, as it is said, of the nation. This feeling has been confined to very few, and has not exhibited itself to any extent.

Notwithstanding every effort which has been made, I am happy to say that we to-day are still the free people we were. The leading men of the community have not lost their influence among the Latter-day Saints. The Saints as a body have stood firm in their determination to be guided by the counsel which God has had to give, and it is very delightful to see the feeling which there is among the Latter-day Saints in all the settlements that we visit, to see the union and the love that prevail, and the disposition to hearken unto the will of God as it is manifested by His Holy Spirit from time to time, through those whom He has chosen to lead and guide His people. There will be wanting no end of effort, however, to accomplish the ends which our enemies seek for. There is a great hatred among the children of men—and they do not themselves know why they have this hatred, but there is a great and undying hatred among the children of men against the Priesthood of the Son of God, a jealousy of the power that Priesthood wields, and in our Territory they are constantly seeking by every means within their reach to weaken the influence of the Priesthood, especially among the rising generation. It has been expressed—and frequently expressed—that they would rather see our young men drink, chew and smoke tobacco, gamble and commit whoredoms, and do everything of this kind, in preference to seeing them obedient to the counsels of God, through those whom He has chosen to lead the people. They would rather see this, because, as I have said, they do not know the spirit which animates them. They are not conscious that they are more or less the instruments of a secret and invisible power which operates upon them; that there are influences at work in their minds and around about them which they cannot see, but of which they are the mere tools, so to speak. This power—the power of darkness—is invisible to them. They do not understand this, but they blindly fight against the power of God, and seek in every way to undermine the influence of the Priesthood of the Son of God. If they could get you to rebel against the Priesthood they would be suited. It would please them immensely if the Latter-day Saints would rise in rebellion against the God of Israel and against the authority that He has placed in His Church.

The struggle that is now going on, so far as this class is concerned, is

to destroy the influence of the Priesthood. Our effort is to have the Latter-day Saints throughout all these valleys listen to the counsels of the Priesthood, to be obedient to the Priesthood. The issue is a plain one between us and them. They say they wish you to throw off what they call the yoke of the Priesthood. We say on the contrary it is not a yoke, it is not burdensome, it is a beneficent rule, it is a rule that is pregnant with blessings to the people, and that will bring great rewards to them if they will be obedient to it. This is our statement, and we appeal to the Latter-day Saints as witnesses in our behalf to sustain it. We know, and you know, every Latter-day Saint knows, that God in restoring the everlasting Gospel and the everlasting Priesthood to the earth has brought with them every blessing which man can in reason desire. We have been pleased from the beginning to listen to the Priesthood. Who that is old enough, that can recollect his baptism or her baptism, or their first association with the Church, and their first enjoyment of the truth, whose hearts do not burn to-day at the recollection of the feeling they had of the sweet and heavenly influence that came to them when they first became acquainted with the everlasting Gospel as preached by the Elders. There was, as it were, a new life opened before them, even the gates of heaven seemed to be opened to them, and they saw the Kingdom of God as they never had seen it, and never had understood it. Truths that they had read carelessly and indifferently, without comprehending them, came to their minds with an assurance, and with a strength and force and power that they never had comprehended previously. And has it not been a source of blessing from that day to the present to the faithful Latter-day Saint? Has not the Gospel come laden with benefits, laden with blessings, fraught with everything that would make men and women happy? Has it not brought peace to us, and joy to our souls? Has it not opened up the future in a light that we never beheld until the Gospel revealed it?

Mankind, at the re-establishment of the Church of Christ, knew nothing about the future. All was dark and gloomy. Death was indeed a leap in the dark to the great majority of mankind. But when the Gospel came it revealed the future, It revealed to us why we were here, and the design God had in view concerning us. Men and women look forward to it, or contemplate it, when brought face to face with it, with resignation and with a degree of joy, because they know they are going to a reward that is assured to them. And so with everything connected with the future. The prospects of the future are made bright and glorious through the revelations of the Gospel, and it has brought, as I have said, peace to our hearts, peace to our habitations, it has made life enjoyable to us. It is most delightful to contemplate existence in the light of the Gospel, and the associations that we have here now through the Gospel, and through the exercise of the power and authority of the Priesthood.

So it is with everything connected with our lives. Let us glance at our temporal prosperity. Our enemies talk about what others would do for us, if they had the opportunity. But what have they done? Look at our cities, towns and villages; examine the manner in which the local government of this Territory has been conducted, the light taxation and every-

thing in fact connected with our material progress, and to whom is the credit due for the blessings we enjoy? Is this credit due to those who are seeking to destroy the influence and power of the Priesthood? Certainly not. This settlement of Hyde Park, the settlement of Smithfield, every settlement in fact in this valley has been founded under the auspices or direction of men of experience, whom our enemies denounce, because they hold the Holy Priesthood of the Son of God. If we are lightly taxed, if we are out of debt, if our country is prosperous, it is due directly to the counsels of these men, whose chief offense in the eyes of our enemies is that they are God's servants, whom He has chosen, and to whom He has given wisdom, to direct and manage affairs.

The prosperity which has attended our people is remarkable, more especially when we consider the yearly influx of poor people. I remember when I was in Europe, the four years I was there, upwards of 13,000 Saints were emigrated, the most of them coming directly to Utah. At present we have an emigration of 2,000 to 2,500 per annum, coming into this Territory from abroad —poor people. Why, there is not another population in the country of our numbers that could absorb so many people as our community does, without there being pauperism all over the land. But there is no pauperism. God has blessed the people in their fields, in their flocks, and in all their labors. They have been greatly prospered, and they will continue to prosper if they continue to listen to the voice of inspiration and hearken to the counsels of the Priesthood of the Son of God.

[The above was delivered in Hyde Park, Saturday afternoon, August 23, 1884.]

THE POWER OF GOD MANIFESTED IN THE GATHERING OF THE SAINTS —PURPOSES OF THE GATHERING—SATAN'S ANTAGONISM TO THE WORK OF GOD.

We are in a very peculiar position as a people. Our position is unlike that of any other people upon the face of the earth that we have any knowledge of. God has communicated His mind and will unto the children of men, and it has been made known unto us. Others have heard it as well as we; but we are distinguished from them by our reception of this word, our willingness to obey it, and hence we are gathered together as we are in this place and in other settlements which the Saints have formed, not for the purpose, in the first place, of making money and bettering our condition, but for the purpose of keeping the commandments of God and walking in accordance with the revelations that he has given unto us. We have been gathered together by extraordinary displays of power. The world has not seen and cannot see these manifestations, for the reason that their eyes are closed by unbelief, and their hearts hardened from the same cause. God's providences are not perceived by them. They do not distinguish the hand and the power of God in the events that are taking place. Nevertheless,

we have been gathered together. Every one who is here that has been brought from the nations has been brought by the manifestations, it may be said, of miraculous power. He has accomplished in our case or cases, that which has been foreseen by the holy prophets from the beginning. It is a most wonderful work, the gathering of this people together, as they are here this day in these mountains. The manner in which the spirit of God has been poured out upon the people who have received the Gospel, and the manner in which they have been moved upon to forsake their old homes and their old associations, and part with their friends and relatives, and move among a people with whom they were not acquainted, and to a land of which they had but a little knowledge—this is the wonder that is being wrought in the midst of the nations of the earth. Many people ask for miracles, and they plead with the Elders when they go out to show them a sign to prove to them that they are indeed the authorized servants of God. That which we behold in these mountains to-day is one of the greatest signs, is one of the greatest miracles which has ever been seen or exhibited among the children of men. You may read all the records that we have, either sacred or profane, and there is nothing that approaches this work in which we are engaged, and that which has been accomplished by the outpouring of the Spirit of God upon the people among the various nations. Where in the history of our race has there been such a thing taken place as that which we witness? Where from the beginning has a people been gathered out from all the nations of the earth—moved upon by one common impulse, a simultaneous impulse, an impulse of the same character, impelling them in every land where they have received the everlasting Gospel, to gather to a strange land as the Latter-day Saints are being gathered to this land? No magnet ever drew or attracted to itself that to which it has affinity, with greater power than has the Gospel of the Lord Jesus Christ drawn to it from the midst of the various nations those who have an affinity for the truth. It has been irresistible in its effects. No sooner has the sound saluted the ears of the elect of God throughout all these United States, throughout Canada, throughout the various islands of the sea, upon the continent of Europe, and in far-off Asia, Africa and Australia,—no sooner have the glad tidings of salvation been proclaimed by the servants of God, under the auspices of the Almighty, than there has sprung up in the hearts of those who have thus heard the truth an irrepressible and irresistible desire to leave their native lands, and to identify themselves with the people of God in these remote regions, in these Rocky Mountains. To me, when I look at it, this seems the most wonderful work that has been accomplished among the children of men from the beginning. There is nothing that we can read of in God's dealings with the children of men that compares in magnitude and in its wondrous effects with this work with which we are identified. And yet men ask for an evidence respecting the truth of this work! They ask for signs and miracles, as though there is any miracle which could be wrought in our sight that would compare in the very least degree with this great and miraculous work that is being wrought under our very eyes, and which we ourselves are helping to bring to pass. It is not as though the people of one nation were gath-

ered out, or the people of one locality were moved upon; but in every land, in every language among every race and in every nationality throughout the entire earth, from pole to pole, from east to west, from north to south, wherever the Elders of the Church have carried this Gospel in the last days, and the sound thereof has saluted the ears of the children of men, they have been moved upon in this most extraordinary manner, and have traversed sea and land, without hesitation, without faltering, without doubt, and have come and associated theselves together in the place that God has designated as the place of gathering. Most wonderfully has God fulfilled the promises which He made in ancient days to His servants concerning this latter-day dispensation, and most wonderfully has He poured out His spirit and His power upon the inhabitants of the earth to cause them to contribute by their actions to the fulfillment of these remarkable predictions that were uttered thousands of years ago. There is not a Latter-day Saint within the sound of my voice this morning who has been thus moved upon but is a witness for God in this matter, and is a living evidence of what God has done and is doing, because each one knows the character of the influence that has operated upon his or her mind to bring to pass this action which has resulted in the gathering of themselves and the rest of the people together.

Now, my brethren and sisters, there has been a purpose in this. God has not come Himself from heaven and revealed Himself with His Son Jesus Christ for naught. God has not sent angels from heaven for naught. God has not poured out this Spirit to which I have referred upon all the inhabitants of the earth who have been willing to receive the truth for naught. There is a purpose that is as old as man himself, and as the earth itself, in thus bringing us together in this capacity in these valleys, and that purpose has not been that we should break the laws of God, or that we should become identified again with the world from whence we have been gathered. That certainly has not been the object that God has had in view in accomplishing these great works; but it has been that we should become a distinct people, a peculiar people a people whom He could use according to His mind and will, and through whom He could accomplish His mighty, His marvelous, and His wondrous purposes. That is the object He has had in view in bringing us together—to separate us from Babylon. It is for that purpose that the spirit has rested upon the people, under the influence of which they have gathered out to these valleys, so admirably adapted as a home for the Latter-day Saints, so secluded from the rest of the world that they have been reserved until this late day for us as a people to inhabit. If God had designed otherwise He would have let us remain scattered among the nations of the earth; He would never have gathered us out; we would never have had that spirit resting so powerfully, and, as I have said, so irresistibly upon us; we would have remained in the lands where the Gospel found us and our fathers; we would still be connected with the people from which we have been gathered. But this was not the design. Plainly written, as plainly written as the sunlight which we behold, has been the design of our God in connection with the gathering of this people, a people separate from every other people on the face of the earth—a God-chosen people, bearing

His name, having within us the Holy Ghost that He has poured out to make us His people—distinct from every other people and nation—composed of people of every nationality, yet blended together by the power of the Holy Ghost, and made one people with a oneness that is not known among peoples or nations of one common origin.

Ought we not, in view of these facts which are so well known to us, with which we are so familiar—ought we not to place ourselves in the position and continue to operate in the position in which God designs. Shall we resist these wonders that are wrought in our behalf? Shall we, having been thus elevated and gathered together, be intractable and resist the purposes of God which are so definitely and so wonderfully made manifest in our own experience? If we do, then condemnation of the most dreadful character will rest down upon us; because we cannot say that we have been ignorant of what God has done. As I have said, each Latter-day Saint who has been thus gathered, has a testimony within himself and herself, that this work is from God; that man did not create this desire within us to gather together and to become identified with the people of God. It is not a spirit that came from man; it is not a spirit that diffuses itself throughout the earth at the command of man; but it has come from God Himself; it has descended from Him and rested through His power upon all who have received it, and each one who has been thus gathered is a witness of this. We should, then, place ourselves continually in the position that God designs we shall act in, and be submissive to His will.

We have a foe opposed to us that is the most wily, that is the most cunning, that is the most determined, that is the most unscrupulous, that can be imagined, and that foe is one who was once a great angel holding authority in the presence of God. He was our brother, sitting side by side with our Redeemer, having equal opportunities with Him. But he rebelled. He turned against the Father, because he could not have his own way. He determined that he would overthrow the throne of his Father, and engaged in a rebellion to destroy his plans, and because he was not successful he has sought from that day until this day to destroy the work of the Father, and not only to destroy the work of the Father, but to destroy every one who would listen to the counsel of the Father. Over this earth he has wielded for generations great sway: his dominion has been almost unquestioned, and he has imagined that he would gain supremacy in the earth, and be successful in preventing the Father from fulfilling his designs concerning the earth. Therefore, he has sought by every means within his power to destroy the work of the Father. He has shed the most precious blood which has coursed in the veins of mortal man to accomplish his purposes. He has filled the earth with lies. He has circulated every abominable thing. He has stirred up the children of God one against the other, and has inspired them with the most deadly and hostile sentiments against everything that is holy and pure and god-like. It is only a few days since, inspired by his wicked spirit, innocent brethren of ours were cruelly slain, and if he had the power he would sweep this entire people from the face of the earth. If he could, he would destroy us all, as those Elders were destroyed two weeks ago in Tennessee. It is because he has not the power that he does

not do it; it is because our Father and God checkmates him, and restrains him, and overrules his acts that he does not do this. The disposition is there, the willingness is there, the murderous spirit is there, everything is there that is necessary to accomplish this except the power to do it, which God in His providence withholds or controls, so as to prevent its exercise. We know this. The experience of 54 years has taught this to us. We have this kind of a foe to contend against. In view of this, what should be our course? Perfect, implicit, unquestioned obedience to our Father and God. What should be the course of every Latter-day Saint? We should not by thought, by word, by action, by any example, by any influence, lend any assistance to this being that is opposed to our God, and who is our deadly enemy, and the deadly enemy of every son and daughter of God. It is for this purpose that we are gathered together. It is that we may be withdrawn from the influence of Satan. It is that our influence may be on the side of our God in establishing righteousness that we are gathered together. We could not operate in this direction with any degree of success if we were scattered among the nations of the earth. Our influence would be unfelt, it would be lost, it would have no effect. It is only by concentration, it is only by gathering together, that we can accomplish the designs of our Father and God. Look at us to-day. We do not number 250,000 people in these mountains, and yet where is the people whose influence compares with ours? Where is the people whose acts and whose movements attract the attention that do ours. But scatter us among the nations and what would our influence amount to? It would be unfelt and lost. But God has gathered us together, and He aims to make us a great people. He will preserve His Priesthood in the earth, and we shall be victorious over our enemies, and our children after us will inherit the land and the earth. We are laying the foundation of that kingdom that shall never be destroyed, and the Lord will at last reign undisturbed and unquestioned for 1,000 years. That is the promise of our God to us, and we are engaged in that work to-day.

[The above was delivered in Smithfield, Cache County, Saturday morning, August 23rd, 1884.]

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Salt Lake City, Monday and Tuesday. (Semi-Annual Conference,) October 6 and 7, 1884.

REPORTED BY JOHN IRVINE.

DESIGN OF GOD IN RELATION TO THE EARTH AND ITS INHABITANTS — POWER OF SATAN — THE TWO ZIONS—WHAT IS REQUIRED OF THE SAINTS — A PRIESTHOOD IN THE HEAVENS, AS WELL AS ON THE EARTH — DUTIES OF THE PRIESTHOOD — WOULD-BE ADVISERS — CELESTIAL MARRIAGE — DISTINCTION BETWEEN POLYGAMY AND PROSTITUTION—GOVERNMENT OFFICERS DISCRIMINATING IN FAVOR OF THE LATTER — UNCHASTITY NOT TO BE TOLERATED IN THE CHURCH—CHARITY ADVISED—CLASS OF PEOPLE WHO ACCUSE THE SAINTS OF CRIME—CRIMINAL STATISTICS—HORRIFYING STATEMENTS OF CRIME IN THE EASTERN STATES—WARNING TO THE SAINTS.

If the congregation will endeavor to preserve as much order as possible, and prevent the crying and disturbance of children, I will try and address you for a short time. Last evening I made quite a lengthy address in this hall; but we had very good order. There was no whispering, no talking, nor disturbance of any kind. It requires, in a large congregation like this, quite an exertion to speak so as to make the people hear. I am told that the people could not hear half of what was said by several of the brethren yesterday. It is wrong for us to have disorder in the house of God, a place where we meet for instruction.

Last evening I talked of some matters of considerable importance to the Priesthood, of which there was an immense number present; they nearly filled this hall. I wish to continue some of these remarks; for it is necessary that all of us should be instructed in the great principles which God has revealed for the guidance, salvation and exaltation of the Saints of God, and also for the benfit of the world wherein we live. There were very many promises made to eminent men in generations long since past; but these generally had reference more particularly to the benefit of the world of mankind than to individuals.

There were certain great principles involved in the organization of this earth, and one was that there might be a place provided whereon the children of our Heavenly Father could live and propagate their species, and have bodies formed for the spirits to inhabit who were the children of God; for we are told that He is the God and Father of the spirits of all flesh. It was requisite, therefore, that an earth should be organized; it was requisite that man should be placed upon it; it

was requisite that bodies should be prepared for those spirits to inhabit, in order that the purposes of God pertaining to His progeny might be accomplished, and that those spirits might be enabled, through the medium of the everlasting Gospel, to return unto the presence of their Heavenly Father, as Gods among the Gods.

There have been different agencies at work throughout this world's history. Lucifer has been and is one of these agencies. There was a garden planted, and Adam and Eve were placed in it, and there they had communion with God. There was another being whose name was Lucifer, who is called in some places, "the son of the morning." Job speaks of a time at the creation of this earth when "the morning stars sang together, and all the sons of God shouted for joy," (Job xxxviii, 7). As it was necessary that there should be a God, a man, an earth and a heaven, it was also necessary that there should be a devil, that man might be tried, and by trial be instructed. Indeed, in the economy of God, it was not only necessary that man, but the Savior also should be perfected by suffering. It is written: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Hebrews, ii, 10.) It was further necessary that there should be a Redeemer according to the plan which was devised from before the foundation of the world, and also that man might be a free agent to act and operate for himself, to receive the good and reject the evil, or reject the good and be governed by the evil.. And there were certain rewards promised to those who would obey the laws of God, and keep his commandments, and certain punishments inflicted upon those who would not. Satan has made very great ravages among the human family in trying to accomplish his purposes; for he has been the enemy of God, and the enemy of man, and in ages past he wrought upon mankind until after a certain period he had contrived to get the great majority of them on his side. Nevertheless, they had the Priesthood among them in those early days as we have among us to-day. After Adam there were Seth, Enos, Mahalaleel, Methusaleh, Lamech, and a great many others until we arrive at Enoch and Noah, who operated especially in behalf of the interest of the human family. They preached the Gospel as we preach it, and taught the same principles that we teach. They gathered the people to a Zion as we gather them, and when they had been gathered together, they had enemies as we have, who arrayed themselves against them. But Enoch was clothed upon with the power of God. He walked with God for 365 years, and, we are told, "he was not, for God took him." That is about all that is said about him in the Bible; but we have other information. Many others walked with God, and there was a city that the people were gathered to—a Zion. They walked with God and they were instructed of the Lord; but it took at any rate, 365 years to accomplish this object.

Furthermore, in the latter days there is to be a Zion built up; but in these days we are told that the Lord will cut His work short in righteousness. Enoch, in his day, had his messengers go forth among the people, and when they gathered, it induced the rage of man, and great armies assembled against the Saints; but Enoch prophesied by the power

of God, and the earth shook and the mountains trembled, and the enemies of the Saints in fear fled afar off. By and by when the time came for the accomplishment of the purposes of God, and before the destruction of the wicked, Enoch was caught up to heaven and his Zion with him. And we are told in latter revelation in relation to these matters that a Zion will be built up in our day; that great trouble will overtake the inhabitants of the earth; and that when the time arrives, the Zion that was caught up will descend, and the Zion that will be organized here will ascend, both possessed of the same spirit, their peoples having been preserved by the power of God according to His purposes and as His children, to take part in the events of the latter days. We are told that when the people of these two Zions meet, they will fall on each others' necks, and embrace and kiss each other.

As they in that day were placed under the guidance of the Almighty, so are we. As they had a work to perform associated with the welfare of the human family, so have we. As they had the Gospel to preach, so have we. As they had a Zion to build up, so have we. As they needed the support of the Great Jehovah, so do we. As they were dependent upon Him in all their movements, whether in relation to earth or heaven, so are we. The work in which we are engaged is one that has been introduced by the Great Eloheim, the God and Father of the human family, in the interests of His children. And wherever and whenever these principles have existed, this same being that was in the garden with our first parents still goes forth and has gone forth as a raging lion, seeking whom he may deceive, seeking whom he may devour, seeking whom he may lead down to death. And in these latter days God has introduced these same principles with the same object in view. He has revealed the same principles of heaven, and as heretofore, in the interest of humanity. Who was Enoch? Was he a man of God? Yes. Who were the Elders with him, were they men of God? Yes; and they received their instructions in that Zion that was then built up, and more or less directly from God; for Enoch walked with God. Whom was Enoch operating for? For God his heavenly Father. He was there, as Jesus was on the earth in his time, as he said, not to do His own will, but the will of his Father who sent him. And whom did those people operate for? They operated for the welfare of the human family who would receive the truth and be governed by it. And whom did Jesus and His Apostles in their day operate for? For the benefit of all the world. Jesus Himself appeared as the Redeemer of the world, and He commissioned His Apostles to preach the Gospel to every creature, saying: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What is this salvation and condemnation? That would take a long time to tell. Suffice it to say that there are bodies celestial, bodies terrestrial, and bodies telestial; one glory of the sun, another of the moon, and another of the stars; but straight was the gate and narrow was the way that led unto the lives, and few there were at that time and few there have always been who have gone in thereat. And what was it that they sought? It was the Celestial Kingdom of our God, that they might come forth in the first resurrection and be one with the Father and one with Jesus, and be-

long to the Church of the First Born whose names are written in heaven, and become Gods among the Gods, and participate in all the glory of the Celestial Kingdom. But few there were who found the narrow path. It is so to day. Were the Apostles of Jesus commanded to preach the Gospel? Yes. Are we commanded as they were? Yes. What was the position of the Apostles? They were simply messengers of life and salvation to a fallen world. What are the First Presidency, the Twelve, the High Priests, the Seventies, and the Elders to-day? What are they? Bearers of life and salvation to a fallen world, the messengers of God to men, the legatees of the skies commissioned by the Great Jehovah to introduce the principles of eternal life, and gather in his elect from the four quarters of the earth, and to prepare them for an exaltation in the celestial kingdom of God. And what becomes of those who choose the other path? They are still God's children, and He feels interested in them. What will He do with them? They will be judged according to the deeds done in the body, and according to the light and intelligence which God communicates to them. Then there is another glory a telestial glory. Those who enter into that glory will also be judged according to their deeds and be rewarded according to their acts. We are told of others who will suffer the wrath of God, and in the revelations given to us we learn that eternal punishment is God's punishment, that everlasting punishment is God's punishment, for He is eternal, and He is everlasting. We are informed the cities of Sodom and Gomorrah suffered the vengeance of eternal fire. We are told, too, that the inhabitants of the antediluvian world, who were destroyed because of their wickedness, were shut up in prison and they remained there for a long, long time. How long? We read that Jesus, who was put to death in the flesh, but quickened by the Spirit, went and preached to the Spirits in prison which were sometime disobedient when once the long-suffering of God waited in the days of Noah. How long had these people been there? At a rough guess about 2,400 years. It was quite a painful ordeal to go through. It is one that none of us would like very much. It is a fearful thing to fall into the hands of the living God—a fearful thing to violate His laws. We have gathered here that we may learn those laws, the laws of God, the laws of life, and prepare ourselves under His guidance for an inheritance in the Celestial Kingdom of God. But are all the Latter-day Saints going into that kingdom? No. How is that? It is just as Jesus declared. "It is not every one that sayeth Lord, Lord, that will enter into the Kingdom of God, but he that doeth the will of the Father who is in heaven." Did Jesus come to do the will of His Father in heaven? He did, and He expects all who aim at Celestial glory to do the same, and if they do not they will not get there. He says, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" And He will say unto them, "Depart from me, ye workers of iniquity, I know you not, you have not lived as becometh Saints." Oh, say some, that don't mean the Saints. No, it don't, but it means many who profess to be Saints. Do the world profess to cast out devils, to heal the sick and to do many mighty works? They do not. Do

the world prophesy in His name? No. Do the world preach in the name of God? They preach in His name, many of them, without having the authority, as we have heard at this conference; but they do not propose to do many mighty works in His name, but many of our Elders do—Elders who magnify their calling and honor their God. On the other hand there are Elders who are careless, wayward and rebellious against God and His laws—who seek to trample under foot the principles that He has revealed—who seek to set themselves up to guide, direct, and manipulate the affairs of the Church and Kingdom of God, and yet these same persons know nothing but what they know naturally, as do the brute beasts, made to be taken and destroyed; and we none of us know anything only as God instructs us. We are indebted to Him for the introduction of this work, and for all the information pertaining thereto. It has been from no man nor set of men, nor organizations of a professed spiritual or temporal nature, that we have received intelligence pertaining to the things of God, the Church of God, or the Kingdom of God. It has come directly from the Lord, through the Gospel of the Son of God, which brings life and immortality to light; and if men think—and we every once in a while meet with such characters—they know better than the Lord how to manipulate affairs they will find out their mistake. The Lord will say to them, "Depart from me, I never knew you;" for it is not every one that sayeth Lord, Lord, that shall enter into the Kingdom of God, but He that doeth the will of our Father in Heaven.

Hence there is a great work for us to do. There is something comprehensive in it. It is indeed the dispensation of the fullness of times spoken of by all the holy prophets since the world was. It relates to the interests of men that now live: it relates to the interests of men who have lived, and it relates to things that are yet in the future. It is a thing in which the Gods in the eternal worlds are interested, and all the ancient Patriarchs and Prophets that have lived upon the earth are all interested in the work in which we are engaged. There is a Priesthood in the heavens, and we have the same Priesthood on the earth, but there should be a closer communion between the Priesthood on the earth and the Priesthood in the heavens; it is desirable that we should be brought into closer proximity, we want to be advancing as Enoch advanced. After the appearance of Jesus upon the earth, there was to be a certain power who would make war with the Saints and prevail against them; and it is said, "they shall be given into His hands until a time and times and the dividing of time:' (Daniel vii, 25:) but in this day we are told that "the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," (18 verse). You and I may violate our covenants; you and I may trample upon the principles of the Gospel, and violate the order of the Priesthood and the commands of God; but among the hosts of Israel there will be thousands and tens of thousands who will be true to the principles of truth, and God in the heavens, the holy angels and the ancient Priesthood that now live where God lives are all united together, for the accomplishment of this purpose. The Lord will roll forth His purposes in His own way and in His own time. And having thus organized, as I before stated, it is

not for us to act as we may think individually, but as God shall dictate. We have a regular order in the Church. You brethren, who hold the holy Priesthood, understand these things. Has God not given to every man a portion of His Spirit to profit withal? Yes. Has He not done more than this to the saints who are true and faithful? Has He not given to them the gift of the Holy Ghost? He has, and they know it and realize it. They are brought into communion with each other, and into communion with God and the heavenly hosts. But having this Spirit do we need others to guide us? Yes, all the time. Why? Because of the powers of darkness, the influence of Satan and the weakness of human nature. We need watchmen upon the towers of Zion, who are on the alert to look after the interests of Israel, and see that God's people do not go astray. Hence it becomes the duty of the Teachers to look after the people, to see that there is no hard feeling, no covetousness, no fraud, no adultery, no iniquity of any kind; but that purity, holiness and righteousness prevail among those that they preside over. And how far does this extend? To every place where there is a ward or a portion of a ward—to the utmost extremity. It may be compared unto the body—from the head to the feet, from the toes to the fingers, and to every other part. All the officers necessary for the work of the ministry are to be found in the Church, and everything has been organized according to the order of God. Are any of these men who are called to presiding positions autocrats—men who exercise undue authority over the feelings and associations of their fellow man? No. Have any of them the right to disregard the feelings of their brethren, trample them under foot, and act as tyrants? No. Have the Apostles, or High Priests, or Seventies, or Elders, any such right? No; Brother Cannon will read an extract from the Book of Doctrine and Covenants, on this question.

President George Q. Cannon then read as follows from Section 121, of the Book of Doctrine and Covenants—

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honorss of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned.

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

President Taylor continuing his remarks said: We have many specimens of the characters referred to in this revelation read by Brother Cannon. These things continue to exist more or less. Some people are very desirous sometimes to instruct me about how I ought to manipulate and manage affairs. Well, if they were set as my instructors I should be much pleased to get all the information I could from them, and I would be pleased to get information from the humblest person in existence—if it *was* information. Among other things I find that a good many begin to think that we are very much persecuted and proscribed in our marital relations, according to the revelations which God has given us, and there is sometimes a little trembling in the knees. I am pleased there is not much of it, but there is a little once in a while. Sometimes I get advice from outsiders, from the newspapers, etc., and sometimes from some of our brethren, (but from very few of our brethren) in relation to these matters.

God has given us a revelation in regard to celestial marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day. This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it.

I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God don't want any kind of sycophancy like that. He expects that we will be true to Him, and to the principles He has developed, and to feel as Job did—"Though He slay me, yet will I trust in Him." Though other folks would slay us, yet we will trust in the living God and be true to our covenants and to our God. These are my feelings in relation to that matter. We have also been told that "it is not mete that men who will not abide my law shall preside over my Priesthood," and yet some people would like very much to do it. Well, they cannot do it; because if we are here, as I said before, to do the will of our Father who sent us, and He has told us what to do, we will do it, in the name of Israel's God—and all who

sanction it say Amen—[the vast congregation responded with a loud "Amen."]—and those that don't may say what they please. [Laughter.] If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God. We will stand by the principles of eternal truth; living we will proclaim them, and dying we will be true to them, and after death will live again in their enjoyment in the eternal worlds. That is my feeling; so I don't feel very trembly in the knees, and I do not think you do, generally. I see sometimes a disposition to try to ignore some of the laws which God has introduced, and this is one of them. People want to slip round a corner, or creep out in some way. There is something very creepy about it. There was a man in former times we are told, came to Jesus by night. His name was Nicodemus. He was one of those persons who did not like the daylight. I have known some people who would want to be baptized in the evening, or get into some corner that they might not be seen. Well, there is not much to such folks. Jesus was very unpopular, quite as unpopular as we are, in His day. Nicodemus was a prominent man among the Jews, and he thought it might injure his reputation if he was seen visiting that Nazarene, to get instruction from Him, so he crawled in at night. Jesus talked quite plainly to him, as you can read for yourselves; but we find some folks of a similar kind now creeping around. They have not the manhood to stand true to their colors and to their God. Some folks think that we polygamists are very much indebted to our brethren who are monogamists to help to steady the ark, (God save the mark!) —(Laughter.)—to help to save us; and that we need such men in the Legislature, etc., and to fill our various offices. Well, I won't tell you all I think about some of these things, but I do think we are all of us dependent upon God our Heavenly Father, and if He don't take care of us we shall not be taken care of; if His arm is not extended in our behalf we shall have a poor showing; but if God is with us, we ask no odds of the world, for He governs the destinies of the human family. He puts down one man and exalts another. He dethrones one king or president as the case may be, and sets up another, and He rules as He pleases among the nations of the earth and all the children of men, although they don't know it. We live in Him, we move in Him, we have our being from Him. We are not dependent very much upon the monogamists about any of these things. You need not plume yourselves very much in these matters; and I will tell you, if you want to get along smoothly, you had better find among your various neighbors, when you have some matter of difficulty to settle, some of these polygamists and ask a little counsel at their hands. They will be able to advise you about many things, especially if they are men of God, humble men, living their religion and keeping the commandments of God.

There are some few things I have been reflecting about, and have noted them down, and I think I shall read them now.

The distinction being made between Polygamy and Prostitution:

1st. Congress made a law which would affect both; and cohabitation with more than one woman was

made a crime whether in polygamy or out of polygamy.

2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

3rd. The United States Commissioners, also, without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course; and while he has asked all the "Mormon" jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

5th. Chief Justice Zane when appealed to on this question refused to interfere, or give any other ruling, and thus aided in packing the jury.

Thus a law was first passed by Congress, which has been perverted by the administration, by all its officers who have officiated in this Territory, and made to subserve the interests of a party who have placed in their political platform an Anti-Mormon plank; and have clearly proven that there is a combination in all the officers of State, officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence and all the safeguards that are provided by the Constitution for the protection of human rights.

These (continued President Taylor) are some points that are of considerable importance. Similar things have been exhibited in former times—an animus, a united operation against justice, equity and law, and, in our case, against the Constitution of the United States, and the rights and privileges and immunities of the Latter-day Saints. A law was framed professedly in the interest of purity and virtue. When it got here it was perverted and made to subserve the interest of prostitution and prostitutes; and the lowest class of men, who violate their marital relations, and trample under foot all principles of virtue and integrity, can go on our juries, can vote at the polls, through the intrigues of corrupt men; and they thus try to shackle a free people, bring them into bondage, and make slaves of them, unless they will bow to their infernal behests, and in the name of Israel's God we will not do it. [The congregation responded with a loud "Amen.] We are not going to elevate prostitutes and men who violate their marital relations above men and women who are virtuous, honorable and upright. These are my feelings, and I am not afraid to proclaim them to the world. So much for these things.

Do we want a class of men along with us that will submit to these kind of things, and are we to share in this hypocrisy, this infamy and degradation? What mean these dens in our city that are introduced by our Christian friends—dens of infamy, dens of prostitution, gam-

bling holes, houses of assignation, dram-shops. etc? They are to cater to the virtuous (?) feelings of these honorable, high-minded, pure reformers that have come among us —(Laughter)—or what are they for? They are sanctioned, I am ashamed to say by the officers of government, and protected in their libidinous and degrading pursuits. How was it some time ago when the Edmunds law was first introduced? A son of Mayor Little was one of the election registrars. His father some years ago had had two wives—I am sorry to say he has not got them now, they are dead—and because some years before any law of this kind was in operation in the United States he had practiced plural marriage, his son was obliged to tell his father that he could not register. Shortly afterwards a notorious courtesan known as Kate Flint, with some of the inmates of her bagnio, drove up and requested to be registered. "Why, of course." And this same gentleman that could not register his honorable father, who had never violated any law of the United States, had to endure the mortification of taking the names of these others and placing them on the list as respectable voters in our midst! About this time another non-Mormon came along to one of the other registration officers, and on partly reading the oath—this test oath that had been prescribed—said, "I am afraid I can't take that?" "Why can't you take it?" Well, he was an honest man among the Gentiles; he did not like to foreswear himself; so he said, "I have a wife, and then I keep a mistress." "Oh, well," says the man, "read on a little further." He read on until he came to the words, "*in the marriage relation.*" "Oh, well, yes, I can take that," he said, and registered. These are facts that are stuck before our noses here in the City of Salt Lake by the officials sent among us, and who are instructed particularly to look after our morals.

So much, then, for such affairs. Now, do we want affiliation or association with such practices and principles as these? God forbid. And we want no falterers in our ranks.

What shall we do? Live our religion, be true to our covenants, and keep the commandments of God. What shall the Presidents of Stakes do? Look after our Stakes, and if you find adulterers or adulteresses among you, don't permit them to go into the temples of God; for we won't have such people; they cannot be sanctioned by us, nor have our fellowship. We will not have them; the world may take the strumpets; they may wallow in their filth, but we will not have our holy places polluted by people calling themselves Latter-day Saints, who indulge in these abominable practices; we will not have them; and anybody who permits them to go into these holy places will have to be responsible for it. Many Bishops do it, they will be held responsible. Therefore, be careful, you Presidents of Stakes and you Bishops, how you act, and look well after your people, for be it understood that before our Lord Jesus Christ shall come, "righteousness shall go before Him and shall set us in the way of his steps." (Psalms lxxxv, 13.) We are preparing ourselves to build up a Zion of God, and these people, whoremasters and whores, liars and hypocrites, will never get into the city of the living God, they will be found outside the gates.

Now, have I any ill feelings towards these people that persecute and proscribe us? No. I would do

them good for evil, give blessings for curses; I would treat them well, treat them honorably. Let us be men of truth, honor and integrity; men that will swear to our own hurt and change not; men whose word will be our everlasting bond. If you see men hungry, feed them, no matter who they are: white, black, or red, Jew, Gentile or Mormon, or anybody else—feed them. If you see men naked, clothe them. If you see men sick, administer to them, and learn to be kind to all men; but partake not of their evil practices. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." We are trying to raise up a people that shall be men of God, men of truth, men of integrity, men of virtue, men who will be fit to associate with the Gods in the eternal worlds.

We are accused of being corrupt, degraded, low and debauched. Who by? By people, as I will show who are ten times as degraded, ten times as debauched, ten times as low and guilty of ten-fold more crime than we are. These are our professed reformers. I speak of these things therefore in our defence, and were we not accused by men void of honor and principle, I never would broach such a subject; for, I do not delight to dwell on the infamies, the corruptions and abominations of the world. I would rather speak of their good qualities and honorable principles, and I am thankful to say that there are thousands and tens of thousands and millions in these United States aud in other nations who look with contempt upon all the chicanery, deception and fraud, whether of a moral, social, political, legislative, or judicial character; thousands and millions of men; I see many of them, very many of them, who pass through here, men of note of position in society from the United States, and from the different nations who call upon me from time to time, and express their sentiments pertaining to these matters. In order to sustain what I say, I will have Brother Cannon read over some statistics in regard to crime. We are, as I have said, represented as a very bad people, and I want to show a comparison between us and our reformers, or those that profess to be our reformers in relation to these matters.

President Cannon then read the following, being the criminal statistics for the year 1883.

"The population of Utah may be estimated at 160,000 in 1883.

"Of these say 130,000 were Mormons, and 30,000 Gentiles, a very liberal estimate of the latter.

"In this year there were 46 persons sent to the Penitentiary convicted of crime. Of these 33 were non-Mormons, and 13 reputed Mormons.

"At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one hundredth of one per cent., and of the Gentiles one convict in every 909, or about one-ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

"It is urged that these non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure

from Mormon principles; and of the 13 prisoners classed as "Mormons," the greater portion were only so by family connection or association:

Arrests in Salt Lake City, 1883:

Mormons, ... 150

Non-Mormons, ... 1,559

or more than ten times the number of Mormon arrests.

"Again, it is estimated that there are 6,000 non-Mormons, and 19,000 Mormons in Salt Lake City, which shows of Mormon one arrest in 126 2-3.

"Non-Mormons one arrest in a fraction less than every four, or in her more than twenty-five per cent."

As I have said before, (continued President Taylor,) if we were not on the defensive in this case, I would say nothing about these things; but it ill becomes men who have got ten criminals to our one to come here as our reformers, and try to disfranchise men who are ten times as good as they are. These are facts that are not of my getting up.

They come from the public records and can be verified by the prison and other statistics. And the question is, how much of that race do we want here?

The questionable honor is reserved to these advocates of "advanced high moral ideas" to trample upon all judicial precedents. It was not enough that an insignificant minority should have more than an equal showing with the majority, being equal in numbers in the drawing to make up a venire. It was not enough that every Mormon was questioned as to his religious faith, and that no Gentile was. It was not enough that all "Mormons" were excluded from this so-called "*impartial grand jury*," and that their avowed enemies were to be their judges. It is not enough that our people must be tried by men whose average record shows them to be ten times their inferiors as law abiding citizens; but not having enough men to pack this "impartial grand jury" according to the provisions of law, under the guise of virtue, and in the name of morality and justice, edicts are issued to the officers to go into the purlieus of the city and gather up *ad libitum* from among the gutter snipes creatures to form "a jury of the peers" of the accused with which to persecute and prosecute honorable men and women.

These are things we object to, and I wish our brethren and sisters to be informed in regard to these matters, that they may have a correct estimate of the position that we occupy pertaining thereto. We cannot respect and esteem such operations, and while we are desirous to place ourselves in conformity with all law, all order and all correct principle, yet we despise in our hearts this chicanery, hypocrisy, fraud and deception. But do we expect to see such things? Yes. Are we surprised at it? No. Why? Because we have been told over and over again, and the Elders have preached over and over again, and the Prophets have prophesied of it over and over again, that the world will grow worse and worse, deceiving and being deceived. Who is it that embarks in these things? It is the corrupt, the ungodly, the debauchee, the adulterer, the liar, the men who violate every principle of honor, truth and integrity, and who are enemies to this nation, and the same class of people are enemies to any nation. They are laying the axe at the root of the tree of liberty, and trying to overturn the freedom of man, and to place free men in bondage, a thing no honorable man would consu

descend to for a moment. And there are many in this city who despise these things as they do the gates of hell, who are not associated with us in a religious capacity, many honorable men who have feelings of this kind, and then there are tens of thousands in the United States who possess the same feelings and the same abhorrence of this corruption, degradation and infamy that is sought to be palmed upon us. But while we can estimate these things at their worth, we can also estimate the actions of honorable men who are not of us at their true worth. Because a man is not a believer in our doctrines, that is no reason why he should not be an honorable man, for there are thousands and millions of them: it would be a pity if they were in the same condition as the others. But we as a people have to defend ourselves against the aggressions of an unscrupulous enemy who is instigated by the power of the adversary to overturn and destroy the truth to-day as he has done in other ages, in other nations and among other peoples. Therefore it becomes us to look well after our affairs, and protect ourselves as best we may from the calumnies, the reproach, and the infamies that are sought to be foisted upon us by an ungodly, hypocritical and corrupt people.

Now, having got through with this, I want to refer to something else. It has been stated that the reason why we have so many of these criminals is because that the scum of society from the eastern States floats out here, and that therefore a rough, uncouth, lawless class finds its way into this community. Now, I want something read to you about some of these so called virtuous people in the east.

President Cannon again read as follows:

"Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "nowhere in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

"Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written correspondence in this and other States, together with personal investigation and facts accumulated * * that we have become a *nation of murderers.*"

The Rev. Dr. Eddy writes to the *Christian Advocate* regarding one little village of 1,000 inhabitants: "Yet here, and elsewhere, 15 per cent of wives have the criminal hardihood to practice this black art, there is a still large and additional per cent. who endorse and defend it. * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastingly among their intimates of the deed and the means of accomplishing it."

"Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * * The birth rate in the State of New York, shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all."

"Bishop Coxe, of the Protestant Episcopal Church of New York, in a pastoral letter to his people, writes: "I have heretofore warned my flock against the blood guiltiness of ante natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

"Dr. Cowan, M. D., writing on what he styles "the Murder of the Unborn," says: "That this crime is not only wide spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and sincerity cannot be questioned."

President Taylor continuing said: These are the people that are coming here to reform us, and are so disgusted with our corruptions. Yet I am pleased to find that there are, once in a while, men who have the courage to speak against these damning evils. Bishop Coxe, of the Episcopal Church, is one of these men, and I honor such men whenever I hear of them, and should be glad at all times to extend to them all courtesies possible. Dr. Allen and Dr. Reamy are inspired, it seems, by the same detestation of these hellish, these fiendish, these outrageous acts. Yet from these people come our reformers, who are so horrified at the evils they see in Utah. But fortunately, the bed ts too short, they cannot stretch themselves on it; and the covering is too narrow and too contracted, it will not cover them, and their evils and abominations crop out on every side, and they become their own accusers.

It is their own statements that I have had read to you this morning. I am sorry to know that these things are as they are; but these are facts, and we do not feel very much honored with the association of such people. We do feel honored always to associate with honorable men and women; but with the seducer, with harlots, with thieves, with murderers of the innocents, no! never! no never! We want no association with them. As it is stated here by one of these reverend gentlemen in the East, speaking of these things, no murderer hath eternal life in him, nor no murderesses have eternal life in them.

I have had these things read to you for two reasons: First, to show the corruption that exists among these so-called virtuous people, honorable people, pure people, who are so shocked at the atrocities that take place in Utah. Another reason is that I want to warn our brethren and sisters against these infamies, and against permitting these filthy wretches to come into their houses. They are too low, too debased, too corrupt; and I speak of it because I know what I am talking about; there are some of these people crawling around us like so many vipers, and insinuating their hellish, murderous practices into the families of some who call themselves Latter-day Saints. Woe! to such Saints. You cannot have a place among us. No woman murderer, no man murderer can have a place among the Latter-day Saints, and I speak of it that the Presidents of Stakes and the Bishops may be apprised of these

things. And some of these people would try to pass by the Bishops, and then by the Presidents of Stakes, and then by the President of the Church, and crawl with all their slime and damnable hypocrisy into the Temples of the living God. They may pass by these, but they will have to pass by the angels and the Gods, before they get through, and they will never inherit the Kingdom of God. Hear it you sisters! Hear it you brethren! Hear it you Bishops, and you Presidents of Stakes? Watch well and know well what you are doing, when you sign recommends for doubtful characters to go into these holy places. We do not want them there. it is not their place, and you will have to account for your acts if you permit these things knowingly. It is necessary that you should be particular about these matters, for you will have to answer for your doings as I have for mine. We cannot, because of relationship, because somebody is a cousin, or an uncle, or an aunt, or a brother, or a sister, or a son or a daughter, or a father or a mother—we cannot admit and will not admit them to any of these holy places unless they are worthy. I call upon you if you know of adulterers or adulteresses, or people that practice these unnatural infamies, to sever them from the Church; they shall not have a place in the Church and Kingdom of God. Mr. Murray here, and others, may make laws and test oaths, with provisions in them to screen the adulterer, the whoremonger, and the seducer; but we will tear that away from our people, and all such shall have no place with Israel, and all who are in favor of it, signify it by saying "Aye." [The congregation responded with a loud "Aye."] These are our feelings, and it is some of these things which has led me to talk as plainly as I have done in regard to some of these other matters. I wanted to present the contrast so plainly before you that he that runneth might read. Enough of this, however, for the present:

Handle it carefully.
Deal with it gently,
Speak of it tenderly,
Poor Justice is blind.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, October 5th, (Semi-Annual Conference) 1884.

(REPORTED BY JOHN IRVINE.)

THE FULFILLMENT OF ANCIENT AND MODERN PROPHECY — GOD THE FRIEND OF THE SAINTS — PERSONS GUILTY OF ADULTERY HAVING HAD THEIR ENDOWMENTS CANNOT AGAIN BE BAPTIZED.

I WILL read a portion of the 29th chapter of the Book of Isaiah, commencing at the 7th verse:

"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

"It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh: but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.

"Stay yourselves, and wonder; cry ye out, and cry, they are drunken, but not with wine; they stagger, but not with strong drink.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed.

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

"Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

There is much more in this chapter which I will not read, but which all can read at their leisure. In sitting and looking at the congregation these words have come to my mind:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

Truly have these words been fulfilled in our eyes and in our hearing. God our Eternal Father predicted

by the mouth of His Prophet Isaiah, concerning the coming forth of the Book of Mormon, and the manner in which it should be received; and we to-day are living witnesses of the fulfillment of these things. God our Eternal Father has done and is doing a marvelous work and a wonder in the midst of the inhabitants of the earth. He is causing the wisdom of the wise to perish—He has caused it—and He is bringing to naught the understanding of the prudent, especially those who fight against Mount Zion, or against the covenant people of God. The manner in which our Father and our God has spoken concerning the great work of the last days with which we are identified, is very remarkable. When we examine the prediction of the holy prophets, it is wonderful how plainly everything connected with this work, so far, has been fulfilled; and as we have been told this morning—and we are told whenever the Spirit of God rests down upon the Elders of this Church to speak concerning the future—we have the strongest assurance that can be given by God to any people that as that which has been predicted in the past has been completely fulfilled up to the present time, so all the predictions which have been made connected with this work, or concerning it, will also be fulfilled to the very letter; not one word will fail, not one iota of the word of God concerning Zion will fall to the ground unfulfilled.

This work commenced, as we know, in obscurity, in weakness, with no particular demonstration in the sight of the world. A few individuals only knew concerning it. There were no remarkable manifestations for the world to gaze upon, for the world to wonder at, connected with its birth. It was born according to the will of God. The Church started out a good deal like we have started out—helpless. What is there more helpless, weak, puny, insignificant, it may be said, in many respects, than a human being when it is born into the world. Yet that being if nurtured properly, if trained as it should be, has before it a career of never-ending glory. That little puling infant may become, in the eternity of our God, a God, to sway power and dominion in the eternal worlds, to be the father of unnumbered millions. Yet at its birth who would anticipate such a future for it. So it was with the Church of our God. Born in weakness, cradled in obscurity, it came forth according to the command of God; not attended, as I have said, by any great demonstration that the world could gaze and wonder at, but attended by the blessing, the power and the promises of our Eternal Father concerning its future. It required faith on the part of those who then received it, to believe that such a glorious career as was predicted concerning it, awaited it. No human being unenlightened and uninspired by the Spirit of God, could have anticipated such a future for this great work; and yet in these early days, when it was in this condition which I have attempted to describe, the Prophet Joseph and those who received revelations with him, looked forward to its future, and saw that which we behold to-day in actual reality; they saw in vision that which we participate in to-day, and far more than anything that we have yet seen. I have often been struck with the remarkable character of the predictions which Joseph, inspired of God, gave utterance to concerning this work. As I have

said, scarcely a step in its advancement was hidden from him; scarcely a step but what was foreshadowed by him through the Spirit of God, which rested down upon him. Men doubt the divinity of this work. Men question the spirit of prophecy, or the divine mission of Joseph Smith. His life is maligned and misrepresented; his character derided and held up to contempt and scorn; yet it is not much to say, it is not much to anticipate, that before many years pass away, he will be recognized by the children of men as one of the mightiest Prophets that ever trod the footstool of God our Eternal Father. It is because his life has not been understood; it is because the work which he was the means in the hands of God of founding, is not comprehended; it is because his life has not been understood; it is because the work which he was the means in the hands of God of founding is not comprehended; it is because everything connected with this Church is beclouded by misrepresentation and falsehood that men assume the attitude they do towards this the great work of our God. In the very beginning of this work Joseph told the Saints, left on record the statement, as to how it would be received by the children of men—the hatred with which it would be met, the violence that would be manifested towards it, the various troubles through which it would have to pass. All these things he told, by his prophetic voice, as though their history had been written, as though they had taken place. Most graphically he has described to the Saints the results that should attend the increase of the work. At the first he said it should excite the animosity and hatred of a township. It did this. God in his mercy did not permit persecution to become so strong in the inception of the work, in the days of its weakness, that it could be overwhelmed. He restrained the power of the wicked, so that the growth and strength of the work would be commensurate with the opposition it had to contend with. As its circle enlarged, as its influence extended, opposition grew proportionately. From townships it extended to cities. As the work grew and outspread these limits, it excited the opposition of counties. As its influence continued to grow, from one county it extended to adjacent counties all the time growing, all the time increasing, all the time meeting with as much opposition as it could well bear up under. Wonderfully has the providence of our God been exhibited in the care exercised over His growing Church and His increasing people! Had it not been for this care, my brethren and sisters, we should not have the happy privilege that we enjoy this day of meeting together in peace in this Tabernacle. Had Satan been permitted to wreak his vengeance upon the Church in the commencement, it could easily have been extinguished in blood. Had the same power that was exercised against the Church in the days of Nauvoo, when the blood of our Prophet and Patriarch, and our present President, drenched the soil of Illinois—had that same spirit been permitted to have wreaked its vengeance upon the Church in the early days, it could, with no more excitement than was then raised, have completely extirpated the Priesthood from the face of the earth. But God, as I have said, in His wonderful providence, restrained the wrath of the wicked in the early days of the Church. Brother Franklin D. Richards has told us this morning, that for eight years

after the birth of a child it is free from the power of temptation and Satan. God restrains the power of Satan—forbids him to exercise it over the tender child. And so in like manner did He restrain the power of Satan in the early days of this Church, so that there was a limit to its exercise over the Church in its weak condition. But as power increased, as the gifts of God were manifested, as the keys of the Priesthood were revealed unto the children of men, so did the wrath of the wicked, so did the violence of mobs, so did the combinations that were formed with the object of destroying the work of God increase in their strength and in their numbers. As the work progressed. so did the spirit of opposition progress, one keeping pace, apparently, with the other, and there is a wise purpose in this when we contemplate the great destiny that awaits this people. We can see the wisdom and the purpose of our God in permitting persecution to keep pace with the growth and the advancement of the work. It is just as necessary that we should be developed in our strength; it is just as necessary that we should be developed in our faith, as anything else connected with the work of our God. If it were not for this, we could not become the people that God designs; we could not fulfill the destiny that He has in store for us if it were not for these terrible ordeals to which this Church and this people have been subjected in the past, and to which they are now exposed, and which, doubtless, will continue to increase as the Church increases, until the day comes when the Kingdom of God will triumph over every obstacle and be fully established upon the earth.

But as I have remarked, as the Kingdom has grown and spread, so have the words of our beloved Prophet been literally fulfilled. Men say, "Oh, if you will only get a revelation concerning polygamy, if you will only lay polygamy aside, you will no longer have any opposition to contend with; if you will only conform to modern ideas concerning your domestic institutions, we shall have nothing to say against you. The opposition that finds now such strong support will be deprived of its war-cry and of the sympathy of thousands which sustain it at the present time—they will be deprived of this and you will go along like the rest of the churches, without having to suffer from the opposition and the hatred that are now manifested against you."

Vain thought!—a thought that is only expressed by those who know nothing of the character of this work, who are not familiar with the history of this dispensation, and who judge of the effects of such movements by their human knowledge and the experience that they have with other systems. This system which God has established, this great work of our God, cannot be measured by human thoughts; the effects of this work and that which it is accomplishing on the earth, that which it will accomplish on the earth, cannot be estimated by anything that is known among men. It is entirely unique, unlike anything else that has ever been upon the earth since our Savior laid the foundation of that dispensation—there has never been anything like it among men, and therefore every calculation concerning it, every prognostication and every suggestion is at fault in regard to this work of our God. For, be it understood, as we well understand it as a people,

that before the public revelation of plural marriage the opposition to this work was stronger, according to the strength of the people, than it has been since. Therefore, those who understand this work, know very well that anything of this kind—unless indeed the people should apostatize—would have no such effect as our friends in many instances think it would have.

As I have remarked opposition has continued to grow and increase until to-day, as we have been told and led to exect, upwards of half a century ago. Not only has it been a township, not only has it been a county, not only has it been a state that has arrayed itself against the work of God, and instituted measures for its overthrow and entire destruction, but to-day this great fact stares us in the face, it presses itself upon our attention, we cannot shut our eyes to it—this great fact, that to-day the United States in its governmental capacity, has pitted itself against the work of our God, and has passed measures for its complete overthrow and destruction. Most wonderfully has God thus far fulfilled every word that has been spoken by the mouth of His inspired Prophet! And shall we who witness the remarkable fulfillment of this prophecy—shall we to-day shrink from the issue that is presented to us? Shall we in view of all that God has said to us concerning the past, and all which he has predicted concerning the future? Shall we falter? Shall we tremble or grow weak in our knees? Shall we become palsied in our efforts and let go of that great work of our God which is entrusted to us? God forbid that there should be any weakening, that there should be any faltering, that there should be any lowering of the flag, or any weakening of the flag, or any weakening of the knees, or any trembling of the heart, in view of all that presents itself before us, however appalling the vision may be to mortal sight. God forbid that there should be anything of this kind in the hearts or in the actions of any man or woman who calls himself or herself a Latter-day Saint. For be it known unto you, my brethren and sisters, be it known unto all the earth everywhere, that God, years and years ago, told us by the mouth of His inspired Prophet, that these things, the fulfillment of which we now behold, would actually take place, and that we should have these things to meet and to contend with and to overcome.

What shall be the future result? Is this to be the termination, is this to be the end? No. As the Church increases, so will the opposition to it increase, until it will extend itself beyond the confines of our own nation to other lands and to other nations, until, in fact, the whole earth that has not received, or will not receive the Gospel of the Son of God, the message of salvation, of which we are the unworthy bearers, until, I say, all the nations of the earth will array themselves against the work of our God, and exert their power to destroy it, as a township did, as a county did, as a state did, or as the United States are now doing, and then the work of our God will rise in its sublimity, in its strength, in its God-like power and assume its place, its rightful position among the nations of the earth. The puny infant, born on the 6th day of April, 1830, will become a stalwart man, full of power, full of the gifts of God, full of the excellencies that belong to perfect manhood in the sight of God, and will assume its fit and proper place de-

signed by God for it among the nations of the earth. This we may look forward to, this we may expect, and if we do not make calculations on these things we fail to comprehend the character of the work which He, our God, has established on the earth. Men wonder at our temerity—men wonder at the hardihood we have. They are surprised that we should dare think as we do. Only a few days ago we saw the statement of a friend in the *Deseret News*, appealing to us to get a revelation to do away with plural marriage; because if we did not, war and bloodshed would be the result. Have we not been threatened with this from the beginning? Yes, we have. We have had this ordeal to meet; we have had war threatened; we have suffered from bloodshed; but the burden of the Lord has been upon us, the hand of God has been over us. Though our pathway has been beset by all these difficulties, nevertheless the burden of the Lord has been upon us te carry forward this Gospel and to establish this work, let the consequences be what they may to us individually. We have the promise of God, that so far as the work is concerned it will stand, it will increase, until it fills the whole earth. We know not what the consequences may be to us individually. Each man must do his duty, and do his part faithfully, courageously, manfully, in the sight of God, being willing to eudure all the consequences, with a full knowledge that God will save, redeem and exalt him if he will only be true to the holy Priesthood which he has revealed.

Then is not this a marvelous work and a wonder? Has not the wisdom of the wise in connection with it, perished? Has not the understanding of the prudent been brought to nought? Has it not baffled all the calculations of human wisdom? Has it not overcome all the obstacles, that have been put in its pathway by human strength and by all the ingenuity which human beings have been able to devise or employ or command? Certainly it has; and to-day human wisdom and human prudence are as much at fault as they ever were, and it will continue to be the case until all that God has predicted concerning this work will be literally fulfilled.

My brethren and sisters, when we look at this work by the light of the Holy Spirit, when God enables us to comprehend some of His designs and purposes, we can see how wonderfully He has wrought in our behalf, how wonderfully he has preserved this people. We to-day are a great people, it may be said. In some respects we are. We are few in numbers, it is true; but God in His wonderful providence has prepared this land, this glorious land, this mountain region, it seems as though He had prepared it beforehand for the ingathering of His people, and as a dwelling-place for them. A better habitat cannot be found on the face of the earth, for the Latter-day Saints than this mountain region. A better or more admirably adapted people for these mountains cannot be found. The training we have had in the past admirably fits us for the labor of establishing cities, towns, villages and hamlets, opening farms, and developing all the resources of these mountain valleys. No other people are so well qualified for this labor as we are. No other land is so well adapted for such a people as this land that we now inhabit. The people and the land have been found. The people and

the land have come together. The land is here. The people have found the land which is so surprisingly fitted for their habitation. And there is no people that I know anything of, who can compete with us in these mountain valleys. They are ours by right of possession to begin with, by right of settlement, and they are ours by right of our capacity to inhabit and hold them, and they are ours by right of the blessing and the favor of God our Eternal Father, bestowed upon us and upon the land itself. And, as President Taylor suggests, they are ours by purchase as well as by those other rights.

Shall we be uprooted from this land? Shall we be extirpated? This is a question that presents itself very often, doubtless, to our mind. In the providence of our God, will we be permitted to maintain our foothold here, and to continue to increase and to spread? We have the answer to these questions in our own possession. It depends upon ourselves.

"Oh," says one, "It don't depend upon you, it depends upon another power. It depends upon this: whether you will abandon your peculiar practices; whether you will lay aside your peculiarities of doctrine and of religion, and conform to the views, to the institutions, and the practices that prevail in the nation of which you form a part."

These are the comments of those who are not of us respecting this question or questions, which I have asked. They think it depends upon our abandonment of those peculiar features which make us a distinct people from the rest of the nation. On the other hand I state here in the presence of heaven, in the presence of the Great God, our Eternal Father, that it does not depend upon this. It depends—I affirm it, and I am willing to stake my reputation upon it as a servant of God—it depends entirely, without question, without qualification, upon the Latter-day Saints themselves, whether they will continue to live in this land and to occupy it, and to enjoy the valleys and the peace which God has vouchsafed unto all who dwell here. I know that looking at matters naturally, we are in danger of being overwhelmed, extinguished. A people feeble as we are, a people possessing no greater resources than we have; a people of no greater numbers, of no greater wealth, of no greater influence in the earth—why, it would seem a bold and rash thing to say that we can withstand all opposition that may be brought against us. If God were to permit the world to launch its thunder bolts against this work; if God were to permit the world to unite against this work, to combine, and to put in operation its forces against this work, I am willing to admit that there would be great danger of our complete overthrow and destruction, in fact it might be said there would be scarcely a question concerning it. But remember, my brethren and sisters, that this is the work of God. This is not the work of man. It has not been the wisdom of man that has guided this work. It has not been the wisdom of man that has sustained it. It has not been the wisdom of man which has defeated the plans of our enemies. It has been the wisdom and power of the Great God, our Eternal Father. He has chosen his instruments. But, then, how weak they are! how feeble they are! how insufficient their efforts and their words would be if He did not supplement them by the bestowal,

of His power, and by that overruling providence which controls all the affairs of the children of men, controls all the results according to His own good pleasure. But God our Eternal Father, will not forget His people. He will not forget the promises which He has made, and it is upon these that we must rely. It is for these that we must live. We must live—live, brethren and sisters—let it sink deep into your hearts. We must live ourselves so that we shall have the fulfillment of the promises of God granted unto us, If we so live, there is no power on earth that will be permitted to combine itself, or to array itself, or to exert its force against this work to its injury, or to retard its onward progress. Hear it all ye Latter-day Saints! Hear it! If I could speak so that the whole world would hear the utterance I would like to sound it in the ears of all mortal men—that there is no power that will ever be permitted to array itself, or to combine itself against this work of our God, to retard its onward progress from this time forward until the full consummation will be achieved—that is, if the Latter-day Saints themselves are faithful to God, if they will keep the commandments of God, if they will sanctify themselves and cleanse themselves from sin, and live pure and holy lives. If they will do this, then the success and the triumph and the continued growth and advancement of this kingdom and the continued maintenance of these valleys and these mountains are assured unto us as a people. There is no doubt of it. I say in the name of Jesus Christ, that it will be so. I promise it in His name, and in the authority which I have received from Him—that if we will comply with these requirements and conditions, there is no power upon earth nor in hell that can disturb this people, that can uproot us, that can unsettle us in these valleys and in these mountains; for God has given unto us this land, and from this time forward, we will go on increasing and spreading and enlarging until all that God has said shall be literally fulfilled concerning this work that He has established upon the earth. He will do a marvelous work and a wonder. He will cause the wisdom of the wise to perish; He will bring the understanding of the prudent to naught in all their calculations against this work which He is establishing on the earth, and with which we are connected. Glory to God in the highest for the privilege He has granted unto us, poor, weak mortal creatures, to be identified with His great work and have such glorious immutable promises given unto us! Oh! how our hearts should swell with gratitude to our God! How profoundly grateful we should be and how thanksgiving and joy should well up in our hearts unto our God for having given unto us the privilege of being connected with this great work.

Now, will those connected with it not have their trials? Oh yes. Those who would reign with Christ must suffer with Him. Those who would reign with the Prophets; those who would gain the glory that God has in store for the righteous must suffer with the Prophets and Apostles.

I have spoken in my remarks concerning the great work of our God. I have not yet alluded to individual cases connected with it. What will be the fate of individual members of the Church of God? That depends upon ourselves. But whether we remain connected with the work or not, this I know:

I know that this work will roll forth in the manner in which I have, in my humble and weak way, attempted to describe to you. I know that. But whether I will be faithful depends upon myself. I beseech Him in the name of Jesus, that I may be faithful; that whatever may come in my pathway I may never, no never flinch, never weaken in my fidelity, in my courage and in my zeal for this glorious work of our God. I would rather die this instant in your presence, than ever falter in regard to this work. I love it. It is God's work. I dedicated myself in my childhood to the cause of God, and I have endeavored through my life to be faithful to Him. If we will be faithful to our God He will redeem us, no matter what the circumstances may be through which we may be called to pass. We may wade through sorrow. We may have to endure persecution. We may have to meet with death. We may have to endure imprisonment and many other things that our predecessors had to endure. God may test us in this manner. Every human being that is connected with this work will have to be tested before he can enter into the Celestial Kingdom of our God. He will try us to the uttermost. If we have any spot more tender than another, He will feel after it. He will test all in some way or other. But like the promises that have been made in regard to the work as a work, so are the promises made to us as individual members of the Church. We have had certain promises made to us. We have had blessings sealed upon us. God has acknowledged them in the heavens when they have been sealed upon our heads by the authority of the Priesthood which He has restored. And you may notice it that as the work of our God has increased we have also increased in the power of the Priesthood. When Joseph Smith committed the keys of the Priesthood unto his brethren, and rolled the burden upon their shoulders of carrying forward this work—in his urgent haste to build the Temple of Nauvoo, in his urgent haste to commit to his fellow servants all that God had committed to him—from that day the Kingdom of our God has grown in majesty and in strength; and at the same time has called forth opposition such as it never met with before. Every Temple that we build excites additional hatred, increases the volume of opposition, the volume of hostility, and the threatenings of the wicked. Every Temple that we have thus far completed—and every Temple of which we lay the foundation—has been another testimony in favor of God; and has brought strength to the people of God, in enlisting the hosts in the eternal world upon our side; but at the same time there has been stirred up, from the very depths of hell, all the damned, Satan and his legions, to unite with their agents upon the earth in an endeavor to destroy this work, and to do everything in their power to obliterate it from the face of the earth: for hell is engaged at the work we are doing: hell is stirred up at that which we are accomplishing. Satan sees that which he dreads. He sees a people guided by the holy Priesthood. He sees a people gathered together according to the promise of God, filled with the power of God, led by His everlasting Priesthood, and seeing this, He is determined to exert every power, every influence that he can muster for the purpose of preventing the spread and growth of this work. He is determined to do this, and we can see it. But his

power and influence are restrained; because, were it not so, the strength of the people of the Church of God is not such as to withstand the power of the evil one without succumbing to it. God, therefore, permits the opposition power to grow in proportion to the strength of the Saints, and if the contest be a sharp one, a keen one, a violent one, the sooner it will be ended. Because there is a termination to all this. There is a time coming when this opposition must cease and when God will stretch forth His arm, as He has already done, to accomplish His great work on the earth. As the nations of the earth reject the Gospel, He will pour out the judgments that are set to follow the preaching of the Gospel. God will fight for Zion. God will remember Zion. Her name is written on the palms of His hands. He never can forget Zion. A woman may forget her nursing child—and that is a very difficult thing to do—but our God will never forget Zion, never forget the promises made to His people. He looks down from His holy habitation, and sees the humble efforts of His people. He sees their devotion to His cause. He sees their willingness to lay down their lives for the truth. Our God is not ignorant of this. His eye is upon this people, and His blessing will be with us. There is no power that can prevent the outpouring of His Spirit upon us; no power whatever.

We are rearing, as I have said, temples. And who shall enter into the temples of our God? Shall the drunkard, the whoremonger, the blasphemer, the Sabbath-breaker? Shall the man who does not train his family as he should do, who is not living a godly life? I tell you, my brethren and sisters, the time has come when a higher standard of purity must be observed by us as a people than has been in the past. We must live worthy of these blessings which God has bestowed upon us. If we do not God will withdraw His Spirit; God would condemn His servant who stands at the head of this Church, were he to permit wickedness to enter into these holy places. Therefore, the servants of God are strictly charged concerning these things. O, you adulterers! O, you whoremongers! O, you drunkards! O you Sabbath-breakers! O you dishonest men, and you hypocrites who have a place and a name among the Latter-day Saints! I say, woe! unto you unless you repent of your sins, unless you forsake everything that is evil and humble yourselves before God, and ask forgiveness from Him; for I tell you the Spirit of God will be withdrawn from you, and you will be left to yourselves and become as withered branches only fit for burning, unless you heartily, sincerely, profoundly, from the bottom of your hearts, repent of all your sins and put them far from you. God will not bear with you any longer. The sinner in Zion will tremble. That day will come. Fear will come upon the hypocrite. Therefore, repent of your sins before it is too late. And if you do you may enter into the holy places which God has provided. But O ye Presidents of Stakes and ye Bishops, you must be on the watch tower about these things, for God will hold you accountable. The sins of the people will be found upon your garments in the day of the Lord Jesus, if you do not cleanse impurity from the midst of your wards. If you recommend men who are unworthy, through tenderness of heart and through sympathy, when they are

wicked, I say to you, in the name of Jesus Christ, that the condemnation of God will rest upon you, and He will hold you to a strict accountability. For God has not chosen men to preside without laying upon them responsibility of a very gravo and weighty character. He holds us accountable for these things. When a man has a relative and he condones the offence of that relative, through sympathy, he will not be free from responsibility. Now let it be known throughout all Israel, as the word of the Lord to us for the present, through his servant who stands at the head, that a man who commits adultery, a man who has had his endowments, cannot be baptized again into the Church. Let it be known throughout all Israel, as the word of God through His servant, who stands at the head, that a man who has had his endowments and commits whoredom, cannot now be received into the Church again. These must be cut off; because the law that was given in the early days of the Church concerning a man committing adultery once and being received back into the Church does not apply to-day. There has been a higher law since then, namely, the endowments, and men have taken upon themselves, and women also, sacred obligations in holy places. Therefore, hear it and understand it. Let it be given out in all the congregations of the Saints; let it be known everywhere throughout the land of Zion, so that if a man is tempted to do that deed, or a woman, that they will pause in view of the terrible consequences which await its commission—that they will pause and ask themselves the question—can I do this at the expense of my salvation and my exaltation in the presence of God? God has labored with us for fifty-four years and six months. He has revealed unto us His laws in plainness and power, so that all can understand, and if there be any now that do not understand it is because they have not availed themselves of their privileges and opportunities. My brethren and sisters, this land must be a land of Zion to us. It will be a land of Zion to all who keep the commandments of God. It will not be a land of Zion to the adulterer, the seducer, the blasphemer, the Sabbath-breaker, the man who does not pay his tithing, to any who do not keep the commandments of God; but to those who do keep the commandments of God, and who keep themselves pure, it will be a land of peace, a land wherein they and their children after them can dwell in peace and righteousness. But let us be warned in this the day of our probation. Let us walk humbly before our God. Let us live so as to have his revelations constantly within us; let us live so that His Spirit shall burn in our hearts and in our bosoms and in our bones like a very fire, that in the end we may be saved and exalted in His Celestial Kingdom, which I ask in the name of Jesus Christ. Amen.

DISCOURSE DELIVERED BY ELDER CHARLES W. PENROSE,

In the Assembly Hall, Salt Lake City, Sunday Afternoon, November 4, 1882.

REPORTED BY JOHN IRVINE.

A PRIVILEGE TO MEET TO WORSHIP GOD — THIS CHURCH ORDAINED OF GOD — ALL OTHER CHURCHES AND SOCIETIES THE WORK OF MAN — HUMAN INSTITUTIONS OF EVERY KIND WILL PASS AWAY — ONLY THAT WHICH GOD SETS UP WILL ENDURE — THE ANCIENT CHRISTIAN CHURCH—THE APOSTATE CHURCH OF ROME—THE VARIOUS MAN-MADE CREEDS—LACK OF DIVINE AUTHORITY—THE TRUE CHURCH RESTORED — RELIGION IN POLITICS — GOD'S RIGHT TO CONTROL IN ALL THINGS — THE AGENCY OF MAN AND THE AUTHORITY OF GOD—ABIDING IN THE LORD'S COVENANT EVEN UNTO DEATH — NO COMPROMISE WITH THE WICKED — THE SPIRIT OF ABEL AND THAT OF CAIN—THE BLESSINGS THAT COME THROUGH OBEDIENCE AND FIDELITY.

THE testimony which has been borne to us this afternoon by Brother Abraham H. Cannon is true and faithful. I presume there is not an Elder in Israel, no matter how much experience he may have had in public speaking, who does not feel in his heart to shrink when called upon to stand before the people and speak to them upon the things of the kingdom of God; for if he can properly realize his position he feels his inability, his weakness; he feels that of himself he is unable to instruct the Saints; he knows that they are familiar with the general principles of the Gospel, and with almost every truth which has been made manifest by the power of God in these last days, many of them are also familiar with the teachings of the servants of God in former times, which they have been able to gather from the Scriptures of divine truth. To stand up before a congregation of people acquainted with the Gospel, its principles, its ordinances, and its spirit and power, is indeed a task, and it is only in the strength of the Lord, it is only because of faith in His promises and of experience in receiving a fulfillment thereof, that the Elders are emboldened to stand up before the people to address them, trusting to the inspiration of the moment, trusting that God will pour out His Spirit upon them and upon the congregation whom they address.

I feel this afternoon that it is a very great privilege to be numbered among the Latter-day Saints, to be permitted to meet in this house and worship God our heavenly Father in the way that He has appointed, to partake of the emblems of the body and blood of Jesus Christ, our Redeemer, and to spend a little time

together reflecting upon those things that pertain to our eternal welfare. In this I feel that we are blessed of the Lord, and my heart is full of gratitude for this great privilege. For, when we meet to worship, we do not assemble to offer up our prayers and to attend to the ordinances or to perform any ceremony that we have invented, but we meet together to attend to things which have been pointed out to us by the finger of divine providence. Every principle we have received has come from God. Every ordinance which we administer, or of which we receive the administration, has come to us by divine revelation in our own day. The manner of administering the sacrament of the Lord's supper which we partake of every Sabbath, when we meet together, has been pointed out to us by the Lord. We have not learned this merely by reading the Scriptures, written by holy men of God in ancient times, but the Lord has pointed out in what way it shall be administered, and has given us the words to be used in the blessing of the bread and of the water, the emblems of the body and blood of Jesus Christ. And so with every thing we have in the Church; it is pointed out by the Lord. The Church itself was not organized by man, nor by the wisdom of man, but according to a divine pattern revealed directly from the heavens; and in this respect our Church, our religion, the ordinances which we receive, and all things pertaining to the work in which we are engaged, are different to anything else upon the face of the earth. For all the churches and societies and institutions and governments which exist upon the face of the earth, outside of the Church of Jesus Christ of Latter-day Saints, are the work of man. It is true that in each of them some divine principles are incorporated; there is some truth in every religion, in every sect, in every creed, in every society, and in every political form of government. But those institutions, civil, political and ecclesiastical, have been set up by man. They have been founded on the knowledge and wisdom of man; they have not been established by authority from our heavenly Father but men have set them up according to circumstances, and according to their desires and their designs and their notions. Yet, at the same time, over all, above all sits our heavenly Father, watching the affairs of men and nations, shaping and controlling and over-ruling all things to bring about eventually His own divine purposes in regard to the earth and the inhabitants thereof. But so far as these organizations are concerned, these various institutions which have been set up, they are the works of men. They have not been authorized by our heavenly Father, although they contain within themselves many things that are right and true.

Now, will all these various institutions endure? Can they stand the test of time? Will they pass away at some period? Institutions like these have been set up in former times, and after a while they have perished and passed away just like all things earthly, just like all things with which men have to do; they are all of a temporary character, and they contain within themselves the elements of their own dissolution and final destruction. Now the Lord has told us a little concerning this in a revelation he gave through the Prophet Joseph Smith, and I will read a portion thereof. It will be found on the 465th page of the Book of Doctrine and Covenants:

"Behold: mine house is a house

of order, saith the Lord God, and not a house of confusion.

Will I accept of an offering, saith the Lord, that is not made in my name:

Or, will I receive at your hands that which I have not appointed?

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God;

For whatsoever things remain, are by me; and whatsoever things are not by me shall be shaken and destroyed."

There are a great many religions in the world, and the people who compose these various religious societies, meet together in their chapels and churches and halls of worship to perform religious ceremonies; to partake of religious ordinances; but we find when we come to examine them, that each one of them has been set up by man, and they have not been authorized by the Lord our God.

A little over 1800 years ago a Church was established upon the earth by our heavenly Father, through Jesus Christ, His Son. Jesus Christ not only came to set a pattern to mankind in His earthly acts, and to die for the sins of the world, but also to establish His Church on the face of the earth, the Church of God, whom He represented; for the Father was represented in Him, He being in the express image of the Father's person. He received the spirit of the Father, not by measure, but in its fullness. He came here not only to represent the Lord upon the earth that man might understand the Father, and to show a pattern to them that they might follow in his footsteps, and to lay down His life for their sins and for the sake of the whole world, but that He might establish the Church of God; and He called certain disciples and ordained them to the same calling and authority which He had received from the Father. He called twelve men and ordained them Apostles. He called seventy men and ordained them unto a position which was an appendage to that Apostleship, that they might work in the same ministry and go where the Twelve could not go; in other words, to be assistants to them. He revealed to those Twelve Apostles sufficient to begin the establishment of His Church, and He also taught them line upon line, precept upot precept, and principle upon principle, to qualify them after His departure to continue the work which He had begun. And after He left them, after He was by wicked hands taken and crucified and slain, and had risen from the dead, and had met with them and talked with them and explained further to them in relation to their duties and in relation to the Church which was to be established upon the earth, He poured out upon them His Holy Spirit, the Comforter, that it might be in His stead; that His word might be spoken to them; and that the things of the Father and of the Son might be revealed to them; that they might comprehend all things

needful to establish the Church; that they might do the work of the ministry; that they might edify the body of Christ; that they might lead the saints and the Church to perfection. And we know the Church was fully established under this divine direction, under the gift and power of the Holy Ghost and the personal teaching of our Lord and Savior Jesus Christ. It was established with Apostles and Prophets, evangelists, pastors and teachers, with helps and governments, with gifts, powers, and privileges and blessings and ordinances, that the people who believed in Jesus Christ might not be left in a scattered condition, but that they might assemble together and be organized after the pattern of heaven, that the beginning of the heavenly kingdom and heavenly government might be in their midst. For the work that Jesus came to establish was indeed the kingdom of heaven so far as He could establish it at that time. And the word of the man who came to prepare the way before Him was: "Repent, for the kingdom of heaven is at hand." The disciples of Jesus Christ, all who believed on Him, were organized in the various branches of that Church, and all the branches were joined together in one, with Jesus for their living head, with a representative upon the earth in the person of the Apostle Peter, who, assisted by his counselors, James and John, presided over the Church, and "these men were looked upon as pillars of the Church." We find by looking through the New Testament, the nature of the Church, the power within it, and the blessings enjoyed; and the promise that Christ made was that if His servants observed to do all things whatsoever He commanded, the gates of hell should not prevail against them.

For a time the Church of Jesus Christ as it was organized, remained upon the earth. The power of God was in the midst of the Saints. They were united together, Jews and Gentiles, some bondsmen and some freemen; some had belonged to one sect, some to another, and some to no sect at all. When they were baptized into Christ's Church they were all baptized by one spirit into one body, they became united, they were organized after the pattern of heaven, and the Holy Spirit ran through the whole body. The same spirit was in the feet as in the head and in the hands. Every part of the body of the Church was actuated by the same spirit and the same influence, and that was the power in their midst that made them one and different from all other people on the face of the earth. But after a time errors crept in among them. Wickedness and corruption also were introduced. They began to depart from the ways of the Lord. The persecution that was heaped upon them made the hearts of some fail, and after a time the Church began to go into darkness and to lose the characteristics which it showed forth in the time when it was first established. Heresy after heresy crept in, and after a while the things that the Apostles predicted came to pass. Wicked and corrupt men arose in the midst of the people, and "made merchandize of the souls of men." They turned away their ears from the truth and gave heed unto fables. And after a few years had passed away, the Church went into darkness, and God withdrew His Holy Spirit and the power and authority of the Apostleship. The Apostles were slain. The lights that were placed in the Church were put out by the hand of wickedness. Dark-

ness covered the whole earth and gross darkness the minds of the people.

A church arose different from the Church which Christ established; it is to-day called the Church of Rome, or Roman Catholic Church, which professes to be the ancient Christian church continued upon the earth down to the present time, and the Pope of Rome, who presides over it, claims to be a descendant in authority of St. Peter. But when we come to look into the claims of the church to succession, we find that they will not stand the test of investigation. When we compare the Church of Rome with the Church that Christ established, we find that it is altogether different. Its organization, its ordinances, its teachings, its doctrines are at variance with the organization, teachings and doctrines of the Church of Christ. Instead of Apostles over the church, there are Pope and Cardinals. Instead of baptism by immersion for the remission of sins, the sprinkling of infants that know no sin. Instead of the gift and power of the Holy Ghost, darkness. Instead of charity which covereth a multitude of sins, persecution and a desire to coerce man into certain forms of religion. Instead of the ordinances instituted in the ancient Church in behalf of the dead, prayers for the souls in purgatory. I might go on at great length and show the difference between that church and the Church that Christ established. But, that is not my purpose this afternoon. Anyone who will take up the New Testament and read the account given there of the acts of the Apostles, of the doctrines taught in the epistles, of the ordinances, of the spirit and power in the Church of Christ, and then compare that Church with the church called the Church of Rome, will see that they are two entirely distinct and separate organizations, having nothing whatever in common with each other, except perhaps that in a few particulars they have some resemblance.

Now, all the other forms of the Christian religion which exist upon the face of the earth have sprung from that church, either directly or indirectly, and if the Church of Rome is wrong, all the organizations that have sprung from it must be wrong also, unless some of these people who have seceded from that church have been authorized by God Almighty, have been authorized by the Lord Jesus Christ, to establish a new church. But there is not one of them that claims any such thing. Not one of the various sects that I am referring to, claims to have been authorized by divine revelation to set up a new church. No, they have come out from some other church, and upon their own authority, they have started to reform errors which they believed existed in the body from which they had seceded. That is the position which they occupy. The Church of England—or the Episcopal Church, as it is called—is an off-shoot of the Roman Catholic Church, and all the authority its Bishops and Priests and Deacons have was obtained from the Church of Rome. But that church cut them off, and whether the Church of Rome was right or wrong, the Episcopal Church must be wrong so far as a claim of authority goes: for if the Church of Rome had not any authority, then the Episcopal Church cannot have any; and if the Church of Rome had authority, then it used that authority in cutting the other church off. Other sects which have dissented from the Church of England are all in the same condition, so far as their authority is concerned,

and although each one has some truth, and each one has tried to correct some error, yet so far as their organization is concerned, they are entirely destitute of divine authority. God never told them to set up their churches. Jesus Christ never spoke to them. No angel has descended from the courts of glory with a message from the Father and the Son to tell them to do thus and so. In fact they all claim that the day of revelation is gone by, that "the awful voice of prophecy is closed forever," that there will be no more revelation from God to the sons of men. This being the case they are and can only be, the institutions of men.

Now, I do not desire to speak against any of the individuals who compose those various denominations. I do not wish to say anything against their preachers. That is not my design or my desire. What I wish to point out this afternoon is the fact that they have not been set up by the Lord. That being the case—and I presume there can be no dispute about it, for they do not pretend to have received any communication from heaven—they are only the churches of men, they are called after the names of men, a great many of them, and in that they are consistent. One church is called after John Wesley. In that they are consistent. It is not the Church of Christ, it is not God's Church, it is the church of Wesley, and I believe he was a very good man and accomplished a great deal of good. All the good that men and women do in every sect, in every nation and among every race, will be accounted for good when they stand before the Great Judge to be judged for the deeds done in the body. But these churches are the churches of men. That is the idea. Christ did not ordain them. God did not authorize their establishment. Maybe they accomplished some good purpose, and yet after all they are the churches of men. Now, the Lord through the Prophet Joseph Smith, has declared that whatsoever things are not by Him shall at some time be cast down and destroyed, and this includes not only the churches that I have referred to this afternoon which have been built up by men, whether among Christian or pagan nations, but it refers to other things which men have set up. It refers to the governments of the world. If any one likes to call this "treason," it will not make any difference to me. Men can take the Bible and indict that for treason, if they choose, for it says the time will come when "the kingdoms of this world shall become the Kingdom of our God and of his Christ; and He shall reign for ever and ever." We read of the image which Nebuchadnezzar saw, the meaning of which Daniel interpreted. That image was broken in pieces by a stone cut of the mountain without hands, and the particles which once formed the image—the gold, the silver, the iron, the brass and the clay—were blown away and no place was found for them. And the stone that smote the image—the Kingdom of God—became a great mountain and filled the whole earth, after breaking in pieces and consuming all the kingdoms of the earth. Perhaps people will say *that* is "treason." If so, they had better indict the Bible for such utterances, as I am only repeating what the Bible says, and what there is in the Book of Doctrine and Covenants, the sayings in the latter Book being, in some instances, a repetition of things God spoke in ancient times. But these sayings are from a divine source, and I bear

my testimony to-day of their truth; for I know the time will come that "everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not of God, shall be thrown down and shall not remain."

Now, my brethren and sisters, you and I belong to a Church which has been set up and ordained and is conducted and carried on under the immediate direction of the Lord Jesus Christ, who represents the Father. Thus the Church of Jesus Christ, the Church of God, has been established by His authority and by His power. It was not set up by the wisdom of Joseph Smith, who was at first but a poor ignorant lad. He was not capable of inventing a church so beautifully organized as the one to which you and I belong. When we look at the order of this Church, as detailed here in the Book of Doctrine and Covenants, the order of the Holy Priesthood as revealed by the Almighty to Joseph Smith—it appears a marvel and there is nothing so beautiful on the earth. There is no government, no society, no church which has an existence that can be compared with it. It is a perfect organization. It could not have emanated from the brains of a man like Joseph Smith, neither could it have emanated from the brains of any set of men unless they had been divinely inspired. It is perfect when every officer occupies his right position; when every quorum occupies its proper place; when every man stands in his own order, no one infringing upon the rights or duties of another, but every man in his place, all moving as designed by the Almighty, there is a perfect organization, established by divine power. And it will accomplish the work it was intended to accomplish. And there is this consolation in it to us. Not only is this organization set up as the Almighty ordained, but it is placed here to remain. It shall never be destroyed. The Kingdom shall not be left to another people. It shall never decay. It shall abide and stand forever. It shall regenerate the earth. It shall prepare the way for the coming of the Son of Man. It shall establish the power of God in the midst of the earth. It shall utterly conquer the power of Satan and his hosts, and the organizations to which they belong. It shall prevail among all the nations of the earth. And whereas in former times the kingdoms of this world have prevailed against the Saints and against the institutions to which they were attached, the tide will be turned in the latter days, and the kingdom, or institution, or church, whatever you please to call the organization to which we belong, shall prevail over all its enemies and endure forever. It shall regenerate the earth, and establish the kingdom and power and might and Spirit of God upon the earth and drive out the institutions of man and the power of darkness, and fill the earth with the glory and the power of our Redeemer, who shall come and reign in the midst of His people as King of Kings and Lord of Lords, and all nations and kingdoms and peoples shall serve and bow the knee to Him.

I think about that time there will be some talk concerning the union of Church and State. It is very certain that about that time there will be a good deal of religion in politics. There is a great outcry about that now. That is one of the objections made to the Church to which you and I belong, which our

Father has set up; for it is just as true that it contains within it the germs of the Kingdom of God as that it is set up by the power of God. This Church to which you and I belong is not the Kingdom in its fullness, but it contains within it the germ of that kingdom which it has been predicted shall be established upon the earth—the mightiest government that the world ever saw. The government of God as it exists in the eternal worlds shall be established among men on the earth, and the will of the Lord shall be done here as it is done in heaven. Our kind "christian friends have been praying for that event. They say, "Thy kingdom come, thy will be done on earth as it is done in heaven."

This Church that God has established takes hold of us just as we are, as men and women, as members of society, as members of any political form of government we may exist under, and teaches us our duties in every phase of life, in every position we occupy as members of the Church, as fathers and mothers, as neighbors, as friends, as members of the same body politic, as members of the same county or territory or state or government. It comes to us in the name of the Lord, and teaches us our duty in every capacity. Is there anything wrong in that? It does not so appear to me. It seems to me that God who is my creator, who owns me, who owns the breath that goes in at my nostrils and which I breathe out again, who owns the life blood that courses through my veins, who owns all the elements that sustain me and keep me in mortal life, who owns the earth I stand upon, and all the particles which compose it, and all things that move upon it, it seems to me, in view of all this, that God has a right to tell me what I shall do that I may please, serve and obey Him, and He has a right to tell me what to do in every position in which I am called to act, civil and religious alike. The ancients used to look to the Lord for instruction in everything, even when they went out to battle against their enemies. In all their movements they looked to the Lord for counsel, and when they did thus they were blessed and prospered, and when they turned away from the Lord they went into darkness.

Now the Lord has set up this Church—the Church of Jesus Christ of Latter-day Saints—upon the old pattern, the same pattern exactly as Jesus Christ revealed to His Apostles. The same ordinances exist; the same gifts and blessings are enjoyed according to the faith of the people, and according to the manner in which they are sought after. If people are careless and indifferent, and do not seek for those blessings, the Lord will not force them upon them. But these blessings exist in the Church to-day as in ancient times. The authority that Peter James, John, and the rest held exists in this Church to-day, revealed direct from on high—not handed down through a succession of doubtful popes, but revealed direct from heaven in our own day. And let me say that this divine communication has not ceased. It was not merely renewed to Joseph Smith and then taken away again. The spirit of revelation now rests down upon the leaders of the people. That spirit by which Moses led the children of Israel in the wilderness, by which they passed through the Red Sea dry shod, the same spirit, the same authority, the same power, are here in the midst of the Latter-day Saints. I know it, and every one else can know that if they will

walk in the light of God, and seek for the testimony of His Spirit.

This Church that the Lord has established upon the earth has been established to grow and increase and spread forth. Of course it will attract the attention of the world, and will excite hostility. That is to be expected, it is reasonable that it should, for this Church is different from anything else in the world. It has a different spirit, a different aim, a different design, a different destiny from any other Church upon the earth. It is the Kingdom of God in embryo. It is the power of God in earthen vessels. It is the light of God sent down to dispel the darkness that is upon the earth. It is the authority of God placed upon mortal man, and it will continue until the earth is redeemed, until the kingdoms of this world shall become the kingdoms of our God and His Christ. No wonder it incites hostility and antagonism. It is natural it should do so.

But the question is whether you and I are going to be able to endure to the end. The Kingdom will stand. That is just as sure as God lives, as sure as the sun shines, as sure as you are in this house this afternoon. The Church will remain, for it has been set up by the Lord, who has said: "Whatsoever things remain, are by me; and whatsoever things are not by me shall be shaken and destroyed." Now, shall we be able to stand individually? That is the question for you and me to consider. How shall we be able to retain our standing and the spirit of this work? If we will be taught of the Lord, and put our trust in Him, and will keep His commandments, He has promised that we shall come off more than conquerors; but if we abide not in the Lord, we will be shaken and destroyed. Our only safety is within the portals of the Church of Christ, in its ordinances, its spirit, its power, and its Priesthood. The Lord has promised that if we are faithful He will fight our battles. On page 342, of the Book of Doctrine and Covenants, the Lord says:

"And I give unto you a commandment, ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith;

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

"For if ye will not abide in my covenant, ye are not worthy of me."

Now, then, what we should study is the word of the Lord. Never mind about the word of man. Never mind about the abuse of man. Never mind about the threats of man. Never mind about the governments of man, and what they will do. Of course they are mighty and we are a little handful. This nation of fifty millions is a tremendous host when compared with the people of these mountains. The kingdoms of this world are great and powerful. They have their armies and navies. They are organized after the fashion of man to plunder and lay waste. But all the nations of the earth are in the hands of the Great Eternal. He setteth up and casteth down at

will. He watches over the affairs of nations as well as individuals. And in His hand they are like the drop in the bucket. They are as nothing before His eyes. He can speak and they will be destroyed. In a moment He could withdraw the breath of life from among them, and they would perish: and when people imagine that by putting their heads together and concocting some scheme for the destruction of the Lord's people, the Lord's anointed, they can overthrow them, "He that sitteth in the heavens shall laugh and shall have them in derision."

As Brother Abraham Cannon has told us this afternoon, the hand of God is in all these things. It must not be understood, however, that God is inciting men to work against this people. No, He leaves them to their own agency. They will go ahead and carry out their designs as far as the Lord pleases to allow them and no further. "Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed." He that spoke to the wind and the waves can speak to the blast of human passion and the breakers of human wrath, bid them go no further, and say, when He pleases, "Peace, be still." These things will all work together for the good of the people of God, and in them the Lord has a design to prove His Saints. "It must needs be that offences come; but woe unto them by whom they come." Offences must come that we may be tried and proven, and that the Lord may see whether or not we will abide in His covenant.

The revelation from which I read just now was given as early as 1833. It is the word of the Lord, and is true and faithful. Now, if we abide in the covenant of the Lord, all will be well with us. If we do not—well, I have nothing to say about it; that is in the hands of the Lord. The Lord says that some may be called to lay down their lives for the truth's sake. It is very easy to die when our time comes, but it is mighty hard to die when it has not. I have heard of people being weary of life and trying to die, but they could not do it. To live and endure in the covenant of the Gospel is where the trial comes in. That is what the Lord calls upon us to do, and if necessary to lay down our lives for the Gospel's sake. Now, will we keep sacred our covenants, and not deny them to please the world? I rather think we will. That is the disposition of the Latter-day Saints. There is a disposition about a few to compromise a little, to give the world a little lee-way, and to seem to be yielding. Well, that is not my disposition. It may be all right for some, but I do not feel that way. I feel that God lives and that He has the right to direct in all things. "What? does the Lord direct in secular and political matters?" He did in ancient times, and He has the right to do so in modern times. The Lord will direct us in all things to His praise, and the time will come when His power and dominion will be fully established in the earth, and when all nations will serve and obey Him.

I feel in my heart to hearken to the voice of God, to do as we are told in this revelation—to live by every word that comes from the mouth of God. It will not do to say when one word of the Lord comes, "Yes, I can accept that," and then when another word comes, say, "No, I cannot take hold of that, for our enemies are opposed to it." We must live by every word that proceedeth from the Lord. I feel that

God lives, that this is His work, and that every principle and ordinance and institution within the pale of this Church is from on high. This Church has been established by the power of God, and God is able to sustain it; if He cannot, it is a mighty poor thing. But I know the Lord will sustain us if we will do our part, and live and proclaim our religion. I do not think it is our duty to dilate upon it on every occasion, or to try and cram down men's throats what we believe; but I mean that in our hearts, in our homes, and in all that we do, we will try and live according to the covenants we have made, and not go back upon them for any power that exists upon the earth.

That which is ordained of God will stand, and that which is not ordained of Him will be destroyed. Ordinances administered by men unauthorized of God—whether it be the sacrament, or pertaining to marriage—will have an end when men are dead; they will not pass beyond the grave. Every baptism of the Catholic Church, and of the Episcopal Church, and of the Baptist Church, or any other church, if God Almighty did not ordain and authorize the man who performed the ordinance even though he performed it in the right way and used the right words, is null and void and as though it had never been performed, with the exception that God will judge him who in administering it without authority took His holy name in vain. And so with the marriages that men administer. They may be all very well for time; but after death the contract will not exist. "Will I accept of an offering," saith the Lord, "that is not made in my name. Or, will I receive at your hands that which I have not appointed?" Why should He? Some of those sectarian churches think that God ought to accept all their offerings, just because they choose to make them, in their own way. This is as it was with ancient Cain. Abel brought that which the Lord commanded—the firstlings of his flock, typical of the Savior that was to come, and his offering was accepted. Cain brought of the fruit of the ground, and his offering was not accepted. Why? Because he made his offering as he chose, which was not acceptable unto the Lord, while Abel made his offering as commanded, which was acceptable to the Lord. Because of this, Cain became angry and slew his brother. That same spirit is manifested to-day in the world against the Latter-day Saints. The Church of Jesus Christ of Latter-day Saints seeks to make an acceptable offering to the Lord and to worship Him in the way He has commanded. The ordinances of this Church are those which God Himself has established: but men have established their own institutions and their own mode of worship, which is not acceptable to the Lord, and because of this the world is filled with bitterness and frequently with the same spirit that Cain manifested towards Abel, and desire to persecute the Saints even to the shedding of their blood.

Well, what shall we do? We will go along the road that God has marked out for us; we will not go our own way unless it is the way of the Lord. If we will make the will of the Lord our will, then it is right for us to have our will; but it is His right to rule and reign. He is our Father, He has therefore the right to dictate to us His children, and we should obey His dictates. If we do we shall find pleasure therein. He that keeps the commandments of

God, carries with him an imperishable treasure that is better than gold or than fine rubies—the testimony of the Holy Spirit, the peace of God, that passeth all understanding, the light and the life of God—a spirit by which he can penetrate the heavens, and gaze upon the glories of God, and comprehend somewhat of his Maker and His designs, and peer into the future and comprehend something of his own eternal destiny. He has the friendship of God and the holy ones. He is not only a member of the visible Church in this life, but he is connected by this divine spirit with the Church of the First Born behind the veil. The spirit that emanates from the throne of God, and burns in the hearts of the Saints in the heavenly Jerusalem—that spirit illuminates his mind and he is filled with peace continually. This is the privilege of the Saints of God. Let us try and walk in this way. Let us be indifferent as to what the world may think or say or threaten concerning us. Let us put our trust in God, the Holy One of Israel. Let us hearken to His voice. Let us desire to receive it, and when it comes through the man that God has appointed to speak to Israel, let us be in a condition to bear record that we know it is the word of the Lord. Let us live so that the still small voice shall whisper peace in our hearts continually; that the light of God may shine in our path; that we may be the children not of the night, but the children of the day. And though the world seek to destroy us, yet God shall bring us off more than conquerors, for in Him is all power, and the kingdoms of this world are as nothing in His eyes.

May the blessing and peace of God be upon Israel. May we be willing to hearken to the voice of God, and may His Spirit continue to rest upon our labors in preparing the way for the coming of the Son of Man; so that, when He whose right it is to reign shall come, and this earth shall be subdued to Him, and the kingdoms of this world shall become the kingdoms of our God and His Christ, and wickedness shall flee away, and peace shall prevail in all the land, and the lion and the lamb shall lie down together, and the child shall play with the animals that were once filled with fierceness and terror—in that great day when God shall rule and reign, may we be prepared to enter into His rest and into the fullness of His glory, for Christ's sake. Amen.

DISCOURSE DELIVERED BY PRESIDENT JOHN TAYLOR,

At Ogden, Sunday, October 19th, 1884.

REPORTED BY JOHN IRVINE.

THE GATHERING — THE LORD WILL PUNISH THE WICKED — POLYGAMY AND PROSTITUTION—STATISTICS OF CRIME COMMITTED BY MORMONS AND NON-MORMONS — THE WICKEDNESS OF THE NEW ENGLAND STATES—THE DEBASED POSITION OF U. S. OFFICIALS AS EXHIBITED IN THE COURTS OF UTAH.

I AM pleased to have the opportunity of meeting with you in Conference here, and to talk with you a little on some of the principles associated with our duties in our connection with the Church and Kingdom of God.

The Latter-day Saints occupy a very peculiar position in the world, but I do not know that we have any thing very particular to say on that question. It is true, we have used our own agency in coming here, but there are certain purposes of the Almighty, associated with our gathering together, over which we had very little control. There is a remarkable saying in the revelation of St. John, in reference to a certain Babylon, which reads as follows:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."

There is something very significant in the text here quoted. It would seem that John, in a previous part of his vision, had seen an angel who would precede this other. He says:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to Him, for the hour of his judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of water."

As Latter-day Saints we have listened to these things from time to time. We have talked about the opening of the heavens, the manifestations of God our heavenly Father, and Jesus the Mediator of the New Covenant, about the restoration of the Gospel, and the organization of the Church and Kingdom of God. We have talked a good deal about the Holy Priesthood, and the authority of God having been conferred upon man from the heavens, which places us in communication with our heavenly Father; and also of the organization of His Church in a manner that is in accordance

with His will and under His inspiration. We have heard quoted from time to time, passages like this:

"Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

Again:

"And I will take you one of a city, and two of a family, and I will bring you to Zion.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

"Many other passages of a similar nature are contained in the Bible, which we all of us at least, profess to believe in; and by the manifestations of the power of God, and the light of revelation, we have been instructed in the things of eternity, and the organization of the Church of God has been effected. It commenced upwards of 54 years ago, and the work has been progressing from that time unto the present; and all the organizations that have been effected pertaining to the Priesthood have been made under the immediate direction of the Spirit of the living God, and have been given unto us by direct revelation in order that we might be instructed in the laws of life and be enabled to accomplish the things that God had designed from before the foundation of the world pertaining to these last days; and with these things we are generally familiar.

When Jesus was upon the earth, and His disciples asked Him to teach them how to pray, He said:

"When ye pray, say, Our Father which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven."

In this He had direct reference to the events which are now taking place among us as a people. "Thy Kingdom come." Why? That Thy will may "be done on earth, as it is in heaven." We are here for the purpose of becoming acquainted with the will of God, with the law of God, with the order of God, with the dominion of God; and we are here to establish the kingdom of God. We are here to be taught in things pertaining to the Church of God, and its purification. We are here to build up a Zion of God, which implies the pure in heart. Then we are here to send forth the Gospel to every nation, kindred, tongue and people. We are here to build Temples to the name of the Lord, and to administer therein. We are here to represent God upon the earth as His Priesthood, and we are gathered in the different Stakes as you are gathered here to-day, to attend to various duties associated with that Priesthood, and to become acquainted with all the principal features associated with the Church and Kingdom of God upon the earth. It is for us as Stakes, as peoples, and as Saints of God, to learn to comprehend the relationship that we sustain to God our heavenly Father, and to His Church and Kingdom here upon the earth, to Jesus the Mediator of the New Covenant, and to the Priesthood that is behind the veil; and also to become acquainted with things upon the earth connected with the welfare of humanity, whether in the land of Zion or in any other land. And we are gathered together for the express purpose of being taught and instructed in all these principles. We are not here, as Jesus was not here, to condemn the world: as He says:

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

This was the prominent object of

His mission to the earth, "That the world through Him might be saved;" and we are here to carry out His purposes. We have certain relationships with the world while we are in it, that cannot be ignored, and we have certain duties to perform associated therewith that should be respected. As it is, we are here as an integral part of the United States, and we have duties to perform as citizens thereof, and it is expected that we shall fulfill every proper requirement, observe every correct law, and govern ourselves with propriety and uprightness, honor, truth, and integrity, and be good citizens thereof; these are things that are expected of all honorable people. And it is proper for us to meet the obligations and duties devolving upon us pertaining to the nation with which we are associated. We have another duty to perform to the nations of the earth. It is to send forth the Gospel thereunto; and for this the Twelve are organized and Seventies, and the Elders are sent forth as the messengers of God, that mankind may embrace the eternal truths of the Gospel, by which life and immortality are brought to light; that they, with us, may have the privilege of partaking of the rich blessings of eternal life; that they, with us, may have the opportunity of being instructed in the laws of life, and that they, with us, may be made partakers of all things associated with the Church and Kingdom of God. These are their privileges, inasmuch as they will be obedient to the laws and ordinances pertaining thereunto, and live according to the requirements of heaven. Until these things are done, other things will not be accomplished which God has designed in relation to the nations of the earth; for the people of the earth are all His offspring, and He feels interested in the welfare of humanity, generally. He expects that we shall do the same. We are building Temples, and we are administering in those Temples. What are we doing that for? There is something very peculiar about this matter. Well, we may be doing it in part for ourselves, in part for our wives and our children, in part for our fathers and our mothers, and uncles and aunts, and many of our friends and progenitors that we have been acquainted with, and in part for many others with whom we are not acquainted; that we may be united together, and stand as saviors upon Mount Zion. You heard Brother Cannon tell you to-day, that there was a company of about 40 going to Logan this morning, with one Bishop to fulfill some of these duties, and these things are beginning to be generally understood among the Latter-day Saints.

All of these duties and responsibilities devolve upon us. All these things are within our reach. As a people, if we live our religion and prove ourselves worthy, we are privileged to enjoy all the blessings and mercies which God our heavenly Father has conferred upon us through the medium of the Gospel and our obedience thereunto; and we wish to perform our duty to everybody—to perform, as they say in the Church of England, our "duty in that state of life unto which it has pleased God to call us." It has pleased God to call us to these lands and to make use of us for certain purposes in the interest of humanity and for the welfare of a fallen world. This is the object of our being gathered together, and that we might build up a Zion unto the Lord, and be instructed in all the principles of righteousness, truth, integrity, and

everything associated wieh our present and future happiness, and thus become the blessed of the Lord, and our offspring with us.

These are some of the things devolving upon us. Hence Zion is beginning to lengthen her cords and increase her Stakes, and we are spreading out in the north, in the south, and in various different directions. We are seeking to look after the welfare of the Saints of God, in their various settlements wherever they may be, and to protect them in every way that it is possible for us to extend protection, on the principle of union, harmony and brotherhood, inspired by the Spirit of the living God. Hence it becomes the duty of the First Presidency to look after all these things, and sometimes, under peculiar circumstances, we are obliged to send a few Saints from one Stake to strengthen other Stakes of Zion, that the people may be preserved in their rights and their liberties from the aggressions of unscupulous people, who are seeking to take advantage of the circumstances with which our people may be surrounded.

We complain sometimes about our trials: we need not do that. These are things that are necessary for our perfection. We think sometimes that we are not rightly treated, and I think we think correctly about some of these things. We think there are plots set on foot to entrap us; and I think we think so very correctly. At the same time we need not be astonished at these things. We need not be amazed at a feeling of hatred and animosity. Why? Because we are living in a peculiar day and age of the world, which is distinctively called the latter days, wherein it is said that God will have a controversy with the nations of the earth. There are some things about these matters that men do not understand. They think that men manipulate the affairs of men. They do in part, and they are used ofttimes as instruments by the Almighty, and sometimes by another power that is called Lucifer, just as circumstances may be. But in regard to the nations of the earth, God sets up one nation and pulls down another, according to the counsels of His own will. And we read of nations that years ago flourished and were great, prosperous and powerful, of which we now know nothing only as we learn it from a few pages of history; they are obliterated and blotted out as nations, and do not exist to-day. Nations and empires have risen and fallen; they have grown, increased, and prospered, and then decayed, crumbled, and died. The Lord manipulates all these things according to the counsels of His own will. But men generally understand very little of these matters; for there has been very little communication with God for ages, until He was prepared to reveal His will in these last days. Yet men profess to fear God, and a great many of them seek to worship Him. There is something very remarkable said by the Prophet Isaiah, when he had his vision opened in regard to the events that should transpire in the latter days: he says:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant so with his master; as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury,

so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

There are many statements made by the Prophets in relation to these things—that the Lord would pour out His judgments upon the earth. Jesus speaks of the destruction that should come upon the people, that should befall Jerusalem, that should encompass nations, and of scenes that should transpire in the latter days—that the sun should be turned into darkness and the moon into blood, before the great and terrible day of the Lord should come. Associated with this is a part of the work in which we are engaged. A voice was to be heard, as I said before, saying:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."

In accordance with this declaration, which is a part of the great programme that we Latter-day Saints believe in, we have been gathered unto this land, which we denominate the land of Zion. We have come out from the world, and some of us hardly know why; yet we have come, having obeyed the Gospel and having received the gift of the Holy Ghost. There has been a feeling and spirit operating upon us that has enlightened our minds and propelled us forward. Our great aim was, when we were in other lands distant from this, to make every effort we could to come to the land of Zion. Did we understand what it was for? In part we did, in part we did not. We came to it because we thought it was the land of Zion. We came to it, if we comprehend ourselves, that we might not partake of the sins nor receive of the plagues of Babylon; and that we and our wives, and our children and our associations, might be free from the corruptions, abominations and evils that exist and prevail throughout the world; and that we might come to a place where we could learn the laws of life, where our children could be brought up in the fear of God, and where we had hoped to be able to worship God according to the dictates of our own consciences. Sometimes we think we have made a little mistake in this. I guess not; for we shall yet understand one thing, and so will the nations of the earth—that "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof. Yes, we shall all learn that "the Lord reigneth."

Associated with these principles are all the common affairs of life—that is, we have bodies like other people; we need food, we need raiment, we need habitations to live in, we need land to cultivate, fields, gardens and orchards; our children are born as others are, and we live and exist pretty much as other human beings. They are the children of our heavenly Father, and so are we. But the Lord has seen fit to gather us together, and has opened our way, and our lines have fallen

unto us in pleasant places. Yet every time the Saints have been gathered together there has been manifested on the part of the wicked a spirit of oppression, a spirit of persecution, a blood-thirsty spirit, a spirit which would seek to rob us of our rights, to despoil us of our homes and inheritances. This we have expected among other things. We have never dreamed of anything else than that such a state of things would exist. I remember when I had the Gospel first preached to me before I was baptized, I heard a lecture something like this: "Now, we have nothing particular to promise you, only the favor of God, if you will live righteously and keep His commandments. You may be persecuted, afflicted, imprisoned, or put to death for the testimony you may have to bear for the religion you are called upon to obey; but we can promise to you that inasmuch as this is the case you will have eternal life." Well, we have had a little of the other mixed up with it. And I have seen mobs gather from time to time, in different parts of these United States, and I have had to meet them time and again. For instance, I was driven from Missouri years ago, together with the whole people. We were robbed and pillaged, and we had to take and throw in what little we had to help each other. Everybody that had a team turned it in to help his brethren away from whom? From their Christian persecutors, that is, so-called Christians. I wish we had another name for them. (Laughter.) We helped one another out until we reached Illinois. I was there, and I know what I am talking about. Did I feel very unhappy? Not at all. I enjoyed myself just as well as I do to-day. I felt quite easy. I have been accustomed to these things, and there is nothing very particular about them. By and by, we built up the beautiful city of Nauvoo. We also built a temple there and officiated in it, and received many precious blessings from the hands of God, that the world know nothing about, and never will know until they embrace the Gospel of the Son of God. But we were driven again, and we are here to-day. Did we leave our property? Yes, I did, quite an amount, and so did many others. We had a city there, and we left it. What was done to us before this? We were mobbed, plundered; we were brought before courts; we were persecuted and proscribed; that was done to us when we were there, and in many instances we had to defend ourselves by our own right arms, or suffer from crawling assassins who were seeking our lives. I had to do it time and time again, right in that land. I have had to have guards in my house, so had President Young, for nearly two years, to keep from being assassinated. I was in prison with Joseph and Hyrum, when they were shot down in cold blood. We were there placed under the protection, or professed protection, of the Governor, who told Dr. Bernhisel and myself that we had better not bring any arms with us to defend ourselves, and who pledged his faith and the faith of the State for our protection. I saw that faith violated and trampled in the dust. I saw these men, to whom protection was promised, shot down in cold blood by assassins gathered for the purpose. These are things that I have witnessed in the few years that I have lived upon the earth. When I left Nauvoo, I left a very good house, very well furnished. I left carpets on the floors, stoves in the rooms, crockery ware in the cupboards, and I got into my carriage,

with my family, and left it to seek that protection among the Red Indians. that we could not find among the people who lived in this boasted land of the free and home of the brave, this vaunted asylum of the oppressed. We were protected here among the Indians, and I felt perfectly safe among them. I would as soon go among the Red men to-day who traverse these mountains, as I would anywhere else, and feel myself just as safe.

I speak of these things to show some of the feelings that have been exhibited. Well, says one, didn't you feel angry? Oh, no, not particularly so. I felt it was all right. It was a part of the programme. I needed education and other people needed it, and it was necessary we should be placed in a position that we could have it. We did not feel very unhappy. We felt quite comfortable. What! when you left your homes? Yes. I felt as easy as I ever felt in my life. I felt at least that I should be safe from the hands of blood-thirsty men and mobocrats, and that I should be put in a position that I could protect myself better than I could there, and others felt a good deal the same way. I remember we used to sing a song something like this:

"On the way to California,
In the spring we'll take our journey,
Far above Arkansas fountains,
Pass between the Rocky Mountains."
(Laughter.)

That is the way we used to sing. I remember a little boy of mine—he was then, though he is not a little boy now, for it is about 39 years ago, used to sing this, and all the boys around. He met his grandfather one day, who calling him by name, said: "Joseph, you won't sing that when you leave your home and go out yonder." "Oh, yes, grandfather," said he, "I will sing that then." Finally, we got outside. By and by his grandfather came along, and he ran out to meet him. We were then camped out in about a foot of snow. He ran towards his grandfather and began to sing:

"On the way to California," etc.

"There," said he, "grandfather, I can sing that now." Well, I speak of these things to show some of the incidents I have passed through. We came out here and we found this country a desert, covered generally with sagebrush, and a few scattered Indians straggling around. We had to commence to build our houses, for there were none here when we came; and since then the wilderness and the solitary places have blossomed as the rose, and the desert has been made glad, as foretold in the Scriptures. We feel that we are kind of half comfortable in these valleys of the mountains, but the devil is not dead yet. (Laughter.) We did not think he would be; we have a work to perform; and we purpose, by the help of the Almighty, to accomplish that work. We don't expect to be disappointed in it either, and we don't anticipate that it will be overturned. We believe that God lives in the heavens and manipulates the nations of the earth, and woe to them that fight against Zion! I tell them in the name of God that He will fight against them. (Amen.)

This is my testimony in relation to these matters. People may think they are very smart in persecuting the Saints, but by and by they will find they are on the wrong side of the question, and many of them will find it out when it is too late. They will find it out when the harvest is past and the summer is ended, and they

will say, "My soul is not saved." You Latter-day Saints that begin sometimes to be trembly at the knees, and afraid of certain circumstances, had better trust to the living God than give way to fearful forebodings in these matters; for Zion is onward and upward, and God is on her side, and He will protect His Israel if we will only be true to Him. We are here for that purpose. God will sustain Israel and stand by His people. (Amen.) There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this Kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress. Hence I feel quite easy, as I said before, for the Lord reigns, and let the people rejoice.

From time to time we have certain raids made upon us. Something of that sort seems to be afloat to-day, and I wish—I was going to say I wish I could talk about something better—but these matters are as proper as anything else, as far as I know, for they are things we have to meet face to face. We Latter-day Saints—what are we? Professors of religion. Are we? Yes. There are laws being enacted in order to deprive us of our religious rights, whereas the Constitution of the United States says that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Is that true? Read it for yourselves in the Constitution. This is what we profess as Americans. We have men in our midst who have introduced test oaths, whereas the Constitution says, that "no religious test shall ever be required;" yet they have introduced test-oaths, and people are obliged to swear certain things that the Constitution says shall not be permitted. Are we American citizens here? I think so. Have we any rights? I think we ought to have. Are they being trampled upon? Yes, they are; and these things are being done with impunity. How is it? Why, the Constitution is treated by the politicians of to-day as the Bible is treated by professors of religion. You talk with "Christians upon" the Bible, and you will find that they believe it when it is shut. They will spend hundreds of thousands of dollars to send it to the heathen, but when you come to open it, they themselves don't believe in it. Ask them about Prophets, Apostles, Evangelists, Pastors, Teachers, and Deacons. Have they them? No, they do not even profess to have them. Ask them about being baptized in the name of Jesus, for the remission of sins by men having authority, and the laying on of hands for the gift of the Holy Ghost, and you will find that they don't want to hear anything about these principles. They do not believe them. Why they object even to people being married for eternity! They believe in men and women being married only until death doth them part. That is a very cold affair. We do not believe in being married for time only. We believe in making covenants for eternity, and being associated with our wives and children behind the veil. We have received instructions from the Lord in regard to these things, and we are desirous to carry them out. As I have said, the Constitution provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Yet men are asked what their religious faith is; right here in our courts to-day. These are things that we as American citizens

have a right to look into; to look well after our liberties, and to watch well our enemies. For these are not only our enemies but they are the enemies of human liberty, the enemies of the rights of man and the enemies of God. It is for us to look well after these things, and in our elections and in all like matters, to see that we are very particular about the management of these affairs, and that we are not over-run and cheated out of our liberties by unscrupulous men. I speak of these things at this your Conference, for your information and for your warning; and would say, be united, diligent and energetic, and stand for your rights as men.

I remember some little time ago a gentleman named Mr. Pierpont (who was Attorney-General under President Grant) called upon me. I was pleased to see him, and am pleased to see all honorable gentlemen. I invited him to dinner, and we had quite a chat. But here let me introduce another affair. At the time when the Edmunds law was passed I was living in what is known as the Gardo House. I had most of my wives living with me there, and after looking carefully over the Edmunds law I thought to myself, why Congress is growing very wild; this Government is getting very, very foolish; they are trampling upon Constitutional rights. No matter, I said, I will obey this law. I had comfortable places for my family elsewhere, and I requested my wives to go to their own homes, and live there, and they did so in order that I at least might fulfill that part of the law; for foolish or not foolish, my idea was to fulfill as far as practicable the requirements of the law. and not place myself and my family or my friends in jeopardy, through any foolishness of mine. It was expected by many of those corrupt men—I do not say in speaking of these that all are corrupt—that when these laws were passed we should turn our wives out and deal with them as they do with their women under such circumstances—make strumpets of them. There is no such feeling as that in my bosom, nor in the bosoms of this people. We have made eternal covenants with our wives, and we will abide by our wives, and God will sustain us in protecting the rights of innocence, and in fulfilling those eternal obligations which we have entered into. But we can once in a while yield a little to the follies and weaknesses of men, when no principle of truth is involved. Under these circumstances I had a sister of mine who was keeping house for me when Mr. Pierpont came there to dine with me. I said: "Mr. Pierpont, permit me to introduce you to my sister. It is not lawful for us to have wives here." (Laughter.) After talking further with him upon the subject I said, "Now, Mr. Pierpont, you are well acquainted with all these legal affairs. Although I have yielded in this matter in order that I might not be an obstructionist, and do not wish to act as a Fenian, or a Nihilist, or a Communist, or a Kuklux, or a Regulator, or a Plug Ugly, or a Molly Maguire, yet, sir, we shall stand up for our rights and protect ourselves in every proper way, legally and constitutionally, and dispute inch by inch every step that is taken to deprive us of our rights and liberties." And we will do this in the way that I speak of. We are doing it to-day; and as you have heard it expressed on other occasions, it looks very much like as though the time was drawing near when this country will tumble to pieces; for if the people of this nation are so blind and in-

fatuated as to trample under foot the Constitution and other safeguards provided for the liberties of man, we do not propose to assist them in their suicidal and traitorous enterprises; for we have been told by Joseph Smith that when the people of this nation would trample upon the Constitution, the Elders of this Church would rally round the flag and defend it. And it may come to that; we may be nearer to it than some of us think, for the people are not very zealous in the protection of human rights. And when legislators, governors and judges unite in seeking to tear down the temple of liberty and destroy the bulwarks of human freedom, it will be seen by all lovers of liberty, that they are playing a hazardous game and endangering the perpetuity of human rights. For it will not take long for the unthinking to follow their lead, and they may let loose an element that they never can bind again. We seem to be standing on a precipice and the tumultuous passions of men are agitated by political and party strife; the elements of discord are seething and raging as if portending a coming storm; and no man seem scompetent to take the helm and guide the ship of State through the fearful breakers that threaten on every hand. These are dangerous things, but it becomes our duty as good citizens to obey the law as far as practicable, and be governed by correct principles.

I had some papers read over at the General Conference, giving my views in relation to some of these matters. They have been published, but I will have one or two extracts read for your information.

President Cannon then read as follows:

The distinction being made between Polygamy and Prostitution:

1st. Congress made a law which would affect both; and cohabitation with more than one woman was made a crime whether in polygamy or out of polygamy.

2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

3rd. The United States Commissioners, also without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course: and while he has asked all the "Mormon" grand jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

5th. Chief Justice Zane when appealed to on this question, refused to interfere, or give any other ruling.

Thus a law was first passed by Congress, which has been perverted by the administration, by all its officers, who have officiated in this Territory, and made to subserve the interests of a party who have placed in their political platform an Anti-

Mormon plank; and have clearly proven that there is a combination entered into by all the officers of state officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence, and all the safeguards that are provided by the Constitution for the protection of human rights.

Congress cannot be condemned for these proceedings. The law as it stands on the nation's Statute Books makes no such distinction, so far as the qualification of jurors are concerned, between those who cohabit with more than one woman in the marriage relation, and those who do so outside of that relation. All the rest has been aided by officials here. The law reads: "Section 5: That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any Statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juryman or a talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, * * or second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman." It will thus be seen that the same questions can be properly put to both classes; and such was the evident, unmistakable intention of Congress. But the Prosecuting Attorney with red-hot zeal changes all this, in his religio-political crusade against the faith of the Latter-day Saints he insists upon his right to propound the question with the Governor's interpolation super-added, whilst he entirely ignores the other side of the case; hence those who cohabit outside of the marriage relation can go scot free, without interrogation or questioning, and when attention is drawn to this perversion of the law, he asserts that he has the right to propound what questions he chooses, and decline to ask those he has no mind to; in fact that the whole proceeding was a purely optional matter with him. Thus the whole weight of the law is unjustly and unrighteously thrown on the shoulders of those who believe and act in the marriage relation, and entirely removed from the others, who develop into the jurors, who are to indict, try and condemn the other and far more honorable class.

I will have something further read. It is alleged that we are a very corrupt people, that we are a very lawless people; that we are a very wicked people; that we are a very lascivious people; and therefore it becomes necessary for them to pass and execute certain laws in order that we may be placed under the guardianship of people who are more pure and more virtuous. That is why I want some statistics read in relation to that matter, and I would not have had them read, nor have dwelt upon these matters, only on the principle of self-defence.

President Cannon then read as follows:

"The population of Utah may be estimated at 160,000 in 1883.

"Of these say 130,000 were Mormons and 30,000 Gentiles, a very liberal estimate of the latter.

"In this year there were 16 persons sent to the Penitentiary, convicted of crime. Of these 33 were non-Mormons and 13 reputed Mormons.

"At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one-hundredth of one

per cent., and of the Gentiles one convict in every 909, or about one-ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

"It is urged that those non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure from Mormon principles: and of the 13 prisoners classed as "Mormons," the greater portion were only so by family connection or association.

Arrests in Salt Lake City, 1883—
Mormons, ...150
Non-Mormons, ... 1,550
or more than ten times the number of Mormon arrests.

Again, it is estimated that there are 6,000 non-Mormons and 19,000 Mormons in Salt Lake City, which shows of Mormons one arrest in 126 2 3.

"Non-Mormons one arrest in a fraction less than every four, or rather more than twenty-five per cent.

President Taylor continued:

Make the best of this we may, it is a bad showing, and ought not to exist among the dwelling places of the Saints. What of our drunken Saints? Our violators of the Sabbath day? our Sunday bathing trains? whereon many of our youth mix up with the ungodly, and what of many other evils which exist among us? It is a shame that these things should exist in Zion in the cities of the Saints; but our would-be reformers are ten times lower and more depraved than we are. Yes, but then we have ten times too many crimes; and it is sorrowful to see it, and we can only account for it on this principle, that the wheat and tares must grow together until the harvest. The Gospel net gathers of every kind, good and bad, sheep and goats. Again, it is but just to those who oppose us, to say that they have their ministers, their Sunday schools, their churches, their hospitals, etc., and many, very many good and honorable men and women. But with all these agencies the record shows them to be, as a whole, ten times as corrupt as we are. Before they came, we were comparatively free from their gross immoralities. But what of to-day? The record shows that theirs are the gambling dens, the houses of assignation, theirs the brothels and drinking saloons, etc., and if, which God forbid, we have foetecide and infanticide, it belongs to them—these are their institutions, they do not belong to us. Is it then, any wonder that they have ten times the amount of crime. This is a terrible showing, and yet these are our reformers, our accusers; from these proceed our courts, our juries, etc., they assume to be our regenerators, and are trying to make us *as good as they.*

President Cannon again read:

"Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "nowhere in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

"Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written corres-

pondence in this and other States, together with personal investigation and facts accumulated * * that we have become a *nation of murderers.*"

The Rev. Dr. Eddy writes to the Christian *Advocate* regarding one little village of 1,000 inhabitants: "Yet here, and elsewhere, where 15 per cent. of wives have the criminal hardihood to practice this black art, there is a still large and additional per cent. who endorse and defend it. * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastingly among their intimates of the deed, and the means of accomplishing it."

Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * * The birth rate in the State of New York, shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all"

Bishop Coxe, of the Protestant Episcopal Church, of New York, in a pastoral letter to his people writes: "I have heretofore warned my flock against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch, which defile our land. Again I warn you that they who do such things, cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

Dr. Cowan, M. D., writing on what he styles "The Murder of the Unborn," says: "That this crime is not only wide-spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and integrity cannot be questioned."

President Taylor continued:

In pondering over the above sickening details, and carefully examining the irrefutable records of prison statistics, I note deliberately the weight of testimony furnished by a host of their most honorable and reliable men in the East, to whom I give all honor, who calmly and deliberately pronounce them "a nation of murderers," "the slayers of the innocent," the consumers of their own flesh. in connection with this terrible record we have in our prominent cities, flaunted before our eyes, their dens of infamy and crime, impudently and unblushingly paraded before us, and stuck under our very noses. In looking at these things I ask myself can human depravity descend any lower, and the humiliating answer comes, yes! yes!! yes!!! The question arises wherein? The most damning nature of this record is that these crimes are sought to be palliated by unjust law, made ostensibly to punish crime, but really to pervert justice and protect falsehood, chicanery and intrigue. We have a local administration which provides test oaths to try to cover up the crimes of their friends, and to protect prostitutes, whoremongers

and adulterers, and to make that a crime which is nowhere proclaimed a crime by the Almighty. And then we have these whited walls and painted sepulchres under the guise of the protectors of virtue and the defenders and advocates of purity and moral reform, bring all the weight of their influence and position to bear upon innocence, virtue and integrity. Surely, as it is said, justice is fallen in the street, righteousness standeth afar off, and judgment cannot enter. But what of our people? With all of their weaknesses, follies and imperfections, of which we as a people have very many in the sight of God, they are yet in the balances of unbiassed equity before the law, as per record ten times the superiors of our accusers, but with the points of prostitution, harlotry, gambling and other vices, not to mention the terrible crimes of fœtecide and infanticide, we have nothing to do; these are their institutions only, and do not belong to us.

But it may be argued, are not the executive and judiciary expected to administer the law as they find it? Certainly; and if they would confine themselves to this, all honorable men would sustain them. But governors are nowhere authorized to introduce test oaths, in violation of law, to protect the spoliators of virtue, the brothel and the adulterer; nor is the judiciary required in the execution of its legal function to ignore the precedents of courts, nor to sanction the empannelment of packed juries.

I have had these things read for more reasons than one. First, to show the hypocrisy of those who come here to teach us morality, and who proscribe the acts of a pure and industrious people who dwell in these mountains. And for another purpose, to guard our brethren and sisters against the encroachments of such fiends in human form as those persons here referred to. We cannot have, and won't have adulterers and adulteresses among us, much less will we have those who, by murder, stain their consciences and damn themselves forever. You sisters, guard yourselves against these infamies, or you will sink yourselves down, down, down to pits of infamy and ruin, that you never dreamed of. I do not wonder that the Prophets have expressed themselves as strongly as they have in relation to the events that shall overtake the world. I remember that some 30 years ago, there was one of our brethren in an eastern city, I heard a report about his wife being engaged in something of that sort. I asked him if it were true. He said it was. I don't know when I felt such a loathing for a human being in my life as I felt toward her. I would sooner have touched a rattlesnake than touched her hand. And I feel so to-day. We cannot degrade ourselves with these fiendish practices. All are not guilty; for as I have frequently said there are thousands and millions of honorable men and women throughout the land. But these evils which exist in this and other nations are too terrible almost to be spoken of; yet it is requisite they should be presented before you Latter-day Saints, that you may remember the pit from whence you were dug, and the rock from whence you were hewn; that you may appreciate in some measure the blessings you enjoy, and your freedom from these infamies in this land of Zion. And I would say to you Bishops—if you find adulterers and adulteresses in the Church, cut them off, they cannot be associated with the Latter-day Saints.

Another thing: I was lately called upon as a witness—perhaps you may have seen some account of it in the papers—and I want to make some explanation in relation to the matters that I then presented, because they are not generally understood: I was required to divulge certain things. I did not know them to divulge. Perhaps some of yon have had people come to you with their confidences. I have. But I don't want to be confidant. Why? Because if they made a confidant of me and I was called before a tribunal, I could not, as an honorable man, reveal their confidences, yet it would be said I was a transgressor of law; but no honorable man can reveal confidences that are committed to him. Therefore I tell them to keep their own secrets, and remember what is called the Mormon creed, "Mind your own business, I don't want to know the secrets of people, those that I cannot tell. And I could not tell very much to that court; for I have studiously avoided knowing any more than I could possibly help about such matters. I was asked questions about our temple, which of course I could not divulge. I was asked questions about records which I could not tell them, because I did not know. I have studiously avoided entering into a knowledge of these matters. They did not build our temples. We have never had any revelations from God, through them! we may have had from the devil (laughter), but never have had revelations from God through them. And I think there are some things we have a right to guard sacredly in our own bosoms. We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to any one; I don't think I would, not unless He told me. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where," I was asked—"Anywhere besides in temples?" Yes. Anywhere besides the Endowment House?' Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes; but it is said in our revelations pertaining to these matters:

"Verily, verily, I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

Thus under such circumstances we perceive that our operations elsewhere will be all correct; it makes no difference. It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes. I could have told them I was sealed outside, and lots of others.

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His disciples to pluck ears of corn on the Sabbath day. He told them "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for temples,

but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.

I speak of these things for your information: but men are not authorized to act foolishly about these matters. The temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.

While I was in court a few days ago, and gazing upon the assembly of judges, lawyers, marshals, witnesses, spectators, etc., many reflections of a very peculiar character passed through my mind, some of which I will here rehearse.

I could not help thinking as I looked upon the scene, that there was no necessity for all this; these parties need not have placed themselves in this peculiar dilemma. Here was a young man blessed with more than ordinary intelligence, bearing amongst all who know him a most enviable reputation for virtue, honesty, sobriety, and all other desirable characteristics that we are in the habit of supposing go to make a man respected and beloved, the civilized world over. He had been trained from early childhood in the nurture and admonition of the Lord, had been an attendant at Sabbath schools and Young Men's Improvement Societies, where his course was of the most pleasing kind; more than this, some years ago, when quite a youth, he had shown his devotion to the faith in which he had been reared, by going forth without purse and scrip, to preach in the midst of the unbelieving, the doctrines of a most unpopular faith. And, as I reach this point in my reflections, my mind instinctively wanders to a monument I gazed at in the Salt Lake City cemetery but a few days ago. That monument records in fitting words of respect and admiration the devotion of two young missionaries in a far-off Southern State, one of whom had fallen a victim to mob violence, had sealed with his blood the testimony which he bore, the other had stood by him in this hour of sore need, and rescued his mangled body and brought it safely for thousands of miles to the home of his bereaved parents and sorrowing co-religionists. This heroic young man is the one now arraigned before the courts of his country, for an alleged offence against the morality of the age. Assuming that the reports pertaining to him should prove to be correct, and he really has a plural wife, what then would be the position? He, from his earliest recollection, had been taught to reverence the Bible as the word of God, to revere the lives and examples of the ancient worthies whom Jehovah honored by making them his confidants, and revealing unto them the secrets of His divine purposes; he had read of one who was called "the friend of God, and the father of the faithful," of another who was said to be a man after God's own heart;" of a third who in all things is said to have done the will of Heaven, and so on till they could be numbered by the score; yet all these men, the friends, associates and confidants of the great Creator of heaven and earth, were men with more than one wife, some with many wives, yet they still possessed and rejoiced in the love and honor of the great Judge of all the world, whose judgments are all

just, and whose words are all righteousness. This young man is charged with following these worthy examples; it is asserted that he has taken to wife a beautiful and virtuous young lady, belonging, like him, to one of our most respected families, and who also believes in the Bible, and the example set her by those holy women of old, such as Rachel, Ruth, Hannah, and others, who honored God's law, and became the mothers of Prophets, Priests and Kings. And as my cogitations ran I thought what need had these two to follow such examples of a bye-gone age; why not walk in the way of the world to-day; unite with our modern Christian civilization, and if passion guided their actions, why call each other husband and wife, why hallow their associations by any sacred ceremony; was there any need of such? Why not do as tens of thousands of others do, live in the condition of illicit love? And then if any child should be feared from this unsanctified union, why not still follow our Christian exemplars, remove the foetal incumbrance, call in some of the copyists of Madame Restell, the abortionists, male and female, that pollute our land, that would have been sub-rosa, genteel, fashionable, respectable, Christian-like, as Christianity goes in this generation. And if this did not succeed, the young man might have turned his victim into the street to perish, or die of pollution as is done in tens of thousands of instances, in the most sanctified manner by the hypocrites of the day. Then, in either of these cases, the young gentleman could have been received into good society, be petted and applauded; could hold a position under our government, be even a deputy-marshal, registrar or what not, and still further, be able to answer all the necessary questions; and be admitted as a grand juror without being brought in as a gutter-snipe on an open venire, but as a respectable citizen on the regular panel. Or again, these two, in the event of a child being born, might consign it to the care of some degraded hag, some baby farmer, where gradually and quietly its innocent life would ebb out, and bye and bye the grief-stricken parents would receive the anticipated notice that their dear little offspring, notwithstanding every care, was dead and buried. This is a respectable crime, a crime committed principally by those who go to high-toned churches and fashionable meeting-houses in velvets and feathers, in silks and satins, and who with upturned eyes and hypocritical voices, insult the majesty of Heaven by drawling out, "Lord have mercy upon us, miserable sinners." Yet they are murderers—murderers of the worst kind, shedders of innocent blood, consumers of their own flesh, whom the vengeance of God awaits. Yet this young man and woman could have done all this and no marshals with ready feet would have dogged their steps, no packed grand juries with unanimous alacrity would do the bidding of over-zealous prosecuting attorneys; no Federal judge would overturn precedent, ignore law, disregard justice on purpose to convict. No, they might then have been the friends, associates, companions of judge and prosecutor, governor and commissioner: but now, as they would neither associate unrighteously, nor take means to destroy the results of their union, but honestly and virtuously live, as is claimed, as husband and wife, he stands in the felon's dock charged with an offence against the dignity of the United States, and to convict

him, oppressive laws, more oppressively administered, are brought to bear with all the ingenuity that malice can devise and hatred adopt. And there, in this ignominious position, he stands, with every person who might possibly be his friend, excluded from the jury, without the possibility of a fair trial by his peers, not one of the panel being in the least sympathy with himself: and by such people this unfortunate young gentleman has to be tried, judged, prosecuted, proscribed, and condemned, because of his firm and unswerving faith in the God of Abraham, Isaac and Jacob, of David, Solomon, and numerous other God-fearing and honorable men, who, like Him, have despised the cant and hypocrisy of an ungodly world, and dared to obey the behests of Jehovah. Of these things he had learned from the Bible, in the Sunday school; no wonder then that our would be reformers are so anxious to exclude the Bible from our district schools, as its teachings and examples so emphatically condemn the theories on which the acts and legislation of Congress are based, as well as the course pursued by those who seek to aid in the regeneration of Utah by adding to or taking from the law as is best suited to shield their own corrupt practices, or, on the other hand, by extra judicial proceedings, under cover of the law, they pervert, to prosecute and persecute the Mormons.

And where was this scene enacted? In the gorgeous palaces of Belshazzar, surrounded by his wives, concubines, and nobles, and where was seen written on the walls, "Mene, mene, tekel upharsin?" No. Was it at the destruction of the cities of Sodom and Gomorrah, when ten righteous persons could not be found to avert the wrath of an offended God, or in Pompeii or Herculaneum, who, in their turn, for their libidinous and unrighteous practices, as Sodom and Gomorrah, suffered the vengeance of eternal fire? No. Was it in the Saturnalia of the Bacchanals of ancient Greece and Rome? No. Those nations have been long overthrown, and are now only known to a few readers of ancient history. Was it during the reign of the first French republic, when they elevated a prostitute as the goddess of reason? No. Was it in the days of the inquisition, when the rack, the gibbet, the faggot and the flames were brought into requisition to force unwilling victims to testify of things which their consciences forbade, and who perished by thousands for daring to think and act, and believe in and worship God according to the dictates of their consciences? No. Was it under the influence of Bacchus, or in the midnight revellings as exhibited in Rome under Nero. No. This scene was enacted in mid-day, in the 19th century, in the year of our Lord, 1884, in the Federal Court House, in Salt Lake City, at a court presided over by Judge Zane, Chief Justice for the United States in the Territory of Utah, asisted by Prosecuting Attorney Dickson, and the other adjuncts of the law, and in the presence of several hundred American citizens. Towards these gentlemen personally I have no feelings, no complaints to make. I understand them to bear the reputation of being learned and honorable men in all other matters. But they stand in an unfortunate position; they represent a cause so low, that it is impossible to look upon it without loathing and commiseration; they represent a political exigency, a party necessity, capital has to be made by the perse-

cution and prosecution of American citizens who have embraced an unpopular faith, and they are the tools with which the unclean, despicable and barbarous work has to be done. I envy not their calling. I have no desire to stand in their shoes. Let my work be to do the will of God, to build up truth, virtue, righteousness, honor and peace upon the earth, and they may, if they so prefer, continue in the unfortunate work that their party has assigned to them.

Before I close I will say that I have not spoken on this subject with any feeling of acrimony in my heart towards the parties engaged in these proceedings. Some of the gentlemen engaged therein, in other respects, bear an excellent reputation. I will further say that we as Latter-day Saints have often heard it reported and reiterated in our ears, that the world was growing worse and worse, deceiving and being deceived, and that it would grow worse and worse. So we need not be surprised to see the fulfillment of these things. Furthermore, I wish specifically to state that while these abominations exist and these acts of injustice, we leave it with the perpetrators of these acts to pursue their own vain course. But it is for us to guard well against the innovations of the corrupt and the designing; it is for us to guard well our liberties; and then it is for us to treat honorably, rightly, and properly all honorable men and women. Although thousands are engaged in committing these crimes which are too dreadful to reflect upon: yet at the same time there are thousands and millions of honorable men and women throughout the nations, and many of them among us. We don't class them with the corrupt, the libidinous and the murderers; although for our part we must be very careful of our associations, and know the character of those whom we receive into our houses, or allow our children to associate with.

God bless you and lead you in the paths of life; and while others are trying to exalt crime and murder into a fine art, and extol these libidinous practices; and while we have test oaths framed on purpose to screen the adulterer and adulteress; and while honorable men are prevented or voluntarily abstain from voting, and harlots and whoremongers, and men who betray their wives and associate with other women are considered honorable men and protected by the authorities of this Territory, it is for us to guard ourselves against everything that is improper, and to be pure, especially you who bear the vessels of the Lord. God bless you, and lead you in the paths of life, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Stake Meeting House, Ephraim, Sanpete County, November 16th, 1884.

REPORTED BY JOHN IRVINE.

THE LAW OF MARRIAGE IN ANCIENT ISRAEL — ITS APPLICATION TO US — THE LATTER-DAY SAINTS DISTINCT FROM THE REST OF THE WORLD—EVILS RESULTING FROM MARRIAGES BETWEEN THE SAINTS AND THOSE NOT OF OUR FAITH.

I WILL read a portion of the 7th chapter of Deuteronomy:

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

"For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves and burn their graven images with fire.

"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose, because you were more in number than any people; for ye were the fewest of all people.

"But because the Lord loved you, and because He would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

"And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face.

"Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

"Wherefore it shall come to pass, if ye hearken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

"And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

"Thou shalt be blessed above all

people; there shall not be male nor female barren among you, or among your cattle.

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

These words that I have read in your hearing are found in the 7th chapter of Deuteronomy. In many respects these are most applicable to us as a people; for the same covenant which the Lord made with the children of Israel, and which are contained in part in this chapter, have been renewed unto us. We are their descendants; God has revealed this, and it is manifest that we are the descendants of the house of Israel, by the operations of the Gospel among us. No doubt many of you have been led to wonder in your experience how it was that you should receive the Gospel, and that others who had equal opportunities with you, probably belonging to the same household, and numbered among your friends and acquaintances; that when you received the Gospel, they could see nothing desirable or attractive about it, while your hearts were kindled into a glow, and felt like fire within you when you heard the testimony of the servants of God concerning the Gospel that He had revealed. Nothing that I know of more plainly demonstrates the fact that this is the blood of Israel, that has been gathered out: that we are of the chosen seed, though we have been mixed, or our fathers have been mixed, among the Gentiles. God has saved to himself a seed among all nations; and when the Gospel came to the lands where this seed dwelt, there was, on their part, a natural affinity, a natural attraction to the principles of righteousness, and they received them gladly, and were gathered out by the wonderful power of God to this land, and are numbered now among His Saints. The covenants that our Father made with his ancient chosen people have been renewed in our day and unto us, and there is no promise that was made in ancient days unto the house of Israel, that has not been renewed unto the Latter-day Israel. Every blessing that God promised and that I have read in your hearing, basides many others that are contained in the Scriptures—all these have been fully renewed unto the Latter-day Saints, and they are accompanied by blessings as we see them around us to-day, and as has been related by Brother Woodruff, in regard to our settlement of these valleys. God intended —and I wish that we all could realize it as it really is—God intended when He preached unto the people the Gospel, and gathered them out from the various lands where they lived, to make of them a peculiar and a distinct people upon the face of the earth. Nothing is plainer than this to those who will open their eyes to see, and their hearts to understand the providences of our God. As soon as the Latter-day Saints join the Church, they become a distinct people. All of you, those of you, at least, who embraced this Gospel before you gathered, know this. You know that no sooner were you baptized into the Church, than you were distinguished from all those who surrounded you. If you had brothers, if you had sisters, if you had parents, if you had friends, who did not receive the Gospel, did not enter into the Church, you became distinct from them, they felt hat you were different from them, and you felt that they were different from you. The love that your kindred had for

you, previous to your espousal of the Gospel, in many instances turned to hatred. The friendships that had existed between you before you embraced the Gospel, turned into enmity, and they with whom you were most closely associated and towards whom you felt the strongest ties of friendship, became your open and avowed enemies. There are instances even where your own parents, your own brothers and your own sisters rejected the claims of kindred, and turned their backs upon you, and treated you as though you were aliens to them, and had no claim upon their affection, and that they had no desire to mingle with you, or to be any longer connected with you. This has been the case in almost every instance where people have joined this Church and their kindred have not joined it. And that distinction has not been confined to the homes where the Saints embraced the Gospel; but it has continued here and until the present day. A Latter-day Saint may be descended from the oldest families that have peopled this continent, his ancestors may have fought the battles that freed this land from oppression; he may be entitled to all the rights and privileges that belong to a native of this country, and yet if he be a Mormon not a single claim of that character is recognized. He is looked upon as a stranger and an alien. He is looked upon as a man not having the rights of full citizenship that others who are not of his faith are entitled to and enjoy. When we travel among the people as Latter-day Saints, we are conscious ourselves that there is a distinction between us and them; they are also conscious that there is this distinction, and that we are a different people. You can no more cause these Latter-day Saints, while they remain such, to mingle with the world and be one with them, than you can cause oil and water to mingle. There is no affinity between the two. You may shake oil and water together in a bottle, and while you are shaking it, you imagine that the water and the oil have mingled; but the moment you let the bottle stand, the water sinks to the bottom and the oil rises to the top. The two elements do not co-mingle, they are entirely distinct, and you may shake them, and boil them, or do anything of that character, and you cannot cause them to become one fluid. So it is with this people called the Latter-day Saints and the world. There is a difference. God has created the differece. God has called us out from the world for the express purpose of making us His people, and placing upon us His name, that we may be known as his peculiar people in the midst of the nations of the earth.

Now, when I say this I do not say that, because of this, we are the enemies of mankind; I do not say this because I think there is no opportunity for them and us to unite, that there is no platform upon which we can stand and become united; I do not say this; because there is a platform upon which we can all stand and be a united people; but until we do stand upon that platform, this division and this distinction of which I speak will exist. We belong, because of our obedience, to the Gospel of the Lord Jesus Christ, to what is known as the Church of Christ, while those who have not embraced this Gospel and entered into covenant with God, belong to the other church—that is the church which is called in the revelations of God, the whore of all the earth, or the mother of abominations. That is the

distinction which exists between the Latter-day Saints and the rest of mankind.

My brethren and sisters, there are some principles which it seems to me we should comprehend clearly in connection with our position as Latter-day Saints; and one is that which is alluded to in this chapter that I have read in your hearing, namely:

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

"For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

This was a command that was given unto Israel with great force and emphasis.. They were commanded from the beginning that they were not to marry with those who did not belong to their family, or did not belong to the Israel of God, or were not the covenant people of God. And it was not a new law; it was not a law that was given to Moses, and through him to the children of Israel for the first time. If you will read back to the days of Abraham, you will find that the same sentiment filled the heart of Abraham, the patriarch, concerning his posterity. When he wanted a wife for his son Isaac, he took his eldest servant of his house and made him swear by the God of Heaven that he would not take a wife unto his son of the daughters of the Canaanites, a race with which he did not want his son to intermarry. And he sent his servant back to Mesopotamia, to his old country and his kindred, it being where his brother Nahor had lived, to find there for his son Isaac a wife that should be suitable to him. The servant took this oath, and he went feeling that God had given unto him a mission and that he would be prospered in obtaining a wife for the son of his master. He prayed unto the God of his master to give him success, and give him a sign by which he might know the girl that the Lord designed for his master's son. And according to his faith so it was done. Rebekah came to the well, and as he had prayed so she did, and she proved to be the very girl that God had designed for Isaac, and the very girl that Abraham in his heart desired that his son should have. She was Abraham's grand neice, and his wife Sarah's grand neice, a double cousin of Isaac's, her grandmother, Milcoh, being Isaac's mother's sister, and her grandfather, Nahor, being Abraham's father's brother. You know it is said in the Bible, that Abraham married his sister. But though called his sister, she was not his sister, in our sense of the relationship. She was the daughter of his brother Haran; but at Haran's death, Terah—Haran and Abraham's father—brought up Haran's children as his own. Two of these children were girls. One of them married Nahor, a brother of Abraham's, and the other married Abraham, both of them sisters of Lot. They were, therefore, nearly related.

So you see that in those early days the same sentiment pervaded the minds of the servants of God, respecting the families with whom they should intermarry. You will remember also that this same Rebekah afterwards, when fear was begotten in her heart respecting her son Jacob, and the enmity of his brother Esau, said to Isaac in substance: I do not want Jacob to marry the daughters of this land, I want him to marry the right blood, to marry into the right families." Isaac sent Jacob back to his mother's

people, and commanded him not to take a wife of the daughters of Caanan; but to marry into his mother's family. He did so; he married his two cousins, Leah and Rachel, the daughters of Laban, his mother's brother. And from these families and from that blood sprang the promised seed. It was the lineage through which the Priesthood ran; it was the lineage that was entitled to the blessings of the father, and on this account they were very particular as to whom they should marry. Isaac was the promised seed, and his father and mother were exceedingly desirous that he should marry in the right direction, and if you will notice that this is the same sentiment that God inspired His servant Moses to speak unto the children of Israel. They were commanded to marry among themselves, and not to marry among the outside nations that had not the faith that the children of Israel had. Because, as it is said here:

"Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

"For they will turn away thy son from following me, that they may serve other gods."

And this was the case with Esau. He was not a man of faith, he was not a man unto whose seed the promises were given as they were to Jacob; because he married the daughters of the land in which they lived, that is the daughters of the Hittites, one of the Canaanite nations, a race not entitled to the blessings and promises which God had given unto those of the family of Abraham, and the families connected with him.

And in every instance that is on record in the Bible where the children of Israel disobeyed this command of God, judgment and calamity always followed. It was so in the case of Samson. You remember Samson, a mighty man in some respects, a man whom God raised up to redeem His people, but he married strange women. He married a woman of the Philistines, and the result was that it brought about his destruction. And we need only refer to the great king who sat upon the throne during the golden days of Israel, a man who was considered the wisest man that ever lived—King Solomon. His heart, we are told in the Scriptures, was turned aside from the Lord our God, because he took to himself strange wives, women of the nations with whom God had commanded Israel not to marry, and because of this he was led as he grew in years into idolatry. He built in the groves where the strange nations performed their idolatrous rites, places of worship, and to gratify these wives he went and worshipped with them; and God in His anger, because of this, said that the nation should be rent asunder; and in fulfillment of this word the greater portion of the kingdom was taken from the house of David, and given to another. Ten tribes rebelled, and there was left to Rehoboam, the son of Solomon, only the tribe of Judah for his inheritance, this kindness to the dynasty in leaving to it the tribe of Judah as an inheritance, was not because of favors to Solomon, but because his father had served God all his days with a perfect heart, except in the case of Uriah the Hittite. God raised up enemies to Solomon, and at his death as I have said, rent the ten tribes from his son Rohoboam, and gave them to Jeroboam. This was in consequence of the violation of this command of God respecting the intermarriage of His people with

strange women. In every instance on record in the Bible, it will be found that the violation of this law resulted in destruction, not only to those who made these marriages, but to their posterity after them. The history of the kings of Israel and Judah illustrates this. The kings who married strange women, women of those nations that God had forbidden Israel to marry, were never prospered; misfortune to themselves and the nation always followed these alliances. One of the most wicked kings that ever sat upon the throne of Israel married a woman of this description. Her name was Jezebel. She was a king's daughter too, a woman of noble birth, but one of the most wicked women that ever lived. To gratify her desire she incited her husband to murder, and to almost every other crime that could be committed. She was an idolatrous woman and she brought numberless miseries and condemnation from the Lord upon not only her husband's house, but upon the whole house of Israel because of her wickedness.

In looking around and traveling among our people, I have been deeply impressed with the consequences that follow these improper marriages among us. My attention has been called many, many times to circumstances of this character that have taken place among us. Not unfrequently there is some case that comes up to us for counsel where women have made alliances of this character; and women among us have been more apt to do it than men. There have been a few instances of men marrying strange women, losing the faith and becoming alienated from the Church of God, but it has not been of such frequent occurrence among us with men as it has been with women. The alliances which our daughters, our sisters or our female relatives have formed of this character have been attended with the worst results, and it is a matter that should receive attention from us as a people; our minds should be directed to this. It should be the aim of every father in Israel to have his daughters married to those who are of the right lineage, who have a claim upon the blessings of God, through their descent, added to their own faithfulness in keeping the commandments of God. I deem it of great importance to us as a people, that we should look to this. When I hear of girls in our Church marrying those who are not of us, who have not our faith, I have said to myself—and my experience in watching these matches has warranted me in the thought—that such a proceeding was sure to be attended with trouble to those who entered upon it. The offspring of such marriages do not bring satisfaction or happiness to the hearts of their relatives who are faithful to the truth, and in many instances they bring trouble and sorrow to their hearts. The mother's head is bowed with sorrow, if she retains her faith in the Gospel of Jesus Christ, because of the acts of her children. There are some men who have so much Gentile blood in them, that their offspring partake of it, and of the unbelief of the father, and in such cases it is impossible for a mother who has such a husband and children, with all her faith, with all her zeal, with all the pains that she takes, to instil into the minds of her children faith in the God of Israel, and faith in the covenant that He has restored. They seem to belong to another flock. It seems as though they have no susceptibility for the truth. There is no good soil in their hearts to receive the seeds of truth,

the Gospel of the Son of God. It is just like this: my family, who live on the banks of the Jordan River, have occasionally secured some wild duck eggs, and put them under some tame ducks, and hatched them. But the wild duck as soon as he grew large enough to fly, generally took his flight and left the home nest. It was not natural to be tame. And so it is frequently with marriages. A girl of our faith may marry a gentile, and he may be a pretty good man as far as his conduct is concerned, he may be a good citizen, a truthful man, but there will be a lack of susceptibility to the truth about his offspring. There will be a lack of faith there. Some of the children may have a little faith in the truth, but many of them, probably, will have no faith whatever, and will give the mother uneasiness and trouble and sorrow, and she will have no satisfaction whatever in her children. I have in my mind to-day, an instance where a man joined the Church, in the very early days of the Church, one of the oldest families in the Church, but he had not much faith. He married one of the most faithful women I have ever known in my experience in the Church. She has raised a large family, and by dint of faith and perseverance, finally succeeded in bringing the family to the valley. But the husband was always in the background. It required all her faith, and all her exertions to keep him from breaking out against the Church, and from losing even a nominal membership in it. She has had a large family of children. One of her sons, whom she has brought up with all the care possible, teaching him constantly the principles of the Gospel, and endeavoring to foster faith in his heart, is to-day an avowed enemy of the work of God, of the Church of which the mother is a faithful member. Several of the children seem to partake of that unbelief, that inclination to apostatize, which they seem to have inherited from their father. But it illustrates that which I have endeavored to impress upon your minds, that when women make alliances of this kind, they are not sure, in the least degree, as to the character of their posterity. They may have faithful children, but as likely as not, like the wild ducks I spoke of, they will go back to their old element, and to their old associations, and it seems impossible to prevent them from doing so.

I have no doubt all of you have had some experience of a similar character here in your midst. Have you ever seen a marriage on the part of a faithful member of this Church, either man or woman, with one that is not faithful, that has resulted happily for all concerned? Can you not call to mind instance after instance where it has been attended with the worst results? where the woman after a while, tired of living in that condition, has been compelled, if she did not wish to lose all hope of salvation here and hereafter, to break the tie and to sever herself from the man with whom she had lived in early life, into whose hands she had committed herself as a maiden, and by whom she had raised children—compelled to sever herself from him, if she expected to obtain eternal life in the Kingdom of God. I know many, many such instances as these, and I think that as a people we should be exceedingly careful about these matters. I would rather my daughters—speaking about them—I would rather they would be the fiftieth wife to a good, faithful man, who had kept the commandments of God, and unto whom

promises had been made—I would rather they would occupy that relationship, and raise children by him, than that they should be allied to a man unto whom the promises of God had not been made. But, says one, good men's sons are not always good. I know that, we all know it, Adam, our Father, had a Cain; he was a wicked man; but that does not alter the principle, it does not affect that which I am speaking of. Adam's posterity had blessings sealed upon them that cannot be taken from them. There was no reason why Cain should not have inherited all the blessings that Abel did, and that afterwards Seth possessed, if he had been disposed to avail himself of them; and it may be that where men have the Priesthood, the power and authority of it, and the blessings that pertain to it, sealed upon their heads—it may be that like it was in the cases of Terah and Abraham, if they belong to the rightful lineage there will some one of that seed arise and be a faithful man, and attain unto all the blessings that God has promised unto such faithful persons. You remember very well how it was with Terah, the father of Abraham. He was of the chosen seed, but he was an idolator. Yet he was heir to the promises, and because of that Abraham, through that heirship, and through descent, or the blessing that came through that descent, was able to go unto God and to plead for and receive the blessings that God had promised through the fathers unto him and unto all who belonged to that chosen seed. And so it may be with us. There may be faithful men who will have unfaithful sons, who may not be as faithful as they might be; but faithful posterity will come, just as I believe it will be the case with the Prophet Joseph's seed. To-day he has not a soul descended from him personally, in this Church. There is not a man bearing the Holy Priesthood, to stand before our God in the Church that Joseph was the means in the hands of God, of founding—not a man to-day of his own blood,—that is, by descent,—to stand before the Lord, and represent him among these Latter-day Saints. But will this always be the case? No. Just as sure as God lives, just as sure as God has made promises, so sure will some one of Joseph Smith's posterity rise up and be numbered with this Church, and bear the everlasting Priesthood that Joseph himself held. It may be delayed in the wise providence of our God. There are many things that we cannot understand, cannot see the reason why they should be so; but these promises are unalterable; God made them to Joseph during his lifetime; and they will be fulfilled just as sure as God made them. He (Joseph) will have among this people, some one descended from his own loins, who will bear the everlasting Priesthood, and who will honor and magnify that Priesthood among the Latter-day Saints. Therefore it is a blessing from God, for a woman to bear children to such a man, or to any man who bears or holds the everlasting Priesthood of the Son of God, and who magnifies his calling, and through magnifying it, receives promises from God to himself, and his posterity after him. Hence it is, my brothers and sisters, that remarks are made from time to time about plural marriage, patriarchal marriage. It is designed of God, that it should be so. There are but comparatively few men among the family of mankind, who are capable of leading the daughters of Zion into the Celestial Kingdom of our

God—comparatively few—for the Lord says: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Out of all the sons of God, there are comparatively few, I say, who are capable through their faith and faithfulness, and through their keeping the commandments of God, of leading the daughters of Zion in the path of exaltation, and leading them into the Celestial Kingdom of our God; and therefore it is of the utmost importance that in these matters we should be exceedingly careful. We should seek by revelation, if we can obtain it—and it is the privilege of all to obtain revelation, that is, all who live as they should do—we should seek by revelation to obtain a knowledge for ourselves, respecting these matters. Our daughters should be taught to control their feelings and affections, and not let them go out without any regard to these circumstances to which I have alluded. A woman should be exceedingly careful, a girl should be exceedingly careful, and parents should be exceedingly careful in instilling into her mind the principles that must be observed by her and by her husband to obtain exaltation in the Celestial Kingdom of God. How often is it the case among us, that women desirous of salvation are compelled to leave their husbands that become drunken, that become apostates, that become careless and indifferent, that do something or other that forfeits their standing in the Church of Christ? And then what is to become of such women? According to our faith no woman should be connected with a man who cannot save her in the Celestial Kingdom of God. What I mean by this is: if a man apostatizes and breaks covenants and loses his standing in the Church of Christ, he is not in a fit condition to save himsel, much less to lead his wife aright. He cannot lead her in the path of exaltation, because he has turned aside from that path; he has gone into another path. If she follow him, she will follow him to destruction; she will take the downward road. She will never find, while following him, and he in that condition, the path of salvation. Therefore, how careful men should be, that in marrying they should marry into good families, and not marry into apostate families. Did you ever see any good result from a man taking the daughter of an apostate, that has been brought up an apostate? I never have. That woman and her companions, if there is not great exertions made, will lead that man's heart away after other gods. away from the God of Israel, away from the covenant, away from everything that is holy and true. She will constantly fight him unless she is an exception to the general rule. There are instances where girls come out of such families, and are good, faithful women; but speaking of this as a rule it is not a safe proceeding. How can fathers and mothers of the Saints who marry into families that are not in the Church, or that are apostates—how can they mingle together upon terms of equality? The grand children, having in them the blood of the apostate, and the blood of the faithful man, can they come together on the same platform and be united with each other, part of them being out of the Church and part of them in the Church? No, they cannot. There is a distinction there, and there must be a letting down of the bars on the part of those in the Church to associate with others out of the Church, on terms of equality, or else there must be a rising up of

those who are not in the Church to the platform of those who are in the Church, in order that they may be on anything like terms of equality. There must be some breaking down in some direction. The apostate must sink his difference and try and feel like the Latter-day Saint, or else the faithful family must yield a little in their feelings in order to mingle upon anything like terms of friendship or equality with those who are not in the Church.

My brethren and sisters: I consider that these are very important principles, and should be seriously considered. There is too much laxity among us in Salt Lake City, and elsewhere, upon this point. There are young men and young women, one or the other frequently belonging to good families, who are married not by the Priesthood, but by some civil authority, in order to accommodate the feelings of the girl, or of the young man, or of the families of one or the other. Can such marriages result in happiness? No, they cannot; they cannot result in happiness on the part of a man who claims to be a Latter-day Saint, or on the part of a girl who claims to be a Latter-day Saint. It cannot be a happy marriage. The fruits of such unions cannot be satisfactory, that is, to the faithful Saint, at least, and it is contrary to the mind and will of God. Our people are commanded to marry in their own Church. We are commanded to marry those of our own faith, and not to go outside of our Church for partners. Instead of being married by Justices of the Peace, or by other civil authorities, God has placed in His Church a Priesthood and one of the offices and functions of that Priesthood is to marry the sons and daughters of God—to marry them one to another in the new and everlasting covenant, and to seal upon them and their posterity the blessings that pertain to that new and everlasting covenant; and any man who desires to be a happy husband and to have a happy home, and any woman who desires to be a happy wife and a happy mother, and to have joy in their associations, will never permit themselves to be drawn aside to be married by any authority except that which God has instituted, namely, the authority of the Holy Priesthood, Our daughters should seek, by all the faith that they can exercise before God, to obtain good husbands—husbands who will build them up instead of holding them down; who will strengthen their hands in the work of God, who will make them mothers of a righteous seed and posterity, with whom they can rejoice in the eternal mansions of our Father and our God; and no woman who has the faith of the Gospel within her, will want to bear a child to a man of whom she will be ashamed, and who cannot lead her into the presence of the Lamb. She will rather exercise faith before the Lord that God will give unto her a husband in whom she can trust, in whom she can have confidence, whose word will be as the word of God to her. And in the midst of the troubles, afflictions and trials that belong to this mortal existence, she will feel comforted by the knowledge that her husband is indeed a man of God, a man who will be true and faithful to her under all circumstances. This is a constant cause of strength and comfort to every woman, to know that she has wedded a man whom she can trust, upon whom she can rely, who will never fail her, that is, as far as human nature will permit a man to be free from infallibility. This is the course we should all take.

But, says one, what shall be done with those who are not of this class. I do not have a word to say against them. I do not want to say one word against this class. Let them marry. Let the Gentile marry with the Gentile. That is right. I have no objection to this. I do not want to say one word against their men or against their women. Let them marry among themselves. But I say to the Latter-day Saints, marry in your own Church. Let the Latter-day Saints marry faithful men, let them marry faithful women, and let them raise up a posterity which God will bless, and upon whom they can ask the blessing of our Father; and when they pass away, they can leave their blessing to be perpetuated upon them and their posterity as long as the earth itself shall last. That is what I say to the Latter-day Saints. At the same time I would not preclude any "non-Mormon," or Gentile as they are called, from marrying; but let such marry their own class and among their own people. I say we have no right to allow them to marry our daughters, and we should use every influence against it. It is not right to allow apostates to marry our daughters, nor for our sons to marry apostates. This is all wrong, and we should guard against it, and use all the influence in our power to prevent it. And those who are weak in the faith and want to be married by officers of the law, let them choose those who have the same faith and feeling as they have; but let no faithful daughter or faithful son of faithful parents be influenced to marry such persons, and marry in that kind of a way. This is what I say to you this morning, and the counsel I would give to all my brethren and sisters. Let the apostates marry the apostates. Let the gentiles marry the gentiles. There are millions of them in the world. There is no need for them to take our daughters, nor to marry our sons. The apostates also can find plenty of their own kind. Let them marry them. I would not throw a straw in their way, I would do nothing to interfere with them; but let the faithful Latter-day Saints marry faithful Latter-day Saints. Let them seek unto God in the name of Jesus, that they may obtain women of virtue, women of probity, women of faith, women of steadfastness, women that will be a glory to the men throughout time and eternity, and who will raise them children in whom they can rejoice; and let the women seek in like manner to obtain men upon whom they can look with respect and love in the midst of every trial, in the midst of every affliction, no matter what the circumstances may be; that their faith may be unmoved in all the trials, difficulties and afflictions that pertain to this mortal life; that they may tread the straight and narrow path as long as mortality lasts, and then enter into the celestial kingdom of our God, when they obtain their resurrected bodies, united as husband and wife, for time and for all eternity.

Now, this is a privilege that God has given unto us His children, and I trust that as His children we will exercise it. Remember, my brethren and sisters, that as wise a king as Solomon, a man unto whom God appeared and unto whom God spake, was led away by strange women and lost his power, became an idolator, and God scourged him and his posterity for his wickedness in this respect. I have in my mind to-day a man among us who in like manner allowed his affections to go after a strange woman, and took her to wife, and when I think about his circumstances, it reminds me in a

small degree of the fate of Solomon; the same result is in his case, and it will be in every case. I do not care how strong the man may be, he may have strength enough to hold the woman, to overpower her influence, but it is a risk that should not be taken; for if a man does he will almost be sure to be overcome, and fall into trouble.

I pray God the Eternal Father, to bless us as a people; to bless you, my brethren and sisters, and to give you strength and wisdom and grace to govern your families and yourselves, so that you will always be found in the path of righteousness, the path that leadeth unto the Lord, which I ask in the name of Jesus. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, October 5th, 1884.

(REPORTED BY JOHN IRVINE.)

I WILL read a few verses contained in the 68th section of the Book of Doctrine and Covenants, a book of revelation and commandment, which the Lord has given unto us in this last dispensation, for our guidance:

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost, by the laying on of the hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands;

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy;

"And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

"Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness."

I will also read from the 29th section of the same book:

"But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to be accountable before me;

"For it is given unto them even as I will, according to mine own

pleasure, that great things may be required at the hand of their fathers."

Referring to our little children, who are becoming, numerically, a mighty host among us, I wish to make a few remarks this morning, the subject seeming to impress itself on my mind somewhat. A consideration of the associations of our young men and young women, reminds us that before they become young men and young women, in the common acception of the term, they are younger men and younger women; and while infant children are in a dependent and somewhat helpless condition. As the tall oaks from little acorns grow, and as mighty rivers are made up from small streamlets and springs that come from hidden sources in the mountains, so is the increase of God's people by reason of their little children that are growing—increasing in number and multiplying continually in the land. In early days our increase used to be made up, in a great measure, by emigrants from foreign nations. The past few years our emigration has attained to some three or four thousand, annually, from the various countries in which missions are established, while it has increased many times that number from the great and glorious presence of God our Father, who sends the spirits to this world to dwell. Hence it becomes the great source of our supply, of our increase, and I am sure you will join with me, many of you, this morning in realizing that we have not, in many instances, given a sufficient and proper consideration for our little children that have been committed unto us, when we realize the importance, the eternal consequences that are made to flow from the beginning of their tuition and education here in this mortal life.

Many of this people, who have lived faithful to their professions, know more to-day of God and His purposes, than they did fifty years ago. We learn by experience as well as by precept, from the Lord, and as in the light of our experience we have obtained observation and got knowledge, we should not only profit by it ourselves, but as Elders in Israel we should endeavor to benefit and improve each other by our experiences, so that we may increase in understanding before the Lord in all our relations to Him and to each other.

Now, concerning little children, there is too much of an inclination with many—particularly in the world, but this feeling is growing much less among the Saints—to treat their children with indifference, to put them off, and to think that a very little of anything will do them very well. Children are apt to be waited on even at the table after the feasted and friends are all served.

I will not stop to dilate upon this particular feature of my subject, but will turn to a more pleasing one. Our Savior while here in the flesh, perceiving the people thought that children were of less importance than grown persons, was much displeased and said: "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." Who, I ask, among my hearers this morning has been attending the Sunday School, and listened to their recitations that has not felt their hearts warmed within them at hearing the early germinations of intelligence made manifest and apparent while they have been reciting the Scriptures, the revelations and maxims from the cards that are now in use in the Sabbath Schools? Who has listened to their songs, so sweet and melodious, without feeling that the very

blessing of the Lord was there, that it was delightful and lovely to be in their midst? Who has gone into the little associations of the Primaries, now held so regularly, among us, and heard them answer their questions, from perhaps the youngest that were able to speak distinctly and articulate so as to be heard—heard them answer the questions put by their teachers concerning the kind of knowledge they are expected to obtain and are obtaining—who among us have attended these associations and listened to those little ones, without feeling the fragrance of heaven shed abroad upon their souls and being sensible that there is to be found in them a beauty of innocence, of sweetness and purity that we cannot expect in the hearts of a concourse of grown people? Jesus said of them: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He might also have said, "their angels, their spirits had always dwelt in the presence of God, or before the face of my Father which is in heaven." Learn this, mothers, when you sorrowfully lay away your little ones—learn this: their spirits do always dwell before the face of their Father who is in heaven, and let your hearts be comforted, no sin has contaminated their souls, no spot of contamination has tarnished their young and tender consciences. There is purity, the purity of the pure here on earth. What has the Lord said, "That little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their fathers."

When He was here upon this continent, our risen Redeemer taught the Nephites, and blessed their children in multitudes.

So powerfully was the Holy Ghost poured out upon them that they spake with tongues. Infants that had no learning at all, declared forth His praise in such glorious, exalted terms, that the brethren present could not write them. Such was the blessing and favor of heaven, through our Lord and Savior Jesus Christ, shed abroad upon the innocent portion of humanity that was permitted to stand in His presence.

Then, seeing that the heavens are so pleased with them, ought not we to understand and entertain a higher estimate of their value, of their heavenly worth, and of their eternal importance, especially when we consider that from these small children that mothers are nursing upon their laps will by and by have grown up Prophets, Seers and Revelators, Judges in Israel, men of God standing forth upon the earth declaring His counsels building up His Kingdom in all righteousness, and in the power of God. Remember then: that as the twig is bent the tree will be inclined.

Let me call your attention to a particular feature in the matter of children and their early condition. In the revelation which I have read to you, the Lord says: "Power is not given unto Satan to tempt little children until they begin to become accountable before me." Did you notice this when I read it? Let me ask how many of those present have taken this great truth into serious consideration, to consciously sense this great heavenly indemnity of a few years' growth to each of our

infant children in which Satan has no power to tempt their innocent souls; that whatsoever the examples placed before them, whatsoever their early inclinations by reason of erroneous teachings, yet until they are made accountable Satan has no power to tempt them, and they are still innocent before the Lord, until they come to the years of accountability when they should be instructed and prepared to be baptized into the Church, and become members of it.

People of other religious denominations tell us that if we will give them the education of our children for a certain number of years, they will wrest them from us, turn them loose upon the world, cause them to depart from the faith of their fathers and despise their parentage. Seeing this is the design of our enemies, and they are conscious of being able and are endeavoring to do this with our children, ought we not to sense more deeply the value of that same consideration—yes, but in a thousand-fold greater degree—we ought to see to it that the faith of our children is preserved sound, healthy, and kept growing in their bosoms. How important, then, that we teach and educate our children during the first eight years of their lives, so that when they attain to that age they may be admitted into the Church by baptism, and receive the laying on of the hands of the Elders for the reception of the Holy Ghost, then they will have the aid of that heavenly monitor that will assist the formation of their growing judgments.

Let us consider this matter more carefully than we have done. Let us see that while there is a suspension of the wrath—if we may so say—of Satan, that he has not power to tempt our children who have been born under the covenant—let us see that we attend to them, and let us give an assiduity to the business of teaching and preparing their young and tender minds, that we have never given before.

What is the great object and purpose of this life while we are here upon the earth? What one thing, if possible, is more important than another? It is this: that as our children come to us innocent—for the revelation tells us that all men are innocent when they are born into the world, and have these early years of indemnity from the power of the tempter to tempt them to sin—let us go to and make a better use than we have done of the opportunities we enjoy. Let us instill faith into the tender hearts of our children, faith towards God, obedience to their parents, obedience to the authorities of the Church, that when they come to years of accountability, they may take hold for themselves, with a hearty, strong and loving relish for the principles of the Gospel of divine truth. Let us endeavor to realize the importance of this matter. And what is that other thing we want to preserve to them? It is this: as they come to this life innocent, if men and women can be taken through this life innocent, and sin not before the Lord, and receive of His Spirit and walk in the light of it, so that while passing through this state of probation they shall have maintained a condition of innocence through the blessing of the everlasting Gospel, they will have accomplished a wonderful thing—the great object and purpose of their mortal lives. This is the great thing to be sought for—to preserve that innocence with which our children are born, and in which they are permitted to live.

a few years, at any rate, free from the power of Satan. It seems to me that if we contemplate this matter in the light of revelation, we ought to see its importance. The Lord has given to us the privilege of being united in the holy marriage covenant for time and eternity. We look forward to inheriting the blessings of the kingdom of God with our children, and that to their increase there shall be no end. This was the Gospel that was preached to Father Abraham—that he and his children and his generation should become as the stars in the heavens for multitude, and like the sands on the sea shore that cannot be counted. We look for blessing, dominion, exaltation and glory in the eternal worlds, through similar means.

Now, then, my brethren and sisters, I wish to ask a question at this stage of my discourse. Realizing something of the value which the heavens set upon the children; remembering that the Prophet Joseph Smith himself taught and left on record in his history that little children who depart this life before they come to the years of accountability go back to the presence of God; that many children were of so excellent a spirit that God, in His grace and mercy, took them away from the adverse conditions of this life, that they might not be required to suffer as many others had to; this being their position before the heavens, what are we to think of parents, who, having these principles before them, turn their children over to our avowed enemies to be educated, knowing that their policy is to break down "Mormonism," especially the authority of the Priesthood to counsel, direct and govern the people, I say, what are we to think of such parents? How can those people do such things and be justified in the sight of God? It seems to me they must be consummately ignorant or consummately wicked to do such a thing. I should think it right that such be refused certain privileges of the Gospel, until they had a better idea in regard to these things. I do not see how they can themselves feel that they have a right to open up to further intelligence, or to have further blessings bestowed upon them. If people are so insensible to and so ungrateful for blessings already conferred, how can they expect more? Oh; that such people would turn round and understand the foolishness and sinfulness of their course, for if they do not repent, their action will bring sorrow and affliction, until their gray hairs will come with sorrow to their graves.

It appears in contemplating this subject—more especially since the great work of the Sunday schools has been going on in our midst, since the vast labor of the mutual improvement associations has been inaugurated among our young men and young women—that there is a stupendous work before us, that our children, while they are on our laps, and while prattling in and about our homes, developing the first germinations of intelligence—that then is the time to instil the first ideas of faith towards God and His work, into their young and tender minds. The wicked world are endeavoring to wean away our children by their arts, their publications, and by the blandishments of falsely so-called "superior civilization." They would like to draw away the young and rising generation of Israel. They have learned that we their parents have the principles of the Gospel established in us, and that we are

not easily moved, unless we fall into transgression. They find that their purpose of building up their churches by conversions from amongst our people is futile and hopeless. They find that the Gospel of eternal truth is established in the hearts of this people; that we have received something which satisfies the human mind, a something which they have not got to offer. They find that they cannot furnish the human mind with the satisfying influence and effects which are afforded by the Gospel of Jesus Christ.

Great and abundant are the blessings that are promised unto those who seek unto the Lord in the days of their youth. They who seek Him early shall find Him, and from such He will not turn away. It was anciently a divine injunction with promise to the youth of Israel, that they were to reverence and obey their fathers and their mothers, that their days might be long in the land which the Lord their God gave to them; and this promise—renewed to our children with the same conditions now—should be esteemed and regarded with equal or greater deference to that anciently bestowed.

* * * *

Praying always that the understanding of the Lord may be given unto us that we may know and do His Holy will, in the name of Christ our Lord, Amen.

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY
GEO. F. GIBBS, JOHN IRVINE AND OTHERS.
RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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PREFACE.

By the blessing of our Heavenly Father we are enabled to present to our readers Volume Twenty-six of the Journal of Discourses.

It will not be less appreciated because its completion has been some what delayed by the unsettled condition of things in Utah, caused by persecution. The First Presidency and many of the Apostles have had to partially withdraw from public life to avoid the consequences of mock trials and packed juries with which a prejudiced and wicked judiciary are seeking to harass the servants of God, and hence public discourses by these brethren have lately been rare.

But while power is thus given to our enemies for a little season, when the purposes of the Almighty have been accomplished thereby, this temporary cloud will pass away and leave Zion purer, freer and more powerful than before.

THE PUBLISHER.

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DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, October 5th, 1884.

(REPORTED BY JOHN IRVINE.)

[Being the portion omitted in last volume.]

BLESSINGS FOLLOW CERTAIN ORDINANCES.

The whole tenor of God's dealings and instructions to His people have been enriched and adorned with affectionate remembrance, instruction and illustration of the youth of His people. They are the redeemed of Christ from before the foundation of the world. Jesus said their angels or spirits do always behold the face of my Father which is in heaven. He has promised that they shall come forth in the first resurrection, that they "shall grow up until they become old," and when he would demonstrate who should be greatest in the kingdom of heaven,—He took a little child and placed him in their midst, saying, "Except ye repent and become as this little child, ye can in no wise enter therein; but whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whosoever shall receive one such little child in my name receiveth me."

In relation to all these matters, there is a great deal of importance attached to them, not only in the matter of our children—which seems to be of primary importance to us,—but in the preaching of the Gospel. We that have ministered in the Gospel have learned of the truth of that Gospel, and are able to comprehend by the Spirit in some degree the revelations and commandments which have been given for the guidance of the Church. It is by virtue of repentance and baptism for the remission of sins that men's sins are remitted. It is by attending to certain ordinances that the blessings of eternity are sealed upon us, and by which. in the plain language of the Scriptures, our calling and election are made sure. But we must obey those ordinances in faith or their efficacy will not avail. Our Elders go abroad and preach to the world, and their hearts are filled with charity and loving kindness towards their fellow creatures. They administer to the sick among the Saints, and they are often called upon to administer to those who do not belong to the Church, to whom they administer according to their faith, and thus the power of faith through the ordinance of God is made manifest among the children of men.

But there is one ordinance that the Elders may have perhaps neglected—and I do not know but I have myself—and that is, that if we enter a house and the people thereof receive us, there our peace should abide. This was the instruction of the Savior in His day; and if we enter

a house and the people receive us not, then we should go away and return not again to that house, and wash our feet with pure water, as a testimony against them in the day of judgment, and thus bear witness unto the Lord that we have offered them salvation, that we have sought to preach to them the principles of everlasting life, that we have offered to them the Gospel of peace and desired to administer unto them a blessing. The same is applicable to a town, village or city that rejects you. In this way you do your duty and leave them in the hands of the Lord. You are not called upon to contend with any body in public congregations, or to do anything that would stir up wrath and indignation. The Savior simply told his disciples to wash their feet as a testimony against such people. But the generous, charitable feeling of our Elders prompts them not to do a thing against anybody; they would rather pour out a blessing upon the whole people. Consequently, it is a very rare thing that this ordinance is attended to by the Elders of this last dispensation—speaking from my own experience, and conversation had with the brethren. But when it comes to this, that we are persecuted and our lives taken, it would seem as if this was a duty depending upon those Elders who are thrust out, and warned away from their fields of labor. These things have happened of late, and it seems a duty devolving upon the Elders to do that which the law requires and leave the responsibility of its reception or rejection with the people and their God. We have no quarrel with anybody. We simply preach the Gospel to the inhabitants of the earth. If they receive it, well and good; if they will not, then it is a matter between them and their God; but the Lord requires this duty at the hands of his servants.

Again, we go abroad and gather in many people to this place, and they desire to find work. One of the brethren has referred to this matter and likened it unto a man going into a field and working diligently to plow the field, sow the grain, harrow it in, harvest it, and then leave it to waste. It is too much so in bringing home our brethren and our sisters to this country and not furnishing them labor. It is a very pleasing thought that occasionally companies of 400 or 500 people, or even 1,000, are delivered here from abroad. Why is it pleasing? Because it shows the work of God is progressing; it shows that God is gathering home His Saints, and soon after their arrival, the new comers are taken home by their friends and relatives, and provided for, made comfortable until another spring, or until they look around and find or make a home. And it is a blessed thought that, notwithstanding hundreds and thousands of people are brought here yearly and cared for, so great a proportion of them live in their own homes, raise their own cows, pigs, chickens, etc.

Frequently when we go to the Seventies and ask some of them if they are willing to go on a mission to preach the Gospel, one replies: "I am no preacher at all; I could not preach a sermon if I were to try;" and wind up by saying: "If I can't go out myself and preach, I am willing to help support the families of missionaries while they are gone." Many have said this, and many more of them have thought it.

The Seventies are a numerous concourse of men who are called in connection with the Twelve to see

that the Gospel is carried to the nations of the earth. Many of them are aged—some having been in the Church almost from the days of its first organization in Ohio, and many since the days of Nauvoo—too aged to be called to go upon missions—yet they could help their brethren coming in to find employment, and as do the Twelve after having labored in the vineyard to help gather the harvest, labor together in the threshing floor to help garner the wheat, clean it, and assist to make it fit for the Master's use. The younger men, after having secured homes for their families, feel free to go on missions, knowing that their interests at home are not being neglected.

If the aged Seventies and all men of experience would interest themselves in the different parts of the Territory, and find or make work for the newcomers, they might do a vast deal of *good*. They might help their brethren who come in from the old country so obtain a living. When we first came here every man had to be a farmer, had to cultivate the land in order to obtain a living. To-day many of the brethren who come from the old country have no idea of farming, and have never, perhaps raised a chicken, a pig or a cow. The brethren should take hold, therefore, and assist each other in these things. Let us help to build each other up more earnestly and more extensively than we have done. Let us not cultivate feelings of covetousness to the crowding out of those ennobling and generous sentiments which should fill the bosom of every Latter-day Saint.

My brethren, you are Elders in Israel, and the blessing and power of the Priesthood are upon you. Therefore we should do all the good we can, that those of our brethren who are constantly coming in here may obtain work, that they may not be led away, through idleness, into sin, and their hearts be turned away from the Gospel which they have embraced.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Provo, Sunday Afternoon, Nov20th, 1884.

REPORTED BY JOHN IRVINE.

CAUSES THAT GOVERN US IN SETTLING NEW PLACES — OUR RESPECT FOR THE CONSTITUTION OF OUR COUNTRY—WE MUST NOT CONCEDE PRINCIPLE FOR THE PRIVILEGE OF STATE GOVERNMENT—PRACTICAL MEN HAVE HELD OFFICE — THE KINGDOM OF GOD PROTECTS ALL RELIGION — HOLDING THE PRIESTHOOD SHOULD NOT DISQUALIFY FROM HOLDING CIVIL OFFICE OR GIVING COUNSEL.

In attempting to address you this afternoon, my brethren and sisters, I trust I shall have the assistance of your faith and prayers, that I may be led to speak upon those principles that are adapted to your

circumstances and wants. We as a people are living at a time when we need the assistance and direction of the Spirit of God. To be taught by men and by men's wisdom in our position would be of little or no avail to us, from the fact that the conditions which surround us are different in many respects from those which surround every other people. We are a peculiar people. We are not bound together by associations such as exist among other peoples. We have not come together because this land suited us, and was desirable for us to make a living in, but we have gathered to this land through force of circumstances over which, to a certain extent, we had no control. We have come together impelled by motives such as do not operate upon ordinary people, and having objects to accomplish such as are not thought of nor labored for by others. Other people, when they form settlements such as we have in these mountains, are generally drawn together, if they are new settlements, by the advantages of locality, by the opportunities for making a living or in creating wealth, or for some consideration or reason of this character—that is in the first place. Afterwards, in succeeding generations, they stay there because it is their birth place, because it is the home in which they have been reared. But these considerations have not influenced us in our settlement in these valleys. It is due to none of these causes that we are organized in communities as we are to-day, but it is due to causes that are higher and diverse from those that operate upon other people where they form settlements such as we have done. Hence, this being our condition, it requires wisdom, it requires strength, it requires enlightenment from God, to enable us to maintain ourselves upon the principle that we came here in the beginning for, and to escape the evils by which we are threatened. We believe that it was God who led us to this land; that it was God who prepared this land as an abode for us; that it has been His Almighty power that has preserved us thus far, and has ameliorated the condition of affairs—that is the soil and the climate and the water—that has produced changes that have made this land desirable and a delightful home for us—and that there has been a purpose and a design in all this, and that we have been the instruments in the hands of God of working out and accomplishing that design up to the present time. Hence there is, as I have said, a necessity that we should receive from the same source that has hitherto guided us, continued guidance and continued instruction, so that we shall not stop half-way in the work that we have undertaken, but by divine help be able to accomplish it.

There were some reflections that passed through my mind as I sat in your meeting this morning concerning the circumstances which surround us, that if I can get the Spirit I would like to speak upon.

In the first place it will not do to judge or measure us by the standards that obtain among other people, and by which people are measured in other places. To form a correct judgment of the Latter-day Saints, men must understand the motives which prompt them to action, the considerations which affect them, and the objects they have in view to accomplish; to form a correct estimate of our character these all must be taken into consideration. But it is often the case that we are measured by standards that do not apply to us, which may very well answer for

measuring other people and other communities, but not for us, and in consequence of this we are frequently misjudged, and men and women come to incorrect conclusions respecting us. Fault is constantly found with us by our enemies because of these peculiarities which they do understand, or which if they do not understand, they pay no attention to. For instance, it is frequently said to us that we are a disloyal people, that we are not friends to the government, that we respect a power and an authority in our midst which we consider paramount to the authority of the government; and because of the circulation of this accusation and its wide-spread belief, we are refused rights to which we are fully entitled, which belong to us, which should not be withheld from or denied to us. It is very remarkable when we think about our numbers, how few we are, comparatively speaking,—it is very remarkable that there should be such jealousy entertained about us as there is. Pharaoh and the Egyptians were never more afraid apparently of the great power of the children of Israel in their midst than our fellow-citizens, and many of them too that are in high places, appear to be afraid of us. They seem to look upon us as aliens, as an alien power, and treat us accordingly, when there is not the least justification for doing so.

Now, you remember, doubtless, Pharaoh's treatment of the Israelites, He saw that they were increasing, and he became alarmed. "Why," said he, "If we were going to have a war, these Israelites are becoming so numerous they may join our enemies and take away our kingdom from us. We must stop their increase." And he counseled with his people as to the best method to stop this increase. He issued a decree that all male children that were born of the Israelites should be destroyed and cast into the river Nile, but that the female children should be spared. In this way he hoped to check the increase of the children of Israel in Egypt. There is nothing in history that has come down to us to furnish grounds or justification for this cruel action on the part of this king. But this action was well adapted to force the children of Israel into the feeling that the government under which they lived was a harsh, a cruel and an unfriendly government, and to create antipathy in their breasts against it. In this way this tyrant —as all tyrants have ever done—in trying to accomplish the object he had in view, took the very means to bring upon himself and his nation the evils that he dreaded; because if he had desired to make the Israelites join the enemies of the nation and be traitors in the midst of the kingdom he could not have taken a more effective method than that which he did take.

And so it is with us. If we had not had a profound attachment to the Constitution of the United States and to the institutions of this government, the course that is taken against us by those who have represented the government has been and is of a character to have driven us into open and avowed enmity to the government years and years ago. Without that deep-rooted attachment we should have lost all our respect for a government under which we have suffered such cruel wrongs. There could be no better evidence of the kind feeling and the loyalty of the Latter-day Saints to the government of the United States, than the fact that in our breasts and throughout these mountains, there prevails an unquenchable love and

respect for the Constitution and the institutions that spring therefrom, notwithstanding we have been denied our rights and been treated with the utmost cruelty. There is scarcely an act of oppression that could be practiced that we have not had to endure, from the time the church of which we are members, was organized up to the present time. We have been falsely accused of all kinds of crimes, have been mobbed and repeatedly driven from our homes with the entire loss of our property, have been outraged, warred upon, subjected to violence of almost every description, and murdered. One by one our rights have been assailed. We have been stripped of them under forms of law; we have been denied justice, and treated with extreme vindictiveness. Our families—if those who had the execution of the laws in their hands could have accomplished it—would have been rent asunder; wives would have been torn from their husbands, children from their parents; households would have been destroyed; distrust and enmity and hatred would have been engendered in the breasts of the people one towards another—that is, if the measures that have been framed against us could have been successfully carried out as they were designed by those who framed them. Just think of it! Think of the manner the women of this community have been tempted to turn traitors to their husbands and their friends! Every inducement possible has been offered to them to turn against and betray their husbands, and the seeds of enmity have been sown, or have endeavored to be sown, in the breasts of families, and of children against parents, and against each other, throughout the entire land. When you contemplate all these acts, they equal in cruelty and perfidy, and inhumanity, any of the acts of which we read in the Scriptures. Men are shocked when they read the story of the treatment of the Israelites by Pharaoh. All the preachers throughout the land, when they read that, comment more or less upon it to their congregations, and talk about the cruelty of which that king was guilty, and praise the Israelites, and praise Moses for that which they did. At the same time they are guilty themselves of as great crimes. They are guilty of inciting a government against its citizens—its peaceful citizens—and stirring up the government to acts of harshness, of cruelty, and even some of them go so far as to defend the use of the army by the government to destroy a peaceful people from the face of the earth.

Now, as I have said, no people in the world have given greater proofs of attachment to their own government, and of devotion to those sacred principles of liberty that we have inherited than the Latter-day Saints have done in these mountains. But, as I have said, the cry is still that we are disloyal; that we unite church and state; that we have an authority in our midst that we respect and obey, while we disregard the civil authority of the land. These things are a frequent cause of complaint against us, and we are denied our rights. We to-day, should be a State. This Territory of Utah should be one of the United States. We should have the right to elect our own Governor, to elect our own Judges, to elect every officer in fact that executes the laws or has anything to do with the administration of the government in our own land. We have been here 37 years, and during 34 years of that

time we have been an organized Territorial government, longer than any other community on the continent except New Mexico, which was organized at the same time. Other Territories have sprung up and had speedy recognition as States, and are now numbered as members of the Union years after we settled this country. There is no good reason why we should not have had this same right granted unto us; no good reason whatever. We have shown our capability for good government, for maintaining good government. Our Territory to day is an example for maintaining to all the Territories and to many States, so far as good government is concerned, and freedom from debt, and everything in fact that makes life enjoyable and easy for the citizen. We are lightly taxed, and we have maintained ourselves without aid from the general government or from any other community; while other communities that have had nothing like the difficulties to contend with that we have had, have been beggars either at the door of the National Congress, or of their neighboring States and their fellow citizens. When other places were visited by grasshoppers, the whole land resounded with appeals for aid; but though we for five years in succession, in some of our settlements, had crops destroyed by the same cause, yet no wail went up from Utah, asking the nation for help. We have been so independent, and so disposed to sustain ourselves, and to fight our own battles with the difficulties that environed us, that we have managed to get along without having recourse to this method of obtaining assistance, and in this respect our course has been unexampled.

Now, as I say, there is no good reason why we should not have been admitted as a State in the Union, except for the reason, and that has no foundation in truth, that we are not to be trusted, that we are in such a condition that if we were to get a State government there would be danger resulting from that grant of power unto us. Of course all of you, my brethren and sisters, know how untrue this is, how utterly without foundation such accusations are, but, nevertheless, they are listened to and believed.

Efforts have been made among us to change this condition of affairs. There have been, and still are, perhaps, some who call themselves Latter-day Saints, who are almost ready to lend themselves to any scheme that has for its object the obtaining of a State organization for Utah. Such persons look upon this as so great a blessing and so great a boon, that they are almost willing to forego their religious belief and to pander to those who have got power, and to make some sort of a concession to them, in order to achieve this, what they consider, very desirable end. There has been some agitation in years past respecting plural marriage, and some people, calling themselves Latter-day Saints, have been almost ready to go into the open market, and bid for a State government, at the price of conceding this principle of our religion, for the privilege of becoming a State of the Union. Those who are ready to do this are ready also to cast off obedience to the Priesthood of the Son of God, and to say, "We do not believe that men who hold an office in the Church should have any voice in the affairs of the State." They are ready to sell out their belief as Latter-day Saints, and their veneration and reverence for that power which God has restored, for the sake of obtaining a little recog-

nition of their rights as citizens, on the part of those in power. It does not require much familiarity with the Spirit of God, or with the principles of our holy religion to understand exactly the position that such persons as these to whom I allude, occupy among us. When a man is ready to barter any principle of salvation for worldly advantage, that man certainly has reached the position that he esteems worldly advantage above eternal salvation. Can such persons retain the Spirit of God, and take such a course as this? No, they cannot. That other spirit will lead such persons astray, and they will be left to themselves. Will there be such persons continue among us and be associated with us? I do not question it. I expect we shall have such characters with us, during our future career as we have had in the past. We have had all sorts of people connected with this Church. As the work rolls forth, as it increases in numbers, so will these characters increase—that is, for a certain time, until the day comes when the kingdom of God and the reign of righteousness shall be fully ushered in.

Now, regarding this accusation that is made concerning the Priesthood: It is the most common charge that is made against us that we listen to the Priesthood, that we are more obedient to the Priesthood than we are to those who hold civil authority. The question may be very properly asked: Have we not had good reason for this? Should we not be most consummate fools if we did not listen to our friends instead of our enemies? From the time that President Young was superseded as Governor of this Territory, until the present time, what kind of officers have we had sent into our midst to administer the affairs of the government? Has there been a man who has come here as Governor, who has had the ability, even if he had the disposition, to guide and to counsel the people of this Territory, and to manage its affairs as well as the men among us who have had leading positions in the Priesthood? Why, there is not an instance of the kind. You take the best disposed Governor we have had—and they are easily mentioned, the few that we have had who have been well disposed—you take them and compare them with the men who laid the foundation of this commonwealth, who laid the foundation of this Territorial government, and built up this government, and there is no comparison between them. So that, aside from every other consideration, men are ustified in seeking wisdom and guidance at the best fountain, at the best source. If I want counsel I will go to the men who are fitted to give me counsel. If I were not a Latter-day Saint it would make no difference to me who the person was if he could give me good counsel. If he was a man of ripe experience I would feel justified in going to that man and getting his advice.

This has been our position as a people. We have had men among us who have proved themselves in the best possible manner, beyond dispute, to to be entirely capable of directing and managing and counseling in all matters that pertain to our earthly existence. Have they not shown this through years and years of experience? The people have proved them. Now, would not the people be great fools, would it not be the height of folly for people who have this knowledge to say: "No, I won't ask these men for counsel; I won't go to them for advice; I won't listen to anything they say, because

if I do so, I am listening to the Priesthood; but I will go to somebody who does not know anything; I will go to some"—I was going to say ass—(laughter)—for if ever men have proved themselves to be fools, it has been some oi our governmental officials—"I will go to some man of this kind and ask his counsel, and have him to tell me what to do, because I am anxious to show that I am loyal to the government of the United States."

Now, would you not call any man who would do this an idiot, when he could have got good counsel from his friends; when he would turn his back on his friends, and go to somebody for counsel who did not know anything, not as much as he, the person, did himself about the question he submitted to him? I would say, and you would say, that people who would do such a thing were little less than idiots.

Well, now, what crime are we guilty of? If we have men among us who have more experience than they, and who have proved themselves capable of guiding the people, what crime are we guilty of in giving heed to their counsel and seeking it? Because they hold the Priesthood are their mouths to be stopped up so that they cannot speak; are they to be deprived of the rights of citizenship, and all the rights that men have that are born free, because they hold the Priesthood? Is that a good reason? A more senseless reason never was given. If these government officials and these men that represent the government are so much better and so much more capable of guiding the people, and have so much greater right to be listened to and obeyed, let them show it by their works. When they have proved it, I suppose there will be no lack of disposition on the part of the people to go to them, and to listen to them, and to expect from them all the necessary teachings and counsels. There will be no lack of disposition on the part of sensible men and women such as we profess to be; but until they do this, until they show this capability and this power, they had better hold their tongues and say nothing about others leading the people. The fact is this, and it is apparent to all of us, that there are certain men who can destroy much easier than they can build up. It required a great deal of skill to build the Temple at Ephesus: it required the highest skill in architecture: but a fool destroyed it with a little blaze. It takes men to build up, but children can burn down and destroy. It takes men to build a commonwealth, and lay the foundation of that which we see around us; it takes labor and years of experience and wisdom to accomplish such results; but any poor creature that is half-witted can destroy all these labors in a very short time, and those that have come among us in too many instances representing the government have been men of this calibre; they would like to destroy, tear down, and reduce to chaos. That would suit them far better than it would to build up.

My brethren and sisters, I would like to have us as a people look at these matters, if we can, from a sensible point, from the standpoint of common sense and reason, and not allow ourselves to be diverted from the course that we have adopted by the outcry that is made against us and by the howls that are raised about us. It would be exceedingly foolish for us to do so.

God has given unto us, as we believe and as we testify, His Gospel;

He has given unto us His Church; He has given unto us the authority by which men and women are led into His Church and governed in His Church—the authority which He Himself recognizes and the only authority that He has given to man on the earth to act in His stead. We believe this, we testify of it. At the same time while we have this belief, and form ourselves into a Church organization, we never have at any time in our history attempted to make our Church organization the only organization and the dominant organization in matters that pertain to every day affairs and to civil government. There has always been among the Latter-day Saints, great respect shown for civil authority, and for the laws of the land. In fact, as soon as possible after our first settlement here, a Legislature was organized and the provisional government of Deseret was formed, when there was no one but Latter-day Saints in the country at the time. We could have been governed by our Church organization; it was sufficient for our purpose during the winter of 1847-8, and during the summer of 1848. It was quite sufficient. There was no other organization. But as soon as the Pioneers returned, President Young and the rest of the brethren—there was no time lost in organizing a civil government—the Provisional Government of the State of Deseret—and laws were enacted in due form by the civil authority, and from that day until the present it has been respected and honored among us, and will be from this time forward, as long as this people exist. There is no people on the face of the earth that draw a nicer distinction than we between that which belongs to the Church and that which belongs to the State. But it is frequently said—and I have had to meet it often in my life time, particularly in Washington; they have said and do say, "Why, your Probate Judges are Elders and Bishops, and your other officials hold offices in the Church."

Well, is this a crime? Is there anything in the law or the Constitution of our country, or is there anything else that is recognized as binding among men that would prevent Elders and Bishops from holding office? I do not know of anything. I do not know that a man is any worse for being a Bishop or an Elder, or any more unfitted for civil employment, or the discharge of civil functions, than if he were not a Bishop or an Elder, especially among a people organized as we are. As I say this charge has been frequently brought against us in my hearing, and I have had to meet it before committees of Congress and elsewhere. The reply I have made to such charges is this: that among the Latter-day Saints in Utah every reputable man in the community bears some office in the Church. As soon as he arrives at a sufficient age, if he is a reputable man he receives an ordination in the Priesthood. The best and the most active men in our community are the men who become prominent in Church affairs. Our Bishops live without salaries, or support from the people, they, before being chosen, having shown their ability to sustain themselves. They are not like members of other denominations who are a burden to the people, or who receive an education especially for those duties, and thus live by the salaries that are furnished them by the members of their congregation. In a community where there is a class of that kind there may be some propriety in saying that ministers

of religion shall not take part in the affairs of state, although there is nothing of that kind said anywhere in the constitution or the laws; but there may be some propriety in saying this where men are educated especially for the ministry—where they devote themselves to that labor and withdraw themselves from the practical affairs of life and depend upon their parishioners furnishing them support. There might be some propriety in saying to a class of that kind, "you are not fit to take part in civil affairs, and the practical, every day affairs of life, because of your calling and because of the nature of your duties." But we say there is great impropriety in saying that those who labor in the ministry among us shall not take part; for this reason: that all the men among us who are the most practical, the most energetic, and the most business like—from these men the ministers are chosen, that is, men who labor in the ministry as Bishops, as Elders, as missionaries, and in other capacities. They have proved that they are capable of sustaining themselves by their own efforts, and at the same time devote a certain portion of their time to public affairs. Hence, you will find among us as a rule that our Bishops are all practical men; our Presidents of Stakes and their Counselors, and the Bishops and their Counselors, the Teachers and others, are all active business men among us. They have gained experience, and because of that they are sometimes chosen to fill local offices. Take the Legislature of Utah Territory, composed as it has been of some holding positions in the Church, and you will find a body of practical men, the superiors of whom are not to be found—I say it without fear of truthful contradiction—anywhere in any Legislature in this country, men who understand the wants of their constituents and of the people, and the kind of laws that are best adapted to them. I have had some experience in mingling with men in public life, and I must say that for practical wisdom, and for a knowledge of the affairs of the country and of the people represented in Utah Territory, there was found, previous to the passage of the Edmunds law, a class of men that had not their superiors anywhere in this land, for practical wisdom and the ability necessary to lay the foundation, and to perpetuate the institutions of a great country.

Is it wrong for men who have the Priesthood, and who act in this capacity, to act in civil offices and to let the people have the benefit of their experience in these matters—is there any wrong in this? I can see none, and I am sure that no man who is a true friend to his country can. There is no good reason why these men should be excluded; in fact there is every reason why they should be invited to take part in establishing the affairs of the country. I have often said, in speaking to our brethren and sisters in various parts of the Territory, that that which we behold to-day in our Territory—the good order, the peace, the freedom from debt, the lightness of taxation, and all the circumstances that are so favorable to us as a people, are due to the men who have borne the Priesthood, commencing with President Brigham Young, his Counselors, and the Twelve Apostles, and the leading men in Israel—the circumstances which surround us, I say, are due to the wisdom that God has given unto them in managing these affairs. At the same time, because this is

the case, there is no necessity that there should be a blending of church and state. There is no necessity for this; it is not wise to blend church and ztate. I do not believe that as members of the Church we should pass decrees or laws that would bind other people. I have no such belief, never did have. I do not think I ever shall have. But because a man is a member of a church, and because a man is a servant of God, and because a man bears the Priesthood of the Son of God, he should not be prevented because of that from acting in any civil capacity, from taking part in civil matters and executing the laws that are enacted by civil authority.

The province of the Kingdom of God that Daniel saw, the kingdom that would be established in the last days, is to be as a shield to the Latter-day Saints, to be as a bulwark around about that Church, and around about that Church alone? No. The apostate will have his civil rights under that kingdom. The non-Mormon, or Gentile as he is called, will have his rights under that kingdom. The Chinaman, the negro, and the Indian—each of them will have his rights under that kingdom, and yet not be members of the Church of Jesus Christ of Latter-day Saints. A good many of our people confound the Kingdom of God with the Church of God. Now there is a very wide distinction between the two. A man may, in one sense, be a member of the Church of Christ, and not a member of the Kingdom of God. The two organizations are entirely distinct. The Kingdom of God when it shall prevail in the earth—as it will do—will be the civil power which will shield and protect the Church of Christ against every attack, against every unlawful aggression, against every attempt to deprive it of its legitimate rights. At the same time it will protect the Methodist just as much as it will the Latter-day Saint; it will protect the Roman Catholic just as much as it will the Methodist; it will protect men of every creed; it will protect the worshipper of idols in his civil rights, in his rights as a man and as a citizen. A man may be an infidel; a man may have been a Latter-day Saint, and denied the faith and lost his standing in the Church of God, and yet so far as the civil authority is concerned, so far as the power that is wielded by that which we call the Kingdom of God is concerned, that man will receive the amplest protection; he will have the fullest enjoyment of his rights.

President Taylor told us this morning—told us as plainly as it could be told—the manner in which all men should be treated. And that is the design of God; and therein our friends in the east are trampling upon the true principles of liberty in their attacks upon us, and in their treatment of us. Such treatment will just as surely bring down condemnation and destruction upon a government that practices these things, as that the setting of the sun will bring darkness upon the earth. It is not possible for men to continue in such a course of oppression and wrong doing as has been pursued by our fellow citizens that have had the reins of government in their hands, without involving themselves in trouble. It is impossible that they can perpetuate their power, and conduct themselves as they have been doing towards us and towards others. There are eternal principles of justice that cannot be violated without injury to the person who violates them. A government

that lends itself to the oppression of its citizens, will sooner or later receive punishment. That which it sows it will reap. It will be a harvest that will be most bitter and sorrowful for those who reap it.

We are now citizens of this Territory. We fled here. As Latter-day Saints we came here as exiles, seeking for a home in the wilderness. God led us to this land, in which, notwithstanding all that may be said to the contrary, we have laid the foundation of this Territory, we have made this land a peaceful, a happy land. There is no man in the country, no matter what his creed may be, that is oppressed or has been oppressed by the Latter-day Saints. We have not been tyrannical in the exercise of our power. We have not discriminated against those not of us. We have given them the same rights that we have ourselves. The same peace that we have desired to enjoy we have been willing that they should enjoy, and we have extended these privileges to them in common with ourselves. We have sought in no manner to interfere with their belief, nor with the exercise of it. The Roman Catholic in Salt Lake City, has been as unmolested as the Latter-day Saint has been. We may not believe in their religion; we may think the Methodist religion a poor religion to believe in and practice, and so with other forms of religion; but while we believe this, we have no right, neither have we ever exercised any power towards restraining them or restricting them, or in any manner depriving them of the free exercise of their rights of conscience and of faith, and no government can stand and prosper that will do it upon this land, for God has made promises concerning this land that no government can stand that will do this. None of us has any right to interfere with the faith and the worship of our fellow citizens, unless their faith and their worship interfere with our rights. That is a proposition that is easily comprehended. If I do not interfere with any man's right by my worship, and by that which I consider right to do to my Maker, no man has any right under any form of government to interfere with me.

Hence it is that all this action concerning marriage is wrong—this interference with marriage—it is all wrong from beginning to end, especially in view of the fact that it is an important principle of our religion. We are ready to testify that our belief in marriage and our practice of it, is interwoven with our hopes of eternal salvation. Select every man who has had more wives than one and retained the faith of the Gospel; take him and his wives and interrogate them respecting their faith, and every one would say: "this principle is so intimately interwoven with my hopes of eternal salvation, that I would be afraid that I would be damned if I did not obey it." I believe that in nine hundred and ninety-nine cases out of a thousand where people are in the faith they would make this response.

Well, now, what right has any number of people—there may be unnumbered millions who say this is not religion—but what right have they to do this? If there was only one person on the face of the earth that entertained that belief, and he were alone and all the rest of mankind were opposed to him, it would be just as precious to him as if millions entertained a belief in common with him. Therefore,

because there are millions who say it is not religion, this does not make it so. We testify in the most solemn manner that it is a part of our religion, and that we cannot forego this principle without feeling that we forego our salvation, our eternal exaltation, by so doing.

Then the question arises in the practice of this principle—do those who practice it infringe upon the rights of their fellow citizens? Is society disturbed? Are there wrongs done to society at large by the practice of this principle? Let those who have lived among us answer this question. There never was a more peaceful society than our society—that is, not for the past few hundred years at least. Go through our settlements, and is there quarreling, is there strife, are there bad examples set to the rising generation, is impurity taught, or any examples of impurity shown? No, there is not. We all know this, and we know that in practicing our religion we do not infringe upon the rights of our fellow-citizens.

But this attempt has been made just as it was in ancient days. I look upon it as a revival of the same spirit that prompted Pharaoh to seek the destruction of the male children among the Israelites. If we were guilty of those crimes so fashionable in the world whereby the increase of families is prevented, I do not suppose there would be one word said about our system of marriage; I have no idea there would be. But the fact that we do raise children—the fact that our houses and settlements are full of healthy offspring, is a standing protest against the crimes of the age; it is a standing protest against those abominable practices that are destroying the foundation of many communities within the confines of the United States, and they are determined—those who are guilty of these things—that we shall not exist. The loudest outcry against us, and the most devoted efforts against us, come from the region where these dreadful practices prevail, where women murder their offspring befor they are born, are guilty of this pre-natal murder, among the people of the United States who think themselves the most enlightened. Twenty-five years ago when I was laboring in the ministry in that region I visited one of the towns, and the President of the branch of the Saints there, (an old resident, whose ancestors were among the first settlers of the town) told me his wife was continually jeered at—and this was 25 years ago—by her associates, because she bore children, and bore them regularly—that she did not take means to prevent the increase of her family! If I had not known him I could scarcely have believed it, it was too horrid. I have learned since, however, that that is a common practice in that region. The feature of that society that impresses most vividly a traveler from Utah is the fewness of children in what are called the best families. And yet it is from there that the principal outcry is raised against us, and the determination expressed to break up our families and to destroy us.

God has gathered a few people out from the nations of the earth, out of Babylon. But shall they partake of these influences? I say to you, my sisters, you teach your daughters against this accursed practice, or they will go to hell, they will be damned, they will be murderers, and the blood of innocence will be found upon them. A man that

would sanction such a thing in his family, or that would live with a woman guilty of such acts, shares in the crime of murder. I would no more perform the ordinance of laying on of hands on a woman who is guilty of that crime, if I knew it, than I would put my hands on the head of a rattlesnake. We must set our faces like flint against such acts. These dreadful practices are coming up like a tidal wave and washing against our walls; for there are women among us who secretly—so I am told, I know nothing about this personally, but I am told there are women among us who are instilling this murderous and accursed idea into the breasts of women and girls in our midst. Now just as sure as it is done, and people yield to it, so sure will they be damned, they will be damned with the deepest damnation; because it will be the damnation of shedding innocent blood, for which there is no forgiveness; and I would no more, as I say, administer to such women, baptize them, or perform any ordinance of the Gospel for them, than I would for a reptile. They are outside the pale of salvation. They are in a position that nothing can be done for them. They cut themselves off by such acts from all hopes of salvation.

As a people we should encourage marriage. I am always delighted when I hear President Taylor speak as he did this morning on the principle of brothers taking their brothers' widows to wife. There are many young women among us pining away, that should be mothers in Israel, that should be raising posterity, because the brothers are so indifferent to the rights that belong to the institution of marriage as to let these young women stay in this condition. And there is one thing that I am impressed with, and that is, there will be considerable condemnation rest down upon the Elders of this Church for their neglect in these matters. Women are led astray and fall into the hands of wicked men because of relatives to the dead neglecting to do that which is their duty; acting as though the Lord cannot reward a man for keeping His law. "Oh," says a man, and as President Taylor has remarked, "I want to raise up a family for myself." He forgets God can bless him and his seed after him. Look at the case of Boaz and Ruth. He took Ruth, who was the wife of his kinsman. She had no children, but he took her when another kinsman who had a prior right to her, rejected her. From that alliance sprang the noblest men that were in Israel—Obed, Jesse, David, Solomon, and through Boaz and Ruth came the Son of God. And that was a proxy case, as it is called. Ruth was the wife of Boaz's kinsman who had died. Boaz took her to wife, and raised up an honorable posterity. And it is a wicked thing among us to allow such cases to go uncared for. A young woman is left a widow, sometimes without a son to represent her deceased husband; she should be cared for, and not left to fall into bad hands, as frequently is the case among us for the want of care on the part of those whose duty it is to attend to such matters.

My brethren and sisters, God is watching over us, and He holds us to a strict accountability for the things He has revealed to us. He has revealed to us eternal principles. Let us be faithful to that Priesthood which He has given unto us; let us honor it, and not be intimidated by the outcry that is raised against us that we are doing wrong because

we listen to the Priesthood. There is no such thing as wrong connected with this. God has inspired His servants, and has given them wisdom to manage the affairs of this people, and to guide them in spiritual matters. They have full authority to do this, and they will do it if the people will listen to them, and then in temporal matters they will guide them as far as they have the opportunity. Because they are Priests of the Most High God, they are no worse for that; they are not handicapped because they have the Priesthood. In a civil cepacity they can act as fairly, justly, wisely, as those who do not have the Priesthood. They do not act with any less wisdom or any less power because they have the Priesthood than they would do if they did not have it. I have heard so much of this sort of talk that to me it is perfectly ridiculous. They talk about our management of elections, and management of other affairs. I will tell you my experience, and I have had some experience in these matters. I have attended caucuses elsewhere; I know the machinery that is used; I know the wire pulling; I have seen it in operation, and I say to you that there is not the interference on the part of leading men here with the will of this people that there is in the States in political circles. And I tell you this: that leading men in other communities seek to exercise more influence and lay their plans to have their wishes carried out to a far greater extent than the leading men of this community do among us—I mean those who have the Priesthood. There is a disposition on the part of the leading Priesthood to let the people have their way, not to interfere with their selections. There is that disposition, and it is encouraged, and the desire is to have all the people be wise and exercise wisdom, and have the Spirit of God to discern who are suitable for office. If the people could do this I can tell you that President Taylor and his Counselors, and the Twelve, and the other leading men of Israel would be very glad indeed. But you know as well as we do that there are unwise men among us who would, if they had the power, destroy the people; not because they would design to do it, but because of their ignorance; they are ignorant and would do it, without knowing what the consequences would be; and on this account it is right that experienced men should give the people the benefit of their knowledge, not however, interfering with the rights of the people, not in the least; and it never has been done, at least within my knowledge, in my public experience among the people. And I repeat there has been less of this among us, considering the influence the Priesthood have, than in any other community or any other people that I am acquainted with anywhere in the land. I wanted to say this much, because I know there is a great deal of misapprehension upon these points. There are men, agitators, who talk about interference on the part of the Priesthood, and try to breed disturbance and confusion among the people, unsettle their minds and have them think there is something very wrong going on here. I speak of it to remove these wrong impressions, and to disabuse the minds of those who entertain them, for they are not correct. There are more caucuses, more plans, more pipe laying, more log rolling, more wire pulling in the States in one day, than you will see in a month or a year among us. They resort to all sorts of devices to get their man elected under promise

of preferment and office. Why, there is scarcely a man that gets an office in the United States that is not bound by pledges of this kind. A man cannot be Speaker of the House of Representatives, without being hampered by promises he is compelled to give in order to get the position, promises to put this man on this committee, and the other man upon another committee, some to be chairmen of committees, and so on. So with the President of the United States. Probably Grover Cleveland will be an exception, because he has not been much in public life: but it is a rule that the nominees of the different parties give certain promises as to what they will do, and who will get leading positions. They are just as much fettered as though chains were on their wrists and ankles. They cannot move only in a certain direction. All freedom is taken away. A President is nearly killed after he gets his position in endeavoring to satisfy the clamors and wishes of those who claim they elected him to office. This is the case all through the government. There is no office, even to that of a constable, but is obtained in the asme way.

I hope we shall never be in such a position as this, for it would lead to the destruction of liberty and free government among us, if we should ever give way to these things. Let men go into office free and untrammelled. Let them be elected because they are the men most suitable, and not because they want the office. Let us, as a people, endeavor to find men who do not seek for office, and who do not want it, but who take it because it is the wish of their fellow citizens. And let us keep our salaries so low that men will not scramble for office and live on the people as office-holders, than which there is nothing more hateful in a free land.

I pray God to fill you with the Holy Ghost, to guide you in the path of righteousness, to enable you to avoid the many evils abroad in the world, and as Zion progresses to avoid evils that will crowd upon us; because as Zion increases there will be new temptations and circumstances thrown around us that will be a trial to us, unless we have the aid of our God to help us contend with and overcome them; and that we may have this aid is my prayer in the name of Jesus, Amen.

DISCOURSE DELIVERED BY ELDER CHARLES W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, November 16, 1884.

(REPORTED BY ARTHUR WINTER.)

THE PERSONALITY OF GOD — VAGUENESS OF THE COMMON IDEA OF DEITY—WHO AND WHAT GOD IS — THE SPIRITS OF MEN THE OFFSPRING OF GOD — SPIRIT NOT IMMATERIAL — THE TRINITY CREED OF CHRISTENDOM—MAN MAY BECOME LIKE GOD IN HIS GLORY.

THE remarks which have been made to us this afternoon by Bishop Preston are of a practical nature and calculated to lead our minds to reflection upon our duties as Latter-day Saints.

The religion of God is a practical religion, and God is a real and practical being. It has been stated by one of our leading men that God is "a business God," and many remarks have been made concerning that expression by persons opposed to us, with the desire of turning it to ridicule. It has not been stated by any of our brethren that God is *only* a business God, but the remark was made with reference to some of his attributes and of His works. The people of the present day who profess to believe in God, generally speaking, have very little idea in regard to what He is. They consider that He is incomprehensible. Their ideas concerning Him are very vague, and the attempts which have been made to explain God to the children of men, by persons who claim to be teachers of religion, and to have authority to speak in the name of the Lord, are of such a character that no one can understand them. The reason of this is because those persons who have attempted to make an explanation have not understood the subject themselves; and when a person does not understand a thing it is very difficult for him to try and make somebody else understand it. Now, I do not pretend to say that there is anybody living who fully and entirely comprehends God; but there are many people living who have some definite ideas concerning Him, concerning His attributes, concerning His ways, concerning His will; and what they understand they are at liberty to declare and to try and make other people understand, particularly if they are called upon by the Lord, and authorized by Him so to do. People very frequently refer to that passage of Scripture which says: "God is a spirit," and as their notions concerning what spirit is, are not very clear, that passage of Scripture does not make very plain to their understanding what God is. People, generally speaking, have an idea that spirit is something intangible, something that cannot

be comprehended, nor seen, nor handled; that it is far different in every respect from anything that is material; in fact, the philosophers and theologians call spirit "immaterial substance." Now, this is for want of knowing better. Men in these times, like men in former days, have tried to find out God and the things of God by human wisdom and learning, and they have failed: for "man by searching," the Scripture says, "cannot find out God." But God can manifest Himself to man; and if God chooses to make Himself manifest to His children they can measurably comprehend Him. But in their mortal state, in this state of probation in which we live, mankind cannot fully grasp Deity to comprehend Him as He is in His majesty, and might, and power and glory; but, as I said, they can measurably comprehend God when He manifests Himself to them, and they can understand Him to the extent that He manifests Himself to them.

According to the book called the Bible, God the Eternal Father has manifested Himself at different times to individuals living upon the face of this earth, and according to the testimony of the Latter-day Saints, God has manifested Himself in this age of the world in a similar way to men whom He called and appointed to act in His name; and from what we read of God's revelations in former days as well as in latter days, we learn that He is a person, an individual: that He is not a myth, not an imaginary being, but a reality, and that He is in the form and likeness of man, or in other words, that man is made in the image of God. In the opening book of the Bible, in the very first chapter of that book, we read: "And God said, Let us make man in our image, after our likeness. * * * * So God created man in His own image, in the image of God created he him; male and female created he them." God is a spirit; but it does not follow that because God is a spirit, He has no form, no shape, no extent, no limit; or that He can be, as an individual, in every place at the same time, as many people imagine. We are told that God dwells in heaven, and when Jesus Christ was upon the earth He always taught His disciples that their Father was in heaven. He said that as He came from the Father so He was going back to the Father. This individual, then, has a location, a place of residence. He occupies a certain position, He dwells in the heavens, and He made man in His image, in His likeness. Jesus, we are told, was in the "express image" of His Father's person. When He was upon the earth He came to represent His Father, and we are told concerning Him, "Who, being in the form of God, thought it not robbery to be equal with God." And the Apostle Paul, who makes this declaration, advised his brethren to have the same mind in them that was in Christ Jesus:

"Let this mind be in you which was also in Christ Jesus;

"Who, being in the form of God, thought it not robbery to be equal with God;

"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men;

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross;

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name;

"That at the name of Jesus,

every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians li, v. 2."

Now Jesus, who was in the form of God, was only one of the sons of God. He called His disciples His brethren, and He impressed upon them the great fact that His Father was their Father, that His God was their God, that He was one of them. When He returned, or was about to return to the Father, with His resurrected body, He told Mary to tell His disciples that He was going to ascend to His Father and their Father, to His God and their God.

In the Old Testament, which gives accounts of God's occasional manifestations of His presence to men upon the earth, we find that they all saw Him as a person, with the form of a man. Moses talked with Him face to face. Nadab and Abihu and seventy Elders of Israel, with Moses and Aaron, went up in the mount.

"And they saw the God of Israel, and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness; also upon the children of Israel He laid not His hand, also they saw God, and did eat and drink.—[Exodus xxiv, 10, 11.)"

I might refer to a number of passages of Scripture in the Old Testament, showing that whenever God appeared to man, manifesting Himself to man, He appeared in the form of a man. We are told repeatedly in the Scriptures that the children of men are the sons of God. He is the Father and God of the spirits of all flesh. The spirit of man, which inhabits his body, and which is the life of the body in addition to the blood—blood being the life of the flesh, but the spirit animated all—comes from God, and is the offspring of God. Because of this, we understand what is said in 1 John, iii, 2:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see Him as He is."

God, then, the God of the Bible, who is called Jehovah, the person who manifested Himself to Israel as Jehovah, is an individual, a personality, and He made man in His image and His likeness. Now, if we are the children of God, and if Jesus Christ is the Son of God, we can upon that reasoning understand something about what God is like, for there is an eternal principle in heaven and on earth, that every seed begets of its kind, every seed brings forth in its own likeness and character. The seed of an apple, when it is reproduced, brings forth an apple, and so with a pear, and so with a plum, and so with all the varieties of the vegetable kingdom. It is the same with all the varieties of the animal kingdom. The doctrine of evolution, as it is called, is true in some respects—that is, that species can be improved, exalted, made better, but it remains of the same species. The advancement is in the same line. It is unfoldment. We do not find any radical change from one species to another. It is an eternal principle that every seed produces its own kind, not another kind. And as we are the children of God, we can follow out the idea and perceive what God our Father is, the Being who is the progenitor of our spiritual

existence, the being from whom we have sprung. We being the seed of God, that Being is a personality, an individual, a being in some respects like us, or rather we are made in His image.

"Man also is spirit," we are told in the revelations of God to the Latter-day Saints. Man, the real man, is a spirit, an individual that dwells in a body, a spiritual person clothed upon with earth; a being who will live when the earth goes back to mother dust. Man's spirit, then, is an individual, a personality, and the spirit is in the likeness and shape of the body which it inhabits. When the spirit goes out of the body there is a person, a perfectly formed individual, looking like the body which we now see with our natural eyes. Spirits living in the flesh, unless operated upon abnormally by some spiritual influence, cannot see spiritual beings. A spirit can see spirit. Spirit ministers to spirit; and when the spirit goes out of the body that spirit can see other spirits, beings of the same character and nature, and we shall find when we have emerged from this body, that we will be in the company of a great many persons like ourselves; and if we should have the experience that the Prophet Joseph had when the mob took him and tore his flesh with their nails, and tried to poison him with a vial of some corrosive substance, if our spirits should be separated from our bodies as his was, we, like him, could look at our bodies and see that they are in form like our living spiritual realities.

"The body without the spirit is dead." The spirit without the body is not dead; that is a real personality, a living individual, and the body of flesh is but a house to dwell in or a covering for it to wear; not essential to its existence, but essential to its progress, essential to its experience on the earth and ultimately in its glorified condition, essential to its eternal happiness, and progress and power in the presence of the Father.

While our Father, then, is a person, an individual, it may be asked: "How can He be here, there and everywhere at the same time?" Well, He is not, in His personality; but He can be omnipresent in a certain sense. There is a spirit, an influence, that proceeds from God, that fills the immensity of space, the Holy Spirit, the Light of Truth. As the Sun itself, a planet or heavenly body, is not present in any other place except that which it actually occupies, so the individual Father occupies a certain locality; and as the light that proceeds from the sun spreads abroad upon all the face of the earth and lights up other planets as well as this earth, penetrating to the circumference of an extended circle in the midst of God's great universe, so the light of God, the Spirit of God, proceeding forth from the presence of God, fills the immensity of space." It is the light and the life of all things. It is the light and the life of man. It is the life of the animal creation. It is the life of the vegetable creation. It is in the earth on which we stand; it is in the stars that shine in the firmament; it is in the moon that reflects the light of the sun: it is in the sun, and is the light of the sun, and the power by which it was made; and these grosser particles of light that illuminate the heavens and enable us to behold the works of nature, are from that same Spirit which enlightens our minds and unfolds the things of God. As that light comes forth from the sun, so the light of God comes to us. That

natural light is the grosser substance or particles of the same Spirit.

Spirit is a substance, it is not immaterial; it may have some properties that are different from that which we see and handle, which we call matter, but it is a reality, a substantial reality. And spirit can understand spirit and grasp spirit. A spiritual person can take the hand of another spiritual person and it is substantial. A person in body could not grasp a spirit, for that spirit has different properties to those of our bodies, and it is governed by different laws to those that govern us in this sphere of mortality. A spiritual substance, organized into form, occupies room and space just as much in its sphere as these natural particles occupy in this sphere.

God our Father, then, is a person, an individual, and He really is our Father, actually and literally. We sprang from Him. He is the Father of our spirits, and not only the Father of the spirits of the Latter-day Saints, but the Father of the spirits of latter-day sinners. He is the God and the Father of the spirits of all flesh. Not only those that now dwell on the earth, but all people who dwelt aforetime; all people who ever lived upon the face of this planet, are the children of God. And so with people who dwell upon other planets, they are the offspring of God. And our Father and our God is an individual, a personality; He is a spirit, and they that worship Him must worship Him in spirit and in truth; but He dwells in a tabernacle, in a body, though that body is different from our bodies, it being a spiritual body. It is quickened by spirit. Our bodies are quickened by that corruptible substance which we call blood; but our Heavenly Father's body is quickened by spirit. It is not governed by the same laws as those by which earthly bodies are governed. It is a body something similar to that which Jesus had after His resurrection. Jesus Christ, when He rose from the dead, had the same body that He had upon the earth, but a change had been wrought upon it. He had shed His blood for the remission of sins. This body was quickened by spirit. "He was put to death in the flesh, but quickened by the Spirit;" so we are told in the Scriptures, and He was raised up from the dead by that Spirit. Paul says, in his Epistle to the Romans, viii ch. 11 v.:

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Jesus Christ's body was put in the sepulchre a natural body; it was raised a spiritual body. It was placed there in weakness; it was raised in strength. It was a mortal body when placed in the sepulchre; but when it came forth quickened by spirit, it was no longer a natural or mortal body, it was a spiritual and an immortal body; and with that immortal body He ascended from the earth. It was no longer bound by the laws of earthly gravitation, as it was before. He stood upon the mount of Olives, in the presence of His disciples, and ascended up to heaven from their midst and disappeared from their view. He could manifest Himself to them, and then take Himself away from their gaze. He could enter the room when the doors were shut, as He did in the case when His disciples gathered in secret for fear of the Jews, and manifest Himself to them. And yet at the same time

His body was tangible, and the unbelieving Thomas could reach forth his hand and thrust it into His side, and put his fingers into the prints of the nails. But this body was a glorious body, "the glorious body of the Son of God," and it was in the fashion and likeness of the glorious body of His Eternal Father. It was a celestial body quickened by the celestial glory. And if we wish to attain to the Heavenly kingdom we must walk in the ways of life, and sanctify ourselves before God, as Jesus did, so that the influence and power of the celestial kingdom can be with us. Then, in the resurrection, when we come forth from the grave, we shall be quickened also by the operation of the celestial glory and receive of the same, even the fullness thereof, and be made like unto Jesus Christ, and thus become like unto God the Father.

As I have previously explained, God is not everywhere present personally, but He is omnipresent in the power of that spirit—the Holy Spirit—which animates all created things; that which is the light of the sun, and of the soul as well as the light of the eye, that which enables the inhabitants of the earth to understand and perceive the things of God. As the light of the sun reveals natural objects to our eyes, so the spirit that comes from God, with a fitting place to occupy and conditions to operate in, reveals the things of God. We see natural things by the light of the sun. We see spiritual things by spiritual light, and he that is spiritual discerneth all things and judgeth all things, and he that is not spiritual cannot comprehend spiritual things. They are foolishness to him. And while the Saints of God, quickened by the spirit which they have obtained through obedience to the Gospel, can comprehend these things of which I am speaking and discern their meaning and signification, those that are wicked and corrupt and obey not the ordinances of God, cannot see these things nor comprehend them as they are, but they are foolishness to them.

But, if God is an individual spirit and dwells in a body, the question will arise, "Is He the Eternal Father?" Yes, He is the Eternal Father. "Is it a fact that He never had a beginning?" In the elementary particles of His organism, He did not. But if He is an organized Being, there must have been a time when that being was organized. This, some one will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our heavenly Father operates, by which He is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence. We are told in the revelations of God to us that, "Intelligence or the light of truth never was created, neither indeed can be." And we are told further, that this Spirit, when it is manifest, is God moving in His glory. When we look up to the heavens and behold the starry worlds, which are kingdoms, we behold God moving in His Majesty and in His power. Now, this Spirit always existed; it always operated, but it is not, understood, and cannot be comprehended except through organisms. If you see a living blade of grass you see a manifestation of that Spirit which is called God. If you see an animal of any kind on the face of the earth having life, there is a manifestation of that Spirit. If you see a man you behold its most perfect earthly manifestation. And if you see a glorified man, a man who has passed through

the various grades of being, who has overcome all things, who has been raised from the dead, who has been quickened by this spirit in its fullness, there you see manifested, in its perfection, this eternal, beginningless, endless spirit of intelligence.

Such a Being is our Father and our God, and we are following in His footsteps. He has attained to perfection. He has arisen to kingdoms of power. He comprehends all things, because in Him dwelleth the fullness of the Godhead, bodily. He is a perfect manifestation, expression and revelation of this eternal essence, this spirit of eternal, everlasting intelligence or light of truth. It is embodied in His spiritual personality or spiritual organism. This spirit cannot be fully comprehended in our finite state. It quickens all things. As we are told in the Book of Doctrine and Covenants, it is:

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God, who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things.—Sec. lxxxviii, p. 13."

That spirit exists wherever there is a particle of material substance; that spirit is round about it, and in it, and through it; but that we may comprehend it, it must be manifested through organisms. The perfection of its manifestation is in the personality of a being called God. That is a person who has passed through all the gradations of being, and who contains within Himself the fullness, manifested and expressed, of this divine spirit which is called God.

Some people may think this is rather a low idea of a Divine Being. But I think it a most exalted one. The person whom I worship I acknowledge as my Father. Through Him I may learn to understand the secrets and mysteries of eternity, those things that never had a beginning and will never have an end. He has ascended above all things after descending below all things. He has fought his way from the depths up to the position He now occupies. He holds it by virtue of His goodness, of His might, of His majesty, of His power. He occupies that position by virtue of being in perfect harmony with all that is right, and true, and beautiful, and glorious and progressive. He is the perfect embodiment and expression of the eternal principles of right. He has won that position by His own exertions, by His own faithfulness, by His own righteousness. Jesus Christ, the only begotten son of God in the flesh, but His firstborn in the spirit, has climbed His way up in a similar manner. He loved righteousness and hated iniquity. He kept every law and every commandment. He knew no sin, and guile was not found in His mouth. He loved not His own life, as a paramount cosideration but sacrificed it to atone for the sins of others. Whatever He learned was right, He practised, and He broke no commandment of the Father, but obeyed every one. He came not to do His own will, but the will of the Father that sent Him, and because He did this and was faithful unto death, He was exalted on high. He overcame evil. He conquered mortality. He triumphed over death. He conquered that being who is the expression of evil principles, who is the embodiment of the principles of darkness, who is the embodiment of all the principles that are in opposition to those that exist and burn in the bosom of Deity. He met him and conquered him and overcame him

He, being in the truth and living by the truth; therefore he is now to us, "the way, the truth, and the life." Overcoming all things He was entitled to inherit all things, and all that the Father hath was given unto Him. And we read:

"The Son can do nothing of himself, but what he seeth the Father do; for what thing soever he doeth, these also doeth the Son likewise." (John v, 20.)"

As the Father had taken His upward course in worlds before this, so Jesus Christ followed in his footsteps in every respect; therefore he is entitled to sit down at the right hand of God in the heavens, to sit on his throne and be one with the Father in all things; and all the power and glory, and dominion that the Father hath he conferred also upon Jesus. And the promise to the sons of God on the earth is, that if they will follow in the footsteps of Jesus, they shall be also exalted and shall partake of that glory which he partakes of, and they shall become Gods, even the sons of God, and "all things" shall be theirs." And we are told in the revelations of God to us in the latter days, that if we are faithful in all things, "all that Father hath" shall be given unto us. We shall become like Him, and we shall receive power and dominion and glory similar to that which he enjoys, only He will always be above us, God as our Father, and Jesus Christ our elder brother.

Now, we can understand a little about a being like this, but a being of the character that divines attempt to describe is one we cannot understand at all. They say that there are three of them, and yet there is only one; that God has no body, neither parts nor passions. Yet this thing that has no substance, and no parts, we are told, has three parts, one part of which had a body, and that body was composed of parts. And we are told also that it has no passions. Yet this one part of that thing which has no body and no parts and no passions had a body and parts and had passions. Jesus experienced the same things that a man experiences, lived like a man, and died like a man, to some extent. Now, who can understand these contradictions which are to be found in the creeds of modern Christendom? The Athanasian Creed was read in the Church of England, as it is called, when I was a boy, and I believe it is now. I think the American Episcopal Church has discarded it, which was very sensible. It says:

"Whosoever will be saved, before all things he must hold the Catholic faith, which faith except he do keep whole and undefiled he shall, without doubt, perish everlastingly. And the Catholic faith is this: "That we worship one God in Trinity, and trinity in unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost, but their glory is equal, and their majesty co-eternal. Such as the Father is, such is the Son, and such the Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. The Father is Lord, the Son is Lord, and the Holy Ghost is Lord, and yet there are not thee Lords, but one Lord. For while we are compelled by Christian verity to acknowledge each person by himself to be both God and Lord, so we are forbidden by the Catholic faith to say that there be three Gods or three Lords."

It goes on to show how that these

three are all exactly alike, and then to declare that they are all essentially different. It explains that the Son is begotten while the Father is not, and then that the Holy Ghost is proceeding not begotten, while the Son is not proceeding, neither is the Father, yet at the same time they are all the same, and to cap the climax of the pile of absurdities it announces that:

"The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible, yet they are not three incomprehensibles, but one incomprehensible."

Well, that is an attempt of man to explain God. As I said in the beginning of my remarks, we do not pretend that we can comprehend God in his fullness in our finite and mortal condition here on the earth, because he is an infinite being. But we are promised that "the day shall come when we shall comprehend God, being quickened in him." Jesus said:

"This is life eternal, to know thee the only living and true God, and Jesus Christ whom thou hast sent."

How can we learn to know God? We can learn of our Father by hearkening to his voice by listening to the whisperings of the holy Spirit, that spirit that comes from him. "They that are led by the Spirit of God are the sons of God." We can understand much concerning him by the power of the Holy Ghost. The gift of the Holy Ghost is conferred on us that we may learn something about God, so that we may go on to perfection; that we may walk in his ways; that we may climb the ladder which he has climbed to perfection; that we may peradventure overcome and be made like him, share in his glory, and be one with him. And if we will take the course that our Father has taken, living by every word that comes from his mouth, we shall know what is right, for he will reveal unto us what is true, and it is the knowledge and practice of truth that exalts. If we will learn this as he learned it, advance step by step, overcoming the Evil One; overcome the world and the flesh, grapple with evil as we meet it and conquer it, we will have the help of the Lord, and may raise ourselves by our own exertions, by our faithfulness, by our obedience, and peradventure will overcome all things, and inherit all things. We may thus rise above all things. We may obtain glorious bodies like unto the glorious body of the Son of God. We may prepare ourselves for the celestial glory in which the Father dwells, and in which the Son dwells, and be made like him in every respect, becoming spiritual beings dwelling in spiritual bodies, quickened with the celestial glory, among the Gods, and enter into holy order which is without beginning of days or end of years—the everlasting order of the holy Priesthood—which Jesus Christ has, and a portion of which he imparted unto his disciples when he was upon the earth, and which he has restored to the earth in these latter days.

There are things connected with this that we cannot dwell upon in a short discourse. But the keys of this Priesthood have been restored, and by them we can obtain heavenly knowledge; learn to comprehend our Father who is at the head of that Priesthood; learn to comprehend Jesus Christ our Great High Priest. By this same Priesthood, a portion of which we have received, we can obtain communion with the heavenly Jerusalem, with the

spirits of just men made perfect, with Jesus the Mediator of the new covenant, and with God who is the holiest of all. That Priesthood had no beginning, and will never have an end. As we are told in Scripture it is "without father or mother, without beginning of days or end of years;" it always existed. The individual, the organized person may have had a beginning, but that spirit of which and by which they organized never had a beginning. That Priesthood which is the power of government in the heavens, never had a beginning, and it will never come to rn end. The works of that eternal spirit of intelligence, the great Eternal God, manifested to us in our Father and through Jesus Christ, never had a beginning. There never was a first world or man; there will never be a last. We cannot grasp that in its fullness, but we can understand a little of it by comparing it with other things. For instance, we will take space. This tabernacle contains so much space, bounded by the walls of the building; but go outside of these walls and space is there. Go to the farthest bounds of this Territory, space is there. Go to the ends of the earth, if you can find them, and there is space beyond. Mount upward to the stars; go to the sun, pass above the sun to the two worlds that govern it, that we read about in the Book of Abraham, in "The Pearl of Great Price;" go even unto Kolob, the nearest to the throne of God, and there is jnst as much space beyoud as that which you have left. There is no outside to space—no beginning, no end.

Thus there is boundless space, and we cannot fully comprehend it, yet we must admit that it exists without limit. "There is no kingdom in the which there is no space, and no space in the which there is no kingdom, either a greater or a lesser kingdom." So we learn in the Doctrine and Covenants. So travel where we will, there we find space, and also inexhaustible material. And the elements, whether they be spiritual or what we call natural—we use these terms to distinguish them—never had a beginning—the primal particles never had a beginning. They have been organized in different shapes; the organism had a beginning, but the elements or atoms of which it is composed never had. You may burn this book, but every atom of which the book was composed, every particle of substance that entered into its composition, still exists; they are indestructible. When you go right down to the primary elements, they never had a beginning, they will never have an end. For in their primal condition they are not "created." They did not come from nothing; they were organized into different forms, but the elementary parts of matter as well as of spirit, using ordinary terms, never had a beginning, and never will have an end.

Now, here are some things that you can understand to some extent, that are beginningless and endless. It is the same with duration. Duration never had a beginning, and it never will have an end. We measure portions of time, but time itself, cannot be counted. Go back as far as we can think, and there was just as much time or duration before that period as since, and think as much as we can down the stream of time there is just as much ahead. There is no limit to duration, no beginning, no end. Thus there are boundless space, an infinity of substance, endless duration. The elements of that eternal

spirit which exists in and through and round about all things, and is the law by which all things are governed, never had a beginning and will never have an end. There was no beginning and there will be no end to its operations. And therefore we are told that "the works of God are one eternal round." There was no beginning to the works of God, and there will be no end. The Priesthood, as I have quoted to you, is without beginning of days or end of years. It was always existent and always active. And therefore there was never a first world or being, neither will there be a last one. We are here to learn those principles that pertain to this lower sphere; to learn how to raise ourselves from this groveling mortal condition, and make ourselves like God, that we may dwell with him, come into perfect harmony with that spirit of which I have been speaking, be one with the Father and participate with him in the power which he wields, in the midst of eternity.

Now, my brethren and sisters, will we walk in this way? Will we fit ourselves to enter into our next estate with honor? We have come down from God as his offspring. That part of us which is spirit was with him in the eternal world. We have come down here in our time and season, and God "determined the time before appointed and the bounds of our habitation." We are here to learn the laws that govern this lower world; to learn to grapple with evil and to understand what darkness is. We came from an abode of bliss to understand the pain and sorrow incident to this probation. We came here to comprehend what death is. We existed in our first estate among the sons of God in the presence of our Father, "when the morning stars sang together, and the sons of God shouted for joy." The knowledge of our former state has fled from us. Like Jesus, "in our humiliation our judgment is taken away," and the veil is drawn between us and our former habitation. This is for our trial. If we could see the things of eternity, and comprehend ourselves as we are; if we could penetrate the mists and clouds that shut out eternal realities from our gaze, the fleeting things of time would be no trial to us, and one of the great objects of our earthly probation or testing would be lost. But the past has gone from our memory, the future is shut out from our vision and we are living here in time, to learn little by little, line upon line, precept upon precept. Here in the darkness, in the sorrow, in the trial, in the pain, in the adversity, we have to learn what is right and distinguish it from what is wrong, and lay hold of right and truth and learn to live it. For it is not only the learning of it that is needful, but we must live it, being guided and governed by it in all things. If we have any evil propensities—inherited from progenitors who for ages have gone astray from God—we have to grapple with them and overcome them. Each individual must find out his own nature, and what there is in it that is wrong, and bring it into subjection to the will and righteousness of God. He must work with it until he is master of it; until he can say to this mortal flesh which is continually warring against the spirit, "I am your master by the grace of God." Every passion, every inclination, every desire must be controlled and made subject to the will of God. Though we mingle with the world, yet we must not pattern after their evil ways nor "touch the unclean

thing." We need not partake of the sins of the world. We can be wrapped around by the influence of our religion as by the garments that we wear, and be separate even though in the midst of the wicked. We need not follow their ways nor be guided by their enticements, or be governed by their nations, but should live according to the light of God; and when evil spirits tempt us and seek to turn us aside from the strait path that leads to the celestial city, stand firm in the spirit of the Gospel and overcome them. And if we overcome all things we shall inherit all things.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. —Rev. iii, 21."

We are the children of God, and when we go back into the presence of our Father, if we return with honor, there will be joy in heaven; there will be joy in our own bosoms, such joy as is not expressible. How we shall rejoice! We will then comprehend all we knew before we came here. We will comprehend everything we learned when we dwelt in the flesh; and we will be clothed upon with the spirit and power of God in its fullness, and kingdoms and power and glory eternal will be given unto us. We shall have the gift of eternal and endless increase. Our families will be with us and be the beginning of our dominion, and upon that basis we shall build forever. Our wives and our children will be ours for all eternity. Our increase shall never cease while duration rolls along and the works of God spread forth, and our posterity and kingdoms will grow and extend till they shall be as numerous as the stars, and we will enter into the rest of our Father and enjoy his presence and society for evermore. God help us to attain to the fullness of this glory, for Christ's sake. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Salt Lake City, Sunday Evening, December 14th, 1884.

REPORTED BY JOHN IRVINE.

OBJECT OF GATHERING—OUR PRINCIPLES AND ORGANIZATION REVEALED FROM GOD—HE IS COGNIZANT OF ALL THINGS—OUR FAITH NOT AFFECTED BY THE IDEAS OF MEN—OUR DEPENDENCE UPON GOD—ENOCH'S CITY—GOD'S JUSTICE IN SENDING THE FLOOD, AND IN THE DESTRUCTION OF SODOM AND GOMORRAH—HIS JUDGMENTS WILL COME UPON THOSE WHO PERSECUTE HIS SAINTS—THE LORD WILL BLESS HIS PEOPLE—WE WILL STAND BY THE CONSTITUTION THOUGH OTHERS IGNORE IT.

WE hear a great many things associated with the Church and Kingdom of God in which, as a people, we are very much interested.

We meet together, from time to time, to sing, to pray, to speak, to hear and to attend to the various duties and responsibilities that devolve upon us. We are taught of things pertaining to time and things pertaining to eternity, and perhaps we are more favored—well, there is no perhaps about it—we are more favored than any other people that dwell upon the face of the whole earth. We have been gathered together from among the nations of the earth in order that we may be instructed in the laws of God, and in the principles of truth and life, that we may be able to comprehend our relationship to our heavenly Father, to his Son Jesus Christ, to the Priesthood that exists in the heavens, and to the inhabitants of the earth by whom we are surrounded, and among whom we dwell.

There is something very peculiar about the position which we occupy among the nations of the earth. We have not received any of the intelligence which we possess from these nations, with the exception of some matters pertaining to science, to art, and the common education of the day. But as regards our religious principles we are not indebted to any men who live upon the earth for them. These principles emanated from God. They were given by revelation, and if we have a First Presidency, if we have High Priests, if we have Seventies, if we have Bishops, Elders, Priests and Teachers, if we have Stake and other organizations, we have received them all from God. If we have Temples, if we administer in them, it is because we have received instruction in relation thereto from the Lord. If we know anything pertaining to the future, it comes from him, and in fact we live in God, we move in God, and from him we derive our being. Men generally will not acknowledge this, but we as Latter-

day Saints believe in these truths. Not one of us could have entered this house this evening without being sustained by the power of God. Not one of us could leave this house without guidance, strength and power from him to accomplish it. We have been taught to believe that he is the Creator of all things visible and invisible, whether they be things in the heavens or on the earth, whether they belong to this world or other worlds, and that there is an allwise, all powerful Being, who controls, manipulates and manages all the affairs of the human family, and this is true whether it relates to the world in which we live, to the heavens that are above us, or to other worlds by which we are surrounded. It relates to our bodies and to our spirits, and to all things associated therewith. Hence we are very dependent beings. In the organization of man, in the organization of this earth, and in the organization of the heavens, there were certain things designed by the Almighty to be carried out, and that will be carried out according to the purposes of the Most High, which things were known to him from the beginning. There exists all manner of curious opinions about God, and many people think it impossible for him to take cognizance of all men, but that is very easily done. If I had time to enter into this subject alone I could show you upon scientific principles that man himself is a self-registering machine, his eyes, his ears, his nose, the touch, the taste, and all the various senses of the body, are so many media whereby man lays up for himself a record which perhaps nobody else is acquainted with but himself; and when the time comes for that record to be unfolded all men that have eyes to see, and ears to hear, will be able to read all things as God himself reads them and comprehends them, and all things, we are told, are naked and open before him with whom we have to do. We are told in relation to these matters that the hairs of our heads are numbered; that even a sparrow cannot fall to the ground without our heavenly Father's notice; and predicated upon some of these principles are some things taught by Jesus, where he tells men to ask and they shall receive. What! the millions that live upon the earth? Yes, the millions of people, no matter how many there are. Can he hear and answer all? Can he attend to all these things? Yes. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is difficult for men to comprehend some of these things, and, as they cannot comprehend them they begin to think they are all nonsense—that is, many do—and, hence, infidelity and skepticism prevail to a great extent. A great many strange notions are entertained in regard to God and his dealings with humanity. This is because men do not understand the things of God. I read in one of our papers a short time ago, that there was some kind of a commission going to meet—some two or three professors or scientists, men who are supposed to possess superior intelligence—to examine the manuscript of the Book of Mormon, to find out whether it was true or not, and I suppose if these people—especially if they should be pious men, possessing a little learning and science—should come out and say the Book of Mormon was not true, we all of us should have to lay it

aside should we not? This to me, is the veriest nonsense. It would not make one hair's difference with us whether such a commission should decide that the Book of Mormon is right or wrong. If they decide that it is true it will not increase our faith in it; if they decide that it is not true, it will not decrease our faith in it. Yet these are ideas that men entertain.

Speaking upon this point I am reminded of an incident that took place a number of years ago. Several prominent European scientists called upon me, and they talked a little upon our religious principles. Then they asked me if I was acquainted with the advanced ideas in regard to geology. I told them I knew a little about them from what I had read. "What do you think," said one of them to me, of these views as compared with the scriptural account of the creation of the world?" "Well," said I, "the great difficulty is that men do not understand the Scriptures." They could not see any difficulty on that ground, for they all had their eyes to see, and they had an understanding of words, languages, etc. "Well," said I, "we won't go through the whole Bible, for that is quite a large book; but I will take one or two of the first lines in the Bible. 'In the beginning, God created the heavens and the earth.' Will you please tell me when the beginning was? "We don't know," "When you find that out," said I, "then I will tell you when the world was created." A good many other things transpired associated with this interview, that I do not wish now to repeat. Suffice it to say that before they got through, one of them said: "I have read a good deal, I have studied a good deal, I find I have a good deal more to read and study yet." I thought so too. I thought if men could not understand the first two lines of the Bible, it would be quite a task to teach them the whole of it.

In regard to the work in which we are engaged, as I said before and as you have heard over and over again, it emanated from God, and all the principles pertaining to it, came from Him. We talk sometimes about this work, and how it is going to be accomplished. The work we are engaged in is the work of God. If it is accomplished it will be accomplished by the power of God, by the wisdom of God, by the intelligence of God, and by the Priesthood that dwells with the Gods in the eternal worlds, together with that which he has conferred upon his people here upon the earth, and not by any other power or influence in existence. We talk of a Zion that is to be built up. If a Zion is ever built up on this earth, it will have to be under the guidance and direction of the Almighty. We talk about a Church that is to be built up and purified. If it is ever built up and purified, it will be under the influence of the gift of the Holy Ghost, the power of God manifested among his people, whereby iniquity will be rooted out, righteousness sustained, the principles of truth advanced, honor, integrity, truth and virtue maintained, and hypocrisy, evil, crime and corruption of every kind be rooted out. That will have to be done by the aid and under the guidance of the Almighty. There is no man living in and of himself, can guide the ship of Zion or regulate the affairs of the Church and Kingdom of God unaided by the Spirit of God, and hence he has organized the Church as he has with all the various quorums and organizations as they exist to-day.

Who can boast or has anything to say in relation to these things? No man living, no man that has lived. If Joseph Smith knew anything about these things, it was because God revealed it, and He has revealed many great and precious principles in which the children of men are interested pertaining to this world and to the next, pertaining to the living and the dead, pertaining to time and eternity, and pertaining to all things associated with the happiness and exaltation of man. All these things emanated from God. And if Brigham Young knew anything he received his intelligence from God and from the Prophet of God; and if any of us know anything we have received it from the same source. We are told that He is in all things, through all things, and about all things, and by Him all things exist. He is the light of the sun and the power thereof, by which it was made; the light of the moon and the power thereof, by which it was made; and the light of the stars and the power thereof, by which they were made; and it is the same light that enlightneth the understanding of man. This may seem strange doctrine to some. We have been taught to believe that there was a difference between mental and visual light; nevertheless the above statement is philosophically true.

In regard to the earth, is it the Lord's? Yes. We are told that he made it, that he created all things, visible and invisible, whether pertaining to the earth or to the heavens. And where did man originate? As we read it, he originated also from God. Who formed man according to the Bible record? The Lord. Whence came our spirits? We are told that God is the God and Father of the spirits of all flesh. Then He of course is interested in the welfare of all flesh and all people of all languages, of all tongues, of every color, and of every clime. That is the way that I understand these things. Our spirits are eternal and emanate from God. So we, as a people, have always understood and do understand to-day. We possess our bodies also, and they also emanated from God. The Bible tells us something in relation to these matters in tracing out genealogies. Who was Seth? He was the son of Adam. Who was Adam? The son of God. In another place we are told that "all we are His offspring" — that is, according to that, we are all the offspring of God.

Now, this earth was formed for a certain purpose, and man was also formed for a certain purpose. And there are certain principles laid down —you will find them in the Bible, in the Book of Mormon, in the Book of Doctrine and Covenants, and in the various revelations that God has made through his servants— there are certain principles laid down indicating that there are different grades of men possessing varied powers and privileges, and that these men have to pass through a certain ordeal—called by many a probation —that is, that we are here in a probationary state, in a state of trial; and that as men live and act according to the intelligence they are in possession of,—the privileges which they enjoy, and the deeds that they perform, whether for good or evil, there will be a time of judgment, and that there will be a separation of these various peoples according to the way in which they have lived and acted upon the earth. Hence Paul tells that there are bodies celestial and bodies terrestrial, that there is one glory of the sun, another of the

moon, and another of the stars, and as one star differeth from another star in glory, so shall it also be in the resurrection. Joseph Smith, in speaking on the same subject, tells us that there are bodies celestial bodies terrestrial, and bodies telestial, which agrees precisely with the remarks made by Paul, only in other language. Thus there are many curious things associated with our existence here upon the earth, which the natural man does not and cannot comprehend. No man can know the things of God, but by the Spirit of God.

Now, then, on this earth—which we call the Lord's vineyard—He has sent forth His servants from time to time to gather people into His fold, to gather out a few here and a few there who would be prepared to act and operate with Him, and then, generally, these have been a comparatively small number, Jesus said when He was upon the earth: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And it would seem, according to the testimonies we have both in the Bible and in the Book of Mormon, that the Lord has taken great pains in different ages of the world to send forth His servants to preach the Gospel to the people. We find this especially so in Noah's day, and in the days of Enoch. There was a remarkable work performed then according to the revelations which have been given to us, which will be more fully developed when the Lord shall see fit to reveal other things associated therewith. But we learn that there was a Church organized about as ours may be; we learn that they went forth and preached the Gospel; we learn that they were gathered together to a place called Zion; we learn that the people of Zion were under the guidance, direction and teaching of the Almighty; in order that they might be prepared for another Zion in the grand drama associated with the dealings of God and his purposes pertaining to this earth and the heavens. We read that they walked with God for 365 years. We are told in the Bible a little short story about it, because it was one of those things that it was not necessary that everybody should know. We are told that "Enoch walked with God, and was not, for God took him." But there was more about it than that. Enoch preached the Gospel to the people, and so did hundreds of Elders as they are doing to-day; and they gathered the people together and built up a Zion to the Lord, and when Enoch was not, but was caught up, Enoch's city was not, but was caught up, and there were certain things associated therewith that are very peculiar. Why were they taken away from the earth? Because of the corruptions of men, because of the wickedness of men, because mankind had forsaken God, and become as broken cisterns that could hold no water, because they were not fulfilling the measure of their creation, and because it was not proper that they should live and perpetuate a race that was so corrupt and abominable. But before this was done, the righteous, the virtuous, the honorable, the pure, the upright were gathered together, and taught and instructed in the things of God. And what came next? Why, the destruction of the world. It was overflowed, we read, by the flood. What! And all the people destroyed? Yes, except a very few, according to the statements

we have. "Well," say some of our wise men, "was not that cruel to destroy so many people?" Perhaps it would be according to your ideas, but it was not according to the Lord's ideas: because he looked upon men as immortal beings. These men were accountable to their Maker, they had a dual existence, they were associated with time and with eternity, and we might go still farther and say they they were associated with the past, the present and the future, and the Lord as a great cosmogonist, took in the various stages of man's existence, and operated for the general benefit of the whole. But was it not cruel to destroy them? I think God understood precisely what He was doing. They were His offspring, and He knowing things better than they did, and they having placed themselves under the power and dominion of Satan, He thought they had better be removed and another class of men be introduced. Why? There were other persons concerned besides them. There were millions of spirits in the eternal worlds who would shrink from being contaminated by the wicked and corrupt, the debauchee, the dishonest, the fraudulent, the hypocrite, and men who trampled upon the ordinances of God. It might seem harsh for these men to be swept off from the face of the earth, and not allowed to perpetuate their species thereon; but what about the justice of forcing these pure spirits to come and inhabit tabernacles begotten by debauched corrupt reprobates, the imagination of whose heart was only evil, and that continually—what about them? Had they no rights that God was bound to respect? Certainly they had, and He respected them. He cut off the wicked. What did he do with them? He did with them as we do with some of the wicked, and that we do not do with a great many others—that is, they were put in prison. Had He a right to do that? I think He had. They were his offspring. I think He had the right to act according to the counsel of His own will. At any rate he took the liberty of doing it. And who was there to say, "Why doest thou this?" First He called upon them to forsake their wickedness, but they would not, and a while after He destroyed them. Had He a right to do it? He had and He sent them to hell. Some people talk about roasting there. That is something of man's getting up. He sent them to prison, and they were confined there, and when the proper time, came, Jesus, when He was put to death in the flesh, was quickened by the Spirit, and went and preached to those spirits that sometime were disobedient in the days of Noah. Perhaps they had time enough during their stay, to reflect upon their acts, and to become a little steadier, and to reflect upon God and His laws. At any rate Jesus went and preached to those spirits in prison.

What, then, became of the inhabitants of the world? There were a few who went through the narrow gate that Jesus spoke of, and they were caught up and Zion with them, and the Lord is taking care of them in his own way. They will be dealt with according to His purposes and designs, and be numbered among His jewels. The others, as I have said, were cast into prison, and there they remained about 2,500 years. It was a pretty long imprisonment. Still the Lord had a right to manipulate these things as He pleased, and He so manipulated them, and although this time seems very long, yet in the eternities to come it would only be a comparatively short period;

and if they needed a schooling of this kind He, as their Father and Creator, was the proper one to adjudge their punishmnt.

Sometime after this there were certain cities that had become very corrupt, such as Sodom and Gomorrah, and the Lord had a reckoning with them, handled them in His own way according to His best judgment. Abraham was a man who feared God, and God said: "Shall I hide from Abraham that thing which I do." So He informed Abraham about it. Abraham plead with the Lord, "Why," said he, "Lot lives down there, a nephew of mine, and a pretty good sort of a man, and there may be a great many others." The Lord said: "If I find in Sodom fifty righteous, within the city, then I will spare all the place for their sakes." Abraham, however, thought this was more than he could pick out. I expect there was a crowd of mean "cusses" among them as we have among us. And finally the Lord said that if ten righteous could be found in the city, He would not destroy it for ten's sake. But ten righteous people could not be found, and therefore the city had to be destroyed. What! All the people? Yes, all the people. But before they were destroyed he sent two angels and they brought out Lot, his wife and daughters. His wife was a little tinctured with gentilism: she looked back, and the Scriptures tell us she was turned into a pillar of salt. When they got away, brimstone and fire fell upon the cities of Sodom and Gomorrah and destroyed them. Thus the Lord has taken the privilege in many instances of correcting mankind. He used the children of Israel to kill the people who dwelt in the land of Canaan, and directed them to spare them not, because of their wickedness, to cut them off root and branch. He raised up one nation and put down another, and raised up one king and put down another.

There were times when the iniquity of these people was not yet full. In Abraham's day the Lord told that Patriarch that he should go to his fathers in peace, but in the fourth generation his posterity should "come hither again: for the iniquity of the Amorites is not yet full:" by the days of Moses they appear to have filled the cup of their iniquity, for he enjoined upon the Israelites, "thou shalt utterly destroy them," "as the Lord thy God hath commanded thee." So that the Lord takes upon Himself to manipulate the nations according to the counsels of His own will, and as they all of them have to do with eternity as well as time, He adjudges them according to the eternal laws and principles by which He is governed; and hence we are told that eternal punishment is God's punishment, and everlasting punishment is God's punishment, thus men and nations are adjudged by the Almighty, according to the infinite and eternal laws and principles which exist in the heavens, and with a reference to eternal duration and not according to the finite, erratic and limited ideas of men. Jonah was sent to the city of Ninevah, to tell the people to repent, and that if they did not repent they would all be destroyed. But they listened to the voice of the Prophet. They clothed themselves in sackcloth and sat in ashes and repented before the Lord, and then the Lord forgave them. Why was it that a great many people were thus judged by the Almighty? It was because of their iniquity. The same thing prevailed upon this continent. The spirit of evil and contention, war and strife, existed among the ancient

Jaredites, when they forsook their God, and violated his laws. They fought one with another. They were maddened by fury, even that fury which was lit up by the fires of hell and by the spirit of fiends, until they completely destroyed one another. So it was with the Nephites who had departed from the law of God, and trampled under foot his ordinances. They and the Lamanites were stirred up one against another, until at last they gathered together thousands and tens of thousands and hundreds of thousands of fighting men—they were four years in gathering their armies, and they fought and shed blood and spread destruction and death wherever they went. We can read the account of it in the Book of Mormon, and I do not propose to repeat it here this evening.

Now, how is it pertaining to the last days? As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. As it was in the days of Lot, so shall it also be in the days of the coming of the Son of Man. In what respect? In the days of Noah did they have the Gospel preached unto them? Yes. Did the people generally reject it? Yes. Did the people gather gather together and build up a Zion? Yes. How is it in these days? The Lord has revealed his Gospel to us as he did to them. He has sent forth the words of life, and is sending them to the nations of the earth. Hundreds of Elders are going to-day, and taking their lives in their hands, and some of them have to sacrifice their lives? and others, in this land of liberty, because they will be virtuous and keep the commands of God, are to-day weltering in prison. Woe! to those who have a hand in these things. I tell you and I tell them, as a servant of God, in the name of God, that he will be after them. and they shall suffer worse than that which they inflict upon innocent, pure and virtuous men. Now, I bear testimony to this, and you will know it when it comes to pass. Woe! to them that fight against Zion, for God will fight against them—hypocrites! who are wallowing in filthiness, corruption, adultery, fornication and deception, in the name of virtue are seeking to destroy a virtuous people, and those who dare honor and obey the commandments of God.

Then, in regard to the work in which we are engaged. Will it go on? I tell you it will. Will Zion be built up? I tell you it will. Will the Zion that Enoch built up, descend? It most assuredly will, and this that we are building up will ascend, and the two will meet and the peoples thereof will fall on each other's necks, and embrace each other. So says the word of God to us. Will we go on with our work? With the help of the Lord we will. He has told us to do a work, and we will try to carry it out—we of the First Presidency, we of the Twelve, we of the Seventies, we of the Elders, we of the High Priests, we of the Presidents of Stakes, we of the Bishops, and we of the Holy Priesthood in all its various forms. By the help of the Lord, we will try, first, to purify ourselves, to purify our households, to get rid of covetousness, deception and fraud of every kind, to act honorably before God and before all men, and to love not the world, nor the things that are in the world; for if any man love the world, the love of the Father is not in him. Anything that we may have or possess comes from God; and if we are exalted, if we possess the good things of the world—which I tell you in the name of Israel's God we shall, in spite of all men and all

their influences, for the people of Zion will be the richest of all people. This is in accordance with the Scriptures. The Scripture tells us: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in the land, wasting nor destruction within thy borders."

The Lord has gathered us together that we may learn His law; that we may be instructed in the principles of truth, righteousness and virtue; that we may be prepared to honor and magnify our calling, and glorify our God.

Well, what would you have us do when men are so corrupt—when it is enough for a man here, because he has the kindness to take some chickens for a poor woman to sell for her—when that is enough evidence to convict him that he is an adulterer, and must be placed under bonds and subjected to trial and punishment. What do they do with their Christian whores that they have in our midst? Where do they come from? They are not our institution. But they are protected, they can vote, they can do as they please, no process can be introduced against them, for they are a part of their institution, and must be protected; but anything "in the marriage relation," you know, is different from that.

Well, what shall we do? We will treat all decent men very well, and we will give the others a wide berth. These corrupt and villainous men who are seeking to trample under foot the rights of free men and deprive them of everything in life that is worth having, will suffer the bondage they are seeking to bring upon us. I tell you that, and we need not try to make these affairs any worse. We will treat them as well as we can. There are thousands and tens of thousands who despise their meanness and corruption—honorable Americans, thousands and tens of thousands of them who are ashamed of the meanness and corruption of these wretches; and there are thousands of men abroad who have just the same feeling. I saw and conversed with a member of the British Parliament recently, and in speaking about Rudger Clawson's case, said he: "It is one of the most infamous things I ever heard of, and if you will permit me I will go to the President of the United States, and ask him to pardon that man." "Why, yes," said I, "you have my permission certainly." That is the way a British member of Parliament talked about the acts and doings of some of our officials here right in our midst. Yet, notwithstanding the wickedness, the corruption, venom, the hypocrisy, and the deception that is practiced here, right under our noses, we will stand still and see the salvation of God, and God in His own time will remove these vindictive men out of their places. Meantime we will continue to fear God, and work righteousness; we will cleave to the truth, live our religion, be humble before God, train up our children in purity, virtue and holiness, and set ourselves against everything that is corrupt, hypocritical, fraudulent, and contrary to the principles of righteousness. We will trust in the living God, who is the Savior of all men, especially of those that believe. We will do right, we will treat all men right, and we will maintain every institution of our country that is according to the Constitution of the United States, and the laws thereof, and we will sustain them.

By and by, you will find they will tear the Constitution to shreads, as they have begun now; they won't have to begin; they have started long ago to rend the Constitution of our country in pieces; and in doing so they are letting loose and encouraging a principle which will re-act upon themselves with terrible consequences; for if law-makers and administrators can afford to trample upon justice, equity, and the Constitution of this country, they will find thousands and tens of thousands who are willing to follow in their wake in the demolition of the rights of man, and the destruction of all principles of justice, and the safeguards of the nation; but we will stand by and maintain its principles and the rights of all men of every color, and every clime; we will cleave to the truth, live our religion and keep the commandments of God, and God will bless us in time and throughout the eternities that are to come.

God bless you and lead you in the paths of life, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, Dec. 7th, 1884.

REPORTED BY JOHN IRVINE.

THE SECOND COMING OF OUR SAVIOR—PREACHING OF THE GOSPEL AND THE SIGNS FOLLOWING—THE GATHERING—HATRED OF THE WORLD TOWARD THE LATTER-DAY SAINTS—NO POWER CAN OVERTHROW THE WORK OF GOD—EXHORTATIONS TO FAITHFULNESS.

THE speaker commenced by reading the 24th chapter of Matthew; after which he spoke as follows:

I have read this chapter to call your attention to the predictions of the Son of God concerning the last days, and the circumstances which would surround His people previous to His making His second appearance on the earth. Great interest has been manifested at different periods by the inhabitants of the earth who have believed in Jesus, respecting his second coming. Great desires have been manifested from time to time to understand the signs

of His advent, and some have gone so far as to predict the day and even the exact time when He would make his appearance. According to the revelations that we have received upon this subject, the day and the hour are not revealed unto man, neither is it probable that they will be, but we have been told that that time is near at hand, and that it is our duty as the people of God, to prepare ourselves for that great and terrible day. The message which the Elders of this Church were commissioned to declare unto the inhabitants of the earth 54 years ago, and which they have since that time been declaring wherever they have gone is, that the time is near at hand for our Lord and Savior Jesus Christ to make His second appearance, and the Elders of this Church have been sent with a warning message to all the nations of the earth, to declare unto them that the hour of God's judgment is near at hand; that the time for the fulfillment of the prediction of the holy Prophets has arrived, and that it is the duty of the inhabitants of the earth to prepare themselves for the great events that are about to take place connected with the last days. And in order that they might the better prepare themselves, the servants of God are commanded to call upon the people to gather out from the various nations where they are living to a place that God has designated as a place of gathering for His elect, where they might prepare themselves for the coming of our Lord and Savior. This was the message which the Elders were sent forth to bear 54 years ago, and from that time until the present they have been, to the extent of their ability, proclaiming it to the various nations to which they have had access, warning them in meekness and in humility, that the time was near at hand for the fulfillment of all that had been spoken by the mouths of the servants of God in ancient days concerning the last days. Yet, as I have said, we have had no authority given unto us, no mesage to designate the hour nor the day, nor even the year when the Lord would make His appearance. That has been kept by the Father. The angels did not know the hour nor the day when our Savior spoke the words that I have read in your hearing; and if the angels have since been informed of it, we have not been advised to that effect. We have been told that the time is near at hand, and as an evidence of the near approach of this event we have seen the fulfillment of many things that were told should take place. This Gospel of the Kingdom, Jesus said, had to be preached unto all nations as a witness—the same Gospel that was preached by Him and His disciples when they were upon the earth—that Gospel of the Kingdom had to be preached unto all nations before the end should come. And it is being preached in that manner now. The same principles, the same doctrines, the same plan of salvation, the same gifts and graces, the same organization of the Church, the same authority that was in the Church in ancient days—these having been restored are now being preached as a witness by the Elders of the Church of Jesus Christ of Latter-day Saints unto all nations, in order that every inhabitant of the earth should be warned, that every man should hear the glad tidings of salvation in his own tongue, and have the opportunity of embracing or rejecting the same, and of being gathered out and numbered with the people of God.

I need not say to you, my brethren and sisters, who are familiar with

this work, that God has accompanied the preaching of this Gospel by signs following. You know this. You are living witness yourselves of the power of God, of the manifestation of the Holy Ghost, and of the gifts that pertain thereto. This whole people, called Latter-day Saints, living in these mountains, from north to south, from east to west, are a body of living witnesses of the truth of that which I say respecting the outpouring of the Holy Ghost, and its gifts upon the people; for by the power of the Holy Ghost have they been gathered; by the manifestations of the power of God have they wended their way from the various lands they formerly dwelt in, to this land—impelled by the Spirit of God to do this, in a most extraordinary manner, ready to abandon homes, ready to forsake their friends, ready to sever their connection with all that was near and dear to them previous to their reception of the Gospel. What a host of witnesses could rise up if they could be gathered together throughout these mountains! men, women and children, who in their various languages—every language almost of Europe, and I see here some from the Pacific Islands, others from far off Africa, others from far off Australia, would testify, had they the opportunity, to the outpouring of the Spirit and power of God upon them in the lands where they dwelt when they heard the Gospel and obeyed it, as taught to them by the Elders of the Church of Jesus Christ of Latter-day Saints. In this manner God has borne witness to the inhabitants of the earth, and is still bearing witness to them wherever they receive His Gospel, whenever they bow in humility and submission to His requirements, whether in the United States, in Canada, in Mexico, in Central or South America, in Europe, in Asia, in Africa, or in any Islands of the sea—wherever the Elders of this Church go, carrying this message of salvation, and the people receive it, they receive with it a testimony from God, not given by man nor by man's wisdom, nor through man's power, but through the power of the Eternal God,—that testimony resting down upon them in fullness, burning within them, impelling them to do that which they never contemplated doing before,—that is, impelling them to forsake all their old associations, and sever the ties that had heretofore bound them to their kindred and their homes, and to come to the land which God has designated as the place to which they should gather. In this manner God is fulfilling, as I have said, the testimony of His ancient servants, for John the Revelator, testified that there should be a cry go forth unto the inhabitants of the earth to come out from the midst of Babylon. Jesus says in this chapter that the elect should be gathered from the four quarters of the earth, from the four winds of heaven they should be gathered together, and this preparatory to His coming. And that which I have read in your hearing is abundantly fulfilled this day in our sight and to our knowledge. Speaking of His disciples and to His disciples, He said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." If this is not fulfilled this day in our sight and in our hearing, then when can it be fulfilled? How can it be fulfilled? To-day here is a people gathered in these mountains, brought from the nations of the earth, as I have said, dwelling here in peace and in quiet-

ness, free from strife, free from litigation, free from war, free from everything that disturbs and annoys, in every settlement from north to south, from east to west, wherever they have formed themselves into a community, living in the possession of unexampled peace. Take the settlements of this people in Colorado; visit those in Arizona and New Mexico; go north and travel through Utah and visit Idaho—go where you will, wherever they have settled, you will find a community dwelling in peace and in quietness, loving one another, obeying the law of God, striving to keep His commandments, seeking to overcome evil, endeavoring to live themselves in accordance with His requirements, and to teach their children to do likewise. These are the characteristics of the settlements of the Latter-day Saints throughout all these mountains. So far as we are concerned ourselves, we have scarcely any need of lawyers. They are very necessary as conveyancers, they are very necessary in drawing up papers, in making wills, in making deeds, in forming contracts, in doing business of this character; but so far as the practice of the law in litigation is concerned, there is no need for their services in any of the settlements of the Latter-day Saints. The law of God to us when obeyed is sufficient to lift us above these petty strifes and difficulties. We should live, if we do not, in a purer and higher atmosphere, in a region elevated far above that which is occupied by people of this character. If you travel through the settlements where the Latter-day Saints have control you will not find drunkenness prevalent, in fact, if they be true Latter-day Saints, there will be no drunkenness. You will not hear the name of God blasphemed where Latter-day Saints live; you will not hear quarrelling; you will not hear of adulteries and seductions; you will not witness Sabbath-breaking; but you will see the people living in the observance of the laws of God, a moral, pure, peaceable, orderly, people. These are the characteristics of the communities of the Latter-day Saints where they live according to the requirements of their holy religion. And though we are far from being perfect in these respects, though there are many things to complain of and to find fault with among us, nevertheless these characteristics do prevail to an extent that cannot be found in other communities of the same size and in the same circumstances. And yet these words that I have read in your hearing are this day fulfilled. "They shall deliver you up to be afflicted," said Jesus, "and shall kill you" (this has been and is our fate) "and ye shall be hated of all nations for my name's sake." Most singularly has this prediction been and is being fulfilled in regard to us. There is not another community on the face of the earth to-day who are hated by all nations for the sake of Jesus as are the Latter-day Saints. Go where you will throughout our own nation; go where you will throughout Christendom; travel among all people and ask them concerning the Latter-day Saints, and they will tell you that they hate them, that they are a people to be hated, that they are a people that should be destroyed, that they should not be tolerated, and that measures should be taken for their entire extirpation from the earth. One of the most remarkable features connected with this work is this hatred that exists in the minds of men and women concerning it. I look upon it as one of the greatest and most striking evidences of the truth of

the words of the Savior, and of the divinity of this work. There is no other people with whom I am acquainted who so strikingly fulfill the words of the Savior, and the promises which He made unto His disciples respecting the consequences of obeying His doctrine as do the Latter-day Saints. And it is not for their wickedness, because when their lives are compared with the lives of others, they stand out in striking contrast with them. This is admitted even by our enemies. They give us credit for not being adulterers, they give us credit for not being seducers; they give us credit for not being thieves; they give us credit for keeping our word; they give us credit for being honest in our dealings. To-day, our bitterest enemies in this city, the men who hate us the most, who would destroy us if they had the power, never dare say that we are dishonest in our dealings. We keep our word. We abstain from drunkenness. We abstain from gambling. We do not support houses of ill fame. We maintain order and peace wherever we go. But we are accused of many crimes. We are accused of being guilty of many misdeeds. But when the proof is asked for it is something that has happened some time ago, something that somebody else knows.

We can be truthfully accused of nothing except this: that we marry wives, that we sustain them honorably, and that we keep our children and train them up in the fear of God, and make good citizens of them. This is the head and front of our offending. It is not truthfully said that we prostitute women; or that she is degraded here by making her a prey to lust. It is not said we destroy our offspring. No such charges are made against us. But the crime is that we honorably take wives in wedlock and rear children, and bring them up legitimately, teaching them the principles of righteousness as we understand them. We could vote to-day—you men who are disfranchised, and you women who are disfranchised—you could vote to-day if you were adulterers and adulteresses. Yes, in this land of ours, in this Territory of Utah you could go to the polls and cast your vote if you lived outside of wedlock, if you prostituted yourselves, if you made women the victims of vile lust, if you trampled upon everything that is holy and pure in the sight of God and of good men, you would not be disfranchised. You could cast your vote. You could hold office—that is, you could be a candidate for office, and if elected you could hold it. Therefore, it is not for adultery, it is not for seduction, it is not for crimes of this kind that we are hated, but it is because in righteousness and in truth, without deception and without fraud, we honorably and in the sight of day—that is we have done so in times past—married wives in accordance with what we believed to be the command of our Great Creator.

We are hated of all men and of all nations for Christ's sake. It is because of our religion. If we discarded the forms of religion; if we did not attach importance to the solemnization of the marriage ordinance; if it were done in any other name, or in any other form, or for any other purpose, it would pass, doubtless, as it does in other society, without being challenged or receiving particular condemnation. But it is admitted—I have been told it hundreds of times—that it is because you make this religion. "That is why we hate it," they say. "That is why we will legislate against it. If you had not made it religion we

would not care anything about it." When I have plead with members of Congress in Washington, and told them this institution was part of our religion, they have said: "Yes, Mr. Cannon, that is the difficulty. It is because you make it religion that we want to legislate against it. If you did not make it religion there would not be that objection to it that there is." Therefore, as I have said, the words of the Savior are fulfilled. Because we make this the religion of Jesus, because we profess to be the followers of Jesus, and because of being His followers, therefore, as Jesus said, "you shall be hated of all nations for my name's sake;" not for anything else, but for the sake of the name of our Lord and Savior Jesus Christ, whose religion we have espoused, whose followers we claim to be, and because of being his followers we do as we are doing. Most signally, then, has this prediction been fulfilled in our sight and hearing. One of the most remarkable features of the present age is the hatred that is manifested against this people. It might be that as a people of our numbers, situated as we are, so far removed from other communities in these remote regions, might escape observation, and that we might be left to pursue our own course, quietly, so long as we did not intrude upon our neighbors. We came to this land a band of religious exiles seeking a home amid these mountain wilds, content to live here if we had only bread and water, if we could get sufficient to sustain life; for the sake of that peace and quiet which was denied us in the lands whence we were driven we were content to endure all the hardships that could possibly be encountered in this mountain region. If we could only sustain life we would have been satisfied with our home here. And we thought we might escape persecution. We thought we had got so far away that we could worship our God henceforth without let or hindrance. We did not wish to injure others. We did not wish to force our religion upon others. We had no design upon any human being, no design to injure any soul upon the face of the earth. Our hearts were filled with the desire that others might comprehend the truth as we comprehend it, that they might partake of the blessings of the Gospel as we had received them, and to do this—that is to make them familiar with these things—we were willing to spend our lives in traveling from land to land and from continent to continent, without purse and without scrip, preaching, in humility and in meekness, the Gospel of the Son of God, as we understand it as a witness unto all nations before the end should come. We went from land to land preaching this Gospel, calling upon the inhabitants of the earth to listen to our message, and this was the extent of our wrong doing. We had not, as I say, any designs against the peace of any soul upon the face of the earth, but our hearts overflowed with a strong and unquenchable desire that they might also receive the Gospel and the blessings of the Gospel as we had received them. That Gospel has brought to us happiness, peace, joy unexampled. That Gospel had filled us with a foretaste of heaven. Through that Gospel we had received the Holy Ghost and the gifts thereof, and because of that precious gift we were able to endure all the hardships and all the persecutions that the wicked might see fit to bring upon us for the sake of our religion. We were willing to do this. We rejoiced in it.

We knew it was more precious than life itself, and many have been willing to lay down their lives for the sake of the Gospel. We had left everything that men held dear upon earth for the sake of this great truth that God had revealed to us, and our souls burned with an overpowering desire that others might also partake of the same blessing. Therefore we traveled from nation to nation, bearing these glad tidings and calling upon the inhabitants of the earth to receive them and partake of them as we had done.

Now, it might be thought that a people thus situated would be left alone to the enjoyment, the peaceful enjoyment of their religion. If their religion was a heresy they were the sufferers. If their religion was false they would be the ones that would receive the punishment. But not content with driving us out, not content with compelling us to flee to these mountains, the same foul and deadly spirit of persecution followed us up here into these mountain recesses. They envied us the possession of these sterile, barren valleys. That cruel spirit of persecution still followed us, envious of the quiet homes we had reared by untold and uncounted toil out of the elements that surround us. We had raised a scanty subsistence from the soil; we had struggled with difficulties and had eventually succeeded in surmounting them, that we could hope to live, live without fear of starvation at least before us. But scarcely was the experiment decided—for it was but an experiment at best—than the same spirit that had made our residence in the States intolerable and unendurable to us, followed us across these plains that stretched out between us and our old homes and the old civilization which we had left—followed us here, and it has followed us from that day until the present, it has sought to kill us, and it has sought to destroy our liberties. It has sought to do to us that which was done before—to drive us from our homes, and send us forth homeless wanderers upon the face of the earth. This has been its manifestation in our midst in this Territory, and it seems as though it would not be fully gratified or satisfied until it has made victims of every one of us; until we should be numbered with the silent dead, and our voices no more be heard in proclamation of the Gospel of the Son of God, that we have been authorized to proclaim to the inhabitants of the earth.

My brethren and sisters: I do not wish in my remarks to harrow up your feelings. I wish merely to impress you with some of the events that are occurring around about us, that you may know that they are only in fulfillment of the word of God, spoken hundreds and hundreds of years ago by the Son of God Himself, and by His inspired servants. We are only moving in the sphere that He intended we should move in; we are only enduring the trials and afflictions that in His providence He foresaw and deemed necessary for us to encounter in our passage through life, and in the establishment of His work upon the earth, and in preparing the way for the coming of the Lord. Let not your hearts fail you, therefore: be not discouraged nor consider yourselves in the least degree oppressed beyond that which is right and proper. All these things are necessary in the providence of our God. We shall have more to encounter; but we shall have the strength and the grace necessary to enable us to meet them and to bear them patiently,

and to come out of them victoriously; for as you are often told, whatever may be the fate of individuals connected with this work, it is decreed in the heavens by our Eternal Father, that this work, the foundation of which He has laid, will never be taken from the earth again, it will never be overthrown. There is no power that can overthrow this work of our God. Men may be sent to prison, as Brother Rudger Clawson has, as Brother Joseph H. Evans has, as others in Arizona have, for their religion, for practicing that which they believe to be of God—men may be sent to prison by hundreds, men may be slain, as our brethren were in Tennessee lately, and as Joseph Standing was in Georgia, and as brethren were in years gone past in Missouri, as our Prophet and Patriarch were in Illinois, as our revered President was shot to pieces at the same time—men's blood may be shed, the blood of the Saints may stain the ground, the soil may be drenched with it, but though this may be the case, yet as sure as God lives so sure will this work that He has established, roll forth and prevail. The principles of truth connected with it are unalterable and eternal. They cannot be changed, they cannot be destroyed. You might as well try to destroy the throne of the Great Eternal Himself, as to destroy this work, for it is eternal. The truths of this Gospel are imperishable. They cannot be changed; they cannot be obliterated nor overthrown. And God has said this concerning this work—that it will stand forever. It will overcome every obstacle. It will grow, it will increase. Everything done against it will only be the means of accelerating it, or pushing it forward, or insuring to it the victory that God has promised. I testify this in the name of the Lord Jesus Christ, for I know it to be true, and I know that every power that opposes this work will perish. God has said it, and His words, thus far have been fulfilled. Recount the list of the opposers of this work, and who is there among the vast host that has ever succeeded? Is not failure, is not shame, is not ignominy written upon every man's character and the character of every community that has fought against this work of our God from the beginning up to the present time? The enemies of this work have perished, they have gone down into oblivion, and they have not succeeded. Look at the list from the beginning, from the 6th of April, 1830, until this day of our Lord, and go through it, and where can you find, where can you put your finger upon a man or upon a community that has prospered in fighting against Zion, against this work of our God? They have gone down, while this people have gone forward, have risen, gone upward, have continued to increase in influence, in power in the earth and have become more and more solidified. And it will be so to the end; for this work is designed in the providence of our God to prevail, and there is no power nor influence that can prevent it.

It behooves us as Latter-day Saints to be faithful to our God. I will tell you, my brethren and sisters, there is only one thing that can injure this work, and that is the sins of the people themselves. You can injure it, that is, you can injure yourselves in connection with it. There is no man can prevent another from receiving salvation. God has not placed it in the power of man to prevent either a man, or a woman, or a child from receiving salvation. He has placed that within the power

of the individual himself or herself. If a man be damned it is because he takes a course to be damned; he breaks the laws of God. So it is with us as a people. If we are chastened, if we are scourged, if our enemies have power over us, it will be because we do not live as we should do, and this is a subject that I would like very much to speak about. I would like very much to tell my feelings upon this point to the Bishops and to the Teachers and to the officers of the Church. There are practices being indulged in among us that are sins in the sight of God, and the officers of this Church will be held accountable for them, unless they take a course to eradicate them from the midst of the Saints. There should be no man allowed to remain in this Church who is a Sabbath-breaker, and when you know that there are men and women or children who are Sabbath-breakers you should take steps to have them warned, to have them reproved, and if they will not repent to have them severed from the Church of God. No man in this Church should be allowed to have a standing in it who is a drunkard; God does not approve of drunkenness; and if there are any drunkards remaining in the Church, hear it, O ye Bishops, and O ye officers, you will be held accountable for their sins—the condemnation will rest upon you. The same with men who blaspheme, either young or old, who take the name of God in vain, they ought not to be permitted to remain in the Church. It is a sin in the sight of God, and He will visit a people with condemnation who permit these things to exist in their midst. And so with fornication. No fornicator, no adulterer nor adultress, should have a place among us. They should be warned, they should be dealt with, they should be cut off from the Church. And so with every other sin. We have been too lenient, and have permitted things to exist which are wrong in the sight of God. Now that our enemies are waging war against us, there is only one way in which we can expect to withstand assaults made upon us, and that is in being a pure people, in being a people who live according to the laws of our God. This we must be, or the favor of God will be withdrawn from us. Therefore, let the Church be cleansed. Let the Teachers visit under the influence of the Spirit of God and the gift of discernment, and where they find those that are living in opposition to, or in violation of the laws of God, let them, by the Spirit of God, which will rest upon them, teach and warn that household, and thus take steps to purify the Church. Let every Priest and every Teacher go forth in that spirit in the midst of the Latter-day Saints, and you will see good results; and then let hell boil over, let hell array itself with all its forces, let earth and hell combine against this work of our God, and they cannot succeed. I am not afraid of all hell; I am not afraid of all the earth, if the Latter-day Saints will be pure, if they will live their religion. I know that we shall triumph and come off victorious in every contest, which may God grant in the name of Jesus. Amen.

DISCOURSE BY APOSTLE GEORGE TEASDALE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, January 11th, 1885.

REPORTED BY JOHN IRVINE.

VISIT TO THE SOUTH—TESTIMONY OBTAINED FROM GOD—NECESSITY AND BENEFITS OF PRAYER.

SINCE the last time I had the privilege of worshiping in this house I have had the opportunity, in company with Brother F. M. Lyman, of making a tour through the Southern wards and Stakes of this Territory, and I must say, though it was my first visit to several places, that I have enjoyed my labors exceedingly. I appreciated my association with the Saints, who are striving in their weakness to establish the righteousness of God upon the earth. I was treated with the greatest kindness. It is impossible for us to be associated as we are in a great work—a work that from the beginning has been opposed by the world—without feeling the greatest admiration for men and women who are filled with the spirit of integrity, who manifest a love for God and for the principles of righteousness, that is surprising in the day and age in which we live, when righteousness is so unpopular. I had always been given to understand that I was living in an enlightened age in the blaze of the Gospel; that we had passed from the dark ages and living in an enlightened age, among educated people; that the Gospel of the Son of God was being promulgated in all nations, and that we had the Bible for a guide, so that we need not be mistaken. This being the case, it is something very curious—I often think so in my reflections—that men and women are to-day in the penitentiary, doomed to associate with the worst class of villains, because they believe in God. The same principle that exalted Abraham and made him the "friend of God," because he believed God and obeyed Him to-day is considered a crime: for men and women who manifest that they have the faith of Abraham by doing the works of Abraham are considered fit subjects to be placed among murderers and the worst class of characters. I presume if 50 years ago, any man had said that the time would come when the doctrine of Christ should be so unpopular that those who believed God, and who practiced the principles that lead to endless lives, would be incarcerated in dungeons, he would have been considered slightly insane. It has been the boast of the nation to which we are attached, that wherever the glorious flag waved it was a source of consolation to the people of all nations to know that there was a spot on earth that was the land of the

free and the home of the brave. With a Constitution that is the admiration of all nations and peoples, nobody would have ever thought for a moment that the circumstances that we see to-day, and the facts that we are in possession of, would ever be recorded upon the pages of American history, and they never would have been had the spirit of patriotism that dwelt in the bosoms of those who consecrated their lives, their sacred honor, and their all, for the establishment of a spot on earth that should be indeed the land of the free, and the home of the brave, been manifested to-day. No brave man would ever interfere with another man's religion. It is all that I have. My hope, my joy. Take my religion away, and I am a beggar of the poorest kind. If I am wrong show me my wrong: I am open to conviction. I embraced the doctrine taught by the Latter-day Saints, because I believed that it was true, and that it promised to me something more than I was in possession of. The humble man that brought the glad tidings of the restoration of the Gospel, told me that if I would appeal to God who dwells in the heavens, and would appeal honestly, He would give me light and intelligence, and that if I would obey the Gospel I should be put in possession of knowledge that it was true; that I would learn that Joseph Smith was no false prophet, but a true prophet sent of God; that holy angels, holding keys of power and authority, had visited the earth for the express purpose of restoring the Priesthood of God, that the Gospel might be taught in power and authority in all nations, preparatory to the coming of the Son of Man, which is nigh at our doors. Wishing to be kind to myself; wishing to understand if there was any truth in all these things, I went where we should all go—to the throne of grace, and asked God the Eternal Father in the name of Jesus Christ, that if the testimonies I had heard were true, that I might have a knowledge of the same; that I was willing to embrace the Gospel provided that it was true, and it would guarantee the excellency of knowledge that was promised me if I would seek wisdom at His hands and obey. I asked that if it was the truth I might know it; because if any man desired eternal life I did; if any man desired to serve God I did; if any man desired the remission of his sins I did; and consequently I went to that source that I would presume all intelligent men and women would appeal to when a message of the kind that came unto us through the Prophet Joseph Smith was sounded in our ears. I obtained that knowledge, and I have endeavored faithfully to bear my testimony wherever I have been, and under whatever circumstances I have been placed. And I have never taken any step but what I have appealed to the same source, believing as I do in the Gospel of Christ, believing as I do in the Bible, and believing that James meant what he said when he stated: "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." I went forth in the simplicity of my heart believing God would answer my prayer. He did so, and from that day to this I have had, in my associations with the Church of Jesus Christ of Latter-day Saints, a living testimony of the truth of this work, and the closer I live to the requirements and to the principles that have been enunciated, and are continually enunciated, by inspired men, the greater the happi-

ness and peace I enjoy. Do I wish to interfere with the rights and privileges of anybody? God forbid. Do I wish to do anything that would be a reproach to this nation? God forbid. The course that the Latter-day Saints are taking is an honor to the nation. It is an honor to this country. That God our Eternal Father selected men who had been born, and raised on this soil to usher in the dispensation of the fullness of times. It certainly ought to be a source of joy to all men who are honest in heart, and who desire to obtain eternal life, to know that the keys are turned by which they can obtain the same. But as it was in the days of Christ, so it is to-day. The world by wisdom know not God: and the course that they are taking to-day in fighting against the principles of righteousness is a shocking record to make upon the pages of history. Can a false religion benefit me? Can man-made systems benefit me? Can I obtain the remission of my sins and the gift of the Holy Ghost, through uninspired men? I think not. I have no guarantee for that inside or outside of the lids of the Bible.

In my travels among the Latter-day Saints, circumstances have arisen that have caused me some reflection, more especially with regard to prayer. It might not be believed that among the people who profess to be Latter-day Saints, there are those who neglect prayer. We have had to ask young men, sometimes, that were Elders and who had been recommended to be Seventies, if they prayed, and in telling us the truth, they have stated that they did sometimes. I never should have doubted for a moment that there was anybody professing to be a Latter-day Saint who did not pray. I cannot understand it. I was inducted into the Kingdom of God by prayer, and I have been sustained by the Almighty Father, by prayer, ever since that day. I do not pray for form sake: I pray because I earnestly desire to have the fellowship of the Holy Ghost. I cannot understand how anybody can pray for form's sake, although I have almost been led to believe that we do so on a great many times and occasions, and I will give you my reasons for so thinking. What is the idea, after singing, of one of the brethren standing up here to open this meeting by prayer? Is he not our spokesman, the mouthpiece, and should we not, while he utters the sentences, have those sentences pass through our minds in a prayer as a congregation, and when he has finished it, endorse the same by saying "amen." What is the meaning of "amen?" So be it. Well, I noticed to-day that there were few "amens." Why is this? Did we not endorse the prayer? Did we not sanction it? I should think if we did we would naturally say "amen"—so let it be. But I will tell you what I am afraid of—I am afraid of the Latter-day Saints getting into a form of religion and being no better off than their neighbors, or getting into the habit of going to meeting and hearing the singing and praying and the discourse without their having any influence whatever upon our minds any more than perchance to criticise. I cannot understand how that kind of a worship can be acceptable to God. If I understand it, He requires our hearts, and He desires when we pray that we mean what we say. What is the meaning of prayer? Why, it is to earnestly ask something that we require with all our hearts. All who are in fellowship of the Holy Ghost, will ask God

for His Spirit to be in their hearts in all their business relations, even, that they might not soil their hands, but keep them clean and their hearts pure, that they might merit His approbation. The Lord Jesus Christ encouraged His disciples to pray—to pray without ceasing. Upon one occasion He spoke a parable on this very subject, that men ought always to pray and not faint. And I think if any people on the face of the earth ought to pray it certainly should be the Latter-day Saints; for we have no friends on the earth. All the friendship that we can depend upon is in God our Eternal Father, who controls the actions of all men, and who allows men to go to a certain extent, that they may prove before the heavens their corrupt hearts and what they would do if they were permitted; that every man through the agency that God has given him, may manifest himself before God, before the heavens, and before all mankind, as to the spirit he is of in the record that he makes. The Savior said there was a certain judge, "which feared not God, neither regarded man: And there was a widow in that city; and she came unto him saying, avenge me of mine adversary. And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." This was the parable that the Lord Jesus gave the people when persuading them "to pray, and not to faint." "And the Lord said, hear what the unjust judge saith: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the son of man cometh, shall He find on the earth." We as a people should certainly be a prayerful people, and I would venture to say that if we were not, if we depended upon our own strength, the time will come when we will fail. I cannot understand how in a well ordered house family prayer can be dispensed with. I cannot understand how it is that men understanding the responsibility that rests upon them, understanding their own weakness and insufficiency, understanding the blessing that God our Eternal Father has promised unto us through our faithfulness, should consider that they can do without God. Why, it seems to me that in every well regulated family the head thereof should gather his wives and children around him and bow at the altar, even the family altar, and offer unto God thanksgiving and praise for His protecting care and to entreat Him for His Spirit, that we might be led by its counsels, that He might not suffer us to be led into temptation, but that He would deliver us from evil. And I do not consider that this duty is all the time upon the head of the house. I consider that his family should take a part in family prayer. I do not consider it necessary for the man to be the mouthpiece all the time. I think it is just as acceptable to God our Eternal Father, for the wife to take her part in prayer, and for the boys and girls to take their part in the same exercise. It seems to me there is something very shocking that young men should be allowed to grow up until they are about twenty years of age and have it to say that their father never asked them to pray in the family circle. We expect our wives to be associated with the Relief Societies, and certainly they should know how to pray. We expect our young men to be associated with Young Men's Associations, and they certainly should

know how to pray. We expect our daughters to be associated with the Young Ladies' Mutual Improvement Associations, and they certainly should know how to pray. We expect our children to be associated with the Primary Associations, and they certainly should know how to pray. We do them an injustice when we do not divide up the honors in prayer in this way. It is requisite that all should take their turn in prayer, and I do not think it should be done for form's sake. It should be the expression of glad hearts, understanding the great blessings that have been conferred upon us through the light and intelligence of the Gospel, and feeling glad that we are not under the condemnation of priestcraft, but that we have the privilege of priesthood; that we are not led by false teachers who have no authority, and who know not the way of life and salvation, but that God has given unto us true teachers, inspired by Him, that His people may learn of His ways and walk in His paths. And I believe in the counsel of the Savior when He advised His disciples to pray for their enemies. If there are people on the face of the earth who ought to be prayed for, it is our enemies. I would pray the Eternal Father that He would have mercy upon them, that He would enlighten their minds, that they might understand they were fighting against the truth. I would plead before Him that they might be prevented from making the dreadful record that they are making against themselves; I would plead that the Lord would be merciful unto them, that they might be converted as we are converted. Who converted us? The Spirit of God. What do we know only as we are taught of God, and what can they know of the true faith only as they are taught of God. The Lord Jesus Christ, in His dying agonies, and the martyrs Stephen filled with the Spirit of His master, said, "Father, forgive them, for they know not what they do." Lord, lay not this sin to their charge! Behold the unbounded love and charity that were in the breast of the Savior and His servant Stephen. We should have this same Spirit. It is a most awful thing to die in one's sins. It is most awful to be classed with those who misrepresent, who are called in the Bible liars, who are to have their portion in the lake of fire and brimstone, which is the second death. When I think that men of professed intelligence will stoop to such dishonorable means to bring trouble upon innocent people, I think they ought to be prayed for that God would have mercy upon them, that He would convert them from the error of their ways, that they might not be blotted out from the book of remembrance and become subject to the second death. I think common humanity should inspire us to pray for them. They are the children of God, and they are in the image of God, they are our brethren and sisters, children of the same parent; and it is a duty we owe to God and to mankind to pray that the Lord may have mercy upon sinners. I also believe that we should pray for the Chief Magistrate of this nation. We should pray that He might be inspired of God, and be a blessing to the nation in his integrity to the Constitution. I believe we should pray that God might overturn, and displace the wicked, and put in righteous men who would repeal the unrighteous acts and laws that have been passed, and thus demonstrate that they were willing that all mankind should enjoy what they themselves wish to enjoy—the pursuit of

life, liberty, and happiness. All the happiness that I have is in keeping the commandments of God. All the happiness that I have has been given unto me through the new and everlasting covenant, which God has restored to the earth. And then I believe in secret prayer. I can go and tell my Father things that I would not want anybody else to know. I can go and ask His direction when I require it. So can the sisters, who are entrusted with these bright spirits that have been reserved in the heavens and foreordained to come down on the earth in the dispensation of the fullness of times to assist in the establishment of the Kingdom of God. How are you going to exercise righteous dominion over your children and teach them correct principles, unless you enjoy the revelations of God. I cannot understand how a woman can love her children and not plead before the Almighty, that they may be protected from all accident, that they may enjoy their senses, that they may be preserved in the use of their limbs, that they may not meet with any accident that would disfigure or disable them in the battle of life. I think all these things arise on common sense principles. When we know that God lives; when we know that He hears and answers our prayers; when we know that we are dependent upon Him and upon Him alone; when we know that we have no friends outside, and that the world is at enmity with God, is at enmity with us, and with the principles of righteousness, we should humble ourselves to the dust, and ask God to be merciful to us and to all mankind.

Then, again, how can we have faith in the Gospel, unless we have the Spirit of God. In a revelation that has been given, and that is frequently quoted, we are told that when we do as the Lord sayeth He is bound to fulfill; but when we do not we have *no promise.* And on another occasion He said that He could not look upon sin with the slightest degree of allowance. Do we believe this? Do we believe that all we have, or that we ever expect to have, comes or will come from God? Do we understand this principle? Do we understand that if we do not obey the Gospel, that if we do not offer unto the Father the offering of a broken heart and a contrite spirit, we will not be accepted of Him? Do we understand that unless we live the principles that He has revealed from the heavens, that we have no promise of the future, and then to think it a light thing not to pray. The Lord has said with regard to the work of the ministry, and the establishment of His Kingdom on the earth that, "No one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care." How is it possible for us to be put in possession of these inestimable virtues unless we desire them with all our hearts! And how can we obtain them but by earnest prayer to Him from whence all these priceless blessings flow? From what other source can we obtain them? Why, if we thoroughly understand our position, and our entire dependence upon God our Eternal Father, our prayers would ascend up to heaven night and day, and they would be mingled with praise and thanksgiving to God, for the mercies and blessings He has vouchsafed unto us. If we do not see the necessity of this it is because we are too ignorant to understand the loving kindness of God, and it is

time we should wake up to righteousness and good works, that we may have wise and understanding hearts. The Lord has indeed been merciful to us as a people. How marvelously He has protected us! How marvelously He has blessed us as a people, and how cheerfully He has poured out His Spirit upon us when we have sought it. It behooves us to walk in His paths. It is our duty to walk in the light, even as the beloved Apostle said: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." The same beloved Apostle said: "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

My brethren and sisters: Let us pray to God our Eternal Father; let us make ourselves familiar with His Spirit and the impress thereof; let us, if we have not done so, put our houses in order, remembering that we are living in perilous times, that we are living in the hour of God's judgment, that we are on the eve of famine, of pestilence, of earthquakes; and it behooves every man and woman professing to be Latter-day Saints to be alive to their duties, to put away all folly, to live humbly and frugally before God, and to prepare for the calamities that are coming upon the earth. We have been warned and forewarned, and I say unto the Latter-day Saints prepare ye, O prepare ye, for the calamities that are at our doors. Let us cease all extravagance; let us remember the children entrusted to our care that they, too, may have something for a day when nothing shall be raised; let us sanctify ourselves before the Lord, striving to do His will and keep His commandments, calling upon Him in mighty prayer, (remembering "The effectual fervent prayer of a righteous man availeth much,") to have mercy upon His heritage; and that these valleys of the mountains may indeed and of a truth be the land of the free and the home of the brave; which blessings I ask in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, December 14, 1884.

REPORTED BY JOHN IRVINE.

POWER ATTENDING THE ACTION OF GENERAL CONFERENCES—GOD CONFIRMS THE AUTHORITY OF HIS SERVANTS BY MANIFESTATIONS OF HIS POWER AND FAVOR—JOSEPH SMITH CHOSEN AND ORDAINED TO ORGANIZE THE CHURCH OF GOD—THE LORD REVEALED TO THE SAINTS HIS CHOICE OF PRESIDENT BRIGHAM YOUNG, AND ALSO OF PRESIDENT JOHN TAYLOR—GOD BLESSES EVERY MAN WHO WILL MAGNIFY HIS OFFICE AND CALLING, AND GIVES TO ONE MAN ONLY AT A TIME, REVELATION TO GOVERN THE CHURCH—FOLLY AND WICKEDNESS OF WITCHCRAFT.

It is always an impressive sight to me to see a congregation numbering so many people as this does, raise their hands before the Lord to sustain the names of men who are presented to them as holding office in the Church, and though we do this semi-annually, in our general conferences for the General Authorities, and quarterly, that is, four times a year for the local authorities, it should not be in our feelings nor in our practice the performance of an empty form, but should be done in a spirit that will be acceptable unto our Father, and in consonance with the responsibility that devolves upon the men whom we sustain. For when we thus sustain these men it means more than the mere lifting of our hands, or at least should do so. It means the sustaining of these men by our faith and by our prayers, and so far as works are required, by our works, and when we thus vote and thus act, there is a power and an influence accompanying such action as we have performed this afternoon, that are felt by those in whose favor we vote: they feel strengthened, and God our Eternal Father seals His blessing, or causes it to descend upon those who are voted for, and there is a spirit that rests down upon them from that time forward, so long as they are faithful and are thus sustained, that manifests itself unto all with whom they are brought in contact. Let this congregation lift up their hands to sever a man from the Church, and no matter how high he may be in authority, no matter what Priesthood he bears, no matter how great and mighty he may have been in the Church and in the ministry—let this congregation for just cause lift up their hands against any such man and how quickly the effect is felt, how quickly that man is stripped of his power and of his influence, and of that spirit and those gifts which have been conspicuous in his labors previous to such action, or while he was in good

standing and in fellowship with God and his brethren and sisters. We have seen numerous illustrations of this in our history. Name after name might be mentioned of men who have been bright stars in the firmament, who have been stripped —by their own conduct to begin with, and afterwards by the action of the Saints of God upon their case—of that lustre, of that brightness, and of that glory that seemed to attend their ministrations. And while this is the case with those who have transgressd when the Saints of God act upon their cases, so it is, on the contrary, with those who are sustained in their ministry, and in their Priesthood, and in their calling by the united, uplifted hands of the Saints of God in conference assembled, as we have done this afternoon. Men may sneer at the Latter-day Saints, and say this is but an empty form, and that it is all pre-arranged. Men may say what they please about this. It is pre-arranged according to the spirit and mind of God, so far as that can be ascertained. When men are chosen for office, the Spirit of God is sought for by those who have the right to select, and if there be doubt upon certain points men are not chosen; but when they are chosen and the mind of the Lord is sought for to know whether it will be agreeable to Him that they receive this office, or that they should act in those positions, and when they are thus selected and thus submitted, as I have said, to the Conference, then if they themselves live so as to have the Spirit of God with them, they will be clothed with it, and when they seek to magnify their office God will magnify them before the people and will show them and the people that they are indeed His chosen servants, and that their ministrations are acceptable unto Him, that He confirms them by the outpouring of His Spirit and the bestowal of His gifts. It is a remarkable fact in this age of unbelief, in this age of doubt, in this age of darkness, in this age when men pride themselves upon there being no revelation, and no knowledge from God—I say it is a remarkable fact that in this age such as we now live in, and such as we are familiar with, God, in the history of this people is accompanying His labors, and the labors to which He assigns His servants, with the ancient power, with the ancient manifestations, and with the ancient confirmations by gifts and by mighty signs and works that He causes His servants to accomplish.

When Moses was about to depart God required of him that he should lay his hands upon another man to take his place to act as the leader of the people of Israel. He laid his hands upon Joshua, and a portion of that spirit and power that had attended the ministrations of Moses in the midst of Israel was immediately manifested through Joshua, and God confirmed the selection and impressed upon the people by the signs and the mighty works which Joshua accomplished that he was indeed God's chosen servant. He magnified him in the midst of the people; he was enabled to perform mighty works, and the people, if they had had any doubts whatever, had those doubts removed by those manifestations of power. You remember how the Lord showed in the sight of all Israel that Joshua was His inspired and chosen servant, for under his direction the children of Israel crossed the river Jordan dry shod. It was at the time of high water in the river Jordan; but the Jordan was stayed in its onward course, its waters stopped running,

and the whole hosts of Israel, by the direction of this servant of God, passed over dry shod. In this manner God showed unto His people that He had indeed chosen this man to be His servant. And so it has been in the entire history of God's dealings with His people. He has not left them without a testimony. He has not left them to proclaim His word unaccompanied by His power. They have not been left to argue for themselves, to plead for themselves, to protest in the ears of the people that they were the servants of God, and to constantly contend for their rights as leaders of the people of God. But in every instance when He chose a man to be His servant, He accompanied that choice by the manifestations of His power, by the outpouring of His spirit, and His gifts, so that every honest soul, every humble man and woman who sought the Lord, might know for themselves that those men were His chosen ones. A most striking illustration of this suggests itself to my mind now. It occurred at the time the children of Israel desired a king. The Lord was displeased with them for this. Samuel also felt offended, for they had rejected him and his house. They had a good reason for desiring a king, at least they thought so. The surrounding nations had kings who went out and in before them to battle and were their leaders, and they desired to have a king, especially when the two sons of Samuel, whom he had chosen as Judges over Israel, were men who had turned aside after lucre, and took bribes, and perverted judgment. This Prophet of God, this mighty man of God, happened to have two sons who were unworthy of their father's reputation, unworthy of the Priesthood, unworthy of their position as Judges in Israel. In consequence of this the leaders of Israel gathered together and said unto Samuel: "Behold, thou art old, and thy sons walk not in thy way: now make us a king to judge us like all the nations?" Samuel was greatly offended with the thought. But the Lord said unto him: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." In other words, the Lord had led them and chosen for them those who should lead them up to that time, and now He would give them a king. He designated to Samuel the kind of man he should be, who he should be, and told him he should visit him. The person designated was Saul, and Samuel anointed him king of Israel. After he was chosen king, it seems that he went about his ordinary business, and the next we hear of him he was following the herd, driving up the cattle, when the news came to him that Nahash, the Ammonite, would only be pacified towards the men of Jabesh-Gilead upon one condition, and that was that he might thrust their right eyes out, in token of their subjection, and as a reproach upon all Israel. And then, at that time, when danger threatened Israel, when there was a necessity for a general, for a man to lead the hosts of Israel, the Spirit and power of Almighty God, and the anointing that he had received under the hands of the Prophet of God, descended upon that young man, Saul, and his anger was kindled at the insult that had been offered to his nation, and he took a yoke of oxen and hewed them in pieces, and sent them throughout all the coasts of Israel, by the hands of messengers, saying: Whosoever cometh not forth after

Saul and Samuel, so shall it be done unto his oxen. And great fear fell upon the people; they gathered out, and he organized his army, and they fell upon their enemies and cleaned them out.

Now, this is an illustration of the manner in which God operates upon His servants and upon His people. This young man was following peaceful pursuits. Though he had been chosen a king, he had not seemed to assume kingly dignity, he had gone about his business; but when the crisis arose, when there was a necessity for some one to step forward and take the leading position, then the spirit of that position to which he had been anointed, and to which he had been chosen by the voice of God, by the act of His Prophet, and by the approbation of the people, rested upon him, and he emerged from his obscurity and arose in their midst a king, a leader in very deed and in truth.

And so it was, you remember, in the case of Elisha. When Elijah was about to be taken to heaven, the spirit of prophecy seemed to rest upon all the prophets. The sons of the prophets came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace." At a former time he had been plowin g in the field, with twelve yoke of oxen, when Elijah came along, and Elisha dropped his work and followed the prophet of God. Afterwards, when Elijah's departure drew near, he said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of that spirit be upon me. And he said, Thou hast a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And sure enough, he beheld a chariot of fire and horses of fire, and he saw his master ascend in his sight to heaven, and undoubtedly that gift that he had asked for, and that Elijah said should be granted unto him if he beheld his departure, was given to this man of God, it rested upon him, and when he came to the Jordan, having Elisha's mantle which he had dropped, he smote the water in the power of God, and cried, "Where is the Lord God of Elijah?" so that the waters divided, and he passed over dryshod. God accompanied that man by His power wherever he went. A great and a mighty prophet was he; so great and so mighty, that it is related of him that after his death a band of Moabites came into the land. The people of Israel were burying a man. While in this act, they became frightened at seeing a band of men, and cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived, and stood upon his feet." He was a mighty prophet, and he received those gifts and this power from God, which He bestows upon all those who receive the everlasting Priesthood, and who seek to magnify it in the spirit thereof.

Read, too, of the transformation that occurred when Jesus laid His hands upon His apostles. The lowly, the ignorant, and the unlettered fishermen were transformed into mighty men, men of power, men of influence, men who had communication with the heavens, unto whom God revealed His mind and will, and through whom He performed mighty works. These men previously were obscure men, men of humble lives, fishermen, probably one of the lowest occupations that men followed in those days, as it is in

our day. It is a lowly occupation is that of a fisherman. It is not one that brings great wealth; it does not bring men into public notice; it gives them no opportunity for distinction; but these men were men whose lives were hid with God. These were Princes in disguise, men who had been chosen, like their Lord and Master, according to my view, before the foundations of the earth were laid, to be His companions in the flesh, and like Him they were born in lowly and obscure circumstances. But when He chose them, when their hearts were touched by the great truths He taught, and they came forward, in obedience to His authority, to cast their lot with Him, then the power of God descended upon them, they performed mighty works, and while they lived upon the earth the Holy Ghost was their companion, and their fame has come down to us embalmed, it may be said, through the ages that have transpired, through the ignorance, and the gloom, and the darkness, and the apostacy that have since taken place—their names have come down to us from our ancestors, and the most glorious edifices and structures that the world know anything of, are dedicated to their memories. God made them mighty in the midst of the children of men. And so it was with all the prophets. When God made promises unto them they received them. But they did not receive these things without exertion on their part, without their seeking industriously to magnify that Priesthood which had been bestowed upon them. The spirit and power of God will rest upon a man if he listens to it. It will impel him to action. If he cherishes it, it will be his constant companion. It will be with him in times when he will need it, and when he does need it, if he magnifies his calling, the spirit and power of the Almighty—that spirit and power and those gifts which belong to his particular office—will rest upon him, and he will be made equal to every emergency, to every trial, and will come off victorious.

How was it with the Prophet Joseph Smith? Whose origin could be more lowly in a land like ours than his, springing from the humblest ranks of life, of parents that were not distinguished, or of any family that was known particularly, bearing a name more common than any other name in our language. Yet this man, because God had chosen him, manifested extraordinary power. Those who saw him, those who listened to him, those who witnessed his acts, know how mighty he was in the midst of his fellow men, and how mightily God wrought through him. God chose and ordained him. He gave unto him His everlasting Priesthood. He gave unto him the full authority to organize His Church. He did so—organized this Church, the most glorious fabric that ever was established upon the face of the earth; because it is God's Church: it is the Church of Jesus Christ, unparalelled by anything else. No other organization approaches to it in perfection; nothing lacking, every detail, beautiful, harmonious, symmetrical, leaving nothing to be desired. Such is the Church and such the organization that the Prophet Joseph was the means in the hands of God of restoring once more to the earth. The plan, the pattern, had been lost entirely. The officers that formerly filled the Church were withdrawn. The Priesthood that they held was taken back to God, and the men who bore it also were taken from the earth. There had,

therefore, to be a complete restoration. It could only come from the God of heaven, and Joseph, inspired of God, was the means through which the restoration was made—Joseph, a youth, obscure, illiterate in some respects—that is, he was not what men would call learned, but afterwards, through industry and perseverance, became learned, and if he had lived, he would undoubtedly have become one of the most learned of men through the gifts God gave him. The progress he made when he did live was very remarkable. By his faith, and inspired of God, he laid the foundation of this work, and not only did this, but he laid his hands upon other men and they partook of the same spirit and influence that rested upon him. They were able to drink at the same fountain, which God, through him had opened up for them to drink at. They could go to that fountain, and partake of its holy influence, and their eyes were opened and their minds were illuminated by the power of God. They were able also to go forth in the power which He had restored, and thus once more among men was witnessed the mighty gifts that were characteristic of bygone ages, when God had a Priesthood on the earth, when He had prophets and apostles, and mighty men whom He clothed with a portion of His Spirit and power.

And when Joseph was taken, how was it then? Were the people left without some man or men to stand up in their midst to declare to them the counsel of their Almighty Father? No: the Lord did not leave His people without a shepherd. He had anticipated the dreadful tragedy which would rob us of His anointed one; rob us, the Church of Christ, of our Prophet and Patriarch. He had anticipated this, and previous to this horrid tragedy, He inspired His servant Joseph to call other men, upon whom He bestowed all the keys, all the authority, all the blessings, all the knowledge so far as endowments were concerned, so far as the power to go unto God and ask Him in the name of Jesus, and obtain His mind and will, was concerned. He bestowed upon these men the same gifts, and blessings, and graces, he had received; so that there was a body of men with all the authority, a body of prophets with all the gifts of seers and revelators—a body of men left instead of one man—a body of men were endowed with this power when Joseph was taken, and the earth was not robbed of that Priesthood which God had sent His angels from heaven to restore once more to the children of men, and to act on the earth in the plenitude of its power. There was no more need, therefore, for angelic visitation to restore it. It was not taken back to God by the slaying of the Prophet and Patriarch, but remained with mortal man here on the earth. And, then, when the question arose as to who should lead Israel, notwithstanding Sidney Rigdon stood up in the congregation of the Saints, and plead for the leadership of the people, the spirit and power of the Almighty descended upon the man whom God had chosen to hold the keys. In the midst of all Israel, in the face of the entire congregation of believers and unbelievers, God clothed His servant with such power and in such a manner that every man that had the least portion of the spirit of God, and every woman, knew by the manifestations of that spirit, and by the outpouring of the gift of God upon that man, that he was the chosen one, and that upon him rested the

authority, and the power, and the gifts that had been borne by the Prophet Joseph during his lifetime. No more plainly was the power of God manifested in behalf of Elisha, after the taking away of Elijah, than it was manifested in behalf of President Brigham Young, when the Prophet Joseph was taken from the earth, and from that day, while he lived on the earth until he died, the Lord magnified him in the eyes of the people and blessed those who listened to his counsel.

When he departed there was no contention, there was no strife as to who should be the leader. The men of God had learned by experience concerning the Priesthood, and as to who should bear the keys. There was, therefore, no contention among the leaders nor among the people. There was no special necessity for any particular manifestation. But I appeal to you, my brethren and sisters, to-day, in this conference assembled—has not God accompanied the President of His Church who succeeded Brigham Young—has He not accompanied him, has He not accompanied his acts, his counsels and his leadership of the people by every sign, by every blessing, by every manifestation of power necessary to confirm in the hearts of Israel the truth that he is indeed the man whom God had designated, whom God had chosen, and whom God desired to lead His people Israel? I have no doubt of it, never had any; I knew it before anything was heard or anything was said. I knew it by the revelations of Almighty God to me, that God had chosen His servant John Taylor, to preside over this Church. I know it to-day. I rejoice in this knowledge, and I rejoice that God still continues to manifest His power through His anointed one, and through the channel of the Holy Priesthood, having but one man at a time on the earth unto whom He gives the keys to preside over the Church, and give revelations to the entire Church, as a church and as a people. He has chosen him from among the prophets, apostles, seers and revelators, to bear the keys of the everlasting Priesthood upon the earth in the flesh, he having the power and authority to act for the entire people, and to receive the mind and will of God for the entire people. And thus God up to the present time has confirmed His work by signs following: every man in his place, enjoying the spirit of God, and the gifts of his office—the President of the Twelve in his office and in his calling; blessing the Apostles who act as the council of the Twelve; blessing the Presidents of Stakes with the spirit and power and gifts of that calling—blessing their counsels and filling them with the power necessary to magnify the Priesthood to which they are called; blessing the Presiding Bishop and his Counselors; blessing the Bishops and their Counselors; blessing the High Councils; blessing the Seventies, High Priests, Elders and Lesser Priesthood; every man in his place and station receiving his portion of the gifts and blessings and power of God according to his faith and diligence, and his obedience to the commands of God, and also according to the office and position that he holds in the Priesthood of the Son of God.

God in His marvelous kindness and mercy has organized His Church in perfection, and has given to every man that bears a portion of the Holy Priesthood, if he will magnify the same, the gifts and graces necessary thereto; given to every woman and to every child who is faithful in the

Church of God, the spirit that belongs to the position of each, according to the faith and necessities of each. And thus it is that heaven is moved on our behalf; thus it is that the power of God is manifested from time to time; thus it is that the people are led and guided as they are and as they have been from the beginning until the present time, and thus it will be until the end, until the Church shall be as a bride prepared for the coming of the bridegroom, for the coming of the Lord Jesus, who is our head, and who will preside over us and over the Church and Kingdom that will be organized upon the earth.

Oh, my brethren and sisters, God is not working in vain in our midst. He is not working in hidden places. He is not concealing His hand and His power. He is ready to bless every man in His Church who will magnify His office and calling. He is ready to bestow the gifts and qualifications of that office upon every man according to his diligence and faithfulness before Him. But the idle man, the slothful man, the man that shirks his responsibility, the man that avoids duty, the duty of a Deacon, Teacher, Priest, or Bishop, Elder, Seventy, High Priest, or an Apostle, or one of the First Presidency—every man that does this God will take from him His gifts and His blessings; He will withdraw them and give them to the faithful one. He will clothe His faithful servants with the power that belongs to the Priesthood in proportion to the diligence and faithfulness in seeking to magnify their calling, and to live near unto their God. Mark this, and let it bear with weight upon your mind, for I tell you it is so. You may ordain a man to be an apostle, but if he does not seek to magnify that office and priesthood, the gifts of it will not be with him as they would be with a man who does seek to magnify his calling: no matter how great his ability, the power of God will not accompany him unless he seeks for it, for God will be sought after, and God will be plead with for His gifts and graces and for revelation and knowledge; He will be sought after by His children, and then when He is sought after, He will bestow.

Now, when I speak about one who has a right to give revelations to the Church, I do not mean by that to say that others shall not receive revelation; for this is a day of revelation. We know the sentiment of Moses when Joshua became jealous of two of the Seventy Elders prophecying. The Seventy were gathered around about the tabernacle to receive the words of the Lord from Moses, when the Spirit rested upon them, as also upon two of the men who had remained in the camp. Joshua was jealous for the honor of his master. and asked Moses to forbid them prophecying. But, no, Moses replied: "Would God that all the Lord's people were Prophets, and that the Lord would put His Spirit upon them." He had no jealousy about prophecy. He desired that every man in the whole camp of Israel might have the spirit of prophecy, and he gave utterance to that beautiful, glorious expression which I have just quoted. So with the Elders of Israel to-day. Would to God all the Lord's people were Prophets. Would to God that every man in Israel had the spirit and power and gift of prophecy resting upon him. Would to God that every woman had the spirit of prophecy resting upon her, and every child. Would to God that all the

hosts of Israel, those of the Church of God, had the Holy Ghost and its gifts resting in power upon them. There is no room for jealousy in regard to the possession of this gift in the breast of a servant of God. The only feeling that it ought to produce in the breast of a faithful man is one of thankfulness, one of thanksgiving to God that others share in this blessing, that others can partake of this power, that others have received of this glorious gift from our Father in Heaven. There is no room for jealousy, therefore, in such cases. Let every man press forward humbly and obediently in the path of exaltation, in the path that leads to God. Let every man press forward. He need not be afraid that any Latter-day Saint will impede his progress. Let every man speak and act and do as though he were a servant of God, as he is, as a son of God; let him do this and rejoice in it. At the same time let him be careful not to be lifted up in pride, not forgetting who he is, but obedient to constituted authority, that authority which God has placed in His Church, and, then, if he do not forget these things, there is nothing to prevent his onward progress. If he be an Elder, if he should have the gifts and power that an Apostle should have, who will be jealous? Certainly no servant of God. If he be a Deacon, and he has gifts from God, through faithfulness, that belong to an office higher than his own, is there any one who will not rejoice in it, or any one who will retard him or throw obstructions in his way? God forbid that there should be.

Now, in connection with this subject, a man a few days ago—it suggests itself to my mind and I will speak upon it—brought a communication addressed to President Taylor and his Counselors, and we read it. It purported to be a message from God—a message from God to us, that is to the First Presidency, and through us to the Church. We read the message, but could see nothing in it particularly; there was considerable said, but there was nothing tangible, or that gave us light upon any point that we did not understand before. The man said he had been in the Church three years, but he had not received the Priesthood. He had had some spiritual manifestation, in which he heard a voice say, "thou art a Priest after the order of Melchisedec."

I wish to speak upon this point, that is, in connection with this subject that I have been speaking upon. God has organized His Church. He has placed in that Church its officers. As I have said, He has given to one man, and to one man only, at a time, the keys to preside over and to communicate the mind and will of God to that Church. While that man is in that position, seeking to magnify it, he will not speak to other men and give them revelations for His Church. I wish you all to understand what I have endeavored to impress upon you—that it is the privilege of every one to receive revelation. It is the privilege of every mother to receive revelation from God for guidance in the training of her children; to be in communication with the Father through the Holy Spirit. It is the privilege of children to have the same Spirit, and to have knowledge from God through that Spirit. What for? To teach the parents? No. If their parents are in the path of duty, it is not so; but it is, as I have said, the privilege of every man, woman and child in the Church to have revelation, to have knowledge,

to be instructed of the Lord. But that does not give them the right to give revelations to the Church. God did not design it. God never has warranted or sustained any such action. Therefore, he that cometh in by any other way than by the door, you know what is said of him; he that climbeth over the wall, he that receiveth authority from some source outside of that which God recognizes, we as a people are not bound to receive anything that may be communicated to him. Out of that which is communicated in that way, there may be nineteen truths out of twenty statements; but there will be error, there will be falsehood, there will be something that will mislead, because there is not the authority from God to lead and to act. God has His own method of doing things. He chooses whom He will; He takes away, and remove from the path those that He wishes. It is all according to His good will and pleasure. He gives unto us authority, and, as I have said, He confirms it by signs following; and this Church from the day of its organization up to the present time has never been one hour, yea I may say, one moment without revelation, without having a man in our midst who can tell us as a people the mind and will of God, who can point out to us that which we should do, who can teach us the doctrines of Christ, who can point out to us that which is false and incorrect, and who can, upon all matters that come within the range of our experience, and that are necessary for us to attend to give us the necessary counsel and instruction. This has been the case always. Therefore, a man may receive mighty signs—I heard the Prophet Joseph, when I was a boy, say that the time would come when false prophets would work mighty miracles in the eyes of the people of the earth, and they would seek to establish their authority by the performance of mighty miracles, and we have heard of such things in our day, since his death—but this does not sustain a man in claiming to be leader of a people, and to give revelations from God. But there is a spirit that God gives; there is an influence that accompanies His word when it is proclaimed by His servants that seals itself upon the hearts of the honest, upon the hearts of the meek and lowly, and those who are living in close communion with God themselves - seals upon their hearts the truth of that which He says: I have no fears of any of you, my brethren and sisters, if you will only live near to God. I said the leaders of this Church do not come bolstering up their own claims. It is not necessary. You are the witnesses. You are the witnesses whether John Taylor is President of the Church; whether his Counselors are the men they should be; whether the Twelve have the authority they claim; whether the Presidents of Stakes have the authority they claim—you have this testimony, you are our witnesses, and all the Israel of God, wherever they live, are witnesses of the truth of these things. You can testify because you have received—if you should live as you should do—a testimony independent of that which we can give to you, or any argument that we may urge—you have received it, if you have received it properly, from our Eternal Father. You received it in answer to prayer, direct to yourselves—not through any intermediate source, not through any man, but through the Eternal Spirit of our Father descending upon you and bearing witness

to you—a testimony that these things are true. You, therefore, are living witnesses of the truth of these things, and know for yourselves whether they are true or not.

Now, I have heard that there are men among us who are professing to cure witchcraft and other evils of that kind. I believe they call themselves astrologers. More injurious ideas and practices than these cannot be introduced among a people to lead them to destruction, and I wish to warn you before sitting down, in regard to this. Do not seek for those who have peepstones, for soothsayers, and for those who profess to be able to counteract the influence of witchcraft. They who say so, seek to play upon your fears, they seek to take advantage of superstitious fears, and seek to use them for their own advantage and bring those who will listen to them in bondage to an influence and spirit that is as foreign to the spirit of God as hell is foreign to heaven. Any man who professes to have this authority, to have this power, and to use power outside of that which the Priesthood authorizes, is a man that should not be listened to; his claims are false, and his methods are from beneath and not from God. And I say to all of you, witchcraft you may defy if you live as you should do—defy it, not in a spirit of defiance, not in a spirit to bring evil influences upon you, but in the power and strength of our Father and God. No evil influence of that kind, if you live as you should do, can have power over you; you are entrenched in the power of God, in the spirit and gifts of God; you are entrenched round about so that none of these wicked influences can have power over you. I wonder if Job thought there was somebody bewitching him when his property was stolen and destroyed, when his servants were killed, when his son's house fell and killed his children, when his boils came upon him. I wonder if he thought that he was bewitched. Why, I hear of some people, if anything happens to them, even if any of their chickens die, who are ready to say: "I am bewitched; there is somebody bewitching me." Such expressions and ideas are prompted by the worst folly that ever possessed the mind of a Latter-day Saint. Do not such persons know that not a hair of their heads can fall to the ground unnoticed? Has not the Savior said so, our Lord and Master? And if so, do you not think He will care for us? Do not your angels stand continually before the face of our Father in heaven? And yet shall people unto whom God has made such glorious promises, and upon whom He has poured out such glorious blessings—shall they bow to these wicked influences, these spirits that are not of God, that are full of vileness and darkness and evil, and do that which they say, and seek to wizards and to soothsayers, and to diviners and to men and women who, by hidden works of darkness, profess to obtain knowledge—will the Latter-day Saints do this to take their vile remedies, and if their children are sick, seek unto them? The men and women who do this—I do not want to prophecy evil about them—are in great danger of losing the spirit and power of God, and having it withdrawn from them, and if they do not repent it will most assuredly be withdrawn from them. All who take these methods and encourage these practices I say that the anger of Almighty God will descend upon them unless they repent, and they will

find that their hidden works of darkness will not avail them when the Lord feels after them, and when His condemnation rests upon them; they will find this out to their everlasting sorrow. Men who are guilty of these practices, and who seek to lead away the unwary, and to prey upon the ignorant and unsophisticated, and to take advantage of their fears, and instil superstition into the mind, cannot escape condemnation. These methods are not of God, and beware of them, all of you, and tell all your friends that it is sinful in the sight of God to yield to such influences. Pray, rather, to the Father, in the name of Jesus, to let His angels be around about you, to let His power encircle you, to let His Spirit be in your hearts and in your habitations, and rest down upon your little ones, and be of strong faith, and say, like Job, "Though He slay me, yet will I trust in Him." Yes, that righteous man, though God should slay him, yet he would not fail to trust Him to the uttermost.

Let these truths rest upon your minds and be not forgotten, and let us seek as a people to have the gifts and power and blessings of our Father and God resting upon us continually. I pray God for this blessing to be with you always, in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Stake Meeting House, Provo, Sunday Morning, November 30th, 1884.

REPORTED BY JOHN IRVINE.

THE GATHERING — OUR TERRITORIAL CONDITION AND ORGANIZATION— THE ETERNAL NATURE OF OUR COVENANTS—THE LAW OF ANCIENT ISRAEL, WHICH REQUIRED A MAN TO MARRY HIS BROTHER'S WIDOW—SETTLEMENT OF THE DIFFICULTY CONNECTED WITH THE UTAH LAKE AND JORDAN RIVER DAM — THE FLOOD — THE LORD WILL SUSTAIN AND UPHOLD US — WE MUST NOT ASSOCIATE WITH THE WICKED.

I AM pleased to have an opportunity of meeting with you in your conference, and of talking with you on some principles associated with the Gospel of the Son of God, in which we, all of us, are more or less

interested. We are gathered together from among the nations of the earth. We have assembled ourselves thus together because of a work which the Lord has commenced in the interests of humanity, not only pertaining to ourselves, but pertaining to the world of mankind. In obedience to the revelations of His will, and the command that He has given unto His servants through the restoration of the everlasting Gospel, we have many of us gone forth among the nations of the earth to proclaim those principles which God has revealed for the salvation, happiness and exaltation of the human family. We have been gathered together according to the word of the Lord which He spake by His ancient Prophets who have lived in the world in generations that are past, and who, under the influence of the Spirit of God, have given a very graphic account of the gathering of the people together, in the last days; and of the instructions they should receive preparatory to other events that will necessarily transpire upon the earth, as spoken of by all the holy Prophets since the world was. We are living in what is called "the dispensation of the fullness of times," wherein it is said God will gather together all things in one, whether they be things in the heavens or things on the earth. And we are gathered together to this land of Zion, (which has been spoken of also in the Scriptures) where we might learn more perfectly the law of God, and carry out those principles which He has made known for our information, for our instruction, for our guidance and direction, as regards the course that we should pursue, and the blessings that should attend those who have obeyed His laws and kept His commandments. We are here really to build up and purify the Church of the living God. We are here to build up and establish the kingdom of God. We are here also to build up a Zion unto our God, wherein His laws can be taught, the principles of eternal truth be communicated, the relationship and communication opened between the heavens and the earth, and men placed in a position whereby they will be enabled to act intelligently, in regard to all matters pertaining to this world as well as to the world that is to come.

We have been told, and it has been prophesied of, that great calamities will overtake the nations of the earth. One of the ancient Prophets (Isaiah, in the 24th chapter) makes use of very peculiar language in relation to this matter. He says:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. * * * * * *

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

In relation to these matters we as a people have been very much interested, and these things have been spoken of for a long, long time. I have been preaching them between forty and fifty years, and a great many others who are now living, have borne testimony of these things; and have gathered together as we have done. This places us in a very peculiar position, for we not only bring our religion with us, and the spiritual ideas connected with it—we not only bring these things that are spiritual, but we bring our bodies along with us which are very temporal; and when we gather as we have done here in this land and form a people such as we are, we necessarily become part of the body politic of the nation with which we are associated—that is, of the United States. We are organized here in a Territorial capacity, as other Territories are organized, and are now living in what was before the unsettled portions of the United States; we are organized according to the general provisions made and provided by the nation in which we live, and we are organized under what is called an Organic Act, whereby the action of the Government of the United States has placed us in the position that we now occupy. We have, for instance, as other Territories have, a governor. We have district judges of the United States; we have a U. S. marshal, an attorney, etc., etc., and the same kind of officers that exist in other Territories that are under and associated with the government of the United States. We have granted unto us in the instrument called the Organic Act certain rights and privileges. We send a Delegate to Congress, and are authorized so to do. We have our Legislature, and have the right of voting for it. We have our County Courts and Probate Courts, as other Territories have, and are placed under general regulations pertaining to these matters as exist in the order that prevails in the United States. In this respect we act as others do—that is, we are placed pretty much under the same laws, not quite; pretty much under the same form of government, not quite; we have certain rights and privileges ceded to us, not like others have exactly; but to a very great extent similar to others. In this respect we act and operate as other citizens of the United States do, and in this respect we have rights, privileges and immunities as others have so far as they go. But they don't go with us quite to the extent that they do with other people under the same circumstances. Nevertheless, perhaps we enjoy as many privileges and as many rights as we are capable of comprehending and of magnifying, and it may be possible in the inscrutable wisdom of the Lord, that we should be subjected to certain kinds of prohibition and enactments, that differ materially in many respects from those of other people. But so it is, and these things are quite as beneficial to us as other things. If we had nothing to cope with or to contend with, we might feel as the Methodists do sometimes when they talk about sitting and singing themselves away to everlasting bliss; but as we are not going to the same place as they are, it don't make much difference; they can take their road, and we will take ours. We have other ideas of a religious nature from those entertained by other people. But take it as a whole we enjoy very many great blessings. We are living here in a goodly land. We have many privileges in this land: and in our

endeavors to preach the Gospel and gather together the people under the blessing and guidance and direction of the Almighty, we have been very successful thus far. Although in our history there are many things which have been unpleasant for people to meet with—such as mobbings and drivings, killings and imprisonment, and a variety of other things that are not pleasant to the feelings of human nature, yet upon the whole the Lord has controlled these things for our good, just in accordance with the words of the Psalmist, where he says: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." It has not been pleasant for people to be driven, say as I have been, and as many of you have been from our homes; but, then, we had to endure it, and there is no use grunting about it. We had to do it in Missouri. We were driven from our homes there. Then we went to Illinois, and at first we were treated very kindly. But when we began to grow and increase, they did not like our religion, and they don't like it to-day, and we don't fancy their's much either; so on the religious question there is not much love lost. We had to leave Illinois and come here. It was not very agreeable, as I have said, to have to leave our homes and our farms and come out here to live among the Redskins; for this was a desert when we first came here. It was not full of beautiful farms and houses, orchards and gardens, cities, villages and hamlets. It was a desert where the red man roamed unmolested, where the crickets had full sway, and where the white man had scarcely trodden. There had been a few pass through before we came here, and it had been discovered perhaps a hundred years or two by some travelers that had existed in those days; but to all intents and purposes it was what was called then and marked on the maps as the "Great American Desert." Since then the solitary place has been made glad, and the desert has been made to blossom as the rose. The Lord has been very kind and merciful to us, and opened out our way, and provided for our wants, and although we may have some little things to complain of—all of which are very trifling in comparison to many things that exist among other peoples—yet are we abundantly blessed all over the land. Is there anybody here in your conference, or is there anybody in any of the conferences of the Stakes of Zion, that lacks the necessaries of life? Is there anybody that is destitute of food, or of clothing, or of habitations? Not that I know of, and if there are any such things, they ought not to exist among us.

Now, then, if we are blessed we have not to thank any man, or any set of men for it. If we are provided for, we have not obtained it from anybody else, but from the Lord God of Israel, who has watched over and protected His people just as He said He would do. He said it was His business to take care of His Saints, but, then, it is our business to be Saints. And being gathered together as we are under these circumstances, we are organized according to certain laws laid down in the order of God, and given by revelation of God, for our guidance and direction, wherein we are instructed in things pertaining to this world and to the next; pertaining to things that are past, things that are present, and things that are to come—pertaining to time and eternity. By this means man, the noblest work of God, is brought into closer rela-

tionship with God than he has been for generations past. Many things have been revealed, and there will be many more yet revealed that have been hidden from before the foundation of the world according to the word of God to us, and we are trying to act wisely, prudently and intelligently, to live and act and conduct ourselves in a manner that will be honorable before God, that will be honorable before the holy angels, that will be honorable before all honorable men and all men who love righteousness and truth and virtue, and who are inspired by the principle and integrity and by those principles that emanate from God, and that always lift up and exalt and elevate those that have embraced and are governed by them. These principles are revealed to us according to the laws which God has introduced, and through the medium of the Holy Priesthood, which He has again restored unto the earth, and we are here to learn His laws that we may walk in His paths. We are here that we may build temples unto His name, and that we may administer in those temples. This is the object of our being gathered together, that we may be brought into a closer union and relationship to God our heavenly Father, that we may be instructed in the laws of life, and that we may comprehend the relationship that exists between us and Him. And while we are looking for calamity and trouble—wars, pestilence and famine, and all those things that have been spoken of by the holy Prophets—yet there is to be a voice heard before that day crying: "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues"—that is, speaking of a certain something that is called Babylon. Well, we have been doing that, and we have been gathered together that we may comprehend those principles of which I have spoken. We have come here that we may enter into covenants that are eternal, and which continue behind the veil. And we expect that while we are organizing Zion here upon the earth, and seeking to establish the kingdom of God, we have those who are co-operating with us above, those who are building and preparing for us in the heavens mansions to go to. Jesus went to prepare mansions for those of His followers in His day. Says He: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." There is something very peculiar about those things, about the preparing of those mansions for those that go behind the veil. But it is for us to learn to comprehend all these matters. We read about beautiful cities. We read of the new Jerusalem and the old Jerusalem. We talk about cities the most magnificent that can be thought of. Do you think they grow out of nothing? No, they have to be made just as we make things here, only more intelligently. What is meant by a certain saying: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Ah! indeed. Well, you can guess what it is. I will leave it with you.

People find a good deal of fault with us about our having more wives than one; but, then, that is nothing; we attribute that to their ignorance. If they were better informed they would know better. Abraham was a friend of God, and he practiced

polygamy, under the direction of the Lord; David was a man after God's own heart, and he had wives given to him of the Lord. They would have put them in the Penitentiary, if they had been here to-day. But then because of many things that transpire in these days, the Lord will make the earth empty. Why? Because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. We are gathered together here in order that we may observe the laws which have been restored unto us, and keep the everlasting covenant. While they make covenants for time only, we make covenants for time and for eternity. There is the difference. Ours is everlasting; theirs until death do them part. We as wives and husbands expect to be associated after death in the eternities that are to come. We believe in an everlasting covenant, and in an everlasting Gospel. An angel was to bring the everlasting Gospel, and everything associated with it is everlasting. It existed before we came here. It exists with us in time, it reaches into eternity, and people that do not have the Gospel have no everlasting covenants. They think we are very low, on the one hand, because we cannot comply with their ideas, and we think they are very ignorant because they don't understand ours. But so it is. We are here to do the will of God, to carry out His law in all humility and faithfulness to God our heavenly Father—faithfulness as men to the nation in which we live—faithfulness to all men—to make known the things that God has communicated to us.

Now, then, in speaking of covenants, let me follow that subject a little further. Have we to do with time? Yes. Have we to do with eternity? Yes. Did we exist before we came here? Yes, and we shall exist when we leave here. The principles that we are in possession of, go back into eternity and reach forward into eternity. We are here in a state of probation, and God, in the infinitude of His mercy and kindness, has seen proper to bring us together as we are, and then we are nothing to brag of when He has got us here. Still while many have rejected the truth we have received it. God has given us His grace to enable us to comprehend the Gospel and to give us power to obey it, and some of us have kept faithful for quite a long time, and it is pretty hard work for some of us to be faithful. It is good to be a saint. When we get the Spirit of the Lord upon us, we feel to rejoice exceedingly, and sometimes when we don't have much of that, it feels rather what we used to call hard-sledding. But there is nothing that makes things go so well among the saints of God as living their religion and keeping the commandments of God, and when they don't do that, then things go awkward and cross and every other way but the right way; but when they live their religion and keep the commandments, "their peace flows as a river, and their righteousness as the waves of the sea."

Now, in regard to these matters there is a subject I have referred to at one or two of the conferences we have visited lately, and I will mention it here. The ancient Israelites had a very peculiar law among them, and yet it was a very proper law, namely, that if a man died, his brother was to take his wife and raise up seed to him. That would be a curious kind idea among the world, where they did not believe anything of that kind; singular kind of a doctrine; but it was a thing that was practiced among the Israelites, and it is a thing we

ought to be practicing among us. That is, if a man has a brother dead who has left a widow, let the woman left in that kind of a position be just as well off as a womrn who has a husband. Here is a principle developed which then existed, and I will speak a little on that subject and show certain reasons and certain whys and wherefcres for these things. If a man should die and leave a wife and she should be childless, why not her be taken care of as well as anybody else? Would not that be just. Would not that be proper? Would not that be right? Yes. But says the man, "I do not know about that. I would rather raise up seed for myself." Perhaps you might do both. You might if the law did not prevent you carrying out the law of God in the United States. If these worthy ancients had lived here, they would not have allowed them to carry out such a law. Still there is a principle of that kind exists. Why should it not be put into practice? We do believe, you know, more or less in this principle. But then there are a certain class of men who will say: "I would rather somebody else attended to that business; I would rather attend to my own affairs, and let everybody attend to theirs." All right. Suppose you do it. We will carry the thing a little further. This woman's husband has gone behind the veil, and he is operating there, and probably he will be called upon in a family capacity to look after those that were coming there, or help prepare mansions for somebody who is yet on the earth, as Jesus did for His disciples. He has left His wife behind here, but he is there operating for others. Now, what would you think of making to yourselves friends of the Mammon of unrighteousness; that, when you fail, they may receive you into everlasting habitations? What would you think of that? We talk about angels taking care of us, and all sorts of things like that. But I expect that when we get behind the veil we shall have business to do as much as we have here, and one thing will be, perhaps, to look after the arrangement of our family affairs, and things associated therewith.

Now, then, a man here says: "I would not like to embark in a thing of that sort—marry a brother's wife, and raise up seed for him." What did they do with such men in olden times? The woman had an opportunity of loosing his shoe and spitting in the man's face that would not raise up seed unto his brother, and it was said: "So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the house of him that hath his shoe loosed." (See Deut. xxv, 5 to 10. See also Ruth iii and iv.)

But we will go again to the other side, and find those there engaged in doing certain works in the heavens and preparing mansions for those that are coming. Now, when Jesus went to prepare mansions I do not suppose that He did it Himself. He had plenty of hands to set to work of that sort, same as we have here. This man that has died hears his brother say, "I would rather attend to my own affairs," and he says, "All right, come here and attend to your affairs also. If you are selfish perhaps I will turn selfish too." Now, what is sauce for the goose is sauce for the gander. That is the way it presents itself to me in relation to these matters. If a woman is left by her husband, let her have somebody to take care of her; if not her husband's brother, then his next of kin. That is the

order so far as I understand it, and I wanted to say so much in relation to these matters. Why should not women have equal rights with men? They have these rights and they ought to be sustained and maintained among us as Saints. We ought to look after the welfare and interest of all.

I shall now refer to what is known as Utah Lake and Jordan river dam water question. This is a subject that has troubled you a great deal and upon which there has been much awkwardness and unpleasant feeling. It was adjusted some time ago, but the agreement, it appears, was not carried out: in consequence of which considerable trouble was likely to ensue. President Angus M. Cannon showed me a letter in which it was stated that a law-suit was commenced in regard to the affair, some of the parties, thereto being outside of the Church and some inside. In commencing this suit those inside the Church were not taking the right course, and they would have subjected themselves to be cut off the Church, because God has given us laws in relation to these matters whereby they can be properly regulated wisely and in accordance with His laws. Brother Cannon (who is President of the Salt Lake Stake) came to me and wanted to know what to do. He said he could not regulate these matters as his jurisdiction did not extend beyond Salt Lake Stake, nor could President Smoot because his jurisdiction did not go beyond Utah Stake. Here was a dilemma. What shall be done? Could I show him a way out of the difficulty? I told him I could; that a council had been provided through the Prophet Joseph Smith, for just such cases. Some people don't know anything about that, but yet that is a fact. They did not know that it had ever been used before. It is a council of twelve High Priests over which the First Presidency of the Church should preside to adjudicate upon difficult cases that might arise in the Church, and this should be the highest council in the Church, and from which there should be no appeal. We called together this council and met here in this house, and the parties were heard—some outside of the Church and some inside. Finally we got the matter adjusted, and I am informed that the decision is satisfactory to all parties. The council was composed of the following brethren, viz.: Abraham O. Smoot, President of Utah Stake; Angus M. Cannon, President of Salt Lake Stake; Warren N. Dusenberry, Probate Judge of Utah County; Elias A. Smith, Probate Judge of Salt Lake County; Jonathan S. Page and A. D. Holdaway, Selectmen of Utah County; Ezekiel Holman and Jesse W. Fox, Jr., Selectmen of Salt Lake County; Presiding Bishop Wm. B. Preston; John T. Caine, Delegate to Congress from Utah; Bishops Thos. R. Cutler and John E. Booth. After the first session of the council, in consequence of Hon. John T. Caine being required at Salt Lake City on official business, Elder L. John Nuttall was appointed a member of the council in place of Elder Caine. Myself and Brother George Q. Cannon presided in all the meetings of the Council. In selecting the council we selected men from the two counties who were conversant with county affairs, and both counties were equally represented. But some people will say—How is it the High Council could not settle the question? Because the High Council in Utah Stake has no jurisdiction over affairs in Salt Lake Stake, nor has the High Council of Salt Lake Stake any jurisdiction

over affairs in Utah Stake, and the other council was formed just to meet such an emergency. I speak of this for your information; and, as I have said, when the matter is thoroughly completed, it will prove to be satisfactory to all parties.

Now, I want to read you a curious Scripture. We talk a good deal about water, and about certain laws —laws of hydraulics and hydrostatics—we have had a good deal of talk about these things lately, I have heard some very singular remarks made pertaining to the waters of the Utah Lake by Brother Madsen, who has kept a very accurate account of the condition of the waters of the lake under various circumstances for a great number of years. Among other things he said that it was very difficult to tell how and in what manner the waters of the lake were sometimes increased. That he had frequently seen large fountains or springs rising in the lake, that he should think furnished more water than any of the rivers that flowed into it—and these springs were very fluctuating, so much so, that it was found very difficult to make any accurate calculations pertaining thereto.

It is thought and so stated by some writers that there are subterraneous passages for water flowing from Lake Superior.

This may appear strange to some. But in regard to the flood, the laws governing hydraulics, as we understand them, were not strictly carried out on that occasion. Speaking of the flood we read:

"And it came to pass after seven days, that the waters of the flood were upon the earth.

"In the six hundredth year of Noah's life, in the second month, the seventh day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

What was done? "The windows of heaven were opened," and the immense bodies of waters that exist in the upper firmament were let down, or as it is expressed, "the windows of heaven were opened." What else? "The same day were all the fountains of the great deep broken up." You have got a Brigham Young Academy here. I would like to give the professors and pupils of that establishment a problem to solve, and that is—How they could manage to get enough water out of the seas, and out of the oceans, and out of the rivers, and out of the clouds, to cover the tops of these mountains and fifteen cubits above, and let that spread all over the earth? I would like to know by what known law the immersion of the globe could be accomplished. It is explained here in a few words: "The windows of heaven were opened"—that is, the waters that exist throughout the space surrounding the earth from whence come these clouds from which the rain descends. That was one cause. Another cause was "the fountains of the great deep were broken up"—that is something beyond the oceans, something outside of the seas, some reservoirs of which we have no knowledge, were made to contribute to this event, and the waters were let loose by the hand and by the power of God; for God said He would bring a flood upon the earth and He brought it, but He had to let loose the fountains of the great deep, and pour out the waters from there, and when the flood commenced to subside, we are told "that the fountains also of the deep and the windows of heaven were stopped, and the rain from

heaven was restrained, and the waters returned from off the earth." Where did they go to? From whence they came. Now, I will show you something else on the back of that. Some people talk very philosophically about tidal waves coming along. But the question is—How could you get a tidal wave out of the Pacific ocean, say, to cover the Sierra Nevadas? But the Bible does not tell us it was a tidal wave. It simply tells us that "all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered." That is, the earth was immersed. It was a period of baptism.

I will find you another Scripture. It will be found in the book of Job. Job had been complaining. It is said he was the most patient man on the earth. Still he had been complaining about the treatment he had received. He had lost his camels, and sheep, and his children; the lightning had struck his son's house, and finally he was smitten with boils, etc. He was not very patient then, not any more so than any of us would be under similar circumstances. He got a little out of humor; did not fancy it very much; found himself scraping his body with a potsherd, and wallowing in ashes. After some of his friends had talked to him, the Lord spake, saying:

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched line upon it.

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy?

"Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb."

Who managed that matter? Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?" Why, the Lord did it. These are singular expressions. It is said in the other place that "the fountains of the great deep were broken up."

Now, then, I want to say to the Latter-day Saints, that God has more to do with the earth, with the waters, with the fountains of waters, with all the affairs of men, and with everything we have to do with, than men are willing to acknowledge in a great many instances. What means the saying, "In the wilderness shall waters break out, and streams in the desert." Do any of you know of such things? I guess you do. Plenty of them. What means that Scripture where it speaks of Moses in the wilderness, when the children of Israel cried out for water in the desert land, and called on him for water? The Lord told Moses to smite the rock, and it should give forth water. Moses felt angry with the people because of their murmuring. And when the people were gathered together before the rock, Moses said: "Hear now, ye rebels; must we fetch you water out of this rock?" and he smote the rock and water came out of it. But Moses did not honor the Lord in that instance as he ought to have done. The Lord felt angry with him, and would not allow him to go into the land of Canaan because he did not sanctify the God of Israel. At the same time the Lord fulfilled His word to Moses, for when he smote

the rock the waters came out. By what principle? Was that according to the law of hydraulics? It was the power of God that manipulated that affair. So it was in the case of Elijah. There had been a drouth in the land of Israel, and there was great suffering in consequence of it. Elijah went and prayed to the Lord that the drouth might pass off, and that rain might come. The Lord heard his prayer, and sent the rain. At first, we are told, a little cloud arose out of the sea, like a man's hand; but by and by the heaven was black wth clouds, and there was great rain. Who was it that manipulated these matters? It was the Lord. It would appear to some to be according to the laws of nature, etc. So it would; but at the same time this was done by the prayer of faith, and the water flowed forth. And I want to say one thing here, and that is, that if we are sustained in these latter days, God must sustain us; if we are upheld, God must uphold us. Men are raging and have been raging against us; but I will say, as I have often said, Woe! to them that fight against Zion, for God will fight against them, and He will have His own way of doing it. It is for us to pursue the even tenor of our way, and if we will work righteousness and fear God, and keep His commandments, the wilderness and the solitary places shall be made glad, (as it has been already abundantly among us) and the desert shall blossom as the rose. But it will not be to me, or to Brother Cannon, or to President Young, or to anybody else, that the glory will belong. We will give God the glory for all our deliverance. He has been very kind and merciful to us all the day long.

Therefore, let us do right. Let us observe the laws of God, and keep His commandments, and the blessing of God will be with us. We will go forward and build our temples and labor therein. We will go forth and build up the Kingdom of God; we will go forth and purify the Church of God; we will go forth and establish the Zion of God. When Zion existed upon the earth it took 365 years to prepare the people thereof to be translated. But the Lord in these last days will cut His work short in righteousness. Therefore let us do right. Do right by everybody. Bear with the infirmities of men and the follies of men. Treat all men kindly, no matter who they may be—whether they are insiders or outsiders, or apostates, or any body else—treat everybody kindly. But do not be partakers of the practices of the wicked. Do not mix up with the corrupt and evil. If they are hungry, feed them; if they are naked clothe them; if they are sick, administer to them; but do not associate with them in their abominations and their corruptions. Come out from the world and be ye separate, ye that bear the vessels of the Lord, and let "Holiness to the Lord" be written in every heart; and let us all feel that we are for Zion and for God and His Kingdom, and for those principles that will elevate us in time and throughout the eternities that are to come.

God bless and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, November 9, 1884.

REPORTED BY JOHN IRVINE.

SIMILARITY OF CIRCUMSTANCES SURROUNDING FORMER AND LATTER-DAY SAINTS—GOD IS NO RESPECTER OF PERSONS—REVELATION TO ENOCH—CHRIST PREACHED TO THE SPIRITS IN PRISON BETWEEN THE TIMES OF HIS CRUCIFIXION AND RESURRECTION—ALL MUST HEAR THE GOSPEL, AND BE JUDGED THEREBY—WE MUST PROGRESS OR RETROGRADE.

I WILL read a portion of the 3rd chapter of the first epistle of St. Peter, and a portion of the 4th chapter; commencing at the 12th verse of the 3rd chapter:

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye;* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear;

16 Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit;

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

* * * *

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the

flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*.

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

These words, my brethren and sisters, embody to us to-day, though written by the Apostle Peter, 1800 years ago, the Gospel of life and salvation. They are exceedingly appropriate to Latter-day Saints, as doubtless they were when written to former-day Saints. The circumstances which surrounded our brethren and sisters in former days, no doubt were similar in many respects to those which surround us in this our day, probably, with this difference: that we are not scattered to the same extent they were; we have been gathered together from the nations where the Gospel was preached to us, and are now living in one community in these mountains. But the same doctrines, the same principles, the same powers of evil, the same powers of good, the same Spirit of God, and the same spirit of evil, were extant then, and were experienced then by the Saints who took upon themselves the name of Christ; as they are by us who now live.

Since I have come into this stand, my mind has reverted to a conversation which I had a few days ago with a minister of the Dutch Reform Church, who was passing through this city, and who was introduced to me, and had a good many inquiries to make respecting our doctrines. When I told him how God had revealed Himself in these last days, how He had restored the Everlasting Priesthood, the ordinances of life and salvation, the Gospel in its original purity and power, accompanied with the Holy Ghost and its gifts, and had organized the Church as in ancient days, and related to him what God had said concerning all the churches in Christendom, he had the question to ask, which is so frequently asked of all our Elders when they travel and declare the same message, "Why has God left the Christian world for so long a time without these blessings and these powers and these gifts that you now claim as belonging to your Church and having been restored from heaven? And what has become of those Christians whom you say died in ignorance of the fullness of the Gospel of salvation?"

These are very pertinent questions. They are questions frequently asked of all our Elders. They are questions which suggest themselves to the minds of every thinking man when he is told that God has restored the truth in its original purity, with the power and authority of the Priesthood which have been so long withdrawn. Our ancestors we may

have known, at least some of them; we may have known the morality of their lives, the purity of their intentions, the goodness of their motives, their exemplary conduct; and if we do not understand the principles of the Gospel when we are told the message that the Elders have to bear, the inquiry naturally arises, "Is it possible that my grandfather, my grandmother, my uncle, or perchance my father and my mother, have not gone to heaven, that they are not in the presence of God? Why, better people I never knew, and I have always thought," says the inquirer, "that they really had gone to heaven, and now you tell me that unless I am baptized I shall be damned, and yet they are dead and have not been baptized."

I expect many feel as the heathen king once felt. He was a king of the Franks, one of the old races that invaded what is now called France. He had surrendered his old convictions sufficiently to consent to receive the rite of baptism. A Catholic Bishop from Rome was to sprinkle him. But before submitting to be sprinkled the thought suggested itself to the king to ask the question what had become of his ancestors. The Bishop, more ready than politic, said, "They have gone to hell." "Then," said the king, "I will go to hell with them; I shall not be separated from my ancestors," and he refused to receive the rite of baptism.

Now, I expect that there are many people in the world who, in the absence, or for the want of knowledge concerning the plan of salvation would almost feel the same when told that if they did not obey the Gospel, they would be damned. But when people are enlightened concerning the plan of Jehovah, the Gospel of the Son of God, they can easily reconcile justice and mercy as being attributes of the Great Being whom we worship. As I remarked to this gentleman, "I might easily answer your question by propounding another question to you. You are a Christian minister; you preach what you believe to be the Gospel; what has become of the millions of heathen who died in ignorance of that Gospel which you profess to obey and accept as the plan of salvation—the millions of heathen who never heard the name of Jesus Christ, the only name given under heaven whereby man can be saved—what has become of them?"

"Oh," said he, "but they were not Christians."

Said I, "Do you think that God makes a distinction between the souls or the spirits of men? Is there one class of spirits for whom He has a greater respect than He has for others! Is a Christian soul more valuable, or more precious, in the sight of our Great Creator, than the soul of a heathen? I do not believe it myself. I have no such idea."

But he could see a wide distinction between those who were Christians and those who were not.

Nevertheless the difficulty still remains, and it will ever remain to those who do not comprehend the plan of salvation as revealed by the Lord Jesus Christ. We must remember that God's work is not confined to this life; that God's plan of salvation extends throughout eternity; that according to our belief it began to operate in eternity, if it ever began at all—for it never really in truth began, it always operated, operated from eternity and will operate to eternity, for all the children of men, for every human soul. The plan of salvation devised by our

Father and God, is intended to save every human being that will be saved; to reach them all, unless, during this probation, they commit what is termed the unpardonable sin, the sin against the Holy Ghost, and become sons of perdition, in which event salvation ceases (so far as they are concerned) to operate; they put themselves outside of the pale of salvation.

There is a very interesting revelation contained in the new translation by the Prophet Joseph Smith, which is found in the Pearl of Great Price. The revelation says:

"And it came to pass that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea and millions of earths like this, it would not be a beginning to the number of Thy creations; and Thy curtains are stretched out still; and thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever; thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it that thou canst weep?

"The Lord said unto Enoch, Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day that I created them; and in the garden of Eden, gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection; and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is thy name; Man of Counsel is my name; and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and mine eye can pierce them also; and among all the workmanship of my hands there has not been so great wickedness as among thy brethren; but behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore should not the heavens weep, seeing these shall suffer? But behold, these which thine eyes are upon shall perish in the flood; and behold, I will shut them up; a prison have I prepared for them. And that which I have chosen has plead before my face. Wherefore, he suffereth for their sins, inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment; wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands."

A most important revelation, this, to Enoch, showing unto him the fate of the wicked after his city should be translated and taken to heaven. The inhabitants of the earth should grow worse and worse, more abandoned than ever in their wickedness, until the time should come for the Lord

to send forth His floods and drown the inhabitants of the earth except Noah, and those who received His testimony. All this was shown unto Enoch; and he was shown that those who had thus acted, or who should thus act, "would be consigned to prison, they would be consigned to a place of torment, and because of their sufferings, because of that which they should have to pass through, the heavens themselves wept over their fate. Enoch was told that they should remain there until the day of the Lord Jesus Christ, or in these words: "And that which I have chosen has plead before my face. Wherefore, He suffereth for their sins, insomuch as they will repent in the day that my Chosen shall return unto me."

That is, after the Savior's advent in the flesh, after He has suffered for their sins; until then, when He should return unto the Father, they should remain in this prison and in this condition of torment. "Wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands."

Those millions of spirits who had thus committed sin and iniquity unit could be borne no longer, until the earth groaned under their wickedness, and cried aloud as with a human voice against the wickedness upon its surface of which those inhabitants had been guilty—those millions of spirits were swept off with a flood, the whole family of man was destroyed, except Noah and those seven souls who received his testimony, a part of his family, and a part only, for there were children that Noah had who rejected his testimony, and who also shared in the destruction that came upon the inhabitants of the earth. But those eight, including Noah, were the sole surviving remnant of the entire family of man. The antideluvian world numbered millions doubtless; millions were swept away from the face of the earth, and consigned to a place of torment, or to a prison. In this prison they were immured, doubtless in utter darkness—in the condition that is so expressly described by the Savior Himself, when upon the earth—in outer darkness, where there is weeping and wailing and gnashing of teeth, a place of torment, where they were kept until the Savior Himself came in the flesh, and proclaimed unto the children of men the Gospel of life and salvation.

Jesus Himself, on one occasion, went into the synagogue after His baptism by John the Baptist, and there was handed to Him a book containing the prophecy of Isaiah, or as it is written in the New Testament Esaias. He took it and read these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." He there proclaimed in the words of the Prophet Isaiah, the exact character of the mission that had been assigned Him by His Father in heaven. He was not only commanded to preach good tidings unto the meek, and to bind up the broken hearted, but He was sent to proclaim liberty to the captives and the opening of the prison to them that were bound. Thus was a part of His mission foretold by the Prophet Isaiah a long time before His birth. He Himself confirmed the correctness of the prediction by reading it in the ears of the people; and when He left the earth, after

having established His Gospel upon it, after having commenced the work of salvation here, after having ordained men to the authority of the everlasting Priesthood which He held, the Priesthood of Melchisedec, after having done this and was slain by wicked men, suffered for the sins of humanity in the flesh, He then went, in the words that I have read in your hearing from this epistle of Peter, and preached to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah. He went and proclaimed liberty to the captive; He went to open the prison doors to them that were bound. He alone could do this. No Prophet that preceded Him had the authority, for none of the Prophets that had preceded Him had this mission assigned them. It was His duty as the Son of God, as the Redeemer of the world, after, as I have said, committing the Gospel to men in the flesh, after ordaining men to preach that Gospel and administer its ordinances in the power and authority of the everlasting Priesthood, to preach to those spirits in prison. It did not take a great while to commence the work; for He was crucified on Friday, and was resurrected on Sunday; but in the interim, while His body laid in the tomb, His Spirit, as is correctly stated in one catechism—I believe that of the Episcopalians — "descended into hell," and, according to the mission that had been assigned Him, according to the revelation that God gave to Enoch before the floods descended upon the wicked world, according to the predictions of Isaiah, and according to the power and authority which He exercised as the Son of God, He went and opened the prison doors to them that were bound, preached to them the everlasting Gospel, once more, and gave unto them the privilege of receiving it in the spirit even as though they were in the flesh. Therefore says Peter, "by which also He went and preached unto the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." Then he goes on and he says—after telling the Saints how they should live, how the wicked should act, and how they should be treated—he says: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Now, say some, "Oh, this means when men are dead in their sins. This is what Peter means—dead in their sins."

It does not mean any such thing. That is not the meaning of it. It means just what it says. It means that the Gospel shall be preached to them that are dead; that the Savior should carry the glad tidings of salvation to them, and not only to those who were disobedient in the days of Noah, but to all the spirit world, to every soul of Adam's race that had up to that time died who had not received the Gospel in the flesh. He commenced the work there just as He did here. He commenced, as I have said, by preaching the Gospel, by revealing it to His disciples, by giving them the authority to preach it, and then He descended into Hades, or hell, and He there, doubtless, chose His ministers, the men who had the authority of the Holy Priesthood, and set them to the same labor that was commenced on the earth, the labor of preaching His everlasting Gospel to all the spirit world, to the millions of spirits who had died either in disobedience to the

Gospel of Christ, or in ignorance of that Gospel, never having heard the sound of it. The Gospel was sent to the entire spirit world, except, as I have before stated, to those sons of perdition who had committed the unpardonable sin, or the sin against the Holy Ghost, and the labor has doubtless continued from that day until the present time in the spirit world. In the authority and power of the everlasting Priesthood the servants of God have been calling upon the inhabitants of that world to repent and believe in Jesus: first to repent of their sins and be willing to receive the Gospel of the Son of God in its fullness and in its purity, just as men would receive it in the flesh—that is, be willing to comply as far as possible with all its requirements, and also to have this further willingness, that if they were in the flesh they would submit to and receive every ordinance of the Gospel of life and salvation. They must not only believe in Jesus, as I have said, and repent of their sins; not only be willing to go that far, but be willing to go the full extent of the requirements of the Gospel, be willing to obey every ordinance and every law that is necessary, and say in the spirit, "Oh, if I were in the flesh I would be baptized for the remission of my sins; I would have hands laid upon me for the reception of the Holy Ghost; I would be willing to obey every law of God, my Eternal Father, if I had the opportunity in the flesh of doing so."

Jesus illustrated this principle and the work which lay before Him very beautifully in the case of the thief on the cross. One of the thieves reviled Him. The other turned and rebuked his companion for reviling the Savior, and asked the Savior to remember him when He came into His kingdom; for you must understand that the idea had become prevalent then that Jesus was a king, and they had written over His cross in three languages, "Jesus, King of the Jews," partly in derision, doubtless; but it was the truth. Pilate asked Him if He was not a king, and this robber, doubtless, shared in the feeling that Jesus was a king. Therefore he besought Him to remember him when He came into His Kingdom. Jesus said to him: "To-day shalt thou be with me in paradise." "There I can speak to you," He might have said, "more fully than I can now. This is our dying hour, and I am not in a position to preach to you or explain to you the plan of salvation that I have; but wait awhile, before this day ends you will be with me in paradise, and there I can make full explanations to you concerning all that you desire to know."

And this in reality was the case. That day they were in paradise together. Jesus was in a position to preach to him in the spirit as He had done to men in the flesh. And you will remember—although it seems almost unnecessary to repeat it to this congregation who are so well instructed; but there are young people who are not so familiar with these doctrines, and, therefore, for their benefit I quote the Scriptures. You will remember when Mary, after she missed the body from the sepulchre, rushed forward to a man, supposing him to be the gardener, and asked him where he had laid the body. She did not recognize Him at first, but as soon as He made Himself known she essayed to clasp Him in womanly affection. He, however, told her to stand back, not to touch Him. You must not put your hands on me, Mary. Whatever your relations may be to me, you

must not touch me now. "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." This was His expression when His body had been resurrected from the tomb. He had not yet been to His Father—that is, directly to the immediate presence of His Father. Therefore it was not fit that any mortal should put hands upon Him. It was not the privilege even of Mary, closely connected as she was with Him—it was not her privilege to put her hand upon her resurrected Lord. He had not yet ascended to the Father.

Thus you see the Scriptures corroborate that which I have said in this respect. His body had lain, as I before remarked, from Friday until Sunday, in the tomb, and then it was resurrected. But during that period His spirit had been engaged preaching to the spirits in prison; they heard the glad tidings of salvation from the Savior. His voice penetrated the depths of hell, the gloom of darkness, and it awakened hope within their hearts. He proclaimed liberty to the captive. He opened the prison doors to those that were bound. He preached unto them the acceptable year of the Lord: for the time had come for them to be redeemed from their prison house in which they had been so long incarcerated for the sins committed in the flesh.

This is the Gospel of salvation that God has revealed. Every human being that has ever been born upon the face of the earth, every human being that ever will be born will hear these glad tidings of salvation proclaimed by those who have authority to administer it unto fallen man, whether they lived before Jesus, whether they lived at the time of or since Jesus, or whether they will live yet in the future. They cannot hear the Gospel. They cannot be judged until they do hear it. Every principle of salvation will be proclaimed to those who have died without the privilege of hearing it in the flesh—they must hear it in the spirit world as well as those who hear it in the flesh. Therefore, we need not be in any anxiety concerning our ancestors; we need not puzzle ourselves with questions as to the fate of the heathen; we need not be disturbed in our feelings to reconcile the justice of God with His mercy, or His mercy with His justice, to the children of men. None of these questions need trouble us, for the reason that by the revelation of these glorious principles God's mercy is reconcilable in the most perfect manner with His justice. We see by this that God will not consign any soul to endless torment without first giving him an opportunity of receiving or rejecting the Gospel. If he be consigned to torment it will be as a punishment for violating law. Where there is no law there is no transgression of the law. There can be therefore no punishment if a man does not comprehend the law. If it is not made plain to him, its binding force does not operate upon him; but when he understands it, when his mind comprehends it, when it is declared to him, then it begins to operate upon him, and if he reject it, then the penalty begins to operate also, and unless he repents and obeys that law he will receive severe condemnation. Therefore in the spirit world there are grades of punishment just as there are grades of spirits. Some are ignorant. Some men who never heard the name of Jesus have lived according to the light that God gave them; for God has given to every man

that is born into the world, according to the revelations we have received, His Spirit. He has given unto every man and woman His Spirit, not the gift of the Holy Ghost, but His Spirit by which they are led and guided. Some call it the light of conscience, the voice of conscience. No man ever committed a wrong that listened to that voice without being chided for it, whether he be Christian or heathen, whether he has lived according to the light of the Gospel or been in entire ignorance of it. Every man has within him a spirit which comes from our Great Creator, and if we grieve it not it leads us, guides us, though we may not know the Gospel, as has been the case with many thousands and millions of human beings. It leads all the children of men when they listen to it; it leads them in the path of peace, in the path of virtue, in the path of happiness; but if they violate that spirit or grieve it, if they go contrary to its monitions, if they harden their hearts against and sin against it, then it departs, and another spirit takes its place, namely, the spirit of the evil One.

Thus it is that the heathen, many of them have lived lives most exemplary, lives which are the admiration of posterity. Men not confined to one race, not to one nationality, but men of every race, men of every clime, men of every language, have received the same spirit and have been enlightened by it and their lives have been noble and admirable, and no doubt have been acceptable to God our eternal Father. Therefore, when you think about your grandparents whom you have known, when you think about your parents or some other relatives whom you have known, who died in ignorance of the Gospel, you have known their lives, you have known how good their desires were, you have known how they conformed to the law so far as they understood it, how moral they were, how exemplary, how correct in their conduct, in their conversation and in their dealings—when you think of these, you need not be afraid that they have lost anything because they died in ignorance of the Son of God. I tell you that God's providence is over all His children, and He will reward every man and every woman according to his or her works, and He will reward those who have lived exemplary lives, those who have been moral, whether they be heathen or Christian, whether they have known the name of Jesus or not, whether they have the Bible, or the Koran, or some other book, or no book at all; whatever may have been their condition and circumstances, if they have lived according to the light that God has given them, and to laws that they understood, God will reward them, and will eventually bestow every blessing upon them which they are capable of receiving. Yes, those poor people who persecute us, those people who would, in their ignorance destroy us, we can well say to them and concerning them that which Stephen said, when about to give up the ghost. They stoned him. They treated him most cruelly for his belief. He had declared to them the Gospel; but they stoned him to death. Before he died he said—and it's the spirit which every man of God, who comprehends the purposes of God, and the plan of salvation will cherish and always give utterance to under all circumstances —"Father forgive them, they know not what they do." They were ignorant. He therefore besought the Father to forgive them. They did not know what they were doing. They did it ignorantly. This was

proved by the fact that the young man at whose feet lay the clothes of those who committed this bloody deed, afterwards became a flaming light in the Church and Kingdom of God, and ultimately laid down his life for that Gospel which he had witnessed Stephen die for, and which at the time he thought was a righteous judgment upon Stephen.

My brethren and sisters, we can of all people be charitable. As the Apostle Peter says: "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." And not only among ourselves, but have charity for an ignorant world who know not what they do in fighting against God, in fighting against His truth, in seeking to destroy His Priesthood from the face of the earth: they know not what they do. We would save them if we could. We would carry the Gospel of salvation fo them. We are ready, as we have been, to endure all things for the sake of the souls of our fellow men. We have gone from continent to continent, from land to land, from island to island, wherever there was a door open, to preach the Gospel. We have forsaken home, forsaken wives and children, and all the endearments of home, everything that men love and hold sacred, even to the sacrificing of our lives for the salvation of our fellow men—gone without purse or scrip, gone forth in the midst of shame and ignominy, in the face of persecution of the most cruel and sometimes of the most dreadful character. We have done this, we are still doing it, we shall do it, until every soul under the broad canopy of heaven shall hear the Gospel of the Son of God, this message of life and salvation which has been entrusted to us. Every mortal shall hear the glad tidings of salvation. They shall be judged by this message. They shall receive the blessings of God or His condemnation, according to their willingness to receive or their determination to reject the Gospel; and then when this life is ended, when this mortal is laid aside, we shall go into the spirit world, endowed with the same Priesthood and authority of the Son of God; clothed with that authority; enveloped with it, even the fullness of it; we shall go into the spirit world and continue this glorious labor of warning our brethren and sisters who once were in the flesh, until throughout the spirit world the Gospel of salvation shall be heard from one end of it to the other. It is a never-ending work that which we have taken upon ourselves. It will never terminate until this earth shall be redeemed, until the power of Satan shall be subdued, until wickedness shall be banished from the earth, until He reigns whose right it is to reign, and every knee shall bow and every tongue confess that Jesus is the Christ, the Son of God. Then will this labor cease so far as the family of man is concerned; but it will never cease until all who belong to this earth, whoever were born upon it—no matter in what age, no matter what time, no matter what nationality, shall be redeemed who can be redeemed.

Now, my brethren and sisters, you have some little idea of the character of the work in which we are engaged. Do we set too much value upon our Priesthood—when we talk about Priesthood and authority—when these are the labors that attend the Priesthood and that devolve upon it? No, we cannot value our calling too highly. And I say to you that you have entered upon a pathway

that leads back to God. You may dally by the wayside; you may fool away your time; you may be idle, indifferent and careless; but you only lose thereby the progress that you ought to make. Unless you commit the unpardonable sin, you will have to progress. It is written in the eternity of our God that every soul must progress that does not retrograde. Therefore, make good use of the time you have. Now is the time of your probation, now is the time of harvest, now is the summer of your days. Let it not be said, the harvest is past, the summer is ended, and my soul is not saved. But let us bear in mind that now is the probation that God has given us. Let us make use of it by doing the works of righteousness, by keeping the commandments of God, by having our eye on the mark of our high calling in Christ Jesus; which may God grant in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Assembly Hall, Salt Lake City, February 12th, 1882.

REPORTED BY GEO. F. GIBBS.

HOSTILITY OF THE WORLD TO THE GOSPEL—REBELLION OF LUCIFER IN HEAVEN—SETH GIVEN IN PLACE OF ABEL—WICKEDNESS OF THE ANTEDILUVIANS—ENOCH'S ZION—NECESSITY OF OPPOSING POWERS AND PRINCIPLES, THAT MEN MAY BE TESTED—DIFFERENCE BETWEEN BIGAMY AND PLURAL MARRIAGE—OUR MARRIAGE COVENANTS ARE ETERNAL—ENMITY OF RELIGIOUS TEACHERS—OUR CHILDREN SHOULD BE CORRECTLY TAUGHT.

It is well sometimes for us to reflect upon the position we occupy before God; it is well for us to understand the relation we sustain to each other; it is well for us to comprehend the relation that we sustain to the Church and Kingdom of God; it is also well for us to know the position that we occupy in relation to the world in which we live. As intelligent beings it is for us to comprehend all truth so far as we are capable of understanding it.

The Gospel is spoken of as being light; and when it was introduced by our Lord and Savior Jesus Christ it was then said, that light had come into the world. But while light had come into the world there was a certain class of people that loved dark-

ness rather than light, because their deeds were evil. Jesus, in alluding to himself, said: I am the true light. And He is spoken of as being the light that enlightens every man that cometh into the world. And again it is said of Him: the light shineth in darkness, but the darkness comprehendeth it not. There are many very significant sayings on the same subject, that afford food for thought and reflection.

The Gospel of the Son of God has always been obnoxious to a great portion of the human family. In it there is too much light, too much truth, too much intelligence; for the bulk of mankind; its principles are too pure, too noble, too elevating to accord with the general feelings of humanity and with that spirit that proceeds from the powers of darkness, and which rules in the midst of the children of disobedience. And hence people generally have been opposed to it, and they are opposed to it to-day. People oppose it, but they do not comprehend it. They speak against it; but they speak of that which they know not of. And while they think we are superstitious and ignorant, we know that they are; there is no doubt on that question. We know that they "understand neither what they say, nor whereof they affirm." Therefore to us they are objects of commiseration more than anything else.

Talk of Christianity and of the Gospel of the Son of God, in all the ages of the world, whenever and wherever it was proclaimed, there was a spirit of hostility and antagonism manifested towards it from the very first. We may go back as far as the days of Cain. We read that Adam had two sons, named Cain and Abel. Cain lent himself to the enemy of all righteousness, and became what is termed in Scripture, the father of lies. He rebelled against God, and rebelled against his father, and instigated by the spirit of enmity which proceeds from the evil one, he killed his brother.

These things are not always understood nor the reasons for them. But it has been revealed unto us that Cain loved Satan more than he loved God, and that he placed himself under his influence. And when Cain and Abel offered up their sacrifice, Cain offered his at the instigation of the devil; and his sacrifice, of course, was not accepted. God knew his heart and the feelings by which he was actuated, and therefore rejected his offering. Then came Lucifer, the devil, and says to Cain, "I told you the Lord would treat you wrong; He has treated me wrong;" and he instigated him to kill his brother, which he did. And why? Because his brother believed in God, and obeyed God; and because he believed in the atonement of the Lord Jesus Christ, which had been made known to them; because he believed these principles, and because Satan was opposed to them, he instigated Cain to kill his brother.

It looked a rather awkward thing for the world under these circumstances. As we read it—there were two sons, one of them righteous, the other wicked; the wicked killed the righteous, and the world was left under these influences to a certain extent. But then Adam had other sons and other progeny, and he himself was there; and he believed in God, and blessed God for having revealed the Savior, and the plan by which he and his children were to be redeemed from the fall, which he had been an active participator in bringing about, which, probably, was all right that it should be brought

about. And from that time the spirit of antagonism existed between the two principles; the power of God and the power of the adversary. It had commenced, in fact, before that time. Lucifer and those that were associated with him were cast out of heaven because they rebelled against God their Heavenly Father. They were not willing that He should carry out the plan of redemption and salvation which He had devised before the world was; and having been cast out of heaven, he, with them, became full of wrath and of hostility against the purposes and designs of the Almighty in regard to the salvation and exaltation of the human family. And this spirit continues to grow and extend; and the descendants of Cain multiplied as did the other descendants of Adam.

By and by another seed was raised up to Adam, namely Seth, to stand in the place of Abel. "For God (said Eve) hath appointed for me another seed instead of Abel, whom Cain slew." And he became the representative of God, as Adam was the representative of God. He took Abel's place as the representative of God and the laws of God; and he had revelation, and the Priesthood, and the Gospel, and was acquainted with the principles of truth. Finally, there was a number of prominent men of whom we read, but of whom a very short account is given; no matter, it is not necessary to enter into details on these subjects, but I wish to touch upon some of the leading points thereof.

After a while wickedness had spread very extensively upon the face of the earth; so much so, that we read that the thoughts of men were evil and that continually; and it became inexpedient to the Lord to permit the people to live to perpetuate their corruptions and infamies. And, therefore, God decreed that He would cut them off from the face of the earth, that they should not have the power to perpetuate their species, and thus become the fathers and mothers of lives and be the media through which the intelligent, pure spirits that existed in the eternal world should receive bodies or tabernacles. They were to be deprived of that privilege.

But before this was done the Lord sent messengers among the people proclaiming to them what was about to befall them if they did not repent and turn from their evil ways. Enoch was one of these; he stood at the head of that dispensation. He, as we are doing, sent out missionaries among the people who had become very numerous. Their mission was to call upon the people to repent and to obey the Gospel and to believe in the Son of God and to obey His law; and to tell them that God had prepared a scourge for those who would not repent, that they would be destroyed from off the face of the earth by a flood; and the people thus destroyed should be cast into prison, a prison which God had prepared on purpose for them. And when these men went to preach this doctrine many believed on them and they were gathered together, as we are, unto a place which they called Zion. And they were placed under the direction of the Holy Priesthood, men who were inspired of God, with whom He communicated; and whom he taught in all the principles pertaining to the Gospel of the Son of God; and they continued in this condition for a length of time. And as they gathered out from among the people, the Spirit of God was withdrawn from among the people; and they

became exceedingly angry, angry at Enoch and angry at those who preached the Gospel to them. And the nature of men is just about the same now as then. They spoke all manner of evil against the servants of God who ministered among them; they rejected their testimony, and not only that, but, like some of the very pious people in our day do towards us, they thought it would be doing God service to sweep these men off the face of the earth. And they thought so in earnest for they gathered together their armies for that purpose. The Saints were under the immediate direction and guidance of the Lord, and were, therefore, governed by revelation, and the power and Spirit of the Lord rested upon Enoch. And he rose up and prophesied and told the wicked of the fate that awaited them; and the power of God rested upon him in a marvelous manner, so much so, that the mountains trembled and the earth shook, and the people were afraid and fled away from his presence, because they could not endure it. Their armies were scattered, and they failed to accomplish that which they in their wickedness had designed to do.

But still the same spirit that animated them continued to grow and increase. And finally after the Saints of that day had become sufficiently taught, they and their city—that is, the great majority of them and their city, ascended up to heaven. We are told in the Scripture—which is a meagre account of it, that—"Enoch was not, for God took him." And we may add, Enoch's city and Enoch's people were not, for God took them; they were translated. The principle of translation was a principle that at that time existed in the Church, and is one of the principles of the Gospel, and which will exist in the last days.

Many of those that were left, continued to bear testimony to the truths taught by their predecessors; and they themselves were caught up from time to time, according to certain revelations, communicated through the Prophet Joseph Smith.

The spirit of antagonism to the truths of God, and to the order of God, and to the law of God, and to the Priesthood of God and the Gospel of the Son of God, continued to exist. By and by the flood came, and the things spoken of by the men who had preached among them, were fulfilled, and the people swept from the face of the earth. They were shut up in prison, in the prison house which had been prepared for them, A few people were left, eight only—Noah and his wife, and his three sons and their wives.

One of the great evils that existed among the people was that the sons of God married the daughters of men; or, in other words, many who were connected with the Church mixed themselves up with those who were not; and thus their hearts were drawn away from God, and in the sight of God they were no better than those who rejected His servants, and consequently they perished with the disobedient and wicked.

There is something associated with these things that it may be necessary to refer to. It is necessary there should be opposing principles, light and darkness, truth and error, virtue and vice, good and evil, etc. It is necessary that man should go through a state of probation and trial, that he should have the opportunity of receiving or rejecting correct principles, or the Gospel of the Son of God. And it is a further development to us, that if men have not had this opportunity upon the earth, they will still have it.

There is a further principle exhibited here in relation to this matter. Those very men who rejected the Gospel in their day were visited by Jesus after He was put to death in the flesh and was quickened by the Spirit; He went, we are told, and preached to those spirits in prison who had been disobedient in the days of Noah. And connected with that there is another principle; it is to place all mankind on the same footing, that all men of every age and nation may have the same privilege. And we are informed they will have. And hence, the Gospel is an everlasting Gospel; the Priesthood is an everlasting Priesthood; the work in which we are engaged commenced with our Father in heaven, it has been revealed from time to time to man upon the earth, and it will continue in all its power, fullness and glory in the eternal worlds, until all things that God has designed pertaining to the welfare and exaltation of the human family will be accomplished.

In relation to these things there are some remarkable passages contained in the Bible. For instance:

"As the days of Noe were, so shall also the coming of the Son of Man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came and took them all away! so shall also the coming of the Son of Man be."

This is a very significant Scripture, and if correct is pregnant with the greatest consequences to the human family; if not correct then everything we believe in is a phantom and our worship and religion are vain, and not only ours, but everybody else's. But if such a personage as Jesus existed, and if he spoke those words, He most assuredly spake the truth, and they will most assuredly be fulfilled.

Now, in speaking of the two great principles, the two opposites, it must needs be that there be opposition in all things; that is, darkness as opposed to light; error as opposed to truth; evil as opposed to good, etc. We are told by one of the old Apostles that the "Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and the spirit of evil is envy, hatred, malice, lying, slandering, uncharitableness, etc. We are told also in the Book of Mormon the same things precisely. Whenever we see lying, slandering, enmity, hatred, malice, we see the fruit of the spirit of darkness, no matter how pious the people are who profess these sentiments and who operate therein. And this is carried out still further in the revelations of John; the Lord through him says: "For without [the city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Such characters have no place within; but those who fear God and work righteousness, who have washed their robes and made them white in the blood of the Lamb, they will be introduced into the presence of God, to participate with Him in the glories there referred to.

Hence, while these things here upon the earth make men feel exceedingly unpleasant, exceedingly unhappy and uneasy, when they get through and expect to get to heaven they will find themselves outside the city, because the pure would not have such society among them, neither would they here. "It is necessary, I say, that those princi-

ples should exist in order to test men, to try and prove them. It was necessary that Jesus should be tried in this way. We are told that "it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." And again, when John saw an innumerable company clothed in white, one was heard to ask, "What are these which are arrayed in white robes? and whence came they?" The answer was: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

There is something very interesting for Saints to reflect upon in relation to these matters. And there is something that goes a little further than we think about sometimes; and that is, while we profess to be followers of the Lord, while we profess to have received the Gospel, and to be governed by it, a profession will amount to nothing unless we have washed our robes and made them white in the blood of the Lamb. It is not enough for us to be connected with the Zion of God, for the Zion of God must consist of men that are pure in heart and pure in life and spotless before God, at least that is what we have got to arrive at. We are not there yet, but we must get there before we shall be prepared to inherit glory and exaltation; therefore a form of godliness will amount to but little with any of us, for he that knoweth the master's will and doeth it not shall be beaten with many stripes. It is "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but He that doeth the will of my Father which is in heaven." These are doctrines of the Gospel as I understand them. And it is not enough for us to embrace the Gospel and to be gathered here to the land of Zion, and be associated with the people of God, attend our meetings and partake of the Sacrament of the Lord's supper, and endeavor to move along without much blame of any kind attached to us; for notwithstanding all this, if our hearts are not right, if we are not pure in heart before God, if we have not pure hearts and pure consciences, fearing God and keeping His commandments, we shall not unless we repent, participate in these blessings about which I have spoken, and of which the Prophets bear testimony.

However, to proceed in relation to these matters I said that it was necessary there should be opposing powers, and that men should be tested and tried as Jesus was, and just as other people have been. And why? Having passed through this ordeal that we may overcome the evil with the good; for it is to him that overcometh, saith Jesus, that I will grant to sit down with me upon my throne, as I have overcome and sit down upon my Father's throne. It is not to him that puts on the armor only, but to him that fights the good fight of faith, and overcomes the world, the flesh and the devil; for him there is laid up a crown of righteousness which the Lord, the righteous Judge, shall give unto Him.

That power and spirit that disturbed the elements and affected the people of the old world still operates among the children of men, and it is—I was going to say a necessary adjunct to the Gospel, in order that men may be tried and proven. Jesus,

of course, understood these things when He said, "If they do these things in a green tree, what shall be done in the dry?" Said He, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." There is something very pleasing in reflecting upon these things. To be thrown into a world of evil where strife and corruption exist, and to be mixed up with it; and then to have sent to them the principle of truth, a spark of intelligence descending from the throne of God, the light of the everlasting Gospel, which if men receive in their hearts will bring them into communication with God their Heavenly Father, and make them to feel that they are fighting on the side of God and the right, for everything that ennobles and has a tendency to exalt man. There is something worth striving for in a battle of this kind, and there is something glorious in being able to conquer. It tries men's souls sometimes. Peter, you know, trembled under it; but Jesus said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." I say unto you fear Him; never mind the other power. You have drank from the river the streams whereof make glad the city of our God. The light of eternal truth has beamed upon your minds, and your hearts have been glad in the hopes of eternal liffe which have been presented to you when under the influence of the Spirit of God. You have rejoiced in the hope that blooms with immortality and eternal lives. Filled with this Spirit you feel that you are an eternal being having the principles of the everlasting Gospel within you; that you have received the everlasting Priesthood, that you are associated with principles that will exalt and ennoble man in time and throughout the eternities to come. There is something pleasing about it.

And when these miserable "dogs" howl and the coyotes yelp and exhibit their folly and nonsense—I was going to say, who the devil cares? Some people would think it is impious to say a thing like that. Yes, and the same people think it very honorable to lie in order to oppose the truth. No matter what men think of these things. I am not very precise in choosing my words in reference to such matters.

But then, did we expect to get along much better? People are very much exercised about us. Well, let them exercise themselves. They are very much troubled. Let them trouble themselves. I am pleased to witness the spirit of calmness and quiet and unconcern that exists among the Saints of God. It is the Spirit of God and the Gospel of the Son of God that gives that. And it is for us to continue to do right and keep the commandments of God; and let us be careful that when men tell these horrible stories about us, that they are not true. Blessed are you when men revile and persecute you, and say all manner of evil against you, falsely, for Christ's sake; but if they should speak evil of us, and that evil be true, then there would be no blessing connected with it. We could tell a great many things truthfully against these same people that slander and lie about us; but it is a dirty business, a business that reflects no credit upon any one that is engaged in it. Let them take their course. We can afford to

move upon a higher plane, doing good to them that injure us; and we can pray for those who evil entreat us; that we may be the children of our Father in heaven, who makes His sun to shine on the evil and the good, and His rains to descend on the just and on the unjust. Who, let me ask, were to be pitied during the time of the flood? the people that disbelieved and disobeyed the Gospel, or the people that were caught up to heaven? Would you feel very sorry for those who were connected with the Zion of God, or would you feel sorry for those poor, miserable, little-souled, ignorant people who rejected God and His law, and who in consequence had to be swept off from the face of the earth—which class would solicit your commiseration?

To-day God has revealed to us great principles; and he is desirous that we should do right and obey His law, and keep His commandments.

Among other things there is a great hue and cry about what they call polygamy and what they call bigamy; but our plural marriage is no more their bigamy than white is black or than light is darkness, but seemingly neither they nor their judges nor legislators either can or do want to comprehend the difference between the two, great as it is. It would seem that they either do not know or do not want to know the difference between a man's marrying a second wife without the consent or knowledge of the first wife, and in doing so deceiving the one he marries, who believes him to be a single man; and a man's marrying a second wife with the knowledge and consent of the first wife, and living with his wives in honorable wedlock, performing the duty of a husband to them and of a father to their children, and maintaining sacredly his marriage vows. I would suggest either a little gas or electric light be turned on, and that it be allowed to shine upon the visions of their dull understandings; it may help them some. But it is evident that men do not want the truth, therefore they must believe as they choose in regard to these things; it is really a matter of no moment to us. But for the information of such people, if there be any, let me say, their bigamy is deception and fraud and a breach of the marriage covenant; while our polygamy, as it is called, is the fulfilling of the marriage covenant, it is honorable and the fruits of it are good; theirs is done clandestinely, ours openly; we acknowledge ours, they repudiate theirs. They judge us from their own standpoint, and their eye being evil, of course they see nothing but evil in us. With them a man may have his wife and also be mixed up with other women, and while he may be rolling in wealth, at the same time, perhaps, his poor, unfortunate offspring, the product of his vice and corruption, may be sweeping the crossings of the streets of our large cities, begging from his father a penny to help to support a miserable existence. This is compatible with their high state of civilization and purity. God save us from such, "Christianity," from this time, henceforth and forever. ["Amen" from voices in the congregation.] We do not want it. We would say in relation to that what a Prophet said on a certain occasion, "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." We expect to be associated with more honorable principles, and with more honorable people in time and throughout all the eternities to come.

There is one thing I wish to say, we do not preach to them this very obnoxious doctrine of polygamy for them to practice. Our Elders are sent forth to preach faith, repentance and baptism for remission of sins. The doctrine of plural marriage does not belong to people who are governed by such principles as they are, people who break their marriage vows and who wink at those who do it, people who violate their sacred honor with the opposite sex and trample upon and destroy millions of the daughters of Eve, and drag them down to death and destruction —it does not belong to such people; it belongs to the people who have obeyed the Gospel of the Son of God, the people who are in possession of the principles of life, and who are keeping the commandments of God; it does not belong to Latter-day Saints even unless they are pure and virtuous; unless they are honorable and worthy they cannot be associated with any such thing, much less can the class that I have referred to who are making so much noise about it; so they need not trouble their heads.

These things you Latter-day Saints understand. When President Hayes was here, in conversing with him I told him that it was not our intention to crowd our peculiar ideas upon the religious world; that we had received the doctrine of plural marriage as a part of the Gospel, and that it was only for pure men and pure women, that class, and that class only, could receive it and practice it; and make it honorable; it was not for the licentious and corrupt, but for those who feared God and worked righteousness, who were true to themselves and true to the female sex, and who would stand by and sustain them and preserve them in purity and honor. There is quite a difference, you perceive, between the one and the other.

We are seeking to carry out the word and will of God, according to the revelations which he has given unto us, all of which are based upon truth, virtue, purity and holiness, principles that are eternal, that always have existed and always will exist. The Christian world make their covenants for time only; we for time and for eternity. They expect to be associated with their wives "until death do them part." We expect to be associated with ours not only for time but for eternity. They not entering into any covenants for eternity, assume no obligations beyond this life; but I am sorry to say, it is quite a common thing among them to violate the covenants they make pertaining to this life. But that I may not be misunderstood let me say further with regard to this, there are many honorable people in our nation as well as other parts of the world, men who regard strictly the honor of their social ties, men who feel interested in the welfare of society, who are desirous to see correct principles prevail; but with the understanding they have of us—they believing that we are corrupt and are introducing religious tenets for the purpose of gratifying the sensual passions of man; that all are vile and corrupt at heart, and that we take the ground that we do for the purpose of defending our position and of making it statutory —I do not wonder at such men entertaining the feelings they do against us, because believing the lies that are circulated about us, they, of course, think that we are introducing that which will corrupt and demoralize society; and they know the state of society now, and so do we. And they are desirous to stop a thing of this kind. The clergy, too, are very

much exercised, as a class, about us, and they appear to be the most incapable of all classes to tell the truth concerning us; these pious people circulate all kinds of falsehood about us under the name of religion. I need not refer to those things, the fact is well known to you.

Is it then to be wondered at that people generally who do not comprehend the true situation should come to the conclusions they do about us? I think not. Should we feel angry at such a feeling? No. Should we feel angry at those falsifiers? No; they are to be pitied because they yield themselves to work iniquity; they, therefore, become subjects of compassion. What did the same class of persons say of Jesus? If he healed the sick, or opened the eyes of the blind, they persuaded the people to give God the glory for, said they, "we know this man is a sinner." If He cast out devils, this pious class said, He did it through Beelzebub the Prince of devils. And even when he was condemned to die and the people were asked whether He should be released or whether Barabbas, the thief, should be released, it was "the chief priests and elders," the pious clergy of that day, that led the popnlar clamor, that. "persuaded the multitude that they should ask Barabbas, and destroy Jesus." The same spirit that moved upon the religious teachers of that day to incite the populace against Jesus and the Apostles, is moving upon the same class today to do the same towards us; and they are doing all they can do. They, notwithstanding their piety, are of their father the devil whose works they do. And what shall we do? "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Do we want to force the Gospel upon them? No. All religious classes, the Methodists, the Presbyterians, the Baptists, the Catholics, and all others have the right to worship God as they please, they have the right to either receive or reject the Gospel of Christ. If we had the power to force it upon them we would not do it; freedom of the mind, and the free exercise of the rights of men is part of our religious belief; therefore, we would not coerce them if we could. And if I would not coerce them in that I certainly would not crowd upon them the doctrine of plural marriage, for it is well known that after men join our Church they must prove themselves sometime before they are considered worthy of it.

When I reflect upon the terrible degradation that exists in the land, and the dens of vice and infamy that flourish and keep pace with our boasted enlightenment, I am not surprised that honorable people should feel horrified at the misrepresentations and lies that have gone forth concerning us. I received a letter not long ago from Brother Cannon, in which he states that he was approached on the subject by a gentleman, a member of Congress, who had visited here. He told Brother Cannon that when he was here he was told some very strange stories about the Mormon people, and he had made up his mind when he should meet Brother Cannon to speak to him about it. He said that a gentleman, or at least, a person that had the appearance of respectability, told him when he was here that doings akin to a Saturnalia were quite a common thing among the people—the promiscuous mixing

of the sexes indulging in unrestrained license. This gentleman says that this was told to him in the most solemn manner, and that too by a resident of this city. He told Brother Cannon too that he was glad to hear him contradict it. You know Latter-day Saints whether such a condition of things exists among us or not; and yet such wilful falsehoods are fabricated and circulated by persons who pass themselves off as our friends. It cannot be wondered at that honorable men should feel exercised in their feelings against us; but when this class of people—and there are thousands and tens of thousands and millions of such people—are correctly informed, they will feel differently toward us. But then, it matters not really what men's ideas and feelings may be; and I do not feel that we are called upon to contradict all the infamous lies and misrepresentations that are circulated about us by men and women who are living in our midst. I say now, as I said to a gentleman not long ago who remarked, that a great racket was being made about us, meetings were being held and resolutions were being passed, etc.,—I said, they may work as they please and "resolute" as much as they please, this we could easily stand, but hands off.

We are accused of being degraded and ignorant. I find that there is nearly twice the amount of illiteracy in the whole of the United States *pro rata*, as there is in Utah; and this fact exists notwithstanding they have had millions of dollars to sustain their institutions of learning while we have not had a penny. I am grateful to God our Heavenly Father, that we stand in as favorable a position. Let us continue to go on in every good word and work. Let our young people's improvement associations, and our Sunday and day schools receive our encouragement and aid; and let our children be taught by our friends and not our enemies. Latter-day Saints will, you send your children to be taught of people who would teach them enmity to their fathers and mothers, and who would sow in their young hearts the seed of enmity to the principle of religious liberty, men who, if they had the power, would destroy the altars of freedom that the fathers of this country fought for? We do not want our children to be instructed by persons whose mission among us is to endeavor to instil into their young hearts enmity to the Gospel of the Son of God as revealed by Him through His servant Joseph Smith. We have men quite as capable to teach as they are, we stand on a platform as elevated as theirs, and a great deal more so. And by and by we expect to be as far ahead of them in science, art and literature, and everything calculated to ennoble and exalt a people and a nation, as we are now ahead of them in regard to religious matters. But as to their religious matters, you may wrap up the whole of them in a thimble and put it in your vest-pocket, and hardly know it was there. [Laughter.] Any ten year-old boy of ours who could not meet any of their ministers on matters of religion, I should consider very ill-informed.

Well, it is for us to keep the commandments, to train up our children in the fear of God, to live unto God, and I will risk the balance. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Ogden, Sunday Afternoon, January 18th, 1885.

REPORTED BY JOHN IRVINE.

OUR LABORS ARE INTERESTING AND PECULIAR—CHARACTER OF THE LATTER-DAY SAINTS—THE BLESSING AND PRIVILEGE OF PRIESTHOOD—THE PRIMARY ASSOCIATIONS—OUR WARFARE IS ONE OF FAITH—WE MUST IMPORTUNE FOR OUR RIGHTS—NECESSITY FOR GOOD LAWYERS — THE GIFT OF WISDOM — PERSECUTION WILL TEND TO UNITE US—WE SHOULD BE PURE.

It is always a pleasure to meet with the Saints, and I always find substantial pleasure in bearing that portion of the labor of the ministry which devolves upon me. Of course there are times when human nature is physically incapacitated from labors. Nevertheless I rejoice exceedingly in the contemplation of the work that we are engaged in. Certainly the review of our immense subject, our great calling, our vast labor, and the wonderful results that follow them—when they are reviewed as they were this morning, and called up before our minds, must awaken deeply interesting and I should hope broadly expanded views and reflections in the minds of the Saints.

We are, as a people, and also our labors as well as the results of them, a great outstanding witness to the world of the divine character of the work we are performing—the high order of our calling to perform that work, as well as pointing significantly to the grand and glorious results which must inevitably follow the labor and toil that are now upon the Latter-day Saints. Any person whose bosom is warmed and whose intellect is lit up by the Holy Spirit must rejoice greatly in the contemplation of the great last dispensation which is now fairly before the world, fairly upon the Saints, like the harness that is upon those that are appointed to labor, to pull, to lift, and to toil.

Where is there any people upon the face of the earth, except the Latter-day Saints, who have from their religious convictions—or from any system of ethics or morals that they possess, gone forth upon the face of the earth, and, from honest, conscientious convictions, and, from their most heart-felt appeals, taken hold of the honest in heart, or of the vicious in heart; anywhere upon the face of the earth, and gathered

together a people comprising twenty to thirty different languages and nations, and brought them together to any place, located them, and established a system of government that has been for their improvement, for their benefit, for the increase of their influence, their peace, or their happiness in any sense, either spiritual or temporal?

You can look abroad upon the earth in vain to find any other example that has any kind of relationship, or bears any kind of analogy or appearance like unto the work that is being performed by the Latter-day Saints in the days in which we live.

Who is it that is doing this work? What is the character of this people? Are they those that have been through the schools and been educated to appear in the most plausible and convincing manner in all classes of society? Are they those that have been brought up in affluence and comfort; that can present every thing that is pleasing and engaging to the eyes, the ears and the minds of those they address? Not at all. Not many learned or noble. It is often the inexperienced boys that are picked up from the plow, from the workshop, to the humblest of laboring men, toiling, struggling, and many a time when they have not been able, from persecution and oppressive circumstances in which they have been placed, to make a comfortable livelihood, yet they have left the bosoms of their families and gone forth in faith carrying the principles of eternal truth and administering them, with an honest heart and clean hands and by the authority of the Holy Priesthood from heaven to the children of men. And what have they done? What has this simple, humble plan accomplished? Without money in their pockets, without letters of recommendation even to the people, without means oft times to make them comfortable, abnegating themselves, deficient in the comforts and necessities of life, they have gone forth with their hearts full of love and blessing to the human family to find other bosoms kindred to their own, though strangers in appearance, ready to receive the glad testimony of these servants of God. It is not the learned and the noble, nor the wealthy of the earth that have brought their hundreds, their thousands and their tens of thousands to this country.

It has been the potency of those principles that have been taught by the simple and many times silent testimony of the Holy Ghost, by the still small voice, that has carried conviction to the honest, the humble, laboring poor, and has brought them home here to Zion—they that want to know more of God, they that come from the crowded cities and other portions of the earth—find here a piece of a new world; they take hold and make to themselves homes, all in the name of Israel's God, and by the calling of the voice of the Good Shepherd. Oh, how beneficient and how munificent has the Lord our God been unto us! Behold! as I look abroad this afternoon in this house, I contemplate the great mass of this congregation that are partakers of the Holy Priesthood. It is not a few that are partakers of the holy calling, the authority to administer in the name of the Lord Jesus Christ. It is the echo of that saying that is written in the Scriptures where the Lord has said that He would take of Israel and make of them a nation of kings and priests unto Himself. Behold ye, my brethren and sisters, here they are.

Here is Israel gathering together, being taught of the Lord, to learn of His ways and walk in His paths, that they may receive the blessing and be clothed upon with power, as the Prophet said: "Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." What are these beautiful garments? These beautiful garments are the clothing upon with the authority and power of the Holy Priesthood. It is that which makes people beautiful; it is that which makes people useful; it is that which causes the Saints to sing: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." It is that excellence of the knowledge of God that makes men and women beautiful, and makes their acts delightful when they are performed in righteousness in the name of the Lord Jesus Christ. I rejoice when I look around and contemplate this precious privilege—that there is scarcely an individual that has come to years of judgment and understanding but is a partaker of some measure of the Priesthood. if no more than the office of a Deacon that can administer blessing by attending to the door, wait upon the tables, and also by attending to other temporal duties from time to time as they may occur.

Here let me say, that every officer in the Church, from the Deacon up to the Apostle, should realize that it is his duty to endeavor to administer blessings by the virtue of the calling of God which is upon him; he ought to feel thus, and every sister that is the wife of such an husband should feel, if she has received with him her blessings in the house of the Lord, that it is her privilege and duty to administer blessings, comfort and happiness to her husband, to her children, to her family and household. Every one in all the Church should be filled with a spirit of blessing. The authority of the Priesthood should cause a gushing forth from the fountain of the heart, a bubbling forth of streams of blessing, of consolation, of comfort and of rejoicing, each should try to help and benefit the other in every possible way.

Contemplate the immense army, I may say of Seventies and Elders, we have among us, and what a work are they doing in the nations, and what a work are they doing and ought they to do at home in preaching the Gospel to each other, in encouraging and strengthening those whose hands sometimes hang down, and whose knees tremble; speaking comforting words to the Saints, saying, "Dear brother, thy God reigneth, trust in him." Notwithstanding all that we see on the right hand and on the left, and all that we hear, the Lord God has not forgotten His people, nor has He forgotten to educate and instruct them in all that He knows is for their greatest good, so that by and by He may come and find a nation of kings and priests who shall reign with Him on the earth a thousand years. We ought never to forget that we are in a school of experience. Every brother and every sister should feel that they exert an influence that will tend for good or for evil.

We ought to feel concerned for our little ones. How precious they are! Sometimes I hear the brethren testify how much good is being done by the Relief Society and the Associations. I want to hear them

talk about the Primaries, and tell us how the little children are getting along. It seems hard to get it into the heads of some of the parents as well as some of the Bishops to realize the importance of teaching and instructing these youngsters, some seem to consider it the sole duty of the Primary Associations, while others think it the duty of the parents only to see after them. Now, I think we miss it in trying to thus shirk the responsibility. I think we should all try to understand more perfectly the worth of souls. Oh, if the sisters and brethren that have the charge of these little Primary Associations could only realize that every little child is a gem that they are called upon to polish, to cut, to refine, to shapen, to burnish, to fit and prepare to stand in the diadem of its father's crown. This is the way in which we ought to look at these small but precious jewels. We should assist the little ones to grow up to be mighty men of Zion, that shall come up to teach Senators wisdom, rebuke strong nations, though they may be far off and become a wholesome terror to the ungodly.

As Apostles, as Bishops, as High Priests, as Elders, as well as fathers and mothers, we need to get more of the spirit of this great work in all its different branches, and keep it with us; always have a blessing to dispense; everywhere a word of comfort and consolation to bestow. We should seek for the Spirit of God and get that measure of it that will bear us up, that they will make us feel the cares of life are trivial; that will sustain us under every circumstance. We can bear wonderful trials; we can live though and outgrow them and look back on them and wonder how we passed through them, realizing that we never could have done so but for the help of God that sustained us in it. Then give Him the glory.

Every officer, then, in the Church should be full of blessing to his fellow man. Only think how many patriarchs there are. They should feel to bless all around. No doubt they do, sealing upon those to whom they administer the blessing of eternal life in perpetuity.

The school that we are being educated in is a strange one. You cannot pick up the Bible and find anything that is like it. In ancient days, when there was a warfare, it was a warfare of carnal weapons, many times. Not so, in our days; and as if the Lord were determined to put carnal weapons far away from us, He even permitted the Gubernatorial order preventing us carrying firearms with which to celebrate the 4th of July, and then, on the top of that, He has given us the abundant testimony of peace all around, even with the hostile natives. Is not this an overwhelming testimony that the Lord wants us to work with the other class of weapons—the sword of His Holy Spirit, the power of eternal truth—the ammunition that wants to be kept alive, active and burning in our hearts.

When we come to contemplate this matter, our warfare is entirely in another direction, it has to be carried on and accomplished by the power of faith. We have to contend for our liberties and the rights of the people before the courts, wherein we strive to maintain the Constitutional rights to which we are entitled, both civilly and politically. We have not gone to the authorities that are over us in the nation and supplicated them saying: "Will you please give us some extraordinary liberties or privileges—we

contend for the rights of every American citizen, which are our rights." We have not cut ourselves off from the rights of citizenship. Our fathers fought to help obtain and bled to help establish the blessings and privileges, the liberties and powers of this glorious government to all its loyal citizens; and when this Church was established, it went on for more than thirty-two years—no law of the Church conflicted with the laws of the land, until it became necessary in the opinion of some politicians that the Saints should be made offenders in the eyes of the nation and of the world. Then it was that Congress passed a law—the law of 1862—prohibiting plurality of wives, polygamy, or bigamy, as they choose to call it. Now, then, we have not risen up against the laws of the land; it is the laws of the land and the men of the land that have risen up against the people of God, and have brought their offensive warfare in this matter, and we are thereby placed on the defensive. The nation have been pleased to say that we shall not worship God according to the dictates of our consciences, as required by some of the laws and ordinances of His Church; and have made laws to prevent us from so doing, if possible. Hence it is that, while we go before the courts we do not go as suppliants for something extraordinary, or for something that other people have not got. We ask to be preserved our rights, the rights that belong to every American citizen. It is for this that we go through the courts, appealing from the District Court to the Supreme Court of the Territory, and then to the Supreme Court of the United States.

Now, is not this a great and an important lesson of experience and instruction, and yet there is occasion, for all this is required in the Book of Doctrine and Covenants. The Lord has said through the Prophet Joseph to us, that we must importune at the feet of the judges—do you remember it?—and at the feet of Governors—do you recollect that?—and at the feet of the President, and then, says He, if your importuning does not prevail, and you do not obtain all things which you have a right to, He will come out of His hiding place and take the matter into His own hands. So you see we have some importuning to do before, or at the feet of Judges, Governors, and Presidents, in order to maintain the liberties guaranteed by the Constitution of our country.

Right here I want to say a word or two especially in regard to the way we have to do our importuning. I refer to a discourse by President Young, in which he said he wished he had five hundred young lawyers full of the spirit of the Gospel who would rise up and help to maintain and defend our rights before the courts of our country. The discourse was published in the *Deseret News* and republished in the *Journal of Discourses*. It is public matter for anybody to read that wishes to. But a few days ago, however, a Bishop remarked that it looked very singular for one of the Apostles to raise up a lawyer, and thought there must be a screw loose somewhere. It happens, however, once in a while that some Bishop wants my son or some one else's son to help defend them before the courts. (Laughter.) I wonder if there is any screw loose there. Excuse me, brethren, for this reference; but I wish we could have a goodly number of substantial young men growing up in our midst who would become skilled and

mighty in the law, and who could go into any of the courts and set forth the true principles of justice and equity in all cases. We need more of such men. We do not want men to become lawyers, turn infidels, and live for nothing but the little money they can make. We want to raise up a corps of young men armed with the Spirit of the Gospel, clothed with the Holy Priesthood, who can tell the judges in high places what the law is, and what equity is, and can plead for the cause of Zion, and help maintain the rights of God's people. Hence you see we have got to carry on these matters. Our rights are infringed, and we have got to defend ourselves as best we can. We are told that we must plead with the dignitaries of the earth; plead with them until their position on our question is known; they have got to declare themselves.

There are different branches of the government, which are considered co-ordinate. For instance—there is the legislative branch, namely, Congress. Then there is the President, who represents the executive branch. Then there is the army and navy, which is the arm of power to carry out and maintain physical defenses. And then there is the Supreme Court, the legal tribunal that stands at the very head, if you please, and pronounces upon the constitutionality of the acts which Congress passes. Hence we see our case has not only to be brought before and had cognizance of in the Congress of the United States to ascertain if they will make laws to oppress us, but these laws can be taken to higher courts, to see whether they will maintain the rights of God's people in the land. And does it seem a terrible thing that one or two should get cast into prison? As President Cannon contemplated this morning, half a dozen would cover all such cases within the last twenty-two years, and the persons connected with the most notable cases have come in and furnished the evidence for their own crimination, under the promise that punishment would not be inflicted. But like the Governor of Illinois, who pledged his honor and the honor of the state to protect our Prophet and Patriarch, all such promises were broken. Nevertheless, in this manner we have got to test the purity or impurity, the integrity or otherwise, of the different branches of the government under which we live.

God is going to make His people a great people. He has designed them to be the means not only of revealing among themselves, what they are, and what they are here for, but of making them a standing testimony of the truth before the whole world. The great knowledge of which we have become possessed cannot be hid under a bushel, cannot be hid up in a dark place. Here we are in the heights of the continent, calling Israel home, ready to impart the light that is within us, to all of Adam's children who will receive it. Let us seek to be wise. The Lord has told us of certain classes of defense which are better even than the employment of weapons of war. And what is it? It is the gift of wisdom." Wisdom is better than strength or weapons of war," said the ancient man, who tested the matter and found it out. Now, let us understand that the "fear of the Lord is the beginning of wisdom" and a good understanding have all they who keep His commandments.

My brethren and sisters: let us not be discouraged in the least. Remember that no great revolution

was ever achieved without some fighting. Some battles have had to be fought, some victories had to be achieved. It is while the war is going on that some get wounded, and other contingencies arise, and some things necessarily happen that are unpleasant. But after the war is over, and the new government is instituted, the grand improvement is then felt, as it has been felt in this nation ever since the thirteen colonies fought and maintained their independence from the mother country. It is true we have been oppressed a little. But our enemies do not make very much at it. We live and thrive notwithstanding, do we not? How singularly the Lord works with men. The people of the Southern States through the war and since, have been limited or deprived of some of their rights. And some few men—Senator Brown for one—are not afraid to rise up from their seat and defend the right whether in behalf of Mormon or non-Mormon, and expose the doings of self righteous men in New England, exposing the fruits of their monogamous marriage relations as compared with our marriage institution. The Lord has raised up men sometimes to maintain the rights of His people. He will allow us to be pinched from time to time as it may be necessary to unite us together, to make a wife love her husband a little better, to make a husband love his wives and children a little better, and to strengthen the bond of union in every heart. For my part I rejoice in this work, and seek continually to gather knowledge. I rejoice that I have lived to see the work of God established on the earth. Let me tell you, my brethren and sisters, the greatest affliction some of us have: it is some great fearful apprehension that something is going to happen. We naturally borrow trouble. We should not do that. Just consider that the work is the Lord's. Be certain you do your duty every day. And when you lay down at night do so with a clear conscience, and enjoy slumber and be refreshed, and rise up in the morning, in the likeness of the resurrection, prepared to renew the contest of life. Thus we should go on step by step, adding faith to faith, keeping the commandments of God, and purifying ourselves all we can. The Lord will bless us in proportion to the degree that we endeavor to purify ourselves, and keep His commandments. That is the great secret of our full acceptance with God. We must purify ourselves as He is pure.

I do not consider it proper for me to occupy more of your time this afternoon. I feel to say I rejoice in this work. And I say unto every brother and sister that keeps the commandments of God, be joyful and rejoice in Him. He has called us to the work in which we are engaged, and He is educating us, as I said before, in order that by and by He may have a nation of kings and priests, judges and rulers to help Him bear government and rule over this earth in righteousness, when the curse shall be taken from it, and when truth shall prevail from one end of the earth to the other. May it be our happy lot to be there and rejoice with father Abraham and all his family, is my humble prayer, in the name of the Lord Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at Malad, Oneida County, Idaho, Wednesday Morning, October 20th, 1881.

REPORTED BY GEO. F. GIBBS.

THE WORK OF GOD ONLY PARTIALLY UNDERSTOOD—MANIFESTATION OF THE FATHER AND SON TO THE PROPHET JOSEPH—THE PRIESTHOOD CONFERRED UPON HIM—KIRTLAND TEMPLE, AND THE MINISTRATIONS OF MOSES AND ELIJAH—BENEFITS AND USES OF TEMPLES—PUBLIC AND PRIVATE IMPROVEMENTS ADVOCATED — CHILDREN SHOULD BE PROPERLY TAUGHT — WIVES SHOULD BE KINDLY TREATED—EXHORTATIONS TO VIRTUE AND PURITY.

I AM pleased to have the opportunity of meeting with you. We have been traveling during the summer through many of the various Stakes of Zion, and we thought that our labor would not be complete without visiting you. We have general and Stake Conferences, but the circumstances and numbers of the people do not allow of them attending these meetings, and therefore we think it well to come among you at your own homes, to see you, and converse with you, and to feel after your spirits, and that you may see and talk with us and feel after our spirits, that we may be mutually benefited and blessed; and that we may be the better prepared to operate together; for if we can comprehend it we are engaged in a very great work. Not only we who are here, for we form but a very, very small portion of the Latter-day Saints; but the people that are Latter-day Saints in this Territory and those that are in Utah, and that are in Colorado and Arizona, and those that are scattered abroad in the different places throughout the earth, wherever a branch of the Church is organized. We do not all comprehend this work; in fact, comparatively a very few do. It is a work in which not only the Latter-day Saints are interested, but everybody else, if they could understand it; but they do not. And, indeed, we can hardly understand it ourselves. We get a faint glimpse, as it were, of certain truths, mixed up with many errors which we have previously entertained; but it is very difficult for us to understand correct principles; and if we would comprehend them at all, it must be by a life of devotion to God, and by complying with His laws, some of which Brother Joseph F. has spoken upon this morning, and which the other brethren present talked about yesterday.

The object that God has in view is to benefit mankind as much as lies in His power. We talk sometimes about moving heaven and

earth, but God has moved heaven and earth for the accomplishment of that object. Men in most instances have been blinded by the adversary who leads them captive at his will, but they do not know it. And he operates very frequently among us trying to lead us astray, and we do not know it. It is a very difficult thing for us to comprehend the position that we occupy to God and to His Church and Kingdom.

God desires our welfare, and He has instituted laws for that purpose; He has introduced the everlasting Gospel for that purpose; and He has restored the Holy Priesthood that existed anciently, together with all the principles, blessings, powers, rites, ordinances, and privileges that have graced the earth from the commencement of time. We can hardly realize this important fact, but when you reflect you will see some peculiar features associated with this work.

We all look upon Joseph Smith as being a Prophet of God. God called him to occupy the position that he did. How long ago? Thousands of years ago before this world was formed. The Prophets prophesied about his coming, that a man should arise whose name should be Joseph, and that his father's name should be Joseph, and also that he should be a descendant of that Joseph who was sold into Egypt. This prophecy you will find recorded in the Book of Mormon. He had very great and precious promises made to him by the Lord. I have heard him say on certain occasions, "You do not know who I am." The world did not like him. The world did not like either the Savior, or the Prophets; they have never liked revealed truth; and it is as much as a bargain for the Saints even to bear the truth.

In the commencement of the work, the Father and the Son appeared to Joseph Smith. And when they appeared to him, the Father, pointing to the Son, said, "This is my beloved Son, hear him." As much as to say, "I have not come to teach and instruct you; but I refer you to my Only Begotten, who is the Mediator of the New Covenant, the Lamb slain from before the foundation of the world; I refer you to Him as your Redeemer, your High Priest and Teacher. Hear Him."

What next? Then came men who had held the Priesthood before. Who were they? Moroni, an ancient Prophet who had lived upon this continent and who had charge of the records from which the Book of Mormon was translated—a fitting person to introduce the same principles again. Afterwards it was necessary that the Priesthood should be conferred; and John the Baptist came and laid his hands upon Joseph Smith and Oliver Cowdery, saying, "Upon you, my fellow servants, I lay my hands, and confer upon you the Aaronic Priesthood, which shall never be taken from the earth again until the sons of Levi offer an acceptable offering before me." That was the Lesser Priesthood—the Aaronic—appertaining to the bishopric. And why was John the Baptist chosen to confer this Priesthood? Because he was the last that held this holy Priesthood upon the earth. And why did he come? Because the Priesthood administers in time and eternity; both the Aaronic and Melchisedec. And he, holding the keys of that Priesthood, came and conferred it upon Joseph Smith. When he had conferred this Priesthood upon Joseph Smith, other things had to be conferred; that is, what is called the Melchisedec Priesthood. But you understand

but very little about that, as the Indian would say, about so much (meaning the point of the finger). If you did you would think and act differently from what you do. Who held the keys of that Priesthood? Peter, James and John, who were three presiding Apostles. Did they confer this Priesthood upon Joseph Smith? Yes; and if you were in Salt Lake City and should go into the Assembly Hall, you might see these things pictured out on the ceiling of that building.

What next? They built a Temple by and by, as we are doing now, in Kirtland, Ohio. And in that Temple the Lord Jesus Christ appeared to them again, the account of which you may read for yourselves in the Doctrine and Covenants. Jesus appeared there, and Moses appeared there, and Moses conferred upon Joseph the keys of the gathering of Israel from the four quarters of the earth, and also the ten tribes. And you are here because that Priesthood was conferred upon the Elders who came to you with the Gospel; and when they laid their hands upon your heads, among other things you received the Holy Ghost and the spirit of the gathering. But you did not know what it was that was working in you like yeast sometimes under certain conditions, producing an influence causing you to come to Zion. Yet you could not help it; if you had wanted to help it, you could not while you were living your religion and were governed thereby, for that spirit brought that influence and power along with it, and it carries it with it wherever it goes. And as men received the Holy Ghost so they received the spirit of the gathering, which was conferred by Moses upon Joseph Smith, and by him upon others, and which created that anxiety you all felt to gather to Zion.

What next? Elijah was to come to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." This has not been the case with this world, generation after generation, yet it must be, for the same Prophet says that "If it is not, God will smite the whole earth with a curse." There is a very trite saying, "every man for himself and the devil for the whole," and I am inclined to believe that there is more truth than poetry in it. God feels interested in the welfare of all mankind as peoples and nations, white and black of all classes and conditions, Jew and Gentile, bond and free. He does not run on a narrow track as we do. We are too apt to feel as the man did when he prayed, "O Lord, bless me and my wife, my son John and his wife, us four and no more. Amen." That is the way we feel. And if anything is introduced among the people that would be calculated to promote the general good the first thing we do is to screw ourselves up and begin to inquire, How is that going to affect me, I wonder? Who cares about you? It is not for you we are operating. It is not for you God is operating. It is not to make you rich or to exalt you particularly that God is operating; but it is in the interest of the whole human family that has ever lived or ever will live or that now live. That is the religion that I believe in. I do not believe in this narrow tucked up thing that you can pinch up and stick in your vest pocket, and nobody knows where it is. We want something more liberal, something that will reach the wants of the whole human family. But Satan has had so much power in

the world; and God has been trying to frustrate his designs, and He will do it as sure as He lives. He will accomplish that which He set out to do when He organized this earth, and placed man upon it. And He will keep striving and working at it until every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father. Until every person in heaven and on the earth and under the earth shall be heard to say, "Blessing and honor and glory, might, majesty and dominion be ascribed to Him that sits upon the throne, and unto the Lamb for ever." And He will do it in His own way and in His own due time. And this principle that I have spoken of turning the hearts of the fathers to the children, etc., is one of those methods by which He will do it. How many thousands and millions of people have died without a knowledge of the Gospel? Do you know? No, you do not. But as Jesus has said, "Wide is the gate and broad is the way that leads to destruction, and many there are that go in thereat. They have found, as the antedeluvians did, a prison in which they are put, and in which they will stop until they are redeemed by the holy Priesthood. As Jesus went and preached to the spirits in prison after He was put to death in the flesh, to those spirits that were sometime disobedient in the days of Noah; so those men that go the broad way will go into the prison house, and they will have to endure the wrath of God. And whatever they think about it, after many, many years shall have rolled away, when the due time of the Lord comes, this very Priesthood that the world have despised and refused to accept, will be their deliverers, by going, as Jesus did, and preaching to the spirits in prison.

What else? We will administer for them on the earth. Here is the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers. The ancient Prophets and Patriarchs and men of God who held the Priesthood and preached in and labored in time are now operating in eternity; and those whose names I have mentioned came to Joseph Smith and revealed to him what? Why, the dispensation of the fullness of time, when God would not only gather all things in one, but when Temples should be erected and the dead as well as the living should be looked after; when saviors should come upon Mount Zion, and the Kingdom be the Lord's. Others had their time. They had the Mosaic time; and Moses who stood at the head of it, came and conferred his authority upon Joseph Smith. They had their prophetic time: and the Prophets came and conferred upon him the prophetic influences. They had the Aaronic Priesthood; and those who held it came and conferred it upon Joseph. They had the Melchisedec Priesthood, and the keys thereof, and they came and conferred it upon him. They had the gathering dispensation; and Moses was appointed, who held that in his day, to confer it upon Joseph. This is not one dispensation, but the dispensation of the fullness of times wherein all things are gathered together into one. Then the hearts of the fathers, who are living in the heavens are turned to the children; they are feeling an interest in their welfare, like a great many men whom we know to-day, good men, but their sons do not do right. Adam had two sons, one of whom was a wicked man, and the wicked one killed the good one. At this stage of things I suppose the Devil thought he had a good thing. But he did not. And

then he led the people into sin until they were prepared to be overthrown by the flood. I suppose the Devil laughed at the way things were going. But Jesus went and preached to those spirits in prison. And the people that are independent, who think they can get along without religion or without God, will find that in time or eternity they will have to come to the Priesthood of God.

I will go back to the things I was talking about, concerning the hearts of the fathers being turned to the children, etc. This, when fully accomplished, will reach all men that have ever lived. At the present time we are connected with it to a certain extent, and the Spirit of God leads us to build temples. Why is it that you go to work and build temples? You hardly know. You see them; they are pretty nice buildings. We talk about being saviors; but are we saviors unless we save somebody! No. But we build our temples as the Lord has directed, and then we administer in them for the living and the dead; and then we are saviors upon Mount Zion. You here have this same kind of feeling—have they not Bishop? [Answer: Yes, sir.] Moses conferred that upon Joseph Smith, and Joseph conferred it upon the Elders, and they preached to you, and you received the Holy Ghost. And when you gathered together they began to talk about these things; and that Spirit rested upon you, and you said, "I want a hand in it; I want to receive blessings in that temple, and I want also to look to my father's family, and those I have been associated with who have died without the Gospel." And that is the meaning of the turning of the hearts of the fathers to the children, etc.

The world want to know what Mormonism is doing. Some of us hardly know. But it is known that we are building temples; but the Christian world do not know what temples are for. If temples were built for them they would not know how to administer in them. And we did not know until God revealed it. And unless Elijah had come and conferred the keys it would not have been revealed. Hence I was showing you who and what Joseph Smith was. He has introduced the Gospel together with the dispensation of the fullness of times, which embraces all other things.

Then again, did Enoch build up a Zion? So we are doing. What is it? The Zion of God. What does it mean? The pure in heart in the first place. In the second place those who are governed by the law of God—the pure in heart who are governed by the law of God. Shall we build up a Zion? We shall; but we shall not, every one of us, have our own way about it. We shall feel that we need the will of God; and we shall feel that we require the Priesthood, under His direction, to guide and direct us, not men who are seeking to aggrandize themselves; but men who are seeking to build up the Church and Kingdom of God upon the earth; men of clean hands and pure hearts, every one honoring his Priesthood and magnifying it. Then we shall feel that we want to act like little babes, to ask them for counsel and instruction, and then be governed by it, under the counsel and direction of the Almighty and the aid of His Spirit. Now, this is what we are building up, and they built up a similar thing before the flood; and the Elders went forth in those days as they now go forth; and they baptized people and laid hands upon them, and gathered

them to Zion; and after a while that Zion was caught up from the earth. And we will build up a Zion: that is what we are aiming at. And that Zion also, when the time comes, will ascend to meet the Zion from above, which will descend, and both, we are told, will fall on each other's necks and kiss each other.

These are some of the things we are after. And we are traveling about to teach the people. Why? Because we want all to have the spirit of Zion. We sing sometimes and talk about Zion, that she shall arise, and the glory of God shall rest upon her. We want to lift up Zion. And we want you Welsh and other folks to work to this end—I suppose most of you are Welsh, and if you are not, you are Latter-day Saints, and if you are not Latter-day Saints, you ought to be. And you ought to be pure in heart, too; you ought to be living your religion, and if you are not, you had better turn round and live right before God, and walk worthily of the high vocation that he has conferred upon you. I have not time to talk upon these principles, but I have said enough to give you a general outline.

God is interested in this work, and the Lord Jesus Christ, and the Patriarchs and men of God are interested in it; and we are interested in it. And we have a little of that spirit upon us; and we would like you to drink of it too. Having been baptized by the same baptism that you may all partake of the same spirit, that we may build temples and administer in them; and having received the Gospel, to feel free to preach it to others. Our duty is to preach the Gospel to all men. Who, the First Presidency? Yes, if there is nobody else. The Twelve? Yes, it is their especial calling to preach it themselves or see that it is preached to all the world. And, then, the Seventies, it is their duty to go forth at the drop of the hat, as minute men, to preach the Gospel to all nations, under the guidance of the Twelve. And, then, it is for those who are in Zion, the High Priests, and others to go and preach the Gospel. And we are doing this in spite of the opposition of men, and in the name of God we will do it until He who directs us shall say, "It is enough: turn now to Israel." When He says that, then we will quit. And if they love the devil better than God, they can do so and sup trouble and sorrow and calamity and war and bloodshed. For nation will rise against nation, country against country; and thrones will be cast down and empires will be scattered to the four winds, and the powers of the earth everywhere will be shaken; and the Lord will come forth by and by to judge the nations, and it behooves us to know what we are doing, and while we profess to be the Saints of God not to be hypocrites, but be full of truth and full of integrity and magnify our calling and honor our God. This is what God expects of us. And then to build temples, and what then? Administer in them. Send the Gospel to the nations of the earth. And then gather the people in. What then? Build more temples. What then? Have men administer in them. And when we get through with our relatives and friends, and trace back our ancestry as far as we can, then we will call upon God to give us information as to who need to be administered for in the heavens; and we will work at it for a thousand years, until all the purposes of God shall be accomplished, and everything spoken of in the Prophets shall be fulfilled.

Now, you who live in this little place, look to it that you are found in the line of your duty. You have a beautiful location, and I would like to see you make the most of it. I would like to see at least a hundred times more apple, pear and cherry trees planted out; and all of your streets lined with shade trees. And improve your dwelling houses. If you cannot find the style of a house to suit you, go off to other places until you do find one, and then come back and build a better one. Beautify this place, and make your homes pleasant and agreeable, that you may have nice places for your wives and children, and thus help to fulfill that Scripture which says, that Zion shall become the praise of the whole earth; and that kings will come to gaze upon her glory. I have already had many honorable men from many of the civilized nations call upon me, and they generally express themselves in this way: "What a beautiful place you have here, Mr. Taylor;" "O, yes, (I would say) it is well enough for us, we can please ourselves, it is very difficult to please others, we do not profess much. You hear curious stories about us; but we would rather have our works speak for us." There is nothing to boast of, and what there is we should not have if God did not give it to us. For we are dependent upon Him for all we have. We live and move in Him, and through Him we have our being. And if we can operate together upon the principles of virtue and holiness, and have more brotherly feeling, we should feel much better. Some people say, I hate such a person. I would not like to have that feeling about me, I don't know of a person upon the earth whom I hate. What, not the wicked? No, I would say, "The Lord judge between thee and me." For if they can afford to do wrong, I cannot.

I will talk about some other things. Go to work and build a meeting-house half an inch bigger than this. (Laughter). Then you have a public square, make some nice grounds in and about it. And then beautify your private squares at your own homes. Let every man make his own grounds pleasant and agreeable. And let every woman make her husband as happy as she can. The sisters ought to be like angels, ought they not? Be full of good, kind, pleasant and agreeable feelings. And we men who profess to be saints of God—saints of God! What an expression! Do we understand it? There is a peculiar form of expression in the German language. The term Latter-day Saint in the German is: Der Heiligen der Letzten tage, which being interpreted is, the holy of the last days. There is something very expressive about that. We should be the holy of the last days, under the influence and guidance of the Lord.

We talk about the Kingdom of God. God's Kingdom is not our kingdom. Who manages, directs and controls? God. In whose interest? In the interest of the community, and for the happiness and the welfare of all Israel, and the whole of the human family, so far as they will let Him.

I want to talk about a principle here. We get up sometimes a very rash feeling against people who do not think as we do. They have a right to think as they please; and so have we. Therefore, if a man does not believe as I do, that is none of my business; and if I do not believe as he does, that is none of his business. Would you protect a man that did not believe as you do? Yes, to the last bat's end. He should

have equal justice with me; and then I would expect to be protected in my rights. We have in Salt Lake City, Methodists, Presbyterians, Baptists, Roman Catholics, and all kinds. Do we interfere with them? No, not at all. Nobody persecutes them, but they do us in their weak way. They get up meetings and pass resolutions against us, poor, miserable "cootes." They do not know any better; they do not know nor understand the rights of men as American citizens, much less about the Kingdom of God. So let them "resolute." We believe in returning good for evil, right for wrong. Because they lie about us, that is no reason why we should lie about them; it would be bad enough many times to tell the truth about them, much less to resort to falsehood. On the same grounds I would not wish to interfere with their political rights, nor have them interfere with mine. I think that is correct doctrine; it is good democracy and good republicanism which we can all subscribe to. But because I would treat them right I would not want them to teach my children. I want good, honorable Latter-day Saints to teach my children because I want them taught correct principles and the fear of God along with their secular education.

It has been published in our papers about different religious bodies getting up resolutions against the "Mormons" to the effect that it is necessary something should be done to them. Well, what about it? Oh, let them "resolute;" our corn and potatoes grow just the same; so it makes but little difference. All we say is, "hands off." We do not want it to go any further than talk. And if blab-mouthed people who do not like the truth choose to tell falsehoods about us, let them do so. Who cares? I do not, and I do not think you care. And so in regard to other things. What will we do? Try to educate ourselves and our children, and get good teachers who fear God, who are honorable men and women, and who take delight to instil honorable principles into our children. And set them good examples at home, you fathers and mothers. You should never say a word or do an act which you would not want your children to copy after. The idea of men who profess to fear God, and some of them Elders in Israel, being addicted to swearing. It is a shame and a disgrace to high heaven, and this is sometimes done before their families; it is a shame. And then some men give way and say they have a bad temper: I would sell it for nothing, and give something to boot to get rid of it. I would be careful that all my acts and doings were right. And it is right for heads of families to get their families together every morning and evening, and pray with them. Every man and woman to dedicate themselves to God; and in their secret prayers to ask God's care over them during the day. That will not hurt any of you. That was the doctrine that Joseph Smith taught me; and I have always appreciated it. I would look upon it as a very great trial if I were stopping at a place and if I could not have my private prayers. If we cannot lean upon God, what is our religion worth! Not much. We will treat our wives right. He is a mean man who would abuse a woman. I never liked to see a big dog bite a little one; but if a little dog bite a big one, it is not so reprehensible. And if a man abuse a woman, who is the weaker vessel, it is an outrage to me. Have you not made covenants with your wives for time and

eternity. Yes, you have. Would you not like, when you get through, to be able to say, Mary, Jane, Ann, or whatever the name may be, I never injured you in my life. And if you are wives, would you not like to be able to say, Thomas or William, I never injured you in all my life. And, then, to spend an eternity together hereafter.

Then, lay aside your covetousness; that is idolatry. And while laboring to be industrious, do not covet any man's house, nor his farm, nor anything that is his; nor defraud one another, nor bite nor devour one another. But love one another, and work the works of righteousness, and look after the welfare of all, and seek to promote the happiness of all. That is what God is doing. That is why He has told us to go to the nations of the earth—and many of us have been hundreds and thousands of miles without purse or scrip. I have seen you, lots of you Welshmen, in Wales. And what was I doing there? Preaching the Gospel. How? Without purse or scrip. Did God take care of me? Always, and at every time and place; and I bear this record for God and His Priesthood and His Kingdom, that I was never at a loss for anything that I needed. He always took care of me, and I could do it without begging, too. I believe in the same God yet. And I believed then I was benefiting mankind; and I believe in doing so now. But I do not believe in our being led away by their evils. Keep yourselves pure. Do not let corrupt men ingratiate themselves among you, to defile you. Preserve your virtue, you men and you women; preserve your virtue, and live uprightly before God. For as sure as you do not the wrath of God will rest upon you; and the Spirit of God will be withdrawn from you. Keep yourselves, therefore, pure, and be honest and virtuous, and be honest with all men, and treat all men honorably. We can afford to do that; and not be governed by their vices, nor permit them to introduce them into our midst. We cannot afford to follow after the ways of the Gentiles, nor to copy after their illiberality. We want the principles of liberty to extent and to expand so that all men can worship God as they please, without any one to interrupt them.

Brethren and sisters, let us be virtuous and pure and holy, and God will bless us and lift us up and the power of God will be with us; and we will rejoice upon the mountains; and we will build our Zion upon the principles of righteousness, and we will love and fear God all the days of our lives. And by and by when the dead that are in their graves shall hear the voice of God, the Saints of God shall come forth to live and reign forever among the just who have lived in different ages, and have the privilege to perpetuate the lives in the eternal worlds, worlds without end. Amen.

DISCOURSE BY ELDER H. W. NAISBITT,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, March 8, 1885.

REPORTED BY JOHN IRVINE.

COMMUNITIES ARE MADE UP OF FAMILY ORGANIZATIONS—THE MARRIAGE RELATIONSHIP INSTITUTED BY THE ALMIGHTY—DESCENT OF THE HUMAN FAMILY FROM GOD—PLURAL MARRIAGE SYSTEM OF ANCIENT ISRAEL—POTENCY OF LOVE—ETERNITY OF MARRIAGE NECESSARILY LEADS TO PLURAL MARRIAGE—POLYGAMIC FORM OF MARRIAGE MOST PREVALENT IN THE WORLD—FROM WHENCE MONOGAMY IS DERIVED—MONOGAMY SOMETIMES NECESSARY—FRUITS OF MONOGAMY AND PLURAL MARRIAGE COMPARED—THE MARRIAGE COVENANT CHANGED FROM A RELIGIOUS RITE TO A CIVIL CONTRACT—MARRIAGE REQUIRES THE SANCTION OF THE HOLY PRIESTHOOD—THE SAINTS SHOULD NOT MARRY OUTSIDE THE CHURCH.

My brethren, sisters and friends: The congregation is large, and I hope to be so directed by the Spirit, that all present who so desire may be enabled to hear and understand.

The Sabbath is the day provided expressly for the reception of spiritual food. The speakers, or those who may be called upon to teach, need all the resources that are within their reach in order to satisfy a congregation of hungry souls, they need particularly the faith and prayers of the Saints, the influence and power of the Holy Ghost, the manifestation of the authority of the Holy Priesthood, so that there may be instruction upon the important topics and principles of the Gospel, not the theoretical ones alone, but those that are interwoven with our daily life.

There is a vast amount of experience in the aggregate among the people. Individual experience forms one of the treasure houses from whence a speaker can draw the supplies that are necessary and advantageous for a sympathetic audience. There is a great deal implied in a congregation like the present one; there is much more implied in the aggregation of congregations forming a community, from communities to nations, from nations to mankind at large. The most narrow as well as most dense communities are made up of the family organization. There is found circle within circle, or as the Prophet had it, "wheel within wheel;" and the homes of a community should be the outgrowth, not of theories alone, but of the faith, knowledge, and understanding of those relationships which exist there.

When these family organizations are based upon knowledge they are likely to be more permanent. If they are only thoughtless or theoretical, or if they exist without information, circumstances, pressure, opportunities are very likely to disintegrate them, to break them up, to dissolve them, and so through indifference for each other substitute an anomalous condition of selfishness amongst those members who otherwise should form connected and interwoven circles.

In Christendom the marriage covenant is the foundation of the home. The ideas which men hold concerning it, lay at the foundation of all social order, all unity and all government, and even the welfare of future ages depends upon the theories cherished in regard to home and family associations. The thoughts held and the practice growing out of these, are surely higher than could be possible in the families of a community where the sexual relations remain undetermined, where they are without restraint and without order, there will inevitably be chaos, disruption and contention, and the body politic would speedily and inevitably under loose conditions, degenerate and pass away. But this marriage organization and institution has existed from the beginning. It has been the binding and sealing power of the family; it has perpetuated those families from the time that Eve was given to Adam to the last marriage that took place in our own immediate neighborhood. The Lord said that it was not good that man should be alone. He gave to him as a helpmate one of His daughters by the name of Eve. This relationship was then, instituted by the Almighty, and therefore a man and his wife should really become one; their interests, their labors should be blended; their responsibilities should be mutual; and in thus helping and aiding each other they should train the posterity that God might give them in His fear and in the practice of righteousness, so that His rule and Kingdom might exist and prevail upon the earth.

In all nations, from the highest civilized to the lowest tribal relation, among the wanderers of the earth, there is more or less semblance of this organization, this family compact, this united responsibility; garnished in many lands with pomp and ceremony, and with all the appliances and sanctities of religion. In others with less, and still less of this, until we come to where with but little ceremony the dusky Indian captures the maiden of his choice, and takes her to the tent which he has erected for himself.

The Scriptures give an account simply of the woman Eve; declaring that this name was given her of Adam, because she was "the mother of all living;" but outside of biblical record there has been handed down from time immemorial the idea that Adam had two wives, the narrators go so far, or rather so near perfecting the tradition so as to give their names, Lilith being said to be the name of one as Eve was the name of the other, and while it may be difficult to harmonize all the Rabbinical and Talmudic versions of this matter, it is said that Joseph Smith the Prophet taught that Adam had two wives. Without however, assuming or basing anything upon this theory, or upon this tradition —which may be mythical in its character—it is nevertheless, very evident that marriage was ordained of God; and when we take into our hands the record of the Holy Scriptures that have been handed down to us by our fathers, that have been

cherished in parts by the ancient people of God, and in latter times consolidated; passing through various channels under peculiar circumstances, and with an apparent special providence continuing and protecting the same—we find throughout the pages thereof that marriage everywhere for four thousand years, at all events, was recognized as of divine origin. One of the latest assertions in regard to it, as addressed to the early Saints by Paul, was, that marriage was honorable in all, and further that it was typical of that union and headship held by Jesus to the Church, and from this comes an added force to the Savior's words, who, when speaking on this topic said: "what God hath joined together let no man put asunder."

The sanctity of the marriage relation had another feature in ancient Israel: that great family of promise were divided into tribal relations, and by these their genealogical tables were kept perfect. Any marital connection or alliance, outside of that order was visited with indignation, condemnation and punishment. Those who were guilty of violating the order of marriage were looked upon as guilty of something which destroyed the root and foundations of society. They were held to be guilty of introducing things and practices which vitiated the value of genealogical record, and which made the perpetuity of families a comparative impossibility and had it not been for tribal carefulness in this direction, for this supervision which controlled and regulated the people of God, it would have been impossible in the days of the Savior for the Apostles to have traced His genealogy back to the early Prophets and Patriarchs. That which men now apply only as a rule, in regard to stock, or to some of the most ancient families of mankind, by the people of God, was looked upon as the one perfect chain to demonstrate hereditary descent.

We are told in tracing one of the genealogies from father to son—or from son to father, in a backward direction to Adam—that finally Adam was said to be the son of God, and by a close application of the principles of logic, it may be assumed that all the posterity of Adam are by direct descent the sons and daughters of the living God. It will also be found in the prophecies of Isaiah regarding the Savior, that He should be called the "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." When we come to His own conversation, where His Apostles asked Him if He would show unto them the Father, He said: "Have I been so long with you, and yet hast thou not known me? he that hath seen Me hath seen the Father." This statement is reiterated time and again in the Book of Mormon, and in the sacred writings that we have received. Jesus Christ, the Son of God, the Redeemer of the world, was not the Son only, but the prophetic declaration was fulfilled in Him—He was verily and indeed the Everlasting Father. So by the same application of logic and inferential evidence from holy writ, wherever you find a man he is the son of somebody, and his existence is perpetual and eternal. Every Father becomes, by virtue of his position, an everlasting father. He in this respect represents the same characteristic as that occupied by the Great Father of us all. And throughout the countless ages of eternity, any man who has ever assumed or occupied the position and continues faithful to its respon-

sibilities, will forever remain to his posterity "the Everlasting Father."

As far as we can glean from the sacred records, we find that this relationship was established for the bringing upon this sphere of action a posterity. The powers and functions which had been conferred upon man and woman were exemplified in this direction, and when a man's wife was barren, when any of these daughters of Israel in ancient times were childless, it was considered to be a reproach to them, yet in the exercise of faith and by the blessing of the Almighty, and by obedience to the patriarchal order, many of these ancient sisters, the progenitors of the Israel of the latter days, were delivered from barrenness, and became the mothers of a vast and ever increasing host of posterity. Those who are familiar with the sacred Scriptures will remember one of the wives of Jacob; they will remember the case of Hannah, the mother of Samuel the Prophet, and there are others which are familiar to our minds which need not be quoted. The desire for offspring among the wives of Israel was a prevailing feeling, because it was understood that from that lineage should come the Messiah of the latter days, and every daughter of Israel was anxious that in a direct line she might be the honored of God, in being the medium through which should come the Redeemer, the promised Immanuel.

It ought also to be remarked in connection with this question, that marriage was at times polygamic as well as monogamic—that is, right away in the early history of the world there were men who had more wives than one. Lamech was the first who is mentioned in Scripture. And here it might be observed, although probably all understand it, that the Bible does not profess to give a perfect history in detail of the habits and practices of the ancient people of God, for these are only secondary to the ever present assertions of divine interest in and regulation of the human family. There are only revealings or incidental glimpses here and there in regard to the principles of social and domestic life, and hintings of some which have been kept hid from then to now; but that marriage was the heritage of man is certain, and that while under many circumstances it was monogamic, there were also many cases in which it was of a polygamic character, and in both instances it was given by command and then received the approbation of the heavens. It was regulated and sustained by the great lawgivers of ancient Israel, who were inspired to point out in detail the limits of consanguinity, the times and seasons of privilege, and what should be the method of securing posterity under such and such circumstances; until the time came when Israel as a nation enjoyed its highest glory, and then we find that this principle (polygamy) formed one of the leading features of the household extension in the kings of that time. David is a noted illustration. Solomon was another, and in the comments of the Scriptures regarding these two men, notwithstanding their multiplicity of wives, we find no condemnation save in the fact that they in other respects violated the fundamental law of ancient Israel. David, we are told, captured the wife of another man by strategem and because he did this he fell under condemnation. The son that was born to him of that connection died a premature death; but afterwards when he repented, he married and still retained that

self same woman, Bathsheba; the Lord blessed and acknowledged David's repentance and her position by giving her for a son the great Jedediah, or Solomon, and finally in a direct line through her, came also the Redeemer of Israel. The Scriptures in commenting upon David's practice say that in "none of these things did he violate the commandments, save in the case of the wife of Uriah" [1st Kings, 15, 5.] We are also told that Solomon multiplied wives and families unto himself, yet his reign formed an era in the national life of Israel. It was during his administration as King and Priest under the order of God, that that wonderful temple was built and dedicated which received the sanction and approbation of the heavens; of the resting upon it of the cloud by day so that the Priests could not minister at the altar, and the descent of fire from heaven, which consumed the sacrifice presented, were both tokens of divine acceptance and recognition, and we have not found in reading the history of Solomon that his conduct was condemned save in the fact that he took unto himself wives of the outside nations contrary to the law, which declared that the marriages of Israel should be within their own immediate families, (Deut. 7th, 3rd,) and as a result the record declares that it was these heathen wives which he took, those women that were captured in war or those that he had from choice or were given to him for conciliatory alliance from surrounding nations who led away his heart from the worship of the God of Israel, and turned him to the practices of idolatry. With this exception the presumption is from the evidence that his other marriages were approved, and in them was his posterity perpetuated. It was the direct result of the blessing of the Almighty, and through him, as he stood in a representative position, we may surely assume what the feelings of Israel were in regard to polygamy or the plurality of wives.

It is more than inferential evidence in favor of this principle which grows from the consideration of the practice of Solomon and David, and Abraham and Jacob, and Moses and Gideon, and Jehoida and Abdon, and Rehoboam and Abijah, and Esau and Lamech, and Jerubbaal and Jair, though some of these men were not examples in every act of their lives, yet the facts are no more in favor of monogamists as to this than in the day and age in which we live.

Unfair advantage has been taken by opponents of this practice, because of the Adamic era, but the Rabbinical tradition already mentioned, while not conclusive, shows that no repulsion existed in the minds of the honored priesthood of Israel; land, as the Rev. Dr. Newman quoted the words of Lamech, so we may also have our opinion and that is that his declaration possessed no reference whatever to his plurality of wives.

However, in the Christian dispensation it has been assumed that this practice had become almost obsolete; some have said that it died away because it was deprecated by the Savior and by His Apostles, but there appears to have been thoughts in the minds of the latter concerning marriage which open to our minds many things in regard to that institution. For instance we are told that man is not without the woman in the Lord, neither the woman without the man. [1 Cor., 11, 11.] It takes the two, at least, to make a complete and rounded man. When the first pair were created the Bible

expressly declares, "male and female created he them," and called their name Adam. [Gen. 5, 2.] It included the two; it included the man and wife; and the theory of the Gospel in Apostolic times was, that a man was an imperfect being without the woman, and that a woman was also an imperfect being without the man, and this perfect state could not be realized or wrought out without the institution of marriage.

It is, then, by this marriage relation that men and women were in the Lord according to the divine order, carrying out the examples of their great predecessors, and of their Father in heaven. It may safely be assumed that marriage with them was an eternal principle; that it was not meant for time only, but for eternity; that it was a relationship that was perpetuated, and that this not only included the man and wife, but of necessity the entire family organization. For our God is not the God of the dead but of the living, "and what he hath joined together no man shall put asunder." To the older people here, who are familiar with the facts made manifest in the human organization, it may be said that there are certain elements of attraction which lead the one sex towards the other. This attraction is designated by the name of love. We are sometimes afraid to exhibit this characteristic; we think it is unworthy of men or women; and that when a man is said to be in love, or a woman, it is something that should be veiled from the eyes and knowledge and understanding of everybody but themselves. But insomuch as love is one of the great attributes of Deity, this idea does not recommend itself. It is not only a great attribute of Deity, but it is the greatest and most potent attribute to be found in man's and woman's organization. To those who have been allured by its power; to those who understand its force; to those who realize that it is the parent of all action almost in life; how it leads men to sacrifice, to labor, to effort, no argument is needed to show that it is the greatest power of the human heart. For it men will endure any amount of sacrifice; for it women will endure and submit to almost any indignity. The fact is, it is the only element that will bind together in its original purity the family circle: it is that which leads a man to go forth in the battle of life to earn the bread that perisheth: it is that which enables him to look upon his wife as paramount to all else: it is that which enables her to watch by her infant children, and in the moment of sickness, with sleepless nights and days of vigilance, await until there is a restoration to health; it is this that glorifies the family circle and makes it a little heaven upon earth; and every man and every woman is cognizant of the fact, that where love has died out from the altar of home, that home has lost its greatest attraction. A man does not go there and look upon it as his little resting place from the care and anxiety of the world when that feeling has died out. No. He finds his pleasure in the club room, on the race course, at the gaming table, in political life, in business, or in many other directions, rather than in the little heaven called home. Ah! sad indeed is the fate of those families where this beautiful, this beneficent, this almighty, this glorifying principle has failed, or finds no resting place therein.

Now, this is the key to marriage in the abstract. It is its foundation. It constitutes the glories of its architecture. It brings upon it its

capstone, and finishes the edifice that God Almighty hath ordained. Yet this element which lays at the foundation and runs through the whole fabric of married life, in and of itself is not sufficient to produce and perpetuate that perfect happiness which men and women desire in this relationship. Man is a compound being. Woman is a compound being. There are other feelings of the heart beside affection and love, although these will cover a multitude of sins. But it is necessary for the best interests of the family relation that the tastes and habits, feelings and thoughts of the high contracting parties should run pretty much in the same direction—that is, so far as intelligence is received. Hence we have the apostolic injunction given to the early Christians which said: "Be not unequally yoked with unbelievers." This was one of the commands given to the early Christians; because it was realized that though the fire of love may burn fiercely in the early years of wedded life, yet unless there is unity of sentiment, of thought and of action in regard to the religion that married couples should possess, and that should be imposed upon the children there will ever be a probability of disintegration and disruption, and this rule had its counterpart, or had its origin, in ancient Israel. It was not intended, as already stated, that the sons of any of the tribes of Israel should take to themselves wives of the nations that were round about them; they were commanded strictly to keep with that family, and where they failed in this, whether as individuals or in a national capacity, it brought down upon them the blighting curse of the Almighty, and led them finally to bondage, and to be carried away to the ends of the earth, and so many families in our Israel, after years of suffering of counsel and commandment, have become in a measure lost through the influence of misdirected and disobedient love.

We all realize the influence that a woman exerts over a man. A man, to be sure, exerts a good deal of influence over a woman. But I think the bulk of experience will show that if even a good, devoted Latter-day Saint woman should be foolishly guilty of marrying outside of the Church, or marrying a man in the Church who is half hearted, that her children will retain more of her individual impress than they will of the father's. I think observation will establish this fact: that where there is a devoted father, and an indifferent, unbelieving mother, the probabilities are that disintegration will set into that family, and that the majority of them will pass away from the influence of the Church and from the institutions of the Gospel. Not that either of these conditions is good—that is, they are not the best conditions. The best conditions are where there is a devoted man and a devoted woman, or women, all laboring in the interests of the Kingdom of God upon the earth, and impressing their own individuality, by the powers of an educational character upon the posterity that God may give them.

But in regard to this objectionable form of marriage called polygamic, if this marriage is an eternal principle, it follows almost of necessity that there will be a period in the experience of thousands when it must be essentially and eternally polygamic. How many young wives are there who leave this stage of action sometimes without children, and sometimes leaving a little fam-

ily? And under these circumstances a man marries again; he takes another wife and raises up another family, and for two or three times or more this may be the experience of some. Now, if marriage is not for time only, but for eternity; if the marriage relation is continued, there is a condition of things which demonstrates that in the life to come at all events, marriage must be in many cases polygamic—that is, a man must be possessed of several wives.

Now, our theories of heaven are, that there is nothing there save that which is pure, save that which is ennobling, save that which is progressive, save that which is according to the order of God. If, He, then, in the eternities that are beyond the veil can admit of this relationship by virtue of the fact that marriage is eternal, does it not appear strange that such an order is decried by His children upon the face of the earth.

Nor need it be urged, that in some experiences there is a reversal of this order, that a woman may be the wife of several men while in the flesh, and that as a consequence, this arrangement must also be eternal. It has already been said that woman is subordinate to man, she was given to be his helpmeet, he was to rule over her, to be the head, as Christ is the head of the Church, that the man was not created for the woman, but woman for the man. [See 1st Cor., 1 to 12.]

Besides in the keeping of genealogical record, in the tracing of family or tribal relations, it is evident that a woman must be the acknowledged wife of some one man, and that to him alone pertains the eternity of the marriage covenant by the authority of the Holy Priesthood. This query is however old in history, it is precisely the one addressed to the Savior by the Sadducees, (who did not believe in the resurrection, He, however, without condescending to explain the sealing power to them declared that "when they rise from the dead they neither marry nor are given in marriage," and the darkened inference of Christendom has been, that all family organizations, all characteristics of sex, all procreation of the species would be obliterated as something pertaining only to the shores of time.

This polygamic form of marriage, however, when we come to consider humanity, is far in excess of the monogamic. Its influence and power and practice are felt around the globe, and we can judge of its nature by that which we have seen and heard of in our own experience. Ishmael, the son of Abraham, was of polygamic lineage. It was prophesied of him that he should become the father of many nations, and in the eastern lands of the earth he has multiplied exceedingly; and to-day we find that the gigantic power of England with all its wealth, with all its appliances of science and civilization, is held in check by this selfsame Ishmael, the son of Abraham, the friend of God, so that assumed degeneracy consequent on this system is not established by facts.

In this land of ours, we find that monogamy is the rule; that there are laws preventing a departure from this order, and that any departure from that is visited with a good deal of criticism, with some legislation, with some pains and penalties, and is made to the nation a stone of stumbling, and a rock of offense. Yet we might here pertinently ask the American nation—"From whence did you derive your monogamy?" We might ask Old

England the same question. I would like to ask if it has been accepted as the result of an intelligent understanding of the two modes of marriage? Rather has it not been inherited without investigation, without thought, without reflection, without understanding the marriage covenant? We all know it is the outgrowth of tradition; that it has been received from the fathers; and so far from having been an intellectual reception of a principle, fundamental and eternal, it possesses nothing of that character whatever. Monogamy was practiced by the fathers, the same as the religions of mankind were practiced by them, it was received and accepted unhesitatingly without comment or consideration, without understanding as to whether it was conclusively the best, or whether it was the worst, or whether it was of God, or whether it was of man, or whether anything different to-day might or might not be of Him.

Now, here is a little community called Latter-day Saints, who believe in both orders. They have accepted marriage in the abstract. They do not believe that society should run at loose ends in its sexual relations. They believe that a violation of those laws is as much a wrong to-day as it was in the days of ancient Israel, and they believe further that all sexual irregularities should be visited by penalties of divine sanction and appointment; and still more, that that which was right, that which was commanded, that which was encouraged, that which was practiced, that which was regulated among ancient Israel, and that which will be practiced and is inevitable behind the veil, cannot be an offense in the sight of God, in the day and age in which we live.

But it may be said, why speak of this matter when there is so much excitement in regard to it? For the best of all reasons, that this is a free country, that free speech has never been forbidden, has never been checked, has never been curtailed. It is the heritage we have received from our fathers, and we are at liberty to speak of the institutions that lay at the foundation of society, and to analyze and understand them. There are thousands of our youth growing up that are not familiar wth the fundamental principles pertaining to marriage; with the ideas and theories and practices of the nations that have grown out of this relationship; and it needs that they should understand why this turmoil exists, and whether there is a good foundation for the position that men take everywhere in regard to that principle, and which leads to the persecution of their fathers, and the ostracism of their community.

When we come to the sacred books that have been received by the Church we find that, in regard to this dual idea of marriage—marriage in the monogamic form, and marriage in the polygamic form—the Book of Mormon expressly declares that it was necessary in the first colonization of this country that marriage should be monogamic, because the sexes were equal, and the people realized that marriage was an indispensable thing to both man and woman; but there is also indication that necessity would give final enlargement to this practical question.

So it was when Noah came out of the ark, and there are other periods in the history of mankind when nothing but monogamic marriage could prevail without doing an injustice to those round about them. But where there is no chance of this

injustice; where every man is free; where every woman is free; where there are thousands of mankind that never marry at all, and thousands of women who by law cannot marry, there is room for the exercise of the polygamic form thereof; so that, in argument, the sacred books of old Israel, the sacred books of Christendem, the sacred books of the Mormons, or Latter-day Saints, all tend to substantiate the idea that marriage in the abstract is of God; and that it is or has been of Him, both in the monogamic and polygamic form. Still further, these written revelations are not the only evidence of the fact that monogamic marriage and polygamic marriage are both susceptible of practice by the human family. Who is there that is acquainted with himself or herself—where is the man and where is the woman who does not realize, if they have attained to mature years and experience, that all the functions of manhood and womanhood can be subserved in both forms of marriage, and often better in the polygamic. If in this ever present revelation of the Almighty, of the finger of God in man's organization, and in woman's, it had been decreed that polygamy was an immoral thing, and that it did violence to either, then that would be evidence to go against the sacred books that we have received from the past, and from those of the present; and if Joseph Smith had come forth claiming to be a Prophet of God, and had given a revelation testifying to the necessity and advantage of polygamic marriage, and this revelation had come in contact with the revelation of man's experience, with the revelation written in his own organization, then it would have nullified itself; but it is in harmony with such a revelation, and shows the possibility and susceptibility and natural character of marriage in the polygamic relation. During a certain debate held in this house in regard to this very question, Doctor Newman asserted that there were evidences against this practice in the Bible. I consider that the Bible has been read by the Latter-day Saints as much as ever it was read by Dr. Newman, although they may not have done so in the original tongue —they may not have Leviticus 18, 18—as he had it—but yet they have that great gift of God which is called common sense, to say nothing of the inspiration of His Spirit, and they are just as well able to understand the revelations of the past as Doctor Newman with all his knowledge of the original rendition and meaning of the Hebrew character.

And if a tree is to be judged by its fruits, what of the whoredoms, the adultery, the fornication, the prostitution of women in monogamic nations? What of sexual diseases, of blighted lives, of martyred women, of little graves dotting every hillside and the resting places of the dead? What of fœticide, infanticide and abortion? What of the decimated power and numbers of the best society, what of their liasons and their divorce courts, and other damning features which cling closely to the skirts of modern Sodoms, the paragons and promoters of monogamic marriage?

Dr. Newman also made another remark something like this: that polygamy was not intended for the poor man, that it was intended for the kings of the earth, overlooking the fact, however, that Israel is a nation of kings and priests; so that when he said that polygamy or the practice of a plurality of wives was

intended only for kings, it brought home a truth pregnant with thought; for God decreed that he would gather His Israel from the poor of all nations, and so in Rev. 5, 10, they are represented as singing a *new song*, "Thou hast made us Kings and Priests to God, and we shall reign on the earth;" and this principle was to extend not through time only, but through the countless ages of eternity, so that His people might occupy the position of eternal fathers and eternal mothers, and be indeed Kings and Priests for ever and for ever.

There are also other avenues of information besides those sacred records, and besides those revelations written in the organization of man and woman at large, and that is the revelation of individual experience. There are many men and women who have practiced this principle in the midst of Israel for thirty years and upwards. I have heard their testimonies time and time again, and they declare that their experience corroborated the exhortation, commandments and practices of Holy Writ, and the revelations written in their own organization; and they tell me that in this relation they have been blessed, they have been prospered, they have had around them the influence of the Spirit of the Almighty; that peace has been upon their household and habitation, and that they have been enabled through that principle to multiply their posterity upon the earth. Where are these? They are everywhere throughout this Territory, and their experience, corroborating those other revelations which I have mentioned, forms a threefold cord that cannot by any process or by any power be broken. I will say as the result of my own experience—for I have lived in that relationship—that to me and to mine it was productive of good, although it came in contact with our tradition. Although it came in contact with the practices of the fathers, and with our feelings, yet, in its experience it demonstrated itself to be of God, and no better time have I had in thirty years of married life than when I had three wives given me of God, and occupying but one habitation. The power of God was in that home; the spirit of peace was there, the spirit of intelligence was there; and we had our ever present testimony that God recognised the patriarchal order, that which had been practiced by His servants ages and ages ago and revealed to us in the dispensation of the fullness of times; and although two of these have gone behind the veil, they went there with a consciousness of having done their duty in this life, and that they would meet in the life beyond those who agreed with them in practice and in faith; from this condition came the discipline of life, the power of self-restraint, a tender regard for each others' feelings, and a sort of jealousy for each others' rights, all tempered by the consideration that relations meant to be enduring claimed more love and interest and soul than did monogamy under its best conditions.

Here, then, are some of the evidences in regard to this married relation that forms the foundation of civilization and of human life, and that lays at the foundation of the Government of God upon the earth; according to our ideas concerning this relationship so will our society and this community become. If we treat the marriage relation with levity; if we should believe that it was but a civil contract, and for time only, we should be weak as

others and should not excel: if it is not part of our religion and of God, then it is not of value to us. In my experience—and that is not a very lengthy one—I have marked the change in feeling that has come over the nations in regard to this marriage question. When I was a lad it was very unusual for a man to take to himself a wife without the sanction of religion. All the marriages of Old England had to be celebrated in the Established Church, and a record was kept of them there, and of the posterity issuing from that marriage, and when these died, their death also was recorded, so that there was an unbroken chain of genealogical evidence in that respect often of immense value for legitimacy and other purposes. But by and by the spirit of religious liberty, as it was called, began to spread. It is but a hundred years ago, or a little over, since Methodism was established—the now dominant, or next to dominant religious organization of Christendom. It began in a small way; but it increased and spread abroad; it multiplied its converts, its ministers and its chapels; it became a potent factor, in a political sense, in the nation, and it was necessary that political parties should conciliate and cater to this increasingly wealthy religious organization; and when the Methodists wanted marriages performed in their own, instead of going to the Established Churches, their power and influence, the influence of wealth and numbers, their power as a political factor of the nation, gave them favor in the eyes of the ministry and the legislature. By and by they were allowed the privilege of marrying in their own churches and chapels, and by their own ministers. And as it was with this body, so it was with the smaller bodies, the satellites thrown off and revolving around the great planets of religious organization in that country. And then as this so-called religious liberty increased in spirit, scepticism began to grow in the minds of many in regard to religious doctrines. There were thousands of people that had no more faith in Methodism than in the Established Church, or in Catholicism. They had more faith in Tom Paine, and Voltaire, and Rosseau, and such men as Ingersoll, and their liberty made it appear plausible to them that there was no necessity to go to any church, or seek the aid of any minister, or have any religious ceremony in connection with their own marriage or the marriage of their families. So provision was made for this ever increasing host of sceptics, and finally it was decreed that marriage was nothing but a civil contract, not needing the service of a minister, or the sanction of religion, but requiring simply that it could be entered into after due notice was given, in a public place and not before a worshiping assembly. In such cases marriage was entered into as "a civil contract," and when this stage was reached, inasmuch as it was but a civil contract, "only this and nothing more," the next step of necessity was, that it could be dissolved. Where is there a contract of this nature that cannot be dissolved? If I am engaged by an employer we can dissolve the engagement whenever either of us is dissatisfied. And so this feature was applied to marriage; the laws of divorce were introduced, and that which was once considered discreditable, difficult and expensive, and would have been sounded from one end of the land to the other as such, became common and unworthy of remark.

Thus the bonds of society are

loosened; the sanctity of the marriage relation is destroyed; and the world is filled with entanglements that are the product of this civil contract business, and even where this contract remains intact, there is a spirit made manifest to avoid the responsibilities of marriage as to offspring, and to live together in numberless cases without any marriage at all; so that when the connection is broken it may be swept to the wind with no results traceable or injurious to any of those concerned.

Now, for the safety of society, for the welfare of the human family, for the love of order and responsibility upon the earth, for faith in the revelations of God, and for high regard to the practices of His anointed, I am in favor of the marriage relation. The Latter-day Saints are in favor of the marriage relation, and they are utterly opposed to sexual intercourse outside of that. And they do not believe that marriage is a civil contract alone. Whatever power there may be in the courts to enforce the claim of a wife against a husband, or the husband against the wife as a matter of protection, in the main, marriage is of God, is of divine origin. Marriage requires the sanction of the authority of the Holy Priesthood in order to give it force, in order to make it valid in this life and the life to come, and marriage—polygamic or monogamic, according to the necessities of the case and the condition of those who enter therein—is in harmony with all the laws of life; and despite what the world may say, those that are of polygamic descent without knowing it are to be found among the rulers of to-day—the most exalted and the most prominent in a national sense—even in repudiating Christendom.

In the carrying out of this relationship the Latter-day Saints are numerous everywhere throughout this Territory: and it is incumbent upon the rising generation that they should hold to those sacred views that are held by their fathers; that they should marry within the confines of the Church; that they should seek for their husbands or wives, as the case may be, among those who have been obedient to the principles of the everlasting Gospel, and who comprehend something of the nature of the marriage covenant. Those of our posterity should not depart from the ways of our Father; they should not be willing to take up with the practices of Christendom. They should be under proper restraint, proper control and direction in all the relationships of life, because this parental relation among the faithful is an eternal authority. Those children of ours, they never can get away from their father and mother in this life, nor in the life to come. If they should form connection with those outside of the Church and become aliens to the Gospel, after a long day of repentance they will have to return and bow the knee if they would have access within that organization, if they would enjoy all that belongs to that relationship, if they would inherit the glory with which that relationship is identified; they will have to repent, as it were, in dust and ashes and come back to the family circle, compact and covenant, wherein the Almighty gave them a being. And in this respect it may be well to drop a hint in regard to the practices of some of our sons and daughters in this city—where they step outside of what some call priestly authority. When they come to get up amusements of their own, they should see that that

only which pertains to good order and good government are introduced, for those inevitably tend to consolidation and unity. It would be well if our boys would listen to their fathers' counsel; would respect the authority of their fathers and mothers who are good Latter-day Saints; and when they want enjoyment they should seek to keep within the circumscribed limits of all reputable authority.

There are a great many thoughts arise in my mind, but I presume that I have occupied all the time desirable and I do not wish to weary the congregation. The subject I have touched upon, however, is a very important one. It lies at the foundation of things, and, as I said before, as it is comprehended by the human family, by us as Latter-day Saints, so will be their position among the nations, so will be their power in renovating society, and so will be their measure of approbation by the heavens.

May God give us wisdom to so maintain ourselves in this relation whether it be polygamic or monogamic—that we may gain His smile and approbation, that we may feel His Spirit in our families, in our hearts, in our going out and coming in, and may we realize that we have the approbation of heaven, and the sanction of all the powers of the eternities past, present and to come, as well as the example of the Patriarchs and Prophets. And when this life shall come to its end with us, may we be privileged to sit down with Abraham, Isaac and Jacob, in the kingdom of our Father and God, and make part of a family there, a great nation of Kings and Priests, associating with those who have passed through much tribulation and washed their robes white in the blood of the Lamb through the ordinances of the Gospel; which I ask may be the case, through Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at a Priesthood Meeting, held in the Salt Lake Assembly Hall, Saturday Evening, October 6th, 1883.

(REPORTED BY JOHN IRVINE.)

PRIVILEGE OF MEETING TOGETHER—WE ARE HERE TO DO OUR FATHER'S WILL—ALL DEPENDENT UPON GOD FOR ASSISTANCE, GUIDANCE AND DIRECTION — THE LORD REVEALED TO ADAM THE PURPOSE OF SACRIFICE — ADAM, BEFORE HIS DEATH, CALLED HIS FAMILY TOGETHER AND BLESSED THEM AND PROPHESIED — MANY SPIRITS HAVE BEEN DESTINED TO HOLD CERTAIN POSITIONS AMONG MEN—WHY WE ARE GATHERED — WE MUST FOLLOW THE TEACHINGS OF THE SPIRIT, AND HONOR THE PRIESTHOOD IN ALL ITS CALLINGS—PREPARE OURSELVES TO ENTER HOLY PLACES — THE PRIESTHOOD MUST NOT TOLERATE INIQUITY — THE CHURCH MUST BE PURIFIED —CONCLUDING EXHORTATIONS.

It is quite a privilege for us to meet together in such assemblies as this—to associate with the Priesthood of the Son of God, which Priesthood is also after the order of Melchisedec, and after the power of an endless life. It is a great privilege for us to meet together, to talk over the things pertaining to the Kingdom of God, and to reason and reflect upon those things that God has revealed for our salvation in time and throughout the eternities that are to come. It is proper that we should comprehend the various positions of men in relation to this Holy Priesthood, and further that we should understand the various orders, callings, ordinances and organizations associated with the Church and Kingdom of God upon the earth; that we each of us may be prepared to magnify our calling, to honor our God, and to pursue that course always which shall be acceptable in the sight of our Heavenly Father.

We are here as Jesus was here, not to do our own will, but the will of our Father who sent us. He has placed us here; we have a work to do in our day and generation; and there is nothing of importance connected with any of us only as we are associated with God and His work, whether it be the President of the Church, the Twelve Apostles, the Presidents of Stakes, the Bishops, or anybody else, and we can only thus be of any service by placing ourselves in a position to act as God dictates us; as He regulates and manipulates the affairs of His Church in the interests of humanity, in behalf of the living and of the dead, in behalf of the world in which we live, and in behalf of those who have lived before us, and who will live after us. We can none of us do anything only as we are assisted, guided and directed by the Lord. No man ever lived that could. Adam could not. Noah could not. Even Jesus could not.

Nor could the Apostles. They were all of them dependent upon the God of Israel to sustain them in all of their acts. And in regard to Adam himself, as we are, so was he very ignorant of many principles until they were revealed to him. And if they were revealed to him they did not originate with him; and so it was with others. We find that Adam was directed of the Lord to do a certain thing—that is, to offer up sacrifices—and when the angel of the Lord came to him and said: "Adam why do you offer up sacrifices?" Adam replied, "I do not know; but the Lord commanded me to do it, and therefore I do it." He did not know what those sacrifices were for until the Lord revealed unto him the doctrine of the atonement and the necessity of the fall of man, and pointed out to him the way and manner to obtain an exaltation. Then he and Eve his wife rejoiced exceedingly at the mercy and kindness of the Almighty, and realized that even in their fall they were placed in a position to obtain a higher glory, and a greater exaltation than they could have done without it. Now, who revealed this to them? The Lord, through the ministering of an holy angel; and in relation to the dealings of God with all of the human family it has been precisely the same. We are told, for instance, that when Adam had lived to a great age—that three years before his death he called together his family—that is, some of the leading branches thereof who held the Holy Priesthood, mentioning the names of many of the more prominent that had received certain peculiar blessings from the hand of God—and there was manifested to him all things that should transpire to his posterity throughout all the future generations of time, and he prophesied of these things; and also upon those who were with him, rested the spirit of prophecy, and he blessed them, and they turned around and blessed him and called him Michael the Archangel, the Prince of Peace, etc. By what spirit then did Adam prophesy, and under what influence was he operating at that time? We are told in Scripture that the testimony of Jesus is the spirit of prophecy, and he in common with his sons who were then associated with him were in possession of that spirit which enlightened their minds, unfolded unto them the principles of truth, and revealed unto them the things that would transpire throughout every subsequent period of time. Who manifested these things? The Lord. Who organized the world? The Lord. Who made man upon it? The Lord. Who placed upon it the fowls of the air, the beasts of the field, and the fish of the sea? The Lord. Who sustains all things by his power? The Lord. Who controls the affairs of the world? The Lord. To whom are we indebted for life, for health, and for every blessing that we enjoy? To the Lord. He is the God of the earth, and the giver of every good and perfect gift which we enjoy, and He desires to gather together a people that will observe His laws, that will keep His commandments, that will render obedience to His will, that will submit to His authority, and for this purpose, in different ages of the world, He has introduced the Gospel and has placed man in possession thereof.

Now, what about the positions of men? Why, it is a good deal as spoken of in the Scriptures and in the revelations which have been given to us pertaining to these mat-

ters—that many have been called and chosen, and that many were elected and selected to fulfill certain offices. It was so revealed to Abraham. He was told that there were a great many spirits, many of whom were noble, who were destined to hold particular positions among the children of men, and it was said to him, "And thou Abraham wast one of these."

Now, there are events to transpire in this day, as there have been in other days; and we, the Elders of Israel of the Church of the living God, have to build up the Church of God, the Zion of God, and the Kingdom of God, and the Church has to be purified according to the law, order, rule and dominion which God has appointed. It is not for us —as the brethren have expressed it —to receive certain portions of light and intelligence, and with regard to other portions follow the desires of our own hearts, thus laying aside God, His rule, His dominion and His authority. "Having begun in the spirit," as Paul said, "are ye now made perfect by the flesh?" No, that is the wrong way about; but on the contrary we ought to add to our faith virtue, to virtue brotherly kindness, to brotherly kindness charity, to charity godliness, that we may be full of the light and life, and of the spirit and power of God, and approach more closely to the law of God, and be governed thereby.

Why are we gathered here to the land of Zion? This is called the land of Zion. We are called the people of Zion. What does Zion mean? The pure in heart. Why are we gathered here? One of the Prophets in talking about it, says: "I will take you one of a city, and two of a family, and I will bring you to Zion." What then? "I will give them Pastors according to mine own heart, which shall feed you with knowledge and understanding." That is what we are here for. That we may be fed with knowledge and understanding, that we may learn the law of the Gospel, the law of the Zion of God, the laws of the Kingdom of God, and that we may be instructed in all things tending to promote the welfare, exaltation and happiness of ourselves, our wives, our children, the people with whom we are associated, and the world in which we live and act; and that we may operate for the benefit of those who have lived, and stand as "saviors upon Mount Zion."

In all this, as has been said, there is an order. We are all dependent the one upon the other. The head can not say to the foot I have no need of thee, nor the foot to the head I have no need of thee, nor the hand, the arm, the leg to the body, I have no need of thee. We are formed into a compact body according to the law of God in the organization of His Church, and it is for us to magnify the callings unto which we are called, and unless we all of us are placed under the guidance and direction of the Almighty, we cannot do so—that is, those who do not yield themselves subject to the law of God, cannot do that thing. But those who yield themselves subject to the law of God, can do it and do it quite easily, for Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now, if we yield obedience to God and to the spirits that dwell within us, then will our light become like that of the just that shineth brighter and brighter unto the perfect day; but if we do not yield an obedience to the law and

word and order of the Church and Kingdom of God upon the earth, the light that is within us will become darkness, and then, as it is said, how great is that darkness! We see sometimes men of that character. They are occasionally referred to as cranks, or, as the Germans use that term, *sick*. They lose the light, spirit and power of God, and they do not comprehend the order of the Church and Kingdom of God, nor do they place themselves in the way to obtain a knowledge of these things. The first thing they begin to do is to try to pervert the order of God, and to find fault with their brethren in the Holy Priesthood—with their Bishops, with their Bishop's Counselors, with the High Council, perhaps with the Presidents of Stakes, as the case may be, or with the Apostles, or with the First Presidency; no matter which, or how, or when, or where. Now, if these men were walking in the light as God is in the light they would have fellowship one with another, and the blood of Christ would cleanse them from all sin; but when they begin to murmur and complain, to find fault and to give way to improper influences, they give place to the devil; and he takes possession just as fast and as far as he can, and forces upon them feelings, ideas and principles that are at variance with the law and order, and word and will of God.

What, then, are we here for? What did Jesus come to do? He tells us that He "came not to do His own will, but the will of His Father who sent Him." How are we to obtain a knowledge of that will? I will tell you what Joseph Smith told me. I have frequently mentioned it. Between forty and fifty years ago he said to me this: "Elder Taylor, you have received the Holy Ghost. Follow its teachings. Sometimes it will seem to you as though it was hardly the right way. No matter, follow its teachings, and it will always lead you right, and if you do so it will, by and by, become to you a principle of revelation, so that you will know all things that are necessary for you to become acquainted with." Now, I know that is true. I know that he spoke the truth. And I would say that it is the privilege of every Elder in Israel who has received the gift of the Holy Ghost, to follow its teachings. What was said by one of the old Apostles? "As many as are led by the Spirit of God are the sons of God." Follow its teachings, therefore, and do not give way to your own feelings, nor to covetousness, to pride, nor to vain glory; for we none of us have anything to boast of. We have none of us received anything but what God has given us. If we possess light, or intelligence, or a knowledge of the things of God—which we do—from whence did it emanate? From God our Heavenly Father, through the medium that He has appointed. I do not wish to dictate to Him the way these things shall be done. I never did. While Joseph Smith was on the earth I looked to him as a Prophet of God, and I do not believe I ever disobeyed Him in one solitary thing that he ever required at my hands, and I have been put in some pretty tight places. But that was my feeling, that was the idea I entertained towards the Priesthood of the Son of God.

I have also lived in wards. I do not know that I have ever disobeyed the requests of a Bishop. Why? Because he presided over me in a ward capacity, and if he had a right to respect me as an Apostle, I had a right to respect him as a Bishop;

and I always felt a desire to comply with all the requirements that were made of me by any of the proper authorities. I feel and always have felt the same towards Teachers. If a Teacher came to my house—or Teachers, they generally come two at a time—if I happened to be there I have told them that I felt happy to meet with them, and I called together the members of my family that were within my reach, and told them that the Teachers had come to instruct us. Permit me here to ask, have not I a right—say as the President of the Church, or as an Apostle, which I was for many years—have not I a right, or my family a right to possess the same privileges that others possess, and to have the Teachers come to inquire after my welfare and that of my family, and to see that there is no wrong existing—have not I that right? I think I have. If they are the servants of God, have not I a right to listen to them? Yes, I have, and I feel it my duty to receive them kindly, treat them properly and listen to their teaching.

On the other hand, when the Teachers got through, I might give them a little instruction, say as an Apostle, or as a brother—put it any way you like; that while I and my family were receiving benefits from them, it was my duty, on the other hand, to teach and instruct them in some things that I thought might benefit them.

Now, these are correct principles in the Church and Kingdom of God. The Teacher occupies his place; the Priest and Deacon occupy their places; the Elder occupies his place; the Bishop his place; the High Councils their places; the Presidents of Stakes their places, and every one in his position ought to be honored—the Twelve in their place, the First Presidency in their place—each one yielding proper respect and courtesy and kindness to the other. And when we talk about great big personages, there is no such thing. We are none of us anything only as God confers blessings upon us, and if He has conferred anything upon us, we will give Him the glory.

Having been called to these positions, God expects that we will honor them; that we will esteem it an honor to be the messengers of salvation, the legates of the skies, to the nations of the earth. We have a great work to perform both at home and abroad, We are preaching the Gospel to the inhabitants of the earth. Israel is being gathered home to Zion. And in Zion we are rearing temples to the name of the Most High God. And I will tell you how I feel—that as these temples are advancing, while we are preparing holy places in which to administer the ordinances of God pertaining to the living and the dead—I feel that we ought to begin to prepare ourselves to enter into these holy places, and to feel that we are the sons of God without rebuke in the midst of a crooked and perverse generation. We ought to wake up and put our houses in order, and our hearts in order; we ought to conform to the word, the will, and the law of God; we ought to let God rule in Zion, to let His law be written upon our hearts, and to feel the responsibility of the great work we are called upon to perform. We should see that our bodies and our spirits are pure, and that they are free from contamination of every kind. We are here to build up the Zion of God, and to this end we must subject our bodies and our spirits to the law, to the word, and

to the will of God. Being here in Zion we want to see that thing that Jesus told His disciples to pray for take place. "Thy Kingdom come, thy will be done on earth as it is in heaven." How was it done in heaven? God spake and the worlds were formed according to His word. God said let us do this, and that and the other, and it was so. Was there anybody in heaven to object and say, "Don't you think you had better put it off a little. Would not this be a better way?" Yes, the devil said so, and he says so yet, and he is listened to sometimes by sinners and sometimes by Saints; for we become the servants of those whom we list to obey.

There are besides these other considerations in connection with these matters.

The brethren who have preceded me this evening have referred to the celestial, terrestial and telestial kingdoms, and the laws pertaining thereunto. We are told that if we cannot abide the law of the celestial kingdom we cannot inherit a celestial glory. Is not that doctrine? Yes. "But," says one, "Are not we all going into the celestial kingdom?" I think not, unless we turn round and mend our ways very materially. It is only those who can abide a celestial glory and obey a celestial law that will be prepared to enter a celestial kingdom. "Well," says another, "are the others going to be burned up, etc?" No. Do you expect everybody to walk according to this higher law? No, I do not. And do I expect those that do not, are going into the celestial kingdom? No, I do not. Well, where will they go? If they are tolerably good men and do not do anything very bad, they will get into a terrestrial kingdom, and if there are some that cannot abide a terrestrial law, they may get into a telestial kingdom, or otherwise, as the case may be, etc., etc. Did you ever read in your Bibles that "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Did you ever read of the parable of Jesus, where He speaks of the sower going forth to sow, and some seed fell by the wayside, some among thorns, and some on stoney ground, etc.? "But," says one, "we thought we had got it all." Yes: but the thorns have grown up in many places and choked the good seed. Sometimes you keep down your weeds in the field, but do they come up again? Yes; fresh crops keep coming all the time; and I think, too, that the wheat and the tares were to grow together for a certain length of time.

Well, what shall we do? Shall we go to work and get angry against people that do not do exactly right? No. They can only do right as God helps them to do it. They can only do right as they seek to God for His help to enable them to do so; they can only do right as they are sustained by the power of God; and if we allow covetousness, pride, envy, jealousy, hatred. malice, lasciviousness, drunkenness, Sabbath-breaking, or any other influence to corrupt and lead us astray from the light of truth and the sweet consoling influences of the Spirit of God, we shall get into darkness, and then, as I said before, if the light that is within us becomes darkness, how great is that darkness! It is for us to do right—to observe the law and to keep the commandments of God. It is right also for the Presidents of Stakes and for the Bishops to see that none of these things that I have referred to be permitted among the people over whom they preside. What! Shall we not let the drunk-

ard wallow in his drunkenness? No; deal with him according to the law of God. Shall we not let the lascivious man wallow in his corruption? No. According to certain principles that are laid down in the book of Doctrine and Covenants in regard to those things, those who have entered into the new and everlasting covenant, and have taken upon themselves certain obligations, if they commit adultery it is positively said they shall be destroyed. Now, can you change that, or can I change it? No, I cannot, and you cannot; and you have no right to permit men to break the Sabbath, nor to do many of those acts that many of the Saints are doing. What are Apostles, Prophets, Pastors, Teachers, Evangelists, etc., placed in the Church for? What were they for in former days? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Jesus Christ. What are the High Councils and Bishops' Counsels for but to adjudge all these things? What are the Teachers and the Priests for? To assist the Bishops in their endeavors to promote purity and virtue, holiness and righteousness among the people. That is their office, and if they do not fulfill that office they are not magnifying their calling. They have no right to condone the sins of men. The law of God is perfect converting the soul, and we must be governed by that law and carry it out, or be made amenable unto the Lord our God for the course we pursue, or for neglecting to perform our duties. That is the way I look at these things, and if that is not the case, why are these laws given to us. Are they the laws of God? We so understand them. Then let us perform our duties and seek to magnify our callings that we may stand approved and acknowledged of the Lord.

When I speak of these things, I do not believe in any kind of tyranny. I believe in long-suffering, in mercy, in kindness, in gentleness, and in the love and fear of God. I do not believe that the Priesthood was given to man to exercise dominion and authority over the souls of other men. Everything ought to be done with kindness and long-suffering, yet with fidelity to God. The Church must be purified from iniquity of every kind, that we may stand before God "a glorious Church, not having spot or wrinkle, or any such thing;" that when we get our temples finished we may enter therein, approach the living God, and call upon Him for blessings, for life and salvation for ourselves and others, for deliverance from our enemies, and God will hear our prayers if we will only be obedient and observe His law. God is on our side. All heaven is on our side. The ancient Prophets and Patriarchs, and the Son of God and God the Father, are enlisted in the cause of Zion. It is for us to be true to ourselves, and I ask no odds of this world or of its powers. ("Amen") God will take care of His Saints, but we must be careful to be Saints.

"Arise! therefore, ye Elders of Israel—ye Priests, Teachers and Deacons, ye Presidents of Stakes, Bishops and High Counselors, ye Apostles and First Presidency, and all of us—Arise! and let us go to work with a will to do the will of God on earth as it is done in heaven: for if ever that is done, where is it to start, do you think, if it does not begin here among us? God expects it at our hands. We are full of weaknesses and imperfections, every one of us; but we want to learn the word, the will, and the law of God, and to conform to that word and will and law. Let that law be

written upon our hearts. Let us seek to magnify our callings and honor our God, and the Lord will take care of the balance. We need not trouble ourselves much about our enemies. They have their ideas, we have ours. We will do as we have done. We will do the best we can with them, put our trust in the living God, and pursue a course that is wise, prudent and intelligent. We will glory not in ourselves, but in the Lord of Hosts. We will dedicate ourselves, our wives, our families, our houses and our lands, and all that we possess to the Lord, and feel that we are His children. If we do this, He will bless us with life, health and prosperity. He will control the efforts of our enemies in the future as He has done in the past. And here I feel to call upon every soul to bless and magnify the God of Israel for His mercies extended to us in the past; for putting a hook into the jaws of our enemies that they have not had power to harm us, and He will continue to do it, if we will continue to be faithful, only much more so; and woe unto them that fight against Zion, for the Lord God of Hosts will fight against them. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Ogden, Sunday Morning, January 18th, 1885.

(REPORTED BY JOHN IRVINE.)

IMPORTANCE OF OUR SUNDAY SCHOOLS AND MUTUAL IMPROVEMENT ASSOCIATIONS—THE GOOD WORK DONE BY THEM IN QUALIFYING YOUNG MEN TO BE MISSIONARIES—NECESSITY OF TEACHING OUR CHILDREN THE PRINCIPLE OF VIRTUE—DETERMINATION OF OUR ENEMIES TO DESTROY THE WORK OF GOD—THE LORD WILL BUILD UP HIS KINGDOM IN HIS OWN WAY—HE WILL STAND BY US IF WE ARE VALIANT—GOD RAISED UP MEN TO FORM THE CONSTITUTION AND ESTABLISH THE GOVERNMENT OF THE UNITED STATES—SELF-PRESERVATION REQUIRES US TO BE UNITED—ALL REPUTABLE MEN AMONG THE LATTER-DAY SAINTS HOLD THE PRIESTHOOD—WE HAVE TO CONTEND WITH MOBOCRACY IN LEGAL FORM AND GUISE—THIS WORK DEPENDS UPON GOD—OUR ENEMIES HAVE NO POWER TO INJURE US—NO ONE HAS PROSPERED IN OPPOSING THE WORK OF GOD—THE LORD WILL STAND BY US IN THE HOUR OF NEED—CONCLUSION.

I AM pleased to have the opportunity of meeting with the Latter-day Saints this morning in Ogden, and of listening to the reports which have been made by the brethren respecting the Sunday Schools, and the Young Men's Mutual Improvement Associations. These institutions furnish an index to the growth and development of the people, and the future character of those who are now and who will be members of the Church in years to come. I think a very fair estimate can be formed of what our people will be by closely observing the condition of the Sunday Schools and the Mutual Improvement Associations; because those children and those young men and young women who are now members of these schools and associations will in a very few years take their place as active members in the community, and the character of the community be largely dependent upon their characters and upon the development which they have made in the directions that these institutions seek to form them. I look upon it myself as exceedingly important that our schools should be properly conducted, and that our associations should receive that attention from those who have influence and knowledge that will make a proper impression upon the minds of those who are members. In whatever capacity I might be acting in the Priesthood, with the proper feeling of anxiety about the

growth and development of the people, I could not fail to take interest in all these associations, and to see that they were properly conducted as far as my influence would extend. I do feel this interest. I have for many years felt it. It has been one of the great delights, I may say, of my life for many years, to see the growth and development of our Sunday School interest.

For many years, while laboring in the ministry abroad I saw how small was the amount of fruit resulting from the labors of myself and other Elders in the world; that we labored sometimes for years and were only able to bring into the Church a comparative few, and then, out of those that were converted and brought into the Church, there was a large percentage who did not remain, but who lost the faith and fell away. I became convinced in my mind that more satisfactory results and a larger amount of fruit could be obtained by devoting attention to the cultivation of our children, and for years before I had the opportunity, I had resolved in my own mind that if I were ever permitted to remain at home long enough I would devote attention to the cultivation of the young. I think that which has been done in this direction has amply rewarded every man and woman who have taken interest in this cause. You can better tell, probably, than I can—or at least some of you can—what the effect upon our community is—the effect of the Sunday School, and of the teachings of the Sunday Schools. You are familiar with the children. You can contrast their present condition with the condition of children a few years ago, and by making this contrast you can estimate, at pretty near its true value, that which is and has been done. So far as my observation is concerned I am satisfied that a great amount of good has been accomplished. I have been on missions when Elders have come from the valley—young men—and I have been very much ashamed to see their ignorance in regard to the doctrines of the Church, and of the history of the Church, and their ignorance of the Scriptures. I have felt that it was almost a shame that young men brought up in Zion should go as missionaries and be so ignorant concerning the most vital points connected with our religion. I am happy to believe that that has passed away to a very great extent, and that those who now go out in the capacity of missionaries do so with a more thorough understanding respecting the history of the Church, the doctrines of the Church, and a wider intelligence concerning everything connected with the Church than was formerly manifested. In our Sunday Schools I have listened to children being catechised, and their answers upon points of history of the Church, and other matters, have been given with a correctness that could not be excelled, if equalled by many of the Elders of mature years if they were interrogated upon the same points. Every one who has visited Sunday Schools must be convinced of this. Therefore, when we hear, as we do to-day, that in some of your settlements nearly all the children are enrolled in the Sunday Schools, it speaks well for the future of the children. If these schools are properly conducted the effect must be immense in lifting them up from ignorance and giving them correct knowledge concerning the doctrines and history of the Church, and indoctrinating them in the principles which we view as so important for men and women to understand. It is therefore very

gratifying to hear such reports, and that which we have heard to-day respecting the schools in Weber Stake is a very fair sample of the reports which are made in other Stakes.

We have to-day, so far as statistics inform us, nearly 50,000 children in Sunday Schools. These 50,000 children will in a very few years be men and women, taking their place in society, probably married, and their influence will be felt upon the future families of the people, and if they are properly taught in the principles of the Gospel and are fortified against sin, and are taught the evil effects that will result from the practice of everything that is wrong, we can imagine what an effect this will have on the entire body of the people! It is therefore very encouraging to all those who take an interest in the growth of Zion, in the development of the work of God, to know that our children, in Primary Associations, in Sunday Schools, and in Young Men and Young Women's Mutual Improvement Associations, are receiving the instruction that is best adapted for their future good and happiness.

There are a few points that I have always deemed as of the utmost importance that our children should be taught; the more so because such teaching guards them against some of the growing evils of the age in which we live. It has seemed to me sometimes that if the Lord had not established this Church at the time He did, the future of our race would be in some respects very dark and hopeless to contemplate. The growth of intemperance, the spirit of infidelity concerning God and concerning everything pertaining to God and to righteousness, the wonderful spread of corruption, the low value placed upon virtue, and the increase of the evils that result from the absence of virtue, are of such a nature that, if you look outside this Church, the picture is a most discouraging one. God has established this Church and He has told us from the very beginning that the chief corner stone, it may be said, of this great edifice that He has reared and is rearing, is virtue. Early in the history of the Church the Prophet Joseph received revelations to this effect: that he who looked upon a woman to lust after her should deny the faith, and unless he repented, he should be cast out. What an amount of purity is embodied in this statement of the Lord to us in this revelation! A man must not only refrain from doing that which is wrong with the opposite sex; he must not only refrain from carrying his lust into the actual commission of crime, but he must be so pure in heart that he shall not look upon the other sex with a lustful eye and a lustful desire. If he does so, we are told by the Almighty that he shall deny the faith. Now, I cannot imagine how the Lord can make more plain to us than He has done in these revelations—for it is repeated more than once in the revelations that we have received—the importance of virtue, the importance of purity, purity in thought as well as purity in action. The frequent apostasies from this Church, the many who have left the Church, denied the faith, lost the Spirit of God, the most of them, no doubt, are traceable to the commission of this sin. It is, as I have said, the crying sin of the age. Outside of this Church virtue is not fostered as it should be. Of course there are exceptions. I do not mean to say that all people are corrupt; I would not be so sweeping; but in society generally there is not that

value placed upon virtue that should be, and in many circles the virtue of man is derided. A man who claims to be virtuous, or who desires or seeks to be virtuous, finds himself alone, as it were, among his fellows. Therefore, it is of the utmost importance that we, in training our children, should lay deep and solid in their minds the importance of virtue. They should be taught that their whole lives as Latter-day Saints depend upon the cultivation and preservation of this principle; and that if they are guilty of wrong in this direction, unless there is sincere and heartfelt repentance before the Lord, He will undoubtedly withdraw His Holy Spirit from them and leave them to themselves to become a prey to those wicked influences that are seeking constantly to take possession of the hearts of the Saints of God.

Now, we can best do this in childhood; we can teach our children in childhood and in youth, and as they grow to manhood and to womanhood we can fortify them against those evils. It has been necessary, apparently,—for the Spirit has seemed to indicate the necessity of this,—that there should be greater strictness enforced among our people. There has been a growth of wrong-doing in many quarters that has been most painful to all those who have the welfare of the Saints of God at heart, and who desire the prosperity of Zion. Many cases have come to the knowledge of the First Presidency and of the Twelve and of other leading men wherein people have been compelled, in order to conceal their wrong-doing, to marry, and even then have failed to cover it up. Now, such a condition of things if permitted to continue in our midst, unchecked, would be productive of the most terrible consequences. The Spirit of God would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked; and from the President of the Church down, throughout the entire ranks of the Priesthood, there would be a loss of the Spirit of God, a withdrawal of His gifts and blessing and His power, because of their not taking the proper measures to check and to expose their iniquity.

My brethren and sisters: I suppose you must be impressed, as I am, with this truth, that our only source of strength is, that we shall live so that the spirit and power and gifts of our religion and the favor of our God shall be extended unto us and be in our possession. There never was a more critical period in many respects in the history of the Church of Jesus Christ than that which we now witness. I never, in my recollection, or in reading the history of the Church have seen a time nor heard of a time when the adversary of God's Kingdom was more determined, apparently, to destroy the work of God than he is at the present time. On every hand there are the most persistent efforts made to check the growth of the Kingdom of God, and not only that, but to destroy this religion, the religion of Jesus Christ, and to throw obstacles in the pathway of its progress; and to actually deprive members of this Church of every right that men and women value—every political right, every civil right—to place us in bondage, and to make it odious in the eyes of mankind to be Latter-day Saints, or to have any faith in the religion that God has revealed to us, and of which we are so proud, and for which we are, as a rule, so thankful.

Now, we do not have wealth with which to combat the designs of our enemies; we do not have numbers; we do not have influence; there is no strength that we have that men value and that men seek for in a contest such as that in which we are engaged. We possess no advantage, none whatever, that men place value upon. But we possess advantages that we understand, and which we as Latter-day Saints highly value, and they are the best advantages, however much they may be disliked by the world. However little importance they may attach to the advantages that we possess, we know that in a contest such as this in which we are now engaged they are of the utmost importance.

To begin with we must, as I have said, be a virtuous people. We must love virtue better than we love our lives. We must be so pure, not only in our actions, but in our thoughts, that God's favor will be with us, and His Spirit rest down upon us, and we must live the lives of Latter-day Saints, carrying out in our lives the principles that God has revealed. This is our only strength. Let us be deprived of this and we are weak, because, as I have said, we possess no other advantage. If we prevail, as undoubtedly we shall, it must be because of God's help; it must be because He is at our right and at our left, and His power is round about us and near unto us. Looking at our position from a human standpoint everything looks dark. Men to-day are calculating on the destruction of this people. They think that we shall at least be compelled to abandon some features our religion. In some places and with some people it is Church and State they complain of. In other places it is that we practice plural marriage. In other places there are other reasons assigned for their dislike to us—we are too united; we do not divide into parties, wherever we go we cling together, and do not assimilate with the rest of our fellow citizens, but are a party of ourselves, and are dangerous because of this. And various accusations are made as justification for the treatment that is extended to us. Men whose lives are so vile that they would not bear the least examination, much less exposure, make the charge against us that we practice plural marriage, and therefore that we should be dealt with in the harshest and most severe manner. On the other hand, men who are constantly seeking for political influence, who do not scruple to use that influence in the most reprehensible manner, and to the utmost extent possible, and frequently preachers, too, charge that we unite Church and State. They would gladly use the influence that we have if they had it, and use it in a manner so obnoxious to individual liberty, that it would bear no comparison to the manner influence is used among the Latter-day Saints. That would be all right if they used it, but it is all wrong if we use it. And so it is with everything else. If they could unite a people together as we are united that would be perfectly justifiable; but because Latter-day Saints unite together, that is exceedingly wrong, especially when they do so as a religious community.

For myself I want to do that which God directs. That is the wish of my heart. I want to honor my God if I know how to do it. I believe this entire people have the same feeling. They desire to do the will of God, if they can find out what that will is, and if He will communicate it to us, as I know He does, I am satisfied that the great majority of the

Latter-day Saints will do that will regardless of consequences. It is the attempt to do that, that has brought us into disrepute.

God, in building up His Kingdom, does not take pattern from men. He does not ask counsel from men as to how that Kingdom shall be built up, and the methods that shall be employed to establish it. He is going to build His Kingdom up in His own way, and if it does not suit men or the nations of the earth, why, I suppose they will have to be, as they have been and as they are sometimes at present, angry with those who strive to do that which He requires. I know this that many things that men admire are an abomination in the sight of God; many things that they think most admirable God holds as an abomination. Therefore, in building up His Church and His Kingdom He is going to take His own plan of doing it, and for one, so far as I can I feel willing to allow Him to dictate how it shall be done, and then leave the consequences to Him. I know that He will bring off those who put their trust in Him victorious, and He will ask no odds of the nations of the earth. He delights in a people who are courageous and valiant, who are not afraid. He delights in people of this kind. The greatest blessing almost that we read of that was ever given to a man in the flesh was given to a man possessed of this courage. You will remember him, doubtless, when I mention His name. His name was Nephi. He was the son of Helaman, and had a brother named Lehi. He was the grandfather of Nephi, who was the President of the Twelve whom Jesus chose on this continent. Read the life of that man, and observe the blessings that God bestowed upon him. God gave him great power because of his valor and fearlessness in His cause, and it is so with every Prophet and with every man of God of whom we have any record, and it is so with every people and generation who put their trust in the Lord, and are valiant for His cause. He will give them great blessings and power, and He will bring them off victorious. He has done so in the past. He is doing so now, and He will do so in the future; and whenever you find a man or a people weak-kneed and limber-backed, nervous, their hands shaking and their hearts trembling, you will find a people that have not very much of the strength and power of God with them; but when they are full of courage, zeal and determination, God is with them, He strengthens them, and gives them victory. He will do it every time, with every individual. You read the history of Elijah, and see how valiant he was, and how God blessed him, and I might go on and enumerate a great many more men who have been distinguished in the world's history, because of their valor. God stood by them always, and will stand by us if we are valiant. Look at the men who have been most valiant in this Church in defending, advocating, and practicing the principles which God has revealed, and doing this, too, in the face of mankind who have been determined that we shall not do these things, and see how God has blessed and sustained them in so doing. Therefore, having had this experience in these matters, it is for us to be valiant in the cause of God, to show our faith by our works, and not be Latter-day Saints with our lips alone, but be Latter-day Saints in all the acts of our lives, in all our words, and in everything there is connected with us. Let

us not imagine that God has established His work to take pattern in its methods of procedure and management after the corrupt nations of the earth. He has not done so.

We live under a Government, the best that ever was formed by man upon this earth—a Government in which every human being can live without interfering with the rights of others in the practice of the principles which God reveals. God has purposely arranged this. He raised up wise men to lay the foundation of this Government, and He defended them against the mother country, and enabled them to achieve victory over the greatest power there was upon the face of the earth—the power of Great Britain. He gave them power to form a Constitution under which every man and woman can dwell in perfect freedom—that is, if they wanted to do right. This land has been dedicated to liberty, dedicated by the Lord our God, and by men who have lived upon this land, to liberty, and as long as this land shall be a land of liberty it will be a blessed land to the inhabitants thereof; but when it ceases to be a land of liberty, then as sure as God has spoken, this Government will go down—that is, any Government will, that will war against the principles of liberty—and the men who are now engaged in their assaults upon us because of our religion, are traitors to this Government, and they are the most deadly enemies to the Government of the United States that can be found anywhere upon the face of the earth. They are laying the axe at the root of the tree, and are taking measures to destroy this Government, because it can only, as I have said, be preserved by maintaining the principles of liberty that are contained in the Constitution which God gave to the land, or which He inspired men to frame for the land. But in our contention for liberty—for we to-day are the defenders of the Constitution, and we shall have Constitutional principles to maintain and defend in the courts of the nation, we are being forced into this duty and position—God will bless us and preserve us, and carry us off triumphantly, and the words of Joseph, which were inspired by the Almighty, will be fulfilled to the very letter, namely, that the Elders of this Church will be the men who will uphold and maintain the Constitution of the United States, when others are seeking to trample it in the dust, and to destroy it. We are a free people—let others seek to bring us into bondage as they may—we are a free people, with the perfect right to worship our God and to carry into effect the principles that He has revealed. And if the whole world array themselves against us, and the combined power of the nation pits itself against this work, they must go down in the struggle, because they are occupying a false position. If fifty hundred millions of people were to say the contrary, no matter, the principle still remains true, that under the Constitution in this land, a man has a perfect right to do that which God requires at his hands as long as he does not intrude upon the rights of his neighbor.

If one man stood alone in this position, and millions of men were to say it is not so, that lone man would still be right. We have that right. God has given it to us under the Constitution of the land in which we dwell, and if men enact laws and pile one law upon another until they reach to the sky, it would not change this. It is an eternal

principle, and it will stand—this principle of liberty, the liberty that God has given unto every human being—the right to do that which seemeth good in his own sight, to follow the dictates of his own conscience, as long as, in so doing, he does not trespass upon the rights of his fellow man. We stand by that fearlessly, and stand by it for ourselves, and for our children after us. I would not abate one iota, not a hair's breadth, myself, in this feeling. I wold feel that I was a traitor to myself and to my posterity if I were to yield in the least upon this. We must maintain our rights, not aggressively, not in any quarrelsome spirit, but in a spirit of quiet firmness, quiet determination to maintain our rights, to contend for them, and to never yield one hair's breadth in maintaining them. This is our duty as individuals and as a people, and in thus determining, we band ourselves together more closely. Complaints are made of us that we are so exclusive. Why, in the very nature of things we should be fools to be otherwise than exclusive. We cannot help it. We are driven into exclusiveness by the acts of our enmies, and by the pressure that is brought to bear upon us. A flock of sheep when attacked by dogs or wolves, huddle together, and seek to protect themselves by getting into a cluster. So it is with us. It is the law of preservation, that we should get close together when we are assaulted as we have been. We can not put trust in others who are not of us to any extent. There are, however, many honorable men, hundreds and thousands of them. If there were not, we would not send missionaries out as we do. We believe they are just as honest as we are, just as sincere as we are, and desire as much to do right as we do. I believe there are millions of them in the earth, men and women, whose desires are as good as the best Latter-day Saints. They desire to do the will of God, and to keep His commandments as much as any of us do, and are as sincere in it; but many people are ignorant and do things through ignorance which are wrong. But, as I say, self-preservation demands that we should cling together; that we should be united; that we should sink all personal differences; that we should have no preference that we would not be willing to forego for the sake of the Kingdom of God. It is an important time with us. We have enemies all around us. A determination is made manifest to destroy every one of our liberties, if possible, and to bring us into bondage. That is the design, if it can be accomplished. But it will not be accomplished. You will see it will fail, it will signally fail, and God will preserve us in our liberties, and especially will He do this if we keep His commandments, and do that which He requires at our hands.

A great many people seem to think, and some who are among us act upon the thought, that because a man holds the Priesthood, and is a religious man, and practices religion, that he should not have any voice in matters that belong to civil government. In Washington the charge has been frequently made that all the leading offices of the Territory of Utah were held by Mormon Elders, Mormon Bishops and others. I have frequently said, in answer to this, before committees of the Senate and House, that if we did not take Mormon Elders we would have no officers, for the reasons that, as a rule, every reputable man in Utah Territory, when he attains the age of majority, holds the office of an

Elder, or some other office in the Priesthood. This explanation gave a very different view to men who did not understand our organization, and whose ignorance was taken advantage of. In the world there are a few men in religious societies, who hold leading positions, hold what we would call, if in our Church, the Priesthood, and the rest are debarred, and are mere laymen. But it is not so with us. The bulk of the Mormon people hold the Priesthood, and every man of repute of any age is an officer in the Church. It is said that the members of our Legislature are men who are prominent in the Priesthood. How could it be otherwise? If a man is energetic and has any talent he of course holds some position in the Priesthood, and he is very apt to hold some prominent place. But does this prevent him from acting in a civil office, and from dealing justly and wisely for the good of the people? No, we have proved to our entire satisfaction, that this is not the case.

When we look at Utah Territory to day, and compare it with other Territories it will be conceded by everybody who is impartial that the position of affairs here is equal to, if not much better than the position of affairs in any other Territory and in many of the States. Has that been because there has been a union of Church and State. No, it is not due to that; for that has never existed here. Has it been because there has been one man dictating everything—has it been due to that entirely? No; for no one man has done this. But it has been because the men who have acted in these capacities have been men of wisdom, and the people have had confidence in them. Wherever we go as a people, we carry with us our religion. You cannot dissever our religion from our lives. It is a part of our lives, and, of course, because of this, we are exposed to those charges that are made against us. Yet at the same time, I do not believe there is a people to be found within the confines of the Republic who draw the line more strictly between religious and civil affairs, and between Church and State, than do the Latter-day Saints.

We are living in peculiar times. I think the youth of this community—those who are growing up now—should closely observe that which is being done. It is an important epoch. Events are taking place now that are worthy of our remembrance, and we are being put in a position to be tested thoroughly. The contest seems to be narrowed down to this point—whether we shall be able to live as a people and enjoy our rights as members of the Church of Jesus Christ of Latter-day Saints, or not. Formerly, the question was soon solved. A mob would form itself against us, and by force of superior numbers, and backed by a public opinion that was too strong for us to contend with, we had to vacate our homes and flee. The alternative was presented to us of flight, or the abandonment of our religion. This is not quite the alternative now presented before us. The question is, will you abandon your religion? Will you renounce those principles that God has revealed to you, and which He has declared are essential to salvation and exaltation in His Kingdom—will you renounce them? Will you renounce obedience to the Priesthood of the Son of God? If you will I expect you can enjoy some sort of peace—a peace that would be the peace of death. Who will accept it? Will any true Latter-day Saint? No;

no true Latter-day Saint will accept that. What next? You cannot have your rights as citizens. You must be put under bonds. You must have penalties affixed to your practice or to your faith. If you continue to be Latter-Say Saints you must be discriminated against. That is another alternative presented to us. Will we accept that? Yes. I believe that I speak your feelings. I believe I give voice to them when I say that you are willing, all of you, to take this choice and these consequences. What next? Will a mob come and drive us from our homes? Not yet. You will see fun whenever that occurs. That is not in the programme as I view it at present. No mobs. What then, shall we do? We shall have to contend in the courts; we shall have to make this a legal fight. It is mobocracy in legal form and in legal guise that now attacks us. It comes to us in a shape that we cau meet better than we could the old forms, when a mob banded together and came in such overwhelming numbers that we could not resist it. It may be just as wicked. The present mode of attack may be just as cruel; the ultimate object may be just as bad in every sense and in every respect; but it can be met in a different form and in a different way. We have to contend now for our rights in the courts of the land; we must see whether there is a willingness on the part of those who hold authority as judges, to give us our rights, and in this way we shall test the nation, our Government, and prove whether there is a willingness on the part of those who administer the government to give us those rights that belong to us as American citizens. If they do not, who will be the sufferers! We shall suffer to some extent; but our sufferings will be light compared with those that will fall upon the men who shall prove untrue and recreant to the principles of liberty and truth.

Now, I look forward myself with great pleasure to the future. Every step of this kind that we take is an assurance of that which is to come. We cannot press forward as a people; we cannot become the people that God designs we shall be, and that He has predicted we shall be, without having just such contests as these. They are the natural consequences of the position that we occupy, and of the growth and development of this people. But the same God that protected this Church when it was but a small handful, a few individuals, still reigns, and His promises are as much to be relied upon as they were when the mob drove the Latter-day Saints out of Missouri; as much to be relied upon as when, in that dark hour, the mob killed our Prophet and our Patriarch, and afterwards compelled the Saints to flee from their homes; as much to be relied upon as when we came to these valleys; they are just as reliable to-day as they were then. It is for us to so live that when we call upon Him that we do so with an assurance that we have done our duty, that there is nothing lacking on our part so far as human and mortal beings can do. We have our sins, our frailties, our many weaknesses; but God looks down in mercy upon them when we repent of them, and show a disposition to put them away from us. When we are in this condition we can call upon Him and leave ourselves to His mercy, with the full assurance that He has always stood by His faithful people, His faithful servants and handmaidens, and that He will not forsake them in any hour of extremity or of peril. He will stand by them; He will

hear their prayers; and at the very time when it will seem the darkest, when it will be as though there is no power to save, God's arm will be stretched out for our deliverance, and we shall be rescued and be triumphant. He will so control circumstances and arrange affairs, that, at the very moment when the adversary will be glorying in triumph, and gloating over the prospect before him, He will then be ready to extend His arm of deliverance in our behalf, and rescue us from the power of those who desire our destruction.

As I said in the beginning, if this work depended on us alone we would soon go down. It depends upon God. He is at the head of it. He is behind it. He is all around it. He established it. He has controlled circumstances thus far in a most wonderful manner; and when I look at that which has been done in this country, with all the efforts that have been made by the wicked, one act after another, one act of wrong piled on top of another, and see the meager results to show for their base course, I feel to praise God with all my heart for His goodness and mercy to us.

A Governor of this Territory perjured himself to do us a great wrong. He gave the certificate of election to a man who was not elected, thinking, in so doing, he was dealing Mormonism—or the Church of Jesus Christ of Latter-day Saints—a deadly blow. What has been the result? Who is injured? Is anybody injured? I do not, myself, know of anybody that is injured, except the man who did this perfidious act, who perjured himself by violating his oath of office. I do not know of any one else. Certainly the people of Utah are not. Go back and look at Judge McKean's rulings and acts. We had a reign of judicial terror in the Third Judicial District for about eight months, and no man knew when he was to be pounced upon. Prominent men were indicted and put under bonds, some for one thing and some for another. Who has been injured by this? Has any one been injured? We have not. We have ate, and slept, and enjoyed ourselves, and been as happy as men could be. I am sure President Young, when he was living, was a happy man. It did not interfere with his happiness and enjoyment, and others who were indicted in like manner, they enjoyed themselves, and the people have not been injured. We have had a great deal of this kind of experience.

Now we are passing through a similar condition of affairs to some extent. We shall come out of this just as we have come out of other perils and trials and ordeals. We shall gain experience, and it will increase our faith to see the power of God manifested, and to see how wonderfully He controls the acts of men for His glory and for the accomplishment of His purposes. Look at the hubbub that has been raised in Congress. There has been a tremendous amount of pressure brought to bear upon that body in regard to the Mormons. Delegation after delegation has gone from Utah to Washington and appeared before Committees, for the purpose of getting bills made into laws. It will be most interesting reading in years to come, the various bills that have been presented to Congress against Utah. Every sort of scheme has been resorted to. You cannot think of anything, scarcely, that has not been embodied as a feature in some of these bills. And with what result? Have we slept any less? Have

we been any more unhappy? Have we had any less prosperity? Has the sun shone less upon us? Has Heaven withdrawn its smile from us? Have our fields been less fruitful? Have our children been less numerous? Has any blessing that we value been withheld or withdrawn from us because of these things! If they have I am not aware of it. I cannot think of any evil that has come upon us as a people. I look over the past; I review the acts of the wicked; I review their combinations; I review the many conspiracies that have been formed, the many determinations that have been reached to destroy us, to cripple us, to deprive us of our rights, and I must confess to you this day, my brethren and sisters, in the presence of our Father, that I cannot think of a single thing that has been done that we could call injurious to us as a people; not a single thing. With all the force that has been arrayed against us, with all the threats that have been made about us, we have lived, we have prospered, we have increased, we have been blessed of the Lord. You know how blessed you have been in your families, in your homes. You know how much peace has reigned there; how much you have had in your hearts, and in your meetings, and in your associations. You know how free you have been from fear and from trepidation. You have not suffered in your feelings, for God has given unto you a peace that the world cannot bestow, that the world cannot take away. The world has not given unto us those blessings; the world cannot take them away from us; they are ours, given unto us by God our Eternal Father. They will still be given unto us. God's promises will be verified to the very letter.

But you watch the men who have fought against this work. Watch the men who have apostatized from this work. Ask yourselves what their fate has been. Where are the men who have sought to oppress the people of Utah? Where are they to-day? Who is there among them that has prospered in this work of oppression? Go through the list of Governors, Judges, and other officers. Go through the list of those who have held any office, and who have sought the oppression of the people and the destruction of their liberties, through their spirit of antagonism to the work of God, and their desire to destroy it—go through the list of them, and ask, who among them has had prosperity and has been blessed, and to whom we can look and say, "Oh, how successful that man has been; how he has prospered in fighting the Mormons!" Is there any such man among them? You are familiar with the names of apostates who have left this work through fear or some other cause, corrupt in their lives or for some other reason? Can you recall among the long list of men who have come out and pitted themselves against this work of our God, any who have prospered and had happy lives? Is there any of them with whom you, the humblest of you to-day, the humblest, the poorest of you Latter-day Saints—is there one of them with whom you would exchange places to-day? Not one. I am sure that I can reply for the whole of you—that is, there is not one in that long list of names of men who were once members of this Church, who have come out against it, with whom you would exchange places; not one.

Why then, should we fear? Why should we tremble? Why should we be afraid of that which is threatened? I tell you in the name of the Lord He will stand by us, He will

stand by all His people. There is this peculiarity about our God. He is not like the devil. When the devil gets a man in a tight place he leaves him there; he encircles him in his net, he lets him get entangled in its meshes, and then leaves him to himself. That is the devil's way. He deserts those who follow him when they most need his help. But with God, in the time of the greatest extremity, in the time when help is most needed, then He is close to His faithful servants and His faithful children; then is the time that He stands by them. In the deepest waters He is wth them; in the midst of the heaviest and sorest afflictions He is at their right hand and at their left; He is around about to sustain and carry them off victorious.

God help us to be true and faithful to the cause that He has established, that in the end we may be permitted to sit down with him and His Son in His Kingdom, is my prayer in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, Feb. 1, 1885.

REPORTED BY JOHN IRVINE.

VISIT TO THE SOUTH—PERSECUTION IN ARIZONA—AN AMERICAN SIBERIA—PERSECUTIONS IN MISSOURI AND ILLINOIS NOT THE RESULT OF POLYGAMY — AFFECTING REFERENCE TO THE MARTYRDOM OF JOSEPH AND HYRUM—JUDGMENT BEGINS AT THE HOUSE OF GOD—NO MAN HAS A RIGHT TO ATTEMPT TO CONTROL ANOTHER'S BELIEF OR CONSCIENCE — *Ex Post Facto* APPLICATION OF THE EDMUNDS LAW — ATTEMPTS OF THE SPEAKER TO CONFORM TO THE LAW AS FAR AS POSSIBLE — OUTRAGES HEAPED UPON THE LATTER-DAY SAINTS—NO ONE EVER PUNISHED, ACCORDING TO LAW, FOR KILLING A MORMON — THE SAINTS COUNSELED TO ENDURE THEIR AFFLICTIONS, TAKE CARE OF THEMSELVES, AND SERVE GOD — CONCLUSION.

I HAVE been very much interested in the remarks made by Brother Erastus Snow, who has addressed us.

These are precious principles which only the Saints know how to comprehend and appreciate. We are told "that the natural man

perceiveth not the things of God, neither can he know them, for they are spiritually discerned," and therefore those outside of that influence and spirit which is communicated to the Saints of the Most High, through obedience to the Gospel of the Son of God, find it very difficult to understand them. But we comprehend them, because God has given unto us His Spirit, which takes of the things of God, and shows them unto us.

I and a few others have been away from here for some time, visiting among our southern brethren; Brother Snow, who has just spoken to you, was one of the party. It appears rather an inclement season of the year to go on a journey of that kind; but circumstances seemed to make it necessary that we should go and look after the interests of the people, socially and politically; for notwithstanding our religious ideas, we still have certain rights, privileges and immunities, which belong to us as individuals and as citizens of the United States, in common with others. And seeing that things were quite loose in those far-off settlements, and that men and their families were being subjected to various kinds of outrage, usurpation and imposition, in many instances under the form of law, it seemed necessary that somebody should attend to these matters, and I thought it best for me to go, in company with others of our brethren, to ascertain what was the true position of affairs, and to give such counsel as the circumstances might demand. We found that a great many outrages had been perpetrated upon many of our brethren; that they had been dealt with contrary to law, and in violation, as has been referred to, of the rules of jurisprudence governing such matters; that a vindictive and persecuting spirit had been manifested, and that several of the brethren had been sent off to a distant land from their own. I did not know but that they were without a prison in Arizona, when I heard of these things, and that therefore they had sent a number of honorable men who differed from them in their religious sentiments off to Detroit. I had these things inquired into and found they had a good Penitentiary in Arizona, and that there was no necessity for any such outrage as this to be perpetrated upon decent men. I was sorry to find that things had been conducted in this unusual and vindictive manner, and without any ostensible reason for such extra-judicial acts. Not only because injustice had been heaped upon honorable men, but also because of the position in which it places the nation which was once the pride and glory of all lovers of freedom and equal rights, and boasted of as being "the land of the free, the home of the brave, and an asylum for the oppressed." These foolish men are now seeking to carry out the enormities that existed among what was called the civilization and intelligence of ancient barbarism, then, as now, under the name of Christianity, and other euphonious appellations which are common to us, and that we are well acquainted with. I was in hopes that things were not so bad as they were represented to be, but I found that I was mistaken in that matter, and I was sorry to find myself so mistaken.

In relation to this anomalous form of proceeding they are now copying the example of Russia, which is generally considered an arbitrary government, and where despotism has been supposed to reign supreme; they have in that nation a place

callled Siberia, to which they banish men, under a despotic rule, without much formality of trial. I was hardly prepared to-day to suppose that we needed an American Siberia under the form and in the name of liberty and the rights of men. But this is the fact. We have here in America to-day an American Siberia in Detroit, to which place, upwards of two thousand miles from their homes, men are banished for a term of years; and what for? Because they have the temerity to worship God according to the dictates of their own conscience, and cannot fall down and worship before the Moloch of an effete Christianity.

These extraordinary proceedings that have been going on in this Territory, in Arizona and in other places, simply exhibit the very principle that Brother Snow has been speaking of. I need not tell you about affairs that have transpired here. You are quite as well acquainted with them as I am, and ought to be better: for I have been away from here for about four weeks visiting the Saints in our southern settlements, and we have had a most pleasant visit. Outside of these extraordinary proceedings, we found the people prospering very well, with pleasant homes and bright prospects before them. We had with us several of our best brethren, and we visited many of our settlements in that district of country, the residents of which were very much gratified at our appearance in their midst, and for the counsels they received. But I found that such had been the outrages committed that it was impossible almost for any man standing in an honorable position to maintain his position unless he broke the law by resisting the officers, and they thought it not prudent to do so, and so did I. It may suit others to violate the law, to trample upon human rights, and desecrate the sacred term of liberty, and this is frequently done by the arbiters and minions of the law in the name of justice; but we profess to be governed by higher, by nobler and more exalted principles, and to move on a higher plane; and if Jesus could afford to endure the attacks of sinners against Himself, we, if we have the Gospel that we profess to have, ought to be able to endure a little of the same thing. There is nothing new in these affairs, nothing strange in this at all. Many of you have had much to do with these matters. Some of these grey-headed men that I see before me know a little more about those matters than some of the younger portion do. Many of you have been driven from your homes, robbed of your property, dispossessed of your possessions and had to flee from your homes to these mountain valleys, and seek an asylum among the red savages which was denied you by your so-called Christian brethren. Before you came here you were banished from the State of Missouri into the State of Illinois. What for? Because you had the audacity to worship God according to the dictates of your own consciences. I have had to flee from blood-thirsty bandits time and time again. Brother Snow had to do it, and many of you grey-headed men and women have had to do it. What for? Because of polygamy? No, there was no such thing then alleged. What for? Because you had the hardihood, in this land of freedom, to worship God according to the dictates of your own consciences. For this crime you had to leave your homes, and you were despoiled and robbed and plundered, and had to flee as exiles into another land. I had to do it, you

have had to do it. You fled from Missouri to Illinois, and then from Illinois to this land, and why? Why did you leave Illinois and come here? Did you injure anybody? No. They killed your Prophets, and I saw them martyred, and was shot most unmercifully myself, under the pledge of protection from the Governor, and they thought they had killed me; but I am alive yet by the grace of God (sensation). Why had you to leave? Because they murdered your Prophets, and wanted to possess themselves of your property; murder and spoliation generally go together. And because they killed them, they accused you of doing some wrong, said *you* must leave your homes, and there was nobody found in all that wide land to check the outrages of those red-handed assassins, to administer justice and to preserve you in your rights. I do not know any other reason; I never did know any other, and never expect to be informed of any other.

The history of these things is quite familiar to you as Latter-day Saints, and you do not think it anything strange. Some of our young people think that the present proceedings are very remarkable. But many of us, grey-headed folks, have seen plenty of such proceedings, and have had many experiences of this kind; they are nothing new to us at all. And did we ever expect them to get better? We have not so understood it. We are told in the Scriptures, and we have kept teaching it all the while, that "the wicked would grow worse and worse, deceiving and being deceived." That is doctrine which I have believed in for the last 50 years and I have had a good deal of testimony and practical confirmation on that point. We expect that these things will transpire. We have been told about secret organizations, that should exist, and they are beginning to permeate these United States, and are laying the foundation for disruption, disintegration and destruction. It is not necessary that Congress and the Judiciary should set examples of tyranny and violation of Constitutional law, and attack the fundamental principles of free government and the rights of man; for there is plenty of that kind of spirit abroad; yet men who profess to be the conservators of the peace and the maintainers of law join in these nefarious, unholy, tyrannical and oppressive measures. There are any number who are ready to follow in their footsteps, and the whole nation to-day is standing on a volcano; but they do not seem to comprehend it. Well, are we surprised? I am not. It is strictly in accordance with my faith: it is strictly in accordance with the Old Testament Scriptures; and it is strictly in accordance with the Book of Mormon; it is strictly in accordance with the revelations given to us by Joseph Smith, and all these events that have been predicted will most assuredly transpire. But I suppose it is necessary that "judgment should first begin at the house of God," and if it does, "where will the wicked and the ungodly appear," when it comes upon them? We are told that the wicked shall slay the wicked. We need not trouble ourselves about the affairs of the nations, the Lord will manipulate them in His own way. I feel full of sympathy for the nation in which we live, and for other nations, in consequence of the troubles with which they are beset and which are now threatening them; yet they do not seem to comprehend the position. I know a little of some of the things that will

transpire among them, and I feel sorry. Do you feel sorry for yourself? Not at all, not at all. Do you feel sorry for your people? Not at all, not at all. The Lord God has revealed unto us great and eternal principles which reach beyond this earth into the eternal heavens, and which have put us in possession of light and truth and intelligence, and promises and blessings that the world are ignorant of and do not and cannot comprehend. I feel every day to bless the name of the God of Israel, and feel like shouting, "Hosanna! Hosanna!! Hosanna!!! to the God of Israel, Amen and Amen," Who will rule among the nations of the earth, and manipulate things according to the counsel of His own will. These are my feelings in regard to these matters. But then I feel interested in the welfare of my brethren and sisters, and when I see their rights interfered with and trampled ruthlessly under foot, I feel that there is something at work that ought not to be, and yet that is quite necessary to teach us some of the principles of human nature, that we may be able to discern between the good, the virtuous, the upright and the holy; and the impure, the foolish, the vindictive, the corrupt, the lascivious, and those who are trampling under foot the laws and principles of eternal truth. God has revealed unto us certain principles pertaining to the future which men may take objection to. He has revealed unto us certain principles pertaining to the perpetuity of man and of woman; pertaining to the sacred rights and obligations which existed from the beginning; and He has told us to obey these laws. The nation tells us, "If you do we will persecute you and proscribe you." Which shall we obey? I would like to obey and place myself in subjection to every law of man. What then? Am I to disobey the law of God? Has any man a right to control my conscience, or your conscience, or to tell me I shall believe this or believe the other, or reject this or reject the other? No man has a right to do it. These principles are sacred, and the forefathers of this nation felt so and so proclaimed it in the Constitution of the United States, and said "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Now, I believe they have violated that, and have violated their oaths, those that have engaged in these things and passed that law, and those that are seeking to carry it out. Congress and the President of the United States and the Judiciary, and all administrators of the law are as much bound by that instrument as I am and as you are, and have sworn to maintain it inviolate. It is for them to settle these matters between themselves and their God. That is my faith in relation to this matter. Yet by their action they are interfering with my rights, my liberty and my religion, and with those sacred principles that bind me to my God, to my family, to my wives and my children; and shall I be recreant to all these noble principles that ought to guide and govern men? *No, Never!* No, NEVER! NO, NEVER! I can endure more than I have done, and all that God will enable me to endure, I can die for the truth; but I cannot as an honorable man disobey my God at their behest, forsake my wives and my children, and trample these holy and eternal obligations under foot, that God has given me to keep, and which reach into the eternities that are to come. I won't do it, so help me, God

[Here the speaker vigorously struck the book on the desk, and the large audience responded with a loud "Amen."] The Constitution expressly says that no law shall be passed impairing the obligation of contracts. But we have entered into covenants and contracts in our most sacred places, and that, too, in many instances, before there was any law prohibiting the same, and yet the attempt is now being made to give the Edmunds law an *ex post facto* application and to punish us for these contracts which were not criminal, even from the standpoint of our enemies, at the time they were formed. I myself married my wives long before there was any law upon the subject, and many of you did the same, yet by an *ex post facto* application of laws since enacted the attempt is now made to punish us as criminals. I have never broken any law of these United States, and I presume that some of you, whom our enemies now seek to criminate and drag into court as violators of law, can say the same. Under the present system of things in this Territory, harlotry and adultery are vindicated sustained and unblushingly protected, and honorable and virtuous wedlock is trampled upon, condemned and punished. Well, what will you do? I will obey every Constitutional law so far as God gives me ability. What else will you do? I will meet these men as far as I can without violating principle, and I have done it. When this infamous Edmunds law was passed, I saw that there were features in that which were contrary to law, violative of the Constitution, contrary to justice and the rights and the freedom of men. But I said to myself I will let that law take its course; I will place myself in accordance with it, so far as I can. Did I do it? I did. I remember talking to Mr. Pierrepont, who was Attorney-General under President Grant's administration. He with his son called upon me. They dined with me, and perhaps I can explain my views on this subject by repeating our conversation as well as any other way. I have a sister keeping my house for me—the Gardo House. When Mr. Pierrepont came in, I said:

"Mr. Pierrepont, permit me to introduce you to my sister, who is my house-keeper. It is not lawful for us to have wives now. And when the Edmunds law was passed I looked carefully over the document, and saw that if I was to continue to live in the same house with my wives that I should render myself liable to that law. I did not wish—although I considered the law infamous—to be an obstructionist, or act the part of a Fenian, or of a Nihilist, or of a Kuklux, or communist, or Molly Maguire, or any of those secret societies that are set on foot to produce the disintegration of society and disturb the relations that ought to exist beween man and man, between man and woman, or man and his God. I desired to place myself in obedience or in as close conformity as practicable to the law, and thought I would wait and see what the result would be; and that if the nation can stand these things I can or we can. These are my feelings. Men and nations and legislators often act foolishly, and do things that are unwise, and it is not proper that a nation should be condemned for the unwise actions of some few men. Therefore I have sought to place myself in accord with that law. I said to my wives: "We are living in this building together. We were quite comfortably situated, and we might so have continued, but I said to them

that under the circumstances it will be better for me or for you to leave this place; you can take your choice. They had their homes down here which they now inhabit; which were quite comfortable. So I said to them, you can go there and I will stay here, or you can stay at the Gardo House and I will go there or somewhere else; for I wish to conform to this Edmunds law as much as I can."

I am always desirous to let everything have its perfect working. We talk sometimes about patience having its perfect work. If we have laws passed against us I like to see them have a fair opportunity to develop and see what the result will be. These were my feelings then, and they are my feelings to-day.

Well, do you think, then, that the people have been outraged? I most certainly do. The usage has been in all legal trials among all civilized nations to presume that all men are innocent until proven guilty; but we now have test oaths introduced, which is another violation of the Constitution and by which an attempt is being made to hold all men guilty until they prove themselves innocent. Again: there is a usage which has existed among the civilized nations, and in this nation also, that a man must be tried by a jury of his peers, selected from the vicinage, but the juries selected for our courts are composed to-day of our bitter persecutors and our most relentless enemies, and in many instances selected from the lowest and most debased men who can be found or picked up from the gutters. We also have another class of courts improvised for the occasion in the shape of "U. S. Commissioners' courts," which are operated and run after the order of the ancient notorious "Star Chamber." Such institutions provoke the contempt of all honorable men, and the parties assuming such offices place themselves in a position to be despised of their fellows. I might enumerate many other outrages, but time will not permit on this occasion. No man's liberties are safe under such administration. What will be the result? The result will be that those that sow the wind will reap the whirlwind. When men begin to tear down the barriers and tamper with the fundamental principles and institutions of our country, they are playing a very dangerous game, and are severing the bonds which hold society together, and the beginning of these irregularities is like the letting out of water. The next step that followed the Edmunds Act was the introduction of a test oath. The legislation already provided was not good enough for some of our officials here and another portion of the Constitution must be broken to introduce a test oath without any authority. I think this was introduced by our Governor. Then comes another class of men called Commissioners, rather a new idea in American Government. Yet it was thought necessary that extraordinary operations should be entered into in relation to the Mormons. Why? Because it is necessary that they should be dealt with differently from anybody else.

Now, I have seen some of my brethren shot to pieces in cold blood and under the protection of the State Government, and the promise of the Governor made to myself and Dr. John M. Bernhisel, who is sometime ago dead. In Missouri a great deal of that thing was done. In Georgia lately, and in Tennessee acts of the same kind have been perpetrated. Now, I want to know if

anybody can tell me—here is a large congregation, and many thousands of you acquainted with our history—I want to know if any one of you can tell me of any individual that was ever punished according to law for killing a Mormon. Speak it out, if you know it. I do not know of any such thing. Brother Snow says there is not an instance on record. Well, I would rather be on the side of the Mormons in that case than on the side of those who are their persecutors and murderers, for they have got something to atone for yet, which we have not under those circumstances. We have got through with our part of it. The other is not through with yet. There are eternal principles of justice and equity that exist in the bosom of God, and He, in His own time, will manipulate these things according to the counsel of His own will; and with what measure men mete, as sure as God lives, it will be measured to them again, pressed down and running over.

Very well, what would you advise us to do? Are we suffering any wrongs? Yes. Well, what would you do? I would do as I said some time ago. If you were out in a storm, pull up the collar of your coat and button yourself up, and keep the cold out until the storm blows past. This storm will blow past as others have done; and you will see that many of the miserable sneaks who are active in those measures, and who are crawling about your doors, and trying to spy into your houses, etc., will be glad to crawl into their holes by-and-by. Well, what will you do? Get angry? No, not at all. Let these men have their day and pursue their own course; we will protect ourselves from them as well as we can. Why, some of our folks in the South were actually trying to seek an asylum in another land away from the persecutions of free America, and I do not know but that we shall have a lot of pilgrim Fathers again here in this country, fleeing, not from England by way of Holland, nor from France, nor from any of those countries where they used to persecute people and proscribe them for their religion, but from America, "The land of the free, the home of the brave, and the asylum for the oppressed"—fleeing from there because of their religious sentiments. What an idea! Who could have thought of it? People say that history repeats itself. It is so doing in our day. Well, what would you do? Observe the laws as much as you can. Bear with these indignities as much as you can. But it would not be well for these men to perform their antics anywhere else than among the Saints, or they would dangle to the poles, lots of them, by the neck, if they attempted any such acts. No people would endure these things as the Latter-day Saints do. Will you endure them? Yes, a little longer. Wait a little longer. And after you have borne with a good deal, then endure "as seeing Him that is invisible," and cultivate those principles that Brother Snow has so beautifully set before us, and feel, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad for great is your reward in heaven; for so persecuted they the Prophets which were before you." Well, what would you do? Would you resent these outrages and break the heads of the men engaged in them, and spill their blood? No. Avoid them as much as you possibly can—just as you would wolves, or hyenas, or crocodiles, or snakes, or

any of these beasts or reptiles; avoid them as much as you can, and take care they do not bite you. [Laughter.] And get out of the way as much as you can. What? won't you submit to the dignity of the law. Well, I would if the law would only be a little dignified. But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may. That is what I have told people while I have been in the south—to take care of their liberties, to put their trust in the living God, to obey every constitutional law, and to adhere to all correct principles. But when men tamper with your rights and with your liberties, when the cities are full of spies and the lowest and meanest of men are set to watch and dog your footsteps; when little children are set in array against their fathers and mothers, and women and children are badgered before courts, and made to submit, unprotected, to the gibes of libertines and corrupt men; when wives and husbands are pitted against each other and threatened with pains, penalties and imprisonment, if they will not disclose that which among all decent people is considered sacred, and which no man of delicacy, whose sensibilities had not been blunted by low associations, would ever ask; when such a condition of affairs exists, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we may, and avoid being caught in any of their snares. I cannot think that this crusade is aimed entirely at us; from many circumstances that have transpired, I have been led to believe that whilst we are made the victims, these proceedings are introduced as a political ruse, for the purpose of embarrassing the incoming administration. What would you do? Would you fight them? No. I would take care of myself as best I can, and I would advise my brethren to do the same. Would you resist law? No. As I said before, I can stand it if they can. It is for us to do what is right, to fear God, to observe His laws, and keep His commandments, and the Lord will manage all the rest. But no breaking of heads, no bloodshed, no rendering evil for evil. Let us try and cultivate the spirit of the Gospel, and adhere to the principles of truth. Let us honor our God, and be true to those eternal principles which God has given us to hold sacred. Keep them as sacredly as you would the apple of your eye. And while other men are seeking to trample the Constitution under foot, we will try to maintain it. We have prophecies something like this somewhere; that the time would come when this nation would do as they are now doing—that is, they would trample under foot the Constitution and institutions of the nation, and the Elders of this Church would rally around the standard and maintain those principles which were introduced for the freedom and protection of men. We expect to do that, and to maintain all correct principle. I will tell you what you will see by and by. You will see trouble, trouble, trouble enough in these United States. And as I have said before I say to-day, I tell you in the name of God, Woe! to them that fight against Zion, for God will fight against them. But let us be on the side of human liberty and human rights, and the protection of all correct principles and laws and government, and maintain every principle that is upright and virtuous and honorable, and let the world

take the balance if they want, we don't want it. We will cleave to the truth, God being our helper, and try to introduce principles whereby the will of God will be done on earth as it is in heaven. And we will obey every institution of man for the Lord's sake so far as we can without violating our consciences and doing things that are wrong and improper.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

REMARKS BY ELDER GEORGE REYNOLDS,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, March 29th, 1885.

(REPORTED BY JOHN IRVINE.)

THE WORK OF THE LORD IN THE SANDWICH ISLANDS AND IN NEW ZEALAND—THE INHABITANTS OF THESE ISLANDS PROBABLY OFFSHOOTS OF THE NEPHITES AND LAMANITES, AND CONSEQUENTLY OF THE BLOOD OF ISRAEL—THE GENTILE NATIONS HAVE MEASURABLY REJECTED THE GOSPEL, HENCE THEIR DISUNION AND SCEPTICISM—WE CAN ONLY BE UNITED ON THE PRINCIPLE OF RIGHTEOUSNESS—IN GOD IS OUR ONLY TRUST—WE CANNOT COMPROMISE WITH EVIL—OUR MISSION IS TO DO GOOD—CAUSES OF OPPOSITION TO THE GOSPEL—EDUCATION CAN ONLY MODIFY, BUT THE HOLY GHOST CHANGES THE NATURE OF MAN—THE PRINCIPLE OF REVELATION DISTINGUISHES US FROM THE REST OF THE WORLD—THE PATH OF DUTY IS THE PATH OF SAFETY AND BLESSING.

I STAND before you this afternoon, my brethren and sisters, with the desire in my heart that while I do so I may speak to the stregthening of the faith of the Saints of God, and, therefore, I crave an interest in your faith and prayers, that whatever time I occupy I may do so in a way and manner that shall tend to the building up of God's kingdom here upon the earth.

We have been interested in hearing the report of Brother Edward Partridge, who has just returned from a mission to the Sandwich Islands, where the work of the Lord has been received for many years, in a very gratifying manner by the remnant of the house of Israel who dwell thereon. It is also noticeable that the Maoris, a people of a kindred race to the Hawaiian, who in

habit the islands of New Zealand, many hundred miles to the southward in the Pacific Ocean, are also receiving the glad tidings of the Gospel of Christ with joy, and that hundreds are there being added to the Church at the present time. It has long been the belief of the Latter-day Saints that these races are offshoots of the great people who once flourished upon this continent; who were brought out of the land of Jerusalem under Lehi, Mulek and others, and who have inhabited this land from about 600 years before Christ; that people whose remnants are now found scattered far and wide over the North and South American continents. There appears to be a great similarity in the habits, customs, manners and language of the natives of those two groups of islands; which similarity, in many respects, extends to some of the races that inhabit this continent. And for these and other reasons we believe that in these islanders flows the blood of Israel to a great extent; and where it does, those who are thus blessed by being the children of the fathers to whom the promises were made, as races receive the truths of the Gospel much more readily and apparently, notwithstanding their many weaknesses, cleave unto them much more devotedly than do very many of those who embrace its saving principles among the Gentile nations. It would seem as though at the present time the Gentile nations of the earth were turning from the truths of the Everlasting Gospel; they have measurably rejected them; and the consequence is we find to-day that there is an increase of scepticism, that there is an increase of a spirit opposed to good order, to obedience, to faith, and to many other admirable characteristics of generations gone by. The present is an age of unrest, of turmoil, of contention, of a lack of faith, not only in religious matters, but in almost everything else. We may be said to be living in a period of transition, and that transition does not always appear to be in the most desirable direction. But this spirit of doubt and incredulity, of uncertainty and unrest is more manifest regarding religious subjects than any other questions that attract the attention of mankind; and is perhaps more manifest in those nations to whom the Gospel has been preached for many years than in any other parts of the world. This is the natural result of the course the people of those countries have taken. Having rejected the principles that God in His kindness has caused to be revealed, His Spirit, which is the spirit of life, light, intelligence and truth, is of necessity measurably withdrawn from them, and they are left to themselves to serve God as best they may when they will not serve Him as He requires. The consequence is division and subdivision in the churches; for every man's opinion is as good as that of his neighbor; and there remains no trustworthy, much less infallible, standard by which to guage the beliefs of mankind; consequently every man walks in his own way and professes such a belief as best suits his fancy. But with us it is different. And the very fac that we are united with regard to that which God requires at our hands in all things is a rock of offence to many; it is regarded as an evil by those who do not love us; by those who make it their business to bring evil accusations against us. Our union is an opposite condition of affairs to that which exists among the sects in the Christian world, and being contrary they imagine ought to be stigmatized'

decried and derided. But in our union lies our strength; because we cannot be united on any other principle than obedience to the law of the Lord. There is no spirit but the Spirit of the Most High God that will make this people one. They can trust in no one but in God our Father who has revealed His mind and will to them, and has established in their midst the principles that will make them wise unto salvation, if they will but give heed to them. It is useless, worse than useless, for us to attempt to be united on any principle but the principle of righteousness and godliness. We can find no union in doing that which is displeasing in the sight of God; we can find no union in following any course other than that which God has marked out. We cannot be united in anything but the truth. The truth will not only make us free, but it will make us united, and we cannot be united, however much we may strive, on the principles of error, because there is no bond of union in them. There is only one path that leads to exaltation; one path by which we can become like unto our Father and our God, and if we ever attain to that which we are seeking—eternal life in His presence—we must walk in the path which He has marked out, and in no other, for no other will will lead us back into His presence. We must every one walk in that path, and as we must all walk in it, therefore we must be united. Our union must be in God, our trust must be in Him. We are, I presume, from present circumstances, learning that lesson very rapidly. I have noticed on the coins of this nation the inscription, "In God we trust." Perhaps that motto may have been applicable at the time it was first placed on the money of the United States, but at present it does not appear to be so; for this nation and other nations seem to be rapidly losing all trust in God. They are willing to trust in themselves, in their own strength, in their own wisdom, in their own ways, in their own methods and their own plans, rather than trust in the word of the Lord, for that the great majority of their peoples will not have. But we, the Latter-day Saints, are learning rapidly that we can trust no one, save God our Father, and those whom He appoints to be His representatives upon the earth. Let us look around in the world. What do we find to-day? Is there any power upon earth to which we can look for succor or aid, for guidance or inspiration under the circumstances through which the Church of Jesus Christ is now passing? If there is where is it? Where on the face of this wide world can we look for sympathy, for help, for support? We cannot outside of ourselves. As has ever been the case those that are not for us are against us. But we are learning the lesson that God is with us; that He will deliver us; that this is His kingdom; and the nearer we live to Him the greater will be the deliverances that He will bring to pass in our favor.

I have met a few in our midst who seemed to have an idea that there was a Gospel of compromise, if I may so use the term, that might be advocated. In all the history of this world, from its creation to the present, I have never read of, never heard of the time when God Almighty compromised with the Evil One; when he was willing that evil should have a place in the midst of His people; when He was willing that any of the principles of eternal truth should be relinquished by those of His sons and daughters, to

whom He had revealed them. No. The word of instruction, the word of revelation, the word of counsel has always been for man to live by every word that proceeds from the mouth of God; to keep inviolate the ordinances of God; to preserve the principles of truth and righteousness intact, and never to consider for one moment that man can gain his salvation by giving up or resigning any principle or law that God has said is necessary for the accomplishment of His purposes, which purposes we understand to be the salvation of mankind and the redemption of the world. Any plan less than the one devised by Him is imperfect; anything else will not save the first one of us. It is God's law and God's law alone that will deliver Israel from his enemies. It is by perfect confidence in the word of the Lord, and by willing, humble obedience to all His requirements, accepting all His providences as for our best good, that we shall be delivered. Do you ever recollect? Have you ever heard of a time in any age or dispensation since this earth first rolled forth from the presence of God, that men professing to be His servants have gained anything in this life or for the next by faltering in their obedience to the requirements of heaven, by laying aside the armour of faith, by turning from that which they had espoused, and which they realized to be of God? If you have ever heard of such a people, if you have ever known such a time, your reading and your experience have been different to mine. Judging by the experience of the Saints in the past, and judging by our own experience in this dispensation—as far as I know it has all gone to prove that the closer we cleave to the Lord, the nearer He will draw unto us, the greater will be the manifestations of His power in our behalf, and the sooner will be our triumph over those who seek to injure us.

We have no conflict with the world only as they may bring it upon us. We are the friends of all mankind. We are sent forth to preach life and salvation to every soul who will hearken and obey. Our mission is one of good will to all men the wide world over. We seek the hurt or injury of no people upon the face of the earth. The principles that we proclaim are those which the Savior Himself taught to the sons and daughters of mankind when He was here upon the earth, and which His disciples in after years taught also. They are peace on earth and good will to all men. Does any man ever injure his brother or his sister—be they members of the Church of Jesus Christ, or of any church, or of no church whatever—be they Christian, Mahommedan, heathen or Jew—by following the teachings which God has given through His servants in this age in which we are living? I say emphatically, no; under no circumstances whatever. The Gospel that we preach will do all men good. There are no exceptions to this rule. It will teach us all to be loving, to be virtuous, to be temperate; it will teach us to seek to live near unto God, that we may become godlike; it will teach us to treat all men aright, to infringe upon the privileges or rights of none, but to teach to them those principles that will make them better and happier here on the earth, and bring to them eternal salvation in the world to come.

Then why are we maligned, as Brother Partridge has spoken of? Why are we hated? Why are we misrepresented? for surely there never were people who were more

misrepresented than the Latter-day Saints. I will tell you, it is because the day approaches when Satan's reign upon the earth will be brought to a close. He knows and realizes this fact and fills the hearts of those over whom he has power on the earth with hatred towards the principles that the servants of God teach. This is the great secret. This is the originating cause of the trouble. But then, some will ask why Christians, believers in the divine mission of the Son of God, act in this way towards us? Why should they attempt to overthrow that which we claim to be the Gospel of Christ? For the simple reason that the same causes produce the same effects. Whenever the Gospel of the Son of God has been preached upon the earth, in every generation, it has brought forth antagonism from the great majority of mankind, no matter whether they professed to worship the true God, the Father of our Lord Jesus Christ, or whether they did not. It is no more remarkable that those who call themselves Christians should oppose the Gospel of Jesus Christ in this age than it was that the Jews, who claimed to be the children of Abraham, should oppose those same principles, in that which is commonly called the Gospel dispensation, when Christ the Son of God Himself was here. The causes are the same; the results are the same; men's natures are the same; and though the civilization of to-day may be somewhat different from the civilization of former ages, it has not changed the nature of mankind. Men to-day as in ancient times are governed by the same loves and the same hatreds; by the same antipathies and the same prejudices; they are influenced by the same spirit; that spirit of evil which reared its head in the heavens and was cast down upon the earth, by which overthrow the warfare was transferred from heaven to earth,—that same spirit has instigated and carried on and continues to carry on the same warfare against the truth and against the Kingdom of our Lord Jesus Christ to the present day. Civilization and education are no doubt potent factors in the present history of the world; but mere education and mere civilization do not cause men to love the truth as it is in Christ Jesus, any better than they did in former times. They may learn philosophical truths; they may learn scientific truths; they may be educated to a very great fineness, and to a very great extent be versed in the learning of the world; but it is only by the Spirit of God, as we are told in the Scriptures, that man can understand the things of God, and the best educated in the things of the world alone, appear to be no better able to understand the things pertaining to the Gospel of Jesus Christ than the most uneducated who are equally honest in their efforts to serve God, or equally dishonest, as the case may be. Education does not change the nature of men; it simply develops and polishes that which is in them; it makes the best of that which there is. As the limestone when it is polished is not changed into a diamond, but remains limestone still, though it is more beautiful and can be used for more varied purposes, so it is with the man who is educated in the learning of the schools only; his nature remains the same but the most is made of him; but when a man receives the gift of the Holy Ghost, it is then that his nature is changed. He learns to love the truth; he learns to seek after it, he understands it. He sees things in a light so different to that which he did previously, that it is

difficult for him to comprehend how it was possible that he could have been so ignorant and so blind before times. The reception of the Spirit of God is, as we understand it, a new birth. We are born to things eternal when we receive it. It purifies our hearts, it enlightens our minds in regard to the things of God, and gives us that knowledge, that testimony, which comes to all those who listen to and follow its dictates. Herein is the great difference between us, the people of God, the Church of Jesus Christ of Latter-day Saints, and the people and the churches of the world. We have this testimony, this knowledge given us of God, through the gift and power of the Holy Ghost, that none others possess. And this goes behind all argument, all assertion, all attempts to convince us that we are wrong. However wise, however strong, however potent the arguments of the world may be in their own estimation, they cannot go behind the God given testimony that we possess. We may say unto them, you appear to be very wise in your own conceit with regard to these things, but we can go beyond and behind all your arguments, for we most assuredly know that that which we have received is of God, and your arguments amount to nothing when directed against that which we are satisfied is God's word. And the reason is because we have each of us the word of the Lord for ourselves; it is a constant revelation to our own hearts and minds. The word of the Lord is the end of all controversy as far as we are concerned. "We know that we are of God"—to use the expression of the Apostle John—"and the whole world lieth in wickedness." We wish to God it were not so. We wish they could see as we see. We wish they could know as we know. We wish they could understand as we understand that this is the work of God, and that He has no pleasure in the death of the sinner, but desires the salvation of all His children. But all mankind will have to learn as we have had to learn that these things can be attained only by an observance of the word and will of God; by walking in that straight and narrow path of obedience to which I referred a short time ago. That is the only way by which they can obtain this knowledge; it is the only way that we obtained it; and all men must obey the truth, for the love of the truth, or the testimony of Jesus Christ will not have a place within their bosoms. Other motives will not stand the test of God's scrutiny. In this testimony, as I have said, lies the great difference between the doctrine, the principles and faith of the Latter-day Saints, and the rest of the world. God is to us a God of revelation; of constant and continued revelation, of revelation to-day as much as in any other age of this world's history since Adam saw its prime. "In this we can and do rejoice." In this we receive strength. In this we have a power that surprises the votaries of uninspired creeds, that astonishes unbelievers, that causes the world to wonder how in the midst of all the varied circumstances of an untoward nature we have to pass through, we can remain firm in our faith, firm in our reliance upon the beneficent power and goodness of God. It is because we know that this is His work; it is because we are not dependent on the testimony or say so of any man or woman—we have the knowledge in ourselves that He will deliver us, that He will cause the wrath of man to praise Him, that He will restrain the rest, and that He will accomplish

all His purposes in His own good time and according to His own methods. Whatever He permits, be it little or much, will be for the best good of those who put their trust in Him, of those who are willing to abide by His laws, and who are desirous of doing His will and not their own.

This principle of continuous revelation is one which finds great opposition from the wicked whenever it is taught. We find there are many ways in which they strive to cut off the voice of heaven. Some stop at the Hebrew Scriptures; some bring revelation to an end with the New Testament; others will admit that Joseph Smith was inspired of God, but say that with him it ended—that the Bible, the Book of Mormon, and the Book of Doctrine and Covenants contain all the word of the Lord that we shall receive. Well, no matter where it ends, it is all of the same spirit. The object is to shut out the voice of God from man to-day, to close the heavens against us, to prevent us who are now living from receiving the word and will of God for ourselves in this year of God's grace. But the truth is that God will continue to speak to His people through His servants and in such ways as may seem to Him good, as long as His Church is on the earth, and that will be forever; for He has said that this Kingdom shall never be given to another people, but it shall reign and rule forever, and the greatness of that Kingdom shall be given to the Saints of the Most High God, and they shall possess it without end. Therefore with those unchangeable assurances we have all cause to feel confidence in God. Our dependence should be in the great I Am continually. We need not fear the arm of man; we need not fear what the world will do. If we will but trust in God and rely upon His arm continually, He will bear us off more than conquerors. He will bring to pass all His righteous purposes and save us in His Kingdom. But the path of duty is the only path of safety. It is the only path wherein we can walk and have the assurance of God's continued blessing, of His continued deliverances. Any other course does not carry with it this assurance. Any other path leads to darkness, to contention, to evils of many kinds; for it leads away from the truth and the right. But if we continue in the path that is marked out for us by divine instruction, trusting implicitly in God, then shall we be delivered from all impending evils that are sought to be brought upon us, no matter what they may be; and the nearer we live to God the greater will be the blessings showered upon us, and seeming evils will be changed to blessings of untold worth. Of this I am assured, not only by the testimony of the Spirit of God in me, not only by the testimony of the Spirit of God that is in my brethren, but by the experience of the people of God in all past ages, and the promises of God for the future.

May God bless us and enable us to be firm, true and faithful, relying upon His arm at all times, trusting in Him for succor, for guidance and inspiration continually, that we may be His people and He our God, is my prayer through Jesus Christ. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered at the Annual Conference, held in the Tabernacle, Logan, Cache County, Saturday and Sunday, April 4th and 5th, 1885.

REPORTED BY JOHN IRVINE.

PRESENT CONDITIONS—THE HATRED OF THE WORLD TOWARD THE SAINTS—WHY THE LEADERS OF THE CHURCH ARE ATTACKED—THE PURPOSE OF PERSECUTION — THE SAINTS NEED NOT BE AFFLICTED OR WORRIED ABOUT THE PRESENT STATE OF AFFAIRS —THE SIFTING PROCESS—THE EPISTLE OF THE FIRST PRESIDENCY —WORK OF GOD ALWAYS MET WITH OPPOSITION — THE GOSPEL REVEALED IN THIS DAY WAS THE GOSPEL THAT WAS REVEALED TO ADAM—MORE REVELATION TO BE GIVEN—SAINTS MUST NOT BORROW TROUBLE — WHEN A NATION PERVERTS JUSTICE, THEN COMMENCES ITS DOWNFALL—THE CONSTITUTION OF THE UNITED STATES—SAINTS MUST COMMIT NO OVERT ACT—EXHORTATION TO FAITHFULNESS—CONCLUSION.

It is very pleasing and it is also an occasion of heartfelt gratitude to be permitted to meet, so many of us, this morning and under such favorable circumstances as those which surround us; even the elements conspire to make our coming together convenient and agreeable. Circumstances are such as prevent our brethren of the First Presidency and several of the Twelve Apostles from being with us, and perhaps others from among the people, who would be glad to be with us at this General Conference, but who deem it advisable, or are so situated that they cannot consistently attend. Let us that have come together seek unto the Lord for His Spirit and His guidance, that we may receive that measure of grace and blessing at His hand which we need under the present conditions which attend upon us.

If any evidence were wanting to indicate to the doubtful, the unbelieving, or the half-hearted, as to whether we are of the world or the world of us, we are obtaining daily evidence of the fact that we are not of the world. The Savior told the brethren that sojourned with Him: "If ye were of the world, the world would love you: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The same reason essentially exists to-day that existed then. But the Lord has made very gracious and precious promises to His people—that where only two or three are agreed as touching matters pertaining to the interest of His Kingdom and the honor of His name, their prayers shall be heard. There never was a day since the Church has been organized in these last days that the Saints

had better reasons, or more of them, to be strong and confident in God their living Head, than they have this morning. We need to know and realize that our trust is in Him and not in man, for woe! to him that putteth his trust in man and maketh flesh his arm. God has undertaken to perform a work in the earth which is going to astonish the world, and which will give to His name honor, and glory, power and dominion. Now, all these things that occur—I need not go into any enumeration of them, because in all of your different settlements circumstances and conditions are more or less varied—it has been the studied plan of our adversaries to spread snares for our feet throughout the land; and it need not be wondered at, of course, that they who stand highest in authority should be the objects more particularly of their wicked designs.

Take a look at this thing rationally and in a common-sense view for a moment. The forest trees that are shaken with the wind sometimes almost seem as if they would be uprooted by it, and blown over. By this operation the soil is wonderfully loosened about the roots. By this storm the strength of a tree is tested, and the trunk and the branches of it, as to whether they bear proper relation to each other and derive that support that sustains every part in its natural position. It is also very natural that in that grove, as the wind passes over it, the tallest trees are really the most tried part of it, for the wind and storm will dash and blow upon them, while the smaller ones that are protected by each other, scarcely feel it, perhaps. Then you need not wonder if some of the tallest trees do not happen to be here to-day. We will, however, remember our brethren who are absent, and pray for them; we will ask the Lord to bless and protect them, to strengthen and fill them with the wisdom of the Holy Ghost continually, that the joy and comfort of the truth and of the holy Gospel shall be theirs, and that they shall be preserved from the hands of their enemies.

We who are gathered together, instead of entertaining ill feeling of cultivating malicious designs towards our enemies, will ask the Lord to strengthen us and to qualify us not only for what is upon us now, but for what is before us; for we do not know what there may be for us in the purposes of Jehovah. All this may be necessary and profitable to give us an experience that we should pass through trials, that may tend to our improvement and qualification, enable us in our different positions to better magnify our callings, and to bear off His Kingdom in the last days as He requires.

There are times and seasons when the hoary frosts of winter not only prevent the trees from showing forth their foliage, from developing any bloom, but cause them to cast their fruit to the earth, scarcely giving indications of life. It may not be wondered at then, if through the storms and blasts of adversity which come upon the Church from time to time that its members are not spreading forth and reaching out their branches, or that the foliage shows no such immediate prospects of fruit, as we might, under more favorable sunshine and with more beautiful weather, expect. While this adverse season is on and the leaves perhaps have blown to the ground, and all presents the appearance of barrenness and death itself, the sap is at work down in the roots. Do you understand this? Gardeners and nurserymen especially will

understand that at the close of the adverse season, when the winds and storms have loosened the soil, the roots have extended themselves deeper into the earth, when the sun shines and the gentle rain falls and the pleasant spring appears, those roots, now greatly enlarged, will cause the trees to put forth larger leaves, with more abundant bud and bloom, and with larger and more luscious fruit than before. So it is and will be with the great tree of Life which God has planted in the earth, and which is bringing forth and will yield more abundantly the fruits of Everlasting Life.

Well, then, we have nothing that we need be afflicted or worried about, except our own unrighteousness. I know how the Saints feel about many things which are menacing and intimidating them at the present time; but brethren and sisters, now is the best of all times to go often into your closets, for secret prayer, and there find that grace and help of God which is able to buoy you up in every time of need. Men that are the heads of families need now to be filled with the Holy Spirit, to be Prophets, Seers and Revelators to their families, to their kindred and to those that are around them. You need to have your roots strike deep into the soil of Heaven and stronger into the soil of eternity, that you may derive that nourishment and that strength that shall bring to you greater, more abundant and more glorious blessings than ever you have yet realized.

Among other benefits that will be produced by the strange conditions that attend us is this: that while there are those among us who have not known whether they were following for the loaves and fishes, or whether they were following for the truth's sake—many who are ready to dabble in spirituous liquors and in those intoxicating drinks which inflame the passions, which madden the soul, daze their intellects, destroy the faculties of man, drowning their souls in the perdition of the ungodly; many who have never sought to dig deep and lay their foundation upon the rock of revelation which is the only foundation of eternal truth. It is absolutely important that we and they should know which side of the fence they dwell on; that they make up their minds either to serve God or the devil; and this is a time that calls all people professing to be Saints to make up their minds determinedly whom it is best to serve, and if the Lord is their God, to get some oil in their vessels that they be not always in darkness.

Again, there are conditions which pertain to all animated nature, and which are incident to the great body of the Church as well, and they are these: Notwithstanding it may be the choicest food we may eat, notwithstanding the most healthful or precious drinks we may use—there are operations going on in the system whereby those elements that are not found of use are cast off as waste by the various avenues provided by nature for the expulsion of that which is not useful to the system. Just so this principle of life exists with God's people. They who will not in their due time and place become articles of nutriment and health to the Church and the Saints will become refuse and will be cast off. These are principles in nature and in life which all are conversant with; we know and understand them. In this dispensation of Providence, wherein it seems as though all the powers of darkness were arrayed against us, we need to understand that it is to God and to

God alone that we must look. We need to understand the laws of all things well. The Lord has borne us off in troubles and in tribulations while in Ohio, in Missouri, and in Illinois, and the God that has been with us through these troubles will not forsake us at the present time. The great thing for us to do is to feel after Him, and repent of our sins, our waywardness, and of our weaknesses and sinfulness, and put away everything that is unrighteous and that which is displeasing in the sight of God and of angels and good men. If we do this His favor and His power will rest upon us, and He will allow nothing to come upon us but what He will sanctify to our greatest good and to His own eternal honor and glory, and we shall see by and by His infinite wisdom in all His providences towards us.

I appreciate with you the many precious sentiments that have been uttered in our hearing since we have come together at this conference, and also appreciate with you the consideration which our absent brethren of the First Presidency have felt concerning us, and the work in which we are engaged.

There is something about our labor that is strangely peculiar, but not more so, perhaps, in our day than has existed in former ages of the world when the Gospel has been revealed to man. It has always seemed to be the case that whatever period of time we take up to read concerning the work of God and its effects among the inhabitants of the earth—we always find that the people of God and the people of the world have been in direct antagonism; and when we get back to the most remote items of history—or items of information which history is permitted to furnish us—we find that even in the spiritual state of man's existence, before the family of Adam came to dwell in the flesh, that there was antagonism there between truth and error, between those that embraced truth and those that embraced error, and following down through the ages that same antagonism has existed and been made manifest in one form or in another, so that the people of the earth have never been in a position to see and understand the principles of the doctrine of Christ, the doctrine of salvation, in the same light, and to understand it together and correctly. The principles of the Gospel which have been revealed of God have been admitted by the greatest moral philosophers who have lived—aside from religious professors—to be the most noble principles, the most calculated to exalt mankind, in the belief, in the exercise, and in the obedience of them, of any doctrines or principles of ethics that have ever been given to the human family; great moralists, great scientists have been willing to give this credit to the principles and doctrines of our Savior. Philosophers of this world have done this; and all they of the Saints who have rendered obedience to these principles know, truly, how a faith in them exalts those that embrace them, until it has come to be a truism among the people of God, "that righteousness exalteth a nation, but sin is a reproach to any people."

Therefore, let it be known to all the world that it is one of the first principles of the Gospel of Christ that men should repent of their sins, that they should be washed in the waters of regeneration for the remission of their sins, that then, in pursuance thereof, they may receive the Holy Ghost from heaven, which is promised unto obedient believers.

This is not only the doctrine of the Gospel of this dispensation, and the doctrine of the Gospel in the dispensation when Jesus and the Apostles of His day were upon the earth, but this is the very principle and doctrine that was revealed to Father Adam, after he was cast out of the Garden of Eden, when the angel of the Lord came to him and asked him why he offered sacrifices. He replied that he knew not, only that the Lord had told him to do so. Then the angel of the Lord proceeded to explain the matter to him—told him that the object of his offering sacrifices was to keep before his mind the great sacrifice that must be offered up in the meridian of time. This was the only symbol and type given to men to cause them to look forward through an ordinance they practised to the Savior, who was to come as a sacrifice for sin and to become the Savior of the world. Thus early did God place this principle before the mind of the great father of the human family when in that terrible dilemma, he having consented to partake of the fruit and go out of the garden with mother Eve. It was then that our first parents began to be taught this principle. Adam was taught that he must be born of the water and of the spirit, and in demonstration of this he was caught up by the Spirit and placed in the water and brought forth out of the water, as the revelation of God to Joseph declares. Then he was baptized by the Holy Ghost and with fire. And the Lord told him to teach those things to his children that they might look forward with him to the time when the Only Begotten should come in the flesh and should be made an offering for the sins of the world. Adam was further told that if he taught these things to his children he and they should have in this life the words of eternal life, and in the life to come eternal life itself. Mark the careful distinction; that if they would keep the commandments they should in this life have the words of eternal life given to them, and in the life to come they should have eternal life itself, and, added the Lord to this great promise, "thus may all become my sons."

Thus the plan of salvation was in brief laid out in plainness to our Father Adam, that he and all his children might be thought meet to enter into the favor of God, receive the fellowship of the Holy Ghost, be born of water and of the Spirit, and thus come to a knowledge of the principles of eternal life.

We see from this that the first step to be taken in those days, when the works of Cain had gone forth, and when the people had become exceedingly wicked—so bad that the Scriptures say the thoughts of their hearts were only evil and that continually—the very first thing to consider was how to deprive sinfulness of its power and make righteousness to take hold of the children of men so that they might find favor with the Gods, and with all the righteous both in heaven and on the earth.

This was the principle, this was the doctrine, and this was the way by which the Patriarch Enoch—that great and ancient worthy of whom we know so little—went forth and by the power of God reasoned with those wicked people and preached the Gospel to them, and baptized all who would receive it and gathered them together into a place which he called Zion. It was a very great and mighty work he had to perform; for the people had become terribly wicked, filled with the spirit of

murder and every manner of abomination that the human heart can conceive of.

This, then, is the foundation that all men have to lay in their hearts and lives before they begin to receive the principles of eternal life as they are revealed. You my brethren and sisters that are from Scandinavia, from the northern countries, from the Cape of Good Hope, New Zealand, Australia, and from the islands of the sea, including the frozen regions of Iceland—every one of you were taught and embraced those first principles in the primitive part of your faith and belief in the Gospel. It was the beginning; it was the step which every son and daughter of Adam has had to take, from the days of Adam until now, in order to cleanse themselves before God, so as to receive the blessings of eternal life. It was by carrying out these principles and preaching that Adam was saved. It was by an obedience to the same principles that Enoch succeeded in gathering out the honest in heart unto the city of Zion. He was 365 years in building up that Zion and in gathering into it a people on the same principles that have been revealed to us in these latter days. We are preaching the same Gospel that was given to those ancient worthies. You can trace the Priesthood by referring to the Book of Doctrine and Covenants—the holy, high Priesthood that has come down from Adam to Noah, and down through Enoch, Methuselah and the different men of God who lived in ancient times—you can trace it clear back to Adam who was ordained under the hands of God, who told him that that Priesthood should abide in his generations and that it should be on the earth at the end of time. What is the Priesthood that you grey-headed fathers are bearing before us to-day in the midst of Israel? It is the holy, high Priesthood of Melchisedec, which is after the order of the Son of God, and which is after the power of an endless life. Then, brethren and sisters, understand it. It is not a new Gospel revealed now for the first time—these first principles are not new, because they have been revealed from the beginning. They are the same principles that Christ commenced to preach when He was upon the earth. They were the first principles that John the Baptist taught when he came to prepare the way for the coming of the Son of Man; they were the very first principles that Joseph and Oliver taught in this dispensation when they began to preach the Gospel. They were ordained to the Aaronic Priesthood. This is the beginning of the work of righteousness.

There are revelations and doctrines given unto us in our day, however, which were not given in former ages, because the people were not prepared and were not in a suitable condition to receive such. Do not let us think that we have got all the revelation there is. In the last great revelation which the Lord gave to Joseph, He told him that He had not revealed all to him, but that there were many laws pertaining to His Priesthood which He would reveal hereafter. Do you remember it? But if the world is going to get scared and terrified and ready to lay waste and destroy the Latter-day Saints before we have got so far advanced in the civilization of heaven as to understand the marriage laws and some of the marital relations of the sexes—if they go crazy over this what will happen to them when something more comes along?

Now, I hope that none of the Saints will grow weak in the knees; do not let them hang down their heads, nor allow their hearts to be troubled; do not let the sisters lie awake at nights brooding over this and that that is going to happen, and getting a great deal of borrowed trouble. There is no promise of grace to sustain them in such trouble; but the Lord has promised that His grace shall be sufficient for our day, sufficient for the troubles we have to bear; but we have no promise of grace to sustain us in borrowed trouble. Do not be alarmed though the heathen rage and the people imagine vain things. While they are in confusion and strife of every kind, you will multiply upon the earth and establish lasting peace upon the face thereof. The Latter-day Saints who are the object of all observation from the four quarters of the earth, are the only people that have pure and settled peace in their hearts and in their midst. Do you realize this? Our missionaries go to the Southern States, and the North Western States; they go to Europe, to Asia, Africa, and every point of the compass, and when they return they tell us that in no place do they find as true, settled and substantial peace, as there is right here in Utah, where one would think, from all that is going on and all that is threatened, that the waves of the sea were going to roll over us. Our peace is that which the Gospel brings. The fruit of the Spirit which the wicked can neither give nor take away. There is no use being worried over these things. It is part of our heritage. They who will live godly in Christ Jesus must suffer persecution; we have every reason to expect it. It is our duty to seek wisdom of the Lord in all matters; seek for the Holy Spirit, and attend to our own business.

In regard to the principles of the Gospel which the Lord has revealed to us beyond what He has to other people, we should remember that we shall be called to account for the use we make of them; remember that we use them, live them, and administer them in all righteousness in our lives and conduct, and while there are no two families whose conditions and circumstances are just alike, still the same general principles will have their general effect in all households. We must cultivate righteousness. We are learning the principles of the Gospel one after another; how to observe and obey them. We want to know how to hold them in righteousness, because we cannot hold these precious eternal treasures in unrighteousness; if we think we can we shall be deceived and will some day find out that they are not to be held in unrighteousness, for they only take effect with the pure in heart, they that are willing to keep the commandments of God, and walk in the way of His counsels.

Sin is a reproach to any people. It is better for us right here in this life that we keep the commandments of God, even if we did not look for any future reward of glory. Don't you know it is? Why? Because we feel happy and strong within ourselves when we lie down at night and rise up in the morning; when we go out and when we come in; we feel the sustaining influence and approval of an honest heart, of a pure conscience, and of all just people—a conscience void of offense towards God and His people. This is the greatest treasure that a person can possess in this life. And do you know that go where you will—among those ignorant tribes that surround us, or to the highest civilized, and most cultivated portions of the European or American na-

tions,—the man that is obedient to the holy principles of the everlasting Gospel—if they do not know he is called a Mormon—is respected above all men who disregard the principles of righteousness and truth. If some of our brethren who work in the mining camps behave themselves and live their religion, the very men around them respect and honor them. Why? Because they are reliable; because the principles they have embraced and put into practice render them substantial and trustworthy. You go into the classes of the university or of the colleges where young men have gone in quest of an education, and you will find that the man who is pure and virtuous in his feelings, in his thoughts and in his ways, who does not delight in folly, in sin and the secret works of darkness, but is at home attending to his lessons and his duty—it is he that makes his way to the head of the class, and gets the highest honor among his fellows. It is he that they look up to because of his upright conduct and all that is excellent in man. That is the kind of men that go forth and make their way and mark among their neighbors and their countrymen. True virtue and righteousness exalt individuals, and it therefore must exalt a nation composed of such individuals. When a nation disregards the principles of justice, equity, righteousness and truth—so far as to fail or refuse the administration of its laws equitably to any portion or class of its citizens, then the people have reason to fear the dreadful consequences that must follow, unless a reformation is effected; then the noble, the honorable, the virtuous and the pure should be willing to make sacrifice for that which is ennobling, exalting, upright and praiseworthy.

Go back in the history of the world and you will see that the greatest nations that ever existed, as soon as they commenced to pervert justice, crush truth and right, persecute God's people and exalt iniquity, then commenced their downfall, and their way was down, down, down, to demolition and destruction, until more substantial and better elements were found in their ruins with which to raise up and create something new. It was that excellence and purity which God saw in the Puritan fathers that came over to this country for the love of the truth, and to worship God according to the dictates of their own consciences,—it was that excellence that preserved them and established them here, and as long as they maintained the principles of liberty, allowed others to enjoy the same rights that they themselves enjoyed, just so long did they prosper. They were powerful in that that they had influence and faith to receive inspiration from God, to draw up and establish the greatest Constitution that has ever been known on the earth—the grandest combination of loyal principles and fundamental truths that has been established by man, since the days of Noah, and that is the Constitution with which politicians have become so reckless, in construing its provisions, and have gone outside of its limitations to rule and regulate the people of this great nation as they please. That glorious Constitution was made to regulate rulers as well as the ruled. It was so constructed that those who should be appointed to rule over the people should not be their masters, but their servants. How comes it now, that the whole polity has been perverted to another way; the rulers have come to be masters of the people, and are undertaking now to lord it over God's heritage. We

ought to understand these things. It is our duty to do so.

I desire now to refer to a particular expression in the epistle which has just been read, wherein the brethren of the First Presidency have exhorted the Saints not to allow themselves to commit any overt act. No matter how much you are worried, no matter how much you are aggravated by the acts of the ungodly, do not do a thing that you could afterwards be sorry for. Do nothing that could let blood stick to one of you. Bear with every impious insult. Put up with it as Christ did when he was hanging upon the cross and his life's blood oozing out from his heart, and his spirit ready to depart, and say "Father forgive them, for they know not what they do." That is the way we want to look as far as we can upon those who are oppressing and injuring us, breaking up our homes, and scattering our women and children to the four winds. It is something that could not be allowed in the old monarchial countries, which are looked upon as being measurably beneath the United States in the matter of a constitutional government, and yet we see men among us who are ready to demolish the very sanctity of home, lay waste and destroy that which lies at the very foundation of all law, natural and governmental. It is painful; it is sorrowful. Let us pity while they are so blind, so ignorant, so ill-natured, and so willing to depart from good government, even to enact laws to prevent their fellow-citizens from worshipping God according to the dictates of their own conscience. But, for my own part, I feel like the First Presidency in this matter. Let us commit no overt act, which in any event we could be sorry for.

We never saw a time when we had reason to feel more thankful and lifted up in our hearts before the living God than the present. Why? Beause the Savior said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." But says He, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake."

I wish to exhort the Saints to frequent their closets more than they do; to neglect not their prayers night and morning, and in the season thereof fail not to bow the knee and call your sons and daughters around you. If you do this, by and by your sons and daughters will rise up and call you blessed; if you do not they will get cold and depart from truth and the faith of the living God, and that will bring the greatest sorrow you can conceive of. This is a time when we are called upon to bring our practical religion into use, to put on the whole armour of God, and to trust in Him. The Savior said He could call to His help more than twelve legions of angels; more than the Roman hosts; but He knowing the great purposes of Jehovah could go like a lamb to the slaughter. He understood those purposes, could curb His powers, control His feelings, and could make a manly fight for righteousness and truth, and carry out the decrees of heaven. Can we do so? Can you and I do so? If we cannot, can we be counted worthy to be called His brethren, and Saviors upon Mount Zion? We have got to be considerably more like him than we are before we attain unto all those excellencies that are promised.

Inasmuch as the work of God spreads, and its influence and potency

are felt among the nations of the earth, so long will this opposition and this antagonism exist, and we must expect it; it cannot be avoided. It is an eternal consequence of our faith. If we reckoned upon anything else, we reckoned wrongly. Every true Saint, when he embraced this Gospel, felt to lay down his good name, his earthly substance, and life itself,—all was laid upon the altar. We need not think, however, that although the Lord permits certain things to come upon us, that He will not soften the hearts of the wicked and ungodly. He has told us with a firm decree, that from a time when the Saints commenced to be more faithful they should begin to prevail against their enemies, and they have proved this in the deliverances that have been wrought out in their behalf from time to time. Have we any reason to doubt or lack confidence in the promises of God for the future? Not a particle. Every step of the way affords a greater, a more powerful confirmation and assurance that He is true to His promises, and will carry them out in our behalf.

Do you know, says one, how far these things will go? Just so far as the Lord will allow them. When it comes to the right time He will put a stop to them. He knows how to do it, just at His good pleasure.

We should go to work and put transgression from our midst, cultivate righteousness and put away all sin, and by keeping His commandments and living by every word that proceedeth from the mouth of His servants the work of sanctification will go on in our hearts, our homes, and our habitations will be holy in His sight. He will not allow the acts of the wicked to come against us any longer than will be for His own glory and our greatest good. Let us feel that we are in the hands of the Lord, that He is our Father and friend. Let us draw near to Him; find Him out, and walk with Him here in the flesh, then we shall know that it will be well with us hereafter.

I pray that the good Spirit of God may dwell in our hearts; may write His law on the tablets of our hearts; may impress the principles of truth upon our minds, so that we may live them and make them profitable to us in the future. That God may grant these blessings unto us, I humbly ask in the name of the Lord Jesus Christ, Amen.

DISCOURSE BY APOSTLE JOHN HENRY SMITH,

Delivered at the Annual Conference, held in the Tabernacle, Logan, Cache County, Monday Morning, April 6th, 1885.

(REPORTED BY JOHN IRVINE.)

LOVE OF HOME—VISIT TO FRIENDS—SENT TO PRESIDE OVER THE EUROPEAN MISSION—FORMER ILL-HEALTH IN ENGLAND—EXTENSIVE SYSTEM OF TRACT DISTRIBUTION INAUGURATED—TRIBUTE TO THE WORTH AND EFFICIENCY OF THE MISSIONARIES—REPORT OF THE CONDITION OF THE WORK IN VARIOUS EUROPEAN COUNTRIES—HATRED MANIFESTED TOWARDS US AFTER THE MURDER OF OUR BRETHREN IN TENNESSEE—AMERICA THE HAVEN OF FREEDOM—TRUTH HAS EVER MET WITH PERSECUTION—PROFESSED MINISTERS OF THE GOSPEL OUR GREATEST ENEMIES—NO ONE INJURED BY OUR PRINCIPLES—PLURAL MARRIAGE—THE SOCIAL EVIL—CONCLUSION.

It affords me pleasure to meet again with the Saints in Zion, and to have the privilege of mingling with the people of God in a general conference. It is sometime since I had this privilege, and I can assure you that I appreciate it very much. I do not think it is possible for me to express in proper language my feelings in regard to my mountain home. I never learned but one verse of poetry in my life, and that one I have repeated many times, and I do not know but what it would be well for me to repeat it this morning. The verse to which I allude says:

"There is a magical tie in the land of my home
That the heart cannot break, though the footsteps may roam,
Be that land where it may, at the line or the pole,
It still holds the magnet that draws back my soul."

Such is the case this morning in arising to address you for a short time. What the Lord may have for me to say to you I cannot imagine. For a few months past I have not addressed any congregations; I have been visiting; I have been reasoning with my friends upon the principles of the Gospel, and seeking to enlighten them in regard to my position. Having accepted the Gospel, and dedicated my life to the preaching of the same, I was desirous that my kindred should hear it. I have not been idle, but have been laboring with zeal to impress upon them the nature of the latter-day work. I did not go there expecting to make converts but to relieve my friends of prejudice. I have found, so to speak, that my utterances have fallen on stony ground outside of my kindred, and that while I was re-

ceived with kindness, and trust that good may in time come from my labors in certain directions, yet I cannot say, as many have said, that I have accomplished much good, and that I have removed a world of prejudice. I trust, however, that I may have done some good during the past few weeks among my kindred in the Eastern States.

As you are aware, in 1882 I was sent by my brethren to preside for a season over the European mission. I proceeded to my field of labor with some dubiety in regard to my own self. My former experience upon the island of Great Britain had been such that I was really fearful in regard to my health. For five years after my first mission to the British Isles, I had never passed a night in sound and perfect sleep. I suffered from a cold contracted on that mission. On my departure in 1882, however, my brethren promised me I should go in peace; that I should enjoy good health; that the blessings of the Lord should be around me; and that I should be enabled to accomplish the object for which I was sent forth. And while I went with some foreboding with regard to myself, still it appears I had to return to Great Britain, to lose that which had seized upon me on a former mission.

I found upon my arrival in that land a corps of very excellent Elders. The mission was in a very good condition, with an earnest and determined lot of missionaries who were willing to do anything that might be required at their hands for the furtherance of the purposes of the Lord. I found, however, upon investigation and mingling with my brethren, that the road seemed to be hedged up in a manner so that they could not accomplish that which their hearts desired. After visiting various conferences, and giving the brethren such instructions and counsel as the spirit suggested as to the best method to reach the people, getting their views and the result of their experience in the field, some of them having been there for a year or two—it was decided, on the suggestion of several, that an effort be made to distribute more of the written word than had heretofore been done. Communications were addressed to the Presidency of the Church, and by their consent a system of tract distribution was inaugurated and has been followed systematically from that day to this. What the result may be in the future we cannot say. Nevertheless, we have done the best we could in our ministrations among the people, and have striven with the power that the Lord has given us to warn our fellowmen of the re-establishment of the Kingdom of God. The Elders that have been sent to labor under my watch care and counsel, have been men of worth. It is a matter of pride to me that those who have been sent to labor under my direction have been good and humble men. Many of them have been young men, reared in these mountains—that were taken from the farm, from the stock range, from the store, and from the work bench. They had received comparatively little training in the ministry; but a few weeks time has developed them, and they have gone forward in faith; the Lord has blessed them in their administrations. I have had much joy and satisfaction in laboring with them, and in all my ministrations and counsels to them I believe they have listened to them and sought to the best of their ability to carry out these counsels, and labor for the advancement of the

work of the Lord.

Since I returned home there has nothing afforded me greater pleasure than during this conference to take into my arms and press to my breast the men that have been laboring in the same cause as myself; for I respect and honor them as I would my own brother. These sentiments are from the heart in regard to them, and I trust that their experience with me and our acquaintance, and the friendship that springs up amid adversity and trials, may be as lasting as life itself.

I am pleased to report that in Great Britain we continue to do some baptizing. During my administration in that land a little new ground, or rather ground that had been worked years ago and been abandoned, has been opened up in various places. We have gained a foothold in Finland, and a few have been baptized in that land. Brother Fjelsted sent some native Elders into that section of country. Some men that were inspired with zeal, and who were humble, and who were ready to meet any trial and difficulty that might come in their way, succeeded in opening a little door. Seed has been sown. Away north on the borders of Prussia and Russia, an opening has been made through a native who had been ordained by Brother J. A. Smith, of Cache Valley, and there is a prospect of the Gospel being introduced in that country. We have also made a little effort to introduce the Gospel in Austria. Brother Beisinger has been there and labored some time. Brother Hammer was there also, but was run off by the anthorities. Brother Beisinger and Brother Jennings are now, I suppose, in Austria, probably in Bohemia. I felt while in Switzerland, in December, that it would be impossible for me to return home without another effort being made to open up the Gospel to Austria, although the brethren had already suffered considerable in that land. The authorities there do not treat our Elders as they should; but I trust that by wisdom and prudence, the Gospel may be preached, and that the inhabitants thereof—a fine race of people—may sense their position and embrace the truth. We have also made an effort to establish ourselves in Turkey, and I trust that a work will be opened up there. A few baptisms have already been made.

The brethren throughout the British Isles have been making efforts to introduce the Gospel in every corner and place where opportunity presented itself. I would say, however, that the England of a few years ago is not the England of to-day. While the same spirit of liberty—the love of the rights of man—may exist among the English people, still that spirit of hospitality that characterized them years and years ago, seems to be on the wane. Many people are out of employment. the numbers that are wandering around begging their bread, closes, in a measure the hearts of the people, and they feel that they cannot carry the loads that they have been carrying. Still, among the Latter-day Saints, the same hospitality is to be found. Their hearts are as warm to-day as they ever were.

We have made recently—through the labors of Brothers Wilson and Marshall, two Irish brethren—an opening in the north of Ireland, and we trust that with care much good will result in that neighborhood. Some very fine people have embraced the Gospel there, people in good circumstances, and who,

inspired with zeal, desire to spread the principles of the Gospel. And thus little by little we accomplish the object of our mission, and the world is being warned. When I left England there were three valley Elders in Ireland, and I hope others may be added to their number before long, so that the work may spread at least in the protestant portion of that country. I am inclined to believe that there are hundreds and thousands of people in Ireland who will receive the Gospel. My prejudices in regard to the Irish people have been wiped away in mingling among them. I find them among the purest of the stocks upon the earth. Virtue is held at a high premium among them. The statistics of Great Britain show this fact; that illegitimate births in Ireland constitute 3 per cent. In England six, in Scotland nine. I say this speaks volumes for Ireland, and I trust that the Gospel may spread in that land and that thousands may receive its truths.

I have visited nearly all parts of the mission—at least where there are any Saints, and some portions where there are none. I went to Italy in the hope that I might see some chance of making an opening in that country. I came very near having two of the Elders starved by staying there. I was determined, however, to try and introduce the Gospel. There are some sections of the country that are Protestant, and I trust there may be a time come when the Gospel will spread among that people. But I regard Italy as in such a condition that there are but few chances at the present time for any opening to be made. The Italians are bound up in the religious faith that they have been reared in; or they are infidel almost entirely. I noticed in my attendance at the churches, that they are usually well filled with priests and beggars, and that few, comparatively speaking, of the well-to-do classes, or the middle classes, or the better informed classes, were paying any attention whatever to religious observance.

I have also during my administration in the British mission, sought to have the Gospel preached among the French people. Brother Bunot and Brother West made an effort on the Island of Jersey. Brother Bunot was sent to France, and he stayed there just as long as he could possibly live, using his own means, and striving by every means in his power to open some door to his countrymen. Brother Bunot is a man who was educated for the Catholic ministry, a man of intelligence and learning, and a humble man who did everything in his power to warn his countrymen. He was not successful in accomplishing the desires of his heart. On the borders of Switzerland and France a number of the Elders have labored, and while we have not reaped as we could have wished to have done, still there has been satisfaction in the labors we have performed; for we realize that it is not only a day of gleaning and gathering the people, but it is also a day of warning.

I will say here, that about the time our brethren in the southern States were murdered in cold blood, a wave of hatred seemed to have been engendered in the minds of the people in every direction. The press of Europe teemed with the most horrid stories that can be imagined. Everything that had ever been thought of; everything that had ever been manufactured for partizan purposes in our own land was scattered broadcast throughout Europe, and the masses of the people were

warned in every direction in regard to us. And not only were they warned through the newspapers, but lecturers began to take the field in every direction, and incite the people not to avoid our meetings, but on the contrary to follow us up and to mob us, giving us no chance to explain to them the principles of the Gospel, or represent ourselves as we should. This feeling has been growing in power from that time until the time I left that land. But as heretofore a cool wave will by and by come along, and as a result of the heated condition of the people over the Mormon problem, and the efforts that have been made to impede the Lord's work, people will begin to inquire, thoughtful people will look into the truth, and the work will continue to grow in the future as it has done in the past. It is true that people do not come by hundreds and thousands to hear the good word of life and salvation; but the eyes of the world are directed to this our mountain home. They recognize the force of the utterance of Henry Ward Beecher, when he said: "Gentlemen, say what you will, but yonder in the Rocky Mountains is the phenomenon of the nineteenth century." It is a living fact that people in every land and clime are turning their eyes towards this region of country, and wondering what will be the upshot of the problem that is being worked out by the Latter-day Saints in their western home. Men of intelligence are traveling; they are mingling among our people; they see their industry; they recognize the perseverance they have manifested; they see the obstacles they have overcome; they recognize in them a growing race that knows no failure, that meets no rebuff, that cannot understand nor sense what defeat means; and they see in the Latter-day Saints the growth and development of a power that will accomplish its object in the earth, and that object Deity has designed it should accomplish—the gathering in of the honest in heart, the establishment of righteousness, the combating of wickedness, the driving back of the forces of evil as they cluster around the hearts of men and that are leading men step by step to inevitable shame and destruction.

It affords me pleasure, my brethren and sisters, to again put my feet on the soil of America. I recognize in it the home of a free man. There may be those who desire to pervert this freedom, who may seek to engender strife and drive us from the soil upon which we live; there may be those who seek to trample upon the rights and liberties of man; but I believe from the bottom of my heart that Deity has stamped it upon this soil, that He has written it throughout the universe, that in this land His work should prosper? that it should go forward and increase until its great destiny shall be accomplished; that this is the spot chosen, that here it will be nourished, here it will grow, here it will go forward, and the nations of the earth will look upon it and recognize it as the great force that will conquer the earth and bring subject to it the powers that exist thereon; and all this will be brought about by the law of righteousness, the law of truth, the law of God given to mankind for their guidance and control, and they will accept it and live in accordance with its principles. You and I may tread a thorny path; it may be strewn with rugged places; we may break the flesh upon our hands, and be bruised in our forward movement; but the work will advance and progress. Deity is our

friend, our guide, our protector. All we need do as a people is to keep our eye upon the mark of divine truth; move forward without fear, and ask no favors so far as mankind is concerned; only seek to do right by our fellow creatures. Hate no one. I dare not hate any man upon the face of the earth. No matter how vile, how wicked, how corrupt he may be, if I find him in want of a friend I would extend to him the hand of friendship; I would give him bread if he was hungry; water if he was thirsty; clothing if he was naked; for I would recognize in him the fact that he was a creation of my Father, and I would not dare to hate him, no matter how vile he might be. I might hate the principles he had espoused; the wicked acts of which he was guilty; but I would recognize in him something that I should seek to benefit, bless and save, and I would use all the powers God had bestowed upon me in that direction.

"Brother Smith," some may say, "don't you feel uneasy over the condition of things that now exists in our Territory?" I have sometimes wished that things were not as they are. As I have wandered in the earth and stood up in the streets and parks and halls preaching the Gospel, I have said to myself, I wish that my Father had not set me to this work; I wish that these things were not required at my hands. I have sometimes felt timid in being brought in contact with the world, and the efforts that were being made against me and my brethren. I have wished it could be otherwise, and yet when I stop and reflect, when I look over the history of the past, when I read the facts as history brings them to us, I see no other way, I see no other road to travel. Every fibre of my being is convinced of the truth of this Gospel. It is stamped upon every feature, upon every part of my being. I regard it as dearer than life and everything else upon the face of the earth. Why need I be fearful, why need I tremble, why need I be wrought up at the prospect that is before us? No great system has ever been established upon the face of the earth without much labor and perseverance. Look at the inventions that have been brought out and the efforts that have been directed against them, even in those things that were to be utilized for our own clothing, for our own movements from place to place, or for the comfort and convenience of our homes. The men that have invented these things have met with continual persecution. They have struggled against nature itself; and why need we, who have had given to us the great plan of life and salvation, that which will bring us back into the presence of God; that which stamps upon our souls the prospect of eternal union with our wives and our children, and of mingling with our friends and relatives that have gone before—why need we fear the hand of our enemies. Who cannot stand a few weeks of imprisonment, a few months of torture, a few years of difficulty, that they may offer an offering in righteousness to that God that called them forth? Not one of us. Therefore, so far as I am concerned, my brethren and sisters, as an individual, I am perfectly happy, just as happy as I can possibly be under the circumstances in which we are placed. I have no worry nor concern. One of my uncles, whose home I left but a few weeks ago, warned me that certain things were inevitable; that it was impossible for us to hope to fight longer these things our pronounced enemies were seeking to bring upon

us. All I said to him was, "Wait and see." That is what I propose to do—wait and see, just wait and see. I have been waiting from my childhood, and expect to continue to wait. It is possible that a few men like myself may be hustled within the prison walls; it is possible that a few "Mormons" may be outraged and banished from their native land; it is possible that men may follow us to the death; but while men die, systems continue to live and grow, and the powers of earth and hell can never check their advancement and development. Such is the case in regard to the work we have embraced. It is a living work. It is one of the active forces in nature. It is backed by the powers of heaven, and ye are its emissaries sent here at this time to aid in its advancement. The Gospel must be preached; the nations of the earth must be warned, and this nation, or any other nation, will fall beneath the judgment of an enraged God if they reject the message of glad tidings, which our Father has offered them for their exaltation in His kingdom. The work of God must conquer every foe, it must overcome every opposing force, and it will accomplish that destiny as sure as there is a God in heaven. Write it upon the page of history; stamp it upon your souls; for deity has designed that it should be the case.

I find in mingling among the people in the east, that the moving force to-day against the Latter-day Saints is not the politicians of the country. The politicians, so far as they are concerned would care little about us, but there are behind them the people. There are first the ministers of the Gospel. I do not desire to speak harshly of the ministers that live among us, or make charges against them, for I have been away for some time; but this fact is patent to every one—that the fervor against the "Mormons" is worked up right from our own homes, and largely by Christian ministers. Letters are written to the ministers of the country; the ministers work upon their flocks. Go among many of the peoples of the east—among the old Puritan stock, of which my fathers are descendants—and you will find that the tales of the horrors of Mormonism are of the most startling character. This I discovered while visiting among my relatives in New England.

They were all more or less prejudiced against Mormonism; but I trust that the little light I was able to throw upon the question may result in good. The New Englanders as a rule, have but small families, and the evil practices that are resorted to by many to prevent their having children at all, will be the means of carrying them down to the pit.

Now, brethren and sisters, whom have we wronged? Whom have we wronged by peopling this desert land? Nobody. If there was anybody wronged it was the red man, and he has not been wronged but blessed; for we have tried to feed instead of fight him. The first principle of the Gospel is faith. Whom have we hurt if we have faith? Then there is the principle of repentance. Whom have we injured if we have repented? Is anybody hurt? Is the government hurt? Does repentance beget hostility to the government? If we make a covenant with God in the waters of baptism that we will be pure, is anybody wronged? No! Have we plotted for the overthrow and destruction of the government in which we live because the hands

of the servants of God have been laid upon our heads and they have bestowed upon us the Holy Ghost, the witness of the Spirit that shall guide us into all truth? No. Have you or I made a contract with our God to wage antagonism to the institutions of the country in which we live, or sign allegiance to any other government upon the earth? I have not. I have sworn allegiance to the government in which I live. My labors as a man are in the interests of humanity—the freedom of man; that his conscience may not be chained up; that his body may not be bowed down with the yoke of tyranny; but that before God he may stand erect, fearless and strong, determined to benefit and bless the human family. Need we be fearful in regard to these things? I think not. There is one that will recompense at the last day; and the man who denies the other his liberties, who binds him in chains, who ties him to the rack, is the man who should tremble when the reckoning of Deity is made with His sons and daughters. We might go through all the principles of the faith we have espoused and then ask who is wronged? We have made grass grow where it did not grow before. If we have built homes, if we pay taxes for the sustenance and government of the cities and towns that are to be found upon this once sterile spot, and which was once the great American desert, who is wronged? No one. Who has raised a standard against the government in which we live? Not one of us. But you believe in the Priesthood. You accept of a system of government that is most perfect on the face of the earth. Who is wronged if we do? You have not changed it. It has not changed you. It has not wronged you; and that which we have accepted we have accepted of our own free will and choice, recognizing the fact that Deity has required it at our hands. Who is injured if my wife makes a sacrifice with me and takes into our home one of her sisters and makes her my wife. If she makes the sacrifice; if I shoulder the additional responsibility, and open the door that will save one of Eve's fair daughters, who is wronged? Do I plot for the overthrow of the government, the breaking in pieces of the powers that be, because I desire that my sister or my daughter, my aunt or my cousin may be preserved from the evils thrown around them by the systems that man has created? No. God has laid upon every woman the decree placed upon mother Eve—multiply and replenish the earth. In sections of the land in which we live, thousands of women to-day must become the playthings of some vile wretch, if they answer the design of their being. My whole being is convinced of the fact—that it is a decree of God Himself that these women should have a chance to marry, and that He Himself has opened the door. He Himself has established the principle. I want my daughters married as I desired to marry myself; I want them honored wives, whether plural ones or otherwise, no matter who may seek to brand their offspring as infamous. I know—for God has given me the witness, He has stamped it upon this heart—that they who come through that lineage are as much honored of God and approved of Him, as any that have ever walked His footstool from the day that this earth was peopled until the day in which we live. This principle was given for a purpose, and that purpose is the salvation of the female sex as well as the male sex. Go to

Great Britain, and you will find a million more women than men moving upon the streets of the great cities. Go up the Strand in London; Go up Lime Street, in Liverpool; and the streets in Manchester; go into any of the leading streets of the great cities of the world, and gaze upon as fine specimens of womanhood as our Father ever put breath into. What are their prospects in life? What is written across their brow? Infamy, shame—going to their graves the victims of loathsome disease. It is not one, it is not two or three; but it is millions of them that are going this inevitable road. Who is responsible? Who placed upon them the interdict, preventing them from fulfilling the object of their creation? Not God; for He made His law so liberal and established principle so correct that there was no necessity for such a thing. It is man that has introduced it; it is man that has overturned the condition of society; it is man that has turned his daughter into the street. I say again and again that the "Mormon" people can wait the result of this thing without fear; they can afford to suffer pains and penalties if that will but open the door by which the fair daughters of Eve can be redeemed from the position in which they are placed and be made honored and respected women of society.

The speaker concluded by reiterating his allegiance to the American government, and exhorting the Saints to be faithful in keeping the commandments of God in all things.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, September 28th, 1884.

REPORTED BY JOHN IRVINE.

THE LATTER-DAY SAINTS ATTRACT MUCH ATTENTION—THEY ARE THE VICTIMS OF SCANDAL AND FALSEHOOD, BUT HAVE BEEN SUSTAINED BY THE SPIRIT OF PEACE — GOD HAS REVEALED TO US THE PURPOSES OF OUR EXISTENCE — GOD IS THE FATHER OF OUR SPIRITS — HE HAS GIVEN US AN AGENCY—GOD FORESEEING THAT ADAM WOULD FALL PREPARED A REDEEMER.—WE ARE HERE ON THE EARTH TO PROVE OUR INTEGRITY AND TO OBTAIN A KNOWLEDGE OF GOOD AND EVIL — THE CONSCIENCE OF MAN IS THE SPIRIT OF GOD PROMPTING US TO DO RIGHT — GOD IN HIS WISDOM HIDES FROM US THE GLORIES BEYOND THE VEIL—CONCLUSION.

WE are living in a very peculiar age, which attracts the attention of man and as a people we are doing a work kind. Our name is known for good

and evil in all lands. At no time in the history of mankind that we have any account of, has there been a people of our number who have attracted as much attention and created as great an interest in the minds of the public as these have who live in these mountains and are known as "Mormons" or Latter-day Saints.

The age in which we live is one in which intelligence travels with great rapidity. Knowledge is communicated with ease, and by means of the newspaper, the telegraph wire, and other facilities which the age affords, everything connected with us as a people is heralded from one end of the earth to the other in common with all the acts of the children of men. Unfortunately, however, with these facilities for the transmission of true knowledge, there are also equal facilities for the transmission of falsehood and misrepresentation. We have been the victims of falsehood and slander. Herculean efforts have been made to create false impressions concerning the Kingdom of God and the Church which our Father in heaven has established. It is well for us, however, that we have been prepared for this. In the commencement of this work of our God they who received it were warned of the character of the warfare that would be instituted against them. The Lord revealed in great plainness that it might cost them everything they held dear upon the earth, and that the warfare that would be waged against them would be one of unceasing hatred. These difficulties and trials, therefore, have not come upon the people without some degree of preparation for them. The Lord gave the spirit of prophecy and revelation unto His servants and unto His people to prepare them for these events, and there is nothing that has yet taken place connected with this work of our God that has not been made manifest through the revelations which He has given. This has been a great cause of strength to the people and has prepared them to bear with some degree of equanimity and fortitude, the trials and the afflictions to which they have been subjected. It is well for us that this has been the case. It is well for us, also, that accompanying the work of our God, there has been a spirit of peace bestowed upon those who have espoused that work. If this had not been the case how unfortunate our lot would have been! How unbearable! We could never have endured that which we have been called to pass through had there not been this spirit of peace that God promised in the beginning to bestow upon us. I doubt myself whether there can be found anywhere within the confines of the globe another people living in greater peace, in the enjoyment of more happiness, pure happiness, than can be found in these valleys from north to south. While all manner of evil has been spoken against the Latter-day Saints, while our names have been everywhere cast out as evil, God has given compensation to us by bestowing upon us these blessings to which I have referred.

It is well for us to look at the circumstances which surround us and to take a proper survey of all the events that lie before us, that are likely to take place in the future connected with us. God has given unto us the truth. This we have received accompanied by abundant testimonies. Those who have entered into covenants with God, who have gone down into the waters of baptism in obedience to His requirements,

submitting to the ordinances that He has instituted for salvation, and have done this in sincerity and with purity of purpose, have received for themselves testimonies from God respecting the divinity of the work with which they have become identified. It is of the utmost importance that we should cherish this spirit and feeling, that it should be with us constantly in our movements, in every act of our lives, and that we should so live that the Holy Ghost will rest down in power and in testimony upon us. It is not only necessary that those who stand at the head should know for themselves concerning this work, its divinity and the purposes of God connected with it, but that every member, however humble and obscure, should in like manner receive of that spirit and enjoy its presence and its power, have its gifts resting down upon him or her. Each member should stand as a living witness of the truth that the Father has revealed, and which each of us who have complied with His requirements have received.

God has placed us here upon the earth to accomplish important purposes. These purposes have been in part revealed unto us. Probably it is not possible for men and women in this mortal state of existence to comprehend all the designs of God connected with man's existence upon the earth: but much has been revealed upon this subject to us as a people. In this respect, if in no other, the Latter-day Saints should be the happiest, the most contented, the most joyous of all people that live; for not only has the knowledge of the past been communicated to us, but the present, that which is connected with our probation here, and also much knowledge concerning the future.

Now, if a man can only know whence he came, why he is here, and that which awaits him after this life, it seems to me that he has abundant causes of happiness within his grasp. Much of the unhappiness and uncertainty that prevail to-day in the minds of mankind arise from ignorance upon these points. Hence, we see the course that many of the children of men are taking. If a man knew exactly why God sent him here, the object that He had in giving unto him a mortal existence, do you think that men or women who had this knowledge would be guilty of suicide, would have any disposition to cut off their own existence and to destroy that gift which God in His mercy has given unto us? I do not believe that any human being who properly comprehends the object that God has had in placing man here upon the earth, and who has a desire to carry out that purpose, would ever attempt self-destruction. He would shrink from such an act with horror, and would never dare to destroy the earthly tabernacle given him by God. In these respects, as I have said, we possess rare advantages. It is a great favor from God to have this light. There is no unwillingness on His part to communicate it; but there is an unwillingness on the part of the children of men to receive it when it is communicated.

The Bible tells us we came from God. The Bible tells us He is the Father of our spirits. How is He the Father of our spirits? This is an important question, and one that each of us should endeavor to understand. I think it is of the utmost importance that the Latter-day Saints should understand and be able to comprehend this question thoroughly; because upon the proper understanding of this, must, to a

great extent, depend their actions in this life.

It has been argued that because we have no recollection of any previous state of being, our existence must, therefore, have commenced at our birth—that that was the inception of existence so far as we are concerned. This is the general belief throughout Christendom. No body of worshippers who call themselves Christians, that we have any account of, have any belief in a pre-existent state for man. They consider his birth into mortality as the beginning of life for him. Yet the belief is universal among them that Jesus Christ, the Son of God, and the Redeemer of the world, had a pre-existence. It is the cornerstone of their faith. If Jesus did not have life till He appeared in mortality, then their faith in Him is vain, for He would not be God. But they profess to believe that He is God, the Son; that He dwelt in the heavens and was the Creator of all things before He took upon Himself humanity. In believing this they are correct. But why they should be willing to believe this concerning our elder brother Jesus, and at the same time be unwilling to believe that the whole family of man also existed in the heavens with the Father before they came here, is not clear. Those who saw the Savior while in mortality saw nothing in Him to distinguish Him particularly from other mortals. Doubtless those who were enlightened by the Spirit of God could perceive evidences of His superiority over ordinary men, and of His divinity. But did Pilate? Did the Pharisees and Scribes? In the eyes of the latter classes He was a common man and a vulgar impostor who deserved an ignominious death. His divine glory was veiled from mortal eyes. Would any one have suspected from the appearance of the Savior, from His teachings, from His treatment of His disciples, that He differed so widely from them as to be of an entirely distinct species? Certainly not. He taught to them and to others the great doctrine of equality. If they would obey certain laws, conform to certain requirements, they were to be His equals, that is, be one with Him, as He would be one with the Father. In this teaching He offended the Jews. Their dislike to these ideas of His, found expression in the words: "that thou being a man, makest thyself God." His disciples had the right to think from all that He taught, that if He had been with the Father before coming into this mortal life, they also had been there. If they were to be so closely associated with Him in the great future what was there to suggest to them that they had not been intimately connected with Him in the past? If He had been chosen from before the foundation of the earth to do the work which He was then doing, what inconsistency would there be in their being chosen also, as His ministers and associates, at the same time? To look at them as they traveled and labored together throughout Jewry, there was nothing unreasonable in the idea of their common origin.

The Lord Jesus was undoubtedly selected for the great mission of redeeming the world, because of His great qualities and His peculiar fitness as one of the Godhead. It is written of Him: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Who were his fellows? Were not all the distinguished of heav-

en's sons there—they who afterwards made their appearance on the earth as Prophets, Apostles and righteous men? If He was chosen above all His fellows, and anointed with the oil of gladness, is it not consistent and reasonable to suppose that His faithful Apostles were also chosen and anointed to perform their part in the great drama of human existence for the enactment of which the earth was to be prepared? If He had companions in the heavens, or to use the language of the Scriptures—"fellows," is it reasonable to suppose that He left them there while He came down here and took upon Himself mortality? Does it violate in the least any idea that we derive from the sacred records, to think that His "fellows" also came here, and, as He did, also obtained mortal tabernacles?

If we grant that His "fellows" in the heavens came here, as He did, and obtained mortal bodies, what shall we say of the undistinguished millions who have crowded their way forward into mortal life from the beginning? Shall we divide humanity into classes, and say one class had a heavenly existence before coming here, while another class sprung into existence at mortal conception or birth? If we are not justified, by either Scripture or reason, in placing the Redeemer of the world in a class by Himself, so far as pre-existence is concerned, and in separating Him in this respect from His "fellows," how can we find warrant for dividing the rest of the family of God, into two classes—one as having a pre-existence, and another as not having any life till they arrive here?

If it were possible for the Lord Jesus to descend from the mansions of glory and take possession of a mortal tabernacle, and be born of a woman in the shape of an infant, is it not equally possible that we all did the same? Everything that we know concerning the mysteries of this life justifies us in thus believing. But we are not left to speculation upon this point. God has revealed this in great plainness. The Bible proves to us that Jesus existed with the Father, and that He descended from His high estate in the regions of glory to become a mortal man; for He speaks Himself in praying to the Father, of the glory he had with the Father before He came here, that glory having been revealed to Him. Now, is there anything difficult or incomprehensible in the thought, that we all in like manner, existed with the Father, and with our Lord and Savior Jesus Christ, before we came here? The Lord in speaking to Jeremiah, reveals to him in great plainness, that he had a pre-existence. In the first chapter of Jeremiah, He tells him that before he was formed in the womb He knew him, that He chose him to be a Prophet, that he had been designated for the work that he had to accomplish; and thousands of others among mankind have felt—though they knew nothing by recollection of their previous existence—that they were called and designated and destined to accomplish great works upon the earth.

The revelations that have been given unto us as a people have communicated this doctrine unto us. We are taught in the record of Abraham, which has been translated and given unto us, that prior to man's coming upon the earth, he had an existence with the Father, and that we all, all the inhabitants of the earth, every man and woman and child that has ever been born upon the earth, or that ever will be,

born on the earth—have had an existence with the Father, before coming here.

With these views that I have endeavored to set before you we can have some understanding concerning the object of man being placed upon the earth. If we are the children of our God, then God our Eternal Father has had an object, a great object to accomplish in placing us here on the earth. Jesus had a mission to perform. He came and took upon Himself mortality. A mortal probation was assigned Him. It was a part of the plan of salvation, not only connected with His exaltation, but with the redemption of the human family. There has been a purpose in all this. This earth has been created for a purpose. Man is here for a purpose. Death is in the world for a purpose, just as much as life, and all these are a part of the Divine plan connected with man's existence in the past, at the present and for the future.

A great many have stumbled and have questioned the justice of our God, and have also gone so far as to question the very existence of God, because of the earthly circumstances which surround the children of men. It has been said by those who have taken this view that if there were an all-powerful Being, such as God is described to be, He would interpose in behalf of the children of men, and deliver them from the trying scenes and circumstances which they frequently have to pass through. The fact that man is in such a condition and is surrounded by such circumstances is frequently urged as an evidence that there is no God, that there can be no God, possessing such attributes as are ascribed to Him by those who believe in Him. Many people have been deluded by this kind of reasoning; they have become infidels, and rejected all belief in God and in any providence connected with man and with man's existence upon the earth. They have abandoned themselves to complete unbelief upon this point. But those who have sought after God, those who have humbled themselves before Him, and obtained knowledge from Him in the way that He has appointed —though to them all may not be perfectly plain—do perceive and acknowledge the providence of God in all the circumstances which surround them. They perceive His hand and acknowledge it in all the events connected with their mortal existence, and with the mortal existence of their fellows.

God has had a purpose in withdrawing himself from man; it has not been a part of His purpose to reveal Himself in His fullness, in His glory, in His power, unto His children upon the earth. Many, not understanding why this should be, and unable to comprehend any purpose in it, have stumbled and yielded to doubts and been ready, because of this, to deny His existence. Now, it has been a part of the plan of salvation, as revealed in all the records that have come down to us from the beginning—from the days of our Father Adam until now—it is a part of the plan of salvation, I say, connected with man's existence upon the earth that God should thus withdraw himself, as it were, from man, and that a veil should be drawn between himself and man, and that if knowledge of Him be obtained, it should be obtained by the exercise of great faith and continued labor on the part of His children. Bnt why, it may be asked, is this necessary? Why is it that God has not revealed himself with great fullness and power unto all the inhabitants of the earth, and left

them in complete possession of all the knowledge necessary to prove to them that He is God? Questions of this kind are frequently propounded by men. They ask: Why does He not reveal Himself fully to His creatures? Why should He leave them a prey to doubt? Why should He leave them in darkness? Why should He give opportunities to the adversary of their souls to assail them as He does for want of that knowledge which He might communicate so easily. These are important questions, and they are questions which as Latter-day Saints we should understand.

We must remember, to begin with, that God our Eternal Father has given unto each of us our agency. There is no human being born on the earth from whom God has withheld his or her agency. We have as much right to exercise our agency in our sphere as God the Eternal Father has to exercise His agency in His sphere; just as much. It is not sacrilege, it is not any infringement upon the power of our God to indulge in this thought or to have this belief. It does not detract in the least from His glory, from His power, nor from our dependence upon Him as an infinite and almighty Being to entertain this view of ourselves. Jesus said when He was upon the earth: "Be ye perfect, even as your Father in heaven is perfect." How could we be if man did not have the power within him, through the agency which God has given him, to be thus perfect: Everywhere throughout the divine record where God has communicated His mind and His will to men, this principle is plainly manifest: that man has had given unto him, in the greatest freedom and without limit, the power to exercise his own agency. It was so in the beginning—in the very commencement of the work of our God upon the earth when He placed Adam in the garden and gave Eve unto him for a wife. He set before them the principle of knowledge—that is, He told them what they should do; He told them what they should refrain from doing. He told them that if they did certain things, certain penalties should follow. Had such a thing been possible and consistent with the purposes of Heaven, He might, at the very beginning, have prevented Adam from exercising His agency. Instead of saying to him, "Of every tree of the garden thou mayest freely eat except the tree of knowledge of good and evil," and leaving him free to eat of the fruit of that tree, He might have put it out of his power to touch or taste it. But not so; He gave him the opportunity of exercising his agency; He told him he could eat of every tree freely, except the tree of knowledge of good and evil, but that he should not eat of it, "for in the day that thou eatest thereof, thou shalt surely die." There was no attempt on the part of our Father to interfere with the agency of Adam in this respect. He left him perfectly free and in the exercise of that freedom Adam did partake of the tree of knowledge of good and evil. His wife, Eve, was deceived in eating of the fruit; she partook of it, being beguiled, yet in the perfect exercise of her agency, and after she had partaken of it, and become subject to the penalty that God had pronounced—the penalty of death and expulsion from the garden—then she came and told Adam what she had done. Adam was fully conscious of all the consequences that had attended this act. He knew perfectly well that the penalty would be executed—that

that Eve had become mortal, that death had entered into her tabernacle, and the penalty that God had pronounced would be fully executed; that she would be thrown out of the garden and that they would be separated forever—that is, so far as this life was concerned. He knew this, and, fully conscious of all the consequences which should follow his partaking of the fruit, he partook of it. In doing so he was not deceived. He partook of it because of his desire to fulfill the commandments of God. God had given unto him this woman for a wife; they were bound together by immortal ties; but because of this act of hers there must necessarily have been a separation that would have endured as long as her mortal life endured. Adam understanding this, partook of the fruit, and as is said by the Prophet Lehi, "Adam fell that man might be, and men are that they may have joy." If he had not fallen; if he had not partaken of that fruit, there would have been no human race on the earth. He understood this, therefore he partook of it and accompanied his wife. It was a part of the plan that was understood in the heavens before Adam was placed in the garden. God by His foreknowledge understood perfectly that Adam, in the exercise of his agency, would fall. Therefore He prepared a Redeemer in the person of His Son Jesus Christ, who we are told was "a lamb slain from before the foundation of the world." God having seen that Adam would fall, that death would come upon him, and that a Redeemer would be necessary in order to redeem man from the effects of the fall—for unless there had been a Redeemer provided, Adam and all his posterity would have slept an eternal sleep, they would have been consigned to the tomb, and there would have been no redemption therefrom because of the penalty that had been pronounced by the Father upon him if he committed this act—God knowing all this provided a Redeemer. That Redeemer was the Son of God, Jesus our Savior, in whose name we all approach the Father, in whose name salvation is given unto the children of men. It was arranged beforehand that He should come and perform His mission in the meridian of time—lay down His life, as it was known that He would do through the wickedness of bad men.

Now, it may be said, why did not God prevent man and woman from taking this course? Because, as I have before said, it was right that they should exercise their agency, God—shall I say could not? Do I detract from His majesty and His glory by placing a limit on His power? I will say that God would not, because it would be in violation of His own laws; it would be in violation of those eternal laws which our God Himself recognizes, for Him to have interfered and deprived man and woman of their agency. But, knowing the consequences of their actions, He prepared a way for their salvation and their redemption, and thus it is that we are born on the earth. It was part of the design that we should be subjected to all these afflictions and trials and ordeals that belong to this mortal state of existence. This was part of the plan.

I have been told by objectors that God ought to reveal Himself in fullness. Why does He not do it? Because if He were to do so, we should be deprived of the opportunities of proving our integrity which we now have. He has marked out the path for us to walk in. He has

designed that we shall struggle; that we shall exercise faith; that we shall contend with the temptations of the adversary; that we shall overcome evil; and by a continued exercise of faith progress in the course that He has assigned to us. It is absolutely necessary that we should be tempted and tried in order that we should receive the glory that He has in store for us. What would our salvation amount to; what would heaven amount to if we had never been tried, if we were to be placed in heaven without trial, without effort, without exertion upon our part to overcome evil and to contend with those influences that abound in this mortal state of existence. It would not be such a heaven as God inhabits, and such a heaven as He designs that all His children shall inhabit. For let me say to you, my brethren and sisters, God designs that we shall be like Him. He designs that His children shall attain unto the Godhead—that is if they will obey the laws necessary to bring them up to that exaltation, and before they can attain unto that, before they can enjoy that, before they can be in a condion to appreciate that, they must pass through just such scenes of trial and tribulation and affliction as we are subjected to in this mortal condition of existence.

There is an interesting passage in the new translation of the Bible, in the Pearl of Great Price, that I have often been struck with. It shows clearly the feelings of our first parents after they had been thrust out of the garden of Eden. I will read a paragraph or two:

"And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence."

That was one of the consequences of the fall. They were shut out, and man has been from that time to this shut out from the presence of the Father.

"And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flock, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

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"And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we never should have seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters."

Now this couple blessed God because of their transgression. Their eyes were opened; they had become as Gods; for the devil in tempting Eve, had told a truth when he said unto her that when she should eat of the tree of knowledge of good and evil they should become as Gods. He told the truth in telling that, but he accompanied it with a lie as he always does. He never tells the complete truth. He said that they should not die. The Father had said that they should die. The devil had to tell a lie in order to accomplish his purposes; but there was some truth in his statement. Their eyes were opened. They had a knowledge of good and evil just as the Gods have. They became as Gods; for that is one of the features, one of

the peculiar attributes of those who attain unto that glory—they understand the difference between good and evil. In our pre-existent state, in our spiritual existence, I do not know how extensive our knowledge of good and evil was. That is not fully revealed. But this I do know, that when we come to earth and become clothed with mortality we do arrive at a knowledge of good and evil, and that knowledge prepares us for that future existence which we will have in the eternal worlds; it will enable us to enter upon a career that is never ending, that will continue onward and upward throughout all the ages of eternity. It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil—of understanding evil and being able to overcome the evil—and by overcoming it receive the exaltation and glory that He has in store for us. Here we are subjected to the power of the adversary. He can tempt us; try us. Satan has power in the earth, and in the exercise of his agency he tempts the children of men. He has rebelled against God in the exercise of his agency; for he was a great and a mighty angel in the presence of our Father and our God. But in the exercise of his agency he rebelled against the Father and drew away with him one-third of the hosts of heaven, who likewise exercised their agency and followed him in preference to following the Lord God, their Father; and in the continued exercise of his agency he tempts us. He has power over us to that extent in this fallen condition. At the same time we have the sweet influence of the Spirit of God pleading with us to do that which is right, pleading with every human being that does not drive it from him; for every human being has a portion of the Spirit of God given unto him. We sometimes call it conscience; we call it by one name and we call it by another; but it is the Spirit of God that every man and woman possesses that is born on the earth. God has given unto all his children this Spirit. Of course it is not the gift of the Holy Ghost in its fullness; for that is only received by obedience to the commandments of God—to the Gospel of our Lord and Savior Jesus Christ. But it is a Spirit that pleads with men to do right. The heathen have it. There is no degraded Indian in these mountains or valleys who does not have a portion of that Spirit pleading with him to do that which is right. It pleads with all the heathen, the Pagan as well as the Christian; the Methodist and Baptist as well as the Latter-day Saints. Everywhere throughout the earth where man dwells this Spirit rests upon him. It comes from God. It pleads with man to do right. It pleads with man to resist the blandishments of Satan. No man ever did a wrong but that Spirit warned him of it to a greater or less extent. No man ever put his hand forth to do a wrong to his neighbor without that Spirit telling him it was wrong. He never put forth his hand or influence to wrong the gentler sex—to commit sin in that direction—without that warning voice which is in every human being telling him of the sin. On the other hand, there is the influence of evil, the influence of the Adversary enticing men to do wrong, leading into paths of sin, leading them away from righteousness and from God; infusing doubt, infusing unbelief, infusing hardness of heart, infusing rebellion against everything

that is holy and pure. We are all conscious of the existence of these two influences within us. There is no child that has reached the age of accountability and in the possession of his or her faculties but what has had these two influences pleading with him or her—one entreating to do right, the other enticing to do wrong, to commit sin and to violate the commandments of God. If we cultivate the good influence it will lead us into the truth (if we are not already in possession of the truth) when we hear it. It was through this Spirit that you Latter-day Saints accepted the Gospel in the various lands where you heard it preached. That Spirit that came from God taught you by its sweet and heavenly influence that it was the truth you heard, and when you espoused it you had a feeling in your hearts that you cannot describe. It was the testimony of the Spirit of God that this was indeed the truth of heaven, and it led you to obey the commandments of God, and to receive in greater fullness and power the gift of the Holy Ghost, which you have received through obedience to the commandments that God has given.

Time will not permit me to say a great many things that I have on my mind. I see the time is nearly expired. But I wish to say that we had an existence before we came here. "But," says one, "I do not remember anything about it." No, you do not. You do not remember the day you were born on the earth, yet you will not deny that you had an existence at that time. When you were a year old you do not remember beginning to walk, yet you will not deny that you had an existence then. God, in His wisdom, has withdrawn the recollection of these things from us. If we could understand the glory we once had with our Father in heaven we would be discontented in dwelling in this condition of existence. We would pine for the home we left behind us. Its glory and its beauty, its heavenly graces and delights were of such a character that we would pine for it with that home-sickness that men have some partial knowledge of here on the earth. It is said that at one time in the French army, the bands were forbidden to play certain airs because of the effect they had upon the Swiss soldiers whom they employed. These Swiss airs would arouse such sensations of home sickness as to cause the Swiss to throw down their arms and desert and go back to their native valleys and mountains. Now, if such a feeling of home-sickness can be brought about in that way, how much more would it be the case if we could recollect our association with our Father and God in the eternal world! Wisely, in the providence of God, this knowledge is withdrawn from us. We can have a glimpse occasionally, through the revelations of the Spirit to us, of the glory there is awaiting us, and sometimes when men and women are approaching death—when they are ready to step out of this existence into the other—the veil becomes so thin that they behold the glories of the eternal world, and when they come back again—as some have, we all probably have met those who have been snatched from death—they come back to this mortal existence with a feeling of regret. They have had a foretaste of the glory that awaited them; they have had a glimpse of that glory that is behind the veil; and the love of life is so completely lost—the love of earthly home and friends is so completely taken from

them, that they desire with all their hearts to take their exit from this life into that glorious life which they knew was on the other side of the veil. Has not this been the case in many instances? Certainly it has. Therefore our God in His wisdom has withdrawn this knowledge from us, and left us to seek for and obtain that aid and strength necessary to enable us to successfully battle with and overcome the powers of evil that assail us on every hand.

My brethren and sisters: it is for us to contend with the evils that surround us, patiently bearing all the afflictions and trials that belong to this mortal life. We should remember our destiny, and at the same time look forward to that glorious future that God has prepared for us. We should be filled with the most noble aspirations. We should never condescend to commit any low, mean, unworthy act when we consider who we are, and what we are, and the glory that God has promised unto us if we are faithful to Him. Let us keep those things in mind. Let us bear patiently the afflictions that come upon us. Let us contend earnestly for the faith that God desires we should have, seeking unto Him for that knowledge which He has to bestow, and though we may not behold His face now, yet we will behold it, and will dwell eternally with Him and His Son Jesus in the heavens, if we keep the commandments He has given unto us.

May God grant that we may do so, is my prayer in the name of Jesus. Amen.

DISCOURSE BY BISHOP ORSON F. WHITNEY,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, April 19, 1885.

(REPORTED BY JOHN IRVINE.)

GOD THE SOURCE OF ALL INTELLIGENCE—MANKIND HIS OFFSPRING AND THE INSTRUMENTS OF HIS WILL—HE OVERRULES THE RESULTS OF MEN'S ACTIONS—PRE-EXISTENCE OF MAN AND PLURALITY OF WORLDS—THE GOSPEL ONE AND UNCHANGEABLE—CHARGES OF EXCLUSIVENESS, ETC., AGAINST THE SAINTS—THE CHRISTIAN WORLD DENY REVELATION AND REPUDIATE BIBLE DOCTRINE—THEIR APOSTACY PREDICTED AND FULFILLED—THE GOSPEL RESTORED AND THE LAST DISPENSATION—THE EARTH'S WEEK OF HISTORY AND MILLENNIAL SABBATH—WHAT "MORMON TREASON CONSISTS OF—THE MISSION OF THE AMERICAN REPUBLIC—A FABLE AND ITS APPLICATION—A PROPHECY—THE PEACEABLE MISSION OF THE SAINTS.

I HAVE been called upon, my brethren and sisters and friends, to address you for a portion of the time which belongs to this meeting, and I assure you that in responding to that call I have no desire in my heart but to be led to say those things which will be pleasing and acceptable to God our Father, and beneficial to ourselves.

I have always been taught to regard our Father in heaven as the source of all intelligence, and that wherever intelligence is manifested throughout the earth, among His creatures, it has its primal origin in Him who is the fountain of life and light; and that if men are qualified to perform any great or good work, it must necessarily be by reason of the power from God which rests upon them. The Latter-day Saints take this view of the relationship of God with mankind; that He is not simply the Father, or creator of a part of the human race, or a portion of earth's creatures, but He is the creator of all things—the maker of the earth, the maker of heaven, and that the children of men are the sons and daughters of one common parentage; that He feels for them all the day long; that He has their welfare constantly in view, and He makes no movement, so far as His children upon this earth are concerned, but He does it for their salvation and their good here and hereafter.

The Latter-day Saints are said to be exclusive, and are called selfish and presumptuous because they maintain that a certain mission has been given unto them; that they have received revelations from God; that the Maker of the world has deigned to speak in these last days, and raise up men and women whom He knew before-hand would do His will. This unfavorable view arises

from the fact that our motives are misunderstood; that our mission, which we continually proclaim to the world is not believed in, and we are looked upon as an assembly of upstarts, enthusiasts and fanatics, who, in our blindness and our narrowness think that God has only regarded us; that we are His favorites, and that He cares nothing at all for the rest of mankind. This is a wrong idea of our position, and it is because our position is thus misconceived—one cause at least—that we are persecuted and abused, derided, oppressed and trampled upon as we are. However, I do not believe that we could escape the common fate of those whom God has chosen for a peculiar work in all ages of the world. For, while we acknowledge that God is the Father of the human race, and interested in the salvation of all, we do maintain that our mission as a part of the human family is peculiar, separate and distinct from the missions which have been given to others. God is the author of many plans and purposes, but all his plans, all his purposes and designs converge to one point, have one focus, whether He uses the Christian world, the heathen world, or even this little handful of Latter-day Saints; no matter whom He uses to accomplish His ends, these purposes blend and have but one grand object. They are like rivers or streams of different kinds and sizes flowing towards one ocean into which they all must empty. And though men deem themselves independent—and it is true that in one sense they are—while they fail, many of them, to take God into consideration, and seem to think they can do about as they please, and accomplish what ends they desire, all their independence, all their freedom, simply amounts to this; that they have the privilege to do right or do wrong, but the results of their actions God will over-rule to suit himself. "Man proposes but God disposes," and the history of this world, or any other world which has passed through a similar probation and been redeemed and glorified by the power of God and obedience to the principles of righteousness, is one vast exemplification of that great truth. While man is left free to propose, to adopt what plans he chooses, to exercise his agency, and to carry, so far as he is permitted, the thoughts and desires of his heart to their conclusion, God has never declared that He would not overrule the results of men's acts to accomplish His own purposes.

We are placed in this world measurably in the dark. We no longer see our Father face to face. While it is true that we once did; that we once stood in His presence, seeing as we are seen, knowing, according to our intelligence, as we are known; the curtain has dropped, we have changed our abode, we have taken upon ourselves flesh; the vail of forgetfulness intervenes between this life and that, and we are left, as Paul expresses it, to "see through a glass darkly," to "know in part and to prophesy in part;" to see only to a limited extent, the end from the beginning. We do not comprehend things in their fullness. But we have the promise, if we will receive and live by every word that proceeds from the mouth of God, wisely using the intelligence, the opportunities, the advantages, and the possessions which He continually bestows upon us—the time will come, in the eternal course of events, when our minds will be cleared from every cloud, the past will recur to memory, the future will be an open vision, and we will behold things as

they are, and the past, present and future will be one eternal day, as it is in the eyes of God our Father, who knows neither past, present or future; whose course is one eternal round; who creates, who saves, redeems and glorifies the workmanship of His hands, in which He Himself is glorified.

The earth upon which we dwell is only one among the many creations of God. The stars that glitter in the heavens at night and give light unto the earth are His creations, redeemed worlds, perhaps, or worlds that are passing through the course of their redemption, being saved, purified, glorified and exalted by obedience to the principles of truth which we are now struggling to obey. Thus is the work of our Father made perpetual, and as fast as one world and its inhabitants are disposed of, He will roll another into existence, He will create another earth, He will people it with His offspring, the offspring of the Gods in eternity, and they will pass through probations such as we are now passing through, that they may prove their integrity by their works; that they may give an assurance to the Almighty that they are worthy to be exalted through obedience to those principles, that unchangeable plan of salvation which has been revealed to us.

It is one of the grandest attributes of Deity that He saves and exalts the human family upon just and eternal principles; that He gives to no man, or no woman that which they have not been willing to work for, which they have not deserved, which they have not expanded themselves to receive, by putting in practice the principles He reveals, against all opposition, facing the wrath and scorn of the world—the world which cannot give a just cause, a reasonable pretext for the opposition it has ever manifested to the truths of heaven. It is a characteristic of our Father, a principle of His divine economy to exact from every soul a fitting proof of its worthiness to attain the exaltation to which it aspires. There are no heights that may not be surmounted, but they must be reached in the way that God has ordained. Man may think to accomplish his salvation by carrying out the selfish desires of his own heart; but when he fails to take God into consideration, his Creator, and the framer of the laws whereby we mount unto exaltation and eternal life, he knocks the ladder from under him whereby he might climb to that glorious state.

The exclusiveness which the Latter-day Saints exhibit is this: they maintain that the Lord has but one way to save the human race; that the term "everlasting gospel" is not a misnomer, but means exactly what it says, and that it is eternal as its maker or framer is eternal. It can no more change than He can change. A man must obey the same principles now that were obeyed two thousand years ago, or six thousand years ago, or millions of ages ago, in order to attain the presence of His Father and God. There is but one way, one plan of life and salvation, and there need be but one; for God, being an economist, does not create that which is superfluous; and there can be, in the very nature of things, only one true plan of eternal life, for if there were two they must necessarily differ, since no two things can be exactly alike, and if one of these two things is perfect, that which differs from it, must be imperfect. Of a necessity God is the author of perfection; His works are not deficient in any respect; and what He ordains for

the salvation of man is the only way for man to be saved. Thus it is that the Latter-day Saints preach the everlasting Gospel, the unchangeable way of eternal life, and to corroborate it, they point to the Scriptures which are now being fulfilled. Among other things, to the vision of the Prophet John upon the isle of Patmos, who saw "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, fear God and give glory to Him for the hour of his judgment is come." This is the exclusiveness of the Latter-day Saints; it is as far as it extends. There is but one way to eternal life, and while there are many systems extant called plans of salvation, yet they differ from each other as the stars of heaven differ in magnitude, or as the sands of the sea-shore, or as the countenances of the children of men; nay, more than this, for most of them are lacking in features which are necessary in order to form a perfect whole. If the Latter-day Saints are in possession of the everlasting Gospel, all sects, creeds and parties that preach a Gospel which differs from it, must be wrong; or *vice versa*, if the Saints preach any other Gospel than that which was preached in the days of the apostles, which was delivered to them by the Sons of God, then the Latter-day Saints must be wrong also.

The selfishness which this people exhibit is of the same character that might be evinced in the case of a man who was lost and had the right way pointed out to him by another. If a traveler had lost his way and should meet one who professed to know the direction he desired to pursue; or, if the traveler should ask which was the way to such and such a place, and the guide should tell him, and he in his self-will and obstinacy should persist in taking a contrary course, how in the name of consistency could he blame his guide if he did not reach his destination; or how could he charge him with being selfish or presumptuous, when he himself confessed his ignorance and appealed to this man who testified in all earnestness that he knew which was the right way? Yet this is similar to the position of the world in relation to the Latter-day Saints, who solemnly testify that the God of heaven has revealed to them the only way to life and salvation, a claim which no other sect, church or party advance at the present time. They deny revelation; they say the heavens are closed; that God no longer speaks to the human family; that He has left them with a Bible, the record of a people who are dead; which speaks of commandments given to an ancient people, who like ourselves were the children of God. This is the claim of the Christian world—that this book is the canon of scripture, and that it is full, and we need no more revelation, no more light than is contained within the lids of this book. They take that position, and yet say we are exclusive, we are presumptuous, narrow-minded and contracted, because we testify that God does speak, and has revealed a newer revelation than this Bible which I hold.

It is true that our testifying of this does not make it true, in and of itself. Nevertheless, men are responsible if they do not carefully weigh and consider the testimonies of those who claim to have more light than they have. I would hold myself ready, as a speaker after truth, if not certain that I already possessed it, and I hold myself ready

now, while believing that my feet are planted upon the rock of truth, and that this is the only Gospel of the Lord Jesus Christ; to pay due respect to the honest opinions of my fellow creatures, proving all things and holding fast that which is good. If the Christian world shall bring forth something better, if they have it, or ever will have it, than Mormonism, I hope I will not be so bigoted as to turn a deaf ear to their honest testimonies, claiming that I have light already, and that I want no more light. I would at least examine their professions, whatever they were, and try them by "the law and the testimony;" for if men "speak not according to that, it is because there is no light in them."

The Bible is a blessing; we do not depreciate its value, for it enables us to meet the Christian world upon their own ground, using this Bible as the touch-stone of truth, in relation to their doctrines and those that we advance, which are taught and confirmed by this very Book in which Cristians profess to believe. There is no doctrine preached or believed by the Latter-day Saints, but they can find confirmatory proof of its authenticity within the lids of the Holy Bible; and when their views are not received, and they are laughed to scorn and derided by the Christian world, it is simply an acknowledgment on the part of those who mistreat them that they do not believe their own Bible, that they have no faith in the record which they claim is all-sufficient—the be-all and the end-all of revelation. They profess great reverence for this good Book, yet they do not believe or practice what it inculcates. It is a prevalent idea in the world, with those who are in possession of the Scriptures, that it is only necessary to believe on the name of the Son of God, and that constitutes salvation, taking I suppose as a basis for it, the Scriptural passage which declares that "God so loved the world that He gave His Only Begotten Son, that whosoever should believe in Him should not perish but have everlasting life." Now, we take this position. We hold that belief in God and the Savior of mankind is absolutely essential to salvation. But we do not stop there. We claim that if men believe in Jesus Christ they will keep His commandments; they will live His laws; they will not repudiate any of the doctrines He preached; they will not say baptism is unessential; that Apostles and Prophets are no longer needed; they will not wrest the Scriptures; they will not say the blessings of the Holy Ghost are done away with; they will not say it is not in the province of inspired men bearing the Holy Priesthood to cast out devils, to speak in new tongues, to lay hands upon the sick and administer those spiritual blessings as they are empowered by the Priesthood bestowed upon them for that purpose. The Christian world would not repudiate these these things if they believed their own Bible; for I nowhere read within the lids of this sacred volume that the time would ever come, except through transgression and apostacy, when these things would be done away with, and it would be said they were no longer needed.

It is true that the Apostles of old predicted there would come a time when men would wander from the truth, when they would heap to themselves teachers, and have itching ears, desiring to hear simply the things which suited their selfish natures; that the day would come when they would not endure sound

doctrine, but would hire teachers to preach for the commandments of God the precepts of men; when the world would be turned upside down and be emptied of its inhabitants, because they had transgressed the law, changed the ordinances and broken the everlasting covenant. This was to be the condition of the world when these gifts and blessings would be said to be no longer needed. They could no longer lay claim to them because they would persecute, oppress and put to death those who preached sound doctrine; and having destroyed the temporal Church from the face of the earth, its spiritual counterpart would necessarily depart, just as naturally as the spirit of man will depart when the body ceases to live. The body is but a lump of clay without the enlivening agency of the spirit within it. When the body returns to dust, the spirit is free to soar away. When the body of Christ was dead, the spirit returned to God, passed into the spirit world. So it is with the Church, which is called the body of Christ. Kill the temporal Church, and the spirit Church will take its departure; it will be received into the heavens.

This is our belief; that the Christian Church, established in the days of Christ and His Apostles, apostatized and turned from the truth, it became paganized, mixed up with the religion and traditions of pagan Rome, and that that is the cause of this wide diversity of beliefs and conjectures, these many forms of godliness, denying the power thereof; which are said to be the Church of Christ, yet bear little or no semblance to the Church which He established; all claiming to be one, yet divided innumerably; to have the same Gospel, yet not able to stand the test of comparison with the Gospel preached in former days; claiming the same power, yet repudiating and denying that power and trampling upon those who still maintain that it ought to exist. This is the consistency of the position of the opponents of "Mormonism," which claims to be the old Gospel brought back again; the old Church resurrected, no new religion, no new plan, but simply the everlasting Gospel revealed anew.

I might occupy your time citing evidences almost innumerable to show how the Christian world have departed from the teachings of this sacred Book. I might appeal to it, also, to confirm the teachings of the Latter-day Saints. It is an old story, many times told, and perhaps I had better not dilate upon it this afternoon. Suffice it that we claim that God has spoken from heaven; that He has re-opened the long-closed portals of eternity, and has raised up a people to usher in the dispensation of Gospel grace as He has headed every dispensation which has preceded it; raising up inspired men to do His bidding; to preach to the world the principles of everlasting life; to establish upon the earth a system which will foreshadow and usher in the millennial reign of universal peace and righteousness. We believe that we are living in the last days; that these are the days when God said He would perform a marvelous work and a wonder; that He would set His hand the second time to recover the remnant of his people; that He would gather them from the north and from the south, from the east and from the west, and would bring them to Zion, and give them pastors after His own heart, to teach them the law of the Lord; and that the law should go forth from Zion to the inhabitants of the

earth, and the word of the Lord from Jerusalem.

We believe that we are living in the evening of history, that we are closing the Saturday of the great week, each day of which is a thousand years, the period preordained in which this earth should accomplish the purpose appointed by its creator. We believe that when God spake to Adam and told Him he should die in the day that He partook of the forbidden fruit, that He kept His word, and that Adam did die within the day; but it was not a day of twenty-four hours, one revolution of our little earth; the day of which He spake was based upon a revolution of the planet upon which God dwells, which we are taught revolves once in a thousand years. This world was appointed a probation through which to pass, six working days, before it should have a rest, or sabbath. We believe we are living in the Saturday night of this world's history, that we are closing the six thousand years of its mortal probation, and that the dawn of the seventh day, or the seventh thousand years, now nearly upon us, will be the millennium, the reign of peace, when Christ the Ruler and Lord of this world, who labored and suffered and died to redeem its inhabitants from death, will be here in His glory to reign upon the earth King over His people and over the human race.

These simple truths, most of which are plainly spoken of in this holy word of God, the Bible, are distorted by the enemies of the Saints to indicate that they are treasonable to the government under which they live. They say we are traitors because we speak of the Kingdom of God; that a kingdom cannot exist within a republic; that it is *imperium in imperio;* that there is no room in this broad land for the Kingdom of our God. They might as well say there is no room in Christianity for the love of God. Why, this great government was established for the very purpose of introducing this work. Inspired men like Washington and Jefferson were raised up to frame a Constitution liberal in its provisions, extending the utmost freedom to all men, Christian or heathen, who desired to make this glorious land their home; that they might have the unrestricted right to worship God according to the dictates of their consciences. We believe that God raised up George Washington, that He raised up Thomas Jefferson, that He raised up Benjamin Franklin and those other patriots who carved out with their swords and with their pens the character and stability of this great government which they hoped would stand forever, an asylum for the oppressed of all nations, where no man's religion would be questioned, no man would be limited in his honest service to his Maker, so long as he did not infringe upon the rights of his fellow men. We believe those men were inspired to do their work, as we do that Joseph Smith was inspired to begin this work; just as Gallileo, Columbus, and other mighty men of old, whom I have no time to mention, were inspired to gradually pave the way leading to this dispensation; sentinels, standing at different periods down the centuries, playing their parts as they were inspired of God; gradually freeing the human mind from error, gradually dispelling the darkness as they were empowered by their Creator so to do, that in culmination of the grand scheme of schemes, this great nation, the Republic of the United States, might be established upon this land

as an asylum for the oppressed; a resting place, it might be said, for the Ark of the covenant, where the temple of our God might be built; where the plan of salvation might be introduced and practiced in freedom, and not a dog would wag his tongue in opposition to the purposes of the Almighty. We believe that this was His object in creating the Republic of the United States; the only land where his work could be commenced or the feet of his people find rest. No other land had such liberal institutions, had adopted so broad a platform upon which all men might stand. We give glory to those patriots for the noble work they did; but we give the first glory to God, our Father and their Father, who inspired them. We take them by the hand as brothers. We believe they did nobly their work, even as we would fain do ours, faithfully and well, that we might not be recreant in the eyes of God, for failing to perform the mission to which He has appointed us.

This is the "treason" of the Latter-day Saints. They preach the coming of the King of Kings, whom all Christians ought to worship; whom all Christians ought to welcome; and instead of passing laws to prohibit, and prevent, if possible, the growth of this work, which has as its object the blessing of all mankind, they should join hands with the Latter-day Saints in consummating it; for as sure as there is a God in heaven it is His work, and He will accomplish it. Haling men before magistrates; immuring them in dungeons; driving them from city to city, or shedding their blood, will no more stamp out this work than it will blot out the glory of the sun. They who take up the sword to fight against Zion will perish by the sword before she perishes; they who leave God out of the question in dealing with the "Mormon problem" will find before they get through that it is suicide to run against Jehovah's buckler.

We, to all appearances are helpless. We make no boast of our own strength. We are only a handful in the midst of millions. But God has given us a mission to perform. We can no more shrink from that mission than the fathers of the revolution could shrink from theirs. That indeed would be treason, treason to God, treason to humanity, and we should justify the charges which are now so utterly false. We might be complimented, "patted upon the back," if we would play the part of traitors and recreants, but we cannot afford to buy the compliments of the world, the good opinion of mankind, at such a terrible sacrifice. Men who died to found this nation, have their names held in everlasting remembrance, while the name of the traitor, who would have betrayed his country, and deserted it in the hour of peril, is loaded with opprobrium. He lived while many of the patriots died; but who are living to-day in the true sense of the term? The name of the patriot will live forever, because he had the courage to die for his convictions; but the name of the traitor will go down to oblivion, because to save himself he deserted in the hour of danger the cause of his country, thinking it was of no use to stand up against the great power which had lifted its mighty arm to crush out the colonies. We think of these things, but we do not propose to fight. We are a people who have peace as our object—the ushering in of a reign of peace. We are a people who build temples. We

must not imbrue our hands in blood. But it is not through fear of man that the Latter-day Saints take this position. They have shown their bravery; they have proved their courage by coming out of the world and forsaking it, patiently enduring its scorn and opposition; it is a braver part sometimes to live than to die.

There are sacrifices which would try the souls of some men more than to face death in a thousand forms. But the Latter-day Saints have taken a stand; they cannot recede from it with honor. They are prepared to meet the consequences, and leave the result in the hands of God. We do not look to man for our preservation. If there is no God in "Mormonism" then it will fail, then will our minds be undeceived; but if there is a God in it, woe! to those who fight against Him, who fight against their Creator, and suppose that they can trample upon the rights of their fellow-men and not endanger their own rights and liberties as well.

The old fable which Æsop tells of the woodman who went into the forest to get a handle for his axe, describes accurately the position in which we find ourselves. The woodman went and consulted the trees of the forest, asking them to give him a handle for his axe. The other trees, the stronger ones, arrogating to themselves authority and ignoring the rights of others, thought that they could dispose of them as they pleased. They conferred together and decided to grant the request, and they gave to the woodman the ash. The ash fell; but the woodman had no sooner fitted the handle to his axe, than he began upon the other trees. He did not stop with the ash, but he hewed down the oaks and the cedars, and the great and mighty monarchs of the forest who had surrendered in their pride, the rights of the humble ash. An old oak was heard to complain to a neighboring cedar, "if we had not given away the rights of the ash we might have stood forever; but we have surrendered to the destroyer the rights of one, and now we are suffering from the same evil ourselves."

This nation may think that it is strong enough—powerful enough—to treat the people of Utah as they please. They are; we do not pretend to compare with them so far as that is concerned. But if there is any truth in eternal justice; if there is such a thing as retribution, woe! be unto this forest of States if they surrender into the hands of tyranny the rights of the Utah ash! It cannot be done with safety. If they trample upon the rights of their fellow men, there must come a time in the eternal revolutions of the wheels of justice when their own necks will be beneath the tyrant's heel. They will suffer themselves from the laws they have passed against the maligned, misunderstood, down-trodden people of Utah. I hope to God, as an American patriot, that this never need come. I hope the eyes of this nation will be opened, that they may see the danger in which they stand from afar; but if I were a prophet I would prophesy in the name of God that if they give away our rights, if they trample upon our liberties, and surrender us as a sacrifice to popular clamor, the day will come when their own necks will feel the galling yoke; the laws they pass now to deprive us of our rights as American citizens, will deprive them of their rights, and they will drink the cup heaped up, pressed down, and running over. I hope

this never need be; but I dare predict it on that condition, in all humility, with no spirit of treason, or of ill will to my country; but with a feeling of sorrow that some of our fellow-citizens have it in their hearts to treat us in this cruel manner.

We are a people of peace. We only desire to be let alone to accomplish our mission in peace. God would not permit us to build temples, any more than He permitted David, if we imbrued our hands in blood. David was forbidden to build the temple of God at Jerusalem, because he had been a man of blood. It was reserved for his son Solomon, a man of peace, to build the temple. So it is with us. We will not need to fight, we do not propose to take up arms, we do not desire and will not be compelled to shed the blood of our fellow-men. We may have our own blood shed in instances, though the work of God will not be trampled out; but we will let them monopolize that part; they may shed our blood, but we must not shed theirs. We must build temples to the honor of our God, and administer in them for the salvation of the living and the dead; and thus go onward, spreading peace, pouring oil upon the troubled waters; and while there will be wars and rumors of wars, while nation will clash against nation and go down in the whirlpool of fury, the Latter-day Saints must preach peace on earth and good will to men, and be exemplars in all righteousness; seeking to let their light so shine that the glory of God will radiate from them to others.

This is the treason which we preach. We desire to benefit our country; benefit our fellow-citizens; benefit our fellow-men. We believe this world is the Lord's, and that He is coming to reign upon it; as it is His right to reign. I care not how soon it is accomplished. The reign of Christ will rob no man of his rights; no righteous government need fear it; neither the United States, nor the nations of Europe, if their consciences are clear, need dread the coming of the King of Kings. They must acknowledge if they are Christian nations, that they owe their allegiance to Him whose right it is to reign. They should be proud to lay their crowns and sceptres at His feet, and acknowledge Him to be Lord of Lords, and crown Him King of Kings.

This is a glance at the mission of the Latter-day Saints. These are some of the views we cherish and which we cannot recede from; we would be unworthy of our lineage as the sons and daughters of Abraham, the sons and daughters of Liberty, if we should forsake the things for which our forefathers lived and died, and suffered all manner of persecution. We leave the issue with God. Let the world persecute us, if they desire to assume that responsibility; we will seek to return good for evil. When they come with the sword we will meet them with the olive branch. We will say peace on earth when they have war on earth. We will do our duty as God shall give us strength, and leave the result with Him who over-rules the acts of all men and all nations for the ultimate redemption of the human family, of which we are some of the humble representatives.

May God speed the day. May He bless those who are persecuted, who are driven and imprisoned for righteousness' sake. May He bless the honest, the good, the pure and the patriotic among the American peo-

ple; the honest and the upright among all nations, who desire to enjoy their own rights and liberties, and are willing that others should enjoy theirs. May God bless all fair-minded people, and may He have mercy upon those who seek to trample upon the rights of their fellow creatures, and oppose the great and glorious purposes which have been foreordained. This is my prayer in the name of Jesus Christ. Amen.

REMARKS BY APOSTLE MOSES THATCHER,

Delivered in Logan Tabernacle, Sunday, April 18, 1885.

REPORTED BY F. E. BARKER.

THE SPEAKER'S PLEASURE IN AGAIN MEETING WITH THE SAINTS, AND PARTAKING OF THE SACRAMENT—THE COMPANIONSHIP OF THE HOLY GHOST IS MORE PRECIOUS THAN GOLD—FUTURE DESTINY OF THE SAINTS—THEIR LOVE FOR THE MOUNTAINS—BLESSINGS ONLY APPRECIATED BY CONTRAST—NOBILITY AND SCARCITY OF MORAL COURAGE—TYRANNY OF PUBLIC OPINION—WE CANNOT LOVE GOD AND HATE OUR FELLOW-MAN—MEN AND WOMEN DO WRONG WHEN THEY YIELD TO THE INFLUENCE OF SATAN—WHAT CONSTITUTES A SON OF PERDITION—AGENCIES WHICH MEN USE, COMPARED TO ELECTRICITY—TRUTH HAS EVER LEEN FIERCELY OPPOSED—OUR TRIALS ARE AGREEABLE TO GOD'S PURPOSES—CONCLUSION.

My brethren and sisters, I have spoken but little in public during the past three months. And without the assistance of your faith and prayers, through the medium of which I may enjoy a portion of the Holy Spirit, to direct my mind and inspire my thoughts, I have no wish to address you this afternoon. I believe, however, that I appreciate the privilege of meeting with, and of enjoying your society once more, and I am especially delighted to hear again the sweet melody of the choir, and rejoice in listening to the testimony of my brethren; but beyond and above all these things, I am grateful for another peaceful opportunity of partaking of the sacrament with the Saints; for as often as we do so worthily, we renew our covenants with our Heavenly Father, and receive the promise of the Holy Spirit through whom comes communion with God. To us such communion is worth more than all earthly things. Men devote their time and talents—the best energy

and deepest devotion of their lives in the acquirement of perishable wealth; and of which, when acquired, they often make golden gods to pay homage and soulless worship to, imagining that in these things are found fame, honor, worldly glory and earthly happiness. Gold, when compared with the riches of eternity, becomes almost valueless, and yet it is the creation of God, and no man has ever brought an ounce of it into the world, nor can he take a grain of it out of the world. But notwithstanding this fact known to all, men for its brief possession willingly encounter untold dangers, in traversing deserts, climbing mountains, navigating seas, and battling with angry waves; they willingly endure the heats of torrid and the colds of frigid zones, often sacrificing the endearments of home and friends, and sometimes truth and honor. Created by the Almighty, gold, when honestly acquired, becomes a means of ministering to the comfort and convenience of man; but there is that which the Lord bestows upon the honest, obedient and good, of far higher value. The Holy Ghost, the Comforter, hath the power of peace and bestows salvation upon obedient humanity, regardless of their earthly surroundings. Let us, therefore, secure the Holy Ghost, and in the testimony of the Father and of the Son which He alone bestows, we shall have secured the "*pearl of great price*," which the world can neither give nor take away. Let us gain the constant companionship of the Holy Ghost, and the doctrines of the Priesthood will distil upon our minds as the dews of heaven, and the gates that lead to peace and happiness in time and in eternity will, by the power and authority of his keys, stand wide open for us to pass through to exaltation, dominion and glory.

Since the beginning of the new year I have been almost constantly on the move, having, during that time, traveled a distance almost equal to that of half the earth's circumference; most of it being by rail, but at least a thousand miles was accomplished with teams, on horseback and on foot. I have examined a country never before seen by me, consisting of waterless, timberless plains, and mountains rugged, wild, and uninhabited. During my absence, my reflections have been mainly in reference to the future destiny of the Saints of the Most High. And these reflections have led me to note the striking attachment they have manifested of late years for countries "exalted above the hills." In our choice of locations we cling to the mountains as naturally as a child to the bosom of its mother. As during our infancy we have clung to them, learning to love their crags, canyons and valleys, so, I believe, we shall continue in them until we grow strong, and be able not only to stand erect, but to walk forth with godlike dignity at least respected, if not honored by all peoples. We are not strong now. We are weak and few in numbers. But there is much in the training we are receiving calculated to make our posterity strong physically and bright intellectually. In illustration of a part of this training I am reminded of some of the remarks of the last speaker, Elder Villet, who recently returned from an Italian mission. On reaching his native land, according to his statement, he found the food offered him exceedingly distasteful, but later he ate it with relish. Hunger changed and improved his appetite. That hunger was the result of de-

privation. And in like manner, love of liberty and a keen relish for its blessings are intensified by the constant encroachments made upon our rights by those who little dream that, in sowing to the wind they will have to reap the whirlwind, when their rights will, also, not only be invaded, but taken away from them; for the measure which they meet to others, will, in the eternal justice of God, be measured back to them. The Almighty hath decreed it. Who can prevent its fulfillment?

In further illustration, I am reminded of a well known elder in the Church whose name in this connection I feel not at liberty to mention, but who, gathering with others from England to Zion, became, in the course of years, wealthy and cultivated, as many having abundant means do. Luxurious habits of living finally satiated his appetite, and he went back to old England, anticipating among other things to enjoy, when there again, the famous "roast beef" of his native land, the like of which, in his opinion, this country did not, and never could produce. After searching in vain he declared, on coming back here, that there was no beef in England half so good as that raised in Utah. Had the beef of that country deteriorated? No, but our English brother's appetite, through being pampered, had. Had he eaten it once a week, as was doubtless his former habit, instead of three times a day, as is too frequently the custom here, the difference in quality of English beef had perhaps remained undiscovered by him until this day. In parallel, who shall declare that blessings so abundantly flowing to our nation from blood-bought freedom and human liberty bestowed without stint from heaven, have not pampered the average American's appetite or relish for blessings that men of other ages have fought to establish and longed to enjoy.

Ponder this matter carefully, deeply, and you will find few truths more apparent. Consult railway, banking and commercial kings; statesmen, philosophers, priests and people, and then note the voice of pulpit and press, and you will find an indifference born of pride that plainly, unmistakably, indicates that the rights and liberties for the securing of which our fathers pledged their fortunes, honor and lives, are now received by their children, in most instances, as inherent blessings flowing as a natural consequence rather than as gifts for which daily gratitude is due.

Not so with the Saints. They of all people on earth are most appreciative, most grateful. And why? The answer is simple: their most sacred rights being daily encroached upon, their conscientious convictions sneered at, their religious privileges trampled under foot, and even the domain of their heaven-inspired thought invaded, they could not if they would fail to regard with intense appreciation and undying love the bequests of the fathers. The very threats, as well as the attempts of the wicked to deprive them of blessings wrung from tyrants by revolutionary sires, will but teach the Saints more accurately to estimate, by the cost, their value; and your high estimate being transmitted to your children, will bud, bloom and ripen into most glorious fruit, as delicious and sweet as that produced when first the tree of liberty was moistened with the blood of patriots. Let others therefore become pampered, gluttons, if they will, but for us and

our children, fewer privileges well appreciated, are better than many, without gratitude.

Impress these things upon the minds of our children, and among these mountains will grow up a race of free men whose views will be broad, high, and deep enough to appreciate liberty themselves, and to wish to have all others enjoy its blessings. By contrast, they will learn this and much more. If they taste the bitter the sweet will be to them all the more agreeable.

You who for years have had peaceful possession of homes with society of families and friends, can greatly increase your estimation of such blessings by going abroad occasionally. I have tried it many times, always, I trust, with profit. And yet wherever I go it has been my good fortune to find friends. There may be present those who may think, "if we have friends abroad, why don't they speak out in our favor using their influence to stop the persecutions of the wicked against us?" A pertinent query, perhaps, but I am not quite sure that the Lord wants them stopped; indeed I rather incline to think otherwise. And while there are thousands and hundreds of thousands of people in the midst of the Christian world who, if left to their own agency, would be just, generous, and good men worthy of the blessings of the Lord, but who to-day are surrounded by circumstances which they can neither control, nor have they the moral courage to even combat. And for this reason they dare not publicly express their sympathy for, nor utter a protest against the wrongs heaped upon us. But notwithstanding this condition, which all must concede to be deplorable, let us have charity, remembering that moral courage is heaven-born and so precious that the world has at no period of its history ever been over-stocked with it. It is a sentiment than which none is more noble, beautiful or grand, emanating from God it abides not in an ignoble, quaking heart. Demanding what the truly courageous alone can give, self-sacrifice, moral courage numbers in her ranks at no time vast multitudes. It is a sentiment of which, at no time, even among us, have we had too much; but wherever found it shines brightly like a star of the first magnitude, like a diamond of the first water that cannot be successfully imitated.

A man with right convictions and the courage to stand by them in life and death hath moral courage, stamina, and the help of God. Testing its quality we will find it here as elsewhere, good; too good indeed to abide with those whose acts are predicated not on principles of justice, equity and truth. He who possesses moral courage weighs according to equity, unbiassed by popular clamor, unswerved by private prejuice. In trying cases he judges cases, not men, and on this principle Satan himself, tried before such a judge, would stand the same chance to get justice as would an angel of God. And, by parity of reason, an angel would stand as good a chance to get justice as would a veritable devil, although a discussion of that kind might innovate modern jurisprudence as practiced in some countries not far distant from here. Now, let me, if I can, bring this matter home to your hearts. Suppose judgment without appeal was irrevocably placed in your hands with none to say, why do you so? Now imagine in your midst a despicable character, a Judas Iscariot, ready to betray

for thirty pieces of silver, or to gratify a hatred born of hell, your best friends—the servants of the Lord, or, Benedict Arnold like, sell human liberty, God's best heritage, for gold. Popular clamor demands punishment, and at the same time brands the accused as traitor, apostate; an assassin of good character, a murderer of peace and good order. Now bring him to judgment without malice, without bias, protecting him from insult while giving him every right, every privilege, every immunity guaranteed by the law of God and man and pass upon his case, not upon him nor his reputation, according to the rules of equity without fear of popular criticism or condemnation, and you have demonstrated in actual practice what a beautiful and heavenly thing moral courage is. Without it God would cease to be God. Without it we cannot be His people. He who habitually sacrifices principle at the shrine of policy or power, cannot be a Saint. Unless those who rule, govern, control and judge under the rules and restrictions of principle, the liberties of those who are subject to them are constantly endangered. And here let me say that public opinion is often the worst tyrant this world has ever known. It crucified Christ, killed His disciples, martyred Joseph and Hyrum, drove the Saints into these mountains and continues to track them as persistently and unrelentingly as bloodhounds ever tracked fugitive slave. Avoid therefore at home and abroad, the seductive influence of the hateful tyrant, public opinion, which, wrought to frenzy by popular clamor, is always dangerous, often destructive.

Planting your feet firmly on principles of eternal justice, emanating from God, the billows of hate, born of envy, and malice, will beat and foam harmlessly about you. And when judgement shall be given into your hands, friend and foe, Pagan and Christian, white and black, Saint and sinner, will alike receive even-handed justice, which here let me say, never has been and never will be bestowed under the pressure and bias of public opinion, or by men claiming to be a law unto themselves. Place moral courage in the judgment seat and the Saint, as to righteousness of judgment has no advantage over the most wicked apostate sinner on earth, their rights being held equally sacred.

The reason this high moral, godlike plane has has not long since been reached, is because of human imperfections and the darkness that clouds and narrows the souls of men. We as the Saints of the Most High God, having received the light, should struggle upward until we reach it; and when we do, then, and not until then will the Almighty give us dominion, rule and government. When we are prepared to exercise judgment in righteousness the Lord will mightily increase our influence and power, and millions will flock to the standard of Zion to avoid oppression and wrong elsewhere.

This being among the greatest of all the great lessons that God has decreed we shall learn, I say speed the means by which we may most readily accomplish the task. If persecutions, unjust judgments, imprisonments and martyrdoms, be the means, let us receive them them not with feelings of delight because of the woes that will surely come upon those who inflict these things upon us, but because the standards of value are established by the cost of things received, and by this rule we know that no good

thing has ever come into this world without having cost the equal of its value. Nor has any great thought or noble idea ever been introduced that had not to fight its way inch by inch. Think of what the principles of the everlasting Gospel, that are freely given, has without money, without price, cost? Agony that caused the Son of God to sweat great drops of blood. And that being too little, He must needs be insulted, spat upon. scourged, adjudged to die, and that, too, by a heathen who knew Him to be innocent of crime, and finally He was ignominiously crucified by those whom He came to save. Humiliated, deprived of judgment and sacrificed, the Lamb of God descended beneath all things that He might arise above all things, leading captivity captive and giving gifts to men, while holding the keys of death, hell, and the grave.

Had Christ been unable to accomplish that foreordained work, this world would forever have remained without a Redeemer. Expiring on the cross, amid the taunts and jeers of the wicked, in the agony of death, crying: "Why hast Thou forsaken me," yet was He, being the spotless Son of God, able to say, "Father forgive them, for they know not what they do."

No shadow of hatred, no tinge of revenge, can be found in that inspired sentence. From its utterance, under those terrible circumstances, let us learn what He then taught so clearly, namely: That we cannot hate man, however wicked and cruel he may be, and love God at the same time. As an aid to the comprehension of this great truth, it may be well to remember that man, however low and debased we may find him in this world of trial, is not naturally vicious, nor would he of his own inclinations seek to destroy human agency. God made man, and he is, therefore, naturally good. But, under the influences of him who rebelled in heaven, his judgment warps, his heart hardens, his whole nature changes, and, while hatred misplaces love, envy. malice and jealousy supplant in his heart the nobler sentiments of justice, mercy and charity. The sea captain who unselfishly, and without hope of earthly reward, placed the life boats and as many of the helpless and weak as they would safely hold in charge of his under officer and, with the stranger, remained and nobly went down with his ship, was the natural man. The ignoble, selfish, unnatural man would desire to save his own worthless life, at the expense and sacrifice of untold numbers of others.

The natural woman clings to her husband, keeping sacred the covenants made with him, and loving with undying affection the fruits of the union. The unnatural wife and mother is true to neither. Cain as the murderer of his brother, was an unnatural man whose soul was sold to Satan under the provisions of an unholy alliance. And where men steal, rob, commit whoredom, bear false witness, inflict unlawful, cruel punishments, and kill, they, too, have listed to obey him whom they serve. But, notwithstanding all this we should never forget that all such, however debased, corrupt, wicked and low, kept their first estate by fighting in heaven against him, whom, by reason of darkness and destructive influence, they now willingly serve. Let us remember how the angels' song of rejoicing when the "accuser of his brethren" was cast out of heaven, was turned into lamentation

when they beheld the sorrows and woes he would bring upon the inhabitants of the earth, by reason of his trachery, deceit and cruel murders. When we look upon the dark, sinful works of men ever tearing down and destroying but never building up and saving; when we think of those who rack their brains vainly trying to stop the onward progress of God's work; when we think of proscriptive, special retroactive laws, and those who enacted them, of mission jurists who condemn with malice, of test-oath commissioners who fetter the innocent and free the guilty, of governors who trample beneath their feet the liberties and rights of a people with whom they have no interest and for whom they have no compassion, of marshals who fraternize with criminals while putting spotters and spies on the track of men good and true, who to save their lives would commit no dishonorable act; of juries packed and pledged to convict, and of Christian ministers who gloat and glory in, and hound all this on, how should we feel.

We should feel, while despising their wicked ways, that they who do them are the children of God upon whom Satan hath laid his hand hoping to ruin both body and soul, and cast them down to hell. Can we behold their wickedness, endure their aggressions, persecutions and malice, without hating them? If so we are Saints. If we cannot, are we not sinners?

Read the vision of the three glories and learn that a compassionate Father has decreed that even these shall not be cast into outer darkness, but shall be saved with a glory beyond, far beyond the comprehension of the finite mind.

There is but one class of human beings whom God hath decreed shall endure eternal punishment, utter and everlasting condemnation, and they are the "sons of perdition." How few, thank God, will be their numbers and, correspondingly how fruitless and barren after all will be the efforts of Satan to frustrate the designs of the Almighty in his glorious plan of human redemption!

You, my brethren and sisters, know what constitutes a "son of perdition." To become such, a man, by the testimony of the Holy Ghost, must know that God the Father and Jesus the Son live, and are the authors of salvation. Belief is insufficient, positive knowledge is necessary. I say that this which I hold in my hand is a book. Do I base the statement on belief or knowledge? I do not believe it to be, I know it to be a book. And my testimony to the fact would be taken everywhere, because if required to state how I know this to be a book I could say I see the binding, paper, and imprint of the type. I tap the lids and leaves and hear sounds. I smell the binding, paper and ink. I put them to my lips and tongue and taste them, and with my hands and fingers feel them. Thus all my senses combined furnish evidence that together give indisputable knowledge; and yet the testimony, the turning away from which, and thereafter denying the efficacy of the atoning blood of Jesus, putting him, after having positive knowledge, to an open shame again, is as much stronger than my testimony that this is a book, as God is stronger than man. In the one instance, knowledge is founded on the evidence of the five senses—seeing, hearing, tasting, smelling and feeling; in the other, every faculty of the soul, every fibre of the body, receives testimony direct from God,

through the Holy Ghost, and he who after having received, denies it, sins against light just as much as Satan did when his ambition and pride led him to rebel against God; and no power in heaven, on earth or in hell can keep such a man out of the realms of the damned, where he has, in the exercise of his own agency, elected to go. People without this knowledge cannot be damned; those with it should be if they turn away and deny it. Those who persecute and hate this people, have it not, and while they may have to dwell without the gates of the holy city, among dogs, liars, thieves and whoremongers, they cannot be damned in the literal sense, as we understand eternal condemnation, forever hid from the face of a merciful but just Father. Think of these things, ye Latter-day Saints, who expect to come up through much tribulation while your garments are being washed white in the blood of the Lamb. Chains and fetters may bind your limbs, and the rack and wheel of the Spanish inquisition may be revived to torture your bodies, but prison walls have never yet been made thick enough, nor iron bars strong enough to keep a good man's prayers from ascending to his God. And if He wills to let trials and difficulties gather around us, they are but for our good. Offences must needs come, but woe to those by whom they come. I love my family and the Latter-day Saints with my whole heart, and enjoy their society beyond measure, and yet as a test, God may require the sacrifice of their society temporarily, and that my heart remain unhardened. Let the wicked do what they may, remember we cannot hate man and love God at the same time. Love of God banishes or consumes hatred as electricity consumes iron.

While in the city of San Francisco recently, I witnessed an exhibition of the incandesent electric light, produced from stored electricity previously generated and forced into vats, composed of substances unknown to me. These, though filled with the subtle power, are cold and unresponsive to the touch of the hand; but wishing to give a sample of the destructive agency of the power sleeping in those vats, the professor in charge requested us to note the result when touched with the piece of wire held in his hand. While explaining, the piece of wire turned in his hands accidently, and fell about midway of its length across one of the vats, and instantly, as quick as lightning, for it was lightning, it became ten thousand flying sparks, and that part in the professor's hand like molten lead, was burning into the flesh before he could shake off the liquid mass. It is said that electricity once generated, remains electricity until it comes in contact with substances which, consuming, it returns to its original ungenerated condition. Thus it may be seen how man plays, as a child with sharp tools, with agencies that may consume him instantaneously. Subservient to his call he flashes thought around the world by means of electric wires, conveys his voice thousands of miles, and rivals the light of the sun, but when the universe shall roll up like a scroll, the earth melt with fervent heat, and mountains run down like wax, unregenerate man, full of pride, will learn what God hath in reserve for those who hate Him and despise His works. As this earth was cleansed by a literal baptism of water, so will it be purified by a literal baptism of fire, and all the proud and those

who love iniquity, will be burned up, even as stubble is consumed by fire. Happy then will ye be if you have been tried as gold in the furnace seven times heated. Better welcome a few trials now, that tend to increase your love of God and of your fellow man, than to go heedlessly like the dumb brute, to the sacrifice. Let us pray only for deliverance from such trials as harden the heart and wither the soul, but not from such as, bearing patiently, testify of integrity. What matters trials, persecutions, scorns, scoffs and contempt so long as we remain true to God, and the covenants we have made with Him and each other? So long as we violate neither these nor our consciences, which should be void of offense, we are safe. But in our struggles to maintain the right in a world filled with strife, we may draw consolation in reflecting upon the fact that every pure thought coming to us from above, meets fierce opposition, and our fallen natures contend against its permanent lodgment in our hearts; and in like manner every heaven-born truth has in every instance, had to fight its way inch by inch before it could bear abundantly the fruits of righteousness. Nothing good has come into this world since the fall of man, that has not met the fierce, concentrated and persistent opposition and hatred of the wicked. Thus we find how true is the inspired saying: "there must needs be an opposition in all things." Enlightened, inspired thoughts crystalizing into undying truths, have in every age caused great sacrifices, often human life to establish them, but those who have had the moral and physical courage to stand by their convictions in life or death, shine as beacon lights along the shores of time, and their works will bear glorious fruits in eternity.

Let us endeavor to imitate all worthy examples, following as nearly as we can in the footprints of our Master, who, if we are faithful unto death, will give us the crown of life with the keys of death, hell and the grave, by which we may descend down into the depth of darkness and misery into the abode of the damned, and there bid those who have despised, hated and persecuted us, look up, repent, and receive deliverance at the hands of a compassionate Father, whose mercy and salvation extend beyond the grave into eternity. Thus, in becoming mediators, ministers to those who despitefully used us, we shall find the mystery of glory that cometh from doing good for evil and loving those who have hated us.

May God grant that we may speedily and thoroughly learn the great lessons that He is now seeking to teach us, and which are of so much importance we should learn. The trials through which we are now passing are but a part of the great programme of the Almighty, long since predicted by His holy prophets. Let us meet them in a proper spirit, trusting in Him always, and our victory will be complete. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

Delivered in the Tabernacle, Provo, Sunday Morning, May 31st, (Quarterly Conference) 1885.

(REPORTED BY JOHN IRVINE.)

THE CREATION, MALE AND FEMALE—CALLING OF ENOCH AND NOAH—GOD SELECTED ABRAHAM AND HIS SEED TO BE A CHOSEN PEOPLE—HE COMMANDED HIS PEOPLE TO MULTIPLY BUT FORBADE ADULTERY AND WHOREDOM IN EVERY FORM — PLURAL MARRIAGE ENJOINED UPON ABRAHAM AND HIS SEED TO MAKE THEM A GREAT PEOPLE—THE PRINCIPLE OF LIFE AND ETERNAL INCREASE IS A SPIRITUAL POWER—MODERN CHRISTENDOM OPPOSED TO LARGE FAMILIES—LATTER-DAY SAINTS ENCOURAGE THEM—THE EDMUNDS LAW PASSED WITH THE PRETENCE OF REPRESSING IMMORALITY AMONG THE MORMONS—THAT MASK OF HYPOCRISY NOW THROWN OFF—THE RELIGIOUS SENTIMENT OF THE LATTER-DAY SAINTS THE REAL OBJECT OF PERSECUTION—CONCLUDING EXHORTATIONS.

THE speaker commenced by reading from the 1st chapter of Genesis—from the 25th verse to the end of the chapter.

Proceeding, he said: In the writings of Moses we have an account of the creation of this earth and the inhabitants thereof, both man and beast and every living thing, as also vegetation. In the first verse we read, "In the beginning God created the heavens and the earth."

In attempting to communicate intelligence upon any theme, if we attempt to do it by using words and phrases, we are obliged to use such language as the hearers or readers are able to comprehend, and if the language be imperfect the ideas conveyed may be somewhat imperfect or defective, and if the understanding of the persons to whom this language is addressed is limited, and their use and understanding of language is limited, the information sought to be communicated to them will be correspondingly limited and defective. It is only by the inspiration of the Holy Ghost that we are able to see clearly the things of God; but the language employed by the writer of the Book of Genesis and by the translators of that work is perhaps sufficiently clear for our purpose at this time, though the inspired translation rendered by the Prophet Joseph Smith is somewhat clearer and more impressive than the present King James' translation. In the inspired translation by the Prophet Joseph Smith, it is written that in the beginning the Gods created the heavens and the earth; that the earth was empty and desolate, and God said unto His Only Begotten, let *us* do so and so; let us divide the light from the darkness; let *us* separate the waters and cause the

dry land to appear; let there be lights in the firmament in the midst of the heavens to give light to the earth; let *us* create animals to walk upon the earth, and creeping things, and fowls to fly in the air and fish to swim in the waters, &c.; and let *us* make man in *our* own image and after our likeness—that is the Father addressing the Son, taking counsel together. This rendering of this first chapter of Genesis is sustained by the writings of the Apostle Paul, when he says: "For of Him"—speaking of the Only Begotten—"and through Him, and for Him, are all things." Again, it is written in the New Testament concerning the Savior, that He is "the brightness of His glory, and the express image of His person." So that when the Father said unto His Son in the beginning, let us make man in our image and after our likeness, it conveys to us the idea that man was organized in the same form and general appearance of both the Father and the Son. This especially in relation to the man himself; for you will remark the wording of the text which we have read—"in the image of God created He him"—referring to Adam—"male and female created He them." You will perceive a difference in the language in regard to the creation of females.

Now, it is not said in so many words in the Scriptures, that we have a Mother in heaven as well as a Father. It is left for us to infer this from what we see and know of all living things in the earth including man. The male and female principle is united and both necessary to the accomplishment of the object of their being, and if this be not the case with our Father in heaven after whose image we are created, then it is an anomaly in nature. But to our minds the idea of a Father suggests that of a Mother: As one of our poets says:

> "In the heavens are parents single?
> No; the thought makes reason stare!
> Truth is reason; truth eternal
> Tells me, I've a Mother there."

Hence when it is said that God created our first parents in His likeness—"in the image of God created He him; male and female created He them"—it is intimated in language sufficiently plain to my understanding that the male and female principle was present with the Gods as it is with man. It needs only a common understanding of the organism of man and of all living creatures, and the functions of this organism to show the primary object of the Creator, and that is the multiplication of the species, the fulfillment of the commandment given, to multiply and replenish the earth, given to both man and beast. We need only to study the anatomy and construction of the human system, and to understand its powers and capabilities, to comprehend the object and purpose of the Creator, even though the commandment had not been written to multiply and replenish the earth. The ancients who feared God, and kept His commandments, showed that they understood this principle and were willing to obey it. It is written of the first fourteen generations, that each succeeding generation of them lived so many years and begat sons and daughters, and some of them lived well nigh on to a thousand years. They multiplied and increased in the land until wickedness overran the land and it pleased God to check the growth of wickedness by the flood, which swept the wicked off the earth. But before thus destroying the inhabitants of the earth, He caused the righteous to be gathered

out from among the wicked by the preaching of the Gospel. Enoch, the seventh from Adam, was a powerful instrument in the hands of God, of rebuking the wickedness of the times. He taught righteousness, gathered the people together, and established a Zion. He labored we are told some 365 years, in the which he communed with God, and taught the people and sanctified his people, so that they were translated to heaven. Many others who remained upon the earth, who had accepted the Gospel, but were not sanctified and prepared to be caught up with Enoch and his people, sought diligently to follow; they purified themselves so that angels ministered unto them, and they were caught up unto Zion before the flood; even all who remained and kept the faith, except Noah and his sons and their families, who were especially called and chosen and detailed to build the ark and enter therein with a selection of the beasts of the earth and the fowls of the air, to preserve seed through the flood. Thus did the Lord gather a harvest of souls unto Himself, of those who believed and obeyed the Gospel and worked righteousness, while the wicked perished in the flood. Then again, the commandment of God to multiply and replenish the earth, was renewed to Noah and his posterity, and soon the desolate places became inhabited. But in the course of a few generations, blindness and darkness and ignorance again began to prevail; wickedness began to raise its head among the children of Noah, and it became necessary that the Lord should select from among the children of Noah the better and nobler seed with whom He would establish His covenant, and upon whom He would confer the keys of the Priesthood, and from among them should be raised up Prophets and Seers and Revelators to teach the people of the nations of the earth, as the oracles of God. These chosen people were Abraham and his seed. Of Abraham it is written that God called him from his father's house when he dwelt in Ur of the Chaldees; and commanded him to go out from his father's house because his father was given to the ways of the heathen and to the idolatry of the surrounding peoples. He called him to go to another land where he should be separate from the traditions and teachings of his father, and where he would make of him a great nation, and raise up from his seed a holy people. God appeared unto him in Canaan, whither He led him, and swore by Himself—because He could swear by no greater—that in blessing He would bless him, and in multiplying He would multiply him; that his seed should be as the stars of the heavens and as the sand which is upon the sea shore for multitude. He renewed this promise to his son Isaac, and his grandson Jacob, who was also named Israel, and from them sprang the house of Israel, and also the children of Arabia, the sons of Ishmael, and the chief tribes of central Asia. It was the seed of Abraham that dwelt in Egypt who were brought into bondage to the Egyptians, and subsequently delivered by the hand of Moses, after wandering forty years in the wilderness, in the land of Canaan. It was from among this people that God raised up prophets from generation to generation to whom He revealed His mind and will. It was this people that was commanded to build first the tabernacle journeying in the wilderness—a sort of moveable temple and subsequently a temple in the land of promise when

they should become settled and located there. It was among this people the Savior was born, and labored and taught the Gospel, and was crucified, and rose again from the dead. It was from among this people that He (the Savior) selected and ordained His Apostles to preach the Gospel to all the world. The whole tenor of the Scriptures shows us that those who believed God and were counted His people multiplied and replenished the earth and became numerous as the stars in the heavens and as the sands upon the sea shore for multitude, while many of the other unbelieving nations and peoples comparatively dwindled away; and when the history of the generations of Adam shall be revealed and comprehended by the human race, it will be found that in the providence of God He has greatly restricted the more corrupt, while He has enlarged and multiplied the seed of Abraham, who did abide in the covenant; and although many of them have come short in many things and have wandered in darkness and unbelief, yet as a people they have maintained a degree of sexual purity unknown in the gentile world, and for this reason has God multiplied them in the land. They have great and special promises that in the latter days God would remember them.

Now, while God commanded His people to multiply and replenish the earth, He gave strict laws against promiscuous sexual intercourse. "He forbade adultery, fornication, whoredom in every form, and the same doctrine was taught by Paul, the Apostle, namely, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." This law prevailed in all ages among the people of God, encouraging honorable wedlock, and restraining illicit sexual intercourse, and there are many physical as well as theological reasons for this law. It is especially binding upon mankind, because they are organized after the image of God, and are His offspring. I refer now to the spirit; for we understand that man in the nobler sense and the true sense, is that immortal eternal being which has come forth from God, and that the earthly tabernacle is but an outer clothing of that immortal being; that the earthly tabernacle is in the image and likeness of the heavenly or eternal being; in other words the body is in the likeness and form of the soul or the spirit, and that it is made conformable to any for the spirit to dwell in, and to fill every portion and particle thereof, and to direct its energies and powers to develop its capabilities and to guide its actions. Hence that immortal man is held responsible for the deeds of the body, and it is written he shall be judged according to the deeds done in the body; because the body does not control the spirit, but the spirit controls the body. Still the Apostle Paul says that there is a law of the flesh—that wars against the spirit; and, says Paul, "to be carnally minded is death; but to be spiritually minded is life and peace." He further says that this law of the flesh—that is, in our members and the lusts thereof—that wars against the law of the spirit brings our bodies into bondage, even the bondage of sin; but it is made the duty of the spirit to subdue the flesh and the lusts and the desires thereof, and to bring it into subjection to the law of the spirit. This is the warfare and the struggle of our lives. This begins with the development

of our physical power and the lusts and desires of the flesh. The spirit of man is capable of receiving from the Spirit of our Father the Holy Spirit, which is in connection with the Father and the Son, and is a minister of God unto men; which lighteth up our minds and giveth us understanding; for "the spirit of man is the candle of the Lord," says one of old. This teaches us just as far as we will give heed to it, how to walk in obedience to the law of God, and how to resist and overcome evil with good, and as far as the written word of God is given to us, its object and influence upon us is to restrain the flesh and bring it into subjection to the spirit. The lusts and desires of the flesh are not of themselves unmitigated evils. On the contrary they are implanted in us as a stimulus to noble deeds, rather than low and beastly deeds. These affections and loves that are planted in us are the nobler qualities that emanate from God. They stimulate us to the performance of our duties; to multiplying and replenishing the earth to assume the responsibilities of families, and rear them up for God. They encourage and stimulate the woman to bear her burden and perform the duties of life because of the hope of a glorious future, while it stimulates the husband and father in like manner. Every instinct in us is for a wise purpose in God when properly regulated and restrained, and guided by the Holy Spirit and kept within its proper legitimate bounds. But all these instincts and desires of the flesh are susceptible of perversion, and when perverted result in sin. Whenever the Gospel has been preached on earth, and Prophets and holy men have been sent among the people, the burden of their lives has been to encourage them to the proper exercise of their powers and functions and to regulate them and restrain them within proper limits, such as are prescribed in the written law, and in the law of our being. Excesses of all kinds tend to death and to sickness and misery, physically and spiritually; while temperance and moderation and the proper use of all our functions tends to the glory of God and the welfare of His children. The chief study of man is to comprehend these principles, and to apply them in their lives.

I said there was a time after the flood that the seed of Noah began to corrupt their ways, and God chose out from among them the seed of Abraham, with whom He established His covenant that He might preserve unto himself the Priesthood and its ordinances, and a people who would receive His law, and among whom He would raise up Prophets, and through whom He would send His Son in the meridian of time to become the Savior and Redeemer of the world. Thus Abraham was blessed of the Lord to multiply and increase in the earth greatly. When the Lord determined to bless and multiply Abraham and His seed, He commanded that they should take of the daughters of Eve for wives and multiply and increase in the land. I do not say that plural marriage was not practiced prior to this time, but I say from and after Abraham it was enjoined upon Israel, the seed of Abraham, for a wise and glorious purpose in Him, namely, that of increasing them and giving them the ascendency among the nations of the earth, as I once heard the Prophet Joseph remark. In speaking of these things, and inquiring wherefore God had enjoined plural marriage

upon Abraham and his seed, his answer was, because He had purposed to multiply and increase them in the land and make of them a great people and give them the ascendency over other peoples of the earth, and that because, as he said of Abraham, He knew that He would serve Him and command his seed after Him.

We are aware that in modern Christendom there are some people who forbid to marry. In one of the Epistles of Paul [1 Timothy iv. 3] he states that in the latter times there would be those who would forbid to marry. We know there are some professing Christians who regard the union of the sexes as an evil, as a sin, as the result of our fallen natures, and as a form of the gratification of fleshly lusts which is offensive before God. Hence we have the Shakers who, acting upon this doctrine, abstain from marriage. If all were to embrace their faith, and carried it out in their lives, the human race would soon be extinct, and the great purpose of Jehovah in their creation would seem to have failed. But fortunately those who embrace this faith, and exemplify it in their lives, are few. Yet there are many who are willing to gratify the lusts of the flesh but strive to avoid its consequences and responsibilities. But those who have received in good faith the commandment of God to multiply and replenish the earth and assume the proper responsibilities of the household, and regulate their lives and household by the law of the Lord, have always been blessed and favored of God, and the great difference between the Latter-day Saints at the present time and modern Christendom, is this more extensive comprehension of this first law of God to man. We understand there is a purpose in all these things; that the Supreme Being is working with an object in view and for the accomplishment of an end, and that object and end is worthy of the God who has created us; that in infinite space He may cause to be organized innumerable worlds and glorious orbs to be filled with intelligent beings capable of enlargement, of an expansion of glory and of happiness; for in their enlargement and increase He is glorified, while they in turn are glorified in and through Him in the performance of their labors and duties and the multiplying and increasing of their species, inasmuch as they do it unto the Lord and keep His law, so that they can be sanctified before Him and be endowed with the power of endless lives.

I know it is supposed by some that the power of increase is inherent in us and in all living things, and in all plants, but I do not view it in that light. I view the temporal organism as the instrument and not the creator itself; it is only the instrument by which it is worked out and accomplished; that the principle of life and eternal increase pertains not to the flesh nor to the grosser elements of this earth, but it is the spiritual power that has emanated from a nobler sphere that has come out from God, or that had its existence previously in a first estate. Our Savior Himself is an example of this. We are told He was born of the Virgin Mary, in the meridian of time. Yet we learn He was with the Father from the beginning and was with Him in the morning of creation. While he was here upon the earth 1800 years ago, He said to the Jews, "You speak of Abraham as your father. Verily I say unto you before Abraham was, I am." And again in John's revelations it is written that He was as a lamb

slain from the foundation of the world. He is called a lamb of God typically speaking, because the offering of a lamb in sacrifice upon the altar was a type of the crucifixion of the Savior, and the commandment of God given to the children of men in the beginning to build an altar and offer sacrifice with a lamb upon it, was typical of the Savior of the world. Hence came the term that He was the Lamb of God which the Father sent unto the world to be an offering for sin. So also it is written in the Scriptures—speaking of God—that He is the Father of our spirits, and, says Paul, it is necessary to be in subjection to the Father of spirits and live.

In modern Christendom—in these United States especially, and in staid New England more than perhaps any other portion of this American continent—is this commandment of God to multiply and replenish the earth nulified. The Latter-day Saints are looked upon with envy, with jealousy and reproach because they do not take the same view as they do, and their numerous families stand out in bold contrast with the New England families, where you will find as you go through the land one, two, or at most three chilren in a family, and many families with none. In some instances this apparent sterility may have resulted from various abuses, but in most causes the result of devices of wicked men and women to counteract and prevent the fulfilling of the great commandment of God to multiply and replenish the earth, and in many instances, foetecide, infanticide and child-murder are the result of this very general desire to avoid the responsibility of families. It has become a crying evil in the land. Some writers deeply deplore this crying evil, and represent it in its true light; while many other writers and speakers are either silent upon the subject or give their voice and influence in its favor. A few years ago I remembered to have read a discourse of Brooklyn's great orator, Henry Ward Beecher, in which he took the ground that any considerable increase of the human species would be a positive evil, something to be deplored; and he elaborately attempted to portray the evils that would result from it, and the whole tendency of the discourse was to discourage the multiplication of the human species. Others have followed in the same train of reasoning. They seem to have forgotten the commandment given to our first parents, and never to have comprehended the purposes of Jehovah. Those who adopt these views have seemed to imagine that there would be greater happiness in the gratification of fleshly lusts, and in pandering to pride and worldly pleasures, and the increase of wealth, than to obey the commandment of God. They have resolved to avoid raising large families. The last tour I took through New England, (which is my native country), about twelve years ago, I was more deeply impressed with this state of things than I had ever been before. When I was a boy, in Vermont, I knew not the ways of the world, and comprehended not what was going on, in our large cities and more populous parts of the country. I was born of honest parentage, who reverenced the principles of life and salvation, and I understood not what was going on around me, nor do I think those evils existed there to the same extent that they now do. But as I remarked, when I made my last tour through New England, I was more forcibly impressed with this state of society than ever before. I spoke of it to

my aged aunt in Rhode Island. I said to her: "Aunt, when you were young, and when my mother was young, rearing large families, it was a source of joy and pleasure to rear offspring. Now as I go through the land, I see the efforts of the people are in an opposite direction." "Oh, yes," said she, "it is unpopular now, for people to have large families; it is considered vulgar, men and women now seek to avoid these responsibilities." This is a well known fact. The tendency of the age is to animalism, to the gratification of fleshly lusts and worldly pleasures.

Well, the Latter-day Saints have experienced in their own lives something nobler, and have learned to recognize the wisdom of Jehovah in that order of things which He enjoined upon our first parents. This is the marked difference between the unbelieving world and the Latter-day Saints. I say the unbelieving world, because I regard this doctrine which I have referred to as a doctrine of devils and not the doctrine of Christ; that the tendency of it leads, as I before remarked, to foeticide, infanticide, child murder, and to the gratification of fleshly lusts and worldly pleasure without fulfilling the great object and purposes of our Father, and the effect in the end would be the wasting away of the human species if it were generally adopted. It is high time that a voice from heaven should rebuke it. It is high time that the Lord, who wishes to raise up seed unto Himself, should command His people and renew upon them the obligations placed upon our first parents. It is to the Latter day Saints that this mission has been committed, and the result is the multitude of school children that we find all over this Territory. Over fifty thousand Sabbath school children in the Territory of Utah—nearly one-third of the entire population, as shown in our statistics at our various Conferences—are children under eight years of age. This is a startling fact to that class of the Christian world who are pursuing the opposite course. One of the Sabbath school superintendents of the City of New York, recently expressed himself very pointedly and plainly upon this subject in relation to the wealthy portion of the church-going people of New York. In several thousand families attending the popular churches of New York, there could be mustered only about eighty Sabbath school children, and he attributed it to this prevailing desire for pleasure, wealth, and the shirking of the cares and responsibilities of the household, until the rearing of families was left almost entirely to the poor, to what is termed the vulgar people.

I need not harrow up the feelings of the people with lengthy details such as are found in police reports and statistics from various sources, showing the alarming increase of these crying evils. Suffice it to say that the chief warfare against the Latter-day Saints at the present time is an endeavor to compel us to conform to their new state of things, or to their ideas of social sins and social duties. In other words it is laconically expressed by President Cleveland in the late interview he had with our delegates that were sent to him with the memorial and protest adopted by the Latter-day Saints in mass meeting a few weeks ago. President Cleveland listened with courtesy to what our delegation had to say with regard to the feeling and desires of the people, and expressed himself in this wise: that he would endeavor as far as lay in his power

to give us honest men to administer the law, and he concluded with a smile upon his countenance, with this expression: "I wish you people out there could be like the rest of us." This is a homely phrase, it might not attract any special attention under ordinary circumstances; but when we consider the facts as they exist, and the tendency of the age, and of the Christian world at the present time, and the state of things in the east when compared with us, the remark is very significant. It comes home to us, and we ask ourselves, can we, after the light that we have received, after the experience that we have had, and with the hopes that are placed before us in the Gospel of a glorious future—can we relapse back into that state of things and be like unto them? I would not say aught personal in relation to Mr. Cleveland, believing him to be an honorable man of the world, yet his enemies in the campaign accused him of some irregularities of life that are common in the world, and it is reported that he knows something of sexual relationship, though he has not assumed the responsibility of a family and household; and in this respect, though perhaps among the most honorable, he represents a large and respectable portion of unmarried men. We do not understand that in thus expressing himself to our delegates that he desired us to exactly imitate himself, but that he wished we could confine ourselves at least to one wife. If however, the parallel were carried out more fully, we would not only confine ourselves to one wife as far as owning them in that capacity is concerned, but we would try like others have, to limit our children also and imitate the other vices of the age.

Well, now, the expounders of the federal laws in our midst—the Prosecuting Attorneys, Judges, Marshals, and other federal representatives that have been sent among us to enforce the special laws that have been passed by Congress against the Latter-day Saints, seem to make the line of distinction more marked than has ever before been done. During the great furore which swept over the land four years ago, which resulted in the passage of the Edmunds law, the Christian ministers urged their congregations to send memorials to Congress for the passage of that law *on the ground of repressing immorality, licentiousness and crime among the Mormons*, and it was this hypocritical mask which they took on at that time that hoodwinked and deceived the great body of the people and lashed the country into a furore and crowded Congressmen to vote for the unconstitutional measure, that wicked and malicious law known as the Edmunds law. I may be accused of treason for speaking in this way, in calling this a wicked and malicious law. I may be counted guilty of treason because I dare to think; but yet, treason has never been defined by the Constitution of our country nor the Courts, to consist in a freedom of speech, much less in the freedom of thought, but has been defined as levying of war against the Government, or aiding and abetting its enemies in time of war.

The great furore in the Christian world, or at least throughout the Christian denominations of America four years ago, urging upon Congress the passage of the Edmunds law, was on the ground of the immorality and licentiousness of the Mormons, and a desire to repress it. But now the federal representatives in their efforts to enforce it in our country,

have found themselves under the necessity of throwing the mask off themselves and off the country—off the priests and religious people. I believe some of you in Provo had something to do in bringing this about and rendering it necessary for them to lay off the mask. I believe Commissioner Smoot was called upon to investigate a case of an outsider seducing his wife's sister, and a child was the result; and he felt called upon under the law to hold him to answer before the grand jury for unlawful cohabitation. The assistant prosecuting attorney unwillingly allowed the thing to go on until the man was committed for this offense; intimating at the same time that he thought this was pushing the Edmunds law a little too far and beyond what was the spirit and intent of the law. If this case should be carried to its legitimate end, and the man should be sent to prison and fined for unlawful cohabitation, then the door would be thrown wide open for many others to follow for the same offense. Hence such a construction was considered an element of danger to themselves, to the representatives of the federal government and their aiders and abettors in this country; that such a construction of the Edmunds law as had been the popular construction and the understanding of the masses, and as was the professed understanding of the Christian world—for they urged its passage to repress immorality and sexual crime—that if this construction was allowed to prevail in Utah and the surrounding Territories, and the District of Columbia, and other places where the United States exercise jurisdiction, it would operate very hard on a great many who would not be so well prepared to bear it as the Latter-day Saints. Hence it seemed very desirable that their feet should be slipped out of the trap and ours left in. Accordingly their wits were brought to bear in this direction, and on the occasion of the trial of President Angus M. Cannon on the charge of unlawful cohabitation a plan was concocted and carried out, with all the leading attorneys of the land and the Chief Justice upon the bench, to discuss this question and decide upon it. In this connection the representative of the government boldly came to the front and threw off the mask and proclaimed at the outset of this trial that he knew he could not prove sexual intercourse between the parties at bar, and that he should not attempt it. Furthermore he stated that he did not consider sexual intercourse any element of crime; that the Edmunds law, so called, was a blow aimed at the status of the Mormon system of marriage alone, and that the third section of that law relating to unlawful cohabitation had no reference to sexual sins; that it was not designed to repress adultery, fornication, lust, or any form of sexual sin; that that was left to local legislation; that the legislation of Congress in the third section of the Edmunds law, as well as all other legislation upon that subject was aimed directly at the status of the marriage alone. In this regard, therefore, he took precisely the ground that Governor Murray did when he first issued his oath for notaries public, and which was afterwards adopted by the board of Utah Commissioners and incorporated in their test oath for registration, referring to cohabitation with more than one woman in the marriage relation. Mr. Dickson took this view, that Murray was right; that the Utah Commissioners were right; that this was the sense of the country; that this was the

design of Congress; that the Edmunds law was a blow aimed at the Mormon system of marriage, or to use Judge Zane's term, the habit and repute of marriage, or the "holding out," to use another favorite phrase, of two or more women as wives of one husband—that the whole and only object of the third section of the Edmunds law relating to unlawful cohabitation, as well as all other anti-polygamy acts of Congress was against the institution of marriage. Finding, however, it difficult to prove marriages because of the disinclination of people to testify, and because of the difficulty of reaching any record evidence of these marriages, it was thought necessary to take high grounds and assume this: that the Mormons are known to be a virtuous people, are known to condemn in strong terms and by every influence in their power every form of sexual sin, and that they do not indulge in intercourse with the sexes to any extent only in the marriage relation. This was the well known and established character of the Mormon people, and was the result of their teachings and practice for a generation past. Hence wherever children were found in Mormon families, they are the result of marriage. If a woman is found pregnant, she must be looked upon as a wife, and the officers are justified in sezing her and bringing her before a commissioner, or a jury or judge, and compelling her to give the name of the father of her child, and that is deemed sufficient proof that he is guilty of polygamy, or if two or more women live in close proximity to a man, and he is seen visiting them, and especially if the children call him father, it is sufficient proof on which the jury may indict for polygamy or unlawful cohabitation, as the case may be. Consequently they have taken this high ground that it is no longer necessary to prove even the first or second marriage, nor is it any longer necessary to prove sexual intercourse in order to establish unlawful cohabitation, but the common habit and repute of marriage and the appearance of marriage is all sufficient. Thus the ordinary rules of evidence are set aside, and the mask of hypocrisy which governed the Christian world when they were urging the passage of this Edmunds law through Congress is thrown aside. A bold and important testimony is given to the world through our persecutors to the morality of the Mormon people being so far in excess of the rest of the world of mankind, and to our integrity to the marriage relation. We wish indeed that all that is said in this respect were strictly true, that there were no irregularities among us. We cannot quite say that, but we do rejoice and thank God for the general good testimony which has been given of us in truth in this behalf. Not long since President Smoot and myself and some others were congratulating ourselves, and President Taylor was congratulating himself, and many others of our aged fathers, in having placed themselves in a condition to escape the operation of the third section of the Edmunds law by confining themselves to one woman. I said to some of my brethren in a Priesthood meeting in St. George, one time when they were very badly agitated and not knowing whom the lightning—or the Edmunds act would strike next—I said to them, you old grey-headed men whose wives have grown old with you and are past bearing children, if you choose now to agree among yourselves that you will live within the third section of the Edmunds law,

and allow the husband and father to confine himself to one wife, while he cares for the balance and cares for and protects his children, I see not but what you may do this with honor to yourselves and without sacrificing any principles of the law of God, or going back upon your covenants, providing this be agreeable among yourselves. I was somewhat with others, congratulating myself in being able to do this without sacrificing any special principle or going back on our families, but it would seem that these noble, aged sires in Israel were not to be let out quite so easily as this, for I am a little inclined to feel it was a little dishonorable, and yet perhaps not altogether before God. The idea was that they might possibly escape, while their sons and others who might have taken wives and raised families, and entered into those sacred relations which are to them dearer than life itself, would have to abide the consequences. But it seems that under Judge Zane's ruling it is not these who are raising families that are always liable; for you may raise a family by your sister-in-law, if you don't call her your wife, as you understand from the case I have referred to. No sooner had Judge Zane sustained Prosecuting Attorney Dickson's view of the case, than this Mr. Aimes was brought before him on *habeas corpus* and discharged, and he (the Judge) fully announced the doctrine that a man could have as many children by sister-in-laws as he pleased; that no matter how much a man might seduce his neighbor's wife, or neighbor's daughter, if he is not in the marriage relation with them, it is no offense against the Edmunds law. But with a Mormon, whether he is raising a family or not, if he is even so unfortunate as to have no children, or if his wives are past bearing children, and he has entirely separated himself so far as bed is concerned, and there is evidence of entire restraint on his part, still, unless he goes back on himself and on his wives and children, he comes under the law. In other words, if he continues to "hold them out" as wives he is guilty of cohabitation. Hence, Brother Smoot and myself, and others, have been congratulating ourselves a little too soon. You will find that the old men and the young men are all coupled together, their feet still in the trap, while the adulterer, fornicator, whoremonger, harlot and libertine, the trap is open just enough to let their feet out. Now they can vote, they can hold office, they can raise children providing they do not do it in the marriage relation, and they hold out this inducement to you and me: "Become like one of us." "I wish you out there could be like the rest of us." "I wish you would only disown your wives, then do what you will you are secure —that is, you must only own one wife, for this is the popular idea, the sentiment of the age. This is the voice of fifty millions of people. You must listen to it. Congress has said it. If you hesitate, (some go so far as to say) you will be held to answer for treason. Treason against what? Treason against the law. Well, then, of course every thief is guilty of treason. Every man that steals an axe handle shall be tried for treason because he disobeys the law, by the same parity of reasoning. Again, if you try to avoid the law and we can catch you, why you are doing a terribly wicked thing. Yes; if spotters are hunting down some luckless fellow or his wife, and they slip out at the back door, or hide in a haystack, why,

you must be held for treason, or some other crime. Now, I have always understood that catching goes before hanging; that it is the duty of the officers to make arrests when indictments are found; and it is equally understood that there is a guarantee in the Constitution of the United States that no man shall he held to answer for any crime except on presentment of an indictment by a grand jury. Furthermore, when indictments are found, the parties against whom they are found are known only to the jury and public prosecutor; the general public are not supposed to know anything about them, and the general maxim of law is that everybody is innocent until they are proven guilty. Consequently, we are not supposed to know that when anybody is going out to the haystack that they are fleeing from an officer, or that every tramp that comes along is a deputy marshal, or if he is that he has a warrant in his pocket for that man, and if he has it is his business to catch him and not ours. Does not the law forbid you to aid in the escape of a criminal? Yes, if he has been found a criminal by a competent jury and under sentence of the law. Then it is public notice to you that he is a criminal, but not otherwise. I merely make mention of this because of the foolish threats that are sometimes made to terrify ignorant people. Because it is well known the world over, so far as anything is known of us, and of the legislation of Congress against us as a religious people, that there is an issue between Congress and the Latter-day Saints, and that issue is of a religious character and relating to the social relations of the Latter-day Saints. The views which we hold are founded upon the revelations of God, both ancient and modern. We have given evidence to the world of our sincerity in this, and yet the world do not seem to accept it. I believe that Mr. Dickson was honest enough to express his conviction of our sincerity in this, and that the Mormon people, as a people, were moral people, and that their teachings and actions showed that they did not indulge in these sexual sins outside of the marriage relation to any great extent; while the great mass of mankind who know us not are not willing to give us this credit. They have raised the hue and cry all over the land for so many years, that we were guilty of gross immorality, that it seems as if the Lord intended in the way now being done to give the world ocular demonstration and a strong testimony of the integrity of this people, of the sincerity of their actions, of the depth and strength of their faith, and their devotion to their religious convictions, and their integrity in carrying them out. It is a source of gratification and thanksgiving that but few, comparatively speaking, among us have felt to go back on themselves and to throw off allegiance to God and to their families and friends, and to violate their consciences; but few have been found to do this in order to escape fine and imprisonment. How far it will become necessary that this testimony should go forth to the world, and how many should suffer so that their testimony should go abroad to mankind to convince the world and to vindicate God and His people, I am not yet able to say, for I am persuaded it will be as the Lord will; that whatsoever is necessary we must submit to with the best grace possible. I do not mean to say that every one who may be thought to come under the third section of the Edmunds law shall

go and complain on himself, or if complained of by some spotter that he shall go straitway and confess guilt, or if arraigned for trial on an indictment, that he shall plead guilty without a trial; I do not say this. Every man must be left to choose for himself what course he will pursue in relation to those matters; for pleading guilty or not guilty when arraigned before the Court is a mere technical form and a liberty which every prisoner enjoys, that of pleading guilty or not guilty. The plea of guilty, of course, saves the expense of a trial, while a plea of not guilty, means that the prosecutor must prove the charge made in the indictment. I do not say, therefore, that in submitting as best we can to the operation of the law that we shall not avail ourselves of constitutional privileges and the rights accorded to us. We have the right to be tried by a jury of our peers if we can get one, but we cannot get one under this act. The act was purposely framed to cut off that right. The right of a man to be tried by a jury of his peers—this term originated in Great Britain and was guaranteed in the Magna Charta—means simply a jury of his equals. If a man belonged to the nobility of the land, he was entitled to be tried by a jury of his equals. If he was a plebeian, a common laborer in the humble walks of life, he was entitled to a jury of his equals, his associates, neighbors, those that knew him best and were able to sympathize with him and comprehend his position and circumstances and the motives governing his acts, so that a righteous judgment might be rendered concerning him. This guarantee was incorporated in the American Constitution. The right of a man to be tried by a jury of his peers implied all that was necessary to protect the citizens against malicious prosecutions; but in our special case, under the operation of special laws enacted against the Latter-day Saints, we are compelled to go to trial before a jury of our avowed enemies; indeed, none are qualified to sit upon juries in our case unless they are pronounced against us; because, as I said before, it is not a sexual crime that is on trial; it is a religious sentiment of the Mormon people; it is this status of their social relations founded upon their religious convictions that is on trial. Hence it is the pronounced opposition to our convictions that is a qualification for a juryman in our case.

Well, we were told by the Prophet Joseph Smith, that the United States Government and people would come to this: that they would undermine one principle of the Constitution after another, until its whole fabric would be torn away, and that it would become the duty of the Latter-day Saints and those in sympathy with them to rescue it from destruction, and to maintain and sustain the principles of human freedom for which our fathers fought and bled. We look for these things to come in quick succession. When I first heard of the—what shall I call it? the somersault of Judge Zane and Prosecuting Attorney Dickson, the question was asked, Now that the mask is thrown off, how will this take throughout the country? Will the hireling priests throughout the land sustain this action? Will they consent to have this hypocritical mask thrown off then, and will the Supreme Court of the United States and the people of the United States sustain the ruling? I unhesitatingly answer, yes, they will, and if ever it reaches the Supreme Court of the United States, they will sustain it;

the hypocritical hireling priests will sustain it; the people will sustain it and say, "Crucify them, crucify them, they have no friends."

It becomes us, then, to be better Saints. does it not? Yes. It becomes us to be more united than we have ever been before. It becomes us to put away our foolishness; to cease all sin; to observe the words of wisdom; to walk in all humility before God; to be faithful and earnest in our prayers, and to imitate good old Daniel. Never mind the lion's den nor the murderer's Pen, but so live that we can be counted worthy before God, and whatsoever He has designed should come upon us that we may have grace given unto us according to our day, and that the world may record of us in future generations that we were an honest and a noble race, true to our God and to our convictions, and worthy of the high calling of God, which is in Christ Jesus our Lord. We should not blame one another for not going to the Penitentiary. We should not find fault with President Taylor, or President Cannon, or President Woodruff, because they do not rush into the Penitentiary, or go into court and plead guilty, and at once go to prison. Nor need we until the Lord requires it, rise up and say, "build a new Penitentiary and let us all go in together." We are not required to do this, but may claim our rights under the law. We may leave the Government officials to do their duty, and if they will honestly and rightly act according to the rules of evidence within their prescribed jurisdiction, it will take them some time to get us all into the Penitentiary, because under the law we can insist upon a trial and upon a jury. Judge Howard was reported to have said that it took very little law and less evidence to convict a Mormon in Arizona. Nevertheless there are certain forms that they have to go through, all of which takes a certain length of time, and a certain amount of labor on the part of the Prosecuting Attorney, and if he gets but $40 for each indictment, give him the privilege of drawing up the indictment and proving the charge therein. Amen.

DISCOURSE BY ELDER HENRY W. NAISBITT.

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 7, 1885.

(REPORTED BY JOHN IRVINE.)

IGNORANCE OF THE WORLD REGARDING THE LATTER-DAY SAINTS—OUR DOCTRINES ARE CHRISTIAN AND ARE SUBSTANTIATED BY THE SCRIPTURES—NECESSITY OF PRESENT REVELATION—FIRST PRINCIPLES OF THE GOSPEL—FAITH, REPENTANCE, BAPTISM FOR THE REMISSION OF SINS AND LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST—ORGANIZATION OF THE CHURCH OF CHRIST—"MORMONISM" IS A RESTORATION OF ANCIENT CHRISTIANITY—JOSEPH SMITH A TRUE PROPHET—PLURAL MARRIAGE PRACTICED BY MEN OF GOD IN MISS-CALLED DARK AGES—CONCLUSION.

My brethren and sisters and friends: I arise to speak with a little embarassment, but I look to the Saints, asking for their faith so that I may overcome.

There is nothing that interests the Latter-day Saints so much as the enunciation of the principles which they profess and literally accept; but it would seem as if there was in the outside world, less comprehension and understanding in regard to the principles that the Saints believe in, than there is in regard to any other subject which has acquired the same prominence.

The Church of Jesus Christ for a great many years has kept a large number of missionaries in the field; they have traversed the whole of Christendom, in a greater or less degree, visited also the heathen nations and lands that are afar off; but yet a traveler would find that but little impression has been made among the masses of mankind. Even among those which are most advanced, and whose citizens are presumed to be intelligent, and to comprehend the questions which agitate the public mind, there is an amount of ignorance which is, to say the least, discreditable. It has been my lot individually; to come in contact with many who have visited this Territory and city, and to hear their expressions of surprise in regard to the religious faith of the Latter-day Saints. To tell a stranger that the people of Utah believe in the Bible, appears to be something altogether unlooked for. The assertion of their faith in God and in His Son Jesus Christ, appears to be received with more or less incredulity, and there are others who believe that the marriage customs of the Latter-day Saints are the beginning and the end, and all there was and is or will be, to give them distinction and peculiarity among the people of this nation. And yet if you were to sweep your eye over this congregation—which is pro-

bably an average one of the people of this Territory, you would instantly say, that there does not appear to be much difference in the appearance of the people here and the average congregations of worshippers elsewhere. The facts are that the people here—the older ones at all events—have been called and gathered from among mankind, and from Christendom, as a rule. There are in this Church many native-born citizens, who have come from every State of the American Union, and are fully acquainted with all its religious sects and creeds. There are those who have come from the different nations of Europe, and they have been familiar with the institutions which exist there; they have attended the services and been identified with the same organizations that you find to-day. They know all about the churches and the ministers and the Sabbath schools and the literature of the religious world. They have analyzed and compared and contrasted these until they understand not only the differences that exist between the several churches, individually, as they are known in Christendom, but they understand also the vast differences between those churches and that record called the Bible. They have been familiar with that, including the New Testament, from their childhood. They were taught it of their mothers and their fathers. They read it in the Sabbath school. They listened to the exposition of its truths and doctrines in the churches to which they belonged, and it was personal mental analysis and comparison that gave conviction to their souls and induced them to receive that order which the world has designated "Mormonism." As a rule the people of Utah are "Mormons," from conviction and from choice. They have left the institutions of their fathers because of the defects which were discovered therein, because of the inconsistencies which prevailed there, and in thousands of instances have reached conclusions because of the teachings that many of them received in the religious organizations of the world. The Latter-day Saints, to the surprise of many, call themselves Christians. Notwithstanding the opposition that they have encountered; notwithstanding the prejudice with which they have had to contend; notwithstanding the ignorance that is everywhere manifest in regard to them and to their institutions, they claim to be Christians,—or followers of Christ; and in assuming this title, they accept it with all that it implies. They defend with as much devotion and persistence the character and institutions and teachings that were given of their Lord and Savior as recorded in the Books that have been handed down from the fathers as do the disciples of any system, either secular or religious, who follow out the dictates, theories and ideas of those whom they have accepted as their leaders. The followers of John Wesley are no more tenacious of the teachings of their illustrious predecessor, the founder of their church, than are the Latter-day Saints in regard to the teachings of the Savior, and of His servant the Prophet Joseph Smith. Those who revere the name of Washington and of the fathers of this republic, and because of that reverence, cherish the fundamental truths of the Constitution, and the Declaration of Independence, are no more tenacious of the truths uttered by those whom they accept as leaders, than are the Latter-day Saints in regard to the teachings and ordinances as established by Christ.

They have accepted Him as their authority; they have accepted Him as their example; they have accepted Him as their leader; and while their claims to Christianity, or the epithet of Christians, may be ignored, disputed, or repudiated by others, still they are abundantly able to prove that their position is correct. To those who would dispute this let it be said that they can find (if they so desire it) testimony in abundance in the publications which have been issued by this Church; they can find testimony in abundance if they will visit our Sunday schools; they can find testimony in abundance if they will inquire of those who are "Mormons" or Latter-day Saints by faith and and profession. It is not usual, however, for inquirers to address themselves to this class. It is well known that of the thousands who travel this Territory, and who visit the people in the capacity of tourists every summer, that there are but few, very few, who ever seek an interview with those who are believers in and receivers of, that which they designate "Mormonism." They as a rule are more willing to receive all the flying rumors and reports, and to listen to all who button-hole them, and believe anyone they come in contact with, in regard to the character of this community, in regard to their faith and practice, their social theories, and the results of these, than they are to inquire of Latter-day Saints; and yet there is not a man or woman within the confines of this Territory or elsewhere, who is a believer in the Gospel, but who is more than willing to impart what information they possess and to give a reason for the hope that is within them, though they might do it conscious of their own weakness and with a measure of fear—not fear as to the truth of that which they might repeat—not fear because they have any doubt as to the character of the truths they have received, but with that trembling which inevitably grows in the feelings of those who are ostracized by society and who are vilified and repudiated by the world.

It may be asked, what then as "Mormons" are your views in a religious sense? What are your peculiarities? Where do you get the doctrines that you teach?

I am of the opinion that the doctrines of the Latter-day Saints can be easily proved and established from the sacred Scriptures, and I can further say that the missionaries who have gone from Utah—the Elders who have labored in the midst of the nations of the earth—have always been able to substantiate their testimony by the word of God. They have never asked the world to receive a doctrine that they could not read in their own Bible, in their own study and in their own homes. They have never asked mankind to accept any dogma, doctrine or principle which they believed would be calculated to work them injury, but they have believed that the nature of man everywhere was of such a uniform character, and the purposes of his creation were of such divine intent, that those truths which in their essential nature would bless one man, were equally calculated to bless all mankind.

I presume that it is everywhere comprehended that man is a religious being; that he has within him aspirations, feelings and thoughts in regard to the Supreme, which unitedly declare that he needs some assistance from outside sources if he is to possess knowledge and understanding of the nature of his existence. Knowledge in regard to the purpose of that existence, in re-

gard to its past, and in regard to the present and future of that existence. All the facts of a man's organization bear testimony to the necessity (and where there is necessity there is advantage) of religious training, culture and education. The soarings of his spirit, the dissatisfaction with earthly things, with its failures, and lack of recompense, the consequent reaching out into the future for an assurance of compensation, are all so many evidences that there is somewhere the material to satisfy these aspirations; the same as the feeling of hunger and thirst is abundant testimony that somewhere there are elements to minister to the gratification of that hunger and thirst. And when this conclusion is reached it is very easy to advance another step in religious science, and to understand that if there is that material, that intelligence calculated to minister to his religious aspirations, its faith and hope, it must come from a source outside of himself—in other words it must proceed from that Being who is the originator, the Creator, the Lord of man, that in Him alone there must be that fountain of inspiration, revelation and intelligence which is essential in developing in man the purposes of his creation. This argument appears to me to be philosophical, to be sound, to be suited to every man's condition, and there is implied in that conclusion the inevitable necessity and advantages of inspiration and revelation. The Christian world have accepted this idea, and they will tell you that the fountain of inspiration was open to man some 1,800 years ago. The religious world hold to the theory that there was a period in the history and experience of mankind when this spirit of inspiration existed among men, but that it was some two or three or four thousand years ago. The Christian—I might emphasize that and say the CHRISTIAN world—have professed to have faith in the Savior of mankind as occupying an intermediate position between the Creator and his children. They will take up the Scriptures and point us to illustrations which establish his character in that respect. They will tell us in quoting the same that "He was a teacher sent from God;" that "He sought not His own will but the will of the Father who sent Him; that He declared that He spoke not of Himself, but of His Father who sent Him; that He did nothing of Himself, but as my Father hath taught me. I speak these things, for I do always those things that please Him!" They will tell us that even his enemies said, "He spoke like one having authority, and not as one of the Scribes." In all the churches of Christendom they will repeat the marvelous parables that He gave to His disciples; they will read to us the sermon on the mount; they will tell us of His miracles; they will endeavor ostensibly to carry out the institutions which He established, all of which substantiates the idea that they have at least some faith in the mission which He claimed upon the earth. But if you ask whether that spirit of inspiration and revelation which He promised His disciples was to be continuous, or whether it has been continuous, or whether it is now necessary, the whole religious world, both priests and people have reached the conclusion that it belongs to an era of the past; yet if ever the religious world needed teachers it is now. If ever mankind needed revelation it is to-day. If ever there was a necessity for inspiration, we feel and know that it is in the midst of the nineteenth cen-

tury. If ever there was a time when confusion, contention and strife, when inconsistency and skepticism prevailed it is surely now, among the most advanced nations of civilization and of Christendom; there men are to be found laying the axe at the foundation of religious faith, endeavoring to popularize their own doctrines, and to bring into disrepute and into contempt the teachings of the Book that for ages has been held sacred. This is being done with that force of rhetoric, with that glow of imagination, and with that wealth of illustration which belongs to men of the type of Ingersoll, and congregations everywhere, hang with breathless suspense upon the words they utter, and thousands are grateful in their iniquity that the myth of religion, the fear of God, the certainty of punishment, the future life, have been swept away by so ruthless and so untiring a hand. Ministers are paralyzed and stand aghast in presence of the enemy, and before a sin-sick world, and now if there is one medicine needed more than another in this age, it is that medicine which will minister to faith, to peace, to order, to confidence, which will bring assurance, and will give men that trust and satisfaction with and in the doctrines that they teach and practice, such as was possessed by the Apostles and Teachers and Saints of olden time. Where in the churches of the world can you find men ready to say as Paul said to his converts, "The Gospel came not unto you in word only, but also in power and the Holy Ghost, and much assurance?" 1 Thess. 1, 5, verses. Where are those who have the same authority to say, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accused." "I certify you, brethren, that the Gospel which was was preached of me is not after man, for I neither receive it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. 1 and 12. This assurance is not to be found. It is not known. The spirit of authority, the confidence which grows from the possession of truth is not in connection with the churches, or enjoyed among the intelligent of Christendom. To be sure the world go to a great expense in order that they may secure religious instruction. Colleges are erected. Men of certain temperament spend years and years in order that they may be fitted for the ministerial profession. The people delight to pour out of their wealth for the spiritual food that they receive of their teachers; but with it all, that uniformity, that beauty, that simplicity, that consistency, that force, that assurance which pertained to the primitive days of Christianity is not to be found in the religious world of to-day.

Now, I might ask what was the order of things in the primitive church as established by the Savior? There are certain first principles which pertain to all branches of science—chemical science, agricultural science, astronomical sciecen, or any other branch—there is implied in connection with all these a possession and use of primary or fundamental principles upon which the superstructure is built, and it is the same in regard to the science of religion. There are certain fundamental and foundation principles upon which the superstructure is built, and it is the same in regard to the science of religion. There are certain fundamental and foundation principles upon which the edifice is to be built, and upon which it must for ever stand, and these principles did not

originate in any school in connection with any college, or really in connection with any organization or body of men. They are divine. They were revealed. They came through chosen messengers who tabernacled in the flesh, who taught and then transmitted them to their fellows, who in turn taught others, and thus made them powerful by final dissemination among nations. This idea, I think, is invulnerable. What, then, are the primary or foundation principles of religion? Faith in God, growing out of the necessities of man's nature, growing out of the nature of his spirit, the origin of his being, the history and memory of the past, the outlook into the future—these all foreshadowing the necessity and advantages and blessings of faith in God. Hence every man who is a religionist has sought unto a Being of some kind; whatever his conception of that Being may be, he looks upon it as fundamental that there is a God, and there are none but those that David speaks of, namely, the fool, who has said in his heart that "there is no God." Having established this faith in God, we want to know what position we occupy towards Him. He is our benefactor. He is our friend. We are His children. The Scriptures tell us that we are created in His image and likeness. They tell us that the Savior was "the express image of His Father's person." We, then, are like our Father. We are His posterity. We are His sons and daughters dwelling and tabernacling in the flesh. What is the position that a man's children occupy toward him as their parent? Every parent expects obedience. Every parent expects respect to his wishes. Every parent expects that when he makes a law that that law will be carried out in his household; that there shall be order, rule and authority there. This is the idea which prevails between God and man upon the earth, and that again implies the principle to which I have already alluded, the spirit of inspiration and revelation; for in our present condition the Almighty cannot communicate directly, probably, but He has selected certain mediums of communication. Who are they? His servants who—like His servants of Biblical note,—teach in His name. He promised, and gave unto mankind a witness of Himself, even when there was no law, by His Holy Spirit, and He has sent that true light which lighteth every man that cometh into the world, while to every baptized believer is given "the manifestation of the Spirit, to profit withal." 1 Cor., 12, 7. And this Spirit will bear testimony to the truths, or laws, that are revealed by His Son, and taught by His appointed servants.

Well, now, how shall we ascertain these truths? Why, through this channel. Jesus Christ was the lawgiver. He established that system of things calculated to bring man back into the presence of His Father, and He commanded men everywhere that they should seek after Him, that they should pray unto Him, "Our Father, who art in Heaven," Thy will be done on earth as it is done in heaven," and He communicated that will unto those who listened to His teaching. What was that will? He continuously advocated and enforced the spirit of repentance. Why? Because men—all men, had wandered from the path of rectitude. They lived in violation of those laws which are divine; they failed to carry out that which would lead them on toward perfection. Hence as a natural and philosophical conclusion men are called upon to repent. What! Does this generation need to repent?

There are many who think they need no repentance; that they occupy positions in society too elevated; that they belong to the upper crust, the great "upper ten," who are leaders in science, in art, and in literature, and who are among the cultured of our nation and in other nations of mankind. They think they have no occasion to repent; they "thank God that they are not as other men, not even as this publican, or as this "Mormon." But, brethren and sisters and friends, there is no royal road to salvation in the economy of God. There are no principles in the science of religion that can be repudiated, or neglected, or disobeyed by man, without his subjection to the penalty, repentance of all evil and a return to that which is right is one of the primary elements and evidences of true manhood and womanhood, and it is also an essential part of the Gospel of Jesus Christ. When man has thus accepted and manifested his faith in God by his repentance, having believed on and in the word of His servants, and acquired active faith in them, he has made an advance. When I say His servants, I mean the Lord and Savior Jesus Christ, in a primary sense, and those whom He has delegated and appointed in a secondary sense; for we read that the Apostles were commanded to teach that which He had taught them; they were sent out to "teach them to observe all things whatsoever I have commanded you;" they were not to teach their own ideas, their own theories, their own conclusions, but that they should teach the principles taught by Him, when they were asked the question, What is necessary for us "to do to be saved."

It is almost an insult to a great many people now, to tell them that they need salvation, but yet in the innermost recesses of every man's heart and every woman's soul, in the depths that no plummet hath sounded, not even the one made by themselves,—there rests the feeling that they need be sorry for many of the things that they have done in life, and if not for those that they have done, at least for the thousand and one things that they have left undone, for there are sins of omission as fatal as those of commission.

Faith in God and repentance, then, and faith in His servants, rests upon a philosophical as well as upon a scriptural basis. It is rational and reasonable, it is easy to be comprehended, these things are true, in and of themselves!

What shall we do after we have thus repented? What say the Scriptures? What said the Apostles? Why, when asked the question, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Why," say the religious world, "we don't believe in that." I know it. I cannot help that. If you choose to repudiate the authority that you at other times profess to accept, I do not know that it is much of my business. If Americans choose to apostatize from the political principles of the fathers of the Republic, I do not know that I can help that. If any man belonging to any religious or social organization chooses to neglect or repudiate the principle of that organization, I do not know that I can help it. I do not know that any community can help it, we can only state the facts as they are, premising, however, that apostacy admissible from the institutions of men in no way justifies the same action in regard

to that which is divine. Jesus as an example went and was baptized of John in Jordan, and there is abundant proof in the New Testament, if I had time to quote it, to show that all the early christians were baptized? Have you any record that all the early christians were baptized? No. But we have a record that many were baptized, and the fact that one or more were baptised is evidence presumptive that the whole were, for we read of only "one Lord, one faith, and one baptism." "Well," says one, "I do not attach any importance to baptism." Probably not. I was amused just before I came to meeting in reading an account in the newspaper of a circumstance that occurred lately in the experience of General Grant. We have all sympathized with General Grant in his affliction. We have honored him for the position that he occupied in the nation, and many of us have hoped that he would live long to do good among the people. But at one period of his sickness the doctors asserted that the disease was likely to prove fatal at any moment, and Mrs. Grant was called into the room where he was. Dr. Newman, and two or three of the General's medical advisers were present, and Dr. Newman in the excess of his religion, or of his soul, and probably with some faith in the ceremony, got a little water and baptized the General —that is, sprinkled the water upon him—in the name of the Father and of the Son and of the Holy Ghost. General Grant was at the time unconscious and not expected to rally. But one of the doctors went out to an attendant and asked if he had a little brandy? Yes. After procuring the brandy he injected a little into the General's veins, which speedily restored him to consciousness. Dr. Newman on this recovery immediately said, "Oh! our faith and prayers have saved the General again. "No," says the doctor." This incident I only mention to show that there are theories in the Christian churches and among its most noted ministers in regard to the ordinance of baptism, and probably the great majority of Americans at some period of their lives have been baptized—as it is called, some having been sprinkled in childhood, some in more mature years, others by immersion, having been raised among the persuasion called Baptists, whether or no, there is some little importance attached to this ordinance of baptism, and this ordinance of baptism, the Latter-day Saints accept in common with their fellow-Christians, or with other so-called Christians. They believe in being baptized as a necessary consequence of their faith in God and in His Son Jesus Christ!

Now, how were the early Christians baptized? I do not think that there is a shadow of evidence in the New Testament that they were any of them baptized by sprinkling, or in any other way save by that of immersion. We read of some that were baptized in a certain place "because there was much water there." We read of others who were converted in the night time, and who went straightway and were baptized. We read that the Savior told Nicodemus that, "except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." We read that Paul in writing to the Romans said that they were buried with Christ in baptism, and that their being raised from the water was an illustration of the rising of the Savior from the tomb, and we are further told by Peter that as the ark saved

Noah, so also doth "baptism now save us." Baptism, indeed, was a divine ordinance. It was one of the steps in the science of religion having its own special position of power and blessing in the economy of God—one of the ordinances established for securing a certain measure or portion of salvation.

And after the disciples had thus been baptized they received the Holy Ghost by the "laying on of hands." Numerous illustrations of this fact might be pointed out; but as we are not speaking to heathens, as we are not speaking to skeptics, but to those who profess to believe the Bible, they can at their leisure refer to these illustrations, where the early converts had hands laid upon them for the gift of the Holy Ghost. And they can also look at the practice of the churches in our day, where in some denominations there is practiced the ordinances of confirmation and where the minister says unto those of his flock, "receive ye the gift of the Holy Ghost." This was also one of the principles of the Gospel. This gift of the Holy Ghost was the source of life, the source of intelligence, the source of knowledge and understanding: it was the power of inspiration and revelation resting upon the baptized—the men and women who had accepted the Savior as their leader and guide.

I might multiply these illustrations of the science of religion. I might go on to show that there were other important elements in the teachings of those who were converted in early times to christianity. The world to-day is full of organizations. It knows the weakness of individual effort. It is when men and women are aggregated that they wield large influence over mankind, and the early christians were no strangers to the advantages of organization. They formed themselves into little groups called churches. In some places in the New Testament they are called the "church," in other places "the Church of God," in others "the Church of Christ." In these organizations there were officers. There were men appointed to fill certain positions in these organizations. This implied rule, authority; their power and authority to teach are everywhere exemplified in the Acts and Epistles of the New Testament. So much so that one of the apostles tells us that God had set in His Church Apostles, Prophets, Teachers, Evangelists, etc., for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. These were the officers, the most active members of the church—those who had charge of its interests—those who had charge of the spiritual and temporal education of these early converts in the Church. There was a Christian church, then, in the early history of Christianity. Men were organized into groups—into churches and belonged to the true church of which Christ was the head! So there are organizations called churches in our day, and in the age in which we live. But there is one great difference between our age and that one. And what is that? Why, there is diversity in our time. The Church of Jesus Christ, the Church of the former-day Saints, was an unit. There was no rebellion within its ranks, no division in its councils, no clashing theories taught by its apostles. There was no rival or other organization ostensibly christian that could stand up and presume to dispute or deny that authority which the Church of God maintained. Yet in our time we have every variety of Church organization

—the Mother Church; the Episcopal Church; Methodism in all its forms and phases; Presbyterians, Baptists, and a host of others. These are diverse from each other in doctrine and sentiment and organization and theory and practice, and consequently unlike the primitive church as established by Christ and His Apostles. Now, can they with these differences, with these divergences, and with this variety of teaching,—can they accomplish that designed by the founder of the original church? I hardly think so. Common sense says this is impossible. If the first church was divine in its order, divine in its ordinances, divine in its officers, divine in its institutions, if it was to accomplish a divine purpose, nothing short of that divine order could accomplish that purpose in this or any other age of the world. That is why Sectarianism has failed to bring the people to a unity of the faith. That is why it has not accomplished so much good as it might have done upon the earth. It is like a rope of sand. Every minister fighting, and every congregation quarrelling for the ascendency of their own special and peculiar sect and faith. You go into any little village of a few scattered hundreds and you will find four or five churches there, each one endeavoring to perpetuate its own special idea, partly irrespective of the salvation of the masses. In fact they have become money making institutions. Ministers have become professionals. They preach for money and divine for hire." They are more content to ask the congregation what they shall preach than to stand valiantly for the truth as preached by Jesus Christ and His Apostles, and as recorded in the book which from first to last they profess to reverence and sustain.

This is the criticism of the Latter-day Saints upon the religious world, and because of this criticism, because of this understanding, thousands and tens of thousands have been led to embrace that which is known to the world as "Mormonism."

What is "Mormonism?" It is a restoration, a re-revealment of the same principles that were practiced by the early Christians. They had not a doctrine, they had not an ordinance, they had not an officer, but what is taught and found in the Church of Jesus Christ of Latter-day Saints. Now, the world have no idea we have got away with them that far. Has it come about by our own wisdom? No, sir. Where did you get it? Right in the State of New York, through a chosen man—a boy, rather—by the name of Joseph Smith. Who was Joseph Smith? A man like you and I. Who were the old prophets? Who was Elijah? He was a man with all the failings of his fellow men; subject to like passions with his brethren. Who were the Savior's Apostles? Men like ourselves! Who was Joseph Smith? A young man with many weaknesses and follies, it may be, of his own, and some akin to the failings of those by whom he was surrounded. How did he acquire this knowledge and information? It was communicated from on high. The spirit of inspiration and revelation rested upon him. He held communion with God and with His Son Jesus Christ. He received the ministration of Angels, and the power and authority of the Holy Priesthood from those who once exercised that authority in the flesh and he was ordained and dedicated to introduce this order again among mankind. Do you believe that? We Latter-day Saints believe it. Nay, more, we know it for ourselves. We have had testimony

for year upon year in our experience that God was with him in manhood; that He enabled him to establish His Church, and that He gave him power to ordain others to go forth to the nations of the earth and gather the obedient and the good from the masses of mankind. The good I said. "Well," says one, "do you mean that you Latter-day Saints are any better than we are." I do not know that I do in this sense of the word. I mean that there was found scattered among the nations a people prepared of God for the recep- of the truth. Individuals were looking for the salvation of Israel. They had been suffering under the inconsistencies, traditions and superstitions of the churches to which they belonged, and they were waiting for the coming of the man sent of God. And when he came or sent his representatives, there were thousands everywhere that heard the word gladly. Where? In enlightened America, in the land of Bibles, in the land of churches, in the land of culture, in the land of religious liberty, where every one is supposed to have the right to worship God according to the dictates of his own conscience, and with none to molest him or make him afraid. They accepted the teachings of this lad. Was he an educated person? No, not in the sense that the world would call education. He had not been raised in any college of our great country; he had not studied the classics; he was not born in Boston, or anywhere in its immediate vicinity; but he was taught of the heavens, he was inspired of God, and he went forth in the strength of that education, and Utah Territory spreading from the north to the south, from the east to the west is the product of his labors and the labors of the Elders that have followed in his wake. "And," says one, "you believe this, that he was a prophet of God." Yes, we do. We will apply the same test that was applied in former days, the days of the Savior. Jesus said: If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself, and as was said of the Savior "we know that thou art a teacher sent from God, for no man can do the things that thou doest except God be with him," so we can say of the Prophet Joseph Smith. Though he was called in poverty and raised in ignorance, yet the Lord made him mighty, and no man unless he had been thus sent of God, could have accomplished the work that he has performed. You can find in this Territory people of every nationality almost. You can find them from every state of this Union. You can find people that have been identified with every religious organization. You can find people that are well up in the doctrines of the religious world, and who comprehend the truths that are taught to them from time to time. These have been gathered from the nations by the power of truth, by the influence that the Elders carried, and they have colonized and spread abroad until the population is numerous in all the valleys of this mountain country. Strangers come here very curious to know what kind of people these "Mormons" are. They come filled with prejudice and with hatred, with contention and strife. Many envy our prosperity, and some say, "If we let this people alone they will take away our place and nation." Well, as I have said, this has been done by the power of truth, by the preaching of the simple principles that you can find in the Bible, and that can never, no never, be

overthrown. The Elders of Israel have never been met successfully by the combined learning of the ministers in Christendom. The Elders have gone for them like giants, while conscious of personal weakness; like little David, they have taken the sling and the stone gathered from the brook, until the heads of many goliaths of our day have reeled and fallen beneath the blow.

This is what "Mormonism" is. It is nothing more, nothing less, than the restoration of the old Gospel under the sanction and approbation of the heavens. The Elders of Israel hold the authority of the Holy Priesthood to induct men into the Kingdom of God; to baptize in water for the remission of sins, and to lay hands upon them for the gift of the Holy Ghost, and as in olden times, the signs have followed the believer.

With this knowledge don't you think we can stand a good deal of this persecution to which we are subject? Do you think that bonds or imprisonment or death affects so sublime and decided a faith? "But," say some, "you are not persecuted for these things: you are persecuted for other things. Here is that offensive practice that you call polygamy, this is the great trouble between you and the fifty-five millions of the nation." Well, who of that fifty-five millions have we robbed in that? Have we taken any man's wife who may have passed through this Territory against his consent? What law have we violated in regard to this thing? Any law in this book (holding up the Bible) against it? Can you find it, you ministers, you religious professors, you wide spread organizations? Have we done violence to the laws of God, or have we not honored the practice of the patriarchs? Have we not accepted that which was approved of God in the ages that are past, and which gave men prestige as the favored of our race. Men whom we are told were the friends of God." Ah, well," says one, "that was in the dark ages." Just so. But it was when God made Himself manifest among His children; when angels communed with those that dwelt upon the earth; when the spirit of revelation was felt among mankind; when the institutions of God's house and the ordinances thereof prevailed among the chosen people of God? And you call that a day of darkness! Boston was not known then, it is true. The great cities of this day had no existence in their present form. Civilization with all its concomitants were not then in existence, or like Sodom and Gomorrah under the hall of brimstone and almighty wrath, its cities might only have been found to-day, as great, dead, saline seas. The dark ages! The age of Abraham! The age of Jecob and the founding of the tribes of Israel. The ages of Samuel! The age of the Judges of Israel! The ages when God made Himself manifest among that great people in delivering them from the hand of the iron rule of Pharaoh, and gave unto them a goodly land. The ages that gave David and Solomon and the magnificent Temple of Jerusalem. Dark ages, that brought on to this stage of action the Savior of mankind! Dark ages, when the church which He established, flourished in the midst of persecution, when its leaders suffered martyrdom. Dark indeed, if they had uot had the light of the Gospel; if they had not had this sunshine of inspiration; if they had not known of the power of God; if they had not had a testimony within themselves that they had received that

which would enhance their welfare not only in this life, but the life to come. Would to God we had again a renewal—nay, a glimpse of the dark ages of the past, and that the same benignant light was now spreading throughout this our land with its Christian churches, schools and colleges, that its corruptions and evils might hide their head and be banished from the midst of sorrowing mankind.

This, then, as I have intimated to you, is "Mormonism." It is the power of God unto salvation to all those who shall obey. And the promise is not unto us only, but unto our children, and our children's children, down to the latest generation. And if men and women anywhere, want that salvation which comes of God, which comes of the Gospel, which comes of the acceptance of Jesus as the Savior of mankind, they will have to find it in "Mormonism" as the world call it, or in other words in the restoration of the Gospel of the Lord Jesus Christ; and if they want men to induct them into that Kingdom, to baptize them in water for the remission of sins, to lay hands on them for the gift of the Holy Ghost, they will have to find them in the Church of Jesus Christ of Latter-day Saints, the poor, despised, derided, and as men believe everywhere, ignorant people in the valleys of the mountains, called "Mormons;" whose faith and institutions are now sought to be overthrown by their enemies, by legislation of Congress, by proclamations of Governors and the action of the Courts, they will find salvation with that people just as assuredly as in primitive Christian times the Pharisees, the Saducees, and other sectarians, found salvation at the hands of the fishermen of Galilee.

I presume I have taken up all the time that is necessary; but I pray that the power of God may rest upon this congregation; that strangers may lay aside their prejudices and preconceived notions in regard to the Latter-day Saints; that they may be willing to believe that some good may come out of Nazareth, even from here; that every man and woman professing to be a Saint of God, may be able to give "a reason for the hope that is in them," in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Ogden, Sunday Morning, October 18th, 1884.

(REPORTED BY JOHN IRVINE.)

PRIESTHOOD—ITS AUTHORITY NECESSARY TO ADMINISTER IN THE ORDINANCES OF THE GOSPEL—THIS PRINCIPLE WELL ILLUSTRATED IN THE LIFE AND EXAMPLE OF THE PROPHET JOSEPH — JESUS OFFICIATED BY VIRTUE OF THE MELCHISEDEC PRIESTHOOD — DESCENT OF THE PRIESTHOOD FROM ADAM—NECESSITY OF TEMPLES IN WHICH THE POWER OF THE PRIESTHOOD CAN BE EXERCISED FOR THOSE WHO DIED WITHOUT THE GOSPEL — RESTORATION OF THE PRIESTHOOD IN THESE LAST DAYS — THE LEGITIMATE ACTS OF THOSE HOLDING THE PRIESTHOOD ARE ACKNOWLEDGED AND RATIFIED BY THE LORD—BINDING POWER OF THE HOLY PRIESTHOOD—OPPOSITION OF SATAN TO THE PRIESTHOOD — VIRTUES OF THE LATTER-DAY SAINTS—CONCLUSION.

I WILL read a portion of the 7th chapter of Paul's Epistle to the Hebrews.

[The speaker read the whole of the 7th chapter.]

Proceeding he said: This chapter that I have read in your hearing is the 7th chapter of Paul's Epistle to the Hebrews. In this entire book of Hebrews, Paul reasons with the Jews, unto whom the epistle was addressed, to show them that Jesus, the Son of God, whom they had crucified, was a Priest after the order of Melchisedec, and that the Priesthood which had been taken away during the days of Moses in the wilderness, had been restored through Him. The Jews entertained the idea that Priesthood necessarily came through the tribe of Levi, and that the power and the authority thereof—that is, to minister in all things pertaining to the Priesthood were confined to that tribe, and that no one had the right outside of that tribe to officiate in the ordinances pertaining to God and to mediation between God and the people or the people and God. But Paul very clearly proved in his reasoning with them that there was a Priesthood higher than that which had been exercised by the descendants of Aaron.

It is well for us, who, as a people, believe in Priesthood, that we should understand the nature and character and power of the Priesthood which God confirms upon man when He calls him to act in His stead in the midst of the people. As a people we differ in our views upon these points from almost every other church,

There are one or two sects in existence which attach a great importance to Priesthood, but the most of them which form the so-called Christian world reject the idea of Priesthood, and deny that it is necessary for it to be bestowed upon man. This feeling has doubtless arisen as a consequence of the abuses that have grown up through the maladministration of what is termed the Priesthood. In rebelling against the Catholic Church and its pretensions men have gone to the other extreme, and have discarded the idea of Priesthood entirely, and claimed that all men are alike before God; that all men are equally endowed with authority from God, and to exercise the power and the authority that were originally bestowed upon those who held the truth.

In these last days, in the organization of this Church, God, in His infinite wisdom, impressed upon his servant Joseph Smith the necessity of there being a re-bestowal of the Priesthood, in order to give him the authority to officiate in the ordinances of the Kingdom of God. This must have been impressed upon the prophet's mind at a very early day, from the fact that, notwithstanding he had been brought up among the protestant sects, and had doubtless shared in the views which they entertained respecting the right of all men who were impressed by the spirit, and who were prompted by an inward call to act as ministers of God, he refrained from attempting in the least degree to do anything in the name of God or of Jesus Christ until he had received the power and authority from on high through the bestowal of the Priesthood upon him. The revelations he had received from the Lord, with the ministration of holy angels, did not, he plainly perceived, authorize him to act as a minister of the Lord in the administration of ordinances. He never attempted to do anything in administering ordinances, or anything that a Priest might do, until he had been ordained of God through the administration of John the Baptist. Then, and not till then, did he officiate in the ordinance of baptism. Much as he and his companion desired that ordinance; much as they desired to become participants in the blessings that flow from the reception of an ordinance of that holy character, he never attempted, until he had been thus empowered from on high, to administer it.

Now, the prevalent idea in the world has been that if a man should be so favored as to receive the ministrations or visitations of angels, or to receive any manifestations of what might be termed a supernatural character, he would be completely invested with the power necessary to preach the Gospel unto his fellow-men and to administer all the ordinances thereof. But the Prophet Joseph not only received the ministrations of angels, but actually had revelations from God, which are written in the Book of Doctrine and Covenants, and which are now the word of God to the Church. He received these revelations through the inspiration of the Almighty. He also by means of the Urim and Thummim translated the Book of Mormon; was, in fact, a seer as well as a revelator; had the spirit of prophecy to predict those things that should take place in the future, and many events that have since taken place were prophesied of by him before he was really ordained of God to administer the ordinances of life and salvation. I know that this is an exceptional instance. It may be possible that there is not another

like it in the history of our race where a man was so highly favored of God, endowed with such authority, such power and had such manifestations of the mind and will of God as he received without having the Holy Priesthood. But it accords with the ideas so frequently expressed by the brethren respecting the Prophet Joseph and many others, that they were ordained before the foundations of the world were laid to come forth and accomplish the labor and the work that they did. There is no room for doubt in regard to the truth of this statement that is so frequently made. In the early boyhood of the Prophet Joseph, he was moved upon in a mysterious manner to seek unto God. By the exercise of a faith that was uncommon, and in fact it may be said unknown upon the earth, he was able to receive the ministrations of God the Father, and of His Son Jesus Christ; thus showing in the very beginning of his career, that he was a man or a spirit that was highly favored of God —a man to whom God desired to give particular manifestations of his kindness and goodness and power, and this was followed up from that time until his death by continued manifestations of the favor and the will and the power of God unto him. But it is a remarkable fact—and I wish to impress it, I think it is worthy of remembrance by all of us—that notwithstanding the Prophet Joseph had all these manifestations, and was, as I have said, a prophet and seer and revelator, he never attempted — notwithstanding the ideas that were so prevalent among mankind, and especially in the region where he lived and where he received his education—to officiate in any of the ordinances of the house of God, or of the Gospel of salvation, until he received the everlasting Priesthood. When that was bestowed upon him; when he received the Priesthood after the order of Aaron, and was ordained by the angel who alone held the keys, who was a literal descendant of Aaron, and by virtue of that descent entitled to the keys of that Priesthood, having exercised the authority thereof while in the flesh—then and not till then did he administer the ordinance of baptism for the remission of sins. And then he refrained from acting in ordinances belonging to the Melchisedec Priesthood, that higher Priesthood, by the authority of which the baptism of fire and the Holy Ghost is administered unto the children of men. Having authority to baptize in water given unto him, he did not go any farther, until the Lord in His kindness and mercy bestowed upon him, through the administration of those apostles who held the keys after the death of our Savior, the authority to administer in those higher ordinances and to exercise the power and authority of this higher Priesthood. This illustrates most perfectly how careful men ought to be in acting in the name of God, not to overstep the bounds of the authority conferred upon them, but to carefully keep within those limits that are assigned to them in which to exercise *authority*. It is a lesson unto us as a people. We should be particular ourselves and should impress every man with the great care that he should exercise to confine his acts to the authority which he has received from the Almighty.

Jesus himself, no doubt, was equally careful in regard to the authority which He held. He was called to be a Priest after the order of Melchisedec—that is, this higher Priesthood. He exercised the authority thereof among the children

of men. He still is a Priest after that holy order. It was by virtue of that Priesthood that He officiated in the ordinances that He administered unto men. Though the Son of God, the Savior himself, did not attempt, because of His sonship, because of His high descent, to officiate among the children of men aside from and independent of the authority of the Holy Priesthood, that is, the Priesthood after the order of Melchisedec. It was by virtue of that Priesthood and authority that he officiated, that he administered the baptism of fire and of the Holy Ghost, which John the Baptist announced unto the people he would do when He came. Jesus in administering that baptism and conferring that blessing, did so by virtue of and in the authority of the Melchisedec Priesthood. He would not, as I have said, have dared to do this independent of that authority; so in laying His hands upon His Apostles He conferred upon them this power and this authority. He commanded them to go forth and administer unto the children of men by virtue of that power and authority, and the Church that He built up, and this Church of His that is now established in these last days, and the officers of it, derive their authority from that source. It has come down legitimately from the days of Melchisedec; in fact it has come down from our great father Adam. He received the Priesthood of the Son of God; He was ordained to that Priesthood, and it has come down by lineal descent from him unto all his children who have that authority to-day and who exercise it upon the earth. It can be traced in the same manner as the descent of man can be traced. It can be traced to Father Adam. He received it through angelic administration. It was bestowed upon him and upon his son Abel and upon his son Seth, and from them it has come down through the line of the Priesthood —from Seth to Enos, from Enos to Cainan, from Cainan to Mahalaleel, and so on down until the days of Noah, who received it from his grandfather. These men were ordained in their various generations to this Priesthood, the Priesthood after the holiest order, the Priesthood after the order of the Son of God. By virtue of this Priesthood Noah and his sons ministered and labored, as we are told, among the children of men to persuade them to forsake their sins and to turn to righteousness, lest the Lord should overwhelm them with a flood. This flood had been predicted long before it came. Enoch had beheld it in vision, and he went forth, as we are told in the record that has come down to us from him, and labored to the best of his ability among the children of men to avert the dreadful consequences of this threatened flood, which he had been informed by the Lord would overwhelm the inhabitants because of their wickedness. He labored in this Priesthood for 365 years and upwards—that is, he walked with God for that length of time,—and by the exercise of that Priesthood he obtained such great power from God that he and his people were translated. Zion was not. It was taken to the bosom of the Lord. The Priesthood, however, was still left. His son Methuselah received it, and he bestowed it upon Lamech, and Noah received it, from Methuselah, and the sons of Noah received and exercised the authority of it in the midst of the children of men in order to save them, but were unsuccessful. Melchisedec received it, and because of his greatness and the power that he attained unto

with God, he became so distinguished that the Priesthood after the order of the Son of God has been called after his name from that time until the present, to avoid, as we are told in the revelations, the too frequent repetition of the name of our Lord and Savior Jesus Christ. Then Abraham received it, and he bestowed it upon his children. Moses, however, received it through a different line, as we are told. He received it from his father-in-law, Jethro, and exercised it among the people. It was the same Priesthood that his ancestor Abraham held, and by it he performed the mighty works that he accomplished.

To return again to Melchisedec. We find here that Paul in speaking about him says that he was "King of peace." And he goes on to say, as we have it translated, that he was "without father, without mother, without descent, having neither beginning of days, nor end of life," and the whole Christian world have gone astray over this expression of Paul, not being able to understand it, thinking that that which I read in your hearing referred to Melchisedec himself, when in reality it was the Priesthood he bore. It was after the power of an endless life. It had no beginning; no end. It is eternal as our Father and God, and it extends into the eternities to come, and it is as endless as eternity is endless, and as our God is endless: for it is the power and authority by which our Father and God sits upon His throne and wields the power He does throughout the innumerable worlds over which He exercises dominion. It is the power and authority by which the Son of God, our Lord and Savior Jesus Christ, has attained unto that which has been promised unto Him, and by which He has become the Savior and the Redeemer of the world.

This Priesthood, as I have said, came down unto Moses, but the children of Israel would not have it in their midst. We are told very plainly in the revelation that Moses sought diligently to sanctify his people and to lead them into the presence of God by means of this Priesthood, but they would not have it. The ordinances of godliness that were administered by it were not acceptable to that generation; they rejected them, and besought Moses to stand between them and their Father and God, for they could not endure His presence. Hence the Priesthood was taken away, and there was no exercise of the power and the authority of it among the Jews, except occasionally, when Prophets received authority from the Lord, until the days of the Savior, when it was restored once more in its fullness and in the plenitude of its power to the earth, and men began to exercise the authority thereof.

My brethren and sisters, we are building temples at the present time in which we have ordinances administered unto us for those who have died. Why is this necessary? It is because the Priesthood of the Son of God was withdrawn for a long period of time from the earth. The children of men have been born, they have lived, they have died without any of the ordinances being administered unto them by those who held the Priesthood of the Son of God. It is true that many sought after God in a certain manner and according to the light they had, and many obtained some degree of knowledge concerning God. Some of them had a testimony of Him through their faith, and died at peace with God. Many of our ancestors

lived in this condition, and God bore witness to them by His Holy Spirit that He was pleased with them. But what of that? Is that all that is necessary to place them in a saved condition? By no means. Something more than that is necessary to obtain for them the full remission of their sins and to place them in a condition where they can be saved and exalted in God's presence. As I said to you in the beginning, something more was necessary for Joseph than that he was a Revelator, a Seer, and a Prophet to constitute him a servant of God empowered to administer the ordinances of life and salvation. A Wesley, a Luther, a Calvin, a Wycliffe, and a host of others who have arisen in the world, imbued with the highest and purest motives, and the highest and most intense desires for the salvation of their fellow men, have labored zealously to turn men to God, and to bring them to a knowledge of the Savior; but they have not had the authority of the Holy Priesthood. They themselves could not usher people into the Church of God. They could not legitimately administer an ordinance pertaining to the salvation of the human family. Yet God, in many instances, accepted of them, where they sought unto Him according to the best light they possessed; He accepted of them and their labors, and He witnessed unto them, by the outpouring of His Spirit upon them, that He was pleased with them and He whispered peace to their souls. In every land, in every nation, and among the people of every creed, men and women of this kind have been found, and according to their faith and diligence their works have been acceptable to our Father. Men have thought that the Christian lands and the Christian people, so called, have been the most favored of God in this respect. No doubt they have, because they have had knowledge concerning the Savior that other lands and other peoples have not had; but in pagan lands, where the name of Jesus has never been heard, where men have sought after God and endeavored to live according to the light that He has given unto them and the Spirit that He has bestowed upon them, and which He bestows upon every man and woman born into the world, He has accepted of them, and in the day of the Lord Jesus, the heathen will have part in the first resurrection. Our ancestors have, in common with others, been destitute of the power and the authority of the Holy Priesthood. Hence we build temples; hence we go into these temples and attend to the ordinances of life and salvation for our kindred who have died in ignorance of this power, or were in a position where they could not have it exercised in their behalf. They could not be baptized for the remission of their sins; they could not have hands laid upon them for the reception of the Holy Ghost; they could not have any other ordinance administered unto them, because the authority to administer was not upon the earth, and whatever might be done in the name of God or in the name of Jesus, by those who thought they had the authority, or who assumed to possess it, was of no avail so far as salvation was concerned; so far as acceptance by the Lord our God is concerned it was as though nothing had been done. Hence it is that in these last days, God having in His great kindness and mercy, opened the heavens once more and sent from heaven that authority which has so long been withdrawn—God having done this,

we are put in possession of the authority to administer to each other the ordinances of life and salvation, and not only to administer to each other, but to exercise that authority in behalf of those who have lived before us, lived in ages that are past, so that we can connect generation unto generation until we reach back to the time when our ancestors did hold the Holy Priesthood. In this manner the work of salvation will progress, until throughout the millennium, temples will be built, and the servants and handmaidens of God will go into these temples and officiate, until all who have been born upon the face of the earth, who have not become sons of perdition, will be redeemed, and the entire family be re-united, Adam standing at the head.

You can see, my brethren and sisters, the importance there is in our having the Priesthood of the Son of God in our midst. You see how necessary it is that it should be exercised and exercised properly. You can see how necessary it is that the ordinances of life and salvation should be administered by those who are legitimately ordained to this authority. When a man lays his hands upon the head of his fellow man and professes to bestow authority, the mere profession of that authority will avail nothing unless he has indeed the authority and has it legitimately. A man who may profess to have the authority; a man who may say I have ordained this person or the other person, unless he has the authority to do so is a mere pretender, and his acts cannot be recognized nor acknowledged of God. I believe the time will come when it will be necessary for every man to trace the line in which he has received the Priesthood that he exercises. It is therefore of great importance in our Church that records should be kept, and that every man should know whence he derives his authority—from what source, through what channel he has received the Holy Priesthood, and by what right he exercises that authority and administers the ordinances thereof. I believe this is of extreme importance, and that where there are doubts as to a man's legitimately exercising that authority, that doubt should be removed. Every man should be careful on this point, to know where he gets his Priesthood; that it has come to him clean and undefiled, legitimately; and when men are cut off from that Priesthood by the voice of the servants of God, there is an authority on the earth which God recognizes in the heavens, and that man is cut off from the Priesthood. He said in ancient days in speaking to His Apostles:

"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain; they are retained."

"Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In these last days God has, in like manner, restored this same authority of the Holy Priesthood. He has restored to man the power to bind on earth and it shall be bound in heaven. He has restored the authority to remit sins on earth, and He, the Great Eternal, our Father in heaven, says that when these sins are remitted they shall be remitted, but when they are not remitted they shall stand against those who commit the sins.

Therefore, there is this authority in the Church, and you can witness the exercise of it, and the power of it, in your own experience. When-

over the voice of the people of God, and the authorities that God has placed in His Church, whom He has ordained—whenever they lift up their hands against a man to cut him off from the Church, to withdraw from him the authority of the Priesthood that he has exercised, in every instance without a single exception, from the beginning of this Church until to-day, God has most signally and wonderfully manifested His approval of their acts and has withdrawn from that man, (whosoever he may be, however great and mighty he may have been in the Church) His power and His blessing. It was so with Oliver Cowdery, the companion of Joseph, the man who received with him the Priesthood, upon whose head John the Baptist laid his hands, and upon whose head, also, the Apostles Peter, James and John laid their hands. These glorious blessings and favors that God gave to him did not prevent his falling into sin. When he did fall into sin and the Church and the Priesthood united in lifting their hands to cut him off from the Church, and take from him the Priesthood and the authority that he had so powerfully exercised and which God had favored him with so much, God recognized the action. Other men fell, also. Six of the original twelve fell into transgression. They were men of ability, men of talent. Some of them were greatly favored. Lyman Johnson had wonderful manifestations given unto him; but when he fell into transgression and the Church with the Priesthood united in lifting up their hands against him the power and authority that had distinguished him before was withdrawn and he became as other men. And so with all of them. So with Sidney Rigdon, that mighty man, that eloquent man, that spokesman for the Prophet Joseph, of whom the Book of Mormon had spoken for hundreds, yes, it may be said for thousands of years before his birth. He also, when the Priesthood and Church in Nauvoo lifted up their hands against him, fell like Lucifer, who once was a mighty angel in the presence of God, and exercised great authority; like Lucifer he fell, and the authority and power that had attended him were withdrawn, and he became like unto other men. This has been the case in every instance. Can you point out an exception? Look at them wherever you see them, the men that have held the Priesthood, who were bright and influential and powerful, whom God blessed, whose administrations God sealed when they were in the possession of that authority, exercising it in purity and in singleness of purpose—when this was the case He was with them; but when they went into transgression and fell and the Priesthood was taken from them, they became weak, and their strength was gone. They are marked among the people wherever you see them. Thus showing that God in these last days confirms the promise that He made unto His servants, that whatsoever they bound on earth should be bound in heaven, and that whatsoever they loosed on earth should be loosed in heaven.

It is by the exercise of this power in our midst that we are preserved. God has given it unto us. It is true He has placed this authority and power, it may be said, in earthen vessels. He has chosen weak men, fallible men, men who are subject to all the failings and weaknesses of human nature. But, nevertheless, it is the authority of God. It is the authority by which He has built up His Church in all ages. It is the

authority, the only authority upon the earth that can act in His name. When a man has this authority and goes forth and confines himself to its legitimate exercise and keeps within the bounds of his authority, God is with him; God confirms that which he does; God places His seal and His blessing and approval upon his acts; and though all the earth should endeavor to undo them and to say they are of no effect, they will stand, nevertheless, and in the Courts of heaven will be recorded and confirmed. There is no power among men that can disannul these acts, that can revoke or invalidate them in any manner. It is this that raises this Church beyond the power and reach of man. Courts cannot affect in any manner the decisions or the acts or the ordinances that are administered by the servants of God. That which is done in the name of the Holy Priesthood will stand and will be fulfilled both in the world and out of the world, both in time and in eternity. Hence it is that when an Elder goes forth in the authority of the Holy Priesthood, and baptizes a candidate who has repented of his sins, God confirms that ordinance; God remits the sins of that individual; God by bestowing His Holy Spirit witnesses unto that soul that his sins or her sins are remitted. In like manner when an Elder lays his hands upon the head of a man or a woman who has been thus baptized and says unto that individual, "receive ye the Holy Ghost," God in heaven bound by the oath and the covenant that He has made, bound by all the conditions that pertain to the everlasting Priesthood, will cause the Holy Ghost to descend upon that soul, and he or she will be filled therewith. He receives the baptism of fire and the Holy Ghost, and it stands on the earth and it stands in heaven recorded in favor of that soul if he continues to observe the conditions under which that baptism and confirmation are administered. There is no human power that can deprive that individual of the fruits of that blessing which has been thus sealed upon him by authority of the Holy Priesthood.

So with other ordinances. When men go forward and attend to other ordinances, such as receiving their endowments, their washings, their anointings, receiving the promises connected therewith, these promises will be fulfilled to the very letter in time and in eternity—that is, if they themselves are true to the conditions upon which the blessings are promised. And so it is when persons go to the altar and are married for time and eternity. When the man who officiates says: "I seal upon you the power to come forth in the morning of the first resurrection, crowned with glory, immortality, and eternal lives," just as sure as that promise is made, and the persons united (to whom the promise is made) conform with the conditions thereof, just so sure will it be fulfilled. There is no power anywhere in existence that can invalidate the force, the efficacy, or that can prevent the fulfillment of that promise when it is pronounced upon a man and woman by the authority of the Holy Priesthood—that is, there is no power but that which they themselves can exercise. It is a remarkable fact, that there is no blessing that God has promised unto us that any human being, that any angel, or any devil can take from us. There is no power of that kind that can take it from us. But a man himself, by sinning, can rob himself of his blessing; he can prevent its fulfillment; but no human being can do

it beside himself. Remember this, Latter-day Saints; remember it, and treasure it up in your hearts, that you have salvation within your own keeping. If you are damned, you damn yourselves; you will be the instrument of your own damnation. It will not be because God will damn you; it will not be because Satan has such power that he can take away every blessing from you; it will not be because of anything of that kind. How will it come about? It will come to every soul by wrong-doing on the part of that soul. He or she alone can bring condemnation on himself or herself. There is no other power can do it. Hence if we are damned we shall have no one to blame but ourselves; we shall have no one to condemn but ourselves; it will be the result of our own agency, the exercise of that power which God gave to Adam and Eve in the Garden of Eden when he said, "of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shall not eat." He gave them their agency. He said to them: "You can eat of every tree but one, and you can eat that also; but I forbid you to eat of it, the tree of the knowledge of good and evil; if you do eat of that tree you will have to endure the penalty."

In the exercise of their agency they did eat of that tree, and the result was expulsion from the garden of Eden and death. And so it has been with all the rest of the human family from that time unto the present. Every one of us will bring upon ourselves either salvation or condemnation as the case may be, according to the manner in which we exercise our agency before God. It is by this Priesthood and the exercise of it, that the blessings of God will flow unto us. It is by this Priesthood that we are bound together. God has surrounded us by bonds that are indissoluble. They cannot be separated. Time cannot wear them out. They will endure throughout eternity. It is a most wonderful tie, the binding tie of the holy Priesthood. Never were a people upon the face of the earth since the Priesthood was among men, so bound together as we are being bound; and this is the glorious feature of the tie that binds us together; it can only operate upon those who are righteous; it can only have effect when rightousness prevails and where people live in such a manner as to receive the promises of God. A man who practices wrong may have all these blessings pronounced upon him; he may have been baptized and have had hands laid upon him; he may go through the Temple and have wives sealed to him and have every blessing promised unto him that is promised to the most faithful of the children of God, and yet if he does not live so as to be worthy of these blessings he will not receive them; he will, sooner or later, be bereft of them and left destitute. This is the glorious feature of this great tie that God has restored to the earth. It only binds the righteous. It does not bind the wicked to the righteous. It does not bind the wicked to the wicked. Its power and saving force can only be exercised or enjoyed where righteousness prevails. Hence when the people of God come forth in the resurrection, they will come forth pure. There will then be a separation of the wicked from the righteous. The righteous will enjoy their own society. In this probation it seems to be designed in providence of our God that we should

all be mixed up together—no thorough separation. When we came to these valleys we thought we had left the world behind us. We thought that because these mighty mountains, which reared themselves on every hand as an impassable barrier between us and the rest of the world, Babylon was left behind. We thought we could live comparatively pure lives, and that we would be comparatively free from the associations of the world. But such ideas have been dispelled—very rudely dispelled—by that which has occurred. Babylon followed us. We find that these mountains are not sufficient to divide us from the rest of the world; that we must share with the rest of mankind the evils and the blessings that pertain to this mortal condition of existence. We have these circumstances to contend with. We are mixed with the wicked. The tares and the wheat grow together, and will grow until the harvest. This seems to be designed in the providence of our Father. But the time will come when there will be a separation, a final separation, of the righteous from the wicked, and that separation will be brought about by the exercise of the Priesthood which God has bestowed. That Priesthood will draw up from the earth the pure, the holy, the worthy. It will draw them up to the society of God. Everything that is not pure will be left behind. Then we will feel and know the value of that tie. By it the man will draw his wives to him; by it the father and mother will draw their children to them; by it generation will be linked to generation, until all will be united clear back to our father Adam, the father of the human race on the earth. All this will be accomplished by the power and authority of the Priesthood.

Do you understand, then, why the Priesthood of the Son of God is hated; why the lives of the servants of God are sought after; why it is that they are sought to be imprisoned and ensnared in various forms? It is because the adversary of souls knows full well that if this Priesthood remains on the earth, then farewell to his authority, farewell to his kingdom, farewell to the dominion that he has exercised over the children of men. It cannot continue its existence. He knows that as well as we do. He understands it perfectly. Hence he has ever sought to destroy from the face of the earth the men who have held the Priesthood of the Son of God. He was not satisfied until the earth drank the precious blood of the Savior of the world, and the life of every man who has held the Priesthood, and has exercised it from the days of righteous Abel down to the present time, has been sought for to a greater or less extent by the adversary of souls. He has used men as his agents to accomplish this. He cannot himself come here and exercise his power in his own person, because it was forbidden him, and his angels who rebelled with him, in consequence of their great transgression, that they should have tabernacles of flesh. This was their punishment, that they should not have tabernacles of flesh. But from the day he entered into the serpent in the garden of Eden to the present he has sought, through the agency of man or beast, the lives of those who have held the Priesthood. In this way he has sought to exercise his power and authority among men. He did so with Cain. Read in the Pearl of Great Price what he did with him; how he tempted him, and how Cain succumbed to his temptation. He said to Cain, "believe it not," and he has been using

the same words to all the children of men from that time to the present. "Believe it not!" When the servants of God have proclaimed the truth Satan has ever been ready to say, "believe it not!" He has instilled into the minds of the children of men hatred for the truth—that is, every one that has been willing to listen to him. He has entered into them, taken possession of their souls, and has used them to accomplish his wicked purposes. He has done this through man. He could not do it without he had some tabernacle to operate through. He could not deceive Eve—or did not deceive her—except through the means of the serpent. He entered into the serpent. The serpent was willing, doubtless, to let him enter, and he spoke through the serpent. It was the mouth of the serpent, but it was the voice of Satan that beguiled the woman. He was determined that God's work should not prosper in the earth. He has determined that the children of men shall do as he wishes. He has been angry from the beginning because his plan was not adopted; because the Father did not see proper to select him to save man without the exercise of man's agency; because of this he has determined that he will destroy the work. He has drenched the earth with innocent blood to accomplish his purpose. He is still engaged in that work. He would destroy us if he could. See what is being done all over the Territory. See the agencies that are at work. See how many men are being used by the adversary of souls to accomplish his purposes in regard to this people—a people unexampled for sobriety, for temperance, for industry, for frugality, for kindness, for good order, for all the virtues that men revere. Where can you find a people like them? There is no place upon the face of the earth where these virtues are better exemplified in the lives of the people than they are in Utah Territory. What woman cries aloud in our streets because of being defiled? What woman cries in vain for protection in all our land, from east to west, from north to south? Has the cry of distress gone up? Has the cry of the poor and the oppressed ascended from these valleys unto God unheard by the people? Do orphans and widows mourn and weep because of the circumstances which surround them? No, not in any part of our land. Not a beggar to be seen throughout all our settlements. No cry of distress either from man or beast. Virtue is upheld. Women are shielded as safely as they were when they were infants in their mother's bosoms—shielded from harm, shielded from the seducer, from those who would wreck their happiness. This is the case throughout all our society. Do drunkards flourish among us? Are they encouraged? We know they are not. Are persons encouraged in litigation and quarrelling? No; nowhere in the land is there anything of this kind. Peace prevails; good order prevails; quarrellings are seldom heard; virtue is protected and encouraged. Marriage is encouraged everywhere. Yet on this land we are threatened as a people because of these things. Our liberty is jeopardized. All kinds of machinery are put into operation to destroy us, or to entrap and ensnare us, and deprive us of liberty.

Thank God, my brethren and sisters, for the restoration of the Priesthood. Thank God for the blessings we receive every day.

Thank God for the persecutions we are called upon to endure. As the Savior said, let us rejoice and be exceedingly glad because the wicked array themselves against us in this manner. It is a testimony to us that we are not in harmony with the wicked; that we are not taking the course that Belial would like us to take; that we are pursuing the path that God has marked out for us. We can do this with perfect safety, and with the perfect assurance that it will all come out right. As I have said, there is no power that can separate a virtuous man and woman who have been united by the power of the Holy Priesthood; no power can do it; they must do it themselves if done at all. These ties that bind us together will endure through time and eternity. Let us so live that we shall never forfeit our claim upon the promises of our God, and that we may ever be faithful from this time forward, until we receive the fulfillment of all those promises in the presence of God and the Lamb, I ask in the name of Jesus, Amen.

REMARKS BY APOSTLE F. D. RICHARDS,

Delivered at the General Conference, held in Logan, on the 6th April, 1885.

REPORTED BY JOHN IRVINE.

PROSPEROUS CONDITION OF THE LATTER-DAY SAINTS IN THE VALLEYS OF THE MOUNTAINS — THE KINGDOM OF GOD IS ONE OF PEACE, WHILE THOSE OF THE WORLD ARE KINGDOMS OF WAR AND OPPRESSION—EXHORTATIONS TO FAITHFULNESS—WE MUST TRUST IN GOD AND HE WILL PRESERVE US—THE SAINTS ARE NOT USING CARNAL WEAPONS TO DEFEND THEMSELVES AGAINST THE INDIANS, NOR AGAINST THEIR ENEMIES — IF NECESSARY, WE SHOULD BE WILLING TO GIVE OUR LIVES FOR THE CAUSE OF TRUTH—THE BLESSINGS OF GOD INVOKED UPON THE SAINTS.

THE Latter-day Saints have very great reason to rejoice and to be exceedingly glad before our Father who is in heaven and before the people here on the earth. If we take a look at our condition, and consider the same carefully—whether it be in temporal matters or in spiritual concerns—we are better and more comfortably situated today than any other people of the same number anywhere on God's

footstool. If we take into consideration our present condition as to the comforts of life, we are better situated to-day with grain in our granaries and food in our houses, than any other people of the same number upon the face of the earth, or that can be found located together upon the same extent of territory anywhere. If we take into consideration our condition as to homes, there is a greater proportion of this people to-day who have comfortable homes of their own than can be found anywhere else; more of them have no need to strive for the privilege of earning a living, as a great many of our people had to do before they were gathered when they often found it difficult to obtain employment, and even if successful were obliged to work by the piece or by the day, receiving their pay regularly at the end of the week, and in this way measuring the conditions of their living by the amount of means which they were permitted to earn. In this manner life or existence and its comforts were measured out to them. There was comparatively no room for the exercise of enterprise, of skill, of native wit, and those qualities which God has placed in their nature, and which He designed they should practice and thus become wise and skilled by their own ingenuity.

We sometimes feel that we are oppressed, that we are pinched and persecuted by the people who are intruding upon our rights, and trampling upon our liberties, but as yet we know but little, comparatively speaking about oppression. The people of the countries of Asia and of Europe, with all of the liberty that they enjoy, are under the most severe daily oppression, continued dependence and subordination to those that are over them. In those countries there is a feeling of fear—fear of their rulers, terror in their minds caused by the dread of threatening war which is liable at any time to come upon them with all its horrors. In every national dispute that arises they see and feel at once the liability that their sons, fathers, neighbors and kinsmen may be drafted and sent off to the war, perhaps never to return. And their hearts are filled with fear and anxiety over this and other similar things.

We see in newspapers that in Egypt, China, Central America, and almost everywhere else the air is thick with the mists and clouds of war. Where is the mother or sister, father or son among us that is to-day away from one of their kindred on account of war? The worst you have to dread is a short imprisonment and a few hundred dollars fine; that is the worst thing you can find to mourn and worry over. Why, bless your dear souls, there is not another community of the same number anywhere on the whole earth in which there is to be found such settled peace as right here among this very people that are before me, and the people that fill this territory all around us. And yet you think the times are terribly hard with your granaries full of wheat that you cannot sell, with large quantities of potatoes and vegetables that you cannot dispose of, with flocks and herds about you; because you cannot sell your products and get as good prices as you would like, some of you think you are in a terribly distressed condition. (Laughter).

I wish the Saints would put away these foolish ideas. I want to have you realize that you are in a condition of peace and plenty, with liberty, too, for God has made you free.

God has made His people free from the bondage of sin and death; we are at liberty, and there is no power on the earth that has the ability to fasten the shackles of sin and Satan upon us. It all depends upon our own conduct, as to whether we are and shall continue free.

In almost all of the countries from which you came and in the nations that surrounded you in your former homes, people are taxed with a taxation that is oppressive. On the green Isle of Ireland, where the poor and afflicted are numerous there are people who have to pay a rent of five pounds an acre for land, and they must raise sufficient off it to support their families, and raise the money to pay the rent. But here we can buy or take up land, and have it, too, for the taking, but some of us consider it an awful job to fence it. (Laughter). No, we don't know anything about oppression, as compared with the Jews, the Poles and the Irish. In older portions of the United States, we never could have enjoyed the blessings we enjoy here; we never could have located and built up our towns and cities; as it was the mobs plundered us of our homes and drove us out here to this part of the earth. It was like a new world; it looked so entirely new, that it seemed as if the work of creation was scarcely finished. By the blessing of God we brought life with us and life came from heaven; life that animated the soil under our feet; that tempered and controlled the elements over our heads; so that in these high valleys and canyons, where it was thought no grain or fruit could be raised, with snow and frost every month in the year—now we raise good crops and varieties of fruits. A few years ago it was a problem whether an apple or a peach could be raised here in Cache valley; but it is not long since her enterprising fruit growers took the premium in the Territorial Fair for the best collection of apples to be found in the Territory.

Who has done this for us? It is the Lord our God. He brought us to this land as He brought the children of Israel to the land of Judea, which He gave to them and to their children after them, to be their inheritance forever.

I want to have us consider these things; and instead of being anxious and worried, troubled and filled with fear, learn to rely upon the arm of the Lord and trust Him for His goodness; cultivate the peace of heaven and let the love of God dwell in our hearts. Though our enemies may harass, trouble, and disturb us; the trouble that they will bring upon us will be but as a drop in the bucket compared with what will come upon them by and by. They cannot stop the work of God. His decree has established it. We have the promise that it never shall be overthrown or given to another people. Understand it. This form of government which the Lord has given to us, is the strongest form of government that was ever revealed to man. The governments of the world have power to oppress, annoy, make war upon and destroy men from the face of the earth. But this Kingdom that God has given to His people is to be a kingdom of peace, a kingdom of righteousness, and its righteousness is going to exalt His people, to make them become the greatest people on the face of the earth, filled with power, wisdom and intelligence that all the surrounding nations will look up to.

The people that are around us in our midst, and who wish to dictate

to us; those who sit in the council chambers to make laws against us and our holy faith, and thereby make us offenders—are themselves filled with fear and anxiety at what is taking place in this and other nations. This spirit of fear will increase upon them. Look at the dread they experienced at the work of the dynamiters in the old country, and that is but a beginning of what is to come. These secret societies will work great mischief and death, with frequent assassinations, and by and by these things will come so thick and fast that people will not know what way to escape. The Lord is gathering His people together that He may deal with them by themselves. The great trouble is, that we have too many among us who are careless and indifferent; that are wicked and sinful; that ought to be dealt with and cut off the Church. There are plenty who are ready to sell their brethren into the hands of their enemies, but the day will come, when they will realize the awful consequence of their acts. We have not much to fear unless we offend the God whom we agreed to serve.

Brethren and sisters, let not your hearts be troubled. Obey the commandments of God, keep your covenants inviolate and learn to live by every word that proceeds from Him and the constituted authorities of His Church—and if you find trials in your pathway you will find help to endure them. Parents, cultivae affection toward each other, toward your children and toward all included in your households; do right by your wives, your husband, your children and your God. You will find that all the rest will come right in its own due time. The Lord will bring it about in so strange and simple a manner that it will be astonishing to us when we find out how He has done it. We cannot go to the Bible, Book of Mormon or the Book of Doctrine and Covenants, to be informed how this, that and the other thing will be solved and arranged. We can read how He did anciently according to the circumstances that surrounded His people then; but we cannot find out His methods and plans of to-day only as He manifests them to us by the spirit of revelation. His ways are past finding out. He tells us that Zion shall be redeemed with judgment, and her converts with righteousness. We must remember this. If we would have power with God and with the angels, it must be because of our diligent attention to God, to the work He has called us to do, and we must see that we establish it in the earth. Every man should warn his neighbor; should teach his children and his family; and establish righteousness in his household. Presidents and Bishops should deal with transgressors in the Church, that they may repent, or be cut off. It is that righteousness may be established in the earth that the Lord has commenced His work again, that it may be established not in a little place, but in all the land, and it shall spread until His righteous word and work shall fill the whole earth, as the waters cover the mighty deep.

Do not let anything divert you from the path of duty; let nothing cause you to commit an overt act. Honor and respect the laws of the land as far as possible, consistent with the laws and commandments of God. Observe and obey every constitutional law. When our enemies place us in violation of a law of the land, it is painful to us, and it is our trial, but the respon-

sibility of it rests with them. Let us make up our minds to bear this crusade of legal persecution with fortitude as Saints have had to do in all ages of Gospel reform, because they believed in the revelations of Jesus Christ. We have not revolted against any law of the land; we have not contended against any constitutional principle, law or doctrine that could benefit, improve or exalt the human family, nor anything that could promote the pursuit of happiness—we seek after all these things. But our Congressmen, Governors and Judges, in the supreme wisdom with which they imagine they are endowed, impose penalties upon God's people for keeping His commandments. Thus we see that when the wicked rule, the people mourn.

We ought to gain by all this experience valuable knowledge. We want to profit by it. Let every man question himself: "Can I stand this or that without getting angry?" Or can we be righteously angry and sin not? If not we should go into our closets and ask God for that measure of His spirit that is necessary to sustain us in a proper frame of mind. This is the kind of experience, the very kind of discipline that is necessary for us, to make us find out whether we will draw near to Him and have fellowship, and communion with Him. These things are all for our experience, for our profit. The Lord has made known to us that the days we live in are dark with threatenings of war. The hour of his judgment is nigh at hand. We have seen one terrible war in our land—and it is well that we should take heed to His counsels. Wars and rumors of wars are spreading abroad upon the face of the earth, and it will come to pass before a great while that people wll be so far from having peace that they must either take up the sword to contend against their neighbor, or flee to Zion and gather with God's people. You will see this come to pass. Mark my words. All kinds and conditions of people will desire to come here and make homes with us. You will see the day when it will be as hard to keep the wicked away from us as it ever has been to get people to join us. Mark that, too. I tell you that a people with full granaries, a people of peace and prosperity, is a people that will be sought after by the peoples of the nations of the earth, and things cannot always go on in the way they are going with us, without bringing down upon our oppressors the retribution of an offended God. We ought to rely upon His promises. These experiences are well calculated to do us good, and teach us to trust in the Lord.

Nor should we forget that when a governor of unsavory memory forbade the use of the militia alike for defense against Indian depredations, as well as for Fourth of July celebrations; that since that date, no single predatory excursion of the red man has been experienced by any one of our settlements. On the contrary it would seem that all use of fire arms for any kind of military defense had become entirely obsolete—gone into utter desuetude—so entirely at peace have the Lamanites become, that instead of either noise of war, or even the apprehension thereof, there is given us of God to enjoy the most settled peace from the red man on all our borders round; and now having assisted to build our temples, they are enjoying with us the heavenly blessing bestowed therein. Instead of roaming wild and lawlessly over the plains, numbers have renounced their tribal

relations, sworn allegiance to government, have pre-empted or homesteaded lands of the public domain, are raising crops, cultivating their flocks and herds, are building and occupying comfortable dwellings, as good neighbors among their white brethren, as is evidenced at Washakie in Oneida Stake, and at Indianola in the San Pete Stake. Their schools are turning out scholars in the elementary branches of good common school education.

Not only has the need of firearms been done away as between us and the natives, but we have very great reason to be thankful that in the present unholy crusade against the Church the onslaught has not been with fire and the sword as in former times, but with mind and moral suasion in the application of the law by a perversion of many of its well-settled methods of interpretation, construction and application. These conclusions have been the implements and the tactics of the present warfare.

It is devoutly to be hoped that no one with a zeal which is not according to knowledge shall commit an overt act that shall precipitate a conflict with carnal weapons and give the enemy an occasion or opportunity to shed the blood of the Saints or to increase their unhallowed oppressions upon us.

Since, then, the weapons of our warfare are not powder, lead and fine steel; let us put on the whole armor of God; banish unrighteousness from our midst, and we or our children shall see the governments of this world become the Kingdom of our God and of His Christ in His own due time, for which all Saints should ever labor and pray.

We have had a great deal of good instruction during this conference. I have been much edified myself in hearing my brethren talk, and I am sure you all have. The teachings which have been given are of a character to promote good feelings between brethren and sisters, fathers and mothers, parents and children, and it is pleasant to hear of each other's welfare.

When we go to our respective homes let us go with the determination to stand steadfast in the faith. I am sure that after such a conference as this every honest soul who has met with us, if he wanted a portion of the bread of life, has received that portion, has received something which he can take home for his own use—some words of encouragement, some strengthening exhortation, some good words that will help to put away weakness and enable the feeble to say I am strong in the Lord.

I pray God to bless you, to comfort your hearts; to increase your faith towards Him; to strengthen you that you may not be overcome of sin, and that you may seek in all things to overcome evil with good. Remember and pray for the brethren—our leaders. We do not know what awaits us; we care but little. The main thing devolving upon us is to do our duty acceptably day by day. We will trust in God and go forward. What if it were necessary that some of our lives should be taken? There is no need for fear or worriment about it. It has always been so when God had a people on the earth. Some of the best lives have been taken—taken as witnesses in yonder heavens to testify to facts as they exist here. Do you understand this? It is in accordance with the great principles of eternal justice which rule and regulate in heaven with a great deal more precision and certainty than here on the earth. The Lord has told us

how He does business in some of these matters before the councils of the Church, namely by the voice of two or three witnesses every word is to be established, and so it has to *to be up yonder.* Perhaps it is necessary once in a while to have some go in that kind of a way. Well don't get scared about that. We have all to die some day. It will be all right whether it shall be to-morrow or next week, if we keep the commandments of God in all matters. Choose the wise and the perfect way, and if we are right we will be willing to say, "O Lord, thy will be done." If when we embraced the Gospel we placed our all upon the altar, it is of very little consequence about all these things. For if we seek to save our lives we may lose them, but if we lose them in the service of God, we shall find life eternal.

I pray that God may bless us all; you who are parents, should bless your children—that they may render more loving obedience to you, that you may be more affectionate to them, remembering the union in which you have been united and in which you have been sealed; that you may be strengthened of the Holy Ghost, and be enabled to go into the holy temples and set yourselves in order before the Lord; that you may obtain those eternal gifts that shall bring an eternal weight of glory to your household, families, friends and kindred; that you may have the full assurance of the promises of God, and have joy to animate, stimulate and sustain you through every trying circumstance in life, and bring you safely back into the presence of our heavenly Father. Amen.

DISCOURSE BY BISHOP ORSON F. WHITNEY,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 21, 1885.

(REPORTED BY JOHN IRVINE.)

PROPHECY OF JOHN THE REVELATOR—MISSION OF THE ANCIENT APOSTLES—THEIR RECEPTION AND FATE—THE GREAT APOSTASY—PRESERVATION OF THE APOSTLE JOHN—HIS REVELATION—RESTORATION OF THE GOSPEL—THE EARTH TO BE BAPTIZED BY FIRE AS IT WAS ONCE BAPTIZED BY WATER—WE ARE SENT TO THE WORLD WITH A WARNING MESSAGE—THEY CAN RECEIVE OR REJECT IT—TESTIMONY TO THE TRUTH OF "MORMONISM."

HAVING been called upon, my brethren and sisters and friends, to address you this afternoon, I feel as though I would like to read a portion of the word of God. I will therefore read to you a part of the 14th chapter of the Book of Revelation, from the Bible known as King James' translation.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.

"And they sang as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the

wine of the wrath of her fornication."

It has been charged to the Latter-day Saints that they set but little value upon the Christian Bible; that they criticise its translation and the revisions through which it has passed, and that it is our endeavor to belittle the importance of this holy book. The words which I have read are a portion of that sacred record which we are charged with undervaluing, and I choose them as a basis for my remarks, in order to show how groundless is that charge, with many others, which are made falsely against this people. The words you have heard include a prophecy uttered some 1800 years ago by an Apostle of the Lord Jesus Christ, one of the Twelve whom He chose in the days of His personal ministry upon the earth. He had delivered unto them the keys of the kingdom of heaven, promising them that whatsoever they bound on earth should be bound in heaven; whatsoever they loosed upon earth should be loosed in heaven; whosesoever sins they should remit should be remitted, and whosesoever sins they should retain should be retained. He gave them power to go forth to all nations and preach the Gospel of life and salvation, telling them among the last things He said that, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" and that certain signs should follow them that believed. The Apostles went forth baptizing in the name of the Lord, and confirmed His word by signs, following:

On a certain occasion, towards the close of the career of the Son of God in the flesh, His disciples asked Him if He would at that time restore the Kingdom to Israel, and what would be the signs of His second coming and of the end of the world. Among other things He told them that this Gospel of the Kingdom should be preached in all the world as a witness unto all nations and then should the end come. The Apostles set out upon the mission which had been given them, and we read in the Acts of the Apostles, and in their Epistles contained within the lids of this holy book, of the adventures which befell them, and the persecutions which they endured. It had been said of them by their Lord and Master, that they should be hated of all men for His name's sake; but "blessed are ye," said He, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you," And the day would come, He said, when they that put His disciples to death would think they were doing God's service.

Thus were the minds of the Apostles prepared for the fate which afterwards befell them. They embraced the truth, knowing that it might cost them their lives; for they had been told that if a man loved his life, or loved earthly possessions of any kind more than he did his God, more than he loved the work of that God, he was in no wise fit for His kingdom. They went into it with their eyes open; they knew what would befall them; but being men of integrity, men who loved truth, who based themselves upon principle, and thought more of doing the will of Him who sent them than they did of doing their own, they embraced their glorious mission and were willing even to lay down their lives for the sake of that Kingdom for which they were laboring.

Their expectations were fulfilled. The truth was not popular. Although devils were subject to these men; although they performed mighty miracles in the name of Jesus, yet they were despised, persecuted or ignored by the great mass of humanity. A few believed in their words; a few rejoiced exceedingly that the Church of God was established on the earth; that the Savior who had been promised as a lamb slain from before the foundation of the world, had at last come in fulfillment of the prophecies of old. Their minds were prepared to receive Him, and they rejoiced in the work of God. Churches were formed in different lands. The Apostles went forth from Jerusalem, after they had been "endued with power from on high," and built up churches in many of the surrounding nations, perhaps in all the nations that then existed. But although they were successful in planting the tree of life upon the soil of a fallen world, it seems that the time had not come for it to remain there and bear fruit throughout the ages of eternity. It was destined to be uprooted, and there was to come another time when the truth should be transplanted once more, and should bear the fruits of righteousness forever. The glory of God was not destined in that day to cover the earth, as He has said it would in the latter days, "as the waters cover the mighty deep." The Apostles labored faithfully; they went forth baptizing in the name of the Father and the Son, and the Holy Ghost; but the power of sin, the power of the evil one was so great that it did not please the Almighty to establish upon the earth in that day a work which should endure forever. He permitted it for a wise purpose to be thrown down, and of this fact we are well assured by the prophecies of the Apostles which they have left on record. Paul, one of the most faithful laborers in the vineyard of our Lord in that day, said the time would come when the people would not edure sound doctrine; but after their own lusts should heap unto themselves teachers, and having itching ears, should turn away their ears from the truth, and should be turned unto fables.

If we follow the history of the Apostles, we will see how their words were fulfilled. Nearly every one of the Twelve whom Jesus chose, met with a tragic death in defence of the principles which they proclaimed. Some were dragged to death, some beheaded, one was crucified with his head downward, others were thrown into cauldrons of boiling oil and others to wild beasts; so that at the end of the second century after Christ, the Church of God in its purity no longer existed upon the face of the earth. It had been torn asunder; it had apostatized from the truth; they who were faithful had been put to death, and in their place sprang up a race of compromisers, who were willing to barter away to the world the principles of truth, being too weak and cowardly to stand and die for their convictions as their fellow laborers had done. They were willing to give up this principle, and concede that point, to amalgamate for the purpose of making them popular and palatable the doctrines of the pure Christian faith with the pagan ideas of ancient Rome. So that the temporal body of Christ, the Church, became corrupt, deformed by this departure from first principles. Apostles, Prophets, were done away with; spiritual gifts became extinct and were said to be no longer needed; Bishops were put into the

places of Apostles, and a multitude of new offices, unknown to the original church, were created. Finally two Bishops appeared, the Bishop of Rome and the Bishop of Constantinople, contending as to which was the greatest, and striving, in a church professing to regard unity and brotherly love, to divide the dominions of the Christian world between them. More attention was paid to outward forms, to grand and imposing ceremonies, than to the simple beautiful principles of the Gospel, and, in course of time were fulfilled the words of Isaiah, who said that they would "transgress the law, change the ordinances, and break the everlasting covenant." The result of this wide-spread departure, this apostacy from the primitive faith, was the withdrawal of the power of the Priesthood, typified by the "manchild" of the Apocalypse, which was taken into the heavens to preserve it from the mouth of the Dragon which sought its life; there to remain until a more auspicious time should arrive for the establishment of the work of God, and the winding up of the great plan of human redemption.

But one of these original Apostles was left. The Latter-day Saints are taught that Jesus, on a certain occasion, speaking to the Twelve, wished to bestow upon them each a gift, to grant the desire of their hearts, and He asked them what they would He should do for them. They all but one requested to be taken home to Him in heaven when they should have filled the allotted age of man. But one turned away sorrowful, feeling that the wish he cherished in his heart was too great to be granted. Peter asked the Savior, "What shall this man do?" and received the reply, "If I will that he tarry till I come what is that to thee?" "Then went this saying abroad among the brethren that that disciple should not die." It is vaguely given, I admit, in the Bible from which I have quoted, but modern revelation has made it plainer, and shown us that the Apostle John obtained a promise from the Savior that he should remain upon the earth to witness the downfall and the rise of nations, that he should live to perform a mighty mission in the midst of the children of men; that he should prophesy before kings and rulers, and should tarry upon the earth until the Son of God came in His glory. This Apostle was the only one who escaped the tragic fate of his fellows. He was the only one of the original Twelve who was not put to death. An attempt was made upon his life by throwing him into a cauldron of boiling oil, but he escaped miraculously, and his enemies, not having the power to put him to death, banished him to the desert island of Patmos. It was during his exile upon this lonely spot, that God condescended to reveal to him what should come to pass in the last days, and the book which is called the Apocalypse is a record which the Apostle left of the great things that were shown him, and which he should remain upon the earth to see. An angel appeared unto him; John mistook him, it seems, for the Lord, and fell down at his feet to worship him, his person was so glorious. But the angel reproved him and said, "See thou do it not: for I am thy fellow-servant and of thy brethren the prophets." Here was one of the prophets who had been slain for the testimony of Jesus, who was so glorious when he appeared that John, who perhaps had labored with him, did not recognize him. He

had been sent unto him to show him what should come to pass thereafter.

But not only was John shown what should occur after the time in which he was living, but he was shown what had already taken place; not as the imperfect records of profane history have given it to us, but he saw it typified in its fullness. The events of the seven thousand years of the world's temporal existence passed before him, like the scenes of a mighty panorama. If you will read the book which he left, you will there find portrayed symbolically each of the seven thousand years. He saw the events which had followed the creation down until one period had passed; he then saw the events of the second thousand years or until two periods had passed, and then the third and the fourth periods, at the end of which Jesus came as the Savior of mankind, to perform a personal work in the flesh. John saw, further, the events of the fifth thousand years. He saw the great apostacy that was to take place in the Christian church, when they put to death every inspired man; when they did away with the gifts and blessings of the Holy Ghost; when they said they were no longer necessary; when they engrafted upon the olive tree of the Christian faith the wild branches of paganism. He saw all this taking place down to the sixth thousand years, and after the world had wandered in darkness for centuries, he says:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.

"Saying with a loud voice, fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Showing conclusively, as well as language can show, that this was to be an event of the last days—the hour of God's judgment, which Christianity itself, in its perverted state, will admit is at the end of the world. John saw the angel restoring the Gospel shortly before the hour of God's judgment, saying with a loud voice to all nations, kindreds, tongues and peoples—not only to the heathen nations, but to those who professed to have the true Christian faith—"Fear God, and give glory to Him, for the hour of his judgment is come." This to us is another proof of the apostasy of the Christian world; for if they had the truth, as they claim, by apostolic succession, from St. Peter down to the present day—what need of restoring the Gospel in its fullness to preach to them? It would be superfluous, unnecessary, a work of supererogation, to preach to those who were living in the full blaze of Gospel light, and call upon them to repent of their sins.

I never like to wound people's feelings in regard to religious matters. I never like to have my own feelings wounded. I try to have charity for the sincere sentiments of all men; but it is needful that the truth be spoken in plainness. It is no act of friendship to flatter, to deceive and to gloss over error, when by exposing it the souls of some honest people may be saved. The Latter-day Saints erect a nobler structure before they tear down that which is old. They do not wish to ridicule the opinions of their fellow creatures, it should never be done except where good will be the result. All men have the right to believe

as they please. They have a right to worship where, how and what they please. God has made us free. We are in bondage to no man, to no power. His children, from the rising to the setting of the sun have been made free. Therefore I do not feel to ridicule the religion of my Christian friends; but I desire to lay before them and before this congregation the religion of the Latter-day Saints. We claim that the Christian world is in a state of apostasy, and though thousands and millions of them are perfectly sincere—just as sincere in their belief as we are in ours—still, it devolves upon me as a servant of God to preach what I know to be the truth, and you can take your choice whether you accept or reject it. The responsibily ends with me here; it is assumed by those who listen, who can act as they feel led; they will be accountable whether they give heed to the warning message, or whether they ignore and reject it.

At any rate John saw the time when an angel would come and restore the everlasting Gospel—not another Gospel, not various kinds of gospels, not the precepts and fables of men, but the good, old, "sound doctrine" of ancient times. The Gospel of Christ in its fullness was to be preached to all the nations of the earth. What for? To fulfill the prediction of the son of God, who said that "this Gospel of the kingdom"—that Gospel which had Apostles to preach it and Prophets; which had gifts and miracles and signs following; a gospel of faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost, and other principles to be revealed one after another as fast as the people were able to receive them—that this old original Gospel of the kingdom should come back to the earth to be preached as a witness unto all nations, and then should the end come.

That these are the last days very few people will deny. The earth has almost fulfilled its mortal probation, its working time. It is closing the six thousand years of its temporal history. It has worked nearly six days; for "a day with the Lord is as a thousand years. When God said to Adam, "in the day thou eatest thereof thou shalt surely die." He did not mean a short day of twenty-four hours, a day made by one little revolution of the little earth upon which we dwell, but it was a day of a thousand years, corresponding to one revolution of the great and mighty planet upon which God our Father dwells. "In the day that thou eatest thereof thou shalt surely die." Adam lived to the age of 930 years, so that he died within the day that God had reference to. The earth has labored nearly six days—six days of one thousand years each. It is yet to have its sabbath, its millenium of peace, when the Savior of the world will come to take the reins of government, to reign upon the earth King of kings as He now reigns king of Saints; the seventh period, whose dawn is almost upon us, is the sabbath, the day of rest which God has ordained for the planet upon which we live, and He will celebrate that sabbath by coming in person to reign upon the earth over all nations. It is for this that the Latter-day Saints are preparing; having fulfilled, as the instruments of God, the prediction of John the Revelator; an angel in this day having restored the Gospel, which is now being preached as a witness unto all nations, and then shall the end come.

It is a merciful characteristic of our Heavenly Father that He brings to pass upon the human family no event affecting their eternal welfare, but He first sends Prophets to prepare the way, to give the people a warning that such and such things are coming to pass, that they may be prepared for them and not be caught napping by the suddenness of their coming, even as a thief in the night. We read that as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. What was done in the days of Noah? A prophet—Noah himself—was raised up and sent forth to preach a warning message to the children of men. What was his warning? That the world was about to be deluged. Its sins had cried unto heaven, and God had remembered its iniquities. He was about to baptize the earth in water, to wash away its sins, that they should no longer smoke to heaven, an offering of wrath to an offended God. Noah preached this warning, and, as usual, was met with ridicule and scorn. Never did a prophet come forth that was not ridiculed and persecuted, and the message that he proclaimed considered foolishness by the wisdom of the world. But how did it result? Did the superior (?) wisdom of the world in that day save them from the truth of the words of Noah? Or did God stand by that prophet? Did He make good His words? Did He drown the world? Did He sweep the wicked from its surface? History will tell you what took place. It sees that Noah and the few souls that clung to him were right, and the world at large were in the wrong. Noah had really received a revelation from God. He was pointed at, despised and derided, doubtless called visionary and fanatic, an old fool, or anything else; but he had received a revelation and God made good the words which he proclaimed.

The earth underwent a baptism by being immersed in water, for the remission of its sins, the washing away of its iniquities. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Is the world to be deluged in water again? No; because God gave a promise to Noah and set his bow in the clouds as a sign that the world should never again be drowned in water; but in the day of the coming of the Son of Man it will receive the baptism of fire and of the Holy Ghost. John the Baptist said: "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: he shall baptize you with the Holy Ghost and with fire." Not only man, but the earth itself, which is a living creature, must undergo this ordinance—this dual baptism, and Jesus, when He comes in the clouds of heaven with power and great glory, to take vengeance upon those who know not God, who have not sought to know Him, who have persecuted His people, and set aside the Gospel as a thing of naught, will deluge the earth with fire and the Holy Ghost. Then will the Scriptures be fulfilled which say that the glory of God shall radiate from the rivers to the ends of the earth.

Nor is this all. The earth and its elements will melt, as Peter the Apostle said, "with fervent heat, and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." These things are coming to pass. God only has to turn upon this

world the glory of His presence to consume it from before His face and cause it to vanish like chaff in a flame. We are not prepared for the glory of His coming. But this work which has been established in our day, is one that will prepare us for His glorious advent. All who believe and are baptized into this Church have been promised the gift of the Holy Ghost. What is the Holy Ghost? It is the Spirit of God. God dwells in the pure element of fire; it is the atmosphere which the holy angels, the spirits of the just, the Gods in eternity breathe and live within, but which would consume us if we came too suddenly upon it, or it upon us. We must needs approach it gradually. We read that in the days of Moses, when God wished to commune with him, He called him up into a high mountain, and filled him with the Holy Ghost. Moses, therefore, could endure His presence; but when he came down from the Mount his face shone like an angel's, and he had to put a vail upon it lest the children of Israel should be consumed before him. This shows what we may expect when God comes in the clouds of heaven, if we do not rid ourselves of iniquity and prepare our souls to meet Him. But ere that day comes there shall be wars and rumors of wars, thunders and lightnings, famines and pestilences; the sea shall heave itself beyond its bounds, and all things shall be in commotion; the sun shall be darkened, the moon shall be turned to blood, and the stars shall fall from heaven like figs from off a fig tree. The judgments of God shall stalk through the earth, decimating the human race, before the great day of the Lord shall come.

Are we to suppose that in a day like this, when such mighty and terrible things are coming upon the earth, God would leave the world in darkness; that he would shut the heavens, as our Christian friends say He has done; and send forth no more prophets to prepare us for these great events which are at our doors? I for one would have a very poor opinion of a God who would leave His children in that cruel manner. But the God we worship is just and merciful. He never brings upon the earth any judgment but He sends first a warning message to prepare the people for its coming.

This is our warning to-day—that the Gospel of the kingdom is being preached unto all nations as a witness, and then the hour of God's judgment, or the predicted end of the world shall come. It is a message of mercy, not one of anger, not one of cruelty. It is not cruel to tell men the truth. If we see a man on the brink of a precipice and tell him that if he takes another step forward he will be dashed to pieces, is that cruelty, or is it charity of the truest kind? It may humiliate him to be told of his danger; it may cast reflection upon his eyesight; he may not see the precipice; men do not always see things which are immediately near them; they who are at a distance sometimes observe the danger first and give warning. It is not uncharitable, it is not intolerent to tell men the truth; we must sometimes be cruel in order to be kind; and hurt men's feelings if necessary in order to save their souls. I do not mean the saving of their souls by the killing of their bodies. Heretics used to be punished on that theory. The object of "Mormonism" is to save the body and the spirit, which together constitute the soul.

This is the message we bring, the olive branch that we extend to the world, and for so doing we are despised and persecuted and trampled upon. But we know that we need expect no different fate from that which our predecessors have experienced. They laid down their lives in preaching this same Gospel. We must be willing to lay down ours, if need be, to establish these truths upon the earth.

God does not punish except to save, He never chastens except to purify. In sweeping the antediluvian races from the earth, it was an act of mercy to them, that they might not add sin to sin and heap up iniquity until they could not have been pardoned. He swept them off when their cup was full, and imprisoned their spirits while their bodies mouldered in the grave. Jesus, however, while His body was lying in the tomb, went and preached to the spirits in prison; those who rejected the message that was offered to them by Noah, and were swept away by the flood. So it will be in this day, if this message is rejected; God will bring judgments upon the world until He has humbled the people to a state where they will be glad to receive it. He says to His Elders: Go ye into all the world and preach the Gospel to every creature; and after your testimony, comes the testimony of earthquakes and tempests, of thunders and lightnings, of the sea heaving itself beyond its bounds, of wars and rumors of wars, of famine and pestilence. Says He, the time shall come when he that will not take up his sword against his neighbor must needs flee unto Zion for safety, for there shall be gathered to it of every nation under heaven, and they shall be the only people who are not at war one with another.

It is that the world may escape these terrible judgments and plagues that will desolate the wicked, that we put our lives and liberties in jeopardy in preaching that which is unpopular, and which brings upon us the wrath and hatred of the world. We desire, as much as men can desire, the salvation of our fellow-men. Our mission is to save, not to condemn. This is the Gospel of salvation, not a Gospel of damnation. Damnation follows as a necessary alternative of the rejection of the truth. Men who reject the truth damn themselves. The man who will shut the door in his own face keeps himself out from the Kingdom: it is nobody's fault but his own. The waters of life are free; come and partake of them, without money and without price! If you will not partake of them, how can you blame any one but yourself if you die of thirst in the desert? If you put out the light by persecuting the Saints of God, how can you blame anybody but yourself if you are left in darkness? Could the ancients blame God for taking His Church from the earth, when they took every pains to exterminate it? They destroyed the body of the Church, and the spirit departed, just as naturally as when the body of a man is killed; his spirit has no longer any business upon the earth. It returns to God who gave it, to come again at a more auspicious time, with the Son of God in clouds of glory, provided it be one of the 144,000 faithful ones who follow the Lamb whithersoever He goeth.

If condemnation follows the rejection of the Gospel, God cannot help it, His servants cannot help it. If we invite men to come out into the sunlight and they prefer to stay in the shade, who is to blame but themselves? They prefer darkness

to light. They have their choice. Light has burst forth in the midst of darkness, but the darkness comprehendeth it not. Men love darkness rather than light, because their deeds are evil. If, however, we extend the message of mercy and of peace, our responsibility ends. Men will be judged by the light they possess. The heathen nations will be redeemed and will obtain a higher exaltation than those who receive the truth and turn away from it, or refuse to accept it when it is offered to them. God is merciful to ignorance and lack of opportunity; but responsibility rests like a mountain upon those who hear the truth and then reject it.

My testimony to this congregation is that Joseph Smith was a Prophet of the living God; that Brigham Young was a Prophet of God; That John Taylor is their legally ordained successor; that there are Prophets and Apostles in this Church to-day; that we preach the same Gospel that was preached in the days of Paul, for if we preached any other we should be accursed. My testimony is that "Mormonism" stigmatized and hated as it is, is the fullness of the Gospel of Jesus Christ, the only plan of life and salvation, the only one that will exalt man in the presence of God; and the world reject it to their condemnation. I pray God to bless this congregation, and grant that the words I have spoken may sink into some honest hearts, like good seed upon fertile soil, to spring forth and bear fruit for their salvation to the honor and glory of God. Amen.

REMARKS BY JUNIUS F. WELLS,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, July 12th, 1885.

REPORTED BY JOHN IRVINE.

REFUSAL OF SO-CALLED CHRISTIANS TO RECEIVE THE GOSPEL OF CHRIST —THE LATTER-DAY SAINTS DESIRE INVESTIGATION OF THEIR PRINCIPLES—THE TRUTH CANNOT BE DESTROYED—WE HAVE EVERY REQUISITE FOR SELF-GOVERNMENT—WE MUST MAINTAIN OUR FIDELITY TO THE TRUTH—RARITY OF CRIME AMONG THE "MORMONS"—PURITY OF "MORMON" HOMES—CHARACTER OF THE LATTER-DAY SAINTS.

It is with pleasure that I arise to speak to you for a few moments, and to bear my testimony to the truth of the work in which we are

engaged. I desire while I am before you that I may have the support of your faith and prayers, that what I may say may be dictated by the spirit of truth.

I rejoice in assembling with the Latter-day Saints, in looking upon their faces, in mingling with them in the exercises of devotion which we are accustomed to pay our Father and God. I rejoice in the society of Latter-day Saints, because in their society I recognize a spirit of purity, of holiness and virtue, that in contrast with the state of things that predominates in the world is as the heavens to the earth. I love to be with our people in times when the wicked assail them, for I feel among them a sense of safety, a feeling of security, of contentment, of happiness that I do not believe can be realized to so great an extent among other people.

We have among us our differences and evils. We have causes to mourn; occasions that make us feel sad; but I know of nothing that produces this feeling to so great a degree among the Saints as the growing consciousness among them that what is called the Christian world has concluded not to receive Christianity as it was revealed in the ministry of Jesus Christ. We know that God has revealed in the day in which we live the principles of truth as they were in the beginning, as they ever have been, as they ever must be in time and all eternity. We know that that which He has revealed in our day and generation is identical with the truths that fell from the lips of our Savior in the meridian of time, and challenge the world to a comparison of the doctrines to convince themselves. This challenge has been sent abroad to almost every nation, and kindred and tongue and people, of the whole earth. It is open to-day. We ask the investigation of mankind. We ask our fellow-men, brethren and sisters, sons and daughters of the same God, to listen to the truths of heaven, eternal truths that God has revealed, But mankind prefers, apparently, even in this enlightened age the truth that men by their own wisdom are enabled to discover to the truths which God by His infinite wisdom reveals. This is true to so great an extent that the foremost thinkers even among what is called the religious world, have concluded to lay aside the old truths of Christianity—the old doctrines of Christianity—as unfitted to the age in which we live. I had the pleasure, I think eight weeks ago to-day, to listen to first of a series of sermons by perhaps the foremost clergyman of this age, certainly of the country, in which, in his inimitable manner, he said he had concluded, after the profoundest thought and research, that people should wipe out many of the old ideas of religion that have prevailed in Christendom for 1800 years, so as to maintain harmony with the modern discoveries of science—with the Darwinian theory and philosophy. He has also sacrificed the book upon which their faiths and beliefs are founded, and as the surest possible evidence that faith in that sacred record, the Holy Bible, is a thing of the past, Rev. Henry Ward Beecher declares that if it is true then "Mormonism" is true! We are exactly of the same opinion as Rev. Beecher in that respect. But it does not prove altogether the falsity of that which has been accepted in the world as Christianity. The Bible contains the doctrines that the Latter-day Saints preach, that the Latter-day Saints have the courage in the face of all the world to practice. They

are doctrines of truth, of holiness, of progress and advancement, designed to save men, to build them up, to develope the best thoughts in them, and prepare them for greater light and greater knowledge and understanding than dawned upon mankind in ages past; to prepare a people by their intelligence, by their fully developed characters, for that glorious day when the Son of God shall come among them and dwell with them. It is true that it is impossible for the Christian world to harmonize many of the doctrines that are growing in favor with them to-day with the holy Scriptures, and for that reason the Latter-day Saints mourn that their brethren and sisters of the world, though professing Christianity, should be averse to receiving the principles of Christianity as they were revealed by the Savior Himself. To-day with all the Christianity that prevails in the world where do you find men who are willing to receive the very first, the fundamental principles of the doctrine of Christ? Where are those who will receive the ministry of such as conveyed Christian principles in the meridian of time to the understanding of men? What! the administration of angels in our day and age of the world? A greater absurdity could not be proposed. What! faith as the first principle of salvation? No, reason is the first principle of salvation in the day and age in which we live. But it is not so written in the doctrine of Christ. "Believe and thou shalt be saved" is the doctrine of the Savior. It is belief, it is faith, that underlies that knowledge which secures mankind an entrance into the Kingdom of God. We teach and have been taught that we must have faith in the Lord Jesus Christ: that we must believe in the words of truth that have been revealed from Him; that we must put our trust in God who has delivered His people in times that are past and gone; that we must rely upon His direction and walk in the path that He shall lead us in, fearing only Him, fearing not man who can destroy the body but fearing God who can destroy both body and soul. In our endeavor to keep the commandments of God, to practice them, to heed the teachings of angels sent from the throne of grace, to put away our sins, to live pure lives, holy and righteous in the sight of God and our fellow men, to enter into sacred places and administer the ordinances of everlasting life for ourselves and for our dead—in endeavoring to do these things we have incurred the displeasure of an unbelieving world, of those who have substituted something else as the first principles of life and salvation for those which were given 1800 years ago by the Savior of the world. The world has assumed to sit in judgment upon us for this belief. The world has assumed to say that we have done wrong in accepting these truths and living according to the law which God has revealed for our guidance and our government. Now, for one I do not believe that the judgment, in this respect, of the world will materially affect us in practicing and carrying out the purposes of Jehovah. Certainly it cannot change the truth. If Mormonism is truth the adverse criticism and judgment of mankind cannot materially affect its practice. They certainly cannot stand against that power which ever accompanies the promulgation of truth. Because of this Latter-day Saints have no fears of the future. We are dauntless in our advocacy of these principles because we know that they are true and must therefore prevail.

There is very little endeavor, I may here remark, on the part of those who seek to abuse, and misrepresent us and to bring down upon us evils—there is among them very little disposition to examine the principles that we profess and teach; there is very little disposition among them or desire to ascertain if these things are not true, or to find anything in the way of argument against that which we teach and practice before the world. They have sent up the strong religious men of the nation to show us the error of our ways. We have gladly met them. We have met them in this building in discussion for the purpose of having them bring forth their reasons to show that we are in error and that the judgment of the world is right. What has been the result? The faith of the Latter-day Saints has been increased; they have been confirmed and strengthened in their belief; and we have heard very little boasting of the success of those who were sent to show us the error of our ways. I imagine that if there had been success we would never have heard the last of it.

This judgment of the world against us, assuming that we are wrong, assuming that there is something up here in Utah that is not right, that is not consistent with Christianity, or the enlightenment of the age, has caused, perhaps, some distress, caused us to witness scenes that have a tendency to try the faith of the Latter-day Saints, to prove their integrity. For one, viewing the matter in that light, I thank God for it. I thank God that we are permitted to live in a day and age of the world when He has not forgotten His people, and has demonstrated to them and to mankind as well, that they are in possession of the truth. If we were of the world the world would love its own; but we have come out of the world, therefore the world hate us. They have in various ways manifested their evil disposition towards us, since the commencement of the Church and Kingdom of God upon the earth in this generation. Since the day that Joseph Smith received the revelations of God through the administration of angels from heaven, there has been a hue and cry raised against our people—an endeavor to blot out the work that the Saints have been engaged in. But let me tell you, my faith and belief and testimony is that the world has lost its opportunity to destroy that which is called "Mormonism;" that God's eternal truth, as received and practiced by the Latter-day Saints in these mountains, is rooted and grounded so deeply and firmly that it will never, while time and eternity lasts, be uprooted or destroyed. I cannot conceive, my brethren and sisters, of the destruction of a truth. If mankind will assume that there is an error here that needs to be rooted out—if their assumption were correct—I would not deny their power to succeed in the effort. They have said—that which they say most is—that our homes are not pure, that our homes are not constructed upon the right plan. They forget that the homes that God most honored in ages that are gone by, were constructed upon the plan that the Latter-day Saints advocate and hold out to the world as the plan of God. They forget that Jesus Christ, the Son of God, delighted in tracing His earthly lineage through the homes of polygamists. They have undertaken to destroy such homes. I feel in my heart sorry for the man who conceives that he has the power to succeed in such an unholy work,

But they say fifty millions have declared against us. I do not take any stock in this assumption on the part of a few that fifty millions have condemned us—have said that we are wrong, and that we must go. There are those who have been throwing dust in the eyes of the fifty millions who say so. But let me tell you how it can very readily be discovered whether we are wrong or not. We have petitioned, we have plead with the powers of this government to send among us a commission of honorable men to investigate the situation here, and to let all the world know what the great error and crime is that we are accused of.

The kind of commission we want is this: We want the government —if it is possible in all this land of enlightenment, among all these people that are offended at the immorality of the "Mormons"— to select a commission of men who are perfectly true to their marital relations, who are virtuous, and we challenge the commission of men to prove us an immoral people. Let them go into our homes and what will we show them there? We will show them respect of husbands for wives, wives for husbands, parents for children, children for parents and for each other. We will show them faith; we will show them virtue, and we challenge them to deny the truth of our showing to the American people. Then if we are not immoral, why this hue and cry raised against us? Can you answer who have passed laws to send men, whose lives are above reproach, into prison, and to scatter their families? Can you who have passed such wicked laws answer if we prove that we are a moral people?

They may say that we are independent. Well, I thank God for one that I trace my lineage back through a race of independent men, who had the courage over 200 years ago to stand up in the face of inimical laws against their religion and say, "My conscience is my own. If need be I will leave my native land that I may serve my God." And they did so, and helped to form a government upon this land that God in His infinite mercy and wisdom had held in reserve for many ages for a people that would accord to his sons and daughters the right to worship and honor Him according to the light that was in them. We do not see, unless "there is something rotten in Denmark," why the American people should fear the independence of the "Mormons." I do not see why there should be any dread at giving us our equal rights—the privilege to elect our officers and administer the laws according to the wisdom that is in us. God knows, our fellow men know, these hypocrites and liars who are misrepresenting us to the world know we are capable of self-government, and of instituting and preserving the securest and safest government, and the most economical of any people in this land. I say that without boasting. But we would not have that reputation if we elected our vilifiers to the offices, and I do not think we will do it. I cannot see, my heart cannot conceive, my understanding is not broad enough to fathom the reason why we should not, because of our religion, be accorded equal rights with our fellow-citizens of this country. We have the stability of commerce and society; we have the wealth; we have the population; we have every requisite qualification for self-government, and in the light of freedom I have yet to hear a reason assigned for withholding from us our rights. The nearest thing to a

reason I have heard is that we are an unpopular people with the rest of the citizens of this country, and then the next reason is—and that which I really believe is deeply felt—the jealousy of the east with respect to the west—the feeling that the great commercial interests of the east should have greater representation in the halls of Congress than the sparsely-settled regions of the west.

But I look forward, my brethren and sisters, to the time when the truth will dawn upon this nation with respect to this people. I look forward to the day when they will discover that there has been "a great bugaboo" raised over this question of "Mormonism," which they will be ashamed to think they have paid much attention to, or taken much notice of. I may say in a word that I look forward to the time when the powers that be in Washington, having raked and scraped the country as with a fine tooth-comb, will perhaps find half-a-dozen men of the character I have referred to, who will look into this question out here in the mountains. And when that time shall come perhaps we shall be vindicated in the eyes of our fellow-men; perhaps there will be a blush of shame mantle the cheeks of some; and perhaps they will discover some slight improprieties nearer home that it will be well to regulate before sending all creation up here to set us right.

There is one thing and only one thing for us to do that I can see, and that is to maintain our fidelity, to be true to that which we know is true. We ought not to be threatened or put in jeopardy for that. We ought to be protected in that. All the strength, all the power, all the influence of the land, of the government, of Christian sentiment, of enlightenment, of civilization—all these ought to sustain us in maintaining our fidelity to that which our conscience teaches us is truth. If we quail, if we vary one iota from that which we know to be true, we should be undeserving of support; but if we maintain our integrity in the opposition we may meet, God will not forsake us, and the better sentiment, the genuine and true civilization that is to be found in the world—for the world is full of truth, notwithstanding there are errors and wickedness alongside of it—will aid us in maintaining our integrity. I have yet failed to meet the man of honor, the man of sense, the man of discernment, the man of good judgment who would condemn me for maintaining the position that in my heart I feel to take respecting this question, even in these times. I have but recently returned from visiting among men in various classes of society in the east, and I have talked over this question of "Mormonism" in various forms. I have put the question in this manner to a great many, and the reply I have received, I must confess, has been one of encouragement, and one that has been gratifying to me.

There have been gross errors committed in regard to Utah. For some cause the nation has received the idea that the "Mormons" are a wicked people. Their record disproves it. There has been a law passed which makes a crime of a principle of the Latter-day Saints' religion, but there is no people in this land who have so free a record in the criminal courts. What was the percentage, as shown by the crime records in this territory, before the operation of this law against the "Mormons?" I believe, as nearly as I remember, while five-sixths of the population of this

territory are "Mormons," and one-sixth non-"Mormons," eighty-five per cent. of the criminals were from the ranks of the one-sixth, and fifteen per cent. of the criminals were from the ranks of the five-sixths, who are "Mormons." Now it is intended, it appears to me, to change that by making a feature of the "Mormon" religion a crime, and sending just as many as possible into the ranks of the criminals, so-called, for practicing that principle. I maintain that it is a mistake to say that the Latter-day Saints are criminals, and have asked men everywhere to carefully, candidly, and honestly examine the situation for themselves. I would undertake to show that in our homes there is not the element of crime or sin or wrong, but that they will compare favorably with the homes of any. But to call that which I owe my being to, a crime—to take that position, when I know it is God's eternal truth, I would be a coward and a poltroon. I would be undeserving the respect of any man if I should thus reflect upon the holy institution to which I owe my being. I know there is virtue in it; I know there is purity in it; that it is right in the sight of my God and my conscience, and when I deny that, put a stone round my neck and cast me into the sea. I would have no courage to live and meet face to face any honorable man; I would slink and cower as a miserable lying hypocrite. So I consider those who deny "Mormonism." The homes of the "Mormon" people are homes constructed upon the principles of purity and virtue. Those men who are abusing us and sending lies broadcast through the land concerning us know that I speak the truth. Of course the facilities are not so good to-day for them to enter our homes as they were before they showed the cloven hoof, before they proved themselves ravening wolves in sheeps' clothing, going about seeking whom they may devour. Their aim, purpose and ambition is to bring reproach upon this people; to see if they cannot in their insidious efforts introduce sin in the midst of our pure homes and society. Think you they would hesitate to lead the women of "Mormondom" astray? No, not they. Think you they would hesitate to destroy the virtue of the sons of "Mormondom?" No, not they. They have the effrontery, they have the shamelessness to advocate lechery, to advocate prostitution as a remedy for "Mormonism," as a corrective of "Mormon" society, as a means of liberation from "Mormon" influence. Oh, freedom at such a price! Give me the thraldom that the world thinks the "Mormons" are subjected to, and let such freedom be embraced by those poor slaves to passion and to sin. God has given us the truth, and the truth has made us free. And we are indeed free if we have that freedom which comes through obedience to the will of God. If we are pure men; if we are virtuous women, though chains should bind us, or prison walls hold us, yet we are free in the sight of God, and are better prepared to judge our persecutors than they us. I know that is the prevailing condition among the Saints; I know that we are a pure people in the main. We have those among us who sin; we all have our imperfections and weaknesses; but God knows we are pure in our intentions and desires. He knows that this people, gathered from the four quarters of the earth, have been brought out from Babylon through faith in Jesus Christ and repentance of their sins, entering into holy and

sacred covenants not to repeat them; a people gathered here for the purpose of honoring and serving God, and not for committing sin of any form, shape, or description. That is our character. The world, so far as they will judge us candidly, gives us the reputation for sobriety, temperance, industry, frugality, virtue; but still we are called the most immoral people that the sun ever shone upon. What absurdity!

Brethren and sisters, I look to see the day when the refuge of lies shall be swept away, and we as a people, clothed upon with the power and favor of Almighty God, shall go forth in the world promulgating the principles of peace, preaching true holiness as it comes from the Eternal Father; and the honest, the pure, the upright among men shall lift up their hearts and rejoice, and shall say, Welcome, welcome, thrice welcome are those who come to us in the name of the Lord. May He bless and preserve us that we may be among that valiant throng is my prayer, and desire in the name of Jesus, Amen.

REMARKS BY APOSTLE J. H. SMITH,

Delivered in the Tabernacle, Salt Lake City, Sunday, July 27th, 1885.

REPORTED BY GEO. F. GIBBS.

VALUE OF LIBERTY — PERSECUTION EXPECTED—MORSE AND OTHERS WERE AT FIRST DESPISED—GOD OVERRULES FOR GOOD—FAITH AND WORKS—REPENTANCE AND BAPTISM—REVELATION—WITNESS OF THE SPIRIT—MISSION OF JOSEPH SMITH—THE WHEAT WILL REMAIN—NO MALICE TO MEN, BUT HATRED OF THEIR WICKED ACTS—PLURAL MARRIAGE.

If there is any one thing in this world above another that I prize it is my liberty—liberty to speak, liberty to act, liberty to move among my fellows, discharging the duties and obligations of life without regard to the frowns or favors of anybody in the world. I rejoice in the fact that, so far as I am individually concerned, my faith in God

and in His promise to us, His people, was never better than it is to-day. And although the dark cloud may hang over us, and the storm of opposition beat against us, I am as confident as I am that I stand before you that God will vindicate the *righteousness of His Saints* and bring them off conquerors in the end. So far as I am concerned I see but little cause for mourning. It is true that some of our brethren are serving out terms of imprisonment, but it is also true that they are thus afflicted not for wrongdoing but for conscience sake; and they do not mourn, so why should we. If they or we should put on the garb of mourning, it would not be because of any inflictions we may have to endure in consequence of our religious convictions, for such things we may expect, and have expected; our cause of mourning would be and is in man's inhumanity to man, in the tearing away of the barriers of civil and religious liberty, the results of which none may be able to divine.

I have preached in many lands and to many peoples that the little stone cut out of the mountain without hands would cause a commotion in the earth, exciting the jealousy of the people, not only of our own land, but eventually of all lands; but that while this would be the case, we would be able at all times to give tangible reasons for the peculiar position we occupy, and for the hope and faith we have in the God of heaven, who has called us to it.

I did not design at all to refer to the persecutions of the Saints; they are no cause of surprise or wonderment to me; I have expected such things, having been taught in my youth that such a condition of things would come. But while we may expect to be persecuted and hated of all men, we have consolation in the promise of the Lord that He would from time to time soften the hearts of our enemies, and that nothing should intervene to destroy this work, or to frustrate the purposes that it is designed to accomplish.

The doctrines which we believe in and practice should not, in my opinion, create the feelings against us which now exist. When it is borne in mind that we believe in faith as the primary and fundamental principle of the Gospel: that we believe in working out our salvation with fear and trembling before the Lord, through keeping His commandments and observing the laws and ordinances which He has made known to us for our guidance, and which when carried out, produce the fruits of righteousness, it does seem singularly strange that men professing Christianity should be found among our most bitter opponents.

Brother Moyle, who has just addressed you, referred to some of the famous characters of earth, among them our own Morse, and his struggles to make men believe in the inspiration with which he was possessed. Although he has since demonstrated to the whole world that he was most wonderfully wrought upon in producing marvelous results from the workings of electricity, yet when he appealed for assistance he was regarded as and even called mad. He, however, was not daunted, but persevered in his work, a work that has since brought blessings and benefit to mankind generally. The experience of Morse has been the common lot of men who have been the means of introducing new truths into the world; and who is able to say, that history will not yet record the fact

that the sons and daughters of our most bitter opponents have recognized the Latter-day Saints as benefactors to the human family.

The principle of faith has been the great motive power by which all reformers have been actuated; it was faith that impelled us to gather to this land, and it is faith, in connection with the knowledge we now possess, that inspires us to steadfastly and firmly move on in our work of redeeming the land and building up towns and cities, and bringing order out of chaos. Thus, so far as the principle of faith is concerned, we do not differ from Christians generally, except in being more practical, believing, as we do, that faith without works is dead. There are no doubt many people who are as practical in their views as the Latter-day Saints, and cling to their views as tenaciously as we, and perhaps, so far as that goes are similarly treated, but their faith is centered in other matters than religion or spiritual things, as was the case with Morse.

We turn to the principle of repentance, that principle that prompts men to cease doing wrong and to mend their ways. In this we are in harmony with active Christians generally, although we may not place this principle in the same relative position in the category of tenets, as others do. We also accept and regard as essential, the ordinance of baptism, and could furnish ample testimony to show that this, as well as the other ordinances, principles and laws of the Gospel, as believed in and practiced by us are Scriptural; that it is ordained of the Lord; that He has declared that except a man is born of the water and of the Spirit, he cannot enter into the kingdom of heaven.

One of the most striking points of difference between the religion of the Latter-day Saints and that of other people is our belief in revelation. We not only believe that the Lord did in ancient days reveal Himself to man, but we accept the doctrine of revelation as necessary for the guidance of the Church today; that the same Lord who so signally blessed and sustained His people anciently can bestow similar blessings in our day; and our faith is just as firmly fixed in the goodness and power of the Almighty to move in our behalf as in that of any other people. If it were not for the fact that our heavenly Father has spoken and revealed to us certain fundamental truths, and that He does, through His servant, to the Church as a body, and through His spirit to the people individually, we would be as others are—without any living distinctive faith. To do away with revelation would be to refuse to recognize the Author of our faith as our guide and teacher. Who can find out the things of God except he is taught either of the Almighty Himself, or those who are taught of Him? It is a matter of utter impossibility for man through his own wisdom to either find out God, or to act in the things of God, without first having been taught and authorized so to do.

Thus might we compare these principles and reason upon them. We have done this abroad whenever opportunity has been afforded. But when we have declared the fact that present revelation was and is essential for the guidance of man, and that the Church of Christ never did or could exist without it, and that the Lord had again revealed Himself to man, our hearers would generally either turn aside or perhaps show

some sign of pity for "the poor deluded Mormons," for this is the light in which we are held for believing in such things. It is a singular thing to me that men and women can take their Bible and sit down with the Elders of our Church and compare the doctrines of the scriptures with those taught by our Elders, and fail to sense their truth. It does seem singular to me—and yet I should not regard it as strange for this reason: whenever there has been a Gospel dispensation a man having the Holy Spirit could bear witness of the correctness of these things. When that spirit of testimony rests down upon a man it begets conviction in his heart, whether he is willing to acknowledge it or not. Nicodemus could find his way by night to Jesus, and acknowledge that there was a power with him that other men were not possessed of. Others received the witness of the Spirit, and were able to abide by its dictates, renounce their former ways, and take up the cross unpopular though it was. Others again treated the whole thing with ridicule, not being able to see anything in it. Such doubtless would be the case were the same persons to teach the same things now.

To me it has always appeared singular that there should be any reflecting honest-hearted person unable to believe in the mission of Joseph Smith. We may take such men as Luther, Calvin and Wesley, and others equally learned, who are recognized by all Christians as beacon lights, and yet notwithstanding their education and ability to act in the roles they so nobly played, not one of them nor any other orthodox Christian has been able to evolve a perfect system of Church government. Their productions are as a rope of sand, void of strength or spiritual force. The spiritual desires of men are not gratified to satiety, their souls are not fed; it is the letter without the spirit, the body without the soul. I do not say this by way of disparagement to the names of these illustrious heroes; they did their work and did it nobly, but it was not for them to reveal to man a perfect system of church government. In later times, however, we find a boy without experience or education, presenting to the world a system of government pronounced by statesmen of eminence to be superior to anything known among men. Our organization is admitted to be without a parallel; and this through a mere boy. But the fact is, he was not the author, neither did he ever claim its authorship; he was merely the honored instrument under God to reveal it to and institute it among men. And although the press and the pulpit unite in denouncing him as a crazy fanatic and a vile impostor, his work challenges the admiration of the best thinkers of the age. The principles that he unfolded are in harmony with the scriptures and with reason; they are in harmony with true science and with the laws of the universe; and he has presented them clearly and distinctly so that none need misunderstand them. It is most singular that the intelligence of the 19th century can look upon this boy and mark him as being so infamous a being as they say he was, when the fruits of his labors are before the world and none can gainsay them. This is the work of the Divine Master, and Joseph Smith was His servant. The Lord God stands at the helm. We need not feel concerned about what is termed "Mormonism;" He decreed it, and He is carrying it out. It is true, it may take us through persecution and tribulation, but it is true

all the same; this I know as well as I know that I live. Having received the witness of the Holy Spirit, neither you nor I need entertain any doubts or fears as to the result. And I bear witness before you and before my Father in heaven, whom I expect to meet at the latter day, that we possess the fullness of the new and everlasting Gospel, and that God revealed it unto us; and I further testify that it will remain firm as the rock of ages, that its course will continue onward and upward, gathering strength as it goes, until it shall at last fill the whole earth, as Daniel foresaw that it would.

It seems that the people of the Lord in every age have had to pass through certain ordeals in order to accomplish certain results; they would become careless and negligent of duty and worldly-minded and, in many instances, forgetful of their sacred covenants; and we, it would seem, need to pass through the same purifying process as they before us. And, in order to develop a better state of things for Zion, some will pass through the prison house, and others may suffer death, as some have already; but whatever the infliction, the wheat will yet remain and the chaff will be blown away.

One may ask, Have you any feelings of hatred in your heart toward those who delight in persecuting and oppressing you? If they were hungry, and it was in my power, I would feed them; I desire not to bear malice or hatred towards any of the children of my heavenly Father. We must fight the battles of truth, with a desire for the ascendancy of truth, and not personal gratification, remembering that those who oppose us are of the same family, hereafter to be rewarded for the good or evil which they may do while in the flesh. I hate the misdeeds of men, especially when they are aimed at the liberty of their fellows; but I hate none of the sons and daughters of God. I would bless them and do anything in my power for their good; but I would not yield my soul into their keeping, or turn traitor to the principles of my faith for the satisfaction of any living being.

I have been reared among the Latter-day Saints. My father and mother were as old in citizenship of the United States and as honorable in their ancestry as any that can be found in the land. I love my religion, I love my country, and I have no other desire than to honor my God, and do good to my fellow-man.

There is no necessity for us to be concerned or worried in the least. It is true we may have difficulties to meet; but with patient forbearance, pursuing an earnest determined course, time will prove to the truly loyal citizens of this great nation, that we are the friends of liberty; that to be free, free from the power of wicked men, and free from the power of the destroyer of men's souls is the aim and object of our lives. There is no necessity for overt acts of any kind, or indulging the spirit of revenge; our course is one of peace and good will to man, blessing all with whom we come in contact. And as long as we observe strictly the principles of our religion, the way will open up before us, for God is our Father and friend. He has been our guide in the past; and He in His own way has cast down every man, from the commencement of this work until the present time, who has raised his hand against us, and their lives have ended in disgrace or been clouded by some misdeed.

While in distant lands I have had joy in gazing upon the stars and stripes as they have floated on the breeze from the mast heads of American vessels, or wherever my eye has happened to see the flag of our country. I have honored and revered my parents who, in harmony with their convictions, taught me to obey the laws of the land; and I trust ever to be found true to my country, and true to my religion and my God. The laws of Heaven, as revealed through the Prophet Joseph Smith, are grounded in my heart, and I can acknowledge the power of no man, however great, to stand between me and my God.

Referring for one moment to the question of plural marriage, I will here say that it is my candid opinion, freely expressed, that if fifty million of the people of the United States believed in patriarchal marriage and only twenty in monogamic marriage, that the judges placed in power by the majority would decide in favor of the plural form of marriage, being religion. That prejudice and political influence affect to a great extent the judgment of men in deciding such questions, no person can deny. Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, Nov. 23rd, 1884.

(REPORTED BY JOHN IRVINE.)

THE WAY TO FIND OUT GOD—TESTIMONY OF THE ELDERS—"WHOSO RECEIVETH YOU RECEIVETH ME"—THE MISSIONARY LEARNS TO KNOW GOD IS HIS FRIEND—WE MUST SUFFER PERSECUTION—FRUITS OF THE SPIRIT—"MORMON" SOCIETY—TROUBLE FOR THE WICKED IN THE FUTURE—SAINTS TO MAINTAIN FREEDOM AND TO UPHOLD THE CONSTITUTION.

There are a few moments remaining, which it is desired I should occupy.

It is very interesting to hear the testimony of the Elders who have been on missions and who have returned therefrom as our brethren who have spoken this afternoon, and to me particularly so in the case of young men like Brother Leo Clawson, whose voice we have heard and whose testimony has been given

to us. Sending young men upon missions is an excellent method of testing their integrity and also of giving them an opportunity of proving for themselves whether the testimony they have heard from their parents and others is true. When a young man leaves home to go to a foreign land, in the midst of a cold-hearted and prejudiced world, without purse or scrip, with no funds in his pocket to depend upon to pay his way, and has to depend upon his Maker, and upon the promises which He has made, he is in a most excellent position to learn for himself the truth of the words of the Savior and the truth of the testimonies that he has heard from his parents and friends. I rejoice exceedingly that our young men have this opportunity, because it brings home to them in a most unmistakable and convincing manner the truth of those testimonies they have heard. When a man has no food to eat, when he has no friends, and is a stranger in a strange land, traveling as a servant of God, he has a good opportunity of testing for himself whether there is a God, and whether that God hears and answers his prayers. In this way faith becomes knowledge; because if a man prays to God and asks for that which he wants and God gives it to him, he then knows for himself that God hears and answers prayer. It is in this way that the knowledge of the Gospel that we have received is perpetuated in our hearts and in the hearts of our children—transmitted from one generation to another, as it has been and is being done at the present time among these Latter-day Saints. To-day there is a host of young men growing up in this country who have in this manner proved for themselves the truth of that which I am now speaking of. It was in this manner that I learned most convincingly in my youth that this was the work of God. I believed it, yes, I may say I knew it to be true, but when I was sent out as a missionary without purse and scrip and compelled to feel after God and ask Him for those things that I wanted, I learned to my entire satisfaction that when I did need God's blessings He was at hand to confer them upon me according to the desires of my heart and the necessities of my case. In this manner men who are now of middle age have grown up with this knowledge, and the youth to-day are in their turn acquiring the same knowledge, obtaining it through the means which God has appointed and in the manner He has designed.

There are two objects to be accomplished by the Elders going out without purse and scrip upon the apostolic plan. In the first place, they learn for themselves that God lives and that He hears and answers prayer; in the second place, they test the world. The Savior says: "Whoso receiveth you receiveth me, and the same will feed you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples."

We test the world in this manner and prove whether they will receive the servants of God and supply their simple wants when they travel preaching the Gospel without salary or pay of a pecuniary character; but looking unto the Lord for the reward that He has promised to bestow. When a man has been gone as Brother Clawson has, and as Brother George Goddard has—Brother Clawson for two years and upwards—he becomes acquainted with the Lord,

he learns to know God is his friend, and he through his life afterwards, if he cherishes that knowledge which he has then acquired, is a faithful servant of God. There are to-day hundreds of our youth scattered throughout the various fields acquiring this knowledge of God, becoming familiar with the things of God, learning for themselves that which they have been taught in theory, and having it so thoroughly instilled into them, and becoming so indoctrinated in these principles, that they never will forget them.

My brethren and sisters: we can rejoice exceedingly in the prospects before us. We may be hated as our brethren have described; we may be *maligned* and calumniated and called all manner of evil names; but with all these things we can rejoice, because it is the legacy that was left to us and left to every follower of Jesus Christ by himself when he was upon the earth. He that lives godly in Christ Jesus, Paul says, shall suffer persecution. He did not say that they *might* suffer it—He did not put it in a doubtful manner—but He said they should suffer—"they shall suffer persecution." We have proved the truth of that saying of the Apostle's. But notwithstanding all this, we can look around us, and see what God is doing for us. We have the most abundant causes for thanksgiving and praise. He is blessing us as no other people to-day upon the face of the earth are being blessed. Outside of our community there is hatred, there is animosity, there is a feeling of wrath entertained against us. We are hated by those who know us not. But inside there is peace, there is happiness, there is joy, there is health, growth and development—a people growing up in these mountains that will yet astonish the world by the exhibition of those grand virtues that God is developing in our midst through the teachings of the everlasting Gospel that we have received. A union unparalleled, unexampled at this time upon the earth exists throughout our settlements and in all our associations from north to south, from east to west—a people dwelling together in peace and in love, loving each other with an intensity of love, begotten of God, and that is unknown elsewhere—the fruits of the outpouring of the spirit and power of God upon us. Men say that this is imposture; that these are the fruits of ignorance; that the binding of this people together in the manner in which we are associated in these valleys is merely the result of the combination of shrewd men. A most extraordinary spectacle this! That wherever you go throughout our settlements, in whatsoever house you enter, if the owners are Latter-day Saints, you will find there the spirit of peace and of love; a willingness to do everything possible for each other. And then when we contemplate the growth of the people in intelligence, to me it is something marvelous what God is doing for us in this direction. There is no community upon the face of the earth to-day among whom you will find so many men who have traveled, who have mingled with people in foreign lands, who are so familiar with the religious and social usages and with the history of the people of other lands, as you will find in this community of Latter-day Saints. Scarcely a man among us now of middle age who has not been in foreign lands, who has not traveled throughout his own country, and acquired a knowledge of human nature such as cannot be acquired

under any other circumstances. The effect of this upon the community I can perceive; we all can observe it wherever we go. It is uplifting the people—not very rapidly, it is true, but still in such a manner that it is easily perceived. You can perceive the effect upon the people of the education thus gained by the Elders in traveling and preaching the Gospel abroad. Nearly all returning missionaries express themselves as our brethren have this afternoon. Brother Clawson has said that he is determined from this time forward to do his share in helping forward the work of the redemption of the human family. When such men return, bringing with them the spirit that they have upon their missions—the Spirit of God—what a strength it is to their Bishops, what a strength it is to their Teachers, what a strength it is to the entire Priesthood in the Ward where they reside, or the Stake to which they belong. And when they come back, as they do by scores, this effect is felt throughout the entire body of the people, and excellent results follow, a higher tone is developed, a higher standard is aimed at, and there is an uplifting of the people, as it were, to that higher standard.

This is going on all the time, and the effect is marked and already felt. Those who travel through our settlements see many things that strike them, and strike them more forcibly because of the different impression created by the falsehoods told concerning us. These falsehoods have their good effect in this respect; for when a man hears so much about the "Mormons," he naturally pictures to himself the kind of society that he will meet when he goes among them. If he has never met "Mormons," he has an idea in his mind, from what he has read, or from what he has been told, as to the kind of people he will meet when he sees them. But he is thrown into "Mormon" society. He finds that they have no horns; that they have no cloven feet; that they do not garnish their conversation with oaths; and that if he had not been told these were "Mormons," he would not have discovered it by any outward sign. When he comes into our cities, instead of seeing drunkenness, instead of hearing blasphemy, instead of seeing the profanation of all that is holy, he sees a people dwelling in peace, he sees quietude prevailing, and the contrast strikes him very forcibly. "Why," says he, "this is not what I expected to see; these are not the people I expected to meet; this is not the society for which I looked when I came into the settlements of the Latter-day Saints in Utah." These very falsehoods, therefore, have the effect of impressing—where men have the opportunity of mingling with the people—more forcibly upon the mind than otherwise would be the case that which they see. It takes time, however, to remove prejudice, to disabuse people's minds. They think that there is something hidden, something that is very bad, that they have not yet discovered, and this sometimes remains in the mind a good while.

But, as sure as God lives so sure will we live down these false charges and impressions, and the day is not far distant when lovers of good government, lovers of peace, will turn their attention to these valleys in which we dwell and to this society of which we form a part. For there is trouble in the future; there is perplexity not very far off. We can hear a faint rumbling of it, as it were, in the distance. The time

will come, as sure as we live, when distress and calamity will fall upon the wicked, and our own nation has a great deal to answer for. They have to answer for deeds that cannot be easily paid. The blood of innocence has stained the soil of free America—the blood of a Prophet, of a Patriarch, and of other righteous men and women who have suffered for their religion, and for no other cause than that they chose to espouse the truth and to advocate it, living lives of purity, offending no one—that is, no one who should be offended—breaking no law, trampling upon no human right. They were cruelly murdered, and we as a people were driven out by violence, driven out from the midst of civilization, driven out from our homes and our hard-earned possessions, and our track is marked with the blood and with the graves of our own people from the borders of civilization till we reached these Rocky Mountains, and for no other cause for which we could be punished legally. We broke no law; we committed no offense against the majesty of the law. We have lived lives of purity as we do here in these mountains. But prejudice was created; men became excited; mobs were formed, and extermination was decided upon, and there was no alternative presented to us but this: either to submit to be killed off, men, women and children, from the face of the earth, or to take our flight as best we could in our poverty to some remote land where we could worship God according to the dictates of our own conscience in peace and in quietness. We chose the latter alternative. We preferred to face the wilderness with all its untold terrors. We preferred to come out among tribes of Indians of which we knew nothing, and live in their midst and trust to their mercies, savages though they were, than to remain among civilized men, men who called themselves Christians. We did this thirty-seven years ago.

Fifty-four years and a half have passed since the organization of the Church of Jesus Christ of Latter-day Saints, and in this land there has never been a man punished for killing a "Mormon," never been a man punished for burning a "Mormon's" house, never been a man punished for engaging in mobs and banding together for the extirpation of the "Mormons" and the destruction of their property. And this, too, in this land of boasted liberty; this in this land, the most glorious under the canopy of heaven, the most free that ever existed, the best government ever formed by human wisdom; this in this land with the constitution as free as God Himself has revealed it, so free that every human being may dwell under it without let or hindrance, without interfering with the rights of his fellow man, giving me the perfect freedom to worship God according to my own conscience, and giving no man the right to interfere with me in that worship, and giving every other man the same right, and depriving me of the right to interfere with any other man in his worship, if he worship according to the dictates of his own conscience and does not interfere with the rights of his fellow man. But in this land Latter-day Saints have been murdered, murdered for no other cause than because they believed in God and believed He was a God of revelation, and to-day Utah exists because of this. Because of this spirit of persecution to-day, Utah is a Territory, a grand Territory, and we as a people are living in these valleys of the mountains

for that very cause. We are a standing monument before God and before all men of the inhumanity of man to his fellow man. This is the position that we occupy.

Will not these things be remembered? Yes, they will, and they will bring down the anger of a just God upon the nation. Not for this alone. There are other things; and the time will yet come when men will flee for safety to the land where the Saints dwell; for we design, by the help of our God, to maintain freedom, freedom for every man, freedom for every creed, freedom for every race wherever we live and can have power. All men shall have equal freedom with us, they shall be protected with us in every human right, in the exercise of every belief that they choose to indulge in as long as by its exercise they do not trample upon the rights of their fellow man. And we shall maintain organized government. Others may trample upon the laws of the land; others may seek to bring us into bondage; but we shall be free through the help of our God, and our country shall be a free country; for if others trample upon the Constitution, we will elevate it, we will bear it aloft, we will invite the men of all cities and all parts of our lands to come and dwell in peace and safety protected by that glorious instrument, and the principles it contains, that God helped the founders of this government to frame.

Therefore I say, my brethren and sisters, let us be encouraged; let us cultivate the virtues that belong to our religion; let us love each other; let us cultivate peace wherever we go, and extend its blessings as far as our influence will permit.

May God help us to endure all the trials that we may be called upon to pass through, and may He bless you my brethren and sisters, and all who are seeking to do His will, I ask in the name of Jesus, Amen.

DISCOURSE BY GEORGE G. BYWATER,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, Aug. 2, 1885.

REPORTED BY JOHN IRVINE.

DEVOTION TO GOD—HOW IT IS MADE MANIFEST—DIVERS OPINIONS—LIBERTY TO WORSHIP GOD—JESUS CHRIST THE SAVIOR OF THE WORLD—HIS APOSTLES WERE UNLEARNED MEN—THEY WERE REJECTED BY THE MASSES—WRITINGS OF THE PROPHETS—PERSECUTION FOR RIGHTEOUSNESS' SAKE—SELFISHNESS—LOVE OF DARKNESS RATHER THAN LIGHT—COMPROMISE OF PRINCIPLE—INFAMY OF SACRIFICING TRUTH TO GAIN PLACE—GOD MUST BE OBEYED RATHER THAN MAN.

BRETHREN and sisters and friends: We have met this afternoon to commemorate the death and suffering of our Lord Jesus Christ in His crucifixion on Calvary's cross as an atonement for the sins of the world. We have met here to worship God. The spectacle of a worshiping congregation is not new either in Utah or throughout Christendom at large. A country or a people who are devoid of the sensibilities of the obligations which they owe to the Supreme Ruler of the universe, to the creator of the world and all things that in it are, would be considered pagan, would be considered an uncivilized people. In speaking of civilization Emerson once said that a nation without a well-defined language, without clothing, without a system of marriage we call heathen, we call barbarous, and he might have added with propriety and like truthfulness, that a people who assemble not to pay their devotion to the Great God, the architect of the universe, and the common Father of the human race, are an uncivilized people. While we admit this to be true there are other facts associated with and belonging to this subject of the worship of the Deity, that present themselves very forcibly to our view, and I may enumerate a few of them.

As I have already said, the assembling together of a people in a congregational capacity to pay their adorations to God their Heavenly Father is not a strange or an exceptional spectacle, but is common throughout the world. Nevertheless there is great diversity of opinion regarding divine worship; there are varied methods of paying those adorations to the Supreme Being. The worship that they offer to Deity is presented in ritualistic forms and described methods, in systematic modes; in the form of homilies, in the exercise of prayer, of singing of psalms, of the administration of sacraments, that differ very widely the one from the other. But who on account of this diversity

of opinion, who on account of this presented variety of modes of bowing before, or of lifting up unto the Supreme Being our hands in adoration and praise, or in the discharge of our devotional obligations would say, that but one, two, three, or any restricted number should be guaranteed the liberty, the freedom, the religious toleration, the political and moral right of bowing the knee before God, and of lifting up their voices in praise and prayer to Him who made the sun, the moon and the stars, and who created all things that live and move and have a being? Show me a people, cite to me a nation or a family of nations that have come to the conclusion, that have made a predetermined decree that none shall worship the God of Daniel, or none shall worship the Dianah of the Ephesians, or none shall worship the golden image made by Nebuchadnezzar—you show me a people, a community, or a nation, or family of nations, that are fettered and bound by this prescriptive spirit and the dogmatic institutions and traditions of their times, and I will show you a people that are fettered with chains forged in the fires of bigotry and superstition and that will prove to them a barrier to national and universal progress.

The subject that we have had presented before us by my respected brother who preceded me is a very interesting one, interesting from more sides than one, interesting from every side, interesting from centre to circumference, in part and in entirety. It is the subject of the liberty to worship God according to the dictates of a people's own conscience, unrestricted and unrestrained by arbitrary or compulsory measures. He has referred to historical instances related in sacred history to circumstances under which and by the development of which the spirit of persecution, the spirit of intolerance, the spirit of tyranny and oppression has manifested itself. It is a well known and universally recognized fact throughout all Christendom to-day, that Jesus Christ is the Savior of the world; that Jesus of Nazareth, the Son of God, the redeemer of the human race, is the captain of our salvation, and that there is no other name given under heaven whereby man can be saved but the name of Jesus. This will be readily and clamorously conceded, persistently avowed, and zealously declared, by every church that lays any claim to the name of Christian throughout the whole world; that he was the founder and finisher of that faith which can alone save the family of man; that through His life, death and resurrection, in connection with the principles of immortality and eternal life which He brought forth to the knowledge of the world, in His own person, fulfilling very many of the prophecies relative to the dispensation of the fullness of times—that through Him, and through Him alone, should salvation come unto Israel, and a fallen world be redeemed. The Apostles he was pleased to select from among the unlettered, the uncultivated and the undistinguished among His fellow men, were called to be ministers of his word, to be ambassadors of the message of salvation, to be His heralds of peace—peace on earth and good will to all men. It is true He selected them from among the humble fishermen that were following their occupation of fishing on the sea of Galilee. It is true He did not select them from the learned doctors of the law. It is also true that they were men that had not attained to any high repute, or had been elevated to any

dignified or scholastic position in the land, either ecclesiastical or political. They were graded as the offscourings and dregs of the human race. They were, so to speak, the dregs of human society. Yet to-day, in this age of boasted Christian enlightenment, in this age of boasted Christian freedom—pardon me for the remark—they claim that these men were the servants of the Lord, men that bore in their possession the principles of life and salvation unto all the world, and these men were in their day bold to make affirmations such as fell very unwelcomely, very unacceptably upon the ears of the *elite*, of the educated, of the refined, of the professional classes of Jewish and of Roman society, and also upon those who were cultivated in Greek literature, and constituted the most refined element of human society. Yet they were bold to declare, "We know that we are of God, and the whole world lieth in wickedness." What do our Christian friends say? What do our pulpit declaimers announce to their congregations when they select such positive declarations, such strong doctrinal enunciations as the one I have quoted and many more like unto them—what do they say? Oh, they tell their Christian friends that they lament the darkness, the moral blindness, the intellectual and doctrinal opaqueness of that age; that had they lived in the days when Jesus sojourned among men, when He went about speaking words of kindness, uttering sentences of love and mercy, expressing His good will to the whole human family, and seeking to promulgate the principles of peace in a distracted age; say they, "Oh that we had lived in the days of Jesus; oh that we had had the privilege of bowing down at His feet like Mary and Martha; oh that we had had the opportunity of surrounding Him when the precious words of life fell from His hallowed lips—the lips of Him who spake as never man spake; oh that we had had this privilege." And the tears of penitence for the sins of the dead who had gone centuries before them trickle down their face and stain the pages of the sacred scriptures from which they select their texts when they refer to the blindness and hardness of heart of the people who treated with ignominy and contempt the world's greatest reformer, the world's universal redeemer, the Son of God Himself. What do they say of them? "Oh," say they, "how strange it is, how remarkable it is that those people with the writings of the blessed Prophets—with the writings of Hosea, of Jeremiah, of Amos, of Joel, of Habakkuk, of Zechariah, of Malachi, and of all the prophets in their possession, wherein are found so many prophecies relating to the coming of the Messiah, relating to the ushering in of a new dispensation, relating to the inauguration of a reign of peace such as the world had never seen, such as God had not promised unto the children of men, until the period of the world's history when Shiloh should come—how remarkable with all this that they did not receive the Son of God. "If we had lived in these days," say they, "we believe that we would have been able to see the hand of God; we would have marked His divine footprints among the people; we would have recognized by our ears the voice of the Good Shepherd; we would have listened with hearts subdued with humility, with minds illuminated by inspiration, to the marvelous and inimitable truths uttered by the Savior of the world. Oh, how wicked it was for

those people to be so hardhearted; how wicked it was not only for the common people but for the rulers of the Jews, for the members of the Senate, for the doctors of the law, for the lights of the generation, the leading men of the period in which they lived that they should be guilty of such inhuman, such unnatural, such unjust conduct as to persecute men against whom no charge in truth and in verity could be found except it was that they were pleased to proclaim the acceptable year of the Lord, to announce unto the world of mankind that a dispensation of divine providence had been ushered in, wherein a change should take place over the minds of the people; wherein a new order of things should be developed, and wherein the Mosaic law with all its sacerdotal rites and ceremonies were to be consummated and brought to a termination in the fulfillment of the prophecies, and in the introduction of a higher and a purer law." These are their feelings; the ministers preach to the people after this fashion, and read to them such passages as these:

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

This language, my beloved friends, is of a very forcible character. Probably a few reflections upon the sentiments incorporated in these declarations of uninspired men may not be altogether uninstructive or unprofitable unto us at this time.

We learn from these declarations that Jesus Christ and his followers had their names cast out as evil. If these historians record veritable facts —and we have no right to question the historical verity of these statements, because they are established and verified by secular history; if then, they are true it becomes every thinking student of history, every earnest and avowed student of natural theology or sectarian lore, to understand what it was that constituted the essence of the disagreement, what constituted the gist, the kernel, if you please, the special reason why the existing spirit, faith and teachings of the Jewish people, and of the Roman people, in the commencement of the Christian era, were so opposed to the doctrines of Jesus Christ and His apostles. I have already referred to the general recognition by the Christian world of the doctrines of Christ and His apostles as being the foundation of the hope of all enlightened nations for salvation before God; for salvation in eternity, for the redemption of the human race. What, then, was it that was the cause of the opposition which was so pronounced, so persistent and so prolonged against Jesus Christ and His followers. This opposition was not confined to a narrow region. It was an opposition that was not limited within any special circle; for we read of one inquirer who appears to be a man of very general information addressing himself, in the form of an inquiry in his own behalf, and in behalf of those whom he represented, to the Apostles, saying:

"We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

It was not a matter of conjecture

with him. It was a matter of conjecture with him as to what the Apostle Paul thought: for Paul was a man of letters, a man of a very extended range of experience and observation; so much so that one of the learned rabbis of his time told him that much learning had made him mad. But he was inquiring respecting his (Paul's) information concerning the Church of Christ, a body of religious worshipers with whom he was identified, and in the midst of whom he was an authorized Apostle.

"We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."

"We know!" "What do you know, sir?" "We know that it is spoken against." "Where is it spoken against, sir?" "It is everywhere spoken against." Hence we see the universality, the general character of the opposition that was raised against the doctrines of the humble and despised Nazarene. Why was it, my friends, that they were opposed to Him? Why was it that His cause was so much misrepresented; that he was charged with keeping company with publicans and sinners, and considered worthy of death? Simply because he introduced an organized system of principles, of ordinances and divine institutions that were antagonistic, not in their essential nature to the welfare of mankind, but antagonistic to the existing dogmas, theologies and schools of philosophy that were then in existence. They were, moreover, systems of theology, and schools of philosophy and organized methods of procedure—in matters theological as well as matters doctrinal and political—that were becoming exhausted. They had reached the period of their decrepitude. They had attained unto the period of old age. They had manifested within them the elements of social, moral and organic decay. Their deteriorating effects were becoming painfully apparent. They were becoming illy adapted to the newly developing condition of things; inapplicable to the unfolding environments of those times; and God, who sits enthroned in the realms of purity and of truth, had given these systems for the sake of His people. Whatever there was of a regenerating progressive nature in these systems, God sustained. He sustained them until the day-star had dawned for a brighter and more glorious epoch in the world's history, when the shepherds were visited by messengers of light from the realms of the Eternal Gods, crying, "Peace, peace on earth and good will toward all men."

But my brother who preceded me spoke of selfishness. He touched a chord that seems to me to be unbroken and of a very extended length. I think it reaches over all the ages. I think it has come down from the border times of prehistoric history. I think it is found right through human nature, crude and cultivated, civilized and uncivilized.

The doctrine which the Savior taught touched this feeling of selfishness. It touched the personal vanity of many. The supporters of the systems that I have alluded to—I have no time to name them; there may be many of you who are historically well informed and know all about them; you know there were a number of philosophical schools in existence in Athens and elsewhere at that time; you are acquainted, no doubt, with the dogmas of the period. Suffice it to say that the most violent and determined opposi-

tion that Jesus of Nazareth met with in His day and generation was from the very class of men that the Christian world to-day have supposed and thought He ought to have derived the greatest possible support. Our christian preachers and ministers tell their congregations that the learned doctors of the law who had little else to do but study the technicalities of the laws, to familiarize themselves with the genius of their construction, with the wisdom that promulgated them, with the necessities underlying the need for their legislation; these ministers tell us that they of all other men ought to have discovered the signs of the times, ought to have been able to read them, and in reading them to have discovered that the set time had come for God to bring forth His Son Jesus Christ, and to usher in a reign of peace. But it was from this class of people that Jesus met with the most violent and persistent persecution.

And how is it to-day, my friends? How is it to-day with the Latter-day Saints? I want to propound a few questions to my friends, as well as to those who have no desire to be considered our friends. I have one word to say to them. I would say, as my brother before me has said, would to God that they could be inspired by the same divine intelligence, by the same supreme wisdom and enlightened by the same heavenly understanding that chased away the darkness of ages, cleared up the obscurity in which the human mind was enveloped in the days of Jesus; would to God they were sincere and devout and honest, consistent believers in the Bible, the word of God. Then we would not have so much trouble in reasoning with our friends. We have no trouble to-day in obtaining an intelligent reply from our Christian friends when we ask them, Why did Jesus and His Apostles receive persecution at the hands of the Jews and of the Romans in their day, both as religious and political communities? Why did they do it? The answer would be freely given. Because they loved darkness rather than light; because they would not purify their lives by the regenerating principles of Christianity; because they would not deny themselves of those forbidden fruits and of those unrestrained passions which ran riot, and which the adherents of the Christian religion pronounce against; because Jesus upbraided them for sin and iniquity. It was because he told them the truth against themselves that they were opposed to Him. What were the principles He taught? "Oh," says our Christian friend, "they are to be found in the writings of Matthew, Mark, Luke and John, and in the epistles of the Apostles. You will find there the teachings that Jesus and His Apostles taught, and there, too, are found the reasons for all the opposition and persecution which they endured even unto death, even to the ignominious death of crucifixion.

Well, suppose we were to ask the question now, what is the reason that the Latter-day Saints are everywhere spoken against? What is the answer? Well, we would be answered variously, but all in harmony with one certain note of disapproval. The answer would be: "You are unlike us. You choose to profess a religion and a polity different to us. The constitution of your social structure is at variance with our ideas of morality. We are enthusiastically, frantically, and mercilessly incensed against your social system. We cannot endure it. You must believe as we do. You must think as we do, and

if you don't choose to think and believe as we do, you must act as we do, or you cannot be in fellowship with us." Now, my friends, this is the spirit of the age in which we live, and I am respectfully at the whole world's defiance to present to me or any other intelligent Latter-day Saint a solid, logical or truthful argument of a contradictory nature. There never has been and there never will be an opponent whose acumen is equal to the task of formulating reasons rational and sufficiently cogent to overthrow the doctrines of the religion of the Latter-day Saints.

Now, then, if the people in the days of Jesus and His Apostles were as consistent—or, pardon me, rather inconsistent—as the people of our day are, they would persist in maintaining that these doctrines should not be taught in Judea, nor in the regions round about, nor in Pamphilia, nor in Rome, nor in Galatia, nor anywhere. You must renounce these doctrines they said. But they did not renounce, and they put them to death. Ah! That is the secret. Do you, then, Christians—the professed promulgators of Bible Christianity—do you choose to repeat the deeds of your forefathers? Do you choose to imitate the examples of the persecutors of the humble and despised Nazarene by persecuting, imprisoning and putting to death men and women who profess precisely the same theology, who worship the same God, who bow at the same sacred altar as Jesus and His Apostles did, who advocate the same doctrines, who administer in the same ordinances, and who in every doctrinal particular are following their divine Master and fellow laborers, the Apostles of old? "Ah!" says one, "it is not that exactly. If you would only promise that you would remove from your religion every objectionable feature that it now presents to the Christian world we would hail you as brethren, as fellow Christians." What did the Jewish people do? What did the Roman people do? They told Jesus of Nazareth in effect that if he would strike out of the constitution of the new faith every principle and doctrine that was uncongenial, if not with the prophecies which they professed to believe in, at all events, with their construction of them; if they would only put these away, then they could live with them. What would our divines to-day think of Jesus and His Apostles if they had permitted to be handed down to history that in consequence of the opposition which the revelations of God had evoked in the human mind, and had caused the public pulse to beat high, to arise to feverish temperature, until they came to this conclusion: if we let these men alone they will take away our name and nation; we cannot stand it; crucify him! crucify him! release unto us the thieves—Barabbas, anybody except Jesus of Nazareth; crucify him! crucify him!—His blood be upon us and upon our children forever; this was the cry of the populace; and had He made this affirmation, that in consequence of the determined opposition, of the broad and deep-seated enmity that was engendered in the hearts of the people against the revealed will of God, it was best to cease to proclaim His glorious principles, it was best to stop the administration of His ordinances, it was best to surrender their allegiance to Almighty God, and bow in crouching servility to their fellow men, in deference to them and rebellion to the God of heaven. What would our christian ministers think of such a body of

men as that of Jesus and His Apostles assuming a position of that kind before them? How well they have declaimed in favor of the martyrs of Christianity. With what burning eloquence they have extolled the heroism, the stout-heartedness of the men and women who were willing to go as lambs to the slaughter, like their divine Master, rather than prove recreant to the sacred obligations they had assumed. What would they say of such a Christianity? They would say, Fie! upon such miserable stuff; fie! upon such men and women who should attempt to lay hold of such glorious and benignant principles as those of Christianity. They would say, the touch of such men and women upon such principles was a contaminating touch; it would have been an upas breath that they would have breathed when vindicating Christianity; while they themselves were so inadequate to the responsibilities—being devoid of the inspiration pertaining to the truth—and so indisposed to live a life of purity which those principles required at their hands.

If you would so judge of the former-day Saints, how would you judge of the Latter-day Saints? What would you think of us if we were to tell you that we would cease to believe in the religion of Jesus Christ? It is true you do not know what it means, and hence we pity you. It is true that we know we are of God; we know that these principles and revelations are divine; we know that they have emanated from Him who cannot lie; we know these things, and if you knew them would you ask us to deny our faith, to prove recreant to our trust, to become unworthy the confidence of our families and of honest men around us on every hand. A gentleman in this city was known to say—and he said it in language more forcible than eloquent, and you will excuse me for not repeating it, because it might be considered sacrilege in a sacred desk to do so—he was known to say: "If I knew what you say to be true, I would go to prison—I would not deny it for anybody." Well, what would you think of a man who would deny that which he knew to be true, or say no when the truth required him to say yes? Could you trust him as a Free Mason or an Odd Fellow, or in any other capacity where true heartedness and genuine human worth is to be appreciated and sought? Certainly not.

Well, now, my friends, we have made some very plain remarks this afternoon. Permit me in conclusion to say that I am very sorry that we are forced into this uninviting situation; but being forced into it, pushed into it, if you please, driven into it, legislated into it, what can we do? What would you advise us to do? Your advice would be this possibly: "We believe that you people only say that you know this work in which you are engaged is of God. We do not believe you do know. We think you are like the rest of the Christian world, and that your knowledge is no more divine, or that you have any closer communion with God than the rest of the sects of the Christian world, and they don't profess to know, only to believe. Therefore you are very presumptuous to say you know these things. You ought to know better. You had therefore better place yourselves in accord with us, come a little nearer to us, and just say you don't believe certain principles in your religion, and we will tolerate the other portion."

My friends, if we were placed in this position of our own doing, we

would gladly come to terms, we would gladly settle this question before the setting of another day's sun. But when we know that God has spoken from heaven; when we know as well as we know that we live that the revelations which we have received—against which the world are now fighting—are of God, born of heaven, of heavenly descent, we can but say in conclusion that we will do all we can, we will keep every law that it is possible for us to keep, we will honor our government to the best of our ability; but if we are asked to choose this day whom we will serve, God or Belial, what do you take us for? Hypocrites, knaves, fools, asinine actors in the drama of life, or what? No, my friends, I will say as one of old said: "Though He slay me, yet will I trust in Him." We know the principles are right; we know they are eternal, no matter what may be the consequences. Suppose some of us are put to death, what of that? By putting us to death they simply place us beyond their power—they can do nothing more. As Jesus said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Now, if we are philosophers, if we are men of wisdom, if we are students of the principles of intelligence and of truth, why certainly we will make a wise selection, we will elect to serve Him who created us, and we trust that God our heavenly Father when He has so far matured His purposes, which are essential to the consummation of the end for which He has permitted this crusade to be waged against us, will be pleased to soften the hearts of those around us as He did in former dispensations, and as He has done with our own nation in our own day—that He will mould and temper the dispositions of men, and that He will make the wrath of man to praise Him, and the residue He will restrain. May God grant this is my prayer in the name of Jesus. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the New Stake Tabernacle, Provo, Sunday Afternoon, Aug. 30th, 1885.

(REPORTED BY JOHN IRVINE.)

PARABLE OF THE TEN VIRGINS—RAPID DEVELOPMENT OF THE ARTS AND SCIENCES—THE LORD HASTENING HIS WORK IN ITS TIME—ENMITY BETWEEN THE CHURCH OF CHRIST AND THE WORLD—THE GATHERING TOGETHER OF PEOPLE FROM EVERY NATION AFTER THEY HAVE BEEN BAPTIZED INTO ONE SPIRIT—THE LAW OF TITHING—BLESSINGS WHICH FOLLOW OBEDIENCE THERETO—BINDING UPON ALL, RICH AND POOR ALIKE—GIVING TO THE POOR—POWER OF THE PRINCIPLES OF THE GOSPEL AND EFFECTS OF THEIR OBSERVANCE—JEHOVAH—JESUS CHRIST—HIS MINISTRY—HIS FOLLOWERS—THEIR MISSION—PREACHING TO THE SPIRITS IN PRISON—BAPTISM FOR THE DEAD—SAVIORS UPON MOUNT ZION—RESPONSIBILITY RESTING UPON THE SAINTS—A WORD OF ENCOURAGEMENT TO THE MISSIONARIES.

OCCASIONS of this kind have a very precious significance to those who are interested in the great work of the last dispensation. They awaken the better feelings of our natures to commune together as the people of God, to contemplate His providences towards His people, the experiences through which they have passed, and are passing. It is very pleasant to the Elders who are called to speak to the people in going from place to place, to meet those with whom they associated in earlier times and in far distant countries. In this respect my journey was made pleasant this morning upon finding myself in the carriage with brethren whom I labored with almost thirty-five years ago in the British Isles.

Thirty years ago, in about one month, our brother and friend, Professor Maeser, with several others, in the City of Dresden, the capital of Saxony, strolled away one night, and finding ourselves beyond the surveillance of the police, a mile or more, down to the banks of the river Elbe, we there had the pleasure of seeing him enter into the covenant of the everlasting Gospel with us. This and like circumstances cause me to thank the Lord for His grace that has preserved, helped and sustained us, and kept us in the truth until this present time, while many who have been baptized into the Church have fallen out by the way. When we contemplate the parable of the Savior in reference to the ten virgins—five of whom were wise and five foolish—behold, we are seeing in part the fulfillment of that parable. When we consider how many have turned

away at one time and another because the way was too straight or the road was too rough for them, we have reason to be very thankful that the love of the truth has continued and increased in our hearts. It is fitting that we should labor with diligence and faithfulness and with our mights to bring to pass the purposes of God, inasmuch as they are rolling upon us rapidly, and seeing that He has promised that He will cut His work short in righteousness.

Since the Father came forth from the heavens with His Son and spoke to the Prophet Joseph—then a boy only about fourteen years old, and told him that all the people of the earth had gone astray from His ordinances and had broken the everlasting covenant—I say since that time what wonderful progress has been made in developing the arts and sciences. Those were the days of the stage coach instead of the railroad. Then postal facilities were very slow. It required months for communications to go from this country to Europe and back again. Now it is done in an instant, steam and electricity enable people to transact business in one day or an hour, perhaps, that used to take months to accomplish. The Lord is in this way fulfilling His promise that He would hasten His work in its time. He has increased facilities during our day and generation for the accomplishing of work and bringing about His purposes which it would take many times as long to accomplish under the old regime—the slow-coach order of things.

Thirty-eight years ago, when we came across the plains, it took us all summer to get from the Missouri river to Salt Lake. We had to walk and toil by the road; our teams gave out and died by the way. A company of us in the year 1848 were from the 18th of February till the 19th of October, coming from Liverpool to this Territory. Now the Saints start from the old country and come here by steam in about three weeks, a journey that formerly took nine months to perform. This is one of the ways in which the Lord is shortening His work—cutting it short in righteousness—and furthermore He has said He will hasten it in its time.

Now, there must necessarily be, as there always has been, the same enmity between the Church of Christ and the world that ever has existed. And what is the great reason why there must be such opposition? I can tell you one reason. It is because that we, by the blessing, power and requirement of God, have been enabled to go forth and preach the Gospel, gather the believers together, organize churches, build cities and temples, and establish a church and kingdom unto God, and that the world cannot do. That is one reason why they feel enmity toward us. This is a great testimony to the whole world—the work of gathering the people of every language under the sun, from the frigid, the temperate and the torrid zones. From Iceland on the North, as well as from New Zealand and the Cape of Good Hope on the South, and all countries intermediate, where the Gospel has been preached.

It is a subject that is an enigma for the greatest statesman of the earth; this gathering together of people of different languages, different education and habits, and harmonizing them all. The great secret is that they are first baptized into the same spirit, one baptism, one faith, and one Lord. They come here and being taught correct principles they govern themselves. That is just what we want; and is what

every family needs, that those who become rulers in Israel, or heads of families, shall be men of God, filled with the knowledge, the revelations and power of God.

I am thankful that I live with you to see the great and mighty operations of Jehovah's purposes going on in the earth. I feel thankful that I am permitted to perform any humble part in this marvelous work. The Saints, even those in the humblest station, should feel thankful that they can contribute one way or another by their efforts or their means to help advance any of the interests of the Church or Kingdom of God.

Former speakers have referred to the principle of tithing. This is one of the very important features of the faith of the everlasting Gospel. It always was when there was a people of God on the earth. Go back to our Father Abraham—whom all professed Christians would like to claim heirship with—and we find that he was very tenacious in paying his tithing, his whole tithing. When he went to war against the thirteen kings, with his company of three hundred and eighteen trained servants, followed them all night, overtook them, and became their victors, he brought home the spoils, and when he reached Jerusalem he found there Melchisedec, the ruler of the country, the minister of the Lord, the king of peace; one of the first things he did was to pay his tithing of the booty, and he received a blessing at Melchisedec's hands. So it was with Isaac and Jacob. We are informed in the Scriptures that Jacob covenanted with the Lord, saying: "Of all thou shalt give me, I will surely give the tenth unto thee," which he did. And when in after years the Lord brought Israel back from Egypt to Canaan, where He promised they should live and have an everlasting inheritance if they would keep His law, He gave it them with this reserve, that a tenth of the people's possessions should be paid to Him:

"And all the tithe of the land, whether of the seed of the land, the fruit of the tree, the tithe of the herd or of the flock, is the Lord's, and shall be holy unto the Lord." (Lev. xxvii, 30-32.)

If they did not do this they would be robbing the Lord. The fact was, all they possessed was the Lord's, and when they appropriated all to their own use, paying nothing into the Lord's storehouse, they did that for which He afterwards, by the Prophet Malachi, charged them with robbing Him, even their whole nation." (Malachi iii, 9.)

The Lord has said unto us, very emphatically, if we do not sanctify this land and make it holy unto Him by keeping this and all other of His commandments that it shall not be a land of Zion unto us. Let us hearken to it, take it to heart, think of it, study it prayerfully, and learn what it means.

Says one, "Here is a poor widow that does not owe any tithing; there is a poor brother who is lame and cannot work who does not owe any tithing." Don't they? Let us see. The paying of tithing, like every other ordinance, has its peculiar blessings, and what are they? In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of that Temple. Do not this poor widow and that lame, unfortunate brother need the benefits of the baptismal font for their deceased

kindred just as much as the rich, the sound and the fortunate? I think they do. How then can they obtain a right and title to their blessings? The Lord has instituted a means by which they may receive their blessings by the payment of their tithing. The first Thursday of every month is a Fast day, for the Saints to gather together in prayer and fasting, and to bring their offerings for the poor, that the afflicted and unfortunate may not lack for food or clothing, and the comforts of life. Now, if a poor man received one hundred pounds of flour or any other gift, it is his privilege to pay one-tenth of it as tithing, and have it credited to him on the book as a tithing payer, and in this way he pays just as much as the man who pays one hundred dollars. The same with the poor sister who receives her aid from the Relief Society. She can pay her tithing in the same way—have her name recorded on the books, and thus acquire the right to be baptized for her dead kindred. These rights and privileges are not confined to the rich. They are for people of all conditions in life, provided they comply with the requirements of the Lord. The Savior said that the widow, with her two mites, paid in more than the rich out of their abundance. Some have been inclined to practice this principle on a kind of sliding scale. If they donate an amount to the building of a Tabernacle or a Temple, they must take that out of their tithing. This is not the correct way.

God has given us commandments concerning the law of tithing: He has also given us instructions in regard to our offerings for the poor, as follows:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—(Doc. & Cov., Section 104, par 18.)

He directs all these things. If we learn His way and walk in it, we shall be abundantly blessed, and those who are too poor to walk in the right way of the Lord, will become so poor that they will perish from the land by and by.

What has brought you here from distant lands? It is the potency of those principles you have embraced. What has inspired you to labor and make this part of the wilderness so beautiful? I recollect, when I first came to Provo on the 4th July, 1849, we had a sort of celebration; some of the authorities of the Church were here, and arrangements were then made and directions given for the location of this city. Since then, see what has been accomplished! See this meeting house, court house, bank building, your woolen factory—the greatest one of the Territory, and one that would be a credit to any part of the continent—what has done all this? It is the potency of those principles God has revealed to you. It is this that induced you to leave your native lands and come to this country, strangers in a strange land, as Abraham was when he left his home and went down to Canaan. These principles are known by you, my brethren and sisters. They, however, are principles the world do not know anything about, especially this principle of tithing. They have their own way of making contributions, etc., but they do not understand tithing as a law of God. We, who do comprehend these things, must follow out heaven's requirements, that the favor and strength of the heavens may be with us.

While we have been in this land what else have we been doing? We have been sending away missionaries by scores and hundreds, year by year, to inform and if possible to convince the people of the truth of the Gospel. They will not, however, receive it. It seems as though mankind now, as in the days of Jesus, have ears to hear, but they will not hear; eyes to see, but they will not see; hearts to understand, but they will not understand. When we tell them that certain principles and views we hold are our religious convictions, or our conscientious understanding of the word of the Lord, we are told at once that there is no religion about it, as if others had a better right to know what our religious convictions should be than ourselves.

We have a great and marvelous work laid upon us, and its more marvelous features are still to be developed and made manifest. We yet see but a small part of it. The Lord has shown us all we can bear; all we can, in our present state of development, comprehend and apply.

The Savior said, when He was upon the earth, "I am the way, the truth, and the life." Now, if we can find out sufficiently about our Savior, His views and doings, we shall be able to understand generally the principles of the glorious Gospel, which has been revealed and something of its outcome. We learn that our Savior was born of a woman, and He was named Jesus the Christ. His name when He was a spiritual being, during the first half of the existence of the earth, before He was made flesh and blood, was Jehovah. He was in the beginning of the creation, and He had to do and has had to do continually with the creation and government of this heaven and this earth.

But up to the time that He came and dwelt in the flesh and was born of Mary, His Mother, He dwelt in the spirit life. He was the spirit Being that directed, governed and gave the law on Mount Sinai, where Moses was permitted to see Him in part. He is the Being that appeared unto the brother of Jared, when he brought the stones that were to be put into the barges, and asked the Lord to touch them with His finger that they might receive and emit light. When the Lord drew near and touched the stones with His finger, the brother of Jared's eyes were opened, and he saw the finger of the Lord. He was afraid and fell down before the Lord. The Lord asked him, "Why hast thou fallen? Arise!" And he said that he was afraid, for he beheld the finger of the Lord, and he did not know that the Lord had flesh and blood. Jehovah then showed him His whole person, saying, "This is the body of my spirit"—He that should come in the meridian of time and take upon Himself a body of flesh and blood. When that time arrived, and he attained the age of thirty years, He began to officiate in the ministry, after He had been baptized by John the Baptist.

Without stopping to detail as much as I would like, I want to call attention to two or three leading features of His work. The Savior commenced to labor in the ministry, and found men here and there of the right spirit, whom He commanded to follow Him. To one of these he said, "Before Philip called thee, I saw thee." So He continued to find and select choice spirits whom He knew before the foundation of the world. He ordained twelve of them to be His ministers;

and then He sent them abroad. But did He send them all over the world? No. He first told them to go only unto the lost sheep of the house of Israel, and they went. They worked with great success, healing the sick, casting out devils, etc. They neither lacked food nor raiment; freely they received, freely they gave. Thus they reported their mission. The Savior not only sent the Twelve Apostles, but other seventy also, missionary men, sending them forth to teach Israel that the kingdom of heaven was at hand. During His mission and long before He was crucified He taught them that He would be crucified, and on the third day he arose from the dead, but they did not seem to understand it.

After His resurrection He said to them, hitherto you have asked nothing of the Father in my name, but now, said He, whatsoever you shall ask the Father in my name it shall be granted unto you. Now is all power given into my hands both in heaven and on earth. After His resurrection He called His Apostles together and commissioned them, saying, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." That was another feature of the work wherein He sends the Gospel—now that Israel had proved themselves unworthy of it—to all the world. We see, then, that the great work of the brethren was to carry the Gospel to the whole human family first. But the Savior told them that if He went away, they should do greater works than He had done, because He went to the Father. What did He do? After He was crucified He went and preached to the spirits in prison, even to that great multitude that were destroyed through disobedience before the flood and by the flood. He unlocked the prison doors to those that were bound. While upon the earth the Savior and His brethren of the Twelve labored to impart the Gospel to those that were living. The Savior set the Priesthood in order and offered the Gospel to the people, but they would not receive it. Still this was the great work that had to be performed. The Gospel had to be preached to mortals first, and next to those in the spirit world.

What are our condition and labor now? In this last dispensation the Prophet Joseph Smith, in the year 1820, first received revelations from the heavens, and it was only until 1844 that he was permitted to live. By 1830, the Book of Mormon was brought forth from the mountain Cumorah, was translated and printed, and fourteen years from that time the Prophet Joseph was taken from us.

When he went away he went with the keys of this last dispensation to the prison house of the dead, who had died in times that were past; and he, his brother Hyrum, the brethren of the Twelve Apostles—for there are now nearly a quorum of the Twelve Apostles with them—constitute a great and mighty church in the spirit world, laboring and preaching the Gospel to the spirits of our fathers who are in prison. They are called upon to do the work Brother Smith has been speaking about this afternoon. The prophet Elijah came and delivered his message on the 6th March, 1836, in the Temple in Kirtland, and he has been at work, ever since then, turning the hearts of the children to the fathers and the hearts of the fathers to the children.

Referring to this work the Apostle Paul makes this declaration: "For to this end Christ both died and rose, and revived again, that he might be Lord both of the dead and living."

So it is with the Prophet Joseph Smith. He has gone before with the keys of this dispensation, after having lived and conferred them upon the authorities of the Church, even all that was necessary until he shall come again to build up this kingdom preparatory to the coming of the Lord Jesus Christ. He with others are helping to carry out the great work of the redemption of the dead. And this part of the work we are called upon to perform in the temples. To be baptized for them, to be confirmed for them, and to perform all those holy ordinances for your righteous dead, for your worthy ancestry, which you have done or shall do for yourselves, makes you to become saviors upon Mount Zion. The responsibility resting upon the Saints in regard to these matters is very great. I heard the Prophet Joseph say, in a sermon he preached before he was killed, that no greater responsibility rested upon the Saints than the work of attending to ordinances for their dead. This, then, ought to be taken into serious consideration. Brethren who cannot go abroad and preach the Gospel, may labor in the temples, and thus bring to pass the purposes of God.

When we contemplate this great work, shall we wince at persecution? Though we are persecuted, though our enemies are hunting and harassing and breaking up our families, shall we be frightened and be any less wise and discreet, or adopt unworthy measures to keep out of prison? Certainly not. Let us be true to the truth. Let us be true to what God has committed to us, in every iota.

In conclusion I would say a word of encouragement to the brethren who are engaged in the ministry. In the early times of the Church in foreign lands the work of the Lord spread rapidly when the Elders labored with unity of purpose and faith, and a great many were added to the Church. Many were brought to this land. Now we have come to a time when but few come into the Church. Some of the doctrines that have been revealed are a stumbling block to the people. It was so in the days of Jesus and His Apostles. He taught the doctrine of the cross and of the resurrection, which was a great stumbling block to them—a rock of offence, as is the doctrine of eternal and plural marriage. Through the opposition that the Elders have to meet, owing to that doctrine, they sometimes feel that their labors are very trifling when they baptize but few. I want to say to the brethren, that you do a great deal of good, be not discouraged, nor of a doubtful heart. You do a vast deal of good you cannot see. Your testimonies to the world are a savor of life unto life or of death unto death—life unto life to those who receive and render obedience to the Gospel; death unto death to those who reject it. The world is filled with lies concerning God's people and the truths they teach. The influences of the press and pulpit seem concentrated for the publication of lies in reference to the Latter-day Saints. The world seems inclined to believe lies and be damned rather than receive the truth. A painful thought. Still, there is this good you may do: you should be assiduous in your labors to correct the errors and lies that are circulating among the people; you may soften the people's susceptibilities and prejudices; and perhaps

you may be the means of preventing a great many men and women, who might otherwise be guilty of the shedding of innocent blood, from entering into anything of that kind, or consenting to it in their hearts, and though they may not be willing and ready to receive the Gospel in this life, yet, by not imbruing their hands in blood, may be they will have the privilege and be willing to receive the Gospel in the spirit world. You know not, therefore, the good that you may do in this respect.

I pray God to bless every interest of this Stake of Zion, temporal and spiritual, present and future, in the name of the Lord Jesus Christ. Amen.

DISCOURSE BY APOSTLE MOSES THATCHER,

Delivered in the Tabernacle, Logan, Sunday, Aug. 28, 1885.

REPORTED BY F. E. BARKER.

THE SPEAKER'S DEPENDENCE UPON THE INSPIRATION OF THE HOLY GHOST—COMPREHENSIVE AND EXALTED NATURE OF THE PLAN OF SALVATION—SATAN'S COERCIVE SCHEME—THE SONS OF PERDITION—THE TESTIMONY OF JESUS—PHYSICAL AND MORAL COURAGE—TRUE RELIGION IS PRACTICAL—ONE STRAIGHT AND NARROW WAY TO ETERNAL LIFE—TRUE RELIGION COMPARED TO GENUINE COIN—TRUE FAITH IS INSEPARABLY CONNECTED WITH WORKS—BAPTISM OF WATER AND OF FIRE—APOSTLES, PROPHETS, ETC., PLACED IN THE CHURCH—GOD'S IMPARTIALITY TO HIS CHILDREN—TESTIMONY OBTAINED BY OBEDIENCE—ALL WILL BE SAVED EXCEPT THE SONS OF PERDITION—GOD HAS PREPARED A PLACE FOR ALL—PARADISE—SALVATION BEYOND THE GRAVE—THE SAINTS WILL HAVE TO ENDURE PERSECUTION—PATRIARCHAL MARRIAGE—CONCLUSION.

IN seeking to address the audience this afternoon I feel a degree of weakness and of dependence upon the Holy Spirit, known to the Elders of Israel; and that I may secure the guidance and inspiration of the Holy Ghost to direct me what to say, I desire an interest in your faith and prayers. Nothing to my mind can be greater sacrilege in the sight

of the Almighty than to undertake to speak in His name without the inspiration of His spirit. We may talk upon the branches of human learning and knowledge, speaking after the manner of men with but little of this feeling of timidity, but not when we undertake to speak of the principles of life and salvation, of the plan of human redemption as it has always existed—as it existed before the foundations of the world were laid, as it will continue to exist until every child of God except the sons of perdition shall be brought back and exalted in a degree of glory far beyond the comprehension of the finite mind. It has sometimes been said that Mormonism, so called, is narrow, proscriptive and selfish; yet those who comprehend it, even in part, have never made such an assertion.

God so loved the human family that He gave His only Begotten Son to die for the sins of the world, and in all the dealings of God with the human family, the careful student will find that the deepest, the strongest, the chord that gives forth the sweetest music, is that which vibrates under the touch of this infinite, almost incomprehensible, love of the Almighty. The chief corner stone, the foundation of our faith is built upon the doctrine of vicarious salvation, founded in the deepest philosophy of love. The doing by others the things that we are not able to do for ourselves, is a divine principle the practice of which saps the very foundations of human selfishness, and it exalts, glorifies, and so far as understood and practiced, brings those who obey it into a nearness with God. The Gospel of Jesus Christ is in no sense narrow. It is broader than eternity, deeper than earth, higher than the heavens. Note the affection of earthly parents. Their child may stumble and fall, his feet may traverse bye and forbidden paths, he may do ten thousand wrong things, but in the midst of all the love of father and mother reaches out and yearns for the reclamation and redemption of the wayward one. This love, implanted in the human heart, is of divine origin. It is the mainspring that prompts saving efforts. The plan of salvation being permeated with it, strikes unerringly at human selfishness, and bidding us do unto others as we would have others do unto us, cannot possibly be narrow.

Whatever may have been the efforts of Satan and the hosts that follow, whatever they may do in the future to destroy, a merciful and loving heavenly Father's plan is broad enough to save and will save, in some degree of glory, every human being that has or ever will breathe the breath of mortal life except the sons of perdition who, sinning against light, put Jesus to an open shame by denying the efficacy of His atoning blood after knowing of its power. Thank God these will be few in number. Whatever may be the views of uninspired sectarians as to the utter condemnation of the heathen, and of the unsprinkled infant who dies before the dawning of reason upon its intellect, none but those mentioned will be consigned to eternal condemnation and to the misery and torments of what is called hell. Men will be judged by the deeds done in the body. If, therefore, a man, in full possession of intellectual faculties sins against light as the son of the morning, Satan, sinned against light, no power on earth or in heaven can save him. For he has deliberately, while freely exercising his own agency, elected to be

damned. To such the sealing powers, the keys of which were restored to the Prophet Joseph by Elijah, are of no more avail than were they when Satan, followed by a third part of the hosts of heaven, sought to enforce against the decree of God and His Son Jesus, his coercive scheme of human redemption, which scheme in its very nature was calculated utterly to destroy the agency of man, thus denying him the means of growth and final intelligent exaltation. Satan knew of the existence of God and of His Christ, His first born, and he knew of their power, honor, glory and dominion. But being envious and full of ambitious pride was anxious to supplant all for his own advancement. He fell, and was cast down as those will be who follow him and do the works of their master, sinning against knowledge and the light of heaven.

The coercive, agency, destroying plan of Satan, having been rejected by the councils of heaven, a better, more noble plan, one founded in unselfish love that distills the mercies of God in the human heart, as the dews of heaven moisten and gladden the parched earth, was adopted. This plan, while holding the keys of the Godhead in the authority of His priestnood, is yet simple and easily understood—so plain is it that a wayfaring man need not err. There is a spirit in man and the inspiration of the Almighty giveth it understanding; the sinful who listen and obey are led to repentance, and, through the doors of baptism of the water and spirit are brought out of wickedness to the enlightenment of pure knowledge, until in obedience to heavenly law they secure the keys of power authorizing them to pass by the angels, inherit glory, become heirs of God, joint heirs with Christ; and, having abiding in them eternal lives shall beget, throughout the endless ages of eternity, the souls of the children of men to the honor and glory of God, and create and have dominion over worlds.

Such is the high destiny of obedient man. But Satan was an accuser of his brethren from the beginning, hence the rejoicing of angels when he and his kind were cast down to earth bodiless, estateless and powerless, except for evil. Wandering spirits in the realms of darkness, seeking everywhere and under all circumstances to enter, defile and destroy the souls and bodies of men. Where God is he can never abide, nor can those having received the testimony of Jesus who deny it. Such can never, if they reject the truth, sin against the light and put Jesus again to an open shame, abide the presence of God. When through the atoning blood of Christ their spirits and bodies are brought together in the resurrection of the wicked and are judged according to the deeds done in the body, the second death will pass upon them. The first death resulted in a temporary separation of body and spirit, but the second will result in eternal separation. As the rebellious in heaven lost their first, so these will lose their second estate and become like the first.

How many people in this world to-day are capable of becoming the sons of perdition? And those are the only ones of the human family who will not be saved in some degree of glory. Are there two hundred thousand mature, intelligent human beings throughout the Christian world to-day who have knowledge enough to enable them to become the sons of perdition? How many in the Christian world

have that testimony of Jesus which the Apostle declared was the spirit of prophecy? Such a testimony is stronger than can be the testimony of the existence of any earthly thing as evidenced by the five senses. As the heavens are higher than the earth, so is the testimony of Jesus above earthly information for it penetrates every fibre of the human organism. A slight degree of inspiration without such a testimony enabled the Waldenses about whom Brother Leishman has been speaking, to endure, while singing songs of joy and rejoicing, the horrors of fagot, wheel and rack. A comprehension of the testimony that rewards, in time and eternity, enabled the Apostle Peter to meet undismayed the death of crucifixion. It caused the disciples of Jesus to take gladly the spoiling of their goods and bear patiently the contumely heaped upon them. How few can comprehend it! Physical courage is common enough even in this degenerate age. Exhibitions of brute force can be witnessed on every hand. The crawling worm as it drags its slimy form, will turn and fight for existence, and the lowest of God's creatures struggle for life. A sensitive, refined human being, made in the image of God, may face physical danger in every form, meeting without fear the wild savage, while the dark messengers of death whistle by his heedless ears. Without a tremor, he may listen to the whir of grape and canister, and the shriek of shell, as they scatter desolation and ruin all around; but a sneer of contempt from the lips of the scornful, or envious hate expressed in fierce sarcasm, may dull the very marrow of his bones, causing him to quake like an aspen leaf. Thus the physically brave may quail, falter and fall under the attack of the scornful egotist, whose sneer to many is like the poison of asps. But he who has the testimony of Jesus springing up in his heart like a well of living water hath that higher courage which tends upwards, step by step, to a comprehension of the inspiration that enabled the Savior while suffering the agonies of death to utter the heaven-born sentiment of divine love expressed in the words, "O, God forgive them for they know not what they do."

No man without the Holy Ghost can testify that Jesus is the Christ; neither could any men under similar circumstances utter from the heart such sentiments of forgiveness without the direct inspiration of the Almighty. Christians may assimilate, preach about, and praise a love that passeth the comprehension of the finite mind, but no mortal can love his enemies and pray for the forgiveness of those who despitefully use and would kill him, without the testimony of Jesus, and the knowledge accompanying it.

God will forgive whom He will forgive, but for us it is required that we forgive all men. Whether they ask forgiveness or not? Yes, whether they ask it or not! This doctrine is founded in the deepest philosophy, and leads up to final victory for all who through obedience to the commandments, have gained for the spirit ascendancy over the passions of the body and are thus enabled to love even their enemies. Scribes, Pharisees and hypocrites love each other. The distinguishing characteristic of a Saint is that he can do more. And his ability to do more comes of the knowledge that the love of God abides not in the heart that harbors hatred of a single human being. He who preaches and practices the doctrine of hate knows not God. As we

judge of the quality of a tree by the fruit it bears, so also may we judge of the quality of a religion by the fruit it bears and not by the professions of its adherents.

I say to the Latter-day Saints, if the religion you have received fails to prevent you from bearing false witness, it is either untrue and not the religion of Christ, or it is not grounded in your hearts. True religion is bound to be practical religion, teaching the merchant to give sixteen ounces to the pound, thirty-six inches to the yard, and in every way to be honest and truthful. It will teach the laborer to do honest work and the employer to give honest and fair wages for the work. It will unveil hypocrisy and place a premium on the execution of equity and justice; it will supplant malice with charity, hatred with love, distrust with confidence. It will silence the voice of envy and remove the foot of oppression from the neck of the poor. Its church steeples will cast no shadows over the homeless, starving, shivering child of God, left miserably to perish under the very droppings of the sanctuary. True religion will do these and ten thousand kindred deeds of charity, whenever and wherever practiced. The fearful wrongs everywhere seen in the Christian world were not fore-ordained, nor are they any part of heaven's economy, but are the fruits of the acts of sinful man, the results of God's laws broken and trodden under feet of men whose wicked injustice blotch and mar the harmony and peace of the universe.

True religion refreshes the heart as gentle rains the parched and thirsting soil. The law and prophets hang upon perfection,—the doing unto others as we would that others should do to us, under the practice of which the grinding monopolies, cruel wrongs and awful sacrifices known throughout the Christian world would melt away as snow before the rays of the sun. Millions may profess to follow the meek and lowly Jesus, but if the misery and sorrow of Christians is the fruit they produce, their religion is lifeless, untrue, or has failed to act upon their hearts. Strait is the gate and narrow is the way, and few there be that find it. Simple, unmistakable, yet how few, how few indeed, seem to understand that unchangeable declaration of Christ.

Ministers claiming to speak in His name daily contradict and seek to nullify its force. Some years since I remember to have read a sermon preached by the Brooklyn divine, the Rev. Henry Ward Beecher, in which his mighty intellect,—he is conceded to be one of the foremost thinkers of the age,—seemed to grasp material with which to bridge the gulf separating the various Christian denominations, by comparing the kingdom of heaven to the City of Philadelphia, leading into which were many railways, over each of which many trains, with many cars containing many people, passed daily. All starting from different points, traversing different roads, but all going to Philadelphia—that is, heaven. How generous, how charitable, how humane! but however pleasing the doctrine it lacks one important ingredient, it is not true. Beecher says there are many ways. Christ said, straight is the gate, not gates, and narrow is the way, not ways, etc. As they separate, and disagree, let us leave Beecher and follow Christ. One is an authority, the other is not. Jesus, the Mediator of the Covenant, the Captain of our salvation,

through whose atoning blood our sins are washed away, and by whose merits and our faithfulness we shall be brought again into the presence of God the Father, has declared that a man cannot enter the Kingdom of God except he be born of the water and of the Spirit; and yet think of the audacity, the blasphemy of those claiming to act in His name and for Him, while denying His statements and rendering His laws, in the estimation of those whom they teach, nugatory. And yet these same people are quick to brand as nullifiers all who seek to test in a peaceful way the special, proscriptive laws of man. These things indicate that which is genuine and detect that which is spurious. Let us obey the laws of God, the laws of no Christian nation should conflict therewith.

As the value of a coin is largely determined by its purchasing power, so the value of a religion may be partly determined by its cost and largely by the blessings it will bring. Becoming familiar with the coin issues of our country the careful, prudent man is able in many ways to detect counterfeits. Note for instance the authorized issue of gold twenties. Above the eagle, the nation's emblematic coat of arms, and surrounded by stars and rays of light are the words, "In God we trust;" around the face margin "United States of America" and "Twenty Dollars." On right and left scroll connecting at top of shield we find the words, "E pluribus Unum;" in its left talon the eagle grasps a bundle of three arrows. On the reverse side we find the impress of the head of the "Goddess of Liberty" surrounded by thirteen stars representing the thirteen original States. Across the diadem on her head, is the word "Liberty," (on certain silver coins of more modern issue "Liberty" is printed on the shield upon which the Goddess sits). These, with date of issue and a small letter indicating the mint that coined the issue are the distinctive features of the coin alluded to. Now supposing any person, high or low, ignorant or wise, should offer you a coin in exchange for twenty dollars value lacking any of these distinctive features, would not your suspicions be aroused? If so, what would you think of a person offering you a coin as genuine bearing none of the distinctive features named except the words, "In God we trust?" And what would you think of any one who would receive it, as an authorized coin? Do you think our Government would acknowledge such as genuine? What would be the penalty for issuing and attempting to circulate such an authorized and genuine coin? Let the thoughtful reflect upon these questions.

Now examine the genuine plan of human redemption impressed by the die of inspiration, issued by the Almighty and endorsed by His Son; Faith, a principle of power, Repentance, turning away from sin; Baptism, being buried in the water, and the Gift of the Holy Ghost conferred under the hands of those having the authority of the Holy Priesthood to officiate in the ordinances of the Gospel, are distinctive features of that plan, obedience to which shows its value in signs following, casting out devils, healing the sick, speaking in tongues, testimony of Jesus, the spirit of prophecy, the sealing powers, keys and tokens of endless lives, thrones, dominions, all hights, all depths, heir with God, joint heir with Christ.

Think now of an offer as genuine of a plan having none of these ex-

cept, "Believe in Christ and you shall be saved." Accept it, try it, and see if it will purchase those gifts and blessings mentioned, or any of them. Failing in this it would not be genuine though the form, in every particular, corresponded with the authoritative plan. Hence none need be deceived.

Brother Leishman indicated by his remarks that salvation predicated alone on belief was nowhere taught in the Scriptures. This needs qualification for it is written:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This being in the same chapter and in connection with the same subject, it is clearly seen that the belief spoken of contemplated works. Now what is faith or belief? It is a principle of power by the exercise of which worlds were made. Christ Himself declared that he that said he believed in Him and kept not His commandments had not the truth in him. True faith, then, merges into, and is insaparably connected with works. The Apostle James testifies that faith without works is dead. In the sense that true faith leads to true works, we understand the sayings above quoted. And that, I presume, is what Brother Leishman meant. Now I believed that I would come to this Tabernacle to-day. In this respect I had a living faith and it prompted to the work necessary to bring me here, hence I am in your presence. Had my faith been dead, how long do you suppose I would have remained absent?

If you believe in Jesus you will keep His commandments, and the assertions of man or any number of men can never change this divine decree. Again He said: "Verily, verily I say unto you (speaking to Nicodemus) except a man be born again he cannot see the kingdom of heaven." How forcibly can thousands realize this truth among this people. How true, how potent, and yet how little comprehended is that saying Christ further declared to Nicodemus that, except a man be born of the water and of the Spirit he could not enter the kingdom of heaven.

It would seem that not only man but other creations of God respond to this law. The earth upon which we dwell had its birth out of the waters. And, when the debasing, corrupting sins of man defiled the face thereof, they were remitted—swept away by immersion. The windows of heaven being opened and the fountains of the deep broken up, the earth was literally baptized in water, as hereafter, abiding the law of its creation it will be literally baptized in fire and the Holy Ghost. Thus, though men may lightly consider the foundation upon which rests the plan of human redemption, heaven and earth testify of it.

God dwells in eternal fire, and no human being who has not been baptized in water and Spirit can abide that which will come, when the earth is immersed in flames, mountains melt with fervent heat and run down like wax. To prepare humanity for the great day of the Lord Almighty, He placed in his Church Apostles, Prophets, Evangelists, Teachers; that they might do the work of the ministry and bring us to a oneness of faith in Christ Jesus. Any church with less than these should show the command authorizing the change. If the Savior has made such change, or any change, it is important for us to know it. But if He has made no

change, He will surely hold us responsible for accepting any that men have made. Can a church not even bearing the name of the Redeemer, and having neither Apostles nor Prophets, bear the fruits enjoyed by the disciples of our Lord in the days of and subsequent to His ministry? Do any of them ever claim to have such fruits? Who among them have the endowments of the Comforter, whose mission it was and is to bring the teachings of Jesus to the memory, show things to come and lead into all truth? God neither changes nor is he a respector of persons; the causes, therefore, which He ordained to produce certain results in one age will produce them in another. What would we think of an earthly father who, having bestowed every care in the education, advancement and exaltation of his first born; giving instruction, encouragement, sympathy and love, but to children born later only the history of his doings with their older brother? Quick to hear and answer the prayers of the first, deaf to the supplications of others. A living testimony to one, doubt and despair to the rest. The fruits of knowledge to one, dead forms to the others. Could such a father be considered impartial, generous or just? No. And yet men would have us believe that God deals with His children in just this way. I bear my testimony that it is not true. The Apostle James declared that "if any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Men tell us that He has ceased to communicate with His children. Thus Joseph, the unlettered boy, was confused, perplexed and made most miserable. The Methodist, with good intentions no doubt, said to him, "Lo, here is Christ." The Presbyterian, with equal sincerity, bade him follow them, while the Baptist called on him to seek Jesus in their way. In the midst of all this confusion and conflict, obeying the injunction of James, he sought wisdom direct from God, and got it; receiving in time authority to organize the Church of Jesus Christ, perfect in all its parts, as it existed anciently. By the knowledge of the things of God revealed to him, and by the authority of the Aaronic Priesthood received from John the Baptist, and of the Melchisedec Priesthood received from Peter, James and John, and not by the learning of man, he did this great work which is genuine—the Gospel of Christ with all its gifts and blessings. And, as Jesus testified, so we testify, if any will do the works of the Father he shall *know* whether the doctrine be of man or of God.

In the things of this world men are on the testimony of their fellow-men, adjudged innocent or guilty; and if the inducements of wealth are offered as a reward for testing the statements of men few refuse, but when eternal life through a knowledge of the plan of human redemption is promised on simple conditions, how few are willing to test it. Thus are the words of the Savior verified, "many are called but few are chosen."

When less than fifteen years of age an humble, unlearned (in the knowledge of the world) Elder promised me in the name of the Lord that if I would obey the first principles of the Gospel as taught and administered in the days of Jesus, I should know whether the doctrine was of God. I obeyed and proved his words true. I received a testimony and the spirit of prophecy. Not from Joseph Smith or

Brigham Young or John Taylor, but from God. Unhappy is the condition of the Saint who has not received it, for in the midst of scorn, hatred, ostracism and persecutions of the world, it is the lamp that shines along the narrow way that leads to the presence of the Creator. It is the well of living water springing up unto eternal life, the inspiration that testifies of a love stronger than death; willing to endure all things while pleading with humanity to receive the message of a merciful, long-suffering and loving Father. For this reason the Elders of Israel gladly take the spoiling of their goods, and, as it were, their lives in their hands and go to the ends of the earth delivering their message while patiently enduring the whips and scorns, derision and insults of those whom to save they would perish. With such love as this in their hearts, how many have wandered without sympathy, friendless and alone save the companionship of the Holy Ghost, in the streets of London, Liverpool, Paris, New York, and other large cities and densely populated regions of the world! And how truly have they verified the words: "If they hated the Master so also will they hate you."

Read the fierce resolutions and burning expressions of late issuing from religious and other societies and organizations. Do they inspire you with feelings of bitterness in return, or with profound feelings of sorrow? Can you mourn for those who do these things ignorantly? Can you think of Paul as he persecuted the early Saints in the belief that he was doing God's service, and pray for these too? Thousands who have been deceived by those who love and make lies, honestly believe that it would be God's service to drive the "Mormons" from the land.

Let us remember that all these, and those also who judge us wrongfully, harshly, cruelly and with malice aforethought, having knowledge of their injustice, were true to God in heaven when Satan and a third of the hosts there fought against Christ and Michael. They kept their first estate, and whatever in their blind wickedness they may be led by the power of darkness to do here, let us pray for them, and, as far as possible returning good for evil, treat them with kindness, for they are the children of our God. Deceived now and inspired by the Prince of Darkness, but they will be saved hereafter if they sin not against the Holy Ghost in shedding innocent blood. Ignorant, low and wicked, they may be drunken, blasphemous, bearers of false-witness whose testimony may lead to the imprisonment of the innocent; defilers of men and women and the workers of all manner of iniquity; if they shed not innocent blood God will save them, though in the fitness of things, many will be outside the walls of the beautiful city among that class in whose society alone they are prepared to go.

When persecuted, driven, and many killed, the Saints implored the President of this great nation for redress: He answered: "Your cause is just, but I can do nothing for you." Another President ordered, on misrepresentations, an army to Utah. How will the Almighty deal with these? They will be judged as you and I will be judged, according to the deeds done in the body. According to the light they had, will they be held responsible.

To an extent our history as a people is but a repetition of the history of the early Christians.

Paulines, Waldenses and Huguenots knew the cost of being true to their convictions. We speak of them now as reformers, brave, valiant, God-fearing men and women. They were not so regarded by those who delighted in killing them.

God has prepared a place for all. Outside the gates will be sorcerers, adulterers, the lover and maker of lies, and those that lay in the gate making men offenders for a word will be there among dogs, but the means of increased knowledge and a power will be within their reach. Thousands of honest men are anxiously watching the issues of our day, and while they have not moral courage to express interest in our sympathy for the Saints in their hearts, they feel both. The Lord will reward such according to their merit, for He is just. But those alone who have obeyed or will hereafter obey the Gospel in its fullness, can pass into the presence of God, and dwell forever in the celestial kingdom.

The doctrine of salvation by faith so extensively taught and believed is founded on a misunderstanding of the sayings of the Savior to the thief who requested Christ to remember him when He came into His kingdom and was answered, "Verily I say unto thee, To-day shalt thou be with me in Paradise." (Luke, 23:43.)

The expression of the thief brought no promise that he should be saved. Where and what is paradise are important questions. It is not heaven, nor is it where God dwells, for on the third day after the crucifixion, Christ declared to Mary that He had not yet ascended to His God and her God. Where then did He go on that day in which He promised to meet the thief in paradise? The Apostle Peter says that being put to death in the flesh He was quickened in the spirit by which He went and preached to the spirits in prison that were disobedient in the days of Noah. Thus it would seem that paradise is a place where the spirits of the disobedient are imprisoned, and as Christ preached His Gospel to them, it is not unreasonable to suppose that the thief also heard there, the conditions upon which he could be saved, for, says Peter 3, 6, "for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. Now in connection with this clear and comprehensive doctrine, which plainly shows that there is salvation beyond the grave, how easily understood is the saying of Paul on the same subject,—"If the dead rise not at all, then why are they baptized for the dead." Thus verifying and testifying to the unmistakable declaration of the Master that no man, whether alive or dead, can enter the kingdom of God without the baptism of water and of the spirit. Baptism of the living for and in behalf of the dead is founded in the doctrine of vicarious salvation—the *doing for us* that which we cannot, under certain conditions, do for ourselves. So also is the blood of the Lamb, without effort of ours, the vicarious means by which our bodies and spirits shall be re-united after death.

The opinions of men as to where and what paradise is, are of but little value. It is at least the abode of spirits, good and bad. A place of peace and rest for the good, of imprisonment and punishment for the bad. Referring to the Territory we might say we are in Utah, yet those who are here in Logan are not in Salt

Lake City, nor are any of you in prison though you are in Utah.

If every human being who has, or ever will live is to be judged by the law of redemption as Christians believe, and there be no repentance beyond the grave, how then shall infants and heathens who never heard of Christ or his law be redeemed? To say nothing about the dead what is to become of the four hundred millions of Chinese now inhabiting the empire of China, who do not, and in all probability will not in this life, know anything about the Gospel? What about the two hundred and eighty million followers of Mohammed, who, like the Chinese, have never heard of water and spirit baptism? Then think of the billions who have died equally or more ignorant of these vital questions, and tell me that God intends to mix them up with infants a span long, who died without being sprinkled by some poor, narrow-minded priest without authority from heaven, and I will tell you that I don't worship that kind of a God. Christians may do so, and speak of him as bodiless and passionless; he certainly would have no passion either of justice or affection. The God we worship is full of compassion, justice and love. Hence the broad scope of His plan of human redemption, reaching the living and the dead, in time and in eternity. I can comprehend how a demon might want to consign to eternal punishment without a hearing, without law, His creatures, but how men can pretend to worship a God possessed of such attributes is a mystery.

The God of Abraham, Isaac and Jacob.—He who created the heaven and earth and is the father of all spirits, will not thus condemn. He will judge men by the light they have had and by the deeds done in their bodies; and His judgments will be full of mercy for those who have ignorantly erred. As for innocent children Christ has fixed their status: they are of the kingdom of heaven. Wicked and foolish men may teach to the contrary, but they cannot effect the result. Mortals entrusted with a little brief authority, as they suppose, may exercise unrighteous dominion over the bodies and souls of men, imprisoning many, killing some. Many a saint may hereafter be commanded to worship the golden image or perish in the fiery furnace, deny his faith or be cast down into the lion's den. You have among you Latter-day Saints some who would, if necessary, give their lives for you and the cause which they have espoused. They are willing to die for the testimony of Jesus. It would seem from prophecy that such an event is foreshadowed. For when the souls of those whom the Revelator John saw under the altar of God, and who had been slain for the testimony which they held, cried: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" they were answered, "until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

If violent death comes to some—and it will—can they meet it as others have, rejoicing in the truth. Can those in whose hands the scales of judgment balance unevenly, change the color of your hair, add one cubic to your height, slow or quicken your pulse? Can they remove pain, rebuke death and increase your years? No. What can you do for them? You can't change the decrees of God who has written on the archives of heaven that with what judgment we judge

others so shall we be judged, and that we shall receive the measure that we have measured to others, but we may pray Him to defer the day when this shall be, in hopes that men may repent and make restitution here. How little did those who caused the enactment of the special decree that entrapped the Prophet Daniel, think of the consequences! How little did they think of the fasting, sleepless king whom they had deceived and made the instrument of betrayal. How gladly did that king, who dreaded the weight of innocent blood, hear the voice of the Prophet testifying of the temporal salvation which God had wrought in subduing and rendering harmless the lions. How sorrowful, how pitiable on the other hand, the condition of Daniel's accusers when the decree, the passage of which they had caused, was turned on them. They, their wives and children being cast into the den, the touch of God removed from the fierce beasts, the bones of the hapless victims of their own works, were crushed and broken even before their bodies reached the bottom of the den. So shall it be with all such. God hath decreed it, man cannot change it.

Well, says one, "these doctrines are scriptural and all right, but the Mormon church is nothing but a Polygamic Theocracy, alien to the Government that permits its existence." Under certain conditions, and regulated by revelation, we believe it is true, in plural marriage, and so far as the word theocracy conveys the idea of the government of God in the affairs of men, we are willing to be called theocratic, and we confess that we prefer the motto, "Vox Dei vox Populi" to "Vox Populi vox Dei," for we think that the voice of God should be the voice of the people, but we very well know that the voice of the people is very often far from being the voice of God.

As to patriarchal marriage its results are said to be bad and that there are, in consequence, many breaking hearts in Utah. In reply to these assertions I have to say, in reference to results it is not true, for its fruits are good. The mental and physical condition of the issue of such marriages bear this out unmistakably. "If, however, the cry of a single "Mormon" wife in Utah or elsehere, whether in the monogamic or polygamic relation, falls upon deaf ears and unresponsive hearts, God will hold the responsible parties answerable. Should the day ever come when the cries of the daughters of Zion pass their husbands unheeded and reach the ears of the God of Abraham, it will be a sorrowful day for the elders of Israel. And further let me say, I know of no Mormon husband whose wife's body or soul is subject to him except in love, as he, in like manner, is bound to be subject to Christ and His laws. Nowhere in the world are women freer than in Utah. As God hates putting away, husbands among this people can put their wives away only for causes mentioned in the holy writ; but wives, on the other hand may claim freedom and support on other and more numerous grounds. Here, man regards his wife as a helpmeet, companion and part of himself, with whose assistance alone he can pass by the angels and inherit eternal, celestial glory. She is not to rule over him nor be trampled upon, or abused by him, but, having been taken out of his side her place is near his heart, to be loved, cherished, protected. Husbands, be ye therefore kind to your wives. When they ask for bread give not a stone, for love

give not hate, for as God lives, if you are harsh and cruel to them so shall you, in return, receive harsh and cruel treatment until the utmost farthing be paid.

We were not sent here to manifest the fruits of the flesh but those of the spirit; and if the hearts of any of the wives of the elders of Israel are breaking, by reason of their husbands' conduct, may God have mercy on such husbands, for knowing better, they sin against light in transgressing their covenants. The allegiance of a wife in this Church is not due to an unfaithful, deceiving or cruel husband. And he who regards his wife as the creature of his sinful pleasure, made and given to gratify his fallen nature is unworthy of a wife or to be the father of children. Were I to seek to find happiness in the marriage relation, I should expect to find it most abundant, perfect and pure in Utah, notwithstanding all that is said to the contrary. And this conclusion is reached after years of observation here and abroad. Nowhere exists so great confidence between husbands and wives as in Utah. Nowhere is sexual impurity regarded with greater disgust, or chastity esteemed more highly. Philosophers, preachers and moralists may insist on the enforcement of Roman instituted monogamy, but its practice throughout the Christian world is fraught with all manner of deceivableness, of iniquity and sexual abominations. Better practice what we preach and preach what we practice, leaving no room for distrust; for, as between man and wife, where confidence dies, there you may dig the grave of love. Destroy one and the other cannot exist.

In conclusion, let us be considerate of others, kind and courteous to all. By your fruits shall ye be known. A number belonging to different Christian organizations have, I understand, been and are holding conference meetings in Logan. Every facility for their peaceful enjoyment while here, should be extended, and those having an inclination to hear should hear them, conforming, in a respectful manner to the rules that govern their gatherings. Whatever truth they have is of God, and belongs to the Gospel, which is a perfect law of liberty.

Note carefully the predictions of the Prophets, watch the signs of the times, remembering that the end will not come until the Gospel is preached as a witness to every nation and people. Without apprehensions as to the final result, let us not forget that while God will forgive whom He will forgive of us, He has required that we shall forgive all men. In the knowledge of the use of this key, there is happiness here, and exaltation hereafter. May a full comprehension of its meaning be granted to every honest heart, is my prayer. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Meeting House, Heber City, Sunday Morning, August 26th, 1883.

(REPORTED BY JOHN IRVINE.)

GROWTH OF THE LATTER-DAY SAINTS—NECESSITY OF THE SPIRIT OF REVELATION—CONDITIONAL PROMISES—THE LORD DESIGNED ISRAEL TO BE A PECULIAR AND HOLY PEOPLE,—AND HE HAS THE SAME DESIGN CONCERNING US—WE WILL HAVE TO PASS THROUGH THE SAME ORDEALS AS THEY—WE SHOULD NOT INTERMARRY WITH THOSE NOT OF OUR FAITH—WE SHOULD BUILD UP NOTHING THAT IS OPPOSED TO ZION—THE FAVOR OF GOD IS BETTER THAN EARTHLY RICHES—EXHORTATIONS TO FAITHFULNESS.

WE are becoming a great people—that is, compared with what we have been—not very great compared with the world; but, nevertheless, we are increasing very rapidly; the rising generation is very numerous; and it requires exceeding diligence and watchfulness on the part of those who have the people in charge as shepherds to see that the means of instruction and counsel are in proportion to the growth of the people. If this were not the case we should soon have a generation of young men and young women ignorant of the principles of life and salvation, and of the policy and polity of the work of God that He has established on the earth.

It is very necessary that as a people we should have with us the spirit of revelation from God, and not only should we have it ourselves, but it is also necessary that we should be taught by those whom God has called to preside over His Church and to lead in the affairs thereof.

Our position is in many respects critical. We are surrounded by enemies who are constantly on the alert, and who are doing all in their power to thwart the work of God, and to destroy its influence on the earth. This being the case it is exceedingly necessary that every means which God has placed within our reach for our improvement and for the advancement of His work should be used by us.

The prophecies concerning Zion which are on record are full of promises concerning the future growth of this people, concerning the glory that shall rest upon Zion. But these predictions and promises are all conditional. They will be fulfilled if we place ourselves in a position to merit their fulfillment, or to bring them about. If Zion fails to come up to the requirements which God has made of us, then the fulfillment of these glorious promises will undoubtedly be deferred. It is therefore of importance that the Latter-day Saints should

come up to the standard that God has given unto us—that is, fulfill the requirements which He has made of us.

Now, there are many points upon which we need correction. We are guilty of many things that are not in accordance with the mind and will of God. There is a certain policy—if I may use that phrase; I use it to convey the idea to your minds—connected with the building up of Zion, a policy which God has sought to enforce upon us from the beginning until the present time. It is to a great extent the same policy that He urged upon and endeavored to enforce in the midst of Israel, when He led Israel out of Egypt. When He inspired Moses to take the steps that He did towards the emancipation of the children of Israel from the thraldom of the Egyptians, He had a definite purpose in view, and that was to make them a nation of His own, a people who should acknowledge Him as their God, and He wished to make a distinct race of them. For forty years He led them through the wilderness teaching them, counseling them, pleading with them, training them, in order to relieve them as far as possible from the old traditions with which they were burdened. There was no other object in view than this—that is, I may say this was the principle object. He wished to separate them entirely from all the nations of the earth by whom they had been surrounded, and to make them a peculiar people, a people who would look upon Him as their law-giver, and who should look to Him for all the instructions and counsels and directions that they needed; but because of their rebellions, and their unwillingness to be thus submissive, He caused every man over 20 years of age who left Egypt, to die in the wilderness except two. You remember, doubtless, the circumstances which brought about the preservation of the lives of these two. The rest over 20 years of age all perished in the wilderness, they not having faith sufficient to receive the promises and to gain the end that they started out for when they left Egypt. A new generation grew up during the 40 years of travel in the wilderness—a generation that had to a great extent forgotten the traditions of Egypt, that had forgotten the idolatry of Egypt and the evil practices of Egypt, and then when this was brought about, God led them unto the promised land, and He made of them a nation, a peculiar people. They became His people. He placed His name upon them, although they failed as a generation to come up to the fullness of power that He designed they should have. In other words, they failed to come up to the possession and exercise of the Melchisedec Priesthood.

Now, God in like manner has designed in these days in laying the foundation of Zion to establish a new order of things on the earth; to gather us out from the nations of the earth; to make us a peculiar people; to make us a holy and a pure people upon whom He could place His name and through whom He can accomplish His great designs and purposes on the earth; to make us a distinct people from every other people that lives upon the face of the earth, and through us to establish and perpetuate a new order of things on the earth which shall be preparatory to the ushering in of the full reign of righteousness through our Lord Jesus Christ. It is for this that the heavens have been opened. It is for this that God the Father and Jesus the Son have

descended. It is for this that angels have come and ministered unto men. It is for this that the Gospel has been restored; that the Priesthood has been given to men; that the authority to administer the ordinances of life and salvation has been restored from the heavens. It is for this that the spirit of gathering has been poured out upon the inhabitants of the earth who have received the Gospel, which has impelled them to do as we have done, to gather together as we are gathered together at this time in these valleys, and it is for this that all that you witness connected with this work, the power that is manifested, the deliverances that have been wrought out—it is for this that these have all been accomplished. God has chosen this people and has given unto them a mission. But I ask myself, who of us comprehend it? Who of us rise to the full conception of its importance, and who understand the mind and will of God in these mighty works of which we are the witnesses and connected with which we are actors? We have been pleaded with all the day long by the voice of Prophets, by the voice of inspiration, I may say by the voice of God through His servants. We have been told with the greatest plainness, the mind and will of God concerning us and the objects that He has had in view in gathering us out and placing us in the position which we occupy. But, like the Israelites of old, the flesh pots of Egypt have been sweet to us; the leeks and the onions of Babylon we have hankered after. We have lusted after these things. We have lusted after that which God has commanded us to forsake, and we have not become emancipated from the love of Babylon. It has been in our hearts. It has influenced us in our actions. It has governed us in our policy, and it has been the great labor of the leaders of this Church to endeavor to uproot this accursed lust that has been in the hearts of those who are called Latter-day Saints for that which they have been commanded to forsake. God has commanded us to forsake Babylon. He has called us out from Babylon; but though we have come out from Babylon we have brought to a great extent Babylon with us, the love of Babylon, the love of that which God abhors, and which He commands us to forsake. We have brought it with us, and to a great extent we cherish it. And this is the great obstacle in the way of building up Zion. At the same time I do not wish to speak discouragingly to my brethren and sisters upon this point. I know that there are many, very many in this Church, who have sought with all the faith and diligence of which they are capable to love the Lord, to love Zion, and to do everything they could to build it up in the earth. I know this. We have constant testimonies of this in looking at the Saints, in mingling with them, and in witnessing the spirit they possess. But, my brethren and sisters, I sometimes feel that it is with us as it was with our fathers whom God led out of Egypt, for we are the descendants of that people. Like our fathers we shall have to undergo the same ordeals—that is, ordeals that shall have for their object the accomplishment of the same ends, and I do not believe that He will allow a generation of people to grow up and witness the accomplishment of all that He has spoken concerning Zion who are not perfectly willing to do that which He requires at their hands. I believe the old generation will pass away. I believe that like our fathers the

bodies of the Saints of God will be laid by the wayside in the various places where they live if they do not exercise faith to receive the blessings that God designs to bestow upon us as a people, and that He will raise up a generation as He did in the case of our fathers, which shall have the necessary faith, which shall be divorced from the old order of things sufficiently to go forward and accomplish the mind and will of God concerning Zion.

To-day look over the entire field that we occupy. Examine the condition of the Latter-day Saints from the far north to the extreme south; examine the evils which surround us and with which we have to contend, and that threaten the perpetuity of the institutions of Zion. Examine our condition in its true light, in all its aspects and in all its particulars, and what will be the conclusion that will be reached respecting our circumstances? It will be this: that there is no evil to-day that menaces Zion that we feel it difficult to cope with, that threatens the supremacy of our rule in this land to which God has led us, that is not traceable to ourselves and that does not have its origin in the reluctance of the people to comprehend and to obey the counsel which God has given through His servants ever since we came to these valleys. I leave it to every one of you to decide for yourselves under the spirit of God if this statement which I make is not abundantly true and sustained by facts. It is a sorrowful statement to make, but it is nevertheless a true statement. We have no dangerous or threatening evils to contend with that have not had their origin in the disobedience of some of the Latter-day Saints to the counsel which God has given them.

God intended when He led Israel out of Egypt, that there should be no intermarriages between Israel and the nations which surrounded them, and a great many of the evils that came upon Israel were due to this. I may say, however, for the men of this Church, that there have been but comparatively few instances (probably because there have not been so many temptations for them) of their taking wives who were not of the Saints. They have not married strange women as did many of the Israelites, as did Solomon the wise king, which God gave to Israel. He married strange wives, and through these marriages he was led away into idolatry in his old age, and the anger of God was brought upon him and his house because of this. Many of the evils that fell upon Israel were due to intermarriage on their part with women who were not of their faith, and who were from nations who did not have the same worship that Israel had. Marriages of this nature are contrary to the command of God. We are commanded not to marry with those who are not of our faith, and no woman ever did it, no girl ever did it that has not sooner or later had sorrow because of this. God is not pleased with such marriages, and it is not in the nature of things to expect blessings to follow such intermarriages.

I have not time to dwell upon the many points wherein we have failed. To build up Zion should be the thought of every heart—to labor to establish the cause of God in the earth, to be a compact people. But we have violated this counsel, until to-day, in some places, it is questionable who shall rule—the Latter-day Saints or those opposed to them. Now, you all know that the policy of this organization which God ha

given us is not one that is hostile to strangers. I would not be understood in making the remarks that I do on this occasion as having any disposition to excite hostility in the minds of my brethren and sisters against those who are not of us. We never have had that feeling. No man who has any of the spirit of God within him, and comprehends the nature of God's work, will have that spirit. But there is a great difference, remember, between hostility to those who are not of our faith, and our sustaining and upholding and taking them in our arms and caressing them and bestowing favors upon them that should only be bestowed upon the household of faith. For instance, if there were two stores in this town, one occupied by a man who is not of our faith, and another occupied by a man who is of our faith, a man whose whole interests were identified with Zion, whose whole thought was to build up Zion and to advance the cause thereof on the earth, would I be an enemy of the man not of us because I did not patronize him, but patronized and sustained the man who is of us? Certainly not; it would be no mark of enmity on my part to him. I might have and would have a preference for my brother, for the man who was identified with me and who was laboring for the same end; and this is the spirit we should have. There are a great many Latter-day Saints who have not been able to discriminate sufficiently between these two spirits. They have imagined that because we are not hostile we must therefore be very loving, and they do not see the line of demarcation which God has drawn and which He wishes us to observe. There is a line and that line ought to be observed by us. Joseph said in the beginning that it was the duty of the Elders of this Church to labor constantly to build up Zion and not to build up that which is opposed to Zion. That embodies in these few words the policy that we should observe. It is not my business; God has not required it of me that I should build up anything that is opposed to Zion, but on the contrary that I should always keep in my thoughts and be influenced by it in my actions that which will advance the cause of Zion, and that which will not retard it or operate against it in any manner. We have erred in this direction in the past. There is a class of people among us who have thought more of money than they have about Zion. They have gone where they could get the best bargains regardless of the effect it would have on the public weal. They only looked to their individual benefit and aggrandizement. There are many such among us throughout our settlements, and particularly in Salt Lake City. They have bought and sold, they have traded, they have done that which seemed right in their eyes, that would promote their own personal benefits regardless of the effect it would have upon the public, and I believe that that is a sin in the sight of God with the light and knowledge that we have. I believe that the man who does that grieves the spirit of God, whether he does it on a large scale or on a small scale. I believe that such a man, unless he repents, will not live to reap the blessings and benefits that God will bestow upon those who labor for the building up of Zion. I believe he will perish just as our fathers perished in the wilderness, and will not live to enjoy the blessings God has in store for the faithful. I would rather my brethren and sisters, stand before you clothed as these Indians are who

wander through our settlements; I would rather be clothed in deer skins or in goat skins; I would rather be destitute of those things that men place so high a value upon and be sure that I had the blessing of my God, be sure that I would secure, by continuing faithful, exaltation in His kingdom, than to have all the wealth that this world can furnish. I would rather have the peace of God in my heart; I would rather have the blessing of God and His Holy Spirit resting upon me than to have a thousand things, however grand they might be, bestowed upon me and be destitute of the favor of our God. That is the feeling I have. I know it is pleasant to have good things; I know it is pleasant to have beautiful surroundings; I know it is a sweet thing for us to be able to supply our families' wants, and when they ask to have it in our power to give; but there is something higher, something nobler, something better than this, and that is the favor of our God. We should labor so as to have this, and at the same time if we do, we may rest assured that all the rest will be added to us. He will not leave us destitute. He will not deprive us of the blessings of the earth. On the contrary he will impart those blessings to us, and not only to us but to our children after us. For we live not for ourselves alone, but we live for our posterity. We hope to be faithful so as to gain the favor of God, that our posterity after us will be remembered in the days of trial and in the days of tribulation and of calamity that are to come upon the earth, a desire that every faithful man connected with this Church must have if he understands the promises and blessings of God. His desire must be that, so long as the earth shall stand, so long as time shall endure, he will never be destitute in any generation of a man who will bear the Holy Priesthood; that he will have a representative in all the generations to come, the generations from now until time shall cease. In order to obtain this promise and this blessing men must be faithful unto God; men must labor and struggle as our fathers did through whose faithfulness we have received those promises, and through whose faithfulness, also, we have received the Holy Ghost that we now enjoy this day; that we, like them, shall gain the favor of God so effectually that he will confirm upon us and our posterity after us the blessings he confirmed upon Abraham our father, those blessings that shall be felt throughout all the generations to come as long as time shall endure. That is our privilege as Latter-day Saints, and we should live for it, and God will help us to obtain it, if we are faithful, if we do that which is right before Him.

In conclusion, my brethren and sisters, I entreat you as a servant of God, in the name of our Lord and Master, to love Zion with all your hearts, and not allow any other love to enter therein. Love this work. Devote yourselves to it. Love our God. Love Him supremely and He will never desert you. Keep His commandments, no matter what the sacrifice may be. Keep every commandment of God, and stand before the Lord blameless, so that you will not be condemned, and if you will do so He will lead you and all of us back into His celestial presence and crown us with glory, immortality and endless lives, which I pray may be our happy lot, in the name of Jesus Christ. Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Ogden, Sunday Afternoon, July 20th, 1884.

(REPORTED BY JOHN IRVINE.)

NATURE OF THE GOSPEL, AND OF OUR POSITION AND CALLING—RESPONSIBILITIES OF THE LATTERDAY SAINTS—THE RIGHT OF ALL MEN TO RELIGIOUS FREEDOM—HONORABLE MEN OF THE EARTH—WE AIM AT A HIGHER EXALTATION THAN THE REST OF THE WORLD.

WE are occupying a very peculiar position in the world, and in many respects different from the position that is occupied by any people that at present live upon the earth. Our ideas, and views, theories and doctrines; our principles and our mode of life generally are very distinct from that of other people. We look at things from another standpoint to that which the world generally do Our ideas are predicated upon the work that God has commenced, by the ministration of holy angels, by the opening of the heavens, by the voice of God, and by the revelation of His will to the human family; in which all mankind, whether they comprehend it or not, are very much interested. The Lord has been pleased to make known unto us certain things of which we were ignorant; and certain things of which also the world of mankind are ignorant; and of which we know nothing, and could know nothing, only through the revelation of God to man.

The Gospel, we are told, brings "life and immortality to light"—life for ourselves, life for our families, for our wives and children, life for our progenitors, and life for our posterity; and consequently it is pregnant with greater events than anything that has yet transpired upon the earth. It goes back, back, back into the eternities that were, it unfolds things that now exist, and are on the eve of fulfillment, and it develops things which are to come. Consequently, as I said before, we are in a different position from that of other people. We do not look at things from the same standpoint which they do. We have other ideas and feelings and anticipations, and are in possession of another spirit and principle of intelligence other than that which is generally diffused in the world. Men in the world talk about the Gospel, but they do not comprehend it. We as Latter-day Saints talk about the Gospel, yet we understand only very little about it. Just in proportion as

we live our religion and possess the Holy Spirit, do we comprehend the position that we occupy and no more.

We read, in the Scriptures, of a dispensation of the fullness of times, when God would gather together all things in heaven and all things in the earth—that is, a certain dispensation which would include everything that has existed in other times, and in other dispensations, and would embrace in one dispensation what has been scattered throughout the world in different dispensations, from the commencement of time until the present. Hence this is a matter that affects the earth and the heavens; it is a matter in which those who are in the heavens are concerned, and also those that are upon the earth. It reaches back to the commencement of time and goes forth to the final winding-up scene of all things pertaining to this earth whereon we dwell. Hence, as I said, we occupy a very peculiar position before God, and also before the world. The world do not comprehend our position, and hence they reason very strangely and very vaguely about us, and they get some very strange notions pertaining to us. That is not surprising. It is as much as we can do ourselves to comprehend our position. It is as much as the Elders of this Church can do to magnify their callings. It is as much as the Apostles or the Presidency of the Church can do to comprehend their positions, and it needs continual watchfulness, and prayer, and self-abnegation, and devotion to God, and the continual guidance of His Spirit, that we may comprehend the relationship which we sustain to each other, to our heavenly Father, to the world in which we live, to the nation with which we are associated, to the world of mankind generally, and the duties and responsibilities that devolve upon us pertaining to all of these matters, both to the living and the dead.

We have a fight to fight. We have a faith to contend for. We have principle to learn, and to develop to others. We have our relationship to God, and to holy angels, and to the world to maintain. We have duties and responsibilities devolving upon us that mankind, and that we ourselves comprehend only very little. It has been thought generally that if men could secure in some way or other their salvation, and get to heaven, as it is called, that they were doing a great work. We have, however, got a great deal more than that to do. We have first to learn ourselves the way of life; and then to teach others that way. Hence, what mean our Seventies and our High Priests, our Elders and our Apostles and men holding the Priesthood of God? What mean those various missions they take to the nations of the earth? What mean our gathering together here, and the efforts that we make for that purpose? What mean the building of Temples and the administering therein? What mean some of those things that we begin to have a slight glimpse of regarding certain duties and responsibilities resting upon us, pertaining to the dead as well as the living? What mean those Scriptures that speak about saviors upon Mount Zion? What mean our dedications to God, and the ordinances that we administer in His house? What means the development of those great principles pertaining to eternal lives that begin to enter into our minds partially?

Man is a dual being. He possesses a body and a spirit. He is connected with eternity as well as time. He existed before he came here. He exists here. He will exist after he

leaves here. Before he came here he had to do with intelligences; he has here, if he will only fulfill his part; and he will have to do with them hereafter. We are here on a mission. What does that consist of? That is the question. Some of us have to go to the ends of the earth and preach the Gospel to every creature under the heavens. That is something which God requires at our hands. Some of us have to assist in establishing the Kingdom of God upon the earth. Some of us have to aid in purifying the Church of God. We have the same kind of material now that they had in former ages for this very purpose. In former times God placed in His Church Apostles, Prophets, Pastors, Teachers and Evangelists for the perfecting of the Saints. These officers were requisite to the Church then, and they are requisite now. We all have our follies and weakness. We all need the assistance of the power and Spirit of God.

We talk sometimes about the world, we Latter-day Saints, and we are very flippant in referring to their follies and foibles. We have enough follies of our own; and I often very much question whether they do not live as near to their religion as we do to ours. "How is that," says one: "we are a much more moral people than they are?" We ought to be. We make greater professions than they do. They do not talk about having revelation. They do not talk about having any special mission to the nations of the earth, and we do. They do not talk about any celestial glory, and know nothing about it. We profess to know a little about it. They do not aim at a celestial glory, for they do not know what it is; and we understand a very little about it. One thing we do know; one thing is clearly told us, and that is if we are not governed by the celestial law and cannot abide a celestial law, we cannot inherit a celestial kingdom. What is it to obey a celestial law? Where does the celestial law come from to begin with? From the heavens. Very well. What have the people here to do with it generally—that is, outsiders? Nothing. They do not say they have had any revelation. They have had no principle of that kind unfolded to them. They are living under what might be termed a terrestrial law; and many of them, I think, under the circumstances, do quite as well as we do under our circumstances. We profess to be moving on a more elevated plane than they are. We profess to have come out from the world; to have separated from the ungodly. We profess to be under the guidance of Apostles and Prophets, Pastors and Teachers, etc., and to be living under the inspiration of the Most High. They do not profess anything of the kind.

These are some of the things we profess to believe in; and some of the things that the world do not believe in. We have, however, enough to do in attending to the duties of our Priesthood and calling without troubling ourselves with the follies and foibles of those who are not of us. As I have already said they do not profess what we do. We profess to be governed by higher principles and nobler motives, and by more exalted ideas. Let us try and live up to our profession. So far as the people of the world are concerned, I look upon them very charitably, myself. I do not entertain any vindictive feelings toward them. "Well," say you, "have they not got curious ideas pertaining to religious matters?" Yes, they have; but they have as much right to their ideas as

I have to mine. I have no right to interfere with them. They have a right to worship whatever kind of a God they please, or in any form that suits them. If a man has a mind to worship a red dog it is none of my business. It is for me and for my brethren to fulfill the duties that God has placed upon us. He has revealed certain principles to us from the heavens for the benefit of the whole human family, and we will do that which God has commanded us. Will they persecute us? No matter about that. God has told us to do certain things, and we will carry them out, persecuted or not persecuted. We must perform our duty. At the same time we have rights and privileges that belong to us in common with everybody that lives in the United States. We have as many rights in these United States as any other people have, and no man has the right to deprive us of them. They are trying to deprive us of them all the time. That makes no difference. The principle is still the same, and it is for us to look after our rights. God has given us a goodly land here, and we have paid for it. It is ours by right of purchase and possession. If we have got farms, or city lots, or inheritances of any kind, we have paid for them according to the laws of the United States. We have complied with all the requisitions of the United States that are constitutional, and mean to do that all the time. We simply contend for our rights. We simply contend for the principles of human liberty, not only in behalf of ourselves, but in behalf of thousands who are in these United States. There are thousands of honorable men in these United States—in the Senate and House of Representatives, and all through the land—who are quite willing men should have the rights and privileges of free men, and then there are thousands, and ten of thousands, and millions of others who want to trample the principles of freedom under their feet and deprive men of their liberties. In relation to the people of the United States, I have nothing myself but kindly feelings. I feel sorry for them. I am sorry to see people act under wrong influences, influences that will lead them to destruction. The people of the world are placed under influences that they do not comprehend. What is the matter with them? I have numbers of prominent men call upon me from the United States, and from all parts of Europe, prominent men of all classes and grades, and when we meet together they talk very kindly and very pleasantly. They admire our beautiful city and improvements, and they do not believe one-hundredth part of the stories that are circulated about us broadcast throughout the earth. They say, "We know better than that." There are a great many honorable men among the peoples of the earth, and we do not want to get a spirit of enmity and hatred against anybody because of the infamous acts of a few unprincipled men. We are here as saviors upon Mount Zion; and the time will come, and it is not very far distant, when, in consequence of the evils, the corruptions, the adulteries and licentiousness that prevail throughout the land, that God will bring the people to judgment. Then the time will come, and it is not very far distant, when the sinners in Zion will be afraid, when fearfulness will surprise the hypocrites.

We are here to build up the Zion of God, and not to build up ourselves. We are here to establish righteousness, and to establish it first within ourselves; to feel that

"as for me and my house we will fear God." We should prepare ourselves for glory and for eternal lives, that we may associate with the Gods in the eternal worlds. We are the sons of God; but we occupy a different position in many respects to the rest of the world, because we have obeyed the new and everlasting covenant; been baptized in the name of Jesus Christ for the remission of sins, and had hands laid upon us for the reception of the Holy Ghost, and have lived up to our privileges, many of us. Consequently we are aiming, as I said before, at a higher exaltation and a greater glory than the world know anything about, and that we ourselves at present comprehend, but very little. But we shall improve from time to time and become better instructed in the laws of life and in the principles of eternal truth. We are gathered together for that purpose.

Well, brethren and sisters, God bless you and lead you in the paths of life, in the name of Jesus Christ, Amen.

DISCOURSE BY APOSTLE MOSES THATCHER,

Delivered in the Tabernacle, Logan, Cache County, (Semi-Annual Conference,) Thursday Afternoon; October 8th, 1885.

REPORTED BY JOHN IRVINE.

THE LORD IS TEACHING US VALUABLE LESSONS IN OUR PRESENT EXPERIENCE—HE IS TEACHING US TO RELY UPON HIM AND TO EXERCISE THE FACULTIES HE HAS GIVEN US—NATURE OF THE GOVERNMENT OF THE UNITED STATES—THE ELEMENTS OF A VARIETY OF GOVERNMENTS ENTER INTO IT—PHYSICAL AND MORAL COURAGE—THE JUDGE OF THE THIRD DISTRICT COURT NOT A CHRISTIAN—A CONCUBINE WAS A WIFE AND IT SHOULD NOT BE A TERM OF REPROACH—THE CHARACTER OF ABRAHAM VINDICATED—SYMPATHY FOR OUR ENEMIES—WHEN THE SAINTS LEARN TO BE STRICTLY IMPARTIAL, JUDGMENT AND RULE WILL BE GIVEN THEM—NOT ALL IN THE UNITED STATES ARE ARRAYED AGAINST US—WEAKNESS OF THE AMERICAN GOVERNMENT—POWER OF SECRET SOCIETIES—ZION TO BE A PLACE OF REFUGE AND SAFETY—PRESIDENT CLEVELAND'S OPPORTUNITY TO BE JUST AND GREAT—WE MUST PURIFY OURSELVES THAT LIBERTY MAY COME.

THERE have been a great many very excellent things said at this conference, and in attempting to add thereto, I desire the assistance and aid which come through the faith and prayers of the Saints—that I may be inspired by the Spirit of God to utter such things as may tend to our edification and good. It will doubtless be somewhat difficult to make all hear unless a goodly degree of order is maintained. Of course I am aware that it is not an easy task for mothers to keep their nursing babes quiet in a crowded house like this and upon a warm day; but we hope to have as good order as possible under the circumstances.

I have rejoiced very much in the testimonies which have been borne during the meetings of this Conference, and they find in my heart a responsive chord. I do not feel that we are living in unprofitable times, and notwithstanding the trials, temptations and injustice with which we are surrounded, I view the present as times in which the Lord is teaching to His people very valuable lessons. It has often been asserted, by our outside friends, that the union of this people was maintained by reason of the influence which their leaders hold over their minds. If this statement were true, and the influence exercised is unrighteous, the leaders of the people should be removed. But if the influence which they exercise over the minds of the people is for good, it ought to be maintained. As an

Elder in Israel, I hold that the influence which binds together this people to be the spirit of God, and that the Almighty, the creator of the heavens and the earth, is not dependent upon one man or many men, and that the Lord will demonstrate to all the Christian world, that the religion which is called Mormonism is the religion of the heart for the masses of the people who have espoused its cause; and if, in the experiences of the past few months, and that which is yet in the future, the Latter-day Saints learn to rely on God, learn to receive for themselves heavenly communications for the guidance of their feet, though it may cost the exile of our leaders or the imprisonment of those who have worked as their servants, they will have received that which is of much value; and although it cost much, it will be worth more than the cost. We can see now that a few who have relied upon others, who have sought the counsel of their file leaders and have depended upon that counsel when they can no longer reach those leaders, falter and fall by the wayside. I believe that God intends that every man and every woman in His Church and kingdom shall exercise the faculties which He has given them, that in the exercise of their agency He designs to exalt them in eternal glory. So long therefore as the people rely upon their leaders they are not manifesting that degree of faith, they are not in a position to think and reflect for themselves as they should. I have known the time of the Presidency of the Church and of the Apostles taken up in frivolous matters that ought never to have gone beyond the family circle, at least ought not to have gone beyond the confines of the Ward organization. But times have changed. We approach not now so easily the Presidency of the Church. We receive not their counsels with that facility that we have done in the past. And although we miss their presence much—for this people love their leaders—in their absence the channel of communication between the heavens and the earth is open to this people as it never could have been under former circumstances. Men and women are now learning that their prayers can be heard, and that if they are not able to receive the counsels of their brethren, they can in all places and under all circumstances, receive the counsels of God, their Heavenly Father.

Men, communities of men, governments, nations, powers, and principalities have never yet been able to build walls so strong, or make iron doors so thick as to prevent the prayers of a righteous man ascending unto his God, hence every man and every woman who keep the commandments of the Lord can have a light and a lamp for their feet, and those who have oil in their lamps will not be uncertain as to the course they should pursue. The revelations of the Lord will inspire them and direct them in the ways of truth and right.

When we reflect on the growth of governments, civilization, the rights of men and the liberties which we so much enjoy, to what source do we look as the one from whence they came? The great government of which we form a part—the most liberal, the broadest and the deepest in its foundation, the greatest government which God has ever smiled upon—except when he has administered according to His own will in the affairs of men—to whom is due its birth and expansion. To men who were willing to bow in obedience to the mandates of kingly

governments? No! But rather to men who were inspired by God, their heavenly Father, to reach forward to a higher and a grander civilization and liberty. Had the Pilgrim Fathers and others who were unwilling to bow to the mandates of European powers not fled to the land of America, we should have had no government like this. It was founded as a refuge In which the oppressed of every land and clime should find a resting place. Not Republican altogether, not Democratic wholly, not theocratic, not aristocratic, not monarchical, but a combination of them all. For this government, in the strictest sense, is not a republic, as I understand it. The laws of a republican government are enacted by a central power. Were the United States such a government, the laws which govern the citizens of all the States and Territories would be enacted by Congress, instead of by their several Legislatures. In the purest sense, democracy consists of a government in which the people are governed by laws enacted with their mutual consent and by their direct vote. We cannot consistently call the government of the United States theocratic only in so far as the people acknowledge the rule of God. If we pick up a coin, a $20 gold piece, we can see impressed upon its face the words, "In God we trust," and in so far as this is true, and expresses the sense and feelings of the people, this government is theocratic, but in no sense beyond that. A Territorial government may be said to be in a large sense monarchial, in that the governor of the Territory has conferred upon him by act of Congress absolute veto power, and the legislators who are chosen by the people, may labor for sixty days, unite their profoundest thought in expressing the wishes and wants of the people, and they may frame laws by which the people might be governed according to their choice, but by a single stroke of the pen the Governor of the Territory of Utah can veto every act of the Territorial Legislature. Is not this, then, monarchial, and is it not in a very strong sense a one-man power? It would seem to be at least autocratic. And in the sense that the people of the Territories have no choice in the governor or in the judges who administer the laws, or in the marshals who enforce the process of the courts and in every other way wherein the government takes upon itself the government of the people, without the consent of the people, is it not an aristocratic government—the government of the many by the few? Thus, if my conclusions are correct, the government of the United States is theocratic in so far as the people trust in and obey the laws of God; it is republican in a partial sense; it is democratic in another sense; and it is certainly, so far as the Territories are concerned, monarchial and aristocratical. Thus we have a combination of the elements of a variety of governments entering into this great Union. But, as was clearly shown this morning by Brother F. D. Richards, in the disposition of the people to have Congress enact certain proscriptive laws, we as a people are being deprived of many of the rights and privileges for which our forefathers contended, for which they pledged their sacred honor, and for which many of them devoted their lives. But, knowing the manner in which public opinion is manufactured in this great land of ours, I have personally a degree of charity and of sympathy, not only for Congress, but for the President, his Cabinet, and for the supreme

judiciary of our nation. It is no unusual thing to see men manifest physical courage. You can see it in all nature. Tread upon a worm and it will turn and sting you if it can. Men, for the love of the things of this world, will often face physical danger in every form. They will dig down into the bowels of the earth, navigate the raging seas, and penetrate, as it were, to the North Pole—they will face the cannon's mouth when it belches forth death and desolation in all its horrid forms; they will face death and destruction in all its horrid forms; they will face death and desolation in every shape; but when you call upon them to manifest moral courage, when you call upon them to stand up and maintain the right because it is right, when that right is unpopular, you appeal to something that gives but weak response. I have seen men that would face danger in almost every conceivable form, shrink and cower before one breath of scorn. They could not bear it, and hence you see them make promises and apologies because of the influences that surround them. Now, this is a popular government, and it would take a very courageous President to do justice to the Latter-day Saints. Why? Because the great majority of the nation are prejudiced against us. Not that they are aware of any harm or wickedness having been done by this people, but because of falsehoods that have been circulated against the Latter-day Saints. Therefore, I say that were Mr. Cleveland to administer, or cause to be administered all the laws in Utah impartially, he would be manifesting a degree of hardihood, a degree of moral courage that certainly has not been exhibited by any recent President of the United States. This country has produced few men like Charles Sumner, who stood up in the Senate of the United States and fought slavery. He stood there singly and alone, but he espoused a righteous cause, and by degrees he made adherents until this nation was converted and the Supreme Court of the United States that declared that a black man had no rights which a white man was bound to respect, was overturned at the point of the bayonet and the sword. Such men as Washington, Jefferson and Adams—such men as Cromwell, Knox, Luther, Wycliffe, Huss and Jerome, stand along the shores of time as beacons that have lighted the way to the higher liberty we ought to enjoy in this glorious land to-day. When I say we, I refer to the nation as a whole, and not to the Latter-day Saints as a community. If we could enjoy our constitutional rights, we would be of all people upon this earth the most happy; because, with all our faults and failings, God smiles upon no people upon the earth as pure as are the Latter-day Saints, and happiness consists in purity—the living of a holy life before the Lord.

I was very forcibly struck, a few days ago, with the remarks made by the Judge of the Third Judicial District. I don't think him to be a Christian; if he is, he does not understand the Scriptures as I understand them. In referring to remarks which had been made by an individual who had been convicted by the jury, the judge remarked that he did not wish to hear any more hypocritical cant, and in referring to the wives of the Latter-day Saints on one occasion he mentioned them as concubines; and some of our brethren have looked upon that as being a reproach. Well, of course, you can convey contempt in the manner in which a word is uttered. But I do not look

upon the word concubine as being a contemptuous term by any means All concubines, anciently, were considered wives, but all wives were not concubines. A concubine, then, was a maid servant married to a free man; and although her mistress still maintained some jurisdiction over her actions, the fact that she was a wife gave her an honorable position—made her a legal wife in the sight of God.

Again, the judge, in referring to what father Abraham did, said, "Abraham not only lived with his wives, but also with his wife's handmaids; in other words," said the judge, "the same as though you were to live with your hired girls. Now, while that might do for Abraham, said he, "it will not do for this enlightened age." Now I desire to show by these remarks that the judge of the Third District Court is not a Christian, and that if he has any hopes of eternal life he does not understand the plan and the promises of the great Jehovah; for Abraham was a friend of God; Abraham talked with God face to face, and although it may be thought that he lived in the dark ages, would to God that the Christian world would walk in such darkness to-day! If, then, the acts of Abraham would not do for the Chief Justice of the Territory of Utah, neither would the city in which Abraham dwells do for that judge; and when he passes into eternity and beholds the names of the twelve apostles written upon the twelve foundations of the Eternal City he may admire their beauty and grandeur, but when his attention is drawn to the twelve pearly gates, he will find engraven thereon the names of the twelve sons of Jacob by his four wives, and their great grandfather Abraham will be within that city. Without its walls shall be sorcerers, adulterers, liars and whoremongers, and those who love to make a lie. Jesus bore testimony to the virtues of Abraham. He proclaimed himself to be a literal descendant from him, tracing back his lineage to the loins of David, another polygamist; and when he, Jesus, spoke of Lazarus, who picked up the crumbs that fell from the rich man's table, and who was so poor and wretched, whose sores the dogs licked to his ease, delight and comfort—when Jesus spoke of this Lazarus, he spoke of him as being in the bosom of Father Abraham. But the rich man, who perhaps had had control of him, and who had kicked and cuffed him, and looked upon him with scorn as he picked up the crumbs—as we pick up the crumbs of liberty grudgingly dropped from the table which our fathers made in the day of oppression and dread—I say, when that rich man looked upon Lazarus in his degradation, he was then but his serf and slave; but when he looked upon him over that wide gulf that separated them, he saw him in the bosom of Abraham, and he pleaded that Lazarus might be sent to dip his finger in one drop of cold water, that the thirst might be slaked in his throat, and that his burning tongue might be relieved. The answer was, "Lazarus had his ill things while upon the earth and thou hadst thy good things. Now, behold Lazarus has the good things and thou hast thine "evil things:" "Well, said the rich man, if he comes not to me send him to tell my friends and my neighbors of the condition of affairs here." The answer was made, "They have Moses and the prophets, and if they heed not these, neither would they listen to one though he rose from the dead." If the Judge of the Supreme Court of

the Territory of Utah is a Christian, how will he feel when he comes into the presence of Father Abraham, whom he has sought to cast reflections upon? Will not the blush of shame be upon his cheek? And if there is an eternal God, and if that eternal God is the creator of the heavens and the earth and all our spirits; and is the friend of Abraham, how can that Judge bear his presence? I would rather be the poorest Latter-day Saint on earth and bear chains and fetters upon my limbs until my flesh dropped from my bones than to be in the attitude of the man who must bear, without the spirit of God, the measure of unjust judgment which he has measured to others. For this reason, my brethren and sisters, I say I have the most profound sympathy for all those whom we sometimes denominate our enemies, and I am not able to forget the fact that whatever their condition in this life may be, they fought not on the side of Satan in the eternal worlds when Satan rebelled against God because the Almighty was unwilling to adopt his coercive plan of human redemption: God was determined that every man, woman and child born into the world should be free. I say, because God would not adopt his coercive measures he rebelled against Christ, and one-third part of heaven followed him, and he fought against Michael and the hosts of heaven, and was cast down to earth with the hosts that followed him. But you can find no living man or woman that ever breathed the breath of life that fought on his side; for the condemnation that came upon them was a loss of opportunity to take a body. Therefore, those people who seem to be our enemies are such only by reason of their blindness, and because their eyes are closed against the things of God, and if the judgments of God are to come upon them according to the predictions of the prophets, we can well afford to have charity and sympathy for them, and we do as a people. I tell you that I can pray for my enemies; I can pray that God may lead them away from darkness, that He may touch the eyes of their understanding that they may see, and in their hearts repent.

It is awful to think for a moment of the terrible condemnation that will surely come upon men who endorse the shedding of innocent blood; but we must at last come to love our enemies and pray for them who despitefully use us. And when we are prepared to do this from the heart, we are prepared to say to this world, "I am not afraid of anything you can do." The power of the Spirit lifts the body out of the reach of harm, the spirit of Christ has gained the victory, and we can say when under the influence of that spirit, "O death, where is thy sting? O grave, where is thy victory?" I can pray for the President of the United States, with a desire in my heart that God will direct him aright, that he may have moral courage sufficient to do that which is just; because, unless the rulers of this nation are actuated by the spirit of justice, they cannot be sustained by the Almighty. And although we may find prejudice on the right hand and on the left, we shall never have given unto us the victory until we learn how to govern upon principle. When men are tested, when they are brought before the courts, cases should be tried, not men. Whenever the Latter-day Saints shall have reached that high degree of excellence in the administration of the laws of

God as to judge impartially between the Saint and sinner, when they shall be willing to give Satan his rights as quickly as a Saint or a brother, then will judgment and rule be placed within their reach, and I pray that it will never come before that time.

Whether a man is a heathen or a Christian, when the kingdom of God is established, he will have his rights and liberties extended to him. There wll be no bias, no prejudice, every thing will be done according to the laws of justice and equity. Have we always, as a people, I may ask, manifested a disposition to act upon the basis of principle? You can answer the question for yourselves. Have you been willing, as Latter-day Saints to extend to the Gentile as readily his rights, under your municipal, your county or your Territorial government as you would extend them to a Latter-day Saint? If you have, then have we administered upon the basis of principle; but if we have not, then have we not come to an understanding of that which the Lord has revealed; for when His kingdom bears sway there will be thousands and millions of people who do not subscribe to our religious views, who will be gladly governed by the laws of God's kingdom; and the Chinese in the empire of China, the Hindoo in Hindoostan, or the Christian in Europe, may read the laws that govern Zion, and, with mathematical accuracy, figure out the liberties they can enjoy under the laws of the kingdom of God. There will be no prejudice or packed juries in the kingdom of God that will bind the innocent and set the guilty free. God will govern His kingdom as He governs throughout His universe, by the laws of justice and equity.

What I say to the Latter-day Saints is, let us be of good cheer. I never have seen a better day than this. The kingdom will come off victorious, and those who have hated us will see the day when much woe and affliction will come upon them.

We hear talk about 55,000,000 of people being opposed to the Latter-day Saints. I offer to you this afternoon my testimony that this is not true. There are not 55,000,000 in this glorious government of ours who are opposed to the Latter-day Saints; it is a great mistake; there are thousands in the United States to-day, who are anxiously waiting for the solution of the "Mormon" problem, who are praying for the deliverance of this people. It is a great mistake to suppose that every man, woman and child in this nation are opposed to this people; there are scores that, while they have not courage to come out and speak a word for them, have a warm throbbing in their hearts for the victory of this people and their cause, and they are not blind to their surroundings either. As an American citizen I deplore it, but I tell the Latter-Saints this afternoon that this great government is not strong, and the reason is. they have torn up the foundations of the structure that was built by our fathers. They have ripped up the moorings of the great ship. They have allowed mob rule to get power in this land, and like a dark cloud, secret societies are gathering around. And while it may be smiled at, yet I tell you this nation stands as it were upon a mine. When the Knights of Labor and the different brotherhoods can say in calm language that within thirty minutes they can stop the motion of every car wheel between Omaha, Nebraska, and Butte, Montana, I say to you there is power there,

More than five years ago, certain secret societies instituted what were called the Pittsburg riots. The State militia was called out to quell them, and they were not able to do it. The army of the national government was appealed to, and a United States officer told me that when he led his soldiers to Pittsburg he feared to give the word of command to fire upon those insurgents, "for," said he," "I did not know whether they would obey or turn round and fire upon their officers." I have heard merchants of Chicago and New York declare that they had private arms stacked away in their business houses because they could not trust the municipal, the county, the State, or the national means of protection; will you tell me that a nation is strong thus situated? It is not. The iron heel of the monopolist has long been upon the neck of labor, and the great question which is looming up in this nation to-day is that of labor and capital. Would to God we had statesmen with eyes clear enough to see! Would to God that they would pull out of their eyes the "Mormon" mote and behold the beam that threatens the nation. The occurrence at Rock Springs, and the mutterings we hear from the Atlantic to the Pacific ought to be a warning that the day is not far distant, unless the Democratic and Republican parties open their eyes to the situation, when desolation and war will be in this government. When men who live in San Francisco, Chicago and New York, have said to me, "Mr. Thatcher, why don't you renounce this objectionable feature of your religion, the nation is opposed to it, the civilization of the age does not want to permit it—why don't you renounce it and live in peace?" I have said to them, "I thank you for your kind sentiments; I thank you for the kindly feelings that you entertain," and as an evidence that I feel it, I will say when this nation, having sown to the wind, reaps the whirlwind; when brother takes up sword against brother; when father contends against son, and son against father; when he who will not take up his sword against his neighbor must needs flee to Zion for safety—then I would say to my friends come to Utah; for the judgments of God, commencing at the house of the Lord, will have passed away, and Utah, undisturbed, will be the most delightful place in all the Union. When war and desolation and bloodshed, and the ripping up of society come upon the nation, I have said to such, "Come to Utah and we will divide our morsel of food with you, we will divide our clothing with you, and we will offer you protection." I will tell you, my brethren and sisters, the day will come, and it is not far distant, when he who will not take up his sword against his neighbor, will have to flee to Zion for safety; and it is presupposed in this prediction that Zion will have power to give them protection. We are not going to do it outside of the government, either; we are going to do it inside the government. There is no power in this land to turn this people against the government of the United States. They will maintain the Constitution of this country inviolate, and although it may have been torn to shreds they will tie it together again, and maintain every principle of it, holding it up to the downtrodden of every nation, kindred, tongue and people, and they will do it, too, under the Stars and Stripes. They will stand with their feet firmly upon the backbone of the American continent and maintain the principles

which cost their fathers so much, and those principles cannot be taken away by men who violate their oath of office, and betray their trust.

I tell you that there are boys growing up in these mountains who have the principles of human liberty grounded deep in their hearts, and they will maintain them, not only for themselves, but for others. God speed the day I say—if the nation pursues its downward course and tears up these fundamental principles of government which have made them strong—when the Constitution may be rescued and all men and women shall be free again. I pray that Grover Cleveland may stand up as the chief executive of the greatest nation that there is on God's footstool to-day and say to the waves of public opinion and public pressure that the nation must be ruled upon the principles of righteousness and justice. If he would do that, he would make himself a name that would be embalmed for ever upon the pages of history. But if he will not do it—if he is not morally strong enough to do it, and if Congress will not come forward and help him do it, we will say, "O, God, we put our dependence in Thee," and where Thou leadest we will follow, and we will seek to maintain our rights, until the Almighty grants them unto us. May the spirit of the testimony of the Lord Jesus Christ be in your hearts, for above all things it is the most precious; and when you come before the judges take no heed of what you shall say or the answers you shall give, but trust in God, and if you go before the judges silent as did your Lord and master, if they choose to nail you upon the cross or stretch you upon the wheel or the rack, or if they thrust you into dungeons or prisons, it is nothing more than was done to your Master before you. Let us trust in God. I tell you nothing of importance has ever been attained in this world without a hard struggle against the opinions and prejudices of men.

God grant that we may soon regain and forever maintain our liberty. But may it not come as long as we have an adulterer, a fornicator, or whoremaster who professes to be a Latter-day Saint. As long as such as these partake of the Holy Sacrament with this people, let bondage continue. But let us purge out these things, let us be pure and holy before God, cherishing the principles of justice in our hearts, and the day of liberty will surely come, which may God grant, is my prayer. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered at the General Conference, at Logan, held in October, 1885.

REPORTED BY JOHN IRVINE.

OUR EFFORTS TO INFORM THE WORLD OF OUR DOCTRINES—WE MUST EXPECT PERSECUTION—MAN HAS NO RIGHT TO MAKE LAWS CONTRARY TO THE LAW OF GOD—PLURAL MARRIAGE IS NO CRIME—BIGAMY A CRIME—THERE ARE MORE FOR US THAN AGAINST US—THE WORK OF GOD NOT UPHELD BY NUMBERS—THE BLOOD OF THE PROPHETS IS UPON THE AMERICAN NATION—GOD WILL TEST US.

PROVIDENCE seems to smile upon our gathering together for a conference at this time. Indeed, as a people, if we take into consideration all of the blessings of our common salvation, we are to-day highly favored of the Lord, in every general respect. I think our hearts ought to be moved by a sense of gratitude for all of His many blessings to us, both temporal and spiritual. Our brethren here have gone to and improved the condition of their tabernacle, so that we are very comfortably situated. The singers, I think, feel that they have got into the right place; a good table is also provided for the reporters. I take this opportunity to invite reporters of any and all newspapers that may be present, who wish to do so, to come forward, take a seat at this table and report the proceedings of our conference. The only favors we ask at their hands is that they will please report us correctly.

We have been striving half a century to inform the world of the principles of our faith, and we have not tired at it yet; we are still sending missionaries to the four quarters of the earth. We have sent them without stint of numbers to the people of this great nation, the United States; have endeavored to inform them ever since the year 1830, and especially since the endowment at Kirtland in 1836, when the Apostles, High Priests and Elders went forth into all parts of this nation, as far as permitted, and as fast as they had opportunity, to inform the people of the principles of our faith. But it seems almost impossible to get to their ears, and much less likely to reach their hearts. It appears to have been easier for us in an early day to receive that measure which the Lord had revealed for our benefit than it is now when He is giving us so much that the new wine cannot be received into the old vessels, and if it could we do not know what the results would be. In these our times, some of the feeble and faint-hearted, will no doubt think that because of the efforts at persecution against us we

have reason to be very sad, to pull long faces and be cast down because we are oppressed. Brethren, not so. Do not think of it a minute. So long as we are dealt with in a milder manner than our Master was, we have reason to be thankful and ought to go on our way rejoicing. So long as we are not dealt with more harshly than our brethren have been in former periods of time and in this dispensation in which we live, we have reason to be thankful.

We lament the absence of our brethren of the First Presidency, and several of the Council of the Twelve Apostles. We would be glad and thankful if we could have them all with us, but we are pleased that so many of us can be with you as are here. We hope that the conference will result in the strengthening the good resolutions of every Latter-day Saint—in invigorating the energies of all who are in anywise afflicted, or oppressed with temptations and trials of any kind. The Lord told the brethren in his day—those whom He appointed, laid His hands upon and ordained to the Apostleship—that this would be their heritage; that they would be vilified and hailed to prison, and that men would think they were doing God service in taking their lives from the earth. And, said He, is the servant greater than His master? No. He told them that when they experienced these things, they were to lift up their heads and rejoice; for great was their reward in heaven. Therefore, we have the assurance that if we are true and faithful we shall suffer trials and temptations as they did in former days, and as Joseph and Hyrum, and the brethren of the Apostles, with a host of Elders, have done in these latter-days for the principles of the Gospel.

These things, however, should not move us, or they should only, if they move us at all, strengthen us to stand true to the holy faith of the Gospel, to the principles, ordinances and institutions which the Lord has revealed unto us. We may expect to meet opposition on every hand, but our opposition may come in a different form from what our brethren have formerly had to endure; we should, however, be armed with the spirit of divine truth, so that we may comprehend our duty under every circumstance and every condition in life. I know some of the brethren feel that it is a very serious thing to be cast into prison. Why, there is many a thing worse than that. It is a thousand times better to go to prison than to deny the principles of the Gospel, and to be forsaken of the Holy Spirit. What did Brother Brigham say before he left us? When Congress passed the law of 1862, I heard him make this remark—rather startling at the time—that a man who would not be willing to pay his fine and take a term of imprisonment for a real good, virtuous woman was not worthy of a wife at all. Well, let us learn to look at these things in a proper manner, and be thankful that our conditions are no worse. Let us look to God continually; He will guide and control all things for the good of His people.

There is a portion of the writings of the Apostle Paul to the Ephesians, that seems so appropriate to our condition, that I propose to read in the hearing of the congregation a part of the 6th chapter, commencing at the 10th verse:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armor of God, that ye may be able to stand

against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

"And your feet shod with the preparation of the Gospel of peace.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God.

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints."

I have read these words because of their remarkable adaptation to our present condition and circumstances.

I feel, in attempting to address the Saints, a very great degree of helplessness, and of dependence upon the enlightenment and aid of the Holy Spirit in order that I may speak to you a short time unto edification; for without the spirit of the Gospel, the Holy Spirit of divine truth which is sent forth to testify of God and of the truth to the hearts of the honest in the earth, our labors will be of very trifling account. But if we have the aid and help of that Spirit, then we may be edified and rejoice together as the children of God—both he that speaketh and he that heareth.

It would seem that after the very elaborate and comprehensive epistle that has been communicated to us by our brethren of the First Presidency, in which they seem to cover many of the circumstances which now attend upon God's people, and in which they also give to us such words of exhortation and instruction as, if followed by us, must not only make us understand better our condition, but know better how to occupy our positions with credit to ourselves and to the acceptance of God our heavenly Father—I say it would seem, after reading that epistle, and having it impressed upon our minds, as I am sure it must be upon all who listened in spirit and in truth, as if it were scarcely necessary that anything more should be said to put us right in regard to our duties and give us understanding concerning them, or strength in the performance of them. But we each of us have a testimony of the truth of the Gospel and of the work of God to bear to our brethren and sisters, and I feel a desire myself, in common with my brethren, to communicate such things as may be given to me, so that we may be encouraged in the work in which we are engaged; that we may feel our good resolutions strengthened within us, that we may be led to realize in whose name we trust, in whose strength we stand, and that we may be able also to realize, as the Apostle Paul did, when he wrote, "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Our condition is a very peculiar one in regard to this nation, and yet it is no more strange or peculiar than has been the condition of God's people in other ages which are re-

corded in history for our comfort, encouragement and consolation. Therefore, I feel this morning like speaking a little about the nature of that which is called crime, which is charged upon us.

We are told by men in high places that it is the highest duty of good citizens to render obedience to the laws of the land in which we live. Now I can scarcely believe that any professor of religion—any honest religious professor of any Christian denomination in these United States—can honestly and solidly endorse that sentiment, much less any one who is clothed with the ermine and is honored with a seat upon the judicial bench; yet it is from judges that we hear this. A great apostle of the law, the greatest, the ablest and most popular delineator of the law from the days of Justinian of ancient Rome down until his day, was the renowned Mr. Blackstone himself. When portions of various nations had settled together in the island of Great Britain—some from the northern states of Scandinavia, others from Brittany, and the different parts of the German or Saxon nations and had collected the laws of those countries for the purpose of having them assimilated, so that those people who came from their various countries should have one established usage of law for the regulation of all their civil and criminal procedures in the adjudication of their difficulties with each other, the learned Chancellor Blackstone undertook this great task, and from the alembic of his intelligent and powerful mind brought forth and enunciated his views of the law. These views have been held to be the basis of all legal administration; the fundamental principles of jurisprudence among all Christian nations ever since he published them.

This celebrated gentleman who is considered to this present day as one of the greatest, if not the very greatest legal light of the age, laid it down plainly and emphatically, that man had no right to make any laws contrary to or in conflict with the law of God. I wish every lawyer throughout the nation would read it and understand it; for when they depart from that rule they become apostate from the faith of true legal jurisprudence as laid down by this distinguished apostle of the law; and furthermore, he held that the laws which should regulate or constitute the jurisprudence of every nation were derived from and based upon the laws revealed by God, through the Prophet Moses. This gentleman stated and laid down as a fact that the Ten Commandments, the ancient law of God, were held by him to be the basis, and fundamental principle of all law, justice and administration that should be had among the human family. He claims that as the basis of his work. Then no man who is a true lawyer, after the order of the celebrated Blackstone, can say in truth that it is the highest duty of a good citizen that he should observe in all things the laws of the land, unless it be first established that those laws are consistent with the laws of God.

Now, then, wherein are we transgressors? I wish to call your attention to this a few minutes, because I desire my brethren and sisters to understand whenever they are called in question before the tribunals of this nation—I want our boys and girls that are growing up around us to understand what is the nature of that which is called crime, which is alleged against their fathers, and in which their mothers are participants. It was never alleged against

us as men of Israel, as "Mormons," if you please, that we were violators or had been, violators of the law of the land until July, 1862. It was never proven and cannot now be shown that we, as a people were violators of any law of the land whatever. In 1862, a law was enacted against bigamy, or polygamy. The term bigamy had always been used before, but now it was coupled with polygamy in order that it might be made to reach, and be understood by everybody as intended for, the Latter-day Saints.

Now, then, to come at the matter in question, what is the crime, if any there is, in this doctrine of heavenly marriage as we hold it, the doctrine of the eternal covenant of marriage, incident to which is plurality of wives? When we married our wives at the first,—we were New Englanders, Britons, Scandinavians, &c.,—we were married until death should us part. That was the period for which we made contract, whether we went into the church and had the ordinance solemnized by an ecclesiastic, or whether it was done before a justice of the peace, judge, or any civil magistrate. When the law of God came, before the doctrine of the eternity and plurality of marriage was taught to us, the Lord gave us a revelation, in a very early day, in regard to members of other churches being re-baptized. Some of them doubted the need of being re-baptized. They said we were baptized into the Baptist church; we were sprinkled in the Methodist church, in the Presbyterian, in the Congregational: why be baptized again? The Lord in answer to this question told His people that all old covenants He had caused to be done away; but "behold!" He said, "I give unto you a new and everlasting covenant." Therefore, all had to go forth, who had been baptized by men having no authority to administer, and be baptized by one who had authority, in the name of Jesus, for the forgiveness of sins, and for admission into the Church of Christ. By and by, when we had walked before the Lord for a number of years, He revealed to us the laws of marriage. Well-regulated parents do not teach their children when they are dandling them on their laps the nature of the covenant, or the ordinance, or the duties of marriage. They wait until they grow up. It is proper that they should wait until their children have attained to years of judgment, understanding, and perhaps to the age of puberty. So the Lord, in dealing with his children did not reveal this eternal covenant of marriage until his people had lived a while in keeping the first laws and ordinances of the Church, and learned to walk in the light of the Holy Spirit, and to purify themselves from the various besetments with which they were attended when they went into the waters of baptism, and become better prepared for more exalted principles and truths. One of the last great principles that the Prophet Joseph was commanded of God to teach us, was the law regulating the eternity of marriage; that whereas, we had taken our wives only until death should us part, we should now understand that we were, while in the flesh, laying the foundation for eternal dominions, crowns and exaltations; that our wives and our children were given to us of God for the purpose of laying the foundation of a kingdom; that we shall have, if we are faithful and obedient, the covenant of eternal life ourselves and the power to seal the same upon our generations, that they

may become, as Abrahams's like the sands of the sea-shore for number.

The Latter-day Saints claim to be the children of Abraham, and if they are the children of Abraham, they will do the works of Abraham. It was difficult for men and women from all parts of the world, who had lived in the monogamic order all their lives to accept this doctrine of the eternity and plurality of marriage. It was "a new and everlasting covenant; and if ye abide not that covenant, then are ye damned, saith the Lord." This was the obligation that was laid upon the Prophet Joseph, and through him, upon the true believers of the Church, even all who were worthy to accept of these obligations. It was herein that the Elders and their wives extended their faith, enlarged their obedience, and accepted the terms of the new and everlasting covenant extending not through time only, but eternity also.

Now, I ask, who is injured by a man taking a second wife, when the wife he now has is agreeable and it is mutually understood between her and him and the newly affianced; it being entered into with a mutual understanding and a mutual agreement according to the law of God—I ask, who is injured?

Wherein consists the crime of bigamy? It is this. When a man takes one wife he covenants to adhere to her until death do them part. He violates that covenant when he takes another woman, unknown to his wife; he thus practices fraud upon her. This is where the crime comes in. Fraud is perpetrated upon his own family. I want the old and the young to understand it; want to come down to the root of the matter, and find out and show up what the crime is, if any, that is charged upon us. This crime of taking another wife when a man has one is called bigamy; and there are laws and penalties against it. With the Latter-day Saints there is no fraud practiced, the second wife being accepted with the mutual consent of the first, and in accordance with the revelations of God. There is in that no crime at all, unless some law of God is violated, or somebody is injured in the matter. If this transaction that I have just named violates the law of God, or if it injures or infringes upon the rights of a brother or a sister, then there may be some ground for pronouncing it a crime, but belief in, and practice of, the eternity and plurality of the marriage covenant do not violate the law of God, because He has commanded His people to accept and obey it. Neither is it an infringement upon the rights of others, neither men nor women, but gives all women an opportunity to become honorable wives and mothers, and thus to shut out what is politely called the social evil, with all its horrid concomitants of seduction, fœticide, infanticide and all the train of sexual monogamic evils which haunt and infest Christendom.

If, then, we violate no law of God nor right of our fellows, wherein, I ask again, consists the crime of our religious faith? It is in this: that Congress forbids it; just as Darius forbade Daniel praying to God, and because he persisted, cast him into the den of lions; the same as Herod caused all the male children to be slain, hoping to kill Christ our Savior in his infancy; the same also as Nebuchadnezzar cast the Hebrew children into the flames because they worshiped the living God rather than his idol. Wherein consists the crime of Daniel praying to the God of Israel? Simply be-

cause King Darius forbade him doing it.

What constituted the crime of the Hebrew children in worshiping the God of Heaven? Solely because Nebuchadnezzar commanded them to worship the golden image, which they would not do. What is the intrinsic nature of our crime in believing and practicing the eternal covenant of plural marriage as revealed by the Almighty, and as we are commanded to do? Simply and solely this: Congress passed a law making it a penal offence to do so. This is all the criminality there is about it; and the question remains for each one to answer, Shall we obey God or man?

What is liberty—the liberty that you and I and all men are entitled to enjoy? It is that we do not violate the law of God, or that we do not infringe upon the rights and liberties of our fellow creatures. That is true liberty. Upon that hang also the law and the prophets.

In the establishment of this principle of the Gospel, the marriage covenant, it is intended only for God's people, and not for the people of the world. They do not want it. They would like to have that liberty which is not liberty but license—by which they can continue and perpetuate seduction and adultery among them—keep up their houses of prostitution and their places of assignation. It is a part of the business of both high and low to keep going this degradation and destruction of the female portion of the race, and it is because the people of God have taken a course that every righteous woman may have an honorable husband, become an honorable wife and have a position in the family and household, that our brethren are hailed to prison; because they are and faithful to their families; because they have taken wives in order that they may rear up children, have a generation to bear their names and their priesthood, and to become a people devoted to the living God.

I want to say in this connection, as I wish all to understand it, that when we adopted this principle by the revelations of God, there was no law in the land against it. Understand it, brethren and sisters. But it is now as in ancient times, when the captives of Judea were carried into Babylon. Their captors found excellent qualities in them, as some say now they like our industry, our enterprise and our virtue "outside the marriage relation," but we want you to put away this commandment of the Lord and "become like us," "be as we are," then we will like you, and we will be hail fellows well met.

The representatives of the country at Washington have discovered something or other in these mountains that is displeasing to them; that we are increasing; that we delight in our children, and do not take measures to prevent their coming forth, as is very frequently done in the world; that we are willing to take wives and support them rather than to indulge in whoredom and the like; and they said, "This won't do." Hence they went to work and passed a law against us, that would prevent us carrying out the principles of our religion. I want these young boys and girls, as well as the older ones, to know that God has never given us a law that was in conflict with any law of the land; but that Congress has enacted laws to make us criminals. There is no crime in that which we practice, inasmuch as no man is injured, no woman injured, and no person's rights are

invaded; on the contrary, our people are called upon to exercise a great amount of self-denial and self-abnegation, that all may be blessed, and that the charity of the Gospel may be extended to all the human family, as God has designed and ordained. Thus, we are not violators of the law of the land, but the law-makers of the nation make us transgressors. God commands us to keep His law. The people through their representatives say we shall not. That is all there is in it. They undertake to say that we shall not observe the law of plural marriage, and in consequence of this they are hailing us to prison. Our outgoings and incomings are watched by marshals, so as to find something upon which to bring us before a commissioner or before a grand jury; not for any crime we have done, but because we have obeyed God, which Congress has said we must not do—making a law against us—whereas we are violating no law.

I do not love to talk against my fellow-men; I simply present these things to you to show up the real state of the case. It is unpleasant for me to say that the men of the Congress of 1862, and that of 1882, were not men of the most immaculate virtue. It is understood throughout the land that nowhere on this continent is the practice of whoredom and of the seduction of women carried on to a greater extent than in the city of Washington, and by those men who go there to make laws against this people. What attitude does it place the people of this nation in, and the Congress of the country, in relation to us and this law we are undertaking to keep? Why, as soon as the Lord has established His Gospel and covenant, the spirits of the other world are seeking to come and dwell among us; they desire a parentage among the Saints of the living God, where they can be welcomed with filial love and not repulsed by fœticide, where they can be brought up in the fear of God, with a hope of returning pure to the Father's presence, without being lost by bloodguiltiness or other crimes while in mortality.

How do you think the spirits contemplate the necessity of a birth in the nations of the earth where so much harlotry and whoredom exist? I tell you this very presumption of the country in which we live, that we shall not have these children to dwell in our midst and bear the name of Christ in the earth, is a presumption against the very heavens, and against those spirits of the just who are waiting to be made perfect through their sufferings in the flesh.

Ah! says one, you folks in the mountains, numbering only one hundred and fifty thousand to two hundred thousand, need not talk in that kind of way; for here is a great nation of fifty-five millions of people who say you shall not do this thing, or, if you do, you cannot have a home with us. Well, we will admit that about two hundred people of the United States say to everyone of the Latter-day Saints that we must put away this doctrine, or we cannot dwell in this land. Well, that is a terrible majority against us: but let us look at this a little. I do not think that we need be very badly scared. You recollect at one time a young man was with Elisha the Prophet, when a large host compassed the city, both with horses and chariots, and a battle was imminent. It was turbulent times with Israel then, worse than it is with us now. The defending army was a very small one, and the heart of the

young man began to falter. He could not see how the few of Israel were going to prevail against their numerous enemies. Whereupon Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he" the young man "may see." And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha. Fear not, said the Prophet, "for they that be with us are more than they that be with them."

Now, it is so with us exactly. All the fathers who have gone before, the Prophet Joseph, and Hyrum, the Apostles and Patriarchs, the Elders, High Priests, and hosts of others, say nothing of the fathers of our generation hundreds of years back, are all around us, waiting and watching and anxious to see us go forward and triumph; so that we have really more for us than against us, the fifty-five millions to the contrary notwithstanding. Therefore, we have no occasion to let our hands hang down from fear, or our knees to tremble; not a bit of it. On the contrary, I tell you, my brethren and sisters, that one of the greatest evils existing in our midst to-day is that there are too many of us. You may think that is a hard saying; but there are decidedly too many of us. There are people among us who are committing all manner of sin and transgression—people who drink with the drunken and spend their substance with harlots and in riotous living. All such should be severed from the Church, unless they repent speedily. The numbers should be reduced, like unto the army of Gideon. The Lord told Gideon that he had too big an army, and it was reduced, (in the manner related in the seventh chapter of the Book of Judges) from two and thirty thousand to three hundred, which was all the Lord wanted. The others were told to go home, and Gideon, by following the instructions of the Lord, put all the hosts of the Midianites and Amalekites, who were said to be "like grasshoppers for multitude," to flight.

That is just what is the matter with us. There are too many with us who are not living as Latter-day Saints ought to live. Again, there are many who walk in other men's light. If they whose duty it is will only put away from us those who will not serve God, we shall find ourselves strengthened in the work in which we are engaged. If we will but do what is right, we need not fear what our enemies can do. The Lord only wants the honest, the obedient, the faithful, and He will "turn the world upside down, waste the inhabitants thereof," and glorify Himself by His people.

I have referred to the instance of Gideon on purpose to remind you that the work of the Lord is not upheld by strength of numbers, but it is by the Spirit of God—the spirit of obedience, which is better than sacrifice or the fat of rams, and that the wisdom of God is better than strength or weapons of war.

Men of intelligence—politicians from European countries as well as our own—have visited this country, and I have heard them tell President Young that we had a very strong government in this Territory. We all know that: but it is good to have wise men visit Utah from abroad and see the excellence and strength of its government.

I would say to the people of the land—inasmuch as they are making this bugaboo about polygamy—not to be deceived. The Governor has told men upon the streets that he did not care anything about poly-

gamy; (we knew very well that he did not by his conduct;) but it was the power of the Church that must be broken. Must it? This is the work of the Lord, and there need not anybody mistake it. The order of God's church and kingdom is the strongest government ever known on this earth, and if the people of this great nation entertain any fears of the consequence or effects of such a government, why, I ask, don't you of the nation, you of Congress, you of the Cabinet, if you please, embrace this order of government and establish it over the nation! You can do it. You can repent of your sins, every one of you, and be baptized for a remission of them. You can adopt and extend this strong government which God has established in these mountains, and if you will do it, God will establish you and the government and this nation never to depart from before His face; and you shall be made the means of helping to bring everlasting righteousness—the millennium—upon this land, and of causing the Spirit of God to rest down upon all flesh. Is it not worth your while to engage in a thing of this kind?

But, ah! the terrible fact exists that the blood of the prophets is upon this nation, although the nation has not shed their blood, yet a sovereign state permitted it, and the nation have not washed their hands from it. This accounts for the terrible hardness of heart that is to be found in this country.

Were it not for a lying press and a corrupt people in our midst, who incite ignorant people to send petitions against the "Mormons," to Congress by the bushel, the nation could not be wrought up to such frenzy, nor to make such laws as the Edmunds law against us. But they do these things because their hearts are hard, and because the blood of innocence rests upon them. This nation have yet to rise up and rid themselves of this blood, and place the responsibility where it belongs, or they will have to suffer as accomplices after the fact for these terrible things done in their midst—this people driven from city to city, despoiled of their goods; driven into the wilderness to this country, to find a home in which they could dwell in peace. Blessed be God for enabling us to find it out! We have had a home of peace and rejoicing, and we have been blessed in all things. Have we need to-day to be terrified? Do our hearts need to palpitate for fear? We have had a United States army camp in our midst already, and we have no occasion to fear now; God will work out the deliverance of His people.

The Lord never more thoroughly frustrated the design of an army than in the instance of that which came out here, and never was there a time when He caused the gain of the Gentiles to be scattered among His people more effectually than He did with the goods the army brought to this country.

Shall we fear to-day? Let us look back to Israel and see their deliverance—as related in the Bible and Book of Mormon—see what He did in former times. The secret of success is obedience to the commandments of God, and to the covenants we have made with Him.

It does not become me to say what I will do when I am brought to the judgment seat to be tried and sentenced. A man don't know what he will do. Let us recollect the instance of Peter, who walked with

Jesus by day and by night. In the light of these things it does not do to boast what we will do; but I hope by the blessing of God to remain firm and immovable when these things look me in the face. I ask God to give me grace sufficient that I may keep His commandments, honor every law He has given, or shall give, and stand firm to the truth under every circumstance in life.

I pray that the blessing of God may be upon you. Be true and faithful to God. Let the brethren attend to those things which the First Presidency have pointed out in their epistle in regard to transgressors, and they that fear not God neither regard His precepts and laws. Keep the commandments of God, and let us teach our families to do so also, that we may grow strong in His righteousness; then we shall find it is no matter how many there are against us, we shall know that there are more for us than against us. He will bring us all right up to the test, and will find out what is in every man and what every man is able to endure. Our sisters think that they had all the hurt of this matter, that the men had it nice and fine; but I tell you the men will get their full share, and you sisters will get even with them, if you will only abide true and faithful.

May the Lord grant His blessing upon each as we have need; I ask it in the name of Jesus Christ, Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

Before the High Council of Salt Lake Stake of Zion, February 20th, 1884.

(REPORTED BY JOHN IRVINE.)

The case of the officers of the Deseret Hospital *versus* Dr. Ellen B. Ferguson was heard before the High Council of the Salt Lake Stake of Zion, on the 20th of February, 1884, and a decision was rendered therein by President Angus M. Cannon. President John Taylor on that occasion, made lengthy remarks which were applicable to the case in question, and upon the general principles of justice. The request has been made that they should be published, as they would

be of benefit for the guidance of other High Councils. For this reason, his remarks and the proceedings in the case are now published.

Mr. President and Members of the High Council:

I listened with a good deal of interest to a trial that you had before you, yesterday and the day before, in which there were certain principles developed that I thought it might be necessary and advantageous to reflect upon, and to give you some of my views thereon.

I should have been pleased to have done this had there been time when the High Council was before in session; but I thought as I had not then an opportunity I would take the opportunity to-night, this meeting having been convened for that purpose.

There are a great many principles underlying the subject that was presented before you, and acting as you are in the capacity of a High Council, and having many cases to adjust, I thought it might be proper to touch upon some of the leading principles pertaining to government, rule, authority, dominion, the conflict of opinion, the necessity of being prepared to act wisely, prudently and intelligently, and to discriminate between right and wrong: so that upon general principles we might be able to comprehend things that would be calculated, in many instances, to help us to avoid a great deal of difficulty. I have been very much hurried for time to day, or I would have liked to have had some of my views prepared. As it is, I have had a few items put down very hastily, and I will get Brother George Reynolds to read what I have stated on this subject.

I made a few remarks at the conclusion of the investigation you have had here. I call it an investigation; for I think it was more an investigation than a trial.

The investigation was instituted to find out the true status of certain things whereby injury had been received by certain parties, and, on reflecting further upon the subject, I have had some leading items put down, which, as I have said, Brother Reynolds will read, after which I will make some remarks.

I speak of these things before Brother Reynolds reads my views, otherwise the attitude that I take might seem strange to you.

In the few remarks I made before the High Council, at the conclusion of the investigation, I stated that I was pleased to see the harmony and unity, the kindly feelings, care and anxiety that you manifested to all parties, both for and against, with a view to arriving at a just conclusion in relation to this matter. I also spoke of the Board of Directors of the Hospital, stating that they also had done as near right as they knew how. Then I spoke of the accusers of the party in question — Sister Ferguson — and I thought that although there were some errors associated with the action taken, that they were quite sincere in their intention to correct a supposed evil, and I would not except Sister Ferguson from the same rule, and the question is, with such a diversity of opinion, with so much commotion in existence, with so many severe charges being made, how it is possible for all to be right, and yet all acted upon principles that they conceived to be right; but which were in many respects incorrect. This I may explain more fully hereafter; and it is for this purpose that I wish to talk a little to lay my views more fully before you.

Brother George Reynolds then read as follows;

I. The care, justice, equity and proper deference to all manifested by the High Council.

II. The care and zeal manifested by the Directors, the President and associates in the interests of the Institution—the Deseret Hospital.

III. The zeal, energy and competency of the resident surgeon, as vouched for by the testimony of other eminent physicians.

IV. The dilligence and zeal manifested by the matron and the assistants.

Whence then originates this difficulty; these hard feelings, sayings and doings, this bitterness, acrimony and ostracism?

These arise partly from misunderstanding, partly from ignorance, and partly from a misconception of law, order, precedence and jurisdiction, with probably the best possible motives. It will be found on a careful examination of this subject that there is a great principle involved that affects in some respects all institutions, associations and nations.

Among the nations of the earth there are various forms of government. There are what are called absolute monarchies — such as Russia, Turkey, China, Persia, Morocco and others; then there are limited monarchies, such as England, Denmark, Sweden, Italy, Greece, Portugal and others; these are governments which are called representative, having a monarchy, but that monarchy partially under the power of the representative of the people. There is another species of government which is called oligarchical, which is under the direction of notables, who manipulate the affairs of the country for the benefit of the people. Then there is what is called the republican form of government, such as the United States, France, Switzerland, Mexico, and the South American Republics and others. These are supposed to be governed by the people and are said to be "governments of the people, for the people and by the people," their general motto being *Vox populi, vox Dei*, or the voice of the people is the voice of God. These governments assume different phases according to the nature of the government, varying from absolute despotism, wherein the will of one man governs the whole, to that of the freest and fullest and most unrestricted will of the people; and to prevent usurpations in the republican forms of government, as well as in some of the limited monarchies, constitutions are introduced and subscribed to, which are an agreement or compact between the rulers and the people, or the governors and the governed, and such governments whether monarchical or republican are called constitutional governments. These constitutions prescribe the powers and authority of the various officers in the government, and how and in what manner the several officers of the government shall be selected, elected and qualified. In our government, whether in a National, State, or Territorial form, all officers, of every grade, are requested to take a solemn oath to sustain and maintain the constitution of the United States, and of the State, or if a Territory, the organic act of the Territory as the case may be. If these things are not a fiction all these officers and authorities throughout the land in every department of National, State or Territorial government, are as much bound by their obligations and oaths as the people are bound to be subject to all constitutional laws, and the people are not one

whit more bound to the observance of the law than these men are bound to the observance of the sacred and solemn covenants which they have entered into. And if the people have given up to governors, legislatures, the judiciary and to the officers of the law certain powers, rights and privileges, this authority coming of or from the people, it is expected that they shall act for and in the interests of the people; and furthermore, that while they possess those rights ceded to them by the people, whatever is not thus ceded and placed in the hands of their rulers is emphatically stated to be reserved to the several States or to the people.

There are again other branches of government among the several nations, or States in the nations, as well as in this nation; there is martial law and civil law; also the governments of cities acting under the directions of the authorities or legislators of the nations or of this nation; to whom certain rights, immunities and privileges are given in the shape of municipal regulations or of charters. But it must be understood here in matters pertaining to our government, that no charters or grants of any kind can be given by any parties, in excess of the rights which they themselves possess, and that the same obligations which vest in regard to constitutional rights and guarantees must be observed in all those municipal regulations by the recipients as of the grantees of those charters.

These rights and privileges in our government are formulated upon the idea that our government is "of the people, by the people and for the people." There are other institutions which receive more or less the patronage and sustenance of the general, the State, and Territorial governments, such as educational institutions, hospitals, infirmaries, asylums, railroads, canals, steam boat lines, etc., all of which are more or less sanctioned by law, and are more or less of a quasi public character. These institutions generally have usages of their own, and operate under certain stipulations specified in charters granted to them, each having their own regulations and by-laws, as their directors, boards of management, or other officers may dictate. These are all subject to the common laws of nations and the usages of the people. Then there are other laws, there are laws that pertain to the physical world in which we live, and those that govern the sun, the moon, and the countless stars that shine in the dome of heaven. With all these man has nothing to do. He never has been and in the nature of things never can be able to change what are called the laws of nature. If any congress, parliament, or convocation was to pass a law changing the period of the earth's revolution, or the phases of the moon, or the rising or setting of the sun, or if all the congresses, parliaments, or legislative bodies in the world were to unite to pass such a law, it would be of none effect, or utterly useless, for the simple reason that these laws are entirely independent of man's action and outside of his control. So with the laws governing man's physical being or that of the brute, or those natural to the animal, vegetable and mineral kingdoms, all these are irrevocably fixed and unchangeable so far as man is concerned. All beings, all things, from the Great Creator to the minutest form of life are governed by the law of their existence. The laws by which all created things fill the measure of their existence were placed there by a superior power to

that of man, and he is impotent to change or annul them. All these are called natural laws. Then there are celestial laws, adapted and suited to celestial beings; terrestrial laws adapted to things of the earth, and other lower laws called telestial. As we are taught in the Doctrine and Covenants; in all the universe there is no space where there is no kingdom, and where there is no kingdom, there is no law; and all things that are governed by law are preserved by law, and sanctioned by law; also even the law or laws of the state of existence to which they belong, be it higher or lower, much or less.

There are again celestial laws as before referred to, and terrestrial laws, and the question arises, what is the meaning of a celestial law; and what again is the meaning of a terrestrial law; a celestial law pertains to the law of heaven; and is a principle by which the intelligences in the celestial world are governed. The Gospel in its fulness places those who obey it, under its influences, while at the same time it does not relieve them from other obligations of a terrestrial nature. It is said in the Doctrine and Covenants, that he that keepeth the laws of God, hath no need to break the laws of the land. It is further explained in section 98, what is meant in relation to this. That all laws which are constitutional must be obeyed, as follows:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore I the Lord justify you and your brethren of the Church in befriending that law which is the constitutional law of the land. And as pertaining to laws of man, whatsoever is more or less than these cometh of evil."

That is taking this nation as an example, all laws that are proper and correct, and all obligations entered into which are not violative of the constitution should be kept inviolate. But if they are violative of the constitution, then the compact between the rulers and the ruled is broken and the obligation ceases to be binding. Just as a person agreeing to purchase anything and to pay a certain amount for it, if he receives the article bargained for, and does not pay its price, he violates his contract; but if he does not receive the article he is not required to pay for it. Again we ask, what is this celestial law? The celestial law above referred to is absolute submission and obedience to the law of God. It is exemplified in the words of Jesus, who, when He came to introduce the Gospel said, "I came not to do my will but the will of the Father that sent me;" and His mission was to do the will of the Father who sent him, or to fulfill a celestial law. And when His disciples asked Him to teach them how to pray, He said, "When ye pray, say: Our Father, who art in heaven, hallowed be thy name, thy kingdome come, thy will be done on earth as it is done in heaven." This it would seem was the celestial law, or the law of the Gospel.

Thy kingdom come. What kingdom? The kingdom of God, or the government of God, or the rule and dominion of God, the will of God—thy will be done on earth as it is

in heaven. This seems to be the grand leading feature of that celestial law. Connected with this are all the blessings, rights, privileges, immunities, promises of exaltations, promises of blessings in this world, and of exaltations, thrones and powers in the eternal worlds; being heirs of God and joint heirs with Jesus Christ. While such persons do not neglect the lesser duties associated with the responsibilities of life, and do not violate any correct principle or law, they still feel a responsibility resting upon them to yield obedience to the mandates of Jehovah; and thus as good citizens, loyal and patriotic to the country and its institutions, fulfilling all just and equitable requirements, whether civil or political. They have at the same time the same inalienable right as men, to worship their Creator, and yield an obedience to His laws, without infringing in any wise on the rights and privileges of others, and that right is guaranteed to them also by the constitution of the United States.

I have before spoken of certain associations, such as educational establishments, co-operative institutions, hospitals, and other organizations, which legislatures, private bodies of men, or individuals may establish. These institutions must be governed by their constitutions and by-laws as shall be agreed upon among themselves. And any parties entering into those compacts, take upon themselves the responsibilities of the conditions associated therewith. But as in National or State affairs, these duties and responsibilities are often very imperfectly understood; and hence in consequence of the weakness and imperfections of men, many misunderstandings and difficulties are liable to occur.

The case that you have had here before the High Council is one of these cases.

The question is, how far shall rule, dominion, authority and power be used, and how far shall mortal suasion, individual and special rights, and a judicious and intelligent policy obtain.

It is rather a peculiar case and requires an understanding of the position occupied by the various parties. It will be observed that there are two usages or laws in existence—one of these would be the general law, regulating an institution of that kind, which would be applicable to a university, a co-operative institution, a shoe establishmen, such as we have, or any other well regulated institution. In our co-operative institution here in the city, there is a President and Board of Directors; they appoint the Superintendent. He has the charge of the buying, selling, engaging, or dismissing men, making contracts, and generally supervising and manipulating all the affairs of the institution. The Directors would be empowered to remove him, if thought advisable. In the University the Board of Regency stands in the place of the Directors, and they appoint Dr. Park as President, and he has general control of the studies and the internal management of its affairs. In like manner, Mrs. Ferguson held the position of resident surgeon, and is supposed to manipulate the affairs of her department in the hospital subject to the hospital physicians and the directory. Of course Sisters Van Schoonhoven and Beck would be under her direction as they belong to the medical department; while Sister McLean, being matron, would have charge and control of the domestic arrangements. It does not appear that any

one of them was direlect in her several duties; but that a misunderstanding had arisen between Dr. Ferguson and these officers of the hospital, she being charged with being austere and dictatorial in her intercourse with them, and she on the other hand charges them with insubordination and plotting against her. Bitter feelings and acrimonious remarks passed between them, crimination and recrimination, until it culminated in those three ladies drawing up specific charges of a most serious character against the resident surgeon. These charges, it would seem, were credited by the directory and she was requested to resign. It is evident that the directors did this sincerely for the benefit of the institution; and to prevent a person whom they considered incompetent, as an opium eater, a drunkard and a thief, (for these were the charges made according to their ideas) to officiate any longer in that institution.

But here arises another phase of the matter which is this; that while they had authority to dismiss her from the institution on these alleged charges, they had no right to malign her private character and reputation which it does not appear that they desired to do, but to avoid, as far as possible. Yet these things having taken place, and these allegations having been made on paper, and she having been dismissed from the hospital, they leaked out without her having any opportunity to defend herself against these statements, and her reputation has been seriously injured; hence comes in another law—the law of the Gospel, above referred to, or under other circumstances, the celestial law, or what is sometimes substituted for it here, the law of equity.

President Taylor resumed: There are very many nice points of discrimination associated with a subject of this kind. When we talk of law it is a very comprehensive subject, and enters into all the ramifications of human life, and, as has been remarked, through all nations. Generally among the governments of the world—and also among many of the institutions referred to, there is a kind of neutral ground, a sort of neutral zone, something similar to that which sometimes exists between one State and another in order to prevent collision and difficulty, and it is upon this ground that a great many troubles and difficulties frequently exist on various matters. The people on their part occasionally claim things that they have no right to claim, and those who govern sometimes go beyond the bounds allotted to them. And hence arises difficulty and trouble. Courts are appointed generally for adjudication of these matters, and sometimes it is very difficult for these courts to decide correctly, justly and equitably the cases that come before them. Among the nations they are very frequently submitted to what is termed the "arbitrament of the sword." That, however, is a very poor thing when put into the scales of justice. I have heard it said, for instance, when certain questions have arisen in the United States—that is, in regard to States rights and in regard to the rights of the people, and in regard to how far they should be sustained in their privileges, rights, etc. I have heard some people very flippantly say, "Oh, that has been decided by the sword." A very singular piece of justice is a sword with which to administer one's social, political, or national affairs. When we come to put it in the balance of the goddess of justice—who is supposed to

the blind and to hold the scales evenly—it will not stand the test. Hence when people make this remark it shows that they are very ignorant of the principles of jurisprudence, of the rights of man, of the obligations that the nation sustains to its people, or the people to the nation.

But what I wanted particularly to arrive at are the principles associated with this case that has come up before you, and I will try and show you why and how these difficulties have occurred between these parties.

Sister Ferguson—who according to the evidence we have had, and from questions presented, and remarks made—evidently is a lady of intelligence and very well acquainted with medical affairs, and as such she was appointed House Surgeon of the Deseret Hospital. From this position she was removed. And here comes in a principle that I wish to speak upon.

In this city we have a co-operative institution. I refer to it because it is an institution with which we are all familiar. I have already referred, in what has been read, to the nature of its organization, and the kind of government by which it is carried on. There are quite a number of employees in the institution—some 150 or 200. There is a Board of Directors, and there is a president and a superintendent. The superintendent seems to be the man upon whom rests the greatest responsibility, and he is responsible to the directors for all his acts. As stated already, he makes the purchases or orders them made; he disposes of the goods, or orders them disposed of. He makes arrangements for all its business transactions, and he reports to the directors, monthly, the status of the institution. In his hands is placed the power to manipulate and regulate the affairs thereof. If some person in that institution —he may be a good man—is incompetent, he uses his discretion in removing that man. He requires men that are acquainted with the business that he is associated with: and although this may be a very good man, the superintendent may think it proper, in the interests of the institution to have him removed. He uses his authority and has him removed because of his incompetency. The man who is dismissed may feel aggrieved. He may think he is competent: and it is difficult in all such circumstances to meet the wishes and views of all these people. Hence the necessity of a wise discretion. "But," says the man, "I am a good Latter-day Saint." "Very well, that may be; but, then, because you are a good Latter-day Saint, you may not be a good blacksmith, a good carpenter, or a good shoemaker, or you may not be—to come to their terms—a good salesman, one who comprehends the value of goods and the wants and interests of the business."

Now, a great many questions arise out of these things, and how far they shall go and how far they shall not. On the other hand there may be a man who is very competent. I could refer to some of these and yet they are not good men. "Well," says one, "we don't want such persons as these in our institution. Although they are competent men and well acquainted with the business, I am afraid their example and influence would be pernicious, and we don't want them; and we think we would have a right to act in such a case." So they would think anywhere. The same thing would

apply to the institution I have mentioned.

Then another question arises associated wsth these matters, and it has come up before you here. We have a hospital. There is an Executive Board, which amounts to the same thing as the Board of Directors in the other institution. Then there is a resident surgeon or physician, and it becomes her duty to attend to certain rules and principles that are laid down to use medical talent and ability for the benefit of the patients and the hospital, and to manipulate certain things committed to her charge. I suppose they have some rules associated with these matters, although I cannot state them definitely. Sister Ferguson, it would seem, got up a set of rules. They might be very good; I do not know, but it would seem they were not adopted by the Board, and it would also seem that the Board held the power in its own hands to manipulate these affairs. So that, although the rules drawn up by Sister Ferguson might have been very good and very advantageous if adopted, it appears they were not.

Let me refer to another thing. Sister Ferguson received her medical education in some medical college in the east. All such institutions, it was stated yesterday, both in England and this country are governed by certain rules and the general usage is that the resident physician takes charge of and manipulates the general affairs of the institution; and what are termed by some the inferior officers—I merely make use of that term for want of a better one—are under the direction of the resident physician or surgeon as the case may be. This was Sister Ferguson's experience. Those acting in one department had no right to interfere with the privileges belonging to others. If these things had been specifically defined by the Board in this Hospital, and each had known her proper duties, and each fulfilled them, difficulty might have been averted; although according to the evidence we had, all were very diligent and sincere in carrying out their several duties. If a set of rules had been adopted and lived up to, a great amount of difficulty arising out of this subject would have been avoided between the parties, and which has more or less involved you and I and others, and caused us to look into these matters. Well, was there anything wrong in that? No. At the college in which Sister Ferguson obtained her medical knowledge—and a diploma as a mark of that knowledge or education—she also obtained a knowlege of the rules and usages of that kind of an institution; consequently it became almost part of her system. Is not that so, Doctor? That is the way I understand it. Well, now, Sister Ferguson comes here and she gets among a lot of us novices. At least I should call myself a novice; for I have never been in any of these establishments; I have never attended medical lectures, etc., consequently I should consider myself a novice in these things. At the same time, independent of this, there is a principle of rule and propriety that ought to exist everywhere, that does exist among all the nations of the earth, and that does exist among all those various institutions of which I have spoken. But for want of a better knowledge of these things, I am not surprised if, with her superior knowledge, Sister Ferguson did assume a dictatorial air and said, when interfered with, "I do not know that that is any of your business. I think that is mine."

And then, again, those other sisters have got their feelings on the same question, and no law being laid down in relation to those matters, they carry out their ideas according to their theories, and they do not think it is proper for any kind of airs to be put on by anybody whether rightfully or assumed. They do not comprehend that, and neither do we, generally, in our republican institutions. It is a good deal the same in our Church affairs. We are apt to think that "Jack is as good as his master," and a little better. That is about the feeling that exists. And if people should sometimes see their authority interfered with, it creates feelings of irritation. To a person accustomed to be governed by correct rules, and to see things carried out intelligently, it is painful to their feelings to see them carried out otherwise; they feel as though something was wrong and wanted putting right.

I will relate a little circumstance of that kind; for we have all kinds of things among us Mormons. We had a war here a while ago. Brother Wells here was appointed a Lieut. General, and then myself and George A. Smith were appointed his counselors—(laughter), if anybody knows what that is in a military capacity. I never was able to find out. Well, we went out and did the best we could, and I must say that General Wells displayed a good deal of knowledge, tact, vim, life and fidelity, and we tried to step up to him as near as we could—being his counselors. (laughter.) There was a little difficulty arose about Brother Nathaniel Jones—or Colonel Jones—a very excellent, good man, and a thorough disciplinarian; and he had not been rubbing his back against that medical college wall and become familiar with all its usages, but he had been in the Nauvoo legion and an officer in the Mormon Battalion, and there he had got a smattering of military tactics, military ideas, military rule and authority, and when he saw all kinds of curious doings among the boys—as they called themselves—who were not strictly under military rule, etc., he wanted to straighten them out. But they, like the associates of Sister Ferguson, felt that "Jack was as good as his master." They didn't want too much military rule; they wanted a great amount of latitude, that they might be able to carry out their ideas and enjoy themselves and kick up their heels and feel like a lot of wild colts. Well, General Wells wanted me to go down, as his counselor, and see if the difficulty could not be put right. I was not even a corporal; I don't know what office I did hold; but he wanted me to go down and adjust matters. So I went. I examined into things generally; talked with the officers, and mixed up with the men, and found out how things were exactly. There were Captains, and Colonels, and Generals, and all kinds of big men there, and they each had men in command; but Colonel Jones, whenever he saw anything wrong anywhere, wanted to go to work himself and put it right. I soon found out the feeling that was against him. The men considered him too straight-laced, and as they expressed it, "had too many epaulets on his shoulders," because they saw in him a disposition to exercise authority, and the officers of the several companies did not object to that because it relieved them from responsibility. "Now, Brother Jones" (said I) I called him brother; I had not got the length of calling him colonel, I called him plain Brother Jones—"let me tell you

how to fix these matters. Such and such a man is a captain, is he not?" "Yes." "Another, there is a lieutenant?" "Yes." "And another is major?" "Yes." "And you are in command here?" "Yes." "Well, now, instead of going to work to regulate all these matters yourself, why do you not detail lieutenant so and so, captain so and so, and major so and so, to look after the men who are acting improperly?" He thought the advice was good, and followed it, and order and harmony were restored.

Now, this would apply to Sister Ferguson. There was nothing particularly wrong about her; there was nothing particularly wrong with the Board; the directors did not wish to harm Sister Ferguson; they were simply seeking to remedy what they thought was an evil.

Now we come to another principle which is this: if in an institution like that, without any regulations pertaining to these matters, there was any kind of—shall we call it arbitrary feeling? I do not know that much of that feeling was displayed. There may have been a little of it; I do not know; but when we come down to the Gospel, which we profess to be governed by, it places us in another position. This Hospital was started, I believe, as an institution for the benefit of the members of the Church of Jesus Christ of Latter-day Saints. These sisters, I suppose, were selected because they were considered competent, and then, on the other hand, because they were considered good Latter-day Saints. Now, I believe that about them, and they desired to do right, and then sister Ferguson desired to do right too. But then there were these discrepencies exhibited. But when we come down to the law of the Gospel, that places us altogether in another position. And the law of the Gospel and the law of the needs of the world do not always altogether harmonize. Sometimes we require to exercise a good deal of forbearance, a good deal of kindness, and a good deal of that kind of feeling expressed by the poet in speaking of his wife:

> "Be to her faults a little blind,
> Be to her virtues very kind."

I have had a good deal of experience of this nature. I have to meet with all kinds of men and all kinds of women. We are all surrounded with a good many infirmities, and I feel as the old lady said, "we are all poor, miserable, independent sinners." We all make egregious mistakes sometimes when we think we are acting for the very best. There is nothing new about that. The same thing exists in the nations. The same thing exists among the leading men of this government and in other governments.

Let me here refer you to a case that took place in New Orleans. General Jackson when he was in command had some difficulty with the mayor of that city. To make defensive works he called for cotton. One man, I think objected, and said, "General, that is my cotton, and I don't choose that you shall use it in this public way." "Well," said the General, "if it is yours why don't you take your gun and help defend it?" He ordered the cotton bales to be rolled up, and it was necessary, as he thought, under the necessities of the case, that military authority should be obeyed; in other words, that martial law should be exercised. He got the cotton. He drove back the British. He accomplished his object. And after he was done he was fined, I believe, $1,000 for interfering with the civil authorities,

and resisting the writ of *habeas corpus*. He thought he had a right to do what he did, and he assumed the responsibility. But they fined him for it, and that fine stood against him until pretty near his death. He had transgressed the civil laws of the land, and if he could do that with impunity, it was considered that others could do the same, and they did not want to set such a bad example. In this we see a conflict between military and civil authority. The mayor thought he was doing his duty; the general thought he was doing his; but when it was brought before the courts the general was fined. He paid the fine, but it was remitted some little time before his death.

Then there is a case of a similar nature right before this nation at the present time. I refer to the case of Fitz John Porter. I am not competent to enter into the full details of it. However, suffice it to say, that his superior officer, General Pope, had ordered him to make a certain movement, and, it is alleged, he disobeyed the order, thinking that if he did obey the result would be injurious. In this he committed a breach of military etiquette and military law. They had the law there—not like this hospital—and he violated it. For this he was censured.

I merely want to show that there is nothing in these kinds of misunderstanding for they exist everywhere and have existed from time immemorial. And it is not uncommon for parties when their dignity is unsulted to settle the matter by pistols or swords, as the case may be, and frequently one or the other is killed, and "honor is satisfied." I merely introduce this to show how such things operate, and that you make the very best rules you can, and the very best laws, and there is a danger of their being violated. I might mention other instances, but I do not wish to occupy too much time in relation to these matters. From what I have said it will be seen that these folks, to whom I have alluded, were pretty decent people. I do not know but the Mayor of New Orleans was a pretty good man, and General Jackson had a pretty good reputation, and was afterwards President of the United States. I expect Fitz John Porter is a pretty good man; I expect that General Pope is a pretty good man; yet they have disturbed the nation and Congress with the difficulties that have existed between them in spite of all those laws. As I said before there is a kind of neutral zone, and yet men come in conflict.

Here as members of the Church of Jesus Christ of Latter-day Saints, we profess to be governed by a law that is different from others. I have mentioned it already. It is the law of the Gospel. Then, as has been stated, we have our institutions separate and distinct from the States, the same as others have. Other religious bodies have the same. We have our religious usages, our ideas, and our theories. We believe—and hardly I was going to say we believe in a celestial law. Hardly. What is it? "Thy will be done on earth as it is done in heaven." That is the way I understand it. As I have said before, Jesus came not to do his own will, but the will of His Father that sent Him. And when He told His disciples to pray, as I have stated, He said, say, "Our Father which art in heaven, hallowed be thy name, thy kingdom come," what! thy kingdom! whose kingdom? the kingdom of God. What! The kingdom of God come upon the earth? yes, that is what it says—the rule of God, the govern-

ment of God, the dominion of God. "Thy kingdom come, thy will be done on earth as it is in heaven." When that is done we shall have a celestial law here. We have not got it yet quite, and we are not prepared for it quite; but we are trying to introduce those things, and the Gospel has been restored for that purpose, and revelation has been given for that purpose, and the heavens have been opened for that purpose, and the Priesthood of God has been organized for that purpose in all its various forms and ramifications, and predicated upon that principle, the High Council has been organized, and other officers and peoples associated with the Church and kingdom of God.

Now, then, as has been stated here, the Executive Board of this hospital were desirous to be set apart by the Priesthood that they might act under the blessing of God. They came to consult me about the hospital in general, and wanted to know if something could not be done in the interest of the sick and afflicted of the Church of Jesus Christ of Latter-day Saints. They were desirous of having a house that was dedicated to God, a house where the Elders could go in and administer to those who were afflicted as well as the physicians, and that all these things should be conducted under the direction of the Almighty. Now, while I am a strict believer in discipline and rule, yet I could not but believe, on the other hand, in the feelings that were exhibited by Sister Eliza Snow and others, in relation to these matters. It has appeared in this investigation that some difficulty arose among those in charge of the hospital, and Sister Eliza and others tried to get them to harmonize and act as Latter day Saints. That was very good counsel to give, and it would have been well if it had been obeyed, but it was not, and things have resulted as they have done.

Now, what would you do? These sisters prayed, etc. I presume they did, and certainly I do not want to set them down as hypocrites. They had seen Sister Ferguson take opium once or twice. She alleged that she took it for neuralgia of the heart. Being afflicted with a disease of that kind she had consulted some eminent physicians, and they had advised her to take morphine for an affliction of that sort. It was supposed to be a proper thing to take under the circumstances. Now, while the taking of this morphine might look a little suspicious, yet if they had had that same neuralgia, would it not have been the proper thing to have said, "Oh, my sisters, won't you be merciful to me. And while I am sick don't attribute my sickness to any wrong or any evil, but won't you come and pray for me and be my good, kind sisters and friends and help me in my affliction." That would have been the right thing to have done instead of trying to find out something bad. There was nothing that could be brought against Sister Ferguson here. She had to stand the fire of all kinds of witnesses, and not one solitary thing could be proven either against her moral conduct or against her actions, or against her reputation in regard to these things—either as a brandy drinker or as a morphine taker under those peculiar circumstances.

Well, now, it would look naturally cruel to me to throw out reflections, especially when a person was laboring under extreme pain, and we ought not to give way to that kind of feelings any of us. Why, if I were to see the lowest and most de-

praved suffering under an influence of that kind, I would want to follow the teaching given by Jesus in regard to the man that had fallen among thieves and had been abused and robbed. The Priest passed by on the other side of the road, thinking doubtless it was only some poor devil. Then came a Levite, and he passed by, thinking no doubt, "he is only a poor outcast; let him die and be damned or anything else." But a certain Samaritan came along, and his feelings seemed to be this: "You have fallen among thieves. Won't you allow me to administer to you." That would be proper. That is the way I look at it. I would do the same thing to anybody that I saw in distress. I would not seek to injure their reputation or to malign their character.

Now, I suppose that these sisters were mistaken in their ideas. I do not think that they have bad hearts; but sometimes when people allow their prejudices to run against a person, they carry these things too far. While we are desirous to put down iniquity we must not go to work and act a cruel part toward anybody. God does not do it. He sends His rain on the evil and on the good. He causes His sun to shine on the just and on the unjust. A wicked man's field may lay alongside a righteous man's field. He don't take His sun off the field of the wicked man. He makes no distinctions of that sort. He pours blessings upon all, and He has to be merciful to us all, otherwise we would not be as we are to-day, surrounded with the blessings we enjoy.

In regard to all these matters, it requires great care and great discrimination. When those sisters came to me and reported that Sister Ferguson had got out of the way, and read those charges, I felt ashamed. I could hardly believe it at first. I said to them: "These are grave charges you are making. Do you know that these things are so?" They answered they thought they did. "Well," said I, "If these things are true, Sister Ferguson is not fit to hold that position, nor to be a member of the Church of Jesus Christ of Latter-day Saints." For she was accused, you know, of being false—in other words, a liar. Some things, too, were said to be strangely disappearing, so that she was accused of being a thief; but when we come to inquire into these things we find there was no foundation for the charges. They seem to have arisen from unworthy jealousies. We should not be too ready in harboring such feelings.

Now, I will tell you of a principle taught by Joseph Smith. It may be of use to you as a High Council, and it will not hurt anybody else. In speaking of the discernment of spirits, said he, a man may have the gift of the discernment of spirits; he may see what is in the heart; but because that has been revealed to him he has no business to bring that as a charge against any person. The man's acts must be proved by evidence and by witnesses.

I speak of these things for your information, and I do not know but I have talked long enough.

Suffice it to say that as Latter-day Saints we ought to be under the law of love, of kindness, and of mercy. And yet at the same time we cannot overlook the wrong. It is right to probe certain things to the bottom as you have done this thing. I was pleased to see the energy displayed all the way through on both sides, and I think this is the general feeling that prevails—a determination to ferret out wrong and to correct

evil. One thing is just as necessary as the other.

I have already published a statement about a woman who had committed an act of adultery while her husband was away from home. I was written to about it. Why, said I, cut her off from the Church. We cannot have such people in the Church. Ultimately I requested the husband of the woman to come and see me, but instead of coming himself he brought along the seducer of his wife and three beautiful children—three as beautiful children as I had seen anywhere and as promising. It made my heart ache to see the position that that woman had placed her family in. But I could not help it. She had entered into covenants which were sacred. She had violated those covenants. The Book of Covenants says that such people shall be destroyed. I could not change it. I did not make that law. When they told me that the seducer was there, I said, I do not want to see him. I can't have anything to do with such a wretch—a man that would enter into a family and debauch another man's wife while he was away, thus taking advantage of the circumstances in which she was placed. I do not know who the man was; and I don't care. I don't want to see him. The woman wept. "Can I stay in the Church," she asked. "No, madam, you can't." I could not assume the responsibility, the Bishop could not assume the responsibility, the High Council could not assume the responsibility without becoming partakers of the crime. I have seen other things of a similar kind and have had to deal with them. This High Council has no right to condone sin. This is an error that people fall into. If men transgress and violate the laws of God, they have no right but to deal with them according to the law of God. Treat them kindly; do the best you can for them, but do not condone their crimes. Apostles, Prophets, Pastors, Teachers, Deacons, and High Councils are placed in the Church as they formerly were, for the perfecting of the Saints; not to pass over iniquity because of certain influences. No influence of any kind ought to control you, only the pure principles of eternal truth as laid down in the law of God. No man can inherit a celestial kingdom who does not keep a celestial law. No man can inherit a terrestial kingdom unless he abides a terrestial law, and no man can inherit a telestial kingdom unless he abides a telestial law. And it is for us to see that these laws are executed. We must purge ourselves from sin.

Then, in regard to this affair. As I have already said, I think there was a little weakness in Sister Ferguson and in those sisters. And is there not a little weakness in all of us? I have many weaknesses and infirmities. Shall we condemn one another? No. But I wanted to point out some of these things for the benefit of this Board of Directors, of Sister Ferguson, of this High Council, and of all concerned, that we may be enabled to look carefully, dispassionately and intelligently into all of these matters, and seek for the Spirit of the living God. It is your privilege as a High Council always to know the right, if you are living your religion and keeping the commandments of God, and to have the inspiration of the Most High to guide you in your acts, and if you have that and seek unto the Lord, He will bless you and guide you in all of your doings. And so He will all men who seek unto Him, for as many as are led by the Spirit of God they are the sons of God. And we

have to discriminate between the laws of the world and the laws of God. We have no need to break any just and equitable laws, and never mean to.

Now in regard to the position of the United States to-day. What a pitiful example we have when we come to look at it. They talk about our debauchery and corruption. Why they have twenty criminals right among us to our one, and more than that. I have read that in Springville, out of the outsiders there, 45 per cent. of them are in some way or other, some lesser and some greater, violators of the law. Yes, according to statistics that are clear, pointed and plain they have from 20 to 30 violators of the law to the Latter-day Saints one. Well, that is not much for us to boast of, for we ought not to have any. But, then, the idea of our being accused of licentiousness and crime, and these pure people being sent out here to correct our morals!

But it is all right. We will try to do right, maintain the law and sustain all correct principles. We put up with a good deal of indignity. Still we will do right and leave ourselves in the hands of God; for if we do right and cleave unto Him, He will take care of us; He will avenge the cause of Zion, and judge the men who are fighting against her; and I say now, as I have before, over and over again, Woe! to them that fight against Zion, for God will fight against them. We will pursue our course and observe the law of God, and keep His commandments.

And I say God bless this High Council with the President and his councilors; God bless the brethren and sisters associated with the Hospital; and those sisters who may have unwittingly done wrong; they will try and do better; and Sister Ferguson, if she has walked a little too strait, she will try to be a little more pliable; and we will all try to move along and feel that we are living among the Saints of God, and that we are of one family and one household.

God bless you all and lead you in the paths of life, in the name of Jesus, Amen.

Brother Angus M. Cannon asks: Do we understand you to sustain the decision of the Council? Certainly I do. I feel always like sustaining such things. And I will say, moreover, that it is very seldom I find it necessary to change what has taken place and been decided by the High Councils, among all the High Councils there are in the Church. And why should they not do right?—men that are disinterested, men who are working for nothing, men who are seeking to adjust difficulties among their brethren, and who meet together from time to time and spend hours and days and weeks in adjusting these difficulties, simply for the love of God and humanity and to correct error and establish the principles of righteousness, etc.

In regard to Sister Ferguson, I give you my right hand of fellowship and say God bless you, and try and be a little more humble. And I will do the same to those other sisters. God bless you all. Try to ameliorate the wants and sufferings of humanity, and seek to do all the good that lays in your power; for as you do good to others God will be good to you. God bless you all in the name of Jesus Christ, Amen.

The following are the remarks made at the investigation, or trial, by President Angus M. Cannon, and the decision of the High

Council in the case above referred to:

President Angus M. Cannon proceeded to review the evidence which had been adduced in the investigation. He took the charges *serialum*. With respect to the first charge—that of taking morphine to excess—he held that there was no evidence to support the allegation. It was admitted by Sister Ferguson that she had been accustomed to take morphine to relieve her from pain induced by neuralgia of the heart; but never, except upon one occasion, was she rendered incapable of attending to her duties by the taking of this drug, and it was very supposable that severe pain was the cause of her administering what appeared to be an overdose. But was she to be denounced as a confirmed morphine taker because upon this one occasion she had administered an overdose of this drug? Was that circumstance to be used as a means to destroy her communion with the Church, to destroy her reputation, and to brand her as being an habitual slave to this terrible medicine? By no means.

With regard to the second charge—that of being false—President Cannon said he had not discovered anything in the evidence to substantiate that Sister Ferguson was false. She might have appeared to be arbitrary, commanding, in her desire to have respect and obedience from those under her charge; but a good deal of this kind of feeling appeared to have arisen from jealousy and from watching for faults, and when found, magnifying them to a great extent.

In reference to the third charge—that of stealing medicine from the Hospital—it had been proved that Sister Ferguson took some pills once, and they were administered to an outside patient of the Hospital' she took this medicine as was her right, for the use of outside patients. And as to the taking of brandy—about which so much had been made—all the evidence upon that point was that Sister Ferguson had asked the nurse once for a "sling" of brandy to be brought to her room, and she felt that she had need of it. Was it criminal for her to take a little brandy under those circumstances? Was she to be proclaimed as a drunkard? Not by any means.

Fourth charge that of malpractice in the case of an old woman by the alleged administration of morphine—was held to be entirely unfounded. The old woman referred to was in a bad state of dropsy, and in a dying condition when brought to the hospital; she suffered great pain; and doubtless, as a doctor, and considering it the right thing, sister Ferguson did administer morphine for the purpose of relieving the patient from pain and getting her to sleep. The patient subsequently died. But because of this was sister Ferguson to be accused of causing her death? No.

The very fact of the sisters having signed those charges showed that they conceived them to be right. They expected this matter to be investigated. They expected to meet Sister Ferguson face to face. The question had been asked, did Sister Snow prompt the sisters to write those charges. The reply was elicited that Sister Van Schoonhoven made a draft of the complaints and that Sister McLean copied it. Sister Snow took it for granted that the charges were true, not thinking, probably, the damaging effect they would have upon the character of Sister Ferguson. This being the case it was concluded that it would not do for Sister Ferguson to be allowed to continue in her position.

He (President Cannon) had no doubt that Sister Snow believed every word of the charges, and after considering the easiest mode of letting Ferguson down, the Executive Board asked her, finally, to resign. They did not see, apparently, that this would come out and damage, as it had done, the reputation of Sister Ferguson; but having become a party to this thing, they shouldered the responsibility. On the other hand, while he maintained that these charges had not been sustained, still, under the circumstances, he thought the wisest thing the Board could do was to ask Sister Ferguson to resign her position in the hospital. Her resignation was not asked with the intention to hurt her. But the devil took advantage of the position and used it to the injury of Sister Ferguson. He would say, however, that if Sister Ferguson would live humbly before the Lord and take what had transpired for good, and listen to counsel, the Lord would bless her, and the Lord would bless those sisters who had erred in this matter unwittingly, if they would take hold of Sister Ferguson and help her along, and thus promote union and fellowship in our midst as the sons and daughters of God upon the earth.

The decision therefore in this case will be: That these charges are not sustained against Sister Ferguson before this council; but I do think the sisters acted wisely under the circumstances in asking her to resign. That is my judgment. But that the evil one has magnified these charges to the injury of Sister Ferguson in that investigation was not had at the time. And I would say to these sisters, take hold of Sister Ferguson by the hand and help her to sustain her reputation and practice before this people, and as you seek to build her up so the Lord will build you up and bless you by increasing your influence for good.

DISCOURSE BY APOSTLE LORENZO SNOW,

Delivered in Brigham City Tabernacle, on Sunday, previous to his sentence by Judge Powers in the First District Court, Jan. 10th, 1886.

(REPORTED BY JOHN BURROWS.)

NO PROMINENT LATTER-DAY SAINT WHO LIVES HIS RELIGION NEED EXPECT JUSTICE IN THE COURTS—THE SAME SACRIFICES MAY BE REQUIRED OF MODERN AS OF ANCIENT APOSTLES—THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ESTABLISHED BY DIVINE REVELATION—WE WILL BE MADE PERFECT BY SUFFERING—OUR CHARACTER AS LATTER-DAY SAINTS MUST BE PRESERVED INVIOLATE—VISIT OF JESUS TO KIRTLAND TEMPLE—FAREWELL.

I AM thankful for the opportunity of addressing this large audience, most of whom, I recognize as my intimate friends and associates, for whose spiritual, moral, and intellectual advancement and temporal prosperity, I have labored diligently through a period of over thirty years, ever since the establishment of its first dwelling or hamlet.

This, I presume, will prove my last opportunity, for some length of time for addressing you, being now under bonds of six thousand dollars, to appear next Saturday, the 16th inst., at Ogden, to receive sentence for cohabiting with my wives—having been pronounced guilty for the same offense, under three indictments. Undoubtedly my sentence will embrace the extreme limit the law allows—eighteen months imprisonment, nine hundred dollars fine, with costs of prosecution added.

I do not now propose to enter into details respecting the three trials under those indictments, resulting in verdicts of guilty, without one particle of evidence by which to justify such verdicts—the very singular and extraordinary charge to the jury by Judge Powers—the urgent appeal of the Prosecuting Attorney, for the jury to assist in convicting the defendant—the eloquent and forcible arguments of my counsel—the intense anxiety of Judge Powers and the prosecution to impress the jury that it was their imperative duty to convict the defendant, as (in the language of the attorney), "He was a high official in the Mormon Church, and therefore it was expedient in the warfare against that Church, that he should be made a victim." All these matters and proceedings will be recorded, and published to the world; they will be preserved and handed down as items of history for the consideration and judgment of future generations.

In passing, I will observe, however, that in the progress of my trial, and in the outcome, this FACT was

demonstrated—it is needless for a Latter-day Saint, occupying any position of prominence, and living his religion, to expect *justice* in the tribunals of this *once* boasted land of civil rights and religious liberty; but *now*, under the blighting, merciless influence of religious bigotry and sectarian fanaticism of an apostate Christianity. It is even better to look for justice in courts under the ruling powers of a moral and honest infidelity.

I was pronounced guilty of violating the Edmunds law. Previous, however, to its enactment, my wives (except the one with whom I was living) having passed the period of maternity, by mutual consent, we were living in accordance with the requirements of that law, and this, too, without violating any principle or object embraced in the law of celestial marriage.

To "multiply," was the first commandment given to our first parents. Purity in matrimonial intercourse, I always believed, should accompany that command, and I have always endeavored to observe faithfully its practice. I married because it was commanded of God, and commenced in plural marriage. I contracted marriage with four women about the same time, and with a mutual understanding with each that they were to be equal—neither was to take or assume the status of a first or legal wife. Two of them were united to me in the sacred bonds of matrimony at one and the same time, by the same ceremony. The other two shortly after, also at one and the same time and in like manner.

Of all the witnesses introduced by the prosecution, the testimony of each tended directly to establish my innocence. The Prosecuting Attorney, when addressing the jury, said: "This case of a prominent leader of the Mormon Church is under investigation—he is one of the most scholarly and brightest lights, and we require your encouragement and assistance. The eyes of the nation are now upon you, and as loyal citizens, from you a verdict of guilty will be expected; and if you heed this appeal, I can assure you, and predict emphatically, if the defendant, Mr. Snow, with a few other Mormon leaders can be secured, it will not be long before a new revelation will follow, calling for a change in the law of patriarchal marriage.

Last year one thousand sectarian ministers petitioned Congress to legislate more severely against the "Mormons," and punish them with greater cruelty; and this has been the cry and watchword of priest and people throughout the length and breadth of our unhappy country, arousing and fostering a popular feeling and sentiment that it would be right, and doing the will of God, to overthrow and destroy this kingdom which the Prophet Daniel foresaw, and which God has now established.

For many years past, my heart and feelings have been devoted to the promotion of your interests—your welfare and happiness; with what success, you, my friends, are the proper judges. I shall soon depart from your presence, and submit myself to the officers of the law, and whether I may be permitted again to address you from this stand, I cannot say—a matter, however, about which none need have the least anxiety.

I go to prison with the full assurance that I can serve God and His purposes—magnify my calling, and

prove to the world, my faith and sincerity in the principles I have taught, during fifty years, among many nations—that Jesus is the Son of God—that He has revealed His Priesthood, and the fulness of the ancient Gospel, and established His Church by revelation.

When I received the Apostleship, I well remember saying to my brethren, who were present, that very possibly the same sacrifices would be required of the modern Apostles as were experienced by the Apostles anciently, including their persecutions and martyrdoms. I said, in receiving this sacred calling, I felt as though it were ascending an altar where, perhaps, life itself would be offered. The Lord has said: "*I have decreed in my heart that I will prove you in all things, whether you will abide in my Covenant even unto death; for, if ye will not abide in my Covenant, ye are not worthy of me.*" Seriously considering all this, I asked myself: Am I willing to accept these conditions—to so deny myself and suffer for the glory of God, and to honor and magnify this Apostleship?

God is now feeling after us, and will disclose our secret thoughts. It would be well to purify and prepare ourselves, and in the language of the Psalmist, call upon God, saying, "*Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.*"

If we succeed in passing through the approaching fiery ordeals with our fidelity and integrity unimpeached, we may expect at the close of our trials, a great and mighty outpouring of the Spirit and power of God—a great endowment upon all who shall have remained true to their covenants. We must be more eager to cultivate friendly relations with our neighbors, together with love and affection for our wives and children that peace may dwell in our households, and confidence in the midst of the people.

"Fifty millions of people" are said to be calling loudly for the extermination of the "Mormons." If it be a FACT that our religion is divine, established of God, there is no cause for alarm, nor even anxiety or uneasiness. Tens of thousands, through obedience to the sacred Gospel, know it to be true—a FACT, by immediate revelation to themselves. Therefore, these "Fifty millions of people," are not fighting the "Mormons," or their religion, but they are fighting God and His purposes.

Israel, on the banks of the Red Sea, were God's people—a fact perfectly known to Moses; and he knew, also, what were the purposes of God concerning them. Hence, there was no occasion for alarm or anxiety in view of the overwhelming forces of Pharaoh's army, threatening immediate annihilation. God's eye was upon Israel—they were there by His direction—a FACT—a revealed FACT, known to Moses and Aaron, and doubtless to many others, by direct communication from God. It is true, they were placed in a frightful situation—naturally, a hopeless one, from which no human power or ability could extricate them.

Israel was there, not from choice, but by the command of God; and He had arranged His own programme; yet Pharaoh with his armed hosts, sought to thwart His purposes, and in the end was overthrown and destroyed; and the result of this ignorance and folly stands recorded on the page of history as a lesson to all generations.

God established the Church of Jesus Christ of Latter-day Saints, by direct revelation; this is a FACT, clearly and distinctly revealed to thousands. The so called "Mormon" people, in these valleys, are the acknowledged people of God, and are here, not by their own choice, but by immediate command of God. The work and management is the Lord's—not the people's—they do His bidding, and He, alone, is responsible for the result.

We have no occasion for fear or cause for trembling—the purpose of God will be accomplished—what He has recommenced will be consumated though the combined armies of the earth should rise up and oppose. It is a FACT that God has spoken, and called latter-day Israel from among the nations, and planted them in these valleys; therefore this work is His, and although He may lead us as He did Israel of old, into seemingly desperate situations, requiring serious sacrifices—the despoiling of homes—incarceration in prison, and even jeapordizing our very existence; and yet, it will be but for a moment, as it were, and then those trials will terminate as did Job's, in an increase of possessions; and as ancient Israel's, in a kingdom and country—honor, glory and dominion.

Some of our brethren have queried whether hereafter, they could feel themselves worthy of full fellowship with Prophets and Saints of old, who endured trials and persecutions; and with Saints of our own times who suffered in Kirtland, in Missouri and Illinois. The brethren referred to have expressed regrets that they had not been associated in those scenes of suffering. If any of these are present, I will say, for the consolation of such, you have to wait but a short time and you will have similar opportunities, to your heart's content. You and I cannot be made perfect except through suffering: Jesus could not. In His prayer and agony in the Garden of Gethsemane, He foreshadowed the purifying process necessary in the lives of those whose ambition prompts them to secure the glory of a celestial kingdom. None should try to escape by resorting to any compromising measures.

> All who journey soon or late,
> Must come within the garden gate,
> And kneel alone in darkness there,
> And battle hard, yet not despair.

It is now proposed to enact laws to govern the "Mormons" in Utah, similar to those passed in Idaho to afflict our people, viz: "Whoever claims membership in a church or organization, teaching or practicing the principles of Patriarchal Marriage, shall be deprived the right to vote or hold office." Thus we understand the time is at hand when, whosoever admits he is a Latter-day Saint, must feel the oppressive grasp of persecution. How many now here, are ready—having oil in their vessels, and lamps trimmed, and prepared for coming events?

I am not sorry, nor do I regret on account of the near approach of these fiery ordeals; the Church, no doubt, needs purifying—we have hypocrites among us—milk-and-water Saints—those professing to be Saints, but doing nothing to render themselves worthy of membership; and too many of us have been pursuing worldly gains, rather than spiritual improvements—have not sought the things of God with that earnestness which becomes our profession. Trials and afflictions will cause our hearts to turn towards our Father who has so marvelously wrought out our redemption and

deliverance from Babylon.

I wish to offer a word of caution to my brethren that you may beware, and commit no grave errors when brought into positions of trial and temptation. Some, unfortunately, have disregarded this injunction, and have imprinted a stain upon their character. and a blot upon their record which cannot be erased in time—perhaps not in eternity. These are fearful mistakes. Better suffer a thousand deaths than succumb to the force of persecution by promising to discard a single principle which God has revealed for our glory and exaltation. Our character, as Latter-day Saints, should be preserved inviolate, at whatever cost or sacrifice. Character, approved of God is worth securing, even at the expense of a lifetime of constant self-denial.

While thus living we may look forward far away into the spirit-land, with full assurance that when reaching that happy clime, we shall be crowned with the sons and daughters of God, and possess the wealth and glory of a Celestial kingdom.

Apostle Paul in his time, taught the Saints to have the same mind in them as was in Christ Jesus, who, finding Himself in the form of God, thought it not robbery to be equal with God. Apostle John, on the same subject says, "When Jesus appears we shall be like Him." "Every one that hath this hope in him, purifieth himself even as God is pure."

As man now is, God once was—even the babe of Bethlehem, advancing to childhood—thence to boyhood, manhood, then to the Godhead. This, then, is the "mark of the prize of man's high calling in Christ Jesus."

We are the offspring of God, begotten by Him in the spirit world, where we partook of His nature as children here partake of the likeness of their parents. Our trials and sufferings give us experience, and establish within us principles of godliness.

Jesus has, in our day, visited this world, and been seen of men on different occasions. He appeared on the 3rd day of April, 1836, to the Prophet Joseph Smith, and Oliver Cowdery, in the Temple at Kirtland, Ohio. This important visitation is described as follows:

"The veil was taken from our minds, and the eyes of our understanding were opened."

"We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber."

"His eyes were a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of rushing waters, even the voice of Jehovah, saying:"

"*I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.*"

"*Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.*"

I now will bring my remarks to a close. In a few days I must leave family, kind friends and associates with whom I have spent so many pleasant hours in "The City I love so well"—proceed to Ogden—receive my sentence, then retire to private life, within my prison walls, for "The word of God and testimony of Jesus."

I hope to address you again, many times in this life, though this may be my last:—however this will be, I shall expect to meet you in yonder world clothed in robes of celestial beauty, amid the glory of the Sons of God, where grief and suffering shall have ceased—when tears will no longer moisten your cheeks, and sighs and moans no more be heard; but where, peace and joy forever reign, in those realms of glory, honor and immortality.

DISCOURSE BY APOSTLE LORENZO SNOW,

Delivered in the Tabernacle, Salt Lake City.

[From Deseret News of March 6, 1886.]

THE GOSPEL—IT BRINGS TEMPORAL AS WELL AS SPIRITUAL SALVATION —THE PROPHET JOSEPH SMITH—PERSECUTION — OUR RELIGION CANNOT BE DESTROYED.

In addressing an assembly of Saints I expect the benefit of their prayers, without the ceremony of asking; being assured they are aware, as well as I am, that our teachings and administrations in the Gospel of life are blest according to our faith and prayers, and the diligence and patience we bestow.

I propose to make some general observations upon the Gospel and its administrations, and in relation to its effects when received, and the important blessings derived by this community, through its divine power and virtue. This Gospel, which God has commanded us to offer to the world, is an order or system of things, simple, plain, and may easily be understood. In regard to its principles, the nature of its requirements, and the precise kind and character of its blessings and promises, no one, however ignorant or unlearned, needs to be left in the dark; but may discover its golden truths, and the emblazoned mark of divinity in its arrangements as distinctly and as speedily as Naaman, the captain of the Assyrian host, found divine virtue and the hand of Divinity in the order prescribed to him by Elijah, through which his leprosy was removed. In his case, the order of obtaining a miraculous blessing, viz: to immerse seven times in Jordan, as prescribed by Elijah, was so simple, so plain, and in regard to its divine efficacy so easy of ascertainment, that the

great captain at first, was exceedingly wrathy at the idea that God should propose to work upon him through such easy and simple forms; but the order through which he could be healed of his leprosy was prescribed of God, through the Prophet, and finally the Assyrian officer, through the plain, common-sense reasoning of his servant, concluded to waive his objections and comply with the requirements; and having done so received the promised blessing.

The first principles of the Gospel which we offer, and which put men in possession of the revelations of God, and a knowledge of this work, are precisely as simple, plain, and as easy of understanding as the order before alluded to, through which the heavens were opened to Naaman.

The Gospel was brought to our respective locations, far remote from these mountain vales. It found us citizens of various nations, speaking our respective languages, each possessing his peculiar notions and prejudices, with his associations, and a strong attachment to kindred, friends and country. However unpleasant, unkind, unjust, and inconsistent it might appear at first, we clearly foresaw that in receiving the Gospel we should be compelled to break off those associations, and sever those attachments, leaving the lands of our nativity, and go forth with our wives and our children to a distant land of which we had but little knowledge. Yet, a similar requisition was made upon the House of Israel, in the land of Egypt; also upon Noah and his family, and upon Abraham, and the family of Lot in the city of Sodom, and upon the families of Lehi and Ishmael, as mentioned in the Book of Mormon.

But, in the provisions of the Gospel which was offered to us, there were fairness and safety; it proposed to give, through obedience to its requirements, a perfect knowledge of its divine authenticity; so that, in leaving our kindred, breaking up our social relations, and going forth from our native lands, we should first become perfectly assured that it was no human contrivance—something gotten up to effect a political purpose or satisfy some worldly ambition, or to achieve some private end through human cunning or craftiness.

The Gospel was plain and simple in its requirements, and there could be no mistaking the precise nature of its blessings and promises, nor the manner and time in which they were to be secured.

The first feature, in this system, which struck us with surprise and arrested our attention, was its perfect similarity, in all its parts, with the Gospel as recorded in the New Testament. It required repentance, and a forsaking of sins, immersion in water for the remission of sins, with a promise that, through the laying on of hands by those having authority, people should receive the Holy Ghost, by which the knowledge would be obtained of the truth of the doctrine. Another remarkable feature, which called into exercise our most serious consideration, was the solemn testimony of the Elders, that they possessed the right to administer these sacred ordinances, by virtue of the Holy Priesthood committed to Joseph Smith, through the ministration of the Apostles, Peter, James and John. And furthermore, that this solemn and most important fact should be revealed to every man, upon his faithful obedience to the Gospel requirements.

In these propositions, though at

first seemingly strange, we saw that everything was plain, fair and honorable. In doing what they required, we should only do, in fact, what, as true-hearted believers in the ancient Gospel, we ought to do; and if we failed to receive the promised blessing, and thereby proved the Elders' testimony false, our religious condition would, nevertheless, be *then* as good as other Christians, and a little better, perhaps, because we should have approached a little nearer to the doctrine of the Scriptures, so far as their true forms and ceremonies were concerned. Of course, in this case, having proven to our satisfaction, that there was no Holy Ghost, no supernatural manifestations, no knowledge, no revelations accompanying the Elders' administrations of the Gospel; no human persuasion, no cunning sophistry could have induced us to leave our homes and friends to embark in a scheme which our common sense taught us would eventuate in bitter disappointment and inevitable ruin; but, like other Christians, we should have continued in the enjoyment of friends and home, still groping our way through religious darkness, expecting nothing, hoping nothing, and receiving nothing.

But the fact that I am now speaking to assembled thousands of intelligent and enlightened people, who received this Gospel with the aforementioned fond considerations and lively expectations, gathered here by their own free will and choice, out of almost every nation, demonstrates most clearly, most forcibly and most solemnly, that this system of life, this Gospel as proclaimed by Joseph Smith, has been made known to us by the revelations of the Almighty,—that it is undeniably His will, His word and His message: not only this, but we find within ourselves a fixed purpose, an unalterable resolution to do, if need be, what many of us have already done, viz: show the sincerity of our convictions of these solemn truths, through sacrificing all we possess—not even holding ourselves so dear to us as this religion.

There was yet another prominent feature embraced in this order of things, viz: where it found the people in poverty, misery, in a condition but a little above starvation; it spoke in positive terms of future relief, and effectual deliverance. It did not simply say: "Be ye warmed, and be ye clothed," but it declared plainly, and in distinct terms, that the Lord had seen their bondage and oppression, and heard their cries of sorrow and affliction, and now had sent His Gospel for their deliverance, and would lead them into circumstances of independence. There, again, was something consistent, and worthy of admiration, and characteristic of our Great Parent, discoverable in all His dispensations, when in actual working order, as they were in the case of Noah, and in the calling of Israel, making them an independent people; likewise in calling Lehi to establish a people upon this continent, as well as in many other instances.

A religious system is of but little account when it possesses no virtue nor power to better the condition of people, spiritually, intellectually, morally and physically. Enoch's order of the Gospel, did for his people all this, and it has done the same in every instance when preached in its purity, and obeyed in sincerity. Many thousands of the persons in these beautiful valleys, who formerly were compelled, with their wives and children, to subsist in a half-starved condition—not owning a

habitation, or a foot of land, a horse, a cow, pig or chicken—nothing they could call their own; subject at any moment, through the whim of their employer, to be turned into the streets, miserable beggars; now own cabinet shops, factories, mills, flocks and herds, beautiful gardens and orchards, and productive farms, wagons and carriages, dwelling in their own houses, in comfortable and easy circumstances. No one has any apprehension of starvation within the jurisdiction of the Latter-day Saints.

The Gospel proposed these blessings at its announcement, and they have been most miraculously accomplished. No other religious system could have achieved such things, nor dared any other Christian denomination venture to send out its missionaries "without purse or scrip," and without a college education, to declare to the people that they had authority from God to administer the sacred ordinances of the Gospel, through which should be revealed tangible evidence and knowledge of its divinity and of their authority to administer it; and to take people from a state of poverty, and lead them thousands of miles, and, despite every obstacle, establish them a comparatively independent people in the midst of a wild, desert country. Had they found them poor, friendless, without the means of living, and in servitude little better than Egyptian bondage, as we found many of them; they would have imparted no cheering news of an approaching salvation from the God of heaven; but could only have exhorted them to be contented and reconciled with their unhappy lot, and in no case must they look for any new revelation, or miraculous interposition.

What philanthropists have wished to accomplish, and often attempted, the Lord is now doing on a magnificent scale in this American Desert. Flourishing settlements. towns and cities have sprung into existence, extending over a distance of five hundred miles in length, and hundreds of miles in width, through the untiring energy and perseverance of a people, formerly totally ignorant of such labors. In these cities people live in harmony; and poor-houses, grog-shops, gambling-hells, houses of ill-fame and prostitution are not known in any of our numerous towns and cities, except in some instances, where Christians, (so-called) possess a footing and influence.

No one, however prejudiced he may be, can scarcely avoid acknowledging the palpable fact, that this system has conferred miraculous blessings upon thousands and tens of thousands, in the way of putting them in possession of the means for sustaining themselves, after having delivered them from oppression and tyranny, little better than African slavery; and, no doubt, our legislators at Washington, one and all, would give us credit for our indefatigable and successful labors, in establishing an extensive and flourishing colony, on a portion of our Government domain, formerly inhabited by savages and wild beasts; provided we would admit this work to be the work of man, and not of God—that it had been accomplished through the artifice and wisdom of man, and not by the power, wisdom and revelations of God.

Joseph Smith, whom God chose to establish this work, was poor and uneducated, and belonged to no popular denomination of Christians. He was a mere boy, honest, full of integrity, unacquainted with the trickery, cunning and sophistry

employed by politicians and religious hypocrites, to accomplish their ends. Like Moses of old, he felt incompetent and unqualified for the task, to stand forth as a religious reformer, in a position the most unpopular—to battle against opinions and creeds which have stood for ages having the sanction and support of men, the most profound in theological lore; but God had called him to deliver the poor and honest-hearted of all nations from their spiritual and temporal thralldom. And God promised him that whosoever should receive and obey His message—be baptized for the remission of sins, with honesty of purpose—might receive divine manifestations, should receive the Holy Ghost, the same Gospel blessings which were promised and obtained through the Gospel, when preached by the ancient apostles. And this message, this promise, was to be in force wherever and to whomsoever it should be carried by the Elders, God's authorized messengers. So said, Joseph Smith, the uneducated, the unsophisticated, the plain, simple, honest boy.

It is through the virtue and force of this boy's statement, that I speak this afternoon, to assembled thousands.

In the integrity of my heart, with honesty of purpose to know the truth, I received this message—I obeyed this form of doctrine and I received, in the most tangible and satisfactory manner, a divine manifestation—the promised blessing—a knowledge of this work. Am I the only witness? How is it with the experience of thousands whom I now address? Are you also witnesses? If you are not, I ask you in the name of common sense, why are you here? Why did you leave your homes and country, giving your sanction to the truth of a system which promised you divine manifestations, but which you failed in experiencing? Being honest ourselves, if we can not bear a truthful testimony of having received divine manifestations that God, Himself, has founded this order of things, then it becomes a serious fact, that we are witnesses, and in truth the only proper witnesses, that this whole plan and pretention of Joseph Smith is a sheer falsehood, a miserable fabrication.

It will be recollected that this Gospel message proposed to give us divine manifestations through our doing certain specified acts; we have performed those acts in precisely the manner indicated. None but ourselves have attempted to conform to this arrangement; consequently, no other people are prepared to be witnesses either for or against this system. * * * * *

When the Gospel, or order of things which we have received, was presented to us, we carefully compared it with the Gospel recorded in the Scriptures, and found it alike in every particular, as regards its forms, ordinances, and the authority to administer them; its promise of the Holy Ghost, and the signs that should follow, together with the promise of a knowledge of its divine origin. In many instances it was brought to us by men with whose character we were familiar, and for whose honesty and integrity we could vouch, who solemnly stated that, through an obedience to its requirements, they had obtained a knowledge of its heaven-born principles.

This was my experience, and after having complied with its demands, and thereupon received a knowledge of its genuineness, and having obtained authority to preach

and administer its ordinances, I commenced forthwith to proclaim it to the world; and undoubtedly there are persons in this congregation, out of different nations, to whom I have administered this Gospel, who can witness to its virtue and efficacy. Many years I have been engaged in forwarding the interests of this order of things, and you are the proper judges whether it be of God or of man.

We have the same Gospel the primitive churches had, and the like knowledge and evidence they had of its divine authority; and we have just as brave and honest Elders to preach it; men who have proven their integrity through sacrifice as great as the Elders of the primitive churches ever made. The testimony of our Elders is as valid and worthy of credit as the testimony of their Elders. Our present Apostles are as honest as the Apostles of the New Testament, and our testimony is as worthy of credit, so far as we live and speak according to the Scriptural law and testimony. If this order of things which we have obeyed is not the Gospel—if these evidences, these manifestations, this knowledge, this Holy Ghost, these deliverances from misery and bondage, and being placed in comfortable and happy circumstances, living together in peace and harmony, building beautiful towns and cities, free from demoralizing institutions, be not the legitimate fruits of the working of the pure and holy system established by God, through Joseph Smith, we shall be compelled to question the genuineness of the Gospel of the former-day Saints, as recorded in the New Testament.

By some, it has been argued, that Joseph Smith and the prominent Elders were the most corrupt, wicked and infamous of impostors, but his followers, the Latter-day Saints, in general, though deceived, were very good people, and scrupulously honest in their religious opinions.

From what I have already said in regard to the operations and effects of this work, it may readily be seen that, if it be an imposition, it is not confined exclusively to the leaders of this people, but this whole community are actively, and knowingly engaged in a stupendous scheme of deception and hypocrisy; and, by the way, as I before hinted, if this could be proven to be the case, we should be driven to the belief that the former-day Saints, also, had been engaged in the same disgraceful imposition.

More than one hundred thousand people now dwell in these valleys, many of them having come from distant climes and nations. In this great fact they willingly and understandingly exhibit to the world a powerful testimony more expressive than any language could command, that they did, undeniably and positively receive, through the ordinances of this Gospel, administered unto them by our Elders, a knowledge of this work, through divine manifestations.

But it may be objected that, whereas, members of our community were found by our missionaries in great poverty and distress, therefore, they obeyed the Gospel and migrated here, to better their circumstances financially, without regard to its truth or falsity as a divine system. Although this might be true in isolated instances, it is *impossible* as regards its application to our people as a community. Those persons who received this work without religious motives, and without an honest conviction of its divine requirements, but solely for the "loaves

and fishes" can not possibly abide the test to which every one's faith, sooner or later, must be brought, but will have his dishonesty and hypocrisy exposed, and will sooner or later apostatize.

Hundreds of our Elders, full of Godly zeal, animated with the purest motives, having obtained a knowledge of the will of God, have left their wives and children, whatever the heart holds most dear, and gone forth to the nations without worldly compensation, calling on all to repent and turn their hearts to the Lord—obey the Gospel, with a promise that they should receive the Holy Ghost, which would "lead unto all truth and show things to come," and would be their guide and monitor—a principle of revelation, remaining with them through life, inasmuch as they preserved their honesty and integrity, continuing faithful in keeping the commandments of God, and devoting their time, their means, their talents, their all in building up the Kingdom of God. These duties were required, these blessings promised by our Elders in the preaching of the Gospel. To obtain light—a knowledge of the will of God, to secure the true religion—divine manifestations regarding the truth of the doctrine as taught by Joseph Smith, was the first, and all-absorbing proposition presented to the people.

Now, whether these Elders and missionaries were base impostors, promulgating sheer falsehoods, or not, is of course a question of grave consideration; yet it is a matter of far greater importance, and of more serious inquiry, whether our people, as a community, having failed to receive those divine testimonies, keep silent as to that most vital and important question, and come here to practice fraud and deception in religion, and thus fasten irresistibly upon the minds of our children and future generations a system of falsehoods, for a divine religion.

Joseph Smith affirmed that Peter, James and John visited him, and conferred on him authority to administer the holy ordinances of the Gospel through which every honest-hearted man and woman was promised the Holy Ghost, and a perfect knowledge of the doctrine.

I had been a member of this Church but a short time when I obtained, by a divine manifestation, a clear, explicit and tangible demonstration of the truth of this work. Thousands and tens of thousands of Latter-day Saints, men and women, in private life, can testify to the same experience; and though I may know many principles in regard to this doctrine, which in their limited experience, they may not understand, yet in that *one fact*, they are equal to me in knowledge, equal to the messengers who have administered to them this Gospel.

I now wish to examine another prominent feature of our religion. An important item which was prominently held forth wherever this Gospel was proclaimed, was, that its followers should have an abundance of persecutions, and probably, in the progress of this new life, be compelled to suffer the most trying sacrifices, as wife, children, houses and lands, despoiling of goods, and perhaps even, of life itself. No persons are properly prepared to enter upon this new life, until they have formed, within themselves, a fixed resolution to abide this ordeal.

The Savior, the Apostles, Joseph Smith, and the Latter-day Elders, when offering this system to the people, told them clearly and em-

phatically, that it required sacrifices of the most serious character—that it would bring persecutions, change our warmest friends into bitter and relentless enemies, and that instances would occur when the world in the confused ideas of right and wrong, would even conceive they were doing God's service in taking our lives. These were dark and forbidding prospects to a rational person in allowing himself to be proselyted to a system whose truths he could not know, but only guess at by what he was told, or of which he had read. Every man and every woman, before receiving a system that called for such sacrifices, would require a positive assurance that submission to its requirements would bring indisputable knowledge of its true divinity, so that, after having obtained a divine witness of its genuineness, they could willingly, cheerfully and with a resolution, inspired by the Almighty, move forward along the pathway of persecution and sacrifice, traversed in all ages by martyred Saints and Prophets.

On this point permit me again to quote what Jesus promised, viz: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And upon this *rock* I will build my Church; and the gates of hell shall not prevail against it." Peter had obtained a *revelation* which Jesus called a *Rock*, which every man might receive individually for himself to build upon, with perfect assurance and safety—on which he could anchor his hopes and prospects of salvation. Peter, on the day of Pentecost, promised the Holy Ghost to those who would repent and receive baptism. That principle imparts the knowledge or the *rock* of *revelation* upon which the Savior declared His people should be established; and we constitute the only religious community which dares assume this Scriptural position; and our realization of the Savior's promise, "that hell shall not prevail against" a people thus established, affords us peace, tranquility, unshaken confidence, and a cheering and happy assurance of security in the midst of all kinds of threatened ruin and overthrow. It is the people, the masses—not exclusively their leaders, who possess this knowledge, and boldly testify to its possession.

The astronomer may know of many laws and phenomena relating to the sun and its movements through ethereal space; but as regards the simple fact that it exists, and shines upon the earth, millions know as well as himself. President Brigham Young and even Joseph Smith, so far as respects the fact, that this Gospel which we preach as a divine institution, never professed to have a knowledge more convincing and satisfactory than tens of thousands in these valleys who never arose to address a public audience.

This system of religion, in its nature, in the character of its origin, the manner of its operations, and in the purposes for which it was designed, coupled with the fact, that people of honest hearts, can and will appreciate divine truth, is such that it cannot be destroyed. A man who is honest, full of integrity and love for the interest and happiness of mankind, having explored this long untrodden path, and made this glorious discovery, will not and cannot keep silent, but despite of threats and opposition, however fierce and terrific, will boldly declare the glorious fact, spreading and multiplying this divine intelligence, and if so required, seal this testimony with his own life's blood.

and that the instructions may be seasonable and suited to the conditions and the minds of the people who are before the preacher; also that he may be free in his spirit, in his mind, in his body, to be impressed by the Holy Ghost, to be led by it, that he may receive that which God has for the people at the time. That is the order of preaching in the Church of Jesus Christ of Latter-day Saints.

When I was called upon this afternoon to address the congregation, my mind was directed to some verses in the 16th chapter of Matthew, and I will read them, and, if led by the Spirit of God to make remarks in connection with them, I shall be very pleased to do so.

"When Jesus came into the coast of Ceserea Phillippi, he asked His disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi: 13—19.)

On a subsequent occasion, as we read in the New Testament, Jesus made this remark to the other Apostles, that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven. (Matt. xviii: 18).

That was a most extraordinary power, given by Jesus Christ to His disciples; and He did nothing but that which He was commanded to do by His Father. Said He to His Apostles, "As my Father hath sent me, even so send I you." The power that God gave to Him, He gave to them; for He was to stay but a little while among them. He understood about "His decease which He should accomplish at Jerusalem." He understood that He should be lifted up upon the cross, and that His body should be interred in the tomb and that on the third day He should rise from the dead So, before going, He left the authority which God had given Him with His Apostles. He gave them this extraordinary power and authority—the keys of the kingdom of heaven—that what they should bind on earth should be bound in heaven, and whatsoever they should lose on earth should be loosed in heaven. Peter, who was the chief of the Apostles, the head of the Apostleship, was specially given these keys. He stood at the head of the Church in connection with James and John, as the Apostle Paul relates, after Christ had left the Church; and after his departure from the earth, Peter, James and John were evidently the presiding authority in the Church, and they with the other Apostles held the power to bind and loose on earth, and what they did by the authority thus vested in them was acknowledged in heaven. This was because the authority that they received was not of man. No man could confer this power. No man could of himself assume it; he might do so in name and by vain pretense, but he would not be acknowledged in heaven. This power that Peter and the Apostles possessed, which was given to them of Jesus Christ, who received it of the Father, was of such a character that it was acknowledged in the heavens above. What they performed by that authority was recognized there, and was exactly the same as though Jesus Christ or the Father had performed that act in person.

This power and authority has not been on the earth for a long time. It is true that in a certain sense the church of Rome—the Catholic church as it is called—assumes to hold it. It claims that the pope of Rome is the successor of St. Peter. Yet, strange to say, the pope of Rome is not an Apostle, and does not claim to be an Apostle. He is the bishop of the church of Rome. He is recognized as the father of the church, so to speak. He is so sustained by the people. He does not claim to be an Apostle. Neither does he claim this power of revelation that Peter had. Peter was able to say, "Thou are the Christ, the Son of the living God." How did Peter know that? He knew it because it had been revealed to him from heaven. God had revealed that to Peter. He did not obtain it merely by reflection, by study, by searching the old Scriptures and learning about the Messiah that was to come. He may have done all that, but he could not know that Jesus was the Christ, the Son of the living God, except it had been revealed to him. Jesus laid that down as a principle of the faith. "No man knoweth the Son," said He, "but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matthew xi: 27.) This principle of revelation, of communication direct from God to man, was the very life of the Church that Jesus Christ established when He was on earth. It was by it that Peter knew that Jesus was the Christ. It was by

that revelating spirit that the members of the Church obtained the same testimony. As the Apostle Paul wrote concerning it, "No man can say that Jesus is the Lord, but by the Holy Ghost." And the Holy Ghost is a spirit of revelation. It manifests the things of the Father and of the Son. It shows them unto men and women, if they are prepared to receive those impressions. This is that spirit of truth that Christ promised He would send after He left. He says: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." He told His Apostles not to go out to preach the Gospel to every creature until they had been endowed with power from on high. "Tarry ye in the city of Jerusalem," said He, "until ye be endued with power from on high." (Luke xxiv: 49.) They did so, and they received that glorious blessing and gift on the day of Pentecost, as we read in the second chapter of the Acts of the Apostles. This spirit is the spirit of revelation. It communicates the things of God to men; and no man knoweth the things of God, but by the influence of that spirit. The light that comes down to us, or, at any rate appears to do so, from the sun; is that which illuminates our natural vision, that reveals to us the visible objects of creation, and without which we could see nothing, no matter how well our eyes might be organized or how strong our powers of vision might be, even so only by the Spirit of God, which is the light of God, which is the spirit of truth, which is the spirit of revelation, can we fully comprehend the things of God.

This Spirit is the great need of all humanity—the Holy Ghost, the Spirit that comes from the presence of God to enlighten the souls of men. By that Spirit the things of God may be perceived as clearly as the visible objects of the physical creation are perceived by the natural eye with the aid of natural light. Without the natural light we cannot see natural things; without divine light, the Spirit of God, we cannot discern and comprehend spiritual things. Peter had received this Spirit in a sufficient outpouring that he was able to know that Jesus was the Christ. God had revealed it to him. He knew it. He was not in doubt. It was not a mere matter of faith with him. He did not say, "I believe, I think, I hope, that thou art the Christ," but "Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjona," was the answer; "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And Jesus went on to say: "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

There has been a great deal of discussion in the Christian world in regard to the meaning of this remark of Jesus Christ. The Roman Catholics believe that the "rock" meant Peter. Peter, or Cephas, means a stone; and therefore, they say that on Peter the Church was to be built. Now, looking at that logically, reasonably, rationally, it seems a very poor conclusion, that Jesus would build His Church on a man— a weak, fallible man, who only a very short time afterwards denied that he knew Christ and cursed and swore that he "knew not the man!" Then, Peter only lived a short time on earth. He was crucified, we are told in history, with his head downward. If, therefore, the Church was built on a man, when the man was gone, the foundation on which the Church was built would go too, it would appear. But this idea is not prevalent in the Protestant part of Christendom. The ideas of the ministers of the various churches differ somewhat as to the meaning of this scripture.

Now, the Latter-day Saints view it in this light: They believe that the principle of revelation by which Peter knew that Jesus was the Christ is the very foundation and rock on which Christ's Church is built—the revelation of God to man, the spirit of revelation. Without it there can be no real Church of Christ. It is the life of it, the light of it, the power of it. Take it away, and only the dead form will be left. This spirit of revelation by which Peter knew that Jesus was the Christ is the very foundation of the Church of Christ. It is true that another figure is used in the scriptures, where it says the Church is built on the foundation of Apostles and Prophets, Jesus Christ being the chief corner stone; but the Church, as I have said, and its ministers would be nothing without this spirit of revelation—the light that comes from God to the soul of man. Every man who stands as a minister in the Church of Christ needs it. Every member of the Church needs it. Without a person is born of that Spirit, as well as of the water, he cannot enter the kingdom of God, so Jesus taught. It was by that spirit that the Church of old was "baptized into one body, whether they were Jew or Gentile, bond or free;" they were all made to "drink into that one Spirit." It was the spirit of revelation. It was the same Spirit by which the old Prophets were inspired, by which they wrote the books which are contained in the Bible, and many other books that have been lost and are not compiled in this volume.

It was by that Spirit that the Apostles preached. It was under the influence of that Spirit that they ministered. It was because they ministered under the inspiration and power

of the Holy Ghost that their ministrations were effectual and were acknowledged in heaven. And without that Spirit and its guidance; without the ordinances were performed under its influences, none of these things would be acknowledged on high. It was because the Apostles of old were led by that Spirit, and ministered by it, and attended to the ordinances of the Gospel in that Spirit, that the people were baptized into it and that their acts performed on earth in the name of the Father and of the Son and of the Holy Ghost were acknowledged in the heavens. When they baptized a repentant sinner who believed in Christ, for the remission of sins, his sins were loosed on earth and were loosed in heaven. When they laid hands upon the baptized believer, and said, "Receive ye the Holy Ghost," and sealed that Holy Spirit of promise upon his head, the Holy Ghost came into the enlightened soul—that repentant, baptized believer, and sealed him a member of Christ's Church on earth, and that was sealed and acknowledged and recorded in heaven. What they did on earth by the power of that Priesthood and authority which Christ gave to them was acknowledged above. No man can confer the Holy Ghost of himself. He may lay his hands upon a person and say, "Receive the Holy Ghost;" but that Holy Ghost is not at the beck and call of any one, unless it be by the power of God conferred upon man, and then it is just the same as though the Father had performed or spoken it. So the authority that Christ gave to Peter and to the Apostles in former times was acknowledged in heaven; and when they baptized people they received the remission of their sins in baptism, through the blood of Christ which was shed for the remission of sins, and they were washed and made clean; they were regenerated; their souls were born anew—born first of the water, and then, by the laying on of the hands of the servants of God, the Holy Ghost came upon them and they were renewed in their spirits, baptized in the Spirit of God. The acts of the servants of God in loosing their sins by baptism,and in sealing the Holy Ghost by the laying on of hands, were acknowledged in the eternal worlds and the power of God accompanied their administrations.

But after the time of the ancient Apostles this power departed from the earth. The wicked put to death those men upon whom Christ bestowed this power and authority; and those whom they had called to their aid under the enlightening power of the Holy Ghost, were put to death, or banished, or put in dungeons, or cast to wild beasts. In this way the lights that God had placed in the earth to illuminate mankind were put out by the hand of wickedness; and darkness came upon the earth, and gross darkness upon the the people. They went into idolatry and mariolatry, and into isms, and notions and ideas, by the vagaries of men, by the teachings of men, by the wisdom—or, rather, the folly of men; and for hundreds of years the people were groping like blind men for the wall, being taught for doctrine the commandments of men, having a form of godliness and denying the power thereof—this power that I have read to you in this chapter. The Apostles of old predicted that the time would come when they would have such forms, but they would deny the power.

You who are present in this congregation this afternoon know very well that the established theory in all the ranks of modern Christendom is that the voice of revelation has ceased; that there is no power on earth now to bind and it shall be bound in heaven; no power on earth now to loose and it shall be loosed in heaven; but mankind are taught by the wisdom of men, and they actually think that is a better state of things than the condition in which the Christian Church was, in the primitive times. "Why," they say, "this is an age of Gospel blaze; this is an age of learning; this is an age of man's wisdom. We have seminaries, colleges, and universities; and we train our young men in the principles of theology, and they are thoroughly equipped and instructed, and there is no need of revelation. We have the Bible,and we do not need any more Bible, any more scripture, any more revelation, any more communication from God to man; we have enough." Now, that is a very strange notion to me; yet it is so prevalent, so common. As I have shown, without that light which is the spirit of revelation, there can be no true Church of Christ. There must be communication between God and man to have a Church of Christ on earth. Those that are baptized into Christ and have put on Christ, and have received of His Spirit, have received that Holy Ghost, which is the light of God, the spirit of revelation. It is promised unto all who will receive the Gospel. Read the 2nd chapter of Acts, which I referred to just now; when you go home, read the whole chapter, and learn how the Apostles came together with one accord on a certain day, and God poured out upon them this Holy Spirit, and they spoke with tongues and prophesied, and rejoiced in the Lord, and testified to the mission of Jesus Christ. People who had come from various parts of the world to worship at Jerusalem, were gathered together to hear this wonderful thing—these men speaking in various tongues; and after Peter had explained the whole cir-

cumstances, they were "pricked in their hearts." They began to see that the nation to which they belonged had actually crucified the Messiah who was to come and redeem them, and they cried out, "Men and brethren, what shall we do?" In the 37th and 38th verses of that chapter you will read these words:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The promise is to every one that the Lord shall call. What is the promise? Why, that they shall have the Holy Ghost, the spirit of revelation, the light of God, that bears witness of the truth, that manifests the Father and the Son, and that bears witness that Jesus of Nazareth is the Christ the Son of the living God. That is the privilege of every soul on earth who will repent and be baptized for the remission of sins. And the Church of Christ is made up of people who believe, who have repented, who have been baptized and have had their sins remitted, and have had the Holy Ghost conferred upon them by the laying on of hands, as you can read in the 8th chapter of the Acts of the Apostles, and many other places that I have not time to refer to. Without that Spirit there can be no true Church; for Christ declared, "Except a man be born of water and of the Spirt, he cannot enter into the kingdom of God." (John iii: 5.)

This is Christ's religion. This is what He taught. This is what He sent His Apostles to preach; and they were to preach nothing else but that which He had delivered to them, and He had received it from His Father. Andthe baptism that He taught, and that they taught, had to be administered by those who had authority to administer it. They must administer in the name of the Father, and of the Son and of the Holy Ghost; and they must have received that authority from the Father, and the Son, and the Holy Ghost, or every such baptism would be vain—it would not be acknowledged in heaven. A man may take an infant and sprinkle it in the name of the Father, and of the Son, and of the Holy Ghost. Of what effect is it? None at all, except, perhaps, to make the child cry. It has no force in heaven; for God never instituted it. There is not a passage of scripture that warrants it. God never told any man on earth to do that. A man may take a person down into the water, and immerse him according to the form of Christ's baptism and as the Apostles baptized people in ancient times; but if that man has not received authority from God by revelation from heaven, that baptism will be void, and not acknowledged in heaven. It may do the believer some good. He may think it is all right and he may pacify his soul with it.

All persons who are sincere in their hearts, and who worship God according to the best light and knowledge they have, are to that extent accepted of Him. God is merciful, kind and longsuffering, and he will not close His ears against the cry of anyone who calls upon Him, whether Christian or Pagan, whether white, black or copper-colored, no matter of what nation, tribe or tongue. They who bow down before God and worship Him and strive to serve Him, to some extent are accepted of Him, and are blessed according to their faith and their desires and their endeavors to put into practice that which they believe to be right. At the same time there can be no Church of Christ unless Christ is with it and in communication with it. Christ will not acknowledge the systems that men build up. He will only acknowledge that which He Himself has established. He established the Church anciently, and acknowledged it and His power was in it. The Apostles administered by the authority that Peter received from Christ, as I have read to you in this chapter; and what they bound on earth was bound in heaven, and what they loosed on earth was loosed in heaven. But for a long time the world has been destitute of that authority and power, and that is why there is so much confusion, so much disturbance, so many conflicts in the schools of theology, and men are "ever learning," as the Apostle said they would be, "but never able to come to the knowledge of the truth." Why? Because the Spirit that gives knowledge has not been with them to the extent that they might receive that gift and power. They may believe, and, as I have said, they may be blessed of the Lord to some extent, according to their faith, sincerity and faithfulness; and the Lord has a plan prepared by which every soul at some time, in this world or the world behind the veil, will hear the truth as it is in Him and have an opportunity of receiving it. God's tender mercies are "over all His works," those that are living in the flesh and those that have departed therefrom.

The modern notion that the Gospel can only be preached in this world, and there is no chance of hearing it in world to come, is a notion and an idea of men. This scripture that I have read to you conveys a very opposite idea. Christ said that not only should His servants bind and loose on earth and it should be bound or loosed in heaven, but He told them the very gates of hell should not prevail against them. What is the meaning of that? Some people have

held the idea that the Church must continue on the earth from the days of the Apostles right down to the end of time, because Christ said the gates of hell should not prevail against His Church, or against this spirit of revelation, which ever you please to understand from this text. Some hold the view that Christ meant that the gates of hell should not prevail against this spirit of revelation. Others hold the view that He meant the Church. "On this rock will I build my Church, and the gates of hell shall not prevail against it." In either case—whether it refers to the spirit of revelation, on which the Church is founded, or whether it refers to the Church itself—it is very clear that the gates of hell should be no bar against the power of His Spirit and the power of His Church. Where are the gates of hell? Not on earth. We have to depart from the body in order to learn something about the gates of hell—and I am afraid a great many of us will learn something about them unless we alter our lives. The gates of hell shall not prevail against the Church. Then the Church, or this spirit of revelation, (or both) was to have an action over and above the power of the gates of hell. Let us see how this was:

Jesus preached the Gospel in the flesh while He remained on earth. He was crucified on the cross. His body was taken down and laid in a new tomb hewn out of the rock, in which no man had laid; and a stone was rolled to the door of that sepulchre, and Roman soldiers were placed there to guard it. On the third day that stone was rolled away, and the body that had lain in that tomb came forth. That same person who was lifted up on the cross, and who cried, "It is finished," and gave up the ghost—that same individual walked in the garden and met Mary, one of His disciples. She at first supposed it was the gardener, and learning that the body had gone from the tomb, she said: "Tell me where thou hast laid Him." Then Jesus called her by name, and she recognized Him, and sprang forward as if to embrace Him, and He said: "Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John xx: 13—17.) Now, if Jesus had not ascended to the Father, where was He during the time that had elapsed from the hour when He gave up the ghost on the cross and His body was laid in the sepulchre, to the time of His resurrection? Where was the spirit that had inhabited that body, the real Jesus? You will find out by referring to the third chapter of the first epistle of Peter. 18th to 21st verses, which read thus:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit:

"By which also He went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

"The like figure whereunto even baptism doth also now save us," etc.

Here we having an understanding of what happened with Jesus after His body was laid in the tomb. He went and preached to the spirits who were in prison. What spirits? Those that were disobedient in the days of Noah, while the ark was preparing, when the flood came and destroyed them all. Their spirits had been shut up in prison. The gates of hell prevailed against them. But Christ "went" and preached to "the spirits in prison." What did He preach? In the next chapter you will learn. The 6th verse of the 4th chapter reads thus:

"For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

Here were people in the spirit world, and Christ went and preached to them; He preached the same Gospel to them that He preached to men in the flesh, that they might be judged by the same law and Gospel—judged according to men in the flesh, but live according to God in the spirit. And this is what is meant by that, to some people, obscure passage that "when He was ascended up on high He led captivity captive." He went to the prison house and released the captives. Isaiah predicted this hundreds of years before He was born, and He read this prediction in the synagogue one Sunday:

"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi, 1. Luke iv, 18.)

Christ went during the time that elapsed between His death and resurrection to preach to the spirits in prison. The gates of hell did not prevail against Him. He prevailed against them. When He appeared to the Apostle John, as we read in the book of Revelation, He said, "I have the keys of hell and of death." (Rev. i, 18.)

Now, Jesus Christ told His disciples: "As my Father hath sent me, even so send I you." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." So the mission of Christ's Apostles related not only to the proclaiming of the Gospel to every crea-

ture living, and to the sealing on earth that which should be sealed in heaven, and loosing on earth that which should be loosed in heaven; but they had power to penetrate into the under world, to preach to the spirits in prison; to prevail over the gates of hell, to continue the work commenced by our Lord and Savior, their spiritual head.

This opens up a vast field of thought. It has been brought to view through the revelations of God in our day. For hundreds of years these ideas have been shut out from the minds of men, and a narrow notion has prevailed that the only chance for mankind was in the flesh, and that when they died that was the end. What has become of all the heathens? What has become of all the good Jews who could not believe in Christ, it being in their very nature and training not to believe? What about the people who were surrounded by such environments that they had no chance to learn of Christ? Have they all perished? Yes, if what some "Christian" teachers say is true. But God, Almighty, through the great Prophet of the ninetenth century, Joseph Smith, upon whom he conferred the Holy Ghost and this same power that He conferred upon Peter, to bind on earth that which should be bound in heaven, and loose on earth that which should be loosed in heaven, revealed this glorious principle of salvation, by which we understand that the time will come when every soul of Adam's race will have an opportunity of hearing the truth and obeying it. If, unfortunately for them, they did not live on the earth at a time when the Gospel was here, or the Priesthood and power of it were here, they will hear it in the other land to which they have gone. The truth of the everlasting Gospel will be proclaimed in the spheres of the departed, and every prison house will echo with its sound; and the prisoners will go free, if they will repent and turn unto God. Some will have to be "beaten with many stripes" before they arrive at the right condition to receive it. Some will only be beaten with "a few stripes." Some will have to pay the "uttermost farthing" for their abominations, corruptions and wickedness. But the time will come, thanks be to God! when, through the power of this holy Priesthood and this authority which binds and looses on earth and it is acknowledged in heaven, every soul will hear the sound of the Gospel, and they will repent and bow the knee.

"Wherefore God also hath highly exalted him,and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phill. ii. 9-11.

And then from the heavens above, and the earth beneath, and from under the earth, will re-echo the glorious sound of "honor, praise and glory unto God and the Lamb forever, because He has redeemd them by His blood out of every nation, and kindred, and tongue and people." Every soul will find some place prepared where they can glorify God, enjoy their existence, and receive that which they are capable of receiving and enjoying; for in theFather's house are many mansions; and as the heavenly bodies differ in glory, so will it be with those who come forth in the ressurrection of the dead.

This gives a little glimpse of the plan of salvation as revealed in olden times, and as restored in latter times. What I desire to impress upon the minds of this congregation this afternoon is, that without this power and authority that Christ held on the earth from the Father, and that He gave to His disciples, the door of salvation is not open to the sons and daughters of men. This is great power to place in the hands of men. But God knows His own business. He understands His own children. He knows those that were foreordained before the foundations of the world to come down on the earth at certain periods and perform the work that He allotted to them. He told Jeremiah that before he was born he knew him, and "ordained him to be a prophet to the nations." You can read that in the scriptures. (Jeremiah 1, 5) This is the doctrine of foreordination and predestination that the world has gone wrong about so much. No man is foreordained and predestined to be saved or damned; but there have been men chosen from the foundations of the world, even as Jesus Christ was chosen—" the Lamb slain from the foundations of the world;" men chosen to dwell on earth in different periods and places to accomplish the work of God. God calls them in His own time and season and when He places that authority upon them He understands what He is doing. It was well understood that one of those Twelve whom Jesus chose would use the power and authority that was given Him to bring about the crucifixion of Christ. It was foreknown that he would be a son of perdition, and that he would betray his Lord. All that was necessary in the great plan. Not that his agency was interfered with in the slightest degree. He was left to carry out the devices of his own base nature, and he betrayed Christ. Peter stumbled and almost fell to the ground, spiritually, but he recovered himself, and repented, and was willing to do anything that he might atone for the fault he had committed in the hour

of weakness when he denied that he knew the Savior. But Jesus understood him, and told him to go and feed His sheep. That was a rebuke that Peter understood; he saw that his business was not to go fishing, not to engage in the things of this world, but to work for the Master, to labor for the truth and for the salvation of the souls of men. And he gloriously accomplished his mission. He was willing to lay down his life for the truth; and when they took him captive and were about to crucify him, he desired to have his head turned downward, that he might not be placed on a level with his Lord. He was willing to shed his blood, that he might atone for his faults, and that he might witness that his testimony of Christ was true. He knew it was true, because God had revealed it to him, and he carried that knowledge with him to the grave. He departed into the spirit world, and no doubt labored there mightily, that he might be able to finish the great work that Christ had given him to do; and the gates of hell could not prevail against him.

And that is not all. After the long night of darknes that I have briefly alluded to; after these divisions, strifes, contentions, and men's churches that have been set up—after all this, the Lord has been pleased to reveal the truth again, and has sent down this same authortiy that Christ gave to Peter. And who brought it here? Who should bring it here? Why, Peter came and brought James and John with him. Joseph Smith, the latter-day Prophet, was ordained under the hands of that man to whom Christ said, "I give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." That authority has been brought and conferred upon man upon the earth; and although the Prophet Joseph Smith, in his turn, has sealed his testimony with his blood, yet before his departure the Church had been organized under the gift and power of the Holy Ghost and this divine authority, until it was established in exactly the same form in which Christ established it Himself when He was in the flesh, with "apostles and prophets, evangelists, pastors, and teachers, for the work of the ministry, for the perfecting of the Saints, for the edifying of the body of Christ, until they all shall come to the unity of the faith and to the knowledge of the Son of God," just as Peter arrived at it. That power is here. That is the power of the Church of Jesus Christ of Latter-day Saints. The holy Apostleship is here—not in name merely, but in power and in the demonstration of the Spirit. And there are hundreds and thousands of witness that what these men, by the authority of God, loose on earth is loosed in heaven, and what they seal on earth is bound in heaven.

I voice the sentiments of the Latter-day Saints gathered in these mountain valleys from all the nations of the earth; I voice the testimony of the people who are still scattered abroad who have received this Gospel. These people have believed in Christ, have repented of their sins, have been baptized by men having authority for the remission of sins, and they know their sins are remitted. I know my sins were remitted by baptism through the shedding of Christ's blood. I was born of the water; and when the servants of God laid their hands upon me and sealed upon me the Holy Ghost, I was born of the Spirit. I have received a testimony from God that this work is true, and that these things contained in the 16th chapter of Matthew are true; that Jesus is the Christ, the Son of the living God; that He lives on high; that He is the advocate with the Father; that He has come in person in these last days, with the Father, and restored the Church of Christ to earth; that He has opened up the long-lost communication between God and man, and that Peter, James and John have come and conferred this authority, and it is in the Church, and it will never be taken away again. We may be persecuted; we may be reviled; we may be derided; our leading men may be cast in prison; they may seal their testimony with their blood, as the Prophet Joseph and his brother Hyrum did, and as others have done; but this Priesthood, this authority, this power from God to bind and loose is here in the Church, and it will never be taken away again from the earth. The Gospel will be preached to every nation, and kindred, and tongue, and people; and the honest and upright will be gathered out. Those who love the truth will not heed the scoffings of men; they will not care for the notions of men; they will not care if their names are cast out as evil; but they will love the truth more than anything else, and they will come from afar and gather with the people of God. Zion will be built up, and all the things spoken of by the holy prophets since the world began will be fulfilled. Zion will arise and shine, and the glory of God will be seen upon her. The kingdom of our God will be organized on earth, and His rule and dominion will be established from pole to pole, and from shore to shore; and the kingdoms of this world will become the kingdom of our God and His Christ, and the power of dominion, of rule and government will be in the hands of those whom God calls and appoints and upon whom He bestows the authority of this holy Priesthood.

These are things yet to come. At the present time the authority is here to act in the name of the Father, and

of the Son, and of the Holy Ghost, not only to baptize and confer the Holy Ghost, but to organize the Church on earth in all its departments and branches, that not one thing shall be missing in it; for it is a perfect body—the body of Christ on earth. The power is here to gather the people of God together, to organize them in cities, towns and villages, to give them instructions, to teach them that which is right in all things that shall be for their benefit, in every sense of the word. That is the power and authority of this Priesthood. It is not priestcraft. It is not invented by man. The bearers of this Priesthood do not labor for hire, nor divine for money; they labor in the love of God, for the benefit of humanity, and God acknowledges their labors. The testimony that this is true is in the hearts of thousands of people who dwell in these mountain valleys, and this is their joy and rejoicing. They have received this Spirit direct from God to their own souls. They know that God lives; they know that Jesus Christ is His Son; they know that the authority He conferred upon the ancient Apostles is on the earth now, and they know it will remain, and they desire to be guided by it.

Happy are they who are willing to hearken to the counsels of the servants of God upon whom He has bestowed this power! These men do not seek their own aggrandizement; they do not seek to build themselves up; but their souls are set to glorify God and to benefit their fellow creatures; and if their words, under the inspiration of God, are hearkened to by the Latter-day Saints, this people will prosper, and grow and increase in numbers, in power, in earthly wealth as well as eternal riches, and they will become the greatest people upon the face of the whole earth; for God will be with them. WhatHis servants do by His authority on earth is acknowledged by Him in the heavens. He will bless those who bless them, and His hand will be against those who rise up against them; and the time will come when every nation and kingdom that will not serve Him and keep His laws will perish from the earth. The earth will be redeemed from the curse; Satan will be bound, and Christ, our Lord Jesus, will come and reign "in Mount Zion and in Jerusalem and before His ancients gloriously."

I bear you this testimony today in the name of Jesus Christ; and the Lord will bear witness to your souls by the Holy Spirit that it is true, if you will seek to Him with sincerity of heart and ask him; for he that asketh, receiveth, and to him that knocketh the door is opened, and God will not turn you away. May the blessing of God rest upon this people. May the Lord bless the remarks I have made this afternoon; and may every one that is present have the blessed privilege of receiving this great testimony from God in their own souls, and also be willing to labor for the salvation of humanity, that the kingdom of our God may come, and that the will of God may be done on earth as it is done in heaven. Amen.

REMARKS BY PRESIDENT WILFORD WOODRUFF.

Delivered at Salt Lake City, Utah, Dec. 12, 1897.

An Important Saying of Christ—The Call of Joseph the Prophet—But Few Preparing for Celestial Glory—Fallen Angels on Earth and their Mission—The Priesthood—Work of the Elders to save Men—A Question to the Saints.

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

I look upon that as one of the most important sayings of Jesus Christ while teaching the people in His day. Few there are that find the straight and narrow way. To read such sayings of the Savior as those sets one to reflecting. If it is necessary for the children of men to receive the Gospel of Jesus Christ and to attend to the ordinances of His house, in order to be saved in the kingdom of God, certainly it would appear as if very few will be saved in the celestial kingdom of our God. When the Lord called Joseph Smith, he received the ministrations of Moroni, an angel of God from heaven. According to the teachings that were given to him by the Lord and by the angels of heaven, there was no organization on the face of the whole earth at that time that was accepted of the Lord as His Church. Joseph Smith had received the holy Priesthood by the administration of angels from God out of heaven before he himself was prepared to preach the Gospel. The work that he commenced was like a little mustard seed. Those that followed him were very few in number; and the same spirit of opposition which was manifest in the days of the Savior and in the days of the prophets was manifest in his day and time. He met with the same fate as the Son

of God and His Apostles did. All laid down their lives and sealed their testimony by the shedding of their blood, excepting John the Revelator, and he was preserved by the power of God.

This is a subject of vast importance to the inhabitants of the earth, including the Latter-day Saints. According to statisticians, there are about fourteen hundred millions of human beings on the earth. Now, if the Latter-day Saints are all who have received the Gospel of Christ since the organiztion of the Church, then the numbers who are preparing to go into the celestial kingdom of God are certainly very few. Even if the Latter-day Saints numbered a half million, they would be a very small prcentage of the inhabitants of the earth.

[There was a small congregation of Latter-day Saints here this morning, and we listened to a number of the Bishops represent their wards and testify concerning tithing, the expense of caring for the poor, and the position they were in. I thought to myself that if we had the desire in our hearts to be one of that number who will go to receive eternal life in the celestial kingdom of God,and to be whereGod and Christ dwell, it would certainly pay us to thoroughly keep the commandments of God and do our duty. It causes singular reflections to look upon the history of the inhabitants of the earth. It does not make much difference what part of the world you take, nor what age, mankind have been prone to evil and to yield to the enemy. One-third of the hosts of heaven are represented as having been cast down from heaven to earth. They are fallen angels, who have been on the earth, I suppose, ever since they were cast out of heaven. What is their mission? It is to work against God and against Christ; to lead the children of men to do that which is evil, that they may have power and dominion over them in this world and in the world to come. The children of men in every age have had these fallen spirits to contend with. These powers have been manifest from the fall of Adam down to our day, and will continue until He who holds the keys of death and hell will bind Satan and shut him up in prison for one thousand years, after which he will be liberated to perform his last act for the destruction of the sons of men.

In reflecting over these things, and seeing how it has been in days that are past and gone, it seems, if we are to judge from the revelations and from the saying of the Savior which I have quoted, that there are very few who find the straight and narrow way that leads to eternal life. But the Latter-day Saints have a desire to be saved in the kingdom of God. This is a great desire, and it should be with all men. We should understand that it will pay us to strive to do right and to keep the commandments of God, that when we get through we may receive those blessings that we are looking for; that we may meet with the Lord, meet with Father Adam, with Abraham, Isaac and Jacob, with the patriarchs and prophets, and with the few Saints that have been in the flesh on the earth. I believe this is your desire. It is my desire. I have desired it from my boyhood up. I have thought sometimes that I have made rather a poor attempt at it; perhaps many of us have felt the same; but I think that the little time we have to be here it will pay us to look carefully to our ways and to keep the commandments of God. It will be worth our while to pay our tithing and attend to every other duty that God requires at our hands while we dwell here, that when we get through we may be satisfied. This is my desire with regard to the Latter-day Saints. For when we realize the few that will enter into eternal life compared with those that will go the broad road, it is lamentable.

As Latter-day Saints we have received the Priesthood; the commandments of God have been made known to us; and we have set before us, through the mouths of inspired men, those principles that shall lead us in the path of life and salvation. Now, in view of these things, what will it profit us to sin? What is there in this life that will pay us to lose all those blessings which belong to the first resurrection and to the kingdom of heaven? It is within our power, by keeping the commandments of God, to come forth out of our graves, clothed in immortal, celestial bodies, with our wives, our children, our fathers, our mothers, our relatives, and our friends, and occupy high and exalted positions in the presence of God and the Lamb, and dwell with them forever and forever. What is there, brethren and sisters, in this world or anywhere else, that will pay us to pursue a course whereby we shall lose the fulfillment of these blessings? There is nothing. Far better for us never to have lived in the flesh than to pursue a course whereby we forfeit these blessing..

We, as Elders of Israel, have labored faithfully to try to save our fellow men in the Gospel of Christ. We have been blessed in this. We have traveled among the nations of the earth and the islands of the sea to instruct the children of men upon these principles. There is no better calling that a man can have than to go and preach the Gospel to his fellow man and to save the souls of the children of men. The Lord said to Oliver Cowdery and David Whitmer:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall

be your joy with him in the kingdom of the Father.

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

Now, our Elders have saved thousands of souls; that is, the Elders have preached the Gospel to them, they have baptized them, ordained them, and given them their blessings.

We ought to look at these things as they are. No matter what the world may think of us, or what their desire may be about us. Even if we are all saved in the kingdom of God, our numbers will be very few compared with the millions upon millions who have never been willing to receive the Gospel in the earth, and who will occupy positions elsewhere than in the presence of God and the Lamb. I listened to the Bishops this morning talk about tithing. It will be profitable to us to pay our tithing. It will pay us to do anything else that God requires at our hands. By doing it we will be justified.

I thank the Lord for my life. I thank Him for His blessings and mercies to me. I have reason to rejoice in this, and I am obliged to give God the glory for all I have ever received. If I have ever done any good; If I have been able to preach the Gospel and to pursue a course whereby I have edified my fellow man, at home or abroad, it has been by the power of God, upon Jesus Christ, upon the Holy Ghost, the testimony of the Father and the son. This power has been with us. That is why we are here today. That is why this Tabernacle stands here today, in fulfillment of the predictions of the prophets of God in ancient days. It is why the Zion of God is planted here in these valleys of the mountains. It has all been by the power of God, and not of man.

I hope we may contemplate our position, and realize the condition we are in and the obligations we are under to God. I feel thankful that I have the privilege of meeting with the Latter-day Saints. I have met with this people nearly all my life when I have had the opportunity. I embraced the Gospel the first sermon I ever heard. That was in 1833. From that day till this I have rejoiced in the Gospel of Christ, and in meeting with the Latter-day Saints, wherever my lot has been cast. I came to these valleys with the Pioneers, led by President Young. He finished his work, as Joseph Smith finished his. But President Young labored more years than was the lot of Joseph Smith. Joseph Smith, however, labored long enough to perform the work that he was ordained to. He organized the Church of Jesus Christ of Latter-day Saints in the earth—a thing that all the nations under heaven could not have done. There was no man on earth could have done that, only by the power of God. Joseph Smith was the man appointed and called of God, and he was a noble man; yes, a glorious man, a man filled with the wisdom and power of God. His life was short, but see what he did during that time! During the fourteen years he labored for God in the flesh he brought forth more than any other man that ever lived, excepting the Savior. The organization of the Church itself was one of the most glorious works a man ever had the privilege of performing among the sons of men. Then he brought forth the Book of Doctrine and Covenants, containing the revelations of God to us. Well, he laid down his life for the word of God and testimony of Jesus Christ. He was martyred. His brother Hyrum was martyred. Christ was martyred. His Apostles were martyred. Several have been martyred in these last days, besides the Prophet.

We should not forget these things. Let us labor faithfully and pray unto the Lord for wisdom day by day, that we may have power to conquer and overcome. When I get through I want to go where the Savior is, where the Prophet is, and where our people are that have gone who have been true and faithful. If I miss that, I miss the object of my creation; and so will any other man who has received the Gospel. We should be very careful what we do, and watch over ourselves and our course in life, that we may be justified when we get through.

I want to ask this congregation a question. Can you point me to any emperor, king, priest, denomination or power on the face of the whole earth, outside of the Church of Jesus Christ of Latter-day Saints, who has power to go forth and redeem one of their dead? There never was a soul anywhere that could do this until God organized His Church upon the earth. One of the leading principles with Joseph Smith, Brigham Young, John Taylor and Wilford Woodruff, and the Apostles and leading men of this Church, has been the redemption of their dead. The Lord said He would raise up saviors in the last days upon Mount Zion while the kingdom should be the Lord's. This is a duty resting upon all Israel, and one that we should comprehend. The signers of the Declaration of Independence and the men that laid the foundation of this great American government know full well that there has not been a power on the earth where they could apply to have this principle carried out in their behalf, only the Apostles that held the keys of the kingdom of God in this generation. They have gone to them and plead with them to redeem them because there was no other power on earth could do it, and this has

been accomplished. This principle is today with the Latter-day Saints. There is no more glorious principle given to man than the power which you have while holding the Priesthood, to go forth and redeem your fathers, your mothers, your progenitors. It will stand with you in the morning of the resurrection. Such principles are worthy of contemplation. There is no man living that can point to any church or people that have this power on the earth, but the Latter-day Saints. Whether the world believe it or not, it is true. I remember very well the first word that was given to us by the Prophet Joseph Smith after we returned from our mission in England. He called us together and told us that the Lord had revealed to him a principle whereby we could go forth and redeem our dead. It was like a shaft of light from the throne of God to our hearts. It opened a field wide as eternity to our minds. The first thing that entered into my mind was that I had a mother in the spirit world. She died when I was 14 months old. I never knew a mother. I thought to myself, Have I power to go forth and seal my mother to my father? The word was, yes. Well, I attended to that, and to everything else, with the help of my friends, until I have thousands of my dead relatives on the list that I have redeemed. These are blessings the world do not comprehend. We should lay this to heart and not neglect this work. I do not want to go into the spirit world and meet with my progenitors who never heard the Gospel in their day and generation, and have them tell me, "You held in your hand the power to go forth and redeem me, and you have not done it." I do not want to meet that. I do not want the Latter-day Saints to meet it. I think we are doing pretty well. We have four temples reared in these valleys of the mountains, and they are fairly well occupied by the Latter-day Saints. But we want to continue this until we have redeemed all within our power to redeem. If we will carry this principle out, we will have the blessing of it. It will be with us in the morning of the resurrection, when our fathers and mothers and our progenitors come up with us because we have redeemed them. Jesus Himself went and preached to the spirits in prison, that they might be judged according to men in the flesh, but live according to God in the spirit. That principle was manifest in that day; it is with us today.

Brethren and sisters, you have my faith, you have my blessings, and my desire for your welfare. I want to see Zion arise, and the glory of God rest upon her. I have faith to believe that what has been promised concerning this people, and concerning our posterity, will be fulfilled. The Lord will not desert Zion. It will continue to grow and increase and have power in the earth, until the coming of the Son of Man. We have been called to this work. It will rest upon our shoulders, and afterwards upon the shoulders of our children, as those raised up through the loins of Abraham, Isaac and Jacob in former times. God bless you, and give us all wisdom to guide and direct us. This is my prayer, in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

Delivered at Salt Lake City, Utah, Dec. 12, 1897.

Reports of Bishops Interesting—Paying Tithing a Source of Prosperity—A Great and Marvelous Work—Success Not Due to Man's Wisdom—Our Missionaries Rewarded—Evil Prevalent in the World—The Mission of the Church—Practical Religion the Duty of the Saints.

Since entering the Tabernacle this afternoon I have regretted that those who are here now were not here this morning. I do not know when I enjoyed a meeting like the one held this morning. There were very few present, but to me it was a most delightful time. I am warranted in saying that President Woodruff also enjoyed it. We exchanged views about it, and said how pleasant and interesting it was. That which was of interest was the reports of the Bishops who spoke. There must have been some ten discourses this morning. They were very brief, but they were very much to the point. I believe that the Latter-day Saints who are here this afternoon would have been edified, and strengthened, and comforted by the remarks that were made by the various Bishops in describing the condition of their wards. I think that this should be one of the objects of our conferences; that the people should have described to them, by the men who are closely associated with the people in the different wards, the condition of the Saints, and the feelings that prevail. We may know something about the ward we

live in; but it is gratifying to know concerning other wards. Those who labor in Relief societies, in Sunday schools, and in Mutual Improvement associations can all be benefitted by hearing what is being done elsewhere.

We certainly are greatly favored as a people in our organizations. I do not know how the people could be looked after with greater care than they are. We should appreciate this. By listening to these reports we can perceive the care that the Lord is exercising over us in enabling us to have these various organizations. There is one thing that we are superior in—we have the word of God without money and without price. We have the talent, and the inspiration, and the gifts that the Lord has bestowed upon men and women, at our command, it may be said; and we need not worry about buying pews, or about the paying of our pastors or ministers. It is true that we pay our tithing—some of us do--but instead of that being a cause of impoverishment, it is a source of blessing and strength and a cause of prosperity. You cannot find today upon this continent a community that is so prosperous in every direction, especially when we consider how we came here, as the Latter-day Saints are. I am warranted in saying there is not a community where there is so little absolute poverty and want; for if you had heard this morning that which was described to us, you would have seen how thoroughly are the measures taken to provide for the wants of the poor. Every man who spoke mentioned the efforts that were made and the means that were expended to supply the wants of the poor. In this respect the Lord has blessed this people; and if we would only appreciate that which He is doing for us, and make use of the agencies He has put within our hands, there is no reason why we should not be the most happy and favored people upon the face of the earth. He has given unto us the wisdom, if the people would listen to it, to relieve this community from their distresses, and to put them into a position where there would be no want and no unemployed among them. I do not say, this boastingly; I say it to the glory of God. I know that the wisdom has been given by God to frame measures that would result in the employment of this entire people and in the increase of their happiness in relation to temporal matters. But like Israel of old, and like the people of God in almost every generation, the people are slow to hear and to understand. They have not faith; they are distrustful; and instead of sustaining that authority which God has bestowed upon men in His wisdom and kindness, they are fearful of it and do not wish to be led by it.

I would like to call the attention of the Latter-day Saints to our condition. I would like to point out to you what God has done for us, and how marvelously He has prospered this people since we came to these valleys. Remember, my brethren and sisters, how poor the great bulk of this people were when they came here. Hundreds and thousands have come to this land entire strangers to our methods of making a living, ignorant of agriculture and of our manner of transacting business, and unacquainted with our customs; many of them unable to speak our language; and they have come here in poverty. It has been the poor among men who have received the Gospel. It has been the poor who have been gathered from the nations of the earth. For several years five hundred teams were sent from here, season after season, to the Missouri river, loaded with flour, which they cached on the way, so that it could be picked up on the return journey, and they brought the poor Saints here in that way. What other community on the face of the earth could do such things as this? Think of it! 500 teams, driven by 500 men, accompanied by guards, with two yoke of oxen to each wagon, and in many instances four yoke! Think of the magnitude of the labor and the expense involved in this! It cost the entire season's labor of the 500 men to go to the Missouri river and return again. And this was done as freely as the giving of a glass of water to a thirsty person. There was no murmuring about it; but from one end of the then Territory to the other, the men came with teams loaded with flour and provisions to go to the Missouri river and back again, and to feed those they brought back with them. People were brought here in this way by thousands: and when they arrived here they received employment and soon became independent, so to speak; at least, they were relieved from abject poverty, and they were supplied with food and clothing and shelter. Now, that is a stupendous work, and it has been done by the Latter-day Saints.

Men ask where the evidences are that this is the work of God. It is the most extraordinary thing in the world that men are so blind and so densely ignorant that they cannot see that this is a marvelous work and a wonder, as the Lord said it would be, and that it is not the work of man. What man, by his own power and wisdom, unassisted by the Lord, could accomplish that which is before our eyes?

We talk about tithing, and some who are weak in the faith feel perhaps that it is a burden. Why, it is a great benefaction to this people. It is a principle which will enrich the Latter-day Saints. God tests our faith by it. He gives unto us, as His children, the blessings of the earth, and then He

asks for His share. Not that He is hungry; not that He needs anything; the cattle on the hills are His; everything we possess He has given to us; but He asks us, for our own benefit and blessing, to give to Him one-tenth. If we will do this, He says He will prosper our harvests, bless our flocks and our herds, increase our basket and our store, and fill us to overflowing. Do you think it makes any difference to His happiness, His greatness or His glory, whether we do this or not? But very little. But it adds to our faith and it gives us strength.

The Lord wants to teach the inhabitants of the earth new principles—or, principles that have been long forgotten. Man has thought that he prospered by his own wisdom and strength. People look upon a man who is prospering, and they give him the credit of it. They give the creature the credit instead of the Creator.The Lord intends to change this. He has been trying now for sixty-seven years to do it. He wants men to look at life from a different standpoint; to believe that there is a power to enrich that is beyond man, and that prosperity comes to men by their doing that which He requires at their hands. Have we not proved this? We certainly have.

I sometimes allude to our missionaries in this connection. We have now, I suppose, about fourteen hundred men preaching the Gospel. They will be absent from home several years. When they come back, will they be distinguished in the wards where they live by their poverty? Are those who have been on missions and have returned, distinguished by their poverty from the rest of their brethren? They are not. The men who have been on missions are as prosperous as those who have not been on missions. I have proved this myself, as most of us have. There were fifteen successive years during which I was only home nine months; and I have been going almost constantly from that time. But the Lord has prospered me. I am not noted among my brethren for my poverty. Neither are the brethren who have labored in the same manner. The Lord has blessed the men who have been devoted to His cause. The Bishops who labor disinterestedly in the cause of God—as many of them do—spending their time in caring for the people, the Lord blesses them, and puts means in their hands. He can do it, too, as He has proved to us. He can increase this people in wealth, and in everything else.

But He does not want us to be a selfish people. He wants us to carry out the principles of the Gospel as they are revealed to us, and to make a change in the earth. I tell you, the way things have been going, the devil has had full sway. Te devil's principles and teachings are dominant and followed by the world. The world have taken Satan for their guide, and they have said it is imposible to carry out in human life the teachings of the Son of God. Why? Because Satan reigns in their hearts, and over the world, and men are led and guided by his examples and teachings.

God has founded this Church to create a complete revolution in the earth in these respects; to raise up a people entirely different from all the peoples upon the face of the earth, with a different foundation for their action, with different views, different aspirations, and laboring for different objects. When the Latter-day Saints trample upon each other, when they try to take advantage of one another, then they are following the teachings of Satan. But when they help each other, when they are kind and full of benevolence and charity to each other, praying for each other, expending means for each other as needed, devising measures for each other's benefit and salvation, then they are the children of God. It is the design of Satan to make the children of men unhappy. It is the design of God to make them happy and loving one towards another.

For this purpose the Lord has revealed the Gospel. To accomplish these great changes to which I have alluded. He came himself, accompanied by His Son Jesus, and opened up the way for the establishment of this work; and then He sent heavenly messengers. It needed some one to come from heaven to do this. How could it have been done otherwise? The inhabitants of the earth had abandoned themselves to false teachings, and were led by false teachers, until the whole earth was filled with violence; and the meek, the lowly, the poor and the humble stood no chance on the earth with the proud, the haughty, the strong and the mighty among men. But this Gospel has come for the salvation of the poor. It has come to redeem the poor; to lift them up from their poverty; to abolish oppression and wrong in every form; to make men live, not for themselves alone, but for their fellow men, for humanity at large, and to frame plans and devise measures that will result in the uplifting of our race and making it that which God designed it should be.

We ought to be thankful that God has revealed this Gospel, and that He has established this Church. There is hope in this Church for mankind. It stands as a tower of refuge. And it will stand. Nations may fall to pieces; destructions and calamities may come, and the whole earth be covered with war and desolation; but firm as the eternal heavens, unshaken as the throne of God, this Church will stand as a tower of refuge—a place to which all mankind may turn with comfort, because they will see here something that is going to outlive all these ele-

mental disturbances and stand as a place of safety for the children of men in their hours of trouble or days of calamity. Thank God for this Church! The poor among men can rejoice in it, as the Prophet said they would. The Lord has founded Zion, and our hearts should be set upon building it up. Every power of our natures should be engaged in it; for it is God's work, and we are doing God's work in building it up. Oh! that we had all the wealth of the world at our command with which to build up Zion in purity and redeem the earth—not for our own enrichment or advancement. When I see Latter-day Saints building up themselves and their own families, and thinking of that only, I mourn over them. They have not comprehended the mission of Zion. It is not to build up ourselves; it is to build up the work of God,for the salvation of all our brethren and sisters on the earth. God will build us all up if we will build up His Zion, and He will build up our children after us. The Lord will bless the children of the Latter-day Saints who serve Him. His promises will accompany them throughout all their generations, and we shall have a generation of pure people on the earth.

Should we not be encouraged, in view of all that God has done and is doing for us? Why, His power and Spirit are as visible in this work as the light of the sun is visible to our mortal eyes, if we will but open the eyes of our understanding to see. Men talk about this organization and the other organization as going to result in great good to humanity. I say unto you that men have tried in vain. They have got up organization after organization to effect these results, and failure is written upon every one of them. Therefore, the wisdom and power of God were needed. I say there was need for angels to come from heaven; for there was no man on the earth that knew what to do. And angels have come. The Lord Himself has come, and has revealed a perfect organization—one that reaches out for all, regardless of sex, of condition, of birth or of color. It embraces all humanity. Every human being can come and be associated with the Church of Christ, and receive the blessings that belong to him or her, acording to the promises of God given to us as His children.

My brethren and sisters, let us take hold of this work with energy. Let us love the Lord our God with all our hearts, and let us endeavor to carry out practically in our lives the principles that we believe in. Do not let us be hypocrites, professing to be one thing and living another. We profess to be Saints of God; let us carry out our professions in our lives, and show to the Lord that we are struggling to overcome the traditions of our fathers with which we have been enveloped from our birth. The traditions of ages have accumulated around us, and we are a prey to them, to a certain extent. Let us endeavor to cast aside these traditions, and to get the light and power of the Spirit of God, to show unto us how we can live better. Let our constant prayer be unto God to show unto us our weaknesses and faults, and help us to overcome them,so that we may be a humble and meek people before Him—not a quarrelsome, contentious people; not a people struggling for our rights at the expense of doing wrong. There should not be a Latter-day Saint who would want to go to law with his brother. We cannot do it without violating the counsels of our Savior. There is no justification in our going to law. We cannot do it without committing sin. We should not have litigation among us. If we are sued at the law for something that belongs to us, let it go, if we cannot keep it without going to law, and let the Lord judge between us and the one who sues us. God will bless the men and the women that will submit to wrong rather than do wrong. I know how contrary to fallen human nature this is. It is the nature of man, under the influence of the fall, when he is reviled, to revile again, and when he is attacked, to strike back. He thinks it unmanly not to retaliate. These are some of the teachings of Satan to which I refer. He would make this earth a pandemonium. He would array nation against nation, man against man, family against family. He would make a hell of this earth. He has done it to a great extent. He would make it still more so, if mankind would listen to him. But we have got to make this earth a heaven. That is our mission. We must take a course that will result in the binding of Satan; for God will bind him, and he will not have power in the earth. And those who seek for and cultivate that spirit will live to see that day and be participators therein; if not in the flesh, they will in the spirit; and their children after them. But men and women who give way to the spirit of Satan will not be permitted to dwell on this earth when it is a heaven—at least, not where Christ is. Our wish is to make the earth a heaven. Satan has made it almost a hell for hundreds and thousands of years. He has succeeded in carrying his operations into effect until he has killed off everyone that would oppose him. Every man that had revelation from God he destroyed. And he would kill us, too. He has shed the blood of Prophets and Apostles and righteous men in this generation; and he would continue to do it until he wiped the whole Church of Christ and every element opposed to him from the face of the earth; but God has made promises to this people, and those promises will be fulfilled. He has promised that Satan shall not have

power to destroy this people, and all heaven is bound by that promise and is laboring to that end. Therefore, let us do our part to make this earth a heaven, and to seek to prepare it for the coming of the Lord Jesus, who will certainly come. The heavens cannot hold Him, because it has been decreed that He shall come. Then destruction will be meted out to the wicked and the ungodly; but the righteous will be preserved. That is the promise of God, and it will be fulfilled.

It is our duty to read and ponder upon the teachings of our Lord and Savior Jesus Christ while He was in the flesh. Fortunately for us, we have some portion, at least, of these teachings. We have His teachings as recorded in the Bible and in the Book of Mormon. We have also His teachings as contained in the revelations He has condescended to give to this Church. From all these sources, and from the teachings of His servants who speak to us from time to time, we have abundant sources of knowledge and information as to the will of God. Let us make these teachings applicable to us and a part of our lives. Do not be like people who have never heard the Gospel. You know how it is with the churches that do not believe in revelation. They do not progress, because they have reached the limit of their growth. There is no power that they are still reaching out for; for they do not believe in the bestowal of gifts and power; they do not believe in miracles; they think the heavens are sealed, and they are content to reach a certain level and stop there. I sometimes think we are like them in this one respect. We get baptized; we have hands laid upon us; we become members of the Church, and then we do not strive any farther. We do not look upward as we should do. We do not plead with the heavens for the bestowal of greater gifts, greater powers, greater qualifications, as we should. We should plead with our Father to give us more of the Holy Ghost, more of the gifts thereof, more revelation, more of the gift of prophecy, and more of all those gifts that He has promised unto His Church. We should not be content to remain on the level we have reached, and think, "Oh, that is the height we ought to go, and there is no need for us to seek to climb any higher." This is wrong. It is my duty, as a servant of God, to qualify myself by faith for the office that God has given to me. It is the duty of the First Presidency to do this, that we shall not be stagnant, and that the Church will not stand still; but that we shall be alive, and filled with the spirit, power and gifts of our office and calling; that the revelations of Jesus will be given to us, and the Twelve Apostles also, until angels will minister to us, the heavens be opened to us, the revelations of God be multiplied upon us,until everything necessary for the guidance of this people to redemption will be revealed to us. This is our duty. It is also the duty of every officer in the Church in his place and station—every Presdent of Stake, every High Councilor, every Bishop, and every Teacher and Deacon in the Church of Christ—to live in such a way that there will be constant communication between the heavens and each soul. In this respect this Church is different from all others. Every member of this Church in his place, has as much right as the President of the Church, to have knowledge from God. How unlike the churches that are not of God this is! How unlike the society that Satan would have on the earth! He would make class distinctions. He would place men between their fellow men and the Creator. Not so in the Church of Christ. Every member is stirred up and exhorted to seek for knowledge for himself and herself. If all would do this, then the Church would be easily guided, because the people would know for themselves, and would be of one heart and mind, and understand alike. And that will be the case sooner or later. But the thing that prevents it now is the commission of sin. People will commit sin and darken their minds, and thus weaken their faith and their hold upon the truth, and they fall away. God deliver us all from this— from the loss of faith and the loss of standing in His Church. God help us all to struggle on till we shall overcome, and meet our Lord and Redeemer, and be welcomed by Him into His glorious presence; which I humbly ask in the name of Jesus. Amen.

REMARKS BY ELDER ABRAHAM OWEN WOODRUFF.

Delivered at Salt Lake City, Utah, Dec. 26, 1897.

Growth of the Work—Condition of the Young—The Saints have been Misunderstood—Pleasures of Missionary Work—The Scriptures and Living Oracles are only Understood by the Spirit of God—Need of Missionary Work in Zion—Death of Child—Life is Short—Eternal Riches.

My beloved brethren and sisters, I am pleased to meet with you upon this Sabbath day and at this holiday time. Inasmuch as I have been called upon to address you for a short time, I am earnestly desirous that I should enjoy the Spirit of God. I feel that it would be useless for me to occupy your time without I enjoy your sympathy and your faith and prayers; for no man, no matter who he may be or what his experience may have been, can edify the Latter-day Saints if he does not enjoy the Spirit of God. If, however, I am able this afternoon, as a servant of God and a weak follower of our Lord and Savior Jesus Christ, to deliver to you His word, our time will be profitably spent and we shall be satisfied. I never arise to address believers in the doctrine of Christ without feeling my great dependence upon my Heavenly Father, and how weak I am within myself, and how incapable I am of edifying His Saints and feeding them the bread of life, except I enjoy the inspiration of His Holy Spirit.

As Latter-day Saints, we have many things to be thankful for. What a great work we are engaged in! This tree which has been planted by the Prophet Joseph Smith, under the inspiration of God, how its branches are extending! How the roots or feelers are spreading into the various parts of the world! The work is increasing throughout the length and breadth of the land. The people are becoming more interested in this latter-day work, and the responsibility is upon the Latter-day Saints to preach this Gospel to the nations of the earth. Throughout the various Stakes of Zion the work is increasing. A great many of those who have not been interested in the Gospel before are now taking an active part in the work. Young men are desirous of knowing for themselves whether this Gospel be of God or whether it was originated through the wisdom or cunning of man. I can say that if men were the founders of this work, it will surely come to naught; but if it be of God we can safely leave the outcome with Him. Never mind what other people may think of this work. Those who are doing their duty and keeping the commandments of God know that the Almighty is at the head of this work, and that He will bring it through successfully.

I have just returned from quite an extended trip through southern Utah. I have visited the various Stakes of Zion in that region. In something like thirty-five days I have spoken in over fifty meetings of the Latter-day Saints. I have been able to get a pretty thorough understanding of the condition of our people in that part of Zion. The people do not by any means seem to be losing interest in the work. They do not appear to have the idea that it is going to the ground. On every hand it is growing and increasing, and the people are taking more interest in it. I have no doubt that there are people in Salt Lake City who are just as true and faithful to God as are the people in the smaller settlements of Utah; but here we are so mixed up with other elements that we do not feel that influence of the Spirit of God as much as we do where most all of the people are Latter-day Saints. In a number of the settlements that I have visited you can count on the finger of one hand those who are not of our faith. Therefore, if there is wrongdoing in those settlements, or conditions exist that are forbidden by the teachings of our Lord and Savior Jesus Christ, we cannot charge it to any but the Latter-day Saints. There has been among some of our young people a great indifference manifested toward the work of the Lord. They have been willing to fight for the Gospel, if necessary; they have been willing to die for it, if enemies approached to destroy us; but to live for it has been another thing with them. In this connection I have earnestly petitioned my Heavenly Father that He would give me power to do one thing, if no other, and that was to awaken an interest in the hearts of the young people of Zion where I have visited, that they might lay to heart the importance of this work in which we are engaged, and be led to investigate for

themselves and know of a surety that this work is of God, and not of man. My desire, at least in having the young people attend the meetings, has been fulfilled. They have attended the meetings very faithfully. Young men who have hitherto manifested no particular interest in the Gospel, or have only attended meetings occasionally, have come out to our meetings very regularly, and have exhibited a great deal of interest in the conferences that have been held. This is a source of joy to my heart to see that the young people are becoming interested in this latter-day work. For we must realize that those who have carried this work through the heat of the day will not always be with us. The time will come when we will be left to depend upon the testimony of the Gospel which we have for ourselves. Therefore, if we will come forward while we are young, and listen to the rehearsal of the experience of those who have been with the work from the beginning, and be impressed by their teachings, it will have a greater effect upon us than will the reading of their experiences after they have passed away. Not only that, but a great deal of the history of this people has never been written, and never can be. Much of the sufferings and trials they have had to pass through at the hands of their enemies will never be recorded, only by the angels, who know and see all things. The Latter-day Saints have been greatly misjudged. Their motives have been misconstrued. People have thought evil of them, simply because they did not understand their motives. If they had understood that the Latter-day Saints were trying to better the world, trying to bring forth fruit, with the help of God, that would show that their organization and institutions were really ordained of God, they would not have persecuted this people as they have done. There is no doubt in my mind but that many an honest-hearted Christian has been led into darkness concerning this people. We have been misunderstood; and in many cases the idea has been entertained that we were opposed to the government under which this Church has grown and been nourished. I say, had it been understood that we were simply trying to teach the Gospel that our Lord and Savior taught, and to bring about a better condition of affairs in the world, honest-hearted people would have turned unto us, and they would have given us sympathy, and we would have been enabled to accomplish much more than we have. But this is God's work. We are simply instruments in His hands. We come upon the stage, and we play our part to the best of our ability, and then we are willing to leave the result with God. It has been said that God buries His workmen, but continues His work. So one by one those who have been identified with this work pass away. Some of them leave a written history, to a small extent, of what they have passed through and what they have known; but their full history or their characters can never be made as plain to us on paper as they can by conversing with them. So I say that it is very essential that all people who have any interest in this work should make use of the opportunities that present themselves to hear those who are yet among us who have been with the work from the beginning; and they should seek to know for themselves concerning this Gospel. If they find for themselves, and not for another, that it is of God, then there is no sacrifice too great for them to make for this cause. If we become thoroughly converted to the Gospel of Christ, we will not prize our lives as anything in comparison with our standing in the Church of Christ and with the saving of the souls of others who have not yet come to a knowledge of this faith. Therefore, our brethren go to the nations of the earth, leaving all that is near and dear to them, and place themselves in the hands of God to preach His Gospel. They go abroad, not feeling that their time is their own, but that it belongs to God, who gave them life; feeling that everything they have they are indebted to Him for, and that He has given and He can take away. This morning I attended the meeting of the German Saints, held in the Assembly Hall, and had the pleasure of talking to them a little in their native tongue. While seated upon the stand there my heart was made to rejoice at seeing a number of those with whom I had labored in Switzerland and Germany, and also a number whom I had not met before in Zion, but whom I had had the pleasure of bringing into the Church through baptism. I thought, Oh! if I could only dedicate all the talent God has given to me and all my powers to trying to keep these souls in the Church, and if I could cause that they should remain faithful until the end of their days, how happy I should be! But in administering in the ordinances of the Gospel we do not, as servants of God, feel to take any praise or honor unto ourselves. We have been left helpless so many times, we have been shown our weakness so many times, that we are in no condition to take praise or honor unto ourselves. But we rejoice when others are made happy; we rejoice when others are brought to see the Gospel as it is; we rejoice to see souls sought out of the dark corners of this world who are willing to come forward and unite themselves with the work which has been set up by the power of God, and which will never be destroyed. It gives us pleasure to see people who, notwithstanding the opposition that is aroused as soon as they express their willingness to become members of the Church

of Christ, are still willing to come forward and show their individuality, and manifest by their course that they are men and women willing to stand for what they know to be right, no matter what public opinion may be. Public opinion has led more people to degradation than anything else that I know of. The Latter-day Saints have not gone very much on public opinion. They do not care what the world thinks as long as they know they are trying to keep the commandments of God. The Elders, in preaching the Gospel from door to door, may be turned away, may be rejected, and their testimony may not be received; but if they are true and faithful in bearing that testimony and in discharging their duties, they are happy, and they are willing to leave the result with God. Those who bring members into the Church of Jesus Christ have no right to take any honor unto themselves; for one has planted, another has nourished, and another may reap. Those who are brought into the Church by one may be the result of the efforts of another. But if we are able, through our efforts, to touch the people's hearts, to get them to understand the Scriptures which they have read for years and years and have not understood, and to realize that if they only get the Spirit that they will not only have the dead letter, but they will have the Spirit which maketh alive, and which will bear testimony to their souls concerning the written word of God, and what is necessary for them to do to be saved in the kingdom of our God—if we are able to do this, we perform a great labor. This Spirit accompanies the testimony of the Elders. It bears testimony to all who will receive it that this Gospel is from God. It has caused those who have read their Bibles without understanding them to read and understand. This is what is meant by the reception of the Holy Ghost, which is promised to all those who will repent of their sins, be baptized, and have the hands of the Elders laid upon them. We cannot understand either the written word or the living oracles of God, except we have His Spirit. It is only through the spirit of man that we understand the things pertaining to man; it is only through the Spirit of God that we are able to understand the things pertaining to God. If the world have not the Spirit of God, having led lives that would not entitle them to the enjoyment of that Spirit, is it any wonder that they cannot understand the work of our Heavenly Father? Not at all, because they have alienated themselves from His Spirit; and in many cases His Spirit, which has striven with them from time to time, has become grieved. We understand that the Spirit of God will not always strive with man. Therefore, the world should give heed, while there is yet time, to the teachings of the Gospel, which is so simple that even a child can understand it, and yet so deep that man will never be able to fathom the beauties thereof.

I rejoice with you today, my brethren and sisters, in living in a day and time when God has again established His work. Why, when the Manifesto was issued and went forth to the world, the idea got abroad that Mormonism was a thing of the past. They thought that plural marriage was the principle upon which our faith was based, and that when this was done away with, all the rest would soon pass away. But how different it is to this! And right among those people who have entertained this idea, the Church of Jesus Christ is growing today more than ever. There are more Elders in the field today, proclaiming the word of God, than we have ever had. They are meeting with greater success today than they have ever met with before. This ought to be a source of gratification and joy to the honest in heart. Our Stakes have been strung out from Canada to Mexico, and branches have been organized throughout the Eastern and Southern States, and in Europe. And now, I understand, it has become the mission of one of the members of our quorum—Apostle Lund—to go to the Holy Land and find out what the prospects are there for founding a colony in that land. The Elders in Germany and Switzerland and in various parts of the continent of Europe, are meeting with success. All they lack is more Elders to preach the word of the Lord. There are many, many cities that have not yet heard the voices of our Elders, and therefore we cannot do otherwise than believe that this work will grow and increase. Aside from that, people who have been prejudiced towards us, and who have been opposed to us because they did not understand our motives, are becoming softened in their hearts. The Lord is pouring out His Spirit upon them, that they may be led to investigate this work and seek for a testimony for themselves. Our Eders do not require anyone to accept their words alone. They beseech all to seek God to know if their words are true. Those who will do this, if they are believers in the true and living God, can know of a surety if this Gospel be of God or of man. It would be a miracle in our eyes if we were to admit that it is of man; for there is nothing that can cope with it in all the world. All the fragmentary pieces of Christianity that we find throughout the world are only remnants of the grand old organization that existed in the days of our Lord and Savior. But here in the United States of America, through the instrumentality of the boy Prophet, has been organized the Church of Jesus Christ. It was organized on the 6th day of April, 1830, with but six members. We can see how it has grown, and how it has met all opposition and overcome every power that

has attempted to thwart its progress. Therefore, we are encouraged, and we are not wont to believe that the work is going to the ground, although we are surrounded with temptation. We always will have temptation, because the Almighty will never rob us of that free agency which we exercised before we came to this world to take upon ourselves bodies. But this Church has been organized with Apostles and Prophets, and with the various offices of the two Priesthoods which have been restored. Our Elders go forth bearing this testimony. But sometimes when they return, they neglect their duties. On account of the lack of efficient work on the part of the Priesthood, every quorum not having performed its duty as it should have done, it has been deemed wise to send out a great number of missionaries to labor here in Zion. Do you suppose, my brethren and sisters, that if we all had been doing our duty in every organization of the Priesthood—if the Priests had been going among the people and explaining the Scriptures, if the Teachers had been visiting from house to house as they are required to, in every ward of Zion—do you suppose it would have been necessary to send out missionaries among our own people? Of course, it would not. We must admit that there has been a lack of energy on our part in this regard. Elders who return home, or those who are not appointed to any special mission either at home or abroad, feel that they can be a little dilatory in regard to the performance of their duties as members of quorums and still be under no great responsibility. But it is my understanding of the Gospel of Christ that if we allow sin to exist in our midst and do not warn the sinner; if we allow conditions to exist that we know are foreign to the the teachings of our Lord and Savior Jesus Christ, those upon whom the Priesthood has been conferred will be held responsible, at any rate to some extent. Now, we can divide this responsibility just as we please, and take it to ourselves as it fits us, because it does fit us all. We must acknowledge that if these quorums had performed their duties faithfully, if this whole body of Christ had been in a proper, healthy, working condition, there would be no need of sending missionaries to labor among the different Stakes of Zion. But this condition exists, and we must deal with it as best we can. Therefore, it has been a source of joy to me in meeting with the Saints throughout the Stakes, to see the awakening interest that the young people are showing in the Gospel, and many of them have expressed themselves that they would try to do better. A great many of us get the idea that we are going to live forever, and that we do not need to trouble ourselves about anything excepting the things pertaining to this life; but how mistaken we will be, and how we are led every now and then to realize how uncertain this life of ours is, and how helpless—how useless, I may say—is this body without the spirit! I was reminded of this a few days since by being at the deathbed of a little girl, the daughter of President Uriah T. Jones, of the Parowan Stake of Zion. The little one died of croup. While at her bedside and in being present when her spirit took leave from the body, I was led to think over these matters, and it strengthened my testimony; for I am of the firm opinion that the greater part of man is not his body, but the spirit that gives life to the body. At any rate, it is quite as much of our being as is this material body. What is this clay after the spirit has departed? How helpless, how useless, it lies before us! We see that those powers that have been the very life of the being have departed. The little one I refer to had been suffering very much in the evening, and the father who was at Priesthood meeting had been sent for. He went home and found her in a very bad condition; and after the meeting Brother David H. Cannon and myself returned there, and we were requested to lay hands on the little one. We knelt down by the bedside, and laid our hands upon her, and the mother and brothers and sisters knelt down also and laid their hands upon the bed, and we poured out our souls to God that He would spare that child, if it were His will; but we felt to say, "Thy will, O Father, not ours, be done." As a result of our administration, the little one was very much eased and rested quietly until morning, when we were again called and got up to find her in a very bad condition, struggling for life. We again laid hands upon her and prayed God that the child might be released from her pain, and if consistent with His will, that she might be spared to her parents, who loved her so dearly. The mother seemed as though she could not be reconciled to parting with her. The little one was easier after our administration and appeared to be at perfect rest as compared with her previous condition. I could see that the family were grief-stricken, and that the father and mother did not want to part with the little one, and I went into my room, knelt down and prayed to my Heavenly Father that if it were consistent with His will He would spare the little one; at any rate, that He would not allow it to suffer any more; that if it were His will that the child should be taken away, He would prepare the hearts of its parents, that they might realize His will was being done in the matter. In about half an hour after our administration, Brother David H. Cannon, my wife, myself, and the family were surrounding the little one and her spirit departed from the body; but as death

approached, a pleasant smile crept over her countenance, and she went to sleep without even so much as raising a hand or showing any sign of pain. This little occurrence was a testimony to me; and if I had ever had any fear of death before, this would have banished it all. As the time came for the spirit to depart from the body, it appeared as though it could see into eternity; at any rate, its vision must have been a pleasant one. The child was perfectly conscious; had been asking about its kittens and little playthings only a short time before. It was a testimony to me that the vision of that child must have been a pleasant one; and I thought to myself, if after I have done the will of my Father and all that is within my power to do to cause people to repent of their sins and to come unto Christ, the Lord Almighty should take me away in the condition He took that child in, how happy I would be!

My brethren and sisters, we do not fear death if we are trying to keep the commandments of God. Indeed, many times it comes as a welcome messenger to those who have labored long and hard to spread this Gospel, and who have been faithful over that which God has given them. Such people feel happy when death comes; they feel no regret at having their spirit depart from their body. They know that the body will come forth in the morning of the first resurrection, clothed with immortality. They know that there will be no sorrow, no sickness, no death, there; but that those who have struggled earnestly, in the face of opposition, to do the will of the Father, and have been able to carry it out, they will receive an exaltation far superior to anything that we can imagine in this mortal state of ours. Those who were called to sustain the loss of this little one did not feel to sorrow, only at the separation. They knew that all was well; that He who had given that spirit to that little body had called it away, and that it had filled its mission. I was very much touched on the occasion; not on account of witnessing the little one go to sleep but on account of the nobleness of the mother. She had sat up night after night, going without sleep, until she was almost worn out; still she was not willing to leave the bedside of her little one. She desired with all her heart to save it. She had been through the pain of bringing that soul into the world, and she wanted to rear it in the fear of the Lord, that it might be a useful instrument in accomplishing good in this latter-day work, because her whole heart is with this people. But to see how resigned she was in the midst of her sorrow showed a nobleness of character which I have rarely seen, and which was more touching by far than to see the little one go to sleep. As individuals and as a people, the Almighty has required that we possess noble characters; that we be self-sacrificing; that we be willing to part with the dearest things on earth, if required by Him. It takes nobleness and integrity of character for our missionaries to go into the world, in the face of all the opposition that they have to meet, and proclaim the Gospel to those who do not believe.

My brethren and sisters, I rejoice in this work. I rejoice in the hope that we have in a resurrection of the dead—that we will come forth from the grave. Indeed, this is the corner-stone of our belief. It is for this cause we labor. If we labored for this world alone, we would be a most miserable and wretched people. Our hope is not in this world, but in what we will receive in the world to come. When we understand the Gospel, death indeed is robbed of its sting and the grave of its victory. We believe, as Jesus of Nazareth was resurrected from the dead and came forth with His body, witnessed not only by a few, but by hundreds at various times, so also all those who will keep the commandments of God will be resurrected and receive an exaltation and a home in the presence of the Great Master. I am happy to be identified with this work. I am willing, if it be the will of God, to labor all the days of my life in spreading His word. I have a testimony that this is the work of God. I have a testimony that the Prophet Joseph Smith was an ordained servant of the Almighty. No matter what other people may think or believe, that cannot change the opinion of one true Latter-day Saint. Our faith is not founded upon the actions of men. It is founded upon the rock of revelation, upon the foundation of Prophets and Apostles, Jesus Christ being the chief corner-stone. When we look at the condition of the world today, one crying, "Here is Christ," and another crying, "Here is Christ," how thankful we should be that we have a testimony in our hearts that we have the same organization, with Apostles and Prophets, gifts, blessings and ordinances, the same faith, the same Lord, and the same baptism, that existed in the primitive Church of Christ. How thankful, I say, we ought to be for this, no matter what we may be called upon to pass through for the sake of the Gospel. We are here but for a little while. I view this life of ours only as one drop of water as compared with the mighty ocean of eternity—as simply a preparatory school that we have to pass through to get into the presence of our Heavenly Father, where we progress from one condition to another. We must progress. It is dangerous for any Latter-day Saint to think that he or she can be indifferent to the work of the Lord. We must be either active or inactive. If we do not work for the Lord, we set an example that

is a hindrance to others. If, on the other hand, we do a good act, something that is praiseworthy and pleasing in the sight of God, there are others who will see our example and will follow after it.

Now, we have been feasting through the holidays. There are no people upon the face of the earth that live better than do the Latter-day Saints. Today we have come together to learn of the ways of the Lord. In this we show our faith, that men shall not live by bread alone, but by every word that proceedeth from the mouth of God. We are anxious that this work should progress and be successful, and we should lend our little mite towards its advancement; for when all the sons and daughters of men come before the judgment bar of God, Christ will say that is is not all those who say unto Him, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of the Father. If we are successful in keeping the commandments of the Lord, we shall lay up treasures in heaven. What are the things of this world in comparison with the knowledge that we have that God lives? Would we not rather part with everything that is dear to us in this life than to part with the knowledge which we have that God lives? No matter what our poverty or our persecutions may be, if we have this knowledge we will be happy under all conditions. Many times I have prayed within my heart to God that with all He would at least leave me His Spirit, even though He should deprive me of everything else in this life. I would rather have the Spirit of God than to possess the riches of the world, because that will make me happy and the riches of the world will not, unless I know how to use them. It is only a righteous ambition that the Latter-day Saints should wish to possess homes, and lands and all that will make them comfortable; but most of all we should wish to possess the eternal riches that will be of benefit to us and our posterity in the life to come. Our good acts and our good deeds, noble thoughts carried into actions, are the riches that will go before us to plead for us before the Great Judge, when we are summoned to give an account for the deeds done in the flesh. Let people array themselves against this work and against us; let all the powers of earth and hell array themselves against this work, it will not matter; in fact, it will only cause the work to grow, and make us more united, and should cause our enemies to see that this is the work of God. We do not fear opposition from without; we do not fear anything that can come from the enemies of truth, if we are seeking to keep the commandments of the Lord. If God is our friend, we will be happy; we will rejoice that He has condescended to make us His friends. This is a glorious work. We are told that the Lord is the vine and we are the branches. We can do nothing of ourselves. The branches are helpless without the vine. Let us try to keep in touch with the Spirit of God. Let us, above all, so live that we will be continually in the sunlight of that Spirit. And we will go forth fearlessly proclaiming repentance to the nations of the earth. We will proclaim it at home also. If we have done wrong, we will seek to do right. If we have not loved our neighbor as ourselves, we will seek to rectify our course of life in this regard. If we have failed in keeping the commandments of God in other ways, we will seek to keep them. I desire that we shall all remain true and faithful to the covenants we have made with God. We have made them knowingly. We went down into the waters of baptism and were immersed for the remission of our sins knowingly. We knew what obligations we took upon ourselves. If we are not liked for our peculiar belief, let us not return evil for evil; but let us ask God to forgive those who persecute us, and pray that their hearts may be opened, that they may be led to see the light of God as we see it. I am desirous to spend all my time and all the powers which God has given me, in His ministry and in proclaiming His word, because I never feel happier than when I am engaged in doing my duty and trying to do good to others, trying to bring happiness to a home that has known no happiness, trying to bring sunlight to some heart that has not known sunlight for years, and that has dwelt in darkness. We should not grope in darkness. If we do not feel well, we should set ourselves right with God, and if we do this He will not allow any evil spirits to overcome us, or to afflict us, any more than will be sanctified to our good.

May God grant that we may be true and faithful in keeping His commandments, and that we may feel to dedicate our lives and all we possess, realizing that He is the giver of all, to the building up of His kingdom and to the benefitting of our fellow men. We should not wish to live selfish lives. Let us not live for ourselves alone, but live for our fellow beings, and try to spread this Gospel of peace on earth and goodwill to all men to the four ends of the earth, that all who are honest in heart may be led to partake of the blessings that we now enjoy. That we may all remain true and faithful to the covenants we have made with our Father, taking Christ as our example, knowing that it is enough for the servant to be as the Master was, and be patient in carrying any burden that may be placed upon us, that we may gain a home in the presence of our God and in the presence of the Prophet Joseph Smith and all the righteous who have gone before us, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY DR. J. M. REINER,

Delivered at Salt Lake City, Utah, Jan. 16, 1898.

Beautiful Tents of Jacob—The Benediction of Balaam—A United People Looking to God for Guidance—The Strength of the Early Church—Unity not Fabricated—Another Israel—Investigation a Duty—An Apostate—A Picture from the Talmud—The Church Triumphant.

Elder C. W. Penrose, at the request of Dr. Reiner, read the 24th chapter of Numbers.

Dr. J. M. Reiner then spoke as follows:

"How beautiful are thy tents, O Jacob, and thy tabernacles, O Israel!"

Thus spoke the false prophet when he went up on a mountain and looked down into the valley. If you could have followed the eye of that prophet you would have seen a valley where perpetual summer reigned. Many a tent was pitched there in the wilderness. Israel, by the direction of Jehovah, going through the wilderness, had taken a resting place there for a while. Everything was peaceful. Everything was united. God's benedictions smiled upon them. They went in and out of their tents, doing their daily duties, by the word and direction of their great leader. As you looked down into that valley, you would have been cheered and edified to see a people, going in the wilderness, amid many deprivations, hardships and troubles, and yet peaceful, contented and hopeful. While that went on in the valley there was a conspiracy going on. Balak hired a false prophet to curse the people of Israel. It is usually the case, whenever there is a curse to be uttered against the Church of God, it is not by a man who is indignant against any false teaching or false living, but it is always an enemy who has been bribed, bought, his eyes shut, his heart corrupted, and led against his own will and wish and conviction to utter a curse. Balaam was not willing to do it. He told the messengers of Balak that it was impossible for him to undertake that mission, because he could do nothing unless he received the approval of Jehovah. But Balak had invented all sorts of machinations to induce him to do it. He was willing to build altars; he was willing to bring sacrifices; he was willing to bribe that prophet, in order to accomplish his purposes against an innocent people. Balaam goes up and looks down into the valley. Instead of uttering a curse he utters a benediction. He begins with these words:

"How beautiful are thy tents, O Jacob, and thy tabernacles, O Israel!"

What do you think, my brethren, Balaam saw when he uttered that benediction in these words? He saw a people, to begin with, that were all united. There was no strife in sight. All of them were directed by one God. All of them looked toward God to give them direction what they should do. All of them knew that they had the laws which Moses gave them on Sinai—given by God, and not by man. He—Jehovah himself—was their lawgiver. There was no question as to whether or not these laws were proper; there was no question as to whether or not these laws were popular; they were divine, and that was sufficient. Balaam looked down, and he saw more than that. He well remembered that God said to them "I will make of thee a kingly priesthood, and a sanctified, a holy nation." They were united; God was their lawgiver; and they were holy. He also knew that God gave His promise to Abraham that in his seed all the nations of the earth should be blessed. Balaam well remembered that this nation, now wandering through the wilderness, forsaken and a prey to every enemy, was to be the nation out of which should come the Messiah, the Redeemer of the universe, our Divine Master, Jesus Christ himself. How could he pronounce a curse upon such a people? How was it possible, where God has stamped His seal of approval upon it, where God has been the director and the very soul of that movement, that he should utter a curse? Nay, he could not do it. He tried his best; he was induced and bribed; but as he looked down into the valley he uttered the words that I have already repeated, "How beautiful are thy tents, O Jacob, and thy tabernacles, O Israel!"

This was not only the case, my brethren, with the ancient people of Israel; but as we follow along in history we find afterwards, in the fulness of time; after four thousand years of waiting; after the human race was trembling in the balance; after great philosophers were confused and perplexed; after Israel were singing, through their prophets, many a song of the coming Messiah; after all the nations were anxiously waiting for somebody to come who would clear away the mists which rested upon the human race, who would explain how men could be delivered from sin and from iniquity—after four thousand years God sent His Only Begotten Son, Jesus Christ, to redeem the world. When He sent His Son upon earth it was not merely as a High Priest; it was not merely as a model lecturer—it was more than that: Christ came upon the earth with a revelation from the bosom of His Father, to deliver to the whole human race. And then and there He

established a Church upon the earth. He established in His Church Apostles, evangelists; He ordained some as Teachers, others as Prophets. There was a complete, full organization, equipped so that they might go out into the world and proclaim the glad tidings of the Messiah who had come. In that Church you find the same thing. From time to time there was a hired, wicked man who was led on to curse the Church. Many an enemy surrounded the Church of God. A thousand times did she lay before the altar of God, crying aloud in anguish, "O Lord, have mercy upon me," because the enemies had surrounded her, and she felt that one curse upon the other was ready to be pronounced upon her. But she came out victorious. Why? Because the Church of God, in the early ages, was a Church that was united; it was a Church that was sanctified; it was a Church ready to spread the Gospel all over the world; and such a Church certainly could not be conquered. And Jehovah gave the promise, through His only Son, that even the gates of hell "shall not prevail against thee."

Now,my brethren, let me tell you that when we speak of unity in the Church, we do not mean by that something which is fabricated. You cannot fabricate unity in a church. Israel was united. Why? There was one Lawgiver; there was one High Priest; there was one leader—Moses. They knew what God demanded of them; they knew their duties; they knew where to go for counsel; they knew where to ask for advice; they knew that where there was a sick man the sick man went to the High Priest to be cleansed. Even in the time of our Lord, Christ said, after He had cured many a leper, "Go and show thyself to the Priest." There was a bond of union, because God Himself had created it. They were sanctified; not sanctified merely in language, not by a fabrication, but they were sanctified because the law of God, the Gospel of Jesus Christ, if followed out, if lived out, could make of them holy men and women. They were a people that could withstand all attacks from without. Why? Because they had the power of God in their midst. That is—that was—the Church of God. That was the Church which Jesus Christ established upon the earth.

Let me be frank with you, my brethren. It would do no good if I were not. I feel, as I stand here to address you, that I stand in a holy place. Christ has told us,where two or three are gathered together in His name He will be in their midst. I said this was a Church of God. You might misunderstand me, and think that I am a Mormon. I were a hypocrite if I were to say that. Of course, according to my own belief, there is one church that makes that claim. But what I mean to say to you is this: Here is the Mormon Church. Here is another tabernacle. Here also an Israel has spread and pitched its tents. And to my mind, your Church and the Roman church are the only two churches in the world today that make any real claim to Christianity. I understand that a little while ago some ecclesiastical gentlemen in this city passed a resolution as to whether or not the Mormons are Christians—as if you might pass resolutions to say that a man's color shall change over night! You might as well pass a resolution that a colored man shall become white, and a white man man shall become colored, as to pass a resolution that a people be not Christians who bow their heads before Christ and who stand up and say, "We are the only Church." But these gentlemen say, "Resolved, that the Mormon Church are not Christians." Why, it is the height of absurdity; it is nonsensical, only fit for children!

The reason why I have been attracted by your Church, and most likely why the head of your Church has honored me with the distinction and privilege to speak to you, is because your Church will at all times arrest the mind and the heart of a man whose heart burns with zeal for truth and who has got brain to think. I come into Salt Lake City, and everywhere I am surrounded by Mormons who tell me very flatly, "You have no authority; you have lost everything; we are the true Church." A man would commit a crime against his conscience, against his God, if he were not to stop and say to himself, "This is worth examining." I must investigate this. I cannot go from Salt Lake City back to New York and simply say, "I have been there and I heard something about the Mormons, and they have got some queer ideas in their heads." No; I must meet that Church face to face. I must know what it is. I must know upon what they rest their claims and pretensions. I do not say I am convinced of it. I say I am open for conviction. There is no truth upon earth which a man should not accept when proven; and there is no man upon earth who is too great to accept the truth, no matter whence it emanates.

Now, this Israel here in Utah—this new Israel, and this new Zion, there were many a man, many a Balaam, standing here to curse. Many indeed went out to curse, to scandalize, to criticise, with malicious motives. Far be it from me to utter a single word, either here in your presence or after I have left, which even you yourselves could object to from your own standpoint. Now, here is the point. A church that makes claim to unity, a church that makes claim to sanctity, a church that makes claim to possess the authority from Christ, may be a true church. Which one is it? You say it is your Church; I say it is mine. But this is not a place for debate. This is a place where I mean to show you that over and over again the Church of God

was to be cursed, but was blessed. But her strength, her power was that she was one, that she had authority, that she had all the sacraments in her own possesion. Even in the time of Israel, nobody could ever point the finger and say there was a heresy; nobody could say there was a false leader, a false prophet. If there was one, Israel knew it by the direction of God. If there was false testimony Israel knew by the revelation of God. If there was false living, Israel knew it by the direction of God. That, to my judgment and in my opinion, is a true Church of Christ. It is very marvelous indeed when a man goes out and mingles with the various Christain sects.

I have noticed a good many things which have impressed me very much. While lecturing on Thursday night to your students at one of your academies, in a little place called Ogden, I called their attention to a certain expression I heard; it is this: Language indicates something; it represents a certain institution. Now, since I have mingled with Mormons I have heard over and over again, "That man is an apostate." An apostate! Ah, yes. Why, no other modern church can use that language. A man may leave the First Presbyterian church to join the Fourth Presbyterian church; he may leave the Fourth Presbyterian to join the First Baptist church; he may leave the First Baptist church to join the Lutheran church; but he is not an apostate, he may merely be a man who has crossed from one street into another. He can never be an apostate. What should he apostatize from? You ask those very men who passed resolutions as to who is to be a Christian or who is not to be a Christian, who is to be regarded as one that worships Christ or not—ask those very men, "Have you the truth?" "Well, yes—part; the other part is with my neighbor." "Have you the truth?" "Well, yes, the essential truth we have." "Have you the truth, the whole truth, and nothing but the truth?" There is absolute silence,unless a voice comes from one corner of the Alps, from Rome, and says, "I have the truth," and then it comes again from another corner of the world, in this new hemisphere—from Salt Lake City —where the head of your Church says, "We have the truth." Or, as the venerable head of the Church said to me, "If you have any truth that I have not got, let me see it, and I will take it." These are the two churches.

Now, it makes no difference who the Balaam will be that will come to curse, be assured as long as you pitch your tents by the direction of God, as long as you have got the Lawgiver, God, as long as you claim to have authority, as long as you claim to have the Priesthood, as long as you claim to have the sacraments, you may find a thousand enemies surrounding you and they will all have to pronounce a benediction upon you. As I go through the arch here from time to time since my sojourn here in your midst I recall many a time I have walked through the catacombs in Rome by the side of a guide with a torchlight in his hand, pointing out here and yonder, "there lies one man," and "there another;" "there is the place where one of those who were slaughtered by the enemy of God is buried." As I go through this arch I feel that I am treading on a spot where your forefathers came in across the plains in order to pitch their tents in this modern Zion. I went out once purposely in the middle of the night, about 1 o'clock, when I was fatigued with writing. I took my overcoat and went out in the street, and passed by a little bit of an office. Stillness everywhere! There was a light in the office and it seemed to me as if it was a perpetual light burning in the temple of Vesta. I stood there gazing upward, and saying to myself, Here is a remarkable thing, a peculiar people. People came in here many a time to curse, many a time to condemn, and yet here they still live, here they still have got their tents, from here they are still proclaiming that they are the only true Church. That, my brethren, is your only strength in the world. In my crossing the ocean about sixteen times I have met with many an accident, remember many a time of shipwreck, and I recall one instance when we had to turn around the ship and go back thirty-six hours. The captain stood there wet to the skin; every officer at his post; he was trembling lest something serious should happen, and he turned to the man at the helm, "How is it there?" A voice came, strong, positive, determined, "All is right here." And so is the Church of God upon the earth. She is still upon the great ocean, shaken by every billow—by enemies, by misunderstandings. But the Great Captain cries back to the man at the helm—to those whom He left upon earth, whom He has appointed to guide His people, to His authorities, and He asks, "How is it there?" "All right here!" But alas! when I look around today in Protestant Christendom, I am almost tempted to say that the man who stands at the helm is a drunken, staggering sailor, with an unsteady hand, and he cannot make any response when this question comes to him.

I have in mind a very beautiful thing which is appropriate for your people. In The Talmud of Babylon. It pictures where a young woman in the bloom of life sits at her table, and it seems as if all her occupation is nothing else but reading some letters. That woman loves a man dearly, as dear as her life, who has left and gone into a far country. She heard nothing from him month in and month out, year in and year out, and he returned. Upon his return he found his beloved one still

waiting for him. She received him; she was loyal as ever, true as ever, steadfast as ever. He said to her. "My beloved one, how is it that for these many years I have been away from you; you heard nothing from me; you did not know whether I remained loyal and true to you, and yet you are loyal and true to me." "Ah!" said she, "while you were away, and I was sometimes in anguish, and sometimes doubt crept into my soul, I took your love letters, I read those love letters of yours, and I said to myself, the man who can write such letters is honest, is true, is loyal, he cannot lie, he will remain true as long as there is a breath left in him." And, says the Babylonian Talmud, in the last days God will say to His people, "O my people Israel, how was it? I have left you down on this earth, in the wilderness, in tribulation, often in agony, often in starvation, surrounded by enemies; how was it that you remained loyal, true and steadfast to me?" And Israel will answer and say, "O thou Most High, while we were away from you; while we dwelt in the valley of tears; while many a time affliction visited us; while many a blow fell upon us; while our hearts were often torn; while darkness often covered our habitations, in those days we read your love letters, we read your promises, and we said, 'A God that can thus speak to His people, a God that can make such promises as these, that God is true; His hand is not short to help; help will come sure; He will deliver His people from all anxiety.'" And so, my brethren, with the Church of God. Permit me to say that you as a people, in your Church, when you are surrounded by enemies, when sometimes the hand of civil war is laid upon your head heavily, when sometimes you are misunderstood, when sometimes you suffer, then take the love letters of Him who has thus far guided your forefathers, who has thus far kept you, and be assured that a God who can thus speak, a God who can thus talk to His people, that God will remain true.

Let me say to you one word, in conclusion. You have heard the 24th chapter of Numbers read to you. Balaam came to curse, but Balaam did not curse—Balaam pronounced a benediction. The enemy who stands outside of the Church, that enemy will always be conquered. The enemy that attacks the Church from without, that enemy you need never fear. But go on and read the 25th chapter, and what do you find there. Right after the enemy was conquered and blessed Israel, Israel forgot his God and committed sin, and Jehovah brought pestilence upon His own people. The Church of God need never fear an enemy from without; but the enemy within your walls—he who walks with you side by side into your tabernacle or into your temple; he who makes the same profession; he who speaks the same language; he who pretends to have the same religion and to believe in the same revelation, and to be guided by the same authority, but whose heart is far from God and who lives an ungodly life, he is the worst enemy you have; and in due time, if you do not clear out your house from such people, God himself will smite you with pestilence.

It is a remarkable thing, my friends, that this Zion should not be seen. I say this in all sincerity, and I say it, I trust to God, in the spirit of a real searcher for truth, it is a remarkable thing that the Balaams who are standing above should not be able to see you everywhere. I cannot help but tell you a little private affair. But a few days ago, when the gentleman to my right (Dr. Talmage) came to my hotel I told him a very remarkable incident. I had just then received a letter from my dear wife, saying to me, "Do not be persuaded by those people to become a Mormon." I then, with that letter in my pocket—and that seems like a very disobliging husband—went to see your venerable President, the very fountain head of your Church upon this earth. This morning, as I came back from Ogden, I had another letter, and for the first time I am told that two Apostles—maybe they were Elders—came to the city where I usually live in the summer time (and where we still have our home on account of my absence) and they asked the mayor of that city permission to preach, and he refused, and then they went and visited my own house. I can assure you, in the presence of God, that if I were at home the mayor of that city would have trembled in his boots and he would have given permission. He has met me once before. There is not a single church in that city, with the exception of the Roman Catholic church, who can go in and say, like your Elders, "we are the true church, by direct revelation from God." There are plenty of churches there who say, "we are a kind of a church, by the direction of John Knox, or John Calvin, or Martin Luther, or John Wesley;" but no man among them can go in there like these two apostles. The remarkable incident is that in the day I am permitted to address this audience I receive a message that for the first time in our lives two Mormon Elders enter my humble abode and there try to speak the words of truth, as they understand it, to my wife. I say to you that those Balaams who stand upon the mountain tops looking down into the valleys, there should be room that all of them should be able to see you. Your Church should be so situated that all men, the learned and the ignorant, the rich and the poor, should be able to approach it and see it as it really is.

I do trust and hope that if—IF!—you are really the true Church, then your

light may shine before men, so that none of them shall be deprived of it. However, I am glad to say this: Whether you are or not, I must confess that I have traveled pretty nearly all over the world, but as a rule I never pay much attention whether a man says he is a Presbyterian, or a Primitive Methodist, or a Wesleyan Methodist. It has no charm for me. But your humble missionaries buttonhole me everywhere, telling me they are the only true Church, and practically I as a Christian have no right to exist in it. and I stand aghast and look. Therefore, my attention is arrested, and therefore I examine. What the result will be, God only knows. But let me say to you that your hospitality, your conduct of life, the devotion of your missionaries, their loyalty, their simplicity of faith, is something which I admire, admire more than I can express in words. And I do hope and pray that whatever has taken place in this tabernacle and all that has surrounded me may in the end result that it shall come a blessing to me and to you. Yes, that no Balaam may enter your gates, unless when he returns he may also exclaim, like Balaam of old, "O how beautiful are thy tents, O Jacob, and thy tabernacles, O Israel!"

ELDER C. W PENROSE.

The Call to Israel — Opposition cannot Prevail—The Living Word of God—The Prophet of this Age—The Dispensation of the Fulness of Times—Apostleship Restored—A Personal Experience—Organizations that are Vain—The Gifts of the Gospel—A Mission of Peace.

There is a little time left, which I am requested to occupy. I have been very much interested, as I am sure you have been, in the remarks that have been made to us by Dr. Reiner. They are very applicable to the Latter-day Saints, because of the faith that we have through the revelations of God that we are indeed Israel; not merely in a spiritual sense, but literally. We believe that we are of the seed of Abraham. God has revealed through His servants the Prophets and the Patriarchs whom He has placed in His Church, that the great body of the people are literally of Israel; that our forefathers were scattered among the nations of the earth and there intermingled with the gentiles. We are chiefly of Ephraim, and, as the Prophet Hosea predicted, "Ephraim hath mixed himself among the people." In these last days God is calling Israel from all the nations of the earth, and He has a special work for Ephraim to do. "I am a father unto Israel, and Ephraim is my firstborn"—that is, the firstborn in this great latter-day work. You who have received your blessings under the hands of the Patriarchs in the Church have been told to what tribe you belong, and it appears that the great body of the Latter-day Saints are of the house of Ephraim.

We have proved the truth of the saying made to us this afternoon, that those who come to curse either leave upon us a blessing or their curses turn to blessings. When this Church was first organized God promised to us that "no weapon formed against us should prosper; that the tongue that should rise in judgment against us should be condemned;" and our experience has shown that the word of the Lord has been fulfilled. We have been called to pass through a great many trials, afflictions and tribulations, and many have risen up to curse and to do us harm; but out of all these things he Lord has brought us off more than conqueror." And He will do so. Nothing will militate against us, but those evils which have been alluded to this afternoon, that may arise in our own midst. It is true that we need not fear any opposition from without; we need not fear any power that may rise against us, no matter of what nature it may be, no matter from what source it may come. No matter if the powers of a nation or of nations shall be brought to bear against the Church of Christ, they will not prevail; but the Church will remain, and endure, and abide. This is the beginning of that kingdom that Daniel saw in his vision, or the vision that Nebuchadnezzar had which was repeated to Daniel. (Chap. 2.) This is the "stone cut out of the mountain without hands." It was to "break in pieces and consume all other kingdoms." It was not to be left to another people, but to stand forever, and no power can prevail against it.

Our Church and our doctrines are not derived from these scriptures. We believe in the Bible; we believe in the Old Testament and in the New Testament, so far as they are translated correctly; but we believe—I was about to say, more, and I will say it—we believe more in "the living word of God, which abideth forever." And that living word comes through the living oracles, through those men whom God has called, and who have been appointed and ordained, and are endowed not only with the office and calling of the Apostleship or Eldership, but with the power and the spirit thereof, and with all the keys, blessings, privileges and rights which were enjoyed by the Apostles of old and the servants of God who ministered with them. Now, we prize these "love letters" alluded to by Dr. Reiner, the scriptures that have come down to us from times that are past. We think a great deal of them. We believe in them. We read them. We ponder upon them. We rejoice in them. But we have the same communication

opened up today that was open in times past, by which these "love letters" have come down to us. God is "the same yesterday, today and forever." He is a God of revelation. He is a God who can and will, when the people are prepared for it, communicate with His children. And we proclaim to the ends of the earth that in these days God Almighty has spoken from heaven; that Jesus Christ, His beloved Son, our Elder Brother, has visited the earth again; that angels have come down from the courts on high, and have brought their messages to men on earth; that the old Apostleship has been restored by the ministration of men who held the keys thereof in former times, and that Apostleship is here with us; and one of the rights, powers and privileges of that Apostleship is to communicate with the Father and the Son, and to have the Holy Ghost as a spirit of revelation and inspiration. So that we can obtain messages from our Loved One on high today, and do not depend altogether upon the "love letters'" of the past.

It is this that arrested the attention of our friend who has spoken to us today. As he said, this is not a place for debate. We are not here for any such purpose. But seeing there is a little time to be occupied and I am requested to occupy it, I also must speak from my heart, as I believe he has spoken form his heart. He has seen some things that are good among us, and some things that appear to be weak. But we rest upon this: that God, who in ancient times spoke to the fathers by the Prophets, and who sent His beloved Son, when the proper time came, to sacrifice Himself for the sins of the world and to establish His Church among the people, has in these still later days. spoken unto us by His Prophets. In the beginning of this dispensation He raised up a Prophet. Was he one of the learned, wise and educated men of the century? No. He raised up a simple boy and spoke to him. Why did He not choose one of the learned doctors or ministers of some of the various churches that existed—men of experience and learning, who were trained in the schools of theology, and who were able to read the Scriptures in their original tongues? Simply because, perhaps as the most learned of the ancient Apostles—Paul—said, "Not many wise, not many mighty, not many learned after this world, hath God called; but He has chosen the weak things of the earth to confound the mighty." What for? "That no flesh might glory in His presence." If God had called some very learned and highly educated man to this ministry, probably he would have taken the glory to himself; or people in the world who heard him would probably say, "Oh, this man is only another learned man that has come and established a new church." But God called a weak and illiterate boy, and He raised him up to accomplish His work. He appeared to him with His Son Jesus Christ, and He said, "This is my beloved Son; hear Him;" and all the revelations that have come from the Father have come through the Son. It has been so from the beginning. Jesus, our Elder Brother, stands between us and God as the Mediator with the Father. The worlds were made by Him. All things are of the Father, but they are by and through Jesus Christ,who is the Word, and who was in the beginning with God, and who was God, and all things were made by Him. The revelations of God the Father come through Jesus Christ, His Son. This Church, from that time, has been in communication with the powers on high, through Jesus Christ. Therefore, this is the Church of Jesus Christ, because He made it, because His power is in it, and because He communicates with it. It is not the Church of Joseph Smith, or of Brigham Young, or of John Taylor, or of Wilford Woodruff, or of any man; it is the Church of Jesus Christ.

When the Father and the Son appeared to Joseph, the Son told Joseph that he was not to go after any of the churches in the world. Why? Because they were not accepted of God. He said they had all gone out of the way; they had departed from the true order of God that was established in olden times. Therefore, when this Church was established on the earth it was organized as the only Church of Christ on earth. Now we recognize the fact that there are many good people in all the different religious denominations, and just as good people in heathendom—among those who do not believe in Jesus Christ and do not know of Him at all. We recognize the good that exists everywhere. We recognize the truth that exists everywhere. That which is true is part of our religion; for it embraces all truth. Our Church is truth's magnet; truth from anywhere and everywhere is attracted by it, comes to it, assimilates with it, has an affinity with it. Truth from every source is recognized by our Church. Another thing: We are willing to let eminent persons of other denominations, if they are respectable, appear in our public congregations and talk to us. Why? Because we think that we may be turned, possibly, from our way and adopt some other way? Not at all; but to show that we do not fear comparison with other denominations; we do not fear the truth, no matter where it may come from. If Catholicism has any truth that we have not, we will be glad to have it. If Protestantism has any truth that we have not, we welcome it. If Mohammedanism has any truth that we have not yet learned, we will be pleased to get it. If truth should come from any part of the world that we have not yet obtained, we will receive it and rejoice in it. We are not afraid to com-

pare our Church with any other church. We are not afraid for our people to hear ministers of other denominations; and if they can convey to us anything that is of profit, we are glad to have it. We welcome the good that comes from every source; and we believe that all good and all truth come down from the "Father of light." But with Him "there is no variableness, nor even a shadow of turning. " He is the same always. He always was a God of revelation, and He always will be a God of revelation. And when people seek to Him, they can find Him; when they ask, they can receive; when they knock, the door can be opened unto them, and it is opened to every one who asks in the proper way.

When the Lord revealed the Gospel to His servant, Joseph Smith, and gave him power, by the gift of God,to translate the Book of Mormon from the hieroglyphics upon the plates which he obtained from the hands of the angel, the Lord inspired him for this work for the last days and for the last time; and the promise was given that the truth now revealed should never be taken away again. The promise was given that the authority of the Priesthood restored to earth should never be taken away again, but it should remain here, because this is "the dispensation of the fulness of times, in the which," Paul said, "God would gather in one all things that are in Him, both in the heavens and on the earth." The dispensation of the fulness of times! That was a mystery that Paul said God had made known to him, that in the dispensation of the fulness of times all should be gathered in one. Now, our testimony is, that this is that dispensation; that it has been commenced on the earth; that it will stay here; that it will accomplish the work that God has set it to do; that no power beneath the eternal heavens can move it out of its path. Individuals may fall; men may "apostatize," to repeat the phrase used by our friend this afternoon; men may turn away from the truth; but the Church will abide, the truth will remain, and the Gospel will be preached to every nation,and kindred,and tongue and people. The honest in heart everywhere will be attracted towards this Gospel. Those who have stamina enough to come out from the world in spite of all obstacles, in spite of all they may have to sacrifice in accepting the truth, will receive a testimony from God to their own souls that they have received the truth; and they will gather with the people of God, and help to build up Zion, and to establish Christ's kingdom on the earth. The elect will be gathered from the four winds, the kingdom of our God will be established, and the kingdom of our God will prevail and spread over the face of all the earth, and all the words of the Prophets concerning it will be fulfilled.

When the Apostleship was restored, and the principles of the Gospel as taught by the ancient Apostles were made known in the Church, and the Church was organized after the primitive pattern, the promise was given by the Lord in this way: "Go ye out and preach the Gospel to every creature. And let my servants who go forth from this hour take neither purse nor scrip; but let them go forth depending upon me, and I will open up the way before them; and a hair of their heads shall not fall to the ground unnoticed. Whosoever shall feed them, and clothe them, and give them money, the same is my disciple. And upon whomsoever they pronounce a blessing, they shall be blessed. Go ye forth, baptizing with water in the name of the Father, and of the Son, and of the Holy Ghost; and lay your hands upon the persons who are thus baptized, and they shall receive the Holy Ghost. And signs shall follow them that believe. In my name, they shall speak with new tongues, they shall cast out devils, they shall heal the sick; and all the gifts pertaining to the Holy Ghost shall be given to them,as a witness and a testimony that they have received the truth." Now, men might go out and profess to have this authority; but they could not confer the Holy Ghost. They might baptize; they might lay hands upon people; but it is God who gives the Holy Ghost. Man cannot bestow it, except as he is commanded of God and is used as His instrument. Now, here are people in these mountain valleys, dwelling throughout the length and breadth of Utah, the vast majority of whom have come from the various countries of the world where this Gospel has been preached. Our simple Elders, going forth in faith, and clothed with this authority, have said to the people: "If you will believe in the Lord Jesus Christ; if you will repent of your sins (by real repentance with a determination to forsake sin and turn from wickedness and to serve God), and if you will be baptized for the remission of sins, we will promise you that you shall receive the Holy Ghost—the same Holy Ghost that the ancient Prophets had, the same Holy Ghost that ministered on the day of Pentecost, the same Holy Ghost that was in the primitive Christian Church and was manifested in the various gifts and blessings spoken of in the New Testament; you shall have that spirit, and you shall know for yourselves, by the witness thereof, that you are accepted of God and that you have received the truth." The Elders have gone to various nations in this way, and have made this promise, and nearly all the people who dwell in these mountain valleys are living witnesses of the truth of their mission.

This is what we rest on. Argument is almost superseded by it. We have

no need to prove that all these different churches in modern Christendom have gone out of the way. God Almighty has said they have all gone out of the way, and that they are not accepted of him. "They draw near to me with their mouths; they honor me with their lips, while their hearts are far from me; and their fear toward me is taught by the precepts of men, not by the power and demonstration of the Holy Ghost. Therefore, they are not my Church." The Lord thus establishes His Church on the earth in the last days and for the last time, and sends out His servants in all the world to bear this witness.

This is my testimony: I know that this Church is true. I know it by the witness of the Holy Ghost. When I was a boy I heard the Gospel preached, and I believed the testimony, because I had been trained to believe in the New Testament and the Old Testament. But I went to God and asked Him to guide me; not to suffer me to be led astray. I was the only one of the family to which I belonged who accepted the Gospel, and I had to sacrifice my kindred, my surroundings, my prospects in life, so far as temporalities were concerned; but I became convinced in all my soul that this was the truth, and I went and was baptized. Then hands were laid upon me, and the Holy Ghost entered my soul; not by any physical convulsion of my body, but the light of God shone into my soul as clearly to my spirit as the sun gives me light in my eyes. And I know that that Spirit has been with me from that time, through all my experience now for about forty-eight years in the Church. Wherever I have been, in any part of the world, that Spirit has been with me to prompt me. That Spirit has revealed to me the things of God. That Spirit has shown me that which I should do, and that which I should not do. And whenever I have hearkened to that "still small voice" I have been right; whenever I have not, I have been wrong. I know by that Spirit that this is the Church of Christ. I know it will endure forever. I know that every curse heaped upon it will turn to its blessing. I know that every weapon that is formed against it will turn upon the framer. I know this work will prevail and it will spread over all the earth; for God is in it and with it. It is the Church of God; it is the Church of Christ; it is the Church of the Holy Ghost. The power and the Apostleship and ministry of Christ Jesus are in the Church, and will never be taken away again.

In bearing this testimony we do not say anything against the good that can be done by anybody in any church; but we say that their organizations are vain, as far as God is concerned; that their administrations are void, and without authority. We say that if a man administers in the name of the Father, and of the Son, and of the Holy Ghost, he does wrong unless he has been appointed by the Father, and the Son, and the Holy Ghost, to use their names. If he has not been, then he uses these sacred names in vain, and God will not hold him guiltless. We say that God has given this authority to this Church, and it is here, and will stay here. They may kill our Prophets and Apostles, as they slew Joseph Smith, the Prophet, and his brother Hyrum, the Patriarch; but that will make no difference to the Church. The Church is so organized that all the powers, gifts, spirit and influences that rested upon the leaders of the Church in the beginning have been conferred upon others. Twelve Apostles were chosen, and they were ordained to the Apostleship. The spirit of the Apostleship has been with them, and is with those who hold it today. Then come the Seventy. Seventy men ordained as an appendage to that Apostleship. If you kill off the three who form the Presidency, we have Twelve; if you kill off the Twelve, we have the Seventy. It broadens as it goes. And, thank God! there are so many Elders ordained now, having a portion of this high and holy Priesthood, that the enemy cannot destroy it, and it will not be taken away nor be left to another people, but will abide and endure forever.

This is our testimony. When we refer to history; when we refer to the Bible; when we use any kind of argument, it is only incidental to the great fact, that God and His Son Jesus Christ revealed themselves to Joseph Smith. That is the great crucial point. That is the fact upon which we build. If God did not appear to Joseph Smith; if revelation was not given to him from God in these last days, then we are nothing as a church, although we have a great many truths collected here and a magnificent organization, and we are ahead of all the "Christian" denominations because of these things. We have found that the word of God has been fulfilled in this, that the Lord has added "line upon line, precept upon precept, here a little and there a little;" and that every soul who is baptized in water and receives the imposition of hands, with the full intent to serve God and keep His commandments, realizes and knows that his sins are remitted, that he has been regenerated, that he is made clean, that though his sins were as scarlet, he is washed white as wool. He knows also that the power of God has entered his soul, and opened up his mind, and given him to comprehend eternal things. He knows that the light grows brighter and brighter towards the perfect day, and that the Holy Ghost is the same Spirit that it was anciently. It teaches the things of the Father and the Son. It brings things past to his remembrance; it shows him things to come. It lifts up the veil that hides the spiritual world. It shows

that which is about to take place on the earth. Every man, woman and child may receive that Spirit, and will be enlightened according to the degree of faithfulness and earnestness in seeking after its gifts and blessings.

All the gifts of the Gospel are in the Church. As in the time of the Corinthian Saints, "To one is given by the Spirit of the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." These signs have followed the believer, as the Lord said they would. These are in fulfillment of what God told the Prophet Joseph Smith, and these are the witnesses and signs of his ministry. The servants of God go out and carry these promises to all the world, and God is with them. He raises up friends for them, and gives them power to learn the languages of the world; and sometimes gives them this gift of tongues to enable them to speak to people in their own language when they do not understand the language. These are some of the signs of this ministry. But we do not rest upon them. The great thing is, the testimony of the Holy Ghost. And no one can understand the fulness of that great blessing unless he has received it. To have the power of God resting down upon him, filling his soul with His Spirit; to be baptized in it, quickened by its power to comprehend the things of eternity; to commune with his Father, and with his Elder Brother, the Lord Jesus Christ; to be prepared to receive the ministration of the angels of God; to know, without a cloud of doubt coming over his soul, that he is accepted of God and called of Him to labor for the Lord on the earth—to have and to be all this is the great boon and blessing which one enjoys who receives the gift and testimony of the Holy Ghost. And all can enjoy it; for the promse is "unto you, and to your children, and to all that are afar off," as Peter said on the day of Pentecost, "even as many as the Lord our God shall call." The promise is to all, for the Lord is calling all. "The mighty God, even the Lord, hath spoken, and hath called the earth, from the rising of the sun unto the going down thereof;" and this is His word to all people:

"Repent, yea repent, of your sins and your wickedness, O ye inhabitants of the earth; and turn unto me, the Lord your God, and I will abundantly pardon. Return unto me, and I will return unto you, saith the Lord of hosts. Repent of your sins, and be baptized in water for the remission of sins, and receive the imposition of hands; yea, be born of water and of the Spirit, and ye shall enter into the kingdom of God. I will visit you with the Holy Ghost, and I will reveal unto you the precious things of eternity—things that are past, things that are present, things that are to come; things in the heavens, things on the earth, and that which is about to come to pass in the nations. For this is the fulness of times, and all the truth of the past shall be gathered into this fold of Christ; all things in the heavens and on the earth shall be gathered together in one; all things spoken of by the Prophets shall be accomplished; and I will witness unto you, by my power, that you are accepted of me, saith the Lord."

This is His voice to the ends of the earth and by His help we will carry it to every nation until the whole earth has vibrated with the sound thereof, and the upright and honest in heart have received our testimony. Then, when we have finished our work on earth, when God shall call us hence, we will go and continue our ministry in the spirit world. "And the gates of hell"cannot prevail against this Priesthood and authority; but they must yield, as they did when Christ went to preach to the spirits in prison. The servants of God in this Church, when they depart hence, carry their authority and Priesthood and power with them, and they will proclaim the Gospel in every part of that spiritual world, among the spirits in prison and among all the millions who have departed from the earth who have not heard the Gospel; and they will receive it and be gathered into this great Church of Christ, not the Church on earth, but the Church in the heavens. It will all be gathered in unity and be made one; and the Saints on high will come down to the Saints on earth, and they will be united together when the work ordained of our God is accomplished.

I might continue this subject, but we have heard sufficient this afternoon. I thank our friend for his eloquent discourse to us this afternoon and for his good feelings towards us. And we have good feelings to him, and to all people on earth. For our mission is a mission of peace. We do not come with a sword. We do not expect to fight with carnal weapons. Our warfare is against spiritual wickedness in high places. The powers of evil that are incorporeal and the powers of evil that are in man, our work is against them. We do not expect to triumph in our might, in our strength, by our wisdom, or by our learning; but by the power of God we expect to prevail. This work will go forth conquering and to conquer, until the kingdoms of this world become the kingdom of our God and His Christ, and He shall come and reign over them "in Mount Zion and in Jerusalem and before His ancients

gloriously." May the peace and blessings of God attend what has been spoken this afternoon, I ask in the name of Jesus Christ. Amen.

PREST. WILFORD WOODRUFF.

Mormonism and Religious Liberty—Reasons for the Claims of the Saints—Testimony to the Existence of Miraculous Gifts.

Before the meeting closes I feel disposed to make a few remarks to my friends. I had a very pleasant interview with Dr. Reiner at our office, and I related to him a certain principle which was presented by Joseph Smith at a conference in Illinois, before some fifteen thousand people. In speaking upon religious liberty, he said: "If I were the emperor of the world, and I had control of all the human family, I would sustain every man, woman and child on the face of the whole earth in the enjoyment of their religion, let that religion be what it may." I have told the doctor that those were my sentiments. They are my sentiments today. I was much pleased with my interview with our friend, and I have been pleased with his address here today. I do not feel to find any fault with it.

I will say, for his benefit and any others that may be present, that one reason why we are strenuous in our faith and belief with regard to this being the Church of Christ, is because the Gospel we have received is the Gospel that Paul taught, and he said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Another reason is that the gifts and graces which were in the Church in the days of Christ and the Apostles are with us today and have been with us since the organization of this Church.

Now, I have a favor to ask of this congregation. This congregation is composed largely of Elders and members of the Church. There are many Elders here who have traveled abroad in the vineyard. Now, I say that many of the gifts and graces and miracles that were manifest in the days of Christ and the Apostles I have seen manifest in the Church of Jesus Christ of Latter-day Saints, and so have you. Whoever has traveled as an Elder of Israel throughout the nations, and has been true and faithful unto God in administering in the ordinances of the house of God, has had the power of God upon him sufficient to receive those gifts and graces at the hands of the Lord. They have been with the Latter-day Saints. Now, I want every Elder who has ever preached abroad, and every man and woman who has ever been present when any of these gifts and graces have been manifest—when the sick have been healed, devils cast out, the lame made to leap, the blind to see, the deaf to hear —I want every man and woman who have seen manifested any of these gifts and graces that were in the ancient Church, to raise their right hand. I do not want anybody to bear testimony of this except those who have seen it. [In response to this request, a large majority of the congregation raised their hands.] I have seen the sick healed. I have seen devils cast out. The blind have seen, the deaf have heard; and all the gifts and graces have been with us. While I was in Herefordshire I helped carry a sister into the water who had not walked for twelve or fifteen years, and we baptized her. When we confirmed her she said she believed she had faith sufficient to be healed. President Young and Dr. Richards called upon me and I told them of this case. I wanted them to administer to her with me in confirming her. We laid hands on her, and President Young was mouth. That woman rose to her feet. and next day she walked several miles in the town where she lived. It was a public case, one that was known to the whole town. Some acknowledged it was a miracle, but said it was through the power of the devil. Those principles have been with us from the beginning, and will be with us until the winding up scene, as far as we do our duty. We have this testimony before us, and the same is manifest in any congregation of the Saints anywhere. Some time ago I met a man and a woman against the Valley House here. The woman said to me, "Do you know me?" I said, "No, I don't." "Do you know this man?" "No, I don't." "Well," said she, "he was born dumb, and when he and I were baptized in Herefordshire, you laid hands on him and his speech was given to him, and he has been able to talk from that day to this." I do not speak of these things boastingly. We have no chance for boasting, because any man who has these gifts knows they are of God, and not of man. I never saw a minute in my life when I felt I had occasion to boast of any gift or blessing that God gave to me. Whatever power I have received, whatever I have been able to do, has been by the gift of God.

I pray God my Heavenly Father that we may always live in that way and manner that when we arrive on the other side of the veil we shall receive all those gifts and blessings that belong to the Saints of God who have been true and faithful in any age of the world. This people are called to preach the Gospel. We have traveled to almost all nations. Thousands upon thousands have been brought into the Church. Many of them are gathered here in the valleys of the mountains. We trust that the course we are pur-

suing may be such that we may be justified before the Lord. There is no doubt but there is opportunity to improve in many of these things. With regard to religion, every man has a right to his religion. It is between him and God; and it is between us and God. Inasmuch as we do our duty, when we get through we shall inherit all the blessings that have been promised unto us; and so will any people that keep the commandments of God.

DISCOURSE BY ELDER B. H. ROBERTS.

Delivered at Salt Lake City, Utah, Dec. 12, 1897.

Why Elders ask for the Faith and Prayers of their Audiences—The Foundations of Faith—Evidences for the Existence of God—Testimony of Tradition—Of Revelation—Of Nature—Our Duty to Forgive—How Unrighteousness Affects Faith—Abraham an Illustration of Faith—Other Biblical Instances.

I think when strangers attend our meetings they must be struck with some astonishment at the request that is nearly always made by those who address the meeting that they may be sustained by the faith and by the prayers of the Saints, and that the Spirit of the Lord may prompt their utterances. I desire to call attention to the reason for this universal request on the part of those engaged in the work of ministry, that your minds may be refreshed with the reason why such a request is made. In a revelation given in 1831, in the month of November, the Lord said to the Prophet Joseph:

"My servant Orson Hyde was called by his ordinance to proclaim the everlasting Gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with, and expounding all scriptures unto them.

"And, behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth;

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost,

"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation;

"Behold this is the promise of the Lord unto you, O ye my servants."

I think after listening to that splendid passage of scripture the Latter-day Saints will not be astonished that every Elder almost on every occasion expresses an earnest desire that he might speak under the influence of the Holy Ghost; and if the people understood the matter aright they would be just as anxious and earnest that this should be the case as the Elder, because when we come together we desire to be taught by a teacher who can instruct, who can warn, who can admonish, who can, if necessary, reprove, and bring by this reproof the wayward unto repentance. And of all the teachers that can best do this—indeed, the only teacher who can do it well, is God; and it should be the earnest desire of the people to be instructed of the Lord, that they might hear the word of the Lord, that they might hear His will, that there might be more scripture added to the volumes of scripture already in existence, and new truths brought from the great storehouse of God's knowledge to enrich the knowledge of the Saints of God. I can conceive, therefore, of nothing more desirable than that our teachers should be moved upon by the Holy Spirit, when they stand up to teach the Saints.

I offer this as an explanation to thoughtless Latter-day Saints who may think that the Elders have drifted into a mere formality of asking an interest in their faith and in their prayers. I would remind them that there is substance in this desire, and that it is of highest importance that the people be taught of God. And the means appointed by which they may be so taught is that those that labor in the ministry shall speak as moved upon by the Holy Ghost.

The end of all preaching, of all instruction, as I understand it, is to beget faith in the hearts of the hearers, and the reason why it is of such great importance that faith be implanted in the hearts of the children of men is because faith is the incentive to all action, the foundation of all righteousness. Hence the labors of the servants of God in all ages of the world have been to implant faith in the hearts of the people. Faith is not the first principle of the Gospel merely on account of some conventional arrangement that has been made; it is the first principle of the Gospel because of the nature of the thing itself; from its nature it comes first, it being, as I have already stated, the incentive to all action, the driving force, the power which impels men to repentance and to every good word and work. In regard to this principle of faith I want to read a brief quotation from the third lecture on the subject of faith in the Doctrine and Covenants, delivered to a school of Elders in Kirtland in an early day of the Church, and I fear somewhat neglected by the Saints and perhaps

by some of the Elders in these days. It is a very logical statement of the principles that enter into the subject of faith, and I want to address myself more especially to the youth who are present, upon this subject. The doctrine is stated as follows:

"Let us here observe that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

"First, the idea that He actually exists.

"Second, a correct idea of His character, perfections and attributes.

"Thirdly, an actual knowledge that the course of life which he is pursuing is according to His will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive."

The first thing necessary to that faith that shall be sufficient to obtain life and salvation is the idea that God exists. It would not take long truly to demonstrate the truth of that doctrine. The force of it is very easily seen from the negative standpoint—by which I mean this: Why is it that men who claim to be atheists, men who do not believe in God—why is it that they do not repent of their sins? Why is it that they do not receive baptism for the remission of sins? Why is it that they are not found trying to walk in harmony with the requirements of God's laws? It is all easily answered by saying they do not believe in the existence of God, and consequently do not consider themselves under any obligations whatsoever to keep His commandments or obey His ordinances. So we who have essayed to keep the commandments of God, if the idea of His existence had not been in our minds, we would be just like they are, we would not have come unto Him, we would not now be seeking to keep His commandments, because having the idea that He did not exist, of course it would follow that we would not have believed that He had given any commandments to be obeyed; hence the Prophet Paul, who perfectly understood this subject, I think, says in relation to it that "without faith it is impossible to please God; for he that cometh to God must believe that He is" that is, that He exists; and he added further (and it would be well for us to hold it in mind as we go on) this statement: that He is a rewarder of all those who diligently seek Him.

Time will not permit me to undertake the pleasing yet the great task of pointing out to you the evidences that exist to establish faith in the hearts of men that God lives. I shall undertake merely to call your attention to the lines of evidence that may be followed to prove that fact. It is not difficult to understand how the idea of the existence of God first came into the world. You can easily trace it to its primary source; you can find it out by asking yourselves the question, How did the idea first occur to you? I undertake to say that the universal answer to that question would be that away back in the days of toddling childhood a mother drew you to her knee, and even while you could only lisp the words of our language, taught you to address words of praise and thanksgiving unto a being whom she told you was God. You seized upon the idea right there, and as you received that idea so too did your parents before you, and the generation before them, and the generation which preceded that; and so you might contine from generation to generation till you reach a time and a place when this knowledge of the existence of God sprang into the knowledge of our world by reason of being delivered by those who knew of God's existence, and who perpetuated that truth along the lines of tradition.

A great many men of supposedly great intelligence are inclined to sneer at the evidence for the existence of God that comes along the line of tradition. They dismiss it with the scoffing remark, "Well, that is mere tradition." But I desire to call attention to the fact that this line of evidence is most trustworthy; that it is worthy of your esteem. I pray you, think for a moment what a strong hold it has taken upon humanity. It everywhere abounds. It matters not where you look, you shall find it. You may go to darkest Africa, to the lowest—to the most degraded of the children of men, and you shall find this universal tradition of our race. It counts for nothing that it exists under crude forms. It exerts a powerful influence in their lives. They have held to the general idea. From that extreme go to another. Go to the civilized races of men, where education has attained its greatest triumphs; and there you shall find the presence of this tradition in full force. The intelligence, the education of those who hold it has not made it dimmer, but brighter than where you find it among the savages. And between these two extremes, in every land and every clime, humanity has held to this grand old tradition. I pray you, do not hold even the heathen into too great contempt. I grant you that here and there you may find them worshipping at the shrines of stocks and stones. Images, rude and repulsive, carved by their own unskillful hands, seem to receive their homage; but, I pray you, accord even to the idolatrous heathen a better understanding than to believe that he thinks that the mere stock or stone before which he bows is indeed God. Not so; you shall find it but the representative of an idea standing back of the material object; you shall find it standing up before him merely that he may have an object to which

he may immediately address himself, an object representative, perhaps, of some one or other of the many attributes which he at heart believes that the Supreme Power possesses. I think I see in this idol worship the proof of the existence of another doctrine that was once stamped upon the minds of man in ages gone by; and that is, the necessity for a medium through which man can approach God; in other words, a mediator to stand between man and God. Think you not that it came from the grand Christian doctrine known from the earliest ages, that God would provide a Mediator for mankind, one through whom they could approach the Eternal Father? A Mediator who should interpret God to them? However much this original idea may have been buried in the rubbish of heathen tradition, I nevertheless believe that this idolatry of the heathen holds in it the evidences that originally man understood that God the Father would have a Mediator between Him and the children of men, even Christ Jesus, the Lord. This line of evidence, founded on tradition,, is not to be scoffed at. I know not how unbelievers in God can explain it away. I pray you, young Latter-day Saints, think upon it, respect it, hold to it as the beginning of your reasons for faith in God, and one of the lines of evidences down which testimony of a very positive nature comes to you of the existence of God.

But mark you, the testimony of tradition is not all. It is simply one line of evidence, among others, to which I want to call your attention. But in these lectures on faith the testimony of tradition is exalted by the Prophet Joseph, and he lays it down as a doctrine that it is by means of the teachings of the fathers that men first come into possession of the idea that God exists; but once in possession of this idea, men are prepared to begin to exercise faith in God. The incentive to action, the motive for obedience to God and His laws; is planted in the heart by this tradition, acording to the Prophet Joseph; and acting upon the probability created by this belief, in God, men sought by obedience, by works of righteousness, to find God, and they found Him. The veil was not sufficient to shut them out from the presence of the Creator. Through it they burst until at last, a Moses stood in the presence of God and conversed with Him as a man converses with a friend, and learned the facts concerning the creation of this heaven and this earth; and his mind, illumined with this splendid knowledge of the grand reality of God's existence secured to him through faith, he came back to the children of men, his face shining with the inspiration that comes from contact with God, and bore testimony to the grand truth of God's existence. And Moses henceforth was able to describe the character and attributes of God for the instruction of the children of men. So were others who had obtained like privileges both before and since his day. The testimonies of these worthies in various ages of the world come down to us in the holy scriptures. The testimony of Enoch, of Abraham, of Joshua, of the prophets and kings of Israel; and at last the testimony of the Son of God Himself, of HisApostles, and the Elders who labored under His personal direction,—all these as well as Moses testify of God's existence; and their testimonies collected together and preserved by devout souls, come to us through the scriptures. Add those volumes of testimony to the evidence that you find in tradition and behold how the argument becomes strengthened for the existence of God!

The Latter-day Saints are particularly favored with more testimony of the men of God in past ages than any other people on the face of the earth. We sometimes boast a little perhaps of our good works; we boast of our faith; and yet we have no right to boast. We have no occasion for any particular self-congratulation only in the fact that we possess, through the grace of God, more of His word, more of His revelations than the rest of the world have received. In addition to the testimony of the Jewish prophets we have the testimony of the Nephite pophets. These scriptures after slumbering in the dust for ages, lo! the earth is opened, an angel from God reveals their existence—a new volume of scripture is brought forth in the Book of Mormon and we posess double the testimony that the world possesses. And since we possess twice the testimony, ought it not to follow as a logical sequence, that we ought to have more faith than the world, that we ought to have more righteousness than the world? You have increased the causes; shall not the effect be increased? So, Latter-day Saints, you have nothing to boast of. God hath doubly blessed you. You ought to repay Him by twice the faith, twice the devotion and double the good works that are to be found in the lives of other people. I would cry out, shame upon the Latter-day Saints, if they could not point to more achievements for God than the world can point to; seeing that they have double the amount of evidence on which to base their faith. And this does not begin to tell it all, either. You sing sometimes about the half of a thing not having been told. Why, bless your heart, we have scarcely pointed out a fraction of the thing we have in hand. We have the testimony of prophets peculiar to our own age. The stream of inspiration to us did not end at Patmos, no more than it began in Eden. The stream of revelation between the heavens and the earth is renewed in our day. We have prophets and apostles

now, an inspired Priesthood, to bear record of the great fundamental truths of the religion of Jesus Christ—of the existence of God—the truth of the Gospel. Add their testimony of tradition, then, to the testimony of the Jewish scriptures, to the testimony of the Nephite scriptures, and do you not stand surrounded by such a cloud of witnesses that it would be a positive shame for unbelief or unfidelity to rear its head among the children of the Latter-day Saints? What excuse shall our young people offer if ever they wander from the path that God has marked out for their feet? And how great must be the condemnation that will rest upon them if ever they prove recreant to the things that God has revealed unto them! And yet there are those who in the face of all this would dare to deride God and to refuse obedience unto the Gospel of the Lord Jesus Christ. Latter-day Saints, parents in Israel, how anxious ought you to be if your children go away in unbelief and infidelity under all these favorable circumstances for the establishment of faith!

And yet another line of evidence, which unites with these already pointed out to you. David, in one of his glorious outbursts of inspiration said: "The heavens declare the glory of God;
and the firmament showeth His handiwork.
Day unto day uttereth speech, and night unto night showeth knowledge.
There is no speech nor language, where their voice is not heard.
Their line is gone out through all the earth, and their words to the end of the world."

The testimony of Moses, of Isaiah, Ezekiel and Jeremiah may be locked up for many generations in the Hebrew language, and may not for a long time become universal testimony for men; the testimony of the Nephite Prophets may be locked up in the mystery of the Reformed Egyptian language used by them; the testimony of Prophets today may for a season be limited to those nations who are visited by them and who can understand their speech; but God, all over the broad heavens, hath written the evidences of His existence; and, as Paul puts it: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head, so that they [unrighteous men who deny God's existence] are without excuse." And when you turn away from the dome of heaven inlaid with suns and planetary systems, and with the microscope search out the secrets locked up in the world of atoms, you again meet evidences of the existence of God; and also see proofs of His wisdom, power and glory.

Now, my brethren and sisters, unite these three lines of evidence—twist them into a three-fold cord, and you shall find that it is not only not easily broken, but in my judgment, unbreakable. And when you take all these evidences into account is there not laid a foundation for faith in God? Is there not around you and about you that which hymns the great truth of God's existence to your souls? Our text says that the first thing necessary to the exercise of faith in God is the idea that he actually exists. Surely, the evidence of tradition, the testimony of those who have sought and found God, and the evidence of the works of nature lay a sufficient foundation for that idea.

But, "secondly, a correct idea of His character and attributes," is essential to the exercise of faith in God.

I take it for granted that the men and women under the sound of my voice this afternoon know what a struggle after righteousness means. I take it for granted that you know how hard a thing it is to subdue this mortal clay, and make it subservient to the will of God. You know how hard it is to curb a proud spirit and make it walk in proper humility before God. You know how difficult it is to put a check upon the appetites and to refuse to indulge in those things which the appetites suggest. I am speaking to men and women who know how hard a thing it is to control the lusts of the heart and the pride of life, and live in harmony with the Spirit and promptings thereof that come from God. Now, if you will remember how many times you fail; if you know how easy it is to be discouraged, you will be able to sense the truth of this doctrine laid down here, that in order to exercise faith in God you must know something of His character and of His attributes. For example, we must know that He is slow to anger, abundant in mercy and in goodness, willing—nay, anxious—to forgive the repentant. If we did not have these ideas of the character of God, we would fail, we would faint by the way, we would be unable to continue the struggle to arise to the full majesty of the stature of a man in Christ Jesus our Lord. But when the Lord repeats for our consolation, over and over and over again, this truth, that He is slow to anger, that He is merciful and longsuffering, gracious and kind beyond our comprehension—when we rememebr that, though we fall daily, yet will we arise, trusting in the grace and mercy of God.

The beauty of this principle, I think, is very forcibly drawn out in a conversation that takes place between Jesus and the Apostles. Peter came to Him with some of his brethren, and he said: "Lord, how oft shall my brother offend against me, and I forgive him? till seven times?" I suppose that Peter thought that his proposition was a

wonderfully merciful one, very gracious; that it would be a remarkable man who would forgive his brother seven times. He wanted to be magnanimous. Peter was one of the most generous of men, too, by nature. It seems to me, in the glimpses we get of this great Apostle's life, that you find in him a largeness of soul, a magnanimity of temper, a nobleness of bearing, which really exalts him among his brethren. He was a broad, liberal-minded, noble man. "Shall I," said he, "forgive my brother seven times?" Mark you the answer of Jesus. "I say not unto thee, Until seven times; but, Until seventy times seven." That gives you an opportunity of comparison between the littleness of man, even at his best, with the noble magnanimity of the Lord Jesus Christ, who was the reflex, as you know, of His Father—or, rather, through Him shone the attributes of God the Father. Then how noble and even above the petty conceptions of man is the mercy of God, and how we may rely upon it! Yet, do not think this attribute out of proportion with the other attributes of God; in Him all the attributes of His character are most beautifully blended and perfected. While the quality of mercy, perhaps greater than He dared reveal unto the children of men, is in Him; yet, balancing that quality —mercy—stands that of justice—a justice which preserves His mercy from becoming maudlin and unworthy of God. Justice and judgment are the habitations of His throne as well as mercy; are parts of His supreme, exalted character. Mercy, the quality of which is not strained, is His—mercy, blessing him that gives and him that takes, mightiest in the mightiest, becoming the throned monarch better than his crown, making earthly governments most like God's when mercy seasons justice — mercy, grand and great as it is, will not in the administration of God be allowed to rob justice. This All-merciful Being, compassionate as He is, will not look upon sin with the least degree of allowance. Sin He will condemn, for it is hateful to Him. But the sinner who repents and desires to turn away from transgression and thirsts after righteousness, blessed is he; for God's hand shall be extended to him, and He will help all those who seek after righteousness "Blessed are those who hunger and thirst after righteousness, for they shall be filled."

It seems to me pretty clear that it is necessary for us to know something about the character of God, in order to exercise faith in Him. We must know something of His mercy; we must be able to trust His justice; we must have abiding faith in His judgment and power, or we cannot exercise faith unto life and salvation. And that we might have this knowledge so essential to our faith, He has sent Jesus Christ into the world, and He was God manifested in the flesh. If therefore you would know God; if you would become acquainted with the personage that sits enthroned in the heavens, and that by His power called worlds and systems of worlds into being, and who governs and controls in them according to His sovereign will; if you would know something of the might, the majesty and the power of this Supreme Mind that stands behind all the phenomena to be seen in the universe, look, I pray you, upon the great Peasant Teacher of Judea, and in Him shall you find all the fullness of the Godhead bodily; for He was in the image of God, and He was and is the Mediator between God and man, the true representative of the Father. When Philip, puzzled somewhat with the seeming mystic sayings of the Lord Jesus Christ about the Father, said to Him, "Lord, show us the Father, and it sufficeth us. He said—and there is a world of agony in the tone of it—"Have I been so long time with you, and yet hast thou not known me, Philip, he that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" Oh! slow of heart and unready to believe the great mission of the Lord Jesus Christ to be the representative of the Godhead here upon the earth, to hold all power in heaven and in earth—to be God manifested in the flesh! I say to you, study God through the character of the Lord Jesus Christ, and you will find in Him every mercy, every power, every principle of justice, of judgment and truth that are the habitation of the throne of God; for in Him, as saith the scripture, dwelt all the fullness of the Godhead bodily. I know of no better recommendation to men who would become acquainted with God than to ask them to study Him through Jesus Christ.

The third thing necessary to the exercise of faith in God unto life and salvation is an actual knowledge that the course of life one is pursuing is according to His will.

I feel that this is not only the most difficult part of this subject to treat in speech, but also the most difficult thing for men to do, that is, to get into a habit of living so that you shall know continually that the course of life you are pursuing is in harmony with the will of God. Let me point out to you how unrighteousness affects faith; how failure to arrive at this knowledge that your course of life is in accordance with God's will destroys your ability to exercise faith. And let me say here, without entering into too nice distinctions, that there is a difference between having faith and exercising it, just as there is a difference between having strength and putting

that strength to use. I take it that you have all seen a man of splendid physique, in whose joints and limbs, muscles and sinews there reside wonderful strength; and yet if that strength is put to no particular use, what good is it to him? So, to some extent and in a certain way, men may have ideas concerning these great truths of which I have spoken—that is, ideas of the existence of God, and some idea about His character; but they never exercise that faith, it does not become an incentive to action—it is dormant, and consequently it is like the strength in the man I have spoken of—it is of little service to them or to anybody else. But we will say that here is an Elder in Israel who believes in God's existence, knows something about His character and attributes, and he is called upon to exercise himself in the ministry, to exercise himself, say, in the healing of the sick; and it does seem to me that if there is one position in which a man can feel his weakness more than in another, it is when he is brought face to face with those who are sick and who desire to be healed through his ministration. Speaking for myself, I can say that at such moments every weakness, every imperfection of my own nature rises up like a mountain in front of me. The unrighteous acts, the blundering mistakes made by me in my life, all come trooping in to break down, if possible, the faith I would exercise. Suppose now a man is placed under those circumstances, and he suddenly remembers that only yesterday he gave way to a fit of anger and passion, and he blasphemed the name of God; can that man proceed with the ordinance of the house of God for the sick? I know not how he could proceed. The recollection that he had spoken blasphemy against the name of Jesus Christ ought to seal —and I believe, so far as strength and power is concerned, would seal—his lips; and while he may speak the words, the power cannot be there, until he gets forgiveness of his sins. He remembers perhaps that only last Sabbath he transgressed the law of God and unnecessarily violated the quiet of the Sabbath day by the noise of his labor. I know not how such a man can exercise faith even to heal the sick, to say naught of a faith that shall take hold on salvation. Or perhaps he remembers that he oppressed his brother in his wages; that he was cruel and unnecessarily harsh in his household; or that he had staggered as he walked through the streets under the influence of intoxicants; or perhaps he has walked after the lusts of the eyes and the heart. Loaded down with the recollection of sins and transgressions such as these I have enumerated where is the possibility of exercising faith in God under such conditions? Call him to the pulpit; let him strive for the faith that lays hold of the powers of heaven and calls them down in inspired utterances to instruct and bless the Saints of God—let him stand there and attempt to exercise faith with all the recollections of these evils about him, and what must be the result? With bowed head, with fainting heart, it seems to me, he must quit the pulpit, and first seek repentance and forgiveness of God, relying upon His mercy, before he can wield the powers of heaven for the salvation of the children of men; for be it remembered, the powers of heaven can only be handled and controlled upon the principles of righteousness.

Now, my brethren and sisters, I hope you see what I mean in dealing with this third principle essential to the exercise of faith unto salvation. Having looked at it from the obverse side first, let us look at the other side now just a moment—the positive side—and see what strength comes when there is resident in the soul of man the consciousness that, notwithstanding human weaknesses and imperfections yet God approves of the course of life he leads. The pages of Scripture are luminous with instances of this kind! Look, I pray you, at the father of the faithful, Abraham. Tried every way; tested at every point; touched upon the tenderest chord of all his soul; required by the commandment of God to take the son of promise and to place him upon the altar, and let the smoke that should consume his flesh ascend up as incense unto God—tested to that very point, and yet he stood the test, believing in and trusting the justice and mercy of God. Though the general commandment was extant, "Thou shalt not kill," yet when the voice of God came to him commanding him to kill he stood not quibbling, or questioning with God, he manifested His readiness to sacrifice even his son unto God's commandment; but when it was clear that Abraham would not even withhold his son from God—when the test was completed, the trial passed, the ram in the thicket was provided, dragged out, and bound in thankfulness upon the altar to take the place of Isaac. How sweet must have been the communion of Abraham with God after that! What confidence must have been his in the presence of God even after that! And how grand the words that came from the lips of Jehovah must have appeared to him, saying: "Because thou hast done this thing, and hast not withheld thy son, thine only son, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Oh! my friends, God indeed calls, nay, demands, sacrifice; but God is able to reward men for their sacri-

fices, even to the uttermost. You need not doubt it. From that day on, what blessing is there in heaven that Abraham cannot command? What power in the old patriarch now and forever! Marvel you that it is written here in the Doctrine and Covenants that Abraham hath passed by the angels, and is no more an angel, nor a servant, but one of the Gods in the council of the Father? He had the strength and power of it in him, because he had made the sacrifice.

Try Job; test him; find out how he got this spiritual strength and power. Why, when he saw his houses tumble about him; when he saw sons and daughters slain; when he saw herds of camels and asses and sheep run off by the enemy, he stood calmly in the midst of these ruins, and he said, "The Lord giveth, and the Lord taketh away blessed be the name of the Lord." And when his body was racked and afflicted with pain and suffering, his wife comes to him, you remember, and importunes him to curse God and die. Job, with that grand faith that makes him akin to Abraham, answers, "Though He slay me. yet will I trust Him." Then the hand of the adversary was lifted. Tell me, what is there that Job cannot do after that? What strength must have been his—born of this consciousness that God approved of his course of life? I tell you, such men are able to move the heavens, to bring down blessings for the children of men.

Regard the case of Hezekiah, king of Judah, a most illustrious example of this glorious principle. Isaiah was commanded of the Lord to say to him:

"Thus saith the Lord, Set thine house in order; for thou shalt die, and not live."

When he told that to Hezekiah, the good king was stricken with sorrow. It is written that he turned his face to the wall and wept; and after Isaiah left he commenced pleading with the Lord, and said:

"Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight." And Hezekiah wept sore.

Isaiah had not yet reached the middle court of the king's palace, before the word of the Lord came to him, saying:

"Turn again and tell Hezekiah, the captain of my people. Thus saith the Lord, the God of David, thy Father, I have heard thy prayer, I have seen thy tears: Behold, I will heal thee: on the third day thou shalt go up into the house of the Lord. And I will add unto thy days fifteen years."

Tell me, what would an unrighteous king be able to do in such a crisis as this? Could he exercise faith to call down the blessings of God? No; but this man could marshal in support of his petition his righteous life, and the heavens could not withhold their blessing. There was strength, there was power born of righteousness.

How beautifully all these principles blend tokether! How grand is the doctrine of faith as set forth in the Doctrine and Covenants by the Prophet Joseph.

A few days ago a man who has lived for twenty years among our people and who knows that we hold these doctrines,and who has witnessed the labors of the Saints and their sacrifices for their religion, undertook to say that our religion is unspiritual and unscriptural! I challenge the gentleman to produce, in all the homilies that have been written upon religion by all the ministers of his faith. anything to match these doctrines, at once both spiritual and scriptural, and in all respects philosophical. God bless you, Amen.

DISCOURSE BY PREST. WILFORD WOODRUFF.

Delivered at Salt Lake City, Utah, Feb. 13, 1898.

The mysteries of evil—The Lord's servants always unpopular—Hard work to do right—The angel in the midst of heaven—Persecution of the Saints—But one gospel—Tribute to Colonel Trumbo—Are the spiritual gifts no more?—Salvation by keeping the commandments of God.

There is a saying that "whatever leads to good and to do good, is of God; whatever leads to evil and to do evil, is of that wicked one." The first remark I wish to make is in relation to the mystery in my mind concerning events that have transpired since the world was made and God created man. We all belong to Him. We do not belong to the devil. He never made us. He never made the world. He does not own it. But he is here on earth. The mystery to me is why the God of heaven is so much more unpopular than the devil on the face of the earth; why the inhabitants of the earth, who are the children of God, feel so much more prone to do that that is evil than to follow the commandments of God. The Son of God, when He came to the earth

in the meridian of time, died to save the world. The devil did not do it. Still Jesus Christ was the most unpopular man that tabernacled in the flesh in His day and generation. He had more enemies than almost any other being that ever lived. The nation in which He dwelt warred against Him, and after a little while they put Him to death. Why do men feel that the devil is of so much more consequence than Christ, and show themselves more ready to do evil than good? There is no being that has power to save the souls of men and give them eternal life, except the Lord Jesus Christ, under the command of His Father. Take the whole history of the world, from Father Adam down to this day, and the commandments of God and those ordinances that will save men have always been very unpopular. How was it in the days of Jesus? Jesus spent about three years and a half after He entered the ministry, and then He was put to death. They warred against Him and His principles; and not only against Him but also against His followers. His Apostles were all put to death, excepting one, and he would have been destroyed if the people could have killed him; but John the Revelator was preserved by the power of God, while the others were slain. Why were they killed? They were unpopular. The world did not receive their doctrines. Read the history of the world in the days of Adam, Seth, Enos, Jared, Mahalaleel, Canaan, Methusaleh, Noah, when men lived almost a thousand years, and you will find that even in those early times the children of men turned against God. They sought that that was evil, and pursued a course wherein the Lord was angry with them, and He swept them off the face of the earth with a flood. Noah and his family were saved, and the only ones that were saved. Do you ever meditate upon this strange presentation to our minds in the history of the dealings of God with men? It does not matter what age of the world you look at, whenever the Lord has raised up Prophets and Apostles, Pastors and Teachers, and commanded them to do a work, they have been unpopular and their work has been unpopular. Take Jeremiah, for instance. When the Lord sent him forth to teach and warn the people he was very unpopular. They put him in the stocks; they cast him into a pit; they persecuted him continually, until it seems to me he must have felt like saying, "You may all go to hell, for aught I care; I am not going to bother my soul about you any longer." But he could not do that. The Lord had said to him in sending him forth:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a Prophet unto the nations."

He commanded Jeremiah to go and do as He commanded. What was the consequence? Jeremiah was persecuted, and when he complained of the condition of things, the Lord told him to go unto Zedekiah, the king of Jerusalem, who had persecuted him, and say unto him that the judgments of God would come upon him, his eyes would be put out, he would be carried captive to Babylon, and he would die in captivity.

I need not dwell upon these things; but they are worthy the contemplation of the Latter-day Saints. It has seemed such hard work to do right, and so easy to do evil. Temptation to do evil is on every hand, from the day of our birth until we go to the grave.

How is it in our day? Those Latter-day Saints know our position. The God of heaven sent an angel to Joseph Smith. That angel taught him many things, and told him what to do. Among other things, he told him there was a record of the ancient inhabitants of this land hid up in the hill Cumorah and commanded him, in due time, to go forth and receive that record and translate it into the English language. We have that record before us, and it is true. It has come forth in fulfilment of revelation. John the Revelator said:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."

That angel appeared to Joseph Smith in his youth. The Lord also gave unto him many revelations. He received the Holy Priesthood from under the hands of heavenly messengers who held the keys of the Priesthood. He received the Aaronic Priesthood and the Melchisedek Priesthood, by the administration of angels from God out of heaven. He organized the Church of Crist. That man lived fourteen years after he entered into the ministry. He brought forth the Book of Mormon and the Doctrine and Covenants; he organized the Church, and then he, like the Apostles of old, was slain for the word of God and testimony of Jesus.

What has been the history of the Latter-day Saints, even on this great American continent, and under one of the most liberal governments God ever gave to man? Joseph was tormented and persecuted. His followers were persecuted. They were driven from the lands they occupied, and scarcely had a place to plant their feet. Tribulation followed them, until they were compelled to come to these valleys of the mountains. We have had a hard time

to live in a free country like America and under our great and glorious government. Why this persecution, why this oppression and this opposition? Why this warring of the world against the Gospel of Jesus Christ? There is but one Gospel; there never was but one, and never will be but one Gospel. That Gospel God has revealed to us. It is the Gospel of faith in the Lord Jesus Christ, repentance of sin, baptism for the remission of sins, the reception of the Holy Ghost by the laying on of hands, and the gifts and graces following those who embrace those principles. You are my witnesses of the truth of these things. We have found it to be an uphill work to get the rights of American citizens. God has established us here in these valleys of the mountains. We came here as pioneers. We found a barren desert, with no mark of the white man anywhere. You see what there is today. It is in fulfillment of the revelations of God.

Why is this spirit in men to persecute one another, to fight against God and His people, as has been the case from the creation of the world down to our day more or less? It is wrong, and every man that takes a course of this kind will have to bear the burden of it. There is but one power in heaven or on earth that can give man a part in the first resurrection, clothed with glory, immortality and eternal life, and that power comes from God, and not from the evil one. We ought to look at these things as they are.

I have a few remarks I want to make on a certain subject connected with this. We have, as you all know, lately put forth before the public a document concerning a certain man who has been associated with us—that is, Colonel Isaac Trumbo. It has been a marvel to a great many why the Presidency of the Church put that forth and published it to the world. It is because what we wrote there, brethren and sisters, is true. Whether he is unpopular or not, it makes no difference to us. We have had so few men who have not been in this Church that have stepped forth and done what he and some others have done, we have felt it our duty to acknowledge it. I want to say to you, one and all, that I do not want to have Colonel Trumbo go before God, whether before or after the resurrection, or any other time, and say that Wilford Woodruff, the President of the Church of Jesus Christ of Latter-day Saints, deprived him of the honor that he should have had for trying to assist the people in their calamities and in obtaining a State government for Utah, etc., as we have rehearsed in that paper. I am willing to acknowledge Colonel Trumbo, or any other man, who has gone forth as he has for years and assisted us in the days of our trial. He is responsible for his own acts. We have had some friends in the midst of our difficulties. It has been uphill work with us all the way through in these valleys of the mountains, but we have managed to pull through, by the blessings of God and the labors of a few friends with our own. Colonel Trumbo was one of those friends. He took hold and labored with us, and I feel it is my duty to acknowledge him before my brethren. I do it for that reason. I would do it for any other man that labored with us. We have had a great many that labored against us and for our destruction. We have had to bear these things from the organization of this Church. I was associated with Joseph Smith from 1833 to the time of his death, After his death I was associated with Brigham Young. I brought him into this valley in my carriage. I traveled with him and labored with him up to the day of his death. So with John Taylor, and so with the Apostles and this people. I know, as God lives, that this is the work of God. I know the Gospel has been revealed to us, and we have it. It is our duty to abide by it. Inasmuch as we will do this the blessings of heaven will attend us, and we will have power to build up Zion in fulfillment of the promises of God. I am a firm believer myself in rewards and punishments, and in the gifts and graces of the Gospel. I have from my childhood been a firm believer in the Patriarchs, the Prophets, and the teachings of Jesus Christ. What He and His Apostles taught was true. They were put to death for those truths, and so have our leaders been put to death for those truths. Some of us have been preserved in the earth. The Latter-day Saints are gathering together to fulfill these revelations that have been given to us. Let any man read the revelations in the Bible; read the 49th chapter of Isaiah:

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord has comforted his people, and will have mercy upon his afflicted.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

Those things that have been predicted from the beginning concerning the winding up scene and the second coming of the Son of Man will come to pass. Therefore, let us prepare for them.

I bear my testimony of these things; for I do not know how long I shall have this privilege on the earth. In my boyhood I attended the Sabbath school under old Dr. Porter, one of the pillars of the Presbyterian church in

New England. I read the New Testament there; I read of Christ and of the Apostles; I read of the miracles and the gifts. I asked Dr. Porter why they did not have those things in their midst. "Why do you not have that faith once delivered to the Saints? Why do you not have Prophets and Apostles now?" The doctor smiled and said, "My boy, those things are done away." I knew they were done away; but why were they done away? He said, "They were given in the dark ages of the world, to convince the inhabitants of the earth that Jesus was the Christ. We live today in the blaze of the glorious Gospel light of Christ, and do not need these things." Then, said I to him and to others, "Give me the dark ages of the world instead of this glorious Gospel blaze, if in those dark ages there was power to unlock the heavens and give you converse with God and angels, and give you gifts and graces and power." Yes, in my boyhood I would have gone a thousand miles to have seen a Prophet. I had a desire to see one. I hoped to live to see one. I have lived to mingle with Prophets and Apostles for a long period. From 1833 to this day I have never seen anything but truth in connection with this work.

Let us try to do our duty and magnify our calling before high heaven; for it will pay us. When I die I want the privilege of being raised from the dead, and of mingling with God, with Christ, and with Apostles and Prophets, and the privilege of having my family, my father and mother, my brothers and sisters, with me in the celestial kingdom of God, organized in a family capacity, that we may dwell together there. Salvation is worth something, no matter whether it is popular or unpopular, despised or not despised; and if we ever get it, we will get it by keeping the commandments of God and carrying out these principles that God has revealed to us. I have traveled with the Prophets and Apostles, and seen the persecutions, and been through some of the trials and tribulations. We have been led here, and we will try to build up Zion here. This Tabernacle and these temples the old Prophet Isaiah and other Prophets saw. We are here in fulfillment of prophecy, and we are doing all the good we can. Why should man quarrel with his neighbor about religion? Every man has a right to his religion, whether it will save him or not. I never quarreled with any man about religion; never considered it proper to do so. I never felt like debating with any man upon the subject of religion for the sake of gaining power over him in debate. I do not believe in it. I teach what good I can, and when I get through with this world I hope I will be satisfied with it. We have gathered here from all nations. I baptized many in England that have gathered here, though most of them have passed away, where I shall go myself before long.

I pray God to bless you and to guide and direct us all, as Apostles, as Prophets, as Elders, as Saints, as fathers and mothers, and as children. Only reflect a moment on the blessing that God has given you in having the privilege of going into these temples and working for our dead friends. We have four temples, one standing on this block. Brigham Young directed in the building of them,and he has gone home to glory, immortality and eternal life. I pray God that we may have power to do our duty, magnify our calling, walk uprightly before the Lord, and acknowledge the hand of God in all the blessings bestowed upon us. This is my prayer and desire in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

Delivered at Salt Lake City, Utah, Feb. 27, 1898.

Testimony of the Elders in an age of unbelief—Preaching without purse and scrip an Excellent Training—Enjoyment in Religion—Prayer and Prophecy—God's care of his Saints—The gifts of God among the people—Our Pre-existence—The second estate—The existence of evil spirits—Our knowledge as compared to that of the world—Joy in heaven over those who return home pure.

I do not know anything more interesting to which we can listen than the testimony of the Elders who have been abroad preaching the Gospel. To hear them testify concerning the divinity of the work in which they are engaged, and to relate their experience in proclaiming the Gospel. and also the testimonies which they bear concerning their prayers being answered and the power of God that has been manifested in their behalf—all this is exceedingly interesting.

This is an age of unbelief and scepticism. Doubts concerning the existence of God are prevalent; and the great bulk of the people, even among professors of religion, are destitute of genuine faith. It is, therefore, delightful to listen to men. and especially

young men, who can testify that God lives, and that they know it. I sometimes wonder what the condition of the world would be and what would become of it, if it were not for the Latter-day Saints. They are the only people in an organized capacity, that I know anything about, who believe in God and in His power as did the ancients whose testimony has come down to us in the Scriptures. There is genuine faith among the Latter-day Saints. Of course, there are those who, as Brother Knight has said, after performing missions, grow careless and indifferent. I am happy, however, in the belief that these are not very numerous. But there should not be any among us who will yield to that spirit,especially when they have had experience such as missionaries obtain. I often think that some of our missions are too short. Young men do not get thoroughly broken to the harness, and they do not enter into the spirit of the work as they should do. I believe, however, that the changes which have occurred of late years by which attention has been called to the commandment of God concerning preaching the Gospel without purse and scrip, is having a most excellent effect. When a man has to depend upon the Lord for his food, his shelter, his friends, and for the assistance which he needs to enable him to perform the duties that devolve upon him, it is very likely to compel him to seek unto the Lord with great faith. Then he has his prayers answered so often and in so marvelous a manner that he knows for himself that there is a God, and that He hears and answers prayer. My first mission was a lengthy one. I was a little over five years away from home. I have always been thankful that it was so long, although I yearned for home a great deal during the latter part of the mission. I learned that which the brethren have learned, that it is not a good thing to lay off the harness when one comes home. I felt that it was an obligation resting upon me, as one bearing the Priesthood, to do all in my power to help establish the righteousness of God in the earth. I am thankful that I did have that spirit, and that I have had it since that time. It is wrong for young men, when they come home, to become careless, and feel, "Well, I've finished my mission now, there is no special obligation upon me now, and I can take it easy." That is a wrong feeling. My experience has proved that there is greater happiness, purer joy and more delight to be obtained in serving God and being active in His work than can be obtained in any other direction. I am sure this is the experience of others also who have kept on the harness.

The idea which many people indulge in, that there is something irksome about religion, something that deprives one of enjoyment, is a mistaken idea. There is nothing irksome, nothing that requires the sacrifice of proper enjoyment, in keeping the commandments of God. The Latter-day Saints have proved this. We illustrate the great truth that a people can be a profoundly religious people and at the same time be a very happy people. I do not believe there is any happier people on the earth than the Latter-day Saints. I have seen the Latter-day Saints in the most trying circumstances, destitute of the comforts and of many of the necessaries of life, and they have been a happy people under those circumstances. Gladness filled their hearts. It was not gladness produced by external circumstances; but it was the gladness of the heart, produced by the influence and power of the Spirit of God, and that is always true happiness. Happiness that depends upon external circumstances is not genuine happiness. There must be the fountain of it within us; and wherever we go and have that spirit within us, we shall be happy. We may be in a most disagreeable situation as far as externals are concerned; but if we carry within us this fountain of which I speak, and which the Spirit of God furnishes, we can be truly happy. This has been the case with this people. We should cultivate this, and teach it to our children. It is not necessary to break the laws of God or to forget our obligations to Him in order to have enjoyment.

I am thankful, as I have said, that there is a generation of men growing up who know that God lives. It is a blessed thing. Our God has not gone on a journey. He has not gone to sleep. He is not like the god of the priests of Baal, whom Elijah mocked because they received no response from him. It is not so with the God of heaven. And we are living witnesses of this. It is a great blessing, in the midst of our trials and perplexities, to know that we can call upon God and He will hear us. His ears are ever open. No matter if, as the psalmist says, we make our bed in hell, He is there. We may be on the sea or on the land, by night or by day, in adversity or in prosperity, He is always near to listen to us.

In the 139th Psalm it is said:

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day:

the darkness and the light are both alike to thee.

And He has promised that whatsoever we ask Him in faith, in the name of Jesus, He will grant unto us, if it is good for us. This is a most precious promise, and we should live so as to have a realizing sense of it continually. If we are in such a position that we cannot get down on our knees, we can pray to Him in our hearts, and He will hear us, and He will grant the desires of our hearts unto us. As individuals and as a people, we should cultivate this habit of praying to Him constantly. This, my brethren and sisters, is our strength, if we will make use of it. We should also have the gift of prophecy, like the Elder who has been alluded to here, who said to a family who were in danger from a cyclone, "Don't leave the house; I promise you in the name of Jesus that you will be safe if you will stay in the house." What prompted him to say that? The Spirit of God. The spirit of prophecy rested upon him, just as it did upon Paul when he was on board the ship and he said that not a soul should be lost. The Elders of this Church have a right to that Spirit; and they enjoy it to a very great extent. It is one of the gifts of the Gospel,and instances innumerable might be mentioned where that Spirit has saved the people. Elders have been about to go on vessels with companies of Saints, and the Spirit has said to them, "Do not go on that vessel," and by that their lives have been saved. One instance comes to my mind, where President Woodruff was about to embark on a vessel with a company of Saints, and the Spirit said to him, "Do not embark on that," and it only went a few miles down the river when it was totally destroyed. It is a remarkable thing that notwithstanding the many thousands of Latter-day Saints who have traveled on the ocean, there is not on record an instance of a company of Latter-day Saints being lost in their journeying on the ocean. There was a sad catastrophe occurred on the Missouri river, but there are reasons for that, which those who are familiar with the circumstances have described. That is the only instance in our history where such an accident has occurred. It is miraculous that there should be so many thousands of people immigrated to this land, covering so long a period (for our emigration from Europe commenced in 1840, and it has been continuous from that time to the present), and yet nothing serious happen them. But there has been and is a protecting care over this people, because the Elders who have had charge of companies have generally been men of God, who have sought to know the mind of the Lord, and who have been led by revelation from Him.

In this manner this whole work has been carried on from the beginning. The servants of God have sought to know the mind and will of God, and they have obtained that knowledge, whereby they have been enabled to lead the people. These valleys have been settled in this way and by this spirit. We, therefore, are living witnesses of the truth that God lives, and that He bestows His gifts, as in ancient days, upon His servants. We profess, as the ancients did, to have the gifts of the Spirit of God. We teach the people to seek for these gifts. We say that God is the same today that He was yesterday; that in Him there is no variableness nor shadow of turning But men want to know why, if this be the case, there is not more knowledge, more revelation, more of these gifts from Him. The absence of these gifts is due to unbelief. Men do not seek for these things, because they do not believe in them; and they have cast out every man that professed to believe in these principles and in this power. They have been prompted by Satan, who would have destroyed this whole Church long ago if God had permitted it; but He has restrained Satan. because this is the dispensation of the fullness of times, and the promise has gone forth that this Gospel shall not be taken from the earth again and the Church will not be destroyed. But this spirit of Satan that you see manifested is the spirit that crucified the Son of God, and that slew His Apostles, and that has slain the Prophets in our day. It is the spirit that drove this Church out from the midst of civilization, and compelled us to take refuge among the Indians in this far distant region. It is the same spirit that has annihilated every principle of faith in men. It has been a constant warfare to maintain the principles of the Gospel and to declare them to the people. Men who have gone forth to preach this Gospel have been exposed to violence in every form. Not only have their characters been maligned, and their names cast out as evil, but bodily violence has been extended to them. It is only the power of God that has kept this Church in existence up to the present time. But it is in existence. God has revealed the Gospel. He has restored the ordinances and the gifts, and He has communicated His mind and will to men once more; and there are men on the earth who know these things.

Now, our young men and all who have been engaged in the work of God as missionaries should not allow themselves to be diverted from these labors and to have another spirit take possession of them. I can bear testimony to all—there ought to be no necessity for it, however, because the men that have gone forth to preach the Gospel ought to know for themselves how much happiness they have had in that labor—but I do bear testimony that through

my life, notwithstanding the trials and vicissitudes I have had to pass through, I have been happy in the principles of the Gospel. I have thanked God, and do every time I think of it, that I am a Latter-day Saint, because the knowledge of the truth and the Spirit of God have gladdened my entire existence. And I rejoice in it as much today, I am thankful to say, as I ever did in my life. I know, therefore, that there is no path that we can pursue, there are no labors that we can perform, that will be so replete with happiness and bring such peace and joy as keeping the commandments of God and being zealous and faithful in His work. This is my testimony; and I have had abundant opportunities in my life to prove it. My life has not run in one channel; it has not been surrounded by one set of circumstances; but it has been greatly varied, and in this variety of circumstances I have proved it. And in saying this I know I only give voice to the testimony of hundreds of others in this congregation who have had similar experience. There is, therefore, every incentive for us to be faithful to the cause of God, and get all the benefit and blessing and all the gifts that can be obtained.

I am very desirous that the Latter-day Saints should keep their second estate. Every one who is present before me kept his and her first estate. The Lord has revealed to us that before we came here we had an existence. Our Savior existed before He came in the flesh. So did all of us. Our spirits existed with Him. The evidence that we kept our first estate is found in the fact that we are here, possessing tabernacles. Before man was placed on earth there was a rebellion in heaven. Not only has that fact been revealed to us, but it is to be found in the Bible also. The Lord has revealed to us, however, some other things connected with our pre-existence. He has told us that the plan of salvation was discussed in the councils of heaven. Lucifer, a son of the morning—not the Son—thought he had a better plan than that which the Father and the Lord Jesus were in favor of. He told the Father that he would save all mankind, by taking away from us our agency, and all he asked was that God would give him the honor. But the Savior was willing to come and do as the Father wished. This made Lucifer angry, and it is written that he led away after him one-third of the hosts of heaven. No doubt, he was a personage of great influence, and of great sophistry; for he succeeded in convincing one-third of the entire family of God that his plan was the better plan. He rebelled, and was thrust out; and the punishment was that he and his followers should not have tabernacles. And from that day to this they have striven continually to get possession of human tabernacles. We read of legion of devils being in a person, and when the Savior was about to cast them out, they begged that they might enter into the swine. Therefore, I say, the evidence that we kept our first estate is to be found in the fact that we are here today with tabernacles. There may have been, and doubtless were, differences of degree in our faith and our zeal. Some, no doubt, at that great crisis, were more valiant and steadfast than others. But that we all kept our first estate is evidenced by the fact that we are here.

We have been sent here with our agency, for the express purpose of being tested and proved. We have had this second estate granted unto us that it may be ascertained whether we shall keep it or not. A veil has been drawn between us and our Father in heaven. That which pertains to our pre-existent life is concealed from us, though there is scarcely a person of mature years perhaps who has not had come across his mind a shadow of something that has occurred at some previous time which he could not recall; but our pre-existent state has been concealed from us, and wisely so, no doubt; for if it had not been, we should become so tired of this existence and its trials that we could not be contented here. We are left to exercise our agency, just as we did in our first estate at the time of our trial, to see whether we will be faithful to God in this second estate. We are shut out, as I have said, but God points out to us the way in which we should walk. He tells us what to do, and entreats us to be obedient to Him. He asks us to cultivate His Spirit, to seek to Him for light and guidance; and He promises us that if we will do this and be faithful to Him in this earthly existence, He will crown us with glory and will give unto us eternal happiness. We are the children of God. God is our Father. He wants us to be like Him. He wants us to enter upon a career that will lead us to as great heights as He has attained to. Therefore, it is well that we should be tested—tested even unto death, if necessary; because He intends to make us His heirs and to bestow upon us the glory that He possesses, leading us along in the path of progress till we will be in our sphere as He is in His sphere. But Satan has determined to destroy this plan. He has determined to lead away as many of the children of men as he possibly can.

Do you doubt the existence of a devil and of evil spirits? Need I ask the Latter-day Saints this? Have you not seen his spirit manifested? You have seen men and women in this Church who once were faithful and devoted to the work of God; but they fell into sin, and another spirit took possession of them. Men as high as members of the First Presidency have done this. I remember very well William Law, a counselor to the Prophet Joseph, a

friend of the Prophet, a friend of God apparently, a staunch man in the Church; but he committed sin, and that man, who had occupied that high and exalted station, compassed the death of the Prophet. He was one of the chief conspirators in arranging plans for his destruction, and took an active part in urging on his martyrdom. Members of the Council of the Twelve Apostles also partook of the same spirit. It is the spirit that Satan possesses; for Jesus said of him that he was a liar and a murderer from the beginning. He is seeking constantly to destroy the work of God, filling men with his spirit, and urging them forward to acts of deadly hate, even to kill and to destroy. That is the spirit of Satan, and we see it manifested in men.

Brethren and sisters, God has sent us here. He has selected us from all nations where the Gospel has been preached, that we might be His instruments in laying the foundation of this work. A new era is dawning—a new epoch. There are a thousand years of peace ahead of us. The day is not far distant when Satan will be bound, when he shall not have power to tempt the nations, and when the reign of righteousness to which all the Prophets have looked forward will be ushered in. The Lord has gathered us from the ends of the earth for this purpose. The Latter-day Saints have heard the voice of the Shepherd, which filled them with joy, and they have come trooping to this land, imbued with peculiar feelings. A newly-begotten love has entered into their hearts, which has bound them together, and drawn them to each other; and they are now throughout these valleys, striving to lay the foundation deep and strong of the glorious work with which they have become identified, and working for righteousness.

It is for us to keep our second estate. We should think of this continually. The Elders who return from missions should think of it. "I want to keep my second estate, and to maintain my integrity as I did in my first. I want to be true to my Father, as I was true before I came into this earthly existence. I want to listen to Him. I do not want to listen to Satan, nor to be led by him. I want to say, 'Get thee behind me, Satan;' I have chosen my Father as my guide, and I will be led by Him all my days on the earth; I will not listen to evil, nor yield to it.'" This should be the feeling and spirit of every man and woman in this Church.

All this may seem strange to many minds; but let us turn to the world and ask what they have got that will supply the place of this knowledge that we have. You are here. What are you here for? Why have you been sent here? Henry Ward Beecher confessed that he did not know; and thousands of the most enlightened men of the earth can truthfully make the same confession. They do not know why man is here, what his origin is, or what his destiny will be. Ask the most learned preachers, who profess to teach the Gospel to the people, why man is here, and they will confess, if they confess the truth, that they know nothing about it. But the Lord has revealed this to us, and we know it. The revelations of the Lord on these subjects to the Latter-day Saints are philosophical, and will bear investigation. There is something tangible about the views of the Latter-day Saints concerning the future. We do not expect to sit upon a cloud, playing a harp throughout the endless ages of eternity. There will be work for us to do—work of the most glorious and exalted character. Oh! what joy will fill the hearts of those who are faithful when they meet the Lord, and He welcomes them back to His presence, having been true and unswerving in their integrity while they were in the flesh. You welcome your sons home from missions; gladness inexpressible fills your hearts if they have been faithful to the cause of God and have magnified their Priesthood. By this you can have a faint idea of the joy that our Father in heaven will have over us if we are true to Him and go from here pure. And think of our joy! that though we have been separated from our Father, though there has been a veil between Him and us, in order that we might be tested and proved, now the mission is ended, the probation has been performed, and we go back emancipated from the power of Satan. I pray God that we may all be in this happy condition; that this people may realize that this is indeed their second estate, and that they should be faithful to it, that they may be welcomed back by the Father after having been true and faithful to Him all the days we have lived upon the earth; which I humbly ask in the name of Jesus. Amen.

DISCOURSE BY ELDER HEBER J. GRANT,

Delivered at Salt Lake City, Utah, March 13, 1898.

An experience with physicians—A testimony to the truth—Cause of apostasy—Sidney Rigdon and Oliver Cowdery—The latters testimony in court—His testimony as to the Aaronic Priesthood—The power of God in the Priesthood.

It is a source of great pleasure to me to once more stand before the Latter-day Saints in this Tabernacle. As most of the Latter-day Saints assembled are aware, it has been nearly a year since I have occupied this position, during which time I have undergone a very serious surgical operation, which, according to the medical journals, should have ended my life. It is recorded that it is impossible for a man to recover who is in the condition that I was found to be in at the time of the operation. But I am grateful to be here; and I feel to thank my Heavenly Father, and the brethren of the Priesthood who administered to me and blessed me during the ordeal and promised me that I should recover. Since that time I have also been very sick with pneumonia. Some years ago I tried to insure my life, but the companies refused. Their physicians told me that if I ever took pneumonia I would die. But I am still here, notwithstanding the report of the physicians of the life insurance companies. It is a source of pleasure to me to again mingle my voice with the Latter-day Saints, and to bear testimony to the knowledge that I possess of the divinity of the work in which we are engaged.

I do not know whether in my weak condition I will be able this afternoon to preach to you or not. I may find that after speaking a few moments it will be necessary for me to discontinue my remarks. But while I stand before you I desire the light and the inspiration of the Holy Spirit to aid and assist me in what I may say, and I desire the faith and prayers of the Latter-day Saints; because I know that the Lord hears and answers the prayers of the faithful Saints. I know that I have been abundantly blessed, in standing before the people to speak to them, in answer to the faith and prayers of the people that have assembled. It is a source of pleasure to me at home or abroad, in public or in private, to bear my testimony to the divinity of the work in which we are engaged and to the knowledge that I possess that Joseph Smith was a Prophet of God, that Jesus Christ was the Savior of the world, that God lives, and that He hears and answers the prayers of those who in humility and in honesty of heart supplicate Him for the light and inspiration of His Spirit. I have met many people who have questioned my testimony. They have said, "Mr. Grant, you cannot know these things." But I am ready and willing to bear testimony that I do know them, and I know them as well as I know light from darkness, warmth from cold. I know after supplicating the Lord I have received answers to my prayers. Therefore, I have a knowledge of these things, and I know them as well as I know that I love my family and my friends. This knowledge has come to me in such a way that I am ready and willing to bear testimony to all the world, and I know that I will have to face the testimony that I bear. I would not be true to myself if I did not, when occasion offered, bear testimony of the things that I do know. Many people I have met have said, "Mr. Grant, how do you account for the fact that many of those who have borne witness of their knowledge of the divinity of the work called Mormonism, and of the divinity of the mission of the Prophet Joseph Smith, have afterwards turned away from the Gospel of the Latter-day Saints and become its bitter opponents?" I simply answer that there is no promise made to any man, woman or child, no matter what testimony they may receive, or what light and intelligence may come to them from God, that they shall remain firm and steadfast in the straight and narrow path that leads to life eternal, only as they shall keep the commandments of God. I know of no individual among the Latter-day Saints who has been faithful in attending to his family and secret prayers, in attending to his public and his quorum meetings, who has been ready and willing to pay one-tenth of his income annually as a tithing to the Lord, who has observed what is known among us as the Word of Wisdom—I know of none such, I say, who has fallen by the wayside. But I know of many who, notwithstanding many great and marvelous things have been manifested to them, have fallen by

the wayside, because they have neglected the duties and responsibilities which have rested upon them as Latter-day Saints.

One of the most remarkable of the revelations contained in the Doctrine and Covenants I consider to be that contained in Section 76. That revelation was given to the Prophet Joseph Smith and Sidney Rigdon. Yet, notwithstanding this wonderful revelation and manifestation to Sidney Rigdon, all those who were in the Church in early days know that that man neglected his duty and failed to keep the commandments of God, and he fell by the wayside. I will quote a few passages from this revelation:

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of His fullness;

"And saw the holy angels, and they who are sanctified before His throne, worshiping God, and the Lamb, who worship Him for ever and ever.

"And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives;

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the only Begotten of the Father—

"That by Him and through Him, and of Him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

They heard the voice bearing record that He is the Only Begotten of the Father! they saw the holy angels that were sanctified before the throne, worshiping God and the Lamb! And yet Sidney Rigdon fell by the wayside!

There is, to my mind, no stronger testimony of the divinity of the work in which we are engaged than the very fact that men who receive these wonderful manifestations fall by the wayside if they do not keep the commandments of God. The Lord sustains only those who sustain Him, and who keep His commandments and live according to the light and knowledge they have received after obtaining a testimony as to the divinity of this work.

We find that Oliver Cowdery, one of the witnesses to the divinity of the Book of Mormon, fell by the wayside, after having signed his name, in connection with the other witnesses, to the testimony which is contained in this book:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

Oliver Cowdery, the chief scribe for the Prophet Joseph Smith, and the leading witness here, fell by the wayside. Not only did God reveal to him and declare by His voice that this is a correct record, translated by the power of God, but this same man, Oliver Cowdery, in connection with the Prophet Joseph Smith, had bestowed upon him the Aaronic Priesthood by John the Baptist, the man who baptized our Lord and Savior Jesus Christ. He also had bestowed upon him the Melchisedek or Higher Priesthood by Peter, James and John, the three Apostles of our Lord and Savior Jesus Christ. And although he turned away from the Church, he never failed, to the day of his death, to bear witness of these things.

An incident recently came to my notice through Elder C. M. Nielsen of this city. Brother Nielsen was on a mission in the Eastern States. After trying in vain at several places to secure entertainment, he asked a man who was just stepping into his wagon, to take him for a ride. The man turned around and asked him a number of questions. Finally he asked him where he was from, and he told him he was from Utah, and that he was a Mormon. The man invited him

to get into his wagon and go home with him. When he got home the man related the following incident in the life of Oliver Cowdery, after he had left the Church: This man one day was at the county seat (as I remember, it was Springfield, Illinois), and there was a trial for murder going on. He dropped in just as the attorney for the defense was making his plea. This attorney, instead of defending the prisoner, took it upon himself to ridicule the county prosecuting attorney, who was none other than Oliver Cowdery. He asked Oliver Cowdery to tell the jury what he knew about the "Mormon Bible," about the "golden plates," about "old Joe Smith," and about the lie he had signed his name to regarding the divinity of the Book of Mormon. After the attorney had finished, Oliver Cowdery arose, and in the presence of the court and the assembled multitude (the courthouse being full) he declared in the most solemn manner that every word written in this testimony to the divinity of the Book of Mormon was true. He declared that upon his head Peter, James and John, the Apostles of the Lord Jesus Christ, had laid their hands, and he had received from them the Melchisedek Priesthood; that upon his head John the Baptist also had laid his hands and ordained him to the Aaronic Priesthood. Said he, "I bear witness before the court and the assembled multitude that the only reason that I today am not in Utah with the body of the people called Mormons is because I have committed sin, and I have fallen by the wayside; but the one ambition of my life is that I may before I die regain my standing in the Church of Jesus Christ of Latter-day Saints." This man testified to Elder Neilsen that that testimony had made such a vivid impression upon his mind, although it had been some twenty or thirty years before, that he had never been able to get away from it, and from that day until the day he met Elder Nielsen he had desired to meet a Mormon Elder. He expressed delight at meeting Elder Nielsen, and he entertained him; and the result was that this man and all his family embraced the Gospel of Jesus Christ.

Oliver Cowdery himself bears testimony in the following language with reference to his receiving the Aaronic Priesthood:

"These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! [This was when he was acting as scribe for the Prophet Joseph.] Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called 'The Book of Mormon.'

"To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favored of heaven, would supersede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

"No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up His Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the Prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, Have men authority to administer in the name of Christ who deny revelations, when His testimony is no less than the Spirit of Prophecy, and His religion based, built and sustained by immediate revelations in all ages of the world, when He has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the

blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

"But, dear brother, think, further think for a moment what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy Priesthood as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellowman, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of His love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!"

I find that it is wearying me to speak, and that it would not be wisdom in me to continue my remarks in the line I have started and as they are mapped out in my mind. But I rejoice that this man, Oliver Cowdery, did receive baptism and died a member of the Church. I rejoice in the gifts and the graces of the Gospel. I rejoice in knowing that the promises of God are true and faithful to those who believe. I do know that the gift of tongues exists among the Latter-day Saints. I do know that God hears and answers the prayers of those who lay their hands upon the sick, many of whom are given up to die by the doctors. I know that God healed my children when they were afflicted in Washington, through the faith and prayers of the Priesthood. I know, notwithstanding a spiritual medium told the lady in the house where I was stopping that she saw one of my daughters die, that by the power and authority of the Priesthood of God my little girl was raised up from her bed of affliction, and she is in the valleys of the mountains today enjoying good health. I know that in the hour of affliction God hears and answers our prayers and comforts our hearts. I have been through these things. I knew as well before I went to the hospital that I would return as I know it today. I knew by the inspiration of the Spirit of God to me that I should recover. I bear testimony to you that God lives, and I know it. I bear testimony to you that Jesus is the Christ, the Redeemer of the world. I bear testimony to you that Joseph Smith was a Prophet of God. I pray that God may lead us one and all by the light and inspiration of His Spirit, and I ask it in the name of Jesus. Amen.

DISCOURSE BY ELDER B. H. ROBERTS,

Delivered at Salt Lake City, Utah, Jan. 23rd, 1898.

Christ not divided—God the judge about right and wrong—The Prophet Joseph's inquiry of the Lord and the reply: all sects are wrong—No new Gospel—The old restored—Only one Church, holy and universal—Its work as regards the future—Necessity of preaching the Gospel—The power of Mormonism—The apostasy—Defects of the Church of Rome—The goverment of the Church of Christ.

I will read to you a portion of the first chapter of Paul's Epistle to the Corinthians. After his salutation to the Church in Corinth, the Apostle said:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

"I thank God that I baptized none of you, but Crispus and Gaius;

"Lest any should say that I had baptized in mine own name.

"And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

"For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom:

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in His presence.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, He that glorieth, let him glory in the Lord."

Unfortunately some clumsy hand has here closed this chapter. The opening verses of the second chapter properly belong to the words I have just read, hence I continue:

"And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power;

"That your faith should not stand in the wisdom of men, but in the power of God."

It is not always that we preface our remarks by reading a chapter from the Scriptures; it is not always that we take a text which we desire to expound; but I thought it proper on this occasion to read this Scripture to you, and I think it proper now to call your attention to one or two verses that perhaps may be regarded as a text for that which I desire in my heart to say:

"Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided?"

This was the great question which the Apostle of the Gentiles propounded to those Saints in Corinth, among whom divisions began to appear. These divisions, however, were incipient as compared with those that exist in Christendom today; and if those divisions existing in the primitive Church at Corinth called forth this stern reproof from the great Apostle of the Gentiles, I sometimes wonder what he would say to torn, distracted Christendom of today! Would he not with increased emphasis demand of this Babel that exists now in Christendom an answer to the question, "Is Christ divided?"

The plain inference of this Scripture, of course, is that Christ is not to be divided; that men are under condemnation who say that they are of Paul, or of Cephas, or of Apollos. It plainly declares that the Church of Christ is to be one. Yet, as men look upon Christendom in its divided condition today, they very naturally find themselves somewhat perplexed with this confusion that exists concerning the Christian religion; and it looks exceedingly like bigotry for anyone to stand up and condemn this section or that section of this so-called Christianity.

I am reminded at this point of a circumstance that happened within my own experience. About a year ago, in company with a number of friends, I attended a service at the Catholic cathedral in New York, and listened to a minister of that faith preach a most excellent discourse. He was a man of fervent spirit, a man of complete confidence, I take it, in the rightfulness of the claims of his own great church; and his testimony concerning the truth of what he taught was so fervent that it created an impression upon the minds of our party. As we left the cathedral, one of the members of our party (a sister by the way) asked me the question, "Who is to say that that man is not right and his religion not true? Who can say that he is mistaken in regard to the claims of the great Catholic church? I should like to know what man can sit in judgment upon him and his faith." To which, she recently informed me, I made this answer:

"No man ought to do it; no man is competent to do it. But God has the right to do it. He may say which is right and which is wrong; for He is competent to judge the matter. And He has done it. He revealed the great truth to Joseph Smith that all were wrong." And this is the message which the Church of Jesus Christ of Latter-day Saints has to proclaim to the world; a message which God has given to us upon this particular subject.

It is recorded by the Prophet Joseph Smith, in a sketch which he wrote of his own life, that when a youth he was much distressed over the confusion existing among religious sects, to which I have made reference, and he sought for light and direction on the subject at the Source of all knowledge and power—he sought wisdom of God. The admonition of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"—was like the voice of God to him; and straightway he gave heed to the counsel, and prayed to know which of all the contending sects of religion was the true Church of Christ. In response to this inquiry on his part, the heavens were opened, God revealed Himself and the Lord Jesus Christ unto him; and in answer to the question, which of all these sects is Thy Church and which must I join? he informs us that he was commanded to join none of them, for they were all wrong:

"And the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt. They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This was the condemnation which God—not man—pronounced upon the world; and such are the evidences to us of the truth of this revelation to the Phophet Joseph Smith that there remains no question about it. With one splendid sweep of His majestic arm, God swept aside all the accumulations of error and folly of the ages, and made bare the rocks of truth, on which to found anew the Gospel of the Son of God and the Church of Christ. There is to me something splendid in this; a conception far above the daring of man; a thing which of itself smacks of heaven. Yet this message to mankind comes with no new Gospel. It comes merely proclaiming a restoration of the old faith, and ministering the old ordinances of salvation. It comes with the same Church organization, and with the same means of salvation for the children of men. It commands the worship of no new God; it presents no new Redeemer; for it is written, and truly is it said, that there is no name given among men whereby we may be saved, but the name of Jesus Christ. There is no other Gospel by which men may be saved. Paul said: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

No new Gospel then is to be proclaimed even by an angel from heaven. And if Joseph Smith had come teaching another Gospel, or a new Redeemer, his message would have been vain, for all men would have known it to be untrue. But men departed from the Gospel of Jesus Christ. They strayed from its ordinances, and taught for doctrine the commandments of men; they lost the divine authority

which gave them the right and power to speak and act in the name of God, and hence there was a necessity for these things to be restored to the children of men, and this first vision of Joseph Smith's was the commencement of the restoration of the Gospel. That is, it was the first step in that direction; it prepared the way.

This revelation which I have just referred to was followed by a number of others, by which the authority to baptize men for the remission of sins was restored; by which the Holy Apostleship was conferred upon Joseph Smith and others through the personal ministry of Peter, James and John, the three who in the lifetime of the Son of God possessed a peculiar distinction from the rest of the Apostles, being more immediately the companions of the Lord Jesus Christ, and upon whom He conferred the keys of the kingdom, the power to act for Him and to teach His truth—they came, I say, and restored the Holy Apostleship. The restoration of that Apostleship empowered the men receiving it to teach the Gospel and to establish the Church of Christ in all the world. The Church received revelation upon revelation, precept upon precept, here a little and there a little, according as the Saints were strong enough to receive it, and the result is, the Church of Jesus Christ of Latter-day Saints possesses all the ordinances of salvation; all the means of grace which God gives to men; all the means of sanctity; and possesses every mark and characteristic essential to the Church of Christ.

Does the Church of Christ require that it shall have the mark of Oneness? Behold it in this Church. One Church, one head! Though there are churches established in the islands of the sea, in Europe, in the various states of America, in Iceland, anywhere, yet are they not separate and distinct churches, but branches and parts of this one church. Twice each year, in this Tabernacle, the hosts of Israel assemble, and with uplifted hands we witness to each other that we sustain before the heavens and the earth the Prophet, Seer, the Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world. And there is no branch of the Church so remote but what his authority is acknowledged there; and from all parts of the earth the eyes of the Saints are turned here for the word of God, and from time to time, as the circumstances of the Church have needed it, the word of God hath been given. All Israel accepts that word. When it comes, the end of controversy is reached—all questions are settled. If anywhere the waters have been troubled, at the word of the Lord through the Prophet, behold, the tumult subsides, and peace reigns. One! One in spirit. One in the fact that no part of it considers itself detached from the body of Christ, and no part considers itself beyond the reach of the influence and authority of the great Head of the Church which God hath established. For He has commanded His Church to receive the word of His mouthpiece as His own word, and promises that this shall be the sheet-anchor of the Church's safety, and the means by and through which she shall arise superior to all difficulties and shall be established in the earth. Such is the Oneness of the Church of Christ.

Is Holiness demanded as a mark of the true Church of Christ? If so, find it in the Church of Jesus Christ of Latter-day Saints in the fact that she teaches a holy doctrine; in the fact that she holds the means by which holiness is imparted, through the ordinances of the Gospel, to the members of the Church. Such is her Holiness.

Is Universality a mark of the true Church of Christ? Yes, so we learn. Then behold it here in the Church of Jesus Christ of Latter-day Saints, a universal Church, extending the wide world over, and excluding all others to the claim of being the Church of Christ, everywhere extending, and her authority universal. So that she possesseth this characteristic of the Church of Christ, and in a larger degree than any other church—for this reason: The Gospel she teaches and the authority she claims not only pertains to the generation now living, but to the past and to the future generations of men. The Church of Jesus Christ of Latter-day Saints stands here in the dispensation of the fullness of times, in the which God has decreed that He would gather together all things in one, both in heaven and on earth, even in Him, Christ Jesus. Were there peculiar powers and keys of authority held in the days of the Patriarchs? Yes. The great personages that held those powers came to the Prophet who stands at the head of this dispensation, Joseph Smith, and bestowed those keys of authority and powers upon him. Did Moses possess the keys of the gathering of Israel and the restoration of the tribes of Israel to their lands? Yes; and he came to the Temple of God in Kirtland and yielded up his keys of power and authority, so that the great head of the Church today holds in his hands this power once possessed by that mighty servant of God, and we are working to accomplish the gathering of Israel, the restoration of Israel to the lands promised unto the fathers.

Did the Prophet Elijah hold peculiar keys of power in his day? Yes; keys by which the hearts of the children are turned to the fathers, and the hearts of the fathers turned to the children. And the Lord promised before the great and terrible day of His judgment should come He would send the Prophet Elijah, and the object of his mission should be the turning of

the hearts of the fathers to the children and of the children to the fathers, lest the whole earth should be smitten with a curse at the glorious coming of the Lord. Malachi IV: 5-6. And those keys were bestowed upon Joseph Smith, and are now held by the great head of the Church, Wilford Woodruff, his legal successor. Behold the power restored which shall make the Gospel of the Son of God effective to all the generations of men as well to those who have lieved when it was not on the earth, as to those living when divine authority was on the earth, and the mercy of God by this means shall be extended unto all men—that is, the opportunities of receiving the Gospel shall be extended unto all men, whether they have lived in former ages or now.

This restored Gospel also looks into the future. It anticipates the coming of the Son of God in glory, and to the Church has been given the work of preparing the inhabitants of the earth for the glorious coming of Jesus Christ. As the ocean ultimately receives into its bosom all the streams of earth, so this dispensation of the fullness of times opened through the revelations of God to Joseph Smith, receives from all former dispensations, keys of power and authority by which all things shall be gathered together in this dispensation of the fullness of times. A universal Church, this Church of Jesus Christ of Latter-day Saints, most truly!

Do the terms which describe the Church of Christ demand that she shall be Apostolic—that is, that she shall receive organization from Apostolic authority? If so, then behold the Church of Jesus Christ of Latter-day Saints, the most Apostolic of all the churches that exist; for the reason that it was Peter, James and John who conferred the holy Apostleship upon the head of the Prophet Joseph, and he upon others; so that this power is here, and the keys thereof, and the authority to establish the Church of Christ by direct Apostolic authority is resident in the Prophet of God who was called to this work

Here then stands the Church of Christ, with these powers, with this commission to preach the Gospel in all the world. To me, my brethren and sisters, her claims are consistent, her strength resistless, her future glorious, and her triumph shall yet be splendid. There is no question in my mind as to where the Church of Christ is. I find her, the bride of the Lamb of God, here, and I find her strength bottomed in the declarations of God: that He, the Righteous Judge of the whole earth, hath declared Himself concerning the contending sects that exist in the world, that they are not His Church or Kingdom—that they teach for doctrine the commandments of men. But God has restored His Gospel, re-established His Church, and given to men divine authority to speak and administer in His name. And who shall prevail against the Church of God that He hath thus established and founded in the truth?

But, notwithstanding our own assurance of the truth of these matters, we very naturally turn to such facts of history or prophecy that will aid us in presenting these truths to our fellow men; for to this end have they been given to us, that is to teach them to our fellow men. We stand, as a community, in the same position that the Apostle Paul stood in as an individual. He said, "Woe is me, if I preach not the Gospel of Christ!" So with us; Woe be unto us if we preach not these glad tidings of the Gospel of the Son of God restored! The responsibility of bearing witness to the truth rests upon us; and we cannot wait until we become, as a community, learned in the philosophies of the world, or skilled orators. The affairs of God cry haste, and speed must answer them. And as in former times, as I read at the opening of my remarks, in the Scripture, God took the weak things of the earth with which to accomplish His purposes, so now He has chosen the weak things of the world; men whose preaching and whose words stand not in the wisdom that the knowledge of the world teaches, but stand in the power of God. He must uphold His word; He must sustain His servants, else they shall never be able to perform the task before them. Our reliance is not in the wisdom of man; it is not in the ability of man; it is not in his eloquence; but it is in the power of God, and there we must rest our case. Our words are weak; the Gospel we preach, "to the Greeks," may now as of old seem foolish, but it is the power of God, nevertheless, to those who are humble and believe. The power of God and not the power of man has drawn this people together, and holds them here in the splendid unity that is an object lesson to the world, testifying that here Christ is not divided! but is One; and His Church is one. I rejoice in this strength of the Church of Christ.

I have lately listened much to a learned gentleman from the East, who, with a frankness that I admired, tells us that our cause is stronger than we put it. There is more in "Mormonism" than we are able to present. I am happy that he made that remark. Without a moment's hesitation, at the time of our conversation, I accepted it. Yes, infinitely stronger than we have wisdom or ability to put it. And I thank God that a learned man could see more in "Mormonism," so-called, than we are able to point out to him. It is one of the evidences to me that this work is of God, because men do not produce things higher than they are. The stream rises not higher than its fountain. If this work were of men, it is quite probable that it would be no

higher than they were. But the fact that it is higher, the fact that there is more in it than we have yet been able to tell the world of, is one of the evidences that it did not come from man, but that it came from God, and hence is above us, and always will remain above us. Let us strive as hard as we may, let us develop all the wisdom and learning that we can, yet above us shall be the work of God, expanding and growing still greater as we go further into it. We shall find it something like the horizon—never quite able to overtake it; and yet sometimes when out upon the ocean the horizon seems so very near to us! It will only be a little while apparently until we shall reach the point where sky and ocean seem to meet; but behold, as on we speed, the horizon still flies on before us. So shall it be with the work of God—ever in advance, ever higher, ever above the wisdom and the learning of man. That is one of its glories. That is one of the things that I love it for. It foreshadows to me the fact that the spirit of man shall ever find room, shall ever find opportunity for advancement, for progress; for God will continue to lead the way to realms higher and to things that are better, and more glorious.

But we go with this message to the world, and in our weakness we try to convince them of its truth. What means do we use to bring that about? We look through the New Testament scriptures, and we find in those scriptures certain forebodings expressed, certain warnings sounded, certain prophecies uttered, that the order of things then being established, that is, the Gospel of Christ, should be departed from by the children of men; that the Church of Christ should be destroyed; that false teachers should bring in abominable heresies, and that a great falling away should take place. For example, I read in the writings of the Acts of the Apostles, on the occasion of Paul coming to Ephesus and calling the Elders together, the following:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

I read again Paul's admonition to his beloved Timothy, that companion of his soul:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables."

I read the warning prophecy of Peter when he referred to false prophets that arose in ancient Israel. He said:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

I read again the prophecy of Paul unto the Saints at Thessalonica—to my mind one of the grandest prophecies to be found in the New Testament:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

"Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

I pray you, pause a moment and think how earnest is this prediction of the great Apostle to the Gentiles, and how heartrending it must have been for him to contemplate it. Behold a people looking for the immediate coming of the Lord Jesus Christ, checked by this Prophet of God, who tells them that glorious day will not come until there be a falling away from the truth, from the Church of Christ; not until the power of Satan shall usurp a seat in the very temple of God, and sit there as if possessed with the authority of God, "showing himself that he

is God;" and he shall continue in this usurped authority and power until he shall be consumed by the brightness of the Lord's coming. And, said Paul, "the mystery of iniquity doth already work" that shall accomplish this usurpation of divine authority; even while inspired Prophets are yet with the Church—behold the mystery of this iniquity doth already work! "Now you know what it is that withholdeth"—you know that the watchmen, the holy Apostles, are upon the towers, restraining and hindering the full development of this mysterious power that shall wreck the Church of Christ; but behold,presently they shall be removed, and then shall that "wicked one be revealed whom the Lord will destroy by the brightness of His coming." A marvelous prophecy is this! And, mark you, we have the assurance of God that not one jot or tittle of His word shall fail, but all of it shall be fulfilled.

Now, mark another prophecy. Behold John banished to the Isle of Patmos, where things past and things future are revealed to him; and among the things that were revealed unto him that were future, he said:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."

What can you make of that? Only this, that in the hour of God's judgment—let that come when it may—this heavenly messenger will be sent forth; not with a new Gospel, not preaching a new Christ, not advocating a new system of religion, but preaching the everlasting Gospel. To whom? To whom shall this message be sounded in the hour of God's judgment? To every nation, to every kindred, to every tongue, to every people. Proof conclusive, by the Word of God; that in the hour of God's judgment every nation, and kindred, and tongue and people would be without the Gospel; hence the necessity for its restoration to the children of men by a new revelation from God, sounding this warning that the hour of God's judgment is at hand. This is the message committed to the Church of Jesus Christ of Latter-day Saints and which she is carrying to all the nations of the earth. We call attention to these prophecies concerning the apostasy of the primitive Church and the restoration of the Gospel as evidence of the truth we teach. We have no need to do that particularly. We have better evidence. We may point to the Church herself; to her origin; to her achievements; to the power of God manifested within her; and, better yet, to the power of God which she imparts to those who will receive her message. For this is a part of our message to mankind: Hear this Gospel; seek to obtain a knowledge of it; accept the commandments of God and do them, and God will make known unto you that our message is true. The counsel contained in the words of St. James is for all other men as well as for Joseph Smith. "If any of you lack wisdom,let him ask of God, and He will give liberally and not upbraid him." This is a message to every son and daughter of God. God is no respecter of persons; and to you, stranger, if you seek for the truh, shall He make known that truth. This is the declaration we make, and therein is our strength. In the possession of that testimony and the outpouring of God's Spirit upon His people—there is their strength, and their witness that this work is of God. We refer to these other matters only in an incidental way, to assist us in presenting the great message that we have to deliver to the world.

I have only referred to one line that we follow, however, in producing evidence to help sustain the position taken by the Church of Christ. Let us now refer to another. Suppose I take you for just a moment to that first occasion where the Apostles began to fill the divine commission that was given to them of the Son of God. After they had waited in Jerusalem, according to His instructions, until they were endowed with power from on high, and after receiving that endowment, they commenced their work. You remember the discourse of Peter on that occasion —the day of Pentecost—when he preached to the people and converted three thousand souls by one single discourse. You know how he bore testimony of Christ, and belief seized upon the minds of the people, and they cried out to him and the rest of the Apostles, "Men and brethren, what shall we do?" The answer came from this great Apostle, upon whom Jesus did bestow the Presidency of the Church in that dispensation. He, clothed now, too, with the Holy Ghost—a teacher competent to answer the question—said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Not an answer difficult to comprehend. The simplest-minded of them all could comprehend that. It has seemed to me that one of our poets was right when he said that religion was a very simple thing, for the reason that it must appeal to the simple and to the ignorant as well as to the learned and to the great. A beautiful simplicity this! Since we understand that so well, suppose we go to an occasion where we see these doctrines in operation, and find out how they were administered. Take, then, one of the teachers appointed by the Church—Philip—when he met the officer of the

court of Queen Candace as he came from Egypt towards Jerusalem. He was reading the law in his chariot, and fortunately the place gave an excellent text to our brother Philip, who, being moved upon by the Spirit, joined himself with the officer, and expounded the Scripture to him, and explained that it had reference to Jesus Christ. He taught the officer faith in that same Jesus, and doubtless taught him, too, the same doctrine of repentance that Peter taught. As they proceeded on their way, the Egyptian said: "See, here is water; what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest," was the answer. Then Philip took him down into the water and baptized him, and they came forth out of the water again, and each went on his way rejoicing. This same Philip had preached the Gospel at Samaria, and had taught repentance and baptism unto them; and that apparently being as far as he could carry them in the holy ordinances of salvation, behold two great Apostles are sent down from Jerusalem to confirm them members of the Church, and to impart the Holy Ghost unto them by the laying on of hands, which they did.

I declare unto you that this is the Gospel of Jesus Christ as taught by the Apostles. But, taking this doctrine as the simple faith of the true Christian, and these ordinances as the ordinances of life and salvation, where will you now on earth find these simple principles, pure, undefiled, unchanged, as they came from the Master Himself? I know not where to find them, except in the Church of Jesus Christ of Latter-day Saints. It has been said recently in our midst [The speaker alluded to the remarks of Dr. John M. Reiner delivered in the Tabernacle the previous Sunday] that there are but two organizations which may justly lay claim to being the Church of Christ—one here, the other with headquarters at Rome. Hath the church of Rome preserved these ordinances alluded to pure and undefiled? And here let me pause to say that in making reference to this great church, or any other church for matter of that, I do it in a spirit of kindness, and with no bitterness in my heart. But I propound this question to the church of Rome—Has she preserved these simple doctrines and ordinances as taught in the Scripture whole and undefiled? Let us take the ordinance or sacrament of baptism. The great church of Rome holds baptism to be essential to entrance into the Church of Christ, essential to forgiveness of sin, necessary therefore to salvation. Those who die without baptism are lost, unless they shall be saved by martyrdom, called the baptism of blood; or the baptism of desire, accompanied by contrition. So that baptism becomes a vital doctrine in the church of Rome. We, that is, the Church of Christ, also recognize it as an ordinance essential to salvation—so essential, in fact, that if men have died when the authority to administer this ordinance was not upon the earth, then a vicarious baptism must be performed for them. Now, what formula did Jesus give concerning this ordinance? That men be baptized in the name of the Father, and of the Son, and of the Holy Ghost. That signifies by the authority of the Father, and of the Son, and of the Holy Ghost. "In His name" signifies "by His authority." It is an ordinance that must be administered in that way, that is, by that divine authority. But what saith this church of Rome? Why, that a layman, who holds not the priesthood, may administer baptism! That a child may baptize! or that woman may baptize in case of nesessity! But they tell us in their catechisms that if it chanced that one of the names of the Trinity be omitted, the baptism would be invalid! Infinitely more dangerous to the validity of the sacrament, in my judgment, would be its administration by a layman, a child, or a woman. To my mind it is clear that to act without authority would more nearly vitiate the sacrament than the omission of a name.

But this defect is not the only one by any means that exists in the administration of this sacrament by the church of Rome. It is clear from the Scriptures—and I shall not enter into any extended argument about it, because I think you will take it for granted—that baptism in the early Christian church was so administered that it represented the death and the burial of the Lord Jesus Christ, and also His resurrection, His awakening to a newness of life. As He was buried and afterwards arose from the grave and walked in a splendid immortality, no more to be subject to death, but ever after the king of it, having subdued it by the power of the resurrection, so He instituted baptism to set forth this glorious thing unto men. But by degrees, yielding, as was supposed, to necessity, men depart from this manner of administering the ordinance of baptism for the remission of sins, until water sprinkled or poured upon the candidate was held to be sufficient for baptism. Whenever they did that, wherever they did it, they departed from the order established by the Son of God, they changed an ordinance of the Gospel.

Moreover, this sacrament or ordinance of the Gospel was administered to those only who had arrived at years of understanding. To those capable of exercising faith in God, and who could repent of their sins. But after a time the custom arose of administering this sacrament to children, to infants, who knew not that such a ceremony was being performed—absolutely incapable

of believing, or of repenting—and, for the matter of that, without any necessity of repentance, for they had not and could not sin—they were incapable of sin. Where children do not come to years of accountability, the blood of the Lord Jesus Christ applies directly to them, and, without sacraments of any kind, they are saved through the shedding of His blood by the power of His redemption. But men have taught that children dying in infancy, before they can know right from wrong, and missing this ordinance of the Gospel, are lost—a doctrine which to me (with all due respect to everybody's feelings), is abominable; aye, and abominable to God, for He has so declared it, and has denounced the idea that one child, before it could lisp a word or do a voluntary act, should be saved by baptism and another damned because it was not baptized! [Moroni, chapter 8, Book of Mormon.] God has denounced this in stronger terms than I can use. Yet nearly the whole Christian world has accepted this idea of the necessity of baptizing infants; and by this they manifest the fact that they have departed from the ordinances of the house of God; they have misapplied the sacrament of baptism, and it is of no effect with them—they are as if unbaptized.

Now, I care not when this change in the sacrament of baptism took place; it may have been when that "mysterious working" which was to bring to pass the entire apostasy of the Church; but whenever it began it marks the beginning of a departure from the doctrines of Jesus Christ, which was to end in complete apostasy.

[As an evidence of the numerous mumeries that have been added to the simple rite of baptism as administered in the primitive church, I quote the following from the Catholic Douay catechism:

Q. Why do we use so many ceremonies in baptism?

A. To excite reverence for the sacrament and to signify its effects.

Q. What means the priest's breathing on the child's face, according to the Ritual?

A. It means that by baptism the evil spirit is cast out and the spirit of God is given him.

Q. Why is the child signed on the breast and forehead with the sign of the cross?

A. To signify that he is thereby made the servant of Christ crucified.

Q. Why is salt put into the child's mouth?

A. To signify that by baptism he receives grace and gifts to preserve his soul from corruption of sin, and to warn Christians that their actions and words ought to be seasoned with prudence and discretion, signified by salt.

Q. Why does the priest lay spittle on the child's ears and nostrils?

Q. Because Christ by so doing healed one that was both deaf and dumb. It also signifies that by baptism his ears are opened to the word of faith and his nostrils to the good odor of all Christian virtues.

Q. Why does the priest ask the child if he "renounce the devil and his pomps?"

A. To signify that he who will be the child of God cannot be the child of the devil.

Q. What mean the several anointings of the child?

A. They signify the interior anointings or unction of divine grace given to the soul in baptism.

Q. What mean they in particular?

A. He is anointed on the head to signify "that bv baptism he is made partaker of the kingly dignity of Christ;" on the shoulders to signify "he must bear his cross courageously;" on the breast to signify "that the heart is thereby strengthened with grace to fight against the devil."

Q. What does the white garment given to the child signify?

A. The purity and innocence which he there receives

Q. What does the lighted candle given to sponsors for the child signify?

A. It signifies the light of faith and the fire of charity with which the soul is endowed by baptism, and that the child is bound to hold up through life the lamp of good works, always burning, always shining before men, that they may glorify our Father, who is in heaven.

Want of space will not permit me here to show how to the "Lord's Supper" in like manner was added many rites and ceremonies foreign to the spirit of the Gospel, by which the simple memorial service instituted by our Lord was transformed into a splendid sacrificial ceremony breathing the very spirit of paganism rather than that of the Gospel of Jesus Christ.]*

I desire to call your attention to another thing—to the organization of the Church of Christ. In Paul's letter to the Corinthians, 12th chapter, you find a most admirable description of the Church of Christ. He likens it unto the body of a man and shows that it is to be so entire in its completeness that no part of it can be dispensed with:

"The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

All the members of the body are essential to a perfect man; and so, argues the Apostle, to the Church of Christ; all her officers, all her gifts, all

*The part in brackets was added by Elder Roberts at the time of revising his discourse for the "News."

her powers, are essential. I read in the New Testament that Jesus established His Church with Apostles, to whom He gave the power to go into all the world and preach the Gospel. I read in the tenth chapter of Luke that He called, in addition to these Twelve, the Seventy, to whom He gave similar powers to those given to the Twelve. He promised them the same power to heal the sick, to cast out devils, to open the eyes of the blind. Indeed, if you compare the commissions of these two bodies of men, you shall find them very much—almost completely, alike. These men, as they went about preaching the Gospel, wherever they found those who would believe their testimony, organized them into branches of the Church, and appointed a Bishop, an Elder, or a Priest, to take charge of the flock of Christ, whilst they went on with the mission of preaching the Gospel. Paul, in this 12th chapter of I Corinthians, winds up by saying:

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing," etc.

In his writings to the Ephesians, the 4th chapter, Paul says:

"And he gave some apostles; and some, prophets; and some, evangelists; and some pastors and teachers;

"For the perfecting of the saints, for fthe work of the ministry, for the edifying of the body of Christ."

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

He enumerates, then these several purposes of the organization, and maintains that this organization was necessary in order to perfect the Saints, essential to bring to pass their unity. These are the purposes for which this organization was given

But where do we find the church with its Apostles, with its Seventies, with its Bishops, with its Priests, and Teachers, and Deacons? I know that we are told, by those who contend for the episcopal order of church government, that Bishops succeeded to the authority of Apostles; but that is assumption. A Bishop is not an Apostle. The power and authority of the Apostle was universal; the authority and power of a Bishop is local. It is assumption, pure and simple, to say that Bishops are successors to the same powers and to the same commission and office bestowed upon the Apostles. Where is that order of the Priesthood known as the Seventy, who were closely associated with the Apostles? It is an order of government lost sight of in the churches of the world. Indeed, the same organization as that established by Jesus nowhere exists among the children of men today, except among the Latter-day Saints; and it exists here because God has opened again the heavens and restored it by revelation.

Now, my brethren and sisters, I have already spoken at too great length, and yet have only indicated what may be said upon this interesting subject—one in which, I know, you have a deep concern. But, as I have before said, these arguments and very many others we employ are but helps. We trust primarily in the work of God itself; in that which the Church is; in the doctrines which she teaches; in the triumphs she has won. Indeed, her triumphs are great. We have seen mob violence break upon the Church time after time, like the waves of the ocean beat upon a rock-bound shore. We have seen the great government of the United States, under a mistaken policy, and deceived by misrepresentation, use its great powers to break down this Church. The government confiscated the Church property. Her earthly leaders have been killed, and many driven into exile. Yet none of those things has for one moment affected the unity, or the power, of this Church organization. The Church goes out into the world with its grand message of peace on earth and goodwill to man. If here and there she has brought a sword, and not peace, the sword has been in the hands of her opponents, and not in ours. If there has been family peace disturbed, so that the father has been against the son and the son against the father, and the mother-in-law against the daughter-in-law; and if a man's enemies have been they of his own household, not those who have accepted the Gospel have been the aggressors, nor the disturbers of the peace; but the others, who have not accepted it; and moved by a singular spirit of hatred, they have persecuted and cast out those who have received the truth.

We are in a state of evolution as a community. Our methods of argument, the presentation of our mission may be crude, unscholarly, and all that; we are willing to confess it; but the truth of God is here! And as I contemplate this Church of Christ making the bold declaration in the face of a haughty, proud, pseudo-Christianity—proud of its past, proud of its learning, disdainful of the new arrival with her strange mission sounding in their ears—as I contemplate the Church of Christ going to the world with her message, I am reminded of the conflict—the unequal conflict, apparently—between the youthful, half-clad David and the great Goliath, skilled in the use of arms, clad from head to foot in complete armor, master of spear and of sword. And yet the ruddy cheeks of the boy smiled in confidence. Why? Because of his armor? Of that he had none. Because of his skill in the use of

buckler or sword? These he knew not how to use. Because of his equal strength, with that proud antagonist walking towards him? He was a pigmy compared with the giant. No, his confidence was in none of these things; but it was resident in his sublime faith that God would vindicate Israel; that He would strengthen the arm of His servant, and give him the victory over his proud, boastful foe. So go out the Elders of the Church of Christ, not relying upon their own strength, nor in scholarship or worldly wisdom; but confident in the power of God, knowing by the experience of the past that He will walk by their side that He will make their strength sufficient for the accomplishment of His purposes; and they, with their hands confidingly placed in His hand, walk on to the conflict, recognizing the fact that it is God's controversy with the world, and especially with the pseudo—Christian world; and that He will vindicate the great truth that He revealed to His Phophet, Joseph Smith—namely, that men have departed from the true Christian faith; that they have been and are teaching for doctrine the commandments of men; that they draw near to Him with their lips while their hearts are far removed from Him; that they have forms of godliness, but deny the power of God. And He will also manifest to them that other truth, namely, that God has again spoken from heaven and revealed anew the everlasting Gospel, and re-established His Church on the earth.

The Lord bless you, Amen.

DISCOURSE BY ELDER C. W. PENROSE,

Delivered at Salt Lake City, Utah, March 13, 1898.

Why the Priesthood was restored through the instrumentality of John the Baptist, Peter, James and John—The Book of Mormon needed—The conversion of Paul—How Divine Authority is obtained—The Apocalypse not the last revelation—God's word in the last days—Good people, though in error, not lost—One God and one true religion—Authority to administer the ordinances of the Gospel—The Church will abide.

There is but a little time left for me to occupy, but I hope to speak under the same good Spirit which has prevailed while we have been listening to the remarks of Elder Grant. We are all pleased to see him and to hear his voice again in public, and I hope he will be spared many years yet to preach the Gospel of the kingdom and to bear testimony to the truths that he has briefly touched upon this afternoon.

In listening to testimonies like that which we have heard, persons who are not familiar with what God has done in the earth in the last days, and the reasons for it, are likely to ask the questions: "What need was there for John the Baptist to come and restore the authority which he had? Why did Peter, James and John come to earth to ordain men to the authority which they held? And what necessity was there for the Book of Mormon to be introduced to the people of this generation, seeing that they have the Bible? There are a great many Christian ministers, churches almost without number, and hosts of good people who believe in God the Father and in Jesus Christ and who are trying to lead devoted, holy lives. Then what need is there for all this? Why should there be a new revelation? Have we not sufficient in the scriptures—the Old and the New Testaments? And have we not plenty of preachers, and plenty of religion already?"

These are questions that arise in people's minds when they hear Latter-day Saints speak of the restoration of the Gospel and of the authority of the Holy Priesthood. For a few moments let us consider these questions. It is perfectly true that we have the Bible. What is it? It is a collection of books, said to have been written by men inspired of God. The original manuscripts, however, are not to be found; and the books that we have in the collection called the Bible refer to a great many other things that were given of God to Prophets of old which we do not find included in that book. There are also portions of it that are simply historical. Yet it is generally held by people in what is called "the Christian world" to be inspired of God from Genesis to Revelation; that every word of it is the word of God, and that people are bound to be guided by it. Now when we look around us in the Christian world, we find the people who profess to believe this divided among themselves in regard to the meaning of the book. They have not come to the unity of the faith. The book does not bring people to a unity of understanding. Therefore we have all these different religious sects, each one claiming to be right; perhaps not all of them declaring that the others are wrong, but they are not logical unless they do, for truth is never divided against itself, and one truth never contradicts another. But we have

all these different religious denominations, and we have men in them who are preachers. When we ask them where they obtained the authority to preach and to administer (for they administer ordinances) in the name of the Father and of the Son and of the Holy Ghost, most of them will point to the last chapter of Mark or the last chapter of Matthew, where we read that Jesus gave instructions to eleven men—His Apostles. There were twelve, but one of them fell by the wayside. Judas betrayed his Master, and was not afterwards numbered among the Apostles. Jesus said to these eleven men, whom He had called, whom He had ordained, upon whom he had bestowed the same authority as the Father had given to Him:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This commission, this power and this authority were bestowed solely upon these eleven men; and yet ministers of modern times will point to this scripture as the source of their authority to administer in the name of the Father, and of the Son, and of the Holy Ghost. Suppose a man ministering now as an embassador from a foreign nation, when asked for his authority, should point to an old commissioned possessed by some man who lived two thousand years ago, what would you think of him? Why, you would think him a fit subject for a commission on insanity. Or if a man were to attempt to administer as justice of the peace, or a judge, upon any such commission as that, he would very likely find his way into prison, if not into a lunatic asylum. But in these times, when you ask preachers where they obtain their authority to administer in sacred things, they point to the scriptures. Some, however, will say, I am called of God. How? Why, I feel called in my soul. Is that the way God called men in former times? Not according to the Bible, which they point to as the word of God. When men of old were called to administer in the name of the Lord, they were called by revelation from God, either direct to the individual or through some person or persons who were authorized to act for Deity. And the men who held that authority could not call men indiscriminately; they had to be led and guided by the Holy Ghost or by the voice of God. Take, for instance, the ordination of Saul of Tarsus, afterwards called Paul the Apostle. Those of you who are familiar with his history in the New Testament know that he was very active in persecuting the Saints of those times. On his way to Damascus to obtain letters whereby he could be instrumental in persecuting more severely the people of God, called Saints (they were not called Christians then, but Saints; they were first called Christians at Antioch by way of a nickname), Jesus appeared to him. He was an honest man. What he did he did sincerely. He thought he was doing God service when he went to persecute the Saints. But Christ met him on the way. His light shone forth, and the glory was so brilliant that Saul was stricken blind. Jesus asked him why he persecuted Him. Saul was carried blind into Damascus. In giving an account of this, Saul says:

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

"Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up on him.

"And he said, The God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth.

"For thou shalt be His witness unto all men of what thou hast seen and heard.

"And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." —Acts xxii, 12—16).

Now, one would suppose, particularly a modern Christian, that Saul was then and there authorized to go out and administer in the name of the Lord and bear this witness. He had seen Christ, he had heard the voice of His mouth; a servant of God had come to him and predicted what he should do; he had been healed by miracle. Was he not then qualified? No. You will find by reading the 13th chapter of the Acts of the Apostles, that after all this had passed by for some time, as certain prophets and teachers ministered before the Lord, the Holy Ghost said unto them:

"Separate me Barnabas and Saul for the work whereunto I have called them.

"And when they had fasted and prayed, and laid their hands on them, they sent them away."

That is how the Apostle Paul received his authority. Writing to the Hebrews, he says:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v, 4.

If you will turn back to the Old Testament, you will find that Aaron was called by revelation of God through Moses.

That is God's way. The other way is man's way. This authority cannot be received from man. It must come from God.

"So also Christ glorified not himself to be made an high priest; but he that

said unto him, Thou art my Son, today have I begotten thee.

"As he saith also in another place, Thou art a priest forever after the order of Melchisedek." Verses 5, 6.

As God called Christ, so Christ called His Apostles, and gave them similar authority and power, and sent them out. But that does not give anybody authority now. It must come, if at all, in the same way. But our modern ministers tell us that there has been no revelation from God since the days when John the Apostle was on the Island of Patmos and received that revelation which is recorded and placed last in the New estament. The common idea is that the last few verses of the last chapter of the Book of Revelation contain the last revelation from God. A very great mistake! In the first place, the Book of Revelation is not put in its chronological order. John the Apostle wrote his gospel after that book was written, and he wrote his epistles afterwards. But passing that by, what does the Revelation say?

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

What book? Why, this book, this revelation that John had on the Island of Patmos, which he was commanded to write. That does not refer to the Bible. There was no such a volume then. That was compiled hundreds of years afterwards. Does it say there that God would give no more revelation? Certainly not. It simply says that man shall not add to that which God gives. No man has the right to add to the word of God. Does that take away the right of God to add to His own word or to give more revelation when He chooses? Does that muzzle Deity? Does that stop the mouth of the Almighty, that He is to speak no more to the children of men? We are told that God is an unchangeable being. Well, God from the beginning, when necessity arose and when people were prepared for His word, raised up Prophets and holy men, and inspired them to speak and to write by the power of the Holy Ghost, and that was His word. And he has not changed. He is the same yesterday, today, and forever. But during the long night of darkness that has intervened since the wicked people of this earth put out the glorious lights which God set in their midst to enlighten their minds—during that long night of darkness, the people have not believed in revelation from God. Their teachers and preachers have instructed them that revelation had ceased. To use their words, "The awful voice of prophecy is closed forever." So the people have not been looking for it; and according to their faith so it has been unto them. They have had no faith that God would send angels again. They have had no faith that God would speak again from heaven. They have had no faith that Christ would manifest Himself in person. But they have been led by the doctrines and commandments of men. Still, during that long night of darkness, there have been some stars that have given a little light; and there has been the moon, which has reflected light; but not the original sunlight—that which comes from the sun of righteousness. "Darkness has covered the earth, and gross darkness the people." There have been a great many good people, a great many good preachers and lecturers, many great reformers. They have done their best. They have tried to enlighten the minds of men. Still among them all there have been so many who have preached for hire and divined for money, and have made merchandise of the souls of men, that the darkness has increased and thickened upon the souls of mankind.

Now, in these last days, to which all the Prophets and Apostles whom we read of in the Bible refer—in these last days of wickedness, of trouble, of judgments, of conflicts, of wars, and a time such as never was known from the beginning, God, the Eternal Father, who spoke in times past by the Prophets, and in the meridian of time by His Son Jesus Christ, has spoken again from the heavens, and has re-established His Church on earth—the same Church that Christ established; that is, in the same form, with the same power and authority, with the same Gospel, with the same gifts and blessings, with the same holy Apostleship. And in order that it might be fully restored these personages had to appear: John the Baptist came and ordained Joseph and Oliver, as we have heard this afternoon, to the lesser Priesthood—the Priesthood by which John had the authority to baptize for the remission of sins. He could not lay his hands upon the people that they might receive the Holy Ghost; but he promised them that there was one coming among them, mightier than he, the latchet of whose shoes he was not worthy to unloose, and He should baptize them with the Holy Ghost and with fire. Jesus Christ, after He was baptized, taught His Apostles that the time would come when this Spirit should be poured out upon them. Jesus was baptized in the river Jordan; not with water sprinkled upon Him, or with the sign of the cross upon Him; but He went into the river, and John baptized

Him there. He "came up out of the water," and the Spirit of God descended upon Him in the form of a dove, and the Father said, "This is my beloved Son, in whom I am well pleased." Matt. iii, 16, 17. After this He went forth in His ministry. He called the Apostles, gave them authority and taught them what they should teach. They were not to go out and teach by the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost. "Tarry ye at Jerusalem," said he, until ye are endowed with power from on high," and they waited there until the Holy Ghost came upon them on the day of Pentecost.

Now, these Apostles had the authority and power from Jesus Christ, as He obtained it from His Father. So in the last days, when the Gospel was restored and the Church of Christ was re-established, Peter, James and John, to whom Jesus gave the keys of the kingdom, came and laid their hands upon Joseph and Oliver, and ordained them to the Apostleship. Thus the Apostleship has been restored—not in name only, but in power and authority. The same power, the same Spirit, the same light, the same gift of revelation from God, are here now as they were then. It is the Church of Christ re-established. It is the only true and living Church on the face of the earth with which God is well pleased, so He says, speaking of the Church collectively and not individually.

Well, what about all these numerous Christian sects, and all the good people that have belonged to them? Are they lost? By no means. They wandered into darkness and error. We might ask the question, What has become of all the heathen who have died and never heard the name of Jesus? We are told in the Scriptures that there is no other name given under heaven whereby man can be saved but the name of Christ Jesus. What has become of all of them, then? Some of the answers of modern ministers to this question are almost too horrible to repeat. I was reading the confession of faith of one of the churches the other day, in which it was declared that there was no warrant anywhere in Scripture that any of these heathen could be saved, because they had never heard the name of Jesus.

God has revealed in these days His plan of salvation, and there is only one, because He is one. That looks to me almost like a self-evident proposition, that God, the Eternal Father, the Creator of the universe, who is one, has but one religion. Is it conceivable that that Great Being would reveal half a dozen or three or four hundred different religions, to perplex and divide mankind and to darken their understanding? He is a God of truth. His ways are the ways of truth, and they are one eternal round. "I am the Lord: I change not" is His own word. There is but one true religion. "Strait is the gate, and narrow is the way that leadeth unto life," said Jesus, the Son of God, the Great Teacher, "and few there be that find it; while broad is the way that leadeth unto destruction, and many there be that go in thereat." There cannot be more than one true religion; that is God's religion. Men have no right to invent religions; and if they do, then they are only men's religions. Jesus came to teach God's religion. He said: "I speak nothing of Myself; but that which I hear, that I speak." "My doctrine is not mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of Myself." He laid down a very simple proposition to Nicodemus, who came to Him by night, as we read in the third chapter of John, 5th verse. Said He: "Verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand this; so He explained it further: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii: 3, 5.) Here is a plain proposition from the Savior. Here is the narrow way. He was the way, the truth, and the life. He set the example. He went into the river Jordan, and a man who was a Prophet of God, whom God had ordained and appointed, baptized Him. He was born of water. He came forth from the liquid grave, and He was born of the Spirit. Here is the pattern!

The Lord has restored the authority to administer these things. Men living on the earth now have the right to baptize in the name of the Father, and of the Son, and of the Holy Ghost, because that authority has been sent down from heaven. Men have been called, appointed and ordained by that authority; and what they loose on earth is loosed in heaven. When they baptize a man in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of sins, his sins are remitted, through the blood of Christ, which was shed for the remission of sins to all who will obey Him. And when people are baptized by that authority, their sins are remitted. Then these men have authority to lay their hands upon the baptized believer, and confer upon him the gift of the Holy Ghost; and the Holy Ghost comes upon that person, he is baptized in it, and he is born of the water and of the Spirit, and he can inherit the kingdom of God. That is Christ's way. Take up the New Testament and read all through it, and you will find that that was the teaching of all the Apostles when they went out in the name of the Lord and by the authority which they held. That was the

true Gospel—the beginning, if you please, of the Gospel of Christ. The Church was organized with Apostles, prophets, evangelists, pastors, and teachers, and all the orders which we have this afternoon lifted up our hands to heaven to sustain—not by giving them money, not by payment of hire, but to sustain them in our faith and prayers and by our obedience to their teachings. That is what we have covenanted this afternoon to do. The power and authority of this Priesthood is here, as Brother Grant has borne testimony. I bear my testimony also that Jesus is the Christ, and that He has been revealed in these last days. This is His Church; for He has set it up. He is its Living Head. It is His word that comes to the Church through the channels which He has appointed. Therefore, this is His Church; and it is rightly named, the Church of Jesus Christ, of Latter-day Saints because we live in the latter days.

But what about all these other churches? Why, the time will come when all persons, whether they belong to a church or not, whether they live in a Christian land or not, will hear this one Gospel. I know that modern teachings are to the effect that when a man dies, that is the end of his chances. It is a most absurd proposition, and it is contrary to scripture, if we are to be guided by that. "The tender mercies of God are over all His works." When people depart out of the body, they have just as much power to believe, to repent, to reform, according to the sphere in which they move, as they have in the body. They are intelligent, responsible beings just the same out of the body as in the body. As Christ went to preach to the spirits in prison who were disobedient in the days of Noah, as recorded by the Apostle Peter in the 3rd chapter of his first Epistle, 18—20 verses, so in the good time of the Lord everyone who has breathed the breath of life and has departed out of the body into the spirit world, will have an opportunity of receiving God's truth and accepting God's religion. But they must all come to the truth, come to the life and to the light. Those that have done things worthy of stripes will be beaten, some with a few stripes, some with many; some will have to pay "the uttermost farthing" for their corruption, wickedness and abominations. Eternal justice will surely claim its own. But mercy will step in when justice is satisfied; and the time will come when every knee will bow and every tongue will confess that Jesus is the Christ, to the glory of God the Father." Christ will gain the victory,Satan will be overcome, evil will be driven away, and this earth, which God created for His children, will be purified and made glorious, like a sea of glass mingled with fire, as John saw in the Revelation. Christ will bring forth all from the grave. The sea will give up the dead which are in it; death and hell will deliver up the dead which were in them, and all will be judged according to their works. Eternal justice will point out where and what place they shall have in the "many mansions" that God has prepared for His children. He has a place for all things, and He will put all things in their place.

This, in a very brief way, is something in relation to the Gospel that God has restored in these last days. There is no time now to enter into these things in detail but I will say that this is the reason why there was need for the Gospel to be restored. This is the reason why the Book of Mormon had to be brought forth, giving the ancient history of this continent, showing how Christ came hereafter His resurrection and established His Church here, with the same Gospel, and power, and Priesthood that was on the eastern hemisphere. This hemisphere was not then known to that side of the earth. This book has been brought forth by the power of God, and translated by the Prophet Joseph Smith. It contains the Gospel of Christ, in its purity, in great simplicity and plainness. It is the same testimony as is recorded in the Bible. The two books run together like two drops of water, and become one; for both are true, and truth never contradicts itself. The reason why this had to come forth, with the revelation of the Priesthood and the establishment of the true Church, was because darkness had been upon the earth for hundreds of years, and the people had become divided and subdivided, and they were quarreling and jangling over points of doctrine, with no voice from heaven to decide. There was no light from out of eternity to chase away the darkness from their minds. Men were teaching by their wisdom and by their learning the things which had been taught them in college, whereas the things of God can only be made manifest by the Spirit of God. Now in these last days, in God's eternal mercy, He has established His Church again. He raised up a Prophet, whom the people of this nation put to death, like the Prophets of old were slain. "Which of the Prophets," said Jesus, "have not your fathers slain?" That has been their history from the beginning. He sealed his testimony with his blood. We who have been gathered from all nations to these mountain tops, because of our faith in the Gospel, can bear testimony that God has given us the witness that He raised this man up to introduce the latter-day dispensation, the dispensation of the fulness of times; to introduce this holy Priesthood again; to set up the Church as of old, with all the authority, and orders, and blessings,

and gifts, and Spirit, and ordinances, and everything pertaining thereunto, to make it a perfect Church. God raised him up for that purpose.

And we know that this Church will abide. We know that there is no power beneath the sun that can root it out, because it is God's work. We do not profess to be anything very great. We do not profess to be very much better than our fellows, although we ought to be, for the light and truth that God has revealed to us; but to God be all the glory. It is His work. He revealed it. He will sustain it. It will abide. It will prevail. The honest and the true in all nations and climes will come to the standard that God has reared. Those that refuse the message God has sent, those that shut their eyes to the light, they must reap the consequences of their own wickedness and folly. They are in the hands of the great Creator. But the true and the good from every land will rally around this standard that God has raised. They will receive the Gospel; they will repent of their sins; they will be baptized by those that have authority to administer it for the remission of their sins; they will receive the Holy Ghost by the laying on of hands. And then the light of God will illuminate their souls, and they will receive a witness from God for themselves that the work is true; for the promise is just as good today as when Christ made it with His own lips when he was on earth—he that doeth the will of the Father shall know of the doctrine, whether it be of God or not. So doubt flees, misunderstanding is scattered, and the light of the Lord shines in and our souls are filled with it, and with joy and gladness. We realize that the Comforter guides into all truth, shows things to come, and comforts our souls in the knowledge of God.

This is my testimony. I know that these things are true as I know that I stand here, and I bear my testimony to them. May God bless this testimony, and bless all who will seek unto Him for light and for truth; may the darkness be scattered, and may doubt and division, strife and evil be banished from the earth; and may the light of the Lord Jesus Christ shine forth to the uttermost parts of the earth and of the spirit world, that God may be glorified and His work consummated. Even so. Amen.

man or woman needs in this life, or in the life to come, that is not met in the Gospel of Jesus Christ, and this organization which is so perfect and so complete. We can therefore afford to be generous. I did thank the Lord when I was in the Southern States and in the Eastern and Northern States, that I could stand before those people and invite their ministers to come to Utah and we would offer them congregations and an auditorium such as cannot be found elsewhere in the United States. We invite them to come and lay their doctrines before the people. We want to know what the doctrine of the world is. We don't want the people kept in ignorance of what there is in the earth. If it were so would we be found putting, today, in our magazine for the young people, what we are publishing—the doctrines of Catholics and of Protestants of every denomination, written from their own standpoint, and laying them before the people? Our pulpits are open to all men of reputable standing in the world, who are made welcome to talk to us. It gave us strength and an influence in the earth to be able to state these facts. Why, there is no such sight to be seen in the world as this Tabernacle of the Lord. There is nothing to compare with it. In its design it is remarkable. Just realize what has been accomplished by a poor people. And if we be poor today, the way is open to us to have all the means we need. We should retrench in our living, and save means. There is means in abundance and to spare among the Latter-day Saints today, to meet all the obligations of individuals and of the people generally. And we ought to so order our lives in harmony with the instructions given us today by Elder Merrill, which are so choice, that we may meet our obligations. Let those who have ample themselves assist those who have not. And let them live together as one family and bring salvation to each and all. The very Words of Wisdom given to us for the temporal salvation of the people would, in three years, meet all the obligations of this Church and of every member in it, if we would observe that counsel. Not only to save the means that are spent for tea, coffee, tobacco and liquor, but to eat less of meats and let the meat be sold to others, and let us live upon the fruits and vegetables. There is a fortune in these things for the people, and in this way we can easily become free. We ought to be the most independent people upon the face of the earth for means of every kind.

I pray the Lord to bless you, my brethren and sisters, and to bless us during this Conference. Oh, how I thank the Lord whenever President Woodruff stands up and talks to the Church! And we want that voice for so many years yet to remain among us. We do not want his voice stilled. For the voices of the others of the older ones have been stilled who bore the Apostleship in the days of the Prophet Joseph. President Woodruff is the only man living that enjoyed that honor during the life of the Prophet Joseph. Let me exhort you, my brethren and sisters, to be indeed Latter-day Saints. Take care of yourselves individually and be Saints of God; and remember if we do not survive until the coming of the Son of Man, we are then, anyway, in the very condition we ought to be in to pass away. We are ready to die and to meet the Lord. It is as necessary that we should be ready to meet Him on the other side, as to be prepared for Him at His coming here. But He will come, and He will come in the presence of the nations of the earth. They shall know it and shall fear and tremble at the coming of the great God to reign upon the earth. This is my testimony to you and to the world. And I speak as one who is authorized thus to speak of the Son of God, the Redeemer of the world. God bless you. Amen.

"The Holy City," was beautifully sung by Brother George D. Pyper.

The choir and congregation sang:

Praise God from Whom All Blessings Flow.

Conference adjourned till 10 a. m. Sunday, April 11th.

Benediction by Patriarch John Smith.

FOURTH DAY.

Sunday, April 10th, 10 a.m.

The choir and congregation sang the hymn commencing:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Prayer by Elder Orson Smith.

Singing by the choir of the hymn which begins:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west His thunder breaks.
Earth behold Him!
Universal nature speaks.

PRESIDENT LORENZO SNOW.

Contemplation of past and present—Preparation for the future—Saving results of self-denial—Existence and progress of man eternal—Magnanimity of Moses and fidelity of Abraham—The return to Missouri.

Brethren and sisters, for our instruction this morning, in part at least, I

will read some paragraphs in the Book of Doctrine and Covenants:

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened;

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. (Doc. and Cov., Sec. 64, pars. 8 and 9.)

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receiveth this oath and covenant of my Father, which he cannot break, neither can it be moved." (Doc. and Cov., Sec. 84, pars. 33 to 40.)

With the exercise of your faith, I wish to say a few words, perhaps not altogether in connection with what I have read, but as the Spirit shall dictate. I always feel very dependent and humble when I stand before and attempt to address a people that have been serving the Lord and, at least as a general thing, are worthy to be called Latter-day Saints, a people that have received a knowledge of the things of God, and are moving onward in the path of exaltation and glory to the fulness of their salvation. As I believe, when we come together as we have this beautiful morning, it becomes our privilege to receive instruction from those persons that address us, and if we do not the fault, generally, is in ourselves. It is our privilege as Latter-day Saints to seize upon those opportunities that are afforded us to make a proper preparation for the scenes that are before us and in which we may be called to act; and as the difficulties which we have to meet shall increase upon us perhaps and become harder to overcome, we need more strength in order to resist the temptations and to discharge the obligations that devolve upon us. I suppose it would be with Latter-day Saints generally as with me in regard to this point—that as we advance in years and come nearer to what we generally consider as the time of our departure into the other life we are more inclined to devote our thoughts and reflections upon those things that we anticipate we may receive in the next life, the circumstances that may surround us there, and the proper preparation that we have made and are making to reach that which we anticipate. I know it is so with me. In my 85th year it naturally occurs to me that it is very well to take into consideration these matters, and deeply too; to reflect upon the past, to see whether we have improved the opportunities along the line of our travel, and been making the proper preparation; and if we have not done this, to seek now to make amends with double diligence. We have a perfect right to understand something of what we may receive in the other life. We have to suffer almost everything in accomplishing the duties that are imposed upon us in moving along in this line that we have chosen. In the past, if we had time we might relate the various sacrifices the Latter-day Saints have been called to make; and if they did not make these sacrifices their own consciences would condemn them, because of the light which they had received and the knowledge they had of what they should do. It has proved very truly with the Latter-day Saints what Jesus said on a certain occasion, when He compared the kingdom of God to a man seeking pearls. Having found one of very great value, he went and sold all that he possessed that he might secure that pearl. Then again He compared it unto a man that found a treasure in a field, which, having found, he went and sold everything that he possesssed in order that he might come in possession of that treasure. That has been the case with the Latter-day Saints. We have been called to suffer and to sacrifice that which was more dear to ourselves than our lives, and some have been called to sacrifice their mortal existence, having been placed in circumstances that they could not avoid suffering the loss of their lives. We are called upon daily to make sacrifices. The Lord requiring this at our hands, and we as a general thing having complied, it is our privilege to know something in regard to the future—what will be the result of this sacrifice, what will be the result of traveling upon this path. Indeed a Latter-day Saint can hardly sustain himself in the Church of God unless he does get some knowledge of this kind, that cannot be unfolded by common wisdom. We are no better than other people if this be not so.

I have read something that is very

peculiar in regard to the promises that are made, and which I know will be fulfilled, if we on our part do our duty. I have not lived in this Church for about sixty-two years without finding out something. I devoted myself to be worthy to receive something that no mortal man can receive except through the spirit and power of the Holy Ghost, and the Lord has shown me things and made me to understand them as clearly as the sun at noonday in regard to what shall be the outcome of those Latter-day Saints that are faithful to their callings. Jesus says:

"He that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom, therefore all that my Father hath shall be given unto him."

This is in the Book of Doctrine and Covenants. Now, if it were in the New Testament some people, though they might not understand it, would pass it as being true, because it was in the Bible. Well, I am just as sure of its truth as if it were found in the New Testament. And the New Testament bears us out in this doctrine. Jesus said, as recorded in the Revelation of St. John:

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father in his throne."

There are many Scriptures bearing upon this point. I believe in this. I believe that we are the sons and daughters of God, and that He has bestowed upon us the capacity for infinite wisdom and knowledge, because He has given us a portion of Himself. we are told that we were made in His own image, and we find that there is a character of immortality in the soul of man. There is a spiritual organism within this tabernacle, and that spiritual organism has a divinity in itself, though perhaps in an infantile state; but it has within itself the capability of improving and advancing, as the infant that receives sustenance from its mother. Though the infant may be very ignorant, yet there are possibilities in it that by passing through the various ordeals of childhood to maturity enable it to rise to a superiority that is perfectly marvellous, compared with its infantile ignorance. Why and how is it that this is accomplished? Because it possesses the susceptibilities and the capabilities of its father. So in regard to ourselves. There is a divinity within ourselves that is immortal and never dies. Thousands and thousands of years hence we will be ourselves, and nobody else, so far as our individuality is concerned. That never dies from all eternity to all eternity. Immortality never dies, and it is immortal. We are as children growing and increasing in knowledge and wisdom. Some men we read of, like Elijah, Elisha, Samuel, or Moses, great prophets, advanced themselves to that degree of knowledge, and develop their immortal possibilities to an extent that is perfectly astonishing. And you and I will have to advance in this line until we control those things that the world cannot possibly do.

As I read here, there was one thing that the disciples of the Savior did not accomplish—they did not succeed in establishing that union of spirit and feeling that they ought to have had, and the Lord chastened them for it. The Lord requires that men should forgive one another, even seventy times seven. And even if the party does not ask forgiveness, we are to forgive for a certain number of times. He that forgives not his brother, we are told, there remaineth in him the greater sin—that is, he is a greater sinner than the person that offended him. The Lord requires us to love our neighbor as we do ourselves—a pretty difficult matter under many circumstances; but we will have to reach that point of perfection, and we will reach it. Moses, through the divinity that was always with him, did some extraordinary things. The people of Israel had abused him in every condition. They continually went contrary to his counsel, and on a certain occasion they appointed a captain to take them back into Egyptian bondage. It was as much as he could possibly bear to put up with their indignities. Finally the Lord became angry, His patience became exhausted, and He made up His mind that He would destroy every one of them, except Moses, and He would take him and make him what he proposed to do with Israel—a mighty nation. There are very few in these days but would have jumped at that opportunity, to become as it were the starter of a new world, of a mighty and an everlasting kingdom. That was proposed to Moses by the Lord. Well, Moses had educated himself by the spirit of God that he was able to act in that way that he might save the house of Israel on that very extraordinary occasion. He called upon the Lord with mighty faith, and conversed with Him. He tried to explain to Him that it was not a good proposition at the least. He argued with Him as one man argues with another. How was he capable of doing this? Why, he had seen God face to face, as some men have seen Him in these latter days, and he knew that he could reason and talk with Him. He told the Lord that if He did what He proposed—destroy Israel—the nations around would say that He had undertaken a task that He could not succeed in accomplishing. Well, the Lord changed His mind, so it reads, and did not that which He had intended

to do. Now, whether the Lord had a disposition in this matter to try Moses, may be a question; but the distinct understanding with Moses was that if He did not plead with the Lord all Israel would be destroyed. It was the divinity within Moses, brought up to such a high point, that enabled him to do this. There was a divinity within Abraham also. No mortal man could have done what Abraham did—taking up on Mount Moriah his only son as a sacrifice—except he were inspired and had a divinity within him to receive that inspiration. We read of these extraordinary manifestations in the lives of the prophets. We find men at the present day that never could have done what they have done, never could have made the sacrifices they have, unless there had been a receiving and comprehending of the language of divinity—the Spirit.

As to our receiving these wonderful things about which I have read to you, I am just as sure of it as I am that I am talking to you today. Although it seems marvelous, it is here so stated, and I know the Lord tells that which is true. When He gives comfort to His Saints in His promises, those promises when fulfilled are vastly greater than the words seem to have indicated. President Woodruff could not have gone through the scenes that he has, and come out alive as He has, unless there had been a divinity within him—a part of God himself—receiving and understanding that divine Spirit that came to him and enabling him to accomplish what he has. Other men might be mentioned in the same way. Joseph Smith, the Prophet, with whom I was intimately acquainted for years, as well as I was with my brother, I know him to have been a man of integrity, a man devoted to the interests of humanity and to the requirements of God all the days in which he was permitted to live. There never was a man that possessed a higher degree of integrity and more devotedness to the interest of mankind than the Prophet Joseph Smith. I can say this from a personal acquaintance with him.

Latter-day Saints, we have had a lovely Conference, and the weather has been very beautiful. The Lord has blessed us abundantly. Here we are, gathered from many of the nations of the earth, and it has been a most marvelous accomplishment. God alone could have accomplished it. And the prospects before us are grand and glorious. The time is speedily coming—we do not want to talk very much, though, about going to Jackson County, Missouri, because through our foolishness and weakness we would not care anything about building houses and making ourselves comfortable here. I know when we first started a colony in Brigham City, the people generally thought it was nonsense, perfectly useless, to plant peach trees, apple trees, currant bushes and the like, because we were going to Jackson County so speedily; and it was with the utmost effort that we were enabled to disabuse them of this idea. We are not going tomorrow, nor next day, this week or next week; but we are going, and there are many—hundreds and hundreds within the sound of my voice that will live to go back to Jackson County and build a holy temple to the Lord our God. Be prepared to do these things that have been taught us during this Conference, and make ourselves worthy, and we will receive everything that I have read to you in this section. We have not time to explain these things. We bear our testimony in regard to what we know, and what God has done for us, and what we hope to do with His assistance, and leave it in that way.

God bless you, Latter-day Saints. love to serve you, and to do everything that the Lord enables us to do, because we expect to be together in the other life, from all eternity to all eternity. May God help us, in the name of Jesus. Amen.

At the conclusion of President Snow's discourse the choir sang:

O, my Father Thou that dwellest,
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near Thy side?

PRESIDENT JOSEPH F. SMITH.

The oath and covenant of the Priesthood—The promise to those who abide conditions—The fate of those who wholly renounce them—The house of God a house of order—His will as conveyed through His servants should be obeyed—Anonymous false accusers.

My brethren and sisters, I desire the faith, the goodwill and the prayers of my hearers, that I may be able to speak the truth, and that the Lord may give me a knowledge of His will, that what I say may be in accordance therewith and for the benefit of all of us. If I should fail to speak toward that pillar in front, I ask my brethren behind me to call me to order; for it is one of my failings to turn to the right and to the left when I am speaking. Not that I am disobedient in my spirit, but I do not bear in mind always that which is for the best good.

I will take the liberty of re-reading a portion of the Scripture that was read this morning by President Lorenzo Snow; not that I expect to throw any additional light upon the subject, but may perhaps continue it to some little extent:

"For whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This makes a very serious matter of receiving this covenant and this Priesthood; for those who receive it must, like God himself, abide in it, and must not fail, and must not be moved out of the way; for those who receive this oath and covenant and turn away from it, and cease to do righteously and to honor this covenant, and will to abide in sin, and repent not, there is no forgiveness for them either in this life or in the world to come. That is the language of this book, and this is doctrine and truth which was revealed from God to men through the instrumentality of Joseph Smith the Prophet. And this word is reliable. It is God's word, and God's word is truth; and it becomes necessary for all those who enter into this covenant to understand this word, that they may indeed abide in it, and may not be turned out of the way.

In connection with this Scripture which I have read,I will take the liberty of reading a little more, upon a similar subject, from the Book of Mormon. And while these words which I shall now read were the words of a Prophet who lived anciently upon this continent, and were given before the coming of Christ in the flesh, and before the Gospel was established in its fullness, with the Holy Priesthood, in the earth, yet it relates to the same oath and covenant that is spoken of in the Book of Doctrine and Covenants.

"And now it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people, if they believed the words which he had spoken unto them.

"And they all cried with one voice, saying, Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts that we have no more disposition to do evil, but to do good continually."

What a glorious condition was this! a condition in which the Lord God Omnipotent, by the power of His Spirit, had wrought a mighty change in the hearts of that people, that they no longer had any desire to do evil, but were filled only with a fervent desire to do that which was good. This was indeed a great change, and yet it is precisely that change that comes today to every son and daughter of God who repents of his or her sins, who humble themselves before the Lord, and who seek forgiveness and remission of sin by baptism by immersion, by one having anthority to administer this sacred ordinance of the Gospel of Jesus Christ. For it is this new birth that was spoken of by Christ to Nicodemus as absolutely essential that men might see the Kingdom of God, and without which no man could enter into the Kingdom. Each of us can remember, perhaps, the change that came into our hearts when we were baptized for the remission of our sins. Perhaps it is not proper for one to speak of himself or of his own experiences, because there may be those within the sound of my voice who object to a man speaking of himself, and especially when he shall say any good of himself; yet I speak not of myself, I speak of the influence and power of the Holy Spirit that I experienced when I had been baptized for the remission of my sins. The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched and I felt that I would not injure the smallest insect beneath my feet. I felt as though I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord.

Oh! that I could have kept that same spirit and that same earnest desire in my heart every moment of my life from that day to this. Yet many of us who have received that witness, that new birth, that change of heart, while we may have erred in judgment

or have made many mistakes, and often perhaps come short of the true standard in our lives, we have repented of the evil, and we have sought from time to time forgiveness at the hand of the Lord; so that until this day the same desire and purpose which pervaded our souls when we were baptized and received a remission of our sins still holds possession of our hearts, and is still the ruling sentiment and passion of our souls. Though we may at times be stirred to anger, and our wrath move us to say and do things which are not pleasing in the sight of God, yet instantly, on regaining our sober senses and recovering from our lapse into the power of darkness, we feel humble, repentant, and to ask forgiveness for the wrong that we have done to ourselves, and perchance to others. The great, earnest, overwhelming desire, which is born of the truth and of the witness of the Holy Spirit, in the hearts of the people who obey the truth, assumes sway and again takes possession of our souls, to lead us on in the path of duty. This is my testimony, and I know it is true.

"And we, ourselves, also, through the infinite goodness of God, and the manifestations of His Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

"And it is the faith which we have had on the things which our king has spoken unto us, that has brought us to this great knowledge, whereby we do rejoice with such exceeding great joy." [Mosiah, Book of Mormon, chap. 5, vs. 3 and 4.]

Here now in the following words is what I wish to call your attention to, it being especially in harmony with the reference I have read from the Doctrine and Covenants in relation to the oath and covenant of the everlasting Priesthood:

"And we are willing to enter into a covenant with our God to do His will, and to be obedient to His commandments in all things, that He shall command us, all the remainder of our days, that we may not bring upon ourselves a never ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

"And now, these are the words which King Benjamin desired of them; and therefore he said unto them, Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant." [Mosiah, chap. 5, vs. 5 and 6.]

Surely, it is a righteous covenant. It could not be other than a righteous covenant; for the covenant was with God, to do His will, to be obedient to His commandments in all things all the remainder of their days. Certainly this is good; this is a proper covenant to make on the part of fallible man, and it is an eternal covenant, entered into with that Eternal God who deals with His children not as temporal or mortal beings, who appear to live but a short span in the earth and then pass away, but who deals with reference to the immortality of their being. There is nothing that God has done for the children of men that is solely of a temporal character. He deals with us with a view to our eternal being, our immortality; with reference to the fact that we are His children, or ought to be, and will be when we enter into this covenant and obtain the change of heart which entering into this covenant is sure to bring to the honest in heart.

"And now, because of the covenant which ye have made, ye shall be called the children of Christ, His sons, and His daughters; for behold, this day He hath spiritually begotten you; for ye say that your hearts are changed through faith in His name; therefore, ye are born of Him, and have become His sons and His daughters.

"And under this head, ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ." [Mosiah, 5th chap. vs. 7, 8 and 9.]

Think of that! Who understands its import, the scope of its meaning? "Ye shall be called by the name of Christ."

"And now it shall come to pass, that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God.

"And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts." [vs. 10 and 11.]

In other words, as the Doctrine and Covenants has it:

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

I wish to admonish this vast concourse of people to take this great truth to their hearts. Let it take possession of your minds, think upon it, consider well your standing, and your continuance in repentance and the remission of sins, and in the love of truth, and in the earnest desire to do right and forsake all evil. Consider yourselves and see whether you have transgressed this great covenant into which you have entered, because if you have and you do not repent of it, but continue in disobedience to this covenant, and choose to remain in sin, then, as God lives, and as He has spoken in His word, there is no forgiveness for you in this world nor in the world to come. If God's word is true at all, then this is true; and it applies to such of us as have entered into the new and everlasting covenant, having been born again, or spiritually begotten of Christ, and having become the sons and daughters of God.

I continue from the Book of Mormon:

"I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which He shall call you;

"For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

"And again: Doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, even so shall it be among you, if ye know not the name by which ye are called.

"Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, the power, and justice, and mercy of Him, who created all things, in heaven and in earth, who is God above all. Amen." [Book of Mormon, Mosiah, 5th chap. 12 to 15 vs.]

There is a great deal of this kind of instruction contained within the lids of this sacred book, which it would be well for us as believers in Christ, as sons and daughters of God, having been spiritually begotten by Him, having been born anew, and the old man of sin having been put away, the carnal, devilish and sensual desires of our human natures having been subdued or conquered and banished from our souls and the new desire for righteousness and purity having been begotten within us, that we have been redeemed from the spiritual death which came upon our first parents, and which by reason of the fall is upon all flesh until they repent of their sins and receive a remission of them by baptism, or by the new birth—that is, by the birth of the water and of the Spirit; for the birth of the Spirit comes by or through the birth of the water, and the gift of the Holy Ghost. We are first required to be buried with Christ in baptism, typical of His death and burial, burying the "old man" with his sensual and devilish nature, and rising to a newness of life, and thus by the spiritual baptism which follows through the laying on of hands we become a son or a daughter of God, an heir of God and a joint heir with Jesus Christ. It is through this ordinance that men are begotten spiritually. It is the door through which Jesus himself passed. He is the door, the light and the life of the word; and if anyone enter by Him, then shall he have eternal life; but whoso attempteth to get through in any other way shall be counted a thief and a robber, and we may well judge how far he will succeed.

This is the Gospel that we have covenanted to obey. We have entered into the bond of that new and everlasting covenant agreeng that we would obey the commandments of God in all things whatsoever He shall command us. This is an everlasting covenant even unto the end of our days. And when is the end of our days? We may think it has reference to the end of our mortal life; that a time will come after we have finished this probation when we can live without obedience to the commandments of God. This is a great error. We shall never see the day, in time nor eternity, when it will not be obligatory, and when it will not be a pleasure as well as a duty, for us as His children, to obey all the commandments of the Lord throughout the endless ages of eternity. It is upon this principle that we keep in touch with God, and remain in harmony with His purposes. It is only in this way that we can consummate our mission, and obtain our crown and the gift of eternal lives, which is the greatest gift of God. Can you imagine any other way?

God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house, God himself is the supreme head, and He must be obeyed. Christ is in the image and likeness of His being, His begotten Son, and He stands as our Saviour and our God. We must walk in His paths, and observe His precepts to do them, or we will be cut off. Next unto God and Christ, in the earth is placed one unto whom the keys of power and the authority of the Holy Priesthood are conferred, and unto whom the right of presidency is given. He is God's

mouthpiece to His people, in all things pertaining to the building up of Zion and to the spiritual and temporal salvation of the people. He is as God's vicegerent; I do not hesitate to announce this truth; for it is His word, and therefore it is true. The people who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes this council of three to constitute the presiding and governing authority of the Priesthood in the earth. God the Father, God the Son, and God the Holy Ghost, constitute the Godhead and the matchless governing quorum over all the creations of the Father. Three men stand at the head of the Church on the earth. Yet there are those who call themselves Saints who hesitate not to rise up in condemnation of and to express words of hatred and malice toward these men who stand at the head of the Church of Jesus Christ of Latter-day Saints! Of course, they often do it clandestinely; ashamed of their own acts, too cowardly to attach their names to their own writings; but they nevertheless rise up against these men—men whose only thought is to do good to all mankind, whose greatest care is for the welfare of the people of the Lord, and whose constant endeavor is to unite them and cause them to labor, each in his place and calling, to help build up Zion. They earnestly desire that every man shall be a working bee in "the hive of Deseret," in the house of God. If any man feels offended at me, let him come to me like a man, and tell me wherein I have done wrong, and thus give me a chance to explain myself. I am ashamed of some people who profess to be Latter-day Saints. I have on my desk anonymous letters, teeming with a spirit of violence, hatred, malice and condemnation toward me, and my brethren, especially toward President Cannon and myself, for what we have never done, or thought of doing in the world, condemning us for evils that exist only in their own wicked imaginations; for no man with the Spirit of God in his heart will ever condemn these men openly, in secret or through anonymous letters, numbers of which are sent to us from time to time. Pardon me for referring to this matter, because it is perhaps trivial; but I look upon the authors of anonymous letters as sneaks, as cowards of the lowest type, as among the meanest of God's creatures. If a man has any fault to find with me, let him come to me; or if he has any fault to find with Brother Cannon, let him go to him. Let him pour out his grievances to us, and give us a chance to explain or to make reparation if we have done wrong; and let him not cowardly hide himself behind a nom de plume, or anonymous letters breathing wrath and vengeance toward the servants of the Lord and of the people. We have to reprove sometimes in sharpness; but if by reproving we have wounded them unnecessarily, we will pour out a double portion of the balm of meekness, humility and love toward them, that we may heal the wounds we have made, just as the Prophet has said in the 121st section of the Doctrine and Covenants. Read it for yourselves.

Now, these thoughts have simply come to me on the spur of the moment. They may have been unnecessary altogether. But I feel justified, so far as I am concerned, in making these remarks. If these threatening letters were from backsliders or antagonistic Gentiles, we would not be surprised; but when they come signed "Your brother in the Gospel" we suppose, though of course we do not know, that they come from men who profess to be Latter-day Saints.

The other day I spoke of counsel that was often given to some of our poor brethren who were seeking work; among other things, that they should go out into the new parts of the country and take up land, cultivate the soil, and build themselves up among beginners in new settlements, and thereby establish homes for themselves. I have been told that I had better try the medicine myself. Now, I want to tell those who do not know it that I have tried that very medicine. The first plow that I plowed with in this valley was made from wagon tires. We did not have any plows from the East. It was all we could do to bring ourselves into this valley with sufficient to keep soul and body together when I came here in 1848. We then fed on close rations until the Lord gave us the fruits of our labors from the soil. I know what it is to go out on to the deserts and break up the barren ground, and then go to the creeks and make ditches to convey the water from their natural channels upon the soil. I know what it is to earn my living by the sweat of my brow. I have done it before; and if the Lord wills, and will give me strength to do it, I can do it again. I am not above doing it, if the Lord requires it. I believe there is no labor on earth more essential to the wellbeing of a community or more honorable than the labor which is necessary to produce food from mother earth. It is one of the most noble occupations. And next to it is the tending of the flocks of sheep and cattle. This is another noble occupation, if it is only carried on properly and righteously. These are the foundation of the prosperity of every community in the world. When the farming community is pros-

perous, when the Lord blesses the earth and makes it fruitful, then the blacksmith, the carpenter, and those who follow other pursuits, will also be prosperous. But when the earth refuses to yield of its strength for the good of mankind, then all other business is stagnant and will languish. Therefore, let us till the earth; let us cultivate the soil; let us produce our own living out of the earth, by the blessing of God, as far as we possibly can, always keeping in mind that we have entered into a solemn covenant with God, which is an eternal covenant, and from which He cannot depart or be moved, and which we can only fail in by ourselves transgressing that new and everlasting covenant and turning away from it.

God help us to be true and faithful to our calling and standing in His Church, is my prayer in the name of Jesus. Amen.

Singing by the choir:

Though in the outward church below
The wheat and tares together grow,
Jesus e're long will weed the crop,
And pluck the tares, in anger, up.

Benediction by Elder Joseph E. Taylor.

OVERFLOW MEETING.

Assembly hall, 2 p. m.

As the great Tabernacle was not near large enough to accomodate the people, an overflow meeting was held in the Assembly Hall.

The choir singing the hymn which begins

Great God, attend while Zion sings.

Prayer was offered by Elder Willard Done.

The choir sang the hymn,

God moves in a mysterious way,
His wonders to perform.

ELDER DAVID H. CANNON.

I trust that while I shall endeavor to address you, I may have the benefit of your faith, that our Father may suggest words to my mind that will be beneficial to those who are here assembled.

I have rejoiced very much in the testimony of the Holy Spirit that was manifest through the Prophets and Apostles of God who have addressed us during the various meetings of this Conference. And I feel that, so far, it has been to me one of the best Conferences that it has been my privilege to attend, because of the plain manner in which our duties have been made manifest to us as a people. And I felt, when listening to our venerable President Woodruff in his testimony regarding the financial condition of this Church, that I would not only myself endeavor to do my duty and pay my tithes and offerings, but that I would use my influence with those whom I associate with in the Stake where my labor calls me, to get others to do likewise. For I believe it to be a veritable truth that if we as a people would draw near unto the Lord and observe the commandments that He has given to us more strictly, greater prosperity would attend our efforts, and we would become free from the thraldom of debt with which we are at the present time oppressed.

I am satisfied that this work with which we have become identified, is "the power of God unto salvation" to all who will render obedience to its requirements, and that it is destined in the due time of the Lord to revolutionize the whole world and bring mankind generally into a condition when "every knee will bow and every tongue confess that Jesus is the Christ," to the honor and glory of God our eternal Father.

At the time of the dedication of the Salt Lake Temple, I remember with a great deal of pleasure the promises that were made to the people by President Woodruff, that if we would go forth from that time and seek to keep the commandments of God, and conform our lives to the requirements of the Gospel, that our sins as a people though as scarlet should become as white as wool, and that we should be free to serve God, and have greater influence in the midst of the nations of the earth, and that the persecution that is being brought to bear upon the people would cease. I say I remember these predictions with a great deal of pleasure; and I have watched with equal satisfaction the fulfillment of every prediction that was ever made to the people. Wherever we have gone forth laboring to promote righteousness in the earth, God has blessed our labors, and His Spirit has attended His people in their undertakings. His servants have gone forth to the nations and have had influence and power wherever they have traveled, to an extent that was never before experienced since the organization of the Church upon the earth. And if the Saints continue to improve in their lives, as a people, this Spirit will continue to increase, and more success will attend the preaching of the Gospel.

I notice in traveling among the Saints and in our experience in the Temple, in the House of God, at St. George, where my labors are more particularly known, that there is a great improvement in the people with regard to the work that is necessary for the redemption of their kindred dead. Many more people are coming to the House of the Lord. Many there are that are desirous of obtaining their genealogical records, that they may be able to perform the work necessary for the redemption of their kindred

dead. The spirit of this labor, I believe, is increasing throughout the Stakes of Zion, as also in the nations of the earth. And, while I do not believe that it is proper for us as a people to turn our attention exclusively to any one direction, to carry out one branch or one part of the Gospel, yet I believe that as a people we need to disturb ourselves a little in regard to this vicarious labor. I have said very many times, when addressing the people, that I do not know what the Saints would do if called from mortality and permitted to meet their kindred who have preceded them to the spirit world, I do not know what excuse they could offer for not having done more for the amelioration of their condition; because, in many instances, these people have lived within the shadow of the Temple, in close proximity with the House of God. The people have been reminded of their tithes and offerings wherein the Saints could place blessings and endowments in the Holy Priesthood in the hands of the kindred dead, and some have been perfectly indifferent in regard to this matter. In many instances men and women who have considerable of their genealogies have failed to go into the Temple to do the necessary work. There are other instances where they have done all that they could do. To these I have nothing to say, but to the ones that have failed, and who do not attend to anything in this line. I have been wondering what these would say if they should be summoned to the presence of their friends in the spirit world. We believe that we have identified ourselves with the Gospel of the Son of God. We believe that it is necssary for a man or woman, in order to be eternally saved in the presence of our God, to go down into the water and be baptized for the remission of their sins; then receive the imposition of the hands of the servants of the Lord, for the reception of the Holy Ghost; and all that is necessary to save a person in immortality in the Celestial Kingdom of our Father, is equally necessary for those who have died without a knowledge of the precious principles with which you and I have become so familiar. And if the Elder who goes forth to the nations of the earth experiences joy in meeting those that he has had the privilege of conducting into the waters of baptism, I say if he experiences joy at reaching them, how much more joy will he experience when he meets those individuals into whose hands he has placed keys of power and Priesthood that will enable them to pass from their present condition into the presence of the Father and partake of glory and immortality in His Celestial Kingdom; not only going down into the waters and being baptized for the individual who is unable to receive this ordinance for himself or herself, but coming up out of the water and receiving the laying on of hands for the reception of the Holy Ghost, and if it be a brother of sufficient age, receiving the Holy Priesthood for him, and then all the other blessings that are necessary for him to enjoy. I say that if an individual has joy in meeting them, what joy will they have when they meet the individual who performed all the ordinances that saved them, doing the work for them vicariously. I cannot think of anything that would be of greater joy to the person when he meets his friend than this labor would afford. Then we have the simpler ordinances, that we term simple because they are so easy of accomplishment, by which they can have sealed husband and wife for time and all eternity, and have conferred upon them the privilege of coming forth in the morning of the first resurrection, clothed with glory, immortality and eternal life and all the blessings of Abraham, Isaac and Jacob, and all the other blessings that pertain to the new and everlasting covenant. Then if they have had children and the children have passed away without a knowledge of the Gospel, they gather the names and do the work that is necessary for them, and seal the children to the parents. and this is the work that was spoken of and looked forth to, when the Prophet Elijah should come to turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Now, this is why the Latter-day Saints build temples: They are calculated to exalt us in the Celestial Kingdom of our God. But there are labors for us to perform which should occupy every moment of time that we have to spare, going forth and laboring in whatever capacity we may be called upon to labor. And as the Lord blesses our labors, we should take a tenth of that which we receive and pay it to the storehouse of the Lord; then pay our fast offerings, that there may be plenty in the hands of the Bishop to provide for the wants of the poor in the ward where we reside; then going forth and performing every duty that is necessary for us to perform. If there is anything that has caused my heart to rejoice in my labors in connection with this people, my brethren and sisters, it is the provision that God our Father has made for the redemption of mankind, both living and dead, and the opportunities that are afforded the people, those who are so disposed, of laboring to bring about His purposes upon the earth, assisting in accomplishing that which is necessary to firmly establish this Gospel in the earth. And if we do, as a people, all that is necessary for us to do, that is in our power, the heavens will be opened and the blessing of the Almighty will descend upon us, prosper-

ity will atend all our labors, and we will have that peace of mind and that contentment and joy in contemplating the great plan God has instituted for the redemption of the people. I say we will have such joy in contemplating these things that will make us so happy that we will never regret laboring for Him and for His purposes in the earth.

May God bless you, and may we as a people ever remember the importance of the age in which we live, and not lose sight of the signs of the times in which we live, and may be perform our duties to His acceptance, through Christ our Lord. Amen.

At the close of Elder Cannon's remarks the general authorities of the Church were presented by Elder Seymour B. Young, and sustaind by unanimous vote.

ELDER SEYMOUR B. YOUNG.

My brethren and sisters, I see in this assembly a large body of our Seventies, whom I am very glad to welcome to our General Conference.

Some four or five weeks ago and also a month previous to that date, we published an invitation for the Seventies to meet with us in this hall, on Sunday,the 10th inst.,at 2 o'clock p.m. And I find that very many of the Seventies have come to accept of the invitation, and are here this afternoon.

Yesterday the First Presidency advised us not to make of it an exclusively Seventies' meeting,but to have it an overflow meeting as usual, for the benefit of all the Saints that might wish to assemble. Consequently their suggestion was the keynote to us, and we cheerfully and gladly adopt the counsel they gave us on this matter. But I believe that there was nothing in their minds to prevent us from saying whatever we considered necessary to say to our brethren of the Seventies who should assemble here today.

Then, by way of conveying some of our wishes to the Seventies that are scattered through all the Stakes of Zion, we wish to remind you that we have 1,700 brethren, and nearly all of those are Seventies, laboring in the ministerial field today as missionaries of the Church of Jesus Christ. They are laboring in all the states of the Union, they are also laboring in all the Scandinavian countries,that is, in Denmark, Sweden and Norway, also in Germany and in Holland, or the Netherlands; also a small corps of missionaries are now laboring in the Holy Land, under the direction of Apostle Anton H. Lund. We have a large corps of missionaries in the British mission,and upon the Sandwich Islands, upon the Society Islands, upon the Samoan Islands, in New Zealand, in Australia and pretty much in all the civilized world wherever Christian nations are known, and wherever Christianity is preached. We have missions in all those lands and islands of the seas representing the Church of Jesus Christ of Latter-day Saints. We hope that our brethren of the Seventies have become impressed with the fact that they, to a large extent, are the missionary corps of the Church, and from these quorums of Seventies the brethren are chosen who go out on missions; or if they are chosen from the Elders' quorums, when they are sent forth they are ordained Seventies, and sent with the Gospel message to the nations of the earth—as minute men, calling upon the people of the world to repent of their sins. We have some very excellent missionaries in the field today. But we want to impress upon the minds of our brethren who preside over these quorums and those who are members of the same, and also upon the minds of the Elders the necessity of us all preparing ourselves to be better missionaries in the future than we have been able to send out in the past. We desire an improvement all the time. We desire that our brethren should be imbued with the spirit of improvement, and that in every Elder and Seventy that is called out, the Presidency of the Church and the Apostles shall find a fit representative of the Church of Christ, and a man that knows the hope that is within him and can give a reason for that hope in good, intelligent English language, or in whatever language he may be called upon to teach the Gospel, and that will depend upon the nation or people to whom he is sent. Now, in connection with this, I want to suggest to my Danish, Swedish, Norwegian and German brethren, and brethren from the islands of the sea, that you maintain the gift and power of speaking your own native tongue or language in your family circles. And those who can speak German, Danish, Swedish, Norwegian or French and who are natives of these countries, that every one will maintain their native tongue and dialect, speak it in the family circles and train their children to speak the same as well as the English, so that when they are called and sent out our young Elders may be prepared to preach and teach immediately, and thus gain an advantage in time, and time saved is expense saved. And those Elders who come from foreign missions and who have been in the habit of speaking foreign languages, by all means take every opportunity to speak in those languages that you may maintain the knowledge you have gained while you have been in a foreign nation, and continue to be able to speak fluently those different dialects and tongues, that when you are

again called you will be prepared to go immediately into the field and labor as efficient Elders, having a thorough knowledge of the language in which you are called to teach. We also wish our Seventies and Elders to learn all they can, to make themselves proficient by attending to their Mutual Improvement Associations, and their Sunday schools, for in both of these institutions are to be found wonderful facilities for learning the principles of the Gospel, that they may be able to give a reason intelligently for the hopes that are within them. As I have said before, mutual improvement and individual improvement are the order of the day.

Now, in regard to dealing with members of quorums who are careless or delinquent: There was a brother came to me today and presented his recommendation from a quorum in the south, also his genealogy, which was taken from the quorum record, and he stated that he had been identified with no quorum since leaving the south, and that was as much as eight or ten years ago. He said, "I have been very careless, but I hope the brethren will not cast me off. I have been a wanderer, a trader, a stock man, and I have been wandering around all over creation and not attending to my duties as a Seventy during all that time; yet I would like very much to be received into a quorum, where I am going to locate, and I would not like to be cast out from the midst of my brethren." I said, "Brother, there are no persons that I have ever met that were too old to repent of their sins, of their backslidings, careless ways and to turn over a new leaf, serve the Lord and keep His commandments. If you are one of those who desire to do this you can certainly receive the benefit of your good resolutions; and if you will prove to your brethren that you are indeed repentant and that you will do better, they will have no desire to cast you off." The Gospel of life and salvation is a Gospel of repentance. Jesus truly said, when Peter asked Him how many times we should forgive our erring brother, and said as a suggestion, shall we forgive him seven times? Jesus said to him, not only shall you forgive him seven times, but you shall forgive him seventy times seven, if he repent. Now, this is a wide latitude, and I am not responsible for it; but I am satisfied in this matter that it is a very great and inestimable favor and blessing that the Lord has given unto His children, that as often as they will repent and forsake their sins, He will forgive them. We all need to repent every day of our lives, and we all need the spirit of repentance, and we all ought to cultivate this spirit of forgiveness one to another. For the Lord has said, "If you forgive not each other his trespasses, the Lord will not forgive you your trespasses." Now, in dealing with scattered and careless members of Seventies, we desire, as we have instructed our brethren of the presidency of these quorums, that these brethren shall be labored with, that they shall be sought after, that they shall be earnestly taught with humility and kindness the way of life, that they shall be admonished from time to time in the quorum meetings. If you cannot get them to act with you, go to them and meet with them in their own houses and labor with them by their own firesides in the spirit of meekness and love unfeigned, seeking their welfare and salvation, and only desiring that through their repentance they may be forgiven, and learn to lay hold of the spirit of the Gospel.

There has been very much said during this Conference regarding the way that we show our determination to be in accord with our brethren, to be in unison with them, to be united with them in every good word and in every good work. And who has not felt his heart or her heart burn within his bosom during the services of this great Conference, in listening to the voice of our President, Wilford Woodruff, and hearing his admonitions? He stands a living monument of God's mercy and pleasure in preserving his life and keeping a living witness within his breast of the truths of the Gospel that he embraced when in the days of his youth; always maintaining that same living witness that the same light burned brightly, for it has never gone out of his heart for one moment since he received it. See what a witness and testimony he has borne of these facts to the people during this Conference. I say never for one moment has the light gone out of his heart, and I do not think it has ever burned dimly; for the power of God has been manifest in him from that day and hour unto the present time. See the watch-care of the Spirit of the Lord and of the holy angels of God's presence, how they have been over that man and guarded him and preserved him to do the work that he is called upon to do at this stage and in this age of the Church. And so I believe we might testify of those associated with him—his Counselors and the Twelve Apostles, today. They have shown by their works, labors, teachings and constant endeavors among the people to lead, guide, counsel and admonish in all meekness and in all humility and by the power of God manifested to them; that their lamps have never grown dim, but that the Spirit of the Lord has burned within their hearts all the time; and there is burning within their hearts today a desire for the welfare of Israel, a desire for the gathering of Israel, a desire that the Gospel may be preached

in every land and that the chosen seed of Abraham, Isaac and Jacob may be gathered from all the nations whither they have been scattered. Now, this is the course they are taking,and what ought we to do, my brethren and sisters, and especially my brethren of the Seventies and Elders, what ought to be our course in life? Should we not possess in our hearts the same light and the same love of truth that they have evidenced, and should we not stand shoulder to shoulder with them and be united in all things with our brethren who preside over us, seeking diligently to know the mind and will of the Lord, and be led by that Spirit which comes from Him all the time, into the way of life and truth, making our words and actions agree entirely? And when we testify that we have received the Gospel, that we have a living witness in our hearts, should we not keep that lamp constantly and brightly burning, that it may never grow dim through carelessness on our part?

I wish to remind you today, my brethren of the Seventies, that there is a very great necessity for every one, every president and member of these quorums to be united together and to be ready for the word of counsel from our file leaders all the time, and to prepare ourselves for any field of action or labor, or any duty that we may be called upon to perform. Let us remember another thing, that though we may be called upon to perform some political duty or labors that are secular and not connected with our calling as Seventies, this should not take us outside of the influence of the Church nor of the brethren who preside over us. We should be subject to the laws of the Lord, to the law of the Gospel, which means a determination to carry out all the requirements made of us and to perform every duty as servants of the Lord. Let us feel that we are in duty bound to so conduct our lives that no reproach may come to us, and that we shall not bar ourselves from having the light, even the lamp of the Holy Spirit constantly burning within our hearts. I felt called to make these remarks, for I have seen with some sorrow, recently, that some of our brethren who are in political positions have turned a deaf ear to the admonitons of their brethren, and who have seemingly put at defiance every wish or suggestion that might be made to them. And I want to raise my voice in admonition to my brethren about the matter, and to call the attention of the Latter-day Saints, one and all, to the fact that we owe allegiance to our heavenly Father, and that between us and Him stand our brethren who preside over us, and that if we wish to maintain an influence with God and with the heavens, we must subject ourselves to the counsel of our leaders, and labor diligently and faithfully in the cause of Christ. May the Lord bless us and help us to do good, is my prayer in the name of Jesus. Amen.

ELDER JONATHAN G. KIMBALL.

I pray the Lord that I may be wise in what I shall say, and be under the influence of the Spirit of the Lord; for I have no desire to express my own feelings.

I frankly confess that I am disappointed; and when I am disappointed you find it out, for it shows upon the very lineaments of my face. I am not like a brother I once had—and he was the only one I ever did have like that —when he was disappointed and felt badly, he could whistle and sing. I cannot whistle or sing when I feel disappointed.

I have not learned the lesson of obedience yet, but I shall before I get through. It is our duty when we are confronted with anything that we do not understand, or go against any obstruction, to plow around it. I have always been accustomed to going over it. If I ran against a snag when plowing, it did me a whole lot of good to see my team pull, to test the plow and see how good it was. I have broken many a plow and done considerable damage by not plowing around the obstacle.

There is an animal that when it reaches out with its feelers and runs against anything, it pulls its feelers back and crawls into its shell, and I suppose remains there and reflects until the scene changes.

Now, we were very desirous of meeting with the Seventies in a special conference meeting. We are not deprived of the privilege of talking to them as it is; for the brethren of the authorities have seemingly reconsidered the previous arrangements we made. It was with their consent, (I desire that fully understood by the Seventies),and their full approval that this notice was sent to you to be here, at 2 p. m. today. Out of it great good has come, because hundreds of Seventies would not have been here had it not been for the notice. Some have come long distances and they have been fully rewarded by what they have heard. If they will follow out the counsels that have been given to them by the Presidency of this Church, and by the Apostles, they need no further instructions from us, because when they return to their homes they will not neglect their duties as Latter-day Saints. You know, we should be like clay in the hands of the potter. We have got to be ground, moulded and fashioned into a vessel of honor. And a great many of us are lumpy, although some of these old Seventies have been ground for sixty

years. It has taken a long time to grind them, so that they will become tractable like little children. It will take just as long, perhaps, to grind all the lumps out of me, and other young men.

I have a testimony that the Gospel is true. I can preach it a great deal better than I can live it. Under the influence of the Spirit of God men often say things that are a marvel to them. "Sudden strokes of ideas" come to them when they stand upon their feet that they never thought of before. It may be very sudden and brief; but every man that has spoken under that Spirit knows there is such a thing as the Holy Ghost; that is, the Spirit of inspiration and revelation. That is the lesson that we have to learn. I often think of our Elders that you have sent out into the world. Many of them were wayward, careless, and indifferent; their parents were unable to touch their hearts in some instances. They seemed determined to have their own way, even though it be a bad way. When a father or mother said anything to them about their bad associations, they would not believe it. I have done so myself when I was wayward, and when my mother counseled me that those young men were not proper associates for me, I could not believe it. I sympathize with a young man that has had bad companions and improper associates. Yet, when those young men repent of their sins, and get a glimmering of the spirit of the Gospel, they are just like clay in the hands of the potter. And, as one of the Apostles that has lately visited the Southern States stated to me, that when he compared what he saw in the South with what he had seen at home, the Southern mission grows bigger and larger every day. Yes, and it will keep growing larger, too. It is not the only mission on the earth either, for they are all growing larger.

Now about your boys. I have labored among the Elders who are working in the South and I have never seen the time in my five years' experience there, that Elders have rebelled against the counsel that was given them. They sometimes put their own interpretation upon that counsel, but always acted to the best of their ability. When a man does that, he does pretty well; he is trying to do right and to carry out the instructions. I never had a difficulty in the South with an Elder, excepting one. He told the people things that never did transpire and never will. That was the only time I had occasion to say a harsh word and to correct an Elder. I have never felt the Spirit so manifest at home as I have when surrounded by our Elders in council meetings in the mission fields. It is often asked, What are they doing in the South? I speak of it because I am familiar with that mission. I am familiar with the workings of the South. There are few men as familiar with the Southern States mission as I am; because I have been in touch with it almost constantly for the last seven years. We find they are trying to educate your five hundred Elders to pay their tithing, and it is surprising how people criticise the President of that mission on that subject. If some of the kind people are moved upon by the Spirit to give your sons money, they pay their tithing, and it is sent to Chattanooga. And you will find every one of these Elders' names upon the tithing records. They paid a large tithing last year. The Lord will open the way before the Elders. They will not suffer in the South. They are treated like kings. What is the reason? They have struck the key note, and I hope they have struck it everywhere in the world, and that is, to pray, fast, travel without purse and scrip, pay their tithing, and climb out of old ruts. I heard that a missionary committee of brethren have been appointed to counsel with the brethren of the authorities, so that the European mission can be placed on a higher platform. It makes my heart rejoice. I wish they would take the headquarters in Liverpool and place it on a hill somewhere, that it may be seen. I pray the Lord to move upon His Elders that they may reach a higher standard of perfection. God intended His people to be progressive, and He never intended them to locate themselves in the slums of the world. And I told the Elders laboring in the South so. God does not ask you to go in the slums and remain over night, getting contagious skin diseases that are prevalent in such places. You can visit them, but I ask of you Elders, to go in respectable places when upon your missions, for you are servants of God. And if people do not keep themselves clean they are unworthy to have our Elders sleep in their beds. I would rather rest in the woods. Our Elders, through their great kindness, have brought upon themselves skin diseases that have afflicted them for years and years, and the Lord does not require it. The Holy Ghost will not dwell in unclean tabernacles, nor in unclean places.

I desire to tell you how the South got out of trouble. You know the difficulties that Elder John Morgan coped with. And let me say here, that man laid a broad foundation, and no man can take the honor from him, because it is his, through his faith, perseverance and the blessings of the Lord. He worked under great difficulties, that very few men in this Church have met with, except the early Apostles and the men who commenced this work. He went to the South in abject poverty, and he made railroad officials his friends, and he built up a reputation

for honesty that can never be shaken. He made business men his friends, from which associations all his successors have received benefit. The Chattanooga Times, in 1884, when bitterness was at its highest ebb, said, to shake the hand of John Morgan was to be his friend. I was introduced to a passenger agent at Memphis, Tenn., by the general passenger agent of the East Tennessee railway, and he said, "I can give you no better recommend of Mr. Kimball than to say, if he applied to me for one thousand railroad tickets to Salt Lake City, and had no money with him to pay the same, I would feel perfectly secure in letting him have them." This is the reputation John Morgan established in the South. His successors have followed in his wake.

The Latter-day Saints do not fully comprehend the persecution, hardships and difficulties Elders Morgan, Roberts and Spry had to meet. They and the Elders laboring under their direction were hounded, hunted, whipped, shot at, and some were killed. I stand before you as a living witness of these things.

I was in the South on my first mission in the year 1884, and it was the dark period in the life of the mission. Hardly a day passed, that letters were not received at the office at Chattanooga, stating that Elders had been threatened, whipped or surrounded by mobs, and Elders would ask if they should hold the fort. All that could be said was as Jesus had stated, "When they persecute you in one place, flee ye to another."

The Lord, through His servant, the Prophet Wilford Woodruff, told you Latter-day Saints, at the time that great Temple [pointing to the Temple] was being dedicated, that the bitterness would be taken out of the hearts of our enemies. and their hearts would be softened towards us.

The Elders who were laboring in the South at the time of the dedication, and there were 160 of them. testify that a very marked and radical change has taken place in their experience, for the words of the Prophet are being fulfilled.

Some Elders now laboring in the South fancy they are the only ones who ever traveled without money. Elders were never more faithful, energetic and persevering than at present, yet thousands of Elders have been just as true and faithful.

I filled my first mission, and thought money was an essential, which to some Elders it is, yet the only time I laid out in the woods was with a $10 bill in my pocket and I thanked the Lord when the money was gone.

Brethren and sisters, cease your severe criticisms of the Presidents of missions. Stop finding fault, and refrain from troubling Elders about their returning home. They are being educated in the Gospel, and being taught to obey the laws of the Lord, that seemingly cannot reach their hearts at home. And this rewards them for all sacrifices. Our sons are there being taught to obey the law of tithing. Some of our good brethren's names would not be found on the tithing records if their wives did not pay tithing on eggs and butter.

In conclusion, I desire to state that I feel well and honor and respect men who love God and keep His commandments; men who are truthful, honest and do not fear men. I love great generals and leaders like Moses, a man who loved God, and followed His counsel, yet was not afraid to express his views. The Lord loved him because of his manhood, and loyalty to His people.

I desire to say to you, Seventies, and the Latter-day Saints the closer I get to the Presidency of the Church and Twelve Apostles, the more I love them, because I know they are kind men, and they love God, and they love His work and His people. That is my testimony. If you have feelings against the brethren, go to them. If your brother offends you, go to him. Try to fix things up and do not let us have jarrings and bitterness, do not let us have apostasy in our hearts. God bless you. Amen.

ELDER MARRINER W. MERRILL.

I wish to say a few words in testimony, relative to what President Seymour B. Young referred to. To my mind what he referred to is quite an important matter: With regard to the foreign people, the Scandianvian, German, French and every people who speak foreign languages, teaching their children to speak the mother tongue, to speak the foreign language that the fathers and mothers are acquainted with. In some instances where the mother is acquainted with the foreign language and the father is not, or the father is acquainted and the mother is not, a great deal of pains should be exercised by the parents in teaching their children their language. We are sending Elders to different parts of the world; and a great majority of our Elders, I believe, have to learn a foreign language, if they are sent to a foreign country. This should be measurably avoided in the future, because our foreign population is scattered all over the country. We have a great many Scandinavian and German people in the country and I am sorry to say that a good many of those people who emigrated here a number of years ago have utterly failed to teach their children their own language. I had occasion a short time ago to look for some missionaries to go to Sweden, Norway and Denmark, and, of course, among that class of people I expected to find young people able to speak their mother tongue, but in this I was sadly

disappointed. I only found a very few that could speak their mother tongue. In no case did I find any one that was reared up and born here and of foreign parentage, that could read the language. Now, I think this is a great mistake. The children may just as well learn two languages as to only learn one, and they can do it quite readily when they are young. I remember marrying a couple, I think it is about thirteen or fourteen years ago; the brother was an American and the sister a Swedish lady, and she could talk English very fluently, as also the Swedish language. When they came to get married, I asked them if they would promise me, should they be blessed with children, that they would teach those children the mother tongue, that is, teach them the Swedish language. Of course the brother could not speak that language. They promised me that they would. and I took occasion to visit them about six weeks ago, and after hunting them up I went into the house to renew acquaintance. Of course they knew me, but I would not have known them. I asked them about it, and the mother said, "Yes, we have four children," they had lost one or two, 'and every one of these can now talk Swedish to you, if you can understand them." They brought those children to talk and sing for me, and the little children were quite young, the oldest being about twelve years old, or nearly so. The mother said they talked very correctly. Of course I could not judge as to that, but suffice it to say they could talk their mother tongue; and that sister carried out and kept the promise they had made, to the very letter. The father comes in and takes the little girl on his knee, but he does not know a word she says. I was very much pleased in listening to these children talk their mother tongue. Now this will apply to all the foreign brothers and sisters. You brethren that have been to Germany, do not forget the German language, the language that you have so studiously acquired when you were preaching the Gospel. Now, the German people are quite numerous in this State, and every one of them ought to take greater pains in teaching their boys their own language. Now, Brother Young referred to this, and I thought you were not impressed with the idea so fully as you ought to be with regard to this important matter, for I tell you it is important. There was a young man raised by the side of me and his family lived by the side of me for forty years; they had a family of boys, and they were good boys too. Both father and mother were Norwegian. A little while ago one of the boys was sent to Norway on a mission, and it was with a great deal of difficulty that he learned the language. He had not learned it at home and did not make a success learning it on his mission, did not make a success learning his mother tongue. Now, if you take children in their infancy you can soon teach them a foreign language. Talk in that language to the baby and it will soon learn what you are talking about. Now, this thing ought to be observed throughout the whole Church. We are here to preach the Gospel to all people, nations, kindreds, tongues and tribes. If we can learn the language here at home, how much better it is than to spend months when you go abroad to learn the foreign language. You people that know the French language ought to cultivate it and not forget it, but practice, talk and read it. The Germans ought to read their language and have the children read it, and so with the Scandinavian people. They ought to have books and teach the children to read the language as well as to speak it. It is one thing to read it and another thing to speak it. It is not everybody that can speak it that can read it correctly. We ought to take these matters into consideration. I think we have time to devote to this important matter. Now I think that is enough.

I want to say something in relation to what Brother David H. Cannon, President of the St. George Temple, said.

Temple work has been my theme and labor for a great many years, and, of course, those subjects naturally impress themselves upon my mind. It is a very important matter, laboring in the interest of our kindred dead. We feel sometimes that we have done a great amount of labor in the Temple. We have four Temples now in operation, and they are open most of the year, and people are going there, but we are just commencing now; we will continue during our life time to work here, and the life time of our children, and the life time of our children's children, and then through the Millennium, and how much longer I am not prepared to say, but suffice it to say the work will go on and continue to go on during these periods. Now, I suppose there are people here in this congregation that have almost lived under the shadow of some Temple, and have done nothing. You are liable, as well as myself, to be called to the other side to meet your children and relatives that have died without the Gospel, and who will, no doubt—no question in my mind—receive the Gospel if we will give them the opportunity.

Now I want to exhort you, my brethren and sisters, to consider these matters more seriously. Remember the obligations to your ancestors. If it had not been for them, you and I would not have an existence. Remember our kindred, and our fathers, and see to it that the hearts of the fathers are turned to the children and the hearts

will all see the propriety of this. Let us give our children a thorough knowledge of our Scriptures, of the word of God, the Bible, that is, the Old and New Testaments, the Book of Mormon, the Pearl of Great Price; the Book of Doctrine and Covenants, is too advanced for our young children, but the older ones can read it. I desire to impress upon you the necessity of making our children thoroughly familiar wth the contents and teachings of these books. I know the children would be more benefited by them, by reading and paying attention to them, than anything that we can do or say for them in the shape of lessons or giving them other subjects or books to read. I trust that all will see the propriety of this.

I have been led in visiting the conferences and in talking to the Sunday school children, to dwell upon the importance of the Word of Wisdom. I have also written upon the same subject. I know it is thought by some to be a thread-bare subject; but I have felt impressed to talk to the children and to cease talking to the parents in the Church upon that subject. They have had instruction enough. I have felt to leave this with themselves. But I have desired, and have so expressed myself, that our children should be brought up to be a new generation, so to speak, that there will not be a tea drinker, a coffee drinker, a tobacco user, a liquor or beer drinker in the whole generation; that we may have a generation that can say "I never tasted tea and coffee, I never tasted tobacco, I never use any of these intoxicants;" that a whole generation shall grow up in that way. It can be done through the agencies of the Sunday schools; for every child can be so taught. But if parents use these articles, the children can say, "Well, my parents grew up under different circumstances to those that surround me; but I am not going to taste these articles; I am not going to acquire the least desire for them, and know anything about their influence upon my body."

I have taken the liberty of urging this course upon the children, and have said if you will do this you will have satisfaction during your life, and we will raise up a generation of this kind, very diefferent to the generation to whom the Word of Wisdom has been preached now for over sixty years. So much on that point.

I do not want to trespass upon your time; we have had so many meetings. But there is one point I would like to mention, and that is that the Mutual Improvement Associations should endeavor, we wish to say that to the brethren in charge, as much as possible, to refrain from taking the superintendents of the Sunday schools as missionaries, or to act in other capacities.

My brethren and sisters, let us glorify God with all our hearts for what He is doing for our children. I feel as though we were going to raise a mighty generation. Every heart should be encouraged for that which God has done and is doing for us. The future before us is of the grandest description. If we will open our eyes to see and look with the eye of faith, we will see how rapidly God is fulfilling His promises, and how glorious is the prospect of the fulfillment, the future fulfillment of those that are yet unfulfilled. God bless you all, in the name of Jesus. Amen.

FIRST ASSISTANT SUPERINTENDENT GEORGE GODDARD

said. I thank my Heavenly Father for what my eyes have seen and what my hands have received from Thy servants and Thine hand-maidens. I ask Thee to accept my thanks and gratitude, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH:

I feel also very grateful for the recognition that has been given me this evening by President Cannon and this body of teachers of Sunday schools, and I hope to be able to labor in connection with my brethren in the Sunday school cause, as I always have done, and more faithfully, if possible, in the future, and as opportunity may present. I have always had a lively interest in the youth of Zion and in the children of Zion, and I have always felt that nothing I could do would be too much, if it could be directed in the interset and welfare of the children of the people of God. I feel very grateful for the recognition and of the calling to which I have been called this evening. I feel very grateful to the brethren in my spirit for the kindness and for the high appreciation which they have manifested toward Brother George Goddard for his faithful and efficient labors in the Sunday school cause. I feel that they have done honor to themselves in thus recognizing the faithful and valient services of this our veteran brother in this cause. And may God bless Brother Goddard and continue his health and strength many years to come, that he may pursue his labors as heretofore in the interest of the young people of Zion. May the Lord bless those who contributed this beautiful medal and purse of money for his benefit, and I feel that the Lord will bless them therefor. Amen.

Guide Us O Thou Great Jehovah was sung.

Benediction by Elder George Teasdale.

LEO HUNSAKER,
Secretary pro tem. Deseret Sunday School Union.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

Delivered at the Conference of the Utah Stake of Zion, Sunday, April 17, 1898.

The Power of God Manifested through Faith—Work for the Lord beneficial to the Saints—The Church Built by Faith—The Faith of Joseph the Prophet—The Missionaries have Faith—Reluctance to Believe in Things Not Seen—George Mueller and the Power of Prayer—Reasons for Sustaining the Priesthood.

I will read a portion of the 12th chapter of the Book of Ether:

"And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him;

"For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance, lest they should be destroyed, saying unto them, that by faith all things are fulfilled;

"Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glory God.

"And it come to pass that Ether did prophesy great and marvellous things unto the people, which they did not believe, because they saw them not.

"And now, I, Moroni, would speak somewhat concerning these things; I would shew unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith;

"For it was by faith that Christ shewed himself unto our fathers, after He had risen from the dead; and He shewed not Himself unto them, until after they had faith in Him; wherefore it must needs be that some hath faith in Him, for He shewed Himself not unto the world.

"But because of the faith of men, He has shewn Himself unto the world and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen;

"Wherefore ye may also have hope, and be partakers of the gift, if ye will but have faith.

"Behold it was by faith that they of old were called after the holy order of God;

"Wherefore, by faith, was the law of Moses given. But in the gift of His Son, hath God prepared a more excellent way; and it is by faith that it hath been fulfilled;

"For if there be no faith among the children of men, God can do no miracle among them; wherefore He shewed not Himself until after their faith.

"Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth.

"Behold, it was the faith of Nephi and Lehi, that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost.

"Behold, it was the faith of Ammon and his brethren, which wrought so great a miracle among the Lamanites;

"Yea, and even all they who wrought miracles, wrought them by faith, even those who were before Christ, and also them who were after.

"And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.

"And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

"And there were many whose faith was so exceeding strong even before Christ came who could not be kept from within the vail, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

"And behold, we have seen in this record, that one of these was the brother of Jared; for so great was his faith in God, that when God put forth His finger, He could not hide it from the sight of the brother of Jared, because of His word which He had spoken unto him, which word he had obtained by faith.

"And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he shewed him all things, for he could no longer be kept without the vail.

"And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ."

There is much of similar import to this in the 11th chapter of Hebrews, written by Paul, in which he sets forth very clearly the power of God that was

manifested from time to time among the children of men through the power of faith.

It it a good thing to have our minds refreshed by reading the Word of God upon this principle, because if there is any people upon the face of the earth that have need of faith, or any people that have seen the fruits of faith, we are that people; for God has shown His power to us through the exercise of our faith in Him.

We have met together this afternoon, and I have no doubt that in the hearts of all present there is a desire that that which shall be said shall be of profit to them. People do not gather together as you have, some coming from afar, without a purpose and without a desire to be instructed. I trust, therefore, that in all our hearts there will be an exercise of faith in the Lord to this end, that we may be instructed and benefitted.

Like my brethren, I have been greatly gratified at this Conference. I have felt that this ought to be the dawning of a new era in this Stake of Zion. I believe that the union of the people has been greatly promoted by their efforts to complete this Tabernacle. I feel that the faith which has been manifested by the people in contributing of their substance and of their labor to the accomplishment of this great work will have a widespread and beneficial effect upon the people. It has been my experience and observation that whenever the Latter-day Saints are called upon to perform a work, and they go to with their energy, their might, and with the spirit of union to accomplish that work, the effects upon their character are always of a beneficial nature. It results in great good to the individual, and to the people. In thinking about this, my mind has been led to contemplate the effect that it will have, and also the principle of faith which has been exemplified by the Saints in this great work—for I suppose it has been a very great work to you in this Stake. It is by faith that you have done this. And what you have done illustrates to a very great extent the principle of faith.

Our people have been urged from the beginning to have faith in God and in His power. And, as I have said, the lessons that we have been taught have been of a character to leave an undying impress upon us, that should not be obliterated by anything that may occur. If I had power, I would like to make a still deeper impression upon our minds concerning this principle, and to show to the Latter-day Saints that God intends that we shall be a people of great faith—a people of such faith that we shall carry to a successful termination any labor or duty that He may require at our hands. I would like, if I can, to draw the attention of this congregation to that which has been accomplished by this people through the exercise of faith. I need not bring this down to individual cases, because everyone here, who has had any experience in this Church, has seen the effects of faith in his or her own life. I think there are very few in this whole audience who could not, if called upon, bear a testimony to illustrate the principle upon which I am speaking.

This Church has been built up by faith. Through this principle we have performed most extraordinary works. The history of the people from the beginning furnishes a continued exemplification of what men and women can do when they have faith in God and in His power. Jesus said, "All things are possible to him that believeth." We were told yesterday by Brother Grant concerning Nephi going to Jerusalem, at the command of the Lord through his father, to obtain possession of the brass plates. Nephi's brothers manifested a want of faith in the mission their father had assigned to them. and Nephi uttered this remarkable expression: "The Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." That illustrates most beautifully the principle of faith. It seemed an impossible thing to Laman and Lemuel, because they knew the character of Laban—that he was utterly unscrupulous and would not hesitate to do anything; and therefore they had no faith that they could accomplish what their father desired. On the contrary, Nephi believed that whatever God required at the hands of men He would prepare the way, if they but had faith and exerted themselves, for it to be accomplished. The history of that mission is full of encouragement, and conveys a lesson of great importance to all who will read it and enter into the spirit of that which was done. Nephi was determined to accomplish that which his father and the Lord had required at his hands. Though the first attempt was to a certain extent a failure, that did not dscourage him; he did not say, "It is impossible; we cannot accomplish it." He did not yield to that feeling; but he continued his effort until he accomplished the business that was entrusted to him.

The history of the Latter-day Saints contains numerous illustrations of this principle in the great works that have been accomplished by the servants of God. The Prophet Joseph Smith's whole life is full of these. He was full of faith. He believed that whatever the Lord required at his hands, he could do; and he never hesitated. It was so with many others in the Church. It has been so with the entire people. I need only refer you to the coming of the people to this land. A great many said it was impossible;

that the people would perish in the wilderness; that they must have many things they did not have, in order to accomplish that work. But there were those who did not have that fear. They did not stop to ask themselves whether they had the means with which to make the journey; but they started out, believing that God would help them and would open the way before them. And in every instance where they had this faith they accomplished that which they were aiming for.

How often has it been in the history of the people that those who had faith, after receiving the Gospel in their native land, and who believed that God would open their way, and were willing to trust Him to the very uttermost, were able in this manner to emigrate to the land which God had designated as a place of gathering for His people? Many of this congregation, no doubt, if they were called upon, could relate how wonderfully God had opened their way in this respect.

The Elders who are sent out as missionaries also have the opportunity of proving the correctness of this principle, and they can testify to the power of God manifested in their behalf, because of their determination to do that which God called them to do. I could relate instance after instance from my own experience, where I have been told that it was no use for me to attempt to do a certain thing, because it could not be done, and yet by being determined and having unyielding faith in God I have been able to accomplish it. I suppose the lives of all of us who have had experience in this Church, especially in missionary work, abound with illustrations of this kind. One little incident occurs to my mind. I had translated the Book of Mormon into the Hawaiian language. We had purchased a press, type and paper to be sent to the Sandwich Islands, and they arrived there after I had returned home. Brother Parley P. Pratt, who was laboring in San Francisco, had these sent up to San Francisco, with the expectation of publishing a paper there. He requested the First Presidency that I might return and aid in the publication of this paper, and also to publish the translation which I had made of the Book of Mormon. I was called and sent. After my arrival in San Francisco, I found that Brother Pratt had started home. I followed him. He had made his arrangements, however, to go, and he told me that I must take hold of the work, and he set me apart to preside in California. Well, I was but young, and I looked younger than I really was; and the Saints in San Francisco said, "It is no use." One of the leading men said to me, "If you have got a thousand dollars, you can open an office here." They said everything almost to discourage me. I said, "The Lord has sent me here; I am going to publish a paper here; I am going to publish the Book of Mormon here." I need not rehearse to you the particulars of how the Lord opened the way. For many weeks we lived on bread and water. Shortly afterward, I having opened an office and commenced the publication of the book, the officers of the branch and conference asked me if I would not attend a meeting that they were going to hold. I supposed that they, seeing how destitute we were (myself and the two Elders who were with me, and my wife), were going to do something to assist us; but instead of that, they notified me that they would not be responsible for any debt of my contracting. They saw I was going ahead, but they did not want me to deceive myself with the idea that I could fall back on them and expect them to pay any debts that I might contract. You can imagine what effect that would have on any of you. It stirred me up a good deal, and I prophesied to them —for I had the spirit of prophesy—and told them to get out of my way and not impede my work. They told me to shut up the office. I said to them, "I am sent here to do a work, and with God's help I will do it; and if you do not want to help in this, the Lord will raise up others that will." And He did. In a very short time I was able to send to President Young nearly two thousand dollars in cash tithing. Money was offered me by the thousands to assist me in my work. I did not avail myself of the offer, because I knew if I did I would not be able to return it for a while. But I published the Book of Mormon, and sent 2,500 copies to the Sandwich Islands; and I published a paper, and did so till the Buchanan war broke us up.

No doubt, many of the Elders have experienced similar instances to this, where, when they made up their minds that it was the will of God that certain things should be done, and they went to with their might to do it, the Lord has opened the way before them and given them success.

This principle, as I have said, is illustrated in the completion of this Utah Stake Tabernacle. There is a determination adopted by the presidency of this Stake that they are going to finish this tabernacle, and the determination and faith which they manifest cause the results that we witness today. So it is in everything connected with the Church. Men pay their tithing, and when they do it in faith, God blesses that tithing; when they contribute to the work of God, He blesses their contributions, and He brings means to them in ways that are imperceptible to them; but they see the results.

God wants us to be a people that will have faith in Him, and not be gov-

erned by the feelings that actuated our fathers, who judged by the sight of the eye and did not think anything could be accomplished except in a natural way such as they had been accustomed to. The Lord intends to emancipate this people from those ideas, if they will listen to Him and believe in His promises. He has all power in heaven and on earth; and, as Nephi once said, "If he should command me that I should say unto this water, be thou earth, it should be earth." There is nothing impossible with God. If we will rise to the comprehension of this principle, He will open our way before us continually; He will make things plain before us, and give unto us means with which we can accomplish everything that He commands, no matter how impossible it may seem to us naturally. I would like you to see and understand this principle that the Lord endeavors to teach us in all His word. Moroni says: "Faith is things which are hoped for and not seen; wherefore, dispute not because ye see not." It requires faith to do things which are not seen. Our fathers did not have this faith, because it was not in the earth in their days. Our fathers judged by the sight of the eye. But God is teaching us a new lesson. He is teaching us to hope for things we see not, but which we know, by the principle of faith, exist and are possible. Moroni also says: "And Christ hath said, If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me." This is a glorious promise, made unto all those who will have faith; and we as a people should rise to a comprehension of this. Moroni says in another place: "And after that he came, men also were saved by faith in His name; and by faith, they become the sons of God. And as sure as Christ liveth, He spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you."

It is by this principle that mighty works are performed. It is by this principle that this land has been settled, and the difficulties that environed the people of God have been overcome. The men that led the people had faith. President Brigham Young had unbounded faith when he led he people here; for God had given him knowledge concerning these things. He asked the people to do things that appeared to be impossible; but he knew that if they had faith they could do them.

But I must say that at times it seems there are some who do not have the faith they had formerly. They are not so willing to listen to the servants of God and to believe in them and their words as they were formerly. I have been impressed in this way at times. Still, speaking generally, the people have grown in faith and in knowledge. There are instances, however, when there is a reluctance to believe that the things not seen by the natural eye are possible. Many look about for natural agencies, for natural power, for natural aids. If they cannot see them they do not seem to have faith that these things can be accomplished. They must see,—the very thing that we are told faith does not do. Faith is a principle that can be used to the accomplishment of ends that are not seen by the natural eye, and very frequently appear as impossible.

Brethren and sisters, it is time, with the experience we have had now as a Church, that we should be a people of unbounded faith, willing to believe that all things are possible with God, and that when He commands us to do anything, we should go to with our might and with unyielding determination to accomplish that end according to the mind and will of God. This is the kind of people God expects us to be. If we are going to build up Zion in power and in great glory upon the earth, it will be by this principle of faith, by putting our trust in God, listening to His word, receiving it in the proper manner from that authority which He has placed on the earth to give His word unto His people. Zion cannot be built up in any other way. And the Lord will give us means and pour wealth into our laps. I have heard this promise from my boyhood up. I heard the Prophet Joseph say that if this people got so that they would listen to counsel and be obedient and unselfish, the Lord would pour the wealth of the world into our laps. I know it myself now. I could not testify to it then, for I was but a youth; but I know it of myself now, by the revelations of God to me. If our people will only do what they ought to do, as they have done in building this tabernacle, and as they are doing from time to time in the various labors that are assigned them—if they continue to do it, God will continue to bless them. If we pay our tithing and are liberal with the Lord, He will be liberal with us. Do not think for a moment that when you give a dollar that you impoverish yourself that much. It is a mistaken idea. I know that is the old way of looking at it; but it is a fallacy. Men will try to prove it to you; but I say it is all wrong. No man impoverishes himself that obeys the commandments of God. What he gives, God will restore to him, and more abundantly. He wants us to be a people that will put our trust in Him and believe that He has the power to fulfill His words and to give us more than we can possibly give to Him. I am telling you the truth of heaven. I know this people ought to be obedient to the things that God has re-

vealed and to the commandments He has given. If they will do so, He will reward them abundantly.

I was reading the other day an account of a man by the name of George Mueller. He was an extraordinary man. He lived to be ninety-three years of age, and died a little while ago. He was an independent in his religious belief. I do not know that he joined any church or associated with any particular denomination; yet he was familiar with almost all the denominations. Some fifty or sixty years ago the thought took possession of him that he would try and alleviate the sufferings and the wrongs which existed in society. In 1849 he succeeded in building an orphans' home, not far from Bristol, England. At the time of his death he had succeeded in building five of these homes, and had upwards of two thousand children that he cared for and educated. He had a corps of assistants, and his outlay for this work was about $130,000 a year. The benefits of that which he did were very widespread. He distributed about a million and a half of New Testaments, about half a million Bibles, and large quantities of other literature. Atogether, from the time he commenced until his death, he expended over six millions of dollars in this work. Of course, the mere recital of this, as far as I have gone, does not carry with it anything at all remarkable, because other men have spent large sums of money in alleviating the distresses of their fellow creatures. But this is the remarkable thing about this case—and it illustrates this principle upon which I am speaking: this man never asked any human being for help; he never begged a dollar; he never entreated anybody to give him money! So particular was he in relation to that which he was doing that for several years he would not even publish that which he was accomplishing, for the reason that it might stir up somebody to take hold of it. Now, how did he accomplish this? He was a poor man himself, and sometimes when he had finished one meal he did not know where he would get the next. He had no bank stocks; he had no personal income from any source and yet, as I have said, he accumulated and expended over six millions of dollars. He did this by the power of prayer! Even to us, who are so familiar with the results of prayer, it seems incredible that this work could be done by a single man through the influence of prayer; but it is declared to be the truth that he accomplished all this without asking human aid, but imploring God in prayer to give him the means to carry on his work. In answer to his prayers, people would come and give him money. He, with those who were with him, would beseech the Lord to open the way and supply his daily wants, and he never went short. He was jealous about this, lest anyone should have the glory of it; and so anxious was he that God should have the glory that, as I have said, he would not make his wants known to men. A short time before his death, he challenged anyone to prove that he had ever asked a human being for aid.

To me the story of this man's life was a most impressive one. I said to myself, "Here is an illustration of what God will do even to a man who does not hold the Priesthood of the Son of God—a man who has such prayerful confidence and such supreme faith in God that he can trust Him to the very uttermost." I believe this story with all my heart. I believe it is possible to do this. My own life is an illustration of it in a very small way. I have preached a great deal without purse and scrip, and I never yet asked a human would have been a great trial to me to being for anything that I wanted. It have had to ask my fellow men for aid. The first money ever given to me while on a mission, I was so ashamed to take it that I returned it to the widow who gave it to me, for I could not bring myself to accept it. I repented of it, however, because I knew it was wrong; I deprived that woman of a blessing by not taking that money. But I had this feeling of shrinking—maybe it was pride; and I could not bring myself to ask men for means. But I could go to the Lord, and I did go to Him, and He supplied me in most extraordinary ways. I was on the Sandwich Islands, where a picayune—six and a quarter cents—was as much to them as fifty dollars almost would be to us now; and I remember being asked by Brother and Sister F. A. Hammond where I expected to get some new clothing, as my clothes were getting very shabby. I could not tell them. I said, "The Lord will bring it about," because I knew He heard and answered prayer; and He did do so. And is not that the experience of hundreds of Elders—shall I not say thousands? Perhaps there are hundreds in this congregation whose experience is similar to mine in this respect. And if the Lord can hear the prayers of humble Elders and furnish them with means, can He not hear the prayers of His servants concerning greater enterprises, which require more means and more faith? Certainly He can. God is not limited in His power to the furnishing of some article of clothing. As I have said, the whole earth is His. The heaven of heavens is the Lord's. The cattle on a thousand hills, the fish that swim in the sea, and everything there is upon the face of the earth—all are His. And He has His agents by the thousands ready to do His bidding, and to interpose in behalf of His children. They are invisible to us perhaps, though occasionally

one may see them; but they are nevertheless around us, and we can feel their heavenly presence. Now, how easy it is for them to overrule and control and shape things to suit the Lord and His purposes. He has done this all the time in connection with this work. He has turned aside our enemies when it has seemed as though we should perish. He has made the wrath of men to praise Him. He has defeated their machinations, and their well-laid plans He has brought to naught. And He is able to do this always, and will do it if we will only have faith in him, and believe that He can do this, and put unfaltering trust in Him. All that is necessary is to know what is the right thing to do. How shall we know it? We can know it by receiving it through the constituted authority that God has placed on the earth to represent Him. When the word of the Lord comes through that authority, and a command is given to us to do a certain thing, let me tell you, in the name of the Lord Jesus, that can be done if we will do it. It may seem as impossible as the crossing of the Red Sea was to the Israelites. When they got to the Red Sea there was the sea in front of them, the mountains on either side, and their enemies behind them, But the Lord was equal to the occasion. He caused his servant Moses to smite the Red Sea, and a way of deliverance was opened up to His people. So it is now, and it ever will be when His people put their trust in Him and go and do in faith that which He requires at their hands. If they will do this, there is nothing that can prevent the accomplishment of the work that is entrusted to them.

Do you not believe this, my brethren and sisters? I know you do. I know that in every heart in this congregation, in which there is faith, there is a ready response that this is the truth of heaven, and that possible to God is everything that He requires at our hands. I am glad, therefore, that this Tabernacle has been built. I am glad that the faith of the Latter-day Saints has been drawn forth sufficiently to do this. Now, continue your good works, my brethren and sisters. Continue to exercise faith. Continue to cultivate the principle of union and love in your midst. Cease your wrongdoing. Control your children. Honor the Priesthood of the Son of God. Let no word be spoken in your streets, or in your dwellings, or in your associations, derogatory to the work and the servants of God, or that would in any manner grieve the Spirit of God. It is true, His servants are fallible men. No one knows their fallibility better than they do themselves, speaking generally. They know how much they shrunk from bearing the responsibility which God has placed upon them. Joseph F. Smith and George Q. Cannon, who are here today, never wanted the office that they hold. We both would have avoided it if we could. We did not seek for power, but have endeavored to protest against receiving it. Nothing but the command of God would have induced us to have taken it. But God did command; He did make this requirement of us, and we are here today, standing in the position we do, unsought for by us. So it is with all of us. All you who know Wilford Woodruff know that that man never had any aspiration to preside over this Church. He presides today because God required it at His hands. Therefore, should you not uphold these men? Should you not pray for them? Should you be envious of them? Should you speak evil of them, and be jealous of them? I say, No; for if you do, God will be angry with you. I have spoken about the First Presidency of the Church; but I need not confine these remarks to them; they apply with equal force to the Twelve Apostles, and to the presidents of Stakes. Edward Partridge did not get the office of president of the Utah Stake of Zion because he sought for it. David John does not stand where he does because he desired it; neither does Reed Smoot. The same thing applies, no doubt, to the High Council, and to the Bishops, and to all the servants of God. Men do not obtain place in this Church because they seek for it. If it were known that a man was ambitions to hold a certain office in the Church, that fact itself would lead to his defeat, because his desire would not be granted unto him. This is the case with the officers of this Church. But we are treated and talked about some times as though we were civil officers—men who sought to obtain place through the suffrages of their fellow citizens. We have not done this; and the rule that is applied to civil officers in that regard does not apply to us. We are not responsible to—I was going to say, to the people; yes, we are; but we are responsible to God. God chose us and nominated us, and it is for Him to straighten us out when we do wrong. He submitted us to the people, and the people accepted us. We stand in that position and relationship. I mention this because you know what has occurred from time to time, and you know the spirit that some men indulge in concerning these matters. We are doing the very best we can, and we are striving to set an example unto the people in every respect. We are striving ourselves to cultivate faith, and we are doing many things that naturally we would not do, but which God puts in our hearts to do. We are trying to the very best of our ability to be a benefit to this people. The idea of our standing in these responsible stations and not taking upon us the responsibility that belongs to them—the very thought of such a thing makes my soul almost

shrink within me. To think that God would give me a responsibility that I did not magnify; that He had placed me in a position and I would stand as an idle man, a blind watchman, a speechless shepherd, and do nothing to take care of the flock, is something so abhorrent to every feeling of my heart that I cannot bear it. When I meet the Lord, I want to meet Him without being censurable or being condemned by Him. I want to be energetic; I want to do everything in my power; I want to work night and day, with all the ability and strength God has given me, in my office and calling. President Woodruff and President Smith, I know, feel the same. President Woodruff is a marvel in this respect. Notwithstanding his advanced age, he does everything that a man can do of his strength, and far more, I frequently think, than he ought to attempt. This is the spirit that rests upon the First Presidency. We are anxious to save the people. We are anxious to have faith ourselves, and to instil this faith into the minds of the Latter-day Saints, that we may all come up to the standard necessary to enter into the presence of the Lord Jesus; that you cannot say to us that we have not been true to you, that we have not watched over you, and that we have not guarded your interests unselfishly and with an eye single to the glory of God; and that we on our part, I trust, will be able to say that you have obeyed the counsel which God has given to us, that you have listened to His voice as it has been revealed to us, and have obeyed that counsel without hesitation and without murmuring and fault-finding. We hope that this will be the case; for some day we are going to stand before the judgment seat of our Lord and Redeemer, to be judged by Him. The deeds we have done in the body, the words we have used, the influence we have exercised, we shall be judged for them all. Not one of us can escape the judgment of the Lord our God.

Therefore, my brethren and sisters, let me appeal to you this afternoon in this solemn assembly (for it is a solemn assembly), to take heed to your ways. You have been taught the word of God. The servants of God have been in your midst and have labored with you. You all know that this is the work of God. The power of God has attended the administration of the Elders. The sick have been healed, and many mighty works have been done in your midst. You know, therefore, for yourselves that the Lord is with His people, and with us. Now, listen to the voice of His Spirit. Cultivate that Spirit, and seek for it by night and by day. If you will do this, I say to you that God will reveal Himself unto you as He has never done before; the visions of eternity will be open to you; angels wil minister unto you, and the power of God will descend upon you, as individuals and as a people. I tell you this in the name of the Lord, and as His servant. This will most assuredly be the case with this people if they will do as the Lord requires at their hands, and exercise faith, and put away evil from them.

Let us labor to maintain our second estate. Oh! this is the great desire of my heart for my brethren and sisters and for myself. We were faithful in our first estate. We would not listen to Satan. Consequently we are here today, clothed with mortality. Now we are in our second estate, and Satan is again seeking to lead us astray. He wants us to listen to him. He would like to destroy us, and would fill our minds with the poison of death. On the other hand, God is entreating us by His Holy Spirit not to listen to Satan. It is said of Cain that he loved Satan more than he loved God. That is an unfortunate condition for any human being to be in. Let us love God more than we do Satan. Let us not listen to that arch-tempter and destroyer, who rebelled against God and His Chosen One, and led astray one-third of our brethren and sisters—led them down to hell, to be his angels, his agents, to do his bidding; and they are striving now to destroy the rest of the children of God and to defeat the purposes of God. Let us be faithful to our second estate. No matter how poor we may be, no matter what our circumstances may be, let us maintain our integrity and keep the commandments of God, that in the end we may come back into the presence of God, having kept our second estate and filled the mission He has given us on the earth; that He may welcome us back as we welcome our sons when they return after having filled faithful missions, only with far greater joy; that when we meet our Father in heaven and our Elder Brother Jesus, they may say to us: "You have kept your second estate; you have been faithful and true in the midst of temptation, sin and darkness; you have maintained your valor; now there is before you a never-ending career of glory and honor, and everything that is embodied in all the promises of God."

God help us all to do this, with all our households, our children, and our posterity. This is my humble prayer this afternoon in your behalf, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER GEORGE TEASDALE.

Delivered at the Conference of the Weber Stake of Zion, Sunday, April 24, 1898.

Saints Assemble to be Taught by God—Baptism Presupposes Repentance—The Angel with the Everlasting Gospel—John the Baptist's Appearance to Joseph and Oliver—Saints Cannot be Immoral—They are Commanded to be Pure—The Law of Tithing.

Having been requested to make a few remarks this morning, I will endeavor to do so, depending upon the Spirit of the Lord and upon your attention, faith and prayers. I realize that it is impossible for me to interest the Latter-day Saints unless I have the inspiration of the Almighty. We are a peculiar people. When we assemble together it is for the express purpose of being taught of God, because we are engaged in His work. I presume that no Latter-day Saint ever goes to meeting but he goes with a prayerful heart, not to hear the oratory of men, or some profound discourse acquired by scholastic attainments, but to hear the revelations of Almighty God. It is necessary that the speaker should be inspired; it is also necessary that those who hear should have the fellowship of the Spirit of God, with the understanding heart, or else what benefit will there be from our assembling together in the worship of God? The condition of redemption pronounced by the Apostle was simply, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Chirst His Son cleanseth us from all sin." (I John, 1: 7.) By this we understand that it is essential that we walk in the light, that we serve God intelligently, and that we be led by the counsels of the Almighty, in order that we may be able to fulfill our individual mission. No one can fulfill that mission save ourselves.

When the Gospel was taught us, and we were converted, and when we were going down into the waters of baptism, the question was asked us whether we were willing to serve God and keep His commandments. We were supposed to be converted to the worship of the living and true God. It was expected that we had repented of our sins, that we were offering unto the Lord the acceptable offering of the broken heart and the contrite spirit, and that we were willing to take upon us the name of Christ, deny ourselves and follow Him. Consequently the simple question was asked us by the man having authority to baptize, whether we were willing to serve God and keep His commandments to the best of our ability; and upon answering in the affirmative we were taken down into the waters of baptism, buried with Christ in baptism, and received the sanctifying influence of His precious blood, by which we were prepared for the reception of the Holy Ghost. It was necessary that we should have this Spirit, so that we might be taught of God and obtain that light which would enable us to "walk in the light, as he is in the light," and by which we might see eye to eye with our brethren, and be cleansed from all sin through the precious blood of Christ.

There is nothing very difficult to understand about this, is there? As I said, we have our individual mission. The Gospel comes to us individually, as the children of Him who is the Father of the spirits of all flesh. He required us in our repentance to put away all evil, and to learn to do well. This was the condition, because if we were immoral we would be averse to the principles of righteousness. We could not represent the Lord Jesus Christ, nor take upon us His name, if we were impure. Jesus Christ was exalted above His fellows because He loved righteousness and hated iniquity. This is the condition we were supposed to have accepted. It is expected that we have come out of the world, and that our desires and our feelings are no longer in harmony with the world, but in harmony with the everlasting principles of the Gospel of the Son of God. We were Catholics, we were Protestants of various denominations, or perchance we were infidels, when this message, these glad tidings of great joy, came unto us and told us that God had again spoken from the heavens, that He had restored to the earth the precious gift of the Holy Ghost, which is the Spirit of revelation, and that the same condition existed now as existed in the primitive church—that whoso would do the will of the Father should know of the doctrine; (John 7: 16, 17.) that these precious principles had been restored to the earth by a mighty angel, who had flown through the midst of heaven, having the everlasting Gospel to preach to men on the earth, crying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come. (See Rev. 14.)

It is published in the Bible, which goes all over the world, that this mighty angel was to come, and that John the Baptist was not only the forerunner of Jesus Christ in His first coming, but also in His second advent for of Him it was said that he was "the voice of one that cryeth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40: 3.) Jesus, in speaking of John, said: "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (Matthew 11: 10.) The passage Jesus referred to you will find in Malachi 3, which reads as follows:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

"And he shall sit as a refiner and purifier of silver," etc.

It might be a question whether John fulfilled that mission in his first coming. So that it was not very singular that Joseph Smith and Oliver Cowdery should testify that John the Baptist visited them and conferred upon them the Aaronic Priesthood. How was it, if they were impostors, that they were enabled to discern that important fact? When the Gospel is taken from the Gentiles to the Jews, it will be with a voice crying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." What for? Because "that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." (Isaiah 40: 1, 2.) It will be a sound of glad tidings to the honest in heart among the Jews.

Now, in these meditations we cannot help reflecting that, as a people, it would be impossible for us to be an immoral people. We are accused of being a sensual people; and, of course, if we are sensual we must be devilish, because we learn that men became sensual and devilish that departed from God and the principles of purity and righteousness. But I say it is impossible for the Saints of God to be of that character, because a man ceases to be a Latter-day Saint whenever he acts immorally. The Lord has enjoined upon us chastity, purity, honesty and uprightness; and if we were to be guilty of these wrongdoings to which I refer we would no longer be Latter-day Saints. It is not the Latter-day Saints that commit themselves in this manner, it is the latter-day sinners. The instructions that we receive are entirely opposed to anything of the kind. In almost every revelation that was given to the Elders in the days of the Prophet Joseph Smith, they were enjoined to observe the principles of chastity, virtue and purity. Again, we believe in the everlasting Gospel as taught by the Son of God, and I will refer you to His language when He taught these principles to His disciples on this continent:

"Behold, it is written by them of old time, that thou shalt not commit adultery;

"But I say unto you, that whosoever looketh upon a woman, to lust after her, hath committed adultery already in his heart.

"Behold, I give unto you a commandment that ye suffer none of these things to enter into your heart." (III Nephi 12: 27-29.)

That is what the Latter-day Saints believe. You may ask, why? Jesus Christ answers:

"For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell." (III Nephi 12: 30.)

By this we understand that adulterers will be cast into hell. The Lord Jesus Christ understood it. David was a man after God's own heart, and the Lord blessed him, and bore testimony that in nothing did he sin, save in his transgression with Uriah's wife. (I Kings 15: 5.) Now, the Lord loved David, but he had to pay the penalty of his sin. The Latter-day Saints believe that there are some sins which men commit that cannot be forgiven, but they have to pay the penalty. The Lord Jesus Christ was very particular to teach this to His disciples on this continent. He also taught them what the Father had declared through Malachi, that they might understand the conditions and the necessity of obeying the ordinances of the house of God.

Then again, we read of the son of Alma being smitten by the harlot Isabel, and following her; and Alma bore testimony that the sin of fornication was the "most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost." (Alma 39: 5.)

The Latter-day Saints understand this principle, and it would be impossible for them to practice immorality and be the disciples of Jesus Christ. We have taken upon us the name of Christ; we are His representatives; and it would be more than we dared do to encourage such thoughts in our hearts.

The Scriptures say that a murderer hath not eternal life abiding in him. (I John 3: 15.) There is no forgiveness for such a sinner. The question may be asked, Why is it that a murderer cannot be forgven? Simply because he takes that which he cannot restore. How can he atone for the sheddng of innocent blood? He cannot do it in this life. Look at the calamity that came upon the Jews through the shedding of innocent blood at Jerusalem, and then upon the Gentiles through the shedding of innocent blood at Rome! The curse of God came upon them.

Can you tell me of a more heinous crime, save the shedding of innocent blood than for a man to secure the love and devotion and pure affection of an innocent young woman, and then to watch his opportunity and take advantage of her, rob her of her virtue, and then cast her off? Just think of it! He takes advantage of her simplicity, her affection, and her solemn trust. How can he restore that woman's virtue? For the protection of women there was a law in Israel anciently that if a man humbled a woman, she should become his wife, and he should not put her away all his days. Do you think we can commit such crimes and expect to please God? Do you think we can do such things and not have to face the bar of God and receive a just condemnation for deeds such as these? Yet men who do these things are frequently received in polite society! They never should be admitted into any decent society; for anyone that would be guilty of such acts is not worthy the fellowship of any decent man or woman. And when they have to stand before the bar of God and give an answer for the deeds done in the body, they will learn something concerning the miseries of hell. What is the result of such conduct? A wreck in the family! A broken-hearted mother! Sorrowing father! And to think that the guilty man can move in polite society and be associated with intelligent people, while the woman becomes an outcast. This is all wrong.

The Latter-day Saints should set their faces like a flint against every such sin. The Lord has commanded us over and over again to practice chastity, virtue and purity, and that we should not look upon a woman to lust after her. The world may think what they like about us; but I bear testimony that the Latter-day Saints are a virtuous people. They cannot be anything else. The man that has the fellowship of the Holy Ghost would be ashamed to have lustful thoughts; he would pray the Lord to deliver him from such impressions. The value of having the fellowship of the Holy Ghost is that we may have the strength of character to resist evil and to choose the good. The Lord commands us to abstain from all evil, and to walk before Him with a broken heart and a contrite spirit, to be meek and lowly, teachable, learning the will of God and then doing it. That is what He has called us for. And He has brought us into His Church that we may assist in the establishment of His righteousness, and be a peculiar people, a holy people, walking in the reverence of the Lord. If we do not do it, we will become as ashes under the feet of the righteous. I presume there is no Latter-day Saint but what is looking forward for the second advent of our Lord and Savior Jesus Christ. That is what we are preparing ourselves for. And we know that when He comes He will come with ten thousand of His Saints, in flaming fire, taking vengeance on them who know not God and who obey not the Gospel of our Lord Jesus Christ. Now, are we coming with Him, or are we going to be left behind? If we are not prepared to receive Him, woe unto us! Supposing we die, do we not expect to come with the Lord Jesus Christ? And how can we ever expect this unless we accept of the eternal conditions of the Gospel

The Lord requires of us one-tenth of everything He gives to us, in kind. As I mentioned at our last General Conference, it never came to me so forcibly and so simply as it did in hearing one of our sisters explaining the principle of tithing to a class she was teaching. She said unto them: "Suppose your father gave you ten apples, and he asked you to return one of them; wouldn't you be very covetous if you did not return that one?" They smiled at the idea of their father giving them ten apples and they not willing to return him one of them. Yet that is just so with some and the law of tithing. Whatever we honestly obtain in the dispensation of the providence of the Lord, He requires one-tenth of it to be given unto Him. That is the principle, and it is easily understood. And then He requires us to be large-hearted and generous to the poor, the widow and the fatherless. If we do not honor this requirement, we are under a curse. Now, the children smiled to think that they would not give one apple out of ten; but I tell you what some of us do: we cut the apple in half, and keep half of it; or we will give the Lord a quarter; and some, I am sorry to say, will bite a little piece off and give it to Him. That is just the way the Lord is treated by some with regard to the law of tithing. I

want to ask this congregation whether under such conditions, we are preparing ourselves for the second coming of the Messiah. The Lord simply asks us to prove Him in this matter.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive." (Malachi 3: 10.)

I want to bear testimony that it is the Lord who provides, whether we acknowledge it or whether we do not. If we will prove Him, we will learn more about Him and about His ways, and understand the designs of His providence. We will be taught of God when we manifest unto Him that we honor Him and His laws, and that we are in harmony with these everlasting conditions. I do not understand how I can honor God except I do as He wishes me. Abraham was justified by faith; he was saved by grace. How was he justified by faith? Because he loved righteousness, honored the Lord in tithes and in offerings, and did everything He required at His hands Of course, he had the favor of God; of course, he was saved by the grace of God. So may we all be upon the same principle. But we must have faith, and we must demonstrate our faith by our works. We must prove to God Almighty and to each other that we have faith in these everlasting principles by doing the will of God and manifesting unto our Father in heaven that we value those eternal principles that He has restored to the earth, that we appreciate His loving kindness in giving us the honor of being adopted into His royal family, whereby we have become the sons and daughters of God, and showing our appreciation by honoring Him and reverencing His holy name.

My beloved brethren and sisters, let me exhort you, as your fellow laborer and servant in Christ Jesus, to live the principles of righteousness, and honor God by keeping His commandments, walking in the light as He is in the light, that we may have sweet fellowship with each other, and the blood of Jesus Christ to cleanse us from all sin and prepare us for His coming and kingdom. This is my earnest prayer in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER ORSON F. WHITNEY.

Delivered in the Tabernacle, Salt Lake City, Sunday, May 8, 1898

Three Great Teachers: Moses, Jesus Christ and Joseph Smith—Jesus the Greatest of All—Moses Recognized by Many as Eminent—A Tree to be Judged by its Fruits—Joseph Smith should be Judged by this Rule—The Work of Moses in an Idolatrous World—New Doctrines Taught by Jesus—Joseph Smith as a Teacher—He Taught Us to be Kind and Forgiving—He Brought Us Knowledge of the True and Living God—Universal Salvation—True Saints Entitled to the Highest Glory.

I realize, my brethren and sisters, the responsibility of the position that one occupies who is called to be a teacher, even temporarily, to the Latter-day Saints, and I feel the need of depending upon God this afternoon for what I shall say. I pray for His Holy Spirit, that it may inspire the words which shall be spoken; that nothing may be said that ought not to be said, and that nothing may be left unsaid that should be spoken.

It is a great mission that rests upon men to be made teachers in the midst of their fellow men. I am now thinking of three great teachers whom God sent forth to teach His truths to mankind—truths that perhaps have become so familiar to us that they seem like an oft-told tale, but which were strange and startling to the generation to which they were first delivered. These three teachers I regard as probably the greatest that ever came forth from God. They are Moses, Jesus Christ, and Joseph Smith. An investigation of the truths they taught will fully warrant the declaration that I make concerning them.

There is no question among Christians as to the pre-eminence of the Great Teacher—the greatest of all—even Jesus Christ, our Lord. It is conceded by all who believe in Him that He spake as never man spake. And many there be who accord to the Prophet Moses greatness and eminence as a teacher. It is recognized that the Ten Commandments which God gave through him are the basis of modern jurisprudence. But when it comes to Joseph Smith, the Prophet of the last dispensation, a smile of incredulity, perhaps of scorn, wreathes many a face at the bare suggestion that he was a teacher, and a great teacher, come from God.

But let us judge the tree by its fruits. Men do not gather grapes of thorns, or figs of thistles. Jesus Christ laid this down as a principle by which all men might be tested: "By their fruits

ye shall know them;" not by idle rumors, not by the slanders of their enemies, but by what the men themselves teach, by the truths, or errors, they bring forth, by the works they make manifest; for, said He, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. * * * Wherefore by their fruits shall know them." We who are the disciples of Joseph Smith, or rather, the disciples of the Son of God through the teachings of Joseph Smith, are perfectly willing that his life and character, his teachings and his works should be submitted to this divine test. Judge Joseph Smith by the doctrines he enunciated, by the nobility of his character, by the sincerity of his life, by the earnestness and honesty of his heart, made manifest in his willingness to die for the sake of his convictions. Do not judge him by idle tales and rumors. Look at the man himself; take his teachings and his works; and judge him and them by the light that lighteth every soul that God has sent into the world.

First, however, let us speak of Moses. In what consisted the greatness of his teachings? A glance at the condition of the world in his time is sufficient to show this. He it was who brought to man the knowledge of the true and living God. Men had been worshipping various deities in the nations round about. Away off in India they worshiped the god Brahma, and saw in all the forces of nature and all the passions of men, good and evil, so many separate and distinct manifestations of the one god, Brahma. God was in everything, and these manifestations of natural power were manifestations of deity—a doctrine that modern philosophy would call the "immanency of God," who

"Warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

But was this a God that men could get very near to? Could they appreciate such a divinity and worship him in a satisfactory manner? Could the yearning soul of man, longing to draw near to its maker, feel that such a divinity as this was its Father in heaven? Down in Egypt they were worshipping beasts and reptiles—the ox, the goat, the crocodile, the beetle. These to the Egyptians were gods, or shrines which the gods inhabited, who had come down to the earth to watch mankind. Such was the reverence paid by these ancient people to these deities that when one of the animals died it was regarded as a national calamity and the goat or the ox was buried with costly and magnificent ceremonies. It is supposed that one of the secrets of the hatred of the Egyptians for the Israelites was because the latter were shepherds and at times slew the fatlings of their flocks. In Phoenicia, round about the land of Canaan, towards which Moses was about to lead the Children of Israel, who had just emerged from Egyptian bondage—they worshipped the sun as Baal, and the moon as Ashtoreth; they also worshipped the stars, the seasons and the forces of nature. Everything in sight was a god—for polytheism prevailed there—and they worshipped these divinities with all manner of licentiousness. You remember, the worship of Baal and Ashtoreth was the great seductive influence that prevailed at times against the Children of Israel and led them away from the worship of Jehovah.

Such were the ideas prevailing in these three centers of religious thought and philosophy when Moses the man of God, came forth. He proclaimed against these practices, this idolatry. He said in effect: You must not worship the sun, or the moon, or any object in nature. These are the creations of God, they are not the Creator. You must worship God in heaven, the invisible Jehovah, the Eternal Father, the Maker of heaven and of earth, who created man in His likeness, in His image, male and female. Lift your thoughts above the visible things of life. Walk not by sight, but walk by faith, and believe in God and trust in Him, although you do not see Him." This was the substance of the teaching of Moses regarding the personality of God. He taught them that the being they were to worship had created man in His own image. That was not the sun, nor the moon, nor the trees, nor the flowers. It meant that God was in the form of man; for if he had created man in His own image, He Himself must be in the image of man.

This was the great service that Moses rendered to mankind. It is an old song, an oft-told tale to us who have inherited this knowledge even by tradition from the earliest times, and have had it restored to us in these latter times. We cannot half appreciate, except by a great effort of imagination, the value of the service rendered by Moses, the Prophet of God, when he taught men whom they were to worship.

Jesus Christ taught the same truth. He had been speaking of the Father to His disciples, and Philip said to Him, "Lord, show us the Father, and it sufficeth us." The Savior answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Christ was in the form of a man. Paul tells us that He was the express likeness

of His Father's person. Here was a re-enunciation of the same principle taught by Moses, but which had become dim in the minds of men, as truth will ever become dim through the lapse of ages, if we do not take a course to keep the testimony thereof alive in our hearts, if we do not live near to God, practicing the principles He has revealed, and if we do not have among us inspired men to teach us and remind us continually of the truth.

Any fire will die out if it is not supplied with fuel. Any lamp will be extinguished if it is not replenished with oil. The testimony of the truth, however miraculously it may have been kindled in the human heart, however brightly it may burn for a time, will grow dim, will gradually die, and the living embers will become dead ashes, if the works that God has enjoined upon us be neglected, if we do not meet together often, as He has commanded, and hear His word taught, if we do not submit ourselves to the discipline that He has instituted for the purpose of renewing and keeping alive our faith, and if we do not have living prophets and oracles of God to guide us, to remind us, to admonish us, and to teach us anew the everlasting truth. These things come about very naturally, very gradually, but surely and inevitably, if we do not take the course that God has marked out. And so it was that, although Moses had taught the knowledge of the true God to the children of Israel, they were continually turning their backs upon Jehovah, forgetting the invisible Deity and worshiping Baal and Ashtoreth—things that they could see. You remember how prone they were to idolatry, even in the days of Moses—tainted with it no doubt from their long sojourn in Egypt; so that while Moses was up in the Mount, receiving the knowledge of the true God, conversing with him face to face, in order that he might testify that he had both seen and heard the God that Israel was to worship, the people persuaded Aaron to make them a golden calf—one of the Egyptian gods.

It is the tendency of the natural man to demand signs and outward manifestations; the Israelites wanted a god that they could see; and hence they erected the golden calf, and bowed down before it. They were seduced again and again, because they neglected to do the things that God required of them, and their minds were darkened in consequence. The knowledge that Moses had kindled in their hearts became dim, and gradually died away. They forgot that their God was in heaven, and they worshipped the sun and the moon, like the heathen nations around them. Hence it was necessary for the Lord to send prophets again and again, to rekindle the old fire, to revive in the hearts of His chosen people the original knowledge that they received from Moses, reminding them that they must not walk by sight, but must have faith in the invisible God and believe the testimonies of those who had been worthy to see and converse with him. The masses of the people were not worthy to see God. Moses tried to make His people worthy, but they would not submit themselves to the necessary discipline; so the Melchisedec Priesthood and the fullness of the Gospel were taken into the heavens when Moses departed, and Israel was left with the law of Moses, with the law of carnal commandments, with the Aaronic Priesthood to rule over them, until the dawning of a brighter day.

When Jesus Christ came, He taught them new doctrines—that is, they were new to that generation, who were astonished at them, and because He taught them as one having authority, and not as the scribes. He told them He wast he Son of God, and that He was in the image of His Father. He taught them that up above this world, in a heaven of happiness, peace and glory, dwelt their Father, from whom He had come—come in fulfillment of Moses and the Prophets, who had testified of Him. He came to restore the knowledge that was lost. He came to fulfill the requirements of the Law, which had pre-figured by its sacrifices and offerings the offering up of this great sacrifice, the Lamb of God, in the meridian of time. "Think not," said He, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." But He came to teach a new principle. "A new commandment I give unto you, that ye love one another." This was to His disciples. He also said, as He sat upon the Mount of Olives delivering that great discourse called the Sermon on the Mount:

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them which love you, what reward have ye? Do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

They were astonished at His doctrine. Why? Was it a new doctrine? No; it was as old as eternity. It was a part

of that everlasting Gospel that had been formulated in the heavens before the world was, and had been upon the earth in different dispensations. This same principle had doubtless been taught by Enoch, who with his city reached such a state of perfection that they were taken into the heavens by translation. Can you conceive that Enoch did not teach his people that they should love each other, that they should return good for evil? I cannot. I believe that wherever the fullness of the Gospel has been preached, whether by an Adam, an Enoch, a Noah, an Abraham, or a Moses, men have been taught to love each other as the children of God, and to return good for evil. But it was a new doctrine to the generation to whom Christ was sent. For fifteen hundred years the Jews had been schooled under the law of Moses. It was a law of strict justice, with little or no mercy. It was the law of retaliation. "An eye for an eye, and a tooth for a tooth." This was as high a principle perhaps as they could comprehend, and was good as far as it went; for justice cannot be abolished. Men will receive the measure that they mete unto others. Christ taught this principle along with the principle of mercy and forgiveness and the return of good for evil. "Judge not," says He, "that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." He did not do away with the principle of justice, but re-enunciated it. But He did seek to take out of the hands of individuals, the infliction of vengeance upon those who had wronged them. Leave these things to God, was what He meant. "Vengeance is mine; I will repay, saith the Lord." Do good to each other, forgive all men, serve God, and He will avenge your injuries. Perhaps no other principle is so closely associated with the name of Jesus Christ, except it be the atonement and the resurrection, which he came to teach and exemplify, as the principle of the Golden Rule, the return of good for evil.

Now, it seems a hard thing to do; but there is always some difficulty in obeying God. There is always something to be conquered in ourselves when we make up our minds to live near to the Lord. But that is what we are here for. Self-conquest is the object of the revelation of God's will to man. It is to make man Godlike; to lift him up, to make him more like His Father in heaven; for he is destined to be like Him. But how long would we have to wait, if men continued to hate each other, to avenge their wrongs and inflict injury in return for injury—how long would we have to wait before mankind would be Godlike and the world worthy to be rolled back into the presence of its Creator?

The Prophet Joseph Smith—that much-misunderstood man—gave at one time a striking illustration of this principle. It was when Zion's camp was going down to Missouri, in the year 1834. A member of the camp awoke one morning and found a rattlesnake in bed with him, coiled and asleep near his pillow. Horrorstricken he arose, and his first thought was to get a stick or a stone and kill the snake. The Prophet told him not to do it. Said he: "The snake has not harmed you; it has trusted in you; do not kill it; for how is that great era of peace and goodwill to be ushered in, which the prophets have predicted, when the lion shall eat straw like the ox, when the sucking child shall play with the serpent, and they shall not hurt nor destroy in all the holy mountain of the Lord — how long must we wait for that great era, the Millennium, if men continue to treat cruelly the animals and crush their lives out of them without any provocation?" Joseph Smith taught men to be kind, to be merciful, to be forgiving, and to return good for evil.

I bear in mind another incident in his history, when he and some of his brethren were lying in a dungeon, Liberty jail, Missouri, during the winter of 1838-9, after the Saints, fifteen thousand men, women and children, had been driven from the state of Missouri. These brethren were treated with great cruelty in prison. It is said that the depravity of their jailors descended so low that they even cooked human flesh, taken from the body of a negro who had been killed, and offered it to these prisoners to eat; and the Prophet, warned by the Lord, told his brethren not to partake of it. It was in the midst of these circumstances that one of the brethren was asked to pray; and he prayed that God would damn the men who were treating them thus cruelly. When he got through, the others were laughing at him. He asked, "What is the matter?" They said, "We are laughing at your prayer." "Well," he replied, "if you want any better praying than that, you can do it yourselves." The Prophet then told him, "You yourself will yet see the day when you will pity these very men who are inflicting these injuries upon you. God has shown to me in vision the sufferings of the ungodly, and I had to pray to Him to close the vision when I saw the terrible judgments that would come upon the wicked." The Prophet taught the principle of patient submission to wrong. And it is this that lifts men up above other men. When men injure us they put themselves in our debt, and that debt remains until we cancel it by an act of retaliation.

But men will say, as I have heard them say, "Why, if I should return good for evil to this or that person, he would not appreciate my motive; he would think I was soft, foolish, that

I was truckling, and that I meant it as an acknowledgement that he was right and I was wrong and had deserved all that he had done." What if he should think so? What if some men's souls are so limited that they cannot appreciate a magnanimous act? It is not for the effect upon them alone that you are taught to practice the golden rule; it is for the effect upon yourself. You cannot grow if you hate mankind. You cannot increase and expand, at least as rapidly as you might, if you cherish feelings of anger, jealousy and strife. It is because God wants you to grow, to become like Him, that He asks you to keep your hearts free from these things. Therefore what matters it whether your motives are undesrtood or not? You are not the first to have your motives misunderstood. The effect upon you and upon me cannot be otherwise than good, if we forgive those who have injured us, and strive to love our enemies; for I believe that even this is possible, if we stand upon a plane high enough. If we remember who and what we are; that we were sent into this world to teach and exemplify the truth; that we came to be saviors of men, bearing the Holy Priesthood, having the Gospel of peace and goodwill to administer; if we remember that we have been chosen to follow the Lamb of God whithersoever He goeth, can we not advocate and practice the principles that He preached and that He died for? If we cannot, what right have we to call ourselves His disciples? Follow me, he said. He that would be my disciple, let him take up his cross and follow me; "Father forgive them, for they know not what they do." This was one reason why He could practice the principle ; He recognized that it was ignorance, to a great extent, that prevented men from doing right. They did not know fully the results of a wicked course. Even the men who murdered him did not know to the full extent what they were doing. He could pity their ignorance; and he lifted himself so high above them by a righteous life that He could say, and not only say but feel, "Father, forgive them; for they know not what they do." He came to suffer for their sakes, and He was willing to suffer. And He has said to us in these latter times, "I, the Lord, will forgive whom I will forgive, but of you it is required that you forgive all men." Why? Because God wants us to grow and expand and become godlike. We cannot do this with hatred in our hearts. We can only do it to the best advantage with love in our hearts, with feelings of kindness, generosity, mercy, forbearance and forgiveness. That is why we are required to practice these virtues.

Joseph Smith, the third great teacher, as I have already reminded you, taught these same principles. He brought anew into the world the knowledge of the true and living God. Men had again forgotten the true God and how to worship him. Yes, in the midst of this full blaze, so-called, of Gospel light, men had actually forgotten what had been taught thousands of years before regarding the personality of the Creator. They were worshipping Him again as a being "without body, parts, or passions," who was in the sun, and the moon, and the stars, who was in the flowers and the trees, and in all the manifestations of nature. And so He is in one sense. By His Spirit He is in all these things—that Spirit which lighteth every man that cometh into the world. The light of the sun? Yes. The light of the moon? Yes. The light of the stars? Yes; the light of all things; for light, like truth, has but one source—God. But we must not confound the Spirit of God with the personality of God, our Father in heaven, He who created man in His own image, as Moses taught the children of Israel; He who was in the express likeness of His Son Jesus Christ, who was in the form of man, and who with others taught this truth to the world. This was the God that men were to worship. But they were not worshipping Him when Joseph Smith came forth to re-reveal and re-declare Him. His mind was confused over the many conflicting claims of the various Christian sects, one saying, "this is the right way," another saying "that is the right way;" "lo, here is Christ," "lo, there is Christ;" insomuch that he did not join any of them, but went to the Bible, which had come down through the ages containing the word of God. He read in the Epistle of James, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." He did not find there that he was to go to this man, or that man, to this church, or that church; for the Priesthood and the Church of God were not upon the earth; but to go to God, go directly to his Father in heaven, and ask Him for wisdom. In the simple faith of his heart he carried out this behest; and while praying in the woods near his father's house, a glorious vision burst upon his view. First, however, he was attacked by an evil influence which tied his tongue and made every effort to destroy him, but he kept on praying in his heart until he saw a light above his head brighter than the noonday sun, and a pillar of glory descended until it rested upon the tops of the trees. In the midst of it he saw two persons in the form of men; and one of them, calling Joseph by name and pointing to the other, said, "This is my beloved Son: hear Him." Could Joseph Smith doubt from that moment,

if he had ever doubted before, that his Father in heaven was in the form of a man, just as the Lord Jesus Christ was in the form of a man? No; it was as plain as daylight; for there was the vision glowing in glory before his eyes He was told not to join any of the churches, for God was about to found His Church upon the earth, and he—this boy—had been chosen to do a great work for God in this last dispensation.

This was the calling of Joseph Smith. He taught anew that God was in the form of man; that man was made in the image of God; and he taught the principles of justice, mercy, charity, and forgiveness. Therefore, I say, as one who believes in him as a Prophet of God, judge the tree by its fruits Do men not inspired of God teach men to love each other; to believe in the God of Abraham, Isaac, and Jacob, the God of Moses, the God of Jesus Christ; to be charitable, to be honest, to be virtuous, to be upright, to be kind, loving and forgiving, and to return good for evil? No, they do not. You may know the tree by its fruits. Men do not gather grapes of thorns, or figs of thistles. And if men draw near to God in their lives,and teach and practice the teachings of His servants, they follow in the footsteps of their Savior —they do not follow after evil; and Joseph Smith did not. He taught the truths that the Prophets before him had taught; and he went beyond them. Yes, for this great movement nicknamed "Mormonism" is like a mighty tidal wave rolling up the beach of history, destined to make a higher ripple mark than any wave that has preceded it. Joseph Smith taught men to look up to heaven and conceive of a God in the form of man. He taught them that they could become like their Father and God, who was "an exalted Man." And what is more simple and reasonable? Don't you parents expect your children to become like you? Or do you expect your children to be something else than men and women? No You men will see your sons become men; you women will see your daughters become women. Then God our Father—yes, and our Mother—in heaven, looking down upon this world —this school house in which their children are being educated—expect, and Joseph Smith taught it as a truth, that their children will be exalted, if they pursue the proper course, until they shall become divine beings themselves, worthy to stand upon that plane where stand their Father and their Mother in heaven. Like begets like; and the principle of eternal progress will make of man a God.

Joseph Smith also taught the great principle of universal salvation. The Gospel of Jesus Christ saves all men; but saves them according to their merits, in different degrees of glory. True, there are some exceptions. There are some who cannot be saved, who remain filthy still, because they will not receive the truth, or, rather, having received it, throw it away and trample upon it wittingly. Men who, knowing that a thing is true, will not receive it, will not live it, cannot be sanctified by that truth. Men who are so perverse that they will utterly reject light and knowledge, knowing it to be light and knowledge, cannot be redeemed by it, for they place themselves outside the pale of redemption. But are there many who would do this? I have this much confidence in the human race: I believe that the most of men would, if the truth were brought to them, obey it, either fully or in part; that they would not fly in the face of God, knowing him to be God, nor reject His truth, knowing it to be His truth. Hence the Savior said, "Father, forgive them; for they know not what they do." But those who do know, their situation is far more serious. God is merciful to ignorance He cannot look upon sin with allowance, but he can allow for human weakness. He cannot compromise with sin. He saves us from our sins, not in our sins; and He has instituted means whereby we may get rid of our sins. He tells us to believe, to have faith, to repent of our sins, and have them washed away by baptism, by being immersed—buried—in the water and brought forth out of the water, in the likeness of His birth and resurrection. And not only this, but we are required to practice all that God reveals. This is the celestial law—to live by every word that proceeds from His mouth; not to select this principle or that principle, and say, "This is my Gospel;" but listen to Him and to His servants who bear the holy Priesthood, and follow them, and obey them; for they are the mouthpieces and oracles of God. This is the celestial law. You need not try to tie it down to any one thing: it means everything that we are commanded to do. We are here that it may be seen whether we will observe to do all that the Lord our God requires at our hands.

And what awaits those who obey this celestial law? These are they who are of the glory of the sun, of the celestial kingdom, whose glory the sun of the firmament is written of as being typical. They who receive the Gospel in the flesh when it is presented to them; who live its holy principles, and are faithful unto the end; they are saved, redeemed, sanctified and exalted by it They go into the celestial kingdom, to enjoy the full presence of God the Father. They are beings celestial, and their glory is the glory of the sun. All things are theirs, and they are Christ's, and Christ is God's. But they who reject the Gospel here, and put off the day of their salvation, and have to be preached to in the spirit

world, where their spirits will go, as did the spirits of the antediluvians, those who were swept off by the flood, and to whom Christ in the spirit went and preached, even to "the spirits in prison"--they who put off the day of their salvation, and think "we will have a good time here and will obey the Gospel hereafter," they must answer for this neglect, and after they have answered for it and realized what they have lost, they will be saved—not in the celestial kingdom, but in a lesser kingdom called the terrestrial, the difference between which and the celestial world is as the difference between the moon that rules the night and the sun that is king of day. The heathen nations that were never given the Gospel, and consequently never sinned against it, are also heirs of the terrestrial kingdom. But those who reject the Gospel altogether and are besotted and crime-stained— what of them? It is written that they will be thrust down to hell; even the murderer, the liar, the sorcerer, and the whoremonger. They will, in short, be damned. But they will only be damned to the extent justified by their sins. Even for them there is hope, after they have "paid the uttermost farthing." They will be punished, as all men must be, for neglect of duty, for transgression of the laws of God; but after they have been punished sufficiently, they will be brought forth and saved in a glory of which the stars in heaven are typical.

Joseph Smith taught this great and mighty doctrine. He reenunciated an old truth; for Paul the Aposle had spoken concerning it, though men had lost the knowledge of what he meant—when he said, "There is one glory of the sun,and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.

Brethren and sisters, we who are Latter-day Saints; we who are followers of Jesus Christ, of Joseph Smith, of Brigham Young, of John Taylor, of Wilford Woodruff, and of the Apostles and Prophets of today whom God has placed over us to counsel and to teach us; we are entitled, if our course be consistent, to the highest glory of all—the celestial kingdom. But in order to attain it we must not live after the manner of the world: we must live by every word that proceedeth from the mouth of God; we must be willing to make sacrinces, even as great as Abraham's in offering his son Isaac, should God require it. This is the key to the celestial kingdom—the principle of obedience, which may involve many and great sacrifices. This is what makes the way straight and the gate narrow, and few there be that find it, because our hearts are so much set upon the things of this world, and we love the honors of men—we love wealth, we love pleasure, we love this world, we bow down to it and worship it as Israel worshiped the golden calf; we cannot or do not lift our thoughts all the time to worship the invisible God. Because of this, many of us stand in jeopardy of losing celestial glory. But God grant that all who are straying, if such there be, may turn into the right way—the narrow way—and serve God with all their hearts, their might, mind and strength. May we not disappoint the heavens, that sent us forth to be teachers and exemplars and saviors of men; and when the time comes that the fullnes decreed by the Father shall be bestowed upon His children, may we not twinkle like the stars, or beam like the moon, but blaze like the sun in his noonday majesty, as inhabitants and citizens of the celestial commonwealth, the glorious kingdom of our God. Amen.

DISCOURSE BY PREST. JOSEPH F. SMITH.

Delivered in the Tabernacle, Salt Lake City, Sunday, June 12, 1898.

To sustain the Authorities an important duty resting upon the Saints—It is God's command—Sabbath Breaking—Duty of Parents to instruct their children—In Christ's Church the members either progress or retrograde—The cords that unite the Saints of God.

I have been requested to say a few words. I have always an earnest desire to do my duty, and when the Lord is with His servants by the presence and influence of His Spirit, they are generally able to perform their duty, at least to His acceptance. I feel very dependent upon the Lord at his time, and I desire an interest in your faith and prayers, that I may have the good Spirit with me during the time that I shall occupy.

We have met together this afternoon in the capacity of a conference of this Stake of Zion. We have had presented before us the Stake authorities, together with the home missionaries, that we might sustain them by our vote, which means also by our faith and prayers, and to stand by them in

the discharge of all the duties that devolve upon them. It is an important duty resting upon the Saints who vote to sustain the authorities of the Church, to do so not only by the lifting of the hand, the mere form, but in deed and in truth. There never should be a day pass but all the people composing the Church should lift up their voices in prayer to the Lord to sustain His servants who are placed to preside over them. Not only should they do this in behalf of the President of the Stake and his counselors, but they should do it in behalf of the High Council, before whom, in connection with the Presidency of the Stake, matters of vast importance to the members of the Church are brought from time to time for their judgment and counsel. These men should have the faith of the people to sustain them in the discharge of their duties, in order that they may be strong in the Lord. These authorities are also presented before the people so that if there is any fault in them worthy of objection to their acting in the positions to which they are called, the Saints who know of these objections may make them manifest, in order that such inquiry may be instituted as may be necessary to ascertain the truth, that those who are not worthy may be dropped, and only such as are worthy and faithful in the performance of their duties be sustained in these exalted positions in the Church. I was pleased to see the unanimity with which the people voted to sustain all those whose names were presented before them this afternoon; and I hope that the feeling or determination of the people is as unanimous and as sincere as the vote would indicate.

We should not permit ourselves to go about from day to day with a spirit of murmuring and fault-finding in our hearts against those who are presented before us to be sustained in responsible positions. If we have anything in our hearts against any of these brethren, it is our duty, as conscientious members of the Church, first, as the Scriptures direct, to go to them alone and make known to them our feeling toward them and show them the cause of such feeling; not with a desire in our hearts to widen or increase the difficulty, but we should go to them in the spirit of reconciliation and brotherly love, in a true Christian spirit, so that if any feeling of bitterness exists within us it may be absolutely removed; and if we have cause against our brother, that he may be in a position to remedy the evil. We should seek to love one another and to sustain each other as children of God and as brothers and sisters in the cause of Zion.

The presentation of the authorities of the Church before a conference is made obligatory upon the Church. It is the command of the Lord that we shall meet together to transact the business of the Church, an important part of which is to sustain the authorities of the Church, thus renewing our covenant to uphold God's authority which He has instituted in the earth for the government of His Church. And I cannot emphasize too strongly the importance of Latter-day Saints honoring and sustaining in truth and in deed the authority of the Holy Priesthood which is called to preside. The moment a spirit enters into the heart of a member to refrain from sustaining the constituted authorities of the Church,that moment he becomes possessed of a spirit which inclines to rebellion or dissension; and if he permit that spirit to take a firm root in his mind,it will eventually lead him into darkness and apostasy. It makes no difference how much we may profess to love the Gospel and prize our standing in the Church, if we allow the spirit of darkness to take possession of our minds, the light and love within us will go out, and bitterness and enmity will take possession of our souls. Then, oh! how dark, how bittter and wicked we may become!

President Angus M. Cannon, in his remarks, rather admitted that one-half of the people were given to neglect of duty and to practices which are contrary to the requirements of heaven, especially with regard to the observance of the Sabbath day. As I came to this meeting I overtook one of the brethren, and he remarked to me that as he passed by the station he saw a vast crowd of people there ready to go out to some pleasure resort. Now, some of these may have been professedly Latter-day Saints. I do not say they were, because I did not see them; but if any of those profess to be Latter-day Saints, then the course they are pursuing today is contrary to the law of God, contrary to the covenants they have made in the waters of baptism, and contrary to the covenants entered into in the most sacred places to which Latter-day Saints are admitted. They are violating the Sabbath day, they are dishonoring a commandment of the Lord; they are proving themselves disobedient to the law, and they are doing that which is not pleasing in the sight of God,and which will result eventually in their injury, if not in their apostasy It is as much the duty of the Latter-day Saints to honor the Sabbath day, and to attend to those duties which are required at their hands upon the Sabbath, as it is for them to be honest with their neighbors and otherwise to live righteous lives. There are many people, especially the young, who are, more or less indifferent in regard to their religious duties. They appear to be thoughtless. They do not understand the necessity for them to observe or keep the commandments of the Lord. And there is connected with this negli-

gence on the part of the young people a greater negligence on the part of the parents of these young people. Where parents have children who are neglectful of their duties and disobedient to the principles of the Gospel, it is the bounden duty of those parents to instruct their children and to urge them to perform the duties which belong to Saints. It is also the duty of the parents to set an example before their children in honoring the Sabbath day, in prayerfulness in the family circle, and in attending to every duty as Latter-day Saints. The father and mother who neglect to teach their children and to encourage them to perform their duties, will live to regret their own folly.

We read in the Book of Doctrine and Covenants that it is required of parents to teach their children "to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old." "And they shall also teach their children to pray and to walk uprightly before the Lord." And if the parents fail to do this, and the children go astray and turn from the truth, then the Lord has said that the sin shall be upon the heads of the parents. What a terrible thought it is that a father who loves his children with all his heart should be held responsible before God for having neglected those whom he has loved so dearly until they have turned away from the truth and have become outcasts. The loss of these children will be charged to the parents, and they will be held responsible for their apostacy and darkness. I have tried to imagine how it would be possible for one who is guilty of this great crime in the sight of the Lord to reconcile his feelings, should he peradventure be admitted into the celestial kingdom, while knowing that through his neglect his children were in outer darkness. But I came to the conclusion, after reflection upon this subject, that where parents are neglectful of their children, and in consequence of such neglect the children are unworthy to enter into the celestial kingdom of our God,it will be impossible for the parents to enter there. I believe that to be the truth. I do not believe it would be possible for me to be admitted into exaltation and glory in the kingdom of God, if through my neglect of duty my children shoul become the children of darkness and be cast out from the presence of God. So great is the responsibility resting upon parents toward their children that it is a most terrible thing for parents to neglect their children in this regard. Let us remember that God Almighty has spoken from the heavens in these last days, that He has restored the Gospel in its fullness, and that He has bestowed the Holy Priesthood upon men. Let us remember that He has given unto us talents and gifts, and He holds us responsible for the use we make of those talents and gifts. It is a matter of integrity on the part of the people of God toward God himself. It is a matter which savors of life unto life or of death unto death, unto all that have entered into the covenant of the Gospel of Christ. It is not something that we can trifle with. It is like a two-edged sword; it cuts both ways. Therefore, we should look well to our ways, and see to it that we discharge our duties faithfully as parents in Zion. The wives should be united with their husbands, and the husbands with their wives, in exerting their influence over their children in this direction. I cannot conceive of anything that would grieve my heart so much as to see one of my children turn away from the Gospel and become an unbeliever, and separated from the people of God. There is nothing I can think of that would be so dreadful to me. Death of the body from any cause would be preferable to one of my children turning away from this Gospel. My children must not and will not turn away with my consent. If they do turn away, it must be over my protest, and against my example. I will plead with my children; I will endeavor with all the power I possess to have them as true and faithful to this Gospel as it is possible for me to be; because without all of them in the kingdom of God I would feel that my household was not perfect. I want my children to go with me. If I can prove myself worthy of an entrance into the kingdom of God, I want my children there; and I propose to enter into the kingdom of my God. I have set out for that, and I propose, with the help of the Lord and through humility and obedience, to complete my mission on this earth and to be true to God all my days. I have made up my mind to this, and am determined with the help of God that I will not fail. Therefore, I want my children with me. I want my family to accompany me, that where I go they may go also, and that they may share whatever exaltation I receive. It grieves the hearts of parents when their children are disobedient to them. I would like my children, and alll the children in Zion, to know that there is nothing in this world that is of so much value to them as the knowledge of the Gospel as it has been restored to the earth in these latter days through the Prophet Joseph Smith. There is nothing that can compensate for its loss. There is nothing on earth that can compare with the excellency of the knowledge of Jesus Christ. Let, therefore, all the parents in Zion look after their children, and teach them the principles of the Gospel, and strive as far as possi-

ble to get them to do their duty—not mechanically, because they are urged to do it, but try to instill into the hearts of the children the spirit of truth and an abiding love for the Gospel, that they may not only do their duty because it is pleasing to their parents, but because it is pleasing also to themselves.

We heard this morning something about the tree which puts forth good fruit, and that an evil tree cannot put forth good fruit. We have all kinds of trees, and those trees which really do put forth good fruit are comparatively few. When I speak of good fruit, I refer to that fruit which is mete for the Father's kingdom. There are many varieties of fruit, and there are many degrees of goodness. Then there are trees which bear no fruit at all. These cannot continue long; for when the tree ceases to bear fruit, it becomes cumbersome to the garden, and ere long it will have to be hewn down and cast into the fire, because of its worthlessness. The same result will follow with those trees which bear bad fruit.

In Christ's Church we cannot be neutral nor inert. We must either progress or retrograde. It is necessary for the Latter-day Saints to keep pushing on, in order that they may keep their faith alive and their spirits quickened to the performance of their duties. Let us remember that we are engaged in God's work—and when I say God's work I mean that we are engaged in the work which the Almighty has instituted in the earth for our salvation individually. Every man should be laboring for his own good and as far as possible for the good of others. There is no such thing in the science of life as a man laboring exclusively for himself. We are not intended to be alone in time nor in eternity. Each individual is a unit in the household of faith, and each unit must feel his or her proportion of the responsibility that devolves upon the whole. Each individual must be diligent in performing his duty. By doing this, and keeping himself pure and unspotted from the world, he assists others to keep themselves pure and unspotted. For instance, a man who is faithful in observing the Sabbath day and in attending to the duties of that day, will at least set an example unto all he is associated with. The man who is prayerful before the Lord will set an example before all others who see and know his conduct. The man who is honest in dealing with his neighbor will set an example for good. Those who do this are genuine representatives of Zion; they are the children of God indeed and of a truth, and there rests with them the spirit of light and the love of God. They are in a saved condition, and will continue to be in a saved condition so long as they continue to observe the principles of the Gospel. It is useless for us to mourn over the evils that we ourselves have caused, unless by repentance we may make restitution for the evils we have done. It is a terrible thing for men and women to allow themselves to go so far in the neglect of duty that evils will result from their misconduct which they will be powerless thereafter to eradicate or to make restitution for.

Let us repent now; let us observe the commandments of the Lord; let us do our duty from this moment on; let us be honorable and honest before God and men.

May God bless the people, and may His Spirit abide in our hearts and lead us in the path of duty, and may all this people realize that they are associated with God's great latter-day work, which has for its purpose the reclamation of the world and the salvation of the children of men, both those who are living in the earth and those who have died without a knowledge of the Gospel; for God has revealed a plan and has established means in His Church by which the Gospel may be preached not only to the living but to the dead. This is the last call upon the inhabitants of the world to repentance. All men are now called upon to repent of their sins, to forsake them, and to turn unto God and live, and to receive His Priesthood, which He will freely give to all who are worthy, that they may receive exaltation in His kingdom. Men cannot be exalted in the kingdom of God who receive not this Gospel and this Priesthood. Men may be saved without possessing the Priesthood, but no man can be exalted without it. Men and women may be saved singly, but men and women will not be exalted separately. They must be bound together in that union which has been revealed in this great latter dispensation. The man is not without the woman in the Lord, and neither is the woman without the man in the Lord. Whatever men and women may say or think in relation to this, they cannot obtain an exaltation in the kingdom of God single and alone. Therefore, I repeat what I said before, that we do not labor for ourselves alone. There is no such thing as single exaltation in the kingdom of God. We are bound togeter by cords which can never be broken. The hearts of the fathers are turned unto the children, and the hearts of the children must be turned unto the fathers. The fathers and the children must be bound together in the new and everlasting covenant, and they must be bound by the power of God, else they may be put asunder. This uniting together of husband and wife, and of parents and children, under the new and everlasting covenant, is an essential part of the glorious Gospel that has been revealed in the latter days; and a man who has neglected these essential duties

will be in a sorry plight when he presents himself at the door of the celestial city and asks for permission to enter there. No man will ever enter there until he has consummated his mission; for we have come here to be conformed to the likeness of God. He made us in the beginning in His own image and in His own likeness, and He made us male and female. We never could be in the image of God if we were not both male and female. Read the Scriptures, and you will see it for yourselves as God has said it. He has made us in His own form and likeness, and here we are, male and female, parents and children. And we must become more and more like Him—more like Him in love, in charity, in forgiveness, in patience, longsuffering and forbearance, in purity of thought and action, in intelligence, and in all respects, that we may be worthy of exaltation in His presence. It is for this that we have come to the earth. This is the work we have to perform. God has shown us the way and given us the means by which we may consummate and fulfill our mission upon this earth and perfect our destiny; for we are destined and foreordained to become like God, and unless we do become like Him, we will never be permitted to dwell with Him. When we become like Him you will find that we will be presented before Him in the form in which we were created, male and female. The woman will not go there alone, and the man will not go there alone, and claim exaltation. They may attain a degree of salvation alone, but when they are exalted they will be exalted according to the law of the celestial kingdom. They cannot be exalted in any other way, neither the living nor the dead. It is well for us to learn something about why we build temples, and why we administer in them for the dead as well as for the living. We do this that we may become like unto Him, and dwell with Him eternally; that we may become sons of God, heirs of God and joint heirs with Jesus Christ. Therefore, it will not do for us to allow our children to grow up like noxious weeds. We must bring them up in the way they should go, that when they get old they will not depart therefrom. We must instil into their hearts a love for the Gospel of Christ, so that they will love it more than they love the world or anything in the world. Men should love God and His truth more than they love women, and women should love the Lord more than they love men. We should love God first and foremost. He should be uppermost in our thoughts. We should prefer Him to all else in the world. We should obey Him above everything else in the world. Then, next to God, let us love one another. Be sure, as it is stated in the Scriptures, that whoso says he loves God and hates his brother, is a liar, and the truth is not in him. We cannot say truthfully that we love God when we have hatred in our hearts toward our brethren and sisters. We must repent of this hatred and this feeling of unforgiveness, and cease to cherish such feelings, or we never can be like the Father nor the Son.

May God help us to live our religion. And above all else in the world, let us try to save ourselves and our children. Keep them from going out to seek amusements on the Sabbath day. Teach them that one day in seven has been set apart and hallowed for a day of worship, a day of solemn thought, a day of prayer and thanksgiving, and to partake of the Lord's Supper in memory of Him and His matchless atonement. Let us teach our children that they should observe the Sabbath to keep it holy, and that, too, because they love to do it as also because God has commanded it. Then they will get recreation and rest, change and pleasure, in a legitimate way on other days. We are living in a blest land in these respects. We have our holidays, and they are numerous; and if they are not sufficiently numerous we may have more of them, if the people desire it and will enact laws establishing more days of recreation and amusement. But we already have our 4th and 24th of July, Christmas, New Year and Thanksgiving day, Arbor day, Washington's Birthday, and other days perhaps, which I do not recall. Still if these are not enough, let us have more days on which we may rest and have recreation, and let us not desecrate the Sabbath. May God help us to do right, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PREST. JOSEPH F. SMITH.

Delivered at the Tabernacle, Salt Lake City, June 19, 1898.

Children of the Latter-day Saints following in the footsteps of their fathers—A field at home for missionaries—A Duty of the Teachers—On violation of the Sabbath—A protest against transgression of the laws of God.

I realize the day is very warm, and that the congregation must suffer more or less from the excessive heat; but it is not as oppressively warm in this building, I think, as it is today at some of the pleasure resorts to which a number of our people perhaps have gone. I believe that those who have come to the Tabernacle will enjoy themselves as much if not more than those who have absented themselves from their duty on the Sabbath day. For me, I have enjoyed exceedingly the testimonies and the remarks which have been made by our young brethren who have just returned from their foreign missions. I a am pleased to hear these Elders bear testimony to the truths of the Gospel of Jesus Christ.

One of the brethren referred to the claim which is made by the opponents of the Church, that the young people of the Latter-day Saints are departing from the ways of their fathers, and are not following in their footsteps, to believe in the Gospel. Now, while there may be more or less ground for such remarks as this, I think I am safe in saying that it will be found, on examination, that fewer of the children of Latter-day Saints are departing from the ways of their fathers than of the children of the members of other religious denominations in the world. I believe that the children of the Latter-day Saints as a whole are following more closely in the footsteps of their fathers and in the faith of the Gospel than are the children of members of any other church. Those who are not growing up in the nurture and admonition of the Lord are the exceptions, and not the rule, in my opinion. Still I am sorry to say that in some cases the examples of the fathers are against their children, and that while the children are following the examples of their fathers they are not growing nearer unto the Lord. This is more the fault of the parents than of the children. That many of the Latter-day Saints are neglectful of their children, and do not set before them a proper example, is a pity; and I am afraid that there is far too much of this kind of neglect.

There is one request that I desire to make of these young men who have returned from their missions, and who have been brightened up in the testimony of the Spirit of the Lord and the knowledge of the Gospel, and that is this, that they will keep the armor of the Gospel upon them and the spirit of truth in their hearts, and will voluntarily constitute themselves missionaries to look after the youth of Zion who are wandering from the straight path. Wherever they find young men or young momen who are in any degree departing from the way of life and salvation, let them take up a labor with them, and if possible bring them to a realization of the consequences which will follow the course they are pursuing, that these young people, through their faith and efforts, may be brought to comprehend and obey the truth. If there is any considerable portion of our young people going astray, certainly there is a field at home for the labors of those who are endowed with the Holy Priesthood. Every man who holds the Priesthood ought to be a power in himself in exercising its authority by precept and example in the proclamation of the Gospel to the young people of our own land, and to all as far as possible who sit in darkness; for it is our duty to preach the Gospel for the salvation of mankind.

I was surprised to hear a young man say that during his whole life (and he was born in the Church, of goodly parents, and has been brought up among the people) no man had ever taken the trouble to come to him personally and point out to him the error of his ways; no one had ever come to him as a friend and as a brother, to reason with him and to point out to him that the course he was pursuing was displeasing in the sight of the Lord and would result in great injury to himself, if he continued in it. Let me say to the Elders of Israel, and especially to those young men who have been out into the world to preach the Gospel and have returned with honor,

wherever you see a young man who is doing that which is not right, take up a labor with him. Go to him personally; and if you do not succeed the first time, go again, and keep up the labor with him until you can, if possible, make some impression upon him. Labor with these young people who are going astray until you can convince them that you love them and are seeking their welfare; for if you can convince them of this, then you will have a chance to do them some good.

We go out into the world and preach the Gospel, we endure the scorn and contumely of the world; but we do not get discouraged because of this. We still persist in our labors. If a man insults us, we do not cast him off. If a man shows his ignorance, we do not condemn him, but try all the more to enlighten him. Thus we keep on laboring until frequently many of those who have been bitter enemies to the truth are converted to the Gospel or become friends to the Elders and to the cause of Zion. Let us labor as persistently at home as we do abroad. Let the Bishops and ward teachers labor in this way. When the teachers go around to visit the houses of the Saints, let them enquire diligently after the young men and the young women; and if they find any of them remiss or doing anything which is not right, let the Teachers take up a labor with them, preach the Gospel to them, and try to influence them to do good. It is a labor of love and of salvation—a labor that is worthy of the laborer. Let us be diligent in these things at home, and then there will be less ground for the publication of such reports as we have heard of here today in the newspapers abroad.

I spoke here last Sabbath, and dwelt a little upon violating the Sabbath day. I have heard various comments in relation to my remarks since then. I have heard it said that Brother Joseph F. Smith and the Presidency of the Church of Jesus Christ of Latter-day Saints are interested in Saltair, and yet Brother Joseph F. Smith is preaching to the people not to visit pleasure resorts for amusement on the Sabbath day, while at the same time they are advertising sacred concerts and amusements on the Sabbath at Saltair.

I say to this congregation that those who are managing Saltair have no more right to violate the Sabbath day than anybody else has; and I raise my protest here, as I would anywhere else, against the management of Saltair violating the Sabbath day, if they do so. I would condemn wrong doing in Saltair as much as I would in Garfield or in any other pleasure resort. I say to the people called Latter-day Saints, for I have a right to counsel them, keep away from Saltair and Garfield on the Sabbath day, and from every other place where people go in violation of the Sabbath. I do not want to mince the matter in the least. It is true that Presidents Woodruff, Cannon and Smith and members of the Council of the Apostles devised the building of Saltair. We did it for the purpose of having a place in which the Latter-day Saints might have some voice in its management. All the other places were in the hands of strangers. And whatever the reputation of Saltair may be, I want to tell you that I never contributed one word, nor act, in any shape or form, to make Saltair other than a place as pure and holy as I would have my own home. I never went there to drink and guzzle beer, or intoxicants of any kind. I never went there to violate the Sabbath day. I never went there to desecrate anything that is holy, or to take advantage of any circumstance for evil. Neither do I encourage anything of the kind in others.

If there should be any wrongdoing at Saltair I would condemn it there as fervently and as truly as I condemn it in any other place. We do not want anything wrong there. And there would be nothing done there that is not acceptable in the sight of God if we could help it.

"Well, then," says one, "why does the manager of Saltair advertise concerts on the Sabbath day?" I will give you what I think would be the reason probably for doing it. It is in the hands of a manager, and he controls it. I suppose the manager sees other pleasure resorts advertising amusements and attractions on the Sabbath day, and so, in order that he may compete with them, and catch his share of the pennies of that class of people who regard not the Sabbath day, in common with his competitors, he also advertises. Now, while he does it, I want to say to the Latter-day Saints, one and all, keep away from there on the Sabbath day, and keep everybody that you can from there, and from every other place where people go in violation of the Sabbath; keep away yourselves and keep others away from there as far as you possibly can, no matter how much they advertise amusements and entertainments on the Sabbath day. That is their lookout, and they will be responsible for it.

I know I run the risk of incurring the displeasure of many people in talking this way; but I am telling you my convictions, and what I would give to you and to all the world as honest and fervent counsel. Honor the Sabbath day, and keep it holy. Worship the Lord on the Sabbath day. Do not work. Go not out to seek vain pleasures on the Sabbath. Rest, and refresh the mind in prayer, study, and thought upon the principles of life and salvation. These

are legitimate labors for the Sabbath day.

Now, I mean what I say. I do not go to Saltair, nor to Garfield, nor to any other pleasure resort on the Sabbath day. I do not allow my children to do it; and not one of my children will ever do it with my knowledge and consent, nor any member of my family. That is where I stand with regard to the Sabbath day. I abhore drunkenness, profanity and vileness in every shape and form; I abhor the violation of the laws of God; I abhor evil; but I adore good. I adore virtue, purity, righteousness and honesty of heart in all men. I want to encourage everything that is good, and to discourage everything that is not good. That is my mission, which I am determined to perform to the best of my ability.

Let the people go from here to their homes and take this with them, and extend it to the absent members of their familes. Say to them that the presidency of the Church of Jesus Christ of Latter-day Saints are against the violation of the Sabbath day, no matter how much interest they may have in Saltair or any other place. We helped to build Saltair, and it is partially under our control, thank God! and we could shut it down if necessity required it. And if it were true, which I do not admit, nor believe, that our people, because we happen to have an interest in it, were determned to violate the Sabbath day, I think that would be sufficient cause to close it. You are welcome to go there any day you choose, except on the Sabbath day; and if you go as I go, it will result in no evil or harm to you, but in good. You will have relaxation, and rest, and the cool air of the Lake, and every benefit that accrues from visiting a place of that kind, without any evil consequences, because you will not commit evil. You will not go there to get drunk, nor to gamble, nor to violate any principle of truth and righteousness. If you go there at all, you will go to have a social visit with your family or your neighbors and friends, and to have a few hours of relaxation and rest from toil and care and heat, and perhaps a cooling, refreshing bath in the briny waters of the Lake. In doing this you will do nobody any harm, you will do yourselves no harm, but possibly a great deal of good. But not on the Sabbath day! We are against that. That which is lawful may be done, especially when it is right. There are some things which are lawful, but which are wrong. The law does not always prescribe or protect that which is absolutely right. It is often found that laws are passed to regulate unrighteousness, to protect wickedness, and to license corruption. Where such laws exist; it is not right or expedient for men to engage in those things. Let us do that which is right and pleasing in the sight of the Lord. Wherever we see a man or a woman making a misstep and going into error or darkness, or doing something that will bring sorrow or shame upon them or their., let us take them by the hand, as brethren and as sisters, and try to convince them of the error of their way, and if possible bring them into the marveious light of the Gospel of truth, that they may be saved. This is our mission. May God help us to do this, and be with us by the presence and power of His Holy Spirit, that in all our efforts to do good, we may be seconded by Him, and enabled to accomplish all that we have in our hearts to do, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE TEASDALE.

Delivered at the Tabernacle, Salt Lake City, June 26, 1898.

A cause for thanksgiving and praise—These valleys and mountains consecrated for the gathering of God's people—The hour of God's judgment—The Priesthood necessary for salvation—Intelligence granted by revelation—Necessity of faith—Difference between the Latter-day Saints and the world—How do we know the truth?—Sabbath breakers must suffer the penalty.

"O, give thanks unto the Lord, for He is good: for His mercy endureth forever.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south." (Psalms 107: 1, 2, 3,)

My soul is full of thanksgiving and praise to God in listening to the testimonies that we have heard this afternoon from the returned missionaries; for we are the redeemed of the Lord. We are they whom He hath gathered from the east, and from the west, from the north, and from the south, and whom He hath redeemed from the hand of the enemy. We were under the dominion of death, hell and the grave. We were without the knowledge of the principles of redemption. We were taught the fear of God by the

wisdom of man. We were subject to the darkness that covered the earth and the gross darkness that blinded the minds of the people, in consequence of the spirit of revelation having been withdrawn from the earth. We can indeed rejoice in the Lord, for He visited us upon the isles and upon the continents. He sent this glorious message of salvation unto us. He taught us of His ways, and of the powers and keys of an everlasting Priesthood; and He gave unto us the principles of everlasting life. We never could have understood anything about the principles of redemption, had it not been for the principle of revelation which our Father hath restored to the earth in this dispensation. He has organized upon the earth His Church, with Apostles and Prophets, evangelists, pastors and teachers. He sends out His servants to offer the principles of life and salvation to the world and to warn the nations. They confess that they are weak instruments, and they go with trembling; but they are told to seek unto the Lord and put their trust in Him, because He has called them, and they come back filled with thanksgiving and praise to God for the testimony He has given unto them. They know that the principle of revelation is in the Church. They know that the testimony of Jesus is the spirit of prophecy. They know that the promises made to them under the influence of that spirit, when they were set apart for their missions,have been literally fulfilled. They know that God lives, and that Jesus is the Christ.

I want to bear my testimony concerning these valleys of the mountains. God has consecrated them for the gathering of His people. The everlasting principles of the Gospel are being taught in these everlasting valleys. We are beneath the shadow of a temple raised to the Most High God, in the which the ordinances of His house are performed and we receive the keys and blessings of an everlasting Priesthood. We are taught the principles that lead to endless lives. We are taught the necessity of keeping ourselves clean and unspotted from the world, loving the Lord our God with all our might, mind and strength, and our neighbor as ourselves, and being chaste and virtuous. We are taught that we are the salt of the earth, and that we have to practice the principles of righteousness—to be honest, to be sincere, to give our affectons to God and to keep His commandments. We are promised that if we will do this we shall prosper in the land. And we believe it. We do prosper in the land. The Lord blesses and sustains us.

We came out of the world and gathered to these valleys of the mountains because God had said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We are living in the hour of God's judgment. The angel that John saw fly through the heavens, having the everlasting Gospel to preach to men upon the earth, as described in the 14th chapter of Revelaions, has come. We tell the people this. The Lord has restored to the earth His everlasting Gospel, and the Gospel of the kingdom is being preached in all the world for a witness, prior to the second coming of our Lord and Savior Jesus Christ, in fulfillment of His own prediction. If salvation and redemption could be obtained without our going to the people, what would be the use of wasting our time and our means to go and offer them a gospel they did not want? But there are certain people who do want it. Those who are of the house of Israel, those who hunger and thirst after righteousness, want it, and we offer it to them. We do everything we possibly can to put them in possession of these glad tidings of great joy—that God hath again spoken from the heavens, and that He hath established His Church upon the earth.

The first factor necessary in this work was an inspired Priesthood. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Romans, 10: 14, 15). To preach this Gospel of the Son of God it is necessary to be called of God. Christ Himself, we are told, did not take this honor upon Himself, but was called of the Father. In the 5th chapter of Hebrews we are told:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

"So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, today have I begotten Thee.

"As he saith also in another place, Thou art a priest forever after the order of Melchisedec.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;

"Called of God an high priest after the order of Melchisedec."—(Hebrews, 5: 4-10.)

It is essential that men should be called of God and have the Priesthood to preach the Gospel and officiate in the

ordinances of salvation. It is necessary that we should worship the living and true God, not an imaginary God. We have to accept God, the Eternal Father. It is said that the fear of the Lord is the beginning of wisdom. We certainly will have very little wisdom if we do not reverence the Lord. The reverence of the Lord is the foundation of faith and of pure intelligence. The highest intelligence is granted by revelation; it is the glory of God, it comes from above, it is given unto those who love Him and keep His commandments. He gives them line upon line, precept upon precept, grace for grace, if they believe in His doctrine and worship Him in the name of His Son.

It is necessary also that we should have faith; for without faith it is impossible to please God. We must have a true faith, too, or else we may be as broken cisterns that hold no water. Whence did these young men who have borne their testimony obtain that knowledge? From our Father in heaven, through the spirit of revelation. They had believed in the Gospel; they had repented of their sins; they had been baptized for the remission of their sins, by a man who had the authority of the Priesthood; they had been sanctified in the precious blood of Christ, to prepare them for the fellowship of the Holy Ghost; they had received this Holy Spirit, and their trust was in the Lord. Then they were willing to leave these peaceful vales and all that was dear unto them, take their lives in their hands, and go to a foreign land, among strange people, and declare the glad tidings of great joy. It was just this class of men that brought the Gospel to us. They were humble and meek, not trained for the ministry by the learning of man, but sent out under the direction of the immortal God; for He does His own work. It was not by wisdom, not by might, but by the power of His Spirit. That is the way we were converted. We heard the word preached, and it seemed almost too good to be true to be told that the signs followed the believer, that the Apostleship and Priesthood had been restored to the earth, and that there was prophecy, speaking in tongues. healing of the sick and miracles. But we obeyed the word and proved all these things, and in this way obtained redemption from death. We could not obtain it in any other way. It is the doctrine of Christ that all mankind must repent, must be baptized for the remission of sins, must receive the efficacy of the precious blood of Christ and fellowship of the Holy Ghost, that they may be redeemed of God. This message is to all, priest and people.

The difference between the Latter-day Saints and the world is that we have received this Gospel and the world has not. We have come out of the various sects and systems that we belonged to. The Lord has converted us, and drawn us into His fold, and He has given us a living testimony. All mankind can have the same, if they earnestly and sincerely desire it. The reason our young men go out to proclaim these principles is that those who desire to obtain eternal life and a standing in the kingdom of God may have it.

Therefore, I say, we who are the redeemed of the Lord, we who are striving to prepare ourselves for His kingdom and coming, we who have separated ourselves from the world and cannot associate with them in any of their iniquities, we can rejoice in the Lord, and we can patiently wait for His kingdom and coming; for if we pass behind the veil we shall come with Him, and if we are here, we shall meet Him when He comes. What is going to give us this right? Because we have accepted of His doctrine and have obeyed these everlasting conditions. If we had rejected them, we would have no such hopes. Our Christian friends say, Believe on the Lord Jesus Christ, and thou shalt be saved. That is what we are preaching all the time. Believe on the Lord Jesus Christ, and cease believing in the doctrines of men. Accept the doctrine of Christ, and that will give you redemption from death, a glorious resurrection, and a hope for the marriage supper of the Lamb, which you never can obtain by preaching and believing false doctrines.

How can we ever be sanctified by the truth unless we have the truth? I bear testimony that we have the truth. That intelligence has come to us. Scholastic attainments alone cannot be called true intelligence. No matter how corrupt a man may be, he can obtain scholastic education; but the intelligence that comes from God is only understood by the pure in heart, those who love Him and keep His commandments. He gives them eyes to see, ears to hear, and hearts to understand. The highest intelligence is to know things as they have been, as they are, and as they will be, by the power of the Spirit of God. But the world will not have this. It is not popular. The doctrine of Christ never was popular, and never will be until we all see eye to eye, and there is a separation of the wheat from the tares. As long as they grow together there always will be opposition against the truth. What does the history of the world teach us? That there has always been anti-Christ; and anti-Christ is everything that is opposed to Christ and regards the doctrine of Christ as non-essential. Those who are for Christ believe in His doctrine and in living it. But those who love the world and the things of the

world do not have the love of God in their hearts. If we loved the world, the love of God would not be with us. Our ambition should be to please God, to keep His commandments, and to see His righteousness established upon the face of the earth, because it brings happiness. The love of the world does not bring happiness. The greatest happiness that anyone can enjoy is godliness with contentment, and to visit the widow and the fatherless, and keep ourselves pure and unspotted from the world. That produces the most unalloyed happiness that we can attain to.

Jesus said that whoso would do the will of the Father should know of His doctrine, and we know that Jesus spoke the truth. How do we know it? By our experience. We know that Jesus is the Christ, and that Joseph Smith was a true prophet sent of God to usher in a dispensation of the fulness of times. We never could have been born of the water and of the spirit if we had not accepted this doctrine. If there had been no Priesthood there would have been no ordinances. If there had been no ordinances there would be no redemption, because unless a man is born again he cannot see the kingdom of God. Jesus said to Nicodemus, "We speak that we do know, and testify that we have seen; and ye receive not our witness." That is the way with the Latter-day Saints today. We testify what we do know and what we have seen. We plead with men to be reconciled to God, and to accept these glorious principles, that they may enjoy the happiness which — experience, and have the same living testimony. What a shame it would be, my brethren and sisters, if we did not value these blessings. Do we value these privileges? Do we appreciate this glorious redemption? And do we manifest unto Him our appreciation by keeping His commandments? Are we magnifying our callings? If we are ward teachers, are we faithful in visiting the flock entrusted to us? Do we visit the widow and the fatherless? Do we comfort the hearts of the oppressed and the distressed? Are we seeking the welfare and blessing of the families entrusted to our care, by seeing that everything is in order, and that their children attend the Primaries, the Sabbath schools and the Mutual Improvement Associations, according to their age? Do we see that there is no hardness of heart, no backbiting, no evil speaking? Are we expounding the Scriptures? Are we showing the value of a well spent life? Are we in our lives, in our ministry and in our teachings portraying the life of Jesus Christ? This question comes to all individually. Am I doing this? We want to work out our own salvation, to magnify the everlasting Priesthood, to be true and faithful to the promises we have made to God, to serve Him and keep His commandments. It is the only way to be saved. The Lord says if we will love Him and keep His commandments He will raise us up at the last day. He provides for us today also. There is nothing that we have but He has provided for us. He brought us into His Church. He gathered us to Zion. He gave us the Priesthood. He gave us our endowments and the blessings and keys of everlasting lives. He gave us our companions and our children. And all that He asks from us is that we will give Him our hearts and keep His commandments. He desires us to consecrate to Him one-tenth of everything He gives us to demonstrate to Him that we appreciate His blessings. He has told us to do this that the land of Zion may be sanctified unto Him and His statutes and His judgments may be kept thereon that it may be most holy. Don't you want His statutes to be kept? Don't you want His power to be made manifest? Don't you want redemption for the living and the dead? These are the questions that come to us individually. How are we living? Are we in harmony with these everlasting principles? For we are living in the last days—in the days of wickedness and vengeance. We are living in the days when the Lord is giong to pour out His judgments upon the people of the world, preparatory to the second coming of the Messiah. Every inteligent man and woman realizes that the time is short, and that we have no time to waste.

The testimony that was borne here in relation to the people of Scotland observing the Sabbath day I can endorse. I labored in Scotland a few years myself, and the people there believe in keeping holy the Sabbath day. The Latter-day Saints here believe in keeping the Sabbath day holy. It is the latter day sinners that do not. If we are Sabbath-breakers, we shall have to suffer the penalty. There are penalties for the transgressor. It is not worth while to break the commandments of God. It is wiser to keep ourselves clean and have the Sabbath day for what it was intended—a day of rest, a day of peace, a day to associate ourselves together and hear the word of the Lord, to partake of the Sacrament —the emblems of the death and suffering of the Savior. There are plenty of days to have all the enjoyment we need; "but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." The Lord requires that of His people; and I want you to understand that His people keep that commandment. The Lord's own do not break that commandment. I

remember on one occasion I was called to attend the funeral of a man who had been out shooting on the Sabbath day and had accidentally got shot. Did he not pay the penalty of his wrong doing? But how many have broken the Sabbath day and have as yet paid no penalty? The Latter-day Saints keep the commandments of God. But the wheat and the tares are growing together, and the tares are sometimes pointed to in order to prove that we are not the Church of God. Individually we have our weaknesses and our idiosyncracies; but the Church of Christ is immaculate, and whoso subscribes to these everlasting principles of His Gospel will become everlasting men and women. The Lord Jesus Christ was the prototype. He set the example. We have taken upon us His name, and we have to be Christlike. To these brethren who have come back from missions, where they have had such joy in the service of God, I say, continue in your labors. Go to the Sabbath schools and preach the Gospel to the rising generation. Set an example that you need not be ashamed of in the midst of the people. Mind your own business; attend to your own affairs; work out your own salvation; love God and keep His commandments. In doing this you will keep your armor bright and not become busybodies, nor gossipers, nor faultfinders, nor bearers of false witness against your neighbor.

In conclusion, let me say, my dear brethren and sisters, let us be kind to ourselves; let us patiently work out our own salvation; let us love our wives and children, and treat them with kindness and tenderness, and seek for the salvation of our own households. If we will do this, we will enjoy the blessing of our Father, and we will understand what it means to have that peace which passeth all understanding, which we have a right to have in our households. I pray God that He will be merciful unto us as a people; that He will pardon our transgressions, and blot out our iniquities; that He will give us eyes to see, ears to hear, and understanding hearts; that He will bestow upon us the intelligence that cometh from above, that we may be sanctified by the truth to Him and His service, through Jesus Christ. Amen.

DISCOURSE BY PREST. JOSEPH F. SMITH.

Delivered in the Tabernacle, Salt Lake City, July 31, 1898.

Distinctive features of the True Gospel—It requires us not only to believe but also to obey—Being warned, we must warn our neighbor—Faith in God and repentance—Baptism—Rejection of one part is breaking the whole law—A word of the faithful Saints who have departed—How God brought us to this place—Will we obey the Lord continually?

I am pleased to hear the testimonies of the truth as they are given through those who are called to minister unto us from time to time. We have been hearing about the Gospel, which is being taught to the children of men abroad, and also to those who have been gathered to these valleys from the nations of the earth, and who compose the Church of Jesus Christ of Latter-day Saints. It is this eternal Gospel of truth (which has been restored in this dispensation through the instrumentality of an inspired man, a Prophet of the living God) that we have to offer to the people of the world. It has many features distinct from the gospels that are being taught by hired ministers in the world. As Brother A. P. Kesler has been telling us, the Gospel which Jesus taught was a Gospel of deeds, and not a gospel of words. It was indeed a Gospel of action. It required unbounded faith and obedience to the commands of God. It not only required this, but it required a man's whole heart and mind—his whole being. The Savior taught that he who sought to save his life should lose it, while he who was willing to lay down his life for the truth's sake should find it. Jesus told His disciples that they were not to fear those who could kill the body, but rather to fear Him who had power to cast both the body and the spirit into hell. He taught the people that He was not on the earth to do His own will, but He was here expressly to do His Father's will. He likened those who heard His word and did it not, unto a foolish man, who built his house upon the sand, that when the storms came and the winds blew and beat upon the house, it fell, for it was founded upon the sand; but he that heard the word and did it, he likened unto a man who built his house upon the rock, and the storms and the winds could not move it from its foundations, for it was built upon the rock. This is one of the principal distinguishing features between the doctrine of Jesus, or of the Latter-day Saints, and the doctrines advocated by men who preach for hire and divine for money. I myself heard one of those eminent preachers of the latter days, called an evangelist, declare in

solemn words, to a congregation of more than 8,000 people, that it was not works which would save the world; it was not obedience to this commandment or to that commandment; it was not an acceptance of this ordinance or that ordinance, that would save the world; for these, he claimed, were only outward works, which were intended to satisfy the conscience. He said there was only one thing needful, simply requiring the exertion of the mind, and that was, that we should believe on the Lord Jesus Christ, and we would be saved. It was not essential to be baptized; it was not essential to lay on hands for the gift of the Holy Ghost; it was not essential to go through any form of confirmation. These were only forms, and were not essential. The only thing essential was, belief in the Lord Jesus Christ.

Now, the Latter-day Saints would remind the world that it is written in the holy Scriptures, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Yet shall we say that Satan has accomplished all that is essential for salvation? For he believes; we have scriptural proof of it. He took the Son of God and showed Him all the kingdoms of the world, and the glory of them, and said, "All these things will I give thee, if thou wilt fall down and worship me." Why did he do that? Because he believed that Jesus was the Christ, the Son of the living God. But he was not saved by this belief, and he will not be exalted in the presence of the Lord; for while he believes, yet in his heart he is rebellious against God and His truth. While he believes in his heart, and trembles, he rejects the truth and the things that are essential to salvation. Therefore, he remains, and will continue to remain, Beelzebub, Perdition, the father of lies; and all those who follow in his footsteps, by believing and yet rejecting the requirements of heaven, will become his srvants, the sons of perdition.

These are some things which distinguish Mormonism from the religions of the world—the Gospel of Christ from the gospels of men—the teachings of the Elders of Israel from the teachings of hirelings. We say to you that you must not only believe, but you must obey and do the things that He commands. You must not only do that, but you must give your heart, your affection and your whole soul with a willing mind to God. You must give up your will to the will of the Father, and you must do all things that He requires at your hands, if you will be saved and exalted in His presence. This is the difference between the Gospel of life, which is the power of God unto salvation, and the gospels of men, which are as sounding brass or a tinkling cymbal. It is the truth that will save. It is obedience to the truth that will bring us near unto God and into the enjoyment of His Spirit. There is no other way pointed out, no other plan laid down by which men can get back into the presence of God and obtain exaltation with Him, only through this Gospel of eternal truth, which has been restored to the earth in this dispensation through the Prophet Joseph Smith, by the ministering of angels, and through the condescension of God himself and His Son Jesus Christ to visit the earth.

It is not only necessary unto life and salvation that we have received and obeyed the Gospel, but now that we have become recipients of the gifts and blessings thereof, it becomes our duty, inasmuch as we have been warned, to warn our neighbors. This is not merely permissive, it is an obligation, binding upon us. If we have the truth we should be instrumental in the hand of God, so far as we have opportunity, of conveying that truth to others, that inasmuch as any have been redeemed from the power of death and from the grasp of Satan, through obedience to the truth, they shall become saviors upon Mount Zion, and they should extend the benefit of the knowledge that God has bestowed upon them to those who still sit in darkness, that they may also be saved. He that has received a talent and will not put it thus to usury—will not use it for the benefit of mankind, is like him to whom the one talent was entrusted, who wrapped it in a napkin and buried it in the earth, that it might be preserved until the master returned, when he dug it up and said, "Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." Then will it be said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." He that has the truth and buries it in his heart, and is not active in trying to bring others to a knowledge of the truth, is an unprofitable servant; he is not magnifying his calling, nor doing his duty. And he should be willing to do this without money and without price, and without expectation of any earthly reward. He should be willing to do it because he loves the souls of men, and because he prizes the glorious gift which he has received; and he is anxious that all his fellow creatures may also possess the pearl beyond price which he has received himself.

We teach that men must not only believe in the Lord Jesus Christ, but that they should believe in His Father as well, and in the Holy Ghost. Believing

in these, they should repent of their sins. This requires action upon the part of the children of men. Sins are not repented by the mere volition of the will. Men have to sacrifice their craven appetites, their corrupt desires, and their carnal lusts, in order to forsake sin. And men that will not repent cannot be saved, though they may believe as ferventlyas the devil believes; for he does believe, and not only so, but he knows; yet he will not do that which God requires. Having repented, what next? We must follow in the footsteps of Jesus Christ; we must do the work that He did. What work did He do? The very first thing that He did when He came forth to fill the mission His Father had sent Him upon in the world, was to hunt up John, who came before to prepare the way for His coming. He went to John to be baptized. John forbade Him at first, saying that he had need to be baptized of Him. But Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." He only did what He required others to do, and therefore He was baptized of John. He was buried in the water by one who had authority from God to baptize; and as He came up out of the water the heavens were opened, and the Holy Ghost, in the form of a dove, descended from the heavens upon Him, and a voice came out of the heavens, saying, "This is my beloved Son, in whom I am well pleased." Then Jesus went forth and called His disciples, and He taught them—what? Read His glorious sermon on the mount. They were to do good for evil; they were to sacrifice every craven appetite of their nature, every fallen inclination of their hearts; they were not to persecute others because they persecuted them; they were to pray for those who should despitefully use them; they were to seek to do good to all mankind, obey the commandments of God, and to do the things that Jesus did, and that He commanded.

This is the true Gospel. It is the power of God unto salvation. Will we receive it? If not, we will be rejected; or if we reject it in part, then will we be guilty of breaking the whole law, because we will not be qualified to enter into the glory of God or into the mansions that are prepared for the just until we are willing to receive the truth, the whole truth, and nothing but the truth, and stand by it, whether we have any earthly reward or not.

While listening to the brethren this afternoon I was led to reflect upon some of our friends who have passed away. When we look back and think of President Young, Heber C. Kimball, Willard Richards, George A. Smith, Orson Pratt, Parley Pratt, President John Taylor, Erastus Snow, and the thousands of faithful, valiant Saints of God who passed through the persecutions in Ohio, in Missouri, and in Illinois, and were driven from their homes time and time and time again, and finally out into the wilderness, with no knowledge, except the promises of the Holy Spirit in their hearts, that hey would ever find a resting place for their weary feet—driven from their homes, their kindred, and their friends, with the dimmest prospect in the world, so far as human knowledge or prescience was concerned, of ever reaching a haven of rest, but trudging across the plains with weary step, yet with unshaken confidence in God and unwavering faith in His word—when we look back and think of those scenes we cannot forget the faithful men and women who passed through them. They did not faint by the way; they did not backslide; they did not turn from the truth. The harder the trial, the more difficult the journey, the greater the obstacles, the more firm and determined they were. President Young, under the influence of the Spirit of God, led this people away from the densely settled portions of our country into this once bleak and desolate waste, where the Lord knew what He had in store for His people, but which none of us foresaw. I cannot believe that the whole truth, such as we see it today, ever dawned upon any of those who led us here, up to the time of their coming. I believe they built better than they knew. I believe they were led by the power of God, step by step, and were taught precept upon precept, line upon line. In this way He proved their integrity and their devotion. He proved them unto death; yes, and even beyond death; for death to many of them would have been sweet, it would have been peaceful, happy rest, compared with the toil and trouble they had to endure. Nevertheless the Lord brought us here. But He had to suffer the power of our enemies to be brought into requisition, in order to get us here. If the Prophet Joseph Smith or President Brigham Young had called upon the people to leave their peaceful homes and their happy surroundings to come out into this desert, I do not believe he could have found one out of a hundred that would have been willing to sacrifice what they then enjoyed, with faith that they would better their condition or that they were fulfilling the purpose of the Almighty in doing so. They were all human; they were surrounded with many weaknesses and imperfections, and were too shortsighted to foresee that which God foresaw. Now we are here, and look at what has been accomplished, indeed "what God hath wrought!" We have not done it; the Lord has done it. He has removed from the soil its barrenness, and has given to it fertility and to us prosperity on every hand. Will we appreciate all this as a gift of God to us, and will we use it right? Will we remember the

Lord in the abundance of His gifts unto us? For He has not only made it a duty for us to have faith, and to repent, and to be baptized, and to keep ourselves pure and unspotted from the world, but He has made another little requirement of us, in order to test us and to prove us withal, to see whether we are willing to obey Him rather than to follow the inclinations of our own minds. He has required that one-tenth of our increase annually shall be given unto Him, as a tithing, for the work of the ministry, for the building of temples, for the spreading of the Gospel, for the gathering of the poor, and for the feeding of the widow and the orphan, the aged and the decrepit. We are to give one-tenth of that which we obtain annually into the storehouse of the Lord, that the Lord may have meat in His storehouse wherewith to accomplish His work on the earth. Will we do it? Will we obey the Lord? If we do not, we will suffer the consequences sooner or later. The Lord is independent of us. He has no favors to ask of us. Whatever He asks of us is designed for our favor and blessing, and not for His. He is not seeking benefits at our hands; but He is seeking obedience on our part to the laws and commandments which He has given us, that we may be benefited. If He requires our tithes and our offerings, it is that we may learn the principle of sacrifice, that we may not become covetous, or selfish, or sordid, or be wrapt up in our earthly possessions, but that we may be willing to impart freely of that which the Lord gives to us, for the accomplishment of His temporal work. If we fail in proving our integrity in these matters, we will fail in our stewardship, and God will require it at our hands.

May the Lord help us to do our duty in all things, is my prayer. Amen.

REMARKS BY PRESIDENT LORENZO SNOW,

Made in the Tabernacle, Salt Lake City, September 18, 1898.

The unchangeable love of God for his Saints—Unity and brotherly love among the Apostles—The instruments of the Almighty chosen among those who are willing to give him the glory—A great truth revealed—The Church established to bless the human family—Mutual kindness and forgiveness, repentance and obedience.

Brethren and sisters, I was delighted in listening to the first hymn sung by the choir today in these services. To me the words are full of significance and promise. They are verily true and were indited by the spirit of truth. The writer's name is Kelly. It does not matter whether he was one of our people or not. The spirit of truth is the same wherever it is manifested. I will read two verses, so that those who did not distinguish the words in the singing, may understand what they are:

Every human tie may perish.
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.
In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee—
Thou art precious in his sight;
God is with thee;
Thou shalt triumph in his might.

This is very encouraging to the Latter-day Saints. It gives the assurance that the love of God can never change towards them. They may be afflicted and pass through numerous trials of a severe character, but these will prove blessings in disguise and bring them out brighter and better than they were before. The people of God are precious in His sight; His love for them will always endure, and in His might and strength and affection, they will triumph and be brought off more than conquerer. They are His children, made in His image and destined through obedience to His laws to become like unto Him. The Apostle John in his First Epistle, iii: 2, says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear we shall be like Him; for we shall see Him as He is; and every man that hath this hope in him, purifieth himself, even as He is pure." This is a glorious promise. When He appears we are to be like Him in every respect. We shall see him just as he is. He is a pure being, and we must become pure also, in order to be made like unto Him. Jesus when on earth said to His disciples: "Be ye perfect, even as your Father in heaven is perfect." This is what we should all strive after. There is no necessity for Latter-day Saints to worry over the things of this world. They will all pass away. Our hearts should be set on things above; to strive after that perfection which was in Christ Jesus, who was perfectly obedient in all things unto the Father, and so obtained His great exaltation

and became a pattern unto His brethren. Why should we fret and worry over these temporal things when our destiny is so grand and glorious? If we will cleave unto the Lord, keep His commandments, pattern after His perfections and reach out unto the eternal realities of His heavenly kingdom, all will be well with us and we shall triumph and obtain the victory in the end.

It is a matter of great rejoicing and satisfaction to me to behold the unity and brotherly love and perfect oneness of feeling existing with the Twelve and which was manifested a few days ago when they met in council and the First Presidency of the Church was reorganized. Every one of the Apostles expressed himself on that occasion, and they were perfectly agreed; the Spirit of the Lord rested upon them and prompted them in that which was done. It was not expected when they met on that occasion that this result would be accomplished. But the conditions and circumstances surrounding the Church rendered it necessary that something should be done in order that its affairs might be properly conducted, and when it was proposed that the First Presidency should at once be appointed, every one who was present was inspired by the same spirit and it was unanimously decided that this was the right thing to do. We all felt that this was the will of the Lord. There was no dissenting voice. When sustained by my brethren, the Apostles, as President of the Church, I selected as my counselors Presidents George Q.Cannon and Joseph F. Smith and they were unanimously accepted and sustained by the Twelve.

I can assure you, my brethren and sisters, that it made me feel very humble. I realize the responsibility that rests upon me and my brethren of the First Presidency, but I know that the blessings of the Lord have attended me in the past in the discharge of duties placed upon my shoulders, and I feel assured that the Saints will support us in this position with their faith and their prayers and that the spirit of our calling will rest upon us and make us adequate to every task. I know that the same spirit which I feel also actuates President Geo. Q. Cannon and President Jos. F. Smith, and that if you will be as faithful and united as the First Presidency and Twelve are faithful and united, and will follow us as we follow Christ, all will be well with you. We are determined to perform our duty and to serve the Lord and labor for the benefit of His people and the accomplishment of His work. We are your servants in the Lord and desire your welfare and the welfare of all mankind.

The Lord has not chosen the great and learned of the world to perform His work on the earth. It is not those who have been trained and educated in the colleges and seminaries of learning, but humble men devoted to his cause whom He has chosen to take charge of the affairs of His Church, men who are willing to be led and guided by the Holy Spirit, and who will of necessity give the glory unto Him, knowing that of themselves they can do nothing. I can assure you, brethren and sisters, that I had no ambition to assume the responsibility which now rests upon me. If I could have escaped it honorably I should never have been found in my present position. I have never asked for it, nor have I ever asked the assistance of any of my brethren that I might attain to this position, but the Lord revealed to me and to my brethren that this was His will, and I have no disposition to shirk any responsibility nor to decline to occupy any position that the Lord requires me to fill. I have tried to serve Him, to overcome the weaknesses of the flesh and to bring myself with every power and faculty of my nature into complete subservience to His will, so that I might eventually reach the highest glory which it is possible for man to attain.

That exalted position was made manifest to me at a very early day. I had a direct revelation of this. It was most perfect and complete. If there ever was a thing revealed to man perfectly, clearly, so that there could be no doubt or dubiety, this was revealed to me, and it came in these words: "As man now is, God once was; as God now is, man may be." This may appear to some minds as something very strange and remarkable, but it is in perfect harmony with the teachings of Jesus Christ and with His promises. He said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in His throne." (Rev. 3: 21.) The Apostle Paul also taught in this wise: "Let this mind be in you which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon Him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (Phillipians 2: 5-8.) This is the high destiny of the sons of God, they who overcome, who are obedient to His commandments, who purify themselves even as he is pure. They are to become like Him; they will see Him as He is; they will behold His face and reign with Him in His glory, becoming like unto Him in every particular.

Well, now, brethren and sisters, God has set up His Church and Kingdom on the earth for the benefit and blessing of the human family, to guide them in the way of truth, to prepare them for

exaltation in His presence and for His glorious coming and kingdom on the earth. His purposes will be accomplished in spite of all the opposition which may be brought against them by wicked men and the powers of darkness. Everything that stands in the way of this work will be removed. Nothing will be able to withstand His power, but everything that He has decreed will be fully and perfectly accomplished. The love of God for His people will continue and abide and they will triumph in His might.

Well, my brethren and sisters, I desire to encourage you in the work of righteousness. I feel to bless you. It is the desire of the First Presidency that you may be blessed. We wish to bear with the people in their weaknesses and frailties. We also desire that you will bear with our weaknesses and infirmities. We want to be forgiving and kind towards the Latter-day Saints. We ask them to be lenient and charitable towards us. The Lord wishes to show leniency towards His children on earth, but he requires of them true repentance when they transgress or fail in any duty. He expects their obedience and that they will endeavor to cast aside all sin, to purify themselves and become indeed His people, His Saints, so that they may be prepared to come into His presence, be made like unto Him in all things and reign with Him in His glory. To accomplish this they must walk in the strait and narrow way, making their lives brighter and better, being filled with faith and charity, which is the pure love of Christ, and attending faithfully to every duty in the Gospel. Well, God bless you all, in the name of Jesus Christ, Amen.